

#####

MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
www.muktabodha.org

©2011 Muktabodha Indological Research Institute All Rights Reserved.

E-texts may be viewed only online or downloaded for private study.  
E-texts may not, under any circumstances, be copied, republished,  
reproduced, distributed or sold, either in original or altered form, without  
the express permission of Muktabodha Indological Research Institute in writing.  
Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.

Catalog number : M00335  
Uniform title: yogavāsiṣṭha part 1 with commentary tātṭparyaparakāśa  
Main title: yogavāsiṣṭha part 1 with commentary tātṭparyaparakāśa  
Author : valmiki  
Commentator : ānandabodhendra sarasvatī  
Editor : Vasudeva Laxmana Sharma Pansikar  
Notes:  
Data entered by the staff of Muktabodha under the direction of Mark S.G. Dyczkowski.

Revision 0: Dec. 15, 2015  
Publication year : 1918  
Publication city : Delhi  
Publication country : India

#####

yogavāsiṣṭha  
of  
vālmiki  
śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśākhyavyākhyāśahitaḥ  
With the commentary  
vāsiṣṭhamahārāmāyaṇatātṭparyaparakāśa  
paṇāśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
sompāditaḥ  
Edited by  
Vasudeva Laxmana śharma Pansika

vairāgyaprakaraṇaṃ prathamam |

prathamam sargaḥ 1

śrīmahāgaṇapaticaraṇāravindābhyāṃ namaḥ |

om namo brahmaṇe brahmavidbhyo brahmavidyāsaṃpradāyakartṛbhyo  
vāsiṣṭhaviśvāmitravayāsavālmikīśukādibhyaḥ śrīrāmabhadraḥ ca |  
ajamajaramanādyantamantarnijasukhabodhasadadvitīyapūrṇam |  
śivamakhilahṛdi sphuratsvamāyāvīkāsītaviśvavilāsamānatāḥ smaḥ || 1 ||

smṛtiphalitasamastābhīṣṭamudyaddineśa##-  
kamapi śivabhavānyoraṅkasaubhāgyamantaḥ  
suramaṇimavalambe cāru lambodarākhyam || 2 ||

mugdhasmitāñcitamanojñamukhendubimbaṃ  
snigdhāmṛtapratimacārukṛpākāṭākṣam |  
agresarairanusṛtaṃ munibhirmunīnām  
nyagrodhamūlavasatiṃ gurumāśrayāmaḥ || 3 ||

tribhuvanāvanakṛtyakṛtodayaḥ sadabhayāmalabodhasukhādvayaḥ  
[sukhodayaḥ] |

70 sujanahṛdgirigahvarakesarī śaraṇamastu sadā narakesarī || 4 ||  
 71  
 72 dakṣe varākṣavalayāvabhayaṃ ca vāme  
 73 yā pustakaṃ ca dadhatī vidhinetrapeyā |  
 74 sā śāradābjanayanā śāradinduśobhā  
 75 bhāsā svayā haratu me hṛdayāndhakāram || 5 ||  
 76  
 77 ye netrāṇi harasya yairjagadidaṃ pradyotitaṃ ceṣṭate  
 78 yatraivāyatate [vāpatate] śrutismṛtinuto dharmāḥ saśarmodayaḥ |  
 79 yekālaṃ kalayanti ye ca paramasvajyotirātmopamā-  
 80 stesūryendvanalā bhavantu hṛdi me bodhābjinībhānavaḥ || 6 ||  
 81  
 82 vakrendubhirdikṣu tamo haradbhirvedārthasārāmṛtamudgirantam |  
 83 vāṇibhujāśiṣṭamabhiṣṭasiddhyai taṃ brahmavidyādiguruṃ prapadye || 7 ||  
 84  
 85 yadvākyāmṛtapāyināṃ pratipadaṃ satyaṃ sudhā nīrasā  
 86 yadvākyārthavicāraṇādabhimataḥ svargo'pi kārāgṛham |  
 87 yadvāṇi viśadātmapūrṇamanasāṃ tucchaṃ jagattūlava-  
 88 tasmai śrīgurave vasiṣṭhamunaye nityaṃ namaskūrmahe || 8 ||  
 89  
 90 [yasyārṣaprathitā; yaśārdhaprathitā] yasyārṣaṃ prathitā jagattrayahitā  
 91 sā vedamātā parā  
 92 yaścakre tapasā vaśe suragaṇānanya [nanyānsisṛkṣuḥ] tsisṛkṣurjagat  
 93 |  
 94 taṃ bodhāmbunidhiṃ tapasvimukuṭālaṃkārācintāmaṇiṃ  
 95 viśvāmitramuniṃ śaraṇyamanaghaṃ bhūyo [namasyāmahe]  
 96 namasyāmyaham || 9 ||  
 97  
 98 śrutyā brahmaiva rāmaḥ prakāṭitamahimā yena tasmai vasiṣṭho  
 99 yaḥ sītāṃ brahmavidhāmiva sadasi punaḥ satyaśuddhāṃ kilādāt |  
 100 yadvāṇi mohamūlaṃ śamayati jagadānandasam̐dohadogdhṛi  
 101 tasmai vālmikaye śrīgurutamagurave bhūribhāvairnatāḥ smaḥ || 10 ||  
 102  
 103 pūrṇānandasvabhāvaḥ svajanahitakṛte māyayopāttakāyaḥ  
 104 kārūṇyādudidhīrṣurjanamanavarataṃ mohapaṅke nimagnam |  
 105 āviśyāntarvasiṣṭhaṃ bahirapi kalayaṇśiṣyabhāvaṃ vitene  
 106 yaḥ saṃvādena śāstrāmṛtajaladhimanuṃ rāmacandraṃ prapadye || 11 ||  
 107  
 108 vidyābhiḥ saha viśrutā śritavatī yeṣāṃ mukhaṃ bhāratī  
 109 sattvotkarṣasamādhībhiḥ sthiramaho tadbrahma yeṣāṃ hṛdi |  
 110 pādāmbhoruhamāśritāśca satataṃ tīrthaiḥ samaṃ saṃpadaḥ  
 111 śrīsarvajñaśarasvatīti viditāñśrīmadgurūṃstānbhaje || 12 ||  
 112  
 113 śrīḥ saṃśritaiva caraṇau hṛdayaṃ ca rāma-  
 114 ścandro mukhaṃ guṇabhareṇa sarasvatī ca |  
 115 yeṣāmatastadabhidhāṅkitanāmadheyān  
 116 śrīmadgurūṅgurutarāṇpraṇato'smi nityam || 13 ||  
 117  
 118 tāpadhvastivyāpṛtakārūṇyakaṭākṣān  
 119 vyākhyāvāṇinirvṛtasarvāṅghriśaraṇyān |  
 120 śrīmadrāmāṇanadamunīnadbhutacaryā-  
 121 nāryānnityaṃ deśikavaryāṇpraṇato'smi || 14 ||  
 122  
 123 viśveśo'pi hariḥ śaraṇyacaraṇo yānmānayanansauhṛdā-  
 124 cchāntānnityamanuvrajāmi rajasā pūyeya cetyabravit |  
 125 yatpūjāṃ vidadhe śrutirmatimatāṃ sarveṣṭasiddhyai sadā  
 126 jīvanmuktasukhātmapūrṇamanasastānbrahmaniṣṭhānbhaje || 15 ||  
 127  
 128 kṛtibhīrasukarāḥ kva nu prabandhāḥ kva ca bata bālīśabuddhireṣa jantuḥ |  
 129 tadapi viracane'tra sadguruṇāṃ sadayanīkṣaṇameva me'valambaḥ || 16 ||  
 130  
 131 aśeṣavidyāmbudhipāragāṇāmapāstarāgādīmanomalānām |  
 132 kṛpānidhināṃ kṛtināṃ mamāsminsataṃ padābjasmaraṇaṃ sahāyaḥ || 17 ||  
 133  
 134 yatkr̥pāleśamātreṇa tīrṇo'smi bhavasāgaram |  
 135 śrīmadgaṅgādharendrākhyāñśrīgurūṃstānsadā bhaje || 18 ||  
 136  
 137 ānandabodyayatinā śrīmadguruvacomṛtaiḥ |  
 138 vasiṣṭhārthaprakāśo'yaṃ yathāmati vitanyate || 19 ||



139  
 140 praśamsantu svairam matibhiratha nindantu sudhiyaḥ  
 141 pravṛttirme yasmāna bhavati janārādhanaḥ |  
 142 anena vyājenāmṛtarasavasiṣṭhoktibharite  
 143 vihartuṃ vāñchāmi pratidivasamānanandajaladhau || 20 ||  
 144  
 145 yathāmati bubhutsubhyaḥ sāhāyyaṃ saṃkaṭeṣviva |  
 146 durūhaśloka bhāveṣu darśayīṣye pariśramam || 21 ||  
 147  
 148 sthitamekarase yuktyā nānārasaviṣṭambhaṇam |  
 149 vāsiṣṭhaṃ rocayatvetatsubhojyaṃ lavaṇaṃ yathā || 22 ||  
 150  
 151 apyalpamatidurbodhaṃ sphuṭaṃ vyākhyāsyate padam |  
 152 dvistrirvyākhyātapūrvam tu durūhamapi mokṣyate || 23 ||  
 153  
 154 ananyapūrvavyākhyātaṃ granthaṃ me vyācīkṛṣataḥ |  
 155 santaḥ śramajñāḥ kṛpayā kṣamadhvaṃ skhalitaṃ kvacit || 24 ||  
 156  
 157 śrīḥ | yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca |  
 158 yatraivopaśamaṃ yānti tasmai satyātmāne namaḥ || 1 ||  
 159  
 160 atha jagadidamanādima hāmohaniśāsuṭptamanavarataduḥsvapnabhramaparamparā##-  
 161 grahātigravavyāghrabhīṣaṇe tāpatritayadāvānalajvālamālākule  
 162 [jvālamālā] ṣaḍūrbhijāle'riṣaḍvaṣavyādha [bādhyamān]  
 163 badhyamānaprāṇinikāye saṃsāra mahāraṇye momuhyamānaṃ vivekāndhaṃ  
 164 prabodhopāyadaurlabhyā-dviṣidatsamuddikṣya śāstrabhānodayena  
 165 tatprabodhanāya bhagavataḥ padmajanmanah śāsanātsvataśca pravartamānaḥ  
 166 paramakāruṇiko bhagavānvālimīkiḥ prāriṣitasya mahataḥ śāstrasya  
 167 nirvighnaparisamāpti-pracayagamanādisiddhaye  
 168 vakṣyamāṇāśrutismṛtisadācāraprāpitaṃ sarva-vighnamūlocchedakṣamaṃ  
 169 saccidānandādvayapratyagātmaparabrahmapraṇati-lakṣaṇaṃ  
 170 maṅgalamācarannarthācchāstrasya viśayaprayojane taṭasthasvarūpa##-  
 171 jāyante | yena jātāni jīvanti | yatprayantya bhisamviśanti | tadviṣijñāsasva |  
 172 tadbrahmeti iti śrutyuktataṭasthalakṣaṇasiddhasadadvayasvabhāvaṃ tatpadārthaṃ  
 173 namasyati - yata iti | yato yasmātparamārthasadadvitīyātmavastunaḥ  
 174 prakṛtibhūtātsarvāṇyākāśādīni mahābhūtāni bhautikāni ca sargādikāle  
 175 yatsattayaiva sattāṃ pratilabhya bhānti prathante āvirbhavanti yathaḥ | tathā  
 176 sthitikāle ca yatsattayaiva sthitāni tathā pralaya kāle'pi yatraiva  
 177 yatsattāmātrapariśeṣeṇopaśamaṃ tirobhāvaṃ yānti tasmai satyātmāne  
 178 svādhyāropitasarvabhāvānāṃ pāramārthikasvarūpabhūtāya sarvapraṇināṃ  
 179 vāstavātmabhūtāya ca parabrahmaṇe namaḥ | tannamaskāre ca yatra devāḥ sarva  
 180 ekaṃ [ekībhavanti] bhavanti iti śreteranamasmṛtasya  
 181 devatāntarasyāpariśeṣātsarvanamaskārasiddhyāya maṅgalasya  
 182 sarvotkarṣātsarvavighnocchedādīphalasiddhiḥ || atra yatobhūtāniti padābhyāṃ yato  
 183 vā imāni bhūtāni jāyante janmādyasya yataḥ iti  
 184 tadghaṭitaśrutisūtroktalakṣaṇapratyabhiṣṭjñānādasya tanmūlakatvamiti na  
 185 sāmkyādikalpitamahadādikāraṇeṣu yāskopadarśitāvāntarakāraṇeṣu  
 186 cātivyāptiḥ | atra prakṛtipaṇcamyaivopādānatvalābhāstritayoapādānaṃ  
 187 lakṣaṇatrayapradarśanāyeti kecit | nimitte'pi  
 188 pañcamīdarśanāllayādīhāratvoktirūpādānatvalābhāya | sthiti hetu tvoktistu  
 189 cetanānāmeva pālakstvadarśanāccetanatvalābhena kartrantaranirāsāyeti  
 190 tritayalabdhamabhinna nimittopādānatvamekameva lakṣaṇamitanye | vastutastu satyaṃ  
 191 jñānāmanantaṃ brahma sadeva somyedamagra āsīt iti śrutau  
 192 jñeyatvenopakrāntādvitīyāsanmātravastuparicayāya tasmādvā etasmādātmana  
 193 ākāśaḥ saṃbhūtaḥ tattejo'srjata ityādinā taṭasthalakṣaṇāvatārāt sarvaṃ  
 194 khalvidaṃ brahma tajjalāniti śānta upāsīta iti  
 195 śrutyupadarśitadiśotpattyādikālatraye'pi sadavyabhicārātkāryasya  
 196 kāraṇavyatiriktasattvānupalambhācca kāraṇatattvameva brahma  
 197 vastusatyamityadhyāropāpavādābhyāṃ  
 198 niṣprapañcaviśayaprayojanasiddhipratipādanāya tritayaghaṭitalakṣaṇopādānaṃ |  
 199 nahyekaikopādāne kāryasya vivartatvasiddhiriti | ataeva hi śrutau jāyante -  
 200 abhisamviśantīti pade pratibhānāpratibhānalakṣaṇāvirbhāvati robhāvāpare na  
 201 vikārapare iti sūcanāya pratibhānti yupaśamaṃ yānti yuktam |  
 202 vṛddhivipariṇāmayorāvirbhā-ve'paiśayasya ca tirobhāve'ntarbhāvāt  
 203 sthiteścādhiṣṭhānasattānuvedhamātrarūpatvānnādhyāropātiriktavikāra##-  
 204 || 1 ||  
 205  
 206 jñātā jñānaṃ tathā jñeyaṃ draṣṭā darśana dṛṣyabhūḥ |  
 207 kartā hetuḥ kriyā yasmāttasmai jñāptyātmāne namaḥ || 2 ||

208  
 209 pratibhāntīti sāmānyataḥ sūcitaṃ tasya cidekarasatvaṃ  
 210 sarvānubhavasiddhatvenopapādayaṃstvampadārthatattvabhūtaṃ tameva  
 211 punarnamasyati - jñātetī | anena jīvenātmanānupraviśya nāmarūpe  
 212 vyākaraṇāni iti śruteryasmādbimbabhūtātākūṭasthacidekarasātsataḥ svayameva  
 213 pratimimbabhāvena samastivyaṣṭivijñānamanomayakośadvayātmakāntaḥkara##-  
 214 tajjādyamabhibhūya tadabhiḥvalayan jñātā | visphuliṅgāniva  
 215 tadvṛttirabhiḥvalayan jñānam | vṛttau viśayākārāpannāyāṃ svayamapi  
 216 daddvārā tadākārastadbhāvamivāpanno jñeyam | paroḥśasādhāra.yenokta##-  
 217 jñānendriyāṇyu-pādāya dṛṣṭā | tatsaṃprayogajanyavṛttirupādāya  
 218 darśanam | tatphalātmanā viśayānvyaḥpāya tādṛūpyānurañjanātsvayamapi dṛśya  
 219 eva bhavātīti dṛśyabhūḥ | tathā sa eva karmendriyaprāṇaśarīrāṇyupādāya kartā  
 220 | phalabhoktṛbhāvena kriyotpādananimittatvāddheduḥ |  
 221 kriyāsākalyavaikalyayorahameva sakalo vikala iti kriyābhimānācca kriyā | eṣa hi  
 222 draṣṭā śrotā mantā kartā boddhā vijñānātmā puruṣaḥ prāṇannena prāṇo  
 223 nāma bhavati vadanvākpaśyaṃścaḥṣuḥ ityādi śruteḥ | evaṃ sarvavyavahāreṣu  
 224 praticāḥ svaparaspḥūrtinirvāhakatvāccidrūpatayā sarvānubhavasiddho'pi  
 225 vicitropādhyā-nurañjanavyāmohāccitrapaṭe prabhāśauklyamiva na  
 226 vivicyānubhūyata iti pṛthakkaraṇāya yasmāditi nimittapañcamyā nirdeśaḥ |  
 227 yatsaṃnidhāna-nimittakameva kartādisphuranaṃ natu yatsvabhāvabhūtaṃ  
 228 vyabhiçāritvāddṛśo dṛśyasvabhāvātvanupapatteśceti bhāvaḥ | atastasmai  
 229 jñātrādisākṣiṇe paramārthatato jñāptyātmāne jñāptimātratvena pariśiṣṭāya  
 230 pratyagātmāne nama ityārthaḥ || 2 ||  
 231  
 232 sphuranti sīkarā yasmādānandasyāmbare'vanau |  
 233 sarveṣāṃ jīvanaṃ tasmai brahmānandātmāne namaḥ || 3 ||  
 234  
 235 evaṃ padārthau pariśodhya taṭasthalakṣaṇaparyavasānasthānaṃ ānandobrahmeti  
 236 vyajānāt iti śrutidarśitaniratiśayānandarūpaṃ paramapuruṣārthabhūtaṃ##-  
 237 brahmalokānte svarge deveṣviti yāvat | tathā avanau bhūmau manuṣyādistamba##-  
 238 [vaiṣamya]  
 239 śadyatāratamyenāvaraṇābhibhavatāratamyātsaromukuramaṇyādiṣu giripratibimbā  
 240 ivaupādhikabhedatāratamyena vibhāvyaṃmānatvādānandasya sīkarāḥ kaṇā iva  
 241 sīkarāḥ sphuranti | sarvairbhrāntyā anātmātvenātma-śeṣatvena  
 242 paricchedabhedavaicitryaduḥkhasaṃbhedakṣayiṣṇutvādibhiścānu-bhūyanta iti  
 243 yāvat | paramārthatastu na tathā kiṃtu tadeva niṣ.kṛṣṭopādhibhedam sarveṣāṃ  
 244 brahmādistambaparyantānāṃ jīvyate aneneti jīvana. msārabhūta-mātmātattvaṃ  
 245 | na prāṇena nāpānena martyo jīvati kaścana | itareṇa tu jīvanti  
 246 yasminnetāvupāśritau itasyaivānandasyānyāni bhūtāni mātrāmupajīvanti ko  
 247 hyevānyātkāḥ prāṇyādyadeṣa ākāśa ānando na syāt iti śruteḥ | ataeva  
 248 bhedakābhāvātsvarūpalakṣaṇaikyācca sa eva yato vāco nirvartante aprāpya manasā  
 249 saha ānandaṃ brahmaṇo vidvāna bibhēti kutaścana iti śruti  
 250 prasiddhāparicchinna brahmānanda ātmā ca | nānya ātmā nāma kaścīdasti  
 251 nānyo'to'sti draṣṭā nānyo'to'sti vijñātā ityādiśruteḥ | tasmai brahmānandādmāne  
 252 paramapuruṣārtharūpāya nama ityārthaḥ | iha maṅgalācaraṇaṃ  
 253 śāstranirmāṇārambhārthamuttarasarge tu  
 254 śiṣyebhyastadupadeśasyārambhārthamiti na paunaruktyam || 3 ||  
 255  
 256 sūtikṣṇo brāhmaṇaḥ kaścitsaṃśayākṛṣṭamānasaḥ |  
 257 agasterāśramaṃ gatvā munīṃ papraccha sādaram || 4 ||  
 258  
 259 atrārṣadaivasamvādaḥ saṃpradāyaviśuddhaye |  
 260 rāmājñānanimittam cāpyupoddhātāya varṇyate ||  
 261  
 262 itthaṃ maṅgalaviśayādipradarśanamukhena śāstrārthaṃ suprabodhāya  
 263 saṃkṣepataḥ pradarśya sahasāadhanopapattyādibhirvistareṇa tamevārthaṃ  
 264 vyutpādayitum śāstramārabhamānastasmin śrotṛṇāṃ viśvāsadārḍhyāya  
 265 bahutarabrahmavinmūrdhanyamaharṣijuṣṭabrahmādisaṃpradāyaprāpta##-  
 266 ityādinā | sūtikṣṇaḥ tapaḥkarmopāsanāśodhitatvācchobhanā durūhārtha##-  
 267 brāhmaṇagrahaṇaṃ brāhmaṇānāmeva brahmavidyāyāṃ mukhādhikāra iti  
 268 dyotanārthaṃ | saṃśayena jijñāsāyai ākṛṣṭaṃ mānasaṃ yasyeti  
 269 jijñāsurityārthaḥ | sādaraṃ vidhyuktasamitpāṇitvapraṇipātaprapattyādya##-  
 270  
 271 sūtikṣṇa uvāca |  
 272  
 273 bhagavandharmatattvajña sarvaśāstraviniścita |  
 274 saṃśayo'sti mahānekastvametaṃ kṛpayā vada || 5 ||  
 275  
 276 dharma tattvaṃ ca jñānāsīti dharmatattvajña | sarveṣu śāstreṣu viśiṣṭaṃ niścitaṃ

277 niścayo yasya sa tathā | parasparaviruddhārthānekaśrutismṛtivādi##-  
 278  
 279 mokṣasya kāraṇaṃ karma jñānaṃ vā mokṣasādhanaṃ |  
 280 ubhayaṃ vā viniścitya ekaṃ kathaya kāraṇaṃ || 6 ||  
 281  
 282 kāraṇamutpādakam | sādhanam vyañjakam | atra mokṣo hi paramapuruṣārtha##-  
 283 duḥkhena saṃ bhinnaṃ na ca grastamanantaram | abhilāṣopanītaṃ ca tatsukhaṃ  
 284 saḥpadāspadam || iti śrutyā sa svargaḥ syātsarvānpratyaviśiṣṭatvāt iti  
 285 jaiminivacanācca tasya tathātvasiddheḥ | naca janyatvena nāsānumānaṃ |  
 286 śrutiviruddhe'rthe anumānānudayāt tasyājanyatve sādhanopadeśānarthakya##-  
 287 kalpaḥ | na karmaṇā na prajayā plavā hyete adṛḍhā yajñarūpāḥ ityādi##-  
 288 panthā vimuktaye ityādiśrutyā muktau jñānātiriktasādhananiṣedhājñānasya ca  
 289 pramāṇajanyasya vastvabhivyaktyatiriktapthalāprasiddherityaupaniṣadamatamava##-  
 290 jijīviṣayecchata& samāḥ iti yāvajjīvanuṣṭheyatvena karma asuryā nāma te lokā  
 291 andhena tamasā vṛtāḥ ityādinā avidvannindāpūrvaka. mbrahmavidyāṃ ca  
 292 prastutya tayorekaikasya mokṣasādhanaṭām andhaṃ tamaḥ praviśanti  
 293 ye'vidyāmupāsate [avidyāmagnihotrādīlakṣaṇaṃ karmeti mahīdharah] |  
 294 tato bhūya iva te tamo ya u vidyāyā& ratāḥ iti ninditvā vidyāṃ cāvidyāṃ ca  
 295 yastadvedobhaya& saha | avidyayā mṛtyuṃ tīrtvā vidyayā'mṛtamaśnute iti  
 296 samuccitayorātyantikānarthanivṛttiniratisāyānandāvāptīlakṣaṇamokṣahetu##-  
 297 nirṇayakāraṇaṃ kathayetyarthaḥ || 6 ||  
 298  
 299 agastiruvāca |  
 300  
 301 ubhābhyāmeva pakṣābhyāṃ yathā khe pakṣiṇāṃ gatiḥ |  
 302 tathaiva jñānakarmabhyāṃ jāyate paramaṃ padam || 7 ||  
 303  
 304 yanna duḥkhena iti śruterbahutaraśrutyādivirodhenāpekṣikanityatvaparatvāttesu  
 305 prathamakalpasyāsambhavaṃ dvitīyatṛtīyakalpayoḥ karmaṇāṃ cittaśuddhi##-  
 306 prativacanamuvāca - umābhyāmityādinā | yathā khe ākāśe pakṣiṇāmu##-  
 307 tadviṣṇoḥ paramaṃ padam iti śrutiprasiddhaṃ saṃsārādhvanaḥ pāraṃ kaivalya##-  
 308 pūrvabhāvastu pravṛttinivṛttyoryugapadasambhavādviruddhādhikārivišeṣa##-  
 309 pratibimbodaye mārjanālokau dvāpyāvaśyakau tadvatkarmakṛtacittaśuddhiḥ  
 310 pramāṇajanyavṛttiścāvidyānivṛttāvāvaśyake āsuddhacittaiḥ śataśaḥ  
 311 śrute'pi jñānaphalādarśanādīti bhāvaḥ || 7 ||  
 312  
 313 kevalātkarmaṇo jñānānnahi mokṣo'bhi jāyate |  
 314 kiṃtubhābhyāṃ bhavenmokṣaḥ sādhanam tūbhayaṃ viduḥ || 8 ||  
 315  
 316 tadeva draḍhayanpunarāha - kevalādīti | sādhanam vyañjakaṃ viduḥ |  
 317 brahmavida iti śeṣaḥ | tathāca viduṣāmanubhavasiddhe natra vipratipattavvyamiti  
 318 bhāvaḥ | vidyāṃ cāvidyāṃ ca iti śrutistūpāsanakarmasamuccayaparā na  
 319 brahmavidyāyāḥ karmasamuccayaparā | tadaṅgatvenopakrame tena tyaktena  
 320 bhuñjīthāḥ iti saṃnyāsavidhivirodhādīti prapañcitaṃ bhāṣyakṛbhīriti na  
 321 kaścidvirodhaḥ | natvatra yathāśrutamāpātato gṛhītvā  
 322 jñānakarmasamuccaya-pakṣa evaitadgrandhābhīmata iti bhramitavyam |  
 323 alabdhañjñānadṛṣṭīnāṃ kriyāmātraṃ [kriyāmutra] parāyaṇam | yasya  
 324 nāstyambaraṃ paṭṭaṃ kambalaṃ kiṃ tyajatyasau || ityādinā maṇikācopākhyānena  
 325 cottaratra kevalajñānenaiva muktiriti vyavasthāpanena pūrvottaravirodhāpatteḥ || 8 ||  
 326  
 327 asminnarthe purāvṛttamitihāsaṃ vadāmi te |  
 328 kāruṇyākhyāḥ purā kaścidbrāhmaṇo'dhītavedakaḥ || 9 ||  
 329  
 330 agniveśyasya putro'bhūdvedavedāṅgapāragaḥ |  
 331 guroradhītavidyāḥ sannā jagāma gṛhaṃ prati || 10 ||  
 332  
 333 tasthāvakarmakṛttūṣṇīm saṃśayāno gṛhe tadā |  
 334 agniveśyo vilokyātha putraṃ karmavivarjitam || 11 ||  
 335  
 336 agniveśya uvāca |  
 337  
 338 kimetatputra kuruṣe pālanaṃ na svakarmaṇaḥ || 12 ||  
 339  
 340 prāha etadityasaṃdhiḥ saṃhitāyā anityatvāt | nindyamavidhinā  
 341 karmaparityāgānnindārhaṃ putraṃ || 12 ||  
 342  
 343 akarmanirataḥ siddhiṃ kathaṃ prāpsyasi tadvada |  
 344 karmaṇo'smānnivṛtteḥ kiṃ kāraṇaṃ tannivedyatām || 13 ||  
 345

346 siddhiṃ pratyavāyapahirāhaṃ svargaṃ mokṣaṃ vā || 13 ||  
 347  
 348 kārūṇya uvāca |  
 349  
 350 yāvajjivamagnihotraṃ nityaṃ saṃdhyāmupāsayet |  
 351 pravṛttirūpo dharmo'yaṃ śrutyā smṛtyā ca coditaḥ || 14 ||  
 352  
 353 agnihotraṃ juhōti iti vākyaśeṣaḥ | codito vihitaḥ || 14 ||  
 354  
 355 na dhanena bhavenmokṣaḥ karmaṇā prajayā na vā |  
 356 tyāgamātreṇa kiṃtveke yatayo'śnanti cāmṛtaṃ || 15 ||  
 357  
 358 eke mukhyāḥ | cakāro'narthanivṛttisamuccayārthaḥ || 15 ||  
 359  
 360 iti śrutyordvayormadhye kiṃ kartavyaṃ mayā guro |  
 361 iti saṃdigdhatāṃ gatvā tūṣṇīmbhūto'smi karmaṇi || 16 ||  
 362  
 363 dvayorviruddhārtheyoriti yāvat | saṃdigdhatāṃ saṃdihānatāṃ | akarmakatvāt  
 364 gatyarthākarmaka iti kartari ktaḥ || 16 ||  
 365  
 366 agastiruvāca |  
 367  
 368 ityuktvā tāta vipro'sau kārūṇyo maunamāgataḥ |  
 369 tathāvidhaṃ sutaṃ dṛṣṭvā punaḥ prāha guruḥ sutaṃ || 17 ||  
 370  
 371 agniveśya uvāca |  
 372  
 373 śṛṇu putra kathāmekāṃ tadarthaṃ hṛdaye'khilam |  
 374 matto'vadhārya putra tvaṃ yathecchasi tathā kuru || 18 ||  
 375  
 376 ekāṃ sarvasaṃdehamūlājñānoccheditvānmukhyaṃ kathāṃ vakṣyamāṇa##-  
 377  
 378 jñānaṃ na tvātmano dharmo na guṇo vā kathaṃcana |  
 379 jñāna-svarūpa evātmā nityaḥ sarvagataḥ śivaḥ ||  
 380 ahamātmā samastānāṃ bhūtānāṃ parameśvaraḥ |  
 381 eka eva padārthāśca kalpitā mayi ṣaṇmukha ||  
 382 vijñānametadakhilam viśvākāramabuddhayaḥ |  
 383 paśyantijñāninastvekamātmarūpamidaṃ jagat ||  
 384 durvijñeyaṃ vasiṣṭhena rāmāya kathitaṃ purā ||  
 385  
 386 iti ṣaṇmukhaṃ prati śivenāvidyāsvarūpaṃ brahmatattvaṃ ca vistareṇopadiśya  
 387 svavākye viśvāsadarḍhyāya viśvasanīyatamatvena prasiddhasya brahmavidyā##-  
 388 saṃbodhanaṃ kathārthalakṣaṇapitṛdhanagrahaṇayogyatvadyotanārtham || 18 ||  
 389  
 390 surucirnāma kācitstrī apsarogaṇauttamā |  
 391 upaviṣṭā himavataḥ śikhare śikhisaṃvṛte || 19 ||  
 392  
 393 uttamā brahmavidyādhikāriviśeṣaṇasaṃpannatvācchreṣṭhā || 19 ||  
 394  
 395 ramante kāmasaṃtaptāḥ kinnaryo yatra kinnaraiḥ |  
 396 swardhunodhena saṃśṛṣṭe mahāghaughavināśinā || 20 ||  
 397  
 398 dūtamindrasya gacchantamantarikṣe dadarśa sā |  
 399 tamuvāca mahābhāgā suruciścāpsarovarā || 21 ||  
 400  
 401 jñānopadeśaphalabhāginītvānmahābhāgā | cakāro na kevalaṃ nāmnaiva kiṃtu  
 402 śobhanāyāṃ brahmavidyāyāṃ ruciḥ saṃjātā asyā ityarthago'pi suruciriti  
 403 samuccayārthaḥ | divyadṛśā dūtabrahmavittvaparijñānasamartha##-  
 404  
 405 suruciruvāca |  
 406  
 407 devadūta mahābhāga kuta āgamyate tvayā |  
 408 adhunā kutra gantāsi tatsarvaṃ kṛpayā vada || 22 ||  
 409  
 410 suruciruvāceti | arthādyogyatayābhyyutthānābhivādanayopāyanāharaṇapūjano##-  
 411 dyotanāya mahābhāgeti saṃbodhanam | prakṛtopayogayogyo'nyo'pi kvaiṣa  
 412 tadābhūtkuta etadāgādito mucyamānaḥ kva gamiṣyasi iti śrautapraśnasā##-  
 413 kasminsvarūpe gantāsi tvamiti sarvādhiṣṭhānabrahmatattvaviṣaya eva  
 414 parśno'bhipreta iti gamyate | tatsarvaṃ pūrṇaṃ vadeti padasvārasyādapayameva

415 praśnārtha iti gamyate || 22 ||  
 416  
 417 devadūta uvāca |  
 418  
 419 sādhu prṣṭaṃ tvayā subhru yathāvatkathayāmi te |  
 420 ariṣṭanemi rājarṣirdattvā rājyaṃ sutāya vai || 23 ||  
 421  
 422 gūḍhābhisaṃdhirmahānpraśnārtho bhrūvilāsenā sucitaḥ svena pariññāta iti  
 423 svābhiprāyaṃ sūcayaṃstathaiva saṃbodhayati - subhrviti | yathāvat  
 424 yathāvṛttaṃ yathārthamātmatattvaṃ ca || 23 ||  
 425  
 426 vītarāgaḥ sa dharmātmā nirayau tapase vanam |  
 427 tapaścaratyasau rājā parvate gandhamādane || 24 ||  
 428  
 429 kāryaṃ kṛtvā mayā tatra tata āgamyate'dhunā |  
 430 gantāsmi pārśve śakrasya taṃ vṛttāntaṃ niveditum || 25 ||  
 431  
 432 kāryamavaśyasampādyamātmajñānena kṛtārthatvaṃ tasya svasya ca kṛtvā  
 433 sampādya | vṛttaḥ saṃpannaḥ antaḥ saṃsārasimā yasya taṃ tathābhūtaṃ  
 434 rājānamiti cārthaḥ || 25 ||  
 435  
 436 apsara uvāca |  
 437  
 438 vṛttāntaḥ ko'bhavattatra kathayasva mama prabho |  
 439 praṣṭukāmā vinitāsmi nodvegaṃ kartumarhasi || 26 ||  
 440  
 441 devadūta uvāca |  
 442  
 443 ataeva hi tattathāvidhaṃ jijñāsamānā sovāca | vṛttantaḥ prāptasaṃsārāntaḥ sa  
 444 rājā ko'bhavat kiṅkṣvarūpeṇa sthita iti nigūḍhaḥ praśnaḥ | bahvatra vaktavyaṃ  
 445 nālpena tadasaṃbhāvanādidoṣasāntirityanudvegaprārthanā | devānāṃ  
 446 parokṣapriyatvācca sphuṭoktyā praśnottarayoh svāyattayorapi nigūḍhoktyātra  
 447 ucyate || 26 ||  
 448  
 449 śṛṇu bhadre yathāvṛttaṃ vistareṇa vadāmi te |  
 450 tasminrājñi vane tatra tapaścarati dustaram || 27 ||  
 451  
 452 ityahaṃ devarājena subhrūrājñāpitastadā |  
 453 dūtaṃ tvaṃ tatra gacchāsu gṛhītvedaṃ vimānakam || 28 ||  
 454  
 455 iti vakṣyamānaprakāreṇa | tatra gandhamādane | viraktaścettattaddrṣṭyālpam  
 456 kutsitaṃ cetyupekṣārhamiti sūcanāya vimānakamiti [kanpratyayaḥ]  
 457 kanprayuktaḥ || 28 ||  
 458  
 459 apsarogaṇasaṃyuktaṃ nānāvāditraśobhitam |  
 460 gandharvasiddhayakṣaiśca kinnarādyaiśca śobhitam || 29 ||  
 461  
 462 śobhitāntāni vimānaviśeṣaṇāni || 29 ||  
 463  
 464 tālavenumṛdaṅgādi parvate gandhamādane |  
 465 nānāvṛkṣasamākīrṇe gatvā tasmingirau śubhe || 30 ||  
 466  
 467 vimānādbahirapi sainikaistālavenumṛdaṅgādi gṛhītvetyanuṣaṅgaḥ || 30 ||  
 468  
 469 ariṣṭanemi rājānaṃ dūtāropya vimānake |  
 470 ānaya svargabhogāya nagarimamarāvatīm || 31 ||  
 471  
 472 dūta uvāca |  
 473  
 474 ityājñāṃ prāpya śakrasya gṛhītvā tadvimānakam |  
 475 sarvopaskarasāmyuktaṃ tasminnadrāvahaṃ yayau || 32 ||  
 476  
 477 upaskarāṇi guṇavattayopakalpitāni bhogasādhanāni | upātpratiyatna - iti suṭ |  
 478 saṃprati svasya tattvajñatvādajñadṛśābhimate dehādīdvārake svagamane  
 479 unmādādikṛta iva pāroṣyāropānmatto'haṃ kila vilalāpetivadyayāviti liṭ || 32 ||  
 480  
 481 āgatyā parvate tasminrājño gatvāśhramaṃ mayā |  
 482 niveditā mahendrasya sarvājñā'riṣṭanemaye || 33 ||  
 483

484 iti madvacana. m śrutvā saṁśayāno'vadacchubhe |  
 485  
 486 rājovāca |  
 487  
 488 praṣṭumicchāmi dūta tvāṁ tanme tvaṁ vaktumarhasi || 34 ||  
 489  
 490 guṇā doṣāśca ke tatra svarge vada mamāgrataḥ |  
 491 jñātvā sthitiṁ tu tatratyāṁ kariṣye'haṁ yathāruci || 35 ||  
 492  
 493 sthitiṁ guṇadoṣanyūnādhikyavyavasthitim | tatratyāṁ svargasthām || 35 ||  
 494  
 495 dūta uvāca |  
 496  
 497 svarge puṇyasya sāmagryā bhujyate paramaṁ sukham |  
 498 uttamenā tu puṇyena prāpnoti svargamuttamam || 36 ||  
 499  
 500 sāmagryā samagratayā | kṣudrapuṇyānāmapī prācuryeṇetyarthaḥ | parama##-  
 501 sukhaṁ labhyamityāha - uttameneti || 36 ||  
 502  
 503 madhyamena tathā madhyaḥ svargo bhavati nānyathā |  
 504 kaniṣṭhena tu puṇyena svargo bhavati tādrśaḥ || 37 ||  
 505  
 506 evaṁ madhyamakaniṣṭhatve api prācuryotkrṣṭatvābhyāṁ bodhye || 37 ||  
 507  
 508 parotkarṣāsahiṣṇutvaṁ spardhā caiva samaiśca taiḥ |  
 509 kaniṣṭheṣu ca saṁtoṣo yāvatpuṇyakṣayo bhavet || 38 ||  
 510  
 511 anuttamapuṇyaphaleṣu doṣāntarāṇyāha - pareti | tairutkṣṭaiḥ  
 512 spardhamānaiśca saheti śeṣaḥ | tathāca tatprayuktaṁ duḥkhaṁ duḥsahamiti  
 513 bhāvaḥ | yāvaditi sarvasādhāraṇamidam || 38 ||  
 514  
 515 kṣīṇe puṇye viśantyetam martyalokaṁ ca mānavāḥ |  
 516 ityādiguṇadoṣāśca svarge rājannavasthitāḥ || 39 ||  
 517  
 518 mānavāśca bhavanti ramaṇīyakarmāvaśeṣe | tacca durlabhamiti sūcanāya cakāraḥ  
 519 || 39 ||  
 520  
 521 iti śrutvā vaco bhadre sa rājā pratyabhāṣata |  
 522  
 523 rājovāca |  
 524  
 525 necchāmi devadutāhaṁ svargamīdrgvidhaṁ phalam || 40 ||  
 526  
 527 svarga phalamityabhedānvayaḥ || 40 ||  
 528  
 529 tathā param [mahogṛhaṁ tu] mahogṛhaṁ ca tapaḥ kṛtvā kalevaram |  
 530 tyakṣyāmyahamaśuddhaṁ hi jīrṇaṁ tvacamivoragaḥ || 41 ||  
 531  
 532 pāpānāṁ tapasā niḥśeṣaṁ kṣapaṇāt sukṛtānāmasati rāge janmā##-  
 533  
 534 devadūtaṁ vimānedaṁ gṛhītvā tvaṁ yathāgataḥ |  
 535 tathā gaccha mahendrasya saṁnidhau tvaṁ namo'stu te || 42 ||  
 536  
 537 vimānaṁ ca tadidaṁ ceti karmadhārayaḥ | athavā svāgamanapratākhyānena vigato  
 538 māno'yasyeti devadūtaviśeṣaṇam | vimāneti pṛthakpadam | ata eva  
 539 tatkṣamāpanāya namo'stu te ityuktiḥ || 42 ||  
 540  
 541 devadūta uvāca |  
 542  
 543 ityukto gato bhadre śakrasyāgre niveditum |  
 544 yathāvṛttaṁ nivedyātha mahadāścaryatāṁ gataḥ || 43 ||  
 545  
 546 mahatāṁ śakrasabhāgatānāmāścaryatāṁ vismayahetutām || 43 ||  
 547  
 548 punaḥ prāha mahendro mām ślakṣṇaṁ madhurayā girā |  
 549  
 550 indra uvāca |  
 551  
 552 dūta gaccha punastatra taṁ rājānaṁ nayāśramam || 44 ||

553  
 554 aviṣayaniyogaduḥkhitadūtāśvāsanāya madhurayā | āśramaṃ  
 555 vālmikerityuttarenānvayaḥ || 44 ||  
 556  
 557 vālmikerjñātataṭtvasya svabodhārthaṃ virāgiṇam |  
 558 saṃdeśaṃ mama vālmikermaharṣestvaṃ nivedaya || 45 ||  
 559  
 560 svabodhārthamātmatattvajñānāya | svapade śleṣāttavāpi svātmabodho bhāvīti  
 561 dhvanitam | saṃdeśaṃ vācikaṃ || 45 ||  
 562  
 563 aharṣe tvaṃ vinitāya rājñe'smai vītarāgiṇe |  
 564 nasvargamiccyate tattvaṃ prabodhaya mahāmune || 46 ||  
 565  
 566 [rāgiṇo rāga] vītarāgiṇe | rāgamūlāḥ kāmyappravṛttayo  
 567 rāgāpagamādeva vitā gatā yasyetharthaḥ | svargaṃ necchayate || 46 ||  
 568  
 569 tena saṃsāraduḥkhārto mokṣameṣyati ca kramāt |  
 570 ityuktā devarājena preṣito'haṃ tadantike || 47 ||  
 571  
 572 tena tattvabodhanena | [upadeśakramā] kramādupadiṣṭārthasya citte  
 573 saṃkramāt manonāśāntamananādikramādvā || 47 ||  
 574  
 575 mayāgatya punastatra rājā valmīkajanmane |  
 576 nivedito mahendrasya rājñā mokṣasya sādhanam || 48 ||  
 577  
 578 mayā mahendrasya saṃdeśena saha rājā niveditaḥ | rājñā svamokṣasya sādhanam  
 579 svābhilaṣitaṃ niveditamiti vipariṇāmena saṃbandhaḥ || 48 ||  
 580  
 581 tato valmīkajanmāsau rājānaṃ samapṛcchata |  
 582 anāmayamatiprītyā kuśalapraśnavārtayā || 49 ||  
 583  
 584 deśakośaputratapaḥ prabhṛtinām kuśalapraśnavārtayaivārthādanāmayaṃ  
 585 samapṛcchatetyarthaḥ || 49 ||  
 586  
 587 rājovāca |  
 588  
 589 bhagavandharmatattvajña jñātajñeya vidāṃvara |  
 590 kṛtārtho'haṃ bhavaddṛṣṭyā tadeva kuśalaṃ mama || 50 ||  
 591  
 592 ādyena viśeṣaṇena karmakāṇḍarahasyajñatā dvitīyena brahmatattvajñatā  
 593 tṛtīyena lokatattvajñatā ca darśitā | bhavaddṛṣṭyā bhavato darśanena  
 594 bhavadīyakṛpādṛṣṭyā ca | tat bhavaddṛṣṭiprayuktaṃ [kārtārthyam  
 595 kṛtakṛtyatvam] kārtārthyameva || 50 ||  
 596  
 597 bhagavanpraṣṭumicchāmi tadavighnena me vada |  
 598 saṃsārabandhaduḥkhārteḥ kathaṃ muñcāmi tadvada || 51 ||  
 599  
 600 praṣṭumicchāmi dūtasamdeśādeva praśnaviṣayaparijñāne'pi nā'pṛṣṭaḥ  
 601 kasyacidbrūyāt iti prasaktopekṣyatāvāraṇāya | tat tatra śreorūpe | śreyāṃsi  
 602 bahuvighnāni itipravādaprasaktāṃ vighnasambhāvanām nivārayati -  
 603 avighneneti | tasmādeśaṃ tanna priyaṃ yadetanmanuṣyā vidyuh iti śruteḥ |  
 604 devānām prātikulye hi vighnasambhāvanā syānnatu tadasti devarājājñāyavāhaṃ  
 605 yataḥ pṛcchāmi bhāvaḥ | saṃsārabandhapraukṭaduḥkhairārtiḥ  
 606 punaḥpunarnāśasta-smānmuñcāmi mukto bhavāmi | ādyo mokṣasvarūpasya  
 607 praśno dvitīyo mokṣasāadhanasya || 51 ||  
 608  
 609 vālmīkiruvāca |  
 610  
 611 śṛṇu rājanpravakṣyāmi rāmāyaṇamakhaṇḍitam |  
 612 śrutvāvadadhāya yatnena jīvanmukto bhaviṣyasi || 52 ||  
 613  
 614 kaikeyīvarāpadeśātsvasthānapracyutasya rāmasya rākṣasānvijitya punaḥ  
 615 svasthānāyanābhuyodayaprāptivacchāpāpadeśātsvarūpātpracyutasya tasya  
 616 vasiṣṭhopadeśādajñānādirākṣasānnihatya punaḥ svasvarūpāvāptyabhyu##-  
 617 pramāṇāsambhāvanām mananena tvavadadhāya prameyā-sambhāvanām  
 618 yatnena nididhyāsanena viparītabhāvanām ca nirasya | sāksātkāreṇeti śeṣaḥ || 52 ||  
 619  
 620 vasiṣṭharāmasaṃvādaṃ mokṣopāyakathāṃ śubhāṃ |  
 621 jñātasvabhāvo rājendra vadāmi śrūyatāṃ budha || 53 ||

622  
 623 vasiṣṭharāmayoḥ saṃvādarūpeṇa pravṛttaṃ mokṣopāyānāṃ katham | na  
 624 nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ iti śruternātattva##-  
 625 jñātasvabhāva iti || 53 ||  
 626  
 627 rājovāca |  
 628  
 629 ko rāmaḥ kīdṛśaḥ kasya baddho vā mukta eva vā |  
 630 etanme niścitaṃ brūhi jñānaṃ tattvavidāṃ vara || 54 ||  
 631  
 632 vasiṣṭharāmasaṃvādamityatra dvandve'lpāco'pi paranipātādrāmasya śiṣyatā  
 633 sūcitā sā tvajñasyaiva saṃbhavati neśvarasya | rāmastu bhagavadavatāratvāt##-  
 634 kaścidrāma-nāmā uta prasiddho nityamukto viṣṇurityarthaḥ | jñāyate'neneti  
 635 jñānaṃ niścayakāraṇamitarthaḥ || 54 ||  
 636  
 637 vālmīkiruvāca |  
 638  
 639 śāpavyājavaśādeva rājaveśadharo hariḥ |  
 640 āhṛtājñānasampannaḥ kiṃcijjñō'sau bhavatprabhuḥ || 55 ||  
 641  
 642 tadevāha - śāpeti | vyājo'padeśaḥ | āhṛtena  
 643 svabhaktavākyasatyatāsaṃpā-danāyecchayā svīkṛtenājñānenājñaprāyaḥ  
 644 sampannaḥ bhavat abhavat | aḍabhāvaśchāndasaḥ || 55 ||  
 645  
 646 rājovāca |  
 647  
 648 cidānandasvarūpe hi rāme caitanyavigrahe |  
 649 śāpasya kāraṇaṃ brūhi kaḥ [kaḥ śāśāpeti] śaptā ceti me vada ||  
 650 56 ||  
 651  
 652 maharṣibhiraparādhino hi śapyante aparādho hyapūrṇakāmasyājñasya syāt  
 653 nacānāvṛtacidānanda svarūpatvādathābhūtasya rāmasya tatsaṃbhavaḥ  
 654 śāpādeva taduktau tvanonyāśraya ityabhipretyāha - cidānandeti |  
 655 paramārtha-taścidabhinnaānandasvarūpe [ścidānandasvarūpe] |  
 656 vyavahāre'pi caitanyameva bhaktānukampayā vigrahātmanā pariṇataṃ yasa tasmin |  
 657 56 ||  
 658  
 659 vālmīkiruvāca |  
 660  
 661 sanatkumāro niṣkāma avasadbrahmasadmani |  
 662 vaikuṇṭhādāgato viṣṇustrailokyādhipatiḥ prabhuḥ || 57 ||  
 663  
 664 niṣkāma avasaditi cchāndasaṃ yatvam | nirgatāḥ kāmā rāgādayo yatreti niṣkāme  
 665 [niṣkāme] brahmasadmanīti vā || 57 ||  
 666  
 667 brahmaṇā pūjitastatra satyalokanivāsibhiḥ |  
 668 vinā kumāraṃ taṃ dṛṣṭvā hyuvāca prabhurīśvaraḥ || 58 ||  
 669  
 670 kumāraṃ sanatkumāraṃ vinānyaiḥ satyalokanivāsibhiḥ pūjita ityanuśaṅgaḥ || 58 ||  
 671  
 672 sanatkumāra stabdho'si niṣkāmo garvaceṣṭayā |  
 673 atastvaṃ bhava kāmārtaḥ śarajanmeti nāmataḥ || 59 ||  
 674  
 675 kāmēna ṛto vyāptaḥ | ṛte ca ṛtīyāsamāse iti vṛddhiḥ || 59 ||  
 676  
 677 tenāpi śāpito viṣṇuḥ sarvajñatvaṃ tavāsti yat |  
 678 kiṃcitkālāṃ hi tyaktvā tvamajñānī bhaviṣyasi || 60 ||  
 679  
 680 kiṃcitkālāmiti karmadhārayaḥ | kālādhvanoratyantasamyoge iti dvitīyā || 60 ||  
 681  
 682 bhṛgurbhāryāṃ hatāṃ dṛṣṭvā hyuvāca krodhamūrcchitaḥ |  
 683 viṣṇo tavāpi bhāryāyā viyogo hi bhaviṣyati || 61 ||  
 684  
 685 krodhena mūrchito mohitaḥ samucchritaśca || 61 ||  
 686  
 687 vṛndayā śāpito viṣṇuśchalanaṃ yattvayā kṛtam |  
 688 atastvaṃ strīviyogaṃ ti vacanānmama yāsyasy || 62 ||  
 689  
 690 vṛndayā jalandhara bhāryayā | chalanaṃ pativeṣeṇa mohayitvā



691 pātivṛtyabhaṅga-rūpaṃ vañcanam | śāpitaḥ śaptaḥ | adhyāropita##-  
 692  
 693 bhāryā hi devadattasya payoṣṇītīrasaṃsthitā |  
 694 nṛsiṃhaveṣadhṛgviṣṇuṃ dṛṣṭvā pañcatvamāgatā || 63 ||  
 695  
 696 veṣadhṛgviṣṇumiti karmadhārayaḥ || 63 ||  
 697  
 698 tena śapto hi hṛharirduḥkhārtaḥ strīviyogataḥ |  
 699 tavāpi bhāryayā sārdhaṃ viyogo hi bhaviṣyati || 64 ||  
 700  
 701 duḥkhairduḥkhasādhyaiḥ sukṛtaiḥ ṛtaḥ sāksātkṛto'pi nṛharistena śaptaḥ ||  
 702 64 ||  
 703  
 704 bhṛguṇaivam kumāreṇa śāpito devaśarmaṇā |  
 705 vṛndayā śāpito viṣṇustena mānuṣyatām gataḥ || 65 ||  
 706  
 707 ādyaśāpena sāksāditarairākṣepādajñānaprāptiḥ | ataeva hi rāmasya triḥ  
 708 sītāviyogo rāvaṇāpahāreṇa midhyāpavādena bhūtalapraveśen ceti | na ciraṃ tvayi  
 709 vatsyatīti tārāyā vacanaṃ tvadhikṣepamātraṃ na śāpaḥ | tasyā jīvatyapi vālīni  
 710 sugrīveṇopamuktatvasya dharmato mātaraṃ yastu svīkaroti juhupsitaḥ  
 711 ityaṅgadavākyena prasiddhatvātpātivṛtyabhaṅgena nikṛṣṭayoitayā  
 712 cotkṛstāya rāmāya śāpaparadāne asāmarthyāt mānuṣyatām manuṣya eva  
 713 mānuṣyastad-bhāvam || 65 ||  
 714  
 715 etatte kathitaṃ sarvaṃ śāpavyājasya kāraṇam |  
 716 idānīm vacmi tatsarvaṃ sāvadhānamatiḥ śṛṇu || 66 ||  
 717  
 718 tat pūrvaprṣṭaṃ mokṣasādhanam | sarvaṃ sānubandhanam | tat mahārā##-  
 719  
 720 ityārṣe śrīmadvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mokṣopāye  
 721 dvātriṃśatsāhastryaṃ samhitāyāṃ vairāgyaprakaraṇe sūtrapātanako nāma  
 722 prathamāḥ sargaḥ || 1 ||  
 723  
 724 iti vāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe vairāgyaprakaraṇe prathamāḥ  
 725 sargaḥ || 1 ||  
 726  
 727 dvitīyaḥ sargaḥ 2  
 728  
 729 divi bhumau tathākāṣe bahirantaśca me vibhuḥ |  
 730 yo vibhātyavabhāsātmā tasmai sarvātmāne namaḥ || 1 ||  
 731  
 732 atha prāripsitasya mahataḥ śāstrasya nirvighnaparisamāptipracayagamanādi##-  
 733 vīrapuruṣakāṇyāyuṣmatpuruṣakāṇi ca bhavanti iti mahābhāṣyopadarśita##-  
 734 darśayati - divīti | divi dyuloke bhūmau bhūloke tathā ākāṣe antarikṣaloke  
 735 bahiradhibhūtaṃ [antaramadhyātma] antarādhyātmaṃ cakārādadhidaivam  
 736 ca me mama yo vibhurvibhāti vividharūpeṇa prathate svāvidyayā |  
 737 paramārthatastvavabhā-sātmā nirvikāracinmātrasvabhāvastasmai  
 738 sarveśātmāne nama ityārthaḥ | athavā pṛthivī pūrvarūpaṃ dyauruttararūpama  
 739 iti śrūtāvivātrāpi divi brahmāṇḍasyordhvakapāle svarṇamaye  
 740 bhūmāvadhahkapāle rajatamaye ākāṣe tayoh saṃdhau sūkṣmākāṣe  
 741 brahmāṇḍādbahirantaśca yo viśeṣeṇa sūryaścandrāgnivāgādibhyo'pyatiśayena  
 742 svaprakāśāparicchinnaśvabhā-vatvādbhāti | tatkutah yato'yamavabhāsātmā  
 743 sūryādīnāmapyavabhāsaka ātmā ca | yena sūryastapati tejaseddhaḥ ātmaivāsyā  
 744 jyotirbhavati jyotiśāmapī tajjyotiḥ ityādīśrutismṛtibhyaḥ | tasmai sarvātmāne  
 745 sarvavastūnāṃ paramārthikasvarūpabhūtāya nama ityārthaḥ | athavā divi  
 746 dyotanaikarase bhūmānandādmake turyasvarūpe tathā  
 747 avasthādvayotpattibhūmāvavyā-kṛtākāṣe bahirbahiḥprajñabhogye  
 748 jāgare'ntaḥ antaḥprajñabhogye svapne cakārāttatsaṃdhau  
 749 maraṇamūrchādyavasthāsu ca yo vividho bhāti sthūla##-  
 750 avabhāsātmēti | cinmātrasvabhāva ityārthaḥ | tasmai dṛśyasya dṛgvavyatire##-  
 751 ityārthaḥ | athavā divi sārvañjñyādisaṃpannatvāddyotamāne kāraṇopādhou tathā  
 752 bhūmau karmabījodbhavabūmau kāryopādhou tathākāṣe antarāle  
 753 āsamantātkāśate iti vyutpatyā svarūpaprakāśabahule vā jīvanmuktidaśāyāṃ  
 754 bahirnirupādhisvarūpe'ntaḥ kāryakāraṇopādhyantargatamāyāntaḥkaraṇavṛtti##-  
 755 sarvopādhiṇiṣkṛṣṭāyāt-mane nama ityārthaḥ | athavā divi dyotanātmake  
 756 tejasi bhūmau pṛthivyāmākāṣe vyomni antaḥ āntarālikayoh  
 757 salilapavanayorbahirbahirbhūte vyākṛte cakārānni##-  
 758 pūrṇānandasvarūpāya me mahyamā nama ityārthaḥ | athavā divi devaloke  
 759 bahistaṭasthatayā pūjyadevateśvarādyātmanā bhūmau bhūloke antaḥ

760 dehāntarvartitayā pūjakātmanā ākāśe antarāle ca kriyāphalasāadhanā##-  
 761 ya. sa.prati tattvadṛṣṭyudayātsapaṣṭamavabhāsamānātmā  
 762 vibhustrividhaparicchedaśūnyo viśpaṣṭam bhāti tasmai sarvātmāne | sarvaśabdah  
 763 pūrṇaparastasmāttatsarvamabhavadivatpūrṇānandasvarūpāya nama ityārthaḥ |  
 764 athavā divi upariṣṭādbhūmāvadhastādākāśe'ntarāle bahiḥ prāgādidiḥṣu ca antaḥ  
 765 śarirāntaḥ cakārāttatpūrvottarakālayoryaḥ avabāsātmā cidekaraso vibhāti  
 766 tattvadṛśo mama | ātmaivādhastādātmopariṣṭāt ityādiśruteḥ | tasmai  
 767 sarvātmāne ātmaivedaṃ sarvamiti sarvaprapañcabādhena pariśeṣitāya  
 768 paramātmāne nama ityārthaḥ evamarthāntarāṇyapi yathābuddhivaibhavamū##-  
 769 jñānāttadbhāvasthitiśca paramanivṛṇārūpaṃ prayojanamiti sūcitam |  
 770 uttaratrāpyetadeva spaṣṭam darśayīṣate |  
 771  
 772 adhikāri kathopāyasaṃbandho dhātṛśāsanāt |  
 773 nirmāṇamasya granthasya muktacaryā ca kīrtiyate || 1 ||  
 774  
 775 vālmīkiruvāca |  
 776  
 777 ahaṃ baddho vimuktaḥ syāmiti yasyāsti niścayaḥ |  
 778 nātyantamajño [no tajjñāḥ] nota jñāḥ so'smiñchāstre'dhikāravān  
 779 || 2 ||  
 780  
 781 athāsmīna grantheko'dhikārī kimajña uta jñāḥ | nādyāḥ | tasya dehādāvātma##-  
 782 naca viśayadoṣadarśanājñana-namaraṇādihkhadarśanācca tasyai  
 783 vairāgyodayecchayā mumukṣāsāṃpattāva-dhikāra iti vācyam |  
 784 rāgiṇāmutkaṭaviśayarirakṣiṣā-darśanena satsveva viśayeṣu  
 785 taddoṣanirharaṇopāyonveṣitayā [anveṣaṇatayā] viśiṣṭaviśayānveṣitayā  
 786 caihikāmuṣmikata-dupāyecchutayā pravṛtteḥ | nāpi jñāḥ | tasya  
 787 kṛtakṛtatayā granthasādhyaḥprayo-janālipsutayā granthe  
 788 pravṛttyanupapatterityāśaṅkya viśiṣṭādhikāriṇaṃ darśayati - ahamiti |  
 789 utetyapyarthe | satyaṃ nātyantamajño nāpi jño'smiñ-śāstre'dhikārī | kintu  
 790 yasyāhaṃ baddhosmin saṃsāre'nādikālādārabhya kārānigaḍādibaddha iva  
 791 paricchedapāravaśyajanmajarāmāraṇādidiḥkhamanu-bhavañśocāmi |  
 792 ātyantikaśokatarāṇe cātmaññānamevopāyaḥ | tarati śokamātmavit iti śruteḥ |  
 793 tenātmajñānenāhaṃ vimuktaḥ syāmitiyutkaṭa-jijñāsāsahito niścayo'sti sa  
 794 vinayopāyanādīnā gurumupagato'smiñchāstre'-dhikāravān |  
 795 śāstraśravaṇādiphalaabhāgiatyārthaḥ | tathācājñāsyaiḥ bahutarasukṛtaiḥ  
 796 kṣīṇarāgādidoṣasya vivekodayājijñāsoradhikāra iti bhāvaḥ || 2 ||  
 797  
 798 kathopāyānvicāryādaḥ mokṣopāyānimānatha |  
 799 yo vicārayati prājño na sa bhūyo'bhiḥjāyate || 3 ||  
 800  
 801 nanu kṣīṇarāgādidoṣastraiḥvarṇikaścetsa saṃnyāsapūrvakavedāntaśravaṇa  
 802 evādhikārī | pūrvakāṇḍārthānuṣṭhānasya cittasuddhidvārōttarakāṇḍādhi##-  
 803 traivarṇikasya tretāgnisādhye karmaṇyadhikāre'pyanāhitāgnisādhāraṇaḥ  
 804 smārtakarmādhikāro'smannapi granthe'styadhikāraḥ | ajñānāvadhikaśca | asyāpi  
 805 smṛtivadvedopabṛṃhaṇatvāt | tathācoktam - vedavedye pare puṣi jāte  
 806 daśarathātmaḥ | vedaḥ prācetasādasītsākṣādrāmāyaṇātmanā | iti | tatra  
 807 pūrvakāṇḍasya rāmacaritakathāvyājenopabṛṃhaṇaṃ ṣaṭkāṇḍam sōttaraṃ  
 808 pūrvārāmāyaṇam uttarakāṇḍasya ṣaṭprakaraṇamidaṃ sōttaramiti | yathāca  
 809 keśucitsmārtakarmasu strīśudrasādhāraṇo'dhikārastathāsyāpi śravaṇe purāṇavāt  
 810 | śrāvayeccaturo varṇānkṛtvā brāhmaṇamagrataḥ janaśca śudro'pi  
 811 mahattvamīyāt ityādivacanālilgāt | nāvedavinmanute taṃ brāhantaṃ taṃ  
 812 tvaupaniṣadaṃ puruṣaṃ prcchāmi ityādivacanam tvavedavidāḥ  
 813 śrautajñānādhikāraparamiti kecit | aparokṣajñānāparyavasānaparamityanye |  
 814 vedapūrvakatvaprāśastyaparamityapare | sarvathāpyastyevānyeṣāmapī  
 815 pauraṇikasādhāraṇe jñāne'dhikāraḥ sa hi sarvairvijijñāsyā ātmā  
 816 varṇaistathāśhramaiḥ ityādivacanabhyāḥ | tatra śrautajñāne pūrvakāṇḍokta##-  
 817 heturiti pūrvottararāmāṇayorhetuhetumadbhāvasaṃgatim darśayansarvānārtha##-  
 818 dharmatattvajñā-nānuṣṭhāneśvaraprapattiṣu jñānādhikāraprāpakeṣūpāyo  
 819 yasmin granthe sa pūrvārāmāyaṇagrantaḥ kathopāyaḥ | kāṇḍābhedaḥhiprāyaṃ  
 820 bahuvacanam | tānādaḥ vicārya tadarthānuṣṭhānaprāptādhikāraḥ  
 821 sanyo'dhikārimānva-kṣyamāṇaṣaṭprakaraṇarūpānmokṣopāyānvicārayati  
 822 prājñāḥ prajñāpluṣṭa-kāmakarmavāsanā'jñānabījaḥ sa bhūyo nābhiḥjāyate  
 823 janmadidiḥkhabhān na bhavati | vimucyata ityārthaḥ || 3 ||  
 824  
 825 asminrāmāyaṇe rāmakadhōpāyānmahābalān |  
 826 etāṃstu prathamam kṛtvā purāhamarimardana || 4 ||  
 827  
 828 asminsāṃpratike ṣaṭpañcāśatsahasrasaṃmite rāmāyaṇe anādikālābhyasta##-

829  
830 śiṣyāyāsmi [śiṣyāyāsmāi] vinītāya bharadvājāya dhīmate |  
831 ekāgro dattavāṃstasmai maṇimabdhirivārthine || 5 ||  
832  
833 śiṣyaviśeṣaṇānyadhikārasaṃpattidyotakāni | eka evāgro [evāgraṃ]  
834 grahaṇadhāraṇapracārapaṭuḥ pradhānaśiṣyo yasya sa tathā | anugrahaṇaprema##-  
835  
836 tata ete kathopāyā bharadvājena dhīmatā |  
837 kasmīṃścinmerugahane brahmaṇo'gra udāhṛtāḥ || 6 ||  
838  
839 ete mattaḥ prāptāḥ pūrvarāmāyaṇarūpāḥ | udāhṛtāḥ kīrtitāḥ || 6 ||  
840  
841 athāsya tuṣṭo bhagavānbrahmā lokapitāmahaḥ |  
842 varaṃ putra gṛhāṇeti tamuvāca mahāśayaḥ || 7 ||  
843  
844 varavyājena jagaduddhārasādhanaṃ mokṣaśāstraṃ karaṇīyamiti  
845 mahānāśayo'bhiprāyoyasya sa tathā || 7 ||  
846  
847 bharadvāja uvāca |  
848  
849 bhagavanbhūtabhavyeśa varo'yaṃ me'dya rocate |  
850 yeneyaṃ janatā duḥkhānmucyate tadudāhara || 8 ||  
851  
852 bhūtaṃ pūrvamutpannama | bhavamutpatsyamānam | adya pūrvarāmāṇārthānu##-  
853  
854 śrībrahmavāca |  
855  
856 guruṃ vālmīkimatrāśu prārthayasva prayatnataḥ |  
857 tenedaṃ yatsamārabdhaṃ rāmāyaṇamaninditam || 9 ||  
858  
859 atrāsmiṃ prṣṭe'rthe | yadyasmātsamārabdhaṃ natu kṛtsnaṃ kṛtam || 9 ||  
860  
861 tasmiñchrute naro mohātsamagrātsaṃtariṣyati |  
862 setunevāmbudheḥ pāramapāraguṇaśālinā || 10 ||  
863  
864 śrute arthātkṛtsnasiddhyanantaramiti gamyate | setuṃ dṛṣṭvā samudrasya  
865 brahmahatyāṃ vyapohati ityādismṛtiprasiddhānantaguṇaśālinā || 10 ||  
866  
867 śrīvālmīkiruvāca |  
868  
869 ityuktvā sa bharadvājaṃ parameṣṭhī madāśramam |  
870 abhyāgacchatsamaṃ tena bharadvājena bhūtakṛt || 11 ||  
871  
872 tūrṇaṃ saṃpūjito devaḥ so'rghyapādyādinā mayā |  
873 avocanmāṃ mahāsattvaḥ sarvabhūtahite rataḥ || 12 ||  
874  
875 yadyapi sṛṣṭau rajaḥ pradhānastathāpi jagaduddhārodbhūtakaruṇatvānmahā##-  
876  
877 rāmasvabhāvakathanādashmādvaramune tvayā |  
878 nodvegātsa parityājya āsamāpteraninditāt || 13 ||  
879  
880 lyablope pañcamī | rāmasvabhāvakathanam prastutyetyarthaḥ | udvegādvistrīta##-  
881 samagro nirmātavya iti yāvat || 13 ||  
882  
883 granthenānena loko'yasmaṃtsaṃsārasaṃkaṭāt |  
884 samuttariṣyati kṣipraṃ potenevāśu sāgarāt || 14 ||  
885  
886 saṃsārasaṃkaṭādityapādānapañcamyā samuttīrṇasyātyantikaṃ saṃsāra##-  
887 prathamā | anyathā āśupadena punaruktyāpatteḥ | kṣiprapotena iti pāṭhaścenna  
888 kāpi cintā | āśu jñānodayasamakārameva | nanu potena sāgarasamuttaraṇame##-  
889 potenoddharaṇamevātra samuttaraṇam vivakṣitaṃ āśupadasvārasyāt |  
890 ataevāpādānapañcamyameva kṛteti || 14 ||  
891  
892 vaktuṃ tadevamevārthamahamāgatavānayaṃ |  
893 kuru lokahitārthaṃ tvam śāstramityuktavānajaḥ || 15 ||  
894  
895 tattasmāddhetorbharadvājadvārā ājñāsaṃdeśasaṃbhava'pyevamarthaṃ  
896 vaktumayaṃ jaganmānyo'hamevāgatavāniti saṃbandaḥ || 15 ||  
897

898 mama puṇyāśramāttasmātkṣaṇādantarddhimāgataḥ |  
 899 muhūrtabhyutthitaḥ proccaistaraṅga iva vāriṇaḥ || 16 ||  
 900  
 901 brahmapādasparśena puṇyatamavamāśramasya || 16 ||  
 902  
 903 tasminprayāte bhagavatyahaṃ vismayamāgataḥ |  
 904 punastatra bharadvājamapṛcchaṃ svasthayā dhiyā || 17 ||  
 905  
 906 svasthayā dhiyetyukteḥ purvaṃ prabmāgamanaharṣaviṣmayavyatracittatvādbra##-  
 907  
 908 kimetadbrahmaṇā proktaṃ bharadvāja vadāsu me |  
 909 ityuktena punaḥ proktaṃ bharadvājena tena me || 18 ||  
 910  
 911 bharadvāja uvāca |  
 912  
 913 etaduktaṃ bhagavatā yathā rāmāyaṇaṃ kuru |  
 914 sarvalokahitārthāya saṃsārṇavatāarakam || 19 ||  
 915  
 916 yathā pūrvaṃ kathopāyarāmāyaṇaṃ kṛtaṃ tathā mokṣopāyarāmāyaṇamiti  
 917 śeṣaḥ || 19 ||  
 918  
 919 mahyaṃ ca bhagavanbrūhi kathaṃ saṃsārasaṃkaṭe |  
 920 rāmo vyavahṛto hyasminbharataśca mahāmanāḥ || 20 ||  
 921  
 922 rāma kathaṃ vyavahṛto vyavahṛtavān kimajñāḥ śocannitaravaduta  
 923 jīvanmuktavat || 20 ||  
 924  
 925 śatrughno lakṣamaṇaścāpi sītā cāpi yaśasvinī |  
 926 rāmānuyāyinaste vā mantriputrā mahādhiyaḥ || 21 ||  
 927  
 928 cakārādḍaśarathaparigrahaḥ | cakāro'piśabdadvayaṃ ca tatparivārasamucca##-  
 929  
 930 [nirduḥkhatāṃ yathaite tu] nirduḥkhitāṃ yathaite nu  
 931 prāptāstadbrūhi me sphuṭaṃ |  
 932 tathaivāhaṃ bhaviṣyāmi tato janatayā saha || 22 ||  
 933  
 934 sphuṭaṃ madbodhaparyavasitam | janatayā tvadupadeśaśravaṇakṛtārthajana##-  
 935  
 936 bharadvājena rājendra vadetyukto'smi sādaram |  
 937 tadā kartuṃ vibhorājñāmahaṃ vaktuṃ pravṛttavān || 23 ||  
 938  
 939 sādaramupāyanāharaṇopagamanapraṇatiprāthanādyādarasahitam || 23 ||  
 940  
 941 śṛṇu vatsa bharadvāja yathāpṛṣṭaṃ vadāmi te |  
 942 śrutena yena saṃmohamalaṃ dūre kariṣyasi || 24 ||  
 943  
 944 saṃmoha ātmatattvāparijñānaṃ tadrūpaṃ malaṃ paṅkam | alamiti vā chedaḥ ||  
 945 24 ||  
 946  
 947 tathā vyavahara prājña yathā vyavahṛtaḥ sukhī |  
 948 sarvāsaṃsaktayā buddhyā rāmo rājīvalocanaḥ || 25 ||  
 949  
 950 asaṃsaktayā mithyeti niścayādanabhiniviṣṭayā || 25 ||  
 951  
 952 lakṣmaṇo bharataścaiva śatrughnaśca mahāmanāḥ |  
 953 kausalyā ca sumitrā ca sītā daśarathastathā || 26 ||  
 954  
 955 mahāmanā aparicchinnāvastuniveśātathāvidhacittaḥ | cakārāḥ pūrvavat || 26 ||  
 956  
 957 kṛtāstraścā'virodhaśca bodhapāramupāgatāḥ |  
 958 vasiṣṭho vāmadevaśca mantriṇo'ṣṭau tathetare || 27 ||  
 959  
 960 kṛtāstrāvirodhau rāmasakhāyau | bodhapāraṃ caramaṃ bodhaṃ yaduttaraṃ  
 961 boddhavyāntarāpariśeṣaḥ || 27 ||  
 962  
 963 dhṛṣṭirjayanto bhāsaśca satyo vijaya eva ca |  
 964 vibhīṣaṇaḥ suśeṇaśca hanumānindraajittathā || 28 ||  
 965  
 966 satyo yathārthavaktā | indrajidayamanya eva sugrīvāmātya || 28 ||

967  
 968 ete'sṣṭau mantriṇaḥ proktāḥ samanīrāgacetasaḥ |  
 969 jīvanmuktā mahātmāno yathāprāptānuvartinaḥ || 29 ||  
 970  
 971 antaḥ samanīrāgacetaso bahistu yathāprārabdhaṃ rāptamanuvartamānāḥ || 29 ||  
 972  
 973 etairiyathā hutaṃ dattaṃ hṛhitamuṣitaṃ smṛtaṃ |  
 974 tathā cedvartase putra mukta evāsi saṃkaṭāt || 30 ||  
 975  
 976 hutaṃ dattamiti śrautasśmārtakarmopalakṣaṇam | smṛtamityubhayagocarapūrvā##-  
 977  
 978 apārasaṃsārasamudrapāṭi [samudramadhye] labdhvā parāṃ  
 979 yuktimudārasattvaḥ |  
 980 na śokamāyāti na dainyameti gatajvarastiṣṭhati nityatṛptaḥ || 31 ||  
 981  
 982 yuktiṃ tattvaniścayādantaḥ samarasatvam | udārasattvo dṛḍhikṛtotkṛṣṭa  
 983 jñānabalaḥ | iṣṭaviyogajaṃ duḥkhaṃ śokaḥ dīnaḥ kṛpaṇastadbhāvo dainyam  
 984 tayormūlamabhimānajvaraḥ sa gato yasya | niratiśayānandātmanā sthitaḥ  
 985 sānityatṛpataḥ || 31 ||  
 986  
 987 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 988 sūtrapātanako nāma dvitīyaḥ sargaḥ || 2 ||  
 989  
 990 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe sūtrapātanako  
 991 nāma dvitīyaḥ sargaḥ || 2 ||  
 992  
 993 tṛtīya sargaḥ 3  
 994  
 995 bharadvāja uvāca |  
 996  
 997 jīvanmuktasthitiṃ brahmankṛtvā rāghavamāditaḥ |  
 998 kramātkathaya me nityaṃ bhaviṣyāmi sukhī yathā || 1 ||  
 999  
 1000 dṛśyasamṃmārjanopāyo vāsanābhedalakṣaṇam |  
 1001 rāmasya tīrthayātrā ca vistareṇātra varṇyate ||  
 1002  
 1003 yathā rāmādayo jīvanmuktā vyavahṛtavantastathā tvaṃ vyavaharetyukto  
 1004 jīvanmuktasthitiṃ prāptiṃ yupāyaṃ rāmasya tatprāptikramopavarnaśravaṇadvāraiva  
 1005 jijñāsamāno bharadvājaḥ pṛcchati - jīvanmukteti | rāghavamāditaḥ kṛtvā  
 1006 varṇyatvena prathānikṛtya jīvanmuktasthitiṃ kathayeti saṃbandhaḥ | athavā  
 1007 rāghavaṃ kramājjīvanmuktasthitiṃ jīvanmuktāvasthaṃ kṛtvā kalpayitvā me  
 1008 āditaḥ kathaya | yathā yena krameṇāhaṃ nityaṃ sukhī bhaviṣyāmi saṃbandhaḥ |  
 1009 athavā rāghavaṃ saṃvādakathāyāmāditaḥ praṣṭṛtvena vasiṣṭhaṃ ca  
 1010 vaktṛtvena kṛtvetyarthaḥ | tathāca janakayājñavalkyau kalpayitvā yathā śrutiḥ  
 1011 svayameva saṃvādakathayā tattvaṃ bodhayati tathā tvamapi bodhayetyarthaḥ |  
 1012 tathācātra tatvajñatvena kalpitānāṃ daraśathādīnāṃ pūrvarāmāyaṇe  
 1013 mūḍhacaryāmuktyabhāvardaśane nityamuktasya ca rāmasya tasya ha na devaśca  
 1014 nābhūtyā īśate ityādiśrutiviruddhaśāpanimittājñatvā-divarṇane ca na  
 1015 kṣatiḥ anāderjīvasya brahmābhedabodhanāya śrutau brahmaṇa eva  
 1016 kāryopādhipraveśenāgantukajīvabhāvakalpanavadavirodhopapatteḥ || 1 ||  
 1017  
 1018 śrīvālmīkiruvāca |  
 1019  
 1020 bhramasya jāgatasyāsyā jātasyākāśavarṇavat |  
 1021 apunaḥsmaraṇaṃ manye sādho vismaraṇaṃ varam || 2 ||  
 1022  
 1023 evaṃ vālmīkiḥ pṛṣṭo lakṣaṇasvarūpasādhanaphalairjīvanmuktisthitiṃ vistareṇa  
 1024 vivakṣuḥ prathamam suhapratipattaye saṃkṣipy muktilakṣaṇasvarūpe darśayati  
 1025 - bhramasyeti | he sādho ākāśe nailyavadatyantāsaṃbhāvitasya kalpanayā  
 1026 jātasya jāgatasya jagataḥ saṃbandino'dhyāsalakṣaṇasya bramasya  
 1027 tanmūlāvidyāvāsa-noccedenāpunaḥsmaraṇaṃ yathā bhavati tathā  
 1028 vismaraṇaṃ yattadeva varam sarvotkṛtaṃ muktilakṣaṇaṃ svarūpaṃ ca manye |  
 1029 pramānānubhavābhyāṃ niścitavānasmitiyarthaḥ | yadyapi parokṣajñānino'pi  
 1030 suṣuptau nirvikalpa-samādhau ca dṛśyavismaraṇamasti tathāpi  
 1031 tanāpunaḥsmaraṇam | athavā punaḥ smaryate yenāntaḥkaraṇena tatpunaḥsmaraṇam  
 1032 na vidyate yasmimṣtattathā vismaraṇaṃ smaranābhāvaṃ |  
 1033 dvaitapratibhāsamātrābhāvopalakṣaṇametat | athavā vismaraṇamiva vismaraṇam |  
 1034 yathā vismṛtaviśayasya satyevānubhavitarya-pratītiḥ tathā satyeva caitanye  
 1035 dṛśyāpratītirityarthaḥ | tarhi kiṃ paramārtha-satyasyaiva dṛśyasya

1036 sām̐khyābhimatamuktāvivāpratītimātram tannetyāha- bhramasyeti |  
 1037 adhastasetyārthaḥ | katham̐ tasya bhramatvam̐ saṃskārājanyatvādi##-  
 1038 pūrvapūrvajagadvyavahārajanyasaṃskārapari-niṣṭhitasetyārthaḥ | nanu tarhi  
 1039 doṣajatvābhāvānniradhiṣṭhānatvācca na bhramatvam̐ityāśaṅkyāha -  
 1040 ākāśavarṇavajjātasyeti | yathā dūratvāvimarśa##-  
 1041 jagadbhramaityārthaḥ | tathā cāntyantikadṛśyocchedastallakṣaṇam̐  
 1042 tadupalakṣitacinmātrāvasthitiḥ svarūpam̐ityārthaḥ || 2 ||  
 1043  
 1044 dṛśyātyantābhāvabodham̐ vinā tannānubhūyate |  
 1045 kadācitkenacinmā svabodho'nviṣyatāmataḥ || 3 ||  
 1046  
 1047 manye ityanena tayoḥ svānubhavasiddhatvam̐ darśitam | tarhyasmābhistatkuto  
 1048 nānubhūyate tatrāha - dṛśyeti | dṛśyasyātyantābhāvabodho bādhatvam̐  
 1049 vinā | tat uktaṃ lakṣaṇam̐ svarūpam̐ ca | ananubhavasya kālato deśataśca  
 1050 vyāpakatva-pradarśanāya kadācitkenaciditi | dṛśyabādhatarhi kena hetunā  
 1051 tamāha - svabodha iti |  
 1052 sarvajagadadhiṣṭhānapratyagabhinnātmatattvasākṣātkārādeva sa ityatastatsā##-  
 1053  
 1054 sa ceha saṃbhavatyeva tadartha midamātataṃ |  
 1055 śāstramākarṇayasi cettattvam̐āpsyasi nānyathā || 4 ||  
 1056  
 1057 tarhi tasya ka upāyastatrāha - sa ceti | ihāsmiñcaśāstre adhigate satīti śeṣaḥ  
 1058 | ākarṣanayasi cet | yāvattattvanirṇayam̐iti śeṣaḥ || 4 ||  
 1059  
 1060 jagadbhramo'yaṃ dṛśyo'pi nāstyevetyanubhūyate |  
 1061 varṇo vyomna ivākhedādvicāreṇāmuna'nagha || 5 ||  
 1062  
 1063 uktamarthameva sphuṭataramāha - jagaditi dvābhyām | amunā  
 1064 etadgranthopadarśitena || 5 ||  
 1065  
 1066 dṛśyam̐ nāstīti bodhena manaso dṛśyamārjanam |  
 1067 saṃpannam̐ cettadutpannā parā nirvāṇanirvṛtiḥ || 6 ||  
 1068  
 1069 anubhūyata ityukto'nubhavaḥ kimātmacaitanamevotānyaḥ | na tāvadanyaḥ |  
 1070 cidvyatiriktasya jaḍatayā viśayatayā cānubhavatvāyogāt | ātmaiva cetsa  
 1071 pūrvamevāstīti kiṃ śāstreṇetyāśaṅkyāha - dṛśyam̐iti |  
 1072 satyamātmavānu-bhavastathāpyasau dṛśyasahakṛto na tadanubhavaḥ  
 1073 kiṃtu manaso vṛttirūpeṇātma##-  
 1074 dṛśyam̐ kālratraye'pi nāstītyevam̐rūpam̐ saṃpannam̐ cennityasiddhātmarūpāpi  
 1075 parā nirvāṇanirvṛtistasmāttattvajñānādutpanneva bhavatīti kevalastadvārā  
 1076 svarūpa-bhūto'pyanubhavaḥ śāstraphalam̐ityārthaḥ || 6 ||  
 1077  
 1078 anyathā śāstragarteṣu luṭhatām̐ bhavatāmiha |  
 1079 bhavatyakṛtrimājñānām̐ kalpairapi na nirvṛtiḥ || 7 ||  
 1080  
 1081 nanu śāstrāntaropadarśitopāyaireva muktiḥ kiṃ na syāttatrāha - anyatheti |  
 1082 uktopāyāparigrahe akṛtimā ajanyā anādirajñā ajñānam̐ yeṣām̐ anātma##-  
 1083 punaḥpunariha saṃsāre bhavatām̐ janma gr̥hṇatām̐ puruṣāpasadānām̐antair##-  
 1084 jñānātirikta-sādhanasahasrairapyanirvṛtteriṭi bhāvaḥ || 7 ||  
 1085  
 1086 aśeṣeṇa parityāgo vāsanānām̐ ya uttamaḥ |  
 1087 mokṣa ityucyate brahmansa eva vimalakramaḥ || 8 ||  
 1088  
 1089 nanu upāsanādyupāyāntarasādhyāḥ sālokyādayo'nye'pi mokṣāḥ prasiddhā##-  
 1090 janmabījānāma-śeṣeṇa yaḥ parityāgo mūlocchedenātyantochedaḥ sa mukhyo  
 1091 mokṣaḥ | mucadhātorbandhanivṛttau rūḍhatvāsanānāmeva  
 1092 mukhyabandhatvātsālokyādaḥ tadabhāvānmokṣaśabdo gauṇa iti sa mukhya eva  
 1093 vimalairvigatāvidyādimalaiḥ kramyate nānyaiḥ | karmabhirupāsanaiḥ  
 1094 śravaṇādibhiśca dinedine cittavaimalya-meva sarvavāsanākṣayāntam̐  
 1095 sādhanakramo yasya tathāvidha iti vārthaḥ || 8 ||  
 1096  
 1097 kṣiṇāyām̐ vāsanāyām̐ tu ceto galati satvaram |  
 1098 kṣiṇāyām̐ śītasam̐tatyām̐ brahmanhimakaṇo yathā || 9 ||  
 1099  
 1100 nanu vāsanāpagame'pi taddhetormanasaḥ sattvātpunarvāsanā utpatsyante tato  
 1101 bandho'pi syādityāśaṅkyāha - kṣiṇāyām̐iti | manaso  
 1102 vāsanāpuñjarūpatvā-dityārthaḥ || 9 ||  
 1103  
 1104 ayam̐ vāsanayā deho dhriyate bhūtapañjaraḥ |

1105 tanunāntarniviṣṭena muktaughastantunā yathā || 10 ||  
 1106  
 1107 manasi naṣṭe'pi sthūladeha eva bandhaḥ sthāsyatītyāśaṅkyāha - ayamiti |  
 1108 bhūtapañjaro bhūtasamudāyārabdhaḥ bhūtānāṃ prāṇipakṣiṇāṃ  
 1109 pañcarasthāniyo vā | tathāca vāsanākṣaye [sarvavāsanākṣaye] so'pi  
 1110 nivartata ityarthah || 10 ||  
 1111  
 1112 vāsanā dvividhā proktā śuddhā ca malinā tathā |  
 1113 malinā janmano hetuḥ śuddhā janmavināśinī || 11 ||  
 1114  
 1115 evamupoddhātena parāṃ muktimupavarṇya prastutāṃ jīvanmuktim  
 1116 vivakṣustadartham vāsanādvaividhyamāha - vāsaneti || 11 ||  
 1117  
 1118 ajñānasughanākārā ghanāhaṃkāraśālinī |  
 1119 punarjanmakarī proktā malinā vāsanā budhaiḥ || 12 ||  
 1120  
 1121 tatra malināṃ lakṣayati - ajñāneti | vāsanābījānāṃ prarohe ajñānaṃ  
 1122 sukṣetraṃ tasminsughanākārā viśayānusamdhānābhyāso pacitākārā vāsanā  
 1123 bījam | rāgadveśādibhurupacitatvāt ghano nibiḍo'haṃkāra upasecakaḥ kṣetrikastena  
 1124 hi sā varthyamānā saṃtanyamānā ca śālate śobhate || 12 ||  
 1125  
 1126 punarjanmāṅkuraṃ tyaktvāsthitā saṃbhr̥ṣṭabījavat |  
 1127 dehārthaṃ dhriyate [mriyate] jñātajñeyā śuddhetti cocyate || 13 ||  
 1128  
 1129 śuddhāṃ [śuddhāṃ tām lakṣayati] lakṣayati - punariti | yathā  
 1130 bījāntaḥ sūkṣmāṅkurāḥ santa eva kālajalādisaṃbandhādāvirbhavanti tathā  
 1131 vāsanāntarbhāvi janmaparamparāḥ satya eva  
 1132 kāmakarmādinimittavaśādāvirbhavanti | atyantāsato janmayogāttatra  
 1133 tattvajñānenāvidyākṣetradāhenāntargatajanmāṅkuranāśe'pi svaparaprāṇa-  
 1134 śiṣyate sā śuddhetyarthah || 13 ||  
 1135  
 1136 apunarjanmakaraṇī jīvanmuktesu dehiṣu |  
 1137 vāsanā vidyate śuddhā dehe cakṛa iva bhramaḥ || 14 ||  
 1138  
 1139 uktamevārthaṃ sphuṭayati - anupanariti | dehiṣviti | dehadhāraṇakāryeṇa  
 1140 teṣvapi vāsanāśadbhāvo'numīyata iti bhāvaḥ || 14 ||  
 1141  
 1142 ye śuddhavāsanā bhūyo na janmānarthabhājanam |  
 1143 jñātajñeyāsta ucyante jīvanmuktā mahādhiyaḥ || 15 ||  
 1144  
 1145 phalena saha prastutāṃ jīvanmuktimāśrayeṇa lakṣayati - ya iti | tathā ca  
 1146 tattvajñānapluṣṭajanmāṅkuraśaktikavāsanāmātradr̥ṣṭaśarīratvaṃ  
 1147 [śaktikatvādvāsanā] jīvanmuktalakṣaṇaṃ phalitam || 15 ||  
 1148  
 1149 jīvanmuktipadaṃ [muktipada] prāpto yathā rāmo mahāmatiḥ |  
 1150 tatte'haṃ śṛṇu vakṣyāmi jarāmaraṇaśāntaye || 16 ||  
 1151  
 1152 tatsādhananirūpaṇaṃ pratijānīte - jīvanmuktīti | tathāvidhaṃ jīvanmuktipadaṃ  
 1153 rāmo yathā yena sādhanakrameṇa prāptastadvakṣyāmi | jarāmaraṇopalakṣita##-  
 1154  
 1155 bharadvāja mahābuddhe rāmakramamimaṃ śubham |  
 1156 śṛṇu vakṣyāmi tenaiva sarvaṃ jñāsyasi sarvadā || 17 ||  
 1157  
 1158 uktārthameva sphuṭayanphalāntaramāha - bharadvājeti | ekavijñānena  
 1159 sarvavijñānamapi tatphalamityarthah || 17 ||  
 1160  
 1161 vidyāgr̥hādviniṣkramya rāmo rājīvalocanaḥ |  
 1162 divasānanayadgehe līlābhīrakutobhayaḥ || 18 ||  
 1163  
 1164 vidyāgr̥hādbrahmacaryāśramocitagurukulavāsādviniṣkramyetyarthātsarva##-  
 1165 ||  
 1166  
 1167 atha gacchati kāle tu pālayatyavaniṃ nṛpe |  
 1168 prajāsu vītaśokāsu sthitāsu vigatajvaram || 19 ||  
 1169  
 1170 vigatajvaramiti saurājyātprajānāṃ jvarādipīḍāpi nāsti kiṃ vācamanyāḥ pīḍā na  
 1171 santīti dyotanārthaṃ || 19 ||  
 1172  
 1173 tīrthapūṇyāśramaśreṇīrdraṣṭumutkaṇṭhitaṃ manaḥ |

1174 rāmasyābhūdbhṛśaṃ tatra kadācidguṇasālināḥ || 20 ||  
 1175  
 1176 rāmasya manastīrthapuṇyāśramaśreṇīrdraṣṭumutkaṇṭhitamabhūditi saṃbandhaḥ  
 1177 | pūrvaśokasthasaptamyantānāmapyatraivānvayaḥ || 20 ||  
 1178  
 1179 rāghavaścintayitvaivamupetya caraṇau pituḥ |  
 1180 haṃsaḥ padmāniva navau jagrāha nakhakesarau || 21 ||  
 1181  
 1182 nanvadyātmaśāstre'smiṃstīrthayātropavarṇanasya vakṣyamāṇamṛgayopa##-  
 1183 rāmajanmāderapyatraiva varṇanīyatvāpatteḥ pūrvarāmāyaṇavaiyarthyaḥ  
 1184 cedatrocyate | kathopāyān vicāryetyatra svasvavarṇocitayajñādikarmajanyā  
 1185 cittaśuddhirbrahmavidyādhikāre upayujyata ityuktam | yastu vayavidyādyasa.pattyā  
 1186 yajñādyanuṣṭhātumakṣamastasya tīrthayātrādināpi yajñādiphalaḥ  
 1187 yajñāstīrtharūpeṇa nirmītāḥ iti vacanāditi sūcanāya tīrthayātropavarṇanam |  
 1188 ataeva hi na rāmaṃ vṛddhāvayaskam parikalpyātmañjñāsopavarṇam  
 1189 kṛtamuktārthasūcanānā-patteḥ | mṛgayopavarṇam tu  
 1190 dṛṣṭakautukadarśanotkaṇṭhāyā apyātmañjñāsā-pratibandhakatvāt yadi  
 1191 tatkutukānubhavamantareṇa sotkaṇṭhā nāpaiti tarhi tadanubhūyaiva vā  
 1192 tadasāratānīścayena tadutkaṇṭhāmapohya niṣpratyahaṃ śravaṇādipratīṣṭho  
 1193 bhavediti viśeṣabodhanārthamiti sarvaṃ samañcasam | rāghava evamuktamarthaṃ  
 1194 cintayitvā pituścaraṇau japrāha | jīvatpitṛkasya pitṛsaṃnidhau  
 1195 pitrājñāpūrvameva dharmādhikārāditi bhāvaḥ || 21 ||  
 1196  
 1197 śrīrama uvāca |  
 1198  
 1199 tīrthāni devasadmāni vanānyāyatanāni ca |  
 1200 draṣṭumutkaṇṭhitam tāta mamedam nātha mānasam || 22 ||  
 1201  
 1202 nātheti svasya pāratantryasūcanārtham || 22 ||  
 1203  
 1204 tadetāmarthitāṃ pūrvāṃ saphalāṃ kartumarhasi |  
 1205 na so'sti bhuvane nātha tvayā yo'rthī na mānitaḥ || 23 ||  
 1206  
 1207 pūrvāṃ prāthamikīm | na mānitaḥ abhilaṣitārthasampādanena na saṃtoṣitaḥ || 23 ||  
 1208  
 1209 iti saṃprārthito rājā vasiṣṭhena samaṃ tadā |  
 1210 vicāryāmuñcadevainaṃ rāmaṃ prathamamarthinam || 24 ||  
 1211  
 1212 amuñcadeva na putraviśleṣaduḥkhānnānumene || 24 ||  
 1213  
 1214 śubhe nakṣatradivase bhrātṛbhyāṃ saha rāghavaḥ |  
 1215 maṅgalālaṃkṛtavapuḥ kṛtasvastyaṇo dvijaiḥ || 25 ||  
 1216  
 1217 vasiṣṭhahitairvipraiḥ śāstrajñaiḥ samanvitaiḥ |  
 1218 snigdhaiḥ katiyairiva rājaputravaraḥ saha || 26 ||  
 1219  
 1220 ambābhirvihitāśīrbhirāliṅgyāliṅgya bhūṣitaiḥ |  
 1221 niragātsvagṛhāttasmāttīrthayātrārthamudyataḥ || 27 ||  
 1222  
 1223 nirgataḥ svapurātpauraistūryaghoṣeṇa vāditaḥ |  
 1224 pīyamāṇaḥ purastrīṇāṃ netrairbhṛṅgaughabhaṅguraiḥ || 28 ||  
 1225  
 1226 bhṛṅgaughabhaṅgurairbhramarasamūhavaccañcalaiḥ | arthātkusumeṣviti gamyate  
 1227 || 28 ||  
 1228  
 1229 grāmīṇalalanālahastapadmāpanoditaiḥ |  
 1230 jālavarṣairvikīrṇātmā himairiva himācalaḥ || 29 ||  
 1231  
 1232 apanoditaiḥ preritaiḥ || 29 ||  
 1233  
 1234 āvarjayanvipraṇāṇapariśṛṇvanprajāśiṣaḥ |  
 1235 ālokaṇḍigatāṃsa paricakrāma jāṅgalān || 30 ||  
 1236  
 1237 āvarjayandānamānādinā vaśīkurvan | jāṅgalānyeva jāṅgalān jīrṇāraṇyāni ||  
 1238 30 ||  
 1239  
 1240 athārabhya svakāttasmātkrāmātkośamaṇḍalāt |  
 1241 snānadānatapodhyānapūrvakaṃ sa dadarśa ha || 31 ||  
 1242



1243 dadarśetyasya pāvanānāśramāñchubhānityante sarvatra sambandhaḥ || 31 ||  
 1244  
 1245 nadītīrāṇi puṇyāni vanānyāyatanāni ca |  
 1246 jaṅgalāni janānteṣu taṭānyabdhimahībhr̥tām || 32 ||  
 1247  
 1248 āyatanāni devamunyāyatanāni | janānteṣu lakṣaṇayā janapadānteṣu || 32 ||  
 1249  
 1250 mandākinīmindunibhām kālindīm cotpalāmalām |  
 1251 sarasvatīm śatadrūṃ ca candrabhāgāmirvāvatīm || 33 ||  
 1252  
 1253 veṇīm ca kṛṣṇaveṇīm ca nirvindhyaṃ sarayūṃ tathā |  
 1254 carmaṇvatīm vitastām ca vipāśām bāhudāmapi || 34 ||  
 1255  
 1256 veṇīm kevalām | kṛṣṇaveṇīm kṛṣṇayā sambhinnām tām || 34 ||  
 1257  
 1258 prayāgaṃ naimiṣaṃ caiva dharmāraṇyaṃ gayāṃ tathā |  
 1259 vārāṇasīm śrīgiriṃ ca kedāraṃ puṣkaraṃ tathā || 35 ||  
 1260  
 1261 śrīgiriṃ śrīśailam || 35 ||  
 1262  
 1263 mānaṣaṃ ca kramasarastathaivottaramānaṣam |  
 1264 vaḍavāvadanaṃ caiva tīrthavṛndaṃ sa sādaram || 36 ||  
 1265  
 1266 kramaprāptaṃ saraṃ | vaḍavāvadanaṃ hayagrīvatīrthaṃ || 36 ||  
 1267  
 1268 agnitīrthaṃ mahātīrthamindradyumnasasarastathā |  
 1269 sarāṃsi saritaścaiva tathā nadahradāvalīm || 37 ||  
 1270  
 1271 mahātīrthamitīndradyumnasarovīśeṣaṇam || 37 ||  
 1272  
 1273 svāminaṃ kār̥tikeyaṃ ca śālagrāmaṃ hariṃ tatha |  
 1274 sthānāni ca catuḥṣaṣṭīm hareratha harasya ca || 38 ||  
 1275  
 1276 nānāścaryavicitrāṇi caturabdhitaṭāni ca |  
 1277 vindhyamandarakuñcāmśca kulaśailasthalāni ca || 39 ||  
 1278  
 1279 kuñjāṃllatāgr̥hān | kulaśailā himavadādayaḥ || 39 ||  
 1280  
 1281 rājar̥ṣiṇām ca mahatām brahmar̥ṣiṇām tathaiva ca |  
 1282 devānām brāhmaṇānām ca pāvanānāśramāñchubhān || 40 ||  
 1283  
 1284 cakāro'nuktatattatsthānaṣamuccayārthaḥ || 40 ||  
 1285  
 1286 bhūyobhūyaḥ sa babhrāma bhrātṛbhyām saha mānadaḥ |  
 1287 caturṣvapi diganteṣu sarvāneva mahītaṭān || 41 ||  
 1288  
 1289 bhūyobhūya iti pūrvadr̥ṣṭānāmapi parāvṛttau saṃnihitānām  
 1290 kautukānmahimātiśayaprakaṭanāya vā bhūyo gamanam || 41 ||  
 1291  
 1292 amarakinnaramānavamānitaḥ samavalokya mahīmakhilāmimām |  
 1293 upayayau svagṛhaṃ raghunandano vihr̥tadik śivalokamiveśvaraḥ || 42 ||  
 1294  
 1295 tatratatra saṃnihitairamarādibhirmānitaḥ pūjito rathunandano'khilām  
 1296 jambūdvīpāt̥mikām mahīm samyagavalokya svagṛhamayodhyāmupayayāviti  
 1297 sambandhaḥ | īśvaraḥ śivaḥ || 42 ||  
 1298  
 1299 ityār̥ṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 1300 tīrthayātrākaraṇaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 1301  
 1302 iti śrīvāsiḍṭhamārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 1303 tīrthayātrākaraṇaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 1304  
 1305 caturthaḥ sargaḥ 4  
 1306  
 1307 śrīvālmīkiruvāca |  
 1308  
 1309 rāmaḥ puṣpāñjalivr̥tairvikīrṇaḥ puravāsibhiḥ |  
 1310 praviveśa gṛhaṃ śrīmāñjayanto viṣṭapaṃ yathā || 1 ||  
 1311

1312 tīrthayātrāgatasyātra suhṛdānandanam gr̥he |  
 1313 rāmasyākhetakacaryādīvyavahāraśca varṇyate ||  
 1314  
 1315 rāma iti | vrātaiḥ samūhairmaṅgalācārārtham vikīrṇaḥ | viṣṭapam triviṣṭapam |  
 1316 nāmaikadeśe nāmaprahaṇāt || 1 ||  
 1317  
 1318 praṇanāmātha pitaram vasiṣṭham bhrātr̥bāndhavān |  
 1319 brāhmaṇānkulavṛddhāśca rāghavaḥ prathamāgataḥ || 2 ||  
 1320  
 1321 prathāmagataḥ prathamapravāsadāgataḥ || 5 ||  
 1322  
 1323 suhṛdbhirbhrātr̥bhiścaiva [rmātṛbhiścaiva] pitrā dvijagaṇena  
 1324 ca |  
 1325 muhurāliṅgitācāro rāghavo na mamau mudā || 3 ||  
 1326  
 1327 muhuḥ āliṅgitasya teṣu samucitamabhivādapriyābhilāpādyācaraṇam yasya sa  
 1328 tathoktaḥ | na mamau svadeha iti śeṣaḥ | harṣeṇotphulla iti bhāvaḥ || 3 ||  
 1329  
 1330 tasmingr̥he dāśaratheḥ priyaprakathanairmithaḥ |  
 1331 jughūrṇurmadhurairāśā mṛduvaṃśasvanairiva || 4 ||  
 1332  
 1333 tasmin daśarathagr̥he | daśaratheḥ rāmasya | priyakathanaiḥ priyavākyaīḥ |  
 1334 ānanditā janā iti śeṣaḥ | mitho'nyonyam diśo jughūrṇurbabhramurdiśidiśi  
 1335 bhrāntavantaḥ | harṣakṛtavayāmohāddigbhramam prāpuriti vārthaḥ |  
 1336 dṛṣṭānte'pyevam | athavā dikṣabdena tatrasthā janā lakṣyante | dāśaratheḥ  
 1337 priyakathābhirupakaṣitā mithaḥ samavetā utsavaviśeṣe mṛduvaṃśasvanaiḥ  
 1338 kṛṇḍanta iva babhramurityarthaḥ || 4 ||  
 1339  
 1340 babhūvātha dinānyaṣṭau rāmāgamana utsavaḥ |  
 1341 sukham mattajanonmuktakalakolāhalākulaḥ || 5 ||  
 1342  
 1343 mattairhr̥ṣṭairjanairutkṛṣṭatayā muktaḥ kalo gambhīro yaḥ kolāhalastena ākulo  
 1344 vyāptaḥ || 5 ||  
 1345  
 1346 uvāsa sa sukham gehe tataḥ prabhṛti rāghavaḥ |  
 1347 varṇayanvividhākārāndeśācārānitastataḥ || 6 ||  
 1348  
 1349 sumukhavāsetyanvayaḥ || 6 ||  
 1350  
 1351 prātarutthāya rāmo'sau kṛtvā saṃdhyāṃ yathāvidhi |  
 1352 sabhāsaṃstham dadarśendrasamaṃ svapitaram tathā || 7 ||  
 1353  
 1354 prātarityādi vīpsābhiprāyam | tatheti pūrvaślokoktasamuccayārtham || 7 ||  
 1355  
 1356 kathābhiḥ suvicitrābhiḥ sa vasiṣṭhādibhiḥ saha |  
 1357 sthitvā dinacaturbhāgam jñānagarbhābhirādṛtaḥ || 8 ||  
 1358  
 1359 sa rāmo vasiṣṭhādibhiḥ saha sthitvā anurūpābhiḥ kathābhirādṛtaḥ san  
 1360 dinacaturbhāgam | atyantasaṃyoge dvitīyā | dinasya caturthabhāge ityarthaḥ |  
 1361 ākhetakecchayā vanaṃ jagāmetryuttareṇānvayaḥ || 8 ||  
 1362  
 1363 jagāma pitrānujñāto mahatyā senayā vṛttaḥ |  
 1364 varājamahiṣākīrṇam vanamākhetakecchayā || 9 ||  
 1365  
 1366 ākhetakaṃ mṛgayā || 9 ||  
 1367  
 1368 tata āgatua sadane kṛtvā snānādikaṃ kramam |  
 1369 samitrabāndhavo bhuktvā nināya sasuhṛnniśām || 10 ||  
 1370  
 1371 evaṃprāyadinācāro bhrātr̥bhyām saha rāghavaḥ |  
 1372 āgatya tīrthayātrāyāḥ samuvāsa piturgṛhe || 11 ||  
 1373  
 1374 mṛgayādināmanityatvadyotanāya prāyeti | bhrātr̥bhyām  
 1375 lakṣmaṇaśatrughnābhyām || 11 ||  
 1376  
 1377 nṛpatisaṃvyavahāramanojñayā sujanacetasi candrikayānayā |  
 1378 parinināya dināni sa ceṣṭayā stutasudhārasapeśalayā'nagha || 12 ||  
 1379  
 1380 he anagheti rājño bharadvājasya vā saṃbodhanam | sa rāmo nṛpatinām rājñām

1381 samucitena vyavahāreṇa manojñayā manoharayā sujanānām cetasi  
 1382 candrikāvadāhlādikayā ataeva stutā praśastā sudhārasavatpeśalā caturā ca yā  
 1383 tathāvidhayā | sruteti sruteti vā pāṭhe kṣaritā yā sudhā tadvadrasena mādhyeṇa  
 1384 peśalayā'nayā pūrvoktayā ceṣṭayā dināni parinīyāti-vāhayāmāsa || 12 ||  
 1385  
 1386 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 1387 divasavyavahāranirūpaṇaṁ nāma caturthaḥ sargaḥ || 4 ||  
 1388  
 1389 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe vairāgyaprakaraṇe  
 1390 divasavyavahāranirūpaṇaṁ nām caturthaḥ sargaḥ || 4 ||  
 1391  
 1392 pañcamaḥ sargaḥ 5  
 1393  
 1394 vālmikiruvāca |  
 1395  
 1396 athonaṣoḍaśe varṣe vartamāne raghūdvahe |  
 1397 rāmānuyāyini tathā śatrughne lakṣmaṇe'pi ca || 1 ||  
 1398  
 1399 rāmasya kāye kārśyādi nirvedādiha [dādiha] varṇyate |  
 1400 rājñastaddhetujijñāsā [jijñāsorvasiṣṭhokteḥ] vasiṣṭhokterupakramaḥ ||  
 1401  
 1402 itthaṁ śrīrāmasya cittasuddhāpāyānuṣṭhānacaryāmupavarṇya tatphala  
 1403 vairāgyādisādhanaśāntiṁ vivakṣurupakramate - atheti | ūne caturthāṁśena  
 1404 ṣoḍaśe varṣe vartamāne rāmaḥ kārśya jagāmeti caturthena sambandhaḥ |  
 1405 raghūdvahe iti vyavahitasya rājñāḥ saṁnihitasya śatrughnasya lakṣmaṇasya vā  
 1406 viśeṣaṇaṁ natu rāmaparāmarśi | rāmaḥ kārśyaṁ jagāmetyanenānanvayā##-  
 1407 bhāvāntarālakṣakatve bhāvalakṣaṇasaptamyānupapatteḥ || 1 ||  
 1408  
 1409 bharate saṁsthite nityaṁ mātāmahagrhe sukham |  
 1410 pālayatyavaniṁ rājñi yathāvadakhilāmimām || 2 ||  
 1411  
 1412 bharati iti | ita eva pūrvarāmāyaṇānuktamapi vinā śatrughnaṁ bharatasya  
 1413 mātāmahagrhaḥ gamanam vivāhātprāgāgamanam ca kalpyate | nityamityanenāpi  
 1414 pūrvamapi bahuvāraṁ tatra bharatagamanamavathānaṁ cāsīditi gamyate || 2 ||  
 1415  
 1416 janyatrārthaṁ ca putrāṇaṁ pratyahaṁ saha mantribhiḥ |  
 1417 kṛtamantre mahāprājñe tajjñe daśarathe nṛpe || 3 ||  
 1418  
 1419 jarni vadhuṁ vahantīti janyāstāṁśrāyate vastrālaṁkāradibhiriti janyatro  
 1420 vivāhastadardham || 3 ||  
 1421  
 1422 kṛtāyāṁ tīrthayātrāyāṁ rāmo nijagrhe sthitaḥ |  
 1423 jagāmanudinam kārśyaṁ śaradivāmalaṁ saraḥ || 4 ||  
 1424  
 1425 kārśyādīni nirvedacintāduḥkhalingāni varṇyante || 4 ||  
 1426  
 1427 kumārasya viśālākṣaṁ pāṇḍutāṁ mukhamādade |  
 1428 pāpaphūlladalaṁ śuklaṁ sālīmālamivāmbujam || 5 ||  
 1429  
 1430 viśālākṣatvaviśiṣṭasyopamānāya sālīmālamiti || 5 ||  
 1431  
 1432 kapolatalasaṁlīnapāṇiḥ padmāsanasthitaḥ |  
 1433 cintāparavaśastūṣṇīmavyāpāro babhūva ha || 6 ||  
 1434  
 1435 avyāpāro niśceṣṭaḥ || 6 ||  
 1436  
 1437 kṛśāṅgaścintayā yuktaḥ khedī paramadurmanāḥ |  
 1438 novāca kasyacitkiṁcillipikarmārpitopamaḥ || 7 ||  
 1439  
 1440 lipikarmārpitaścitralikhita upamā yasya || 7 ||  
 1441  
 1442 khedātparijanenāsau prārthyamānaḥ punaḥ punaḥ |  
 1443 cakārāhnikamācāraṁ parimlānamukhāmbujaḥ || 8 ||  
 1444  
 1445 āhnika. mahanyavaśyakartavyam || 8 ||  
 1446  
 1447 evaṁguṇaviśiṣṭaṁ taṁ rāmaṁ guṇagaṇākaram |  
 1448 ālokyā bhrātarāvasya tāmevāyayaturdaśam [tāmevāvāpatuḥ] || 9 ||  
 1449

1450 guṇagaṇākaraṃ taṃ rāmadevaṃ pūrvoktacintādibhirguṇairviśeṣanairviśiṣṭa##-  
 1451  
 1452 tathā teṣu tanūjeṣu khedavatsu kṛṣeṣu ca |  
 1453 sapatnīko mahīpālaścintāvivaśatāṃ yayau || 10 ||  
 1454  
 1455 kā te putra ghanā cintetyevaṃ rāmaṃ punaḥ punaḥ |  
 1456 apr̥cchatsnigdhayā vācā naivākathayadasya saḥ || 11 ||  
 1457  
 1458 nākathayadeva | kathanaprayojanāsiddhiniścayāditi bhāvaḥ || 11 ||  
 1459  
 1460 na kiṃcittāta me duḥkhamityuktvā pituraṅkagaḥ |  
 1461 rāmo rājīvapatrākṣastūṣṇīmeva sma tiṣṭhati || 12 ||  
 1462  
 1463 na [neti kvacinna labhyate] duḥkhaṃ tvayā parihartuṃ śakyamityāśaya iti  
 1464 nānṛtavādītā | tiṣṭhati sma tasthau | smayogāllidviṣaye laṭ || 12 ||  
 1465  
 1466 tato daśaratho rājā rāmaḥ kiṃ khedavāniti |  
 1467 apr̥cchatsarvakāryajñaṃ vasiṣṭhaṃ vadatāṃ varam || 13 ||  
 1468  
 1469 kiṃnimittamiti śeṣaḥ || 13 ||  
 1470  
 1471 ityuktaścintayitvā sa vasiṣṭhamuninā nṛpaḥ |  
 1472 astyatra kāraṇaṃ śrīmanmā rājanduhkhamastu te || 14 ||  
 1473  
 1474 iti pr̥ṣṭena vasiṣṭhamuninā sa nṛpa iti evaṃ prakāreṇa uktaḥ | tadevāha -  
 1475 astyatretyādinārdhenottaraślokaśahitena | rāmacintāyāḥ śubhodarkatva##-  
 1476  
 1477 kopaṃ viśādakalanāṃ vitataṃ ca harṣaṃ  
 1478 nālpena kāraṇavaśena vahanti santaḥ |  
 1479 sargeṇa saṃhṛtijavena vinā jagatyām  
 1480 bhūtāni bhūpa na mahānti vikāravanti || 15 ||  
 1481  
 1482 santaḥ alpena kāraṇavaśena kopaṃ viśādakalanāṃ ca na vahanti | yathā mahānti  
 1483 bhūtāni pr̥thivyādīni sargeṇa sṛṣṭiphalavaśena saṃhāravegena ca vinā na  
 1484 vikāravanti nopacayāpakṣayavikāraṃ bhajante || 15 ||  
 1485  
 1486 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 1487 kārśyanivedanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 1488  
 1489 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe vairāgyaprakaraṇe  
 1490 kārśyanivedanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 1491  
 1492 ṣaṣṭhaḥ sargaḥ 6  
 1493  
 1494 vālmīkiruvāca |  
 1495  
 1496 ityukte munināthena saṃdehavati pārthive |  
 1497 khedavatyāsthite maunaṃ kiṃcitkālāpratīkṣaṇe || 1 ||  
 1498  
 1499 viśvāmitrāgamo rājñā vidhivatpūjanaṃ muneḥ |  
 1500 rājñāḥ praharṣātkāryasya pratijñā cātra varṇyate ||  
 1501  
 1502 munināthena vasiṣṭhena | iti uktaprakāreṇa | sāmānyākāreṇetyarthaḥ | ataeva  
 1503 pārthive viśeṣeṇa saṃdehavati satī [satīti kvacinna labhyate] nirṇayāya  
 1504 kaścitkālo yasya tatkiṃcitkālāṃ pratīkṣaṇaṃ yasya tathābhūte satī || 1 ||  
 1505  
 1506 parikhinnāsu sarvāsu rājñīṣu nṛpasadmasu |  
 1507 sthitāsu sāvadhānāsu rāmaceṣṭāsu sarvataḥ || 2 ||  
 1508  
 1509 rājñīṣu nṛpasadmasu sthitāsviti saṃbandhaḥ | rājñībhedātsadmabhedāḥ  
 1510 prasiddha iti bahuvacanam | ceṣṭāviśeṣaliṅgairnirvedakāraṇaparijñānāya  
 1511 sāvadhānāsu || 2 ||  
 1512  
 1513 etasminneva kāle tu viśvāmitra iti śrutaḥ |  
 1514 maharṣirabhyagādḍraṣṭuṃ tamayodhyānarādhipam || 3 ||  
 1515  
 1516 etasminniti | yadyapi bhāvalakṣaṇasaptamībhireva kālaviśeṣo labhyate tathāpi  
 1517 lokadṛṣṭyā anavasare viśvāmitrāgamanamiti sūcanāya viśiṣṭya kāle  
 1518 ityupādānam | śruto viśrutaḥ || 3 ||

1519  
 1520 tasya yajño'tha rakṣobhistathā vilulupe kila |  
 1521 mâyārvīryabalonmattairdharmakāryasya dhīmataḥ || 4 ||  
 1522  
 1523 dharma eva kāryo'vaśyakartavyo yasya tathābhūtasya yajñastathā vilulupe yathā sa  
 1524 taṃ narādhipamabhyagāditi pūrveṇa pārthivaṃ draṣṭumaicchadityuttareṇa vā  
 1525 saṃbandhaḥ || 4 ||  
 1526  
 1527 rakṣārthaṃ tasya yajñasya draṣṭumaicchatsa pārthivaṃ |  
 1528 nahi śaknotyavighnena samāptuṃ sa muniḥ kratum || 5 ||  
 1529  
 1530 samāptuṃ samāpayituṃ samyagāsamāpteḥ prāptuṃ vā || 5 ||  
 1531  
 1532 tatastes.ām vināśārthamudyatastapasām nidhiḥ |  
 1533 viśvāmitro mahātejā ayodhyāmabhyagātpurīm || 6 ||  
 1534  
 1535 udyata udyuktaḥ || 6 ||  
 1536  
 1537 sa rājño darśanākāṅkṣi dvārādhyakṣānuvāca ha |  
 1538 śīghramākhyāta mām prāptaṃ kauśikaṃ gādhinaḥ sutam || 7 ||  
 1539  
 1540 ākhyāta | rājñe iti śeṣaḥ || 7 ||  
 1541  
 1542 tasya tadvacanaṃ śrutvā dvāsthā rājagṛhaṃ yayuḥ |  
 1543 saṃbhrāntamanasaḥ sarve tena vākyena coditāḥ || 8 ||  
 1544  
 1545 vilambe śāpabhayātsaṃbhrāntamanasaḥ || 8 ||  
 1546  
 1547 te gatvā rājasadanaṃ viśvāmitramṛṣiṃ tataḥ |  
 1548 prāptamāvedayāmāsuḥ pratihārāḥ patestadā || 9 ||  
 1549  
 1550 sīdati niśīdatyasminniti sadanaṃ sabhāsthānam | pratihārā dvārapālāḥ |  
 1551 paterbahirdvāsthasya svasvāminaḥ sabhādvāsthasya vā yāṣṭikasya | gatibudhdi ##-  
 1552  
 1553 athāsthānagataṃ bhūpaṃ rājamaṇḍalamālinam |  
 1554 samupetya tvarāyukto yāṣṭiko'sau vyajijñapat || 10 ||  
 1555  
 1556 asau dvāsthairniveditārtho yāṣṭiko yaṣṭipraharaṇaḥ | śaktiyaṣṭyorīkak || 10 ||  
 1557  
 1558 deva dvāri mahātejā bālabhāskarabhāsurāḥ |  
 1559 jvālāruṇajaṭājuṭaḥ pumāñchrīmānavasthitāḥ || 11 ||  
 1560  
 1561 mahātejā mahāprabhāvaḥ | kāntyā tu bālabhāskara iva bhāsura | tadupapādanāya  
 1562 jvālāruṇeti | śrīmāṃstapolamsmivān || 11 ||  
 1563  
 1564 saṃhāsurapatākāntaṃ sāśvebhāpuruṣāyudham |  
 1565 kṛtavāṃstaṃ pradeśaṃ yastejobhiḥ kīrṇakāñcanaṃ || 12 ||  
 1566  
 1567 taṃ rājadvārapradeśamūrdhvataḥ sabhāsurapatākāntaṃ paritaśca  
 1568 sāśvebhāpuruṣāyudham | kīrṇakāñcanaṃ vyāptasauvarṇamiva piṅgalam || 12 ||  
 1569  
 1570 vīkṣyamāṇe tu yāṣṭike nivedayati rājani |  
 1571 viśvāmitro muniḥ prāpta ityanuddhatayā girā || 13 ||  
 1572  
 1573 viśvāmitro muniḥ prāpta ityanuddhatayā girā rājani rājānaṃ prati nivedayati  
 1574 vijñāpanaṃ kurvāṇe yāṣṭike vīkṣyamāṇe tu dṛṣṭamātre sati sa rājasattamaḥ  
 1575 prottasthāvityuttareṇa saṃbandhaḥ || 13 ||  
 1576  
 1577 iti yāṣṭikavacanamākarṇya nṛpasattamaḥ |  
 1578 sa samantrī sasāmantāḥ prottasthau hemaviṣṭarāt || 14 ||  
 1579  
 1580 kimanavadhāryaiva netyāha - iti yāṣṭikavacanamākarṇyetai | sāmantā  
 1581 alpadeśādhiśvarāḥ | viṣṭarātsiṃhāsanaṭ || 14 ||  
 1582  
 1583 padātireva sahasā rājñāṃ vṛndena mālitaḥ |  
 1584 vasiṣṭhavāmādevābhyāṃ saha sāmantasamstutaḥ || 15 ||  
 1585  
 1586 mālito veṣṭitaḥ | sa rājasattamo vasiṣṭhavāmādevābhyāṃ saha  
 1587 jagāmetyuttareṇānvayaḥ || 15 ||

1588  
 1589 jagāma [yatra tatrāsau] tatra yatrāsau viśvāmitro mahāmuniḥ |  
 1590 dadarśa muniśārdūlaṃ dvārabhūmāvavasthitam || 16 ||  
 1591  
 1592 yatra dviśvāmitro mahāmunistatrāsau jagāmeti sambandhaḥ || 16 ||  
 1593  
 1594 kenāpi kāraṇenorvitalamarkamupāgatam |  
 1595 brāhmaṇa tejasākraṇṭaṃ kṣātreṇa ca mahaujasā || 17 ||  
 1596  
 1597 tapaḥparākramābhivyañjakavailakṣaṇyāmbhyāmojastejasorbhedaḥ || 17 ||  
 1598  
 1599 jarājaraṭhayā nityaṃ tapaḥprasasararūkṣayā |  
 1600 jaṭāvalyā vṛtaskandhaṃ asaṃdhyābhramivācalam || 18 ||  
 1601  
 1602 jarājaraṭhayā vayahḥprakarṣapalitayā || 18 ||  
 1603  
 1604 upasāntaṃ ca kāntaṃ ca dīptamapratighāti ca |  
 1605 nibhṛtaṃ corjitākāraṃ dadhānaṃ bhāsvaraṃ vapuḥ || 19 ||  
 1606  
 1607 dīptaṃ tejaḥprakarṣāddurdarśam | upasāntaṃ saumyam | apratighāti  
 1608 apaṛdhr̥ṣyam | kāntaṃ priyadarśanam | ūrjitaḥ pragalbha  
 1609 ākāro'vayaśaṃniveśo yasya tattathoktam | nibhṛtaṃ vinayopapannam | bhāsvaraṃ  
 1610 kāntimat | bhāskaramiti pāṭhe sūryasadṛśam | devapathāditvātkano lup |  
 1611 viśeṣaṇānyubhayatra yojyāni || 19 ||  
 1612  
 1613 peśalenātibhīmena prasannenākulena ca |  
 1614 gambhīreṇātīpūrṇena tejasā rañjitaprabham || 20 ||  
 1615  
 1616 peśalena dṛṣṭīmanahprīṇacatureṇa | atibhīmena bhayānakena | ākulena  
 1617 prakarṣāccalatā | gambhīreṇa anākalaniyena | atipurṇenāparicchedyena |  
 1618 āśrayaṃsaṃvalitaṃ tejaḥ bahiḥprasṛtā prabhā | tejaḥprakarṣavailakṣaṇyānu##-  
 1619 tathoktiḥ || 20 ||  
 1620  
 1621 anantajīvitadaśāsakhīmekāmaninditām |  
 1622 dhārayantaṃ kare ślakṣaṇāṃ kuṇḍīmamlānamānasam || 21 ||  
 1623  
 1624 anantajīvitadaśā cirajīvitadaśā tasyāḥ sakhīm ciraparigṛhītāmityarthaḥ |  
 1625 ślakṣṇāṃ snigdhām | kuṇḍīm kamaṇḍalum | amlānaṃ prasannaṃ mānaśaṃ mano  
 1626 yasya || 21 ||  
 1627  
 1628 karuṇākrāntacetastvātprasannairmadhurākṣaraiḥ |  
 1629 vīkṣaṇairamṛteneva saṃsiṅcantamimāḥ rajāḥ || 22 ||  
 1630  
 1631 madhurānakṣarāṇi saṃbhāṣaṇāni yeṣu | madhurābhāṣaṇasaitairityarthaḥ || 22 ||  
 1632  
 1633 yuktayajñopavitāṅgaṃ dhavalapronnatabhruvam |  
 1634 anantaṃ viśmayam cāntaḥ prayacchantamivekṣituḥ || 23 ||  
 1635  
 1636 yuktāni vayahḥprakarṣānurūpāni yajñopavitānaṅge yasya tam || 23 ||  
 1637  
 1638 munimālokyā bhūpālo dūrādevānatākṛtiḥ |  
 1639 praṇanāma galanmaulimaṇimānitabhūtalam || 24 ||  
 1640  
 1641 durādālokyā pūrvamevānatākṛtirbhūpālo munim praṇanāmeti sambandhaḥ |  
 1642 antyaṃ padaṃ kriyāviśeṣaṇam || 24 ||  
 1643  
 1644 munirapyavanināthaṃ bhāsvāniva śatakratum |  
 1645 tatrābhivādayāṃcakre madhurodārayā girā || 25 ||  
 1646  
 1647 abhivādayāṃcakre saplutamāśīrbhiḥ pratyabhivādayāmāsetyarthaḥ || 25 ||  
 1648  
 1649 tato vasiṣṭhapramukhāḥ sarva eva dvijātayaḥ |  
 1650 svāgatādikrameṇainaṃ pūjayāmāsuraḍṛtāḥ || 26 ||  
 1651  
 1652 pūjayāmāsuḥ praśaśaṃsuḥ | āḍṛtā ādarayuktāḥ || 26 ||  
 1653  
 1654 daśaratha uvāca |  
 1655  
 1656 aśaṅkitopanītena bhāsvatā darśanena te |

1657 sādho svanugṛhītāḥ smo raviṇevāmbujākarāḥ || 27 ||  
 1658  
 1659 aśaṅkitopanītenāvitarkitopagatena | te iti karmaṇi kartari vā śaṣṭhī || 27 ||  
 1660  
 1661 uadanādi adakṣuṇṇaṃ yadapāyavivarjitam |  
 1662 tadānandasukhaṃ prāptaṃ mayā tvaddarśanānmune || 28 ||  
 1663  
 1664 anugrahameva bhāvibhāgyānurūpaṃ rūpayannirūpayati - yaditi |  
 1665 anādikāraṇa-rahitam | anenotpattivṛddhivipariṇāmānāṃ nirāsaḥ |  
 1666 akṣuṇṇamanapakṣayam | apāyena vināśena ca vivarjitam | aupādhikaiḥ  
 1667 svāśāsasukhalavaiḥ sarvānānandayatītyānandaṃ yatparamapurūṣārthasukhaṃ  
 1668 prasiddhaṃ tadeva prāptamityarthaḥ || 28 ||  
 1669  
 1670 adya vartāmahe nūnaṃ dhanyānāṃ dhuri dharmataḥ |  
 1671 bhavadāgamanasyeme yadvayaṃ lakṣyamāgatāḥ || 29 ||  
 1672  
 1673 dhanyānāṃ kṛtārthānāṃ dhuri agrasthāne | lakṣyam | bhāvapradhāno nirdeśaḥ |  
 1674 lakṣyatām || 29 ||  
 1675  
 1676 evaṃ prakathayanto'tra rājāno'tha maharṣayaḥ |  
 1677 āsaneṣu sabhāsthānamāsādyā samupāviśan || 30 ||  
 1678  
 1679 evaṃ daśarathoktaprakāreṇaiva rājāno maharṣayaśca prakathayantaḥ atha  
 1680 sabhāsthānamāsādyā āsaneṣu samupāviśannityanvayaḥ || 30 ||  
 1681  
 1682 sa dṛṣṭvā mālitaṃ lakṣmyā bhītastamṛṣisattamam |  
 1683 prahr̥ṣṭavadano rājā svayamarghyaṃ nyavedayat || 31 ||  
 1684  
 1685 lakṣmyā tapolakṣmyā bhītaḥ arghyārthasyodakasyāpyanyadvārā  
 1686 āharaṇe'parādhaśaṅkayā svayamevāhr̥tyārghyaṃ nyavedadayadityarthaḥ || 31 ||  
 1687  
 1688 sa rājñāḥ pratigr̥hyārghyaṃ śāstradṛṣṭena karmaṇā |  
 1689 pradakṣiṇaṃ prakurvantaṃ rājānaṃ paryapūjayat || 32 ||  
 1690  
 1691 paryapūjayatpraśaśaṃsa || 32 ||  
 1692  
 1693 sa rājñā pūjitastena prahr̥ṣṭavadanastadā |  
 1694 kuśalaṃ cāvyayaṃ caiva paryapṛcchannarādhipam || 33 ||  
 1695  
 1696 kuśalaṃ dehamantribhūtyādiṣu | avyayaṃ kośeṣu || 33 ||  
 1697  
 1698 vasiṣṭhena samāgamyā prahasya munipuṅgavaḥ |  
 1699 yathārhaṃ cārcayitvainam prapacchānāmayaṃ tataḥ || 34 ||  
 1700  
 1701 evaṃ vasiṣṭhamarcayitvā yathārhaṃ śiṣyamr.gapakṣyādiṣvanāmayaṃ  
 1702 papracchetyathaḥ || 34 ||  
 1703  
 1704 kṣaṇaṃ yathārhamanyonyaṃ pūjayitvā sametya ca |  
 1705 te sarve hr̥ṣṭamanaso mahārājaniveśane || 35 ||  
 1706  
 1707 anyonyaṃ sametya pūjayitvā ca yathocitāsanagatāḥ saṅto'nāmayaṃ  
 1708 papracchurityuttareṇa sambandha. || 35 ||  
 1709  
 1710 yathocitāsanagatā mithaḥ saṃvṛddhatejasāḥ |  
 1711 paraspāreṇa papracchuḥ sarve'nāmayaṃādārāt || 36 ||  
 1712  
 1713 upaviṣṭāya tasmai sa viśvāmitrāya dhimate |  
 1714 pādyamarghyaṃ ca gām caiva bhūyobhūyo nyavedayat || 37 ||  
 1715  
 1716 ādyena cakāreṇānuktagandhapuṣpavastrālaṃkāradeḥ samuccayaḥ | dvitīyena  
 1717 dakṣiṇāphalatāmbūlādeḥ | teṣāṃ ca bahuvīdhatvādbhūyobhūya iti || 37 ||  
 1718  
 1719 arcayitvā tu vidhivadviśvāmitramabhāṣata |  
 1720 prāñjaliḥ prayato vākyamidaṃ prītamanā nṛpaḥ || 38 ||  
 1721  
 1722 prayataḥ pavitraḥ | idaṃ vakṣyamāṇam || 38 ||  
 1723  
 1724 yathā'mṛtasya saṃprāptiryathā varṣamavarṣake |  
 1725 yathāndhasyekṣaṇaprāptirbhavadāgamaṇaṃ tathā || 39 ||

1726  
1727 yathāyogaṃ martyasya karṣakasyeti ca śeṣaḥ || 39 ||  
1728  
1729 yatheṣṭadārasaṃparkātputrajanmā'prajāvataḥ |  
1730 svapnadṛṣṭārthalābhaśca bhavadāgamaṇaṃ tathā || 40 ||  
1731  
1732 arthalābho daridrasyeti śeṣaḥ || 40 ||  
1733  
1734 yathepsitena saṃyoga iṣṭasyāgamaṇaṃ yathā |  
1735 praṇaṣṭasya yathā lābho bhavadāgamaṇaṃ tathā || 41 ||  
1736  
1737 ipsitena cirābhilaṣitena maṇimantrābhyudayaḍinā | iṣṭasya priyatamasya  
1738 putrabhrātrādeḥ | durāditi śeṣaḥ || 41 ||  
1739  
1740 yathā harṣo nabhogatyā mṛtasya punarāgamāt |  
1741 tathā tvadāgamādbrahmansvāgataṃ te mahāmune || 42 ||  
1742  
1743 tvadāgamāddharṣa ityanuṣajyate || 42 ||  
1744  
1745 brahmalokanivāso hi kasya na prītimāvahet |  
1746 mune tavāgamastadvatsatyameva bravīmi te || 43 ||  
1747  
1748 kaśca te paramaḥ kāmāḥ kiṃ ca te karavāṇyaham |  
1749 pātrabhūto'si me vipra prāptaḥ paramadhārmikaḥ || 44 ||  
1750  
1751 prathamāḥ praśnaḥ pradeyaviṣayaḥ | dvitīyaḥ kartavyasevāviṣayaḥ || 44 ||  
1752  
1753 pūrvaṃ rājarṣiśabdena tapasā dyotitaprabhaḥ |  
1754 brahmarṣitvamanuprāptaḥ pūjyo'si bhagavanmayā || 45 ||  
1755  
1756 pūjāpātratvamevopapādayati - pūrvamiti | tapasā brahmarṣitvamanuprāpta iti  
1757 saṃbandhaḥ || 45 ||  
1758  
1759 gaṅgājalābhiṣekeṇa yathā prītirbhavenmama |  
1760 tathā tvaddarśanātpṛītirantaḥ śītayatīva mām || 46 ||  
1761  
1762 śītayati tāpaśāntyā sukhayati | mukhyārthābhedotprekṣārtha ivaśabdaḥ || 46 ||  
1763  
1764 vigateccābhayakrodho vītarāgo nirāmayaḥ |  
1765 idamatyadbhutaṃ brahmanyadbhavānmāmupāgataḥ || 47 ||  
1766  
1767 icchādīnāṃ paropasarpaṇahetutvaṃ prasiddham | viṣayasnehātīśayo viṣayākāreṇa  
1768 cittasya rañjanādrāgaḥ || 47 ||  
1769  
1770 śubhakṣetragataṃ cāhamātmānamapakalmasam |  
1771 candrabimba ivonmagnaṃ vedavedya vidāṃvara || 48 ||  
1772  
1773 devarṣiḥjuṣṭasthānānāmeva kṣetratvāttvatsaṃnidhānādgrāhamapi tatheti bhāvaḥ |  
1774 atevāpakalmaṣamapagatapāpaṃ ataeva  
1775 dharmotkarṣādāmṛtamayacandramaṇḍala-prāptyā tatronmagnamityutprekṣā ||  
1776 48 ||  
1777  
1778 sāḁṣādiva brahmaṇo me tavābhyāgamaṇaṃ matam |  
1779 pūto'smyanugṛhītaśca tavābhyāgamaṇānmune || 49 ||  
1780  
1781 dharmeṇa pūtaḥ yaśobhyudayaḥbhyāmanugṛhītaḥ || 49 ||  
1782  
1783 tvadāgamanapuṇyena sādho yadanurañjitaṃ |  
1784 adya me saphalaṃ janma jīvitaṃ tatsujīvitaṃ || 50 ||  
1785  
1786 tadeva sphuṭayati - tvaditi || 50 ||  
1787  
1788 tvāmihābhyāgataṃ dṛṣṭvā pratipūjya praṇamya ca |  
1789 ātmanyeva namāmyantardṛṣṭvenduṃ jaladhīryathā || 51 ||  
1790  
1791 puṇyaharṣābhyāmabhivṛddhatvādātmani śarīre prasthāntaḥ kārīva na  
1792 saṃmāmītyarthaḥ | jaladhīrvelāśīmnoriti śeṣaḥ || 51 ||  
1793  
1794 yatkāryaṃ yena vārthena prāpto'si munipuṅgava |



1795 kṛtamityeva tadviddhi māṇyo'sīti sadā mama || 52 ||  
 1796  
 1797 sadā māṇyo'sīti hetostadubhayam kṛtamityeva viddhi || 52 ||  
 1798  
 1799 svakārye na vimarśaṃ tvaṃ kartumarhasi kauśika |  
 1800 bhagavannāstyadeyaṃ me tvayi yatpratipadyate || 53 ||  
 1801  
 1802 anyaiḥ kartumaśakyamapi kariṣyāmyeva dātumaśakyamapi dāsyāmeva |  
 1803 yadyasmāddīyamānaṃ vastu tvayi tvādr̥ṣe satpātre pratipadyate |  
 1804 pratipattilābhena sārthakaṃ bhavatīti bhāvaḥ || 53 ||  
 1805  
 1806 kāryasya na vicāraṃ tvaṃ kartumarhasi dharmataḥ |  
 1807 kartā cāhamaśeṣaṃ te daivataṃ paramaṃ bhavān || 54 ||  
 1808  
 1809 utsāhātisaṃyātpūrvārdhoktameva punarāha - kāryasyeti | lobhādihetukatvaṃ  
 1810 vārayati - dharmataḥ karteti || 54 ||  
 1811  
 1812 idamatimadhuraṃ niśamya vākyaṃ śrusukhamātmavidā vinītamuktam |  
 1813 prathitagunayaśā guṇairviśiṣṭaṃ munivṛṣabhaḥ paramaṃ jagāma  
 1814 harṣaṃ || 55 ||  
 1815  
 1816 ātmavidā svatapaḥprabhāvābhijñena | guṇairviśiṣṭamiti vākyaṃviśeṣaṇam || 55 ||  
 1817  
 1818 ityār̥ṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaparakaraṇe  
 1819 viśvāmitrābhyāgamaṇaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 1820  
 1821 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe vairāgyaparakaraṇe  
 1822 viśvāmitrābhyāgamaṇaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 1823  
 1824 saptamaḥ sargaḥ 7  
 1825  
 1826 śrīvālmīkiruvāca |  
 1827  
 1828 tacchrutvā rājasīmhasya vākyaṃadbhūtavistaram |  
 1829 hṛṣṭaromā mahātejā viśvāmitro'bhyabhāṣata || 1 ||  
 1830  
 1831 rājñāḥ praśaṃsātha muneryajñavighnanivedanam |  
 1832 rakṣovadhāya rāmasya yātvā cātrioavarṇyate ||  
 1833  
 1834 adbhūtavistaraṃ āścaryārthavistārayuktam || 1 ||  
 1835  
 1836 sadṛśaṃ rājaśārdūla tavaivaitanmahītale |  
 1837 mahāvaṃśaprasūtasya vasiṣṭhavaśavartinaḥ || 2 ||  
 1838  
 1839 sadṛśaṃ yuktam | tatra hetugarbhe viśeṣaṇe | vaṃśaprabhāvādguruprabhāvā##-  
 1840  
 1841 yattu me hṛdgataṃ vākyaṃ tasya kāryavinirṇayam |  
 1842 kuru tvaṃ rājaśārdūla dharmāṃ samanupālaya || 3 ||  
 1843  
 1844 hṛdgataṃ vivakṣitaṃ tasya kāryavinirṇayaṃ tatsaṃbandhikartavyārthanīścayaṃ  
 1845 kuru prathamamiti śeṣaḥ | tatkadācidadharmaṃ cedaśakyamityāśaṅkyāha -  
 1846 dharmamiti || 3 ||  
 1847  
 1848 ahaṃ dharmāṃ samātiṣṭhe siddhyarthaṃ puruṣarṣabha |  
 1849 tasya vighnakarā ghorā rākṣasā mama saṃstithāḥ || 4 ||  
 1850  
 1851 tadevāha - ahamityādinā | dharmāṃ yajñam | samātiṣṭhe ārabhe || 4 ||  
 1852  
 1853 yadā yadā tu yajñena yaje'haṃ vibudhavrajān |  
 1854 tadā tadā tu me yajñam vinighnanti niśācarāḥ || 5 ||  
 1855  
 1856 vibudhavrajāndevasaṅghān || 5 ||  
 1857  
 1858 bahuśo vihite tasminmayā rākṣasanāyakāḥ |  
 1859 akiraṃste mahīm yāge māṃsena rudhiraṇa ca || 6 ||  
 1860  
 1861 vihite'nuṣṭhite || 6 ||  
 1862  
 1863 avadhūte tathābhūte tasminyāgakadambake |

1864 kṛtaśramo nirutsāhastasmāddeśādupāgataḥ || 7 ||  
 1865  
 1866 avadhūte vighnairniraste | yāgakadambake yajñasamūhe || 7 ||  
 1867  
 1868 na ca me krodhamutsraṣṭuṃ buddhirbhavati pārthiva |  
 1869 tathābhūtaṃ hi tatkarma na śāpastasya vidyate || 8 ||  
 1870  
 1871 nanu śāpenaiva te kuto na nirastāstatrāha - naceti || 8 ||  
 1872  
 1873 idṛśī yajñadikṣā sā mama tasminmahākṛatau |  
 1874 tvatprasādādavighnena prāpayeyaṃ mahāphalam || 9 ||  
 1875  
 1876 idṛśī krodhaśāpādyayorayā | prāpayeyam | svārthe ṇica | prāpnuyām || 9 ||  
 1877  
 1878 trāturmahasi māmārtaṃ śaraṇārthinamāgatam |  
 1879 arthināṃ yannirāśatvaṃ sattame'bhibhavo hi saḥ || 10 ||  
 1880  
 1881 sattame sādhutame | sattam iti pāṭhe tu saṃbodhanam | abhibhavastiraskāraḥ  
 1882 arthātsattamānām | aikapadyaṃ vā || 10 ||  
 1883  
 1884 tavāsti tanayaḥ śrīmāndṛptaśārdūlavikramaḥ |  
 1885 mahendrasaḍṛśo vīrye rāmo rakṣovidāraṇaḥ || 11 ||  
 1886  
 1887 uttaratra tamiti darśanādatra ya ityadhyāhāryam | viśeṣaṇāni vivakṣitārthopa##-  
 1888  
 1889 taṃ putraṃ rājaśārdūla rāmaṃ satyaparākramam |  
 1890 kākapakṣadharaṃ sūraṃ jyeṣṭhaṃ me dāturmahasi || 12 ||  
 1891  
 1892 satyaparākramamoghaparākramam | kākapakṣau karṇamūlaśikhe  
 1893 kṣatriyācārasiddhe || 12 ||  
 1894  
 1895 śakto hyeṣa mayā gupto divyena dvena tejasā |  
 1896 rākṣasā ye'pakartāraṣṭeṣāṃ mūrdhavinigrahe || 13 ||  
 1897  
 1898 nanvakṛtāstro bālo'yaṃ kathaṃ śaktastatrāha - śakta iti | gupto rakṣitaḥ |  
 1899 apakartāro yajñasya lokasyeti vā śeṣaḥ | mūrdhavinigrahe śiraśchede || 13 ||  
 1900  
 1901 śreyaścāsyā kariṣyāmi bahurūpamanantakam |  
 1902 trayāṇāmapi lokānāṃ yena pūjyo bhaviṣyati || 14 ||  
 1903  
 1904 śreyo'stravidyāpradānarūpam | astrabhedādbahurūpaṃ prabhāvastvanantakama##-  
 1905  
 1906 na ca te rāmamāsādyā sthātum śaktā niśācarāḥ |  
 1907 kruddhaṃ kesariṇaṃ dṛṣṭvā [vaneriṇe vanodbhūte iriṇākhye]  
 1908 vaneraṇa ivaiṇakāḥ || 15 ||  
 1909  
 1910 sthātum | pura iti śeṣaḥ | [vaneriṇa] vaneraṇe vanodbhūte iriṇākhye  
 1911 tṛṇe | tasya pelavatayā mṛgatrāṇākṣamatvāt | raṇe iti vā chedaḥ || 15 ||  
 1912  
 1913 teṣāṃ na cānyaḥ kākutsthādyoddhumutsahate pumān |  
 1914 ṛte kesariṇaḥ kruddhānmattānāṃ kariṇāmiva || 16 ||  
 1915  
 1916 nanu madbhṛtyairmayā vā te nigrāhyā iti rājābhisaṃdhimālakṣyāha -  
 1917 teṣāṃ ceti | kākutsthātprakṛtādrāmāt || 16 ||  
 1918  
 1919 vīryotsiktā hi te pāpāḥ kālakūṭopamā raṇe |  
 1920 karadūṣaṇayorbhṛtyāḥ kṛtāntāḥ kupitā iva || 17 ||  
 1921  
 1922 tatkutastatrāha - vīryeti | utsiktā garvitāḥ | na kevalaṃ svabalenaiva kiṃtu  
 1923 svāmibalenāpītyāha - khareti || 17 ||  
 1924  
 1925 rāmasya rājaśārdūla sahiṣyante na sāyakān |  
 1926 amāratagatā dhārā jaladasyeva pāṃsavaḥ || 18 ||  
 1927  
 1928 tarhi rāmasyāpi te kathaṃ sādhyāstatrāha - rāmasyeti | anāratagatā  
 1929 aviratanirgatāḥ | yathā dṛṣṭyabhibhave kṣamā api pāṃsavo na vṛṣṭyabhibhave  
 1930 kṣamāstadvadityarthaḥ || 18 ||  
 1931  
 1932 na ca putrakṛt'm snehaṃ kartumarhasi pārthiva |

1933 na tadasti jagatyasminyanna deyaṃ mahātmanām || 19 ||  
 1934  
 1935 bhavatu tathā tathāpi putro dustyajaḥ pitṛbhirityāśaṅkyāha - naceti | mama  
 1936 putro'yamiti prākṛtaṃ snehamanurāgam | tatkutastatrāha - na taditi | tathāhi |  
 1937 śibidadhicyalarkaprabhṛtayaḥ svadehacakṣurādyapi daduriti bhāvaḥ || 19 ||  
 1938  
 1939 hanta nūnaṃ vijānāmi hatāmstānviddhi rākṣasān |  
 1940 nahyasmadādayaḥ prājñāḥ saṃdigdhe saṃpravṛttayaḥ || 20 ||  
 1941  
 1942 nātrāpāyaśaṅkāpi kintu vijayābhyudaya evetyāha - hanteti | nūnamiti  
 1943 niścaye | vijānāmi tapaseti śeṣaḥ | tvamapi viddhi | madvacaseti śeṣaḥ | tadeva  
 1944 draḍhayati - nahiti || 20 ||  
 1945  
 1946 ahaṃ vedmi mahātmānaṃ rāmaṃ rājīvalocanam |  
 1947 vasiṣṭhaśca mahātejā ye cānye dīrghadarśinaḥ || 21 ||  
 1948  
 1949 mahāntaṃ jīvopādhyaparicchinnamātmānam | īśvaramityarthaḥ | prabhāvato vā  
 1950 mahātmānam | vasiṣṭhaśca vettiti vipariṇāmenānuṣaṅgaḥ | evamuttaratrāpi |  
 1951 dīrghadarśino yogasiddhyā vyavahitaviprakṛṣṭadarśanaśīlāḥ || 21 ||  
 1952  
 1953 yadi dharmo mahattvaṃ ca yaśaste manasi sthitam |  
 1954 tanmahyaṃ samabhipretamātmajaṃ dātumarhasi || 22 ||  
 1955  
 1956 dharmo mahattvaṃ yaśaśca rakṣyamiti manasi te sthitam yadi tattarhi |  
 1957 samabhipretaṃ priyatamamityātmajavīṣeṣaṇaṃ samyagabhipretamadhyavasitaṃ  
 1958 yathā bhavatīti kriyāvīṣeṣaṇaṃ vā || 22 ||  
 1959  
 1960 daśarātraśca me yajño asminrāmeṇa rākṣasāḥ |  
 1961 hantavyā vighnakartāro mama yajñasya vairiṇaḥ || 23 ||  
 1962  
 1963 daśarātro daśāhorātrasādhyāḥ || 23 ||  
 1964  
 1965 atrāpyanujñāṃ kākutstha dadatāṃ tava mantriṇaḥ |  
 1966 vasiṣṭhapramukhāḥ sarve tena rāmaṃ visarjaya || 24 ||  
 1967  
 1968 atrāsminnarthe tava mantriṇaḥ sarve vasiṣṭhapramukhā apīti saṃbandhaḥ | tena  
 1969 teṣāmanujñādānena || 24 ||  
 1970  
 1971 nātyeti kālāḥ kālajña yathāyaṃ mama rāghava |  
 1972 tathā kuruṣva bhadraṃ te mā ca śoke manaḥ kṛthāḥ || 25 ||  
 1973  
 1974 kālo yajñāṅgabhūto vasantādiryathā nātyetīti saṃbandhaḥ || 25 ||  
 1975  
 1976 kāryamaṇvapi kāle tu kṛtametyupakāratām |  
 1977 mahadapyupakāro'pi riktatāmetyakālataḥ || 26 ||  
 1978  
 1979 abhilaṣitasāadhanānugraha upakārastadbhāvam | mahadbahuvittavyayāyāsa##-  
 1980 prītiriktatāmetītyarthaḥ || 26 ||  
 1981  
 1982 ityevamuktṛvā dharmātmā dharmārthasahitaṃ vacaḥ |  
 1983 virarāma mahātejā viśvāmitro munīśvaraḥ || 27 ||  
 1984  
 1985 munivākyamupasaṃharati - ityevamiti || 27 ||  
 1986  
 1987 śrutvāvaco munivarasya mahānubhāva-  
 1988 stūṣṇimatiṣṭhadupapannapadaṃ sa vaktum |  
 1989 no yuktiyuktakathanena vinaiti toṣaṃ  
 1990 dhīmānapūritamano'bhimataśca lokaḥ || 28 ||  
 1991  
 1992 upapannāni yuktiyuktāni padāni prasiddhāni vacanārhavastūni vā yasminkarmaṇi  
 1993 tattathā | nanu śakyamucyātāṃ kimupapatticintayeti tatrāha - dhīmāniti | loko  
 1994 manorathapūrtyāpi tuṣyati dhīmāmstu tatpūrtāvapi yuktiyuktakathanena vinā na  
 1995 tuṣyatīti yuktupapatticinteti bhāvaḥ || 28 ||  
 1996  
 1997 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 1998 viśvāmitravākyaṃ nāma saptamaḥ sargaḥ || 7 ||  
 1999  
 2000 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 2001 viśvāmitravākyaṃ nām saptamaḥ sargaḥ || 7 ||

2002  
 2003 aṣṭamaḥ sargaḥ 8  
 2004  
 2005 vālmīkiruvāca |  
 2006  
 2007 tacchrutvā rājaśārdūlo viśvāmitrasya bhāṣitam |  
 2008 muhūrtamāsinnisceṣṭaḥ sadainyaṃ cedamabravit || 1 ||  
 2009  
 2010 snehādrājño'tra rāmasya yudhāyogyatvavarṇanam |  
 2011 rāvaṇādibalaṃ jñātvā viśādaścopavarṇyate || 1 ||  
 2012  
 2013 upapannatarottarālābhānnisceṣṭaḥ | pūrvoktarāmadaśānusaṃdhānātprati##-  
 2014 vakṣyamāṇam || 1 ||  
 2015  
 2016 ūnaṣoḍaśavarṣo'yaṃ rāmo rājīvalocanaḥ |  
 2017 na yuddhayogyatāmasya paśyāmi saha rākṣasaiḥ || 2 ||  
 2018  
 2019 kiṃcidūnaḥ ṣoḍaśo varṣo'syeti tripadabahurvīhiḥ | yuddhayogyataiva nāsti  
 2020 rākṣasaiḥ saha tu sutarāmiti bhāvaḥ || 2 ||  
 2021  
 2022 iyamakṣauhiṇī pūrṇā yasyāḥ patirahaṃ prabho |  
 2023 tayā parivṛto yuddhaṃ dāsyāmi piśitāśinām || 3 ||  
 2024  
 2025 tarhi kiṃ vyarthaḥ prayāso netyāha - iyamiti | akṣauhiṇīlakṣaṇaṃ tu  
 2026 ekebhaikarathā tryakṣā pattīḥ pañcapadātikā | pattyāṅgaistriguṇaiḥ sarvaiḥ  
 2027 yathottaram | senāmukhaṃ gulmagaṇau vāhinī pṛtanā camuḥ | anīkinī  
 2028 daśākiniknya(nyo?)kṣauhiṇī ityamarasimhenaiva  
 2029 bhāratādiprasiddhaṃ saṃgrhyoktam || 3 ||  
 2030  
 2031 ime hi śūrā vikrāntā bhṛtyā mantraviśāradaḥ |  
 2032 [atra] ahaṃ caiśāṃ dhanuspāṇirgoptā samaramūrdhani || 4 ||  
 2033  
 2034 atra yuddhe | goptā rakṣakaḥ || 4 ||  
 2035  
 2036 ebhiḥ sahaiva vīrāṇāṃ mahendramahatāmapi |  
 2037 dadāmi yuddhaṃ mattānāṃ kariṇāmiva kesarī || 5 ||  
 2038  
 2039 mahendrādapi mahatām || 5 ||  
 2040  
 2041 bālo rāmastvanīkeṣu na jñāti balābalaṃ |  
 2042 antaḥpurādṛte dṛṣṭā nānenānyā raṇāvaniḥ || 6 ||  
 2043  
 2044 nanvanena raṇāvanirna dṛṣṭetyeva vaktavye anyeti viśeṣaṇavaiyarthyaṃ | evaṃ  
 2045 tarhi purasyāntarantaḥpuramityavyayibhāvaḥ | puramadhye khuralīkṛidārtha##-  
 2046  
 2047 na śastraiḥ paramairyukto na ca yuddhaviśāradaḥ |  
 2048 navāstraiḥ śūrakoṭīnāṃ tajjñāḥ samarabhūmiṣu || 7 ||  
 2049  
 2050 dhṛtvā yaiḥ prahriyate tāni śastrāṇi | kṣiptvā yaiḥ prahriyate tānyastrāṇi |  
 2051 śūrakoṭīnāṃ samarabhūmiṣviti saṃbandhaḥ | tajjño yuddhajñāḥ | vaiśāradyaṃ  
 2052 dūre jñānamapyasya nāstīti bhāvaḥ || 7 ||  
 2053  
 2054 kevalaṃ puṣpakhaṇḍeṣu nagaropavaneṣu ca |  
 2055 udyānavanakuñjeṣu sadaiva pariśīlanam || 8 ||  
 2056  
 2057 pariśīlanam | asyeti śeṣaḥ | puṃliṅgapāṭhe tu parimitaṃ śīlanamasyeti  
 2058 bahuvrīhiḥ || 8 ||  
 2059  
 2060 vihartumeṣa jñāti saha rājakumārakaiḥ |  
 2061 kīrṇapuṣpopahārāsu svakāsvajirabhūmiṣu || 9 ||  
 2062  
 2063 kīrṇapuṣpāṇyevopahārāḥ pūjā yāsu | svakāsu svīyāsu | ajirabhūmiṣu  
 2064 catvarasthaleṣu || 9 ||  
 2065  
 2066 adya tvatitarāṃ brahmanmama bhāgyaviparyayāt |  
 2067 himeneva hi padmābhaḥ saṃpanno hariṇaḥ kṛśaḥ || 10 ||  
 2068  
 2069 atitarāmityasya pañcamyantena hariṇaḥ kṛśa ityābhyāṃ ca saṃbandhaḥ |  
 2070 hariṇaḥ paṇḍuraḥ | tatra dṛṣṭāntaḥ | padmaiḥ padmayā vā ābhātīti

2071 padmābhastadākāraḥ | ātaścopasarge iti kaḥ | saḥ | himena tuṣāreṇeva || 10 ||  
 2072  
 2073 nāttumannāni śaknoti na vihartuṃ gṛhāvanim |  
 2074 antaḥkhedaparitātmā tūṣṇīm tiṣṭhati kevalam || 11 ||  
 2075  
 2076 vihartuṃ saṃcaritum | kriḍitumiti tu na | akarmakatvāpatteḥ || 11 ||  
 2077  
 2078 sadāraḥ sahabhṛtyo'haṃ tatkr̥te munināyaka |  
 2079 śaradīva payovāho nūnaṃ niḥsāratām gataḥ || 12 ||  
 2080  
 2081 tatkr̥te tannimitam | niḥsāratām nirutsāhabalatām niḥsukhatām vā || 12 ||  
 2082  
 2083 idṛśo'sau suto bāla ādhinā'tha vaśīkr̥taḥ |  
 2084 kathaṃ dadāmi taṃ tubhyaṃ yoddhuṃ saha niśācaraiḥ || 13 ||  
 2085  
 2086 idṛśa iti śarīreṇa bāla iti vayasā, ādhinā vaśīkr̥ta iti buddhyādinā ca  
 2087 tasyāśakratā preṣaṇānarhatā ca darśitā | tatrāpi yoddhuṃ tadapi niśācaraiḥ saha  
 2088 sutarāmayukta iti bhāvaḥ || 13 ||  
 2089  
 2090 api bālāṅganāsāṅgādapi sādho sudhārasāt |  
 2091 rājyādapi sukhāyaiva putrasneho mahāmate || 14 ||  
 2092  
 2093 nanu dharmalipsostava kiṃ tadvirodhinā putrasnehenetyāśaṅkyāha - apīti |  
 2094 uktasukhānyeva hi dharmaphalaṃ tāni putrasukhaṃ nātiśerata iti bhāvaḥ || 14 ||  
 2095  
 2096 ye durantā mahārambhāstriṣu lokeṣu khedadāḥ |  
 2097 putrasnehena santo'pi kurvate tānasamśayam || 15 ||  
 2098  
 2099 durangāścirasādhyāstapaḥkleśāstān | santo dhārmikā api || 15 ||  
 2100  
 2101 asavo'tha dhanaṃ dārāstyajyante mānavaiḥ sukham |  
 2102 na putro munisārdūla svabhāvo hyeṣa jantuṣu || 16 ||  
 2103  
 2104 sukhaṃ tyajyata iti vipariṇāmenānuṣaṅgaḥ || 16 ||  
 2105  
 2106 rākṣasāḥ krūrakarmāṇaḥ kūṭayuddhaviśāradāḥ |  
 2107 rāmastānyodhayatvitthaṃ yuktirevātiduḥsahā || 17 ||  
 2108  
 2109 itthaṃ pūrvoktaprakāreṇa sthito rāmaḥ itthamīdṛśī yuktiriti vā || 17 ||  
 2110  
 2111 voprayukto hi rāmeṇa muhūrtamapi notsahe |  
 2112 jīvitum jīvitākāṅkṣī na rāmaṃ netumarhasi || 18 ||  
 2113  
 2114 rāme nīte rākṣavadho na saṃbhāvitaḥ pratyuta saputrasya mamaiva vadhastavyā  
 2115 saṃpāditaḥ syāditīyāha caturbhiḥ - viprayukta iti | tathā ca  
 2116 yajñadharmāpekṣayā tava mahānadharmaḥ syāditi bhāvaḥ || 18 ||  
 2117  
 2118 navavarṣahasrāṇi mama jātasya kauśika |  
 2119 duḥkhenotpāditāstsvete catvāraḥ putrakā mayā || 19 ||  
 2120  
 2121 nanu ṣaṣṭivarṣasahasrāṇi jātasya mama kauśika iti pūrvarāmāyaṇe uktaṃ kathaṃ  
 2122 tadviruddhatrocyate | satyam | ato na yathāśruto'nvayaḥ kiṃtu navavarṣa##-  
 2123 duḥkhasādhyenāśvamedhaputreṣṭyādinā catvāra utpāditā iti || 19 ||  
 2124  
 2125 pradhānabhūtasteṣveva rāmaḥ kamalalocanaḥ |  
 2126 taṃ vineha trayo'pyanye dhārayanti na jīvitam || 20 ||  
 2127  
 2128 teṣu rāma eva prathānabhūto yathā śarīreṣu prāṇaḥ | ataeva teṣa'm priyatamaḥ |  
 2129 kiṃ tatastatrāha - taṃ vineti || 20 ||  
 2130  
 2131 sa eva rāmo bhavatā nīyate rākṣasānprati |  
 2132 yadi tatputrahīnaṃ tvaṃ mṛtamevāśu viddhi mām || 21 ||  
 2133  
 2134 yasya nayane trayāṇāmanyēṣāmapi maraṇaṃ sa tādṛśorāma eva  
 2135 mṛtyurūpānrākṣasānprati nīyate bhavateti caturbhirapi hīnaṃ mām mṛtameva  
 2136 vidhītyarthaḥ || 21 ||  
 2137  
 2138 caturṇāmātmajanāṃ hi prītiratraiva me parā |  
 2139 jyeṣṭhaṃ dharmamayaṃ tasmānna rāmaṃ netumarhasi || 22 ||

2140  
 2141 caturṇām maraṇāditi kiṃ vācyam ekasya rāmasya nayanamātreṇāpi svamṛtyuḥ  
 2142 saṃbhāvita ityabhipretyāha - caturṇāmiti | dharmamayaṃ dharmapracuram || 22 ||  
 2143  
 2144 niśācarabalaṃ hantuṃ mune yadi tavepsitam |  
 2145 caturaṅgasamāyuktaṃ mayā saha balaṃ naya || 23 ||  
 2146  
 2147 yadi rāmaṃ na nayāmi tadā kathaṃ kārasiddhistatrāha - niśācareti |  
 2148 hastyasvarathapādātaiścaturaṅgaṃ balaṃ sainyam || 23 ||  
 2149  
 2150 kiṃvīryā rākṣasāste tu kasya putrāḥ kathaṃ ca te |  
 2151 kiyatpramāṇāḥ ke caiva iti varṇaya me sphuṭam || 24 ||  
 2152  
 2153 aparijñāya nāskandediti parabalaṃ jijñāsuḥ pṛcchati - kiṃvīryā iti |  
 2154 kathaṃ ca te vartanta iti śeṣaḥ | kiyatpramāṇāḥ saṃkhyāparimāṇena | ke caiva  
 2155 nāmataḥ || 24 ||  
 2156  
 2157 kathaṃ tena prakartavyaṃ teṣāṃ rāmeṇa rakṣasām |  
 2158 māmakairbālakairbrahmanmayā vā kūṭayodhinām || 25 ||  
 2159  
 2160 prakartavyaṃ pratikartavyam | prahartavyam iti pāṭhe spaṣṭam || 25 ||  
 2161  
 2162 sarvaṃ me śaṃsa bhagavanyathā teṣāṃ mahāraṇe |  
 2163 sthātavyaṃ duṣṭabhāgyānāṃ vīryotsiktā hi rākṣasāḥ || 26 ||  
 2164  
 2165 vīryeṇotsiktā ūrjitāḥ | hi prasiddhāḥ || 26 ||  
 2166  
 2167 śrūyate hi mahāvīryo rāvaṇo nāma rākṣasaḥ |  
 2168 sāṅśādvaiśravaṇabhṛtā putro viśravaso muneḥ || 27 ||  
 2169  
 2170 tadeva sphuṭayati - śrūyata iti || 27 ||  
 2171  
 2172 sa cettava makhe vighnaṃ karoti kila durmatih |  
 2173 tatsaṃgrāme na śaktāḥ smo vayaṃ tasya durātmanaḥ || 28 ||  
 2174  
 2175 kileti saṃbhāvane | sa cet śaṃseti saṃbandhaḥ | tattarhi || 28 ||  
 2176  
 2177 kāle kāle pṛthagbrahmanbhūrivīryavibhūtayaḥ |  
 2178 bhūteṣvabhyudayaṃ yānti praliyante ca kālataḥ || 29 ||  
 2179  
 2180 tatkutastatrāha - kāle iti | pṛthagiti | kadācitkeṣucideveti vyavasthayetyarthaḥ |  
 2181 vīryāṇi vibhūtayaśceti dvandvagarbhakarmadhārayaḥ || 29 ||  
 2182  
 2183 adyāsmiṃstu vayaṃ kāle rāvaṇādiṣu śatruṣu |  
 2184 na samarthāḥ puraḥ sthātuṃ niyaterēṣa niścayaḥ || 30 ||  
 2185  
 2186 kiṃ tatastatrāha - adyeti | asminkāle na samarthāstatrāpyadya  
 2187 sutarāmitiśāyaḥ | niyaterdaivasya | īśvarasyeti yāvat || 30 ||  
 2188  
 2189 tasmātprasādaṃ dharmajña kuru tvaṃ mama putrake |  
 2190 mama caivālpabhāgyasya bhavānhi paradaivatam || 31 ||  
 2191  
 2192 anukampyaḥ putraḥ putrakastasmin | arthimanorathasamarthanāsamarthatvādalpa##-  
 2193  
 2194 devadānavagandharvā yakṣāḥ patagapannagāḥ |  
 2195 na śaktā rāvaṇaṃ yoddhuṃ kiṃ punaḥ puruṣā yudhi || 32 ||  
 2196  
 2197 nanu kutastavedīsamadharyaṃ tatrāha - deveti | puruṣā manuṣyāḥ || 32 ||  
 2198  
 2199 mahāvīryavatāṃ vīryamādatte yudhi rākṣasaḥ |  
 2200 tena sārdaṃ na śaktāḥ sma saṃyuge tasya bālakaiḥ || 33 ||  
 2201  
 2202 mahatāṃ pūjyatamānāṃ vīryavatāmindrādināmapi ādatte apaharatīva | rākṣaso  
 2203 rāvaṇaḥ | saṃyuge yoddhumiti śeṣaḥ | yena saha vayaṃ na śaktāḥ sma tasya  
 2204 bālakaiḥ kiṃ śakyamiti śeṣaḥ | athavā tasya bālakairindrajitprabhṛtibhiḥ sahāpi  
 2205 na śaktāḥ sma iti pūrveṇa saṃbandhaḥ || 33 ||  
 2206  
 2207 ayamanyatamaḥ kālāḥ pelavīkṛtasajjanaḥ |  
 2208 rāghavo'pi gato dainyaṃ yato vārdhakajarjaraḥ || 34 ||

2209  
 2210 aśaktau hetvantaramāha - ayamiti | pelavīkṛtā nirbalīkṛtāḥ sajjanā yena  
 2211 saḥ | rāghavaḥ svayameva vārdhakena yato jarjaraḥ śīthilaḥ | athavā rāghavo rāmo  
 2212 vṛddhaka eva vardhakaḥ sa eva jarjaraḥ || 34 ||  
 2213  
 2214 athavā lavaṇaṃ brahmanyajñaghnaṃ taṃ madhoḥ sutam |  
 2215 kathayatvasuraprakhyam naiva mokṣyāmi putrakam || 35 ||  
 2216  
 2217 athaveti kalpāntare | jajñaghnaṃ taveti śeṣaḥ | kathayatu bhavāniti śeṣaḥ |  
 2218 asuraprakhyam daityasadr̥śam daityādrākṣasyāmutpannatvāt | śaivaśūlabalena  
 2219 tasyājayyatvānmāndhātṛmṛtyutvācca naivetyavadhāraṇam || 35 ||  
 2220  
 2221 sundopasundayoścaiva putrau vaivasvatopamau |  
 2222 yajñavighnakarau brūhi na te dāsyāmi putrakam || 36 ||  
 2223  
 2224 athavetyanuśajyate | sundopasundaputrau mārīcasubāhū || 36 ||  
 2225  
 2226 atha neṣyasi cedbrahmaṃstaddhato'smyahameva te |  
 2227 anyathā tu na paśyāmi śāśvataṃ jayamātmanaḥ || 37 ||  
 2228  
 2229 adattamapi rāmaṃ tapobalānneṣyāmyeveti cettatrāha - atheti | te tvayā | tattarhi  
 2230 uktakalpe | kartureva śeṣatvavivakṣayā ṣaṣṭhī | evakāro rākṣasavyāvṛttiyarthaḥ |  
 2231 anyathā amṛtvā tu | śāśvataṃ niścitam || 37 ||  
 2232  
 2233 ityuktvā mṛdu vacanaṃ raghūdvaho'sau  
 2234 kallole munimatasamśaye nimagnaḥ |  
 2235 nājñāsītkṣaṇamapi niścayaṃ mahātmā  
 2236 prodvīcāviva jaladhau sa muhyamānaḥ || 38 ||  
 2237  
 2238 asau raghūdvaho daśaratho munerabhimate rāmapreṣaṇe rākṣasavadhe ca samśaye  
 2239 kartavyamathavā na kartavyaṃ setsyathavā na setsyatītyādirūpe kallole mahormijāle  
 2240 nimagna iva kṣaṇaṃ sukhaṃ niścayamapi nājñāsīt | yataḥ sa prodvīcau jaladhau  
 2241 muhyamāna ivāsīditi śeṣaḥ || 38 ||  
 2242  
 2243 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 2244 daśarathavākyaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 2245  
 2246 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe vairāgyaprakaraṇe  
 2247 daśarathavākyaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 2248  
 2249 navamaḥ sargaḥ 9  
 2250  
 2251 vālmīkiruvāca |  
 2252  
 2253 tacchrutvā vacanaṃ tasya snehaparyākulekṣaṇam |  
 2254 samanyuḥ kauśiko vākyaṃ pratyuvāca mahīpatim || 1 ||  
 2255  
 2256 viśvāmitrasya kopo'tra tattapostrabaloktibhiḥ |  
 2257 vasiṣṭhena śanai rājñāḥ samādhānaṃ ca varṇyate ||  
 2258  
 2259 snehena paryākule vyākule ikṣaṇe netre yasmimṣtulyakālatayā tattathābhūtaṃ  
 2260 vacanaṃ śrutvetyarthaḥ || 1 ||  
 2261  
 2262 kariṣyāmīti samśrutya pratijñāṃ hātumarhasi |  
 2263 sa bhavānkesarī bhūtvā mṛgatāmiva vāñchasi || 2 ||  
 2264  
 2265 samśrutya aṅgīkṛtya | sa prasiddho bhāvanpūjyaḥ tvamityadhyāhāryam |  
 2266 anyathā madhyamapuruṣadvayānupapatteḥ || 2 ||  
 2267  
 2268 rāghavāṇāmayukto'yaṃ kulasyāsyā viparyayaḥ |  
 2269 na kadācana jāyante śītāṃśoruṣṇarāśmayāḥ || 3 ||  
 2270  
 2271 rāghavāṇāṃ kulasyāyaṃ viparyayo'nṛtavādalakṣaṇo'yuktaḥ | tadeva  
 2272 vyatirekanyāśena samarthayati - neti || 3 ||  
 2273  
 2274 yadi tvaṃ na kṣamo rājangamiṣyāmi yathāgatam |  
 2275 hīnapratijñā kākutstha sukhī bhava sabāndhavaḥ || 4 ||  
 2276  
 2277 na kṣamo na samarthaḥ || 4 ||

2278  
 2279 vālmīkiruvāca |  
 2280  
 2281 tasminkopaparīte'tha viśvāmitre mahātmani |  
 2282 cacāla vasudha kṛtsnā surāṃśca bhayamāviśat || 5 ||  
 2283  
 2284 parīte vyāpte | mahātmani tapomāhātmyaśālini | patyuraparādhādaparādhi##-  
 2285 tapasā rāvaṇādiḥantāraṃ sraṅkṣyati sa cāsmānapi jeṣyati itī surānbhayamāviśat |  
 2286 cādanyānapi || 5 ||  
 2287  
 2288 krodhābhibhūtaṃ vijñāya jaganmitraṃ mahāmuniṃ |  
 2289 dhṛtimānsuvrato dhīmānvasiṣṭho vākyamabravīt || 6 ||  
 2290  
 2291 jaganmitraṃ viśvāmitraṃ | viśvasya mitraṃ viśvāmitra miti [viśvasya ha vai  
 2292 mitraṃ viśvāmitra āsa] tannāmārthaprasiddheḥ | mitre carṣau iti pūrvapadasya  
 2293 dīrghaḥ | yadyapi vasiṣṭho'pi kopenaiva tatkopapratīkāre samarthastathāpi na  
 2294 cukrodha | yato'sau dhṛtyādimāniti bhāvaḥ || 6 ||  
 2295  
 2296 vasiṣṭha uvāca |  
 2297  
 2298 ikṣvākūṇāṃ kule jātaḥ sāṅkṣāddharma ivāparaḥ |  
 2299 bhavāndaśarathaḥ śrīmāṃstrailokyaguṇabhūṣitaḥ || 7 ||  
 2300  
 2301 trailokye'pi ye guṇavatāṃ guṇaḥ prasiddhāstaiḥ sarvairbhūṣitaḥ || 7 ||  
 2302  
 2303 dhṛtimānsuvrato bhūtvā na dharmāṃ hātumarhasi |  
 2304 triṣu lokeṣu vikhyāto dharmeṇa yaśasā yutaḥ || 8 ||  
 2305  
 2306 pratijñāpālanaṃ vrataṃ tacchobhanaṃ yasya tathāvidha etāvantāṃ kālāṃ  
 2307 bhūtvetyarthaḥ | bhavacchabdamaḍhyamapuruṣau pūrvavat | dharmeṇa yaśasā ca  
 2308 yuta iti triṣu lokeṣu vikhyātaḥ || 8 ||  
 2309  
 2310 svadharmāṃ pratipadyasva na dharmāṃ hātumarhasi |  
 2311 munestribhuvaneśasya vacanaṃ kartumarhasi || 9 ||  
 2312  
 2313 svasya svānāṃ ca dharmā pratijñāpālana. pratipadyasva | triṣvapi bhuvaneṣvabhi##-  
 2314  
 2315 kariṣyāmiti saṃśrūtya tatte rājannakurvataḥ |  
 2316 iṣṭāpūrtaṃ harerddharmaṃ tasmādrāmaṃ visarjaya || 10 ||  
 2317  
 2318 tat haredityanvayaḥ || 10 ||  
 2319  
 2320 ikṣvākuvāṃśajāto'pi svayaṃ daśaratho'pi san |  
 2321 na pālayasi cedvākyāṃ ko'paraḥ pālayiṣyati || 11 ||  
 2322  
 2323 yadvṛttāḥ santi rājānastadvṛttāḥ santi hi prajāḥ iti nyāyātprajāmaryādā##-  
 2324 pālayasyanṛtikaroṣi cet || 11 ||  
 2325  
 2326 yuṣmadādipraṇītena vyavahāreṇa jantavaḥ |  
 2327 maryādāṃ na vimuñcanti tāṃ na hātuṃ tvamarhasi || 12 ||  
 2328  
 2329 praṇītena pravartitena | jantavo jantusadṛśā ajñā api || 12 ||  
 2330  
 2331 guptaṃ puruṣasiṃhena jvalanenāmṛtaṃ yathā |  
 2332 kṛtāstramakṛtāstraṃ vā nainaṃ śaṅkṣyanti rākṣasāḥ || 13 ||  
 2333  
 2334 puruṣasiṃhena puruṣaśreṣṭhena viśvāmitreṇa | jvalaneneti |  
 2335 indranilaye'vasthitamamṛtaṃ paritaḥ prākārabhūtenāgninā rakṣyata iti prasiddham  
 2336 | kṛtāstraṃ śīkṣitāstraṃ | śaṅkṣyanti dharṣayitumiti śeṣaḥ || 13 ||  
 2337  
 2338 eṣa vigrahavāndharma eṣa vīryavatāṃ varaḥ |  
 2339 eṣa buddhyā'dhiko loke tapasāṃ ca parāyaṇaṃ || 14 ||  
 2340  
 2341 uktārthopapattaye viśvāmitraprabhāvaṃ prapañcayati - eṣa iti | paraṃ ayaṇaṃ  
 2342 sthānaṃ || 14 ||  
 2343  
 2344 eṣo'straṃ vividhaṃ vetti trailokye scarācare |  
 2345 naitadanyaḥ pumānvetti na ca vetsyati kaścana || 15 ||  
 2346



2347 sacarācare prasiddhamiti śeṣaḥ sacarācare anyo na vettityuttarānvayi vā || 15 ||  
 2348  
 2349 na devā narṣayaḥ kecinnāsurā na ca rākṣasāḥ |  
 2350 na nāgā yakṣagandharvāḥ sametāḥ sadṛśā muneḥ || 16 ||  
 2351  
 2352 na sadṛśāḥ prabhāveṇeti śeṣaḥ | nanvidam̐ katham̐ saṃgacchatām  
 2353 bhṛgvingīro'gastyaprabhṛtīnām maharṣiṇām brahmādinām devānām ca  
 2354 pratyekamapi nyūnaprabhāvatvānupapatteriti cedevaṃ tarhi tattvadṛśā'sya  
 2355 brahmabhāvamanyeśāmābhīmānikam̐ paricchinnabhāvamabhipretyedamucyata  
 2356 ityadoṣaḥ | naca bramabhāvenāpi teṣāmetatsādṛśyam | tatra bhedābhāvena  
 2357 tadghaṭitasya tasyāyogāt | tathāca śrutiḥ - tasya ha na devāśca nābhūtyā  
 2358 īsate ātmā hyeṣām sa bhavati iti || 16 ||  
 2359  
 2360 aśramasmai kṛśāśvena paraiḥ paramadurjayam |  
 2361 kauśikāya purā dattaṃ yadā rājyam samanvagāt || 17 ||  
 2362  
 2363 dṛśāśvena janitamiti śeṣaḥ | dattaṃ tapasā toṣitena rudreṇeti śeṣaḥ |  
 2364 prasiddhamidaṃ pūrvarāmāyaṇe || 17 ||  
 2365  
 2366 te hi putrāḥ kṛśāśvasya prajāpatisutopamāḥ |  
 2367 enamanvacaranvīrā dīptimanto mahaujasaḥ || 18 ||  
 2368  
 2369 te astradevāḥ | prajāpatisuto rudrastadupamāḥ saṃhāre | vīra vikrāntāḥ | ojaḥ  
 2370 śatrunirjayasāmarthyam | enaṃ viśvāmitraṃ tapaḥprabhāveṇa  
 2371 vaśikṛtatvādanvacarannanucaravṛtsevante | bhūtakālo na vivakṣitaḥ || 18 ||  
 2372  
 2373 jayā ca suprabhā caiva dākṣāyaṇyau sumadhyame |  
 2374 tayostu yānyapatyāni śataṃ paramadurjayam || 19 ||  
 2375  
 2376 teṣu pradhānānāha - jayetyādinā | dākṣāyaṇyau dakṣakanye || 19 ||  
 2377  
 2378 pañcāśataṃ sutāñjajñe jayā labdhavarā purā |  
 2379 vadhārthaṃ surasainyānām te kṣamāḥ kāmācāriṇaḥ || 20 ||  
 2380  
 2381 tānvibhajya darśayati - pañcāśatamiti | labdhavarā patiśuśrūṣayeti śeṣaḥ |  
 2382 surasainyānāmīti kartari ṣaṣṭhī | ato yogyatayā asuravadha eva labhyate || 20 ||  
 2383  
 2384 suprabhā janayāmāsa putrānpañcāśataṃ parān |  
 2385 saṃghaṣānnāma durdharṣāndurākārānbaliyasaḥ || 21 ||  
 2386  
 2387 saṃgharṣānparāstrābhibhavanaśīlatvāttadākhyān | durākārāmstīkṣā-kārān  
 2388 || 21 ||  
 2389  
 2390 evaṃvīryo mahātejā viśvāmitro jaganmuniḥ |  
 2391 na rāmagamane buddhiṃ viklvām kartumarhasi || 22 ||  
 2392  
 2393 jagatsarvaṃ manute yogabalātsākṣātpaśyati tacchīlo jaganmuniḥ | ataeva  
 2394 rāmavijayamapi bhāvinam̐ dṛṣṭaiva samāgata iti na buddhivaiklavyam̐ yuktamiti  
 2395 bhāvaḥ || 22 ||  
 2396  
 2397 asminmahāsattvatame munindre sthite samīpe puruṣasya sādho |  
 2398 prāpte'pi mṛtyāvamaratvameti mā dīnatām gaccha yathā vimūḍhaḥ || 23 ||  
 2399  
 2400 tadeva draḍhayannāha - asminniti | sattvaṃ prabhāvaḥ | puruṣasya  
 2401 sādharmaṇa-syāpi | amaratvameti arthātsa puruṣaḥ | tathāca  
 2402 sādharmaṇapuruṣasyāpyetatsaṃ-nidhānamātreṇāpi yatra prāptādapi  
 2403 mṛtyorna bhayaṃ pratyutāmaratvaprāpti-statra mahāprabhāvasya rāmasya  
 2404 goptari tasminkṣudrebhyo rākṣasebhyo bhayama-tyantamasam̐bhāvitamiti  
 2405 mūḍhavanmā viśīdetyarthaḥ || 23 ||  
 2406  
 2407 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 2408 vasiṣṭhasamāśvāsanaṃ nāma navamaḥ sargaḥ || 9 ||  
 2409  
 2410 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 2411 vasiṣṭhasamāśvāsanaṃ nām navamaḥ sargaḥ || 9 ||  
 2412  
 2413 daśamaḥ sargaḥ 10  
 2414  
 2415 vālmikiruvāca |

2416  
 2417 tathā vasiṣṭhe bruvati rājā daśarathaḥ sutam |  
 2418 saṃprahr̥ṣṭamanā rāmamājuhāva salakṣmaṇam || 1 ||  
 2419  
 2420 rājñātra prahito gatvā yāṣṭiko rāmaceṣṭitam |  
 2421 vijñāya punarāgatya rājñe kṛtsnaṃ nyavedayat ||  
 2422  
 2423 tatheti | ukṭiphalasya saṃpraharṣasya paragāmitvādbṛūṇaḥ parasmaipadam | hetau  
 2424 śatā || 1 ||  
 2425  
 2426 daśaratha uvāca |  
 2427  
 2428 pratihāraṃ mahābāhuṃ rāmaṃ satyaparākramam |  
 2429 salakṣmaṇamavighnena puṇyārthaṃ śīghramānaya || 2 ||  
 2430  
 2431 avighnena puṇyārthaṃ nirvighnaṃ muneryajñasiddhyarthaṃ | athavā satyavacana##-  
 2432 mā bhūḍityabhipretyaivamuktam | śīghrapadenāpyetadeva dyotyate || 2 ||  
 2433  
 2434 iti rājñā viṣṣṭo'sau gatvāntaḥpuramandiram |  
 2435 muhūrtamātrenāgatya samuvāca mahīpatim || 3 ||  
 2436  
 2437 viṣṣṭaḥ preṣitaḥ | antaḥpurāntasthaṃ rāmamandiram || 3 ||  
 2438  
 2439 deva dordalitāśeṣaripo rāmaḥ svamandire |  
 2440 vimanāḥ saṃsthito rātrau ṣaṭpadaḥ kamale yathā || 4 ||  
 2441  
 2442 vimanāḥ viṣaṇṇamanāḥ || 4 ||  
 2443  
 2444 āgacchāmi kṣaṇeneti vakti dhyāyati caikataḥ |  
 2445 na kasyacicca nikaṭe sthātumicchatī khinnadhīḥ || 5 ||  
 2446  
 2447 kṣaṇo ghaṭikāyāḥ pṛṣṭho bhāgaḥ | ekata iti vaktītyanenāpi saṃbadhyate |  
 2448 uktirvānātrena na manaḥpūrvakaṃ mukhyaṃ tu dhyāyatyeveti bhāḥ || 5 ||  
 2449  
 2450 ityuktastena bhūpālataṃ rāmānucaraṃ janam |  
 2451 sarvamāśvāsāyāmāsa papraccha ca yathākramam || 6 ||  
 2452  
 2453 taṃ pratihāreṇa saha rāmasamācāranivedanāyāgataṃ rāmānucaraṃ  
 2454 janamanāśvastā na samyanivedayeyurityāśvāsāyāmāsa || 6 ||  
 2455  
 2456 kathaṃ kīḍrgvidho rāma iti pṛṣṭo mahībhṛtā |  
 2457 rāmabhṛtyajanaḥ khinno vākyamāha mahīpatim || 7 ||  
 2458  
 2459 ekaḥ kriyāyāḥ praśnaḥ aparaḥ kārśyaviṣādādyavasthānām || 7 ||  
 2460  
 2461 deyahaṣṭimimāṃ deva dhārayanta ime vayam |  
 2462 khinnāḥ khede parimlānatanau rāme sute tava || 8 ||  
 2463  
 2464 yaṣṭimiva kṛṣ'm dehaṃ dehayaṣṭim | khinnā duḥkhitāḥ | tachāca  
 2465 yaddṛṣṭīṇāmapyetādṛṣe khedakārśye tasya te kiṃ vācye iti bhāvaḥ || 8 ||  
 2466  
 2467 rāmo rājīvapatrākṣo yataḥprabhṛti cāgataḥ |  
 2468 saviprastīrthayātrāyāstataḥprabhṛti durmanāḥ || 9 ||  
 2469  
 2470 rājīvaṃ kamalam | yato yasmāddinātprabhṛtyāgatastiṣṭhatīti padamadhyā##-  
 2471 āgatastataḥ-prabhṛtītyetāvataiva siddheḥ | sthitestu  
 2472 prātyahikatvāddaurmanasyavadastyevādhi##-  
 2473  
 2474 yatnaprārthanayāsmākaṃ nijavyāpāramāhnikam |  
 2475 so'yamāmlānavadanaḥ [sāyamamlān] karoti na karoti vā || 10 ||  
 2476  
 2477 āhnikam nijavyāpāraṃ bhojanādi | na karoti vetyanāsthādyotanāya || 10 ||  
 2478  
 2479 snānadevārcanādānabhojanādiṣu durmanāḥ |  
 2480 prārthito'pi he nātr̥pteraśnātyaśanamīśvaraḥ || 11 ||  
 2481  
 2482 devārcanā ca dānaṃ ceti vā devārcanam ca ādānaṃ ceti vā vighraḥ || 11 ||  
 2483  
 2484 lolāntaḥpuranāribhiḥ kṛtadolābhiraṅgaṇe |

2485 naca kriḍati līlābhirdhārābhiriva cātakaḥ || 12 ||  
 2486  
 2487 nārībhiḥ saheti śeṣaḥ | dolā preṅkholikā | aṅgaṇe kriḍācatvare | yathā  
 2488 varṣadhārābhiḥ saha tā upabhuñjānaścātakaḥ kriḍati tathā na kriḍati  
 2489 cetyanvayaḥ || 12 ||  
 2490  
 2491 māṇikyamukulaprotā keyūraḥkaṭakāvaliḥ |  
 2492 nānandayati taṃ rājandyaḥ pātaviṣayaṃ yathā || 13 ||  
 2493  
 2494 mukulākārairmāṇikyaiḥ protā khacitā | dyauḥ svargaḥ | pātaviṣayamāsanna##-  
 2495  
 2496 kriḍadvadhūvilokeṣu vahatkusumavāyuṣu |  
 2497 latāvalayageṣu bhavatyativiṣādavān || 14 ||  
 2498  
 2499 kriḍantībhīrvadhūbhīrvilokyanta iti vā kriḍantīnām vadhūnām vividhaṃ lokanāni  
 2500 lokā yatreti vā padabhede | kriḍadvadhūnām vilokā eveṣavo bāṇāsta iva vahantaḥ  
 2501 kusumavāyavo yatretyaikapadye vigrahaḥ | latānām valayanaṃ veṣṭanaṃ  
 2502 valayastatsaṃbandhiṣu geṣu | kuñjeṣvityarthaḥ || 14 ||  
 2503  
 2504 yaddravvamucitaṃ svādu peśalaṃ cittahāri ca |  
 2505 bāṣpapurṇekṣaṇa iva tenaiva parikhidyate || 15 ||  
 2506  
 2507 ucitamupabhoge lokaśāstrāviruddham | peśalaṃ caturam | cittahāri manoharam || 15  
 2508 ||  
 2509  
 2510 kimimā duḥkhadāyinyaḥ prasphūrantīḥ purāṅganāḥ |  
 2511 iti [nṛtyavilāseṣu] nṛttavilāseṣu kāmīnīḥ parinindati || 16 ||  
 2512  
 2513 prasphūrantīrhāvabhāvalāvaṇyavilāśādibhiḥ śobhamānā nṛtyantīrvā dr̥ṣṭvā  
 2514 kiṃ yato duḥkhadāyinya iti nindatīti yojanā | prasphūranti iti pāṭha ṛjuḥ || 16 ||  
 2515  
 2516 bhojanaṃ śayanaṃ yānaṃ vilāsaṃ snānamāsanam |  
 2517 unmattaceṣṭita iva nābhīnandatyāninditam || 17 ||  
 2518  
 2519 śayanamāsanamityadhikaraṇe lyuṭau anye karaṇe lyutaḥ | vilasanti yena yasminvā  
 2520 tam | āninditaṃ nirdoṣam | idaṃ sarvaviśeṣaṇam || 17 ||  
 2521  
 2522 kiṃ saṃpadā kiṃ vipadā kiṃ gehena kimiṅgitaiḥ |  
 2523 sarvamevāsādityuktvā [tyuktyā] tūṣṇīmeko'vatiṣṭhate || 18 ||  
 2524  
 2525 iṅgitairmanorathaiḥ | asat asāram || 18 ||  
 2526  
 2527 nodeti parihāseṣu na bhogeṣu nimajjati |  
 2528 na ca tiṣṭhāti kāryeṣu maunamevāvalambate || 19 ||  
 2529  
 2530 udeti hr̥ṣyati | nimajjati sajjate | kāryeṣvārambheṣu na tiṣṭhatyāsthām na karoti ||  
 2531 19 ||  
 2532  
 2533 vilolālakavallaryo helāvalitalocanāḥ |  
 2534 nānandayanti taṃ nāryo mṛgyo vanataruṃ yathā || 20 ||  
 2535  
 2536 alakeṣu vallaryaḥ puṣparatnādimañjaryo vilolā yāsāṃ tāḥ | helāḥ  
 2537 śṛṅgārabhāvajāśceṣṭāḥ | mṛgīpakṣe alakā iva puṣpamañjaryaḥ | helayeva  
 2538 calitalocanāścapalekṣaṇāḥ || 20 ||  
 2539  
 2540 ekānteṣu diganteṣu tīreṣu vipineṣu ca |  
 2541 ratimāyātyaraṇeṣu vikṛita iva jantuṣu || 21 ||  
 2542  
 2543 vipineṣvaraṇeṣu | jantuṣu jantusadr̥ṣeṣu pāmareṣu | daivādvikṛīto manuṣyo  
 2544 yathā ekāntādiṣveva ratim badhnāti tadvat || 21 ||  
 2545  
 2546 vastrapānāśanādānaparāṇmukhatayā tayā |  
 2547 parivrāḍdharmaṇaṃ bhūpaṃ so'nuyāti tapasvinam || 22 ||  
 2548  
 2549 tayā prasiddhayā | parivrājām ye dharmā aparigrahādayastadvattaṃ parivrājameva  
 2550 anuyāti anukaroti || 22 ||  
 2551  
 2552 eka eva vasandese janaśūnye janeśvara |  
 2553 na hasatyekayā buddhyā na gāyati na roditi || 23 ||

2554  
 2555 ekayā mukhyayā || 23 ||  
 2556  
 2557 baddhapadmāsanāḥ śūnyamanā vāmakarasthale |  
 2558 kapolatalamādhāya kevalaṃ paritiṣṭhātī || 24 ||  
 2559  
 2560 tarhi tatra kiṃ karoti tatrāha - baddheti | śūnyaṃ paramārthālabhanena mano  
 2561 yasya saḥ paritiṣṭhātī | dhyāyannityarthāllabhyate || 24 ||  
 2562  
 2563 nābhimānamupādatte naca vāñchātī rājatām |  
 2564 nodetī nāstamāyātī sukhaduḥkhānuvṛttiṣu || 25 ||  
 2565  
 2566 udayāstamayāvatra prasādaviśādu | sukhaduḥkhānuvṛttiṣviṣṭāniṣṭa##-  
 2567  
 2568 na vidmaḥ kimasau yāti kiṃ karoti kimīhate |  
 2569 kiṃ dhyāyātī kimāyātī kathaṃ kimanudhāvātī || 26 ||  
 2570  
 2571 ihate icchātī | anudhāvātīyanusarātī || 26 ||  
 2572  
 2573 pratyaha. kṛṣatāmetī pratyahaṃ yāti pāṇḍutām |  
 2574 virāgaṃ pratyahaṃ yāti śaradanta iva drumāḥ || 27 ||  
 2575  
 2576 virāgaṃ vairāgyam | drumapakṣe vaivarṇyaṃ rūpatāmitī yāvāt || 27 ||  
 2577  
 2578 anuyātau tathaivaitau rājañchatrugṇnalakṣmaṇau |  
 2579 tādrśāveva tasyaiva pratibimbāviva sthitau || 28 ||  
 2580  
 2581 anuyātau snehādanuṣṭau | arthādrāmamitī gamyate | tādrśāveva yādrśo  
 2582 rāmaḥ || 28 ||  
 2583  
 2584 bhṛtyai rājabhirambābhiḥ saṃpṛṣṭo'pi punaḥ punaḥ |  
 2585 uktvā na kiṃcidevetī tūṣṇīmāste nirīhitaḥ || 29 ||  
 2586  
 2587 na kiṃcidityuktestaiḥ parihartuṃ śakyaṃ kiṃcinnāstīti rāmāśayaḥ | nirīhitaḥ  
 2588 svābhiprāyavyaṅjakaceṣṭāsūnyaḥ || 29 ||  
 2589  
 2590 āpātāmātrahṛdyeṣu mā bhogeṣu manaḥ kṛthāḥ |  
 2591 itī pārśvagataṃ bhavyamanu"āstī suhṛjjanam || 30 ||  
 2592  
 2593 āpatanamāpāto viśayendriyasamyogaḥ | mātrapadātpariṇāmakaṭutā dyotyate |  
 2594 bhavatīti bhavyo vivekī taṃ natu sarvam || 30 ||  
 2595  
 2596 nānāvibhavaramyāsu strīṣu goṣṭhīgatāsu ca |  
 2597 purasthitamivāsneho nāsamevānupaśyātī || 31 ||  
 2598  
 2599 goṣṭhī vilāsasthānam || 31 ||  
 2600  
 2601 nītamāyuranāyāsapadaprāptivivarjitaiḥ |  
 2602 ceṣṭitairitī kākalyā bhūyobhūyaḥ pragāyātī || 32 ||  
 2603  
 2604 prāptivivarjitaiḥ puruṣaiḥ | ceṣṭitairbahiḥpravṛttibhiḥ | nītaṃ vṛthetī śeṣaḥ |  
 2605 prāptivivarjitaiśceṣṭitairitī sāmānādhikaraṇyaṃ vā | asminkalpe nītaṃ mayetī  
 2606 śeṣaḥ | kākalyā madhurāspṛṇayā vācā || 32 ||  
 2607  
 2608 samrāḍbhavetī pārśvasthaṃ vadantamanujīvinam |  
 2609 pralapantamivonmattaṃ hasatyanyamanā munīḥ || 33 ||  
 2610  
 2611 yeneṣṭaṃ rājasūyena maṇḍalasyeśvaraśca yaḥ | śāstī yaścājñayā rājñāḥ sa  
 2612 samrāt | anyamanā itī | samyaksvaprakāśatayā rājata itī samrāt  
 2613 paramātmetyarthāntare mano yasyetyarthaḥ | tasya cāparijñānmunistatparyālo##-  
 2614  
 2615 na proktamākaraṇayātī ikṣate na purogatam |  
 2616 karotyavajñāṃ sarvatra susametyāpi vastuni || 34 ||  
 2617  
 2618 sarvatra vastuni susametya guṇataḥ phalataśca śobhanaṃ svānurūpaṃ tatprāpyāpi  
 2619 || 34 ||  
 2620  
 2621 apyākāśasarojinyā apyākāśamahāvane |  
 2622 itthametānmana itī vismayo'sya na jāyate || 35 ||

2623  
 2624 nanu guṇādyutkarṣādvismayaयोग्ये vastuni vismaya evocitaḥ katham tatrāvajñā  
 2625 tatrāha - apīti | yasminmanasi bāhyavastugocarō vismayaḥ syāttanmana eva  
 2626 ittham | idrśavismayaśpadamityarthaḥ | katham | yata ākāśarūpe ākāśasthite vā  
 2627 mahāraṇye tādṛśakamalinyā sadṛśamiti śeṣaḥ |  
 2628 dvāvaiśabdāvasaṃbhāva-nādvayadyotakau | yathā ākāśe'raṇyamarāṇye ca  
 2629 kamalinyatyantamasāṃbhā-vitā tathā ātmani mano manasi ca vismaya iti  
 2630 niścayādasya bāhyavastuni vismayo na jāyata iti bhāvaḥ || 35 ||  
 2631  
 2632 kāntāmadhyagatasyāpi mano'sya madaneṣavaḥ |  
 2633 na bhedayanti durbhedyam dhārā iva mahopalam || 36 ||  
 2634  
 2635 na bhedayanti na bhindanti | preṣaṇādhyaṛopāṇṇic | dhārā jaladhārāḥ || 36 ||  
 2636  
 2637 āpadāmekamāvāsamabhivāñchasi kiṃ dhanam |  
 2638 anuśiṣyeti sarvasvamarthine saṃprayacchatī || 37 ||  
 2639  
 2640 āvāsaṃ nivāsasthānam | arthine yācakāya || 37 ||  
 2641  
 2642 iyaṃpadiyaṃ saṃpadityevaṃ kalpanāmayaḥ |  
 2643 manaso'bhyudito moha iti ślokaṇpragāyati || 38 ||  
 2644  
 2645 kalpanāmayaḥ kalpanāpracuraḥ | moho bhramaḥ || 38 ||  
 2646  
 2647 hā hato'hamanātho'hamityākrandaparo'pi san |  
 2648 na jano yāti vairāgyaṃ citramityeva vaktyasau || 39 ||  
 2649  
 2650 ākrandaparaḥ | iṣṭaviyogāditi śeṣaḥ | tathā cānvayavyatirekābhyāṃ  
 2651 rāgādiduḥkhamiti paśyannapīti bhāvaḥ || 39 ||  
 2652  
 2653 raghukānanaśālena rāmeṇa ripughātinā |  
 2654 bhṛṣamitthaṃ sthitenaiiva vayaṃ khedamupāgatāḥ || 40 ||  
 2655  
 2656 raghupadena raghuvaṃśo lakṣyate | śālo vṛkṣaviśeṣaḥ prasiddhaḥ | evakāro  
 2657 hetvantaravyāvṛttaye || 40 ||  
 2658  
 2659 na vidmaḥ kiṃ mahābāho tasya tādṛśacetasaḥ |  
 2660 kurmaḥ kamalapatrākṣa gatiratra hi no bhavān || 41 ||  
 2661  
 2662 kiṃ kurmaḥ śokāpanāarthamiti śeṣaḥ || 41 ||  
 2663  
 2664 rājānamathavā vipramupadeṣṭāramagrataḥ |  
 2665 hasatyajñamivāvyagraḥ so'vadhīrayati prabho || 42 ||  
 2666  
 2667 nanu nītijñaiḥ saṃvyavahāropadeśenāsyā moho'panīyatām tatrāha -  
 2668 rājānamiti | upadeṣṭāraṃ rājanītivavahārāniti śeṣaḥ | avadhīrayatya##-  
 2669  
 2670 yadevedamidaṃ sphāraṃ jagannāma yadutthitam |  
 2671 naitadvastu nacaivāhamiti nirṇīya saṃsthitāḥ || 43 ||  
 2672  
 2673 yātīti yat gatvaram | naśvamevetyarthaḥ | idamidaṃ bahuvidhaṃ  
 2674 bahirdṛṣṭigamyam | sphāraṃ vistīrṇam | vasatīti vastu sadaikarūpam | ahamiti  
 2675 buddhigamyam ca naivaṃ vastu kiṃtvanyādṛśameveti nirṇīya tajjijñāsuḥ  
 2676 saṃsthitāḥ || 43 ||  
 2677  
 2678 nārau nātmani no mitre na rājye na ca mātari |  
 2679 na saṃpadā na vipadā taśāsthā na vibho bahiḥ || 44 ||  
 2680  
 2681 viṣaye pañca saptamyaḥ | viṣayasyaiva hetutvavivakṣayā dve tṛtīye | bahiḥ  
 2682 śabdena sāmānyoktasyaiva pūrvaḥ prapañcaḥ || 44 ||  
 2683  
 2684 nirastāsthō nirāśo'sau nirīho'sau nirāspadaḥ |  
 2685 na mūḍho na ca mukto'sau tena tapyāmahe bhṛṣam || 45 ||  
 2686  
 2687 svaparādhīnaviṣayatvābhyāmāsthāśayorbhedaḥ | viśeṣābhāvādeva nirīho  
 2688 niricchaḥ bāhyaviṣaye cet antarhi duḥkha hetvabhāvātkuto'sau duḥkhī tatrāha-  
 2689 nirāspada iti | yato'vyama'bdhātmaviśrāntirityarthaḥ | na mūḍho vivekitvāt | naca  
 2690 mukto viśrāntyanudayāt || 45 ||  
 2691

2692 kiṃ dhanena kimambābhiḥ kiṃ rājyena kimīhayā |  
 2693 iti niścayavānantaḥ prāṇatyāgaparaḥ sthitaḥ || 46 ||  
 2694  
 2695 prāṇatyāgapara iti | rāgādidoṣāṇāmeva janmabījatvāttadrahitasya mama  
 2696 prāṇāpagamādeva muktiḥ setsyatīti tadāśaya iti bhāvaḥ || 46 ||  
 2697  
 2698 bhoge'pyāyuṣi rājyeṣu mitre pitari mātari |  
 2699 paramudvegamāyātaścātako'vagrahe yathā || 47 ||  
 2700  
 2701 avagrahe varṣapratibandhe || 47 ||  
 2702  
 2703 iti toke samāyātām śākhāprasaraśālinīm |  
 2704 āpattāmalamuddhartuṃ samudetu dayāparaḥ || 48 ||  
 2705  
 2706 toke putre cindākārśyādiśākhānām prasareṇa pratānena śālinīm vistīrṇām |  
 2707 āpattāmāpallatām | ārṣatvāllakāralopaḥ | yadvā āpadyat ityāpat  
 2708 āpannastadbhāvam | athavā āpat tām iti cchedaḥ | iti toke āpaditi vyavahitena  
 2709 sambandhaḥ | dvitīyāntāni pūrvāṇi tāmityasya viśeṣāṇāni |  
 2710 uddhartumunmūlayituṃ samudetu samyagudyukto'stu bhavāniti śeṣaḥ || 48 ||  
 2711  
 2712 tasya tādṛkṣvabhāvasya samagravibhavānvitam |  
 2713 saṃsārajālamābhogi prabho prativiṣāyate || 49 ||  
 2714  
 2715 ābhogi kṛtrimaveṣavat | veṣaḥ kṛtrima ābhogaḥ | prativiṣāyate  
 2716 pratikūlaviṣavadācarati || 49 ||  
 2717  
 2718 idṛśaḥ syānmahāsattvaḥ ka ivāsmīnmahītale |  
 2719 prakṛte vyavahāre taṃ yo niveśayituṃ kṣamaḥ || 50 ||  
 2720  
 2721 evambhūtaṃ taṃ yaḥ prakṛte vyavahāre niveśayituṃ kṣamaḥ sa idṛśo  
 2722 mahāsattvo mahābalaḥ ka eva syāt | na ko'pityarthaḥ | evetyanarthako nipātaḥ |  
 2723 athavā tvāṃ vineti śeṣaḥ | tvamiva yo bhavati sa eva kṣamaḥ syāditi bhāvaḥ || 50 ||  
 2724  
 2725 manasi mohamapāsyā mahāmanāḥ sakalamārtitamāḥ kila sādhitāṃ |  
 2726 saphalatāṃ nayatīha tamo haran dinakaro bhuvi bhāskarātāmiva || 51 ||  
 2727  
 2728 ārtīlakṣaṇāni tamāṃsi vivekapratirodhakāni yasmāttathāvidhaṃ sakalaṃ mohaṃ  
 2729 [mohaśabdasya napuṃsakatvaṃ cintyam] rāmasya manasi apāsyā ihāsmīn  
 2730 rāme viṣaye svīyāṃ sādhitāmupadeśasamarthatāṃ yaḥ saphalatāṃ nayati sa  
 2731 tādṛśo mahāmanāḥ ka eva syāditi pūrveṇa sambandhaḥ | tatra dṛṣṭāntaḥ ##-  
 2732 nayati tadvat || 51 ||  
 2733  
 2734 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 2735 rāghavaviṣādo nāma daśamaḥ sargaḥ || 10 ||  
 2736  
 2737 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe rāghavaviṣādo  
 2738 nām daśamaḥ sargaḥ || 10 ||  
 2739  
 2740 ekādaśaḥ sargaḥ 11  
 2741  
 2742 viśvāmitra uvāca |  
 2743  
 2744 evaṃ cettanmahāprājñā bhavanto raghunandanam |  
 2745 ihānayantu tvaritā hariṇaṃ hariṇā iva || 1 ||  
 2746  
 2747 viśvāmitrāñjāyā rāmasyānītasya sabhāntare |  
 2748 rājñāśvāsanamādhyādibījaprasāśca varṇyate ||  
 2749  
 2750 evamuktaprakāreṇa nirviṇṇo duḥkhito mohitaścettasminviṣaye mahāprājñāḥ  
 2751 parīkṣaṇakuśalā bhavantaḥ | hariṇaṃ yūthapatiṃ | hariṇāstadanuyāyino mṛgāḥ  
 2752 || 1 ||  
 2753  
 2754 eṣa moho raghupaternāpadbhyo na ca rāgataḥ |  
 2755 vivekavairāgyavato bodha eva mahodayaḥ || 2 ||  
 2756  
 2757 āpadbhyo rāgato vā yo jaḍībhāvaḥ sa eva mohaḥ | ayaṃ tu vivekādimato  
 2758 bodhaphalatvādbodha eveti mahodaya evetyarthaḥ || 2 ||  
 2759  
 2760 ihāyātu kṣaṇādrāma iha caiva vayaṃ kṣaṇāt |

2761 moham tasyāpaneṣyāmo māruto'drerghanam yathā || 3 ||  
 2762  
 2763 kṣaṇaśabdau śīghramityarthe | ihaiva cetyanvayaḥ | dvitīya ihaśabda āgamanadeśa  
 2764 eva mohāpanayanadyotanārthaḥ | ghanam megham || 3 ||  
 2765  
 2766 etasminmārjite yuktyā mohe sa raghunandanaḥ |  
 2767 viśrāntimeṣyati pade tasminvayamivottame || 4 ||  
 2768  
 2769 nanu mohe'panīte'pi tasya kā siddhistatrāha - etasminniti | tasminnupasthite  
 2770 tadviṣṇoḥ paramam padam iti śrutiprasiddhe uttame pade svātmani || 4 ||  
 2771  
 2772 satyatām muditām prajñām viśrāntimapatāpatām |  
 2773 pīnatām varavarṇatvam pītāmṛta ivaiṣyati || 5 ||  
 2774  
 2775 satyatāmabādhitavastutām | muditām muditatām | talopaścchāndasaḥ |  
 2776 paramānandarūpatām | prajñām aparicchinnajñānarūpatām | mudi  
 2777 ānandāvirbhāve sati tām prasiddhām prajñāmiti vā | pītāmṛtapakṣe  
 2778 śrutiyuktasya dharmaphalasya pratyakṣikaraṇādyathārthatām svargasukhitām  
 2779 daivajñānasampannatām ceti kramādarthaḥ | pīnatām varavarṇatvam śarīre || 5 ||  
 2780  
 2781 nijām ca prakṛtāmeva vyavahāraparamparām |  
 2782 paripūrṇamanā mānya ācariṣyatyakhaṇḍitam || 6 ||  
 2783  
 2784 nanu vyavahārasyāvidyakatvaprasiddheśchatrāpāye chāyāpāya iva tadapāyo'pi  
 2785 syāt sa tvaniṣṭaḥ prajānām tatrāha - nijāmiti | nijām svavarṇāśramocitām |  
 2786 prakṛtāmupakrāntām | yadyapi paripūrṇakāmastathāpi jīvatā sarvavyavahārasya  
 2787 dustyajatvādavaśyamupādeye vyavahāre prakṛtatyāge'nyopādāne ca  
 2788 hetvabhāvātsvacaritagrāhijanānugrāhakatvācca nijāmeva  
 2789 vyavahāraparamparāmaṇvācchinnaṁācariṣyatītyarthaḥ || 6 ||  
 2790  
 2791 bhaviṣyati mahāsattvo jñātalokaparāvaraḥ |  
 2792 sukhaduḥkhaśāhīnaḥ samaloṣṭāśmakāñcanaḥ || 7 ||  
 2793  
 2794 nanu tāmācaramstatrāsajjeta tataḥ pūrvavatsukhaduḥkhadaśāvānapi syānnetyāha  
 2795 - bhaviṣyatīti | sattvam mananādiyam jñānadārḍhyabalam | param  
 2796 kāraṇatattvamavaram kāryatattvam | loke tadubhayaḥ jñātaḥ yena | athavā  
 2797 lokānām prāṇinām param paramapuruṣārtharūpamavaram sāmsārika##-  
 2798 paramavyākṛtaḥ avaram hiraṇyagarbhākhyam ca paramārthato brahmaiva na  
 2799 pṛthagastīti jñātaḥ yena | ataevānāsaktaḥ samaloṣṭāśmakāñcanaḥ  
 2800 sukhaduḥkhādihīnaścetyarthaḥ || 7 ||  
 2801  
 2802 ityukte munināthena rājā sampūrṇamānasaḥ |  
 2803 prāhiṇodrāmamānetuḥ bhūyo dūtaparamparām || 8 ||  
 2804  
 2805 bhūya ityukte vasiṣṭhavacanātprāk pratihārādanye'pi dūtāḥ preṣitā eveti gamyate ||  
 2806 8 ||  
 2807  
 2808 etāvatātha kālena rāmo nijagṛhāsanāt |  
 2809 pituḥ sakāśamāgantumutthito'rka ivācalāt || 9 ||  
 2810  
 2811 atha pratihārāgamanānantaram nijagṛhāsanādutthito rāma etāvatā  
 2812 munisaṁvādaparimitena kālena svapituḥ sthānam jagāmetyuttareṇa sambandhaḥ || 9 ||  
 2813  
 2814 vṛtaḥ katipayairbhṛtyairbhṛtṛbhyām ca jagāma ha |  
 2815 tatpuṇyam svapituḥ sthānam svargaḥ surapateriva || 10 ||  
 2816  
 2817 vasiṣṭhaviśvāmitrādimaharṣiḥjyāstātvaṭpuṇyam || 10 ||  
 2818  
 2819 dūrādeva dadarśāsau rāmo daśaratham tadā |  
 2820 vṛtam rājasamūhena devaugheneva vāsavam || 11 ||  
 2821  
 2822 vasiṣṭhaviśvāmitrābhyām sevitaḥ pārsvayordvayoḥ |  
 2823 sarvaśāstrārthatajjñena mantrivṛndena mālitaḥ || 12 ||  
 2824  
 2825 sevitaḥ priyahitamadhuroktibhirlālitaḥ | sarvāñśāstrārthamstanvanti loke  
 2826 vistārayantīti sarvaśāstrārthatastathāvidhāśca te [jñāścetyasyāgre teṣāṁ  
 2827 inā] jñāśca ye mantriṇasteṣāṁ vṛndena || 12 ||  
 2828  
 2829 cārucāmarahastābhiḥ kāntābhiḥ samupāsitaḥ |

2830 kakubbhiriva mūrtābhiḥ saṁsthitābhīryathocitam || 13 ||  
 2831  
 2832 kakubbhirdigbhiḥ || 13 ||  
 2833  
 2834 vasiṣṭhaviśvāmitrādyāstathā daśarathādayaḥ |  
 2835 dadṛśu rāghavaṁ dūrādūpāyāntaṁ guhopamam || 14 ||  
 2836  
 2837 upa samīpe āyāntam | guhaḥ kārṭikeyaḥ || 14 ||  
 2838  
 2839 sattvāvaṣṭabdhagarbheṇa śaityleneva himācalam |  
 2840 śritam sakalasevyena gambhīreṇa sphuṭena ca || 15 ||  
 2841  
 2842 kīdṛśaṁ dadṛśustadāha - sattvetyādīpañcabhiḥ |  
 2843 śītastāpopaśamanenālhāda-kastuṣāraśca tadbhāvaḥ śaityaṁ tena  
 2844 himācalamiva śritam | śaityasyaiva sattvetyādīni catvāri śliṣṭāni viśeṣaṇāni |  
 2845 sattvena śāntivivekahetunā sattvaguṇena prāṇinikāyena ca vyāptāntareṇa |  
 2846 sakalaiḥ pūrṇaiḥ kalā-sahitacantreṇa ca sivetuṁ yogyena |  
 2847 gambhīreṇānavagāhyāntena sphuṭena ceti yathocitaṁ saṁbandhaḥ || 15 ||  
 2848  
 2849 saumyaṁ samaṁ śubhākāraṁ vinayodāramānasam |  
 2850 kāntopāśāntavapuṣaṁ parasyārthasya bhājanam || 16 ||  
 2851  
 2852 saumyaṁ priyadarśanam | samamanyūnānatiriktāṅgam | kāntaṁ manoharam |  
 2853 upāśāntamanugram | parasyārthasya puruṣārthasya || 16 ||  
 2854  
 2855 samudyadyauvanārambhaṁ vṛddhopaśamaśobhanam |  
 2856 anudvignamanānandaṁ pūrṇaprāyamanoratham || 17 ||  
 2857  
 2858 samyagudyanyauvanārambho yasya tam | vṛddhavadupaśamena śobhanam |  
 2859 anudvignamavivekāpagamāt | anānandamaprāptaparamānandaṁ || 17 ||  
 2860  
 2861 vicāritajagadyātraṁ pavitraguṇagocaram |  
 2862 mahāsattvaikalobhena guṇairiva samāśritam || 18 ||  
 2863  
 2864 jagadyātrā saṁsāragatiḥ | pavitrāṇāṁ guṇāṇāṁ pavitraguṇāṇāṁ puruṣāṇāṁ  
 2865 vā gocaraṁ viśayam | guṇaiḥ sarvairmahāsattvikalobhenaiva samyagāśritam || 18 ||  
 2866  
 2867 udāramāryamāpūrṇamantaḥkaraṇakoṭaram |  
 2868 avikṣubhitayā vṛttyā darśayantamanuttamam || 19 ||  
 2869  
 2870 avikṣubhitayā vṛttyā sthityā sarvasādhanaśāntāpattāvapi tattvabodhaviśrāntya##-  
 2871 darśayantaṁ sūcayantaṁ | anuttamamiti rāmaviśeṣaṇaṁ vā || 19 ||  
 2872  
 2873 evaṅguṇagaṇākīrṇo dūrādeva raghūdvaḥ |  
 2874 parimeyasmitāñchācchavahārāmbapallavaḥ || 20 ||  
 2875  
 2876 raghūdvaḥ praṇanāmetyuttareṇānvayaḥ | ambaramēva pallavo'mbarapallavaḥ  
 2877 parimeyau smitamivācchācchau svīyau hārāmbapallavau yasya yaḥ || 20 ||  
 2878  
 2879 praṇanāma calaccārucūḍāmaṇimarīcinā |  
 2880 śirasā vasudhākampaloladevācalaśriyā || 21 ||  
 2881  
 2882 cūḍāmaṇiḥ śīroratnam | devācalaḥ sumeruḥ || 21 ||  
 2883  
 2884 evaṁ munīndre bruvati pituḥ pādābhivandanam |  
 2885 kartumabhyājagāmātha rāmaḥ kamalalocanaḥ || 22 ||  
 2886  
 2887 evaṁ sargādiślokaśāntakoktaprakāreṇa munīndre viśvāmitre bruvati sati atha  
 2888 rāmaḥ pituḥ pādābhivandanam kartumabhyājagāmeti saṁbandhaḥ || 22 ||  
 2889  
 2890 prathamam pitaram paścānmunī mānyaikamānītau |  
 2891 tato viprāmṣtato bandhūṁstato gurugaṇānsuhṛt || 23 ||  
 2892  
 2893 munī vasiṣṭhaviśvāmitrau | mānyairapi mukhyatayā mānītau | suhṛt  
 2894 śobhanahṛdayo rāmaḥ || 23 ||  
 2895  
 2896 jagrāha ca tato dṛṣṭyā manānmūrdhnā tathā girā |  
 2897 rājalokena vihitam tāṁ praṇāmaparamparām || 24 ||  
 2898



2899 manāṇnamreṇa mūrdhneti taduciteṣu vinayasūcanāya || 24 ||  
 2900  
 2901 vihitāśīrmunibhyāṃ tu rāmaḥ susamamānasah |  
 2902 āsāda pituḥ puṇyaṃ samīpaṃ surasundaraḥ || 25 ||  
 2903  
 2904 susamamānasah āśīrarthalābhālābhayoḥ || 25 ||  
 2905  
 2906 pādābhivandanaparaṃ tamathāsau mahīpatiḥ |  
 2907 śīrasyabhyālilingāśu cucumba ca punaḥpunaḥ || 26 ||  
 2908  
 2909 śīrasi āghrāyeti śeṣaḥ | abhyālilinga abhimukhamālingitavān || 26 ||  
 2910  
 2911 śatrughnaṃ lakṣmaṇaṃ caiva tathaiva paravīrahā |  
 2912 ālilinga ghanasneho rājahaṃso'mbuje yathā || 27 ||  
 2913  
 2914 yathā rāmaṃ tathaiva | rājahaṃso'mbuje yatheti cumbane dṛṣṭāntaḥ || 27 ||  
 2915  
 2916 utsaṅge putra tiṣṭheti vadatyatha mahīpatau |  
 2917 bhūmau pariṇāstīrṇe soṃ'suke'tha nyavikṣata || 28 ||  
 2918  
 2919 utsaṅge aṅke | aṃsuke vastre | nyavikṣata upāviśat || 28 ||  
 2920  
 2921 rājovāca |  
 2922  
 2923 putra prāptavivekastvaṃ kalyāṇānāṃ ca bhājanam |  
 2924 jaḍavajjīrṇayā buddhyā khedāyātmā na dīyatām || 29 ||  
 2925  
 2926 jaḍavadavivekivat | jīrṇayā śīthilayā | khedāya dainyāya | ātmā jīvaḥ || 29 ||  
 2927  
 2928 vṛddhavipraguruproktaṃ tvādṛśenānutiṣṭhatā |  
 2929 padamāsādyate puṇyaṃ na mohamanudhāvātā || 30 ||  
 2930  
 2931 vṛddhaiḥ pitrādibhiḥ | gurubhirācāryaiḥ | prajāpālanadharmaśādhanatvāt##-  
 2932  
 2933 tāvadevā''pado dūre tiṣṭhanti paripelavāḥ |  
 2934 yāvadeva na mohasya prasaraḥ putra dīyate || 31 ||  
 2935  
 2936 asannihitā dūre tiṣṭhanti nopasarpanti | sannihitāstu paripelavāḥ sarvato  
 2937 ladhīyasyastiṣṭhanti na kāryakṣamā ityārthaḥ | mohasya prasare tu tadviparītā  
 2938 bhavantītyārthaḥ || 31 ||  
 2939  
 2940 śrīvasiṣṭha uvāca |  
 2941  
 2942 rājaputra mahābāho śūrastvaṃ vijitāstvayā |  
 2943 durucchedā durārambhā apyamī viṣayārayaḥ || 32 ||  
 2944  
 2945 tvameva śūro yatastvayā viṣayārayo vijitāḥ | prasiddhā arayo durucchedā eva na te  
 2946 svena duḥkhenārabhyante | viṣayārayastu svenaiva saṃpāditā suḥkhāntarapara##-  
 2947  
 2948 kimatajjña ivājñānāṃ yogye vyāmohasāgare |  
 2949 vinimajjasi kallolabahule jāḍyaśālini || 33 ||  
 2950  
 2951 evaṃbhūto'pi tvamajñānāṃ yogye vyāmohasāgare atajjña ivānātmajña iva kiṃ  
 2952 nimajjasi | kallolā bṛhattaraṅgā vikṣepakāḥ | jāḍyaṃ mauḍhyamāvaraṇam || 33 ||  
 2953  
 2954 viśvāmitra uvāca |  
 2955  
 2956 calannilotpalavyūhasamalocalolatām |  
 2957 brūhi cetaḥkṛtām tyaktvā hetunā kena muhyasi || 34 ||  
 2958  
 2959 calatā nilotpalasamūhena samāṃ locanayorlolatām cañcalatām | ceto vyagracittaṃ  
 2960 tena kṛtām | kena hetunā vimuhyasi bhrāmyasi | tava bhrāntihetuḥ ka ityārthaḥ || 34 ||  
 2961  
 2962 kiṃniṣṭhāḥ ke ca te kena kiyantaḥ kāraṇena te |  
 2963 ādhayaḥ pravilumpanti mano gehamivākhavaḥ || 35 ||  
 2964  
 2965 ādhayo mānasavyathā manaḥ parilumpanti viṣādayanti | kasminniṣṭhā  
 2966  
 2967

2968 samāptiryeṣāṃ te | kasminkāme saṃpanne sāmāntītyarthaḥ | athavā kimāśritāḥ  
 2969 ke ceti tatsvarūpaprasnaḥ | keneti tannimittaprasnaḥ | kiyanta iti tad vibhāgaprasnaḥ  
 2970 | kāraṇeti kenetyanena saṃbadhyate | geḥaṃ gr̥haṃ ākhanantītyākḥavo  
 2971 mūṣakāḥ || 35 ||  
 2972  
 2973 manye nānucitānāṃ tvamādhināṃ padamuttamam |  
 2974 āpatsu cā'prayojyaṃ te nihinā api cādhayaḥ || 36 ||  
 2975  
 2976 nanvādhihetvādayo jagati prasiddhā eva te kutaḥ pṛcchante tatrāha - manya  
 2977 iti | satyaṃ prasiddhāḥ tvam tu teṣāmanucitānāmuttamamucitaṃ padaṃ sthānaṃ na  
 2978 bhavasi | āpanno daridro vā tatpadaṃ syāt | te tava ca āpatsu aprayojyaṃ pratikāryaṃ  
 2979 nāsti | pitṛprabhāveṇaiva sarvāpadāṃ nirastatvāt | apica te ādhayo nihināḥ svata  
 2980 eva nirastāḥ | sarvasaubhāgyasaṃpannatayā pūrṇatvāditi bhāvaḥ || 36 ||  
 2981  
 2982 yathābhimatamāśu tvam brūhi prāpsyasi cānagha |  
 2983 sarvameva punaryena bhetsyante tvam tu nādhayaḥ || 37 ||  
 2984  
 2985 abhimatamanatikramya yathābhimatam | abhimatārthamapracchādyetyarthaḥ |  
 2986 anagheti hetugarbham | sarvamevābhimataṃ prapasyasīti saṃbandhaḥ |  
 2987 yenābhimatalābhena punarādhayaṣtvam na bhetsante || 37 ||  
 2988  
 2989 ityuktamasya sumate raghuvaṃśaketu-  
 2990 rākarmaṇya vākyamucitārthavilāsagarbham |  
 2991 tatyāja khedamabhigarjati vārivāhe  
 2992 barhī yathā tvanumitābhimatārthasiddhiḥ || 38 ||  
 2993  
 2994 sumaterviśvāmitrasya iti uktamucitānāṃ svābhilāṣānurūpāṇāmarthānāṃ  
 2995 vilāsaḥ prakāśo garbhe tātparye yasya tathāvidhaṃ vākyam niśamya  
 2996 raghuvaṃśaketuḥ śrīmaḥ anumitābhimatārthasiddhiḥ san khedaṃ tatyājeti  
 2997 saṃbandhaḥ | vārivāhe meghe | bahīm mayūraḥ || 38 ||  
 2998  
 2999 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 3000 rāghavasamāśvāsanaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 3001  
 3002 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 3003 rāghavasamāśvāsanaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 3004  
 3005 dvādaśaḥ sargaḥ 12  
 3006  
 3007 vālmikiruvāca |  
 3008  
 3009 iti pṛṣṭo munīndreṇa samāśvasya ca rāghavaḥ |  
 3010 uvāca vacanaṃ cāru paripūrṇārthamantharam || 1 ||  
 3011  
 3012 bhogānāṃ duḥkhasvarūpatvaṃ viṣayāderasatyatā |  
 3013 saṃpadāmapyanarthatvamityādyatropavarṇyate ||  
 3014  
 3015 samāśvasya samyagāśvāsa. mprāpya | parupūrṇārthagauravādiva mantharam  
 3016 mandapravṛttamataeva cāru || 1 ||  
 3017  
 3018 śrīrāma uvāca |  
 3019  
 3020 bhagavanbhavatā pṛṣṭo yathāvadadhunā'khilam |  
 3021 kathayāmyahamajño'pi ko laṅghayati sadvacaḥ || 2 ||  
 3022  
 3023 ko laṅghayatīti | tathā ca bhavadājñāparipālanāya vadāmi natu ghāṣṭyemneti  
 3024 bhāvaḥ || 2 ||  
 3025  
 3026 ahaṃ tāvadayam jāto nija'sminpitṛsadmani |  
 3027 kremaṇa vṛddhiṃ saṃprāptaḥ prāptavidyaśca saṃsthitaḥ || 3 ||  
 3028  
 3029 itthaṃ vinayoktyā munim vaśikṛtya svavṛttānuvādayājena  
 3030 dharmānuṣṭhāna-janyacittaśuddhyā vivekavairāgyābhyāṃ vicārodayam  
 3031 svasya darśayati - ahaṃ tāvadityādicaturbhiḥ || 3 ||  
 3032  
 3033 tataḥ sadācāraparo bhūtvāhaṃ munināyaka |  
 3034 vihr̥tastīrthayātrārthamurvīmambudhimekhalām || 4 ||  
 3035  
 3036 vihr̥taḥ saṃcaritavān | gatyarthatvātkartari ktaḥ || 4 ||

3037  
 3038 etāvatātha kālena saṃsārāsthāmimāṃ haran |  
 3039 samudbhūto manasi me vicāraḥ so'yamīdṛśaḥ || 5 ||  
 3040  
 3041 īdṛśo vakṣyamāṇalakṣaṇaḥ || 5 ||  
 3042  
 3043 vivekena paritātmā tenāhaṃ tadanu svayam |  
 3044 bhoganīrasayā buddhyā pravīcāritavānīdam || 6 ||  
 3045  
 3046 bhogeṣu raso rāgastacchūnyayā || 6 ||  
 3047  
 3048 kiṃnāmedaṃ bata sukhaṃ yeyaṃ saṃsārasaṃtatiḥ |  
 3049 jāyate mṛtaye loko mriyate jananāya ca || 7 ||  
 3050  
 3051 kiṃnāma sukhaṃ | na kiṃcidityarthaḥ | saṃtativistāraḥ | asukhatvamevopa##-  
 3052 vacanāditi bhāvaḥ || 7 ||  
 3053  
 3054 asthirāḥ sarva evame sacarācaraceṣṭitāḥ |  
 3055 āpadāṃ patayaḥ pāpā bhāvā vibhavabhūmayāḥ || 8 ||  
 3056  
 3057 nanvastu tathā tathāpyantarāle vibhavabhūmiṣu sukhamanubhūyata eveti tatrāha ##-  
 3058 daivopapannasādhanaṃyattetyubhayavidhā [sādhanaopapannetyubhaya]  
 3059 bhogapravṛttistallakṣaṇaceṣṭitasahitā api vibhavabhūmayo  
 3060 vaibhavasamayamātrasthitikā bhāvā viśayāḥ srakcandanānnapānādayo na  
 3061 sukhadāḥ yato'sthirāḥ | alābhaviyogakālayorduḥkhadā ityārthaḥ |  
 3062 tavāpyuṃpabhogakāle tebhyaḥ sukhamāsaṅkyāha - āpadāṃ pataya iti |  
 3063 patayaḥ svāmināḥ | śreṣṭhā iti yāvat | rāgādidoṣopajananena  
 3064 paramāpatprāpakatvāttadrūpā evetyārthaḥ | anīśiddhā evaṃ niśiddhāstu pāpā api  
 3065 pāpajakatvāt | tathāca viśasaṃprkṛtānnasādṛśa-tvānna tadbhoge sukhamiti  
 3066 nāsti saṃsāre sukhamiti siddhamiti bhāvaḥ || 8 ||  
 3067  
 3068 ayaḥśalākāsādṛśāḥ parasparamasaṅgināḥ |  
 3069 śliṣyante kevalaṃ bhāvā manaḥkalpanayā svayā || 9 ||  
 3070  
 3071 yadi na te sukhadāstarhi kathaṃ sukhakāraakatvena parasparaṃ saṃbadhyante tatrāha  
 3072 - aya iti | sarve'pi bhāvāḥ svato lohaśalākāḥ sūcyādaya iva  
 3073 parasparamasaṅgināḥ saṃbandhaśunyā eva paraṃtu anayā mamedāṃ  
 3074 bhogasāadhanamanenetthamidāṃ kariṣyāmityādimanaḥkalpanayā kevalaṃ  
 3075 kriyākāraḥkādhāvena śliṣyante saṃbandhyante | tathaivānvayavyatireka##-  
 3076  
 3077 manaḥ saṃyattamidāṃ jagadābhogi dṛśyate |  
 3078 manaścāsadivābhāti kena [kena smaḥ] sma parimohitāḥ || 10 ||  
 3079  
 3080 na kevalaṃ bhāvānāṃ saṃbandhamātraṃ manodhīnaṃ kiṃtu janmasthiti##-  
 3081 tarhi mana eva sukhasāadhanamastu netyāha - mana iti | asacchunyamiva viveke  
 3082 ābhāti | tathāca na tato'pi sukhasiddhiriti vyametāvantaṃ kālaṃ kena sukhaṃ syāditi  
 3083 mohitāḥ smaḥ || 10 ||  
 3084  
 3085 asataiva vayaṃ kaṣṭaṃ vikṛṣṭā mūḍhabuddhayaḥ |  
 3086 mṛgatṛṣṇāmbhasā dūre vane mugdhamṛgā iva || 11 ||  
 3087  
 3088 ataḥ pariśeṣādbhrāntireveyamiti darśayati - asataiveti | saṃsāre  
 3089 saukhatatsādhana-nayorasatvādevetyārthaḥ | kaṣṭaṃ yathā syāttathā vikṛṣṭā  
 3090 ākrṣṭāḥ | dārṣṭāntike mṛgatṛṣṇāmbhaḥsādṛśyā sukhāśayeti gamyate  
 3091 | mugdhamṛgā mūḍhaharīṇāḥ || 11 ||  
 3092  
 3093 na kenacicca vikṛitā vikṛitā iva saṃsthitāḥ |  
 3094 bata mūḍhā vayaṃ sarve jānānāṃ api sāmbarāṃ || 12 ||  
 3095  
 3096 saṃsthitāḥ [pāravaśyādityārthaḥ] paravaśā ityārthaḥ | jānānā  
 3097 abhiññāṃmanyā api vayaṃ mūḍhā eva | sāmbarāṃ sāmbarasaṃbandhi |  
 3098 māyeyamiti bhāvaḥ || 12 ||  
 3099  
 3100 kimeteṣu prapañceṣu bhogā nāma sudurbhagāḥ |  
 3101 mudhaiva hi vayaṃ mohātsaṃsthitā baddhabhāvanāḥ || 13 ||  
 3102  
 3103 bhogā viśayasukhalavāḥ kiṃnāma | dṛṣṭanaṣṭasvabhāvatvāddurantaduḥkha##-  
 3104 vyarthameva baddhā iti bhāvanā bhrāntiryeṣāṃ te tathābhūtāḥ saṃsthitāḥ || 13 ||  
 3105

3106 ā jñātaṃ bahukālena vyarthameva vayaṃ vane |  
 3107 mohe nipatitā mugdhāḥ śvabhre mugdhā mṛgā iva || 14 ||  
 3108  
 3109 ā iti smaraṇābhilāpe | bahukālena jñātaṃ | kiṃ tadāha - vyarthameva mohe  
 3110 nipatitā iti | vane śvabhre vanāntargatagarte || 14 ||  
 3111  
 3112 kiṃ me rājyena kiṃ bhigaiḥ ko'haṃ kimidamāgatam |  
 3113 yanmithyaivāstu tanmithyā kasya nāma kimāgatam || 15 ||  
 3114  
 3115 ko'haṃ idaṃ dṛśyajātaṃ kiṃsvarūpam kimarthaṃ cāgatam rājyena ca me kim  
 3116 bhogaīśca kim kimidaṃ sarvaṃ mithyaivota kiṃcitsatyamapi | tatra kiṃ dṛṣṭiḥ  
 3117 satyota [satyota asatyā] dṛśyam | tara yanmithyaia tadeva mithyāstu natu  
 3118 vaiparityam | tasya mityātve kasya kimāgatam | na kāpi kṣatiriti bhāvaḥ || 15 ||  
 3119  
 3120 evaṃ vimṛśato brahmansarveṣveva tato mama |  
 3121 bhāveṣvaratirāyātā pathikasya maruṣviva || 16 ||  
 3122  
 3123 evaṃ kiṃnāmedamityādinavaślokoktaprakāreṇa vimṛśato vicārayataḥ |  
 3124 aratirvairasyam | maruṣu nirjalabhūmiṣu || 16 ||  
 3125  
 3126 tadetadbhagavanbrūhi kimidaṃ pariṇāsyati |  
 3127 kimidaṃ jāyate bhūyaḥ kimidaṃ parivardhate || 17 ||  
 3128  
 3129 evaṃ svasya vicārotpattiprakāramupavarṇya praṣṭavyāṃśa. mdarśayati -  
 3130 tadetadityādipañcabhiḥ | tattasmādvimarśe asāratvāttatrādaḥ vināśotpatti##-  
 3131 mimidamityādinā | idaṃ satyatayā sarvānubhavadpramāṇasiddhaṃ dṛśyaṃ  
 3132 pariṇāsyati sarvātmanā asadivāpadyate tatkiṃ sato'sattvavirodhāt yadyasadeveti  
 3133 kaścidbrūyāttarhi bhūyo jāyate sattvamāpadyate tadidaṃ kiṃ  
 3134 sattvāsattvabahirbhūtānvṛddhyādi-vikārāmścedaṃ bhajate tadapi yadi  
 3135 pūrvāvasthaṃ nāsyatyavasthāntara-vaccotpadyate tarhi pratyabhiññāvirodho  
 3136 vṛddhyādivyavahārānupapattiśca | yadi pūrvāvasthaṃ na nāsyati tarhi  
 3137 yugapadubhayāvasthatvaprasaṅgaḥ avasthāntara##-  
 3138 bhidyeraṃstarhi tāsāmbhāvatvam abhede ca [avasthāyini avasthā ceti anayoḥ  
 3139 paryāyavṛttitā syāt] sthāyinyavasthāvatī paryāyavṛtti##-  
 3140 praśnatrayasyottarārthamutpattisthityupaśāmapraka-ṛaṇāni | athavā idaṃ  
 3141 śarīraṃ kiṃ nāsyati | punaḥ kiṃ jāyate kiṃ vardhate | na kaścidasya  
 3142 janmādinārtha ityarthāḥ || 17 ||  
 3143  
 3144 jarāmaraṇamāpacca jananaṃ saṃpadastathā |  
 3145 āvirbhāvatirobhāvairvivardhante [vivardhanti] punaḥ punaḥ || 18 ||  
 3146  
 3147 artho nāstīyetāvadeva na pratyutānarthaparamparāpyastītyāha - jareti |  
 3148 saṃpadāmapyanarthahetutvādanartheṣu gaṇanam || 18 ||  
 3149  
 3150 bhogaistaireva taireva tucchairvayamamī kila |  
 3151 paśya jarjaratāṃ nītā vātairiva giridrumāḥ || 19 ||  
 3152  
 3153 nanu bhogahetutvāddehasyārtho.pyastītyāśaṅkyāha - bhogairiti | taireva  
 3154 taireveti teṣāmapūrvatvābhāvātpiṣṭapeṣaṇavadvairasyadyotanāya | amī  
 3155 bhogalampaṭāḥ | jarjaratāṃ śaithilyam | tathāca bhogānāmapyanarthatvameveti  
 3156 bhāvaḥ || 19 ||  
 3157  
 3158 acetanā iva janāḥ pavanaiḥ prāṇanāmabhiḥ |  
 3159 dhvanantaḥ saṃsthitā vyarthaṃ yathā kīcakaveṇavaḥ || 20 ||  
 3160  
 3161 prajñāvatāmapyātyantikaduḥkhopaśāmanopāyāsampaḍane vṛthaiva sā  
 3162 prajñetyacetanaprāyāsta ityabhipretyāha - acetanā iti | vyarthaṃ  
 3163 puruṣārthopayogaṃ vinā | veṇavaḥ kīcakāste syurye svanantyaniloddhatāḥ || 20 ||  
 3164  
 3165 śāmyatīdaṃ kathaṃ duḥkhamiti tapto'smi cintayā |  
 3166 jaraddruma ivogreṇa koṭarasthena vahninā || 21 ||  
 3167  
 3168 hetunā kena muhyasīti praśnasyottaramāha - śāmyatīti || 21 ||  
 3169  
 3170 saṃsāraduḥkhaḥpāṣāṇanīrandhrahṛdayo'pyaham |  
 3171 nijalokabhayādeva galadbāṣpaṃ na rodimi || 22 ||  
 3172  
 3173 saṃsāraduḥkhaiḥ pāṣāṇa iva nīrandhraṃ niśchidraṃ nibiḍapūritaṃ hṛdayaṃ  
 3174 yasyetyarthaḥ | nijalokāḥ svajanāste'pi madarthaṃ [mārodiṣuriti] rudayuriti

3175 bhayādeva || 22 ||  
 3176  
 3177 śūnyā manmukhavṛttistāḥ śuṣkarodananīrasāḥ |  
 3178 viveka eva hṛtsamsthō mamaikānteṣu paśyati || 23 ||  
 3179  
 3180 śuṣkeṇānaśruṇā rodanena nīrasāḥ pritiśūnyā ataeva svahetuharṣādi##-  
 3181 kṛtrimasmitābhilāpādivṛttirmama viveka eva paśyatītyarthaḥ || 23 ||  
 3182  
 3183 bhṛsaṃ muhyāmi saṃsmṛtya bhāvābhāvamayīm sthitim |  
 3184 dāridryeṇeva subhago dūre saṃsāraceṣṭayā || 24 ||  
 3185  
 3186 bhāvānām priyatamaviṣayāṇāmabhāvo vināśastatpracurām | athavā bhāvaḥ  
 3187 sarvaduḥkhopaśamanopalakṣitaparamānandabhāvastadabhāvo'jñānaṃ  
 3188 tadvikārabhūtāṃ sthitim saṃsmṛtya vicārya saṃsāraceṣṭayā bhṛsaṃ  
 3189 muhyāmi | subhago dhanādisaṃpanno dūre arthātsaubhāgyātparato daivātprāptena  
 3190 dāridryeṇa pūrvadaśāṃ saṃsmṛtya yathā muhyati tadvat || 24 ||  
 3191  
 3192 mohayanti manovṛttim khaṇḍayanti guṇāvalim |  
 3193 duḥkhajālaṃ prayacchanti vipralambhaparāḥ śriyaḥ || 25 ||  
 3194  
 3195 nanu śrībhīreva tvadabhimato'rthaḥ setsyati śrīmatām kiṃ nu durlabham iti  
 3196 pravādāttatrāha - mohayantīti | vipralambho vañcanam || 25 ||  
 3197  
 3198 cintānicayacakrāṇi nānandāya dhanāni me |  
 3199 saṃprasūtakalatatrāṇi gṛhāṇyugrāpadāmiva || 26 ||  
 3200  
 3201 tadeva prapañcayati - cinteti | dhaninaścintādhārābhīstilaśaḥ khaṇḍanena  
 3202 nicayāya rāśīkaraṇāya pravṛttāni cakrāṇi | ugrāpadām dāridryaśatru##-  
 3203  
 3204 vividhadoṣadaśāparicintanairvitatabhaṅgurakāraṇakalpitaḥ |  
 3205 mama na nirvṛtimeti mano mune nigaḍitasya yathā vanadantinaḥ || 27 ||  
 3206  
 3207 dehādibhāvānām saṃtatasambhāvitabhaṅguratvahetusamarthitairvividhānām  
 3208 dṛṣṭāḍṛṣṭadoṣāṇām durdaśānām ca paricintanairhetubhirmama mano  
 3209 norvṛtim sukhaṃ naiti | dantipakṣe  
 3210 vistārahitaḥ tapidhānabhaṅgurakāṣṭhādi-durdaśānām ca  
 3211 paricintanairityarthaḥ || 27 ||  
 3212  
 3213 khalāḥ kālekāle niśi niśitamohaikamihikā-  
 3214 gatāloke loke viṣayaśatacaurāḥ sucaturāḥ |  
 3215 pravṛtāḥ prodyuktā diśidiśi vivekaikaharaṇe  
 3216 raṇe śaktāsteṣāṃ ka iva viduṣaḥ projjhya subhaṭāḥ || 28 ||  
 3217  
 3218 ajñānalakṣaṇāyām niśi loke jane moho'vicārastallakṣaṇābhirmihikābhīstu##-  
 3219 sucaturā viṣayaśatacaurāḥ kālekāle sarvadā diśidiśi sarvadikṣu vivekalakṣaṇa##-  
 3220 vartanta iti śeṣaḥ | raṇe yuddhe teṣāṃ vadhāya viduṣaḥ projjhya  
 3221 tattvajñānavihāyānye ke subhaṭāḥ śaktāḥ | na ke'pītyarthaḥ |  
 3222 ivakāraṇasādhānāmapi daurlabhyadyotanārthaḥ | vinā tamonāśaṃ  
 3223 tadvadhāsaṃbhavādīti bhāvaḥ || 28 ||  
 3224  
 3225 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 3226 prathamaparitāpo nāma dvādaśaḥ sargaḥ || 12 ||  
 3227  
 3228 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe vairāgyaprakaraṇe  
 3229 prathamaparitāpo nāma dvādaśaḥ sargaḥ || 12 ||  
 3230  
 3231 trayodaśaḥ sargaḥ 13  
 3232  
 3233 śrīrāma uvāca |  
 3234  
 3235 iyamasminsthitodārā saṃsāre parikalpitā |  
 3236 śrīrmune parimohāya sāpi nūnaṃ kadhāradā || 1 ||  
 3237  
 3238 yā priyā sarvamūḍhānām yā bhogānarthadā sadā |  
 3239 doṣairbahuvīdhaiḥ sā śrīrāsargāntaṃ vinindyate ||  
 3240  
 3241 itthaṃ viṣayāṇāmasārānarthatām pratipādyā viṣayasampādanamūlaśriyo'pi  
 3242 tathāvidhatām pratipādayitumupakramate - iyamityādinā | asminsamsāre sthitā  
 3243 anapagatā satī bahutarasukhahetutvādudārā utkrīṣṭeti parikalpitā | mūḍhajanaīriti

3244 śeṣaḥ | vastutastu sāpi parimohāyaiva nūnam | yato vadhābandhanarakādika##-  
 3245 parimohāyāprāptā viyuktā vā kadhāradeti vā kutsitānarthān dhanāni dadāti na  
 3246 vivekamiti vā kadhāradā || 1 ||  
 3247  
 3248 ullāśabahulānantakallolānalāmākulān |  
 3249 jaḍānpravahati sphārānprāvṛṣīva taraṅgiṇī || 2 ||  
 3250  
 3251 ullāśairutsāhairbahulā anantāḥ kallolā manorathaparamparā yeṣāṃ tām  
 3252 sphārānbahūn jaḍānmūrkhān pravahati pāravaśyamāpādyākārṣati |  
 3253 taraṅgiṇīpakṣe ūrdhvaṃ lāso nāṭyaṃ tena bahulānupacitānanantān##-  
 3254  
 3255 cintāduhitāro bahvyo bhūridurlalitaidhitāḥ |  
 3256 cañcalāḥ prabhavantyasyāstaraṅgāḥ sarito yathā || 3 ||  
 3257  
 3258 asyāḥ śrīyaścintālakṣaṇā duhitarāḥ putryāḥ prabhavanti |  
 3259 durlalitairduṣṭaceṣṭitairidhitā vardhitāḥ || 3 ||  
 3260  
 3261 eṣā hi padamekatra na nibadhnāti durbhagā |  
 3262 dagdhevāniyatācāramitaścetaśca dhāvati || 4 ||  
 3263  
 3264 yathā kācidurbhagā mohādvahniṃ padā āskandya dagdhā satī ekatra padaṃ na  
 3265 nibadhnāti pādaṃ na sthāpayati kiṃtvāniyataceṣṭaṃ yathā syāttathā itaścetaśca  
 3266 dhāvati tathā śrīrapi padaṃ sthānaṃ aniyatācāraṃ śāstra##-  
 3267  
 3268 janayanti param dāhaṃ [parikṣiṇāṅgakā satī]  
 3269 parāmṛṣṭāṅgikā satī |  
 3270 vināśameva dhatte'ntardīpalekheva kajjalam || 5 ||  
 3271  
 3272 vyayāpahārādīnā parāmṛṣṭaikadeśā param dāhaṃ janayanti śrīmata ityarthāḥ  
 3273 | antaḥ madhye | akāṇḍa evetyarthāḥ | vināśaṃ svasyāḥ svopabhokturvā |  
 3274 dipalekhāpakṣe parāmṛṣṭāṅgikā spṛṣṭāvayavā | vināśasya  
 3275 tamoniṣṭhatvadyotanāya kajjaladṛṣṭāntaḥ || 5 ||  
 3276  
 3277 guṇāguṇavicāreṇa vinaiva kila pārśvagam |  
 3278 rājaprakṛtivanmūḍhā durārūḍhā'valambate || 6 ||  
 3279  
 3280 durārūḍhā duḥkhena saṃpāditāpi na guṇavatāṃ dhārmikāṇāmevopa##-  
 3281 [sakāmapuṇyavaśādyam kacit] kaṃcitsaṃnihitamavalambate | yathā  
 3282 rājñāṃ prakṛtiḥ svabhāvaḥ | bahudhā mūḍhā rājāno na  
 3283 dhārmikairguṇavadbhiḥ saha snihyanti kiṃtu yenakenacitsaṃnihitena saheti  
 3284 prasiddham || 6 ||  
 3285  
 3286 karmaṇā [tenaiva] tenatenaiṣā vistāramanugacchati |  
 3287 doṣāśviṣavegasya yatksīraṃ vistarāyate || 7 ||  
 3288  
 3289 yasya karmaṇaḥ kṣīraṃ phalaṃ  
 3290 dhanarājyalābhādilobhahiṃsānṛtādidoṣasarpa-vegānāṃ vistārāya bhavati  
 3291 tenatenaiṣa yuddhadyūtavāṇijyādikarmaṇaiṣā śrīrvistāramadhigacchati na  
 3292 yāgadānādinā | pratyuta teṣāṃ vyayahetutvādityarthāḥ || 7 ||  
 3293  
 3294 tāvacchītamṛdusparśāḥ pare sve ca jane [janaḥ] janāḥ |  
 3295 vātyayeva himaṃ yāvacchriyā na paruṣīkṛtāḥ [paruṣīkṛtaḥ] || 8  
 3296 ||  
 3297  
 3298 śītamṛdusparśapadena dayādākṣiṇyasnehādyupalakṣyate | vātasamūho vātyā |  
 3299 paruṣīkṛtā [kṛtaḥ ityubhayatraikavacanaṃ kvacit] duḥsahīkṛtāḥ || 8  
 3300 ||  
 3301  
 3302 prājñāḥ sūrāḥ kṛtajñāśca peśalā mṛdavaśca ye |  
 3303 pāṃsumuṣṭyeva maṇayaḥ śrīyā te malinīkṛtāḥ || 9 ||  
 3304  
 3305 tadeva spaṣṭayati - prājñā iti | spaṣṭam || 9 ||  
 3306  
 3307 na śrīḥ sukhāya bhagavanduhkhāyaiva hi vardhate |  
 3308 guptā vināśanaṃ dhatte mṛtiṃ viśalatā yathā || 10 ||  
 3309  
 3310 guptā rakṣitā vināśanaṃ vināśasādhanaṃ dhatte saṃpādayati | mṛtiṃ  
 3311 maraṇam || 10 ||  
 3312

3313 śrīmānajanandyaśca sūraścāpyavikatthanaḥ |  
 3314 samadṛṣṭiḥ prabhuścaiva durlabhāḥ puruṣāstrayaḥ || 11 ||  
 3315  
 3316 nanu śrīmanto'pi dhārmikā yaśasvinaśca keciddṛśyante tatrāha -  
 3317 śrīmāniti | spaṣṭam || 11 ||  
 3318  
 3319 eṣā hi viṣamā duḥkhabhogināṃ gahanā guhā |  
 3320 ghanamohagajendrāṇāṃ vindhyaśailamahātaṭī || 12 ||  
 3321  
 3322 suḥkhalakṣaṇānāṃ bhogināṃ sarpaṇāṃ || 12 ||  
 3323  
 3324 satkāryapadmarajanī duḥkhakairavacandrikā [kairavaṃ  
 3325 śubhrakamalam] |  
 3326 sudṛṣṭidīpikāvātyā kallolaughataraṅgiṇī || 13 ||  
 3327  
 3328 satkāryāṇi puṇyakarmāṇi tallakṣaṇapadmānāṃ rajanī rātriḥ |  
 3329 saṃkocaheturityarthaḥ | evaṃ duḥkhakairavāṇāṃ candrikā vikāśahetuḥ |  
 3330 sudṛṣṭirdayaḍṛṣṭiḥ paramārthadṛṣṭirvā tadrūpadīpikāyā vātyā  
 3331 vātasamūhaḥ | kallolaughayuktā taraṅgiṇīva | asyā api dīpapraśamana##-  
 3332  
 3333 saṃbhramābhrādīpadavī viśādaviṣavardhinī |  
 3334 kedārikā vikalpānāṃ khedāyabhayabhoginī || 14 ||  
 3335  
 3336 saṃbhramo bhayaṃ bhrāntiśca tadrūpāṇāmabhrāṇāmādīpadavī prathamamārgaḥ  
 3337 purovātādiḥ | kedārikā kṣetrabhaktirvikalpasasyānāṃ | khedaḥ āyo lābho yasya  
 3338 tathāvidhasya bhayasya janane bhoginī sarpiṇī bhayabhāgavatī | khedāyeti  
 3339 pṛthakpadaṃ vā || 14 ||  
 3340  
 3341 himaṃ vairāgyavallināṃ vikārolūkayāminī |  
 3342 rāhudaṃṣṭrā vivekendoḥ saujanyāmbhojacandrikā || 15 ||  
 3343  
 3344 vikārāścittavikārāḥ kāmādayaḥ || 15 ||  
 3345  
 3346 indrāyudhavadālolanānārāgamanoḥarā |  
 3347 lolā taḍidivotpannadhvaṃsinī ca jaḍāśrayā || 16 ||  
 3348  
 3349 indrāyudhaṃ śakradhanustadvat | candrāyudhamiti pāṭhe'pyardhacandravadva##-  
 3350 mūrkhāḥ | ta eva prāyaḥ śrīmanto dṛśyate || 16 ||  
 3351  
 3352 cāpalāvajitāraṇyanakulī nakulīnajā |  
 3353 vipralambhanatātparyajitogramṛgatṛṣṇikā || 17 ||  
 3354  
 3355 cāpalenāvamatyā jītā araṇyanakulyo yayā | nakulīnajā dauṣkuleyā | naśabdo'yaṃ  
 3356 natu nañ | vipralambhanatātparyāṃ pratāraṇānukūlyam | mṛgatṛṣṇāyā ugratā  
 3357 grīṣme prasiddhā || 17 ||  
 3358  
 3359 laharīvaikarūpeṇa padaṃ kṣaṇamakūrvatī |  
 3360 calā dīpaśikhevatīdurjñeyagatigocarā || 18 ||  
 3361  
 3362 ekarūpeṇa kṣaṇamapi padaṃ sthānakāryamavasthānamakurvati | sadā  
 3363 kṣayavṛddhisvabhāvatvāt | durjñeyā gātiratarkitadurdaśā gocaro yasyāḥ || 18 ||  
 3364  
 3365 siṃhīva vīgrahavyagrakarīndrakulapothinī [pātinī] |  
 3366 khaḍgadadhāreva śīśirā tīkṣṇatīkṣṇāśayāśrayā || 19 ||  
 3367  
 3368 vīgravyagrā yuddhotsukajanāsta eva karīndrāḥ | svayaṃ ca tīkṣṇā  
 3369 tīkṣṇāśayānkrūrāḥṛdayānāśrayate ca | karmadhāraye pūrvatīkṣṇāpadasya  
 3370 puṃvadbhāvaḥ || 19 ||  
 3371  
 3372 nānayāpahṛtārthinyā durādhiparilīnayā |  
 3373 paśyāmyabhavyayā lakṣmyā kiṃcidduḥkhādṛte [dṛte yathā]  
 3374 sukham || 20 ||  
 3375  
 3376 apahṛtaiḥ parasvairarthavatyā apahṛtānvā mṛtyunā arthayate vāñchati  
 3377 tacchīlayā | durādhyayaḥ parilīnāḥ pracchannāścoravadyasyām | āhitā##-  
 3378  
 3379 dūreṇotsāritā'lakṣmyā punareva tamādarāt |  
 3380 aho batāśliṣyatīva nirlajjā durjanā sadā || 21 ||  
 3381

3382 tamiti parāmarsādyasyeti labhyate | tathāca yasya puruṣasya alakṣmyā sapatnyeva  
 3383 svayaṃ dūreṇotsāritā tameva ciraṃ sapatnyopabhuktaṃ punarādarādāśliṣya##-  
 3384  
 3385 manoramā karṣati cittavṛttiṃ kdarthasādhyā kṣaṇabhaṅgurā ca |  
 3386 vyālāvalīgātravivṛttadehā śvabhrotthitā puṣpalateva lakṣmīḥ || 22 ||  
 3387  
 3388 kutsito'rthaḥ patanamaraṇādiryasmāditi kdarthaḥ sāhasaṃ tena sādhyā labhyā |  
 3389 vyālāvalīgātrairvivṛttadehā veṣṭitaśarīrā | śvabhre jīrṇakūpādigarte || 22 ||  
 3390  
 3391 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 3392 lakṣmīnirākaraṇaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 3393  
 3394 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe vairāgyaprakaraṇe  
 3395 lakṣmīnirākaraṇaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 3396  
 3397 caturdaśaḥ sargaḥ 14  
 3398  
 3399 śrīrāma uvāca |  
 3400  
 3401 āyuhḥ pallavakoṇāgralambāmbukaṇabhaṅguram |  
 3402 unmattamiva saṃtyajya yātyakāṇḍe śarīrakam || 1 ||  
 3403  
 3404 vyādhirogajarāgrastaṃ kāmādikaluṣīkṛtaṃ |  
 3405 jīvitaṃ yauvanaṃ cāyuriha mūrkhasya nindyate ||  
 3406  
 3407 śrīrivāyurapi na sukhāyetyāha - āyurityādinā | pallavasya koṇaḥ  
 3408 prāntabhāgastasyāpyagre lambamāno'mbukaṇo himajalabinduriva  
 3409 bhaṅguramasthiram | unmattamiti prathamāntamāyurupamānaṃ dvitīyāntaṃ  
 3410 śarīropamānaṃ vā | akāṇḍe'navasare | kutsāyāmanukampāyāṃ ca kan || 1 ||  
 3411  
 3412 viṣayāśīviṣāsaṅgaparijarjaracetasām |  
 3413 aprauḍhātmaṃ vivekānāmāyurāyāsakāraṇam || 2 ||  
 3414  
 3415 viṣayalakṣaṇaiḥ sarpairāsaṅgena sarvataḥ śīthilitacittānām | na vidyate prauḍha  
 3416 ātmani viveko yeṣāṃ puruṣāṇām || 2 ||  
 3417  
 3418 ye tu vijñātavijñeyā viśrāntā vitate pade |  
 3419 bhāvābhāvasamāśvāsamāyusteṣāṃ sukhāyate || 3 ||  
 3420  
 3421 kiṃ brahmavidāmāpyevaṃ netyāha - ye tviti | vitate pade aparicchinne vastuni |  
 3422 bhāvābhāvayorlābhālābhayoḥ sama āśvāsaścittasamādhānaṃ yasya tat || 3 ||  
 3423  
 3424 vayaṃ parimitākārapariniṣṭhitaniścayāḥ |  
 3425 saṃsārābhṛataḍitpuñje mune nāyusi nirvṛtāḥ || 4 ||  
 3426  
 3427 parimitākāre dehādaḥ pariniṣṭhita etāvadevātmarūpamiti siddho niścayo yeṣāṃ |  
 3428 nirvṛtāḥ sukhitāḥ || 4 ||  
 3429  
 3430 yujyate veṣṭanaṃ vāyorākāśasya ca khaṇḍanam |  
 3431 grathanaṃ ca garaṅgāṇāmāsthā [māsthāyusi na yujyate] nāyusi  
 3432 yujyate || 5 ||  
 3433  
 3434 āsthā viśvāsaḥ || 5 ||  
 3435  
 3436 pelavaṃ śaradivābhramasneha iva dīpakāḥ |  
 3437 taraṅgaka ivāloḷaṃ gatamevopalakṣyate || 6 ||  
 3438  
 3439 pelavamalpam | asneho nistailaḥ | āyuriti vipariṇāmena [vyavahitaṃ vā]  
 3440 vyavahitena vā saṃbadhyate || 6 ||  
 3441  
 3442 taraṅgaṃ pratibimbenduṃ taḍitpuñjaṃ nabhombujam |  
 3443 grahitumāsthāṃ badhnāmi na tvāyusi hatasthitau || 7 ||  
 3444  
 3445 hatasthitau asthire || 7 ||  
 3446  
 3447 aviśrāntamanāḥ śūnyamāyurātataṃ mīhate |  
 3448 duḥkḥāyaiva vimūḍho'ntargarbhamāśvatarī yathā || 8 ||  
 3449  
 3450 ātyantikatrṣṇoparamo manaso viśrāntiḥ | [nyaṃ sukhena vyartham]



3451 sūnyam vyarthamityarthaḥ | ātataṁ vistīrṇam | ihate icchati |  
 3452 aśvādgardabhyāmutpannā aśvatarī | tasyā udaravidāraṇenaiva garbhanirgamanam  
 3453 prasiddham || 8 ||  
 3454  
 3455 saṁsārasaṁsṛtāvasyām pheno'sminsargasāgare |  
 3456 kāyavallyāmbhaso brahmañjīvitam me na rocate || 9 ||  
 3457  
 3458 asyām saṁsārasaṁsṛtau saṁsārasaṁbhramaṇe prasiddhā kāyavallī dehalatā  
 3459 sargasāgare āmbhaso jalavikārabhūtaḥ phena eva atyantāsthīratvāt | ato'smin jīvitam  
 3460 jīvanam me na rocata ityarthaḥ || 9 ||  
 3461  
 3462 prāpyam saṁprāpyate yena bhūyo yena na śocyate |  
 3463 parāyā nirvṛteḥ sthānam yattajjīvitamucyate || 10 ||  
 3464  
 3465 prāpyamavaśyam prāptum योगyam paramapurusaṁrtharūpam |  
 3466 nirvṛterjīvanmuktisukhasya || 10 ||  
 3467  
 3468 taravo'pi hi jīvanti jīvanti mṛgapakṣiṇaḥ |  
 3469 sa jīvati mano yasya mananena na jīvati || 11 ||  
 3470  
 3471 mananena mananaphalena tattvabodhena vāsanākṣayeṇa vā na jīvati tucchībhavati ||  
 3472 11 ||  
 3473  
 3474 jātāsta eva jagati jantavaḥ sādhu-jīvitāḥ |  
 3475 ye punarneha jāyante śeṣā jaraṭhagardabhāḥ || 12 ||  
 3476  
 3477 ta eva sādhu-jīvitāḥ praśasyajīvanā jātā iti saṁbandhaḥ | jaraṭhāścira-jīvino'pi  
 3478 gardabhavadapraśasyajīvanāḥ | aśucidehātmabudheriti bhāvaḥ || 12 ||  
 3479  
 3480 bhāro'vivekinaḥ śāstraṁ bhāro jñānam ca rāgiṇaḥ |  
 3481 aśāntasya mano bhāro bhāro'nātmavido vapuḥ || 13 ||  
 3482  
 3483 bhāro bhāra iva vyarthaśramahetuḥ | jñānam ca jñānamapi yatsarvaśrama##-  
 3484  
 3485 rūpamāyurmano buddhirahaṁkārastathehitam |  
 3486 bhāro bhāradharasyeva sarvaṁ duḥkhāya durdhiyaḥ || 14 ||  
 3487  
 3488 ihi tam ceṣṭitam | bhāraśabdārthaṁ svayamevāha - bhāradharasyevetyādinā ||  
 3489 14 ||  
 3490  
 3491 aviśrāntamanāpūrṇamāpadam paramāspadam |  
 3492 nīḍam rogavihaṅgānāmāyurāyāsanaṁ dṛḍham || 15 ||  
 3493  
 3494 viśrāntiḥ sarvaśramanivṛttiḥ | āpūrṭiḥ pūrṇakāmatā | āyāsanaṁ  
 3495 śramasāadhanam || 15 ||  
 3496  
 3497 pratyaham khedamutsṛjya śanairalamanāratam |  
 3498 ākhuneva jaracchvabhram kālana vinihanyate || 16 ||  
 3499  
 3500 pratyahamityasya khedamutsṛjyetyanenaiva nirākāṅkṣikaraṇādanāratamityasya  
 3501 na vaiyarthyaṁ | vinihanyate āyurityarthaḥ || 16 ||  
 3502  
 3503 śarīrabilaviśrāntairviśadāhapradāyibhiḥ |  
 3504 rogairāpiyate raudrairvyālairiva vanānilaḥ || 17 ||  
 3505  
 3506 viśavaddāhapradānaśilaiḥ | āpiyate āyuriti śeṣaḥ | vyālaiḥ sarpaiḥ || 17 ||  
 3507  
 3508 prasnuvānairavicchedam tucchairantaravāsibhiḥ |  
 3509 duḥkhairāvṛṣyate [rādhrṣyate] krūrairghuṇairiva  
 3510 jaraddrumaḥ || 18 ||  
 3511  
 3512 prasnuvānaiḥ kṣaradbhiḥ pūraktamalādi | dhuṇapakṣe rajāmsi | duḥkhai  
 3513 rogādiduḥkhaiḥ āsamantādvṛṣyate cchidyate | āghṛṣyata iti  
 3514 pāṭhe'pyayamevārthaḥ | ghuṇāḥ kāṣṭhakīṭakāḥ || 18 ||  
 3515  
 3516 nūnam nigaraṇāyāśu ghanagardhamanāratam |  
 3517 ākhurmārjārakeṇeva maraṇenāvalokyate || 19 ||  
 3518  
 3519 nigaraṇam grasanam | ghanagardham pracurābhilāṣam yathā syāttathā || 19 ||

3520  
 3521 gandhādiguṇagarbhiṇyā śūnyayā'śaktiveśyayā |  
 3522 annaṃ mahāśaneneva [jarasā] jarayā pariṇīryate || 20 ||  
 3523  
 3524 jarayā veśyayā aśakti kṣīṇabalaṃ yathā syāttathā pariṇīryate āyuh puruṣo vā |  
 3525 tatra dṛṣṭāntaḥ | mahāśanena bahvāśīnānnamiveti || 20 ||  
 3526  
 3527 dinaiḥ katipayaireva pariṇīryā gatādaram |  
 3528 durjanaḥ sujaneneva yauvanenāvamucyate || 21 ||  
 3529  
 3530 yauvanasyādaraḥ puruṣārthopayojanaṃ taddrahitam pariṇīryā | gatādaramiti  
 3531 kriyāviśeṣaṇaṃ vā | durjana iti yāvanna pariṇīryate tāvadeva sujanairādriyata iti  
 3532 prasiddham || 21 ||  
 3533  
 3534 vināśasuhṛdā nityaṃ jarāmaraṇabandhunā |  
 3535 rūpaṃ kiṇḡgavareṇeva kṛtāntenābhilaṣyate || 22 ||  
 3536  
 3537 kiṇḡgavaro viṭaśreṣṭhaḥ | rūpaṃ saundaryamiva | abhilaṣyate āyuh puruṣo vā || 22  
 3538 ||  
 3539  
 3540 sthīratayā sukhabhāsitayā tayā satatamujjhitamuttamaphalgu ca |  
 3541 jagati nāsti tathā guṇavarjitaṃ maraṇabhājanamāyuridaṃ yathā || 23 ||  
 3542  
 3543 tayā jīvanmuktaprasiddhyayā sukhabhāsitayā sthīratayā ca satatamujjhitam  
 3544 tyaktamuttamaphalgu atitucchaṃ guṇavarjitaṃ ca yathedamāyustathā  
 3545 jagatyanyannāstīti sambandhaḥ || 23 ||  
 3546  
 3547 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe jīvitagarhā  
 3548 nāma caturdaśaḥ sargaḥ || 14 ||  
 3549  
 3550 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe jīvitagarhā  
 3551 nāma caturdaśaḥ sargaḥ || 14 ||  
 3552  
 3553 pañcadaśaḥ sargaḥ 15  
 3554  
 3555 śrīrāma uvāca |  
 3556  
 3557 mudhaivābhyutthito mohānmudhaiva parivardhate |  
 3558 mithyāmayena bhīto'smi durahaṃkāraśatruṇā || 1 ||  
 3559  
 3560 sarvānarthasamārambhāmūlastambho'tra nindyate |  
 3561 mamatāvratatermūlamahaṃkāro viśeṣataḥ ||  
 3562  
 3563 evamaḥmākarasyāpi na sukhahetutā pratyuta sarvadoṣāṇāmabhimānamūla##-  
 3564 mohādaḥjñānā-nnimitānmudhā vyarthamevāhaṃkāro'bhyutthito vyarthameva  
 3565 ca parito vardhate na tataḥ puruṣārtho'stītyarthaḥ | tasyopādānamapi moha eveti  
 3566 darśayati - mithyāmayeneti | āmayeneti vā cchedaḥ | ahaṃkārākhyena  
 3567 śatruṇā śātanaśīlena rogeṇeti tadarthaḥ || 1 ||  
 3568  
 3569 ahaṃkāraśāśādeva doṣakośakadarthatām |  
 3570 dadāti dīnadīnānām saṃsāro vividhākṛtiḥ || 2 ||  
 3571  
 3572 vividhāḥ sādhyasādhanaphalavṛttīlakṣaṇā ākāra yasya sa tathāvidhaḥ  
 3573 saṃsāraḥ [kālamārabhya] anādikālādārabhya  
 3574 janmamarāṇanarakādyanantaduḥkhaṇāparamparāmanubhūyāpi  
 3575 punaḥpunastaddhetūnsukhalavānāyāsasahasrairapi līpsamānatvāddīnebhya'pi  
 3576 dīnānām viśayalāmpātānām [durvāsanādi]  
 3577 rāgaḍveṣadurvyasanādidoṣalakṣaṇeṣu kośagrheṣu sadvyavahārānupa##-  
 3578  
 3579 ahaṃkāraśāśādāpadahaṃkāradurādhyayaḥ |  
 3580 ahaṃkāraśāśādīhā [nāhaṃkāratparō ripuḥ] tvahaṃkāro  
 3581 mamāmayaḥ || 3 ||  
 3582  
 3583 tatphalameva dikpradarśanena prapañcayati - ahaṃkāraśāśāditi | āpat  
 3584 śārīraduḥkham | ādhayo mānasaduḥkhāni | ihā rāgo duśceṣṭā vā | mama āmayo  
 3585 rogaḥ | manomaya iti pāṭhe'pi lūptaikadeśaḥ manasa āmayo manovikāra iti vārthaḥ  
 3586 || 3 ||  
 3587  
 3588 tamahaṃkāramāśritya paramaṃ ciravairiṇam |

3589 na bhuje na pibāmyambhaḥ kimu bhogānbhuje mune || 4 ||  
 3590  
 3591 bhuje bhuñje | vikaraṇalopaśchāndasaḥ | bhaje iti vā pāṭhaḥ || 4 ||  
 3592  
 3593 saṃsārarajanī dīrghā māyā manasi mohinī |  
 3594 tato'haṃkāradoṣeṇa kirāteneva vāgurā || 5 ||  
 3595  
 3596 saṃsāralakṣaṇatamisrāyāṃ dīrghā āyatā vāgurā mṛgabandhanī || 5 ||  
 3597  
 3598 yāni duḥkhāni dīrghāṇi viṣamāṇi mahānti ca |  
 3599 ahaṃkāratprasūtāni tānyagātkhadirā iva || 6 ||  
 3600  
 3601 viṣamāṇi duruttarāṇi | agātparvatāt | khadirā vṛkṣaviśeṣāḥ || 6 ||  
 3602  
 3603 śamendusaiṃhikeyāsyam [siṃhikeyāsyamiti; sihikeyo=rāhuḥ;  
 3604 vṛddhyabhāvaśchāndasaḥ] guṇapadmahimāśanim |  
 3605 sāmyameghaśaratkālamahaṃkāraṃ tyajāmyaham || 7 ||  
 3606  
 3607 saiṃhikeyo rāhuḥ | himamaśanirivetyupamitasamāsaḥ | sāmyam samadarśitā sa  
 3608 eva sarvabhūteṣu dayāvarṣitvānmeḡhaḥ || 7 ||  
 3609  
 3610 nāhaṃ rāmo na me vāñchā bhāveṣu na ca me manaḥ |  
 3611 śānta āsitumicchāmi svātmanīva jino yathā || 8 ||  
 3612  
 3613 ahaṃkāratyāge dehābhimānamamatādayaḥ svayameva śāmyantīti darśayati -  
 3614 nāhamiti | śānto nirvairāḥ | svātmanīva ātmaupamyena sarvabhūtāni  
 3615 paśyannityarthaḥ | jino buddhaḥ | sa yathā ahiṃsāparastadvat | nindyeṣvapi guṇo  
 3616 grāhyaḥ iti nyāyena jinodāharaṇam | jita iti vā pāṭhaḥ || 8 ||  
 3617  
 3618 ahaṃkāraśādyadyanmayā bhuktaṃ hutaṃ kṛtam |  
 3619 sarvaṃ tattadavastveva vastvahaṃkārariktatā || 9 ||  
 3620  
 3621 avastu tucchamasāraṃ vā || 9 ||  
 3622  
 3623 ahamityasti cedbrahmannahamāpadi duḥkhitaḥ |  
 3624 nāsti cetsukhitastasmādanahaṃkāritā [varā] varam || 10 ||  
 3625  
 3626 ahaṃkāraṃ parityajya mune śāntamanastayā |  
 3627 avatiṣṭhe gatodvego bhogaugho bhaṅgurāspadaḥ || 11 ||  
 3628  
 3629 udvegānāmaśāntamanomūlatvāttacchāntyā gadodvegaḥ | nanu  
 3630 bhogasampattibhireva kuto na tathā syāttatrāha - bhogaugha iti | bhaṅguro  
 3631 dehendriyaviśayādyadhīnaḥ | tathāca tattadekaikabhaṅge'dvegaprasaktirdurvāreti  
 3632 bhāvaḥ || 11 ||  
 3633  
 3634 brahmanyāvadahaṃkāravāridaḥ pariḡrmbhate |  
 3635 tāvadvikāsamāyāti tṛṣṇākuṭajamañjarī || 12 ||  
 3636  
 3637 ahaṃkāra eva [eveti kvacinnopalabhyate]  
 3638 vivekajyotirgaṇatirodhāyakatvādvāridaḥ | parito ḡrmbhate gātrāṇi vistārayati || 12 ||  
 3639  
 3640  
 3641 ahaṃkāraghane śānte tṛṣṇā navataḡillatā |  
 3642 śāntadīpaśikhāvṛttiyā kvāpi yātyatisatvaram || 13 ||  
 3643  
 3644 vṛttiratra tulyaśīlatā || 13 ||  
 3645  
 3646 ahaṃkāramahāvindhye manomattamahāgajaḥ |  
 3647 visphūrjati ghaṇāsphoṭaiḥ stanitairiva vāridaḥ || 14 ||  
 3648  
 3649 stabdhatvadurvināmatvābhyāṃ vindhyasāmyam | visphūrjati garjati |  
 3650 ghanairāsphotairyuḡdhotsāhaiḥ ghaṇānāṃ nibiḡaśīlādīnāmāspḡṭana##-  
 3651  
 3652 iha dehamahāraṇye ghaṇāhaṃkāraśarī |  
 3653 yo'yamullasati sphārastenedaṃ jagadātataṃ || 15 ||  
 3654  
 3655 sphāraṣṭaistairgarvahetubhirupacitaḥ | jagadātataṃ sukṛtaduṣkṛtādibījopacayena  
 3656 vistāritam | saḡdamannaṃ dhiyādhiyā janayate karmabhiḥ iti śruteriti bhāvaḥ || 15 ||  
 3657

3658 tṛṣṇāntantulavaprotā bahujaṇmaparamparā |  
 3659 ahaṃkārograkhiṅgena kaṇṭhe muktāvalī kṛtā || 16 ||  
 3660  
 3661 lava ekadeśaḥ | janmaparamparā dehaparamparā | khiṅgo viṭaḥ || 16 ||  
 3662  
 3663 putramitrakalatrāditantramantravivarjitam |  
 3664 prasāritamaneneha mune'haṃkāravairiṇā || 17 ||  
 3665  
 3666 putramitrādirūpaṃ tantramantravivarjitaṃ vaśīkaraṇonmādādīsādhanaṃ iti śeṣaḥ |  
 3667 laukikayauktikopāyastantram || 17 ||  
 3668  
 3669 pramārjite'hamityasminpade svayamapi drutam |  
 3670 pramārjitā bhavantyete sarva eva durādhayaḥ || 18 ||  
 3671  
 3672 pramārjite mūlocchedena niraste || 18 ||  
 3673  
 3674 ahamityambude śānte śanaīśca śamaśātinī |  
 3675 manogaganasaṃmohamihikā kvāpi gacchati || 19 ||  
 3676  
 3677 ahaṃkārocchedasya mandādhikāriṇāṃ ciraśādhanaḥ byāsuprabodhasādhya##-  
 3678 śamaśātānī śāntinīkṛntānī | manogaganasthā mohamihikā mahābhṛāntinīhā##-  
 3679  
 3680 nirahaṃkāravṛttermo maurkhyācchokena sīdataḥ |  
 3681 yatkiṃciducitaṃ brahmaṃstadākhyātumihārhasi || 20 ||  
 3682  
 3683 sarvāpadāṃ nilayamadhruvamantarastha-  
 3684 munmuktamuttamaḡuṇena na saṃśrayāmi |  
 3685 yatnādahaṃkṛtipadaṃ parito'tidukḡhaṃ  
 3686 śeṣeṇa māṃ samanuśādhi mahānubhāva || 21 ||  
 3687  
 3688 evamaḡhaṃkāraṃ tatprayuktānārthaṃ taducchedaphalaṃ copavarṇya svasya  
 3689 tattvāḡaprayuktāṃ śravaṇādhikārasaṃpattim vadannupadeśaṃ prārthayate -  
 3690 sarvāpadāṃ iti | antarasthaṃ hṛdayasthaṃ | uttamagūṇena śāntyādinonmuktam |  
 3691 aḡhaṃkṛtirūpaṃ padaṃ lakṣma lāṇchanamityārthaḥ | padaṃ vyavasitatrāṇa##-  
 3692 śeṣeṇāvaśiṣṭeṇa saṃpādyena saha māmanuśādhyupadiśa | ātmatattvamiti  
 3693 śeṣaḥ || 21 ||  
 3694  
 3695 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāḡyaprakaraṇe  
 3696 aḡhaṃkārajugupsā nāma pañcadaśaḥ sargaḥ || 15 ||  
 3697  
 3698 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāśe vairāḡyaprakaraṇe  
 3699 aḡhaṃkārajugupsā nāma pañcadaśaḥ sargaḥ || 15 ||  
 3700  
 3701 ṣoḡaśaḥ sargaḥ 16  
 3702  
 3703 śrīrāma uvāca |  
 3704  
 3705 doṣairjarjaratāṃ yāti satkāryādāryasevanāt |  
 3706 vātāntaḡpicchalavavaccetaścalati cañcalam || 1 ||  
 3707  
 3708 iha cittamanodoṣā vistareṇopapattibhiḥ |  
 3709 rāmeṇa samprakāśyante dṛṣṭāntaiścāpi bhūribhiḥ || 1 ||  
 3710  
 3711 aḡhaṃkāravaccitamanasorapi na sukhahetutā kiṃtu dukḡhahetutaivetyāha -  
 3712 doṣairityādinā | lyablope pañcamyau | mahatsevāṃ dvāramāhurvimukteḥ iti  
 3713 vacanātsadbhirmumukṣubhiravaśyaṃ kartavyamāryasevanaṃ viḡyetyārthaḥ |  
 3714 doṣaiḥ kāmādibhirjarjaratāṃ śaithilyaṃ puruṣārthasādhanaḡpaṭutvamiti yāvat |  
 3715 vātāntarvāyupravāhamadhye picchalavavadbarhāpravaccalati | yataścañcalam  
 3716 capalasvabhāvamityārthaḥ | manaso'pi prāṇavātādhīnaṃ calanamiti vakṣyati || 1 ||  
 3717  
 3718 itaścetaśca suvyagraṃ vyarthamevābhīdhāvati |  
 3719 dūrāddūratarāṃ dīnaṃ grāme kauleyako yathā || 2 ||  
 3720  
 3721 tadeva sadṛṣṭāntaṃ darśayati - itaśceti |  
 3722 yuktāyuktavimarśamantareṇetyārthaḥ | suvyagramativyākulam | kvāpi  
 3723 svapūrtihetvalābhāddīnam | kauleyakaḥ sārameyaḥ || 2 ||  
 3724  
 3725 na prāpnoti kvacitkiṃcitprāptairapi mahādhanaḡḥ |  
 3726 nāntaḥ saṃpūrṇatāmeti karaṇḡdaka ivāmbubhiḥ || 3 ||

3727  
3728 vaṃśavetrādiśalākāracito vastrādyādhānapātraviśeṣaḥ karaṇḍakaḥ || 3 ||  
3729  
3730 nityameva mune śūnyaṃ kadāśāvāgurāvṛtam |  
3731 na mano nirvṛtiṃ yāti mṛgo yūthādiva cyutaḥ || 4 ||  
3732  
3733 śūnyaṃ svato viṣayataśca | sajātiyānām tiraścām samūho yūthaḥ || 4 ||  
3734  
3735 taraṅgataralām vṛttiṃ dadhadālūnaśīrṇatām [dīrghatā] |  
3736 parityajya kṣaṇamapi hṛdaye yāti na sthitim || 5 ||  
3737  
3738 sthūlāvayavānām vibhāga ālūnatā | sūkṣmāṇām tu sa [dīrghatā]  
3739 śīrṇatā | karmathārayāttal || 5 ||  
3740  
3741 mano mananavikṣubdhaṃ diśo daśa vidhāvati |  
3742 mandarāhananoddhūtaṃ kṣīrārṇavapayo yathā || 6 ||  
3743  
3744 mananairviṣayānusamdhānairvikṣubdhaṃ vividhakṣobhaṃ prāptam || 6 ||  
3745  
3746 kallolakalitāvartaṃ māyāmakaramālitam |  
3747 na nirodhūṃ samartho'smi manomayamahārṇavam || 7 ||  
3748  
3749 kallolasadr̥ṣairbhogalābhotsāhaiḥ kalitāvartaṃ saṃpāditamajjanānukūla##-  
3750  
3751 bhogadūrvāṅkurākāṅkṣī śvabhṛapātamacintayan |  
3752 manohariṇako brahmandūraṃ viparidhāvati || 8 ||  
3753  
3754 śvabhṛapātaṃ narakagartapātam || 8 ||  
3755  
3756 na kadācana me cetaḥ svāmālūnaviśīrṇatām |  
3757 tyajatyākulayā vṛttyā cañcalatvamivārṇavaḥ || 9 ||  
3758  
3759 ālūnaviśīrṇatā vyākhyātā || 9 ||  
3760  
3761 cetaścañcalayā vṛttyā cintānicayacañcuram |  
3762 dhṛtiṃ badhnāti naikatra pañjare kesarī yathā || 10 ||  
3763  
3764 cañcuramaticapalam | carateryaṇantātpacādyaci yaṇo'ci ca iti yaṇluki  
3765 caraphalośca ityabhyāsasya nuk utparasyātaḥ ityutvam | dhṛtiṃ dhairyam | svata  
3766 eva capalasvabhāvaṃ cintānicayena cālamānaṃ tu sutarāmiti  
3767 balānnirudhyamāna-mapi dhairyam na badhnātītyarthaḥ || 10 ||  
3768  
3769 mano moharathārūḍhaṃ śarīrātsamatāsukham |  
3770 haratyapahatodvegāṃ haṃsaḥ kṣīramivāmbhasaḥ || 11 ||  
3771  
3772 utkarṣāpakarṣayorupādhikalpitatvātparamārthataḥ sarvabhūteśvātmana ekarūpatā |  
3773 saiva tathā jīvanmuktairanubhūyamānā samatā sukhamityucyate | sā ca manaso  
3774 moharathānārohaṇe nityasiddhatvādasminneva śarīre prāptāpi moharathārūḍhena  
3775 manasā grastatvādasāradehamātrātmabhāvaḥ pariśiṣyata iti bhāvaḥ || 11 ||  
3776  
3777 analpakalpanātalpe vilīnāścittavṛttayaḥ |  
3778 munīndra na prabudhyante tena tapye'hamākulaḥ || 12 ||  
3779  
3780 cittasya pratyakpravaṇavṛttayo [pravṛttaya]  
3781 bahutaradvaitaviśayāsaktikalpanā-lakṣaṇaśayyāyām vilīnāḥ suptaprāyāḥ  
3782 prabodhakaśāstrācāryopadeśa-mantareṇa  
3783 kevalasvabuddhikṛtavicārasahasreṇāpi na prabudhyante | tena tadaprabodhenāhaṃ  
3784 tapye || 12 ||  
3785  
3786 kroḍikṛtadr̥ghagranthitṛṣṇāsūtre sthitātmanā |  
3787 vihago jālakeneva brahmanbaddho'smi cetasā || 13 ||  
3788  
3789 kroḍikṛtā antarniveśitā ahamidaṃ mamedamityanyonyatādātmyasaṃsargā##-  
3790 sthitātmaneti jālakaviśeṣaṇam | āmiṣatṛṣṇāsūtre sthitātmanā vyādhena kartrā  
3791 jālakena karaṇeneti vārthaḥ || 13 ||  
3792  
3793 saṃtatāmarṣadhūmena cintājvālākulena ca |  
3794 vahnineva tṛṇaṃ śuṣkaṃ mune dagdho'smi cetasā || 14 ||  
3795

3796 saṃtato vistāritaḥ amarṣaḥ krodha eva dhūmo yasya | cintaiva jvālā tayā ākuleneti  
 3797 rūpakasaṃpāditadhūmādisaṃpattyā vahnisādṛṣyameva vivakṣyate na  
 3798 vahnitvamiti na rūpakopamānavirodhaḥ | upamānaviśeṣaṇatvapakṣe na mṛṣyate  
 3799 sahyata ityamarṣo duḥsahastathāvidhena dhūmena | cintyate dagdhairiti cintā jvāleti  
 3800 vyākhyeyam | evamanyatrāpi || 14 ||  
 3801  
 3802 krūreṇa jaḍatām yātastrṣṇābhāryānugāminā |  
 3803 śavaṃ kauleyakeneva brahmanbhukto'smi cetasā || 15 ||  
 3804  
 3805 jaḍatāmajñatām yātaḥ prāpto'hamiti śeṣaḥ | krūreṇa niṣṭhureṇa | trṣṇā  
 3806 bhāryevetyupamitasamāso rūpakaṃ vā | anyatra trṣṇāvatsadā'pūrṇodarī bhāryā  
 3807 śunī tadanugāminā kauleyakena śunā jaḍatām bhāratām prāptaṃ śavaṃ  
 3808 kuṇapa iveti saṃbandhaḥ || 15 ||  
 3809  
 3810 taraṅgataralāsphālavr̥ttinā jaḍarūpiṇā |  
 3811 taṭavṛkṣa ivaughena brahmannīto'smi cetasā || 16 ||  
 3812  
 3813 taraṅgavattaralā āsphālāḥ alabhyaviṣaye pratihanyamānā vr̥ttayo yasyeti  
 3814 cetaḥpakṣe | anyatra taraṅgāstaralā āsphālavr̥ttayo yasmim̐stena ḍalayora##-  
 3815  
 3816 avāntaranipātāya śūnye vā bhramaṇāya ca |  
 3817 tr̥ṇaṃ caṇḍānileneva [dūraṃ nīto'smi] dūre nīto'smi cetasā || 17 ||  
 3818  
 3819 dharmapravr̥tṭyā svargārohe akāṇḍanipātāya tadabhāve sukhaśeṣaśūnye ihaiva  
 3820 kīṭapataṅgādi janmabhīr̥bhramaṇāya | tathāca śrutiḥ etamevādhvānaṃ  
 3821 punarnivartante iti athaitayoḥ pathorna katareṇa ca na tānīmāni kṣudrāṇya##-  
 3822 upamānapakṣe spaṣṭam || 17 ||  
 3823  
 3824 saṃsārajaladherasmānnityamuttaraṇonmukhaḥ |  
 3825 setuneva payaḥpūro rodhito'smi kucetasā || 18 ||  
 3826  
 3827 saṃsārajaladheruttaraṇonmukho nirgamanodyuktaḥ | jaladhau hyasmāditi  
 3828 saptamīpāthe uttaraṇonmukho'haṃ saṃsārajaladhāveva nirudhya  
 3829 sthāpito'smītyarthaḥ | yathā setunā kṣudranadīpayahpūro rudhyate tadvat || 18 ||  
 3830  
 3831 pātālādgacchatā pr̥thvīm pr̥thvyāḥ pātālagāminā |  
 3832 kūpakāṣṭhaṃ kudāmneva veṣṭito'smi kucetasā || 19 ||  
 3833  
 3834 pr̥thvipātālaśabdābhyāṃ tatsadṛśāvūrdhvādhodeśau lakṣyete | rajjvā  
 3835 jalādibhārākaraṇāyaikato baddhabhāraṃ triyakkāṣṭhaprotavalayākāra##-  
 3836  
 3837 mithyaiva sphārarūpeṇa vicārādviśārāruṇā |  
 3838 bālo vetālakeneva gr̥hīto'smi kucetasā || 20 ||  
 3839  
 3840 bālabibhīṣikārthaṃ kalpitavetālako yathā bālabuddhā sphāratām prāptastasyeva  
 3841 bālyāpagame vicārādasattvamāpadyate tathā'jñabuddhyā durjayam̐ mano viveke tu  
 3842 niḥsvarūpamevetyarthaḥ || 20 ||  
 3843  
 3844 vahnereṣṇatarāḥ śailādapi kaṣṭatarakramaḥ |  
 3845 vajrādapi dṛḍho brahmandurnigrahamaṇograhaḥ || 21 ||  
 3846  
 3847 duḥkhenāpi gratītumaśakyo manolakṣaṇe gr̥hṇātīti grahaḥ piśāca uṣṇatarāḥ  
 3848 sadāsantāpakatvāt | kaṣṭatarāḥ kramaḥ atikramaṇam̐ vaśīkāra iti yāvat |  
 3849 vajrāddhīrakādapi dṛḍho durbhedaḥ | āsanerapi niṣṭhura iti vā || 21 ||  
 3850  
 3851 cetaḥ patati kāryeṣu vihaḡaḥ sāmīṣeṣviva |  
 3852 kṣaṇena viratiṃ yāti bālaḥ kriḍanakādiva || 22 ||  
 3853  
 3854 kāryeṣu viṣayeṣu patati jhaṭityevāsajjate | viratiṃ nivṛttim | cirābhyastebhyo'pi  
 3855 sadvyāpārebhya iti śeṣaḥ | yathā bālaḥ kadācidapi prāptākriḍanakānnimittā##-  
 3856  
 3857 jaḍaprakṛtirālolo vitatāvartavr̥ttimān |  
 3858 mano'bdhirahitavyālo dūraṃ nayati tāt mām || 23 ||  
 3859  
 3860 sarvāṇi viśeṣaṇānyabdhimanasostulyāni spaṣṭāni | ahitāḥ kāmādyarayaḥ ṣaṭ ta  
 3861 eva vyālāḥ sarpā yasmin || 23 ||  
 3862  
 3863 apyabdhīpānānmahataḥ sumerūnmūlanādapi |  
 3864 api vahnయాśanātsādho viṣamaścittanigrahaḥ || 24 ||

3865  
 3866 viṣamaḥ kaṣṭataraḥ || 24 ||  
 3867  
 3868 cittaṃ kāraṇamarthhānāṃ tasminsati jagatrayam |  
 3869 tasminkṣiṇe jagatkṣiṇaṃ taccikitsyaṃ prayatnataḥ || 25 ||  
 3870  
 3871 cikitsyaṃ rogavadavaśyamapaneyam || 25 ||  
 3872  
 3873 cittādimāni sukhaduḥkhaśatāni nūna-  
 3874 mabhyāgatānyagavarādiva kānanāni |  
 3875 tasminvivekavaśatastanutāṃ prayāte  
 3876 manye mune nipuṇameva galanti tāni || 26 ||  
 3877  
 3878 uktameva dṛṣṭāntena spaṣṭayati - cittāditi | nūnamiti vitarke | abhyāgatāni  
 3879 prarūḍhāni | agavarādḡgiriśreṣṭhādvindhyādeḥ | tanutāṃ sūkṣmatāṃ |  
 3880 nirvāsanatayā bharjitabījaprāyatāmiti yāvat || 26 ||  
 3881  
 3882 sakalaguṇajayāśā yatra baddhā mahadbhi-  
 3883 stamarimiha vijetaṃ cittamabhyutthito'ham |  
 3884 vigataratitayāntarnābhinandāmi lakṣmīm  
 3885 jaḍamalinavilāsāṃ meghalekhāmivenduḥ || 27 ||  
 3886  
 3887 mahadbhirmumukṣubhiryatra yasmiṃscitte jite sati sakalānāṃ śāntidāntyādi##-  
 3888 guṇā ānandalavā yasminniratiśayānande tasya jayaḥ prāptistasya vā |  
 3889 āśānibaddhetyarthaḥ | iha asminneva śarīre | iha cedavedidatha satyamasti na  
 3890 cedihāvedīnmahatī vinaṣṭiḥ iti śruteḥ | abhyudyata udyukto'smi | vigataratitayā  
 3891 vairāgyasaṃpattyā antarmanasi jaḍānmūrkhānmalinānaśuddhāṃśca  
 3892 vilāsayatyutsāhayati śobhayati vā | jaḍo mohaheturmalinaḥ pāpaheturvilāso yasyā  
 3893 vā tām | meghalekhāpakṣe jalena malinā nīlā vilasatītyarthaḥ || 27 ||  
 3894  
 3895 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 3896 vairāgyacittadaurātmyaṃ nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 3897  
 3898 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 3899 vairāgyacittadaurātmyaṃ nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 3900  
 3901 saptadaśaḥ sargaḥ 17  
 3902  
 3903 śrīrāma uvāca |  
 3904  
 3905 hārdāndhakāraśarvayā tṛṣṇayeha durantayā |  
 3906 sphuranti cetanākāśe [doṣāḥ kauśika] doṣakauśikapāṅktayaḥ || 1  
 3907 ||  
 3908  
 3909 sarvapāpaughajanāni dainyakārpaṇyamṛtyudā |  
 3910 bhramayantī jagatkṛtsnaṃ tṛṣṇaikātra vinindyate ||  
 3911  
 3912 hārdasya paramapremāspadasya ātmatattvasya hṛdayodbhavasya vivekādeśca  
 3913 tirodhāne andhakāraśarvayā tamisrayā | durantayā durucchedayā | iha cetanākāśe  
 3914 jīve | rāḡādidoṣalakṣaṇāḥ kauśikapāṅktaya ulukaśreṇayaḥ || 1 ||  
 3915  
 3916 antardāhapradāyinyā samūḍharasamārdavaḥ |  
 3917 paṅka ādityadīptyeva śoṣaṃ nīto'smi cintayā || 2 ||  
 3918  
 3919 samūḍhe apahr̥te rasamārdave snehadaye dākṣiṇyavinayau vā yasya | śoṣaṃ  
 3920 naiṣṭhuryam | prasiddhe vā rasamārdave paṅkasādhāraṇe | athavā | samyagūḍhe  
 3921 prāpte rasamārdave yena tathāvidho'haṃ saṃprati śoṣaṃ tacchūnyatāṃ nīta  
 3922 ityarthaḥ || 2 ||  
 3923  
 3924 mama cittamahāraṇe vyāmohatimirākule |  
 3925 śūnye tāṇḍavinī jātā bhṛśamāśāpīśācikā || 3 ||  
 3926  
 3927 śūnye vicāreṇa | araṇyapakṣe janaiḥ || 3 ||  
 3928  
 3929 vacoracitanīhārā kāñcanopavanojjvalā |  
 3930 nūnaṃ vikāsamāyāti cintācaṇakamañjarī || 4 ||  
 3931  
 3932 tattadārtivilāpavacobhirviracitāśrunihārajalakaṇā | kāñcanasya svarṇāderupa  
 3933 samipe vanaṃ vananaṃ manobhilāṣātīśayastena pāṇḍutāpādanādujjvalā | anyatra

3934 nīhārajalenaiva caṇakā vardhanta iti vacobhaṅgyā nīśāracitā nīhārajalakaṇā  
 3935 yasyām | samīpasthena dhattūraṇaṇenojjvalāśobhamānā cintālakṣaṇā  
 3936 caṇakasasyānām mañjarī arthāttṛṣṇā kṣetre vikāsamāyāti | nūnamityutprekṣā  
 3937 || 4 ||  
 3938  
 3939 alamantarbhramāyaiva tṛṣṇātaralitāśayā |  
 3940 āyātā viṣamollāsamūrmirambunidhāviva || 5 ||  
 3941  
 3942 taralitāśayā vikṣobhitacittā | anyatra cañcalitamadhyabhāgā | tṛṣṇā  
 3943 ambunidhāvūrmiriva alamatyarthamantarbhramāyaiva viṣamollāsaṃ kaṣṭabahalaṃ  
 3944 dhanārjanotsāhaṃ āyātā prāpitavatī [prāptavatī] | anyatra bhramaṇāyaiva  
 3945 visadṛśamūrdhvanātyaṃ prāptetyarthaḥ || 5 ||  
 3946  
 3947 uddāmakallolaravā dehādrau vahatīha me |  
 3948 taraṅgataralākārā tarattṛṣṇātaraṅgiṇī || 6 ||  
 3949  
 3950 uddāmā ucchritāḥ adhikṣepānṛtabhāṣaṇādayaḥ pravṛttikallolaravā yasyāḥ |  
 3951 ataeva uktatarāṅgaistaralākārā tarantī viṣayādviṣayāntaraṃ plavamānā yā  
 3952 tṛṣṇā tallakṣaṇā taraṅgiṇī nadī me dehaparvate vahati pravahati || 6 ||  
 3953  
 3954 vegaṃ saṃroddhumudito vātyayeva jarattṛṇam |  
 3955 nītaḥ kaluṣayā kvāpi tṛṣṇayā cittacātaḥ || 7 ||  
 3956  
 3957 vegaṃ svacāpalyam | udita udyuktaḥ | dharmameghākhyasamādhirasapānāye##-  
 3958 vātasamūhena kvāpi ayogye viṣaye nītaḥ || 7 ||  
 3959  
 3960 yām yāmahamatīvāsthām saṃśrayāmi guṇaśriyām |  
 3961 tāṃ tāṃ kṛntati me tṛṣṇā tantrīmiva kumūṣikā || 8 ||  
 3962  
 3963 guṇaśriyām vivekavairāgyādiguṇasaṃpadām viṣaye yām yāmāsthāmut##-  
 3964  
 3965 payasīva jaratparṇam vāyāviva jarattṛṇam |  
 3966 nabhasīva śaranameghaścintācakre bhramāmyaham || 9 ||  
 3967  
 3968 payasi āvartajale || 9 ||  
 3969  
 3970 gantumāspadamātmīyamasamarthadhiyo vayam |  
 3971 cintājāle vimuhyāmo jāle śakunayo yathā || 10 ||  
 3972  
 3973 ātmīyaṃ svīyamāspadamṃ pratiṣṭhām | pāramārthikaṃ rūpamiti yāvat | gantum  
 3974 prāptum || 10 ||  
 3975  
 3976 tṛṣṇābhīdhānāyā tāta dagdho'smi jvālayā tathā |  
 3977 yathā dāhopaśamanamāśaṅke nāmṛtairapi || 11 ||  
 3978  
 3979 āśaṅke saṃbhāvayāmi || 11 ||  
 3980  
 3981 dūraṃ dūramito gatvā sametya ca punaḥ punaḥ |  
 3982 bhramatyāśu diganteṣu tṛṣṇonmattā turaṅgamī || 12 ||  
 3983  
 3984 dviruktirvyavahitaviprakṛṣṭaviṣayalābhāya || 12 ||  
 3985  
 3986 jaḍasaṃsargiṇī tṛṣṇā kṛtordhvādhogamāgamā |  
 3987 kṣubdhā granthimatī nityamāraghaṭṭāgrarajjuvat || 13 ||  
 3988  
 3989 dharmādharmarūpaviṣayānusārāt kṛtau saṃpāditau svarganarakayorgamāgamau  
 3990 gamanāgamane yayā | kṣubdhā saṃcalitā | bhoktṛbhogyatādātmyasaṃsargā##-  
 3991 catvāri viṣeṣaṇāni prasiddhānyeva || 13 ||  
 3992  
 3993 antargrathitayā dehe sarvaduśchedayā'nayā |  
 3994 rajjivevāśu balīvardastṛṣṇayā vāhyate janaḥ || 14 ||  
 3995  
 3996 dehe antarmanasi [granthitayeti kvacit] grathitayā protayā balīvardarajjupakṣe  
 3997 nāsādipradeśe protayā | vāhyate aihikāmuṣmikasādhanasahasrabhāramityarthaḥ ||  
 3998 14 ||  
 3999  
 4000 putramitrakalatraditṛṣṇayā nityakṛṣṭayā |  
 4001 khageṣviva kirātyedaṃ jālaṃ lokeṣu racyate || 15 ||  
 4002



4003 nityaṃ kṛṣṭamākarṣaṇaṃ yasyāḥ svabhāvastathābhūtayā tṛṣṇayā kirātyā  
 4004 khageṣu jālamiva idaṃ prasiddhaṃ putramitrakalatrāḍijālaṃ lokeṣu janeṣu racyate ||  
 4005 15 ||  
 4006  
 4007 bhīṣayatyapi dhīraṃ māmandhayatyapi sekṣaṇaṃ |  
 4008 khedayatyapi sānandaṃ tṛṣṇā kṛṣṇeva śarvarī || 16 ||  
 4009  
 4010 dhīraṃ prājñaṃ dhairyavantaṃ ca | sekṣaṇaṃ vivekacakṣuṣmantaṃ prasiddhaṃ ca |  
 4011 śarvarī rātriḥ || 16 ||  
 4012  
 4013 kuṭilā komalasparśā viṣavaiṣamyāśaṃsinī |  
 4014 daśatyapi manākṣprṣṭā tṛṣṇā kṛṣṇeva bhoginī || 17 ||  
 4015  
 4016 kauṭilyasahasravatī | komalaḥ sukhavonmukhaḥ sparśo viṣayalābho yasyāḥ |  
 4017 pariṇāme tu viṣayasadrśaṃ yadvaiṣamyam vaira-bandhavadhādi  
 4018 tacchamsanaśīlā | daśatīva mohayati | bhoginīpakṣe spaṣṭo'rthaḥ || 17 ||  
 4019  
 4020 bhindatī hṛdayaṃ puṃsāṃ māyāmayavidhāyinī |  
 4021 daurbhāgyadāyinī dīnā tṛṣṇā kṛṣṇeva rākṣasī || 18 ||  
 4022  
 4023 māyāśca āmayā rogāśca teṣāṃ māyākāryavañcanādīnāṃ sarvasyaiva vā  
 4024 māyākāryaprapañcasya utpādanaśīlā | daurbhāgyaṃ hatabhāgyatā | dīnā  
 4025 dainyavatī || 18 ||  
 4026  
 4027 tandrītantrīgaṇaiḥ koṣaṃ dadhānā pariveṣṭitam |  
 4028 nānande rājate brahmaṃstrṛṣṇā jarjaravallakī || 19 ||  
 4029  
 4030 tandrībhiḥ pramīlābhistantrīgaṇairnāḍīsamūhaiśca pariveṣṭitam koṣaṃ śarīraṃ  
 4031 dadhānā | jarjaravallakī jīrṇasphuṭitālābukā vīṇā | sāpi hi tandryā  
 4032 alābvantarasampādanālasya vicchinntantrībhiḥ sīvanena veṣṭitamalābu##-  
 4033 rṣṇāpi tṛṣṇākṣayalabhye nirvikṣepaniratisāyanande na rājate | tathācoktam  
 4034 yacca kāmasukhaṃ loke yacca divyaṃ mahatsukhaṃ | tṛṣṇākṣayasukhasyaite  
 4035 nārhaṭaḥ ṣoḍaśīm kalām || iti || 19 ||  
 4036  
 4037 nityamevātimalinā kaṭukonmādadāyinī |  
 4038 dīrghatantrī ghanasnehā tṛṣṇā gahvaravallarī || 20 ||  
 4039  
 4040 kaṭukaḥ pariṇāmaduḥkho ya unmādaṣṭaddānaśīlā | śeṣaṃ spaṣṭam |  
 4041 gahvaravallarī parvataguhotpannā latā | sāpi hi sūryaraśmyasaṃsparśānnitya##-  
 4042 ghanasnehā bahuniryāsā ceti taddarśināṃ prasiddham || 20 ||  
 4043  
 4044 anānandakarī śūnyā niṣphalā vyarthamunnatā |  
 4045 amaṅgalakarī krūrā tṛṣṇā kṣīṇeva mañjarī || 21 ||  
 4046  
 4047 tṛṣṇāpakṣe spaṣṭo'rthaḥ | anyatra śūnyā puṣpaiḥ | unnatā  
 4048 āmrāderūrdhvaśākhāsu sthitā krūrā śuṣkatvātkaṇṭakaprāyā || 21 ||  
 4049  
 4050 anāvarjitacittāpi sarvamevānudhāvati |  
 4051 na cāpnoti phalaṃ kiṃcittṛṣṇā jīrṇeva kāmīnī || 22 ||  
 4052  
 4053 anāvarjitamavaśīkṛtaṃ cittam yayā | phalaṃ lābhaṃ bhogaṃ vā | jīrṇā kāmīnī  
 4054 vṛddhaveśyā || 22 ||  
 4055  
 4056 saṃsāravṛnde mahati nānārasasamākule |  
 4057 bhuvanābhogaraṅgeṣu tṛṣṇā jaraṭhanartakī || 23 ||  
 4058  
 4059 nānārasaiḥ śokamohādibhiḥ nartakīpakṣe karuṇahāsyabībhatsādibhiḥ | raṅgeṣu  
 4060 nṛtyaśālāsu || 23 ||  
 4061  
 4062 jarākusumitārūḍhā pātotpātaphalāvaliḥ |  
 4063 saṃsaraṇaṃgale dīrgha tṛṣṇā viśalatā tatā || 24 ||  
 4064  
 4065 jaṃgale jīrṇāraṇye | tatā vistīrṇā || 24 ||  
 4066  
 4067 yanna śaknoti tatrāpi dhatte tāṇḍavitāṃ gatim |  
 4068 nṛtyatyanandarahitaṃ tṛṣṇā jīrṇeva nartakī || 25 ||  
 4069  
 4070 na śaknoti sādhayitumiti śeṣaḥ | anyatra yadyatra gantumiti śeṣaḥ | ānandarahitaṃ  
 4071 nairbalyena nirutsāhatvāt || 25 ||

4072  
 4073 bhṛṣaṃ sphurati nīhāre śāmyatyāloka āgate |  
 4074 durlaṅghyeṣu padaṃ dhatte cintā capalabarhiṇī || 26 ||  
 4075  
 4076 nīhāre varṣāvaśyāye tatsadṛśamohāvaraṇe ca sphūrati nṛtyati | āloke  
 4077 vivekaprakāśe prakāśopalakṣite śaradi ca | durlaṅghyeṣu asādhyadurgameṣu |  
 4078 padaṃ vyavasāyaṃ nīḍaṃ ca || 26 ||  
 4079  
 4080 jaḍakallolabahulā ciraṃ śūnyāntarāntarā |  
 4081 kṣaṇamullāsamāyāti tṛṣṇā prāvṛṭṭtaraṅgiṇī || 27 ||  
 4082  
 4083 phalajalānyakāle ciraṃ śūnyā | tatkāle'pi antarāntarāmādhye madhye śūnyā |  
 4084 ullāsaṃ phalajalasampattyopacayam | prāvṛṭṭtaraṅgiṇī varṣartumātrapravahā  
 4085 nadī || 27 ||  
 4086  
 4087 naṣṭamutsṛjya tiṣṭhantaṃ tṛṣṇā vṛkṣamivāparam |  
 4088 puruṣātpuruṣaṃ yāti tṛṣṇā loleva pakṣiṇī || 28 ||  
 4089  
 4090 naṣṭaṃ naṣṭaphalam | tṛṣṇālolā kṣuttaḍvyākulā || 28 ||  
 4091  
 4092 padaṃ karotyalaṅghye'pi tṛptāpi phalamīhate |  
 4093 ciraṃ tiṣṭhati naikatra tṛṣṇā capalamarkaṭī || 29 ||  
 4094  
 4095 alaṅghye duṣprāpe durlaṅghye ca | padaṃ vyavasitaṃ pādanyāsaṃ ca | phalaṃ  
 4096 lābhaṃ śalāṭuṃ ca || 29 ||  
 4097  
 4098 idaṃ kṛtvedamāyāti sarvamevāsamañcasam |  
 4099 anārataṃ ca yatate tṛṣṇā ceṣṭeva daivikī || 30 ||  
 4100  
 4101 idaṃ śubhamucitaṃ vā kṛtvā ārabhya tadaparisaṃpāyaiva  
 4102 idamaśubhamanucitaṃ ca asamañjasaṃ prakramaviruddhaṃ sarvameva kāryaṃ  
 4103 sahasaivāyātyanusarati tathāpi noparamate kiṃtu anārataṃ sarvadaiva yatate  
 4104 śubhāśubhaphalāya | yathā prāṇikarmānusāriṇo devasya vidhātuśceṣṭā tadvat  
 4105 || 30 ||  
 4106  
 4107 kṣaṇamāyāti pātālaṃ kṣaṇaṃ yāti nabhasthalam |  
 4108 kṣaṇaṃ bhramati dikkuṇje tṛṣṇā hrpadmaṣaṭpadī || 31 ||  
 4109  
 4110 hrtpadme ṣaṭpadī bhramarikā | śeṣaṃ prāgvvyākhyātaprāyam || 31 ||  
 4111  
 4112 sarvasaṃsāradoṣāṇaṃ tṛṣṇaikā dīrghaduḥkhadā |  
 4113 antaḥpurasthamapi yā yojayatyatisaṃkaṭe || 32 ||  
 4114  
 4115 dīrghasuḥkhadā ciraduḥkhadā | dīrghabaḍiśarajjuriva vadhakasaṃnidhāvākṛṣya  
 4116 maraṇādiduḥkhadā | tadevopapādayati - antaḥpurasthamapīti || 32 ||  
 4117  
 4118 payacchati paraṃ jādyaṃ paramālokarodhinī |  
 4119 mohanihāragahanā tṛṣṇā jaladamālikā || 33 ||  
 4120  
 4121 jādyaṃ maurkhyaṃ śaityaṃ vā | paramālokaḥ paraṃ jyotirātmā sūryaśca |  
 4122 mohayati pūrvāparaṃ digvibhāgaṃ ceti moho'vivekastadrūpeṇa nīhāreṇa gahanā  
 4123 durgamā || 33 ||  
 4124  
 4125 sarveṣāṃ jantujātānāṃ saṃsāravyavahāriṇāṃ |  
 4126 pariprotamanomālā tṛṣṇā bandhanarajjuvat || 34 ||  
 4127  
 4128 yathā bahunāṃ paśūnāṃ kaṇṭhadāmabhiḥ protā mālopamānā tiryagdīrgha##-  
 4129  
 4130 vicitravarṇā viguṇā dīrghā malinasamsthitiḥ |  
 4131 śūnyā śūnyapadā tṛṣṇā śakrakārmukadhariṇī || 35 ||  
 4132  
 4133 vicitraviṣayānurañjitatvādvicitravarṇā vividhavisamayaheturūpavatī ca | viguṇā  
 4134 asadguṇā jyāśūnyā ca | malinaḥ puruṣo meghaśca saṃsthitirādhāro yasyāḥ  
 4135 svatastucchatvācchūnyā avastuḥ manonabhodhiṣṭhitatvācchūnyapadā |  
 4136 śakrakārmukamindrāyudham || 35 ||  
 4137  
 4138 aśanirgunasasyānāṃ phalitā śaradāpadām |  
 4139 himaṃ saṃvitsarojānāṃ tamasaṃ dīrghayāminī || 36 ||  
 4140

4141 guṇalakṣaṇasasyānām aśaniḥ | saṃvitsarojānām bodhapadmānām himam  
 4142 vighātiketyarthaḥ | āpadām tu phalitā phalitasasyā śaradvardhiketyarthaḥ | evam  
 4143 tamasāmapi hemantarātriḥ || 36 ||  
 4144  
 4145 saṃsāranāṭakanaṭī kāryālayavihaṃgamī |  
 4146 mānasāraṇyahariṇī smarasaṃgītavallakī || 37 ||  
 4147  
 4148 kāryālayasya pravṛttilakṣaṇanīḍasya gṛhaviṭaṅkasya vā | mānasā  
 4149 manorathāḥ | vallakī vīṇā || 37 ||  
 4150  
 4151 vyavahārābhdhilarī mohamātaṅgaśṛṅkhalā |  
 4152 sarganyagrodhasulatā duḥkhakairavacandrikā || 38 ||  
 4153  
 4154 nyagrohatīti nyagrodho vaṭastasya sulatā prarohavallī | kairavāṇām kumudānām ||  
 4155 38 ||  
 4156  
 4157 jarāmarañaduḥkhānāmekā ratnasamudrikā |  
 4158 ādhivyādhivilāsānām nityam mattā vilāsinī || 39 ||  
 4159  
 4160 samudgikā saṃpuṭikā || 39 ||  
 4161  
 4162 kṣaṇamālokavimalā [ālokaviśayā] sāndhakāralavā kṣaṇam |  
 4163 vyomavīthyupamā tṛṣṇā nīhāragahanā kṣaṇam || 40 ||  
 4164  
 4165 āloka īśadvivekaprakāśaḥ | vyomaiva vīthī tadupamā | nīhārasadṛśairvyā##-  
 4166  
 4167 gacchatyupaśamaṃ tṛṣṇā kāyavyāyāmasāntaye |  
 4168 tamī ghanatamaḥkṛṣṇā yathā rakṣonivṛttaye || 41 ||  
 4169  
 4170 evam tṛṣṇāmupavarṇya tadupaśāntiphalamāha - gacchatītyādinā |  
 4171 kāyavyāyāmo dehaprayuktaśramastasya śāntaye | muktaya iti yāvat | tamī  
 4172 kṛṣṇapakṣarātriḥ | ghanatamo meghāndhakārastena kṛṣṇā | sā yathā  
 4173 rakṣonivṛttaye naktamcarapracārābhāvāya upaśamaṃ vināśaṃ gacchatī tadvat  
 4174 || 41 ||  
 4175  
 4176 tāvanmuhyatyayaṃ mūko loko vilulitāśayaḥ |  
 4177 yāvadevānusaṃdhatte tṛṣṇā viśaviśūcikā || 42 ||  
 4178  
 4179 mūkaḥ adhyātmasāstrakathāśūnyaḥ | loko janaḥ | vilulitāśayo vyākulacittaḥ |  
 4180 viśaviśeṣaprayuktaviśūcikārogavanmr̥tyuhetustṛṣṇā yāvadevānusarantī  
 4181 saṃdhatte samyagdhārayatī | na saṃtyajatītyarthaḥ || 42 ||  
 4182  
 4183 loko'yamakhilam duḥkham cintayojjhitayojjhati |  
 4184 tṛṣṇāviśūcikāmantraścintātyāgo hi kathyate || 43 ||  
 4185  
 4186 tarhi tattyaḡe ka upāyastatrāha - loka iti | cintātra viśayānusmaraṇam | ujjhitayā  
 4187 tyaktayā | tathāca bhagavadvākyam - dhyāyato viśayānpuṃsaḥ  
 4188 saṅgasteṣupa-jāyate iti || 43 ||  
 4189  
 4190 tṛṇapāśāṇakāṣṭhādisarvamāmiśaśaṅkayā |  
 4191 ādadānā sphuratyante tṛṣṇā matsyī hrade yathā || 44 ||  
 4192  
 4193 āmiśaśaṅkayā bhakṣyamiti saṃbhāvanayā | sā yathā ante baḍīśamapyādā##-  
 4194  
 4195 rogārtiraṅganātṛṣṇā gambhīramapi mānavam |  
 4196 uttānatām nayantyāśu sūryāṃśava ivāmbujam || 45 ||  
 4197  
 4198 rogapiḍā strīṭṛṣṇā ca | gambhīram dhīram | uttānatām adhīratām  
 4199 ūrdhvavikāsitām ca || 45 ||  
 4200  
 4201 antaḥśūnyā granthimatyo dīrghasvāṅkurakaṇṭakāḥ |  
 4202 muktāmaṇipriyā nityam tṛṣṇā veṇulatā iva || 46 ||  
 4203  
 4204 granthayo dṛḍhābhīniveśāḥ parvāṇi ca | tṛṣṇāyā āṅkurā"cantāḥ | kaṇṭakā  
 4205 duḥkhāṇi | muktāmaṇayaśca priyā yāsām | veṇulatāpakṣe tāsām muktākara##-  
 4206  
 4207 aho bata mahaccitraṃ tṛṣṇāmapī mahādhiyaḥ |  
 4208 duśchedāmapī kṛṇṭanti vivekenāmalāsinā || 47 ||  
 4209

4210 viveko'pi taducchedaheturiti darśayati - aho iti || 47 ||  
 4211  
 4212 nāsidhārā na vajrārcirna taptāyaḥkaṇārciṣaḥ |  
 4213 tathā tīkṣṇā yathā bhramaṃstrṣṇeyaṃ hṛdi saṃsthitā || 48 ||  
 4214  
 4215 asidhārādayo bāhyatvātkadācidevānarthāḥ trṣṇā tu hṛdi sthitatvāt sadaiveti  
 4216 tebhyo'pyādhikyamiti bhāvaḥ || 48 ||  
 4217  
 4218 ujjvalā'sitatīkṣṇāgrā snehadīrghadaśā parā |  
 4219 prakāśā dāhaduḥsparśā trṣṇā dīpaśikhā iva || 49 ||  
 4220  
 4221 madhye bhogavibhavojjvalā ante tu asitaṃ tīkṣṇaṃ cāgraṃ yasyāḥ sā |  
 4222 tamomṛtyuparyavasānetyarthaḥ | mātṛbhāryāputrasnehairdīrghā  
 4223 bālyayauvanavārdhakadaśāḥ parā utkrṣṭā yasyāḥ | prakāśā pratyakṣā |  
 4224 iṣṭaviyogaprayuktairantardāhairduḥsparśā asahyā | dīpaśikhāpakṣe snehastailam |  
 4225 daśā vartih | śiṣṭaṃ spaṣṭaṃ || 49 ||  
 4226  
 4227 api merusamaṃ prājñamapi śūramapi sthīram |  
 4228 trṇīkaroti trṣṇaika nimeṣeṇa narottamaṃ || 50 ||  
 4229  
 4230 merusamaṃ gauraveṇa | sthīraṃ aparigrahavratena trṇīkaroti yāñcādainyamā##-  
 4231 trṇāllaghutarastūlastūlā-dapi ca yācakaḥ | vāyunā kiṃ na nīto'sau  
 4232 māmayaṃ yācayiṣyati || iti || 50 ||  
 4233  
 4234 saṃstīrṇagahanā bhīmā ghanajālarajomayī |  
 4235 sāndhakārogranīhārā trṣṇā vindhyamahātātī || 51 ||  
 4236  
 4237 saṃstīrṇāni vistīrṇāni gahanāni sāhasakāryāṇyaraṇyāni ca yasyām | athavā  
 4238 ekaiva trṣṇā āśā kāmaloḥbhalāmpatyādibhāvaiścaturdaśasu lokeṣu vistīrṇā  
 4239 cāsau gahanā durlakṣyā ceti karmadhārayaḥ | evaṃ nibiḍajālābadbandhana##-  
 4240 nibiḍatājālādhūlipracurā ca | śiṣṭaṃ spaṣṭaṃ || 51 ||  
 4241  
 4242 ekaiva sarvabhuvanāntaralabdhalakṣyā  
 4243 durlakṣyatāmupagataiva vapuḥsthitāiva |  
 4244 trṣṇā sthitā jagati cañcalavīcimāle  
 4245 kṣīrodakāmbutarale madhureva śaktiḥ || 52 ||  
 4246  
 4247 kathaṃ vistīrṇā kathaṃ ca gahanā kathaṃ caikā | āśrayaviṣayaśabdādibhede##-  
 4248 dṛṣṭāntenopapāda-yati - ekaiveti | apuḥsthitāiva trṣṇā ekaiva  
 4249 sarvabhuvanānāmāntareṣu bhogyeṣu labdhalakṣyā prāptaviṣayā satī jagati  
 4250 vyavahārabhūmau durlakṣyatāmupagataiva sthitā dehatṣṇaiva  
 4251 sarvatṣṇātvamāśākāmādibhāvaṃ ca prāpteti na spaṣṭaṃ vibhāvyaḥ ityarthāḥ  
 4252 | yathā rasanendriyātmanā vapuḥsthitā ekaiva mādhyasaktiḥ sarveṣāṃ  
 4253 bhuvanānām jalānāmāntare jalasāmānye labdhapratīṣṭhā cañcalavīcimāle  
 4254 nadīsamudrāduḥ kṣaraṇātkṣīramundanāt kledanādudakamambhanāt  
 4255 śabdanādambvati kriyāśabdabhedena tarale avyavasthite jale śītā  
 4256 durlakṣyatāmupagatā ekaiveti na vibhāvyaḥ tadvat | jīvanaṃ bhuvanaṃ vanam  
 4257 nīrakṣīrāmbuśambaram ityamaraḥ || 52 ||  
 4258  
 4259 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 4260 trṣṇābhaṅgo nāma saptadaśaḥ sargaḥ || 17 ||  
 4261  
 4262 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaprakāśe vairāgyaprakaraṇe  
 4263 trṣṇābhaṅgo nāma saptadaśaḥ sargaḥ || 17 ||  
 4264  
 4265 aṣṭādaśaḥ sargaḥ 18  
 4266  
 4267 śrīrāma uvāca |  
 4268  
 4269 ādrāntratantrīgahano vikārī paripātavān |  
 4270 dehaḥ sphurati saṃsāre so'pi duḥkhāya kevalam || 1 ||  
 4271  
 4272 ādhivyādhībahukleśajarāmaraṇabhaṅguraḥ |  
 4273 nidānaṃ mānatṣṇāderdeha evātra nindyate ||  
 4274  
 4275 astu trṣṇā duḥkhahetustathāpi jīvanbhadrāni paśyati iti nyāyāddehasya  
 4276 sukhābhogāyatanatvaprasiddheḥ sarveṣāṃ tatra prītyatīśayadarśanācca  
 4277 sukhahetutvamityāśāṅkya tasyāpi duḥkhahetutvamevetyupapādayati -  
 4278 ādretyādinā | āntrāṇyudarasthamalamūtrādibhastrāḥ | tantryo nāḍyaḥ | paritāḥ

4279 pātaḥ patanopaghāto maraṇaṃ ca || 1 ||  
 4280  
 4281 ajño'pi tajjñasaḍḍo valitātmacamatkṛtiḥ |  
 4282 yuktyā bhavyo'pyabhavyo'pi na jaḍo nāpi cetanaḥ || 2 ||  
 4283  
 4284 ajño jaḍo'pi tajjaḍaṃ jānātīti tajjha ātmā tatsaḍḍasastatprāyaḥ | svatastā##-  
 4285 ātmacamatkṛtiradhyastacittādātmyaṃ yasmin | bhavyo mokṣādhikārasampattau |  
 4286 na jaḍo netarajaḍatulyaḥ || 2 ||  
 4287  
 4288 jaḍajaḍaḍḍormadhye dolāyitadurāsayaḥ |  
 4289 avivekī vimūḍhātmā mohameva prayacchati || 3 ||  
 4290  
 4291 ataeva cijjaḍaḍḍṣṭyormadhye kimayamātmakoṭau syādutānātmakoṭāvīti  
 4292 saṃśaye dolāyito'nirṇayaduṣṭa āśayo mano yasmin | vivekaḥ śodhastacchunya##-  
 4293 ajaḍaḍḍṛgvivekī taylorādyo'smindehe ātmabuddhyā moḥaṃ saṃsārameva  
 4294 prapaśyati na puruṣārtham | yato'sau dolāyitadurāsayaḥ | cañcalāśuddhacitta  
 4295 ityārthaḥ || 3 ||  
 4296  
 4297 stokenānandamāyāti stokenāyāti kheditām |  
 4298 nāsti dehasamaḥ śocyō nīco guṇabahiṣkṛtaḥ || 4 ||  
 4299  
 4300 stokenālpenānnapānādinā śītātapādinā ca | nīcōadhamo'śucirīti yāvat || 4 ||  
 4301  
 4302 āgamāpāyinā nityaṃ dantakesarasālinā |  
 4303 vikāsaśmitapuṣpeṇa pratikṣaṇamalaṃkṛtaḥ || 5 ||  
 4304  
 4305 upekṣārhatām vaktuṃ vṛkṣatvena rūpayati [rūpayati caturbhiḥ] -  
 4306 āgametyādicaturbhiḥ | pratikṣaṇaṃ pratihaṛṣalavaṃ pratyārtavaṃ ca || 5 ||  
 4307  
 4308 bhujaśākho ghanaskandho dvijastambhaśubhasthitiḥ |  
 4309 locanālibilākrāntaḥ śīraḥ pīṭhabṛhatphalaḥ || 6 ||  
 4310  
 4311 ghana unnataḥ skandhoṃ'saḥ śākhā mūlaṃ ca | dvijā dantāsta eva śleṣātpa##-  
 4312  
 4313 śravadantarasaḡrasto hastapāḍasupallavaḥ |  
 4314 gulmavānkāryasaṃghāto vihaṅgamakṛtāspadaḥ [tatāspada] || 7 ||  
 4315  
 4316 śravau karṇau tāveva dantena rasayata iti dantarasaḡ kāṣṭhakuṭṭakākhyau  
 4317 pakṣiṇau tābhyāṃ grastaścañcuprahāraiḥ kuṭṭita iva sacchidraḥ | gulmaṃ  
 4318 rogaviśeṣo mūlaprarohāśca tadvān | kāryaḥ kartuṃ śakyaḥ samyak ghāta##-  
 4319 mantraprasiddhau jīveśvarau buddhijīvau vā tābhyāṃ dṛṭahrdayanīḍaḥ || 7 ||  
 4320  
 4321 sacchāyo dehavṛkṣo'yaṃ jīvapānthagaṇāspadaḥ |  
 4322 kasyātmīyaḥ kasya para āsthānāsthe [āsthānāsthā] kilātra ke || 8 ||  
 4323  
 4324 chāyā kāntiḥ prasiddhacchāyā ca | paraḥ śatruḥ | āsthā prītiranāsthā  
 4325 dveṣaśātrāsmindehatarau ke ayukte ityupekṣya iti bhāvaḥ || 8 ||  
 4326  
 4327 tāta saṃtaraṇārthena gṛhītāyāṃ punaḥ punaḥ |  
 4328 nāvi dehalatāyāṃ ca kasya syādātmabhāvanā || 9 ||  
 4329  
 4330 nanvātmatvena sarvajanaḡprasiddho'yaṃ kathamupekṣyastatrāha - tāteti |  
 4331 saṃtaraṇamāyurnadyāḥ saṃsārāmbudhervā paratīragamanam | nāvi naukāyāṃ || 9  
 4332 ||  
 4333  
 4334 dehanāmni vane śūnye bahugartasamākule |  
 4335 tanuruhāsaṃkhyatarau viśvāsaṃ ko'dhigacchati || 10 ||  
 4336  
 4337 viśvāsaṃ niḥśaṅkacirāvasthānayogyatāpratyayam || 10 ||  
 4338  
 4339 māṃsasnāyavasthivalite śarīrapaṭahe'dṛḍhe |  
 4340 mārjāravadaḡaṃ tāta tiṣṭhāmyatra gatadhvanau || 11 ||  
 4341  
 4342 snāyavaḥ śīrāḥ | paṭaho vādyaviśeṣaḥ | adṛḍhe asāre sacchidre ca |  
 4343 gatadhvanau aprāptinirgamanopāyopadeśaśabde || 11 ||  
 4344  
 4345 saṃsārāraṇyasamrūḍho vilasaccittamarkaṭaḥ |  
 4346 cintāmañjaritākāro dīrghaduḥkhaḡhaṇakṣataḥ || 12 ||  
 4347

4348 dehameva punaḥ ṣaḍbhiḥ plakṣatvena rūpayati - saṃsāretyādinā | ghuṇāḥ  
 4349 kāṣṭhakīṭāstaiḥ kṣataśchidritaḥ || 12 ||  
 4350  
 4351 tṛṣṇābhujāṅgamigeḥa. kopakākakṛtālayaḥ |  
 4352 smitapuṇyodgamaḥ śrīmāṅchubhāśubhamahāphalaḥ || 13 ||  
 4353  
 4354 plakṣasya tvakpallavādermāṅgalikatvena puṇyodgamahetutvātsthitapuṇyodgamaḥ |  
 4355 puṣpodgama iti vā pāṭhaḥ || 13 ||  
 4356  
 4357 suraskandhaughalatājālo hastastabakasundaraḥ |  
 4358 pavanaspantitāśeṣasvāṅgāvayavapallavaḥ || 14 ||  
 4359  
 4360 skandhaśabdena bāhū lakṣyete | late śāke | same śāstrālate ityamaraḥ |  
 4361 oghajālaśabdau śarīrabhedena neyau | jātyaikyenaiva plakṣatvarūpaṇāt  
 4362 [nirūpaṇāt] | pavano'tra prāṇaḥ || 14 ||  
 4363  
 4364 sarvendriyakhaḡādhāraḥ sujānustambha unnataḥ |  
 4365 sarasacchāyayā yuktaḥ kāmāpānthaniṣevitaḥ || 15 ||  
 4366  
 4367 śobhane jānuni madhyamaparvaṇi yasya sa tathāvidho'dhaḡkāya eva  
 4368 stambhasaḡṣo bhāgo yasya | sa yāvatsarasacchāyayā yauvanakāntyā  
 4369 śītalacchāyayā ca yuktastāvatkāmāpānthaniṣevitaḥ ityārthaḥ || 15 ||  
 4370  
 4371 mūrdhasaṃjanitā''dīrghaśīroruhatṛṇāvaliḥ |  
 4372 ahaṃkāragṛdhrakṛtakulāyaḥ suśirodaraḥ || 16 ||  
 4373  
 4374 ādīrgheti chedaḥ | plakṣoparyapi kvacittṛṇotpattiḥ prasiddhā || 16 ||  
 4375  
 4376 vicchinnavāsanājālamūlatvāddurlavākṛtiḥ |  
 4377 vyāyāmaḡvirasaḥ kāyaplakṣo'yaṃ na sukhāya me || 17 ||  
 4378  
 4379 vibhaktavāsanālakṣaṇapraroḡajaṭājālaveṣṭitamūlatvāddurlavā durucchedā  
 4380 ākṛtiḥ svarūpaṃ yasya | vyāyāmaḥ śramaḥ sa eva vividha āyāmo  
 4381 viṭapadairghyaṃ tena virasaḥ priyaṃsaṃsārśahīno rūkṣaśca || 17 ||  
 4382  
 4383 kalevaramahaṃkāragṛhasthasya mahāgṛham |  
 4384 luṭhatvabhyyetu vā sthairyāṃ kīmanena mune mama || 18 ||  
 4385  
 4386 luṭhatu bhūmau patitvā parivartatām || 18 ||  
 4387  
 4388 paṅktibaddhendriyapaśuṃ balattṛṣṇāgṛhāṅganam |  
 4389 rāgarāñjitasarvāṅgaṃ neṣṭaṃ dehagṛhaṃ mama || 19 ||  
 4390  
 4391 valanti muḡhaḥ prasaranti tṛṣṇālakṣaṇā gṛhasvāmini yasmin | ataeva rāgeṇa  
 4392 kāmēna gairikādirāñjakadravyeṇa ca rañjitāni sarvāṅgāni yasmin || 19 ||  
 4393  
 4394 pṛṣṭhāsthikāṣṭhasaṃghaṭṭaparisaṃkaṭakoṭaram |  
 4395 āntrarajjubhīrābaddhaṃ neṣṭaṃ dehagṛhaṃ mama || 20 ||  
 4396  
 4397 pṛṣṭhāsthilakṣaṇakāṣṭhānām saṃghaṭṭanena paritaḥ saṃkaṭaḥ  
 4398 saṃkucitāvakāśaḥ koṭaro yasya | [antrāṇi] āntrāṇi  
 4399 malamūtrānnarasādi-prasārārthā dīrghapeśyaḥ || 20 ||  
 4400  
 4401 prasṭasānāyutantriḡaṃ raktāmbukṛtakardamam |  
 4402 jarāmaṅkoladhavalāṃ neṣṭaṃ dehagṛhaṃ mama || 21 ||  
 4403  
 4404 snāyavaḥ śīrāstā eva tantryo viṇādisūtrāṇi bandhanarajjavo vā yasmin |  
 4405 asvāṅgatvāt nāḡitantryoḥ svāṅge iti na kanniṣeḡhaḥ | maṅkolaṃ cūrṇam || 21  
 4406 ||  
 4407  
 4408 cittabhṛtyakṛtānantaceṣṭāvaṣṭabdhasaṃsthiṭi |  
 4409 mithyāmohamahāsthūṇaṃ neṣṭaṃ dehagṛhaṃ mama || 22 ||  
 4410  
 4411 avaṣṭambhaḥ patanapratividhānam | mithyā anṛtaṃ moho'jñānaṃ ca sthūṇe  
 4412 ādhāraṣṭambhau | karmadhārayo vā || 22 ||  
 4413  
 4414 duḡkhārbhakakṛtākṛandaṃ sukhaśayyāmanoramam |  
 4415 durihādagdhadāsikaṃ neṣṭaṃ dehagṛhaṃ mama || 23 ||  
 4416

4417 durihā duṣceṣṭā saiva dagdhā dāhavraṇapīḍitā dāsī yasmin || 23 ||  
 4418  
 4419 malāḍhyaviṣayavyūhabhāṇḍopaskarasamkaṭam |  
 4420 ajñānakṣāravalitaṃ neṣṭaṃ dehaḡṛhaṃ mama || 24 ||  
 4421  
 4422 ataeva malāḍhyairdoṣabahulairanirṇiktaiśca viṣayavyūhalakṣaṇairbhāṇḍairūpa##-  
 4423  
 4424 gulphagugguluviśrāntajānūrdhvastambhamastakam |  
 4425 dīrghadordārusudṛḍhaṃ neṣṭaṃ dehaḡṛhaṃ mama || 25 ||  
 4426  
 4427 jaṅghāstambhasya gulpho gugguluḥ ādhārakāṣṭhasthānīyastatra viśrāntasya  
 4428 pratiṣṭhitasyārthāt jaṅghāstambhasya jānu mastakaṃ tadapi svādhārādhāre  
 4429 paramparyā pratiṣṭhitameva | mūlaśaithilye sarvaśaithilyāpatteḥ | doṣau bāhū || 25  
 4430 ||  
 4431  
 4432 prakāṭākṣagavākṣāntaḥ kriḍatprajñāḡṛhāṅganam |  
 4433 cintāduhitṛkaṃ brahmanneṣṭaṃ dehaḡṛhaṃ mama || 26 ||  
 4434  
 4435 prakāṭānyakṣāṇi jñānendriyāṇi | prajñā buddhiḥ | prakāṭeti tadviśeṣeṇaṃ  
 4436 kriyāviśeṣaṇaṃ vā || 26 ||  
 4437  
 4438 mūrdhajācchādanachannakārṇaśricandraśālikam |  
 4439 ādīrghāṅgulinirvyūhaṃ neṣṭaṃ dehaḡṛhaṃ mama || 27 ||  
 4440  
 4441 mūrdhajāḥ keśāsta eva cchādanaṃ chadiḥ | karṇāveva kuṇḍalamuktādi##-  
 4442  
 4443 sarvāṅgakuḍyasaṃghātaghanaromayavāṅkuram |  
 4444 saṃśūnyapeṭavivaraṃ neṣṭaṃ dehaḡṛhaṃ mama || 28 ||  
 4445  
 4446 peṭavivaramudaracchidram || 28 ||  
 4447  
 4448 nakhorṇanābhinilayaṃ saramāranitāntaram |  
 4449 bhāṅkāraḡṛipavanaṃ neṣṭaṃ dehaḡṛhaṃ mama || 29 ||  
 4450  
 4451 saramā śunīva bhramaṇadainyakalahādikāriṇī kṣuttayā raṇitāntaram | bhāṅkāro  
 4452 bhīṣaṇadhvaniḥ || 29 ||  
 4453  
 4454 praveśanirgamavyagravātavegamanāratam |  
 4455 vitatākṣagavākṣaṃ tanneṣṭaṃ dehaḡṛhaṃ mama || 30 ||  
 4456  
 4457 jihvāmarkaṭikākṛāntavadanadvārabhīṣaṇam |  
 4458 dṛṣṭadantāsthīśakalaṃ neṣṭaṃ dehaḡṛhaṃ mama || 31 ||  
 4459  
 4460 markaṭikā prasiddhā kavāṭaviṣkambhakāṣṭhaṃ vā || 31 ||  
 4461  
 4462 tvaksudhālepamasṛṇaṃ yantrasaṃcāracañcalam |  
 4463 manaḥ sadākhunotkhātaṃ neṣṭaṃ dehaḡṛhaṃ mama || 32 ||  
 4464  
 4465 sudhā cūrṇam | tvageva sudhālepastena masṛṇaṃ snigdham | yantrāṇi  
 4466 gharatṭasaḡakāṭāḍini teṣāṃiva sandhīnāṃ saṃcāro bhramaṇādisteṣāmeva  
 4467 saṃcāro vā | mana eva sadātana ākhurmūṣakastenotkhātamiva śaithilya##-  
 4468  
 4469 smitadīpaprabhodbhāsi kṣaṇamānandasundaram |  
 4470 kṣaṇaṃ vyāptaṃ tamaḥpūrairneṣṭaṃ dehaḡṛhaṃ mama || 33 ||  
 4471  
 4472 smitāni īṣaddhasitānyeva dipāḥ | tamaḥpūrairajñānāndhakārapravāhaiḥ || 33 ||  
 4473  
 4474 samastarogāyatanaṃ valīpalitapattanam |  
 4475 [sarvātisāra] sarvādhisāragahanaṃ neṣṭaṃ dehaḡṛhaṃ mama || 34  
 4476 ||  
 4477  
 4478 valī tvakśaithilyam | pattanaṃ nagaraṃ nivāsasthānamiti yāvat | ādhayo  
 4479 mānasaduḥkhāni tānyeva sārāḥ prādhānyena bhogyatvāttairgahanaṃ  
 4480 durgamamarāṇyāyamānaṃ vā || 34 ||  
 4481  
 4482 akṣarkṣakṣobhaviṣamā śūnyā niḥsārakoṭarā |  
 4483 tamogahanadikkuñjā neṣṭā dehaṭavī mama || 35 ||  
 4484  
 4485 akṣāṇindriyānyeva ṛkṣā ballukāḥ || 35 ||

4486  
 4487 dehālayaṃ dhārayituṃ na śaknōmi munīśvara |  
 4488 paṅkamagnaṃ samuddhartuṃ gajamalpabalo yathā || 36 ||  
 4489  
 4490 kiṃ śriyā kiṃ ca rājyena kiṃ kāyena kimīhitaiḥ |  
 4491 dinaiḥ katipayaireva kālaḥ sarvaṃ nikṛntati || 37 ||  
 4492  
 4493 ihitaiśceṣṭitairmanorathairvā | nikṛntati chinatti || 37 ||  
 4494  
 4495 raktamāṃsamayasyāsyā sabāhyābhyantaraṃ mune |  
 4496 nāśaikadharmiṇo brūhi kaiva kāyasya ramyatā || 38 ||  
 4497  
 4498 sabāhyābhyantaraṃ vimṛśyati śeṣaḥ || 38 ||  
 4499  
 4500 maraṇāvasare kāyā jīvaṃ nānuseranti ye |  
 4501 teṣu tāta kṛtaghneṣu kaivāsthā vada dhīmatām || 39 ||  
 4502  
 4503 nānuseranti nānugacchanti | kṛtaṃ pālanapoṣaṇādyupakāraṃ ghnanti pratyupa##-  
 4504  
 4505 mattebhakarṇāgracalaḥ kāyo lambāmbubhaṅguraḥ |  
 4506 na saṃtyajati māṃ yāvattāvadenaṃ tyajāmyaham || 40 ||  
 4507  
 4508 calaścapalaḥ | lambaṃ lambamānaṃ yadambu jalakaṇaḥ | saṃnidhānānmattebha##-  
 4509  
 4510 pavanaspandataralaḥ pelavaḥ kāyapallavaḥ |  
 4511 jarjarastanuvṛttaśca neṣṭo me kaṭunīrasaḥ || 41 ||  
 4512  
 4513 ādhivyādhikaṇṭakaśataśtatvājjarjaraḥ śīthilaḥ | tanuvṛttaḥ kṣudrasvabhāvaḥ  
 4514 || 41 ||  
 4515  
 4516 bhuktvā pītvā ciraṃ kālaṃ bālapallavapelavām |  
 4517 tanutāmetya yatnena vināśamanudhāvati || 42 ||  
 4518  
 4519 bālapallavamiva pelavām mṛdvīm tanutām kāśīyam | pelavamiti pāṭhe  
 4520 kriyāviśeṣaṇam | āśrayadvārā ubhayatrāpi yogyatā || 42 ||  
 4521  
 4522 tānyeva sukhaduḥkhāni bhāvābhāvamayānyasau |  
 4523 bhūyo'pyanubhavankāyaḥ prākṛto hi na lajjate || 43 ||  
 4524  
 4525 tāni punaḥ punaḥ pūrvopabhuktānyeva | vīpsitārthasyaiva buddhyārūḍhasya  
 4526 sarvanāmnā parāmarśādvinaṇḍī dvirvacanaṃ [rvacanaṃ vā labhyate]  
 4527 vīpsā labhyate | prākṛtaḥ pāmarāḥ || 43 ||  
 4528  
 4529 suciraṃ prabhutām kṛtvā saṃsevyā vibhavaśriyam |  
 4530 nocchrāyameti na sthairyaṃ kāyaḥ kimiti pālyate || 44 ||  
 4531  
 4532 saṃsevyā saṃprāpya | ucchrāyamupacayamutkarṣaṃ vā | sthairyamavināśitām || 44  
 4533 ||  
 4534  
 4535 jarākāle jarāmeti mṛtyukāle tathā mṛtim |  
 4536 sama evāviśeṣajñaḥ kāyo bhogidaridrayoḥ || 45 ||  
 4537  
 4538 saṃsārāmbhodhijaṭhare tṛṣṇākuharakāntare |  
 4539 suptasthiṣṭhati mukteho mūko'yaṃ kāyakacchapāḥ || 46 ||  
 4540  
 4541 tṛṣṇaiva kuharakamalpacchidram | suptaḥ supta iva mūḍhaḥ | ataeva mukteha  
 4542 ātmoddhārānukūlecchāceṣṭāvidhuro'taeva mūko gurūpasarpaṇena  
 4543 tatpraśnādivāgvikalāśca | kacchopalakṣitadurindriyairdurviṣayakardamarasā##-  
 4544  
 4545 dahanaikārthayogyāni kāyakāṣṭhāni bhūriśaḥ |  
 4546 saṃsārābhdhāvihohyante kaṃcittēṣu naraṃ viduḥ || 47 ||  
 4547  
 4548 dahanamevaiko'rtho mukhyaṃ prayojanaṃ tadyogyāni | teṣu teṣāṃ madhye || 47 ||  
 4549  
 4550 dīrghadaurātmyavalayā nipātaphalapātayā |  
 4551 na dehalatayā kāryaṃ kiṃcidasti vivekinaḥ || 48 ||  
 4552  
 4553 valanaṃ valaḥ pratānaveṣṭanam | nipāto'dhogatistatphalastatparyavasitaḥ pāto  
 4554 maraṇaṃ yasyaḥ | nipātaphalairduścaritaiḥ pāto yasyā iti vā || 48 ||



4555  
 4556 majjankardamakoṣeṣu jhaṭṭityeva jarāṃ gataḥ |  
 4557 na jñāyate yātyacirātkaḥ kathaṃ dehadarduraḥ || 49 ||  
 4558  
 4559 kardamakoṣeṣu paṅkādhāreṣu viṣayapalvaleṣu | kathaṃ kairdurdasāprakāraiḥ |  
 4560 durduro mekaḥ || 49 ||  
 4561  
 4562 niḥsārasakalārambhāḥ kāyāscapalavāyavaḥ |  
 4563 rajomārgēṇa gacchanto dṛśyante neha kenacit || 50 ||  
 4564  
 4565 niḥsārā nīrasāḥ | kāyā eva capalā vāyavo jhaṃjhāpavanāḥ | rajomārgēṇa  
 4566 rājasapravṛtṭyā dhūlimātrapariśeṣeṇa vā dhūlisahitenākāśamārgēṇānyatra ||  
 4567 50 ||  
 4568  
 4569 vāyordīpasya manaso gacchato jñāyate gatiḥ |  
 4570 āgacchataśca bhagavañcharīrasya kadācana || 51 ||  
 4571  
 4572 atra dipaśarīrayorgatyāgatī vināśotpatti pūrvaślokādanukṛṣya śarīrasya neha  
 4573 kenacijñāyata iti saṃbandhaḥ || 51 ||  
 4574  
 4575 baddhāsthā ye śarīreṣu baddhāsthā ye jagatsthitau |  
 4576 tānmohamadironmattandhigdhigastu punaḥ punaḥ || 52 ||  
 4577  
 4578 āsthā sārātvacirasthāyitvasatyatvādyabhimānaḥ | kaṇṭhokte'pi paunaḥpunye  
 4579 dvirvacanamatisāyārtham || 52 ||  
 4580  
 4581 nāhaṃ dehasya no deho mama nāyamahaṃ tathā |  
 4582 iti viśrāntacittā ye te mune puruṣottamāḥ || 53 ||  
 4583  
 4584 ayamidaṃtvena ghaṭādivajjaḍo deho'haṃ neti vicārya viśrāntacittāḥ |  
 4585 paramātmanīti śeṣaḥ | puruṣottamāḥ puruṣaśreṣṭhāḥ viṣṇusvarūpā eveti vā ||  
 4586 53 ||  
 4587  
 4588 mānāvamānabahulā bahulābhamanoramāḥ |  
 4589 śarīramātrabaddhāsthāṃ ghnanti doṣadṛśo naram || 54 ||  
 4590  
 4591 doṣadṛśo durdṛṣṭayo viśeṣyāḥ | ghnanti mṛtyuvaśaṃ nayanti || 54 ||  
 4592  
 4593 śarīrasvabhraśāyinyā piśācyā peśalāṅgayā |  
 4594 ahaṃkāracamatkṛtyā chalena chalitā vayam || 55 ||  
 4595  
 4596 ahaṃkārasya camatkṛtīrbhogatṛṣṇādiḥ saiva piśācī | chalena kapaṭena chalitā  
 4597 asāre sārātāmāpādyā sārāpahāreṇa pratāritāḥ || 55 ||  
 4598  
 4599 prajñā varākī sarvaiva kāyabaddhāsthayānayā |  
 4600 mithyājñānakurākṣasyā chalitā kaṣṭamekikā || 56 ||  
 4601  
 4602 prajñā sadbuddhiḥ | varākī dīnā | mithyājñānameva kurākṣasī | ekikā  
 4603 vivekādisvasahāyaśūnyā || 56 ||  
 4604  
 4605 na kiṃcidapi dṛśye'sminsatyam tena hatātmanā |  
 4606 citraṃ dagdhaśarīreṇa janatā vipralabhyate || 57 ||  
 4607  
 4608 yadā dṛśyavarge na kiṃcidapi satyam tadā tadantaḥpāti śarīramapi tathaiveti  
 4609 svata eva dagdhaprāyeṇāsātāpi śarīreṇa jīvasamūhaḥ pratāryate  
 4610 citramāścaryametadityarthaḥ || 57 ||  
 4611  
 4612 dinaiḥ katipayaireva nirjharāmbukaṇo yathā |  
 4613 patatyayamayatnena jaraṭhaḥ kāyapallavaḥ || 58 ||  
 4614  
 4615 yadi janatāvipralambhena kāyasya kiṃcitprayojanaṃ syāttadā yujyetāpi tadapi  
 4616 nāstītyāha dvābhyām || 58 ||  
 4617  
 4618 kāyo'yamacirāpāyo budbudo'mbunidhāviva |  
 4619 vyarthaṃ kāryaparāvarte parisphūrati niṣphalaḥ || 59 ||  
 4620  
 4621 kāryāṇi sāmsārikadhāvanānyeva para āvarto'mbhasāṃ bhramaḥ | vyarthaṃ  
 4622 svārthaśūnyam yathā syāttathā niṣphalaḥ | parārthaśūnyo'pītyarthaḥ || 59 ||  
 4623

4624 midhyājñānavikāre'sminsvapnasambhramapattane |  
 4625 kāye sphuṭatarāpāye kṣaṇamāsthā na me dvija || 60 ||  
 4626  
 4627 kutaḥ kāyādidṛśyavargasyāsatyatvaṃ tatrāha - mithyeti | yato  
 4628 mithyābhūtasājñānasya vikāra ityārthaḥ | svapnasambhramanagaratulye | athavā  
 4629 svāpnabhrāntināmādhāre | śarīre eva svapnadarśanāt | sve śarīre yathākāmaṃ  
 4630 parivartata iti śruteḥ | nagarasya nāgarikavyāpāratulyasattāka-tvādityārthaḥ ||  
 4631 60 ||  
 4632  
 4633 taḍitsa śaradabhreṣu gandharvanagareṣu ca |  
 4634 sthairyam yena vinirñītaṃ sa viśvasitu vigrahe || 61 ||  
 4635  
 4636 viśvasitu viśvāsaṃ karotu | vigrahe dehe || 61 ||  
 4637  
 4638 satatbhaṅgurakāryaparamparā vijayijātajayaṃ haṭhavṛttiṣu |  
 4639 prabaladoṣamidaṃ tu kalevaram tṛṇamivāhamapohya sukhaṃ sthitaḥ || 62 ||  
 4640  
 4641 haṭhavṛttiṣu bhaṅguratāsaighrye svasvotkarṣakhyāpanāya balātpurvavṛtteṣu  
 4642 padārtheṣu madhy satatabhaṅgurakāryasamūhavijayino ye ye taḍiccharadabhrāḥ-  
 4643 nāśahetudoṣasāmagribāhulyādityārthaḥ | apohya tuchabuddhyā nirasya || 62 ||  
 4644  
 4645 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 4646 kāyajugupsānāmaṣṭādaśaḥ sargaḥ || 18 ||  
 4647  
 4648 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe vairāgyaprakaraṇe  
 4649 kāyajugupsānāmaṣṭādaśaḥ sargaḥ || 18 ||  
 4650  
 4651 ekonaviṃśaḥ sargaḥ 19  
 4652  
 4653 śrīrama uvāca |  
 4654  
 4655 labdhvāpi taralākāre kāryabhāratarāṅgiṇi |  
 4656 saṃsārasāgare janma bālyam duḥkhāya kevalam || 1 ||  
 4657  
 4658 ajñānakṣuttrṣārogaśaucacāpaladūṣitam |  
 4659 tiryagjantusamāvasthaṃ bālyamapyatra nindyate ||  
 4660  
 4661 nanu na dehasya sarvā avasthā duḥkharūpāstadbālyasya sarvajanasprhaṇīyatayā  
 4662 ramyataratvāt tadyathā mahārājo vā mahābrāhmaṇo vā mahākumāro vā  
 4663 atighnīmānandasya gatvā śayita iti śrutyāpi bālyasyānandabahulatvapratīḥ-  
 4664 - labdhvāpīti | kāryabhārairnānākartavyābhinivaiśaiḥ |  
 4665 prakṛtyāditvāttrīyā | dhānyena dhanavātivattaddhitaprakṛtyarthe  
 4666 abhedenānvayaḥ | taralā asthirā ākāraścaturvidhaśarīrāṇi yasmin | anyatra  
 4667 cañcalasvabhāve saṃsārasāgare janma manuṣyajanma | bālyam kevalam  
 4668 duḥkhāyaiva labhate janturiti śeṣaḥ | apinā manuṣyajanmano'tidaurlabhyaṃ dyotyate  
 4669 | tathāca śrutiḥ tato vai taddurniṣprapataram iti || 1 ||  
 4670  
 4671 aśaktirāpadatrṣṇā mūkatā mūḍhabuddhitā |  
 4672 gṛdhnutā lolatā dainyaṃ sarvaṃ bālye pravartate || 2 ||  
 4673  
 4674 pratijñātārthaṃ prapañcayati - aśaktirityādinā | gṛdhnutā sābhilāṣatā |  
 4675 trṣṇā bhakṣaṇādīviṣaye | gṛdhnutā kṛdākautukādīviṣaye tadālābhe  
 4676 dainyamiti bhedaḥ || 2 ||  
 4677  
 4678 roṣarodanaraudrāsu dainyajarjaritāsu ca |  
 4679 daśāsu bandhanaṃ bālyamālānaṃ kariṇāmiva || 3 ||  
 4680  
 4681 cakāro'nuktānantadurdaśasamuccayārthaḥ | bandhanam | adhikaraṇe lyuṭ | ālānaṃ  
 4682 gajabandhanastambhaḥ || 3 ||  
 4683  
 4684 na mṛtau na jarāroge na cāpadi na yauvane |  
 4685 tāścintāḥ [vinikṛntati] parikṛntanti hṛdayaṃ śaiśaveṣu yāḥ  
 4686 || 4 ||  
 4687  
 4688 jarāroge | samāhāradvandve ekavadbhāvaḥ | tāstādṛśyaḥ | paritaḥ kṛntanti  
 4689 chindantīva pīḍayanti | yā yādṛśyaḥ || 4 ||  
 4690  
 4691 tiryagjātiṣāmārambhaḥ sarvairvādhīritaḥ |  
 4692 lolo bālasamācāro maraṇādapi duḥkhadaḥ || 5 ||

4693  
 4694 tiryagjātayaḥ paśvādayastaiḥ sama ārambho yasya | avadhīrito bhartsitaḥ || 5 ||  
 4695  
 4696 pratibimbaghanājñānaṃ nānāsaṃkalpapelavam |  
 4697 bālyamālūnaśaṃśīrṇamaṇaḥ [saṃśīrṇaṃ mana] kasya  
 4698 sukhāvaham || 6 ||  
 4699  
 4700 puraḥsthitaṃ pratibimbamiva sphuṭaṃ ghaṇaṃ nibiḍaṃ ajñānaṃ pratikṣaṇaṃ citte  
 4701 tattadviśayaḥpratibimbanaivā ghaṇāni bahulāni bhrāntijñānāni yasmin | ataeva  
 4702 nānāsaṃkalpaiḥ pelavaṃ mṛdu | tucchamiti yāvat | tattatsaṃkalpita##-  
 4703 yasmin || 6 ||  
 4704  
 4705 jalavahnyanilājasrajaṭabhītyā pade pade |  
 4706 yadbhayaṃ śaiśave'buddhyā kasyāpadi hi tadbhavet || 7 ||  
 4707  
 4708 bhayaṃ lakṣaṇayā duḥkhaṃ mukhyameva vā bhayādapi bhayāntarotpatteḥ |  
 4709 abuddhyā'jñānena | hiśabdo'pyarthe || 7 ||  
 4710  
 4711 līlāsu durvilāseṣu durihāsu durāśaye |  
 4712 paramaṃ mohamādhatte bālo balavadāpatan || 8 ||  
 4713  
 4714 sāmānyaviśeṣābhyāṃ buddhyabuddhipūrvakatvābhyāṃ [kāyikatveneti  
 4715 kvacinna] kāyikatvena mānasatvena ca līlādīnāṃ bhedaḥ | moḥaṃ  
 4716 sārātābhramam || 8 ||  
 4717  
 4718 vikalpakalpītārambhaṃ durvilāsaṃ durāspadam |  
 4719 śaiśavaṃ śāsanāyaiva puruṣasya na śāntaye || 9 ||  
 4720  
 4721 niṣphale'pi karmaṇi bālapramattādivacanādapi kautuhalena kalpitamahārambham |  
 4722 durāspadaṃ duṣpratiṣṭhaṃ | śāsanāya gurvādikṛtakasātāḍānādiduḥkhā##-  
 4723  
 4724 ye doṣā ye durācārā duṣkramā ye durādhayaḥ |  
 4725 te sarve saṃsthitā bālye [durgate iva] durgarta iva kauśikāḥ || 10 ||  
 4726  
 4727 duṣkramā duruttarāḥ | kauśikā vāyasārātyaḥ || 10 ||  
 4728  
 4729 bālyam ramyamiti vyarthabuddhayaḥ kalpayanti ye |  
 4730 tānmūrkhapuruṣānbrahmandhigastu hatacetasāḥ || 11 ||  
 4731  
 4732 yacchaṅkitaṃ bālyam ramyataramiti tatrāha - bālyamiti | śrutistu rāgādi##-  
 4733  
 4734 yatra dolākṛtiḥ manaḥ parisphurati vṛttiṣu |  
 4735 trailokyā'bhavyamappi tatkaṭhaṃ bhavati tuṣṭaye || 12 ||  
 4736  
 4737 tadaramyatāmevopapādayati - yatretyādinā | trailokye abhavyamamaṅgalaṃ  
 4738 tadapītyanvayaḥ || 12 ||  
 4739  
 4740 sarveṣāmeva sattvānāṃ sarvāvasthābhya eva hi |  
 4741 manaścañcalatāmeti bālye daśaguṇaṃ mune || 13 ||  
 4742  
 4743 na kevalaṃ manuṣyāṇāmevābhavyamapi tu sarvajantūnāmityāha - sarveṣāmiti  
 4744 | manaścañcalyātiśayasya duḥkhātiśayahetutā prasiddhaiveti bhāvaḥ || 13 ||  
 4745  
 4746 manaḥ prakṛtyaiva calaṃ bālyam ca calatāṃ varam |  
 4747 tayoh saṃśliṣṭyatostrātā ka ivāntaḥ kucāpale || 14 ||  
 4748  
 4749 saṃśliṣṭyatomilatoḥ | kucāpale tatprayuktānartho || 14 ||  
 4750  
 4751 strilocanaistaḍitpuñjairjvālājālaistaraṅgakaiḥ |  
 4752 cāpalaṃ śikṣitaṃ brahmañchaiśavākrāntacetasaḥ || 15 ||  
 4753  
 4754 śaiśavenākrāntāccetasasācittātsakāśāt śikṣitamabhyastaṃ nūnamityutprekṣā ||  
 4755 15 ||  
 4756  
 4757 śaiśavaṃ ca manaścaiva sarvāsveva hi vṛttiṣu |  
 4758 bhrātarāviva lakṣyete satataṃ bhaṅgurāsthitiḥ || 16 ||  
 4759  
 4760 bhaṅgurasthitiḥ | numabhāvaśchāndasaḥ | capalasvabhāve || 16 ||  
 4761

4762 sarvāṇi duḥkhabhūtāni sarve doṣā durādhayaḥ |  
 4763 [bālyameva] bāramevopajīvanti śrīmāntamiva mānavāḥ || 17 ||  
 4764  
 4765 du.khabhūtāni prabhūtaduḥkhāni durvyasanādīni || 17 ||  
 4766  
 4767 navaṃ navaṃ prītikaraṃ na śīśuḥ pratyahaṃ yadi |  
 4768 prāpnoti tadasau yāti viśayaīṣamyamūrchanāṃ || 18 ||  
 4769  
 4770 tattadā viśayadduḥsahena vaiśamyēṇa cittavikāreṇa | mūrchanāṃ mūrchanāṃ || 18 ||  
 4771  
 4772 stokena vaśamāyāti stokenaiti vikāritāṃ |  
 4773 amedhya eva ramate bālaḥ kauleyako yathā || 19 ||  
 4774  
 4775 kauleyakaḥ śvā | viśeṣaṇāni sādharmaṇāni || 19 ||  
 4776  
 4777 aśasrabāṣpavadanaḥ kardamāko jaḍāśayaḥ |  
 4778 varṣokṣīṭasya taptasya sthāṇasya sadṛśaḥ śīśuḥ || 20 ||  
 4779  
 4780 bāṣpamaśru ūṣmodgamaśca | jaḍāśayo'jñabuddhiracetanaśca |  
 4781 varṣokṣīṭataptabhūmāvāpi bāṣpādayaḥ prasiddhāḥ || 20 ||  
 4782  
 4783 bhayāhāraparaṃ dīnaṃ dṛṣṭādrṣṭābhilāṣi ca |  
 4784 lolabuddhi vapurdhatte bālyam duḥkhāya kevalam || 21 ||  
 4785  
 4786 bhayam ca āhāraśca bhayāhārau | dṛṣṭam saṃnihitam | adṛṣṭamasāṃnihitam |  
 4787 lole buddhivapuṣi yasya || 21 ||  
 4788  
 4789 svasaṃkalpābhilāṣītānbhāvānaprāpya taptadhīḥ |  
 4790 duḥkhametyabalo bālo [viniṣkṛta] viniṣkṛtta ivāśaye || 22 ||  
 4791  
 4792 bhāvānpadārthān | viniṣkṛttaśchinnaḥ || 22 ||  
 4793  
 4794 durīhālabdhalakṣāṇi [lakṣyāṇi] bahuvakrolbaṇāni ca |  
 4795 [bālyasya] bāṇasya yāni duḥkhāni mune tāni na kasyacit || 23 ||  
 4796  
 4797 durīhābhirduṣeṣṭābhirduṣṭamanorathairvā labdhalakṣāṇi prāptāspadāni |  
 4798 bahubhīrvakrairānṛjubhīrvāñcanopāyairulbaṇāni krūrāṇi || 23 ||  
 4799  
 4800 bālo balavatā svena manorathavilāsinā |  
 4801 manasā tapyate nityam grīṣmeṇeva vanasthalī || 24 ||  
 4802  
 4803 vidyāgrhagato bālo parāmeti kaddarthanāṃ |  
 4804 ālāna iva nāgendro viśavaīṣamyabhīṣaṇāṃ || 25 ||  
 4805  
 4806 aparāṃ prāguktādanyāmapī kaddarthanāṃ pāravaśyakaśāghādyanīṣṭa##-  
 4807  
 4808 nānāmanorathamayī mithyākalpitakalpanā |  
 4809 duḥkhāyātyantadīrghāya bālatā pelavāśayā || 26 ||  
 4810  
 4811 mithyāvastuṣveva kalpitā kalpanā satyatābuddhiryasyām || 26 ||  
 4812  
 4813 saṃhr̥ṣṭo bhuvanaṃ bhoktumindumādātumambarāt |  
 4814 vāñchate yena maurkhyēṇa tatsukhāya katham bhavet || 27 ||  
 4815  
 4816 kadācidbhojanecchayā rudanbālo bhuvanaṃ te bhojanaṃ dāsyāmīti pratāraṇena  
 4817 saṃhr̥ṣṭastadeva bhoktum vāñchate vāñchatīti prasiddham || 27 ||  
 4818  
 4819 antaścitteraśaktasya śītātapanivāraṇa |  
 4820 ko viśeṣo [mahābāho] mahābuddhe bāṇasyorvīruhastathā || 28 ||  
 4821  
 4822 antarmanai cittiḥ śītātāpādiduḥkhasaṃvedanaṃ yasya | urvīruhovṛkṣasya || 28 ||  
 4823  
 4824 uḍḍitumabhivāñchanti pakṣābhyām kṣutparāyaṇāḥ |  
 4825 bhayāhāraparā nityam bālā vihaḡadharmiṇaḥ || 29 ||  
 4826  
 4827 uḍḍitumuḍḍayitum | iṅguṇābhāvaśchāndasaḥ | pakṣābhyām lakṣaṇayā  
 4828 bāhubhyām | vihaḡadharmiṇaḥ pakṣīsamāḥ || 29 ||  
 4829  
 4830 śaīsave guruto bhītirmātṛtaḥ pitṛtastathā |

4831 janato jyeṣṭhabālācca śaiśavaṃ bhayamandiram || 30 ||  
 4832  
 4833 sakaladoṣadaśāvihaṭāśayaṃ śaraṇamapyavivekavilāsinaḥ |  
 4834 iha na kasyacideva mahāmune bhavati bālyamalaṃ parituṣṭaye || 31 ||  
 4835  
 4836 sakalābhirdoṣadaśābhirvihaṭāśayaṃ dūṣitāntaḥkaraṇam | avivekalakṣaṇasya  
 4837 vilāsino niraṅkuśavihāraśīlasya śaraṇam gṛham | ciditi nipāto'pyarthe |  
 4838 evakāro bhinnakramaḥ | kasyāpi parituṣṭaye sukhāya alamyarthe naiva  
 4839 bhavatītyarthaḥ || 31 ||  
 4840  
 4841 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 4842 bālyajugupsānāmaikonaviṃśaḥ sargaḥ || 19 ||  
 4843  
 4844 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe vairāgyaprakaraṇe  
 4845 bālyajugupsānāmaikonaviṃśaḥ sargaḥ || 19 ||  
 4846  
 4847 viṃśaḥ sargaḥ 20  
 4848  
 4849 śrīrāma uvāca |  
 4850  
 4851 bālyānarthamatha tyaktvā pumānabhihaṭāśayaḥ |  
 4852 ārohati nipātāya yauvanaṃ saṃbhramaṇa tu || 1 ||  
 4853  
 4854 lobhadveṣamadāsūyāmānamātsaryadūṣitam |  
 4855 kāmādyanarthasadanaṃ yauvanaṃ cātra nindyate ||  
 4856  
 4857 astu bālyamatimaurkhyāśaktipāratantryebhyo duḥkhabahulam yauvanaṃ tu  
 4858 tadabhāvānnānābhogarasarañjitatvācca sukhahetureveti sprhaṇīyameve##-  
 4859 bālyānārtha-mityādīnā | saṃbhramaṇa bhogotsāhena bhrāntyā  
 4860 vakṣyamānakāmāpiśācā-dinā vā abhihaṭāśayo dūṣitāntaḥkaraṇaḥ |  
 4861 ācaturdaśavarṣaṃ māṇḍavyena maryādākaraṇānna tathā bālyam nipātāya  
 4862 yauvanaṃ tu nipātāyaiveti bhāvaḥ || 1 ||  
 4863  
 4864 tatrānantavilāsasya lolasya svasya cetasaḥ |  
 4865 vṛttiranubhavanīyāti duḥkhādduḥkhāntaraṃ jaḍaḥ || 2 ||  
 4866  
 4867 tatra yauvane | anantā vilāsāśceṣṭā yasya | vṛtti rāgadveṣādipariṇāmān | jaḍo  
 4868 mūrkaḥ || 2 ||  
 4869  
 4870 svacittabilasaṃsthena nānāsaṃbhramakāriṇā |  
 4871 balātkāmāpiśācena vivaśaḥ paribhūyate || 3 ||  
 4872  
 4873 paribhūyate vivekaṃ tiraskṛtya vaśīkriyate || 3 ||  
 4874  
 4875 cintānām lolavṛttinām lalanānāmivā'vṛtīḥ |  
 4876 arpayatyavaśaṃ ceto bālānāmañjanaṃ yathā || 4 ||  
 4877  
 4878 ataevā'vaśamasvatantraṃ ceto lalanānām yuvatināmiva lolavṛttinām  
 4879 cañcalasthitikānām cintānām avṛttīḥ varaṇaṃ vṛtistirodhānaṃ tadabhāvān |  
 4880 svairaprasarāniti yāvat | arpayati prayacchati | yathā nidhyādidarśanāya bālānām  
 4881 karatale'rpitaṃ siddhāñjanaṃ lolavṛttinām tannayanaprabhāṇaṃ avṛtīḥ  
 4882 anāvaraṇāni | bhūmiśīlādivyavadhānatiraskāreṇa svairaṃ  
 4883 nidhidarśanasamarthatāmiti yāvat || 4 ||  
 4884  
 4885 te te doṣā durārambhāstatra taṃ tādṛśāśayaṃ |  
 4886 tadrūpaṃ pratilumpanti duṣṭāstenaiva ye mune || 5 ||  
 4887  
 4888 tatra yauvane tādṛśāśayaṃ kāmācintādivaśīkṛtacittamataeva tadrūpaṃ  
 4889 tatprāyaṃ taṃ puruṣaṃ narakādihetutvādvayayakleśasādhyatvācca duṣṭā  
 4890 ārambhāḥ strīdyūtakalahādivyasanārambhā yebhyaste tathāvidhāste te prasiddhā  
 4891 rāgalobhādidoṣāḥ pratilumpanti vināśayanti | ye doṣāstena yauvanenaiva duṣṭāḥ |  
 4892 atīśayaṃ nītā ityārthaḥ || 5 ||  
 4893  
 4894 mahānarakabījena saṃtatabhramadāyinā |  
 4895 yauvanena na ye naṣṭā naṣṭā nānyena te janāḥ || 6 ||  
 4896  
 4897 ataeva mahānavaraketi | spaṣṭam || 6 ||  
 4898  
 4899 nānārasamayī citravṛttāntanicayombhitā |

4900 bhīmā yauvanabhūryena tīrṇā dhīraḥ sa ucyate || 7 ||  
 4901  
 4902 rasāḥ śṛṅgārādayaḥ kaṭvādayo viṣayābhilāṣā dustarajalāni ca | prācurye  
 4903 mayāṭ | rāgalobhādīnāṃ coravyāghrasarpādīnāṃ ca caitrairāścaryahetu##-  
 4904  
 4905 [bhāsvarākāra] nimeṣabhāsuraḥ kāmālolaghanagarjitam |  
 4906 vidyutprakāśamivaṃ yauvanaṃ me na rocate || 8 ||  
 4907  
 4908 ghanāni bahulāni garjitānīva sābhimānoktayo ghanānāṃ meghānāṃ garjitāni ca  
 4909 yasmin | ataeva vidyudiva prakāśamānam || 8 ||  
 4910  
 4911 madhuraṃ svādu tiktaṃ ca dūṣaṇaṃ doṣabhūṣaṇam |  
 4912 surākallolasadṛṣaṃ yauvanaṃ me na rocate || 9 ||  
 4913  
 4914 bhogakāle madhuramataeva svādu hṛdyaṃ tiktaṃ pariṇāmataḥ dūṣaṇaṃ  
 4915 nindāhetudoṣāṇāṃ bhūṣaṇamalaṃkārāyamāṇam | surāyāḥ kallolā  
 4916 madavilāsāḥ || 9 ||  
 4917  
 4918 asatyaṃ satyasaṃkāśamacirādvipralambhadam |  
 4919 svapnāṅganāsaṅgasamaṃ yauvanaṃ me na rocate || 10 ||  
 4920  
 4921 vipralambhadaṃ vañcanapradam || 10 ||  
 4922  
 4923 sarvasyāgre sarvapuṃsaḥ kṣaṇamātramanoharam |  
 4924 gandharvanagaraprakhyāṃ yauvanaṃ me na rocate || 11 ||  
 4925  
 4926 sarvasya kṣaṇamanoharasya vastujātasya madhye agre agresaraṃ śreṣṭhamityarthaḥ |  
 4927 gandharvanagaradarśanasya maraṇacihnatvāttatpakṣe sarvasya vayo'sgre ante  
 4928 ityarthaḥ || 11 ||  
 4929  
 4930 iṣuprapātamātraṃ hi sukhadaṃ duḥkhabhāsuram |  
 4931 dāhapoṣapradam nityaṃ yauvanaṃ me na rocate || 12 ||  
 4932  
 4933 jyāmukta iṣuryāvatā kālena lakṣyaṃ prapatati tāvatkālaṃ sukhadam || 12 ||  
 4934  
 4935 āpātamātraramaṇaṃ sadbhāvarahitāntaram |  
 4936 veśyāstrisaṃgamaprakhyāṃ yauvanaṃ me na rocate || 13 ||  
 4937  
 4938 ramaṇaṃ ramaṇīyam | sadbhāvaḥ śubhacittatā || 13 ||  
 4939  
 4940 ye kecana samārambhāste sarve sarvaduḥkhadāḥ |  
 4941 tāruṇye saṃnidhiṃ yānti mahotpātā iva kṣaye || 14 ||  
 4942  
 4943 sarveṣāṃ duḥkhadā ye kecana samārambhāste sarve ityanvayaḥ | kṣaye pralaye || 14  
 4944 ||  
 4945  
 4946 hārdāndhakāraḥ kārīṇyā bhairavākāravānapi |  
 4947 yauvanājñānāyāminyā bibheti bhagavānapi [jñānavānapi] || 15 ||  
 4948  
 4949 bhairavākāravān bhagavānīśvaro'pi yauvanayuktājñānarātrernūnaṃ bibheti  
 4950 kathamanyathā sadaiva vivekājñānacandraṃ dhārayatīti bhāvaḥ || 15 ||  
 4951  
 4952 suvismṛtaśubhācāraṃ buddhivaidhuryadāyinaṃ |  
 4953 dadātyatitarāmeṣa bhramaṃ yauvanasaṃbhramaḥ || 16 ||  
 4954  
 4955 bhramaṃ bhrāntim | saṃbhramo mohaḥ || 16 ||  
 4956  
 4957 kāntāviyogajātena hṛdi duḥsparśavahninā |  
 4958 yauvane dahyate jantustarurdāvāgninā yathā || 17 ||  
 4959  
 4960 duḥsparśaḥ spraṣṭumaśakyaḥ śokavahnistena hṛdi citte dahyate || 17 ||  
 4961  
 4962 sunirmalāpi vistīrṇā pāvanyapi hi yauvane |  
 4963 matiḥ kaluṣatāmeti prāvṛṣṭīva taraṅgiṇī || 18 ||  
 4964  
 4965 doṣamārjanena nirmalā | audāryeṇa | vistīrṇā | guṇādhānaiḥ  
 4966 [guṇādhānena] pāvanī | cakāraḥ  
 4967 śaityamādhuryādyanuktasamuccayārthaḥ || 18 ||  
 4968

4969 śakyate ghanakallolā bhīmā laṅghayituṃ nadī |  
 4970 na tu tāruṇyataralā tṛṣṇātaralitāntarā || 19 ||  
 4971  
 4972 tāruṇyena taralā cañcalā cittavṛttiḥ | bhogatrṣṇayā taralitāni  
 4973 āntarāṇīndriyāṇi yasyām || 19 ||  
 4974  
 4975 sā kāntā tau stanau pīnau te vilāsāstadānanam |  
 4976 tāruṇya iti cintābhīryāti jarjaratām janaḥ || 20 ||  
 4977  
 4978 jarjaratām śaithilyam || 20 ||  
 4979  
 4980 naraṃ taralarṣṇārti yuvānamiha sādhaṇaḥ |  
 4981 pūjayanti na tu cchinnaṃ jarattṛṇalavaṃ yathā || 21 ||  
 4982  
 4983 taralāstrṣṇārtayo yasmin | na [neti kvacinna labhyate] kevalaṃ na  
 4984 pūjayanti kiṃtvavamanyante'pīti dyotanāya tu śabdaḥ || 21 ||  
 4985  
 4986 nāśāyaiva madārtasya doṣamauktikadhāriṇaḥ |  
 4987 abhimānamahebhasya nityālānaṃ hi yauvanam || 22 ||  
 4988  
 4989 mānabhaṅgastu manasvināṃ maraṇopama ityabhipretyāha - nāśāyaiveti |  
 4990 abhimāna eva mahebhastasya athavā abhimānairmahebhavatstabdhasyāviveki##-  
 4991 || 22 ||  
 4992  
 4993 manovipulamūlānāṃ doṣāśīviṣadhāriṇāṃ |  
 4994 śoṣarodanavṛkṣāṇāṃ yauvanam bata kānanam || 23 ||  
 4995  
 4996 iṣṭālābhaviyogābhyāmāntardāhācchoṣastadyuktarodanānyeva vṛkṣāḥ | doṣā  
 4997 evāśīviṣāḥ sarpāḥ | bateti khede || 23 ||  
 4998  
 4999 rasakesarasambādhaṃ kuvikalpadalākulam |  
 5000 duścintācañcarikāṇāṃ puṣkaraṃ viddhi yauvanam || 24 ||  
 5001  
 5002 rasyate iti rasaḥ sukhavamakarandastena ke sukhe viṣaye saranti prasarantīti  
 5003 rāgādaya eva kesarāstaiśca sambādhaṃ nibiḍitam | dalāni patrāṇi | cañcarikā  
 5004 bhramāraḥ | puṣkaraṃ padmaṃ || 24 ||  
 5005  
 5006 kṛtākṛtakupakṣāṇāṃ hṛtsarastīracāriṇāṃ |  
 5007 ādhivyādhivihāṃgānāmālayo navayauvanam || 25 ||  
 5008  
 5009 kṛtaṃ pāpamakṛtaṃ puṇyaṃ laukikakāryāṇi vā kṛtākṛtāni  
 5010 patanahetutvāt ku-pakṣāḥ | ālayo nīḍam || 25 ||  
 5011  
 5012 jaḍānāṃ gatasaṃkhyānāṃ kallolānāṃ vilāsināṃ |  
 5013 anapekṣitamaryādo vāridhirnavayauvanam || 26 ||  
 5014  
 5015 asaṃkhyatvādeva gatasaṃkhyānāṃ kallolānāṃ vikalpataraṅgāṇāṃ | vilāsināṃ  
 5016 vilasanaśīlānāṃ | anapekṣitamaryādo'navadhiḥ | anapekṣita-maṇiṣṭhaṃ  
 5017 jarādiduḥkhaṃeva maryādā paryavasānabhūryasyeti vā || 26 ||  
 5018  
 5019 sarveṣāṃ guṇasargāṇāṃ parirūḍḍharajastamāḥ |  
 5020 apanetuṃ sthitiṃ dakṣo viṣamo yauvanānilaḥ || 27 ||  
 5021  
 5022 citākāśe prasādaprakāśavivekadr̥kprasarādīnāṃ sarveṣāṃ guṇānāṃ  
 5023 sṛjyante sādhusaṃgamasacchāstraprayatnādibhirutpādyanta iti sargāsteṣāṃ |  
 5024 viśeṣyaviśeṣaṇabhāve kāmācārāt paranipātaḥ | prayatnasahasrasādhītānāmapi  
 5025 [sādhyānāmapi] sadguṇānāmīti yāvāt | sthitiṃ sthairyamapanetuṃ dakṣaḥ  
 5026 samarthaḥ | anilapakṣe guṇasargāṇāṃ lūtāsṛṣṭatantūnāṃ ca || 27 ||  
 5027  
 5028 nayanti pāṇḍutāṃ vakramākulāvakarotkaṭāḥ |  
 5029 ārohani parāṃ koṭiṃ rūkṣā yauvanapāmsavaḥ || 28 ||  
 5030  
 5031 pāṇḍutāmīti | viṣayavāsanottharogairityarthaḥ | ākulaiścālitairavakarairutkarā##-  
 5032 doṣotkarṣa-mūrdhavadēṣaṃ ca || 28 ||  
 5033  
 5034 udbodhayati doṣāliṃ [vikṛnnati] nikṛntati guṇāvaliṃ |  
 5035 narāṇāṃ yauvanollāso vilāso duḥkṛtāśriyāṃ || 29 ||  
 5036  
 5037 doṣāṇāmāliṃ samūham | duṣkṛtāśriyāṃ pāpasampadāṃ

5038 vilāsaḥetutvādvilāsaḥ || 29 ||  
 5039  
 5040 śarīrapaṅkajarajaścañcalāṃ matiṣaṭpadīm |  
 5041 nibandhanmohayatyeṣa navayauvanacandramāḥ || 30 ||  
 5042  
 5043 rajoguṇaparāganiruddhavivekapakṣatvāddehapaṅkaja eva cañcalāṃ matiṣaṭpadīm  
 5044 buddhibhramarimarthaṭṭadabhimānakoṣe nibadhnanmohayati || 30 ||  
 5045  
 5046 śarīrakhaṇḍakodbhūtā ramyā yauvanavallārī |  
 5047 lagnameva manobhṛṅgaṃ madayatyunnatiṃ gatā || 31 ||  
 5048  
 5049 śarīralakṣaṇe khaṇḍake alpe vanakhaṇḍe kuñje vā | vallārī puṣpamañjarī |  
 5050 madayati mohayati | unnatimutkarṣamūrdhvadeśaṃ ca || 31 ||  
 5051  
 5052 śarīramarutāpotthāṃ yuvatāmṛgatṛṣṇikāṃ |  
 5053 manomṛgāḥ pradhāvantaḥ patanti viṣayāvaṭe || 32 ||  
 5054  
 5055 śarīrameva marubhūmistatra kāmātapatāpenotthāṃ pratibhātāṃ yuvatā yauvanaṃ  
 5056 saiva mṛgatṛṣṇikā tāṃ prati dhāvantaḥ | viṣayalakṣaṇe avāṭe garte || 32 ||  
 5057  
 5058 śarīraśarvarījyotsnā cittakesariṇaḥ saṭā |  
 5059 laharī jīvitāmbhodheryuvatā me na tuṣṭaye || 33 ||  
 5060  
 5061 śarīrameva śarvarī rātristasyā jyotsnā candrikā | cittalakṣaṇasya kesariṇaḥ  
 5062 saṭāskandhaloma | tena hi sa śobhate | laharī vicimālā || 33 ||  
 5063  
 5064 dināni katicidyeyaṃ phalitā deha jaṅgale |  
 5065 yuvatā śaradasyāṃ hi na samāśvāsamarhatha || 34 ||  
 5066  
 5067 yeyaṃ yuvatā seyaṃ hi yasmāddeha jaṅgale katiciddināni phalitā saṃjātaphalā  
 5068 śarat śaratkālaḥ | acirādeva kṣayameṣyatīti bhāvaḥ | ato'syāṃ samāśvāsaṃ  
 5069 nārhateti svajanānpratryuktiḥ || 34 ||  
 5070  
 5071 jhaṭityeva prayātyeva śarīrādyuvatākhaḡaḥ |  
 5072 kṣaṇenaivālpabhāgyasya hastāccintāmaṇiryathā || 35 ||  
 5073  
 5074 uktameva prapañcayati - jhaṭitityādibhiḥ ṣaḍbhiḥ || 35 ||  
 5075  
 5076 yadā yadā parāṃ koṭimadhyārohati yauvanam |  
 5077 valganti sajvarāḥ kāmāstadā nāśāya kevalam || 36 ||  
 5078  
 5079 parāṃ koṭimutkarṣakāṣṭhāṃ | valganti gacchanti | vṛddhamiti yāvat | sajvarāḥ  
 5080 sasaṃtāpāḥ | pūrvatra vīpsādarśanāṭṭadātadeti pariṇeyam || 36 ||  
 5081  
 5082 tāvadeva vivalganti rāgadveṣapiśācakāḥ |  
 5083 nāstameti samastaiṣā yāvadyuvanayāminī || 37 ||  
 5084  
 5085 vivalganti viśeṣeṇa saṃcaranti | yāminī rātriḥ || 37 ||  
 5086  
 5087 nānāvikārabahule varāke kṣaṇanāśini |  
 5088 kāruṇyaṃ kuru tāruṇye mriyamāṇe sute yathā || 38 ||  
 5089  
 5090 vikārāścittavikārā bālalīlāśca || 38 ||  
 5091  
 5092 harṣamāyāti yo mohātpuruṣaḥ kṣaṇabhaṅginā |  
 5093 yauvanena mahāmugdhaḥ sa vai naramṛgaḥ smṛtaḥ || 39 ||  
 5094  
 5095 kṣaṇabhaṅginā yauvanena mohādyo harṣamāyāti sa naramṛgo manuṣyaḥ  
 5096 sannapi paśureva | yato'sau mahāmugdhaḥ || 39 ||  
 5097  
 5098 mānamohānmadonmattaṃ yauvanaṃ yo'bhilaṣyati |  
 5099 acireṇa sa durbuddhiḥ paścāttāpena yujyate || 40 ||  
 5100  
 5101 mānamohādabhimānasahitādajñānāt | abhilaṣyati sārabuddhyā sajjate || 40 ||  
 5102  
 5103 te pūjyāste mahātmānasta eva puruṣā bhuvi |  
 5104 ye sukhena samuttirṇāḥ sādho yauvanasaṃkaṭāt || 41 ||  
 5105  
 5106 sukhena ahiṃsāsatyāsteyabrahmacaryādyanupakṣayeṇa || 41 ||



5107  
 5108 sukhena tīryate'mbhodhirutkr̥ṣṭamakarākaraḥ |  
 5109 na kallolabalollāsi sadoṣaṃ hatayauvanam || 42 ||  
 5110  
 5111 utkr̥ṣṭānāṃ mahatāṃ makarāṇāṃ grāhāṇāmākaraḥ khaniḥ |  
 5112 rāgādikallolānāṃ balenollasanaśīlam | hataṃ ninditam | kutsitāni kutsanaiḥ iti  
 5113 tatpuruṣaḥ || 42 ||  
 5114  
 5115 vinayabhūṣitamāryajanāspadaṃ karuṇayojjvalamāvalitaṃ guṇaiḥ |  
 5116 iha hi durlabhamāṅga suyauvanam jagati kānanamambaragaṃ yathā || 43 ||  
 5117  
 5118 nanu bālyavārthakayormaurkhyāśaktibhyāṃ [maugdhyāśaktibhyāṃ]  
 5119 puruṣārthasādhanaīyogyatvādyauvanasyāpi doṣabahulatvānnāsti kadāpi puruṣasya  
 5120 sādhanasampattyā [puruṣārthaṃ pratyāśeti]  
 5121 puruṣārthapratyāśetyāśāṅkya na sarvaṃ yauvanam nindyate kiṃtu  
 5122 duryauvanameva suyauvanam tu puruṣārthaparyavasitameveti  
 5123 lakṣaṇaistaddarśayaṃstasya durlabhatāmāha - vinayeti | āryāḥ pūjyā janā  
 5124 munijanā āspadaṃ sthānaṃ yasya āryajanānāṃ  
 5125 sādhunāmāspadamāvāsasthānavadviśrāntidamiti vā | guṇaiḥ  
 5126 śāntidāntyādibhiḥ | jagati saṃsāre | hiśabdo'pyarthe | ihāsmīnmanuṣyajanmanyapi  
 5127 sudurlabhaṃ kimanyatretyarthaḥ | ambaraṃ kānaṃ nandanavanam | tatpakṣe vīn  
 5128 pakṣiṇo nayanti prāpayanti svasaṃnidhimiti vinayāḥ kalpavṛkṣāstairbhūṣitam |  
 5129 āryajanā devāsteṣāmāspadam | ataeva karuṇayā dayayā ūrjitam | guṇaiḥ  
 5130 phalapuṣpasamṛddhyādibhiḥ kalpalatāguṇairāvalitaṃ veṣṭitamiti vā | iha bhuvī  
 5131 sudurlabhamiti yojyam || 43 ||  
 5132  
 5133 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 5134 yauvanagarhā nāma viṃśatitamāḥ sargaḥ || 20 ||  
 5135  
 5136 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe yauvanagarhā  
 5137 nāma viṃśatitamāḥ sargaḥ || 20 ||  
 5138  
 5139 ekaviṃśaḥ sargaḥ 21  
 5140  
 5141 śrīrāma uvāca |  
 5142  
 5143 māṃsapāñcalikāyāstu yantralole'ṅgapañjare |  
 5144 snāyavasthigranthiśālīnyāḥ striyāḥ kimiva śobhanaṃ || 1 ||  
 5145  
 5146 pratyakṣanarakavrātāniṣpannanikhilāṅgikāḥ |  
 5147 striyo'pyatra vinindyante puṃsāṃ narakajanmadāḥ ||  
 5148  
 5149 yeṣu strīpiṇḍeṣu yūnāṃ ramaṇīyatābhramasteṣāṃ svarūpaṃ vivicya  
 5150 darśayitumupakramate - māṃsetyādinā | snāyavaḥ śīrāḥ | grathanaṃ  
 5151 granthistena śālīnyāḥ śobhanāyā māṃsamayyāḥ pāñcalikāyāḥ pratimāyāḥ  
 5152 striyāḥ śakaṭādiyantramiva lole cañcale aṅgapañcare śobhanamiva yanmanyante  
 5153 tatkim | na kiṃcidityarthaḥ || 1 ||  
 5154  
 5155 tvaḍvāṃsaraktabāṣpāmbu pṛthakkr̥tvā vilocanam |  
 5156 samālokaya ramyaṃ cetkiṃ mudhā parimuhyasi || 2 ||  
 5157  
 5158 uktameva prapañcayiṣyanpradhamaṃ yūnāṃ yatra netre vilāsavibhramastatra viveke  
 5159 aśobhanatāṃ darśayati - tvagiti | samāhāradvandvaḥ | ramyaṃ cetsajjasva  
 5160 [sajjasveti phalitārthakathanam] | kiṃ mudheti | nocediti śeṣaḥ | mudhā  
 5161 vyartham || 2 ||  
 5162  
 5163 itaḥ keśā ito raktamitīyaṃ pramadātānuḥ |  
 5164 kimetayā ninditayā karoti vipulāśayaḥ || 3 ||  
 5165  
 5166 vipulāśayo vivekavistīrṇabuddhiḥ || 3 ||  
 5167  
 5168 vāsovillepanairyaṇi lālītāni punaḥ punaḥ |  
 5169 tānyaṅgānyaṅga luṇṭhanti kravyādāḥ sarvadehināṃ || 4 ||  
 5170  
 5171 aṅgeti komalāmantraṇe | luṇṭhanti upaghnanti | kravyādā māṃsāśīno  
 5172 ḡdhragomāyavādayaḥ || 4 ||  
 5173  
 5174 meruśṛṅgataṭollāsigaṅgājalarayopamā |  
 5175 dṛṣṭā yasminstane muktāhārasyollāsaśālītā || 5 ||

5176  
 5177 rayaḥ pravāhaḥ | muktāhārasya ullāsaśālitā śobhā yasminstane dṛṣṭā sa eva  
 5178 lalanāstana ityuttareṇa sambandhaḥ || 5 ||  
 5179  
 5180 śmaśāneṣu diganteṣu sa eva lalanāstanaḥ |  
 5181 śvabhirāsvādyate kāle laghupiṇḍa ivāndhasaḥ || 6 ||  
 5182  
 5183 āsvādyate rucyā bhakṣyate | andhasa odanasya || 6 ||  
 5184  
 5185 raktamāmsāsthidigdhāni karabhasya yathā vane |  
 5186 tathaivāṅgāni kāmīnyāstām pratyapi hi ko grahaḥ || 7 ||  
 5187  
 5188 digdhānyupacitāni karabhasya kharasyoṣṭrasya vā | graha āgrahaḥ | āsātiśaya iti  
 5189 yāvat || 7 ||  
 5190  
 5191 āpātaramaṇīyatvaṃ [kalpyate kevalaṃ striyaḥ] kalpate kevalaṃ  
 5192 striyāḥ |  
 5193 manye tadapi nāstyatra mune mohaikakāraṇam || 8 ||  
 5194  
 5195 avicārajaṃ jñānamāpātaṃ patanāvadhīti vā | kalpate yujyate | yato  
 5196 mohaikakāraṇam cittavibhramaikanimittakaṃ tat | nahi tathāvidhaṃ  
 5197 śuktirajatādyastīti bhāvaḥ || 8 ||  
 5198  
 5199 vipulollāsadāyinyā madamanmathapūrvakam |  
 5200 ko viśeṣo vikāriṇyā madirāyāḥ [striyastathā] striyāstathā || 9 ||  
 5201  
 5202 vikāriṇyāḥ svataḥ kāmakiṇvādivikāravatyāḥ skhalanakalahādivikāriṇyā  
 5203 [vikārakāriṇyā] vā || 9 ||  
 5204  
 5205 lalanālānasamlīnā mune mānavadantīnaḥ |  
 5206 prabodhaṃ nādhigacchanti dṛdhairapi śamāṅkuśaiḥ || 10 ||  
 5207  
 5208 samyaglīnā madamohātsuptaprāyāḥ | prabodhaṃ vivekajāgaraṇam || 10 ||  
 5209  
 5210 keśakajjaladhāriṇyo duḥsparśā locanapriyāḥ |  
 5211 duṣkṛtāgniśikhā nārtho dahanti tṛṇavannaram || 11 ||  
 5212  
 5213 nāryaḥ striyaḥ dṣkṛtāgnīnām śikhā jvālāḥ | tadeva taddharmaīhṛupapādayati  
 5214 - keśeti | keśā eva kajjalāni keśānkajjalāni ca dhārayituṃ śīlaṃ yāsām |  
 5215 duḥsparśāḥ spraṣṭumaśakyāḥ | locanapriyāḥ priyadarśanāḥ | ataeva hi naraṃ  
 5216 tṛṇavaddahanti || 11 ||  
 5217  
 5218 jvalatāmatidūre'pi sarasā api nīrasāḥ |  
 5219 striyo hi narakāgnīnāmindhanaṃ cāru dāruṇam || 12 ||  
 5220  
 5221 atidūre samyaminyām dāruṇam yathā syāttathā jvalatāmapi narakāgnīnā##-  
 5222 svataśca virodhābhāsaḥ | athavā dāruṇamityapīndhanaviśeṣaṇameva | tathāca  
 5223 tatrāpi svata eva virodhābhāsaḥ | parihārastu vāsanāduṣṭatvāt sarasāḥ āpātataḥ  
 5224 nīrasāḥ paramārthataḥ | evaṃ cāru āpātataḥ dāruṇam phalata iti || 12 ||  
 5225  
 5226 vikīrṇākārakabārī tarattāarakalocanā |  
 5227 purṇendubimbavadanā kusumotkarahāsini || 13 ||  
 5228  
 5229 yāminyā ākāro'ndhakāraḥ sa eva sa iva vā kabārī keśapāśo yasyāḥ | tarantyo  
 5230 bhramantyaśtārakā nakṣatrāṇyeva locanāni tāniva ca tarattārake calatkanīnike vā  
 5231 locane yasyāḥ | evamindubimbameva indubimbamiva vā vadanaṃ yasyāḥ |  
 5232 kusumotkara eva kusumotkara iva vā hāso'syā astīti vighrahaḥ || 13 ||  
 5233  
 5234 līlāvilolapurūṣā kāryasaṃhārakāriṇī |  
 5235 paraṃ vimohanaṃ buddheḥ kāmīnī dīrghayāminī || 14 ||  
 5236  
 5237 śṛṅgāralīlābhīrvilolāḥ puruṣāyasyām | ataeva teṣāṃ kāryāṇāmavaśya##-  
 5238 vyarthamāyurvīnāśāyeti bhāvaḥ || 14 ||  
 5239  
 5240 puṣpābhīrāmamadhurā karapallavaśālinī |  
 5241 bhramarākṣivilāśāḍhyā stanastabakadhāriṇī || 15 ||  
 5242  
 5243 na kevalaṃ puruṣārthavighātītā apitvanarthahetutāpītyāha - puṣpetyādi##-  
 5244 stanāveva stanāviva || 15 ||

5245  
 5246 puṣpakeṣaragaurāṅgī naramāraṇatātparā |  
 5247 dadātyunmattavaivaśaṃ kāntā viśalatā yathā || 16 ||  
 5248  
 5249 puṣpakesaraiḥ puṣpakesarāṇīva vā | unmattānāṃ kāmonmādātsvasevināṃ  
 5250 mūrkhāṇāṃ mūrkhāmarāṇādīvaivaśyaṃ dadāti || 16 ||  
 5251  
 5252 satkāryocchvāsamātreṇa bhujāṅgadalānotkayā |  
 5253 kāntayoddhriyate jantuḥ karabhyevorago bilāt || 17 ||  
 5254  
 5255 karabhyatra bhallukī | sā hi bilasthānsarpādīnśvāsabalenākṛṣya bhakṣayatīti  
 5256 prasiddham | tathā satkāryairalīkasatkārairucchvāsa āśvāsanaṃ tāvanmātreṇa  
 5257 bhujāṅgānāṃ viṭānāṃ dalane vittacittāpahāreṇa vināśe sotkaṇṭhayā kāntayā  
 5258 janturuddhriyate | vaśīkriyata ityārthaḥ || 17 ||  
 5259  
 5260 kāmanāmnā kirātena vikīrṇā mugdhacetasām |  
 5261 nāryo naravihaṃgānāmaṅgabandhanavāgurāḥ || 18 ||  
 5262  
 5263 vikīrṇāḥ prasāritāḥ | vāgurā jālāni || 18 ||  
 5264  
 5265 lalanāvipulālāne manomattamatamgajaḥ |  
 5266 ratiśṛṅkhlayā brahmanbaddhastiṣṭhati mūkavat || 19 ||  
 5267  
 5268 janmapalvalamatsyānāṃ [vittakardama] cittakardamacāriṇām |  
 5269 puṃsām durvāsanārajjurnārī baḍiśapiṇḍikā || 20 ||  
 5270  
 5271 baḍiśaṃ matsyavedhanakaṇṭakastatratyā piṣṭapiṇḍikā || 20 ||  
 5272  
 5273 kanduraṃ ca turaṅgāṇāmālānamiva dantīnām |  
 5274 puṃsām mantra ivāhīnāṃ bandhanaṃ vāmālocanā || 21 ||  
 5275  
 5276 manduraṃ mandurā vājiśālā || 21 ||  
 5277  
 5278 nānārasavatī citrā bhogabhūmiriyam mune |  
 5279 striyamāśritya saṃyātā parāmiha hi saṃsthitim || 22 ||  
 5280  
 5281 iyaṃ bhogabhūmirbrahmāṇḍalakṣaṇā iha saṃsāre parāṃ dṛḍhāṃ saṃsthitim  
 5282 cirasthitim saṃyātā prāptā || 22 ||  
 5283  
 5284 sarveṣāṃ doṣaratnānāṃ susamudgikayā'nayā |  
 5285 duḥkhaśṛṅkhlayā nityamalamastu mama striyā || 23 ||  
 5286  
 5287 susamudgikayā dṛḍhasaṃpuṭikayā | alaṃ paryāptam | prayojanaṃ nāstītyārthaḥ ||  
 5288 23 ||  
 5289  
 5290 kiṃ stanena kimakṣṇā vā kiṃ nitambena kiṃ bhuvā |  
 5291 māṃsamātraikasāreṇa karomyahamavastunā || 24 ||  
 5292  
 5293 avastunā tucchena || 24 ||  
 5294  
 5295 iti māṃsamito raktamito'sthīnīti vāsaraiḥ |  
 5296 brahmankatipayaireva yāti strī viśarārutām || 25 ||  
 5297  
 5298 viśarārutām viśīrṇatām || 25 ||  
 5299  
 5300 yāstāt puruṣaiḥ sthūlāirlalitā manujaiḥ priyāḥ |  
 5301 tā mune pravibhaktāṅgyaḥ svapanti piṭṛbhūiṣu || 26 ||  
 5302  
 5303 sthūlāirasūkṣmadarśibhiḥ | lalitā lālītāḥ | piṭṛbhūmiṣu śmaśāneṣu || 26 ||  
 5304  
 5305 yasminghanatarasnehaṃ mukhe patrāṅkurāḥ striyaḥ |  
 5306 kāntena racitā brahmanpiyate tena jaṅgale || 27 ||  
 5307  
 5308 karpūragorocanacandanādīkṛtāstilakaracanāviśeṣāḥ patrāṅkurāḥ | piyate  
 5309 śuṣyate | pai śoṣaṇe | akarmatvādbhāve laḥ || 27 ||  
 5310  
 5311 keśāḥ śmaśānavṛkṣeṣu yānti cāmaralekhikām |  
 5312 asthīnyuḍuvadābhānti dinairavanimaṇḍale || 28 ||  
 5313

5314 striyaḥ keśāḥ lekha ullekha utprekṣā saiva lekhikā tām | bhasmadhūsaratvā##-  
 5315  
 5316 pibanti pāṃsavo raktaṃ kravyādāścāpyanekaśaḥ |  
 5317 carmaṇi ca śivā bhunkte khaṃ yānti prāṇavāyavaḥ || 29 ||  
 5318  
 5319 pibanti śoṣayanti | pāṃsavo dhūlayaḥ | kravyaṃ māṃsamadantīti kravyādā  
 5320 anekaśaḥ santīti śeṣaḥ | śivā sṛgālī || 29 ||  
 5321  
 5322 ityeṣā lalanāṅgānāmacireṇaiva bhāvinī |  
 5323 sthirmayā vaḥ kathitā kiṃ bhrāntimanudhāvatha || 30 ||  
 5324  
 5325 sthitiḥ pariṇatiḥ || 30 ||  
 5326  
 5327 bhūtapāṇcakasaṃghaṭṭasaṃsthānaṃ lalanābhidham |  
 5328 rasādabhipatatvetakathaṃ nāma dhiyānvitaḥ || 31 ||  
 5329  
 5330 saṃghaṭṭanaṃ saṃghaṭṭastakṛtaṃ saṃsthānaṃ saṃniveśam |  
 5331 rasādrāgāddhiyānvito buddhimāṅkathamabhipatatu | arhe kṛtyatṛcaśca iti  
 5332 cakāreṇa loḍapi samucciyata iti kecit || 31 ||  
 5333  
 5334 śākhyāpratānagahanā kaṭvamlaphalamālinī |  
 5335 sutālottālatāmeti cintā kāntānusāriṇī || 32 ||  
 5336  
 5337 pāralaukikaṃ duḥkhaṃ kaṭuphalamaihikaśokarāgādikaṃ tvīṣatsukhalavamiśra##-  
 5338 vānānāmamlatā | uttālatāmūrdhvavistīrṇatām || 32 ||  
 5339  
 5340 kāndigbhūtatayā ceto ghanagardhāndhamākulam |  
 5341 paraṃ mohamupādatte yūthabhraṣṭamṛgo yathā || 33 ||  
 5342  
 5343 ākulamuktacintayeti gamyate | ataeva ghanena nibiḍena gardhena  
 5344 dhanābhilāṣeṇāndham | kām diśaṃ gamiṣyāmi kva dhanam  
 5345 lapsyāmityevaṃbhūtatayā cetomohamupādatte || 33 ||  
 5346  
 5347 śocyatām paramām yāti taruṇastaruṇīparaḥ |  
 5348 nibaddhaḥ kariṇīlolo vindhyakhāte yathā gajaḥ || 34 ||  
 5349  
 5350 khāte garte || 34 ||  
 5351  
 5352 yasya strī tasya bhogecchā niḥstriḱasya kva bhogabhūḥ |  
 5353 striyaṃ tyaktvā jatattyaktaṃ jatattyakatvā sukhī bhavet || 35 ||  
 5354  
 5355 bhavanaṃ bhūḥ saṃbhavaḥ || 35 ||  
 5356  
 5357 āpātamātraramaṇeṣu sudustareṣu  
 5358 bhogeṣu nāhamalipakṣaticaṇcaleṣu |  
 5359 brahmanname maraṇarogajarādibhītyā  
 5360 śāmyāmyahaṃ paramupaimi padaṃ prayatnāt || 36 ||  
 5361  
 5362 pakṣatiḥ pakṣamūlam | maraṇajanmajarādibhītyā bhogeṣvahaṃ na rame iti  
 5363 saṃbandhaḥ | śāmyāmyuparato'smi | upaimīti vartamānasāmīpye vartamānavat || 36  
 5364 ||  
 5365  
 5366 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 5367 strījugupsā nāmaikaviṃśatitamaḥ sargaḥ || 21 ||  
 5368  
 5369 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe vairāgyaprakaraṇe strījugupsā  
 5370 nāmaikaviṃśatitamaḥ sargaḥ || 21 ||  
 5371  
 5372 dvāviṃśaḥ sargaḥ 22  
 5373  
 5374 śrīrāma uvāca |  
 5375  
 5376 aparyāptaṃ hi bālatvaṃ balātpibati yauvanam |  
 5377 yauvanaṃ ca jarā paścātpaśya karkaśatām mithaḥ || 1 ||  
 5378  
 5379 śokamohaviyogārtiviṣādagadasaṃkulam |  
 5380 cintāparibhavasthānaṃ vṛddhatvamiha nindyate ||  
 5381  
 5382 nanu kāmādidoṣaprābalyānmāstu yauvane sukham vṛddhāvasthāyām tu

5383 tadupaśāntau vinītaiḥ putrapautrādibhirgr̥he sevyamānasya bahutaraṃ sukhaṃ  
 5384 bhaviṣyatītyāśāṅkya tatra duḥkhasthānāmānantyaṃ vistareṇa vivakṣuḥ  
 5385 prathamam svakulagrāsīsarpanām dayā parakule kutaḥ iti nyāyena karkaḥḥ-  
 5386 1 ||  
 5387  
 5388 himāśanirivāmbhojaṃ vātyeva śaradambukam [dambujaṃ] |  
 5389 dehaṃ jarā nāśayati nadī tīrataruṃ yathā || 2 ||  
 5390  
 5391 pāmārāṇām paramapremāspadasukhāyatanasya dehasyaiva śīthilīkaraṇe kva tatra  
 5392 sukhapratyāśetyāha - himāśanirivetyādinā | himamaśanirvajramiveti  
 5393 himāśaniḥ | [dambujaṃ] ambukamambukaṇam tṛṇāgrasthamiti yāvat ||  
 5394 2 ||  
 5395  
 5396 jarjarīkṛtasarvāṅgī jarā jaraṭharūpiṇī |  
 5397 virūpatām nayatyāśu dehaṃ viśalavo yathā || 3 ||  
 5398  
 5399 jaraṭharūpiṇītyautprekṣikam | yadi svayaṃ tathā na syātkathamanyāmstathā  
 5400 kuryāditi | viśalavo bhukta iti śeṣaḥ || 3 ||  
 5401  
 5402 [dīrghasarvāṅgaṃ] śīdhilādīrṇasarvāṅgaṃ jarājīrṇakalevaram |  
 5403 samaṃ paśyanti kāmīnyaḥ puruṣaṃ karabhaṃ yathā || 4 ||  
 5404  
 5405 samaśabdo'tra sarvaparyāyaḥ | kāmīnyo jarājīrṇakalevaram sarvaṃ puruṣaṃ  
 5406 karabhaṃ uṣṭraṃ yathā tathā paśyanti | tadevopapādayati - śīthileti |  
 5407 śīthilānyādirṇāni sarvāṅgāni yasya tam || 4 ||  
 5408  
 5409 anāyāsakadarthinyā gr̥hīte jarasā jane |  
 5410 palāyya gacchati prajñā sapatnyevāhatāṅganā || 5 ||  
 5411  
 5412 anāyāsena vinaivāyāsam | kadarthayitum dainyaṃ prāpayitum śīlaṃ yasyāḥ |  
 5413 āhatā paribhūtā || 5 ||  
 5414  
 5415 dāsāḥ putrāḥ striyaścaiva bāndhavāḥ suhr̥dastathā |  
 5416 hasantyunmattakamiva naraṃ vārdhakakampitam || 6 ||  
 5417  
 5418 unmattakamiti kutsāyām kan || 6 ||  
 5419  
 5420 duṣprekṣyaṃ jaraṭhaṃ dīnaṃ hīnaṃ guṇaparākramaīḥ |  
 5421 gr̥dho vṛkṣamivādīrghaṃ gardho hyabhyeti vṛddhakam || 7 ||  
 5422  
 5423 ādīrghamatidīrgham | gardho'bhilāśātīsayāḥ | vṛkṣapakṣe saphalaśākhāḥḥ-  
 5424  
 5425 dainyadoṣamayī dīrghā hr̥di dāhapradāyinī |  
 5426 sarvāpadāmekasakhī vārdhake vardhate spr̥hā || 8 ||  
 5427  
 5428 dainyadoṣapracurā || 8 ||  
 5429  
 5430 kartavyaṃ kiṃ mayā kaṣṭaṃ paratretyatidāruṇam |  
 5431 apratikārayogyaṃ hi vardhate vārdhake bhayaṃ || 9 ||  
 5432  
 5433 kaṣṭamiti daurmanasyadyotako nipātaḥ || 9 ||  
 5434  
 5435 ko'haṃ varākaḥ kimiva karomi kathameva ca |  
 5436 tiṣṭhāmi kaunameveti dīnatodeti vārdhake || 10 ||  
 5437  
 5438 ko'hamityādirdīnatāyā evollekhaḥ | kiṃkathaṃśabdau sādhyasāadhanacintāḥḥ-  
 5439  
 5440 kathaṃ kadā me kimiva svādu syādbhojanaṃ [janāditi] janāt |  
 5441 ityajasraṃ jarā caiśā ceto dahati vārdhake || 11 ||  
 5442  
 5443 vārdhake janānprāpya | eṣā uktalakṣaṇā aparāpi jarā ceto dahatīti sambandhaḥ | iha  
 5444 pūrvaśloke ca ivaśabdo viśayavisaṃvādadyotanārthaḥ || 11 ||  
 5445  
 5446 gardho'bhyudeti sollāsamupabhoktum na śakyate |  
 5447 hr̥dayaṃ dahyate nūnaṃ śaktidausthyena vārdhake || 12 ||  
 5448  
 5449 bhoktum śaktau jaraṇāśaktistacchaktau bhoktumaśaktirityādiśaktidausthyam || 12  
 5450 ||  
 5451

5452 jarājirṇabakī yāvatkāyakleśāpakāriṇī |  
 5453 rauti rogoragākīrṇā kāyadrumaśiraḥsthitā || 13 ||  
 5454  
 5455 kāyasya kleśaiḥ pīḍanairapakāriṇī | bakyā api svāśrayadrumapiḍakatvaṃ  
 5456 [piḍikātvaṃ] prasiddham | rogalakṣaṇenoragenākīrṇā grastā yāvadrauti  
 5457 roditi tāvanmaraṇakauśikaḥ kuto'pyāgata eva dṛśyata iti saṃbandhaḥ || 13 ||  
 5458  
 5459 tāvadāgata evāśu kuto'pi paridṛśyate |  
 5460 ghanāndhyatimirākāṅkṣī mune maraṇakauśikaḥ || 14 ||  
 5461  
 5462 ghanamāndhyaṃ mūrccchā tadeva timiramandhakāraḥ || 14 ||  
 5463  
 5464 sāyaṃsaṃdhyāṃ prajātām vai tamaḥ samanudhāvati |  
 5465 jarāṃ vapuṣi dṛṣṭvaiva mṛtiḥ samanudhāvati || 15 ||  
 5466  
 5467 pūrvārthārtho dṛṣṭāntaḥ | prajātām saṃbhūtām || 15 ||  
 5468  
 5469 jarākusumitaṃ dehadrumaṃ dṛṣṭvaiva dūrataḥ |  
 5470 adhyāpatati vegena mune maraṇamarkaṭaḥ || 16 ||  
 5471  
 5472 athi uparyāpatati tadvināśāyeti bhāvaḥ || 16 ||  
 5473  
 5474 śūnyaṃ nagaramābhāti bhāti cchinnaḥ drumāḥ |  
 5475 bhātyanāvṛṣṭimāndeśo na jarājarjaraṃ vapuḥ || 17 ||  
 5476  
 5477 ābhāti iṣacchobhate'pi || 17 ||  
 5478  
 5479 kṣaṇānnigaraṇāyaiva kāsakvaṇitakāriṇī |  
 5480 gṛdhrīvāmiśamādatte tarasaiva naraṃ jarā || 18 ||  
 5481  
 5482 kāsa eva kvaṇitaṃ dhvanistatkarāṇaśīlā | gṛdhrī āmiśamiva naraṃ tarasā vegena  
 5483 nigaraṇāyaivādatta ityanvayaḥ || 18 ||  
 5484  
 5485 dṛṣṭvaiva sotsukevāśu pragṛhya śīrasi kṣaṇam |  
 5486 pralunāti jarā dehaṃ kumārī kairavaṃ yathā || 19 ||  
 5487  
 5488 pralunāti vināśayati | kumārī bālikā | kairavaṃ kumudam || 19 ||  
 5489  
 5490 sītākārakāriṇī pāṃsuparuṣā parijarjaram |  
 5491 śarīraṃ śāṭayatyēśā vātyeva tarupallavam || 20 ||  
 5492  
 5493 vātyātra śīśirartuvāyusamūhaḥ | sā hi sītākārādi kārayati śarīraṃ tarupallavaṃ ca  
 5494 pāṃsuhvastam kṛtvā vidārayatyevaṃ jarāpi || 20 ||  
 5495  
 5496 jarasopahato deho dhatte jarjaratām gataḥ |  
 5497 tuśāranikarākīrṇaparimlānāmbujaśriyam || 21 ||  
 5498  
 5499 parimlānāmbujasya śriyaṃ sāmyam || 21 ||  
 5500  
 5501 jarā jyotsnoditaiveyaṃ śiraḥśikharipṛṣṭhataḥ |  
 5502 vikāsayati saṃrabdhaṃ vātakāsakumudvatī || 22 ||  
 5503  
 5504 jaraiva jyotsnā kaumudī | śira eva śikharipṛṣṭhaṃ parvator dhvadeśaḥ |  
 5505 vātakāsau rogau tāveva kumudvatīm kumudalatām saṃrabdhaṃ sodyogaṃ  
 5506 vikāsayati || 22 ||  
 5507  
 5508 paripakvaṃ samālokya jarākṣāravīdhūsaram |  
 5509 [kūsmāṇḍetyubhayatra] śiraḥkūsmāṇḍakaṃ bhūṅkte puṃsām  
 5510 kālāḥ kileśvaraḥ || 23 ||  
 5511  
 5512 jaraiva kṣāro lavaṇādicūrṇaṃ tena vidhūsaramupaskṛtamiti yāvat | īśvaraḥ  
 5513 svāmī śiraḥkūsmāṇḍasya [kūsmāṇḍetyubhayatra] | tenaivotpādya  
 5514 varthitatvāt || 23 ||  
 5515  
 5516 jarājahnusutodyuktā mūlānyasya nikṛntati |  
 5517 śarīratīravṛkṣasya calatyāyūṣi satvaram || 24 ||  
 5518  
 5519 jahnusuta gaṅgā | avirāmādudyukteva | āyūṣi āyuhpravāhe satvaram calati sati || 24  
 5520 ||

5521  
5522 jarāmārjārikā bhunkte yauvanākhūṃ tathoddhatā |  
5523 paramullāsamāyāti śarīrāmiṣagardhinī || 25 ||  
5524  
5525 yauvanamevākhanati viṣayabilamityākhustaṃ bhunkte tathā śarīrābhiṣasya  
5526 gardhinī bhakṣaṇecchuḥ || 25 ||  
5527  
5528 kācidasti jagatyasminnāma"galakarī tathā |  
5529 yathā jarākrośakarī deha jaṅgalajambukī || 26 ||  
5530  
5531 jaraiva deha jaṅgale tambukī śivā | ākrośo rodanamārāvaśca || 26 ||  
5532  
5533 kāśaśvāsasasītkārā duḥkhadhūmatamomayī |  
5534 jarājvālā jvalatyeṣā yasyāsau dagdha eva hi || 27 ||  
5535  
5536 āndrakāṣṭhe dahyamāne jvālāyāmapī sītkāraḥ prasiddhah || 27 ||  
5537  
5538 jarasā vakratāmeti śuklāvayavapallavā |  
5539 tāta tanvī tanurnṛṇāṃ latā puṣpānatā yathā || 28 ||  
5540  
5541 tanvī alpā | tanuḥ śarīram || 28 ||  
5542  
5543 jarākarpūradhavalam dehakarpūrapādapam |  
5544 mune maraṇamātaṅgo nūnamuddharati kṣaṇāt || 29 ||  
5545  
5546 karpūrapādapam kadālītarum | uddharati unmulayati || 29 ||  
5547  
5548 maraṇasya mune rājño jarādhavalacāmarā |  
5549 āgacchato'gre niryāti svādhivyādhipatākinī || 30 ||  
5550  
5551 āgacchata āgamiṣyataḥ | vartamānasāmīpye vartamānavat | jarā dhavalacāmaram  
5552 yasyāḥ | svā svīyā ādhivyādhīnāṃ patākinī senā || 30 ||  
5553  
5554 na jītāḥ śatrubhiḥ saṃkhye praviṣṭā ye'drikoṭare |  
5555 te jarājīrṇarākṣasyā paśyāśu vijitā mune || 31 ||  
5556  
5557 adrikoṭare duṣpraveśe parvatavivare'pi ye dhairyeṇa praviṣṭāḥ || 31 ||  
5558  
5559 jarātuṣāravalite śarīrasadanāntare |  
5560 śaknuvantyakṣaśīśavaḥ spanditum na manāgapi || 32 ||  
5561  
5562 tuṣāro himaṃ tena balite saṃkocite | akṣāṇīndriyāṇyeva śīśavo bālāḥ || 32 ||  
5563  
5564 daṇḍatṛṭṭiyapādena praskhalantī muhurmuḥuḥ |  
5565 kāsādhovāyūmuraajā jarā yoṣitpranṛtyati || 33 ||  
5566  
5567 daṇḍo'valambanayaṣṭīstadrūpeṇa tṛṭṭiyapādenopalakṣitā | kāsādhovāyū muraajo  
5568 vādyaviśeṣo yasyāḥ || 33 ||  
5569  
5570 saṃsārasaṃsṛterasyā gandhakutyaṃ śirogatā |  
5571 deha yaṣṭyaṃ jarānāmnī cāmaraśrīrvirājate || 34 ||  
5572  
5573 asyāḥ prasiddhāyāḥ | saṃsārākhyasya [saṃsārākhyarājñāḥ] rājñāḥ  
5574 saṃsṛtervyavahārasya saṃbandhinī | gandhayati rāgādibhīrvāsayati cittam sabhāṃ  
5575 ceti gandho viṣayabhogaḥ kastūryādigandhadravyaṃ ca tasya kuṭhyāṃ  
5576 āśrayabhūtāyāṃ deha yaṣṭyaṃ śirogatā jarānāmnī cāmaraśrīrvirājate |  
5577 saundaryasaurabhyamandavāyuprasarādibhīrityarthaḥ || 34 ||  
5578  
5579 jarācandrodayasite śarīranagare sthite |  
5580 kṣaṇādvikāsamāyāti mune maraṇakairavam || 35 ||  
5581  
5582 sthite jīvitāśāśarasīti śeṣaḥ || 35 ||  
5583  
5584 jarāśudhālepasite śarīrāntaḥpurāntare |  
5585 aśaktirārtirāpacca tiṣṭhanti sukhamāṅganāḥ || 36 ||  
5586  
5587 sudhā cūrṇam || 36 ||  
5588  
5589 abhāvo'gresarī yatra jarā jayati jantuṣu |

5590 kastatreha samāśvāso mama mandamatermune || 37 ||  
 5591  
 5592 yatra yeṣu jantuṣu caturvidhaśarīreṣu prathamam jarā jayatyabhibhavati | agre ca  
 5593 abhāvo mṛtyuḥ saraṇam saraḥ saro'syāstīti sarī | avaśyamāgantetyarthaḥ |  
 5594 abhāvāgresarīti pāṭhaścetspaṣṭaḥ | tatra teṣu śarīreṣu madhye ihāsmi śarīre  
 5595 mama kaḥ samāśvāso visrambhaḥ | nanu vasiṣṭhādīnāmapī tulyametadityā##-  
 5596  
 5597 kiṃ tena durjīvitadurgrahēṇa jarāgatenāpi hi jīvyate yat |  
 5598 jarājagatyāmajitā janānām sarvaiṣaṇāstāt tiraskaroti || 38 ||  
 5599  
 5600 durjīvite duḥkha jīvane durgraho durāgrahastena kim | vyarthamityarthaḥ |  
 5601 sarvaiṣaṇāḥ sarvānabhilāṣān || 38 ||  
 5602  
 5603 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 5604 jarājugupsā nāma dvāviṃśatitamaḥ sargaḥ || 22 ||  
 5605  
 5606 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe jarājugupsā  
 5607 nāma dvāviṃśatitamaḥ sargaḥ || 22 ||  
 5608  
 5609 trayoviṃśaḥ sargaḥ 23  
 5610  
 5611 śrīrāma uvāca |  
 5612  
 5613 vikalpakalpanānalpajalpitaairalpabuddhibhiḥ |  
 5614 bhedairuddhuratām nītaḥ saṃsāra kuhare bhramaḥ || 1 ||  
 5615  
 5616 ramayansvavilāsaughaiḥ sarvapraṇīkriyāpriyām [kriyāparām] |  
 5617 guṇadoṣabalotkarṣaiḥ kāla eko'tra varṇyate ||  
 5618  
 5619 itthaṃ bhogyāyāḥ śrīyo bhoga trṣṇāyā bhogāvasarabhūtabālyādyava##-  
 5620 svasyehāmutrārthaphalabhogavirāgo darśitaḥ | saṃprati kāmādisvabhāva##-  
 5621 vikalpeti | mamedam bhogyam ahamasya bhoktā imāni ca tatsādhanāni  
 5622 anenedamitthaṃ saṃpādyā ciraṃ bhokṣyāmi idamadya mayā labdhamimam prāpsyē  
 5623 manoratham ityādyanantamanovikalpakalpanairanalpāni jalpitāni vyavahāravacanāni  
 5624 yeṣāṃ taiḥ | slpe dehe ātmabuddhīralpeṣu sukhālaveṣu paramapuruṣārthabuddhīśca  
 5625 yeṣāṃ tairmūḍhajanaiḥ | śatrumitrodāsīnādi##-  
 5626 saṃsaratyasminniti saṃsāro brahmāṇḍam tasya kuhare chidre bhramo'nyathā##-  
 5627  
 5628 satām kathamivāstheha jāyate jālapaṇjare |  
 5629 bālā evāttumicchanti phalam mukurabimbam || 2 ||  
 5630  
 5631 jālamiva dūrādapyākṛṣya bandhakā viṣayāḥ paṇjaramiva paricchidya bandhako  
 5632 dehastayoḥ samāhāre | bhrāntisiddhatvādevāvastubhūte iha saṃsāre satām  
 5633 vivekināmāsthā kathamiva jāyate | tatprakāre dṛṣṭānto'pyaprasiddha iti  
 5634 sūcanāyevakāraḥ | tadeva dṛṣṭāntena draḍhayati - bālā eveti | mukure  
 5635 darpaṇe || 2 ||  
 5636  
 5637 ihāpi vidyate yeṣāṃ pelavā sukhābhāvanā |  
 5638 ākhustantumivāśeṣam kālastāmapī kṛntati || 3 ||  
 5639  
 5640 iha idṛśe'pi saṃsāre yeṣāṃ pelavā kṣudrā sukhābhāvanā sukhāśā  
 5641 tāmākhurbilatṛṇāgrātkūpe lambamānam tanmātrāvalambajijīviṣukīṭā##-  
 5642  
 5643 na tadastīha yadayaṃ kālaḥ sakalaghasmaraḥ |  
 5644 grasate tajjagajjātam protthābdhimiva vāḍavaḥ || 4 ||  
 5645  
 5646 ihāsyām vyavahārabhūmau jagati jātamutpannam tattādṛśam vastu nāsti yatkālo  
 5647 na grasata iti nañā āvṛtīyā saṃbandhaḥ | ghasmaro bhakṣakaḥ |  
 5648 candrodādīnimittaiḥ protthamupacitamabdhim vāḍavo vāḍavānalaḥ || 4 ||  
 5649  
 5650 samastasāmānyatayā bhīmaḥ kālo maheśvaraḥ |  
 5651 dṛśyasattāmimām sarvām kavalīkartumudyataḥ || 5 ||  
 5652  
 5653 samastasāmānyatayā sarvapadārthasādhāraṇyena | kāla eva maheśvaraḥ  
 5654 saṃhārarudraḥ || 5 ||  
 5655  
 5656 mahatāmapi no devaḥ pratipālayati kṣaṇam |  
 5657 kālaḥ kavalitānantaviśvo viśvātmatam gataḥ || 6 ||  
 5658



5659 mahatāmapīti karmaṇa eva śeṣatvavivakṣayā śaṣṭhī | balabuddhivaibhavādinā  
 5660 mahāntyapi bhūtāni kṣaṇamapi na pratipālayati na pratīkṣate | sadya eva  
 5661 nihantītyarthaḥ || 6 ||  
 5662  
 5663 yugavatsarakalpākhyaiḥ kiṃcitprakaṭatām gataḥ |  
 5664 rūpairalakṣyarūpātmā sarvamākramya tiṣṭhati || 7 ||  
 5665  
 5666 ākramya vaśīkṛtya || 7 ||  
 5667  
 5668 ye ramyā ye śubhārambhāḥ sumeruguravo'pi ye |  
 5669 kālena vinigīrṇāste garuḍeneva pannagāḥ || 8 ||  
 5670  
 5671 nirdayaḥ kaṭhinaḥ krūraḥ karkaśaḥ kṛpaṇo'dhamāḥ |  
 5672 na tadasti yadadyāpi na kālo nigiratyayam || 9 ||  
 5673  
 5674 pāṣāṇādivatkaṭhinaḥ vyāghrādivatkrūraḥ krakacādivatkarkaśa iti bhedaḥ |  
 5675 nigirati grasati || 9 ||  
 5676  
 5677 kālāḥ kavalanaikāntamatiratti girannapi |  
 5678 anantairapi lokoghairnāyaṃ tṛpto mahāśanaḥ || 10 ||  
 5679  
 5680 kavalanaviṣaya evaikāntamatirniyatacittaḥ | ekaṃ girannaparamati | girīnapīti pāṭhe  
 5681 spaṣṭam || 10 ||  
 5682  
 5683 haratyayaṃ nāśayati karotyatti nihanti ca |  
 5684 kālāḥ saṃsāranṛtṭam hi nānārūpaṃ yathā naṭaḥ || 11 ||  
 5685  
 5686 haraṇādi yatkiṃciddhanādaḥ prasiddhaṃ tatsarvaṃ tattatkarṭṛrūpeṇa sthitaḥ kāla  
 5687 eva karottiti bhāvaḥ || 11 ||  
 5688  
 5689 bhinatti pravibhāgastha bhūtabījānyanāratam |  
 5690 jagatyasattayā bandhāddāḍimāni yathā śukaḥ || 12 ||  
 5691  
 5692 pravibhāgo vyākṛtāvasthā tatsthānyaṇḍajādicaturvidhabhūtabījāni asattayā  
 5693 bandhāt nāśena asattvāpādanāt bhinatti vidārya bhakṣayattityutprekṣā |  
 5694 dṛṣṭāntaḥ spaṣṭaḥ || 12 ||  
 5695  
 5696 śubhāśubhaviṣāṇāgravilūnajanapallavaḥ |  
 5697 sphūrjati sphītajanatājīvarājīvanīgajaḥ || 13 ||  
 5698  
 5699 sphītā abhimānādyupacitā yā janatā janasaṃmūhāsteṣāṃ jīvarājī jīvasaṃmūhaḥ  
 5700 saiva vanī mahadvanaṃ tatrato gajaḥ kālāḥ | rājīvinīti pāṭhe tu kamalinī tasyā  
 5701 vināśane gaja ityarthaḥ | tadanurūpaṃ viśīnaṣṭi - śubhāśubheti | sphūrjati  
 5702 garjati || 13 ||  
 5703  
 5704 viriñcimūlabrahmāṇḍabṛhaddevaphaladrūmaḥ |  
 5705 brahmakānanamābhogi paramāvṛtya tiṣṭhati || 14 ||  
 5706  
 5707 viriñcirapañcikṛtabhūtātmā mūlaṃ yeṣāṃ tathāvidhā brahmāṇḍā eva  
 5708 [mūlasthabṛhacchadbaparyāyā mahānta] mahānto  
 5709 devatārūpaphalaviśiṣṭā drūmā yasmīnstathābhūtam | veṣaḥ kṛtrima ābhogo  
 5710 māyikaṃ jagadrūpaṃ tadasyāstītyābhogi | dve vāva brahmaṇo rūpe mūrta  
 5711 caivāmūrtaṃ ca iti śruteḥ saprapañcamityarthaḥ | brahmaiva kānanaṃ  
 5712 dustaratvādarāṇyaṃ paramatyarthamāvṛtya sarvato vyāpya kālastiṣṭhati |  
 5713 kālodara eva sarvavastūnamutpattisthitivināśadarśanāditi bhāvaḥ |  
 5714 viriñcimajabrahmāṇḍam mahaddivaphaladrūtam iti pāṭhasyaiva sārvaśāstrīkatve tu  
 5715 viriñcimuktabrahmāṇḍakāraṇaṃ māyāśabalāmiti yāvāt | ajāścaturmukhāḥ  
 5716 pratibrahmāṇḍam tasyaiva līlāvīgrahāstasahitaṃ brahmāṇḍam | jātāvekaśāntam |  
 5717 tadeva mahat | divā devāḥ | guṇābhāvaśchāndasaḥ |  
 5718 tadupalakṣitacaturvidhabhūtānyeva tattatkarmaphalayuktā drūmā  
 5719 yasmīnstathāvidham | ābhogi kṛtrimaveṣavat īśadbhogayuktaṃ sarvataḥ  
 5720 sarpavāptaprāyaṃ vā brahmakānanamāvṛtya tiṣṭhatītyarthaḥ || 14 ||  
 5721  
 5722 yāminī bhramarāpūrṇā racayandinamañjarīḥ |  
 5723 varṣakalpakalāvallīrna kadācana khidyate || 15 ||  
 5724  
 5725 yāminyō rātrayastadrūpairbhramarairāpūrṇāḥ | dinānyahānyeva ma-jaryo yāsu  
 5726 tāḥ | varṣaḥ saṃvatsaraḥ kalpo brahmāhaḥ kalāstriṃśatkāṣṭhā##-  
 5727 khedādvīramatīti yāvāt || 15 ||

5728  
 5729 bhidyate [na ca bhagno'pi] nāvabhagno'pi dagdho'pi hi na dahyate |  
 5730 dṛśyate nāpi dṛśyo'pi dhurtacūḍāmaṇirmune || 16 ||  
 5731  
 5732 tattatkāryātmanā avabhagno dagdho dṛśyo'pi vā svarūpeṇa na bhaṅgādi  
 5733 prāpnotītyarthaḥ || 16 ||  
 5734  
 5735 ekenaiva nimeṣeṇa kiṃcidutthāpayatyalam |  
 5736 kiṃcidvināśayatyuccairmanorāḥjyavadātataḥ || 17 ||  
 5737  
 5738 durvilāsavilāsinyā ceṣṭayā kaṣṭapuṣṭayā |  
 5739 draviaykarūpakṛdrūpaṃ janamāvartayansthitaḥ || 18 ||  
 5740  
 5741 tattadyugānurūpaceṣṭaiva svakīyadurvilāseṣu vilāsinī prāṇinām kaṣṭenaiva  
 5742 puṣṭā kālasya bhāryā tayā dravyairbhautikadehendriyādibhistādātmyādhyā##-  
 5743 svarganarakādisvāvartayansthitaḥ || 18 ||  
 5744  
 5745 tṛṇaṃ pāṃsuṃ mahendraṃ ca sumeruṃ paṇamaṇṇavam |  
 5746 ātmaṃbharitayā sarvamātmasātkartumudyataḥ || 19 ||  
 5747  
 5748 ātmaṃbharitayā svakuṣipūraṇamātrasvabhāvena | ātmasātsvādhīnaṃ kartum |  
 5749 grasitumiti yāvat || 19 ||  
 5750  
 5751 krauryamatriva paryāptaṃ lubdhatātraiva saṃsthitā |  
 5752 sarvadaurbhāgyamatraiva cāpalaṃ [cāpi] vāpi duḥsaham || 20 ||  
 5753  
 5754 paryāptaṃ samagram | atrāsminkāle || 20 ||  
 5755  
 5756 preraya&llilayārkendū kriḍatīva nabhastale |  
 5757 nikṣiptalīlāyugalo nīje bāla ivāṅgaṇe || 21 ||  
 5758  
 5759 nikṣiptaṃ punaḥpunarāsphālitaṃ līlārthaṃ kandukayugalaṃ yena || 21 ||  
 5760  
 5761 sarvabhūtāsthimālābhirāpādavalitākṛtiḥ |  
 5762 vilasatyeva kalpānte kālaḥ kalitakalpanaḥ || 22 ||  
 5763  
 5764 kalitakalpano nāsitaprāṇivibhāgaḥ || 22 ||  
 5765  
 5766 asyoḍḍāmaravṛttasya kalpānte'ṅgavinirgataiḥ |  
 5767 prasphuratyambare merurbhūrjatvagiva vāyubhiḥ || 23 ||  
 5768  
 5769 uḍḍāmaraṃ niraṅkuṣaṃ vṛttaṃ caritraṃ yasya | aṅgebhyo  
 5770 vinirgatairvāyubhirmerurbhūrjatvagiva sarvato viśīryamāṇaḥ || 23 ||  
 5771  
 5772 rudro bhūtvā bhavatyēṣa mahendro'tha pitāmahaḥ |  
 5773 śakro vaiśravaṇaścāpi punareva na kiṃcana || 24 ||  
 5774  
 5775 dhatte'jasrotthitoddhvastānsargānamitabhāsvarān |  
 5776 anyāndadhaddivānaktaṃ vicīrabdhirivātmani || 25 ||  
 5777  
 5778 anyānsargāndadhaddhārayannaivārthādanyānajasramutthitānuddhvastāṃśca  
 5779 sargāndhatte | ajasrotthito nityodyukta iti kālaviśeṣaṇaṃ vā | vicīstarāṅgān || 25 ||  
 5780  
 5781 mahākālpābhīdhānebhyo vṛkṣebhyaḥ pariśātayan |  
 5782 devāsuraṅānpakvānphalabhārāniva sthitaḥ || 26 ||  
 5783  
 5784 śātayan pātayan || 26 ||  
 5785  
 5786 kālo'yaṃ bhūtamaśakaghuṃghumānāṃ prapātinām |  
 5787 brahmāṇḍodumbaraughānāṃ vṛhatpādapatāṃ gataḥ || 27 ||  
 5788  
 5789 bhūtāni prāṇina eva maśakāstairghuṃghumānāṃ ghuṃghumiti dhvanatāṃ  
 5790 brahmāṇḍodumbaraughānāṃ || 27 ||  
 5791  
 5792 sattāmātrakumudvatyā cijjyotsnāpariphullayā |  
 5793 vapurvinodayatyekaṃ kriyāpriyatamānvitaḥ || 28 ||  
 5794  
 5795 cit sarvādhiṣṭhānacaitanyameva jyotsnā candrikā tatsaṃnidhānamātreṇa paritaḥ  
 5796 phullayā vyaktatāṃ prāptayā jagatsattāsāmānyalakṣaṇayā kumudvatyā

5797 kumudinyā vinodahetubhūṭayā tattatprāṇiśubhāśubhakriyālakṣaṇa##-  
 5798 [vihāarakautukaiḥ] vyavahāarakautukaiḥ kālakṣepastatra kālasya vihartuḥ  
 5799 kālāntarāprasiddheḥ svavapureva vinodayatīti bhāvaḥ || 28 ||  
 5800  
 5801 anantāpāraparyantabaddhapīṭha nijaṃ vapuḥ |  
 5802 mahāśailavaduttuṅgamavalambya vyavasthitaḥ || 29 ||  
 5803  
 5804 anante'paricchinne anantāyāṃ bhuvi ca ataevāpāraparyante pūrvottarāvadhiśunye  
 5805 brahmaṇi pradeśe ca baddhapīṭhaṃ pratiṣṭhitam || 29 ||  
 5806  
 5807 kvacicchyāmatamaḥśyāmaṃ kvacitkāntiyutaṃ tatam |  
 5808 dvayenāpi kvacidriktaṃ svabhāvaṃ bhāvayan sthitaḥ || 30 ||  
 5809  
 5810 kvacinniśīthāñjanāḍau śyāmaistamobhistama iva vā śyāmam | svabhāvaṃ  
 5811 svakāryam || 30 ||  
 5812  
 5813 saṃlīnāsaṃkhyasaṃsārasārayā svātmasattayā |  
 5814 urvyeva bhāraghanayā nibaddhapadatāṃ gataḥ || 31 ||  
 5815  
 5816 saṃlīnānāmasaṃkhyaprāṇisaṃsārāṇāṃ sāravatpariśiṣṭayā svātmasattayā  
 5817 svarūpasthityā sarvādhāratvādbhāraghanayā nibaddhapadaḥ pratiṣṭhitastadbhāvam  
 5818 || 31 ||  
 5819  
 5820 na khidyate nādriyate nāyāti na ca gacchati |  
 5821 nāstameti na codeti mahākālpaśatairapi || 32 ||  
 5822  
 5823 kevalaṃ jagadārambhalīlayā ghanahelayā |  
 5824 pālayatyātmanātmānamanaḥkāramātataṃ || 33 ||  
 5825  
 5826 [ghaneti] ghanahelayā anāsthayā | pālayati na vināśayati | anahaṃkāraṃ  
 5827 nirabhimānaṃ yathā syāttathā ātataṃ vistīrṇam || 33 ||  
 5828  
 5829 yāminīpaṅkakalitāṃ dinakokanadāvalīm |  
 5830 [bhramarikāṃ svātma]  
 5831 meghabhramarikāmātmasarasyāropayansthitaḥ || 34 ||  
 5832  
 5833 yāminī rātriḥ saiva mālīnyātpaṅkastasmātkalitāmudgatāṃ | dinānyeva  
 5834 kokanadāvalī raktotpalasamūhaḥ svātmā kālasvarūpameva sarastasmin || 34 ||  
 5835  
 5836 gr̥hītvā kṛpāṇaḥ kṛṣṇāṃ rajanīm jīrṇamārjanīm |  
 5837 ālokakanakakṣodānāharatyabhito girim || 35 ||  
 5838  
 5839 kṛpāṇo lubdho'ta eva nūtanasaṃmārjanyantarasaṃpādanāsamarthaḥ |  
 5840 sakṛnmārjanena bahutarakanakalābhe'pyasaṃtuṣṭaśceti bhāvaḥ | girim  
 5841 kanakācalam | ataeva kanakakṣodān gireḥ śīrṇāniti gamyate || 35 ||  
 5842  
 5843 saṃārayankriyāṅgulyā koṇakeṣvarkadīpikāṃ |  
 5844 jagatsadmani kārpaṇyātkva kimastīti vīkṣate || 36 ||  
 5845  
 5846 prakārāntareṇa tasya kārpaṇyamāha - saṃcārayanniti | koṇakeṣu dikkōṇeṣu ||  
 5847 36 ||  
 5848  
 5849 prekṣyāharvinimeṣeṇa sūryākṣṇā pākavantyalam |  
 5850 lokapālaphalānyatti jagajjīrṇavanādayam || 37 ||  
 5851  
 5852 sūryākṣṇo'nurūpo'hareva vinimeṣastena || 37 ||  
 5853  
 5854 jagajjīrṇakuṭīkīrṇānarpayatyugrakoṭare |  
 5855 krameṇa guṇavallōkamaṇīnmṛtyusamudgake || 38 ||  
 5856  
 5857 jagadeva jīrṇā kuṭī tṛṇagr̥haṃ tatra kīrṇānpramādātpatitān | mṛtyureva  
 5858 samudgakaḥ saṃpuṭakastasmin || 38 ||  
 5859  
 5860 guṇairāpūryate yaiva lokaratnāvalī bhṛśam |  
 5861 bhūṣārthamiva tāmaṅge kṛtvā bhūyo nikṛṇtanti || 39 ||  
 5862  
 5863 guṇaistantubhirvidyāvinayādibhiśca | loko janaḥ aṅge svāvayave kṛtatretāḍau |  
 5864 yadyapi sarvaṃ nikṛṇtati tathāpi guṇavatāṃ vināśa eva prasiddhimāyātīti  
 5865 ślokadvaye taduktiḥ || 39 ||

5866  
 5867 dinahaṃsānusṛtayā niśendīvaramālayā |  
 5868 tārakesarayājasraṃ capalo valayatyalam || 40 ||  
 5869  
 5870 tārāṇi dīrghāṇi naks'trāṇyeva vā kesarāṇi yasyāmutpalamālāyām |  
 5871 haṃsaniveśasyānaucityadyoganāya capala iti | valayati valayavaddhārayati |  
 5872 pañcartvaṅgulikavatsarakaraprakoṣṭhe iti śeṣaḥ || 40 ||  
 5873  
 5874 śailārṇadyudharāśṛṅgajagadūrṇāyusaunikaḥ |  
 5875 pratyahaṃ pibate prekṣya tārāraktakaṇānapi || 41 ||  
 5876  
 5877 arṇā arṇavāḥ | dyaurlokaḥ | śailādayaścatvāraḥ pradhānatvācchṛṅgāṇi  
 5878 yeṣāṃ jagallakṣaṇānāmūrṇāyūnām meṣāṇām sūnā hīṃsāsthānaṃ tatra  
 5879 bhavaḥ sauniko hīṃsakaḥ kālo nabhoṅgaṇavikīrṇāmstārā nakṣatrāṇyeva  
 5880 raktakaṇāstānapi prekṣya pratyahamahanyahani pibate leḍhītyutprekṣā |  
 5881 ātmanepadaṃ chāndasaṃ || 41 ||  
 5882  
 5883 tārūṇyanalinīsoma āyurmātaṅgakesarī |  
 5884 na tadasti na yasyāyaṃ tucchātucchasya taskaraḥ || 42 ||  
 5885  
 5886 tucchasya na kṣudrasyātucchasya mahataśca vastujātasya madhye yasyāyaṃ taskaro  
 5887 na bhavati tannāstīti saṃbandhaḥ || 42 ||  
 5888  
 5889 kalpakelivilāsenā piṣṭapātitaṇṭanā |  
 5890 abhāvo bhāvabhāsenā ramate svātmanātmani || 43 ||  
 5891  
 5892 piṣṭāḥ saṃcūrṇitā mṛtyumukhe pātītāśca jantavo yena tathābhūtena | kalpaḥ  
 5893 saṃvartastadrūpeṇa kelivilāsenā | na vidyante bhāvā yasya tathābhūtaḥ saṃ  
 5894 suṣuptāviva bhāvarūpajñānāvabhāsakena svātmanā svādhiṣṭhānabrahma##-  
 5895 ityārthaḥ || 43 ||  
 5896  
 5897 kartā bhoktātha saṃhartā smartā sarvapadaṃ gataḥ || 44 ||  
 5898  
 5899 evaṃ pralaye viśramyātha punaḥ sargakāle viśvasya kartā bhoktā saṃhartā  
 5900 smartetyādisarvavastubhāvaṃ gataḥ svayameva bhavatīti śeṣaḥ || 44 ||  
 5901  
 5902 sakalamapyakalākālītāntaraṃ subhagadurbhagarūpadharaṃ vapuḥ |  
 5903 prakāṭayansahasaiṃ ca gopayan vilasatiḥ hi kālābalaṃ nṛṣu || 45 ||  
 5904  
 5905 na kalābhirbuddhikauśalaiḥ kalitaṃ kenāpi niścitamāntaraṃ rahasyaṃ yasya tat |  
 5906 tathā subhagaṃ puṇyaphalabhogānurūpaṃ tadviparītaṃ durbhagaṃ yadrūpaṃ tasya  
 5907 dhar'm sakalamapi vapuḥ prakāṭayan gopayannupasaṃharaṃśca vilasati | kālā iti  
 5908 śeṣaḥ | hīti prasiddhau | iha jagati kālasya balaṃ nṛṣu prasiddhamevetyārthaḥ || 45 ||  
 5909  
 5910  
 5911 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
 5912 kālāpavādo nāma trayaviṃśatitamaḥ sargaḥ || 23 ||  
 5913  
 5914 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe kālāpavādo  
 5915 nāma trayaviṃśatitamaḥ sargaḥ || 23 ||  
 5916  
 5917 caturviṃśaḥ sargaḥ 24  
 5918  
 5919 śrīrāma uvāca |  
 5920  
 5921 asyoḍḍāmaralīlasya dūrāstasakalāpadaḥ |  
 5922 saṃsāre rājaputrasya kālasyākalitaujasaḥ || 1 ||  
 5923  
 5924 sa eva varṇyate kālāścaṇḍīpriyatamānvitaḥ |  
 5925 mṛgayākautukāviṣṭarājaputratayādhunā ||  
 5926  
 5927 sāmpratam tameva kālāṃ mṛgayākautukavihārīmahārājaputrabhāvena  
 5928 rūpayitum pratijānīte - asyeti | uḍḍāmarā udbhaṭā līlā yasya | dūre astā  
 5929 nirastāḥ sakalāpado yasya | akalitaujasaḥ acintyaparākramasya | rājate prasiddha##-  
 5930 putrasya kālasya [mṛgayā varṇyate] caritraṃ varṇyata iti śeṣaḥ || 1 ||  
 5931  
 5932 asyaivācarato dīnairmugdhairbhūtamṛgavrajaiḥ |  
 5933 ākheṭakaṃ jarjarite jagajjaṅgalajālake || 2 ||  
 5934

5935 asyaiva kalpakālamahārṇavaḥ kriḍāpuṣkariṇīkṛta ityuttaratra saṁbandhaḥ |  
 5936 mugdhairajñaiḥ | bhūtānyeva mṛgavrajāstaiḥ | vadyānāmapī vadhakavinoda##-  
 5937  
 5938 ekadeśollasaccāruvaḍavānalapaṅkajā |  
 5939 kriḍāpuṣkaraṇī ramyā kalpakālamahārṇavaḥ || 3 ||  
 5940  
 5941 arthāj jagajjaṅgalasyaikaadeśe || 3 ||  
 5942  
 5943 kaṭutiktāmlabhūtādyaiḥ sadadhikṣīrasāgaraiḥ |  
 5944 taireva taiḥ paryuṣitair jagadbhiḥ kalyavartanam || 4 ||  
 5945  
 5946 bhūtapadaṁ pratyekaṁ saṁbadhyate | dadhikṣīrādisāgarasahitaistaireva  
 5947 pratyahamekarūpaiḥ paryuṣitaiścīrasthitair jagadbhiḥ kalyavartanam prātaraśanam  
 5948 tasyetyanuṣajyate | kaṭutiktadadhyādisahitaparyuṣitaprātarāśo draviḍeṣu prasiddhaḥ  
 5949 || 4 ||  
 5950  
 5951 caṇḍī caturasaṁcārā sarvamātrgaṇānvitā |  
 5952 saṁsāravanavinyastā vyāghrī bhūtaughaghātini || 5 ||  
 5953  
 5954 tasyānurūpāṁ priyāmāha - caṇḍīti | vyāghrīva bhūtaughaghātini  
 5955 saṁsāravane vinyastā vihartuṁ viniyuktā caṇḍī kālārātristasya priyeti śeṣaḥ || 5 ||  
 5956  
 5957 pṛthvī karatale pṛthvī pānapātrī rasānvitā |  
 5958 kamalotpalakalhāralolajālakamālītā || 6 ||  
 5959  
 5960 tasy pānapātrimāha - pṛthvīti | pṛthvī bhūreva tasya karatale pṛthvī mahatī  
 5961 pānapātrī | āsavaugandhyaśobhādyartham pānapātryā api kamalotpalādi##-  
 5962  
 5963 virāvī vikaṭāspḥoṭo nṛsiṁho bhujaṇjare |  
 5964 saṭāvikaṭapīnāṁsaḥ kṛtaḥ kriḍāśakuntakaḥ || 7 ||  
 5965  
 5966 tasya bhujaṇjare nṛsiṁho'vatāro dānavādivadhakriḍārtham  
 5967 vājākyāḥ śakuntakaḥ pakṣī kṛtaḥ | sa kīḍṛk | virāvī garjanaśīlaḥ | vikaṭo  
 5968 duḥsaḥ āspḥoṭo bhujaṣphālanadhvaniryasya | saṭābhiḥ kesarairvikaṭo durdarśaḥ  
 5969 pīnoṁ'saḥ skandho yasya || 7 ||  
 5970  
 5971 alābuvīṇāmadhuraḥ śaradvyomalasacchaviḥ |  
 5972 devaḥ kila mahākālo līlākokilabālakaḥ || 8 ||  
 5973  
 5974 mahākālaḥ pāśāṇakhyāyikāyāṁ vakṣyamāṇaḥ saṁhārabhairavo līlārtham  
 5975 kokilabālakaḥ kṛtaḥ | so'pī kīḍṛk | tasya brahmāṇḍamālādhā##-  
 5976 tatsvarūpadhvanī anyeṣāṁ bhīṣaṇau tathāpi tato'pyugraśīlānām dṛṣṭyā  
 5977 madhura eveti tathoktiḥ | śaradvyomeva śyāmalasvacchakāntiḥ || 8 ||  
 5978  
 5979 ajasra sphūrjitākāro vāntaduḥkhaśarāvaliḥ |  
 5980 abhāvanāmakodaṇḍaḥ parisphurati sarvataḥ || 9 ||  
 5981  
 5982 sphūrjitaṁ ṭaṁkāradhvanīḥ | vāntā niḥsāritā duḥkhaśarāvaliryena tasya  
 5983 abhāvaḥ saṁhārastannāmā kodaṇḍo dhanuḥ sarvataḥ parisphūrati || 9 ||  
 5984  
 5985 anuttamastvadhikavilāsapaṇḍito bhramaccalanparivilasanvidārayan |  
 5986 jaraj jagajjanitavilolamarkaṭaḥ parisphūradvapuriha kāla īhate || 10 ||  
 5987  
 5988 bhramatsvapi lakṣyeṣu svayaṁ calannapyamoghabāṇatvāllakṣyaṁ vidārayannata eva  
 5989 sarvebhyo lakṣyavedhibhyaḥ pari upari vilasannata eva jarati jagati janitāḥ saṁpāditā  
 5990 vilolā vyākulā markaṭa markaṭavaccapalavṛttayo viṣayalampaṭa-jaṇā yena  
 5991 sa tathāvidhaḥ kālo rājakumāraḥ parisphūradvapurvīrājamānaśarīra īhate  
 5992 mṛgayāvīhāreṇa ceṣṭate | markaṭatvena rūpaṇaṁ tu prakramaviśeṣaṇā##-  
 5993  
 5994 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe kālavilāso  
 5995 nāma caturviṁśatitamaḥ sargaḥ || 24 ||  
 5996  
 5997 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe kālavilāso  
 5998 nāma caturviṁśatitamaḥ sargaḥ || 24 ||  
 5999  
 6000 pañcaviṁśaḥ sargaḥ 25  
 6001  
 6002 śrīrama uvāca |  
 6003

6004 atraiva durvilāsānām cūḍāmaṇirihāparaḥ |  
 6005 karotyattīti loke'smindaivam kālāśca kathyate || 1 ||  
 6006  
 6007 [aparasyātra] apārasyātra kālasya kriyātatphalarūpiṇaḥ |  
 6008 citro niyatikāntasya nṛtyavistara īryate ||  
 6009  
 6010 evam mahākālam rājaputratvenopavarṇya tadupādhibhūtaṁ kriyātmaka kālam  
 6011 tadvinodāya dvairūpyeṇa nartakatvena parikalpya varṇayitumupakramate -  
 6012 atraivetyādinā | duṣṭo vilāso yeśāṁ teṣu cūḍāmaṇiriva śreṣṭhaḥ | aparāḥ  
 6013 pūrvoktādanyaḥ | divyati vyavaharati prāṇināṁ karmaphaladāneneti daivam  
 6014 phalāvasthaḥ kṛtāntaḥ | kalayatyaśyaṁ phalaṁ sampādayatīti kriyā kāla  
 6015 ityeka eva pūrvottarāvasthābhedenā dvedhā kathyata ityārthaḥ || 1 ||  
 6016  
 6017 kriyāmātrāḍṛte yasya svaparispandarūpiṇaḥ |  
 6018 nānyadālakṣyate rūpaṁ na karma na samīhitam || 2 ||  
 6019  
 6020 tatra dvitīyam sūcikaṭāhanyāyena prathamam varṇayati - kriyeti | kriyātra  
 6021 phalasiddhiḥ | samīhitamabhilaṣitam || 2 ||  
 6022  
 6023 teneyamakhilā bhūtasamṭatiḥ paripelavā |  
 6024 tāpena himamāleva nītā vidhuratām bhṛśam || 3 ||  
 6025  
 6026 bhūtasamṭatiḥ prāṇinikāyaḥ | tāpenātapena | himamālā nīhārapaṭalī | vidhuratām  
 6027 vināśitām | sarvasyāpyanarthasya svakarmakṛtatvāditi bhāvaḥ || 3 ||  
 6028  
 6029 yadidaṁ dṛśyate kiṁcijjagadābhogi maṇḍalam |  
 6030 tattasya nartanāgāramihāsāvatinṛtyati || 4 ||  
 6031  
 6032 ābhogi vistīrṇam jaganmaṇḍalam nartanāgāram nṛtyaśālā | rāgadveṣādi##-  
 6033 varṇyate || 4 ||  
 6034  
 6035 tṛtīyam ca kṛtānteti nāma bibhratsudāruṇam |  
 6036 kāpālikavapurmatam [vapurbhūtaṁ] daivam jagati nṛtyati || 5 ||  
 6037  
 6038 ādyam śāstraikagamyatvādviśvāsadārḍhyāya vistareṇa varṇayitumupakramate  
 6039 - tṛtīyamityādinā | pūrvasargoktāpekṣayā tṛtīyam | kāpālikavapuḥ  
 6040 kāpālika-veṣam || 5 ||  
 6041  
 6042 nṛtyato hi kṛtāntasya nitāntamiva rāgiṇaḥ |  
 6043 nityam niyatikāntāyām mune paramakāmitā || 6 ||  
 6044  
 6045 niyatiḥ kṛtasya karmaṇaḥ phalāvaśyaṁbhāvanīyamastasyāmatirāgiṇaḥ |  
 6046 avaśyaṁ phalaṁ prayacchata ityārthaḥ || 6 ||  
 6047  
 6048 śeṣaḥ śaśikalāsubhro gaṅgāvāhaśca tau tridhā |  
 6049 upavīte avīte ca ubhau saṁsāravakṣasi || 7 ||  
 6050  
 6051 tasyāṅgeṣu bhūṣaṇānyāha - śeṣa iti | tridhā prasiddho gaṅgāvāho  
 6052 gaṅgāpravāhaḥ | cakāreṇa samuccitayorekaśeṣeṇa tāviti parāmarśaḥ | avīte  
 6053 prācīnāvīte | saṁsaratyasminniti saṁsārastrailokyam tadeva vakṣaḥ || 7 ||  
 6054  
 6055 candrārkaṁmaṇḍale hemakaṭakau karamūlayoḥ |  
 6056 līlāsarasijaṁ haste brahmanbramāṇḍakarṇikā || 8 ||  
 6057  
 6058 karamūlayoḥ prakoṣṭhayoḥ | brahmāṇḍakarṇikā meruḥ || 8 ||  
 6059  
 6060 tārābinducitaṁ lolapuṣkarāvartapallavam |  
 6061 ekārṇavapayodhau tamekamambaramambaram || 9 ||  
 6062  
 6063 bindavaścitrabindavaḥ | puṣkarāvatau saṁvartameghau pallavau daśe yasya |  
 6064 dhautam kṣālitaṁmambaramākāśamevāmbaram vastram | kāpālikānām  
 6065 madhyacchidrakaṇṭhāvasaktaikakanthāmbaradhāraṇaprasiddheḥ || 9 ||  
 6066  
 6067 evamrūpasya tasyāgre niyatirnityakāminī |  
 6068 anastamitasamrambhamārambhāiḥ parinṛtyati || 10 ||  
 6069  
 6070 anastamitasamrambhamavirataprayatnam | prāṇisabhyabhogānukūlakāryā##-  
 6071  
 6072 tasyā nartanalolayā jaganmaṇḍapakotāre [nmaṇḍalakotāre] |

6073 aruddhaspandarūpāyā āgamāpāyacañcure || 11 ||  
 6074  
 6075 aruddhaspandarūpāyāḥ apratibaddhakriyāśakteḥ | nṛtyadraṣṭṛprāṇināmā##-  
 6076 ityabhyāsasya nuk utparasyātaḥ ityutvam || 11 ||  
 6077  
 6078 cārubhūṣaṇamaṅgeṣu devalokāntarāvalī |  
 6079 āpātālaṃ nabholambaṃ kabarīmaṇḍalaṃ bṛhat || 12 ||  
 6080  
 6081 devasahitā lokāntarāṇāṃ bhuvanabhedānāmāvalistasyā niyateraṅgeṣu cāru  
 6082 bhūṣaṇaṃ bhavatīti prativākyaṃ kalpyam | āpātālaṃ pātāpaparyantaṃ  
 6083 nabhastasyālaṃbhaṃ lambamāṇaṃ kabarīmaṇḍalaṃ śyāmatvāt || 12 ||  
 6084  
 6085 narakāli ca mañjirāmālā kalakalojjvalā |  
 6086 protā duṣkṛtasūtrena pātālacaraṇe sthitā || 13 ||  
 6087  
 6088 kalakalai rodanakolāhalairujjvalā narakāgnibhirdīpyamānā yā narakāli tasyāḥ  
 6089 pātālalakṣaṇe caraṇe sthitā mañjarīmālā | mañjarīśabdena pādakiṅkiṇyo  
 6090 lakṣyante | anyathā sūtraprotatvānupapatteḥ || 13 ||  
 6091  
 6092 kastūrikātilakakaṃ kriyāsaṃkhyopakalpitaṃ |  
 6093 citritaṃ citraguptena yame vadanapaṭṭake || 14 ||  
 6094  
 6095 prāṇikarmasaurabhyaprakāṣaṇaḥhetutvātkastūribhūtena citraguptena karaṇena  
 6096 yamarūpe vadanāvayavabhūte paṭṭake phalakelalāṭe iti yāvat | yame hi citragupto  
 6097 virājate | pādalaḥpātāyoraḍyantaḥvayavayoḥ kṣiptyaiva  
 6098 tadvadatirāvayavakṣiptirya-thāyogamarthādbodhyā || 14 ||  
 6099  
 6100 kālāsyāṃ samupādāya kalpānteṣu kilākulā |  
 6101 nṛtyatyeṣā punardevī sphuṭacchailaghaṇāravam || 15 ||  
 6102  
 6103 kālasya patyuh āsyāṃ lakṣaṇayā mukhaviḥśābhābhāṅgakaṭākṣādisūcita##-  
 6104 tattathā || 15 ||  
 6105  
 6106 paścātprālambavibhrāntakaumārābhṛtabarhibhiḥ |  
 6107 netratrāyabṛhadrandhrābhūribhāṅkārabhīṣaṇaiḥ || 16 ||  
 6108  
 6109 tasyā nṛtyaprakārameva prapañcayati ṣaḍbhiḥ | paścātprṣṭhataḥ |  
 6110 barhibhrmayūraiḥ | sarveṣāṃ tṛtīyāntānāṃ rājate iti pañcamasthena  
 6111 saṃbandhaḥ | bhīṣaṇairityantasya haramūrdhabhiritiuttareṇānvayaḥ | bhāṅkāro  
 6112 dhvaniviśeṣaḥ || 16 ||  
 6113  
 6114 lambalolajaṭācandravikīrṇaharamūrdhabhiḥ |  
 6115 uccaraccārumandāragaurīkabaracāmaraiḥ || 17 ||  
 6116  
 6117 candrāntabāhurvīghaṭitaḥ karmadhārayaḥ | kabarāḥ keśāstadrūpaiścā##-  
 6118  
 6119 uttāṇḍavācalākārabhairavodaratumakaiḥ |  
 6120 raṇatsaśatarandhrendradehabhikṣākapālakaiḥ || 18 ||  
 6121  
 6122 acalāḥ parvatāstadākāraistumbakairalābupātraiḥ | taiḥ kāpālikavyavahārasya  
 6123 prasiddhatvāt | śataśabdasya kṛtaikaśeṣasya bahuvacanāntasya bāhuvrīhistena  
 6124 [indradehasya sahasrākṣatvena saptādhikasahasrācchidratvānnavacchidratvena  
 6125 prasiddhebhyaḥ dehebhyaḥ vailakṣaṇyaṃ jñeyam] saptottarasahasralābhaḥ || 18 ||  
 6126  
 6127 śuṣkaśārīrakhaṭvāṅgabharairāpūritāmbaram |  
 6128 bhīṣayatyātmanātmānaṃ sarvasaṃhārakāriṇī || 19 ||  
 6129  
 6130 śārīraṃ śārīrāvayavabhūtaṃ pṛṣṭhāsthi | bhīṣayati bhāpayatīva anyeṣāṃ  
 6131 bhayārtham || 19 ||  
 6132  
 6133 viśvarūpaśīraścakracārupuṣkaramālayā |  
 6134 tāṇḍaveṣu vivalgantyā mahākālpeṣu rājate || 20 ||  
 6135  
 6136 viśvarūpāṇi nānākārāṇi yāni śīraścakrāṇi mastakavṛndāni tānyeva  
 6137 puṣkaramālā tayā vividhaṃ valgantyā bhramantyā || 20 ||  
 6138  
 6139 pramattapuṣkarāvartaḍamaroḍḍamarāvaiḥ |  
 6140 tasyāḥ kila palāyante kalpānte [tumbarādayaḥ] tumburādayaḥ || 21 ||  
 6141

6142 puṣkarāvartākhyāḥ saṁvartameghā eva ḍamaro ḍamarukaṁ tasyoḍḍāmarāra##-  
 6143  
 6144 nṛtyato'ntaḥ kṛtāntasya candramaṇḍalabhāsināḥ |  
 6145 tārakācandrikācāruvyomapicchāvacūlināḥ || 22 ||  
 6146  
 6147 itthaṁ niyateḥ saparikaraṁ nṛtyamupavarṇya tadbharturapi  
 6148 tadvarṇayanbhūṣaṇā-nyāha - nṛtyata ityādinā | antaḥ  
 6149 prāguktanṛtyaśālāntaḥ | candramaṇḍalena vakṣyamāṇakuṇḍalabhūtena  
 6150 bhāsināḥ śobhamānasya | tārakābhiścandrikayā ca  
 6151 tārakālakṣaṇacandrapratikṛtibhiḥca cāru manoharaṁ vyomaiva picchaṁ  
 6152 tenāvacūlino bhūṣitakeśasya kṛtāntasya śravaṇe ityuttareṇānvayaḥ || 22 ||  
 6153  
 6154 ekasmiñchravaṇe diptā himavānasthimudrikā |  
 6155 apare ca mahāmeruḥ kāntā kāñcanakarṇikā || 23 ||  
 6156  
 6157 ekasmindakṣiṇe śravaṇe karṇe | asthimayī mudrikā mudrkākāraṁ kuṇḍalaṁ  
 6158 kāpālikānurūpam | apare vāme | karṇikā karṇabhūṣaṇaṁ kuṇḍalamiti yāvat || 23 ||  
 6159  
 6160 atraiva kuṇḍale lole candrārkaḥ gaṇḍamaṇḍale |  
 6161 lokālokācalaśreṇī sarvataḥ kaṭimekhalā || 24 ||  
 6162  
 6163 atra anayoreva karṇayoḥ | śreṇīti śṛṅgabāhu.yāt kalpabrahmāṇḍabhedādvā ||  
 6164 24 ||  
 6165  
 6166 itaścetaśca gacchantī vidyudvalayakarṇikā |  
 6167 anilāndolitā bhāti nīradāṁśukapaṭṭikā || 25 ||  
 6168  
 6169 vidyudvalayakarṇikā karṇikākṛti kaṅkaṇam | nīradā meghā eva  
 6170 nānāvarṇatvādvastrapaṭṭādipaṭaccaraghaṭitā kanthā || 25 ||  
 6171  
 6172 musalaiḥ paṭṭisaiḥ prāsaiḥ śūlaistomaramudgaraiḥ |  
 6173 tīkṣṇaiḥ [jagadvātakṛtānta] kṣiṇajagadvāntakṛtāntairiva  
 6174 saṁbhṛtaiḥ || 26 ||  
 6175  
 6176 kṣiṇebhyo jagadbhyaḥ pūrvasargebhyo vāntairnigataiḥ kṛtāntarimṛtyubhiḥ  
 6177 saṁbhṛtairmilitairiva sthitairmusalādibhirvaricitā asya mālā śobhate ityutta##-  
 6178  
 6179 saṁsārabandhānādirghe pāśe kālakaracyute |  
 6180 śeṣabhogamahāsūtraprote mālāsyā śobhate || 27 ||  
 6181  
 6182 śeṣasya nāgarājasya bhogaḥ śarīram | āyudhabhṛccharīrasāmānyopalakṣaṇa##-  
 6183 prota iva saṁbaddhe kālasya pūrvoktarājaputrasya karāddaivāccyute saṁsaraṇa##-  
 6184 ityādiphalito'rthaḥ] āmukte pāśe grathitā mālā asya kṛtāntasya kaṇṭhe  
 6185 śobhate || 27 ||  
 6186  
 6187 jīvollasanmakarikāratnatejobhirujjvalā |  
 6188 saptābdhikaṅkaṇaśreṇī bhujaḥsāsyā bhūṣaṇam || 28 ||  
 6189  
 6190 makarikādilāñchanānyanyeṣāṁ kaṅkaṇeṣu nirjīvāni prasiddhāni  
 6191 tadvailakṣaṇyārthaṁ jīvollasaditi || 28 ||  
 6192  
 6193 vyavahāramahāvartā sukhaduḥkhaḥparamparā |  
 6194 rajaḥpūrṇatamaḥśyāmā romālī tasya rājate || 29 ||  
 6195  
 6196 vyavahārāḥ śāstriyāḥ svābhāvikaśca ta eva mahānto lakṣaṇabhūtā  
 6197 romāvartāḥ | rajastamasī prakṛtiguṇau || 29 ||  
 6198  
 6199 evaṁprāyaḥ sa kalpānte kṛtāntastāṇḍavodbhavām |  
 6200 upasaṁhṛtya nṛtyehāṁ sṛṣṭvā saha [maheśvaraiḥ]  
 6201 maheśvaram || 30 ||  
 6202  
 6203 tāṇḍavasyodbhavo yaśāstathāvidhāṁ nṛtyehāṁ gātravikṣepecchāmupa##-  
 6204 sṛṣṭvā imāṁ nṛtyalilāṁ tanotityuttareṇa saṁbandhaḥ || 30 ||  
 6205  
 6206 punarlāsyamayīm nṛtyalilāṁ sargasvarūpiṇīm |  
 6207 tanotīmāṁ jarāśokaduḥkhābhibhavabhūṣitām || 31 ||  
 6208  
 6209 lāsyamayīmabhinayapracurām || 31 ||  
 6210



6211 bhūyaḥ karoti bhuvanāni vanāntarāṇi  
 6212 lokāntarāṇi janajālakakalpanām ca |  
 6213 ācārācārukalanāmacalām calām ca  
 6214 pañkādyathārbhakajano racanāmakhinnaḥ || 32 ||  
 6215  
 6216 ācārānām śrautas-mārtādisatkarmanām cārukalanām samyakpravṛttim |  
 6217 acalām kṛtatretayoḥ calām kalidvāparayoḥ | racanām kriḍāputrikādirūpām || 32  
 6218 ||  
 6219  
 6220 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 6221 kṛtāntavilasitaṁ nāma pañcaviṁśatitamaḥ sargaḥ || 25 ||  
 6222  
 6223 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe vairāgyaprakaraṇe  
 6224 kṛtāntavilasitaṁ nāma pañcaviṁśatitamaḥ sargaḥ || 25 ||  
 6225  
 6226 ṣaḍviṁśaḥ sargaḥ 26  
 6227  
 6228 śrīrāma uvāca |  
 6229  
 6230 vṛtte'sminnevameteṣāṁ kālādīnām mahāmune |  
 6231 saṁsāranāmni kaivāsthā mādhṛśānām [bhavatviha] vadatviha || 1 ||  
 6232  
 6233 iha prapañcyate doṣairbhūrisaṁsāradurdaśā |  
 6234 kālādīpāratantryeṇa vairāgyasyopapattaye ||  
 6235  
 6236 karotveva kālāḥ kiṁ te tata ityāśaṇya kālādisarvavastuṣu svasya doṣadarśanaṁ  
 6237 prapañcayīṣyaṁstatphalaṁ vairāgyarūpānāsthāsaṁpattim darśayati - vṛtta  
 6238 ityādinā | evamuktārūpe | vṛtte caritre | āsthā āśvāsaḥ || 1 ||  
 6239  
 6240 vikrītā iva tiṣṭhāma itairdaivādibhirvayam |  
 6241 mune prapañcarajanairmugdhā vanamṛgā iva || 2 ||  
 6242  
 6243 daivaṁ prāktanāṁ karma ādiḥ pradhānaṁ yeṣāṁ tairetaiḥ prāguktaiścaturbhiḥ  
 6244 śabdādiviṣayaprapañcaracanairmugdhā mohitāḥ || 2 ||  
 6245  
 6246 eṣo'nāryasamāmnāyaḥ kālāḥ kavalanonmukhaḥ |  
 6247 jagatyavirataṁ lokaṁ pātayatyāpadarṇave || 3 ||  
 6248  
 6249 anāryaiḥ sama āmnāyaścāritrābhyāso yasya | aviratamasamāptabhogajīvitādi##-  
 6250 samāmnāyo bauddhādyasacchāstropadeśo yasya | kavalanonmukha  
 6251 udarabharaṇamātraparaḥ | kālanāmā dhūrtaḥ asanmārgapravartanena lokaṁ  
 6252 janamityarthāntaramapi gamyate || 3 ||  
 6253  
 6254 dahatyantardurāsābhirdevo dāruṇaceṣṭayā |  
 6255 lokamuṣṇaprakāsābhirjvālābhirdahano yathā || 4 ||  
 6256  
 6257 durāsābhirantardahanti | dāruṇaceṣṭayā duścāritryeṇa bahirapīti śeṣaḥ | tathā  
 6258 dṛṣṭānte'pi yojyam || 4 ||  
 6259  
 6260 dhṛtiṁ vidhurayatyeṣā maryādārūpavallabhā |  
 6261 strītvātsvabhāvacapalā niyatirniyatōnmukhī || 5 ||  
 6262  
 6263 kālamaryādārūpakṛtāntasya vallabhā priyā indriyāṇām  
 6264 parākpravṛttiniyama-lakṣaṇā niyatirniyateṣu samādhipareṣu unmukhī  
 6265 udyuktā teṣāṁ dhṛtiṁ dhairyaṁ vidhūrayati viyojayati | tatra hetuḥ -  
 6266 strītvāditi || 5 ||  
 6267  
 6268 grasate'virataṁ bhūtajālaṁ sarpa ivānilam |  
 6269 kṛtāntaḥ karkaśācāro jarāṁ nītvā'jaraṁ vapuḥ || 6 ||  
 6270  
 6271 ajaraṁ taruṇaṁ vapurjarāṁ nītvā prāpayya || 6 ||  
 6272  
 6273 yamo nirghṛṇarājendro nārtaṁ nāmānukampate |  
 6274 sarvabhūta-dayodāro jano durlabhatāṁ gataḥ || 7 ||  
 6275  
 6276 nirdayarājānāmindraḥ svāmī | atinirdaya iti yāvat || 7 ||  
 6277  
 6278 sarvā eva mune phalguvibhavā bhūtajātayaḥ |  
 6279 duḥkhāiava durantāya dāruṇā bhogabhūmayāḥ || 8 ||

6280  
 6281 sarvā brahmāntā api bhūtajātayaḥ prāṇijātayo viraktadaśā phalguvibhavāstu##-  
 6282  
 6283 āyuratyantacapalaṃ mṛtyurekāntaniṣṭhuraḥ |  
 6284 tārūṇyaṃ cātitaralaṃ bālyam jaḍatayā hṛtam || 9 ||  
 6285  
 6286 jaḍatayā mohena | hṛtamapanītam || 9 ||  
 6287  
 6288 kalākalaṅkito loko bandhavo bhavabandhanam |  
 6289 bhogā bhavamahārogāstrṣṇāśca mṛgaṭrṣṇikāḥ || 10 ||  
 6290  
 6291 kalanaṃ kalā viṣayānusaṃdhānam || 10 ||  
 6292  
 6293 śatravaścendriyāṇyeva satyaṃ yātamasatyatām |  
 6294 praharatyātmanaivātmā manasaiva mano ripuḥ || 11 ||  
 6295  
 6296 satyaṃ paramārthata ātmeti gṛhītaṃ dehādi | tasya viveke asatyatām  
 6297 aparamārthātmatām | yadvā satyaṃ satyajñānādilakṣaṇaṃ vastu asatyatām | mana  
 6298 eva bandhahetutvādrīpuryasya tathābhūta ātmā manobhimānānmanobhūta  
 6299 ātmānaṃ manasaivātmanā praharatīva duḥkhīkaroti || 11 ||  
 6300  
 6301 ahaṃkāraḥ kalaṅkāya buddhayaḥ paripelavāḥ |  
 6302 kriyā duṣphaladāyinyo līlāḥ strīniṣṭhatām gatāḥ || 12 ||  
 6303  
 6304 ahaṃkāro'bhimānapradhānamantaḥkaraṇaṃ kalaṅkāya lāñchanāya |  
 6305 svarūpadūṣaṇāyeti yāvat | buddhayo'dhyavasāyātmikāstadvṛttayo  
 6306 bahirmukhatvātparipelavā mṛdavaḥ svarūpaniṣṭhā dārḍhyaśūnyāḥ | kriyāḥ  
 6307 pravṛttayaḥ śārīrāḥ | līlā mānasavilāsāḥ || 12 ||  
 6308  
 6309 vāñchāviṣayaśālīnyaḥ saccamatkṛtayaḥ kṣatāḥ |  
 6310 nāryo doṣapatākinyo rasā nīrasatām gatāḥ || 13 ||  
 6311  
 6312 saccamatkṛtaya ātmasphūrticamatkārāḥ | doṣāṇāṃ patākinyo dhvajīnyaḥ | rasā  
 6313 anurāgāḥ | nīrasatāmanurāgaśūnyatām | viṣayā aspr̥haṇīyatāmiti vā || 13 ||  
 6314  
 6315 vastvavastutayā jñātaṃ dattaṃ cittamaḥkṛtau |  
 6316 abhāvavedhitā bhāvā bhāvānto nādhigamyate || 14 ||  
 6317  
 6318 vastu alaukikaṃ kāryakāraṇasaṃghātātmanā jñātam | cittam dattam |  
 6319 abhiniveśitamiti yāvat | abhāvavedhitā nāśagrastāḥ | bhāvānāmanitya##-  
 6320  
 6321 tapyate kevalaṃ sādho matirākulitāntarā |  
 6322 rāgarogo vilasati virāgo nopagacchati || 15 ||  
 6323  
 6324 nopagacchatītyādirloke atidaurlabhyoktirnatu svasya prakramavirodhāt || 15 ||  
 6325  
 6326 rajoguṇahatā dṛṣṭistamaḥ saṃparivardhate |  
 6327 na cādhigamyate sattvaṃ tattvamatyantadūrataḥ || 16 ||  
 6328  
 6329 adhigamyate labhyate || 16 ||  
 6330  
 6331 sthitirasthiratām yātā mṛtirāgamanonmukhī |  
 6332 dhṛtirvaidhuryamāyātā ratirnityamavastunī || 17 ||  
 6333  
 6334 sthitirjīvanam | avastunī phalguviṣaye || 17 ||  
 6335  
 6336 matirmāndyena malinā pātaikaparamaṃ vapuḥ |  
 6337 jvalatīva jarā dehe pratisphurati duṣkṛtam || 18 ||  
 6338  
 6339 māndyena maurkhyeṇa | pātaikaparamaṃ nāśaikaparyavasitam || 18 ||  
 6340  
 6341 yatnena yāti yuvatā dūre sajjanasaṃgatiḥ |  
 6342 gatirna vidyate kācitkvacinnodeṭi satyatā || 19 ||  
 6343  
 6344 nanu dhārmikasya tava kathaṃ gatirna vidyate tatrāha - kvaciditi |  
 6345 svargādigerapyā-nityatayā svapna sukhaprāyatvāditi bhāvaḥ || 19 ||  
 6346  
 6347 mano vimuhyatīvāntarmuditā dūratām gatā |  
 6348 nojvalā karuṇodeṭi dūrādāyāti nīcatā || 20 ||

6349  
 6350 muditā parasukhadarśanasamtoṣaḥ | nīcatāśabdena taddheturasūyādirgrhyate ||  
 6351 20 ||  
 6352  
 6353 dhīratā'dhīratāmeti pātotpātaparo janaḥ |  
 6354 sulabho durjanāśleṣo durlabhaḥ satsamāgamaḥ || 21 ||  
 6355  
 6356 adhīratāmasthīratām | pātotpātau maraṇajanmanī ūrdhvādhogamane vā | āśleṣaḥ  
 6357 saṅgaḥ || 21 ||  
 6358  
 6359 āgamāpāyino bhāvā bhāvanā bhavabandhanī |  
 6360 niyate kevalaṃ kvāpi nityaṃ bhūtaparamparā || 22 ||  
 6361  
 6362 bhāvanā vāsanā | bhāveṣvapagateṣvapi sā nāpaitīti bhave bandhanī bandhahetuḥ  
 6363 bhūtaparamparā prāṇinikāyaḥ | kāleneti śeṣaḥ || 22 ||  
 6364  
 6365 diśo'pi hi na dṛśyante deśo'pyanyāpadeśabhāk |  
 6366 śailā api viśīryante kaivāsthā mādrśe jane || 23 ||  
 6367  
 6368 diśo yāsu kālādbhayaṃ nāsti tādṛśyaḥ | tadeva prapañcayati - deśa iti |  
 6369 deśaḥ sadvyavahāropadeśaḥ | yadvā - diśati prayacchati  
 6370 prāṇibhyo'vakāsamīti deśa iti | vyapadeśādanyaṃ viruddhamapadeśaṃ  
 6371 vyavahāram | svasyaiva niravakā-śatvamīti yāvat || 23 ||  
 6372  
 6373 adyate sattayāpi dyaurbhuvanaṃ cāpi bhujiyate |  
 6374 dharāpi yāti vaidhuryaṃ kaivāsthā mādrśe jane || 24 ||  
 6375  
 6376 daurākāśo'pi sattayā sanmātrasvabhāveneśvareṇādyate || 24 ||  
 6377  
 6378 śuṣyantyapi samudrāśca śrīyante tārakā api |  
 6379 siddhā api vinaśyanti kaivāsthā mādrśe jane || 25 ||  
 6380  
 6381 siddhā jñātiriktairiyogamantrarasāyanādibhiḥ || 25 ||  
 6382  
 6383 dānavā api dīryante dhruvo'pyadhruvajīvitaḥ |  
 6384 amarā api mārīyante kaivāsthā mādrśe jane || 26 ||  
 6385  
 6386 śakro'pyākramyate vaktrairiyamo'pi hi niyamyate |  
 6387 vāyurapyetyavāyutvaṃ kaivāsthā mādrśe jane || 27 ||  
 6388  
 6389 vaktrairākramyate carvyate | nitarāṃ yamyate uparamaṃ prāpyate || 27 ||  
 6390  
 6391 somo'pi vyomatām yāti mārtaṇḍo'pyeti khaṇḍatām |  
 6392 magnatā magnirapyeti kaivāsthā mādrśe jane || 28 ||  
 6393  
 6394 vyomatām śūnyatām || 28 ||  
 6395  
 6396 parameṣṭhyapi niṣṭhāvānhriyate harirapyajaḥ |  
 6397 bhavo'pyabhāvamāyāti kaivāsthā mādrśe jane || 29 ||  
 6398  
 6399 niṣṭhā parisamāptiḥ | hriyate saṃhriyate || 29 ||  
 6400  
 6401 kālāḥ saṃkālyate yena niyatiścāpi nīyate |  
 6402 khamapyāliyate'nantaṃ kaivāsthā mādrśe jane || 30 ||  
 6403  
 6404 kālāḥ prāguktastriavidhaḥ | khamatra bahirāvaṇākāśaḥ || 30 ||  
 6405  
 6406 āśrāvyāvācyadurdarśatattvenājñātamūrtinā |  
 6407 bhuvanāni viḍambyante kenacidbhramadāyinā || 31 ||  
 6408  
 6409 āśrāvyam śrotrendriyāviśayaḥ | avācyam vāgagamyam durdarśam  
 6410 cakṣurādyagamyam ca tattvaṃ sūkṣmaṃ rūpaṃ yasya | mūrṭiḥ sthūlaṃ rūpaṃ |  
 6411 viḍambyante svātmanyeva māyayā pradarśyante | tattvamāccādya kalpitameva  
 6412 pradarśayattityarthaḥ || 31 ||  
 6413  
 6414 ahaṃkāra kalāmetya sarvatrāntaravāsinā |  
 6415 na so'sti triṣu lokeṣu yasteneha na bādhyate || 32 ||  
 6416  
 6417 ahaṃkāra kalābhimānāṃśametya prāpya sthiteṣu madhye iti śeṣaḥ || 32 ||

6418  
 6419 śilāsailakavapreṣu sāśvabhūto divākaraḥ |  
 6420 vanapāṣāṇavannityamavaśaḥ paricodyate || 33 ||  
 6421  
 6422 sarvabādhakatvopapādanāya tasya niraṅkuṣaṁ svātantryamāha -  
 6423 śīletyāditribhiḥ | sāśvo'svasahito rathastadbhāvaṁ prāptaḥ | ya āditye tiṣṭhan  
 6424 ityādiśruteḥ | svādhirūḍheneśvareṇa preryamāṇaḥ śilāsailavaprādidurgama##-  
 6425 vanam jalam yogyatayā parvataśikharādvegena pravahattena yathā vartulāḥ  
 6426 sphatikādipāṣāṇā adhodhaḥ preryante tadvadavaśo'svatantraḥ | sūryādī##-  
 6427  
 6428 dharāgolakamantasthasurāsuraṅaṣpadam |  
 6429 veṣṭyate dhiṣṇyacakreṇa pakvākṣoṭamiva tvacā || 34 ||  
 6430  
 6431 dharā bhūmiḥ saiva golakam | jyotiḥśāstre tathā prasiddheḥ | dhiṣṇyaṁ  
 6432 devānāmāyatanabhūtaṁ cakram jyotiścakram tena veṣṭyate parito vyāpyate |  
 6433 akṣoṭaṁ phalaviśeṣaḥ | yugāvarteṣu bhūmerdāhaplavanādivikāre'pyākālpaṁ  
 6434 jyotiścakrasyāvināśāddārḍhyasūcanāya pakveti viśeṣaṇam || 34 ||  
 6435  
 6436 divi devā bhuvi narāḥ pātāleṣu ca bhoginaḥ |  
 6437 kalpitāḥ kalpamātreṇa nīyante jarjarām daśām || 35 ||  
 6438  
 6439 kalpamātreṇa saṁkalpamātreṇa | tathācātyantapāravaśyamapi jagato mahān doṣa  
 6440 iti bhāvaḥ || 35 ||  
 6441  
 6442 kāmāśca jagadīśānaraṇalabdhaparākramaḥ |  
 6443 akrameṇaiva vikrānto lokamākramya valgati || 36 ||  
 6444  
 6445 doṣāntarāṇyapyāha - kāma ityādinā | akrameṇa anucitaprakāreṇa | ākramya  
 6446 vaśīkṛtya | nīyanturīśvarādbibheti cenna viśṛṅkhalaḥ syāt | nāsau tathetyāha  
 6447 - jagadīśāneti || 36 ||  
 6448  
 6449 vasanto mattamāgaṅgo madaiḥ kusumavarṣaṇaiḥ |  
 6450 āmoditakakupcakraśceto nayati cāpalam || 37 ||  
 6451  
 6452 vasanta eva mattamātaṅgaḥ kusumavarṣaṇameva madavarṣaṇamiti vyastarūpakam |  
 6453 cāpalamiti bhayonmādabhāvadvyasaṁbhedaḥ || 37 ||  
 6454  
 6455 anuraktāṅganālolalocanālokitākṛti |  
 6456 svasthīkartuṁ manaḥ śakto na viveko mahānapi || 38 ||  
 6457  
 6458 paropakārakāriṇyā parārtiparitaptayā |  
 6459 buddha eva sukhī manye svātmaśītalayā dhiyā || 39 ||  
 6460  
 6461 buddhaḥ prabuddhatattvaḥ puruṣaḥ | bodhaścātidadurlabha iti bhāvaḥ || 39 ||  
 6462  
 6463 utpannadhvaṁsinaḥ kālavaḍavānalapātinaḥ |  
 6464 saṁkyātum kena śakyante kallolā jīvitāmbudhau || 40 ||  
 6465  
 6466 dhvaṁsitve hetuḥ - kāleti | bhāvā iti śeṣaḥ || 40 ||  
 6467  
 6468 sarva eva narā mohāddurāśāpāśapāśinaḥ |  
 6469 doṣagulmakasāraṅgā viśīrṇā janmajaṅgale || 41 ||  
 6470  
 6471 pūrvoktadoṣalakṣaṇeṣu gulmakeṣu sthitāḥ sāraṅgāḥ mṛgāḥ pakṣiṇo vā  
 6472 durāśāpāśena pāśiṇo badhāḥ santo janmajaṅgale viśīrṇā iti saṁbandhaḥ || 41 ||  
 6473  
 6474  
 6475 saṁkṣīyate jagati janmaparamparāsu  
 6476 lokasya tairiha kukarmabhirāyuretat |  
 6477 ākāśapādapalatākṛtapāśakālpaṁ  
 6478 yeṣāṁ phalaṁ nahi vicāravido'pi vidmaḥ || 42 ||  
 6479  
 6480 [] tairuktadoṣaprayuktaiḥ kukarmabhiḥ kāmyaniśiddhācaraṇairāyuḥ  
 6481 saṁkṣīyate | phalaṁ svarganarakādi | ākāśe cetpādapastatra latāpi  
 6482 syātākṛtakaṇṭhapāśolla-mbanasadrśamasāraṁ irālanbanaduḥkhaṁ  
 6483 patanāvasānasthitikamityarthaḥ | āstāṁ tannivṛtityupāyo dūre taccindāpi  
 6484 durlabhetyāha - nahīti || 42 ||  
 6485  
 6486 adyotsavo'yamṛtureṣa tattheha yatrā

6487 te bandhavaḥ sukhamidaṃ saviśeṣabhogam |  
 6488 itthaṃ mudhaiva kalayansuvikalpajāla-  
 6489 mālolaṭapelaṭamatirgalatīha lokaḥ || 43 ||  
 6490  
 6491 tatpramoṣasāmagrī tu pratikṣaṇamatisulabhetyāha - adyeti | galati viśīryate || 43  
 6492 ||  
 6493  
 6494 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 6495 daivadurvīlāsavarṇanaṃ nāma ṣaḍviṃśatitamaḥ sargaḥ || 26 ||  
 6496  
 6497 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 6498 daivadurvīlāsavarṇanaṃ nāma ṣaḍviṃśatitamaḥ sargaḥ || 26 ||  
 6499  
 6500 saptaviṃśaḥ sargaḥ 27  
 6501  
 6502 śrīrama uvāca |  
 6503  
 6504 anyacca tātāṭitarāmaramye manorame ceha jagatsvarūpe |  
 6505 na kiṃcidāyāti tadarthajātaṃ yenātiviśrāntimupaiti cetaḥ || 1 ||  
 6506  
 6507 uktānukteṣu bhāveṣu niḥśreyasavirodhiṣu |  
 6508 vistareṇa punardoṣā vairāgyāyeha kīrtitāḥ ||  
 6509  
 6510 pratyekamukteṣvanukteṣu ca bhāveṣu samuccitya doṣāntarāṇi prapañcayansva##-  
 6511 śeṣaḥ | āpātato manorame vastutastvaramye jagatsvarūpe yena labdhena  
 6512 ceto'tiviśrāntiṃ pūrṇakāmatāmupaiti tattādṛśaṃ kiṃcidapyarthajātaṃ nāyāti  
 6513 cetasi tato'nyacca tattvaṃ nāyāti na labhyata iti vārthaḥ || 1 ||  
 6514  
 6515 bālye gate kalpitakelilole manomṛge dādarīṣu jīrṇe |  
 6516 śarīrake jarjaratāṃ prayāte vidūyate kevalameva lokaḥ || 2 ||  
 6517  
 6518 dārā eva dāryo giriguhāḥ | viśeṣeṇa dūyate upatapyate | kevalaṃ puruṣārtha##-  
 6519  
 6520 jarātuṣārābhihatāṃ śarīrasarojinīm dūratare vimucya |  
 6521 kṣaṇādgate jīvitacañcarīke janasya saṃsārasaro'vaśuṣkam || 3 ||  
 6522  
 6523 jīvitaṃ jīvanaṃ sa eva cañcarīko bhramaraḥ | saṃsāro'traihikasamārambhasta##-  
 6524  
 6525 yadā yadā pākamupaiti nūnaṃ tadā tadeyaṃ ratimātanoti |  
 6526 jarābharā'nalpanavaprasūnā vijarjarā kālayatā narāṇām || 4 ||  
 6527  
 6528 ratim prītimātanoti | mṛtyoriti śeṣaḥ | narāṇāṃ kāya eva latā valli || 4 ||  
 6529  
 6530 tṛṣṇānadi sāratarapravāhagrastākḥilānantapadārthajātā |  
 6531 taṭasthasaṃdoṣasuvṛkṣamūlanikāśadakṣā vahatīha loke || 5 ||  
 6532  
 6533 sārataro vegavattaro balavattaro vā mūlanikāśo vapranikṛntanaṃ tatra dakṣā  
 6534 samarthāḥ || 5 ||  
 6535  
 6536 śārīranauścarmānibandhabaddhā bhavāmbudhāvālulitā bhramantī |  
 6537 praloḍyate pañcabhirindriyākhyairadhobhavantī makarairadhīrā || 6 ||  
 6538  
 6539 sarmaṇā nibandhanena āchādanena baddhā | carmamayī tarirdakṣiṇadeśe prasiddhā  
 6540 | ūrmibhirālulitā vyākulitā svataśca laghutvādbhramantī ataevādhobhavantī  
 6541 majjanonmukhī indriyagrāhairapi praloḍyate | yato'dhīrā na vidyante dhīrā  
 6542 vivekadhīmanto vairāgyadhariyaśālino vā jīvā yasyāṃ tathāvidhā || 6 ||  
 6543  
 6544 tṛṣṇālatākānanacāriṇo'mī śākhāśataṃ kāmamahīruheṣu |  
 6545 paribhramantaḥ kṣapayanti kālāṃ manomṛgā no phalamāpnvanti || 7 ||  
 6546  
 6547 latāprathānaṃ kānanaṃ latākānanaṃ | śākhyāśataṃ paribhramanta iti  
 6548 viśeṣaṇānmṛgāḥ atra śākhānmṛgāḥ kālāmāyuh kṣapayanti || 7 ||  
 6549  
 6550 kṛcchreṣu dūrāstaviṣādamohāḥ svāsthyeṣu notsiktamanobhirāmāḥ |  
 6551 sudurlabhāḥ saṃprati sundarībhiraṇāhatāntaḥkaraṇā mahāntaḥ || 8 ||  
 6552  
 6553 kṛcchreṣu āpatsu | svāsthyeṣu saṃpatsu | notsiktenāgarvitena manasā abhirāmāḥ  
 6554 | nañarthako naśabdo'pyasti tasya samāsaḥ || 8 ||  
 6555

6556 taranti māgaṅgaghaṭātaraṅgaṃ raṅāmbudhiṃ ye mayi te na sūrāḥ |  
 6557 sūrāsta eveha manastaraṅgaṃ dehendriyāmbodhimimaṃ taranti || 9 ||  
 6558  
 6559 ghaṭāḥ samūhāsta eva taraṅgā yasmin | ye taranti te mayi śauryotkarṣavimarśa##-  
 6560 bhāvaḥ || 9 ||  
 6561  
 6562 akliṣṭaparyantaphalābhirāmā na dṛśyate kasyacideva kācit |  
 6563 kriyādurāsāhatacittavṛttiryametya viśrāntimupaiti lokaḥ || 10 ||  
 6564  
 6565 nanu karmaiva tatropāyo'stu tatrāha - akliṣṭeti | apyartha evakāraḥ |  
 6566 kasyacitkāci-dapi kriyā akliṣṭaṃ kleśena nāśena vā rahitaṃ paryantaḥ  
 6567 saṃsārāvasānaṃ tadrūpaṃ yatphalaṃ tena abhirāmā na dṛśyate | tadyatheha  
 6568 karmacito lokaḥ kṣiyata evamevāmutra puṇyacito lokaḥ kṣiyata ityādiśruteḥ |  
 6569 kṛtakaphalasya nāśaniyamādiṣṭānāśasya duḥkhaparyavasitatvācceti bhāvaḥ |  
 6570 yāṃ kriyāmetya āśritya | viśrāntiṃ svāsthyam || 10 ||  
 6571  
 6572 kīrtiyā jagaddikkuharaṃ pratāpaiḥ śriyā gṛhaṃ sattvabalena lakṣmīm |  
 6573 ye pūrayantyaḥsatadhairyabandhā na te jagatyāṃ sulabhā mahāntaḥ || 11 ||  
 6574  
 6575 yatra asati bhāgyodaye kīrtipratāpalakṣmyādyalpaphalānāmapi dhairyādikṣati##-  
 6576 mokṣasyetyabhipretyāha - kīrtyeti | śriyā saṃpadā | gṛhamarthigṛhaṃ |  
 6577 sattvabalena sāttvikakṣamāvinayaudāryādibalena lakṣmīm | tena hi sā purṇeva  
 6578 rājate || 11 ||  
 6579  
 6580 apyantarasthaṃ giriśailabhittervajrālayābhyantarasaṃsthitam vā |  
 6581 sarvaṃ samāyānti sasiddhivegāḥ sarvāḥ śriyaḥ santatamāpadaśca || 12 ||  
 6582  
 6583 sati tu bhāgyodaye sarvasya sarvatra sarvābhilaṣitaprāptiḥ sulabheti  
 6584 puruṣaprayatna-vaiyarthyaṃabhipretyāha - apyantarasthamiti | gireḥ śailī  
 6585 śīlāmayī yā bhittiḥ | karmadhārayanimittaḥ puṇvadbhāvaḥ | tanmadhye sthitamapi  
 6586 vajranirmitatvāda-bhedyasyālayasyābhyantare saṃsthitamapi vā sarvaṃ  
 6587 sabhāgyajanamiti śeṣaḥ | siddhaya'nimādayasteṣāṃ vegaistvarābhiḥ sahitāḥ |  
 6588 āpadgrahanaṃ dṛṣṭāntārtham || 12 ||  
 6589  
 6590 putrāśca dārāśca dhanaṃ ca buddhyā prakalpyate tāta rasāyanābham |  
 6591 sarvaṃ tu tannopakaroṭyathānte yatrātīramyā viśamūrchanaiva || 13 ||  
 6592  
 6593 akliṣṭaparyantetyanupadoktameva prapañcayati - putrāścetyādinā | prakalpyate  
 6594 bhrāntyeti śeṣaḥ | ante mṛtyukāle | atīramyā api bhogaviśayā yatra  
 6595 viśamūrcha-nāvadduḥkhāyaiva || 13 ||  
 6596  
 6597 viśādayukto viśamāmavasthā mupāgataḥ kāyavayovasāne |  
 6598 bhāvānsmaransvāniha dharmariktān janturjarāvāniha dahyate'ntaḥ || 14 ||  
 6599  
 6600 dharmariktān puṇyasamgrahaśūnyān || 14 ||  
 6601  
 6602 kāmārthadharmāptikṛtāntarābhiḥ kriyābhirādaḥ divasāni nītvā |  
 6603 cetaścaladbarhiṇāpicchalolaṃ viśrāntimāgacchatu kena puṃsaḥ || 15 ||  
 6604  
 6605 ādaḥ dhanārjanabhogatrṣṇāprābalyātkāmārthābhyāmeva dharmāvāptau  
 6606 kṛtāntarābhirākrāntāvākāśābhirlaukikakriyābhiḥ | barhiṇo mayūrastasya  
 6607 picchaṃ barhamiva lolam | kāyavayovasāne ityetadatrāpyanuśajyate || 15 ||  
 6608  
 6609 pūrogatairapyānavāptarūpaistarāṅgiṇītuṅgatarāṅgakalpaiḥ |  
 6610 kriyāphalairdaivavaśādupetairviḍambyate bhinnarucirhi lokaḥ || 16 ||  
 6611  
 6612 nanu māstu dharmārjanaśūnyānāṃ cetasi viśrāntistadarjanavatāṃ bhavadādīnāṃ  
 6613 tatphalalābhātkuto na setyāśaṅkya dharmaphalasvargaputrāde##-  
 6614 taraṅgavadbhaṅgurairataevānavāptarūpāira-prāptaprāyaiḥ | hi yasmādbhinne  
 6615 anātmani rucirasya sa loko jano viḍambyate vañcyate | ayaṃ bhāvaḥ - sa eva hi  
 6616 lābha ityucyate yallabhaṃ nāpaiti anarthe vā na paryavasyati | anyastu lābho  
 6617 viḍambanamātram | yathā alpāyuhputralābho yathā vā matsyasya  
 6618 baḍiśāmiśalābhaḥ | tathāca śrutiḥ sa yo'nyadātmanaḥ priyaṃbruvāṇaṃ  
 6619 brūyātpriyaṃ rotsyati iti | tathāca na tallābhādāśvāsa iti || 16 ||  
 6620  
 6621 imānyamūnīti vibhāvitāni kāryāṇyaparyantamanoramāṇi |  
 6622 janasya jāyājanarañjanena javājjarāntaṃ jarayanti cetaḥ || 17 ||  
 6623  
 6624 uktamevārthamāsurasamṣadvistārāpradarśanena prapañcayati - imānityādinā

6625 | imāni saṃnihitāni sadyaḥ kartavyānyamūni viprakṛṣṭāni deśakālāntare  
 6626 kartavyānīti vibhāvitāni nirantaram cintitānyaparyantamanoramāṇi |  
 6627 pariṇāme'nartharūpāṇi | jāyānām janānām ca rañjanena priyācaraṇena  
 6628 dehajarāntaṃ ceto'pi jarayanti | vivekādbhramśayantīti yāvat || 17 ||  
 6629  
 6630 parṇāni jirṇāni yathā tarūṇām sametya janmāsu layaṃ prayānti |  
 6631 tathaiva lokāḥ svavivekahināḥ sametya gacchanti kuto'pyahobhiḥ || 18 ||  
 6632  
 6633 kuto'pyahobhiḥ katipayaireva dinaiḥ || 18 ||  
 6634  
 6635 itastato dūratarāṃ vihr̥tya praviśya gehaṃ divasāvasāne |  
 6636 vivekilokāśrayasādhukarma rikte'hni rātrau ka upaiti nidrām || 19 ||  
 6637  
 6638 ahni divase vivekijanānāmanusaraṇena satkarmabhiśca rahite sati ko nidrāmupaiti  
 6639 vinā mūḍhamiti śeṣaḥ || 19 ||  
 6640  
 6641 vidrāvite śatrujane samaste samāgatāyāmabhitaśca lakṣmyām |  
 6642 sevyanta etāni sukhāni yāvattāvatsamāyāti kuto'pi mṛtyuḥ || 20 ||  
 6643  
 6644 kuto'pi saṃvardhitatuccharūpairbhāvairamībhiḥ kṣaṇanaṣṭadṛṣṭaiḥ |  
 6645 vilōḍyamānā janatā jagatyām navetyupāyātamaho na pātam || 21 ||  
 6646  
 6647 kuto'pyanirdhāritatattvāddhetoḥ saṃvarthitaiḥ bhāvairviṣayairvilōḍyamānā  
 6648 bhrāmyamānā | pātāṃ mṛtyum | yātamiti pāṭhe upāyātamāgataṃ yātaṃ gataṃ  
 6649 ca aho na veti || 21 ||  
 6650  
 6651 priyāsubhiḥ kālamukhaṃ kriyante janaiḍakāste hatakarmabaddhāḥ |  
 6652 yaiḥ pīnatāmeva balādupetya śarīrabādhena na te bhavanti || 22 ||  
 6653  
 6654 sarvaprāṇinām priyatvena prasiddhairsubhiḥ prāṇairyajamānaista eva janaiḍakā  
 6655 narameṣāḥ paśavaḥ | hataśabdaḥ kutsāyām | kutsitakarmalakṣaṇeṣu yūpeṣu  
 6656 baddhāḥ santo doṣāñjanaiḥ kālavarṇaṃ mukhaṃ yathā syāttathā kriyante  
 6657 saṃskriyante | te ke | yairviṣayāsaktidehapoṣaṇādibalātpīnatāmevopetya sthitaṃ na  
 6658 vivekavairāgyādyabhyastamityarthaḥ | ata eva hi te rogartvigbhiḥ saṃjñāpana##-  
 6659 bhavantītyutprekṣā | asanneva sa bhavati asadbhrameti veda cet iti śruteḥ | yajña##-  
 6660 lakṣaṇa | athavā yaireva janaiḍakaiḥ poṣakaiḥ svayaṃ pīnatāmupetya sthitāsta eva  
 6661 kriyante upahriyante | ataeva kṛtaghnā asavaḥ śarīrabādhena hetunā te priyāsavo  
 6662 na bhavanti kiṃtvapriyāḥ śatravaḥ | tathāca na prāṇapoṣaṇamātra-pareṇa  
 6663 bhāvvyamiti bhāvaḥ | athavā asupoṣaṇaparā api na mūḍhajanāḥ priyāsavaḥ |  
 6664 teṣāṃ mṛtyumukhapraveśopāyācaraṇena pratyuta prāṇavighāta-katvāt |  
 6665 kiṃtu tattvajñā eveha priyāsavaḥ | prāṇānām tattvadṛśā nityātma##-  
 6666 mūḍhajanaḍakāḥ kālamukhamiva kriyante | nādriyanta iti yāvat |  
 6667 kasteṣvatisāyastatrāha - yaistattvajñānabalāccharīratrayabādhena  
 6668 pīnatāmapari-cchinnaatāmevopetya sthitamiti hetoste  
 6669 janaiḍakavaddehātmatatayo na bhavantītyayamevātisāya ityarthaḥ || 22 ||  
 6670  
 6671 ajastramāgacchati satvaraivamanārataṃ gacchati satvaraiva |  
 6672 kuto'pi lolā janatā jagatyām taraṅgamālā kṣaṇabhaṅgureva || 23 ||  
 6673  
 6674 yathā āgacchati evaṃ satvaraiva gacchati | kuto'pītyuktyā yata āgacchati yatra ca  
 6675 gacchati tajjijñāsitamiti sūcitam || 23 ||  
 6676  
 6677 prāṇāpahāraikaparā narāṇām mano manohāritayā haranti |  
 6678 raktacchadāścañcalaṣaṭpadākṣyo viṣadrumālōlalatāḥ striyaśca || 24 ||  
 6679  
 6680 raktacchadā raktauṣṭhyo raktavastrā vā raktapallavāśca | ṣaṭpadā iva ṣaṭpadā eva  
 6681 cākṣiṇi yāsām | viṣadrumeṣvālōlā latā viśalatāḥ || 24 ||  
 6682  
 6683 ito'nyataścopagatā mudhaiva samānasamketanibaddhabhāvā |  
 6684 yātrāsamāsaṃgasamā narāṇām kalatramitravyavahāramāyā || 25 ||  
 6685  
 6686 ito manuṣyalokādanyataḥ svarganarakādibhyaśca | mudhā vyarthameva |  
 6687 ihāsmābhirmilitavyamiti parasparābhīprāyanibandhanaḥ saṃketastena  
 6688 saṃpāditasvarūpā | devotsavādiyātrāyām samāsaṅgaḥ samājamelanam || 25 ||  
 6689  
 6690 pradīpaśāntiṣviva bhuktabhūridaśāsvatisnehanibandhaniṣu |  
 6691 saṃsāramālāsu calācalāsu na jñāyate tattvamatāttvikīṣu || 26 ||  
 6692  
 6693 saṃsārā janmamaraṇaparamparāsteṣāṃ mālāsu pradīpānām śāntiṣu

6694 kṣaṇikajvāloparamapravāheṣviva tattvaṃ pāramārthikaṃ vastu na jñāyate iti  
 6695 saṃbandhaḥ | sarvāṇi viśeṣaṇānyubhayasādhāraṇāni | daśā bālyādayo  
 6696 vartikāśca | sneho rāgastailaṃ ca | calācalāsu cañcalāsu | atāttvikīṣu  
 6697 midhyābhūtāsu || 26 ||  
 6698  
 6699 saṃsārasaṃrambhakucakrikeyaṃ prāvṛtṭpayobudbudabhaṅgurāpi |  
 6700 asāvadhānasya janasya buddhau cirasthirapratyayamātanoti || 27 ||  
 6701  
 6702 yathā kulālacakrikā bhramantypyasāvadhānapuruṣabuddhau ciraṃ sthiraiveyaṃ na  
 6703 bhramatīti pratītiṃ janayati evamiyaṃ [pravṛttikucakrikā]  
 6704 saṃsārapravṛtti-rūpā kucakrikā vārṣikalajabudbudvanityāpi  
 6705 cirasthāyitāpratītiṃ janayatītyarthaḥ || 27 ||  
 6706  
 6707 śobhojjvalā daivavaśādvinaṣṭā guṇāḥ sthitāḥ saṃprati jarjaratve |  
 6708 āśvāsanādūratarāṃ prayātā janasya hemanta ivāmbujasya || 28 ||  
 6709  
 6710 janasya ambujasyeva saṃprati yauvane śaradi ca ye saundaryasaugandhyādayo guṇāḥ  
 6711 śobhojjvalāḥ sthitāḥ eva guṇā vārdhakena jarjaratve hemante ca  
 6712 daivavaśādvinaṣṭāḥ santa āśvāsanāyāścittasamādhānasya āghraṇasya ca  
 6713 dūratarāṃ prayātā durlabhā bhaviṣyantīti na teṣu viśvāsa iti bhāvaḥ || 28 ||  
 6714  
 6715 punaḥpunardaivavaśādupetya svadehabhāreṇa kṛtopakāraḥ |  
 6716 vilūyate yatra taruḥ kuṭhārairāśvāsane tatra hi kaḥ prasaṅgaḥ || 29 ||  
 6717  
 6718 yatra saṃsāre bhūjalapavanādi daivavaśātpuruṣopakāramanapekṣyaiveti yāvat |  
 6719 janmābhivṛddhiphalapuṣpādīsamṛddhimupetya svadehasya bhāreṇa dhāraṇena  
 6720 punaḥpunarjanebhyaśchāyāpatrapuṣpaphalādibhiḥ kṛtopakāro'naparādhyapi  
 6721 tarurvṛkṣaḥ kuṭhārairvilūyate chidyate | tatra saṃsāre | tatra pratipadaprasaktā##-  
 6722 mṛtyuranapakāriṇamapi haniṣyatyeveti bhāvaḥ || 29 ||  
 6723  
 6724 manoramasyāpyatidoṣavṛtterantarvighātāya samutthitasya |  
 6725 viśadrūmasyeva janasya saṅgādāsādyate saṃprati mūrchanaiiva || 30 ||  
 6726  
 6727 nanvastvanyatra doṣastathāpi hitaiṣiṣu svajaneṣu ko doṣastatrāha -  
 6728 manoramasyeti | atīṣayitadoṣāḥ snehabhogādivṛttayo  
 6729 dāhabhramaṇādivṛttayaśca yasmāt | antarupaśamasya jīvitasya ca  
 6730 vighātāyodyuktasyotpannasya ca mūrchanā mūḍhatā kāśmalaṃ vā āsādyata  
 6731 ityayameva doṣa iti bhāvaḥ || 30 ||  
 6732  
 6733 kāstā dṛśo yāsu na santi doṣāḥ  
 6734 kāstā diśo yāsu na duḥkhadāhaḥ |  
 6735 kāstāḥ prajā yāsu na bhaṅguratvaṃ  
 6736 kāstāḥ kriyā yāsu na nāma māyā || 31 ||  
 6737  
 6738 saṃsāradṛṣṭiṣu kāstā dṛśo dṛṣṭayaḥ | kriyā laukikyāḥ | māyā chalam ||  
 6739 31 ||  
 6740  
 6741 kalpābhīdhānakṣaṇajīvino hi kalpaughasaṃkhyākalane [virīṇcyā]  
 6742 virīṇcyāḥ |  
 6743 ataḥ kalāśālini kālajāle laghutvadirghatvadhiyo'pyasatyāḥ || 32 ||  
 6744  
 6745 nanvanyāsāṃ prajānāṃ bhaṅguratve'pi virīṇcisālokyāṃ prāptānāṃ prajānāṃ  
 6746 kalpāyusāṃ na bhaṅguratvamityāśaṅkyāha - kalpeti |  
 6747 kalpaughānāmatītānāgatānantakalpānāṃ saṃkhyāyā akalane aparījñāne  
 6748 ānantiyāviśeṣātkalpā api viṣṇurudrādīdṛśā kṣaṇā eveti virīṇcyā api  
 6749 kalpābhīdhānakṣaṇajīvina eva | ato'vayavaśālini kālasamūhe laghutvadirgha##-  
 6750 tulyanyāyena brahmāṇḍā apyanantakoṭibrahmāṇḍadṛśāṃ dṛśā aṇava  
 6751 evetyaṇumahattvādibuddhāyo'pyasatyā bodhyāḥ || 32 ||  
 6752  
 6753 sarvatra pāṣāṇamayā mahīdhrā mṛdā mahī dārubhireva vṛkṣāḥ |  
 6754 māṃsairjanāḥ pauraṣabaddhabhāvā nāpūrvamastīha vikārahīnam ||33||  
 6755  
 6756 evaṃ prakṛtidṛṣṭau vikārajātamapyasatyameva pratibhātītāha - sarvatreti |  
 6757 svārthe mayat | prakṛtyā cārurityādivadabhede tṛtīyā | mahīdhnā vastutaḥ  
 6758 pāṣāṇā eva | mahī mṛdeva | janā māṃsādīnyeva | kathaṃ tarhi parvatādi##-  
 6759 puruṣakṛtairnāmarūpasamketaiḥ pratinīyatasvabhāvā ityarthaḥ | paramārthatastu  
 6760 apūrva pūrvasiddhakāraṇāda-nyannāsti | tathāca sarvatra  
 6761 nyāyasāmyādvikārahīnaṃ parityaktavikāraṃ sarvaṃ jagatprakṛtibhūtamekameva  
 6762 paramārthavastvasti yuktīyā saṃbhāvya ityarthaḥ | athavā astu



6763 parvatādivikārānāmasatyatvaṃ tatprakṛtīnāṃ pāṣāṇa-mṛdādīnāṃ tu  
 6764 tatkutastatrāha - nāpūrvamiti | teṣāmapī svakāraṇamahābhūta##-  
 6765 evetyarthaḥ || 33 ||  
 6766  
 6767 ālokyate cetanayā'nuviddhā payonubaddho'stanayo nabhaḥ sthāḥ |  
 6768 prthagvibhāgena padārthalakṣmyā etajjagannetaradasti kiṃcit || 34 ||  
 6769  
 6770 pāṣāṇamṛdādīnāṃ mahābūtamātratvamuktaṃ sphuṭayati - ālokyata iti |  
 6771 anuvit hā iti cchedaḥ | payo jalaṃ tadanubaddhastatkāraṇatvena tadindhanatvena vā  
 6772 tatsaṃbaddho vahnīḥ | yadyapi bhaumo vahnīḥ pārthivendhanastathāpi kāṣṭhā##-  
 6773 sūryacandrāpnyudakādīnītyastanayo vāyuh | nabha ākāśaḥ | tiṣṭhati na calatīti  
 6774 sthāḥ prthivī | ityetanmahābhūtapañcakamevānuvidhyate parsparaṃ saṃbadhyata  
 6775 ityanuvit militaṃ sat goghaṭādīnānāpadārthalakṣmyā etajjagaccetanayā buddhyā  
 6776 ālokyate avivekibhiḥ | hā iti khedāvadyotako nipātaḥ | vivekadṛṣā  
 6777 prthagvibhāgena prayālocane tu itaratpañcabhūtātiriktaṃ na kiṃcidastītyarthaḥ |  
 6778 tathāca śrutiḥ - yadagne rohiṭaṃ rūpaṃ tejasastadrūpaṃ yacchuklaṃ tadapāṃ  
 6779 yatkr̥ṣṇaṃ tadannasya | apāgāmadagneragnitvaṃ vācārambhaṇaṃ vikāro  
 6780 nāmadheyam triṇi rūpānītyeva satyam iti || 34 ||  
 6781  
 6782 camatkṛtiśceha manasvilokacetaścamatkārakarī narāṇāṃ |  
 6783 svapne'pi sādho viśayaṃ kadācitkeṣāṃcidabhyeti na citrarūpā || 35 ||  
 6784  
 6785 nanvevaṃ padārthanāmasatyatve kathaṃ janānāṃ vyavahārabhogacamatkāraḥ nahi  
 6786 śuktirajatenā kaṅkaṇaṃ kartuṃ śakyamityāśaṅkyāha - camatkṛtiriti | iha  
 6787 mithyābhūte'pi padārthajāte vyavahāra kuśalatayā manasvināṃ priksāvata##-  
 6788 citrarūpā nāścaryabhūtā | yatastathāvidhā camatkṛtiḥ kadācitkeṣāṃcinna##-  
 6789 yāvat | yadyapi sarveṣāmapī svapne bhogaḥ prasiddhāstathāpi sukhaduḥkhātī##-  
 6790 cirabhogacamatkṛtiriyathā hariścandrasya svarganarakabhogayoriti sūcanāya  
 6791 kadācitkeṣāṃcidityuktaṃ || 35 ||  
 6792  
 6793 adyāpi yāti'pi ca kalpanāyā ākāśavallīphalavanmahattve |  
 6794 udeti no lobhalavāhatānāmudāravṛttāntamayī kathaiva || 36 ||  
 6795  
 6796 nanu yadyasti bhogacamatkṛtistarhi kimadhunaiva virajyase | bhogānbhuktvottare  
 6797 vayasi virajyātmavīcārasya kartuṃ yuktatvādityāśaṅkya bhogāsaktau vairāgyasya  
 6798 vīcārasya ca sadaiva daurlabhyamityāha - adyeti | adyādhunātane pūrve vayasi  
 6799 yāte'sminnuttare'pi ca vayasi ākāśavallīphalavanmithyābhūtāyā api  
 6800 bhogāsaktikalpanāyā avīcārānmahattve sati bhogatatsādhanādilobhalavenā##-  
 6801 sarvotkr̥ṣṭasya paramātmāno yo vṛttāntaḥ svarūpanirūpaṇavārtā tatpracurā  
 6802 kathaiva nodeti | nīrantaraṃ tadvīcāraṣṭu dūranirasta iti bhāvaḥ || 36 ||  
 6803  
 6804 ādātumicchānapadamuttamānāṃ svacetasaivāpahato'dya lokaḥ |  
 6805 patatyāśaṅkaṃ paśuradrikūṭādānīlavallīphalavāñchayaiva || 37 ||  
 6806  
 6807 āsaktau na kevalaṃ puruṣārthahānīḥ pratyuta mahānanartho'pītyāha - ādātu##-  
 6808 amumarthamarthāntaranyāsenā dṛaḍhayati - paśurityādinā |  
 6809 paśuśchāgādīḥ patatītyanuśajyate | ānīlā haritā vallī arthādviśamasthā  
 6810 karīrādivallī gṛhyate || 37 ||  
 6811  
 6812 avāntaranyastanīrarthakāṃśacchāyālatāpatraphalaprāsūnāḥ |  
 6813 śārīra eva kṣatasāmpadaśca śvabhradrumā adyatanā narāśca || 38 ||  
 6814  
 6815 avāntare durgame gartodara eva nyastānyataeva nīrarthakāṃśāni aṃśato'pi  
 6816 prāṇibhiranupabhogyatvādvārthānīti yāvat | chāyādīni yeṣāṃ tathāvidhāḥ  
 6817 śvabhradrumāḥ śārīre svaśārīrapoṣaṇāyaivopayogātkṣatā vyārthaṃ nāśitā  
 6818 vidyāvinayadhanādīsaṃpado yaistathāvidhā narāśca tulyā eva | vyārthajanma##-  
 6819  
 6820 kvacījjanā mārdivasundareṣu dvacitkaṭhoreṣu ca saṃcaranti |  
 6821 deśāntarāleṣu nīrantareṣu vanāntakhaṇḍeṣviva kṛṣṇasārāḥ || 39 ||  
 6822  
 6823 yadyapi kvaciddhārmikā api santi tathāpi vivekino durlabhā iti vaktuṃ janadvai##-  
 6824 prakṛtānusārāccittabhūmayo gṛhyante | mārdivaṃ  
 6825 dayādākṣīṇyakṣamādisaundaryaṃ vidyāvinayādi ca tadvatsu | kaṭhoreṣu  
 6826 krodhalobhanaiṣṭhuryaśāliṣu [taikṣṇyaśāliṣu] | vanamadhyabhāgānāṃ  
 6827 khaṇḍeṣvavayaveṣu || 39 ||  
 6828  
 6829 dhātūnavāni divasaṃ prati bhīṣaṇāni  
 6830 ramyāni vā vilulitāntatamākulāni |  
 6831 kāryāni kaṣṭaphalapākahatodayāni

6832 vismāpayanti na śavasya manāṃsi keśām || 40 ||  
 6833  
 6834 janānāṃ durdaśāṃ dṛṣṭvā duḥkhitastannimittam daivam nindati - dhāturiti  
 6835 | śavasya acetanatvānmṛtakalpasya dhāturdaivasya | yadi jīvansyānedṛśo  
 6836 nidrayaḥ syādityabhiprāyaḥ | divasaṃ prati dine dine | karma pravacanīyenaiva  
 6837 vīpsādyota-nānna dvivacanaṃ kṛtam | phalaso bhīṣaṇānyāpātato ramyāni |  
 6838 vāśabdaḥ samuccaye | vilulitāntatamaiḥ rāgādibhiratyantavākulitacittairākulāni |  
 6839 pariṇāme kaṣṭaphalapākena dūṣitārambhābhuyodayāni navāni kāryāni keśām  
 6840 vivekināṃ manāṃsi na vismāpayanti || 40 ||  
 6841  
 6842 janaḥ kāmāsakto vividhakukalāceṣṭanaparaḥ  
 6843 sa tu svapne'pyasmiñjagati sulabho nādyā sujanaḥ |  
 6844 kriyā duḥkhāsaṅgā'vidhuravidhurā nūnamakhilā  
 6845 na jāne netavyā kathamiva daśā jīvitamayī || 41 ||  
 6846  
 6847 uktamarthamanūdyopasaṃharamstannimittam svasyodvegaṃ darśayati - jana iti |  
 6848 kukalābhiḥ kauṭilya cāturyaiḥ | sujano vivekī | duḥkhairasaṅgo'saṃbandhastada##-  
 6849 rahitā | avaśyaṃ duḥkhānubandhinyeveti yāvat || 41 ||  
 6850  
 6851 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 6852 niḥśreyasavirodhibhāvānityatāpratipādanaṃ naṃ nāma saptaviṃśatitamaḥ  
 6853 sargaḥ || 27 ||  
 6854  
 6855 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 6856 niḥśreyasavirodhibhāvānityatāpratipādanaṃ naṃ nāma saptaviṃśatitamaḥ sargaḥ  
 6857 || 27 ||  
 6858  
 6859 aṣṭaviṃśaḥ sargaḥ 28  
 6860  
 6861 śrīrāma uvāca |  
 6862  
 6863 yaccedaṃ dṛśyate kiṃcijjagatsthāvarajaṃgamam |  
 6864 tatsarvamasthiram brahmansvapnasaṃgamasaṃnibham || 1 ||  
 6865  
 6866 iha sarveṣu bhogyeṣu vairasyapratipattaye |  
 6867 varṇyate sarvabhāvānāṃ viparyāsisvabhāvatā ||  
 6868  
 6869 sarvabhāvānāmavirataviparyāsasvabhāvatādarśanādapi na teṣvāśvāsa ityāhaḥ  
 6870 - yaccedamityādinā | svapne saṃgamaḥ samājamelanam || 1 ||  
 6871  
 6872 śuṣkasāgarasaṃkāśo nikhāto yo'dya dṛśyate |  
 6873 sa prātarabhrasaṃvīto nagaḥ saṃpadyate mune || 2 ||  
 6874  
 6875 nikhāto gartaḥ | prātargrahaṇaṃ kālāntaropalakṣaṇam || 2 ||  
 6876  
 6877 yo vanavyūhavistīrṇo vilīḍhagagano mahān [gagano'calaḥ] |  
 6878 dinaireva sa yātyurvīsamatām kūpatām ca vā || 3 ||  
 6879  
 6880 vanavyūhena vanasamudāyena | vilīḍhagaganaścumbitanabhastalaḥ | unnata iti yāvat  
 6881 | mahānpariṇāhataḥ | dinaiḥ kaiścideva || 3 ||  
 6882  
 6883 yadaṅgamadya saṃvītam kauśeyasragvilepanaiḥ |  
 6884 digambaram tadeva śvo dūre viśaritā'vaṭe || 4 ||  
 6885  
 6886 avaṭe garte | viśaritā viśīrṇaṃ bhavitā | luṭ || 4 ||  
 6887  
 6888 yatrādyā nagaram dṛṣṭam vicitrācāracañcalam |  
 6889 tatraivodeti divasaiḥ saṃśūnyāraṇyadharmatā || 5 ||  
 6890  
 6891 cañcalaṃ punaḥ punaścarat || 5 ||  
 6892  
 6893 yaḥ pumānadya tejasvī maṇḍalānyadhitiṣṭhati |  
 6894 sa bhasmakūṭatām rājandivasairadhigacchati || 6 ||  
 6895  
 6896 adhigacchati prāpnoti || 6 ||  
 6897  
 6898 araṇyāni mahābhīmā yā nabhomaṇḍalopamā |  
 6899 patākācchādītākāśā saiva saṃpadyate purī || 7 ||  
 6900

6901 mahāraṇyamaraṇyānī | vistīrṇatayā nīlatayā ca nabhomaṇḍalopamā || 7 ||  
 6902  
 6903 yā latāvalitā bhīmā bhātyadya vipināvalī |  
 6904 divasaireva sā yāti punarmarumahīpadam || 8 ||  
 6905  
 6906 latābhirvalitā saṃvṛttā | marumahyāḥ padaṃ lakṣaṇaṃ nirvṛkṣajalatām || 8 ||  
 6907  
 6908 salilaṃ sthalatām yāti sthālībhavati vāribhūḥ |  
 6909 viparyasyati sarvaṃ hi sakāṣṭhāmbutṛṇaṃ jagat || 9 ||  
 6910  
 6911 vāribhūrudakasthānam | viparyasyati viparītāvasthāmāpadyate || 9 ||  
 6912  
 6913 anityaṃ yauvanaṃ bālyam śarīraṃ dravyasaṃcayāḥ |  
 6914 bhāvādbhāvāntaraṃ yānti taraṅgavadanāratam || 10 ||  
 6915  
 6916 pūrvasvabhāvātsvabhāvāntaram || 10 ||  
 6917  
 6918 vātāntardīpakaśikhālolaṃ jagati jīvitam |  
 6919 taḍitsphuraṇasaṃkāśā padārthaśrīrjagatrāye || 11 ||  
 6920  
 6921 alpo dīpo dīpakaḥ || 11 ||  
 6922  
 6923 viparyāsamiyaṃ yāti bhūribhūtaparamparā |  
 6924 bījarāśīrivājastraṃ pūryamāṇaḥ punaḥpunaḥ || 12 ||  
 6925  
 6926 yathā kusūlādāvajasraṃ punaḥpunaḥ pūryamāṇo dhānyādibījarāśīrvyayena  
 6927 viparyāsaṃ kṣetre upto jalena pūryamāṇo vocchūnatāṅkurasasyādibhāvena  
 6928 viparyāsamityarthaḥ || 12 ||  
 6929  
 6930 manaḥpavanaparyastabhūribhūtarajaḥpaṭā |  
 6931 pātotpātaparāvartaparābhīnayabhūṣitā || 13 ||  
 6932  
 6933 iyaṃ jāgatī sthitireva saṃsārasya [svakausalātiśyāprakaṭanāya prāṇināṃ  
 6934 janmamṛtyusaṃsaraṇalakṣaṇāyāmārabhaṭyāṃ naṭī vaṃśanaṭī | bhaṭīnaṭīti  
 6935 samudāyo vā tadvācakaḥ] karṭṛbhokṭṛtāsaṃtānalakṣaṇā yā ārabhaṭī  
 6936 āḍambarātiśayaḥ saiva naṭī nartakī svakausalātiśayaprakaṭanāya nṛtte  
 6937 āveśena vivṛttā parivartanamāneva janitabhramā ālakṣyate iti saṃbandhaḥ |  
 6938 tadanurūpaṃ viśīnaṣṭi | mana eva pavanastena paryastamudbhūtaṃ bhūribhūtaṃ  
 6939 prāṇilakṣaṇaṃ rajovṛndameva paṭo yasyāḥ | ataeva prāṇināṃ pāto  
 6940 narakādāvutpātaḥ svarge parāvarto madhyamaloke'ta eva parā utkṛṣṭā  
 6941 abhinayābhāvavyaṅjakaceṣṭāstābhirbhūṣitā || 13 ||  
 6942  
 6943 ālakṣyate sthitiriyam jāgatī janitabhramā |  
 6944 nṛttāveśavivṛtṭeva saṃsārārabhaṭīnaṭī || 14 ||  
 6945  
 6946 gandharvanagarākāraviparyāsavidhāyinī |  
 6947 apāṅgabhaṅgurodāravvyavahāramanoramā || 15 ||  
 6948  
 6949 tāmeva varṇayati dvābhyām - gandharveti | viparyāso bhrāntiḥ  
 6950 vaṃśanaṭīnāṃ netrapidhānagāruḍavidyā prasiddhā | apāṅgāviva  
 6951 bhaṅguraiścapalairapāṅga-pātaiśca bhaṅgurairvyavahārairmanoramā || 15 ||  
 6952 ||  
 6953  
 6954 taḍittaralamāmolaṃātānvānā punaḥpunaḥ |  
 6955 saṃsāraraṇā rājannṛttasakteva rājate || 16 ||  
 6956  
 6957 taḍitameva taḍitamiva ca taralaṃ ālokaṃ ālokanam || 16 ||  
 6958  
 6959 divāsāste mahāntaste saṃpadastāḥ kriyāśca tāḥ |  
 6960 sarvaṃ smṛtipathaṃ yātaṃ yāmo vayamāpi kṣaṇāt || 17 ||  
 6961  
 6962 te utsavavibhavaśālināḥ || 17 ||  
 6963  
 6964 pratyahaṃ kṣayamāyāti pratyahaṃ jāyate punaḥ |  
 6965 adyāpi hatarūpāyā nānto'syā dagdhasaṃsṛteḥ || 18 ||  
 6966  
 6967 hatadagdhasābdau nindāvacanau || 18 ||  
 6968  
 6969 triyaktvaṃ puruṣā yānti tiryāṅco naratāmāpi |

6970 devāścādevatām yānti kimiveha vibho sthiram || 19 ||  
 6971  
 6972 tiryaktvaṃ paśvādi janma || 19 ||  
 6973  
 6974 racayanraśmijālena rātryahāni punaḥpunaḥ |  
 6975 atibāhya raviḥ kālo vināśavadhimikṣate || 20 ||  
 6976  
 6977 kālaḥ kālatmā raviḥ sūryaḥ | racayan | bhūtajātamiti śeṣaḥ | rātryahāni atibāhya  
 6978 vināśāvadhiṃ svaracitasya bhūtajātasyeti śeṣaḥ || 20 ||  
 6979  
 6980 brahmāviṣṇuśca rudraśca sarvā vā bhūtajātayaḥ |  
 6981 nāsamevānudhāvanti salilāniva vāḍavam || 21 ||  
 6982  
 6983 anudhāvantyanusaranti | vāḍavaṃ vāḍavānalam || 21 ||  
 6984  
 6985 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
 6986 vināśāvāḍavasyaitatsarvaṃ saṃśuṣkamindhanam || 22 ||  
 6987  
 6988 vāḍavasya bhāgalakṣaṇayā vahneḥ | prasiddhasya vāḍavasyābindhanatvena  
 6989 saṃśuṣkaviśeṣaṇānupayogāt || 22 ||  
 6990  
 6991 dhanāni bāndhavā bhr̥tyā mitrāṇi vibhavāśca ye |  
 6992 vināśabhayaabhītasya sarvaṃ nīrasatām gatam || 23 ||  
 6993  
 6994 svadante tāvadevaite bhāvā jagati dhimate |  
 6995 yāvatsmṛtipathaṃ yāti na vināśakurākṣasaḥ || 24 ||  
 6996  
 6997 svadante rocante || 24 ||  
 6998  
 6999 kṣaṇamaīśvaryamāyāti kṣaṇameti daridratām |  
 7000 kṣaṇaṃ vigatarogatvaṃ kṣaṇamāgatarogatām || 25 ||  
 7001  
 7002 kṣaṇamalpakālam | jana iti śeṣaḥ || 25 ||  
 7003  
 7004 pratikṣaṇaviparyāsadāyinā nihātātmanā |  
 7005 jagadbhrameṇa ke nāma dhīmanto hi na mohitāḥ || 26 ||  
 7006  
 7007 nihagaśabdo nindāvacano naśvaravacano vā || 26 ||  
 7008  
 7009 tamaḥpaṅkasamālabdhaṃ kṣaṇamākāśamaṇḍalam |  
 7010 kṣaṇaṃ kanakaniṣyandakomalālokaśundaram || 27 ||  
 7011  
 7012 aniyatasthitimevodāharaṇena prapañcayati - tama ityāditribhiḥ |  
 7013 ākāśamaṇḍalo-dāharaṇaṃ dṛṣṭāntārthaṃ | tamolakṣaṇena pañkena  
 7014 samyagālabdhaṃ spṛṣṭam | kanakasya niṣyando drava iva ramyeṇa komalena  
 7015 sukhasparśena candrādyālokena || 27 ||  
 7016  
 7017 kṣaṇaṃ jaladanīlābjamālāvalitakoṭaram |  
 7018 kṣaṇamuḍḍāmararavaṃ kṣaṇaṃ mūkamiva [mūkamavasthitam]  
 7019 sthitam || 28 ||  
 7020  
 7021 jaladā eva nīlābjamālāstābhīrveṣṭitodaram | uḍḍāmarastāraḥ || 28 ||  
 7022  
 7023 kṣaṇaṃ tārāviracitaṃ kṣaṇamarkaṇa bhūṣitaṃ |  
 7024 kṣaṇamindukṛtāhlādaṃ kṣaṇaṃ sarvabahiṣkṛtaṃ || 29 ||  
 7025  
 7026 ālokātiriktaih̐ paryāyeṇa vā pūrvoktaiḥ sarvairbahiṣkṛtaṃ rahitam || 29 ||  
 7027  
 7028 āgamāpāyaparayā kṣaṇasaṃsthitināśayā |  
 7029 na bibheti hi saṃsāre dhīro'pi ['dhika iva] ka ivānayā || 30 ||  
 7030  
 7031 ivaśabdo'narthako dṛṣṭāntadaurlabhyārtho vā | evamūttaratrāpi | anayā  
 7032 jagatsthityā || 30 ||  
 7033  
 7034 āpadaḥ kṣaṇamāyānti kṣaṇamāyānti saṃpadaḥ |  
 7035 kṣaṇaṃ janma kṣaṇaṃ mṛtyurmune kimiva na kṣaṇam || 31 ||  
 7036  
 7037 prāgāsīdanya eveha jātastvanyo naro dinaiḥ |  
 7038 sadaikarūpaṃ bhagavankimcidasti na susthiram || 32 ||

7039  
7040 iha sadaikarūpaṃ susthiraṃ na kiṃcidastīti sambandhaḥ || 32 ||  
7041  
7042 ghaṭasya paṭatā dṛṣṭā paṭasyāpi ghaṭasthitiḥ |  
7043 na tadasti na yaddṛṣṭaṃ viparyasyati saṃsṛtau || 33 ||  
7044  
7045 ghaṭasya kārpāsakṣetre viśīrṇasya kārpāsapariṇāmakrameṇa paṭatā  
7046 dṛṣṭetyarthaḥ || 33 ||  
7047  
7048 tanotyutpādayatyatti nihatyāsṛjati kramāt |  
7049 satataṃ rātryahānīva nivartate naraṃ prati || 34 ||  
7050  
7051 vṛddhivipariṇāmāpakṣayavināśapunarjanmākhyāḥ pañca  
7052 bhāvavikārāstano-tyādibhirucyante | tānkrameṇa prāpnuvānaṃ naraṃ  
7053 dehābhīmāninaṃ prati te bhāvavikārā nivartante na ciraṃ tiṣṭhantīti te'pi  
7054 viparyasyantītyarthaḥ | yadyapyastīti satāpi bhāvavikāreṣu yāskena paṭhyate tathāpi  
7055 sādhiṣṭhāna-brahmasattānuvedho na vikāra iti bhāvaḥ || 34 ||  
7056  
7057 asūreṇa hataḥ sūra ekenāpi hataṃ śatam |  
7058 prākṛtāḥ prabhutāṃ yātāḥ sarvamāvartyate jagat || 35 ||  
7059  
7060 āvartyate viparyasyate || 35 ||  
7061  
7062 janateyaṃ viparyāsamaḥsramanugacchati |  
7063 jaḍaspandaparāmarśāttaraṅgāṇāmivāvalī || 36 ||  
7064  
7065 janatā cetanasamūhaḥ jaḍasyācetanasya prāṇakaraṇādeḥ | ḍalayorabhedā##-  
7066  
7067 bālyamalpadinaireva yauvanaśrīstato jarā |  
7068 dehe'pi naikarūpatvaṃ kāsthā bāhyeṣu vastuṣu || 37 ||  
7069  
7070 alpadinairyātīti śeṣaḥ || 37 ||  
7071  
7072 kṣaṇamānanditāmeti kṣaṇameti viśāditām |  
7073 kṣaṇaṃ saumyatvamāyāti sarvasminnaṭavanmanaḥ || 38 ||  
7074  
7075 naṭo yathā harṣaviśāḍādyabhinayati tadvat || 38 ||  
7076  
7077 itaścānyaditaścānyaditaścānyadayaṃ vidhiḥ |  
7078 racayanvastunāyāti khedaṃ līlāsvivārbhakaḥ || 39 ||  
7079  
7080 tribhiritā ādisabhairharṣaviśāḍamohahetavo vicitrā ucyante || 39 ||  
7081  
7082 cinotyutpādayatyatti nihatyāsṛjati kramāt |  
7083 satataṃ rātryahānīva nivartante naraṃ prati || 40 ||  
7084  
7085 cinoti brīhyādīniva saṃcayenopacayaṃ nayati tairanyānutpādayati tāṃśca  
7086 nihatyātti bhakṣayati tato labdhāsvāḍastathaiva nirantaraṃ bhoktumanyānapi  
7087 jantūnāsṛjati vidhiḥ | sṛṣṭaṃ ca naraṃ prati harṣaviśāḍādayo rātryahānīva  
7088 sadā prāpya nivartanta ityarthaḥ || 40 ||  
7089  
7090 āvirbhāvatirobhāvabhāgino bhavabhātināḥ |  
7091 janasya sthīratāṃ yānti nāpado na ca saṃpadaḥ || 41 ||  
7092  
7093 tadeva hetvasthairyeṇa viśadayati - āvirbhāveti || 41 ||  
7094  
7095 kālaḥ kriḍatyayaṃ prāyaḥ sarvamāpadi pātayan |  
7096 helāvicalitāśeṣacaturācāracañcuraḥ || 42 ||  
7097  
7098 helayā anādareṇaiva vicalitāḥ parivartitā aśeṣāscaturāḥ samarthā api yena  
7099 tathāvidhe ācaraṇe cañcuraḥ kuśalaḥ || 42 ||  
7100  
7101 samaviśamavipākato vibhinnāstribhuvanabhūtaparamparāphalaughāḥ |  
7102 samayapavanapātītāḥ patanti pratidinamātatasamsṛtidrumbhyaḥ || 43 ||  
7103  
7104 karmaṇāṃ rasānāṃ ca samaviśamavipākato nānāvidhāstrailokyaprāṇi##-  
7105 bhinnāstallakṣaṇebhyo drumbhyaḥ samayaḥ kālastallakṣaṇena pavanena pātītāḥ  
7106 pratidinaṃ patanti | tathāca patanaparyavasitaṃ sarvaṃ duṣṭameveti na kvacidāsthā  
7107 yukteti bhāvaḥ || 43 ||

7108  
 7109 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 7110 sarvabhāvā'virataviparyāsapratipādanaṃ nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
 7111  
 7112 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 7113 sarvabhāvā'virataviparyāsapratipādanaṃ nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
 7114  
 7115 ekonatrimśaḥ sargaḥ 29  
 7116  
 7117 śrīrāma uvāca |  
 7118  
 7119 iti me doṣadāvāgnidagdhe mahati cetasi |  
 7120 prasphuranti na bhogāsā mṛgatṛṣṇāḥ saraḥsviva || 1 ||  
 7121  
 7122 doṣāṇaṃ darśanātsarvanirvedaḥ svasya varṇyate |  
 7123 rāmeṇa tatprasāntyarthamupadeśastathārthyate ||  
 7124  
 7125 itthaṃ doṣadarśanātsvacitte tattvabubhūtsāparyavasitaṃ nirvedaṃ darśayati -  
 7126 itityādinā | doṣapadena taddarśanaṃ lakṣyate | doṣāṇāmeva vā viveka##-  
 7127 mahati vivekavipule | maruṣveva hi mṛgadṛṣṇāḥ sphuranti na saraḥsu || 1 ||  
 7128  
 7129 pratyahaṃ yāti kaṭutāmeṣā saṃsārasaṃsthiṭiḥ |  
 7130 kālapākavaśāllolā rasā nimbalatā yathā || 2 ||  
 7131  
 7132 eṣeti pāṭhe spaṣṭam | ititi pāṭhe tu pratyahamahanyahani yāti sati saṃsāra##-  
 7133 pākaprakarṣavaśādalpakaṭukaṭutaramityevamavasthābhedairlolāḥ kaṭurasā yathā  
 7134 nimbānāṃ latāḥ bālavṛkṣānyānti tadvat || 2 ||  
 7135  
 7136 vṛddhimāyāti daurjanyaṃ saujanyaṃ yāti tānavam |  
 7137 karaṇjakarkaśe rājanpratyahaṃ janacetasi || 3 ||  
 7138  
 7139 vairāgyābhāve bhogāsāsphuraṇe tvanarthamāha - vṛddhimiti | karaṇjaḥ  
 7140 kaṇṭhakavṛkṣaḥ | pratyahaṃ dharmapādāpacayādadharmapādopacayāceti  
 7141 bhāvaḥ || 3 ||  
 7142  
 7143 bhajyate bhuvi maryādā jhaṭityeva dinaṃ prati |  
 7144 śuṣkeva māśaśimbikā ṭaṅkarakaravaṃ vinā || 4 ||  
 7145  
 7146 dinaṃ prati pratidinam | nanu vīpsāyāṃ dvirvacanābhāve'vaśyaṃ nityenā##-  
 7147 maryādā tu taṃ vinetyetāvānviśeṣaḥ ityārthaḥ || 4 ||  
 7148  
 7149 rājyebhyo bhogapūgebhyaścintāvadbhyo munīśvara |  
 7150 nirastacintākalitā varamekāntaśīlatā || 5 ||  
 7151  
 7152 ākalitā svikṛtā | ekānta aikāgryam || 5 ||  
 7153  
 7154 nānandāya mamodyānaṃ na sukhāya mama striyaḥ |  
 7155 na harṣāya mamārthāśā śāmyāmi manasā saha || 6 ||  
 7156  
 7157 arthāśā lakṣaṇayā dhanaprāptiḥ || 6 ||  
 7158  
 7159 anityaścāsukho lokatrṣṇā tāta durudvahā |  
 7160 cāpalopahagaṃ cetaḥ kathaṃ yāsyāmi nirvṛtim || 7 ||  
 7161  
 7162 śāntiṃ vinā mānyo nirvṛtiheturastītyāha - anityaśceti || 7 ||  
 7163  
 7164 nābhinandāmi maraṇaṃ nābhinandāmi jīvitam |  
 7165 yathā tiṣṭhāmi tiṣṭhāmi tathaiva vigatajvaram || 8 ||  
 7166  
 7167 kiṃ me rājyena kiṃ bhogaiḥ kimarthena kimīhitaiḥ |  
 7168 ahaṃkāraśādetatsa eva galito mama || 9 ||  
 7169  
 7170 iḥitai rājādiviṣayairabhilāṣaiśceṣṭitairvā | etadrājyādi || 9 ||  
 7171  
 7172 janmāvalivaratrāyāmindriyagranthayo dṛḍhāḥ |  
 7173 ye baddhāstadvimokṣārthaṃ yatante ye ta uttamāḥ || 10 ||  
 7174  
 7175 indriyāṇyeva granthayo dṛḍhā viṣayāśaṅgasya dustyajatvāt | tairgranthibhirye  
 7176 janmāvalilakṣaṇāyāṃ varatrāyāṃ carmarajjau baddhā jivāsteṣāṃ madhye ye

7177 tadvimokṣārthaṃ yatante ta evottamā iti saṃbandhaḥ || 10 ||  
 7178  
 7179 mathitaṃ māninīlokaairmano makaraketunā |  
 7180 komalaṃ kuraniṣpeṣaiḥ kamalaṃ kariṇā yathā || 11 ||  
 7181  
 7182 makaraketunā kartrā māninīlokaiḥ karaṇairmathitaṃ hiṃsitam || 11 ||  
 7183  
 7184 adya cetsvacchayā buddhyā munīndra na cikitsyate |  
 7185 bhūyaścittacikitsāyāstatkilāvasaraḥ kutaḥ || 12 ||  
 7186  
 7187 adyāsmimbālye vayasi | tattarhi pelavaḥ sūddharo vṛkṣo rūḍhaskandho duruddhara  
 7188 iti nyāyāditi bhāvaḥ || 12 ||  
 7189  
 7190 viṣaṃ viṣayavaiṣamyam na viṣaṃ viṣamucyate |  
 7191 janmāntaraghnā viṣayā ekadehaharaṃ viṣam || 13 ||  
 7192  
 7193 viṣayalakṣaṇaṃ vaiṣamyamanārjavam | janmāntareṣvapi ghnanti mṛtyuṃ  
 7194 prāpayantīti janmāntaraghnāḥ || 13 ||  
 7195  
 7196 na sukhāni na duḥkhāni na mitrāṇi na bāndhavāḥ |  
 7197 na jīvitaṃ na maraṇaṃ bandhāya jñasya cetasaḥ || 14 ||  
 7198  
 7199 nanu tattvajñā api viṣayānbhuñjānāḥ sukhādibhāgino dṛśyante tathāca teṣu  
 7200 ko viśeṣastatrāha - neti | jñasyātmajñasya || 14 ||  
 7201  
 7202 tadbhavāmi yathā brahmanpūrvāparavidāṃ vara |  
 7203 vītaśokābhayāyāso jñastathopadiśāsu me || 15 ||  
 7204  
 7205 sarvaduḥkhāsaṅgamūloccheditvāt jñatvameva mahānpuruṣārtha iti  
 7206 tadarthamupadeśaṃ prārthayate - taditi | tattasmāduktahetoryathā'haṃ jñāḥ san  
 7207 vītaśokābhayāyāso bhavāmi śīghraṃ bhaviṣyāmi | vartamānasāmipyē laṭ |  
 7208 tathaiva āsu upadiśeti saṃbandhaḥ || 15 ||  
 7209  
 7210 vāsanājālavalitā duḥkhakaṇṭakasaṃkulā [saṃkaṭasaṃkulā] |  
 7211 nipātotpātabahulā bhīmarūpā'jñatāṭavī || 16 ||  
 7212  
 7213 upadeśāvilambāya svasya duḥkhātiśayāsahiṣṇutānirvedutkaṇṭhye darśayati ##-  
 7214 veṣṭitā | nipatantyutpatanti cānāyoriti nipātotpātau nimnonnatapradeśau  
 7215 vipatsaṃpadau nirayasvargau vā | ajñataivāṭavī araṇyam || 16 ||  
 7216  
 7217 krakacāgraviniṣpeṣaṃ soḍhuṃ śaknomyahaṃ mune |  
 7218 saṃsāravayahārotthaṃ nāśāviṣayavaiśasaṃ || 17 ||  
 7219  
 7220 krakacasyāgrairdaśanairviniṣpeṣaṃ gharṣaṇam | āśāviṣayābhyām tataṃ  
 7221 vaiśasaṃ viśasanam || 17 ||  
 7222  
 7223 idaṃ nāstīdamastīti vyavahārāñjanabhramaḥ |  
 7224 dhunotīdaṃ calaṃ ceto rajoṛāśimivānilaḥ || 18 ||  
 7225  
 7226 idamaniṣṭamastīti tannivāraṇe idamiṣṭaṃ nāstīti tatsaṃpādane ca  
 7227 pravṛttinivṛ-tyādivyavahārarūpo'vidyāñjanaprayukto bhramaḥ svabhāvata  
 7228 eva calaṃ cetaḥ rajoṛāśimanilo vāyuriva dhunoti kampayati |  
 7229 harṣaviṣādacintādibhhirviśārayatī-tyarthaḥ | tūlarāśimivānalaḥ iti pāṭhe tu  
 7230 dāho lakṣyate || 18 ||  
 7231  
 7232 tṛṣṇātantulavaprotam jīvasaṃcayamauktikam |  
 7233 cidacchāṅgatayā nityaṃ vikasaccittanāyakam || 19 ||  
 7234  
 7235 tṛṣṇaiva tantulavaḥ sūkṣmatantustatra protam gumbhitam | jīvasaṃcayā  
 7236 jīvasamūhā eva mauktikāni yasmin | sāksīcidvyāptyā taijasatvena svaccha##-  
 7237 śikhāmaṇiryaṣmimstathāvidham || 19 ||  
 7238  
 7239 saṃsārahāramaratīḥ kālavyālavibhūṣaṇam |  
 7240 troṭayāmyahamakrūraṃ vāgurāmiva kesarī || 20 ||  
 7241  
 7242 kālo mṛtyuḥ sa eva vyālaḥ śīṅgastasya vibhūṣaṇamalaṃkārabhūtaṃ  
 7243 saṃsāralakṣaṇaṃ hāraṃ [muktāsaraṃ] muktāhāramaratirvairāgyādi##-  
 7244 syāttathā vāgurāṃ kesarīva troṭayāmi | bhavadupadeśajanyañāneneti bhāvaḥ ||  
 7245 20 ||

7246  
 7247 nīhāraṃ hṛdayāṭavyāṃ manastimiramāśu me |  
 7248 kena vijñānadīpena bhindhi tattvavidāṃvara || 21 ||  
 7249  
 7250 hṛdayaṃ hṛtpuṇḍarīkasthānaṃ tadeva duṣpraveśatvādaṭavī | tasya jāḍyā##-  
 7251 manasastimiramiva vivekanetrapidhāyakamajñānaṃ kena sukhakareṇa śira iva  
 7252 pradhānena vā vijñāyate aneneti vijñānamupadeśaḥ sa eva dīpayati diśa iti dīpaḥ  
 7253 sūryastena bhindhi vidāraya || 21 ||  
 7254  
 7255 vidyanta eveha na te mahātman durādhayo na kṣayamāpnuvanti |  
 7256 ye saṅgamenottamamānasānāṃ niśātamāṃsīva niśākareṇa || 22 ||  
 7257  
 7258 ye uttamamānasānāṃ saṅgena tatphalenopadeśena kṣayaṃ nāpnuvanti te tathā##-  
 7259  
 7260 āyurvāyuvighaṭṭitābhrapaṭalīlambāmbuvadbhaṅguraṃ  
 7261 bhogā meghavitānamadhyavilasatsaudāminīcañcalāḥ |  
 7262 lolāyauvanalālanājalarayaścetyākālayya drutaṃ  
 7263 mudraivādya dṛḍhārpitā nanu mayā citte ciraṃ śāntaye || 23 ||  
 7264  
 7265 nanu śāntyādidārḍhyaśūnye bāle tvayi kṛto'pyupadeśaḥ kathaṃ phaliṣyati##-  
 7266 bahuṣvadhikāralipsuṣu satsu yeṣu lobhakātaratādidoṣai rāṣṭre pīḍāparākrama##-  
 7267 tṛṣṇācāpalādidoṣaiścittaduḥkhanāśādyanarthamākalayya tāni vihāya  
 7268 sarvadoṣarahitāyai samarthāyai ca śāntaye praśamāyaiva dṛḍhā  
 7269 [acañcalā] acalā citte viśaye adhikāramudrā arpitetyarthaḥ |  
 7270 vāyuvighaṭṭitāyāmabhrapaṭalyāṃ lambamānaṃ yadambu tadvadbhaṅguram |  
 7271 meghānāṃ vitāno vistāro vitānamiva viśṛtā vā meghāsteṣāṃ madhye vilasanti  
 7272 saudāminī vidyudiva cañcalāḥ yauvanasaṃbandhinyo lālanāścittavinodāḥ |  
 7273 ivārthe ca śabdaḥ | jalasya rayo vega iva lolāḥ | tulyayorevotsargataḥ samuccayo  
 7274 dṛṣṭa ityarthādvā ivārthalābhaḥ | drutaṃ śīghramākalayya vicārya || 23 ||  
 7275  
 7276 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 7277 sakalapadārthānāsthāpratipādanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 7278  
 7279 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 7280 sakalapadārthānāsthāpratipādanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 7281  
 7282 triṃśaḥ sargaḥ 30  
 7283  
 7284 śrīrāma uvāca |  
 7285  
 7286 evamabhyutthitānarthāśatasamkaṭakoṭare |  
 7287 jagadālokyā nirmagnaṃ mano mananakargame || 1 ||  
 7288  
 7289 svacittodvegameveha hetubhiḥ saṃprakāśayan |  
 7290 tannirāsāya viśrāntyai prārthayatyupadeśanam ||  
 7291  
 7292 svacittodvegameva hetubhiḥ prapañcayanviśrāntihetutattvopadeśameva vistareṇa  
 7293 prārthayati - evamityādinā | evamuktaprakārairānarthāśataiḥ samkaṭe nibiḍite  
 7294 arthātsaṃsārāndhakūpasya koṭare chidre jagajjīvajātaṃ nirmagnamālokyā mano  
 7295 mananamatra cintā tallakṣaṇe kardame nirmagnaṃ mameti śeṣaḥ || 1 ||  
 7296  
 7297 mano me bhramatīvedaṃ saṃbhramaścopajāyate |  
 7298 gātrāṇi parikampante patrāṇīva jarattaroḥ || 2 ||  
 7299  
 7300 saṃbhramo bhayaṃ | jarattarorjīrṇavṛkṣasya || 2 ||  
 7301  
 7302 anāptottamasamdoṣadhairyotsaṅgākulā matiḥ |  
 7303 śūnyāspadā bibhettiha bālevālpabaleśvarā || 3 ||  
 7304  
 7305 na āpta uttamasaṃtoṣo dhairyalakṣaṇo māturutsaṅgo yayā sā matiḥ śīśusthā##-  
 7306 yathāraṇyādaḥ bibhetti tadvat || 3 ||  
 7307  
 7308 vikalpebhyo luṭhantyetāścāntaḥkaraṇavṛttayaḥ |  
 7309 śvabhrebhya iva sāraṅgāstucchālambaviḍambitāḥ || 4 ||  
 7310  
 7311 tucchairālambairviśayairviḍambitā vañcitā antaḥkaraṇavṛttayo vikalpebhyo  
 7312 vikṣepaduḥkhebhyo vikṣepaduḥkhāni prāptum | kriyārthopapadasya ca karmaṇi  
 7313 sthāninaḥ iti karmaṇi caturthī | luṭhanti gacchanti | duḥkhagarte patantīti yāvat |  
 7314 yathā sāraṅgā mṛgāstucchalambamānatṛṇādivañcitāḥ śvabhreṣu patanti



7315 tadvat || 4 ||  
 7316  
 7317 avivekāspadā bhraṣṭāḥ kaṣṭe rūḍhā na satpade |  
 7318 andhakūpamivāpannā [avakārā] varākāścakṣurādayaḥ || 5 ||  
 7319  
 7320 tatra hetumāha - aviveketi | na vidyate viveko yeṣāṃ puruṣāṇāṃ  
 7321 tadāspadāsta-dāśritāścakṣurādayo yataḥ kaṣṭe saṃsārasthāna eva  
 7322 rūḍhāściraaparicayena dṛḍhāvāsītā natu satpade paramārthavastuṇīyārthaḥ || 5 ||  
 7323  
 7324 nāvasthitimupāyāti na ca yāti yathepsitam |  
 7325 cintā jīveśvarāyattā [śvarāyātā] kānteva priyasadmani || 6 ||  
 7326  
 7327 jīva eveśvaraḥ patistasminnāyattā nibaddhā | avasthitimuparamam | yathepsitam  
 7328 viṣayaṃ deśaṃ ca | yāti prāpnoti || 6 ||  
 7329  
 7330 jarjarīkṛtya vastūni tyajantī bibhratī tathā |  
 7331 mārگاśīrṣāntavallīva dhṛtīrvidhuratām gatā || 7 ||  
 7332  
 7333 vastūni viṣayān parṇādīṃśca vivekahimopaghātāttyajantī rasāvaśeṣātkāni##-  
 7334  
 7335 apahastitasarvārthamanavasthitirāsthītā |  
 7336 gṛhītvotsṛjya cātmānaṃ bhavasthitiravasthītā || 8 ||  
 7337  
 7338 tāmantarālāvasthāmeva kleśāvahāṃ svasya prapañcayati - apahastiteti | uktā  
 7339 cittasyānavasthitirasthiratā | hastādapagamitāḥ sarve sāṃsārikāḥ pāramārthi##-  
 7340 svavivekamātreṇārdhaprabodhādardhamutsṛjyārdhaṃ ca gṛhītvā'va##-  
 7341  
 7342 calitācalitenāntaravaṣṭambhena me matiḥ |  
 7343 daridrā chinnavṛkṣasya mūleneva viḍambyate || 9 ||  
 7344  
 7345 antaravaṣṭambha ātmatattvaniścayāvalambanaṃ tena daridrā tadrahitā |  
 7346 ātmatattvaniścaye saṃśayiteti yāvat | me matiśchinnavṛkṣasya mūlena  
 7347 sthāṇunā kartrā yathā [madāndhakāre] mahāndhakāre sthāṇurvā coro  
 7348 veti satyāsatyakoṭitvāccalitācalitena saṃśayena hetunā matirviḍambyate  
 7349 tadvadidaṃ tattvaṃ syādidaṃ vā tattvamiti saṃśayena viḍambyata ityārthaḥ |  
 7350 athavā uktalakṣaṇā me  
 7351 matirdoṣadarśanaṃ janyavairāgyadārḍhyādrāgebhyaścalitena  
 7352 [dbhogebyaḥ] apagatasamśayena mūlājñānānucchedādacalitena ca  
 7353 vāsanāpraroheṇa hetunā chinnavṛkṣasya mūlena mūlānucchedātpunaḥ  
 7354 prarohonmukhena voḍambyate anukriyata ivetyārthaḥ || 9 ||  
 7355  
 7356 cetaścañcalamābhogi bhuvanāntarvihāri ca |  
 7357 na saṃbhramaṃ jahātidaṃ svavimānamivāmarāḥ || 10 ||  
 7358  
 7359 svata eva cañcalamābhogi nānābhogavāsanāvistīrṇaṃ bhuvanāntarviharaṇena ca  
 7360 dṛḍhābhyastacāpalamato balānnigṛhyamāṇamapi tattvajñānāvaṣṭambhā##-  
 7361  
 7362 ato'tucchamanāyāsamanupādhi gatabhramam |  
 7363 kiṃ tatsthitipadaṃ sādho yatra śoko na vidyate || 11 ||  
 7364  
 7365 atucchaṃ paramārthasatyam | janmamaraṇāyāsarahitaṃ dehādyupādhiśūnyam |  
 7366 bhramahetūcchedādgatabhramam | sthitipadaṃ viśrāntisthānam | yatra gatvā  
 7367 yatprāpya || 11 ||  
 7368  
 7369 sarvārambhasamāruḍhāḥ sujanā janakādayaḥ |  
 7370 vyavahāraparā eva kathamuttamatām gatāḥ || 12 ||  
 7371  
 7372 vayamiva sarveṣu dṛṣṭādṛṣṭaphalārambheṣu | parāstatparāḥ |  
 7373 tadanukūlalauki-kavaidikavyavahāraparā evetyārthaḥ || 12 ||  
 7374  
 7375 lagnenāpi kilāṅgeṣu bahudhā bahumānada |  
 7376 kathaṃ saṃsārapaṅkena pumāniha na lipyate || 13 ||  
 7377  
 7378 saṃsārapaṅkena puṇyapāparūpeṇa śokamohādinā ca || 13 ||  
 7379  
 7380 kām dṛṣṭiṃ samupāśritya bhavanto vītakalmaṣāḥ |  
 7381 mahānto vicarantiha jīvanmuktā mahāśayaḥ || 14 ||  
 7382  
 7383 lobhayanto bhayāyaiva viṣayābhogabhotinaḥ |

7384 bhaṅgurākāravibhavāḥ kathamāyānti bhavyatām || 15 ||  
 7385  
 7386 viṣayābhogā viṣayaveśā bhoginaḥ sarpāḥ | bhaṅgurau naśvarau kuḍilau  
 7387 cākāravibhavau yeśām | sarpapakṣe vibhavo viṣasāmarthyam | bhavyatām  
 7388 maṅgalatām || 15 ||  
 7389  
 7390 mohamātaṅgamṛditā kalaṅkakalitāntarā |  
 7391 paraṃ prasādamāyāti śeṃśīsarasi katham || 16 ||  
 7392  
 7393 mṛditā viloḍitā | kalaṅkāḥ kāmādayaḥ kardamaśaivalādayaśca | prasādaṃ  
 7394 nairmalyam | śeṃśī prajñā saiva sarasi mahatsaraḥ | dakṣiṇāpathe mahānti  
 7395 sarāṃsi sarasya ityucyante iti mahābhāṣyokteḥ || 16 ||  
 7396  
 7397 saṃsāra eva nivahe jano vyavaharannapi |  
 7398 na bandhaṃ kathamāpnoti padmapatre payo yathā || 17 ||  
 7399  
 7400 nivahe pravāharūpe || 17 ||  
 7401  
 7402 ātmavattṛṇavaccedaṃ sakalaṃ kalayaṅjanaḥ |  
 7403 kathamuttamatāmeti manomanmathamasprśan || 18 ||  
 7404  
 7405 paraduḥkhādāvātmavatsvaduḥkhādau tṛṇavat | antardṛṣṭyā ātmavat  
 7406 bahirdṛṣṭyā tṛṇavat | kalayanpaśyan | manaso manmathaṃ kāmādivṛttim ||  
 7407 18 ||  
 7408  
 7409 kaṃ mahāpuruṣaṃ [upayātaṃ] pāramupāyātaṃ mahodadheḥ |  
 7410 ācāreṇānusaṃsmṛtya jano yāti na duḥkhitām || 19 ||  
 7411  
 7412 mahāpuruṣaṃ jīvanmuktam | mahadatrājñānaṃ tallakṣaṇādudadheḥ | ācāreṇa  
 7413 caritreṇānu lakṣīkṛtya smṛtvā tadvadeva smṛtvā ācaryetyarthaḥ || 19 ||  
 7414  
 7415 kiṃ tasyāducitaṃ śreyāḥ kiṃ tatsyāducitaṃ phalam |  
 7416 vartitavyaṃ ca saṃsāre katham nāmāsamañjase || 20 ||  
 7417  
 7418 ucitamanaśvaratvātprāptuṃ योग्यam | śreyo mokṣaḥ | phalaṃ karmopāśanādeḥ ||  
 7419 20 ||  
 7420  
 7421 tattvaṃ kathaya me kiṃcidyenāśya jagataḥ prabho |  
 7422 vedmi pūrvāparaṃ dhātuśceṣṭitasyānavasthiteḥ || 21 ||  
 7423  
 7424 yena upadeśena | anavasthiteḥ avyavasthitasya | asamasthiteḥ iti pāṭhe viṣamasthiteḥ  
 7425 | dhātuśceṣṭitasya jagataḥ | pūrvāparamādyantayoraviśiṣṭaṃ vastu || 21 ||  
 7426  
 7427 hṛdayākāśaśaśinaścetaso malamārjanam |  
 7428 yathā me jāyate brahmaṃstathā nirvighnamācara || 22 ||  
 7429  
 7430 cetasaḥ sābhāsāntaḥkaraṇasya | malamajñānam || 22 ||  
 7431  
 7432 kimiha syādupādeyaṃ kiṃvā heyamathetarat |  
 7433 katham viśrāntimāyātu cetaścapalamadrivat || 23 ||  
 7434  
 7435 itarat aheyanupādeyaṃ ca || 23 ||  
 7436  
 7437 kena pāvanamantreṇa duḥsaṃsṛtiviśūcikā |  
 7438 śāmyatīyamanāyāsamāyāśasatakāriṇī || 24 ||  
 7439  
 7440 rogāṇaṃ pāpamūlatvāttannirāsadvārā pāvanena pavanadoṣopaśamana##-  
 7441  
 7442 katham śītalatāmantarānandatarumañjarīm |  
 7443 pūrṇacandra ivākṣiṇāṃ [bhṛśaṃ sāksāddayā]  
 7444 bhṛśamāsādayāmyaham || 25 ||  
 7445  
 7446 ānandatarormañjarīmiva sthitām śītalatām | bhṛśaṃ daiśikapariccheda##-  
 7447  
 7448 prāpyāntaḥ pūrṇatām pūrṇo na śocāmi yathā punaḥ |  
 7449 santo bhavantastattvajñāstathehopadiśantu mām || 26 ||  
 7450  
 7451 anuttamānandapadapradhānaviśrāntiriktaṃ satataṃ mahātman |  
 7452 kadhāntayantiha bhṛśaṃ vikalpāḥ śvāno vane dehamivālpajīvam

7453 [ātmajīvaṃ] || 27 ||  
 7454  
 7455 ānandapade pradhānaviśrāntirātyantikaṃ sthairyaṃ tena riktaṃ śūnyam |  
 7456 kadhāyanti pīḍayanti || 27 ||  
 7457  
 7458 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 7459 prayojanakathanaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 7460  
 7461 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 7462 prayojanakathanaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 7463  
 7464 ekatriṃśaḥ sargaḥ 31  
 7465  
 7466 śrīrāma uvāca |  
 7467  
 7468 proccavṛkṣacalatpatralambāmbulavabhaṅgure |  
 7469 āyusīśānāśītāṃśukalāmṛduni dehake || 1 ||  
 7470  
 7471 saṃsāre jīvitaṃ prāvṛḍghanadurjīvitopamam |  
 7472 yena saukhyapadaṃ yāti sa upāyo'tra pṛcchyate ||  
 7473  
 7474 kariṣyamānapraśnopoddhātātvena saṃsāre jīvitaṃ prāvṛḍghanatvena kalpayati  
 7475 - proccetyādiṣaḍbhiḥ | sarveṣāṃ saptamyantānāṃ ka upāya ityādibhiḥ  
 7476 saṃbandhaḥ | proccaḥ prāṃśuḥ | lambo lambamāno'mbukaṇa iva bhaṅgure |  
 7477 yadyapi hemante'pyetadasti tathāpi varṣāsvāsārapātādāsutarabhaṅgurateti  
 7478 viśeṣaḥ | īśānaḥ śivastadbhūṣaṇāśītāṃśuḥ kalāmātraśeṣa iva mṛdunyalpe  
 7479 | durlakṣya iti yāvat | varṣāsu candra eva durlakṣyastatrāpi kalāmātraśeṣaḥ  
 7480 sutarāmiti bhāvaḥ | idamapyāyusa eva viśeṣaṇam | kutsite'lpe vā dehake [dehe  
 7481 iti kvacinna paṭhyate] dehe || 1 ||  
 7482  
 7483 kedāraviraṭadbhekakāṇṭhatvakkōṇabhaṅgure |  
 7484 vāgurāvalaye jantoḥ suhṛtsujanasaṃgame || 2 ||  
 7485  
 7486 kedāreṣu śālikṣetreṣu | koṇo'tra madhyabhāgaḥ sa iva bhaṅgure asthire dehake iti  
 7487 pūrveṇa saṃbandhaḥ | suhṛdāṃ mitrāṇāṃ sujanānāṃ āpta-bandhu##-  
 7488  
 7489 vāsanāvātavalite kadāsātaḍḍiti sphuṭe |  
 7490 mohogramihikāmeghe ghaṇaṃ sphūṛjati garjati || 3 ||  
 7491  
 7492 vāsanālakṣaṇena purovātena valite āveṣṭite mohogramihikāmeghe ityanvayaḥ |  
 7493 mihikātuṣāro me ghāṇāmārambhāvasthā | ghaṇaṃ nirantaram | garjanaṃ  
 7494 sāmānyataḥ sphūṛjanaṃ tvaśanipātaparyantamityapaunaruktyam || 3 ||  
 7495  
 7496 nṛtyatyuttāṇḍavaṃ caṇḍe lole lobhakalāpini |  
 7497 suvikāsini sāsphoṭe hyanarthakuṭajadrume || 4 ||  
 7498  
 7499 lole cañcale | kalāpini mayūre | āsphoṭaḥ kalahaḥ kalikāḥ puṭabhedaśca || 4 ||  
 7500  
 7501 krūre kṛtāntamārjāre sarvabhūtākhuḥāriṇi |  
 7502 āśrāntasyandasamcāre [spanda] kuto'pyuparipātini || 5 ||  
 7503  
 7504 sarvabhūtānyevākhavaḥ | varṣāsu bahujantubhakṣaṇānmārjārāṇāṃ balātiśayaḥ  
 7505 prasiddhaḥ | syando jalapravāhaḥ | kuto bhūmitaḥ ai śabdāṇna-bhastāśca  
 7506 kuto'pyatarkitasthānāditi vā || 5 ||  
 7507  
 7508 ka upāyo gatiḥ kā vā kā cintā kaḥ samāśrayaḥ |  
 7509 keneyamaśubhodarkā na bhavējīvitātāvī || 6 ||  
 7510  
 7511 āraṇyakavātavarṣādipīḍānivṛttau chatracchadiḥ kaṭādirupāyāḥ |  
 7512 rasaguṭikau-śadhalepādinaḥ drutaṃ nirdṛṣṭidūradeśe gatiḥ |  
 7513 saṃkaṭottarakamanatradevatā-deścintā | giriguhādeḥ samāśrayo vā  
 7514 sādhanāni yathā loka prasiddhāni tathā atrāpi pṛcchyante | aśubhamevodarkaṃ  
 7515 auttarakālīkaṃ phalaṃ yasyāstathāvidhā na bhavet || 6 ||  
 7516  
 7517 na tadasti pṛthivyāṃ vā divi deveṣu vā kvacit |  
 7518 sudhiyastucchamapyetadyannayanti na ramyatām || 7 ||  
 7519  
 7520 sudhiyastapojñānaśaktyūrjitabuddhyo bhavādṛśyāstucchamatiphalgvapi  
 7521 yadvastu ramyatām na nayanti | netumasamarthā iti yāvat | tadetatpṛthivyāṃ

7522 manuṣṣyādiṣu divi deveṣu vā nāsti | yatastrīṣaṅkostāḍṛṣo  
 7523 guruśāpo'pyākālpabhogyasvarga-pariṇataḥ śunaḥśepasya ca  
 7524 mṛtyurdīrghāyuṣi [dīrghāyuṣyaparyavasita] paryavasita iti bhāvaḥ || 7 ||  
 7525  
 7526 ayaṃ hi dagdhasaṃsāro nīrandhrakalanākulaḥ |  
 7527 kathaṃ susvādutāmeti nīraso mūḍhatām vinā || 8 ||  
 7528  
 7529 nīrandhraṃ nirantaraṃ duḥkhakalanayā ākulaḥ ataeva nīrasaḥ | susvādutām  
 7530 sarasatām | mūḍhatām vinā mūḍhatānirāsadvārā | kathaṃ kenopāyena  
 7531 susvādutāmetītyarthaḥ || 8 ||  
 7532  
 7533 āśāprativipākena kṣīrasnānena ramyatām |  
 7534 upaiti puṣpaśubhreṇa madhuneva vasuṃdharā || 9 ||  
 7535  
 7536 sarvaduḥkhanidānabhūtāyā āśāyāḥ prasiddhasvabhāvapratikūlo vipākaḥ  
 7537 pūrṇakāmatā sa eva kṣīrasnānam | upaiti saṃsāra iti śeṣaḥ | puṣpaiḥ śubhreṇa  
 7538 ramyeṇa madhunā vasantena || 9 ||  
 7539  
 7540 apamṛṣṭamalodeti kṣālanenāmṛtadyutiḥ |  
 7541 manaścandramasaḥ kena tena kāmakalaṅkitāt || 10 ||  
 7542  
 7543 kāmena kalaṅkitānmanaścandramasaḥ | tena vidvadanabhavaprasiddhena kena  
 7544 kṣālanenāpakṛṣṭakāmādimālā amṛtadyutirāhlādacandrikā udetītyanvayaḥ ||  
 7545 10 ||  
 7546  
 7547 dṛṣṭasaṃsāragatinā dṛṣṭādṛṣṭavināśinā |  
 7548 keneva vyavahartavyaṃ saṃsāravanavīthiṣu || 11 ||  
 7549  
 7550 dṛṣṭā saṃsārasya gatiranarthaparyavasānalakṣaṇā yena | dṛṣṭādṛṣṭe  
 7551 aihikāmuṣmikabhogau [viveketi kvacinna]  
 7552 vivekavairāgyabodhadārḍhyābhyām vināśitavatā kena mahāpuruṣeṇeva  
 7553 vyavahartavyamaśābhīṣṭamudāhareti śeṣaḥ | kenaiva iti pāṭhe vyavahāreṇeti  
 7554 śeṣaḥ || 11 ||  
 7555  
 7556 rāgadveṣamahārogā bhogapūgā vibhūtayaḥ |  
 7557 kathaṃ jantum na bādhanā saṃsārāṇavacāriṇam || 12 ||  
 7558  
 7559 kathaṃ ca dhīravaryāgnau patatāpi na dahyate |  
 7560 pāvake pāradeneva rasena rasaśālinā || 13 ||  
 7561  
 7562 dhīrvaryeti saṃbodhanam | agnau agnivaddāhake saṃsāre | raso jñānāmṛtaṃ tena  
 7563 śālinā || 13 ||  
 7564  
 7565 yasmātkila jagatyasminvyavahārakriyā [kriyām vinā] vinā |  
 7566 na sthitiḥ saṃbhavatyabdhau patitasyājalā yathā || 14 ||  
 7567  
 7568 nanu yadi vyavahāradduḥkhaṃ tarhi saṃtyajyatām tatrāha - yasmādīti |  
 7569 vyavahārāṇām kriyāḥ saṃpādanāni vinā | abdhau patitasya jātasya  
 7570 matsyāderyathā ajalā sthitiṃ saṃbhavati tadvat || 14 ||  
 7571  
 7572 rāgadveṣavinirmuktā sukhaduḥkhavivarjitā |  
 7573 kṛṣṇānordāhahīneva śikhā nāstīha satkriyā || 15 ||  
 7574  
 7575 nanvastu durvyavahāre duḥkhaṃ satkriyāyām tu na tatsaṃbhāvanetyā##-  
 7576  
 7577 manomananaśālinyāḥ sattāyā bhuvanatraye |  
 7578 kṣayo yuktiṃ vinā nāsti brūta tāmalamuttamām || 16 ||  
 7579  
 7580 tiṣṭhatu bāhyavyavahāro manaścāñcalyameva paraṃ duḥkham atastaccikitsaiva  
 7581 vaktavyetyāha - mana iti | manaso mananaṃ viśayāvalambastacchālinyeva  
 7582 satā-viśayāvalambakṣaya eva | manaḥsattākṣayaḥ sa ca  
 7583 sarvaviśayabādhakatattva-bodhahetuyuktyupadeśaṃ vinā nāsti | atastām  
 7584 yuktimalamatyartham yāvad-dodhodayaṃ brūta | upadiśantvityarthaḥ || 16 ||  
 7585  
 7586 vyavahāravato yuktyā duḥkhaṃ nāyāti me yayā |  
 7587 athavā vyavahārasya brūta tām yuktimuttamām || 17 ||  
 7588  
 7589 tat kathaṃ kena vā kiṃ vā kṛtamuttamacetasā |  
 7590 pūrvaṃ yenaiti viśrāmaṃ paramaṃ pāvanaṃ manaḥ || 18 ||

7591  
7592 tat yuktyā mohanirasanaṃ kena vā pūrvaṃ kṛtaṃ kathaṃ kena prakāreṇa kṛtaṃ  
7593 tena kiṃ vā prāptaṃ tattvaṃ yathā jānāsi tathā brūhītyuttareṇa saṃbandhaḥ || 18 ||  
7594  
7595 yathā jānāsi bhagavaṃstathā mohanivṛttaye |  
7596 brūhi me sādhave yena nūnaṃ nirduḥkhatāṃ gatāḥ || 19 ||  
7597  
7598 athavā tādṛśī yuktiryadi brahmanā vidyate |  
7599 na vakti mama vā kaściddvidyamānāmapī sphuṭaṃ || 20 ||  
7600  
7601 tādṛśayuktyalābhe svasya dehatyāgāntaṃ prāyopaveśanameva na  
7602 jīvanavyavahārādaya ityāha - athavetyādisaptabhiḥ || 20 ||  
7603  
7604 svayaṃ caiva na cāpnomi tāṃ viśrāntimanuttamāṃ |  
7605 tadahaṃ tyaktasarveho nirahaṃkāratāṃ gataḥ || 21 ||  
7606  
7607 svayameva vicārya vā nāpnomi cettarhi || 21 ||  
7608  
7609 na bhokṣye na pibāmyambu nāhaṃ paridadhe'mbaram |  
7610 karomi nāhaṃ vyāpāraṃ snānadānāśanādikam || 22 ||  
7611  
7612 na ca tiṣṭhāmi kāryeṣu saṃpatsvāpaddaśāsu [saṃpatsvāpatsu caiva  
7613 hi] ca |  
7614 na kiṃcidapi vāñchāmi dehatyāgādṛte mune || 23 ||  
7615  
7616 kevalaṃ vigatāśaṅko nirmamo gatamatsaraḥ |  
7617 mauna eveha tiṣṭhāmi lipikarmasvivārpitaḥ || 24 ||  
7618  
7619 maune vāgādisarvavyavahārābhāve | lipikarmasu citrakriyāsu | arpito likhitaḥ  
7620 ||  
7621 24 ||  
7622  
7623 atha krameṇa saṃtyajya praśvāsocchvāsasaṃvidaḥ |  
7624 saṃniveśaṃ tyajāmīmanarthaṃ dehanāmakam || 25 ||  
7625  
7626 saṃniveśamavayavasamsthānarūpam || 25 ||  
7627  
7628 nāhamasya na me nānyaḥ sāmyāmyasnehadipavat |  
7629 sarvameva parityajya tyajāmīdaṃ kalevaram || 26 ||  
7630  
7631 na me idamiti śeṣaḥ | anyo'pi na me | asneho nistailaḥ || 26 ||  
7632  
7633 vālmīkiruvāca |  
7634  
7635 ityuktavānamalaśītakarābhirāmo  
7636 rāmo mahattaravicāravikāśicetāḥ |  
7637 rūṣṇīm babhūva purato mahatāṃ ghanānāṃ  
7638 kekāraṃ śramavaśādiva nīlakaṇṭhaḥ || 27 ||  
7639  
7640 śītakaraścandraḥ | iti uktavānsa mahatāṃ gurūṇāṃ vasiṣṭhādīnāṃ  
7641 puratastūṣṇīm babhūva | yathā kekāravamuktavānnīlakaṇṭho mayuro ghaṇṇānāṃ  
7642 puratastūṣṇīm bhavati tadvat || 27 ||  
7643  
7644 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe  
7645 rāghavapraśno nāmaikatrimśaḥ sargaḥ || 31 ||  
7646  
7647 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
7648 rāghavapraśno nāmaikatrimśaḥ sargaḥ || 31 ||  
7649  
7650 dvātriṃśaḥ sargaḥ 32  
7651  
7652 śrīvālmīkiruvāca |  
7653  
7654 vadatyevaṃ manomohavinivṛttikaraṃ vacaḥ |  
7655 rāme rājīvapatrākṣe tasminrājakumārake || 1 ||  
7656  
7657 rāmavākyaṃ śrutavatāṃ varṇyate bhūrivismayaḥ |  
7658 narāṇāmamarāṇāṃ ca puṣpavarṣaśca svājñyutaḥ ||

7659 svavivekasamyagvicāramūlamidaṃ śrīrāmavacanajātaṃ svato vicārā##-  
 7660 nyāyasiddhaṃ devādīnāmapī vakṣyamāṇabrahmavidyādhikāraṃ darśayituṃ  
 7661 tatkr̥tāṃ śrīrāmavākyaprasāṃsāṃ tatsamāgamamahotsavaṃ ca varṇayitu##-  
 7662 vakṣyamāṇaviṣmayaromāñcādiviśiṣṭā babhūvurityuttaratrānvayaḥ || 1 ||  
 7663  
 7664 sarve babhūvustatrasthā vismayotphullalocanāḥ |  
 7665 bhinnāmbarā deharuhairgiraḥ śrotumivoddhuraiḥ || 2 ||  
 7666  
 7667 uktā rāmagiraḥ śrotumuddhurairutsāritajāḍyabhārairutthitairiti yāvat | deharuhai  
 7668 romabhirbhinnāmbarāśchidritavastrā ivetyutprekṣā || 2 ||  
 7669  
 7670 virāgavāsanāpāstasamastabhavavāsanāḥ |  
 7671 muhūrtamamṛtāmbhodhivicivilulitā iva || 3 ||  
 7672  
 7673 virāgavāsanayā apāstā samastā bhavaHeturāgadveṣādivāsanā yeṣāṃ || 3 ||  
 7674  
 7675 tā giro rāmabhadrasya tasya citrārpitairiva |  
 7676 saṃśrutā śṛṇukairantarānandapadapīvaraiḥ || 4 ||  
 7677  
 7678 śṛṇukaiḥ śravaṇasamartaiḥ | ānandasya padena lakṣmaṇā pīvaraiḥ puṣṭaiḥ || 4  
 7679 ||  
 7680  
 7681 vasiṣṭhaviśvāmitrādyairmunibhiḥ saṃsadi sthitaiḥ |  
 7682 jayantadhṛṣṭipramukhairmantribhirmantrakovidaiḥ || 5 ||  
 7683  
 7684 nṛpairdaśarathaprakhyaiḥ pauraiḥ pāraśavādibhiḥ |  
 7685 sāmantai rājaputraisca brāhmaṇairbrahmavādibhiḥ || 6 ||  
 7686  
 7687 [parśvādaya iti | parśvādigane  
 7688 paraśuśabdasyābhāvāttasyākṛtiganatvā-bhāvāccedaṃ vicāraṇīyam]  
 7689 parśvādayo deśaviśeṣāstadrājādayaḥ pāraśavādayaḥ | parśvāditvādaṃ || 6 ||  
 7690  
 7691 tathā bhṛtyairamātyaiśca pañcarasthaiśca pakṣibhiḥ |  
 7692 kṛīḍāmṛgairgataspandaisturaṅgaistiyaktacarvaṇaiḥ || 7 ||  
 7693  
 7694 kausalyāpramukhaiścaiva nijavātāyanasthitaiḥ |  
 7695 saṃśāntabhūṣaṇārāvairaspandairvanitāgaṇaiḥ || 8 ||  
 7696  
 7697 vātāyanaṃ gavākṣaḥ || 8 ||  
 7698  
 7699 udyānavallinilayairviṭaṅkanilayairapi |  
 7700 akṣubdhapakṣatatibhirvihaṅgairviratāravaiḥ || 9 ||  
 7701  
 7702 viṭaṅkaḥ saudhāgrakapotapālikā || 9 ||  
 7703  
 7704 siddhairnabhaścaraiścaiva tathā gandharvakinnaraiḥ |  
 7705 nāradaavyāsapulahapramukhairmunipuṅgavaiḥ || 10 ||  
 7706  
 7707 anyaiśca devadeveśavidyādharamahoragaiḥ |  
 7708 rāmasya tā vicitrārthā mahodārā giraḥ śrutāḥ || 11 ||  
 7709  
 7710 deveśā dikpatayaḥ | śrutā iti sarvatra saṃbadhyate || 11 ||  
 7711  
 7712 atha tūṣṇīm sthitavati rāme rājīvalocane |  
 7713 tasminraghukulākāśaśāśāṅke śāśisundare || 12 ||  
 7714  
 7715 raghukulamevākāśo nirmalatvāttasya śāśāṅke pūrṇacandre | pūrṇe hi śāśau  
 7716 lakṣyate tarhi kalaṅkitāpi syādityāśāṅkyāha - śāśisundare iti |  
 7717 saundaryāti-śayalābhāya pūrṇatopalakṣaṇārthaṃ śāśopādānaṃ na  
 7718 svārthamiti bhāvaḥ || 12 ||  
 7719  
 7720 sādhuṇvādagirā sārdhaṃ siddhasārthasamīritā |  
 7721 vitānakasamā vyomaṇaḥ pauṣpī vṛṣṭiḥ papāta ha || 13 ||  
 7722  
 7723 siddhagrahaṇaṃ mumukṣhudevayonimātropalakṣaṇaṃ | svārthaḥ saṅghaḥ || 13 ||  
 7724  
 7725 mandārakośaviśrāntabhramadvandvanādinī |  
 7726 madhurāmōdasaundaryamuditonmadamānavā || 14 ||  
 7727

7728 dvandva mithunam | muditāḥ saṃtuṣṭāḥ | unmadā asvādhīnacittāḥ || 14 ||  
 7729  
 7730 vyomavātavinunneva tārakāṇām paramparā |  
 7731 patitameva dharāpīṭhe svargastrihasitacchaṭā || 15 ||  
 7732  
 7733 ninunnā pātītā | hasitacchaṭā hāsyakāntiḥ || 15 ||  
 7734  
 7735 [vṛṣṭamūka] vṛṣyamūkakacanmeghalavāvaliriva cyutā |  
 7736 haiyaṃgavīnapiṇḍānāmīriteva paramparā || 16 ||  
 7737  
 7738 vṛṣyā varṣaṇāśilā mūkā garjanavarjitā vidyudbhiḥ kacanto dīptā ye  
 7739 meghāsteṣāṃ lavāvalirleśasamūhaḥ || 16 ||  
 7740  
 7741 himavṛṣṭirivodārā muktāhāracyopamā |  
 7742 aindavī raśmimāleḥ kṣīrormiṇāmivātatiḥ || 17 ||  
 7743  
 7744 kiṇḍjalkāmbhojavalitā bhramadbhṛṅgakadambakā |  
 7745 sītākāragāyadāmodimadhurānilalolitā || 18 ||  
 7746  
 7747 kiṇḍjalkaḥ kesarastatpradhānairambhojairvalitā sahitā | janānām sparśasukhābhi##-  
 7748 īśaccālitā || 18 ||  
 7749  
 7750 prabhramatketakīvyūhā prasphūratkairavotkarā |  
 7751 prapatatkundavalayā calatkuvalayālayā || 19 ||  
 7752  
 7753 vyūhādayaḥ samūhārthāḥ || 19 ||  
 7754  
 7755 āpūritāṅgaṇarasā gṛhācchādanacatvarā |  
 7756 ugdrīvapuravāstavyanaranārīvilokitā || 20 ||  
 7757  
 7758 rasā bhūmiḥ | āpūritāni catvarāntāni yayā | puravāstavyaiḥ puravāsibhiḥ || 20 ||  
 7759  
 7760 nirabhrotpalasaṃkāśavyomavṛṣṭīranākulā |  
 7761 adṛṣṭapūrvā sarvasya janasya janitasmayā || 21 ||  
 7762  
 7763 nirabhramata evotpalasaṃkāśaṃ yadvyoma tataḥ patitā vṛṣṭīrvarṇi (rṣi##?  
 7764  
 7765 adṛṣyāmbarasiddhaughakarotkarasamīritā |  
 7766 sā muhūrtacaturbhāgaṃ puṣpavṛṣṭiḥ papāta ha || 22 ||  
 7767  
 7768 muhūrtasya caturthabhāgo'rdhaghaṭikā tāvatkālaṃ papāta | ha kila || 22 ||  
 7769  
 7770 āpūritasabhāloke śānte kusumavarṣaṇe |  
 7771 imaṃ siddhagaṇālāpaṃ śūsruvuste sabhāgatāḥ || 23 ||  
 7772  
 7773 āpūritāḥ sabhā tadgatā lokāśca yena | śānte uparate sati || 23 ||  
 7774  
 7775 ākalpaṃ siddhasenāsu bhramadbhirabhitodivam |  
 7776 apūrvamidamasmābhiḥ śrutaṃ śrutirasāyanam || 24 ||  
 7777  
 7778 divamabhitaḥ svargasya sarvapradeśeṣu śrutirasāyanam śrotrāmṛtaṃ  
 7779 vedasārabhūtaṃ vā || 24 ||  
 7780  
 7781 yadanena kilodāramuktaṃ raghukulendunā |  
 7782 vītarāgatayā taddhī vākpaterapyagocaram || 25 ||  
 7783  
 7784 na gocarā arthā yasmiṃstathāvidham || 25 ||  
 7785  
 7786 aho bata mahatpuṇyamadyāsmābhiridaṃ śrutam |  
 7787 vaco rāmamukhodbhūtaṃ mahāhlādakaraṃ dhiyaḥ || 26 ||  
 7788  
 7789 batetyetādrśavākyaśravaṇahīnaṃ janma vyarthamiti khede || 26 ||  
 7790  
 7791 upaśamāmṛtasundaramādarādadhigatottamatāpadameṣa yat |  
 7792 kathitavānucitaṃ raghunandanaḥ sapadi tena vyayaṃ pratibodhitāḥ || 27 ||  
 7793  
 7794 adhigatāyāḥ prāptāyāḥ jātikulacāritryadharmābhijñātādibhiruttamatāyāḥ  
 7795 sārtahkyāpādanātpadaṃ trāṇaṃ lakṣaṇabhūtaṃ vā yadvākyaajātaṃ kathita##-  
 7796

7797 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 7798 nabhaścarasādhuvādo nāma dvātriṃśaḥ sargaḥ || 32 ||  
 7799  
 7800 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe vairāgyaprakaraṇe  
 7801 nabhaścarasādhuvādo nāma dvātriṃśaḥ sargaḥ || 32 ||  
 7802  
 7803 trayastriṃśaḥ sargaḥ 33  
 7804  
 7805 siddhā ūcuḥ |  
 7806  
 7807 pāvanasyāsyā vacasaḥ proktasya raghuketunā |  
 7808 nirṇayaṃ śrotumucitaṃ vakṣyamāṇaṃ maharṣibhiḥ || 1 ||  
 7809  
 7810 avatāro'tra siddhānāṃ sabhāyāmupavarṇyate |  
 7811 yathocitopaviṣṭaistai rāmavākyaṇaśaṃsanam ||  
 7812  
 7813 siddhaiḥ kṛtāṃ rāmavākyaḍipraśaṃsāmeva mahākurvaṃsteṣāṃ praśna##-  
 7814 siddhā ūcuretyādina | raghuśabdena tadvaṃśo lakṣyate tasya  
 7815 ketuvatprakhyāpake-netyarthaḥ || 1 ||  
 7816  
 7817 nāradavyāsapulahapramukhā munipuṅgavāḥ |  
 7818 āgacchataśāvighnena sarva eva maharṣayaḥ || 2 ||  
 7819  
 7820 āśu āgacchata avighnena | śrotumiti śeṣaḥ | śreyāṃsi bahuvighnāni iti na  
 7821 vilambanamucitamiti bhāvaḥ || 2 ||  
 7822  
 7823 [yatāmaḥ] patāmaḥ paritaḥ puṇyāmetāṃ dāśarathīṃ sabhāṃ |  
 7824 nīrandhrāṃ kanakoddyotāṃ padmīnīmiva śaṭpadāḥ || 3 ||  
 7825  
 7826 nīrandhrāṃ pūrṇāmarthātsaṃpadeti gamyate | ataeva  
 7827 kanakairuddhyotāmutkṛṣṭa-prakāśāṃ | padmīnīpakṣe kesaraśriyā  
 7828 kanakairivoddyotamānāṃ || 3 ||  
 7829  
 7830 śrīvālmīkiruvāca |  
 7831  
 7832 [ityuktā siddhairiti śeṣaḥ] ityuktā sā samastaiva vyomavāsanivāsinī |  
 7833 tāṃ papāta sabhāṃ tatra divyā muniparamparā || 4 ||  
 7834  
 7835 vyoma vāso nivāsaṣṭhānaṃ yeṣāṃ vimānānāṃ teṣu nivāsinī | vistīrṇayāṃ  
 7836 sabhāyāṃ yatra pradeśe rāmādayastatra || 4 ||  
 7837  
 7838 agrasthitamanutsṛṣṭaraṇadvīṇaṃ munīśvaram |  
 7839 payaḥpīnaghaṇaśyāmaṃ vyāsameva kilāntarā || 5 ||  
 7840  
 7841 tāmeva varṇayatyāṣṭabhiḥ | agre pramukhasthāne sthitam | na utsṛṣṭā raṇadvīṇā  
 7842 yena taṃ munīśvaram nāradam | payasā jalena pīnaḥ pūrṇo ghana iva śyāmaṃ  
 7843 vyāsameva ca antarā | taylorantarāle ityarthaḥ | antarāntareṇa yukte iti śaṣṭhyarthe  
 7844 dvitīyā | bhṛgvāṅgiraḥ pulastyādīmuniṇāyakairmaṇḍitā bhūṣitetyuttareṇa  
 7845 saṃbandhaḥ || 5 ||  
 7846  
 7847 bhṛgvīṅgaraḥ pulastyādīmuniṇāyakamaṇḍitā |  
 7848 cyavanoddālakośīraśaralomādimālītā || 6 ||  
 7849  
 7850 bhṛgvādīni teṣāṃ nāmāni || 6 ||  
 7851  
 7852 parasparaparāmarśaduḥsaṃsthānamṛgājīnā |  
 7853 lolākṣamālāvalayā sukamaṇḍaludhāriṇī || 7 ||  
 7854  
 7855 parāmarśena saṃgharṣaṇena duḥsaṃsthānāni viśaṃṣṭhulāni mṛgājīnāni  
 7856 yasyāḥ || 7 ||  
 7857  
 7858 tārāvaliriva vyomni tejaḥ prasaraṇapāṭalā |  
 7859 sūryāvalirivānyonyāṃ bhāsitānanamaṇḍanā || 8 ||  
 7860  
 7861 tejaḥprasareṇa pāṭalā śvetaraktā || 8 ||  
 7862  
 7863 ratnāvalirivānyonyāṃ nānāvarṇakṛtāṅgikā |  
 7864 muktāvalirivānyonyāṃ kṛtāśobhātīśāyinī || 9 ||  
 7865



7866 kaumutivṛṣṭiranyeva dvitīyevārkaṃaṇḍalī |  
 7867 saṃbhṛtevatīkālena pūrṇacandraparamparā || 10 ||  
 7868  
 7869 anyā prasiddhāvilakṣaṇā | atikālena cireṇa saṃbhṛtā ekatra saṃcitā || 10 ||  
 7870  
 7871 tārājāla ivāmbhodo [ambhodhau] vyāso yatra virājate |  
 7872 tāraugha iva śītāṃśurnārado'tra virājate || 11 ||  
 7873  
 7874 vyāsa ekataḥ nārado'nyata iti śeṣaḥ || 11 ||  
 7875  
 7876 deveṣviva surādhiśaḥ pulastyo'tra virājate |  
 7877 āditya iva devānāmaṅgirāstu virājate || 12 ||  
 7878  
 7879 asthāsyāṃ siddhasenāyāṃ patantyāṃ nabhaso rasāṃ |  
 7880 uttasthau munisaṃpūrṇā tadā dāśarathī sabhā || 13 ||  
 7881  
 7882 rasāṃ [sīmābhūmim] sabhābhūmim | patantyāṃ praviśantyāṃ || 13 ||  
 7883  
 7884 miśribhūtā virejuste nabhaścaramahīcarāḥ |  
 7885 parasparavṛtāṅgābhā bhāsayanto diśo daśa || 14 ||  
 7886  
 7887 parasparaṃ vṛtābhirmiśritābhiraṅgānāmābhābhiḥ kāntibhiḥ || 14 ||  
 7888  
 7889 veṇudaṇḍāvṛtakarā līlākamalahārīṇaḥ |  
 7890 durvāṅkurākṛāntaśikhāḥ sacūḍāmaṇimūrdhajāḥ || 15 ||  
 7891  
 7892 līlākamalahārīṇaḥ keciditi yathāyogyāṃ śeṣaḥ || 15 ||  
 7893  
 7894 jaṭājūṭaiśca kapilā maulimālitamastakāḥ |  
 7895 prakoṣṭhagākṣavalayā mallikāvalayānvitāḥ || 16 ||  
 7896  
 7897 maulāvagrābhāgo mālitaṃ mālābhirveṣṭitaṃ mastakaṃ śiro yeṣāṃ | prakoṣṭhaḥ  
 7898 karamūlam || 16 ||  
 7899  
 7900 cīravalkalasaṃvītāḥ srakkauśaiyāvaguṇṭhitāḥ |  
 7901 vilolamekhalāpāsāscalānmuktākālāpīṇaḥ || 17 ||  
 7902  
 7903 cīravalkalayoravāntarajātyā bhedaḥ | kalāpino bhūṣitāḥ | karmadhārayāda##-  
 7904  
 7905 vasiṣṭhaviśvāmitrau tānpūjayāmāsatuḥ kramāt |  
 7906 arghyaiḥ pādyairvacobhiśca sarvāneva nabhaścārān || 18 ||  
 7907  
 7908 vasiṣṭhaviśvāmitrau te pūjayāmāsurādarāt |  
 7909 arthyaiḥ pādyairvacobhiśca nabhaścaramahāgaṇāḥ || 19 ||  
 7910  
 7911 sarvādareṇa siddhaughaṃ pūjayāmāsa bhūpatiḥ |  
 7912 siddhaugho bhūpatiḥ caiva kuśalapraśnavārtayā || 20 ||  
 7913  
 7914 kuśalapraśnasahitayā vārtayā tatkālocitakathayā || 20 ||  
 7915  
 7916 taistaiḥ praṇayasamrambhairanyonyāṃ prāptasatkriyāḥ |  
 7917 upāviśanviṣṭareṣu nabhaścaramahīcarāḥ || 21 ||  
 7918  
 7919 praṇayaḥ prītistaducitairdānamānādisamrambhair | satkriyā pūjā |  
 7920 viṣṭareṣvāsaneṣu || 21 ||  
 7921  
 7922 vacobhiḥ puṣpavarṣeṇa sādhuṇvādena cābhitaḥ |  
 7923 rāmaṃ te pūjayāmāsuḥ puraḥ praṇatamāsthitaṃ || 22 ||  
 7924  
 7925 vacobhirucitakathālāpaiḥ | sādhuṇvādena praśaṃsanena || 22 ||  
 7926  
 7927 āsāṃcakre ca tatrāsau rājyalakṣmīvirājitaḥ |  
 7928 viśvāmitro vasiṣṭhaśca vāmadevo'tha mantriṇaḥ || 23 ||  
 7929  
 7930 tatra teṣāṃ madhye | asau rāmaḥ | viśvāmitrādayaḥ atha āsthitaḥ upaviṣṭā iti  
 7931 [saptamena ślokārdheneti jñeyam] saptamena saṃbandhaḥ || 23 ||  
 7932  
 7933 nārado devaputraśca vyāsaśca munipuṅgavaḥ |  
 7934 marīciratha durvāsā munirāṅgirasastathā || 24 ||

7935  
7936 kratuḥ pulastyah pulahaḥ śaralomā munīśvaraḥ |  
7937 vātsyāyano bharadvājo vālmīkirmunipuṅgavaḥ || 25 ||  
7938  
7939 uddālaka ṛcikaśca śaryātiścyavanastathā || 26 ||  
7940  
7941 ete cānye ca bahavo vedavedāṅgapāragāḥ |  
7942 jñātajñeyā mahātmāna āsthitāstatra nāyakāḥ || 27 ||  
7943  
7944 jñātamavaśyaṃ jñeyamātmatattvaṃ jñeyamātraṃ vā yaiḥ | nāyakāḥ  
7945 śreṣṭhāḥ || 27 ||  
7946  
7947 vasiṣṭhaviśvāmitrābhyāṃ saha te nāradādayaḥ |  
7948 idamūcuranūcānā rāmamānamitānanam || 28 ||  
7949  
7950 anūcānā ācāryādvidhivadadhītasāṅgavedāḥ | ānamitānanam vinayena || 28 ||  
7951  
7952 aho bata kumāreṇa kalyāṇaguṇaśālinī |  
7953 vāguktā paramodārā vairāgyarasagarbhiṇī || 29 ||  
7954  
7955 taduktīreva prapañcayati aho ityādibhiraṣṭādaśabhiḥ | kalyāṇairvakṣyamāṇa##-  
7956  
7957 pariniṣṭhitavaktavyaṃ sabodhamucitaṃ sphuṭam |  
7958 udāraṃ priyamāryārhamavihvalamapi sphuṭam || 30 ||  
7959  
7960 vicāryetthameveti vyavasthāpitāḥ pariniṣṭhitā vaktavyārthā yasmin | sabodham  
7961 padārthatattvabodhasahitaṃ na kalpanāmātravyavasthāpitārthamiti yāvat | ataeva  
7962 vidvatsabhocitaṃ | sphuṭam vyaktavarṇam | udāramutkṛṣṭabahvāśayagarbham |  
7963 priyaṃ hṛdayānandanam | āryāṇāṃ pūjyānāmarhamucitaṃ | avihvalaṃ citta##-  
7964  
7965 abhivvyaktapadaṃ spaṣṭamiṣṭaṃ spaṣṭaṃ ca tuṣṭimat |  
7966 karoti rāghavaproktaṃ vacaḥ kasya na vismayam || 31 ||  
7967  
7968 abhivvyaktāni vyākaraṇapariśodhitāni padāni yasmin | iṣṭaṃ hitaṃ | spaṣṭam  
7969 grastādidoṣarahitaṃ | suṣṭimat tṛṣṇākṣayaprayuktāsaṃtoṣavat || 31 ||  
7970  
7971 śatādekataṃmasyaiva sarvodārācamatkṛtiḥ |  
7972 īpsitārthārpaṇaikāntadakṣā bhavati bhāratī || 32 ||  
7973  
7974 sarvebhyo vaktr̥bhyah sarvāmśe'pi vā udārā utkṛṣṭā camatkṛtiḥ  
7975 saḥṛdayā-svādanīyaṃ sauṣṭhavaṃ yasyāstathāvidhā ataeva  
7976 īpsitasyābhipretasyārtha-syārpaṇe bodhane ekāntadakṣā niyamena samarthā  
7977 bhāratī vāṇī vāgmi-śatādapi mukhyeṣu mukhyatamaṃmasyaiva vikāsaṃ  
7978 sphūrtimāyāti na sarveṣāṃ | pañcamī vibhakte iti śatādvibhajya nirdhārīteṣu  
7979 tamapā nirdhāraṇāntarapratya-yātsarvodāratopapattiḥ || 32 ||  
7980  
7981 kumara tvāṃ vinā kasya vivekaphalaśālinī |  
7982 paraṃ vikāsamāyāti prajñāśaralātātātā || 33 ||  
7983  
7984 prajñā śara iva sūkṣmārthabhedinī prajñāśaraḥ saiva latā vallī | vikāsaṃ  
7985 vicāravairāgyapuṣpapallavābhyāmupacayam | śakārapāṭhe prakāsaṃ || 33 ||  
7986  
7987 prajñādīpaśikhā yasya rāmasyeva hṛdi sthitā |  
7988 prajvalatyasamālokaakāriṇī sa pumānsmṛtaḥ || 34 ||  
7989  
7990 asaṃmananyasādhāraṇamālokaṃ padārthatattvaparakāsaṃ karoti asaṃmasyā##-  
7991 pumān | anyastu puruṣārthāsamārthaḥ strīprāya iti bhāvaḥ || 34 ||  
7992  
7993 raktamāṃsāsthiyantrāṇi bahūnyatitarāṇi ca |  
7994 padārthānabhikarṣanti nāsti teṣu sacetanaḥ || 35 ||  
7995  
7996 uktaprajñāhīnājanā raktādiyantrātmakadehātmabuddhitvāttānyeva  
7997 śabdasparsādīpadārthānanukarṣantyupabhuñjate | anyāśca sacetana ātmā nāstīti  
7998 cārṇvākataivameteṣāṃ phaliteti bhāvaḥ | athavā yadi teṣu sacetanaḥ syādavaśyaṃ  
7999 puruṣārthe yatetaiva yato na yatante tasmāddhaṭakuḍyādivada-cetanā eva te iti  
8000 nindārthamapahnavāḥ || 35 ||  
8001  
8002 janmamṛtyujarāduḥkhamanuyānti punaḥpunaḥ |  
8003 vimṛśanti na saṃsāraṃ paśavaḥ parimohitāḥ || 36 ||

8004  
 8005 ye na vimṛṣanti te paśavaḥ || 36 ||  
 8006  
 8007 kathaṃcitkvacidevaiko dṛśyate vimalāśayaḥ |  
 8008 pūrvāparavicārārho yathāyamarimardanaḥ || 37 ||  
 8009  
 8010 ayaṃ rāmaḥ | arayaḥ kāmādayasteṣāṃ mardanaḥ || 37 ||  
 8011  
 8012 anuttamacamatkārāphalāḥ subhagamūrtayaḥ |  
 8013 bhavyā hi viralā loke sahaḥkārādrumā iva || 38 ||  
 8014  
 8015 anuttamaḥ sarvotkṛṣṭaścamatkāro mādhyaviśeṣo yeṣāṃ tathāvidhāni  
 8016 tattvasākṣātkārāphalāni yeṣu | sahaḥkārādrumā āmravṛkṣāḥ || 38 ||  
 8017  
 8018 samyagdṛṣṭajagadyātrā svavivekacamatkṛtiḥ |  
 8019 asminmānyamatāvantariyamadyaiva dṛśyate || 39 ||  
 8020  
 8021 svabuddhikṛtenaiva vivekena tattvadarśanaparyantā camatkṛtiḥ | adyāsminneva  
 8022 vayasi | taccāścaryamiti bhāvaḥ || 39 ||  
 8023  
 8024 subhaḡāḥ sulabhārohaḥ phalapallavaśālināḥ |  
 8025 jāyante taravo deśe na tu candanapādāpāḥ || 40 ||  
 8026  
 8027 aubhaḡāḥ sundarāḥ deśe sarvatreti śeṣāḥ || 40 ||  
 8028  
 8029 vṛkṣāḥ prativanaṃ santi nityaṃ saphalapallavāḥ |  
 8030 natvapūrvacamatkāro lavaṅgaḥ sulabhaḥ sadā || 41 ||  
 8031  
 8032 jyotsneva śītā śaśinaḥ sutaroriva mañjarī |  
 8033 puṣpādāmodalekheva dṛṣṭā rāmāccamatkṛtiḥ || 42 ||  
 8034  
 8035 āmodalekhā parimalapaṅktiḥ || 42 ||  
 8036  
 8037 asminnuddāmaḡaurātmyadaivaivanirmāṇanirmite |  
 8038 dvijendrā dagdhasaṃsāre sāro hyatyantadurlabhaḥ || 43 ||  
 8039  
 8040 uddāmaṃ daurātmyaṃ yasya tathāvidhasya daivasya prāktanakarmanastadanu##-  
 8041 vivekenātmalābhaḥ || 43 ||  
 8042  
 8043 yatante sārasaṃprāptau ye yaśonidhayaḡ dhiyaḥ |  
 8044 dhanyā dhuri satāṃ gaṇyāsta eva puruṣottamāḥ || 44 ||  
 8045  
 8046 dhyāyantīti dhiyaḥ sadā tattvacintanaparāḥ santo ye yatante te dhanyāḥ satāṃ dhuri  
 8047 gaṇyāḥ || 44 ||  
 8048  
 8049 na rāmeṇa samo'stiha dṛṣṭo lokeṣu kaścana |  
 8050 vivekavānudārātmā na bhāvē ceti no matiḥ || 45 ||  
 8051  
 8052 iha sāṃprataṃ nāsti prāṇna dṛṣṭo'gre ca na bhāvē || 45 ||  
 8053  
 8054 sakalalokacamatkṛtikāriṇo'pyabhimataṃ yadi rāghavacetasaḥ |  
 8055 phalati no tadime vayameva hi sphuṭataraṃ munayo hatabuddhayaḥ || 46 ||  
 8056  
 8057 rāmamanorathasaṃpatteravaśyakartavyatāṃ tatpraśaṃsanenottamādhikāra##-  
 8058 samucitapraṣṭavya-rahasyodghāṭanena cānandastatkāriṇo  
 8059 rāghavacetaso'pyabhimataṃ tattvajijñā-sālakṣaṇo manoratho yadi no phalati  
 8060 asmadādyabhiḡnopadeśeneti śeṣāḥ | no iti naṇparyāyo nipātaḥ | tattarhi  
 8061 hatabuddhayaḡ durbuddhayaḥ | abhiḡnatā niṣphalaiva syāditi bhāvaḥ |  
 8062 tasmādavaśyamupadeṣṭavyamiti siddham || 46 ||  
 8063  
 8064 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe  
 8065 nabhaścaramahīcarasaṃmelanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
 8066  
 8067 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe vairāgyaprakaraṇe  
 8068 nabhaścaramahīcarasaṃmelanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
 8069  
 8070 samāptamidaṃ vairāgyaprakaraṇaṃ |  
 8071  
 8072

8073  
8074  
8075  
8076  
8077  
8078  
8079  
8080  
8081  
8082  
8083  
8084  
8085  
8086  
8087  
8088  
8089  
8090  
8091  
8092  
8093  
8094  
8095  
8096  
8097  
8098  
8099  
8100  
8101  
8102  
8103  
8104  
8105  
8106  
8107  
8108  
8109  
8110  
8111  
8112  
8113  
8114  
8115  
8116  
8117  
8118  
8119  
8120  
8121  
8122  
8123  
8124  
8125  
8126  
8127  
8128  
8129  
8130  
8131  
8132  
8133  
8134  
8135  
8136  
8137  
8138  
8139  
8140  
8141

MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
©2011 Muktabodha Indological Research Institute All Rights Reserved.

E-texts may be viewed only online or downloaded for private study.  
E-texts may not, under any circumstances, be copied, republished,  
reproduced, distributed or sold, either in original or altered form, without  
the express permission of Muktabodha Indological Research Institute in writing.  
Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.

#####

MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
www.muktabodha.org  
©2011 Muktabodha Indological Research Institute All Rights Reserved.

E-texts may be viewed only online or downloaded for private study.  
E-texts may not, under any circumstances, be copied, republished,  
reproduced, distributed or sold, either in original or altered form, without  
the express permission of Muktabodha Indological Research Institute in writing.  
Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.

Catalog number : M00336  
Uniform title: yogavāsiṣṭha part 2 with commentary tātparyaprakāśa  
Main title: yogavāsiṣṭha part 2 with commentary tātparyaprakāśa  
Author : valmiki  
Commentator : ānandabodhendra sarasvatī  
Editor : Vasudeva Laxmana Sharma Pansikar  
Notes:  
Data entered by the staff of Muktabodha under the direction of Mark S.G. Dyczkowski.

Revision 0: Dec. 15, 2015  
Publication year : 1918  
Publication city : Delhi  
Publication country : India  
#####

yogavāsiṣṭha  
of  
vālmiki  
śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśākhyavyākhyāsaḥ  
With the commentary  
vāsiṣṭhamahārāmāyaṇatātparyaprakāśa  
paṇaśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
sarpāditaḥ  
Edited by  
Vasudeva Laxmana ṣharma Pansikar  
1918

mumukṣuvyavahāraprakaraṇaṃ dvitīyaṃ |  
prathamāḥ sargaḥ 1

8142 vālmīkiruvāca |  
 8143  
 8144 iti nādena mahatā vacasyukte sabhāgataiḥ |  
 8145 rāmamagragataṃ prītyā viśvāmitro'bhyabhāṣata || 1 ||  
 8146  
 8147 ajamajaramanādyamekaṃ nijasaukhyalavāñcitākhilānandam |  
 8148 hṛdi nihitamātmasāraṃ nigamāntāmṛtarasāyanaṃ vande ||  
 8149  
 8150 śrīrāmādivacanamukhena varṇitāpi sādhanasaṃpanmumukṣibhiḥ kena krameṇa  
 8151 vyavaharadbhiḥ saṃpādyā kathaṃ ca tayā tattvaviśrāntilābha iti pratyekaṃ vivicya  
 8152 teṣāmapadeśāya dvitīyaṃ prakaraṇamārabhamāṇaḥ śrīvālmīki-ruvāca ##-  
 8153  
 8154 svayaṃ vicārātsaṃbuddhe pitrā cokte'pyaviśvasan |  
 8155 janakoktyā śukastattve viśrānta iti kīrtiyate ||  
 8156  
 8157 tatrādaṃ mandavairāgyādisāthanānāṃ sahasaivādhikārasaṃpattibhrameṇa  
 8158 śravaṇādaṃ pravṛttirmā bhūditi sukhākhyāyikayā tatparipākalakṣaṇāni  
 8159 darśayan ācāryāddhaiva vidyā viditā sāśiṣṭhaṃ prāpat iti śruteḥ kulācāryaṃ  
 8160 viśiṣṭhaṃ śrīrāmasyopadeśanāya pūrvavṛttantasmāraṇa##-  
 8161 tvaramāṇo viśvāmitra eva prathamamabhyabhāṣatetyāha - itīti |  
 8162 sabhāyāmā-gataiḥ siddhaiḥ agragataṃ puraḥsthitam adhikārasīmni sthitaṃ ca |  
 8163 mukhyādhi-kāriṇāṃ daurlabhyādrāme  
 8164 rasajñatamatvādvartīṣyamāṇabrahmacarcāyāṃ ca prītyā || 1 ||  
 8165  
 8166 na rāghava tavāstyanyaḥ jñeyaṃ jñānavatāṃ vara |  
 8167 svayaiva sūkṣmayā buddhyā sarvaṃ vijñātavānasi || 2 ||  
 8168  
 8169 jñeyamajñātattvādavaśyajñātavyam | sarvaṃ heyopādeyarahasyam | tathāca  
 8170 sārāsāravivecanaparayā buddhyā paramārthasārabhūtamakhaṇḍādvayacin##-  
 8171  
 8172 kevalaṃ mārjanāmātraṃ manāgevopayujyate |  
 8173 svabhāvavimale nityaṃ svabuddhimukure tava || 3 ||  
 8174  
 8175 tarhi kuto na viśrāntistatrāha - kevalamiti | mārjanā  
 8176 aviśvāsasaṃdehamālinya-nirākāraṇaṃ tāvanmātraṃ | svabuddhyā vidite'pi  
 8177 pramāṇācāryādisaṃvāda-mantareṇa viśvāsābhāvādityarthaḥ | tathācāhuḥ  
 8178 balavadapi śikṣitānāmā-tmanyapratyayaṃ cetaḥ iti || 3 ||  
 8179  
 8180 bhagavadvyāsapūtrasya śukasyeva matistava |  
 8181 viśrāntimātramevāntarjñātajñeyāpyapekṣate || 4 ||  
 8182  
 8183 bhagavato vyāsasya | atra vyāsaśukau prāktanadvāparāntajātau gṛhyete |  
 8184 pratidvāparāntaṃ vyāsāvatārabhedaprasiddheḥ || 4 ||  
 8185  
 8186 śrīrāma uvāca |  
 8187  
 8188 bhagavadyāsaputrasya śukasya bhagavankatham |  
 8189 jñeye'pyādaṃ na viśrāntaṃ viśrāntaṃ ca dhiyā punaḥ || 5 ||  
 8190  
 8191 jñeye svenaiva vicāreṇa jñātuṃ śakye'pi tattve | dhiyā gurūpadeśasaṃvā##-  
 8192  
 8193 viśvāmitra uvāca |  
 8194  
 8195 ātmodantasamaṃ rāma kathyamānamidaṃ mayā |  
 8196 śṛṇu vyāsātmaḥ jodantaṃ janmanāmantaḥ kārāṇaṃ || 6 ||  
 8197  
 8198 ātmodantasamaṃ svavṛttāntasadrśam | janmanāmanto mokṣaḥ || 6 ||  
 8199  
 8200 yo'yamañjanaśailābho niviṣṭo hemaviṣṭare |  
 8201 pārsve tava piturvyāso bhagavānbhāskaradyutiḥ || 7 ||  
 8202  
 8203 añjanaśailo nīlādririti prasiddho varṣaparvataḥ | niviṣṭa upaviṣṭaḥ | viṣṭare āsane  
 8204 || 7 ||  
 8205  
 8206 asyābhūdinduvadanastanayo nayakovidāḥ |  
 8207 śuko nāma mahāprājño yajño mūrtyeva susthitaḥ || 8 ||  
 8208  
 8209 nayakovidāḥ sarvaśāstrajñāḥ | mūrtyā śarīreṇa yukto yajña iva susthitaḥ || 8 ||  
 8210

8211 pravīcārayato lokayātrāmālamimāṃ hṛdi |  
 8212 taveva kila tasyāpi viveka udabhūdayam || 9 ||  
 8213  
 8214 viveko vicāraḥ | ayamīdṛśaḥ || 9 ||  
 8215  
 8216 tenāsau svavivekena svayameva mahāmanāḥ |  
 8217 pravīcārya ciraṃ cāru yatsatyam tadavāptavān || 10 ||  
 8218  
 8219 yatparamārthasatyamātmatattvadvitīyacinmātrarūpaṃ tadavāptavāñjñātavān |  
 8220 jñānasyaiva tallābhatvāt || 10 ||  
 8221  
 8222 svayam prāpte pare vastunyaviśrāntamanāḥ sthitaḥ |  
 8223 idaṃ vastviti viśvāsaṃ nāsāvātmanyupāyayau || 11 ||  
 8224  
 8225 aviśrāntau heturaviśvāsaḥ || 11 ||  
 8226  
 8227 kevalam virarāmāśya ceto vigatacāpalam |  
 8228 bhogebhyo bhūribhaṅgebhyo dhārābhya iva cātakaḥ || 12 ||  
 8229  
 8230 virarāma uparatam | viraktamiti yāvat | bhūribhaṅgebhyo bahutaravināśaduḥkha##-  
 8231  
 8232 ekadā so'malaprajño merāvekāntasusthitam |  
 8233 papraccha pitaraṃ bhaktyā kṛṣṇadvaipāyanaṃ munim || 13 ||  
 8234  
 8235 kṛṣṇadvaipāyānaṃ vyāsam || 13 ||  
 8236  
 8237 saṃsārāḍambaramidaṃ kathamabhyutthitaṃ mune |  
 8238 katham ca praśamaṃ yāti kiyatkasya kadeti vā || 14 ||  
 8239  
 8240 paravañcanārtha kṛtrimaceṣṭitamāḍambaraṃ katham kena krameṇa abhutthita##-  
 8241 kasya saṃsāraḥ kiṃ dehasya uta indriyāṇāmuta manasaḥ prāṇasya vā uta  
 8242 saṃghātasya uta tadanyasya vikāriṇo nirvikāracinmātrasya veti papraccheti  
 8243 pūrveṇānvayaḥ || 14 ||  
 8244  
 8245 iti pṛṣṭena muninā vyāsenākhilamātmaṃ |  
 8246 yathāvadamaṃ proktaṃ vaktavyaṃ viditātmanā || 15 ||  
 8247  
 8248 viditātmanā vyāsenā akhilaṃ vaktavyaṃ yathāvatproktamityanvayaḥ || 15 ||  
 8249  
 8250 ā'jñāśiṣaṃ pūrvametadahamityatha tatpituh |  
 8251 sa śukaḥ śubhayā buddhyā na vākyaṃ bahvamanyata || 16 ||  
 8252  
 8253 ā ajñāśiṣamiti cchedaḥ | nanu yadyatra prāk svavicāreṇaiva jñātasya  
 8254 smaraṇārtho'yaṃ ā iti nipātastarhi vākyasmarāṇayoraṇit ityanāntvāt nipāta  
 8255 ekājanān iti pragṛhyatve prakṛtibhāvo nyāyyaḥ | satyam | tathāpi pūrvam  
 8256 āsamantādviśiṣyājñāśiṣamiti dhātvarthātisādyotakatayā kriyāyogasyāpi  
 8257 vivakṣitatvāttatraikaśeṣādina āno'pi saṃgrahāt nipāt ekājanān ityatra  
 8258 ānvarjya iti prasajyapraṭiṣedhapakṣasvikārāt praṭiṣedhāśca baliyāṃso bhavanti iti  
 8259 mahābhāṣyokteḥ pragṛhyasaṃjñāniṣedhātsaṃdhiḥ sādḥureva | atha  
 8260 upadeśānantaraṃ śukastatpiturvākyaṃ ājñāśiṣamityanapūrvārthatayā śbhayā  
 8261 buddhyā na bahvamnyatetyanvayaḥ || 16 ||  
 8262  
 8263 vyāso'pi bhagavānbuddhā putrābhiprāyamīdṛśam |  
 8264 pratyuvāca punaḥ putraṃ nāhaṃ jānāmi tattvataḥ || 17 ||  
 8265  
 8266 janako nāma bhūpālo vidyate vasudhātale |  
 8267 yathāvadvettyasau vedyaṃ tasmātsarvamavāpsyasi || 18 ||  
 8268  
 8269 putrābhiprāyaṃ buddhvā tadbuddhimevānūsaran pratyuvāca nāhaṃ jānāmi |  
 8270 uktādanyaditi bhāvaḥ || 17 || 18 ||  
 8271  
 8272 pitretyukte śukaḥ prāyātsumerorvasudhātale |  
 8273 videhanagarīm prāpa janakenābhipālitaṃ || 19 ||  
 8274  
 8275 videhā nāma janapadāsteṣāṃ nagarīm mithilām || 19 ||  
 8276  
 8277 āvedito'sau yāṣṭikairjanakāya mahātmāne |  
 8278 dvāri vyāsasuto rājaśuko'tra sthitavāniti || 20 ||  
 8279

8280 yāṣṭikairdvāsthairyaṣṭidharaiḥ || 20 ||  
 8281  
 8282 jijñāsārthaṃ [śukasyājñāyāstāṃ]  
 8283 śukasyāsāvāstāmevetyavajñayā |  
 8284 uktvā babhūva janakastūṣṇiṃ sapta dinānyatha || 21 ||  
 8285  
 8286 janako'pi viditaśukavṛttantaḥ sahasaivopadeśe vyāsavaacanavadavahelanayā  
 8287 tasyākṛtārthatā mā bhūditi śukasya vairāgyādisāghanānāṃ viśvāsasya  
 8288 sthairyasya ca jijñāsārthaṃ | avajñayā upekṣayā || 21 ||  
 8289  
 8290 tataḥ praveśayāmāsa janakaḥ śukamaṅgaṇaṃ |  
 8291 tatrāhāni sa saptaiva tathaivāvasadunmanāḥ || 22 ||  
 8292  
 8293 aṅgaṇaṃ gṛhāntaścatvaram | unmanāḥ tattvajijñāsotkaṇṭhāvismṛtānādara  
 8294 iti yāvat || 22 ||  
 8295  
 8296 atha praveśayāmāsa janako'ntaḥpuram śukam |  
 8297 rājā na dṛśyate tāvaditi sapta dināni ca || 23 ||  
 8298  
 8299 tatronmadābhiḥ kāntābhīrbhojanairbhogasamcayaiḥ |  
 8300 janako lālayāmāsa śukam śāśisamānanam || 24 ||  
 8301  
 8302 yāvadbhojanādibhistvaṃ na pūjyase tāvadrājā na dṛśyate iti vādanamiṣeṇa  
 8303 tatrāntaḥpure sapta dināni bhogasamcayairlālayāmāsetyuttareṇa sambandhaḥ || 23 ||  
 8304 24 ||  
 8305  
 8306 te bhogāstāni duḥkhāni vāsaputrasya tanmanaḥ |  
 8307 nājahurmandapavanā baddhapīṭhamivācalam || 25 ||  
 8308  
 8309 nājarhnurna vicakruḥ | baddhapīṭhaṃ dṛḍhamūlam || 25 ||  
 8310  
 8311 kevalaṃ susamaḥ svastho maunī muditamānasaḥ |  
 8312 atiṣṭhatsa śukastatra saṃpūrṇa iva candramāḥ || 26 ||  
 8313  
 8314 kevalamityavadhāraṇe | bhogānādarayoḥ susamo'taeva svasthaḥ | tatra hetuḥ##-  
 8315  
 8316 pariññātasvabhāvaṃ taṃ śukam sa janako nṛpaḥ |  
 8317 ānitaṃ muditātmānamavalokya nanāma ha || 27 ||  
 8318  
 8319 itthaṃ parikṣaṇena pariññāstattvadārśanaparyantapratīṣṭhito vicāravairādyādi##-  
 8320  
 8321 niḥśeṣitajagatkārya prāptākhilamanoratha |  
 8322 kimīpsitaṃ tavetyāśu kṛtasvāgatamāha taṃ || 28 ||  
 8323  
 8324 niḥśeṣitāni niravaśeṣaṃ kṛtāni jagati prasiddhāni kāryāṇyavaśyakartavyāni  
 8325 paramapuruṣārthasādhanaṇi yena tathāvidha | he kṛtakṛtyetyarthaḥ |  
 8326 sarvasukhala-vānāmātmasukhe'ntarbhāvāttatprāptyaiva prāptākhilamanoratha ||  
 8327 28 ||  
 8328  
 8329 śrīśuka uvāca |  
 8330  
 8331 saṃsārāḍambaramidaṃ kathamabhyutthitaṃ guro |  
 8332 kathaṃ praśamamāyāti yathāvatkathayāśu me || 29 ||  
 8333  
 8334 saṃsāreti prāgvyākhyātam || 29 ||  
 8335  
 8336 viśvāmitra uvāca |  
 8337  
 8338 janakeneti pṛṣṭena śukasya kathitaṃ tadā |  
 8339 tadeva yatpurā proktaṃ tasya pitrā mahātmanā || 30 ||  
 8340  
 8341 iti pṛṣṭena janakena tasya śukasya pitrā purā pūrva yatproktaṃ tadeva  
 8342 kathitamityanvayaḥ || 30 ||  
 8343  
 8344 śrīśuka uvāca |  
 8345  
 8346 svayameva mayā pūrvametajjñātaṃ vivekataḥ |  
 8347 etadeva ca pṛṣṭena pitrā me samudāhṛtam || 31 ||  
 8348

8349 samudāhṛtaṃ samyagudāharaṇopapattibhirvyākhyātam || 31 ||  
 8350  
 8351 bhavatāpyeṣa evārthaḥ kathito vāgvidāṃ vara |  
 8352 eṣa eva ca vāk्यārthaḥ śāstreṣu paridṛśyate || 32 ||  
 8353  
 8354 vyakyārthaḥ sarvopaniṣadgatamahāvāk्यānāmarthaḥ | tattātparyanirṇāyaka##-  
 8355  
 8356 yathāyaṃ svavikalpotthaḥ svavikalpaparikṣayāt |  
 8357 kṣīyate dagdhasaṃsāro niḥsāra iti niścayaḥ || 33 ||  
 8358  
 8359 svasminnajñānopahite ātmani vividhaṃ kalpayatīti vikalpo'nantakāmakarmavā##-  
 8360 samaṣṭivyaṣṭisaṃskārapariśeṣeṇāvyā-kṛte  
 8361 linamanādi jīva bhāvopādhibhūtamantaḥkaraṇaṃ tasmātpralaya kramavipa##-  
 8362 vartate | sa ca karmopāsanasaṃuccaya mātrānuṣṭhānenādhyātmikavyaṣṭibhāva##-  
 8363 śravaṇādiparipākajanyatattvasākṣātkāreṇa savāsanakāryakāraṇāvidyā##-  
 8364 dagdhasābdo nindāyāṃ | athavā svaprakāśātmani duṣṭsthitatvānmithyātvācca  
 8365 pūrvameva dagdhaprāyo'taeva niḥsāraḥ sa bhūyaḥ sāksātkārapralayānala##-  
 8366 punaḥpunaḥ praroḥsaṅkāvaraṇāya vā niḥsāra iti niścayaḥ | tattvavidāmiti  
 8367 śeṣaḥ || 33 ||  
 8368  
 8369 tatkimetanmahābāho satyaṃ brūhi mamācalam |  
 8370 tvatto viśrāntimāpnomi cetasā bhramatā jagat || 34 ||  
 8371  
 8372 etat mayā svayameva pūrva vicāreṇa pari jñātaṃ yat tadeva satyaṃ kiṃ tarhi  
 8373 tadacalamasaṃdigdhaṃ hṛdi yathā bhavati tathā brūhi | jagat nānāviśayānidaṃ  
 8374 vā tattvaṃ syādanyadvetyaviśvāsena bhramatā cetasā bhrāmyamāṇo'haṃ tvattaḥ |  
 8375 tvadvacanaviśvāsāditi yāvat | viśrāntiṃ tatraiva sthairyamāpnomi || 34 ||  
 8376  
 8377 janaka uvāca |  
 8378  
 8379 nātaḥ parataraḥ kaścinniścayo'styaparo mune |  
 8380 svayameva tvayā jñātaṃ gurutaśca punaḥ śrutam || 35 ||  
 8381  
 8382 ato'smāttvayā pari jñātāt | niścayo niścetavyo'rthaḥ || 35 ||  
 8383  
 8384 avicchinnaacidātmaikaḥ pumānastīha netarat |  
 8385 svasaṃkalpavaśādbaddho niḥsaṃkalpaśca mucyate || 36 ||  
 8386  
 8387 tameva dṛḍhaniśayāya punarāha - avicchinneti || 36 ||  
 8388  
 8389 tena tvayā sphuṭaṃ jñātaṃ jñeyaṃ yasya mahātmanaḥ |  
 8390 bhogebhyo viratirjātā [dṛśyādvā] rḍśyātprākṣakalādiha || 37 ||  
 8391  
 8392 mahātmanastaveti śeṣaḥ | prāk bhogebhyaḥ | ihāsyāṃ niścayadaśāyāṃ |  
 8393 dṛśyāt dṛśyamātrāt || 37 ||  
 8394  
 8395 tava bāla mahāvīra matirviratimāgatā |  
 8396 bhogebhyo dīrgharogebhyaḥ kimanyacchrotumicchasi || 38 ||  
 8397  
 8398 bālo'pi viśayatyaḡasūratvānmahāvīra || 38 ||  
 8399  
 8400 na tathā pūrṇatā jātā sarvajñānamahānidheḥ |  
 8401 tiṣṭhatastapasi sphāre pitustava yathā tava || 39 ||  
 8402  
 8403 yathā tava pūrṇatā jātā tathā tava piturneti dārḍhyārthaṃ praśaṃsā |  
 8404 evamuttaratrāpi || 39 ||  
 8405  
 8406 vyāsādadhika evāhaṃ vyāsaśiṣyo'si tatsutaḥ |  
 8407 bhogecchātānaveneha matto'pyatyadhiko bhavān || 40 ||  
 8408  
 8409 prāptaṃ prāptavyamakhilaṃ bhavatā pūrṇacetasā |  
 8410 na dṛśye patasi brahmanmuktastvaṃ bhrāntimutsṛja || 41 ||  
 8411  
 8412 dṛśye bāhyaviśaye na patasi dṛśyadarśanasyaiva saṃsārapātāt |  
 8413 udaramantaraṃ kurute atha tasya bhayaṃ bhavati iti śruteḥ | bhrāntiṃ  
 8414 jñeyāntarasadbhāvabhramaṃ dṛśyadarśanabhramaṃ vā || 41 ||  
 8415  
 8416 anuśiṣṭaḥ sa ityevaṃ janakena mahātmanā |  
 8417 atiṣṭhatsa śukastūṣṇiṃ svacche paramavastuni || 42 ||



8418  
 8419 sa pūrvokto'vicchinnacidātmaikastvamityevamanuśiṣṭaḥ sa śukaḥ | svacche  
 8420 dṛśyamālinyaśūnye || 42 ||  
 8421  
 8422 vītaśokabhayāyāso nirīhaścchinnaśaṃsayāḥ |  
 8423 jagāma śikharaṃ meroḥ samādhyarthamaninditam || 43 ||  
 8424  
 8425 sātṭvikadevādhiṣṭhitatvena vikṣepahetvabhāvādaninditam | samādhyānukūlamiti  
 8426 yāvat || 43 ||  
 8427  
 8428 tatra varṣasahasrāṇi nirvikalpasamādhinā |  
 8429 daśa sthitvā śaśāmāsāvātmanyasnehadipavat || 44 ||  
 8430  
 8431 śaśāma videhamukto'bhūt || 44 ||  
 8432  
 8433 vyapagatakalanākalaṅkaśuddhaḥ svayamamalātmani pāvane pade'sau |  
 8434 salilakaṇa evāmbudhau mahātmā vigalītavāsanamekatām jagāma || 45 ||  
 8435  
 8436 kalanā dṛśyonamukhatā kalaṅkastanmūlamajñānaṃ tadubhayāpagamā##-  
 8437 paramātmavastuni | salilakaṇapakṣe kalanā pṛthagbhāvaḥ | kalaṅko nīlamegha##-  
 8438 coktaṃ viṣṇupurāṇe - vibhedajanake'jñāne nāsamātyantikaṃ gate | ātmano  
 8439 brahmaṇo bhedamasantaṃ kaḥ kariṣyati || iti || 45 ||  
 8440  
 8441 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye [mokṣopāye]  
 8442 mumukṣu-vyavahāraprakaraṇe śukaniryāṇaṃ nāma prathamāḥ sargaḥ ||  
 8443 1 ||  
 8444  
 8445 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe mumukṣuvyavahāraprakaraṇe  
 8446 śukaniryāṇaṃ nāma prathamāḥ sargaḥ || 1 ||  
 8447  
 8448 dvitīyaḥ sargaḥ 2  
 8449  
 8450 viśvāmitra uvāca |  
 8451  
 8452 tasya vyāsatanūjasya malamātropamārjanam |  
 8453 yathopayuktaṃ te rāma tāvadevopayujyate || 1 ||  
 8454  
 8455 iha rāmopadeśārthaṃ viśvāmitreṇa dhīmatā |  
 8456 prārthitasya viśiṣṭhasya tadutsāhaḥ prakīrtyate ||  
 8457  
 8458 śukākhyāyikāṃ prakṛte yojayan rāmopadeśāya vasiṣṭhaṃ pravartayitumā##-  
 8459 yāvatprakāramupayuktya-mupapattiyuktamupadeśanamupayujyate tāvadeva te  
 8460 tavāpi upayuktaṃ yujyata iti saṃbandhaḥ | upayuktamabhūditi  
 8461 pūrvavākyamātraśeṣatayā tu na vyākhyeyam | samānavākye  
 8462 yuṣmadasmadādeśavidhānena virodhāt || 1 ||  
 8463  
 8464 jñeyametena vijñātamaśeṣeṇa munīśvarāḥ |  
 8465 svadante'smai na yadbhogā rogā iva sumedhase || 2 ||  
 8466  
 8467 uktamartha sarvamunisammatyā samarthayitum munīśvarā iti teṣāṃ saṃbodhanam |  
 8468 svadante rocante | asmai rāmāya | rucyarthānāṃ prīyamāṇaḥ iti  
 8469 saṃpradānatvāccaturthī || 2 ||  
 8470  
 8471 jñātajñeyasya manaso nūnametaddhi lakṣaṇam |  
 8472 na svadante samagrāṇi bhogavṛndāni yatpunaḥ || 3 ||  
 8473  
 8474 bhogabhāvanayā yāti bandho dārḍhyamavastujaḥ |  
 8475 tayopasāntayā yāti bandho jagati tānavam || 4 ||  
 8476  
 8477 bhāvanayā vāsanayā | tānavamalpatām || 4 ||  
 8478  
 8479 vāsanātānavam rāma mokṣa ityucyate budhaiḥ |  
 8480 padārthavāsanādārḍhyaṃ bandha ityabhidhiyate || 5 ||  
 8481  
 8482 yāvadviṣayāvāsanā kṣīyate tāvatā mucyate | sarvathā kṣaye tu sarvato muktiriti  
 8483 bhāvaḥ || 5 ||  
 8484  
 8485 svātmatattvābhigamanaṃ bhavati prāyaśo nṛṇām |  
 8486 mune viṣayavairasyaṃ kadhārthādudapajāyate || 6 ||

8487  
 8488 abhigamanamāpātajñānam | prāyaśaḥ alpaśravaṇādyāyāsenāpi | aparokṣa##-  
 8489 kadhātkleśāt || 6 ||  
 8490  
 8491 samyakpaśyati yastajjño jñātajñeyaḥ sa paṇḍitaḥ |  
 8492 na svadante balādeva tasmai bhogā mahātmane || 7 ||  
 8493  
 8494 tarhyalaṃ tāvātā kiṃ vairāgyeṇa tatrāha - samyagiti | samyak  
 8495 rāgādyapratihatam yathā syāttathā yaḥ paśyati sa eva  
 8496 tajjñastattvajñānanyāviddyocchedaphala-bhāgiti jñātajñeyaḥ paṇḍitaśca  
 8497 | āpātadarśī tu maurkhyānapagamāna tatheti bhāvaḥ || 7 ||  
 8498  
 8499 yaśaḥprabhṛtinā yasmai hetunaiva vinā punaḥ |  
 8500 bhuvi bhogā na rocante sa jīvanmukta ucyate || 8 ||  
 8501  
 8502 prabhṛtigrahaṇena pūjālābhādayo grhyante | hetunā uddeśyena phalena vinaiva  
 8503 | tathāca na dāmbhikabhogatyāgādiṣṭasiddhirityarthaḥ || 8 ||  
 8504  
 8505 jñeyam yāvanna vijñātam tāvattāvanna jāyate |  
 8506 viśayeṣvaratirjantormarubhūmau latā yathā || 9 ||  
 8507  
 8508 vairāgyabodhoparamāṇāmabhivṛddhau parasparasahāyatvājñānaparipākāti##-  
 8509 yāvad yāvanna vijñāta. mtāvattāvadviśayeṣvaratirna jāyata iti  
 8510 vyatirekaprakarṣādanvaya-prakarṣo lakṣyate | raso'pyasya param dṛṣṭvā  
 8511 nivartate iti bhagavadvacanāditi bhāvaḥ || 9 ||  
 8512  
 8513 ataeva hi vijñātajñeyam [vijñātam jñeyam] viddhi raghūdvaham |  
 8514 [yenedam] yadenam rañjayantyetā na ramyā bhogabhūmayāḥ || 10 ||  
 8515  
 8516 bhogabhūmayo viśayāḥ || 10 ||  
 8517  
 8518 rāmo yadantarjānāti tadvastvityeva sanmukhāt |  
 8519 ākarṇya cittaviśrāntimāpnotyeva munīśvarāḥ || 11 ||  
 8520  
 8521 yadi rāmastattvajñāstarhi kimarthamupadeśārtham vakṣyamāṇā  
 8522 vasiṣṭhaprārthanā tatrāha - rāma iti | sato vasiṣṭhasya mukāt | āpnotyeva  
 8523 anyo'pyadhikāriti śeṣaḥ | tathā ca sarvopakārāyopadeśaprārthanetyarthaḥ | athavā  
 8524 rāmo yadantastattvam jānāti tadrāma eva viśvāsadarḍhyābhāvāda##-  
 8525  
 8526 kevalam kevalībhāvaviśrāntiṃ samapekṣate |  
 8527 rāmabuddhiḥ śarallakṣmīḥ khalu viśramaṇam yathā || 12 ||  
 8528  
 8529 tadeva sphuṭamāha - kevalamiti | kevalībhāvaviśrāntiṃ dvaitanirāse  
 8530 advitiya-cinmātrapariśeṣam | khalviti niścayena | viśvāsenetyarthaḥ || 12 ||  
 8531  
 8532 atrāsyā cittaviśrāntyai rāghavasya mahātmanaḥ |  
 8533 yuktiṃ kathayatu śrīmānvasiṣṭho bhagavānayaṃ || 13 ||  
 8534  
 8535 raghūṇāmeṣa sarveṣāṃ prabhuḥ kulaguruḥ sadā |  
 8536 sarvajñaḥ sarvasākṣī ca trikālāmalaadarśanaḥ || 14 ||  
 8537  
 8538 nanu tvayaiva kuto nopadiśyate tatrāha - raghūṇāmiti | raghūpalakṣitānāmi##-  
 8539 sākṣī tattvato yogabalena vibhāgaśaśca sākṣāddraṣṭā | sākṣāddraṣṭarī  
 8540 saṃjñāyām itīniḥ | tatra hetuḥ triṣvapi kāleṣvamalaṃ mohātiraskṛtaṃ  
 8541 darśanasādhanaṃ mano yasya || 14 ||  
 8542  
 8543 vasiṣṭha bhagavanpūrvaṃ kaccitsmarasi yatsvayam |  
 8544 āvayorvairāśāntyarthaṃ śreyase ca mahādhiyām || 15 ||  
 8545  
 8546 kacciditi hitapraśne | mahādhiyām munīnāmitiuttareṇānvayaḥ || 15 ||  
 8547  
 8548 niśadhādrermunīnāṃ ca sānau saralasaṃkule |  
 8549 upadiṣṭam bhagavatā jñānam padmabhuvā bahu || 16 ||  
 8550  
 8551 sānau prasthadeśe | saralā vṛkṣaviśeṣāḥ | bahuśreṣṭhamupapattito  
 8552 vā  
 8553 bahu || 16 ||  
 8554  
 8554 yena yuktimatā brahmanjñāneneyam hi vāsanā |

8555 sām̐sārī nūnamāyāti śamaṃ śyāmeva bhāsvatā || 17 ||  
 8556  
 8557 yena jñānena | yuktirupapattistadekatānatā ca || 17 ||  
 8558  
 8559 tadeva yuktimajjñeyam rāmāyāntenivāsine |  
 8560 brahmannupadiśāsu tvaṃ yena viśrāntimeṣyati || 18 ||  
 8561  
 8562 kaddarthanā ca naivaiśā rāmo hi gatakalpaṣaḥ |  
 8563 nirmale mukure vakramayatnenaiva bimbati || 19 ||  
 8564  
 8565 alpaphalo bahuprayāsaḥ kaddarthanā || 19 ||  
 8566  
 8567 tajjñānam sa ca śāstrārthastvadvaiddagdhyaṃaninditam |  
 8568 sacchiṣyāya viraktāya [yatkiṃcidupadiśyate] sādho yadupadiśyate ||  
 8569 20 ||  
 8570  
 8571 neyam kaddarthanā pratyutābhijñātādayādisārthakyāpādanādabhyudaya evetyāha  
 8572 - taditi | vidagdhaḥ paṇḍitastadbhāvo vaidagdhyaṃ | aninditam praśastam |  
 8573 pātreshvapratipattau vaiyarthyaṃninditameva syāditi bhāvaḥ || 20 ||  
 8574  
 8575 aśiṣyāyāviraktāya yatkiṃcidupadiśyate |  
 8576 tatprayātyapavitratvaṃ gokṣīraṃ śvadṛtāviva || 21 ||  
 8577  
 8578 dṛtiścarmabhastrā || 21 ||  
 8579  
 8580 vītarāgabhayakrodhā nirmānā galitainasaḥ |  
 8581 vadanti tvādṛṣā yatra tatra viśrāmyatīha dhīḥ || 22 ||  
 8582  
 8583 rāgādīnāmaavidyāmūlakatvāttaducchedādeva vītarāgādayaḥ | galitainaso  
 8584 niṣpāpāḥ | ihāsyāmupadeśadaśāyāmeva | asminnityaparokṣe ātmataṭṭve vā || 22 ||  
 8585  
 8586 ityukte gādhiputrena vyāsanāradapūrvakāḥ |  
 8587 munayaste tamevārtham sādhusādhvityapūjayan || 23 ||  
 8588  
 8589 gādhiputrena viśvāmitrena | apūjayan prāśaṃsan || 23 ||  
 8590  
 8591 athovāca mahātejā rājñāḥ pārśve vyavasthitaḥ |  
 8592 brahmeva brahmaṇaḥ putro vasiṣṭho bhagavānmuniḥ || 24 ||  
 8593  
 8594 yato'yaṃ brahmaṇaḥ putro brahmeva mahātejastvādiguṇaviśiṣṭo'to divyānāmapī  
 8595 maharṣīṇāṃ purato brahmevovāceti bhāvaḥ || 24 ||  
 8596  
 8597 śrīvasiṣṭha uvāca |  
 8598  
 8599 mune yadādiśasi me tadavighnam karomyaḥam |  
 8600 kaḥ samarthaḥ samartho'pi satāṃ laṅghayituṃ vacaḥ || 25 ||  
 8601  
 8602 tattvajñānāṃ lakṣaṇabhūtānamānitvādiguṇāṃsvācaritaiḥ śikṣayanniva  
 8603 vinayoktibhiḥ prārthitārthanirūpaṇam pratijānīte - mune ityādinā | ādiśasi  
 8604 ājñāpayasi || 25 ||  
 8605  
 8606 ahaṃ hi rājaputrāṇāṃ rāmādīnāṃ manastamaḥ |  
 8607 jñānenāpanayāmyāsu dīpeneva niśātamaḥ || 26 ||  
 8608  
 8609 jñānodaye ajñānanivṛtttau na vilamba iti dyotanāyāśviti || 26 ||  
 8610  
 8611 smarāmyakhaṇḍitam sarvaṃ saṃsārabhramaśāntaye |  
 8612 niṣadhādrau purā proktaṃ yajjñānam padmajanmanā || 27 ||  
 8613  
 8614 yajjñānam purā padmajanmanā proktaṃ tatsarvamakhaṇḍitamavicchinnaṃ  
 8615 granthato'rthataśca smarāmi | athavā akhaṇḍitam nirantramaṃ smarāmi anusaṃdadhe  
 8616 || 27 ||  
 8617  
 8618 vālmīkiruvāca |  
 8619  
 8620 iti nigaditavānasau mahātmā parikarabandhagr̥hītavaktr̥tejāḥ |  
 8621 akathayadidamajñātopaśāntyai paramapadaikavibodhanaṃ vasiṣṭhaḥ || 28 ||  
 8622  
 8623 asau mahātmā vasiṣṭha iti nigaditavānvyaktaṃ pratijñātavānsan yathā śūro naṭo

8624 vā bhūṣaṇācchādanāyudhādiparikarabandhanenodyuktaḥ śobhate tathaiva  
 8625 śiṣyaprabodhānurañjanopāyaḍṣṭāntopākhyānapramāṇatarkādyanusaṃdhāno  
 8626 tsāhādiparikarabandhanena gṛhītaṃ svīkṛt'm vaktṛṇāṃ vyākhyātṛṇāṃ  
 8627 tejaḥ śobhāviśeṣo yena tathāvidhaḥ saṃ sarveṣāṃ jagatāmajñatāyā upasāntyai  
 8628 mūlocchedāyedaṃ vakṣyamāṇaṃ paramapadasyaikaṃ mukhyaṃ vobodhyate ena  
 8629 tadvibodhanaṃ śāstramakathayat || 28 ||  
 8630  
 8631 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāra##-  
 8632  
 8633 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 8634 viśvāmitravākyaṃ nāma dvitīyaḥ sargaḥ || 2 ||  
 8635  
 8636 tṛtīyaḥ sargaḥ 3  
 8637  
 8638 śrīvāsiṣṭha uvāca |  
 8639  
 8640 pūrvamuktaṃ bhagavatā yajjñānaṃ padmajanmanā |  
 8641 sargādaḥ lokaśāntyartham tadidaṃ kathayāmyaham || 1 ||  
 8642  
 8643 sthūlādi jagadāropanirāsābhyāṃ prasādhyate |  
 8644 pratyakcidātmā viśayo rāmaśāṅkāhnuticchalāt ||  
 8645  
 8646 itthaṃ prāktanam sarvaṃ pratisaṃdhāya vistareṇa tadvaktukāmaḥ sadgurusmara##-  
 8647 sarvasaṃsārādūḥ-khopasāntistadardham yajjñānaṃ jñānasādhanaṃ  
 8648 śāstramuktaṃ tadevedaṃ kathayāmi nānyaditi saṃpradāyaśuddhiruktā || 1 ||  
 8649  
 8650 śrīrāma uvāca |  
 8651  
 8652 kathayiṣyasi vistīrṇāṃ bhagavanmokṣasaṃhitāṃ |  
 8653 imaṃ tāvatkṣaṇam jātaṃ saṃśayaṃ me nivāraya || 2 ||  
 8654  
 8655 itthaṃ pratijñayā avadhāpito rāmaḥ [satyāsatyajijñāsāyāṃ]  
 8656 satyāmanya-jijñāsāyāṃ tadavadhānāyogāt sūcikaṭāhanyāyena  
 8657 prathamamutpannaḥ saṃśayastadapanodaṃ prārthayamāna uvāca -  
 8658 kathayiṣyasīti | etatsaṃśaya-nivṛttyanantaramiti bhāvaḥ | imaṃ vyāsasya  
 8659 śiṣṭalokavat jīvadārśānācchukasya ca videhamuktiśravaṇātsaṃjātam || 2 ||  
 8660  
 8661 pitā śukasya sarvajño gururvyāso mahāmatih |  
 8662 videhamukto na katham katham muktaḥ suto'sya saḥ || 3 ||  
 8663  
 8664 [tameva] darśayati - piteti | nanvaghaṭito'yaṃ saṃśayaḥ | na |  
 8665 ātyantikaduḥkho##-  
 8666 -##muktireva jñānaphalaṃ taccetsarvajñasyāpi vyāsasya na saṃpannaṃ  
 8667 jñāsyā-nityaphalatvaṃ prāptam | kiṃca yadi jñānenājñānaṃ  
 8668 niḥśeṣamucchinna tarhi bhṛgvādivajjīvanāsambhavaḥ upādānanāśe  
 8669 kāryāvasthānāyogāt ajīvane ca  
 8670 brahmavidyāpravartakābhāvātsaṃpradāyocchedaḥ | atha nocchinnaṃ tarhyanir##-  
 8671 [phalatyavidheyatvāditi] phalati tasya kālatraye'pyakhaṇḍātmanāva##-  
 8672  
 8673 śrīvāsiṣṭha uvāca |  
 8674  
 8675 paramārkaprakāśāntastri jagatrasareṇavaḥ |  
 8676 utpatyotpatya līnā ye na saṃkhyāmupayānti te || 4 ||  
 8677  
 8678 iti prṣṭo bhagavānvasiṣṭho yāvadrāmo bandhasyāvidyakatvamavidyāsvarūpaṃ  
 8679 tatsākṣyapariicchinnasarvādhāracitsvarūpaṃ ca na jānāti tāvajjīvanmuktau na  
 8680 viśvasitīti prathamam tadupapādyā paścātsamādhāsyāmiti manyamānasta##-  
 8681 sthūlaprapaṇca-paramparādhāyāropan darśayati -  
 8682 paramārketi yādīśokatrāyena | na tatra sūryo bhāti na candratārakaṃ yena  
 8683 sūryastapati tejaseddhaḥ ityādīśruteḥ sūryādi-sarvagajadavabhāsakatvāt##-  
 8684 tri jagadupakṣitā-nantakoṭibrahmaṇḍalakṣaṇāstrasareṇava utpatyotpatya  
 8685 sthitvā sthitvā līnāste saṃkhyāṃ nopayānti | saṃkhyātuṃ na śakyanta ityartham |  
 8686 etena vyāsādayo'pya saṃkhyātā tupadyanta iti sūcitam || 4 ||  
 8687  
 8688 vartamānāśca yāḥ santi trailokyagaṇakoṭayaḥ |  
 8689 śakyante tāśca saṃkhyātuṃ naiva kāścana kenacit || 5 ||  
 8690  
 8691 vartamānāḥ santīti | ārabdhāparisaṃāptatvaṃ vartamānatā  
 8692 uktikālasaṃbandho'stiteti na paunaruktyam || 5 ||

8693  
 8694 bhaviṣyanti parāmbodhau jagatsargatarāṅgakāḥ |  
 8695 tāṃśca vai pariśaṃkhyātum sā kathaiva na vidyate || 6 ||  
 8696  
 8697 paraḥ paramātmā sa evāmbodhiḥ | ye bhaviṣyanti tān | sā prasiddhā | kathā  
 8698 vākpravṛttiḥ | anena traikālikajatatutpattiyādhyādhārābhūte paramātmāni  
 8699 jagadadhyāropo darśitaḥ || 6 ||  
 8700  
 8701 śrīrāma uvāca |  
 8702  
 8703 yā bhūtā yā bhaviṣyantyo jagatsargaparamparāḥ |  
 8704 tāsāṃ vicāraṇā yuktā vartamānāstu kā iva || 7 ||  
 8705  
 8706 prṣṭamarthamupekṣyānyadvadato gurornigūḍhāśayaḥ svena samyagvidita iti  
 8707 gororutsāhāya svakaśālaṃ sūcayan rāmasteṣu sargeṣu svayaṃ kaṃcidviśeṣa##-  
 8708 prātiśvikarūpeṇāśaṃkhyeyāsta-thāpi te kālataḥ  
 8709 kūladvayadarśanādbhūtabhaviṣyatsargāpekṣayā nyūna-saṃkhyā iti viditā  
 8710 eveti bhāvaḥ | kā iva kiṃbhūtā ivota bhaviṣyanta iva | nobhayasāmyamapīti na  
 8711 tatpāṅktāveṣāṃ vicāraṇā yuktetyarthaḥ | tathā-cānantānāmāgantunām  
 8712 teṣāṃpādānamātmātattvamanantamekamanā-gantukaṃ cidrūpaṃ tvayā  
 8713 darśitamiti mayā viditamiti bhāvaḥ || 7 ||  
 8714  
 8715 śrīvasiṣṭha uvāca |  
 8716  
 8717 tiryakpuruṣadevāderyo nāma sa vinaśyati |  
 8718 yasminneva pradeśe'sau tadaivedaṃ prapaśyati || 8 ||  
 8719  
 8720 evaṃ nigūḍhāśayaparijñānena tatra viśeṣoktyā protsāhitaḥ pūrvoktasthūla##-  
 8721 sthūlibhāvāvabhāśātsūkṣmaprapaṅcamātrateti darśayīṣyan śrīvasiṣṭha uvāca  
 8722 - tiryagiti | tiryāṅcaḥ paśupakṣyādayaḥ puruṣa manuṣyā devāḥ prasiddhā  
 8723 ādiḥ pradhāno yasya prāṇinikāyasya tasya madhye yo yasminneva pradeśe yadaiva  
 8724 vinaśyati mriyate so'sau pratyagātmā tasminneva pradeśe tadaivedaṃ  
 8725 vakṣyamāṇaṃ jagatrayaṃ prapaśyati nānyatra na vācirenetyarthaḥ || 8 ||  
 8726  
 8727 ātivāhikanāmnāntaḥ svahr̥dyeva jagatrayaṃ |  
 8728 vyomni cittaśārīreṇa vyomātmānubhavatyajaḥ || 9 ||  
 8729  
 8730 sa kimupakaraṇaḥ kiṃsvarūpaśca paśyati tatrāha - ātivāhiketi |  
 8731 ativahanamati-vāho dhūmārcirādimārgābhīmānidevaiḥ paralokaprāpaṇaṃ  
 8732 tatra sādhurāti-vāhikastannāmnā vāsanāmayena sūkṣmaśārīreṇa  
 8733 svahr̥dyevāntarvyomni daharākāśe jagatrayaṃ vāsanāmayamevānubhavati  
 8734 bhrāntyā vāsanāmaya-tattaccharīrāṇi vā prāpnoti kramaśaḥ | vastutastu sa  
 8735 vyomātmā prāguktacidā-kāśasvarūpaḥ ataevājo  
 8736 janmādivikriyārahitaścetyarthaḥ | nanu tena pradyote-naiṣa ātmā niṣkrāmati  
 8737 cakṣiṣo vā mūrdhno vā anyebhyo vā śārīradeśebhya-stamutkrāmantaṃ  
 8738 prāno'nūtkrāmati utkrāmantaṃ sthitaṃ vāpi ityādyaneka##-  
 8739 kathamucyate iti cet | satyam | karmopāsanānūrūpavyavahārādṛṣṭyā te  
 8740 śrutismṛtīvādāḥ | iha tu paramārthadṛṣṭyā asmindyāvāpṛthivī antareva  
 8741 [samāhite kalpīte] samāhite iti śrutivāda-vaddhṛdyeva  
 8742 paralokakalpanamucyate | ātmano vaipulyāddhṛdayasyā##-  
 8743 hṛdayaparicchedaṃ nivārya niṣkriyatvaṃ prapaṅcasya vāsanāmātramayatvaṃ ca  
 8744 vyutpādayitum paralo-kavadut-kramaṇagamanāderapi tatraiva  
 8745 kalpanāmātreṇāpyupapatterityabhi-pretyetyavirodhaḥ || 9 ||  
 8746  
 8747 evaṃ mṛtā mriyante ca mariṣyanti ca koṭayaḥ |  
 8748 bhūtānāṃ yāṃ jagantyaśāmuditāni pṛthakpṛthak || 10 ||  
 8749  
 8750 ekatra vyutpāditāṃ nyāyaṃ sarvatra darśayati - evamiti | bhūtānāṃ koṭaya  
 8751 ityanvayaḥ | jaganti dṛṣyajātāni maraṇakāle teṣāṃ jagatāṃ vāsanāsu līnāni  
 8752 yāni yāṃ āśāṃ vāsanāṃ yasyāṃ yasyāṃ vāsanāyāṃ karmaparipākā##-  
 8753 sphuranti tāni tānyeva prāpnuvantīti śeṣaḥ | yadyadbhavanti tadābhavanti yaṃ yaṃ  
 8754 vāpi smaranbhāvaṃ ityādiśrutismṛtibhya iti bhāvaḥ || 10 ||  
 8755  
 8756 saṃkalpanirmāṇamiva manorājyavilāsavat |  
 8757 indrajālāmāla iva kathārthapratibhāsavat || 11 ||  
 8758  
 8759 itthaṃ vāsanāmayatve jagato yatphalitaṃ paramārthadṛṣṭyā bhramarūpatvaṃ  
 8760 tadāha - saṃkalpetyādiṣaḍbhiḥ | saṃkalpe mānasapūjātau  
 8761 ratnamayaprāsādā-deryatnena nirmāṇaṃ manorājye tvayatneneti bhedaḥ |

8762 nirvāṇam iti pāṭhe nirvṛtirnirvāṇam sukhaṃ  
 8763 sāmkaḷpikāṅganāpariṣvaṅgādiṃ | indrajālānyā-racitā  
 8764 [indrajālenāracitā] māleṇa yasminbhrame sa eva || 11 ||  
 8765  
 8766 durvātabhūkampa iva trastabālapīśācavat |  
 8767 muktālivāmāle vyomni nauṣpandataruṇānavat || 12 ||  
 8768  
 8769 durvāto vātarogaviśeṣastena bhūkampabhramaḥ | bālasya bhīṣaṇārthaṃ kaḷpitaḥ  
 8770 pīśācastadvat | muktālī mauktikasamūhaḥ | naukāruḍhānāṃ nauṣpande  
 8771 tīrasthatarūṇāṃ yānaṃ gamanaṃ bhrāntyā prasiddham || 12 ||  
 8772  
 8773 svapnaśaṃvittipuravatsmṛtijātakhapuṣpavat |  
 8774 jagatsaṃsaraṇaṃ svāntarmṛto'nubhavati svayam || 13 ||  
 8775  
 8776 śaṃvittirdarśanam | smṛteḥ smaraṇājijātaṃ kaḷpitaṃ khe puṣpaṃ tadvat |  
 8777 jagatsaṃsaraṇamiti prathamāntaṃ prathamāntaprākṭanadr̥ṣṭāntānvayānu##-  
 8778 jātasyāpyupalakṣaṇam || 13 ||  
 8779  
 8780 tatrātipariṇāmena tadeva ghanatāṃ gatam |  
 8781 ihaloko'yamityeva jīvakāśe vijṛmbhate || 14 ||  
 8782  
 8783 tarhi kathaṃ vaidharṃyācca na svapnādivat iti bhagavato bādarāyaṇasya sūtram  
 8784 bhoktuściraṃ tatra vaidharṃyeṇa niyatavyavahārādīḥ satyatāpratyaśca tatrāha  
 8785 - tatreti | atipariṇāmaściraparicayaḥ | ghanatāṃ pañcikaraṇena dr̥ḍhatām |  
 8786 tathā ca tatkr̥ta eva vaidharṃyādivyavahāra iti bhāvaḥ || 14 ||  
 8787  
 8788 punastatraiva janmehāmarāṇādyanubhūtimān |  
 8789 paraṃ lokaṃ kaḷpayati mṛtastatra tathā punaḥ || 15 ||  
 8790  
 8791 anavasthitasvabhāvatvādapi jagato mithyātvamiti darśayitumāha - punariti | ihā  
 8792 janmottaraṃ maraṇaparyantaṃ ceṣṭā || 15 ||  
 8793  
 8794 tadantaranye puruṣāsteṣāmantastathetare [tathā pare] |  
 8795 saṃsāra iti bhāntīme kadālīdalapīṭhavat || 16 ||  
 8796  
 8797 vāsanāyā antaḥ antare anye puruṣā dehāḥ | puruṣā iti paśvādīnāmapyupa##-  
 8798  
 8799 na pṛthvyādimahābhūtagaṇā na ca jagatkramāḥ |  
 8800 mṛtānāṃ santi tatrāpi tathāpyeṣāṃ jagadbhramāḥ || 17 ||  
 8801  
 8802 evaṃ mithyātve siddhe tadapavādenātmapariśeṣasiddhirityabhipretyāha - na  
 8803 pṛthvyāditi | jñānaṃ vinā nocchidyante iti śeṣaḥ | evaṃ prapañcāpavādena  
 8804 pariśiṣṭātmasiddhiḥ || 17 ||  
 8805  
 8806 avidyaiva hyananteyaṃ nānāprasaraśālinī |  
 8807 jaḍānāṃ saridādīrghā taratsargataraṅgiṇī || 18 ||  
 8808  
 8809 mūlocchedaṃ vinā nāpalāpamātreṇa  
 8810 tannivṛttisiddhirityabhipretyāvidyocchedya-tvamāha - avidyaiveti |  
 8811 jaḍānāṃ bhūḍhānāṃ ādīrghā duṣtareti yāvat | taradbhiścaladbhiḥ  
 8812 sargaistaraṅgiṇī taraṅgavatī || 18 ||  
 8813  
 8814 paramārthāmbudhau sphāre rāma sargataraṅgakāḥ |  
 8815 bhūyobhūyo'nuvartante ta evānye ca bhūriśaḥ || 19 ||  
 8816  
 8817 avidyādisarvakalpanādhiṣṭhānaṃ darśayati - paramārtheti | te prākṭanā  
 8818 abhinavāśca || 19 ||  
 8819  
 8820 sarvataḥ sadṛśāḥ kecitkulakramamanogūṇaiḥ |  
 8821 kecidardhena sadṛśāḥ keciccātilakṣaṇāḥ || 20 ||  
 8822  
 8823 imaṃ vyāsamuniṃ tatra dvātriṃśaṃ saṃsmarāmyaham |  
 8824 yathāsaṃbhavavijñānadṛśā saṃdṛśyamānayā || 21 ||  
 8825  
 8826 prakṛtaśaṅkāsamādhānopodghātena jagadvyavasthitim  
 8827 prakṛtaśāstraviśayaṃ ca vyutpādyā śaṅkāsamādhānamupakramate -  
 8828 imamityādinā | purāṇabhāratā-dinirmāṇakāraiḥ saṃdṛśyamānayā  
 8829 prasiddhayā | yathocitena saṃbhavena janmanā vijñānena śāstrādījñānena  
 8830 dṛśā brahmavidyayā copalakṣiteṣu | tatra teṣu vyāsasargataraṅgakeṣu | imaṃ

8831 dvātriṃśaṃ saṃsmarāmiti saṃbandhaḥ || 21 ||  
 8832  
 8833 dvādaśālpadhiyastatra kulākārehitaiḥ samāḥ |  
 8834 daśa sarve samākārāḥ śiṣṭāḥ kulavilakṣaṇāḥ || 22 ||  
 8835  
 8836 teṣvapyavāntaraviśeṣamāha - dvādaśeti | alpadhiyo brahmavidbrahmavidvaro  
 8837 brahmavidvariyaṇ brahmavidvariṣṭha iti prasiddheṣu caturthasthānāviśrānteralpa##-  
 8838  
 8839 adyāpyanye bhaviṣyanti vyāsavālmīkayastathā |  
 8840 bhṛgvingaraḥpūlastyāśca tathaivāpyanyathaiva ca || 23 ||  
 8841  
 8842 tathaiva pūrvasadṛśā anyathaiva tadvilakṣaṇāścetyarthaḥ || 23 ||  
 8843  
 8844 narāḥ surarṣidevānāṃ gaṇāḥ saṃbhūya bhūriśaḥ |  
 8845 utpadyante vilīyante kadācicca pṛthakpṛthak || 24 ||  
 8846  
 8847 brāhmī dvāsaptatistretā āsīdasti bhaviṣyati |  
 8848 sa evānyaśca lokāśca tvaṃ cāhaṃ ceti vedmyaham || 25 ||  
 8849  
 8850 brāhmī brāhmakalpāvayavabhūtā tretā sāmpratamasti pratikalpaṃ cāsīd##-  
 8851 25 ||  
 8852  
 8853 krameṇāśya muneritthaṃ vyāsasyādbhutakarmaṇaḥ |  
 8854 saṃlakṣyate'vatāro'yaṃ daśamo dīrghadarśinaḥ || 26 ||  
 8855  
 8856 asya purovartino vyāsasya vyāsajīvasya || 26 ||  
 8857  
 8858 abhūma vyāsavālmīkiyuktā vayamanekaśaḥ |  
 8859 abhūma vayameveme bahuśaśca pṛthakpṛthak || 27 ||  
 8860  
 8861 abhūma vayameveme sadṛśā itare vidaḥ |  
 8862 abhūma vayameveme nānākārāḥ samāsayāḥ || 28 ||  
 8863  
 8864 itare visadṛśāḥ | vidaḥ abhijñāḥ || 28 ||  
 8865  
 8866 bhāvyamadyāpyaneneha nanu svārāṣṭakaṃ punaḥ |  
 8867 bhūyo'pi bhārataṃ nāma setihāsaṃ kariṣyati || 29 ||  
 8868  
 8869 kariṣyati ayamiti śeṣaḥ || 29 ||  
 8870  
 8871 kṛtvā vedavibhāgaṃ ca nītvānena kulaprathāṃ |  
 8872 brahmatvaṃ ca tathā kṛtvā bhāvyam vaidehamokṣaṇam || 30 ||  
 8873  
 8874 kulasya svavaṃśasya bharatavaṃśasya vā prathāṃ prakhyātima | brahmatvaṃ  
 8875 [hiraṇyagamādhikāraṃ] hairaṇyagarbhādhikāraṃ | vaidehamokṣaṇam  
 8876 videhamuktatāṃ prāptena śeṣaḥ | bhāvyamiti bhāve kṛtyaḥ | athavā  
 8877 vaidehamokṣaṇam bhāvyam prāptavyam | bhū prāptāvātmanepadī tasmātkarmaṇi  
 8878 kṛtyaḥ || 30 ||  
 8879  
 8880 vītaśokabhayaḥ śāntanirvāṇo gatakalpanaḥ |  
 8881 jīvanmukto jītanamā vyāso'yamiti varṇitaḥ || 31 ||  
 8882  
 8883 tasya sāmpratam jīvanmuktatāṃ darśayati - vīteti | nirvāṇo nirgato  
 8884 mohabandha-nāt | gatyarthatvātkartari ktaḥ | nirvāṇo vāte iti niṣṭhānatvam |  
 8885 śāntaścāsau nirvāṇaśceti karmadhārayaḥ | ataeva gatā  
 8886 ahaṃmametyadhyāsakalpanā yasya | ataeva ca vītaśokabhayaḥ || 31 ||  
 8887  
 8888 vittabandhuvayaḥkarmavidyāvijñānaceṣṭitaiḥ |  
 8889 samāni santi bhūtāni kadācinnatu tāni tu || 32 ||  
 8890  
 8891 dvacittu tāni na samānītyanvayaḥ || 32 ||  
 8892  
 8893 [kvaciditi pūrvottarānvayi] dvacitsargaśataistāni bhavanti na bhavanti  
 8894 vā |  
 8895 kadācidapi māyeyamitthamantavivarjitā || 33 ||  
 8896  
 8897 kvacitkadācidapi bhavanti || 33 ||  
 8898  
 8899 yacchatīyaṃ viparyāsaṃ bhūribhūtaparamparā |

8900 bījarāśirivājasraṃ pūryamāṇaḥ punaḥpunaḥ || 34 ||  
 8901  
 8902 bhūtaparamparā prāṇinikāyaḥ | yathā dhānyādibījarāśirmānāya punaḥ punaḥ  
 8903 prasthādaḥ pūryamāṇaḥ punā rāśikṛto na pūrvakramasaṃniviṣṭabījo bhavati  
 8904 kiṃtu viparyāsaṃ [gacchati] yacchati tadvat || 34 ||  
 8905  
 8906 tenaiva saṃniveśena tathānyena punaḥpunaḥ |  
 8907 sargākārāḥ pravartante taraṅgāḥ kālavāridheḥ || 35 ||  
 8908  
 8909 saṃniveśo'vayavasamsthānaviśeṣaḥ kramo vā || 36 ||  
 8910  
 8911 āsvastāntaḥkaraṇaḥ śāntavikalpaḥ svarūpasāramayaḥ |  
 8912 paramasaṃmāṃṣtatṛptastiṣṭhati vidvānnirāvaraṇaḥ || 36 ||  
 8913  
 8914 jīvanmuktasya yogabalādādhikārikanānāśarīraparigrahe'pi na muktisvarūpa##-  
 8915 sarvasyopa-pādako heturnirāvaraṇa iti |  
 8916 anāśvāsavikalpāsāradehādimaṃyatvāsāntatṛptyā##-  
 8917 jñānaphalaṃ sā ca na pākṣikīti bhāvaḥ || 36 ||  
 8918  
 8919 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāra##-  
 8920  
 8921 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 8922 bhūyobhūyaḥsargānuvarṇanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 8923  
 8924 caturthaḥ sargaḥ 4  
 8925  
 8926 śrīvāsiṣṭha uvāca |  
 8927  
 8928 saumyāmbutve taraṅgatve salilasyāmbutā yathā |  
 8929 samaivābdhau tathādehasadehamunimuktatā || 1 ||  
 8930  
 8931 muktānubhavato muktyoraviśeṣo'tra kīrtiyate |  
 8932 mūladārḍhyāya śāstriyaṃ pauraṣaṃ ca praśasyate ||  
 8933  
 8934 ātmano nityamuktasvabhāvasyājñānāvaraṇameva bandhaḥ | jñānena tannāśa  
 8935 eva muktiḥ | naṣṭe tvajñāne pariññātaścitravyāghra iva dṛśyamāno'pi  
 8936 vyavahāraḥ kautukāyaiva nānarthāyeti na jīvanmuktavidehamuktayorviśeṣa iti  
 8937 pūrvasaṅkāṃ samādhāya prastutamātmatattvaṃ vistareṇopadeṣṭukāmaḥ  
 8938 prathamam mūladārḍhyāya puruṣaprayatnaṃ samarthayati - saumyetyādinā | he  
 8939 saumya priyadarśana ambutve niścalāmbutve | samaiva na viśamā | tathaiva adeha##-  
 8940  
 8941 sadehā vāstvadēhā vā muktatā viśaye na ca |  
 8942 anāsvāditabhogasya kuto bhojyānubhūtaḥ || 2 ||  
 8943  
 8944 viśaye na ca viśayādhīnā tu na | yadi muktiḥ svargādiriva viśayādhīnā syāttarhi  
 8945 tathaiva viśayavaiśamyādviśamāsyāditi bhāvaḥ | nanu tathāpi  
 8946 bhoktṛtvābhoktṛ-tvakṛto viśeṣo'styeva bhogārthatvāddehasthiteṣṭatrāha  
 8947 - anāsvāditeti | bhogeṣu satyabuddhyā bhoktṛtvābhīmānena | bhogāsvādane  
 8948 hi bhogakṛto viśeṣaḥ syānna tvasaṅgodāsīnātmaikatvadārśinaḥ sa iti bhāvaḥ ||  
 8949 2 ||  
 8950  
 8951 jīvanmuktaṃ munīśreṣṭhaṃ kevalam hi padārthavat |  
 8952 paśyāmaḥ purato nāya punarvighno'ntarāśayam || 3 ||  
 8953  
 8954 tarhi kathamasya sadehatvaṃ tatrāha - jīvanmuktamiti | munīśreṣṭhaṃ vyāsaṃ  
 8955 padārthavatsadehavatpurataḥ paśyāmaḥ | svakalpanayeti śeṣaḥ | antarāśaya##-  
 8956 iti bhāvaḥ || 3 ||  
 8957  
 8958 sadehādehamuktānāṃ bhedaḥ ko bodharūpiṇāṃ |  
 8959 yadevāmbutaraṅgatve saumyatve'pi tadeva tat || 4 ||  
 8960  
 8961 abodha eva hi bhedakastadapagame bodhamātrapariśeṣe ko bhedaka ityārthaḥ |  
 8962 saumyatve niścalatayā prasannatve | tat ambu | tadeva ambveva || 4 ||  
 8963  
 8964 na manāgapi bhedo'sti sadehādehamuktayoḥ |  
 8965 saspando'pyathavā'spando vāyureva yathānilaḥ || 5 ||  
 8966  
 8967 ambuni kadācidasvacchatvādikṛto viśeṣo'pi syāditi dṛṣṭāntāntareṇoktaṃ  
 8968 samarthayate - na manāgiti || 5 ||



8969  
 8970 sadehā vā videhā vā muktatā na pramāspadam |  
 8971 asmākamapi tasyāsti svaikatāstyavibhāginī || 6 ||  
 8972  
 8973 atra kvacitpuṣtakeṣu -  
 8974  
 8975 mayoktaṃ kevalībhāvaṃ tattatsmaraṇajīvanam |  
 8976 sadehasya videhasya samataiva [samā śivā] sadā śivā ||  
 8977  
 8978 iti śloko'dhikaḥ paṭhyate tasyāyamarthaḥ - nanu vāyuh saspandaḥ  
 8979 śīśirastaru-taraṅgādikampahetustvagindriyavedyaśca | aspandastu tadviparīta  
 8980 iti tatrāpi iti tatrāpi bhedo'styeveti kathaṃ tadabhāve'sau dṛṣṭāntastatrāha -  
 8981 mayeti | he rāma tvaṃ sarvatra uktaṃ vivakṣitaṃ tattaddṛṣṭāntasmarāṇasya  
 8982 jīvanam sārabhūtaṃ kevalībhāvaṃ vastunaḥ svarūpāpracyutilakṣaṇam maya  
 8983 upaminu natvavivakṣi-taṃ [vivakṣitakāryakṛtaṃ bhdeam  
 8984 kalpayetyayaṃ] kāryabhedakṛtaṃ kāryabhedakṛtaṃ vailakṣaṇyaṃ  
 8985 kalpayetyarthaḥ | tathācaikāṃśe [caikāṃśena dṛṣṭānta] dṛṣṭānto  
 8986 na sarvāṃśe iti bhāvaḥ | atra sadehādehamuktai-kyamupameyaṃ uktaṃ  
 8987 vivakṣitaṃ tatsādṛśyārthaṃ smaryate tatsmaraṇam  
 8988 saspandāspandānilaikyamupamānaṃ tasya jīvanam upameyasādṛśyollāsā##-  
 8989 kiṃca sadehavidehabandhamokṣādivyavahāro'pyajñadṛśā kalpanayaiva na  
 8990 paramārtha-dṛṣetyāha - sadeheti (?) | asmākam  
 8991 vasiṣṭhasya tasya vyāsasyāpi sadehā videhā vā muktatā pramāyāḥ  
 8992 paramārthadṛṣṭerāspadam viśayo nāsti kiṃtu avibhā-ginī dvaitaśūnyā  
 8993 svātmaikataivāstīti tallābharūpe jñānaphale viśeṣā-bhāvānna  
 8994 jñānasyānityaphalatādoṣaśaṅkāvakāśaḥ nāpi jñānodaye dehapātāpattiḥ |  
 8995 svavirodhyamśasyaiva jñānena bādhādehadhāraṇasya ca prārabdhaphalatvena  
 8996 jñānatulyatvenopajīvyatvena ca jñānāviruddhatvādūpā-dānanidrānāśe'pi  
 8997 svapnaśaṅkāśasya kaṃcitkālamanuvṛttivadavidyocchede'pi yāvatprārabdham  
 8998 dehādipratibhāśopapatteriti bhāvaḥ || 6 ||  
 8999  
 9000 tasmātprakṛtamevedaṃ śṛṇu śravaṇabhūṣaṇam |  
 9001 mayopadiśyamānaṃ tvaṃ jñānamajñāndhyanāśanam || 7 ||  
 9002  
 9003 itthaṃ niraste saṃśaye prakṛtasyāvasaram darśayati - tasmāditi |  
 9004 ajñānamajñā saivāndhyaṃ tasya nāśanam || 7 ||  
 9005  
 9006 sarvameveha hi sadā saṃsāre raghunandana |  
 9007 samyakprayuktātsarveṇa pauraśātsamavāpyate || 8 ||  
 9008  
 9009 nanu śukrādīnāṃ śamadamādīsādhanaśaṃpannānāṃ śravaṇam palitaṃ  
 9010 kathamanyeṣāmadhunikānāṃ tatphaliṣyati sādhanānāṃ duḥsāmpādatvādi##-  
 9011 sadā sarvamevāvāpyate tarhi kathaṃ kvacidyatnavaiaphalyadarśanaṃ tatrāha -  
 9012 samyagiti | anuparam eva samyadprayogaḥ | samavāpyate saṃprāpyate || 8 ||  
 9013  
 9014 iha hīndorivodeti śītalāhlādanaṃ hr̥di |  
 9015 parispaṇḍaphalaaprāptau pauraśādeva nānyataḥ || 9 ||  
 9016  
 9017 parispaṇḍaḥ śāstravihitakāyavākcittacalanarūpaṃ karma tasya phalaṃ  
 9018 cittaśuddhidvārā jñānaṃ tatprāptau satyāṃ hr̥ti śītalaṃ kāmakrodhādi##-  
 9019 brahmaṇa ānandaḥ | śrotriyasya cākāmahatasya iti | smṛtiśca yacca kāmasukhaṃ  
 9020 loke yacca divyaṃ mahatsukhaṃ | tṛṣṇākṣayasukhasyaite nārhaṭaḥ ṣoḍaśīm  
 9021 kalām | iti tatttu sarva pauraśādeva bhavati nānyata iti puruṣaprayatna eva nirbharaḥ  
 9022 kārya iti bhāvaḥ || 9 ||  
 9023  
 9024 pauraṣaṃ spandaphalavaddṛṣṭaṃ pratyakṣato nayat |  
 9025 kalpitaṃ mohitairmandairdaivaṃ kiṃcinna vidyate || 10 ||  
 9026  
 9027 nanu daivaprātikūlye pauraṣaṃ vyarthaṃ dṛśyate | tathāca śreyāṃsi  
 9028 bahuviḡnāni iti pravādānna tatphalāśvāsa ityāśaṅkya daivasya  
 9029 pauraṣe'ntarbhāvaṃ daurbalyaṃ ca vakṣyamāṇamabhipretya svatantraṃ tannirasyati  
 9030 - pauraṣamiti | gamanabhojanādipauraṣaṃ spandadvārā deśāntaraṃ tṛptyādi  
 9031 vā nayatprāpayat pratyakṣato dṛṣṭamiti nayatpadasya pūrvatra vā, yaddaivaṃ  
 9032 na dṛṣṭaṃ tat na vidyata iti padabhaṅgenottaratra vānvayaḥ || 10 ||  
 9033  
 9034 sādhyūpadiṣṭamārgeṇa yanmanoṅgaviceṣṭitaṃ |  
 9035 tatpauraṣaṃ [tatsāphalyaṃ] tatsaphalamanyadunmattaceṣṭitaṃ || 11 ||  
 9036  
 9037 kiṃ tatpauraṣaṃ yatpraśasyate tadāha - sādhyviti | āṅagrahaṇam

9038 vācopyupalakṣaṇam || 11 ||  
 9039  
 9040 yo yamarthaṃ prārthayate tadarthaṃ cehate kramāt |  
 9041 avaśyaṃ sa tamāpnoti na cedardhānnivartate || 12 ||  
 9042  
 9043 ihate ceṣṭate | kvacidvighnaiḥ pratighātaḥ śāstroktakramabhraṃśādeveti  
 9044 sūcanāya kramādityuktam | sāṅgātkarmaṇaḥ phalāvaśyaṃbhāvaniyamāditi  
 9045 bhāvaḥ || 12 ||  
 9046  
 9047 pauraṣeṇa prayatnena trailokyaiśvaryasundarām |  
 9048 kaścitprāṇiviśeṣo hi [vṛṣatām, vṛṣā=indraḥ] śakratām  
 9049 samupāgataḥ || 13 ||  
 9050  
 9051 tameva niyamaṃ bahuśaḥ saṃvādena draḍhayati - pauraṣeṇetyādicaturbhiḥ ||  
 9052 13 ||  
 9053  
 9054 pauraṣeṇaiva yatnena sahasāmbhoruhāspadam |  
 9055 kaścideva cidullāso brahmatāmādhitīṣṭhati || 14 ||  
 9056  
 9057 ambhoruhāspadam padmāsanaṃ adhiṣṭhāyati śeṣaḥ | brahmatām  
 9058 hiraṇyagarbhatām guṇamūrtisārupyamuktim vā | evamuttarayorapi || 14 ||  
 9059  
 9060 sāreṇa puruṣārthena svenaiva garuḍadhvajaḥ |  
 9061 kaścideva pumāneva puruṣottamatām gataḥ || 15 ||  
 9062  
 9063 pauraṣeṇaiva yatnena lalanāvalitākṛtiḥ [valitākṛtim] |  
 9064 śarīrī kaścideveha gataścandrārdhacūḍatām || 16 ||  
 9065  
 9066 prāktanam caihikaṃ ceti dvividhaṃ viddhi pauraṣam |  
 9067 prāktano'dyatanenāśu puruṣārthena jīyate || 17 ||  
 9068  
 9069 puruṣārthena pauraṣeṇa jīyate'bhibhūyate || 17 ||  
 9070  
 9071 yatnavadbhirdṛḍhābhyāsaiḥ [prajotsāha] prajñotsāhasamanvitaiḥ  
 9072 |  
 9073 meravo'pi nigīryante kaiva prākpauraṣe kathā || 18 ||  
 9074  
 9075 nanvanantakoṭikalpārjitānāmanantānām prāktanakarmanām kathamalpenādya##-  
 9076 pralayādihikāridevatā-bhāvaṃ prāptaiḥ puruṣairityarthaḥ | yadyapyanantāni  
 9077 karmāṇi tathāpi teṣa'm mūlaikyāttannāśena jayaḥ sukara ityabhipretyāha -  
 9078 kaiveti || 18 ||  
 9079  
 9080 śāstraniyantritapauraṣaparamā puruṣasya puruṣatā yā syāt |  
 9081 abhimataphalabharasiddhyai bhavati hi saivānyathā tvanarthāya || 19 ||  
 9082  
 9083 uktamarthamupasaṃharamstadbhraṃśe'narthamāha - śāstreṭi | śāstraiḥ  
 9084 śrutyādibhirniyantritam niyamitam yatpauraṣam tadeva paramamavaśya##-  
 9085 syātsaivābhimataphalabharasya siddhyai bhavati hi | anyathā aśāstriyā  
 9086 tvanarthāyetyarthaḥ || 19 ||  
 9087  
 9088 kasyāṃcitsvayamātmaduḥsthitivaśātpuṃso daśāyāṃ  
 9089 śanairāṅgulyagranipīḍitaikaculukādāvāpabindurbahuḥ |  
 9090 kasyāṃcijjalarāśiparvatapuradvīpāntarālīkṛtā  
 9091 bhartavyocitasamvibhāgakarāṇe pṛthvī na pṛthvī bhavet || 20 ||  
 9092  
 9093 nanvalpadhanabalabuddhīnām katham mahādhanabalabuddhisādhyapauraṣaphala##-  
 9094 janmāntare vā mahādhanādisaṃpattyā tallābhaḥ sidhyati | nahi puruṣasya durdaśā  
 9095 sudaśā vā sadaiva bhavatītyabhipretya śāstriyaprayatnatacchaithilyayoḥ phalato  
 9096 mahadantaram darśayati - kasyāṃciditi | puṃsaḥ śāstriyaprayatna##-  
 9097 svahastāderapya-svādhīnatvadaṅgulyaprāṇām nipīḍitena pīḍāsādhyenāpi  
 9098 nikuñcanaena saṃpādyādekaculukātkarasammitasalilāt mukhe ā upyate kṣipyata  
 9099 ityāvāpa-stathāvidho bindurapi durlabhatvādbahumato bhavati | tasyaiva  
 9100 śāstriyayatna-dārḍhye  
 9101 dharmotkarṣātkasyāṃcitpriyavratādivatsaptadvīpādhipatyadaśāyāṃ  
 9102 bhartavyebhyaḥ putrādibhya ucito dāyādisamvibhāgastatkarāṇe jalarāśyāda##-  
 9103 pṛthvī na mahatī bhavet | na na bahumatā bhavedityarthaḥ | tathāhi prasiddhaṃ  
 9104 purāṇe priyavratottānapāḍau tāvevāvāṃ snuhitarū iti || 20 ||  
 9105  
 9106 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāra##-

9107  
 9108 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 9109 pauraṣaprakaraṇaṃ nāma caturthaḥ sargaḥ || 4 ||  
 9110  
 9111 pañcamah sargaḥ 5  
 9112  
 9113 śrīvāsiṣṭha uvāca |  
 9114  
 9115 pravṛttireva prathamam yathāśāstravīhārīṇām |  
 9116 prabheva varṇabhedānām sādhanī sarvakarmaṇām || 1 ||  
 9117  
 9118 prābalye pauraṣasyātrāpyavaśyaṃ phalasaṃgame |  
 9119 daivasyāvyatireke ca yuktidr̥ṣṭānta īryate ||  
 9120  
 9121 yatpūrvamuktaṃ pauraṣātirekeṇa daivasyāsattvaṃ daivātpauraṣasya prābalyam  
 9122 pauraṣādeva puruṣārthasiddhiriti ca tatsarvamupapattibhiḥ samarthayitum pratijānīte  
 9123 - pravṛttireveti | śāstramanatikramya vīhārīṇām vāṇyanaḥ##-  
 9124 puruṣārthānām siddhau prathamam pravṛttireva kāraṇam yathā nīlapītādi##-  
 9125 pramāṇam te kāryākāryavyavasthitau āruruḥṣormuneryogaṃ karma kāraṇamucyate  
 9126 ityādismṛteriti bhāvaḥ || 1 ||  
 9127  
 9128 manasā vāñchyate yacca yathāśāstraṃ na karmaṇā |  
 9129 sādhyate mattalīlāsau mohanī nārthasādhanī || 2 ||  
 9130  
 9131 nanu tṛptyādivaddṛṣṭaphalatatvādvidyāyāḥ kastatsādhane  
 9132 śāstrīyanīyamasyopa-yogastatrāha - manaseti | asau mattalīlā  
 9133 unmattaceṣṭaiva | sādhyate teneti śeṣaḥ | ataeva na puruṣārthasāadhanī pratyuta  
 9134 mohanī | dr̥ṣṭaphalatatve'pyaśāstrīyopāya##-  
 9135  
 9136 yathā saṃyatate [saṃyatate] yena tathā tenānubhūyate |  
 9137 svakarmaiveti cāste'nyā vyatiriktā na daivadr̥k || 3 ||  
 9138  
 9139 śāstrīyasya yatnasya śāstrīyameva phalamaśāstrīyasya cāśāstrīyamevetyau##-  
 9140 diavādubhayavaiparītyamapi syāttatrāha - yatheti | nanu  
 9141 daivādubhayavaiparītyamapi syāttatrāha - āste'nyā vyatiriktā na daivadr̥giti |  
 9142 prāktanakarmaiva phalāvastham daivamityucyate na tato'tiriktaṃ daivam dr̥śyata  
 9143 ityārthaḥ || 3 ||  
 9144  
 9145 ucchāstraṃ śāstritaṃ ceti dvividham pauraṣam smṛtam |  
 9146 tatricchāstramanarthāya paramārthāya śāstritam || 4 ||  
 9147  
 9148 uktamarthameva sphuṭayati - ucchāstramiti | śāstritaṃ śāstranīyatam |  
 9149 prātipadikāddhātvarthe ṇici ktaḥ || 4 ||  
 9150  
 9151 dvau huḍāviva yudhyete puruṣārthau samāsamau |  
 9152 prāktanāścaihikaścaiva śāmyatyatrālpavīryavān || 5 ||  
 9153  
 9154 huḍau meṣau | kadācitsamau kadācidasamau | atra anayormadhye || 5 ||  
 9155  
 9156 ataḥ pauraṣayatnena yatitavyam yathā tathā |  
 9157 puṃsā tantreṇa sadyogādyaenāśvadyatano jayet || 6 ||  
 9158  
 9159 tantreṇa śāstrīyanīyamena | atandreṇa iti pāṭhe nirālasyena puṃsā || 6 ||  
 9160  
 9161 dvau huḍāviva yudhyete puruṣārthau samāsamau |  
 9162 ātmīyaścānyadiyaśca jayatyatibalastayoḥ || 7 ||  
 9163  
 9164 nanu manuṣyāṇām tribhirṇavā [ṇavān] jāyate iti śrutau  
 9165 devādir̥ṇitvaśravaṇāt tasmādeṣām tanna priyam yadetanmanuṣyā vidyuh iti  
 9166 śravaṇācca tarasyāvaśyamvighnācaraṇe kṛto'pi yatno viphalah  
 9167 syādityāśaṅkyāha - dvāvīti | doṣeṣu satsveva devānām vighnaśakteḥ  
 9168 svaprayatnena doṣajaye teṣām vighnaśaktiḥ kuṇṭhībhavatīti bhāvaḥ || 7 ||  
 9169  
 9170 anarthaḥ prāpyate yatra śāstritādapi pauraṣāt |  
 9171 anarthakartṛ balavattatra jñeyam svapuruṣam || 8 ||  
 9172  
 9173 nanu śāstrīyamārge yatamānānāmapi kvacidrogādyanarthaḥ katham dr̥śyate  
 9174 tatrāha - anartha iti | tathāca tadapi jayameveti bhāvaḥ || 8 ||  
 9175

9176 param paruṣamāśritya dantairdantānvicūrṇayan |  
 9177 śubhenā'śubhamudyuktaṃ prāktanam pauruṣam jayet || 9 ||  
 9178  
 9179 śubhenādyatanapauruṣeṇa | udyuktaṃ vighnācaraṇāyetyarthaḥ || 9 ||  
 9180  
 9181 prāktanaḥ puruṣārtho'sau mām niyojayatīti dhīḥ |  
 9182 balādadpadikāryā pratyakṣādadhikā na sā || 10 ||  
 9183  
 9184 puruṣārthaḥ karmaphalam | adhaspadikāryā pādenākramaṇīyā | vināśanīyeti  
 9185 yāvat | adhaḥśirasī pade iti satvam || 10 ||  
 9186  
 9187 tāvattāvatprayatnena yatitavyaṃ supauruṣam |  
 9188 prāktanam pauruṣam yāvadaśubham sāmyati svayam || 11 ||  
 9189  
 9190 supauruṣamiti kriyāviśeṣaṇam | svayamiti niḥśeṣatālābhāya viśeṣaṇam parataḥ  
 9191 śāntau tadapagame punarudbhavo mā bhūditi || 11 ||  
 9192  
 9193 doṣaḥ sāmyatyasaṃdehaṃ prāktano'dyatanaigūṇaiḥ |  
 9194 dṛṣṭānto'tra hyastanasya doṣasyādyā guṇaiḥ kṣayaḥ || 12 ||  
 9195  
 9196 prāktana eva prabalaḥ kiṃ na syāttatrāha - doṣa iti | hyastanasya  
 9197 pūrvedyustanasya doṣasyājīrṇādeḥ | guṇairlaṅghanādibhiḥ || 12 ||  
 9198  
 9199 asaddaivamadhaḥkṛtvā nityamudriktayā dhiyā |  
 9200 saṃsārottaraṇam bhūtyai yatetā''dhātumātmani || 13 ||  
 9201  
 9202 asaddaivam prāktanaduradṛṣṭamadyatanasukṛtairudriktayā dhiyā adhaḥkṛtvā  
 9203 paribhūya ātmani saṃsārottaraṇamādhātum saṃpādayitum bhūtyai  
 9204 śamadamaśravaṇādisaṃpade yateta || 13 ||  
 9205  
 9206 na gantavyamanudyogaiḥ sāmyaṃ puruṣagardabhaiḥ |  
 9207 udyogastu yathāśāstraṃ lokadvitayasiddhaye || 14 ||  
 9208  
 9209 lokadvitayaṃ svargāpavargau || 14 ||  
 9210  
 9211 saṃsārakuharādasmānnirgantavyaṃ svayaṃ balāt |  
 9212 pauruṣam yatnamāśritya hariṇevāripaṇjarāt || 15 ||  
 9213  
 9214 hariṇā siṃhena aribhirmanuṣyaiḥ kṛtādbandhanapaṇjarādiva | viṣṇunā asuraiḥ  
 9215 prayuktānmāyāpaṇjarādiveti vā || 15 ||  
 9216  
 9217 pratyaham pratyavekṣeta deham na"varamātmanaḥ |  
 9218 saṃtyajetpaśubhistulyaṃ śrayetsatpuruṣocitam || 16 ||  
 9219  
 9220 tulyaṃ tulyatām | bhāvapradhāno nirdeśaḥ | satpuruṣocitam  
 9221 sādhusaṃgamasacchāstrādi śrayet || 16 ||  
 9222  
 9223 kiṃcitkāntānnapānādikalilam komalam gr̥he |  
 9224 vraṇe kiṭa ivāsvādyā vayaḥ kāryaṃ na bhasmasāt || 17 ||  
 9225  
 9226 kalilam dravapicchilam | vayaḥ sarvapuruṣārthasādhanaṃ yauvanam |  
 9227 bhasmasādbhasmaprāyam |vyarthamiti yāvat || 17 ||  
 9228  
 9229 śubhena pauruṣeṇāśu śubhamāsādyate phalam |  
 9230 aśubhenāśubham nityaṃ daivam nāma na kiṃcana || 18 ||  
 9231  
 9232 na kiṃcana prāktanaśubhāśubhātiriktamityarthaḥ || 18 ||  
 9233  
 9234 pratyakṣamānamutsṛjya yo'numānamupaityasau |  
 9235 svabhujābhyāmimau sarpāviti prekṣya palāyate || 19 ||  
 9236  
 9237 adyatanayoradṛṣṭarūpayoḥ śubhāśubhayoḥ pratyakṣamānam śrutiḥ  
 9238 dṛṣṭayostvanvayavyatirekasahakṛtaṃ cakṣurādi tatsiddhamadyatanaśubha##-  
 9239 pratyakṣaśrutipramāṇam prabhusaṃmitamutsṛjya pauruṣaprayatnaphala##-  
 9240 ityapādānatā || 19 ||  
 9241  
 9242 daivam saṃprerayati māmīti dagdhadhiyāṃ mukham |  
 9243 adṛṣṭaśreṣṭhadṛṣṭīnām dṛṣṭvā lakṣmīrnivartate || 20 ||  
 9244

9245 na dṛṣṭā śreṣṭhānām pauraṣeṇaiva puruṣārthaṃ prāptānām  
 9246 viśvāmitrādīnām dṛṣṭiryaisteṣām || 20 ||  
 9247  
 9248 tasmātpuruṣayatnena vivekaṃ pūrvamāśrayet |  
 9249 ātmajñānamahārthāni śāstrāṇi pravacārayet || 21 ||  
 9250  
 9251 vivekaṃ nityānityādivivekopalakṣitasādhanacatuṣṭayam || 21 ||  
 9252  
 9253 citte cintayatāmarthaṃ yathāśāstraṃ nijehitaiḥ |  
 9254 asaṃsādhayatāmeva mūḍhānā. mdhigdūrīpsitam || 22 ||  
 9255  
 9256 śravaṇādipravaṇatām sthīrikartumanyaceṣṭām nindati - citte iti |  
 9257 yathāśāstraṃ nijairihitaiḥ śravaṇamananādiceṣṭābhirarthaṃ  
 9258 paramārthabhūtamātmatattvama-cintayatāmata eva taṃ  
 9259 puruṣārthamasāṃsādhayatāmeva mūḍhānām duranta##-  
 9260 evakāro yogyajñmalābhe'pi tadasādhane punastaddaurlabhyadyotanārthaḥ | tathā ca  
 9261 śrutiḥ iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ iti || 22 ||  
 9262  
 9263 pauraṣaṃ ca navānantaṃ na yatnamabhivācchyate |  
 9264 na yatnenāpi mahatā prāpyate ratnamaśmataḥ [tailamaśmanaḥ] || 23  
 9265 ||  
 9266  
 9267 nanviyantaṃ kālāṃ pauraṣaṃ kāryamityavadhyavagamena tasyānantiyātpari##-  
 9268 tatpauraṣama-nantamanavadhikaṃ na | sāksātkārodayasyaivāvadhitvāt | yatnaṃ  
 9269 pariśrama-mabhilakṣya ca na vāñchyate nāpekṣyate | pratyakṣāvagamaṃ  
 9270 dharmyaṃ susukhaṃ kartumavyayam iti bhagavadvacanāditi bhāvaḥ | nanvidaṃ  
 9271 pūrṇāhutyā sarvāṅkāmanāvāpnoti itivatprarocanāmātraṃ śramādhikye satyevaṃ  
 9272 phalādhikyaniyamādityāśaṅkyānvayavyabhicāramāha - neti | ratnatattva##-  
 9273 [vyatireke'bhicāro] vyabhicāro'pi bodhyaḥ || 23 ||  
 9274  
 9275 yathā ghaṭaḥ parimito yathā parimitaḥ paṭaḥ |  
 9276 niyataḥ parimāṇasthaḥ puruṣārthastathaiva ca || 24 ||  
 9277  
 9278 pūrvārdhoktaṃ dṛṣṭāntena dṛadhayati - yatheti | ghaṭo jale  
 9279 yatrāparicchedakatvena paṭastu dairghyādīnā parimitaḥ pramāṇairnīcitastathaiva  
 9280 puruṣārthaḥ pauraṣayatno'pi parimāṇe sāksātkārāphalādvadhau tiṣṭhatīti  
 9281 parimāṇastho niyata eva || 24 ||  
 9282  
 9283 sa ca sacchāstrasatsaṅgasadācārairnijaṃ phalam |  
 9284 dadātīti svabhāvo'yamanyathā nārthasiddhaye || 25 ||  
 9285  
 9286 sa pauraṣayatnaḥ sadācāraiḥ sahita iti śeṣaḥ || 25 ||  
 9287  
 9288 svarūpaṃ pauraṣasyaitadevaṃ vyavaharannaraḥ |  
 9289 yāti niṣphalayatnatvaṃ na kadācana kaścana || 26 ||  
 9290  
 9291 svarūpaṃ pauraṣasyaitadityuktopasaṃhāraḥ | tādrśasya phalāvyabhicāramāha  
 9292 - evamiti || 26 ||  
 9293  
 9294 dainyadāridryaduḥkhārtā apyanye puruṣottamāḥ |  
 9295 pauraṣeṇaiva yatnena yātā devendratulyatām || 27 ||  
 9296  
 9297 uktaṃ draḍhayitumanyatrāpi [manyatrāpyasya] nyāyyasya pauraṣasya  
 9298 phalāvyabhicāraṃ darśayati - dainyete | anye nalahariścandrādayaḥ || 27 ||  
 9299  
 9300 ābālyādalamabhyastaiḥ śāstrasatsaṅgamādibhiḥ |  
 9301 guṇaiḥ pauraṣayatnena svārthaḥ saṃprāpyate yataḥ || 28 ||  
 9302  
 9303 yadi na śramāpekṣā tarhyante tatkarīṣyāmaḥ kimadhunaiva tenetyāśaṅkyāha ##-  
 9304 komalakaṇṭhakāyamānai-rityarthaḥ || 28 ||  
 9305  
 9306 iti pratyakṣato dṛṣṭamanubhūtaṃ śrutaṃ kṛtaṃ |  
 9307 [daivotthamiti] daivāttamiti manyante ye hatāste kubuddhayaḥ || 29 ||  
 9308  
 9309 pratyakṣato dṛṣṭamasmadādibhirjīvanmuktairityarthaḥ | kṛtaṃ sādhanataḥ || 29 ||  
 9310  
 9311 ālasyaṃ yadi na bhavēj jagatyanarthaḥ  
 9312 ko na syādbahudhanako bahuśruto vā |  
 9313 ālasyādiyamavaniḥ sasāgarāntā

9314 saṃpūrṇā narapaśubhiśca nirdhanaiśca || 30 ||  
 9315  
 9316 yadyevaṃ tarhi na kutaḥ sarve yatante - tatrāha - ālasyamiti |  
 9317 anarthahetutvādartha-vighātakatvāccānārthaḥ | bahudhanakaḥ saṃpannatamaḥ |  
 9318 śeṣādvibhāṣā iti kapū | bahuśutaḥ paṇḍitaḥ | sāgarāntaiḥ samudrāntaiḥ sahita  
 9319 avanirbhūmiḥ | tasmādālasyamutsṛjya bālyātprabhṛti satsaṃgamādipareṇa  
 9320 bhāvyamiti mukhyaḥ pakṣa iti bhāvaḥ || 30 ||  
 9321  
 9322 bālye gate'viratakalpitakelilole  
 9323 dordaṇḍamaṇḍitavayaḥ [maṇḍanavayaḥ] prabhṛti prayatnāt |  
 9324 satsaṃgamaiḥ padapadārthaviśuddhabuddhiḥ  
 9325 kuryānnaraḥ [sugūṇa] svaguṇadoṣavicāraṇāni || 31 ||  
 9326  
 9327 yatyapyatyantabālyaprabhṛti kartuṃ na śakyate tarhi yauvanamārabhya vā  
 9328 yatitavyamityāha - bālya iti | naraḥ avirataiścapalairbālaiḥ kalpitābhiḥ  
 9329 kṛiḍābhirlole bālye gate sati dordaṇḍābhyāṃ duruśuśrūṣādisamarthā##-  
 9330 padapadārthaviśuddhabuddhiḥ padatadarthatatparīkṣākuśalaḥ  
 9331 [tattvaparīkṣā] | vyutpannaḥ sannityarthaḥ |  
 9332 gurusatīrthyābhijñātamādisatsaṃgamaiḥ | svasya ātmano guṇānām  
 9333 śāntyādinām doṣānām rāgādinām cārthānarthapārya##-  
 9334  
 9335 vālmīkiruvāca |  
 9336  
 9337 ityuktavatyatha munau divaso jagāma  
 9338 sāyaṃtanāya vidhaye'stamino jagāma |  
 9339 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 9340 śyāmākṣaye ravikareṇa [ravikaraiśca] sahājagāma || 32 ||  
 9341  
 9342 śrīvālmīkiruvācāris.ṭaneminaṃ pratīti devadūtoktiḥ | munau vālmīkau iti  
 9343 uktaprakāreṇa vasiṣṭhoktaṃ bharadvājaṃ pratyuktavati sati divaso jagāma | inah  
 9344 sūryaścāstaṃ jagāma | bharadvājādimunisabhā ca vālmīkaye kṛtanamaskaraṇā  
 9345 sāyaṃtanāya saṃdhyopāstyagnihotrādividhaye snātuṃ jagāma | atha śyāmāyā  
 9346 rātreḥ kṣaye sati prātaḥ ravikareṇa ātapena saha ājagāma |  
 9347 punarvālmīkisaṃnidhimityarthaḥ | uttaratrāpi sarvatrāyaṃ śloka evameva  
 9348 vyākhyeyo natu munau vasiṣṭhe ityuktavatīti | uttaratra vistareṇa tatra tatra  
 9349 daśarathasabhotthānavarṇanasyāhnikāśeṣānuṣṭhānasya rātrau rāmādibhiḥ  
 9350 śrutārthacintanasyoṣaḥkālasūryodayādeśca varṇanavistarasyākāṇḍaprustuta##-  
 9351  
 9352 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāra##-  
 9353  
 9354 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 9355 pauraśasthāpanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 9356  
 9357 prathamō divasaḥ |  
 9358  
 9359 ṣaṣṭhaḥ sargaḥ 6  
 9360  
 9361 śrīvāsiṣṭha uvāca |  
 9362  
 9363 tasmātprākpauruṣāddaivaṃ nānyattatprojjhasya dūrataḥ |  
 9364 sādhusaṃgamasacchāstrairjīvamuttārayedbalāt || 1 ||  
 9365  
 9366 yatrāsti prabalaṃ daivaṃ tatrāpi parapauruṣam |  
 9367 procyate balavaddaivaṃ prāktanam vā svapauruṣam ||  
 9368  
 9369 uktamevārthaṃ pratiṣṭhāpayiṣyanvasiṣṭha uvāca - tasmāditi |  
 9370 tasmātsvatantṛasya durvacatvātprāktanapauruṣādanyaddaivaṃ nāsti | taddaivaṃ  
 9371 tadadhīno'haṃ na svatantra iti daiṣṭikātāmiti yāvat | dūrataḥ projjhyatyaktvā |  
 9372 uttārayet | saṃsārāditi śeṣaḥ || 1 ||  
 9373  
 9374 yathā yathā prayatnaḥ syādbhavedāśu phalaṃ tathā |  
 9375 iti pauraśamevāsti daivamastu tadeva ca || 2 ||  
 9376  
 9377 kiṃ tadbalaṃ taddarśayati - yatheti || 2 ||  
 9378  
 9379 duḥkhādyathā duḥkhāke hā kaṣṭamiti kathyate |  
 9380 hākaṣṭaśabdaparyāyastathā hā daivamityapi || 3 ||  
 9381  
 9382 hā kaṣṭamiti duḥkharūpeṇa pariṇataṃ prāktanam karmocyate tadeva

9383 daivamityarthah || 3 ||  
 9384  
 9385 prākṣvakarmetarākāraṃ [prāksakarma] daivaṃ nāma na vidyate |  
 9386 bālaḥ prabalapuṃseva tajjetumiha śakyate || 4 ||  
 9387  
 9388 itarākāraṃ svarūpāntaravat | astu prāktanakarmaiva daivaṃ kiṃ tatastatrāha -  
 9389 bāla iti || 4 ||  
 9390  
 9391 hyastano duṣṭa ācāra ācāreṇādyā cāruṇā |  
 9392 yathāśu śubhatāmeti prāktanam karma tattathā || 5 ||  
 9393  
 9394 cāruṇā ācāreṇa prāyaścittādinā | śubhatāmaśubhākṣamatām || 5 ||  
 9395  
 9396 tajjayāya yatante ye na lobhalavalampaṭāḥ |  
 9397 te dīnāḥ prākṛtā mūḍhāḥ sthitā daivaparāyaṇāḥ || 6 ||  
 9398  
 9399 lobhayantīti lobhā viśayasukhalavāsteṣu lampaṭāḥ santo ye na yatante te dīnāḥ  
 9400 prākṛtāḥ pāmarāḥ || 6 ||  
 9401  
 9402 pauraṣeṇa kṛtaṃ karma daivādyadabhinaśyati [dyadapi] |  
 9403 tatra nāśayiturjñeyaṃ pauraṣaṃ balavattaram || 7 ||  
 9404  
 9405 yatrāpi daivaprābalyaprasiddhistatrāpi pauraṣasyaiva prābalyamiti darśayati -  
 9406 pauraṣeṇeti || 7 ||  
 9407  
 9408 yadekavṛntaphalayorathaikaṃ śūnyakoṭaram |  
 9409 tatra prayatnaḥ sphuritastathā tadrasasaṃvidah || 8 ||  
 9410  
 9411 nanvastu puruṣatantreṣvevam apuruṣatantreṣu tu daivameva śaraṇaṃ syāttatrāha ##-  
 9412 śeṣaḥ | tdrasaṃ saṃvetyupabhuṅkte [sevantyupa] yaḥ puruṣaḥ  
 9413 kiṭādirvā tasya prāktana aihiko vā prayatna eva tdrasavi-ghātāya sphuritaḥ || 8  
 9414 ||  
 9415  
 9416 yatprayānti jagadbhāvāḥ saṃsiddhā api saṃkṣayam |  
 9417 kṣayakārayatnasya hyatra jñeyaṃ mahadbalaṃ || 9 ||  
 9418  
 9419 ekatroktaṃ nyāyamanatrāpi darśayati - yadityādinā | yat yatra | jagati  
 9420 prasiddhā bhāvāḥ padārthāḥ || 9 ||  
 9421  
 9422 dvau huḍāviva yudhyete puruṣārthau parasparam |  
 9423 ya eva balavāṃstatra sa eva jayati kṣaṇāt || 10 ||  
 9424  
 9425 tatroktaṃ smārayati - dvāviti || 10 ||  
 9426  
 9427 bhikṣuko maṅgalebhena nṛpo yatkriyate balāt |  
 9428 tadamātyebhapaurāṇaṃ prayatnasya balaṃ mahat || 11 ||  
 9429  
 9430 rājavaṃśābhāve paurāmātyavisṛṣṭena maṅgalālaṃkṛtenemena gajena yaḥ  
 9431 kaścidbhikṣuko'pi nṛpaḥ kriyate iti prasiddhaṃ yattaditi saṃbandhaḥ || 11 ||  
 9432  
 9433 pauraṣeṇānnamākramya yathā dantena cūrṇyate |  
 9434 anyāḥ pauraṣamāśritya tathā sūreṇa cūrṇyate || 12 ||  
 9435  
 9436 annamadanārhaṃ carvaṇayogyamiti yāvat | āttam iti pāṭhe mukhena gr̥hītaṃ  
 9437 tadeva | ākramya niṣpīḍya | anyo durbalaḥ sūreṇa prabalena || 12 ||  
 9438  
 9439 annabhūtā hi mahatām laghavo yatnaśālinām |  
 9440 yatheṣṭaṃ viniyojyante tena karmasu loṣṭavat || 13 ||  
 9441  
 9442 hi yasmāddhetoḥ | annabhūtā upabhogyabhūtāḥ | laghavo'lpabalāḥ | tena hetunā |  
 9443 loṣṭaṃ śuṣkamṛtpiṇḍaḥ || 13 ||  
 9444  
 9445 śaktasya pauraṣaṃ dṛśyamadr̥śyaṃ vāpi yadbhavet |  
 9446 taddaivamityaśaktena buddhamātmanyabuddhinā || 14 ||  
 9447  
 9448 ātmani svasmin | abuddhinā mudhena || 14 ||  
 9449  
 9450 bhūtānām balavadbhūtaṃ yanna daivamiti sthitam |  
 9451 tatteṣāmapyadhiṣṭhātṛ satāmetatsphuṭaṃ mithaḥ || 15 ||

9452  
 9453 teṣāṃ śaktānāmapi bhūtānām balavadbhūtaṃ yattadadhiṣṭhāṭṭ  
 9454 [yattatteṣāmadhiṣṭhāṭṭ] niyanṭṭ etatsatāṃ vidyamānaprāṇinām  
 9455 mithaḥ parasparaṃ sphuṭaṃ vyaktaṃ natu daivaṃ sthitamityanvayaḥ | yatnasteneti  
 9456 pāṭhe tu kena hetunā yatna eva sthito na daivaṃ sthitamiti bhittvā vyākhyeyam || 15 ||  
 9457  
 9458 śāstrāmātyebhapaurāṇānavikalpā svabhāvadhiḥ |  
 9459 yā sā bhikṣukārājyasya karṭṭ dhartṭ prajāsthiteḥ || 16 ||  
 9460  
 9461 avikalpā aikamatyāpanneti yāvat | svabhāvadhiḥ svārasikī buddhiryā saiva  
 9462 bhikṣukārājabhāvasya karṭṭ karṭṭ prajāsthiteśca dhartṭdhārayitṭ  
 9463 padasaṃskāra-pakṣe'ntaraṅgaṃ sāmānye napuṃsakaṃ bahiraṅgeṇa  
 9464 viśeṣyasaṃbandhena na bādhyate | tathāca mahābhāṣye śāstreṇa dharmaniyamaḥ  
 9465 iti vārtikaśeṣapra-saṅgena prayogaḥ śakyaṃ cānena śvamāṃsādibhirapi  
 9466 kṣutpratihantaṃ ataḥ śāstreṇa niyamaḥ kriyate pañcapañcanakhā bhakṣyāḥ itīti  
 9467 || 16 ||  
 9468  
 9469 bhikṣuko maṅgalebhena nṛpo yatkriyate kvacit |  
 9470 prāktanaṃ pauraṣaṃ tatra balavadvāpi kāraṇam || 17 ||  
 9471  
 9472 anyapauruṣeṇānyasya phalabhoge atiprasaṅgamāśaṅkya pakṣāntaramāha -  
 9473 bhikṣuka iti | tatra prāktanaṃ balavatpauraṣaṃ vā kāraṇamityanvayaḥ || 17 ||  
 9474  
 9475 aihikaḥ prāktanaṃ hanti prāktano'dyatanaṃ balāt |  
 9476 sarvadā puruṣaspaṇḍastatrānudvegavāñjayī || 18 ||  
 9477  
 9478 puruṣaṃ spaṇḍayatīti puruṣaspaṇḍo yatnaḥ | anudvegavānudvegādūparataḥ | tathā##-  
 9479 bhāvaḥ || 18 ||  
 9480  
 9481 dvayoradyatanasyvia pratyakṣādbalitā bhavet |  
 9482 daivaṃ jetuṃ [jetumataḥ] yato yatnairbālo yūneva śakyate || 19 ||  
 9483  
 9484 tameva spaṣṭamāha - dvayoriti || 19 ||  
 9485  
 9486 meghena nīyate yadvadvatsaropārjitā kṛṣiḥ |  
 9487 meghasya puruṣārtho'sau jayatyadhikayatnavān || 20 ||  
 9488  
 9489 nanu karakādinipātena kṛṣiphalavighātādaḥ vaiparītyameva  
 9490 dṛṣṭamityāśaṅkya so'pyasmadiṣṭasādhaka eva dṛṣṭānta ityāha -  
 9491 megheṇeti | nīyate apanīyate vināśyata ityārthaḥ | meghasya  
 9492 meghābhīmānīpuruṣasyāsau puruṣārtho yadvattadvadanyatrāpi bodhyamityārthaḥ |  
 9493 abhyupetya cedam | vastutastu tatrāpi prāktanaṃ svasya pauraṣamevādṛṣṭadvārā  
 9494 hetuḥ || 20 ||  
 9495  
 9496 krameṇopārjite'pyarthe naṣṭe kāryā na kheditā |  
 9497 na balaṃ yatra me śaktaṃ tatra kā paridevanā || 21 ||  
 9498  
 9499 astu vā kvacitpauraṣavaiphalyaṃ tathāpi na khedo yuktaḥ kiṃtu punarudyoga eva  
 9500 yukta ityāha - krameṇetyādicaturbhiḥ || 21 ||  
 9501  
 9502 yanna śaknōmi tasyārthe yadi duḥkhaṃ karomyaḥam |  
 9503 tadamāritamṛtyorme yuktaṃ pratyaharodanam || 22 ||  
 9504  
 9505 deśakālakriyādravyavaśato visphurantyamī |  
 9506 sarva eva jagadbhāvā jayatyadhikayatnavān || 23 ||  
 9507  
 9508 deśeti | tathāca yatra deśe kāle vā svayatno viphalo'bhūttadvihāya deśāntare  
 9509 kālāntareṇa kriyāntareṇa dravyāntareṇa vā yatitavyameva | prāgādidikṣu  
 9510 vighnitasyāpi viśvāmitratapasa uttaradiśi siddhidarśanāditi bhāvaḥ || 23 ||  
 9511  
 9512 tasmātpauraṣamāśritya sacchāstraiḥ satsamāgamaiḥ |  
 9513 prajñāmamalatāṃ nītvā saṃsārajaladhiṃ taret || 24 ||  
 9514  
 9515 prāktanaścaihikaścemau puruṣārthau phaladdrumau |  
 9516 saṃjātau puruṣāraṇye jayatyabhyadhikastayoḥ || 25 ||  
 9517  
 9518 phalantau phalajananasamarthau tathāvidhau ca tau drumau phaladdrumau saṃjātau  
 9519 puruṣāraṇye | ekasya mūlacchedena śoṣo parasya praroḥo'tra jayaḥ || 25 ||  
 9520



9521 karma yaḥ prāktanam tucchaṁ na nihanti śubhehitaiḥ |  
 9522 ajño janturanīśo'sāvātmanaḥ sukhaduḥkhaḥ || 26 ||  
 9523  
 9524 uktārthānabhyupagame aniṣṭaṁ darśayanniśvarādhīnatāvādaṁ nirācaṣṭe -  
 9525 karmetyādinā | yo na nihanti anīśo'svatantro yaṁ janturīśvarapreritaḥ sansvargaṁ  
 9526 narakameva vā gacchedvināpi puṇyapāpābhyāmityarthaḥ || 26 ||  
 9527  
 9528 īśvaraprerito gacchetsvargaṁ narakameva vā |  
 9529 sa sadaiva parādhīnaḥ paśureva na saṁśayaḥ || 27 ||  
 9530  
 9531 tathā cānirmokṣaprasaṅga ityāha - sa iti || 27 ||  
 9532  
 9533 yastūdāracamatkāraḥ sadācāravihāravān |  
 9534 sa niryāti jaganmohānmṛgendraḥ pañjarādiva || 28 ||  
 9535  
 9536 svapakṣe tu nāyaṁ doṣa ityāha - yastviti | prayatnakauśalamatra camatkāraḥ ||  
 9537 28 ||  
 9538  
 9539 kaścinnām prerayatyevamityanarthakukalpane |  
 9540 yaḥ [sthito dṛṣṭaṁ] sthito'dṛṣṭamutsṛjya tyājyo'sau  
 9541 dūrato'dhamaḥ || 29 ||  
 9542  
 9543 īśvarasvātantryanirāsamupasaṁharati - kaścidityaḥ | nanu eṣa hyeva sādhu karma  
 9544 kārayati taṁ yamebhyo lokebhyā unniniṣate ya ātmani tiṣṭhannātmānamantaro  
 9545 yamayati īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati ityādiśrutismṛti##-  
 9546 yathākārī yathācārī tathā bhavati sādhuḥkārī sādhubhavaditi pāpakārī pāpo bhavati  
 9547 yajet juhuyāddadyāt kartā śāstrārthavattvāt na kartṛtvaṁ na karmāṇi lokasya  
 9548 sṛjati prabhuḥ ityādyanekaśrutisūtrasmṛtyanubhavaviruddhaṁ jīvasya  
 9549 pāratantryamucyate | nahyasvatantro jīvaḥ kartā bhavati | svatantraḥ kartā  
 9550 ityanuśāsanavirodhāt | na vā balavattareśvarāyatto'yaṁ vidhiśatena niṣedha##-  
 9551 brahmavadhādaḥ pravartito'yamaparādhī syāt | kathaṁ vā viṣameṣu svayameva  
 9552 kāmācītpravartya tānnarakādibhāgināḥ kurvāṇasyeśvarasya  
 9553 vaiṣamyanairghṛ-ṇyadoṣau na syātām | kathaṁ vā  
 9554 antaryāmibrāhmaṇavākyaśeṣe nānyo'to'sti draṣṭā nānyo'to'sti śrotā nānyo'sto'sti  
 9555 mantā ityādinā jīvāpalāpeneśva-raikasvātantryasamarthanam ca  
 9556 saṁgachātām | yadi tu kḍvalājñāpuruṣadṛṣṭima-valambya  
 9557 karmakāṇḍapravṛtterjīvasvātantryavādaḥ tacchaithilyāpādanena  
 9558 sarvabhūteṣvaikātmyavyutpādanāya pravṛttāṁ vivekadṛṣṭimavalambyeśva##-  
 9559 tadetat-brahmāpūrvamanaparamanantaramabāhyamayamātmā brahma  
 9560 sarvānubhūḥ na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ  
 9561 ityādiśrutismṛtivādāḥ | yathā svapnadarpaṇādaḥ dāruḥstidhāvanasya  
 9562 hastidṛṣṭyā darśane hastī dhāvati na dāru | dārudṛṣā darśane tu dārveva  
 9563 dhāvati na hastī | paramārthadṛṣā tu na hastī na vā dāru na vā  
 9564 dhāvatyavikṛtaṁ puruṣadarpaṇādisvarūpamevāste iti vādāstadvadityavirodhaṁ  
 9565 brūṣe tarhi mokṣopāyapravartakavasiṣṭhavadanasyā-pyājñaviṣayatvādyukta  
 9566 evātreśvarasvātantryanirāsaḥ | tathāca bhagavatpā-dīyaṁ bhāṣyam  
 9567 tametamavidyākhyamātmānātmanoritaretarādhyāsaṁ puraskṛtya sarve  
 9568 pramāṇaprameyavyavahārāḥ laukikāḥ pravṛttāḥ sarvāṇi ca śāstrāṇi  
 9569 vidhiniṣedhamokṣaparāṇi iti | evaṁ cājñādṛṣṭisiddhajīvasvātantrya##-  
 9570 vaiṣamyanairghṛṇyādiprasakti-rapīti bhāvaḥ || 29 ||  
 9571  
 9572 vyavahārasahasrāṇi yānupāyānti yānti ca |  
 9573 yathāśāstraṁ vihartavyaṁ teṣu tyaktvā sukhāsukhe || 30 ||  
 9574  
 9575 upāyānti lābhādiphaleṇa | yānti tadvighātena | teṣu priyāpriye rāgadveṣau tyaktvā  
 9576 yathāśāstrameva vyavahartavyamityarthaḥ || 30 ||  
 9577  
 9578 yathāśāstramanucchinnaṁ maryādāṁ svāmanujjhataḥ |  
 9579 upatiṣṭhanti sarvāṇi ratnānyambunidhāviva || 31 ||  
 9580  
 9581 sarvāṇi abhiṣṭānīti śeṣaḥ || 31 ||  
 9582  
 9583 svārthaprāpakakāryaikaḥ prayatnaparatā budhaiḥ |  
 9584 proktā pauraśābdena sā siddhyai śāstrayantritā || 32 ||  
 9585  
 9586 pauraśābdārthamāha - svārtheti | svārthaḥ sukhaṁ duḥkhanivṛttiśca  
 9587 tatprāpakāṇi yānyavaśyakartavyāni sādhanāni tadekaprayatnatatparatetyarthaḥ | sā  
 9588 siddhyai paramapuruṣārthāya || 32 ||  
 9589

9590 kriyayā spandadharmiṇyā svārthasādhakatā svayam |  
 9591 sādhusaṃgamasacchāstratīkṣṇayonniyate dhiyā || 33 ||  
 9592  
 9593 spando dehādicalanaṃ taddharminyā tatparamparārūpayā śuśrūṣayā  
 9594 śravaṇādikriyayā sādhusaṃgamena sacchāstraiścāsaṃbhāvanādi##-  
 9595 svārthasādhakatetyarthaḥ || 33 ||  
 9596  
 9597 anantaṃ samatānandaṃ paramārthaṃ vidurbudhāḥ |  
 9598 sa yebhyaḥ prāpyate nityaṃ te sevyāḥ śāstrasādhavaḥ || 34 ||  
 9599  
 9600 sādhusacchāstrayorlakṣaṇamāha - anantamiti | samatā  
 9601 ajñānakṛtavaiṣamya-nivṛttiḥ || 34 ||  
 9602  
 9603 devalokādihāgatya lokadvayahitaṃ bhavet |  
 9604 prāktanāṃ pauraṣaṃ tadvai daivaśabdena kathyate || 35 ||  
 9605  
 9606 yallokadvayahitaṃ pauraṣaṃ bhavettadeva devalokabhuktaśiṣṭaṃ  
 9607 devalokādihāgatya sthitasya daivaśabdena kathyata ityarthaḥ || 35 ||  
 9608  
 9609 tadyuktametadetasminnāsti nāpavadāmahe |  
 9610 mūḍhaiḥ prakalpitaṃ daivaṃ manyante ye kṣayaṃ gatāḥ || 36 ||  
 9611  
 9612 tadetadyuktametasmainnāsti saṃdeha iti śeṣaḥ | tannāpavadāmahe na nindāmaḥ |  
 9613 kiṃ tarhi nindyate tadāha - mūḍhairiti | te kṣayaṃ gatā ityapavadāmahe iti  
 9614 śeṣaḥ || 36 ||  
 9615  
 9616 nityaṃ svapuruṣādeva lokadvayahitaṃ bhavet |  
 9617 hyastanī duṣkriyābhyeti śobhāṃ satkriyayā yathā || 37 ||  
 9618  
 9619 nanu prāgdevalokāvāptirapi daivādeva kiṃ na syāttatrāha - nityamiti |  
 9620 prasādhitaṃ phalenopasaṃharati - hyastanītyādinā || 37 ||  
 9621  
 9622 adyaivaṃ prāktanī tasmādyatnādyāḥ kāryavānbhavet |  
 9623 karāmalakavaddṛṣṭaṃ pauraṣādeva tatphalam ||  
 9624 mūḍhaḥ pratyakṣamutsṛjya daivamohe nimajjati || 38 ||  
 9625  
 9626 evaṃ adya [kvacit adya iti na labhyate] adyatanyā prāktanī śobhāmabhyetīti  
 9627 pūrveṇānvayaḥ | nanvastu prāktanaajayaḥ puruṣārthasiddhistu kutastatrāha -  
 9628 tasmāditi | yaḥ kāryavānbhavettasya tatphalaṃ karāmalakaddṛṣṭamityanvayaḥ ||  
 9629 38 ||  
 9630  
 9631 sakalakāraṇakāryavivarjitaṃ  
 9632 nijavikalpabalādupakalpitaṃ |  
 9633 tadanapekṣya hi daivamasanmayam  
 9634 śraya śubhāśaya pauraṣamātmanaḥ || 39 ||  
 9635  
 9636 he śubhāśaya tattasmātkāraṇānnijasya svasya vikalpo'thaśūnyā  
 9637 cittavṛttistad-vaśādupakalpitaмата evāsanmayam | svārthe mayat | tatra hetuḥ  
 9638 - sakalaiḥ kāraṇaiḥ kāryaiḥ prayojanaīśca vivarjitamiti | tathāvidhaṃ  
 9639 daivamanapekṣya pauraṣaṃ śraya svīkuru || 39 ||  
 9640  
 9641 śāstraiḥ sadācaravijṛmbhitadeśadharmairya-  
 9642 tkalpitaṃ phalamatīva ciraprarūḍham |  
 9643 tasminhṛdi sphurati copanameti citta-  
 9644 maṅgāvalī tadanu pauraṣametadāhuḥ || 40 ||  
 9645  
 9646 kiṃ tatpauraṣaṃ yacchrayetyucyate tadāha - śāstrairiti | vedasmṛtyādibhiḥ  
 9647 śāstraiḥ satāmācaraṇaṃ sadācaraḥ | ghañarthe kavidhānam iti kaḥ | tena  
 9648 vijṛmbhitā vistīrṇā ye deśadharmāstattaddeśaniyatācārāstaiśca yaccitta##-  
 9649 prarūḍhaṃ prasiddhaṃ ca tasmin hṛdi buddhau sphurati abhilaṣite satī  
 9650 tatsādhanā-caraṇecchayā cittaṃ copanaṃ spandam | cupa mandāyāṃ gatau  
 9651 lyuṭ | eti prāpnoti tadanusāreṇa aṅgāvalī indriyahastapādādiścopanameti  
 9652 śravaṇādinā vyavaharati etadeva pauraṣamityāhuḥ śiṣṭā ityarthaḥ || 40 ||  
 9653  
 9654 buddhvaiva pauraṣaphalaṃ puruṣatvameta-  
 9655 dātmaprayatnaparataiva sadaiva kāryā |  
 9656 neyā tataḥ saphalatāṃ paramāmathāsau  
 9657 sacchāstrasādhujanapaṇḍitasevanena || 41 ||  
 9658

9659 etatpuruṣatvamadhikāripumjanmapauruṣaphalaṃ puruṣārthasiddhāveva saphalaṃ  
 9660 nānyatheti buddhvā sadaiva ātmaprayatnaparataiva kāryā | athāsau prayatnaparatā  
 9661 sacchāstrāṇāṃ sādhujanānāṃ sevanena tadanugatavicāreṇātmaajñānaphalaṃ##-  
 9662 dvitīyā || 41 ||  
 9663  
 9664 daivapauruṣavicāracārubhi-  
 9665 ścedamācaritamātmapauruṣam |  
 9666 nityamea jayatīti bhāvitaiḥ  
 9667 kārya āryajanasevayodyamaḥ || 42 ||  
 9668  
 9669 idamātmapauruṣam nityamācaritaṃ saddaivam jayatyeveti daivapauruṣayorbalā##-  
 9670 nityam bhāvitaiḥ śravaṇādibhirudyamaḥ kāryastattvajñāyetyarthaḥ || 42 ||  
 9671  
 9672 janmaprabandhamayamāmayameṣa jīvo  
 9673 buddhvaiḥ saḥajapauruṣameva siddhyai |  
 9674 śāntiṃ nayatvavitathena varauṣadhena  
 9675 mṛṣṭena tuṣṭaparapaṇḍitasevanena || 43 ||  
 9676  
 9677 eṣa jīva aihikamihāsminnadhikārijanmani saṃpādyamānaṃ saḥajaṃ śāstra##-  
 9678 paramapuruṣārthalābhāyeti buddhvā nityasaṃtuṣṭānāṃ parāṇāṃ sarvot##-  
 9679 janmaparamparā tanmayam tatpracuramāmayam śāntiṃ nayatu | adhīṣṭe loṭ |  
 9680 atisulabhopāye sati kimarthamavasīdatītyarthaḥ || 43 ||  
 9681  
 9682 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāra##-  
 9683  
 9684 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 9685 daivanirākaraṇam nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 9686  
 9687 saptamaḥ sargaḥ 7  
 9688  
 9689 śrīvāsiṣṭha uvāca |  
 9690  
 9691 prāpya vyādhivinirmuktaṃ dehamalpādhivedanam |  
 9692 tathātmani samādadhyādyathā bhūyo na jāyate || 1 ||  
 9693  
 9694 pauruṣaikapradhānatvaudāharaṇavistaraiḥ |  
 9695 pratyudāharaṇaścātra yuktibhiḥ samarthayate || 1 ||  
 9696  
 9697 kṛtameva daivanirāśena  
 9698 pauruṣaprādhānyasamarthanamudāharaṇapratyudāharaṇairdṛḍhīkariṣyannadhikā  
 9699 riṇo hitopadeśopapattibhiḥ puruṣārthe avatārayati - prāpyeti | alpā ādhivedanā  
 9700 mānasaduḥkhabhogā yasmin | samādadhyāccittasamādhānāya prayateta || 1 ||  
 9701  
 9702  
 9703 daivam puruṣakāreṇa yo nivartitumicchati |  
 9704 iha vāmutra jagati sa saṃpūrṇābhivāñchitaḥ || 2 ||  
 9705  
 9706 anicchataḥ katham yatnaḥ syāditi tatrecchāvaśyakatvamāha - daivamiti |  
 9707 saṃpūrṇābhivāñchito bhavatīti śeṣaḥ || 2 ||  
 9708  
 9709 ye samudyogamutsṛjya sthitā daivaparāyaṇāḥ |  
 9710 te dharmarthaṃ kāmam ca nāśayantyātmavidviṣaḥ || 3 ||  
 9711  
 9712 anvayamukhenoktamarthaṃ vyatirekamukhenāpi samarthayati - ye iti |  
 9713 ātmavidviṣaḥ svātmaśatravaḥ || 3 ||  
 9714  
 9715 saṃvitspando manaḥspanda aindriyaspanḍa eva ca |  
 9716 etāni puruṣārthasya rūpāṇyebhyaḥ phalodayaḥ || 4 ||  
 9717  
 9718 pratyakṣapauruṣaviruddhaṃ daivam pratyācikhyāsuḥ pauruṣasya pratyakṣasiddhaṃ  
 9719 svarūpamāha - saṃvitspanda ityādinā | saṃvitspandaḥ  
 9720 puruṣārthatatsādhanasphūrtistena tatsādhaneccāyatno manaḥ spandastena  
 9721 karmendriyāṇāmaṅgacālanāya pravṛttiraindriyaspanḍaḥ | eva  
 9722 kāracakārābhyāṃ tatprayuktakāyabāhyopakaraṇaspanḍo'pi saṃgrhyate | etāni  
 9723 puruṣārthasya pauruṣasya rūpāṇi kramikavibhedāḥ | etebhyo nirantaravṛttebhyāḥ  
 9724 phalodayo'bhilaṣitārthasiddhiḥ prasiddhetyarthaḥ || 4 ||  
 9725  
 9726 p. 88)  
 9727

9728 yathā saṃvedanaṃ cetastathā [caitattathā iti pāṭhaḥ]  
 9729 tatspandamṛcchati |  
 9730 tathaiva kāyaścalati tathaiva phalabhoktṛtā || 5 ||  
 9731  
 9732 uktamartha vivṛṇoti - yatheti | yathā saṃvedanaṃ sākṣiṇi yādṛśi  
 9733 viśayasphūrtiḥ pūrva bhavati tato manastādṛśaṃ spandamṛcchati gacchati |  
 9734 tathaiva karmendriyaspendena kāyaścalati | kriyānusāriṇi ca phalasiddhiritiyarthaḥ || 5 ||  
 9735 ||  
 9736  
 9737 ābālametatsaṃsiddhaṃ yatra yatra yathā yathā |  
 9738 daivaṃ tu na kvaciddṛṣṭamato jagati pauraṣaṃ || 6 ||  
 9739  
 9740 yatra yatra phale laukike vaidike vā yathā yathā pauraṣamupayujyate dhyānādaḥ  
 9741 mānasameva pradhānamāsanamaune tadaṅge | stavanādaḥ vācikameva  
 9742 pradhānamaikāpyasāṃmukhye tadaṅge | yātrādaḥ tu kāyikameva pradhānaṃ  
 9743 vānmanoniyamaḥ tadaṅge | kvacittu dvayordvayoḥ prādhānyaṃ  
 9744 kvacittrayānāmiti tatra tatra tathā tathā tatpauraṣamābālaṃ bālānabhivṛyāpya  
 9745 saṃsiddhaṃ pratyakṣasiddhaṃ daivaṃ tu na kvaciddṛṣṭamityasadevetyarthaḥ || 6 ||  
 9746  
 9747 puruṣārthena devānāṃ gurureva bṛhaspatiḥ |  
 9748 śukro daityendragurutāṃ puruṣārthena cāsthitaḥ || 7 ||  
 9749  
 9750 uktamarthamudāharaṇaiḥ sphuṭayati - puruṣārthenetyādicaturbhiḥ || 7 ||  
 9751  
 9752 dainyadāridryaduḥkhārtā api sādho narottamāḥ |  
 9753 pauraṣeṇaiva yatnena yātā devendratulyatām || 8 ||  
 9754  
 9755 mahānto vibhavāsvādairnānāścaryasamāśrayāḥ |  
 9756 pauraṣeṇaiva doṣeṇa narakātithitāṃ gatāḥ || 9 ||  
 9757  
 9758 nānāvidhanāmāścaryarūpāṇāṃ vibhāvānāṃ [vibhavānāṃ iti  
 9759 pāṭhaḥ] samāśrayā nahuṣādayaḥ || 9 ||  
 9760  
 9761 bhāvābhāvasahasreṣu daśāsu vividhāsu ca |  
 9762 svapauraṣavaśādeva nivṛttā bhūtajātayaḥ || 10 ||  
 9763  
 9764 bhāvā vibhavā abhāvā vipadasteṣāṃ sahasreṣu | nivṛttā atikrāntāḥ || 10 ||  
 9765  
 9766 śāstrato gurutaścaiva svataśceti trisiddhayaḥ |  
 9767 sarvatra puruṣārthasya na daivasya kadācana || 11 ||  
 9768  
 9769 laukikāḥ vata eva yāgādayaḥ svataḥ śāstrataśca jñānaṃ tu svataḥ śāstrato  
 9770 gurutaśceti trisiddhayaḥ | nanu [nanu daivāsiddhau yamahāniḥ iti  
 9771 mudritapustakapāṭhaḥ] daivasya trisiddhayo nirvyāpāradaivadurgrahavādināṃ  
 9772 matāvalambane sarvavidhīnāmucchedaprasaṅgaḥ | somena yajeta  
 9773 ityādivākyabodhitayāgānāṃ vyāpārajanyatvādbhāvanānāṃ ca  
 9774 puruṣapravṛttinimitatvātpravṛtteśca pariṣpandarūpatvāt || 11 ||  
 9775  
 9776 aśubheṣu samāviṣṭaṃ śubheṣvevāvatārayet |  
 9777 prayatnāccittamityeṣa sarvaśāstrārthasaṃgrahaḥ || 12 ||  
 9778  
 9779 teṣu prastutopayogisāraṃ darśayati - aśubheṣviti || 12 ||  
 9780  
 9781 yacchreya yadatucchaṃ ca yadapāyavivarjitaṃ |  
 9782 tattadācara yatnena putreti guravaḥ sthitāḥ || 13 ||  
 9783  
 9784 śreyāḥ sarvotkṛṣṭaṃ | atucchaṃ paramārthasatyam | apāyavivarjitaṃ nityam |  
 9785 phalao yadyadīdṛśaṃ tattadācara || 13 ||  
 9786  
 9787 yathā yathā prayatno me phalamāśu tathā tathā |  
 9788 ityahaṃ pauraṣādeva phalabhān nātu daivataḥ || 14 ||  
 9789  
 9790 āśu śighraṃ bhavatīti śeṣaḥ | iti niścitya || 14 ||  
 9791  
 9792 pauraṣāddṛśyate siddhiḥ pauraṣāddhīmatāṃ kramaḥ |  
 9793 daivamāśvāsanāmātraṃ [duḥkhapelava iti pāṭhaḥ] duḥkhe  
 9794 pelavabuddhiṣu || 15 ||  
 9795  
 9796 krama ācāraṇaṃ | duḥkhe rudatsu pelavabuddhiṣu

9797 āsvāsanāmātramaśrumārjanatulyam || 15 ||  
 9798  
 9799 pratyakṣapramukhairnityaṃ pramāṇaiḥ pauraṣakramaḥ |  
 9800 phalito dṛśyate loke deśānataragamādikaḥ || 16 ||  
 9801  
 9802 deśāntare gamanaṃ gamaḥ || 16 ||  
 9803  
 9804 bhoktā tṛpyati nābhoktā gantā gacchati nāgatiḥ |  
 9805 vaktā vakti na cāvaktā pauraṣaṃ saphalaṃ nṛṇām || 17 ||  
 9806  
 9807 iti saphalaṃ dṛṣṭamiti śeṣaḥ || 17 ||  
 9808  
 9809 pauraṣeṇa durantebhyaḥ saṃkaṭebhyaḥ subuddhayaḥ |  
 9810 samuttarantyayatnena na tu moghatayānaya || 18 ||  
 9811  
 9812 moghatayā nirvyāpārārūpayā [rūpatayā iti pāṭhaḥ] | anayā  
 9813 daivadrṣṭyā || 18 ||  
 9814  
 9815 yo yo yathā prayatate sa sa tattatphalaikabhāk |  
 9816 na tu tūṣṇīm sthiteneha kenacitprāpyate phalam || 19 ||  
 9817  
 9818 ekabhāk niyataṃ bhājanam || 19 ||  
 9819  
 9820 śubhena puruṣārthena śubhamāsādyate phalam |  
 9821 aśubhenāśubhaṃ rāma yathecchasi tathā kuru || 20 ||  
 9822  
 9823 puruṣārthātphalaprapṭirdeśakālavaśādiha |  
 9824 prāptā cireṇa śīghraṃ vā yāsau daivamiti smṛtā || 21 ||  
 9825  
 9826 yadi daive mahatī bhaktistarhi pauraṣameva daivabuddhyāvalambyatām  
 9827 natvasatkalpanamanyadityabhipretyāha - puruṣārthādityādinā | phalaprapṭiḥ  
 9828 phalasaṃpat || 21 ||  
 9829  
 9830 na daivaṃ dṛśyate dṛṣṭyā na ca lokāntare sthitam |  
 9831 uktaṃ daivābhīdhānena svarloke karmaṇaḥ phalam || 22 ||  
 9832  
 9833 nanu svargādilokasthaṃ daivamihādarśanena nāpalapituṃ śakyaṃ tatrāha -  
 9834 neti | svarloke svargaloke || 22 ||  
 9835  
 9836 puruṣo jāyate loke vardhate jīryate punaḥ |  
 9837 na tatra dṛśyate daivaṃ jarāyauvanabālyavat || 23 ||  
 9838  
 9839 tatra puruṣe || 23 ||  
 9840  
 9841 arthaprapṭikāryaika prayatnaparatā budhaiḥ |  
 9842 proktā pauraṣaśabdena sarvamāsādyate'nayā || 24 ||  
 9843  
 9844 sadasatpauraṣayorvibhāgamāha - arthetyādinā || 24 ||  
 9845  
 9846 deśāddeśāntaraprapṭirhastasya dravyadhāraṇam |  
 9847 vyāpāraśca tathāṅgānām pauraṣeṇa na daivataḥ || 25 ||  
 9848  
 9849 deśāntaraprapṭiḥ padayoḥ pauraṣeṇa | anyo vyāpāraścāṅgāntarāṇām  
 9850 pauraṣeṇaiva na daivato dṛṣṭa ityārthaḥ || 25 ||  
 9851  
 9852 p. 89)  
 9853  
 9854 anarthaprapṭikāryaika prayatnaparatā tu yā |  
 9855 proktā pronmattaceṣṭeti na kiṃcitprāpyate'nayā || 26 ||  
 9856  
 9857 anarthasya prāptiryaśmaditi vyadhikaraṇapadabahuvrīhiḥ | karmaṇi ktini  
 9858 samānādhikaraṇapado vā | na kiṃcicchubhamiti śeṣaḥ | aśubhaṃ tu prāpyata eva  
 9859 || 26 ||  
 9860  
 9861 kriyayā spandadharmiṇyā svārthasādhakatā svayam |  
 9862 sādhusaṃgamasacchāstratīkṣṇayonnīyate dhiyā || 27 ||  
 9863  
 9864 adhikavivakṣayoktameva punarāha - kriyayetyādinā | kriyayeti  
 9865 tṛtīyāntapāṭhaḥ prāgyvyākhyātaḥ | kvacittu kriyāyāḥ spandadharmiṇyāḥ iti

9866 pāṭhastatra kriyāyāḥ svārthasādhakatā prasiddheti tatphalabhūṭayā dhiyā  
 9867 svayamunnīyate uddhriyata ityārthaḥ || 27 ||  
 9868  
 9869 anantasamatānandaṃ paramārthaṃ svakaṃ viduḥ |  
 9870 sa yebhyaḥ prāpyate yatnātsevyāste śāstrasādhavaḥ || 28 ||  
 9871  
 9872 samatā ajñānakṛtavaiṣamyānivṛttistadupalakṣitamānandaṃ ye viduḥ sa  
 9873 cānando yebhyaḥ prāpyate te savyāḥ  
 9874 praṇipātaparipraśnaśūśrūṣādibhirabhyāsenā cāvarjanīyāḥ || 28 ||  
 9875  
 9876 sacchāstrādiguṇo matyā sacchāstrādiguṇānmatih |  
 9877 vivardhete mitho'bhyāsātsarobjāviva kālataḥ || 29 ||  
 9878  
 9879 yadvivakṣayoktamapi punaruktaṃ tadāha - sacchāstreti |  
 9880 ādipadātsādhusaṃgamaparigrahaḥ | tatra sādhusaṃgamābhyāsasya  
 9881 guṇastatsamaśīlatāprāptih | śāstrābhyāsasya guṇaḥ śāstratātrparyajñānam |  
 9882 matistattvabodhaḥ | yathā yathāyaṃ guruśūśrūṣāśāstrābhyāsaparo bhavati tathā  
 9883 tathāsya bodho vivardhate | yathā yathā ca bodhābhivṛddhistathā tathā  
 9884 guruśāstraviśvāsavṛddhistadguṇavṛddhyā  
 9885 sukhādivṛddhyottarottarabhūmikāmārohati | kālataścirakālato varṣākālataśca ||  
 9886 29 ||  
 9887  
 9888 ābālyādalamabhyastaiḥ śāstrasatsaṃgamādibhiḥ |  
 9889 guṇaiḥ puruṣayatena svārthaḥ saṃpadyate hitaḥ || 30 ||  
 9890  
 9891 tathā tadvivṛddhaye ciraṃ yatnaḥ kārya iti vaktumuktameva punarāha -  
 9892 ābālyāditi || 30 ||  
 9893  
 9894 pauruṣeṇa jītā daityāḥ sthāpitā bhuvanakriyāḥ |  
 9895 racitāni jagantīha viṣṇunā na ca daivataḥ || 31 ||  
 9896  
 9897 jagati puruṣakāraḥ kārāṇe'smin  
 9898 kuru raghunātha ciraṃ tathā prayatnam |  
 9899 vrajasi tarusarīṣpābhidhānāṃ  
 9900 subhaga yathā na daśāmaśaṅka eva || 32 ||  
 9901  
 9902 puruṣakāraḥ pauruṣaṃ tadeva puruṣārthakāraṇaṃ yasmiṃstathāvidhe jagati |  
 9903 raghunāthetyadhikṛtakulaśreṣṭhatvadyotanāya saṃbodhanam | sarīṣpaḥ sarpaḥ  
 9904 || 32 ||  
 9905  
 9906 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 9907 [2] pauruṣaprādhānyasamarthanaṃ nāma saptamaḥ sargaḥ || 7 ||  
 9908  
 9909 iti śrīvāsiṣṭhamahārāmāyaṇatātrparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 9910 pauruṣaprādhānyasamarthanaṃ nāma saptamaḥ sargaḥ || 7 ||  
 9911  
 9912 aṣṭamaḥ sargaḥ 8  
 9913  
 9914 śrīvāsiṣṭha uvāca |  
 9915  
 9916 nākṛtirna ca karmāṇi na spando na parākramaḥ |  
 9917 tanmithyājñānavadrūḍhaṃ daivaṃ nāma kimucyate || 1 ||  
 9918  
 9919 varṇitaṃ daivamithyātvamudāharaṇavistaraiḥ |  
 9920 upajīvyavirodhādiyuktibhiśca samarthyate || 1 ||  
 9921  
 9922 itthaṃ daivaṃ nirasya pauruṣasvātantryasamarthitepyanāśvāsena  
 9923 [svātantryaikaḥ samardhite iti pāṭhaḥ] momuhyamānaṃ  
 9924 prāgvairāgyaprakaraṇe pañcaviṃśe sarge atraiva durvilāsānāṃ  
 9925 cūḍāmaṇirihāparaḥ | karotyattiti loke'smindaivaṃ kālaśca kathyate || teneyamakhilā  
 9926 bhūtasamātatiḥ paripelavā | tāpena himamāleḥ nītā vidhuratāṃ bhṛśam ||  
 9927 nṛtyato hi kṛtāntasya nitāntamiva rāgiṇaḥ | nityaṃ niyatikāntāyāṃ mune  
 9928 paramakāmitā || ityādinā svena vistareṇopavarṇitaṃ  
 9929 bahutaraśrutismṛtipurāṇaitihyeṣu [purāṇetiḥāseṣu iti pāṭhaḥ]  
 9930 paramasvatantratayā prasiddhaṃ daivaṃ durapahnavamiti manyamānaṃ śrīrāmaṃ  
 9931 līngairupalakṣya yāvadasya daivasvātantrye [svātantryaikaḥ upajīvyā iti  
 9932 pāṭhaḥ] upajīvyavirodho na pradarsītaśtāvanna viśvasiṣyatīti taṃ  
 9933 didarśayiṣuḥ śrīvāsiṣṭha uvāca - nākṛturityādinā |  
 9934 ākṛtirjātiranugatasamsthānaṃ ca | karmaspaṇḍaparākramāṇāṃ

9935 mānasaśārīraphalopadhānaiḥ sāmānyaviśeṣatadviśeṣabhāvena vā bhedaḥ |  
 9936 yasyaite na santi taddaivaṃ kiṃsvarūpamiti na tattvato nirṇīya janairucyate | yato  
 9937 durvacam tattasmānmithyājñānavadeva rūḍhamityarthaḥ | mitho'jñānavaditi  
 9938 pāṭhe'pi ajñānaṃ bhrāntijñānaṃ tadvadeva mitho'nyonyam vyavahāre  
 9939 rūḍhamityarthaḥ || 1 ||  
 9940  
 9941 svakarmaphalasamprāptāvidamitthamitīti yāḥ |  
 9942 girastā daivanāmnaitāḥ rpaśiddhiṃ samupāgatāḥ || 2 ||  
 9943  
 9944 kimadhiṣṭhānā bhrāntiriti cettaddarśayan mithovyavahāraṃ sphuṭayati -  
 9945 svakarmeti | idaṃ karma itthamanena krameṇānuṣṭhitamiti  
 9946 evaṃrūpaphalasampannamiti yā giro vāgvavahārāstāḥ lakṣaṇayā tadviśayā  
 9947 ityarthaḥ || 2 ||  
 9948  
 9949 tatraiva mūḍhamatibhirdaivamastīti niścayaḥ |  
 9950 ātto duravabodhena rajjvāmiva bhujaṃgamaḥ || 3 ||  
 9951  
 9952 tatra teṣu | duravabodhena bhrāntyā | ātto gr̥hītaḥ || 3 ||  
 9953  
 9954 hyastanī duṣkriyābhyeti śobhāṃ satkriyayā yathā |  
 9955 adyaivaṃ prāktanī tasmādyatnātsatkāryavānbhavet || 4 ||  
 9956  
 9957 tathāca maduktameva phalitamityāha - hyastanīti || 4 ||  
 9958  
 9959 mūḍhānumānasamsiddham daivaṃ yasyāsti durmateḥ |  
 9960 daivāddāho'sti naiveti gantavyaṃ tena pāvake || 5 ||  
 9961  
 9962 upajīvyapramāṇavirodham vivakṣuḥ prathamam pratyakṣasvakriyāvirodhamāha ##-  
 9963  
 9964 p. 90)  
 9965  
 9966 daivameveha cetkarṭṭṛ puṃsaḥ kimiva ceṣṭayā |  
 9967 snānadānāsanoccārāndaivameva kariṣyati || 6 ||  
 9968  
 9969 uccārān dānādyaṅgamantrādyuccāraṇāni || 6 ||  
 9970  
 9971 kiṃvā śāstropadeśena mūko'yaṃ puruṣaḥ kila |  
 9972 saṃcāryate tu daivena kiṃ kasyehopadiśyate || 7 ||  
 9973  
 9974 tathāca vedādiprāmāṇyavirodha ityāha - kimiti | mūko  
 9975 vāgvypāre'pyasvatantraḥ || 7 ||  
 9976  
 9977 na ca nispandataḥ loke dṛṣṭeḥ śavatām vinā |  
 9978 spandācca phalasamprāptistasmāddaivaṃ nirarthakam || 8 ||  
 9979  
 9980 dṛṣṭavirodho'pītyāha - na ceti || 8 ||  
 9981  
 9982 na cāmūrtena daivena mūrtasya saḥakartṛtā |  
 9983 puṃsaḥ saṃdṛśyate kācittasmāddaivaṃ nirarthakam || 9 ||  
 9984  
 9985 nanu dehādispandaḥ kartrantarasaṃuccayakartṛkaḥ kriyātvāt  
 9986 śibikodvahanavadityanumāne mūrtakartrantarasya pratyakṣabādhe amūrtaḥ  
 9987 saḥakārikartā setsyati tadeva daivaṃ naḥ siddhamityāśaṅkyāha - na ceti |  
 9988 tathā ca mūrtasaṃuccitakartṛkatvaṃ dṛśyasamuccitakartṛkatvaṃ  
 9989 copādhirityarthaḥ | tathāca pakṣe upādhyabhāvābhāvena sādhyābhāvaḥ siddha  
 9990 ityāha - tasmāditi || 9 ||  
 9991  
 9992 mitho'ṅgāni samāsādya dvayorekaikakartṛtā |  
 9993 hastādīnāṃ hatatve ha na daivena kvacitkṛtam || 10 ||  
 9994  
 9995 kvacillekhanavapanādaḥ mithaḥ parasparaṃ lekhanīkṣurādyaṅgāni samāsādya  
 9996 prāptayordvayormadhye dvitīyasya pratyākhyānamekaikasya kartṛtā ca  
 9997 saṃdṛśyate ityanuśajyate | kvacittu pustake puṃsaḥ saṃdṛśyate ityardham  
 9998 punaḥ paṭhyate | etena hastapādamanobuddhyādivatkriyopakaraṇatvenāpi  
 9999 daivakalpanāśā nirastetyāha - hastādīnāmīti | tatra hastādaḥ satī tena  
 10000 daivasyānyathāsiddheḥ karaṇatvāyogādbātarogādīnā hatatve naṣṭatve satītyuktam |  
 10001 ha iti killarthe || 10 ||  
 10002  
 10003 manobuddhivadapyetaddaivaṃ nehānubhūyate |

10004 āgopālaṃ kṛtaprajñāstena daivamasatsadā || 11 ||  
 10005  
 10006 pṛthakcedbuddhiranyo'rthaḥ saiva cetkānyatā tayoh |  
 10007 kalpanāyāṃ pramāṇaṃ cetpauruṣaṃ kiṃ na kalpyate || 12 ||  
 10008  
 10009 kiṃca daivasiddhau kartrādikārakabuddhireva mānaṃ tatpṛthagbhūtabuddhirvā |  
 10010 dvitiye kriyāyāmanupayukto'nya eva daivmiti nirarthako'rthaḥ kalpitaḥ syāt | ādye  
 10011 prasiddhakartrādireva daivaśabdenoktaḥ syādityāha - pṛthagiti | nanu  
 10012 samānapāṇḍityādiphalamīhamānānamadhiyānānāṃ kedeveva tatphalena yujyante  
 10013 na sarve tatrāvaśyaṃ vaiśamyē nimittaṃ kalpyam kāryavaiśamyalingasya  
 10014 kalpanāpramānatvāditicettatrāha - kalpanāyāmiti | tatrāpi  
 10015 dṛṣṭasajātiyapauruṣameva prāktanāṃ kalpyate nāprasiddhaṃ daivamityarthaḥ || 12  
 10016 ||  
 10017  
 10018 nāmūrtestena saṅgo'sti nabhaseva vapuṣmataḥ |  
 10019 mūrtaṃ ca dṛśyate lagnaṃ tasmādadaivam na vidyate || 13 ||  
 10020  
 10021 kārakāntarasahakāritvāyogyatvādapi na tatkalpanā yuktetyāha - neti | tena  
 10022 kārakāntareṇa | saṅgaḥ saṃyogaḥ | vapuṣmato'smadādeḥ | cakāro'vadhāreṇa |  
 10023 yasmānmūrtameva lagnaṃ parasparasamyuktaṃ dṛśyate tasmāt || 13 ||  
 10024  
 10025 viniyotkratha bhūtānāmastyanyaccej jagattraye |  
 10026 śerate bhūtavṛndāni daivam sarvaṃ kariṣyati || 14 ||  
 10027  
 10028 śerate śayīran | vyatyayena liṅharthe laṭ || 14 ||  
 10029  
 10030 daivena tvabhiyukto'haṃ tatkaromīdṛśaṃ sthitam |  
 10031 samāśvāsanavāgeṣā na daivam paramārthataḥ || 15 ||  
 10032  
 10033 abhiyuktaḥ preritaḥ | sthitaṃ daivasamkalpasiddham || 15 ||  
 10034  
 10035 mūḍhaiḥ prakalpitaṃ daivam tatparāste kṣayaṃ gatāḥ |  
 10036 prājñāstu pauruṣārthena padamuttamatām gatāḥ || 16 ||  
 10037  
 10038 ye śūrā ye ca vikrāntā ye prājñā ye ca paṇḍitāḥ |  
 10039 taistaiḥ kimiva loke'sminvada daivam pratīkṣyate || 17 ||  
 10040  
 10041 kimiti kākūḥ praśnacchalenākṣepe || 17 ||  
 10042  
 10043 kālavīdbhirvinirṇītā yasyāticirajīvitā |  
 10044 sa cejjīvati saṃchinnaśīrāstaddaivamuttamam || 18 ||  
 10045  
 10046 nanu daivajñā grahān nivedayanti tadeva daivamityāśaṅkya teṣāṃ  
 10047 liṅgavidayācārabhedena pauruṣatatphalasūcakatvameva na kāraṇatetyabhipretyāha  
 10048 - kālavīdbhiriti || 18 ||  
 10049  
 10050 kālavīdbhirvinirṇītaṃ pāṇḍityaṃ yasya rāghava |  
 10051 anadhyāpita evāsau tajjñāśceddaivamuttamam || 19 ||  
 10052  
 10053 uttamaṃ śreṣṭhaṃ kāraṇaṃ siddhyediti śeṣaḥ || 19 ||  
 10054  
 10055 viśvāmitreṇa muninā daivamutsṛjya dūrataḥ |  
 10056 pauruṣeṇaiva saṃprāptaṃ brāhmaṇyaṃ rāma nānyathā || 20 ||  
 10057  
 10058 asmābhiraparai rāma puruṣairmunitām gataiḥ |  
 10059 pauruṣeṇaiva saṃprāptā ciraṃ gaganagāmitā || 21 ||  
 10060  
 10061 viśvāsadārḍhyāya purogateṣveva pauruṣaphalamudāharati - viśvābmiteneti ||  
 10062 20 || 21 ||  
 10063  
 10064 utsādyā devasaṃghātaṃ cakrustribhuvanodare |  
 10065 pauruṣeṇaiva yatnena sāmrajyaṃ dānaveśvarāḥ || 22 ||  
 10066  
 10067 yattu prasiddhamindrādidaivam tadapi pauruṣeṇa parājitaṃ prasiddhmityāha -  
 10068 utsādyeti || 22 ||  
 10069  
 10070 ālūnaśīrṇamābhogi jagadājahnurojasā |  
 10071 pauruṣeṇaiva yatnena dānavebhyaḥ sureśvarāḥ || 23 ||  
 10072



10073 yo'pi tasya jayaḥ so'pi pauruṣādeva na svata ityāha - ālūneti | ābhogi vistīrṇaṃ  
 10074 jagat ālūnaṃ chinnaṃ śīrṇaṃ jarjarīkṛtaṃ ca śatrusainyaṃ yasmin  
 10075 yuddhādikarmaṇi tadyathā syāttathā ājahnuḥ pratyājahnuḥ | tathāca daivasyāpi  
 10076 daivaṃ pauruṣameveti bhāvaḥ || 23 ||  
 10077  
 10078 rāma pauruṣayuktyā ca salilaṃ dhāryate'nayā |  
 10079 ciraṃ karaṇḍake cāru na daiva tatra kāraṇaṃ || 24 ||  
 10080  
 10081 anayā rālamadhūcchiṣṭādilepanādirūpeṇa prasiddhayā pauruṣayuktyā |  
 10082 karaṇḍake vaṃśasaṃpuṭake || 24 ||  
 10083  
 10084 bharaṇādānaśaṃrambhavibhramaśramabhūmiṣu |  
 10085 śaktatā dṛśyate rāma na daivasyauṣadheriva || 25 ||  
 10086  
 10087 bharaṇaṃ svajanapoṣaṇaṃ | ādānaṃ balātpararāṣṭradeḥ | śaṃrambhaḥ krodhena  
 10088 paranigrahaḥ | vibhramā bhogavilāsāḥ | anye'pi ye śramabhūmayāḥ kaṣṭasādhyaḥ  
 10089 puruṣārthāsteṣu daivasya śaktatā na dṛśyate | oṣadhigrahaṇaṃ  
 10090 maṇimantrādyupalakṣaṇaṃ tasyeva || 25 ||  
 10091  
 10092 p. 91)  
 10093  
 10094 sakalakāraṇakāryavivarjitaṃ  
 10095 nijavikalpavaśādupalakṣitaṃ |  
 10096 tvamanapekṣya hi daivamasanmayam  
 10097 śraya śubhāśaya pauruṣamuttamam || 26 ||  
 10098  
 10099 he śubhāśaya tvam nijaḥ svīyo vikalpo bhramastasmādupalakṣitamivāsanmayam  
 10100 tucchaprayāṃ daivamanapekṣya pauruṣam śraya āśraya || 26 ||  
 10101  
 10102 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 10103 daivanirākaraṇaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 10104  
 10105 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 10106 daivanirākaraṇaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 10107 navamaḥ sargaḥ 9  
 10108  
 10109 śrīrāma uvāca ||  
 10110  
 10111 bhagavansarvadharmajña pratiṣṭhāmālamāgatam |  
 10112 yallope tadva da brahmandaivaṃ nāma kimucyate || 1 ||  
 10113  
 10114 daivāpalāpasiddhyarthaṃ manomāntratvamucyate |  
 10115 karmaṇaḥ saphalasyāna manasaśca cidātmata || 1 ||  
 10116  
 10117 pūrva pauruṣasvātantryasiddhaye kvaciddaivamasadeva nāstyevetyapalapitam |  
 10118 kvacittu prāktanaprayatnajanyakaraiva daivaṃ pauruṣameva vā daivamityuktam | tatra  
 10119 prathamakalpe dṛḍhataralokavedaprasiddhelnirālambanatvāpattimasati durbale  
 10120 [durbale tatsāpekṣa iti pāṭhaḥ] tatsāpekṣapauruṣaprābalyoktivilrodhaṃ ca  
 10121 dvitīye tu asaddaivamiti pratiññānupapattimādhunikapravṛttināmapi  
 10122 pūrvakarmaphalatayā tadanugūṇatayaivotpattau tadvirodhitvābhāvena  
 10123 tābhīstajjayoktivilrodhaṃ tatpāratantrye'pi puruṣasvātantryavighātaṃ cākṣepśyāmīti  
 10124 gūḍhābhīsaṃdhiḥ śrīrāmastadartha guroḥ katarasminkalpe nirbhara iti  
 10125 jīñāsuvāca - bhagavannīti | pratiṣṭhām prasiddhimalamatyantamāgatam  
 10126 prāptaṃ yaddaivaṃ tatkimasaduta sadevetyarthaḥ || 1 ||  
 10127  
 10128 śrīvāsiṣṭha uvāca ||  
 10129  
 10130 pauruṣaṃ sarvakāryāṇaṃ kartṛ rāghava netarat |  
 10131 phalabhoktṛ ca sarvatra na daivaṃ tatra kāraṇaṃ || 2 ||  
 10132  
 10133 evaṃ pṛṣṭo jñātārāmābhīprāyaḥ śrīvāsiṣṭho'pi daivāpalāpopapattyai  
 10134 jagadapalāpenādvitīyamātmataṭṭvaṃ bubodhayiṣuḥ kalpayoḥ phalato nāsti bheda iti  
 10135 gūḍhābhīprāyaḥ | prathamakalpamevāvalambyoktamevovāca - pauruṣamiti |  
 10136 vastuta udāsīnatvādātmano na kartṛtvam na vā bhoktṛtvamiti dyotanāya  
 10137 karaṇe'pi pauruṣe tatkartṛtāvyapadeśaḥ || 2 ||  
 10138  
 10139 daivaṃ na kiṃcitkurute na bhūkte na ca vidyate |  
 10140 na dṛśyate nādriyate kevalaṃ kalpanedṛśī || 3 ||  
 10141

10142 vivekibhirnādriyate | kalpanānirūḍhabhrāntirlokānāmityarthaḥ || 3 ||  
 10143  
 10144 siddhasya pauruṣeṇa phalasya phalaśālinā |  
 10145 śubhāśubhārthasampattirdaivaśabdena kathyate || 4 ||  
 10146  
 10147 nirālambanatvānupapattiṃ pariharati - siddhasyeti | phalaśālinā avaśyaṃ  
 10148 phalavatā pauruṣeṇa siddhasya vanitāpiṇḍāderbhartṛsapatnyādibhiḥ  
 10149 śubhāśubhaṃ yatprāpyate tadevālambya daivamiti vyavahriyata ityarthaḥ || 4 ||  
 10150  
 10151 pauruṣopanatā nityamiṣṭāniṣṭasya vastunaḥ |  
 10152 prāptiriṣṭāpyaniṣṭā vā daivaśabdena kathyate || 5 ||  
 10153  
 10154 prathamamiṣṭasya paścādaniṣṭāpi prāptirbhavati kadācitprathamamaniṣṭhasya  
 10155 paścādiṣṭāpīti tathoktiḥ kathyate | lokairiti śeṣaḥ || 5 ||  
 10156  
 10157 bhāvī [bhāvī pauruṣajaḥ] tvavaśyamevārthaḥ  
 10158 puruṣārthaikasādhanāḥ |  
 10159 yaḥ so'smi&llokasaṃghāte daivaśabdena kathyate || 6 ||  
 10160  
 10161 lokāyatikānāṃ matamāha - bhāvīti | puruṣārtho'tra bhogaḥ || 6 ||  
 10162  
 10163 nanu rāghava lokasya kasyacitkiṃcideva hi |  
 10164 daivamākāśarūpaṃ hi karoti na karoti ca || 7 ||  
 10165  
 10166 siddhāntamāha - nanviti | kasyacitkiṃcideva daivamākāśarūpaṃ  
 10167 śūnyakalpaṃ nabhonailyasadṛśaṃ vā karoti bhrāntadṛśā | na karoti  
 10168 vivekidṛśā || 7 ||  
 10169  
 10170 puruṣārthasya siddhasya śubhāśubhaphalodaye |  
 10171 idamitthaṃ sthitamiti yuktistaddaivamucyate || 8 ||  
 10172  
 10173 idaṃ phalamitthametadbijātmanā prāk sthitam || 8 ||  
 10174  
 10175 itthaṃ mamābhavadbuddhiritthaṃ me niścayo hyabhūt |  
 10176 iti karmaphalapraptau yuktistaddaivamucyate || 9 ||  
 10177  
 10178 iṣṭāniṣṭaphalaprapptāvidamityasya vācakam |  
 10179 āsvāsanāmātravaco daivamityeva kathyate || 10 ||  
 10180  
 10181 iṣṭāniṣṭaphalayoh prāptau satyāmidam prāktanam karma itthamevaṃ  
 10182 prakāramityasyārthasya sarvakalpanānāṃ pauruṣe evāntarbhāvaḥ || 10 ||  
 10183  
 10184 śrīrāma uvāca |  
 10185  
 10186 bhagavansarvadharmajña yatprākkarmopasaṃcitam |  
 10187 taddaivam [tadetaddaivamityuktaṃ iti pāṭhaḥ]  
 10188 daivamityuktamapaṃṣṭaṃ kathaṃ tvayā || 11 ||  
 10189  
 10190 kalpadvayābhedoktyā'śayamapratipadyamānaḥ prathamakalpenopakramya  
 10191 dvitīyakalpenopasaṃhāre virodhaṃ manyamānaḥ svābhisaṃdhiṃ prakāśayan  
 10192 śrīrāma uvāca - bhagavanniti | yatprāktanam karma tadeva punaḥpunardaivamiti  
 10193 yadyuktaṃ tarhi tadvidyata eva na vidyate iti tvayā kathamapaṃṣṭamapalapitam |  
 10194 apalāpavacanasya ko'bhiprāya ityarthaḥ || 11 ||  
 10195  
 10196 śrīvasiṣṭha uvāca ||  
 10197  
 10198 sādhu rāghava jñāsi śṛṇu vakṣyāmi te'khilam |  
 10199 daivam nāstīti te yena sthīrā buddhirbhaviṣyati || 12 ||  
 10200  
 10201 svābhisaṃdhiṃ prakāṣayan śrīvasiṣṭha uvāca - sādhviti | jñāsi virodhaṃ  
 10202 kalpadvaye'pi doṣāṃsceti bhāvaḥ | sthīrā doṣāśaṅkānupahatā || 12 ||  
 10203  
 10204 p. 92)  
 10205  
 10206 yā manovāsanā pūrvaṃ babhūva kila bhūriśaḥ |  
 10207 saiveyaṃ karmabhāvena nṛṇāṃ pariṇatim gatā || 13 ||  
 10208  
 10209 karmabhāvena kāyikavācīkakarmabhāvena | yaddhi manasā dhyāyati tadvācā vadati  
 10210 tatkarmanā karoti iti śrutestathaivānubhavācceti bhāvaḥ || 13 ||

10211  
 10212 janturyadvāsano rāma tatkartā [tatkarmā iti pāṭhaḥ] bhavati kṣaṇāt  
 10213 |  
 10214 anyakarmānyabhāvaścetyetannaivopapadyate || 14 ||  
 10215  
 10216 tadevānvayavyatirekopadarśanenopapādayati - janturiti || 14 ||  
 10217  
 10218 grāmago grāmamāpnoti pattanārthī ca pattanam |  
 10219 yo yo yadvāsanastatra sa sa prayatate sadā || 15 ||  
 10220  
 10221 viśeṣe saha cāradarśanātsāmānye vyāptiḥ siddhetyāha - grāmaga iti |  
 10222 grāmago grāmagamanagocarodbhūtavāsanāḥ || 15 ||  
 10223  
 10224 yadeva tīvrasaṃvegāddṛḍhaṃ karma kṛtaṃ purā |  
 10225 tadeva daivaśabdena paryāyeneha kathyate || 16 ||  
 10226  
 10227 tīvrasaṃvegāt phalābhilāṣātiśayāt | karma prayatnaprābalyena kṛtaṃ yat || 16 ||  
 10228  
 10229 evaṃ karmasthakarmāṇi karma prauḍhā svavāsanaḥ |  
 10230 vāsanaḥ manaso nānyā mano hi puruṣaḥ smṛtaḥ || 17 ||  
 10231  
 10232 karmasu tiṣṭhantīti karmasthāḥ kartārasteṣāṃ sarvāṇi karmāṇyevamuktarītyaiva  
 10233 bhavanti | karma ca prauḍhā upacitā svavāsanaiva | vāsanaḥ ca svakāraṇānmanaso  
 10234 nānyā vācārambhaṇaṃ vikāro nāmadheyam iti śrutyuktanyāyāt | yadyapi  
 10235 vākkāyayorapi karma dṛśyate tathāpi tayorapi vimarśe manovāsanaṃ mātratvaṃ  
 10236 vakṣyamāṇam abhipretyaivamuktam | manaśca puruṣaḥ pūrṇātmaiva na tato  
 10237 vyatiricyate | tanmano'kuruta ātmanvī syām itītyādiśruter manasaḥ  
 10238 puruṣavivartatvāditi bhāvaḥ || 17 ||  
 10239  
 10240 yaddaivaṃ tāni karmāṇi karma sādho mano hi tat |  
 10241 mano hi puruṣastasmāddaivaṃ nāstīti niścayaḥ || 18 ||  
 10242  
 10243 puruṣasya ca paramārthato nirvikāracinmātrarūpatvānmanaso'sattve  
 10244 karmāsattvāttadātmakadaivāsattvaṃ [karmāsattvamatastadātmaka iti  
 10245 pāṭhaḥ] phalitamityāha - yaditi || 18 ||  
 10246  
 10247 eṣa eva mano janturyadyatprayatate hitam |  
 10248 kṛtaṃ tattadavāpnoti svata eva hi daivataḥ || 19 ||  
 10249  
 10250 prāṇanneva prāṇo nāma bhavati vadan vākpaśyaṃścākṣuḥ śṛṇvaṃśrotraṃ  
 10251 manvāno manaḥ iti śruterātmana evādhyāsānmana ādibhāvena sthitasya  
 10252 karmatatphalabhāvenāpyavasthitirīti sa eva daivamīti yadyucyate tarhyastu nāma na  
 10253 tena puruṣasvātantryavidhāta ityāśayenāha - eṣa eveti | manaḥ mana  
 10254 ādibhāvaṃ prāptaḥ || 19 ||  
 10255  
 10256 manaścittaṃ vāsanaḥ ca karma daivaṃ ca niścayaḥ |  
 10257 rāma durniścayasyaitāḥ saṃjñāḥ sadbhīrudāhṛtāḥ || 20 ||  
 10258  
 10259 yadyatyantāsadeva manastarhi kathaṃ tena vyavahārasiddhirvandhyāputrādinaḥ  
 10260 tadadarśanādityāśaṅkyayauktikadṛśā tasyānirvacanīyatāṃ darśayan  
 10261 tadetaddṛḍhayaṃ manaścaitatsaṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
 10262 ityādiśrutimanurudhya manasa eva daivādisaṃjñānbhedā ityāha - mana iti |  
 10263 durniścayasya sattvāsattvacijjāḍatvabhedābhedādinā tattvato niścetumaśakyasya  
 10264 mithyābhūtasya manasastadātmatāpannasya puruṣasyeti yāvat || 20 ||  
 10265  
 10266 evaṃ nāmā hi puruṣo dṛḍhabhāvanayā yathā |  
 10267 nityaṃ prayatate rāma phalamāpnotyalaṃ tathā || 21 ||  
 10268  
 10269 tathāca puruṣasvātantryaṃ siddhamityāha - evaṃ nāmeti | evaṃ  
 10270 pūrvoktavidhāni nāmāni yasya || 21 ||  
 10271  
 10272 evaṃ puruṣakāreṇa sarvameva raghūdvaḥ |  
 10273 prāpyate netareṇa [nacireṇa iti pāṭhaḥ] tasmātsa śubhado'stu te  
 10274 || 22 ||  
 10275  
 10276 sa puruṣakāraḥ || 22 ||  
 10277  
 10278 śrīrāma uvāca ||  
 10279

10280 prāktanam vāsanājālaṃ niyojayati mām yathā |  
 10281 mune tathaiva tiṣṭhāmi kṛpāṇaḥ kiṃ karomyaham || 23 ||  
 10282  
 10283 evamapi prāktanavāsanāparavaśasya nedāniṃ svātantryasiddhiriti rāmaḥ  
 10284 śaṅkate - prāktanamiti | kṛpāṇo dīnaḥ | paravaśa iti yāvat || 23 ||  
 10285  
 10286 śrīvasiṣṭha uvāca |  
 10287  
 10288 ata eva hi rāma tvaṃ śreyāḥ prāpnoṣi śāśvatam |  
 10289 svaprayatnopanītena pauraṣeṇaiva nānyathā || 24 ||  
 10290  
 10291 astvidāniṃ phale asvātantryaṃ auttarakālikaphalānukūle yatne tu  
 10292 svātantryamastyeva | sadvidyāsaṃpannajanmānumitasatprayatnaprārabdhapthalāyāḥ  
 10293 pūrvavāsanāyāḥ svaviruddhapthalamātrapratirodhakatvāttadadhikṛtajanmanyapi  
 10294 tatpravṛtṭyasvātantrye  
 10295 karmabrahmavidyāparaśāstravaiyarthyaaprasaṅgādityabhipretya śrīvasiṣṭha uvāca  
 10296 - ata eva hīti | ataḥ adhikṛtajanmahetuvāsanānugūṇyādeva |  
 10297 vāsanānugūṇyasya janmavivekasāmpadviseṣeṇānumānāditi bhāvaḥ | prāpnoṣi  
 10298 prāpsyasi | vartamānasāmipyē vartamānavadyapadeśaḥ || 24 ||  
 10299  
 10300 dvividho vāsanāvyūhaḥ śubhaścaivāśubhaśca te |  
 10301 prāktano vidyate rāma dvayorekatara'tha vā || 25 ||  
 10302  
 10303 uktamevārthaṃ samarthayituṃ vāsanām vibhajya pṛcchati - dvividha iti || 25 ||  
 10304  
 10305 vāsanaughena śuddhena tatra cedadya nīyase |  
 10306 tatkrameṇa śubhenaiva padaṃ prāpsyasi śāśvatam || 26 ||  
 10307  
 10308 tatrādyē tāvadāha - vāsanaugheneti || 26 ||  
 10309  
 10310 atha cedaśubho bhāvastvām yojayati saṃkaṭe |  
 10311 prāktanastadasau yatnājjetavyo bhavatā balāt || 27 ||  
 10312  
 10313 dvitīye'pyāha - atheti | na svātantryeṇa vāsanānāmudbodhaḥ |  
 10314 kiṃtūdbodhakānusāreṇa | yadyasatsamāgamādinā daivādekā  
 10315 aśubhavāsanodbhavetsāpi tadvirodhisādhusaṃgamasacchāstrasevanena  
 10316 virodhivāsanāmudbhāvvyotpādya vā jhaṭiti tiraskāryetyarthaḥ || 27 ||  
 10317  
 10318 prājñāścetanamātrastvaṃ na dehavastvaṃ jaḍātmakeḥ |  
 10319 anyena cetasā [cetyase tattvaṃ iti pāṭhaḥ] tatte cetyatvaṃ kveva  
 10320 vidyate || 28 ||  
 10321  
 10322 nanu yo manasi tiṣṭhanmanasontaro yaṃ mano na veda iti manasaḥ prerakaḥ  
 10323 prājñātmānyaḥ śrūyate tadadhine manovāsanodbhave kathaṃ mama  
 10324 sadvāsanodbhavasvātantryamityāśaṅkyāha - prājña iti |  
 10325 yaścetanamātraścinmātrasvabhāvaḥ prājñaḥ śrutaḥ sa eva tvaṃ na jaḍātmakeḥ  
 10326 sūkṣmaḥ sthūlo vā dehavastvaṃ yenānyaḥ syāḥ | nānyo'to'sti draṣṭā tattvamasi  
 10327 ityādiśruteḥ | tattasmādevaṃ cinmātrasvarūpasya tava anyena cetasā cetanena  
 10328 cetyātvaṃ bhāsyatvaṃ kva vidyate | yadi prājñastvadanyaḥ syāttarhi  
 10329 citaścidantareṇa prakāśāyogāttvāmapaśyanna sarvajña eva sa syādatastvameva  
 10330 sa iti vyatihāreṇaikyam siddhamiti bhāvaḥ | pāṭhāntare [pāṭhāntaraṃ anyena  
 10331 cetyase cete cetastvaṃ kveva vidyate iti] anyena tvaṃ cet yadi cetyase bhāsyase  
 10332 tarhi te tava cetastvaṃ cetanatvaṃ kva vidyate | cidbhāsyasya  
 10333 jaḍatvāpatterdurvāratvādityarthaḥ || 28 ||  
 10334  
 10335 p. 93)  
 10336  
 10337 anyastvām cetayati cettaṃ cetayati ko'paraḥ |  
 10338 ka imaṃ cetayettasmādanavasthā na vāstavi || 29 ||  
 10339  
 10340 citaścidantaravedyatte tadapyanyavedyamityanavasthāpi syādityāha - anya iti |  
 10341 imaṃ taccetayitāraṃ kaścetayet | tasyāpyanyaścedanavasthā syāt sā ca na vāstavi  
 10342 vastusiddhikarīti tava sadvāsanodbodhayatne svātantryamavyāhṛtamiti bhāvaḥ || 29 ||  
 10343  
 10344  
 10345 śubhāśubhābhyām mārgābhyām vahantī vāsanāsarit |  
 10346 pauraṣeṇa prayatnena yojanīyā śubhe pathi || 30 ||  
 10347  
 10348 puruṣasvātantryaprasāadhanasya phalamāha - śubhāśubhābhyāmiti || 30 ||

10349  
 10350 aśubheṣu samāviṣṭaṃ śubheṣvevāvatāraya |  
 10351 svaṃ manaḥ puruṣārthena balena balināṃ vara || 31 ||  
 10352  
 10353 aśubhāccālitam yāti śubham tasmādapītarat |  
 10354 jantościttam tu śiśuvattasmāttaccālayedbalāt || 32 ||  
 10355  
 10356 cittanadī hi dvedhā pravahati puṇyāya ca pāpāya ca tatraikasrotonirodhe aparatra  
 10357 dviguṇaṃ vahatīti yogaśāstroktimanuṣṛtyāha - aśubhāditi | cālitam  
 10358 nivāritam | tasmācchubhādapi cālitamitaradaśubham | cālayedaśubhāditi śeṣaḥ ||  
 10359 32 ||  
 10360  
 10361 samatā sāmtvanenāśu na drāgiti śanaiḥ śanaiḥ |  
 10362 pauraṣeṇaiva yatnena pālayeccittabālakam || 33 ||  
 10363  
 10364 iti uktakrameṇa cittabālakamāśu śīghrameva rāgādivaiśamyatyājanena  
 10365 svābhāvikyāṃ samatāyāṃ sāmtvanena nirdoṣatāmāpādyā  
 10366 śanaiḥśanairātmasvarūpe nirodhalakṣaṇena pauraṣeṇa prayatnena pālayennatu  
 10367 drāgeva haṭhānnirudhyādudvegāt samādhānabhraṃśo mā bhūditi | tathāca  
 10368 bhagavadvacanaṃ śanaiḥśanairuparamedbuddhyā dhṛtigṛhītayā ityādi || 33 ||  
 10369  
 10370 vāsanaughastvayā pūrvamabhyāsenā ghanīkṛtaḥ |  
 10371 śubho vāpyaśubho vāpi śubhamadya ghanīkuru || 34 ||  
 10372  
 10373 tvayā śubho vā aśubho vā ghanīkṛto'stu nāma tathāpyadya śubhameva  
 10374 ghanīkuru | prathame phalaśaighryāya dvitīye tu virodhinirāsāya  
 10375 tasyāvaśyakatvāditi bhāvaḥ || 34 ||  
 10376  
 10377 prāgabhyāśavaśādyātā yadā te vāsanodayam |  
 10378 tadābhyāśasya sāphalyaṃ viddhi tvamarimardana || 35 ||  
 10379  
 10380 na ca vāsanābhyāśasya vaiphalyaṃ śaṅkyāṃ pūrvavāsanābhyāśeṣu pratyakṣataḥ  
 10381 phalakṣpterityāha - prāgiti | udayamudbhavaṃ ghanībhāvamityarthaḥ || 35 ||  
 10382  
 10383 idānīmapi te yāti ghanatām vāsanānagha |  
 10384 abhyāśavaśatastasmācchubhābhyāsamupāhara || 36 ||  
 10385  
 10386 idānīmāpīti | tadvadeveti bhāvaḥ || 36 ||  
 10387  
 10388 pūrve ceddhanatām yātā nābhyāśāttava vāsanā |  
 10389 varghiṣyate tu nedānīmapi tāta sukhī bhava || 37 ||  
 10390  
 10391 prāktanavāsanāghanībhāve'pi saṃdihānaṃ pratyāha - pūrvamiti | tathāca  
 10392 yathocitam sukhena vyavahartavyamiti na  
 10393 durvāsanāvṛddhiprayuktānarthasaṃbhāvanena viśādaste yukta iti bhāvaḥ || 37 ||  
 10394  
 10395 saṃdigdhāyāmapi bhṛṣaṃ śubhāmeva samāhara |  
 10396 asyāṃ tu vāsanāvṛddhau śubhāddoṣo na kaścana || 38 ||  
 10397  
 10398 tarhi kimiti śubhavāsanāvardhane mām pravartayasi tatrāha -  
 10399 saṃdigdhāyāmāpīti | samāhara upacinu | śubhādācaraṇādasyāṃ śubhāyāṃ  
 10400 vāsanāvṛddhau tu na kaścana doṣaḥ | śubhāśubhaphalārambhe saṃdigdhe'pi  
 10401 śubhaṃ caret | yadi na syāttadā kiṃ syādyadi syānnāstiko hataḥ || iti nyāyāditi  
 10402 bhāvaḥ || 38 ||  
 10403  
 10404 yadyadabhyasyate loke tanmayenaiva bhūyate |  
 10405 ityākumāraṃ prājñeṣu dṛṣṭaṃ saṃdehavarjitam || 39 ||  
 10406  
 10407 vastutastu na saṃdehasaṃbhāvanā |  
 10408 anyatrāpyabhyāśasyābhyasyamānadārḍhyahetutvakṣpterityāha - yadyaditi ||  
 10409 39 ||  
 10410  
 10411 śubhavāsanayā yuktastadatra bhava bhūtaye |  
 10412 paraṃ pauraṣamāśritya vijityendriyapañcakam || 40 ||  
 10413  
 10414 avyutpannamanā yāvadbhavānajñātatatpadaḥ |  
 10415 guruśāstrapramāṇaistu nirṇītaṃ tāvadācara || 41 ||  
 10416  
 10417 tarhi kiyatkālaṃ śubhavāsanā abhyasaniyā tatrāha - avyutpanneti |

10418 tattvajñānaparyantamityarthaḥ | pramāṇāni yuktyanubhavādini || 41 ||  
 10419  
 10420 tataḥ pakvakaṣāyeṇa nūnaṃ vijñātavastunā |  
 10421 śubhopyasau tvayā tyājyō vāsanaugho nirādhinā || 42 ||  
 10422  
 10423 pakvā vastrādilagnamalabhāgāḥ kṣārapākeneva śithilitā rāgādivāsanākaṣāyā  
 10424 yasya tena | tatastadanantaraṃ vijñātātmavastunā | tathāca smṛtiḥ - kaṣāye  
 10425 karmabhiḥ pakve tato jñānaṃ prajāyate iti | ata eva nirādhinā  
 10426 apagatamāsaduḥkhena pūrṇeneti yāvat || 42 ||  
 10427  
 10428 yadatisubhagamāryasevitam ta-  
 10429 cchubhamanusṛtya manojñabhāvabuddhyā |  
 10430 adhigamaya padaṃ sadā viśokaṃ  
 10431 tadanu tadapyavamucya sādhu tiṣṭha || 43 ||  
 10432  
 10433 uktamevārthaṃ saṃkṣipyopasaṃharannācaraṇīyaṃ śubhaṃ lakṣayati - yaditi |  
 10434 manojñabhāvāḥ śubhavāsanāstatsaṃpannayā buddhyā padaṃ paramārthavastu  
 10435 adhigamaya sāksātkuru | tacchubhavāsanānusaraṇamapyavamucyasādhurūpe tiṣṭha  
 10436 || 43 ||  
 10437  
 10438 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 10439 karmavicāro nāma navamaḥ sargaḥ || 9 ||  
 10440  
 10441 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 10442 karmavicāro nāma navamaḥ sargaḥ || 9 ||  
 10443  
 10444 daśamaḥ sargaḥ 10  
 10445  
 10446 śrīvāsiṣṭha uvāca  
 10447  
 10448 yathāsthitaṃ brahmatattvaṃ sattāniyatirucyate |  
 10449 sā vineturvinetṛtvaṃ sā vineyavineyatā || 1 ||  
 10450  
 10451 dhātuḥ svasya ca janmātra samastajanamuktaye |  
 10452 svopadeśa iti prokto jñānāvatarāṇakramaḥ || 1 ||  
 10453  
 10454 nanvastu daivaṃ nāma prāktanam pauraṣameveti tadādhunikena śubhācaraṇena  
 10455 jayyam niyatistu durjayaiva | yā hi kṛtāntasya kānteti varṇitā vairāgyaprakaraṇe  
 10456 tām hi bhāvipadārthānāmavaśyaṃbhāvalakṣaṇām  
 10457 bhavitavyatāparaparyāyāmapratīkāryāmāhurabhiyuktāḥ -  
 10458 avaśyaṃbhāvibhāvānām pratīkāro bhavedyadī | tadā duḥkhairna  
 10459 lipyerannalarāmayudhiṣṭhirāḥ || iti | tathāca tanniyamyatve'pi puruṣasya na  
 10460 svātantryamiti śaṅkāparijihīṣuḥ śrīvāsiṣṭha uvāca - yathāsthitamiti |  
 10461 brahmatattvaṃ yathāsthitaṃ saccidānandasvaparakāśātmanā sarvatra samatayā  
 10462 sarvānukūlyena sthitaṃ tatsaṃbandhinī sarvapadārthānām sattaiva  
 10463 bhaviṣyatkālasaṃbandhena vyapadiśyamānā bhavitavyatākhyā niyatirucyate | sattā  
 10464 ca sa sarvatra yathāsthitaṃ brahmatattvaṃ | tadeva hi  
 10465 kāraṇākāryayorniyāmakanīyamārūpeṇāvatiṣṭhate | kāraṇe satyavaśyaṃ  
 10466 kāryeṇa bhāvyaṃ kārye satyavaśyaṃ kāraṇena bhāvyaṃniyatirniyamaḥ | sā ca  
 10467 vineturniyantuḥ kāraṇādvinetṛtvaṃ kāryādiniyāmakatvaṃ | vineyasya  
 10468 niyamyasya ca kāryādvineyatā niyamyatā | niyatapūrvakālasattākāraṇatā  
 10469 niyatapaścātkālasattākāryateti  
 10470 tayordeśakālaviśeṣitasattāmātrārūpatvādvityarthaḥ | pūrvoktanīyatirapi  
 10471 sarvakāraṇabhūtabrahmasattārūpakālaśaktiriti bhāvaḥ || 1 ||  
 10472  
 10473 ataḥ paruṣamāśritya śreyase nityabāndhavam |  
 10474 ekāgraṃ kuru taccittaṃ śṛṇu cōktamidaṃ mama || 2 ||  
 10475  
 10476 ataḥ sarvānukūlabrahmasattārūpatvātpauraṣasāphalye'pyanukūlaiva niyatirna  
 10477 pratikūletyata uktaṃ vacanaṃ vakṣyamāṇamidamekāgrakaraṇopāyabodhakaṃ  
 10478 prathamam tadeva vacanamāha - pauraṣamityādinā || 2 ||  
 10479  
 10480 avāntaranipātini svārūḍhāni manoratham |  
 10481 pauraṣeṇendriyāṇyāśu saṃyamya samatām naya || 3 ||  
 10482  
 10483 indriyāṇi manorathaṃ viśayābhilāṣaṃ svārūḍhāni santi avāntare mukterarvāktane  
 10484 aihikasvargādisukhe nipātanaśīlāni [nipātana iti pāṭha] bhavantyatastāni  
 10485 yathā manorathaṃ nārohanti tathā pauraṣeṇa prayatnena saṃyamya manaḥ samatām  
 10486 nayetyarthaḥ || 3 ||

10487  
 10488 ihāmutra ca siddhyartham puruṣārthaphalaprādām |  
 10489 mokṣopāyamayīm vakṣye saṁhitām sārānirmitām || 4 ||  
 10490  
 10491 tadanantaram yatkāryam tadāha - ihetyādinā | iha siddhirjīvanmuktatā amutra  
 10492 siddhirvidehamuktatā | iha manuṣyaloke amutra svargādilokeṣu cādhikāriṇām  
 10493 jñānasiddhyarthamiti vā | mokṣopāyamayīm mokṣasāadhanopadeśapracurām |  
 10494 yām saṁhitām vakṣye tām svīkurviti śeṣaḥ || 4 ||  
 10495  
 10496 apunargrahaṇāyāntastyaktvā saṁsāravāsanām |  
 10497 saṁpūrṇau śamasamtoṣāvādāyodārayā dhiyā || 5 ||  
 10498  
 10499 tacchravaṇe mandaviraktasyāpi nādhikāra iti dyatanāyāpunargrahaṇāyeti |  
 10500 śamasamtoṣau śāntivatṛṣṇyasukhe || 5 ||  
 10501  
 10502 sapūrvāparavākyārthavicāraviśayāhṛtam |  
 10503 manaḥ samarasam kṛtvā sānusaṁdhānamātmani || 6 ||  
 10504  
 10505 karmakāṇḍaśrutayaḥ pūrvavākyāni | upāsanāparaśrutaya uttaravākyāni |  
 10506 arthavicāro jñānasādhakatvam | pūrvāparavākyārthavicārasahitam ca  
 10507 tadviśayairahataṁ ceti vigrahaḥ | ātmani sānusaṁdhānam samarasam  
 10508 guruśāstropadiṣṭaparakārasya svānubhavasya caikarasyāpādanasahitamiti yāvat || 6  
 10509 ||  
 10510  
 10511 sukhaduḥkhakṣayakaram mahānandaikakāraṇam |  
 10512 mokṣopāyamimaṁ rāma vakṣyamāṇam mayā śṛṇu || 7 ||  
 10513  
 10514 imām mokṣakathām śrutvā saha sarvairvivekibhiḥ |  
 10515 paraṁ yāsyasi nirduḥkham nāśo yatra na vidyate || 8 ||  
 10516  
 10517 avivekinām śravaṇasālāpraveśampi vārayituṁ sarvairvivekibhiriti yuktiḥ || 8 ||  
 10518  
 10519 idamuktaṁ purākalpe brahmaṇā parameṣṭhinā |  
 10520 sarvaduḥkhakṣayakaram paramāśvāsanam dhiyaḥ || 9 ||  
 10521  
 10522 itthaṁ sāṅgam śravaṇamavatārya śrotavyaśāstrāderasiddhaye [śāstrādeḥ  
 10523 siddhaye iti pāṭhaḥ] tadavatāraprakāram vivakṣurāha - idamiti | purākalpe  
 10524 kalpādaḥ || 9 ||  
 10525  
 10526 śrīrāma uvāca |  
 10527  
 10528 kenoktaṁ kāraṇenedaṁ brahmaṇpūrvam svayaṁbhuvā |  
 10529 katham ca bhavatā prāptametatkathaya me prabho || 10 ||  
 10530  
 10531 vasiṣṭhābhiprāyānurūpaṁ jijñāsuḥ śrīrāma uvāca - keneti || 10 ||  
 10532  
 10533 śrīvasiṣṭha uvāca |  
 10534  
 10535 astyanantavilāsātmā sarvagaḥ sarvasaṁśrayaḥ |  
 10536 cidākāśo'vināśātmā pradīpaḥ sarvajantuṣu || 11 ||  
 10537  
 10538 tatrādaḥ parameṣṭhino janma vaktuṁ tanmūlakāraṇamāha - astīti | anantānām  
 10539 māyikavilāsānāmadhiṣṭhānabhūta ātmā asti | sarvagaḥ sarvāntaraḥ  
 10540 sarvasaṁśrayaḥ sarvādhāra iti tasya māyātatkāryātirekadyotanāyoktam |  
 10541 sarvajantuṣu pradīpa iti pratyakcidrūpatvena [pratyaktvena iti pāṭhaḥ]  
 10542 nityāparokṣatālābhāya || 11 ||  
 10543  
 10544 spandāspandasamākārāttato viṣṇurajāyata |  
 10545 syandamānaraśāpūrāttaraṅgaḥ sāgarādiva || 12 ||  
 10546  
 10547 māyātatkāryāṇām spande aspande ca sama eka ākāraḥ svabhāvo yasya  
 10548 tasmānnirvikārādityarthaḥ | viṣṇuḥ sarvakāryavyāpanaśīlo brahmāṇḍātmā  
 10549 virāṭ sūkṣmabhūtasṛṣṭikrameṇājāyata | syandamānasya rasasya jalasya  
 10550 āpūrātspandāspandayorapyapracyutajalaikasvabhāvātsāgarāttaraṅga iva | anena  
 10551 nirvikārājagadutpattirvivartarūpaiva na pariṇāma iti dhvanyate || 12 ||  
 10552  
 10553 p. 95)  
 10554  
 10555 sumerukarṇikāttasya digdalāddhṛdayāmbujāt |

10556 tārakākesaravataḥ parameṣṭhī vyajāyata || 13 ||  
 10557  
 10558 tasya virājaḥ sumeruḥ karṇikā yasya diśo dalāni yasya tādṛśāttarakākesaravato  
 10559 hṛdayāmbujāt || 13 ||  
 10560  
 10561 vedavedārthaviddevamunimaṇḍalamaṇḍitaḥ |  
 10562 so'srjatsakalaṃ sarvaṃ vikalpaugmaṃ yathā manaḥ || 14 ||  
 10563  
 10564 devānāṃ munīnāṃ ca maṇḍalaiḥ samūhaiḥ | sargaṃ prāṇinikāyam || 14 ||  
 10565  
 10566 jambūdvipasya koṇe'sminvarṣe bhāratanaṃni |  
 10567 sasarja janasargaugmaṃ hyādhivyādhipariplutam || 15 ||  
 10568  
 10569 bhāvābhāvaviṣaṇṇāṅgamutpātadhvaṃsatatparam |  
 10570 sarge'sminbhūtajātīnāṃ [sarvabhūtānāṃ iti pāṭhaḥ]  
 10571 nānāvyasanasaṃkulam || 16 ||  
 10572  
 10573 bhāvābhāvau lābhālābhau tābhyāṃ viṣaṇṇamaṅgaṃ mano yasya |  
 10574 utpattirutpātastatsaṃnihito dhvaṃso maraṇaṃ tatra tatparam | alpajīvitamiti yāvat |  
 10575 etasminbhūtajātīnāṃ sarge nānāvidhairviṣayabhogavyasanaiḥ saṃkulam janasya  
 10576 duḥkhaṃ dṛṣṭvetyuttaratrānvayaḥ || 16 ||  
 10577  
 10578 janasyaitasya duḥkhaṃ taddṛṣṭvā sakalalokakṛt |  
 10579 jagāma karuṇāmiśaḥ putraduḥkhātpitā yathā || 17 ||  
 10580  
 10581 īśastadduḥkhanivāraṇasamarthaḥ || 17 ||  
 10582  
 10583 ka eteṣāṃ hatāśānāṃ duḥkhasyānto hatāyusāṃ |  
 10584 syāditi kṣaṇamekāgraṃ cintayāmāsa bhūtaye || 18 ||  
 10585  
 10586 antayati nāśayatītyantaḥ ka upāyaḥ syāditi cintayāmāsa || 18 ||  
 10587  
 10588 iti saṃcintya bhagavānsasarja svayamīśvaraḥ |  
 10589 tapo dharmam ca dānam ca satyam tīrthānic caiva hi || 19 ||  
 10590  
 10591 prathamam śuddhisādhanaśargamāha - itīti || 19 ||  
 10592  
 10593 etatsṛṭvā punardevaścintayāmāsa bhūtakṛt |  
 10594 puṃsāṃ nānena sarvasya duḥkhasyānta iti svayam || 20 ||  
 10595  
 10596 sargasya sṛṣṭeḥ saṃbandhināṃ puṃsāṃ | svasṛṣṭānāmīti yāvat | anto mūlato  
 10597 nivṛttiḥ || 20 ||  
 10598  
 10599 nirvāṇam nāma paramam sukham yena punarjanaḥ |  
 10600 na jāyate na mriyate tajjñānādeva labhyate || 21 ||  
 10601  
 10602 jano jīvaḥ punarna jāyate na mriyate tannirvāṇam || 21 ||  
 10603  
 10604 saṃsārottaraṇe jantorupāyo jñānameva hi |  
 10605 tapo dānam tathā tīrthamanupāyāḥ prakīrtitāḥ || 22 ||  
 10606  
 10607 anupāyā asādhanaṇi prakīrtitāḥ na karmaṇā na prajayā dhanena plavā hyete  
 10608 adṛḍhā yajñarūpāḥ ityādiśrutiṣu || 22 ||  
 10609  
 10610 tattāvadduḥkhamokṣārthe janasyāsyā hatātmanaḥ [mahātmanaḥ iti  
 10611 pāṭhaḥ] |  
 10612 pratyagraṃ taraṇopāyamāsu prakāṭayāmyaham || 23 ||  
 10613  
 10614 pratyagraṃ navam | dṛḍhamīti yāvat || 23 ||  
 10615  
 10616 iti saṃcintya bhagavānbrahmā kamalasaṃsthitaḥ |  
 10617 manasā parisamkalpya māmutpāditavānimam || 24 ||  
 10618  
 10619 imaṃ tvatpuraḥstham mām || 24 ||  
 10620  
 10621 kuto'pyutpanna evāśu tato'haṃ samupasthitaḥ |  
 10622 pitustasya punaḥ śīghramūrmirūrmervānagha [mūrtirūrmeḥ iti  
 10623 pāṭhaḥ] || 25 ||  
 10624



10625 kuto'pi anirvacanīyamāyāvasādevopādhyutpattyotpannaḥ sannāśu samupasthitaḥ  
 10626 pituḥ pitaramityarthaḥ || 25 ||  
 10627  
 10628 kamaṇḍaludharo nāthaḥ sakamaṇḍalunā mayā |  
 10629 sākṣamālaḥ sākṣamālaḥ sa praṇmyābhivāditaḥ || 26 ||  
 10630  
 10631 sākṣamālaḥ yathā syāttathā praṇamya namrībhūyābhivādito namaskṛtaḥ || 26 ||  
 10632  
 10633 ehi putreti māmuktva sa svābjasyottare dale |  
 10634 śuklābhra iva śītāmśuṃ yojayāmāsa pāṇinā || 27 ||  
 10635  
 10636 yojayāmāsa saṃyojayāmāsa | upaveśitavāniti yāvat || 27 ||  
 10637  
 10638 mṛgakṛttiparīdhāno mṛgakṛttinijāmbaram |  
 10639 māmuvāca pitā brahmā suhaṃsaḥ sārasaṃ yathā || 28 ||  
 10640  
 10641 muhūrtamātraṃ te putra ceto vānaracañcalam |  
 10642 ajñānamabhyāviśatu śaśaḥ śaśadharam yathā || 29 ||  
 10643  
 10644 vānarajātiriva cañcalam cāpalaheturajñānaṃ kartṛ te cetaḥ karma abhyāviśatu  
 10645 praviśatu | śaśaḥ kalaṅkaḥ || 29 ||  
 10646  
 10647 iti tenāśu śaptaḥ sanvicārasamanantaram |  
 10648 ahaṃ vismṛtavānsarvaṃ svarūpamamalaṃ kila || 30 ||  
 10649  
 10650 vicāraḥ parameṣṭhinaḥ saṃkalpastatsamanantaram | sarvaṃ pūrṇam | kiletyāścarye  
 10651 || 30 ||  
 10652  
 10653 athāhaṃ dīnatām yātaḥ sthito'saṃbuddhayā dhiyā |  
 10654 duḥkhaśokābhisaṃtpto jāto jana ivādhanāḥ || 31 ||  
 10655  
 10656 dīnatām apahr̥tadhana iva kārpaṇyam || 31 ||  
 10657  
 10658 kaṣṭhaṃ saṃsāranāmāyaṃ doṣaḥ kathamihāgataḥ |  
 10659 iti cintitavānantastūṣṇīmeva vyavasthitaḥ || 32 ||  
 10660  
 10661 tṛṣṇīm nirvyāpāro vyavasthitaḥ || 32 ||  
 10662  
 10663 athābhyadhātsa mām tātāḥ putra kiṃ duḥkhavānasi |  
 10664 duḥkhopaghātaṃ mām pṛccha sukhī nityaṃ bhaviṣyasi || 33 ||  
 10665  
 10666 duḥkhamupahantīti duḥkhopaghāta upāyastam | karmaṇyaṃ || 33 ||  
 10667  
 10668 tataḥ pṛṣṭaḥ sa bhagavānmayā sakalalokakṛt |  
 10669 hemaṣpadmadalasthena saṃsāravādhibheṣajam || 34 ||  
 10670  
 10671 kathaṃ nātha mahāduḥkhamayaḥ saṃsāra āgataḥ |  
 10672 kathaṃ ca kṣīyate jantoriti pṛṣṭena tena me || 35 ||  
 10673  
 10674 tena me proktamityuttareṇānvayaḥ || 35 ||  
 10675  
 10676 tajjñānaṃ subahu proktaṃ yajjñātvā pāvanaṃ param |  
 10677 ahaṃ piturabhiprāyaḥ kilādhika iva sthitaḥ || 36 ||  
 10678  
 10679 pituradhikaḥ sarvotkr̥ṣṭo'bhiprāyastattvāvabodha iva nirmalaḥ  
 10680 paripūrṇasvabhāvaḥ sthitaḥ | kiletyāścarye || 36 ||  
 10681  
 10682 tato viditavedyaṃ mām nijāṃ prakṛtimāsthitaṃ |  
 10683 sa uvāca jagatkartā vaktā sakalakāraṇam || 37 ||  
 10684  
 10685 sa vaktā upadeṣṭā pitā māmuvāca || 37 ||  
 10686  
 10687 śāpenājñāpadaṃ nītvā pṛcchakastvaṃ mayā kṛtaḥ |  
 10688 putrāśya jñānasārasya samastajanasiddhaye || 38 ||  
 10689  
 10690 samastānāmadhikārijanānām jñānasiddhaye || 38 ||  
 10691  
 10692 p. 96)  
 10693

10694 idāniṃ śāntasāpastvaṃ paraṃ bodhamupāgataḥ |  
 10695 saṃsthito'hamivaikātmā'kanakaṃ kanakādivat || 39 ||  
 10696  
 10697 yathā kanakaṃ ciraṃ mālinyasamṣargādakanakabhāvamivāpannaṃ punaḥ  
 10698 śodhanenādikāsthitaśuddhakanakabhāvenāvatiṣṭhate tadvat || 39 ||  
 10699  
 10700 gacchedāniṃ mahīpṛṣṭhe jambūdvipāntarasthitam |  
 10701 sādho bhāratavarṣaṃ tvaṃ lokānugrahaḥhetunā || 40 ||  
 10702  
 10703 phalamapi prāgbuddhyupārūḍhaṃ [rūḍhakriyāhetuḥ iti pāṭhaḥ]  
 10704 kriyāheturiti hetunetyucyate || 40 ||  
 10705  
 10706 tatra kriyākāṇḍaparāstvayā putra mahādhiyā |  
 10707 upadeśyāḥ kriyākāṇḍakrameṇa kramaśālinā || 41 ||  
 10708  
 10709 tatreti | na buddhibhedaṃ janayedajñānāṃ karmasaṅgināṃ iti nyāyāditi bhāvaḥ ||  
 10710 41 ||  
 10711  
 10712 viraktacittāśca tathā mahāprājñā vicāriṇaḥ |  
 10713 upadeśyāstvayā sādho jñānenānandadāyinā || 42 ||  
 10714  
 10715 mahāprājñāḥ sūkṣmārthagrahaṇapaṭavaḥ vicāriṇo vimarśaśīlāḥ || 42 ||  
 10716  
 10717 iti tena niyukto'haṃ pitrā kamalayoninā |  
 10718 iha rāghava tiṣṭhāmi yāvadbhūtaparamparā || 43 ||  
 10719  
 10720 bhūtaparamparā adhikārijanapravāho yāvatsthāsyati tāvat || 43 ||  
 10721  
 10722 kartavyamasti na mameha hi kiṃcideva  
 10723 sthātavyamityatimanā bhuvi saṃsthito'smi |  
 10724 saṃśāntayā satatasuptadhiyeha vṛttyā  
 10725 kāryaṃ karomi na ca kiṃcidahaṃ karomi || 44 ||  
 10726  
 10727 kartavyaṃ kriyāprayojanam | mano'tikrānto'timanā nirmanaskaḥ | ata eva satataṃ  
 10728 supteva nirabhimānā dhīryasyāṃ tayā vṛttyā kāryaṃ yathāprāptānuvartanaṃ  
 10729 karomi | athavā saṃśāntayā vṛttyā sthito'haṃ satatasuptā ajñāsteṣāṃ dhiyā  
 10730 kāryaṃ karoti svadhiyā tu na kiṃcitkaromityarthaḥ || 44 ||  
 10731  
 10732 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 10733 jñānāvatarāṇaṃ nāma daśamaḥ sargaḥ || 10 ||  
 10734  
 10735 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 10736 jñānāvatarāṇaṃ nāma daśamaḥ sargaḥ || 10 ||  
 10737  
 10738 ekādaśaḥ sargaḥ 11  
 10739  
 10740 śrīvāsiṣṭha uvāca ||  
 10741  
 10742 etatte kathitaṃ sarvaṃ jñānāvatarāṇaṃ bhuvi |  
 10743 mayā svamihitaṃ caiva kamalodbhavaceṣṭitam || 1 ||  
 10744  
 10745 jñānāvātāravistāro rāma varāgyasaṃstavaḥ |  
 10746 vakṛtpracchakalakṣmādi prādhānyenātra varṇyate || 1 ||  
 10747  
 10748 punarvistareṇa jñānāvātāraprakāraṃ vakṛtpracchakalakṣaṇaṃ ca  
 10749 varṇayiṣyaṃstadavatārāyoktamupasaṃharati - etaditi | mama  
 10750 etāvajjñānāvatarāṇaṃ svaṃ sviyaṃ iḥitaṃ janmādi ceṣṭitaṃ kamalodbhavasya  
 10751 matpituśceṣṭitaṃ caiva te kathitamityanvayaḥ || 1 ||  
 10752  
 10753 tadidaṃ paramaṃ jñānaṃ śrotumadya [śrotu mama iti pāṭhaḥ]  
 10754 tavānagha |  
 10755 bhṛṣamutkaṇṭhitaṃ ceto mahataḥ sukṛtodayāt || 2 ||  
 10756  
 10757 sukṛtodayātpuṇyaparipākāt || 2 ||  
 10758  
 10759 śrīrāma uvāca ||  
 10760  
 10761 kathaṃ brahmanbhavato loke jñānāvātāraṇe |  
 10762 sargādanantaraṃ buddhiḥ pravṛttā parameṣṭhinaḥ || 3 ||

10763  
10764 tādṛśasukṛtodayaḥ kīdṛgvidhalakṣaṇaiḥ parijñeyāḥ kīdṛśāśca  
10765 tallakṣyavastūpadeśaprakāra itī prāktanakathāvistaraśravaṇamukhena jijñāsuḥ  
10766 śrīrāma uvāca - kathamiti | katham kena prakāreṇa | taṁ prakāraṁ vistareṇa  
10767 varṇayetyarthaḥ || 3 ||  
10768  
10769 śrīvasiṣṭha uvāca ||  
10770  
10771 parame brahmaṇi brahmā svabhāvavaśataḥ svayam |  
10772 jātaḥ spandamayo nityamūrmirambunidhāviva || 4 ||  
10773  
10774 svasya bhāvaḥ prāktanavidyākarmavāsanāpracayastadvaśataḥ | svayameva  
10775 tadanurūpopādhyātmā jātaḥ | spandamayaḥ kriyāśaktipracuraḥ | nityamabhīkṣaṇam  
10776 || 4 ||  
10777  
10778 dṛṣṭvaivamāturaṁ sargaṁ sargasya sakalāṁ gatim |  
10779 bhūtabhavyabhaviṣyasthāṁ dadarśa parameśvaraḥ || 5 ||  
10780  
10781 sa ca bhuvanabhūtagrāmasargānantaraṁ sargaṁ sṛṣṭajanamevaṁ  
10782 janmarajāmṛtyunarakādīprakāreṇa svājñānavasādāturaṁ duḥkhitam  
10783 dṛṣṭvā tadṛṣṭāntenaiva bhūtabhavyabhaviṣyatkalāsthāmapi sargasya sakalāṁ  
10784 gatim dadarśa || 5 ||  
10785  
10786 sakriyākramakālasya kṛtādeḥ kṣaya āgate |  
10787 mohamālocya lokānāṁ kārūnyamagamatprabhūḥ || 6 ||  
10788  
10789 viśeṣeṇa ca svargāpavargasādhanānuṣṭhānayogyakālasya kṛtayugādeḥ kṣaye  
10790 āgate lokasya bhāvinam mohamālocya || 6 ||  
10791  
10792 tato māmīśvaraḥ sṛṣṭvā jñānenāyojya casakṛt |  
10793 visasarja mahīpīṭhaṁ lokasyājñānaśāntaye || 7 ||  
10794  
10795 asakṛdupadeśena jñānenāyojya saṁyojya || 7 ||  
10796  
10797 yathāhaṁ prahitastena tathānye ca maharṣayaḥ |  
10798 sanat Kumārapramukhā nārādādyāśca bhūriśaḥ || 8 ||  
10799  
10800 kriyākrameṇa puṇyena tathā jñānakrameṇa ca |  
10801 manomohāmayonnaddhamuddhartuṁ lokamīritāḥ || 9 ||  
10802  
10803 kriyā karma tadupadeśakrameṇa | cādupāsanopadeśakrameṇa | manaśca  
10804 moho'jñānaṁ ca tāveva vā tadyukto vā āmayaḥ saṁsārarogastenonnaddham  
10805 baddham vaśīkṛtamiti yāvat | īritāḥ preritāḥ || 9 ||  
10806  
10807 maharṣibhistatastaistaiḥ kṣīṇe kṛtayuge purā |  
10808 kramātkriyākrame śuddhe pṛthivyām tanutām gate || 10 ||  
10809  
10810 maharṣibhirbhūpālāḥ parikalpitā ityuttareṇānvayaḥ | śuddhe vaidike  
10811 rāgalobhādyanupahate vā || 10 ||  
10812  
10813 kriyākramavidhānārthaṁ maryādāniyamāya ca |  
10814 pṛthagdeśavibhāgena bhūpālāḥ parikalpitāḥ || 11 ||  
10815  
10816 vidhānārthaṁ pravartanārthaṁ || 11 ||  
10817  
10818 p. 97)  
10819  
10820 bahūni smṛtiśāstrāṇi yajñśāstrāṇi cāvanau |  
10821 dharmakāmārthasiddhyarthaṁ kalpitānyucitānyatha || 12 ||  
10822  
10823 atha rājakaḥ paṇānantaraṁ rājñāṁ prajānāṁ ca svasvadharmaniyamanocitāni  
10824 smṛtiśāstrāṇi kalpitāni || 12 ||  
10825  
10826 kālacakre vahatyasmimstato vigalite krame |  
10827 pratyahaṁ bhojanapare jane śālyarjanonmukhe || 13 ||  
10828  
10829 bhojanagrahaṇaṁ bhogamātrasyopalakṣaṇaṁ śāligrahaṇaṁ ca viśayamātrasya || 13  
10830 ||  
10831

10832 dvandvāni sampravṛttāni viṣayārthaṃ mahābhujām |  
 10833 daṇḍyatām samprayātāni bhūtāni bhuvi bhūriśaḥ || 14 ||  
 10834  
 10835 dvandvāni lakṣaṇayā tanniṣṭhāni vairāṇi | viṣayārthaṃ deśārthaṃ bhogyārtha  
 10836 vā | yadvā dvandvāni śītoṣṇādīni | viṣayārthaṃ  
 10837 tatparihāropāyaviṣayasampādanārthaṃ | tataśca  
 10838 viṣayasiddherdhanamalattvāddhanārthaṃ bhūtāni parabhūjujām daṇḍyatām  
 10839 daṇḍanīyatām samprayātāni || 14 ||  
 10840  
 10841 tato yuddhaṃ vinā bhūpā mahīm pālayituṃ kṣamāḥ |  
 10842 na samarthāstadā yātāḥ prajābhīḥ saha dainyatām || 15 ||  
 10843  
 10844 pūrva kṣamāḥ samarthā api tatastadananantaraṃ na samarthāḥ santo dīnā eva  
 10845 dainyāstadbhāvaṃ yātāḥ | dehe ātmatābuddhyā yuddhādaudehanāśe  
 10846 ātmanāśabhayādityārthaḥ || 15 ||  
 10847  
 10848 teṣāṃ dainyāpanodārthaṃ samyagdr̥ṣṭikramāya ca |  
 10849 tato'smadādibhiḥ proktā mahatyo jñānadṛṣṭayaḥ || 16 ||  
 10850  
 10851 samyagdr̥ṣṭirātmatattvajñānaṃ tasya kramaṇaṃ kramo loke pracārastasmai || 16 ||  
 10852  
 10853 adhyātmavidyā teneyaṃ pūrvaṃ rājasu varṇitā |  
 10854 tadānu prasṛtā loke rājavidyetyudāhṛtā || 17 ||  
 10855  
 10856 tenoktahetunā | rājavidyetyudāhṛtā vyāsādibhiḥ || 17 ||  
 10857  
 10858 rājavidyā rājaguhyamadhyātmajñānamuttamam |  
 10859 jñātvā rāghava rājānaḥ parāṃ nirduḥkhatām gatāḥ || 18 ||  
 10860  
 10861 atha rājasvatīteṣu bahuṣvamalakīrtiṣu |  
 10862 asmādāśarathādrāma jāto'dya tvamihāvanau || 19 ||  
 10863  
 10864 tava cātiprasanne'smiñjātaṃ manasi pāvanam |  
 10865 nirnimittamidaṃ cāru vairāgyamarimardana || 20 ||  
 10866  
 10867 atiprasanne atyantaṃ nirmale | nirnimittaṃ śmaśānamāpadaṃ dainyamiti  
 10868 vakṣyamānadṛṣṭanimittarahitam || 20 ||  
 10869  
 10870 sarvasyaiva hi sarvasya sādhorapi vivekinaḥ |  
 10871 nimittapūrvaṃ vairāgyaṃ jāyate rāma rājasam || 21 ||  
 10872  
 10873 sarvasya vivekinaḥ puruṣasārthasya [puruṣārthasya iti kvācitkaḥ pāṭhaḥ]  
 10874 madhye sādhoruttamatvena prasiddhasyāpi sarvasya bahutarañanasya sarvasya  
 10875 viṣayasya sambandhīti vā | rajoguṇakāryadṛṣṭaduḥkhanubhavanimittamata eva  
 10876 rājasam || 21 ||  
 10877  
 10878 idaṃ tvapūrvamutpannaṃ camatkāraḥ satām |  
 10879 tavānimittaṃ vairāgyaṃ sāttvikaṃ svavivekajaṃ || 22 ||  
 10880  
 10881 sāttvātsukhaṃ ca jñānaṃ cetyādismṛtervivekajñānamātrañatvātsāttvikam || 22 ||  
 10882  
 10883 bībhatsaṃ viṣayaṃ dr̥ṣṭvā ko nāma na virajyate |  
 10884 satāmuttamavairāgyaṃ vivekādeva jāyate || 23 ||  
 10885  
 10886 uktameva vyanakti - bībhatsamiti || 23 ||  
 10887  
 10888 te mahānto mahāprājñā nimittena vinaiva hi |  
 10889 vairāgyaṃ jāyate yeṣāṃ teṣāṃ hyamalamānaśam || 24 ||  
 10890  
 10891 svavivekacamatkāraparāmarśaviraktayā |  
 10892 rājate hi dhiyā janturyuveva varamālayā || 25 ||  
 10893  
 10894 svavivekavaśādeva yaścamatkāraparāmarśastattvābhīmukhyaṃ  
 10895 tenetaraviṣayebhyo viraktayā || 25 ||  
 10896  
 10897 parāmr̥śya vivekena saṃsāraracanābhīmāṃ |  
 10898 vairāgyaṃ ye'dhigacchanti ta eva puruṣottamāḥ || 26 ||  
 10899  
 10900 svavivekavaśādeva vicāryedaṃ punaḥ punaḥ |

10901 indrajālaṃ parityājyaṃ sabāhyābhyaṅtaraṃ balāt || 27 ||  
 10902  
 10903 idaṃ dṛśyajātaminrajālamivendrajālaṃ | māyikamiti yāvat | na bāhyameva  
 10904 kiṃtu bāhyasahitamābhyaṅtaraṃ dehendriyaprāṇamanobuddhyavidyāntamapi || 27 ||  
 10905  
 10906 śmaśānamāpadaṃ dainyaṃ dṛṣṭvā ko na virajyate |  
 10907 tadvairāgyaṃ paraṃ śreyāḥ svato yadabhiḥjāyate || 28 ||  
 10908  
 10909 akṛtrimavirāgatvaṃ mahattvamalamāgataḥ |  
 10910 yogyo'si jñānasārasya bījasyeva mṛdusthalaṃ || 29 ||  
 10911  
 10912 alamyantamāgataḥ prāptavān || jñānānāṃ vidyānāṃ sāra ātmavidyā tasya || 29  
 10913 ||  
 10914  
 10915 prasādātparameśasya nāthasya paramātmanaḥ |  
 10916 tvādṛśasya śubhā buddhirvivekamanudhāvati || 30 ||  
 10917  
 10918 tapaḥprabhāvāddevaprasādācca | yasya deve parā bhaktiḥ iśvarānugrahādeva  
 10919 puṃsāmadvaitavāsanā | prasādādeva rudrasya bhavānisahitasya tu ||  
 10920 abhyātmaviśayaṃ jñānaṃ jāyate bahujanmabhiḥ ||  
 10921 ityādiśrutismṛtyādyanusarannāha - prasādāditi || 30 ||  
 10922  
 10923 kriyākrameṇa mahatā tapasā niyameṇa ca |  
 10924 dānena tīrthayātrābhīściraḥkālāṃ vivekataḥ || 31 ||  
 10925  
 10926 tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāsakena  
 10927 ityādiśrutimanuṣṛtyāha - kriyākrameṇeti | kriyākramaśca  
 10928 garbhādhānapuṃsāvasanasīmantonayanaajātakarmanāmakaraṇānnaprāśanacaulopana  
 10929 yaṇaṃ catvāri vedavratāni snānaṃ sahadharmacāriṇīsaṃyogaḥ pañcānāṃ  
 10930 yajñānāmanuṣṭhānaṃśtakā [devamanuṣyabhūtabrahmaṇāmeteṣāṃ ca iti  
 10931 pāṭhaḥ] pārvaṇaṃ śrāddhaṃ śrāvāṇyāgrayaṇī caitryāśvayujīti sapta  
 10932 pākasaṃsthā agnyādheyamagnihotraṃ darśapūrṇamāsau  
 10933 cāturmāsyaṇyāgrayaṇeṣṭirnirūḍhapaśubandhaḥ sautrāmaṇīti sapta  
 10934 haviryajñasaṃsthāḥ agniṣṭomo'tyagniṣṭoma ukthyaḥ śolaśī vājapeyo'tirātra  
 10935 āptoryāma iti sapta somayajñasaṃsthā ityete catvāriṃśatsaṃskārā  
 10936 aṣṭāvātmaḡuṇā dayā sarvabhūteṣu kṣāntīranasūyā śaucamanāyāso  
 10937 māṅgalyamakārpaṇyamaspr̥heti yasyaite catvāriṃśatsaṃskārā  
 10938 aṣṭāvātmaḡuṇāśca sa brahmaṇaḥ sāyujyaṃ prāpnotīti gautamaśmṛtau  
 10939 darśitaḥ | niyamenendriyaprāṇamanoniyamanena || 31 ||  
 10940  
 10941 duṣkṛte kṣayamāpanne paramārthavicāraṇe |  
 10942 kākatālīyayogena buddhirjantoḥ pravartate || 32 ||  
 10943  
 10944 kākāgamanamiva tālapatanamiva saṃpannena yogena sādhanasamūhamelanena |  
 10945 samāsācca tadviśayāt ityupamānaviśayātsamāsādupamānāntare chaḥ | tathāca  
 10946 brahmajijñāsāprayojakavicārodaya eva durlabha iti bhāvaḥ || 32 ||  
 10947  
 10948 p. 98)  
 10949  
 10950 kriyāparāstāvadalaṃ cakrāvartibhirāvṛtāḥ |  
 10951 bhramantiha janā yāvanna paśyanti paraṃ padaṃ || 33 ||  
 10952  
 10953 tatkutāḥ | yāvatparaṃ padaṃ na paśyanti tāvaccakrabhivāvartayanti bhrāmayanti  
 10954 puruṣaṃ tacchīlai rāgādibhirāvṛtāḥ santaḥ  
 10955 sarve'pyaihiḥkāmuṣmikaḥbhogasādhanaḥkriyāparā eveha saṃsāre bhramanti |  
 10956 avidyāyāmāntare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃmanyamānāḥ |  
 10957 dandramyamānāḥ pariyaṇti mūḍhā andheneva niyamānā yathāndhāḥ  
 10958 ityādiśruteriti bhāvaḥ || 33 ||  
 10959  
 10960 yathābhūtamidaṃ dṛṣṭvā saṃsāraṃ tanmayīm dhiyam |  
 10961 parityajya paraṃ yānti nirālānā gajā iva || 34 ||  
 10962  
 10963 yathābhūtaṃ yathāsthitaṃ paramārthabhūtamityarthaḥ | idaṃ nityāparokṣaṃ  
 10964 brahmatattvaṃ paraṃ ca tadeva | yadvā | idaṃ dṛśyajātaṃ yathābhūtaṃ  
 10965 paramārthataḥ asadasāraṃ duḥkhabhūtaṃ vivekabuddhyā dṛṣṭvetyarthaḥ | paraṃ  
 10966 brahma yānti jñānena prāpnuvanti | ālānaṃ bandhanastambhastasmānnirgatāḥ || 34  
 10967 ||  
 10968  
 10969 viśameyamananteḥ rāma saṃsārasaṃsṛtiḥ |

10970 dehayukto mahājanturvinā jñānaṃ na paśyati || 35 ||  
 10971  
 10972 dehena tādātmyādhyāsādyukta ekībhūta iva militaḥ | ata eva mahānapi jantuḥ  
 10973 kṛmikiṭṭādiprāyaḥ || 35 ||  
 10974  
 10975 jñānayuktiplavenaiva saṃsārābdhiṃ sudustaram |  
 10976 mahādhiyaḥ samuttīrṇā nimeṣeṇa radhūdvaḥ || 36 ||  
 10977  
 10978 mahādhiyo vivekinaḥ || 36 ||  
 10979  
 10980 tāmimāṃ jñānayuktiṃ tvaṃ saṃsārāmbhodhitāriṇīm |  
 10981 śṛṇuṣvāvahito buddhyā nityāvahitayā tayā || 37 ||  
 10982  
 10983 nityamavahitayā vicārābhyāsaparayā | tayā vivekavairāgyādisaṃpattiyā  
 10984 prasiddhayā buddhyā | avahita ekāgraḥ saṃ || 37 ||  
 10985  
 10986 yasmādanantasamrambhā jāgatyo duḥkhabhītayaḥ |  
 10987 cirāyāntardahantyetā vinā yuktimaninditām || 38 ||  
 10988  
 10989 samrambho vikṣepavegaḥ | vāco vegaṃ manasaḥ krodhavegaṃ  
 10990 jihvāvegamudaropasthavegaṃ ityādiprasiddhaḥ || 38 ||  
 10991  
 10992 śītavātātāpādīni dvandvaduḥkhāni rāghava |  
 10993 jñānaśaktiṃ vinā kena sahyatām yānti sādhuṣu || 39 ||  
 10994  
 10995 āpatanti pratipadaṃ yathākālāṃ dahanti ca |  
 10996 duḥkhaḥcintā naraṃ mūḍhaṃ tṛṇamagniśikhā iva || 40 ||  
 10997  
 10998 prājñāṃ vijñātavijñeyaṃ samyagadarśanamādhayaḥ |  
 10999 na dahanti vanaṃ varṣāsiktamagniśikhā iva || 41 ||  
 11000  
 11001 vijñātāni vijñeyāni vicārya jñātuṃ योग्याnyadhyātmasāstrāṇi yena ata eva  
 11002 samyagadarśanaṃ brahma tattvasākṣātkāro yasya taṃ | ādhayo mānasavyathāḥ ||  
 11003 41 ||  
 11004  
 11005 ādhivyādhiparāvarte saṃsāramarumārute |  
 11006 kṣubhite'pi na tattvajño bhajyate kalpavṛkṣavat || 42 ||  
 11007  
 11008 ādhivyādhaya eva parā utkrṣṭā āvartāścakravātā yasminsasṃsārārūpe  
 11009 marudeśaprasiddhe mārute kṣubhite saṃcalite'pi bhajyate āmardyate pīḍyate  
 11010 ityārthaḥ || 42 ||  
 11011  
 11012 tattvaṃ jñātumato yatnāddhīmāneva hi dhīmatā |  
 11013 prāmāṇikaḥ prabuddhātmā praṣṭavyaḥ praṇayānvitam || 43 ||  
 11014  
 11015 yatnādupagamanapraṇipātasevādiprayatnāt | prāmāṇikaḥ  
 11016 śrutyādipramāṇakuśalaḥ || 43 ||  
 11017  
 11018 prāmāṇikasya prṣṭasya vakturuttamacetasah |  
 11019 yatena vacanaṃ grāhyamaṃśukeneva kuṅkumam || 44 ||  
 11020  
 11021 yathā kuṅkumadrave rañjanāya nimajjitenāṃśukena vastreṇa kuṅkumaṃ  
 11022 tadbhāvānurañjanenānapāyī gr̥hyate tadvadgrāhyam || 44 ||  
 11023  
 11024 atattvajñāmanādeyavacanaṃ vāgvidāṃ vara |  
 11025 yaḥ pr̥cchati naraṃ tasmānnāsti mūḍhataro'paraḥ || 45 ||  
 11026  
 11027 tadarthaṃ vakṛtpracchakalakṣaṇaṃ vivakṣuraparīkṣakaṃ nindati -  
 11028 atattvajñāmiti | na ādeyaṃ grāhyaṃ vacanaṃ yasya || 45 ||  
 11029  
 11030 prāmāṇikasya tajjñasya vaktuḥ prṣṭasya yatnataḥ |  
 11031 nānutiṣṭhati yo vākyam nānyastasmānnarādhamah || 46 ||  
 11032  
 11033 ajñātātajjñate pūrvam vakturnirṇīya kāryataḥ |  
 11034 yaḥ karoti naraḥ praśnaṃ pracchakaḥ sa mahāmatih || 47 ||  
 11035  
 11036 kāryato vyavahāralingataḥ || 47 ||  
 11037  
 11038 anirṇīya pravaktāraṃ bālāḥ praśnaṃ karoti yaḥ |

11039 adhamañ pracchakañ sa syānna mahārthasya bhājanam || 48 ||  
 11040  
 11041 parīkṣaṇena prakṛṣṭavaktāramanirṇīya | bālo mūrkhahañ || 48 ||  
 11042  
 11043 pūrvāparasamādhānakṣamabuddhāvanindite |  
 11044 prṣṭaṃ prājñena vaktavyaṃ nādhame paśudharmini || 49 ||  
 11045  
 11046 pūrvāparayoruktānuktayoḥ samādhāne vivicyāvadhāraṇe kṣamā samarthā  
 11047 buddhiryasya || 49 ||  
 11048  
 11049 prāmāṇikārthayogyatvaṃ pracchakasyāvicārya ca |  
 11050 yo vakti tamiha prājñāḥ prāhurmuḍhataraṃ naram || 50 ||  
 11051  
 11052 evamaparīkṣya vaktāramapi nindati - prāmāṇiketi || 50 ||  
 11053  
 11054 tvamatīva guṇaślāghī pracchako raghunandana |  
 11055 ahaṃ ca vaktuṃ jñāmi samo yogo'yamāvayoḥ || 51 ||  
 11056  
 11057 vaktṛpracchakalakṣaṇokteḥ prakṛtopayogaṃ darśayati - tvamiti || 51 ||  
 11058  
 11059 yadahaṃ vacmi tadyatnāttvayā śabdārthakovidā |  
 11060 etadvastviti nirṇīya hṛdi kāryamakhaṇḍitam || 52 ||  
 11061  
 11062 mahānasi virakto'si tattvajño'si janasthitau |  
 11063 tvayi cokaṃ lagatyantaḥ kuṅkumāmbu yathāṃśuke || 53 ||  
 11064  
 11065 kulena guṇaiḥ sadācārādibhiśca mahān || 53 ||  
 11066  
 11067 uktāvadhānaparamā paramārthavivecinī |  
 11068 viśatyarthaṃ tava prajñā jalamadhyamivārkabhāḥ || 54 ||  
 11069  
 11070 medhāpratibhāśālinītvam viśeṣaṇadvayena labhyate | arkabhāḥ sūryaprabhā || 54  
 11071 ||  
 11072  
 11073 yadyadvacmi tadādeyaṃ hṛdi kāryaṃ prayatnataḥ |  
 11074 nocetpraṣṭavya evāhaṃ na tvayeha nirarthakam || 55 ||  
 11075  
 11076 ādaradṛḍhikaraṇāyāha - yadyaditi | prayatnataścirābhyāsādiprayatnena || 55  
 11077 ||  
 11078  
 11079 mano hi capalaṃ rāma saṃsāraṇamarkaṭam |  
 11080 saṃśodhya hṛdi yatnena śrotavyā paramārthagīḥ || 56 ||  
 11081  
 11082 prayatnāntaramapyāha - mana iti || 56 ||  
 11083  
 11084 p. 99)  
 11085  
 11086 avivekinamajñānamasajjanaratiṃ janam |  
 11087 ciraṃ dūratare kṛtvā pūjanīyā hi sādhaṇaḥ || 57 ||  
 11088  
 11089 tatra prathamopadeṣṭavyārthamāha - avivekinamiti | na vidyate jñānaṃ  
 11090 śāstrotthaṃ yasya tam | dūratare atidūre || 57 ||  
 11091  
 11092 nityaṃ sajjanasaṃparkādviveka upajāyate |  
 11093 vivekapādapasyaiva bhogamokṣau phale smṛtau || 58 ||  
 11094  
 11095 tatphalamāha - nityamiti || 58 ||  
 11096  
 11097 mokṣadvāre dvārapālāścatvāraḥ parikīrtitāḥ |  
 11098 śamo vicāraḥ saṃtoṣaścaturthaḥ sādhusaṃgamaḥ || 59 ||  
 11099  
 11100 ete sevyāḥ prayatnena catvārau dvau trayo'thavā |  
 11101 dvāramuddhātayantyetete mokṣarājagṛhe tathā || 60 ||  
 11102  
 11103 aśaktau trayastadaśaktau dvau vā || 60 ||  
 11104  
 11105 ekaṃ vā sarvayatnena prāṇāṃstyaktvā samāśrayet |  
 11106 ekasminvaśage yānti catvāro'pi vaśaṃ yataḥ || 61 ||  
 11107

11108 prāṇāṃstyaktvetyādaraṇīyatvātiśayoktiḥ || 61 ||  
 11109  
 11110 saviveko hi śāstrasya jñānasya tapamaḥ śruteḥ |  
 11111 bhājanaṃ bhūṣaṇākāro bhāskarastejasāmiva || 62 ||  
 11112  
 11113 vivekena sahitaḥ savivekaḥ puruṣaḥ śāstrasya śruteḥ śravaṇasya  
 11114 tapasastadārtthālocanasya ca bhājanaṃ yogaḥ | bhūṣaṇākāraḥ śīrobhūṣaṇamiva  
 11115 śraiṣṭhyenādaraṇīyaḥ [śreṣṭho iti pāṭhaḥ] | tejasām madhye bhāskara  
 11116 iva || 62 ||  
 11117  
 11118 ghanatāmupayātaṃ hi prajñāmāndyamacetasām |  
 11119 yāti sthāvaratāmambu jāḍyātpāṣānatāmiva || 63 ||  
 11120  
 11121 prajñāmāndyaṃ maurkhyam | ghanatāmabhedyatām | sthāvaratāmadravatām  
 11122 kāṭhinyamiti yāvat | jāḍyācchītātīśayāt | prasiddhaṃ hīdaṃ himakarakāḍau || 63 ||  
 11123  
 11124 tvaṃ tu rāghava saujanyaḥ saśāstrārthadṛṣṭibhiḥ |  
 11125 vikāsitāntaḥkaraṇaḥ sthitaḥ padma ivodaye || 64 ||  
 11126  
 11127 unmukhīkaraṇāya punā rāmaṃ praśaṃsati - tvaṃ tviti || 64 ||  
 11128  
 11129 imāṃ jñānagiraṃ śrotumavaboddhuṃ ca sanmate |  
 11130 arhasyuddhatakarṇastvaṃ janturviṇāsvanaṃ yathā || 65 ||  
 11131  
 11132 avaboddhuṃ mantum | uddhatau ūrdhvikṛtau karṇau yena tathāvidho  
 11133 janturbhṛgādiriva || 65 ||  
 11134  
 11135 vairāgyābhyāsayogena samasaujanyasāmpadām [śamasaujanya] |  
 11136 arjanāṃ kurutām rāma yatra nāśo na vidyate || 66 ||  
 11137  
 11138 sujanānāṃ dharmāḥ saujanyaṃ vinayādi tadrūpāṇāṃ sāmpadām || 66 ||  
 11139  
 11140 śāstrasajjanasāmsargapūrvakaiḥ satapodamaiḥ |  
 11141 āḍau saṃsāramuktyartham prajñāmevābhivardhayet || 67 ||  
 11142  
 11143 prajñāṃ vivekagrahaṇadhāraṇapaṭīyasīm buddhiṃ || 67 ||  
 11144  
 11145 etadevāsyā maurkhyasyā paramaṃ viddhi nāśanam |  
 11146 yadidaṃ prekṣyate śāstraṃ kiṃcitsaṃskṛtayā dhiyā || 68 ||  
 11147  
 11148 tadvrddhāvapyetadgranthapariśīlanamevopāya ityabhipretyāha - etaditi || 68 ||  
 11149  
 11150 saṃsāraṇiṣavṛkṣo'yamekamāspadamāpadām |  
 11151 ajñāṃ saṃmohayennityaṃ maurkhyam yatnena nāśayet || 69 ||  
 11152  
 11153 āspadam pratiṣṭhā | yataḥ saṃmohayettasmāditi śeṣaḥ | maurkhyamajñānam || 69 ||  
 11154  
 11155  
 11156 durāśāsarpagatyena maurkhyeṇa hṛdi valgatā |  
 11157 cetaḥ saṃkocamāyāti carmāgnāviva yojitam || 70 ||  
 11158  
 11159 durāśayā sarpagatiṃ kuṭilagatiṃ vahaṭīti sarpagatyena hṛdi hṛdgatena  
 11160 [hṛdgate pratiṭīci iti pāṭhaḥ] pratiṭīci valgatā vikṣepasahasrātmanā calatā |  
 11161 ceto buddhiścidātmā vā | saṃkocaṃ saṃkucitapadmavadaprasannatām |  
 11162 mālinyamiti yāvat || 70 ||  
 11163  
 11164 prājñe yathārthabhūteyaṃ vastudṛṣṭiḥ prasīdati |  
 11165 dṛgvidau nirambhode sakalāmalamanḍale || 71 ||  
 11166  
 11167 kva tarhi prasīdati tamāha - prājñe iti | iyaṃ prāguktā vastu paramārtharūpaṃ  
 11168 dṛśyate yayā sā vastudṛṣṭiḥ sūkṣmabuddhiḥ | dṛśyate tvagryayā buddhyā  
 11169 sūkṣmayā sūkṣmadarśibhiḥ iti śruteḥ | yathārthabhūtā  
 11170 yathārthavastvaikarasyamāpannā | athavā vastubhūtā dṛṣṭiścidātmā prājñe  
 11171 upadeṣṭari sati prasīdatyajñānamālinyamapāśya sphurati || 71 ||  
 11172  
 11173 pūrvāparavicārārthacārucāturyaśālinī |  
 11174 savikālsā matiriyasya sa pumāniha kathyate || 72 ||  
 11175  
 11176 mativikāśalakṣaṇamācakṣaṇastadvantaṃ praśaṃsati - pūrveti |



11177 pūrvaparavicāreṇa sūkṣmatamārhagraghaṇapāṭīyasī cāturyeṇa ca śobhamānā  
 11178 matiḥ savikāsetyārthaḥ | pumān puruṣārthasampādanena  
 11179 sārthakīkṛtapuṃjanmetyārthaḥ || 72 ||  
 11180  
 11181 vikasitena sitena tamomucā  
 11182 varavicāraṇaśītalārociṣā |  
 11183 guṇavatā hṛdayena virājase  
 11184 tvamamalena nabhaḥ śaśinā yathā || 73 ||  
 11185  
 11186 svamatistarhi savikāsā na veti saṃdihānaṃ rāmamāśvāsayanāha -  
 11187 vikasiteneti | tamo'jñānaṃ muñcatā ata eva sitena svacchena guṇavatā  
 11188 śāntyādiguṇaśālinā hṛdayena prāguktābuddhyā tvaṃ virājase || 73 ||  
 11189  
 11190 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 11191 vaktṛpracchakalakṣaṇaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 11192  
 11193 iti śrīvāsiṣṭhamahārāmāyaṇatārparyaprakāśemumukṣuvyavahāraprakaraṇe  
 11194 vaktṛpracchakalakṣaṇaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 11195  
 11196 dvādaśaḥ sargaḥ 12  
 11197  
 11198 śrīvāsiṣṭha uvāca ||  
 11199  
 11200 paripūrṇamanā mānyaḥ praṣṭuṃ jñāsi rāghava |  
 11201 vetsi cokaṃ ca tenāhaṃ pravṛtto vaktumādarāt || 1 ||  
 11202  
 11203 anarthatā bhavagaterjñānamāhātmyamuttamam |  
 11204 rāme ca pracchakaguṇasamṛddhiriha varṇyate || 1 ||  
 11205  
 11206 anyeṣāmapī vivekavairāgyadārḍhyāya saṃsāragateranartharūpatām  
 11207 jñānamāhātmyaṃ ca vivakṣustatprarocanāya na kevalaṃ tvayī savikāsā buddhireva  
 11208 apitvanye'pi bahavo guṇāḥ pracchakalakṣaṇaṃ ca samagramastīti praśaṃsanena  
 11209 rāmaṃ protsāhayan śrīvāsiṣṭha uvāca - paripūrṇamanā iti |  
 11210 uktavakṣyamāṇairguṇaiḥ paripūrṇaṃ mano yasya | uktaṃ ca sāmānyoktisūcitamapi  
 11211 vetsi viśiṣyāvadhārayasi || 1 ||  
 11212  
 11213 p. 100)  
 11214  
 11215 rajastamobhyāṃ rahitām śuddhasattvānupātinīm |  
 11216 matimātmani saṃsthāpya jñānaṃ śrotaṃ sthīro bhava || 2 ||  
 11217  
 11218 rajasā mateścāpalaṃ syāttamasā tvāvaraṇamatatastadrāhitāmata eva  
 11219 śuddhasattvaguṇe paramātmani cānupātinīm | ātmani saṃsthāpya svasthīkṛtya |  
 11220 sthīra udyuktaḥ || 2 ||  
 11221  
 11222 vidyate tvayī sarvaiva pracchakasya guṇāvalī |  
 11223 vakturguṇāścaiva [guṇāvalī ca mayī iti mudritapustake pāṭhaḥ] mayī  
 11224 ratnaśrīrjaladhau yathā || 3 ||  
 11225  
 11226 ratnānāṃ śrīḥ saṃpat ratnasahitā śrīrlakṣmīśca || 3 ||  
 11227  
 11228 āptavānāsi vairāgyaṃ vivekāsaṅgajaṃ suta |  
 11229 candrakānta ivārdratvaṃ lagnacandrakaroṭkaraḥ || 4 ||  
 11230  
 11231 śiṣyāṃśca putravatpāśyet iti nyāyātsuteti saṃbodhanam | ārdratvaṃ sadravatām |  
 11232 lagnaścandrakarāṇāmatakaro yasmin || 4 ||  
 11233  
 11234 ciraṃśāśaiśavādeva tavābhyāso'sti sadguṇaiḥ |  
 11235 śuddhaiḥ śuddhasya dīrghaiśca padmasyevātisaṃtataiḥ || 5 ||  
 11236  
 11237 abhyāsaḥ parīśīlanam | saṃbandha iti yāvat | śuddhasya tava | dīrghaiḥ  
 11238 sarvadikprasṛtaiḥ | saṃtatairavicchinnaḥ | padmapakṣe guṇaistantubhiḥ  
 11239 saurabhyādibhiśca || 5 ||  
 11240  
 11241 ataḥ śṛṇu kathāṃ vakṣye tvamevāsyā hi bhājanam |  
 11242 na hi candraṃ vinā śuddhā savikāsā kumudvatī || 6 ||  
 11243  
 11244 bhājanaṃ śravaṇaphalāprabodhādhāraḥ | śuddhā śubhrā | savikāsā  
 11245 candrakṛtaprabodhādhāraḥ | yathā candra eva kumudvatī savikāsā tattheyaṃ kathā

11246 tvayyeva savikāseti vārthaḥ || 6 ||  
 11247  
 11248 ye kecana samārambhā yāśca kāścana dṛṣṭayaḥ |  
 11249 te ca tāśca pade dṛṣṭe niḥśeṣaṃ yānti vai śamam || 7 ||  
 11250  
 11251 nanvasya kathāśravaṇasamārambhasya ko'vadhiriti  
 11252 cetparamapadadarśanaviśrāntirevetyabhipretyāha - ye kecaneti | te sarve  
 11253 samārambhāstāḥ sarvāḥ pramāṇaprameyadṛṣṭayaḥ | nanviha pumāntriyā  
 11254 ityekaśeṣeṇa bhāvyaṃ na hi dvandva ivaikaśeṣo vaikalpika iti cetsatyam |tathāpi  
 11255 mahābhāṣyādyabhiyuktaprayogeṣvekaśeṣavṛtteḥ  
 11256 svapadavigrahavākyaḥ prayogadarśanādadoṣaḥ || 7 ||  
 11257  
 11258 yadi vijñānaviśrāntirna bhavedbhavyacetasaḥ |  
 11259 tadasyāṃ saṃsṛtau sādhuścintāmauḍhyaṃ saheta kaḥ || 8 ||  
 11260  
 11261 uktaviśrāntāvanāśvāsaṃ vārayati - yadīti | sādhuṣvivekī kaḥ saheta |  
 11262 tadasahanāttvaritaṃ [tvamiha deha iti pāṭhaḥ] dehatyāgodyuktaḥ syāditi  
 11263 bhāvaḥ || 8 ||  
 11264  
 11265 paraṃ prāpya vilīyante sarvā mananavṛttayaḥ |  
 11266 kalpāntārkagaṇāsaṅgātkulaśailaśilā iva || 9 ||  
 11267  
 11268 na kevalaṃ bāhyadṛṣṭaya eva vilīyante'pi tu mānasā [mānasyo'pīti  
 11269 pāṭhaḥ] apītyāha - paramiti | tathāca śrutiḥ - bhidyate  
 11270 hṛdayagranthiśchidyante sarvasaṃśayā | kṣīyante cāśya karmāṇi tasmindṛṣṭe  
 11271 parāvare iti | dṛṣṭāntapakṣe hiraṇyagarbhasyāyurantam || 9 ||  
 11272  
 11273 duḥsahā rāma saṃsāra viśāveśaviśūcikā |  
 11274 yogagāruḍamantrēṇa pāvanena praśāmyati || 10 ||  
 11275  
 11276 loke viśasaṃbandhādapi viśūcikā prasiddhā | yogo jīvasya brahmaikyabodhaḥ sa eva  
 11277 gāruḍamantrastena | pāvanena viśaśodhanena || 10 ||  
 11278  
 11279 sa ca yogaḥ sajjanena saha śāstravicāraṇāt |  
 11280 paramārthajñānamantro nūnaṃ labhyata eva ca || 11 ||  
 11281  
 11282 sajjanena gurusatīrthyādinā saha | cakārātphalati ca || 11 ||  
 11283  
 11284 avaśyamiha hi vicāre kṛte sakaladuḥkhaḥ parikṣayo bhavatīti mantavyaṃ nāto  
 11285 vicāradṛṣṭayo'vahelayā draṣṭavyāḥ || 12 ||  
 11286  
 11287 padyoktamarthaṃ gadyaiḥ prapañcayati - avaśyamityādinā |  
 11288 ihāsminnadhikārijanmani avaśyaṃ bhavatītyanvayaḥ | avahelayā anādareṇa na  
 11289 draṣṭavyāḥ || 12 ||  
 11290  
 11291 vicāravatā [vicāravaśataḥ iti pāṭhaḥ] puruṣeṇa  
 11292 sakalamidamādhipaṇjaraṃ [māyipaṇjaraṃ iti pāṭhaḥ] sarpeṇa  
 11293 tvacamiva paripakvāṃ saṃtyajya vigatajvareṇa śītalāntaḥkaraṇena  
 11294 vinodādindrajālamiva jagadakhilamālokyate samyagdarśanavatā  
 11295 asamyagadarśanavato hi paraṃ duḥkhamidam || 13 ||  
 11296  
 11297 vicāravatā samyagdarśanavatā ata eva śītalāntaḥkaraṇena puruṣeṇa | vaśataḥ iti  
 11298 pāṭhe tu vicārasya vaśo'parokṣabodhastataḥ | sarpeṇa paripakvāṃ jīrṇāṃ  
 11299 tvacamiva sarvamādhipaṇjaraṃ saṃtyajyākhilamidam jagadindrajālamiva kautukaṃ  
 11300 sukhārūpamavalokyate | paramityavadhāraṇe nipātaḥ | paramutkr̥ṣṭaṃ duḥkhamiti  
 11301 vā || 13 ||  
 11302  
 11303 viśamo hyatitarāṃ saṃsārarāgo [saṃsāroraga iti pāṭhaḥ] bhogīva  
 11304 daśati asiriva cchinatti kunta iva vedhayati rajjurivāveṣṭayati pāvaka ieva  
 11305 dahati rātririvāndhayati aśāṅkitaparipatitapurūṣānpāśāṇa iva vivaśīkaroti  
 11306 harati prajñāṃ nāśayati sthitiṃ pātayati mohāndhakūpe tṛṣṇā  
 11307 jarjarīkaroti na tadasti kiṃcidduḥkhaṃ saṃsārī yanna prāpnoti || 14 ||  
 11308  
 11309 pratijñātaṃ vaiśamyameva dṛṣṭāntaiḥ prapañcayati - bhogīvetyādinā |  
 11310 mohāndhakūpe ityante sarvatra saṃsārarāgasyaiva [rogasyaiva iti pāṭhaḥ]  
 11311 kartṛtvenānvayaḥ | vivaśīkarotītyante sarvatra aśāṅkitaparipatitapurūṣānityasya  
 11312 karmatayānvayaḥ | aśāṅkitamanāśāṅkitamanarthaśāṅkāṃ vinaiva  
 11313 mohādviśayeṣu paripatitānpuruṣāniti tadarthaḥ | śīrasi patitaḥ pāśāṇa iva  
 11314 vivaśīkaroti mūrcchayati | prajñāṃ vivekadṛṣṭim | sthitiṃ maryādām | pātayati

11315 puruṣāṇityanuṣajjate | mohalakṣaṇe andhakāra yuktakūpe | andhakūpo narakaviśeṣo  
 11316 vā | jarjarīkarotyabhiṣaveṇa somamiva śīthilīkaroti puruṣāṇityeva | kiṃ  
 11317 bahunetyekoktyāpyāha - na tadastīti || 14 ||  
 11318  
 11319 p. 101)  
 11320  
 11321 duranteyaṃ kila viṣayaviśūcikā yadi na cikitsyate tannitarāṃ  
 11322 narakanagaranikaraphalānubandhinī tattatkaroti || 15 ||  
 11323  
 11324 narakāṇāṃ malamūtrādīnāṃ nagarāṇīva śarīrāṇi teṣāṃ nikaraḥ  
 11325 svasvajanapoṣyavargādīsamūhastatrānurāgeṇa puruṣamanubadhnāti  
 11326 [mūlānurodhenaitatṭtikāyojanaṃ vicāraṇīyaṃ] tacchilā viṣayalakṣaṇā  
 11327 viśūcikā yadi na cikitsyate tattarhi nitarāṃ tattadvakṣyamāṇaṃ  
 11328 narakadurdaśāsahasraṃ karoti || 15 ||  
 11329  
 11330 yatra śilāśītāśīśātaḥ pāta upalatāḍḍanamagnidāho  
 11331 himāvaseko'ṅgāvakartanaṃ candanacarcātaruvanāni  
 11332 ghuṇavṛttāntaḥpariveṣo'ṅgaparimārjanamanavaratānalavicalitasamaranār  
 11333 ācanipāto nidāghavinodanaṃ dhārāgr̥hasīkaravarṣaṇaṃ śiraśchedaḥ  
 11334 sukhanidrāmūkīkaraṇamānanamudrābāndhuryaṃ mahānupacayaḥ || 16 ||  
 11335  
 11336 yatra śilāśītā pāṣāṇabhakṣakatā | asibhiḥ śātaḥ khaṇḍanam | pātaḥ  
 11337 parvatāgrebhyaḥ pātanam | upalaghanaistāḍḍanam | agninā dāhaḥ | himenāvasekaḥ  
 11338 sadā ādratā | āṅgāṇamakartanaṃ chedanaṃ kuṭhākartaryādibhiḥ |  
 11339 candanakāṣṭhasyeva carcā gharṣaṇaṃ śilāphalakeṣu | asipatratarūṇāṃ vanāni  
 11340 teṣu dhāvanamiti yāvat | ghuṇāḥ kāṣṭhāntaḥkīṭakāsteṣāmiva vṛttāntaḥ  
 11341 sarvāṅge kāṣṭhayantranipīḍanam | pariveṣastaptāyaḥkaṭakaśṛṅkhalābhiḥ  
 11342 parito veṣṭanam | āṅgāṇāṃ kaṇṭakamārjanībhiḥ parimārjanaṃ nistvacanamiti  
 11343 yāvat | anavaratamanalavicalitānyagnijvālāniḥsaraṇāni yebhyastathāvidhānāṃ  
 11344 samaranārācānāṃ yuddhaprakṣiptabāṇānāṃ dhārāvadvicchedena nipatanaṃ  
 11345 nipātaḥ | nidāghasya gr̥ismakālasya vinodo'tivāhanam | vinaiva  
 11346 cchāyāpāṇīyābhyāmīti śeṣaḥ | tathā śīśire dhārāgr̥heṣu sīkaravarṣaṇam |  
 11347 śīrasaṃcchinnaḥprarūḍhasya punaḥpunaśchedaḥ | sukhanidrāviṣaye tu  
 11348 mūkīkaraṇaṃ vārtāpi nāstītyarthaḥ | ānanasya mudrā pidhānena  
 11349 nirucchvāsadvāpāḍanam | bāndhuryaṃ nimnonnatabhāvo'ṅgānāṃ |  
 11350 viśaṃṣṭhulatvādvyaḥhārākṣamateti yāvat | parvatavanmahānupacayo  
 11351 dehasyaikaikāṅgasya vetyarthaḥ | athavā yatra śilāśītādicatuṣṭayaṃ  
 11352 himāvasekavatsoḍhavyam | āṅgāvakartanaṃ candanalepavat |  
 11353 taruvanāditrayamaṅgaparimārjanavaddhasaṃskāravat |  
 11354 viśiṣṭaśaradhārānīpātastu nidāghavinodanārthadhārāgr̥hasīkaravarṣaṇavat |  
 11355 śiraśchedaprayuktaṃ maraṇaṃ sukhanidrāvat | mukhapidhānena  
 11356 balānmūkīkaraṇaṃ ca saḥajavṛttīyā ānanamudrāvat bāndhurya ca  
 11357 mahāsaṃpadupacayavadavaśyaṃ soḍhavyamityarthaḥ || 16 ||  
 11358  
 11359 tadevaṃvidhakaṣṭaceṣṭāśahasradāruṇe saṃsāracalayantre'smin rāghava  
 11360 nāvahelanā kartavyā avaśyamevaṃ vicāraṇīyamevaṃ cāvaboddhavyaṃ yathā  
 11361 kila śāstravicārācchreyo bhavatīti || 17 ||  
 11362  
 11363 duḥkhashthānānāmānantyāddikpradarśanamātraṃ hyetaditi  
 11364 pradarśyopasaṃharamstadvarṇanasya prakṛtopayogaṃ māha - tadevamiti |  
 11365 calairnaśvarairdehairyantraṇaṃ yantraṃ saṃkocaḥ paricchedaḥ pāraśyaṃ ca  
 11366 tasmin | evaṃ vakṣyamāṇarītyā | tamevāha - yatheti || 17 ||  
 11367  
 11368 anyacca raghukulendo yadi caite mahāmunayo maharṣayaśca viprāśca  
 11369 rājānaśca jñānakavacenāvagunṭhitaśarīrāste kathamaḍuḥkhakṣamā api  
 11370 duḥkhakarīm tām tām vṛttipūrvikām saṃsārakadarthanāmanubhavantaḥ  
 11371 satatameva muditamanasastiṣṭhanti || 18 ||  
 11372  
 11373 nanu kathaṃ śāstravicārācchreyo bhavatīti niścayastatparāṇāmapi  
 11374 māṇḍavyādīnāṃ durdaśāsahasradarśanādityāśaṅkāṃ pariharanvidyāyā  
 11375 dr̥ṣṭaphalatām darśayati-anyacceti | jñānakavacenāvagunṭhitaśarīrā ata  
 11376 evāduḥkhārḥā apyete pūrvoktamunyādayo'jñavanmanovṛttipūrvikām  
 11377 duḥkhakarīm tām tām saṃsārakadarthaṃnāmanubhavantastiṣṭhantīti yadi manyase  
 11378 tarhi te kathaṃ satatameva muditamanasastiṣṭhantītyevamanvayaḥ | munayo  
 11379 dhyānaparāḥ | ṛṣayo mantrajapaparāḥ | viprāḥ karmaparāḥ | rājāno  
 11380 janakādayaḥ || 18 ||  
 11381  
 11382 iha hi |  
 11383

11384 vikautukā vigatavikalpaviplavā  
 11385 yathā sthitā hariharapadmajādayaḥ |  
 11386 narottamāḥ samadhigatātmadīpakā-  
 11387 stathā sthitā jagati viśuddhabuddhayaḥ || 19 ||  
 11388  
 11389 iha hītyasya dehalīdipanyāyena pūrvatrottaraśloke cānvayaḥ | tarhi kīdṛśī teṣāṃ  
 11390 sthitistāmāha - vikautukā iti | apūrvaviśayadarśanopabhogotsāhaḥ kautukaṃ  
 11391 tadrahitāḥ | vikalpavipravā vikṣepastadrahitāḥ || 19 ||  
 11392  
 11393 parikṣiṇe mohe vigalati [vigalitaghane iti pāṭhaḥ] ghane jñānajalade  
 11394 pariññāte tattve samadhigata ātmanyatitāte |  
 11395 vicāryāryaiḥ sārddhaṃ calitavapuṣo vai sadṛśato  
 11396 dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṃ jāgatamidam || 20 ||  
 11397  
 11398 yadi brahmādidevavadete pūrṇakāmāstarhi kathāṃ teṣāṃ  
 11399 saṃsāreṣvaṇadarśanamityāśāṅkāṃ pariharaṇ  
 11400 vicārāderjīvanmuktiviharaṇaphalatāṃ darśayati - parikṣiṇe iti |  
 11401 āryairgurvādibhiḥ sārddhaṃ vicārya padārthapariśodhane  
 11402 sadṛśatastādātmyādhyāsaprasaktātmasādṛśyāccalitānyanātmabhāvena  
 11403 nirastāni vapuṃṣi sthūlādīsarīrāṇi yena tasyādhikāriṇaḥ prathamam  
 11404 vākyāttattve pariññāte mananena ca atitāte aparicchinne ātmani  
 11405 samyagasambhāvanānirāsenādhigate | dhiyā nididhyāsanānirastaviparītabhāvanayā  
 11406 buddhyā ca tasya bhāvastattvaṃ brahmabhāvastasminḍṛṣṭe sākṣātkṛte satī  
 11407 mohe parikṣiṇe tatkāryanibīḍabhrāntijñānamedhe ca vigalati satīdam  
 11408 jāgatamaṇaṇaṃ bhramaṇaṃ ramaṇaṃ kṛḍanameva na pīḍanamityarthaḥ || 20 ||  
 11409  
 11410 p. 102)  
 11411  
 11412 anyacca rāghava |  
 11413  
 11414 prasanne cittattve hṛdi śamabhava valgati pare  
 11415 śamābhogībhūtāsvakhilakalanāḍṛṣṭiṣu puraḥ |  
 11416 samaṃ yāti svāntaḥkaraṇaghaṭanāsvāditarasam  
 11417 dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṃ jāgatamidam || 21 ||  
 11418  
 11419 ramaṇatvamevopapādayati - prasanne iti | cittattve caitanyamātrasvabhāve  
 11420 paramārthavastuni prasanne satī pare utkrṣṭe śamabhava śāntyāvīrbhāve valgati  
 11421 prāpte akhilakalanāḍṛṣṭiṣu samastabuddhivṛttiṣu śamābhogībhūtāsu  
 11422 śāntirasāsvādarūpāsu satīṣu [pratītiṣu iti pāṭhaḥ]  
 11423 svāntaḥkaraṇaghaṭanā āsvāditabrahmarasam yathā syāttathā samaṃ  
 11424 vaiśamyasūnyasvabhāvaṃ yāti gacchati | ato yuktaṃ ramaṇatvamityarthaḥ || 21 ||  
 11425  
 11426 anyacca |  
 11427  
 11428 rathaḥ sthānurdehasturagaracanā cendriyagatiḥ  
 11429 parisṇando vāto vahanakalitānandaviśayaḥ |  
 11430 paro'ṇurvā dehī jagati viharāmītyanaghayā  
 11431 dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṃ jāgatamidam || 22 ||  
 11432  
 11433 ātmānaṃ rathinaṃ viddhi śarīraṃ rathameva tu ityādirūpakadṛṣṭyā vā  
 11434 ramaṇamupapannamityāha - ratha iti | sthānuśchinnatarurivācetano deho rathaḥ  
 11435 indriyāṇāṃ viśayābhimukhī gatisturagāṇāṃ racanāgaticāturī paritaḥ  
 11436 spandaścālanam yena sa pragraho vātaḥ prāṇapradhānaṃ manaḥ  
 11437 arthādrathādibhirvahanena prāṇaṇa kalitāḥ prāptā ānandarūpā viśayā yena  
 11438 tathāvidho dehī ātmā samādhau paraḥ paramātmāiva vyavahārakāle  
 11439 buddhyupādhiparicchedādaṇuḥ sūkṣmo vā rathīti śeṣaḥ | evambhūto'haṃ jagati  
 11440 viharāmīti dhiyāpi ramaṇamevetyarthaḥ || 22 ||  
 11441  
 11442 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 11443 tattvamāhātmyavarṇanaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 11444  
 11445 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 11446 tattvamāhātmyavarṇanaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 11447  
 11448 trayodaśaḥ sargaḥ 13 ||  
 11449  
 11450 śrīvāsiṣṭha uvāca |  
 11451  
 11452 etāṃ dṛṣṭimavaṣṭabhya dṛṣṭātmānaḥ subuddhayaḥ |

11453 vicarantīha saṃsāre mahānto'bhyuditā iva || 1 ||  
 11454  
 11455 varṇitā iha bāhulyādvairāgyādiguṇodayāḥ |  
 11456 jīvanmuktiphalonnaddhā viśeṣeṇa śamaḥ punaḥ || 1 ||  
 11457  
 11458 vairāgyaśāntyādisādhanāni varṇayiṣyanprastutām jīvanmukti sthitimeva varṇayati  
 11459 - etāmiti | abhyuditāḥ sāmrajyābhyudayaṃ prāptā iva || 1 ||  
 11460  
 11461 na śocanti na vāñchanti na yācante śubhāśubham |  
 11462 sarvameva ca kurvanti na kurvantiḥ kiṃcana || 2 ||  
 11463  
 11464 yataḥ śubhāśubhamupādātuṃ hātuṃ vā na vāñchanti ata eva tatsādhanāni na  
 11465 yācante || 2 ||  
 11466  
 11467 svacchamevāvatiṣṭhante svacchaṃ kurvanti yānti hi |  
 11468 heyopādeyatāpakṣarahitāḥ svātmani sthitāḥ || 3 ||  
 11469  
 11470 asaṅgātmadarśanātsvacchaṃ nirlepam | kurvanti śāstrīyam | gacchanti  
 11471 laukikasanmārgam || 3 ||  
 11472  
 11473 āyānti ca na cāyānti prayānti ca na yānti ca |  
 11474 kurvantiyapi na kurvanti na vadanti vadanti ca || 4 ||  
 11475  
 11476 āyānti prayāntyanyadṛśā | svadṛśā tu na | sacakṣuracakṣuriva sakarṇo'karṇa  
 11477 iva samanā amanā iva ityādiśruteriti bhāvaḥ || 4 ||  
 11478  
 11479 ye kecana samārambhā yāśca kāścana dṛṣṭayaḥ |  
 11480 heyopādeyatastāstāḥ kṣīyante'dhigate pade || 5 ||  
 11481  
 11482 kṣīyante prayojakadveṣarāgayoḥ [prayojakadoṣaguṇayoḥ iti pāṭhaḥ]  
 11483 kṣayāttadviṣayasatyatābuddhikṣayācceti bhāvaḥ || 5 ||  
 11484  
 11485 parityaktasamastehaṃ manomadhuravṛttimat |  
 11486 sarvataḥ sukhamaḥbhyeti candrabimba iva sthitam || 6 ||  
 11487  
 11488 ihā icchā ceṣṭā ca madhuravṛttiḥ śāntirbrahmākāratā ca | sukhaṃ kartṛ |  
 11489 manaḥ karma | candrabimbe sthitaṃ svargiṇamiva manaḥ kartṛ candrabimbe  
 11490 sthitamivetyutprekṣā vā || 6 ||  
 11491  
 11492 api nirmananārambhamavyastākḥilakautukam |  
 11493 ātmanyeva na māt्यantarindāviva rasāyanam || 7 ||  
 11494  
 11495 viśayamananakautukayoreva vikṣepahetutvāttadabhāve nirvikṣepaṃ  
 11496 sukhamityanuṣajjayate | sukhātmatāpannaṃ mana ityārthaḥ | na māti na paricchidyate  
 11497 | indau pūrṇacandre | rasāyanamamṛtam || 7 ||  
 11498  
 11499 na karotīndrajālāni nānudhāvati vāsanām |  
 11500 bālacāpalamutsrjya pūrvameva virājate || 8 ||  
 11501  
 11502 indrajālāni māyikavikṣepān | vāsanām taddhetum | bālānāmiva bhrāntiprasaktaṃ  
 11503 cāpalamutsrjya pūrvamanādisiddhamātmāsukhameva virājate || 8 ||  
 11504  
 11505 evaṃvidhā hi vṛttaya ātmatattvāvalokanāllabhyante nānyathā || 9 ||  
 11506  
 11507 prayojanaprapañcanasya prastutopayogaṃ punargadyenopasaṃharati - evamiti |  
 11508 vṛttayaḥ sthitayaḥ || 9 ||  
 11509  
 11510 tasmādvicāreṇātmaivānveṣṭavya upāsanīyo jñātavyo yāvajjīvaṃ puruṣeṇa  
 11511 netaraditi || 10 ||  
 11512  
 11513 anveṣaṇaṃ śravaṇamananābhyāsaḥ | upāsaṇaṃ nididhyāsanam || 10 ||  
 11514  
 11515 svānubhūteśca śāstrasya guroścaivaikavākyatā |  
 11516 yasyābhyāseṇa tenātmā santatenāvalokyate || 11 ||  
 11517  
 11518 ekavākyatā ekārthanīṣṭhatā niścayaḥ yasyādhikāriṇaḥ śravaṇāderabhyāseṇa ||  
 11519 11 ||  
 11520  
 11521 avahelitaśāstrārthairavajñātamahājanaiḥ |

11522 kaṣṭhāmapyāpadaṃ prāpto na mūḍhaiḥ samatāmiyāt || 12 ||  
 11523  
 11524 avahelitau śāstratadarthau yaiḥ | avajñātā upekṣitā mahāntaḥ pūjyā  
 11525 janāstattvajñā yaiḥ || 12 ||  
 11526  
 11527 p. 103)  
 11528  
 11529 na vyādhirna viṣaṃ nāpattathā nādhiśca bhūtale |  
 11530 khedāya svaśarīrasthaṃ maurkhyamekaṃ yathā nṛṇām || 13 ||  
 11531  
 11532 kiṃcitsaṃskṛtabuddhīnāṃ śrutam śāstramidaṃ yathā |  
 11533 maurkhyāpahaṃ tathā śāstramanyadasti na kiṃcana || 14 ||  
 11534  
 11535 duradhigamāni śāstrāṇi kathaṃ maurkhyanivṛttiḥ syāttatrāha - kiṃciditi |  
 11536 iṣadvyutpannānāmapītyarthaḥ || 14 ||  
 11537  
 11538 idaṃ śrāvyam sukhakaram yathā dṛṣṭāntasundaram |  
 11539 aviruddhamaśeṣeṇa śāstram vākyārthabandhunā || 15 ||  
 11540  
 11541 yathocitairdṛṣṭāntaiḥ | vākyārthaḥ paramātmā bandhuḥ priyatamo'vaśyam  
 11542 labdhumiṣṭo yasya tena | śrāvyamavaśyam śrotavyam || 15 ||  
 11543  
 11544 āpado yā duruttārā yāśca tucchāḥ kuyonayaḥ |  
 11545 tāstā maurkhyātprasūyante khadirādiva kaṇṭakāḥ || 16 ||  
 11546  
 11547 tucchā adhamāḥ || 16 ||  
 11548  
 11549 varam śarāvahastasya cāṇḍālāgāravīthiṣu |  
 11550 bhikṣārthamaṭanaṃ rāma na maurkhyahatajīvitam || 17 ||  
 11551  
 11552 sarvadurdaśāhetvapekṣayā ekaikā durdaśāpi varamityāha dvābhyām || 17 ||  
 11553  
 11554 varam ghorāndhakūpeṣu koṭareṣveva bhūruhām |  
 11555 andhakīṭatvamekānte na maurkhyamatiduḥkhadam || 18 ||  
 11556  
 11557 koṭareṣveva vā || 18 ||  
 11558  
 11559 imamālokaśāśādyā mokṣopāyamayaṃ janaḥ |  
 11560 andhatāmeti na punaḥ kaścinmohatamasyapi || 19 ||  
 11561  
 11562 moho mūrcchā mṛtyudvāram tallakṣaṇe'pi tamasi nāndhatāmeti  
 11563 kimanyatretyarthaḥ || 19 ||  
 11564  
 11565 tāvannayati saṃkocaṃ tṛṣṇā vai mānavāmbujam |  
 11566 yāvadvivekasūryasya noditā vimalā prabhā || 20 ||  
 11567  
 11568 nanu tṛṣṇātyāge upāyam na paśyāmastatrāha - tāvaditi |  
 11569 mānavamevāmbujam padmam || 20 ||  
 11570  
 11571 saṃsāraduḥkhamokṣārtham [mokṣorthamīdṛśaiḥ iti pāṭhaḥ]  
 11572 mādṛśaiḥ saha bandhubhiḥ |  
 11573 svarūpamātmano jñātvā guruśāstrapramāṇataḥ || 21 ||  
 11574  
 11575 jñātvā viharetyuttareṇānvayaḥ || 21 ||  
 11576  
 11577 jīvanmuktāścarantiha yathā hariharādayaḥ |  
 11578 yathā brahmarṣayaścānye tathā vihara rāghava || 22 ||  
 11579  
 11580 anantāniha duḥkhāni sukham tṛṇalavopamam |  
 11581 nātaḥ sukheṣu badhnīyāddṛṣṭiṃ duḥkhānubandhiṣu || 23 ||  
 11582  
 11583 dṛṣṭimāsthām || 23 ||  
 11584  
 11585 yadanantamanāyāsam tatpadaṃ sārasiddhaye |  
 11586 sādhanīyam prayatnena puruṣeṇa vijānatā || 24 ||  
 11587  
 11588 tadātmatattvam padyate prāpyate yena tajjñānam tatpadaṃ  
 11589 paramapuruṣārthasiddhaye sādhanīyam || 24 ||  
 11590

11591 ta eva puruṣārthasya bhājanam puruṣottamāḥ |  
 11592 anuttamapadālambi mano yeṣāṃ gatajvaram || 25 ||  
 11593  
 11594 na vidyate uttamamutkṛṣṭatamamanyadyasmāttathāvidham padaṃ vastu tadālambi  
 11595 || 25 ||  
 11596  
 11597 saṃbhogāśanamātreṇa rājyādiṣu sukheṣu ye |  
 11598 saṃtuṣṭā duṣṭamanaso viddhi tānandhadardurān || 26 ||  
 11599  
 11600 dardurānbhekān | sa hi kūpastho na bahiḥ paśyati tatrāpyandhaścetsutarāmiti  
 11601 bhāvaḥ || 26 ||  
 11602  
 11603 ye śaṭheṣu duranteṣu duṣkṛtārambhaśāliṣu |  
 11604 dvipatsu mitrarūpeṣu bhaktā vai bhogabhogiṣu || 27 ||  
 11605  
 11606 śaṭheṣu vaccakeṣu duranteṣu durucchedeṣu prabaleṣviti yāvat | bhaktāḥ saktā ye te  
 11607 yāntityuttareṇānvayaḥ || 27 ||  
 11608  
 11609 te yānti durgamādurgam duḥkhāduḥkham bhayādbhayam |  
 11610 narakānnarakaṃ mūḍhā mohamantharabuddhayaḥ || 28 ||  
 11611  
 11612 durgamātsaṃkaṭāt | mantharabuddhayaḥ mandabuddhayaḥ || 28 ||  
 11613  
 11614 parasparavināśokteḥ śreyaḥstho na kadācana |  
 11615 sukhaduḥkhadaśe rāma taḍitprasaraḥbhāṅgure [taḍitprāsaraḥbhāṅgure  
 11616 iti pāṭhaḥ] || 29 ||  
 11617  
 11618 sukhasyānantaram duḥkham duḥkhasyānantaram sukham | ghaṭīyantravadaśrāntam  
 11619 bhramanyāti punaḥ punaḥ || ityādivākyaiḥ sukhaduḥkhadaśayoḥ  
 11620 parasparavināśokterayaṃ kadāpi śreyasi tiṣṭhatīti śreyaḥstho viśrāntibhāṅga  
 11621 bhavati | pratyakṣato'pi taylorbhāṅguratā prasiddhetyāha - sukhaduḥkheti || 29 ||  
 11622  
 11623 ye viraktā mahātmānaḥ suviviktā bhavādṛśāḥ |  
 11624 puruṣānviddhi tānvandyānbhogamokṣaikabhājanān || 30 ||  
 11625  
 11626 suviviktāḥ samyagvivekinaḥ || 30 ||  
 11627  
 11628 vivekaṃ paramāśritya vairāgyābhyāsayogataḥ |  
 11629 saṃsārasaritaṃ ghorābhīmāmāpadamuttaret || 31 ||  
 11630  
 11631 saṃsārasaridrūpāmimāmāpadam || 31 ||  
 11632  
 11633 na svaptavyaṃ ca saṃsāramāyāsviha vijānata |  
 11634 viṣamūrcchanasaṃmohadāyiniṣu vivekinā || 32 ||  
 11635  
 11636 viṣavanmūrcchanena samucchraṇa saṃmohaṃ kaśmalaṃ dātuṃ śīlaṃ yāsāṃ  
 11637 tāsū saṃsārākhyamāyāsu midhyāvañcanopāyeṣu || 32 ||  
 11638  
 11639 saṃsārabhimamāsādyā yastiṣṭhatyavahelayā |  
 11640 jvalitasya gṛhasyoccaiḥ śete tārṇasya saṃstare || 33 ||  
 11641  
 11642 tārṇasya tṛṇavikāraya | rāhoḥ śira itivatsaṃstarādbhedakalpanayā śaṣṭhī || 33 ||  
 11643  
 11644 yatprāpya na nivartante yadāsādyā na śocati |  
 11645 tatpadaṃ śeṃśīlabhyamastyevātra na saṃśayaḥ || 34 ||  
 11646  
 11647 nanu saṃsārātparamanyannāstyeva tatra kimavalambya saṃsāre kṣarati  
 11648 kāryesyāśaṃkyāha - yaditi | śeṃśīlabhyam jñānamātreṇa prāptuṃ  
 11649 śakyamastyeva | na nāsti | tadasattve jagadāndhyaprasaṅgādātmāpalāpāyogācceti  
 11650 bhāvaḥ | tathācoktaṃ purāṇeṣu - asatyasminnagannāthe andhībhūtamidaṃ  
 11651 bhavet | sūryeṇa vihīnatvānnirālokaṃ jagadyathā || iti śrutiśca asanneva sa  
 11652 bhavati asadbhrameti veda cet | asti brahmeti cedveda santamenam tato viduḥ iti || 34 ||  
 11653  
 11654 nāsti cettadvicāreṇa doṣaḥ ko bhavatām bhavet |  
 11655 asti cettatsamuttīrṇā bhaviṣyatha bhavārṇavāt || 35 ||  
 11656  
 11657 saṃdigdhe paraloke'pi varam śrutipathāśrayaḥ | yadi na syāttadā kiṃ syādyai  
 11658 syānnāstiko hataḥ || iti nyāyena saṃdihānam pratyapyāha - nāsti cediti |  
 11659 saṃdehe'pi mahāphalasyopekṣānarhatvācceti bhāvaḥ || 35 ||

11660  
 11661 p. 104)  
 11662  
 11663 pravṛttiḥ puruṣasyeha mokṣopāyavicāraṇe |  
 11664 yadā bhavatyāśu tadā mokṣabhāgi sa ucyate || 36 ||  
 11665  
 11666 tarhi kathaṃ na sarve pravartanta ityāśaṅkya yāvannānugrahaḥ sākṣājjāyate  
 11667 paramesiṭuḥ | tāvanna sadguruṃ kaścitsacchāstraṃ vāpi vindati || iti  
 11668 vacanādiśvarānugrahalabhyamokṣabhāgitāśālina iva mokṣasādhane pravṛttirna  
 11669 sarveṣāmityāha - pravṛttiriti | pravṛttiphalaṃ līṅgānumeyaṃ  
 11670 mokṣabhāgitvamiti bhāvaḥ || 36 ||  
 11671  
 11672 anapāyi nirāśaṅkaṃ svāsthyaṃ vigata vibhramam |  
 11673 na vinā kevalībhāvādvidyate bhuvanatrāye || 37 ||  
 11674  
 11675 nanu dehendriyaviśayaśūnyakevalībhāvahetunā kīmanena śāstreṇa satsveva  
 11676 dehādiśūpāyāntareṇāpi svargādisukhasya sambhavādityāśaṅkyāha -  
 11677 anapāyiti | svargādi apāyapatanāśaṅkā'svāsthyādigrastameveti kevalībhāva eva  
 11678 puruṣārtha iti bhāvaḥ || 37 ||  
 11679  
 11680 tatprāptāvuttamaprapṛtau na kleśa upajāyate |  
 11681 na dhanānyupakurvanti na mitrāṇi na bāndhavāḥ || 38 ||  
 11682  
 11683 taditi yogyatvādvyaavahitavicārapravṛttiparāmarśaḥ | tasyāḥ prāptau  
 11684 satyāmuttamasya kaivalyasya prāptau kleśo nopajāyate | nanu dhanādibhireva  
 11685 kevalībhāvo'stu kiṃ vicāreṇa tatrāha - neti || 38 ||  
 11686  
 11687 na hastapādacalanaṃ na deśāntarasamṅgamaḥ |  
 11688 na kāyakleśavaidhuryaṃ na tīrthāyatanāśrayāḥ || 39 ||  
 11689  
 11690 hastapādacalanaṃ kāyikanamaskārādau | deśāntarasamṅgamo yātrādau |  
 11691 upavāsādau kāyakleśena balotsāhanidrādivaidhuryam | tīrthāyatanāni kṣetrāṇi  
 11692 tatra nivāsāḥ || 39 ||  
 11693  
 11694 puruṣārthaikasādhyena vāsanaikārthakarmaṇā |  
 11695 kevalaṃ tanmanomātra jayenāsādyate padaṃ || 40 ||  
 11696  
 11697 kena tarhi tatprāpyate tatrāha - puruṣārtheti | puruṣārthaḥ  
 11698 śravaṇamanananididhyāsanapauruṣaṃ tadekasādhyena |  
 11699 dvaitavāsanāvirodhibrahmākārādṛghavāsanāyā ekārthena tulyaviśayeṇa  
 11700 karmaṇā sādhyena sākṣātkāreṇetyarthaḥ | manomātrasya dvaitasya  
 11701 mūlocchedalakṣaṇena jayena | yathāhuḥ - evaṃ nirantarakṛtā brahmaivāsmīti  
 11702 vāsanā | haratyavidyāvikṣepān rogāniva rasāyanam || iti || 40 ||  
 11703  
 11704 vivekamātrasādhyāṃ tadvicāraikāntaniścayam |  
 11705 tyajatā duḥkhajālāni nareṇaitadavāpyate || 41 ||  
 11706  
 11707 viveko dehendriyāderātmanaḥ pṛthakkaraṇam | vicāraśca  
 11708 śravaṇamanananididhyāsanairasambhāvanādinirāsaḥ ekānta aikāgryaṃ ca  
 11709 tābhyāṃ niścetaṃ śakyam | duḥkhajālāni viśayān || 41 ||  
 11710  
 11711 sukhasevyāsanasthena tadvicārayatā svayam |  
 11712 na śocyate padaṃ prāpya na sa bhūyo hi jāyate || 42 ||  
 11713  
 11714 sa prāptapadaḥ || 42 ||  
 11715  
 11716 tatsamastasukhāsārasīmāntaṃ sādhave viduḥ |  
 11717 tadanuttamaniṣpandaṃ paramāhū rasāyanam || 43 ||  
 11718  
 11719 saṃsāre sārātvena prasiddhasukhānāmutkarṣe itareṣāmasārāṇāṃ sattasphūrtyoḥ  
 11720 sīmāntaṃ paramāvadhim | sukhasya āsārāṇāṃ meghasthānīyamavadhimiti vā |  
 11721 etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti sā kāṣṭhā sā parā gatiḥ  
 11722 ityādiśruteriti bhāvaḥ | anuttamā niṣpandā ānandarasāvirbhāvā dhyānināṃ  
 11723 yasmāt || 43 ||  
 11724  
 11725 kṣayitvātsarvabhāvānāṃ svargamānuṣyayordvayoḥ |  
 11726 sukhaṃ nāstyeva salilaṃ mṛtatṛṣṇāsvivaitayoḥ || 44 ||  
 11727  
 11728 ato manojayaścintyaḥ śamasamtoṣasādhanaḥ |



11729 anantasamaśamyogastasmādānanda āpyate || 45 ||  
 11730  
 11731 anante samaḥ śamyoga aikarasyalakṣaṇaḥ || 45 ||  
 11732  
 11733 tiṣṭhatā gacchatā caiva patatā bhramatā tathā |  
 11734 rakṣasā dānavenāpi devena puruṣeṇa vā || 46 ||  
 11735  
 11736 śārīrapariśramo manuṣyādhikāranīyamaśca nāstītyāha - tiṣṭhatetyādinā ||  
 11737 46 ||  
 11738  
 11739 manaḥ praśamanodbhūtaṁ tatprāpyaṁ paramaṁ sukham |  
 11740 vikāśīśamapuṣpasya vivekoccataroḥ phalam || 47 ||  
 11741  
 11742 vikāśī śamaḥ puṣpaṁ yasya uccasyotkrīṣṭasya taroḥ kalpavṛkṣasya phalaṁ  
 11743 paraṁ sukham || 47 ||  
 11744  
 11745 vyavahārapareṇāpi kāryavṛndamavindatā |  
 11746 bhānunevāmarasthena nojjhyate na ca vāñchayate || 48 ||  
 11747  
 11748 nanu tatprāptamapi punarvyavahāraprasaktāvapaiśyatītyāśaṅkyāha -  
 11749 vyavahāreti | nojjhyate notsrjyate pūrṇatvenāheyatvādata eva na vāñchayate || 48  
 11750 ||  
 11751  
 11752 manaḥpraśāntamatyacchaṁ viśrāntaṁ vigatabhramam |  
 11753 anihaṁ vigatābhīṣṭaṁ nābhivāñchati nojjhati || 49 ||  
 11754  
 11755 sati manasi kathaṁ na vāñchā syāttatrāha - mana iti || 49 ||  
 11756  
 11757 mokṣadvāre dvārapālānimāñchrṇu yathākramam |  
 11758 yeśāmekatamāśaktyā mokṣadvāraṁ praviśyate || 50 ||  
 11759  
 11760 prāganukrāntānapi [ekādaśasarge mokṣadvāre dvārapālā ityādinā]  
 11761 vistareṇa varṇyamānācchrṇu || 50 ||  
 11762  
 11763 sukhadoṣadaśādirghā śaṁsāramarumaṇḍalī |  
 11764 jantoḥ śītalatāmeti śīraraśmeḥ samaprabhā || 51 ||  
 11765  
 11766 tatrāsargasamāpteḥ śamaṁ prastotumupakramate - sukheti | sukhaśabdena  
 11767 tadāśā lakṣyate | saivādhvagasya tṛṣṭātāpasamā doṣadaśā tayā dirghā  
 11768 duratikramā śītalatāmeti śamenetyapakṣyate | samaprabhā prabhāsamā |  
 11769 padavyatyāśaśchāndasaḥ | yathā candrasya svīyā prabhā tadvat |  
 11770 śītaraśmisamaprabheti pāṭhe spaṣṭam || 51 ||  
 11771  
 11772 śamenāsādyate śreyaḥ śamo hi paramaṁ padam |  
 11773 śamaḥ śivaḥ śamaḥ sāntiḥ śamo bhrāntinivāraṇam || 52 ||  
 11774  
 11775 hi yasmācchamena śreya āsādyate ata  
 11776 āyurghṛtamitivadamedopacārāttatparamaṁ padaṁ tadviṣṇoḥ paramaṁ padam iti  
 11777 śrutiprasiddhaṁ [prasiddhaḥ iti pāṭhaḥ] śama eva | evaṁ na sanna  
 11778 cāsañchiva eva kevalaḥ iti śrutiprasiddhaḥ śivo'pi śama eva | evaṁ tarati  
 11779 śokamātmavit ityādiśrutisiddhā sarvaduḥkhopasāntirapi śama evetyarthaḥ || 52 ||  
 11780  
 11781 puṁsaḥ praśamatṛptasya śītalācchatarātmanaḥ |  
 11782 śamabhūṣitacittasya śatrurapyeti mitratām || 53 ||  
 11783  
 11784 rāgadveśādyatāpitatvācchītalō nirmohatvādacchatarāśca ātmā vijñānātmā  
 11785 yasya || 53 ||  
 11786  
 11787 p. 105)  
 11788  
 11789 śamacandramasā yeśāmāśayaḥ samalaṁkṛtaṁ |  
 11790 kṣīrodānāmivodeti teśāṁ paramaśuddhatā || 54 ||  
 11791  
 11792 āśayaścittam | jñāṇnalabdḥā svābhāvikaśuddhatā śamena  
 11793 dviguṇībhavantīvābhivardhata iva | yathā kṣīrodānām śubhratā  
 11794 candrodayenetyarthaḥ || 54 ||  
 11795  
 11796 hṛtkuśeśayakośeṣu yeśāṁ śamakuśeśayam |  
 11797 satāṁ vikasitaṁ te hi dvihṛtpadmāḥ samā hareḥ || 55 ||

11798  
11799 kuśeśayaṃ padmaṃ | hareḥ samā hariṇā tulyāḥ | harerhr̥tpadmasyaiva  
11800 bahirbrahmāsanapadmatayā dvaidhībhāvāditi bhāvaḥ || 55 ||  
11801  
11802 śamaśrīḥ śobhate yeśāṃ mukhendāvakalaṅkite |  
11803 te kulīnendavo vandyāḥ saundaryavijitendriyāḥ || 56 ||  
11804  
11805 kulīnāḥ satkulāsta evendavaḥ svaparakulodyotapāpopaśama hetutvāt | vijitendava iti  
11806 pāṭhe spaṣṭam | pāṭhāntare tu saundaryeṇa guṇairvijitāni vaśīkṛtāni  
11807 pareśāmapī cakṣurmanaḥ prabhṛtīnīndriyāṇi yaiḥ || 56 ||  
11808  
11809 trailokyodaravartinyo nānandāya tathā śriyāḥ |  
11810 sāmrajyasam̐patpratimā yathā [yathāśrama iti pāṭhaḥ]  
11811 śamavibhūṭayaḥ || 57 ||  
11812  
11813 sāmrajyasam̐patpratimevākāramātreṇa sadṛśī yāsāṃ natu guṇāntarairityarthāḥ  
11814 || 57 ||  
11815  
11816 yāni duḥkhāni yā tṛṣṇā duḥsahā ye durādhayaḥ |  
11817 tatsarvaṃ śāntacetaḥsu tamo'rkeṣviva naśyati || 58 ||  
11818  
11819 tatsarvamiti napuṃsakamanapuṃsakena ityekaśeṣaikavadbhāvaḥ || 58 ||  
11820  
11821 mano hi sarvabhūṭānāṃ prasādamadhigacchati [manugacchati iti  
11822 pāṭhaḥ] |  
11823 na tathendoryathā śānte jane janitakautukam || 59 ||  
11824  
11825 indoścandrānnimittabhūṭāt | viśayasyāpi nimittatvavivakṣayā pañcamī | janitaṃ  
11826 kautukaṃ svātmānubhavadamatkāro yasmīṃstathābhūtaṃ sadyathā  
11827 prasādamadhigacchatīti sambandhaḥ || 59 ||  
11828  
11829 śamaśālini sauhārdavati sarveṣu jantuṣu |  
11830 sujane paramaṃ tattvaṃ svayameva prasīdati || 60 ||  
11831  
11832 svayamevetyanāyāsoktiḥ || 60 ||  
11833  
11834 mātariṇa paraṃ yānti viśamāṇi mṛdūni ca |  
11835 viśvāsamiha bhūṭāni sarvāṇi śamaśālini || 61 ||  
11836  
11837 viśamāṇi krūrakuṭilāśayāni | mṛdūni tadviparītāni || 61 ||  
11838  
11839 na rasāyanapānena na lakṣmyāliṅganena ca |  
11840 tathā sukhamavāpnoti śamenāntaryathā manaḥ || 62 ||  
11841  
11842 indrapade amṛtarasāyanapānena | viṣṇupade lakṣmyāliṅganena || 62 ||  
11843  
11844 sarvādhivyādhicalitaṃ [vyādhivalitaṃ] krāntaṃ tṛṣṇāvaratrayā |  
11845 manaḥ śamāmṛtāsekaiḥ samāśvāsaya rāghava || 63 ||  
11846  
11847 calitaṃ bhīṣaṇena kampitaṃ | varatrayā carmarajjvākrāntamitastata ākr̥ṣṭam |  
11848 śrāntamiti yāvat || 63 ||  
11849  
11850 yatkaroṣi yadaśnāsi śamaśīṭalayā dhiyā |  
11851 tatrātisvadate svādu [sādhu iti pāṭhaḥ] netarattāta mānase || 64 ||  
11852  
11853 svādu madhuraṃ yathā syāttathā tatra tat mānase'tisvadate rocate || 64 ||  
11854  
11855 śamāmṛtarasācchannaṃ mano yāmeti nirvṛtim |  
11856 chinnānyapi tayāṅgāni manye rohanti rāghava || 65 ||  
11857  
11858 nirvṛtiṃ sukham | tayā nirvṛtyā | rohanti punaḥ prādurbhavanti | manye  
11859 ityutprekṣā || 65 ||  
11860  
11861 na piśācā na rakṣāṃsi na daityā na ca śatravaḥ |  
11862 na ca vyāghrabhujāṅgā vā dviṣanti śamaśālinam || 66 ||  
11863  
11864 suṣaṇṇaddhasamastāṅgaṃ praśamāmṛtavarmaṇā |  
11865 vedhayanti na duḥkhāni śarā vajraśīlāmiva || 67 ||  
11866

11867 susaṃnaddhāni samyagguptāni samastānyaṅgāni yasya tam | amṛtarūpeṇa  
 11868 varmaṇā kavacena | vedhayanti pīḍayanti | duḥkhāni duḥkhanimittāni || 67 ||  
 11869  
 11870 na tathā śobhate rājā apyantaḥpurasaṃsthitāḥ |  
 11871 samayā svacchayā buddhyā yathopaśamaśīlayā || 68 ||  
 11872  
 11873 yathā puruṣa iti śeṣaḥ || 68 ||  
 11874  
 11875 prāṇātpriyataraṃ dṛṣṭvā tuṣṭimeti na vai janaḥ |  
 11876 yāmāyāti janaḥ śāntimavalokya śamāśayam || 69 ||  
 11877  
 11878 janastāṃ tuṣṭiṃ naitītyarthaḥ | śamayuktaḥ āśayo yasya tam || 69 ||  
 11879  
 11880 samayā śamaśālinyā vṛtṭyā yaḥ sādhu vartate |  
 11881 abhinanditayā loke jīvatīha sa netaraḥ || 70 ||  
 11882  
 11883 jīvati saphalajīvano bhavati || 70 ||  
 11884  
 11885 anuddhatamanāḥ śāntaḥ sādhuḥ karma karoti yat |  
 11886 tatsarvamabhinandanti tasyemā bhūtajātayaḥ || 71 ||  
 11887  
 11888 anuddhataṃ vinītaṃ mano yasya sādhuḥ [sādhusaṃmataḥ iti pāṭhaḥ]  
 11889 śānto yatpramādādaparādhamapīti yāvat || 71 ||  
 11890  
 11891 śrutvā sprṣṭvā ca dṛṣṭvā ca bhuktvā ghrātvā [snātvā iti  
 11892 pāṭhaḥ] śubhāśubham |  
 11893 na hr̥ṣyati glāyati yaḥ sa śānta iti kathyate || 72 ||  
 11894  
 11895 idānīm dāmbhikasāttvikaparīkṣaṇāya śāntalakṣaṇānyāha - śrutvetyādinā |  
 11896 śubhāśubham priyāpriyam || 72 ||  
 11897  
 11898 yaḥ samaḥ sarvabhūteṣu bhāvi kāṅkṣati nojjhati |  
 11899 jītvendriyāṇi yatnena sa śānta iti kathyate || 73 ||  
 11900  
 11901 bhāvisukhādi na kāṅkṣati prārabdhaprāpitaṃ ca nojjhati || 73 ||  
 11902  
 11903 sprṣṭvā'vadātayā buddhyā yathaivāntastathā bahiḥ |  
 11904 dṛśyante yatra kāryāṇi sa śānta iti kathyate || 74 ||  
 11905  
 11906 ārjavamapi tallakṣaṇamityāha - sprṣṭveti | sprṣṭvā jñātvāpi  
 11907 parakaṣṭhīlādīnīti śeṣaḥ | mokṣopāyatayā kartavyāni kāryāṇi || 74 ||  
 11908  
 11909 tuṣāraakarabimbābhaṃ mano yasya nirākulam |  
 11910 maraṇotsavayuddheṣu sa śānta iti kathyate || 75 ||  
 11911  
 11912 maraṇotsavayuddheṣu bhayarāgakrodhairnirākulamasam̐taptamata eva  
 11913 tuṣāra karaścandraṣṭadbimbābham || 75 ||  
 11914  
 11915 sthito'pi na sthita iva na hr̥ṣyati na kupyati |  
 11916 yaḥ suṣuptasamaḥ svasthaḥ sa śānta iti kathyate || 76 ||  
 11917  
 11918 harṣakopanimittavatpradeśe sthito'pi || 76 ||  
 11919  
 11920 amṛtasyandasubhagā yasya sarvajanaṃ prati |  
 11921 dṛṣṭiḥ prasarati prītā sa śānta iti kathyate || 77 ||  
 11922  
 11923 amṛtasyando'mṛtapravāha iva subhagā sukhadā || 77 ||  
 11924  
 11925 p. 106)  
 11926  
 11927 yo'ntaḥ śītalatām yāto yo bhāveṣu na majjati |  
 11928 vyavahārī na saṃmūḍhaḥ sa śānta iti kathyate || 78 ||  
 11929  
 11930 bhāveṣu viṣayeṣu vyavahārī sannapi na majjati nāsajjate || 78 ||  
 11931  
 11932 apyāpatsu durantāsu kalpānteṣu mahatsvapi |  
 11933 tucche'haṃ na mano yasya sa śānta iti kathyate || 79 ||  
 11934  
 11935 mahatsu cirakālikeṣu | tucche mithyābhūte naśvare dehādaḥ yasyāhamiti mano

11936 nāsti || 79 ||  
 11937  
 11938 ākāśasadr̥śī yasya puṃsaḥ saṃvyavahāriṇaḥ |  
 11939 kalaṅkameti na matiḥ sa śānta iti kathyate || 80 ||  
 11940  
 11941 paramākāśena brahmaṇā sadr̥śī samarasā prasiddhākāśavadavikāryā vā |  
 11942 kalaṅkaṃ rāgādilepam || 80 ||  
 11943  
 11944 tapasviṣu bahujñeṣu yājakeṣu nṛpeṣu ca |  
 11945 balavatsu guṇāḍhyeṣu śamavāneva rājate || 81 ||  
 11946  
 11947 loke'pi sarvagunaśraiṣṭhyena śamaḥ prasiddha ityāha - tapasviṣviti || 81 ||  
 11948  
 11949 śamasamśaktamanasām mahatām guṇasālinām |  
 11950 udeti nirvṛtiścittājjyotsneva sitarociṣaḥ || 82 ||  
 11951  
 11952 śimānto [śimantaḥ iti pāṭhaḥ] guṇapūgānām  
 11953 pauraṣaikāntabhūṣaṇam |  
 11954 saṃkaṭeṣu bhayasthāne śamaḥ śrīmānvirājate || 83 ||  
 11955  
 11956 guṇānām pūgānām samūhānām śimānto'vadhiḥ | ekāntabhūṣaṇam  
 11957 mukhyabhūṣaṇam | śrīmān sarvagunaśaṃpattimān śamo virājate || 83 ||  
 11958  
 11959 śamamamṛtamahāryamāryaguptam  
 11960 paramavalambya paraṃ padaṃ prayātāḥ |  
 11961 raghutanaya yathā mahānubhāvāḥ  
 11962 kramamanupālaya siddhaye tameva || 84 ||  
 11963  
 11964 ahāryam parairapahartumaśakyamāryaiḥ pūjyairguptam sāvadhānatayā rakṣitam  
 11965 paramutkr̥ṣṭam sādhanamavalambya mahānubhāvā yathā yena krameṇa paraṃ  
 11966 padaṃ prayātāḥ prāptāstameva kramamanupālaya avalambya rakṣasvetyarthaḥ || 84 ||  
 11967 ||  
 11968  
 11969 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 11970 śamanirūpaṇam nāma trayodaśaḥ sargaḥ || 13 ||  
 11971  
 11972 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 11973 śamanirūpaṇam nāma trayodaśaḥ sargaḥ || 13 ||  
 11974  
 11975 caturdaśaḥ sargaḥ 14  
 11976  
 11977 śrīvāsiṣṭha uvāca |  
 11978  
 11979 śāstrāvabodhāmalayā dhiyā paramapūtayā |  
 11980 kartavyaḥ kāraṇajñena vicāro'niśamātmanaḥ || 1 ||  
 11981  
 11982 sādhusaṃgamasacchāstrabhāvaśuddhyupabṛṃhitāḥ |  
 11983 śamasamtoṣayorheturvicāro'tra praśasyate || 1 ||  
 11984  
 11985 itthaṃ mokṣadvārapālaṃ śamākhyamādyamupavarṇya dvitīyaṃ vicāraṃ  
 11986 varṇayiṣyan vasiṣṭha uvāca - śāstreṭi | tatrārthānarthānubandhavicāraḥ  
 11987 sārāsāravavicāro heyopādeyavicāraḥ pramāṇatātāparyavicāraḥ ātmatattvapariḥkṣā  
 11988 ceti vicāraḥ pañcavidhaḥ | tatra svābhāvikapravṛtterviṣayāṇām  
 11989 cānarthānubandhitā śāstriyapravṛttervairāgyādeśca  
 11990 puruṣārthānubandhitetyanvayavyatirekādinā pariḥkṣātmaka ādyaḥ |  
 11991 striputrasvadehādiṣu svato bijataḥ  
 11992 pariṇāmataścāsuciviṇmūtrādyamaṅgalatvapariḥkṣātmā  
 11993 brahmalokāntasukhānāmanityatvaduḥkhasaṃbhinnatvādipariḥkṣātmā ca dvitīyaḥ |  
 11994 etau vairāgyamumukṣāhetu | mumukṣottaramapi mokṣasādhanam karma  
 11995 vopāsanameva vā te api kiṃ samuccite uta jñānasamuccite uta jñānameveti  
 11996 pariḥkṣātmā tr̥tīyaḥ | yadāpi jñānameva tadāpi tatkiṃ  
 11997 sām̐khyavaiśeṣikādyabhimataṃ kapilagautamoktatattachāstrapramāṇakaṃ  
 11998 śrautameva vā yadāpi śrautam tadāpi kiṃ śrutinām dvaite utādvaite saviśeṣe uta  
 11999 nirviśeṣe ātmanyānātmani vā tātparyamiti pariḥkṣātmā caturthaḥ | sa ca  
 12000 śravaṇamityucyate | śrutyā dipramāṇānāmāpyadvitīye saccidānandabrahmātmani  
 12001 tātparyāvadhāraṇe'pi svātmani paramārthatastathātvaṃ saṃbhavati na veti  
 12002 ratnapariḥkṣānyāyenānubhavaṇiṣṭhagurusatīrthyādisaṃvādena  
 12003 jīveśvara jagattattvapariśodhanena ca yāvadvadadhāraṇam pariḥkṣaṇātmā  
 12004 pañcamāḥ | tatrādyānām trayāṇām phalaṃ sādhanacatuṣṭayasaṃpattīḥ

12005 antyayostu kramātpramāṇaprameyāsambhāvanānivṛttiḥ | tatrādyā yadyapi  
 12006 bhāgyavaśataḥ svato'pi ca bhavanti tathāpi svapratyayadṛḍhikārāya  
 12007 punarguruśāstrapuraḥsaram kartavyāḥ | antyau tu guruśāstrābhyāmeva bhavata iti  
 12008 sarvasādhāraṇyena śāstrāvabodhāmalayā dhiyetyuktam | kāraṇajñena  
 12009 viśayaviśayapūrvapakṣasiddhāntaprayojanavibhāgaññāvatā [viśayaḥ =  
 12010 saṁśayaḥ] puṁsā pramāṇaprameyatattvapratipādanopāyakuśalena guruṇā  
 12011 saheti vārthaḥ | tatra cittasuddherapyupayogaṁ darśayati - paramapūtayeti || 1 ||  
 12012  
 12013 vicārāttikṣṇatāmetya dhīḥ paśyati paraṁ padam |  
 12014 dīrghasaṁsārarogasya vicāro hi mahauśadham || 2 ||  
 12015  
 12016 tikṣaṇatām sūkṣatattvāvagāhanakuśalatām || 2 ||  
 12017  
 12018 āpadvanamanantehāparipallavitākṛti |  
 12019 vicārakrakacacchinnaṁ naiva bhūyaḥ prarohati || 3 ||  
 12020  
 12021 āpadeva duruttaratvādvanaṁ | anantābhirihābhiḥ pravṛttibhiḥ paritaḥ pallaviteva  
 12022 rāgādibhirvivṛddhā ākṛtiḥ saṁniveśo yasya | krakacaṁ kāṣṭhadāraṇam || 3 ||  
 12023  
 12024 mohena bandhunāśeṣu saṁkaṭeṣu śameṣu [bhrameṣu ca iti pāṭhaḥ]  
 12025 ca |  
 12026 sarvaṁ vyāptaṁ mahāprājña vicāro hi satām gatiḥ || 4 ||  
 12027  
 12028 bandhunāśādiṣu duḥkhasthāneṣu yaducitaṁ kartavyaṁ yena copāyena  
 12029 duḥkhottaraṇaṁ cittasamādhānaṁ ca tatsarvaṁ mohena vaicittiyena vyāptaṁ na  
 12030 sphuratīti yāvat | tatra vicāra eva gatistatprasamdhāne heturityarthaḥ || 4 ||  
 12031  
 12032 p. 107)  
 12033  
 12034 na vicāraṁ vinā kaścidupāyo'sti vipaścitām |  
 12035 vicārādaśubhaṁ tyaktvā śubhamāyāti dhīḥ satām || 5 ||  
 12036  
 12037 tadevāha - neti || 5 ||  
 12038  
 12039 balaṁ buddhiśca tejaśca pratipattiḥ kriyāphalam |  
 12040 phalantyetāni sarvāṇi vicāreṇaiva dhīmatām || 6 ||  
 12041  
 12042 tejaḥ sāmāthyam | pratipattistattatkālocitā sphūrtiḥ | kriyā tadanuṣṭhānaṁ  
 12043 tatphalaṁ ca | phalanti niṣpadyante saphalībhavanti vā || 6 ||  
 12044  
 12045 yuktāyuktamahādīpamabhivāñchitasādhakam |  
 12046 sphāraṁ vicāramāśritya saṁsārajaladhiṁ taret || 7 ||  
 12047  
 12048 yuktamucitamupādeyamayuktamanucitaṁ heyaṁ tayoh prakāśane mahādīpam |  
 12049 sphāramanalpaṁ || 7 ||  
 12050  
 12051 ālūnahṛdayāmbhojānmahāmohamataṅgajān |  
 12052 vidārayati śuddhātmā vicāro nāma kesarī || 8 ||  
 12053  
 12054 ālūnāni hṛdayasthāni ālūnāni hṛdayasthāni vivekāmbhojāniyaistān |  
 12055 śuddhātmā jalpacchalaajātyādidoṣasūnyaḥ || 8 ||  
 12056  
 12057 mūḍhāḥ kālavaśeneha yadgatāḥ paramaṁ padam |  
 12058 tadvicārapradīpasya vijṛmbhitamanuttamam || 9 ||  
 12059  
 12060 mūḍhāstaraṇopāyamārgavyāmūḍhāḥ | vijṛmbhitaṁ  
 12061 tādrśamārgaparakāśanasya phalam || 9 ||  
 12062  
 12063 rājyāni saṁpadaḥ sphārā bhogo mokṣaśca śāśvataḥ |  
 12064 vicārakalpavṛkṣasya phalānyetāni rāghava || 10 ||  
 12065  
 12066 yā vivekavikāśinyo matayo mahatāmiha |  
 12067 na tā vipadi majjanti tumbakāniva vāriṇi || 11 ||  
 12068  
 12069 viveko'tra vicārastena vikāśinyo yā matayastā na majjanti na viśīdanti | tumbakāni  
 12070 śuṣkālābukāni || 11 ||  
 12071  
 12072 vicārodayakāriṇyā dhiyā vyavaharanti ye |  
 12073 phalānāmatyudārāṇaṁ bhājanaṁ hi bhavanti te || 12 ||

12074  
 12075 vicāravatī dhīrvivekodayakāriṇī tayā ye vyavaharanti | udārāṇām śreṣṭhānām ||  
 12076 12 ||  
 12077  
 12078 mūrkhahṛtkānanasthānāmāśāprathamarodhinām |  
 12079 avicāarakarañjānām mañjaryo duḥkharitayaḥ || 13 ||  
 12080  
 12081 mūrkhāṇām hṛnmana eva kānanam vanaṃ tatsthānām | puruṣārthaviṣaye  
 12082 āśām mumukṣām prathamam rundhanti tacchīlānām | karañjānām  
 12083 kuberākṣavallīnām | tatpakṣe āśā diśaḥ | te hi vṛtibhāvena diśo rundhanti |  
 12084 mañjaryaḥ phalakośamañjaryo duḥkhavyavahārāḍambarabhūtāstā hi  
 12085 sakaṇṭakāḥ kaṭukaphalagarbhāḥ prasiddhāḥ || 13 ||  
 12086  
 12087 kajjalakṣodamalinā madirāmadadharminī |  
 12088 avicāramayī nidrā yātu te rāghava kṣayam || 14 ||  
 12089  
 12090 kṣodaścūrṇamiva malinā | madirāmadadharmā bhrāntiskhalaṇādayastadvatī |  
 12091 kṣayam yātu vicāreṇeti śeṣaḥ || 14 ||  
 12092  
 12093 mahāpadatidīrgheṣu sadvicāraparo naraḥ |  
 12094 na nimajjati moheṣu tejorāśistamaḥ sviva || 15 ||  
 12095  
 12096 mahatya āpado yeṣu te ca te atidīrghāśca teṣu | moheṣu ajñāneṣu | tejorāśiḥ  
 12097 sūryaḥ || 15 ||  
 12098  
 12099 mānase sarasi svacche vicārakamalotkaraḥ |  
 12100 nūnam vikasito yasya himavāniva bhāti saḥ || 16 ||  
 12101  
 12102 mānaṣam mana eva sarastadeva himavatkuṣau prasiddham mānaṣam saraḥ |  
 12103 śaityaunnatyasthairyādiguṇairhimavāniva || 16 ||  
 12104  
 12105 vicāravikalā yasya matirmāndyamupeyuṣaḥ |  
 12106 tasyodetyaśaṇīścandrānmudhā yakṣaḥ śīśoriva || 17 ||  
 12107  
 12108 māndyam maurkhyam | candradaivatye candravadvivekaprakāśayogye ca manasi  
 12109 candrikāsadṛśa jñānasukhāvīrbhāva evocitastasmādyasya mūrkhasya  
 12110 śokaduḥkhādyudbhavastasya candrādapyāsanirvajramudeti | yathā śīśorbālasya  
 12111 maurkhyādyakṣaḥ prāguktavetāla udeti tadvat || 17 ||  
 12112  
 12113 duḥkhakhaṇḍakamasthūlam vipannaalatāmadvuḥ |  
 12114 rāma dūre parityājyō nirviveko narādhamāḥ || 18 ||  
 12115  
 12116 nirviveko narādhamo duḥkhabījānāmeva nirantarabharaṇāya nirmitaṃ khaṇḍakaṃ  
 12117 bhūkusulam | na vidyate sthūlam yasmāttathāvidham | atisthūlamityarthaḥ |  
 12118 vipallakṣaṇānām navalatānām madhurvasanta ullāsaḥeturityarthaḥ || 18 ||  
 12119  
 12120 ye kecana durārambhā durācārā durādhyayaḥ |  
 12121 avicāreṇa te bhānti vetālāstamasā yathā || 19 ||  
 12122  
 12123 durārambhāḥ svaparaduḥkhānukūlakarmāṇi | durācārā niṣiddhācaraṇāni | bhānti  
 12124 āvirbhavanti || 19 ||  
 12125  
 12126 avicāriṇamekāntavanadrūmasadharmakam |  
 12127 akṣamaṃ sādhuḥkāryeṣu dūre kuru raghūdvaḥ || 20 ||  
 12128  
 12129 ekāntena niyamena vanadrūmasamānadharmāṇam | ekānte manuṣyāsevyaṣṭhāne vā  
 12130 vidyamānena vanadrūmeṇa sadharmāṇam | ata eva sādhuṇāmadvagānām  
 12131 chāyāśrayadānādikāryeṣu sādhuṣu puruṣārthopayogiṣu kāryeṣu  
 12132 vā'kṣamamasamartham || 20 ||  
 12133  
 12134 viviktaṃ hi mano jantorāśāvaivaśyavarjitaṃ |  
 12135 parāṃ nirvṛtimabhyeti pūrṇacandra ivātmani || 21 ||  
 12136  
 12137 viviktaṃ vicāravat | āśāyā vaivaśyena pāravaśyena varjitaṃ | nirvṛtim  
 12138 viśrāntisukham || 21 ||  
 12139  
 12140 vivekitoditā dehe sarvaṃ śītalayatyaḥ |  
 12141 alaṃkaroti cātyantaṃ jyotsneva bhuvanaṃ yathā || 22 ||  
 12142

12143 jyotsnā candrikeva | bhuvaṇaṃ jalaṃ yathā tāpārtaṃ sarvaṃ jaṇaṃ śītalayati  
 12144 tṛṣṣārtaṃ ca alaṃ tṛptaṃ karoti tadvat || 22 ||  
 12145  
 12146 paramārthapatākāyā dhiyo dhavalacāmaram |  
 12147 vicāro rājate janto rajanyāmiva candramāḥ || 23 ||  
 12148  
 12149 jantoradhikārijanmavataḥ puruṣasya  
 12150 paramārthasyotkṛṣṭapuruṣārthalakṣaṇarājabhāvaprāpteḥ sūcakatvātpatākāyā  
 12151 dhiyaḥ śuddhabuddheḥ sambandhivicāro dhavalacāmaramivāsādhāraṇaṃ  
 12152 rājacihnaṃ rājate | rūpitapatākācāmarayo rajanīcandramasāvupamāne | tatra  
 12153 rajanyā vaiyadhikaraṇyenopamānatvam || 23 ||  
 12154  
 12155 vicāracāravo jīvā bhāsayanto diśo daśa |  
 12156 bhānti bhāskaravannūnaṃ bhūyo bhavabhayāpahāḥ || 24 ||  
 12157  
 12158 jīvā vicāreṇaiva kramācāravo jīvanmuktabhūtāḥ santo bhūyasāṃ prāṇināṃ  
 12159 vicāraprakāśena bhavabhayalakṣaṇaṃ tamo'paghnanto [tamo'paharanto iti  
 12160 pāṭhaḥ] bhāskaravadbhānti || 24 ||  
 12161  
 12162 p. 108)  
 12163  
 12164 bālasya svamanomohakalpitaḥ prāṇahārakaḥ |  
 12165 rātrau nabhasi vetālo vicāreṇa vilīyate || 25 ||  
 12166  
 12167 nanu vicāreṇa bhayanivṛttiḥ kva dṛṣṭā tatrāha - bālasyeti | niśi  
 12168 bahirgamanapratibandhārthaṃ kalpito vetālastathā saṃsāro vilīyate || 25 ||  
 12169  
 12170 sarva eva jagadbhāvā avicāreṇa cāravaḥ |  
 12171 avidyamānasadbhāvā vicāraviśārāravaḥ || 26 ||  
 12172  
 12173 astu tatra tathā prakṛte kathaṃ bhayanivṛttirityāśaṅkya bhayahetorjagato  
 12174 vicāreṇa mithyātvanirṇayādityāha - sarva eveti | cāravaḥ satyavadramaṇīyāḥ |  
 12175 viśārāravaḥ śīlāsphālitaloṣṭādivadviśaraṇaśīlāḥ | asārā mithyābhūtā iti  
 12176 yāvat || 26 ||  
 12177  
 12178 puṃso nijamanomohakalpito'nalpaduḥkhadaḥ |  
 12179 saṃsāraciravetālo vicāreṇa vilīyate || 27 ||  
 12180  
 12181 uktameva spaṣṭayati - puṃsa iti || 27 ||  
 12182  
 12183 samaṃ sukhaṃ nirābādhamanantamanapāśrayam |  
 12184 viddhīmaṃ kevalībhāvaṃ vicāroccataroḥ [vicāro'sya taroḥ iti  
 12185 pāṭhaḥ] phalam || 28 ||  
 12186  
 12187 na bhayanivṛttireva kiṃtu niratiśayānandāvāptirapi tatphalamityāha -  
 12188 samamiti | samaṃ jagadvaiśamyasūnyam | anapāśrayamananyādhīnam |  
 12189 kevalībhāvaṃ kaivalyam || 28 ||  
 12190  
 12191 acalasthititodārā prakāṣābhogatejasā |  
 12192 tena niṣkāmatodeti śītatevendunoditā || 29 ||  
 12193  
 12194 tadvicchedaśaṅkāṃ vārayati - acaleti | tena vicāreṇa prakāṣasyābhogasya  
 12195 niratiśayānandasya tejasā sāmārthyena cāñcalyahetvajñāne naṣṭe acalasthititayā  
 12196 udārā ānandapūrṇatālakṣaṇā niṣkāmatā udeti || 29 ||  
 12197  
 12198 svavicāramahauśadhyā sādhuścittaniṣaṇṇayā |  
 12199 tayottamatvapradayā nābhivāñchati nojjhati || 30 ||  
 12200  
 12201 acalasthitirevottamatvaṃ tatpradayā pūrvoktayā vicāralakṣaṇayā mahauśadhyā  
 12202 siddhaḥ puruṣo nābhivāñchatyaprāptaṃ prāptaṃ ca nojjhati | kṛtakṛtyo  
 12203 bhavatītyarthaḥ || 30 ||  
 12204  
 12205 tatpadālbanaṃ cetaḥ sphāramābhāsamāgatam |  
 12206 nāstameti na codeti khamivātītatāntaram [gatāntaram iti pāṭhaḥ] || 31 ||  
 12207 ||  
 12208  
 12209 nanu cittam yadi vicārajanyajñānena naśyettarhi jīvanāsaṃbhavaḥ yadi na  
 12210 naśyettarhi punarvikṣepāñjanayedeveti kathaṃ kṛtakṛtyatetyāśaṅkyāha ##-  
 12211 tadvadābhāsataṃ gataṃ cittamapi

12212 khamākāśamivātitatamativistīrṇabrahmabhāvaṃ prāptamāntaraṃ  
 12213 vikṣepabījavāsanājālaṃ yasya | nāstaṃ vināśameti yena jīvanaṃ na syāt nāpi  
 12214 rāgadveṣādivṛttibhirudeti yena vikṣepaḥ syādityarthaḥ | yadvā cetaḥ ābhāsaṃ  
 12215 bharjitabījamiva nodeti yena vikṣepaḥ syāt | anādivāsanayā sphāratāṃ gataṃ  
 12216 dṛḍhaṃ viśaya saṃskāraśāṇṇa vināśameti || 31 ||  
 12217  
 12218 na dadāti na cādatte na connamati sāmyati |  
 12219 kevalaṃ sākṣivatpaśyañjagadābhogi tiṣṭhati || 32 ||  
 12220  
 12221 tatkataḥ | yato jagadviśayānayaṃ kevalaṃ sākṣivadaudāsīnyena paśyaṃsteṣu  
 12222 rāgitayā mano na dadāti satyatayā puruṣārthabuddhyā ca nādatte nopabhunkte || 32  
 12223 ||  
 12224  
 12225 na ca sāmyati nāpyantarnāpi bāhye'vatiṣṭhati |  
 12226 na ca naiṣkarmyamādatte na ca karmaṇi majjati || 33 ||  
 12227  
 12228 na suṣuptāvivopādhiśāntyā sāmyati nāpi svapnavadāntaravāsanāmaye nimajjati  
 12229 na vā mūḍhajanaajāgradvadbahye'vasannastiṣṭhati || 33 ||  
 12230  
 12231 upekṣate gataṃ vastu saṃprāptamanuvartate |  
 12232 na kṣubdho na ca vā'kṣubdho bhāti pūrṇa ivārṇavaḥ || 34 ||  
 12233  
 12234 arṇavapakṣe gataṃ lakṣmīkaustubhādivastu upekṣate na tatprāptyai yatate | kṣubdho  
 12235 maryādātyāgaparyantaṃ kṣobhavān | akṣubdhaḥ stimitaḥ | svābhāvikaṃ  
 12236 vyavahāraṃ tyajanniti yāvat | kṣobhādīphalābhāvasamuccayārthaścakāraḥ || 34 ||  
 12237  
 12238 evaṃ pūrṇena manasā mahātmāno mahāśayāḥ |  
 12239 jīvanmuktā jagatyasminviharantīha yoginaḥ || 35 ||  
 12240  
 12241 ihāsmiñśarīra evānubhūyamāno jīvabrahmaikyalakṣaṇo yogo yeśāmasti te || 35 ||  
 12242  
 12243 uṣitvā suciraṃ kālaṃ dhīrāste yāvadīpsitaṃ |  
 12244 te tamante parityajya yānti kevalatāṃ tatāṃ || 36 ||  
 12245  
 12246 tamupādhyābhāsaṃ | tatāmaparicchinnaṃ kevalatāṃ videhakaivalyaṃ || 36 ||  
 12247  
 12248 ko'haṃ kasya ca saṃsāra ityāpadyapi dhīmatā |  
 12249 cintaniyaṃ prayatnena sapratīkāramātmanā || 37 ||  
 12250  
 12251 āpadyapi kuṭumbādivyāpṛtāyāmapi | sapratīkāraṃ  
 12252 tatpratīkāraśravaṇādyanuṣṭhānasahitaṃ yathā syāttathā | ātmanā svenaiva || 37 ||  
 12253  
 12254 kāryasaṃkaṭasaṃdehaṃ rājā jānāti rāghava |  
 12255 niṣphalaṃ saphalaṃ vāpi vicāreṇaiva nānyathā || 38 ||  
 12256  
 12257 kāryo'vaśyakartavyaḥ saṃkaṭeṣvarthakṛcchreṣu saṃdihyata iti saṃdehaḥ  
 12258 saṃdhivigrahādistaṃ jānāti niścīnoti || 38 ||  
 12259  
 12260 vedavedāntasiddhāntasthitayaḥ sthitikāraṇaṃ |  
 12261 nirṇiyante vicāreṇa dīpena ca bhuvo niśi || 39 ||  
 12262  
 12263 vedānāṃ karmakāṇḍānāṃ vedāntānāṃ ca siddhāntasthitayo  
 12264 dharmabrahmatattvalakṣaṇāstātparyaviśrāntibhūmayaḥ sthiteḥ  
 12265 puruṣārthapratīṣṭhāyāḥ kāraṇaṃ prāpikā iti yāvat | dīpena ceti tulyayoreva  
 12266 [tulyayoge samuccayaḥ iti pāṭhaḥ] samuccaya  
 12267 ityautsargikaniyamātsādṛśyaṃ gamyate || 39 ||  
 12268  
 12269 anaṣṭamandhakareṣu bahutejaḥ [tejassu jihmitaṃ iti ṭīkākārasammataḥ  
 12270 pāṭhaḥ] svajihmitaṃ |  
 12271 paśyatyapi vyavahitaṃ vicāraścārulocanaṃ || 40 ||  
 12272  
 12273 prasiddhalocanamandhakāre naṣṭamiva bahutejaḥsu sūryādiṣu jihmitaṃ pratihataṃ  
 12274 vyavahitaviprakṛṣṭagrahaṇeṣvasamarthaṃ ca vicāralakṣaṇaṃ locanaṃ tu na  
 12275 tathetyarthaḥ || 40 ||  
 12276  
 12277 vivekāndho hi jātyandhaḥ śocyāḥ sarvasya durmatīḥ |  
 12278 divyacakṣurvivekātmā jayatyakhilavastuṣu || 41 ||  
 12279  
 12280 viveko vicāra ātmeva priyaḥ pradhāno vā yasya sa puruṣo divyacakṣurjayati



12281 abhibhavatyāpado vināśayati prāpnoti vā puruṣārtham || 41 ||  
 12282  
 12283 p. 109)  
 12284  
 12285 paramātmamayī mānyā mahānandaikasādhinī |  
 12286 kṣaṇamekaṃ parityājyā na vicāracamatkṛtiḥ || 42 ||  
 12287  
 12288 vicāreṣvapi yaḥ sārabhūtastamāha - paramātmēti | strīmayo jālmaḥ  
 12289 itivadatyaśaktyā tatprāyatādyotanāya mayat | kṣaṇaṃ kṣaṇamapi | udaramantaram  
 12290 kurute atha tasya bhayaṃ bhavati iti śruteḥ | sā hānistanmahāchidraṃ sāndhatā sā  
 12291 ca mūkatā | yat kṣaṇaṃ vā muhūrta vā śivamekaṃ na cintayet iti  
 12292 laingavacanāceti bhāvaḥ || 42 ||  
 12293  
 12294 vicāracārupuruṣo mahatāmapi rocate |  
 12295 paripakvacamatkāraṃ sahakāraphalaṃ yathā || 43 ||  
 12296  
 12297 mahatām viditatattvānām kiṃ punarvividiṣūṇāmiti dyotanārthamapiśabdaḥ |  
 12298 paripakvaḥ paripākaniṣpannaścamatkāro mādhyātisāyo yasmin |  
 12299 sahakārasyāmrasya phalam || 43 ||  
 12300  
 12301 vicārakāntamatayo nānekeṣu punaḥ punaḥ |  
 12302 luṭhanti duḥkhaśvabhreṣu jñātādhvagatayo narāḥ || 44 ||  
 12303  
 12304 vicāreṇaiva jñātā anubhavādhvani gatiryaḥ | samāśoktyā  
 12305 laukikādhvagavṛttānto'pi gamyate || 44 ||  
 12306  
 12307 naca rauti tathā rogī nānārthaśatajarjaraḥ |  
 12308 avicāravinaṣṭātmā yathā'jñāḥ pariroditi || 45 ||  
 12309  
 12310 viśaśastradhātādyanārthaśatairjarjaraḥ śithilāṅgo'pi tathā naca rauti yathā  
 12311 avicāreṇa vinaṣṭo vināśitaprāya ātmā yena so'jñāḥ parito janmaparamparāsu  
 12312 roditi || 45 ||  
 12313  
 12314 varam kardamamekatvaṃ malakīṭakatā varam |  
 12315 varamandhaguhāhitvaṃ na narasyāvicāritā || 46 ||  
 12316  
 12317 sarvānarthani jāvāsaṃ sarvasādhutiraskṛtam |  
 12318 sarvadausthityasīmāntamavicāraṃ [1] parityajet || 47 ||  
 12319  
 12320 nityaṃ vicārayuktena bhavitavyaṃ mahātmanā |  
 12321 tathāndhakūpe patatām vicāro hyavalambanam || 48 ||  
 12322  
 12323 tathāhi prasiddham | andhayatītyandhastathāvidhaḥ kūpo rāgādiḥ phalābhedenocyate  
 12324 || 48 ||  
 12325  
 12326 svayamevātmanātmānamavaṣṭabhya vicārataḥ |  
 12327 saṃsāramohajaladhestārayetsvamanomṛgam || 49 ||  
 12328  
 12329 avaṣṭabhya rāgādipravāhākṛṣṭamapi balātsthiriḥkṛtya || 49 ||  
 12330  
 12331 ko'haṃ kathamayaṃ doṣaḥ saṃsārākhyā upāgataḥ |  
 12332 nyāyēneti parāmarśo vicāra iti kathyate || 50 ||  
 12333  
 12334 vicārasvarūpameva darśayati - ko'hamiti | kiṃ dehādirevāhamuta tadvilakṣaṇa  
 12335 iti tvampadārthavicāraḥ | saṃsāraḥ kathaṃ kena hetunā adhiṣṭhāne āgata iti  
 12336 tatpadārthavicāraḥ | śrutimunyācāryasāṃpradāyikadarśitena nyāyena || 50 ||  
 12337  
 12338 andhāndhamohasughanaṃ ciraṃ duḥkhāya kevalam |  
 12339 kṛtaṃ śīlāyā hṛdayaṃ durmateścāvicāriṇaḥ || 51 ||  
 12340  
 12341 śīlāyā durmateśca hṛdayaṃ mana āntarāvayavaśca | duḥkhāya pīḍāyai |  
 12342 ṭaṅkacchedādikaṣṭāniṣpādyatvādduṣṭāya khāya cchidrāyaiva ca kṛtaṃ  
 12343 dhātrā | nānyatra tasyopayoga ityārthaḥ | sādṛśyalābhaḥ prāgvat |  
 12344 yatastadandhādacakṣuṣo'pyandhaṃ mohena ca sughanamatinibiḍam | andho  
 12345 hyadṛṣṭvā kūpe patati manastu dṛṣṭvāpi mohānnarakeṣvapi patatīti |  
 12346 śīlāhṛdayapakṣe andhādapyandhaṃ jaḍatvānmohādapi sughanaṃ  
 12347 kaṭhoratvādityārthaḥ | athavā yo durmatiravicārī ca puruṣastasya hṛdayaṃ  
 12348 śīlāyāḥ sakāśāt kṛtamityutprekṣā | yato'ndhādandhaṃ mohena sughanaṃ ca |  
 12349 atastacciraṃ kevalaṃ duḥkhāyaivetyārthaḥ || 51 ||

12350  
 12351 bhāvābhāvagrahotsargadṛśāmiha hi rāghava |  
 12352 na vicārādṛte tattvaṃ jñāyate sādhu kiṃcana || 52 ||  
 12353  
 12354 bhāvaḥ satyastasya graha upādānaṃ abhāvo'styastasyotsargastyāgastau paśyatām  
 12355 prekṣāvātāmiha vyavahārabhūmau sādhu samyak tattvaṃ vicāraṃ vinā na jñāyate  
 12356 || 52 ||  
 12357  
 12358 vicārājñāyate tattvaṃ tattvādviśrāntirātmani |  
 12359 ato manasi śāntatvaṃ sarvaduḥkhaṇaparikṣayaḥ || 53 ||  
 12360  
 12361 tattvaṃ vastuno nityatvaṃ tattvajñānādviśrāntirmanonaiścalyam | ato viśrānteḥ  
 12362 śāntatvameva sarvaduḥkhaṇaparikṣayaḥ || 53 ||  
 12363  
 12364 saphalatām phalate bhuvi karmaṇām  
 12365 prakāṣatām kila gacchati uttamām |  
 12366 sphuṭavicāradṛśaiva vicāritā  
 12367 śamavate bhavate ca virocatām || 54 ||  
 12368  
 12369 vistaroktaṃ saṃkṣipyopasaṃharati - saphalatāmiti | yataḥ sarvopi janaḥ  
 12370 sphuṭavicāradṛśaiva laukikavaidikakarmaṇām saphalatām phalate niṣpādayati  
 12371 ātmatattvasya uttamām vakṣyamāṇasaptamabhūmikāṃtām utkṛṣyamāṇām  
 12372 prakāṣatām ca gacchati prāpnoti | ataḥ śamādisādhanaśaṃpattimate [2]  
 12373 bhavate ca tādṛśi vicāritā rocatām | gacchati uttamāmityaśaṃdhirvākye  
 12374 saṃhitāyā anityatvāt || 54 ||  
 12375  
 12376 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 12377 vicāranirūpaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 12378  
 12379 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 12380 vicāranirūpaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 12381  
 12382  
 12383 pañcadaśaḥ sargaḥ 15  
 12384  
 12385 śrīvāsiṣṭha uvāca |  
 12386  
 12387 saṃtoṣo hi paraṃ śreyāḥ saṃtoṣaḥ sukhamucyate |  
 12388 saṃtuṣṭaḥ paramabhyeti viśrāmamarisūdana || 1 ||  
 12389  
 12390 vairāgyakalpavṛkṣasya cchāyeva sukhaśītalāḥ |  
 12391 tṛtīyo dvārapālo'tra saṃtoṣa upavarṇyate || 1 ||  
 12392  
 12393 kramaprāptaṃ tṛtīyadvārapālaṃ saṃtoṣaṃ varṇayati - saṃtoṣa ityādinā |  
 12394 vakṣyamāṇalakṣaṇaḥ saṃtoṣa eva paraṃ śreyo mokṣaḥ sukhamitaradapi |  
 12395 āyurghṛtamitativatsādhane phalābhedāropeṇa stutiḥ |  
 12396 viśramamātyantikaduḥkhavikṣepanivṛttim || 1 ||  
 12397  
 12398 p. 110)  
 12399  
 12400 saṃtoṣaiśvaryasukhinām ciraviśrāntacetasām |  
 12401 sāmrajyamapi śāntānām jarattṛṇalavāyate || 2 ||  
 12402  
 12403 saṃtoṣalakṣaṇenaiśvaryeṇa prabhāvena sukhinām | ciraṃ viśrāntamāśvastaṃ  
 12404 ceto yeśām | jarato jīrṇasya tṛṇasya lavo leśaḥ sa ivācarati | tucchībhavatītyarthaḥ  
 12405 || 2 ||  
 12406  
 12407 saṃtoṣaśālinī buddhī rāma saṃsāravṛttiṣu |  
 12408 viśamāsvapyānudvignā na kadācana hīyate || 3 ||  
 12409  
 12410 viśamāsu dāridryavīyogādivaiśamyavatīṣvapi saṃsārasthitiṣu daivātprasaktāsu  
 12411 saṃtoṣaśālinī buddhirna hīyate | sukhena na viyujyate ityarthaḥ || 3 ||  
 12412  
 12413 saṃtoṣāmṛtapānena ye śāntāstr̥ptimāgatāḥ |  
 12414 bhogaśrīratulā teṣāmeṣā prativiṣāyate || 4 ||  
 12415  
 12416 pratikūlaviśavadācarati | tathā bhātītyarthaḥ || 4 ||  
 12417  
 12418 na tathā sukhayantyetāḥ pīyūṣarasavīcayaḥ |

12419 yathātimadhurāsvādaḥ saṃtoṣo doṣanāśanaḥ || 5 ||  
 12420  
 12421 atimadhura ānandapracura āsvādo'nubhavo yasya | āśādainyādidoṣanāśanaḥ || 5 ||  
 12422  
 12423 aprāptavāñchāmutsrjya saṃprāpte samatām gataḥ |  
 12424 adrṣṭakhedākhedo yaḥ sa saṃtuṣṭa ihocyate || 6 ||  
 12425  
 12426 saṃtoṣamāśrayalakṣaṇena lakṣayati - aprāpteti | prāpte'pi viṣaye  
 12427 mithyātvādaprapṛtasamatām tatprāptinimittaharṣādirāhityena  
 12428 pūrvāvasthāsamatām vā gataḥ | tatra hetumāha - adrṣṭeti || 6 ||  
 12429  
 12430 ātmanātmāni saṃtoṣaṃ yāvadyāti na mānasam |  
 12431 udbhavantyāpadastāvallatā iva manobilāt || 7 ||  
 12432  
 12433 ātmanā svenaiva na nimittāntareṇa | ātmanyeva na viṣayāntare || 7 ||  
 12434  
 12435 saṃtoṣaśītalam cetāḥ śuddhavijñānadṛṣṭibhiḥ |  
 12436 bhṛṣaṃ vikāsamāyāti sūryāṃsubhirivāmbujam || 8 ||  
 12437  
 12438 ambujapakṣe samyak toṣastrṣṇānivṛttiryaena tena jalena śītalamāpyāyitam || 8 ||  
 12439  
 12440 āśāvaivaśyavivaśe citte saṃtoṣavarjite |  
 12441 mlāne vaktramivādarśe na jñānaṃ pratibimbati || 9 ||  
 12442  
 12443 vaivaśyaṃ pāraśyaṃ tena vivaśe vyākule | mlāne ādarśe vaktramiva na  
 12444 pratibimbati vyaktibhavati | upadiṣṭamapītyarthaḥ || 9 ||  
 12445  
 12446 ajñānaghanayāminyā saṃkocaṃ na narāmbujam |  
 12447 yātyasāvudito yasya nityaṃ saṃtoṣabhāskaraḥ || 10 ||  
 12448  
 12449 yasya narāmbujasya vikāśyāsau prāguktaḥ saṃtoṣabhāskara  
 12450 uditastannarāmbujamajñānalakṣaṇayā gāḍhāndhakārārātryā saṃkocaṃ na yāti ||  
 12451 10 ||  
 12452  
 12453 akimcano'pyasau jantuḥ sāmrājyasukhamaśnute |  
 12454 ādhivyādhivinirmuktaṃ saṃtuṣṭaṃ yasya mānasam || 11 ||  
 12455  
 12456 nābhivāñchatyasamprāptaṃ bhukte yathākramam |  
 12457 yaḥ susaumyasamācāraḥ saṃtuṣṭa itī kathyate || 12 ||  
 12458  
 12459 prāgukta lakṣaṇamanūdyā lakṣaṇāntaramapyāha - neti | yathākramaṃ prāptaṃ  
 12460 sukhaṃ duḥkhaṃ ca | saumyo jagadānandanaḥ samyagācāra ācaraṇaṃ yasya || 12 ||  
 12461  
 12462 saṃtuṣṭiparatṛptasya mahataḥ pūrṇacetasaḥ |  
 12463 kṣīrābdheriva śuddhasya mukhe lakṣmīrvirājate || 13 ||  
 12464  
 12465 mukhakāntiviśeṣo'pi tallakṣaṇamityāha - saṃtuṣṭīti || 13 ||  
 12466  
 12467 pūrṇatāmālamāśritya svātmanyevātmanā svayam |  
 12468 pauraṣeṇa prayatnena tṛṣṇāṃ sarvatra varjayet || 14 ||  
 12469  
 12470 svātmanyātmanaiva pūrṇatām  
 12471 niratiśayānandarūpatāmāśrityānubhavenāvalambya || 14 ||  
 12472  
 12473 saṃtoṣāmṛtapūrṇasya śāntaśītalayā dhiyā |  
 12474 svayaṃ sthairyaṃ mano yāti śītāṃśoriva śāśvatam || 15 ||  
 12475  
 12476 śītāṃśoriva saṃtoṣalakṣaṇenāmṛtena pūrṇasya puṃsaḥ  
 12477 krodhasaṃtāpahetvabhāvācchāntā śītalā ca yā dhīstayā nimittabhūtayā manaḥ  
 12478 śāśvataṃ sthairyaṃ yāti || 15 ||  
 12479  
 12480 saṃtoṣapuṣṭamanasaṃ bhṛtyā iva maharddhayaḥ |  
 12481 rājānamupatiṣṭhanti kiṃkaratvamupāgatāḥ || 16 ||  
 12482  
 12483 vinaiva viṣayārjanaṃ saṃtoṣamātreṇa kathaṃ dehayātrāsiddhistatrāha -  
 12484 saṃtoṣeti | bhṛtyā rājānamiva mahatya ṛddhayaḥ saṃpada upatiṣṭhanti |  
 12485 tathācāhuḥ - āśāyā dāsā ye dāsāste sarvalokasya | āśā dāsī yeṣāṃ  
 12486 teṣāṃ dāsāyate lokaḥ || iti || 16 ||  
 12487

12488 ātmanaivātmani svasthe saṃtuṣṭhe puruṣe sthite |  
 12489 praśāmyantyādhayaḥ sarve prāvṛṣṣivāśu pāṃśavaḥ || 17 ||  
 12490  
 12491 nanvastvevaṃ dehayātrā tathāpi devānāmiva mānaśaṃ duḥkhaṃ duḥcikitsyaṃ  
 12492 tatrāha - ātmanaiveti | pāṃśavo dhūlayaḥ | tālatryā api dantyaśca  
 12493 śambaśūkarapāṃśavaḥ iti || 17 ||  
 12494  
 12495 nityaṃ śītalayā rāma kalaṅkaparibhinnayā |  
 12496 puruṣaḥ śuddhayā vṛttyā bhāti pūrṇatayenduvat || 18 ||  
 12497  
 12498 tathāpi kāraṇakalaṅkāvaraṇena duḥkhabījena yadduḥkhaṃ tatsyādeveti tatrāha  
 12499 - nityamiti | yathā amāyāṃ kṣiṇenduḥ  
 12500 kalaṅkādbhedenāvibhāvyamānatvātkalaṅkamagna iva bhavati  
 12501 sūryasannidhānācca na śītalayā vṛttyā vartate sa eva paurṇamāsyāṃ  
 12502 kalāpūrṇatayā kalaṅkasyāpi bhāṣakatvāttadviviktayā śuddhayā vṛttyā bhāti  
 12503 tadvatpuruṣo'pyasaṃtoṣe mohakalaṅkamagna iva tāpatrayeṇa dahyamāna iva bhavati  
 12504 saṃtoṣāmṛtakalāpūrṇastvajñānakalaṅkasākṣitvāttadasaṃsprṣṭayā  
 12505 svātmasukhaśītalayā vṛttyā bhātītyarthaḥ || 18 ||  
 12506  
 12507 samatāsundaraṃ vaktraṃ puruṣasyāvalokayan |  
 12508 toṣameti yathā loko na tathā dhanasaṃcayaiḥ || 19 ||  
 12509  
 12510 samatā sarvatra saṃtoṣādavaishamyabuddhiḥ || 19 ||  
 12511  
 12512 samatayā matayā guṇasālinām  
 12513 puruṣarāḍiḥ yaḥ samalaṃkṛtaḥ |  
 12514 tamamalaṃ praṇamanti nabhaścarā  
 12515 api mahāmunaḥ raghunandana || 20 ||  
 12516  
 12517 tasya sarvotkrṣṭatāmāha - samatayeti | nabhaścarā devā mahānto munaḥ'pi  
 12518 praṇamanti namasyanti || 20 ||  
 12519  
 12520 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mumukṣuvyavahāraprakaraṇe  
 12521 saṃtoṣanirūpaṇaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 12522  
 12523 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 12524 santoṣanirūpaṇaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 12525  
 12526 p. 111)  
 12527  
 12528 ṣoḍaśaḥ sargaḥ 16  
 12529  
 12530 viśeṣaṇa mahābuddhe saṃsārottaraṇe nṛṇām |  
 12531 sarvatropakarotiḥ sādhuḥ sādhusamāgamaḥ || 1 ||  
 12532  
 12533 caturtho dvārapālo'tra varṇyate sādhusaṃgamaḥ |  
 12534 caturṣvekaikasevāpi [kaikamevāpi puruṣārthaphaletyapi iti pāṭhaḥ]  
 12535 puruṣārthe [puruṣārthaphaletyapi iti pāṭhaḥ] phalatyapi || 1 ||  
 12536  
 12537 caturthamapi dvārapālaṃ sādhusamāgamamupavarṇayāṃscaturṣvekaikaviśaye  
 12538 pauraṣasya puruṣārthaparyavasānaṃ darśayaṣyan vasiṣṭha uvāca - viśeṣeṇeti  
 12539 | sarvatra sarvāvasthāsu || 1 ||  
 12540  
 12541 sādhusaṅgatarorjātaṃ vivekakusumaṃ sitam |  
 12542 rakṣanti ye mahātmāno bhājanaṃ te phalaśriyaḥ || 2 ||  
 12543  
 12544 phalaśriyo mokṣaphalasampado bhājanaṃ bhavantīti śeṣaḥ || 2 ||  
 12545  
 12546 śūnyamākīrṇatāmeti mṛtirapyutsavāyate |  
 12547 āpatsaṃpadivābhāti vidvajjanasamāgame || 3 ||  
 12548  
 12549 śūnyaṃ svajanadhanādiśūnyam | duḥkhasthānamākīrṇatāṃ tadvyāptatām || 3 ||  
 12550  
 12551 himamāpatsarojinyā mohanīhāramārutaḥ |  
 12552 jayatyeko jagatyasminsādhuḥ sādhusamāgamaḥ || 4 ||  
 12553  
 12554 āpallakṣaṇāyāḥ sarojinyāḥ kamalinyā himaṃ prāleyam | sādhuḥ praśastaḥ || 4 ||  
 12555  
 12556 paraṃ vivardhanaṃ buddherajñānataruśātanam

12557 [ajñānājvaranāśanam iti pāṭhaḥ] |  
 12558 samutsāraṇamādhīnām viddhi sādhusamāgamam || 5 ||  
 12559  
 12560 buddhervivekajñānasya viśeṣeṇa vardhanam | śātanaṃ viśaraṇakaraṇam || 5 ||  
 12561  
 12562 vivekaḥ paramo dīpo jāyate sādhusaṃgamāt |  
 12563 manohārojjvalo nūnamāsekādiva gucchakaḥ || 6 ||  
 12564  
 12565 manoharaścāsāvujjvalo nirmalaśca | āramāsekādgucchakaḥ puṣpaphalagucchaḥ  
 12566 || 6 ||  
 12567  
 12568 nirapāyām nirābādhām nirvṛtiṃ nityapīvarīm |  
 12569 anuttamām prayacchanti sādhusaṅgavibhūṭayaḥ || 7 ||  
 12570  
 12571 nityapīvarīm nityaṃ vardhamānām nityāmaparicchināmiti vā | nirvṛtiṃ sukham  
 12572 || 7 ||  
 12573  
 12574 api kaṣṭatarām prāptairdaśām vivaśatām gataiḥ |  
 12575 manāgapi na saṃtyājyā mānavaiḥ sādhusaṃgatiḥ || 8 ||  
 12576  
 12577 manāk iṣadapi | kṣaṇamapīti yāvat || 8 ||  
 12578  
 12579 sādhusaṃgatayo loke sanmārgasya ca dīpikāḥ |  
 12580 hārdāndhakārahāriṇyo bhāso jñānavivasvataḥ || 9 ||  
 12581  
 12582 sanmārgasya sadācārasya dīpikā yāvadaññānanisānuvṛttistāvat |  
 12583 taduttarakālam tu jñānarūpasya sūryasya bhāsaḥ prakāśāḥ || 9 ||  
 12584  
 12585 yaḥ snātaḥ śītasitayā sādhusaṃgatigaṅgayā |  
 12586 kiṃ tasya dānaiḥ kiṃ tīrthaiḥ kiṃ tapibhiḥ kimadhvaraiḥ || 10 ||  
 12587  
 12588 śītasitayeti tāpamālinyakṣayaalābhāya viśeṣeṇa | adhvarairyaññaiḥ || 10 ||  
 12589  
 12590 nīrāgāśchinnaśaṃdehā galitagranthayo'nagha |  
 12591 sādhave yadi vidyante kiṃ tapastīrthasaṃgrahaiḥ || 11 ||  
 12592  
 12593 granthiḥ antaḥkaraṇataddharmatādātmyasaṃsargādhyāsalakṣaṇaścidacidgranthiḥ  
 12594 || 11 ||  
 12595  
 12596 viśrāntamanaso dhanyāḥ prayatnena pareṇa hi |  
 12597 daridreṇeva maṇayaḥ prekṣaṇīyā hi sādhaveḥ || 12 ||  
 12598  
 12599 alabhyalābhatayā maṇaya iva || 12 ||  
 12600  
 12601 satsamāgamasauṇḍaryasālinī dhīmatām matiḥ |  
 12602 kamalevāpsarovṛnde sarvadaiva virājate || 13 ||  
 12603  
 12604 kamalā lakṣmīstatpakṣe satā viṣṇunā samāgamaḥ sarvotkr̥ṣṭaṃ sauṇḍaryam ca |  
 12605 nahyete tatsodaryāṇāmapyapsarasām [mahatsodaryāṇām iti pāṭhaḥ] staḥ  
 12606 || 13 ||  
 12607  
 12608 tenāmalavicārasya padasyāgrāvacūlitā |  
 12609 prathitā yena dhanyena na tyaktā sādhusaṃgatiḥ || 14 ||  
 12610  
 12611 padasya brahmātmavastunaścūḍāmaṇisthānīyasya bahūnām tatprāptyai  
 12612 yatamānānām madhye agrāvacūlitā prathamam tatprāptyā śīrobhūṣaṇikaraṇam |  
 12613 prathitā prakhyāpitā | cūḍāyāmavataṃsanamavacūḍaḥ |  
 12614 mayūravayasakādītvātsamāsastatkarotīti nīci tācchīlikaṇinyantādbhāve tal |  
 12615 ḍalayorabhedāllatvam || 14 ||  
 12616  
 12617 vicchinnaḥ granthayastajñāḥ sādhaveḥ sarvasaṃmatāḥ |  
 12618 sarvopāyena saṃsevyaṣṭe hypāyā bhavāmbudhau || 15 ||  
 12619  
 12620 sarvopāyena dānamānasevanādisarvaprayatnena | upāyāstaraṇopāyāḥ || 15 ||  
 12621  
 12622 ta ete narakāgnīnām saṃśuṣkendhanatām gatāḥ |  
 12623 yairdṛṣṭā helayā santo narakānalavāridāḥ || 16 ||  
 12624  
 12625 yaiḥ santo helayāpi na dṛṣṭāste narakāgnīnāmindhanāni poṣakā bhavanti |

12626 helayā anādareṇa | narakalakṣaṇasyānalasya vāridā meghā iva prasāmanahetavaḥ  
 12627 || 16 ||  
 12628  
 12629 dāridryaṃ maraṇaṃ duḥkhamityādiviṣayo bhramaḥ |  
 12630 saṃpraśāmyatyaśeṣeṇa sādhusaṃgamabheṣajaiḥ || 17 ||  
 12631  
 12632 bhramaḥ sannipātaḥ | aśeṣeṇa mūlocchedena || 17 ||  
 12633  
 12634 saṃtoṣaḥ sādhusaṅgaśca vicāro'tha śamastathā |  
 12635 eta eva bhavāmbhodhāvupāyāstarāṇe nṛṇām || 18 ||  
 12636  
 12637 sarvāndvārapālānyugapatpraśiśaṃsiṣūranuvadati - saṃtoṣa iti || 18 ||  
 12638  
 12639 saṃtoṣaḥ paramo lābhaḥ satsaṅgaḥ paramā gatiḥ |  
 12640 vicāraḥ paramaṃ jñānaṃ śamo hi paramaṃ sukham || 19 ||  
 12641  
 12642 sarvatra phalābhedaṇaḥ || 19 ||  
 12643  
 12644 catvāra ete vimalā upāyā bhavabhedane |  
 12645 yairabhyastāsta uttīrṇā mohavāribhavārṇavāt || 20 ||  
 12646  
 12647 moha eva vāri yasmiṃstathāvidhadbhavārṇavāt || 20 ||  
 12648  
 12649 ekasminneva vai teṣāmbhyaste vimalodaye |  
 12650  
 12651 sarvābhyāsāsāmarthyē  
 12652  
 12653 folio 112 - 113 is unclear  
 12654  
 12655 p. 114)  
 12656  
 12657 dadhātyevaṃ jagacchabdarūpārthamasadātmakam |  
 12658 taraṅgotpalamālābhaṃ dṛṣṭanṛtyamivotthitam || 24 ||  
 12659  
 12660 asadātmakaṃ sat jagacchabdasya gacchati vicāre na tiṣṭhatīti jagadityanurūpārthaṃ  
 12661 dhatte saṃpādayati | taraṅgeṣu utpalamālā bhrāntikalpitā | pūrvadṛṣṭaṃ  
 12662 nṛtyaṃ smaryamāṇaṃ manasyutthitamiva || 24 ||  
 12663  
 12664 cakracītkārapūrṇasya jalarāśimivodyatam |  
 12665 śīrṇapatraṃ bhraṣṭanaṣṭaṃ grīṣme vanamivārasam || 25 ||  
 12666  
 12667 cakrascakravākaḥ | mukhasaṃbandhivāyuyuktastuṣārasamūhaścītkāraḥ | yathā  
 12668 uttānaśāyinaḥ puruṣasya kavervā cakravākacītkāreṇa pūrṇasya nabhaso darśane  
 12669 udyataṃ utprekṣitaṃ jalarāśiṃ sara iva | śīrṇapatramarasaṃ śuṣkaṃ niḥsāraṃ ca  
 12670 | ata eva bhraṣṭaṃ chāyāsobhādibhirnaṣṭaṃ phalādisaṃṛddhirahitam || 25 ||  
 12671  
 12672 maraṇavyagracittābhaṃ śīlāgrhaguḥspadam |  
 12673 andhakāraguhaikaikaṇṛttamunmattaceṣṭitam || 26 ||  
 12674  
 12675 maraṇe vyagrāṇaṃ cittam bhrāntimūrcchonmukhamasthiraṃ ca prasiddham |  
 12676 śīlāṇaṃ grhāḥ parvatāsteṣāṃ guhāsthānamiva sāndhakārasūnyabhiṣaṇam |  
 12677 sāndhakāraguḥsvekaikaṇṛttamivonmattaceṣṭitaprāyam || 26 ||  
 12678  
 12679 prasāntājñānanīhāraṃ vijñānaśaradambaram |  
 12680 samutkirṇamiva stambhe citaṃ [cittabhittāviva iti pāṭhaḥ]  
 12681 bhittāvivoditam || 27 ||  
 12682  
 12683 paramārthatastu prasāntā jñānanīhāraṃ vijñānaśaradambaram ca |  
 12684 samyagutkirṇaṃ ṭaṅkacchedādīnā kalpitaṃ pratimādyākāramiva || 27 ||  
 12685  
 12686 paṅkādivābhiracitaṃ sacetanamacetanam |  
 12687 tataḥ sthitiprakaraṇaṃ caturthaṃ parikalpitam || 28 ||  
 12688  
 12689 mṛtpaṅkābhiracitacetanācetanākāraṃ paramārthato  
 12690 mṛnmātrasvabhāvamivādhiṣṭhānapṛthaksattāsūnyaṃ jagadutpannamiti  
 12691 budhyate śrotretyārthaḥ [śrotetyārthaḥ iti pāṭhaḥ] |  
 12692 tatastasmādutpattiprakaraṇādanantaram || 28 ||  
 12693  
 12694 trīṇi granthasahasrāṇi vyākhyānākhyāyikāmayam |

12695 ittham jagadahaṃbhāvarūpasthitimupāgatam || 29 ||  
12696  
12697 vyākhyānaṃ prapañcatadadhiṣṭhānatattvasthithivvyutpādanamākhyāyikāḥ  
12698 kathāstatpracuram | tadevāha - itthamityādibhiścaturbhirardhaiḥ | brahmaiva  
12699 draṣṭṭadṛśyakramaṃ prakarṣeṇa rūḍhaṃ svikurvatsat ittham  
12700 varṇyamānaprakāreṇa jagadbhāvarūpeṇāhaṃbhāvarūpeṇa ca  
12701 bhokṭṛbhogyalakṣaṇeṇa kartṛtvasaṃtānitenā sthitimupāgatamiti atra  
12702 sthitiprakaraṇe kīrtitamityuttareṇānvayaḥ || 29 ||  
12703  
12704 draṣṭṭadṛśyakramaṃ prauḍhamityatra parikīrtitam |  
12705 daśadīnmaṇḍalābhogabhāsure'yaṃ jagadbhramaḥ || 30 ||  
12706  
12707 itthamabhyāgato vṛddhimiti tatrocyate ciram |  
12708 upasāntiprakaraṇaṃ tataḥ pañcasahasrakam || 31 ||  
12709  
12710 vṛddhigrahaṇaṃ vipariṇāmasyāpyupalakṣaṇaṃ |  
12711 cīrmanādikālādārabhyā'bhyāgato'sti || 31 ||  
12712  
12713 pañcamaṃ pāvanaṃ proktaṃ yuktisaṃtatisundaram [munisaṃtati iti  
12714 pāṭhaḥ] |  
12715 idaṃ jagadahaṃ tvaṃ ca sa iti bhrāntirutthitā || 32 ||  
12716  
12717 ittham saṃsāmyatītyasminkathyate ślokaṣaṃgrahaiḥ |  
12718 upasāntiprakaraṇe śrute sām्यati saṃsṛtiḥ || 33 ||  
12719  
12720 saṃsāmyati jīvanmuktikrameṇopakṣiṇaṃ sallesato'vaśiṣyata  
12721 ityasminnupasāntiprakaraṇe kathyate | leśato'vaśeṣameva  
12722 tacchravaṇaphalakīrtanamukhena [phalānukīrtana iti pāṭhaḥ] sphuṭayati  
12723 - upasāntītyādi - saumyavārisaritsametyantena || 33 ||  
12724  
12725 prabhraṣṭacitraseneva kiṃcillabhyopalambhanā |  
12726 śatāṃśaśiṣṭā bhavati saṃsāntabhrāntarūpiṇī [bhrāntirūpiṇī iti  
12727 pāṭhaḥ] || 34 ||  
12728  
12729 prabhraṣṭā viśīrṇaprāyā citralikitaseneva || 34 ||  
12730  
12731 anyasaṃkalpacittasthā nagaraśrīrivāsati |  
12732 alabhyavastupārsvasthanasvapnayuddhacirāravā || 35 ||  
12733  
12734 tatrāpyuttarottarabhūmikājaye apakṣayaprakarṣāllakṣyālakṣyasaṃskāramātreṇa  
12735 pariśeṣaṃ dṛṣṭāntairāha - anyetyādīnā |  
12736 parakīyasaṃkalpanirmitatvāttaccittasthā | na labhyaṃ vastu dhanādi yābhyāṃ  
12737 tathāvidhau saṃkalpayitṛpuruṣapārsvasthanapuruṣāntarasya svapnayuddhacirāravau  
12738 yasyāṃ tathāvidhā nagaraśrīriva | mithyātvena tulyayorapi  
12739 parakīyakriyāśabdayoraviśayābhūteti yāvat | sā yathā svapnadraṣṭṭadṛśā  
12740 kiṃcitsphuṭalakṣyā saṃkalpayiturdṛśā tu īśallakṣyāpyasatī svata eva sām्यati  
12741 tadvadityarthaḥ || 35 ||  
12742  
12743 śāntasaṃkalpamattābhrabhīṣaṇāśaniśabdavat |  
12744 vismṛtasvapnasaṃkalpanirmāṇanagaropamā || 36 ||  
12745  
12746 tato'pyupasāntiprakaraṇe alakṣyāvasthayā pariśeṣe śāntetyādi nava  
12747 dṛṣṭāntāḥ | śānta uparato yah saṃkalpastena kalpitasya  
12748 mattagajavannirāṅkuśasyābhrasya bhīṣaṇaḥ aśaniśabdaḥ sphūrjathustadvat |  
12749 vismṛtaṃ svapnena saṃkalpena vā nirmāṇaṃ yasya nagarasya tadupamā || 36 ||  
12750  
12751 bhaviṣyannagarodyānaprasūvandhyāmalāṅgikā  
12752 [nagarodyānasotsavaśyāmalātmikāḥ iti pāṭhaḥ] |  
12753 tasyā [naśyajjihvocyamāna iti pāṭhaḥ]  
12754 jihvocyamānograkathārthānubhavopamā || 37 ||  
12755  
12756 bhaviṣyato nagarasyodyāne prasūyate yā vandhyā tadvadamalaṃ nirmalaṃ  
12757 śūnyamevāṅgaṃ svarūpaṃ yasyāstasyā vandhyāyā jihvayā ucyamānā ye ugrā  
12758 vīrarasādyupetāḥ svaputrayuddhādikathārthāḥ || 37 ||  
12759  
12760 anullikhitacitrasya citravvyāpteva bhittibhūḥ |  
12761 parivismāyamānārthakalpanānagarīnibhā || 38 ||  
12762  
12763 sarvartumadanutpannavanaspandāsphuṭākṛtiḥ |

12764 bhāvipuṣpavanākāravasantarasarāñjanā || 39 ||  
 12765  
 12766 anutpannavanaspanda [spaṇḍana iti pāṭhaḥ] iva  
 12767 asphuṭākṛtiralakṣyākārā | vasanteneva rasarāñjanā yasyāḥ || 39 ||  
 12768  
 12769 antarlinataraṅgaughasaumyavārisaritsamā |  
 12770 nirvāṇākhyam prakaraṇam tataḥ śaṣṭhamudāhṛtam || 40 ||  
 12771  
 12772 saumyam niścalatvātprasannam || 40 ||  
 12773  
 12774 śiṣṭo granthaḥ parimāṇam tasya jñānamahārthadaḥ |  
 12775 buddhe tasminbhavecchreyo nirvāṇam śāntakalpanam || 41 ||  
 12776  
 12777 śiṣṭaḥ dvātriṃśatsahasramadhye parigaṇitasārdhasaptadaśasahasrāvaśiṣṭaḥ |  
 12778 sārdhacaturdaśasahasramiti yāvat | mūlāvidyocchedācchāntāḥ sarvakalpanā  
 12779 yasmin || 41 ||  
 12780  
 12781 p. 115)  
 12782  
 12783 acetyacitprakāśātmā vijñānātmā nirāmayaḥ |  
 12784 paramākāśakośacchaḥ śāntasarvabhavabhramāḥ || 42 ||  
 12785  
 12786 śrotā akalevara ityantena varṇyamānasvabhāvo bhavedityanvayaḥ | acetyo  
 12787 nirviṣayaḥ | ata eva nirāmayaḥ || 42 ||  
 12788  
 12789 nirvāpitajagadyātraḥ kṛtakartavyasusthitaḥ |  
 12790 samastajanatārambhavajrastambho nabhonibhaḥ || 43 ||  
 12791  
 12792 yathā vajramaṇistambhaḥ svapratibimbitasamastajanatāmavikṛta evārabhate  
 12793 janatātatsamārambhāṇam cādhārastadvat || 43 ||  
 12794  
 12795 vinigīrṇayathāsaṃkhyajagajjālātitrptimān |  
 12796 ākāśibhūtaniḥśeṣarūpālokamanaskṛtiḥ || 44 ||  
 12797  
 12798 vinigīrṇairiyathāprasiddhasaṃkhyairjagajjālairiva atitrptimānityutprekṣā |  
 12799 rūpāloko bāhyendriyairbhogaḥ manaskṛtirmānasaḥ || 44 ||  
 12800  
 12801 kāryakāraṇakartṛtvaheyādeyadṛśojjhitāḥ |  
 12802 sadeha ivanirdehaḥ sasamsāro'pyasamsṛtiḥ || 45 ||  
 12803  
 12804 kāryakāraṇakartṛtve ādhibhūtādhyātmikādhidaivarūpe  
 12805 svikāraparityāgadṛśā || 45 ||  
 12806  
 12807 cinmayo ghanapāśāṇajaṭharāpīvaropamaḥ |  
 12808 cidādityasta&llokānandhakāroparopamam || 46 ||  
 12809  
 12810 ghanam pāśāṇajaṭharamivāpīvaram niśchidram pūrṇamanyadapyupamā yasya |  
 12811 cidādityaḥ svājñānaparikalpitan lokān svākāravṛttiddhena svālokena tapan  
 12812 paraprakāśarūpo'pi dṛśyābhāvādeva tatprathāviṣaye andhakāroparopamaḥ  
 12813 ralayorabhedāddhanibhūtāndhakāropalasadṛśam paramāndhyamivāgata iti  
 12814 parenānvayaḥ || 46 ||  
 12815  
 12816 paraprakāśarūpo'pi paramāndhyamivāgataḥ |  
 12817 ruddhasamsṛtidurlīlaḥ prakṣiṇāśāviśūcikaḥ || 47 ||  
 12818  
 12819 naṣṭāhaṃkāravetālo dehavānakalevaraḥ |  
 12820 kasmīṃscidromakoṭyagre tasyeyamavatiṣṭhate |  
 12821 jagallakṣmīrmahāmeroh puṣpe kvacidivālinī || 48 ||  
 12822  
 12823 dehavānakalevara iti | tathāca śrutīḥ aśarīram śarīreṣvanavastheṣvavasthitam |  
 12824 mahāntam vibhumātmānam matvā dhīro na śocati iti |  
 12825 jagatastatsākṣātkārabādhyatvamuktaḥ sambhāvayitum tasya  
 12826 jagatkalpanādhiṣṭhānatvenāparicchinnaṭvāmāha - kasmīṃscidityādinā |  
 12827 romakoṭivatparicchinnaṭvāyā apyagre ekadeśe jagallakṣmīravatiṣṭhate | tathāca  
 12828 śrutīḥ pādo'sya sarvā bhūtāni tripādasyāmṛtam divi iti | smṛtiśca  
 12829 viṣṭabhyāhamidaḥ kṛtsnamekāmsena sthito jagat iti || 48 ||  
 12830  
 12831 paramāṇau paramāṇau cidākāśaḥ svakoṭare |  
 12832 jagallakṣmīhasrāṇi dhatte kṛtvātha paśyati || 49 ||



12833  
 12834 nanvavistr̥tadeśe kathamativistr̥tajagadbhānamityāśāṅkā darpaṇodare  
 12835 sābhragrahanakṣatravyomasamāveśadarśanānnājñānasyāsti  
 12836 duṣkaramityabhipretyāha - paramāṇāviti | svakoṭare svāntaḥkalpitākāśe |  
 12837 cidākāśasya iti pāṭhe arthāccidākāśa eva dhatte paśyati ca | athaśabdaḥ  
 12838 samuccaye || 49 ||  
 12839  
 12840 vitatatā hṛdayasya mahāmate-  
 12841 rhariharāñjajalakṣaśatairapi |  
 12842 tulanameti na muktimoto yataḥ  
 12843 pravitatāsti niruttamavastunaḥ || 50 ||  
 12844  
 12845 mahāmaterjīvanmuktasya hṛdayaṃ paramātmaiva tasya vitatatā vistīrṇatā  
 12846 hariharādīnāṃ lakṣaśatairapi tulanamiyattāparicchedaṃ [iyattāṃ paricchedaṃ  
 12847 iti pāṭhaḥ] naiti | tatkiṃ teśāmasāmarthyāt | na | yato yasmāddhetorna vidyate  
 12848 uttamamutkṛṣṭatamaṃ sattayā ānantyenānandasvābhāvyena ca  
 12849 yasmāttathāvidhasyātmavastunaḥ sā pravitatā aparicchinnatā paramārthata evāsti  
 12850 na tvākāśādīnāmiva draṣṭṭapurūṣāśaktikalpitetyarthaḥ || 50 ||  
 12851  
 12852 ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 12853 granthasaṃkhyādivarṇanaṃ nāma saptadaśaḥ sargaḥ || 17 ||  
 12854  
 12855 iti śrīvasiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 12856 granthasaṃkhyādivarṇanaṃ nāma saptadaśaḥ sargaḥ || 17 ||  
 12857  
 12858  
 12859 aṣṭādaśaḥ sargaḥ 18  
 12860  
 12861 śrīvasiṣṭha uvāca |  
 12862 asyāṃ vā cittamātrāyāṃ prabodhaḥ saṃpravartate |  
 12863 bijādiva sato vyuptādavaśyaṃbhāvi satphalam || 1 ||  
 12864  
 12865 etadgranthaguṇā mukhyāmukhyairapyānuṣaṅgikaiḥ |  
 12866 phalaiḥ saha nirūpyante grāhyāṃśāścopamāsviha || 1 ||  
 12867  
 12868 itthaṃ prakaraṇabhedāṃ viśayaprayojanābhyāmupavarṇya  
 12869 samagragranthagūṇānvarṇayamstatra tatra dṛṣṭāntopanyāseṣu grāhyāṃśaṃ  
 12870 tātparyāṃ ca graṃthaśailiparijñānāya vaktumupakramate - asyāmityādinā |  
 12871 asyāṃ ṣaṭprakaraṇīrūpāyāṃ mokṣopāyasaṃhitāyāṃ  
 12872 sato'nupahataśaktervyuptādviśiṣṭakṣetrakāle uptādavaśyaṃbhāvi satphalam  
 12873 yathā pravartate tadvat || 1 ||  
 12874  
 12875 api pauraṣamādeyaṃ śāstraṃ cedyuktibodhakam |  
 12876 anyattvārśamapi tyājyaṃ bhāvyāṃ nyāyyaikaśevinā || 2 ||  
 12877  
 12878 nanu satīṣvanekaśākhābhedabhinnaṣu śrutiṣu tā vihāya  
 12879 puruṣabuddhiviracitamidamevopādeyatayā kimarthamucyate tatrāha - apīti |  
 12880 yuktibhirbodhakaṃ tattvanirṇāyakam | ṛṣirvedastatra bhavamārśam |  
 12881 nyāyādanapetaṃ nyāyyaṃ tadeva mukhyamityanusaratā bhāvyāṃ puruṣeṇetyarthaḥ  
 12882 | yadyapi śrutayo'bhyarhitāstathāpi gūḍhābhisaṃdhitvātsahasā nānubhavāyālamiti  
 12883 na sādharmañadhikāribhirupādeyāḥ | tatsārābhijñānubhavamūlakayuktighaṭitaṃ  
 12884 tvidaṃ śāstraṃ sphuṭābhisaṃdhitvā  
 12885  
 12886 folio 116 - 117 in unclear  
 12887  
 12888 p. 118)  
 12889  
 12890 yathedaṃ śrūyate cāstraṃ tāmāpātanikāṃ śṛṇu |  
 12891 vicāryate yathārtho'yaṃ yathā ca paribhāṣayā || 49 ||  
 12892  
 12893 āpātanaṃ śāstravatārastadupāyo'vadhāraṇarūpa āpātanikā tām | yathā yena  
 12894 dṛṣṭāntena | paribhāṣayā upakramopasaṃhārādirūpayā  
 12895 [ādigrahaṇādabhyāso'pūrvatāphalaṃ arthavāda upapattiśca grāhyāḥ]  
 12896 tattadbodhopayogisaṃketena ca yathā śrūyate tām || 49 ||  
 12897  
 12898 yenehānanubhūte'rthe dṛṣṭenārthena bodhanam |  
 12899 bodhopakāraphaladaṃ taṃ dṛṣṭāntaṃ vidurbudhāḥ || 50 ||  
 12900  
 12901 tatra dṛṣṭāntasya lakṣaṇamāha - yeneṭi | dṛṣṭenārthena sādharmaṇyena

12902 bodhyate yena tadbodhanam | tadeva vivṛṇoti - bodhopakāraphaladamiti |  
 12903 dṛṣṭaḥ antaḥ sādṛśyabalena prakṛtārthanirṇayo yena sa dṛṣṭānta iti  
 12904 tadarthajñā budhāḥ || 50 ||  
 12905  
 12906 dṛṣṭāntena vinā rāma nāpūrvārtho'vabudhyate |  
 12907 yathā dipam vinā rātrau bhāṇḍopaskaraṇam gr̥he || 51 ||  
 12908  
 12909 apūrvārtho'dṛṣṭārtho'dbhutārtho vā | upaskaraṇam guṇavadupakaraṇam |  
 12910 upātpratiyatna -iti suṭ || 51 ||  
 12911  
 12912 yairyaīḥ kākutstha dṛṣṭāntaistvaṃ mayehāvabodhyase |  
 12913 sarve sakāraṇāste hi prāpyantu sadakāraṇam || 52 ||  
 12914  
 12915 dṛṣṭānteṣu vivakṣitasādṛśyavivekāya heyāmśam darśayati - yairiti |  
 12916 sakāraṇā janyā ata evāṇṛtāśca | jñeyam tu satparamārthasatyamakāraṇam  
 12917 nityam | mithyābhūtaireva mṛtsuvarṇādyupādānairdṛṣṭāntaiḥ sadbrahma  
 12918 kāraṇam bodhyate | tathāca janyatvāṇṛtatvādayo dṛṣṭāntadharmā heyā  
 12919 ityārthaḥ || 52 ||  
 12920  
 12921 upamānopameyānām kāryakāraṇatoditā |  
 12922 varjayitvā param brahma sarveśāmeva vidyate || 53 ||  
 12923  
 12924 parabrahmadṛṣṭānteṣvevāyam niyamo nānyadṛṣṭānteṣvityāha -  
 12925 upamāneti | kāryakāraṇatā kāryatvakāraṇatvādinā sādṛśyamuditā pūrvoktā |  
 12926 ayamārthaḥ - yathā vicārādibhirbimbagrāhakaṃ jñānamutpadyata ityucyate  
 12927 tathā jñānādbimbamutpadyate iti na vaktavyam brahmaṇa  
 12928 utpattervaktumaśakyatvāt || 53 ||  
 12929  
 12930 brahmopadeśe dṛṣṭānto yastaveha hi kathyate |  
 12931 ekadeśasadharmatvaṃ tatrāntaḥ parigr̥hyate || 54 ||  
 12932  
 12933 varjayitvā param brahmetyuktaṃ vispaṣṭayati - brahmeti |  
 12934 ekadeśasadharmatvamādāya tatrāntaḥprakṛtanirṇayaḥ | ayam bhāvaḥ -  
 12935 jagadvivartabrahmādhiṣṭhānabodhane  
 12936 bhujaṅgavivartādhiṣṭhānabodhakaraṃjjudṛṣṭāntasyādhiṣṭhānavivartāmśamātr  
 12937 eṇa dṛṣṭāntatvaṃ na tu dārṣṭāntikanityatvasukhitvādisarvāmśena || 54 ||  
 12938  
 12939 yo yo nāmeha dṛṣṭānto brahmatattvāvabodhane |  
 12940 dīyate sa sa boddhavyaḥ svapnajāto [svapnadṛṣṭajagataḥ]  
 12941 jagadgataḥ || 55 ||  
 12942  
 12943 nanu kimityekadeśe sa dṛṣṭānta evopādiyata iti cet  
 12944 sarvāmśasādṛśyāprasiddherevetyabhipretyāha - yo ya iti | svapnajāta iva  
 12945 mithyābhūto jagadantargata eva na vāstavaḥ |  
 12946 dvitīyaparamārthasaccidānandavastvaprasiddheriti bhāvaḥ || 55 ||  
 12947  
 12948 evaṃ sati nirākāre brahmaṇyākāravāṅkatham |  
 12949 dṛṣṭānta iti nodiyanti mūrkhavaikalpikoktayaḥ || 56 ||  
 12950  
 12951 vaikalpikā vikalpodbhūtā uktayaḥ | brahma sadvitīyamadvitīyam vā | sadvitīyam  
 12952 cedapasiddhāntaḥ | advitīyam cedgurusāstrādyabhāvājñānānutpattiḥ | evaṃ  
 12953 vikalpoktayo nodiyanti || 56 ||  
 12954  
 12955 anyāsiddhaviruddhādidṛgdṛṣṭāntapradūṣaṇaiḥ |  
 12956 svapnopamatvājagataḥ samudetī na kiṃcana || 57 ||  
 12957  
 12958 etena dṛṣṭāntopanyāsasyānumānonnayanena bodhakatve  
 12959 dṛṣṭāntahetuvyāptyāderanṛtatve vyāpyatvāsiddhiḥ svarūpāsiddhirityādayaḥ  
 12960 prāpañcikaīrhetubhiḥ satyatvādisādhane viruddhatvādayaśca  
 12961 hetvābhāsatprajayakadoṣāḥ syuriti tārkkikapratyavasthānasāpyavasaro nirasta  
 12962 ityāha - anyeti | anyeśāmasiddhaviruddhādidōṣadṛśām tārkkikānām  
 12963 dṛṣṭāntapradūṣaṇairdūṣyasya hetvāderjagataḥ svapnopamatvādvastuni na  
 12964 kiṃciddūṣaṇam samudetītyārthaḥ | sādhyasiddhiparyantaṃ  
 12965 bodhyabodhakavyavahārastu vyāvahārikasatyatāmātreṇāpyupapanna iti bhāvaḥ ||  
 12966 57 ||  
 12967  
 12968 avastu pūrvāparayorvartamāne vicāritam |  
 12969 yathā jāgrattathā svapnaḥ siddhamābālamāgatam || 58 ||  
 12970

12971 uktaṃ svapnopamatvaṃ tatsādharmyapradarśanenopapādayati - avastviti |  
 12972 pūrvāparayorutpattivināśapūrvottarakālayoravastu abhāvagrastaṃ  
 12973 vartamānakāle'pi upādānādbhedābhedasattayā avicāritaṃ vicārya  
 12974 vādisahasreṇāpi nirṇetumaśakyam | vartamānakāle tu vicāritaṃ sadavastviti vā |  
 12975 yathā jāgradvastu tathā svapno'pīti mithyātvena sāmyamityarthaḥ || 58 ||  
 12976  
 12977 svapnasamkalpanādhyānavaraśāpauśadhādibhiḥ |  
 12978 yathārthā iha dṛṣṭāntāstadrūpatvājagatsthiteḥ || 59 ||  
 12979  
 12980 nanu prātibhāsikasattāvatā svapnena kathaṃ vyāvahārikasattātulyateti  
 12981 cetparasparahetuphalabhāvadarśanāllaukikācārācca tulyatetyāha - svapneti |  
 12982 jāgrati kāryākāryatvena saṃdigdhayātrādaḥ devatāprārthanādinā śayānasya  
 12983 svapne kāryamiti saṃkalpodaye tathā cintane  
 12984 cintanopalakṣitacirakālapūjāmantrajapastutyādinā tadanukūlavaralābhe śatrūṇāṃ  
 12985 muniśāpādidarśanena vā prātaryātrādikaraṇe [karaṇena iti pāṭhaḥ]  
 12986 śatrujayādidarśanāt svāpnaśādhālābhena jāgare rogaśāntidarśanācca  
 12987 tatsāmyena sarvajagatsthiterapi tadrūpatvātsvapnadṛṣṭāntā yathārthāḥ || 59 ||  
 12988  
 12989 mokṣopāyakṛtā granthakāreṇānye'pi ye kṛtāḥ |  
 12990 granthāsteṣviyamevaikā vyavasthā bodhyabodhane || 60 ||  
 12991  
 12992 mokṣopāyakṛtā vālmīkinā anye'pi pūrvarāmāyaṇādayo ye granthāḥ  
 12993 kṛtāsteṣvapi dṛṣṭāntānāṃ saṃbhavadamaśasāmyabodhane vyavasthā  
 12994 prasiddhetyarthaḥ || 60 ||  
 12995  
 12996 svapnābhatvaṃ ca jagataḥ śrute śāstre'vabodhyate |  
 12997 śighraṃ na pāryate vaktuṃ vākkila kramavartinī || 61 ||  
 12998  
 12999 nanu tarhi śrotāraḥ svapnasāmyamuktaṃ kutaḥ sahasaiva na budhyante kuto vā  
 13000 vipratipadyante ityāśaṅkyādhyātmaśāstraśravaṇasaṃskārābhāvena  
 13001 jagatsatyatābhramādityāha - svapnābhatvamiti | vaktuṃ bodhayitum | pāryate  
 13002 śakyate | śrotṛṇāṃ virodhisamaṃskārocchedasya cirasādhyatvāditi bhāvaḥ || 61 ||  
 13003  
 13004 p. 119)  
 13005  
 13006 svapnasamkalpanādhyānanagarādyupamaṃ jagat |  
 13007 yatasta eva dṛṣṭāntāstasmātsantiha netare || 62 ||  
 13008  
 13009 dhyāne'pi nagarakalpanaṃ mānasapūjāyāṃ prasiddham || 62 ||  
 13010  
 13011 akāraṇe kāraṇatā yadbodhāyopamiyate |  
 13012 na tatra sarvasādharmyaṃ saṃbhavatyupamāśramaiḥ || 63 ||  
 13013  
 13014 yadi jagati svapnādyupamāne sarvāmśe'pi sādharmaṃ vivakṣitaṃ tarhi  
 13015 brahmaṇyapi kaṭakamukuṭādyupādānasvarṇadṛṣṭānte tadvadeva pariṇāmitā  
 13016 kuto na vivakṣyate tatrāha - akāraṇe iti | tadetadbrahmāpūrvamanaparaṃ  
 13017 ekamevādviṭīyam ityādiśrutibhiścitiśaktirapariṇāminyapratisaṃkramāśuddhā  
 13018 cānantā ca | avyakto'yamacintyo'yamavikāryo'yamucyate  
 13019 ityādismṛtibhirasaṅgodāśinasya pariṇāmahetutvāsaṃsparśāccito  
 13020 jādyākārāghaṭanāccetyādiyuktibhiśca pariṇāmāghaṭanādakāraṇe aparīṇāmini  
 13021 yat yatra pariṇāmi svarṇādivat karaṇatopamiyate tatropamāprayuktaiḥ śramaiḥ  
 13022 prayatnairapi sarvāmśe sādharmaṃ na labdhum śakyamityarthaḥ || 63 ||  
 13023  
 13024 upameyasyopamānādekāṃśena sadharmatā |  
 13025 aṅgikāryāvabodhāya dhīmatā nirvivādinā || 64 ||  
 13026  
 13027 tadeva spaṣṭamāha - upameyasyeti || 64 ||  
 13028  
 13029 arthāvalokane dipādābhāmātrādr̥te kila |  
 13030 na sthānatailavartyādi kiṃcidavyupayujyate || 65 ||  
 13031  
 13032 loke'pi maṇirdīpa ivekṣyata ityādaḥ nāvivakṣitāṃśasādr̥śyabodho dṛṣṭa  
 13033 ityāha - artheti dvābhyāṃ | ślokadvayasya yathāśrutārtho vā spaṣṭaḥ |  
 13034 ābhāmātrātprakāśamātrāt || 65 ||  
 13035  
 13036 ekadeśasamarthatvādupameyāvabodhanam |  
 13037 upamānaṃ karotyāṅga dīpa'rthaprabhayā yathā || 66 ||  
 13038  
 13039 dṛṣṭāntasyāṃśamātreṇa bodhyabodhodaye sati |

13040 upādeyatayā grāhyo mahāvākyārthanīścayaḥ || 67 ||  
 13041  
 13042 etacchāstriyasarvadṛṣṭāntānāmupayogamāha - dṛṣṭāntasyeti | jagataḥ  
 13043 svapnādidṛṣṭāntairmithiyātve pratīca ākāśasavitrādidṛṣṭāntasya brahmaṇo  
 13044 mṛllohādidṛṣṭāntasya ca padārthaparīśodhanena bodhyalakṣyārthaṃ tasya  
 13045 bodhodaye sati sakāryāvidyocchedārthamavaśyopādeyatayā  
 13046 sarvaśrutiśāstramahātātparyaviśayo'haṃ brahmāsmīti mahāvākyārthanīścayo  
 13047 grāhya ityārthaḥ || 67 ||  
 13048  
 13049 na kutārkikatāmetya nāśanīyā prabuddhatā |  
 13050 anubhūtyapalāpāntairapavitrairvikalpitaiḥ || 68 ||  
 13051  
 13052 nanvahaṃ gaurāḥ sthūla  
 13053 ityādipratyakṣeṇauśadhapānārogyalābhādipravṛttiphaladarśanalingena  
 13054 paravyavahārasāmyopamānena sarvavyāvahārikamahājanavākyaiḥ brāhmaṇo  
 13055 yajeta ityādiśrutyā smṛtyā dharmāśāstrairanekatārkikādiyuktibhiśca  
 13056 dehastadānyo vā kartṛbhoktṛtvādisvabhāva ātmāvagamyate tatkaṭhaṃ  
 13057 pratyakṣādyanekapramāṇaviruddho'rtho mahāvākyamātrādupādeya  
 13058 ityāśaṅkyāha - neti | anubhūtirvidvatpratyakṣaṃ  
 13059 tadapalāpaparyavasitairapavitradehādyātmabhāvaviśayatvādapavitraśunakasūkarād  
 13060 ijanmaphalatvāccāpavitrairvikalpitairbrahma sapramāṇamapramāṇaṃ vā  
 13061 sapramāṇaṃ cedvaitahānīḥ apramāṇaṃ cetprameyahānirityādirvikalpaiḥ  
 13062 paramapuruṣārthānubandhinī prabuddhatā rpabodhayogyābhijñātā na nāśanīyā |  
 13063 yathā ca dehāderātmavāsaṃbhavastathavakṣyata iti bhāvaḥ || 68 ||  
 13064  
 13065 vicāraṇādanubhavadakārivairiṇo'pi  
 13066 vāṇmayam tvanugatamasmadādiṣu |  
 13067 striyoktamapyaparamārthavaidikaṃ  
 13068 vaco vacaḥpralapanameva nāgamaḥ || 69 ||  
 13069  
 13070 nanu sarvajanasya nirupādhikasvecchāvihārasukhārthitvādayālorāptatamasya  
 13071 cārvākāderbhāryāputramitrādeśca  
 13072 dṛṣṭabahutaravicitrabhogasukhānubandhisvābhāvikasvapṛitiviśaye pravartakaṃ  
 13073 saṃsārasāratādivacanam kathaṃ heyaṃ vā  
 13074 tapaḥkleśasāmyamavittavyayāyāsānubandhiṣṭaputravittabhāryādiviyojakasaṃnyā  
 13075 sabhikṣāṭanāidṛṣṭānarthasahasraparyavasitaṃ  
 13076 nirviśayātmamātrapariśeṣātmakaparamadāridryalakṣaṇamokṣaphalānuśaṅgibrah  
 13077 mātmaikatvabodhakatvādvairivākyakalpamacetanaṃ śrautaṃ  
 13078 mahāvākyamupādeyamityāśaṅkyāha - vicāraṇāditi |  
 13079 satyamavicāraṇādevameva vicāraṇāttu vairiṇo vairitvena jñātasyāpi vāṇmayam  
 13080 nityaniratiśayānandātmārūpaparamapuruṣārthānubhavadakārīti  
 13081 asmadādiṣvanubhavanīṣṭheṣu paramāptatamaṃ  
 13082 sarvapramāṇamūrdhanyamityanugatameva | apagataṃ paramārthabhūtaṃ vaidikaṃ  
 13083 puruṣārthataṭtvaṃ yasmāttathāvidhaṃ vaco vākyam striyā paramapreyasyoktamapi  
 13084 mṛtyunarakādyanarthaparamparānubandhitvādvacaḥpralapanam  
 13085 vākpralāpamātrameva na āgamo nāptavacanam na vā pramāṇamityārthaḥ || 69 ||  
 13086  
 13087 asmākamasti matiraṅga tayeti sarva-  
 13088 śāstraikavākyakaraṇam phalitaṃ yato yaḥ |  
 13089 prātītikārthamapaśāstranijāṅgapuṣṭā-  
 13090 tsaṃvedanāditaradasti tataḥ pramāṇam || 70 ||  
 13091  
 13092 nanu tarhi kapilakaṇādaajaiminiprabhṛtayo vedārthajñā api kathamanyathaiva  
 13093 puruṣārthataṭtvaṃ nirūpitavantaḥ bhavantastvanyathā nirūpayanti tatra  
 13094 bhavaduktau ko viśeṣastatrāha - asmākamiti | he aṅga asmākaṃ yato yasyā  
 13095 mateḥ sakāśādayastattvasākṣātkārajīvanmuktilakṣaṇaḥ śubhāvaho  
 13096 vidhistādṛśī matirasti tayā itipūrvoktaprakāreṇa  
 13097 prātītikā'parokṣānubhavayogyo'rthaḥ paramapuruṣārtho yasmāttathāvidhaṃ  
 13098 sarvaśāstrāṇām  
 13099 sakalaśrutyādhyātmāśāstrāṇāmekavākyakaraṇamekamahāvākyārthaparyavasāna  
 13100 m phalitaṃ | tataḥ apaśāstraṃ śrutitātparyaviśayibhūtaṃ  
 13101 nijāṅgaistarkādibhireva puṣṭamyaṭsaṃkhyakaṇādādīsaṃvedanaṃ  
 13102 tasmāditaranmahāvākyārtharūpaṃ prātītikārthamaparokṣānubhavayogyārthakaṃ  
 13103 pramāṇamasmākamasti natu teṣām | kutarkopahṛtamātītvena  
 13104 śrutitātparyāvadhāraṇayogyamatiśūnyatvādityārthaḥ || 70 ||  
 13105  
 13106 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 13107 dṛṣṭāntanirūpaṇam nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 13108

13109 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 13110 dṛṣṭāntanirūpaṇaṃ nāma aṣṭādaśaḥ sargaḥ || 18 ||  
 13111  
 13112 folio 120 - 121 is unclear  
 13113  
 13114 p. 122)  
 13115  
 13116 rūpālokamanaskārapadārthavyākulaṃ jagat |  
 13117 vidyate vedanasyāntarvātāntaḥ spandanaṃ yathā || 28 ||  
 13118  
 13119 nanu manaścalane nirviṣayavedanasya hetutvāyogātsaviṣaya tadvācyam | tatra  
 13120 manaścalanādapi pūrvasiddho viṣayo vācyaḥ | tathā viṣayāṇaṃ manomayatvasya  
 13121 prāguktatvādviṣayasiddheḥ prānmanaḥsiddhirvācyetyanyonyāśraya  
 13122 ityāśaṅkya sarvasaṃskārarūpeṇa māyāśabalacidantaradhiṣṭhānasattayā  
 13123 sadevāvirbhavatītyāha - rūpeti | bahirindriyairviṣayagraho rūpāloko manasā  
 13124 viṣayānusaṃdhānaṃ manaskārastadubhayaviṣayāḥ padārthāśca tairvyākulaṃ ||  
 13125 28 ||  
 13126  
 13127 sarvātmavedanaṃ śuddhaṃ yathodeti tadātmakam |  
 13128 bhāti prasṭadikkālabāhyāntārūpadehakam || 29 ||  
 13129  
 13130 nanu tarhi kathaṃ kādācitkatadutpattyādivyavasthā syāttatrāha - sarveti | udeti  
 13131 karmaṇiparipākavyavasthayā yādṛśaṃ prāṇikarmabhogāyāvirbhavati  
 13132 tadātmakamutpannamiva prasṭadikkālabāhyābhyantarapadārthaveśaṃ bhāti  
 13133 [paramārthatastvarūpadehakameva] | antārūpeti dhrlope iti dīrghaḥ || 29 ||  
 13134  
 13135 dṛṣṭvaiva dṛśyatābhāsaṃ svarūpaṃ dhārayansthitaḥ |  
 13136 svaṃ yathā yatra yadrūpaṃ pratibhāti tathaiva tat || 30 ||  
 13137  
 13138 tarhi [tarhītyārabhya caramamityantaṃ kvacinnāsti] sa vicāraścaramaṃ  
 13139 svaṃ dehādidṛśyatābhāsaṃ dṛṣṭvaiva tadeva me svarūpamiti mohāddhārayan  
 13140 sarvātmā jīvaabhāvena sthita ityārthaḥ | yuktaṃ caitadityāha - svamiti || 30 ||  
 13141  
 13142 sa sarvātmā yathā yatra samullāsamupāgataḥ |  
 13143 tiṣṭhatyāśu tathā tatra tadrūpa iva rājate || 31 ||  
 13144  
 13145 tadeva sphuṭamāha - sa iti || 31 ||  
 13146  
 13147 sarvātmakatayā draṣṭurdṛśyatvamiva yujyate |  
 13148 dṛśyatvaṃdraṣṭṭasadbhāve dṛśyatāpi na vāstavi || 32 ||  
 13149  
 13150 ivakārasūcitaṃ dṛśyamithyātvamupapādayati - dṛśyatvamiti |  
 13151 dṛksvarūpo draṣṭā yadi dṛksvarūpātpracyuto dṛśyatvamāpadyeta tat tarhi  
 13152 nirdraṣṭṭakadṛśyasiddhireva na syāt | yadyapracyutastarhi dṛśyatāśya  
 13153 vivartamātraṃ rajjusvabhāvādapracyutasya sarpabhāvavaditi mithyātvamevetyārthaḥ  
 13154 || 32 ||  
 13155  
 13156 akāraṇakaevāto brahma siddhamidaṃ sthitam |  
 13157 pratyakṣameva nirmātr tasyāṃśāstvanumādayaḥ || 33 ||  
 13158  
 13159 ataḥ kāryamithyātve tatsāpekṣakāraṇabhāvasyāpi mithyātvādakāraṇakaṃ  
 13160 siddham | itthaṃ pratyakṣatattvavimarśe brahmaivādvayaṃ siddhamityupasaṃharati  
 13161 - idaṃ sthitaṃ pratyakṣameveti | anumānādayastu  
 13162 pratyakṣapūrvakatvāttattatparyavasitatvācca tadaṃśā eveti  
 13163 sarvapramāṇatattvamātmavetyārthaḥ || 33 ||  
 13164  
 13165 svayatnamātre yadupāsako ya-  
 13166 staddaivaśabdārthamapāśya dūre |  
 13167 śūreṇa sādho padamuttamaṃ tat  
 13168 svapauruṣeṇaiva hi labhyate'ntaḥ || 34 ||  
 13169  
 13170 siṃhāvalokananyāyena daivanirāsaṃ smārayan pauruṣasyaivaitatphalamityāha -  
 13171 sveti | paramārthataḥ svakiyaprāktanaprayatnamātraṃ daivamiti kalpayitvā  
 13172 tadadhīno'hamiti tadupāsanaparo yaḥ puruṣastatkalpitaṃ daivaśabdārthaṃ dūre  
 13173 apāsyendriyādiyaje śūreṇādhikāriṇā svapauruṣeṇaiva tatparamapadaṃ  
 13174 antarhṛdyevāsādyate prāpyate || 34 ||  
 13175  
 13176 vicārayācāryaparamparāṇaṃ  
 13177 matena satyena [sattvena iti mūlavvyākhyayoḥ kvācitkaḥ pāṭhaḥ]

13178 sitena tāvat |  
 13179 yāvadviśuddhaṃ svayameva buddhyā  
 13180 hyanantarūpaṃ paramabhyupaiṣi || 35 ||  
 13181  
 13182 satyena [sattvena iti mūlavyākhyayoḥ kvācitkaḥ pāṭhaḥ]  
 13183 paramārthanaiṣṭhena | sitena pramāṇapariśuddhena tāvadvicāraya yāvatsvayameva  
 13184 svabuddhyā trividhaparicchedaśūnyaṃ padamabhyupaiṣi sāksātkāreṇa prāpnoṣi ||  
 13185 35 ||  
 13186  
 13187 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mumukṣuvyavahāraprakaraṇe  
 13188 pramāṇanirūpaṇaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||  
 13189  
 13190 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe mumukṣuvyavahāraprakaraṇe  
 13191 pramāṇanirūpaṇaṃ nāmaikonaviṃśatitamaḥ sargaḥ || 19 ||  
 13192  
 13193  
 13194 viṃśaḥ sargaḥ 20  
 13195  
 13196 śrīvāsiṣṭha uvāca ||  
 13197  
 13198 āryasaṃgamayuktyādaḥ prajñāṃ vṛddhiṃ nayedbalāt |  
 13199 tato mahāpuruṣatām mahāpuruṣalakṣaṇaiḥ || 1 ||  
 13200  
 13201 prajñābuddhiprakāro'tra mahāpuruṣalakṣaṇam |  
 13202 sadācārakramāścoktāḥ parasparavivardhanāḥ || 1 ||  
 13203  
 13204 uktaṃ jñānaṃ mahāpuruṣeṣveva pratitiṣṭhati nānyeṣu | mahāpuruṣatā ca  
 13205 vakṣyamāṇasadācāreṇa siddhyatīti sadācāraṃ varṇayitumupakramamāṇaḥ  
 13206 śrīvāsiṣṭha uvāca - āryeti | ādaḥ āryāṇāṃ  
 13207 saṃgamaistadupadeśācaraṇaśikṣāyuktyā prajñāṃ vṛddhiṃ nayet | tataḥ  
 13208 svaṃ mahāpuruṣalakṣaṇairvakṣyamāṇairmahāpuruṣatām nayet || 1 ||  
 13209  
 13210 yo yo yena guṇeneha puruṣaḥ pravirājate |  
 13211 śiṣyate taṃ tamevāśu tasmādbuddhiṃ vivardhayet || 2 ||  
 13212  
 13213 tatra yadi sarve guṇā ekasmin puruṣe na labhyeraṃstarhi yo yaḥ puruṣo yena yena  
 13214 guṇena prabhūto vijñāyate sa tenaivetarebhyaḥ śiṣyate viśiṣyate  
 13215 tasmātpuruṣātttaṃ tamevāśu śikṣitvā svabuddhiṃ vivardhayet | śikṣeta iti pāṭhe  
 13216 tu spaṣṭam || 2 ||  
 13217  
 13218 mahāpuruṣatā hyeṣā śamādiguṇaśālinī |  
 13219 samyagjñānaṃ vinā rāma siddhimeti na kāmca || 3 ||  
 13220  
 13221 eṣā śamādiguṇaprajñāśālitāiva mahāpuruṣatā || 3 ||  
 13222  
 13223 p. 123)  
 13224  
 13225 jñānācchamādayo yānti vṛddhiṃ satpuruṣakramāḥ |  
 13226 ślāghaniyāḥ phalenāntarvṛṣṭeriva navāṅkurāḥ || 4 ||  
 13227  
 13228 satpuruṣaiḥ kramyanta ācaryanta iti satpuruṣakramāḥ sadācārā amānitvādayaśca  
 13229 antaḥphalenātmasukhāvirbhāvena ślāghaniyāḥ praśasyāḥ || 4 ||  
 13230  
 13231 śamādibhyo guṇebhyaśca vardhate jñānamuttamam |  
 13232 annātmakebhyo yajñebhyaḥ śālivṛṣṭirivottamā || 5 ||  
 13233  
 13234 śālyādyannotpattihetubhūtā vṛṣṭiriva | tathāca smṛtiḥ agnau prāstāhutiḥ  
 13235 samyagādityamupatiṣṭhate | ādityājñāyate vṛṣṭirvṛṣṭerannaṃ tataḥ prajāḥ ||  
 13236 iti || 5 ||  
 13237  
 13238 guṇāḥ śamādayo jñānācchamādibhyastathā jñatā |  
 13239 parasparaṃ vivardhante te abjasarasī iva || 6 ||  
 13240  
 13241 yugapatparasparavṛddhyānurūpadṛṣṭāntopanyāsāyoktameva punarāha -  
 13242 guṇā iti | te abjasarasī ivetyubhayatrāpi pragṛhyatvādasamdhīḥ abjaiḥ sarasaḥ  
 13243 śaityasaugandhyaśobhādiguṇairvṛddhiratra vivakṣitā || 6 ||  
 13244  
 13245 jñānaṃ satpuruṣācārājñānātsatpuruṣakramaḥ |  
 13246 parasparaṃ gatau vṛddhiṃ jñānasatpuruṣakramau || 7 ||

13247  
 13248 evaṃ jñānasadācārayorapi parasparavṛddhihetutetyāha - jñānamiti || 7 ||  
 13249  
 13250 śamaprajñādinipuṇapuruṣāthakrameṇa ca |  
 13251 abhyasetpuruṣo dhīmāñjñānasatpuruṣakramau || 8 ||  
 13252  
 13253 śamena prajñāmahāpuruṣatādinā ca nipuṇo yaḥ puruṣārthaḥ  
 13254 śravaṇādiprayatnastatkrameṇa jñānasadācārāvabhyaset || 8 ||  
 13255  
 13256 na yāvatsamamabhyastau jñānasatpuruṣakramau |  
 13257 eko'pi naitayostāta puruṣasyeha sidhyati || 9 ||  
 13258  
 13259 yathā kalamarakṣiṇyā gītyā vitatatālayā |  
 13260 khagotsādena sahitaṃ gītānandaḥ prasādhyate || 10 ||  
 13261  
 13262 vivṛddhiphalamapi tayostulyakālameva bhavatīti sadṛṣṭāntamāha - yatheti  
 13263 dvābhyāṃ | pakvaśālikṣetrarakṣiṇyāḥ striyāḥ khagotsādanāmśe  
 13264 vyāpārāntarākārtryā api vitatakaratāladhvaniyuktayā gītyā  
 13265 ānuṣaṅgikakhagotsādena tulyakālo gītānandaḥ pravartate [1] || 10 ||  
 13266  
 13267 jñānasatpuruṣehābhyāmakartrā kartṛrūpiṇā |  
 13268 tathā puṃsā niriicchena samamāsādyate padam || 11 ||  
 13269  
 13270 tathā jñānavighnarāgamānādinirāsāmśe niriicchena | ata evākartrāpi  
 13271 jñānasādhanaśravaṇasadācārābhyāmanuṣṭhitābhyāṃ  
 13272 tanmātrakartrrūpiṇām puṃsām ānuṣaṅgikavighnanirāsena samam  
 13273 paramapadamāsādyate || 11 ||  
 13274  
 13275 sadācārakramaḥ prokto mayaivaṃ raghunandana |  
 13276 tathopadiśyate samyagevaṃ jñānakramo'dhunā || 12 ||  
 13277  
 13278 yathā evaṃprakāro'yaṃ sadācārakramo mayā proktastathā adhunā uttaraprakaraṇe  
 13279 jñānakrama upadiśyate iti vakṣyamāṇapratijñā || 12 ||  
 13280  
 13281 idaṃ yaśasyamāyuṣyaṃ puruṣārthaphalapradam |  
 13282 tajjñādāptācca sacchāstraṃ śrotavyaṃ kila dhīmatā || 13 ||  
 13283  
 13284 sādhanakalāpopadeśaṃ phalakīrtanopasaṃharati - idamityādinā | kileti  
 13285 sāṃpradāyikārthaprasiddhau || 13 ||  
 13286  
 13287 śrutvā tvaṃ buddhinairmalyādbalādyāsyasi tatpadam |  
 13288 yathā katakasamśleṣātprasādaṃ kaluṣaṃ payaḥ || 14 ||  
 13289  
 13290 balāditi sādhanaprabhāvoktiḥ | prasādaṃ nairmalyam || 14 ||  
 13291  
 13292 viditavedyamidaṃ hi mano mune-  
 13293 rvivaśameva hi yāti paraṃ padam |  
 13294 yadavabuddhamakhaṇḍitamuttamaṃ  
 13295 tadavabodhavaśāṇna jahāti hi || 15 ||  
 13296  
 13297 muneḥ prakṛtasādhanaśāṃpattyā mananaśīlasya mano viditavedyaṃ  
 13298 sattadbalādvivaśaṃ paraṃ padamanicchadapi yāti | na kevalaṃ  
 13299 sādhanaprābalyādevaivaṃ kiṃtu vedyatattvasvabhāvādapītyāha - yaditi |  
 13300 avabodhavaśādvabodhādhiṇatvāt | avabodhātmakacaramavṛttiddhatvāditi yāvat |  
 13301 avadhūyājñānatatkāryaṃ buddhaṃ jāgarūkamakhaṇḍitamuttamaṃ yatpadaṃ  
 13302 tanmano na jahāti | ajñānatatkāryāntaraiḥ samaṃ bhādhata evetyarthaḥ | hīti  
 13303 vidvatprasiddhau | tathācāhuḥ dehātmañjñānavajjñānaṃ dehātmañjñānabādhakam  
 13304 | ātmanyeva bhavedyasya sa necchannapi mucyate || 15 ||  
 13305  
 13306 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe dvātriṃśatsāhasryāṃ saṃhitāyāṃ  
 13307 vālmikiye mokṣopāye mumukṣuvyavahāraprakaraṇe sadācāranirūpaṇaṃ  
 13308 nāma viṃśatitamaḥ sargaḥ || 20 ||  
 13309  
 13310 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe mumukṣuvyavahāraprakaraṇe  
 13311 sadācāranirūpaṇaṃ nāma viṃśatitamaḥ sargaḥ || 20 ||  
 13312  
 13313 samāptamidaṃ mumukṣuvyavahāraprakaraṇam |  
 13314  
 13315

13316  
13317  
13318  
13319  
13320  
13321  
13322 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
13323 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
13324  
13325

13326 E-texts may be viewed only online or downloaded for private study.  
13327 E-texts may not, under any circumstances, be copied, republished,  
13328 reproduced, distributed or sold, either in original or altered form, without  
13329 the express permission of Muktabodha Indological Research Institute in writing.  
13330 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
13331  
13332  
13333  
13334

13335 #####

13336  
13337  
13338 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
13339 www.muktabodha.org  
13340

13341 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
13342  
13343

13344 E-texts may be viewed only online or downloaded for private study.  
13345 E-texts may not, under any circumstances, be copied, republished,  
13346 reproduced, distributed or sold, either in original or altered form, without  
13347 the express permission of Muktabodha Indological Research Institute in writing.  
13348 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
13349  
13350

13351 Catalog number : M00337  
13352 Uniform title: yogavāsiṣṭha part 3 with commentary tātparyaprakāśa  
13353 Main title: yogavāsiṣṭha part 3 with commentary tātparyaprakāśa  
13354 Author : valmiki  
13355 Commentator : ānandabodhendra sarasvatī  
13356 Editor : Vasudeva Laxmana Sharma Pansikar  
13357 Notes:  
13358 Data entered by the staff of Muktabodha under the supervision of Mark S. G. Dyczkowski.  
13359

13360 Revision 0: Dec. 15, 2015  
13361 Publication year : 1918  
13362 Publication city : Delhi  
13363 Publication country : India  
13364 #####

13365  
13366  
13367  
13368 yogavāsiṣṭha  
13369 of  
13370 vālmiki  
13371 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśākhyavyākhyāsaḥ  
13372 With the commentary  
13373 vāsiṣṭhamahārāmāyaṇatātparyaprakāśa  
13374 paṇāśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
13375 sampāditaḥ  
13376 Edited by  
13377 Vasudeva Laxmana śharma Pansikar  
13378 1918  
13379  
13380

13381 utpattiprakaraṇaṃ tṛtīyam |  
13382

13383 prathamāḥ sargaḥ 1  
13384



13385 vāgbhābhīrbrahmavidbrahma bhāti svapna ivātmāni |  
 13386 yadidaṃtatsvasābdoṭṭhaiṛyo yadvetti sa vetti tat || 1 ||  
 13387  
 13388 satyaṃ jñānamānantamekamajaraṃ nityaṃ vibhūṃ śāśvataṃ  
 13389 pratyagbrahmarasāyanaṃ sukhaghanaṃ pūrṇaṃ paraṃ pāvanam |  
 13390 svātmajyotīranādimadhyānidhanaṃ māvāvilāsairmuhu-  
 13391 rviśvākāramapāstamāyamabhayaṃ vande viśuddhaṃ padam || 1 ||  
 13392  
 13393 jñānādevātmano mokṣo na tu karmasamādhībhiḥ |  
 13394 ajñāto'sau svasaddṛśyaṃ [svayaṃ dṛśyaṃ iti pāṭhaḥ] sṛjatyeveti  
 13395 kīrtiyate || 1 ||  
 13396  
 13397 atha [svayaṃ dṛśyaṃ iti pāṭhaḥ]  
 13398 yathoktasādhanaśaṃpānasyādhikāriṇaḥ - tāvadvicārayetprājño  
 13399 yāvadvīśrāntimātmani | śaṃprayātyapunarṇāśāṃ śāntiṃ turyapadābhīdhām ||  
 13400 yāvattattvāparokṣāsvādhāraṇaṃ kartavyatayā vihitam vicāraprakāraṃ  
 13401 prakaraṇadvayopavarṇitasamastasādhanaśaṃpānāyādhikārimūrdhanya  
 13402 śrīrāmāya athopadiśyate samyagevaṃ jñānakramo'dhunā iti  
 13403 pratijñānapūrvakamuttaragranthena vistareṇa varṇayitum pravṛtto bhagavān  
 13404 śrīvasiṣṭhaḥ sṛṣṭiprakāropavarṇanamukhena brahmādvaitam pratipādayitum  
 13405 pravṛttasyotpattiprakaraṇasya sukhaprabodhāya prathamam śaṃkṣipyā tātparaṃ  
 13406 didarśayiṣuḥ taddhedam tarhyavyākṛtamāsīt  
 13407 ityādisṛṣṭipradarśakaśrautasāṃdarbhāsyā ahaṃ brahmāsmi  
 13408 ityādimahāvākyaṛthabodh ivātrāpi [bhāvarūpaṃ iti pāṭhaḥ]  
 13409 dṛṣṭāntasyaikaśeṇa bodhyabodhodaye sati | upādeyatayā grāhyo  
 13410 mahāvākyaṛthanirṇayaḥ iti prāguktārītyā paryavasānamiti darśayati -  
 13411 vāgbhābhīrityādinā | brahmaiva  
 13412 vāgbhābhīrmahāvākyaajākhaṇḍākāravṛttīddhasvātmaprakāśairbrahmavit  
 13413 svatattvaṃ sākṣātkṛtavatsadbhāti pāramārthikanityamuktapūrṇasvarūpeṇa  
 13414 prakāśate | svamuktau vākyaṇyavṛttiyatiriktam nāpekṣata iti bhāvaḥ | tatkutah |  
 13415 yato yadidaṃ dehendriyādi viyadādi ca dṛśyaṃ bandharūpamātmani  
 13416 pratyagātmabhūte brahmaṇyeva svapna ivāvīrbhūtaṃ bhāti | nahi  
 13417 svāpnabandhanivṛttiḥ prabodhātiriktaṃ sādhanamapekṣata iti bhāvaḥ | tathāca  
 13418 śrutau yadbrahmavidyayā bhaviṣyanto manuṣyā manyante kimu  
 13419 tadbrahmāvedyasmāttatsarvamabhavat ityākṣipyottaramuktaṃ brahma vā idamagra  
 13420 āsīttadātmānevāvedāham brahmāsmīti tasmāttatsarvamabhavat iti | sarvaṃ  
 13421 pūrṇam aśaṃsāribhūmānandaikasvabhāvamityarthaḥ | asyāṃ śrutau brahma  
 13422 svayaṃ svatattvabodhānmuktabandham pūrṇamabhūdityuktestadeva prāk  
 13423 svatattvapratibodhātsvapna iva dvaitapriyāpriyadarśanaparicchedalakṣaṇam  
 13424 bandhamanubhavatīveti bandhasya mithyātvaṃ pratīca eva brahmatvaṃ ca  
 13425 sphuṭataramavagamyate | tatra yathā tadupapādakāṛthavādabhūtānām  
 13426 tannāmarūpābhyāmeva vyākriyate sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
 13427 ityādiaprāktanāsṛṣṭipraveśādivākyaṇām  
 13428 jagajjivabhāvayorajñātabrahmamātropādānakayorutpattyādikālatraye'pi  
 13429 brahmavyatiriktasattā'saṃbhavānmithyātvaimevetyupapādanena  
 13430 svapradhānamahāvākyaṭātparyaviśayaḥbrahmādvaita paryavasānam tadvadatrāpi  
 13431 bodhyamiti bhāvaḥ | bhavatu tathā kiṃ na nāsteneti tatrāha - tadityādinā |  
 13432 tadbrahma idānīmtano'smadādirapi yo'dhikāri svasābdoṭṭhaiḥ  
 13433 śravaṇādyupāyairyat yādṛśam tattvatatathā vetti ahameva brahmeti  
 13434 sākṣātkaroti sa tat prāyuktaṃ pūrṇanīyamuktābrahma bhārūpaṃ  
 13435 [bhāvarūpaṃ iti pāṭhaḥ] mokṣaphalamapi vetti jīvanneva  
 13436 sākṣādanubhavati | tathāca śrutiḥ tadyo yo devānām pratyabudhyata sa eva  
 13437 tadabhavattadyatharṣiṇām tathā manuṣyāṇām taddhātātapaśyan ṛṣīrvāmādevaḥ  
 13438 pratipede'ham manurabhavaṃ sūryaśca iti || athavā [ivāsyāpi prakaraṇasya iti  
 13439 pāṭhaḥ] yanmumukṣūṇāmajñātātāvājijñāsītamidaṃ  
 13440 sarvajanānāmātmatvena pratyakṣam brahmavacanaṃ vāk vācakaśabdaprapaṇco  
 13441 bhātīti bhāstatprakāśyārthaṃprapaṇcaśca tābhiḥ trayam vā idaṃ nāmarūpaṃ  
 13442 karma iti śrutidarśītadvaitaprapaṇcabhāvairaviviktatayā  
 13443  
 13444 p. 126)  
 13445  
 13446 brahmavit svaṃ paśyatsadātmani svasmin svapna iva  
 13447 vadhabandhaśokamohādiduḥkhisvabhāvaṃ bhāti tattathā bhātamapi brahma  
 13448 yo'dhikāri svasābdoṭṭhaiḥ svātmamātrapariśeṣaka netineti  
 13449 ityādivākyaṭairdvaitaniṣedhairyat yādṛśam pariśiṣṭam vetti sa eva  
 13450 tadbrahma tattvatovetti natvadhyāropitanāmarūpādisaṃvalitadarśītyarthaḥ || athavā  
 13451 [3] vāgiti vacanādikriyāśaktipradhānāni karmendriyāṇyupalakṣyante |  
 13452 bhā iti prakāśapradhānāni jñānendriyāṇi | tairdvāraiṛyo brahmavidvastuto  
 13453 brahmāpi paśyati sa brahma sannapyātmani svapna ivābrahmabhūto'nyathā bhāti |

13454 bahirmukhasya tattvadarśanāsiddheḥ | parāñci khāni  
 13455 vyatṛṇatsvayāmbhūstasmātparāṇ paśyati nāntarātman ityādiśruteḥ |  
 13456 yastvadhikārī yatprasiddhamidaṃ prapañcarūpamapi svaśabdottathaiḥ brahmaivedaṃ  
 13457 sarvaṃ ātmaivedaṃ sarvaṃ  
 13458 ityādiparamārthaparavākyaḥ janyabodhairyatsarvādhiṣṭhānasanmātraṃ vetti sa  
 13459 vyāvṛttabāhyendriyaprasaraḥ pratyānmukhastadbrahma vetti | tathāca  
 13460 bāhyadr̥ṣṭyā brahmāpi dr̥ṣṭamanartha eva prāmāṇikapratyagdr̥ṣṭyā tu  
 13461 jagadapi dr̥ṣṭaṃ prūṣārthāyeti sṛṣṭiprapañcanavyājena  
 13462 pratyagdr̥ṣṭiviyutpādane'sya prakaraṇasya tātparyamityarthaḥ | athavā [4]  
 13463 vakyamāñābhīrupadeśavāgbhirbhābhirdr̥ṣṭāntākhyānopapattiprakāśaiścait  
 13464 aducyata iti śeṣaḥ | yadbrahmavideva paramārthato brahma na  
 13465 brahmanāmakamarthāntaraṃ vyavahitaviprakṛṣṭadeśe svātmano'nyadevāstīti  
 13466 bhramitavyamiti | yadidaṃ dr̥śyaprapañcarūpaṃ tatsvapna ivātmanyevādhyastaṃ  
 13467 bhāti na tadapi paramārthasatyamanyadastīti bhramitavyamiti | tatra  
 13468 coktabrahmabhāvajagadbhāvadvyaye yo vivekyavivekī vā yadeva  
 13469 svaśabdottathairbrāhmaṇo'haṃ kṣatriyo'haṃ devadatto'hamiti  
 13470 svābhāvikalaukikaprasiddhamithyāsvasābdajanyairvā brahmaivāhaṃ  
 13471 cidevāhamityādiśāstriyasatyārthasvasābdajanyairvā pratyayairyadyādr̥ṣaṃ  
 13472 svarūpaṃ svasya vetti sa tadeva vetti punaḥpunaranubhavati | saṃsāryātmadarśinaḥ  
 13473 saṃsāra eva phalati brahmātmadarśinastu brahmabhāva eveti taddarśinaiva  
 13474 bhāvyaṃ bhāvaḥ || athavā [5] nanu prāgupadiṣṭameva brahma  
 13475 yathāsthitaṃ brahmatattvaṃ sattāniyatirucyate astyanantavilāsātmā sarvagaḥ  
 13476 sarvasaṃśrayaḥ ityādinā tatropadiṣṭe brahmaṇi śamādyabhāvāccittāsthairye  
 13477 prāpte śamādisādhanāni taddr̥ḍhikārāya pauraṣaprayatnaścopadiṣṭa iti  
 13478 nopadeṣṭavyāntaramavaśiṣyate | yadi sakṛdupadiṣṭavākyaṃrthaprakāśairbrahma  
 13479 na bhāti tarhi śatakr̥tvo'pyupadiśyamānaṃ tathaiveti kimasyaiva  
 13480 punaḥpunarupadeśena piṣṭapeṣaṇaprāyeṇetyāśaṅkyāha - vāgbhābhīriti |  
 13481 yo brahmavit brahmavettā śrotā vāgbhābhīḥ  
 13482 sakṛdupadeśavākyaṃrthaprakāśairhetubhīryadbhāvaḥ svayameveti bhāti prathate  
 13483 tatsvapna iva bhāditaprāyaṃ na dr̥ḍhataraṃ bhavati  
 13484 nidrāvaśo'nirūḍhanākṣatrādisvanāmaghaṭitopāṃśuprabodhakavākyaṃmiva na  
 13485 samyagavadhārayatīti vārthaḥ | sa eva he devadatta he  
 13486 yajñadattetyādiciravyavahāranirūḍhasvanāmasaṃbodhanotthairiva  
 13487 bahukālābhyaśraṇādyabhyāsadṛḍhaparicitamahāvākyaṃtthapratyayairyadvet  
 13488 ti sa eva tadveti | tādr̥śasaṃdigdhasvātmabodha evāvidyocchedaheturityarthaḥ |  
 13489 tathāca tādr̥śadr̥ḍhāniścayāparokṣānubhavāya  
 13490 punaḥpunarupapattibhīrupadeśo [punaḥpunarupadeśo iti pāṭhaḥ]  
 13491 yāvatphalodayamabhyasaniya ityuttaragranthopapattiriti bhāvaḥ | tathāca sūtram  
 13492 āvṛttirasakṛdupadeśāt iti || athavā [6] yathā  
 13493 abrahmavijjāgradbhayādiciravāsanānvāsitaḥ svapne avidyayā  
 13494 kutsanabhartsanabhīṣaṇādivāgbhirbhayakampapalāyanagartapatanādipratibhābhīśco  
 13495 palakṣito duḥkḥlī bhāti yathā vā upāsako jāgraddevabhāvavāsanānvāsitaḥ svapne  
 13496 deva iva rājeva  
 13497 stutiprasaṃsanādivāgbhirjakṣaṇakriḍānavimānārohanabhovihārādipratibhābhīśc  
 13498 opalakṣito [vāgbhā iti pāṭhaḥ] bhāti tathā brahmavidapi  
 13499 cirābhyaśraṇādivāsitaḥ svapne brahmaivedaṃ sarvaṃātmaivedaṃ sarvaṃ  
 13500 ahamevedaṃ sarvo'smīti  
 13501 paramārthapratipāḍakavāgbhīrvāstavabrahmabhāvapratibhābhīśca bhāti | tathā  
 13502 phalāvasthāyāmapī svapnavatparalokaphalasyāpi  
 13503 dr̥ḍhābhyaśraṇādivāsanānusāritvasya līlopākhyānādaḥ vyutpādayiṣyamāṇatvāt |  
 13504 nanvatra kiṃ pramāṇaṃ tatrāha - yaditi | yadidaṃ svapnavatparalokasyāpi  
 13505 vāsanānusāritvaṃ tatsvayameva śabdayanti bodhayanti natu mūlasāpekṣatayeti  
 13506 svaśabdāḥ śrutayastaduttathaiḥ pratyayaiḥ svataḥpramāṇabhūtairadhyavasīyate |  
 13507 atha yatrainaṃ ghnantīva jinantīva hastīva vicchādayati gartamiva patati yadeva  
 13508 jāgradbhayaṃ paśyati tadatrāvidyayā manyate'tho yatra deva iva rājevāhamevedaṃ  
 13509 sarvo'smīti manyate so'sya paramo lokaḥ | tadya iha vyāghro vā siṃho vā  
 13510 yadyadbhavanti tadābhavanti | yaccittastanmayo bhavati guhyametatsanātanaṃ mano  
 13511 kṛtenāyātyasmin śarīre ityādiśrutibhyaḥ | yaṃ yaṃ vāpi smaranbhāvaṃ  
 13512 tyajatyante kalevaram | taṃ tamevāiti kaunteya sadā tadbhāvabhāvitāḥ ||  
 13513 tasmātsarveṣu kāleṣu māmanusmara ityādismṛtibhyaścetyarthaḥ |  
 13514 tathācābhyaśadaśāyāṃ yo yadvetti saṃsāryātmānaṃ brahmātmabhāvaṃ vā  
 13515 saphalāvasthāyāmapī tadvettyanubhavatīti nirantaraṃ brahmānubhavavāsanāiva  
 13516 dr̥ḍhikāryetyutpattiprakaraṇatātparyārtha iti bhāvaḥ || athavā [7]  
 13517 vāgbhīḥ śrutismṛtyādiśabdapramāṇairbhābhirvidvadanubhavaprakāśaiśca  
 13518 brahmavidbrahmaiva |  
 13519 yadidamasyājñānadaśāprasiddhamabrahmatvamavasthātrayaṃ ca tadātmani svapna  
 13520 iva bhāti | tasya traya āvasathāstrayaḥ svapnāḥ iti śruteḥ  
 13521 tasmātsaṃbhāvanāmātraḥ saṃsāraḥ pratyagātmani | ukte'rthe  
 13522 saṃśayaścetyātpratyagdr̥ṣṭyā nirikṣyatām || iti

13523 vārtikādi prasiddhavidvadanubhavācca | taduktārthadvayaṃ yo'dhikāri svaḥ svīyaḥ  
 13524 karatalāmalakavadaparokṣīkṛtātmatattva upadeśakuśala  
 13525 ācāryastasyopadeśaśabdotthairanubhavānukūlairūhāpohādypāyairyadyādṛśa  
 13526 ṃ vetti sa eva svānubhavato'pi tadvetti | ācāryavānpuruṣo veda | ācāryāddhaiva  
 13527 vidyā veditā sādhiṣṭhaṃ prāpat | ācāryo jñātā kuśalānuśiṣṭaḥ  
 13528 ityādiśruterityarthaḥ || athavā [8] brahmavidāmanubhavasiddhaṃ brahma  
 13529 vyavahāre vāgbhābhīstulyaṃ bhāti yathā vā ghaṭādiśabdāḥ  
 13530 saṃketātsvānurañjītamārthaṃ prakāśayanti tadbhāvāpanneva svayaṃ prathate  
 13531 yathā bhā āloko'pi tathā prathate evaṃ brahmāpi bhāsyānurañjītaṃ  
 13532 tadaviviktasvaparakāśaṃ prathata ityarthaḥ | nanvasaṅgādvitīyasya kathaṃ  
 13533 parānurañjana prathanam tatrāha - yaditi |  
 13534 yadyasmātkāraṇādātmanyadhyāsenā svapna iva idaṃ tanotītidamtat |  
 13535  
 13536 p. 127)  
 13537  
 13538 sarvaprapañcavivartopādānamityarthaḥ | tathāca kāraṇasya kāryānurañjanaṃ  
 13539 yuktaṃeva | kāryamithyātvācca nāsaṅgādvitīyatāvirodha itī bhāvaḥ |  
 13540 tattathābhūtaṃ brahma  
 13541 svaśabdotthairanugatasvayaṃrūpamātraparāmarśyātmādiśabdanīkṛṣṭabodhairi  
 13542 o vetti sa tadasaṅgodāśīnasvaparakāśacinmātrasvabhāvaṃ vetti na  
 13543 viśeṣanāmarūpasamvalitadarśītyarthaḥ || athavā [9] brahma  
 13544 svaprakāśatvādbrahmavitsvapraṭhāyāmanyānirapekṣamāpi vāgbhābhīḥ vāgevāsyā  
 13545 jyotirbhavati āditya evāsyā jyotirbhavati itī śrutyukterjyotirantarairvyāmohātsvapna  
 13546 ivātmani jyotirantarāsaṃkīrṇadaśāyāmeva samādhyādau niṣkṛṣṭaṃ bhāti na  
 13547 saṃsārajāgare | śrutyā tatraiva ātmaivāsyā jyotirbhavatyātmanaivāyaṃ jyotiṣāste  
 13548 palyayate karma kurute itī svayaṃjyotiṣtvāspuṭībhāvapradaśanāt | itthaṃ svapne  
 13549 vyutpāditasya svayaṃjyotirātmano jāgare'pyanubhave upāyamāha - yaditi |  
 13550 idamiti taditi svamiti ca  
 13551 śabdairutthairādhibhautikādhidaivikādhyātmikaviśayaḥpratyayairbhoktāraṃ prati eti  
 13552 āgacchatīti yattathāvidhaṃ yadvīśayaajātaṃ tadyo vetti sa tadbrahmaiva sanveti natu  
 13553 kalpitopādhyātmā sanveti | jāḍātmano vedanaśaktyabhāvāt nānyo'to'sti draṣṭā  
 13554 nānyo'to'sti śrotā itī draṣṭāśrotrantarapratīṣedhācceti bhāvaḥ | tathāca  
 13555 bahīrarthaprakāśe jyotirantarasaṃkīrṇatve'pi nāntarupanītārthaprathāyāṃ  
 13556 tatsaṃkara itī jāgare'pi svayaṃ jyotirātmaṃ vivekībhīḥ subodha itī sadaiva  
 13557 tadvimarśapareṇa bhāvyamityāśayaḥ || athavā [10] yadidamīhalokarūpaṃ  
 13558 karmasthānaṃ tatsvargādirūpaṃ tatphalasthānaṃ svaṃ svayaṃ tatphalabhoktā ceti  
 13559 tritayapratīpādakakarmakāṇḍaśabdottaiḥ pratyayairyadbhāti  
 13560 yaccopaniṣadvāgbhīrmananādīprakāśaīcāhaṃ brahmavidbrahmeti vā bhāti  
 13561 tatsarvaṃ svapna ivāprabuddha evātmani bhāti na bhūmātmani | yatra nānyatpāśyati  
 13562 nānyacchṛṇoti nānyadvijānāti sa bhūmā itī śruteḥ | sarvāṇi ca śāstrāṇi  
 13563 vidhīṣedhamokṣaparāṇyavidyāvadviśayatvaṃ nātivartante itī bhāsyācca | tadidaṃ  
 13564 rahasyaṃ yogastadvedeti śrutiṃ viḍambayannaha - yo yadvettīti |  
 13565 vidvadanubhavaikasiddhamidamityarthaḥ || durūhasyāsyā padyasya sudhībhirapi  
 13566 durgamāḥ | ime guruprasādena daśārthāḥ saṃprakāśitāḥ || 1 ||  
 13567  
 13568 nyāyenānena loke'sminsarge brahmāmbare sati |  
 13569 kimidaṃ kasya kutreti codyamūce nirākṛtaṃ || 2 ||  
 13570  
 13571 itthaṃ prakaraṇārthasaṃkṣepopadarśanamukhenāvāntaraviśaye pradarśite  
 13572 prapañcamithyātvajñānalakṣaṇāvāntaraprayojanānubandhī  
 13573 prāktanacodyaparihāro'pyarthātsiddha ityāha - nyāyēneti | anena saṃkṣepato  
 13574 darśitena vistarato  
 13575 vakṣyamāṇenādhyastasyādhiṣṭhānātprthagasattvanyāyēnādhyāropāpavādany  
 13576 āyena vā brahmāmbare'dhyāsakrameṇāsmīnparidṛśyamāne sarge prapañcarūpe  
 13577 sati sarge vā'pavāda krameṇa loke'valokyamāne brahmāmbare brahmākāśamātre  
 13578 sati tadetadbhagavanbrūhi kimidaṃ pariṇāśyati | kimidaṃ jāyate bhūyaḥ kimidaṃ  
 13579 parivardhate || ityādinā bhavān prāgyatsato nāsādyasaṃbhavacodyamūce tatsvato  
 13580 nirākṛtamevoce | sato nāsādyanabhyupagamānnaśvarasya  
 13581 sattvānabhyupagamāccodyaviśayābhāvādityarthaḥ || 2 ||  
 13582  
 13583 ahaṃ tāvadyathājñānaṃ yathāvastu yathākramam |  
 13584 yathāsvabhāvaṃ tatsarvaṃ vacmidaṃ śrūyatāṃ budha || 3 ||  
 13585  
 13586 itthamavāntaraviśayaphale pradarśya vistaroktiṃ pratijānīte - ahamiti | idaṃ  
 13587 saṃkṣīpya darśitamārthajātaṃ vacmi vistarēṇetyarthaḥ | pramāṇato'nubhavataśca  
 13588 yathājñānaṃ parīkṣāto yathāvastu sādhanopapattinirūpaṇato yathākramaṃ  
 13589 śrotṛbuddhiparīpākānusārataśca yathāsvabhāvaṃ | sarvatra  
 13590 padārthānativṛttāvavyayībhāvaḥ | athavā yathāvastviti sargapūrvāvasthoktistadā  
 13591 sarvajagataḥ sanmātrarūpatvāt yathājñānamiti sargārambhakalanonmukhatvoktiḥ |

13592 yathākramamiti sthūlibhāvena sṛṣṭikramoktiḥ | yathāsvabhāvamiti  
13593 jagadāropadaśayāmapyavikṛtasvabhāvoktiḥ | sarvamiti  
13594 jñānaprāpyapūrṇabhāvoktiḥ | tasmāttatsarvamabhavat iti śrutau pūrṇabhāve  
13595 sarvaśabdadarśanāt | budhetyuttamādhikārasmāraṇaṃ śravaṇādarotpādanārtham  
13596 || 3 ||

13597  
13598 svapnavatpaśyati jagaccinnabhodehavitsvayam [cinmayam iti pāṭhaḥ] |  
13599 svapnasamsāradṛṣṭānta evāhaṃtvamśamanvitam || 4 ||

13600  
13601 svapnavadātmanīti yaduktaṃ tasya tātparyam viśadayati - svapnavaditi |  
13602 cinnabhodehavijjīvabhāvāpannaṃ sadyajjagatpaśyati tatsvapnavatpaśyati | yathā  
13603 svapnadarśanaṃ viśayabādhe'pi na bādhyate tadvajjagaddarśanamapīti | dṛṣeḥ  
13604 satyatve tātparyamiti bhāvaḥ | evamahamiti pratyagātmatādātmyena tvamiti  
13605 parāgbhāvena ca bhāsamānaṃ prapañcarūpamapi svapnasamsāradṛṣṭānte  
13606 dārṣṭāntikatven samanvitam samyaksaṃbaddham | tasya mithyātve tātparyamiti  
13607 bhāvaḥ | athavā nanu pramāṇajasya kathamapramāṇajaṃ svapnadarśanaṃ  
13608 dṛṣṭāntastatrāha - dehaviditi | yadyapi bāhyam jagatpramāṇaiḥ paśyata  
13609 tathāpi kāryakaraṇasaghātātmaṇyāṣṭisamaṣṭidehabhāsakaḥ  
13610 [kāraṇasaṃghātā iti pāṭhaḥ] svayameva na bāhyapramāṇasāpekṣa  
13611 ityārthaḥ | nanu rūpādimitvāddeho'pi cakṣurādinaiva bhāsatām tatrāha -  
13612 ahaṃtvamiti | yadi cakṣurādinaḥ sa bhāseta tarhīdabhityeva bhāseta | tadviśaye  
13613 sarvatredaṃtvadarśanāt | ahaṃtvam tu tatra bhāsamānaṃ  
13614 svapnasamsāradṛṣṭānta eva samanvitam yuktamityārthaḥ | athavā astu dehasya  
13615 svapnasāmyam tathāpi katham bāhyānāmarūpātmakajaganmātrasya tathātvam  
13616 tatrāha - ahaṃtvamśamanvitamiti | na bāhyarūpādītāvanmātraṃ niṣkṛṣṭam  
13617 bhāstate kiṃtu rūpamahaṃ paśyāmīti  
13618 tripuṭibhūtamahamarthasaṃvalitatvamartharūpam tattu  
13619 sākṣimātragamyatvātsvapnasamsāradṛṣṭānte dārṣṭāntikaṃ bhavatyeveti  
13620 śeṣaḥ | nahyadhyastagocarajñāne satyārtho viśayo bhavati | adhyastameva hi  
13621 parisphurati bhrameṣu nānyatkathaṃcana parisphurati bhrameṣu iti  
13622 siddhāntadbāhyapramāṇānāṃ vyavahāreṣvarthāvisaṃvādamātreṇāpi  
13623 vyāvahārikaprāmāṇyāvighātāditi bhāvaḥ || 4 ||

13624  
13625 p. 128)

13626  
13627 mumukṣuvyavahāroktimayātprakaraṇātparakaraṇātparam |  
13628 athotpattiprakaraṇaṃ mayedaṃ parikathyate || 5 ||

13629  
13630 athetyānantaryeṇa hetutāsaṃgatirdarśitā || 5 ||

13631  
13632 bandho'yaṃ dṛśyasadbhāvāddṛśyābhāvena bandhanam [sadbhāvo  
13633 dṛśyābhāvena iti pāṭhaḥ] |  
13634 na saṃbhavati dṛśyaṃ tu yathedaṃ tacchṛṇu kramāt || 6 ||

13635  
13636 nanu bandhanirāsopāyārthino mama kimanena  
13637 dṛśyamithyātvpaparotpattiprakaraṇaśravaṇenetyatrāha - bandha iti || 6 ||

13638  
13639 utpadyate yo jagati sa eva kila vardhate |  
13640 sa eva mokṣamāpnoti svargaṃ vā naraṃ ca vā || 7 ||

13641  
13642 nanu na dṛśyāsaṃbhavamātreṇa bandhanivṛttiḥ  
13643 utpattivṛddhināśasvarganarakāderbandhasya  
13644 draṣṭṛdharmaṭāpratyayenātmako'tyantaḥpātena dṛśyanivṛttāvapi  
13645 tadanivṛtterityāśaṅkyāha - utpadyata iti dvābhyām | satyamutpadyate yaḥ sa  
13646 eva vṛddhyapakṣayasvarganarakādīn bandhamokṣau cānubhavenna tvātmā  
13647 utpattyādīsvabhāvaḥ | svasvarūpānavabodhenaiva  
13648 tasyotpattyādibhramavibhāvanādityārthaḥ || 7 ||

13649  
13650 ataste svāvabodhārthaṃ tattāvatkathayāmyaham |  
13651 utpattīḥ saṃsṛtāveti pūrvameva hi yo yathā || 8 ||

13652  
13653 yataḥ svānavabodhādeva bandho'taḥ svāvabodhārthaṃ taddṛśyāsaṃbhavaṃ  
13654 tāvadvakṣyaṃānaprakāraṃ kathayāmi | yathā utpattyādīsaṃbandhaḥ saṃsṛtau  
13655 dṛśyasamsāraḥkoṭau eti nātmakoṭau | ātmā tu dṛśyotpatteḥ pūrvam yathā  
13656 tathaiva nānumātramapi vikriyata ityārthaḥ | tathāca śrutiḥ na nirodho na cotpattirna  
13657 baddho na ca sādhaḥ | na mumukṣurna vai muktirityeṣā [mukta ityeṣā iti  
13658 pāṭhaḥ] paramārthatā iti || 8 ||

13659  
13660 idaṃ prakaraṇārthaṃ tvam saṃkṣepācchṛṇu rāghava |

13661 tataḥ saṃkathayiṣyāmi vistaraṃ te yathepsitam || 9 ||  
 13662  
 13663 ayamevāśya prakaraṇasyārtha iti vakṣyamāṇavistaropoddhātayatayāsminsarge  
 13664 saṃkṣepataḥ prapaśyata ityāha - idamiti | ayaṃ cāsau prakaraṇārthaśceti  
 13665 karmadhārayaḥ | prakaraṇārthamutpattiprakaraṇopoddhātāya  
 13666 idametatsagaprapādyamiti vā || 9 ||  
 13667  
 13668 yadidaṃ dṛśyate sarvaṃ jagatsthāvaraṃ jagamam |  
 13669 tatsuṣuptāviva svapnaḥ kalpānte pravinaśyati || 10 ||  
 13670  
 13671 pūrvameva hi yo yathetyuktārthasyopapādanāya  
 13672 pralayāvasthāpariśiṣṭātmasvarūpaṃ vaktuṃ pūrvasargasya kāraṇe layaprakāraṃ  
 13673 dṛṣṭāntenāha - yadidamiti |  
 13674 sām̐khyanaīyāyikādyabhimatapradhānaparamāṇvādipariśeṣātmakapralayavaidhar  
 13675 myārthaṃ dṛṣṭāntoktiḥ || 10 ||  
 13676  
 13677 tataḥ stimitagambhīraṃ na tejo na tamastatam |  
 13678 anākhyamanabhivvyaktaṃ satkiṃcidavaśiṣyate || 11 ||  
 13679  
 13680 stimitamakriyamamūrtatvāt | gambhīramaparicchedyatvāt | arūpatvānna tejaḥ |  
 13681 bhārūpatvānna tamaḥ | nirdharmakatvādanākhyam |  
 13682 ajñānāvṛtatvādanabhivvyaktaṃ prapañcasam̐skārādhāratvādvā anabhivvyaktam  
 13683 || 11 ||  
 13684  
 13685 ṛtamātmā paraṃ brahma satyamityādikā budhaiḥ |  
 13686 kalpitā vyavahārārthaṃ tasya saṃjñā mahātmanaḥ || 12 ||  
 13687  
 13688 utkr̥ṣṭapramāṇaśrutigamyatvādṛtam | yaccāpnoti yadādatte yaccātti  
 13689 viśayāniha | yaccāśya saṃtato bhāvastasmādātmeti śabdyate || iti vyāsoktarītyā  
 13690 ātmā | satyatotkarṣāvadhitvātparam | br̥hattvājagadākārabr̥mhakatvādvā  
 13691 brahma | yathāśāstraṃ vidvadbhiranubhūyamānaṃ satyam | vyavahāra  
 13692 upadeśyopadeśastadartham || 12 ||  
 13693  
 13694 sa tathābhūta evātmā svayamānya ivollasan |  
 13695 jīvatāmupayāti va bhāvināmnā [bhāvināma iti pāṭhaḥ] kadhārthitām  
 13696 || 13 ||  
 13697  
 13698 sargādaḥ tasyānṛtaṃ samaṣṭijīvabhāvamāha - sa iti |  
 13699 tathābhūtaścitsvabhāvena sthita eva mohādanyo jaḍa  
 13700 ākāśādikramodbhūtalīṅgasamaṣṭyātmā tadanupraveśāttadabhimānena sa  
 13701 ivollasaṃstadantargataprāṇadhāraṇopādhinā  
 13702 dehaniṣpattyuttarabhāvivāgabhivvyaktyadhīnatvādbhāvinā jīvanāmnā kadhārthitām  
 13703 kutsitārthatvena saṃpāditām jīvatām eti va [setīva iti pāṭhaḥ] bhrāntīyā |  
 13704 vastutastu naityevetyarthaḥ || 13 ||  
 13705  
 13706 tataḥ sa jīvaśabdārthakalanākulatām gataḥ |  
 13707 mano bhavati bhūtātmā mananānmantharībhavan || 14 ||  
 13708  
 13709 itthaṃ jñānaśaktimātrasādhyaṃ sargamuktivā kriyāśaktisahakṛtatatsādhyaṃ  
 13710 tamāha - tata iti | jīvaśabdārthaḥ kriyāśaktipradhānaprāṇadhṛtistatkalānena  
 13711 ākulatām cañcalatām | bhūtātmā bhautikālīṅgātmā |  
 13712 saṃkalpavikalpamananānmantharībhavan jāḍyena mandībhavan || 14 ||  
 13713  
 13714 manaḥ saṃpadyate tena mahataḥ paramātmānaḥ |  
 13715 susthīrādasthīrākāraṣṭaraṅga iva vāridheḥ || 15 ||  
 13716  
 13717 tena manobhāvena | mahataḥ paramātmāna iti lyablope pañcamyau |  
 13718 tādr̥śaparamātmabhāvaṃ vismṛtyetyarthaḥ | manaḥ saṃpadyate  
 13719 manodharmasaṃkalpādīnātmāna iti manyate || 15 ||  
 13720  
 13721 tatsvayaṃ svairamevāśu saṃkalpayati nityaśaḥ |  
 13722 tenetthamindrajālaśrīrvitateyaṃ vitanyate || 16 ||  
 13723  
 13724 tadevaṃ samaṣṭimanobhāvamāpannaṃ hiraṇyagarbhākhyam̐ brahma  
 13725 svayamānyenābodhitamapi pūrvavāsanānurodhādvirāḍbhāvaṃ bhuvanādibhāvaṃ  
 13726 tatra caturvidhabhūtagrāmabhāvamiti nityaṃ svairameva saṃkalpayatītyarthaḥ | tena  
 13727 satyasaṃkalpena || 16 ||  
 13728  
 13729 yathā kaṭakaśabdārthaḥ pṛthaktvārho na kāñcanāt |

13730 na hema kaṭakāttadvajjagacchabdārthatā pare || 17 ||  
 13731  
 13732 itthamadhyāropasahasreṇāpi nādhiṣṭhānasya pāramārthikasthitibhaṅga iti  
 13733 darśayitum dṛṣṭāntamāha - yatheti |  
 13734 hemakaṭakarūpātkāñcanātkakaśabdārtho yathā prṥhaktvārho netyanvayaḥ |  
 13735 pare brahmaṇi pratibhātā jagacchabdārthatāpi tataḥ prṥhaktvārḥā netyārthaḥ || 17  
 13736 ||  
 13737  
 13738 brahmaṇyevāstyanantātma yathāsthitamidaṃ jagat |  
 13739 na jagacchabdakārthe'sti hemnīva kaṭakātmatā || 18 ||  
 13740  
 13741 dvayoḥ prṥhaktvānarhatvenaikasattākataḥ siddhā sā cānāgantukabrahmabhāve  
 13742 svato jagadbhāve tu tadadhīnā na svata ityāha - brahmaṇyeveti | idaṃ jagat  
 13743 anantātmāparityaktaparicchēdasvabhāvaṃ brahmasvabhāva evāsti  
 13744 jagacchabdakārthe antavadātmāsvabhāve tu nāsti kaṭakātmatā yathā  
 13745 hemāsvabhāve'sti na kaṭakasvabhāve tadvat || 18 ||  
 13746  
 13747 p. 129)  
 13748  
 13749 satī vāpyasatī tāpanadyeva laharī calā |  
 13750 manasehendrajālaśrīrjāgatī pravitanyate || 19 ||  
 13751  
 13752 yadi svato nāsti katham satīva bhāti tatrāha - satīti | tāpo  
 13753 marumaricistatkalpitanadyā laharīva jāgatī indrajālaśrīrasatyapi satīva pravitanyata  
 13754 ityanvayaḥ || 19 ||  
 13755  
 13756 avidyā saṃsṛtirbandho māyā moho mahattamaḥ |  
 13757 kalpitānīti nāmāni yasyāḥ sakalavedibhiḥ || 20 ||  
 13758  
 13759 tasyā asattvaṃ tu āvidyākatvenāvidyātmakatvādityabhipretya  
 13760 tadanurūpanāmābhīravīdyāṃ darśayati - avidyēti | vidyāpodyatvādaavidyā |  
 13761 ūrdhvādhastiryaḥsaṃsāraṇahetutvātsaṃsṛtiḥ | asvātantryaprayojakatvādbandhaḥ |  
 13762 mithyātvānmāyā | bhramahetutvānmohaḥ | dustaratvānmahat |  
 13763 svarūpāvarakatvāttama ityādīni nāmāni || 20 ||  
 13764  
 13765 bandhasya tāvadrūpaṃ tvaṃ kathyamānamidaṃ śṛṇu |  
 13766 tataḥ svarūpaṃ mokṣasya jñāsyasīdunibhānana || 21 ||  
 13767  
 13768 draṣṭurdṛśyasya sattāṅga bandha ityabhidhīyate |  
 13769 draṣṭā dṛśyabalādvaddho [vāśādvaddha iti pāṭhaḥ]  
 13770 dṛśyābhāve vimucyate || 22 ||  
 13771  
 13772 jñānena bādhitum prāptum ca योग्यam bandhamokṣayoḥ svarūpamāha -  
 13773 draṣṭuriti | angeti priyasambodhane || 22 ||  
 13774  
 13775 jagattvamahamityādirmithyātmā dṛśyamucyate |  
 13776 yāvadetatsambhavati tāvanmokṣo na vidyate || 23 ||  
 13777  
 13778 nedaṃ nedamiti vyarthapralāpānopaśāmyati |  
 13779 saṃkalpajanakairdṛśyavyādhīḥ pratyuta vardhate || 24 ||  
 13780  
 13781 nanu yadi dṛśyāsambhava eva mokṣastarhi tadā tadopasthitasya dṛśyasya  
 13782 nedaṃ nedamiti nirāsenāiva roganirāsenārogyamiva sa setsyatīti kiṃ  
 13783 tattvajñānāyāsenetyata āha - nedamiti | nedamiti pralāpo hi satī dṛśye  
 13784 bādhitārthatvāttadvirodhi dṛśyāntarotpādanasaṃkalpena [tpādanena  
 13785 saṃkalpena iti pāṭhaḥ] tadutpādanena pūrvadṛśyanirāsako vācyaḥ tathā  
 13786 satyekadṛśyanirāsāya dṛśyadvayajanādvardhata ityārthaḥ || 24 ||  
 13787  
 13788 na ca tarkabharakṣodairna tīrthanīyamādibhiḥ |  
 13789 sato dṛśyasya jagato yasmādeti vicārakāḥ [vicāraka iti pāṭhaḥ] ||  
 13790 25 ||  
 13791  
 13792 he vicārakāḥ dṛśyasya sataḥ dṛśye satī tarkātiśayādinā dṛśyavyādhirna  
 13793 śāmyatītyetāvadeva na kiṃtvanyo'pyeti āgacchatītyārthaḥ | śaṣṭhī cānādare iti  
 13794 bhāvalakṣaṇe śaṣṭhī | dṛśyasattā nānādarādupekṣyā kiṃtu vicāreṇa  
 13795 bādhyetyārthaḥ || 25 ||  
 13796  
 13797 jagaddṛśyaṃ tu yadyasti na śāmyatyeva kasyacit |  
 13798 nāsato vidyate bhāvo nābhāvo vidyate sataḥ || 26 ||

13799  
 13800 kiṃca dṛśyasya svataḥ sattabhyupagame sato bādhāyogādanimokṣaḥ  
 13801 syādityāha - jagaditi || 26 ||  
 13802  
 13803 acetyacitsvarūpātmā yatra yatraiva tiṣṭhati |  
 13804 draṣṭā tatrāśya dṛśyāśrīḥ samudetyapyañūdare || 27 ||  
 13805  
 13806 nanvayaṃ draṣṭā tapodhyānādibalāddṛśyanirmukte  
 13807 dṛśyasamāveśāyogyaparamāñūdarādaḥ vā gatvā tiṣṭhan dṛśyanirmukto  
 13808 bhaviṣyatīti kathamanirmokṣastatrāha - acetyeti | tapa ādinā acetyo  
 13809 boddhumaśakyāḥ ajñātacidrūpa [cidrūpeti padaṃ kvacinna paṭhyate]  
 13810 ātmā yasya sa draṣṭā tādṛśātmana eva dṛśyabījatvādañūdare'pi bhrāntyā  
 13811 vaipulyapratibhāsāviroddhāttatrāpi dṛśyabandho durvāra iti bhāvaḥ || 27 ||  
 13812  
 13813 tasmādesti jagaddṛśyaṃ tatprasrṣṭamidaṃ mayā |  
 13814 tyaktaṃ tapodhyānajapairiti kāñjikatṛptivat || 28 ||  
 13815  
 13816 uktamupasaṃharati - tasmāditi | svasthāne pramṛṣṭaṃ deśāntaraprāptyā  
 13817 tyaktaṃ cetyarthaḥ | kāñjikaṃ paryuṣitaudanodakaṃ surāviśeṣo vā || 28 ||  
 13818  
 13819 yadi rāma jagaddṛśyamasti tatpratibimbati |  
 13820 paramāñūdare'pyasmiṃscidādarśe tathaiva hi || 29 ||  
 13821  
 13822 paramāñūdare'pyātmani brahmāṇḍasamāveśasaṃbhāvanārthamādarśe iti |  
 13823 yathā vipulapradeśe tathaiva na saṃkocenetyarthaḥ || 29 ||  
 13824  
 13825 yatra tatra sthite yadvaddarpaṇe pratibimbati |  
 13826 adnyabdhuryvīnadīvārī cidādarśe tathaiva hi || 30 ||  
 13827  
 13828 tatastatra punarduḥkhaṃ jarā maraṇajanmanī |  
 13829 bhāvābhāvagrahotsargaḥ sthūlasūkṣmacalācalaḥ || 31 ||  
 13830  
 13831 sthūlo jāgare sūkṣmaḥ svapne bhāvābhāvagrahaḥ suṣuptau tūtsarga iti |  
 13832 calācalo'sthiraḥ || 31 ||  
 13833  
 13834 idaṃ pramārjitaṃ dṛśyaṃ mayā cātrāhamāsthitaḥ |  
 13835 etadevākṣayaṃ bījaṃ samādhau saṃsṛtismṛteḥ || 32 ||  
 13836  
 13837 jñānanirapekṣasavikalpakasamādhinā dṛśyamārjanamāśaṅkyāha  
 13838 [mārjanasyāsaṃbhavamāha iti pāṭhaḥ] - idamiti | asmṛtasya  
 13839 pramārjanāyogāttatsmṛtau tu samādhibhaṅgāditi bhāvaḥ || 32 ||  
 13840  
 13841 sati tvasminkuto [jgaddṛśye iti pāṭhaḥ] dṛśye  
 13842 nirvikalpasamādhitā |  
 13843 samādhau cetanatvaṃ tu turyaṃ cāpyupapadyate || 33 ||  
 13844  
 13845 ata eva na nirvikalpakasamādhināpi tanmārjanamityāha - satīti | sati tu  
 13846 nirvikalpakasamādhau cittasattve cetanatvaṃ tadbādhe turyatvaṃ copapadyate |  
 13847 dṛśye sati tu nirvikalpasamādhitaiva kuta ityanvayaḥ | na cākṣayasūptātvaṃ  
 13848 turyaṃ cāpīti pāṭhe tu spaṣṭam || 33 ||  
 13849  
 13850 vyutthāne hi samādhānātsūptānta ivākhilam |  
 13851 jagadduḥkhamidaṃ bhāti yathāsthitamakhaṇḍitam || 34 ||  
 13852  
 13853 astu vā samādhistathāpi saṃsāro durvāra ityāha - vyutthāna iti | bhāti  
 13854 bhāsamāne prāptiḥ prāptaṃ bhavatītyuttareṇānvayaḥ || 34 ||  
 13855  
 13856 prāptaṃ bhavati he rāma tatkiṃ nāma samādhibhiḥ |  
 13857 bhūyo'narthanipāte hi kṣaṇasāmye hi kiṃ sukham || 35 ||  
 13858  
 13859 bhūyo'pyanarthanipāte saṃbhāvite sati kṣaṇamātrasamādhānena kiṃ sukham |  
 13860 kimityākṣepe | sukhaṃ nāstītyarthaḥ || 35 ||  
 13861  
 13862 yadi vāpi samādhāne nirvikalpe sthitiṃ vrajet |  
 13863 tadakṣayasūptābhaṃ tanmanyetāmalaṃ padaṃ || 36 ||  
 13864  
 13865 yadi nirvikalpe sthitiṃ kadāpyavyutthānaṃ vrajettattarhyakṣayasukhaṃ vināpi  
 13866 jñānaṃ prāptamiti yadi manyeteti parābhiprāyānuvādaḥ | akṣayasūptābhamiti  
 13867 mauḍhyānucchedādapuruṣārthatā sūcitā || 36 ||

13868  
 13869 p. 130)  
 13870  
 13871 prāpyate sati dṛśye'sminna ca kiṃnāma kenacit |  
 13872 yatra yatra kilāyāti cittatāsyā jagadbhramaḥ || 37 ||  
 13873  
 13874 uttaramāha - prāpyata iti | asminmanolakṣaṇe dṛśye sati  
 13875 kenacitsamādhiyatnavatāpi kiṃnāma dṛśyaṃ na prāpyate | yato'sya cittatā  
 13876 yatrayatra viṣaye āyāti tatra tatra tadanubandhī jagadbhramo durnivāra ityārthaḥ || 37 ||  
 13877  
 13878 draṣṭātha yadi pāṣāṇarūpatām bhāvayanbalāt |  
 13879 kilāste tattadante'pi bhūyo'syodeti dṛśyatā || 38 ||  
 13880  
 13881 kiṃcāyamajñatvādanātmānameva pāṣāṇādisamādhau bhāvayet tadasya tadante  
 13882 phalakāle'pi dṛśyatāmeti na dṛṇmātrapariśeṣasamādhisiddhirityāha -  
 13883 draṣṭeti || 38 ||  
 13884  
 13885 na ca pāṣāṇatātulyā nirvikalpasamādhayaḥ |  
 13886 keṣāṃcitsthitimāyānti sarvairityanubhūyate || 39 ||  
 13887  
 13888 samādhibalalabdhanirduḥkhapāṣāṇabhāve'pi na sthairyam [sthairyapratyāśā  
 13889 iti pāṭhaḥ] pratyāśetyāha - na ceti | ityayamarthaḥ sarvaiḥ  
 13890 samādhiniṣṭhairanubhūyate || 39 ||  
 13891  
 13892 na ca pāṣāṇatātulyā rūḍhiṃ [vṛddhiṃ yātāḥ iti pāṭhaḥ] yātāḥ  
 13893 samādhayaḥ |  
 13894 bhavantyagrapadaṃ sāntaṃ cidrūpamajakṣayam || 40 ||  
 13895  
 13896 mā bhūdanirūḍhānām sthairyam tadbhāvāpattiparyantanirūḍhasamādhinām tu  
 13897 sthairyam syāttatrāha - na ceti | rūḍhiṃ yātā apyacetanā  
 13898 nityapāṣāṇatāditulyāḥ samādhayaḥ sarvasaṃsārasāntyupalakṣitamagrapadaṃ  
 13899 mokṣarūpaṃ na bhavanti || 40 ||  
 13900  
 13901 tasmādyadidaṃ saddṛśyaṃ tanna śāmyetkadācana |  
 13902 śāmyettaipojapadhyānairdṛśyamityajñakalpanā || 41 ||  
 13903  
 13904 ataḥ prāguktameva siddhamityāha - tasmāditi || 41 ||  
 13905  
 13906 ālīnavallārīrūpaṃ yathā padmākṣakoṭare |  
 13907 āste kamalinībijaṃ tathā draṣṭari dṛśyadhīḥ || 42 ||  
 13908  
 13909 sāvidye draṣṭari dṛśyasadbhāvaṃ dṛṣṭāntaiḥ sādhayati -  
 13910 ālīnetyādicaturbhiḥ | padmākṣakoṭare bhāvikamalinīvallyā  
 13911 bijamupādānabhūtamālīnaṃ sūkṣmībhūtaṃ padmavallārīrūpaṃ yathā āste asata  
 13912 utpattyayogāttathā draṣṭari dṛśyasahitā dhīrastyevetyārthaḥ || 42 ||  
 13913  
 13914 yathā rasaḥ padārtheṣu yathā tailaṃ tilādiṣu |  
 13915 kusumeṣu yathā'modastathā draṣṭari dṛśyadhīḥ || 43 ||  
 13916  
 13917 yatra yatra sthitasyāpi karpūrādeḥ sugandhitā |  
 13918 yathodeti tathā dṛśyaṃ ciddhātorudare jagat || 44 ||  
 13919  
 13920 sataścodbhavo'pi durvāra ityatrāpi dṛṣṭāntamāha - yatrete || 44 ||  
 13921  
 13922 yathā cātra tava svapnaḥ saṃkalpaścittarājyadhīḥ |  
 13923 svānubhūtyaiva dṛṣṭāntastathā hṛdyasti dṛśyabhūḥ || 45 ||  
 13924  
 13925 yaduktaṃ paramāṇūdare'pīti tatrāpi tamāha - yatheti | yathā tava hṛdi  
 13926 antarmanorājyadhīḥ svānubhūtyaiva dṛṣṭā | svapnaḥ saṃkalpaśca dṛṣṭa iti  
 13927 vipariṇāmaḥ || 45 ||  
 13928  
 13929 tasmāccittavikalpasthapiśāco bālakaṃ yathā |  
 13930 vinihantyevamapyetaṃ draṣṭāraṃ dṛśyarūpikā || 46 ||  
 13931  
 13932 evamuktadṛṣṭāntavat etaṃ draṣṭāramapi dṛśya lakṣaṇā rūpikā nihanti |  
 13933 strīveṣeṇa mohayitvā puruṣānnighnantaḥ piśācyo rūpikā ityucyante || 46 ||  
 13934  
 13935 yathāṅkuro'ntarbījasya saṃsthito deśakālataḥ |  
 13936 karoti bhāsuram dehaṃ tanotyevaṃ hi dṛśyadhīḥ || 47 ||



13937  
 13938 yadi sarvaṃ dṛśyaṃ hṛdyasti tarhyadhunaiva sarvaiḥ kuto nānubhūyate tatrāha  
 13939 - yatheti | deśakālakarmaparipākā api tadāvirbhāvasahakāriṇa iti bhāvaḥ || 47  
 13940 ||  
 13941  
 13942 dravyasya hṛdyeva camatkṛtiryathā  
 13943 sadoditāstyastamitojjhitodare |  
 13944 dravyasya cinmātraśarīriṇastathā  
 13945 svabhāvabhūtāstyudare jagatsthitiḥ || 48 ||  
 13946  
 13947 atarkyākāryavaicitryaśaktiścamatkṛtiḥ sā yathā bījādidravyasyodare koṭare  
 13948 hṛdi sārabhāge evāsti tathā cinmātrasvabhāvasya  
 13949 vidyāśarīriṇo'pyātmadravyasyāpyudare'ntaścidacitsaṃvalanasvabhāvabhūtā  
 13950 jagatsthitiratītānāgatajagatsattāstītyuktārthanigamanam || 48 ||  
 13951  
 13952 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 13953 bandhahetuvarṇanaṃ nāma prathamah sargaḥ || 1 ||  
 13954  
 13955 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 13956 bandhahetuvarṇanaṃ nāma prathamah sargaḥ || 1 ||  
 13957  
 13958 dvitīyaḥ sargaḥ 2  
 13959  
 13960 śrīvāsiṣṭha uvāca |  
 13961  
 13962 idamākāśajākhyānaṃ śṛṇu śravaṇabhūṣaṇam |  
 13963 utpattyākhyāṃ prakaraṇaṃ yena rāghava budhyase [budhyate iti  
 13964 pāṭhaḥ] || 1 ||  
 13965  
 13966 ajño bhautikadehātmā mṛtyubhakṣo na tattvavit |  
 13967 ākāśajo dviḥ iva cinmātrātmeti kīrtiyate || 1 ||  
 13968  
 13969 kāmākarmavāsanāsaṃbhṛtāvidyopahita ātmaiva jagadbījaṃ mṛtyubījaṃ ca |  
 13970 vidyayā tadbījaśaktidāhe tu mṛtyuvaśo bhavatīti prāguktārthe viśeṣaṃ  
 13971 darśayitum jagadādyasraṣṭṛtattvaśodhanena  
 13972 vakṣyamāṇārthopoddhātasamgatāmākhyāyikāṃ varṇayiṣyan śrīvāsiṣṭha uvāca  
 13973 - idamiti | ākāśādadhyastā vidyā nailyādhāratvenākāśasadṛśāda-  
 13974 vidyāvṛtatvādiśatprakāśādvā brahmaṇo jāta ākāśajo līngasamaṣṭyātmā  
 13975 hiraṇyagarbhastasyākhyānam || 1 ||  
 13976  
 13977 asti hyākāśajo nāma dvijaḥ paramadhārmikaḥ |  
 13978 dhyānaikaniṣṭhaḥ satataṃ prajānāṃ ca hite rataḥ || 2 ||  
 13979  
 13980 tadyathā kṛtāya vijitāyādhareyāḥ saṃyanti ityādiśrutyā  
 13981 hairaṇyagarbhapadaprāpakasaṃvargavidyādidharme  
 13982 sarvaprajākṛtadharmānāmantarbhāvavarṇanātparamadhārmikaḥ |  
 13983 dhyānamātmacintanaṃ tadekaniṣṭhaḥ || 2 ||  
 13984  
 13985 p. 131)  
 13986  
 13987 sa ciraṃ jīvati yadā tadā mṛtyuracintayat |  
 13988 sarvāṇyeva krameṇāhaṃ bhūtānyadmi kilākṣayaḥ || 3 ||  
 13989  
 13990 ciraṃ jīvati mṛtyuvaśo na bhavati yadā tadetyarthaḥ || 3 ||  
 13991  
 13992 enamākāśajaṃ vipraṃ na kasmādbhakṣayāmyaham |  
 13993 atra me kuṇṭhitā śaktiḥ khaḍgadadhārā ivopale || 4 ||  
 13994  
 13995 iti saṃcintya taṃ hantumagacchattatpuraṃ tadā |  
 13996 tyajantyudyamamudyuktā na svakarmāṇi kecana || 5 ||  
 13997  
 13998 tatpuraṃ merumadhye prasiddham | satyaloke mṛtyorapraveśāt | udyuktā  
 13999 udyogayuktāḥ samarthāḥ || 5 ||  
 14000  
 14001 tatastatsadanaṃ yāvanmṛtyuḥ praviśati svayam |  
 14002 tāvadenaṃ dahatyagniḥ kalpāntajvalanopamaḥ || 6 ||  
 14003  
 14004 samādhivighātakapratirodhāya pūrvameva brahmaṇā prākāratayā saṃkalpito'gniḥ |  
 14005 enaṃ mṛtyum || 6 ||

14006  
 14007 agnijvālāmahāmālām vidāryāntargato hyasau |  
 14008 dvijaṃ dṛṣṭvā samadātum hastenaicchatprayatnataḥ || 7 ||  
 14009  
 14010 agnijvālānām mahatīm mālām valayaṃ vidārya || 7 ||  
 14011  
 14012 nacāśakatpuro dṛṣṭamapi hastaśatairdvijaṃ |  
 14013 balavānapyavaṣṭabdhūṃ saṃkalpapuruṣaṃ yathā || 8 ||  
 14014  
 14015 avaṣṭabdhūṃ spraṣṭum || 8 ||  
 14016  
 14017 athāgatya yamaṃ mṛtyurapṛcchatsaṃśayacchidam |  
 14018 kimityahaṃ na śaknomi bhoktumākāśajaṃ vibho || 9 ||  
 14019  
 14020 yama uvāca |  
 14021  
 14022 mṛtyuo na kiṃcicchaktastvameko mārayitum balāt |  
 14023 mārāṇīyasya karmāṇi tatkartṛṇīti netarat || 10 ||  
 14024  
 14025 ekaḥ asaḥāyaḥ | tatkartṛṇi mārāṇakartṛṇi | iti etasmānnetarattvadaśaktau  
 14026 kārāṇamiti śeṣaḥ || 10 ||  
 14027  
 14028 tasmādetasya viprasya mārāṇīyasya yatnataḥ |  
 14029 karmāṇyanviṣya teṣāṃ tvaṃ sāhāyyenainamatsyasi || 11 ||  
 14030  
 14031 anviṣya gaveṣaṇaṃ kuru | eṣa gatau śyan loṭ hiḥ | sāhāyyena ānukūlyena || 11 ||  
 14032  
 14033 tataḥ sa mṛtyurbabhrāma tatkarmānveṣaṇādṛtaḥ |  
 14034 maṇḍalāni digantāmśca sarāṃsi sarito diśaḥ || 12 ||  
 14035  
 14036 kasmіндесе'yaṃ prākkiṃ karma kṛtavāniti sapraṇidhānaṃ paryālocanameva  
 14037 cirayatnaniṣpādyatvādbabhrāmetyucyate na deśasaṃcaraṇaṃ |  
 14038 kartṛliṅgasamavāyināmadṛṣṭānām bahiranveṣaṇāprasakteḥ || 12 ||  
 14039  
 14040 vanajaṅgalajālāni śailānabdhitatāni ca |  
 14041 dvīpāntarāṇyaraṇyāni nagarāṇi purāṇi ca || 13 ||  
 14042  
 14043 purāṇi mahānagaropakaṇṭhe śākhānagarāṇi ||13 ||  
 14044  
 14045 grāmāṇyakhilarāṣṭrāṇi deśāntargahanāni ca |  
 14046 evaṃ bhūmaṇḍalaṃ bhrāntvā na kutaścitsa kānicit || 14 ||  
 14047  
 14048 tānyākāśajakarmāṇi labdhavānmṛtyurudyataḥ |  
 14049 vandhyāputramiva prājñāḥ saṃkalpādrimivāparaḥ || 15 ||  
 14050  
 14051 labdhavānupalabdhavān | aparāḥ saṃkalpayituranyaḥ puruṣaḥ || 15 ||  
 14052  
 14053 samapṛcchadathāgatya yamaṃ sarvārthakovidam |  
 14054 parāyaṇaṃ hi prabhavaḥ saṃdeheṣvanujīvinām || 16 ||  
 14055  
 14056 anujīvinām bhr̥tyānām || 16 ||  
 14057  
 14058 mṛtyuruvāca |  
 14059  
 14060 ākāśajasya karmāṇi kva sthitāni vada prabho |  
 14061 dharmarājo'tha saṃcintya suciraṃ proktavānidam || 17 ||  
 14062  
 14063 dharmarāja uvāca |  
 14064  
 14065 ākāśajasya karmāṇi mṛtyo santi na kānicit |  
 14066 eṣa ākāśajo vipro jātaḥ khādeva kevalāt || 18 ||  
 14067  
 14068 prārabdhādhikāraphalānām phalārambhenaiva vināśātsaṃcitānām jñānena  
 14069 bādhādāgāminām bījābhāvānna santyevetyuktiḥ || 18 ||  
 14070  
 14071 ākāśādeva yo jātaḥ sa vyomaivāmalaṃ bhavet |  
 14072 saḥakārīṇi no santi na karmāṇyasya kānicit || 19 ||  
 14073  
 14074 saḥakārīṇyabhimānarāgādini mṛtyormāraṇe vā saḥakārīṇi

14075 karmāṇyadyatanānīti śeṣaḥ || 19 ||  
 14076  
 14077 saṃbandhaḥ prāktanenāsyā na manāgapi karmaṇā |  
 14078 asti vandhyāsutasyeva tathā'jātākṛteriva || 20 ||  
 14079  
 14080 saṃbandha iti | tathāca sūtram - tadadhigama uttarapūrvādhayoraśleṣavināśau  
 14081 iti | ajātākṛteranutpannākārasyeva || 20 ||  
 14082  
 14083 kāraṇānāmabhāvena tasmādākāśameva saḥ |  
 14084 naitasya pūrvakarmāsti nabhasīva mahādrumaḥ || 21 ||  
 14085  
 14086 kāraṇānāmavidyādinām nirvikārasya vikārahetūnām vā | tasmādvikārāyogāt ||  
 14087 21 ||  
 14088  
 14089 naitadasyāvaśaṃ cittamabhāvātpūrvakarmanām |  
 14090 adya tāvadanenādyam [anenānyatra kiṃcit iti pāṭhaḥ] na  
 14091 kiṃcitkarma saṃcitam || 22 ||  
 14092  
 14093 māstu śārīraṃ mānaśaṃ tu syāttatrāha - naitaditi |  
 14094 pūrvadehaspandavāsanāvaśo hi cittaspandaḥ tadabhāvādevādyatanaṃ śārīramapi  
 14095 ādyamadanārhaṃ mṛtyoḥ karma na saṃcitam || 22 ||  
 14096  
 14097 evamākāśakośātmā viśadākāśarūpiṇi |  
 14098 svakāraṇe sthito nityaḥ [nityaṃ karmānyasya na kānicit iti pāṭhaḥ]  
 14099 kāraṇāni na kānicit || 23 ||  
 14100  
 14101 evaṃca satyayaṃ parabrahmasvabhāva eva sthito na dṛśyastrabhāva ityāha -  
 14102 evamiti || 23 ||  
 14103  
 14104 prāktanāni na santyasya karmānyadya karoti no |  
 14105 kiṃcidapyevameśo'tra vijñānākāśamātrakaḥ || 24 ||  
 14106  
 14107 tadbhāve tu prāktanakarmādiprasaktireva nāstītyāha - prāktanānīti || 24 ||  
 14108  
 14109 prāṇaspando'sya yatkarma lakṣyate cāsmadādibhiḥ |  
 14110 dṛśyate'smābhirevaṃ [revaitat iti pāṭhaḥ] tanna tvasyāstyatra  
 14111 karmadhiḥ || 25 ||  
 14112  
 14113 nanu tarhi kathamayamasmbhiḥ prāṇadehādikriyāvāndṛśyate tatrāha -  
 14114 prāṇeti | tadasmābhiḥ svāvidyayā bhrāntyā dṛśyate natvasya tatra  
 14115 satyatādhīrastītyarthaḥ || 25 ||  
 14116  
 14117 saṃsthitā bhāvayantīva cidrūpaiva parātpadāt |  
 14118 bhinnamākāramātmīyaṃ citstambhe śālabhañjikā || 26 ||  
 14119  
 14120 kathaṃ tarhi tasya dehādiddhīstāmāha - saṃsthiteti | citstambhe cidrūpaiva  
 14121 śālabhañjikā pratimā ātmīyaṃ bhinnaṃ cidvilakṣaṇamākāraṃ bhāvayantīva  
 14122 sthitā | tathāca bhāvanāmātrarūpaṃ tanna vāstavamityasya dhīrityarthaḥ || 26 ||  
 14123  
 14124 p. 132)  
 14125  
 14126 tathaiva paramārthātsakhātmabhūtaḥ [paramārthantaḥ svātmabhūta iti  
 14127 pāṭhaḥ] sthito dvijaḥ |  
 14128 yathā dravatvaṃ payasi śūnyatvaṃ ca yathāmbare || 27 ||  
 14129  
 14130 kvacittvasya dṛṣṭāntarthamanutkirṇā yathā stambhe saṃsthitā  
 14131 śālabhañjiketyardhamadhikaṃ paṭhyate || 27 ||  
 14132  
 14133 spandatvaṃ ca yathā vāyostathaiśa parame pade |  
 14134 karmānyadyatanānyasya saṃcitāni na santi hi || 28 ||  
 14135  
 14136 na pūrvāṇyeṣa teneha na saṃsāravaśaṃ gataḥ |  
 14137 sahakārikāraṇānāmabhāve yaḥ prajāyate || 29 ||  
 14138  
 14139 upapāditaparakāreṇa karmāsaṃbhavānuvādasya phalakīrtanaṃ na saṃsāravaśaṃ  
 14140 gata iti | prasiddharajatakāraṇājanyaśuktirajatasyeva tadīyadehādermithyātvanirṇaye  
 14141 tatprayuktakartṛtvādibādhāna mṛtyvākramaṇaprasaktirityāha -  
 14142 sahakārityādinā vadetyantena || 29 ||  
 14143

14144 nāsau svakāraṇādbhinno bhavatītyanubhūyate |  
 14145 kāraṇānāmabhāvena tasmādeṣa svayaṃbhavaḥ || 30 ||  
 14146  
 14147 kartā na pūrvaṃ nāpyadya kathamākramyate vada |  
 14148 yadaiṣa kalpanāṃ buddhyā mṛtināmnīm kariṣyati || 31 ||  
 14149  
 14150 nanu jīvāntarāṇāmapyetadvyaṣṭhitvātkathaṃ te vā mṛtyunā gṛhyante tatrāha  
 14151 - yadaiṣa iti | yasya jīvasya pṛthvyādimān deha evāhamiti niścayo'sti sa  
 14152 mūḍhaḥ pāṛthivadeha eva bhavati tasya eṣa brahmā yadā satyasamkalpabuddhyā  
 14153 mṛtināmnīm kalpanāṃ kariṣyati tadā sa tvayā grahītuṃ śakyata ityārthaḥ || 31 ||  
 14154  
 14155 pṛthvyādimānayamahamiti yasya ca niścayaḥ |  
 14156 sa pāṛthivo bhavatyāśu grahītuṃ sa ca śakyate || 32 ||  
 14157  
 14158 pṛthvyādikalanābhāvādeṣa vipro na rūpavān |  
 14159 dṛḍharajjveva gaganam grahītuṃ naiva yujyate || 33 ||  
 14160  
 14161 pṛthvyādimayadehakalanāyā abhāvānna rūpavānnākāravān || 33 ||  
 14162  
 14163 mṛtyuruvāca |  
 14164  
 14165 bhagavañjāyate śūnyātkathaṃ nāma vadeti me |  
 14166 pṛthvyādayaḥ kathaṃ santi na santi vada vā kathaṃ || 34 ||  
 14167  
 14168 nirvikārasya śūnyasya vikāramajasya janma satāṃ pṛthvyādināmasattvaṃ  
 14169 coktamasamabhāvayanmṛtyuruvāca - bhagavanniti || 34 ||  
 14170  
 14171 yama uvāca |  
 14172  
 14173 na kadācana jāto'sau na ca nāsti kadācana |  
 14174 dvijaḥ kevalavijñānabhāmātraṃ tattathā sthitaḥ || 35 ||  
 14175  
 14176 parasyākāśatvoktiḥ pṛthvyādināmasattvoktiśca na śūnyatvābhiprāyeṇa kiṃtu  
 14177 kāryasya kāraṇapṛthaksattāśūnyatvābhiprāyeṇa evamajasya  
 14178 janmoktirvivartābhiprāyeṇa na pariṇāmābhiprāyeṇetyāśayaṃ sūcayan yama  
 14179 uvāca - na kadācaneti | yato'yaṃ dvijaḥ paramārthataḥ kevalam  
 14180 vijñānabhāmātraṃ tattato hetostathaiva sadā sthito na vikṛta ityārthaḥ || 35 ||  
 14181  
 14182 mahāpralayasampattau na kiṃcidavaśiṣyate |  
 14183 brahmāste śāntamajaramanantātmaiva kevalam || 36 ||  
 14184  
 14185 ādyantayostanmātrapariśeṣāttadevāsyā svābhāvikaṃ satyaṃ rūpamityāśayenāha  
 14186 - mahāpralayeti sārdhena || 36 ||  
 14187  
 14188 śūnyaṃ nityoditaṃ sūkṣmaṃ nirupādhi paraṃ sthitam |  
 14189 tadā tadanu yenāsyā nikaṭe'drinibhaṃ mahaḥ || 37 ||  
 14190  
 14191 tadā pralaye sthitamityanvayaḥ | yaduktaṃ dṛśyate'smābhirevaṃ taditi  
 14192 tadupapādayati - tadanvityādinā | tadanu sargārambhakāle yena  
 14193 vāsanādṛṣṭasambhṛtajīvāvidyāhetunā asya saṃvinmātrasvabhāvatvānnikaṭe  
 14194 puroviṣayabhāvena adrinibhaṃ parvatavadanivāryaṃ virāḍarūpaṃ caturmukhaṃ vā  
 14195 deho'hamityabhilāpārhaṃ mahaḥ sthūlaṃ rūpaṃ cetati iṣatsphurati tadā tenaiva  
 14196 tādṛśavidyāhetunā kākātāliyavadakasmātsvapna iva bhrāntaṃ mithyābhūtaṃ  
 14197 tamākāraṃ paśyati | asmadādijana ityārthaḥ || 37 ||  
 14198  
 14199 saṃvinmātrasvabhāvatvāddeho'hamiti cetati |  
 14200 kākātāliyavadbhrāntamākāraṃ tena paśyati || 38 ||  
 14201  
 14202 sa eṣa brāhmaṇastasminsargādāvambarodare |  
 14203 nirvikalpaścidākāśarūpamāsthāya saṃsthitaḥ || 39 ||  
 14204  
 14205 tathāca paradṛṣṭyadhyastadehādinā nāsyā nirvikalpatādikṣatiriti  
 14206 prāguktamavyāhatamityāśayenāha - sa eṣa ityādi || 39 ||  
 14207  
 14208 nāsyā deho na karmāṇi na kartṛtvaṃ na vāsanā |  
 14209 eṣa śuddhacidākāśo vijñānaghana ātataḥ || 40 ||  
 14210  
 14211 prāktanamvāsanājālaṃ kiṃcidasya na vidyate |  
 14212 kevalam vyomarūpasya bhārūpasyeva tejasah || 41 ||

14213  
 14214 vedanāmātrasaṃśāntāvidṛśo'pi na dṛśyate |  
 14215 tasmādyathā cidākāśastathā tatpratipattayaḥ || 42 ||  
 14216  
 14217 vedanā bahirmukhacitpravṛttistanmātrasaṃśāntau idṛśaḥ prātibhāsikarūpo'pi  
 14218 | vedanāśāntistarhi katham tatrāha - tasmāditi | adhiṣṭhānatattvaparicayena  
 14219 viśayabādhe tatpratipattayo vedanā api yathā cidākāśastathaiva  
 14220 tadbhāvādavatiṣṭhanta ityārthaḥ || 42 ||  
 14221  
 14222 kutaḥ kilātra pṛthvyādeḥ kidṛśaḥ saṃbhavaḥ katham |  
 14223 etadākramaṇe mṛtyo tasmānmā yatnavānbhava || 43 ||  
 14224  
 14225 yatra citśvabhāvānām vedanānāmapyasahanaṃ tatra dūre  
 14226 pṛthvyādisahanasaṃbhāvaneti tava nākramaṇaṃ pratyāśetyāśayenāha -  
 14227 kuta iti || 43 ||  
 14228  
 14229 grahītuṃ yujyate vyoma na kadācana kenacit |  
 14230 śrutvaitadvismīto mṛtyurjagāma nijamandiram || 44 ||  
 14231  
 14232 śrīrāma uvāca |  
 14233  
 14234 brahmaiśa kathito devastvayā me prapitāmahaḥ |  
 14235 svayaṃbhūraja ekātmā vijñānātmeti me matiḥ || 45 ||  
 14236  
 14237 ākāśajadviḥja iti nāmāntarapratipādito brahmaiva mayā ākhyāyikātātparyārtho  
 14238 jaganmīthyātvamapi pariññātamīti sūcanena guruṃ praharṣayan śrīrāma uvāca ##-  
 14239  
 14240 p. 133)  
 14241  
 14242 śrīvasiṣṭha uvāca |  
 14243  
 14244 evametannmayā rāma brahmaiśa kathitastava |  
 14245 vivādamakaronmṛtyuryamenaitatkṛte purā || 46 ||  
 14246  
 14247 vivādaṃ saṃvādam || 46 ||  
 14248  
 14249 manvantare sarvabhakṣo yadā mṛtyurharanprajāḥ |  
 14250 balametyabjajākrāntāvārambhamaakarotsvayam || 47 ||  
 14251  
 14252 manvoḥ antare saṃdhikāle | abjajasyākrāntau mārāṇe | ārambhamudyogam || 47 ||  
 14253  
 14254 tadaiva dharmarājena yaemnāśvanuśāsitaḥ |  
 14255 yadeva kriyate nityaṃ ratistatraiva jāyate || 48 ||  
 14256  
 14257 kathamaśakye'pi mṛtyoḥ punaḥpunarudyoga iti cedvysanītayetyāha - yadeveti  
 14258 || 48 ||  
 14259  
 14260 brahmā kila parākāśavapurākramyate katham |  
 14261 manomātraṃ ca saṃkalpaḥ pṛthvyādirahitākṛtiḥ || 49 ||  
 14262  
 14263 ākhyāyikāmukhoktārthaṃ kaṇṭhato'pi vadaṃstaccharīrādermanomātratvamāha  
 14264 - brahmeti || 49 ||  
 14265  
 14266 yaścidvyomacamatkāraḥ kilākārānubhūtimān |  
 14267 sa cidvyomaiva no tasya kāraṇatvaṃ na kāryatā || 50 ||  
 14268  
 14269 ākāśasphuradākāraḥ saṃkalpapuruṣo yathā |  
 14270 pṛthvyādirahito bhāti svayaṃbhūrbhāsate tathā || 51 ||  
 14271  
 14272 ākāśe yathā avānmukhendranīlamahākāṭahākāraḥ pṛthvyādirahito bhāti  
 14273 tathetyārthaḥ || 51 ||  
 14274  
 14275 nirmale vyomni muktālīsaṃkalpasvapnayoh puram |  
 14276 aprtvādi yathā bhāti svayaṃbhūrbhāsate tathā || 52 ||  
 14277  
 14278 na dṛśyamasti na draṣṭā paramātmani kevale |  
 14279 svayaṃcittā tathāpyeṣa svayaṃbhūriti bhāsate || 53 ||  
 14280  
 14281 svayaṃcittā cinmātrasvabhāvataiva asti || 53 ||

14282  
14283 saṃkalpamātramevaitanmano brahmeti kathyate |  
14284 saṃkalpākāśapurūṣo nāsyā pṛtvvyādi vidyate || 54 ||  
14285  
14286 saṃkalpamātrameva manorūpaṃ na pṛthvyādighaṭitaṃ sa eva brahmā padmaja  
14287 ityarthah || 54 ||  
14288  
14289 yathā citrakṛdantaḥsthā nirdehā bhāti putrikā |  
14290 tathaiva bhāsate brahmā cidākāśāccharaṇjanam || 55 ||  
14291  
14292 nirākārasya saṃkalpasya katham puruṣākāratā tatrāha - yatheti | citrakṛto hi  
14293 lekhyapratimākāramantaḥ saṃkalpena vidhāya tathaiva bahirlikhato'ntaḥsthā putrikā  
14294 citrapratimā yathā nirdehāpi tadākārā bhāti tathaiva cidākāśasyācchaṃ  
14295 svacchaṃ yadraṇjanam pratibimbagrāhakaṃ manastadbrahmā  
14296 prajāpatiśarīrākāraṃ bhāti || 55 ||  
14297  
14298 cidvyomakevalamanantamanādimadhyam  
14299 brahmeti bhāti nijacittavaśātsvayambhūḥ |  
14300 ākāravāniva pumāniva vastutastu  
14301 vandhyātanūja iva tasya tu nāsti dehaḥ || 56 ||  
14302  
14303 tatra manasastadākārakalpanāpariṇāmo na vāstavaḥ kiṃtu śuddham  
14304 brahmaivājñānāttathā vivartata ityāha - cidvyometi | brahmā  
14305 svayambhūrityākāravānivetyanvayaḥ || 56 ||  
14306  
14307 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
14308 ādyasṛṣṭikartṛvarṇanam nāma dvitīyaḥ sargaḥ || 2 ||  
14309  
14310 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāśe utpattiprakaraṇe  
14311 ādyasṛṣṭikartṛvarṇanam nāma dvitīyaḥ sargaḥ || 2 ||  
14312  
14313 tṛtīyaḥ sargaḥ 3  
14314  
14315 śrīrāma uvāca |  
14316  
14317 evameva manaḥ śuddham pṛthvyādirahitaṃ tvayā |  
14318 mano brahmeti kathitaṃ satyam pṛthvyādivarjitaṃ || 1 ||  
14319  
14320 manorūpo yato brahmā tatsaṃkalpamayam jagat |  
14321 manorājyavadevedamasadityatra kīrtiyate || 1 ||  
14322  
14323 manomātraṃ ca saṃkalpaḥ pṛthvyādirahitākṛtiḥ iti prāguktarītyā brahmaṇo  
14324 manorūpatvābhyupagame manaso vāsanājālarūpatvātprāktanam vāsanājālaṃ  
14325 kiṃcidasya na vidyata ityuktirayukteti manyamānaḥ śrīrāma uvāca - evameveti  
14326 dvābhyām | manaḥ śuddham pṛthvyādirahitam evameva prasiddham | uttaratra  
14327 tarhītyarthe taditi prayogāttadākāṅkṣitamatra yadītyadhyāhāryam || 1 ||  
14328  
14329 tadatra prāktanī brahmansmṛtiḥ kasmāna kāraṇam |  
14330 yathā mama tavānyasya bhūtānām ceti me vada || 2 ||  
14331  
14332 atrāsmīnbrahmaṇaḥ śarīre prāktanīpūrvaśarīratyāgakālodbhūtā smṛtistava  
14333 mama anyasya vā puruṣasya bhūtānām paśvādīnām ca śarīre prāktanī  
14334 smṛtiryathā kāraṇam tathā kasmātkāraṇam na yaṃ yaṃ vāpi smaranbhāvam  
14335 ityādismṛteḥ | yadi prāktanī smṛtirasti tarhi  
14336 tadudbhavādhārasaṃskāradehādikamapi prāktanam durvāramiti bhāvaḥ || 2 ||  
14337  
14338 śrīvāsiṣṭha uvāca |  
14339  
14340 pūrvadeho'sti yasyādyā pūrvakarmasamanvitaḥ |  
14341 tasya smṛtiḥ saṃbhavati kāraṇam saṃsṛtisthiteḥ || 3 ||  
14342  
14343 satyam pūrvadehādisiddhau tadanubhūtagocarā smṛtiḥ kāraṇam  
14344 syāttadevāsiddhamiti śrīvāsiṣṭha uvāca - pūrvamiti dvābhyām | nanu  
14345 taddhaitallokajideva ityādiśrutibhistatkratunyāyena ca hairaṇyagarbhapadasya  
14346 karmopāsanasamuccayaphalatvaprasiddheḥ katham prāgdehavāsanādyasattvoktiḥ  
14347 katham vā manomayasya taddehasyāpṛthvyādimayatvoktirmanasaḥ annamayam hi  
14348 saumya manaḥ  
14349 ityannavikāratvaparaśrutivirodhādapañcīkṛtabhūtakāryatvasiddhāntavirodhāccet  
14350 i cet | satyam | ajñadṛśaivam yanmadanyannāsti kasmānu vibhemīti saha siddham

14351 catuṣṭayam iti śrutismṛtisiddhatadīyatattvadṛśā tu traikālikaprapañcasyāpi  
 14352 nāsīdasti bhaviṣyatīti traikālikabādhāna pūrvadehavāsanādisattvamiti tathoktiḥ |  
 14353 bādhitānuvṛttau tu manasi taddehe ca dagdhapaṭe tāntavatvamiva na  
 14354 pṛthvyādimayatvaṃ yathāpūrvamastīti na kaścīdvirodhaḥ |  
 14355 yatrābādhitājñamanāḥsaṃkalpanagarāderapi na satyatvaṃ bhautikatvaṃ vā tatra  
 14356 kiṃ vācyaṃ tattvajñānabādhitānuvṛttaveriñcyamanaḥsaṃkalpajasya viśvasya  
 14357 tathātvamityabhipratya  
 14358 vakṣyamāṇajaganmithyātvpayikatvāttattvadṛṣṭimevāvaṣṭabhya  
 14359 pūrvadehavāsanādyapalāpo nājñādṛṣṭyanuvādyupāstiphalaśrutipuraskāreṇeti  
 14360 || 3 ||  
 14361  
 14362 p. 134)  
 14363  
 14364 brahmaṇaḥ prāktanam karma yadā kiṃcinna vidyate |  
 14365 prāktanī saṃsmṛtistasya tadodeti kutaḥ katham || 4 ||  
 14366  
 14367 tasmādakāraṇa bhāti vā svacittaikakāraṇam |  
 14368 svakāraṇādananyātmā svayaṃbhūḥ svayamātmavān || 5 ||  
 14369  
 14370 svacittam dehadraṣṭṛcittam tadekaṃ kāraṇamiti tasya svataścittābhāvoktiḥ || 5 ||  
 14371  
 14372 ātivāhika evāsau deho'styasya svayaṃbhuvāḥ |  
 14373 na tvādhibhautiko rāma deho'jasyopapadyate || 6 ||  
 14374  
 14375 ātavahanamarcirdhūmādimārgēṇa lokāntaraprāpaṇam tatra  
 14376 sādḥūrasmadādiliṅgadeha ivātivāhikaḥ | sūkṣma iti yāvat | ādhibhautikaḥ  
 14377 sthūlabhūtajāḥ || 6 ||  
 14378  
 14379 śrīrāma uvāca ||  
 14380  
 14381 ātivāhika eko'sti deho'nyastvādhibhautikaḥ |  
 14382 sarvāsāṃ bhūtajātīnāṃ brahmaṇo'styeka eva kim || 7 ||  
 14383  
 14384 śrīvasiṣṭha uvāca ||  
 14385  
 14386 sarveṣāmeva dehau dvau bhūtānāṃ kāraṇātmanām |  
 14387 ajasya kāraṇābhāvādeka evātivāhikaḥ || 8 ||  
 14388  
 14389 kāraṇātmanām  
 14390 cakṣurādivyāvahārikapramāṇavadyapañcīkṛtabhūtarūpakāraṇātmanām |  
 14391 kāraṇābhāvāt  
 14392 avidyā'pañcīkṛtabhūtānāmananyaparaśruticakṣurādyavedyatvena  
 14393 sākṣivedyatvena ca prātibhāsikatvena vyāvahārikasatyatvābhāvātprāguktarītyā vā  
 14394 kāraṇābhāvādityarthaḥ || 8 ||  
 14395  
 14396 sarvāsāṃ bhūtajātīnāmeko'jaḥ kāraṇam param |  
 14397 ajasya kāraṇam nāsti tenāsāvekadehavān || 9 ||  
 14398  
 14399 prakārāntareṇāpyāha - sarvāsāmiti || 9 ||  
 14400  
 14401 nāstyeva bhautiko dehaḥ prathamasya prajāpateḥ |  
 14402 ākāśātmā ca bhātyeṣa ātivāhikadehavān || 10 ||  
 14403  
 14404 ākāśātmā cidākāśamātrarūpaḥ | āropitasyādhiṣṭhānātiriktasvarūpābhāvāt ||  
 14405 10 ||  
 14406  
 14407 cittamātraśarīro'sau na pṛthvyādikramātmakaḥ |  
 14408 ādyaḥ prajāpatirvyomavapuḥ pratanute prajāḥ || 11 ||  
 14409  
 14410 itthaṃ ca tatsaṃkalpakalpita jagato'pi tadadhiṣṭhānacinmātratā phaliteti vivakṣurāha  
 14411 - vitteti || 11 ||  
 14412  
 14413 tāśca vidvyomarūpiṇyo vinānyaiḥ kāraṇāntaraiḥ |  
 14414 yadyatastattadevati sarvairvānubhūyate || 12 ||  
 14415  
 14416 anyaistatsaṃkalpavyatiriktaiḥ kāraṇāntaraiḥ kāraṇabhedaiḥ | yato  
 14417 yasmādupādānājātāmīti śeṣaḥ | anubhūyate kanakakuṇḍalāḍau | tathā ca jagato  
 14418 brahmamātratā siddheti bhāvaḥ || 12 ||  
 14419

14420 nirvāṇamātram puruṣaḥ paro bodhaḥ sa eva ca |  
 14421 cittamātram tadevāste nāyāti vasudhāditām || 13 ||  
 14422  
 14423 tena jīvasyāpi tanmātratā siddhetyāha - nirvāṇamātramiti | yataḥ sa  
 14424 cittopādhiścittabhrāntyā cittamātrabhūto'pi paramārthataḥ sa cidākāśa evāste na  
 14425 bhautikapuruṣādibhāvamāyātityarthaḥ || 13 ||  
 14426  
 14427 sarveṣāṃ bhūtajātānāṃ saṃsāravavyavahāriṇāṃ |  
 14428 prathamo'sau pratispandaścittadehaḥ svatodayaḥ || 14 ||  
 14429  
 14430 svatā ahaṃbhāvastasyodayaḥ || 14 ||  
 14431  
 14432 asmātpūrvātpratispandādananyaitatsvarūpiṇi |  
 14433 iyaṃ praviśṛtā sṛṣṭiḥ spandasṛṣṭirivānilāt || 15 ||  
 14434  
 14435 etadupādānakasthūlasyaaitanmātratvādananyaitatsvarūpiṇi || 15 ||  
 14436  
 14437 pratibhānākṛterasasmātpratibhāmātrarūpadhṛk |  
 14438 vibhātyevamayaṃ sargaḥ satyānubhavavānsthitaḥ || 16 ||  
 14439  
 14440 adhyastamanovikārasya jagato'pyadhyastataiva phalitetyāha - pratibhāneti |  
 14441 pratibhānaṃ pratibhāstanmātrasiddhākṛteḥ prātibhāsikākārādityarthḥ |  
 14442 athavā paramārthacinmātrākārāccinmātrarūpadhṛgapi sarga evaṃ  
 14443 paridṛśyamānā'cidākāreṇa vibhātityarthaḥ || 16 ||  
 14444  
 14445 dṛṣṭānto'tra bhavatsvapnapurastrisuratam [svapnasvapnastrī iti  
 14446 mudritapustake pāṭhaḥ] yathā |  
 14447 asadapyarthasampattyā satyānubhavabhāsuram || 17 ||  
 14448  
 14449 svapne yo'nyaḥ svapnastatratyastrisuratamiti  
 14450 sūkṣmakalpanāntargatasthūlakalpanādṛṣṭāntatvopapattiyartham | arthasampattyā  
 14451 vyavahāraprayojananiṣpattyā || 17 ||  
 14452  
 14453 apr̥thvyādimayo bhāti vyomākṛtiradehakaḥ |  
 14454 sadeha iva bhūteṣaḥ svātmabhūḥ puruṣākṛtiḥ || 18 ||  
 14455  
 14456 tathāca prāguktaṃ nāsaṃbhāvitamityāha - apr̥thvyāditi || 18 ||  
 14457  
 14458 saṃvitsaṃkalparūpatvānnodeti samudeti ca |  
 14459 svāyattatvātsvabhāvasya nodeti na ca śāmyati || 19 ||  
 14460  
 14461 nodeti paramārthataḥ samudeti bhrāntyā tatrādyamupapādayati - svāyattatvāditi  
 14462 | jagadbhāvavadavidyādyadhīnatvābhāvāditi bhāvaḥ | svabhāvasya svarūpasthiteḥ ||  
 14463 19 ||  
 14464  
 14465 brahmā saṃkalpapurūṣaḥ pṛthvyādirahitākṛtiḥ |  
 14466 kevalaṃ cittamātrātmā kāraṇaṃ trijagatsthiteḥ || 20 ||  
 14467  
 14468 saṃkalpa eṣa kacati yathā nāma svayaṃbhavaḥ |  
 14469 vyomātmaiṣa tathā bhāti bhavatsaṃkalpaśailavat || 21 ||  
 14470  
 14471 yathā yādṛśaprāṇikarmānurodhena yena yena prakāreṇa kacati vikasati | tathā  
 14472 tena prakāreṇa || 21 ||  
 14473  
 14474 ātivāhikamevāntarvismṛtyā dṛḍharūpayā |  
 14475 ādhibhautikabodhena mudhā bhāti piśācavat || 22 ||  
 14476  
 14477 tarhi katham sarveṣāṃ  
 14478 saṃkalpaśailavilakṣaṇādhibhautikatvārthakriyāsāmarthyādyanubhavastatrāha ##-  
 14479  
 14480 p. 135)  
 14481  
 14482 idaṃ prathamatodyogasaṃprabuddhaṃ mahāciteḥ |  
 14483 nodeti śuddhasaṃvittvādātivāhikavismṛtiḥ || 23 ||  
 14484  
 14485 tarhi viriñcerapyasmaadādivadātivāhikabhāvavismṛtiḥ kiṃ na syāttatrāha -  
 14486 idamiti | idaṃ vairiñcaṃ rūpaṃ mahācitermāyāsabalabrahmaṇaḥ prathamatā  
 14487 sarvasthūlaprapañcāpekṣayā kāraṇibhūtasūkṣmabhūtātmakateti yāvat | tatra  
 14488 udyogena saṃkalpena satyasaṃkalpatvāttathaiva saṃprabuddhaṃ



14489 pratyakṣamāvirbhūtamatastamo'nācchāditatvena viriñceḥ  
 14490 śuddhasaṃvittvānnātivāhikasmṛtirudetītyarthaḥ || 23 ||  
 14491  
 14492 ādhibhautikajātena nāsyodeti paśācikā |  
 14493 asatyā mṛgatṛṣṇeva mithyā jāḍyabhramapradā || 24 ||  
 14494  
 14495 manomātram yadā [yathā brahmā iti pāṭhaḥ] brahmā na  
 14496 pṛthvyādimayātmakaḥ |  
 14497 manomātramato viśvam yadyajjātaṃ tadeva hi || 25 ||  
 14498  
 14499 yadā yasminkalpe yata iti vārthaḥ | yasmājjātaṃ yajātam || 25 ||  
 14500  
 14501 ajasya sahakāriṇi kāraṇāni na santi yat |  
 14502 tajjasyāpi na santyeva tāni tasmāttu kānicit || 26 ||  
 14503  
 14504 itthaṃ ca annena somya śuṅgenāpomūlamanviccha iti śrutidarśitanyāyena jagato  
 14505 manomātratvaṃ manasaśca brahmamātrateti brahmādvaitaṃ phalitamityāha -  
 14506 ajasyetyādistribhiḥ || 26 ||  
 14507  
 14508 kāraṇātkāryavaicitryaṃ tena nātrāsti kiṃcana |  
 14509 yādṛṣaṃ kāraṇaṃ śuddhaṃ kāryaṃ tādṛgiti sthitam || 27 ||  
 14510  
 14511 kāryakāraṇatā hyatra na kiṃcidupapadyate |  
 14512 yādṛgeva paraṃ brahma tādṛgeva jagattrayaṃ || 28 ||  
 14513  
 14514 itthaṃ ca bheda kābhāvātkāryakāraṇabhāvāyogājjagadbrahmaiva  
 14515 saṃpannamityāha - kāryeti || 28 ||  
 14516  
 14517 manastāmiva yātena brahmaṇā tanyate jagat |  
 14518 ananyādātmanaḥ [ananyat iti pāṭhaḥ] śuddhāddravatvamiva  
 14519 vāriṇaḥ || 29 ||  
 14520  
 14521 manasā tanyate sarvamasadevedamātataṃ |  
 14522 yathā saṃkalpanagaraṃ yathā gandharvapattanam || 30 ||  
 14523  
 14524 ādhibhautikatā nāsti rajjvāmiva bhujaṅgatā |  
 14525 brahmādayaḥ prabuddhāstu kathaṃ tiṣṭhanti tatra te || 31 ||  
 14526  
 14527 itthaṃ ca tattvajñānāṃ jagata eva bādhe dehādaḥ  
 14528 nādhibhautikatāpratrayasambhava ityāha - ādhibhautikateti || 31 ||  
 14529  
 14530 ātivāhika evāsti na prabuddhamateḥ kila |  
 14531 ādhibhautikadehasya vāco [caracaivātra iti pāṭhaḥ] vātra kutaḥ  
 14532 kathaṃ || 32 ||  
 14533  
 14534 kaimutikanyāyenāpyuktamartha draḍhayati - ātivāhiketi | ātivāhikaḥ  
 14535 prātibhāsikaḥ so'pi nāstyeva tatrādhibhautikasya vācaḥ kuto hetoḥ kathaṃ kena  
 14536 prakāreṇa || 32 ||  
 14537  
 14538 manonāmno manuṣyasya viriñcayākāradhāriṇaḥ |  
 14539 manorājyaṃ jagaditi satyarūpamiva sthitam || 33 ||  
 14540  
 14541 manuṣyasyeti prāktanopāsakāvasthāṃ smṛtvoktiḥ || 33 ||  
 14542  
 14543 mana eva viriñcitvaṃ taddhi saṃkalpanātmakam |  
 14544 svavapuḥ sphāratāṃ nītvā manasedaṃ vitanyate || 34 ||  
 14545  
 14546 viriñcitvaṃ sarvasraṣṭṛtvam | hi yasmāttadviriñcitvaṃ viriñceḥ  
 14547 saṃkalpanātmakaṃ na bāhyopakaraṇādhiṇam | sphāratāṃ vipulatāṃ | idaṃ  
 14548 viśvam || 34 ||  
 14549  
 14550 viriñco manaso rūpaṃ viriñcasya mano vapuḥ |  
 14551 pṛthvyādi vidyate nātra tena pṛthvyādi kalpitam || 35 ||  
 14552  
 14553 atra manasi | tena hetunā manasā vā kalpitamadhyastamātmanīti śeṣaḥ || 35 ||  
 14554  
 14555 padmākṣe padminivāntarmano hr̥dyasti dṛśyatā |  
 14556 manodṛśyadṛsau bhinne na kadācana kenacit || 36 ||  
 14557

14558 mano hṛdi | manontaḥ dṛśyatā lakṣaṇayā dṛśyavargaḥ | nanu kathaṃ  
 14559 viruddhamidamucyate | pṛthvyādi vidyate nātra mano hṛdyasti dṛśyate  
 14560 iticettatrāha - manodṛśyeti | yato manaśca dṛśyaṃ ca tayoḥ samāhāro  
 14561 manodṛśyaṃ tadubhayadṛk sāksyātmā ca te ubhe kenacitkadācana na bhinne na  
 14562 vivecite | yāvatte na vivecite tāvadajñānānucchedādastyevetyuktamiti bhāvaḥ |  
 14563 athavā manaśca dṛśyadṛk dṛśyadarśanaṃ ca tena bhinne | tathāca manasa  
 14564 uccheda eva dṛśyadarśanoccheda iti bhāvaḥ || 36 ||  
 14565  
 14566 yathā cātra tava svapnaḥ saṃkalpaścittarājyadhīḥ |  
 14567 svānubhūtyaiva dṛṣṭāntastasmāddhṛdyasti dṛśyabhūḥ || 37 ||  
 14568  
 14569 tatrānvayavyatirekasiddhadṛṣṭāntānvadannigamayati - yatheti || 37 ||  
 14570  
 14571 tasmāccittavikalpasthapiśāco bālakaṃ yathā |  
 14572 vinihantyevameṣāntardraṣṭāraṃ dṛśyarūpikā || 38 ||  
 14573  
 14574 yathāṅkuro'ntarbījasya saṃsthito deśakālataḥ |  
 14575 karoti bhāsuram dehaṃ tanotyevaṃ hi dṛśyadhīḥ || 39 ||  
 14576  
 14577 dṛśyadhīrmanaḥ || 39 ||  
 14578  
 14579 saccenna śāmyati kadācana dṛśyaduḥkhaṃ  
 14580 dṛśye tvaśāmyati na boddhari kevalatvam |  
 14581 dṛśye tvasaṃbhavati boddhari boddhṛbhāvaḥ  
 14582 śāmyetsthito'pi hi tadasya vimokṣamāhuḥ || 40 ||  
 14583  
 14584 nanu kimarthaṃ mahatā yatnena dṛśyamithyātvaṃ sādhyate tasya satyatve kā  
 14585 kṣatistatrāha - saccediti | sthito'pi śāmyetkiṃ punarmithyābhūta ityarthaḥ |  
 14586 tatkevalatvameva vimośnamāhuḥ || 40 ||  
 14587  
 14588 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 14589 bandhahetuvarṇanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 14590  
 14591 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 14592 bandhahetuvarṇanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 14593  
 14594 p. 136)  
 14595  
 14596 caturthaḥ sargaḥ 4  
 14597  
 14598 śrīvālmīkiruvāca |  
 14599  
 14600 kathayatyevamuddāma vacane munināyake |  
 14601 śrotumekarase jāte jane maunmupasthite || 1 ||  
 14602  
 14603 śrutvopadeśaṃ prathamamutthānādiniśākramaḥ |  
 14604 prātarāgamaṇaṃ citrasvabhāvaścātra [cittasvabhāvaśca iti pāṭhaḥ]  
 14605 varṇyate || 1 ||  
 14606  
 14607 ekarase ekāgre || 1 ||  
 14608  
 14609 śānteṣu kiṅkiṇījālaraveṣu spandanaṃ vinā |  
 14610 pañjarāntarahārītaśukeṣvapyastakeliṣu || 2 ||  
 14611  
 14612 ekarasatāmeva līngairdarśayati - śānteṣvityādinā | hārītāḥ pakṣiviśeṣāḥ ||  
 14613 2 ||  
 14614  
 14615 suvismṛtavilāsāsu sthitāsu lalanāsvapi |  
 14616 citabhittāviva nyaste samaste rājasadmani || 3 ||  
 14617  
 14618 rājasadmani lakṣaṇayā rājasadmasthaprāṇinikāye citrabhittau nyaste citra iva sthite  
 14619 iti vipariṇāmenānuṣaṅgaḥ || 3 ||  
 14620  
 14621 muhūrtaśeṣamabhavaddivasam madhurātapam |  
 14622 vyavahārā ravikaraiḥ saha tānavamāyayuh || 4 ||  
 14623  
 14624 tānavamalpatām || 4 ||  
 14625  
 14626 vavurutphullakamalaprakarāmodamāṃsalāḥ |

14627 vāyavo madhuraspandāḥ śravaṇārthamivāgatāḥ || 5 ||  
 14628  
 14629 āmodena māṃsalāḥ puṣṭāḥ | madhuro mandatvātsukhakarāḥ spando yeṣāṃ |  
 14630 sarvatra viśeṣaṇāni sādharmaṇāni | upamānamutprekṣā vā || 5 ||  
 14631  
 14632 śrutam cintayitum bhānurivāhoracanābhramam |  
 14633 tatyājaikāntamagamacchūnyamastagireṣṭam || 6 ||  
 14634  
 14635 bhānuḥ śrutam śravaṇāvadhr̥tamarthaṃ cintayitum mananena  
 14636 dṛḍhikartumivetyutprekṣā | śūnyam janaśūnyam || 6 ||  
 14637  
 14638 uttasthurmiḥikārambhasamatā vanabhūmiṣu |  
 14639 vijñānaśravaṇādantaḥśītalāḥ śāntatā iva || 7 ||  
 14640  
 14641 mihikānām tuṣārāṇāmārambheṇa samatā aviṣamatāḥ | antaḥśītalā iti  
 14642 sādharmaṇam viśeṣaṇam || 7 ||  
 14643  
 14644 babhūvuralpasamcārā janā daśasu dikṣvapi |  
 14645 sāvadhānatayā śrotumiva samtyaktaceṣṭitāḥ || 8 ||  
 14646  
 14647 samtyaktāni ceṣṭitāni vyāpārāntarāṇi yaiḥ || 8 ||  
 14648  
 14649 chāyā dīrghatvamājagmurvāsiṣṭhaṃ vacanakramam |  
 14650 iva śrotumaśeṣāṇām vastūnām dīrghakandharāḥ || 9 ||  
 14651  
 14652 aśeṣāṇām vastūnām chāyā aśeṣāṇām śrotīṇām dīrghāḥ kandharāḥ  
 14653 kaṇṭhā vacanakramam śrotumiva dīrghatvamājagmuḥ | asamāsaśchāndasaḥ || 9 ||  
 14654  
 14655 pratīhāraḥ puraḥ prahvo bhūtvāha vasudhādhipam |  
 14656 deva snānadvijārcāsu kālo vyatigato bhṛṣam || 10 ||  
 14657  
 14658 pratīhāro dvārapālaḥ | prahvo namro bhūtvā || 10 ||  
 14659  
 14660 tato vasiṣṭho bhagavānsamhṛtya madhurām giram |  
 14661 adya tāvanmahārāja śrutametāvadastu vaḥ || 11 ||  
 14662  
 14663 samhṛtyopasamhṛtya || 11 ||  
 14664  
 14665 prātaranyadvadiṣyāmi ityuktvā maunavānabhūt |  
 14666 ityākarmaivamastūktvā bhūpatirbhūtivṛddhaye || 12 ||  
 14667  
 14668 evamastu ityuktvā || 12 ||  
 14669  
 14670 puṣpapādyārghasanmānadakṣiṇādānapūjayā |  
 14671 sadevarṣimunīnviprānpūjayāmāsa sādaram || 13 ||  
 14672  
 14673 athottasthau sabhā sarvā sarājamunimaṇḍalā |  
 14674 maṇḍalākīrṇaratnaughapariveśāvṛtānā || 14 ||  
 14675  
 14676 sabhāśabdo janavacanaḥ | niḥspṛhairmunibhī  
 14677 rājadattaratnānāmupekṣaṇānmaṇḍalākāreṇa kīrṇānām ratnaughānām  
 14678 prabhāpariveśe'na āvṛtajanānā || 14 ||  
 14679  
 14680 parasparāṅgasamghaṭṭaraṇatkeyūraḥkaṇṭhā |  
 14681 hārabhārāhṛtasvarṇapaṭṭābhorustanāntarā || 15 ||  
 14682  
 14683 hṛtā apahr̥tā svarṇajaṭitapaṭṭavastrāṇām ābhākāntiryaistathāvidhāni  
 14684 ūrustanāntarāṇi yasyām || 15 ||  
 14685  
 14686 śekharaṭsaṅgaviśrāntaprabuddhamadhupasvanaiḥ |  
 14687 saghuṃghumaśirobhārā vadadbhiriva mūrdhajaiḥ || 16 ||  
 14688  
 14689 śekharaṣya śirograsya utsaṅgavadvistr̥tabhāge  
 14690 ghuṃghumetyavyaktadhvanyanukaraṇam || 16 ||  
 14691  
 14692 kāñcanābharaṇoddyotakanakīkṛtadinmukhāḥ |  
 14693 buddhisthamunivāgarthasaṃśāntendriyavṛttayaḥ || 17 ||  
 14694  
 14695 jagmurnabhaścarā vyoma bhūcarā bhūmimaṇḍalam |

14696 cakrurdivinasamācāraṃ sarve te sveṣu sadmasu || 18 ||  
 14697  
 14698 etasminnantare śyāmā yāminī samadṛśyata |  
 14699 janasaṅgādvīnirmuktā [janasaṅghāt iti pāṭhaḥ] gr̥he  
 14700 bālāṅganā yathā || 19 ||  
 14701  
 14702 śyāmā kṛṣṇā | bālāṅganā | pakṣe yauvanamadhyasthā |  
 14703 saṃbhavādūpamānadarśanasanyāpi tatkalātā gamyate || 19 ||  
 14704  
 14705 deśāntaraṃ bhāsayitum yayau divasanāyakaḥ |  
 14706 sarvatrālokaḥ kartṛtvameva satpuruṣavratam || 20 ||  
 14707  
 14708 sadbrahma tadātmā puruṣo brahma tanniṣṭhaśca tayorvratam || 20 ||  
 14709  
 14710 udabhūḍabhitāḥ saṃdhyā tārāṇīkaradhārīṇī |  
 14711 utphullakīṃśukavanā vasantaśrīrivoditā || 21 ||  
 14712  
 14713 cūtanīpakadambāgragrāmacaityagṛhodare |  
 14714 nililyire khagāścittē'vadātā vṛttayo yathā || 22 ||  
 14715  
 14716 avadātā nirmalāḥ | citte arthānnidravṛte iti gamyate || 22 ||  
 14717  
 14718 bhānorbhāsā bhūṣitairmeghaleśaiḥ  
 14719 kiṃcitkiṃcitkuṅkumacchāyayeva |  
 14720 pāścātyo'driḥ pītavāsāḥ sameghai-  
 14721 stārāhāraḥ śrīyutaḥ khavaṃ sametaḥ || 23 ||  
 14722  
 14723 kiṃcitkiṃcitkuṅkumacchāyayeva vicitrāyā bhānorbhāsā bhūṣitairmeghaiḥ  
 14724 pītavāsāḥ | tārālakṣaṇahāreṇa śrīyā ca yuktaḥ | sa prāguktaḥ  
 14725 pāścātyo'stādrirbhānorbhāsā bhūṣitairmeghaleśairupalakṣitamarthāttārāhāraṃ  
 14726 śrīyutaṃ ceti samānadharmakam svaṃ ākāśam ca sametaḥ praviṣṭaḥ | yathā  
 14727 pītavāsā viṣṇuruktadharmā śrīyuto nirāvaraṇam svānurūpaṃ dhyāyinam  
 14728 hṛdayākāśam praviśati tadvat | saṃdhyāsu hi bhagavaddhyānam prasastamiti  
 14729 samāsoktyā gamyate || 23 ||  
 14730  
 14731 p. 137)  
 14732  
 14733 pūjāmādāya saṃdhyāyām pragatāyām yathāgatam |  
 14734 andhakārāḥ samuttasthurvetālā vapusā yathā || 24 ||  
 14735  
 14736 saṃdhyāyām devyām pūjāmādāya gatāyām tadgaṇā vetālā vapusā yathā  
 14737 samuttiṣṭhanti tadvat || 24 ||  
 14738  
 14739 avaśyāyakaṇāspandī helāvidyutapallavaḥ |  
 14740 komalaḥ kumudāśaṃsī vavāvāśītalō'nilaḥ || 25 ||  
 14741  
 14742 kalikāvikāśātkumudānyāsamantācchaṃsatyanumāpayati tacchīlaḥ |  
 14743 viśeṣaṇatrayānusārādāśītalagrahaṇam māndyasaurabhyayorapyupalakṣaṇam || 25  
 14744 ||  
 14745  
 14746 paramāndhyamupājagmurdiśo'visphuṭatārakāḥ |  
 14747 lambadīrghatamaḥkeśyo vidhavā iva yoṣitaḥ || 26 ||  
 14748  
 14749 nīhārapaṭāvṛtatvāḍavisphuṭāstārakā nakṣatrāṇi kanīnikāśca yāsāṃ tāḥ |  
 14750 dhavasya bhānorastamayādvidhavā iva || 26 ||  
 14751  
 14752 āyayau bhuvanam tejaḥ kṣīrapūreṇa pūrayan |  
 14753 rasāyanamayākāraḥ śāsikṣīrārṇavo [kṣīrārṇavopamaḥ iti  
 14754 pāṭhaḥ] nabhaḥ || 27 ||  
 14755  
 14756 tejolakṣaṇena dugdhapravāheṇa pūrayan | rasāyanamamṛtaṃ tanmayākāraḥ || 27  
 14757 ||  
 14758  
 14759 jagmustimirasaṃghātāḥ palāyya kvāpyadṛśyatām |  
 14760 śrutajñānagiraścittānmahīpānāmivājñātāḥ || 28 ||  
 14761  
 14762 śrutā jñānagiro yena tathāvidhānmahīpānām cittāt || 28 ||  
 14763  
 14764 ṛṣayo bhūmipālāśca munayo brāhmaṇāstathā |

14765 cetasiṁ vicitrārthāḥ svāspadeṣu viśāśramuḥ || 29 ||  
 14766  
 14767 vicitrāḥ vasiṣṭhopadiṣṭā arthāḥ svacetasiṁ sveṣāmāspadeṣu pratiṣṭhāsu  
 14768 viśāśramurviśrāntāḥ || 29 ||  
 14769  
 14770 yamakāyopamāśyāmā yayau timiramāṁsalā |  
 14771 āyayau mihikāsphārā tatra teṣāmuṣaḥ śanaiḥ || 30 ||  
 14772  
 14773 śyāmā rātriḥ | uṣaḥ pratyūṣaḥ || 30 ||  
 14774  
 14775 antardhānamupājagmustārā nabhasi bhāsurāḥ |  
 14776 prabhātapavaneneva hṛtāḥ kusumavṛṣṭayaḥ || 31 ||  
 14777  
 14778 hṛtā apanītāḥ | kusumavṛṣṭayo vṛṣṭinipatitakusumānīvetyatra tātparityam || 31 ||  
 14779  
 14780  
 14781 dṛśyatāmājagāmārkaḥ prabhonmīlitalocanaḥ |  
 14782 vivekavṛttirmahatām manasiṁ navoditā || 32 ||  
 14783  
 14784 prabhābhirunmīlitāni janalocanāni yena || 32 ||  
 14785  
 14786 bhānorbhāsā bhūṣitairmeghaleśaiḥ  
 14787 kiṁcitkiṁcitkuṅkumacchāyayeva |  
 14788 pūrvakṣmābhṛtpītavāsāḥ sameghai-[stamoghnaḥ iti pāṭhaḥ]  
 14789 stārāhāraḥ śrīyutaḥ khaṁ sametaḥ || 33 ||  
 14790  
 14791 tamoghnaḥ iti pāṭhe tamovighātakaiḥ kāñcanaśṛṅgairityarthaḥ || 33 ||  
 14792  
 14793 sabhām punarupājagmurnabhaścaramahīcarāḥ |  
 14794 hyastanena krameṇaiva kṛtaprātastanakramāḥ || 34 ||  
 14795  
 14796 hyastanena pūrvedyustanena || 34 ||  
 14797  
 14798 pūrvavatsaṁniveśena viveśa sakalā sabhā |  
 14799 babhūvāspanditākārā vātamukteva padminī || 35 ||  
 14800  
 14801 vātamuktā nirvātā padminī padmavatiḥ sarasiṁ || 35 ||  
 14802  
 14803 atha prasaṅgamāsādyā rāmo madhurayā girā |  
 14804 uvāca muniśārdūlaḥ vasiṣṭhaḥ vadatām varam || 36 ||  
 14805  
 14806 prasaṅgaḥ prastāvam || 36 ||  
 14807  
 14808 śrīrāma uvāca |  
 14809  
 14810 bhagavanmanaso rūpaḥ kiṁcidraṁ vada me sphuṭam |  
 14811 yasmātteneyamakhilā tanyate lokamañjarī || 37 ||  
 14812  
 14813 rūpaḥ tāttvikasvarūpaḥ | yadrūpaḥ mano vakṣyati jagato'pi tadeva rūpamiti na  
 14814 nistattvatālakṣaṇaḥ mithyātvam setsyatīti rāmāśayaḥ || 37 ||  
 14815  
 14816 śrīvasiṣṭha uvāca |  
 14817  
 14818 rāmāśya manaso rūpaḥ na kiṁcidapi dṛśyate |  
 14819 nāmamātrādṛte vyomno yathā śūnyajaḍākrteḥ || 38 ||  
 14820  
 14821 nāmamātrāditi | ata eva tatkāryeṣu vācārambhaṇaḥ vikāro nāmadheyam  
 14822 itīśrutamithyātvopapattirīti bhāvaḥ | śūnyajaḍākrterīti bhūtavvyomno manasaśca  
 14823 sādharmaṇam || 38 ||  
 14824  
 14825 na bāhye nāpi hṛdaye sadrūpaḥ vidyate manaḥ |  
 14826 sarvatraiva sthitaḥ caitadviddhi rāma yathā nabhaḥ || 39 ||  
 14827  
 14828 nabhaḥsāmyamevopapādayati - neti || 39 ||  
 14829  
 14830 idamasmātsamutpannaḥ mṛgatṛṣṇāmbusaṁnibham |  
 14831 rūpaḥ tu kṣaṇasaṁkalpāddvitīyendubhramopamam || 40 ||  
 14832  
 14833 idaṁ jagadasmānmanasaḥ bhramaḥ | tadviśayo'dhyasta iti yāvat | tadupamam || 40 ||

14834  
14835 madhye yadetadarthasya pratibhānaṃ prathāṃ gatam |  
14836 sato vāpyasato vāpi tanmano viddhi netarat || 41 ||  
14837  
14838 yadyapi mano nāma paramārthato nāstyeva tathāpi śāstrīyavyavahāropayuktaṃ  
14839 kalpitaṃ tadrūpamāha - madhye iti | pratyakṣe puraṃ sataṃ smṛtyādi parokṣe  
14840 tvasato vā'rthasya madhye yadetattadākārapratibhānaṃ prathāṃ gatam  
14841 sarvajanānāṃ tanmana ityārthaḥ || 41 ||  
14842  
14843 yadarthapratibhānaṃ tanmana ityabhidhiyate |  
14844 anyatra kiṃcidapyasti mano nāma kadācana || 42 ||  
14845  
14846 tadeva saṃkṣipyāha - yaditi | nirākāracito yo'rthākārādhyāsanmana  
14847 ityārthaḥ || 42 ||  
14848  
14849 saṃkalpanaṃ mano viddhi saṃkalpāttatra bhidyate |  
14850 yathā dravatvātsalilaṃ tathā spando yathānilāt || 43 ||  
14851  
14852 evaṃ vṛttisāmānyaistallakṣaṇamuktivā asādhāraṇavṛttyāpyāha -  
14853 saṃkalpanamiti || 43 ||  
14854  
14855 yatra saṃkalpanaṃ tatra tanmano'ṅga tathā sthitaṃ |  
14856 saṃkalpamanasī bhinne na kadācana kecana || 44 ||  
14857  
14858 tadeva viṣayabhedavyavasthitipradarśanena draḍhayati - yatreti || 44 ||  
14859  
14860 satyamastvathavā'satyaṃ padārthapratibhāsanam |  
14861 tāvanmātraṃ mano viddhi tadbrahmaiva pitāmahaḥ || 45 ||  
14862  
14863 nanu citisaṃvalitaiva vṛttiḥ padārthapratibhāsanamityucyate tatra citaḥ satyatve  
14864 kathaṃ tadghaṭitamanaso mithyātvaṃ tatrāha - satyamiti |  
14865 mithyāviṣayākārānmithyā vā satyacitsaṃvalanātsatyaṃ yathāvivakṣamastu na  
14866 tatrāgrahaḥ yādṛsaṃ manastatsamaṣṭirapi tanmātrasvabhāvā saiva  
14867 viriñciritiyetattu na vyāhatamityāha - asatyamiti || 45 ||  
14868  
14869 p. 138)  
14870  
14871 ātivāhikadehātmā mana ityabhidhiyate |  
14872 ādhibhautikabuddhiṃ tu sa ādhatte cirasthiteḥ || 46 ||  
14873  
14874 yadi sarvākāramanodeho'sau tarhi tasya kimanyatsrjyaṃ tatrāha - ātivāhiketi |  
14875 sūkṣmāṇāmeva ciraṃ militāvasthitermiśraṇātpañcikarṇe  
14876 sthūlaprṥthvyādibuddhiṃ sa eva dhatte tadevāsya sraṣṭṛtvamityārthaḥ || 46 ||  
14877  
14878 avidyā saṃsṛtiścittaṃ mano bandho malastamaḥ |  
14879 iti paryāyanāmāni dṛśyasya viduruttamāḥ || 47 ||  
14880  
14881 mana ādiprapaṇcaḥ sarvo'pyavidyāvilāsatvādaavidyaiva tasyā evottarottaraṃ  
14882 nāmānityāha - avidyeti || 47 ||  
14883  
14884 nahi dṛśyādṛte kiṃcinmanaso rūpamasti hi |  
14885 dṛśyaṃ cotpannamevaitanneti vakṣyāmyahaṃ punaḥ || 48 ||  
14886  
14887 yadyutpannasya dṛśyasyāvidyātvaṃ manastvaṃ vā tarhi kathaṃ  
14888 tayoranāditvaprasiddhistatrāha - dṛśyaṃ ceti || 48 ||  
14889  
14890 yathā kamalabījāntaḥ sthitā kamalavallarī |  
14891 mahācitparamāṇvantastathā dṛśyaṃ jagatsthitaṃ || 49 ||  
14892  
14893 tathā ca cityavidyāsthitireva jagatsthitiriti phalitamityāśayenāha - yatheti || 49 ||  
14894  
14895 prakāśasya yathā'loko yathā vātasya cāpalam |  
14896 yathā dravatvaṃ payasi dṛśyatvaṃ draṣṭarīdṛśam || 50 ||  
14897  
14898 sāvidyacito dṛśyāvvyabhicārāddṛśyasya tatsvabhāvatā phalitetyāha -  
14899 prakāśasyeti | īdṛsamevaṃprakāram | svabhāva iti yāvat || 50 ||  
14900  
14901 aṅgadatvaṃ yathā hemni mṛganadyām yathā jalam |  
14902 bhittiriyathā svapnapure tathā draṣṭari dṛśyadhīḥ || 51 ||

14903 tatsvabhāvatve tadaprthaksattā phalitetyāha - aṅgadatvamiti || 51 ||  
 14904  
 14905 evaṃ draṣṭari dṛśyatvamananyadiva yatsthitam |  
 14906 tadapyunmārjayāmyāśu tvaccittādarśato malam || 52 ||  
 14907  
 14908 yaddraṣṭurasyādraṣṭṛtvaṃ dṛśyābhāve bhavedbalāt |  
 14909 tadviddhi kevalībhāvaṃ tata evāsataḥ sataḥ || 53 ||  
 14910  
 14911 yaditi | dṛśyasya draṣṭṛprthaksattāpagame anyasattayānyasya sattvāyogāt  
 14912 dṛśyābhāve tadbālādasya draṣṭuścinnmātrasya yadadraṣṭṛtvaṃ bhavettata  
 14913 evāsato bādhitāddṛśyātsataḥ sanmātracidrūpeṇa  
 14914 pariśiṣṭasyātmanastatkevalībhāvaṃ viddhityarthaḥ || 53 ||  
 14915  
 14916 tattāmupagate bhāve rāgadveṣādivāsanāḥ |  
 14917 śāmyantyaspadite vāte spandanakṣubdhātā yathā || 54 ||  
 14918  
 14919 astvevaṃ tathāpi kathaṃ pratiññātaṃ maccittādarśe dṛśyamalamārjanaṃ  
 14920 siddhyati tatrāha - tattāmiti | bhāve citte tattāṃ kaivalyabodhena tadbhāvaṃ |  
 14921 vātaspadanaprayuktavanajalāśayādikṣubdhātāḥ || 54 ||  
 14922  
 14923 asaṃbhavati sarvasmindigbhūmyākāśarūpiṇi |  
 14924 prakāśye yādṛśaṃ rūpaṃ prakāśasyāmalaṃ bhavet || 55 ||  
 14925  
 14926 nirviṣayaññānasthitimasāmbhāvayantaṃ dṛṣṭāntenānubhāvayati -  
 14927 asaṃbhavatītyādibhiḥ || 55 ||  
 14928  
 14929 trijagattvamahaṃ ceti dṛśye'sattāmupāgate |  
 14930 draṣṭuḥ syātkevalībhāvastādṛśo vimalātmanaḥ || 56 ||  
 14931  
 14932 asattāmiti cchedaḥ || 56 ||  
 14933  
 14934 anāptākhilāśailādi pratibimbe hi yādṛśī |  
 14935 syāddarpaṇe darpaṇatā kevalātmasvarūpiṇī || 57 ||  
 14936  
 14937 kevaladarpaṇātmasvarūpiṇī || 57 ||  
 14938  
 14939 ahaṃ tvaṃ jagadityādaḥ praśānte dṛśyasāmbhrame |  
 14940 syāttādṛśī kevalatā sthite draṣṭaryavīkṣaṇe || 58 ||  
 14941  
 14942 cito dṛśyonmukhatvaṃ vīkṣaṇaṃ tacchūnye || 58 ||  
 14943  
 14944 śrīrāma uvāca |  
 14945  
 14946 saccenna śāmyatyevedaṃ nābhāvo vidyate sataḥ |  
 14947 asattāṃ ca na vidmo'smindṛśye doṣapradāyini || 59 ||  
 14948  
 14949 dṛśyasyāsattve tvaдуктаḥ kevalībhāvaḥ syāttadevānubhavaviruddhaṃ  
 14950 satsadityeva dṛśyānubhavāditi pariṇāmavādamabhipretya śrīrāmaḥ śaṅkate  
 14951 - saccediti dvābhyām || 59 ||  
 14952  
 14953 tasmātkathamiyaṃ śāmyedbrahmandṛśyaviṣūcikā |  
 14954 manobhavabhramakarī duḥkhasaṃtatidāyini || 60 ||  
 14955  
 14956 manasā bhavo janmādistadbhramakarī || 60 ||  
 14957  
 14958 śrīvasiṣṭha uvāca |  
 14959  
 14960 asya dṛśyapiśācasya śāntyai mantramimaṃ śṛṇu |  
 14961 rāmātyantamayaṃ yena mṛtimesyati naṅkṣyati || 61 ||  
 14962  
 14963 asato'pyavidyayā sadanubodhāddṛśyasya sattābhramaḥ  
 14964 kevalībhāvasākṣātkāreṇāvidyānāśe tu nāyaṃ bhramaḥ samudetīti  
 14965 gūḍhābhhisandhiḥ | prathamam jīvanmuktadarśanalingenānirmokṣaprasaṅjanena  
 14966 ca dṛśye satyatāviśvāsaṃ vārayan vivartavādamāśritya śrīvasiṣṭha uvāca ##-  
 14967 naṅkṣyatīti bādha eva dvedhoktaḥ || 61 ||  
 14968  
 14969 yadasti tasya nāśo'sti na kadācana rāghava |  
 14970 tasmāttannaṣṭamapyantarbijabhūtaṃ [bijarūpaṃ iti pāṭhaḥ]  
 14971

14972 bhaveddhṛdi || 62 ||  
 14973  
 14974 pariṇāmavāde doṣamāha - yaditi | ayaṃ bhāvaḥ - pariṇāmavāde  
 14975 hyuttarottarāvasthābhiḥ pūrvapūrvāvasthātirobhāvamātraṃ nocchedaḥ  
 14976 sato'sattvāyogāt tathāca nāśalakṣaṇaśaṣṭhavigāreṇāpi tirohitasya dvaitasya citte  
 14977 prakṛtau vā sthitasya kāmakarmavāsanābijātpunarudbhavo durvāra  
 14978 ityanirmokṣaprasaṅga iti || 62 ||  
 14979  
 14980 smṛtibijāccidākāśe punarudbhūya dṛśyadhīḥ |  
 14981 lokaśailāmbārākāraṃ doṣaṃ vitanute'tanum || 63 ||  
 14982  
 14983 smṛtigrahaṇaṃ bhogopayuktāntaḥkaraṇavṛttipramukhajaganmātropalakṣaṇaṃ ||  
 14984 63 ||  
 14985  
 14986 ityanirmokṣadoṣaḥ syānna ca tasyeha saṃbhavaḥ |  
 14987 yasmāddevarṣimunayo dṛśyante muktibhājanam || 64 ||  
 14988  
 14989 muktibhājanam jīvanmuktāḥ || 64 ||  
 14990  
 14991 yadi syāj jagadādīdaṃ tasmānmokṣo na kasyacit |  
 14992 bāhyasthamastu hṛtsthaṃ vā dṛśyaṃ nāśāya kevalam || 65 ||  
 14993  
 14994 nanu cidātmāyaṃ svabāhyapradhānasthameva dṛśyaṃ  
 14995 buddhyavivekātsvahṛtsthatayā paśyati so'yaṃ saṃsāraḥ  
 14996 vivekajñānodayāttadavivekābhīmānanivṛttau satyapi bahistasmimstato mokṣaḥ  
 14997 syāditi sām̐khyarītimāśaṅkyāha - yadīti || 65 ||  
 14998  
 14999 p. 139)  
 15000  
 15001 tasmādimāṃ pratijñāṃ tvam śṛṇu rāmātibhīṣaṇāṃ |  
 15002 yāmuttareṇa granthena nūnaṃ tvamavabudhyase || 66 ||  
 15003  
 15004 tasmādvivartavāda eva pariśiṣyata ityāśayenāha - tasmādityādinā |  
 15005 viṣayarāgiṇāmārambhādivādināṃ ca bhīṣaṇāṃ | yathāhurgauḍapādācāryāḥ  
 15006 - asparśayogo nāmaīṣa durdarśaḥ sarvayogināṃ | yogino bibhyatī  
 15007 yasmādadbhaye bhayadarśinaḥ || iti || 66 ||  
 15008  
 15009 ayamākāśabhūtādirūpo'haṃ ceti lakṣitaḥ |  
 15010 jagacchabdasya nāmārtho nanu nāstyeva kaścana || 67 ||  
 15011  
 15012 yadidaṃ dṛśyate kiṃciddṛśyajātaṃ purogatam |  
 15013 paraṃ brahmaiva tatsarvamajarāmaramavyayam || 68 ||  
 15014  
 15015 pūrṇe pūrṇaṃ prasarati śānte śāntaṃ [paraṃ sthitaṃ iti pāṭhaḥ]  
 15016 vyavasthitam |  
 15017 vyomanyevoditaṃ vyoma brahmaṇi brahma tiṣṭhati || 69 ||  
 15018  
 15019 prático yadbrahmaikyam tat pūrṇe pūrṇaṃ prasarati | yatastacchāntāvasthātraye  
 15020 śāntaṃ viyadādi dvaitaṃ vyavasthitam | yataśca vyomanyeva  
 15021 ghaṭādyupādihityāgādvomevokitam | ato brahmaṇyeva brahma tiṣṭhati  
 15022 nāṇumātramapi tadvikṛtamityarthaḥ | yatra hi yadadhyāsastatkṛtena guṇena  
 15023 doṣeṇa vā aṇumātreṇāpi sa na saṃbadhyata iti || 69 ||  
 15024  
 15025 na dṛśyamasti sadrūpaṃ na draṣṭā na ca darśanam |  
 15026 na śūnyaṃ na jaḍaṃ no cicchāntamevedamātataṃ || 70 ||  
 15027  
 15028 cit buddhipratibimbacaitanyam || 70 ||  
 15029  
 15030 śrīrāma uvāca |  
 15031  
 15032 vandhyāputreṇa piṣṭo'driḥ śaśaśṛṅgaṃ pragāyati |  
 15033 prasārya bhujasaṃpātaṃ śilā nr̥tyati tāṇḍavam || 71 ||  
 15034  
 15035 ukte vivartavāde pāmarāṇāmasaṃbhāvanāmudghāṭayan śrīrāma uvāca -  
 15036 vandhyāputreṇetyādinā | atra prāyaḥ  
 15037 padārthavākyaṛthobhayāsaṃbhavapradaśanāya tathā dṛṣṭāntāḥ || 71 ||  
 15038  
 15039 sravanti sikatāstailaṃ paṭhantyupalaputrikāḥ |  
 15040 garjanti citrajaladā itivedaṃ vacaḥ prabho || 72 ||



15041  
15042 ityetāni vacāmsīva pratibhāntīti śeṣaḥ || 72 ||  
15043  
15044 jarāmarañaduḥkhādiśailākāśamayaṃ jagat |  
15045 nāstīti kimidaṃ nāma bhavatā'pi mamocyate || 73 ||  
15046  
15047 bhavatā prāmāṇikamūrdhanyenāpi mamavivekaśālino'pratāryasyāpīti  
15048 pāmarāśayasarvasvoktiḥ || 73 ||  
15049  
15050 yathedaṃ na sthitaṃ viśvaṃ notpannaṃ na ca vidyate |  
15051 tathā kathaya me brahmanyenaitanniścitaṃ bhavet || 74 ||  
15052  
15053 idāniṃ svāśayānurūpamāha - yatheti || 74 ||  
15054  
15055 śrīvasiṣṭha uvāca |  
15056  
15057 nāsamānavitavāgasmi śṛṇu rāghava kathyate |  
15058 yathedamasadābhāti vandhyāputra ivā'ravī || 75 ||  
15059  
15060 uktadoṣaṃ parihṛtyāsato'pi satyavadbhānaṃ svapnadṛṣṭāntena  
15061 sambhāvayaṣyan śrīvasiṣṭha uvāca - netyādinā | āravī dhvanimān || 75 ||  
15062  
15063 idamādāvanutpannaṃ sargādau tena nāstyalam |  
15064 idaṃ hi manaso bhāti svapnādau pattanaṃ yathā || 76 ||  
15065  
15066 mana eva ca sargādāvanutpannamasadvapuḥ |  
15067 tadetacchṛṇu vakṣyāmi yathaivamanubhūyate || 77 ||  
15068  
15069 manodṛśyamayaṃ doṣaṃ tanotīmaṃ kṣayātmakam |  
15070 asadeva sadākāraṃ svapnaḥ svapnāntaraṃ yathā || 78 ||  
15071  
15072 tatsvayaṃ svairamevāśu saṃkalpayati dehakam |  
15073 teneyamindrajālaśrīrvitatena vitanyate || 79 ||  
15074  
15075 vitatena ciraṃ bhāvanāvipulena || 79 ||  
15076  
15077 sphurati valgati gacchati yācate  
15078 bhramati majjati saṃharati svayam |  
15079 aparatāmupayātyapi kevalaṃ  
15080 calati cañcalaśaktitayā manaḥ || 80 ||  
15081  
15082 kevalaṃ mana eva cañcalaśaktitayā yaccalati tatraiva  
15083 sphuratītyādibhramavibhāvanamiti bhāvaḥ | aparatām  
15084 sāṃsārikadaśāprayuktamapakarṣaṃ kevalaṃ kaivalyalakṣaṇotkarṣaṃ copayāti ||  
15085 80 ||  
15086  
15087 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
15088 utpattiprakaraṇārthakalpanaṃ nāma caturthaḥ sargaḥ || 4 ||  
15089  
15090 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
15091 utpattiprakaraṇārthakalpanaṃ nāma caturthaḥ sargaḥ || 4 ||  
15092  
15093 pañcamaḥ sargaḥ 5  
15094  
15095 śrīrāma uvāca |  
15096  
15097 bhagavanmunisārdūla kimiveha manobhrame |  
15098 vidyate kathamutpannaṃ mano māyāmayaṃ kutaḥ || 1 ||  
15099  
15100 viśvasya mūlaṃ hi manastasya mūlamihocyate |  
15101 tadeva manasastattvaṃ viśvasyeti ca varṇyate || 1 ||  
15102  
15103 evaṃ manomithyātvavarṇanena prakaraṇārthe kṛpte tadadhiṣṭhānatattvaṃ  
15104 tadāropaparakāraṃ tasya mithyātve kāraṇaṃ ca vistareṇa jijñāsamānaḥ śrīrāma  
15105 uvāca - bhagavanniti | kiṃ vidyate | mano bhrame paramārthabhūtaṃ mūlaṃ  
15106 kimityarthaḥ || 1 ||  
15107  
15108 utpattimādāviti me samāsenā vada prabho |  
15109 pravakṣyasi tataḥ śiṣṭaṃ vaktavyaṃ vadatāṃ vara || 2 ||

15110  
 15111 sarvajagadutpattimūlamapahāya manomūlamātrapraśne bījamāha - ādāviti |  
 15112 ādyasya mūlaparijñāne naiva saṃkṣepataḥ sarvamūlaparijñānopapatterityāśayaḥ  
 15113 || 2 ||  
 15114  
 15115 p. 140)  
 15116  
 15117 śrīvasiṣṭha uvāca |  
 15118  
 15119 mahāpralayasampattāvasatām samupāgate |  
 15120 aśeṣadṛśyasargādaḥ śāntamevāvaśiṣyate || 3 ||  
 15121  
 15122 tatrādyapraśnottaraṃ mukhyatvādvistareṇāsargasamāptervasiṣṭha uvāca -  
 15123 mahāpralayeti | arthājjagati | asattām sūkṣmībhāvādarthakriyā'samarthatām |  
 15124 bhāvino'seṣadṛśyasargasya ādaḥ | śāntaṃ nirvikṣepam || 3 ||  
 15125  
 15126 āste'nastamito bhāsvānajo devo nirāmayaḥ |  
 15127 sarvadā sarvakṛtsarvaḥ paramātmā maheśvaraḥ || 4 ||  
 15128  
 15129 sarvakṛtsarvakriyāśaktisaṃpannaḥ || 4 ||  
 15130  
 15131 yato vāco nivartante yo muktairavagamyate |  
 15132 yasya cātmādikāḥ saṃjñāḥ kalpitā na svabhāvajāḥ || 5 ||  
 15133  
 15134 muktairjīvanmuktairavagamyate pratyakṣamanubhūyate | svo bhāvaḥ anāropitarūpaṃ  
 15135 tajjā na kiṃtvāropitadharmaajāḥ || 5 ||  
 15136  
 15137 yaḥ pumānsāṃkhyadṛṣṭīnām brahma vedāntavādinām |  
 15138 vijñānamātraṃ vijñānavidāmekāntanirmalam || 6 ||  
 15139  
 15140 sarvavādināmapi sa eva tattadbuddhikalpitaviśeṣaiḥ siddhāntaviśaya ityavivādaḥ  
 15141 sarvādhiṣṭhāne tasminnityāha - ya iti | vijñānamātraṃ  
 15142 kṣaṇikavijñānamātram || 6 ||  
 15143  
 15144 yaḥ śūnyavādinām śūnyo bhāśako yo'rkatejasām |  
 15145 vaktā mantā ṛtaṃ bhoktā draṣṭā kartā sadaiva saḥ || 7 ||  
 15146  
 15147 sarveṣāṃ pratyagātmāpi sa evetyāha - vakteti | ṛtaṃ satyam || 7 ||  
 15148  
 15149 sannapyasadyo jagati yo dehastho'pi dūragaḥ |  
 15150 citprakāśo hyayaṃ yasmādāloka iva bhāsvataḥ || 8 ||  
 15151  
 15152 asattvāpādakāvidyāvṛtatvātpāmaradṛśā asat | ata eva dūragaḥ || 8 ||  
 15153  
 15154 yasmādviṣṇvādayo devāḥ sūryādiva marīcayaḥ |  
 15155 yasmājjagantyanantāni budbudā jaladheriva || 9 ||  
 15156  
 15157 devāḥ prakāśaprādhānyānmarīcaya iva | acetanatvāt jaganti tu budbudānīva  
 15158 jāyanta iti śeṣaḥ || 9 ||  
 15159  
 15160 yaṃ yānti dṛśyavṛndāni payāṃsīva mahārṇavam |  
 15161 ya ātmānaṃ padārthaṃ ca prakāśayati dīpavat || 10 ||  
 15162  
 15163 yānti pralayaenāpiyanti | tasyaiva svaprakāśatvātsvapraprathānirvāhakatvamāha ##-  
 15164  
 15165 ya ākāśe śarīre ca dṛṣatśvapsu latāsu ca |  
 15166 pāṃsuṣvadriṣu vāteṣu pātāleṣu ca saṃsthitāḥ || 11 ||  
 15167  
 15168 tasyaiva sarvāntaratvena sarvagatatvamāha - ya iti || 11 ||  
 15169  
 15170 yaḥ plāvayati saṃrabdhaṃ puryaṣṭakamitastataḥ |  
 15171 yena mūkikṛtā mūḍhāḥ śilā dhyānamivāsthitāḥ || 12 ||  
 15172  
 15173 saṃrabdhaṃ svasvavyāpāreṣūdyuktaṃ karmendriyāṇi jñānendriyāṇi  
 15174 bhūtasūkṣmāṇi prāṇā avidyākāmakarmāntaḥkaraṇamiti  
 15175 puryaṣṭakamitastato'ntarbahīṣca svacidvyāptyā plāvayati | cetanānām cetanatā  
 15176 yatprayuktetyarthaḥ | evamacetanānāmapi vaicitrye sa eva heturityāha -  
 15177 yenyādīnā || 12 ||  
 15178

15179 vyoma yena kṛtaṃ śūnyaṃ śailā yena ghanīkṛtāḥ |  
 15180 āpo drutāḥ kṛtā yena dīpo yasya vaśo raviḥ || 13 ||  
 15181  
 15182 yasya vaśaḥ san ravirdīpo dīptisvabhāvaḥ | prakāśaka iti yāvat | yena sūryastapati  
 15183 tejaseddhaḥ iti śruteḥ || 13 ||  
 15184  
 15185 prasaranti yataścitrāḥ saṃsārāsāravṛṣṭayaḥ [dṛṣṭaya iti  
 15186 pāṭhaḥ] |  
 15187 akṣayāmṛtasampūrṇādambhodādiva vṛṣṭayaḥ || 14 ||  
 15188  
 15189 saṃsāralakṣaṇā asāradṛṣṭaya eva āsāravṛṣṭayaḥ | akṣayeṇa nityena bahalena  
 15190 cāmṛtena sukhena jalena ca sampūrṇāditi yathāyogamubhayaviśeṣaṇam || 14 ||  
 15191  
 15192 āvirbhāvatirobhāvamayāstribhuvanormayaḥ |  
 15193 sphurantyatitite yasminmarāviva marīcayaḥ || 15 ||  
 15194  
 15195 prācurye mayaṭ |atitite'tyantavistīrṇe | marīcayastadudakāni || 15 ||  
 15196  
 15197 nāśarūpo vināśātmā yo'ntaḥsthaḥ sarvajantuṣu |  
 15198 gupto yo'pyatirikto'pi sarvabhāveṣu saṃsthitaḥ || 16 ||  
 15199  
 15200 prapañcātmanā nāśarūpaḥ | svarūpeṇa tvavināśātmā |  
 15201 sūkṣmatamatvādantarguptaḥ | mahattamatvātsarvato'pyatiriktaḥ |  
 15202 niṣprapañcatayāvaśiṣṭaḥ | tathāca śrutiḥ pādo'sya sarvā bhūtāni  
 15203 tripādasyāmṛtaṃ divi iti || 16 ||  
 15204  
 15205 prakṛtivrataṭirvyomni jātā brahmāṇḍasatphalā |  
 15206 cittamūlendriyadalā yena nṛtyati vāyunā || 17 ||  
 15207  
 15208 prakṛtirmāyā saiva vrataṭirlatā | vyomni śuddhaciti | yeneśvareṇa || 17 ||  
 15209  
 15210 yaścīnmaṇiḥ prakacati pratidehasamudgake |  
 15211 yasminnindau sphurantiyetā jagajjālamarīcayaḥ || 18 ||  
 15212  
 15213 samudgake sampuṭake || 18 ||  
 15214  
 15215 praśānte cidghane yasminphurantiyamṛtavarṣiṇi |  
 15216 dhārājalāni bhūtāni sṛṣṭayastaḍitaḥ sphuṭāḥ || 19 ||  
 15217  
 15218 bhūtāni jāḍyaprādhānyāddhārājalāni | sphuṭāścitprakāśapradhānāḥ  
 15219 sṛṣṭayastaḍitaḥ || 19 ||  
 15220  
 15221 camatkurvanti vastūni yadālokatayā mithaḥ |  
 15222 asajjātamasadyena yena satsattvamāgatam || 20 ||  
 15223  
 15224 camatkurvanti vicitrakāryāṇi kurvate || 20 ||  
 15225  
 15226 calatīdamanicchasya kāyo yo yasya saṃnidhau |  
 15227 jaḍam paramaraktasya śāntamātmāni tiṣṭhataḥ || 21 ||  
 15228  
 15229 yaḥ prasiddho devanaratiryaḡādikāyaḥ araktasyāsaṅgasyānicchataśca yasya  
 15230 saṃnidhau idaṃ dṛśyabhūtamata eva paramatyantaṃ jaḍamapi calati |  
 15231 padasaṃskārapakṣāśrayaṇātsāmānye napuṃsakam || 21 ||  
 15232  
 15233 niyatirdeśakālau ca calanaṃ spandanaṃ kriyā |  
 15234 iti yena gatāḥ sattāṃ sarvasattātīgāminā || 22 ||  
 15235  
 15236 sargakāle'vaśyaṃ sṛṣṭyā bhāvyaṃ pralayakāle ca pralayenetyādiniyamo  
 15237 niyatistadavacchedakau deśakālau | tatrāpyau bījādyantargatakāryasya  
 15238 bījocchūnatayā calanam | bījapuṭaṃ bhittvāṅkurādinirgamanena spandanam | tataḥ  
 15239 kāṇḍapatrasākhādikrameṇa phalāvasāno vyāpāraḥ kriyā | ityevaṃ krameṇa  
 15240 sarvabhāvā yena sattāṃ vyavahārārthakriyāsamarthatāṃ gatāḥ |  
 15241 sarvasattātīgāmineti tasya jagadvilakṣaṇapāramārthikasattoktā || 22 ||  
 15242  
 15243 p. 141)  
 15244  
 15245 śuddhasaṃvinmayatvādyāḥ khaṃ bhavedvyomacintayā |  
 15246 padārthacintayārthatvamiva tiṣṭhatyadhiṣṭhitaḥ || 23 ||  
 15247

15248 athavā sa eva māyikavyomādibhāvacintayā vyomādibhāvena saṃpanno na  
 15249 tato'nyadvyomādiśabdabhāgastītyāha - śuddheti | tathāca śrutīḥ sarvāṇi  
 15250 rūpāṇi vicitrya dhīro nāmāni kṛtvābhivadanyadāste iti |  
 15251 camatkurvantītyādyetadantena ślokatuṣṭayena  
 15252 jagadāropaparakārapraśnasyāpyuttaramuktam || 23 ||  
 15253  
 15254 kurvannapiha jagatām mahatāmananta-  
 15255 vṛndaṃ na kiṃcana karoti na kāścanāpi |  
 15256 svātmanyastamayasaṃvidi nirvikāre  
 15257 tyaktodayasthitimati sthita eka eva || 24 ||  
 15258  
 15259 saṃprati tasya mithyātve kāraṇamāha - kurvannapīti | nirvikāre ata eva  
 15260 tyaktasvajātiyādyudayādimati yato'yaṃ sthitastato'yaṃ mahatām jagatām  
 15261 brahmāṇḍānām vṛndaṃ tatra vicitralīlāśca kurvannapi na kiṃcana kāryaṃ na  
 15262 kāścana kriyāḥ karotīti nirvikāropādānakatvameva kāryamithyātve heturityarthaḥ  
 15263 || 24 ||  
 15264  
 15265 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaṛaṇe  
 15266 mūlakāraṇadevasvarūpavarṇanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 15267  
 15268 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaṛaṇe  
 15269 mūlakāraṇadevasvarūpavarṇanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 15270  
 15271 ṣaṣṭhaḥ sargaḥ 6  
 15272  
 15273 śrīvāsiṣṭha uvāca |  
 15274  
 15275 asya devādhidevasya parasya paramātmanaḥ |  
 15276 jñānādeva parā siddhirna tvanuṣṭhānaduḥkhataḥ || 1 ||  
 15277  
 15278 itthaṃ jagannmūlakāraṇaṃ devasvarūpamupavarṇya  
 15279 tatprāptiyupāyājñānasādhanānyupadidikṣuḥ śrīvāsiṣṭha uvāca - asyetyādi |  
 15280 devasya hiraṇyagarbhasyādikāraṇatvāttadadhivevasya  
 15281 dyotakatvāddevānāmindriyamanasāmapi sākṣitayā  
 15282 prakāśakatvātteṣāmadhidevasyeti vā || 1 ||  
 15283  
 15284 atra jñānamanuṣṭhānaṃ natvanyadupayujyate |  
 15285 mṛgatṛṣṇājalabhrāntiśāntau cedaṃ nirūpitam || 2 ||  
 15286  
 15287 anuṣṭhānamiva vakṣyamānaprayatnasampādyatvājñānamapi  
 15288 gaṇyānuṣṭhānamucyate | karmakoṭibhirapi durbhedyasya jñānamātreṇa  
 15289 nivṛttāvanurūpaṃ dṛṣṭāntamāha - mṛgatṛṣṇeti | nirūpitaṃ dṛṣṭam  
 15290 || 2 ||  
 15291  
 15292 nahyeṣa dūre nābhyāśe nālabhyo viṣame na ca |  
 15293 svānandābhāsarūpo'sau svadehādeva labhyate || 3 ||  
 15294  
 15295 nātidūre nātisaṃnihite kriyāmantareṇālabhye viṣamādisthe ca phale kriyā saphalā  
 15296 syādātmā tu na tatheti tasya na kriyālabhyatetyāha - nahīti |  
 15297 vismṛtakaṇṭhacāmikaravajñānalabhyatā tvasya sulabhetyāha - svānandeti ||  
 15298 3 ||  
 15299  
 15300 kiṃcinnopakarotyatra tapodānavratādikam |  
 15301 svabhāvamātre viśrāntimṛte nātrāsti sādhanam || 4 ||  
 15302  
 15303 atrāsyām prāguktadevaprapṛtau || 4 ||  
 15304  
 15305 sādhusaṃgamasacchāstraparataivātra kāraṇam |  
 15306 sādhanam bādhanam mohajālasya yadakṛtrimam || 5 ||  
 15307  
 15308 atra tatprāptisādhane jñāne'pi kutaḥ sarvathā karmanirapekṣatā tatrāha -  
 15309 sādhanamiti | yadyato mohajālasya bādhanamakṛtrimam nityasiddham brahmaiva  
 15310 caramasākṣātkāravṛttyārūḍhaṃ sadbādhanam bhāde kāraṇam nānyadityarthaḥ  
 15311 || 5 ||  
 15312  
 15313 ayaṃ sadeva ityeva saṃparijñānamātrataḥ |  
 15314 jantorna jāyate duḥkhaṃ jīvanmuktatvameti ca || 6 ||  
 15315  
 15316 duḥkhanivṛtttau jīvanmuktau vā tarhi sādhanāntaram syāttatrāha - ayamiti || 6

15317 ||  
 15318  
 15319 śrīrāma uvāca |  
 15320  
 15321 saṃparijñātamātrena kilānenātmanātmanā [mātmanah iti pāṭhaḥ]  
 15322 |  
 15323 punardoṣā na bādhante maraṇādyāḥ kadācana [kathaṃcana iti  
 15324 pāṭhaḥ] || 7 ||  
 15325  
 15326 tametaṃ vedānuvacanena iti pratyakṣaṃ yajñadānatapasāṃ  
 15327 jñānasādhanaatvaśravaṇātkimcinnopakaroṭītyādyuktiḥ sādharmaṇatapa ādiviṣayā  
 15328 tivrataratapa ādividhitisayeti manyamānaḥ śrīrāma uvāca - saṃparīti || 7 ||  
 15329  
 15330 devadevo mahāneṣa kuto dūrādavāpyate |  
 15331 tapasā kena tivreṇa kleśena kiyatāthavā || 8 ||  
 15332  
 15333 adūrācchighramavāpyate jñānena prāpyate | śighraṃ tajjñānaṃ kenopāyena  
 15334 siddhyatītyarthaḥ || 8 ||  
 15335  
 15336 śrīvasiṣṭha uvāca |  
 15337  
 15338 svapauruṣaprayatnena vivekena vikāsinā |  
 15339 sa devo jñāyate rāma na tapaḥsnānakarmabhiḥ || 9 ||  
 15340  
 15341 vividiṣārthaṃ vihitānāṃ niṣkāmakarmaṇāṃ janmāntarānuṣṭhitasādhārāṇānāṃ  
 15342 vividiṣotpattāvevopakṣayātsatyāmuktaḥvividiṣāyāṃ śravaṇādiprayatna  
 15343 evopayujyate na tapa ādīti manyamānaḥ śrīvasiṣṭha uvāca -  
 15344 svapauruṣetyādinā || 9 ||  
 15345  
 15346 rāgadveṣatamaḥkrodhamadamātsaryavarjanam |  
 15347 vinā rāma tapodānaṃ kleśa eva na vāstavam || 10 ||  
 15348  
 15349 na vāstavam sādhanamiti śeṣaḥ || 10 ||  
 15350  
 15351 rāgādyupahṛte [dyupagate iti pāṭhaḥ] citte vañcayitvā paraṃ  
 15352 dhanam |  
 15353 yadarjyate tasya dānādyasyārthāstasya tatphalam || 11 ||  
 15354  
 15355 tatkutastatrāha - rāgādīti | sati rāgādaḥ dhanārjane  
 15356 paravañcanādyavaśyaṃbhāvāccittaśuddhereva daurlabhyāddānādeḥ kāmyaṃ  
 15357 phalamapi durlabhaṃ dūre tato jñānamokṣa [mokṣapratyā iti pāṭhaḥ]  
 15358 pratyāśetyāśayenāha - rāgādīti dvābhyām || 11 ||  
 15359  
 15360 p. 142)  
 15361  
 15362 rāgādyupahate citte vratādi kriyate ca yat |  
 15363 taddambhaḥ procyate tasya phalamasti manāṅga ca || 12 ||  
 15364  
 15365 tasmātpuruṣayatnena mukhyamaṣadhamāharet |  
 15366 sacchāstrasajjanāsaṅgau saṃsṛtivyādhināśanau || 13 ||  
 15367  
 15368 mukhyamaṣadhavevādaḥ dvidhā darśayati - sacchāstreṭi || 13 ||  
 15369  
 15370 atraikaṃ pauraṣaṃ yatnaṃ varjayitvetarā gatiḥ |  
 15371 sarvaduḥkhaḥkṣayaaprāptaḥ na kācidupapadyate || 14 ||  
 15372  
 15373 itarā gatirupāyāntaram || 14 ||  
 15374  
 15375 śṛṇu tatpauraṣaṃ kīdṛgātmañjñānasya labdhaye |  
 15376 yena śāmyatyāśeṣeṇa rāgadveṣaviṣūcikā || 15 ||  
 15377  
 15378 yathāsaṃbhavayā vṛttyā lokaśāstrāviruddhayā |  
 15379 saṃtoṣasaṃtuṣṭamanā bhogagandhaṃ parityajet || 16 ||  
 15380  
 15381 vṛttyā jīvanasādhanasāṃpattyā | bhogagandhaṃ bhogavāsanām |  
 15382 tadabhiniveśamiti yāvat || 16 ||  
 15383  
 15384 yathāsaṃbhavamudyogādanudvignatayā svayā |  
 15385 sādhusaṃgamasacchāstraparatāṃ prathamāṃ śrayet || 17 ||

15386  
15387 anudvignatayā aśakyamidamiti nirveda udvignatā tadvarjanena | svayā ātmīyayā |  
15388 hitayeti yāvat || 17 ||  
15389  
15390 yathāprāptārthasaṃtuṣṭo yo garhitamupekṣate |  
15391 sādhusaṃgamasacchāstraparaḥ śighraṃ sa mucyate || 18 ||  
15392  
15393 garhitam śāstraśiṣṭeṣu ninditam || 18 ||  
15394  
15395 vicāreṇa pariññātasvabhāvasya mahāmateḥ |  
15396 anukampyā bhavantyete brahmaviṣṇvindraśaṃkarāḥ || 19 ||  
15397  
15398 pariññātaḥ svabhāva ātmatattvaṃ yena tasya || 19 ||  
15399  
15400 deśe yaṃ sujanaprāyā lokāḥ sādhuṃ pracakṣate |  
15401 sa viśiṣṭaḥ sa sādhuḥ syāttam prayatnena saṃśrayet || 20 ||  
15402  
15403 sādhuṃ lakṣayati - deśa iti | sujanāḥ  
15404 śrutismṛtyācāraniṣṭhāstatprāyāstatpracurā lokā janāṃ yaṃ pracakṣate sa  
15405 cedviśiṣṭairjñānavairāgyādiguṇaiḥ sahitaḥ syāttarhi sa sādhuḥ syādityarthaḥ ||  
15406 20 ||  
15407  
15408 adhyātmavidyā vidyānāṃ pradhānaṃ tat kathāśrayam |  
15409 śāstram sacchāstramityāhurmucyate tadvicāraṇāt || 21 ||  
15410  
15411 ātmānamadhikṛtya pravṛttā vidyā jñānamadhyātmavidyā  
15412 tadutpattyanukūlavicārātmakakathāyā āśrayam  
15413 śāstramupaniṣatsūtrabhāṣyaitadgranthādi || 21 ||  
15414  
15415 sacchāstrasatsaṃgamajairvivekai-  
15416 stathā vinaśyanti balādaavidyāḥ |  
15417 yathā jalānāṃ katakānuṣaṅgā-  
15418 dyathā janānāṃ matayo'pi [matayaśca iti pāṭhaḥ] yogāt || 22 ||  
15419  
15420 nanu satsvanekeṣūpāyeṣu kutaḥ sādhusaṃgamasacchāstre eva praśayete tatrāha  
15421 - sacchāstreti | avidyā mohāḥ vidyāvirodhino rāgādayaśca | jalānāṃ paṅkā  
15422 iti śeṣaḥ | matayo bāhyamanovṛttayo yogābhyāsādvinaśyanti || 22 ||  
15423  
15424 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe  
15425 mumukṣuprayatnopadeśo nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
15426  
15427 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
15428 mumukṣuprayatnopadeśo nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
15429  
15430 saptamaḥ sargaḥ 7  
15431  
15432 śrīrāma uvāca |  
15433  
15434 ya eṣa devaḥ kathito yasmiñjñāte vimucyate |  
15435 vada kvāsau sthito brahmankathamenamahaṃ labhe || 1 |  
15436  
15437 viriñcyādijaganmūlaṃ yo devaḥ prānnirūpitaḥ |  
15438 nirastanikhilopādhestasya tattvamohocyate || 1 ||  
15439  
15440 prasaṅgajijñāsīte sādhanāni pariññāte prastutajagatkāraṇasya vāstavaṃ rūpaṃ  
15441 jijñāsuḥ śrīrāma uvāca - ya iti | yo viriñcyādikāraṇabhūta eṣa  
15442 pratyagātmabhūto devaḥ prākkathitaḥ asau kva  
15443 kasminnupādadhāvanāvaraṇenābhivyaktaḥ | kīdṛṣe vā tattve sthitaḥ | katham labhe  
15444 ityautsukyoktiḥ sādhanānāṃ pūrvamuktatvādantaraṅgopāyāntarapraśno vā || 1 ||  
15445  
15446 śrīvāsiṣṭha uvāca |  
15447  
15448 ya eṣa devaḥ kathito naiṣa dūre'vatiṣṭhate |  
15449 śarīre saṃsthito nityaṃ cinmātramiti viśrutaḥ || 2 ||  
15450  
15451 tatrādaḥ prathamapraśnottaramāha - ya iti | naiṣa dūre'vatiṣṭhata  
15452 ityautsukyaparihārārthamuktiḥ | śarīre sāmānyābhivyaktyā  
15453 tadantarhṛdayapuṇḍarīke tu viśeṣataḥ samyagabhivyaktaḥ | sthita ityārthaḥ || 2 ||  
15454

15455 eṣa sarvamidaṃ viśvaṃ na viśvaṃ caiṣa sarvagaḥ |  
 15456 vidyate hyeṣa evaiko na tu viśvābhīdhāsti dṛk || 3 ||  
 15457  
 15458 tarhi kiṃ dehaparicchinna eva saḥ netyāha - eṣa iti | tarhi kiṃ  
 15459 dṛśyaviśvākāra eva netyāha - neti | sarvādhiṣṭhānabhāvena  
 15460 sarvagatatvapratipādanāya viśvātmavoktirīti bhāvaḥ || 3 ||  
 15461  
 15462 cinmātrameṣa śaśibhṛccinmātraṃ garuḍeśvaraḥ |  
 15463 cinmātrameva tapanāscinmātraṃ kamalodbhavaḥ || 4 ||  
 15464  
 15465 na kevalaṃ kāryātmakaṃ viśvameva tadvyatirekeṇa nāsti kiṃtu tatkāraṇamāyāpi  
 15466 sahatadguṇābhīmānidevairityāśayenāha - cinmātrameṣa iti | garuḍasyeśvaro  
 15467 niyantā viṣṇuḥ | tapanasya trimūrtiyātmavaprasiddhestatpāṅktāvuktiḥ || 4 ||  
 15468  
 15469 śrīrāma uvāca |  
 15470  
 15471 bālā api vadantyetadyadi cetanamātrakam |  
 15472 jagadityeva kevatra nāma syādupadeśatā || 5 ||  
 15473  
 15474 cinmātramityatra kartari kvibantānmātraci cetanamātraṃ viśvamityartha labhyate |  
 15475 tacca loke ābālagopālaṃ prasiddhaṃ puruṣārthāparyavasitaṃ ceti nopadeśārhamiti  
 15476 manyamānānāmāśayamudghāṭayan rāmaḥ śaṅkate - bālā apīti || 5 ||  
 15477  
 15478 p. 143)  
 15479  
 15480 śrīvasiṣṭha uvāca |  
 15481  
 15482 cinmātraṃ cetanaṃ viśvamiti yajñātavānāsi |  
 15483 na kiṃcideva vijñātaṃ bhavatā bhavanāśanam || 6 ||  
 15484  
 15485 nāsau kartari kvip apitu bhāve | tathāca noktadoṣa iti manyamāno vasiṣṭhaḥ  
 15486 prāguktakalpaṃ nindati - cinmātramiti | kiṃcidalpamapi na vijñātam |  
 15487 bhrānterajñānalesāsyāpyanivṛtteriṭi bhāvaḥ || 6 ||  
 15488  
 15489 cetanaṃ rāma saṃsāro jīva eṣa paśuḥ smṛtaḥ |  
 15490 etasmādeva niryānti jarāmaraṇabhītaḥ || 7 ||  
 15491  
 15492 kuto na vijñātaṃ tatrāha - cetanamiti | kartari kvibantatve ciccetanaśabdau  
 15493 tulyārthau syātām | nandyādilyupratyayasyāpi kartaryeva  
 15494 vidhānāccitikartṛtadarthaḥ [kartaritr̥ iti pāṭhaḥ] syāt | naca nityaciteḥ  
 15495 kartṛtvasaṃbhava ityanityamanovṛttipratiphalanacitparigrahe  
 15496 tadāśrayabhūtamantaḥkaraṇamevātmatayā gṛhṇaṃstadātmā jīva uktaḥ syāt | sa  
 15497 ca bahirmukhatayā viśayāneva sāratayā paśyanpaśuḥ | etasmādeva  
 15498 dehendriyaviśayavāsanānusārāttattaddehaparigrahe jarāmaraṇādayo'ntasthā  
 15499 niryāntīvāvirbhvantītyarthaḥ || 7 ||  
 15500  
 15501 paśurajño hyamūrto'pi duḥkhasyaivaivaṣa bhājanam |  
 15502 cetanatvāccetanīyaṃ mano'narthaḥ svayaṃ sthitaḥ || 8 ||  
 15503  
 15504 nanu mūrtasthūlaśarīrātirikatatayā tajñānādeva jarāmaraṇādipratyayaḥ siddhaḥ  
 15505 aśarīraṃ vāva santaṃ na priyāpriye spṛśataḥ iti śruterityāśaṅkyāha -  
 15506 paśuriti | amūrtasthūladehaśūnyo'pyasau na kṛtārtho yato'jñāḥ ajñānavān  
 15507 cetanīyaṃ yanmanastadrūpo'narthaśca svayaṃ bhūtvā sthito'to duḥkhasyaiva  
 15508 bhājanam | aśarīramityādiśruteṣu sthūlasūkṣmakāraṇākhyadehatrayarahitaṃ  
 15509 priyāpriye na spṛśata ityartha na sthūladehamātrarahitamiti | tathātve'pi svapne  
 15510 priyāpriyadarśanāditi bhāvaḥ || 8 ||  
 15511  
 15512 cetyanirmuktatā yā syādacetyonmukhatāthavā |  
 15513 asya sā bharitāvasthā [bhavitāvasthā iti pāṭhaḥ] tām jñātvā  
 15514 nānuśocati || 9 ||  
 15515  
 15516 kīdṛśasya tarhi tasya jñānātkṛtakṛtyatā tatrāha - cetyeti |  
 15517 cetyanirmuktatā muktau acetyonmukhatā tu samādhau prasiddhā || 9 ||  
 15518  
 15519 bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ |  
 15520 kṣīyante cāśya karmāṇi tasminḍṛṣṭe parāvare || 10 ||  
 15521  
 15522 tatra śrutim pramāṇayati - bhidyata iti |  
 15523 mūlājñānanāśāttatkāryāntaḥkaraṇatādātmyādhyāśalakṣaṇo

15524 hṛdayagranthirbhidyate naśyati tannāśādeva tanmūlakasaṃsayādayo'pityarthaḥ  
 15525 | paraṃ kāraṇamapyavaraṃ yasmāttathāvidhe || 10 ||  
 15526  
 15527 tasya cetyonmukhatvaṃ tu cetyāsaṃbhavanaṃ vinā |  
 15528 roddhuṃ na śakyate dṛśyaṃ cetyaṃ śāmyati vai katham || 11 ||  
 15529  
 15530 nanu tarhi cittanirodhalakṣaṇayogenaiva cetyonmukhatvasya roddhuṃ śakyatvāt kiṃ  
 15531 jñānaprayāśena tatrāha - tasyeti | cetyasya dṛśyasyāsaṃbhavanaṃ jñānena  
 15532 mūlato bādham | śāmyati vai katham vinā jñānamiti śeṣaḥ | tathāca vinā  
 15533 jñānaṃ tādṛśasvarūpasamādhireva na siddhyatītyarthaḥ || 11 ||  
 15534  
 15535 acetyacitsvarūpaṃ yattaccāsaṃbhavanaṃ vinā |  
 15536 kva svarūponmukhatvaṃ hi kevalaṃ cetyarodhataḥ || 12 ||  
 15537  
 15538 evaṃ mokṣo'pi jñānamantareṇa durlabha ityāha - acetyeti |  
 15539 yanmokṣākhyamacetyacitsvarūpaṃ tacca asaṃbhavanaṃ  
 15540 prāguktacetyāsaṃbhavanaṃ vinā kva | hi yasmātsamādhau kevalaṃ  
 15541 svarūponmukhatvamapi cetyarodhato dṛśyabādhādeva bhavati tatra kiṃ vācyaṃ  
 15542 mokṣe tadāvaśyakatvamiti bhāvaḥ || 12 ||  
 15543  
 15544 śrīrāma uvāca |  
 15545  
 15546 yasmiñjīve hi vijñāte na vinaśyati saṃsṛtiḥ |  
 15547 vyomarūpī paśustvajñaḥ sa brahmankutra kīdṛśaḥ || 13 ||  
 15548  
 15549 yasminniti | nanu rāmasyedaṃ praśnaślokadvayamapyasaṃgataṃ cetanaṃ rāma  
 15550 saṃsāro jīva eṣa paśuḥ smṛtaḥ iti jīvasvarūpasya tadādhārasya  
 15551 manomūlakāraṇasya ca prāguktatvenādyāślokānutthānāt [prāktanatvena iti  
 15552 pāṭhaḥ] | brahmasvarūpasya ca sargādyāśloke pṛṣṭhatvena  
 15553 punaḥpraśnānarhatvāditi cet | evaṃ tarhi na yathāśrutapraśno rāmābhipretaḥ  
 15554 kiṃtvākṣepaḥ | tathāhi | nanu jīva eva saṃsāra iti vyāhṛtaṃ tasya brahmaprāptau  
 15555 brahmaṇo'pi saṃsāritvaprasaṅgāt | tadaprāptau tu  
 15556 tatsādhanajñānaśāstrādivaiyarthyaṃ | tasmādananyadeva jaivaṃ rūpaṃ vācyaṃ |  
 15557 tathā tadādhāro'pi kiṃ brahmaiva utānyat | ādye jñānena  
 15558 brahmādhyastasarvadvaitena saha bādhāpattau varaghātanyāyāpattiḥ | dvitīye  
 15559 brahmādvaitavyāghāta iti manyamānaḥ śrīrāmḥ pṛcchati - yasminniti |  
 15560 vyomeva rūpī kalpitarūpavān | kutra kasminnādhāre tiṣṭhati kīdṛśaḥ kiṃ  
 15561 saṃsārakoṭāvutātmaakoṭāvityarthaḥ [utānyakoṭau iti pāṭhaḥ] || 13 ||  
 15562  
 15563 sādhusaṃgamasacchāstraiḥ [bhavitāvasthā iti pāṭhaḥ]  
 15564 saṃsārārṇavatārakaḥ |  
 15565 dṛśyate paramātmā yaḥ sa brahmanvada kīdṛśaḥ || 14 ||  
 15566  
 15567 kiṃca yadi jīvaḥ saṃsārakoṭāveva tarhi tasya saṃsārārṇavatārako yaḥ  
 15568 śāstrairupadiśyate sa kīdṛśaḥ | nahi jaladhimeva jaladheḥ kaścittārayati |  
 15569 tasmādvvyāhṛtaṃ jīvasya saṃsāritvavacanamiti || 14 ||  
 15570  
 15571 śrīvasiṣṭha uvāca |  
 15572  
 15573 yadetacetanaṃ jīvo [jīve viśīrṇe iti pāṭhaḥ] viśīrṇo janmajaṅgale  
 15574 |  
 15575 etamātmānamicchanti ye te'jñāḥ paṇḍitā api || 15 ||  
 15576  
 15577 syādetadevaṃ yadi jīva eva saṃsarejjīva eva svajñānānmucyeta jīva eva vā tāttvika  
 15578 ātmā syāt | natvevaṃ | brahma vā idamagra āsittadātmānamevāvedahaṃ  
 15579 brahmāsmīti tasmāttatsarvamabhavat iti śrutau brahmaṇa eva svājñānātsaṃsāraḥ  
 15580 svajñānānmuktirīti pratipādanavirodhāt | nānyo'to'sti draṣṭā  
 15581 ityādicetanadhātvantarapratīṣedhavirodhācca | yadā tu brahmaiva anena jīvenātmanā  
 15582 iti śruteridamkāraśpadatvātkalpītatvāccānātmabhūtena  
 15583 saṃsārakoṭyantarbhūtenaiva jīvenātmatayā bhrāntiā gṛhītena  
 15584 taddharmairjīvo'hamiti manyamānaḥ saṃsarati tadā jīvasyaiva saṃsāritvaṃ  
 15585 paryavasannamiti tadbādhē'pi na varaghātanyāyāpātādidoṣa ityabhipretya  
 15586 svoktameva draḍhayan śrīvasiṣṭha uvāca - yadetadityādinā | janmagrahaṇaṃ  
 15587 śarīrasaṃghopalakṣaṇaṃ || 15 ||  
 15588  
 15589 p. 144)  
 15590  
 15591 jīva eva hi saṃsāraścetanā duḥkhasaṃtatiḥ [saṃtateḥ iti pāṭhaḥ] |  
 15592 asmiñjñāte na vijñātaṃ kiṃcidbhavati kutracit || 16 ||



15593  
15594 jñāyate paramātmā cedrāma duḥkhasya saṃtatiḥ |  
15595 kṣayameti viśāveśaśāntāviva viśūcikā || 17 ||  
15596  
15597 śrīrāma uvāca |  
15598  
15599 rūpaṃ kathaya me brahmanyathāvatparamātmanaḥ |  
15600 yasmindṛṣṭe mano mohānsamagrānsaṃtariṣyati || 18 ||  
15601  
15602 evaṃ samāhito rāmaḥ sargopakramaprṣṭārthameva prāsaṅgikoktivyavahitamiti  
15603 punaḥ spaṣṭaṃ pṛcchati - rūpamiti | kāryabāhulyānmohāniti bahuvacanam ||  
15604 18 ||  
15605  
15606 śrīvasiṣṭha uvāca |  
15607  
15608 deśāddeśāntaraṃ dūraṃ prāptāyāḥ saṃvido vapuḥ |  
15609 nimeṣeṇaiva [nimeṣeṇaiva iti pāṭhaḥ] yannadhye tadrūpaṃ  
15610 paramātmanaḥ || 19 ||  
15611  
15612 tatra loka nirviṣaya jñānāprasiddhernirviṣayānāvṛtāparokṣacidrūpaṃ  
15613 [nāvṛtṭyā iti pāṭhaḥ] tadityukte'pyanubhavapathānārohādyathā  
15614 tattamārohati tathāha - deśāditi | śākhāgracandradarśane cakṣurdvārā  
15615 niḥsṛtāntaḥkaraṇābhivyaktāparokṣasaṃvidāḥ śākhādeśāddūraṃ  
15616 candradeśaṃ nimeṣāntaramātreṇa prāptāyāḥ  
15617 śākhācandrayoryugapadgrahaṇānyathānupapattyā śākhāpradeśamārabhya  
15618 candraparyantamanusyūtataḥ avāśyaṃ vācyā | antarāle vicchede  
15619 kāraṇānubhavayorabhāvāt | tatra tasyāḥ śākhācandrapradeśayoḥ saviṣayatve'pi  
15620 madhye yadvapuḥ svarūpaṃ tadeva nirviṣayāparokṣacidrūpaṃ prasiddhamiti  
15621 paramātmano'pi tadrūpaṃ jñeyamityarthaḥ || 19 ||  
15622  
15623 atyantābhāva evāsti saṃsārasya yathāsthiteḥ [jagatsthiteḥ iti  
15624 pāṭhaḥ] |  
15625 yasminbodhamahāmbhodhau tadrūpaṃ paramātmanaḥ || 20 ||  
15626  
15627 yathāsthiteḥ nāśādivikāramantareṇaiva svasthāne [svādhiṣṭhāne iti  
15628 pāṭhaḥ] mithyātvamāpannasyeti yāvat | jagatsthiteḥ [nimeṣeṇaiva iti  
15629 pāṭhaḥ] iti pāṭhe'pi gacchati bādhamiti jagaditi vyutpattyā ayamevārthaḥ || 20  
15630 ||  
15631  
15632 draṣṭṛdṛśyakramo yatra sthito'pyastamayam gataḥ |  
15633 yadanākāśamākāśaṃ tadrūpaṃ paramātmanaḥ || 21 ||  
15634  
15635 tadeva spaṣṭamāha - draṣṭṛiti | ākāśabādhe'pyapariicchinnatvena  
15636 vipulatvādākāśam || 21 ||  
15637  
15638 aśūnyamiva yacchūnyam yasminsūnyam jagatsthitam |  
15639 sargaughe sati yacchūnyam tadrūpaṃ paramātmanaḥ || 22 ||  
15640  
15641 jagatsvabhāvaśūnyamapi yatsarvavastuyāthātmyabhūtasvarūpeṇa  
15642 pūrṇatvādaṇumātenāpyaśūnyamiva śūnyamasadapi jagadyasmin sthitam  
15643 sadbhāvamāpannamityarthaḥ | sargalakṣaṇā oghā yasya tathāvidhe ajñāne sati  
15644 yatsadapyanupayogāchūnyamiva śūnyam || 22 ||  
15645  
15646 yannmahācinmayamapi br̥hatpāśānavatsthitam |  
15647 jaḍam vā jaḍamevāntastadrūpaṃ paramātmanaḥ || 23 ||  
15648  
15649 mahācitpracuratvādashūlādidharmakamapyajñadṛśā  
15650 pāśānavadbṛhatsthūlamantarajaḍameva jaḍam vā | ivārthe vāśabdaḥ | jaḍamiva  
15651 sthitamityarthaḥ || 23 ||  
15652  
15653 sabāhyābhyantaraṃ yena sarvaṃ saṃprāpya saṃgamam |  
15654 svarūpasattāmāpnoti tadrūpaṃ paramātmanaḥ || 24 ||  
15655  
15656 bāhyamadhibhūtādhdidaivamābhyantaramadhyātmaṃ ca yatprasiddham tatsahitam  
15657 sarvaṃ jagadyena saṃgamādhyāsikatādātmyam saṃprāpya satsaditi  
15658 vyavahārayogyatālakṣaṇam svarūpasattāmāpnotītyarthaḥ || 24 ||  
15659  
15660 prakāśasya yathālokaḥ śūnyatvaṃ nabhaso yathā |  
15661 tathedaṃ saṃsthitam yatra tadrūpaṃ paramātmanaḥ || 25 ||

15662  
 15663 prakāśāderālokādi yathā ātmatayā samsthitam tatheti lokadṛṣṭyā  
 15664 dṛṣṭāntoktiḥ | vastutastvāntyātkāryādanugatam brahmaiva  
 15665 sarvabhāvānāmātmā natvāntarālikāḥ prakāśādaya iti || 25 ||  
 15666  
 15667 śrīrāma uvāca |  
 15668  
 15669 sadrūpaṃ paramātmēti katham nāma hi budhyate |  
 15670 iyato'sya jagannāmno dṛṣyasyāsaṃbhavaḥ katham || 26 ||  
 15671  
 15672 yat khalu pramāṇairiyathāvagamyate tattathaiva sat na rūpāntareṇa | brahma ca  
 15673 nāvagamyate tatkatham sadrūpaṃ niścetum śakyam jagacca tathāvagamyamānaṃ  
 15674 kathamasaditi rāmaḥ śaṅkate - sadrūpamiti | iyataḥ idaṃpramāṇasya  
 15675 vipulasya bahupramāṇasiddhasya cetyarthaḥ || 26 ||  
 15676  
 15677 śrīvasiṣṭha uvāca |  
 15678  
 15679 bhramasya jāgatasya jātasyākāśavarṇavat |  
 15680 atyantābhāvasaṃbodhe yadi rūḍhiraṃ bhavet || 27 ||  
 15681  
 15682 brahma pramāṇairnāvagamyata ityasiddham | asati pratibandhake  
 15683 mahāvākyaistadavagamāt | pratibandhanirāsastu  
 15684 tadadhyastadvaitamithyātvabodhenaiva | nahi sarpādikamapratyākhyāya rajjutattvaṃ  
 15685 bodhayitum śakyamityabhipretya śrīvasiṣṭha uvāca - bhramasyetyādinaḥ || 27 ||  
 15686  
 15687 tajjñātaṃ brahmaṇo rūpaṃ bhavennānyena karmaṇā |  
 15688 dṛṣyātyantābhāvatastu ṛte nānyā śubhā gatiḥ || 28 ||  
 15689  
 15690 atyantābhāvasaṃpattau dṛṣyasyāsa yathā sthiteḥ |  
 15691 śiṣyate paramārtho'sau budhyate jāyate tataḥ || 29 ||  
 15692  
 15693 yaḥ śiṣyate sa budhyate yo budhyate sa tato bodhāt boddhurātmaiva jāyate ityarthaḥ  
 15694 || 29 ||  
 15695  
 15696 na vidaḥ pratibimbo'sti dṛṣyābhāvādṛte kvacit |  
 15697 kvacinnāpratibimbena kilādarśo'vatiṣṭhate || 30 ||  
 15698  
 15699 ukte'rthe upapattimāha - neti | vido brahmaṇaḥ pratibimbo nāsti buddhāviti  
 15700 śeṣaḥ | buddhau pratibimbam hi brahma svāvarakamajñānaṃ dahattattvataḥ  
 15701 pratiyeta | na cādhyastasyatābuddhau brahma pratibimbati |  
 15702 virodhidvaitākṛāntabuddhādvaitapratibimbānudayādityarthaḥ | nanu  
 15703 dvaitapratibimbaśūnyatādaśāyāṃ brahma pratibimbatām tatrāha - kvaciditi |  
 15704 yathā ādarśaḥ kvacidapi kiṃcitpratibimbagrahaṇaṃ vinā nāvatiṣṭhate  
 15705 tadvadbuddhirapi dvaitapratibimbagrahaṇaṃ vinetyarthaḥ || 30 ||  
 15706  
 15707 p. 145)  
 15708  
 15709 jagannāmno'sya dṛṣyasya svasattāsaṃbhavaṃ vinā |  
 15710 budhyate paramaṃ tattvaṃ na kadācana kenacit || 31 ||  
 15711  
 15712 anayopapattyāpi prāguktaṃ siddhamityāha - jagaditi | svasattā'saṃbhavaṃ  
 15713 mithyātvam | tanniścayamiti yāvat || 31 ||  
 15714  
 15715 śrīrāma uvāca |  
 15716  
 15717 iyato dṛṣyajātasya brahmāṇḍasya jagatsthiteḥ |  
 15718 mune kathamasattāsti kva meruḥ sarśapodare || 32 ||  
 15719  
 15720 rāmaḥ kiṃcidadhikaṃ viśeṣamabhipretya dvitīyaṃ praśnamutthāpayati - iyata  
 15721 iti | bhavedevaṃ yadi brahmaṇi jagadadhyastaṃ syāttadeva tvasaṃbhavi |  
 15722 cinmātrarūpatvātparamasūkṣme brahmaṇi iyato  
 15723 brahmāṇḍavistṛtasthūlaprapaṇcasyādhyāsāghaṭanāttadetadāha - kva  
 15724 meruriti || 32 ||  
 15725  
 15726 śrīvasiṣṭha uvāca |  
 15727  
 15728 dināni katicidrāma yadi tiṣṭhasyakhinnadhīḥ |  
 15729 sādhusaṃgamasacchāstraparamastadaḥ kṣaṇāt || 33 ||  
 15730

15731 bhavedevaṃ yadi jagati sthūlatā vimarśasahā syānnatu sā tathā | sthūlatāpratyaya  
 15732 eva yadā tavāsmābhiḥ kālenopapattibhiḥ śīthilīkariṣyate tadā  
 15733 tvamasmaḍuktamavadhārayiṣyasītyabhipretya śrīvasiṣṭha uvāca -  
 15734 dinānītyādinā | akhinnadhīranudvignacittaḥ || 33 ||  
 15735  
 15736 pramārjayāmi te dṛśyaṃ bodhe mṛgajalaṃ yathā |  
 15737 dṛśyābhāve draṣṭṛtā ca śāmyedbodho'vaśiṣyate || 34 ||  
 15738  
 15739 draṣṭṛtvaṃ sati dṛśye'smindṛśyatvaṃ satyathekṣake |  
 15740 ekatvaṃ sati hi dvitve dvitvaṃ caikatvayojane || 35 ||  
 15741  
 15742 dṛśyadvaitābhāve na kevalaṃ draṣṭurevābhāvaḥ kiṃtu  
 15743 dvitvaikatvayorapītyupapādayati - draṣṭṛtvamiti | sati ikṣake draṣṭarītyarthaḥ |  
 15744 ekatvaṃ hi dvitvādāvanyatra prasiddhe sati tadvyāvṛttaye kalpyate na  
 15745 vyāvartyāprasiddhāvītyarthaḥ || 35 ||  
 15746  
 15747 ekābhāve dvayoreva siddhirbhavati nātra hi |  
 15748 dvitvaikyadraṣṭṛdṛśyatvakṣaye sadavaśiṣyate || 36 ||  
 15749  
 15750 itthaṃ dvaitaikyavarjitaṃ sanmātraṃ pariśiṣyata ityāha - dvitvaikyeti || 36 ||  
 15751  
 15752 ahaṃtādijagaddṛśyaṃ sarvaṃ te mārjayāmyaham |  
 15753 atyantābhāvasaṃvittiyā manomukurato malam || 37 ||  
 15754  
 15755 prakārāntareṇāpi dṛśyamārjanaṃ pratijānīte - ahaṃtādīti || 37 ||  
 15756  
 15757 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
 15758 yattu nāsti svabhāvena kaḥ kleśastasya mārjane || 38 ||  
 15759  
 15760 asato hi sattāvikāro vivartaḥ svarūpaṃ vocyeta na trayamapi | khapuṣpādaḥ  
 15761 trayasyāpyadarśanādevaṃ sato'pyasattvaṃ  
 15762 svarūpavyāghātādevāsaṃbhavītyanirvacanīyatāsiddhau na tasya mārjane kleśa  
 15763 ityarthaḥ || 38 ||  
 15764  
 15765 jagadādāvanutpannaṃ yaccedaṃ dṛśyate tatam |  
 15766 tatsvātmanyeva vimale brahmacittvātsvabhāvaḥ || 39 ||  
 15767  
 15768 evanutpattirapi satī vyarthā asatastvasaṃbhavinīti hemni kalpitaṃ kaṭakatvaṃ  
 15769 hemadṛṣṭyeva subādharmītyāha - jagadīti dvābhyām || 39 ||  
 15770  
 15771 jagannāmnā na cotpannaṃ na cāsti na ca dṛśyate |  
 15772 hemnīva kaṭakādītvaṃ kimetanmārjane śramaḥ || 40 ||  
 15773  
 15774 tathaitadvistareṇāhaṃ vakṣyāmi bahuyuktibhiḥ |  
 15775 abādhitam yathā tattvaṃ svayamevānubhūyate || 41 ||  
 15776  
 15777 vakṣyamāṇaprakārāntaroktīrapi prasaṅgātpratijānīte - tatheti || 41 ||  
 15778  
 15779 ādāveva hi notpannaṃ yattasyehāstitā kutaḥ |  
 15780 kuto marau jalasariddvitīyendau kuto grahaḥ || 42 ||  
 15781  
 15782 anutpannasya satteva [sattvena iti pāṭhaḥ] grahaṇamapyasadevetyāha -  
 15783 ādāvīti || 42 ||  
 15784  
 15785 yathā vandhyāsuto nāsti yathā nāsti marau jalam |  
 15786 yathā nāsti nabhoyakṣastathā [nabhovṛkṣaḥ iti pāṭhaḥ] nāsti  
 15787 jagadbhramaḥ || 43 ||  
 15788  
 15789 evaṃca bhrāntitadviśayayorubhayorapyasattā siddhetti sadṛṣṭāntamāha -  
 15790 yatheti || 43 ||  
 15791  
 15792 yadidaṃ dṛśyate rāma radbrahmaiva nirāmayaṃ |  
 15793 etatpurastādvakṣyāmi yuktito na giraiva ca || 44 ||  
 15794  
 15795 kiṃ tarhi darśanābhāseṣu paramārthato'sti tadāha - yadidamiti | yuktita  
 15796 ākhyānādyupapattitaḥ || 44 ||  
 15797  
 15798 yannāma yuktibhiriha pravadanti tajjñāstatrāvahelanamayuktamudārabuddhe |  
 15799 yo yuktīyuktamavamatyā vimūḍhabuddhiḥ

15800 kaṣṭāgraho bhavati taṃ vidurajñameva || 45 ||  
 15801  
 15802 anubhavapathānārohe kiṃ yuktisahasreṇāpi  
 15803 lakṣyāparāddheṣordhānuṣkasyevetyavahelanāmāśaṅkyāha - yaditi |  
 15804 tajjñāstattvajñāḥ | avamatya anādṛtya | kaṣṭe niryuktike āgraho'bhiniveśo yasya  
 15805 tathāvidho yo bhavati tamajñameva viduḥ | prājñā iti śeṣaḥ || 45 ||  
 15806  
 15807 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 15808 jagadādidṛśyāsattāpratijñā nāma saptamaḥ sargaḥ || 7 ||  
 15809  
 15810 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 15811 jagadādidṛśyāsattāpratijñā nāma saptamaḥ sargaḥ || 7 ||  
 15812  
 15813 aṣṭamaḥ sargaḥ 8  
 15814  
 15815 śrīrāma uvāca |  
 15816  
 15817 kayaitajjñāyate yuktyā kathametatprasidhyati |  
 15818 nyāyānubhūta etasminna jñeyamavaśiṣyate || 1 ||  
 15819  
 15820 prāguktatattvaviññānaṃ sacchāstreḥbhyo na cānyataḥ |  
 15821 sacchāstreṣvapyayaṃ granthaḥ sadyaḥ phala itīryate || 1 ||  
 15822  
 15823 vakṣyāmi yuktita iti yatpratijñātaṃ guruṇā tat śrīrāmaḥ pṛcchati -  
 15824 kayaitaditi | yadidaṃ dṛśyate rāma radbrahmaiva nirāmayaṃiti yaduktametat |  
 15825 etasminnityanenāpyasyaiva parāmarśaḥ || 1 ||  
 15826  
 15827 p. 146)  
 15828  
 15829 śrīvāsiṣṭha uvāca |  
 15830  
 15831 bahukālamīyaṃ rūḍhā mithyājñānaviṣūcikā |  
 15832 jagannāmyavicārākhyā vinā jñānaṃ na sāmyati || 2 ||  
 15833  
 15834 vadāmyākhyāyikā rāma yā imā bodhasiddhaye |  
 15835 tāścecchr̥ṇoṣi tatsādho mukta evāsi buddhimān || 3 ||  
 15836  
 15837 vadāmi vakṣyāmi | imāstvatpṛṣṭayuktiḥpradhānāḥ sannihitāḥ || 3 ||  
 15838  
 15839 no cedudvegaśīlatvādardhādutthāya gacchasi |  
 15840 tattiryagdharmiṇaste'dya na kiṃcidapi setsyati || 4 ||  
 15841  
 15842 no cet na śṛṇoṣi cet | āśravaṇe hetumāha - udvegeti | tattarhi tiraścāṃ  
 15843 paśvādināṃ dharmaḥ sacchāstraśravaṇāyogyatā tadvataḥ || 4 ||  
 15844  
 15845 yo'yamarthaṃ prārthayate tadarthaṃ yatate tathā |  
 15846 so'vaśyaṃ tadavāpnoti na cecchrānto nivartate || 5 ||  
 15847  
 15848 nanu mahatāmāpi durlabhamidaṃ kathaṃ mādr̥śena labhyeteti  
 15849 mandamateranāśvāsamāśaṅkyāha - ya iti | nivartate ardhaprayatnāditi  
 15850 śeṣaḥ || 5 ||  
 15851  
 15852 sādhusaṃgamasacchāstraparo bhavasi rāma cet |  
 15853 taddinaireva no māsaiḥ prāpnoṣi paramaṃ padam || 6 ||  
 15854  
 15855 śrīrāma uvāca |  
 15856  
 15857 ātmajñānaprabodhāya śāstraṃ śāstravidāṃ vara |  
 15858 kiṃ nāma tatpradhānaṃ syādyasmiñjñāte na śocyate || 7 ||  
 15859  
 15860 śrīvāsiṣṭha uvāca |  
 15861  
 15862 ātmajñānapradhānānāmidadeva mahāmate |  
 15863 śāstrāṇaṃ paramaṃ śāstraṃ mahārāmāyaṇaṃ śubham || 8 ||  
 15864  
 15865 itihāsottamādashmācchrutādbodhaḥ pravartate |  
 15866 sarveṣāmitihāsānāmayaṃ sāra udāhṛtaḥ || 9 ||  
 15867  
 15868 kuto'syottamatvaṃ tatrāha - sarveṣāmiti || 9 ||

15869  
 15870 śrute'sminvānmaye yasmājjīvanmuktatvamaṣṣayam |  
 15871 udeti svayamevāta idamevātipāvanam || 10 ||  
 15872  
 15873 vānmaye vākyasaṃdarbhātmake granthe || 10 ||  
 15874  
 15875 sthitamevāstamāyāti jagaddṛśyaṃ vicāraṇāt |  
 15876 yathā svapne pariññāte svapnādāveva bhāvanā || 11 ||  
 15877  
 15878 yathā svapnādaṃ sthite eva svapno'yamiti pariññāte svapnasatyatvabhāvanā  
 15879 astamabhyeti tadvat || 11 ||  
 15880  
 15881 yadihāsti tadanyatra yannehāsti na tatkvacit |  
 15882 imaṃ samastaviññānaśāstrakoṣaṃ vidurbudhāḥ || 12 ||  
 15883  
 15884 anyatra granthāntare | yadbodhopayuktayuktijātam | vijñānaśāstradhanānāṃ  
 15885 koṣaḥ || 12 ||  
 15886  
 15887 ya idaṃ śṛṇuyānnityaṃ tasyodāracamatkṛteḥ |  
 15888 bodhasyāpi paraṃ bodhaṃ buddhireti na saṃśayaḥ || 13 ||  
 15889  
 15890 bodhasyetaragranthajanyabodhasyāpi paramutkṛṣṭaṃ bodham | pañcamyarthē  
 15891 ṣaṣṭhī || 13 ||  
 15892  
 15893 yasmai nedaṃ tvarucaye rocate duṣkṛtodayāt |  
 15894 vicārayatu yatkiṃcitsacchāstraṃ jñānavānmayam || 14 ||  
 15895  
 15896 yasmai etanna rocate so'nyatsacchāstraṃ vicārayatu nāsmākaṃ tatra pradveṣa  
 15897 ityārthaḥ || 14 ||  
 15898  
 15899 jīvanmuktatvamasmiṃstu śrute samanubhūyate |  
 15900 svayameva yathā pīte nirogatvaṃ varauṣadhe || 15 ||  
 15901  
 15902 kastarhyasyātiśaye hetustamāha - jīvanmuktatvamiti || 15 ||  
 15903  
 15904 śrūyamāṇe hi śāstre'smiñchrotā vettyetadātmanā |  
 15905 yadhāvadidamasmābhirnanūktaṃ varaśāpavat || 16 ||  
 15906  
 15907 etajjīvanmuktatvamātmanā svayameva vettyanubhavati | idamasmābhiruktaṃ varavat  
 15908 śāpavadvā yathāvat yathārthameva bhavati nānyathetyārthaḥ || 16 ||  
 15909  
 15910 naśyati saṃsṛtiduḥkhamidaṃ te  
 15911 svātmavicāraṇayā kathayaiva |  
 15912 no dhanadānatapaḥśrutavedai-  
 15913 statkathanoditayatnaśatena || 17 ||  
 15914  
 15915 svātmavicāraṇātmikayā prakṛtagranthakathayaiva naśyati |  
 15916 dhanairdānaistapobhiḥ śrutairdvaitaśāstraśravaṇaiḥ karmakāṇḍarūpairvedaiśca  
 15917 dvaitavedaśāstralakṣaṇena kathanena vākyaprabandhena  
 15918 uditayāgahomādiyatnaśatena ca te saṃsṛtiduḥkhaṃ no naśyatītyārthaḥ || 17 ||  
 15919  
 15920 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 15921 sacchāstranirūpaṇaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 15922  
 15923 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 15924 sacchāstranirūpaṇaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
 15925  
 15926 navamaḥ sargaḥ 9  
 15927  
 15928 śrīvāsiṣṭha uvāca |  
 15929  
 15930 taccittāstadgataprāṇā bodhayantaḥ parasparam |  
 15931 kathayantaśca tannityaṃ tuṣyanti ca ramanti ca || 1 ||  
 15932  
 15933 jīvanmuktasya lakṣmāṇi tasya sarvātmatā tathā |  
 15934 jagatpralayaśiṣṭātmasvarūpaṃ ceha kīrtyate || 1 ||  
 15935  
 15936 ātmavicāro'pi yāvadvadhāraṇaṃ tadekapravaṇatālakṣaṇa evāpekṣyate na  
 15937 kādācitko vyāpārāntaravyavahitāvṛto vā | ātmakṛiḍa ātmaratiḥ kriyāvāneṣa

15938 brahmaavidām variṣṭhaḥ | brahmasaṁstho'mṛtatvameti ityādiśruterityabhipretya  
 15939 śrīvasiṣṭha uvāca - taccittā iti | tasminnātmanyeva cittam yeṣām |  
 15940 tadgatāstatprāptāvevodyuktāḥ prāṇā jīvanavyāpārā yeṣām || 1 ||  
 15941  
 15942 teṣām jñānaikaniṣṭhānāmātmaajñānavicāriṇām |  
 15943 sā jīvanmuktatodeti videhānmuktataiva yā || 2 ||  
 15944  
 15945 jñāne jñānasādhanaśravaṇādau ekā niṣṭhā ananyavyāpāratālakṣaṇā  
 15946 sthitiryeṣām | videhāddehavigamādyā śuddhā muktataiva nānyetyarthaḥ || 2 ||  
 15947  
 15948 p. 147)  
 15949  
 15950 śrīrāma uvāca |  
 15951  
 15952 brahmanvidehamuktasya jīvanmuktasya lakṣaṇam |  
 15953 brūhi yena tathaivāhaṁ yate śāstradṛśā dhiyā || 3 ||  
 15954  
 15955 śravaṇādiphaloṅkṣiprasaṅgite jīvanmuktavidehamuktalakṣaṇe jijñāsuḥ śrīrāma  
 15956 uvāca - brahmanniti | śāstralakṣaṇayā dṛśā cakṣuṣotpāditayā dhiyā || 3 ||  
 15957  
 15958 śrīvasiṣṭha uvāca |  
 15959  
 15960 yathāsthitamidaṁ yasya vyavahāravato'pi ca |  
 15961 astaṁ gataṁ sthitam vyoma jīvanmuktaḥ sa ucyate || 4 ||  
 15962  
 15963 videhamukterjīvanmuktipūrvakatvātpāṭhakramādarthakramo baliyāniti nyāyena  
 15964 praśnakramamullaṅghya prathamam jīvanmuktalakṣaṇam śrīvasiṣṭha uvāca -  
 15965 yatheti | śāstrāṇiśiddhavyavahāravato'pi yasya viśvam paramārthadṛśā  
 15966 bhādādaṣṭam gataṁ sadvyoma ākāśamiva śūnyam sthitam darpaṇanagaramiva  
 15967 pratiyamānamapi nāstyeveत्यarthaḥ || 4 ||  
 15968  
 15969 bodhaikaniṣṭhatām yāto jāgratyeva suṣuptavat |  
 15970 yā āste vyavahartaiva jīvanmuktaḥ sa ucyate || 5 ||  
 15971  
 15972 yo vyavahartā sannapi naiva kiṁcitkaromīti yukto manyeta tattvavit iti  
 15973 bhagavaduktadiśā jāgratyapi suptavannirvikāra āste || 5 ||  
 15974  
 15975 nodeti nāstamāyāti sukhe duḥkhe mukhaprabhā |  
 15976 yathāprāptasthiteriyasya jīvanmuktaḥ sa ucyate || 6 ||  
 15977  
 15978 yo jāgarti suṣuptastho yasya jāgranna vidyate |  
 15979 yasya nirvāsano bodhaḥ sa jīvanmukta ucyate || 7 ||  
 15980  
 15981 nirvikāre svātmani suṣupta iva tiṣṭhatīti suṣuptastathābhūto'pi  
 15982 yo'vidyānidrākṣayātsvātmani jāgarti |  
 15983 dehendriyādibhādhādindriyairarthopalabdhilakṣaṇā jāgradyasya na vidyate | yasya  
 15984 bodho nirvāsana iti jāgradvāsano dbhavanimittaḥ svapno'pi yasya na vidyate iti  
 15985 bhāvaḥ || 7 ||  
 15986  
 15987 rāga dveṣa bhayādināmanurūpaṁ carannapi |  
 15988 yo'ntarvyomavadacchastaḥ sa jīvanmukta ucyate || 8 ||  
 15989  
 15990 anurūpaṁ yathocitaṁ naṭa ivānukārābhīnayaṁ iti vā | acche nirāvaraṇātmani  
 15991 tiṣṭhatītyacchastaḥ | supī sthaḥ iti kaḥ || 8 ||  
 15992  
 15993 yasya nāhaṁkṛto bhāvo yasya buddhirna lipyate |  
 15994 kurvato'kurvato vāpi sa jīvanmukta ucyate || 9 ||  
 15995  
 15996 na lipyate kartṛtvākartṛtvābhīmānābhyāmityarthaḥ || 9 ||  
 15997  
 15998 yasyonmeṣanimeṣārdhādvidaḥ pralyasaṁbhavau |  
 15999 paśyettrilokyāḥ svasamaḥ sa jīvanmukta ucyate || 10 ||  
 16000  
 16001 yasya vidaścidātmana unmeṣādāvaraṇavighaṭanāt trilokyāḥ pralayaṁ  
 16002 nimeṣādāvaraṇācca prāk saṁbhavaṁ yaḥ paśyedityarthaḥ | videhamuktāveva  
 16003 niḥśeṣonmeṣātsākṣiṇīśvare cāvaraṇābhāvācobhayatrāpyardhādityuktiḥ || 10 ||  
 16004  
 16005 yasmānnodvijate loka lokānnodvijate ca yaḥ |  
 16006 harṣāmarṣa bhayonmuktaḥ sa jīvanmukta ucyate || 11 ||

16007  
16008 nodvijate na bibheti | loko janaḥ | yato'sau  
16009 harṣāmarṣabhayaahetvajñānābhīmānonmuktaḥ || 11 ||  
16010  
16011 śāntasamsārakalanāḥ kalāvānapi niṣkalaḥ |  
16012 yaḥ sacitto'pi niścittaḥ sa jīvanmukta ucyate || 12 ||  
16013  
16014 yato'sau sacittaḥ sacetano'pi niścitto nirmanaskaḥ | śāntā saṃsārasya kalanā  
16015 satyatāmatiriyasya saḥ | paraḍṣṭyā kalāvāndehāvayavavānapi niṣkalo  
16016 niravayavaḥ || 12 ||  
16017  
16018 yaḥ samastārthajāteṣu vyavahāryapi śītalaḥ |  
16019 padārtheṣvapi pūrṇātmā sa jīvanmukta ucyate || 13 ||  
16020  
16021 śītaḥ rāgādyatāpitaḥ | yato'yaṃ rāgādiviṣayeṣvapi padārtheṣu  
16022 pūrṇasteṣāmapyātmā | nahyaheyopādeye svātmani tadadhyaste mithyātvena niścite  
16023 vārthe rāgādisaṃbhava iti bhāvaḥ || 13 ||  
16024  
16025 jīvanmuktapadaṃ tyaktvā dehe kālavaśīkṛte |  
16026 viśatyadehamuktatvaṃ pavano'spandatāmiva || 14 ||  
16027  
16028 idānīm prathamaprṣṭaṃ videhamuktalakṣaṇaṃ vaktumupakramate -  
16029 jīvanmukteti | kālena vaśīkṛte graste | prārabdhaḥ satīti yāvat || 14 ||  
16030  
16031 videhamukto nodeti nāstameti na sāmyati |  
16032 na sannāsaṇa dūrastho na cāhaṃ na ca netaraḥ || 15 ||  
16033  
16034 tasyādaḥ vidvadanubhavasiddhaṃ svarūpalakṣaṇamāha - videhamukta iti |  
16035 udayāstamayau vṛddhyapakṣayau | sanvyaktaḥ | asannavyaktaḥ | na ca ahaṃ ahaṃ  
16036 neti ca na | na ca itaraḥ || 15 ||  
16037  
16038 sūryo bhūtvā pratapati viṣṇuḥ pāti jagattrayaṃ |  
16039 rudraḥ sarvāṃsaṃharati sargānsṛjati padmajaḥ || 16 ||  
16040  
16041 tasya lokadṛṣṭyā sārvaṭmyalakṣaṇaṃ taṭasthalakṣaṇamāha - sūrya  
16042 ityādinā || 16 ||  
16043  
16044 khaṃ bhūtvā pavanaskandhaṃ dhatte sarpiśurāsuram |  
16045 kulācalagato bhūtvā lokapālapurāspadaḥ || 17 ||  
16046  
16047 kulācalo merurmānasottaraśca | tayoreva lokapālapuraprasiddheḥ || 17 ||  
16048  
16049 bhūmirbhūtvā bibhartīmāṃ lokasthitimakhaṇḍitām |  
16050 tṛṇagulmalatā bhūtvā dadāti phalasaṃtatim || 18 ||  
16051  
16052 lokasthitim janamaryādām || 18 ||  
16053  
16054 bibhrajjalānalākāraṃ jvalati dravati drutam |  
16055 candro'mṛtaṃ prasavati mṛtaṃ hālāhalaṃ viṣam || 19 ||  
16056  
16057 hālāhalasaṃjñāṃ viṣaṃ bhūtvā mṛtaṃ maraṇaṃ prasavatīti cchāndaso  
16058 vikaraṇavyatyayaḥ || 19 ||  
16059  
16060 tejaḥ prakāṣayatyāśāstanotyāndhyaṃ tamo bhavat |  
16061 śūnyaṃ sadvyomatāmeti giriḥ san rodhayatyalam || 20 ||  
16062  
16063 tejo bhavat prakāṣayatyāśā diśaḥ || 20 ||  
16064  
16065 karoti jaṃgamaṃ cittaḥ sthāvaraṃ sthāvarākṛtiḥ |  
16066 bhūtvārṇavo balayati bhūstriyaṃ valayo yathā || 21 ||  
16067  
16068 cittaḥ sphuṭāntaḥkaraṇābhiviyaktacaitanyataḥ | sthāvarākṛtiḥ  
16069 asphuṭacittatvājjaḍapṛāyākṛtiḥ | bhūreva strī tām || 21 ||  
16070  
16071 paramārkavapurabhūtvā prakāśāntaṃ viasārayan |  
16072 trijagattrasarenvogaṃ [trijagattrasarenvantam iti pāṭhaḥ]  
16073 śāntamevāvatiṣṭhate || 22 ||  
16074  
16075 paramārkavapurāṇāvaraṇacidātmā prakāśāntaṃ tatprakāśavyāptaṃ trijagadādi

16076 trasareṇvantaṃ padārthaugham visārayanvistārayannapi svayaṃ sāntaṃ  
 16077 nirvikāramevāvatiṣṭhate || 22 ||  
 16078  
 16079 p. 148)  
 16080  
 16081 yatkiṃcididamābhāti bhātaṃ bhānamupaiṣyati |  
 16082 kālatrayagataṃ dṛśyaṃ tadasau sarvameva ca || 23 ||  
 16083  
 16084 śrīrāma uvāca |  
 16085  
 16086 kathamevaṃ vada brahmanbhūyate viṣamā hi me |  
 16087 dṛṣṭireṣātha duṣprāpyā durākramyeti niścayaḥ || 24 ||  
 16088  
 16089 pratibandhabāhulyena samadṛṣṭirdaurlabhyānmukterdaurlabhyaṃ  
 16090 manyamānastatprāptyupāyasotkaṇṭhaḥ śrīrāma uvāca - kathamiti | hi  
 16091 yasmādvīṣamā dṛṣṭiḥ | eṣā muktirduṣprāpyā | atha kathaṃcitprāptāpi tatra  
 16092 cittasthairyasya duṣkaratvāddurāroheti me niścaya ityanvayaḥ || 24 ||  
 16093  
 16094 śrīvasiṣṭha uvāca |  
 16095  
 16096 muktireṣocyate rāma brahmaitatsamudāhṛtam |  
 16097 nirvāṇametatkathitaṃ śṛṇu tatprāpyate katham || 25 ||  
 16098  
 16099 evaṃ sotkaṇṭhaṃ rāmaṃ tatprāptyupāyopadeśeṇāśvāsayan vasiṣṭha uvāca ##-  
 16100  
 16101 yadidaṃ dṛśyate dṛśyamahantvantādisaṃyutam [tvantvādi iti  
 16102 kvacit] |  
 16103 sato'pyasyātyanutpattiyā buddhayaitadavāpyate || 26 ||  
 16104  
 16105 anātmanyāropitapratyaktamahantvam | parākcetanatvaṃ tvantvam | sataḥ saditi  
 16106 bhāsamānasyāpyasya vandhyāputrasyevātyantamanutpattiyā [manutpanna iti  
 16107 pāṭhaḥ] || 26 ||  
 16108  
 16109 śrīrāma uvāca |  
 16110  
 16111 videhamuktāstrailokyaṃ saṃpadyante yadā tadā |  
 16112 manyete sargatāmeva gatā vedyavidāṃvara || 27 ||  
 16113  
 16114 brahmaṇaḥ sārsvātmyaśravaṇādbrahmaprāptau tadbhāvena saṃsāraprāptireva kiṃ  
 16115 na syāditi rāmaḥ śaṅkate - videheti | te videhamuktāḥ sargatāṃ  
 16116 saṃsārabhāvameva gatā iti manye || 27 ||  
 16117  
 16118 śrīvasiṣṭha uvāca |  
 16119  
 16120 vidyate cettribhuvanaṃ tattattāṃ saṃprayāntu te |  
 16121 yatra trailokyaśabdārtho na saṃbhavati kaścana || 28 ||  
 16122  
 16123 prāguktātyantānutpattimevāvalambya vasiṣṭhaḥ pariharati - vidyate cediti |  
 16124 tattarhi tattāṃtattatsargarūpatāṃ | te muktāḥ yatra na saṃbhavanti tatra uktārthadhīḥ  
 16125 kuta ityuttareṇānvayaḥ || 28 ||  
 16126  
 16127 etattrilokatāṃ yātaṃ brahmetyuktārthadhīḥ kutaḥ |  
 16128 tasmānno saṃbhavatyeṣā jagacchabdārthakalpanā || 29 ||  
 16129  
 16130 uktārthadhīstvacchaṅkitārthabuddhiḥ tasmādityupasaṃhāraḥ || 29 ||  
 16131  
 16132 ananyacchāntamābhāsamātramākāśanirmalam |  
 16133 brahmaiva jagadityetatsarvaṃ sattvāvabodhataḥ || 30 ||  
 16134  
 16135 ananyadadvayaṃ | ābhāsamātraṃ cinmātraṃ | sattvaṃ  
 16136 sanmātrabhāvastadavabodhataḥ || 30 ||  
 16137  
 16138 ahaṃ hi hemakaṭake vicāryāpi na dṛṣṭavān |  
 16139 kaṭakatvaṃ kvacinmāma ṛte nirmalahāṭakāt || 31 ||  
 16140  
 16141 pratyagdṛṣṭyā paryālocane tadadhyastasyāsattvaṃ dṛṣṭāntairanubhāvayati ##-  
 16142  
 16143 jalādṛte payovīcau nāhaṃ paśyāmi kiṃcana |  
 16144 vicitvaṃ tādṛśaṃ dṛṣṭaṃ yatra nāstyeva tatra hi || 32 ||



16145  
 16146 spandatvaṃ pavanādanyanna kadācana kutracit |  
 16147 spanda eva sadā vāyurjagattasmāna bhidyate || 33 ||  
 16148  
 16149 yathā śūnyatvamākāśe tāpa eva marau jalam |  
 16150 teja eva sadā loke brahmaiva trijagattathā || 34 ||  
 16151  
 16152 śrīrāma uvāca |  
 16153  
 16154 atyantābhāvasaṃpattyā jagaddṛśyasya muktatā |  
 16155 yayodeti mune yuktyā tāṃ mamopadiśottamam || 35 ||  
 16156  
 16157 evaṃ darśitadṛṣṭāntānparyālocya gurūktārthaṃ ślokadvayena  
 16158 saṃbhavayaṃstatra  
 16159 viparītabhāvanāvikṣepātpunarasambhāvanāvikalpodayairapratīṣṭhitena  
 16160 manasāvadhārayitumaśaknuvanniva tadavadhāraṇopāyaṃ pṛcchati -  
 16161 atyantetyādinā | jagaddṛśyasyātyantābhāvasaṃpattirbādhastayā || 35 ||  
 16162  
 16163 mithaḥsaṃpannayordraṣṭṛdṛśyayorekasamkhyayoḥ |  
 16164 dvayābhāve sthitiṃ yāte [yāti iti pāṭhaḥ] nirvāṇamavaśiṣyate || 36 ||  
 16165  
 16166 muthaḥ ekasamkhyayoḥ  
 16167 saṃpannayorbādhapariśiṣṭasvaprakāśātmabhāvāpannayoriti yāvat || 36 ||  
 16168  
 16169 dṛśyasya jagatastasmādatyantāsaṃbhavo yathā |  
 16170 brahmaivetthaṃ svabhāvasthaṃ budhyate vada me tathā || 37 ||  
 16171  
 16172 kayaitajjñāyate yuktyā kathametatprasiddhyati |  
 16173 etasmiṃstu mune siddhe na sādhyamavaśiṣyate || 38 ||  
 16174  
 16175 śrīvasiṣṭha uvāca |  
 16176  
 16177 bahukālamiaṃ rūḍhā mithyājñānaviśūcikā |  
 16178 nūnaṃ vicāramantreṇa nirmūlamupaśāmyati || 39 ||  
 16179  
 16180 śrutārthasya sakṛtsambhāvanodaye punaḥpunaścīramanābhyāsa eva  
 16181 tatpratīṣṭhāvadhāraṇopāya itī śrīvasiṣṭha uvāca - bahukālamityādinā || 39 ||  
 16182  
 16183 na śakyate jhaṭityeṣā samutsādayituṃ kṣaṇāt |  
 16184 samaprapatane hyadrau samarohāvarohaṇe || 40 ||  
 16185  
 16186 śikharārūḍhasya puṃsaḥ sarvataḥ samamadhaḥ prapatanaṃ yasmāttathāvidhe'drau  
 16187 same tulyakāle ārohāvarohaṇe yathā jhaṭityeva kartuṃ na śyete tadvat || 40 ||  
 16188  
 16189 tasmādabhyāsayogena yuktyā nyāyopapattibhiḥ |  
 16190 jagadbhrāntiriyathā śāmyettavedaṃ kathyate śṛṇu || 41 ||  
 16191  
 16192 vakṣyāmyākhyāyikāṃ rāma yāmimāṃ bodhasiddhaye |  
 16193 tāṃ cecchr̥ṇoṣi tatsādho mukta evāsi bodhavān || 42 ||  
 16194  
 16195 vakṣyamāṇajagatpralayākhyāyikāṃ || 42 ||  
 16196  
 16197 athotpattiprakaraṇaṃ mayedaṃ tava kathyate |  
 16198 yatkilotpadyate rāma tena muktena bhūyate || 43 ||  
 16199  
 16200 atha pralayākhyāyikānantaram | utpattiprakaraṇaṃ jagadutpattiprakramaḥ | sa ca  
 16201 nirvikāropādānako vivarta eva paryavasyatīti bandhamithyātve svataḥ siddha eva  
 16202 mokṣa itī tadvarṇanāśaya ityāha - yadityādinā | yadyadutpadyate itī  
 16203 pratipādyate tena tena muktena tattadbhāśūnyena svena bhūyate sthīyata ityarthāḥ  
 16204 || 43 ||  
 16205  
 16206 iyamitthaṃ jagadbhrāntirbhātyajātaiva khātmikā |  
 16207 ityutpattiprakaraṇe kathyate'sminmayādhunā || 44 ||  
 16208  
 16209 p. 149)  
 16210  
 16211 yadidaṃ dṛśyate kiṃcijjagatsthāvaraajāṅgamam |  
 16212 sarvaṃ sarvaprakārāḍhyaṃ sasurāsurakinnaram || 45 ||  
 16213

16214 ajātaiva khātmikā bhātītyuktamarthaṃ pralayākhyāyikayā  
 16215 samarthayitumupakramate - yadidamiti | yadidaṃ jagaddṛśyate tatpralaye  
 16216 asadbhavatītyuttareṇānvayaḥ || 45 ||  
 16217  
 16218 tanmahāpralaye prāpte rudrādipariṇāmini |  
 16219 bhavatyasasadadṛśyātma kvāpi yāti vinaśyati || 46 ||  
 16220  
 16221 mahāpralaye prākṛte | rudradīnām pariṇāmini tirobhāvayitari | vinaśyatītyasya  
 16222 vyākhyā asadaṛśyātmeti || 46 ||  
 16223  
 16224 tataḥ stimitagambhīraṃ na tejo na tamastatatam |  
 16225 anākhyamanabhivyaktaṃ satkiṃcidavaśiṣyate || 47 ||  
 16226  
 16227 kiṃ sūnyāntaṃ naśyati netyāha - tata iti | anākhyamanabhivyaktamiti  
 16228 nāmarūpapraṭiṣeḍhaḥ || 47 ||  
 16229  
 16230 na sūnyaṃ nāpi cākāraṃ na dṛśyaṃ na ca darśanam |  
 16231 na ca bhūtapadārthaugho yadanantatayā sthitam || 48 ||  
 16232  
 16233 tatpratiṣedhe nāmarūpaśūnyavastuno jagatyatyantāprasiddheḥ  
 16234 sūnyatāmāsaṅkyāha - neti | tarhi  
 16235 tasyāśūnyasyākāradṛśyadarśanādibhāvaḥ pariśeṣātsyāttatrāha -  
 16236 nāpityādinā | ākāramiti cchāndasaṃ matvarthī yājantaṃ vā || 48 ||  
 16237  
 16238 kimapyavyapadeśātma pūrṇātpūrṇatarākṛti |  
 16239 na sannāsanna sadasanna bhāvo bhavanaṃ na ca || 49 ||  
 16240  
 16241 anākhyatvādevāvyapadeśātma | avyapadeśyatāmeva prapañcayati - na  
 16242 sadyādinā | bhavanaṃ kālasaṃbandha utpattirvā tadvānbhāvaḥ || 49 ||  
 16243  
 16244 cinmātraṃ cetyarahitamanantamajaraṃ śivam |  
 16245 anādimadhyaparyantaṃ yadanādi nirāmayam || 50 ||  
 16246  
 16247 na vidyate ādiḥ kāraṇaṃ yasya tadanādi || 50 ||  
 16248  
 16249 yasmiñjagatprasphurati dṛṣṭamauktikahaṃsavat |  
 16250 yaścedaṃ yaśca naivedaṃ devaḥ sadasadātmakaḥ || 51 ||  
 16251  
 16252 muktābhujāṃ haṃsānām tatpariṇāmatvātpūrvam muktātmanā  
 16253 paścāddhaṃsātmanā ca  
 16254 dṛṣṭatadubhayānugatadravyavaccitrabhrāntyādidṛṣṭamuktāmayahaṃsavadvā |  
 16255 yaścedamadhyāropadṛśā | naivedamapavādadṛśā | sadasadātmako  
 16256 vyaktāvyaktāvasthādvayānugataḥ || 51 ||  
 16257  
 16258 akarṇajihvānāsātvagnetraḥ sarvatra sarvadā |  
 16259 śṛṇotyāsvādayati yo jighretsprśati paśyati || 52 ||  
 16260  
 16261 karṇanāsādyabhāve'pi śravaṇādikamasya svapne pratyakṣam | tathāca śrutiḥ  
 16262 apāñipādo javano grahitā paśyatyacakṣuḥ sa śṛṇotyakarṇaḥ iti || 52 ||  
 16263  
 16264 sa eva sadasadrūpaṃ yenālokena lakṣyate |  
 16265 sargacitramanādyantaṃ svarūpaṃ cāpya rañjanam || 53 ||  
 16266  
 16267 yenālokena prāguktasadasadrūpaṃ lakṣyate sa cidāloko'pi sa eva | tathā  
 16268 ajñānasattve sargacitramajñānanivṛttau tvanādyantaṃ svarūpaṃ cāpya prāpya  
 16269 rañjanaṃ prathanaṃ sa evetyarthaḥ || 53 ||  
 16270  
 16271 ardhonmilitadṛśyabhrūmadhye tārakavajjagat |  
 16272 vyomātmaiva sadābhāsaṃ svarūpaṃ yo'bhipaśyati || 54 ||  
 16273  
 16274 evaṃ jīvanmuktadaśāyām bādhitajagadābhāsadarśanamapi sa evetyāha -  
 16275 ardheti | yathā yoginaḥ khecaramudrāyām bhrūmadhye dṛṣṭiniveśe  
 16276 ardhonmilitacakṣurdṛśyabhrūmadhye niviṣṭaṃ  
 16277 kṛṣṇatārakamasphuṭatvātsadābhāsaṃ jagatpaśyanti tadvadyo vyomātmaiva  
 16278 sadābhāsaṃ svarūpaṃ paśyati so'pi sa evetyarthaḥ | khecaramudrāyāstu  
 16279 lakṣaṇamuktaṃ yogaśāstre - kapālakuhare jihvā praviṣṭā viparītagā |  
 16280 bhruvorantargatā dṛṣṭirmudrā bhavati khecarī || na pīḍyate sa rogeṇa na ca lipyeta  
 16281 karmaṇā | bādhyate na sa kālena yo mudrāṃ vetti khecarīm || iti || 54 ||  
 16282

16283 yasyānyadasti na vibhoḥ kāraṇaṃ śaśaśṅgavat |  
 16284 yasyedaṃ ca jagatkāryaṃ taraṅgaugha ivāmbhasaḥ || 55 ||  
 16285  
 16286 jvalataḥ sarvato'jasraṃ cittasthāneṣu tiṣṭhataḥ |  
 16287 yasya cinmātradīpasya bhāsā bhāti jagattrayaṃ || 56 ||  
 16288  
 16289 evaṃ sarvalayādhāratatpadārtharūpaṃ pradarśya tvampadārtharūpeṇāpi taṃ  
 16290 darśayitumupakramate - jvalata ityādinā | sarvataḥ sāmānyato jvalato  
 16291 dīpyamānasya citrasthāneṣu tvanāvṛtatvādajasraṃ viśeṣābhivyaktyā  
 16292 jvalatastiṣṭhataḥ || 56 ||  
 16293  
 16294 yaṃ vinā'rkādayo'pyete prakāśāstimiropamāḥ |  
 16295 sati yasminpravartante trijaganmṛgatṛṣṇikāḥ || 57 ||  
 16296  
 16297 yathāndhasya dinajātamapyaprakāśarūpaṃ tathā dṛgrūpaṃ yaṃ vinā  
 16298 timiropamāḥ || 57 ||  
 16299  
 16300 saspande samudetīva niḥspandāntargate na ca |  
 16301 iyaṃ yasmiñjagallakṣmīralāta iva cakratā || 58 ||  
 16302  
 16303 yasminmanobhāvena saspande jagallakṣmīḥ samudetīva | niḥspande antaḥ  
 16304 pratyaktatvaṃ gate prāpte tu na ca samudeti | co'vadhāraṇe | alāte jvaladulmuke niśi  
 16305 bhrāmyamāṇe cakrākāratā prasiddhā || 58 ||  
 16306  
 16307 jagannirmāṇavilayavilāso vyāpako mahān |  
 16308 spandāspandātmako yasya svabhāvo nirmalo'kṣayaḥ || 59 ||  
 16309  
 16310 uktameva spaṣṭamāha - jagaditi | yasya svabhāvaḥ pāramārthikarūpaṃ tu  
 16311 nirmalo'kṣayaḥ || 59 ||  
 16312  
 16313 spandāspandamayī yasya pavanasyeva sarvagā |  
 16314 sattā nāmnaiva bhinneva vyavahārāna vastutaḥ || 60 ||  
 16315  
 16316 uktaspadāspandayoh  
 16317 sadrūpapūrṇatayorananyathābhāvāttadvyatiriktānyathābhāvasya  
 16318 vivartatāparyavasānā nāmnaiva bhinnā na vastuta ityārthaḥ || 60 ||  
 16319  
 16320 sarvadaiva prabuddho yaḥ supto yaḥ sarvadaiva ca |  
 16321 na supto na prabuddhaśca yaḥ sarvatraiva sarvadā || 61 ||  
 16322  
 16323 tasya prabuddhājḥhamuktadṛkprasiddhaṃ traividhyamāha - sarvadaiveti || 61 ||  
 16324  
 16325 yadaspandaṃ śivaṃ śāntaṃ yatspandaṃ trijagatsthitiḥ |  
 16326 spandāspandavilāsātmā ya eko bharitākṛtiḥ [bharatāvaniḥ iti  
 16327 pāṭhaḥ] || 62 ||  
 16328  
 16329 mumukṣuheyopādeyatāprayojakamapi tasyoktarūpadvayamevetyāśayenāha -  
 16330 yaditi || 62 ||  
 16331  
 16332 p. 150)  
 16333  
 16334 āmoda iva puṣpeṣu na naśyati vināśiṣu |  
 16335 pratyakṣastho'pyathāgrāhyaḥ śauklyaṃ śuklapaṭe yathā || 63 ||  
 16336  
 16337 āmoda iva sāra iti śeṣaḥ | sarvavastupratyakṣavṛttiṣu prathārūpeṇa sthito'pi  
 16338 vṛttiviṣayaniṣkarṣeṇāgrāhyo [saṃnikarṣagrāhyo iti pāṭhaḥ]  
 16339 grahītumaśakyah || 63 ||  
 16340  
 16341 mūkopamo'pi yo'mūko mantā yo'pyupalopamaḥ |  
 16342 yo bhoktā nityatrpto'pi kartā yaścāpyakiṃcanaḥ || 64 ||  
 16343  
 16344 vāgindriyābhāvānmūkopamo'pi sarvavākpravṛttinimittatvādamūkaḥ | evaṃ  
 16345 mananavikārahīnatvādupalopamo'pi mantetyādi bodhyam | nāsti kiñcana  
 16346 kriyādinimittaṃ yasya so'kiñcanaḥ || 64 ||  
 16347  
 16348 yo'naṅgo'pi samastāṅgaḥ sahasrakaralocanaḥ |  
 16349 na kiṃcitsaṃsthitenāpi yena vyāptamidaṃ jagat || 65 ||  
 16350  
 16351 samastānāmaṅgānyevāṅgāni yasya ata eva sahasrāṅyanantāni karalocanādini

16352 yasya || 65 ||  
 16353  
 16354 nirindriyabalasyāpi yasyāśeṣendriyakriyāḥ |  
 16355 yasya nirmananasyaitā manonirmāṇarīṭayaḥ || 66 ||  
 16356  
 16357 etāḥ prasiddhajagadrūpāḥ || 66 ||  
 16358  
 16359 yadanālokanādbhrāntisaṃsāroragabhīṭayaḥ |  
 16360 yasminḍṣṭe palāyante sarvāśāḥ sarvabhīṭayaḥ || 67 ||  
 16361  
 16362 āśāḥ kāmāḥ dīśāḥ pratīti vā || 67 ||  
 16363  
 16364 sākṣiṇi sphāra ābhāse dhruve dīpa iva kriyāḥ |  
 16365 sati yasminpravartante citteḥāḥ spandapūrvikāḥ || 68 ||  
 16366  
 16367 dīpe sati nāṭyādikriyā iva sphāre aparicchinne ābhāse prakāśarūpe ata eva  
 16368 sākṣiṇi | yasminsati cittasyehāśceṣṭāḥ pravartante || 68 ||  
 16369  
 16370 yasmādghaṭapaṭākārapadārthaśatapaṅktayaḥ |  
 16371 taraṅgagaṇakallolavīcayo vāridheriva || 69 ||  
 16372  
 16373 vāridheriva pravartante ityanuśajyate || 69 ||  
 16374  
 16375 sa evānyatayodeti yatpadārthaśatabhramaiḥ |  
 16376 kaṭakāṅgadakeyūranūpurairiva kāñcanam || 70 ||  
 16377  
 16378 sa cidātmaivānyatayā jaḍaprapaṅcātmanā | ye prasiddhāśca te  
 16379 padārthaśatabhramāśceti karmadhārayādittham̐bhāve tṛtīyā || 70 ||  
 16380  
 16381 yastvameko'vabhāsātmā yo'hamete janāśca ye |  
 16382 yaśca na tvamabuddhātmā nāhaṃ naite janāśca [janāśca ye iti  
 16383 pāṭhaḥ] yaḥ || 71 ||  
 16384  
 16385 yaḥ avabhāsata ityavabhāsastvayā sākṣātkṛta ātmā san tvamevaikaḥ | evaṃ  
 16386 mayā janairvā sākṣātkṛtastattadātmaivaikaḥ | abuddhātmā tu tadviparīta  
 16387 ityārthaḥ || 71 ||  
 16388  
 16389 anyevāpyatirikteva saivāseva ca bhaṅgurā |  
 16390 payasīva taraṅgālī yasmātpthurati ḍṣyabhūḥ || 72 ||  
 16391  
 16392 asau ananyāpyanyeva | anātikṛtāpyatirikteva | atireko'tra [atirikṛtatvaṃ  
 16393 pṛthaktvaṃ iti pāṭhaḥ] pṛthaktvamīti na paunaruktyam | sā  
 16394 prāksiddhaivāsevotpattisiddheva || 72 ||  
 16395  
 16396 yataḥ kālasya kalanā yato ḍṣyasya ḍṣyatā |  
 16397 mānasī kalanā yena yasya bhāsā vibhāsanam || 73 ||  
 16398  
 16399 kālasya kalanāḥ ṣaḍbhāvavikārāḥ ḍṣyasya ḍṣyatā darśanaphalavyāptiḥ |  
 16400 mānasī kalanā iṣṭāniṣṭaprāptiparihāraviṣayā manorathavikalpā yena nimittena |  
 16401 kramādyadiyasaccidānandarūpatānirvāhyā iti yāvat | tacca trayam̐ yasya bhāsā  
 16402 jagadvibhāsanameva nānyat | ajñātasādhārāṇī sarvavyāptiḥ sattā |  
 16403 anāvṛtamātravyāptirdarśanam̐ |  
 16404 tatrānukūlavedanīyamātravyāptirānandatetyavāntaraupādhikavailakṣaṇye'pi  
 16405 bhārūpavyāpterekatvāditi bhāvaḥ || 73 ||  
 16406  
 16407 kriyām rūpaṃ rasaṃ gandhaṃ śabdaṃ sparśaṃ ca cetanam̐ |  
 16408 yadvetsi tadasau devo yena vetsi tadapyasau || 74 ||  
 16409  
 16410 dehakarmendriyopādhau kriyām jñānendriyopādhau rūpādi antaḥkaraṇopādhau  
 16411 cetanam̐ pramātāraṃ ca yatsvarūpaḥ san vetsi tatpramātr  
 16412 niṣkṛṣṭacidrūpamasau | yena viṣayavyāptavṛttiniṣkṛṣṭacidrūpeṇa vetsi  
 16413 tadapyasau deva ityārthaḥ || 74 ||  
 16414  
 16415 draṣṭṛdarśanadṛṣyānām madhye yaddarśanam̐ sthitam̐ |  
 16416 sādho tadavadhānena svātmānamavabudhyase || 75 ||  
 16417  
 16418 tathāca tripuṭīsākṣī sa iti phalitamityāha - draṣṭṛiti | avadhānamekāgreṇa  
 16419 manasā upādhibhyo niṣkṛṣṭya darśanam̐ || 75 ||  
 16420

16421 ajamajaramanādyam śāśvataṃ brahma nityam  
 16422 śivamamalamamoghaṃ vandyamuccairanindyam |  
 16423 sakalakalanaśūnyam kāraṇam kāraṇānā-  
 16424 manubhavanamavedyam vedanam viśvamantaḥ || 76 ||  
 16425  
 16426 itthaṃ tattvaṃpadārthau nirdiśya vākyārthamante darśayati - ajamiti |  
 16427 kāraṇam kāraṇānāmiti tatpadavācyārthasya [vākyārthasya iti pāṭhaḥ]  
 16428 nirdeśaḥ | śūnyamityantastatpadalakṣyārthasya | viśvaṃ kṛtsnaṃ  
 16429 vedanamityavasthātrayadraṣṭṛtvaṃpadavācyasya | avedyam vedanamiti  
 16430 vedyāvasthātrayanirmuktatvaṃpadalakṣyasya |  
 16431 samabhivyāhārāccākhaṇḍavākyārthopadeśa iti || 76 ||  
 16432  
 16433 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 16434 paramakāraṇavarṇanaṃ nāma navamaḥ sargaḥ || 9 ||  
 16435  
 16436 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe utpattiprakaraṇe  
 16437 paramakāraṇavarṇanaṃ nāma navamaḥ sargaḥ || 9 ||  
 16438  
 16439 p. 151)  
 16440  
 16441 daśamaḥ sargaḥ 10  
 16442  
 16443 śrīrāma uvāca |  
 16444  
 16445 mahāpralayasampattaṃ yadetadavaśiṣyate |  
 16446 bhavatyetadanākāraṃ nāma nāstyatra saṃśayaḥ || 1 ||  
 16447  
 16448 virodhamiva saṃbhāvya prāgukte brahmalakṣaṇe |  
 16449 kramāttatparihāreṇa tātmaparyamiha varṇyate || 1 ||  
 16450  
 16451 mahāpralaye yatsatkimcidavaśiṣyate tat na tejo na tama  
 16452 ityādiviruddharūpasambhāvitam manyamānastathoktestātmaparyam jijñāsuḥ  
 16453 śrīrāma ekatarārthasaṃbhāvanopanyāseṇa praśnabhūmikāṃ racayati -  
 16454 mahāpralayeṇa | ākāravilaye anākāratāprasiddheḥ saṃbhāvitamidamiti dyotanāya  
 16455 nāmeti nipātaḥ || 1 ||  
 16456  
 16457 na śūnyam kathametatsyāna prakāśaḥ katham bhavet |  
 16458 katham vā na tamorūpaṃ katham vā naiva bhāsvaram || 2 ||  
 16459  
 16460 idānīm praṣṭavyārtham darśayati - netyādina | naṣṭasyāśūnyatā durlabhā  
 16461 tejastamasoranyataranāśe'nyatarāpariśeṣo'pyaprasiddha ityārthaḥ |  
 16462 prakāśyavilayāttadānīm paraprakāśarūpatvābhāve'pi  
 16463 khadyotavatsvamātraprakāśeṇa bhāsvaraṃ katham na bhavedityārthaḥ || 2 ||  
 16464  
 16465 katham vā naiva cidrūpaṃ jīvo vā na katham bhavet |  
 16466 katham na buddhitattvaṃ syātkatham vā na mano bhavet || 3 ||  
 16467  
 16468 dṛśyātirikṭasya darśanatvaprasiddherna dṛśyam na ca  
 16469 darśanamityukativyāghātamabhipretyāha - katham veti | yadi tu  
 16470 dṛśyadarśanātirikto draṣṭaiva prasiddha ityucyeta tarhi jīvo buddhitattvaṃ mano  
 16471 vā katham na bhavetteṣāmevamatābhedenā draṣṭṛprasiddhestathāca teṣāmeva loke  
 16472 prāṇivācakabhūtaśabdābhilāpyatvāna [śabdābhidheyatvāt iti pāṭhaḥ]  
 16473 ca bhūtapadārthaugha ityukativyāghāta iti bhāvaḥ || 3 ||  
 16474  
 16475 katham vā naiva kimcitsyātkatham vā sarvamityapi |  
 16476 anayaiva vacobhaṅgyā mama moha ivoditaḥ || 4 ||  
 16477  
 16478 yaccoktaṃ yastvameko'vabhāsātmā yo'hamete janāśca ye | yaśca na  
 16479 tvamabuddhātmā nāhaṃ naite janāśca ye || iti tadapi svokativyāhatamityabhipretyāha  
 16480 - katham veti | kimcittvamahamādi || 4 ||  
 16481  
 16482 śrīvāsiṣṭha uvāca |  
 16483  
 16484 viṣamo'yamatipraśno bhavatā samudāhṛtaḥ |  
 16485 bheṭṭāsmyaḥ tvayatnena naiśaṃ tama ivāṃśumān || 5 ||  
 16486  
 16487 madāśayamatikramya praśno'tipraśnaḥ | bheṭṭā chettā tatpraśnabījaṃ saṃśayaṃ  
 16488 svāśayodghātaneneti śeṣaḥ | aṃśumān sūryaḥ || 5 ||  
 16489

16490 mahākālpāntasampattau yattatsadavaśiṣyate |  
 16491 tadrāma na yathā śūnyaṃ tadidaṃ śṛṇu kathyate || 6 ||  
 16492  
 16493 anutkīrṇā yathā stambhe saṃsthitā śālabhañjikā |  
 16494 tathā viśvaṃ sthitaṃ tatra tena śūnyaṃ na tatpadam || 7 ||  
 16495  
 16496 stambhotkīrṇapratimāyāḥ stambhasattātiriktasattābhāvāttatsattayā  
 16497 sthiteranutkīrṇadaśāyāmapyanapāyāditi bhāvaḥ || 7 ||  
 16498  
 16499 ayamitthaṃ mahābhogo jagadākhyo'vabhāsate |  
 16500 satyo bhavatvasatyo vā yatra tatra tvaśūnyatā || 8 ||  
 16501  
 16502 ayaṃ prapañco vyavahārataḥ satyo vā paramārthato'satyo vā bhavatu | yatra  
 16503 yasminnadhiṣṭhāne'vabhāsate tatrāsyā na śūnyatā |  
 16504 śūnyasyāropādhiṣṭhānatvāyogādityarthaḥ || 8 ||  
 16505  
 16506 yathā na putrikāśūnyaḥ stambho'nutkīrṇaputrikaḥ |  
 16507 tathā bhātaṃ [māsaṃ iti pāṭhaḥ] jagadbrahma tena śūnyaṃ na  
 16508 tatpadam || 9 ||  
 16509  
 16510 anvayamukhasamarthitamārthaṃ vyatirekamukhenāpi samarthayate - yatheti |  
 16511 tathā tatpadaṃ jagacchūnyaṃ neti saṃbandhaḥ | yato brahmaiva prāgjagadbhātaṃ  
 16512 tena hetunetyarthaḥ || 9 ||  
 16513  
 16514 saumyāmbhasi yathā vīcirna cāsti naca nāsti ca |  
 16515 tathā jagadbrahmaṇīdaṃ śūnyāśūnyapadaṃ gatam || 10 ||  
 16516  
 16517 nanu tadā yadi jagadasti tarhi pralayānupapattiryaḍi nāsti tarhi prāptaiva  
 16518 tacchūnyateti sattvasattvavyāghātaṃ dṛṣṭāntena vārayati - saumyete |  
 16519 vīcīlīneti śeṣaḥ | śūnyāśūnyapadaṃ anirvacanīyatam  
 16520 śūnyāśūnyobhayakalpanādhiṣṭhānaṃ paramārthavastuprāptamiti vā || 10 ||  
 16521  
 16522 deśakālādi śāntatvātputrikāracaṇaṃ drume |  
 16523 saṃbhavatyayathā'to vai tenānante vimuhyate || 11 ||  
 16524  
 16525 yadi stambhaputrikāvadeva pralaye jagadasti tarhi kathaṃ vādibhistatra vimuhyate na  
 16526 stambhaputrikāyāṃ tatrāha - deśeti |  
 16527 putrikāracaṇayogyakartṛkarmādhāradeśasya aharādikālasya  
 16528 ādipadātkartṛkaraṇopakaraṇādeśca viśaye  
 16529 śāntatvānnirākāṅkṣatvātsarvasāmagrīsaṃpatterityarthaḥ | drume  
 16530 drumavikārastambhe putrikāracaṇaṃ saṃbhavati tena tatra tatsattā saṃbhāvayitum  
 16531 śakyata ityarthaḥ | anante trividhaparicchedaśūnye brahmaṇi tu ayathā  
 16532 yathoktasāmagryadarśanamityarthaḥ | vai iti niścaye | atastena prasiddhena  
 16533 vādi janena vimuhyate mohaḥ prāpyata ityarthaḥ || 11 ||  
 16534  
 16535 tatstambhaputrikādyetatparamārthe jagatsthitēḥ |  
 16536 ekadeśena sadṛśamupamānaṃ na sarvathā [sarvataḥ iti pāṭhaḥ] ||  
 16537 12 ||  
 16538  
 16539 yadyuktārītyā vaiśamyāṃ kathaṃ tarhi stambhaputrikādṛṣṭāntastatrāha -  
 16540 taditi | tadetatprāguṅgaṃ stambhaputrikādi paramārthe brahmaṇi ekadeśena  
 16541 tatsattānucchedāṃśena [tatsata ādhārasattānucchedāṃśena iti pāṭhaḥ]  
 16542 || 12 ||  
 16543  
 16544 na kadācidudetīdaṃ parasmāṇna ca śāmyati |  
 16545 itthaṃ sthitaṃ kevalaṃ sadbrahma svātmani saṃsthitam || 13 ||  
 16546  
 16547 nanvastūktārītyā jagatsattā tadudayāstamayayorviruddhayostu tatra yugapatkathaṃ  
 16548 sattetyāśāṅkya tayoh  
 16549 svadharmivyatiriktasattānabhyupagamāddharmipṛthaksattānirāse saṃbhāvanaiva  
 16550 nāstītyāśayenāha - na kadāciditi || 13 ||  
 16551  
 16552 aśūnyāpekṣayā śūnyāśabdārthaparikalpanā |  
 16553 aśūnyatvātsaṃbhavataḥ śūnyatāśūnyate kutaḥ || 14 ||  
 16554  
 16555 nanvaśūnyatvenodeti na śāmyatīti śūnyorthakanañā [aśūnyārthakanañāḥ  
 16556 iti pāṭhaḥ] kathamullekhasatratrāha - aśūnyeti | pratiyoginyāśūnyatvaṃ  
 16557 siddhavatkr̥tya tadapekṣayā vastvantare tacchūnyatā kalpyate kalpitam ca  
 16558 śūnyatāmapekṣya pratiyoginyāśūnyatvamiti parasparasāpekṣakalpane

16559 śūnyatāsūnyate kutaḥ saṃbhavataḥ ityārthaḥ || 14 ||  
 16560  
 16561 p. 152)  
 16562  
 16563 brahmaṇyayaṃ prakāśo hi na saṃbhavati bhūtajaḥ |  
 16564 sūryānalendutārādiḥ kutastatra kilāvyaḥ || 15 ||  
 16565  
 16566 itthaṃ prathamaprasnapadaṃ [prasne padaṃ iti pāṭhaḥ] vyavasthāpya  
 16567 dvitīyamapi samādhatte - brahmaṇītyādinā | abindhanasya pārthivendhanasya  
 16568 vāvyayena hi sūryānalādeḥ saṃbhavaḥ | avyaḥ tu brahmaṇi sa kuta iti na prakāśa  
 16569 ityuktiriti bhāvaḥ | etena kathaṃ vā naiva bhāsvaramityasyāpyuttaramuktameva || 15 ||  
 16570  
 16571 mahābhūtaprakāśānāmabhāvastama ucyate |  
 16572 mahābhūtābhāvajaṃ tu tenātra na tamaḥ kvacit || 16 ||  
 16573  
 16574 kathaṃ vā na tamorūpamityetatsamādhatte - mahābhūteti |  
 16575 sūryāmahātābhāvajaṃ tu tamaḥ [tattamaḥ iti pāṭhaḥ]  
 16576 prthvyādimahābhūtaprakāśānām abhāvo virodhī san paraprakāśyeṣu  
 16577 prthvyādiṣveva tama ityucyate na svaprakāśe tenātra na tama ityārthaḥ | tu śabdo  
 16578 māyātamovyāvṛttyārthaḥ || 16 ||  
 16579  
 16580 svānubhūtiḥ prakāśo'sya [prakāśo'yaṃ iti pāṭhaḥ] kevalaṃ  
 16581 vyomarūpiṇaḥ |  
 16582 yo'ntarasti sa tenaiva natvanyenānubhūyate || 17 ||  
 16583  
 16584 svaprakāśātāmanubhavana sādhayati - svānubhūtiriti | yadyapi  
 16585 buddhyādayo'nyenānubhūyante tathāpi teṣāmantaryo'sti sa tenaivānubhūyate  
 16586 svātiriktānubhavaṃ nāpekṣate | anyathā anavasthāpatterityārthaḥ || 17 ||  
 16587  
 16588 muktaṃ tamaḥprakāśābhyāmityetadajaraṃ padaṃ |  
 16589 ākāśakośamevedaṃ viddhi kośaṃ jagatsthiteḥ || 18 ||  
 16590  
 16591 dvitīyatṛtīyaprasnottaramupapāditamupasamharati - muktamiti | iti  
 16592 uktavidhayā bodhyamiti śeṣaḥ | jagatsthiterdhanasthānīyāyāḥ  
 16593 kośagr̥hasthānīyaṃ brahma ākāśodarasvacchaṃ viddhityārthaḥ || 18 ||  
 16594  
 16595 bilvasya bilvamadhyasya yathā bhedo na kaścana |  
 16596 tathāsti brahmajagatorna manāgapi bhinnatā || 19 ||  
 16597  
 16598 antyopāntyaprasnottaramāha - bilvasyeti | madhyasyodarasya || 19 ||  
 16599  
 16600 salilāntaryathā vīcirmṛdantarghaṭako [mṛdontaḥ iti mudritapustake  
 16601 pāṭhaḥ] yathā |  
 16602 tathā yatra jagatsattā tat kathaṃ khātmakaṃ bhavet || 20 ||  
 16603  
 16604 alpo ghaṭo ghaṭakaḥ | śiṃhāvalokananyāyenāha - tat kathamiti | khātmakaṃ  
 16605 śūnyam || 20 ||  
 16606  
 16607 bhūrjalādyupamānaśrīḥ sākārāntā samānasā |  
 16608 brahma tvākāśaviśadaṃ tasyāntasthaṃ tathaiva tat || 21 ||  
 16609  
 16610 nanu jalāntaḥsthitāyā bhuvo ghaṭādyantargatajalādervā  
 16611 ādhārasvabhāvatvādarśanātkathaṃ brahmāntargatajagatastadā brahmasvabhāvatā  
 16612 tatrāha - bhūjalādīti | tvaduktā bhūjalādyupamānaśrīrṇa samā | yataḥ  
 16613 sākāramanto'vasānaṃ darśanāvadhīryasyāstathāvidhā | tasya nirākārasya  
 16614 brahmaṇo'ntasthaṃ tajjagattu vilīnatvānnirākārameveti tathāivetyārthaḥ || 21 ||  
 16615  
 16616 tasmādyādṛkcidākāśamākāśādapi nirmalam |  
 16617 tadantasthaṃ tādṛgeva jagacchabdārthabhāgapi || 22 ||  
 16618  
 16619 uktamevārthaṃ sphuṭamāha - tasmāditi || 22 ||  
 16620  
 16621 marice'ntaryathā taikṣṇyamṛte bhokturna lakṣyate |  
 16622 cinmātratvaṃ cidākāśe tathā cetyakalām vinā || 23 ||  
 16623  
 16624 ata eva caturthaprasno'pi nirākṛta ityāha - marīca iti | satyaṃ  
 16625 dṛśyātiriktameva darśanatvena prasiddhaṃ tattvaṃ dṛśyābhāvena  
 16626 darśanatvavyavahārārhamiti bhāvaḥ || 23 ||  
 16627

16628 tasmāccidapyacidrūpaṃ cetyariktaṃ tadātmani |  
 16629 jagattā tādṛgeveyaṃ tāvanmātrātmatāvaśāt [tādṛṇmātra iti  
 16630 pāṭhaḥ] || 24 ||  
 16631  
 16632 tasmāditi | ata eva cidādiśabdāḥ pratīci lakṣaṇayaiva pravartante na  
 16633 mukhyavṛttiyeti bhāvaḥ | yathā jagallaye citastadviśayatālakṣaṇā cittā nivartate  
 16634 evaṃ cidviśayatvalakṣaṇā jagato jagattāpītyāha - jagatteti |  
 16635 tāvanmātrātmatāvaśādbahīrūpālokā antarmanaskārāśca tanmayā ityuttareṇa  
 16636 saṃbandhaḥ || 24 ||  
 16637  
 16638 rūpālokamanaskārāstanmayā eva netarat |  
 16639 yathāsthitamato viśvaṃ suṣuptaṃ turyameva vā || 25 ||  
 16640  
 16641 vakṣyamāṇāsu saptasu pañcamyantabhūmikāgatānāṃ suṣuptamuttarayosturyam ||  
 16642 25 ||  
 16643  
 16644 tena yogī suṣuptātmā vyavahāryapi śāntadhīḥ |  
 16645 āste brahma nirābhāsaṃ sarvābhāsasamudgakaḥ || 26 ||  
 16646  
 16647 uktārthameva pūrvottarārdhābhyāṃ spaṣṭamāha - teneti | sarvābhāsānāṃ  
 16648 saṃskārānāṃ samudrakaḥ saṃpuṭakaḥ || 26 ||  
 16649  
 16650 ākāriṇi yathā saumye sthitāstoye mahormayaḥ |  
 16651 anākṛtau tathā viśvaṃ sthitaṃ tatsadṛśaṃ pare || 27 ||  
 16652  
 16653 anākārabrahmātmanā kathaṃ sākārajagatsattetyāśaṅkya yathā  
 16654 nānākārāṇāmūrmīṇāmekākārajalātmanetyavirodha ityabhipretyāha -  
 16655 ākāriṇīti | saumye niścalatvātprasanne || 27 ||  
 16656  
 16657 pūrṇātpūrṇaṃ prasarati yattatpūrṇaṃ nirākṛti |  
 16658 brahmaṇo viśvamābhātaṃ [viśvabhānaṃ tattaddhi svārthaṃ iti  
 16659 pāṭhaḥ] taddhi svārthaṃ vicakṣitaṃ || 28 ||  
 16660  
 16661 evamupādhibhūtasya jagataḥ kāraṇāvyatirekamuktvā tadupādhikajīvasyāpi tamāha  
 16662 - pūrṇāditi | yatpūrṇādbrahmaṇaḥ sakāśādaupādhikabhēdena jīvabhāvena  
 16663 prasarati tatparamārthataḥ pūrṇameva | tatra sākārasya pūrṇatvāyogādyatpūrṇaṃ  
 16664 tannirākṛti | yadi pūrṇaṃ tarhi kimarthaṃ viśvātmanā jīvabhāvena cābhātaṃ  
 16665 tatrāha - yaditi | yadvīśvātmanā bhātaṃ taddhi svārthaṃ  
 16666 svasvarūpalābhaprayojanasiddhaye vicakṣitaṃ didṛkṣitaṃ |  
 16667 kramādadhikāriśarīraprāptyā  
 16668 svatattvasākṣātkāreṇājñānatirohitasvātmalābhārthaṃ jagajjīvabhāvena  
 16669 prasaratītyarthaḥ | tachāca śrutiḥ rūpaṃ rūpaṃ pratirūpo babhūva tadasya rūpaṃ  
 16670 praticakṣaṇāya iti || 28 ||  
 16671  
 16672 pūrṇātpūrṇaṃ prasarati saṃsthitaṃ pūrṇameva tat |  
 16673 ato viśvamanutpannaṃ yaccotpannaṃ tadeva tat || 29 ||  
 16674  
 16675 kathaṃ taddidṛkṣitaṃ tadāha - pūrṇāditi | uktārthaṃ || 29 ||  
 16676  
 16677 cetyāsaṃbhavatastasminyadekā jagadarthataḥ |  
 16678 āsvādakā saṃbhavato marīce kaiva tīkṣṇatā || 30 ||  
 16679  
 16680 yadyasmātkāraṇāj jagacchabdārthataḥ ekā ekarasā saṃpannetyarthaḥ | pade iti  
 16681 pāṭhe kā ityapahnave || 30 ||  
 16682  
 16683 p. 153)  
 16684  
 16685 satyeveyamasatyaiṣa cittacetyādītā pare |  
 16686 tadbhāvātpratibimbasya pratibimbārhatā kutaḥ || 31 ||  
 16687  
 16688 ekarasatvādeva cittacetyādinānārasatā'satyaiṣa satyeva pratibhāsataḥ ityarthaḥ |  
 16689 evaṃ copādhyabhāve pratibimbajīvabhāvārhatā kuto nāstyeveti jīvo vā na kathaṃ  
 16690 bhavediti śaṅkāpi nirasteti bhāvaḥ || 31 ||  
 16691  
 16692 paramāṇorapi paraṃ tadanīyo hyaṇīyasah |  
 16693 śuddhaṃ sūkṣmaṃ paraṃ śāntaṃ tadākāśodarādapi || 32 ||  
 16694  
 16695 dikkālādyanavacchinnarūpatvādativistṛtaṃ |  
 16696 tadanādyantamābhāsaṃ bhāsanīyavivarjitaṃ || 33 ||



16697  
 16698 jīvo hi aṇurmadhyamaparimāṇo vā puṇyapāpādidūṣitatvādaśuddhaḥ  
 16699 svabhāsanīyaviśayabhoktā prasiddhastattu tadviparītamityāha - paramāṇorapīti  
 16700 dvābhyām || 32 || 33 ||  
 16701  
 16702 cidrūpameva no yatra labhyate tatra jīvatā |  
 16703 kathaṃ syāccittatākārā vāsanā nityarūpiṇī ['nilarūpiṇī iti pāṭhaḥ]  
 16704 || 34 ||  
 16705  
 16706 yadviśayaprathātvalakṣaṇaṃ [viśayapratyāyyatvalakṣaṇaṃ iti pāṭhaḥ]  
 16707 cidrūpatvameva na saḥate tadanukūlapratikūlaviśayabhoktṛtālakṣaṇaṃ jīvatvaṃ  
 16708 sutarāmityāha - cidrūpamiti | etena kathaṃ na buddhitattvaṃ syātkathaṃ vā na  
 16709 mano bhavediti śaṅkāpi pratyuktetyāha - kathamiti || 34 ||  
 16710  
 16711 cidrūpānudayādeva tatra nāstyeva jīvatā |  
 16712 na buddhitā cittatā vā nendriyatvaṃ na vāsanā || 35 ||  
 16713  
 16714 uktameva spaṣṭayati - cidrūpeti || 35 ||  
 16715  
 16716 evamitthaṃ mahārambhapūrṇamapyajaraṃ padam |  
 16717 asmadr̥ṣṭyā sthitaṃ śāntaṃ śūnyamākāśato'dhikam || 36 ||  
 16718  
 16719 sarvaprāśnasamādhāne phalitamupasaṃharati - evamiti || 36 ||  
 16720  
 16721 śrīrāma uvāca |  
 16722  
 16723 paramārthasya kiṃ rūpaṃ tasyānantacidākṛteḥ |  
 16724 punaretanmamācākṣva nipuṇaṃ bodhavṛddhaye || 37 ||  
 16725  
 16726 evaṃ samāhite cetasi yena rūpeṇa tadaparokṣamanubhavituṃ śakyam  
 16727 tadasādhāraṇaṃ rūpaṃ paricetukāmaḥ punaḥ pṛcchati - paramārthasyeti ||  
 16728 37 ||  
 16729  
 16730 śrīvasiṣṭha uvāca |  
 16731  
 16732 mahāpralayasampattaḥ sarvakāraṇakāraṇam |  
 16733 śiṣyate paramaṃ brahma tadidaṃ varṇyate śṛṇu || 38 ||  
 16734  
 16735 tadidamaparokṣam || 38 ||  
 16736  
 16737 nāśayitvā svamātmānaṃ manaso vṛttisaṃkṣaye |  
 16738 sadrūpaṃ yadanākhyeyaṃ tadrūpaṃ tasya vastunaḥ || 39 ||  
 16739  
 16740 yathā samādhau nirodhena vṛttisaṃkṣaye sati nirindhanāgnivanmanasaḥ  
 16741 svamātmānaṃ manaḥsvarūpamapi nāśayitvā yadanākhyeyaṃ  
 16742 svaprakāśasadrūpamavaśiṣyate tadityarthaḥ || 39 ||  
 16743  
 16744 nāsti dṛśyaṃ jagaddraṣṭā dṛśyābhāvādvilīnavat |  
 16745 bhātīti bhāsaṇaṃ yatsyāttadrūpaṃ tasya vastunaḥ || 40 ||  
 16746  
 16747 evaṃ nirvikalpasamādhyaṛambhe dṛśyābhāvādraṣṭā pramātāpi  
 16748 vilīnavadbhātīti tripuṭīlayabhāsaṇaṃ sākṣirūpaṃ tadityarthaḥ || 40 ||  
 16749  
 16750 citerjīvasvabhāvāyā yadacetyonmukhaṃ vapuḥ |  
 16751 cīnmātraṃ vimalaṃ śāntaṃ tadrūpaṃ paramātmanaḥ || 41 ||  
 16752  
 16753 evaṃ samādhivyutthānaprākkāle bhāvijīvasvabhāvāyāściteracetyonmukhaṃ  
 16754 yadvapuḥ svarūpaṃ tadityarthaḥ | yadyapi samādhimadhyakāle'pi  
 16755 sphuratparamātmārūpameva tathāpi tadapi [tadatisūkṣmatvāt iti pāṭhaḥ]  
 16756 sūkṣmatvānnāruruḥṣaṇābhyāsadaśāyāṃ lakṣayituṃ  
 16757 śakyamityādyantapradarśanam || 41 ||  
 16758  
 16759 aṅgalagne'pi vātātau sparśādyanubhavaṃ vinā |  
 16760 jīvataścetaso rūpaṃ yattadvai paramātmanaḥ || 42 ||  
 16761  
 16762 idānīmārūḍhānubhavasiddhatanmadhyasphuradrūpeṇāpi taddarśayati -  
 16763 aṅgeti | brahmākārāvicchināparokṣavṛttimattvāccetaso jīvata eva citte jīvatyeva  
 16764 sati kṣīrodakavadbrahmaṇyaikarasyena tirobhūtattvāccittamanādr̥tyetyarthaḥ |  
 16765 ṣaṣṭhī cānādare iti bhāvalakṣaṇe ṣaṣṭhī | vātātau aṅgalagne'pi

16766 tatsparśādyanubhavaṃ vinā sphuradyadrūpaṃ tadeva tadrūpamityarthaḥ | kvacittu  
 16767 pustake etatpūrvārdhasthāne aṅguṣṭhasyāthavāṅgulyā vātādyasparśane sati iti  
 16768 paṭhyate tatrāṅguṣṭhasya tathāṅgulyāśca ye vātādayo  
 16769 nodanādivyāpārāsteśāmasparśane sparśāpratisaṃdhāne satītyarthaḥ | vā  
 16770 gatigandhanayoḥ bhāve ktaḥ || 42 ||  
 16771  
 16772 asvapnāyā anantāyā ajaḍāyā manaḥstHITEḥ |  
 16773 yadrūpaṃ ciranidrāyāstattadānagha śiṣyate || 43 ||  
 16774  
 16775 idānīm yogābhyāsavidhurāṇāmapyanubhavapathaṃ yathārohāti tathāha -  
 16776 asvapnāyā iti | svapnadarśanaśūnyā maśakamatkuṇādyavicchinā  
 16777 manoviśrāntiheturāyā suṣuptiḥ saiva cetaso jāḍyahinā ciraṃ saṃbhāvyeta  
 16778 tadrūpaṃ pralaye'vaśiṣyata ityarthaḥ || 43 ||  
 16779  
 16780 yadvyomno hṛdayaṃ yadvā śilāyāḥ pavanasya ca |  
 16781 tasyācetyasya cidvyomnastadrūpaṃ paramātmanaḥ || 44 ||  
 16782  
 16783 vyomno hṛdayaṃ rahasyaṃ śūnyatvaṃ pavanasya  
 16784 hṛdayamantarabahiḥpūrṇatvaṃ śilāyāstu ghanatvaṃ tasyaivācetyasya  
 16785 cetyabhinnasya cetyarahitasya ca cidvyomnaḥ sato yadrūpaṃ bhavettattadityarthaḥ || 44  
 16786 ||  
 16787  
 16788 acetyasyāmanaskasya jīvato yā svabhāvataḥ |  
 16789 syātsthiṭiḥ sā parā śāntā sattā tasyādyavastunaḥ || 45 ||  
 16790  
 16791 kiṃ bahunā sarvasyāpi jīvataścetyacittaparitāge yā sthiṭiḥ pariśiṣyate sā  
 16792 tadrūpamityāha - acetyasyeti || 45 ||  
 16793  
 16794 citprakāśasya yanmadhyaṃ prakāśasyāpi khasya vā |  
 16795 darśanasya ca yanmadhyaṃ tadrūpaṃ brahmaṇo viduḥ || 46 ||  
 16796  
 16797 yat draṣṭṛkoṭau annamayānte ātmatayā prasṛtasya  
 16798 citprakāśasyaikaikaikośavivekena  
 16799 paryālocyamānasyānandamayakośasyāpyāntaratvānmadhyaṃ dṛśyakoṭau ca  
 16800 mūrtaprapaṇcasārabhūtādityātmakaprakāśasyāmūrtaprapaṇcasārabhūtasya  
 16801 khasyākāśasya līngasamaṣṭyātmano'vyākṛtākāśasya vā  
 16802 āntaratvādyanmadhyaṃ darśanasya cākṣuṣādivṛttirūpasya  
 16803 cāntaḥsphuraṇarūpatvādyanmadhyaṃ kramādānandasaccidrūpaṃ prasiddhaṃ  
 16804 tadityarthaḥ | tathā ca taittiriyāṇāmupaniṣadi annamayādīnām  
 16805 kośānāmāntaramānandamayakośaṃ pradarśya tasya priyameva śiraḥ | modo  
 16806 dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ | ānanda ātmā | brahmapucchaṃ  
 16807 pratiṣṭhā iti tasyāpyāntaraṃ brahma darśitam | bṛhadāraṇyake ca dve vāva  
 16808 brahmaṇo rūpe mūrtaṃ caivāmūrtaṃ ca iti prastutya tasyaitasya mūrtasyaiśa raso ya  
 16809 eṣa tapati tasyaitasyāmūrtasyaiśa raso ya eṣa etasminmaṇḍale puruṣaḥ iti  
 16810 tadubhayasāraṃ pradarśya athāta ādeśo neti netīti mūrtāmūrtāropādhiṣṭhānaṃ  
 16811 tadāntaraṃ brahma tanniṣedhena darśitam | pratibodhaviditaṃ matamiti  
 16812 talabakāriṇāmupaniṣadi brahmaṇaḥ sarvabuddhivṛttyāntaratvamuktamiti || 46 ||  
 16813  
 16814 p. 154)  
 16815  
 16816 vedanasya prakāśasya dṛśyasya tamasastathā |  
 16817 vedanaṃ yadanādyantaṃ tadrūpaṃ paramātmanaḥ || 47 ||  
 16818  
 16819 buddhivṛtterarthasphuraṇasya viśayasyājñānasya ca yatsākṣibhūtaṃ vedanaṃ  
 16820 teśāmādyantaprathātvādanādyantaṃ tadityarthaḥ || 47 ||  
 16821  
 16822 yato jagadudetīva nityānuditārūpyapi |  
 16823 vibhinnavadivābhinnaṃ tadrūpaṃ paramārthakam || 48 ||  
 16824  
 16825 vyavahāraparasyāpi yatpāṣāṇavadāsanam |  
 16826 avyomna eva vyomatvaṃ tadrūpaṃ paramātmanaḥ || 49 ||  
 16827  
 16828 māyikavyavahāraparasyāpi jñāsyēśvarasya vā yat pāṣāṇavadacalamāsanam |  
 16829 acchidrasyaiva sarvajagadavakāśadātṛtvādvvyomatvaṃ yasyeti śeṣastadityarthaḥ  
 16830 || 49 ||  
 16831  
 16832 vedyavedanaveṭṭṛtvarūpatrayamidaṃ puraḥ |  
 16833 yatrodetyastamāyāti tattatparamadurlabham || 50 ||  
 16834

16835 vedyāditriputījanmādinimittam yatsaccidātmarūpaṃ tadeva tadityāha - vedyeti  
 16836 || 50 ||  
 16837  
 16838 vedyavedanavettṛtvaṃ yatredaṃ pratibimbati |  
 16839 abuddhyādaṃ mahādarśe tadrūpaṃ paramaṃ smṛtam || 51 ||  
 16840  
 16841 nimittatāpi na pariṇāmena kiṃtu vivartabhāvenetyāha - vedyeti || 51 ||  
 16842  
 16843 manaḥ svapnendriyairmuktaṃ yadrūpaṃ syānmahācīteḥ |  
 16844 jaṅgame sthāvare vāpi tatsarvānte'vaśiṣyate || 52 ||  
 16845  
 16846 svapnairindriyopalakṣitajāgaraiśca muktaṃ mano yatsusuptātmarūpaṃ syāttadeva  
 16847 sthāvare jaṅgame ca dṛśyapralayakāle'vaśiṣyate || 52 ||  
 16848  
 16849 sthāvarāṇāṃ hi yadrūpaṃ tacedbodhamayaṃ bhavet |  
 16850 manobuddhyādinirmuktaṃ tatpareṇopamīyate || 53 ||  
 16851  
 16852 sthāvarāṇāṃ rūpamacalasvabhāvaḥ | pareṇa paramātmanā || 53 ||  
 16853  
 16854 brahmārkaṇiṣṇuharaśakrasadāśivādi  
 16855 śāntau śivaṃ paramametadihaikamāste |  
 16856 sarvopadhivyaṃyavaśādvikalparūpaṃ  
 16857 caitanyamātramayamujjhitaviśvasaṅgam || 54 ||  
 16858  
 16859 uktaṃ pralayātmatattvāvasthānamupasaṃharati - brahmeti |  
 16860 etatsarvānubhavasiddhapratyagātmabhūtam | ihāsmiṃ jagati | sarvopadhivyayaḥ  
 16861 sarvopādhillayaḥ | māyāsaṃvalānātprācurye mayat || 54 ||  
 16862  
 16863 ityārśe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe  
 16864 mahākālpāntāvaśiṣṭhaparamabhāvavarṇanaṃ nāma daśamaḥ sargaḥ || 10 ||  
 16865  
 16866 iti śrīvāsiṣṭha mahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 16867 mahākālpāntāvaśiṣṭhaparamabhāvavarṇanaṃ nāma daśamaḥ sargaḥ || 10 ||  
 16868  
 16869 ekādaśaḥ sargaḥ 11  
 16870  
 16871 śrīrāma uvāca |  
 16872  
 16873 idaṃ [itthaṃrūpaṃ iti pāṭhaḥ] rūpamidaṃ dṛśyaṃ jagannāstīti  
 16874 bhāsuram |  
 16875 mahāpralayasamprāptaṃ bho brahmankveva tiṣṭhati [gacchati iti  
 16876 pāṭhaḥ] || 1 ||  
 16877  
 16878 sadadhiṣṭhānataḥ sattā pralaye'pi na vāryate |  
 16879 svatastu sattā jagataḥ sarge'pyatra nivāryate || 1 ||  
 16880  
 16881 nanvastu pralaye jagatsattāsāmānyātmakabrahmamātrapariśeṣātprātiśvikasattayā  
 16882 jagato nivṛttāvapi tādrūpyeṇa sattā sarge tu pralayavailakṣaṇasya  
 16883 sarvānubhavasiddhatvātsvatantrasattāpyaparā vācā | tathāca tayopetaṃ  
 16884 jagadbrahmaṇi nivartamānamanyatra tiṣṭhatītyeva saṃbhāvyate | nābhāvo vidyate  
 16885 sataḥ iti sato'sattvasya tvayaiva vāritatvāt | tathāca yatra tiṣṭhati tadeva jagataḥ  
 16886 parāyaṇamupadiśyatāmitimanyamānaḥ śrīrāma uvāca - idamiti |  
 16887 idamevaṃvidhaṃ caturdaśabhuvanadevanarāsuratiryagādyanantavistārarūpaṃ yasya  
 16888 idamitthaṃ bhāsuram sphuṭataraṃ dṛśyaṃ pratyakṣādiddṛghīkṛtaṃ jagat  
 16889 mahāpralayasamprāptaṃ kveva tiṣṭhati tadvadeti śeṣaḥ | gacchatīti pāṭhe'pi  
 16890 prāptyarthasya gamerukta evārthaḥ || 1 ||  
 16891  
 16892 śrīvāsiṣṭha uvāca |  
 16893  
 16894 kuta āyāti kīdr̥gvā vandhyāputraḥ kva gacchati |  
 16895 kva yāti kuta āyāti vada vā vyomakānaṃ || 2 ||  
 16896  
 16897 sarvapadārthānamutpattikāle yadi pṛthaksattayā kutaścidāgamaṃ syāttarhi  
 16898 tasya pralaye'nyatra gamaṃ tatra ksattayā kutaścidāgamaṃ syāttarhi tasya  
 16899 pralaye'nyatra gamaṃ tatra sthitiśca syāttadeva tāvadbhāvyāputravadasya  
 16900 nāstītyāśayena vāsiṣṭha uvāca - kuta iti || 2 ||  
 16901  
 16902 śrīrāma uvāca |  
 16903

16904 vandhyāputro vyomavanam naivāsti na bhaviṣyati |  
 16905 kīdṛśī dṛśyatā tasya kīdṛśī tasya nāstitā || 3 ||  
 16906  
 16907 rāmo dṛṣṭāntadārṣṭāntikayorvaiṣamyam śaṅkate - vandhyeti |  
 16908 tātkālikasvasattā bhaviṣyatkālikasattāpratyakṣavedyatā ca tayornāstiti vaiṣamyamiti  
 16909 pratiyogyastitvāprasiddhau nāstitāpi tayordurvacetyarthaḥ || 3 ||  
 16910  
 16911 śrīvasiṣṭha uvāca |  
 16912  
 16913 vandhyāputravvyomavane yathā na staḥ kadācana |  
 16914 jagadādyakhilam dṛśyam tathā nāsti kadācana || 4 ||  
 16915  
 16916 yadyevam tarhi jagadapi svasattayā nāsti na bhaviṣyati na dṛśyamapīti tasya  
 16917 tatsāmyameveti vasiṣṭha āha - vandhyeti || 4 ||  
 16918  
 16919 p. 155)  
 16920  
 16921 na cotpannam na ca dhvaṃsi yatkilādau na vidyate |  
 16922 utpattīḥ kīdṛśī tasya nāśaśabdasya kā kathā || 5 ||  
 16923  
 16924 sattābhāve utpattīdyapi jagato na siddhyatītyāha - na ceti || 5 ||  
 16925  
 16926 śrīrāma uvāca |  
 16927  
 16928 vandhyāputranabhovṛkṣakalpanā tāvadasti hi |  
 16929 sā yathā nāśajanmāḍhyā tathaivedam na kiṃ bhavet || 6 ||  
 16930  
 16931 nanu pratyakṣasiddhotpattīyādīmatō jagato na vandhyāputrādirupamānam | atyantāsata  
 16932 upamānatvadarśanācca | ataḥ pariśeṣādvikalparūpastatpratyaya evopamānam  
 16933 janmanāśādīmatvena tasya jagatsādharmyasambhavādīti rāmaḥ śaṅkate -  
 16934 vandhyeti || 6 ||  
 16935  
 16936 śrīvasiṣṭha uvāca |  
 16937  
 16938 tulyasyātuladuḥsthasya bhāvakaiḥ kila tolanam |  
 16939 niranvayā yathāivoktirjagatsattā tathaiva hi || 7 ||  
 16940  
 16941 syāttasyopamānatā yadyupameyajagadantaḥpāto na syāt | tadantaḥpāte tu tasya  
 16942 nopamānatāsamabhava ityaparamārthasato jagato madukta eva dṛṣṭāntaḥ  
 16943 pariśiṣyata ityāśayena vasiṣṭha uvāca - tulyasyeti | tulyasyopamātumiṣṭasya  
 16944 dṛśyasyopameyabahirbhūtatulā'lābhena  
 16945 duḥsthasyopamātumaśakyasyopameyakoṭipraviṣṭairbhāvakairyattolanamupamāvac  
 16946 anam tat niranvayā ananvayālakārodāharaṇabhūtā yathā uktistathaiva | yathā  
 16947 gaganam gaganākāram sāgaraḥ sāgaropamaḥ ityuktiranupamatve paryavasyati  
 16948 tathaiva syādīti na vikalpakalpanādṛṣṭāntaḥ | ato jagataḥ pṛthaksattā yathā  
 16949 maduktavandhyāputrādisattā tathāivetyarthaḥ | asataḥ  
 16950 saddṛṣṭāntatvadarśane'pyasaddṛṣṭāntatā na virudhyate | vandhyāputra iva  
 16951 khaṇḍasamādityuktirdarśanādīti bhāvaḥ || 7 ||  
 16952  
 16953 yathā sauvarṇakaṭake dṛśyamānamidaṃ sphuṭam |  
 16954 kaṭakatvam tu naivāsti jagattvam na tathā pare || 8 ||  
 16955  
 16956 nanu pratyakṣamupalabhyamānasya kathamasattvamityāśaṅkya tathāvidhasyāpi  
 16957 samyagdarśane bādhadṛṣṭerasattvam bahutaradṛṣṭānteṣu prasiddhamityāha  
 16958 - kaṭakatvamityādīpañcabhiḥ || 8 ||  
 16959  
 16960 ākāśe ca yathā nāsti śūnyatvam vyatirekavat |  
 16961 jagattvam brahmaṇi tathā nāstyevāpyupalabdhmat || 9 ||  
 16962  
 16963 vyatireko bhedastadvat | upalabdhimadupalabhyamānamapi || 9 ||  
 16964  
 16965 kajjalānna yathā kārṣṇyam śaityam ca na yathā himāt |  
 16966 pṛthagevam bhavedbuddham jagannāsti pare pade || 10 ||  
 16967  
 16968 yathā śaityam na śaśino na himādvyatiricyate |  
 16969 brahmaṇo na tathā sargo vidyate vyatirekavān || 11 ||  
 16970  
 16971 marunadyām yathā toyam dvitīyendau yathendutā |  
 16972 nāstyeveha jagannāma dṛṣṭamapyamalātmani || 12 ||

16973  
16974 dṛṣṭaṃ anubhūyamānamapi || 12 ||  
16975  
16976 ādāveva hi yannāsti kāraṇasaṃbhavātsvayam |  
16977 vartamāne'pi tannāsti nāśaḥ syāttatra kiḍṛśaḥ || 13 ||  
16978  
16979 kvāsaṃbhavadbhūtajāḍyaṃ pṛthvyāderjaḍavastunaḥ |  
16980 kāraṇaṃ bhavitum śaktaṃ chāyāyāścātapo yathā || 14 ||  
16981  
16982 kathaṃ kāraṇasaṃbhavastamāha - kveti | pṛthtryāderjaḍavastuno hi  
16983 jaḍameva kāraṇaṃ bhavitum śaktaṃ tattvasaṃbhavadbhūtajāḍyaṃ brahma |  
16984 kvacidapi svaviruddhapariṇāmādarśanāditi bhāvaḥ || 14 ||  
16985  
16986 kāraṇābhāvataḥ kāryaṃ nedaṃ tatkiṃcanoditam |  
16987 yattatkāraṇamevāsti tadevetthamavasthitam || 15 ||  
16988  
16989 pariṇāmadṛṣṭyā nedaṃ kiṃciduditam vivartadrṣṭyā tu yadyapi  
16990 viruddhāropo'pi saṃbhavati tathāpi tatkāraṇamevettham jagadbhāvenāvasthitam na  
16991 pṛthakkāryasattāstityarthaḥ || 15 ||  
16992  
16993 ajñānameva yadbhāti saṃvidābhāsameva tat |  
16994 yajjagaddṛśyate svapne saṃvitkacanameva tat || 16 ||  
16995  
16996 nanvajñānameva tarhi pariṇāmikāraṇamastīti kathaṃ kāraṇābhāvastatrāha -  
16997 ajñānameveti | yadajñānameva [yajñāneti kvacit] jagadākārapariṇataṃ  
16998 bhātītyucyate tatsaṃvidam jagadātmanā ābhāsayaṭīti saṃvidābhāsam |  
16999 saṃvidameva jagadātmanā vivartayaṭītyarthaḥ | ajñānapariṇāmasya  
17000 saṃvidvivartatvameva svapne prasiddhamityāha - yaditi || 16 ||  
17001  
17002 saṃvitkacanamevāntaryathā svapne jagadbhramaḥ |  
17003 sargādao brahmaṇi tathā jagatkacanamātataṃ || 17 ||  
17004  
17005 tadeva spaṣṭamāha - saṃviditi || 17 ||  
17006  
17007 yadidaṃ dṛśyate kiṃcitsadaivātmani saṃsthitam |  
17008 nāstameti na codeti jagatkiṃcitkadācana || 18 ||  
17009  
17010 tathāca jagato brahmanātrataṃ yatpratijñātaṃ tatsiddhamityāha - yadidamiti |  
17011 ātmani paramārthasvabhāve || 18 ||  
17012  
17013 yathā dravatvaṃ salilaṃ spandanaṃ pavano yathā |  
17014 yathā prakāśa ābhāso brahmaiva trijagattathā || 19 ||  
17015  
17016 yathā puramivāste'ntarvideva ['ntaścideva iti pāṭhaḥ]  
17017 svapnasamvidaḥ |  
17018 tathā jagadivābhāti svātmaiva paramātmani || 20 ||  
17019  
17020 svapnasamvidaḥ svapnadraṣṭurantargatā vit caitanyameva puramiva yathā āste || 20 ||  
17021  
17022 śrīrāma uvāca |  
17023  
17024 evaṃ cettatkathaṃ brahmansughanapratyayaṃ vada |  
17025 idaṃ dṛśyaviṣaṃ jātamasatsvapnānubhūtivat || 21 ||  
17026  
17027 jagatpratyayasya sughanatvena svapnasya ca kārtsyenānabhivvyaktatayā pelavatvena  
17028 vaiśamyam draṣṭṛdṛśyasambandhasya ca  
17029 svābhāvikatvenānivāryatvānmuktyasambhavaṃ ca rāmaḥ śaṅkate - evaṃ  
17030 ceditādinā | idaṃ dṛśyaviṣamevamuktarītyā  
17031 svapnānubhūtivadasaccedākālpāntaṃ vyavahārāvisamvādārhaṃ sughanaṃ  
17032 dṛḍhamiti pratyayo yasmīnstathāvidhaṃ kathaṃ jātamityarthaḥ |  
17033 svapnānubhūtimat iti pāṭhe'pi svadrṣṭāntatayā  
17034 svapnānubhūtimattatsadrṣamityevārthaḥ || 21 ||  
17035  
17036 sati dṛśya kila draṣṭā sati draṣṭari dṛśyatā |  
17037 ekasattve dvayorbandho muktirekakṣaye dvayoḥ || 22 ||  
17038  
17039 draṣṭā durvāra iti śeṣaḥ | evamuttaravākyayorapi | dvayormadhye ekasya kṣaye hi  
17040 muktiḥ syātsa eva durghaṭa iti bhāvaḥ || 22 ||  
17041

17042 p. 156)  
 17043  
 17044 atyantāsaṃbhavo yāvadrudho dṛśyasya na kṣayaḥ |  
 17045 tāvaddraṣṭari dṛśyatvaṃ na saṃbhavati mokṣadhīḥ || 23 ||  
 17046  
 17047 kuto durghaṭastatrāha - atyanteti | atyantaṃ mūlapariśeṣaṇāsaṃbhavo yasya |  
 17048 mūlāvidyābādhenātyantika ityārthaḥ | dṛśyatvamaparihāryamiti śeṣaḥ | ato  
 17049 mokṣadhīrna saṃbhavatītyārthaḥ || 23 ||  
 17050  
 17051 dṛśyaṃ cetsaṃbhavatyādaḥ paścātkṣayamupālabhet |  
 17052 taddṛśyasmarāṇānarthaḥ rūpo bandho na sāmyati || 24 ||  
 17053  
 17054 māstvatyantāsaṃbhavabodhaḥ saṃbhūtasyaiva vidyayā kṣayo'stu tatrāha -  
 17055 dṛśyamiti | tattarhi smarāṇamiva smarāṇaṃ saṃskārātmanā sthitasya  
 17056 punarudbhavaḥ sa evānārthaḥ || 24 ||  
 17057  
 17058 yatra kvaṇa saṃsthasya svādarśasyeva cidgateḥ |  
 17059 pratibimbo lagatyeva sarvasmṛtimayo hyalam || 25 ||  
 17060  
 17061 dṛśyapradeśaparihāṇenaiva dṛśyāsaṃbhavopapattisāṅkāyāstu  
 17062 parihāraṣṭvayaiva prāgukta ityāha - yatrete || 25 ||  
 17063  
 17064 ādāveva hi notpannaṃ dṛśyaṃ nāstyeva cetsvayam |  
 17065 draṣṭurdṛśyasvabhāvatvāttatsaṃbhavati muktatā || 26 ||  
 17066  
 17067 yadyanutpannaṃ syāttadā draṣṭuścaitanyasya dṛśyasvabhāvatvānmuktatā  
 17068 saṃbhavet | natvanutpannamanubhūyate ato na draṣṭuḥ svabhāvanirmuktiriti bhāvaḥ  
 17069 || 26 ||  
 17070  
 17071 tasmādasambhavanmuktermama protsārya yuktibhiḥ |  
 17072 atyantāsaṃbhavo yāvatkathayātmavidāṃ vara || 27 ||  
 17073  
 17074 tasmānmama asaṃbhavanmuktermuktyasaṃbhavasya śaṅkāmiti śeṣaḥ |  
 17075 yāvannirūḍhaḥ syāttavātkathaya || 27 ||  
 17076  
 17077 śrīvasiṣṭha uvāca |  
 17078  
 17079 asadeva sadā bhāti jagatsarvātmakaṃ yathā |  
 17080 śrīṇvahaṃ kathayā rāma dīrghayā kathayāmi te || 28 ||  
 17081  
 17082 yacchaṅkitaṃ svapnavaiṣamyam tasya vakṣyamāṇasṛṣṭyākhyāyikayā  
 17083 samādhānaṃ vasiṣṭhaḥ pratiḥjānīte - asaditi | dīrghayā  
 17084 maṇḍapopākhyānādivistāritayā yadyapi sughaṇapratyayaṃ tathāpyasadeva  
 17085 sadātmanāvabhātītyaṃse svapnasāmyamastyeva sughaṇapratyayatā tu  
 17086 cirānuvṛtṭyeti bhāvaḥ || 28 ||  
 17087  
 17088 vyavasāyakathāvakyaīryāvattatrānuvarṇitam |  
 17089 na viśrāmyati te tāvaddhṛdi pāṃsuryathā hṛde || 29 ||  
 17090  
 17091 vyavasāyaḥ pūrveṣāṃ vyavahāraṣṭatkathāvākyaīḥ || 29 ||  
 17092  
 17093 atyantābhāvamasyāstvaṃ jagatsargabhramasthiteḥ |  
 17094 yuddhaikadhyānaniṣṭhātmā vyavahāraṃ kariṣyasi || 30 ||  
 17095  
 17096 tenaiva te dvitīyaśaṅkānirāsaṣṭattve viśrāntirlokavyavahāraśca setsyatītyāha ##-  
 17097  
 17098 bhāvābhāvagrahotsargasthūlasūkṣmacalācalāḥ |  
 17099 dṛśastvāṃ vedhayiṣyanti na mahādrimivepavaḥ || 31 ||  
 17100  
 17101 prayojanādibhāve gṛhyanta iti grahāḥ prayojanābhāve nūtsṛjyanta ityutsargāḥ |  
 17102 sthūlasūkṣmādiviṣayeṣu calācalāstadanurūpā dṛṣo vyavahāradṛṣṭayo na  
 17103 vedhayiṣyanti | rāgādyudbhavena na pīḍayiṣyantiyārthaḥ | prāgvākhyāto vārtho  
 17104 grāhyaḥ || 31 ||  
 17105  
 17106 sa eṣo'styeka evātmā na dvitīyāsti kalpanā |  
 17107 jagadatra yathotpannaṃ tatte vakṣyāmi rāghava || 32 ||  
 17108  
 17109 atra dvitīyakalpanārahite'pyātmani || 32 ||  
 17110

17111 tasmādimāni sakalāni vijṛmbhitāni  
 17112 so'pīdamaṅga sakalāsakalaṃ mahātmā |  
 17113 rūpāvalokanamanomananaprakārā  
 17114 kārāspadaṃ svayamudeti vilīyate ca || 33 ||  
 17115  
 17116 he aṅga imāni jaganti tasmādātmanaḥ sakāśādvijṛmbhitāni āvirbhūtāni | kiṃ  
 17117 taṭastheśvarādiva bhedena netyāha - sa iti | sa mahātmāpi sakalāsakalaṃ  
 17118 samaṣṭivyaṣṭirūpaṃ idaṃ bahirindriyairdṛśyamānaṃ  
 17119 rūpāvalokanaprakārāspadamantastu mano mananaprakārākārāspadaṃ bhūtvā  
 17120 svayamevodeti vilīyate ca | udayavilayabhāvena bhrāntyā vibhāvya ityārthaḥ || 33 ||  
 17121  
 17122 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 17123 paramārthavarṇanaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 17124  
 17125 iti śrīvāsiṣṭhamahārāmāyaṇa utpattiprakaraṇe  
 17126 paramārthavarṇanaṃnāmaikādaśaḥ sargaḥ || 11 ||  
 17127  
 17128 dvādaśaḥ sargaḥ 12  
 17129  
 17130 śrīvāsiṣṭha uvāca |  
 17131  
 17132 etasmātparamācchāntātpadātparamapāvanāt |  
 17133 yathedamutthitaṃ viśvaṃ tacchṛṇūttamayā dhiyā || 1 ||  
 17134  
 17135 atyantāsaṃbhavaṃ vaktumapavādena kṛtsnaśaḥ |  
 17136 sargastadanurūpo'sminnadhyāropaḥ prapaśyate || 1 ||  
 17137  
 17138 pratijñātārtha vaktumupakramamāṇaḥ śrīvāsiṣṭha uvāca - etasmāditi || 1 ||  
 17139  
 17140 suṣuptaṃ svapnavadbhāti bhāti brahmaiva sargavat |  
 17141 sarvātmakaṃ ca tatsthānaṃ tatra tāvatkramaṃ śṛṇu || 2 ||  
 17142  
 17143 yathā pratipurusaṃ suṣuptātmarūpameva svapnavadvivartate tathā brahmāpīti  
 17144 dṛṣṭānusāriṇīyaṃ kalpanetyārthaḥ | tatraikapuruṣavāsanāmātrakāryatvātsvapno  
 17145 na sughanapratyayaḥ sarvavāsanākāryatvācca prapañcaḥ sughanapratyaya iti  
 17146 pūrvaśaṅkāparihāramabhipretyāha - sarvātmakaṃ ceti | sarvātmakatvaṃ ca  
 17147 ātmā vā idameka evāgra āsīt iti śrutau sarvavācīdāmpadasāmānādhikaraṇyāt |  
 17148 tatsthānaṃ sarvasuṣuptasamaṣṭipralayāvasthaṃ brahma || 2 ||  
 17149  
 17150 tasyānantaparakāśātmarūpasyānantacinmaṇeḥ |  
 17151 sattāmātrātmakaṃ viśvaṃ yadajasraṃ svabhāvataḥ || 3 ||  
 17152  
 17153 yadyasmātkāraṇādviśvaṃ cinmaṇe sattāmātramātmā paramārtharūpaṃ yasya  
 17154 tathāvidhaṃ tattasmācetyatāmiva gacchatītyuttareṇa saṃbandhaḥ || 3 ||  
 17155  
 17156 p. 157)  
 17157  
 17158 tadātmani svayaṃ kiṃciccetyatāmiva gacchati |  
 17159 agraḥītātmaṃ saṃvidahaṃmarśanapūrvakaṃ || 4 ||  
 17160  
 17161 tasya prathamam sa ikṣata lokāna sṛjā iti śrutisiddhamīkṣaṇabhāvaṃ darśayati  
 17162 - tadityāditribhiḥ | saṃvidā  
 17163 ahaṃmarśanapūrvakamagraḥītātmaṃmahamkārādhyāsaṃ vineti yāvat |  
 17164 ākāśādaṇu śuddhaṃ ca yadbodhanaṃ tatsarvasminsṛjyaviśaye  
 17165 bhāvināmārūpānusaṃdhānaiḥ kiṃciduhitāni rūpakāṇi yasmimstathā vidhaṃ  
 17166 saccetyatāmiva gacchatītyanvayaḥ || 4 ||  
 17167  
 17168 bhāvināmārthakalanaiḥ kiṃcidūhitarūpakam |  
 17169 ākāśādaṇu śuddhaṃ ca sarvasminbhāti bodhanam || 5 ||  
 17170  
 17171 tataḥ sā paramā sattā sacetaścetanonmukhī |  
 17172 cinnāmayogyā bhavati kiṃcillabhyatayā tathā || 6 ||  
 17173  
 17174 tasyekṣaṇavṛttitadviśayopādhibhyāmīśvaraajīvabhāvo darśayati - tata iti |  
 17175 ceta-ikṣaṇātmikā vṛttistatsahitā cetanā tadabhivyaktacetanyaṃ tadunmukhī  
 17176 tatpradhānā satī cetayatīti cit sarvajñeśvarastannāmayogyetyārthaḥ |  
 17177 vākpravṛttiviśayadharmavattvena vāgvavahāralabhyatayā || 6 ||  
 17178  
 17179 ghanasaṃvedanā paścādbhāvijīvādināmikā |

17180 saṃbhavatyaṭṭakalanā yadojjhati paraṃ padam || 7 ||  
 17181  
 17182 cirānuvṛtṭiyā ghanā dṛḍhībhūtā ikṣaṇasaṃvedanā yasyāstathāvidhā satī  
 17183 bhātā gṛhītā kalanā  
 17184 tadviśayasūkṣmaprapañcātmabhāvalakṣaṇaparicchedakalanā yathā ata eva paraṃ  
 17185 padamaparicchinnaḥmātmabhāvaṃ [sadaiva kāla iti pāṭhaḥ]  
 17186 vismaraṇenojjhati tadā bhāviprāṇadhāraṇopādhikajīvahiraṇyagarbhādināmikā  
 17187 saṃbhavatītyarthaḥ || 7 ||  
 17188  
 17189 sattaiva bhāvanāmātrasārā saṃsaraṇonmukhī |  
 17190 tadā vastusvabhāvena tvanuttiṣṭhati tābhimām || 8 ||  
 17191  
 17192 tathā bhāve'pi na brahmasattāyā svarūpakṣatirityāha - satteti | tadā  
 17193 brahmasattaiva bhāvanāmātrasārā saṃsaraṇonmukhī bhavati na  
 17194 vikārādikriyāsāretyarthaḥ | tatkutastatrāha - vastusvabhāveneti | kathaṃ tarhi  
 17195 jīvabhāvastatrāhamanviti | tāmimāṃsattamevānusṛtya rajau sarpa iva jīvabhāva  
 17196 uttiṣṭhatītyarthaḥ || 8 ||  
 17197  
 17198 samanantaramevāsyāḥ [bhedasyāḥ iti pāṭhaḥ] svasattodeti śūnyatā |  
 17199 śabdādiguṇabījaṃ sā bhaviṣyadabhidhārthadā || 9 ||  
 17200  
 17201 idāniṃ mahābhūtasarga vivakṣuḥ prathamamākāśasargamāha -  
 17202 samanantaramiti | asyā jīvasattāyāḥ samanantarameva svasattā  
 17203 itarabhūtāvākāśadatvācchaūnyatāprāyā udeti | sūryādisargottaram  
 17204 bhaviṣyantīnāmākāśādyabhidhānāmāsamanprapadyate prakāśata ityādyaryadā ||  
 17205 9 ||  
 17206  
 17207 ahaṃtodeti tadanu saha [bhūtāyathārtha(?) iti pāṭhaḥ]  
 17208 vai kālasattayā |  
 17209 bhaviṣyadabhidhārthena bījaṃ mukhya jagatsthiteḥ || 10 ||  
 17210  
 17211 tatra prāgukta jīvasyāddam tābhimānaṃ tadāprabhṛti dviparārthaparimitatadāyuh  
 17212 kā \* \* ptiṃ cāha - ahaṃteti | bhaviṣyadityādi pūrvavat || 10 ||  
 17213  
 17214 tasyāḥ śakteḥ parāyāstu svasaṃvedanamātrakam |  
 17215 etajjālamasadrūpaṃ sadiṣodeti visphurat || 11 ||  
 17216  
 17217 iyamākāśārdakāra kānsṛṣṭirna hiraṇyagarbhādeva kiṃtu  
 17218 tadveśopahitaparamātmāsattāyā eva tasyā eva sarvakāraṇatvādityāha - tasyā  
 17219 iti | śaktiśabdemātra paravṛttebodhyate | tasyā avikṛtātadyotanāya  
 17220 svasaṃvedanamātrakamiti || 11 ||  
 17221  
 17222 evaṃprāyātmikā saṃvidbījaṃ saṃkalpaśākhinaḥ |  
 17223 bhavatyaḥkaṇkārakaṇastataḥ spandatayā marut || 12 ||  
 17224  
 17225 evaṃprāthātmikā vivadahaṃkāreṇa vikārabhāva(?) ātmā svarūpaṃ  
 17226 yasyāstathāvidhā sa.vidviyatkāryagocarasaṃkalpavṛkṣasya bījamityarthaḥ | ata eva  
 17227 tasyāhaṃkārasya kaṇa ekadeśa iva pari \* \*##?  
 17228 āvirbhavatītyarthaḥ || 12 ||  
 17229  
 17230 cidahaṃ tāvatī vyomaśabdatanmātrabhāvanāt |  
 17231 svato ghaṇībhūya śanaiḥ svatanmātraṃ bhavatyaḥalam || 13 ||  
 17232  
 17233 tasyā eva viyadahantopahitaparāsattāyāḥ sarva \* \*? bījabhūtaśabdatā  
 17234 ākāśabhāvādatiśūkṣmā\* \*?ddhanībhūya svatanmātraṃ  
 17235 śabdatanmātraṃ bhavatītyarthaḥ | yadyapi sāmkyadarśanapurāṇādiṣu tanmātrato  
 17236 bhūtotpattiḥ prasiddhā(?) tathā ātmana ākāśaḥ saṃbhūtaḥ  
 17237 tattejobhyujata ityādiśrutiṣu viyadādīnām sākṣāddra \* \*?  
 17238 dānakatvaśraṇāt tadyathā dundubherdagdhamānasya ityādau śabdasāmānyasya  
 17239 tadviśeṣobhāvanatvaśraṇācākāśādeva śabdasāmānyākatānmatrotpatti  
 17240  
 17241 bhāvināmārtharūpaṃ tadbījaṃ śabdoghaśākhinaḥ |  
 17242 padavākyapramāṇākhyam vedavṛndaṃ vikāsitam || 14 ||  
 17243  
 17244 śabdatanmātrasya vedādisarva \* \*? viśeṣopādānātvamāha -  
 17245 bhāvīti || 14 ||  
 17246  
 17247 tasmādudepyatyakhilā jagacchrīḥ paramātmanaḥ |  
 17248 śabdaughanirmitārthaughapariṇāmavisāriṇaḥ || 15 ||



17249  
 17250 tasmādvedabhāvā \* \*? paramātmano jaga \* \* \* \*  
 17251 prajāpatirdevānaṣrjata a \* \*? miti manuṣyāvindava iti pṛṇ  
 17252 ityādiśruterityarthaḥ || 15 ||  
 17253  
 17254 cidevaṃparivārā sā jīvaśabdena kathyate |  
 17255 bhāviśabdārthajālena bījaṃ rupopasākhinaḥ || 16 ||  
 17256  
 17257 yaduktaṃ bhāvijīvādināmiveti tadvā \* \*? ttaṃ tasyaiva prā \*  
 17258 pāṭhaḥ] yasyaḥ sā | tasyaḥ sarvaṃrūpākārahetutāmāha - bījamiti |  
 17259 rūpamatra mūrddhākārā || 16 ||  
 17260  
 17261 caturdaśavidhaṃ bhūtajālamāvalitāntaram |  
 17262 jagajjaṭaragartaughaṃ prasaraṣyati vai tataḥ || 17 ||  
 17263  
 17264 tasya \* \*? prāṇabhāvenādhyā \* \* \* \*?  
 17265 kriyāhetutvamāha - caturdaśeti | caturdaśabhuvanabhedācaturdaśavidhaṃ  
 17266 prāṇijātaṃ tata \* \*? prāṇavāyornimittātvena \* \* \*  
 17267 gartoyaṃ prasariṣyati paṃcariṣyati || 17 ||  
 17268  
 17269 asaṃprāptāmivācārā cijjavātprasphuradvapuḥ |  
 17270 sā caiva sparśatanmātraṃ bhāvanādbhavati kṣaṇāt || 18 ||  
 17271  
 17272 tasyeva \* \* \*?bhīmānopahitacaitanyasya  
 17273 sarvasparśaviśeṣopādānasparśatanmātrabhāvamāvahappravahādyekonapañcāśa  
 17274 tpavanaskandhavibhāgena sarvapadārthakriyāspandanimittatvaṃ cāha -  
 17275 asaṃprāpteti dvābhyām | prāgasamprāptābhīdhācārāpi  
 17276 vāyubhāvābhīmānājavātprasphuradvapuḥ || 18 ||  
 17277  
 17278 p. 158)  
 17279  
 17280 pavanaskandhavistāraṃ bījaṃ sparśaughasākhinaḥ |  
 17281 sarvabhūtakriyāspandastasmātsamprasariṣyati || 19 ||  
 17282  
 17283 tatraiva cidvilāśena prakāśo'nubhavādbhavet |  
 17284 tejastanmātrakaṃ tattva bhaviṣyadabhīdhārthakam || 20 ||  
 17285  
 17286 tatastejasa utpattimāha - tatreti | cidvilāśaḥ prakāśātmakatvabhāvanā | śeṣaṃ  
 17287 pūrvavat | tejastanmātrakaṃ rūpatanmātrakaṃ || 20 ||  
 17288  
 17289 tatsūryāgnivijṛmbhādibījamālokaśākhinaḥ |  
 17290 tasmādrūpavibhedena saṃsāraḥ prasariṣyati || 21 ||  
 17291  
 17292 tattejaḥ | vijṛmbheva kṣaṇavyādānā vidyut | ādipadāccandranakṣatrādi || 21 ||  
 17293  
 17294 bhāvayaṃstanutāmeva rasaskandha ivāmbhasaḥ |  
 17295 svadanaṃ tasya saṅghasya rasatanmātramucyate || 22 ||  
 17296  
 17297 tato jalotpattimāha - bhāvayanniti | sa tejobhūta ātmā ambhaso rasaskandha  
 17298 ivāhamasmiti tanutāṃ taccharīratāṃ paricchinnaṭāṃ vā bhāvayan  
 17299 saṃstadbhāvamāpadyata iti śeṣaḥ | tasya jalātmakasya saṅghasya mūrtadravyasya  
 17300 jihvayā āsvādane madhuramidamiti yatsvadanaṃ  
 17301 tadarasaviśeṣopādānasāmānyarūpatvādrasatanmātramucyate ityārthaḥ || 22 ||  
 17302  
 17303 bhāvivārivilāśātmā tadbījaṃ rasaśākhinaḥ |  
 17304 anyonyasvadane tasmātsaṃsāraḥ prasariṣyati || 23 ||  
 17305  
 17306 tasyaiva rasasyendriyaviṣayaabhāvenānyonyasvadane tadviṣayarāgādyudbhavena  
 17307 punaḥpunarviṣayārjanapravṛtṭyātmā saṃsāraḥ prasariṣyatītyārthaḥ | evaṃ  
 17308 pūrvatrāpi || 23 ||  
 17309  
 17310 bhaviṣyadrūpasamkalpanāmāsau kalpanātmakaḥ |  
 17311 samkalpātmaguṇairgandhatanmātratvaṃ prapaśyati || 24 ||  
 17312  
 17313 tataḥ pṛthivīsargamāha - bhaviṣyaditi | asau jalabhāvāpannaḥ paramātmā  
 17314 pṛthivyevāhamiti samkalpanātmakaḥ san bhaviṣyadrūpasamkalpanāmā  
 17315 [bhaviṣyatadrūpa iti pāṭhaḥ] bhūtvā gandhasamkalpātmaguṇaiḥ svasya  
 17316 gandhatanmātratvaṃ prapaśyatītyārthaḥ || 24 ||  
 17317

17318 bhāvibhūgolakatvena bījamākṛtiśākhinaḥ |  
 17319 sarvādhārātmanastasmātsaṃsāraḥ prasariṣyati || 25 ||  
 17320  
 17321 tasyopayogamāha - bhāvīti | bhūgolakatvena brahmāṇḍagolakatvena  
 17322 jyotiṣaprasiddhabhūgolakatvena vā | ākṛtirmanuṣyādyākāraḥ || 25 ||  
 17323  
 17324 citā vibhāvyaṃnāni tanmātrāṇi parasparam |  
 17325 svayaṃ pariṇatānyantarambunīva nirantaram || 26 ||  
 17326  
 17327 evamutpannānām bhūtānām miśraṇena brahmāṇḍākārapariṇatimāha -  
 17328 citeti | pūrvoktabhūtāhaṃbhāvāpannayā citā brahmāṇḍākāreṇa  
 17329 vibhāvyaṃnāni antardaśaguṇottarasvāvaraṇāntarambuni budbudānīva  
 17330 brahmāṇḍātmanā pariṇatānītyarthaḥ || 26 ||  
 17331  
 17332 tathaitāni vimiśrāṇi viviktāni punaryathā |  
 17333 na śuddhānyupalabhyante sarvanāśāntameva hi || 27 ||  
 17334  
 17335 kiyatkālaṃ teṣāṃ vimiśrabhāvenāvasthānaṃ tadāha - tatheti | etāni bhūtāni  
 17336 tathā vimiśrāṇi yathā punaḥ sarvanāśaparyantaṃ na viviktāni  
 17337 śuddhānyupalabhyante || 27 ||  
 17338  
 17339 saṃvittimātrarūpāṇi sthitāni gaganodare |  
 17340 bhavanti vaṭajālāni yathā bījakaṇāntare || 28 ||  
 17341  
 17342 brahmasattayā prāk sattāmeva sthūlātmanāvirbhāva iti sadṛṣṭāntamāha -  
 17343 saṃvittīti | gaganamatrāvyākṛtākāśaḥ || 28 ||  
 17344  
 17345 prasavaṃ paripaśyanti śataśākhaṃ sphuranti ca |  
 17346 paramāṇvantare bhānti kṣaṇātkalpībhavanti ca || 29 ||  
 17347  
 17348 nanu sūkṣmatamatvādanavakāśeṣu tanmātreṣu sthūlāvasthitirviruddhā tatrāha ##-  
 17349 māyikaprasavādidarśanamātraṃ tacca paramāṇvādyantare'pi saṃbhavati | svapne  
 17350 sūkṣmatamanāḍicchidreṣvapi viśālatamajagaddarśanāditi bhāvaḥ || 29 ||  
 17351  
 17352 vivartameva dhāvanti nirvivartāni santi ca |  
 17353 cidvedhitāni sarvāṇi kṣaṇātpiṇḍībhavanti ca || 30 ||  
 17354  
 17355 teṣāṃ sthūlabhāve'pi na svarūpasaukṣmyāpāyo vivartasyāvikāraḥkatvādityāha ##-  
 17356 ata eva na vilamba ityāha - kṣaṇāditi | pariṇāmapakṣe hi kūsmāṇodpacaya iva  
 17357 vilambaḥ syāt || 30 ||  
 17358  
 17359 tanmātragaṇametatsyātsā saṃkalpātmikā citiḥ |  
 17360 vedanātrasarenvābhamanākāraiva paśyati || 31 ||  
 17361  
 17362 uktārthasmāraṇenopasaṃharati - tanmātreṭi | etaduktaparakāram | chāndasi  
 17363 klībatā || 31 ||  
 17364  
 17365 bījaṃ jagatsu nanu pañcakamātrameva  
 17366 bījaṃ parāvyavahitasthitiśaktirādyā |  
 17367 bījaṃ tadeva bhavatīti sadānubhūtaṃ  
 17368 cinmātramevamajamādyamato jagacchriḥ || 32 ||  
 17369  
 17370 itthaṃ ca yaduktaṃ brahmaiva jagadākāraṃ bhavatīti tatsiddhamityāha - bījamiti  
 17371 | jagatastanmātrapañcakam bījaṃ kāraṇaṃ tasya ca bījaṃ pareṇa paramātmanā  
 17372 avyavahitā sāksātsaṃbadhā jagatsthitiheturmāyāśaktireva | itthāṃca  
 17373 tatparamātmataṭṭvameva māyāśaktyā bījaṃ bhavanmāyāpagame tadeva bhavatīti  
 17374 pratijñātārthasiddhirityarthaḥ || 32 ||  
 17375  
 17376 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 17377 jagadutpattivarṇanaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 17378  
 17379 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 17380 jagadutpattivarṇanaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 17381  
 17382 p. 159)  
 17383  
 17384 trayodaśaḥ sargaḥ  
 17385  
 17386 śrīvāsiṣṭha uvāca |

17387  
 17388 parame brahmaṇi sphāre same rāma samasthite |  
 17389 anutpannanabhastejastamaḥsattā cidātmani || 1 ||  
 17390  
 17391 sargoktyā prāg jagadbhāvo varṇito brahmaṇo'nṛtaḥ |  
 17392 jīvabhāvo'dhunā tasya dehādyāptiśca varṇyate ||  
 17393  
 17394 pralaye suṣuptāviva vilayena māyāśabalabrahmabhāvaṃ prāptānāṃ  
 17395 jīvopādhīnāṃ punarāvīrbhāvakramaṃ sahetukaṃ śrīvasiṣṭha uvāca - parama  
 17396 ityādīpañcabhiḥ | vikāraḥkṛtavaiṣaṃyāśūnyamāyāśabalatvātsame'same  
 17397 cādhiṣṭhāne sthite anutpannānāṃ nabhastejastama ādīnāṃ yā kāraṇātmanā sattā  
 17398 tadrūpe cidātmani || 1 ||  
 17399  
 17400 pūrvaṃ cetyatvakalanaṃ sataścetyāṃśacetanāt |  
 17401 udeti cittakalanaṃ citiśaktitvacetanāt || 2 ||  
 17402  
 17403 citaścetayitṛbhāvalakṣaṇajīvatvasya viśayakaraṇasiddhipūrvakatvāttadadhyāsaṃ  
 17404 prathamam darśayati - pūrvamiti | kalanaṃ kalpanam | tatra hetuḥ  
 17405 sadvastunastatprathā svabhāvataiva | evamuttaratrāpi | yadevādhyasyate  
 17406 tatprathāsvabhāvatāyāściti pūrvasiddhatvātsarvatra nimittatā || 2 ||  
 17407  
 17408 tato jīvatvakalanaṃ cetyasaṃyogacetanāt |  
 17409 tato'sya [tato'haṃbhāvakalanaṃ iti pāṭhaḥ] māyākalanaṃ  
 17410 cetyaikaparatāvaśāt || 3 ||  
 17411  
 17412 māyātrāhaṃbhāvaḥ | ahaṃbhāvakalanaṃ iti pāṭhe tu spaṣṭam | sā hi  
 17413 jīvabhāvasya nirūḍhāvasthā ekaparatā tāvanmātro'hamityabhimānaḥ || 3 ||  
 17414  
 17415 tato buddhitvakalana mahantāpariṇāmataḥ |  
 17416 etadeva manastādīśabdatanmātrakādimat || 4 ||  
 17417  
 17418 pariṇāmata upacayataḥ | itthaṃ dharmasiddhau śabdādiviśayamātrāṇāṃ  
 17419 vāsanātmanā svāntargatānāṃ svapna iva mananāttadghaṭitaṃ manorūpametadeva  
 17420 saṃpadyata ityārthaḥ || 4 ||  
 17421  
 17422 ucchūnādanyatanmātrabhāvanādbhūtarūpiṇaḥ [bhāvanodbhūta iti  
 17423 pāṭhaḥ] |  
 17424 ayamitthaṃ mahāgulmo jagadādirvilokyate || 5 ||  
 17425  
 17426 tasya sthūladehabhāvāpattimāha - ucchūnāditi | vāsanātmanāṃ  
 17427 śabdatanmātrāṇāmanyaiḥ  
 17428 sparśāditanmātrairbhāvanānmelanātpañcikṛtabhāvenocchūnādādhyātmikama  
 17429 hābhūtarūpiṇaḥ | sthūladehabhāvāpannānmanasa iti yāvat || 5 ||  
 17430  
 17431 jhaṭityevaṃ krameṇeti svapne puramivākṛtam |  
 17432 mahākāśamahāṭavyāmudbhūyodbhūya naśyati || 6 ||  
 17433  
 17434 uktamupasaṃharati - jhaṭitityādinā | akṛtamanicchāsaṃpannam || 6 ||  
 17435  
 17436 jagatkaraṇjakuṇjānāṃ bījametadvāpajam |  
 17437 nāpekṣate kiṃcidapi kṣitivāryanālādīkam || 7 ||  
 17438  
 17439 etaccidātmakaṃ paścātkilorvyādi kariṣyati |  
 17440 svaṃ svapnavitpuramiva cinmātrāmakameva yat || 8 ||  
 17441  
 17442 paścāduttarakāle | svapnavitsvapnadraṣṭā | svaṃ svānubhūyamānam | vastutastu  
 17443 tadasaṅgamevetyāha - cinmātrātmakameveti | yaccinmātrātmakaṃ tat  
 17444 yatratastrasthamapi jagadādyāṅkuraṃ muñcatyevetyuttareṇānvayaḥ || 8 ||  
 17445  
 17446 jagadādyāṅkuraṃ yatra tatrasthamapi muñcati |  
 17447 jagataḥ pañcakaṃ bījaṃ pañcakasya cidavyayā || 9 ||  
 17448  
 17449 pañcakaṃ tanmātrāṇāṃ || 9 ||  
 17450  
 17451 yadbījaṃ tatphalaṃ viddhi tasmādbrahmamayaṃ jagat |  
 17452 evameṣa mahākāśe sargādaḥ pañcako gaṇaḥ || 10 ||  
 17453  
 17454 evamityādeḥ sarvasyottarānvayaḥ || 10 ||  
 17455

17456 cicchaktyā svāṅgabhūtātmā kalpitosti na vāstavaḥ |  
 17457 anenocchūnatāmetya yadapīdaṃ vitanyate || 11 ||  
 17458  
 17459 cicchaktyā cetyaprathanaśaktyā svāṅgabhūtātmā svaśarīramiva  
 17460 saṃpannasvarūpaḥ | anena pañcakagaṇena | idaṃ sthūlam || 11 ||  
 17461  
 17462 tadapyākāśarūpātmakalpanātmani sanmayam |  
 17463 kvacinna nāma tatsiddhaṃ yadasiddhena sādhyate || 12 ||  
 17464  
 17465 ākāśarūpamiva svakalpanādhiṣṭhānātmani sthitatvātsanmayam na svata ityārthaḥ |  
 17466 tadevopapādayati - kvaciditi || 12 ||  
 17467  
 17468 svarūpaṃ yadvikalpātma kathaṃ tatsatyatāmiyāt |  
 17469 atha cetpañcakaṃ brahma brahmātmakatayā dhiyā || 13 ||  
 17470  
 17471 nanu pañcakagaṇasya brahmaṇyadhyastasyāstu brahmamātratā tatkāryasya tu sā  
 17472 kathaṃ tatrāha - atheti || 13 ||  
 17473  
 17474 tatpañcakaṃ viddhi prauḍho brahmaiva trijagatkramaḥ |  
 17475 yathā sphurati sargādāveṣa pañcakasaṃbhavaḥ || 14 ||  
 17476  
 17477 tatpañcakaṃ tatkāryasthūlabhūtapañcakamapi cidbrahmaiva | hīti  
 17478 kāraṇakāryayorekatvaprasiddherhetorityārthaḥ | tathāca prauḍho rūḍhajagatkramo  
 17479 brahmaiveti siddhamityārthaḥ | kathaṃ tarhyabhinne  
 17480 kāryakāraṇatvavyavahārastatrāha [kāryeti padaṃ kvacinna labhyate] -  
 17481 yatheti || 14 ||  
 17482  
 17483 tathaivādyeha bhūtatve yāti kāraṇatām svayam |  
 17484 evaṃ na jāyate kiṃcijjagajjātaṃ [jātaṃ tu iti pāṭhaḥ] na lakṣyate ||  
 17485 15 ||  
 17486  
 17487 bhūtatve paurvakālikatve | svayaṃ auttarakālikaṃ svaṃ pratyeveti śeṣaḥ |  
 17488 upasaṃharati - evamiti || 15 ||  
 17489  
 17490 svapnaśaṃkalpapuravadasatsadanubhūyate |  
 17491 brahmākāśaparākāśe jīvākāśatvamātmani || 16 ||  
 17492  
 17493 tadupādhikajīvabhāvo'pyasanneveti darśayannasataḥ sattvānubhāvasaṃbhāvanām  
 17494 dṛṣṭāntenāpanudati - svapneti | brahmākāśarūpe parākāśe  
 17495 paramaprakāśe ātmani jīvākāśatvaṃ asatsadivānubhūyate || 16 ||  
 17496  
 17497 iti cityavadātātmā pṛthvyādīnāmasaṃbhavāt |  
 17498 ityeṣa jīvaḥ kathito vyomni khātmā ivoditaḥ || 17 ||  
 17499  
 17500 avadātātmā prapaśyatītyadhyāhṛtyānvayaḥ | vastutaḥ pṛthvyādīnām  
 17501 paricchedopādhīnāmasaṃbhavādvyomni  
 17502 gandharvanagaragr̥haghaṭādīparicchinnaḥ khādeva kalpanayā uditaḥ |  
 17503 khātmaivaiṣa jīvaḥ kathita ityārthaḥ || 17 ||  
 17504  
 17505 p. 160)  
 17506  
 17507 jīvākāśastvimaṃ dehaṃ yathā vindati tacchṛṇu |  
 17508 jīvākāśaḥ svamevāsau tasmimstu parameśvare || 18 ||  
 17509  
 17510 evaṃ sāmānyābhīmānena brahmaṇaḥ samaṣṭijīvabhāvamuktvā  
 17511 viśeṣābhīmānena vyaṣṭatadbhāvena sthūladehāntatādātmyāropakramaṃ  
 17512 prapañcayitumārabhate - jīvākāśa ityādinā | tatrādaḥ bhāvanayaiva  
 17513 samaṣṭyupādhervyaṣṭyantaḥkāraṇāṅkurārambhaṃ darśayati - jīvākāśa  
 17514 ityādinā tasminparameśvare kalpitaḥ samaṣṭijīvākāśo vistr̥tamapi svaṃ  
 17515 aṇuralpataraḥ sphuliṅgavattejaḥkaṇo'smīti cintayā tathaivātmānaṃ  
 17516 cetatyanubhavatītyuttareṇānvayaḥ | etadevābhimpṛetyāha śrutiḥ yathā'gneḥ  
 17517 kṣudrā visphuliṅgā vyuccarantyevamevāsmādātmanaḥ sarva eta ātmāno  
 17518 vyuccaranti iti || 18 ||  
 17519  
 17520 aṇutejaḥkaṇo'smīti svayaṃ cetati cintayā |  
 17521 yattadevocchūnamiva [ucchūnyabhāvaṃ iti pāṭhaḥ]  
 17522 bhāvayatyātmanāmbare || 19 ||  
 17523  
 17524 tasyābhāvanopacayādupacayamāha - yadityādinā | yañcetati

17525 tadevocchūnamiva bhāṇayati || 19 ||  
 17526  
 17527 asadeva sadākāraṃ saṃkalpenduryathā na san |  
 17528 tameva bhāṇayan draṣṭṛdṛśyarūpatayā sthitaḥ || 20 ||  
 17529  
 17530 yadbhāṇayati tatsaṃkalpenduryathā na san tathā asadevetyarthaḥ |  
 17531 tadbhāṇanaphalamāha - tameveti || 20 ||  
 17532  
 17533 eka eva dvitāmeti svapne svamṛtibodhavad |  
 17534 kiṃcitsthaulyamivādatte tatastāarakatām vian || 21 ||  
 17535  
 17536 draṣṭṛdṛśyabhāvasaṃvalane tasyopacayaṃ darśayati - kiṃciditi |  
 17537 aṇutejaḥkaṇabhāvamāpahāya tārakāsādṛśyaṃ vidan kiṃcitsthaulyamādatta iva  
 17538 | ayamevāsya bhūtamātrāsaṃvalitaliṅgātmabhāvaḥ || 21 ||  
 17539  
 17540 yathābhāvitamātrārthabhāvitādviśvarūpataḥ [bhāvitvādyatsvarūpataḥ  
 17541 iti pāṭhaḥ] |  
 17542 sa eva svātmā satato'pyayaṃ sohamiti svayaṃ || 22 ||  
 17543  
 17544 ayaṃ jīvastatastādṛśavedanātsatārakākāra eva svātmā āsa babhūva | tatra  
 17545 hetudvayaṃ māha - yathābhāviteti so'hamiti tadbhāṇābhinayaḥ || 22 ||  
 17546  
 17547 cittātpratyayamādhatte svapne svāmiva pānthatām |  
 17548 tārakākāramākāraṃ bhāvidehābhidhaṃ tathā || 23 ||  
 17549  
 17550 ayaṃ liṅgadehapratyayo bhāvisthūladehapratyayaśca cittakalpanāvasādevetyāha  
 17551 - cittāditi | tārakākāraṃ prāguktaliṅgākāraṃ || 23 ||  
 17552  
 17553 bhāṇayatyeti [bhāṇayanyāti iti pāṭhaḥ] tadbhāvaṃ cittam  
 17554 cetyārthatāmiva |  
 17555 parityajyaiva tadbāhyaṃ tatastāarakakoṭare || 24 ||  
 17556  
 17557 tatra dṛṣṭāntaścittam cetyārthatām viśayākāratāmiveti | vastunaḥ  
 17558 sarvopādhivātyasyāpi mohāttadbhāvaparityāgenopādhyantarbhānaṃ  
 17559 sadṛṣṭāntamupapādayaṃstasya svapnādivāsanāmayasaṃsāramāha -  
 17560 parityajyaivetyādinā | tāarakakoṭare upādhyantaḥkalpitākāśe || 24 ||  
 17561  
 17562 antarbhāti bahiṣṭho'pi parvato mukure yathā |  
 17563 kūpasamstho yathā dehaḥ samudgakagataṃ vacaḥ || 25 ||  
 17564  
 17565 yathā sarvatra vyavahārasamartho dehaḥ kūpasamsthastanmātravyavahārī bhāti |  
 17566 yathā vā pūrācchravaṇayogyamāpyākrośādivacaḥ samudgakagataḥ  
 17567 saṃpuṭakāvaruddhamabahiḥprasāri || 25 ||  
 17568  
 17569 svapnasamkalpayoḥ saṃvidvettyetajjivako'ṇuke [vettyevaṃ jīvaka iti  
 17570 pāṭhaḥ] |  
 17571 svarūpatārakāntastho jīvo'yaṃ cetati svayaṃ || 26 ||  
 17572  
 17573 yathā vā svapnasamkalpayoḥ saṃviddehāntareva svapnādi paśyati tathā aṇuke  
 17574 prāguktasphuliṅgasadṛśopādhau svarūpatayā kalpitatārakāntastho  
 17575 vāsanāmayadehādivyavahāraṃ cetatītyarthaḥ | cittam cetyārthatāmiveti  
 17576 dṛṣṭāntapakṣe'pi parityajyetyādisārdhaślokadvayameva yojyam |  
 17577 svapnasamkalpayorbahiṣṭho'pi viśayastadbāhyarūpaṃ parityajyaiva antarbhāti yathā  
 17578 kūpajalapratiimbīto deho yathā vā guhādisaṃpuṭagataṃ pratidhvanivacastathā  
 17579 jīvaka etadvāsanāmayam vedyam vetti | śiṣṭam prāgvat || 26 ||  
 17580  
 17581 tadetadbuddhicittādi jñānasattādirūpakam |  
 17582 jīvākāśaḥ [jīvākāśastatastatreti pāṭhaḥ] svatastatra  
 17583 tārakākāśakośagam || 27 ||  
 17584  
 17585 tadetadvāsanāmayadehādivyavahāradṛśā niṣkarṣe  
 17586 buddhicittādi pariṇāmatvāttattadrūpakam paramārthadṛśā vimarṣe tu  
 17587 jñānasattānandarūpakameva | tattatsthūladehabhāvanayā tadbhāṇāpannasya  
 17588 cakṣurādikalpanayā jāgradvyavahārasaṃsāraṃ prapañcayati - jīvākāśa  
 17589 ityādinā || 27 ||  
 17590  
 17591 prekṣe'hamiti bhāvena draṣṭuṃ prasaratīva khe |  
 17592 tato randhradvayenaiva bhāvibāhyābhidhaṃ punaḥ || 28 ||  
 17593

17594 yena paśyati tannetrayugaṃ nāmnā bhaviṣyati |  
 17595 yena sprśati sā vai tvagyacchṛṇoti śrutistu sā || 29 ||  
 17596  
 17597 yena jighrati tadghrāṇaṃ sa svamātmani paśyati |  
 17598 tattasya svadanaṃ paścādrasanā collasiṣyati || 30 ||  
 17599  
 17600 svadanaṃ rasanendriyam || 30 ||  
 17601  
 17602 spandate yatsa tadbāyuśceṣṭā karmendriyavrajam |  
 17603 rūpālokamanaskārajātamityapi bhāvayat || 31 ||  
 17604  
 17605 yatspandate tadvāyuh prāṇādivṛttiḥ || 31 ||  
 17606  
 17607 ātivāhikadehātmā tiṣṭhatyambaramambare |  
 17608 evamucchūnatām tasminbhāvayaṃstejasaḥ [bhāvavattejasaḥ iti  
 17609 pāṭhaḥ] kaṇe || 32 ||  
 17610  
 17611 bhāvayat adhyasyat āste brahma || 32 ||  
 17612  
 17613 asatyām satyasaṃkāśām brahmāste jīvaśabdavat |  
 17614 itthaṃ sa jīvaśabdārthaḥ kalanākulatām gataḥ || 33 ||  
 17615  
 17616 ātivāhikadehātmā cittadehāmbārākṛtiḥ |  
 17617 svakalpanānta ākāramaṇḍaṃ saṃsthaṃ prapaśyati || 34 ||  
 17618  
 17619 cittadehāmbarameva sthauyena sthūladehākṛtirasya |  
 17620 sphuliṅgākārādibāhyaviṣayāntasvakalpanākāraṃ brahma tadante saṃsthaṃ  
 17621 āvaraṇādisaṃsthāyuktamaṇḍaṃ brahmāṇḍaṃ prapaśyatītyarthaḥ || 34 ||  
 17622  
 17623 kaścijjalagataṃ vetti kaścitsamrāṭṣvarūpiṇaṃ |  
 17624 bhāvibrahmāṇḍakalanām paśyatyanubhavatyapi || 35 ||  
 17625  
 17626 tasyaiva jalāntargatabrahmāṇḍaśarīrāṃbhāvavedanaṃ  
 17627 tadantaścaturmukhaśarīrāṃbhāvavedanaṃ ceti dvaividhyamāha - kaściditi ||  
 17628 35 ||  
 17629  
 17630 p. 161)  
 17631  
 17632 ātma garbhagṛhaṃ cittādyathāsaṃkalpamātmanaḥ |  
 17633 deśakālakriyādravyakalpanāvedanaṃ sa tat || 36 ||  
 17634  
 17635 ātmana ātmatvenābhimatāccittādeva nimittādyathāsaṃkalpamātmano  
 17636 garbhagṛhavāsanimittatvādgarbhagṛhaṃ deśādikalpanāvedanaṃ  
 17637 bhāvayannāmādinirmāteśvara eva tattacchabdaistāmstānarthānātmānaṃ ca  
 17638 badnātītyuttareṇānvayaḥ || 36 ||  
 17639  
 17640 bhāvayañchabdanirmātā śabdairbadhnāti kalpitaiḥ |  
 17641 ātivāhikadeho'sāvityasatyajagadbhrame || 37 ||  
 17642  
 17643 asatya eva kacati svapne khoḍḍayanaṃ yathā |  
 17644 ityanutpanna evāsau svayaṃbhuḥ svayamutthitaḥ || 38 ||  
 17645  
 17646 upapāditāyā utpattyākhyāyikāyāḥ prastutopayogamāha - ityanutpanna iti || 38  
 17647 ||  
 17648  
 17649 ātivāhikadehātmā prabhurādyāḥ prajāpatiḥ |  
 17650 etasminnapi saṃpanne brahmāṇḍākāriṇi bhrame || 39 ||  
 17651  
 17652 na kiṃcidapi saṃpannaṃ na ca jātaṃ na dṛśyate |  
 17653 tadbrahmākāśamākāśameva sthitamanantakam || 40 ||  
 17654  
 17655 saṃkalpanagarākārametatsadapi naiva sat |  
 17656 anirmitamarāgaṃ ca etadvai [etat khe citraṃ iti pāṭhaḥ]  
 17657 citramutthitam || 41 ||  
 17658  
 17659 arāgaṃ raṅgadravyaśūnyam || 41 ||  
 17660  
 17661 akṛtaṃ cānubhūtaṃ ca na satyaṃ satyavatsthitam |  
 17662 mahākālpe vimuktatvādbrahmādināmasaṃśayam || 42 ||

17663  
 17664 bāhyasāmagryā anirmitamāntaraprayatnena tvakṛtamiti bhedaḥ | nanu  
 17665 tarhyadṛṣṭasamskārādisāmagrījanyameva jagatkiṃ na syāttatrāha -  
 17666 mahākālpe iti | ayaṃ bhāvaḥ | brahmaṇā saha te sarve samprāpte pratisamcare |  
 17667 parasyānte kṛtātmānaḥ praviśanti paraṃ padam ||  
 17668 yāvadadhikāramavasthitirādhikārikāṇām ityādismṛtisūtropadarśitanyāyena  
 17669 mahākālpānte prāktanānām brahmādinām muktatvāvadhāraṇāna  
 17670 tadīyāḍṛṣṭasamskāreṇāgrimajagannirmāṇam | yastūpāsakaḥ kalpāda  
 17671 hiraṇyagarbhādipadaṃ labhate na tena kadāpi prāgvicitraṃ jagat  
 17672 sṛṣṭamityanubhavābhāve tatsamskārāsambhavāj jagato na samkārajatvamiti  
 17673 svapnendrajālavadakasmādevāvidyayaivodbhūtātvanmithyātvameveti || 42 ||  
 17674  
 17675 smṛtirna prāktanī kācitkāraṇaṃ vā svayaṃbhavaḥ |  
 17676 tena yādṛksvayaṃbhūḥ syāttādṛktajjamidaṃ smṛtam || 43 ||  
 17677  
 17678 anādyanubhavastvitthaṃ yo'trāsti [yo'vāstyavanikādike iti pāṭhaḥ]  
 17679 vanikādike |  
 17680 svapnānubhūtaṃ pṛthvyādi prabodhe yādṛsaṃ bhavet || 44 ||  
 17681  
 17682 nanu tarhyanādisākṣyanubhavādeva tatsamskāro'stu tajjaśca prapañco'stu tatrāha  
 17683 - anādīti | avanikādike pṛthvyādisargaviśaye | yādṛsaṃ tādṛsaṃ  
 17684 bhavedīti śeṣaḥ | sākṣivedyasvapnādermithyātvadṛṣṭestajjanitasamskārajasyāpi  
 17685 mithyātvameva syādīti bhāvaḥ || 44 ||  
 17686  
 17687 smṛtaḥ sa vyomamātrātmā sarvadaiva smṛtaṃ jagat |  
 17688 yatra yatra yathā toye dravatvaṃ nāma bhidyate || 45 ||  
 17689  
 17690 yādṛksvayaṃbhūstādṛktajjamiti yaduktaṃ tadvivṛṇoti - smṛta iti | sa  
 17691 svayaṃbhūḥ smṛta iva smṛtaḥ smaryamāṇātītapadārthavadvyomamātrātmā  
 17692 śūnyamātrasvabhāvastathā jagadapītyarthaḥ | yatra yatra deśe kāle ca yathā toye  
 17693 dravatvaṃ na bhidyata ityagrimanaṇo'trāpi sambandhaḥ | nāmeti prasiddhau || 45 ||  
 17694  
 17695 tatra tatra tathā nānyaḥ sargo'sti paramātmāni |  
 17696 sṛṣṭirevamiyaṃ prauḍhā sama eva tvayaṃ sthitaḥ || 46 ||  
 17697  
 17698 prauḍhā bhāti | paramārthatastu samo jagadvaiśamyasūnya eva sthitaḥ || 46 ||  
 17699  
 17700 bhātyevaṃ nāma brahmāṇḍaṃ vyomātmevātinirmalam |  
 17701 dṛśyamevamidaṃ śāntaṃ svātmanirmitavibhramam || 47 ||  
 17702  
 17703 uktameva vivṛṇoti - bhātītyādinā || 47 ||  
 17704  
 17705 nirādhāraṃ nirādheyamadvaitaṃ caikyavarjitaṃ |  
 17706 jagatsamvidi jātāyāmapī jātaṃ na kiṃcana || 48 ||  
 17707  
 17708 dvaitavyavahārābhāve vyāvartyābhāvādekatvasamkhyayāpi varjitaṃ | samvidi  
 17709 bhrāntau || 48 ||  
 17710  
 17711 paramākāśamāśūnyamacchameva vyavasthitaṃ |  
 17712 sarvasamsāratā nāsti yadeva tadavasthitaṃ || 49 ||  
 17713  
 17714 sarvaḥ saṃsāro yasmiṃstadbhāvo nāsti || 49 ||  
 17715  
 17716 nādheyam tatra nādhāro na dṛśyaṃ na ca draṣṭṛtā |  
 17717 brahmāṇḍaṃ nāsti na brahmā na ca vaitaṇḍikā kvacit || 50 ||  
 17718  
 17719 vaitaṇḍikā mohamadāndhajanavetaṇḍaghaṭā | jagadvimarśe  
 17720 sthāpyapakṣābhāvātprasaktā vādino vaitaṇḍikatā vā || 50 ||  
 17721  
 17722 na jagannāpi jagatī śāntamevākhilaṃ sthitaṃ |  
 17723 brahmaiva kacatī svacchamitthamātmātmanātmani || 51 ||  
 17724  
 17725 cittvāddravatvātsalilamivāvartatayātmani |  
 17726 asadevedamābhāti sadivehānubhūyate || 52 ||  
 17727  
 17728 vinaśyatyasadevānte svapne svamaraṇaṃ yathā |  
 17729 athavā svasvarūpatvātsadevedamanāmayaṃ |  
 17730 akhaṇḍitamanādyantaṃ jñānamātrāmbaṇodaram || 53 ||  
 17731

17732 itthamapavādadṛṣṭyā svato jagataḥ sūnyatvamuktṛvā adhiṣṭhānadṛṣṭyā  
 17733 tvāha - athaveti || 53 ||  
 17734  
 17735 ākāśa eva parame prathamāḥ prajeśo  
 17736 nityaṃ svayaṃ kacati sūnyatayā samo yaḥ |  
 17737 sa hyātivāhikavapurṇatū bhūtarūpī  
 17738 prṥthvyādi tena na sadasti yathā [tathā na iti pāṭhaḥ] na jātāṃ || 54 ||  
 17739  
 17740 siṃhāvalokananyāyena prāguktaṃ sarvamanuṣaṃdhāyopasaṃharati - ākāśa  
 17741 eveti | parame brahmaṇi prajeśaḥ svayaṃbhūrākāśaḥ sūnyameva | yaḥ samaḥ  
 17742 paramātmā sa eva sūnyaprajeśādyātmanā kacati prathate | hi yasmātsa prajeśa  
 17743 ātivāhikavapurṇanomaśāśiro na pāñcabhautikaḥ | tena  
 17744 tatsaṃkalpamātrārūpatvena prṥthvyādi na sat satyam | yathā na jātamanutpannaṃ  
 17745 śaśaśṅgādi nāsti tadvadityarthaḥ | yathā na jātāṃ nāsti ca tathopavarṇitamiti  
 17746 śeṣo vā || 54 ||  
 17747  
 17748 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 17749 svayaṃbhūtpattivarṇanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 17750  
 17751 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 17752 svayaṃbhūtpattivarṇanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 17753  
 17754 p. 162)  
 17755  
 17756 śrīvāsiṣṭha uvāca |  
 17757  
 17758 itthaṃ jagadahaṃtādidṛśyājātāṃ na kiṃcana |  
 17759 ajātātīvācca nāstyeva yaccāsti parameva tat || 1 ||  
 17760  
 17761 prāgvarṇite jīvaabhāve paricchedādīśaśayān |  
 17762 yuktyā nirasya brahmaikyāṃ śiṣṭamatrānuvarṇyate || 1 ||  
 17763  
 17764 tatrādaḥ samaṣṭivirāḍjīvaparicchedanirāśāya vṛttānuvādena bhūmikāṃ racayati  
 17765 - itthamityādinā || 1 ||  
 17766  
 17767 paramākāśamevādaḥ jīvatāṃ cetati svayaṃ |  
 17768 niḥspandāmbhodhikuhare salilaṃ spandatāmiva || 2 ||  
 17769  
 17770 tadanugūṇaṃ virāḍ [virāḍvighrahaḥkalpanāṃ iti pāṭhaḥ] dehaḥkalpanāṃ  
 17771 vivakṣustadārthaṃ samaṣṭijīvaabhāvasiddhimāha - parameti || 2 ||  
 17772  
 17773 ākāśarūpamajahadevaṃ vettīva hr̥dyatām |  
 17774 svapnaśaṃkalpaśālādāviva cidvṛttirāntarī || 3 ||  
 17775  
 17776 ākāśarūpamajahadityetatpūrvānvayi | āntarī saṃkalpātmikā cidvṛttirevaṃ  
 17777 vakṣyamāṇavirāḍupādhiṣṭayāṃ hr̥dyatām ātmatābhrāntīyā premāspadatām  
 17778 vettīva || 3 ||  
 17779  
 17780 prṥthvyādirahito deho yo virāḍātmako mahān |  
 17781 ātivāhika evāsau cinmātrācchanabhomayaḥ || 4 ||  
 17782  
 17783 saṃkalpajātavokteḥ phalaṃ darśayati - prṥthvyādīti || 4 ||  
 17784  
 17785 akṣayaḥ svapnaśailābhaḥ sthiraśvapnapuṇopamaḥ |  
 17786 citrakṣsthiracittasthacitrasainyasamākṛtiḥ || 5 ||  
 17787  
 17788 kṣayo nivāśastadrahitaḥ | sthiraṃ cirasthāyī svapnapuraṃ yadi syāttadā tadupamaḥ |  
 17789 citrakṣtaḥ sthiraṃ niścalaṃ yadi citraṃ syāttadā  
 17790 tadvāsanātmakacitrasainyasamākṛtiḥ || 5 ||  
 17791  
 17792 anikhātamahāstambhaputrikaughasamopamaḥ |  
 17793 brahmākāśe'nikhātātmā sustambhe śālabhañjikā || 6 ||  
 17794  
 17795 anikhātā anutkīrṇā ye mahāstambhaputrikaughāstatsamāśca ye'nye te  
 17796 sarve'pyupamā yasya | brahmākāśalakṣaṇe sustambhe anikhātātmā  
 17797 anutkīrṇasvarūpā śālabhañjiketī rūpakam || 6 ||  
 17798  
 17799 ādyaḥ prajāpatiḥ pūrvāṃ svayaṃbhūriti viśrutaḥ |  
 17800 prākanānaṃ svakāryāṇāmbhāvādapyakāraṇaḥ || 7 ||



17801  
 17802 ādhibhautikaṃ rūpaṃ mithyetyuktvā tasyādhidaivikamapi tattathaivetyāha -  
 17803 ādya ityādinā | tatra hetūnprāgvarṇitāneva smārayati -  
 17804 prāktanānāmityādisārdhena | svakāryāṇāṃ svakarmaṇāṃ || 7 ||  
 17805  
 17806 mahāpralayaṇānteṣvādyakālapitāmahāḥ [śvādyā kila iti pāṭhaḥ]  
 17807 |  
 17808 mucyante sarva evātaḥ prāktanāṃ karma teṣu kim || 8 ||  
 17809  
 17810 so'kuḍya eva kuḍyātmā dṛśyādṛśyaḥ svayaṃsthiṭaḥ |  
 17811 na ca dṛśyaṃ na ca draṣṭā na sraṣṭā sarvameva ca || 9 ||  
 17812  
 17813 akuḍye darpaṇādaḥ pratibimbakuḍyātmeva dṛśyo'pyasattvānna darśanārhaḥ |  
 17814 asattvamupapādayitumasāṅganirvikāraciti draṣṭā dṛśyaṃ darśanaṃ sraṣṭā  
 17815 sṛṣṭiḥ sarjanaṃ bhoktā bhogyaṃ bhoga iti tripuṭītrayāsaṃbhavamāha - na  
 17816 ceti | sarvāmityanuktaṣaṭkaparigrahaḥ || 9 ||  
 17817  
 17818 pratiśabdapadārthānāṃ sarveṣāmeṣa eva saḥ |  
 17819 tasmādudeti jīvalī dipālī dipakādiva || 10 ||  
 17820  
 17821 evaṃ sarvaṇiṣedhe'pi na pratiśabdārthānāṃ śūnyatā | yasmādeṣa pratyagātmaiva  
 17822 pratiśabdapadārthānāṃ sa ātmā sthiṭaḥ || 10 ||  
 17823  
 17824 saṃkalpa eva saṃkalpātkileti kṣmādivarjitaḥ |  
 17825 ādimādiva niḥśūnyaḥ svapnātsvapnāntaraṃ yathā || 11 ||  
 17826  
 17827 ghanasaṃkalpātmakavirāṭkāryatvādvyaṣṭidehināmapi saṃkalpamātramayatvaṃ na  
 17828 satyapṛthivyādighaṭitatvamityāha - saṃkalpa iti | yathā ādimāt  
 17829 hiraṇyagarbhānmithyātvānnitarāṃ śūnyo virāḍutpannastadvirājo  
 17830 vyaṣṭyātmāpītyarthaḥ [dṛśyātmāpi iti pāṭhaḥ] || 11 ||  
 17831  
 17832 asmādekapratispandajīvāḥ saṃprasaranti ye |  
 17833 sahakārikāraṇānāmabhāvācca sa eva te || 12 ||  
 17834  
 17835 ekasvabhāvatvenaiva vyaṣṭisamaśyorekatvaṃ prasādhya tena brahmaikyapariśeṣaḥ  
 17836 siddha ityāha - asmādityādinā | ye vyaṣṭijīvāḥ  
 17837 sahakārikāraṇānāmabhāvādeko'sahāya eva pariśpandate  
 17838 tathāvidhādasmādvirājaḥ prasaranti te sa eva nānye |  
 17839 tathāvidhādvṛkṣātprasṛtānāṃ śākhādīnāṃ tato bhedādarśanāditi bhāvaḥ  
 17840 || 12 ||  
 17841  
 17842 sahakārikāraṇānāmabhāve kāryakāraṇaṃ |  
 17843 ekametadato nānyaḥ parasmātsargavibhramaḥ || 13 ||  
 17844  
 17845 brahmavādyo virāḍātmā virāḍātmeva sargatā |  
 17846 jīvakāśaḥ sa evetthaṃ sthiṭaḥ pṛthvyādyasadyataḥ || 14 ||  
 17847  
 17848 śrīrāma uvāca |  
 17849  
 17850 kiṃ syātparimito jīvo rāśirāho anantakaḥ |  
 17851 āhosvidastyānantātmā jīvapiṇḍo'calopamaḥ || 15 ||  
 17852  
 17853 vyaṣṭisamaṣṭitanmūlānāmekatve vyaṣṭisamaṣṭyoravāstavatvaṃ tanmūlasyaiva  
 17854 vastuteti kutaḥ mūlasamaṣṭyoravāstavatvaṃ vyaṣṭivibhāgasyaiva  
 17855 pratyakṣādīpamāṇasiddhasya vāstavatvaṃ kiṃ na syātsenāsamājādaḥ  
 17856 samaṣṭyapagame'pi vyaṣṭipariśeṣeṇa tasyāḥ satyatvakṣpteriti manyamānaḥ  
 17857 śrīrāma uvāca - kiṃ syāditi | vyaṣṭimātrasatyatve vyaṣṭijīva  
 17858 evaikabuddhiparimitatvādekadeśāvasthiterivā  
 17859 parasparasamaśleṣeṇaikapiṇḍātmatāpatterivā kalpitasamaṣṭyātmā saṃbhāvyata iti  
 17860 bhāvaḥ || 15 ||  
 17861  
 17862 dhārāḥ payomuca iva śīkarā iva vāridheḥ |  
 17863 kaṇāstaptāyasa iva kasmānniryānti jīvakāḥ || 16 ||  
 17864  
 17865 avaśyaṃ caivamabhyupeyamanyathā vṛṣṭivāridhi jalakaṇavadvisphuliṅgavadvā  
 17866 samaṣṭerudbhava anityatvāpattiyā kṛtāhānākṛtābhyāgamaḥ  
 17867 syādityāśayenāha - dhārā iti | kasmāditi | yasmānniryānti tatra  
 17868 saṃbhāvayituṃ śakyamityarthaḥ || 16 ||  
 17869

17870 p. 163)  
 17871  
 17872 iti me bhagavanbrūhi jīvajālavinirṇayam |  
 17873 jñātametanmayā prāyastadeva prakāṭikuru || 17 ||  
 17874  
 17875 viśeṣajijñāsayā vaiparītyāpādanaṃ na durmedhastayā  
 17876 tvadāśayānavabodhādityāha - jñātamiti || 17 ||  
 17877  
 17878 śrīvasiṣṭha uvāca |  
 17879  
 17880 eka eva na jīvo'sti rāśīnāṃ saṃbhavaḥ kutaḥ |  
 17881 śaśaśṅgaṃ samuḍḍiya prayāṭive hi te vacaḥ || 18 ||  
 17882  
 17883 prayojanavadbrahmātmaikatvasiddhaye ekādhiṣṭhānā anekakalpanā laghīyasīti  
 17884 samaṣṭijīvaṃ parikalpya tadupahitavyaṣṭīkalpanā mayoktā na  
 17885 vyaṣṭisamaṣṭyoranyatarasatyatvāya jīvotpattyādipratipādanāya vā tatra ca na  
 17886 tvadāśaṅkāprasara ityāśayena śrīvasiṣṭha uvāca - eka iti | apyarthē  
 17887 evakāraḥ || 18 ||  
 17888  
 17889 na jīvo'sti na jīvānāṃ rāśayaḥ santi rāghava |  
 17890 na caikaḥ parvataprakhyo jīvapiṇḍo'sti kaścana || 19 ||  
 17891  
 17892 jīvaśabdārthakalanāḥ samastakalanānvitāḥ |  
 17893 neha kāścana santīti niścayo'stu tavācalaḥ || 20 ||  
 17894  
 17895 kalanāḥ pratibhāsāḥ || 20 ||  
 17896  
 17897 śuddhacinmātramamalaṃ brahmāstīha hi sarvagam |  
 17898 tadyathā sarvaśaktitvādvindate yāḥ svayaṃ kalāḥ || 21 ||  
 17899  
 17900 kalāḥ kalpanākauśalāni vindate labhate | anusamdhata iti yāvat || 21 ||  
 17901  
 17902 cinmātrānukrameṇaiva saṃpraphullalatāmiva |  
 17903 nanu mūrtāmamūrtāṃ vā tāmevāśu prapaśyati || 22 ||  
 17904  
 17905 tattatsaṃkalpavṛttikramānusāriṇāṃ cito  
 17906 mātrānāmābhāsānāmanupraveśenaiva nimittena tāmeva kalāṃ  
 17907 kūrtaṃmūrtasvarūpeṇāvīrbhūtāṃ prapaśyati | yathā latākrameṇa svāṃ  
 17908 korakitāmātha saṃpraphullatāṃ ca paśyati tadvat || 22 ||  
 17909  
 17910 jīvo buddhiḥ kriyāspando manodvitvaikyamityapi |  
 17911 svasattāṃ prakacantīm tāṃ niyojayati vedane || 23 ||  
 17912  
 17913 darśanaprākaramēva viśayaprapaṇcanena viśadayati - jīva iti | tadbrahmaiva  
 17914 vedane niyojayati | viśayīkarotīti yāvat || 23 ||  
 17915  
 17916 sā'buddhaiva bhavatyevaṃ bhavedbrahmaiva bodhataḥ [bodhitā iti  
 17917 pāṭhaḥ] |  
 17918 abodhaḥ prekṣayā yāti nāśaṃ na tu prabudhyate || 24 ||  
 17919  
 17920 tathā prakacanaṃ cāsyāvidyayaiva tadapagame tu  
 17921 nirvikṣepasvarūpamātrāvasthitirityāha - seti | abuddhā  
 17922 ajñānāvṛtaivaivamuktarūpā bhavati | prekṣayātmaprabodhena | prabodha eva  
 17923 durlabha ityāha - natviti || 24 ||  
 17924  
 17925 yathāndhakāro dipena prekṣyamāṇaḥ praṇaśyati |  
 17926 na cāsyā jñāyate tattvamabodhasyaivameva hi || 25 ||  
 17927  
 17928 nivartitasyābodhasya tarhi kimātmanā pariśeṣaḥ | na tāvadbodhātmanā tasya  
 17929 tadakaraṇatvādvirodhacca | nāpyanyātmanānyapariśeṣādityāśaṅkyāha -  
 17930 yatheti || 25 ||  
 17931  
 17932 evaṃ brahmaiva jīvātmā nirvibhāgo nirantaraḥ |  
 17933 sarvaśaktiranādyanto mahācitsārārūpavān || 26 ||  
 17934  
 17935 upapāditamupasaṃharati - evamiti | cedeva sāro'bādhyāṃśastenaiva  
 17936 paramārtharūpeṇa rūpavān || 26 ||  
 17937  
 17938 sarvānaṇutayā tvasya na kvacidbhedakalpanā |

17939 vidyate yā hi kalanā sā tadevānubhūtitāḥ || 27 ||  
 17940  
 17941 sarvato'pyanaṇutayā aparicchinatayā viṣayabhedāpagame tatkalānabhedo'pi  
 17942 [apīti kvacinna paṭhyate] vanacchede vanātapabheda ivāpagata iti  
 17943 brahmamātrapariśeṣa ityāha - vidyata iti || 27 ||  
 17944  
 17945 śrīrāma uvāca |  
 17946  
 17947 evametatkathaṃ brahmannekajīvecchayākhilāḥ |  
 17948 jagajjīvā na yujyante mahājīvaikatāvaśāt || 28 ||  
 17949  
 17950 uktamabhyupagāmya śrīrāmaḥ prāgukte vyaṣṭisamaṣṭijīvayorabhede  
 17951 vyaṣṭijīvecchāderapi samaṣṭidharmatvenāmoghatvāpattiyā  
 17952 bhogamokṣāvyavasthāṃ śaṅkate - evamiti |  
 17953 etatprāgvarṇitamevamevetyabhyupagāmaḥ | jagajjīvā anye sarve jīvāḥ || 28 ||  
 17954  
 17955 śrīvasiṣṭha uvāca |  
 17956  
 17957 mahājīvātma tadbrahma sarvaśaktimayātmakam |  
 17958 sthitaṃ tathecchameveha nirvibhāgaṃ nirantaram || 29 ||  
 17959  
 17960 brahma prathamam satyasaṃkalpasamaṣṭijīvabhāvāpannam  
 17961 satsvasaṃkalpādhīnavṛttivyāṣṭijīvabhāvamāpadyate | tatra  
 17962 pūrvasaṃkalpaviruddhe'rthe na vyaṣṭinām satyasaṃkalpatāsiddhiriti pariharan  
 17963 śrīvasiṣṭha uvāca - mahājīveti | yathā jagadvyavasthā siddhyati tathecchaṃ  
 17964 ahameva sarvadā sarveṣu satyasaṃkalpaḥ syāmitīcchāvaditi yāvat | nirvibhāgaṃ  
 17965 vyaṣṭivighāgātpūrva tacchūnyam | nirantaramityuttarānvayi || 29 ||  
 17966  
 17967 yadevecchati tattasya bhavatyāśu mahātmanaḥ |  
 17968 pūrvam teneṣṭamicchādi tato dvitvamudeti yat || 30 ||  
 17969  
 17970 icchā satyasaṃkalpaḥ | ādipadātenetarecchāpratirodhaḥ | dvitvam vyaṣṭivibhāgaḥ  
 17971 || 30 ||  
 17972  
 17973 paścāddvitvavibhaktānām svaśaktīnām prakalpitaḥ |  
 17974 anenatthaṃ hi bhavatītyevaṃ tena kriyākramaḥ || 31 ||  
 17975  
 17976 svaśaktīnām svāmśajīvānām | anena daṇḍacakrādibāhyopakaraṇenetthaṃ  
 17977 bhramaṇādinā ghaṭādi bhavatīti kriyākramo na saṃkalpamātrādityarthaḥ || 31 ||  
 17978  
 17979 taṃ vinānudaye tvāsām pradhānecchaiva rohati |  
 17980 śaktyā hyajātayā brāhyā niyamo'yaṃ prakalpitaḥ || 32 ||  
 17981  
 17982 nanu tarhi kathamanyeṣāmapi maharṣīnām kriyākramaṃ vināpi saṃkalpādeva  
 17983 kāryadarśanam tatrāha - tamiti | evaṃ taṃ kriyākramaṃ vinā kāryānudaye  
 17984 niyate sati yatkvacidāsām maharṣyādivyaṣṭiśaktīnām kriyākramaṃ vinā icchā  
 17985 rohati tatpradhānasya samaṣṭericchaiva rohati | asyāyaṃ saṃkalpaḥ siddhyatviti  
 17986 pradhānasyaiva tatrecchā kalpyata ityarthaḥ || 32 ||  
 17987  
 17988 yasyā jīvābhīdhanāyāḥ śaktyapekṣā phalatyasau |  
 17989 pradhānaśaktiniyamānuṣṭhānena vinā na tu || 33 ||  
 17990  
 17991 uktārthameva spaṣṭayati - yasyā iti | asau phalati || 33 ||  
 17992  
 17993 p. 164)  
 17994  
 17995 pradhānaśaktiniyamaḥ supraṭiṣṭho na [bhavedbhavet iti pāṭhaḥ]  
 17996 cedbhavet |  
 17997 tatphalaṃ śaktyadhīnatvānnehitānām kvacidbhavet || 34 ||  
 17998  
 17999 kriyākramasyāpi phalasiddhiḥ pradhānasaṃkalpādhīnaivetyāha - pradhāneti |  
 18000 supraṭiṣṭhaḥ samyakphalasiddhyanuḡo yadi bhavettadā ihitānām  
 18001 kāryādiceṣṭānāmapi phalaṃ na bhavediti sambandhaḥ || 34 ||  
 18002  
 18003 evaṃ brahma mahājīvo vidyate'ntādivarjitaḥ |  
 18004 jīvakoṭi mahākoṭi bhavatyatha na kiṃcana || 35 ||  
 18005  
 18006 evaṃca niṣkarṣe brahmaiva mahājīvaḥ sa eva vyaṣṭisamaṣṭikoṭidvayaṃ bhavatīti  
 18007 phalitamityupasaṃharati - evamiti || 35 ||

18008  
 18009 cetyasaṃvedanājjīvo bhavatyāyāti saṃsṛtim |  
 18010 tadasaṃvedanādrūpaṃ samāyāti samaṃ punaḥ || 36 ||  
 18011  
 18012 vistaroktaṃ bodhasaukaryāya saṃkṣīpya darśayati - cetyeti | samamaviṣamaṃ  
 18013 brahmasvarūpaṃ || 36 ||  
 18014  
 18015 evaṃ kaniṣṭhajīvanāṃ jyeṣṭhajīvakramākramaiḥ |  
 18016 samudetyātma-jīvatvaṃ tāmraṇāmiva hematā || 37 ||  
 18017  
 18018 brahmabhāvo jīvanāmupāsanena samaṣṭibhāvaprāptikrameṇa vā atraiva jñānena  
 18019 sākṣādvā samudetityāha - evamiti | ātmajīvatvaṃ  
 18020 prāguktabrahmabhāvamahājīvatvaṃ | yathā tāmraṇām hematā rasauśadhaiḥ  
 18021 pākakrameṇa vā sparśasaṃyoge akrameṇa vā bhavati tadvat || 37 ||  
 18022  
 18023 atrāntare mahākāśa itthameṣa gaṇo'pyasan |  
 18024 svātmaiva sadivodeti ciccamatkaraṇātmakaḥ || 38 ||  
 18025  
 18026 jīvajagadbhāvau vimarśe ciccamatkāramātraṃ na vastvantaramityāha - atreti |  
 18027 āntare pratyagrūpe mahākāśe || 38 ||  
 18028  
 18029 svayameva camatkāro yaḥ samāpadyate citaḥ |  
 18030 bhaviṣyannāmadehādi tadaḥambhāvanaṃ viduḥ || 39 ||  
 18031  
 18032 cito yasmāccidālehastanmayatvādanantakaḥ |  
 18033 sa eṣa bhuvanābhoga iti tasyāṃ prabimbati || 40 ||  
 18034  
 18035 ko'sau ciccamatkārastamāha - cita iti |  
 18036 jagatsaṃskārasaṃskṛtamāyāpratiphalanena tadaikarasyena svātmā  
 18037 svādaścidālehaḥ tasyāmātmaciti prabimbati sphurati || 40 ||  
 18038  
 18039 pariṇāmavikārādiśabdaiḥ saiva cidavyayā |  
 18040 tādrūpādabhedyaṃ svaśaktyaiva vibudhyate || 41 ||  
 18041  
 18042 sā cidālīḍhā cidvāstavacidrūpādbhettumaśakyāpi pariṇāmādiśabdairbhinneva  
 18043 vibudhyate || 41 ||  
 18044  
 18045 avicchinnavilāsātma svato yatsvadanaṃ citaḥ |  
 18046 cetyasya ca prakāśasya jagadityeva tatsthitam || 42 ||  
 18047  
 18048 citastadadhīnaprakāśasya cetyasya ca svataḥ svābhāvikaṃ yadavicchinnavilāsātma  
 18049 aviviktasvabhāvāpannaṃ svadanaṃ tadeva jagaditi bhrāntyā sthitamityarthaḥ || 42 ||  
 18050  
 18051 ākāśādapi sūkṣmaiṣā yā śaktirvitatā citaḥ |  
 18052 sā svabhāvata evaitāmahaṃtāṃ paripaśyati || 43 ||  
 18053  
 18054 tatrāpyahaṃtādarśanaṃ pūrvaṃ tatkr̥taṃ ca  
 18055 paricchinna-jagadrūpadarśanamityāha - ākāśāditi dvābhyām || 43 ||  
 18056  
 18057 ātmanyātmātmanaivāsyā yatprasphurati vārivat |  
 18058 jagadantamahaṃtāṇaṃ tadaiṣā saṃprapaśyati || 44 ||  
 18059  
 18060 bahirbahiḥ sthauilyotkarṣaṇaparaṃparāyām jagadbrahmāṇo'nte yasya  
 18061 tathāvidhamahaṃtāṇaṃ || 44 ||  
 18062  
 18063 camatkāra-kārī cāru yaccamatkurute citiḥ |  
 18064 svayaṃ svātmani tasyaiva jagannāma kṛtaṃ tataḥ || 45 ||  
 18065  
 18066 tathāca ciccamatkr̥tereṇa jagaditi nāmakaraṇaṃ na jagatpr̥thagastīti  
 18067 phalitamityāha - camatkāreti || 45 ||  
 18068  
 18069 citaścetyamahaṃkāraḥ saiva rāghava kalpanā |  
 18070 tanmātrādi cidevāto dvitvaikatve kva saṃsthitē || 46 ||  
 18071  
 18072 cidadhīnamahaṃkāra-kalpanaṃ tadadhīnaṃ tanmātrādi-jagatkalanamiti sthite  
 18073 yadadhīnamanyakalanam tadeva pariśiṣṭamityāha - cita iti || 46 ||  
 18074  
 18075 jīvahetvādisaṃtyāge tvaṃ cāhaṃ ceti saṃtyaja |  
 18076 śeṣaḥ sadasatormadhye bhavatyarthātmako bhavet || 47 ||

18077  
 18078 sadasatoḥ satyānṛtayoh kalpanayormadhye tvaṃ cāhaṃ ceti  
 18079 cetanaparicchedakalpanaiva dustyajā tattyāge kṛte śeṣaḥ svata eva  
 18080 vikalpakābhāvātsanmātrarūpaḥ saṃpadyata ityāha - jīveti | bhāvapradhāno  
 18081 nirdeśaḥ | jīvabhāvaṃ prati heturnimittaṃ vāsanākarmādi |  
 18082 ādipadādupādānaparigrahaḥ | bhavatyarthaḥ sattā tadātmakaḥ || 47 ||  
 18083  
 18084 citā yathādaḥ kalitā svasattā sā tathoditā |  
 18085 abhinnā dṛśyate vyomnaḥ sattāsatte na vidmahe || 48 ||  
 18086  
 18087 jñānena dṛśyatatsaṃvalitasattāpāye pūrvasiddhādhiṣṭhānasattā yathā  
 18088 sthitaivoditā medhāpāye nirmalavyomasattāvadityāha - citeti || 48 ||  
 18089  
 18090 viśvaṃkhaṃ jagadīhākhyāṃ khamasti vibudhālayaḥ |  
 18091 sākāraściccamatkārarūpatvānnānyadasti hi || 49 ||  
 18092  
 18093 anubhāvitam niṣprapañcatvamanumānenāpi draḍhayati - viśvamiti |  
 18094 ihākhyāṃ manaśceṣṭārūpaṃ sūkṣmaṃ jagat khaṃ sūnyameva | tathā  
 18095 vibudhānāmindriyatadadhiṣṭhātṛdevānāmālayaḥ sākāraḥ sthūlaśca  
 18096 viśvavirāḍrūpa iti dvividhamapi viśvaṃ khaṃ sūnyamevāsti  
 18097 ciccamatkārarūpatvādityarthaḥ || 49 ||  
 18098  
 18099 yo yadvilāsastasmātsa na kadācana bhidyate |  
 18100 api sāvayaṃ tasmātkaivānavayave kathā || 50 ||  
 18101  
 18102 tatra vyāptyādisiddhaye udāharaṇādi darśayati - yo yaditi |  
 18103 sāvayavajalādikārye taraṅgādāvapi tathā dṛṣṭaṃ niravayavacitkārye kaiva  
 18104 kathetyarthaḥ || 50 ||  
 18105  
 18106 citernityamacetyāyā nīrnāmnyā vitatākṛteḥ |  
 18107 yadrūpaṃ jagato rūpaṃ tattatsphuraṇarūpiṇaḥ || 51 ||  
 18108  
 18109 itthaṃ ca nāmarūpaniṣkṛṣṭāparicchinnaidrūpameva jagatastāttvikam rūpaṃ  
 18110 phalitamityāha - citeriti || 51 ||  
 18111  
 18112 mano buddhirahaṃkāro bhūtāni girayo diśaḥ |  
 18113 iti yā yāstu racanāscitastattvāj jagatsthiteḥ || 52 ||  
 18114  
 18115 vaiparītyadarśane'pi jagadracanā cidracanaiveti phalitamityāha - mana iti || 52 ||  
 18116  
 18117 citeścittvaṃ jagadviddhi nājagaccittvamasti hi |  
 18118 ajagattvādaciccitsyādbhānādbhedo jagatkutaḥ || 53 ||  
 18119  
 18120 evaṃ jagataścinnamayatve sati ciddharmataiva phalitetyāha - cita iti | ciccitvayośca  
 18121 [tviccetyayośca iti pāṭhaḥ] kalpanarūpabhānādbhedo na vastuta iti  
 18122 jagatkutaḥ || 53 ||  
 18123  
 18124 p. 165)  
 18125  
 18126 citermarīcibījasya nijā yāntaścamatkṛtiḥ |  
 18127 sā caiśa jīvatanmātramātraṃ jagaditi sthitā || 54 ||  
 18128  
 18129 varṇitāṃ jagataścinnmātratāmuktivaicitryairdṛḍhaṃ vyutpādayitumupakramate  
 18130 - citerityādinā | citerarthaprathanaśaktireva jīvatadupādhibhūtatanmātramātraṃ  
 18131 saj jagaditi veṣ. eṇa [viśeṣeṇa iti pāṭhaḥ] sthitetyarthaḥ || 54 ||  
 18132  
 18133 cittātsvaśaktikacanaṃ [cittāditi mūle ṭikāyāṃ ca pāṭhaḥ]  
 18134 yadaḥambhāvanaṃ citaḥ |  
 18135 jīvaḥ spandanakarmātmā bhaviṣyadabhidho hyasau || 55 ||  
 18136  
 18137 tataścittādahaṃkāraśaktisphuraṇameva spandanakarmaprāṇasaṃvalane  
 18138 jīvaśabdavācyaṃ bhaviṣyaityāha - cittāditi || 55 ||  
 18139  
 18140 yacciccittvena kacanaṃ svasaṃpādyābhīdhātmaṃ |  
 18141 svavikārairvyavacchedyaṃ bhidyate na na vidyate || 56 ||  
 18142  
 18143 tathā bhāve'pi na citśvabhāvabheda ityāha - yaditi | yat yadyapi citaścittvena  
 18144 kacanaṃ svavikāraraihaṃtādibhirvyavacchedyaṃ  
 18145 satsvasaṃpādyajīvādyabhidhātmaṃ saṃpannaṃ tathāpi

18146 tadvyavacchinnarūpamupādhimithyātvāna vidyata iti no bhidyate naiva  
 18147 bhedaprasaktirityarthaḥ || 56 ||  
 18148  
 18149 citspandarūpiṇorasti na bhedaḥ kartṛkarmaṇoḥ |  
 18150 spandamātraṃ bhavetkarma sa eva puruṣaḥ smṛtaḥ || 57 ||  
 18151  
 18152 citspandaśaktibhedādahaṃkāraprāṇopahitajīvabheda māśaṅkyāha - ciditi |  
 18153 citpradhāno'haṃkāraḥ kartā spandapradhānaḥ prāṇaḥ kriyā | nahi svakriyayā  
 18154 kartā bhidyate ataḥ sa citspandasamvalita eva puruṣo jīva ityarthaḥ || 57 ||  
 18155  
 18156 jīvaścittaparispandaḥ puṃsām cittam sa eva ca |  
 18157 manastvindriyarūpaṃ satsattām nāneva gacchati || 58 ||  
 18158  
 18159 evaṃ cittamana-indriyādibhāve'pi na jīvabhedaḥ | jīvopādhimanasa eva  
 18160 golakabhedenendriyabhāvenāvasthānādityāha - jīva iti || 58 ||  
 18161  
 18162 śāntāśeṣaviśeṣaṃ hi citprakāśacchaṭā jagat |  
 18163 kāryakāraṇakāditvaṃ tasmādanyanna vidyate || 59 ||  
 18164  
 18165 evaṃ jagajjīvabhedanirāse phalitamupasaṃharati - śānteti | hi  
 18166 yasmāttucchatarakāryakāraṇādibhāvasvabhāvaṃ jagatprāguktarītyā  
 18167 citprakāśasya chaṭāprānta iva tadabhinnasattasphūrtikaṃ tasmāddhetoranyatra  
 18168 vidyate iti śāntāśeṣaviśeṣaṃ pratyagātmarūpameva saṃpannamityarthaḥ || 59 ||  
 18169  
 18170 acchedyo'hamadāhyo'hamakledyo'śoṣya eva ca |  
 18171 nityaḥ sarvagataḥ sthāṇuracalo'hamiti sthitam || 60 ||  
 18172  
 18173 tatra sarvānarthanivṛttiṃ darśayati - acchedya iti || 60 ||  
 18174  
 18175 vavadante tathā hyatra vivadanto yathā bhramaiḥ |  
 18176 bhramayanto vayaṃ tvete jātā vigatavibhramāḥ || 61 ||  
 18177  
 18178 etadaparijñānādeva dvaitavādinām vivādabhedo nāsmākamityāha - vivadanta  
 18179 iti | svasvabhramairanyānbhramayanto yathā tadvat || 61 ||  
 18180  
 18181 dṛśye mūrte jñasaṃrūḍhe vikārādi pṛthagbhavet |  
 18182 nāmūrte tajjñakacite citkhe sadasadātmani || 62 ||  
 18183  
 18184 ajñatajjñayordṛśye mūrtāmūrtabhāvanākṛta eva  
 18185 satyamithyātvaprayuktadvaitādvaitavibhāga ityāha - dṛśya iti || 62 ||  
 18186  
 18187 cittarau cetyarasataḥ śaktiḥ kālādināmikām |  
 18188 tanotyākāśaviśadām cinmadhuśrīḥ svamañjarīm || 63 ||  
 18189  
 18190 cetye rasa āśaktistadrūpajalasekāccidvasantaśrīrūpā śaktirmāyākālādināmikām  
 18191 svamañjarīm tanoti | ākāśe prathamabhūte ūrdhvadeśe ca viśadām || 63 ||  
 18192  
 18193 svayaṃ vicitraṃ sphurati cidaṇḍakamanāhatam |  
 18194 svayaṃ vilakṣaṇaspandaṃ cidvāyuraṇḍajātmakaḥ [raṇḍajātmakam iti  
 18195 pāṭhaḥ] || 64 ||  
 18196  
 18197 yathā brahma svādhīnakalpanākramairjagajjīvabhāvaṃ prāptaṃ tathā svādhīnaireva  
 18198 bodhakramaiḥ svarūpe'vatiṣṭhata ityāha - svayamityādisārdhacaturbhiḥ |  
 18199 citsvayamevānāhatamacchinna garbhameva sat prathamamākāśakalpane  
 18200 sacchidrātvāṇḍakamaṇḍasādṛśaṃ brahmāṇḍarūpaṃ vā sphurati |  
 18201 tato'ṇḍajātmako vāyuḥ sūtrātmā vātaskandharūpo vā sphuratīti  
 18202 sarvatrānuṣaṅgaḥ || 64 ||  
 18203  
 18204 svayaṃ vicitraṃ kacaṇaṃ cidvāri na nikhātagam |  
 18205 svayaṃ vicitradhātutvaṃ śreṣṭhāṅgamapi nirmitam || 65 ||  
 18206  
 18207 tato vakṣyamāṇatejōjanmānantaraṃ vāri aptattvaṃ bhūtvā sphurati | tacca na  
 18208 taḍāgādinikhātagaṃ bhūṣargātprāktadayogāt | sā citsvayaṃ vicitrāḥ  
 18209 svarṇarajatādidhātavo yasyām pṛthivyām tadbhāvaṃ śreṣṭhānām  
 18210 devāsuramanuṣyāṇāmaṅgaṃ dehādibhāvamapi nirmāṇena prāpitam || 65 ||  
 18211  
 18212 svavicitrarasollāsā cijjyotsnā satatoditā |  
 18213 svayaṃ cideva prakāśaścidāloko mahātmakaḥ || 66 ||  
 18214

18215 jagadāpyāyakacandrātmanāpi svayamevābhūdityāha - svayamiti |  
 18216 bhaumoṣadhirasabhedānāmapi candrādhīnatvātsvavicitretyuktam | atra tejaḥsargaḥ  
 18217 pāṭhakramādārthakramo balīyāniti prāguktavāyusargānantaram bodhyaḥ |  
 18218 cidaṇḍakamityādisamastaṃ sarvatra rūpakaṃ vā bodhyam || 66 ||  
 18219  
 18220 svayamastaṃ gate bāhye svajñānāduditā citiḥ |  
 18221 svayaṃ jaḍeṣu jāḍyena padaṃ sauṣuptamāgatā || 67 ||  
 18222  
 18223 svajñānādeva bāhye dṛṣye'staṃ gate sati uditā āvirbhūtapūrṇabhāvā  
 18224 avatiṣṭhata iti śeṣaḥ | jaḍeṣu sthāvarādiṣu || 67 ||  
 18225  
 18226 svayaṃ spanditayāspandicittvācciti mahānabhaḥ |  
 18227 citprakāśaprakāśo hi jagadasti ca nāsti ca || 68 ||  
 18228  
 18229 uktamevārthaṃ saṃkṣipyāhārdhena - svayamiti | avicāre  
 18230 spandasvabhāvapranādyātmabhāvakalpane spandī saṃsāryeva bhavati |  
 18231 svavicārāvirbhūtacittvāttu cityeva svasvabhāve'vatiṣṭhata ityārthaḥ | tadavasthasya  
 18232 kiṃ jagadasti uta nāsti sattve saṃsārāpattirasattve tvasadvyāptiprasaṅga  
 18233 ityāśaṅkya sarvadā jagato brahmasattayā sattvameva svasattayā  
 18234 tvasattvamevetyāha - citprakāśa ityādyardhaṣaṭkena | sarvatra  
 18235 citsattopajīvitvapradarśanāya prakāśādibhāvarūpi tattaddharmatuktiḥ | prakāśasya  
 18236 tejaṣaḥ prakāśo bhāsvararūpam || 68 ||  
 18237  
 18238 cidākāśaikaśūnyatvaṃ jagadasti ca nāsti ca |  
 18239 cidāloka mahārūpaṃ jagadasti ca nāsti ca || 69 ||  
 18240  
 18241 p. 166)  
 18242  
 18243 cinmārutaparispando jagadasti ca nāsti ca |  
 18244 ciddhanadhvāntakṛṣṇatvaṃ jagadasti ca nāsti ca || 70 ||  
 18245  
 18246 cidarkāloka divaso jagadasti ca nāsti ca |  
 18247 citkajjalara jastailaparamānurjagatkramaḥ [jagadbhamaḥ iti pāṭhaḥ]  
 18248 || 71 ||  
 18249  
 18250 tailadāhe kajjalasyeva jagadbādhe cidavaśeṣātkajjalatvoktirna kāryatvābhiprāyeṇa  
 18251 || 71 ||  
 18252  
 18253 cidgnyauṣṇyaṃ jagallekhā jagaccicchaṅkhaśuklatā |  
 18254 jagaccicchailajaṭharaṃ cijjaladravatā jagat || 72 ||  
 18255  
 18256 jagaccidikṣumādhuryaṃ citkṣīrasnigdhātā jagat |  
 18257 jagacciddhimaśītatvaṃ cijjvālājvalanaṃ jagat || 73 ||  
 18258  
 18259 jagaccitsarṣapasneho vīciścitsarito jagat |  
 18260 jagaccitkṣudramādhuryaṃ jagaccitkanakāṅgadam || 74 ||  
 18261  
 18262 jagaccitpuṣpasaugandhyaṃ cillatāgraphalaṃ jagat |  
 18263 citsattaiva jagatsattā jagatsattaiva cidvapuḥ || 75 ||  
 18264  
 18265 sarvatra cidaprṥthaksattvādeva jagataściddharmatvamabhipretamiti sphuṭamāha ##-  
 18266  
 18267 atra bheda vikārādi nakhe malamiva sthitam |  
 18268 itīdaṃ danmayatvena sadasadbhuvanatrayam || 76 ||  
 18269  
 18270 khe malaṃ nailyamiva pratītamapi na sthitam | asadapi bhuvanatrayamityuktavidhayā  
 18271 sanmayatvena sadityārthaḥ || 76 ||  
 18272  
 18273 avikalpatadātmatvātsattāsattaikataiva ca |  
 18274 avayavāvayavitā śabdārthau śaśaśṛṅgavat || 77 ||  
 18275  
 18276 jagadasattā tarhi vastvantaraṃ syāttatrāha - avikalpeti |  
 18277 kalpitanirūpitasattāsattayoradhiṣṭhānātirekādarśanādityārthaḥ |  
 18278 sāvayavaniravayavayoḥ kathama prṥthaksattvamiti  
 18279 vadastārkkikānvidvadanubhavāpalāpino dhikkaroti - avayaveti || 77 ||  
 18280  
 18281 anubhūtyapalāpāya kalpito yairdhigastu tān |  
 18282 na vidyate jagadyatra sādryabdhuyuvīnadiśvaram || 78 ||  
 18283

18284 tatra yuktivirodhamāha - na vidyata iti |  
 18285 adryabdhahirurvyādibhistattadīśvaraiśca sahitaṃ jagat || 78 ||  
 18286  
 18287 cidekatvātprasāṅgaḥ syātkastatretaravibhramaḥ |  
 18288 śilāhṛdayapīnāpi svākāśe viśadaiva cit || 79 ||  
 18289  
 18290 prasajjyata iti prasāṅgaḥ | karmaṇi ghaṇ | tatra itarasyāvayavādvivibhramaḥ kaḥ  
 18291 prasaktaḥ syādityarthaḥ | viśadā svacchā || 79 ||  
 18292  
 18293 dhatte'ntarakhilaṃ śāntaṃ saṃniveśaṃ yathā śilā |  
 18294 padārthanikarākāśe tvayamākāśajo malaḥ || 80 ||  
 18295  
 18296 śāntaṃ mithyātvādasadevākhilaṃ yathā  
 18297 sphaṭikaśilāpratibimbanaḥ saṃniveśaṃ dhatte tadvat | kuto'khilasya śāntatvaṃ  
 18298 tatrāha - padārtheti | sarvapaḍārthādhiṣṭhāne cidākāśe'yaṃ bhūtākāśajo  
 18299 malo vāyvādiḥ sāvayavaprapaṇcaḥ | tatra bhūtākāśe'pyasaṅgasvabhāve yadi  
 18300 tatkāryaśleṣā na santi tadā cidākāśe sattāsattādyāḥ śleṣāḥ sutarāṃ na  
 18301 santītyarthaḥ || 80 ||  
 18302  
 18303 sattāsattātmatātvattāmattāśleṣā na santi te |  
 18304 pallavāntaralekhaughasaṃniveśavadātataṃ || 81 ||  
 18305  
 18306 tarhi cityasato jagatsaṃniveśasya kathaṃ bhānaṃ tatrāha - pallaveti | yathā  
 18307 pallavaṃ śīrārekhaughasaṃniveśaṃ pallavātpṛthagānirūḍḍhatvādasadeva  
 18308 tadanyānanyātmakatayā sthitaṃ dhatte cidapi tathā jagadityarthaḥ || 81 ||  
 18309  
 18310 anyānanyātmakamidaṃ dhatte'ntaścitsvabhāvataḥ |  
 18311 samastakāraṇaughānāṃ kāraṇādi pitāmahaḥ || 82 ||  
 18312  
 18313 nirvikārākāśopādānakatvāj jagadvikārasya mithyātvamuktaṃ saṃprati  
 18314 mithyāvikalpasahasrātmakacittasamaṣṭyātmakahiraṇyagarbhanidānakatvādapi  
 18315 jagato mithyātvamityāha - samasteti || 82 ||  
 18316  
 18317 svabhāvato kāraṇātma cittam ciddhyanubhūtiḥ |  
 18318 na cāsattvamacetyāyāścito vācāpi siddhyati || 83 ||  
 18319  
 18320 cittakāryamānorathikavikalpānāmasattvādeva cittamakāraṇātma tadeva pitāmaha  
 18321 ityarthaḥ | cetyāsattve cito'pyasattvaṃ tasyāstadavyabhicāradarśanāditi vācapi  
 18322 cito'sattvaṃ na siddhyati | hi yasmāccidanubhūtiḥ siddhā | anubhavaviruddhe ca na  
 18323 vācaḥ prāmāṇyamityarthaḥ || 83 ||  
 18324  
 18325 yadasti tadudetīti dṛṣṭaṃ bījādivāṅkuraḥ || 84 ||  
 18326  
 18327 yadi jagatsvataḥ satsyāttadā jñānādyupāyasahasrairapyānucchedyameva syātsata  
 18328 ātyantikocchedāsaṃbhavena punarāvīrbhāvāvarjanādanirmokṣaprasāṅgaḥ  
 18329 syādityāśayenāha - yaditi || 84 ||  
 18330  
 18331 gagana iva suśūnyabhedamasti  
 18332 tribhuvanaṃ māṅga mahācito'ntarasyāḥ |  
 18333 paramapadamayaṃ samastadṛśyaṃ  
 18334 tvidamiti niścayavānbhavānubhūteḥ || 85 ||  
 18335  
 18336 yadi dṛśyasya sattāyāṃ mahānāgrahastarhi anubhavana bhedaṃ nirasya  
 18337 paramapadātmakaccinmayatvena tatsattayaiva sā svikāryetyāha - gagana iti || 85 ||  
 18338  
 18339 ityuktavatyatha munau divaso jagāma  
 18340 sāyaṃtanāya vidhaye'staminō [mito iti kvacit] jagāma |  
 18341 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 18342 śyāmākṣaye ravikaraiśca sahājagāma || 86 ||  
 18343  
 18344 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 18345 brahmapratipādanaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 18346  
 18347 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 18348 brahmapratipādanaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 18349  
 18350 tṛtīyo divasaḥ |  
 18351  
 18352 p. 167)



18353  
 18354 pañcadaśaḥ sargaḥ 15  
 18355  
 18356 jgadākāśamevedaṃ yathā hi vyomni mauktikaṃ |  
 18357 vimale bhāti svātmaiva jagccidgaganaṃ yathā || 1 ||  
 18358  
 18359 śaśvaddṛṣṭāntayuktyodhairuktārthamanubhāvayan |  
 18360 vistr̥taṃ maṇḍapākhyānamatropakramate muniḥ || 1 ||  
 18361  
 18362 jagaccidākāśameveti pratijñā | kathaṃ tarhi pṛthagbhāti tatrāha - yatheti |  
 18363 yathā vimale vyomni bhrāntyā muktānāṃ saṃgho mauktikaṃ bhāti tadvat |  
 18364 cidgaganaṃ svātmaiva yathā jagattathā dṛṣṭāntaḥ śrūyatāmiti śeṣaḥ || 1 ||  
 18365  
 18366 anutkīrṇaiva bhātīva trijagacchālabhañjikā |  
 18367 citstambhenaiva sotkīrṇā nacotkartātra vidyate || 2 ||  
 18368  
 18369 nacotkarteti |  
 18370 tadutkartṛcetanāntarāprasiddhernirvikārāsaṅgasyotkartanāsaṃbhavācceti  
 18371 bhāvaḥ || 2 ||  
 18372  
 18373 samudre'ntarjalaspandāḥ svabhāvādacyutā api |  
 18374 vīcivegā bhavanti va pare dṛśyavidastathā || 3 ||  
 18375  
 18376 dṛśyavido jagatpratyaḥ || 3 ||  
 18377  
 18378 jālāntargatasūryābhā jālākāraraḥ syapi |  
 18379 jagadbhānaṃ prati sthūlānyaṇaṃ prati yathācalāḥ || 4 ||  
 18380  
 18381 jagadatimahattvena mūḍhairavagatamapi vidvaddṛṣṭyā vastuto  
 18382 jālasūryamarīcyanukādapyatiphalvivatyāha - jāleti | sūryābhāyā yo  
 18383 jālacchidraprayukto daṇḍamusalādyākārastadantargatāni raḥ syaḥ |  
 18384 apīśabdādanyeṣāṃ sthūlatamatvaṃ kiṃ vācyamityāśayaḥ | athavā  
 18385 jagadavabhāsaśakṣicitprakāśasya  
 18386 sūryālokaḥ prakāśāt tadantargataparamāṇvādibhyo'pyatisūkṣmatvamityāha -  
 18387 jāleti || 4 ||  
 18388  
 18389 jagadbhānaṃ na bhātīdaṃ brahmaṇo vyatirekataḥ |  
 18390 jālasūryāṃsujālaṃ tu vyatirekānubhūtidam || 5 ||  
 18391  
 18392 tadevopapādayituṃ marīcitadaṇuvaidharṃyāṃ citi darśayati - jagaditi || 5 ||  
 18393  
 18394 anubhūtānyapīmāni jaganti vyomarūpiṇi |  
 18395 pṛthvyādini na santyeva svapnaśaṃkalpayoriva || 6 ||  
 18396  
 18397 vyatirekato na bhātītyukteranubhavavirodhaṃ pariharati - anubhūtānyapīti || 6 ||  
 18398  
 18399 piṇḍagraho jagatyasminvijñānākāśarūpiṇi |  
 18400 marunadyāṃ jalamiva na saṃbhavati kutracit || 7 ||  
 18401  
 18402 anekadināvasthābhinnasya kathaṃ svapnaśaṃkalpasāmyaṃ tatrāha - piṇḍeti |  
 18403 piṇḍagraho mūrtatāsvikāraḥ || 7 ||  
 18404  
 18405 jagatyapiṇḍagrāhe'sminśaṃkalpanagaropame |  
 18406 marau saridivābhāti dṛśyatā bhrāntirūpiṇī || 8 ||  
 18407  
 18408 svapnāddṛśyeva jagatāṃ tulādeśena kena ca |  
 18409 tulitā kalanonmuktā dṛśyaśrīrvyoma jṛmbhate || 9 ||  
 18410  
 18411 jagatāṃ dṛśyaśrīrdṛśī śakṣicaitanya evaikatāḥ svapnamāropya kena ca  
 18412 sārāsāravivecakabuddhilakṣaṇena tulāmadhyakāṇṭakapradeśena tulitā  
 18413 sāmyenāvadhāritā cetsaiva jāgare svapna iva kalanonmuktā satī vyoma śūnyaṃ  
 18414 brahmaiva vā jṛmbhate prathate || 9 ||  
 18415  
 18416 varjayitvā jñaviññānaṃ jagacchabdārthabhājanam |  
 18417 jagadbrahmasvaśabdānāmarthe nāstyeva bhinnatā || 10 ||  
 18418  
 18419 tathācāvivekidṛśaiva brahmādiśabdārthājjagacchabdārthabhedo na  
 18420 tattvajñadṛśetyāha - varjayitveti || 10 ||  
 18421

18422 idaṃ tvacetyacinmātraṃ bhānorbhātaṃ nabhaḥ prati |  
 18423 tathā sūkṣmaṃ yathā meghaṃ prati saṃkalpavāridaḥ || 11 ||  
 18424  
 18425 kathaṃ tarhi tattvajñadṛśāṃ jagatprati tatsākṣidarśanamityukte  
 18426 śūnyātmakanabhaḥ prati tadālokaśya prakāśatvadarśanamivetyāha - idamiti |  
 18427 sākṣicaitanyaṃ prati jagaddarśanaṃ tarhi kathaṃ tatrāpyāha - tatheti || 11 ||  
 18428  
 18429 yathā svapnapuraṃ svacchaṃ jāgratpuravaraṃ prati |  
 18430 tathā jagadidaṃ svacchaṃ sāmkalpikajagatprati || 12 ||  
 18431  
 18432 kathamatyantamalinasya dṛśyasya svacchatamacinmātratetyāśaṅkya  
 18433 pratitikālikaiva bāhyamānasadṛśyayormalinatā tirobhāvakāle tu  
 18434 parasparāpekṣayā svacchatamataiva pariśiṣyata ityāha - yatheti |  
 18435 jagajjāgratprapañcaḥ | sāmkalpkagraha'naṃ svāpnasyāpyupalakṣaṇaṃ || 12 ||  
 18436  
 18437 tasmādacetyacidrūpaṃ jagadvyomaiva kevalam |  
 18438 śūnyau vyomajagacchabdau paryāyau viddhi cinmayau || 13 ||  
 18439  
 18440 upasaṃharati - tasmādityādinā | śūnyau śūnyārthāvarthaśūnyau vā || 13 ||  
 18441  
 18442 tasmāna kiṃcidutpannaṃ jagadādiha dṛśyakam |  
 18443 anākhyamanabhivyaktaṃ yathāsthitaṃavasthitaṃ || 14 ||  
 18444  
 18445 jagadevaṃ mahākāśe cidākāśamabhittimat |  
 18446 taddeśasyāṇumātrasya tulāyāścāprapūrakam || 15 ||  
 18447  
 18448 evamuktariṭyā mahākāśe māyākāśe sthitaṃ jagadabhittimannirāvaraṇaṃ  
 18449 cidākāśameva | paricchinnajagadabhede cito'pi tāvanmātratāṃ vārayati -  
 18450 taddeśasyeti | taddeśasya citpradeśasyāṇumātrasyālpatarasyāpi  
 18451 alpāntaḥkaraṇavṛttitadvāsanāparicchinnānutamacidbhāge'pi  
 18452 sarvajagatparicchadabhānena tadantarbhāvyaśya jagatastadaprapūrakatve dūranirastā  
 18453 brahmacaitanyasya tāvanmātrateti bhāvaḥ || 15 ||  
 18454  
 18455 ākāśarūpamevācchaṃ piṇḍagrahavivarjitaṃ |  
 18456 vyomni vyomamayaṃ citraṃ saṃkalpapuravatsthitam || 16 ||  
 18457  
 18458 kathaṃ vyomavacchūnyaprāyacittavṛttitadvāsanāntarbhūtā  
 18459 vipuratamajagadavasthitistatrāha - ākāśeti | piṇḍagraho mūrtisvikāraḥ |  
 18460 tatrānubhavārohaḥ dṛṣṭāntamāha - saṃkalpeti || 16 ||  
 18461  
 18462 atredaṃ maṇḍapākhyānaṃ śṛṇu śravaṇabhūṣaṇaṃ |  
 18463 niḥsaṃdeho yathaiṣo'rthaścitte viśrāntimeṣyati || 17 ||  
 18464  
 18465 ukte'rthe rāmasya saṃdehavyāmohānavadhāraṇāni līṅgairupalakṣya  
 18466 śrīvasiṣṭhastadapanodāya tadupapattisahasrakathānurañjanānviṭaṃ viśṛtaṃ  
 18467 maṇḍapopākhyānaṃ śrāvayituṃ pratijānīte - atreti || 17 ||  
 18468  
 18469 p. 168)  
 18470  
 18471 śrīrāma uvāca |  
 18472  
 18473 sadbodhavṛddhaye brahmansamāśena vadāśu me |  
 18474 maṇḍapākhyānamakhilaṃ yena bodho vivardhate || 18 ||  
 18475  
 18476 samāśenānupayuktārthe saṃkṣepeṇa |  
 18477 pūrvatarapratijñāyāmivoktivilambamāśaṅkyāha - āśviti || 18 ||  
 18478  
 18479 śrīvasiṣṭha uvāca |  
 18480  
 18481 abhūdasminmahīpīṭhe kulapadmo vikāśavān |  
 18482 padmo nāma nṛpaḥ śrīmānbahuputro vivekavān || 19 ||  
 18483  
 18484 kulasya vaṃśasya padma iva yaśaḥsaurabhyahetutvātpadmaḥ || 19 ||  
 18485  
 18486 maryādāpālanāmbhodhirdviṣattimirabhāskaraḥ |  
 18487 kāntākumudinīcandro doṣatṛṇahutāśanaḥ || 20 ||  
 18488  
 18489 varṇāśramamaryādā velā dvīpamaryādā ca || 20 ||  
 18490

18491 merurvibudhavṛndānām yaśaścandro bhavārṇave |  
 18492 saraḥ sadguṇaḥsānām kamalāmalabhāskaraḥ || 21 ||  
 18493  
 18494 vibudhā vidvāmso devāśca tadvṛndānām | kamalāḥ  
 18495 saṃpadastallakṣaṇakamalānām bhāskaraḥ || 21 ||  
 18496  
 18497 saṃgrāmaṇīrutpavano manomātaṅgakesarī |  
 18498 samastavidyādayitaḥ sarvāścaryaguṇākaraḥ || 22 ||  
 18499  
 18500  
 18501 saṃgrāme vīrutprāyānām pareṣām pavana iva prakampayitā ata eva  
 18502 mānorjitatanmanolakṣaṇamātaṅgānām kesarī śatūnmānabhaṅgena namayitā na  
 18503 hantetyāśayaḥ | dayitaḥ priyaḥ || 22 ||  
 18504  
 18505 surārisāgarakṣobhaviḥśaṇḍamandarācalaḥ |  
 18506 vilāsapuṣpaughamaḍhuḥ saubhāgyakusumāyudhaḥ || 23 ||  
 18507  
 18508 tasyendraśatrujetṛtvamāha - surārīti | madhurvasantaḥ || 23 ||  
 18509  
 18510 līlālatālāsyamarutsāhasotsāhakeśavaḥ |  
 18511 saujanyakairavaśāśī durlīlāvallikānalaḥ || 24 ||  
 18512  
 18513 sarvāsādhyaḍharaṇyuddhārādisāḍhanodyogaḥ sāhasam |  
 18514 duṣṣeṣṭāviṣavallīnāmanala iva dāhakaḥ | kutsāyām kaṇ || 24 ||  
 18515  
 18516 tasyāsti subhagā bhāryā līlā nāma vilāsinī |  
 18517 sarvasaubhāgyavalitā kamalevoditā'vanau || 25 ||  
 18518  
 18519 valitā veṣṭitā | kamalā lakṣmīḥ || 25 ||  
 18520  
 18521 sarvānuvṛttilalitā līlā madhurabhāṣiṇī |  
 18522 sānandamaḍacalitā dvitīyendūḍayasmitā || 26 ||  
 18523  
 18524 sarvāsṇanuṇṛttiṣu bhartṛṣevāprakāreṣu sarveṣām pariḍānānām vā  
 18525 anuṇṛttiṣṇanukūlācaraṇeṣu lalitā || 26 ||  
 18526  
 18527 alakālimanoḥārivaḍanāmbhojaśālinī |  
 18528 sitāṅgī kaṇṇikāgaurī jaṅgameva sarojīnī || 27 ||  
 18529  
 18530 alakā eva alayo bhramaṛāḥ | sitāṅgī nirmalāṅgī | kaṇṇikeva kaṇṇikayā ca gaurī |  
 18531 evamaḡre'pyupamānasāḍhāraṇaviṣeṣaṇāni yojyāni || 27 ||  
 18532  
 18533 latavilāsaḡuḍhaḡbhāsinī rasaśālinī |  
 18534 pravālahastā puṣpābhā madhuśṛiriva dehinī || 28 ||  
 18535  
 18536 rasaḥ premā makaraḍaśca || 28 ||  
 18537  
 18538 avaḍātataṇuḥ puṇyā sparśanāḡhlāḍakāriṇī |  
 18539 gaṅgeva gāḡ gatā deḡavatiḡ ḡṇṣavilāsinī || 29 ||  
 18540  
 18541 avaḍātataṇuḥ svacchadeḡā || 29 ||  
 18542  
 18543 tasya bhūṭalapuṣpeṣoḡ sakalāḡhlāḍaḍāyinaḥ |  
 18544 paṛicaryām ciraḡ kartumanyā ratirivoditā || 30 ||  
 18545  
 18546 udvigne proḍvignā  
 18547 mudite muditā samākulākulite |  
 18548 pratibimbasaḡā kāṇṭā  
 18549 saḡkruddhe kevalaḡ bhītā || 31 ||  
 18550  
 18551 ityārṣe śṛivāsiṣṭḡamaḡhārāmāyaṇe vālmikiye utpattiprakaraṇe  
 18552 maṇḍapopākhyāṇe rājavarṇanaḡ nāma paṇḍadaśaḡ sargaḡ || 15 ||  
 18553  
 18554 iti śṛivāsiṣṭḡamaḡhārāmāyaṇatāṭparyapṛakāṣe utpattiprakaraṇe rājavarṇanaḡ  
 18555 nāma paṇḍadaśaḡ sargaḡ || 15 ||  
 18556  
 18557 ṣoḍaśaḡ sargaḡ 16  
 18558  
 18559 śṛivasiṣṭḡa uvāca |

18560  
 18561 bhūtalāpsarasā sārdhamananyadayitāpatiḥ |  
 18562 akṛtrimapremarasam sa reme kāntayā tayā || 1 ||  
 18563  
 18564 atrṛptiḥ kāmabhogebhyo bhūyo duḥkhāvasānatā |  
 18565 devairapyanyathākartumaśakyetyatra kīrtyate || 1 ||  
 18566  
 18567 ananyadayitāpatirīti premarasasyākṛtrimatve hetuḥ || 1 ||  
 18568  
 18569 udyānavanagulmeṣu tamālagahaneṣu ca |  
 18570 puṣpamaṇḍaparamyeṣu latāvalayasadmasu || 2 ||  
 18571  
 18572 udyānavanagulmeṣvityādinām reme ityatraivānvayaḥ || 2 ||  
 18573  
 18574 puṣpāntaḥpuraśayyāsu puṣpasambhāravīthiṣu |  
 18575 vasantodyānadolāsu kṛdāpuṣkariṇiṣu ca || 3 ||  
 18576  
 18577 candanadrumaśaileṣu saṁtānakataleṣu ca |  
 18578 kadambanīpageheṣu pāribhadrodareṣu ca || 4 ||  
 18579  
 18580 saṁtānakāḥ kalpavṛkṣaviśeṣāḥ svaprabhāvādindraprasādādvā prāptāsteṣāṁ  
 18581 taleṣu || 4 ||  
 18582  
 18583 vikasatkundamandāramakarandasugandhiṣu |  
 18584 vasantavanaajāleṣu kūjatkokilapakṣiṣu || 5 ||  
 18585  
 18586 nānāraṇyatṛṇānām ca sthaleṣu mṛdudīptiṣu |  
 18587 nirjhareṣu tarattārasīkarāsāravarṣiṣu || 6 ||  
 18588  
 18589 taratām plavamānānām tārasīkarāṇāmāsāro dhārāsampātaḥ || 6 ||  
 18590  
 18591 śailānām maṇimāṇikyāśilānām phalakeṣu ca |  
 18592 devarṣimunigeheṣu dūrapuṇyāśrameṣu ca || 7 ||  
 18593  
 18594 devarṣimunigeheṣu sahayātrārūpaṁ ramaṇam || 7 ||  
 18595  
 18596 p. 169)  
 18597  
 18598 kumudvatīṣu phullāsu smerāsu nalinīṣu ca |  
 18599 vanasthalīṣu kṛṣṇāsu phullāsu phalinīṣu ca || 8 ||  
 18600  
 18601 kumudvatīṣu niśi nalinīṣu divā || 8 ||  
 18602  
 18603 surataiḥ suratāruṇyaiḥ sundaraḥ sundarehitaiḥ |  
 18604 īhitaiḥ peśalānyonyagghanapremarasādhikaiḥ || 9 ||  
 18605  
 18606 surasadrśaistāruṇyaiḥ | sundarāṇām viśayāṇāmīhitairīpsitaiḥ |  
 18607 īhitairvilāsaceṣṭitaiḥ || 9 ||  
 18608  
 18609 prahelikābhīrākhyānaistathā cākṣaramuṣṭibhiḥ |  
 18610 aṣṭāpadairbahudyūtaistathā gūḍhacaturthakaiḥ || 10 ||  
 18611  
 18612 prahelikāḥ laukikaparihāsakathāḥ | ākhyānāni paurāṇikāni | akṣaramuṣṭyādayo  
 18613 dyūtaviśeṣāḥ || 10 ||  
 18614  
 18615 nāṭikākhyāyikābhiśca ślokairvindumatikramaiḥ |  
 18616 deśakālavibhāgaiśca nagaragrāmaceṣṭitaiḥ || 11 ||  
 18617  
 18618 nāṭyadrśyārthāḥ prabandhā nāṭikāḥ |  
 18619 śravaṇamātrāsvādyakāvyanibandhakathā ākhyāyikāḥ | vindūnām viduṣāṁ  
 18620 matibhiḥ kramyante avagamyanta iti vindumatikramairgūḍhāśayaśloakaiḥ |  
 18621 nagaragrāmaceṣṭitairanukṛtairīti yāvat || 11 ||  
 18622  
 18623 sragdāmamālāvalitairnānābharaṇayojanaiḥ |  
 18624 līlāvilolacalanairvicitrarasabhojanaiḥ || 12 ||  
 18625  
 18626 valitairveṣṭanaiḥ || 12 ||  
 18627  
 18628 ādrakunḥkumakarpūratāmbūlīdalacarvaṇaiḥ |

18629 phullapuṣpalatāguñjādehagopanakhavraṇaiḥ || 13 ||  
 18630  
 18631 phullaiḥ puṣpairlatābhirguñjābhirvā dehasya gopanaṃ pidhānaṃ yeṣu  
 18632 tathāvidhairnakhavraṇairnakṣakṣataiḥ || 13 ||  
 18633  
 18634 samālabhānalilābhirmālāpraharaṇakramaiḥ |  
 18635 gṛhe kusumadolābhiranyonyaṃ dolanakramaiḥ || 14 ||  
 18636  
 18637 anudhāvanena sparśaḥ samālabhānaṃ tatpradhānalilābhiḥ || 14 ||  
 18638  
 18639 nauyānayugmahastyaśvadāntoṣṭrādigamāgamaiḥ |  
 18640 jalakelivilāśena parasparasamukṣaṇaiḥ || 15 ||  
 18641  
 18642 naubhiryānaṃ jaleṣu | yugmabhūtahastyaśvānāṃ dāntānāṃ damanena  
 18643 śikṣitānāmuṣṭrādīnāṃ ca gamāgamaiścṃkramaṇaparivartanaiḥ || 15 ||  
 18644  
 18645 nṛtyagītakalālāsyatālatāṇḍavamaṇḍanaiḥ |  
 18646 saṃgītakaiḥ saṃkathanirviṇāmuraḥkṣaṇaiḥ || 16 ||  
 18647  
 18648 gītikathālāpāḥ saṃkathanāni || 16 ||  
 18649  
 18650 udyāneṣu sarittīravṛkṣeṣu varavīthiṣu |  
 18651 antaḥpureṣu harmyeṣu phulladolāvadolanaiḥ || 17 ||  
 18652  
 18653 sā tathā sukhasaṃvṛddhā tasya praṇayinī priyā |  
 18654 ekadā cintayāmāsa subhrūḥ saṃkalpaśālinī || 18 ||  
 18655  
 18656 prāṇebhyo'pi priyo bhartā mamaiṣa jagatīpatīḥ |  
 18657 yauvanollāsavānśrīmānkathaṃ syādajārāmarāḥ || 19 ||  
 18658  
 18659 bhartrānena sahottuṅgastanī kusumasadmasu |  
 18660 kathaṃ svairaṃ ciraṃ kāntā rame yugaśatānyaham || 20 ||  
 18661  
 18662 tathā yate yatnamatastapojapayamehitaiḥ |  
 18663 rajanīsamukho rājā yathā syādajārāmarāḥ || 21 ||  
 18664  
 18665 yamehitairniyamānuṣṭhānaiḥ || 21 ||  
 18666  
 18667 jñānavṛddhāṃstapovṛddhānvidyāvṛddhānahaṃ dvijān |  
 18668 pṛcchāmi tāvanmaraṇaṃ kathaṃ na syānnṛṇāmiti || 22 ||  
 18669  
 18670 ityānīyātha saṃpūjya dvijānpapraccha sā natā |  
 18671 amaratvaṃ kathaṃ viprā bhavediti punaḥpunaḥ || 23 ||  
 18672  
 18673 iti cintayāmāseti pūrvatanenānvayaḥ | amaratvaṃ bhartuḥ svasya ceti śeṣaḥ || 23 ||  
 18674  
 18675 viprā ūcuḥ |  
 18676  
 18677 tapojapayamairdevi samastāḥ siddhasiddhayaḥ |  
 18678 saṃprāpyante'maratvaṃ tu na kadācana labhyate || 24 ||  
 18679  
 18680 ityākarmaṇya dvijamukhāccintayāmāsa sā punaḥ |  
 18681 idaṃ svaprajñayaivāśu bhītā priyaviyogataḥ || 25 ||  
 18682  
 18683 svaprajñayaiva idaṃ vakṣyamāṇaṃ cintayāmāsa || 25 ||  
 18684  
 18685 maraṇaṃ bharturagre me yadi daivādbhaviṣyati |  
 18686 tatsarvaduḥkhanirmuktā saṃsthāsyē sukhamātmani || 26 ||  
 18687  
 18688 ātmani sarvaduḥkhanirmuktā | paraloke etajjanmasmaraṇābhāvena  
 18689 bhartrīviyogaduḥkhāprasakteriti bhāvaḥ || 26 ||  
 18690  
 18691 atha varṣasahasreṇa bhartādaṃ cenmariṣyati |  
 18692 tatkarīṣyē tathā yena jīvo gehānna yāsyati || 27 ||  
 18693  
 18694 tadbhramadbhartrījīve'sminniḥ śuddhāntamaṇḍape |  
 18695 bhartrā vilokitā nityaṃ nivatsyāmi yathāsukham || 28 ||  
 18696  
 18697 śuddhāntasyāntaḥpurasya maṇḍape || 28 ||

18698  
 18699 adyaivārabhyaitadarthaṃ devīm jñaptiṃ sarasvatīm |  
 18700 japopavāsaniyamairātoṣaṃ pūjayāmyaham || 29 ||  
 18701  
 18702 jñaptiṃ cidrūpaṃ || 29 ||  
 18703  
 18704 iti niścitya sā nāthamanuktvaiva varāṅganā |  
 18705 yathāśāstraṃ cacārograṃ tathā niyamamāsthita || 30 ||  
 18706  
 18707 nāthamanuktveti | nanu yā strī bhartrā'nanujñātā upavāsavrataṃ caret | āyusyaṃ  
 18708 harate bharturmṛtā narakamṛcchati || iti ninditamidaṃ kathaṃ yathāśāstramiti  
 18709 cet | pratyakṣaṃ vā parokṣaṃ vā sadā bhartṛhitaṃ caret |  
 18710 vratopavāsaniyamairupacāraiśca laukikaiḥ || iti śāstranindāyā  
 18711 bhartṛhitātiriktaśvakāmyopavāsādiviṣayatvādadoṣaḥ || 30 ||  
 18712  
 18713 trirātrasya trirātrasya paryante kṛtapāraṇā |  
 18714 devadvijaguruprājñavidvatpūjāparāyaṇā || 31 ||  
 18715  
 18716 snānadānatapodhyānanityodyuktaśarīrikā |  
 18717 sarvāstikyasādācārakāriṇī kleśahāriṇī || 32 ||  
 18718  
 18719 sarvasmin śāstrārthe astyavaśyaṃ phalamiti buddhiḥ sarvāstikyaṃ || 32 ||  
 18720  
 18721 yathākālaṃ yathodyogaṃ yathāśāstraṃ yathākramaṃ |  
 18722 toṣayāmāsa bhartāramaparijñātasamsthitiḥ || 33 ||  
 18723  
 18724 trirātraśatamevaṃ sā bālā niyamaśālinī |  
 18725 anārataṃ taponiṣṭhāmātiṣṭhatkaṣṭaceṣṭayā || 34 ||  
 18726  
 18727 atiṣṭhat anuṣṭhitavatī || 34 ||  
 18728  
 18729 p. 170)  
 18730  
 18731 trirātrāṇaṃ śate cātha pūjitā pratimānitā |  
 18732 tuṣṭā bhagavatī gaurī vāgīśā samuvāca tām || 35 ||  
 18733  
 18734 bāhyopacāraiḥ pūjitā bhāvopacāraiḥ pratimānitā || 35 ||  
 18735  
 18736 śrīsarasvatyuvāca |  
 18737  
 18738 nirantareṇa tapasā bhartṛbhaktyatiśālinā |  
 18739 parituṣṭāsmi te vatse gṛhāṇa varamīpsitam || 36 ||  
 18740  
 18741 śrīrājñyuvāca |  
 18742  
 18743 jaya janmajarājvālādāhadoṣaśaśiprabhe |  
 18744 jaya hārdāndhakāraughanivāraṇaraviprabhe || 37 ||  
 18745  
 18746 bhāvibhartṛjīvanabrahmavidyāprāptiṃ bhāgyānurūpāmeva stutiṃ  
 18747 daivādrājñyuvāca - jayeti || 37 ||  
 18748  
 18749 amba mātaraḥ jagannāthastrāyasva kṛpānāmimāṃ |  
 18750 idaṃ varadvayaṃ dehi yadahaṃ prārthaye śubhe || 38 ||  
 18751  
 18752 imāṃ māmīti śeṣaḥ || 38 ||  
 18753  
 18754 ekaṃ tāvadvidehasya bharturjīvo mamāmbike |  
 18755 asmādeva hi mā yāsinnijāntaḥpuramaṇḍapāt || 39 ||  
 18756  
 18757 dvitīyaṃ tvāṃ mahādevi prārthaye'haṃ yadā yadā |  
 18758 darśanāya varārthāya tadā me dehi darśanam || 40 ||  
 18759  
 18760 yadā yadā varārthāya darśanāya prārthaye tadā darśanaṃ dehītyanvayaḥ || 40 ||  
 18761  
 18762 ityākārṇya jagannmātā tavāstvevāmiti svayam |  
 18763 uktvāntardhānamagamatprotthāyormirivārṇave || 41 ||  
 18764  
 18765 atha sā rājamahiṣī parituṣṭeṣṭadevatā |  
 18766 śrutagīteva hariṇī babhūvānandadhāriṇī || 42 ||

18767  
 18768 pakṣamāṣartukaṭake dināre varṣadaṇḍake |  
 18769 kṣaṇanābhau spandamaye kālacakre vahatyatha || 43 ||  
 18770  
 18771 pakṣā nemikaṭakā māsā madhyakaṭakā ṛtavo nābhikaṭakā yasya | trinābhi  
 18772 cakramajaram iti śruteḥ | tratayānusyūtāni dinānyarāstiryaganuprotaśaṅkavaḥ  
 18773 kesaraprāyā yasya | varṣaḥ saṃvatsaro'kṣadaṇḍako yasya |  
 18774 kṣaṇastriṃśatkalātmako nābhirmadhyacchidraṃ yasya tathāvidhe  
 18775 sūryādispandamaye || 43 ||  
 18776  
 18777 antardhimājagāmāsyāḥ patyustaccetanaṃ tanau |  
 18778 saṃdṛśyamānamevāśu śuṣkapatraraso yathā || 44 ||  
 18779  
 18780 raṇakhaṇḍitadehasyetyuttarāllabhyate [dehasya iti śaṣṭhyekavacanāntaṃ  
 18781 padametat 45 tamaślokaḡataraṇakhaṇḍitadehe iti saptamyekavacananirdeśakamiti  
 18782 bhāti] | patyustatprāṇanādiliṅgaiḥ pratyakṣaprāyaṃ cetanaṃ tanau liṅgadehe  
 18783 antardhi tirobhāvamāyayau || 44 ||  
 18784  
 18785 raṇakhaṇḍitadehe'sminmr̥te'ntaḥpuramaṇḍape |  
 18786 nirjalā nalinīvāsau parāṃ mlānimupāyayau || 45 ||  
 18787  
 18788 nalinī padminī || 45 ||  
 18789  
 18790 viśoṣṇaśvasanadhvastasakalādharapallavā |  
 18791 prāpa sā maraṇāvasthāṃ saśalyeva mṛgī yathā || 46 ||  
 18792  
 18793 viśavaduṣṇena niḥśvasanena dhvasto vivarṇīkṛtaḥ | saśalyevetyutprekṣā |  
 18794 mṛgī yathetyupameti na yathāśabdapaunaruktyam | saśalyeti mṛgyā api  
 18795 viśeṣaṇam || 46 ||  
 18796  
 18797 prāpa sā tamasāndhatvaṃ tasminmaraṇamāgate |  
 18798 dipajvālālave kṣiṇe sadmaśrīriva bhūṣitā || 47 ||  
 18799  
 18800 sadmaśrīrgr̥haśobhā | bhūṣitā prāgdīpenālaṃkṛtā || 47 ||  
 18801  
 18802 kārśyamāpa kṣaṇenāsau bālā virasatāṃ gatā |  
 18803 yathā srotasvinī srotaḥkṣaye kṣāravidhūsarā || 48 ||  
 18804  
 18805 srotasaḥ pravāhasya kṣaye śoṣe kṣāreṇoṣeṇa vidhūsarā || 48 ||  
 18806  
 18807 kṣīpramākrandinī kṣīpraṃ maunamūkā viyoginī |  
 18808 babhūva cakravākṛīva māninī maraṇonmukhī || 49 ||  
 18809  
 18810 māninī prāgbhartṛmanmānavatī tatksayānmaraṇonmukhī || 49 ||  
 18811  
 18812 atha tāmatimātravīhvalāṃ  
 18813 sakṛpākāśabhavā sarasvatī |  
 18814 śapharīm hr̥daśoṣavīhvalāṃ  
 18815 prathamā vṛṣṭīrivānvakampataḥ || 50 ||  
 18816  
 18817 sakṛpā prāgbahujanmasvārādhitatvāttattvajñānadānaparyavasitakṛpāvatī |  
 18818 ākāśabhavā āsarīriṇīti yāvat | anvakampatetyanukampāphalamāśvāsanam  
 18819 lakṣyate || 50 ||  
 18820  
 18821 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 18822 maṇḍapopākhyāne rājñīparidevanaṃ nāma śoḍaśaḥ sargaḥ || 16 ||  
 18823  
 18824 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 18825 rājñīparidevanaṃ nāma śoḍaśaḥ sargaḥ || 16 ||  
 18826  
 18827 saptadaśaḥ sargaḥ 17  
 18828  
 18829 śrīsarasvatyuvāca |  
 18830  
 18831 śavībhūtamimaṃ vatse bhartāraṃ puṣpapuñjake |  
 18832 ācchādya sthāpayainaṃ tvaṃ punarbhartārameṣyasi || 1 ||  
 18833  
 18834 anvayavyatirekābhyāṃ navyapṛāktanāsargayoḥ |  
 18835 manomātravilāsatvāttulyatvamiha bodhyate || 1 ||

18836  
 18837 aśarīriṇyevāśvāsanavarapradānābhyāmanukampamānā śrīsarasvatyuvāca -  
 18838 śavībhūtamiti | puṣpapuñjake puṣparāśau || 1 ||  
 18839  
 18840 puṣpāṇi mlānimeṣyanti no nacaiṣa vinaṅkṣyati |  
 18841 bhūyaśca tava bhartṛtvamacireṇa kariṣyati || 2 ||  
 18842  
 18843 no iti niṣedhārtho nipātaḥ pūrvānvayī || 2 ||  
 18844  
 18845 etadiyaśca jīvo'sāvākāśaviśadastava |  
 18846 na nirgamiṣyati kṣipramito'ntaḥpuramaṇḍapāt || 3 ||  
 18847  
 18848 prāktanavarasyāsatyatāśaṅkāṃ vārayati - etadiya iti || 3 ||  
 18849  
 18850 ṣaṭpadaśreṇinayanā samākarnyati bandhubhiḥ |  
 18851 sā samāśvāsītāgatya payobhiriva padminī || 4 ||  
 18852  
 18853 yathā payaḥśoṣācchuṣyanti padminī payobhirāgatyaśvāsyate tadvat || 4 ||  
 18854  
 18855 patiṃ saṁsthāpya tatraiva puṣpapūrapragopitam |  
 18856 kiṃcidāśvāsītā'tiṣṭhaddaridreva nidhāninī || 5 ||  
 18857  
 18858 p. 171)  
 18859  
 18860 tasminneva dine saiṣā tasmiṅchuddhāntamaṇḍape |  
 18861 ardharātre pariJane sarvasminnidrayā hr̥te || 6 ||  
 18862  
 18863 śuddhānto'varodhaḥ || 6 ||  
 18864  
 18865 jñaptiṃ bhagavatiṃ devīṃ śuddhadhyānamahādhiyā |  
 18866 duḥkhādāhvāyayāmāsa sovāca samupetya tām || 7 ||  
 18867  
 18868 śuddhadhyānasahitamahādhiyā āhūtevāgatetyāhvāyayāmāsetyutprekṣā | artihri  
 18869 - ityetadapavādena śācchāsāhvā - ityādinā yuk | sā sarasvatī || 7 ||  
 18870  
 18871 kiṃ smṛtāsmi tvayā vatse dhatse kimiti śokitām |  
 18872 saṃsārabhrāntayo bhānti mṛgatṛṣṇāmbuvarānāmudhā || 8 ||  
 18873  
 18874 tatrātau śokāpanayāya taddhetūnāṃ mithyātvamāha - saṃsāreti || 8 ||  
 18875  
 18876 līlovāca |  
 18877  
 18878 kva mamāvasthito bhartā kiṃ karotyatha kīdṛśaḥ |  
 18879 samīpaṃ naya mām tasya naikā śaknopi jīvitum || 9 ||  
 18880  
 18881 śrīdevyuvāca |  
 18882  
 18883 cittākāśaṃ cidākāśamākāśaṃ ca tṛtīyakam |  
 18884 dvābhyāṃ śūnyataraṃ viddhi cidākāśaṃ varānane || 10 ||  
 18885  
 18886 ihalokavatparalokakalpanāyā api cinmātrādhiṣṭhānakatvaṃ darśayitum  
 18887 cidākāśaṃ vivicya darśayati - citteti | vāsanāmayaṃ cittākāśaṃ nirūḍhaṃ  
 18888 vyāvahārikaṃ tṛtīyakam ubhayasaṃdhāvubhayaśūnyaṃ cidākāśaṃ  
 18889 sulakṣyamiti bhāvaḥ || 10 ||  
 18890  
 18891 taccidākāśakośātma cidākāśaikabhāvanāt |  
 18892 avidyamānamapyāsu dṛśyate'thānubhūyate || 11 ||  
 18893  
 18894 cidākāśameva svāvaraṇājñānāviviktaṃ sphuradasajjagadātmanā sadyo  
 18895 dṛśyate tena ca duḥkhādyanubhūyata ityāha - taditi | tat  
 18896 pṛthagavidyamānamapi cidākāśasyaikāgracintanāt āsu ita eva dṛśyate atha  
 18897 tatra gatvā anubhūyate cetyarthaḥ || 11 ||  
 18898  
 18899 deśāddeśāntaraprāptau saṃvido madhyameva yat |  
 18900 nimiṣeṇa cidākāśaṃ tadviddhi varavarṇini || 12 ||  
 18901  
 18902 tadarthaṃ cidākāśaṃ paricāyayati - deśāditi |  
 18903 kramikaviṣayadvayābhāsasaṃdhau tadubhayaśūnyacidākāśaḥ sulakṣya ityarthaḥ  
 18904 || 12 ||



18905  
 18906 tasminnirastaniḥśeṣasaṃkalpā sthitimeṣi cet |  
 18907 sarvātmakaṃ padaṃ tattvaṃ tvaṃ tadāpnoṣyasaṃśayam || 13 ||  
 18908  
 18909 atastava tatprāptireva tadbhāvasthitabhartṛsamīpe prāptistatraiva  
 18910 bhartṛparalokakalpanādityāśayenāha - tasminniti || 13 ||  
 18911  
 18912 atyantābhāvasaṃpattiyā jagataścaitadāpyate |  
 18913 nānyathā madvareṇāśu tvaṃ tu prāpsyasi sundari || 14 ||  
 18914  
 18915 kathaṃ tarhi tatprāptistatropāyamāha - atyanteti | tattvadarśanenāvidyākṣaye  
 18916 dvaitānudaya evātyantābhāvasaṃpattiḥ | tatra nānyaḥ panthā iti  
 18917 śrutirmānamityabhipretyāha - nānyatheti | mama tarhi kathaṃ  
 18918 jñānaprāptistatrāha - madvareṇeti || 14 ||  
 18919  
 18920 śrīvasiṣṭha uvāca |  
 18921  
 18922 ityuktvā sā yayau devī divyamātmīyamāspadam |  
 18923 līlā tu līlayaivāsinnirvikalpasamādhībhāk || 15 ||  
 18924  
 18925 līlayā varaprabhāvādvinaivābhyāsaśramam || 15 ||  
 18926  
 18927 tattatyāja nimeṣeṇa sāntaḥkaraṇapañjaram |  
 18928 svadehaṃ khamivoḍḍinā muktaniḍā vihaṃgamī || 16 ||  
 18929  
 18930 lohapañjaravaddurbhedyāntaḥkaraṇasahitaṃ sthūladeham | sthīrīkṛtacetasā  
 18931 abhimānatyāga evātra vivakṣito natu maraṇavadbahirnirgamanam || 16 ||  
 18932  
 18933 dadarśa khasthā bhartāraṃ tasminnevālayāmbare |  
 18934 saṃsthitaṃ pṛthvipālamāsthāne bahurājani || 17 ||  
 18935  
 18936 khamatra cidākāśastatsthā satī ālayāmbare  
 18937 āvirbhūtasvavāsanākarmānurūpadehagehādīsaṃpattiyā saṃsthitaṃ || 17 ||  
 18938  
 18939 siṃhāsane samārūḍhaṃ jayajīveti saṃstutam |  
 18940 prastutaṃ maṇḍalānīkakāryamāhartumādṛtaṃ || 18 ||  
 18941  
 18942 prastutamupasthitaṃ kāryamāhartuṃ saṃpādayitum || 18 ||  
 18943  
 18944 patākāmañjarīkīrṇarājadhānīgr̥hasthitaṃ |  
 18945 pūrvadvārasthitāsaṃkhyamuniviprarṣimaṇḍalam || 19 ||  
 18946  
 18947 patākāmaṇḍalairvyāptāyā rājadhānyāḥ pradhānagr̥he sthitaṃ | ita ārabhya  
 18948 bahupadabahuvrihayāḥ sarve || 19 ||  
 18949  
 18950 dakṣiṇadvāragāsaṃkhyarājarājeśamaṇḍalam |  
 18951 paścimadvāragāsaṃkhyalalanālokamaṇḍalam || 20 ||  
 18952  
 18953 lalanālokāḥ strījanāḥ || 20 ||  
 18954  
 18955 uttaradvāragāsaṃkhyarathahastyaśvasaṃkulam |  
 18956 ekabhṛtyavinirṇīta dakṣiṇāpathavigrahma || 21 ||  
 18957  
 18958 ekabhṛtyavacasā vinirṇīto dakṣiṇāpathe vighraho yuddhaprasaṅgo yena || 21 ||  
 18959  
 18960 karṇāṭanātharacitapūrvadeśakriyākramam |  
 18961 surāṣṭrādhīpanirṇītasarvamlecchottarāpatham || 22 ||  
 18962  
 18963 sarvadeśarājānāṃ tadvaśyatāṃ darśayati - karṇāṭeti | kriyākramo  
 18964 vyavahāramaryādāsthāpanam | nirṇītaḥ nigṛhya vaśīkṛtāḥ || 22 ||  
 18965  
 18966 māladeśasamākrāntasarvapāścātyataṅgaṇam |  
 18967 dakṣiṇābdhitaṭāyātalaṅkādūtavinoditam || 23 ||  
 18968  
 18969 mālādānāmīśena rājñā samyagākrāntāstaṅgaṇā deśaviśeṣāḥ || 23 ||  
 18970  
 18971 pūrvābdhitaṭamāhendrasiddhoktagaganāpagam |  
 18972 uttarābdhitaṭāyātadūtavarṇitaḥ guhyakam || 24 ||  
 18973

18974 mahendraparvate bhavo mähendraḥ siddhastapasvī tenoktā varṇitā  
 18975 sahasramukhavistārādivicitrā gaganāpagā gaṅgā yasmai || 24 ||  
 18976  
 18977 paścimābhdhitaṭālokavarṇitāstamayakramam |  
 18978 asaṃkhyabaddhabhūpālakalākīrṇākhlilājiram || 25 ||  
 18979  
 18980 abdhitaṭamālokitavānityabdhitaṭāloko dūtastena varṇitaḥ | asaṃkhyānām  
 18981 śreṇībaddhānām bhūpālānām kalābhiḥ kāntibhiḥ || 25 ||  
 18982  
 18983 yajñavāṭapaṭhadviprajitatūryāgraniḥsvanam |  
 18984 bandikolāhalollāsapratiśrudvanakuñjaram || 26 ||  
 18985  
 18986 turyāgram vādyasreṣṭham | vandikolāhalollāsasya pratiśrutaḥ pratidhvanikarā  
 18987 vanakuñjarā yasya || 26 ||  
 18988  
 18989 p. 172)  
 18990  
 18991 geyavādyotadvānapradhvanadgānāntaram |  
 18992 hayahastirathārājirajomeghaghanāmbaram || 27 ||  
 18993  
 18994 geyebhyo vādyebhyaścodyatairdhvānaiḥ pradhvanadgaganamadhyam yasya |  
 18995 hayādīnām ā sarvato rājayo yatra || 27 ||  
 18996  
 18997 puṣpakarpūradhūpāḍhyam gandhāmoditaparvatam |  
 18998 sarvamaṇḍalasaṃbhāraracitānekaśāsanam || 28 ||  
 18999  
 19000 parvataśabdena parvatasadṛśāḥ prāsādā ucyante | sarvebhyo maṇḍalebhya  
 19001 āhṛtyopāyanādi saṃbharanti pūrayanti gṛham ye  
 19002 mṛtyāstebhyoracitānekaśāsanam || 28 ||  
 19003  
 19004 yaśaḥkarpūrajaladasuśubhrāambaraparvatam |  
 19005 rodasīstambhabhūtaikasvapratāpajitārkaḥ || 29 ||  
 19006  
 19007 svayaśaḥkarpūrarāśyupamānā jaladalakṣaṇāḥ suśubhrā ambarodbhūtaparvatā  
 19008 yasya || 29 ||  
 19009  
 19010 ārambhamantharodārakāryasaṃvyagrabhūmipam |  
 19011 nānānagaranirmāṇasodyogasthapatiśvaram || 30 ||  
 19012  
 19013 ārambhamanthareṣu gurutarārambheṣūdārakāryeṣu saṃvyagrā bhūmipāḥ  
 19014 sāmāntā yasya | sthapatayaḥ śilpikulapatayaḥ || 30 ||  
 19015  
 19016 papātātha mahārambhā sā tāṃ narapateḥ sabhām |  
 19017 vyomātmikā vyomamayīm mihikevāmbarāṭavīm || 31 ||  
 19018  
 19019 papāta praviveśa | sā līlā | vāsanāmātrarūpatvādubhayorvyomarūpatā | mihikā  
 19020 nīhārapaṭalī || 31 ||  
 19021  
 19022 bhramantīm tatra tāmagre dadṛśuste na kecana |  
 19023 saṃkalpamātraracitām puruṣāḥ kāmīnīmiva || 32 ||  
 19024  
 19025 saṃkalpamātraracitāmityubhayānvayi || 32 ||  
 19026  
 19027 tathā te tāṃ na dadṛśuḥ saṃcarantīm purogatām |  
 19028 anyasaṃkalparacitāmanyena nagarīm yathā || 33 ||  
 19029  
 19030 prāktanāneva tānsarvānsvāndadarśa sabhāgatān |  
 19031 bhūbhṛteva susaṃprāptānnagarānnagarāntaram || 34 ||  
 19032  
 19033 svānsvīyān | bhūmṛtā saheti śeṣaḥ || 34 ||  
 19034  
 19035 taddeśāṃstatsamācārāṃstathā tāneva bālakān |  
 19036 tā eva bālavanitāstāṃstāneva ca mantriṇaḥ || 35 ||  
 19037  
 19038 taiḥ svadeśīyaiḥ sama ācāro yeṣāṃ tan || 35 ||  
 19039  
 19040 tāneva bhūmipālāṃśca tāṃstāneva ca paṇḍitān |  
 19041 tāneva narmasacivānbhṛtyāṃstāneva tādṛśān || 36 ||  
 19042

19043 nabhaṃsacivān rahasyavicārasahāyān || 36 ||  
 19044  
 19045 athānyānapyapūrvāṃśca paṇḍitānsuḥṛdastathā |  
 19046 vyavahārāṃstathānyāṃśca paurānanyāṃstathaiva ca || 37 ||  
 19047  
 19048 vāsanāmaye svāpna iva na pūrvasādṛśyāniyama ityāha - atheti || 37 ||  
 19049  
 19050 madhyāhnaḥkāle divase ghanadāvākulā diśaḥ |  
 19051 antarikṣaṃ sacandrārkaṃ sām̐bhodapavanadhvani || 38 ||  
 19052  
 19053 ghanairnibiḍairdāvairaraṇyaiḥ || 38 ||  
 19054  
 19055 mahīruhanadiśailapurapattanamaṇḍitam |  
 19056 nānānagaravinyāśajaṅgalagrāmasaṃkulam || 39 ||  
 19057  
 19058 dviraṣṭavarṣaṃ bhūpālaṃ prāktanyā jarasojjhitam |  
 19059 prāktanīm janatāṃ sarvāṃ samasstāṅgrāmavāsinaḥ || 40 ||  
 19060  
 19061 sā tānālokyā lalanā cintāparavaśābhavat |  
 19062 tasminnagaravāstavyāḥ kiṃ te sarve mṛtā [mṛtā api iti pāṭhaḥ]  
 19063 iti || 41 ||  
 19064  
 19065 tasminvāsanānagare ālokyā nagaravāstavyāḥ prāktanānagarasthāḥ || 41 ||  
 19066  
 19067 punaḥ prajñaptibodhena prāktanāntaḥpuraṃ gatā |  
 19068 kṣaṇena ca dadarsātra sārddharātre tathaiva tāt || 42 ||  
 19069  
 19070 prajñaptiḥ sarasvatī tatprasādaḥ bodhena samādhivṛttānena | tathaiva  
 19071 pūrvavadeva sthitāniti śeṣaḥ || 42 ||  
 19072  
 19073 atha sotthāpayāmāsa nidrākrāntaṃ sakhījanam |  
 19074 āha cātīva me duḥkhamāsthānaṃ diyatāmiti || 43 ||  
 19075  
 19076 āsthānaṃ sabhāyāṃ saṃnidhānam || 43 ||  
 19077  
 19078 bhartuḥ siṃhāsanaśyāsyā pārsve tiṣṭhāmyahaṃ yadi |  
 19079 paśyāmi [paśyanti iti pāṭhaḥ] svabhyasaṃghātaṃ tatprajīvāmi  
 19080 nānyathā || 44 ||  
 19081  
 19082 sa rājaparivāro'tha tayetyukte [tayetyukto iti pāṭhaḥ] yathākramam |  
 19083 āśīdvinidraḥ saṃvyagraḥ [saṃvignaḥ iti pāṭhaḥ] sarvaḥ  
 19084 sarvasvakarmaṇi || 45 ||  
 19085  
 19086 yathākramaṃ yathocitaṃ sarvasminsvasvavitakarmaṇi || 45 ||  
 19087  
 19088 paurānsabhyānsamānetuṃ [sarvānsabhyān iti pāṭhaḥ]  
 19089 yayuryāṣṭikapaṅktayaḥ |  
 19090 vyavahāraṃ kalayitumurvyāmarkakarā iva || 46 ||  
 19091  
 19092 āsthānabhūmiṃ bhṛtyāśca mārjayāmāsuraḍṛtāḥ |  
 19093 prāvṛṭṭayodamalinaṃ khaṃ śaradvāsarā iva || 47 ||  
 19094  
 19095 aṅgaṇaṃ prati dīpaughāstasthuḥ pītataṃombhasaḥ |  
 19096 āścaryadarśanāyeva saṃprāptā ṛkṣapaṅktayaḥ || 48 ||  
 19097  
 19098 ṛkṣapaṅktayo nakṣatrasamūhāḥ || 48 ||  
 19099  
 19100 janatāḥ pūrayāmāsuḥ pūrainirajirabhūmikāḥ |  
 19101 abdhīnpralayaśaṃśuṣkānpurāsarga ivāmbhasā || 49 ||  
 19102  
 19103 pūraiḥ pūravatpravṛttaiḥ saṅghaiḥ | purāsargo janasṛṣṭiprākkālāḥ || 49 ||  
 19104  
 19105 ājagmurmantrisāmāntāḥ svasvaṃ sthānamaninditāḥ |  
 19106 trailokye punarutpanne lokapālā yathā diśaḥ || 50 ||  
 19107  
 19108 vavurākīrṇakarpūrasāndrāvaśyāyāśītalāḥ |  
 19109 utphullakusumodvāntamāṃsalāmoditānilāḥ || 51 ||  
 19110  
 19111 avāśyāyo himam | dhāvalyaśaityaḥbhyāṃ

19112 tatsādṛṣyopapādanāyākīrṇakarpūreti | kusumodvāntarmakarandairmāsalaḥ  
 19113 puṣṭa āmodaḥ saṃjāto yeṣām | tārakādītvāditac || 51 ||  
 19114  
 19115 paryanteṣu pratihārāstasthurdhavalavāsasaḥ |  
 19116 ṛṣyamūkārkatāpārtameghamālā ivādriṣu || 52 ||  
 19117  
 19118 paryanteśvāsthānaprānteṣu | ṛṣyamūkaḥ sugrīvālayastatra  
 19119 sugrīvānugrahāyārkasya viśeṣasaṃnidhānāttattāpārtāḥ | adriṣu himavadādiṣu ||  
 19120 52 ||  
 19121  
 19122 prabhāpītatamaḥpuñjāḥ petuḥ puṣpotkarā bhuvi |  
 19123 caṇḍamārutavidhvastāstārakānikarā iva || 53 ||  
 19124  
 19125 caṇḍamāruto'tra pralayamārutaḥ || 53 ||  
 19126  
 19127 p. 173)  
 19128  
 19129 āsthānaṃ pūrayāmāsurmahīpālānuyāyinaḥ |  
 19130 utphullakamalotkīrṇaṃ haṃsā iva sarovaram || 54 ||  
 19131  
 19132 soṃhāsanasaṃpasthe haimacitrāsane nave |  
 19133 upāviśadasau līlā līlaiva smaracetasi || 55 ||  
 19134  
 19135 smarasya cetasi līlā ratiriva smaravikṛte cetasi līlā śṛṅgāraceṣṭeva vā || 55 ||  
 19136  
 19137 dadarśa tānnṛpānsarvānpūrvāneva yathāsthitān |  
 19138 gurūnāryānsakhīnsabhyānsuhṛtsaṃbandhibāndhavān || 56 ||  
 19139  
 19140 āryānmānyān || 56 ||  
 19141  
 19142 sakalameva hi pūrvavadeva sā  
 19143 samavalokya mudam paramāṃ yayau |  
 19144 nṛpatirāṣṭrajanam khalu jīvanā-  
 19145 bhyuditayā ca babhau śaśivacchriyā || 57 ||  
 19146  
 19147 khalu jīvanam niścitam jīvanam tadabhyuditayā || 57 ||  
 19148  
 19149 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
 19150 saṃdeharāṣṭravaraṇanam nāma saptadaśaḥ sargaḥ || 17 ||  
 19151  
 19152 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 19153 sandeharāṣṭravaraṇanam nāma saptadaśaḥ sargaḥ || 17 ||  
 19154  
 19155 aṣṭādaśaḥ sargaḥ 18  
 19156  
 19157 śrīvāsiṣṭha uvāca |  
 19158  
 19159 ittham vinodayāmidam duḥkhadam cittamityalam |  
 19160 bodhayitvenḡitairbhūpānāsthānādutthitātha sā || 1 ||  
 19161  
 19162 samādhidṛṣṭasargasya pūrvasargasya cādhunā |  
 19163 dṛṣyatvāttulyamithyātve cinmātrasthitirucyate || 1 ||  
 19164  
 19165 itthamāsthānadarśanādinā  
 19166 vinodayāmyāśvāsāyāmītiḡitairabhiprāyasūcakaceṣṭābhirbhūpānbodha##-  
 19167  
 19168 praviśyāntaḥpuram bhartuḥ pārśve'ntaḥpuramaṇḍape |  
 19169 viveśa puṣpaguptasya cintayāmāsa cetasā || 2 ||  
 19170  
 19171 puṣpairguptasya cchannasya bhartuḥ pārśve upaviśyetai śeṣaḥ || 2 ||  
 19172  
 19173 aho vicitrā māyeyamete'smatpuramānavāḥ |  
 19174 bahirantaravaddēse tatra ceha ca saṃsthitāḥ || 3 ||  
 19175  
 19176 tatra samādhidṛṣṭe'ntaravatyavakāśavati deśe ihāsmatpure ca || 3 ||  
 19177  
 19178 tālītamālarhitālamālītā girayo'pyamī |  
 19179 yathā tatra tathehāpi vata māyeyamātata || 4 ||  
 19180

19181 tathehāpi samsthitā ityanuṣajyate || 4 ||  
 19182  
 19183 ādarśe'ntarbahīścaiva yathā śailo'nubhūyate |  
 19184 bahirantaścidādarśe tathā sargo'nubhūyate || 5 ||  
 19185  
 19186 māyātvameva dr̥ṣṭāntena sambhāvayati - ādarśa iti || 5 ||  
 19187  
 19188 tatra bhrāntimayaḥ sargaḥ kaḥ syātkaḥ pāramārthikaḥ |  
 19189 iti pr̥cchāmi vāgīśāmbhyarcyoktamasaṁśayam || 6 ||  
 19190  
 19191 tarhi dr̥ṣṭāntavadevānyatarasyaiva mithyātvam na dvayorapīti  
 19192 sambhāvanātsaṁdehaṁ darśayati - tatreti | vāgīśāmbhyarcya tadagre  
 19193 svenoktaṁ saṁśayamasamśayam yathā syāttathā pr̥cchāmi || 6 ||  
 19194  
 19195 iti niścitya tām devīm pūjayāmāsa sā tadā |  
 19196 dadarśa ca puraḥ prāptāṁ kumārīrūpadhārīṇīm || 7 ||  
 19197  
 19198 bhadraśanagatāṁ devīmupaviśya purogatā |  
 19199 paramārthamahāśaktiṁ līlā'pr̥cchadbhuvi sthitā || 8 ||  
 19200  
 19201 bhuvi sthitā līlā purogatā bhūtvopaviśyāpr̥cchadityanvayaḥ || 8 ||  
 19202  
 19203 līlovāca |  
 19204  
 19205 anukampyasya no devi bhajantyudvegamuttamāḥ |  
 19206 tvayaivam kila sargādaḥ sthāpitā sthitiruttamā || 9 ||  
 19207  
 19208 anukampyasya dayocitasya viṣaye iti śeṣaḥ | sthitirmaryādā || 9 ||  
 19209  
 19210 tadidaṁ yatpuraḥ prahvā pr̥cchāmi parameśvari |  
 19211 tadbrūhi tvatkr̥to nūnaṁ saphalo me'stvanugrahaḥ || 10 ||  
 19212  
 19213 tattasmādidam pr̥cchāmi tadbrūhi || 10 ||  
 19214  
 19215 asyādarśo jagannāmnaḥ khādapyadhikanirmalaḥ |  
 19216 yasya yojanakoṭīnāṁ koṭayo'vayavo manāk || 11 ||  
 19217  
 19218 saṁśayabījodghāṭanāyopodghātena samādhyanubhūtamātmasvarūpaṁ  
 19219 prathamamanuvadati - asyetyāditribhiḥ | manāk alpaḥ || 11 ||  
 19220  
 19221 niḥsaṁdhitavacojyotirghano mṛdusuśītaḥ |  
 19222 acetyaciditi khyāto nāmnā nirbhittiragrataḥ || 12 ||  
 19223  
 19224 niḥsaṁdhitāni saṁsargāgocarāṇi | akhaṇḍārthānīti yāvat | vacāṁsi  
 19225 yasmiṁstathāvidhaḥ prajñānājyotirghanaḥ amūrtatvānmṛdurakaṭhino  
 19226 niḥśeṣatāpopaśamācchītaḥ nirbhittirnirāvaraṇo nirbhedo vā  
 19227 sarvavyavahāreṣvagrataḥ sphurannīti śeṣaḥ || 12 ||  
 19228  
 19229 dikkālakalanākāśaparakāśanīyatikramāḥ |  
 19230 yatreme pratibimbanti parāṁ pariṇatīṁ gatāḥ || 13 ||  
 19231  
 19232 yatrātmādarśe dikkālaḥ tadantaśca sarvakāryāṇāṁ kalanā  
 19233 utpattirutpannānāmākāśe'vakāśaprāptistejonayanādibhiḥ prakāśaḥ  
 19234 prakāśitānāṁ  
 19235 cārthakriyāsvanenedamitthamevopapāditamīdr̥śavyavahāropayuktamiti  
 19236 niyatikramāḥ parāṁ deśakālavistīrṇā pariṇatīṁ vikāravaicitryaṁ gatāḥ prāptāḥ  
 19237 pratibimbavadantaḥ sphuranti || 13 ||  
 19238  
 19239 trijagatpratibimbaśrīrbahirantaśca samsthitā |  
 19240 tatra vai kṛtrimā kā syātkāśau vā syādakṛtrimā || 14 ||  
 19241  
 19242 aupodghātikaprasaṅjitaṁ prastutaṁ pr̥cchati - trijagaditi | tatra tayormadhye |  
 19243 kṛtrimā kālpanikī | mithyeti yāvat || 14 ||  
 19244  
 19245 śrīdevyuvāca |  
 19246  
 19247 akṛtrimatvaṁ sargasya kīdr̥śaṁ vada sundarī |  
 19248 kīdr̥śaṁ kṛtrimatvaṁ syādyathāvatkathayeti me || 15 ||  
 19249

19250 tattvadṛṣā jagatyakṛtrimatvaṃ nāstyevevyāsayena saṃśayabījaṃ nirasiṣyanti  
 19251 devī pṛcchati - akṛtrimatvamiti || 15 ||  
 19252  
 19253 p. 174)  
 19254  
 19255 līlovāca |  
 19256  
 19257 yathāhamiha tiṣṭhāmi tvaṃ ca devī sthitāmbike |  
 19258 asāvakṛtrimaḥ sarga iti deveśi vedmyaham || 16 ||  
 19259  
 19260 vipulatvena pramitasya tadaparyāptadeśakālaparicchedo mithyātvavyāpyo  
 19261 giripratibimbādau dṛṣṭaḥ saca bhartṛprapañca eva dṛśyate nāsminniti  
 19262 vaidharṃyadarśinī līlovāca - yathetyādi dvābhyāṃ vedmi saṃbhāvayāmi || 16  
 19263 ||  
 19264  
 19265 yatrādhunā sa bhartā me sthitaḥ sargaḥ sa kṛtrimaḥ |  
 19266 ahaṃ manye yataḥ śūnyo deśakālādyapūraḥ || 17 ||  
 19267  
 19268 śūnyo mithyābhūto yataḥ svāvasthityaparyāptasyālpasyāpi  
 19269 deśakālavavahārāderapūraḥ pratibimbavasvapnaparvatādistathā dṛṣṭa  
 19270 ityārthaḥ || 17 ||  
 19271  
 19272 śrīdevyuvāca |  
 19273  
 19274 kṛtrimo'kṛtrimātsargāṇṇa kadācana jāyate |  
 19275 nahi kāraṇataḥ kāryamudetyasadṛśaṃ kvacti || 18 ||  
 19276  
 19277 bhartṛsargo nirhetukaḥ sahetuko vā | nādyah | anutpattiprasaṅgāt | dvitīye  
 19278 kṛtrimahetuko'kṛtrimahetuko vā | tadā'dyepi etatsargahetuko'nyahetuko vā |  
 19279 tatrānyasyāprasiddherādyakalpapariśeṣe kṛtrimahetorasyāpi sargasya  
 19280 kṛtrimatvaprasaṅgaḥ | bhinnasattakayorhetuphalabhāvādarśanāditi na  
 19281 sargayorvaidharṃyamityāsayena devyuttaramāha - kṛtrima iti || 18 ||  
 19282  
 19283 līlovāca |  
 19284  
 19285 dṛśyate kāraṇātkāryaṃ suvilakṣaṇamambike |  
 19286 ambvādātumaśaktā mṛdghaṭastajjastadāspadam || 19 ||  
 19287  
 19288 uktaniyame līlā vyabhicāraṃ śaṅkamānāha - dṛśyata iti | piṇḍabhūtā  
 19289 mṛt ambu jalamādātumantardhārayitumaśaktā | tajjo ghaṭastu tasyāmbuna  
 19290 āspadam dhāraṇasamartho dṛśyate | tathāca samaśaktitāniyamavanna  
 19291 samasattāniyamo'pi saṃbhavatīti bhāvaḥ || 19 ||  
 19292  
 19293 śrīdevyuvāca |  
 19294  
 19295 saṃpadyate hi yatkāryaṃ kāraṇaiḥ sahakāribhiḥ |  
 19296 mukhyakāraṇavaicitryaṃ kiṃcittatrāvalokyate || 20 ||  
 19297  
 19298 upādānavaicityātsahakārinimittavaicitryādvā piṇḍaghaṭayorvaicitryamastu yatkhalu  
 19299 tulyopādānanimittakaṃ yathā dipāddipāntaraṃ na tatra vaicitryaṃ dṛśyate |  
 19300 prakṛtasargayorapi tathātvamevevyāsayena devī samādhatte - saṃpadyata iti |  
 19301 mukhyamasādhāraṇaṃ daṇḍacakrādi || 20 ||  
 19302  
 19303 vada tadbhartṛsargasya kiṃ pṛthvyādiṣu kāraṇam |  
 19304 tadbhūmaṇḍalato bhūtirjātā tatra varānane || 21 ||  
 19305  
 19306 tvadbhartṛsargasya tu nāsādhāraṇakāraṇavaicitryaṃ  
 19307 śakyamubhayormāyākāmakarmavāsanāmātramūlakatvāviśeṣādityāsayenāha  
 19308 - vadeti | etatsargāntargatapṛthvyādiṣu madhye tvadbhartṛsargasya kiṃ  
 19309 kāraṇaṃ yena vaicitryaṃ syāt | bhautikeṣvapi yathā etadbhūmaṇḍalato  
 19310 bhūtirutpattirjātā tathā tadbhūmaṇḍalatastatreti na vaiṣamyamityārthaḥ || 21 ||  
 19311  
 19312 gataṃ [smṛtestat iti pāṭhaḥ] cedita uḍḍiya kutaḥ syādiha bhūtaḥ  
 19313 |  
 19314 sahakāriṇi kānīva kāraṇānyatra kāraṇe || 22 ||  
 19315  
 19316 atratyabhūmyādereva tatratyabhūmyādyutpattirastviti cettatrāha - gatamiti |  
 19317 agatena tatra kāryajananāyogāditi bhāvaḥ || 22 ||  
 19318

19319 kārāṇānāmbhāve'pi yodeti sahakāritā |  
 19320 tatpūrvakārāṇānnānyatsarveṇetyanubhūyate || 23 ||  
 19321  
 19322 tasmādatratyasahakārikārāṇānāmbhāve'pi yā sāmagrīlakṣaṇā sahakāritā udeti  
 19323 kāryānyathānupapattyā kalpyate sā  
 19324 tatpūrvasargakārāṇātkāmakarmavāsanāvidyātmakādanyadanyā na | chāndasī  
 19325 klībatā | tathāca na vailakṣaṇyasiddhirityarthaḥ || 23 ||  
 19326  
 19327 līlovāca |  
 19328  
 19329 smṛtiḥ sā devi madbhartustathā sphāratvamāgatā |  
 19330 smṛtistatākārāṇaṃ vedmi sargo'yamiti niścayaḥ || 24 ||  
 19331  
 19332 satyaitatsargānubhavajanyasaṃskārajaḥ pramuṣṭasattākasmṛtitulyaḥ svapna iva  
 19333 madbhartuḥ sargo'stṛviti vidhāntareṇa vaidharṃyaṃ līlā śāṅkate - smṛtiriti ||  
 19334 24 ||  
 19335  
 19336 śrīdevyuvāca |  
 19337  
 19338 smṛtirākāśarūpā ca yathā tajjastathaiva te |  
 19339 bhartuḥ sargo'nubhūto'pi sa vyomaiva tathābale || 25 ||  
 19340  
 19341 tarhi tajjastasmātpūrvadr̥ṣṭasargātsaṃskāradvārā jātaste bhartuḥ sargo yathā  
 19342 smṛtirākāśarūpā smṛtiriva purovartiviśayaśūnyatvādākāśarūpastathā  
 19343 anubhūtaḥ saṃskārahetvanubhavaviśayaḥ pūrvasargo'pi vyomaiva | yataḥ so'pi tathā  
 19344 tatpūrvasargasaṃskāraja ityārthaḥ || 25 ||  
 19345  
 19346 līlovāca |  
 19347  
 19348 smṛtyākāśamayāḥ sargo yathā bharturmamoditaḥ |  
 19349 tathaivemamahāṃ manye sa sargo'tra nidarśanam || 26 ||  
 19350  
 19351 uktamarthaṃ vimṛśyābhyupagatavatī līlā devyāśayānurūpamevāha -  
 19352 smṛtīti || 26 ||  
 19353  
 19354 śrīdevyuvāca |  
 19355  
 19356 evametadasatsargo bhartustairbhāti bhāsurāḥ |  
 19357 tathaivāyamihābhāti paśyāmyetadahaṃ sute || 27 ||  
 19358  
 19359 līloktimanumodamānā devyuvāca - evamiti | sarvathā asansargo yasminsa  
 19360 ātmaiva bhartustaistaiḥ sargabhāvairbhāti || 27 ||  
 19361  
 19362 līlovāca |  
 19363  
 19364 yathā patyuramūrto'smātsargātsargo bhramātmakaḥ |  
 19365 jātastathā kathaya me jagadbhramanivṛttaye || 28 ||  
 19366  
 19367 śrīdevyuvāca |  
 19368  
 19369 prāksmṛterbhrāntimātrātmā sargo'yamudito yathā |  
 19370 svapnabhramātmako bhāti tathedaṃ kathyate śṛṇu || 29 ||  
 19371  
 19372 asyāpi sargasya  
 19373 pūrvasargagocarasaṃskārajanyabhrāntitvamevetyuktārthasyopapādanāya  
 19374 maṇḍapopākhyānārambhaṃ pratijānīte - prāgiti || 29 ||  
 19375  
 19376 p. 175)  
 19377  
 19378 asti kvaciccidākāśe kvacitsaṃsāramaṇḍapaḥ |  
 19379 ākāśakācadalavatsaṃsthānācchāditākṛtiḥ || 30 ||  
 19380  
 19381 tadupayogitayā saṃsāraṃ jīṇamaṇḍapatvena varṇayati - astityādinā |  
 19382 kvacidajñānāvṛtāmśe tatrāpi kvacitsraṣṭrantaḥkaraṇabhāge | kaścit iti pāṭhe  
 19383 spaṣṭam | ākāśarūpaṃ yatkācakhaṇḍavannīlamūrdhāvavayavasamsthānaṃ  
 19384 tenācchāditākṛtiḥ || 30 ||  
 19385  
 19386 merustambhasthalokeśapurandhrīśālabhañjikaḥ |  
 19387 caturdaśāpavarakastrigarto bhānudipakaḥ || 31 ||

19388  
 19389 lokapālatatpurandhrīlakṣaṇāḥ pratimā yasmin | caturdaśabhuvanarūpā apavarakā  
 19390 antargṛhā yasmin | tribhuvanāntarālāni gartā yasmin || 31 ||  
 19391  
 19392 koṇasthabhūtavalmikavyāptaparvataloṣṭakaḥ |  
 19393 anekaputrajaraṭhaprajeśabrāhmaṇāspadam || 32 ||  
 19394  
 19395 bhūtavamrīṇām valmikaprāyanagarādivyāptāḥ parvatamṛtkhaṇḍā yasmin |  
 19396 prajeśo brahmā sa eva brāhmaṇaḥ || 32 ||  
 19397  
 19398 jīvaughakośakārāḍhyo vyomordhvatalakālīmā |  
 19399 nabhonivāsasiddhaughamaśakāhitaghuṅgumaḥ || 33 ||  
 19400  
 19401 kośakārāḥ svabandhanakośanirmātṛkṛmiviśeṣāḥ | ghuṅghumeti  
 19402 dvanyanukaraṇam || 33 ||  
 19403  
 19404 payodagṛhadhūmograjālāvalitakoṇakaḥ |  
 19405 vātamārgamahāvaṃśasthitavaimānakiṭakaḥ || 34 ||  
 19406  
 19407 vātamārgaughāḥ sa eva mahāvaṃśaḥ | madhuvidyāyām dyaureva tiraścīnavaṃśa  
 19408 ityukteḥ || 34 ||  
 19409  
 19410 surāsurādidurbālalilākakalakalākulaḥ |  
 19411 lokāntarapuragrāmabhāṇḍopaskaranirbharaḥ || 35 ||  
 19412  
 19413 lokānām bhvādīnām āntarāḥ puragrāmā eva  
 19414 maṇḍapāntargatabhāṇḍopaskarātiśayāḥ || 35 ||  
 19415  
 19416 saraḥsrotobdhisarasījalokṣitamahītalāḥ |  
 19417 pātālabhūtalasvargabhāgabhāsurakoṭaraḥ || 36 ||  
 19418  
 19419 tatra kasmīṃścidekasminkoṇeṣvambarakoṭare |  
 19420 śailaloṣṭataleṣveko girigrāmakagartakaḥ || 37 ||  
 19421  
 19422 tatra tasminmaṇḍape | koṇaloṣṭatalayorbahutvaṃ pāśabahutvavadavivakṣitam | alpo  
 19423 grāmo grāmakaḥ sa eva gartakaḥ || 37 ||  
 19424  
 19425 tasminnadiśailavanopagūḍhe  
 19426 sāgniḥ sadāraḥ sutavānarogaḥ |  
 19427 gokṣīravān rājabhayādvimuktaḥ  
 19428 sarvātithirdharmaparo dviḥ'bhūt || 38 ||  
 19429  
 19430 gomattvenaiva kṣīravattvalābhe paśvantarasapatterapi dyotanāya kṣīravānityuktiḥ |  
 19431 sarve'pi varṇāśramā atithayaḥ pūjyāḥ poṣyāśca yasya || 38 ||  
 19432  
 19433 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo0  
 19434 jagadbhrāntipratipādanaṃ nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 19435  
 19436 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 19437 jagadbhrāntipratipādanaṃ nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 19438  
 19439 ekonaviṃśaḥ sargaḥ 19  
 19440  
 19441 śrīdevyuvāca |  
 19442  
 19443 vittaveṣavayaḥkarmavidyāvibhavaceṣṭitaiḥ |  
 19444 vasiṣṭhasyaiva sadṛśo natu vāsiṣṭhaceṣṭitaiḥ || 1 ||  
 19445  
 19446 rājadarśanarājyēcchādṛḍhasaṃkalpato janiḥ |  
 19447 pādmasyāsyāpi sargasya prāgjanmoktyātra varṇyate || 1 ||  
 19448  
 19449 vittaṃ daivaṃ mānuṣaṃ ca | vāsiṣṭhāni  
 19450 ceṣṭitānikṣvākuvaṃśapaurohityarāmopadeśādini tadrahitaḥ || 1 ||  
 19451  
 19452 vasiṣṭha iti nāmnāsau tasyābhūdindusundarī |  
 19453 nāmnā tvarundhatī bhāryā bhūmivyomanyarundhatī || 2 ||  
 19454  
 19455 prasiddhārundhatīsvarvyomani iyaṃ tu bhūmivyomanīti viśeṣaḥ || 2 ||  
 19456



19457 vittaveṣavayaḥkarmavidyāvibhavaceṣṭitaiḥ |  
 19458 samaiva sāpyarundhatyā natu cetanasattayā || 3 ||  
 19459  
 19460 cetano jīvastatsattayā tatsvarūpasthityā | prasiddhārundhatīvasiṣṭhayostattvajñatayā  
 19461 jīvanmuktatvāttayostūttarajanmabhāvijñānatvena tadānīmajñatayā  
 19462 baddhatvādityarthaḥ || 3 ||  
 19463  
 19464 akṛtrimapremarasā vilāsālasagāminī |  
 19465 sāśya saṃsārasarvasvamāsītkumudahāsinī || 4 ||  
 19466  
 19467 sa viprastasya śailasya sānau saralāśādvale |  
 19468 kadācidupaviṣṭaḥ sandadarśādo mahīpatim || 5 ||  
 19469  
 19470 sānau prasthadeśe | saralāḥ samāḥ śādvalā haritatṛṇabhūmayo yasmin || 5 ||  
 19471  
 19472 samagraparivāreṇa yāntamākheṭakecchayā |  
 19473 mahatā sainyaghoṣeṇa meroriva bibhitsayā || 6 ||  
 19474  
 19475 ākheṭakaṃ mṛgayā | bibhitsayā vidāraṇasaṃbhāvanayā | āśāṅkāyāṃ  
 19476 sanvaktavyaḥ iti san || 6 ||  
 19477  
 19478 cāmaraiḥ kīrṇacandrāmśupatākābhirlatāvanam |  
 19479 kurvāṇaṃ khaṃ sitacchatramaṇḍalai rūpyakuṭṭimam || 7 ||  
 19480  
 19481 latāvanam cāmaraiḥ patākābhiśca kīrṇacandrāmśu kurvāṇaṃ tathā khaṃ  
 19482 sitacchatramaṇḍalai rūpyasaudhaṃ kurvāṇaṃ | ubhayatra tatsadṛśamityarthaḥ || 7 ||  
 19483 ||  
 19484  
 19485 aśvapādūsvanatḥkṣmājareṇupūrāvṛtāmbaram |  
 19486 hāstikottambhitakaravātātṭālakagopitam || 8 ||  
 19487  
 19488 aśvānāṃ pādūbhiḥ khuratrāṇalohaiḥ khanantyaṃ mṛdutvātkhanane  
 19489 anukūlibhavantyaṃ kṣmāyāṃ jātai reṇubhiḥ pūritākāśam | ārohati  
 19490 hastīvatkarmaṇo'pyānukūlyācaraṇavivakṣayā kartṛtvācchatṛpratyayaḥ | tarhi  
 19491 kiṃ rājā'pi rajobhiḥ kīrṇo netyāha - hāstiketi | hastināṃ samūho hāstikam |  
 19492 acittahastidhenōṣṭhak iti ṭhak | tatṛṣṭhasthairuttambhitā niruddhāḥ karāḥ  
 19493 sūryaraśmayo vātāśca yaistathāvidhairaṭṭālakaiḥ  
 19494 svarṇarajatamuktāmaṇḍapairgopitaṃ rakṣitam || 8 ||  
 19495  
 19496 p. 176)  
 19497  
 19498 mahākalakalāvartadravaddigbhūtamaṇḍalam |  
 19499 kacatkāñcanamāṇikyahārakeyūramaṇḍalam || 9 ||  
 19500  
 19501 kalakalāḥ kolāhalāstairdigbhramādāvartavat dravanti daśadiśāṃ  
 19502 mṛgādibhūtamaṇḍalāni yasya tam || 9 ||  
 19503  
 19504 tamālokyā mahīpālamidaṃ cintitavānasau |  
 19505 aho nu ramyā nṛpatā sarvasaubhāgyabhāsitā || 10 ||  
 19506  
 19507 cintitavān cintāpūrvakaṃ saṃkalpitavān || 10 ||  
 19508  
 19509 padātirathahastyaśvapatākācchatracāmaraiḥ |  
 19510 kadā syāṃ daśadikkuñjapūrako'haṃ mahīpatiḥ || 11 ||  
 19511  
 19512 kadā me vāyavaḥ kundamakarandasugandhayaḥ |  
 19513 pāsyantyantaḥpurastrīṇāṃ surataśramasīkarān || 12 ||  
 19514  
 19515 karpūreṇa purandhrīṇāṃ pūrṇena yaśasā diśāṃ |  
 19516 indūdayāvadātāni kadā kuryāṃ mukhānyaham || 13 ||  
 19517  
 19518 sucaritrācaraṇaśikṣaṇaiḥ puraṃ dhārayantīti purandhrayastāsāṃ diśāṃ ca  
 19519 mukhāni karpūramiśracandanena yaśasā ca kramādindūdayenevāvadātāni  
 19520 saprakāśāni kadā kuryāṃ || 13 ||  
 19521  
 19522 itthaṃ tataḥprabhṛtyeṣa vipraḥ saṃkalpavānabhūt |  
 19523 svadharmanirato nityaṃ yāvajjīvamandatandritaḥ || 14 ||  
 19524  
 19525 evamicchāmupavarṇyeṣṭaviśaye saṃkalpamāha - itthamiti || 14 ||

19526  
 19527 himāśanirivāmbhojaṃ jarjarīkartumādṛtā |  
 19528 jale jarjaritevātha jarā dvijamupāyayau || 15 ||  
 19529  
 19530 himātmikā āsanirvajramambhojamiva sarojale jarjaraḥ setuśaithilyaṃ tadvatteva  
 19531 cetyarthaḥ || 15 ||  
 19532  
 19533 āsannamaraṇasyātha bhāryā mlānimupāyayau |  
 19534 tasya śāmyati puṣpartau lateva grīṣmabhītitaḥ || 16 ||  
 19535  
 19536 puṣpartau vasante || 16 ||  
 19537  
 19538 māmāthārādhitavatī sā tatastvamivāṅganā |  
 19539 amaratvaṃ suduṣprāpaṃ buddhvemaṃ sāvṛṇodvaram || 17 ||  
 19540  
 19541 devi svamaṇḍapādeva jīvo bharturmṛtasya me |  
 19542 māyāsīdityatastasyāḥ sa evāṅgīkṛto mayā || 18 ||  
 19543  
 19544 svamaṇḍapādbahirīti śeṣaḥ | māyāsīdevetyanvayaḥ | ataḥ prārthanātsa  
 19545 prārthito'rthoṅgīkṛto datta iti yāvat || 18 ||  
 19546  
 19547 atha kālavaśādvipraḥ sa pañcatvamupāyayau |  
 19548 tasminneva gṛhākāśe jīvākāśatayā sthitaḥ || 19 ||  
 19549  
 19550 pañcatvaṃ maraṇam | antaḥkaraṇavāsanāvacchinnaṃ brahma  
 19551 jīvākāśastadbhāvena sthitaḥ || 19 ||  
 19552  
 19553 saṃpannaḥ prāktanānalpasamkalpavaśataḥ svayam |  
 19554 ākāśavapurevaiṣa patiḥ paramaśaktimān || 20 ||  
 19555  
 19556 nṛpaḥ saṃpanna ityuttaratrānvayaḥ | paramaśaktimān  
 19557 daivamānuṣaśaktivīśiṣṭaḥ || 20 ||  
 19558  
 19559 prabhāvajitabhūpīṭhaḥ pratāpākrāntaviṣṭapaḥ |  
 19560 kṛpāpālitaḥ pātālastrilokavijayī nṛpaḥ || 21 ||  
 19561  
 19562 te eva śaktiḥ prabhāvapratāpaśabdābhyāṃ vibhajyokteḥ | viṣṭapo'tra triviṣṭapaṃ  
 19563 bhūpātālayoḥ pṛthaggrahaṇāt || 21 ||  
 19564  
 19565 kalpāgnirarivṛkṣāṇāṃ strīṇāṃ makaraketanāḥ |  
 19566 merurviṣayaḥ vāyūnāṃ sādhvabjānāṃ divākaraḥ || 22 ||  
 19567  
 19568 dāvāgnau punaḥ prarohasaṃbhāvanāpi syānnatu kalpāgnau | viṣayā eva  
 19569 vāyavaścāpalahetutvātteṣāṃ merurivāprakampyo viṣṭambhakaśca || 22 ||  
 19570  
 19571 ādarśaḥ sarvaśāstrāṇāmarthināṃ kalpapādapaḥ |  
 19572 pādapīṭhaṃ dvijāgryāṇāṃ rākādharmāmṛtatviṣaḥ || 23 ||  
 19573  
 19574 dharmalakṣaṇasyāmṛtatviṣaścandrasya rākā paurṇimā || 23 ||  
 19575  
 19576 svagṛhābhyantarākāśe cittākāśamayātmani |  
 19577 tasmindviḥ sa vībhūte bhūtākāśaśarīriṇi || 24 ||  
 19578  
 19579 cittasaṃskārāvacchinnaḥ brahmākāśapracurātmani | ata eva ākāśaśarīriṇi |  
 19580 śavībhūte mṛte satī || 24 ||  
 19581  
 19582 sā tasya brāhmaṇī bhāryā śokenātyantakarśitā |  
 19583 śuṣkeva māśaśimbikā hṛdayena dvidhābhavat || 25 ||  
 19584  
 19585 bhartrā saha śavībhūtā dehamutsṛjya dūrataḥ |  
 19586 ātivāhikadehena bhartāraṃ samupāyayau || 26 ||  
 19587  
 19588 paralokātivahanayogyena mānasena dehena || 26 ||  
 19589  
 19590 nadīnikhātāmiva taṃ bhartāramanusṛtya sā |  
 19591 ājagāma viśokatvaṃ sā vāsantīva mañjarī || 27 ||  
 19592  
 19593 nikhātāṃ nimnadeśam | sā prasiddhā | vāsantī vasantakālaprarūḍhā || 27 ||  
 19594

19595 tatrāśya viprasya gṛhāṇi santi  
19596 bhūsthāvarādīni dhanāni santi |  
19597 adyāṣṭamaṃ vāsaramāptamṛtyo-  
19598 rjīvo girigrāmakakandarasthaḥ || 28 ||  
19599  
19600 tatra girigrāme | vāsaraṃ vartata iti śeṣaḥ | kaṃdaraśabdena gṛhamaṇḍapo  
19601 gaṇḍyuocyate || 28 ||  
19602  
19603 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo0  
19604 brāhmaṇamaraṇaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||  
19605  
19606 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
19607 brāhmaṇamaraṇaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||  
19608  
19609 viṃśaḥ sargaḥ 20  
19610  
19611 śrīdevyuvāca |  
19612  
19613 sa te bhartādya saṃpanno dvijo bhūpatvamāgataḥ |  
19614 yā sāvarundhatī nāma brāhmaṇī sā tvamaṅgane || 1 ||  
19615  
19616 śrute prāgjanmacarite'pyasaṃbhāvanakātarā |  
19617 līlātra bodhyate devyā dṛṣṭāntaiścopapattibhiḥ || 1 ||  
19618  
19619 sa dvijo'dya bhūpatvamāgataḥ saṃste bhartā saṃpannaḥ || 1 ||  
19620  
19621 ihemau kuruto rājyaṃ tau bhavantau sudampatī |  
19622 cakravākāviva navau bhuvi jātau śivāviva || 2 ||  
19623  
19624 śivaśca śivā ca śivau || 2 ||  
19625  
19626 p. 177)  
19627  
19628 eṣa te kathitaḥ sarvaḥ prāktanah saṃsṛtikramaḥ |  
19629 bhrāntimātrakamākāśamevaṃ jīvasvarūpadhṛk || 3 ||  
19630  
19631 uktāṃ kathāmupasaṃharanti sargadvayavatprāktano'pi sargo bhrama evetyāha -  
19632 eṣa iti | tatra brahmākāśasya jīvabhāvabhrama eva mūlamityāha - bhrāntīti || 3  
19633 ||  
19634  
19635 bhramādasmaṁcidākāśe bhramo'yaṃ pratibimbitaḥ |  
19636 asatya eva vā satyo bhavatorbhavabhaṅgadaḥ || 4 ||  
19637  
19638 uttarottarabhrame pūrvapūrvabhramo heturiti darśayati - bhramāditi |  
19639 svadṛṣṭyā asatya eva adhiṣṭhānadṛṣṭyā satyo vā || 4 ||  
19640  
19641 tasmādbhrāntimayaḥ kaḥ syātko vā bhrāntyujjhito bhavet |  
19642 sargo nirargalānarthabodhānnānyo vijṛmbhate || 5 ||  
19643  
19644 evaṃ ca mithyānarthabodhatvena sarvasargāṇaṃ tulyataivetyāha - tasmāditi || 5  
19645 ||  
19646  
19647 śrīvāsiṣṭha uvāca |  
19648  
19649 ityākarma ciraṃ cāru vismayotphullalocanā |  
19650 bhūtvovāca vaco līlā līlālasapadākṣaram || 6 ||  
19651  
19652 asaṃbhāvanayā ciraṃ vismayotphullalocanā bhūtvā || 6 ||  
19653  
19654 līlovāca |  
19655  
19656 devi bhostvadvaco mithyā kathaṃ saṃpannamīdṛśam |  
19657 kva viprajīvaḥ svagrhe kveme vayamiha sthitāḥ || 7 ||  
19658  
19659 mithyā anṛtamathavā tvadvacastvamithyā īdṛśaṃ viruddhamidaṃ kathaṃ  
19660 saṃpannamityarthaḥ | ihāsinvipule deśe || 7 ||  
19661  
19662 tādṛglokāntaraṃ sā bhūste śailāstā diśo daśa |  
19663 kathaṃ bhānti gṛhasyāntarmadbhartā yeṣvavasthitaḥ || 8 ||

19664  
 19665 samādhidṛṣṭabhartṛsargo'pi svagrhe asaṃbhāvita ityāha - tādr̥giti || 8 ||  
 19666  
 19667 matta airāvato baddhaḥ sarśapasyeva koṭare |  
 19668 maśakena kṛtaṃ yuddhaṃ siṃhaughairāṇukoṭare || 9 ||  
 19669  
 19670 asaṃbhāvanāpuṣṭaye devyuktārthe dṛṣṭāntairasamañjasatāmupapādayati -  
 19671 matta ityāditribhiḥ || 9 ||  
 19672  
 19673 padmākṣe sthāpito merurnirgirṇo bhṛṅgasūnūnā |  
 19674 svapnābdagarjitaṃ śrutvā citraṃ nṛtyanti barhiṇaḥ || 10 ||  
 19675  
 19676 asamañjasaṃvairatadyathā sarveśvareśvari |  
 19677 tathā gṛhāntaḥ pṛthvī śailāścetyasamañjasam || 11 ||  
 19678  
 19679 yathāvadetaddeveśi kathayāmalayā dhiyā |  
 19680 prasādānugṛhīte hi nodvijante mahaujasaḥ || 12 ||  
 19681  
 19682 yathāvat yathaitadupapadyate tathetyarthaḥ || 12 ||  
 19683  
 19684 śrīdevyuvāca |  
 19685  
 19686 nāhaṃ mithyā vadāmiḍaṃ yathāvacchṛṇu sundari |  
 19687 bhedanaṃ niyatīnāṃ hi kriyate nāsmadādibhiḥ || 13 ||  
 19688  
 19689 asāmañjasyopapādanasaṃbhāvitamanṛtavadanaṃ pariharantī devyāha -  
 19690 nāhamiti dvābhyāṃ | niyatīnāṃ nānṛtaṃ vadet ityādiśrautaniyamānāṃ || 13 ||  
 19691  
 19692 vibhidyamānāmanyena sthāpayāmyahameva yām |  
 19693 maryādāṃ tām mayā bhinnāṃ ko'paraḥ pālayiṣyati || 14 ||  
 19694  
 19695 sagraṃadvijajīvātmā tasminneva svasadmani |  
 19696 vyomnyevedaṃ mahārāṣṭraṃ vyomātmaiva prapaśyati || 15 ||  
 19697  
 19698 rājavāsanopahitacidvyomātmaiva || 15 ||  
 19699  
 19700 prāktanī sā smṛtirluptā [smṛtirnaṣṭā iti pāṭhaḥ]  
 19701 yuvayoruditānyathā |  
 19702 svapne jāgratsmṛtiryadvadetanmaraṇamaṅgane || 16 ||  
 19703  
 19704 tāvevāvāṃ cetkuto na pratyabhijānīvo maraṇasya vā kiṃ rūpaṃ tatrāha -  
 19705 prāktanīti || 16 ||  
 19706  
 19707 yathā svapne tribhuvanaṃ saṃkalpe trijagadyathā |  
 19708 yathā kathāryasaṃgrāmo marubhūmau jalaṃ yathā || 17 ||  
 19709  
 19710 tasya brāhmaṇagehasya saśailavanapattanā |  
 19711 iyamantaḥ sthitāḥ bhūmiḥ saṃkalpādarśayoriva || 18 ||  
 19712  
 19713 astyaiveyamābhāti satyeva ghanasargatā |  
 19714 tasmātsatyāvabhāśasya cidvyomnaḥ kośakoṭare || 19 ||  
 19715  
 19716 asatyasyāpi satyavadbhāne nimittamāha - tasmāditi |  
 19717 pañcakośāntargatasatyacidvyomno nimitādityarthaḥ || 19 ||  
 19718  
 19719 asatyādyatsamutpannaṃ smṛtyā nāma tadapyasat |  
 19720 mṛtatṛṣṇātarāṅgiṇyāṃ tarāṅgo'pi na sadyataḥ || 20 ||  
 19721  
 19722 prāksargasyāsatyatve'sya sargasya kiṃ tatrāha - asatyāditi || 20 ||  
 19723  
 19724 idaṃ tvadiyaṃ sadanaṃ tadgehākāśakośagam |  
 19725 viddhi mām tvāṃ ca sarvaṃ ca taccidvyomaiva kevalam || 21 ||  
 19726  
 19727 svapnasam̐bhramasaṃkalpasvānubhūtiparamparāḥ |  
 19728 pramāṇānyatra mukhyāni saṃbodhāya pradīpavat || 22 ||  
 19729  
 19730 sarvaprapañcamithyātve cinmātrapariśeṣe  
 19731 cānubhavasiddhadṛṣṭāntamukhenānumānapramāṇānyāha - svapneti || 22 ||  
 19732  
 19732

19733 sthito brāhmaṇagehāntardvijajīvastadambare |  
 19734 sasamudravanā pṛthvī sthitābja iva śaṭpadaḥ || 23 ||  
 19735  
 19736 anena sargeṇa na kevalaṃ gehākāśa eva na pūryate kiṃtu  
 19737 tadekādeśasthajīvākāśaikadeśo'pi | ato mithyātvamityāha - sthita iti  
 19738 dvābhyām || 23 ||  
 19739  
 19740 tasyāḥ kasmimścidekasminpelave koṇakoṭare |  
 19741 idaṃ pattanadehādi keśoṇḍraka ivāmbare || 24 ||  
 19742  
 19743 nirmale nabhasi kuṇḍalitakeśākārabhramaḥ keśoṇḍrakaḥ || 24 ||  
 19744  
 19745 tasminnasminpure tanvi tadeva sadanaṃ sthitam |  
 19746 tasmātkiṃ trasareṇvantarjagadvṛndamiva sthitam || 25 ||  
 19747  
 19748 evaṃca viprasadanasya vipuralasargāntaḥpraroheṇāśvatarīkukṣergarbheṇeva na  
 19749 vināśaśaṅkāpītyāha - tasminniti | evakāro bhinnakramaḥ |  
 19750 tasminsadane'sminsarge pure cāntarnirūḍhe'pīti śeṣaḥ | tadviprasadanaṃ sthitameva  
 19751 na vidirṇamityarthaḥ | evaṃ ca tasmādviprasadanādudāhṛtātkimāścaryaṃ  
 19752 yatastrasareṇvantare'pi jagadvṛndaṃ sthitam | ivakāro  
 19753 mithyātvenāsāmañjasyaparihāradyotanārthaḥ || 25 ||  
 19754  
 19755 paramāṇau paramāṇau santi vatse cidātmani |  
 19756 antarantarjagantīti kiṃtvettannāma śaṅkyate || 26 ||  
 19757  
 19758 ākāśādi jagatsargeṇa [sarge na iti pāṭhaḥ] ṇvavacchinnacidātmanyapi  
 19759 tatsaṃbhava nirālambaivāsaṃbhavāśaṅketyāha - paramāṇāvīti || 26 ||  
 19760  
 19761 p. 178)  
 19762  
 19763 līlovāca |  
 19764  
 19765 aṣṭame divase vipraḥ sa mṛtaḥ parameśvari |  
 19766 gato varṣagaṇo'smākaṃ mātāḥ kathamidam bhavet || 27 ||  
 19767  
 19768 śrīdevyuvāca |  
 19769  
 19770 deśadairghyaṃ yathā nāsti kāladairghyaṃ tathāṅgane |  
 19771 nāstyeveti yathānyāyaṃ kathyamānaṃ mayā śṛṇu || 28 ||  
 19772  
 19773 yathaitatpratibhāmātraṃ jagatsargāvabhāsanam |  
 19774 tathaitatpratibhāmātraṃ kṣaṇakalpāvabhāsanam || 29 ||  
 19775  
 19776 kṣaṇakalpaṃ jagatsarvaṃ tvattāmattātmajanmanām |  
 19777 yathāvatpratibhāsasy vakṣye kramamimaṃ śṛṇu || 30 ||  
 19778  
 19779 pratibhāmātratvaṃ kutastatrāha - kṣaṇeti | yataḥ kṣaṇakalpādi sarvaṃ  
 19780 jagattvattāmattādhyāsādhinātmajanmabhramavatāmeva pratibhāsate iti śeṣaḥ |  
 19781 tatpratibhāsakramaṃ vaktuṃ pratijānīte - yathāvadīti || 30 ||  
 19782  
 19783 anubhūya kṣaṇaṃ jīvo mithyāmaraṇamūrcchanam |  
 19784 vismṛtya prāktanam bhāvamanyaṃ paśyati suvrate || 31 ||  
 19785  
 19786 tadevonmeṣamātreṇa vyomnyeva vyomarūpyapi |  
 19787 ādheyo'yamihādhāre sthito'hamīti cetati [cetasi iti sarvatra pāṭhaḥ] ||  
 19788 32 ||  
 19789  
 19790 vyomevādhāradehādiśūnyo'pi cetati [cetasi iti sarvatra pāṭhaḥ] smarati |  
 19791 saṃskāra udbhavatīti yāvat || 32 ||  
 19792  
 19793 hastapādādīmāndeho mamāyamīti paśyati |  
 19794 yadeva cetati [cetasi iti sarvatra pāṭhaḥ] vapustadevedaṃ sa paśyati ||  
 19795 33 ||  
 19796  
 19797 etasyāhaṃ pituḥ putro varṣāṇyetāni santi me |  
 19798 ime me bāndhavā ramyā mamedam ramyamāspadam || 34 ||  
 19799  
 19800 āspadam gṛham || 34 ||  
 19801

19802 jāto'hamabhavaṃ bālo vṛddhiṃ yāto'hamīdṛśaḥ |  
 19803 bāndhavāścāsyā me sarve tathaiva vicarantyaṃ || 35 ||  
 19804  
 19805 cittākāśaghanaikatvātsve'pyanye'pi bhavanti te |  
 19806 evaṃ nāmodite'pyasya citte saṃsāraḥ | || 36 ||  
 19807  
 19808 nanu bāndhavānāṃ dehasaṃbandhitvena kalpanāttadīyatve'pi katham svīyatvaṃ  
 19809 tatrāha - citteti | dehabhāvāpannacittasyātmākāśasya ca  
 19810 dṛḍhataraiḥyādhyāsātte vastuto'nye'pi sve svīyā api bhavantītyarthaḥ | evaṃ  
 19811 nāmaivaṃ sati dehabhāvāpanne || 36 ||  
 19812  
 19813 na kiṃcidapyabhyuditaṃ sthitaṃ vyomaiva nirmalam |  
 19814 svapne draṣṭari yadvaccittadvaddṛśye cideva sā || 37 ||  
 19815  
 19816 sarvagaikatayā yasmātsā svapne dṛṣṭadarśanā |  
 19817 yathā svapne tathodeti paralokadṛgādibhiḥ || 38 ||  
 19818  
 19819 svapne sarvatra sarveṣu draṣṭṛdṛśyabhāvena kalpitabhedeṣvadarśanānugatā  
 19820 cittadubhayabādhe ekatayā dṛṣṭadarśanā bhūyo dṛṣṭā yasmāttasmānna  
 19821 kiṃcidapyabhyuditamiti pūrvatrānvayaḥ || 38 ||  
 19822  
 19823 paraloke yathodeti tathaivehābhyudeti sā |  
 19824 tatsvapnaparalokehalokānāmasatāṃ satāṃ || 39 ||  
 19825  
 19826 asatāmeva bhrāntyā satāṃ || 39 ||  
 19827  
 19828 na manāgapi bhedo'sti vīcīnāmiva vāriṇi |  
 19829 ato jātamidam viśvamajātātadvādanāśi ca || 40 ||  
 19830  
 19831 svarūpatvāttu nāstyeva yacca bhāti cideva sā |  
 19832 yathaiva [tathaiva iti pāṭhaḥ] cetyanirhiṇā paramavyomarūpiṇi || 41 ||  
 19833  
 19834 svaṃ ātmaiva pāramārthikaṃ rūpaṃ yasya tattvāj jagadrūpeṇa nāstyeva | kiṃ tarhi  
 19835 pratyakṣādipramāṇairbhāti tatrāha - yacceti | adhiṣṭhānacaitanyameva  
 19836 sarvapramāṇairbhāti tasyaivājñātātvena abādhyatvena ca pramāṇayogyatvānnatu  
 19837 jaḍam tatrāvaraṇakṛtyābhāvena pramāṇapravṛttiphalābhāvāditi bhāvaḥ || 41 ||  
 19838 ||  
 19839  
 19840 sacetyāpi tathaivaiṣā paramavyomarūpiṇi |  
 19841 tasmāccetyamato nānyadvīcitvādīva vāritaḥ || 42 ||  
 19842  
 19843 sacetyeti | āropitacetyenādhiṣṭhānādūṣaṇāditi bhāvaḥ | ato'syāścitaḥ || 42 ||  
 19844  
 19845 vīcitvaṃ ca rase nāsti śaśaśṛṅgavadeva hi |  
 19846 saiva cetyamivāpannā svabhāvādacyutāpyalam [svabhāvādattyutāpyalam  
 19847 iti pāṭhaḥ] || 43 ||  
 19848  
 19849 rasatanmātrameva hi jalasya tattvaṃ naca tatra vīcitvaṃ | rasanayānupalambhāt | yattu  
 19850 cakṣuṣā tathā grahaṇam tadbhūtāntarasamsargopādhikamiti bhāvaḥ || 43 ||  
 19851  
 19852 tasmānnāstyeva dṛśyo'rthaḥ kuto'to draṣṭṛdṛśyadhīḥ |  
 19853 nimiṣeṇaiva jīvasya mṛtimohādanantaram || 44 ||  
 19854  
 19855 trijagaddṛśyasargaśrīḥ pratibhāmupagacchati |  
 19856 yathādeśam yathākālam yathārambham yathākramam || 45 ||  
 19857  
 19858 vāsanānāṃ pratiniyatadeśakālādiviśayatvāttatprayuktapratibhāpi tathaivetyāha ##-  
 19859  
 19860 yathotpādam yathāmātr yathāpitṛ yathaurasam |  
 19861 yathāvayo yathāsaṃvidyathāsthānam yatthehitam || 46 ||  
 19862  
 19863 yathābandhu yathābhr̥tyam yathehāstamayodayam |  
 19864 ajāta eva jāto'hamiti cetati [cetasi iti sarvatra pāṭhaḥ] cidvapuḥ || 47 ||  
 19865  
 19866 deśakālakriyādravyamanobuddhīndriyādi ca |  
 19867 jhaṭityeva mṛterante vapuḥ paśyati yauvane || 48 ||  
 19868  
 19869 rākṣasayonau śaṃbhorvarāt mātṛsamānavayaḥprāptyā prathamam yauvane  
 19870 prāpte'pi kalpitabālyādismṛtimayaḥ kramam paścādudetīti pareṇa saṃbandhaḥ ||

19871 48 ||  
 19872  
 19873 eṣā mātā pitā hyeṣa bālo'bhūvamahaṃ tviti |  
 19874 nānubhūto'nubhūto vā yaḥ syātsmṛtimayaḥ kramaḥ || 49 ||  
 19875  
 19876 paścādudetyasau tasya puṣpasyeva phalodayaḥ |  
 19877 nimīṣeṇaiva me kalpo gata ityanubhūyate || 50 ||  
 19878  
 19879 rātrirdvādaśavarṣāṇi hariścandre tathā hyabhūt |  
 19880 kāntāvirahiṇāmekam vāsaram vatsarāyate || 51 ||  
 19881  
 19882 prasiddham cedaṃ mārkandeḃyādipurāṇeṣu | loke cetyāha - rātririti || 51 ||  
 19883  
 19884 mṛto jāto'hamanyo me piteti svapnatāsviva |  
 19885 abhuktasyaiva bhogasya bhuktadhīrupajāyate || 52 ||  
 19886  
 19887 p. 179)  
 19888  
 19889 bhukte'pyabhuktadhīrdṛṣṭamityalāṅkitavādiṣu |  
 19890 śūnyamākīrṇatāmeti tulyaṃ vyasanamutsavaiḥ |  
 19891 vipralambho'pi lābhaśca madasvapnādisaṃvidi || 53 ||  
 19892  
 19893 laki lakṣaṇe | alāṅkitaṃ pramāṇairalakṣitaṃ vadanti tacchīleṣvalāṅkitavādiṣu  
 19894 mugdhajaneṣu iti etatpūrvoktaṃ sarvaṃ dṛṣṭam | avidyayā na kevalamasadbhānaṃ  
 19895 kiṃtu sadviruddhabhānamapi prasiddhamityāha - śūnyamiti | ākīrṇatāṃ  
 19896 janasaṃjavyāptatām || 53 ||  
 19897  
 19898 taikṣṇyaṃ yathā maricabījakaṇe sthitaṃ svaṃ  
 19899 stambheṣu cāracitaputrakajālamantaḥ |  
 19900 dṛśyaṃ tvananyadidamevamaje'sti śāntaṃ  
 19901 tasyāstibandhanavimokṣadṛśaḥ kutaḥ kāḥ || 54 ||  
 19902  
 19903 maricabījakaṇe taikṣṇyaṃ stambheṣu aracitapratimājālaṃ ca yathā  
 19904 sthitamevaṃyasminnaje idaṃ dṛśyamananyatsattayaivāsti | tasyātmanaḥ  
 19905 astibandhanavimokṣadṛśaḥ | astīti tiṇantapratirūpakamavyayam |  
 19906 satyabandhamokṣadṛṣṭaya ityarthah | kuto nimittātkāḥ kiṃrūpāḥ syuḥ |  
 19907 sarvathāpyasaṃbhāvitā ityarthah || 54 ||  
 19908  
 19909 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlopākhyāne  
 19910 paramārthavarṇanaṃ nāma viṃśaḥ sargaḥ || 20 ||  
 19911  
 19912 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 19913 paramārthavarṇanaṃ nāma viṃśaḥ sargaḥ || 20 ||  
 19914  
 19915  
 19916 ekaviṃśaḥ sargaḥ 21  
 19917  
 19918 śrīdevyuvāca |  
 19919  
 19920 pratibhānti jagantyāśu mṛtimohādanantaram |  
 19921 jīvasyonmīlanādakṣṇo rūpāṇīvākḥilānyalam || 1 ||  
 19922  
 19923 sthūlaṃ vicārataḥ sūkṣmaṃ tadavidyāvicārataḥ |  
 19924 sāpi cinmātrameveti devyā līlātra bodhyate || 1 ||  
 19925  
 19926 uktamevārtha viśeṣaṃ vaktuṃ punaḥ prapañcayantyāha - pratibhāntīti || 1 ||  
 19927  
 19928 dikkālakalanākāśadharmakarmamayāni ca |  
 19929 parisphurantyanantāni kalpāntasthairyavanti ca || 2 ||  
 19930  
 19931 dharmamayāni svargādīni | karmamayāni gṛhādīni | kalpāntaparyantaṃ  
 19932 sthairyavanti pṛthvyādīni || 2 ||  
 19933  
 19934 nānubhūtaṃ na yaddṛṣṭaṃ tanmayā kṛtamityapi |  
 19935 tatkṣaṇātsmṛtitāmeti svapne svamaraṇaṃ yathā || 3 ||  
 19936  
 19937 māyikasmṛtyanubhavābhāsayoḥ prasiddhasmṛtyanubhavavaidharṃyamāha ##-  
 19938  
 19939 bhrāntirevamananteyaṃ cidvyomavyomni bhāsurā |

19940 apakuḍyā jagannāmnī nagarī kalpanātmikā || 4 ||  
 19941  
 19942 cidvyomno vyomni māyākāśe || 4 ||  
 19943  
 19944 idaṃ jagadayaṃ sargaḥ smṛtīreveti jṛmbhate |  
 19945 dūrakalpakṣaṇābhyaśaviparyāsaikarūpiṇī || 5 ||  
 19946  
 19947 ṣaḍvidhavigāreśvādyatrayaprādhānyena sargaḥ | antyatrayaprādhānyena jagat |  
 19948 smṛtiriti taddheturvāsanocyate | sā hi saṃnihite saṃpratike'pi dūrakalpaśceti  
 19949 deśakālaviprakarṣātmanā śāśvate niṣkriye ca  
 19950 kṣaṇatadabhyāsātmakaghaṭikāmuhūrtadinapakṣādyātmanā ca yo viparyāso  
 19951 bhramastadekarūpiṇī || 5 ||  
 19952  
 19953 nānubhūtānubhūtā ca jñaptirittham dvirūpiṇī |  
 19954 pūrvakāraṇariktaiḥ cidrūpaiva pravartate || 6 ||  
 19955  
 19956 uktamupasaṃharati - nānubhūteti || 6 ||  
 19957  
 19958 nānubhūte'nubhūtatvasaṃvidantarudetyapi |  
 19959 svapnabhramādāvantyasmīn pitarīva pituḥ smṛtiḥ || 7 ||  
 19960  
 19961 nanvananubhūte anubhūtatvabhramāḥ kva dṛṣṭastatrāha - nānubhūta iti || 7 ||  
 19962  
 19963 kadācitsmṛtitāṃ tyaktvā pratibhāmātrameva sat |  
 19964 bhāti prathamāsargeṣu rūpeṇa tadanukramāt || 8 ||  
 19965  
 19966 nanvanādaḥ saṃsāre sarvamevānubhūtamiti smṛtiraikyam pramuṣṭatattākāstu na  
 19967 bhrāntistatrāha - kadāciditi | pratibhā'nubhavaḥ | prajāpateḥ  
 19968 prahamasargeṣvityarthaḥ | rūpeṇa smṛtirūpeṇa || 8 ||  
 19969  
 19970 dṛśyam tribhuvanādīdamanubhūtaṃ smṛtau sthitam |  
 19971 keśaṃcittanvi keśaṃcinnānubhūtaṃ smṛtau sthitam || 9 ||  
 19972  
 19973 tathāca anubhūtameva pratibhāsata iti na niyama ityāha - dṛśyamiti || 9 ||  
 19974  
 19975 pratibhāsata evedaṃ keśaṃcitsmaraṇam vinā |  
 19976 cidañūnāṃ prajāśatvam kākatāliyavyavasthau || 10 ||  
 19977  
 19978 prajāśatvam prāñnānubhūtameva | saha siddham catuṣṭayamiti smṛtyā tatra  
 19979 jñānodayaśāśvambhāve punarjanmāyogāditi bhāvaḥ || 10 ||  
 19980  
 19981 atyantavismṛtaṃ viśvam mokṣa ityabhidhīyate |  
 19982 īpsitānīpsite tatra na staḥkācana kasyacit || 11 ||  
 19983  
 19984 yato vāsanāpuñjātmakacittamayāḥ  
 19985 saṃsārastatastaducchedādātyantikanirvāsanātmikā vismṛtīreva mokṣaḥ phalita  
 19986 ityāha - atyanteti | īpsitānīpsite priyāpriye | aśarīraṃ vāva santaṃ na priyāpriye  
 19987 spṛṣataḥ iti śruteḥ | kuto na stastatrāha - kācaneti | yā mokṣe kācana  
 19988 citpariśiṣyate sā kasya viśayasya bhokturvā yatprayukte priyāpriye syātāmityarthaḥ  
 19989 || tathāca śrutiḥ yatra tvasya sarvamātmaivābhūt tatkena kaṃ paśyet ityādyā |  
 19990 kecana iti pāṭhe tu spaṣṭam || 11 ||  
 19991  
 19992 atyantābhāvasaṃpattim vināhantājagatsthiteḥ |  
 19993 anutpādamayī hyeṣā nodetyeva vimuktatā || 12 ||  
 19994  
 19995 ahantājagatoḥ sthitiḥ pratiṣṭhā avidyā tasyā atyantābhāvasaṃpatirbādhaḥ || 12 ||  
 19996  
 19997 rajjvām sarpabhramāḥ sarpaśabdārthāsaṃbhavaṃ sthitam |  
 19998 anutpādamayaṃ tyaktvā śānto'pi hi na śāmyati || 13 ||  
 19999  
 20000 sarpaśabdārthayorasāṃbhavamabhāvaṃ rajjvātmanā sthitaṃ tyaktvā upekṣya |  
 20001 abuddhveti yāvat || 13 ||  
 20002  
 20003 p. 180)  
 20004  
 20005 ardhaśānto na śānto'sau sametyarthatayā punaḥ |  
 20006 udetyekapiśācānte piśāco'nyo hyadhīmataḥ || 14 ||  
 20007  
 20008 nanu yogena manovṛttiprasamādeva sa śāmyatu kiṃ jñānena tatrāha -



20009 ardheti | tena vikṣepāṃśasāntyā ardhaśānto'pyasau na śāntaḥ yato vyutthāne  
 20010 punarvikṣepārthatayā udeti | adhīrmūḍhataḥ tadvataḥ || 14 ||  
 20011  
 20012 saṃsāraścāyamābhogī parameveti niścayaḥ |  
 20013 kāraṇābhāvato bhāti yadihābhātameva tat || 15 ||  
 20014  
 20015 tathāca jñānenaiva nistāra ityāha - saṃsāra iti | kāraṇābhāvataḥ  
 20016 avidyābādhādyadyadi bhāti tattarhi ābhātameva na  
 20017 punarāvaraṇādiśaṅkāstītyarthaḥ || 15 ||  
 20018  
 20019 līlovāca |  
 20020  
 20021 brāhmaṇabrāhmaṇīrūpe sarge kāraṇasaṃsmṛtiḥ |  
 20022 kathamabhyutthitā sāśya smaraṇīyamidaṃ vinā || 16 ||  
 20023  
 20024 yatprāguktamasya sargasya brāhmaṇabrahmaṇīsargābhyastavāsanākāryatvaṃ  
 20025 tatrānupapattiṃ līlā śaṅkate - brāhmaṇeti | etatsarge kāraṇabhūtā  
 20026 saṃsmṛtiratra sarvatra saṃskāraḥ | smaraṇīyaṃ smaraṇayogyam  
 20027 prāganubhūtamiti yāvat | idaṃ etatkāladṛśyaṃ vinā | idānīmṭanasya  
 20028 prāgasattvena tadanubhavābhāvānna saṃskāralakṣaṇavāsanā tadānīm  
 20029 saṃbhavatītyarthaḥ || 16 ||  
 20030  
 20031 śrīdevyuvāca |  
 20032  
 20033 pitāmahasṃtistatra kāraṇam tasya na smṛtiḥ |  
 20034 pūrvaṃ na saṃbhavatyeva muktatvātpūrvajanmanaḥ [padmajanmana iti  
 20035 pāṭhaḥ] || 17 ||  
 20036  
 20037 na saṃskāra eva vāsanā | dvitīyāyā api vakṣyāmānatvāt | yadi tu saṃskāramapi  
 20038 tatrāvaśyakaṃ manyase tarhi pitāmahasya sarvajñatayā  
 20039 bhāvvyarthe'pyanubhavasambhavāttadiyasamskāra eva tatra kāraṇam | taddehādisarge  
 20040 tu tasyāpi saṃskāro na hetuḥ | naca pūrvapitāmahasamskāro hetuḥ tasya  
 20041 pūrvakalpānte muktatvādītyarthaḥ || 17 ||  
 20042  
 20043 pūrvaṃ na saṃbhavatyeva smaraṇīyamiti svayam |  
 20044 padmajādītvamāyāti caitanyasya tathāsthiteḥ || 18 ||  
 20045  
 20046 smaraṇīyābhāvaprakṛtya'pi smṛtyasambhavastatrāstītyāha - pūrvamiti |  
 20047 tasmātpūrvapadmajadehādivāsanāccitamāyopahitacaitanyasya tathāsthitestadeva  
 20048 svayaṃ iti evaṃvidhena apūrvapadmajātmanā vivartata ityarthaḥ || 18 ||  
 20049  
 20050 abhūvamahamityanyaḥ prajānāthaḥ prajāpateḥ |  
 20051 kākatāliyavatkaścidbhavati pratibhāmayaḥ || 19 ||  
 20052  
 20053 pūrvapadmajavāsanāñcitāvidyāyāstadiyatattvajñānena bādhālocane tvāha -  
 20054 abhūvamiti || 19 ||  
 20055  
 20056 evamabhyudite loke na kiṃcinna kadācana |  
 20057 kvacidabhyuditaṃ nāma kevalaṃ cinnabhaḥ sthitam || 20 ||  
 20058  
 20059 pratibhāmayatvādeva hi tasya tatsargasya ca bādha upapanna ityāśayenāha -  
 20060 evamiti || 20 ||  
 20061  
 20062 dvividhāyāḥ smṛterasyāḥ kāraṇam paramaṃ padam |  
 20063 kāryakāraṇabhāvo'sāveka eva cidambare || 21 ||  
 20064  
 20065 dvividhāyāḥ pūrvānubhavajanyasamskārajāyā  
 20066 anādyavidyāśaktirūpavāsanāntarajāyāśca hairaṇyagarbhyā anyadīyāyāśca vā |  
 20067 paramaṃ padamatra māyāśabalaṃ brahma | śuddhe tu na  
 20068 kāryakāraṇabhāvādibhedagandho'pyastītyāha - kāryeti || 21 ||  
 20069  
 20070 kāryam ca kāraṇam caiva kāraṇaiḥ saha kāribhiḥ |  
 20071 kāryakāraṇayoraikyāttadabhāvānna śāmyati || 22 ||  
 20072  
 20073 avimarśātmakamāyākṛtaḥ kāryakāraṇavikalpo vimarśe bādhyata iti  
 20074 darśayituṃ vimṛśati - kāryamiti | paṭaḥ kāryam tantavaḥ kāraṇamiti  
 20075 turīvamādisahakāribhiḥ kāraṇaiḥ syāttatropakāramakurvānānām  
 20076 saha kāritvāyogādopakārarūpamapi kāryam tathāvidhaireva  
 20077 vācyamityanavasthāpattestasyopakārasyābhāvātkāryakāraṇabhāvabhādhē

20078 tatkalpanādhiṣṭhānatantādyaiḥ na sāmyati bhedakāraṇābhāvādityarthaḥ || 22  
 20079 ||  
 20080  
 20081 mahācidrūpameva tvaṃ smaraṇaṃ viddhi vedanam |  
 20082 kāryakāraṇatā tena sa śabda na ca vāstavaḥ || 23 ||  
 20083  
 20084 nanvastu yuktyaivaṃ anubhavārūḍhaṃ tvidam kathaṃ syāditi tadarthaṃ  
 20085 pratyagdr̥ṣṭiṃ vyutpādayati - mahācidrūpamiti | smaryate yena tatsmaraṇaṃ  
 20086 citsaṃvalitaṃ vyaṣṭisamaṣṭyantaḥkaraṇaṃ tadeva vedanaṃ taddhi  
 20087 māyāśabalasyeśvarasya kāryam | tatra māyopādherantaḥkaraṇākāropādheśca  
 20088 bhedē parāmṛśyamāne tadupahitādhiṣṭhānaśāsanmātre'pi  
 20089 bhedakalpanātkāryasattā kāraṇasatādhinaśanmeti bhrāntiā pūrvāvasthaṃ  
 20090 satkāraṇaṃ uttarāvasthaṃ satkāryamiti vetsy tanna tathā vidyāḥ kiṃtu  
 20091 māyātatkāryākārāvupekṣya tadubhayānugatasānāmātrātmakamahācidrūpameva  
 20092 smaraṇaṃ viddhi | tena yathoktalakṣaṇena pratyagdarśanena bādhitā  
 20093 kāryakāraṇatā sa kāryakāraṇaśabda eva pariśekṣyate so'pyanayā dr̥śā  
 20094 dr̥ṣṭo na vāstava iti | iyaṃ pratyagdr̥ṣṭiḥ sphuṭataramupapāditāsmābhiḥ  
 20095 svārājyasiddhau - piṇḍāvasthā ghaṭatve manasi kalayato hetukāryatvadhiḥ  
 20096 syānmṛnmātraṃ yadvadekaṃ sphuṭamabhimṛśato naiva heturna kāryam |  
 20097 tadvanmāyiprapañcau jhaṭiti kalayato brahma viśvasya hetuḥ sanmātraṃ  
 20098 tvekarūpaṃ paṭu parimṛśato naiva māyī na viśvam || iti vārtike cōktaṃ -  
 20099 tasmātsaṃbhāvanāmātraḥ saṃsāraḥ pratyagātmani | ukte'rthe  
 20100 saṃśayaścetsyātpratyagdr̥ṣṭyā nirīkṣyatām || iti || 23 ||  
 20101  
 20102 evaṃ na kiṃcidutpannaṃ dr̥śyaṃ cijjagadādyapi |  
 20103 cidākāśe cidākāśaṃ kevalaṃ svātmāni sthitam || 24 ||  
 20104  
 20105 itthaṃca niṣprapañcatvaṃ pratiṣṭhitamityupasaṃharati - evamiti | cidākāśa iti |  
 20106 sve mahimni pratiṣṭhitaḥ iti śruteriti bhāvaḥ || 24 ||  
 20107  
 20108 līlovāca |  
 20109  
 20110 aho nu paramā dr̥ṣṭīdarśitā devi me tvayā |  
 20111 rūpaśrīrjagatī prātaḥ prabhayevekṣaṇadyutiḥ || 25 ||  
 20112  
 20113 tayā dr̥ṣṭyā pratibuddhā līlovāca - aho iti | īkṣaṇena dyotyate prakāśyata  
 20114 itīkṣaṇadyutiḥ sphuṭeti yāvat || 25 ||  
 20115  
 20116 idānīmahametasyāṃ yāvatpariṇatā dr̥śī |  
 20117 nābhyaśena vinā tāvadbhindhīdaṃ devi kautukam || 26 ||  
 20118  
 20119 pariṇatīrvyutpattidārḍhyam | idaṃ vakṣyamāṇaṃ kautukamutkaṇṭhāṃ  
 20120 bhindhinaśaya || 26 ||  
 20121  
 20122 p. 181)  
 20123  
 20124 yatrāsau brāhmaṇo gehe brāhmaṇyā sahito'bhavat |  
 20125 taṃ sargaṃ taṃ girigrāmaṃ naya māṃ taṃ vilokaye || 27 ||  
 20126  
 20127 śrīdevyuvāca |  
 20128  
 20129 acetyacidrūpamayī paramāṃ pāvanīm dr̥śam |  
 20130 avalambyemamākāramavamucya bhavāmalā || 28 ||  
 20131  
 20132 tadavalokane pūrvavatsamādhinaitaddehavismarāṇamāvaśyakamityāha -  
 20133 acetyeti | cidrūpamayīm | prācurye mayat | kāraṇabrahmarūpatāmīti yāvat || 28 ||  
 20134  
 20135 tataḥ prāpsyasyasaṃdehaṃ vyomātmānaṃ nabhaḥsthitam |  
 20136 bhūmiṣṭhanarasamkalpo gaganāntaḥ puraṃ yathā || 29 ||  
 20137  
 20138 cinnabhaḥsthitam māyāvyomātmānaṃ taṃ sargaṃ || 29 ||  
 20139  
 20140 evaṃ sthite taṃ paśyāvaḥ saha sargamanargalam |  
 20141 ayaṃ taddarśanadvāre deho hi paramārgalam || 30 ||  
 20142  
 20143 saha paśyāvo draṁśyāvaḥ | argalam viṣkambhaḥ | pratirodhaka iti yāvat || 30 ||  
 20144  
 20145 līlovāca |  
 20146

20147 amunā devi dehena jagadanyadavāpyate |  
 20148 na kasmādatra me yuktiṃ kathayānugrahāgrahāt || 31 ||  
 20149  
 20150 anugrahaprayuktādāgrahādabhiniveśāt || 31 ||  
 20151  
 20152 śrīdevyuvāca |  
 20153  
 20154 jagantīmānyamūrtāni mūrtimanti mudhāgrahāt |  
 20155 bhavadbhīravabuddhāni hemānīvormikādhīyā || 32 ||  
 20156  
 20157 māyāmātratvādamūrtāni | mudhāgrahānmithyājñānāt | ūrmikāṅgulimudrikā ||  
 20158 32 ||  
 20159  
 20160 hemnyūrmikārūpadhare'pyūrmikātvaṃ na vidyate |  
 20161 yathā tathā jagadrūpe jagannāsti ca brahmaṇi || 33 ||  
 20162  
 20163 ūrmikātvaṃahemārūpamityarthaḥ || 33 ||  
 20164  
 20165 jagadākāśamevedaṃ brahmaiveha tu dṛśyate |  
 20166 dṛśyate kācidapyatra dhūlirambunidhāviva || 34 ||  
 20167  
 20168 kācinmāyā | dhūlivirodhinyambunidhau pratibimbadhūliriva || 34 ||  
 20169  
 20170 ayaṃ prapañco mithyaiva satyaṃ brahmāhamadvayaṃ |  
 20171 atra pramāṇaṃ vedāntā guravo'nubhavastathā || 35 ||  
 20172  
 20173 ukte'rthe pramāṇāsaṃbhāvanāmūlocchedāya dṛḍhatarāṇi pramāṇāni  
 20174 darśayati - ayamiti | mukhyaṃ pramāṇaṃ vedāntāḥ  
 20175 tattatparyāmṛthasyānubhavāropaṇāya guravaḥ | svānubhavastu phalībhūtaṃ  
 20176 pramāṇamityarthaḥ || 35 ||  
 20177  
 20178 brahmaiva paśyati brahma nābrahma brahma paśyati |  
 20179 sargādināmṇā prathitaḥ svabhāvo'syaiva cedṛśaḥ || 36 ||  
 20180  
 20181 svabhāva āvṛtasattā || 36 ||  
 20182  
 20183 na brahmajagatāmasti kāryakāraṇatodayaḥ |  
 20184 kāraṇānāmabhāvena sarveṣāṃ sahaakāriṇām || 37 ||  
 20185  
 20186 yāvadbhīyāsayogena na śāntā bhedadhīstava |  
 20187 nūnaṃ tāvadatatadrūpā na brahma paripaśyasi || 38 ||  
 20188  
 20189 atadrūpā abrahmadehādyātmaabuddhitvāttadrūpā | nūnamiti vitarke || 38 ||  
 20190  
 20191 tatra rūḍhimupāyātā ya ime tvasmadādayaḥ |  
 20192 abhyāsādbrahmasaṃpatteḥ paśyāmaste hi tatparam || 39 ||  
 20193  
 20194 ye rūḍhiṃ dṛḍhavyutpattim | ta ime paśyāmaḥ || 39 ||  
 20195  
 20196 saṃkalpanagarasyaiva mamākāśamayaṃ vapuḥ |  
 20197 brahmaiva cāntaḥ paśyāmi dehenānena tatpadam || 40 ||  
 20198  
 20199 ākāśamayaṃ śuddhacittākāśamayam || 40 ||  
 20200  
 20201 viśuddhājñānadehārḥastathaite padmajādayaḥ |  
 20202 brahmātmajagadādināmaṃśe saṃsthānamaṅgane || 41 ||  
 20203  
 20204 jñāyate'neneti jñānaṃ cittaṃ viśuddhena tena arhāḥ sadā  
 20205 brahmadarśanayogyāḥ | vastuto brahmātmakānāṃ jagattadvyavahārānāmaṃśe  
 20206 leśe saṃsthānamavasthitiṃ paśyantīti vipariṇamayyānuśajyate | pādo'sya viśvā  
 20207 bhūtāni tripādasyāmṛtaṃ divi ityādiśruterityarthaḥ || 41 ||  
 20208  
 20209 tavābhyāsaṃ vinā bāle nākāro brahmatām gataḥ |  
 20210 sthitaḥ kalanarūpātmā tena tannānupaśyasi || 42 ||  
 20211  
 20212 kalanamantaḥkarāṇe cidābhāśastadrūpātmā | tadbrahma prāganukrāntaṃ  
 20213 girigrāmakaṃ ca || 42 ||  
 20214  
 20215 yatra svasaṃkalpapuraṃ svadehena na labhyate |

20216 tatrānyasaṃkalpapuraṃ deho'nyo labhate katham || 43 ||  
 20217  
 20218 anena dehenānupalambhe sāmkalpikatvameva heturiti kaimutikanyāyena draḍhayati  
 20219 - yatreṭi || 43 ||  
 20220  
 20221 tasmādenaṃ parityajya dehaṃ cidvyomarūpiṇi |  
 20222 yatpaśyasi [tapaśyasi iti pāṭhaḥ] tadevāśu kuru kāryavidāṃvare ||  
 20223 44 ||  
 20224  
 20225 paśyasi draḍṣyasi | vartamānasāmīpyādvartamānavannirdeśaḥ || 44 ||  
 20226  
 20227 saṃkalpanagaram satyaṃ yathāsaṃkalpitaṃ prati |  
 20228 saṃdehaṃ vā videhaṃ vā netaraṃ prati kiṃcana || 45 ||  
 20229  
 20230 sadehaṃ dehasādhyaṃ videhaṃ vā saṃkalpitaṃ tannagaravyavahāropabhogaṃ prati |  
 20231 satyamarthakriyāsamartham | itaraṃ vyavahāraṃ prati tu na kiṃcana tucchamiti yāvat  
 20232 || 45 ||  
 20233  
 20234 ādisarge jagadbhrāntiryatheyaṃ sthitimāgatā |  
 20235 tathā tadāprabhṛtyevaṃ niyatiḥ prauḍhimāgatā || 46 ||  
 20236  
 20237 dhātṛsāmkalpikasyāśya jagato'smatsāmkalpikasya ca sāmkalpikatvāviśeṣe'pi  
 20238 kuto'vāntaravailakṣaṇyamiti  
 20239 cedanādinīyatirūpeśvarecchālakṣaṇamāyāśaktivaśādevetyāha - ādisarga iti  
 20240 || 46 ||  
 20241  
 20242 līlovāca |  
 20243  
 20244 tvayoktaṃ devi gacchāvo brāhmaṇabrāhmaṇi jagat |  
 20245 sahetīdamidaṃ vacmi kathaṃ gantavyamamba he || 47 ||  
 20246  
 20247 imaṃ dehamihāsthāpya śuddhasatvānupātinā |  
 20248 cetasā taṃ paraṃ yāmi lokaṃ tvaṃ kathameṣi tat || 48 ||  
 20249  
 20250 tvaṃ kathameṣi svena deheneti śeṣaḥ || 48 ||  
 20251  
 20252 śrīdevyuvāca |  
 20253  
 20254 saṃkalpavyomavṛkṣaste yathā sannapi svātmakaḥ |  
 20255 na kuḍyātmā na kuḍyena rodhyate nāpi kuḍyahā || 49 ||  
 20256  
 20257 sāmkalpikasattayā sannapi vāstavasattayā khātmakaḥ | na kuḍyātmeva mūrtaḥ  
 20258 kuḍyahā kuḍyabhedakaḥ || 49 ||  
 20259  
 20260 p. 182)  
 20261  
 20262 śuddhaikasattvanirmāṇaṃ cidrūpasyaiva tatkila |  
 20263 pratibhānamatastasmātparasmādbhidyate manāk || 50 ||  
 20264  
 20265 yacchuddhasyaiva sattvagunaṣya nirmāṇaṃ kāryamasmaddehādi taccidrūpasyaiva  
 20266 kila tathā pratibhānamato hetostasmāt parasmādbrahmaṇo manāgalpameva bhidyate |  
 20267 yathā dagdhapaṭe paṭākāro vastutastadbhasmaiva tadvaditi bhāvaḥ || 50 ||  
 20268  
 20269 so'yametādṛśo deho nainaṃ [naivaṃ iti pāṭhaḥ] saṃtyajya  
 20270 yāmyaham |  
 20271 anenaiva tamāpnomi deśaṃ gandhamivānilaḥ || 51 ||  
 20272  
 20273 yathā jalaṃ jalenāgniragninā vāyunānilaḥ |  
 20274 milatyevamato deho dehairanyairmanomayaiḥ || 52 ||  
 20275  
 20276 tarhyasmadbhartṛsāmkalpikasargeṇāśya kathaṃ yogastatrāha - yatheti |  
 20277 manomayairdehairanyaiśca vastubhurityarthaḥ || 52 ||  
 20278  
 20279 nahi pārthivatāsaṃvidetya pārthivasamvidā |  
 20280 ekatvaṃ kalpanāśailaśailayoḥ kvāhatirmithaḥ || 53 ||  
 20281  
 20282 tarhi maddeho'pi vastuto manomātratvena tvaddehasājātyāttvaddehenaikibhāvena  
 20283 saṃyogena vā militaḥ saṃstatraitu tatrāha - nahīti | pṛthivyā vikāraḥ  
 20284 pārthivastadbhāvena saṃvedyata iti

20285 pārthivatāsaṃvittvaddehastadviruddhacinmātrasaṃvidā maddehenaikatvaṃ  
 20286 saṃyogaṃ vā nahi eti | āhatirabhighātaḥ || 53 ||  
 20287  
 20288 ātivāhika evāyaṃ tvādrśaiścittadehakaḥ |  
 20289 ādhibhautikatābuddhyā gr̥hītaścirabhāvanāt || 54 ||  
 20290  
 20291 nanvasyāpi mānasatve kathaṃ pārthivatvaṃ tatrāha - ātivāhika iti || 54 ||  
 20292  
 20293 yathā svapne yathā dīrghakāladhyāne yathā bhrame |  
 20294 yathāca sati saṃkalpe yatha gandharvapattane || 55 ||  
 20295  
 20296 vāsanātānavaṃ nūnaṃ yadā te sthitimeṣyati |  
 20297 tadātivāhiko bhāvaḥ punareṣyati dehake || 56 ||  
 20298  
 20299 kadā tarhyasya pārthivabhāvanivṛttistatrāha - vāsaneti |  
 20300 tanorbhāvastānavamalpatā eṣyati | samādhyabhyāseneti bhāvaḥ || 56 ||  
 20301  
 20302 līlovāca |  
 20303  
 20304 ātivāhikadehatvapratyaye ghanatām gate |  
 20305 tāmavāpnotyayaṃ deho daśāmāho vinaśyati || 57 ||  
 20306  
 20307 anyeṣāṃ sthūladehasya nāśadarśanājīvanmuktayogidehasyāpi nāśa eva  
 20308 saṃbhāvito nātivāhikabhāva iti saṃbhāvayanti līlā pr̥cchati - ātivāhiketi |  
 20309 ghanatām dārḍhya gate | samādhyabhyāseneti śeṣaḥ || 57 ||  
 20310  
 20311 śrīdevyuvāca |  
 20312  
 20313 yadasti nāma tatraiva nāśānāśakramo bhavet |  
 20314 vastuto yacca nāstyeva nāśaḥ syāttasya kīdrśaḥ || 58 ||  
 20315  
 20316 tattvaviddeho jñānabādhitatvāddagdhapaṭavannāstyeva prāgvāsanāmātrācca  
 20317 paṭābhāsavatpratibhāsamāno'pi vāsanātānave tato'pi  
 20318 saukṣmyādātivāhikabhāvamevāpadyate | na nāsamityāśayena devyuttaramāha  
 20319 - yadityādinā || 58 ||  
 20320  
 20321 rajjvām sarpabhrame naṣṭe satyabodhavaśātsute [sute iti līlāyāḥ  
 20322 saṃbodhanam] |  
 20323 sarpo na naṣṭa unnaṣṭo vetyevaṃ kaiva sā kathā || 59 ||  
 20324  
 20325 ut api || 59 ||  
 20326  
 20327 yathā satyaparijñānādrajjvām sarpo na dr̥śyate |  
 20328 tathāativāhikajñānāddr̥śyate nādhibhautikaḥ || 60 ||  
 20329  
 20330 ātivāhikatvanimittaṃ brahmajñānamātivāhikajñānam || 60 ||  
 20331  
 20332 kalpanāpi nivarteta kalpitā yadi kenacit |  
 20333 sā śilā samapāstaiva yā nehāsti kadācana || 61 ||  
 20334  
 20335 kalpitaḥ prapañcaḥ prāgabdhūt jñānena tu samūlaṃ sa nivartita iti  
 20336 vyavahāraḥkalpanāpyāpātadr̥śaiva | tattvadr̥śā tu tasyā api saṃbhāvanā  
 20337 nāstītyāha - kalpaneti | kalpitā samarthitā | tathācoktaṃ gauḍapādaiḥ -  
 20338 prapañco vinivarteta kalpito yadi kenacit | upadeśādayaṃ vādo jñāte dvaitaṃ na  
 20339 vidyate || iti || 61 ||  
 20340  
 20341 paraṃ pare parāpūrṇamidaṃ dehādikaṃ sthitam |  
 20342 iti satyaṃ vayaṃ bhadre paśyāmo nābhīpaśyasi || 62 ||  
 20343  
 20344 kathaṃ tarhi yūyaṃ svadehādi paśyatha tatrāha - paramiti | pareṇa brahmaṇā  
 20345 āpūrṇamidaṃ dehādikośapañcakaṃ yadekaikāntaḥpraveśena sthitaṃ tatparaṃ  
 20346 brahmaiva sve mahimni pare sthitamiti vayaṃ satyamabādhitam paśyāmaḥ | tvaṃ  
 20347 tvaprarūḍhabodhatvānnābhīpaśyasi || 62 ||  
 20348  
 20349 ādisarge bhavēcittvaṃ kalpanākalpitaṃ yadā |  
 20350 tadā tataḥ prabhṛtyekasattvaṃ dr̥śyamavekṣate || 63 ||  
 20351  
 20352 nanvadṛśyā citkathaṃ dr̥śyasattvātmatāmāpannā tatrāha - āditi |  
 20353 āderlīṅgātmanaḥ sarge taṃ gocarayantyāścitaścittvaṃ nāma dharmo bhavet |

20354 yadā tu pañcikaraṇeṇa kalpanayā sthūlaṃ rūpaṃ kalpitaṃ tadā  
 20355 tataḥprabhṛtyekamanugataṃ sattvaṃ dṛśyānurodhātsvayamapi dṛśyabhūtaṃ  
 20356 svayamavekṣate bhrāntyetyarthaḥ || 63 ||  
 20357  
 20358 līlovāca |  
 20359  
 20360 ekasminneva saṃśānte dikkālādyavibhāgini |  
 20361 vidyamāne pare tattve kalanāvasaraḥ kutaḥ || 64 ||  
 20362  
 20363 yatprāguktaṃ kalanādhīnā sarvakalpaneti tatra līlānupapattiṃ śaṅkate -  
 20364 ekasminniti | pauraṃkālikaṃ dugdhamauttarakālikadadhyādyākāreṇa pariṇamate |  
 20365 dadhibhāve ca dugdhamavidyamānaṃ bhavati | kālasaṃbandharahite nityaṃ  
 20366 vidyamāne brahmaṇi kalanākhyaprathamavikārasyaiva nāvasara ityārthaḥ || 64 ||  
 20367  
 20368 śrīdevyuvāca |  
 20369  
 20370 kaṭakatvaṃ yathā hemni taraṅgatvaṃ yathāmbhasi |  
 20371 satyatvaṃ ca yathā svapnaśaṃkalpanagarādiṣu || 65 ||  
 20372  
 20373 satye hi vikāre'bhyupagate tvaduktadoṣaḥ syānna mithyābhūta iti devī pariharati ##-  
 20374  
 20375 nāstyeva satyanubhave tathā nāstyeva brahmaṇi |  
 20376 kalpanāvvyatiriktātmatatsvabhāvādanāmayāt || 66 ||  
 20377  
 20378 yathā nāstyambare pāṃsuḥ pare nāsti tathā kalā |  
 20379 akalākalanaṃ śāntamidamekamajaṃ tatam || 67 ||  
 20380  
 20381 kalākalanaṃ viśayaḥ || 67 ||  
 20382  
 20383 p. 183)  
 20384  
 20385 yadidaṃ bhāsate kiṃcittattasyeva nirāmayam |  
 20386 kaccanaṃ kācakasyeva kāntasyā'timaṇeriva || 68 ||  
 20387  
 20388 kaccanaṃ āpātapratibhāsaḥ | atīśayito maṇiratimaṇistasyeva || 68 ||  
 20389  
 20390 līlovāca |  
 20391  
 20392 etāvantam ciraṃ kālamete devi vayaṃ vada |  
 20393 bhrāmitāḥ kena nāmāpi dvaitādvaitavikalpanaiḥ || 69 ||  
 20394  
 20395 uktabhrānterhetuṃ līlā pṛcchati - etāvantamiti || 69 ||  
 20396  
 20397 śrīdevyuvāca |  
 20398  
 20399 avicāreṇa tarale bhrāntāsi ciraṃākulā |  
 20400 avicāraḥ svabhāvotthaḥ sa vicārādvinaśyati || 70 ||  
 20401  
 20402 vicārābādhyatvādvicāraśabdito moha eva taddheturiti devyāha - avicāreṇeti ||  
 20403 70 ||  
 20404  
 20405 avicāro vicāreṇa nimeṣādeva naśyati |  
 20406 eṣā sattaiva tenāntaravidyaiṣā na vidyate || 71 ||  
 20407  
 20408 eṣā avicāralakṣaṇā avidyā vicārābādhitā brahmasattaiva saṃpadyata iti śeṣaḥ ||  
 20409 71 ||  
 20410  
 20411 tasmānnaivāvicāro'sti nāvidyāsti na bandhanam |  
 20412 na mokṣo'sti nirābādhaṃ śuddhabodhamidaṃ jagat || 72 ||  
 20413  
 20414 tadbādhasya traikālikatvamāha - tasmāditi | bandhābhāvānmokṣo'pi nāsti || 72  
 20415 ||  
 20416  
 20417 etāvantam yadākālam tvayaitanna vicāritam |  
 20418 tadā na saṃprabuddhā tvaṃ bhrāntaivābhava [bhrāntevārṇava ākulā iti  
 20419 pāṭhaḥ] ākulā || 73 ||  
 20420  
 20421 adyaprabhṛti buddhāsi vimuktāsi vivekinī |  
 20422 vāsanātānavaṃ bijaṃ patitaṃ tava cetasi || 74 ||

20423  
 20424 jñānena dvaitavāsanābādhe tattvavāsanāśeṣo vāsanātānavaṃ tadeva muktibījam  
 20425 || 74 ||  
 20426  
 20427 ādāveva hi notpannaṃ dṛśyaṃ saṃsāranāmakaṃ |  
 20428 yadā tadā kathaṃ tena vāsyante vāsanāpi kā || 75 ||  
 20429  
 20430 punardvaitavāsanāprarohamāśaṅkyāha - ādāvityādinā || 75 ||  
 20431  
 20432 atyantābhāvasaṃpattau draṣṭṛdṛśyadrśāṃ manaḥ |  
 20433 ekadhyāne pare rūḍhe nirvikalpasamādhini || 76 ||  
 20434  
 20435 manaḥ rūḍhe adhirūḍhe sati || 76 ||  
 20436  
 20437 vāsanākṣayaabīje'sminkimcidāṅkurite hṛdi |  
 20438 kramānnodayameṣyanti rāgadveṣādikā dṛśaḥ || 77 ||  
 20439  
 20440 saṃsārasaṃbhavaścāyaṃ nirmūlatvamupaiṣyati |  
 20441 nirvikalpasamādhānaṃ pratiṣṭhāmālamеṣyati || 78 ||  
 20442  
 20443 vigatakalanakālimākalaṅkā  
 20444 gaganakalāntaranirmalāmbanena |  
 20445 sakalakalanakāryakāraṇāntaḥ  
 20446 katipayakālavaśādbhaviṣyasīti || 79 ||  
 20447  
 20448 iti evaṃvidhayā nirvikalpasamādhipratiṣṭhayā katipayakālavaśādgaganasya  
 20449 māyākāśasya tatkalānāṃ tatkāryāṇāṃ cāntarasyādhiṣṭhānabhūtasya  
 20450 nirmalasyātmanaḥ ambanena avalambanena vigato bhrāntikalanalakṣaṇaḥ kālimā  
 20451 yasyā ata evākalaṅkā tatsaṃskarakalaṅkanirmuktā satī sakalapraṇināṃ  
 20452 kalanānāṃ bhrāntīnāṃ tatkāryavāsanānāṃ tatkāraṇāvidyāyāśca anto  
 20453 bādhāvadhibhūto yo mokṣākhyāḥ paramapuruṣārthaḥ sa tvameva  
 20454 bhaviṣyasītyarthaḥ || 79 ||  
 20455  
 20456 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 20457 viśrāntyupadeśo nāmaikaviṃśaḥ sargaḥ || 21 ||  
 20458  
 20459 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe utpattiprakaraṇe  
 20460 viśrāntyupadeśo nāmaikaviṃśaḥ sargaḥ || 21 ||  
 20461  
 20462  
 20463 dvāviṃśaḥ sargaḥ 22  
 20464  
 20465 śrīdevyuvāca |  
 20466  
 20467 yathā svapnaparijñānātsvapnadeho na vāstavaḥ |  
 20468 anubhūto'pyayaṃ tadvadvāsanātānavādasan || 1 ||  
 20469  
 20470 avasthāturyalakṣmātra jīvanmuktasthitistathā |  
 20471 vāsanātānavopāyastadabhyāśca kīrtiyate || 1 ||  
 20472  
 20473 prāguktāṃ jñānadārḍhyātsthūladehabhāvanivṛttimātivāhikabhāvaprapṛtiṃ ca  
 20474 dṛṣṭāntairbodhayituṃ devyupakramate - yatheti | ayaṃ sthūladehaḥ || 1 ||  
 20475  
 20476 yathā svapnaparijñānātsvapnadehaḥ praśāmyati |  
 20477 vāsanātānavāttadvajjāgraddeho'pi śāmyati || 2 ||  
 20478  
 20479 svapnasamkalpladehānte deho'yaṃ cetyate yathā |  
 20480 tathā jāgradbhāvanānte udetyevātivāhikaḥ || 3 ||  
 20481  
 20482 jāgradbhāvanā sthūladehāhaṃbhāvanā tasyā ante | mūlocchedāducchede  
 20483 satītyarthaḥ || 3 ||  
 20484  
 20485 svapne nirvāsanābīje yathodeti suṣuptatā |  
 20486 jāgratyavāsanābīje tathodeti vimuktatā || 4 ||  
 20487  
 20488 nirvāsanābīje anubhūta vāsanābīje natṛcchinnavāsanābīja ityarthaḥ | punaḥ  
 20489 svapnānāpatteḥ | avāsanābīje bādhitasarvavāsanābīje | vimuktatā jīvanmuktiḥ || 4 ||  
 20490  
 20491 yeyaṃ tu jīvanmuktānāṃ vāsanā sā na vāsanā |

20492 śuddhasattvābhīdhānaṃ tatsattāsāmānyamucyate || 5 ||  
 20493  
 20494 nanu jīvanmuktānāmapi vāsanāstyeva anyathā vyavahārānupapattestatrāha -  
 20495 yeyamiti | na vāsanā kiṃtu śuddhasarvavāsanābādhāvadheradhiṣṭhānasattvasyaiva  
 20496 śuddhavāsanetyabhidhānaṃ yathā dagdhapaṭa iti bhasmana evābhīdhānaṃ |  
 20497 tatpūrvatanaṃ sarvavāsanānugatasattāsāmānyameva tathocyata ityārthaḥ || 5 ||  
 20498  
 20499 p. 184)  
 20500  
 20501 yā suptavāsanā nidrā sā suṣuptiriti smṛtā |  
 20502 yatsuptavāsanāṃ jāgraddhano'sau moha ucyate || 6 ||  
 20503  
 20504 mūrcchāsuṣuptyoravāntarabhedam darśayati - yeti | vāsanānām  
 20505 suptiramudbhavo'bhibhavaśca | tathācānu  
 20506 tadbhūvāsanānidrāsuṣuptirabhibhūtavāsanāṃ jāgranmoho mūrccheti yārthaḥ |  
 20507 jāgrati ghanatarodbhūtavāsanānām sahasotpannaduḥkhātīśayena  
 20508 prasahyābhibhavādghanatvamaparitayaiva mohabhāvāpattistadeti sūcanāya ghana  
 20509 iti mohaviśeṣaṇam || 6 ||  
 20510  
 20511 prakṣīṇavāsanā nidrā turyaśabdena kathyate |  
 20512 jāgratyapi bhavatyeva vidite [vihite parama iti pāṭhaḥ] parama pade || 7  
 20513 ||  
 20514  
 20515 nidretyavivakṣitaṃ yato jāgratyapi jñānātsamūlavāsanākṣaye turyaṃ  
 20516 bhavatyevetyārthaḥ || 7 ||  
 20517  
 20518 prakṣīṇavāsanā yeha jīvatām jīvanasthitiḥ |  
 20519 amuktairaparijñātā sā jīvanmuktatocyate || 8 ||  
 20520  
 20521 tadeva jīvato jīvanmuktirityāha - prakṣīṇeti || 8 ||  
 20522  
 20523 śuddhasatvānupatitaṃ cetaḥ pratanuvāsanam |  
 20524 ātivāhikatāmeti himaṃ tāpādivāmbutām || 9 ||  
 20525  
 20526 prāgvyākhyāte śuddhasattve sanupatitaṃ samādhipāṭavāccirapraṭiṣṭhitam || 9 ||  
 20527  
 20528 ātivāhikatām yātaṃ buddhaṃ cittāntarairmanaḥ |  
 20529 sargañjanmāntaragataiḥ siddhairmilati netarat || 10 ||  
 20530  
 20531 buddhaṃ vyutthānavyavahārakāle'pyātmaprabodhavanmanaḥ  
 20532 sargāntaragatairjanmāntaragataiśca cittāntaraiḥ siddhaiśca  
 20533 devayogyādīśarīrairekibhāvena milati || 10 ||  
 20534  
 20535 yadā te'yamaṃbhāvaḥ svabhyāsacchāntimeṣyati [svābhyāsāt  
 20536 pāṭhaḥ] |  
 20537 tadodeṣyati te sphārā dṛśyāntā [dṛśyānte bodhatā iti pāṭhaḥ]  
 20538 bodhatā svayam || 11 ||  
 20539  
 20540 dṛśyaprapañcasyāntā caramāvadhibhūtā bodhatā svābhāvikacidrūpatā || 11 ||  
 20541  
 20542 ātivāhikatājñānaṃ sthītimeṣyati śāśvatīm |  
 20543 yadā tadā hyasaṃkalpāḥlokāndrakṣyasi pāvanān || 12 ||  
 20544  
 20545 asaṃkalpānsaṃkalpādūṣitānata eva pāvanān || 12 ||  
 20546  
 20547 vāsanātānave tasmātkuru yatnamanindite |  
 20548 tasminprauḍhimupāyāte jīvanmuktā bhaviṣyasi || 13 ||  
 20549  
 20550 yāvanna pūritastveṣa śītaḥ bodhacandramāḥ |  
 20551 tāvaddehamavasthāpya lokāntaramavekṣyatām || 14 ||  
 20552  
 20553 girigrāmakadidṛkṣāpratibaddhacetasi bodhapūrtirvāsanātānavābhyāso vā na  
 20554 saṃbhavatītyāśayenāha - yāvaditi || 14 ||  
 20555  
 20556 māṃsadeho māṃsadehenaiva saṃśleṣameṣyati |  
 20557 natu cittaśarīreṇa vyavahāreṣu karmasu || 15 ||  
 20558  
 20559 nanu kimarthaṃ maddehāvasthāpanaṃ tvaddehasaṃśleṣādasyāpi gamanaśaktiḥ  
 20560 kiṃ na syāttatrāha - māṃsadeha iti || 15 ||



20561  
 20562 yathānubhavamevaitadyathāsthita mudāhṛtam |  
 20563 ābālasiddhasaṃsiddhaṃ na nāma varaśāpavat || 16 ||  
 20564  
 20565 kiṃ varavacchāpavadvā tvadvacanādeva saṃśleṣameṣyati netyāha - yatheti |  
 20566 mūḍhatameṣu bālānabhiḥjñatameṣu siddhāṃśca maryādikṛtya  
 20567 sarvānubhavasiddho'rtho mayānūdito nāpūrvārtho balātsaṃpādita ityārthaḥ || 16 ||  
 20568  
 20569 avabodhaghaṇābhyāsāddehasyāśyaiva jāyate |  
 20570 saṃsāravāsanākārśye nūnaṃ cittaśarīratā || 17 ||  
 20571  
 20572 yadi lokasiddhavastusvabhāvo na viparyasyati tarhi vāsanātānave'pyasya  
 20573 dehasyātivāhikabhāvo na saṃbhāvayitum śakya ityāśaṅkyāha - avabodhetti |  
 20574 cittaśarīratā ātivāhikaśarīratā || 17 ||  
 20575  
 20576 udeṣyanti ca saivātra kenacinnopalakṣyate |  
 20577 kevalaṃ tu janairdeho mriyamāṇo'valokyate || 18 ||  
 20578  
 20579 nanu jīvanāṃ paralokagamanamapyātivāhikadehena prasiddhaṃ sthūladehasya tu  
 20580 mṛtasyātraivāvasthānaṃ dṛśyate tat kathamekasyātivāhikabhāvena jīvanam  
 20581 sthūlabhāvena maraṇam caikadetyāśaṅkyāha - udeṣyanti ceti | sā  
 20582 ātivāhikatā ca maraṇakāle atrāsminneva śarīre udeṣyanti kenacinnmriyamāṇena  
 20583 jīvatā vā nopalakṣyate | tadyathā peśaskarī ityādiśruteḥ |  
 20584 pāralaukikadehanirmāṇāya mriyamāṇasya  
 20585 svājñānakalpitadehārabhakabhūtamātrāṃśasaṃvalitasyaiva paraloke  
 20586 gamanāttāsāṃ mātrāṇāṃ tenānupalakṣitānāmapyātivāhikabhāvāvirodhāt |  
 20587 yastvanyājñānakalpitabhūtamātrāṃśo'jñānadehaḥ  
 20588 so'nyairjanairmriyamāṇo'valokyata ityārthaḥ || 18 ||  
 20589  
 20590 dehas tvayaṃ na mriyate na ca jīvati kiṃca te |  
 20591 ke kila [kokilasvapna pāṭhaḥ] svapnasaṃkalpabhrāntau maraṇajīvite ||  
 20592 19 ||  
 20593  
 20594 kiṃcāvāstavo'yaṃ deho na mriyate na ca jīvati te jīvanamaraṇe ca kiṃ na  
 20595 kiṃcidvastviti nātra virodhaśaṅkā yuktetyārthaḥ || 19 ||  
 20596  
 20597 jīvitaṃ maraṇam caiva saṃkalpapuruṣe yathā |  
 20598 asatyameva bhātyevaṃ tasminputri śarīrake || 20 ||  
 20599  
 20600 līlovāca |  
 20601  
 20602 tadetadupadiṣṭaṃ me jñānaṃ devi tvayā'malam |  
 20603 yasmiṃśrutigate śāntimeti dṛśyaviṣūcikā || 21 ||  
 20604  
 20605 līlāpraśnaślokau spaṣṭau || 21 ||  
 20606  
 20607 atropakuru me brūhi ko'bhyāsaḥ kīdṛśo'thavā |  
 20608 sa kathaṃ poṣamāyāti puṣṭe tasmīṃśca kiṃ bhavet || 22 ||  
 20609  
 20610 śrīdevyuvāca |  
 20611  
 20612 yadyena [yadaiva kriyate pāṭhaḥ] kriyate kiṃcidyena yena yadā yadā |  
 20613 vinābhyāseṇa tanneha siddhimeti kadācana || 23 ||  
 20614  
 20615 taccintanaṃ tat kathanamanyonyaṃ tatprabodhanam |  
 20616 etadekapatratvaṃ ca tadabhyāsaṃ vidurbudhāḥ || 24 ||  
 20617  
 20618 tatrādāvabhyāsasvarūpamāha - taccintanamiti | asaṃdigdhaṃ  
 20619 svabuddhyārohāya cintanaṃ abhiḥjñabuddhyantarasaṃvādāya kathanam  
 20620 parasparājñātāṃśaprabodhānyonyaprabodhanamityetairupāyairasaṃbhāvanāni  
 20621 vṛttiretadekapatratvena ca viparītabhāvanānivṛttirīti phalāni || 24 ||  
 20622  
 20623 ye viraktā mahātmāno bhogabhāvanatānavam |  
 20624 bhāvayantyabhavāyāntarbhavyā bhuvi jayanti te || 25 ||  
 20625  
 20626 dṛḍhavairāgyādīnyeva tallakṣaṇānīti viraktastutimukhena darśayati - ye iti |  
 20627 bhogabhāvanāni viṣayavāsanāsteṣāṃ tānavamapakṣayaṃ bhāvayanti  
 20628 yatnenotpādayanti || 25 ||  
 20629

20630 p. 185)  
 20631  
 20632 uditaudāryasaundaryavairāgyarasarañjitā [rasagarbhiṇī iti pāṭhaḥ] |  
 20633 ānandaspandinī yeṣāṃ matiste'bhyāsinaḥ pare || 26 ||  
 20634  
 20635 audāryaṃ sarvapariagrahatyāgastallakṣaṇasaundaryeṇa vairāgyarasena ca rañjitā |  
 20636 pare utkr̥ṣṭāḥ || 26 ||  
 20637  
 20638 atyantābhāvasaṃpattau jñātṛjñeyasya vastunaḥ |  
 20639 yuktyā śāstrairyatante ye te brahmābhyāsinaḥ sthitāḥ || 27 ||  
 20640  
 20641 śravaṇādiparatvamapi tadabhyāsalakṣaṇamityāha - atyanteti | yuktyā  
 20642 pramāṇatattvāvadhāraṇānukūlayā prameyatattvāvadhāraṇānukūlayā ca |  
 20643 śāstrairadhyātmasāstraiḥ || 27 ||  
 20644  
 20645 sargādāveva notpannaṃ dṛśyaṃ nāstyeva tatsadā |  
 20646 idaṃ jagadahaṃ ceti bodhābhyāsa [bodhābhyāsaṃ viduḥ pare iti  
 20647 pāṭhaḥ] udāhṛtaḥ || 28 ||  
 20648  
 20649 traikālikadṛśyabādhadarśanāvṛttirapi tadabhyāsa ityāha - sargādāviti ||  
 20650 28 ||  
 20651  
 20652 dṛśyāsaṃbhavabodhena rāgadveṣāditānave |  
 20653 ratirbaloditā yāsau brahmābhyāsa udāhṛtaḥ || 29 ||  
 20654  
 20655 balaṃ manana janyavidyāvāsanādārḍhyaṃ taduditā ratirātmaratiḥ || 29 ||  
 20656  
 20657 dṛśyāsaṃbhavabodhena vinā dveṣāditānavam |  
 20658 tapa ityucyate tasmāna jñānaṃ tacca duḥkhatat || 30 ||  
 20659  
 20660 dṛśyamithyātavadārḍhyakṛtarāgādyucchede eva prāgjñānopayogīti tadā  
 20661 tadabhyāsalakṣaṇaṃ nānyādṛśamityāha - dṛśyeti | tattapo  
 20662 vṛthādveṣādinirodhaduḥkhaṃ tanoti vistārayatīti duḥkhatat || 30 ||  
 20663  
 20664 dṛśyāsaṃbhavabodho hi jñānaṃ jñeyaṃ ca kathyate |  
 20665 tadabhyāseṇa nirvāṇamityabhyāso mahodayaḥ || 31 ||  
 20666  
 20667 tatra hetumuktavābhyāsaphalaṃ darśayannupasaṃharati - dṛśyeti dvābhyām |  
 20668 hi yasmāccaramasākṣātkārātmakaṃ jñānaṃ tajjñeyaṃ brahma ca  
 20669 dṛśyasyāsaṃbhavo yasmādyasminvā tathāvidho bodha iti kathyate ityārthaḥ || 31 ||  
 20670  
 20671 bhavabahulaniśānitāntanidrā-  
 20672 satatavivekavibodhavārisekaiḥ |  
 20673 pragalati himaśītalairāśeṣā [raśeṣaṃ śaradi iti pāṭhaḥ]  
 20674 śaradi mahāmihi keva cetasi || 32 ||  
 20675  
 20676 cetasi citte ityevamabhyastaiḥ sarvatāpopaśama hetutvāddhimaśītalaiḥ  
 20677 satatavivekavibodhavārisekairbhavaḥ saṃsārastallakṣaṇāyāṃ bahulaniśāyāṃ  
 20678 kṛṣṇapakṣarātrau pravṛttā mohalakṣaṇā nitāntanidrā  
 20679 aśeṣasaṃskārātmanāpyapariśiṣyamāṇā pragalati viśīryate | mahatī mihikā  
 20680 nīhārapaṭalī || 32 ||  
 20681  
 20682 ityuktavatyatha munau divaso jagāma  
 20683 sāyaṃtanāya vidhaye'stamino jagāma |  
 20684 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 20685 śyāmākṣaye ravikaraiśca sahājagāma || 33 ||  
 20686  
 20687 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 20688 vijñānābhyāsavarṇanaṃ nāma dvāviṃśaḥ sargaḥ || 22 ||  
 20689  
 20690 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 20691 vijñānābhyāsavarṇanaṃ nāma dvāviṃśaḥ sargaḥ || 22 ||  
 20692  
 20693 caturtho divasaḥ |  
 20694  
 20695 trayaviṃśaḥ sargaḥ 23  
 20696  
 20697 śrīvāsiṣṭha uvāca |  
 20698

20699 iti saṃkathanam kṛtvā tasyām niśi varāṅgane |  
 20700 supte parijane nūnamathāntaḥpuramaṇḍape || 1 ||  
 20701  
 20702 yogātsthūlatanum tyaktvā girigrāmadidr̥kṣayā |  
 20703 gr̥he vyomni gatiḥ sphāre varṇyate jñaptilīlayoḥ || 1 ||  
 20704  
 20705 parijane anūnamapariśeṣam supte satyatha varāṅgane jñaptilīle  
 20706 samādhisthānakam gatvā tasthaturiti caturthasthenānvayaḥ || 1 ||  
 20707  
 20708 dr̥ḍhākḥilārgaladvāragavākṣe dakṣacetasi |  
 20709 puṣpaprakaraṇiṣṭhyūtāmāṃsalāmodamanthare [puṣpaprākāra iti  
 20710 pāṭhaḥ] || 2 ||  
 20711  
 20712 dakṣacetasiṭi prāktanaparijanaviśeṣaṇam gaṇam [maṇḍapaviśeṣaṇatve eva  
 20713 gaṇamityarthaḥ] vā | dr̥ḍhāḥ akhilāḥ sarvāḥ | bahuvidhā iti yāvat |  
 20714 argalāḥ kapāṭaviṣkambhā yeṣu tathāvidhā dvāragavākṣā yasmin |  
 20715 puṣpaprakaraṇiṣṭhyūtairnirastairmāṃsalaiḥ puṣṭairāmodairmanthare | bharite iti  
 20716 yāvat || 2 ||  
 20717  
 20718 amlānamālāvasanaśavapārśvāsanasthite |  
 20719 sakalāmalapūrṇenduvadanadyotitāspade || 3 ||  
 20720  
 20721 sakalam samagramamalamakalaṅkam ca yathā syāttathā pūrṇa induriva ye vadane  
 20722 iti vighraho natu sakalaḥ kalāśahitaḥ pūrṇenduriveti | vyarthaviśeṣaṇatvāpatteḥ || 3 ||  
 20723  
 20724 samādhisthānakam gatvā tasthaturniścalāṅgike |  
 20725 ratnastambhādivotkīrṇe citre bhittāvivārpīte || 4 ||  
 20726  
 20727 utkīrṇe putrike iti śeṣaḥ | citre citralikhitapratime || 4 ||  
 20728  
 20729 sarvāstatyajatuścintāḥ saṃkocaṃ samupāgate |  
 20730 divasānta ivābjinyau prasṛtāmodalekhike || 5 ||  
 20731  
 20732 saṃkocaṃ sarvendriyapratyāhāralakṣaṇam | paritaḥ prasṛtā āmodalekhāḥ  
 20733 parimalabhāgā yayoste || 5 ||  
 20734  
 20735 babhūvaturbhṛṣaṃ śānte śuddhe spandavivarjite |  
 20736 girau śaradi nirvāta iva bhraṣṭābhramālike || 6 ||  
 20737  
 20738 nirvāte śaradi girau bhraṣṭe avatīrṇe abhramālike yathā śuddhe śubhe  
 20739 śāntaśītale spandavivarjite ca tadvat || 6 ||  
 20740  
 20741 p. 186)  
 20742  
 20743 nirvikalpasamādhānājjahaturbāhyasaṃvidam |  
 20744 yathā kalpalate kānte pūrvamṛtvantare rasam || 7 ||  
 20745  
 20746 bāhyām dehādyanātmavastutadgocarām saṃvidam pratisaṃdhām | yathā  
 20747 ṛtvantare vasantādāvupasthite pūrvam rasam tyajataḥ |  
 20748 purāṇapatraśoṣādidasānādityarthaḥ || 7 ||  
 20749  
 20750 aham jagaditi bhrāntidr̥śyasyādāvanudbhavaḥ |  
 20751 yadā tābhyāmavagatastvatyantābhāvanātmakaḥ || 8 ||  
 20752  
 20753 ātyantikadr̥śyopāśameṇa nirvikalpasamādhipratiṣṭhāyām tattvasākṣātkāreṇa  
 20754 samūlatraikālikadr̥śyabādha eva pariniṣṭhito heturityāha -  
 20755 ahamityādisārdhena || 8 ||  
 20756  
 20757 tadā dr̥śyapiśāco'yamalamastaṃ gato dvayoḥ |  
 20758 asattvādeva cāsmākam śaśaśṛṅgamivānagha || 9 ||  
 20759  
 20760 samādhāviva sarvadāpi traikālikadr̥śyabādho'smākamanubhavasiddha iti  
 20761 vasiṣṭho rāmaṃ saṃbodhyāha - asattvādityādina sārdhena | asmākam dr̥śā  
 20762 jagadbhātaṃ mṛgatṛṣṇāmbuvadabhātaṃ śaśaśṛṅgamiva | yato  
 20763 yadādāveva nāsti tadvartamāne'pi tathetyanvayaḥ || 9 ||  
 20764  
 20765 ādāveva hi yannāsti vartamāne'pi tattathā |  
 20766 bhātaṃ vā'bhātamevāto mṛgatṛṣṇāmbuvajjagat || 10 ||  
 20767

20768 svabhāvakevalaṃ sāntaṃ strīdvayaṃ tadvabhūva ha |  
 20769 candrārṅkāpadārthaughairdūramuktamivāmbaram || 11 ||  
 20770  
 20771 dṛśyāstamaye te kathaṃ babhūvatustadāha - svabhāveti | candrārṅkāḍibhiḥ  
 20772 sarvapadārthaughairdūre muktamambaraṃ sargāḍau vāyūtpatteḥ  
 20773 prāgvāyvantapralaye ca prasiddhaṃ tadiva || 11 ||  
 20774  
 20775 tenaiva jñānadehena cacāra jñaptidevatā |  
 20776 mānuṣī tvitareṇāśu dhyānajñānānurūpiṇā  
 20777 [jñānājñānānurūpiṇī] || 12 ||  
 20778  
 20779 vakṣyamāṇavyomagamane tayordehavailakṣaṇyamāha - teneti || 12 ||  
 20780  
 20781 gehāntareva prādeśamātramāruhya saṃvidā |  
 20782 babhūvatuścidākāśarūpiṇyau vyomagākṛtī || 13 ||  
 20783  
 20784 tacca dūranabhogamanakalpanaṃ svagṛhamaṇḍapākāśaprādeśamātra eva  
 20785 vṛttaṃ na bahirityāha - gehāntariti | dehāntaḥ iti pāṭhe  
 20786 hṛdayātkaṇṭhaparyantaṃ prādeśamātraṃ nāḍimārgamāruhyetyarthaḥ |  
 20787 saṃvidā udbhuddhapūrvasaṃkalpasamaskārasaṃvidā || 13 ||  
 20788  
 20789 atha te lalane līlālole lalitalocane |  
 20790 svabhāvāccetyasaṃvitteṇ nabho dūramito gate || 14 ||  
 20791  
 20792 cetyā viśayāstatsaṃvitteḥ svabhāvo viśayānurūpavyavahāraḥ kalpanā  
 20793 tadvaśādityarthaḥ || 14 ||  
 20794  
 20795 tatrasthe vātha cidvṛtṭyā pupluvāte nabhasthalam |  
 20796 koṭiyojanavistīrṇaṃ dūrāddūratarāntaram || 15 ||  
 20797  
 20798 tatrasthe gehasthe | vāśabdo'vadhāraṇe | cidvṛtṭyā ākāśamāvāṃ plavāvahe  
 20799 ityevamrūpayā citpradhānamānasakalpanāvṛtṭyā || 15 ||  
 20800  
 20801 dṛśyānusandhānaniḥsvabhāvā-  
 20802 dākāśadehe api te mitho'tra |  
 20803 parasparākāravilokanena  
 20804 babhūvatuḥ snehapare vayasye || 16 ||  
 20805  
 20806 vastutaścidākāśadehe api  
 20807 prākṣaṃkalpitadṛśyānusandhānasahitacittātmatāpannānniḥsvabhāvāt | vayasye  
 20808 sakhyau || 16 ||  
 20809  
 20810 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 20811 līlāprajñādevyorjñānadehākāśagamaṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
 20812 ||  
 20813  
 20814 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 20815 līlāprajñādevyorjñānadehākāśagamaṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
 20816  
 20817  
 20818 caturviṃśaḥ sargaḥ 24  
 20819  
 20820 śrīvāsiṣṭha uvāca |  
 20821  
 20822 dūrāddūramabhiplutya śanairuccaiḥ padaṃ gate |  
 20823 hastaṃ haste samālambya yāntyau dadṛśaturnabhaḥ || 1 ||  
 20824  
 20825 anantaviśvavaicitryavilāsaiḥ saṃbhṛtāntaram |  
 20826 nabho'tra varṇyate panthāḥ prayāntyorjñaptilīlayoḥ || 1 ||  
 20827  
 20828 uccaiḥ padamūrdhvasthānam || 1 ||  
 20829  
 20830 ekārṇavamivocchūnaṃ gambhīraṃ nirmalāntaram |  
 20831 komalaṃ komalamarudāsaṅgasukhabhogadam || 2 ||  
 20832  
 20833 ucchūnaṃ vivṛddham | gambhīramekārṇavamiva | komalamiva komalaṃ  
 20834 snigadham | komalamarutāṃmandamārutānāmāsaṅgena saṃśleṣe'na  
 20835 sukhabhodam || 2 ||  
 20836

20837 āhlādakamalaṃ saumyaṃ śūnyatāmbhonimajjanāt |  
 20838 atyantaśuddhaṃ gambhīraṃ prasannamapi sajjanāt || 3 ||  
 20839  
 20840 śūnyatālakṣaṇe ambhasi nimajjanādavagāhanādalamatyantamāhlādakam | athavā  
 20841 jagacchūnyatālakṣaṇe brahmāmbhasi prathamam  
 20842 nimajjanānnirgamanātprāṇibhramarāṇāmāhlādahetubhūtaṃ kamalam | atra  
 20843 gambhīramiti sākṣādviśeṣaṇam pūrva tu dṛṣṭāntasyeti na paunaruktyam |  
 20844 sajjanādapi prasannaṃ prasannataram || 3 ||  
 20845  
 20846 śṛṅgasthanirmalāmbhodapīnodarasudhālaye |  
 20847 viśāśramaturāśāsu pūrṇacandrodarāmāle || 4 ||  
 20848  
 20849 āśāsu dikṣu mervādiśṛṅgasthe nirmalāmbhodapīnodaralakṣaṇe  
 20850 pīnodarāntarniviṣṭe vā sudhālaye saudhe || 4 ||  
 20851  
 20852 siddhagandharvamandāramālāmodamanohare |  
 20853 candramaṇḍalaniṣkrānte remāte madhurānile || 5 ||  
 20854  
 20855 kvaciccandramaṇḍalasaṃnidhau candramaṇḍalānniṣkrānte | śaitiyasaurabhyayoḥ  
 20856 pūrvaviśeṣaṇābhyām lābhānmadhuraśabdo māndyasukhasparsāparaḥ || 5 ||  
 20857  
 20858 sasnaturbhūrigharmānte taḍidraktābjasaṃkule |  
 20859 sarasīva jalāpūramanthare meghamaṇḍale || 6 ||  
 20860  
 20861 gharmo'rkatāpastasyānte avasānabhūte | taḍitaiva raktābjāni saraḥpakṣe | taḍito  
 20862 raktābjānīva meghamaṇḍalapakṣe || 6 ||  
 20863  
 20864 p. 187)  
 20865  
 20866 bhūtalaughamahāśailamṛṇālāṅkurakoṭiṣu |  
 20867 dikṣu babhramatuḥ svairam bhramaryau sarasīṣviva || 7 ||  
 20868  
 20869 tattadbhūtalaughasthā mahāśailā himavatkailāsādayo  
 20870 mṛṇālānāmabjakandānāmāṅkurakoṭaya iva yāsu || 7 ||  
 20871  
 20872 dhārāgrhadhiyā dhīragaṅgānirjharaghāriṇi |  
 20873 bhrematurvātavikṣubdhameghamaṇḍalamaṇḍape || 8 ||  
 20874  
 20875 nirjharasābdena tacchīkarā lakṣyante || 8 ||  
 20876  
 20877 tato madhuragāminyau viśrāmyantyaḥ svaśaktitau |  
 20878 śūnye dadṛṣaturvyoma mahārambhātīmantharam || 9 ||  
 20879  
 20880 mahadbhirārambhairbhuvanatajjananirmāṇairatīmantharam saṃkliṣṭam || 9 ||  
 20881  
 20882 adṛṣṭapūrvamanyonyaṃ sarvasaṃkaṭakoṭaram |  
 20883 apūryamāṇamāśūnyaṃ jagatkoṭiśatairapi || 10 ||  
 20884  
 20885 yadyapi prajñāptyā prāgdṛṣṭameva tathāpyanyonyaṃ parasparasāhityena  
 20886 pūrvamadṛṣṭam | sarve saṃkaṭakoṭarā garbhacchidrādayo'sā yasya |  
 20887 sarvapṛāṇibhavaduḥkhānāmāśrayabhūtaṃ chidramiti vārthaḥ |  
 20888 āśūnyatvamapūryamāṇatve hetuḥ || 10 ||  
 20889  
 20890 uparyuparyuparyuccairanyairanyairvṛtaṃ pṛthak |  
 20891 vicitrābharaṇākārairbhūtalaiḥ suvimānakaiḥ || 11 ||  
 20892  
 20893 vicitrābharaṇaprakhyairbhūtalairlakṣaṇayā bhuvanatalaiḥ | śobhanāni vimānāni  
 20894 yeṣu taiḥ || 11 ||  
 20895  
 20896 paritau pūritavyomnām mervādikulabhūbhṛtām |  
 20897 padmarāgataḍodyotaiḥ kalpajvālopamodaram || 12 ||  
 20898  
 20899 padmarāgamaṇimayānām taṭānām pārśvānāmuḍdyotaiḥ prakāśaiḥ || 12 ||  
 20900  
 20901 muktāśikharabhāpūrairhimavatsānusundaram |  
 20902 kāñcanādrīsthalārcirbhiḥ kāñcanasthalabhāsuram || 13 ||  
 20903  
 20904 teṣāmeva bhūbhṛtānaṃ muktāmayaśikharāṇām bhāpūraiḥ  
 20905 prabhāpravāhairhimavataḥ sānuḥ prasthadeśastadvadbhāsuram || 13 ||

20906  
 20907 mahāmarakatābhābhiḥ sādvalasthalanīlimam |  
 20908 draṣṭṛdṛśyakṣayāsaktajātadhvāntotthakālimam || 14 ||  
 20909  
 20910 tathā teṣāmeva bhūbhṛtām mahāmarakatānām mahārharinmaṇīnām  
 20911 prabhābhīrghāsaharitaṣṭhalasya nīlimeva nīlimā yasya | tathā kvacidraṣṭṭṛṇām  
 20912 sacakṣu.ām rūpabhedānām kṣaye āsaktastatparaḥ san jāta utpanno  
 20913 dhvāntotthakālimā yasmimstathāvidham || 14 ||  
 20914  
 20915 pārijātalatālolavimānagaṇaketanam |  
 20916 ato mañjarikākāramiva vaidūryabhūtaḥ || 15 ||  
 20917  
 20918 kvacittu yataḥ pārijātakalpalatāvanopari ālolavimānagaṇānām ketanam  
 20919 sthānamataḥ samīpasthadṛṣṭyā tadvanamañjarikākāramiva dūrasthadṛṣṭyā tu  
 20920 vaidūryamayabhūtaḥ || 15 ||  
 20921  
 20922 manovegamahāsiddhajitavātagamāgamam |  
 20923 vimānagṛhadevastrigeṇyavādyasaghuṅghumam || 16 ||  
 20924  
 20925 manovegairmahāsiddhairvātagamāgamo vāyusaṃcāraṇaḥ sa jito yasmin |  
 20926 ghuṅghumamiti dhvanyanukaraṇam || 16 ||  
 20927  
 20928 trailokyavarabhūtaughasaṃcārāviralāntaram [saṃcāraviralām iti  
 20929 pāṭhaḥ] |  
 20930 anyonyādrṣṭasaṃcārasurāsarakulākulam || 17 ||  
 20931  
 20932 paryantasthitakūṣmāṇḍarakṣaḥpaśācamaṇḍalam |  
 20933 vātaskandhamahāvegavahadvaimānikavrajam || 18 ||  
 20934  
 20935 vātaskandhā āvahappravahādayo vāyubhedāḥ || 18 ||  
 20936  
 20937 vahadvimānasītkāramuṣṭigrāhyaghaṇadhvani |  
 20938 graharkṣaghaṇasaṃcārātpracaladvātayantrakam || 19 ||  
 20939  
 20940 vimānasītkāro vimānavegadhvanistasya moṣaṇam muṣṭirabhibhavastena grāhyā  
 20941 ghaṇadhvanayo meghaśabdā yasmin | vātayantrakam  
 20942 vāyuvīṣṭambhamayayantrarūpaṃ jyotiścakram || 19 ||  
 20943  
 20944 nikaṭātapadagdhālpasiddhasiddhojjhitāspadam |  
 20945 arkāśvamukhavātāstadagdhāmugdhavimānakam || 20 ||  
 20946  
 20947 kvacitsūryasaṃnihitadeśanikaṭātapena dagdhaiḥ saṃtaptāistapoyogarasāyanādinā  
 20948 alpasiddhaiḥ siddhākhyadevayoniviśeṣaiścojjhitāvasthānam | arkeṇa  
 20949 tadyāśvamukhavātāiśca yathāyogamastāḥ kṣiptā dagdhāścālpā vimānā  
 20950 vimānakā yasmin || 20 ||  
 20951  
 20952 lokapālāpsarovṛndasaṃcārācāracañcalam |  
 20953 devyantaḥpurikādagdhadhūpadhūmāmbudāmbaram || 21 ||  
 20954  
 20955 padbhyām saṃcārā itarairāṅgaistattaducitācaraṇānyācārāstaiścañcalamiva  
 20956 cañcalam | dhūpadhūmairambudavyāptāmbaramiva sthitam | viṣṇunā sadṛśo  
 20957 vīrya iti rāma iva kalpitabhedādudupameyatā || 21 ||  
 20958  
 20959 svasvargāhūtadevastrīsvāṅgavibhraṣṭabhūṣaṇam |  
 20960 sāmānyasiddhasaṅghogratejaḥpuñjatanobalam || 22 ||  
 20961  
 20962 indracandrādibhiḥ svargaśabditasvasvalokāyāhūtānāmata  
 20963 evānyānupekṣyāhampūrvikayā dhāvāntīnām devaṣṭrīṇāmapsarasām  
 20964 svāṅgebhyo vibhraṣṭāni bhūṣaṇāni yasmimstathāvidham yataḥ atastāḥ  
 20965 samīhamānānām  
 20966 sāmānyasiddhānāmindrādivadaṇimādiviśeṣasiddhiśūnyānām  
 20967 svargyantarānām yaḥ saṃghastadiyogratejaḥpuñjasya krodhāsūyādinā  
 20968 tirobhāvakaṃ tamobalaṃ tamoguṇaprābalyamiva nīlaṃ sthitamityarthaḥ || 22 ||  
 20969  
 20970 balavatsiddhasaṃghaṭṭagamāgamavighaṭṭitaiḥ |  
 20971 ghaṇaiḥ sāmśukapārśvasthahimavanmerumandaram || 23 ||  
 20972  
 20973 tathā balavatām siddhānām devayoniviśeṣānām saṃghaṭṭaḥ  
 20974 saṃmardastadyuktagamanābhyām

20975 vighaṭṭitaiścūrṇitairghanairmeghaistadbhayādiva  
 20976 pārśvasthahimavadādyadhityakāśrayaṇātsāmśukāḥ svastrā iva saṃpannā  
 20977 himavanmerumandarā yasmin || 23 ||  
 20978  
 20979 kākolūkairgrḍhrabhāsai rāśibhūtaiścalairvṛtam |  
 20980 nṛtyadbhirḍḍākinīsaṅghaistaraṅgairiva vāridhim || 24 ||  
 20981  
 20982 ulūkādayaḥ pakṣibhedāḥ || 24 ||  
 20983  
 20984 pravṛttairyoginīsaṅghaiḥ śvakākoṣṭrasvarānanaiḥ |  
 20985 nirarthaṃ yojanaśataṃ gatvāgacchadbhirāvṛtam || 25 ||  
 20986  
 20987 yoginīnāmaṇimādisiddhimattvātsvasthāna epepsitalābhe'pi vyartham dūram gatvā  
 20988 āgacchadbhirityarthaḥ || 25 ||  
 20989  
 20990 p. 188)  
 20991  
 20992 lokapālapurodhvāntadhūmadhūre'bhramandire [dhūgrābhramandiraṃ  
 20993 iti pāṭhaḥ] |  
 20994 siddhagandharvamithunaprārabdhasuratotsavam || 26 ||  
 20995  
 20996 digantaviśrāntatvāttattaddigadhiṣṭhātṛlokapālānāṃ purograta iva sthite  
 20997 dhvāntavaddṛṣṭiprasaranirodhini dhūmadhūre'bhrarūpe mandire || 26 ||  
 20998  
 20999 svargagītastavonmattamadanākrāntamārgagam |  
 21000 anāratavahaddhiṣṇyacakralakṣitapakṣakam || 27 ||  
 21001  
 21002 sarge gīyamānairdivyagītairdivyastavaiścoddīpakairunmattā madanākrāntāśca  
 21003 nabhomārgagā yasmin | anārataṃ vahati nakṣatradhiṣṇyabhūte jyotiścakre  
 21004 sūryādigatyā lakṣitaḥ śuklakṛṣṇapakṣādikālavibhāgo yasmin || 27 ||  
 21005  
 21006 vātaskandhanikhātāntarvahattripathagājalam |  
 21007 āścaryālokanavyagrasaṃcarattridaśārbhakam || 28 ||  
 21008  
 21009 vātaskandhabhedarūpe tasminneva cakre kalpito nikhāto  
 21010 nimnadeśastadantaḥpravahattripathagājalam yasmin || 28 ||  
 21011  
 21012 sadehasaṃcaradvajracakraśūlāśiśaktimat |  
 21013 kvacinnirbhitti bhavanaṃ gāyannāradatumburu || 29 ||  
 21014  
 21015 vajracakrādiśabdaistadadhiṣṭhātṛyo devatā ucyante ataḥ sadehatvopapattiḥ || 29 ||  
 21016  
 21017 meghamārgamahāmeghamahārambhākulaṃ kvacit |  
 21018 citranyastasaṃkāramūkakalpāntavāridam || 30 ||  
 21019  
 21020 meghamārgapradeśe mahāmeghānāṃ puṣkarāvartakādīnāṃ mahatā  
 21021 pralayavṛṣṭyārambheṇākulaṃ kvacittu citranyastavannirvyāpārā mūkā  
 21022 niḥśabdāśca kalpāntavāridā yasmin || 30 ||  
 21023  
 21024 utpatatkajjalādrīndrasundarāmbhodharaṃ kvacit |  
 21025 kvacitkanakaniṣpandakāntatāpāntavāridam || 31 ||  
 21026  
 21027 kanakasya nispano drava iva kāntastapo grīṣmaḥ sa eva tāpastadantaḥ  
 21028 prāvṛḍḍādiḥ || 31 ||  
 21029  
 21030 kvaciddigdāhatāpāḍhyamṛṣyamūkāmbudāṃśukam |  
 21031 kvacinniṣpavanāmbhodhisamrambhaṃ śūnyatājalam || 32 ||  
 21032  
 21033 ṛṣyamūke girau pūrvarāmāyaṇāvarṇitaprakāreṇeva varṣanto'mbudā  
 21034 evaṃśukāni yasya | viṣpavano niścala iti yāvat || 32 ||  
 21035  
 21036 kvacidvātanadīprauḍhavamānatṛṇapallavam |  
 21037 kvaciccaladalivrātapṛṣṭhatvakkāntinirmalam || 33 ||  
 21038  
 21039 vātanadyāṃ vāyupravāhe prauḍhavamānānyeva  
 21040 pravāhyamānatṛṇapallavasthāne yasmin || 33 ||  
 21041  
 21042 kvacinmerunadīkalpavātadhūlividhūsaram |  
 21043 kvacidvimānagīrvāṇaprabhācitrablāṅgakaṃ || 34 ||

21044  
 21045 merunadyo lakṣaṇayā  
 21046 vārṣikagiriṇadyastatkalpaistatsavarṇairvātadhūlipravāhairvidhṛsaram | citreṇa  
 21047 balaṃ śabalamaṅgakaṃ yasya || 34 ||  
 21048  
 21049 kvacinnirambaronnṛttamāṭṭmaṇḍalamālitam [nirantaronnṛtta iti  
 21050 pāṭhaḥ] |  
 21051 kvacinnityaṃ navakṣībakṣubdhayogīśvarīgaṇaṃ || 35 ||  
 21052  
 21053 kvacicchāntasamādhisthaviśrāntamunimālitam |  
 21054 samaṃ dūrāstasaṃrambhasādhucittamanoharam || 36 ||  
 21055  
 21056 dūre'stāḥ saṃrambhāḥ krodhādayo yena sādhecittena || 36 ||  
 21057  
 21058 gāyatkinṇaragandharvasurastrīmaṇḍalaṃ kvacit |  
 21059 kvacitstabdhapurākīrṇaṃ vahatpuravaraṃ kvacit || 37 ||  
 21060  
 21061 stabdhairniścalaiḥ purairākīrṇaṃ | vahanti bhramanti tripurādipuravarāṇi yasmin ||  
 21062 37 ||  
 21063  
 21064 kvacidrudrapurāpūrṇaṃ kvacidbrahmamahāpuram |  
 21065 kvacinmāyākṛtapuraṃ kvacidāgāmipattanaṃ || 38 ||  
 21066  
 21067 kvacidbhramaccandrasaraḥ kvacitstabdhamayaṃsaraḥ |  
 21068 kvacitsaratsiddhagaṇaṃ kvacidindukṛtodayaṃ || 39 ||  
 21069  
 21070 bhramaccandra evāmṛtapūrṇatvāccandrasadṛśaṃ vā māyāsaro yasmin |  
 21071 stabdhamayaṃ devaśaktyā ghanībhūtaṃ jalamayaṃ saro yasmin |  
 21072 vibhaktyalukchāndasaḥ || 39 ||  
 21073  
 21074 kvacitsūryodayamayaṃ kvacidrātritamomayaṃ |  
 21075 kvacitsaṃdhyāṃśukapilaṃ kvacinnihāradhūsaram || 40 ||  
 21076  
 21077 kvaciddhimābhradhavalaṃ kvacidvarṣatpayodharam |  
 21078 kvacitsthala ivākāśa eva viśrāntalokaṃ || 41 ||  
 21079  
 21080 ākāśa eva viśrāntalokaṃamiti viśrāntikriyāyā adhikaraṇasāpekṣatayā  
 21081 nityatvātsaṃbandhiśabdatvācca na sāpekṣamasamarthaṃ  
 21082 bhavatītyasamarthasamāsatā | tathācoktaṃ - saṃbandhiśabdaḥ sāpekṣo nityaṃ  
 21083 sarvaḥ samasyate | vākyavatsā vyapekṣā hi vṛttāvapi na hīyate || iti || 41 ||  
 21084  
 21085 ūrdhvādhogamanavyagrasurāsuraṇaṃ kvacit |  
 21086 pūrvāparottarāyāmyadiksaṃcārākulaṃ kvacit || 42 ||  
 21087  
 21088 aparāśabdaḥ pratīcīparaḥ pariśeṣāt | uttarā yāmyeti sarvanāmno  
 21089 vṛttāvapuṃvadbhāvaśchāndasaḥ | diśaḥ saṃcarantīti diksaṃcārāstairākulam ||  
 21090 42 ||  
 21091  
 21092 api yojanalakṣaṇi kvacidduṣprāpabhūdharam |  
 21093 avināśītaṃpūrṇaṃ dṛṣadgarghopamaṃ kvacit || 43 ||  
 21094  
 21095 kvacillokālokaḡireḥ parataḥ || 43 ||  
 21096  
 21097 avināśībhṛhattejaḥ kvacidarkānalopamaṃ |  
 21098 himānījaṭharāśītaṃ kvaciccandrādisamasu || 44 ||  
 21099  
 21100 himānī himasaṃhatistajjaṭharavadāśītaṃ || 44 ||  
 21101  
 21102 kvacidvahatpurovṛttakalpavṛkṣalatāvanaṃ |  
 21103 kvaciddaityahatottuṅgaprapataddevapattanaṃ || 45 ||  
 21104  
 21105 kvaciddaityabhayādutpāṭya vahadbhirdevānucaraiḥ purovṛttaṃ puraskṛtaṃ  
 21106 kalpavṛkṣalatāvanaṃ yasmin || 45 ||  
 21107  
 21108 vaimānikanipātena vahnilekhāṅkitaṃ kvacit |  
 21109 kvacitketuśatotpātamithaḥsaṃghaṭṭapaṭṭitaṃ || 46 ||  
 21110  
 21111 kvacidvaimānikāṇāṃ svargiṇāṃ nipātena dīrghībhūtatattejasā  
 21112 patadulkāvahnirekhaevāṅkitaṃ cihnitam | paṭṭitaṃ paṭṭavannivīḍitaṃ || 46 ||



21113  
 21114 kvacicchubhagrahagaṇapragṛhītāgryamaṇḍalam |  
 21115 kvacidrātritamovyāptaṃ kvaciddivasabhāsavaram || 47 ||  
 21116  
 21117 agryaṃ śreṣṭhaṃ ūrdhvbabhāgamaṇḍalam yasya || 47 ||  
 21118  
 21119 kvacidudgarjadambhodaṃ kvacinmūkāmālāmbudam |  
 21120 vātāvakīrṇaśuklābhrakhaṇḍapuṣpottaraṃ kvacit || 48 ||  
 21121  
 21122 abhrakhaṇḍā eva puṣpottarāḥ puṣpāstarā yasya || 48 ||  
 21123  
 21124 p. 189)  
 21125  
 21126 kvacidatyantaniḥśūnyamavadātamanantaram |  
 21127 ānandamṛduśāntācchaṃ jñasyeva hṛdayaṃ tatam || 49 ||  
 21128  
 21129 nitarāṃ drśyapadārthaśūnyam | avadātaṃ svaccham |  
 21130 anantaramajñānameghāntarāyarahitam | acchaṃ nīrajaskam || 49 ||  
 21131  
 21132 śukravāhanabhekaughaiḥ kvacidgalakṛtāravam |  
 21133 śūnyatāvāriṇaṃ kṣetramākāśavāsinām || 50 ||  
 21134  
 21135 śukropalakṣitasarvanabhaścaravāhanānyeva bhekaughāstaiḥ | śūnyatāvāriṇā  
 21136 valitaṃ pūrṇam | kṣetraṃ kedāram || 50 ||  
 21137  
 21138 mayūrahemacūḍāḍipakṣibhiḥ kvacidāvṛtam |  
 21139 vidyādhariṇāṃ devīnāṃ vāhanairvihitāspadaiḥ || 51 ||  
 21140  
 21141 kvacidabhrāntaronnṛtyadguhamāyūramaṇḍalam |  
 21142 kvacidagniśukaiḥ śyāmaṃ śādvalānāmiva sthalam || 52 ||  
 21143  
 21144 guhaḥ skandaḥ | agnervāhanaiḥ śukaiḥ | yadyapi meṣavāhanatvamagneḥ  
 21145 prasiddhaṃ tathāpyatrokteḥ śukavāhanatvamapi bodhyam || 52 ||  
 21146  
 21147 kvacitpreteśamahīṣamahimnā vāmanāmbudam |  
 21148 kvacidaśvaistrṇagrāmaśaṅkāgrastāsītāmbudam  
 21149 [grastāmitāmbudam iti pāṭhaḥ] || 53 ||  
 21150  
 21151 preteśo yamastanmahīṣasya mahimnā bṛhatkāyatvena | trṇagrāmaśaṅkā  
 21152 trṇarāśibhramaḥ || 53 ||  
 21153  
 21154 kvaciddevapuravyāptaṃ kvaciddaityapurāṇvitam |  
 21155 anyonyāprāpyanagaraṃ nagarandhrakarāṇīlam || 54 ||  
 21156  
 21157 anyonyairaprāpye prāptumaśakye nagare yasmin | tatra hetuḥ - antarāle  
 21158 nagānāṃ parvatānāmapi randhrakaraṇasamartho balavattaro'nilo yasminniti || 54 ||  
 21159  
 21160 kvacitkulācalākāranṛtyadbhairavabhāsuraṃ |  
 21161 kvacitsapakṣaśailendrasamanṛtyadvīnāyakam || 55 ||  
 21162  
 21163 kvacidhargharavātaughapakṣaproḍḍīnaparvatam |  
 21164 kvacidgandharvanagarasurastrīvr̥ṇḍabandhuram || 56 ||  
 21165  
 21166 ghargharavātaugham yathā syāttathā pakṣaiḥ proḍḍīnāḥ parvatā yasmin || 56 ||  
 21167  
 21168 kvacidvahadgiridhvastavṛkṣalakṣocchritāmbudam |  
 21169 kvacinmāyākṛtākāśanalinījalaśītalam || 57 ||  
 21170  
 21171 vahadbhiruḍḍīya gacchadbhirgiribhirdhvastāścūrṇitā  
 21172 vṛkṣalakṣaiśchatravaduḥchritāścāmbudā yasmin | ambudhim iti  
 21173 pāṭhe'pyambūni dhīyante yeṣviti vyutpattyātrāmbudā evocyante || 57 ||  
 21174  
 21175 kvacidindukarākṛṣṭīśītalāhlādamārutam |  
 21176 kvacittaptānilādagdhadrumaparvatavāridam || 58 ||  
 21177  
 21178 kvacidatyantasaṃśāntavātādekāntanīrdhvani |  
 21179 kvacitparvatatulyābhraśikhākūṭaśatodayam || 59 ||  
 21180  
 21181 ekāntaṃ nitāntaṃ nīrdhvani || 59 ||

21182  
 21183 kvacitprāvṛḍbhavonmattaghanābhrraravaghargharam |  
 21184 kvacitsurāsuraṇapravṛttaraṇadurgamam || 60 ||  
 21185  
 21186 kvacidvyomābjinihaṃsisvanāhūtābjavāhanam |  
 21187 kvacinmandākinitīranalinilunṭhakānilam || 61 ||  
 21188  
 21189 abjavāhanapade chandaso jalopaḥ | nalininām lunṭhakaḥ saurabhyāpahārī || 61 ||  
 21190  
 21191 svaśarīreṇa gaṅgādisaritām sannidhānataḥ |  
 21192 proḍḍīnamatsyamakarakulīrāmbujakūrmakam || 62 ||  
 21193  
 21194 svaśarīreṇa devatāśarīreṇa | proḍḍīnetyāderutprekṣitoktiḥ || 62 ||  
 21195  
 21196 pātālagārkaḥjanitabhūcchāyākākacopanaiḥ |  
 21197 kvacitkvacinmaṇḍaleṣu grastacandrārkaṇḍalam || 63 ||  
 21198  
 21199 jyautiṣikaprakriyāmāśrityāha - pātāleti | bhūgolaṃ parito bhramatyāditye  
 21200 bhūcchāyāmapi parito bhramantī pātālage'rke ūrdhva prasarati saiva  
 21201 śyāmatvātkākastasya copanaiḥ | cupa mandagatau | ākramaṇairiti yāvat | seyaṃ  
 21202 candragrāse upapattiḥ | arkagrāse tu neyamupapattiriti śleṣādarthāntaramucyate |  
 21203 pātālaśabdena lakṣaṇayā candrasya vyavahitaḥ paścādbhāgastadgate'rke satī  
 21204 candramaṇḍale janitā yā bhuvaśchāya pratibimbastena śyāmatvāpādanātkākavat  
 21205 saṃpannaścandrastena copanairiti || 63 ||  
 21206  
 21207 kvacitsargānilādhūtāmāyākusumakānanam |  
 21208 patatpuṣpahimāsāratrasadvaimānikāṅganam || 64 ||  
 21209  
 21210 vaimānikaireva svāṅganāvismayārthanirmītamāyāsargānilairādhūtaṃ  
 21211 māyākusumakānanam yasminnityarthaḥ || 64 ||  
 21212  
 21213 udumbarodaramaśakakramabhrama-  
 21214 jjagattrayāntaragatabhūtasamcayam |  
 21215 vilāṅghya tadvaralalane khamuccakai-  
 21216 rmahītaṃ punarapi gantumudyate || 65 ||  
 21217  
 21218 itthaṃ nabhasi varṇite nabhaścaravaibhave rāgo mā bhūditi tāmstucchīkurvannāha  
 21219 - udumbareti | maśakakramo maśakamaryādā tadvaditi yāvat || 65 ||  
 21220  
 21221 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye utpattiprakaraṇe  
 21222 līlāprajñādevyorgamanavarṇanaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 21223  
 21224 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 21225 līlāprajñādevyorgamanavarṇanaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 21226  
 21227  
 21228 pañcaviṃśaḥ sargaḥ 25  
 21229  
 21230 śrīvāsiṣṭha uvāca |  
 21231  
 21232 nabhaḥsthalādgirigrāmaṃ gacchantyau kaṃcīdeva te |  
 21233 jñapticittasthitaṃ bhūmītaṃ dadṛśatuḥ striyau || 1 ||  
 21234  
 21235 saptādbhidvipasaṃvītaṃ brahmāṇḍāvaraṇairiyutam |  
 21236 apūrvam bhuvaṇam tābhyāṃ dṛṣṭamatropavarṇyate || 1 ||  
 21237  
 21238 kaṃcit apūrvam jñapticittasthitaṃ jñaptiā līlāyai pradarśayitumabhi pretamiti  
 21239 yāvat || 1 ||  
 21240  
 21241 p. 190)  
 21242  
 21243 brahmāṇḍanarahṛtpadmaṃ digāṣṭakadalaṃ bṛhat |  
 21244 girikesarasambādham svāmodabharasundaram || 2 ||  
 21245  
 21246 tadeva bhūmītaṃ brahmāṇḍapuruṣasya hṛtpadmatayā varṇayati -  
 21247 brahmāṇḍetyādinā || 2 ||  
 21248  
 21249 saritkesarikānālamadhye'vaśyāyabindukam |  
 21250 śarvaribhramaribhrāntaṃ bhūtaughamaśakākulam || 3 ||

21251  
 21252 girikesarebhyah pravṛttatvātsaritaḥ kesarikāḥ kesarāvāntaraśākhāḥ |  
 21253 avaśyāyā himakaṇā eva makarandabindavo yasmin || 3 ||  
 21254  
 21255 antarguṇagaṇākīrṇaṃ surandhraiḥ suśirairvṛtam |  
 21256 uhyamānapayaḥpūraindivasālokakāntimat || 4 ||  
 21257  
 21258 antarnālāntarguṇāstantavo bhogyavastuguṇāśca | śobhananālarandhrāyamānaiḥ  
 21259 pātālādisuśiraiḥ | udyamānapayaḥpūrainiti suśirāṇāṃ viśeṣaṇam |  
 21260 divasasyālokaḥ prakāśastena kāntimat || 4 ||  
 21261  
 21262 rasārdraṃ khe bhramaddhaṃsaṃ rātrisamkocabhājanam |  
 21263 pātālapaṅkanirmagnanāganāthamṛṇālakam [nāgarāja iti  
 21264 pāṭhaḥ] || 5 ||  
 21265  
 21266 rasairmakarandaiḥ śṛṅgārādibhiśca | haṃsaḥ sūryaḥ prasiddhahaṃsāśca || 5 ||  
 21267  
 21268 kadācidāspadāmbhodhikampakampitadigadalam |  
 21269 adhonālagatānantadaityadānavakaṇṭakam || 6 ||  
 21270  
 21271 tadyadapāṃ śara āsittatsamahanyata sā pṛthivyabhavat iti śruteḥ | purāṇeṣu  
 21272 varāheṇoddhṛtya jalopari sthāpitatvaprasiddheśca bhūmerāspadabhūto yo  
 21273 mahāmbhodhstatkampe bhūkampātkampitadigdalam || 6 ||  
 21274  
 21275 asurastraiṇavallaryā sambhogasukumārayā |  
 21276 prāpya bhūbhṛṇmahābījahṛdayaṃ bhūtabījayā || 7 ||  
 21277  
 21278 adhastādbhūtabījayā svasaṃtatibhūtaprāṇibījabhūtayā | asurāṇāṃ strīṇāṃ  
 21279 samūhaḥ straiṇaṃ tallakṣaṇayā mṛṇālakalikādivallaryā prāpyaṃ prāptuṃ  
 21280 śakyam bhūbhṛtām mervādīnāṃ mahābījasthānīyānāṃ hṛdayaṃ  
 21281 hṛdayavajjīvananimittam nālamūlam yasya || 7 ||  
 21282  
 21283 jambudvīpa iti khyātām vipulām tatra karṇikām |  
 21284 saritkesarikānālām nagaragrāmakesarām || 8 ||  
 21285  
 21286 tatra bhūpadme karṇikām dadṛśaturityanuśajyate || 8 ||  
 21287  
 21288 kulaśaileśvarottuṅgabījasaptakasundarīm |  
 21289 madhyasthoccamahāmerubījākrāntanabhasthalīm || 9 ||  
 21290  
 21291 saraḥprāleyakaṇikām vanajaṅgaladhūlikām |  
 21292 sthaleśvāmaṇḍalāntasthajanajālālīmaṇḍalām [sthaleṣu maṇḍalām iti  
 21293 pāṭhaḥ] || 10 ||  
 21294  
 21295 sarāṃsyeva prāleyakaṇikā himabindavo yasyām | dhūlikāḥ parāgāḥ |  
 21296 karṇikāparyantasthaleṣu āsamantāt maṇḍalāntasthāni janajālānyalīmaṇḍalāni  
 21297 yasyāḥ || 10 ||  
 21298  
 21299 tāṃ yojanaśatākārāiḥ pratirākaṃ prabodhibhiḥ |  
 21300 sāgarairbhramarairvyāptām dikcatuṣṭayaśālibhiḥ || 11 ||  
 21301  
 21302 digdalāṣṭakaviśrāntasasurāmbhodhiṣaṭpadām |  
 21303 bhrātṛbhīrnavabhīrbhūpairnavadhā parikalpitām || 12 ||  
 21304  
 21305 surairdikpālairaṣṭabhiḥ sahitā ambhodhayaḥ ṣaṭpadā yasyām | pūrvamekasyaiva  
 21306 samudrasya dikcatuṣṭayopādhibhiścatuḥsamudrabhramarakalpanā iha tu  
 21307 aṣṭadikpālopādhibhirdaleśvaṣṭasamudrabhramarakalpaneti bhedaḥ |  
 21308 navabhīrbhadrāśvaketurmālādibhiḥ || 12 ||  
 21309  
 21310 lakṣayojanavistīrṇāmākīrṇāṃ ca rajolavaiḥ |  
 21311 nānājanapadavyūhasthirāvaśyāyasīkarām || 13 ||  
 21312  
 21313 dvīpāttu dviguṇaṃ mānaṃ lavaṇārṇavalekhayā |  
 21314 dadhatyā valitām bāhye prakoṣṭhamiva kambunā || 14 ||  
 21315  
 21316 dvīpāddvigunaṃityādīpaurāṇikaprakriyāvīruddhokterbrahmāṇḍāntaraviṣayatvānm  
 21317 āyikatve tātparyāccadoṣatvaṃ bodhyam | prakoṣṭhaṃ karamūlam | kambunā  
 21318 śāṅkhalayena || 14 ||  
 21319

21320 tato'pi dviguṇaṃ dehaṃ dadhatyā valayākṛtiṃ |  
 21321 jagadbhūtalatāvyāptāṃ śākākhyadvīpalekhayā || 15 ||  
 21322  
 21323 valayākṛtiṃ dehaṃ saṃsthānaṃ dadhatyā śākākhyadvīpalekhayā jagadbhūtayā  
 21324 padmalatayeṇa vyāptāṃ || 15 ||  
 21325  
 21326 tato'pi dvigu'nakāraṃ dhārayantyā ca veṣṭitāṃ |  
 21327 pratyagraṅkṣīrapūrṇādbhilekhayā svāduśītayā || 16 ||  
 21328  
 21329 tato'pi dviguṇākāraṃ dhārayantyopaveṣṭitāṃ |  
 21330 nānājanālaṃkṛtayā kuśākhyadvīpalekhayā || 17 ||  
 21331  
 21332 tato'pi dviguṇākāraṃ dhārayantyā ca veṣṭitāṃ |  
 21333 dadhyabdhilekhayā nityasaṃtarpitasuraughayā || 18 ||  
 21334  
 21335 tataḥ krauñcābhīdhadvīpalekhayaivaṃpramāṇayā |  
 21336 veṣṭitāṃ khātaracayā navāṃ nṛpapurīmiva || 19 ||  
 21337  
 21338 evaṃpramāṇayā pūrvavaddviguṇapramāṇayā khātasya racanaṃ khātaracā  
 21339 parikhā tayā | bhīdādītvakalpanādaṃ || 19 ||  
 21340  
 21341 tato'pi ca gṛhṭāmbhodhilekhayivaṃpramāṇayā |  
 21342 tato'pi śālmālīdvīpalekhayā malapūrṇayā || 20 ||  
 21343  
 21344 malapūrṇayā surāmbhodhiveṣṭatvātpāpapūrṇayā || 20 ||  
 21345  
 21346 tataḥ surāmahāmbhodhilekhayā puṣpaśubhṛayā |  
 21347 śeṣasya dehalatayā harimūrtimivāvṛtāṃ || 21 ||  
 21348  
 21349 tato gomedakadvīpalekhayaivaṃpramāṇayā |  
 21350 ikṣvabdhilekhayāpyevaṃ himavatsānuśuddhayā || 22 ||  
 21351  
 21352 ikṣvabdhīrikṣurasābdhīḥ | gomedakā maṇiviśeṣāstatpradhāno dvīpaḥ  
 21353 pariśeṣātplakṣadvīpaḥ || 22 ||  
 21354  
 21355 tato'pi puṣkaradvīpalekhayā dviguṇasthayā |  
 21356 ante svādūdakāmbhodhilekhayaivaṃpramāṇayā || 23 ||  
 21357  
 21358 tato daśaguṇenātha pātālatalagāminā |  
 21359 nikhātavalayenocaiḥ śvabhraśaṃbhārarūpiṇā || 24 ||  
 21360  
 21361 nikhāto nimnadeśastadbālayena | śvabhraṃ gartastasya saṃbhāraḥ  
 21362 samūhastadrūpiṇā | purāṇeṣu pūrvadviguṇavistārayā kāñcanabhūmyetyuktaṃ  
 21363 tadvirodhaparihāraḥ prāguktarītyā bodhyaḥ | tathācoktaṃ śrīdharācāryaiḥ -  
 21364 kvacitkvacitpurāṇādaṃ virodho yadi lakṣyate | kalpamedādibhistatra vyavasthā  
 21365 sadbhīriṣyate || iti || 24 ||  
 21366  
 21367 p. 191)  
 21368  
 21369 pātālāgānimārgeṇa valitāṃ bhayadātmanā |  
 21370 etasmātkhalu sarvasmāttato daśaguṇocayā || 25 ||  
 21371  
 21372 āvyomasucaturdikṣu śvabhraśaṃbhārabhīṣayā |  
 21373 ardhonmlānatamorūpalagnanīlotpalasrajā || 26 ||  
 21374  
 21375 āvyomasūrdhvaṃ vyomamaryādāsu saṃnihitenoktaśvabhraśaṃbhāreṇa bhīṣayā  
 21376 bhīṣaṇayā | ardhe parapārśve unmlānā ūrdhvaśvabhāge  
 21377 sūryaprakāśasaṃbhedaḍavatamasabhāvāpattīyā mlānaprāyā  
 21378 tamorūpavalayākāreṇa lagnā nīlotpalasragyasyāstayā || 26 ||  
 21379  
 21380 nānāmāṇikyāśīkharakahlārakumudābjayā |  
 21381 lokālokācalottālāvīpuloddāmālayā || 27 ||  
 21382  
 21383 nānāvidhamāṇikyāśīkharasarorūḍhakahlārakumudānyevābjāni yasyāstayā  
 21384 lokālokācalalakṣaṇayā aunnatyenottālayā pariṇāhena vipulayā  
 21385 guṇaiścoddāmāyā mālayā valitāmivetyuttareṇānvayaḥ || 27 ||  
 21386  
 21387 valitāṃ trijagallakṣmīdhammīlavalanāmiva |  
 21388 etasmādeva sarvasmāttato daśaguṇātmanā || 28 ||

21389  
 21390 dhammillāḥ saṃyatāḥ kacāḥ || 28 ||  
 21391  
 21392 ajñātabhūtasamcāranāmnāraṇyena mālitām |  
 21393 etasmādeva sarvasmāttato daśaguṇātmanā || 29 ||  
 21394  
 21395 sarvapurāṇānurodhātpāthakramādārthakramasya baliyastvācca atha  
 21396 yojanakoṭīnāmityante vakṣyamāṇā brahmāṇḍakuḍyavyāptirattraiva bodhyā |  
 21397 tadbahirjalādyāvāraṇānyāha - etasmādevetyādinā || 29 ||  
 21398  
 21399 nabhaseva caturdikkaṃ vyāptāmatulavāriṇā [mamalavāriṇā iti  
 21400 pāṭhaḥ] |  
 21401 etasmādeva sarvasmāttato daśaguṇātmanā || 30 ||  
 21402  
 21403 mervādidrāvaṇotkena jvālājālena mālitām |  
 21404 etasmādatha sarvasmāttato daśaguṇātmanā || 31 ||  
 21405  
 21406 mervāderdrāvaṇaṃ dravīkaraṇaṃ | pralaya iti yāvat | tatrotkenotkaṇṭhiteneva  
 21407 malitaṃ brahmāṇḍamiti viśeṣyamatrāgre'pyadhyāhāryam || 31 ||  
 21408  
 21409 mervādyacalasaṅghātaṃ nayatā tṛṇapāṃsuvat |  
 21410 vahatādrīndravispṛṇakāriṇā javahāriṇā || 32 ||  
 21411  
 21412 nayatetyādisāmarthyoktiḥ | bhūtāntarāṇāṃ javahāriṇāṃ || 32 ||  
 21413  
 21414 niḥśūnyatvādaśabdena marutā parito vṛtam |  
 21415 etasmādatha sarvasmāttato daśaguṇātmanā || 33 ||  
 21416  
 21417 nitarāṃ mūrtapratighātaśūnyatvādaśabdena || 33 ||  
 21418  
 21419 parito valitaṃ vyomnā niḥśūnyenaika rūpiṇā |  
 21420 atha yojanakoṭīnāṃ śatena ghanarūpiṇā |  
 21421 vyāptaṃ brahmāṇḍakuḍyena haimeṇāpi dvīparvaṇā || 34 ||  
 21422  
 21423 iti jaladhimahādrilokapāla-  
 21424 tridaśapurāṃbarabhūtalaiḥ parītam |  
 21425 jagadudāramavekṣya mānuṣī drāgbhuvī nijamandirakoṭāraṃ dadarśa || 35 ||  
 21426  
 21427 mānuṣī līlā | nijamandirakoṭāraṃ svamandirādhāraṃ girigrāmāvakāśam || 35 ||  
 21428  
 21429 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlo0  
 21430 bhūlokavarṇanaṃ nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 21431  
 21432 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 21433 bhūlokavarṇanaṃ nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 21434  
 21435 ṣaḍviṃśaḥ sargaḥ 26  
 21436  
 21437 śrīvāsiṣṭha uvāca |  
 21438  
 21439 iti te varavarṇinyau tato brahmāṇḍamaṇḍalāt |  
 21440 nirgatyānyadanuprāpte yatra tadbrāhmaṇāspadam || 1 ||  
 21441  
 21442 svagrhe svajanāndrṣṭvā śrutvaiśāṃ paridevitam |  
 21443 anugraho'tra līlāyā jagattattvaṃ ca varṇyate || 1 ||  
 21444  
 21445 vakṣyamāṇakathāsaṃbandhapratipattaye uktamanuvadati - itīti |  
 21446 tasmātpadmabhūpālādhārābrahmāṇḍamaṇḍalādanyadbrahmāṇḍamaṇḍalaṃ iti  
 21447 varṇitaprakāraṇamanuprāpte || 1 ||  
 21448  
 21449 tato dadṛśatuḥ sadma svamevaṃ siddhayaṣītau |  
 21450 adṛśye eva lokasya maṇḍapaṃ brāhmaṇāspadam || 2 ||  
 21451  
 21452 svaṃ sadma gṛhaṃ || 2 ||  
 21453  
 21454 cintāvidhuradāsīkaṃ bāṣpaklinnāṅganāmukham |  
 21455 vidhvastaprāyavadanaṃ śīrṇaparṇāmbujopamaṃ || 3 ||  
 21456  
 21457 cintayā vidhurā vihvalā dāsyo yatra |

21458 aśrudhūlyādimalinatvātparihṛtabhūṣaṇatilakatvādvīdhvastaprāyāṇi  
 21459 janavadanāni yasmin || 3 ||  
 21460  
 21461 naṣṭotsavapuraprāyamagastyāttamivārṇavam |  
 21462 grīṣmadagdhāmivodyānaṃ vidyuddagdhāmiva drumam || 4 ||  
 21463  
 21464 agastyena āttaṃ pītam | grīṣmeṇa dagdhaṃ śuṣkam || 4 ||  
 21465  
 21466 vātacchinnamivāmbhodaṃ himadagdhāmivāmbujam |  
 21467 alpasnehadaśaṃ dīpamivālokanabhedaṇam || 5 ||  
 21468  
 21469 snehastailādirdaśā vartih | ālokyate yena tadālokanam cakṣustasya bhedaṇam |  
 21470 durdarśamiti yāvat || 5 ||  
 21471  
 21472 āsannamṛtyukaruṇākulavaktrakānti-  
 21473 saṃśīrṇajīrṇataruparṇavanopamānam |  
 21474 vṛṣṭivypāyaparidhūsaradeśarūkṣaṃ  
 21475 jātaṃ gr̥heśvaraviyogahataṃ gr̥haṃ tat || 6 ||  
 21476  
 21477 karuṇāśokoddīpako bhāvaviśeṣo raso vā tayā ākulā | nirasteti yāvat |  
 21478 vakrakāntiriyasya | ata evāśannamṛtyvava sthitam | saṃśīrṇāni jīrṇataruparṇāni  
 21479 yasmimstathāvidhaṃ vanamupamānaṃ yasya | vṛṣṭivypāyo'nāvṛṣṭih || 6 ||  
 21480  
 21481 p. 192)  
 21482  
 21483 śrīvasiṣṭha uvāca |  
 21484  
 21485 atha sā nirmalajñānacirābhyāśena sundarī |  
 21486 saṃpannā satyasaṃkalpā satyakāmā ca devavat || 7 ||  
 21487  
 21488 sā līlā || 7 ||  
 21489  
 21490 cintayāmāsa māmete devīm cemāṃ svabandhavaḥ |  
 21491 paśyantū tāvatsāmānyalalanārūpadhāraṇīm || 8 ||  
 21492  
 21493 tato gr̥hajanastatra sa dadarśāṅganādvayam |  
 21494 lakṣmīgauryoryugamiva samudbhāsitamandiram || 9 ||  
 21495  
 21496 āpādavivīdhāmlānamālāvasanasundaram |  
 21497 vasantalakṣmyoryugalamivāmoditakānaṇam || 10 ||  
 21498  
 21499 āpādetyādyāṣṭaślokyāṅganādvayaṃ varṇayati |  
 21500 āpādagrahaṇamāmastakatvasyāpyupalakṣaṇam | vivīdhānāmamlānānāṃ  
 21501 mālānāṃ valanairvyāpanaiḥ || 10 ||  
 21502  
 21503 sarvaūśadhivanagrāmaṃ pūrayantyaū rasāyanaiḥ |  
 21504 śītalāhlādasukhadaṃ candradvayamivoditam || 11 ||  
 21505  
 21506 oṣadhyāḥ phalapākāntāḥ pūrayantyaū pūrayat |  
 21507 napuṃsakaikaviśeṣyopakramāllīṅgavacanavyatyayaśchāndasaḥ |  
 21508 rasāyanaiścandrikāmṛtaiḥ || 11 ||  
 21509  
 21510 lambālakalatālōlalōcanālivilōkanaiḥ |  
 21511 kiratkuvalayonmīśramālatīkusumotkarān || 12 ||  
 21512  
 21513 alakalatānāṃ saṃnidhāvālōlatvādalitvena pariṇatairlocanairiti yāvat |  
 21514 kaṭākṣāṇāṃ  
 21515 nīlonmīśradhavalacchavitvātkuvalayonmīśramālatīkusumoccayatvenotprekṣā || 12 ||  
 21516  
 21517 drutahemarasāpūrasaritsaraṇahāriṇā |  
 21518 dehaprabhāpravāheṇa [prabhavina iti pāṭhaḥ] kanakīkṛtakānaṇam  
 21519 || 13 ||  
 21520  
 21521 dravīkṛtasvarṇarasappravāhāyāḥ saritaḥ saraṇaṃ vega iva manohāriṇā || 13 ||  
 21522  
 21523 sahaajāyā vapurlakṣmyā līlādōlāvilāśinaḥ |  
 21524 ta ete ca taraṅgāḍhyā nījalāvaṇyavāridheḥ || 14 ||  
 21525  
 21526 vapuḥkāntilakṣaṇāyā lakṣmyā līlārthaṃ kṛptā dōlāḥ preṅkholikā iva

21527 vilāsino vilasanaśilā ye nijalāvaṇyasya svabhāvasundarabrahmātmakasya  
 21528 svasaundaryalakṣaṇasya vā vāridhestaraṅgāḍhyāstaraṅgaśreṣṭhāḥ  
 21529 prasiddhāste ete aṅgane evetyutprekṣayā pratyabhijñāyamānamiti śeṣaḥ || 14 ||  
 21530  
 21531 vilolabāhulatikāyugenāruṇapāṇinā |  
 21532 kirannavanavaṃ haimaṃ kalpavṛkṣalatāvanam || 15 ||  
 21533  
 21534 pratyekaṃ bāhulatikayorarūṇapāṇyośca vilolatvena viśeṣaṇātpratikṣaṇam  
 21535 vinyāsabhedena samudāye kalpitavanasaṃsthānabhedānnavānnavam  
 21536 kalpavṛkṣalatāvanam kiradvikṣipat | kalpayaditi yāvat || 15 ||  
 21537  
 21538 pādairamṛditāmlānapuṣpakomalapallavaiḥ [puṣpapallavakomalaiḥ iti  
 21539 pāṭhaḥ] |  
 21540 sthālābjadalamālābhairasprśadbhūtaṃ punaḥ || 16 ||  
 21541  
 21542 amṛditānyamlānāni ca yāni puṣpāṇi komalapallavāni vā tadrūpaiḥ pādaiḥ |  
 21543 pallavakomalaiḥ iti pāṭhe tu spaṣṭam | abjasādrśyasya puṣpatvarūpakādeva  
 21544 lābhādapaunaruktyāya dalamālābhairityuktam || 16 ||  
 21545  
 21546 tālītamālakhaṇḍānāṃ śuṣkāṇāṃ śuciśociṣāṃ |  
 21547 ālokanāmṛtāsekairjanayadbālāpallavān || 17 ||  
 21548  
 21549 śuciśociṣāṃ pāṇḍuravarṇānāṃ || 17 ||  
 21550  
 21551 namo'stu vanadevībhyāmityuktvā kusumāñjalim |  
 21552 tatyāja jyeṣṭhaśarmātha sārdhaṃ gṛhajanena saḥ || 18 ||  
 21553  
 21554 jyeṣṭhaśarmākhyo jyeṣṭhaputraḥ || 18 ||  
 21555  
 21556 papāta pādayorgehe tayorvai kusumāñjaliḥ |  
 21557 prāleyasīkarāsāraḥ padminyā iva padmayoḥ || 19 ||  
 21558  
 21559 prāleyasīkarāsāro himmbukaṇavarṣaḥ | padminyāḥ padmavallyāḥ || 19 ||  
 21560  
 21561 jayatamiti loṇmadhyamapuruṣadvivacanam || 20 ||  
 21562  
 21563 jyeṣṭhaśarmādaya ūcuḥ |  
 21564  
 21565 jayataṃ vanadevyau no duḥkhanāśārthamāgate |  
 21566 prāyaḥ paraparitrāṇameva karma nijaṃ satām || 20 ||  
 21567  
 21568 iti tadvacanānte te devyāvūcaturādarāt |  
 21569 ākhyāta duḥkhaṃ yenāyaṃ lakṣyate duḥkhito janaḥ || 21 ||  
 21570  
 21571 jyeṣṭhaśarmādayaste te devyau prati yathākramam |  
 21572 nijaṃ tadduḥkhamācakhayurdampativyasanātmakam || 22 ||  
 21573  
 21574 dampatyorvyasanaṃ vipattistadātmakam || 22 ||  
 21575  
 21576 jyeṣṭhaśarmādaya ūcuḥ |  
 21577  
 21578 devyāvabhavatāṃ snigdhāviha brāhmaṇadampatī |  
 21579 sarvātithī kulakarau stambhābhūtau dvijasthiteḥ || 23 ||  
 21580  
 21581 he devyau kulaṃ saṃtatiḥ dvijānāṃ sthitermaryādāyāḥ stambhavadādhārabhūtau  
 21582 || 23 ||  
 21583  
 21584 tāvadya gṛhamutsṛjya saputrapaśubāndhavam |  
 21585 svargaṃ gatau naḥ pitarau tena śūnyaṃ jagattrayam || 24 ||  
 21586  
 21587 adyetyaciratvalakṣaṇārtham | śūnyaṃ śūnyamiva || 24 ||  
 21588  
 21589 pakṣiṇo gṛhamāruhya vikṣipantaḥ pratikṣaṇam |  
 21590 dehaṃ śūnye mṛtaṃ bhaktyā śocanti madhauraiḥ svaraiḥ || 25 ||  
 21591  
 21592 pūrṇaḥ pūrṇaṃ jagatpaśyetkāmukaḥ kāmukaṃ jagat | ārtopyārtimayaṃ viśvaṃ  
 21593 lubdho lubdhaṃ svacittavat || iti nyāyenāhuḥ - pakṣiṇa ityādinā | śūnye  
 21594 ākāśe svadehaṃ vikṣipantaḥ || 25 ||  
 21595

21596 guhāgurugurārāvapralāpalapanākulaḥ |  
 21597 saritsthūlāśrudhārābhiḥ pariroditi parvataḥ || 26 ||  
 21598  
 21599 guhārūpāṇi yāni gurugurārāvapralāpāni lapanāni mukhāni tairakulo vyāpto  
 21600 vyākulaśca || 26 ||  
 21601  
 21602 nirjarākrandakāriṇyo muktāambarapayodharāḥ |  
 21603 taptaniḥśvāsavidhvastāḥ paraṃ kārśyāmitā diśaḥ || 27 ||  
 21604  
 21605 muktāambarāstyaktākāśāstyaktavastraśca payodharā meghāḥ stanāśca yāsām |  
 21606 divapakṣe vāṣpadhūsarā vāyavo niḥśvāsasāmyānniḥśvāsāḥ |  
 21607 kārśyamapuṣṭim || 27 ||  
 21608  
 21609 kṣatavikṣatasarvāṅgaḥ karuṇākrandakarkaśaḥ |  
 21610 upavāsarato grāmo dīno mṛtiparaḥ sthitaḥ || 28 ||  
 21611  
 21612 bhūpariluṭhanābhihananādinā kṣatavikṣatasarvāṅgaḥ | grāmaśabdo janaparaḥ  
 21613 mṛtiparo martukāmaḥ || 28 ||  
 21614  
 21615 p. 193)  
 21616  
 21617 divasaṃ prati vṛkṣāṇāmavaśyāyāśrubindavaḥ |  
 21618 gucchalocanakośebhyastāpoṣṇāni patantyadhaḥ || 29 ||  
 21619  
 21620 divasaṃ prati lakṣaṇīkṛtya | lakṣaṇetthaṃbhūta iti karmapravacanīyayukte dvitīyā |  
 21621 tāpa ātapaḥ śokāgniśca || 29 ||  
 21622  
 21623 praśāntajanasaṃcārā rathyā kṣāravidhūsarā |  
 21624 vidhavāvīgatānandā saṃsūnyahṛdayā sthitā || 30 ||  
 21625  
 21626 kṣāra ūsarastena vidhūsarā rathyā vidhaveva vīgatānandā sthitā || 30 ||  
 21627  
 21628 kokilālipralāpīnyo vṛṣṭibāṣpahr̥tā latāḥ |  
 21629 uṣṇoṣṇaśvasanā dehaṃ ghanti pallavapāṇibhiḥ || 31 ||  
 21630  
 21631 kokilairalibhiśca pralāpīnyaḥ || 31 ||  
 21632  
 21633 ātmānaṃ śatadhā kartuṃ bṛhacchvabhraśīlātale |  
 21634 nirjharāḥ prapatantyetē tāpataptaśarīrakāḥ || 32 ||  
 21635  
 21636 śatadhā kartuṃ | cūrṇayitumiti yāvat | śvabhraṃ gartastatratye śīlātale | śubhre iti  
 21637 pāṭhe sphaṭikaśīlātale || 32 ||  
 21638  
 21639 niḥśaṅkayā gataśrīkā mūkā vilulitāśayāḥ |  
 21640 andhena tamasā pūrṇā gṛhā gahanatāṃ gatāḥ || 33 ||  
 21641  
 21642 mūkāḥ harṣavārtāvidhurāḥ | vilulitā āśayā ivāntarā bhāṇḍopaskarādayo  
 21643 [bhāṇḍopaskarādayaḥ iti pāṭhaḥ] yeṣu | yata evaṃrūpā ato  
 21644 niḥśaṅkayā asaṃśayaṃ gataśrīkāḥ santo gahanatāmarāṇyatām || 33 ||  
 21645  
 21646 udyānapuṣpakhaṇḍebhyo rudadbhyo bhramarāravaiḥ |  
 21647 pūtīgandho viniryāti svāmodāparanāmakaḥ || 34 ||  
 21648  
 21649 svāmodo'pi śokārtairghrāṇapīḍakatvātpūtiriti nindyate || 34 ||  
 21650  
 21651 caitradrumavilāsīnyo virasāḥ prativāsaram |  
 21652 latāḥ kṛśā vilīyante saṃkucadgucchalocanāḥ || 35 ||  
 21653  
 21654 caitradrumānvilāsayanti tacchīlāḥ | caitya iti pāṭhe spaṣṭam | vilīyante viśīryante ||  
 21655 35 ||  
 21656  
 21657 prakṣeptumambudhau dehaṃ pravṛttā gantumākulāḥ |  
 21658 kulyāḥ kalakalālolaṃ dolayantyaṣṭanūṃ bhuvi || 36 ||  
 21659  
 21660 kulyāgrahaṇaṃ sarinmātropalakṣaṇam || 36 ||  
 21661  
 21662 aśaṅkamaśakāpātaspaṇḍamapyaticāpalam |  
 21663 kalayantyaḥ sthitā vāpyo nispandānandamātmāni || 37 ||  
 21664



21665 prāgjanavyavahārādaticāpalamapi kalayantyo vāpyaḥ sāmpratamaśaṅkaḥ  
 21666 asaṃbhāvito maśakāpātaprayuktaspando'pi yatra tadyathā syāttathā ātmani  
 21667 svasvarūpe samādhiniṣṭhā iva nispanḍānandaṃ sthitāḥ || 37 ||  
 21668  
 21669 gāyatkinnaragandharvavidyādharaśurāṅganam |  
 21670 nūnamadya nabho jātamaśmattātābhyaḥkṛtam || 38 ||  
 21671  
 21672 tātagrahaṇaṃ māturapyupalakṣaṇam || 38 ||  
 21673  
 21674 taddevyau kriyatām tāvadaśmākaṃ śokaṇāśanam |  
 21675 mahatām darśanaṃ nāma na kadācana niṣphalam || 39 ||  
 21676  
 21677 evaṃ śokamupavarṇya vivakṣitamarthamāhuḥ - taditi | tattasmāddhetoḥ || 39 ||  
 21678  
 21679 ityuktavantam sā putraṃ mūrdhni paśparaśa pāṇinā |  
 21680 pallavenānatā namraṃ mūlagranthimivābjinī || 40 ||  
 21681  
 21682 pallavena svasaṃtānamūlagranthimiva arthājjalāpāye iti labhyate || 40 ||  
 21683  
 21684 tasyāḥ sparśena tenāsau duḥkhadaurbhāgyasaṃkaṭam |  
 21685 jahau prāvṛdghanāśaṅgādgrīṣmatāpamivācalaḥ || 41 ||  
 21686  
 21687 sarvo gr̥hajanaḥ so'tha tayordevyorvilokaṇāt |  
 21688 lakṣmīvānduḥkhanirmukto babhūvāmṛtapo yathā || 42 ||  
 21689  
 21690 śrīrāma uvāca |  
 21691  
 21692 tayāśya līlayā mātṛā putrasya jyeṣṭhaśarmaṇaḥ |  
 21693 kasmāṇna darśanaṃ dattaṃ moḥaṃ tāvannirākuru || 43 ||  
 21694  
 21695 līlāyāḥ satyasaṃkalpatvātpūrvatanamātṛśarīreṇaiva putrasyaśvāsanāya  
 21696 darśanaṃ kuto na dattamiti rāmaḥ śaṅkate - tayeti | mātṛā mātṛśarīreṇa |  
 21697 mohamiti | mohāpagame tatkāryasaṃśayaḥ svayameva gamiṣyatītyāśayaḥ || 43 ||  
 21698  
 21699 śrīvasiṣṭha uvāca |  
 21700  
 21701 buddhaḥ pṛthvyādibodhena yena pṛthvyādisaṅghakaḥ |  
 21702 tasya piṇḍātmatām dhatte vyomaivānyasya kevalam || 44 ||  
 21703  
 21704 līlāyāḥ putragehāgamanasya prapañcamithyātvaparīkṣārthatvena  
 21705 putrasnehaprayuktatvābhāvātputrādiprapaṇce mithyātvaniścaye ca  
 21706 putrasnehābhāvāttattvajñānena mūlabādhottaraṃ  
 21707 vartamānaśarīrātiriktabhautikaśarīradhāraṇāyogācca na pūrvaśarīradhāraṇamiti  
 21708 sopapattikamuttarayitum vasiṣṭha upakramate - buddha ityādinā | yenājñena  
 21709 mithyāpṛtvhyādisaṅghako dehaḥ satyapṛthvyādibodhena buddhastasya vastutaḥ  
 21710 kevalamadvitīyaṃ cidvyomaiva bhrāntyaḥ piṇḍātmatām dhatte | anyasya  
 21711 tattvajñasya tu taddhetvajñānābhāvātkevalamadvitīyaṃ cidvyomaivāvatiṣṭhata  
 21712 ityārthaḥ || 44 ||  
 21713  
 21714 asadevāṅga sadiva bhāti pṛthvyādivedanāt |  
 21715 yathā bālasya vetālo nābhāti tadavedanāt || 45 ||  
 21716  
 21717 bālasya bhrāntyaḥ nā puruṣastadavedanādvetālo bhāti || 45 ||  
 21718  
 21719 yathā pṛthvyādinā bhātamaḥpṛthvyādi bhavetkṣaṇāt |  
 21720 svapne svapnaparijñānāttathā jāgratyapi sphuṭam || 46 ||  
 21721  
 21722 svapnaparijñānātsvapnatvaparijñānāt || 46 ||  
 21723  
 21724 pṛthvyādi khatayā buddhaṃ khamityevānubhūyate |  
 21725 tathāhi kṣubdhadhātūnāṃ kuḍyeṣu kha ivodyamaḥ || 47 ||  
 21726  
 21727 kṣubdhapittādiddhātūnāṃ | vikṣiptānāmiti yāvat | dvārābhāśasphaṭikādikuḍyeṣu  
 21728 || 47 ||  
 21729  
 21730 svapne nagaramurvīm [ūrvī ityubhayatra pāṭhaḥ]vā śūnyaṃ  
 21731 khātaṃ ca budhyate |  
 21732 svapnāṅganā ca kurute śūnyāpyarthakriyāṃ nṛṇām || 48 ||  
 21733

21734 nagaraṃ sūnyamūrvī [ūrvī ityubhayatra pāṭhaḥ] samabhuvam khātaṃ  
 21735 budhyate | pādasamvāhanādyarthakriyām || 48 ||  
 21736  
 21737 khaṃ pṛthvyāditayā buddhaṃ pṛthvyādi bhavati kṣaṇāt |  
 21738 mūrccāyāṃ paraloko'pi pratyakṣamanubhūyate || 49 ||  
 21739  
 21740 paramārthavastu yathābodhaṃ vivartata iti sarvānubhavasiddhamityāha -  
 21741 svamityādinā | anubhūyate kaiściditi śeṣaḥ || 49 ||  
 21742  
 21743 bālo vyomaiva vetālaṃ mriyamāṇo'mbare vanam |  
 21744 keṣaṇḍrakam khamanyastu khamanyo vetti mauktikam || 50 ||  
 21745  
 21746 trastakṣibārdhanidrāśca nauyānāśca sadaiva khe |  
 21747 vetālavānavṛkṣādi paśyantyanubhavanti ca || 51 ||  
 21748  
 21749 trastā bhītāḥ kṣibā mattāḥ ardhanidrā ardhaajāgarūkāḥ | anubhavanti tatprayuktaṃ  
 21750 palāyanādikāryamityarthaḥ || 51 ||  
 21751  
 21752 p. 194)  
 21753  
 21754 yathābhāvitameteṣāṃ padārthānāmato vapuḥ |  
 21755 abhyāsanītaṃ bhāti nāstyekaṃ paramārthataḥ || 52 ||  
 21756  
 21757 ekaṃ niyatam || 52 ||  
 21758  
 21759 līlayā tu yathāvastu buddhā pṛthvyādināstitā |  
 21760 ākāśameva samvittiyā bhāti bhrāntitayoditam || 53 ||  
 21761  
 21762 kathaṃ buddhā tadāha - ākāśameveti | bhrāntitayā mithyāprapañcatayā || 53  
 21763 ||  
 21764  
 21765 brahmātmaikacidākāśamātrabodhavato muneḥ |  
 21766 putramitrakalatṛāṇi kathaṃ kāni kadā kutaḥ || 54 ||  
 21767  
 21768 caturbhiḥ kiṃvṛttaiḥ prakāraprakārikālanimittanyākṣipyante || 54 ||  
 21769  
 21770 dṛśyamādāvanutpannaṃ yacca bhātyajameva tat |  
 21771 samyagjñānavatāmevaṃ rāgadveṣadṛśo kutaḥ || 55 ||  
 21772  
 21773 hastaḥ śirasi yaddatto līlayā jyeṣṭhaśarmaṇaḥ |  
 21774 tatprabhāvasthitārambhasambodhāyāściteḥ phalam || 56 ||  
 21775  
 21776 nanu putrasnehādyabhāve līlayā kutaḥ śirasi hato dattastatrāha - hasta iti |  
 21777 hastaḥ śirasi datta iti yattanna putrasnehaphalaṃ kiṃtu tasya jyeṣṭhaśarmaṇaḥ  
 21778 prabhāvāya bhāviśubhārthaṃ sthitau ārambhasambodhau  
 21779 prāktanasukṛtopakramatatphalapradeśvarabodhau yasyāṃ tathāvidhāyāḥ  
 21780 sarvādhiṣṭhānacitereva vivartarūpaṃ phalamityarthaḥ || 56 ||  
 21781  
 21782 bodho hi cetati yathaiva tathā śubhāni  
 21783 sūkṣmastu khādapi tathātitarāṃ viśuddhaḥ |  
 21784 sarvatra rāghava sa eva padārthajālaṃ  
 21785 svapneṣu kalpitapureṣvanubhūtametat || 57 ||  
 21786  
 21787 sargasārārthamanuvadannupasaṃharati - bodha iti | yathaiva prak cetati cintayati ||  
 21788 57 ||  
 21789  
 21790 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
 21791 siddhadarśanahetukathanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
 21792  
 21793 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 21794 siddhadarśanahetukathanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
 21795  
 21796  
 21797 saptaviṃśaḥ sargaḥ 27  
 21798  
 21799 śrīvāsiṣṭha uvāca |  
 21800  
 21801 tasmin giritate grāme tasya maṇḍapakoṭare |  
 21802 antardhimāśvāyayatustatrathe [antardhimāpaturdṛṅgā tataste

21803 siddhayaṣitau iti pāṭhaḥ] eva te striyau || 1 ||  
 21804  
 21805 līlātra vismitā bhūyo bhartṛdarśanalālasā |  
 21806 jñāptyā prabodhitā smṛtvā svajanmānyāha bhūriśaḥ || 1 ||  
 21807  
 21808 tasya dvijasadmano maṇḍapakotāre maṇḍapākāśe | tatrasthe jyeṣṭhaśarmādīnām  
 21809 purodeśasthe evāntardhimantardhānaṁ āyayatuḥ prāpatuḥ || 1 ||  
 21810  
 21811 asmākaṁ vanadevībhyām prasādaḥ kṛta ityatha |  
 21812 śāntaduḥkhe gṛhajane svavyāpārapare [parasthite iti pāṭhaḥ]  
 21813 sthite || 2 ||  
 21814  
 21815 svavyāpāraḥ svagṛhakṛtyaṁ tatpare || 2 ||  
 21816  
 21817 maṇḍapākāśasaṁlīnām līlāmāha sarasvatī |  
 21818 vyomarūpā vyomarūpām smayāttūṣṇīmiva [tūṣṇīm vyavasthitām iti  
 21819 pāṭhaḥ] sthitām || 3 ||  
 21820  
 21821 saṁlīnām itarajanadṛṣṭyā antarhitām | tarhi te kiṁ vastutaḥ sadehe netyāha -  
 21822 vyomarūpeti | śūnyātmakasaṁkalpaśarīrā | tādṛśīmiti yāvat | smayādvismayāt  
 21823 || 3 ||  
 21824  
 21825 saṁkalpasvapnayoryeṣām yatra saṁkathanaṁ mithaḥ |  
 21826 yathehārthakriyām dhatte tayoḥ sā saṁkathā tathā || 4 ||  
 21827  
 21828 nanu anyonyasaṁkalpikasyānyonyādṛṣyatvātkathaṁ tayoḥ saṁvāadopapattiriti  
 21829 rāmasya śaṅkāṁ līngairupalakṣya svayameva vasiṣṭhaḥ samādhatte -  
 21830 saṁkalpeti | loke yeṣām devatānugrahādīnā uṣāniruddhayoriva tulya eva  
 21831 parasparasamvādisaṁkalpaḥ swapno vā jātasteṣām tatra mithaḥ saṁkathana yathā  
 21832 auttarakālikīmarthakriyām dhatte taylorjñaptilīlayoḥ saṁkathā saṁvādo'pi  
 21833 tathetyarthaḥ || 4 ||  
 21834  
 21835 pṛthvyādināḍīprāṇādi-ṛte'pyabhyuditā tayoḥ |  
 21836 sā saṁkathanasaṁvittīḥ svapnasaṁkalpayoriva || 5 ||  
 21837  
 21838 adhibhūtaṁ pṛthvyādi adhyātmaṁ nāḍīprāṇādyupalakṣitaśarīramapi ṛte vinā  
 21839 || 5 ||  
 21840  
 21841 śrīsarasvatyuvāca |  
 21842  
 21843 jñeyam jñātamaśeṣeṇa dṛṣṭādṛṣṭārthasaṁvidaḥ  
 21844 [draṣṭavyasaṁvidaḥ iti pāṭhaḥ] |  
 21845 idṛśīyam brahmasattā kimanyadvada pṛcchasi || 6 ||  
 21846  
 21847 itthamuktāśaṅkāṁ samādhāya prastutakathāmanusarati - śrīsarasvatyuvāceti  
 21848 || 6 ||  
 21849  
 21850 līlovāca |  
 21851  
 21852 mṛtasya bharturjīvo'sau yatra rājyaṁ karoti me |  
 21853 tatrāhaṁ kiṁ na terdṛṣṭā dṛṣṭāsmīha sutena kim || 7 ||  
 21854  
 21855 kiṁkāraṇam na dṛṣṭetyarthaḥ || 7 ||  
 21856  
 21857 śrīsarasvatyuvāca |  
 21858  
 21859 abhyāśena vinā vatse tadā te dvaitaniścayaḥ |  
 21860 nūnamastaṁgato nābhūnniḥśeṣam varavarṇini || 8 ||  
 21861  
 21862 abhyāśena vinā abhyāsābhāvādityarthaḥ | dvaitaniścayaḥ  
 21863 prapañcasatyatāniścayaḥ || 8 ||  
 21864  
 21865 advaitaṁ yo na yāto'sau kathamadvaitakarmabhiḥ |  
 21866 yujyate tāpasamsthasya cchāyāṅgānubhavaḥ kutaḥ || 9 ||  
 21867  
 21868 na yāto bhedakā'vidyocchedena na prāptaḥ | advaitakarmabhiḥ  
 21869 satyasaṁkalpatvādyarthakriyābhiḥ | chāyāyā aṅgaṁ guṇaḥ śaityaṁ  
 21870 tadanubhavaḥ | chāyopaviṣṭāṅgasya puṁso yo'nubhavaḥ sa vā || 9 ||  
 21871

21872 līlāsmīti vinābhyāsaṃ tava nāstagato'bhavat |  
 21873 yadā bhāvastadā satyasaṃkalpatvamabhūna te || 10 ||  
 21874  
 21875 līlādeha evāhamasmīti bhāvo dṛḍhasaṃskāraḥ || 10 ||  
 21876  
 21877 adyāsi satyasaṃkalpā saṃpannā tena mām sutaḥ |  
 21878 saṃpaśyatvityabhimataṃ phalitaṃ tava sundari || 11 ||  
 21879  
 21880 adya satyasaṃklapā saṃpannāsi | suto mām paśyatvityabhimatamīpsitam || 11 ||  
 21881  
 21882 p. 195)  
 21883  
 21884 idāniṃ tasya bhartustvaṃ samīpaṃ yadi gacchasi |  
 21885 tattena vyavahāraṣṭe pūrvavatsaṃpravartate || 12 ||  
 21886  
 21887 līlovāca |  
 21888  
 21889 ihaiva mandirākāśe patirvipro mamābhavat |  
 21890 ihaiva sa mṛto bhūtvā saṃpanno vasudhādhipaḥ || 13 ||  
 21891  
 21892 evaṃ pratyakṣamupadarśanenopadeśena ca prajñoktārthe  
 21893 nivṛttāsaṃbhavāśaṅkā maṇḍapākāśāntareva bhartṛparalokadvayasya  
 21894 brahmāṇḍasahasrāṇaṃ ca saṃbhavamānuvadantī līlā punaḥ  
 21895 svabhartṛmaṇḍaladarśanaṃ prārthayate - ihetyādinā || 13 ||  
 21896  
 21897 ihaiva tasya saṃsāre tasminbhūmaṇḍalāntare |  
 21898 rājadhānīpure tasminpurandhryasmi [purato'sminvyavasthitā iti  
 21899 pāṭhaḥ] vyavasthitā || 14 ||  
 21900  
 21901 purandhrī rājamahiṣī | vyavasthitā vasudhādhipasyetyanuśajyate || 14 ||  
 21902  
 21903 ihaivāntaḥpure tasminsa mṛto mama bhūpatiḥ |  
 21904 ihaivāntaḥpurākāśe tasminneva pure nṛpaḥ || 15 ||  
 21905  
 21906 saṃpanno vasudhāpīṭhe nānājanapadeśvaraḥ |  
 21907 sarvārjavajavībhāva ihaivaivaṃ vyavasthitaḥ || 16 ||  
 21908  
 21909 sarvavastūnāṃ ārjavamakāpaṭyaṃ kūṭasthaṃ pāramārthikaṃ brahma  
 21910 tasminkalpito javībhāvo māyikacalanādivikāraḥ evaṃ uktadṛṣṭaśrutalakṣaṇa  
 21911 ihaiva maṇḍapākāśe vyavasthitaḥ || 16 ||  
 21912  
 21913 asminneva gṛhākāśe sarvā brahmāṇḍabhūmayāḥ |  
 21914 sthitāḥ samudraḥ manye yathāntaḥ sarṣapotkarāḥ || 17 ||  
 21915  
 21916 samudraḥ saṃpuṭake || 17 ||  
 21917  
 21918 sadā'dūramahaṃ manye tadbhrturmama maṇḍalam |  
 21919 kvacitpārśve sthitamiha yathā paśyāmi tatkuru || 18 ||  
 21920  
 21921 adūramatisaṃnihitam || 18 ||  
 21922  
 21923 śrīdevyuvāca |  
 21924  
 21925 bhūtalārundhatībhūvanbhavāḥ śatasāṃmatāḥ || 19 ||  
 21926  
 21927 na kevalaṃ sāmpratīkamevaitanmaṇḍapākāśe asti kiṃtvaṭitānāgataṃ sarvamapi  
 21928 tatra te'nekajanmasaṃbandhiṣvanekabhartṛśabdavācyaśarīreṣu sarveṣāṃ  
 21929 darśanāyogātsaṃnihiteṣu triṣu katamamaṇḍalaṃ pradarśyatāmityāśayenāha ##-  
 21930  
 21931 nedīyasāṃ trayāṇāṃ tu dvijaste bhasmatāṃ gataḥ |  
 21932 rājā mālyāntaragataḥ saṃsthito'ntaḥpure śavaḥ || 20 ||  
 21933  
 21934 nedīyasāmantikatamānāṃ madhye | iṣṭhano viṣaye īyasun chāndasaḥ || 20 ||  
 21935  
 21936 saṃsāramaṇḍale hyasmiṃstṛtiyo vasudhādhipaḥ |  
 21937 mahāsaṃsārajaladhīṃ patito bhramamāgataḥ || 21 ||  
 21938  
 21939 patitaḥ praviṣṭaḥ || 21 ||  
 21940

21941  
 21942 bhogakallolakalanāvikalo malacetanaḥ |  
 21943 jādyaajarjaracidvṛttiḥ saṃsārāmbhodhikacchapah || 22 ||  
 21944  
 21945 bhogalakṣaṇānām kallolānām kalanābhirvikalo vikṣiptaḥ | tata eva malayuktā  
 21946 cetanā buddhiryasya | ata etadantaḥ pratiphalitā cidvṛttirapi tajjādyaenaiva jarjarā  
 21947 śithilaprāyā yasya || 22 ||  
 21948  
 21949 citrāṇi rājakāryāṇi kurvannapyākulānyapi |  
 21950 suptaḥ sthito jaḍatayā na jāgarti bhavabhrame || 23 ||  
 21951  
 21952 īśvaro'hamahaṃ bhogī siddho'haṃ balavānsukhī |  
 21953 ityanarthamahārajjvā valito vaśatām gataḥ || 24 ||  
 21954  
 21955 avaśatāmasvatantratām || 24 ||  
 21956  
 21957 tatkaśya vada bhartustvām samīpaṃ varavarṇini |  
 21958 vātyā vanāntaraṃ gandhalekhāmiva vanānnaye || 25 ||  
 21959  
 21960 vātasamūho vātyā | pāsādibhyo yaḥ || 25 ||  
 21961  
 21962 anya eva hi saṃsāraḥ so'nyo brahmāṇḍamaṇḍapaḥ |  
 21963 anyā eva tatā vatse vyavahāraparamparāḥ || 26 ||  
 21964  
 21965 tatā vistṛtāḥ || 26 ||  
 21966  
 21967 saṃsāramaṇḍalāniha tāni pārśve sthitānyapi |  
 21968 dūraṃ yojanakoṭīnām koṭayasteṣvihanāntaram || 27 ||  
 21969  
 21970 ihāsmiṇmaṇḍapākāśe | adhiṣṭhānaciddṛṣṭyā pārśve antaḥ | saṃnidhāviti  
 21971 yāvat | api yadyapi tathāpi | iha sāṃsārikadṛṣṭau | dūramantaraṃ |  
 21972 vyavadhānamityarthaḥ || 27 ||  
 21973  
 21974 ākāśamātrameteṣāmidam paśya vapuḥ [punaḥ punaḥ iti pāṭhaḥ]  
 21975 punaḥ |  
 21976 merumandarakoṭīnām koṭayasteṣvavasthitāḥ || 28 ||  
 21977  
 21978 paramārthadṛṣṭyā tvāha - ākāśamātramiti | eteṣāṃ  
 21979 saṃsāramaṇḍalānām idam pāramārthikaṃ vapuḥ svarūpaṃ  
 21980 maṇḍapāntasthacidākāśamātram | teṣveteṣu || 28 ||  
 21981  
 21982 paramāṇau paramāṇau sarvavargānirargalam |  
 21983 mahāciteḥ sphurantyarkarucīva trasareṇavaḥ || 29 ||  
 21984  
 21985 arkasya rucijālāntarasthamarīcau || 29 ||  
 21986  
 21987 mahārambhagurūṇyevamapi brahmāṇḍakāni hi |  
 21988 tulayā dhānakāmātramapi tāni bhavanti no || 30 ||  
 21989  
 21990 evaṃ darśitabrahmāṇḍavadeva tāni  
 21991 mahadbhirdvipasamudrabhuvanādyārambhairgurūṇi mahāntyapi ciddṛṣṭitulayā  
 21992 dṛṣṭāni [dṛṣṭābhīdhānakā iti pāṭhaḥ] dhānakā vaṭabījāni  
 21993 tāvanmātramapi na bhavantītyarthaḥ || 30 ||  
 21994  
 21995 nānāratnāmaloddyoto vanavadbhāti khe yathā |  
 21996 pṛthvyādibhūtarahitā jagaccidbhāti cintayā || 31 ||  
 21997  
 21998 vastutaḥ pṛthvyādibhedarahitaiva cijjagadbhāti | cintayā  
 21999 āvidyakadṛḍhāvāsanayā || 31 ||  
 22000  
 22001 kacati jñaptirevedaṃ jagadityādi nātmani |  
 22002 natu pṛthvyādi saṃpannaṃ sargādāveva kiṃcana || 32 ||  
 22003  
 22004 bhrāntyā jagadbhāne'pi na vastuni kadācidapi kiṃcitsaṃpannamityāha - kacatīti  
 22005 || 32 ||  
 22006  
 22007 yathā taraṅgaḥ sarasi bhūtvā bhūtvā punarbhavet |  
 22008 vicitrākārakālāṅgadesājñaptāvalaṃ tathā || 33 ||  
 22009

22010 vicitrākārāḥ kālāḥ kālāṅgāni dinarātryādīni brahmāṇḍā bhuvanādidesāśca  
 22011 jñaptau mahāciti bhūtvā bhūtvā bhavantītyarthaḥ || 33 ||  
 22012  
 22013 līlovāca |  
 22014  
 22015 evametajjāganmātarmayā smṛtamihādhunā |  
 22016 mamedam rājasam janma na tamo na ca sāttvikam || 34 ||  
 22017  
 22018 idam līlājanma rājasam rajaḥkāryam duḥkhasaṃtāpabāhulyāt madhye tiṣṭhanti  
 22019 rājasāḥ iti martyajanmanam rājasatvasmṛteścetyarthaḥ || 34 ||  
 22020  
 22021 p. 196)  
 22022  
 22023 brahmaṇastvavatīrṇāyā aṣṭau janmaśatāni me |  
 22024 nānāyonīnvatītāni paśyāmīvādhunā punaḥ || 35 ||  
 22025  
 22026 brahmaṇo hiraṇyagarbhādetatkalpādāvantaḥkaraṇopādhyutpattyā pratibimbatayā  
 22027 tatrāvatīrṇāyāḥ | paśyāmīva sphuṭam smarāmiti yāvat || 35 ||  
 22028  
 22029 saṃsāramaṇḍale devi kasmīṃścidabhavam purā |  
 22030 lokāntarābjabhramarī vidyādhavaravarāṅganā || 36 ||  
 22031  
 22032 lokāntaram vidyādharalokastadevābjam || 36 ||  
 22033  
 22034 durvāsanākaluṣitā tato'ham mānuṣī sthitā |  
 22035 saṃsāramaṇḍale'nyasminpannageśvarakāminī || 37 ||  
 22036  
 22037 mānuṣī bhūtvā sthitā | tataḥ pannageśvarakāminī abhavamityanuṣaṅgaḥ || 37 ||  
 22038  
 22039 kadambakundajambīrakaraṅjavanavāsinī |  
 22040 patrāmbaṛadharā śyāmā śavaryahamathābhavam || 38 ||  
 22041  
 22042 vanavāsanayā mugdhā saṃpannāhamathoddhatā |  
 22043 gulucchanayanā patrahastā vanavilāsinī || 39 ||  
 22044  
 22045 vāsanayā iti pāṭhe spaṣṭam | vāsatayā iti pāṭhe tu vane vāso yasyāstadbhāvena  
 22046 mugdhā mūḍhā | dharmamaryādānabhiḥjñeti yāvat | ata evoddhatā  
 22047 duṣkarmasaṃcayāt | gulucchaśabdastatpuṣpagucchaparaḥ | vanavilāsinī latā jātā  
 22048 arthādgulucchalateti gamyate || 39 ||  
 22049  
 22050 puṇyāśramalatā sāham munisaṅgapavitritā |  
 22051 vanāgnidagdhā tasyaiva kanyābhūvam mahāmuneḥ || 40 ||  
 22052  
 22053 astrītvaphaladātṛṇām karmaṇām pariṇāmataḥ |  
 22054 rājāhamabhavam śrīmānsurāṣṭreṣu samā śatam || 41 ||  
 22055  
 22056 astrītvam puṃstvam tatprayuktasya rājyādibhogaphalasya dātṛṇām  
 22057 prākṣaṃcitakarmaṇām | samāḥ saṃvatsarān || 41 ||  
 22058  
 22059 tālīnām talakaccheṣu rājaduṣkṛtadoṣataḥ |  
 22060 nakulī navavarṣāṇi kuṣṭhanaṣṭāṅgikābhavam || 42 ||  
 22061  
 22062 kacchā jalaprāyadeśāḥ | rājaduṣkṛtadoṣaḥ parasvāpahārādīḥ || 42 ||  
 22063  
 22064 varṣānyaṣṭau surāṣṭreṣu devi gotvam kṛtam mayā |  
 22065 mohāddurjanaduṣṭājñabālagopālalīlayā || 43 ||  
 22066  
 22067 surāṣṭrā deśaviśeṣāḥ | gotvam kṛtam | gojanmānubhūtamiti yāvat | durjanā  
 22068 duṣṭā ajñā bālāśca ye gopālāsteṣāṃ tāḍanānudhāvanādīlīlayā || 43 ||  
 22069  
 22070 vihaṅgyā vairavinyastā vāgurā vipināvanau |  
 22071 kleśena mahatā cchinṇā adhamā vāsanā iva || 44 ||  
 22072  
 22073 vihaṅgyā vihaṅgījanmaprāptayā mayā niṣkāraṇavairādeva vyādhairvinyastā  
 22074 vāgurāḥ | adhamā vāsanāḥ dvaitavāsanāḥ || 44 ||  
 22075  
 22076 karṇikākroḍaśayāsu viśrāntamalinā saha |  
 22077 padmakuṇḍmalakoṣeṣu bhuktakiṃjalkayā rahaḥ || 45 ||  
 22078

22079 karṇikākroḍāḥ kiṃjalkamadhyāni ta eva śayyāḥ | kuḍmalā mukulāḥ | alinā  
 22080 sahetiyarthādaliniḥjanmaprāptayeti gamyate || 45 ||  
 22081  
 22082 bhrāntamuttuṅgaśṛṅgāsu hariṇyā hārinetrayā |  
 22083 vanasthalīṣu ramyāsu kirātāhatamarmayā || 46 ||  
 22084  
 22085 hariṣyā mṛgyā mayā | hārinetrayā ramyekṣaṇayā || 46 ||  
 22086  
 22087 dṛṣṭaṃ naṣṭāsu dikṣvabdhikallolairuhyamānayā |  
 22088 matsyāmbukacchapācchoḍe moghamānanatāḍanam || 47 ||  
 22089  
 22090 abdhikallolairuhyamānayā matsyā mayā sūryatiṣyāgastyamatsyānām ya  
 22091 upadhāyāḥ iti yalopaḥ | dikṣu naṣṭāsu digbhrame sati bhrāntyā | kaivartasavidhaṃ  
 22092 prāptayeti yāvat | kaivartairyaṣṭyādinā kṛtamānanapradeśe tāḍanaṃ davopanīte  
 22093 ambuni bṛhattaraṅgajale kacchapācchoḍe kūrmapṛṣṭhāsthani ca  
 22094 nipatanānmoghaṃ vyarthaṃ jātaṃ dṛṣṭamityarthaḥ || 47 ||  
 22095  
 22096 pītaṃ carmaṇvatitīre gāyantyā madhurasvaram |  
 22097 pulindyā [pulindasuratānteṣu iti pāṭhastatra pulindyetyarthaḥ]  
 22098 suratānteṣu nālikerarasāsavam || 48 ||  
 22099  
 22100 pītaṃ pulindyā mayeti śeṣaḥ || 48 ||  
 22101  
 22102 sārasiśarasālinyā [sarasī iti pāṭhaḥ] sītākāramadhurasvaram |  
 22103 sārasaḥ surataiḥ svairam sāmantaścārurañjitaḥ || 49 ||  
 22104  
 22105 sārasyāṃ padminyāṃ sarasā sapremā alinī bhramarīva niścalaṃ sthitayeti yāvat |  
 22106 mayā sītākāreṇa suratakūjiteṇa madhurasvaram yathā syāttathā sāmantaḥ  
 22107 adhīśvaraḥ | patiriti yāvat | sāraso rañjitaḥ prīṇitaḥ || 49 ||  
 22108  
 22109 tālītamālakuñjeṣu taralānananetrayā |  
 22110 kṣībaprekṣaṇavikṣobhaiḥ kṛtaṃ kāntāvalokanam || 50 ||  
 22111  
 22112 kṣībaprekṣaṇaṃ samadanirīkṣaṇaṃ tatkr̥tairmanmathavikṣobhaiḥ  
 22113 kāntasyāvalokanam mayā kṛtam | anena tadyogyam janmāntaramuktam || 50 ||  
 22114  
 22115 kanakasyandasam̐dohasundarairāṅgapañjaraiḥ |  
 22116 svarge'psarombujinyāśu toṣitāḥ suraṣaṭpadāḥ || 51 ||  
 22117  
 22118 syando dravaḥ | apsarolakṣaṇayā ambujinyā surā eva ṣaṭpadā  
 22119 adharamadhupānādinā toṣitāḥ || 51 ||  
 22120  
 22121 maṇikāñcanamāṇikyamuktānikarabhūtale |  
 22122 kalpadrumavane merau yūnā saha rataṃ kṛtam || 52 ||  
 22123  
 22124 tasminneva janmani devayūnā || 52 ||  
 22125  
 22126 kallolākulakacchāsu lasadgucchalatāsu ca |  
 22127 velāvanaguḥśvabdhēściraṃ kūrmatayā sthitam || 53 ||  
 22128  
 22129 kūrmatayā kacchapītvena || 53 ||  
 22130  
 22131 tarattārataṅgāsu dolanaṃ sarasālinām |  
 22132 calacchadapaṭālīṣu rājahaṃsyam mayā kṛtam || 54 ||  
 22133  
 22134 calattāratarāṅgāsu sarasiṣu mayā svīyeṣu caleṣu cchadeṣu paṭānām paṭavat  
 22135 śubhrapakṣāṇām āliṣu paṅktiṣu padmabhrāntyopaviṣṭānām sarasānāmalinām  
 22136 bhramarāṇām dolanamāndolanasādhanaṃ rājahaṃsyam rājahaṃsītvaṃ kṛtam |  
 22137 anubhūtamiti yāvat | nalinīnāladolāsu iti pāṭhe spaṣṭam || 54 ||  
 22138  
 22139 śālmalīdalalolānāmāndolanadaridratām |  
 22140 maśakasya mayālokyā dinaṃ maśakayā sthitam || 55 ||  
 22141  
 22142 dolāyamāne ekasmiñśālmalīdale lolānām bahūnām maśakānām madhye tataḥ  
 22143 pracyutasya kasyacinmaśakasya  
 22144 tatropaveṣṭumasāmarthyādāndolanadaridratāmālokyā tatsaṃskāreṇaiva  
 22145 mṛtayāhaṃsyā mayāpi maśakatayā bhūtvā dinaṃ sthitam | yaṃ yaṃ vāpi  
 22146 smaranbhāvam iti smṛteriti bhāvaḥ || 55 ||  
 22147

22148 p. 197)  
 22149  
 22150 tarattārataranṅāsu cañcadvīcyagracimbanaiḥ |  
 22151 bhrāntaṃ śailasravantiṣu jalavañjulalīlayā || 56 ||  
 22152  
 22153 śailasravantiṣu giriṇadiṣu jalavañjulā vetasāstallīlayā | tajjanmaneti yāvat || 56 ||  
 22154  
 22155 gandhamādanamandāramandire madanāturāḥ |  
 22156 pātītāḥ pādayoḥ pūrvaṃ vidyādharakumārakāḥ || 57 ||  
 22157  
 22158 sthāvarāntādhamayoniḥjanmānyuktvottamajanmānyapyāha - gandhamādaneti ||  
 22159 57 ||  
 22160  
 22161 kīrṇakarpūrapūreṣu talpeṣu vyasanāturā |  
 22162 ciraṃ vilulitāsmīndubimbeṣviva śaśiprabhā || 58 ||  
 22163  
 22164 tatrāpi duḥkhabāhulyaṃ darśayati - kīrṇeti | vyasanaṃ tadviyogaduḥkhaṃ  
 22165 tenāturā || 58 ||  
 22166  
 22167 yoniṣvanekavidhaduḥkhaśātānvitāsu  
 22168 bhrāntaṃ mayonnamanasannamanākulāṅgyā |  
 22169 saṃsāradīrghasaritaścalayā laharyā  
 22170 durvāravātahariṇīsaraṇakrameṇa || 59 ||  
 22171  
 22172 uktaṃ saṃkṣipyopasaṃharati - yoniṣviti | tulākoṭerivonnamanamūrdhvagatiḥ  
 22173 sannamanamadhogatistābhyāmākulāṅgyā vyākulacittayā | vātahariṇī vātapramīḥ  
 22174 | sā hi svabhāvādvāyupravāhānusāriṇī uccāvacadeśānsaratīti prasiddham || 59 ||  
 22175  
 22176 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 22177 janmāntaravarṇanaṃ nāma saptaviṃśaḥ sargaḥ || 27 ||  
 22178  
 22179 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 22180 janmāntaravarṇanaṃ nāma saptaviṃśaḥ sargaḥ || 27 ||  
 22181  
 22182 aṣṭaviṃśaḥ sargaḥ 28  
 22183  
 22184 śrīrāma uvāca |  
 22185  
 22186 vajrāṅgasārādbrahmāṇḍakuḍyānnibiḍamaṇḍalāt |  
 22187 koṭīyojanasampuṣṭātkathaṃ te nirgate'bale || 1 ||  
 22188  
 22189 dṛṣṭaprapañcamithyātvāccidākāśasya satyatā |  
 22190 parvato vistareṇātra girigrāmaśca varṇyate || 1 ||  
 22191  
 22192 vajrāṅgamiva sārāddṛḍhāt | pūrvoktarītyānekakoṭīyojanaṃ samyak puṣṭaṃ  
 22193 antarghanaṃ yasya tathābhūtāt | mithyābhūtakuḍyāderapi svapne  
 22194 gatinirodhakatvadarśanānnirgamanānupapattiriti śaṅkiturāśayaḥ || 1 ||  
 22195  
 22196 śrīvāsiṣṭha uvāca |  
 22197  
 22198 kva brahmāṇḍaṃ kva tadbhittiḥ kvātrāsau vajrasāratā |  
 22199 kilāvaśyaṃ sthite devyāvantaḥpuravarāmbare || 2 ||  
 22200  
 22201 abādhitāvasthamastu nirodhakaṃ na bādhiṭaṃ svapne'pi tadadarśanādityāśayena  
 22202 vasiṣṭhaḥ pariharati - kva brahmāṇḍamityādinā | avāśyaṃ vastutaḥ |  
 22203 devyāviti rājavācakadevaśabdaniṣpannadevīśabdasyānyasya caikaśeṣaḥ || 2 ||  
 22204  
 22205 tasminneva girigrāme tasminnevālayāmbare |  
 22206 brāhmaṇaḥ sa vasiṣṭhākhyā āsvādayati rājatām || 3 ||  
 22207  
 22208 āsvādayatyanubhavati vidūrathaḥ san || 3 ||  
 22209  
 22210 tameva maṇḍapākāśakoṇakaṃ sūnyamātrakaṃ |  
 22211 catuḥsamudraparyantaṃ bhūtalaṃ so'nubhūtavān || 4 ||  
 22212  
 22213 anubhūtavān padmabhūpālaḥ san || 4 ||  
 22214  
 22215 ākāśātmani bhūpīṭhaṃ tasmīnstadrājapattanam |  
 22216 rājasadmānubhavati sa ca sā cāpyarundhatī || 5 ||



22217  
 22218 pattanaṃ nagaraṃ tasmin rājasadma | sā cānubhavatīti vartamānasāmīpye  
 22219 vartamānavannirdeśaḥ | vidūrathavāsanājanyaṃ avakṣyamāṇalīlāntarātmatāṃ  
 22220 prāptā vā sā arundhatī anubhavatīti mukhyavartamānopapattiḥ || 5 ||  
 22221  
 22222 līlābhīdhānā sa jātā tayā ca jñaptirarcitā |  
 22223 jñaptiḥ saha samullāṅghya khamāścāryamanoharam || 6 ||  
 22224  
 22225 prādeśamātre [pradeśamātre iti pāṭhaḥ] nabhasi sā tatraiva  
 22226 gṛhodare |  
 22227 brahmāṇḍāntaramāsādyā girigrāmakamandire || 7 ||  
 22228  
 22229 brahmāṇḍātparinirgatya svagṛhe sthitimāyayau |  
 22230 svapnātsvapnāntaraṃ prāpya yathā talpagataḥ pumān || 8 ||  
 22231  
 22232 pratibhāmātramevaitatsarvamākāśamātrakam |  
 22233 na brahmāṇḍaṃ na saṃsāro na kuḍyādi na dūratā || 9 ||  
 22234  
 22235 pratibhā bhrāntistanmātram || 9 ||  
 22236  
 22237 svacittameva kacati tayostādṛṣṭmanoharam |  
 22238 vāsanāmātrasollekhaṃ kva brahmāṇḍaṃ kva saṃsṛtiḥ || 10 ||  
 22239  
 22240 vāsanāmātreṇa sollekhaṃ tattatpadārthavyavahārollekhasahitam | tayoh  
 22241 svacittameva tathā kacati prathate || 10 ||  
 22242  
 22243 nirāvaraṇamevedaṃ jñaptiḥ kākāśamanantakam |  
 22244 kiṃcitsvacittanonnītaṃ spandayuktyeva mārutaḥ || 11 ||  
 22245  
 22246 jñaptiḥ kākāśaṃ cidākāśameva tābhyāṃ svacitte na  
 22247 kiṃcidbrahmāṇḍarūpamunnītaṃ kalpitam | yathā ākāśameva spandayogena  
 22248 māruta iti kalpyate tadvat || 11 ||  
 22249  
 22250 cidākāśamajam śāntaṃ sarvatraiva hi sarvadā |  
 22251 cittvāj jagadivābhāti svayamevātmanātmani || 12 ||  
 22252  
 22253 jagadivābhāti | yena na buddhaṃ taddṛśeti śeṣaḥ || 12 ||  
 22254  
 22255 yena buddhaṃ tu tasyaitadākāśādapi śūnyakam |  
 22256 na buddhaṃ yena tasyaitadvarjasārācalopamam || 13 ||  
 22257  
 22258 yena buddhaṃ tasya dṛśā tu nāstyevetyāha - yene ti | kathaṃ tarhyanyo'pi  
 22259 brahmāṇḍakuḍyādbahirna niḥsarati tatrāha - na buddhamiti || 13 ||  
 22260  
 22261 gṛha eva yathā svapne nagaraṃ bhāti bhāsuram |  
 22262 tathaitadasadevāntaściddhātau bhāti bhāsvaram || 14 ||  
 22263  
 22264 p. 198)  
 22265  
 22266 yatha marau jalaṃ buddhaṃ kaṭakatvaṃ ca hemani |  
 22267 asatsadiva bhātīdaṃ tathā dṛśyatvamātmani || 15 ||  
 22268  
 22269 dṛśyatvaṃ dṛśyaprapañcarūpatvaṃ || 15 ||  
 22270  
 22271 evamākathayantyau te lalane lalitākṛtī |  
 22272 gṛhānnirayayaturbāhyaṃ cārucaṃkramaṇakramaiḥ || 16 ||  
 22273  
 22274 bāhyaṃ deśam | caṃkramaṇaṃ gatiḥ || 16 ||  
 22275  
 22276 ādṛśye grāmalokena prekṣamāṇe pūrogirim |  
 22277 cumbitākāśakuharaṃ saṃsprṣṭādityamaṇḍalam || 17 ||  
 22278  
 22279 ākāśasya kuharaṃmadhyacchidram | rāhoḥ śira itivadbhedakalpanā |  
 22280 saṃsprṣṭādityamaṇḍalamityatiśayoktiḥ || 17 ||  
 22281  
 22282 nānāvarṇākhilotphullavicitravananirmalam |  
 22283 nānānirjharanirhrādakūjadvanavihaṃgamam || 18 ||  
 22284  
 22285 vicitramaṇjarīpuṇjapiṇjarāmbudamaṇḍalam |

22286 svabhramacchagulucchāgraviśrāntakhagasārasam || 19 ||  
 22287  
 22288 mañjarīpuñjapiñjarāṇi ata eva vicitrāṇyambudamaṇḍalāni yasyeti  
 22289 vṛkṣaunnatyoktiḥ | ata eva svabhraṃ śobhanābhrayuktam | gulucchā  
 22290 latāviśeṣāḥ || 19 ||  
 22291  
 22292 sāravaṇjūlavistāraguptākḥilasariittaṭam |  
 22293 asamāptaśīlāśvabhralatāvartanamārutam || 20 ||  
 22294  
 22295 sārairbalavadbhirvañjulānāmātimuktakānāmambuvetasānām vā  
 22296 mūlavistārairguptāni patanādrakṣitāni sarittaṭāni yatra | na samyagāptāḥ prāptā  
 22297 vṛkṣāvalambanaṃ yāḥ śīlāśvabhrotpannalatāstāsāmāvartanaḥ parivartano  
 22298 māruto yasmin || 20 ||  
 22299  
 22300 puṣpāgrapihitākāśakośakuḍyakavāridam |  
 22301 pataddīrghasaritsrotaḥsphuranmuktākālāpakam || 21 ||  
 22302  
 22303 puṣpānyagre yeṣaṃ taiḥ śikharadrūmaiḥ pihitā ākāśakośasya kuḍyakāḥ  
 22304 kuḍyapratikṛtibhūtā vāridā yasya | saritsrotāṃsyeva sphuranmuktāmālā yasya ||  
 22305 21 ||  
 22306  
 22307 caladvṛkṣavanavyūhavātavellisariittaṭam |  
 22308 nānāvanākulopāntacchāyāsatataśītalām || 22 ||  
 22309  
 22310 caladvṛkṣā vanavyūhā yeṣu ata eva vātena vellino veṣṭanaśīlāḥ sarittaṭā  
 22311 yasmin || 22 ||  
 22312  
 22313 atha te lalane tatra tadā dadṛśatuḥ svayam |  
 22314 taṃ girigrāmakaṃ vyomnaḥ svargakhaṇḍamiva cyutam || 23 ||  
 22315  
 22316 girimabhivarṇya girigrāmaṃ varṇayitumāha - atheti || 23 ||  
 22317  
 22318 raṭatpraṇālīpaṭalām pūrṇapuṣkariṇīgaṇam |  
 22319 dvijaiḥ kucakucaiḥ kūjatsvalīlāśvabhṛakacchakam || 24 ||  
 22320  
 22321 raṭaditi viśeṣaṇādghaṭīyantrādipraṇālyo grāhyāḥ | kucakucairiti  
 22322 śabdānukaraṇena tādrūpyāropoktiḥ | tathāvidhardvijaiḥ pakṣibhiḥ kūjantaḥ  
 22323 svasya grāmasya līlārthāḥ śvabhṛakacchā yasmin || 24 ||  
 22324  
 22325 gacchadgovṛndahuṃkāraḥ karālākḥilakuñjakam |  
 22326 kuñjagulmakakhaṇḍāḍhyaṃ sacchāyaghanaśāḍvalam || 25 ||  
 22327  
 22328 tatra gosampattimāha - gacchaditi | gavāṃ yavasacchāyādisamṛddhimāha  
 22329 - kuñjēti || 25 ||  
 22330  
 22331 duṣpraveśārkakiraṇaṃ dṛśannihāradhūsaram |  
 22332 udagramaṇjarīpuñjajaṭalām viśikhāntaram || 26 ||  
 22333  
 22334 dṛśadbhiḥ śīlābhirnihāraiśca dhūsaram bhasmoddhūlitamiva |  
 22335 unnamrāgrairmañjarīpuñjairjaṭā iva lambīni śikhāntarāṇi katipayasikhā yasya ||  
 22336 26 ||  
 22337  
 22338 śīlākuharavāḥsphālaproccalanmuktanirjharaiḥ [ravāḥsphāra iti  
 22339 pāṭhaḥ] |  
 22340 smāritācalanirdhūtakṣīrodakajalaśrīyam || 27 ||  
 22341  
 22342 śīlācchidreṣu vārāṃ āsphālāt proccalanto muktāsadrśabindavo yeṣāṃ  
 22343 tathāvidhairnirjharaiḥ smāritā manthācalanirdhūtakṣīrodakajalaśrīryatra || 27 ||  
 22344  
 22345 phalamālyamahābhārabhāsuraairajiradrūmaiḥ |  
 22346 ānīya puṣpasambhāraṃ tiṣṭhadbhīriva saṃkulam || 28 ||  
 22347  
 22348 ajiramaṅgaṇam || 28 ||  
 22349  
 22350 tarattaraṅgajhāmākāraḥ karīmārutakampitaiḥ |  
 22351 kīrṇapuṣpasamāvṛṣṭaṃ drūmairapi rasākulaiḥ || 29 ||  
 22352  
 22353 raso makarandaḥ premātīśayaśca tenākulitairdrūmairapi arthiṣu samyagāvṛṣṭaṃ  
 22354 kiṃ punarnarairityarthaḥ || 29 ||

22355  
 22356 aśaṅkitaśīlākūṭasravadabbinduṭaṃkṛtaiḥ |  
 22357 kiṃcitkṛtaravaṃ guptairāśaṅkaiḥ śaṅkitaiḥ khagaiḥ || 30 ||  
 22358  
 22359 aśaṅkaiḥ śaṅkā'yogyairapi aśaṅkitam yathā syāttathā śīlākūṭātsravatām  
 22360 nipatatāmabbindūnām  
 22361 ṭakṛtairhetubhirguṭikādhānurdhvānasāmyācchāṅkitairata eva guptairnilīnaiḥ  
 22362 khagaiḥ || 30 ||  
 22363  
 22364 utphālalahariśrāntasīkarāsvādanākualaiḥ |  
 22365 nadyāmuḍuparāvartavṛttibhirvihagairvṛtam || 31 ||  
 22366  
 22367 śrāntatvaṃ sīkarāsvādane hetuḥ | uḍūnām nakṣatrāṇām parāvartaḥ  
 22368 parivartanamiva vṛttiḥ parivṛttiryeṣām tairvihaṅgairhasaiḥ || 31 ||  
 22369  
 22370 uttālatālavīśrāntakākālokanaśaṅkitaiḥ |  
 22371 bālaiḥ pragopitāmikṣākhaṇḍaṃ jīrṇasvabhuktakaiḥ || 32 ||  
 22372  
 22373 kākagrahaṇaṃ mārjārādināmapyupalakṣaṇam |  
 22374 jīrṇaprātastanasvabhuktakairasmābhīrbhakṣaṇīyamiti buddhyā pragopitāḥ  
 22375 saṃvṛtadeśe rakṣitā āmikṣākhaṇḍā yatra | ghaṇīkṛtaṃ paya āmikṣā || 32 ||  
 22376  
 22377 puṣpaśekharaśaṃbhāravaśanagrāmabālakam |  
 22378 kharjūranimbajambīragahanopāntaśītalam || 33 ||  
 22379  
 22380 puṣpāṇyeva śekharaśaṃbhāraḥ śīrobhūṣaṇādirvaśanāni ca yeṣām tathāvidhā  
 22381 grāmabālakā yatra || 33 ||  
 22382  
 22383 kṣaumāgrahastāmbarayā mañjarīpūrṇakarṇayā |  
 22384 kṣutkṣīṇayākrāntarathyaṃ grāmakīṭakakāntayā || 34 ||  
 22385  
 22386 tatra bhillādidaridravadhūrvarṇayati - kṣaumeti | kṣumā'tasī tasyā avayavāḥ  
 22387 kṣaumāṇyagrāṇi śākhāstānyeva hastaprāpyāṇyambarāṇi yasyāḥ | grāme  
 22388 kīṭakā ivopekṣyā daridraṇīcālasāsteṣām kāntayā vadhūjanena || 34 ||  
 22389  
 22390 sarittaraṅgasamghaṭṭasamrāvāśrutasaṃkatham |  
 22391 karmajāḍyaghaṇatrāsavāñchitaikāntasaṃsthitam || 35 ||  
 22392  
 22393 samrāvāistārādhvanibhirabhībhavādaśrutāḥ saṃkathāḥ saṃlāpā yatra |  
 22394 karmakarāṇe jāḍyāḍakauśalāddhanastrāso yeṣām mugdhālasānām  
 22395 tairvāñchitā ekāntasaṃsthīryatra || 35 ||  
 22396  
 22397 dadhīliptāsyahastāṃsaiḥ snighapuṣpalatādharaiḥ |  
 22398 nagnairgomayapaṅkāṅkairbālairākulacatvaram || 36 ||  
 22399  
 22400 p. 199)  
 22401  
 22402 tīrāśādvalavallīnām dolāndolanakāribhiḥ |  
 22403 taraṅgairvāhyamānasya lekhikāṅkitasaikatam || 37 ||  
 22404  
 22405 tīrāśādvaletyādīpūrvoktabālānām viśeṣaṇaṃ ceddolāsvāndolanakāribhiḥ  
 22406 taraṅgaviśeṣaṇatve tu dolāvadāndolanakāribhiḥ vāhyamānasya jalasya lekhikā  
 22407 rekhāstābhīraṅkitasaikatam || 37 ||  
 22408  
 22409 dadhīkṣīraghaṇāmodamattamantharamakṣikam |  
 22410 kāmabhuktārthatodbāṣpajarjarābalabālakam || 38 ||  
 22411  
 22412 kāmabhuktārthatāyai yathābhīlāṣabhakṣaṇāya rodanādudgatabāṣpairjarjarā  
 22413 abalāḥ kṛṣā asvatantrā vā bālakā yatra || 38 ||  
 22414  
 22415 gomayāsiktavālayakaraṇārī kṛtakrudham |  
 22416 dhammīlavalanāvyağratrastāstrīvihasajjanam || 39 ||  
 22417  
 22418 gomayāsiktavālayakarātvdītaranārīṣu kṛtakrodham yathā syāttathā  
 22419 muktadhammīlavalanāsu vyagrāstrāstāśca striyo dṛṣṭvā vihasanto janā yatra ||  
 22420 39 ||  
 22421  
 22422 dāntapuṣpacchadotsannapatatkakudavāyasam |  
 22423 gṛharathyāgaṇadvārakīrṇakrūrakuraṇṭakam || 40 ||

22424  
 22425 dāntairjitakrodhairmunibhiḥ puṣpaiśchadaiḥ patrairvā utsannā utsāritā natu  
 22426 kāṣṭhaloṣṭādīnā kadācidabhighāto mā bhūditi | balikarmākṣatādibhakṣaṇāya  
 22427 patantaḥ kakudānām giriśikharāṇām vāyasā yatra | sakaṇṭakatvātkrūrāḥ  
 22428 kuraṇṭakāḥ prasiddhā gulmabhedā yatra || 40 ||  
 22429  
 22430 gṛhapārśvasthitaśvabhṛakuñjaiḥ kusumitaprabhaiḥ |  
 22431 pratyaham prātarāgūlpamākīrṇakusumājiram || 41 ||  
 22432  
 22433 caraccamarasāraṅgajālaṅgalakhaṇḍakam [khaṇḍakaiḥ iti  
 22434 pāṭhaḥ] |  
 22435 guñjānikuñjasamjātaśaṣpasuptamṛgārbhakam || 42 ||  
 22436  
 22437 carantaḥ śaṣpādibhakṣayantaścamarā mṛgāḥ sāraṅgā mṛgā pakṣiṇaśca |  
 22438 nikuñje latāgṛhe samjāteṣu śaṣpeṣu bālatṛṇeṣu | grāmaśabdasya sasīmake  
 22439 sasthaṇḍilake'pi vṛttermahābhāṣyādau  
 22440 prasiddhatvāttadantarjaṅgalakuñjādivarṇane'pi na virodhaḥ || 42 ||  
 22441  
 22442 ekāntasuptavatsaikakārṇaspaṇḍastamakṣikam |  
 22443 gopocchiṣṭīkṛtadadhīsvaśṛkkispandimakṣikam || 43 ||  
 22444  
 22445 gopānāmucchiṣṭīkṛtadadhīṣu śṛkkiṣu vakrapārśveṣu || 43 ||  
 22446  
 22447 samastasadmasamkṣiṇamakṣikākṣiptamakṣikam |  
 22448 phullāśokadrumodyānakṛtalākṣikamandiram || 44 ||  
 22449  
 22450 samasteṣu sadmasu samkṣiṇamadhumakṣikam yathā syāttathā ākṣiptam samcitam  
 22451 mākṣikam madhu yasmin | lākṣikāni lākṣārañjitakāṣṭhamayāni kṛīḍāmandirāṇi  
 22452 yasmin || 44 ||  
 22453  
 22454 sīkarāsāramarutā nityārdravikacadrumam |  
 22455 kadambamukulaprotasamastacchādanatṛṇam || 45 ||  
 22456  
 22457 nityārdratvādeva vikacāḥ protphullāḥ | samasteti viśeṣaṇamatisayoktyartham || 45  
 22458 ||  
 22459  
 22460 pratikṛttalatāphullaketakotkarapāṇḍuram |  
 22461 vahatprāṇālapaṭalīraṇadgurugurāravam || 46 ||  
 22462  
 22463 pratikūlatvādeva kṛttābhiśchinnābhirlatābhirapratibandhātphullaiḥ || 46 ||  
 22464  
 22465 vātāyanaguhāniriyatsaudhaviśrāntavāridam |  
 22466 pūrṇapuṣkariṇīpaṅkipūrṇarājapṛthūttaram || 47 ||  
 22467  
 22468 puṣkariṇīpaṅktiṣu pūrṇarājāḥ pūrṇacandrā iva yāni phullapadmāni taiḥ  
 22469 pṛthūttaram bahūtkṛṣṭataram | pṛthubhiḥ prāmśubhiruttīryata iti  
 22470 pṛthūttaramiti vā || 47 ||  
 22471  
 22472 nīrandhraviṭapicchāyāśītalāmalaśādvalam |  
 22473 sarvaśaṣpāgravārbindupratibimbitatāarakam || 48 ||  
 22474  
 22475 anāratapatatphullahimavarṣasitālayam |  
 22476 vicitramañjarīpuṣpapatrasatphalapādapam || 49 ||  
 22477  
 22478 phullaiḥ puṣparihimavarṣaiśca sitāḥ śubhrāḥ || 49 ||  
 22479  
 22480 gṛhakakṣāntarālīnameghasuptaciraṇṭikam |  
 22481 saudhasthameghavidyudbhiranādeyapradīpakam || 50 ||  
 22482  
 22483 suptāściraṇṭikāḥ suvāsinyo yatra | anādeyāḥ anyataḥ kāryasiddheranupādeyāḥ ||  
 22484 50 ||  
 22485  
 22486 kandarānilabhāmkāraghanaghumghumamaṇḍapam |  
 22487 caraccakorahārītahariṇīhārimandiram || 51 ||  
 22488  
 22489 ghanāḥ pratidhvanibhirnibiditā ghumghumā yeṣu tathāvidhā maṇḍapā yatra |  
 22490 ghanā iva ghumghumāḥ garjanto vā cakorahārītau pakṣibhedau | hārīṇi sundarāṇi ||  
 22491 51 ||  
 22492

22493 unnidrakandalodvāntamāṃsalāmodamantharaiḥ |  
 22494 marudbhirmadamāyātumārabdhairlolapallavam || 52 ||  
 22495  
 22496 kandalaiḥ kandalīpuṣpaiḥ | udvāntairiva niḥsṛtairāmodairmantharairbharitaiḥ || 52 ||  
 22497  
 22498 lāvakālāpalilāyāmālinalalanāgaṇam |  
 22499 kokakokilakākolakolāhalasamākulam || 53 ||  
 22500  
 22501 lāvakāgrahaṇam śukasārikādīnāmapyupalakṣaṇam | kākolā droṇakākāḥ || 53 ||  
 22502  
 22503 śālatālatamālābjanīlatatphalamālinam |  
 22504 vallivalayavinyāsavilāsavalitadrūmam || 54 ||  
 22505  
 22506 ālolapallavalatāvalitāyanānā-  
 22507 mutphullakandalaśīlīndhrasugandhitānām |  
 22508 tālītamāladalatāṇḍavamaṇḍapānā-  
 22509 mārāmaphullakusumadrumaśītalānām || 55 ||  
 22510  
 22511 ālolapallavalatānām valayo veṣṭanānyāvalayaḥ pañktayo vā tāsām tāyanānām  
 22512 saṃtānādhikaraṇānām | latābhirvalitāni ruddhānyayanāni parito mārḡā yeṣāmiti  
 22513 vā | sarvāṇi sargāntyaślokaśthasya girimandirāṇāmityasya viśeṣaṇāni || 55 ||  
 22514  
 22515 sārāvavāricalanākulagokulānā-  
 22516 mānilasasyakusumasthalaśobhitānām |  
 22517 tīradrumaprakaraguptasaridrayānām  
 22518 nīrandhrapuṣpītalatāgravitānakānām || 56 ||  
 22519  
 22520 sārāvāṇi sahaṃbhāravāṇi vāricalanēṣu jalottaraṇeṣvākulāni gokulāni yeṣām |  
 22521 gupta ācchannaḥ saridrāyo nadīpravāho yeṣu || 56 ||  
 22522  
 22523 p. 200)  
 22524  
 22525 udyānakundamakarandasugandhitānām  
 22526 gandhāndhaṣaṭpadakulāntarītāmbujānām |  
 22527 saundaryatarjītapurandaramandirānām  
 22528 rājīvarājirajasāruṇītāmbarānām || 57 ||  
 22529  
 22530 gandhāndhaiḥ ṣaṭpadakulairantaritāni tirohitānyambujāni yeṣu | rajasā  
 22531 vāyūnnītenetyāśayaḥ || 57 ||  
 22532  
 22533 raṃhovahadgīrinadīravaghargharānām  
 22534 kundāvadātajaladadyutibhāsurānām |  
 22535 saudhasthitollasitaphullalatālayānām  
 22536 līlāvalolakalakāṇṭhavihaṅgamānām || 58 ||  
 22537  
 22538 raṃhasā vegena vahantīnām | kundavadavadātaiḥ  
 22539 śubhairjaladadyutibhirbhāsurānām | kalakāṇṭhā madhurakāṇṭhāḥ |  
 22540 kaṇṭhaśabdēna taddhvanīrlakṣyate || 58 ||  
 22541  
 22542 ullāsikausumadalāstaraṇasthayūnā-[dalātaraṇastha iti pāṭhaḥ]  
 22543 māpādamāvalitamālyavilāsinīnām |  
 22544 sarvatra sundaranavāṅkuradanturānām  
 22545 śobhollasadvaralatākulamārgaṇānām || 59 ||  
 22546  
 22547 āpādamāvalitāni mālyāni yābhīstathāvidhā vilāsinyāḥ striyo yeṣu |  
 22548 varalatābhirākulā vyāptā mārḡaṇāḥ śarastambā yācakā vā yeṣu || 59 ||  
 22549  
 22550 saṃjātakomalalatotpalasaṃkulānām  
 22551 tiṣṭhatpayodapaṭasaṃvalitālayānām |  
 22552 nīhārahāraharitasthalaviśrutānām  
 22553 saudhasthameghataḍidākulitāṅganānām || 60 ||  
 22554  
 22555 nīhāraśabdēna tajjalabindupañktayo lakṣyante | tā eva hārā muktāvahnyo yeṣu  
 22556 tathāvidhairharitasthalairviśrutānām || 60 ||  
 22557  
 22558 nīlotpalollasitasaurabhasundarānām  
 22559 huṃkārahāriharitonmukhagokulānām |  
 22560 viśrabdhamugdhamṛgasāragṛhājirānā-  
 22561 munrītyabarhighanasīkaranīrjharānām || 61 ||

22562  
 22563 huṃkārairhārīṇi manoharāṇi haritonmukhāni haritatṛṇonmukhāni gokulāni yeṣu  
 22564 | visrabdhā viśvastā mugdhā mṛgāḥ sarantyasminnityadhikaraṇe  
 22565 bāhulakāddhañ | nirjharāṇaṃ ghanasīkaratvaṃ vṛṣṭibhrāntyā  
 22566 barhiṇānāmunnrṭye hetuḥ || 61 ||  
 22567  
 22568 saugandhyamattapavanāhataviklavānāṃ  
 22569 vaprauśadhijvalanavismṛtadīpakānāṃ |  
 22570 kolāhalākulakulāyakulākulānāṃ  
 22571 kulyākulākakalākālāśrutasaṃkathānāṃ || 62 ||  
 22572  
 22573 saugandhyena mattavadbhrāntena pavanenāhatā nirastāḥ | viklavaśabdo  
 22574 vaiklavyaparaḥ | vapreṣvauśadhyo jyotirlatā eva jvalanāḥ | kolāhalo'tra pakṣiravaḥ |  
 22575 kulāyo nīḍaṃ | kulyāśabdena girinirjharā  
 22576 grāhyāstatkulānāmāsamantātkalakalairdhvanibhiraśrutāstiraskṛtā iti yāvat |  
 22577 saṃkathāḥ saṃvādā yeṣu || 62 ||  
 22578  
 22579 muktāphalaparakarasundarabindupāta-  
 22580 śītākhiladrumalatātṛṇapallavānāṃ |  
 22581 lakṣmīmanastamitapuṣpavikāśabhājāṃ  
 22582 śaknoti kaḥ kalayituṃ girimandirāṇāṃ || 63 ||  
 22583  
 22584 lakṣmīm śobhāṃ kalayituṃ saṃkhyātum | girimandirāṇāṃ girigrāmasyeti yāvat ||  
 22585 63 ||  
 22586  
 22587 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpatīprakaraṇe līlopākhyāne  
 22588 girigrāmavarṇanaṃ nāmāṣṭaviṃśaḥ sargaḥ || 28 ||  
 22589  
 22590 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 22591 girigrāmavarṇanaṃ nāmāṣṭaviṃśaḥ sargaḥ || 28 ||  
 22592  
 22593 ekonatviṃśaḥ sargaḥ 29  
 22594  
 22595 śrīvāsiṣṭha uvāca |  
 22596  
 22597 tatra te tetaturdevyau grāme'ntaḥśītalātmani |  
 22598 bhogamokṣaśriyau śānte puṃsīva viditātmani || 1 ||  
 22599  
 22600 līlāyāḥ prākcaritrāṇāṃ pratyabhijñātra varṇyate |  
 22601 tathā pratiprayāṇaṃ ca vyomni lokaughamaṇḍite || 1 ||  
 22602  
 22603 śānte śāntyādisādhanaśaṃpanne || 1 ||  
 22604  
 22605 kālenaitāvatā līlā tenābhyāsenā sābhavat |  
 22606 śuddhajñānaikadehatvāttrikālāmāladarśinī || 2 ||  
 22607  
 22608 atha sasmāra sarvāstāḥ prāktanīḥ saṃsṛtergatīḥ |  
 22609 sā svayaṃ svarasenaiva prāgjanmamaraṇādikāḥ || 3 ||  
 22610  
 22611 svarasena aprayatnenaiveti yāvat || 3 ||  
 22612  
 22613 līlovāca |  
 22614  
 22615 devi deśamimaṃ dṛṣṭvā tvatprasādātśmarāmyaham |  
 22616 iha tatprāktanaṃ sarvaṃ ceṣṭitaṃ ceṣṭitāntaram || 4 ||  
 22617  
 22618 ceṣṭitāntaram tatprāktanañjanmaparamparāceṣṭitamapi || 4 ||  
 22619  
 22620 ihābhūvamahaṃ jīrṇā śīrālāṅgī kṛśā sitā |  
 22621 brāhmaṇī śuṣkadarbhāgrabhedarūḥṣakarodarā || 5 ||  
 22622  
 22623 jīrṇā vṛddhā | śuṣkadarbhāṇāmagraistīkṣṇabhāgairbhedairvidaraṇai rūkṣaṃ  
 22624 karodaraṃ yasyāḥ sā || 5 ||  
 22625  
 22626 bhartuḥ kulakarī bhāryā dohamanthānaśālinī |  
 22627 mātā sakalaputrāṇāmatithīnāṃ priyaṃkarī || 6 ||  
 22628  
 22629 manthāno dadhimanthadaṇḍaḥ || 6 ||  
 22630

22631 devadvijasatām bhaktā siktāṅgī gṛhtagorasaiḥ |  
 22632 bharjanī carukumbhādibhāṇḍopaskaraśodhinī || 7 ||  
 22633  
 22634 bharjanī bharjanapiṭharī caruścaruśrapaṇasthālī | bhāṇḍānāmupaskarāntarāṇām  
 22635 ca mārjanādinā śodhanaśīlā || 7 ||  
 22636  
 22637 p. 201)  
 22638  
 22639 nityamannalavāktaikakācakambuprakoṣṭhakā |  
 22640 jāmātr̥duhitṛbhṛtṛpitṛmātṛprapūjanī || 8 ||  
 22641  
 22642 ekaṃ kācakambu kācavalayaṃ | bahūnām dhāraṇe karmatvarayābhighāte  
 22643 bhaṅgāpatteḥ || 8 ||  
 22644  
 22645 ādehaṃ sadmabhṛtyaiva prakṣiṇadinayāinī |  
 22646 vācaṃ ciraṃ ciraṃ iti vādinyaniśamākulā || 9 ||  
 22647  
 22648 dehapadena tatpāto lakṣyate | sadmabhṛtirgr̥hapaṣaṇam |  
 22649 putrasnuṣābhṛtyavargānprati karmatvarārthaṃ ciraṃ tvayā snātaṃ ciraṃ tvayā  
 22650 vilambitaṃ kiṃ cirāyase ityādivadanaśīlā | ākulā vyagrā || 9 ||  
 22651  
 22652 kāhaṃ ka iva saṃsāra iti svapne'pyasaṃkathā |  
 22653 jāyā śrotriyamūḍhasya tādr̥śasyaiva durdhiyaḥ || 10 ||  
 22654  
 22655 tādr̥śasya mamevātyantaḡṛhakarmāsaktasyeti yāvat | durdhiyaḥ  
 22656 aviśuddhabuddhaḥ || 10 ||  
 22657  
 22658 ekaniṣṭhā samicchākagomayendhanasaṃcaye |  
 22659 mlānakambalasaṃvītaśīrālakṣagātrikā || 11 ||  
 22660  
 22661 samidādisaṃcayaviṣaye ekaniṣṭhā ekāgracittā | sāvadhāneti yāvat || 11 ||  
 22662  
 22663 tarṇakīkarṇajāhasthakṛtminiṣkāsatatparā |  
 22664 ḡṛhaśākāyanāsekasatvarāhūtakarparā || 12 ||  
 22665  
 22666 tarṇakī vatsā tasyāḥ karṇajāhe karṇamūle sthitānām kṛmīṇām niṣkāsaṇam  
 22667 niṣkāsatatra tatparā | tasya pākamūle pīlvādikarṇādibhyaḥ kuṇabjāhacau iti jāhac  
 22668 | ḡṛhe kṛtaṃ śākāyaṇam śākakedārastasyāsekāyāhūtāni  
 22669 sekaśādhanakarparāṇi yayā | karparapadena tatpāṇayo bhṛtyā lakṣaṇayocyante ||  
 22670 12 ||  
 22671  
 22672 nīlanīratarāṅgāntatṛṇatarpitatarṇikā |  
 22673 pratikṣaṇam ḡṛhadvārakṛtalepanavarṇakā || 13 ||  
 22674  
 22675 nīlāirnīratarāṅgānāmanto'vadhiḥ kūlaṃ tatratyatṛṇaiḥ  
 22676 snehātsvayamāhṛtaistarpitāstarṇikāḥ bālavatsā yayā | ḡṛhadvāre  
 22677 kṛtālepanam tatra varṇakā raṅgavallīracanāśca yayā || 13 ||  
 22678  
 22679 nītyarthaṃ ḡṛhabhṛtyānāmādinakṛtavācyatā |  
 22680 maryādānīyamādabdhervelevāniśamacyutā || 14 ||  
 22681  
 22682 nītirvinayācārādisikṣaṇam tadarthaṃ | ādīnabhīśaddainyayuktaṃ yathā syāttathā  
 22683 kṛtāḥ prakāśitā vācyatā janavacanīyatā īdr̥śānām ḡṛhe kathamevaṃśīlā  
 22684 avinītā bhṛtyāstīṣṭhantītyevaṃ vakṣyanti janā-ityevamādirūpā yayā |  
 22685 svacaritreṇāpi tanmaryādāśīkṣakatvamāha - maryādeti || 14 ||  
 22686  
 22687 jīrṇaparnasavarṇaikaakarṇadolādhirūḍhayā |  
 22688 kāṣṭhatādyaḡarābhītaḡjīvavṛtṭtyeva cihnītā || 15 ||  
 22689  
 22690 evaṃ ciraṃ sthitāyāḥ svasyā jarāprakarṣeṇa vāmakarṇabādhirye śīraḡprakampe  
 22691 kubjātve yaṣṭyavalambanādhīne ca saṃcāre yā jīvanadaśā tāṃ varṇayati -  
 22692 jīrṇeti | jīrṇaparnasamānavarṇasya dehasyaiko dakṣiṇo yaḥ karṇaḥ sa eva  
 22693 śīraḡkampena kampamānatvāddolā tadadhirūḍhayeva  
 22694 tadadhīnaśravaṇavyavahārayā ata evāvalambanakāṣṭhasyonnayane  
 22695 tattādānārhayeva jarāyāḥ sakāśādbhītayeva caramajīvanavṛtṭtyā  
 22696 cihnitevātrāsamityarthaḥ || 15 ||  
 22697  
 22698 śrīvasiṣṭha uvāca |  
 22699

22700 ityuktvā saṃcarantī sā śikharigrāmakotāre |  
 22701 saṃcarantyāḥ sarasvatyā darśayāmāsa sasmayam || 16 ||  
 22702  
 22703 saṃcarantī bhramantī | smayo'tra vismayaḥ || 16 ||  
 22704  
 22705 iyaṃ me pāṭalākhaṇḍamaṇḍitā puṣpavāṭikā |  
 22706 iyaṃ me puṣpitodyānamaṇḍapāsokavāṭikā [śokapeṭikā iti  
 22707 pāṭhaḥ] || 17 ||  
 22708  
 22709 pāṭalairgulmairakhaṇḍamakhaṇḍitaṃ maṇḍitā || 17 ||  
 22710  
 22711 iyaṃ puṣkariṇītīradrumā'granthitatarṇakā |  
 22712 iyaṃ sā karṇikānāmnī tarṇikā muktaparṇikā || 18 ||  
 22713  
 22714 āgranthitā īṣadgranthinibaddhāsvarṇakā yasyāḥ muktaparṇikā  
 22715 madviyogaduḥkhādityārthikaṃ labhyate || 18 ||  
 22716  
 22717 iyaṃ sā me'lasākīrṇā varākī jalahārikā |  
 22718 adyāṣṭamaṃ dinaṃ vāṣpaklinnākṣī pariroditi || 19 ||  
 22719  
 22720 alasā duḥkhātsvakāryākṣameti yāvat | kīrṇā rajobhiriti śeṣaḥ || 19 ||  
 22721  
 22722 iha devi mayā bhuktamihopitamiha sthitam |  
 22723 iha suptamihāpīdamiha dattamihāhṛtam || 20 ||  
 22724  
 22725 āhṛtamānītaṃ phaladhānyādi || 20 ||  
 22726  
 22727 eṣa me jyeṣṭhaśarmākhyāḥ putro roditi mandire |  
 22728 eṣā me jaṅgale dhenurdogdhṛī carati śādbalam || 21 ||  
 22729  
 22730 gṛhe vasantadāhāya rūkṣakṣāravīdhūsaram |  
 22731 svadehamiva pañcākṣaṃ paśyemaṃ praghaṇaṃ mama || 22 ||  
 22732  
 22733 vasantārambhe holikādāhāya kṛtamiti śeṣaḥ | kṣāreṇa bhasmanā vidhūsaram |  
 22734 svadehamiva mama priyamiti śeṣaḥ | pañcākṣā gavākṣā yasmin dehapakṣe  
 22735 akṣāṇi jñānendriyāṇi | prapaṇaṃ bahirdvāraprakoṣṭham || 22 ||  
 22736  
 22737 tumbīlatābhīrūgrābhīḥ puṣṭābhīriva veṣṭitam |  
 22738 mahānasasthānamidaṃ mama dehamivāparam || 23 ||  
 22739  
 22740 tumbīlatābhīralāduvallībhīḥ ugrābhīḥ kaṭubhīḥ puṣṭābhīḥ svenāropya  
 22741 poṣitābhīriva veṣṭitaṃ yogyatayā chadipradeśe iti gamyate | mahānasasthānaṃ  
 22742 pākasthānaṃ || 23 ||  
 22743  
 22744 ete rodanatāmṛāks.ā bandhavo bhuva bandhanam |  
 22745 aṅgadārpitarudrākṣā āharantyanalendhanam || 24 ||  
 22746  
 22747 bandhanaṃ pratyakṣabandhanabhūtā bandhavaḥ || 24 ||  
 22748  
 22749 anārataṃ śilākacche gucchācchoṭanakāribhīḥ |  
 22750 taraṅgaiḥ sthagitākāraṃ sprṣṭatīralatādalaiḥ || 25 ||  
 22751  
 22752 śilāprasure kacche ācchoṭanamāsphālanam |  
 22753 utpalasīkarairityantaviśeṣitaistaraṃgeḥ sādhanaiḥ sthagitākāraṃ  
 22754 tīraskṛtasvarūpaṃ yathā syāttathā tuṣārikṛtāḥ madhyāhnadivākarakarotkarā  
 22755 yaistathāvidhaistaṭadrumairvyāptayā grāmakulyayā veṣṭito'yaṃ gṛhamaṇḍapa  
 22756 ālakṣyate ityuttarairanvayaḥ || 25 ||  
 22757  
 22758 sīkarākīrṇaparyantaśādbalasthalasallataiḥ |  
 22759 śilāphalahakāsphālaphenilotpalasīkaraiḥ || 26 ||  
 22760  
 22761 sīkaravyāptāgrāḥ śādvalasthalasthāḥ saṅkatā yeṣāṃ | phalahakāni phalakāni  
 22762 teṣvāsphālanamāsphālastena phenilā utpalavāsitasīkarā yeṣāṃ || 26 ||  
 22763  
 22764 p. 202)  
 22765  
 22766 tuṣārikṛtamadhyāhnadivākarakarotkaraiḥ |  
 22767 phullapuṣpotkarāsārapranādotkataṭadrumaiḥ || 27 ||  
 22768



22769 phullapuṣpotkarānāsaranti āgacchantīti phullapuṣpotkarāsārā  
 22770 bhramarāstatpraṇādairutkairutkaṇṭhitairiva sthitaistaṭadrumaiḥ || 27 ||  
 22771  
 22772 vidrumairiva saṃkrāntaphullakimśukakāntibhiḥ |  
 22773 vyāptayā puṣparāśīnām samullāsanakāribhiḥ || 28 ||  
 22774  
 22775 pratibimbena saṃkrāntānāmantarniviṣṭānām phullakimśukānām palāśānām  
 22776 kāntibhirvidrumaiḥ pravālairiva puṣparāśīnām samullāsanām maṇḍanam  
 22777 tatkāribhirdrumairvyāptayā || 28 ||  
 22778  
 22779 uhyamānaphalāpūrasuvyagragrāmabālayā |  
 22780 mahākalakalāvartamattayā grāmakulyayā || 29 ||  
 22781  
 22782 pravāhairuhyamāne āmrādiphalānāmāpūre tṛṣṇābhayābhyām suvyagrā  
 22783 grāmabālā yasyām | mahākalakalairbahukolāhalairāvartairmattayeva || 29 ||  
 22784  
 22785 veṣṭitastaralāsphālajaladhautatalopalāḥ |  
 22786 ghanapatratatarucchannacchāyāsataśītalāḥ || 30 ||  
 22787  
 22788 ayamālakṣyate phūllalatāvalanasundaraḥ |  
 22789 daladgulucchakācchannagavākṣo gṛhamaṇḍapaḥ || 31 ||  
 22790  
 22791 valanam veṣṭanam tena sundaraḥ | galadbhirviśīryamāṇairgulucchakaiḥ  
 22792 phalapuṣpagucchaischannagavākṣaḥ || 31 ||  
 22793  
 22794 atra me saṃsthito bhartā jīvākāśatayā'kṛtiḥ |  
 22795 catuḥsamudraparyantamekhalāyā bhuvaḥ patiḥ || 32 ||  
 22796  
 22797 jīvākāśatayā hetunā akṛtirakriyo'pi bhuvaḥ patirbhūtvā saṃsthitāḥ || 32 ||  
 22798  
 22799 ā smṛtaṃ pūrvametena kilāśīdabhivāñchitam |  
 22800 śīghraṃ syāmeva rājeti tīvrasaṃvegadharminā || 33 ||  
 22801  
 22802 ā iti nipāto natvān | smaraṇe nītvābhāvāt | tīvrasaṃvego dṛḍhādhyavasāyaḥ  
 22803 || 33 ||  
 22804  
 22805 dinairaṣṭabhirevāsau tena rājyaṃ saṃrddhimat |  
 22806 cirakālapratyayadaṃ prāptavānparameśvari || 34 ||  
 22807  
 22808 atrāsau bhartṛjīvo me sthito vyomni gṛhe nṛpaḥ |  
 22809 adṛśyaḥ khe yathā vāyurāmodo vānile yathā || 35 ||  
 22810  
 22811 ihaivāṅguṣṭhamātrānte tadvyomnyeva padaṃ sthitam |  
 22812 madbhartṛrājyaṃ samavagataṃ yojanakoṭibhāk || 36 ||  
 22813  
 22814 sthitam padaṃ paramārthavastuyojanakoṭibhāk samadhigataṃ bhrāntyetyarthaḥ || 36 ||  
 22815 ||  
 22816  
 22817 āvām khameva khaṣṭhaṃ ca bhartṛrājyaṃ mameśvari |  
 22818 pūrṇaṃ sahasraiḥ śailānām mahāmāyeyamātata || 37 ||  
 22819  
 22820 khamatra cidākāśam || 37 ||  
 22821  
 22822 taddevi bhartṛnagaraṃ punargantum mamepsitam |  
 22823 tadehi tatra gacchāvaḥ kiṃ dūraṃ vyavasāyinām || 38 ||  
 22824  
 22825 śrīvasiṣṭha uvāca |  
 22826  
 22827 ityuktvā praṇatā devīm sā praviśyāśu maṇḍapam |  
 22828 vihaṃgīva tayā sākaṃ pupluve sinibhaṃ [sitibhaṃ iti pāṭhaḥ] namaḥ  
 22829 || 39 ||  
 22830  
 22831 nabho maṇḍapāntaḥkalpitaṃ mahākāśaṃ pupluve udaḍiyata || 39 ||  
 22832  
 22833 bhinnāñjanacayaprakhyam saumyaikārṇavasundaram |  
 22834 nārāyaṇāṅgasadṛśaṃ bhrṅgapṛṣṭāmālacchavi || 40 ||  
 22835  
 22836 saumyenākṣubdhena | nīscalāneti yāvat | ekārṇavena saṃnibhaṃ tulyam || 40 ||  
 22837

22838 meghamārgamatikramya vātaskandhāvaniṃ tathā |  
 22839 sauramārgamathākramya candramārgamatītya ca || 41 ||  
 22840  
 22841 avaniśabdaḥ pradeśaparaḥ || 41 ||  
 22842  
 22843 dhruvamārgottaram gatvā sādhyānām mārgametya ca |  
 22844 siddhānām samatītyorvimullaṅghya svargamaṇḍalam || 42 ||  
 22845  
 22846 mārگاśabdo lokaparo dhruvasya mārگاbhāvāt | evamurvīpadamapi || 42 ||  
 22847  
 22848 brahmalokottaram gatvā tuṣitānām ca maṇḍalam |  
 22849 golokaṃ śivalokaṃ ca pitṛlokamatītya ca || 43 ||  
 22850  
 22851 tuṣitānām nityasaṃtuṣtānām maṇḍalam vaikuṇṭham | jagataḥ pitarau śivau  
 22852 lokyete yatreti pitṛbhyām vālokyata iti pitṛloko'tra śivaloka eva |  
 22853 kavyavāḍādipitṛdevādhiṣṭhitalokasya dūramadha evāvasthānādatrāprasakteḥ ||  
 22854 43 ||  
 22855  
 22856 videhānām sadehānām lokānuttīrya [lokamuttīrya iti pāṭhaḥ]  
 22857 dūragam |  
 22858 dūrāddūramatho gatvā kiṃcidbuddhā babhūva sā || 44 ||  
 22859  
 22860 purāṇeṣu sadehāśca videhāśca bhavantyātmeccayā punaḥ iti  
 22861 śivasārūpyamuktiṃ prāptānām dvedhāvasthānokteteṣāṃ lokam |  
 22862 aparicchinnasvarūpavismaraṇātkiṃcidbuddhā || 44 ||  
 22863  
 22864 paścādāloka yāmāsa samatītaṃ nabhasthalam |  
 22865 yāvanna kiṃciccandrārkatārādyālakṣyate hyadhaḥ || 45 ||  
 22866  
 22867 yāvatkālam yāvaddūram ca na kiṃcidālakṣyate tamaśca sthitam  
 22868 tāvatpaścādāloka yāmāseti pūrveṇānvayaḥ || 45 ||  
 22869  
 22870 tamastimitagambhīramāśākuharapūrakam |  
 22871 ekārṇavodaraprakhyam śīlodaraghanam sthitam || 46 ||  
 22872  
 22873 āśā daśadiśastatkuharāṇām chidrāṇām pūrakam || 46 ||  
 22874  
 22875 līlovāca |  
 22876  
 22877 taddevi bhāskarādīnām kvādhastejo gataṃ vada |  
 22878 śīlājāṭharaniṣpandaṃ muṣṭigrāhyam tamaḥ kutaḥ || 47 ||  
 22879  
 22880 tattatra | ghanatvānmuṣṭigrāhamiva muṣṭigrāhyam | kutaḥ prāptamiti śeṣaḥ || 47 ||  
 22881  
 22882 śrīdevyuvāca |  
 22883  
 22884 etāvatīmimām vyomnaḥ padavīmāgatāsi bhoḥ |  
 22885 arkādīnyapi tejāṃsi yato dṛśyanta eva no || 48 ||  
 22886  
 22887 yathā mahāndhakūpādhaḥ khadyoto nāvalokyate |  
 22888 pṛṣṭhagena tathehāto nādhaḥ sūryo'valokyate || 49 ||  
 22889  
 22890 kham dyotayati khe dyotata iti vā khadyoto jyotirīṅgaṇaḥ pṛṣṭhagena  
 22891 dūrordhvadeśasthitena nāvalokyate tathetyarthaḥ || 49 ||  
 22892  
 22893 līlovāca |  
 22894  
 22895 aho nu padavīm dūramāvāmetāmupāgate |  
 22896 sūryo'pyadhoṇukaṇavanna manāgapī lakṣyate || 50 ||  
 22897  
 22898 padavīm panthānam | aṇostriyaṇukasya kaṇaḥ paramāṇustadvat || 50 ||  
 22899  
 22900 p. 203)  
 22901  
 22902 ita uttaramanyā syātpadavī kā nu kīdṛśī |  
 22903 katham ca mātaretavyā kathyatāmiti devī me || 51 ||  
 22904  
 22905 etavyā gantavyā || 51 ||  
 22906

22907 śrīdevyuvāca |  
 22908  
 22909 ita uttaramagre te brahmāṇḍapuṭakarparam |  
 22910 yasya candrādayo nāma dhūlileśāḥ samutthitāḥ || 52 ||  
 22911  
 22912 puṭasya saṃpuṭasya karparamūrdhvakharparam | dhūlileśā iva || 52 ||  
 22913  
 22914 śrīvasiṣṭha uvāca |  
 22915  
 22916 iti prakathayantya te prāpte brahmāṇḍakarparam |  
 22917 bhramaryāviva śailasya kuḍyaṃ nibiḍamaṇḍapam || 53 ||  
 22918  
 22919 nibiḍamaṇḍapam niśchidragarbhamiti yāvat || 53 ||  
 22920  
 22921 akleśenaiva te tasmānnirgate gaganādiva |  
 22922 niścayasthaṃ hi yadvastu tadvajraguru netarat || 54 ||  
 22923  
 22924 niścayaḥ satyatādhyavasāyastatstham | kalpitakuḍyādivastu |  
 22925 itaranmithyātvabuddhibhādhitam || 54 ||  
 22926  
 22927 nirāvaraṇavijñānā sā dadarśa tatastatam |  
 22928 jalādyāvaraṇaṃ pāre brahmāṇḍasyātibhāsuram || 55 ||  
 22929  
 22930 brahmāṇḍāddaśaguṇatastoyam tatra vyavasthitam |  
 22931 āsthitam veṣṭayitvā tu tvagivākṣoṭapṛṣṭhagā || 56 ||  
 22932  
 22933 ākṣoṭabījakarparapṛṣṭhagā || 56 ||  
 22934  
 22935 tasmāddaśaguṇo vahnistamāddaśaguṇo'nilaḥ |  
 22936 tato daśaguṇam vyoma tataḥ paramamambaram || 57 ||  
 22937  
 22938 paramaṃ śuddham | ambaram cidākāśaḥ | avidyāyā  
 22939 naṣṭatvenāvyākṛtākāśapariśeṣāt || 57 ||  
 22940  
 22941 tasminparamake vyomni madhyādyantavikalpanāḥ |  
 22942 na kāścana samudyanti vandhyāputrakathā iva || 58 ||  
 22943  
 22944 tasyāparicchinnaśāntā - tasminniti || 58 ||  
 22945  
 22946 kevalam vitataṃ śāntaṃ tadanādi gatabhramam |  
 22947 ādyantamadhyarahitaṃ mahatyātmani tiṣṭhati || 59 ||  
 22948  
 22949 mahatyātmani tiṣṭhati | sve mahimni pratiṣṭhitaḥ iti śruterityarthaḥ || 59 ||  
 22950  
 22951 ākalpamuttamabalena śilā patecce-  
 22952 ttasminbalātpatagarādapi cotpateccet |  
 22953 tadyojanaṃ na labhate vimale'mbare'nta-  
 22954 rmākalpamekajavago'pyatha māruto'pi || 60 ||  
 22955  
 22956 tasminvimale'mbare | ūrdhvadeśādākalpaṃ śilā uttamavalenātijavena  
 22957 pateccedadhodeśādgaruḍarādāpyākālpamutpateccet atha tayorantaḥ antarāle  
 22958 mānaṃ mā tatkalpaṃ tatsamarthaṃ yathā syāttathā ubhayata ekajavago'pi  
 22959 mārutastayoryojanaṃ melanaṃ na labhate kiṃ punaḥ parito'ntamiti  
 22960 sarvato'pyaparcchinnaṃ tadityarthaḥ || 60 ||  
 22961  
 22962 ityārṣe śrīvāsisṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe lilo0  
 22963 paramākāśavarṇanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 22964  
 22965 iti śrīvāsisṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 22966 paramākāśavarṇanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 22967  
 22968 triṃśaḥ sargaḥ 30  
 22969  
 22970 śrīvasiṣṭha uvāca |  
 22971  
 22972 pṛthivyaptejasām tatra nabhasvannabhasorapi |  
 22973 yathottaraṃ daśaguṇānatītyāvaraṇāṅkṣaṇāt || 1 ||  
 22974  
 22975 tādrśāstadvicitrāśca brahmāṇḍānantakoṭayaḥ |

22976 cidvyomni reṇuvaddṛṣṭā līlayetyatra varṇyate || 1 ||  
 22977  
 22978 nabhasvannabhasorvāyvākāśayoḥ || 1 ||  
 22979  
 22980 dadarśa paramākāśam tatpramāṇavivarjitam |  
 22981 tathā tataṃ jagadidaṃ yathā tatrāṇḍamātrakam || 2 ||  
 22982  
 22983 tat prāguktaṃ pramākāśam avidyāśabalaṃ cidākāśam yathā tatrākāśe idaṃ  
 22984 varṇitabrahmāṇḍalakṣaṇaṃ jagattataṃ viśṛtaṃ tathā aṇḍamātrakam sarva  
 22985 brahmāṇḍajātamaṃ dadarśetyarthaḥ || 2 ||  
 22986  
 22987 tāḍṛśāvaraṇānsargānbrahmāṇḍeṣu dadarśa sā |  
 22988 koṭīśaḥ sphuritānvvyomni trasareṇūnivātape || 3 ||  
 22989  
 22990 tadeva spaṣṭayati - tāḍṛseti | sphuritān svaprākāśādhiṣṭhānacaitanyena  
 22991 bhāsitān || 3 ||  
 22992  
 22993 mahākāśamahāmbhodhau mahāśūnyatvavāriṇi |  
 22994 mahāciddravabhāvotthānbudbudānarbudaprabhān || 4 ||  
 22995  
 22996 mahāśūnyatvamavidyā saiva vāri yatra | arbudagrahaṇamasamkhyatvaparam || 4 ||  
 22997  
 22998 kāmścidāpatato'dhastātkāmściccopari gacchataḥ |  
 22999 kāmścittiryaggaṭinanyānsthitāmstabdhānsvasamvidā || 5 ||  
 23000  
 23001 itīḍṛśānāmaṇḍānām koṭyo jñeyāḥ sahasraśaḥ | sarvagatvātpradhānasya  
 23002 tiryagūrdhvamadhasthitāḥ || iti purāṇoktīmanurudhyāha - kāmściditi |  
 23003 svasamvidā tattadbrahmāṇḍābhīmānījīvasamvidanusāreṇetyarthaḥ || 5 ||  
 23004  
 23005 yatra yatroditā samvidyeśam yeśam yathā yathā |  
 23006 tatra tatroditaṃ rūpaṃ teśam teśam tathā tathā || 6 ||  
 23007  
 23008 idānīmītanakriyāvaicitryādrūpavacitryeṇotpattirapi [vaicitryādbhūpavatvitryeṇa  
 23009 iti pāṭhaḥ] prāktanopāsanāsamvidanusāreṇaivetyāha - yatreti || 6 ||  
 23010  
 23011 nehaiva tatra nāmordhvaṃ nādho naca gamāgamāḥ |  
 23012 anyadeva padaṃ kiṃcittasmāddehāgamaṃ hi tat || 7 ||  
 23013  
 23014 idaṃ ca tadanu bhavitṛḍṛṣṭyoktaṃ paramārthatastu tatra cidākāśe iha  
 23015 etadbrahmāṇḍadeśe'pi naiva kiṃcidasti ūrdhvamapi nāmetyatyantanivāraṇārtham |  
 23016 teśamaṇḍānāṃgamanāgamanānyapi naca kiṃtvanyadeva  
 23017 kiṃcidavāḍyānasagocaraṃ digvibhāgādisarvadvaitaśūnyaṃ padaṃ vastvasti  
 23018 tasmādbrahmāṇḍajātamaṃ varṇitaṃ taddehāgamaṃ  
 23019 dehaprāptimajñadṛśābhipretya tattathoktamityarthaḥ || 7 ||  
 23020  
 23021 utpadyotpadyate tatra svayaṃ samvitsvabhāvataḥ |  
 23022 svasamkalpaiḥ śamaṃ yāti bālasamkalpajālavat || 8 ||  
 23023  
 23024 yadi dharmyeva nāsti kva tarhyutpattyādikalpaneti cettadadhiṣṭhānasamvidyevetyāha  
 23025 - utpadyeti | svabhāvo'tra svāvidyā tatastatprabhavaiḥ svasamkalpairutpadyata iva  
 23026 | śamaṃ yātivetyarthaḥ || 8 ||  
 23027  
 23028 p. 204)  
 23029  
 23030 śrīrāma uvāca |  
 23031  
 23032 kimadhaḥ syātkimūrdhvaṃ syātkiṃ tiryaktatra bhūasure |  
 23033 iti brūhi mama brahmannihaiva yadi na sthitam || 9 ||  
 23034  
 23035 nanu yadyadhiṣṭhāne digvibhāgo nāsti tarhyadhyaste'pi na syāt |  
 23036 adhyastasyādhiṣṭhānadinmātraniṣṭhatvaniyamādityāśayena rāmaḥ śaṅkate  
 23037 - kimadha iti | ihādhiṣṭhāna eva yadi prāṇna sthitam tarhi tatra kalpanayā  
 23038 bhāsure jagati kimadhaḥ syādityarthaḥ || 9 ||  
 23039  
 23040 śrīvasiṣṭha uvāca |  
 23041  
 23042 sasarvāvaraṇā ete mahatyantavivarjite |  
 23043 brahmāṇḍā bhānti durdṛṣṭervvyomni keśaṇḍrako yathā || 10 ||  
 23044

23045 māyike prapañce naitādṛṣṇīyamavyabhicāro doṣāyetyāśayena  
 23046 prathamuttaramāha vasiṣṭhaḥ - sasarveti | durdṛṣṭestimiradūṣitadṛṣṭeḥ ||  
 23047 10 ||  
 23048  
 23049 asvātantryātpradhāvanti padārthāḥ sarva eva yat |  
 23050 brahmāṇḍe pārthivo bhāgastadadastūrdhvamanyathā || 11 ||  
 23051  
 23052 sarvavastūnāmīśvarecchāpāratantryādvā niyamātikramo na doṣa ityāśayenāha  
 23053 -asvātantryāditi | yathā kadambakesarāṇāmādhārakarnīkāgolakamapekṣyaiva  
 23054 mūladeśakalpanā tathā brahmāṇḍeṣu sarvabhāvanām  
 23055 prṛthivīmapekṣyādhodeśakalpanā | naca  
 23056 vastavādhodigabhāvevṛntamuktasyaphalasya gurutvādadhaḥpatane  
 23057 vinigamanāvirahaḥ syāditi vācyaḥ | gurutvaḥ hi viśayāṇām  
 23058 svasvendriyākaraṇasaktiriva svasākyasaṃbaddhapṛthivyādeḥ  
 23059 svāmśākaraṇasaktireva na guṇāntaram | ata eva hi  
 23060 bahirdigvibhāgābhāvādgurutamānāmapi brahmāṇḍānām na patanādiprasaktirna  
 23061 vā tadāvaraṇajalādestadviśeṣaprasaktiriti nādhīṣṭhānaciti  
 23062 digvibhāgāpekṣetyāśayena samādhyantaramāha - brahmāṇḍe iti | pārthivo  
 23063 mahāpṛthvirūpo brahmāṇḍabhāgastasya sārvaḥbhautikapadārthasyādhaḥ |  
 23064 anyathā tadanyo nabhobhāga ūrdhvamiti kalpanetyarthaḥ || 11 ||  
 23065  
 23066 pipīlikānām mahatām vyomni vartulaloṣṭake |  
 23067 daśadikkamadhaḥ pādāḥ pṛṣṭhamūrdhvamudāhṛtam || 12 ||  
 23068  
 23069 ayaḥ prakāro bhūgolaḥ sarvataḥ khagolena jyotiścakrādhāreṇa  
 23070 veṣṭitamityabhyupagacchatām jyotiḥśāstrakṛtāmapi saṃmata ityāśayena  
 23071 tadudāhṛtaḥ dṛṣṭāntamāha- pipīlikānāmīti | loṣṭake mṛtpiṇḍe |  
 23072 daśasu dikṣu daśadikkaḥ lagnānām pādā adha eva pṛṣṭhaḥ tu ūrdhvamiti  
 23073 mahatām sūryādīnāmudāhṛtaḥ tatsiddhānte prasiddhamityarthaḥ || 12 ||  
 23074  
 23075 vṛkṣavalmikajālena keśāṃciddhṛdi bhūtalam |  
 23076 sasurānaradaityena veṣṭitaḥ vyoma nirmalam || 13 ||  
 23077  
 23078 itthaḥ śāṅkāḥ samādhāya prastutabrahmāṇḍānām vaicitryaḥ varṇayituḥ  
 23079 prakramate - vṛkṣetyādīnā | keśāṃcidbrahmāṇḍānām hṛdi  
 23080 antarbhūtalam vṛkṣavalmikajālena veṣṭitaḥ na manuṣyair | vyoma tu  
 23081 surairanarairnarabhinairnarasādṛśair kiṃpuruṣairdaityair  
 23082 sahitaistairlokaireṣṭitamityarthaḥ || 13 ||  
 23083  
 23084 saṃbhūtaḥ saha bhūtena sagrāmapuraparvatam |  
 23085 idaḥ kalpanabhūtena pakvākṣoṭamivatvacā || 14 ||  
 23086  
 23087 kiṃcittu brahmāṇḍajātaḥ bhūtena idaḥ kalpanabhūtena sadyaḥ kalpanātmakena  
 23088 caturvidhaprāṇivargeṇa sahaiva saṃbhūtamutpannam | ākṣoṭaḥ  
 23089 kaṃdarāladrūmaphalam || 14 ||  
 23090  
 23091 yathā vindhyavanābhoge praspuranti kareṇavaḥ |  
 23092 tathā tasminparābhoge brahmāṇḍatrasareṇavaḥ || 15 ||  
 23093  
 23094 vindhyācalasya vanalakṣaṇe ābhoge kalpitasaṃsthāne kareṇavaḥ kariṇyaḥ | parasya  
 23095 paramātmāne ābhoge mātṛśālabalasaṃsthāne | gajā iti vācye kareṇugrahaṇām  
 23096 yamakārtham || 15 ||  
 23097  
 23098 tasminsarvaḥ tataḥ sarvaḥ tatsarvaḥ sarvataśca yat |  
 23099 tacca sarvamayo nityaḥ tathā tadānukaḥ prati || 16 ||  
 23100  
 23101 nanu yathā brahmāṇḍāścidākāśaḥ pratyāṇavastathā cidākāśamapi  
 23102 kaṃcitpadārthaḥ pratyāṇu kiṃ na syāttatrāha - tasminniti | sthitau tasminsarvaḥ  
 23103 utpattau tataḥ sarvaḥ pralaye tatsarvaḥ | yadyasmādevaḥ tasmātsarvataḥ sarvadikṣu  
 23104 sarvakāleṣu sarvavastuṣu ca tadeva | tacca tadyadidaṃmayo'domayaḥ sarvamayaḥ iti  
 23105 śrutiprasiddha ātmaiva tathābhūtaḥ ca tatkaḥ pratyāṇu syāna kaṃcitpratītyarthaḥ  
 23106 || 16 ||  
 23107  
 23108 śuddhabodhamaye tasminparamālokaḥvārdidhau |  
 23109 aśrametya gacchanti brahmāṇḍākhyāstaraṅgakāḥ || 17 ||  
 23110  
 23111 śuddhabodhamaye | svārthe mayat || 17 ||  
 23112  
 23113 antaḥśūnyāḥ sthitāḥ kecitsaṃkalpakṣayarātrayaḥ |

23114 taraṅgā iva toye'bdhau prohyante śūnyatārṇave || 18 ||  
 23115  
 23116 tatra kecidbrahmāṇḍā avyākṛtā evāntaḥ santītyāha - antarīti |  
 23117 pūrvakalpīyasarvasaṃkalpabījalīṅgopādhikṣaye sati rātrayastamorūpāḥ suṣupta  
 23118 iveti yāvat | asadvā idamagra āsīt iti śrutāvasacchabdeneva  
 23119 śūnyatāśabdenāvyākṛtamucyate | tallakṣaṇe arṇave ambudhau prakarṣeṇa  
 23120 ūhyante tarkyante | kathamasataḥ sajjāyeta iti śrutyauktayuktyā santīti tarkyanta  
 23121 ityarthaḥ || 18 ||  
 23122  
 23123 keśaṃcidantaḥkalpāntaḥ pravṛtto ghargharāravaḥ |  
 23124 na śruto'nyairna ca jñātaḥ svabhāvena rasākulaiḥ || 19 ||  
 23125  
 23126 svabhāvena svābhāvikena mohena raso viṣayarāgastadākulairanyairnaca jñāto naiva  
 23127 jñātaḥ || 19 ||  
 23128  
 23129 anyeṣāṃ prathamārambhe śuddhabhūṣu vijṛmbhate |  
 23130 sargaḥ saṃsiktabījānāṃ koṣe'nkurakalā yathā || 20 ||  
 23131  
 23132 anyeṣāṃ brahmāṇḍānāṃ prathamārambhe prāthamikakalpayugādyārambhe  
 23133 pūrvotpannaprāṇibhiradūṣitatvācchuddhāsu bhūṣu bhuvaneṣu sargaḥ pravartata  
 23134 ityarthaḥ | koṣe bījapuṣe ankura eva śubhratvātkalā || 20 ||  
 23135  
 23136 mahāpralayasāṃpattau sūryārcirvidyuto'drayaḥ |  
 23137 pravṛttā galituṃ kecittāpe himakaṇā iva || 21 ||  
 23138  
 23139 keśucidbrahmāṇḍeṣu mahāpralayasya saṃpattau vibhave | vijṛmbhaṇakāla iti  
 23140 yāvat | sūryādayaḥ prathamāṃ bhuvanaṃ dagdhvā svayamapi galituṃ pravṛttā  
 23141 ityarthaḥ || 21 ||  
 23142  
 23143 ākalpaṃ nipatantyeva kecidaprāptabhūmayaḥ |  
 23144 yāvadviśīrya jāyante tathā saṃvinmayāḥ kila || 22 ||  
 23145  
 23146 kecidbrahmāṇḍā aprāptā bhūmirādhāro yaiḥ | nanu patanāsaṃbhavaḥ  
 23147 prāguktastasya kā gatistatrāha - tatheti | patanasāṃvinmayeṣu patanaṃ na  
 23148 virudhyata ityarthaḥ || 22 ||  
 23149  
 23150 p. 205)  
 23151  
 23152 stabdhā iva sthitāḥ kecitkeśoṇḍrakamivāmbare |  
 23153 vāyoḥ spandā ivābhānti tathā proditasāṃvidaḥ || 23 ||  
 23154  
 23155 stabdhā niścalā anye tathā proditasāṃvidaḥ | spandātmasāṃvidvāsanāprabhavā iti  
 23156 yāvat || 23 ||  
 23157  
 23158 ācārādvedaśāstrāṇāmādyā evānyathodite |  
 23159 ārambho'pi tathānyeṣāmanityaḥ saṃsthitāḥ kramaḥ || 24 ||  
 23160  
 23161 nanu dhātā yathāpūrvamakalpayat iti śrutya sargāṇāmaikarūpyaṃ pratipāditam  
 23162 tadviruddhamidaṃ katham vaicitryamucyate tatrāha - ācārāditi | tayā śrutya  
 23163 pūrvakalpe yādṛśī dhātuḥ sṛṣṭistādṛśyeva dvitīyādiriti pratipādyate | tatra  
 23164 vedaśāstrāṇāṃ saṃbandhinaḥ  
 23165 prāgbhaviyakarmajñānānuṣṭhānalakṣaṇādācārāddhātṛbhāvaṃ prāptasya  
 23166 ādye prāthamike eva sarge anyathā itaradhātṛsargavailakṣaṇyenodite sati anyeṣāṃ  
 23167 taduttarakalpīyasargāṇāmārambho'pi tathā pūrvavadastu nāma tathāpi  
 23168 dhātrantarasargāpekṣayā asya kramo'nityo'niyata eva saṃsthitā iti  
 23169 vaicitryasiddhirityarthaḥ || 24 ||  
 23170  
 23171 kecidbrahmādipurūṣāḥ kecidviṣṇvādisargapāḥ |  
 23172 keciccānyaprajānāthāḥ kecinnirnāthajantavaḥ || 25 ||  
 23173  
 23174 tapasā toṣayitvā tu pitaraṃ parameśvaram | parasparasmājjāyante  
 23175 parasparajayaiṣiṇaḥ || iti purāṇeṣu brahmaviṣṇurudrāṇāṃ kalpabhedena  
 23176 parasparasmādutpattyabhidhānādutpādakaprādhānye teṣāṃ guṇabhedātsargasya  
 23177 sattvādiguṇaprādhānyaprayuktavaicitryamapi durvāramityāśayenāha -  
 23178 kecidityādinā | kecidbrahmāṇḍā brahmā caturmukha evādipurūṣo yeṣāṃ  
 23179 tathāvidhāḥ | viṣṇurevādiḥ sargapaḥ sargādhinātho yeṣāṃ | anye  
 23180 rudrabhairavadurgāvināyakādayaḥ prajānāthā yeṣāṃ |  
 23181 tattanmāhātmyapratipādakapurāṇādiṣu teṣāmapi brahmādinīyantṛtāśravaṇāt |  
 23182 nirnāthā niyantṛśūnyā mṛgapakṣyādiyantavo yeṣu || 25 ||

23183  
 23184 kecidvicitrasargeśāḥ kecittiryaṇmayāntarāḥ |  
 23185 kecidekārṇavāpūrṇā itare janivarjitāḥ || 26 ||  
 23186  
 23187 brahmādināṃ samaprādhānye vicitrasargeśāḥ | itthaṃ ca  
 23188 prāṇikarmavāsanāvaicitryātsraṣṭṭṇāmicchābodhādivaicitryācca yathecchaṃ  
 23189 brahmāṇḍavaicitryaṃ sukalpamityāśayenāha - tiryaṇmayāntarā ityādinā ||  
 23190 26 ||  
 23191  
 23192 kecicchilāṅganiṣpiṇḍāḥ kecitkṛmimayāntarāḥ |  
 23193 keciddevamayā eva kecinnaramayāntarāḥ || 27 ||  
 23194  
 23195 niṣpiṇḍā nitarāṃ piṇḍitā nibiḍā iti yāvat || 27 ||  
 23196  
 23197 kecinnityāndhakārāḍhyāstathā śīlitaṇṭantavaḥ |  
 23198 kecinnityaparakāśāḍhyāstathā śīlitaṇṭantavaḥ || 28 ||  
 23199  
 23200 tathā śīlitāḍṣṭāḥ ṇṭantavaḥ prāṇino yeṣu | pecakādināmandhakāre'pi  
 23201 darśanadarśanāḍṣṭi bhāvaḥ || 28 ||  
 23202  
 23203 kecinmaśakasampūrṇā udumbaraphalaśriyaḥ |  
 23204 nityaṃ śūnyāntarāḥ kecicchūnyaspandātmaṇṭantavaḥ || 29 ||  
 23205  
 23206 sargeṇa tāḍṣenānye pūrṇā ye'ntardhiyāmiha |  
 23207 kalpanāmapi nāyānti vyomapūrṇācalo yathā || 30 ||  
 23208  
 23209 tāḍṣena sargeṇa pūrṇā ye sargā antardhiyāṃ yogināṃ ke'pi  
 23210 sphuṭavyavahāraḥkalpanāṃ savikalpakajñānaviśayatāṃ nāyānti | asmāddhiyāṃ iti  
 23211 pāṭhe'pyasmākaṃ dhīriva dhīryeṣāṃ yogināmityevārthaḥ || 30 ||  
 23212  
 23213 tāḍṣgambarameteṣāṃ mahākāśaṃ tataṃ sthitam |  
 23214 ājīvitam pragacchadbhirvisvādyairyaṇṇa mīyate || 31 ||  
 23215  
 23216 tāḍṣgiti padaṃ dehalīdīpakanyāyena pūrveṇottareṇa ca sambadhyate | tathāca  
 23217 vyomapūrṇācalo yathā yāḍṣastāḍṣgambaramākāśaḥ | aśūnyasvabhāva iti  
 23218 yāvat | mahākāśa mahāprakāśaṃ tu tāḍṣṭathā tataṃ viśṭṭam yathā  
 23219 ājīvitam svajīvanakālamabhivyaṇṇya pragacchadbhirdhāvadbhirapi  
 23220 viṣṇvādyairyaṇṇa mīyate | iyaditi na parimīyata ityārthaḥ || 31 ||  
 23221  
 23222 pratyekasyāṇḍagolasya sthitaḥ kaṭakarātnavat |  
 23223 bhūṭākṣṭikaro bhāvaḥ pārthivaḥ svasvabhāvataḥ || 32 ||  
 23224  
 23225 nanvastu brahmāṇḍāṇṭyaṃ tadvaicitryaṃ ca tathāpi bāhyaṇṭalāḍyāvāraṇāṇāṃ  
 23226 vidhāraḥkābhāvātkaṭhaṃ na viśleṣa ityāśaṇṭya  
 23227 prāgasmaḍuktāmākarṣaṇaśaktimāśṛitya samāḍhatte - pratyekasyeti |  
 23228 bhūṭāṇāmākṣṭirākarṣaṇaṃ tatkarō bhāvaḥ śaktiviśeṣaḥ  
 23229 kaṭakarātnavatparito vyāṭṭaḥ sthitaḥ || 32 ||  
 23230  
 23231 yaḥ sarvavibhavo'smākaṃ dhiyāṃ na viśayaṃ tataḥ |  
 23232 tajjagatkathane śaktirna [śaktirmama nāsti iti pāṭhaḥ] mamāsti  
 23233 mahāmate || 33 ||  
 23234  
 23235 jagadvistāravārṇaṇaṃ tadaśaktikhyāpanavyājenopasaṃharati - ya iti | asmākaṃ  
 23236 dhiyāṃ jagadvārṇaṇaviśaye yaḥ sarvavibhavaḥ sa darśita iti śeṣaḥ | tataḥ paraṃ  
 23237 yajjagaddhiyāṃ na viśayaṃ viśayaḥ | viśayaśabde klībatā chāṇḍasī | tatkaṭhane  
 23238 mama śaktirnāstītyārthaḥ || 33 ||  
 23239  
 23240 bhīmāndhakāragahane sumahrṭyaraṇye  
 23241 nrṭyantyadarśitaṇṭasparameva mātṭāḥ |  
 23242 yakṣā yathā pravitate paramāmbare'nta-  
 23243 revaṃ sphuranti subahūṇi mahājaganti || 34 ||  
 23244  
 23245 na madiyavārṇaṇaśaktyā iyantyeva jagantīti mantavyaṃ kiṃtu  
 23246 parairalakṣitānyapyanantāni santi māyāyāṃ sargaśaktyāṇṭyāḍṣṭi  
 23247 sadṛṣṭāṇṭamāha - bhīmeti | na darśitaṃ parasparaṃ svarūpaṃ yathā  
 23248 syāṭṭathā yakṣā bhūṭagaṇā yathā nrṭyanti evaṃ subahūṇi jagantyavidyāvṛte  
 23249 brahmaṇi śurantītyārthaḥ || 34 ||  
 23250  
 23251 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo0

23252 vicitrabrahmāṇḍakoṭivaraṇaṇaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 23253  
 23254 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe utpattiprakaṛaṇe  
 23255 vicitrabrahmāṇḍakoṭivaraṇaṇaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 23256  
 23257  
 23258 p. 206)  
 23259  
 23260 ekatriṃśaḥ sargaḥ 31  
 23261  
 23262 śrīvāsiṣṭha uvāca  
 23263  
 23264 evamākalayantyaḥ te nirgatya jagato nijāt |  
 23265 antaḥpuraṃ dadṛśaturjhaṭityeva vinirgate || 1 ||  
 23266  
 23267 punarantaḥpuraprekṣā brahmāṇḍāntaradarśanam |  
 23268 sūradilakṣmasannaddhasainyaprekṣātra varṇyate || 1 ||  
 23269  
 23270 nijātprāgbhaviyāj jagato  
 23271 nirgatyaivamuktaprakāraṇaṇantakoṭibrahmāṇḍavaicitryamākalayantyaḥ paśyantyaḥ  
 23272 te teṣu kiṃcidbrahmāṇḍaṃ jhaṭityeva praviśyāntaḥpuraṃ dadṛśatustatra ca na  
 23273 ciraṃśatūḥ kiṃtu jhaṭityeva vinirgate iti vakṣyamāṇānuvādaḥ || 1 ||  
 23274  
 23275 sthitapuṣpabharāpūrṇamahārājamahāśavam |  
 23276 śavapārśvopaviṣṭāntaścittalīlāśarīrakam || 2 ||  
 23277  
 23278 sthitetyādibahuvrīhaya'ntaḥpuraviśeṣaṇāni | antaḥsamādhyārūḍhaṃ cittam  
 23279 yasmīṃstathāvidhaṃ līlāśarīraṃ yasmin || 2 ||  
 23280  
 23281 ghanarātritayālpālpamahānidrājanākulam |  
 23282 dhūpacandanakarpūrakuṅkumāmodamantharam || 3 ||  
 23283  
 23284 ghanaśabdena śokaprayuktadairghyaṃ lakṣyate | alpālpayā mahānidrayā suṣuptyā  
 23285 yuktairjanairākulam || 3 ||  
 23286  
 23287 tamālokyāparaṃ bhartuḥ śaṃsāraṃ gantumādṛtā |  
 23288 papāta līlā saṃkalpadehenātraiva tannabhaḥ || 4 ||  
 23289  
 23290 atraivāntaḥpura eva tannabhaḥ prāguktamaṇḍapākāśam || 4 ||  
 23291  
 23292 viveśa bhartuḥ saṃkalpasamaṃsāraṃ kiṃcidātataṃ |  
 23293 saṃsārāvaraṇaṃ bhittvā bhittvā brahmāṇḍakarpam || 5 ||  
 23294  
 23295 prāpa sārḍhaṃ tayā devyā punarāvaraṇānvitam |  
 23296 brahmāṇḍamaṇḍapaṃ sphāraṃ taṃ praviśya tathā javāt || 6 ||  
 23297  
 23298 sphāraṃ vistīrṇam || 6 ||  
 23299  
 23300 dadarśa bhartuḥ saṃkalpajagajjambālapalvalam |  
 23301 siṃhīva śailakuharaṃ tamo jaladapaṅkilam || 7 ||  
 23302  
 23303 jambālasya paṅkasya palvalam veśantamiva sthitam | tamojaladābhyāṃ paṅkilam  
 23304 sapaṅkamiva sthitam || 7 ||  
 23305  
 23306 devyo viviśatustatte vyoma vyomātmike jagat |  
 23307 brahmāṇḍe'ntaryathā pakvaṃ mṛdubilvaṃ pipīlike || 8 ||  
 23308  
 23309 tatra lokāntarāṇyadrīnantarikṣamatītya te |  
 23310 prāpaturbhūtaṃ śailamaṇḍalāmbhodhisamkulam || 9 ||  
 23311  
 23312 meruṇālaṃkṛtaṃ jambūdvīpaṃ navadalodaram |  
 23313 gavātha bhārate varṣe līlānāthasya maṇḍalam || 10 ||  
 23314  
 23315 navadalāni navakhaṇḍāḥ | līlānāthasya maṇḍalaṃ rājyaṃ dadarśetyanvayaḥ || 10 ||  
 23316  
 23317  
 23318 etasminnantare tasminmaṇḍale maṇḍitāvanau |  
 23319 cakre'vaskandanaṃ kaścitsāmantodriktabhūmipaḥ || 11 ||  
 23320



23321 avaskandanaṃ senayā ākramaṇaṃ | sāmāntairmaṇḍaleśvaraiḥ svasahāyairudrikto  
 23322 vivṛddho bhūmipaḥ sindhurājaḥ || 11 ||  
 23323  
 23324 tena saṃgrāmasaṃrambhe prekṣārthaṃ samupāgataiḥ |  
 23325 trailokyabhūtaistadvyoma babhūvātyantasaṃkaṭaṃ || 12 ||  
 23326  
 23327 tena saha saṃgrāmasaṃrambhe prasakte satīti śeṣaḥ | trailokyasthairbhūtaiḥ  
 23328 prāṇibhiḥ saṃkaṭaṃ nibiḍitaṃ || 12 ||  
 23329  
 23330 aśaṅkitāgate tatte devyau dadṛśaturnabhaḥ |  
 23331 nabhaścaragaṇākrāntamambudairiva mālitam || 13 ||  
 23332  
 23333 mithyātva niścayādantardhānādikuśalatvāccāsaṅkitaṃ bhayaśaṅkārahitaṃ  
 23334 yathā syāttathā āgate | nabhaścaretyādīnyārāmapraśnānnabhaso viśeṣaṇāni ||  
 23335 13 ||  
 23336  
 23337 siddhacāraṇagandharvagaṇavidyādhārānvitam |  
 23338 sūragrahaṇasaṃrabdhasvargalokāpsarovṛtam || 14 ||  
 23339  
 23340 raktamāṃsonmukhonmattabhūtarakṣaḥpiśācakaṃ |  
 23341 puṣpavṛṣṭibhirāpūrṇahastavidyādhārāṅganam || 15 ||  
 23342  
 23343 ita ārabhya yathāyogaṃ bahavo bahuvrīhisamāsāḥ || 15 ||  
 23344  
 23345 vetālayakṣakuśmāṇḍairdvandvālokanasādaraiḥ |  
 23346 āyudhāpātarakṣārthaṃ gṛhītādrītaṭairvṛtam || 16 ||  
 23347  
 23348 vetālādayo bhūtajātibhedāḥ | dvandvapadena tatkāryaṃ yuddhaṃ lakṣyate |  
 23349 āyudhānāṃ āsamantātpātebhya ātmano rakṣārthaṃ  
 23350 gṛhītānyāśritānyadritaṭāni yaiḥ || 16 ||  
 23351  
 23352 astraṃmārganabhobhāgavidravadbhūtamaṇḍalam |  
 23353 āhopuruṣikākṣubdhaprekṣakāmodanodbhaṭaṃ || 17 ||  
 23354  
 23355 astrāṇāṃ mārgabhūtāt saṃnihitānnabhobhāgāt | aho ahaṃ puruṣa ityabhimāna  
 23356 āhopuruṣikā || 17 ||  
 23357  
 23358 āsannabhīmasaṃgrāmakiṃvadvantīparasparam |  
 23359 līlāhāsavilāśotkasundarīdhṛtacāmaram || 18 ||  
 23360  
 23361 kiṃvadvantī janaśrutīḥ | līlāsu hāsavilāśayoścotkābhīrutkaṇṭhitābhiḥ || 18 ||  
 23362  
 23363 dharmāprekṣyaprayuktāgryamunisvastyaṇastavam |  
 23364 saṃpannānekalokeśavanitāvasarastavam || 19 ||  
 23365  
 23366 dharmātiśayenānyairaprekṣyāṇāṃ prekṣitumaśakyāṇāṃ prayuktena yogabalena  
 23367 cāgryāṇāṃ śreṣṭhāṇāṃ munīnāṃ jagatsvastyaṇārthaṃ pāṭhyamānā  
 23368 devatāstava yasmin | saṃpannā anekēṣāṃ gandharvādīlokapālānāṃ  
 23369 vanitāviśayāstadavasārocitāḥ stavā yasmin | apsarasāḥ  
 23370 svānupekṣyābhinavāṅkāntānnopagaccheyuriti [svānupekṣyābhinavān iti  
 23371 pāṭhaḥ] lokesāstāḥ stuvantītyarthaḥ || 19 ||  
 23372  
 23373 svargārhaśūrānayanavyagrendrabhaṭabhāsuram |  
 23374 sūrārthhālaṃkṛtottuṅgalokapālākhyavāraṇam || 20 ||  
 23375  
 23376 svargārhaḥ svargālaṃkaraṇatvātsvargayogyāḥ | lokapālākhyā vāraṇā  
 23377 airāvatādayaḥ || 20 ||  
 23378  
 23379 āgacchacchūrasanmānonmukhagandharvacāraṇam |  
 23380 sūronmukhāmarastraiṇakaṭākṣekṣitasadbhaṭaṃ || 21 ||  
 23381  
 23382 amarāṇāṃ straiṇena strīsamūhena || 21 ||  
 23383  
 23384 vīradordaṇḍakāśleṣalampaṭastrīgaṇākaram |  
 23385 śuklena sūrayaśasā candrikṛtadivākaram || 22 ||  
 23386  
 23387 yaśaḥśaitīyenābhibhūtauṣṇyatvāccandrikṛtaḥ || 22 ||  
 23388  
 23389 p. 207)

23390  
 23391 śrīrāma uvāca |  
 23392  
 23393 bhagavañchūraśabdena kīdṛśaḥ procyate bhaṭaḥ |  
 23394 svargālaṃkaraṇaṃ kaḥ syātko vā ḍimbhāhavo bhavet || 23 ||  
 23395  
 23396 prasaṅgācchūrādīlakṣaṇaṃ jijñāsū rāmaḥ pṛcchati - bhagavanniti |  
 23397 anuktāsūcitasyāpi ḍimbhāhavyasyātra lakṣaṇaprasaṅgaḥ  
 23398 sūrasvargālaṃkaraṇatvavyatirekātmakatvāttatprasaṅgiko bodhyaḥ || 23 ||  
 23399  
 23400 śrīvasiṣṭha uvāca |  
 23401  
 23402 śāstroktācārayuktasya prabhorarthena yo raṇe |  
 23403 mṛto vātha jayī vā syātsa sūraḥ sūralokabhāk || 24 ||  
 23404  
 23405 raṇe yudhayata iti śeṣaḥ || 24 ||  
 23406  
 23407 anyathā prāṇikṛttāṅgo raṇe yo mṛtimāpnuyāt |  
 23408 ḍimbhāhavadhataḥ proktaḥ sa naro narakāspadam || 25 ||  
 23409  
 23410 ayathāśāstrasaṃcāravṛtterarthena yudhyate |  
 23411 yo narastasya saṃgrāme mṛtasya nirayo'kṣayaḥ || 26 ||  
 23412  
 23413 pūrvoktameva spaṣṭīkurvannāha - ayathāśāstretyādinā || 26 ||  
 23414  
 23415 yathāsaṃbhavaśāstrārthalokācārānuvṛttimān |  
 23416 yudhyate tādṛśaścaiva bhaktaḥ sūraḥ sa ucyate || 27 ||  
 23417  
 23418 gorarthe brāhmaṇasyārthe mitrasyārthe ca sanmate |  
 23419 śaraṇāgatayatnena sa mṛtaḥ svargabhūṣaṇaṃ || 28 ||  
 23420  
 23421 śaraṇāgatasya rakṣaṇārthena yuddhaprayatnena || 28 ||  
 23422  
 23423 paripālyasvadeśaikapālāne yaḥ sthitaḥ sadā |  
 23424 rājā mṛtāstadartham ye te vīrā vīralokinaḥ || 29 ||  
 23425  
 23426 paripālyasyāvaśyaṃparipālanārhasya svadeśasya ekapālāne mukhyavṛttiyā  
 23427 rakṣaṇe | sthita udyuktaḥ || 29 ||  
 23428  
 23429 prajopadravaniṣṭhasya rājño'rājño'tha vā prabhoḥ |  
 23430 arthena ye mṛtā yuddhe te vai nirayagāminaḥ || 30 ||  
 23431  
 23432 ye hi rājñāmarājñam vāpyayathāśāstrakāriṇām |  
 23433 raṇe mriyante chinnaṅgāste vai nirayagāminaḥ || 31 ||  
 23434  
 23435 ayathāśāstrakārisamāśraya eva narakāya kiṃpunaḥ prajopadravakārisamāśraya  
 23436 ityāśayena punarāha - ye hīti | ayathāśāstrakāriṇāmarthe iti śeṣaḥ || 31 ||  
 23437  
 23438 dharmyam yathā tathā yuddham yadi syāttarhi saṃsthiṭiḥ |  
 23439 nāśayeyuralaṃ mattaḥ paralokabhayojjhitāḥ || 32 ||  
 23440  
 23441 dhārmikāśritasyāpyadharmeṇa yudhyato hatasya na svarga ityāha - dharmyamiti  
 23442 | dharmādanapetaṃ dharmyam | saṃsthiṭiḥ svarge [svargasthiṭiḥ iti pāṭhaḥ]  
 23443 sthiṭiḥ | adharmyeṇāpi yuddhena yadi hatasya svargaḥ syāttarhi paralokasya  
 23444 nirbhayāḥ santaḥ alamyartham adharmayuddhenāpi mattāḥ  
 23445 parānnāśayeyurityarthaḥ || 32 ||  
 23446  
 23447 yatra yatra hataḥ sūraḥ svarga ityavaśoktayaḥ |  
 23448 dharme yoddhā bhavedchūra ityevaṃ śāstraniścayaḥ || 33 ||  
 23449  
 23450 paraprāṇānnijaprāṇaiḥ paṇikṛtyodyatāyudhaḥ | yatra yatra hataḥ sūraḥ  
 23451 svargastatra pade pade || ityādisāmānyapavādānām tarhi kā gatistatrāha -  
 23452 yatreti || 33 ||  
 23453  
 23454 sadācāravatāmarthe khaḍgadhārām saḥanti ye |  
 23455 te sūrā iti kathyante śeṣaḥ ḍimbhāhavadhataḥ || 34 ||  
 23456  
 23457 teṣāmarthe raṇe vyomni tiṣṭhantiyutkaṇṭhitāśayāḥ |  
 23458 sūribhūtamahāsattvadāyitoktisurāṅganāḥ || 35 ||

23459  
 23460 śūribhūtānām mahāsattvānām mahābalānām dayitā  
 23461 vayamityuktiryaśminkarmaṇi tadyathā syāttathā tiṣṭhanti | pratikṣanta iti yāvat || 35 ||  
 23462  
 23463 vidyādharmadhuramantharagītigarbhaṃ  
 23464 mandāramālyavalanākulakāminikam |  
 23465 viśrāntakāntasurasiddhaviṃśanapaṅkti  
 23466 vyomotsavoccaritaśobhamivollalāsa || 36 ||  
 23467  
 23468 mandāramālyānām balanā śūrorasi pradānāya grathanam svakabariṣu veṣṭanam  
 23469 vā tatrākulā vyagrāḥ kāmīnyo yasmin | utsavārthamuccaritā ūrdhvagatā śobhā  
 23470 yasya tathāvidhamivetyutprekṣā || 36 ||  
 23471  
 23472 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 23473 yuddhaprekṣikāsthitāmbavarāṇanam nāmaikatrimśaḥ sargaḥ || 31 ||  
 23474  
 23475 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe utpattiprakaraṇe  
 23476 yuddhaprekṣikāsthitāmbavarāṇanam nāmaikatrimśaḥ sargaḥ || 31 ||  
 23477  
 23478  
 23479 dvātriṃśaḥ sargaḥ 32  
 23480  
 23481 śrīvāsiṣṭha uvāca |  
 23482  
 23483 atha vīravaroṭkaṇṭhanṛtyadapsarasi [varātkaṇṭhā iti pāṭhaḥ]  
 23484 sthitā |  
 23485 līlāvalokayāmāsa vyomni vidyānvitāvanau || 1 ||  
 23486  
 23487 sāmkalpikavimānasthajñaptilīlāvalokitam |  
 23488 saṃnaddhasenādvitayam yuyutsvatropavarṇyate || 1 ||  
 23489  
 23490 vidyā sarasvatī tadanvitā līlā avanau senādvitayamavalokayāmāseti saṃbandhaḥ || 1  
 23491 ||  
 23492  
 23493 svarāṣṭramaṇḍale bhartṛpālīte balamālīte |  
 23494 kasmīṃścidvitatārāṇye dvitīyākāśabhīṣaṇe || 2 ||  
 23495  
 23496 balena caturaṅgasainyena mālīte veṣṭīte |  
 23497 śiṃhavṛṣcīkarakṣaḥpiśācādhāratvāddvitīyākāśabhīṣaṇe || 2 ||  
 23498  
 23499 senādvitayamākṣubdham saumyābdhidvitayopamam |  
 23500 maharambhaghanaṃ mattaṃ sthitam rājadvayānvitam || 3 ||  
 23501  
 23502 mahadbhirārambhairiḥ kāryodyogairiḥ || 3 ||  
 23503  
 23504 yuddhasajjam saṃnaddhamiddhamagnimivādbhutam |  
 23505 pūrvaprahārasaṃpātāprekṣākṣubdhākṣilakṣitam || 4 ||  
 23506  
 23507 udyatāmalanistṛiṃśadhārāsāravahajjanam |  
 23508 kacatparaśvadhaprāsabhindipālarṣṭimudgaram || 5 ||  
 23509  
 23510 nistṛiṃśānām khaḍgānām dhārā evāsārā jaladhārāstānvahanto janā yatra |  
 23511 paraśvadhāṃ paraśuḥ | bhindipālādaya āyudhaviśeṣāḥ || 5 ||  
 23512  
 23513 p. 208)  
 23514  
 23515 garutmatpakṣavikṣubdhavanasaṃpātakampitam |  
 23516 udyaddinakarālokañcatkanakakaṅkaṭam || 6 ||  
 23517  
 23518 kaṅkaṭam varma || 6 ||  
 23519  
 23520 parasparamukhālokaḥkopaproddāmitāyudham |  
 23521 anyonyabaddhadṛṣṭitvāccitraṃ bhittāvivārpitam || 7 ||  
 23522  
 23523 kopātproddāmitāni prodyatāni || 7 ||  
 23524  
 23525 lekhamāyādayā dīrghabaddhayā sthāpitasthiti |  
 23526 anivāryamahāsainyājhaṃkāśrutasasaṃkatham || 8 ||  
 23527

23528 sarpādinirodhāya māntrikollikhitarekhāsadṛśyā  
 23529 senādvayamadhyakṛtarekhālakṣaṇayā vā maryādayā |  
 23530 jhāmākārairdhvanibhirabhibhūtātīvādaśrutāḥ saṃkathā mithovārtā yatra || 8 ||  
 23531  
 23532 pūrvaprahārasmayataściraṃ saṃśāntadundubhi |  
 23533 nibaddhayodhasaṃsthānanikhilānikamantharam || 9 ||  
 23534  
 23535 rājājñātaḥ pūrvam prahāro mā bhūditi smayo'tra śaṅkā tato  
 23536 nimittānnibaddhaprāyeṇa yodhā eva saṃsthānāni pradhānāvayavasamṇiveśā  
 23537 yasya tathāvidhena nikhilānikena mantharam || 9 ||  
 23538  
 23539 dhanurdvitayamātrātmasūnyamadhyaikasetunā |  
 23540 vibhaktaṃ kalpavātena mattamekārṇavaṃ yathā || 10 ||  
 23541  
 23542 dhanurdvitayapramāṇam janaśūnyātmakam yanmadhyam tallakṣaṇenaikasetunā ||  
 23543 10 ||  
 23544  
 23545 kāye [kāryasaṃkara iti pāṭhaḥ]  
 23546 saṃkaṭasaṃrambhacintāparavaśeśvaram |  
 23547 virāṭaḍbhekakāṇṭhatvaghāṅgurāturahṛdguham || 11 ||  
 23548  
 23549 īśvarau rājānau | bhayāḍbhekakāṇṭhatvagiva bhāṅgurā kampamānā āturāṇām  
 23550 bhīrūṇām hṛdguhā yatra || 11 ||  
 23551  
 23552 prāṇasarvasvasaṃtyāgasodyogāsaṃkhyasainikam |  
 23553 karṇākṛṣṭaśaraughaughatyāgonmukhadhanurdharam || 12 ||  
 23554  
 23555 śaraughalakṣaṇasyaughasya pravāhasya || 12 ||  
 23556  
 23557 prahārapātasamṇprekṣāniṣpandāsaṃkhyasainikam |  
 23558 anyonyotkāṇṭhakāṭhinyabharabhrukūṭisaṃkaṭam || 13 ||  
 23559  
 23560 yuddhotkāṇṭhayā kāṭhinyam nirdayatā | krodha iti yāvat |  
 23561 tadbharaprayuktabhrukūṭibhiḥ saṃkaṭam duṣprekṣyam || 13 ||  
 23562  
 23563 parasparasusaṃghaṭṭakaṭuṭaṅkāraṅkaṅkaṭam |  
 23564 vīrayodhamukhādagdhabhīruprepsitakoṭaram || 14 ||  
 23565  
 23566 susaṃghaṭṭo'bhighātastena kaṭuṭamkāraṅ kaṅkaṭā vārabāṇā yatra |  
 23567 vīrayodhamukhāgninā ādagdhairiva śyāmīkṛtamukhairbhīrubhīrnilayanāya  
 23568 prepsitā girikoṭarā yatra || 14 ||  
 23569  
 23570 mithaḥsaṃsthānakālokaṃātrāsamḍigdhajīvitam |  
 23571 samastāṅgaruhāsaktaprāṃśuvṛddhebhamānavam || 15 ||  
 23572  
 23573 saṃsthānakam yuddham tadālokanaparyantaṃ asaṃdigdham jīvitam yasya |  
 23574 samyagastairudañcitairāṅgaruhairāsaktā ata evordhvaṃ prāṃśavastīryakca  
 23575 vṛddhā upacitā ibhā mānavāśca yatra || 15 ||  
 23576  
 23577 pūrvaprahārasaṃprekṣāvyagraprāṇatayā tayā |  
 23578 saṃśāntakallolaravaṃ nidrāmudrapuopamam || 16 ||  
 23579  
 23580 prāṇaśabdena tadvaśam cittam lakṣyate || 16 ||  
 23581  
 23582 saṃśāntaśaṅkhasaṃghātātūryanirhrādadundubhi |  
 23583 bhūtalākāśasaṃlīnasarvapāṃsupayodharam || 17 ||  
 23584  
 23585 pāṃsupayodharayoryathākramam saṃbandhaḥ || 17 ||  
 23586  
 23587 palāyanaparaiḥ paścāttyaktamaṅgulamaṇḍalam [maṅgalamaṇḍalam  
 23588 iti pāṭhaḥ] |  
 23589 visārimakaravyūhamatsyasaṃkhyābdbhībhāsaram || 18 ||  
 23590  
 23591 maṅgulāḥ senāmaṇḍanabhūtāḥ sūrāḥ | makaravyūhānām matsyānām ca  
 23592 saṃkhyam yuddham yasmimstathāvidhābdbhīriva bhāsaram || 18 ||  
 23593  
 23594 patākāmañjarīpuñjavijitākāśatārakam |  
 23595 hāstikottambhitakarakānanīkṛtakhāntaram || 19 ||  
 23596

23597 hāstikānām hastyārohāṇāmuttambhitairūrghvikṛtaiḥ karaiḥ kānanamiva  
 23598 saṃpadyamānaṃ kṛtaṃ khāntaraṃ nabhovakāśo yasmin || 19 ||  
 23599  
 23600 tarattaralabhāpūrasapakṣasakalāyudham |  
 23601 dhamaddhamitiśabdaiśca śvāsotthairghmātakhāntaram || 20 ||  
 23602  
 23603 taradbhiḥ plavadbhistaralairbhāpūraiḥ sapakṣāṇiva saṃvṛttāni sakalāyudhāni  
 23604 yasmin dundubhyādīnām dhamaddhamitiśabdaiḥ śvāsotthaiḥ  
 23605 śaṅkhakāhalādiśabdaiśca dhātāṃ śabdāyamānaṃ kṛtaṃ || 20 ||  
 23606  
 23607 cakravyūhakarākrāntadurvṛttasurabhāsuram |  
 23608 garuḍavyūhasaṃrambhavidravannāgasamcayam || 21 ||  
 23609  
 23610 sāmpratam senayoḥ pradeśabhedaṇa vyūharacanābhedaṃ varṇayanviśiṇaṣṭi -  
 23611 cakreti | kvaciccakravyūhasya karairnirmātṛbhiḥ puruṣairākṛtā durvṛttā  
 23612 dānavā yaistathāvidhaiḥ surairiva bhāsuram |  
 23613 nāgaśabdaśleṣabhittikābhedaṇa [śleṣanimittaka iti pāṭhaḥ]  
 23614 sarpātmatayā gajā ucyante || 21 ||  
 23615  
 23616 śyenavyūhavibhinnāgrasaṃniveśottamadhvani |  
 23617 anyonyāspḥoṭaniḥśeṣaprapatadbhūrivṛndakam || 22 ||  
 23618  
 23619 kvacittu śyenavyūhena vibhinno vibhakto yaḥ pratisainyasaṃniveśastena hetunā  
 23620 uttamastāratamo dhvaniryasmin | kvacittu anyonyam pratibhujāspḥoṭena  
 23621 saṃrambhānniḥśeṣaṃ kṛtsnaśaḥ prapatanto bhūrivṛndakāḥ samūhā yasmin ||  
 23622 22 ||  
 23623  
 23624 vividhavyūhavinyāsavāntavīravārāravam |  
 23625 karapratolanollāsamattamudgaramaṇḍalam || 23 ||  
 23626  
 23627 vyūhavinyāsādvāntānām puronirgatānām vīrāṇām vara āraṇḍo yasmin | kareṇa  
 23628 pratolanamudyamanaṃ tatkr̥tenollāseṇa mattāniva bhramanti mudgaramaṇḍalāni  
 23629 yasmin || 23 ||  
 23630  
 23631 kṛṣṇāyudhāṃsujaladaśyāmīkṛtadivākaram |  
 23632 anilādhūtapalyūlasūtkṛtābhaśaradhvani || 24 ||  
 23633  
 23634 kṛṣṇānām śyāmānāmāyudhānāmāṃsubhirivotthitairjaladaiḥ  
 23635 śyāmīkṛtastirohita iti yāvat | palyūlāstrṇaviśeṣāsteṣāṃ sūtkṛtamiti  
 23636 vāyusaṃghaṭṭanaṇyāśabdānukaraṇam || 24 ||  
 23637  
 23638 anekakalpakalpāgrasavṛndamiva saṃsthitam |  
 23639 pralayānilasaṃkṣubdhamekārṇavamivotthitam || 25 ||  
 23640  
 23641 kalpāya pralayāya kalpante samarthā bhavantīti kalpakalpāḥ  
 23642 puṣkarāvartakādimeghāḥ | aneḥastairagre savṛndaṃ saṃghībhūtamiva || 25 ||  
 23643  
 23644 sadyaśchinnaṃ mahāmeroḥ pakṣadvayamiva sphurat |  
 23645 kṣubdhamārutanirdhūtamiva kajjalaparvatam || 26 ||  
 23646  
 23647 kajjalaparvato'ñjanādriḥ | śyāmatamagajādibāhulyāttatsāmyoktiḥ || 26 ||  
 23648  
 23649 p. 209)  
 23650  
 23651 pātāluharātkṣubdhamandhakāramivotthitam |  
 23652 lokālokamivonmattanṛtyalolalasattaṭam |  
 23653 mahānarakasamghātaṃ bhittvāvanimivotthitam || 27 ||  
 23654  
 23655 unmattanṛtyena lolā lasantaśca taṭā vapraṇi yasya || 27 ||  
 23656  
 23657 ālolakuntamusalāsiparaśvaghāṃsu-  
 23658 śyāmāyamānadivasātapavāripūraiḥ |  
 23659 ekārṇavaṃ bhuvanakośamivācīreṇa  
 23660 kartuṃ samudyatamagādhamanantapūraiḥ || 28 ||  
 23661  
 23662 kuntādyāyudhānāmāṃsavaḥ kīraṇāstallakṣaṇaiḥ śyāmāyamāno divasātapo  
 23663 yebhyastathāvidhairvāribhiḥ pūryanta iti vā vāribhiḥ pūrayanti jagaditi vā  
 23664 vāripūrā meghāstairbhuvanakośamanantaiḥ pūraiḥ pravāhairagādhamekārṇavaṃ  
 23665 kartuṃ samudyatamivetyarthaḥ || 28 ||

23666  
 23667 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
 23668 āhavārambhaṇaṃ nāma dvātriṃśaḥ sargaḥ || 32 ||  
 23669  
 23670 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaparakāṣe utpattiprakaraṇe  
 23671 āhavārambhaṇaṃ nāma dvātriṃśaḥ sargaḥ || 32 ||  
 23672  
 23673  
 23674 trayastriṃśaḥ sargaḥ 33  
 23675  
 23676 śrīrāma uvāca |  
 23677  
 23678 bhagavanyuddhametanme samāsenā manāgvada |  
 23679 śrutirāhlādyate śroturyasmādetābhiruktibhiḥ || 1 ||  
 23680  
 23681 sāmkalpikavimānasthaprajñālīlāsamīkṣitaḥ |  
 23682 atha pravṛttaḥ saṃgrāmaḥ senayoratra varṇyate || 1 ||  
 23683  
 23684 śrutiḥ śrotramāhlādyate  
 23685 tattvopadeśagrahaṇapratiśirodhijāmitādoṣanivāraṇenetyarthaḥ || 1 ||  
 23686  
 23687 śrīvāsiṣṭha uvāca |  
 23688  
 23689 atha tatraiva te devyau saṃgrāmaṃ tamavekṣitum |  
 23690 vimāne kalpite kānte ruddhe ruruhatuḥ sthire || 2 ||  
 23691  
 23692 satyasāmkalpena kalpite kānte ramaṇīye nabhasi ruddhe nīścalīkṛte ata eva sthire  
 23693 vimāne āruruhatuḥ || 2 ||  
 23694  
 23695 etasminnantare tatra līleśaḥ pratipakṣataḥ |  
 23696 tamutsoḍhumaśaktaḥ sanmukhavyatikare raṇe || 3 ||  
 23697  
 23698 tatra tayoḥ senayormukhavyatikare parasparamukhasaṃghaṭṭane prasakte sati  
 23699 pratipakṣataḥ śatrusainyātpralayārṇavakallola ivotpattya nirgatya udbhaye nirbhaye  
 23700 kasmīṃścidbhaṭe prahartukāme sati līleśo vidūrathastamutsoḍhuṃ  
 23701 kṣāntumaśaktaḥ saṃstasya bhaṭasyorasi mudgaram jahau prahr̥tavāniti  
 23702 pareṇānvayaḥ || 3 ||  
 23703  
 23704 pralayārṇavakallola ivotpattiyodbhaye bhaṭe |  
 23705 jahau sānāviva śīlāṃ bhaṭasyorasi mudgaram || 4 ||  
 23706  
 23707 atha pravṛttaḥ prasabhaṃ pralayārṇavaramhasā |  
 23708 senayoḥ śāstrasampātaḥ kirannanalavidyutaḥ || 5 ||  
 23709  
 23710 atha rājapravṛtṭtyanantaram | analapadena tatsadṛśāni śāstrāṇi vidyutpadena  
 23711 tatprabhāśca lakṣyante || 5 ||  
 23712  
 23713 tarattaraladhārāgrarekhāṅkitanabhastalaḥ |  
 23714 dhvanatkaṇakaṇāśābdamadhyalakṣitaṭāṃkṛtiḥ || 6 ||  
 23715  
 23716 itaḥ prabhṛti sarvāṇi sargāntyaślokaṣṭharaṇasaṃbhramaviśeṣaṇāni | taratām  
 23717 plavamānānām śāstrāṇām taraladhārāgrai rekhāṅkitamityautprekṣikam || 6 ||  
 23718  
 23719 dhīrahuṃkāramiśriṣmaghargharāravaghasmaraḥ |  
 23720 pravṛttaśaradhārāgrabhāskarārcirvitānakaḥ || 7 ||  
 23721  
 23722 huṃkāramiśratvena taratamatvāduṣmaṇo grīṣmāntasya ghanaghargharārāvāṇām  
 23723 ghasmaro bhakṣakaḥ | tiraskarteti yāvat | śaradhārāpratiphalitabhāskarārciṣyeva  
 23724 vitānaṃ yasya || 7 ||  
 23725  
 23726 nadatkaṇkaṭaṭaṅkāraproḍḍīnakaṇapāvakaḥ |  
 23727 parasparāhaticchinnaḥetikhaṇḍakhaḡāmbaraḥ || 8 ||  
 23728  
 23729 śarakhaḡgādīpraharānnadadbhyaḥ kaṅkaṭebhyo varmaḡbhyāṣṭaṅkāreṇa  
 23730 proḍḍīnāḥ kaṇapāvakaḥ sphuliṅgā yasmin | hetikhaṇḍāḥ khaḡgaśakalānyeva  
 23731 proḍḍīyamānatvātkhaḡā yasmiṃstathāvidhamambaramākāśaṃ yatra || 8 ||  
 23732  
 23733 vīradordrumasaṃcāravahadvānanabhasthalaḥ |  
 23734 kodaṇḍacakraḡreṅkāradravadvaimānikāṅganaḥ || 9 ||

23735  
 23736 dordrumāṇaṃ saṃcāirvahatsaṃcaradvanaṃ yasmiṃstathāvidhaṃ nabhasthalaṃ  
 23737 yatra || 9 ||  
 23738  
 23739 mahāhalahalārāvabhṛṅgikṛtaghanadhvaniḥ |  
 23740 nirvikalpasamādhista ivaikaghanatāvaśāt || 10 ||  
 23741  
 23742 bhṛṅgapadena dhvanirlakṣyate |  
 23743 halahalārāvairabhibhavādbhṛṅgadhvanivadalpikṛto meghadhvaniryatra |  
 23744 tadyathā saindhavaghano'nantaro bāhyaḥ kṛtsno rasaghana evaṃ vā are'yamātmā  
 23745 vijñānaghana eva iti śrutidarśita ekaghanaḥ paramātmā tadbhāvavaśādyathā  
 23746 nirvikalpasamādhistho bāhyaśabdādinnānubhavati tadvadityarthaḥ | tathācoktam ##-  
 23747 syānnirvikalpastataḥ paraḥ || iti || 10 ||  
 23748  
 23749 nārācāsāradhārāgralūnaśūraśiraskaraḥ |  
 23750 parasparāṃsasamghaṭṭaraṇatkaṅkaṭasaṃkaṭaḥ || 11 ||  
 23751  
 23752 huṃkārahatahetyugrasaṃghaṭṭakaṭuṭāṃkṛtaḥ |  
 23753 taraddhārātaraṅgābhradanturāśeṣādinmukhaḥ || 12 ||  
 23754  
 23755 khaḍgadhārātaraṅgairabhrairdanturāṇyunnatadantānīva diṇmukhāni yatra || 12 ||  
 23756  
 23757 hetisaṃghaṭṭavikṣobhamuṣṭigrāhyajhañajjhaṇaḥ |  
 23758 ciraṃāsphoṭakāsphoṭaluṭhaccaṭacaṭāravaḥ || 13 ||  
 23759  
 23760 khaḍgaprahāreṇa śatrorvikṣobhe tacchirograhaṇāya pravṛttasya hastasya  
 23761 tadalābhājhañajjhaṇaśabda eva muṣṭigrāhya iva saṃpanno yatra |  
 23762 bāhvāsphoṭakānāṃ śūrāṇāmāsphoṭairluṭhanta iva caṭacaṭāravā yatra || 13 ||  
 23763  
 23764 p. 210)  
 23765  
 23766 pravahatkhaḍgasītkārajvalatkaṇasaṇadhvaniḥ |  
 23767 saraccharabharādhvāntaśaratkhakharāravaḥ || 14 ||  
 23768  
 23769 tvarayā kośātpravahṛtāṃ nirgacchatāṃ khaḍgānāṃ  
 23770 lohasaṃgharṣasītkārasahito jvalatkaṇānāṃ saṇasaṇa iti dhvaniryatra | saratāṃ  
 23771 śarabharāṇāmadvānte mārgāvadhaḥ | lakṣyadeśa iti yāvat | śaratāṃ  
 23772 viśārārūṇāṃ kharakharāravo yatra || 14 ||  
 23773  
 23774 dhagaddhagitivicchinnakaṇṭhotthaprāṇalohitaḥ |  
 23775 chinnabāhuśīraḥkhaḍgakhaṇḍanirvivarāmbaraḥ || 15 ||  
 23776  
 23777 dhagaddhagiti śabdena saha vicchinnakaṇṭhādutthāḥ prāṇā lohitāni ca yatra || 15 ||  
 23778  
 23779 kaṅkaṭotthasphuradvahnisaṭāsprṣṭaśīroruhaḥ |  
 23780 raṇatpatadasivṛātamattapīṇajhañajjhaṇaḥ || 16 ||  
 23781  
 23782 vahneḥ saṭābhīrjaṭāsadṛśajvālābhiḥ sprṣṭāḥ śīroruhāḥ keśā yatra |  
 23783 asivṛātānāṃ mattā harṣaparavaśacittāḥ saṃpannāḥ pīṇa raṇotsāhotphulladehāḥ  
 23784 śūrā yena tathāvidho jhañajjhaṇaravo yatra || 16 ||  
 23785  
 23786 kuntakuṇṭhitamātāṅgatarāṅgottuṅgalohitaḥ |  
 23787 dantidantaviniṣpeṣatārācītkārakarkaśaḥ || 17 ||  
 23788  
 23789 kuntairāyudhabhedaiḥ kuṇṭhitānāṃ mātāṅgānāṃ taraṅgottuṅgo  
 23790 lohitapravāho yatra || 17 ||  
 23791  
 23792 mahāmusalasaṃpātapiṣṭakaṣṭoddhurasvaraḥ |  
 23793 taracchūraśīraḥpadmaprakarācchādītāmbaraḥ || 18 ||  
 23794  
 23795 vyomanyastabhujāhīndraḥ pūrṇadhūlimayāmbudaḥ |  
 23796 chinnahetinarārabdhakeśākeśipratikriyaḥ || 19 ||  
 23797  
 23798 keśeṣu keśeṣu gṛhītvā pravṛttaṃ yuddhaṃ keśākeśi tadeva  
 23799 heticchedanāparādhapratīkāro yatra || 19 ||  
 23800  
 23801 nakhānakhinikṛttākṣikarṇanāsoṣṭhakandharaḥ |  
 23802 chinnāyudhamahāmallaheḷlālānalabdhabhūḥ || 20 ||  
 23803

23804 chinnāyudhairmahāmallānām helayā tiraskāreṇa ullālanena  
 23805 utkṛṣṭabāhuyuddhakriḍayā labdhā bhūryayasthānaṃ yatra || 20 ||  
 23806  
 23807 patatsamadamātaṅgakampitorvīluṭhadrayaḥ |  
 23808 raṇadratharayotpannakṣaradraktasaritpathaḥ || 21 ||  
 23809  
 23810 mātāṅgena kampitānām ata eva dhāvitumaśaktyā urvyā luṭhatām rayo yatra || 21  
 23811 ||  
 23812  
 23813 rajoracitanīhāraḥ kacatpravahadāyudhaḥ |  
 23814 ekikṛtaghanakṣobhasainyasāgaragarjitaḥ || 22 ||  
 23815  
 23816 mattahāsavilāsenā mṛtyunā paricarvitaḥ |  
 23817 garvitādrīndranāgendrakharvitāmbhodagarjitaḥ || 23 ||  
 23818  
 23819 carvito bhakṣitaḥ | carcitaḥ iti pāṭhe hiṃsito bhartsito vā | nāgendrairgajaśreṣṭhaiḥ  
 23820 kharvitāni aunnatyena garjitenā cālpikṛtānyambhodāstadgarjitāni ca yatra || 23 ||  
 23821  
 23822 vṛkṣaśvabhṛataṭicchannacakraśaktyṛṣṭimudgaraḥ |  
 23823 śarorṇātantunīrandhraghrṣṭiyodhādrimekhalāḥ || 24 ||  
 23824  
 23825 vṛkṣaśvabhṛadyāśrayeṇa praharatām vadhāya kṣiptāstatra  
 23826 cchannāścakrādayo yatra | śaralakṣaṇorṇātantubhirnīrandhradhrṣṭayo  
 23827 nirantarānusyūtā nānāvarṇā yodhalakṣaṇā adrimekhalāḥ parvatanitambā yatra ||  
 23828 24 ||  
 23829  
 23830 meghaviśrāntavicchinnaṇapatākāpaṭacāmarāḥ |  
 23831 yantrapāṣāṇacakraughadūravīdrutakhecaraḥ || 25 ||  
 23832  
 23833 meghānām viśrāntairākramaṇairmegheṣu vā viśrāntairvidyudādibhirvicchinnaḥ  
 23834 kṣepaṇākhyayantranirmuktapāṣāṇaiścakraughaiśca dūraṃ vidrutāḥ khecaraḥ  
 23835 pakṣyādayo yatra || 25 ||  
 23836  
 23837 maraṇavyagrakṛttāṅgayodhākrandātighargharaḥ |  
 23838 kuṭhārāghātasamghātavidalanmastakavrajaḥ || 26 ||  
 23839  
 23840 dūroḍḍīnakacatkhaḍgakhaṇḍatāraḥkitāmbaraḥ |  
 23841 śaktinirmuktaśaktyaughavibhinnebhāvṛtāvaniḥ || 27 ||  
 23842  
 23843 khaḍgakhaṇḍaistāraḥkitam saṃjātātāraḥkamivāmbaram yatra | śaktyā balena  
 23844 nirmuktaiḥ śaktyāyudhaughaiḥ || 27 ||  
 23845  
 23846 saṇyavyākulavetālalalanonmuktamudgaraḥ [ddhūtamudgaraḥ iti  
 23847 pāṭhaḥ] |  
 23848 gaganottambhitottuṅgaśūratomaratoraṇaḥ || 28 ||  
 23849  
 23850 gagane uttambhitānyuttuṅgāni śūratomarāṇyeva toraṇasragiva yatra || 28 ||  
 23851  
 23852 bhuśuṇḍibhagnakhaḍgaughakhaṇḍālīvyomakuntalaḥ |  
 23853 kuntaveṇuvananyastatāpāmbarakacacchaviḥ || 29 ||  
 23854  
 23855 khaḍgakhaṇḍālireva vyomnaḥ kuntalāḥ keśā yatra | kuntasamūhalakṣaṇe  
 23856 veṇuvane nyastaḥ kṣiptastāpo dāvāgnirivāmbare kacantī chaviḥ kuntakāntiriyatra ||  
 23857 29 ||  
 23858  
 23859 khaḍgarṣṭivṛṣṭisaṃpuṣṭarājapūjitasainikaḥ |  
 23860 śūlottambhitasacchūragrahaṇodyamitāpsarāḥ || 30 ||  
 23861  
 23862 saṃpuṣṭaiḥ saṃtoṣitaistatsvāmīrājaiḥ || 30 ||  
 23863  
 23864 gadātuṣāravīgalatsphuritāṅgadadīnmukhaḥ |  
 23865 prāsaprasabhasaṃpiṣṭakaṣṭaceṣṭatayotkaṭaḥ || 31 ||  
 23866  
 23867 gadālakṣaṇaistuṣārairhimairvīgalanti padmānīva sphuritāṅgadadīśāṃ bhaṭānām  
 23868 mukhāni yatra || 31 ||  
 23869  
 23870 cakrakrakacasamcāracchinnaśvanaravāraṇaḥ |  
 23871 paraśuvrātasamcārapatatsamadavāraṇaḥ || 32 ||  
 23872



23873 lakuṭolloḍanoḍḍīnaproḍḍāmaracaṭadbhaṭaḥ |  
 23874 yantrapāśāṇasampātapiṣṭaketurathadrumaḥ || 33 ||  
 23875  
 23876 taṭākaśca taḍāgaḥ syānmañcako mañjakastathā | maṇḍapo maṇṭapaśca  
 23877 syāllakuṭo laguṭo'pi ca || iti dvirūpokterlakuṭairbṛhadyaṣṭibhirulloḍanaṃ  
 23878 gavāmiva prakālanam tenoḍḍīnā ivādarśanam gatāḥ proḍḍāmarā  
 23879 utpatanaśilāścaṭanto vṛkṣakuḍyacarmādinātmānamāvṛṇvānāśca bhaṭā  
 23880 yatra caṭe āvaraṇe || 33 ||  
 23881  
 23882 karavālavilūnāgracchatrapaṅkajapāṇḍuraḥ |  
 23883 kṣepaṅakṣobhasamkṣīṇasainyakṣobho'pyalakṣaṇaḥ || 34 ||  
 23884  
 23885 paṅkajairuttamsapadmaiḥ pāṇḍuraḥ | na lakṣayatītyalakṣaṇaḥ sainyakṣobham na  
 23886 gaṇayatīti yāvat || 34 ||  
 23887  
 23888 kabandhabandhasamnetṛpātasampiṣṭapārśvagaḥ |  
 23889 sāṅkuśāṅktasamkhyasthavīravāritavāraṇaḥ || 35 ||  
 23890  
 23891 utplutya rathikān jivagrāham jighṛkṣatāmantarā śiraśchede kabandhānām  
 23892 chinnaśiraskadehānām bandhairāśleṣabandhanaiḥ sannetīṇām  
 23893 jivadrathanāyakānām pātenotpathapravṛttarathādibhiḥ sampiṣṭāḥ pārśvagā  
 23894 yatra | sāṅkuśānām hastipakānāmaṅkuśāghātenāṅkitairapi  
 23895 samkhyasthairyuddhe prahāribhiḥ sūrairvāritā nirastā vāraṇā yatra || 35 ||  
 23896  
 23897 p. 211)  
 23898  
 23899 paraśuvrātasampātapatatsamadavāraṇaḥ |  
 23900 pāśāpāśivīśeṣajñavīrātīparidevanaḥ || 36 ||  
 23901  
 23902 vīrāṇamatisāyitaṃ parito devanaṃ prāṇadyūtaṃ yatra || 36 ||  
 23903  
 23904 kṣurikākukṣinirbhedagalatpadmapatajjanaḥ |  
 23905 trīśūlavalanonmattaśūrasamkaranartataḥ || 37 ||  
 23906  
 23907 padmaṃ hṛdayapadmam | śūrasamkarāḥ śūrabahulā yodhāsteṣāṃ nartato  
 23908 gātravikṣepāt || 37 ||  
 23909  
 23910 dhāvaddhānuṣkasampūrṇakulakūjitakākaliḥ [kṛtakūjita iti  
 23911 pāṭhaḥ] |  
 23912 bhindipālasaṭāṭopahumkārarabhaṭīnaṭaḥ || 38 ||  
 23913  
 23914 dhanuḥ praharaṇam yeṣāṃ te dhānuṣkāḥ | kākālimadhurāsphuṭadhvaniḥ |  
 23915 saṭāṭopaḥ kesarāḍambaraḥ ārabhaṭīsāhamkāranādaḥ tābhyām  
 23916 nṛsiṃhaveṣanaṭā iva bhaṭā yatra || 38 ||  
 23917  
 23918 vajramuṣṭiviniṣpiṣṭapiṣṭasadbhaṭasamkaṭaḥ |  
 23919 śyenavadvyomapadavīprotpatatpaṭupaṭṭīśaḥ || 39 ||  
 23920  
 23921 vajramuṣṭirmallānām prasiddhā tadviniṣpiṣṭaiḥ piṣṭā ye'nye sadbhaṭāstaiḥ  
 23922 samkaṭaḥ | protpatatpaṭupaṭṭīśa ityasamarthasamāsaśchāndasaḥ || 39 ||  
 23923  
 23924 aṅkuśākṛṣṭaśūreśarathebhahayaketanaḥ |  
 23925 halāhalihatālūnahelākulakulācalaḥ || 40 ||  
 23926  
 23927 śūrādidvandvagarbho bahuvrīhiḥ | ketanāni patākāḥ | halapraharāṇam yuddham  
 23928 halāhali tatra hatālūnānām helāvahelanaṃ tatrākulāḥ kulācalavadunnatāḥ  
 23929 śatrukule acalā niṣkampā vā śūrā yatra || 40 ||  
 23930  
 23931 sutālottālakuddālanikhātavanabhūṭalaḥ |  
 23932 dhanurdviguṇamātrāstalūnalokaśilāvaliḥ || 41 ||  
 23933  
 23934 sutālavadunnatapuruṣairuttālakuddālairudyatakhanitraiḥ  
 23935 karaṇairnikhātānyunmūlitāni samikṛtāni ca | dhanuḥśabdeneṣuprakṣepadeśo  
 23936 lakṣyate | taddviguṇamātradeśe yuddhasamcārasaukaryāya astā lūnāśchinṇā  
 23937 lokā janāḥ śilāvalayaśca yatra || 41 ||  
 23938  
 23939 krakacobhayapārśvebhacchinnamattamataṅgajaḥ |  
 23940 samgrāmolūkhalakṣuṇṇalokataṇḍulamausalī || 42 ||  
 23941

23942 atrolūkhalādirūpakopapāditaṃ mausalaṃ śleṣādavaghātābhedenā vivakṣitaṃ  
 23943 musalayuddhaṃ tadatrāstīti mausalī || 42 ||  
 23944  
 23945 astrābhāśṛṅkhalājālabaddhasenāvihaṅgamaḥ |  
 23946 lolāsivīranistriṃśanītavādigrhāṅgaṇaḥ || 43 ||  
 23947  
 23948 yuddhe lolāsayo ye vīrāstadiyanistriṃśaiḥ khaḍgaviśeṣaiḥ | vādiratra  
 23949 vakārādināmā vaivasvataḥ | arthātsa eva vyādhādipatiriti kalpyate | anyathā  
 23950 baddhasenāvihaṅgamānāṃ tadaṅgaṇe nītavāyogāt || 43 ||  
 23951  
 23952 gaṇaśo nīyamānāgryaśvāpadārāvanirbharaḥ |  
 23953 nakhāṅguṣṭhakhanatpuṅkhaprenkāraṇaṇāravaiḥ || 44 ||  
 23954  
 23955 nīyamānā agryāḥ yuddhanipatitabhaṭaśreṣṭhā yaistathāvidhānām  
 23956 śvāpadānām vyāghravṛkādīnām | nakhapradhānairāṅguṣṭhaiḥ khananta  
 23957 uddhriyamānāḥ | ārohati hastīvatkarmavyāpārāmśe karmaṇaḥ  
 23958 svātantryavivakṣaṇācchatṛpratyaḃ | ye puṅkhopalakṣitaśārāsteṣāṃ  
 23959 Preṅkhā vegāḥ || 44 ||  
 23960  
 23961 maricairvyañjanānīva rañjayansakalāravān |  
 23962 sainyanikṣiptakumbhāgnidagdhayodheritāyudhaḥ [sainikakṣipta iti  
 23963 pāṭhaḥ] |  
 23964 sainyanikṣiptakumbhāgnidagdhayodhojjhitāyudhaḥ [gnimṛtayodho  
 23965 jītāyudhaḥ mṛtayādheritāyudhaḥ iti pāṭhau] || 45 ||  
 23966  
 23967 rañjayan miśraṇena rocayan | kumbhāgniḥ prasiddhaḥ || 45 ||  
 23968  
 23969 sainyanikṣiptakumbhastataptāṅgārahatekṣaṇaḥ |  
 23970 sainyanikṣiptakumbhasthaviṣavāridalajjanaḥ || 46 ||  
 23971  
 23972 viṣavāribhrdalanto viśīrṇāḥ || 46 ||  
 23973  
 23974 nārācavarṣavaravāridavīrapūra-  
 23975 mattābhraśaṃbhramasanṛttakabandhavarhī |  
 23976 kalpāntakāla iva vegavivartamāna-  
 23977 mātāṅgaśailavalito raṇasaṃbhramo'bhūt || 47 ||  
 23978  
 23979 nārācavarṣalakṣaṇaṃ varavāri dadati tathāvidhāni vīrapūralakṣaṇamattābhrāṇi  
 23980 teṣāṃ saṃbhrameṇavilāśena pranṛttaḥ kabandhalakṣaṇā barhiṇo yatra | vegena  
 23981 vivartamānairbhramadbhirmātāṅgalakṣaṇaiḥ śailairvalito veṣṭitaḥ || 47 ||  
 23982  
 23983 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe senayoḥ  
 23984 prathamapātavarṇanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
 23985  
 23986 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 23987 prathamapātavarṇanaṃ nāma trayastriṃśattamaḥ sargaḥ || 33 ||  
 23988  
 23989 catustriṃśaḥ sargaḥ 34  
 23990  
 23991 śrīvāsiṣṭha uvāca |  
 23992  
 23993 atha rājñām yuyutsūnām bhaṭānām mantriṇāmapi |  
 23994 nabhasaḥ prekṣakāṇām ca tatremāḥ prodagurgiraḥ || 1 ||  
 23995  
 23996 varṇyate'tra viśeṣeṇa vicitrārthanibandhanaiḥ |  
 23997 raṇaprekṣakavakreṇa yuddhasyaiva camatkṛtiḥ || 1 ||  
 23998  
 23999 nabhasaḥ sakāśātprekṣakāṇām devagandharvādīnām | prodaguḥ  
 24000 prādurbabhūvuḥ || 1 ||  
 24001  
 24002 calatpadmaṃ sara iva vahadvihagameva ca |  
 24003 nabhaḥ śūraśiraḥkīrṇaṃ bhāti tārakitākṛti || 2 ||  
 24004  
 24005 vahadvihagamiti nabhaḥsarasoḥ sādharāṇaṃ viśeṣaṇaṃ |  
 24006 tārakitasyākṛtirivākṛtirasyeti viśeṣaṇabhedādbhedakalpanayopamānatā || 2 ||  
 24007  
 24008 paśya raktapṛṣṭapūrasindūrāruṇamārutaiḥ |  
 24009 sām̐dhyā iva vibhāntyete madhyāhne'mbudabhānavaḥ || 3 ||  
 24010

24011 raktapṛṣatām rudhirasīkarāṇām pūrainnikaraiḥ  
 24012 sindūreṇevāruṇairmārutairhetubhiḥ | sām̐dhyāḥ sām̐dhyāsaṁbandhinaḥ | ambudā  
 24013 bhānavaḥ sūryakarāśca || 3 ||  
 24014  
 24015 p. 212)  
 24016  
 24017 kimidaṁ bhagavanvyoma palālabharitaṁ sthitam |  
 24018 nedaṁ palālaṁ vīrāṇāmete śarabharāmbudāḥ || 4 ||  
 24019  
 24020 dūrāccharotkareṣu palālabhrāntyā kaścitsvamānyaṁ pṛcchati - kimidamiti |  
 24021 sa pratyāha - nedamiti || 4 ||  
 24022  
 24023 yāvanto bhuvi sicyante rudhirai raṇareṇavaḥ |  
 24024 tāvantyabdasahasrāṇi bhaṭānāmāspadaṁ divi || 5 ||  
 24025  
 24026 mā bhaiṣṭa naite nistriṁśā nīlatpaladalatviṣaḥ |  
 24027 amī vīrāvalokinyā lakṣmyā nayanavibhramāḥ || 6 ||  
 24028  
 24029 lakṣmyāḥ svargalakṣmyā jayalakṣmyā vā || 6 ||  
 24030  
 24031 vīrāliṅganalolānām nitambe surayoṣitām |  
 24032 mekhalāḥ śīthilīkartuṁ pravṛttaḥ kusumāyudhaḥ || 7 ||  
 24033  
 24034 nabhaścaroktīrvīreti || 7 ||  
 24035  
 24036 lasadbhujalatālolā raktapallavapāṇayaḥ |  
 24037 mañjarīmattanayanā madhvāmodasugandhayaḥ || 8 ||  
 24038  
 24039 vīrasya vīrāntaraṁ pratyuktīrlasadgujeti dvābhyām || 8 ||  
 24040  
 24041 gāyantyo madhurālāpairnandanodyānadevatāḥ |  
 24042 tavāgamanamāśaṅkya pravṛttaḥ parinartitum || 9 ||  
 24043  
 24044 pratyanīkaṁ bhinattiyantaḥ kuṭhāraiḥ kaṭhinairiyam |  
 24045 senā grāmyeva vanitā dayitaṁ dṛṣṭiceṣṭitaiḥ || 10 ||  
 24046  
 24047 dṛṣṭiceṣṭitairdṛgvilāsaiḥ || 10 ||  
 24048  
 24049 hā piturmama bhallena śīro jvalitakuṇḍalam |  
 24050 sūryasya nikaṭaṁ nītaṁ kālenevāṣṭamo grahaḥ || 11 ||  
 24051  
 24052 kālena sūryoparāgakāleneva | aṣṭamo graho rāhuḥ || 11 ||  
 24053  
 24054 āpādaśṛṅkhalāprotabhramatsthūlopaladvayam |  
 24055 bhrāmayaṁscitradaṇḍākhyam cakramūrdhvvabhujō javāt || 12 ||  
 24056  
 24057 bhīrorbhīruṁ pratyuktīrāpādeti dvābhyām | āpādalambinyām  
 24058 yantraśṛṅkhalāyām protaṁ cakram cakropalayantram || 12 ||  
 24059  
 24060 yodho yama ivābhāti yāmyādāyāti diktaṭāt |  
 24061 sarvataḥ saṁharansenāmeḥi yāmo yathāgatam || 13 ||  
 24062  
 24063 yāmyāddakṣiṇāt | saṁharanniti yodhayamayorviśeṣaṇam || 13 ||  
 24064  
 24065 sadyaśchinnaśīraḥśvabhramajjatkāṅkakulākulāḥ |  
 24066 kabandhāḥ parinṛtyanti tālottālā raṇāṅgaṇe || 14 ||  
 24067  
 24068 śvabhreṣu kaṇṭhacchidreṣu majjadbhīḥ kaṅkakulairākulāḥ |  
 24069 tālairyuddhavāditratālairuttālā ucchalantaḥ || 14 ||  
 24070  
 24071 gīrvānagaṇagoṣṭhiṣu pravṛttaḥ saṁkathā mithaḥ |  
 24072 kadā lokāntaraṁ dhīrāḥ kathaṁ yāsyanti ke kutaḥ || 15 ||  
 24073  
 24074 caturbhiḥ kiṁvṛttaiḥ kālāprakārapuruṣanimittāni pṛcchante || 15 ||  
 24075  
 24076 nigiratyāgatāḥ senāḥ sravantīriva sāgaraḥ |  
 24077 samatsyamakaravyūhā aho nu viṣamo bhaṭaḥ || 16 ||  
 24078  
 24079 sravantīrndadiḥ | samatsyamakaravyūhā iti sravantīsenayorviśeṣaṇam || 16 ||

24080  
 24081 kaṭeṣu kariṇām kīrṇā dhārānārācarājayaḥ |  
 24082 patitā iva saṃpūrṇāḥ śṛṅgasamgheṣu vṛṣṭayaḥ || 17 ||  
 24083  
 24084 giriśṛṅgasamgheṣu patitāḥ saṃpūrṇavṛṣṭaya iva rājanta iti śeṣaḥ || 17 ||  
 24085  
 24086 hā kuntena śiro nītaṃ mametyevaṃ vivakṣataḥ |  
 24087 śirasā'jīvamityevaṃ khe khageneva vāsitaṃ || 18 ||  
 24088  
 24089 śiraśchedasya duḥkhatābuddhyā tathā vivakṣataśchinneṇoḍḍinena śirasā  
 24090 svargārohaṇotsavadarśanādajīvamahaṃ natu mṛta iti harṣeṇa khe yadbhāṣitaṃ  
 24091 tatkhagena pakṣiṇā vāsitamiva janaiḥ śrutamiti śeṣaḥ | tiraścāṃ kūjitaṃ  
 24092 vāsitaṃ || 18 ||  
 24093  
 24094 yantrapāṣāṇavarṣeṇa yaiṣāsmānpariṣiṅcati |  
 24095 senānuśṛṅkhalājālavalanā kriyatām balāt || 19 ||  
 24096  
 24097 yā senā siṅcati eṣā anuśṛṅkhalājālena valitā veṣṭitā kriyatāmiti sainikoktiḥ  
 24098 || 19 ||  
 24099  
 24100 valīpalitanirmuktaṃ pūrvabhāryāpsarāḥ satī |  
 24101 aṅgikaroti bhartāraṃ pariññāya raṇe hatam || 20 ||  
 24102  
 24103 pūrvabhāryā prāgeva mṛtā apsarāḥ satī sthitā yuddhe mṛtaṃ svabhartāraṃ  
 24104 valīpalitanirmuktaṃ devabhūtaṃ pariññāyāṅgikarotīti devopktiḥ || 20 ||  
 24105  
 24106 ādivaṃ racitākārāḥ kuntakānanakāntayaḥ |  
 24107 vīrāṇāṃ svargamāroḍhumiva sopānapaṅktayaḥ || 21 ||  
 24108  
 24109 kuntāyudhānāṃ kānanāṃ samūhasteṣāṃ kāntaya ādivaṃ svargaparyantaṃ  
 24110 racitavatprasṛtāḥ sopānapaṅktaya ityutprekṣyante || 21 ||  
 24111  
 24112 kāntakāñcanakāntāṅge bhaṭasyorasi kāmīni |  
 24113 dṛṣṭā devapurandhriyaṃ bharturanveṣaṇānvitā || 22 ||  
 24114  
 24115 yā bhaṭasya kāmīni svataḥ kāñcanaiśca kāntānyaṅgāni karacaraṇādīni yasya  
 24116 tathāvidhe bhaṭasyorasi mṛtā dṛṣṭā seyaṃ devapurandhrī bhūtvā  
 24117 bharturanveṣaṇānvitā dṛṣyata iti śeṣaḥ || 22 ||  
 24118  
 24119 hā hataṃ saṇyamasmākaṃ bhaṭaruddhatamuṣṭibhiḥ |  
 24120 mahāpralayakallolaiḥ suraśailasthalaṃ yathā || 23 ||  
 24121  
 24122 hā hatamiti katarasyoktiḥ || 23 ||  
 24123  
 24124 yudhyadhvamagrato mūḍhā nayatārdhamṛtānnarān |  
 24125 nijānpādaprahāreṇa maitāndārayatādhamāḥ || 24 ||  
 24126  
 24127 nijānsvīyān || 24 ||  
 24128  
 24129 dhammillavalanāvyagre ghanotkaṇṭhe'psarogaṇe |  
 24130 bhaṭo divyaśarīreṇa pārśvaprāpto nirīkṣyatām || 25 ||  
 24131  
 24132 dhammillavalanā keśasamgrathanam || 25 ||  
 24133  
 24134 phullahemāravindāsu cchāyāśītajalānilaiḥ |  
 24135 svarganadyāstaṭiṣvenaṃ dūrāyātaṃ vinodaya || 26 ||  
 24136  
 24137 svarganadyā gaṅgāyāḥ vinodaya viśrāmayetyapsaraḥsakhyuktiḥ || 26 ||  
 24138  
 24139 vividhāyudhasamghaṭṭakhaṇḍitogrāsthikoṭayaḥ |  
 24140 khe kavantyaḥ kaṇṭkārāiḥ prasṛtāstārakā iva || 27 ||  
 24141  
 24142 koṭīśabdo'samkhyeyaparaḥ | kaṇatkārāiḥ kavantyo raṇantyaḥ || 27 ||  
 24143  
 24144 vyomni jīvanadivāhe vahatsāyakavāriṇi |  
 24145 cakrāvartini gacchanti girayo'pyaṇupaṅkatām || 28 ||  
 24146  
 24147 cakrāirāvartinyāvartavati | aṇavo reṇavastallakṣaṇāṃ paṅkatām |  
 24148 kalpitapūrānurūpaḥ kalpita eva paṅkaḥ || 28 ||

24149  
 24150 bhramadbhirgrahamārgēṣu śīrobhirvīrabhūbhṛtām |  
 24151 āyudhāṃśulatānālalagnāsīdalakaṇṭakaiḥ || 29 ||  
 24152  
 24153 grahamārgēṣu bhramadbhirvīrabhūbhṛtām śīrobhīrnabhaḥ padmasaraḥ  
 24154 kṛtamityuttarenānvayaḥ | tadupapattaye viśinaṣṭi - āyudhāṃśvityādinā |  
 24155 āyudhānāmaṃśavaḥ kiraṇā eva padmalatānālāni teṣu lagnā asayaḥ dalāni  
 24156 vidalanasādhanaśūlakuntādīni ca kaṇṭakā yeṣām || 29 ||  
 24157  
 24158 p. 213)  
 24159  
 24160 ketupaṭṭamṛṇālāṅgadalairlabdhaśīlīmukhaiḥ |  
 24161 avahadvātacalatpadmaṃ nabhaḥ padmasaraḥ kṛtam || 30 ||  
 24162  
 24163 ketupaṭṭāḥ patākāpaṭāsta eva mṛṇālasyaṅvayavabhūtaparṇāni yeṣām |  
 24164 labdhāḥ śīlīmukhāḥ śleṣādbāṇalakṣaṇabhramarā yaiḥ || 30 ||  
 24165  
 24166 mṛtamātaṅgasamghāte girāviva pipīlikāḥ |  
 24167 bhiravaḥ pariliyante [parihīyante iti pāṭhaḥ] striyaḥ puṃvakṣasīva ca  
 24168 || 31 ||  
 24169  
 24170 cakāra upamānavayasamuccayārthaḥ || 31 ||  
 24171  
 24172 apūrvottamasauṇḍaryakāntasamgamaśamsinaḥ |  
 24173 vānti vidyādharastrīṇāmalaḥkollāsino'nilāḥ || 32 ||  
 24174  
 24175 grhādāgacchantīnāmalaḥkollāsītayānukūlatvena  
 24176 śakunarūpatvānmanorathasiddhiśamsina iti bhāvaḥ || 32 ||  
 24177  
 24178 chatreṣūḍḍiyamāneṣu sthiteṣu vyomni candratā |  
 24179 induneva yaśomūrtyā kṛtā śubhrātapatratā || 33 ||  
 24180  
 24181 ivakāraḥ pūrvatrāpi sambadhyate | tena cchatreṣu vyomni sthiteṣu taiścandratā  
 24182 kṛteva | yaśomūrtyā indunā bhuvi śubhrātapatratā kṛtevyuprekṣādvayaṃ  
 24183 labhyate || 33 ||  
 24184  
 24185 bhaṭo maraṇamūrcchānte nimeṣeṇāmaram vapuḥ |  
 24186 svakarmaśilpiracitaṃ prāptaḥ svapnapuraṃ yathā || 34 ||  
 24187  
 24188 śūlaśaktyrṣṭicakrāṇāṃ vṛṣṭayo muktatuṣṭayaḥ |  
 24189 vyomābdhau matsyamakarasaṃkulāvayavāḥ sthitāḥ || 35 ||  
 24190  
 24191 muktatuṣṭayaḥ asaṃtoṣaśīlā iva vyagrā matsyamakararūpāḥ [śephā iti  
 24192 pāṭhaḥ] saṃkulāvayavā iva sthitāḥ |  
 24193 abdhisthamatsyādīnāmabdhyaṅvayavatvaṃ kālpanikam || 35 ||  
 24194  
 24195 śarotkṛttasitacchatrakalahaṃsairnabhaḥsthalam |  
 24196 bhāti saṃcitapūrṇendubimbalakṣairivāvṛtam || 36 ||  
 24197  
 24198 kriyate gaganoḍḍīnaiścāmaraiścārughargharaiḥ |  
 24199 vātāvadhūtasamrodhatarāṅganikaradyutiḥ || 37 ||  
 24200  
 24201 vātenāvadhūtaḥ samrodhaḥ sthairyaṃ yeṣām taraṅgāṇām || 37 ||  
 24202  
 24203 dṛśyante hetidalitāschatracāmaraketavaḥ |  
 24204 ākāśakṣetravikṣiptā yaśaśśālilatā iva || 38 ||  
 24205  
 24206 vahadbhirvyomni sakṣema paśya nītā kṣayaṃ śaraiḥ |  
 24207 śaktivṛṣṭirupāyāntī sasyaśrīḥ śalabhairiva || 39 ||  
 24208  
 24209 sakṣemeti śrotṛsambodhanam | upāyāntī samupasarpantī āsannaphalā ca || 39 ||  
 24210  
 24211 eṣā prasṛtadordaṇḍabhaṭakhaḍgacchaṭātkṛtiḥ |  
 24212 kaṭhinātkamkaṭājāṭā mṛtyorevograhamkṛtiḥ || 40 ||  
 24213  
 24214 chaṭātkṛtiriti khaḍgapātadvanyanukaraṇam | saiva  
 24215 mṛtyorhumkṛturityutprekṣā || 40 ||  
 24216  
 24217 hetikalpānilakṣuṇṇā dantanirjharavārayaḥ |

24218 janatākṣayakāle'sminbhagnā nāgā nagā iva || 41 ||  
 24219  
 24220 hetayaḥ khaḍgādyāyudhānyeva kalpānilāstaiḥ kṣuṇṇāḥ | dantā eva  
 24221 nirjharavārīṇi śubhratvabahirniḥsṛtatvasāmyādyeṣāṃ te | nāgā gajā nagā  
 24222 giraya iva || 41 ||  
 24223  
 24224 sacakranāthasūtāsvaṃ vyūḍhaṃ raktamahāhrade |  
 24225 hāhābhibhūtagatikam [mahābhibhūta iti pāṭhaḥ] ceṣṭate  
 24226 rathapattanam || 42 ||  
 24227  
 24228 vyūḍhaṃ saṃnaddham | raktamahāhrade abhibhūtā  
 24229 cakraviṣṭambhāttirobhūtāgatiriyasya tathābhūtaṃ sacceṣṭate spandate | hāheti khede  
 24230 || 42 ||  
 24231  
 24232 karakaṃkaṭakuṭyaṅkakhaḍgasamghaṭṭatāmkr̥taiḥ |  
 24233 kālārātryā pranṛtyantyā raṇavīṇeva vādyate || 43 ||  
 24234  
 24235 vīrahastyādikarāḥ kaṃkaṭāni ca kuṭyaṅkāstantrīpadāni teṣu  
 24236 khaḍgasamghaṭṭakṛtaiṣṭākṛtairvādanaśabdaiḥ || 43 ||  
 24237  
 24238 narebhakharavājibhyo ye cyutā raktanirjharāḥ |  
 24239 paśya tadbindusiktena vāyunāruṇitā diśaḥ || 44 ||  
 24240  
 24241 śastrāṃsujalade vyomni kālīcikuramecake |  
 24242 śarakorakabhārasraṇmeghe vidyudivoditā || 45 ||  
 24243  
 24244 cikurāḥ keśā iva mecake śyāme | śarā eva korakāḥ kalikāsteṣāṃ bhāraḥ  
 24245 pracayastallakṣaṇā srak | jalade iti jātīśabdaḥ | meghe miha secane tatpradhāne iti  
 24246 tadviśeṣaṇam || 45 ||  
 24247  
 24248 anantaraktasamsaktasannāvanitalāyudhaiḥ |  
 24249 bhuvanaṃ bhātyabhiḥjvālamagniloka ivākulam || 46 ||  
 24250  
 24251 anantaiḥ raktasamsaktaiḥ sannairviśīrṇairavanitalairāyudhaiśca ākulaṃ bhuvanaṃ  
 24252 agnerloka iva bhātīti śeṣaḥ | agniśoka iva iti pāṭhe agniprayukte  
 24253 nagarādīdāhaśoke ākulamiveti vyākhyeyam || 46 ||  
 24254  
 24255 bhuśuṇḍīśaktiśūlāsīmusalaprāsavṛṣṭayaḥ |  
 24256 anyonyacchedabhedābhyāṃ karaprakarato'patan || 47 ||  
 24257  
 24258 akṣobhaikapraharāṇādyātudhānyo'nyaceṣṭitam |  
 24259 saṃrambhāvekṣaṇaprajñam raṇam svapnamiva sthitam || 48 ||  
 24260  
 24261 akṣobheṣu saṃcalitumasamartheṣvanakeṣvekena sūratamena svalāghavātīśayena  
 24262 praharaṇāt | yātudhānānām rakṣasām māyā yātudhānī tayā unyaṃ unneyaṃ  
 24263 upameyaṃ sūraceṣṭitam yatra | nayateṣṭilopaśchāndasaḥ | saṃrambheṇa  
 24264 krodhenāvekṣyate yayā sā saṃrambhāvekṣaṇi tathāvidhā prajñā  
 24265 yoddhṛbuddhiryatra | svapnapakṣe akṣobheṣu  
 24266 vināśānukūlacchedabhedādīsaṃcalanaśūnyeṣu svāpnapadārtheṣvekena  
 24267 jāgaramātreṇa praharaṇādbādhādyātudhānamāyopameyamithyāceṣṭitam |  
 24268 saṃrambheṇa āveśenāvekṣaṇi prajñā svayaṃjyotirātmaprajñā yatra |  
 24269 svapnamiva sthitam raṇam puraḥsthitam svapnamiva paśyāmīti śeṣaḥ || 48 ||  
 24270  
 24271 ananyaśabdāviratahatāhatiraṇajjhaṇaiḥ |  
 24272 gāyatīva kṣatakṣobhamudito raṇabhairavaḥ || 49 ||  
 24273  
 24274 avirataṃ nirantaram yā hatāhatiranyonyaprahārastadudbhavai  
 24275 raṇajjhaṇairdhvaniviśeṣaiḥ || 49 ||  
 24276  
 24277 anyonyaraṇahetyugracūrṇapūrṇo raṇārṇavaḥ |  
 24278 vālukāmaya evābhūcchinnaśchatrataraṅgakaḥ || 50 ||  
 24279  
 24280 vālukāmayaḥ saikatapracuraḥ || 50 ||  
 24281  
 24282 sarabhasarasavadvisāritūrya-  
 24283 pratiravapūritālokapālalokaḥ |  
 24284 raṇagirirayamugrapakṣadakṣa- [ravamugra iti pāṭhaḥ]  
 24285 pratisṛtivṛtta ivāmbare yugānte || 51 ||  
 24286

24287 sarabhasaṃ rasavadbhirmadhurairvisāribhiḥ prasāraistūryāṇāṃ vādyānāṃ  
24288 pratiravaiḥ pratidhvanibhiḥ pūritā lokapālānāṃ dikpatīnāṃ lokā yena |  
24289 tūryaravairuḍḍayanodyogena garjanniveti yāvat | ayaṃ dṛśyamāno raṇalakṣaṇo  
24290 raṇasaṃnihito vā giriḥ parvato yugānte ambare nabhasi ugrayoryuddhakarkaśayoḥ  
24291 sainyadvayalakṣaṇayoḥ pakṣayordakṣayā samarthayā pratisṛtyā  
24292 parasparapratikūlacalanena vṛtta uḍḍayane pravṛtta ivāvabhatītyarthaḥ || 51 ||  
24293

24294 p. 214)

24295  
24296 hā hā dhikpravikaṭakaṅkaṭānanodya-  
24297 tproḍḍīnaprakāṭataḍicchaṭāprataptāḥ |  
24298 kreṅkārasphuritaguṇeritā raṇanto  
24299 nārācāḥ śikhariśīlāgaṇaṃ vahanti || 52 ||  
24300

24301 samarthānapi kaṭhanakaṅkaṭeṣu moghānsvaśarānananuśocanto vīrā āhurhāheti |  
24302 pravikaṭānatikaṭhināṅkaṅkaṭān anodyābhittvaiva tadabhighātaproḍḍīnābhiḥ  
24303 prakāṭataḍicchaṭāsadrśībhirjvālābhiḥ prataptānārācāḥ śarāḥ śikhariṇaḥ  
24304 sannihitaparvatasya śīlāgaṇaṃ chittvā vahanti | hāheti khede | abhimatakārye  
24305 preritasya tadakṛtvā anabhimatamahākāryakāriṇo'pi dhikkāryataiveti bhāvaḥ |  
24306 araṇītaḥ iti pāṭhe sphuritaguṇaṃ yaddhanustallakṣaṇāyā iritāyāḥ  
24307 karṣaṇonmathitāyā araṇītaḥ araṇyāḥ sakāśāt nārācāḥ śarāgnaya iti  
24308 vyākhyeyam || 52 ||  
24309

24310 chinneccācchamiti na yāvadaṅgabhaṅgaṃ  
24311 kurvanto jvaladanalojjvalāḥ pṛṣatkāḥ |  
24312 tāvadrāgdrutamita ehi mitra yāmo  
24313 yāmo'yaṃ pravahati vāsaraścaturthaḥ || 53 ||  
24314

24315 atha yuddhaśrāntasya tādrśaṃ kaṃcitpratryuktiḥ | he chinnecca  
24316 śramavicchinā yuddhecchā yasya tathāvidha he mitra acchaṃ svacchaṃ nirdoṣaṃ  
24317 iti vakṣyamāṇaṃ hitaṃ śṛṇviti śeṣaḥ | jvaladanalojjvalāḥ pṛṣatkā bāṇā  
24318 asmākamaṅgānāṃ hastapādādīnāṃ bhaṅgaṃ vicchedaṃ kurvanto yāvanna  
24319 bhavanti tāvadeva drāk śīghrameva drutaṃ palāyitaṃ yathā syāttathā iti yāmaḥ  
24320 apagacchāmaḥ | yato'yaṃ caturtho yāmaḥ praharaḥ yāmo yamasambandhī vāsaraḥ |  
24321 niyatāśanadinamiva janakṣayāya pravahati | parivartata ityarthaḥ |  
24322 chinneccāchṛṃ iti pāṭhe tu chinnavarmādaḥ chāchṛṃ iti śabdena  
24323 nāṅgabhaṅgaṃ kurvanta iti yojyam || 53 ||  
24324

24325 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
24326 raṇaprekṣakajanoktivarṇanaṃ nāma catustriṃśaḥ sargaḥ || 34 ||  
24327

24328 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
24329 raṇaprekṣakajanoktivarṇanaṃ nāma catustriṃśaḥ sargaḥ || 34 ||  
24330

24331  
24332 pañcatriṃśaḥ sargaḥ 35  
24333

24334 śrīvāsiṣṭha uvāca |  
24335

24336 atha proḍḍayanodyuktaturaṅgamataraṅgakaḥ |  
24337 uttāṇḍava ivonmatto babhūva sa raṇārṇavaḥ || 1 ||  
24338

24339 samudravanakalpāntanānārūpakavistaraiḥ |  
24340 saṃgrāmaścaturaṅgāṇāṃ vistareṇātra varṇyate || 1 ||  
24341

24342 tatrādaḥ trayodaśaślokairarṇavātmanā nirūpayiṣyannāha - athetyādinā || 1 ||  
24343

24344 chatraḍiṇḍiraviśrāntasiteṣuśapharotkaraḥ |  
24345 aśvasainyollasallolakallolākulakoṭaraḥ || 2 ||  
24346

24347 ḍiṇḍireṣu phenakūṭeṣu viśrāntāḥ sitā iṣavaḥ śapharāḥ  
24348 kṣudramatsyajātibhedāḥ aśvasādisainyānyevocchalanaśīlatvātkallolāḥ || 2 ||  
24349

24350 nānāyudhanadinītasainyāvartavivṛttimān |  
24351 mattahastighaṭāpīṭhacalācalakulācalaḥ || 3 ||  
24352

24353 vivṛttirbhramaṇaṃ tadvān | ghaṭā samūhastallakṣaṇā  
24354 āpīṭhamāmūlāccalācalāścañcalāḥ kulācalā mandarādayo yatra | balābala iti  
24355 pāṭhe balābalaparikṣārtha yudhyantaḥ kulācalā iveti kleśena yojyam || 3 ||

24356  
 24357 kacaccakraśatāvartavṛttibhrāntaśirastrṇaḥ |  
 24358 dhūlījaladharāpītabhramatkhaḍgaprabhājalaḥ || 4 ||  
 24359  
 24360 āvartānāṃ vṛttiḥ paribhramastena bhrāntāni tacchinnaśirastrṇāni yatra |  
 24361 khaḍgaprabhānāṃ dhūlibhirācchādanaṃ pānatvena kalpyate || 4 ||  
 24362  
 24363 makaravyūhavistārabhagnābhagnabhaṭaughanau |  
 24364 mahāguḍuguḍāvartapratiśruddhanakandaraḥ || 5 ||  
 24365  
 24366 senāpakṣe makarākārasya vyūhasya senāsaṃniveśasya | pratiśrutāḥ  
 24367 pratidhvanantyo ghanānāṃ meghānāṃ kandarāśchidrāṇi ghanāḥ kandarāḥ  
 24368 parvataguhā vā yatra || 5 ||  
 24369  
 24370 mīnavyūhavinīṣkrāntaśarabījaughasarsapaḥ |  
 24371 hetivīcīvarālūnapatākāvīcīmaṇḍalaḥ || 6 ||  
 24372  
 24373 mīnāḥ pramīṇā mṛtajanāstadvyūhebhyo vibhidya niṣkrāntāḥ śarā eva kṣetre  
 24374 phalitāḥ bījaughasīmīśiraskāḥ sarśapā iva yatra | arṇavapakṣe mīnānāṃ  
 24375 matsyānāṃ vyūhebhyo niṣkrāntāḥ prasūtāḥ kāsabījaughā iva śubhrā  
 24376 aṇḍasarsapā yatra | vīcīvaraiḥ prabalavīcibhiḥ || 6 ||  
 24377  
 24378 śastravārikṛtāmbhodasadrśāvartakuṇḍalaḥ |  
 24379 saṃrambhaghanasaṃcārasenātimitimiṅgilaḥ || 7 ||  
 24380  
 24381 ambhodasadrśā meghavadasthirā āvartā eva kuṇḍalānīva yasya | saṃrambhaḥ  
 24382 krodhastena ghanasaṃcārā senaiva timayastimiṅgilāśca mahāmatsyajātibhedā  
 24383 yatra || 7 ||  
 24384  
 24385 kṛṣṇāyasaparidhānaavalatsenāmbubhīṣaṇaḥ |  
 24386 kabandhāvartalekhāntarabaddhasainyādibhūṣaṇaḥ || 8 ||  
 24387  
 24388 kṛṣṇāyasamayāḥ sārastanmayāni parīdhānāni kavacāni yasya tathāvidhena  
 24389 valatā parivartamānena sainyāmbunā | kabandhaṃ jalamamūrdhakāyaśca  
 24390 tadāvartarekhāyā antarmadhye baddhāni niviṣṭāni sainyādīnāṃ bhūṣaṇāni yatra |  
 24391 samudrapakṣe sainyānyadanti bhakṣayantīti sainyādīni rakṣāṃsi tānyeva  
 24392 bhūṣaṇānīva yasya || 8 ||  
 24393  
 24394 p. 215)  
 24395  
 24396 śarasīkaranīhārasāndhakārakakubgaṇaḥ |  
 24397 nirghoṣāśoṣitāśeṣaśabdaikaghanabhūṃghumaḥ || 9 ||  
 24398  
 24399 nirghoṣeṇa āśoṣitā ivāsaṃvedyāḥ kṛtā aśeṣaśabdā yena | ata  
 24400 evaikaghanaghūṃghumaḥ || 9 ||  
 24401  
 24402 patanotpatanavyagraśiraḥśakalasīkaraḥ |  
 24403 āvartacakravayūheṣu prabhramadbhaṭakāṣṭhakaḥ || 10 ||  
 24404  
 24405 kaṣṭatāṅkārakodaṇḍakuṇḍalonmathanodbhaṭaḥ |  
 24406 aśaṅkameva pātālādivodyatsainikormimān || 11 ||  
 24407  
 24408 kodaṇḍānyeva kuṇḍalāni sarpaśarīrāṇi teṣāmunmathane cchedane || 11 ||  
 24409  
 24410 gamāgamaparānantapatākācchatraphenilaḥ |  
 24411 vahadraktanadiraṃhaḥprohyamānarathadrumaḥ || 12 ||  
 24412  
 24413 gajapratimasampannamahārudhirabudbudāḥ |  
 24414 sainyapravāhicaladdhayahastijalecaraḥ || 13 ||  
 24415  
 24416 hayahastina eva jalecarā yādāṃsi yatra || 13 ||  
 24417  
 24418 sasamgrāmo'mbaragrāma ivāścaryakaro nṛṇām |  
 24419 abhūtpralayabhūkampakampitācalacañcalaḥ || 14 ||  
 24420  
 24421 ambaragrāmo gandharvanagaram | sāmpratam tameva samaram kalpāntatvena  
 24422 varṇayati - abhūdityādinā || 14 ||  
 24423  
 24424 tarattaraṅgavihagaḥ patatkarighaṭātataḥ |



24425 trastabhīrumṛgānikasphūrjadghurughurāraṇaḥ || 15 ||  
 24426  
 24427 tarattaraṅgā iva vihaḡā yatra || 15 ||  
 24428  
 24429 saraccharālīśalabhaśatabhaṅgurasainikaḥ |  
 24430 taratturaṅgaśaraḡhaḥ śaraḡbhāraṇāṇiḥ || 16 ||  
 24431  
 24432 turaṅgā eva śaraḡbhā yatra | śaraṅṇāṃ bhārāḥ śaraṇ bibhrati ye te vā  
 24433 vanāṇanirvanabhūmiryatra || 16 ||  
 24434  
 24435 caladvirephanirhrādo [jaladvirepha iti pāṭhaḥ] rasattūryaguhāguruḥ  
 24436 |  
 24437 cirātsa sainyajalado luṭṭhadbhaṭamṛgādhipaḥ || 17 ||  
 24438  
 24439 cirādityasyottaratrābhūdityanēnānvayaḥ  
 24440 [viṃśatitamaślokaḡenetyarthaḥ] | sasainyā ḡajādayo jaladā iva yatra || 17  
 24441 ||  
 24442  
 24443 prasaraddhūlijalado vīḡalatsainyasānumāṇ |  
 24444 patadrathavarāḡhyāṅgaḥ pratapatkhaḡḡamaṇḡdalaḥ || 18 ||  
 24445  
 24446 patanti rathavarāḡhyāṇāṃ mahārathāṇāmaṅḡāni yatra | khaḡḡā mṛḡaviśeṣā  
 24447 nistriṃśāśca || 18 ||  
 24448  
 24449 protpatatpadapuṣṡaughāḥ patākācchatravāridaḥ |  
 24450 vahadraktanadīpūrapatatśārāvavāraṇaḥ || 19 ||  
 24451  
 24452 padānyaṅghryaṅkā eva puṣṡaughāḥ || 19 ||  
 24453  
 24454 so'bhūtsamarakalpānto jagatkavalanākulaḥ |  
 24455 paryastasadhvajacchatrapatākārathapattanaḥ || 20 ||  
 24456  
 24457 patadvimalahetyaughabhūribhāsvarabhāskaraḥ |  
 24458 kaṭṡhinaprāṇasaṃtāpatāpitākḡhilaṃānaṡaḥ || 21 ||  
 24459  
 24460 kaṭṡhinena prāṇasaṃtāpena || 21 ||  
 24461  
 24462 kodaṇḡapuṣkarāvartaśaraḡdhārāṇirantaraḥ |  
 24463 vahatkhaḡḡaśīlālekhāvidyudvalayitāmbaraḥ || 22 ||  
 24464  
 24465 kodaṇḡā dhanūṃṡi tallakṡṡaṇāṇāṃ puṣkarāvartākḡhyapralayāmbudāṇāṃ  
 24466 khaḡḡāṇāṃ śīlālekhāḥ śīlāsaṃskṡṡtadhārā eva vidyutaḥ || 22 ||  
 24467  
 24468 ucchinṇarakṡajaladhipatitebhakulācalaḥ |  
 24469 nabhoviḡīrṇanipatadyuttārakaṇatārakaḥ || 23 ||  
 24470  
 24471 nabhasi viḡīrṇāḥ prasṡtāḥ nipatadbḡiśca yuvanti miśrībḡhavantī ata eva tārāḥ  
 24472 sthūlā ye rudhirakaṇāsta eva tārakā iva yatra || 23 ||  
 24473  
 24474 cakrakulyāmbudāvartapūrṇavyomaśīrāmbudaḥ |  
 24475 astrakalpāḡnīnirdaḡḡhasainyaloḡāntarakramaḥ || 24 ||  
 24476  
 24477 cakrakulyābḡiścakraparamparāsarīdbhīrāmbudapradeśe bhramaṇe  
 24478 tadāvartapṡāyābḡiḥ pūrṇā vyomaśīrā nabhonāḡḡyo'mbudāśca yatra |  
 24479 loḡāntarakramaḥ paralokākramaṇam || 24 ||  
 24480  
 24481 hetivarṡāśanicchannabhūtalāmalabhūdḡharaḥ |  
 24482 ḡajarājagīrivṡatāpātapiṡṡṡajanavṡajaḥ || 25 ||  
 24483  
 24484 śaraḡdhārāḡhanāṇīkameḡhacchannamaḡhīnabhāḥ |  
 24485 mahāṇīkārṇavakṡobhasaṃḡhaṡṡḡḡaṡṡitāḡdravaḥ || 26 ||  
 24486  
 24487 śaraḡdhārābḡhirḡhanairnībīḡairanīkameḡhaiḥ || 26 ||  
 24488  
 24489 vyāpta uḡrāṇiloddhūtairjalavyāḡairivācalaḥ |  
 24490 anyonyadalanavyaḡraīḥ śastrotṡpāta ivotṡṡṡitaiḥ || 27 ||  
 24491  
 24492 jalavyāḡairlaḡḡḡḡubḡhaiḥ | aḡcalaḥ arṡhātsamudṡrāntarḡata iti labḡyate | anyonyadalane  
 24493 vyagṡraiḥ śaṡṡṡairīti śeṡaḥ | śaṡṡṡavarṡṡiṇī saṃṡvartotṡpāte utṡṡṡitairivetyutṡṡṡṡā || 27

24494 ||  
 24495  
 24496 śulāsicakraśaraśaktigadābhūṣṇḍī-  
 24497 prāsādayo vidalanena mitho dhvanantaḥ |  
 24498 dīptā adhurdaśadiśaḥ śataśo bhramantaḥ  
 24499 kalpāntavātaparivṛttapadārthalīlām || 28 ||  
 24500  
 24501 dīptāḥ śulādayo mitho vidalanena dhvananto diśo bhramantaḥ santaḥ  
 24502 kalpāntavātena parivṛttānām bhrāmyamānānām śilāvṛkṣaśastrādīnām  
 24503 padārthānām līlām vilāsaṁ adhuḥ | adhārayannityarthaḥ || 28 ||  
 24504  
 24505 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 24506 raṇavarṇanaṁ nāma pañcatrīṁśaḥ sargaḥ || 35 ||  
 24507  
 24508 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe raṇavarṇanaṁ  
 24509 nāma pañcatrīṁśaḥ sargaḥ || 35 ||  
 24510  
 24511  
 24512 p. 216)  
 24513  
 24514 ṣaṭtrīṁśaḥ sargaḥ 36  
 24515  
 24516 śrīvāsiṣṭha uvāca |  
 24517  
 24518 atha śṛṅgopamāneṣu sthiteṣu śararāśiṣu |  
 24519 sarvabhīruṣu bhagneṣu vidruteṣu diśo daśa || 1 ||  
 24520  
 24521 samāyudhadvandvayuddhaṁ sahāyāścātra varṇitāḥ |  
 24522 prācyādibhirjanapadaiḥ samaṁ janapadeśvarāḥ || 1 ||  
 24523  
 24524 mātāṅgaśavaśaileṣu sthiteṣu śararāśiṣu śṛṅgopamāneṣu satsviti pareṇa  
 24525 sahānvayaḥ || 1 ||  
 24526  
 24527 mātāṅgaśavaśaileṣu viśrāntāmbudapaṅktiṣu |  
 24528 yakṣarakṣaḥpiśāceṣu kṛḍatsu rudhirārṇave || 2 ||  
 24529  
 24530 mahatām dharmaniṣṭhānām śilaujaḥsattvaśālinām |  
 24531 śuddhānām kulapadmānām vīrāṇāmanivartinām || 3 ||  
 24532  
 24533 śīlaṁ sucāritryam | sattvaṁ balam | kulapadmānām svakulaṁ  
 24534 padmavatsvayaśaḥsaurabhāiḥ surabhīkurvāṇānāmityarthaḥ || 3 ||  
 24535  
 24536 dvandvayuddhāni jātāni meghānāmiva garjatām |  
 24537 mithonigaraṇotkāni milantyāpagapūravat || 4 ||  
 24538  
 24539 mitho'nyonyayuddhato nigaraṇaṁ grasanaṁ tatrotkānyutkaṇṭhitānīveti  
 24540 dvandvayuddhaviśeṣaṇam | milanti vīrā iti śeṣaḥ || 4 ||  
 24541  
 24542 pañjaraḥ pañjareṇeva gajaughena gajoccayaḥ |  
 24543 savanaḥ savanenādriradriṇevāmiladbalāt || 5 ||  
 24544  
 24545 vanena saha vartamānaḥ savano'dristadṛśenādrīṇeva || 5 ||  
 24546  
 24547 aśvaugho miladaśvānām vṛndenārāviraṁhasā |  
 24548 taraṅgaughena ghoṣeṇa taraṅgaugha ivārṇave || 6 ||  
 24549  
 24550 narānikaṁ narānikaḥ samāyudhamayodhayat |  
 24551 veṇvoghamiva veṇvogho marullolo marudvalam || 7 ||  
 24552  
 24553 marutā valati calatīti marudvalastam || 7 ||  
 24554  
 24555 rathaughasca rathaughena niṣpipeṣākhilaṁ vapuḥ |  
 24556 nagaraṁ nagareṇeva daivenoḍḍīnamāsuram || 8 ||  
 24557  
 24558 vapuḥ parasparasamsthānam || 8 ||  
 24559  
 24560 saraccharabharāsāraracitāpūrvavāridam |  
 24561 yuyudhe sthagitākāśā dhanurdharapatākinī || 9 ||  
 24562

24563 racitaḥ saṃpāditāḥ apūrho'bhinavo vārido yasminkarmaṇi yathā yuyudhe |  
 24564 sthagitākāśā ācchāditākāśā || 9 ||  
 24565  
 24566 viṣamāyudhayuddheṣu yoddhāraḥ pelavāśayāḥ |  
 24567 yadā yuktyā palāyante raṇakalpānale tadā || 10 ||  
 24568  
 24569 pelavāśayā bhīrucittāḥ || 10 ||  
 24570  
 24571 militāścakriṇaścakrairdhanurdhārairdhanurdharāḥ |  
 24572 khaḍgibhiḥ khaḍgayoddhāro bhuṣuṇḍibhīrbhuṣuṇḍayaḥ || 11 ||  
 24573  
 24574 atra prakaraṇe tṛtīyāntāyudhanāmabhiḥ sarvatra taddhāriṇo lakṣyante |  
 24575 bhuṣuṇḍiśabdena bhuṣuṇḍidharā lakṣaṇayocyante || 11 ||  
 24576  
 24577 musalairmusalodārāḥ kuntinaḥ kuntidhāribhiḥ |  
 24578 ṛṣṭyāyudhā ṛṣṭidharaiḥ prāsibhiḥ prāsapāṇayaḥ || 12 ||  
 24579  
 24580 samudgarā mudgaribhiḥ sagadairvilasadgadāḥ |  
 24581 śāktikaiḥ śaktiyoddhāraḥ śūlaiḥ śūlaviśārādāḥ || 13 ||  
 24582  
 24583 prāsāsanavidāḥ prāsaiḥ paraśūktāḥ paraśvadhāiḥ |  
 24584 lakuṭodyairlakuṭinaścopalairupalāyudhāḥ || 14 ||  
 24585  
 24586 prāsānāmasanaṃ kṣepaṇaṃ tadvidāḥ | paraśubhīrūktāḥ | vikhyātā iti yāvat |  
 24587 lakuṭā veṇudaṇḍā udyā udyatā yeṣāṃ te lakuṭodyāstaiḥ || 14 ||  
 24588  
 24589 pāsibhiḥ pāsadhāriṇyaḥ śaṅkubhiḥ śaṅkudhāriṇaḥ |  
 24590 kṣurikābhīstu kṣurikā bhīndipālāiśca tadgatāḥ || 15 ||  
 24591  
 24592 pāsadhāriṇyaḥ senāḥ | śaṅkukṣurike kṣudrāyudhaviśeṣau |  
 24593 tadgatāstatsaṃgatāḥ || 15 ||  
 24594  
 24595 vajramuṣṭidharā vajrairaṅkuśairāṅkuśoddhatāḥ |  
 24596 halairhalanikāśajñāstriśūlaiśca triśūlinaḥ || 16 ||  
 24597  
 24598 vajrairmuṣṭigataiḥ vajramuṣṭibhīriti yāvat | vajramuṣṭiśabdena mallānāṃ  
 24599 salohakilā muṣṭibandhā ucyante | nikāṣo nigharṣaḥ || 16 ||  
 24600  
 24601 śṛṅkhalājālini jālaiḥ śṛṅkhalairalikomalaiḥ |  
 24602 kṣubhitākālpavikṣubdhasāgarormighatā iva || 17 ||  
 24603  
 24604 śṛṅkhalājālamiti kaṅkaṭajātibhedastadvantaḥ sādinaḥ śṛṅkhalājālināḥ |  
 24605 komalaśabdaḥ snigdhaśyāmaparaḥ | militā iti sarvatrānuṣaṅgaḥ | dṛṣṭānto'pi  
 24606 prāktanasarvasādhāraṇaḥ || 17 ||  
 24607  
 24608 kṣubdhacakradalāvartaḥ śarasīkaramārutaḥ |  
 24609 prabhramaddhetimakaro vyomaikārṇava ābabhau || 18 ||  
 24610  
 24611 kṣubdhāni bhramanti dalānīva cakrāṇi cakradalāni tānyāvartā yasmin || 18 ||  
 24612  
 24613 utphullāyudhakallolaśīrākulajalecaraḥ |  
 24614 rodorandhrasamudro'sau babhūvāmaradustaraḥ || 19 ||  
 24615  
 24616 utphullā āyudhalakṣaṇāḥ kallolaśīrāstarāṅganāḍyaḥ | rodasyordyāvāpṛthivyo  
 24617 randhramantarālaṃ sa eva samudraḥ | amarairjīvadbhīrdustaraḥ || 19 ||  
 24618  
 24619 divyāṣṭakajanānīkaṃ pakṣadvayatayā tayā |  
 24620 ardhānārdhena kupitaṃ bhūpālābhyām tathā sthitam || 20 ||  
 24621  
 24622 vidyā buddhirbalaṃ śauryamastrānyaśvā ratho dhanuriti prasiddham  
 24623 divyamapratihatamaṣṭakaṃ yasya tathāvidham yodhanānīkaṃ tayā prāguktayā  
 24624 dvandvaśo militayā pakṣadvayatayā sainyadvaye'pyardhenārthena kupitaṃ sthitam |  
 24625 tatkataḥ | yato bhūpālābhyām sindhurājavidūrathābhyām tathā tadanukūlatayā  
 24626 sthitamityarthaḥ | athavā yakṣā rakṣāṃsi piśācā asurā ityekato devā gandharvāḥ  
 24627 kinnarā vidyādhara ityekata iti divyāṣṭakajanānīkaṃ tayā  
 24628 bhāvijayaparājayānusāriṇyā pakṣadvayatayā sainyasyārdhenārdhena kupitaṃ  
 24629 sthitam yato bhūpālābhyāmapi tathā tadanurūpādṛṣṭaśālitayā sthitamityarthaḥ  
 24630 || 20 ||  
 24631

24632 madhyadeśādisaṃkhyāṇe prāgdibhyo'bhyāgatānimān |  
 24633 līlānāthasya padmasya pakṣe janapadāñchṛṇu || 21 ||  
 24634  
 24635 idānīm padmasindhurājayoḥ sahāyabhūtān janān  
 24636 prācyādīdigbhedatattaddeśabhedaiḥ krameṇa varṇayituṃ vasiṣṭhaḥ pratijānīte ##-  
 24637  
 24638 p. 217)  
 24639  
 24640 pūrvasyām kosalāḥ kāsīmāgadhā mithilotkalāḥ |  
 24641 mekhalāḥ karkarā mudrāstathā saṃgrāmaśaunḍakāḥ || 22 ||  
 24642  
 24643 deśanāmāni spaṣṭāni | mārkandeḃyādipurāṇoktadeśanāmnāmatratyānām ca  
 24644 kvacyadyapi vailakṣaṇyaṃ vyatyāśaśca dṛśyate tathāpi  
 24645 brahmāṇḍāntaratvāṇna doṣaḥ | prācyām deśāḥ 24 parvatāḥ 7 || 22 ||  
 24646  
 24647 mukhyā himā rudramukhyāstāmraliptāstathaiva ca |  
 24648 prāgjyotiṣā vājimukhā ambaṣṭhāḥ puruṣādakāḥ || 23 ||  
 24649  
 24650 varṇakoṣṭhāḥ saviśvotrā āmamināśanāstathā |  
 24651 vyāghravakrāḥ kirātāśca sauvīrā ekapādakāḥ || 24 ||  
 24652  
 24653 mālyavānnāma śailo'tra śibirāñjana eva ca |  
 24654 vṛṣaladhvajapadmādyāstathodayakaro giriḥ || 25 ||  
 24655  
 24656 atha prāgdakṣiṇāyām tu ime vindhyādivāsinaḥ |  
 24657 cedayo vatsadāsārṇā aṅgavaṅgopavaṅgakāḥ || 26 ||  
 24658  
 24659 prācī ca dakṣiṇā cānayorantarālaṃ dikprāgdakṣiṇā | diñnāmānyantarāle iti  
 24660 bahuvrīhiḥ | atrāpi deśāḥ 27 || 26 ||  
 24661  
 24662 kaliṅgapuṇḍrajaṭharā vidarbhā mekhalāstathā |  
 24663 śabarānanavarṇāśca karṇātripurapūrakāḥ || 27 ||  
 24664  
 24665 kaṇṭakasthalanāmānaḥ pṛthagdīpakakomalāḥ |  
 24666 karṇāndhrāścaulikāścaiva tathā cārmaṇvatā api || 28 ||  
 24667  
 24668 kākakā hemakuḍyāśca tathā śmaśrudharā api |  
 24669 baligrīvamahāgrīvāḥ kiṣkindhā nālikeriṇaḥ || 29 ||  
 24670  
 24671 atha līlāpaterasya dakṣiṇasyāmime nṛpāḥ |  
 24672 vindhyo'tha kusumāpīḍo mahendro dardurastathā || 30 ||  
 24673  
 24674 dakṣiṇasyām parvatāḥ 6 deśāḥ 63 || 30 ||  
 24675  
 24676 malayaḥ sūryavāmścaiva gaṇā rājyasamṛddhakāḥ |  
 24677 avantīriti vikhyātāstathā śāmbavatīti ca || 31 ||  
 24678  
 24679 daśapūrakathācakrāreṣikāturakacchapāḥ |  
 24680 vanavāsopagirayaste bhadragirayastathā || 32 ||  
 24681  
 24682 nāgarā daṇḍakāścaiva gaṇarāṣṭranṛrāṣṭrakāḥ |  
 24683 sāhā śaivārṣyamūkāśca karkoṭā vanabimbalāḥ || 33 ||  
 24684  
 24685 pampānivāsinaścaiva kairakāḥ karkavīrakāḥ |  
 24686 sverikā yāsikāścaiva dharmapattanapañjikāḥ || 34 ||  
 24687  
 24688 kāsikāstrṣṇakhallūlā yādāste tāmraparṇakāḥ |  
 24689 gonardāḥ kanakāścaiva dīnapattanamāmakāḥ || 35 ||  
 24690  
 24691 tāmrikā [tāmrikadaṃbharākīrṇā iti pāṭhaḥ] dambharākīrṇāḥ  
 24692 sahakāraiṇakāstathā |  
 24693 vaituṇḍakāstumbavanālājīnadvīpakarṇikāḥ || 36 ||  
 24694  
 24695 karṇikābhāśca śivayaḥ kauṅkaṇāścitrakūṭakāḥ |  
 24696 karṇāṭamaṇṭavaṭakā mahākāṭakikāstathā || 37 ||  
 24697  
 24698 āndrāśca kolagirayaścāvantikavicerikāḥ |  
 24699 caṇḍāyattā devanakāḥ krauñcā vāhāstathaiva ca || 38 ||  
 24700

24701 śilākṣārodabhonandamardanā malayābhīdhāḥ |  
 24702 te citrakūṭaśikharā laṅkāraḥṣogaṇāḥ smṛtāḥ || 39 ||  
 24703  
 24704 atha pratyagdakṣiṇasyāṃ mahārājyasurāṣṭrakāḥ |  
 24705 sindhusauvīraśūdrākhyā ābhīrā draviḍāstathā || 40 ||  
 24706  
 24707 pratyagdakṣiṇasyāṃ parvatāḥ 4 deśāḥ 19 || 40 ||  
 24708  
 24709 kīkaṭāḥ siddhakhaṇḍākhyāstathā kāliruhā api |  
 24710 atra hemagiriḥ śailastathā raivatako giriḥ || 41 ||  
 24711  
 24712 jayakaccho mayavaro yavanāstatra [paṭanāstatra iti pāṭhaḥ]  
 24713 jantavaḥ |  
 24714 bāhlikā mārgaṇāvanta dhūmrāstumbakanāmakāḥ || 42 ||  
 24715  
 24716 tathā lājagaṇāścaiva tathātra girivāsinaḥ |  
 24717 tato'bdhitokaniyutā ete līlāpaterjanāḥ || 43 ||  
 24718  
 24719 atha tatpratipakṣasthānimāñjanapadāñśṛṇu |  
 24720 paścimāyāṃ diśi prauḍhā ime tāvanmahādrayaḥ || 44 ||  
 24721  
 24722 paścimāyāṃ parvatāḥ 9 deśāḥ 18 || 44 ||  
 24723  
 24724 maṇimānnāma śailendraḥ kurārpaṇagiristathā |  
 24725 vano'rkaho meghabhavaścakravānastaparvataḥ || 45 ||  
 24726  
 24727 janāḥ pañcajanā nāma kāsabrahmacayāntakāḥ |  
 24728 tathaiva bhāraḥṣatathāḥ pāraḥṣatāḥ śāntikāstathā || 46 ||  
 24729  
 24730 kāsānāṃ brahmaṇacayānāṃ cāntakā iti pañcajanānāṃ viśeṣaṇam || 46 ||  
 24731  
 24732 śaibyāramarakāyācchā [karachāyāmahulā niyamāstathā] guhuvā  
 24733 niyamāstathā |  
 24734 haihayāḥ suhmagāyāśca tājikā hūṇakāstathā || 47 ||  
 24735  
 24736 pārsvekatakayoḥ karkā giriparṇāvamāstathā |  
 24737 saṃtyaktadharmamaryādāste varṇā mleccahajātayaḥ || 48 ||  
 24738  
 24739 dakṣiṇottarakatakadeśayoḥ pārsve karkāḥ || 48 ||  
 24740  
 24741 tato'janapadā bhūmiryojanānāṃ śatadvayam |  
 24742 tato mahendraśikharī muktāmaṇimayāvaniḥ || 49 ||  
 24743  
 24744 ajanapadeti cchedaḥ || 49 ||  
 24745  
 24746 yute mahīdharaśatairathāśvo nāma parvataḥ |  
 24747 tato mahārṇavo bhīmaḥ pāriyātragiristaṭe || 50 ||  
 24748  
 24749 taṭe arthānmahārṇavataṭe || 50 ||  
 24750  
 24751 paścimottaradigbhāge deśo girimati sthitaḥ |  
 24752 tathā veṇupatiścaiva tato narapatirmahī || 51 ||  
 24753  
 24754 paścimottarasyāṃ deśāḥ 19 veṇupatirnarapatiriti deśāḥ sthitaḥ | mahī  
 24755 nityotsavavān || 51 ||  
 24756  
 24757 tathā phalguṇakāścaiva māṇḍavyānekanetrakāḥ |  
 24758 purukundāśca pāraśca bhānumaṇḍalabhāvanāḥ || 52 ||  
 24759  
 24760 vanmilā nalinā dīrghā dīrghakeśāṅgabāhavaḥ |  
 24761 raṅgāśca stanikāścānyā guruhāscaluhāstathā [clahāstathā iti  
 24762 pāṭhaḥ] || 53 ||  
 24763  
 24764 yato dīrghakeśāṅgabāhavaḥ ato dīrghākhyā ityārthaḥ || 53 ||  
 24765  
 24766 p. 218)  
 24767  
 24768 tataḥ strīrāṣṭramatulaṃ govṛṣāpatyabhojanam |  
 24769 athottarasyāṃ himavāṅkrauñco'tha madhumāngiriḥ || 54 ||

24770  
 24771 uttarasyāṃ parvatāḥ 6 pādeṣu pratyantaparvateṣu deśāḥ 44 || 54 ||  
 24772  
 24773 kailāso vasumānmerustatpādeṣu janā ubhe |  
 24774 madrāvārevayaudheyā mālavāḥ śūrasenikāḥ || 55 ||  
 24775  
 24776 rājanyāśca tathā jñeyā arjunātanayastathā |  
 24777 trigarta ekapātkṣudrāmabalāsvastavāsinaḥ || 56 ||  
 24778  
 24779 abalāḥ prakhalāḥ śākāḥ kṣemadhūrtaya eva ca |  
 24780 daśadānāgāvasanyadaṇḍāhanyasanāstathā || 57 ||  
 24781  
 24782 dhānadāḥ sarakāścaiva vāṭadhānāstathaiva ca |  
 24783 antaradvīpagāndhārāstathāvantisurāstathā || 58 ||  
 24784  
 24785 atha takṣaśilā nāma tato vīlavagodhanī |  
 24786 puṣkarāvartadeśasya yaśovatimahī tataḥ || 59 ||  
 24787  
 24788 tato nābhimatirbhūmistikṣā kālavarāstathā |  
 24789 kāhakaṃ nagaraṃ caiva surabhūtipuraṃ tathā || 60 ||  
 24790  
 24791 tathaiva ratikādarśā antarādarśa eva ca |  
 24792 tataḥ piṅgalapāṇḍavyaṃ yāmune yātudhānakāḥ || 61 ||  
 24793  
 24794 mānavā nāmgaṇā hematālāḥ svasvamukhāstathā |  
 24795 himavānvasumānkrauñcakailāsāvityagāstathā || 62 ||  
 24796  
 24797 tato'janapadā bhūmiraśītiśatayojanā |  
 24798 atha prāguttarasyāṃ tu kramājjanapadāñchṛṇu || 63 ||  
 24799  
 24800 prāguttarasyāṃ deśāḥ 24 parvataḥ 1 || 63 ||  
 24801  
 24802 kālutā brahmaputrāśca kuṇidāḥ khadināstathā |  
 24803 mālavā randhrarājyāśca vanā rāṣṭrāstathaiva ca || 64 ||  
 24804  
 24805 keḍavastāḥ siṃhaputrāstathā vāmanatām gatāḥ |  
 24806 sāvākaccāpalavahāḥ kāmīrā daradāstathā || 65 ||  
 24807  
 24808 abhisāsada jārvākāḥ palolakuvikautukāḥ |  
 24809 kirātāyāmupātāśca dīnāḥ svarṇamahī tataḥ || 66 ||  
 24810  
 24811 devasthalopavanabhūstadanūditāśrī-  
 24812 rviśvāvasostadanu mandiramuttamaṃ ca |  
 24813 kailāsabhūstadanu mañjuvanaścaśailo  
 24814 vidyādharāmaravimānasamānabhūmīḥ || 67 ||  
 24815  
 24816 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlo0  
 24817 janapadavarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 24818  
 24819 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 24820 janapadavarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 24821  
 24822  
 24823 saptaṭtriṃśaḥ sargaḥ 37  
 24824  
 24825 śrīvāsiṣṭha uvāca |  
 24826  
 24827 raṇe rabhasanīrlūnanaravāraṇadāruṇe |  
 24828 ahaṃpūrvamahāpūrvamīti vṛndānupātini || 1 ||  
 24829  
 24830 kīrtiyante madhyadeśīyā janā janapadākhyayā |  
 24831 tathā jānapadānāṃ ca dvandvayuddhajayājayāḥ || 1 ||  
 24832  
 24833 vṛndaśo vṛndeṣu vā anupātini anusṛtya patanaśīle || 1 ||  
 24834  
 24835 ete cānye ca bahavastatra bhasmatvamāgatāḥ |  
 24836 praviśantaḥ prayatnena śalabhā iva pāvake || 2 ||  
 24837  
 24838 atrānye madhyadeśīyā janā nodāhṛtā mayā |

24839 tānimāñchṛṇu vakṣyāmi pakṣā&llilāmahībhṛtaḥ || 3 ||  
 24840  
 24841 madhyadeśajanapadāḥ 29 || 3 ||  
 24842  
 24843 taddehikāḥ śūrasenā guḍā aśvaghaṇāyakāḥ |  
 24844 uttamajyotibhadraṇi madamadhyamikādayaḥ || 4 ||  
 24845  
 24846 sālūkākodyamālāsyā [sālūsākedyā iti pāṭhaḥ] daurjñeyāḥ  
 24847 pippalāyanāḥ |  
 24848 māṇḍavyāḥ pāṇḍunagarāḥ saugrīvādyā gurugrahaḥ || 5 ||  
 24849  
 24850 pāriyātrāḥ kurāṣṭrāśca yāmunodumbarā api |  
 24851 rājyāhvā ujjiḥānāśca kālakoṭīkamāthuraḥ || 6 ||  
 24852  
 24853 pāñcālā dharmāraṇyāśca tathaivottaradakṣiṇāḥ |  
 24854 pāñcālakāḥ kurukṣetrāstathā sārasvatā janāḥ || 7 ||  
 24855  
 24856 avantīsyandanaśreṇīkuntipāñcanaderitaiḥ |  
 24857 spandamānā vidravantī nipapāta mahābhṛgau || 8 ||  
 24858  
 24859 ete cānye ca raṇe bhasmatvamāgatā iti yaduktaṃ tatprakārameva  
 24860 janapadanāmabhirvibhajyāsargasamāpterācaṣṭe - avantītyādinā | avantī ujjayinī  
 24861 mālaveṣu prasiddhā tatratyānām syandanaśreṇī rathapañktiḥ kuntideśasthānām  
 24862 pāñcanadānām ca īritaiḥ preraṇaiḥ | yuddharabhasairiti yāvat | īritaiḥ kṣiptaiḥ  
 24863 śastrairiti vā | spandamānā bhayātkampamānā dravantī palāyamānā mahati  
 24864 bhṛgau giriprapāte nipapāta | evamuttaratrāpi prathamāntadeśavācivācyānām  
 24865 tṛtīyāntadeśavācivācyaiḥ parājayo bodhyaḥ || 8 ||  
 24866  
 24867 kośabrahmāvasānāśca cchinṇā [chinṇāḥ śastra iti pāṭhaḥ]  
 24868 vastravatījanaiḥ |  
 24869 bhūmau nipatitāḥ santo militā mattavāraṇaiḥ || 9 ||  
 24870  
 24871 militāḥ saṃgatāḥ | vimarditā iti yāvat || 9 ||  
 24872  
 24873 śūrā dāśapurāḥ śastranikṛttodarakandharāḥ |  
 24874 bāṇakṣitibhirākramya yojitā yojane hrade || 10 ||  
 24875  
 24876 bāṇakṣitibhirbāṇabhūmiṣṭhaiḥ | taddeśyairiti yāvat | ākramya parājityānudhāvya  
 24877 yojane palāyitā daivātprāpte hrade yojitā nimajjitāḥ || 10 ||  
 24878  
 24879 p. 219)  
 24880  
 24881 dīrṇodaraviniryātasvāntratantrīniyantritāḥ |  
 24882 śāntikāḥ śāntasaṃcārāḥ piśāccaiścarvitā niśi || 11 ||  
 24883  
 24884 niyantritā niruddhā ata eva śāntasaṃcārāḥ || 11 ||  
 24885  
 24886 udra vairbhadrāgiribhiḥ saṃgrāmādhvaradīkṣitaiḥ |  
 24887 kṣoṇigarteṣu nikṣiptā maragāḥ kamaṭhā iva || 12 ||  
 24888  
 24889 ut utkr̥ṣṭo dravo vego ravo dhvanirvā yeṣāṃ taiḥ | kṣoṇigarteṣu palvalādiṣu || 12 ||  
 24890  
 24891  
 24892 pradrutā vidravadraktā vidrāvitamahārayaḥ |  
 24893 daṇḍikāsthāniloddhūtā haihayairhariṇā iva || 13 ||  
 24894  
 24895 daṇḍikā nagarī tatsthāḥ | aniloddhūtā iti hariṇaviśeṣaṇam | saṃdhirārṣaḥ |  
 24896 haihayairvidrāvitā ityarthādgamyate | hariṇā vātapramyaḥ || 13 ||  
 24897  
 24898 dantidantavinirbhinnā dadā dalitārayaḥ |  
 24899 nītā raktamahānadyā drumāṇām pallavā iva || 14 ||  
 24900  
 24901 nārācaiścarvitāścīnā jīrṇā jarjarajīvitāḥ |  
 24902 jahurjalandhau dehānbhārabhūtāniva sthitān || 15 ||  
 24903  
 24904 karṇāṭasubhaṭoḍḍīnakuntākalitakandharāḥ |  
 24905 bhagnā naladaśūrāśca tārakānikarā iva || 16 ||  
 24906  
 24907 uḍḍīnakuntairākalitā ācchinṇāḥ kaṃdharāḥ kaṇṭhā yeṣāṃ | bhagnā viśīrṇāḥ

24908 || 16 ||  
 24909  
 24910 karīndramakaravyūharaṃhaḥsaṃhatahetayaḥ |  
 24911 keśākeśikṛtārambhā vinedurdāśakāḥ śakāḥ || 17 ||  
 24912  
 24913 dāśakāḥ śakāśca yudhyamānā daivātkarīndrairmakaravyūheneva raṃhasā  
 24914 saṃhatahetayo vināśitāyudhāḥ keśeṣu keśeṣu gṛhītvā pravṛttaṃ yuddhaṃ  
 24915 keśākeśi tadarthaṃ kṛtārambhāḥ santo vineduḥ || 17 ||  
 24916  
 24917 daśārṇāḥ pāsanirmuktaśṛṅkhalā jālabhīravaḥ |  
 24918 nilīnā raktaṇāmbhāle vaitasāstimayo yathā || 18 ||  
 24919  
 24920 pāsadeśīyairnirmuktebhyaḥ śṛṅkhalājālebhyaḥ bhīravaḥ | jāmbhāle paṅke |  
 24921 vaitasā vetasamūlāśrayāstimayo matsyabhedāḥ || 18 ||  
 24922  
 24923 gurjarāṇīkanāśena gurjarīkeśaluṅcanam |  
 24924 vihitam taṅgaṇottuṅgaṇāśiśaṅkuśatai raṇe || 19 ||  
 24925  
 24926 taṅgaṇānām ut ūrdhva tuṅganamucchalanaṃ yeṣāṃ tathāvidhairasibhiḥ  
 24927 śaṅkuśataiśca vihitam kāritam || 19 ||  
 24928  
 24929 siṣicuḥ śastrakarṇaughādbindubhyaḥ nigaḍā guhān |  
 24930 śaradhārāvanānīva vīrahetiprabhāmbudāḥ || 20 ||  
 24931  
 24932 śastrakarṇānām karṇavadūrdhvikṛtaśastratvāttathā  
 24933 prasiddhānāmoghātsaṃghānnirgatā vīrahetiprabhāvidyudbhīrambudāyamānā  
 24934 nigaḍā jānapadā guhān jānapadānprati śaradhārāḥ siṣucurakṣaran | yathā  
 24935 vīrahetisadṛśaprabhā ambudāḥ svabindubhyaḥ hetubhyaḥ vanāni siṃcanti tadvat || 20 ||  
 24936 ||  
 24937  
 24938 bhuśuṇḍīmaṇḍaloddyotaśyāmārkotpātabhīruṣu |  
 24939 ābhīreṣvarayaḥ peturgogaṇā hariteṣviva || 21 ||  
 24940  
 24941 bhuśuṇḍīmaṇḍalānāmuddyotaiḥ śyāmo nīlikṛtau yo'rkaḥ sūryaḥ  
 24942 bhuśuṇḍīmaṇḍalalakṣaṇo vā uddyotena śyāmo'rkastallakṣaṇenotpātena |  
 24943 uktaṃca - yadi candra ivādityaḥ sacchidro raśmīmaṇḍalaḥ |  
 24944 kṛṣṇaraktāntaparyantastajjanakṣayalakṣaṇam || iti || 21 ||  
 24945  
 24946 kāntakāñcanakāntāsīttāmrasaṃgrāmavāhinī |  
 24947 bhutā gauḍabhaṭṭenāṅga nakhakeśanīkarṣaṇaiḥ || 22 ||  
 24948  
 24949 tāmṛā yavanabhedāsteṣāṃ saṃgrāmodyuktā vāhinī saiva nāyikā gauḍabhaṭṭena  
 24950 nāyakena bhuktā upabhuktā | aṅgeti rāmasaṃbodhanam || 22 ||  
 24951  
 24952 raṇe naganayāsaṃkhyakavaccakranīkṛntanaiḥ |  
 24953 taṅgaṇāḥ kaṇaśaḥ kīrṇāḥ kaṅkaḡrdhreṣubhāsakaiḥ || 23 ||  
 24954  
 24955 nagānvṛkṣaśailānapi nayantyapākurvanti tathāvidhairanantaiḥ  
 24956 kavadbhīrdhvanadbhīścakrāirnikṛntanaiśchedanaiḥ | bhāsakairjānapadaiḥ || 23 ||  
 24957  
 24958 laguḍāloḍanoḍḍīnam gauḍam guḍuguḍāravam |  
 24959 śrutvā gāndhāragāvo'gre dudruvurdraṇiḍā iva || 24 ||  
 24960  
 24961 laguḍānāmāloḍanena bhramaṇenopalakṣitamudḍīnamudgataṃ  
 24962 gauḍabhaṭṭasaṃbandhi guḍuguḍāravamavyaktabhāṣaṇadhvanīm | gāndhārā gāva  
 24963 ivetyupamitasamāsaḥ | ṭajabhāvaśchāndasaḥ || 24 ||  
 24964  
 24965 ākāśagārṇavaprakhyo vahacchakakadambakaḥ |  
 24966 akarotpārasīkānām ghananaiśatamobhramam || 25 ||  
 24967  
 24968 vahatām nadivatparvatebhyaḥ vataratām śakānām kadambakaḥ stomāḥ | prāyaḥ  
 24969 śakā nilāmbarā iti gamyate | pārasīkāstu dhavalāmbarā iti || 25 ||  
 24970  
 24971 mandarāhananoḍḍīnasvacchakṣīrārṇavodare |  
 24972 vanānīvāyudhānyāsañchatruprāleyasānuni || 26 ||  
 24973  
 24974 ata evāha - mandareti | tatra yudhyatāmāyudhāni kṣīrārṇavodare mandarasya  
 24975 vanānīva prekṣakāṇām tu prāleyācalasānuni tadvanānīveti bodhyam || 26 ||  
 24976



24977 yadambudairivoḍḍīnaṃ śaṣṭravṛṇḍairnabhoṅgaṇe |  
 24978 taddṛṣṭaṃ vīcivalanairlolaiḥ plutamivārṇave || 27 ||  
 24979  
 24980 uḍḍīnamiti bhāve ktaḥ | lvāḍibhya iti natvam | valanaiḥ  
 24981 saṃvalanairvīcyantarasaṃvalitavīcibhiriti yāvat |  
 24982 bhūmiṣṭhadṛṣṭyāmbudoḍḍīnamiva dṛṣṭamapi nabhaścarairvīciplavanamiva  
 24983 dṛṣṭamiti bhāvaḥ || 27 ||  
 24984  
 24985 śatacandraṃ sitacchatraiḥ śaraiḥ śalabhanirbharam |  
 24986 śaktibhiḥ kila nīrandhraṃ dṛṣṭamākāśakānanam || 28 ||  
 24987  
 24988 śalabhaiḥ pataṅgairnirbharaṃ bhṛśaṃ vyāptam | nīrandhraṃ niravakāśam || 28  
 24989 ||  
 24990  
 24991 vīrāsavasamākrandakāriṇaḥ kekayaiḥ kṛtāḥ |  
 24992 kaṅkaiḥ kaṅkakulākṛāntavyomoddhūlitamastakāḥ || 29 ||  
 24993  
 24994 kṛtāḥ śatrava iti dehalīdipanyāyenobhayatra śeṣaḥ || 29 ||  
 24995  
 24996 kirātasainyakanyānāṃ kāmāṃ kalakalāravaiḥ |  
 24997 aṅgairanaṅgatāṃ nītvā bhairavairiva garjitam [garjitaiḥ iti  
 24998 pāṭhaḥ] || 30 ||  
 24999  
 25000 kirātasainyānyeva kanyāstāsām | aṅgairjānapadaiḥ | anaṅgatāṃ videhatāṃ  
 25001 manmathodrekaṃ ca || 30 ||  
 25002  
 25003 kāśaistaddehakāḥ krāmṭā adṛśyairmāyayā khagaiḥ |  
 25004 nirdhūtapakṣaiḥ kṣubhitaiḥ pavanaiviva pāṃsavaḥ || 31 ||  
 25005  
 25006 kāśaiḥ sāmudrairnarabhedaiḥ | māyayā khagaiḥ pakṣibhūtaiḥ || 31 ||  
 25007  
 25008 unmattāḥ suvinirdhūtāstyaktahetiraṅāmbarāḥ |  
 25009 nārmadā narmanirmātṛ nanṛturjahasurjaguḥ || 32 ||  
 25010  
 25011 unmattā yuddhonmattāḥ | narma līlā tannirmātṛ iti kriyāviśeṣaṇam || 32 ||  
 25012  
 25013 p. 220)  
 25014  
 25015 prakkaṇatkiṃkiṇījālaṃ śaktivarṣamupāgatam |  
 25016 sālvaḥ pāṇānilodbhūtamagamatpṛṣadākṛti || 33 ||  
 25017  
 25018 pṛṣadākṛtiṃ bindvākāram | viśīrṇatāmiti yāvat || 33 ||  
 25019  
 25020 śaibyāstu khaṇḍitāḥ kauntairbhramatkuntairvighaṭṭitāḥ |  
 25021 śavībhūtā divaṃ nītā dṛṣṭā vidyādharā iva || 34 ||  
 25022  
 25023 kauntaiḥ kuntideśajaiḥ || 34 ||  
 25024  
 25025 dharādharapaḍharminyā dhīrayā hīnasenayā |  
 25026 luṇṭhitāḥ pāṇḍunagarāścalanollāsamātrataḥ || 35 ||  
 25027  
 25028 dharāyā yuddhabhūmerdharaṇamākramaṇaṃ taddharminyā ahīnā  
 25029 jānapadāsteṣāṃ senayā || 35 ||  
 25030  
 25031 taṃ dehakāḥ pāñcanadairdalitā mattakāśibhiḥ |  
 25032 kuntadantadrumoddāmā nagā iva mataṅgajaiḥ || 36 ||  
 25033  
 25034 kuntairgajadantairdrumaiśca praharaṇairuddāmā yuddhadakṣāḥ | nagā vṛkṣāḥ ||  
 25035 36 ||  
 25036  
 25037 brahmāvatsanakā nīpaiścakraiḥ kṛttā gatā mahīm |  
 25038 sahayāḥ krakacotkṛttā vṛkṣāḥ kusumitā iva || 37 ||  
 25039  
 25040 brahmāvatsanakā jānapadā nīpairjānapadaiḥ || 37 ||  
 25041  
 25042 śvetakākānanam lūnaṃ kuṭhārairjaṭhareritaiḥ |  
 25043 etaddadāha pārśvastho bhadreṣaḥ śaravahninā || 38 ||  
 25044  
 25045 śvetakākānām jānapadānāmānanam mukhaṃ śira iti yāvat | jaṭharairjānapadaiḥ

25046 | etajjaṭharabalam || 38 ||  
 25047  
 25048 kāṣṭhayodhe nirālānaṃ magnā jīrṇā mataṅgajāḥ |  
 25049 layamājagmurāyuddhamiddhegnāvindhanaṃ yathā || 39 ||  
 25050  
 25051 kāṣṭhayodhalakṣaṇapaṅkeṣu nirālānaṃ vinaiva bandhanastambhaṃ magnāḥ santo  
 25052 jīrṇā mataṅgadeśajā eva śleṣādgaṇjāḥ || 39 ||  
 25053  
 25054 mitragartāstrigartāttā bhramitvordhvaṃ tṛṇopamam |  
 25055 viviśurvyastamūrdhānaḥ pātālāntaṃ palāyitum || 40 ||  
 25056  
 25057 trigartairāttā gṛhītāḥ || 40 ||  
 25058  
 25059 mandānilacalāmbhodhibhāsure māgadhe bale |  
 25060 nirmagnā vanilā mandāḥ paṅke jīrṇagajā iva || 41 ||  
 25061  
 25062 vanilā jānapadāḥ || 41 ||  
 25063  
 25064 cedayaścetanāṃ jahnustaṅgaṇānāṃ raṇāṅgaṇe |  
 25065 puṣpāṇāṃ pathi śīrṇānāṃ saukumāryamivātapāḥ || 42 ||  
 25066  
 25067 cetanāṃ vivekabuddhiṃ jīvaṃ vā || 42 ||  
 25068  
 25069 kausalāḥ pauraṇāmasahanto'ntakā iva |  
 25070 tairunmuktagadāprāsaśaraśaktyativṛṣṭayaḥ || 43 ||  
 25071  
 25072 kausalāḥ kosaladeśajā antakā iva nighnanta iti śeṣaḥ | taiḥ pauraṇairunmuktā  
 25073 gadādivṛṣṭayo yeṣu tathāvidhā babhūvurityapakṛṣyate || 43 ||  
 25074  
 25075 babhūvurbhallakṛttāṅgā'vismayā vidrumadrumāḥ |  
 25076 ivādrau vidravantyādrasāndrāsṛksūryamūrtayaḥ || 44 ||  
 25077  
 25078 teṣu ye bhallakṛttāṅgā apyavismayāḥ paraparākrame āścaryabuddhirahitāḥ ata  
 25079 evādrasāndrāsṛgbhīrḥbālasūryasadṛśamūrtayaḥ santaḥ adrau parvate  
 25080 vidrumadrumāḥ pravālavṛkṣā eva vidravanti paridhāvantiḥ babhūvuḥ || 44 ||  
 25081  
 25082 nārācaugmahāhetimārutādhūtamūrtayaḥ |  
 25083 babhramurbhramarānikabhāsura jaladā iva || 45 ||  
 25084  
 25085 śaradhārādharā meghāḥ śarorṇāpūrṇameṣakāḥ |  
 25086 śarapatrāvṛtā vṛkṣā bhremustadgarjanāgajāḥ || 46 ||  
 25087  
 25088 teṣāṃ kosalānāṃ garjanopalakṣitā gaṇjāḥ śarāṇāṃ dhāroraṇā yatra |  
 25089 sadṛśakāṇḍagarucchalyabhāgākīrṇatvātkramānmeghameṣavṛkṣātmanā  
 25090 utprekṣyante || 46 ||  
 25091  
 25092 vanarājyajarājīrṇāḥ kandākasthalajantavaḥ [kaṇṭhakasthala iti  
 25093 pāṭhaḥ] |  
 25094 atruṭanparamākṛṣṭāḥ pelavā iva tantavaḥ || 47 ||  
 25095  
 25096 kandākasthalodbhavā jantavo manuṣyahastyādayo vanarājyā  
 25097 jānapadāstallakṣaṇayā jarayā jīrṇā nirbalīkṛtāḥ santaḥ paramākṛṣṭāḥ  
 25098 pelavāstantava ivātruṭan chinnāḥ || 47 ||  
 25099  
 25100 ratheṣu dhvastacakreṣu nikhāte'mutra mūrdhasu |  
 25101 nipeturjanasaṃghātā meghā iva vanādriṣu || 48 ||  
 25102  
 25103 nikhātagarte nirodhādratheṣu dhvastacakreṣu satsu amutra amīṣu rathamūrdhasu  
 25104 prahariṣyantaḥ śatrujanasaṃghātā nipetuḥ || 48 ||  
 25105  
 25106 śālatālavanaṃ prāpya janatāvalanaṃ vanam |  
 25107 bhujāvakartanaṃ cāsīduttālaṃ sthāṇukānaṃ || 49 ||  
 25108  
 25109 śālavanaṃ tālavanaṃ ca yuddhe parasparaṃ janatayorjanasaṃmūhayorvalanaṃ  
 25110 melanaṃ ata eva vanaṃ mahāvanatvena saṃpannaṃ yuddhasthānaṃ prāpya tatra  
 25111 bhujāvakartanaṃ cakārācchirovakartanaṃ ca prāpya  
 25112 yathākramamuttālamūrdhviḥbhūtātālāvṛkṣaprāyaṃ sthāṇukānaṃ cāsīt |  
 25113 śālānāṃ paritaḥ śākhācchedane tālaprāyatā tālānāṃ tu śiraḥkartane  
 25114 sthāṇutaiva pariśiṣyata iti yuktameva saṃpannamiti bhāvaḥ || 49 ||

25115  
 25116 nanardurnandanodyānasundaryo mattayauvanāḥ |  
 25117 vanopavanadeśeṣu merorvīravārāśritāḥ || 50 ||  
 25118  
 25119 tāvattārāraṇaṃ reje saṇyākāṇaṇamuttamaṃ |  
 25120 yāvanna parapakṣeṇa prāptaṃ kalpāṇalārciṣā || 51 ||  
 25121  
 25122 tāraḥ āraṇo yaṣmiṇ | saṇyameṇa kāṇaṇaṃ || 51 ||  
 25123  
 25124 chinnāḥ piśācasamṃyuktā bhūtāpahṛtaḥetayaḥ |  
 25125 pātayitvā yayuḥ karṇāṇḍaśārṇāstarṇakā iva || 52 ||  
 25126  
 25127 piśācaih piśācapradhānaiḥ kāmarūpādijāṇapadaiḥ saha yuddhāya samṃyuktā  
 25128 daśārṇā bhūtairapahṛtāyudhāḥ santastarṇakā iva palāyamānāḥ pathi  
 25129 karṇāṇpātayitvā yayuḥ | tarṇakapakṣe karṇapadena karṇavadudbhūtadvitripatrāṇi  
 25130 gulmāṇyucyante || 52 ||  
 25131  
 25132 jahurbhagñeśvarāḥ kāṇtiṃ tām jigīṣavaṇaujaṣā |  
 25133 kāṣayaḥ [kāṣayaḥ iti pāṭhaḥ] kaṃalāṇiṇa śuṣkaśrotasvinaujaṣā ||  
 25134 53 ||  
 25135  
 25136 bhagñeśvarā haṭasvāmikāḥ | tām jigīṣavaṇāṇām jāṇapadāṇām | śuṣkāḥ  
 25137 śrotasvinaḥ saraḥpūraṇanirjharā yena tathāvidhena grīṣmaujaṣā || 53 ||  
 25138  
 25139 tuṣākā meṣalaiḥ [mekhalaiḥ iti pāṭhaḥ] kīrṇāḥ  
 25140 śaraśaktyaṣimudgaraiḥ |  
 25141 vidrutā narakaiḥ kṣiptāḥ kaṭakacchalanā api || 54 ||  
 25142  
 25143 narakairjāṇapadaiḥ | kṣiptā nirastāḥ kaṭakacchalanā api vidrutāḥ palāyitāḥ || 54 ||  
 25144  
 25145 p. 221)  
 25146  
 25147 kauntakṣetrāḥ praṣṭhavāṣaiḥ sthitvā yodhibhirāvṛtāḥ |  
 25148 guṇā iva khalākrāntā gatā vyaktamaśaktatām || 55 ||  
 25149  
 25150 svasthāṇa eva sthitvā yodhibhiryuddhaśīlairdhīrairityarthaḥ | āvṛtāḥ parikṣiptāḥ  
 25151 || 55 ||  
 25152  
 25153 dvipayo bāhudhāṇāṇām kṣaṇeṇādāya maṣṭakaṃ |  
 25154 bhallaiḥ palāyyāṣu gatā vilūṇakamaḷā iva || 56 ||  
 25155  
 25156 vilūṇāṇi kaṃalāṇi yaṣṭe vilūṇakamaḷāḥ puruṣā iva || 56 ||  
 25157  
 25158 mithaḥ sārasvatā nītvā āḍiṇāṇtaṃ kṛtājayaḥ |  
 25159 paṇḍitā iva vāḍeṣu nodvignā na parājitāḥ || 57 ||  
 25160  
 25161 sārasvatāḥ sārasvatītirodabhavā mithaḥ kṛtājayaḥ kṛtayuddhaḥ santa  
 25162 āḍiṇāṇtaṃ ḍiṇāvaṣāṇāvadhīṃ nītvā nodvignāḥ || 57 ||  
 25163  
 25164 kharvagāḥ khaditāḥ kṣudrā yātudhāṇaiḥ parāvṛtāḥ |  
 25165 tejaḥ paraṃamājagmuḥ śāṇtāgnaya ivendhanaiḥ || 58 ||  
 25166  
 25167 khaditā vidrāvitā api yātudhāṇairlaṇkāṣṭhaiḥ saḥāyaiḥ parāvṛtāḥ  
 25168 parāvartitāḥ || 58 ||  
 25169  
 25170 kiyaḍākhyāyata eta-  
 25171 jjiḥvāṇicayaiḥ kilāḷamaḱulitāḥ |  
 25172 vāṣukirapi vaṇṇayitum  
 25173 na saṃarthaḥ raṇavaraṃ rāma || 59 ||  
 25174  
 25175 prakṛtaṃ raṇavaṇṇaṇamupasaṃharati - kriyaḍiti |  
 25176 jjiḥvāṇicayairdviṣaḥsrajiḥvābhiraḷamaṭyārthaṃ vaṇṇayitumākulito vyagro vāṣukiḥ  
 25177 śeṣo'pi || 59 ||  
 25178  
 25179 ityārṣe śrīvāṣiṣṭhaṃahārāmāyaṇe vāḷmikiye utpattiprakaraṇe mo0 līlo0  
 25180 jāṇapadavaṇṇaṇaṃ nāma ṣaptaṭriṃśaḥ sargaḥ || 37 ||  
 25181  
 25182 iti śrīvāṣiṣṭhaṃahārāmāyaṇatāṭparyaparakāṣe utpattiprakaraṇe  
 25183 jāṇapadavaṇṇaṇaṃ nāma ṣaptaṭriṃśaḥ sargaḥ || 37 ||

25184  
 25185 aṣṭatrimśaḥ sargaḥ 38  
 25186  
 25187 śrīvasiṣṭha uvāca |  
 25188  
 25189 evamatyākule yuddhe sāsphoṭabhayasaṃkule |  
 25190 āditye tamasā vṛddhe caṭatkaṭhinakaṅkaṭe || 1 ||  
 25191  
 25192 dinānte senayoryuddhātparāvṛttau raṇakṣitiḥ |  
 25193 piśācabhīmabībhaṭsā vistareṇātra varṇyate || 1 ||  
 25194  
 25195 jitaḥkāśibhiḥ sāsphoṭaiḥ parājitānām bhayena ca saṃkule | caṭati  
 25196 rudhīrodgamamāvṛṇoti tathāvidhe kaṭhinakaṅkaṭe ambu tadrudhirakledajalam  
 25197 vahati prakṣarati satīti pareṇānvayaḥ || 1 ||  
 25198  
 25199 vahatyambūtpatantiṣu patantiṣvaśmavṛṣṭiṣu |  
 25200 nadiṣu kṣepaṇācchāsu varakeṣvabjapaṅktiṣu || 2 ||  
 25201  
 25202 kṣepaṇapāśāṇakarakairacchāsu śubhrāsvaśmavṛṣṭiṣvekatrotpatantiṣvanyatra  
 25203 patantiṣu | nadiṣvabjapaṅktiṣu varakeṣu saṃvarakeṣu saṃkucantiṣu satīṣu |  
 25204 liṅgavyatyayaśchāndasaḥ || 2 ||  
 25205  
 25206 mithaḥ phalāgrakāṭotthavahvisīkariṇiṣu ca |  
 25207 āyāntiṣu prayāntiṣu dūraṃ śaranadiṣu ca || 3 ||  
 25208  
 25209 śaraphalāgrayormithaḥ kāṭena saṃghaṭṭanenotthairvahnikaṇaiḥ sīkariṇiṣu  
 25210 śaranadiṣu || 3 ||  
 25211  
 25212 vahallūnaśiraḥpadmacakrāvartaistaraṅgitaiḥ |  
 25213 khārṇave pūrite hetivṛndamandākinīgaṇaiḥ || 4 ||  
 25214  
 25215 vahanti pravahanti lūnaśirāmsyeva padmāni yeṣu tathāvidhāścakrāṇyevāvartā  
 25216 yeṣu tathāvidhairhetivṛndamandākinīgaṇaiḥ khārṇave ākāśalakṣaṇe samudre  
 25217 pūrite sati || 4 ||  
 25218  
 25219 samīraṇaraṇatkvāṇaśastrapūrṇaghanairghanaiḥ |  
 25220 saṃdehānteṣu siddheṣu kapikacchavyathāpradaiḥ || 5 ||  
 25221  
 25222 samīraṇavadraṇatkvāṇaiḥ śastraiḥ pūrṇatvādeva ghanairnibiḍairghanairmeghairata  
 25223 eva varṣartvārambhaśaṅkayā kapīnām kacchapradeśe  
 25224 śoṇatopacayātkāmavyathāpradaiḥ | meghāntariteṣu siddheṣu saṃdihyate iti  
 25225 saṃdehaḥ antaḥ pralayo yaistathāvidheṣu satsu || 5 ||  
 25226  
 25227 aṣṭabhāgadaśāśeṣapratāpamadhurākṛti |  
 25228 śastraghātaujaśā vīra ivāhastanutām yayau || 6 ||  
 25229  
 25230 śastrāghātaprayuktenaujaśā śoṇakāntyā vīraḥ śūra iva || 6 ||  
 25231  
 25232 śrāntāśvebhāḥ prabhagnāśca hetisaṃghātadiptayaḥ |  
 25233 divasena samaṃ senā yayurmandapratāpatām || 7 ||  
 25234  
 25235 athasenādhināthābhyām vicārya sahamantribhiḥ |  
 25236 dūtāḥ parasparam vṛttā yuddham saṃhriyatāmiti || 8 ||  
 25237  
 25238 vṛttāḥ pravartitāḥ || 8 ||  
 25239  
 25240 tatra śramavaśānmandayantraśastraparākramaiḥ |  
 25241 raṇasaṃharaṇam kāle sarvairvorarīkṛtam || 9 ||  
 25242  
 25243 mandairmandīkṛtairyantraśastraparākramaiḥ | bahuvrīhivā |  
 25244 saṃharaṇamupasaṃhāraḥ || 9 ||  
 25245  
 25246 tato mahārathottuṅgaketuprāntakṛtāspadam |  
 25247 balayorāruhohaika eko yodho dhruvo yathā || 10 ||  
 25248  
 25249 mahato rathasyottuṅge ketuprānte kṛtāspadam kṛtādhāram  
 25250 dīrghavaṃśastambhadvayamiti śeṣaḥ | nanveka eka iti dvirvacanaṃ  
 25251 cedvīpsāvivakṣāyām | ekaṃ bahuvrīhivaditi bahuvrīhivadbhāve ekaika iti syāt  
 25252 tadavivakṣāyām tu sarūpaikaśeṣaḥ syāditi cennātra vīpsā |

25253 vyāpyāṇekavivakṣābhāvāt | nāpyekaśeṣaḥ | saha vivakṣābhāvāt |  
 25254 saṃkhyāvācyekaśabdasya dvivacanānarhatvādekavacanena senayoḥ  
 25255 puruṣabhedapratyāyanāyogācca | tasmātparasparānapekṣayoreva  
 25256 puruṣayostantreṇārohaṇakriyāsaṃbandhavivakṣaṇāna kaściddoṣa iti || 10 ||  
 25257  
 25258 soṃ'śukaṃ bhrāmayāmāsa sarvadinmaṇḍale sitam |  
 25259 śyāmeva dīrghaśuddhāṃsuṃ yuddhaṃ saṃhriyatāmiti || 11 ||  
 25260  
 25261 śyāmā rātriraṃsubhirdīrghaśuddhāṃsuṃ candramiva || 11 ||  
 25262  
 25263 tato dundubhayo neduḥ pratidhvanitadinmukhāḥ |  
 25264 mahāpralayasamśāntau puṣkarāvartakā iva || 12 ||  
 25265  
 25266 śarādihetisarito vistīrṇe gagane sthite |  
 25267 pravṛttaḥ sukhamāgantum sarasaḥ sarito yathā || 13 ||  
 25268  
 25269 sukhamapratibandhamāgantum patitum | saraso mānasādeḥ saritaḥ sarayvādayo  
 25270 yathā || 13 ||  
 25271  
 25272 p. 222)  
 25273  
 25274 yodhadordrumasaṃcāraṣṭānānāyayau śanaiḥ |  
 25275 bhūkampaṇte vanasṭāpā iva bhṛṅga iva || 14 ||  
 25276  
 25277 abhrāṇte śaradi || 14 ||  
 25278  
 25279 vinirgantum pravavṛte raṇādatha baladvaya |  
 25280 vāripūraścaturdikṣu pralayaikārṇavādiva || 14 ||  
 25281  
 25282 vāripūra iti | arthātpralayānte iti gamyate || 15 ||  
 25283  
 25284 utkṣiptamandarākṣīrasamudravadanākulam |  
 25285 sainyam praśāmyadāvartam śanaiḥ sāmyamupāyayau || 16 ||  
 25286  
 25287 utkṣipto bahirniṣkāsito mandaro yasmāttathāvidhakṣīrasamudravat |  
 25288 sāmyamavyākulatām || 16 ||  
 25289  
 25290 krameṇāsīnmuḥūrtena vikaṭodarabhīṣaṇam |  
 25291 agastyapītārṇavavacchūnyameva raṇāṅgaṇam || 17 ||  
 25292  
 25293 jananirgamanakrameṇa | vikaṭā pūtaneśvarī tasyā udaramiva bhīṣaṇam || 17 ||  
 25294  
 25295 śavasantatisaṃpūrṇam vāhadraktanadākulam |  
 25296 parikūjanajhaṅkārapūrṇajhillivanopamam [jhillī iti pāṭhaḥ] || 18 ||  
 25297  
 25298 jhillayo vanapataṅgabhedāḥ || 18 ||  
 25299  
 25300 bahadraktasaritsrotastaraṅgāravaghagharam |  
 25301 sākrandārdhamṛtāhūtasapṛāṇavyagramānavam || 19 ||  
 25302  
 25303 mṛtārdhamṛtadehaughasṛtāsṛkplutanirjgharam |  
 25304 sajīvanarapṛṣṭhaśavaśpandanabhrāntidam || 20 ||  
 25305  
 25306 śavānām spandanena jīvanabhrāntidam || 20 ||  
 25307  
 25308 karīndraśavarāśyagraviśrāntāmbudakhaṇḍakam |  
 25309 viśīrṇarathasaṃghātaṃ vātacchinmahāvanam || 21 ||  
 25310  
 25311 śavarāśīnāmagreṣu śikhareṣu viśrāntā ambudakhaṇḍā yatiretyatīśayoktiḥ |  
 25312 vātacchinmahāvanamiveti śeṣaḥ || 21 ||  
 25313  
 25314 vāhadraktanadīraṃhaḥprohyamānahayadvipam |  
 25315 śaraśaktyṛṣṭimusalagadāprāsāsisaṃkulam || 22 ||  
 25316  
 25317 paryāṇāvanasaṃnāhakavacāvṛtabhūtaḥ |  
 25318 ketucāmarapaṭṭaughaguptam śavaśarīrakam || 23 ||  
 25319  
 25320 paryāṇaiḥ palyāṇairavanairāṅgarakṣakaiścarmādibhiḥ sannāhaiḥ  
 25321 kavacaiścāvṛtaḥ bhūtaḥ yatra guptamācchannaḥ śavaśarīrakam yatra || 23 ||

25322  
 25323 phaṇāsphuṭakatūṇīrakuñjakūjatsamīraṇam |  
 25324 śavarāśīpalālaughatalpasuptapiśācakam || 24 ||  
 25325  
 25326 phaṇāvaducchritāgreṣvāsphuṭakeṣu chidrikṛteṣu tūṇīreṣu kīcakakuñjeṣviva  
 25327 kūjansamīraṇo vāyuryatra || 24 ||  
 25328  
 25329 maulihārāṅgadadyotaśakracāpavanāvṛtam |  
 25330 śvaśṛgālakarākṛṣṭasāndrāntrādīrgharajjuakam || 25 ||  
 25331  
 25332 maulinā hryanta iti maulihārāścūḍāmaṇayaḥ aṅgadāni ca teṣāṃ dyotaiḥ  
 25333 śakracāpānāṃ vanena samūhenevāvṛtaṃ vyāptam || 25 ||  
 25334  
 25335 raktakṣetrakvaṇatkiṃciccheṣajīvanṛdanturam |  
 25336 raktakardamanirmagnasajīvanaradarduram || 26 ||  
 25337  
 25338 raktapūrṇe kṣetre kvaṇanto ghargharasvareṇa kūjanto nṛdanturā udghāṭitadantāḥ  
 25339 puruṣā yatra | sajīvanarā eva dardurā bhekā yatra || 26 ||  
 25340  
 25341 varāṅgakavacaprakhyanirgatākṣiśatoccayam |  
 25342 vahadbhujorukāśṭhaughaghorarakṭasaricchatam || 27 ||  
 25343  
 25344 varāṅgakavacaṃ citrakañcukam || 27 ||  
 25345  
 25346 sākrandabandhuvalitaṃ mṛtārdhamṛtamānavam |  
 25347 śarāyudharathāśvebhaparyāṇāsaṃvarāntaram || 28 ||  
 25348  
 25349 paryāṇāntairāsaṃvaramācchannamantaram madhyam yasya || 28 ||  
 25350  
 25351 nṛtyatkabandhadordaṇḍamaṇḍalānamitāmbaram |  
 25352 madamedovasāgandhapiḍārdraghrāṇakoṭaram || 29 ||  
 25353  
 25354 ānamitamucchrayādadhārīkṛtamiti yāvat || 29 ||  
 25355  
 25356 uttālvardhamṛtebhāśvavāryamāṇālpajīvitam [mārthamāṇa iti  
 25357 pāṭhaḥ] |  
 25358 vahadraktanadivīciprahārahata Dundubhi || 30 ||  
 25359  
 25360 uttālubhirūrdhvikṛtatālubhiḥ || 30 ||  
 25361  
 25362 uhyamānamṛtebhāśvamakarāśṛksaricchatam |  
 25363 mriyamāṇanarāṇīkaphūtkṛtāśṛkpraṇālikam || 31 ||  
 25364  
 25365 phutkṛtā phutkāreṇa nirasyamānā mukhapradeśaprasṛtā aśṛkpraṇālikā  
 25366 yatra || 31 ||  
 25367  
 25368 svalpajīvaśarāpūrṇamukhadṛkkāntitasvanam |  
 25369 piṇḍabhāryāvasāgandhavātāntotpīṭhalohitam || 32 ||  
 25370  
 25371 svalpajīvaiḥ śarāpūrṇamukhadṛkkaiśca narairantitā nibaddhā ākrandasvanā  
 25372 yatra | ati adi bandhane | vāmakukṣistho māmśagranthiviśeṣaḥ piṇḍabhāryetyucyate  
 25373 | tasyā vasāyāśca gandenopalakṣitaṃ vātāntena vāyusaṃsparśena utpīṭhamiva  
 25374 ghanībhūtaṃ lohitaṃ yatra || 32 ||  
 25375  
 25376 unnāsārdhamṛtebhendrakarākrāntakabandhakam |  
 25377 niradhiṣṭhitahastyaśvapātitoccakabandhakam || 33 ||  
 25378  
 25379 sādīmarāṇānniradhiṣṭhitairaniyantritaiḥ || 33 ||  
 25380  
 25381 rudatkrandatparibhraṣṭaśvakṣubdhāśṛguddhati |  
 25382 mṛtabhartṛgale śastratyaktaprāṇakulāṅgam || 34 ||  
 25383  
 25384 rudadbhiḥ krandadbhiḥ paribhraṣṭaiḥ patadbhiḥ śavaiśca kṣubdhā  
 25385 aśṛguddhatirlohitocchalanaṃ yatra | mṛtasya bharturgale ālīngyeti śeṣaḥ |  
 25386 daivopanītena śastrāghātena tyaktaprāṇā kulāṅganā yatra | buddhipūrvakaṃ  
 25387 śastraghātena bhartṛsahagamaṇaṃ tu na śāstrārthaḥ || 34 ||  
 25388  
 25389 senotkrāntatatak.i.prabahupānthaparīkṣaṇam |  
 25390 śavahāraakarākṛṣṭasaprāṇānucarākulam || 35 ||

25391  
 25392 saṃskāryaśavānayanāya svāmyājñaptāyāḥ śibiraniviṣṭasenāyāḥ  
 25393 sakāśādutkrāntairnirgataiḥ pratyekaṃ raṇabhūpraveśabhīrutvāttataiḥ saṃtataiḥ  
 25394 kṣipraiḥ śighrapravṛttairbahubhiḥ pānthaiḥ kṛtaṃsvasvajanaśavaparīkṣaṇaṃ  
 25395 yatra | śavān harantīti śavahārāsteṣāṃ svābhilaṣitaśavānveṣaṇatvarayā  
 25396 karākuṣṭasapraṇanarairanucarairbhṛtyairākulam || 35 ||  
 25397  
 25398 keśaśaivālavakrābjacakrāvartanadīśatam |  
 25399 tarattuṅgatarāṅgāḍhyavahadraktamahānadam || 36 ||  
 25400  
 25401 keśāḥ śaivālāni vakrāṇyabjāni cakrāṇyāvartā yeṣu tathāvidhaṃ  
 25402 raktanadīśataṃ yatra || 36 ||  
 25403  
 25404 aṅgalagnāyudhoddhāravyagrārdhamṛtamānavam |  
 25405 videśamṛtasākrandahutāṅgagajavājinam || 37 ||  
 25406  
 25407 videśe mṛtānāṃ śokātsākrandam hutā dattāstadaṅgabhūṣaṇādayo gajā  
 25408 vājinaśca yatra | klībe subluk chāndasaḥ || 37 ||  
 25409  
 25410 p. 223)  
 25411  
 25412 prāṇāntasmṛtaputreṣṭamātrdevaparābhīdham |  
 25413 hāhāhīhītikathitamarmacchedanavedanam || 38 ||  
 25414  
 25415 paro'nyaḥ parameśvaro vā | teṣāṃ abhīdhā nāmāni || 38 ||  
 25416  
 25417 mriyamāṇamathaujiṣṭhadviṣṭaprārābdhasaṃcayam |  
 25418 dantiyuddhāsamarthāgramṛtadeheṣṭadaivatam || 39 ||  
 25419  
 25420 parākramamakṛtvaiva  
 25421 mriyamāṇairmathairdevonmathitairojiṣṭhairbalavattarairdviṣṭo ninditaḥ  
 25422 svaprārābdhakarmasaṃcayo yatra | dantiyuddheṣvasamarthairdantiyagre  
 25423 mṛtaprāyadehairvimardabhayādīṣṭāni prārthitāni daivatāni yatra || 39 ||  
 25424  
 25425 mriyamāṇamahāvajñāsūrāsritapalāyanam |  
 25426 aśaṅkitāsṛgāvartabhīmāspadagamotsukam || 40 ||  
 25427  
 25428 mriyamāṇeṣu mahatyā pādāghātādyavajñayā aparādhena asūrairāsritaṃ  
 25429 palāyanam yatra | ata evāśaṅkitā niḥśaṅkā asṛgāvartabhayānakasthāneṣvapi  
 25430 gamanotsukā gamanonmukhā yatra || 40 ||  
 25431  
 25432 marmacchedaśarāghātavyathāviditaduṣkṛti |  
 25433 kabandhabandhaprārābdhahavetālavadanākramam || 41 ||  
 25434  
 25435 marmacchedinyā śarāghātavyathayā viditānumitā janmāntarasvaduṣkṛtiryatra |  
 25436 palāyamānakabandhānāṃ bandhanena rudhirapānāya prārābdhā  
 25437 vetālavadanākramā yatra || 41 ||  
 25438  
 25439 uhyamānadhvajacchatracārucāmarapaṅkajam |  
 25440 kiratsaṃdhyāruṇaṃ dikṣu tejaskaṃ raktapaṅkajam || 42 ||  
 25441  
 25442 raktahradeśūhyamānāni dhvajacchatracāmarāṇi paṅkajāni sitāmbhojāni yatra |  
 25443 raktahradeśu saṃdhyārāgapratiphalanādaruṇaṃ tajaskaṃ tejaḥsamūhalakṣaṇaṃ  
 25444 raktapaṅkajam kokanadaṃ dikṣu kirat vikṣipat || 42 ||  
 25445  
 25446 rathacakradharāvartaṃ raktārṇavamivāṣṭamam |  
 25447 patākāphenapuñjāḍhyaṃ cārucāmarabudbudam || 43 ||  
 25448  
 25449 rathāstaccakrāṇi ca kramāddharāḥ parvatā āvartāśca yatra tathāvidhāṃ |  
 25450 prasiddhārṇavasaptakādhikyādaṣṭamaṃ raktārṇavamiva sthitam || 43 ||  
 25451  
 25452 viparyastarathaṃ bhūmipaṅkamagnapuropamam |  
 25453 utpātavātanirdhūtadrumaṃ vanamivātataṃ || 44 ||  
 25454  
 25455 kalpadagdhajagatprakhyaṃ munipītārṇavopamam |  
 25456 ativrṣṭihataṃ deśamiva projjhitamānavam || 45 ||  
 25457  
 25458 hato deśa iti prathamāntapāṭhaśchāndasaḥ || 45 ||  
 25459

25460 kalāpakuntavalitaṃ bhuṣuṇḍīmaṇḍalākulam |  
 25461 mattanāgaśatākāraśavatomaramudgaram || 46 ||  
 25462  
 25463 kalāpairbhūṣaṇaiḥ śaraiśca valitaṃ vyāptam | nāgā gajāstadākārāḥ śavāḥ  
 25464 nāgā sarpāstadākārāstomaramudgarāśca yatra || 46 ||  
 25465  
 25466 śilāśikharasaṃjātātālajālamivātataṃ |  
 25467 taradraktanadītīrajātakuntonnatadrumam || 47 ||  
 25468  
 25469 pūrvārdhoktārthe uttarārdhokto'rtho hetuḥ || 47 ||  
 25470  
 25471 nāgāṃsasyūtahetyoghavṛkṣāṃśukusumākulam |  
 25472 kaṅkakṛṣṭāntrarasānāvṛndajālakitāmbaram || 48 ||  
 25473  
 25474 nāgānāṃ gajānāmaṅgeṣu syūtāḥ protā hetyoghā eva vṛkṣāsteṣāmaṃśavaḥ  
 25475 kīraṇāstallakṣaṇaiḥ kusumairākulam | jālakitāṃ saṃjātajālakamiva kṛtam || 48 ||  
 25476  
 25477 asṛksarittīrajātakuntonnatavanadrūmam |  
 25478 asṛksarovarordhvasthapatākānaliniḡaṇam || 49 ||  
 25479  
 25480 raktakardamanirmagnanarāḥūtasuhrjjanam |  
 25481 karīndrakūṇapāpātāniriyadbhagnajaneṣitam [tīrthagbhagna iti  
 25482 pāṭhaḥ] || 50 ||  
 25483  
 25484 karīndrāṇāṃ kūṇapebhyaḥ śavebhya  
 25485 āpātāniriyadbhīriṣannirgatairbhagnakatyādījanairīṣitam || 50 ||  
 25486  
 25487 hetilūnalatairvṛkṣaiḥ saṃdigdhārdhakabandhakam |  
 25488 asṛṇnadīvahaddhastikaṭakarpaṭanaugāṇam || 51 ||  
 25489  
 25490 asṛṇnadiṣu vahantaḥ plavamānā hastināṃ kaṭā gaṇḍāḥ karpaṭāṇi  
 25491 palyāṇavastrāṇi ca naugāṇā aukāsamūhā yatra || 51 ||  
 25492  
 25493 raktasrotaḥsphuracchuklavastraṇḍīraṇḍakam |  
 25494 saṃcārāniyataṣṭīprabhṛtyavicchinnaṃānavam || 52 ||  
 25495  
 25496 ḍiṇḍīraḥ phenāḥ | saṃcārāya niyatairāṇḍīraṇḍakam |  
 25497 śīghrakāribhīrḥbhṛtyairvicchinṇā vivecitāḥ || 52 ||  
 25498  
 25499 itaścetaśca nipatatkabandharavadānavam [navadānavam iti pāṭhaḥ]  
 25500 |  
 25501 ūrdhvasthūlākṣacakraughacchinnaśānyadravajjanam || 53 ||  
 25502  
 25503 ūrdhviḥbhūtaiḥ sthūlākṣairbhṛhacchidraīścakraughaiḥ || 53 ||  
 25504  
 25505 raktaniḥśvanabhāṅkāraphetkārārdhamṛtāravam |  
 25506 śīlāmukhalaladraktadhārādhūtaraḡaḡkhagam || 54 ||  
 25507  
 25508 raktaniḥśvanasahitā bhāṅkāraphetkārārūpā ardhamṛtaprāṇyāravā yatra |  
 25509 śīlāmukheṣu lalantyāḥ śravantyā raktadhārāyāḥ pāṇāya nīrālambena  
 25510 pakṣavidhūnanenoddhūtaraḡasaḥ kaṅkādikḡagā yatra || 54 ||  
 25511  
 25512 sūtālottālāvetālātālātāṇḍavasamḡaṭam |  
 25513 paryastarathadārvantarardhāntarītasadbhaṭam || 55 ||  
 25514  
 25515 sadbhaṭā jīvadbhaṭāḥ || 55 ||  
 25516  
 25517 antasthasajjīvabhaṭaspaṇḍispandanabhītidam |  
 25518 raktakardamaṇḍīrṇāśyakiṃcijjīvakṛpācchavam || 56 ||  
 25519  
 25520 kiṃcijjīvatvātkṛpāṃ antataḥ prāpnuvantaḥ śavā yatra || 56 ||  
 25521  
 25522 kiṃcijjīvanarodgrīvaduhkhadṛṣṭāśvavāyasam |  
 25523 ekāmiṣotkakravayādayuddhakolāḡhalākulam |  
 25524 ekāmiṣārthayuddhehāmṛtakravayādasamḡulam || 57 ||  
 25525  
 25526 yuddhehābhīryuddhaceṣṭābhīḥ || 57 ||  
 25527  
 25528 vivṛttāsamḡhyāśvadviradapurūṣādhiśvararatha-



25529 prakṛttoṣṭragrīvāprasṛtarudhīrodgārasusarīt |  
 25530 raṇodyānaṃ mṛtyostadabhavadaśuṣkāyudhalataṃ  
 25531 saśailaṃ kalpānte jagadiva viparyastamakhilam || 58 ||  
 25532  
 25533 viśeṣeṇa vṛttānāṃ mṛtānāṃ parivartitānāṃ cāsaṃkhyānāmaśvādināṃ  
 25534 prakṛttābhyaśchinnābhya uṣṭragrīvābhyaśca prasṛtā rudhīrodgāraiḥ  
 25535 śobhanāḥ sarito yatra | aśuṣkā raktasekapallavitā āyudhalatā yatra tathāvidhaṃ  
 25536 raṇabhūmilakṣaṇaṃ mṛtyorudyānamupavanamāsīt || 58 ||  
 25537  
 25538 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo0  
 25539 āhavavarṇanaṃ nāmāṣṭatrimśaḥ sargaḥ || 38 ||  
 25540  
 25541 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe āhavavarṇanaṃ  
 25542 nāmāṣṭatrimśaḥ sargaḥ || 38 ||  
 25543  
 25544  
 25545 ekonacatvāriṃśaḥ sargaḥ 39  
 25546  
 25547 śrīvāsiṣṭha uvāca |  
 25548  
 25549 atha vīra ivāraktaḥ kālenāstamito raviḥ |  
 25550 astratejaḥparimlānapratāpo'bdhau samujjhitāḥ || 1 ||  
 25551  
 25552 sūryasyāstamayaḥ saṃdhyā rakṣovetālasaṃkulā |  
 25553 bībhatsabahalaṃ rātrau raṇasthānaṃ ca varṇyate || 1 ||  
 25554  
 25555 sūryapakṣe astratejasi svacche nabhasi parimlānapratāpo mandaraśmīḥ |  
 25556 samujjhitastyaktaḥ pātita iti yāvat || 1 ||  
 25557  
 25558 raṇaraktarucirvyomadarpaṇapratibimbītā |  
 25559 jahau sūryaśiraśchede saṃdhyālekhodabhūtkṣaṇam || 2 ||  
 25560  
 25561 sūryalakṣaṇasya sādinaḥ śirasaśchede pātane sati prāgvvyomadarpaṇe pratibimbītā  
 25562 raktarucirvyoma jahau | kṣaṇamalpakālam || 2 ||  
 25563  
 25564 bhūpātālanabhodigbhyaḥ pralayābdhijalaughavat |  
 25565 samājagmustanattālā vetālā valayā iva || 3 ||  
 25566  
 25567 sarvadigvalayanādvalayākārāḥ stananto dhvanantastālāḥ karatālā yeṣāṃ stananto  
 25568 dhvanantastālā iva dīrghā vā vetālāḥ || 3 ||  
 25569  
 25570 mṛṣṭadhvāntāsivalite dinanāgendramastake |  
 25571 saṃdhyārāgāruṇaṃ kīrṇaṃ tārānikaramauktikam || 4 ||  
 25572  
 25573 dinalakṣaṇasya nāgendrasya gajaśreṣṭhasya mastake mṛṣṭena  
 25574 śāṇanighṛṣṭena dhvāntāsinā valite khaṇḍite sati rāgo raktaṃ tenāruṇaṃ  
 25575 tārānikaralakṣaṇaṃ gajamauktikaṃ vikīrṇamityutprekṣā || 4 ||  
 25576  
 25577 niḥsattveṣu tamondheṣu rasanārasaśāliṣu |  
 25578 saṃkocamāyayuh padmāmṛtānāṃ hṛdayeṣviva || 5 ||  
 25579  
 25580 niḥsattveṣu nirgatahaṃsādiJanuṣu niṣprāṇeṣu ca | tamasāndhakāreṇa mohena  
 25581 cāndheṣu | rasaśāliṣu saraḥsu prāgjīvanapremavatsu ca | rasanāḥ  
 25582 prāgbhramarādibhiḥ prāṇaiśca dhvanantaḥ || 5 ||  
 25583  
 25584 mīlatpakṣāḥ kṣaṇātsuptāḥ kṛcchraprocchritakandharāḥ |  
 25585 kulāyeṣu khagā āsañchavāṅgeṣviva hetayaḥ || 6 ||  
 25586  
 25587 hetipakṣe kṛcchreṇa maraṇaduḥkhena procchritā unnāmitāḥ kandharāḥ kaṇṭhā  
 25588 yaiḥ || 6 ||  
 25589  
 25590 āsannacandrasubhagā lokāḥ kusumapaṅktayaḥ |  
 25591 ullasaddhṛdayā jātā vīrapakṣeṣviva śriyaḥ || 7 ||  
 25592  
 25593 āsannasya candrasya subhagālokalakṣaṇāstatsadṛśāśca  
 25594 kumudādikusumapaṅktayaḥ || 7 ||  
 25595  
 25596 raktavārimayī sāyamaṅgaguptaśilīmukhā |  
 25597 saṃkucadvakrapadmābhūdraṇabhūmirivābjinī || 8 ||

25598  
 25599 abjinīpakṣe saṃdhyārāgapratiphalādraktasadrśavāripracurāḥ | śilīmukhā  
 25600 bāṇā bhramarāśca | vakrāṇyeva vakrāṇīva vā padmāni yasyāḥ || 8 ||  
 25601  
 25602 uparyabhūdvyomasasarastārākumudamaṇḍitam |  
 25603 adhastvabhūdvarīsarāḥ sphuratkumudatāarakam || 9 ||  
 25604  
 25605 tamasyapetabhītāni bhūtāni militānyalam |  
 25606 payāṃsīva višetūni prasṛtāni diśaṃ prati || 10 ||  
 25607  
 25608 prāgapetāni viyuktāni paścānmilitānyapyaparicayātparasparasasmādbhītānītyarthaḥ  
 25609 || 10 ||  
 25610  
 25611 āsīdraṇāṅgaṇaṃ gāyadvetālakulasamkulam |  
 25612 kvaṇatkaṅkālakāṅkasthakaṅkakākākolakelimat || 11 ||  
 25613  
 25614 kaṅkālakānāṃ śavānāmaṅke utsaṅge || 11 ||  
 25615  
 25616 atha kāṣṭhacitājvālasatārāmbabarabhāsavaram |  
 25617 pacatpacapacāśabdimedomāṃsamayānalam || 12 ||  
 25618  
 25619 atha raṇāṅgaṇaṃ vakṣyamāṇaviśeṣaṇamāsīdityāsargāntamanuvartate || 12 ||  
 25620  
 25621 sarvāṅgāsthisphuṭāspḥoṭasphuṭacciticayonmukham |  
 25622 vetālalalanārābdhajalalilātirohitam || 13 ||  
 25623  
 25624 asthnāṃ sphuṭairāsamantātsphoṭaiḥ sphuṭantaściticayā eva vīravādunmukhāḥ  
 25625 prādhānyena prakāśamānā yatra | vetālalalanābhīrārābdhaṃ jalalilā jalakrīḍā  
 25626 tasyāmiva citāgniṣu tirohitamantardhānaṃ yatra || 13 ||  
 25627  
 25628 śvakākayakṣavetālatālakolāhalolbaṇam |  
 25629 gamāgadena bhūtānāṃ samuḍḍināvanopamam || 14 ||  
 25630  
 25631 raktamāṃsavasāmedoharaṇavygraḍākini |  
 25632 carvitāsr̥gvasāmāṃsasravatsr̥kkipiśācakam || 15 ||  
 25633  
 25634 sravantyaḥ s̥r̥kkinī oṣṭhaprāntau yeṣāṃ tathāvidhāḥ piśācakā yatra || 15 ||  
 25635  
 25636 madhyamadhyacitālokaprakaṭās̥r̥kśavavrajam |  
 25637 virūpikānīyamānasvāṃsanyastamahāśavam || 16 ||  
 25638  
 25639 madhyamadhyacitāsu ālokāḥ piśācāirālokyamānāḥ prakāṭās̥r̥jaḥ śavavrajā  
 25640 yatra | virūpikāḥ pūtanāḥ || 16 ||  
 25641  
 25642 uttāṇḍavograkumbhāṇḍamaṇḍaloḍḍāmarodaram |  
 25643 chamicchamitpralāpāntaṃ medos̥r̥gbāśpasāmbudam || 17 ||  
 25644  
 25645 kumbhāṇḍāḥ picaṇḍilāḥ piśācājātibhedāḥ | chamicchamiditi pralāpā iva  
 25646 śavavakrānte jvālāśabdā yatra | medos̥r̥jāṃ vāśpaiḥ sārdradhūmaiḥ  
 25647 sām̐budamiva || 17 ||  
 25648  
 25649 vahadraktanadīraṃhorūḍhabhūcararūpikam |  
 25650 vetālakulakaṅkālakarṣaṇākulakākalam || 18 ||  
 25651  
 25652 raktanadīraṃhasi rūḍhā nikhātapādā ata eva bhūcarīva lakṣyamānā rūpikā yatra |  
 25653 vetālakulānāṃ kaṅkālakānāṃ śavānāṃ karṣaṇāsu kulocitāni kākālāni  
 25654 harṣakalakūjitāni yatra || 18 ||  
 25655  
 25656 mṛtebhodaramaṇjūśāsuptavetālabālakam |  
 25657 viviktaikaraṇoddeśapānakrīḍāstharākṣasam || 19 ||  
 25658  
 25659 mattavetālakalahacitālātaraṇojjvalam |  
 25660 vahadraktavasāmiśragandhabandhuramārutam || 20 ||  
 25661  
 25662 citānāmalātairjvaladulmukairyo raṇastenojjvalaṃ dīpram || 20 ||  
 25663  
 25664 p. 225)  
 25665  
 25666 rūpikāpeṭikāvāntāraṇadraṭaraṭāravam |

25667 ardhapakvaśavāśvādalubdhayakṣollasatkali || 21 ||  
 25668  
 25669 rūpikāṇām pūtanābhedānām peṭikā karaṇḍāstāsāmeva prasiddhāḥ |  
 25670 yakṣāṇām ullasankaliḥ kalaho yatra || 21 ||  
 25671  
 25672 tuṅgavaṅgakaliṅgāṅgataṅgaṇāṅgalagatkhaḡam |  
 25673 tārāpātopamahasatsaṃmukhaḡvālarūpikam || 22 ||  
 25674  
 25675 tuṅgeṣu vaṅgādiveśajānāmaṅgeṣu laganto niśācarakhagā yatra |  
 25676 tārāpātopamairdaśanairhasantyaḥ saṃmukhikṛtajvālārūpikā yatra || 22 ||  
 25677  
 25678 patadvetālasollāsamadhyasthāśrgvirūpikam |  
 25679 piśācākarṇitābhyaṇṇayoginīgaṇanāyakam || 23 ||  
 25680  
 25681 aśṛkpicchile patatsu vetāleṣu hāsādisollāsā aśṛkpradhānā virūpikā yatra || 23 ||  
 25682  
 25683 prasṛtāntramahātantriḡprāyasamṇannavādanam |  
 25684 piśācavāsanotkrāntapiśācībhūtamānavam || 24 ||  
 25685  
 25686 āntramahātantribhiḥ prāyeṇa saṃpannāni vādanāni yatra || 24 ||  
 25687  
 25688 rūpikālokanāpūrvatrāsārdhamṛtasadbhaṭam |  
 25689 kvacidvetālarakṣobhiraparīpūrṇamadrakam || 25 ||  
 25690  
 25691 rūpikāṇāmālokanādapūrvatrāsa ākasmikam bhayaṃ tasmāt | madrakam  
 25692 kalyāṇotsavaḥ || 25 ||  
 25693  
 25694 svarūpikāskandhapatacchavatrastaniśācaram |  
 25695 nabhaḥsaṃghaṭṭitāpūrvabhūtapeṭakasaṃkaṭam || 26 ||  
 25696  
 25697 nabhasi saṃghaṭṭitairapūrvaiḥ prasiddhavalakṣaṇairbhūtapeṭakaiḥ saṃkaṭam  
 25698 niranṭaram || 26 ||  
 25699  
 25700 atiprayatnāpahṛtamriyamāṇanarāmiṣam |  
 25701 svabhakṣyāpekṣapakṣeṣu vikṣiptaśavarāśivat || 27 ||  
 25702  
 25703 sveṣu sviyeṣu bhakṣyāpekṣeṣu pakṣeṣu || 27 ||  
 25704  
 25705 śivāmukhānalaśikhākhaṇḍotthamitirakṭagaiḥ |  
 25706 samuḍḍīnanavāśokapuṣpagucchamivābhitaḥ || 28 ||  
 25707  
 25708 śivā  
 25709 jambukāstanmukhānalajvālābhiraḡkhaṇḍamanucchedamutthamitibhirmūrcchāntaḡp  
 25710 rāptasaṃjñaiḥ rakṭagai raktavyāptairnaraiśca || 28 ||  
 25711  
 25712 kabandhakandharābandhavygravetālabālakam |  
 25713 yakṣarakṣaḡpiśācādikacadākāśagolmukam || 29 ||  
 25714  
 25715 kabandhakandharāsu cchinnaśirobandhanakriḍāsu vyagrā vetālabālakā yatra |  
 25716 yakṣādinām kacanto dipyamānā ākāśagā ulmukā jvaladalātāni yatra || 29 ||  
 25717  
 25718 ākāśabhūdharanikuṇḡjaguhāntarāla-  
 25719 piṇḍopamaṇḍitatamombudapīṭhapūram |  
 25720 vyālolabhūtarabhasākulakalpavāta-  
 25721 vyādhūtalokakarakāṇḍakapeṭakalpam || 30 ||  
 25722  
 25723 ākāśabhūdhareṣu tadiyanikuṇḡjānām guhānām cāntarāleṣu ca  
 25724 piṇḍavannibiḍatayā upamaṇḍitastamolakṣaṇaḥ ambudapīṭhānām  
 25725 pīṭhavatpratiṣṭhitāmbudānām pūraḥ samūho yatra | vyālolānām bhūtānām  
 25726 rabhasena vegena ākulaṃ kalpavātairvyādhūtā lokā janāstadiya  
 25727 karakādisaṃbhārāśca yatra tathāvidhaṃ yadaṇḍakapeṭam brahmāṇḍodaram  
 25728 tatkalpaṃ raṇāṅgaṇamāsīdityarthaḥ || 30 ||  
 25729  
 25730 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe li0  
 25731 niśācarākularātriraṇāṅgaṇavarṇanaṃ nāmaikonacatvāriṃśaḥ sargaḥ ||  
 25732 39 ||  
 25733  
 25734 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 25735 niśācarākularātriraṇāṅgaṇavarṇanaṃ nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||

25736  
 25737  
 25738 catvāriṃśaḥ sargaḥ 40  
 25739  
 25740 śrīvasiṣṭha uvāca |  
 25741  
 25742 evaṃ niśācarācārāciraghore raṇāṅgaṇe |  
 25743 ahanīva janācāre sthite yāmāvarehite || 1 ||  
 25744  
 25745 supte vidūrathe veśmapraveśo jñaptilīlayoḥ |  
 25746 ātivāhikadehasya tattvaṃ cātra nirūpyate || 1 ||  
 25747  
 25748 niśācarāṇāmācāreṇa ciraṃ ghore bhayānake raṇāṅgaṇe | yāmānām  
 25749 yamaśaṃbandhinām dūtānāmavarāṇām nikṣṣṭānām piśācādīnām ca ihite  
 25750 ceṣṭite | ahani janānām yathocitācāravat evaṃ varṇitaprakāreṇa sthite satītyarthaḥ  
 25751 || 1 ||  
 25752  
 25753 hastahāryatamaḥpiṇḍasphuṭakuḍye niśāgrhe |  
 25754 lābhocchadoccalacate bhūtasāṅghe pravalgati || 2 ||  
 25755  
 25756 hastena hartuṃ śakyairiva nibiḍaistamaḥpiṇḍaiḥ sphuṭāni prakāṣṭibhūtāni  
 25757 kuḍyāni yatra tathāvidhe niśālakṣaṇe grhe bhakṣyasamṛddhilābhe ucchadaṃ  
 25758 udgatavastraṃ uccalaṃ palāyamānaṃ ca taṃ yālvādainyaṃ yasmāttathāvidhe  
 25759 bhūtasāṅghe pravalgati kṛḍati sati | cate yācane | ghaṇarthe kavīdhānamiti bhāve  
 25760 kaḥ || 2 ||  
 25761  
 25762 niḥśabde dhvāntasaṃcāre nidrāruddhakakubgaṇe |  
 25763 līlāpatirudārātmā kiṃcitkhinnamanā iva || 3 ||  
 25764  
 25765 raṇāṅgaṇasthitimuktivā nagarasthitimāha - niḥśabda iti | kakubgaṇaśabdena  
 25766 diksamūhasthitapraṇino lakṣyante || 3 ||  
 25767  
 25768 prātaḥkāryaṃ vicāryāśu mantribhirmantrakovidaiḥ |  
 25769 dīrghacandrasamākāre śayane himaśītale || 4 ||  
 25770  
 25771 candrodaranibhe cārugrhe śīśirakoṭhare |  
 25772 nidrāṃ muhūrtamāgamanmudritekṣaṇapuṣkaraḥ || 5 ||  
 25773  
 25774 āgamatprāpa || 5 ||  
 25775  
 25776 atha te lalane vyoma tatparityajya tadgrham |  
 25777 randhrairviviśaturvātalekhe'bjamukulaṃ yathā || 6 ||  
 25778  
 25779 te lalane jñaptilīle || 6 ||  
 25780  
 25781 śrīrāma uvāca |  
 25782  
 25783 kiyaṃmātramidaṃ sthūlaṃ śarīraṃ vāgvidāṃvara |  
 25784 randhreṇa tantutanunā kathamāśvāviśatprabho || 7 ||  
 25785  
 25786 sūkṣmatamabrahmāṇḍacchidrānnirgamane prākṛṣṭamevārthaṃ rāmaḥ  
 25787 punardṛḍhikārāyādhika jijñāsayā pṛcchati - kiyaditi | kiyaṃmātram  
 25788 caturhastapramāṇadairghyamiti yāvat || 7 ||  
 25789  
 25790 p. 226)  
 25791  
 25792 śrīvasiṣṭha uvāca |  
 25793  
 25794 ādhibhautikadeho'hamiti yasya matibhramaḥ |  
 25795 tasyāśvaṇurandhreṇa gantuṃ śaknoti nānagha || 8 ||  
 25796  
 25797 asau sthūladehaḥ | aṇurandhreṇa sūkṣmacchidreṇa || 8 ||  
 25798  
 25799 rodhito'hamaneneti na mām्यatrete yasya dhīḥ |  
 25800 anubhūtānubhavati bhavatītyanubhūyate || 9 ||  
 25801  
 25802 tatkutastatrāha - rodhita iti | rodhito niruddhaḥ atrāsmiñchidre na māmī mātuṃ  
 25803 na śaknōmi naradehasvabhāvatvāditi yasya dhīḥ pūrvaṃ śataśo'nubhūtameva  
 25804 sthūladehasvarūpatvamātmāno'nubhavati bhavati |

25805 śapśyanornityavacanānnumabhāvaśchāndasaḥ | tena iti evaṃrītyā  
 25806 agamanamevānubhūyate ityārthaḥ || 9 ||  
 25807  
 25808 yenānubhūtaṃ pūrvārdhaṃ gacchāmīti sa tatkriyaḥ |  
 25809 kathaṃ bhavati paścārdhaṃ gamanonmukhacetanaḥ || 10 ||  
 25810  
 25811 yena tu sthūlanaradehatādātmyabuddhyabhāvādātivāhikadehamātratvaniścayācca  
 25812 pūrvārdhapaurvakālikadr̥ḥavāsanāsamṛddhaṃ sūkṣmatame'pi cchidre  
 25813 gacchāmi gamanasamartho'smītyevaṃ śataśo'nubhūtaṃ sa  
 25814 tadr̥śagamanasvabhāvonmukhātmacetanāṃśasvabhāvaḥ puruṣaḥ paścārdhaṃ  
 25815 uttarakāle tatkriyaḥ sthūladehānurūpaniroduhādikriyāviśiṣṭaḥ kathaṃ bhavati |  
 25816 prāgāvirbhūtaśaktisvabhāvasyānyathātāvayogāditi bhāvaḥ || 10 ||  
 25817  
 25818 nahi vāryūrdhvamāyāti nādho gacchati pāvakaḥ |  
 25819 yā yathaiva pravṛttā citsā tathaiva pratiṣṭhitā || 11 ||  
 25820  
 25821 bahirapi vastuśaktisvabhāvastathaiva niyato dr̥ṣṭa ityāha - nahīti | pravṛttā  
 25822 prāgāvirbhūtaśaktiḥ || 11 ||  
 25823  
 25824 chāyāyāmupaviṣṭasya kutastāpānubhūtayaḥ |  
 25825 yasya saṃvedane'nyo'rthaḥ kenacinnānubhūyate || 12 ||  
 25826  
 25827 sthūladehātmabuddhirahitayogipiśācādīnāmapi niroduhaduḥkhābhāve  
 25828 dvaitamātrādhyāsarahitānām tattvajñānām tadduḥkhaṃ nāstīti kiṃ  
 25829 vaktavyamityāśayenāha - chāyāyāmiti | yasya paramātmanaḥ samyagvedane  
 25830 sākṣātkāre sati || 12 ||  
 25831  
 25832 yathā saṃvittathā cittam sā tathāvasthitiṃ gatā |  
 25833 paramēṇa prayatnena nīyate'nyadaśāṃ punaḥ || 13 ||  
 25834  
 25835 nanvadhiṣṭhāne saṃvidi sthauļyasaukṣmyādiśaktyāvirbhāve'pi cittasya  
 25836 tadanuvidhāyitvaṃ kutastatrāha - yatheti | kathaṃ tarhyanyathābhāvastatrāha  
 25837 - paramēṇeti | yogajñānābhyāsādiprayatnenetyārthaḥ || 13 ||  
 25838  
 25839 sarpaikapratyayo rajjvāmasarpapratyaye balāt |  
 25840 nivartate'nyathā tveṣa tiṣṭhatyeva yathāsthitaḥ || 14 ||  
 25841  
 25842 tatra jñānaprayatnenānyathābhāvamudāharati - sarpeti | asarpapratyaye  
 25843 rajjutattvanirṇaye sati || 14 ||  
 25844  
 25845 yathā saṃvittathā cittam yathā cittam tatthehitam |  
 25846 bālaṃ pratyapi saṃsiddhametatko nānubhūtavān || 15 ||  
 25847  
 25848 cittasya saṃvicchaktyanusāritvamiva ceṣṭāyāścittānusāritvamapi  
 25849 prasiddhataramityāha - yatheti || 15 ||  
 25850  
 25851 yaḥ punaḥ svapnaśaṃkalpapuruṣaḥ pratimākṛtiḥ |  
 25852 ākāśamātrakākāraḥ sa kathaṃ kena rodhyate || 16 ||  
 25853  
 25854 nanu sthūladehavadātivāhikaṃ cittaśarīramapi kuto na rodhyate tatrāha - ya iti ||  
 25855 16 ||  
 25856  
 25857 cittamātraṃ śarīraṃ tu sarvasyaiva hi sarvataḥ |  
 25858 vidyate vedanāccaitatkvacidetīva hṛdgatāt || 17 ||  
 25859  
 25860 nanu bhautikasyāśya dehasya jñānabalādvā kathaṃ cittaśarīratvaprapṛtistatrāha ##-  
 25861 tathāca na bhūtāni cittātpr̥thaksantīti bhāvaḥ || 17 ||  
 25862  
 25863 yathābhimatamevāśya bhavatyastamayodayam |  
 25864 ādisarge svabhāvotthaṃ paścāddvaitaikyakāraṇam || 18 ||  
 25865  
 25866 bhūtānām cittādapṛthaksattāmupapādayati - yathābhimatamiti | asya  
 25867 paramātmanaḥ abhimataṃ cittavṛttistadanatikramyeti yathābhimatam | asya  
 25868 bhūtajātasya | astamayodayamiti samāhāradvandvaḥ | svabhāvaḥ  
 25869 svābhāvikamajñānaṃ karma vā taduttham | sthūlāni bhūtāni bhautikāni ca  
 25870 dvaitam teṣāṃ melanenaikadehabhāvenaikyam ca tatra kāraṇam pañcīkaraṇam  
 25871 paścādbhavatītyārthaḥ || 18 ||  
 25872  
 25873 cittākāśam cidākāśamākāśam ca tṛtiyakam |

25874 viddhyetantrayamekaṃ tvamavinābhāvanāvaśāt || 19 ||  
 25875  
 25876 evaṃ cittāvyaktayorapi na śuddhacitaḥ prṥhaksattetyāha - cittākāśamiti |  
 25877 avinābhāvanā adhiṣṭhānasattāvyatirekeṇāsphuraṇaṃ tadvaśāt || 19 ||  
 25878  
 25879 etaccittaśarīratvaṃ viddhi sarvagatodayam |  
 25880 yathāsaṃvedaneccchatvādyathāsaṃvedanodayam || 20 ||  
 25881  
 25882 evamadhiṣṭhānasattādhiṇasattāsāmye'pi sthūlātsūkṣme  
 25883 anirodhaheturviśeṣo'stītyāha - etaditi | sarvavastuṣu gataḥ prāpta udayaḥ  
 25884 svairamāvirbhāvaśaktiriyasya tattathāvidhaṃ viddhi | tatkutaḥ | yato  
 25885 yathāsaṃvedanodayaṃ saṃvedanaṃ  
 25886 pūrvavāsanākarmānusāripadārthasphūrtistadanatikramyodayo yasya  
 25887 tathāsvabhāvaṃ na bāhyavastuśaktyanusārisvabhāvaṃ | tadapi kutaḥ |  
 25888 yathāsaṃvedaneccchatvāt | yataḥ śūktimapi rajatātmanā saṃviditāmicchati na  
 25889 śuktiśaktimanuṣṛtyopekṣate | tathāca sthūlasya bāhyavastvanusāritvānnirodhe'pi  
 25890 na saṃvedaneccchāmātrānusāriṇaścittaśarīrasya nirodha iti bhāvaḥ || 20 ||  
 25891  
 25892 vasati trasareṇvantardhriyate gaganodare |  
 25893 līyate'nkurakoṣeṣu rasībhavati pallave || 21 ||  
 25894  
 25895 sarvagatodayatvaṃ prapañcayati - vasatītyādinā || 21 ||  
 25896  
 25897 ullasatyambuvīcitve pranṛtyati śīlodare |  
 25898 pravarṣatyambudo bhūtvā śīlibhūyāvatiṣṭhate || 22 ||  
 25899  
 25900 yatheccchamambare yāti jaṭhare'pi ca bhūbhṛtām |  
 25901 anantarākāśavapurdatte'tha paramāṇutām || 23 ||  
 25902  
 25903 na vidyate'ntaḥ ākāśavapuravakāśasvarūpaṃ yatra tathāvidhaṃ satparamāṇutām  
 25904 dhatte || 23 ||  
 25905  
 25906 bhavatyadrirdharādhāro baddhapīṭho nabhaḥ śīrāḥ |  
 25907 dehasyāntarabahirapi dadhadvanatanūruham || 24 ||  
 25908  
 25909 vanalakṣaṇaṃ tanūruhaṃ dadhat sat adrīrbhavati | baddhapīṭho dṛḍhamūlaḥ |  
 25910 dehasyāntaradryādibhāvaḥ svapne prasiddho bahistvindrajālātau || 24 ||  
 25911  
 25912 p. 227)  
 25913  
 25914 bhavatyākāśamādhatte koṭīḥ padmajasadmanām |  
 25915 ananyāḥ svātmano'mbhodhirāvartaracanā iva || 25 ||  
 25916  
 25917 svātmanāścittasvarūpādananyā abhinnāḥ padmajasadmanām brahmāṇḍānām  
 25918 koṭīḥ āsamantāddhatte || 25 ||  
 25919  
 25920 anudvignaprabodho'sau sargātau cittadehakaḥ |  
 25921 ākāśātmā mahānbhūtvā vetti prakṛtatām tataḥ || 26 ||  
 25922  
 25923 anudvignaḥ udvegādaviparyastaḥ karmānusārī prabodho yasya | ākāśātmā  
 25924 ākāśādikrameṇa mahān brahmāṇḍātmā bhūtvā prakṛtatām prastutatām  
 25925 prārābdhakarmānusāripavṛttim || 26 ||  
 25926  
 25927 asatyameva vāritvaṃ buddhyodetīva tattathā |  
 25928 vandhyāputro'yamastīti yathā svapne bhrama naraḥ || 27 ||  
 25929  
 25930 vāritvaṃ mṛtagṛṣṇātau yatheti śeṣaḥ | vandhyāputro'yam nara'stīti yathā  
 25931 svapne bhrama udetītyanvayaḥ || 27 ||  
 25932  
 25933 śrīrāma uvāca |  
 25934  
 25935 kiṃ cittametadbhavati kiṃvā bhavati no katham |  
 25936 kathameva na sadrūpaṃ nānyadbhavati vikṣaṇāt || 28 ||  
 25937  
 25938 sūkṣmatamaṃ cittameva sarvajagatsarvaśaktimat tadevāparijñātātattvaṃ  
 25939 sthūlamiva bhūtvā paratantraṃ bhavati | parijñātātattvaṃ tu vyavahāre  
 25940 sarvatṛāpratihatam svatantramityuktaṃ tatra kimasmādicittaṃ  
 25941 pratyekamevaśaktikaṃ bhavatyuta na | ādye praticittaṃ  
 25942 vicitrasarvabhedasattvaprasaṅgaḥ | dvitīye tu cittājanyaṃ cittādanyadeva

25943 jagadrūpaṃ syāttathaiva sarvairvikṣaṇāttathā ca jñānena cittanāśe'pi  
 25944 jagadanuvṛttireva syādityāśayena śrīrāmaḥ pṛcchati - kimiti |  
 25945 etadasmadādisaṃbandhi cittam etaduktaśaktikaṃ bhavati kiṃvā no bhavati | ādye  
 25946 praticittam bhinnam jagatsadrūpaṃ katham na | dvitiye tu anyatkatham na bhavatīti  
 25947 kathamśabdadvayasya pratyekamanvayaḥ || 28 ||  
 25948  
 25949 śrīvasiṣṭha uvāca |  
 25950  
 25951 pratyekameva yaccittam tadevaṃrūpaśaktikaṃ |  
 25952 pṛthakpratyekamuditaḥ praticittam jagadbhramaḥ || 29 ||  
 25953  
 25954 tatrādyakalpamevābhyupagamyā vasiṣṭha uttaramāha - pratyekamiti || 29 ||  
 25955  
 25956 kṣaṇakalpajagatsaṅghāḥ samudyanti galanti ca |  
 25957 nimeṣātkasyacitkalpātkasyacicca kramam śṛṇu || 30 ||  
 25958  
 25959 maraṇādimayī mūrcchā pratyekenānubhūyate |  
 25960 yaiśā tām viddhi sumate mahāpralayayāminīm || 31 ||  
 25961  
 25962 katham tarhi mahāpralayānantaram sṛṣṭipravādashatratrāha - maraṇeti |  
 25963 vyaṣṭikṛtasarge prāktanamarāṇameva mahāpralaya ityārthaḥ || 31 ||  
 25964  
 25965 tadante tanute sargam sarva eva pṛthakpṛthak |  
 25966 sahasasvapnasamkalpānsaṃbhramācalanṛtyavat || 32 ||  
 25967  
 25968 sahasjānsvābhāvikaḥvidyotthānavasthātrayasvapnasamkalpān | tasya traya  
 25969 āvasathāstrayaḥ svapnāḥ iti śruteḥ | saṃbhramaścittamohaḥ || 32 ||  
 25970  
 25971 mahāpralayarātryante cirādātmanovapuh |  
 25972 yathedaṃ tanute tadvatpratyekaṃ mṛtyanantaram || 33 ||  
 25973  
 25974 ātmanaḥ parabrahmaṇaḥ samaṣṭimanovapurhiraṇyagarbhaḥ satyasamkalpāttanute  
 25975 tathaiva na tadatikramyati na praticittam jāgratprapañcavaicitryaprasaktiḥ | svapnādu  
 25976 tu vaicitryam dṛṣṭatvādiṣṭameveti bhāvaḥ | athavāyam dṛṣṭāntaḥ -  
 25977 yathā samaṣṭimanovapurhiraṇyagarbhaḥ samaṣṭibhogyam prapañcam tanute tathā  
 25978 vyaṣṭimanomātro jīvo'pi svasvabhogyam svapnādivyaṣṭiprapañcamiti || 33 ||  
 25979  
 25980 śrīrāma uvāca |  
 25981  
 25982 mṛteranantaram sargo yathā smṛtyānubhūyate |  
 25983 cirāttathānubhavati nāto viśvamakāraṇam || 34 ||  
 25984  
 25985 nanu yaddhi manasā dhyāyati tadvācā vadati tatkarmanā karoti iti śrutyā  
 25986 sarvānubhavācca smṛtivatkriyānāmekavastuviśayatvam niścitaṃ smṛtiśca  
 25987 svakāraṇānubhavasya satyārthatve yathārthā asatyārthatve tvayathārthā |  
 25988 tatrāsmākaṃ bhrāntibahulatvādasatyasamkalpatvāccāsmatasmṛterayathārthatve  
 25989 tajjanyakatipayasvapnādiprapañcasyāsatyatāstu | hiraṇyagarbhasya tu  
 25990 sarvajñatvenābhrāntatvātsatyasamkalpatvācca tatsmṛterayathārthatvayogena  
 25991 tatsṛṣṭaprapañcasya na mithyātvaprasaktirityāśayena rāmaḥ śaṅkate -  
 25992 mṛteriti | yathā vyaṣṭijīvairmṛteravyavahitottarakāle smṛtyā  
 25993 svakṛtasargo'nubhūyate tathā samaṣṭirapi cirānmahāpralayādanantaram  
 25994 svakīyayā yathārthasmṛtyā sṛṣṭam prapañcamanubhavati atastatsmṛtyā  
 25995 rūḍhaprāktanāsatyārthānāmevaitatkalpīyasatyaviśvakāraṇatvasaṃbhavādviśvam  
 25996 akāraṇam brahmātiriktāsatyakāraṇatāśūnyamiti yatprākpratijñātam  
 25997 tanmatavyāghāta ityārthaḥ || 34 ||  
 25998  
 25999 śrīvasiṣṭha uvāca |  
 26000  
 26001 mahati pralaye rāma sarve hariharādayaḥ |  
 26002 videhamuktatām yānti smṛteḥ ka iva saṃbhavaḥ || 35 ||  
 26003  
 26004 bhavedevaṃ yadyādisarge yathārthānubhavajanyaḥ sargahetuḥ smṛtistasya  
 26005 saṃbhavet | nahi sā prathamam hiraṇyagarbhapadaprāptasyopāsakasya saṃbhavati  
 26006 tasya hi smṛtirupāsanopanītasamskārajanyaḥ na yathārthānubhavajanyaḥ | upāsanā  
 26007 ca prāktanī vyaṣṭereva samaṣṭibhāvacintanam na yathārthānubhava  
 26008 ityayathārthopāsanāsamskārajasṛṣṭijanyatvānnādisargasya satyatāprasaktiḥ |  
 26009 nahi prāktanāḥ kecidanye sarvajñāstadānīm santi | sarveṣāṃ prāgeva muktatvāt |  
 26010 dvitīyakalpādisargahetusmṛtestu pūrvasargānubhūtamithyārthaviśayataiveti na  
 26011 kvāpi sargasatyatāprasaktirityāśayena vasiṣṭhaḥ samādhatte - mahatītyādinā ||

26012 35 ||  
 26013  
 26014 asmadādiḥ prabuddhātmā kilāvaśyaṃ vimucyate |  
 26015 kathaṃ bhavantu no muktā videhāḥ padmajādayaḥ || 36 ||  
 26016  
 26017 prabuddhātmā tattvavit || 36 ||  
 26018  
 26019 anye tvamiva [tvapi ca iti pāṭhaḥ] ye jīvāsteṣāṃ maraṇajanmasu |  
 26020 smṛtiḥ kāraṇatāmeti mokṣābhāvavaśādiha || 37 ||  
 26021  
 26022 maraṇajanmasu maraṇajanmaprayojakasargeṣu smṛtiḥ  
 26023 prāktanamithyārthānubhavavāsanājanyaivetyāśayaḥ || 37 ||  
 26024  
 26025 p. 228)  
 26026  
 26027 jīvo hi mṛtimūrcchānte yadantaḥ pramīṣanniva |  
 26028 anunmiṣita evāste tatpradhānamudāhṛtam || 38 ||  
 26029  
 26030 nanu hairaṇyagarbhī sṛṣṭiḥ pradhānānmahadahaṃkāradikrameṇa purāṇādiṣu  
 26031 śrūyate jaivī tu sā sahasaiva jāyate tatra kathaṃ tatsṛṣṭisāmyaṃ  
 26032 jaivasṛṣṭerityāśaṅkya tatrāpi pradhānamahadādikramamupapādayati - jīvo  
 26033 hītyādinā | anunmiṣito bahiriti śeṣaḥ | tattādavasthyaṃ pradhānaṃ  
 26034 mūlaprakṛtiritiyudāhṛtaṃ purāṇādāvityarthaḥ || 38 ||  
 26035  
 26036 tadvyomaprakṛtiḥ proktā tadavyaktaṃ jaḍājaḍam |  
 26037 saṃsmṛterasmṛteścaiva krama eṣa bhavodaye || 39 ||  
 26038  
 26039 ākāśa iva tadotaṃ ca protaṃ ca ityādiśrutervyomādiśabdānāmapi tatra  
 26040 prasiddhimāha - taditi | citpratibimbagrahājjaḍājaḍam | saṃsmṛteḥ sargasya  
 26041 asmṛteḥ pralayasya ca kramaḥ ādyantāvadhireṣa ityarthaḥ || 39 ||  
 26042  
 26043 bodhonmukhatve hi mahattatprabuddhaṃ yadā bhavet |  
 26044 tadā tanmātradiḥkālakriyā bhūtādyudeti khāt || 40 ||  
 26045  
 26046 tadeva bodhonmukhatve mahattattvaṃ prabuddhaṃ sadahaṃkārahyaṃ yadā  
 26047 bhavettadā tadavasthāt khāt  
 26048 prāguktāvakāśāttanmātrādibhūtabhautikāntamudetītyanvayaḥ || 40 ||  
 26049  
 26050 tadevocchūnamābuddhaṃ bhavatīndriyapañcakam |  
 26051 tadeva budhyate dehaḥ sa eṣo'syātivāhikaḥ || 41 ||  
 26052  
 26053 ā ucchūnamīśaducchūnaṃ sūkṣmāvasthamityarthaḥ | budhyate svapnajāgarayoḥ ||  
 26054 41 ||  
 26055  
 26056 cirakālapratyayataḥ kalpanāparipīvaraḥ |  
 26057 ādhibhautikatābodhamādhatte caiṣa bālavat || 42 ||  
 26058  
 26059 ādhibhautikatābodhaṃ bhautikasthūladehāhaṃbhāvam || 42 ||  
 26060  
 26061 tato dikkālakalanāstadādhāratayā sthitāḥ |  
 26062 udyantyanuditā eva vāyoḥ spandakriyā iva || 43 ||  
 26063  
 26064 dikkālapadena tadāśritapadārthā lakṣyante | tadādhāratayā  
 26065 sthūladehāśritacakṣurādyadhīnatayā sthitāstattaddeśakālagatapadārthakalanāḥ  
 26066 udyanti prādurbhavantītyarthaḥ || 43 ||  
 26067  
 26068 vṛddhimitthamayaṃ yāto mudhaiva bhuvanabhramaḥ |  
 26069 svapnāṅganāsaṅgasamastvanubhūto'pyasanmayaḥ || 44 ||  
 26070  
 26071 yatraiva mriyate jantuḥ paśyatyāśu tadeva saḥ |  
 26072 tatraiva bhuvanābhogamamitthamiva sthitam || 45 ||  
 26073  
 26074 vyomaivānubhavatyacchamahaṃ jagaditi bhramam |  
 26075 vyomarūpaṃ vyomarūpī jīvo jāta ivātmavān || 46 ||  
 26076  
 26077 āgantukadehādyātmanā ātmavān jāta iva san ahamiti jagaditi ca  
 26078 bhramamanubhavatītyarthaḥ || 46 ||  
 26079  
 26080 [pūrvatra vyomaivānubhavatīti ṣaṭcatvāriṃśattamaśloke iti bhāvaḥ]



26081  
 26082 surapattanaśailārkatārānikarasundaram |  
 26083 jarāmarāṇavaiklavavyādhisaṃkaṭakoṭaram || 47 ||  
 26084  
 26085 jagadbhramameva viśeṣaṇaiḥ prapañcayati - suretyādinā | indrādayaḥ surāḥ  
 26086 amarāvatyādinī tatpattanāni mervādayastadādhāraśailāstānpradakṣiṇīkurvāṇā  
 26087 arkatārānikarāstaiḥ sundaram | koṭaramatra martyalokādicchidram || 47 ||  
 26088  
 26089 svabhāvābhāvasaṃrambhasthūlasūkṣmacarācaram |  
 26090 sābdhyadryurvīnadiśāhorātrikalpakṣaṇakṣayam || 48 ||  
 26091  
 26092 svānukūlānām bhāvaḥ saṃpādanam pratikūlānām cābhāvo nivāraṇam  
 26093 tadviśaye saṃrambhēṇodyogena yuktāḥ sthūlāḥ sūkṣmāscarā acarāśca prāṇino  
 26094 yatra | acarāṇāmapi latānām sālambanadeśe prasaraśya  
 26095 nirālambanapradeśaparihāraśya ca darśanādacarasādhāraṇyoktiḥ | abdhayaśca  
 26096 adrayaśca urvī ca nadyaśca īśāstattadadhipatayaśca taiḥ sahitā ahorātryādayo  
 26097 yatra || 48 ||  
 26098  
 26099 ahaṃ jāto'munā pitrā kilātretyāptaniścayam |  
 26100 iyaṃ mātā dhanamidaṃ mametyuditavāsanam || 49 ||  
 26101  
 26102 sukṛtaṃ duṣkṛtaṃ cedaṃ mameti kṛtakalpanam |  
 26103 bālo'bhūvamahaṃ tvadya yuveti vilasaddhṛdi || 50 ||  
 26104  
 26105 hṛdi vilasat sphurantaṃ jagadbhramaṃ paśyatīti pūrvatra saṃbandhaḥ |  
 26106 puṃliṅgaviśeṣaṇaśya klībatā padasaṃskārapakṣāśrayaṇāt || 50 ||  
 26107  
 26108 pratyekamevamuditāḥ saṃsāraṇakhaṇḍakaḥ |  
 26109 tārākusumito nīlameghacañcalapallavaḥ || 51 ||  
 26110  
 26111 idāniṃ tameva pratyekaṃ jīvasaṃsāraṃ vanakhaṇḍatvena varṇayati -  
 26112 pratyekamityādinā | tārābhiḥ kusumitaḥ saṃjātapuṣpaḥ || 51 ||  
 26113  
 26114 carannaramṛgānikāḥ surāsuravihaṃgamaḥ |  
 26115 ālokakausumarajāḥ śyāmāgahanakuñjakaḥ || 52 ||  
 26116  
 26117 narā eva mṛgānikāni yatra | ālokapradhānānyahāni kausumarajāṃsi yatra |  
 26118 śyāmā rātraya eva gahanā duṣpraveśāḥ kuñjakā latāgṛhāni yatra || 52 ||  
 26119  
 26120 abdhipuṣkarīṇīpūrṇo mevādyacalaloṣṭakaḥ |  
 26121 cittapuṣkarabījāntarnilīnānubhavāṅkuraḥ || 53 ||  
 26122  
 26123 nilīnāḥ saṃskārātmanā sthitā anubhavāścittavṛttayo'ṅkurā yatra || 53 ||  
 26124  
 26125 yatraiśa mriyate jīvastatraivaṃ paśyati kṣaṇāt |  
 26126 pratyekamuditeśvevaṃ jagatkhaṇḍeṣu bhūriśaḥ || 54 ||  
 26127  
 26128 paśyati varṇitavanakhaṇḍakamiti śeṣaḥ || 54 ||  
 26129  
 26130 koṭayo brahmarudrendramarudviṣṇuvivasvatām |  
 26131 giryabdhimaṇḍaladvīpalokāntaradṛśāṃ gatāḥ || 55 ||  
 26132  
 26133 maruto devāḥ | lokāntānyāntarāṇi brahmāṇḍagarbhasthāni paśyantīti  
 26134 taddṛśasteśāṃ brahmādinām koṭayo gatāḥ || 55 ||  
 26135  
 26136 yātā yāsyanti yāntyetaḥ dṛṣṭayo naṣṭarūpiṇīḥ |  
 26137 yā brahmaṇyupabṛṃhāḍhyastāḥ ke gaṇayituṃ kṣamāḥ || 56 ||  
 26138  
 26139 naṣṭarūpiṇīḥ asatsvarūpāḥ | chāndaso vibhaktivatyayaḥ |  
 26140 upabṛṃhaṇamupabṛṃha āvirbhāvastadāḍhyāḥ | ghaṇarthe kaḥ || 56 ||  
 26141  
 26142 evaṃ kuḍyamayaṃ viśvaṃ nāstyeva mananādṛte |  
 26143 manane calamevāntastadidāniṃ vicāraya || 57 ||  
 26144  
 26145 evaṃ prapañcasyāropakramamupavarṇyāpavādaṃ krameṇāha - evamityādinā  
 26146 | kuḍyamayaṃ bhittivatsthūlaṃ viśvaṃ  
 26147 mananānmanāḥsaṃkalpalakṣaṇātsūkṣmāḍṛte tadvyatirekeṇa nāstyeva | trīṇi  
 26148 rūpāṇityeva satyam ityādiśruteḥ | nanu sthūlaṃ sthiraśvabhāvaṃ manastu  
 26149 calaśvabhāvaṃ tatkathamāśya manomātratā tatrāha - manane iti | yadyapi

26150 bahirviśvaṃ sthiraṃ bhāti tathāpi mananena manasā yathecchaṃ vibhāvyamānaṃ  
 26151 calamasthirasvabhāvamevānubhūyate | bhrāmyati manasi bhramadiva prasanne  
 26152 prasannamiva maline malinamiva manorathāḍau utpādyānyatrāropyamāṇamiva  
 26153 sarvairanubhūyate tadidānīm tvaṃ svānubhavenaiva vicārayetyarthaḥ || 57 ||  
 26154  
 26155 p. 229)  
 26156  
 26157 yadeva taccidākāśaṃ tadeva mananaṃ smṛtaṃ |  
 26158 yadeva ca cidākāśaṃ tadeva paramaṃ padam || 58 ||  
 26159  
 26160 manasaśca vimarśe tatsākṣimātratvaṃ sākṣiṇaśca brahmamātrateti  
 26161 pūrṇaikacinmātrapariśeṣa ityāha - yadeveti | mananaṃ yaccidākāśaṃ tadeveti  
 26162 saṃbandhaḥ || 58 ||  
 26163  
 26164 yadevāmbu sa āvarto natvasyāvarta vastu san |  
 26165 draṣṭaivāste dṛśyamiva dṛśyaṃ natvasti vastu sat || 59 ||  
 26166  
 26167 uktamarthaṃ dṛṣṭāntenopapādayati - yadeveti | āvarta iti  
 26168 vibhaktilopaśchāndasaḥ || 59 ||  
 26169  
 26170 cidvyomno bhūtanabhasi kacanaṃ yanmaṇeriva |  
 26171 tajjagadbhāvinānāsattattvaṃ śvabhramivāmbare || 60 ||  
 26172  
 26173 abhūte asatye anāḍau vā māyānabhasi sūkṣmabhūtakāryacittanabhasi vā kacanaṃ  
 26174 jīvabhāvena sphuraṇaṃ yattadeva nāmarūpātmanā bhāvi nānābhavanaśīlaṃ  
 26175 sajagadityucyate | yathā aindrajaīlikamaṇerambare kacanaṃ  
 26176 bahuvidhagandharvanagaracchidramiva bhavati taccidvyomaiva tattvaṃ paramārtha  
 26177 ityarthaḥ || 60 ||  
 26178  
 26179 madbuddhārtho jagacchabdo vidyate paramāmṛtaṃ |  
 26180 tvadbuddhārthastu nāstyeva tvamaḥaṃśabdakādapi [tvamaḥaṃśabdau  
 26181 kāyatīti vicāraṇīyoṃ'śaḥ] || 61 ||  
 26182  
 26183 madbuddhārtho'dhiṣṭhānasanmātram | tvadbuddhārtha āropitasattā | evaṃ  
 26184 tvamaḥaṃśabdau kāyati abhilapati yaḥ sa tvamaḥaṃśabdakāt jagatpramātā so'pi  
 26185 madbuddhaḥ sākṣicīnmātrasvabhāva evāsti na tvadbuddhajīvasvabhāva ityarthaḥ ||  
 26186 61 ||  
 26187  
 26188 tasmāllīlāsarasvatyāvākāśavapuṣau sthite |  
 26189 sarvage paramātmācche sarvatrāpratighe'naghe || 62 ||  
 26190  
 26191 uktamupasaṃhṛtya prastute yojayati - tasmāditi | ākāśavapuṣau  
 26192 satyasaṃkalpacittākāśamātraśarīre | apratighe sūkṣmatame'pi cchidre  
 26193 praveśapratighātarahite || 62 ||  
 26194  
 26195 yatra yatra sadā [mahāvyomni iti pāṭhaḥ] vyomni yathākāmaṃ  
 26196 yathepsitaṃ |  
 26197 udayaṃ kurutastena tadgehe'sti gatistayoḥ || 63 ||  
 26198  
 26199 aprāptaprāpticchā ipsā | prāptopabhogecchā kāma iti bhedaḥ | udayamāvirbhāvam  
 26200 | tena hetunā | tadgehe vidūrathagṛhe || 63 ||  
 26201  
 26202 sarvatra saṃbhavati cidgaganaṃ tadatra  
 26203 sadvedanaṃ kalanamāmananaṃ [valanaṃ iti katipayapustakeṣu  
 26204 paṭhyate] visāri |  
 26205 taccātivāhikamihāhurakuḍyameva  
 26206 dehaṃ kathaṃ ka iva taṃ vada kiṃ ruṇaddhi || 64 ||  
 26207  
 26208 cidgaganaṃ sarvatra saṃbhavati | na pratihanyata iti yāvat | tadeva kalanam sat  
 26209 āmananaṃ mānasaviśayāvadhāraṇaparyantaṃ visāri bahiḥprasaraṇasvabhāvaṃ  
 26210 sadvedanaṃ yathārthajñānaṃ bhavati | akuḍyamasthūlaṃ sūkṣmamevāhuḥ | ko  
 26211 ruṇaddhi kiṃ nimittaṃ kathaṃ kena prakāreṇa vā | na kathaṃcidapi tasya  
 26212 rodhasaṃbhāvanetyarthaḥ || 64 ||  
 26213  
 26214 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlopākhyāne  
 26215 samarasamanantarasaṃsmṛtyanubhavavarṇanaṃ nāma catvāriṃśaḥ sargaḥ  
 26216 || 40 ||  
 26217  
 26218 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe

26219 samarasamanantarasaṃsmṛtyanubhavavarṇanam nāma catvāriṃśaḥ sargaḥ || 40 ||  
 26220  
 26221 ekacatvāriṃśaḥ sargaḥ 41  
 26222  
 26223 śrīvasiṣṭha uvāca |  
 26224  
 26225 tayoh praviṣṭayordevyoh padmasadma babhūva tat |  
 26226 candradvayodayodyotadhavalodarasundaram || 1 ||  
 26227  
 26228 praviṣṭayostayo rājñā suptabuddhena pūjanam |  
 26229 rājño'nvayaḥ smṛtirjñāptyātmopadeśaśca varṇyate || 1 ||  
 26230  
 26231 candradvayodaya iva uddyotadhavalenodareṇa sundaram śobhamānam || 1 ||  
 26232  
 26233 komalāmalasaugandhyamṛdumandāramārutam |  
 26234 tatprabhāvena nidrālunṛpetaranarāṅganam || 2 ||  
 26235  
 26236 komalāḥ sukhasparsā amalasaugandhyā mṛdavaḥ  
 26237 sāmkalpikamandārapuṣpamārutā yatra | tayordevyoh prabhāvena kāraṇena |  
 26238 saṃbandhiśabdasya nityasāpekṣatvena sāmarchyāvighātātsamāsaḥ || 2 ||  
 26239  
 26240 saubhāgyanandanodyānam vidrutavyādhivedanam |  
 26241 savasantaṃ vanamiva phullaṃ prātarivāmbujam || 3 ||  
 26242  
 26243 saubhāgyena nandanodyānamiva || 3 ||  
 26244  
 26245 tayordehaprabhāpūraiḥ śaśinisyandaśītalaiḥ |  
 26246 āhlādito'sau bubudhe rājokṣita ivāmṛtaiḥ || 4 ||  
 26247  
 26248 ukṣitaḥ sikta iva || 4 ||  
 26249  
 26250 āsanadvayaviśrāntaṃ sa dadarsāpsarodvayam |  
 26251 meruśṛṅgadvaye candrabimbadvayamivoditam || 5 ||  
 26252  
 26253 sāmkalpika āsanadvaye viśrāntamupaviṣṭam | apsarodvayaṃ divyastrīdvayam || 5 ||  
 26254  
 26255 nimeṣamiva saṃcintya sa vismitamanā nṛpaḥ |  
 26256 uttasthau śayanāccheṣādiva cakragadādharāḥ || 6 ||  
 26257  
 26258 nimeṣamalpakālaṃ saṃcintyāntarvimṛśya | ciraṃ vimarśe  
 26259 pūjādivilambenāparādhāpatteḥ | ata evālpavimarśasyāpi  
 26260 nigūhanadyotanāyevakāraḥ || 6 ||  
 26261  
 26262 parisamṃyāmitālbimbālyahārādharāmbaraḥ |  
 26263 puṣpāhāra ivotphullaṃ jagrāha kusumāñjalim || 7 ||  
 26264  
 26265 nidrākāle vyatyastāni paritaḥ saṃyāmitāni svasvicitasthānam prāpitāni ata eva  
 26266 kaṇṭhādyālbimbīni malyādīni yasya tathāvidhaḥ san | puṣpāṇyāharatīti  
 26267 puṣpāhāro bhṛtya iva || 7 ||  
 26268  
 26269 p. 230)  
 26270  
 26271 upadhānapradeśasthātsvayaṃ paṭalakoṭarāt |  
 26272 baddhapadmāsano bhūmau bhūtvovācedamānataḥ || 8 ||  
 26273  
 26274 paṭalaṃ puṣpakaraṇḍam || 8 ||  
 26275  
 26276 jayatām janmadausthityadāhadoṣaśaśiprabhe |  
 26277 devyau vāhyāntaratamovidrāvaṇaraviprabhe || 9 ||  
 26278  
 26279 dausthityaṃ duḥkhajīvanam | dāhastrividhasaṃtāpaḥ || 9 ||  
 26280  
 26281 tayoruktveti tatyāja pādayoh kusumāñjalim |  
 26282 tīradrumo vikasitaḥ padminyoh padmayoriva || 10 ||  
 26283  
 26284 ityuktvā tayoh pādayoh kusumāñjalim tatyājetyanvayaḥ || 10 ||  
 26285  
 26286 līlāyai bhūpajanmātha vaktum mantriṇamīśvarī |  
 26287 bodhayāmāsa pārsvasthaṃ saṃkalpena sarasvatī || 11 ||

26288  
 26289 prabuddhopsarasau dṛṣṭvā praṇamya kusumāñjalim |  
 26290 tayoh pādeṣu saṁtyajya viveśa purato nataḥ || 12 ||  
 26291  
 26292 uvāca devī he rājankastvaṁ kasya sutaḥ kadā |  
 26293 iha jāta iti śrutvā sa mantri vākyamabravīt || 13 ||  
 26294  
 26295 iti praśnaṁ sa mantri śrutvā || 13 ||  
 26296  
 26297 devyau yuṣmatprasādo'yaṁ bhavatyorapi yatpuraḥ |  
 26298 vaktuṁ śaknomi taddevyau [tadidaṁ iti pāṭhaḥ] śrūyetām janma  
 26299 matprabhoḥ || 14 ||  
 26300  
 26301 āsīdikṣvākuvaṁśottho rājā rājīvalocanaḥ |  
 26302 śrīmānkundaratho nāma dośchāyācchāditāvaniḥ || 15 ||  
 26303  
 26304 dośchāyayā ācchāditeva śatrudāridryādisaṁtāpanivāraṇena pālītā avaniryena ||  
 26305 15 ||  
 26306  
 26307 tasyābhūdinduvadanaḥ putro bhadrarathābhidhaḥ |  
 26308 tasya viśvarathaḥ putrastasya putro bṛhadrathaḥ || 16 ||  
 26309  
 26310 tasya sindhurathaḥ putrastasya śailarathaḥ sutaḥ |  
 26311 tasya kāmarathaḥ putrastasya putro mahārathaḥ || 17 ||  
 26312  
 26313 tasya viṣṇurathaḥ putrastasya putro nabhorathaḥ |  
 26314 ayamasmtpṛabhustasya putraḥ pūrṇāmalākṛtiḥ || 18 ||  
 26315  
 26316 tasya nabhorathasya puṇyasambhārairjātaḥ || 18 ||  
 26317  
 26318 amṛtāpūritajanaḥ kṣīrodasyeva candramāḥ |  
 26319 mahadbhiḥ puṇyasambhārairvidūratha iti śrutaḥ || 19 ||  
 26320  
 26321 amṛtasadrśaiḥ snehamādhuryaudāryādiguṇairāpūritā janā yena |  
 26322 puṇyasambhārairityetaddehalīdīpakanyāyena mātṛāpi sambadhyate || 19 ||  
 26323  
 26324 jāto mātuḥ sumitrāyā gauryā guha ivāparaḥ |  
 26325 pitāsya daśavarṣasya dattvā rājyaṁ vanaṁ gataḥ || 20 ||  
 26326  
 26327 asya daśavarṣasyeti śaṣṭhī cānādare iti bhāvalakṣaṇe śaṣṭhī  
 26328 vairāgyātiśayādrājye putre cānādaradyotanārthā || 20 ||  
 26329  
 26330 pālayatyēṣa bhūpīṭhaṁ tataḥ prabhṛti dharmataḥ |  
 26331 bhavatyāvadyasaṁprāpte phalite sukṛtadrume || 21 ||  
 26332  
 26333 asmākaṁ sukṛtadrume phalite sati adya saṁprāpte || 21 ||  
 26334  
 26335 devyau dirghatapaḥkleśasatairduṣprāpadarśane |  
 26336 ityayaṁ vasudhādhiśo vidūratha iti śrutaḥ || 22 ||  
 26337  
 26338 adya yuṣmatprasādena parāṁ pāvanatām gataḥ |  
 26339 ityuktvā saṁsthithe tūṣṇīm mantriṇyavanipe tathā || 23 ||  
 26340  
 26341 kṛtāñjalau natamukhe baddhapadmāsane'vanau |  
 26342 rājansmara vivekena pūrvajātimiti svayam || 24 ||  
 26343  
 26344 iti vadantī sarasvatī mūrdhni pasparśeti pareṇānvayaḥ || 24 ||  
 26345  
 26346 vadantī mūrdhni pasparśa taṁ kareṇa sarasvatī |  
 26347 atha hārdaṁ tamo mājāpadmasya kṣayamāyayau || 25 ||  
 26348  
 26349 hārdaṁ hṛdayākāśasthajīvāvarakam || 25 ||  
 26350  
 26351 suvikāsaṁ ca hṛdayaṁ jñaptisparśodaye'bhavat |  
 26352 sasmāra pūrvavṛttāntamantaḥ sphuradiva sthitam || 26 ||  
 26353  
 26354 hṛdayaṁ manaḥ suvikāsaṁ sāntaḥprakāśam || 26 ||  
 26355  
 26356 tyaktadehaikarājyavatvaṁ līlāvilasitānvitam |

26357 jñātvā prajñaptivṛttāntaṃ līlāyāstu vijṛmbhitam || 27 ||  
 26358  
 26359 eka eva rājā yasya bhuvanasya tadekarāt tadbhāva aikarājyaṃ dehaśca aikarājyaṃ  
 26360 ca dehaikarājye tyakte dehaikarājye yena sa tyaktadehaikarājyastasya  
 26361 bhāvastyaktadehaikarājyatvam | jñaptyanugrahabalādananubhūtamapi  
 26362 jñātavānityāha - jñātveti || 27 ||  
 26363  
 26364 ātmodantaṃ babhūvāsāvuhyamāna ivārṇave |  
 26365 uvācātmani saṃsāre bata māyeyamātata || 28 ||  
 26366  
 26367 ātmodantaṃ svapūrvavṛttāntam | ātmani svamanasi || 28 ||  
 26368  
 26369 pariñātā prasādena devyoriha mayādhunā |  
 26370  
 26371 rājavāca |  
 26372  
 26373 he devyau kimidaṃ nāma dinamekaṃ mṛtasya me || 29 ||  
 26374  
 26375 gatamadyeha jātāni vayo varṣāṇi saptatiḥ |  
 26376 smarāmyanekakāryāṇi smarāmi prapitāmaham || 30 ||  
 26377  
 26378 smarāmi bālyaṃ tārūṇyaṃ mitraṃ bandhuparicchadam |  
 26379  
 26380 jñaptiruvāca |  
 26381  
 26382 rājanmṛtimahāmohamūrccāyāḥ samanantaram || 31 ||  
 26383  
 26384 paricchadaṃ parivāram | yatsmarāmi tadidaṃ kimiti tattattvajijñāsayā praśnaḥ |  
 26385 svarūpatvamadhiṣṭhānacinmātrameva sarvaprapaṇcatattvamitarattu māyāmātramiti  
 26386 tattvamupadeṣṭuṃ prathamam viprakṛṣṭadeśakālasthitaṃ  
 26387 lokāntarāgamanabhramaṃ vārayanti jñaptiruvāca - rājannityādinā || 31 ||  
 26388  
 26389 tasmiṃllokāntare'tīte tasminneva muhūrtake |  
 26390 tasminneva gṛhe cāsminneva vyomnyapi sadmani || 32 ||  
 26391  
 26392 asminneva tvatsadmani tadadhiṣṭhānacidvyomani atīte māyāvaraṇatirohite  
 26393 girigrāmakaviprasya gṛhe'ntaḥstHITE tasminpādme lokāntare tasminneva rājagṛhe  
 26394 tatrāpi pradhānagṛhasyāntarvyomanyevāyaṃ brahmāṇḍamaṇḍapaḥ kilāstīti  
 26395 prāktanakathākramānurodhādanvayaḥ || 32 ||  
 26396  
 26397 ayaṃ tasya gṛhasyāntarvyomanyeva kila stHITE |  
 26398 girigrāmakaviprasya gṛhe'ntarbhūpa maṇḍapaḥ || 33 ||  
 26399  
 26400 tasyāntare'yamābhāti pratyekaṃ ca jagadgṛham |  
 26401 kila brāhmaṇagehāntarjīvaste madupāsthitaḥ || 34 ||  
 26402  
 26403 tasya brahmāṇḍamaṇḍapasyāntare ayaṃ paridrīṣyamānastvadiyajanmādirābhāti  
 26404 āpātataḥ prathate tarhi kiṃ tadeva brāhmaṇajagaditthaṃ bhāti netyāha -  
 26405 pratyekamiti | bhinnabhinnamityarthaḥ | pratyekatāmevopapādayantyāha -  
 26406 kiletyādinā | māṃ upāsthito madupāsthitaḥ madbhakta ityarthaḥ || 34 ||  
 26407  
 26408 p. 231)  
 26409  
 26410 tatraiva tasya bhūpīṭhaṃ tasmiṃśca kila maṇḍape |  
 26411 tasyaiva ca gṛhasyāntaridaṃ saṃsāramaṇḍalam || 35 ||  
 26412  
 26413 idaṃ saṃnihitaṃ pādmasaṃsāramaṇḍalam || 35 ||  
 26414  
 26415 tatraivedaṃ tava gṛhaṃ sthitaṃārambhamantharam |  
 26416 tatraiva cetasi tava nirmalākāśanirmale || 36 ||  
 26417  
 26418 tatra pādmagṛhamaṇḍape eva | prapaṇcatrayasyāpi  
 26419 cittavikāramātratvamityāśayenāha - tatraiva cetasīti |  
 26420 nairmalyoktiścitpratibimbopapattiyarthā || 36 ||  
 26421  
 26422 pratibhāmāgatamdaṃ vyavahārabhramātataṃ |  
 26423 yathedaṃ nāma me janma tathekṣvākukulaṃ mama || 37 ||  
 26424  
 26425 vyavahārabhramātatatvamanubhūtamullikhya prapaṇcayati - yathetyādinā |

26426 nāmeti kilārthe || 37 ||  
 26427  
 26428 evaṃnāmāna ete me purābhūvanpitāmahāḥ |  
 26429 jāto'hamabhavaṃ bālo daśavarṣasya me pitā || 38 ||  
 26430  
 26431 parivrāḍvipinaṃ yāta iha rājye'bhiṣicya mām |  
 26432 tato digvijayaṃ kṛtvā kṛtvā rājyamakaṇṭhakam || 39 ||  
 26433  
 26434 amībhirmantribhiḥ pauraḥ pālayāmi vasundharām |  
 26435 yajñakriyākramavato dharme pālayataḥ prajāḥ || 40 ||  
 26436  
 26437 mantribhiḥ pauraḥ saheti śeṣaḥ || 40 ||  
 26438  
 26439 vayasāḥ samatītāni mama varṣāṇi saptatiḥ |  
 26440 idaṃ parabalaṃ prāptaṃ mama dāruṇavigrahaḥ || 41 ||  
 26441  
 26442 dāruṇo vigrahaḥ saṃgrāmaḥ prāpta iti vipariṇāmenānuśajyate || 41 ||  
 26443  
 26444 yuddhaṃ kṛtvedamāyāto gṛhamasminyathāsthitaṃ |  
 26445 ime devyau gṛhe prāpte mamaite pūjayāmyaham || 42 ||  
 26446  
 26447 asmingṛhe yathāpūrvam sthitaṃ mayeti śeṣaḥ || 42 ||  
 26448  
 26449 pūjitā hi prayacchanti devatāḥ svasamīhitaṃ |  
 26450 mameyametayorekā jñānaṃ jātismṛtipradam || 43 ||  
 26451  
 26452 etayordevyormadhye ekā || 43 ||  
 26453  
 26454 iha dattavatī devī bhābjasyeva vikāsanam |  
 26455 idānīm kṛtakṛtyo'smi jāto'smi gatasamśayaḥ || 44 ||  
 26456  
 26457 śāmyāmi parinirvāmi sukhamāse ca kevalam |  
 26458 itiḥyāmātata bhrāntirbhavato bhūrisaṃbhramā || 45 ||  
 26459  
 26460 sarvaduḥkhopaśamācchāmyāmi | niratiśayasukhasamṛddhyā parinirvāmi |  
 26461 kevalam ekarasaṃ sukhamevāhaṃ bhūtvā āse tiṣṭhāmi || 45 ||  
 26462  
 26463 nānācāravihārāḍhyā salokāntarasaṃcarā |  
 26464 yasminneva muhūrte tvaṃ mṛtimabhyāgataḥ purā || 46 ||  
 26465  
 26466 lokāntarasaṃcarāḥ siddhā asmadādayastatsahitā || 46 ||  
 26467  
 26468 tadaiva pratibhaiṣā te svayamevomitā hṛdi |  
 26469 ekāmāvartacalanāṃ tyaktvā datte yathā'parām [yathā purā iti  
 26470 pāṭhaḥ] || 47 ||  
 26471  
 26472 kṣiprameva nadīvāho vitpravāhastathaiva ca |  
 26473 āvartāntarasaṃmiśro [saṃsiddho iti pāṭhaḥ] yathāvartaḥ pravartate  
 26474 || 48 ||  
 26475  
 26476 vettīti viccitaṃ tatpravāhaḥ || 48 ||  
 26477  
 26478 kadācidevaṃ sargaśrīrmiśrā'miśrā ca vardhate |  
 26479 tasminmṛtimuhūrte te pratibhānamupāgatam || 49 ||  
 26480  
 26481 miśrā jīvāntarasargasaṃvalitā jāgrati | amiśrā svapne | cidbhānoste  
 26482 pratibhānamupāgatamiti saṃbandhaḥ || 49 ||  
 26483  
 26484 etajjālamasadrūpaṃ cidbhānoḥ samupasthitaṃ |  
 26485 yathā svapnamuhūrte'ntaḥ saṃvatsaraśatabhramāḥ || 50 ||  
 26486  
 26487 yathā saṃkalpanirmāṇe jīvanaṃ maraṇaṃ punaḥ |  
 26488 yathā gandharvanagare kuḍyamaṇḍanavedanam || 51 ||  
 26489  
 26490 kuḍyānāṃ tanmaṇḍanacitrādīnāṃ ca vedanaṃ darśanam || 51 ||  
 26491  
 26492 yathā nauyānasaṃrambhe vṛkṣaparvatavepanam |  
 26493 yathā svadhātusaṃkṣobhe pūrvaparvatanartanam || 52 ||  
 26494

26495 vepanaṃ kampaṇaṃ | svasya dhātūnāṃ vātapittasleṣmaṇāṃ saṃkṣobhe sannipāte  
 26496 apūrvāṃ parvatanartanaṃ || 52 ||  
 26497  
 26498 yathā samañjasaṃ svapne svaśiraḥpravikartanaṃ |  
 26499 mithaivaivamiyaṃ prauḍhā bhrāntirātatarūpiṇī || 53 ||  
 26500  
 26501 asamañjasaṃ vyavahāre ananurūpaṃ mathyaiva tathaeti śeṣaḥ || 53 ||  
 26502  
 26503 vastutastu na jāto'si na mṛto'si kadācana |  
 26504 śuddhavijñānarūpastvaṃ śānta ātmani tiṣṭhasi || 54 ||  
 26505  
 26506 tarhi kaḥ paramārthasatyastatrāha - vastutastviti || 54 ||  
 26507  
 26508 paśyasivaitadakhilaṃ na ca paśyasi kiṃcana |  
 26509 sarvātmakatayā nityaṃ prakacasyātmanātmani || 55 ||  
 26510  
 26511 drśyamithyātve tatsaṃvalitacidābhāsalakṣaṇaṃ taddarśanamapi mithyaiveti  
 26512 nirviṣayacinmātrapariśeṣa ityāśayenāha - paśyasiveti | prakacasi pradīpyase ||  
 26513 55 ||  
 26514  
 26515 mahāmaṇirivodāra āloka iva bhāsvaraḥ |  
 26516 vastutastu na bhūpīṭhamidaṃ na ca bhavānayaṃ || 56 ||  
 26517  
 26518 ālokaḥ sūryādiḥ | bhavān ayaṃ vidūrathadehaḥ || 56 ||  
 26519  
 26520 na ceme girayo grāmā na caite na ca vai vyaṃ |  
 26521 girigrāmakaviprasya maṇḍapākāśake kila || 57 ||  
 26522  
 26523 ete tava parijanāḥ śatravaśca | alpatare mahattarasyāsaṃmānanaṃ  
 26524 mithyātvakāraṇamityāśayenāha - girigrāmaketyādinā || 57 ||  
 26525  
 26526 tallilābhartṛdārāḍhyaṃ jagadābhāti bhāsvaraṃ |  
 26527 tatra līlārājadhānī maṇḍapāmaṇḍitākṛtiḥ || 58 ||  
 26528  
 26529 maṇḍapaiḥ śālābhirāsamantānmaṇḍitā ākṛtiḥ saṃsthānaṃ yasyāḥ || 58 ||  
 26530  
 26531 bhāti tasyodare vyomni tadevaṃ viditaṃ jagat |  
 26532 tasmiñjagati gehe'ntaryasminvayamiha sthitāḥ || 59 ||  
 26533  
 26534 yasmingṛhe iha sāmpratāṃ vyaṃ sthitāstadbhātītyarthaḥ || 59 ||  
 26535  
 26536 evaṃ teṣāṃ maṇḍapānāṃ vyomāvyomaiva nirmalam |  
 26537 tathaiva maṇḍapeśvasti na mahī na ca pattanaṃ || 60 ||  
 26538  
 26539 teṣāṃ maṇḍapānāṃ yadvyoma tadavyoma ākāśādisūnyaṃ brahmaiva || 60 ||  
 26540  
 26541 p. 232)  
 26542  
 26543 na vanāni na śailaughā na meghasaridaṇḍavāḥ |  
 26544 kevalaṃ tatra niḥśūnye viharanti gṛhe janāḥ || 61 ||  
 26545  
 26546 niḥśūnye cinmātrapūrṇe tatra brahmaṇi mithyāgṛhe mithyājanā  
 26547 viharantītyarthaḥ || 61 ||  
 26548  
 26549 na paśyanti janā nāpi pārthivā na ca bhūdharāḥ |  
 26550  
 26551 vidūratha uvāca |  
 26552  
 26553 evaṃ cettatkathaṃ devī mamehānucarā ime || 62 ||  
 26554  
 26555 janā na paśyantītyuktyāṃ mantribhr̥tyādināṃ  
 26556 svapnadṛṣṭasāmājikajanasāmyaṃ prāptaṃ tadasaṃbhāvayan rājā pṛcchati  
 26557 - evaṃ cedityādinā || 62 ||  
 26558  
 26559 saṃpannā ātmanā santi te kimātmani no'thavā |  
 26560 jagatsvapnārthavadbhāti tasya svapnanarādayaḥ || 63 ||  
 26561  
 26562 ātmanā jīvena saṃpannā yuktāḥ santi | ahamivātmani satsvabhāve |  
 26563 svaśaṅkābijamāha - jagaditi | tasya mametyarthaḥ || 63 ||

26564  
 26565 kathamātmani satyāḥ syurna satyā veti me vada |  
 26566  
 26567 śrīsarasvatyuvāca |  
 26568  
 26569 rājanviditavedyeṣu śuddhabodhaikarūpiṣu || 64 ||  
 26570  
 26571 kathaṃ satyāḥ syustvaduktakalpe ityārthaḥ | ajñadṛśā jīvabhāvena teṣāṃ yadi  
 26572 satyatām prcchasi tarhi sā tavāpi nāsti | tattvadṛśā  
 26573 adhiṣṭhānacinmātrabhāvena ceteṣāmapi sāstyevetyāśayena devyuttaramāha -  
 26574 rājannityādinā || 64 ||  
 26575  
 26576 na kiṃcidetatsadrūpaṃcidvyomātmasu jāgataṃ |  
 26577 śuddhabodhātmano bhāti kṛto nāma jagadbhramaḥ || 65 ||  
 26578  
 26579 rajjvām sarpabhrame śānte punaḥ sarpabhramaḥ kutaḥ |  
 26580 asadbhāve pariññāe kutaḥ sattā jagadbhrame || 66 ||  
 26581  
 26582 pariññāte mṛgajale punarjalamatiḥ kutaḥ |  
 26583 svapnakāle pariññāte sve svapnamaraṇaṃ kutaḥ |  
 26584 svasvapne svapnamṛtibhīramṛtasyaiva jāyate || 67 ||  
 26585  
 26586 svapnakāle sve jīvasvarūpe prabodhena pariññāte sati svapnamaraṇaṃ kutaḥ kathaṃ  
 26587 satyamityārthaḥ || 67 ||  
 26588  
 26589 buddhasya śuddhasya śarannabhaḥśrīḥ  
 26590 svacchāvadātātītatāśayasya |  
 26591 ahaṃ jagacceti kuśabdakārtho  
 26592 na vastutaḥ so'ṅga hi vācikaṃ tat || 68 ||  
 26593  
 26594 bodhenājñānamedhāvaraṇāpāye śarannabhaḥśrīriva svaccho nirmalaḥ  
 26595 sphuradātmabhābhīravādāto dhavalikṛtastadaikarasyāpattyā atitataḥ ativistāraṃ  
 26596 pūrṇatālakṣaṇaṃ prāpta āśayo yasya buddhasya tattvavidaḥ saḥ ajñadṛśā  
 26597 prasiddhaḥ ahamiti jagaditi ca kutsitasyālpasyaṃ śabdasyārtho vastuto nāstyeva |  
 26598 aṅgeti komalāmantraṇe | hi yasmāttadvācikaṃ vācārambhaṇamātram |  
 26599 vācārambhaṇaṃ vikāro nāmadheyam mṛttiketyeva satyam ityādiśruteriti  
 26600 bhāvaḥ || 68 ||  
 26601  
 26602 ityuktavatyatha munau divaso jagāma  
 26603 sāyaṃtanāya vidhaye'stamino jagāma |  
 26604 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 26605 śyāmākṣaye ravikaraiśca sahājagāma || 69 ||  
 26606  
 26607 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakarāṇe līlopākhyāne  
 26608 bhrāntivicāraṇaṇaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 26609  
 26610 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakarāṇe  
 26611 bhrāntivicāraṇaṇaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 26612  
 26613 pañcamadinam |  
 26614  
 26615 dvicattvāriṃśaḥ sargaḥ 42  
 26616  
 26617 śrīvāsiṣṭha uvāca |  
 26618  
 26619 yastvabuddhamatirmūḍho rūḍho na vitate pade |  
 26620 vajrasāramidaṃ tasya jagadastyasadeva sat || 1 ||  
 26621  
 26622 satyatvaṃ jagato'jñāne svapnasyāpi prapañcayate |  
 26623 atrānte tu kathāśeṣo varadānānta īryate || 1 ||  
 26624  
 26625 vidvaddṛśā jagato mithyātvaṃ vistareṇopavarṇya  
 26626 taddṛḍhikārāyājñadṛśā tasyātyantadṛḍhasatyatāmāha - yastviti |  
 26627 rūḍho dṛḍhavyutpanno na vajrasya sāro dārḍhyamiva sāro yasya tattathāvidhaṃ  
 26628 paramārthasādasti | loke arthakriyākāritvasyaiva satyatvena prasiddheriti bhāvaḥ || 1 ||  
 26629  
 26630 yathā bālasya vetālo mṛtiparyantaduḥkhadaḥ |  
 26631 asadeva sadākāraṃ tathā mūḍhamaterjagat || 2 ||  
 26632



26633 asato'jñam pratyarthakriyākāritvalakṣaṇam sattvaṃ(tyaṃ?) kva  
 26634 dṛṣṭam tatrāha - yatheti || 2 ||  
 26635  
 26636 tāpa eva yathā vāri mṛgāṇam bhramakāraṇam |  
 26637 asatyameva satyābham tathā mūḍhamaterjagat || 3 ||  
 26638  
 26639 yathā tāpo marubhūmyātapa evājñamṛgadṛśā satyavāri sat mṛgāṇam  
 26640 bhramakāraṇam || 3 ||  
 26641  
 26642 yathā svapnamṛtīrjantorasatyā satyarūpiṇī |  
 26643 arthakriyākārī bhāti tathā mūḍhadhiyām jagat || 4 ||  
 26644  
 26645 śokarodanādyarthakriyākārī || 4 ||  
 26646  
 26647 avyutpannasya kanake kānake kaṭake yathā |  
 26648 kaṭakajñaptirevāsti na manāgapi hemadhīḥ || 5 ||  
 26649  
 26650 kanake avyutpannasya anugatakanakasvarūpānabhiññasyetyarthaḥ || 5 ||  
 26651  
 26652 tathā'jñasya purāgāranaganāgendrabhāsura [bhāsvarā iti pāṭhaḥ] |  
 26653 iyaṃ dṛṣyadṛgevāsti natvanyā paramārthadṛk || 6 ||  
 26654  
 26655 agārāṇi gṛhāḥ nagāḥ parvatā vṛkṣāśca nāgendrā gajāḥ sarpā vā  
 26656 tairbhāsura paramārthadṛk sarvānugataikasadbrahmadṛṣṭiḥ || 6 ||  
 26657  
 26658 yathā nabhasi muktālīpicchakeśoṇḍrakādayaḥ |  
 26659 asatyāḥ satyatām yātā bhātyevaṃ durdṛśām jagat || 7 ||  
 26660  
 26661 muktālī mauktikamālā | picchāṇiṃ varhāṇi || 7 ||  
 26662  
 26663 p. 233)  
 26664  
 26665 dīrghasvanamidaṃ viśvaṃ viddhyahantādisaṃyutam |  
 26666 atrānye svapnapuruṣā yathā satyāstathā śṛṇu || 8 ||  
 26667  
 26668 anye svātīrīktasatyajanāḥ svapnapuruṣāḥ svapnadṛṣṭapuruṣāntaraprāyāḥ | tarhi  
 26669 te katham śāstriyayājanapratigrahopadeśādyarthakriyākṣamāḥ satyā iti  
 26670 śāstre'bhyupagatāstatrāha - yathā satyāstathā śṛṇviti || 8 ||  
 26671  
 26672 asti sarvagataṃ śāntaṃ paramārthaghaṇaṃ śuci |  
 26673 acetyacinmātravapuḥ paramākāśamātataṃ || 9 ||  
 26674  
 26675 sarvagataṃ sarvādhiṣṭhānam | paramārthaghaṇaṃ niratīśayasatyam | prāpta vai  
 26676 satyaṃ teṣāmeṣa satyam ityādiśruteḥ || 9 ||  
 26677  
 26678 tatsarvagaṃ sarvaśakti sarvaṃ sarvātmakaṃ svayam |  
 26679 yatra yatra yathodeti tathāste tatra tatra vai || 10 ||  
 26680  
 26681 tasya māyāśabalaṃ rūpamāha - tatsarvagamiti | māyayā yatra yatra yathā  
 26682 yathā yādṛśārthakriyāyogyamāvirbhavati tatra tatra tathā āste || 10 ||  
 26683  
 26684 tena svapnapure draṣṭā yānvetti puravāsinaḥ |  
 26685 narāniti narā eva kṣaṇāttasya bhavanti te || 11 ||  
 26686  
 26687 tathā jāgare śāstriyārthakriyāyogyam tadāvirbhūtaṃ na svapne  
 26688 ityavāntaraviśeṣe'pi na sadrūpe viśeṣa ityāśayenāha - teneti || 11 ||  
 26689  
 26690 yaddraṣṭuścitsvarūpaṃ tatsvapnākāśāntarasthitam |  
 26691 svapnākāśacittābham hi narānāmeti bhāvitam || 12 ||  
 26692  
 26693 svapnakāśo vikāśaḥ sūkṣmatamanāḍīcchidraṃ tadantaḥsthitam  
 26694 svapnādhyastavipulākāśaparivartacittābham cittavāsanānusāreṇa  
 26695 vivartamānamityarthaḥ || 12 ||  
 26696  
 26697 veditṛtvaikyavaśato naratevāvabudhyate |  
 26698 ātmanyataścidbalena dvayorapyeti satyatā || 13 ||  
 26699  
 26700 svapnajāgarayordvayorapi ātmani naratādyavabodhe adhyaste satyatāvabodhe  
 26701 cānyonyatādātmyasaṃsargādhyāsa eva heturityāha - veditṛtveti |

26702 vediturbhāvo veditṛtvaṃ satyasvaparakāśāparokṣacaitanyaṃ tadaikyam  
 26703 tattādātmyādhyāsastadvaśaḥ saṃsargādhyāsastasmādityarthaḥ | dvayoḥ  
 26704 svapnajāgarayoradhyastataddharmayorvā satyatā eti prathate || 13 ||  
 26705  
 26706 śrīrāma uvāca |  
 26707  
 26708 svapne'pi svapnapuruṣā na satyāḥ syurmune yadi |  
 26709 vada tatko bhaveddoṣo māyāmātraśarīriṇi || 14 ||  
 26710  
 26711 tadevaṃ svapnajāgradṛśyapadārthānām  
 26712 mithunībhūtamāyātadadhiṣṭhānalakṣaṇasatyānṛtobhayaśarīratoktā | tatra  
 26713 rāmaḥ svapnasyānṛtamāyāmātraśarīratvamastu kiṃ satyāṃsānupraveśeneti  
 26714 śāṅkate - svapne iti | yadi jāgratpuruṣā adhiṣṭhānasattayā satyā na syustarhi  
 26715 vyavahāravisaṃvādaḥ karmaśāstrāprāmāṇyaṃ ca doṣaḥ syāditi teṣāṃ  
 26716 tathātvamastu | yadi satyāsaṃvalitamāyāmātraśarīriṇi [satyāḥ saṃvalita iti  
 26717 pāṭhaḥ] svapne'pi kalpitāḥ svapnapuruṣāstathā satyā na syustadā ko doṣaḥ |  
 26718 māyāmātraṃ tu kārtsnyenānabhivvyaktasvarūpatvāt iti bhagavata vyāseṇa svapnasya  
 26719 māyāmātratvokteḥ | tathāca kathaṃ svajagataḥ svapnasāmyamiti bhāvaḥ || 14 ||  
 26720  
 26721 śrīvasiṣṭha uvāca |  
 26722  
 26723 svapne na puravāstavyā vastutaḥ satyarūpiṇaḥ |  
 26724 pramāṇamatra śṛṇu me pratyakṣaṃ nāma netarat || 15 ||  
 26725  
 26726 svāpnārthā brahmavadvastutaḥ satyā na bhavantītyetāvadeva śakyam vaktuṃ na  
 26727 niradhiṣṭhānatvādadhiṣṭhānasattayāpi satyā na bhavantīti |  
 26728 pratyakṣapramāṇavirodhādityāśayena vasiṣṭha uvāca - svapne iti | netaraditi  
 26729 pramāṇāntarasyanādarārthamuktaṃ na pratiśedhārtham | nahyatyantāsataḥ  
 26730 pratyakṣaṃ nāmopapadyate vandhyāputrādāvadarśanādityāśayaḥ || 15 ||  
 26731  
 26732 sargādāvātmabhūrbhāti svapnābhānubhavātmakaḥ |  
 26733 tatsaṃkalpakalaṃ [kalāviśvaṃ iti pāṭhaḥ] viśvamevaṃ  
 26734 svapnābhameva tat || 16 ||  
 26735  
 26736 kiṃca svapnasyātyantāsattve jāgratprapañcasyāpi taddurvāram tasyāpi  
 26737 hairaṇyagarbhasvapnarūpatvādityāśayenāha - sargādāvīti || 16 ||  
 26738  
 26739 evaṃ viśvamidaṃ svapnastatra satyaṃ bhavānmama |  
 26740 yathaiva tvaṃ tathaivānye svapne svapnavarā nṛṇām || 17 ||  
 26741  
 26742 tathāca jagataḥ svapnasāmyaṃ prāguktasatyatā ca siddhetyāha - evamīti | tatra  
 26743 svapne bhavānmama satyaṃ tvatsatyatāyāstvayā apalapitumaśakyatvāt | yathaiva  
 26744 tvaṃ tathaivānye'pi tvadṛśā maddṛśā ca satyāḥ | evamanyeṣāmapi  
 26745 nṛṇām svasvānubhavānusārātsvapnasatyatā siddhetyarthaḥ || 17 ||  
 26746  
 26747 svapne nagaravāstavyāḥ satyā na syurime yadi |  
 26748 tadihāpi tadākāre na satyaṃ me manāgapi || 18 ||  
 26749  
 26750 uktamevārthaṃ punaḥ spaṣṭamāha - svapne ityādinā | nagarasya vāstuni  
 26751 veśmabhuvī bhavā nagaravāstavyāḥ nagare vasantīti vā nagaravāstavyāḥ |  
 26752 vasestavyatkartari ṇicca iti vacanāt || 18 ||  
 26753  
 26754 yathāhaṃ tava satyātmā satyaṃ sarvaṃ bhavenmama |  
 26755 svapnopalambhe saṃsāre mithaḥ siddhyai pramedṛśī || 19 ||  
 26756  
 26757 saṃsāre vipule svapne yathā satyamahaṃ tava |  
 26758 yathā tvamapi me satyaṃ sarvaṃ svapneṣviti kramaḥ || 20 ||  
 26759  
 26760 śrīrāma uvāca |  
 26761  
 26762 svapnadraṣṭari nirnidre taddraṣṭuḥ svapnapattanam |  
 26763 sadrūpatvāttathaivāste mameti bhagavanmatih || 21 ||  
 26764  
 26765 evaṃ cettarhi svapnadraṣṭurjāgarāṇe jāte'pi svapnaprapañcasya  
 26766 jāgratprapañcavadavasthānaṃ syāditi rāmaḥ śāṅkate - svapneti | iti  
 26767 matirmama tvadvacanātsaṃpanneti śeṣaḥ || 21 ||  
 26768  
 26769 śrīvasiṣṭha uvāca |  
 26770

26771 evametattathaivāste satyatvātsvapnapattanam |  
 26772 svapnadraṣṭari nirnidre'pyākāśaviśadākṛti || 22 ||  
 26773  
 26774 iṣṭāpattyā vasiṣṭhaḥ pariharati - evametaditi | ākāśaviśadākṛti  
 26775 adhiṣṭhānasamātrāsavabhāvaṃ satyamevetyarthaḥ || 22 ||  
 26776  
 26777 etadāstāmidam tāvadyajjāgradiva manyase |  
 26778 viddhi tatsvapnamevāntardeśakālādyapūrakam || 23 ||  
 26779  
 26780 evaṃ tarhi jāgradarthavatsvapnasyāpi svapnāntare vyavahārasaṃvādaḥ syāditi  
 26781 rāmasya vivakṣāmālakṣya deśāntarakālāntarānanuvṛttikṛto'saṃvādo  
 26782 jāgratpadārtheṣvapi bahuṣvasti |  
 26783 pṛthivyākāśanāmajātyādikatipayapadārthānuvṛttisaṃvādaḥ svapne'pyastīti  
 26784 na viśeṣa upapādayituṃ śakya ityāśayena prauḍhimādarśayannāha -  
 26785 etadāstāmiti | athavā yadi svāpnārthāḥ satyāstarhi jāgare'pyanuvarteranniti  
 26786 rāmasyāśaṅkāmalākṣyāha vasiṣṭhaḥ - etaditi | svāpnasya  
 26787 jāgradbhāyadeśakālādyānanuvṛttyā yadyalīkatvaṃmanyase tarhi yajjāgraditi  
 26788 manyase tadapi antaḥ svāpnadeśakālādyapūrakamiti tulyamiti dvayoḥ  
 26789 svapnataivetyarthaḥ || 23 ||  
 26790  
 26791 p. 234)  
 26792  
 26793 evaṃ sarvamidaṃ bhāti na satyaṃ satyavasthitam |  
 26794 rañjayatyapi mithyaiva svapnastrīsuratopamam || 24 ||  
 26795  
 26796 evamadhiṣṭhānasattayā satyatve'pi sarvadeśakālādyapūrakatvānna svatastatheti  
 26797 mithyātvaṃubhayoḥ samamityāha - evamiti | rañjayati svāsaktyā mohayati || 24 ||  
 26798  
 26799  
 26800 sarvatra vidyate sarvaṃ dehasyāntarbahistathā |  
 26801 yattu vetti yathā saṃvittattathā svaiva paśyati || 25 ||  
 26802  
 26803 saṃvidastu sarvadeśakālādipūrakatvātsatyatvaṃ sarvatra māyāśaktyā  
 26804 sarvabhāvena sphuraṇasāmarthyam cetyāha - sarvatreti | svaiva svayameva || 25 ||  
 26805  
 26806 yatkośe vidyate dravyaṃ taddraṣṭrā labhyate yathā |  
 26807 tathāsti sarvaṃ cidvyomni cetyate tattvanena vai || 26 ||  
 26808  
 26809 kośe dhanāgāre | dravyaṃ dhanam | anena cidvyomnā || 26 ||  
 26810  
 26811 anantaramuvācedaṃ devī jñaptirvidūratham |  
 26812 kṛtvā bodhāmṛtāsekairvivekāṅkurasundaram || 27 ||  
 26813  
 26814 evamutkathaṃ rāmaṃ samādhāya prastutakathāmālambyāha - anantaramiti || 27 ||  
 26815  
 26816  
 26817 etadeva mayā rājaḥlīlārthamupavarṇitam |  
 26818 svasti te'stu gamiṣyāvo dṛṣṭā dṛṣṭāntadṛṣṭayaḥ || 28 ||  
 26819  
 26820 etatprāguṅktaṃ tattvam | līlārtham līlāprītyartham | svasti abhilaṣitārthasiddhirastu |  
 26821 jaganmithyātvasyoktasya dṛṣṭāntadṛṣṭayo  
 26822 maṇḍapāntastvadīyabrahmaṇḍakalpanālakṣaṇā dṛṣṭā līlayeti śeṣaḥ || 28 ||  
 26823  
 26824 śrīvasiṣṭha uvāca |  
 26825  
 26826 iti prokte sarasvatyā girā madhuravarṇayā |  
 26827 uvāca vacanaṃ dhīmānbhūmipālo vidūrathaḥ || 29 ||  
 26828  
 26829 dhīmānsvasti te'stvityuktestātparyaṃ vidvān || 29 ||  
 26830  
 26831 vidūratha uvāca |  
 26832  
 26833 mamāpi darśanaṃ devī moghaṃ bhavati nārthini |  
 26834 mahāphalapradāyāstu kathaṃ tava bhaviṣyati || 30 ||  
 26835  
 26836 mama manuṣyamātrasyālpadānasamarthasyāpītyāśayaḥ || 30 ||  
 26837  
 26838 ahaṃ dehaṃ samutsṛjya lokāntaramito'param |  
 26839 nijamāyāmi he devī svapnātsvapnāntaram yathā || 31 ||

26840  
 26841 nijam prāktanam | āyāmi avilambenāgamiṣyāmi || 31 ||  
 26842  
 26843 paśyādiśāsu mām mātāḥ prapannaṁ śaraṇāgatam |  
 26844 bhakte'vahlā varade mahatām na virājate || 32 ||  
 26845  
 26846 paśya kṛpādṛṣṭyā | ādiśa prayaccha matprārthitamupadeśottarakāryam ca ||  
 26847 32 ||  
 26848  
 26849 yaṁ pradeśamahaṁ yāmi tamevāyātvayaṁ mama |  
 26850 mantri kumārī caiveyaṁ bāleti kuru me dayām || 33 ||  
 26851  
 26852 prārthanīyārthamāha - yamiti | kumārī anūḍhā kanyā || 33 ||  
 26853  
 26854 śrīsarvasvatyuvāca |  
 26855  
 26856 āgaccha rājyamucitārthavilāsacāru  
 26857 prāgjanmaṇḍalapate kuru nirviśaṅkam |  
 26858 asmābhirarthījanakāmanirākṛtirhi  
 26859 dṛṣṭā na kācana kadācidapīti viddhi || 34 ||  
 26860  
 26861 līlābhaktibhāgyocitairarthavilāsaiścāru rājyaṁ kuru | asmābhirnirākṛtiḥ  
 26862 pratyākhyānaṁ kadācidapi na kṛteti śeṣaḥ | kenacidapi na dṛṣṭetyarthaḥ || 34 ||  
 26863  
 26864 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo0  
 26865 svapnapuruṣasatyatvanirūpaṇaṁ nāma dvicatvāriṁśaḥ sargaḥ || 42 ||  
 26866  
 26867 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 26868 svapnapuruṣasatyatvanirūpaṇaṁ nāma dvicatvāriṁśaḥ sargaḥ || 42 ||  
 26869  
 26870  
 26871 tricatvāriṁśaḥ sargaḥ 43  
 26872  
 26873 śrīsarvasvatyuvāca |  
 26874  
 26875 asmin raṇavare rājanmartavyaṁ bhavatādhunā |  
 26876 prāptavyaṁ prāktanam rājyaṁ sarvaṁ pratyakṣameva te || 1 ||  
 26877  
 26878 abhīṣṭavaradānaṁ ca purasyākramadīpanam |  
 26879 varṇyate dahyamānānām ceṣṭā ca puravāsinām || 1 ||  
 26880  
 26881 devī tajjijñāsitaṁ bhāvvyarthamapi spaṣṭamācākṣāṇā varaśeṣamapi dātumāha  
 26882 - asminniti | sarvaṁ te pratyakṣameva bhaviṣyatīti śeṣaḥ || 1 ||  
 26883  
 26884 kumāryā mantriṇā caiva tvayā ca prāktanam puram |  
 26885 āgantavyaṁ śavībhūtaṁ prāptavyaṁ taccharīrakam || 2 ||  
 26886  
 26887 tvayā ca prāktanam śavībhūtaṁ taccharīrakam prāptavyamiti sambandhaḥ || 2 ||  
 26888  
 26889 āvāṁ yāvo yathāyātaṁ vātarūpeṇa ca tvayā |  
 26890 āgantavyaḥ sa deśastu kumāryā mantriṇāpi ca || 3 ||  
 26891  
 26892 mṛtvā vāyurūpiṇā ātivāhikadeśarūpeṇa tvayā sa prāktano deśa āgantavyaḥ ||  
 26893 3 ||  
 26894  
 26895 anyaiva gatiraśvasya gatiranyā kharoṣṭrayoḥ |  
 26896 madasvinnakapolasya gatiranyaiva dantinaḥ || 4 ||  
 26897  
 26898 iyamātivāhikadehagatirmānorathikagativanmaṇḍapāntaḥsaṁvṛtākāśe'pi  
 26899 sudūramiva saṁbhavati nāśvādigativaddaiśavaipulyaṁ prāksiddhamapekṣata  
 26900 ityāśayenāha - anyaiyeti || 4 ||  
 26901  
 26902 prastuteti kathā yāvanmitho madhurabhāṣiṇoḥ |  
 26903 tāvatpraviśya saṁbhrānta uvācordhvasthito naraḥ || 5 ||  
 26904  
 26905 ūrdhvasthitaḥ prāsādāgrādyunnatapradeśamāruhya niśi  
 26906 bāhyapuravṛttāntadarśī puruṣo rājasannidhiṁ praviśyovāca || 5 ||  
 26907  
 26908 p. 235)

26909  
 26910 deva sāyakacakrāsīgadāparighavṛṣṭimat |  
 26911 mahatparabalam prāptamekārṇava ivoddhataḥ || 6 ||  
 26912  
 26913 deveti rājasambodhanam || 6 ||  
 26914  
 26915 kalpakālāniloddhūtakuḷācalaśīloṣamam |  
 26916 gadāśaktibhuṣaṇḍīnām vṛṣṭim muñcati tuṣṭimat || 7 ||  
 26917  
 26918 tuṣṭimat utsāhaprahṛṣṭam parabalam || 7 ||  
 26919  
 26920 nagare nagasamkāśe lagnō'gnirvyāptadiktataḥ |  
 26921 dahaṁścaṭacaṭāśphoṭaiḥ pātayatyuttamām purīm || 8 ||  
 26922  
 26923 unnataprāsādaśīkharaiṣṭṛṇakāśṭhādisamṛddhyā ca nagasamkāśe  
 26924 parvatasadṛśe || 8 ||  
 26925  
 26926 kalpāmbudaghaṭātulyā vyomni dhūmamahādrayaḥ |  
 26927 balātproḍḍayanaṁ kartuṁ pravṛttā garuḍā iva || 9 ||  
 26928  
 26929 kalpāmbudānām samvartameghānām ghaṭābhiḥ samūhaistulyāḥ || 9 ||  
 26930  
 26931 śrīvasiṣṭha uvāca |  
 26932  
 26933 sasambhramaṁ vadatyevaṁ puruṣe paruṣāravaḥ |  
 26934 udabhūtpūrayannāśā bahiḥ kolāhalo mahān || 10 ||  
 26935  
 26936 sasambhramaṁ sabhayam | paruṣā niṣṭhurabhāṣaṇarūpā āravā yatra tathāvidhaḥ  
 26937 kolāhalaḥ | āśā diśaḥ || 10 ||  
 26938  
 26939 balādākarnakṛṣṭānām dhanuṣām śaravarṣiṇām |  
 26940 bṛṇhatāmatimattānām kuñjarāṇām tarasvinām || 11 ||  
 26941  
 26942 kolāhalameva sambandhibhedairviśiṣya varṇayati - balādityādinā || 11 ||  
 26943  
 26944 pure caṭacaṭāśphoṭairdahatām jātavedasām |  
 26945 paurāṇām dagdhadārāṇām mahāhalahalāravaiḥ || 12 ||  
 26946  
 26947 mahāhalahalāravaiḥ kathita ityuttaratrānvayaḥ [paurāṇāmiti  
 26948 dvādaśāślokottarārdhena iti bhāvaḥ] || 12 ||  
 26949  
 26950 taratāmagnikhaṇḍānām ṭāṃkāraḥ kathito ravaiḥ |  
 26951 jvalitānām parispaṇḍādhagaddhagiti cārciṣām || 13 ||  
 26952  
 26953 arciṣām dhagaddhagiti ravaiḥ saha janaiḥ kathitaṣṭāṃkāra udabhūdityanukṛṣyate  
 26954 || 13 ||  
 26955  
 26956 atha vātāyanāddevyau mantri rājā vidūrathaḥ |  
 26957 dadṛśuḥ prollasannādaṁ mahāniśi mahāpuram || 14 ||  
 26958  
 26959 vātāyanātprāsādagavākṣāt || 14 ||  
 26960  
 26961 pralayānalasaṃkṣubdhapūrṇaikārṇavaramhasā |  
 26962 pūrṇam parabalenograhetimeghataraṅgiṇā || 15 ||  
 26963  
 26964 ugrairhetibhirmeghataraṅgobhayavatā || 15 ||  
 26965  
 26966 kalpāntavahnivigalanmerubhūdharabhāsuraiḥ |  
 26967 dahyamānaṁ mahājvālājvālairambarapūrakaiḥ || 16 ||  
 26968  
 26969 mahājvālānām jvālaiḥ śikhābhiḥ | jālaiḥ iti pāṭhe spaṣṭam || 16 ||  
 26970  
 26971 muṣṭigrāhyamahāmeghagarjāsamtarjitorjitaiḥ |  
 26972 ghoram kalakalārāvairmāṃsalairdasyujalpilaiḥ || 17 ||  
 26973  
 26974 moṣaṇam muṣṭiḥ paralunṭhanaṁ tadbāhyaviṣaye parabhiṣaṇāya  
 26975 mahāmeghagarjāsadrśaiḥ samtarjitairbhartsanairūrjitaiḥ prabalairmāṃsalaiḥ  
 26976 puṣṭairdasyavaścorāstajjalpitaairghoram || 17 ||  
 26977

26978 puṣkarāvartasaṃkāśadhūmrābhraṇihitāmbaram |  
 26979 proḍḍīnahemāgranibhairjvālāpuñjairnirantaram || 18 ||  
 26980  
 26981 puṣkarāvartāḥ pralayameghāḥ | nirantaram niravakāśam || 18 ||  
 26982  
 26983 taradulmukakhaṇḍogratārātāralitāmbaram |  
 26984 anyonyadeśasadmaughaprajvalajjvalanācalam || 19 ||  
 26985  
 26986 ulmukānām jvalatkāśṭhānām khaṇḍā evogrā autpātikā raktāstārāḥ  
 26987 jvālāparivartena anyonyadeśavinimayena prajvalanto jvalanācalā yatra || 19 ||  
 26988  
 26989 hatasainyapurāpātaṃ drutāṅgārābhraṇakoṭaraiḥ |  
 26990 karkaśākrandanirdagdhālokapūgogragarjitam || 20 ||  
 26991  
 26992 hatāvaśiṣṭasainyānām purāpāto nagarapraveśo yatra | drutāḥ prasṛtā āṅgārā  
 26993 yeṣu tathāvidhairabhraṇakoṭarairmeghacchidrairupalakṣitamityarthaḥ |  
 26994 karkaśākrandam yathā syāttathā nirdagdhajanasamūhaiḥ śatrubhirugragarjitam  
 26995 yatra || 20 ||  
 26996  
 26997 kṛśānukaṇanārācanirantaratarāmbaram |  
 26998 bahuhetiśīlājālaluṭṭaddagdhapurotkaram || 21 ||  
 26999  
 27000 kṛśānukaṇairnārācaiśca nirantarataramatyantaniravakāśamambaram yatra |  
 27001 hetibhiḥ śīlājālaiśca luṭhanto nipatantaḥ | puraśabdena purajānā ucyante |  
 27002 luṭhantaḥ pradhāvanto dagdham puram yaistathāvidhā utkarā ūrdhvikṛtahastāḥ  
 27003 śatravo yatreti vā || 21 ||  
 27004  
 27005 raṇaddviradasaṃghaṭṭakuṭṭitodbhaṭasadbhaṭam |  
 27006 vidravattaskaracchedamārgakīrṇamahādhanam || 22 ||  
 27007  
 27008 āṅgārārāśinipatannaranāryugrarodanam |  
 27009 sphuṭaccaṭacaṭāśabdapraluṭhatsphuṭakāśṭhakam || 23 ||  
 27010  
 27011 raṇe dviradānām saṃghaṭṭaiḥ kuṭṭitāścūrṇitā udbhaṭāḥ śūratarāḥ  
 27012 sadbhaṭā yatra | taskarānām śīraśchedena || 22 || 23 ||  
 27013  
 27014 vipulālātacakraughaśatasūryanabhastalam |  
 27015 āṅgārāśikhirākīrṇasamastavasudhātalam || 24 ||  
 27016  
 27017 alātāni jvaladulmukāni | śikhirairagnimirākīrṇāni || 24 ||  
 27018  
 27019 dagdhāgnikāśṭhakreṃkāraraṇajjvalanavaiṇavam |  
 27020 dagdhajantughanākrandarudatsakalasainikam || 25 ||  
 27021  
 27022 dagdhairagnikāśṭhaiḥ sahakreṃkāreṇa raṇatprajvalanayuktaṃ vaiṇavaṃ  
 27023 veṇukāśṭham yatra || 25 ||  
 27024  
 27025 pāṃsuśeṣāttarājaśrīvṛddhatṛptahutāśanam |  
 27026 sakalagrasanārambhasodyogāgnimahāśanam || 26 ||  
 27027  
 27028 pāṃsava eva śiṣyante yathā tathā āttāyām dagdhāyām rājaśriyī vṛddhaḥ  
 27029 pravṛddhastṛptaśca hutāśano yatra | agnilakṣaṇo mahāśano ghasmaro yatra ||  
 27030 26 ||  
 27031  
 27032 yadṛcchātkāraḍātkāraḍakāṭhināgnirāṭadgṛham |  
 27033 anantajantubhojyānnavahnibhuktendhanasprham || 27 ||  
 27034  
 27035 yadṛcchayā akasmādeva daivopapāditābhyām sarvasvādānamātkāro niśi  
 27036 supteṣu dasyubhiḥ praharaṇam ḍātkārastābhyām kaṭhinena kurvāreṇāgninā ca  
 27037 raṭanto gṛhā yatra | anantānām jantūnām bhojyeṣu bhojanārheṣvanneṣu  
 27038 dhānyarāśiṣu vahninā bhukteṣu avaśiṣṭendhanamātre keśāṃcitsprhā yatra ||  
 27039 27 ||  
 27040  
 27041 atha śuśrāva tatrāsau giro rājā vidūrathaḥ |  
 27042 yodhānām dagdhadārāṇām paśyatāmbhidhāvatām || 28 ||  
 27043  
 27044 dāragrahaṇam sarvasvopalakṣaṇam || 28 ||  
 27045  
 27046 p. 236)

27047  
 27048 hā mattamarudūrdhvasthānaṅgāra gr̥hapādapān |  
 27049 raṇatkharakharam nīrajālāmātapapanthinaḥ || 29 ||  
 27050  
 27051 aṅga āra iti cchedaḥ | aṅgeti kaścitkaṃcitsaṃbodhyāha - nīrajālena  
 27052 rasātīśayena āmān haritānata evātapasya saṃtāpasya panthinaḥ paripanthino  
 27053 nivāraḥkān ūrdhvasthān aunnatye sthitān  
 27054 asmadgr̥halakṣaṇānasmadgr̥hasaṃvṛddhāṃśca pādapān vṛkṣān  
 27055 unmūlayituṃ mattaḥ pracaṇḍo marut vipallakṣaṇo vāyurvā raṇatkharakharam  
 27056 [1] yathā syāttathā āra ājaḡama | hā iti khede || 29 ||  
 27057  
 27058 hā dagdhadārāḥ prāleyaśītā deheṣu dantinām |  
 27059 magnā manassu mahatāmiva vijñānasūktayaḥ || 30 ||  
 27060  
 27061 prākprāleyaśītā dagdhāḥ saṃtaptā dārā dantinām mṛtānām deheṣu līnāḥ  
 27062 pracchannāḥ sūktipakṣe jñānāgninā dagdhāḥ sthūlādidehā yābhiḥ |  
 27063 trividhatāpopaśamanātprāleyādapi śītalāḥ || 30 ||  
 27064  
 27065 hā tāta hetayo lagnāstaruṇikabaritṛṇe |  
 27066 jvalanti śuṣkaparṇaughā iva vīrānileritāḥ || 31 ||  
 27067  
 27068 hetayaḥ śastrāḡnayo vividhāstajjvālā vā | kavaryaḥ keśāstallakṣaṇe tṛṇe |  
 27069 jvalanti dīpyante || 31 ||  
 27070  
 27071 āvartananadidīrghā vahatyūrdhvataraṅgiṇī |  
 27072 paśyeyaṃ dhūmayamunā vyomagaṅgāṃ pradhāvati || 32 ||  
 27073  
 27074 āvartanairāvartairnadīsadṛśapravāhabhedaiśca dīrghā | vyomalakṣaṇām  
 27075 gaṅgāṃ mandākinīm vā || 32 ||  
 27076  
 27077 vahadulmukakāṣṭhordhvaḡāminī dhūmanimnagā |  
 27078 vaimānikānandhayati paśyāḡnikaṇabudbudā || 33 ||  
 27079  
 27080 vahanti pravahanti ulmukakāṣṭhāni yasyām sā | agnikaṇā eva budbudā yasyām ||  
 27081 33 ||  
 27082  
 27083 asyā mātā pitā bhrātā jāmātā stanapāḥ sute |  
 27084 asminsadmani nirdagdḡhā dagdhaivāsatsamindhane || 34 ||  
 27085  
 27086 stanapāḥ stanadhayāḥ | sute kanye | putrīsaṃbodhanaṃ vā | iyamapi  
 27087 tadvirahalakṣaṇe asatsamindhane avidyamāne'pyagnau dagdhaiva || 34 ||  
 27088  
 27089 hā hā hāḡaccha te śīghrametadaṅgāramandiram |  
 27090 itaḥ pravṛttam patituṃ sumeruḥ pralaye yathā || 35 ||  
 27091  
 27092 śīghram āḡaccha nirḡaccha te tava etadaṅgāravajjvalitaṃ mandiraṃ itaḥ  
 27093 svasthānāccalanena patituṃ pravṛttam || 35 ||  
 27094  
 27095 aho śaraśīlāśaktikuntaprāsāsīhetayaḥ |  
 27096 jālasaṃdhyābhrapaṭalam viśanti śalabhā iva || 36 ||  
 27097  
 27098 vātāyanajālakalakṣaṇam saṃdhyābhrapaṭalam || 36 ||  
 27099  
 27100 hetipravāhā jvalanaṃ nabhasyantyām viśantياهو |  
 27101 vaḡavāṇalamujjvālamarṇaḥ [katipayādarśāntarairapyatra raṇādityeva  
 27102 paṭhyate parantvetatpāṭho mūlānugatvātsuvaca iti sa eva  
 27103 saṅgr̥hīto'smābhiḥ] pūrā ivārṇavāt || 37 ||  
 27104  
 27105 nabhasyāntyām bhayānnabha utpatitumicchantyām puryam | arṇaḥpūrā  
 27106 [arṇapūrāḥ iti pāṭhaḥ] jalapravāhāḥ || 37 ||  
 27107  
 27108 dhūmāyanti mahābhrāṇi jvālāḥ śikharikoṭiṣu |  
 27109 sarasānyapi śuṣyanti hṛdayāniva rāḡiṇām || 38 ||  
 27110  
 27111 śikharīṇām śṛṅgavatām prāsādānām koṭiṣvagrabhāḡeṣu | sarasāni sajalāni  
 27112 vāpyādīni udyānāni ca || 38 ||  
 27113  
 27114 ālānatvaruṣevaitā dantibhirvṛkṣapaṅktayaḥ |  
 27115 sphuratkaṭakaṭārāvaṃ pātyante kṛtacītkṛtaiḥ || 39 ||

27116  
 27117 ālānaṃ bandhanastambhastajjātīyatvaprayuktayā ruṣā || 39 ||  
 27118  
 27119 puṣṭapuṣpaphalaskandhā gataśrīkā gṛhadrumāḥ |  
 27120 gatā nirdagdhasarvasvā gṛhasthā iva dīnatām || 40 ||  
 27121  
 27122 mātāpitṛvinirmuktā bālakāstimirāvalīm |  
 27123 magnanto'ṅgeṣurathyāsu kuḍyapātena hā hatāḥ || 41 ||  
 27124  
 27125 timirāvalīm nilayanāya magnantaḥ śodhayantaḥ | mṛgayanta iti yāvat | masjeḥ  
 27126 śodhanārthācchatari cchāndase kutvanatve | aṅgetyāmantraṇe | iṣukīrṇāsu  
 27127 rathyāsu | kuḍyapātena bhittipatanena || 41 ||  
 27128  
 27129 vātavidrāvitāttrasyankariṇyo raṇamūrdhani |  
 27130 patadaṅgārakāgārabhāriṇaḥ kaṭukūjitam || 42 ||  
 27131  
 27132 vātena vidrāvitāt proḍḍāyitāt | patantaḥ aṅgārakā yasmāttathāvidhāt | agāraṃ  
 27133 bhartu varṣātapādibhyastrātum śīlamasyetyagārabhāri  
 27134 cchadistasmātkariṇyo'bhrambaḥ kaṭukūjitam yathā syāttathā trasyan | traserlaṇi  
 27135 vā bhrāśabhālāsa iti śyan | aḍabhāvaśchāndasaḥ || 42 ||  
 27136  
 27137 hā kaṣṭamasinirbhinne skandhe sannadṛḍholmuke |  
 27138 patito yantrapāśāṇaḥ puruṣasyāśaniryathā || 43 ||  
 27139  
 27140 gavāśvamahiṣebhoṣṭraśvaśṛgālaiḍakairaho |  
 27141 ghorai raṇamivārabdham mārgarodhakamākulaiḥ || 44 ||  
 27142  
 27143 eḍakairmeṣaiḥ gantīṇām mārganirodhakaṃ raṇam yuddhamārabdhamiva  
 27144 paśyantviti śeṣaḥ || 44 ||  
 27145  
 27146 paṭaiḥ paṭapaṭāśabdalajālālimālitaiḥ |  
 27147 ākrandantyaḥ striyo yānti sthalapadmācitā iva || 45 ||  
 27148  
 27149 agniśikhāskandanabhayādārdrapaṭānparidhāya nīrgacchantīḥ striyo varṇayati ##-  
 27150 parivṛtairhastapādavakralakṣaṇaiḥ sthalapadmairācitā ghaṭitā iva || 45 ||  
 27151  
 27152 strīṇām jvālālavāḥ paśya lihantyalakavallariḥ |  
 27153 kurvanto'śokapuṣpābhām karabhā iva pannagiḥ || 46 ||  
 27154  
 27155 karabhā uṣṭrāḥ | pannaṃ patitaṃ yathā syāttathā gacchantyaḥ pannagyaḥ  
 27156 pralambitataruśākhāḥ daivāttadālambisarpīṇīrvā || 46 ||  
 27157  
 27158 hā hā hariṇaśāvākṣyāḥ pakṣalakṣaṇapakṣmasu |  
 27159 kumārgeṣviva viśrāntimeti kārśānavi śikhā || 47 ||  
 27160  
 27161 pakṣalakṣaṇeṣu bhramarapakṣasadrṣeṣvakṣipakṣmasu |  
 27162 kārśānuragnistatsaṃbandhinī kārśānavī śikhā jvālā || 47 ||  
 27163  
 27164 dahyamāno viniryāti na kalatraṃ vinā naraḥ |  
 27165 aho bata durucchedāḥ prāṇinām snehavāgurāḥ || 48 ||  
 27166  
 27167 svayaṃ dahyamāno'pi || 48 ||  
 27168  
 27169 karī rabhasanīrlūnajvaladaṅgārapādapaḥ |  
 27170 pluṣṭapuṣkarakaḥ kopānmagnaḥ puṣkaradaṃ saraḥ || 49 ||  
 27171  
 27172 rabhasena balavegena nīrlūno bhagno jvaladaṅgāramiśra ālānapādapo yena | ata  
 27173 eva tadākarṣaṇakāle pluṣṭo dagdhaḥ puṣkaraḥ śuṇḍāgram yasya tathāvidhaḥ  
 27174 karī palāyya janebhyaḥ puṣkaradaṃ padmadaṃ saraḥ prāpya tatra magnaḥ |  
 27175 dagdhapuṣkarasya punarlābhecchayeveti śleṣamūlā utprekṣā || 49 ||  
 27176  
 27177 p. 237)  
 27178  
 27179 dhūmo'mbudapadaṃ prāpya vilolāntastaḍillataḥ |  
 27180 jvaladaṅgāranārācanikaraṃ parivarṣati || 50 ||  
 27181  
 27182 ambudānām padaṃ vṛṣṭyadhikāranīrvāhakamākāśasthānaṃ prāpya  
 27183 vilolavahniḥ jvālālakṣaṇā antargatāstaḍillatā yasya | jvalatāmaṅgārāṇām  
 27184 nārācānām śarāṇām ca nikaraṃ svānurūpaṃ parito varṣatītyutprekṣā || 50 ||



27185  
 27186 deva dhūmasphuradvahnikaṇa āvartavṛttimān |  
 27187 sthita āpīḍavānvyomni ratnapūrṇa ivārṇavaḥ || 51 ||  
 27188  
 27189 deveti rājānaṃ saṃbodhya kasyaciduktiḥ | dhūmo vyomni arṇava iva sthitaḥ |  
 27190 āpīḍavān śikhātaraṅgavān || 51 ||  
 27191  
 27192 gauramambaramābhāti jvālāśikharatejasā |  
 27193 mṛtyunevotsave dattaḥ kuṅkumāktakaraṇḍakaḥ || 52 ||  
 27194  
 27195 gauram pītamambaramākāśaḥ | kuṅkumaiḥ akto rañjitaḥ karaṇḍakaḥ  
 27196 saṃpuṭako dattaḥ | arthāddigvadhūbhya iti gamyate || 52 ||  
 27197  
 27198 aho nu viśamaṃ cedaṃ vartate vṛttavarjitam |  
 27199 dhriyante rājanāryo'pi vairivīrairudāyudhaiḥ || 53 ||  
 27200  
 27201 vṛttaṃ saccharitaṃ tena varjitaṃ bahiṣkṛtaṃ || 53 ||  
 27202  
 27203 lolasragadāmakusumairmārgapṛākārakārakaiḥ |  
 27204 ardhanirdagdhakabarīkirṇavakṣasthalastanāḥ || 54 ||  
 27205  
 27206 āsargasamāpte rājanārīreva viśinaṣṭi - loletyādinā | mārge pra ākīraṇaṃ  
 27207 pṛākārastasya kārakairlolaiḥ sragdāmabhiḥ kusumaiścopalakṣitāḥ || 54 ||  
 27208  
 27209 ālolāambarasaṃlakṣyanitambajaghanasthalāḥ |  
 27210 patanmāṇikyavalayavalitāvanimaṇḍalāḥ || 55 ||  
 27211  
 27212 patadbhirmāṇikyairvalayaiśca māṇikyakhacitairvalayairvā valitāni  
 27213 saṃvṛtānyavanimaṇḍalāni yābhiḥ || 55 ||  
 27214  
 27215 chinnaḥāralatājālavikīrṇāmalamauktikāḥ |  
 27216 dṛṣṭādṛṣṭastanaśreṇipārśvodvyatkanakaprabhāḥ || 56 ||  
 27217  
 27218 kurarīkarkaśākrandamandikṛtaraṇāravāḥ |  
 27219 dhārāvāḥśrutārāvabhinnapārśvavicetanāḥ || 57 ||  
 27220  
 27221 kurarīśabdavatarkarkaśairduḥśravairākrandairmandikṛto'bhibhūto raṇāravo  
 27222 yābhiḥ | dhārāvāhamavicchinnaḥāraṃ yathā syāttathā  
 27223 āśrutairnirgatairākrandārāvairbhinnāni vidāritānīva pīḍitāni kuṣipārśvāni  
 27224 yāsām | ata eva vicetanāḥ kartavyārthacetanāśūnyāḥ || 57 ||  
 27225  
 27226 raktakardamabāṣpāmbuklinnagranthitavāsasaḥ |  
 27227 bhujamūlārpitabhujairnīyamānā balānṛbhiḥ || 58 ||  
 27228  
 27229 palāyanaśaṅkayā parasparaṃ granthitavāsasaḥ || 58 ||  
 27230  
 27231 ka ivāśminparitrātā syādityādīnavīkṣitaiḥ |  
 27232 utpalālīva varṣadbhiḥ pariroiditasainikāḥ || 59 ||  
 27233  
 27234 dīnavīkṣitairvīkṣaṇaiḥ | parito dayayā roditāḥ rodanaśīlāḥ kṛtāḥ  
 27235 svapakṣasainikā yābhistāḥ || 59 ||  
 27236  
 27237 mṛṇālakomalācchorumūlajālaiḥ sunirmalaiḥ |  
 27238 svacchāmaratalālakṣyairākāśanalinīnibhāḥ || 60 ||  
 27239  
 27240 svaccheṣvambarataleṣu vastrāntaḥpradeśeṣvālakṣyaiḥ |  
 27241 ambarapadaśleṣādākāśanalinīnibhāḥ || 60 ||  
 27242  
 27243 ālolamālyavasanaḥbharanāṅgarāgā  
 27244 bāṣpākulātatacalālakavallārīkāḥ |  
 27245 ānandamandanirantaramathyamānā-  
 27246 tkāmārṇavātsamuditā iva rājalakṣmyaḥ || 61 ||  
 27247  
 27248 ātatā dīrghāścalāścālakavallāryo yāsām tāḥ | ānando'tra viśayasukhaṃ  
 27249 tallakṣaṇena mandareṇa mathyamānāt | rājñāṃ mūrtibhūtā lakṣmyaḥ saṃpado  
 27250 rājā candrastadghaṭitā lakṣmyaḥ śriyo vā || 61 ||  
 27251  
 27252 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo0  
 27253 agnidagdhagrāhādivarṇanaṃ nāma tricātvāriṃśaḥ sargaḥ || 43 ||

27254  
 27255 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe utpattiprakaṛaṇe  
 27256 agnidagdhaḡṛhādīvarṇaṇaṃ nāma tricātvāriṃśaḡ sargaḡ || 43 ||  
 27257  
 27258  
 27259 catuṣcatvāriṃśaḡ sargaḡ 44  
 27260  
 27261 śrīvāsiṣṭha uvāca |  
 27262  
 27263 etasminnantare rājamahiṣī mattayauvanā |  
 27264 tadviveśa ḡṛhaṃ lakṣmīriva paṅkajakoṭaram || 1 ||  
 27265  
 27266 bhītāṃ vilokya mahiṣiṃ śrutvāntaḡpuradharṣaṇaṃ |  
 27267 yuddhāya rājño niryāṇaṃ līlātattvaṃ ca varṇyate || 1 ||  
 27268  
 27269 mattamiva vighūrṇamānaṃ yauvanaṃ yasyām | tallīlāprajñādhiṣṭhitaṃ rājño  
 27270 ḡṛhaṃ || 1 ||  
 27271  
 27272 ālolaṃālyavasanā bhinnahāralatākulā |  
 27273 anuyātā vayasyābhirdāsībhīrbhayavīhvalā || 2 ||  
 27274  
 27275 candrānanāvadātāṅgī śvāsotkampipayodharā |  
 27276 tārakākāradaśanā sthitā dyauriva rūpiṇī || 3 ||  
 27277  
 27278 candra iva candra eva ca ānanaṃ yasyāḡ | avadātāni gaurāṇi svacchāni cāṅgāni  
 27279 yasyāḡ || 3 ||  
 27280  
 27281 atha tasyā vayasyaikā rājānaṃ taṃ vyajijhapat |  
 27282 bhūtaṣaṃgrāsaṃrabdhamamarendramivāpsarāḡ || 4 ||  
 27283  
 27284 deva devī sahāsmābhiḡ palāyyāntaḡpurāntarāt |  
 27285 śaraṇaṃ devamāyātā vātārteva latā drumam || 5 ||  
 27286  
 27287 devī kṛtābhiṣekā pradhānamahiṣī || 5 ||  
 27288  
 27289 rājandārā hṛtāstāste balavadbhirudāyudhaiḡ |  
 27290 ūrmijālairmahābdhināṃ tīradrumalatā iva || 6 ||  
 27291  
 27292 dārāḡ anyā bhoginyaḡ || 6 ||  
 27293  
 27294 antaḡpurādhipāḡ sarve piṣṭāḡ śatrubhiruddhataiḡ |  
 27295 aśaṅkitābhipatitairvātairiva varadrumāḡ || 7 ||  
 27296  
 27297 piṣṭāḡ saṃcūrṇitāḡ || 7 ||  
 27298  
 27299 dūreṇāśaṅkamāyātaiḡ parairnaḡ puramāhṛtaṃ |  
 27300 rātrau varṣāsvivodghoṣaiḡ kamalānīva vāribhiḡ || 8 ||  
 27301  
 27302 dūreṇa dūrāt | dūrāntikārthebhyo dvitīyā ca iti cātṭṛtīyā | āhṛtamāskanditam ||  
 27303 8 ||  
 27304  
 27305 p. 238)  
 27306  
 27307 dhūmaṃ varṣadbhirunnādairlelihānograhetibhiḡ |  
 27308 vahnibhirnaḡ puraṃ prāptaṃ parayodhaiśca bhūribhiḡ || 9 ||  
 27309  
 27310 dhūmaṃ varṣadbhiḡ kiradbhiḡ | unnādairdhvanadbhiḡ | dhūmavarmabhiḡ iti pāṭhe  
 27311 spaṣṭam | unmādaiḡ iti pāṭhe utkrṣṭo mādō harṣō glepanaṃ ca yeṣāṃ taiḡ |  
 27312 lelihānā iva calanta ugrā hetayaḡ khaḡḡjvālāśca yeṣāṃ || 9 ||  
 27313  
 27314 parivārairvilāsinyo devya āhṛtya mūrdhajaiḡ |  
 27315 ākrandantyo balānnitāḡ kurarya iva dhīvaraiḡ || 10 ||  
 27316  
 27317 parivāraiḡ śatrusainikaiḡ | kuraryo mṛgyaḡ pakṣiṇyaśca | dhīvarairlubdhakaiḡ ||  
 27318 10 ||  
 27319  
 27320 iti no yeyamāyātā śākhā prasaraśālīnī |  
 27321 āpattāmalamuddhartuṃ devasyaivāsti śaktatā || 11 ||  
 27322

27323 āpat vipat | tāmalamatyarthamuddhartuṃ nivārayitum || 11 ||  
 27324  
 27325 ityākarnyāvalokyāsau devyau yuddhāya yāmyataḥ |  
 27326 kṣamyatām mama bhāryeyaṃ yuṣmatpādābjaṣaṭpadī || 12 ||  
 27327  
 27328 asau rājā iti vākyamākarnya devyau vilokya uvāceti śeṣaḥ | he devyau ahaṃ  
 27329 yuddhāya yāmi gacchāmi kṣamyatām | ājñāṃ vinaivāntarāle  
 27330 nirgamanāparādhaḥ | yuṣmatpādābjaṣaṭpadīti yuvābhyāṃ rakṣaṇīyetyāśayaḥ ||  
 27331 12 ||  
 27332  
 27333 ityuktvā nirayau rājā kopāruṇitalocanaḥ |  
 27334 mattebhanirbhinnavanaḥ kandarādiva kesarī || 13 ||  
 27335  
 27336 līlā līlāṃ dadarśātha svākārasadṛśākṛtim |  
 27337 pratibimbamivāyātāmādarśe cārudarśanām || 14 ||  
 27338  
 27339 līlā prabuddhalīlā || 14 ||  
 27340  
 27341 prabuddhalilovāca |  
 27342  
 27343 kimidaṃ devi he brūhi [me brūhīti pāṭhaḥ] kasmādiyamahaṃ sthitā |  
 27344 yā sā'bhavamahaṃ pūrvaṃ kathaṃ seyamahaṃ sthitā || 15 ||  
 27345  
 27346 seyaṃ bhūtveti śeṣaḥ | yā ahaṃ sā iyaṃ katham | yā prathamavayaskā abhavaṃ sā  
 27347 tathaiva sthitā katham | svasyā anyatvāyogādātītāvasthāyāśca sthityasaṃbhavāditi  
 27348 bhāvaḥ || 15 ||  
 27349  
 27350 mantriprabhṛtayaḥ paura yodhāḥ sabalavāhanāḥ |  
 27351 sarva eva ta evame sthitāstatra tathaiva te || 16 ||  
 27352  
 27353 kiṃca mantryādiṣvapi bhedaḥpratyabhijñe viruddhe ityāha - mantriprabhṛtaya  
 27354 iti || 16 ||  
 27355  
 27356 tatrāpīha ca he devi sarve kathamavasthitāḥ |  
 27357 bahirantaśca mukure ivaite kiṃ pracetanāḥ || 17 ||  
 27358  
 27359 pracetanāḥ sacetanāḥ kim || 17 ||  
 27360  
 27361 śrīdevyuvāca |  
 27362  
 27363 yathā jñaptirudetyantastathānubhavati kṣaṇāt |  
 27364 citiścetyārthatāmeti cittaṃ cittārthatāmiva || 18 ||  
 27365  
 27366 citiśaktināmatarkyatvāttulyakarmodbodhitānāṃ tulya evāvirbhāvaḥ  
 27367 kvacidbhavatīti devī dṛṣṭisṛṣṭivādamālambya samādhatte - yatheti |  
 27368 cetyārthatāṃ adhyāśena cetyākāratām | yathā cittaṃ manaḥ svapnādau  
 27369 cittānubhūtajāgradarthākāratāmityarthaḥ || 18 ||  
 27370  
 27371 yādṛgarthaṃ jagadrūpaṃ tatraivodeti tatksaṇāt |  
 27372 na deśakālādirghatvaṃ na vaicitryaṃ padārthajam || 19 ||  
 27373  
 27374 yādṛk yadākāro'rtho yasmīnstathāvidhaṃ saṃskārātmakaṃ jagadrūpaṃ tatra  
 27375 citte citi ca asti tādṛgevodeti | bhojakādṛṣṭodbodhitā  
 27376 māyāsaṃbalitacicchaktiraghaṭitamapi ghaṭayitum samarthetyarthaḥ | evaṃca  
 27377 deśakālālpatāvaipulyavirodho'pi parihrta ityāśayenāha - neti | yadi  
 27378 padārthajam syāttarhi tatsvabhāvaviruddhaṃ na ghaṭeta natu tatheti bhāvaḥ || 19 ||  
 27379  
 27380 bāhyamābhyantaraṃ bhāti svapnārtho'tra nidarśanam |  
 27381 yadantaḥ svapnasaṃkalpapuraṃ ca kcanaṃ citeḥ || 20 ||  
 27382  
 27383 caitanye adhyastatvāttadābhyantaraṃ jagadbāhyaṃ bahirbhavamiva bhāti || 20 ||  
 27384  
 27385 tadetadbāhyānāmnaiva svabhyāsātsatsphuṭaṃ sthitam |  
 27386 yādṛgbhāvo bhṛto bhartā tava tasmiṃstadā pure || 21 ||  
 27387  
 27388 svabhyāsāccirābhyāsāt sphuṭaṃ vyaktaṃ satsatyamiva sthitam | yādṛk bhāvo  
 27389 vāsanā yasya sa tathāvidhaḥ san mṛtaḥ || 21 ||  
 27390  
 27391 tādṛgbhāvastamevārthaṃ tatraiva samupāgataḥ |

27392 anya eva hyamī bhūtāstebhyastāstādṛṣā api || 22 ||  
 27393  
 27394 samupāgataḥ prāptavān | samānakarmavāsanodbodhitatvādākārasāmye'pyete  
 27395 mantryādi jīvā na ta eva kiṃtvanye ityāha - anya eveti | ta eveti pratyabhijñayā  
 27396 abhyastāḥ punaḥpunaranubhūtā api tādṛṣā anye eva || 22 ||  
 27397  
 27398 sadrūpā eva caitasya svapnasaṃkalpasainyavat |  
 27399 avisaṃvādi sarvārtharūpaṃ yadanubhūyate || 23 ||  
 27400  
 27401 etasya rājñāścitsattayā sadrūpā eva | etāvadeva svāpnāj jāgradvastuno  
 27402 vailakṣaṇyaṃ yadavisaṃvādi sarvapuruṣasādhāraṇārthatvaṃ naitāvanmātreṇa  
 27403 satyatāsiddhirityāha - avisaṃvāditi | candraprādeśikatvendrajālādāvapi  
 27404 avisaṃvādi sarvārthatvadārśanāditi bhāvaḥ || 23 ||  
 27405  
 27406 tasya tāvad vada kathaṃ kiṃṛṣī vāpi satyatā |  
 27407 athavottarakāle tu bhaṅguratvādavastu tat || 24 ||  
 27408  
 27409 uttarakāle bādhyatvātsvapnasyāsatyatvaṃ cejjāgratyapi samānaṃ  
 27410 nāśabādhayorvastuni viśeṣābhāvādityāśayenāha - athaveti | tatsvāpnam ||  
 27411 24 ||  
 27412  
 27413 idṛkca sarvamevedaṃ tatra kā nāstitādihikā |  
 27414 svapne jāgradasadrūpā svapno jāgratyasanmayāḥ || 25 ||  
 27415  
 27416 adhikā jāgradartheśvityarthaḥ | parasparakālāsattvamapyaviśiṣṭamityāha -  
 27417 svapne iti || 25 ||  
 27418  
 27419 mṛtirjanmanyasadrūpā mṛtyāṃ janmāpyasanmayam |  
 27420 viśaredviśarārutvādanubhūteśca rāghava || 26 ||  
 27421  
 27422 nāśe'pi bādhavatparasparakālāsattvaṃ tulyamityāha - mṛtiriti | nāśe  
 27423 avayavānāṃ viśarārutvāddravyaṃ viśarennaśyet | bādhe  
 27424 tvanubhūteranubhavabalādviśaret | iti nimittabhede'pi na viśaraṇe viśeṣa ityarthaḥ ||  
 27425 26 ||  
 27426  
 27427 evaṃ na sannāsadidaṃ bhrāntimātraṃ vibhāsate |  
 27428 mahākālpāntasāṃpattāvapyadyātha yuge'nagha || 27 ||  
 27429  
 27430 prāk satyatopapāditā iha tvasatyatetyanirvacanīyatā dvayorapi sametyāha -  
 27431 evamiti | evaṃ ca sṛṣṭikāle pralayakāle cāviśiṣṭaṃ sadrūpaṃ brahma  
 27432 siddhamityāha - mahākālpānteti | mahākālpāntasāṃpattāvapi adyāpi  
 27433 athānantaramatītānāgatayugabhede'pi kadācana kadāpi yannāsti tatsvarūpeṇa na  
 27434 kiṃtu tatkalpanādhiṣṭhānaṃ brahmaivāsti atastadeva jagannatu  
 27435 bhāsamānamabrahmarūpaṃ jagadityarthaḥ || 27 ||  
 27436  
 27437 p. 239)  
 27438  
 27439 na kadācana yannāsti tadbrahmaivāsti tajjagat |  
 27440 tasminmadhye kacantimā bhrāntayaḥ sṛṣṭināmikāḥ || 28 ||  
 27441  
 27442 vyomni keṣoṇḍrakānīva na kacantīva vastutaḥ |  
 27443 yathā taraṅgā jaladhau tathemāḥ sṛṣṭayaḥ pare || 29 ||  
 27444  
 27445 na kacantyeveti vaktavye ivakāraḥ prapañcavattadabhāvasyāpi brahmātiriktasya  
 27446 mithyātvadyotanārthaḥ || 29 ||  
 27447  
 27448 utpattyotpattyā liyante rajāṃsīva mahānīle |  
 27449 tasmādbhrāntimayābhāse mithyātvamahamātmani || 30 ||  
 27450  
 27451 mithyaiva tvaṃ ahaṃ ityevaṃvibhāgātmani || 30 ||  
 27452  
 27453 mṛgatṛṣṇājalacaye kaivāsthā sargabhasmani |  
 27454 bhrāntayaśca na tatrānyāstāstadeva paraṃ padam || 31 ||  
 27455  
 27456 sargabhasmani dagdhapaṭabhasmaprāye prapañce | nanu viśayabādhe'pi  
 27457 bhrāntijñānasvarūpābādhāttaireva dvaitaṃ syāttatrāha - bhrāntayaśceti |  
 27458 nirviśaya jñānānāṃ parasparaṃ brahmataśca  
 27459 bhedakābhāvādbrahmamātratvamityarthaḥ || 31 ||  
 27460

27461 gthane tamasi yakṣābhāstama eva na yakṣakaḥ |  
 27462 tasmājjanmamṛtirmoho vyāmoḥatvamidaṃ tatam || 32 ||  
 27463  
 27464 yakṣābhāḥ bālasya yakṣabhrāntayaḥ | vyāmoho'jñānaṃ tasya bhāvo  
 27465 vyāmoḥatvaṃ tadīyāvaraṇavikṣepaśaktistadevedaṃ jagadrūpaṃ tatam || 32 ||  
 27466  
 27467 sarvaṃ tatsamahākālpaṃ śāntau yadavaśiṣyate |  
 27468 nātaḥ satyamidaṃ dṛśyaṃ na cāsatyaṃ kadācana || 33 ||  
 27469  
 27470 mahākālpo brahmajñānena sarvabādhalakṣaṇo vaijñānikaḥ pralayastena sahitaṃ  
 27471 bādhyamityarthaḥ | adhiṣṭhānabrahmasattaiva dṛśyasya  
 27472 sattvāsattvādisarvapakṣānnirūṇadadhityāha - śāntāvityādinā | sarvaśāntau  
 27473 yadavaśiṣyate brahma ato brahmataḥ satyaṃ netyādisaṃbandhaḥ || 33 ||  
 27474  
 27475 dvayamevaitadathavā brahma tatraiva saṃbhavāt |  
 27476 ākāśe paramāṇvantardravvyāderāṇuke'pi ca || 34 ||  
 27477  
 27478 dvayaṃ satyāsatyobhayarūpaṃ tu naiva | ekasya  
 27479 viruddhobhayarūpatvāsambhavādityarthaḥ | tatra triṣvapi viruddheṣu  
 27480 kalpeṣvavirodhena saṃbhavādbrahmaiveti kalpaḥ śreyānityāha - brahmeti |  
 27481 kalpanāmātratvaṃ prapañcasya sarvatra saṃbhavatītyāha - ākāśe iti |  
 27482 dravyaguṇāderāṇuke alpatare'pyantarbhāge || 34 ||  
 27483  
 27484 jīvānuryatra tatredaṃ jagadvetti nijaṃ vapuḥ |  
 27485 agnirauṣṇyaṃ yathā vetti nijabhāvakramoditam || 35 ||  
 27486  
 27487 vāsanābalenātmānyanātmādhyāse dṛṣṭāntamāha - agniriti |  
 27488 pūrvamanagnirevopāsako'hamevāgniritiḥ pūrvāsanātmakanijabhāvanā##-  
 27489  
 27490 paśyatīdaṃ tathaivātmā svātmabhūtaṃ viśuddhacit |  
 27491 yathā sūryodaye gehe bhramanti trasareṇavaḥ || 36 ||  
 27492  
 27493 tatheme paramākāśe brahmāṇḍatrasareṇavaḥ |  
 27494 yathā vāyau sthitaḥ spanda āmodaḥ śūnyamambare || 37 ||  
 27495  
 27496 spanda āmodaśca vāyau yathā sthitaḥ | śūnyaṃ śūnyatvam || 37 ||  
 27497  
 27498 piṇḍagrahavinirmuktaṃ yathā viśvaṃ sthitaṃ pare |  
 27499 bhāvābhāvagrahotsargasthūlasūkṣmacarācarāḥ || 38 ||  
 27500  
 27501 piṇḍagrahaḥ sthauilyam | bhāvābhāvau āvirbhāvatirobhāvau | graha upādānam |  
 27502 utsargastyāgaḥ | kriyāmātropalakṣaṇametat || 38 ||  
 27503  
 27504 vivarjitasvāyavairbhāgā brahmaṇa idṛśāḥ |  
 27505 sākārasvāvabodhāya vijñeyā bhavatādhunā || 39 ||  
 27506  
 27507 bhāgāḥ kalpitavibhāgāḥ | bhavateti puṃstvēdrāmaṃ prati vasiṣṭhoktiḥ | te ca  
 27508 sākārasya tasya viśvasya nirākāratvāvabodhāya tādrśasvātmano'nanyā  
 27509 anavayavā iva vijñeyāḥ | ivakāraḥ sāvayavatāvanniravayavatāyā api  
 27510 mithyātvadyotanārthaḥ || 39 ||  
 27511  
 27512 ananyāḥ svātmanastasya tenānavayavā iva |  
 27513 yathāsthitamidaṃ viśvaṃ nijabhāvakramoditam || 40 ||  
 27514  
 27515 evamanavayavatvena nijabhāvanākrameṇa pāramārthikarūpeṇāvirbhūtaṃ  
 27516 yathāsthitameva viśvaśabdārthai riktaṃ śūnyaṃ na bhaviṣyati | viśvaśabdasya  
 27517 pūrṇārthatvaparyavasānātpūrṇasya ca riktatvāyogāditi bhāvaḥ || 40 ||  
 27518  
 27519 riktaṃ na viśvaśabdārthairananyadbrahmaṇi sthitam |  
 27520 na tatsatyaṃ na cāsatyaṃ rajjusarpabhramo yathā || 41 ||  
 27521  
 27522 tatra hetuḥ - ananyaditi | tarhi yatsāvayavaṃ viśvaṃ bhāśate tatkiṃ tatrāha ##-  
 27523  
 27524 mithyānubhūtitāḥ satyamasatyaṃ satparīkṣitam |  
 27525 paramaṃ kāraṇaṃ cittvājīvatvamiti cetyalam || 42 ||  
 27526  
 27527 tatra hetumāha - mithyeti | nahi bhrāntijñānānubhūtaṃ satyaṃ bhavati na vā  
 27528 vastutattvapariṣaṇātmakaṃ tadbādhakajñānaṃ satyamapahnute yenāsatyaṃ  
 27529 syāditi bhāvaḥ | cittvāt māyāpihitasvarūpacittvāt || 42 ||

27530  
 27531 tatastathaivānubhavājjīvatvaṃ vindati sphuṭam |  
 27532 satyaṃ bhavatvasatyaṃ vā khe vibhātamidam jagat || 43 ||  
 27533  
 27534 anubhavāccirasamvedanadṛḍhānubhavāt | saṃsārasya ca jaivī bhogecchā  
 27535 heturviṣayarañjanaivopayujyate na satyatvamasatyatvaṃ vetyāha - satyamiti || 43  
 27536 ||  
 27537  
 27538 rañjayatyeva jīvāṇuḥ svecchābhiranubhūtibhiḥ |  
 27539 anubhūyanta evāśu kāścitpūrvānubhūtitaḥ || 44 ||  
 27540  
 27541 aupodghātikamuktṛvā prastutapraśnasamādhānamāha - anubhūyanta ityādinā |  
 27542 pūrvānubhūtitaḥ pūrvānubhūtyā samā asamāśca kecidapūrvānubhavā  
 27543 anubhūyanta ityanvayaḥ || 44 ||  
 27544  
 27545 apūrvānubhavāḥ kāścitsamāścaivāsamāstathā |  
 27546 kvacitkadācittā eva kvacidardhasamā api || 45 ||  
 27547  
 27548 sarvatadvāsanodbhave bhedāgrahāttā eveti kacanti | ardhavāsanodbhave ardhasamā  
 27549 api || 45 ||  
 27550  
 27551 p. 240)  
 27552  
 27553 kacantyasatyāḥ satyābhā jīvākāśe'nubhūtayaḥ |  
 27554 tatkulāstatsamācārāstajjanmānastadihitāḥ || 46 ||  
 27555  
 27556 tayoh prathamoyaṃ prakāra ityāha - tatkulā ityādinā || 46 ||  
 27557  
 27558 ta eva mantriṇaḥ pauraḥ pratibhāne bhavanti ca |  
 27559 te caivātmanyalaṃ satyā deśakālehitaiḥ samāḥ || 47 ||  
 27560  
 27561 teṣāmadhiṣṭhānadṛṣṭyā paramārthataḥ prāktanābhedaḥ adhyastadṛṣṭyā tu  
 27562 sāmyaṃ paryavasyatītyāha - te ceti | ātmani pāramārthikasvarūpe alamatyantaṃ  
 27563 ta eveti satyāḥ svasvadeśakālehitadṛṣṭyā tu samāstulyāḥ || 47 ||  
 27564  
 27565 sarvagātmasvarūpāyāḥ pratibhāyā iti sthitiḥ |  
 27566 yathā rājātmani vyomni pratibhodeti sanmayī || 48 ||  
 27567  
 27568 sarvatraivameva caitanyasthityityāha - sarvageiti | nanviśvarasya  
 27569 pratibhānusāryarthanirmātṛtvaṃ śrutam jīvasya tvarthānusāryeva pratibhodayaḥ |  
 27570 anyathā mānorathikasyāpi satyatvasādhāraṇayorāpattestatkatthaṃ  
 27571 rājapratibhāmātrādarthānām siddhiritaraajīvasādhāraṇavyavahārayogyatā  
 27572 cetyāśaṅkyāha - yatheti | rājātmani yathā yādṛśī sanmayī  
 27573 sarvasādhāraṇasatyārthā pratibhā udeti tathā tadagragā tataḥ pūrvabhāvinī  
 27574 sādhāraṇabhojakādṛṣṭavaśāt sacchabdavācye ambare avyākṛtākāśarūpe  
 27575 īśvare satyasamkalparūpā pratibhā udyetyeva | tathāca noktadoṣa iti bhāvaḥ || 48 ||  
 27576  
 27577 tathā tadagragodeti satyeva pratibhāmbare |  
 27578 tvacchilā tvatsamācārā tvatkulā tvadvapurmayī || 49 ||  
 27579  
 27580 iti līleyamābhāti pratibhāpratibimbajā |  
 27581 sarvage samvidādarśe pratibhā pratibimbati || 50 ||  
 27582  
 27583 iti uktadiśā ābhāti | sarvatreyameva rītirityāha - sarvage iti || 50 ||  
 27584  
 27585 yādṛśī yatra sā tatra tathodeti nirantaram |  
 27586 jīvākāśasya yāntasthā pratibhā kurute svayaṃ |  
 27587 sā bahiśca cidādarśe pratibimbādiyaṃ sthitā || 51 ||  
 27588  
 27589 antasthā antaryāmīśvarapratibhāsā bahiśca kurute | tathāca bāhyatvena  
 27590 sādhāraṇadṛṣyatvopapattiriti bhāvaḥ || 51 ||  
 27591  
 27592 eṣā tvamambaramahaṃ bhuvanaṃ dharā ca  
 27593 rājeti sarvamahameva vibhātamātram |  
 27594 cidvyomabilvajaṭharaṃ viduraṅga viddhi  
 27595 tvaṃ tena śāntamalamāśsva yathāsthiteha || 52 ||  
 27596  
 27597 ambaramākāśaṃ tadantargataṃ bhuvanaṃ tadantargatā dharā tadantargatā tvaṃ  
 27598 ahaṃ rājā ceti sarvaṃ vibhātamātram cinmātrasvabhāvaṃ ahaṃ pratyagrūpameva |

27599 evamevānye tattvajñāḥ sarva cidvyomalakṣaṇabilvasya jaṭharaṃ tatsattāmātraṃ  
27600 bījagarbhaṃ viduḥ | he aṅga līle tvamapi tathā viddhi | tena yathāsthitā  
27601 svabhāvasthā śāntaṃ nirvikṣepamāssva || 52 ||  
27602  
27603 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo0  
27604 agnidāharātriyaḥ jagadbrahmavarṇanaṃ nāma catuṣcatvāriṃśaḥ sargaḥ  
27605 || 44 ||  
27606  
27607 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
27608 jagadbrahmavarṇanaṃ nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
27609  
27610  
27611 pañcascatvāriṃśaḥ sargaḥ 45  
27612  
27613 śrīsarasvatyuvāca |  
27614  
27615 vidūrathaste bhartaiṣa tanuṃ tyaktvā raṇāṅgaṇe |  
27616 tadevāntaḥpuraṃ prāpya tādṛgātmā bhaviṣyati || 1 ||  
27617  
27618 varo dvitīyalīlāyāḥ padmaprāptirihocyate |  
27619 jīvanāṃ phalalābhaśca svasaṃkalpānusārataḥ || 1 ||  
27620  
27621 tādṛgātmā padmabhūpālātmā || 1 ||  
27622  
27623 śrīvāsiṣṭha uvāca |  
27624  
27625 ityākarmaṇya vaco devyā līlā sā tatpurāspadā |  
27626 puraḥ prahvā sthitovāca vacanaṃ vihitāñjaliḥ || 2 ||  
27627  
27628 prahvā bhaktinamrā puraḥ sthitā | vihitāñjaliḥ || 2 ||  
27629  
27630 dvitīyalīlovāca |  
27631  
27632 devī bhagavatī jñaptirnityamevārcitā mayā |  
27633 svapne saṃdarśanaṃ [svamityapi pāṭhaḥ] devī sā dadāti niśāsu me  
27634 || 3 ||  
27635  
27636 sā yādṛśyeva deveśi tādṛśyeva tvamambike |  
27637 tanme kṛpānakāruṇyādvaraṃ dehi varānane || 4 ||  
27638  
27639 tvam tādṛśyeva dṛśyase ataḥ saiva tvamityāśayaḥ || 4 ||  
27640  
27641 śrīvāsiṣṭha uvāca |  
27642  
27643 ityuktā sā tadā jñaptiḥ smṛtvā tadbhaktibhāvanam |  
27644 idaṃ prasannā provāca tāṃ līlāṃ tatpurāspadāṃ || 5 ||  
27645  
27646 bhaktyā bhāvanaṃ cintanaṃ pūjanaṃ ca || 5 ||  
27647  
27648 śrīdevyuvāca |  
27649  
27650 ananyayā bhāvanayā yāvajjīvamajīrṇayā |  
27651 parituṣṭāsmi te vatse gṛhāṇābhimataṃ varam || 6 ||  
27652  
27653 taddeśalīlovāca |  
27654  
27655 raṇāddehaṃ parityajya yatra tiṣṭhati me patiḥ |  
27656 anenaiva śarīreṇa tatra syāmetadaṅganā || 7 ||  
27657  
27658 tiṣṭhati sthāsyati | vartamānasāmīpye vartamānavat || 7 ||  
27659  
27660 śrīdevyuvāca |  
27661  
27662 evamastu tvayā'vighnaṃ pūjitāsmi sute ciram |  
27663 ananyabhāvayā bhūri puṣpadhūpasaparyayā || 8 ||  
27664  
27665 avighnamiti karmasāṅgatāmāha | ananyabhāvayā asādhāraṇyā || 8 ||  
27666  
27667 śrīvāsiṣṭha uvāca |

27668  
 27669 atha taddeśalilāyām phullāyām tadvarodayāt |  
 27670 pūrvalilābraviddevīm saṁdehalulitāśayā || 9 ||  
 27671  
 27672 phullāyām saṁtoṣeṇa vikāsitāyām satyām | tasyāḥ sthūlaśarīreṇa  
 27673 bhartṛlokaprāptiḥ svasya tu dehaṁ tyaktveti kuto viśeṣa iti saṁdehena lulito lolaḥ  
 27674 kṛta āśayo yasyāḥ sā || 9 ||  
 27675  
 27676 p. 241)  
 27677  
 27678 pūrvalilovāca |  
 27679  
 27680 ye satyakāmāḥ santyevaṁsaṁkalpā brahmarūpiṇaḥ |  
 27681 tvādṛśāḥ sarvamevāśu teṣāṁ siddhyatyabhīpsitam || 10 ||  
 27682  
 27683 tatrādaḥ saṁdehabījamāha - ye iti || 10 ||  
 27684  
 27685 tattenaiḥ śarīreṇa kimarthaṁ nāhamīśvari |  
 27686 lokāntaramidaṁ nītā taṁ girigrāmakaṁ vada || 11 ||  
 27687  
 27688 tattasmātsatyakāmatābalāt || 11 ||  
 27689  
 27690 śrīdevyuvāca |  
 27691  
 27692 na kiṁcitkasyacidahaṁ karomi varavarṇini |  
 27693 sarvaṁ saṁpādayatyāśu svayaṁ jīvaḥ svamīhitam || 12 ||  
 27694  
 27695 svasya na svataḥ kāmanāsti pūrṇakāmatvāt | prāṇikarmānusāriṇī tu sā  
 27696 tadvyavasthayaiva vyavasthitetyāśayena jñaptiḥ samādhatte - na  
 27697 kiṁcidityādīnā || 12 ||  
 27698  
 27699 ahaṁ hitaṁ raṭe jñaptiḥ saṁvinmātrādhidevatā |  
 27700 pratyekamasti cicchaktirjīvaśaktisvarūpiṇī || 13 ||  
 27701  
 27702 hitaṁ prāṇyabhilaṣitaṁ bhāviśubhaṁ raṭe varadānena prakāśayāmi |  
 27703 phalotpādane ca jīvānāṁ pratyekaṁ  
 27704 prāktanakāmakarmavāsanāvaccinnacitmakajīvaśaktisvarūpiṇī  
 27705 tattatkāryabijabhūtā māyāsaṁvalitacicchaktirasti || 13 ||  
 27706  
 27707 jīvasyodeti yā śaktirasya yasya yathā yathā |  
 27708 bhāti tatphaladā nityaṁ tasya tasya tathā tathā || 14 ||  
 27709  
 27710 atastadanusāreṇaivāhaṁ phalapradetyāha - jīvasyeti | bhāti  
 27711 karmānuṣṭhānahetukāmanāviśayatayā sphurati || 14 ||  
 27712  
 27713 mām samārādhayantyāstu jīvaśaktistavoditā |  
 27714 tadā bhavadyadīha syām muktāsmīti ciraṁ tadā || 15 ||  
 27715  
 27716 asmityahaṁśabdaparyāyāṁ tiṇantapratirūpakamavyayam | ahaṁ muktā syām iti  
 27717 bhāvikarmatatphalasūkṣmāvasthānagarbhakāmanāvaccinnacidrūpā jīvaśaktiḥ ||  
 27718 15 ||  
 27719  
 27720 tena tena prakāreṇa tvaṁ mayā saṁprabodhitā |  
 27721 tayā yuktyāmalaṁ bhāvaṁ nītāsi varavarṇini || 16 ||  
 27722  
 27723 bodhanirastājñānāvarenaṇanirmalātmāvasthithilakṣaṇamamalaṁ bhāvam || 16 ||  
 27724  
 27725 anayaivaṁ bhāvanayā bodhitāsi ciraṁ tadā |  
 27726 tamevārthaṁ prāptavati sadā svacitiśaktiḥ || 17 ||  
 27727  
 27728 muktā syāmityevaṁbhāvanayā ciraṁ yuktā tvamanayā prāgdarśitayuktyā  
 27729 bodhitāsi | taṁ bhāvitamevārthaṁ || 17 ||  
 27730  
 27731 yasya yasya yathodeti svacitprayatanaṁ ciraṁ |  
 27732 phalaṁ dadāti kālena tasya tasya tathā tathā || 18 ||  
 27733  
 27734 svacidavaccinnaṁ prayatanaṁ puruṣaprayatnaḥ || 18 ||  
 27735  
 27736 tapo vā devatā vāpi bhūtvā svaiva cidanyathā |



27737 phalaṃ dadātyatha svairam nabhaḥphalanipātavat || 19 ||  
 27738  
 27739 nabhaḥphalanipātavanmithyābhūtamityarthaḥ || 19 ||  
 27740  
 27741 svasaṃvidyatanādanyanna kiṃcicca kadācana |  
 27742 phalaṃ dadāti tenāśu yathecchasi tathā kuru || 20 ||  
 27743  
 27744 yathā yādṛśaṃ phalamicchasi tathā tadanurūpaṃ karma kuru || 20 ||  
 27745  
 27746 cidbhāva eva nanu sargagato'ntarātmā [sarvagataḥ iti pāṭhaḥ]  
 27747 yacetati prayatate ca tadaiti tacchrīḥ |  
 27748 ramyaṃ hyaramyamathaveti vicārayasva  
 27749 yatpāvanaṃ tadavabudhya tadantarāssva || 21 ||  
 27750  
 27751 cidbhāvaścitsattā | nanviti niścaye | tadā prākkāle ramyaṃ vihitamathavā aramyaṃ  
 27752 niṣiddhaṃ yatkarma cetati prayatate ca uttarakālaṃ tasyaiva phalarūpā śrīḥ eti udeti  
 27753 iti vicārayasva | vicāreṇa ca yatpāvanaṃ padaṃ tadavabudhya tadantaḥ āssva tiṣṭha  
 27754 || 21 ||  
 27755  
 27756 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe 110  
 27757 satyakāmasatyasaṅkalpāsthitā nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 27758  
 27759 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 27760 satyakāmasatyasaṅkalpāsthitā nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 27761  
 27762  
 27763 ṣaṭcatvāriṃśaḥ sargaḥ 46  
 27764  
 27765 śrīrāma uvāca |  
 27766  
 27767 evaṃ saṃkathayantiṣu tāsu tasmingṛhodare |  
 27768 vidūrathaḥ kimakaronnirgatya kupito gṛhāt || 1 ||  
 27769  
 27770 vidūrathasya yuddhārthaṃ nirgamaḥ sainyasaṃbhramaiḥ |  
 27771 raṇabhūmipraveśena yuddhārambhaśca varṇyate || 1 ||  
 27772  
 27773 śrīvāsiṣṭha uvāca |  
 27774  
 27775 vidūrathaḥ svasadanānnirgataḥ parivāritaḥ |  
 27776 parivāreṇa mahatā ṛkṣaugheṇeva candramāḥ || 2 ||  
 27777  
 27778 ṛkṣaugheṇa nakṣatragāṇena || 2 ||  
 27779  
 27780 sannaddhasarvāvayavo lagnahāravibhūṣaṇaḥ |  
 27781 mahājayajayārāvaiḥ surendra iva nirgataḥ || 3 ||  
 27782  
 27783 varmayudhādīnā sannaddhasarvāvayavaḥ | lagnāni svasvocitasthāneṣvāsaktāni  
 27784 hāravibhūṣaṇāni yasya || 3 ||  
 27785  
 27786 samādiśanyodhagaṇaṃ śṛṇvanmaṇḍalasaṃsthitim |  
 27787 ālokayanvīragaṇānāruroha nṛpo ratham || 4 ||  
 27788  
 27789 samādiśan tattaducitakāryeṣvājñāpayan | mantribhiruktāṃ maṇḍalasya  
 27790 vyūharacanāviśeṣasya saṃsthitim janapada vyavasthāṃ vā || 4 ||  
 27791  
 27792 kūtākārasamākāraṃ muktāmāṇikyamaṇḍitam |  
 27793 patākāpañcabhirvyāptaṃ dyuvimānamivottamam || 5 ||  
 27794  
 27795 kūtasya mervādiśikharasyākāreṇa sama ākāro yasya | dyuvimānaṃ svarge  
 27796 prasiddhaṃ vimānam || 5 ||  
 27797  
 27798 p. 242)  
 27799  
 27800 cakrabhittipariprotaparakacatkāñcanāṅkuram |  
 27801 muktājālaraṇatkāracāruvikramakūbaram || 6 ||  
 27802  
 27803 cakreṣu bhittiṣu ca pariprotā nikhātāḥ prakacantaḥ kāñcanāṅkurāḥ svarṇakilā  
 27804 yatra | vikramakūbaram dīrghāgrabhāgam || 6 ||  
 27805

27806 sugrīvairlakṣaṇopetaiḥ praśastaiḥ pracalaiḥ kṛśaiḥ |  
 27807 javoḍḍayanavegena pravahadbhiḥ surāniva || 7 ||  
 27808  
 27809 praśastairuttamajātijaiḥ | surānivāntarikṣe pravahadbhirityatiśayoktiḥ || 7 ||  
 27810  
 27811 vāyūṃ javena sahasā asahadbhīrgatikramaiḥ |  
 27812 prohyadbhiriva paścārdhamāpibadbhirivāmbaram || 8 ||  
 27813  
 27814 pūrvakāyagatikramaiḥ paścārdham prohyadbhirvahadbhiriva | chāndaso  
 27815 vikaraṇavyatyayaḥ || 8 ||  
 27816  
 27817 yojitairiva saṃpūrṇaiścandraiścāmaradīptibhiḥ |  
 27818 aśvairaṣṭabhirābaddhamāśāpūrakahēṣitaiḥ || 9 ||  
 27819  
 27820 cāmaradīptibhiḥ saṃpūrṇaiścandrainyojitairiveti sarvatrotprekṣā || 9 ||  
 27821  
 27822 athodapataduddāmanāgābhīraravanīrbharaḥ |  
 27823 śailabhittipratidhvānadāruṇo dundubhidhvaniḥ || 10 ||  
 27824  
 27825 nāgā gajāstallakṣaṇānāmabhrāṇām raveṇa nīrbharo'tiśayitaḥ | śailānām  
 27826 bhittiṣu vapreṣu pratidhvānena dāruṇo bhīrubhīṣaṇaḥ || 10 ||  
 27827  
 27828 mattasainikanirmuktairvyāptaṃ kalakalāravaiḥ |  
 27829 kiṃkiṇījālanīrdhvānairhetisaṃghaṭṭaghaṭṭitaiḥ || 11 ||  
 27830  
 27831 hetināmāyudhānām saṃghaṭṭena saṃghaṭṭanaśabdena ghaṭṭitairnibīḍitaiḥ || 11  
 27832 ||  
 27833  
 27834 dhanuścaṭacaṭāśabdaiḥ śarasītkāragāyanaiḥ |  
 27835 parasparāṅgaṇiṣpiṣṭakavacaughajhaṇjjhaṇaiḥ || 12 ||  
 27836  
 27837 jvaladagniṭaṇatkārairārtimatkrandanāravaiḥ |  
 27838 parasparabhaṭāhvānairbandivikṣubdharodanaiḥ || 13 ||  
 27839  
 27840 bandibhirvīrotsāhāyādhikṣeṇa vikṣubdhānāmayuddhakṣatapiḍitānām  
 27841 katarāṇām rodanaiḥ || 13 ||  
 27842  
 27843 śilāghanīkṛtāśeṣabrahmāṇḍakuharo dhvaniḥ |  
 27844 hastagrāhyo'bhavadbhīmo daśāśākuṇjapūrakaḥ || 14 ||  
 27845  
 27846 svapūraṇena śilāvadghanīkṛtaṃ nīrantarīkṛtamaśeṣaṃ brahmāṇḍakuharaṃ  
 27847 yena | ghanatvādeva hastagrāhya ityutprekṣā || 14 ||  
 27848  
 27849 athodapatadādityapathapīvararodhakam |  
 27850 rajonibhena bhūpīṭhamambaroḍḍayanonmukham || 15 ||  
 27851  
 27852 ādityapathasya pīvaraṃ sat rodhaṃ kāmāyate iti rodhakam | kameḥ kvip | rajonibhena  
 27853 veṣeṇa bhūpīṭhameva ambaroḍḍayanonmukhaṃ bhūtvā udatiṣṭhadityutprekṣā || 15  
 27854 ||  
 27855  
 27856 garbhavāsamivāpannaṃ tenāsīttanmahāpuram |  
 27857 mūḍhatvaṃ yauvaneneva ghanatāmāyayau tamaḥ || 16 ||  
 27858  
 27859 teja rajasā | mūḍhatvaṃ svābhāvikamajñānam | rajodhikena yauvaneneva |  
 27860 tamondhakāro ghanatām nibīḍatām || 16 ||  
 27861  
 27862 prayayūḥ kvāpi dīpaughā divaseneva tārakāḥ |  
 27863 āyayurbalamālolā naiśabhūtapramparāḥ || 17 ||  
 27864  
 27865 balaṃ vīryaṃ āyayūḥ prāpuḥ || 17 ||  
 27866  
 27867 dadṛśustanmahāyuddhaṃ dve līle sā kumārikā |  
 27868 prasphuṭaddhṛdayeneva devīdattamahādṛśau || 18 ||  
 27869  
 27870 devyā jñāptyā dattā mahādṛśo divyadrṣṭayo yayoste | sā vidūrathasya  
 27871 kumārikā kanyā ca devīdattamahādṛgiti vipariṇāmena saṃbadhyate || 18 ||  
 27872  
 27873 praśemuratha hetīṣu prodyatkaṭakaṭāravāḥ |  
 27874 ekārṇavapayaḥpūrairvālavā iva vahnayaḥ || 19 ||

27875  
 27876 atha vidūrathanirgamanānantaram nagaraluṇṭākānām saindhavānām  
 27877 hetināmiṣūṇām ca prodyantaḥ kaṭakaṭāravāḥ praśemuḥ pralaye  
 27878 ekārṇavapayaḥpūrainvālavā vāḍavā vahnaya iva | laḍayorabhedāt || 19 ||  
 27879  
 27880 śanaiḥ senām samākarṣannājñāyata balāntaram |  
 27881 viveśapakṣaproḍḍino merurekamivārṇavam || 20 ||  
 27882  
 27883 senām samākarṣansa vidūrathaḥ saindhavānām balasya svabalasya ca antaram  
 27884 tāratamyam na ajñāyata | avijñāyaiva ekaṁ sām̐vartamarṇavam meruriva viveśa  
 27885 parabalamiti śeṣaḥ || 20 ||  
 27886  
 27887 athodabhūdguṇadhvānaṁ caṭaccaṭaditi sphuṭam |  
 27888 racitām̐sumayāmbhodāśceruḥ paraparamparāḥ || 21 ||  
 27889  
 27890 guṇadhvānaṁ jyāsiṁjitam | racitāḥ svāyudhām̐sumayā ambhodā meghā  
 27891 yābhistāḥ pareśām̐ śātrūṇām̐ paramparāśceruḥ || 21 ||  
 27892  
 27893 yayurambaramāśritya nānāhetivihamgamāḥ |  
 27894 prasabhruralamāttāsumalināḥ śāstradīptayaḥ || 22 ||  
 27895  
 27896 āttāsavao gr̥hītaparaprāṇā ata eva pāpeneva malināḥ śyāmāḥ | prasasruḥ  
 27897 prasṛtāḥ || 22 ||  
 27898  
 27899 jajvaluḥ śāstrasamghaṭṭajvalanā ulmukāgnivat |  
 27900 jagarjuḥ śaradhāraughānvarṣanto vīravāridāḥ || 23 ||  
 27901  
 27902 viviśuḥ krakacakrūrā vīrāṅgeṣu ca hetayaḥ |  
 27903 petuḥ paṭapaṭārāvam̐ hetiniṣpiṣṭayo'mbare || 24 ||  
 27904  
 27905 hetiniṣpiṣṭayaḥ khaḍgaprahārā eva paṭapaṭārāvātmanā ambare peturutpetuḥ || 24  
 27906 ||  
 27907  
 27908 jagmuḥ śamaṁ tamām̐syāśu śāstrakānaladīpakaiḥ |  
 27909 babhūvurakhilā senā navanārācaromaśāḥ || 25 ||  
 27910  
 27911 uttasthuryamayātrāyām̐ kabandhanaṭapaṅktayaḥ |  
 27912 jaguruccai raṇodrekaṁ piśācyo raṇadārikāḥ || 26 ||  
 27913  
 27914 yamayātrāyām̐ yamārādhanayātrotsave iti yāvat | naṭāstadanurūpā  
 27915 raṇotsavālam̐kārabhūtā dārikā bālikāstaruṇya iti yāvat || 26 ||  
 27916  
 27917 udagurdantasamghaṭṭaṭam̐kāṛā dantinām̐ balāt |  
 27918 ūhuḥ kṣepaṇapāśāṇamahānadyo nabhastale || 27 ||  
 27919  
 27920 ut ūrdhvamaguḥ || 27 ||  
 27921  
 27922 petuḥ śavā nivātāstasam̐śuṣkavanaparṇavat |  
 27923 nirayayurlohitā nadyo raṇādrerm̐rtivarṣiṇaḥ || 28 ||  
 27924  
 27925 nitarām̐ vātenāstaiḥ kṣiptaiḥ sam̐śuṣkairvanaparṇaistulyam̐ tadvannipetuḥ |  
 27926 m̐rtiḥ prāṇimaraṇam̐ tena varṣiṇo vṛṣṭiplāvitādraṇalakṣaṇādadreḥ sakāśāt  
 27927 || 28 ||  
 27928  
 27929 p. 243)  
 27930  
 27931 praśemuḥ pām̐savo raktaistamām̐syāyudhavahnibhiḥ |  
 27932 yuddhaikadhyānataḥ śabdā bhayāni m̐rtiniścayaiḥ || 29 ||  
 27933  
 27934 praśemuriti sarvatra sam̐badhyate | śabdā vākprasaraḥ || 29 ||  
 27935  
 27936 abhavatkevalam̐ yuddhamapaśabdamasambhramam̐ |  
 27937 anākulāmbuvāhābham̐ khaḍgavīcisaṭākṛtam̐ || 30 ||  
 27938  
 27939 apaśabdamapagataśabdam̐ | vāyvādyanākulavarṣadambuvāhābham̐ | vīcayo'tra  
 27940 vidyuttaraṅgāstaiḥ saṭām̐kṛtam̐ || 30 ||  
 27941  
 27942 khadakhadaravasam̐vahaccharaugham̐  
 27943 ṭakaṭakakitāravasam̐patadbhuśuṇḍi |

27944 jhaṇajhaṇaravaśaṃmilanmahāstraṃ  
 27945 timitimivadraṇamāsa dustaraṃ tat || 31 ||  
 27946  
 27947 timitimītyuktaśāstrātiriktapraharaṇadhvanyanukaraṇam | tadvat raṇaṃ yuddhaṃ  
 27948 dustaraṃ āsa | bhīrūṇāmiti śeṣaḥ || 31 ||  
 27949  
 27950 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
 27951 vidūrathaniryāṇaṃ nāma śaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 27952  
 27953 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 27954 vidūrathaniryāṇaṃ nāma śaṭcatvāriṃśaḥ sargaḥ 46 ||  
 27955  
 27956  
 27957 saptacatvāriṃśaḥ sargaḥ 47  
 27958  
 27959 śrīvāsiṣṭha uvāca |  
 27960  
 27961 etasminvartamāne tu ghore samarasamgame |  
 27962 līlādvayamuvācedaṃ jñaptiṃ bhagavatīṃ punaḥ || 1 ||  
 27963  
 27964 sindhoḥ śatrujaye hetuḥ sūryodayaraṇakramaḥ |  
 27965 yuddhaṃ ca dvairathaṃ rājñormantrāstrairiha kīrtiyate || 1 ||  
 27966  
 27967 punaḥśabdena vakṣyamānapraśnottarayoh praḡuktayuktibhireva gatārthatvāt  
 27968 punaruktaprāyatayā uktārthasphuṭikāramātraprayojanatām darśayati || 1 ||  
 27969  
 27970 līlādvayamuvāca |  
 27971  
 27972 devi kasmādakasmānnau bhartā jayati no raṇe |  
 27973 vada tvayyapī tuṣṭāyāmasminvidrutavāraṇe || 2 ||  
 27974  
 27975 vidrutāḥ pradhāvitā vāraṇā yasmiṃstathāvidhe raṇe nau āvayorbhartā vidūrathaḥ  
 27976 || 2 ||  
 27977  
 27978 śrīsarasvatyuvāca |  
 27979  
 27980 cīramārādhītānena vidūrathanṛpāriṇā |  
 27981 ahaṃ putri jayārthena na vidūrathabhūbhṛtā || 3 ||  
 27982  
 27983 ārādhītā jayakāmanayeti śeṣaḥ || 3 ||  
 27984  
 27985 tenāsāveva jayati jīyate ca vidūrathaḥ |  
 27986 jñaptirantargatā saṃvidetām māṃ yo yadā yathā || 4 ||  
 27987  
 27988 antargatā sarvaprāṇimanontargatā saṃvitsaṃvedanamahamiti śeṣaḥ || 4 ||  
 27989  
 27990 prerayatyāśu tattasya tadā saṃpādayāmyaham |  
 27991 yo yathā prerayati māṃ tasya tiṣṭhāmi tatphalā || 5 ||  
 27992  
 27993 prerayati kāmākarmavāsanābalātphaladānonmukhīkaroti | saṃpādanaṃ ca svasya  
 27994 tattatphalabhāvena vivarta evetyuktārthasphuṭikāreṇāha - ya iti || 5 ||  
 27995  
 27996 na svabhāvo'nyatām dhatte vahnerauṣṇyamivaiṣa me |  
 27997 anena mukta eva syāmahamityasmi bhāvitā || 6 ||  
 27998  
 27999 anena vidūrathena || 6 ||  
 28000  
 28001 pratibhārūpiṇī tena bāle mukto bhaviṣyati |  
 28002 etadīyaḥ svayaṃ śatruḥ sindhurnāma mahīpatiḥ || 7 ||  
 28003  
 28004 bāle ityaprabuddhalīlāsaṃbodhanam | prabuddhalīlāyāḥ prāgeva samāhitatvāt || 7 ||  
 28005  
 28006 jayāmyaham syāṃ saṃgrāma ityanenāsmi pūjitā |  
 28007 tasmādvidūratho deham tatprāpya saha bhāryayā || 8 ||  
 28008  
 28009 jayena āmayati pīdayati śatrūniti jayāmī ahaṃ syāṃ iti saṃkalpena | syāmiti  
 28010 sāmānyasya jayāmīti kriyāviśeṣeṇa pacatibhavatītivadabhedānvayo vā || 8 ||  
 28011  
 28012 tvayānayā ca kālena bāle mukto bhaviṣyati |

28013 etadīyaḥ svayaṃ śatruḥ sindhurnāma mahīpatiḥ || 9 ||  
 28014  
 28015 tvayā anayā ca bhāryayā saha || 9 ||  
 28016  
 28017 hatvainam vasudhāpīṭhe jayī rājyaṃ kariṣyati [bhaviṣyati iti pāṭhaḥ]  
 28018 |  
 28019  
 28020 śrīvasiṣṭha uvāca |  
 28021  
 28022 evaṃ devyāṃ vadantyāṃ tu balayoryudhyamānayoḥ || 10 ||  
 28023  
 28024 ravirdraṣṭumivāścaryamājaḡamodayācalam |  
 28025 celustimirasaṃghātā balānīvārīrūpiṇaḥ || 11 ||  
 28026  
 28027 vidūrathasyārīrūpiṇo ye timirasamghātā rātrau rakṣaḥpiśācādīn jīvasaṅghān  
 28028 balāni svasainyānīva asṛjan āviścakrurityutprekṣā | saṃdhyāyāṃ tārakā iveti  
 28029 tasyopamānam || 11 ||  
 28030  
 28031 asṛjanjīvasaṅghānye saṃdhyāyāṃ tārakā iva |  
 28032 śanaiḥ prakāṭatāṃ jagmurnīlākāśādrībhūmayāḥ [bilākāśādrī iti  
 28033 mudritapustake pāṭhaḥ] || 12 ||  
 28034  
 28035 bhuvanaṃ kajjalāmbhodherivotkṣiptamarājata |  
 28036 petuḥ kanakaniḥsyandasundarā raviraśmayāḥ || 13 ||  
 28037  
 28038 utkṣiptaṃ paryānītaṃ || 13 ||  
 28039  
 28040 śaileṣu varavīreṣu raṇe raktacchaṭā iva |  
 28041 adṛśyata tato vyoma tathā raṇamahītaṃ || 14 ||  
 28042  
 28043 raṇamahītaṃ vīrabāhubhīrbhrāntabhujaḡamiva vyoma tu sūryasya bāhubhīriva  
 28044 kīraṇaiḥ || 14 ||  
 28045  
 28046 bāhubhīrbhrāntabhujaḡaṃ prabhābhiḥ kīrṇakāñcanaṃ |  
 28047 kuṇḍalaiḥ kīrṇaratnaḡhaṃ śīrobhīrdṛṣṭapaṇkajaṃ || 15 ||  
 28048  
 28049 ubhayamubhayaprabhābhiḥ kīrṇakāñcanaṃivādṛśyatetyarthaḥ |  
 28050 evamagre'pyutprekṣayobhayavarṇanaṃ bodhyam | utpatadbhiḥ patitaiśca kuṇḍalaiḥ  
 28051 kīrṇaratnaḡhaṃ śīrobhīśca dṛṣṭapaṇkajaṃ sara iva || 15 ||  
 28052  
 28053 āyudhaiḥ khaḡganīrandhraṃ śaraiḥ śalabhanīrbharam |  
 28054 raktābhāsthīrasaṃdhyāḡdhyam sasiddhapuruṣaṃ śavaiḥ || 16 ||  
 28055  
 28056 khaḡḡairmṛḡgajātibhīrnīrandhraṃ nibiḡditamiva | raktābhābhiḥ raktakāntibhiḥ  
 28057 sthīrasaṃdhyāḡdhyamiva | evaṃ sarvatra || 16 ||  
 28058  
 28059 p. 242)  
 28060  
 28061 cakrabhittipariprotaparakacatkāñcanāṅkuram |  
 28062 muktājālarāṇatkāracāruvikramakūbaram || 6 ||  
 28063  
 28064 cakreṣu bhittiṣu ca pariprotā nikhātāḥ prakacantaḥ kāñcanāṅkurāḥ svarṇakīlā  
 28065 yatra | vikramakūbaram dīrghāgrabhāḡam || 6 ||  
 28066  
 28067 sugrīvairlakṣaṇopetaiḥ praśastaiḥ pracalaiḥ kṛśaiḥ |  
 28068 javoḡḡḡayanavegena pravahadbhiḥ surāniva || 7 ||  
 28069  
 28070 praśastairuttamajātijaiḥ | surānīvāntarikṣe pravahadbhīrityatiśayoktiḥ || 7 ||  
 28071  
 28072 vāyuṃ javena sahasā asahadbhīrgatikramaiḥ |  
 28073 prohyadbhīriva paścārdhamāpivadbhīrivāmbaram || 8 ||  
 28074  
 28075 pūrvakāyagatikramaiḥ paścārdham prohyadbhīrvahadbhīriva | chāndaso  
 28076 vikaraṇavyatyayaḥ || 8 ||  
 28077  
 28078 yojitairiva saṃpūrṇaiścandraiścāmaradīptibhiḥ |  
 28079 aśvairāṣṭabhīrābaddhamāśāpūrakeṣitaiḥ || 9 ||  
 28080  
 28081 cāmaradīptibhiḥ saṃpūrṇaiścandrairyojitairiveti sarvatrotprekṣā || 9 ||

28082  
 28083 athodapataduddāmanāgābhrraravanirbharah |  
 28084 śailabhittipratidhvānadāruṇo dundubhidhvaniḥ || 10 ||  
 28085  
 28086 nāgā gajāstallakṣaṇānāmabhrāṇām raveṇa nirbharo'tiśayitaḥ | śailānām  
 28087 bhittiṣu vapreṣu pratidhvānena dāruṇo bhirubhīṣaṇaḥ || 10 ||  
 28088  
 28089 mattasainikanirmuktairvyāptaṁ kalakalāravaiḥ |  
 28090 kiṁkiṇījālanirdhvānairhetisaṁghaṭṭaghaṭṭitaiḥ || 11 ||  
 28091  
 28092 hetināmāyudhānām saṁghaṭṭena saṁghaṭṭanaśabdena ghaṭṭitairnibiḍitaiḥ || 11  
 28093 ||  
 28094  
 28095 dhanuścaṭacaṭāśabdaiḥ śarasītkāragāyanaiḥ |  
 28096 parasparāṅgaṇiṣpiṣṭakavacaughajhaṇajjhaṇaiḥ || 12 ||  
 28097  
 28098 jvaladagniṭaṇatkārairārtimatkrandanāravaiḥ |  
 28099 parasparabhaṭāhvānairvandivikṣubdharodanaiḥ || 13 ||  
 28100  
 28101 bandibhirvīrotsāhāyādhikṣepeṇa vikṣubdhānāmāyuddhakṣatapiḍitānām  
 28102 katarāṇām rodanaiḥ || 13 ||  
 28103  
 28104 śilāghanikṛtāśeṣabrahmāṇḍakuharo dhvaniḥ |  
 28105 hastagrāhyo'bhavadbhīmo daśāśakuṇjapūrakaḥ || 14 ||  
 28106  
 28107 svapūraṇena śilāvadghanikṛtaṁ nirantarikṛtamaśeṣaṁ brahmāṇḍakuharam  
 28108 yena | ghanatvādeva hastagrāhya ityutprekṣā || 14 ||  
 28109  
 28110 athodapatadādityapathapīvararodhakam |  
 28111 rajonibhena bhūpīṭhamambaroḍḍayanonmukham || 15 ||  
 28112  
 28113 ādityapathasya pīvaram sat rodhaṁ kāmāyate iti rodhakam | kameḥ kvip | rajonibhena  
 28114 veṣeṇa bhūpīṭhameva ambaroḍḍayanonmukhaṁ bhūtvā udatiṣṭhadityutprekṣā || 15  
 28115 ||  
 28116  
 28117 garbhavāsamivāpannaṁ tenāsittanmahāpuram |  
 28118 mūḍhatvaṁ yauvaneneva ghanatāmāyayau tamaḥ || 16 ||  
 28119  
 28120 tena rajasā | mūḍhatvaṁ svābhāvikamajñānam | rajodhikena yauvaneneva |  
 28121 tamondhakāro ghanatām nibiḍatām || 16 ||  
 28122  
 28123 prayayuh kvāpi dīpaughā divaseneva tārakāḥ |  
 28124 āyayurbalamālolā naiśabhūtaparamparāḥ || 17 ||  
 28125  
 28126 balaṁ vīryaṁ āyayuh prāpuḥ || 17 ||  
 28127  
 28128 dadṛśustanmahāyuddhaṁ dve līle sā kumārikā |  
 28129 prasphuṭaddhṛdayeneva devīdattamahādṛśau || 18 ||  
 28130  
 28131 devyā jñāptyā dattā mahādṛśo divyadṛṣṭayo yayoste | sā vidūrathasya  
 28132 kumārikā kanyā ca devīdattamahādṛgiti vipariṇāmena sambadhyate || 18 ||  
 28133  
 28134 praśemuratha hetīṣu prodyatkaṭakaṭāravāḥ |  
 28135 ekārṇavapayaḥpūrainrvālavā iva vahnayaḥ || 19 ||  
 28136  
 28137 atha vidūrathanirgamanānantaram nagaraluṇṭākānām saindhavānām  
 28138 hetināmiśūṇām ca prodyantaḥ kaṭakaṭāravāḥ praśemuḥ pralaye  
 28139 ekārṇavapayaḥpūrainrvālavā vāḍavā vahnaya iva | laḍayorabhedāt || 19 ||  
 28140  
 28141 śanaiḥ senām samākarṣannājñāyata balāntaram |  
 28142 viveśapakṣaproḍḍīno merurekamivārṇavam || 20 ||  
 28143  
 28144 senām samākarṣansa vidūrathaḥ saindhavānām balasya svabalasya ca antaram  
 28145 tāratamyam na ājñāyata | avijñāyaiva ekaṁ sāmvarṭamarṇavam meruriva viveśa  
 28146 parabalamiti śeṣaḥ || 20 ||  
 28147  
 28148 athodabhūdguṇadhvānaṁ caṭaccaṭaditi sphuṭam |  
 28149 racitāṁśumayāmbhodāśceroḥ paraparamaparāḥ || 21 ||  
 28150

28151 guṇadhvānaṃ jyāsiṃjitam | racitāḥ svāyudhāṃsumayā ambhodā meghā  
 28152 yābhistāḥ pareṣāṃ śātrūṇāṃ paramparāśceroḥ || 21 ||  
 28153  
 28154 yayurambaramāśritya nānāhetivihāṃgamāḥ |  
 28155 prasabhruralamāttāsumalināḥ śāstradīptayaḥ || 22 ||  
 28156  
 28157 āttāsavo gr̥hitaparaprāṇā ata eva pāpeneva malināḥ śyāmāḥ | prasasruḥ  
 28158 prasṛtāḥ || 22 ||  
 28159  
 28160 jajvaluḥ śāstrasamghaṭṭajvalanā ulmukāgnivat |  
 28161 jagarjuḥ śaradhāraughānvarṣanto vīravāridāḥ || 23 ||  
 28162  
 28163 viviśuḥ krakacakrūrā vīrāṅgeṣu ca hetayaḥ |  
 28164 petuḥ paṭapaṭārāvaṃ hetiniṣpiṣṭayo'mbare || 24 ||  
 28165  
 28166 hetiniṣpiṣṭayaḥ khaḍgaprahārā eva paṭapaṭārāvātmanā ambare peturutpetuḥ || 24  
 28167 ||  
 28168  
 28169 jagmuḥ samaṃ tamāṃsyāsu śāstrakānaladīpakaiḥ |  
 28170 babhūvurakhilā senā navanārācaromaśāḥ || 25 ||  
 28171  
 28172 uttasthuryamayātrāyāṃ kabandhanaṭapaṅktayaḥ |  
 28173 jaguruccai raṇodrekaṃ piśācyo raṇadārikāḥ || 26 ||  
 28174  
 28175 yamayātrāyāṃ yamārādhanaṃyātrotsave iti yāvat | naṭāstadanurūpā  
 28176 raṇotsavālaṃkārabhūtā dārikā bālikāstaruṇya iti yāvat || 26 ||  
 28177  
 28178 udagurdantasamghaṭṭaṭaṃkāṛā dantināṃ balāt |  
 28179 ūhuḥ kṣepaṇapāṣāṇamahānadyo nabhastale || 27 ||  
 28180  
 28181 ut ūrdhvamaguḥ || 27 ||  
 28182  
 28183 petuḥ śavā nivātāstasamśuṣkavanaparṇavat |  
 28184 nirayayurlohitā nadyo raṇādrermṛtivarṣiṇaḥ || 28 ||  
 28185  
 28186 nitarāṃ vātenāstaiḥ kṣiptaiḥ samśuṣkairvanaparṇaistulyaṃ tadvannipetuḥ |  
 28187 mṛtiḥ prāṇimaraṇaṃ tena varṣiṇo vṛṣṭiplāvitādraṇalakṣaṇādadreḥ sakāśāt  
 28188 || 28 ||  
 28189  
 28190 p. 243)  
 28191  
 28192 praśemuḥ pāṃsavo raktaistamāṃsyāyudhavahnibhiḥ |  
 28193 yuddhaikadhyānataḥ śabdā bhayāni mṛtiniścayaiḥ || 29 ||  
 28194  
 28195 praśemuriti sarvatra sambadhyate | śabdā vākprasaraḥ || 29 ||  
 28196  
 28197 abhavatkevalaṃ yuddhamapaśabdamaśambhramam |  
 28198 anākulāmbuvāhābhaṃ khaḍgavīcisaṭāṃkṛtam || 30 ||  
 28199  
 28200 apaśabdamaṇagataśabdāṃ | vāyavādyanākulavarṣadambuvāhābham | vīcayo'tra  
 28201 vidyuttaraṅgāstaiḥ saṭāṃkṛtam || 30 ||  
 28202  
 28203 khadakhadaravaśamvāhaccharaugham  
 28204 ṭakaṭakitāravasaṃpatadbhuśuṇḍi |  
 28205 jhaṇajhaṇaravaśammilanmahāstraṃ  
 28206 timitimivadraṇamāsa dustaraṃ tat || 31 ||  
 28207  
 28208 timitimītyuktaśāstrātirikṭapraharaṇadhvanyanukaraṇam | tadvat raṇaṃ yuddham  
 28209 dustaraṃ āsa | bhīrūṇāmiti śeṣaḥ || 31 ||  
 28210  
 28211 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāṇe  
 28212 vidūrathaniryaṇaṃ nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 28213  
 28214 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 28215 vidūrathaniryaṇaṃ nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 28216  
 28217  
 28218 saptacatvāriṃśaḥ sargaḥ 47  
 28219

28220 śrīvasiṣṭha uvāca |  
28221  
28222 etasminvartamāne tu ghore samarasamgame |  
28223 līlādvayamuvācedaṃ jñaptiṃ bhagavatīṃ punaḥ || 1 ||  
28224  
28225 sindhoḥ śatrujaye hetuḥ sūryodayaraṇakramaḥ |  
28226 yuddhaṃ ca dvairathaṃ rājñormantrāstrairiha kīrtiyate || 1 ||  
28227  
28228 punaḥśabdena vakṣyamānapraśnottarayoh praḡuktayuktibhireva gatārthatvāt  
28229 punaruktaprāyatayā uktārthasphuṭikāramātraprayojanatām darśayati || 1 ||  
28230  
28231 līlādvayamuvāca |  
28232  
28233 devi kasmādakasmānnau bhartā jayati no raṇe |  
28234 vada tvayyapi tuṣṭāyāmasminvidrutavāraṇe || 2 ||  
28235  
28236 vidrutāḥ pradhāvitā vāraṇā yasmimstathāvidhe raṇe nau āvayorbhartā vidūrathaḥ  
28237 || 2 ||  
28238  
28239 śrīsarasvatyuvāca |  
28240  
28241 ciramārādhītānena vidūrathanṛpāriṇā |  
28242 ahaṃ putri jayārthena na vidūrathabhūbhṛtā || 3 ||  
28243  
28244 ārādhitā jayakāmanayeti śeṣaḥ || 3 ||  
28245  
28246 tenāsāveva jayati jīyate ca vidūrathaḥ |  
28247 jñaptirantargatā samvidetām māṃ yo yadā yathā || 4 ||  
28248  
28249 antargatā sarvapraṇimanontargatā samvitsamvedanamahamiti śeṣaḥ || 4 ||  
28250  
28251 prerayatyāśu tattasya tadā sampādayāmyaham |  
28252 yo yathā prerayati māṃ tasya tiṣṭhāmi tatphalā || 5 ||  
28253  
28254 prerayati kāmakarmavāsanābalātphaladānonmukhīkaroti | sampādanaṃ ca svasya  
28255 tattatphalabhāvena vivarta evetyuktārthasphuṭikāreṇāha - ya iti || 5 ||  
28256  
28257 na svabhāvo'nyatām dhatte vahnerauṣṇyamivaiṣa me |  
28258 anena mukta eva syāmahamityasmi bhāvitā || 6 ||  
28259  
28260 anena vidūrathena || 6 ||  
28261  
28262 pratibhārūpiṇī tena bāle mukto bhaviṣyati |  
28263 etadiyaḥ svayaṃ śatruḥ sindhurnāma mahīpatiḥ || 7 ||  
28264  
28265 bāle ityaprabuddhalīlāsambodhanam | prabuddhalīlāyāḥ prāgeva samāhitatvāt || 7 ||  
28266  
28267 jayāmyaham syāṃ samgrāma ityanenāsmi pūjitā |  
28268 tasmādvidūratho dehaṃ tatprāpya saha bhāryayā || 8 ||  
28269  
28270 jayena āmayati pīḍayati śatrūniti jayāmī ahaṃ syāṃ iti samkalpena | syāmiti  
28271 sāmānyasya jayāmīti kriyāviśeṣeṇa pacatibhavatītivadabhedānvayo vā || 8 ||  
28272  
28273 tvayānayā ca kālena vāle mukto bhaviṣyati |  
28274 etadiyaḥ svayaṃ śatruḥ sindhurnāma mahīpatiḥ || 9 ||  
28275  
28276 tvayā anayā ca bhāryayā saha || 9 ||  
28277  
28278 hatvainaṃ vasudhāpīṭhe jayī rājyaṃ kariṣyati [bhaviṣyati iti pāṭhaḥ]  
28279 |  
28280  
28281 śrīvasiṣṭha uvāca |  
28282  
28283 evaṃ devyāṃ vadantyāṃ tu balayoryudhyamānayoḥ || 10 ||  
28284  
28285 ravirdraṣṭumivāścaryamājagāmodayācalam |  
28286 celustimirasamghātā balānīvārīrūpiṇaḥ || 11 ||  
28287  
28288 vidūrathasyārīrūpiṇo ye timirasamghātā rātrau rakṣaḥpiśācādīn jīvasaṅghān



28289 balāni svasainyānīva asṛjan āviścakurityutprekṣā | saṃdhyāyām tārakā iveti  
 28290 tasyopamānam || 11 ||  
 28291  
 28292 asṛjanjīvasaṅghānye saṃdhyāyām tārakā iva |  
 28293 śanaiḥ prakāṭatām jagmurnīlākāśādrībhūmayāḥ [bilākāśādrī iti  
 28294 mudritapustake pāṭhaḥ] || 12 ||  
 28295  
 28296 bhuvanaṃ kajjalāmbhodherivotkṣiptamarājata |  
 28297 petuḥ kanakaniḥsyandasundarā raviraśmayāḥ || 13 ||  
 28298  
 28299 utkṣiptaṃ paryānītaṃ || 13 ||  
 28300  
 28301 śaileṣu varavīreṣu raṇe raktacchaṭā iva |  
 28302 adṛśyata tato vyoma tathā raṇamahītaṃ || 14 ||  
 28303  
 28304 raṇamahītaṃ vīrabāhubhīrbhrāntabhujagamiva vyoma tu sūryasya bāhubhīriva  
 28305 kīraṇaiḥ || 14 ||  
 28306  
 28307 bāhubhīrbhrāntabhujagaṃ prabhābhiḥ kīrṇakāñcanaṃ |  
 28308 kuṇḍalaiḥ kīrṇaratnaughaṃ śīrobhīrdṛṣṭapaṅkajaṃ || 15 ||  
 28309  
 28310 ubhayamubhayaprabhābhiḥ kīrṇakāñcanaṃivādṛśyatetyarthaḥ |  
 28311 evamagre'pyutprekṣayobhayavarṇanaṃ bodhyam | utpatadbhiḥ patitaiśca kuṇḍalaiḥ  
 28312 kīrṇaratnaughaṃ śīrobhiśca dṛṣṭapaṅkajaṃ sara iva || 15 ||  
 28313  
 28314 āyudhaiḥ khaḍganīrandhraṃ śaraiḥ śalabhanirbharam |  
 28315 raktābhāsthīrasaṃdhyāḍhyam sasiddhapuruṣaṃ śavaiḥ || 16 ||  
 28316  
 28317 khaḍgairmṛgajātībhīrnīrandhraṃ nibiḍitaṃiva | raktābhābhiḥ raktakāntībhiḥ  
 28318 sthīrasaṃdhyāḍhyamiva | evaṃ sarvatra || 16 ||  
 28319  
 28320 p. 244) 147  
 28321  
 28322 hāraiḥ sasarpanirmokaṃ kaṭairiddhaṃ susaṃkulam |  
 28323 lasallataṃ patākābhirurubhiḥ kṛtatoraṇam || 17 ||  
 28324  
 28325 kaṭaiḥ kaṃkaṭaiḥ || 17 ||  
 28326  
 28327 hastaiḥ pādaiḥ pallavitaṃ śaraiḥ śaravaṇopamaṃ |  
 28328 śāstrāṃśuśādvalaśyāmaṃ śāstrapūraiḥ sakaitakaṃ || 18 ||  
 28329  
 28330 kīrṇamāyudhamālābhirunmattamiva bhairavam |  
 28331 phullāśokavanākāraṃ śāstrasaṃghaṭṭavahnibhiḥ || 19 ||  
 28332  
 28333 udaghuṃghumahāśabdairvidravatsiddhanāyakaiḥ |  
 28334 sauvarṇanagarākāraṃ bālārkaścitāyudhaiḥ || 20 ||  
 28335  
 28336 udadhivadghuṃghumahāśabdaiḥ | udadhiśabdasya cchāṇḍaso dhilopaḥ |  
 28337 sauvarṇanagaraṃ tripure prasiddhaṃ tadākāraṃ || 20 ||  
 28338  
 28339 prāsāśīśaktīcakrarṣṭimudgarāraṇitāmbaram |  
 28340 vahadraktanadīraṃhaḥprohyamānaśavotkaram || 21 ||  
 28341  
 28342 bhuśuṇḍīśaktīkuntāśīśūlapāśāṇasaṃkulam |  
 28343 śūlaśāstrāhaticchannakabandhapatanānītaṃ || 22 ||  
 28344  
 28345 kālatāṇḍavavetālakulārabdhahālāravam |  
 28346 śūnye raṇāṅgaṇe dīptau padmasindhvo rathau calau || 23 ||  
 28347  
 28348 itthaṃ vyomaraṇamahītale varṇayitvā sindhuvidūrathayordvairathaṃ yuddhaṃ  
 28349 rathādidvārā varṇayati - śūnye ityādinā | śūnye parivārayodhānāṃ  
 28350 parasparaṃ yuddhena kṣayāditi bhāvaḥ || 23 ||  
 28351  
 28352 adṛśyetām nabhaścīhnau candrasūryau divīva tau |  
 28353 cakrasūlabhuśuṇḍyṛṣṭiprāsāyudhasamākulau || 24 ||  
 28354  
 28355 nabhaścīhnau lakṣaṇabhūtau | divi svarge || 24 ||  
 28356  
 28357 sahasreṇa sahasreṇa vīraṇāṃ parivāritau |

28358 vicarantau yathākāmaṃ maṇḍalairvitatāravaiḥ || 25 ||  
 28359  
 28360 sacītkāramahācakrapīṣṭhānekamṛtāmṛtau |  
 28361 tarantau raktasaritau mattavāraṇalīlayā || 26 ||  
 28362  
 28363 raktasaritau anyonyasampādite tarantau || 26 ||  
 28364  
 28365 keśaśaivalasaṃpanne cakracakrajalenduke |  
 28366 vahaccakrāhatikṣobhapātītākulavāraṇau || 27 ||  
 28367  
 28368 cakrāṇyeva cakrāścakravākā jalapratibimbitendukāśca yayostathāvidhe  
 28369 raktasaritau || 27 ||  
 28370  
 28371 maṇimuktājhaṇatkāraraṇatkūbarakāravau |  
 28372 vātāhatapatākāgrapaṭatpaṭapaṭāravau || 28 ||  
 28373  
 28374 jhaṇatkāralakṣaṇā raṇatām raṇappravṛttānām vā rathakūbarakāṇāmāravā  
 28375 dhvanayo yayostau || 28 ||  
 28376  
 28377 anuyātau mahāvīrairbhūribhīrbhīrusainikaiḥ |  
 28378 dhārā vamaḍbhiḥ kuntānām śarāṇām dhanuṣāmapi || 29 ||  
 28379  
 28380 bhīravaḥ sainikā yeṣāṃ tathāvidhairbhūribhīrmahāvīrairanuyātau | dhanuṣām  
 28381 saṃbandhinām śarāṇām śaktyādināmapi dhārā vamaḍbhiḥ | kṣīpadbhīriti yāvat  
 28382 || 29 ||  
 28383  
 28384 śaktīnām prāsaśaṅkūnām cakrāṇām kacatām raṇe |  
 28385 tatra tau kṣaṇamāvṛtya maṇḍale bhūmikuṇḍale || 30 ||  
 28386  
 28387 raṇabhūmeḥ kuṇḍale ivālaṃkārabhūte rathayoḥ parivartanarūpe maṇḍale  
 28388 kṣaṇamāvṛtya || 30 ||  
 28389  
 28390 ubhau vyatibabhūvāte saṃmukhāvāyudhāvubhau |  
 28391 nārācadhārānikaravikṣepakarakadhvanau || 31 ||  
 28392  
 28393 āyodhanamāyudhiryuddhaṃ tasminnubhau vyatibabhūvāte parasparakriyāvyatyāsenā  
 28394 babhūvatuḥ | vyatīśabdau karmavyatihāradyotanārthau | kartari karmavyatihāre  
 28395 ityātmanepadam | vyatihṛtakriyām darśayati - nārāceti | nārāca eva  
 28396 jaladhārānikarāḥ | vikṣīpyanta iti vikṣepāḥ prāsakuntādayasta eva karakā  
 28397 varṣopalāstatpātanasahanaprayuktadhvanau viṣaye abdhijaladāviva punaḥpunaḥ  
 28398 paryāyeṇaiko jalada iva vavarṣa aparo'bdhiriva sehe | tatra ca dhvanimātraṃ vṛttaṃ  
 28399 na kṣatādīphalāntaramiti dyotanāya dhvanāvityuktiḥ || 31 ||  
 28400  
 28401 anyonyamapi garjantau mattabdhijaladāviva |  
 28402 tayoh praharatorbāṇā vasudhānarasiṃhayoh || 32 ||  
 28403  
 28404 pāṣāṇamusalākārā vyomavistāriṇo'bhavan |  
 28405 karavālamukhāḥ kecinmudgarānanakāḥ pare || 33 ||  
 28406  
 28407 tayoh śarāṇām vaicitryaṃ varṇayati - pāṣāṇetyādinā | vyomni vistāriṇaḥ  
 28408 abhavanniti sarvatra saṃbadhyate || 33 ||  
 28409  
 28410 śītacakramukhāḥ kecitkecitparaśuvakrakāḥ |  
 28411 kecicchaktimukhāḥ kecitkecicchūlāśīlāmukhāḥ |  
 28412 triśūlavadanāḥ kecitsthūlā iva mahāśīlāḥ || 34 ||  
 28413  
 28414 kecitkecidityi vīpsāvivakṣayā dviruktiḥ || 34 ||  
 28415  
 28416 pralayapavanapātītāḥ śīlaughā  
 28417 iva nipatanti śīlīmukhāstadā sma |  
 28418 pramilitamabhavattayostadānīm  
 28419 pralayavijṛmbhitasindhusaṃbhramaṇa || 35 ||  
 28420  
 28421 śīlīmukhā bāṇāḥ tayoh sindhuvidūrathayoḥ pramilitamanyonyamelanaṃ  
 28422 pralayārthaṃ vijṛmbhitayorvivṛddhayoh sindhvoḥ samudrayoh saṃbhramaṇa  
 28423 parasparamelanavilāsenā abhavat tulyamiti śeṣaḥ || 35 ||  
 28424  
 28425 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe li0  
 28426 vidūrathasindhusamāgamo nāma saptacatvāriṃśaḥ sargaḥ || 47 ||

28427  
 28428 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe utpattiprakaraṇe  
 28429 vidūrathasindhusamāgamo nāma saptacatvāriṃśaḥ sargaḥ || 47 ||  
 28430  
 28431 p. 245) 147  
 28432  
 28433 aṣṭacatvāriṃśaḥ sargaḥ 48  
 28434  
 28435 śrīvāsiṣṭha uvāca |  
 28436  
 28437 prāpya rājā puraḥ prāptaṁ sindhumuddhurakandharam |  
 28438 madhyāhnatapanāntena kopena vitato'bhavat || 1 ||  
 28439  
 28440 vicitramāyājananairmantrāstrairviśvamohanaḥ |  
 28441 varṇyate vistareṇātra samaraḥ sindhupadmayoḥ || 1 ||  
 28442  
 28443 madhyāhnatapanam antayati sādṛśyena badhnātīti madhyāhnatapanāntastena |  
 28444 tatsadṛśeneti yāvat | ati bandhane karmaṇyaṇ || 1 ||  
 28445  
 28446 dhanurāsphālayāmāsa cirārāvitadinmukham |  
 28447 kalpāntapavanāsphoṭaiva merugirestaṭam || 2 ||  
 28448  
 28449 āsphālayāmāsa visphārayāmāsa || 2 ||  
 28450  
 28451 visasarjorjito rājā pralayārkaḥ karāniva |  
 28452 tūṇīrarajanībaddhāḥ śīlīmukhaparamparāḥ || 3 ||  
 28453  
 28454 rajanīpadena tatsthāni mukulitapadmāni lakṣyante | teṣu baddhāḥ śīlīmukhā bāṇā  
 28455 bhramarāśca tatparamparāḥ || 3 ||  
 28456  
 28457 eka eva viniryāti guṇāttasya śīlīmukhaḥ |  
 28458 sahasraṁ bhavati vyomni gacchanpatati lakṣaśaḥ || 4 ||  
 28459  
 28460 yadā viniryāti tadaika eva || 4 ||  
 28461  
 28462 sindhorapi tathaivāsīcchaktirlāghavameva ca |  
 28463 vareṇa varadasyaivam viṣṇordhānuṣkatā tayoh || 5 ||  
 28464  
 28465 kuta idṛśaṁ yuddhakaṁśalaṁ tayoriti tatrāha - vareṇeti | viṣṇostapasā  
 28466 ārādhitasyeti gamyate | dhānuṣkatā dhanuryuddhakuśalatā || 5 ||  
 28467  
 28468 musalā nāma te bāṇā musalākṛtayo'mbaram |  
 28469 chādayāmāsurunnādāḥ kalpāntāśanayo yathā || 6 ||  
 28470  
 28471 unnādā mahādhvanayaḥ || 6 ||  
 28472  
 28473 rejuḥ kanakanārācarājayo vyomni sasvanāḥ |  
 28474 rasantyaḥ kalpavātārtāḥ patantya iva tārakāḥ || 7 ||  
 28475  
 28476 kanakarañjitā nārācā bāṇāḥ | rasantyo dhvanantyaḥ || 7 ||  
 28477  
 28478 vidūrathāccharāsārā ajasramabhiniryayuh |  
 28479 abdheriva payahpūrāḥ sūryādiva marīcayaḥ || 8 ||  
 28480  
 28481 pracandapavanoddhūtātṭpuṣpāṇīva mahātaroh |  
 28482 ayaḥpiṇḍādivottaptātṭāḍitātkaṇapaṅktayaḥ || 9 ||  
 28483  
 28484 dhārā varṣamuca iva sīkarā iva nirjharāt |  
 28485 tatpurāgnimahādāhātsphuliṅgā iva bhāsurāḥ || 10 ||  
 28486  
 28487 varṣāṇi vṛṣṭīrmuñcatīti varṣamuk tasmādivarṣamuco dhārā iva | tatpurasya  
 28488 vidurathanagarasya | prāguktādagnimahādāhāt || 10 ||  
 28489  
 28490 tayoścaṭacaṭāsphoṭaṁ śṛṇvatkodaṇḍayordvayoh |  
 28491 baladvayamabhūtṭprekṣāmūkaṁ śānta ivāmbudhiḥ || 11 ||  
 28492  
 28493 baladvayaṁ senādvayaṁ || 11 ||  
 28494  
 28495 vahanti sma śarāpūrā gaṅgāpūrā ivāmbare |

28496 sindhorabhimukhaṃ yuddhe ghargharārāvaramḥsaḥ || 12 ||  
 28497  
 28498 sindho rājñāḥ samudrasya ca | ghargharārāvayuktāni raṃhāṃsi vegā yeṣāṃ || 12 ||  
 28499  
 28500 kacatkanakanārācaśaravarṣā anāratam |  
 28501 vahacchavaśavāśabdaṃ nirayayurdhanurambudāt || 13 ||  
 28502  
 28503 bāṇamandākinīpūraṃ vrajantaṃ sindhupūraṇe |  
 28504 vātāyanāttamālokyā līlā tatpuravāsini || 14 ||  
 28505  
 28506 tena bāṇasamūhena jayamāśaṅkya bhartari |  
 28507 uvāca vākyamānandavikasanmukhapaṅkajā || 15 ||  
 28508  
 28509 jaya devi jayatyēṣa nātho'smākaṃ vilokaya |  
 28510 kiṃcānena śaraugheṇa merurapyeti cūrṇatām || 16 ||  
 28511  
 28512 tasyāmevaṃ vadantyāṃ tu ghanasneharavākulam |  
 28513 prekṣaṇavyagrayordevyorhasantymānuṣiṃ hr̥dā || 17 ||  
 28514  
 28515 mānuṣiṃ manuṣyadehātmapabbudhim | aprabuddhāmiti yāvat || 17 ||  
 28516  
 28517 taccharārṇavamāmattamapibatsindhuvāḍavaḥ |  
 28518 śaroṣmaṇā hyagastyena jahnurmandākinīmiva || 18 ||  
 28519  
 28520 agastyenāgastyībhūtena śaroṣmaṇā karaṇenāpivat | upasaṃhṛtavāniti yāvat || 18 ||  
 28521 ||  
 28522  
 28523 bāṇavarṣeṇa kaṇaśastaṃ sāyakamahāghanaṃ |  
 28524 chittvā tanurajaḥ kṛtvā cikṣepa gaganārṇave || 19 ||  
 28525  
 28526 tanurajaḥ kṛtvā dhūlikṛtyetyarthaḥ || 19 ||  
 28527  
 28528 yathā dīpasya śāntasya na pariññāyate gatiḥ |  
 28529 tasya sāyakasaṅghasya na vijñātā tathā gatiḥ || 20 ||  
 28530  
 28531 taṃ chittvā sāyakāsāraṃ śarīrāmbudharaṃ ghanam |  
 28532 vyomni prasārayāmāsa rasācchavaśatānvitam [rasāt yuddhaviṣaye  
 28533 rāgāt] || 21 ||  
 28534  
 28535 śarīralakṣaṇānāmambūnāṃ dharam | tasyopapattiḥ śavaśatānvitamiti || 21 ||  
 28536  
 28537 vidūrathastamapyāśu vyadhamatsāyakottamaiḥ |  
 28538 sāmānyajaladaṃ mattaṃ kalpāntapavano yathā || 22 ||  
 28539  
 28540 kṛtapratikṛtairaveṃ bāṇavarṣairmahīpatī |  
 28541 vyarthīkṛtairanayatāṃ prahāramavicāraṇaiḥ || 23 ||  
 28542  
 28543 prahāraṃ bāṇābhighātaṃ avicāraṇairlakṣīkaraṇairanayatāṃ atyavāhayatāṃ |  
 28544 yadvā prahāraṃ chāndaso dīrghaḥ | praharamitaṃ kālāṃ  
 28545 kṛtapratikṛtairanayatāṃ || 23 ||  
 28546  
 28547 athādadhe mohanāstraṃ sindhurgandharvasauhr̥dāt |  
 28548 prāptaṃ tena yayurlokā vinā moḥaṃ vidūrathāt || 24 ||  
 28549  
 28550 gandharvasya sauhr̥dānmaitrīvaśātprāptaṃ | vidūrathādvina vidūrathamekaṃ  
 28551 varjayitvā anye parivāralokā moḥaṃ yayuḥ |  
 28552 pṛthagvinānābhīstṛtīyānyatarasyām iti sūtre apādāne pañcamītyataḥ  
 28553 pañcamyapyanuvartata iti matena pañcamī || 24 ||  
 28554  
 28555 vyastaśastrāmbarā mūkā viṣaṇṇavadanekṣaṇāḥ |  
 28556 mṛtā ivābhavanyodhāscitranyastā ivāthavā || 25 ||  
 28557  
 28558 mohaprakārameva varṇayati - vyasteti || 25 ||  
 28559  
 28560 yāvadvidūrathādanyaṃ moḥo nayati mandatām |  
 28561 tāvadvidūratho rājā prabodhāstramathādade || 26 ||  
 28562  
 28563 anyāṃ janāṃ || 26 ||  
 28564

28565 p. 246) 148  
 28566  
 28567 tataḥ prabodhamāpannāḥ prajāḥ prātarivābjinī |  
 28568 vidūrathe bhavatsindhuḥ kruddho'rka iva rākṣase || 27 ||  
 28569  
 28570 vidūrathe viṣaye | rākṣase mandehākhye'rka iva kruddho lohito'bhūdityarthaḥ || 27 ||  
 28571  
 28572 nāgāstramādade bhīmaṃ pāśabandhanakhedadam |  
 28573 tenābhavannabho vyāptaṃ bhogibhiḥ parvatopamaiḥ || 28 ||  
 28574  
 28575 bhogibhiḥ sarpaiḥ || 28 ||  
 28576  
 28577 sarpairvilasitā bhūmirmṛṇālaiḥ sarasī yathā |  
 28578 saṃpannā girayaḥ sarve kṛṣṇapannagakambalāḥ || 29 ||  
 28579  
 28580 tatra bhūḥ pāṇḍuraiḥ sarpairvyāptā parvatāstu kṛṣṇairiti vaicitryamāha -  
 28581 sarpairiti || 29 ||  
 28582  
 28583 padārthāḥ sarva evame viśoṣmakhinnaṭāṃ yayuḥ |  
 28584 saparvatavanābhogā yayau vivaśatāṃ mahī || 30 ||  
 28585  
 28586 viśoṣmaṇā khinnaṭāṃiva mlānatāṃ | vivaśatāṃ vyākulātāṃ || 30 ||  
 28587  
 28588 pūtāṅgārasamākīrṇaṃ viśavaiṣamyāśamsinaḥ |  
 28589 vavū rūkṣoṣṇanihāravātā jvalanareṇavaḥ || 31 ||  
 28590  
 28591 rukṣā uṣṇāśca nīhārā himāḥ snigdhaśītalā api padārthā yaistathāvidhā ye  
 28592 vātāstallakṣaṇā jvalanareṇavaḥ pūtairbhasmano vivecitairāṅgaraiḥ samākīrṇaṃ  
 28593 yathā syāttathā vavūḥ || 31 ||  
 28594  
 28595 vidūratho'tha sauparṇamādade'straṃ mahāstravit |  
 28596 udagurgaruḍāstreṇa sauparṇāḥ parvatā iva || 32 ||  
 28597  
 28598 udagurniryayuḥ | suparṇā eva sauparṇāḥ || 32 ||  
 28599  
 28600 kāñcanīkṛtasarvāśāḥ sarvāśāparipūrakāḥ |  
 28601 pakṣaparvatasamrambhajanitapralayānilāḥ || 33 ||  
 28602  
 28603 pakṣaiḥ sapakṣaparvatasadṛśenoḍḍāyanasamrambhena janitapralayānilāḥ || 33 ||  
 28604  
 28605 ghoṇānilajavākṛṣṭaśvasadbhujagamaṇḍalāḥ |  
 28606 mahāghuraghurārāvapūritāmbhodhikhaṇḍakāḥ || 34 ||  
 28607  
 28608 ghoṇā nāsāstadanilajavena śvāsavegena || 34 ||  
 28609  
 28610 sa suparṇaghano'pāttaṃ sarpaughaṃ bhūprapūrakam |  
 28611 kaṣṭaṃ śalaśalāyantaṃmagastya iva vāridhim || 35 ||  
 28612  
 28613 saḥ suparṇalakṣaṇo ghano meghastaṃ sarpalakṣaṇamoghaṃ pravāhaṃ apāt apibat |  
 28614 pibaterluṇi gātiṣṭhā iti sico luk | viśeṣaṇānyoghavāridhyoḥ sādharmaṇyena  
 28615 yojyāni || 35 ||  
 28616  
 28617 sarpakambalanirmuktaṃ bhūmaṇḍalamarājata |  
 28618 cirāttamavanīrandhramiva nirvārirāśī ca || 36 ||  
 28619  
 28620 cirādvarāheṇa āttamuddhṛtamata eva nirgataṃ vārirāśeriti nirvārirāśī ca |  
 28621 avanīrandhraṃ bhūmyavakāśamiva || 36 ||  
 28622  
 28623 tatastadgaruḍānikam kvāpyagacchadadṛśyatām |  
 28624 dīpaugha iva vātena śaradevābdamaṇḍalam || 37 ||  
 28625  
 28626 vajrabhītyeva pakṣaughaparvataprakaraḥ puraḥ |  
 28627 svapnadṛṣṭaṃ jagadiva saṃkalpapapurapūravat || 38 ||  
 28628  
 28629 pakṣaughayuktamainākādiparvataprakara iva | saṃkalpakalpitaṃ puraṃ pūraśca  
 28630 tadvat || 38 ||  
 28631  
 28632 tatastamo'stramasṛjatsindhurandhāndhakāradam |  
 28633 tenāndhakāro [tenāndhakāraḥ kṛṣṇo'bhūdbhubile jaṭharopamaḥ iti

28634 pāṭha tatra bhūbile pātāle yajjaṭharaṃ madhyam tadupama ityārthaḥ]  
 28635 vavṛdhe kṛṣṇo bhūjaṭharopamaḥ || 39 ||  
 28636  
 28637 jaṭharaṃ madhyam || 39 ||  
 28638  
 28639 rodorandhre pravisṛta ekārṇava ivābhavat |  
 28640 matsyā ivābhavansenāstārāśca maṇayo'bhavan || 40 ||  
 28641  
 28642 rodasyordyāvābhūmyoḥ randhre'ntarāle | ekārṇavasāmyopapādanāyāha -  
 28643 matsyā iveti | maṇaya ivetyatrāpi saṃbadhyate || 40 ||  
 28644  
 28645 andhakārapravṛttena maṣīpaṅkārṇavopamam |  
 28646 kajjalācalasaṃbhārodbhūtakalpānilairiva || 41 ||  
 28647  
 28648 andhakārasya pravṛttena pravṛtṭyā | bhāve ktaḥ | maṣīpaṅkārṇavopamam  
 28649 abhūjjagaditi śeṣaḥ | kajjalācalasyāñjanagireḥ saṃbhāraiḥ upādānabhūtai  
 28650 reṇubhiḥ saha udbhūtaiḥ kalpānilaiḥ pralayavāyubhiriva vyāptamiti śeṣaḥ || 41 ||  
 28651  
 28652 andhakūpe nipatitā ivāsansakalāḥ prajāḥ |  
 28653 kalpānta iva saṃsemurvyavahārā diśaṃ prati || 42 ||  
 28654  
 28655 diśaṃ [diśaḥ iti pāṭhaḥ] prati pratidiśaṃ || asamāsaśchāndasaḥ || 42 ||  
 28656  
 28657 vidūratho'tha mārtaṇḍam dipam brahmāṇḍamaṇḍape |  
 28658 astram mantraavidam śreṣṭhaḥ sṛṣṭvā mantro vyaceṣṭayat || 43 ||  
 28659  
 28660 amantraḥ mantramam mantro guptavicārastadanapekṣa eva vyaceṣṭayajjagadityārthaḥ  
 28661 || 43 ||  
 28662  
 28663 athoditatamombhodhimarkāgastyo gabhastibhiḥ |  
 28664 apibatkṛṣṇamambhodaṃ śaratkāla ivāmalaḥ || 44 ||  
 28665  
 28666 andhakārāmbaronmuktā virejuramalā diśaḥ |  
 28667 bhūpateḥ purataḥ kāntā iva ramyapayodharāḥ || 45 ||  
 28668  
 28669 andhakāralakṣaṇenāmbareṇa vastreṇa | payodharā meghāḥ stanāśca || 45 ||  
 28670  
 28671 yayuḥ prakaṭatāmantarakhilā vanarājayaḥ |  
 28672 lobhakajjalajālena muktā iva satām dhiyaḥ || 46 ||  
 28673  
 28674 atha kopākulaḥ sindhu rākṣasāstraṃ mahābhayam |  
 28675 kṣaṇādudīrayāmāsa mantrodīrṇaśarātmakam || 47 ||  
 28676  
 28677 udagurbhiṣaṇā digbhyaḥ paruṣā vanarākṣasāḥ |  
 28678 pātālagajaphutkāraḥ subdhā iva mahārṇavāḥ || 48 ||  
 28679  
 28680 udagurnirjagmuḥ | pātālasthā gajā diggajāḥ || 48 ||  
 28681  
 28682 kapilordhvajaṭādhūmrāḥ sphuṭaccaṭacaṭāravāḥ |  
 28683 agnayo lelihānograjihvā ārdrendhanā iva || 49 ||  
 28684  
 28685 ārdram indhanam yeṣāṃ tathāvidhā agnaya iva dhūmrāḥ | agnipakṣe kālī karālī ca  
 28686 manojavā ca sulohitā yā ca sudhūmravarṇā | sphuliṅginī viśvarucī ca devī  
 28687 lelāyamānā iti sapta jihvāḥ iti śrutiprasiddhā jihvāḥ || 49 ||  
 28688  
 28689 sāvartavṛttayo vyomni bhīmacītkāraṭāmkṛtāḥ |  
 28690 agnidāhā mahādhūmavilolā iva solmukāḥ || 50 ||  
 28691  
 28692 āvartānām vṛttirbhramaṇam tatsahitāḥ || 50 ||  
 28693  
 28694 daṃṣṭrābisāṅkurākrāntamukhapaṅkāḥ kṣadehakāḥ |  
 28695 uditā lomajambālā duṣpalvalataṭā iva || 51 ||  
 28696  
 28697 daṃṣṭrālakṣaṇairbisāṅkurairmṛṇālairākrāntairmukhaiḥ  
 28698 paṅkairmalinairakṣaiścakṣurādibhiḥ kardamaiḥ padmabījaiścopalakṣitadehakāḥ |  
 28699 lomānyeva jambālāni śaivalā yeṣāṃ || 51 ||  
 28700  
 28701 p. 247) 148  
 28702

28703 nigirantaḥ pradhāvanto garjantaḥ sarjitā iva |  
 28704 jaṭājālataḍitpuñjā jaladāḥ sajalā iva || 52 ||  
 28705  
 28706 nigiranto janān jaladapakṣe jyotīṣi | jagannigaraṇārthameva sarjitāḥ sṛṣṭā iva |  
 28707 nivṛttapreṣaṇādghātoḥ prākṛte'rthe ṇic || 52 ||  
 28708  
 28709 etasminnantare tasmiḥlilānātho vidūrathaḥ |  
 28710 nārāyaṇāstraṃ pradade duṣṭabhūtanivāraṇam || 53 ||  
 28711  
 28712 tasminyuddhe | pradade prayoktumādade || 53 ||  
 28713  
 28714 udiryamāṇa evāsmīnmantrarāje'strarājayaḥ |  
 28715 rākṣasānāṃ praśemustā andhakāra ivodaye || 54 ||  
 28716  
 28717 pramuṣṭarākṣasānikamabhavadbhuvanatrayam |  
 28718 śaradīva gatāmbhodaṃ vyoma nirmalamābabhau || 55 ||  
 28719  
 28720 atha sindhurmumocāstramāgneyaṃ jvalitāmbaram |  
 28721 jajvaluḥ kakubhastena kalpāgniḥjvalitā iva || 56 ||  
 28722  
 28723 kakubho diśaḥ || 56 ||  
 28724  
 28725 dhūmāmbudabharācchannā babhūvuḥ sakalā diśaḥ |  
 28726 gagane protapātālatimirākulitā iva || 57 ||  
 28727  
 28728 gagane protena pātālasaṃbandhinā timireṇākulitā vyākulīkṛtāḥ || 57 ||  
 28729  
 28730 babhūvurjvalitākārā girayaḥ kāñcanā iva |  
 28731 praphullavananīrandhracampakaughavanā iva || 58 ||  
 28732  
 28733 yayurvyomādridikkuñjā jvālājālaḥjaṭālatām |  
 28734 kuṅkumenotsave mṛtyoḥ samālabdhā iva srajaḥ || 59 ||  
 28735  
 28736 jvālājālairjaṭālatām jaṭilatām | mṛtyoḥ kṣvelikāsecanotsave kuṅkumena  
 28737 samālabdhāḥ siktāḥ sraja iva || 59 ||  
 28738  
 28739 jvalitā janatā caikaśaṅkinī sā nabhaḥsprṣā |  
 28740 sahasrākṛtinauvegacaliteneva sāgarāt || 60 ||  
 28741  
 28742 sāgarāt sahasrākṛtibhirnāvām vegaiścalitena āgatena vaḍavāgnineva janatā  
 28743 ekaśaṅkinī vahnnyadvaitameva jagataḥ saṃbhāvayantī satī jvalitā || 60 ||  
 28744  
 28745 jītvā ripuṃ punarasau yathā praharate tathā |  
 28746 vāruṇaṃ visasarjāstraṃ pūjayitvā vidūrathaḥ || 61 ||  
 28747  
 28748 asau vakṣyamāṇāstraviśeṣaḥ | āgneyamastraṃ jītvā | apyathe punaḥśabdaḥ |  
 28749 ripuṃ sindhumapi yathā praharate tathā vāruṇaṃ astraṃ pūjayitvā visasarja || 61 ||  
 28750  
 28751 āyayuḥ salilāpūrāstamaḥpūrā ivābhitaḥ |  
 28752 adhastādūrdhvato digbhyo dravarūpā ivādrayaḥ || 62 ||  
 28753  
 28754 bhāgā iva śaravyomni dhṛtayānā ivāmbudāḥ |  
 28755 mahārṇavā ivoccasthāḥ kulaśailaśīlā iva || 63 ||  
 28756  
 28757 śaravyomni śaramārgāvakāśe tadyababhāgā avayavā iva | dhṛtayānā  
 28758 nibaddhagatayaḥ | uccasthā ūrdhvadeśādvilūṭhitāḥ kulaśailānāṃ bṛhacchilā  
 28759 iva || 63 ||  
 28760  
 28761 tamālaughā ivoḍḍināḥ saṃdhitā iva rātrayaḥ |  
 28762 kajjalaughā ivodbhūtā lokālokataṭādiva || 64 ||  
 28763  
 28764 lokālokasya girestaṭāndhakārakajjalaughā iva || 64 ||  
 28765  
 28766 rasatalaguhābhogā iva vyomadidṛkṣavaḥ |  
 28767 mahāghuraghurārāvaramḥhobṛmhitamūrtayaḥ || 65 ||  
 28768  
 28769 vyoma ūrdhvākāśaṃ didṛkṣava ivetyutprekṣā | sūrmayaḥ iti pāṭhe sūrmīḥ  
 28770 pratimā mūrtirivetyevārthaḥ || 65 ||  
 28771

28772 tāmagnisaṃtatiṃ mattāmācācāmāmbusaṃtatiḥ |  
 28773 bhuvanavyāpinī saṃdhyāmāśu kṛṣṇeva yāminī || 66 ||  
 28774  
 28775 tāmagnisaṃtatiṃ pītvā pūrayāmāsa bhūtalam |  
 28776 jalaśrīrjaṭitaṃ dehaṃ nidreva vyaktimeyuṣī || 67 ||  
 28777  
 28778 evaṃvidhānastramohānvidadhurdhāvanetare |  
 28779 mithomāyāmayānagre paśyantyānubhavanti ca || 68 ||  
 28780  
 28781 dhāvanāḥ pūrvāstrakṛtāmālinyaviśodhakāstaditare  
 28782 tadviruddhāścānye'yastravidaḥ | vibhāṣā jasi iti vaikalpikī sarvanāmatā |  
 28783 mithyābhūtānāmapyastramohānāmārtakriyāsāmarthyam darśayati - mitha iti  
 28784 | ānubhavanti śatruvidhvaṃsādīphalamukhenāpi janā iti śeṣaḥ || 68 ||  
 28785  
 28786 hetibhāravārāḥ sindhoścakrarakṣāstato'mbhasā |  
 28787 tṛṇānīva gatāḥ prohya rathaścāsyābhavatplutaḥ || 69 ||  
 28788  
 28789 cakram svabalaṃ rakṣantīti cakararakṣāḥ hetināmāyudhānāṃ bhārāvarāḥ  
 28790 śreṣṭhā yodhāśca || 69 ||  
 28791  
 28792 etasminnantare sindhurastraṃ sasmāra śoṣaṇam |  
 28793 āpattrāṇakaraṃ daivaṃ dadau ca śararūpiṇam || 70 ||  
 28794  
 28795 śararūpiṇam śoṣaṇāstraṃ dadau | dhanuṣī saṃdadhe ityārthaḥ || 70 ||  
 28796  
 28797 śasāmāmbumayī māyā tena yāmeva bhāsvatā |  
 28798 ye mṛtāste mṛtā eva babhūvuḥ śoṣitā bhuvaḥ || 71 ||  
 28799  
 28800 nāmaikadeśe nāmagrahaṇādyāmā triyāmā rātririva | bhāsvatā sūryeṇa | bhuvo  
 28801 bhūpradeśāḥ śoṣitā babhūvuḥ || 71 ||  
 28802  
 28803 atha mūrkharuṣā tulyastāpaḥ saṃtāpayanprajāḥ |  
 28804 jajṛmbhe jharjharākīrṇavanavistārakarkaśaḥ || 72 ||  
 28805  
 28806 tāpastīvrātaḥ | jharjharaiḥ śuṣkaparṇairākīrṇairvanavistāraiḥ karkaśaḥ || 72 ||  
 28807  
 28808 kacatkanakaniḥsyandasundarāṅgacchavirdiśām |  
 28809 āsīdrājavarastriṇāmivālepo'ṅgasamgataḥ || 73 ||  
 28810  
 28811 diśāmālepo'ṅgarāga iva āsīt || 73 ||  
 28812  
 28813 tena gharmamayīm mūrcchāmājagmustadvirodhinaḥ |  
 28814 grīṣmadāvānalottaptā mṛdavaḥ pallavā iva || 74 ||  
 28815  
 28816 vidūratho raṇodreke tāvatkreṃkāramātataṃ |  
 28817 kodaṇḍam kuṇḍalikṛtya parjanyastraṃ mathādade || 75 ||  
 28818  
 28819 kreṃkāro jyāsvanastasya mā śrīstayā tatam || 75 ||  
 28820  
 28821 udaguḥ paṅktayo'bdānām yāminya iva saṃcitāḥ |  
 28822 tamālavipinoḍḍīnasamrambhādambumantharāḥ || 76 ||  
 28823  
 28824 tamālavipinasya yaduḍḍīnamākāśe gamanaṃ tadiva samrambhādvibhramāt |  
 28825 udaguḥ udyayuh || 76 ||  
 28826  
 28827 vāmanā vāripūreṇa garjanoddāmasaṃcarāḥ |  
 28828 mahimnāmantharāśeṣakakummaṇḍalakūṇḍalāḥ || 77 ||  
 28829  
 28830 vāripūreṇa namratvādvāmanā aprāṃśavaḥ | mahimnā tiryagvistāreṇa  
 28831 amantharāṇi svābhāvikavistāre kuṇṭhitagatīnīva saṃkucitāni  
 28832 aśeṣadīnmaṇḍalāni kuṇḍalānīva saṃpannāni yeṣāṃ || 77 ||  
 28833  
 28834 p. 248) 149  
 28835  
 28836 vavurāvalitāsārā meghaḍambarabhedinaḥ |  
 28837 kīrṇasīkaranīhārabhārodārāḥ samīraṇāḥ || 78 ||  
 28838  
 28839 kīrṇaiḥ śīkarairambukaṇairnīhārabhāreṇa śāityotkarṣeṇa udārāḥ sukhadāḥ  
 28840 samīraṇā vāyavo vavuh || 78 ||



28841  
 28842 prapusphuruḥ susauvarṇasarpāpatsaraṇopamāḥ |  
 28843 vidyuto divi daivyastrīkaṭākṣavalanā iva || 79 ||  
 28844  
 28845 sauvarṇānām sarpāṇām prāguktasamtāpalakṣaṇāyā āpadaḥ sakāśātsaraṇam  
 28846 bahirniḥsaraṇam yatparvatādaḥ prasiddham tadeva upamā yāsām | daivyo  
 28847 devaviśayīṇyaḥ | arthāddivyastrīkaṭākṣā iti gamyate || 79 ||  
 28848  
 28849 jughūrṇurgarjanocchūnapratiśuddhanakandarāḥ |  
 28850 diśaścalitamātaṅgasimharkṣaravaghargharāḥ || 80 ||  
 28851  
 28852 ucchūnaiḥ prabṛddhaiḥ pratiśrūdbhiḥ pratidhvanibhirghanā nibiḍitā girikandarā  
 28853 yāsu | roṣāccalitānāmabhimukhaprasthitānām mātāṅgādīnām  
 28854 pratigarjitaravairghargharā mukharāḥ || 80 ||  
 28855  
 28856 mahāmusaladhārābhiḥ peturāsāravṛṣṭayaḥ |  
 28857 kaṣṭaṭamkāraḥkaṭhināḥ kṛtāntasyeva dṛṣṭayaḥ || 81 ||  
 28858  
 28859 kaṣṭaiṣṭamkāraiḥ karakanipātadhvanibhirmarmaśirābhedanadhvanibhiśca  
 28860 kaṭhināḥ || 81 ||  
 28861  
 28862 udabhūtprathamam vāṣpa uṣṇo'nalanibho bhuvāḥ |  
 28863 pātālādabhravṛndānām yuddhāyevāttavibhramāḥ || 82 ||  
 28864  
 28865 abhravṛndānām sambandhine yuddhāya āttaḥ svīkṛto vibhramāḥ śauryavilāso  
 28866 yena tathāvidha ivetyutprekṣā || 82 ||  
 28867  
 28868 tato nimeṣamātreṇa praśemurmṛgatṛṣṇikāḥ |  
 28869 parabodharasāpūrainyathā saṃsāravāsanāḥ || 83 ||  
 28870  
 28871 mṛgatṛṣṇikāśabdena taddhetava ātapā lakṣyante | parasyātmano bodhaḥ  
 28872 sākṣātkārastallakṣaṇairniratiśayānandarasāpūraiḥ || 83 ||  
 28873  
 28874 āsitpaṅkāṅkamakhilam bhūmaṇḍalamasaṃcaram |  
 28875 pūritaḥ pūrṇadhārābhiḥ sindhuḥ sindhurivāmbunā || 84 ||  
 28876  
 28877 asaṃcaram saṃcārākṣamam | sindhuḥ rājā sindhuḥ samudra iva pūritaḥ || 84 ||  
 28878  
 28879 vāyavyamastramasṛjatpūritākāśakoṭaram |  
 28880 kalpāntanṛttasaṃmattaraṭadbhairavabhīṣaṇam || 85 ||  
 28881  
 28882 vavuraśaninipātapīḍitāṅgā  
 28883 dalitaśīlāśakalāḥ kakummukheṣu |  
 28884 pralayasamayāsūcakā bhaṭānām  
 28885 kṛtapaṭutāmkr̥taṭaṅkinaḥ samīrāḥ || 86 ||  
 28886  
 28887 aśaninipāteneva pīḍitāni prāṇināmaṅgāni yaiḥ bhaṭānām pratiyoddhṛbhiriva  
 28888 kṛtaiḥ paṭubhiṣṭāmkr̥taiḥ śīlādyabhighātadhvanibhiṣṭaṅkaḥ  
 28889 pāśāṇadāraṇāyudhaviśeṣastadvanta iva samīrā vāyavaḥ kakubhām diśām  
 28890 mukheṣu vavuh || 86 ||  
 28891  
 28892 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo  
 28893 āyudhavarṇanam nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
 28894  
 28895 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe āyudhavarṇanam  
 28896 nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
 28897  
 28898  
 28899 ekonapañcāśaḥ sargaḥ 49  
 28900  
 28901 śrīvāsiṣṭha uvāca |  
 28902  
 28903 vavurvalitanihārā vikīrṇavanapallavāḥ |  
 28904 vāyavo dhūtavṛkṣaughāḥ sallīlāpīḍapāṃsavaḥ || 1 ||  
 28905  
 28906 parvatāstraṃ ca vajrāstraṃ brahmāstraṃ cātra varṇyate |  
 28907 vistareṇa piśācāstraṃ piśācacaritānvitam || 1 ||  
 28908  
 28909 satām mūrṭimatām līlayā āpīḍāḥ śīrobhūṣaṇīkṛtāḥ pāṃsavo yaiḥ || 1 ||

28910  
 28911 pakṣivadbhrāntavṛkṣaughāḥ patanotpātanodbhaṭāḥ |  
 28912 vikuṭṭitātṭālakhaṇḍāścābhrabhittivibhedinaḥ || 2 ||  
 28913  
 28914 pakṣivadbhrāntā bhramitā vṛkṣaughā yaiḥ | vikuṭṭitāścūrṇitāḥ || 2 ||  
 28915  
 28916 tenātibhīmavātena vidūratharatho'pyatha |  
 28917 uhyamāno'bhavannadyā yathā jarjarapallavaḥ || 3 ||  
 28918  
 28919 uhyamānaḥ pravāhyamāṇaḥ || 3 ||  
 28920  
 28921 vidūratho'tha tatyāja pārvatāstraṃ mahāstravit |  
 28922 vyomāpi ghanatoyena samādātumvodyatam || 4 ||  
 28923  
 28924 ghanatoyena meghodakena samaṃ vyomāpi samādātum grasitumivodyatamudyuktam  
 28925 || 4 ||  
 28926  
 28927 tena śailāstraghātena virāṭ prāṇasamīraṇaḥ |  
 28928 śamaṃ caitanyaśāntyeva prayayau vāyurātataḥ || 5 ||  
 28929  
 28930 tattvāvabodhāccaitanyasya māyālakṣaṇakāraṇaśāntyā tatkāryabhūto virāṭ  
 28931 prāṇasamīraṇaḥ sūtrātmeva vāyuḥ śamaṃ yayau || 5 ||  
 28932  
 28933 antarikṣagatā vṛkṣapaṅktayaḥ patitā bhuvi |  
 28934 nānājanaśavavyūhe kākānāmiva koṭayaḥ || 6 ||  
 28935  
 28936 śemuḥ sūtkāraḍātkārabhāṃkārotkārakā diśāṃ |  
 28937 pralāpā iva vidhvastāḥ pūrgrāmavanavīrudhāṃ || 7 ||  
 28938  
 28939 niḥśvāsaśabdāḥ sūtkārā ḍātkārā luṇṭhanāravāḥ | bhāṃkāra bhīṣaṇāḥ  
 28940 śabdā utkārā udbhaṭāravāḥ || purāṃ grāmāṇāṃ vanānāṃ vīrudhāṃ vallināṃ  
 28941 ca pralāpā nirarthakavarṇanavākyaṇīva || 7 ||  
 28942  
 28943 girīnapaśyannabhasaḥ patataḥ patravarṇavat |  
 28944 sindhuḥ sindhurivotpakṣānmainākādīnitastataḥ || 8 ||  
 28945  
 28946 sindhuḥ rājā | sindhuḥ samudraḥ svasminnutpatato mainākādīnīva || 8 ||  
 28947  
 28948 vajrāstramasṛjaddīptaṃ cerurvajragaṇāstataḥ |  
 28949 pibanto'drīndratimiramagnidāhamivāgnayaḥ || 9 ||  
 28950  
 28951 agnibhirdahyata ityagnidāhaṃ indhanam || 9 ||  
 28952  
 28953 te girīṇāṃ tathā kṣiptāḥ koṭitūṇḍāvakhaṇḍanaiḥ |  
 28954 śīrāṃsi pātayāmāsuḥ phalānīvolbaṇānilāḥ || 10 ||  
 28955  
 28956 koṭayaḥ agrabhāgāstallakṣaṇaistuṇḍaiścañcubhiravakhaṇḍanaiśchedanaiḥ |  
 28957 girīṇāṃ śīrāṃsi śīkharāṇi || 10 ||  
 28958  
 28959 vidūratho'tha vajrāstraśāntyai brahmāstramatyaḡāt |  
 28960 tato brahmāstravajrāstre samaṃ praśamamāḡate || 11 ||  
 28961  
 28962 atyaḡāt itarāstrāṇyatikramya prayoktuṃ aḡātprāpat | samaṃ ekakālam || 11 ||  
 28963  
 28964 p. 249)  
 28965  
 28966 śyāmāśyāmaṃ piśācāstramatha sindhuracodayat |  
 28967 tenodaguḥ piśācānāṃ paṅktayo'tyantabhītidāḥ || 12 ||  
 28968  
 28969 śyāmā tamisreva śyāmam || 12 ||  
 28970  
 28971 saṃdhyāyāmatha bhītyeva divasaḥ śyāmatāṃ yayau |  
 28972 piśācā bhuvanaṃ jagmurandhakārabharā iva || 13 ||  
 28973  
 28974 ivakāra āvṛttyobhayatra saṃbadhyate | tena saṃdhyāyāmivetyupamā | bhītyeveti  
 28975 hetūtprekṣā | jagmuḥ ājagmuḥ || 13 ||  
 28976  
 28977 bhasmanaḥstambhasadṛśāstālottālavilāsinaḥ |  
 28978 dṛśyāmānamahākārā muṣṭigrāhyā na kiṃcana || 14 ||

28979  
 28980 bhasmanaḥ saṃbandhī stambho dagdhastambha iti yāvat |  
 28981 asamarthasamāsaśchāndasaḥ | muṣṭigrāhyā hastaprāpyāḥ || 14 ||  
 28982  
 28983 ūrdhvakeśāḥ kṛśāṅgāścakecicca śmaśrulā api |  
 28984 kṛṣṇāṅgā malināṅgāśca grāmyā iva nabhaścarāḥ || 15 ||  
 28985  
 28986 grāmyāḥ grāmīṇā daridrajanā iva | nabhaścarā ākāśasaṃcāriṇaḥ || 15 ||  
 28987  
 28988 sabhayā mūḍhadṛṣṭāśca yatkiṃcanakarāścalāḥ |  
 28989 dīnā vajrāsinaḥ krūrā dīnā grāmyajanā iva || 16 ||  
 28990  
 28991 mūḍhairmurkhairasūcyānācārairdṛṣṭāḥ | yatkiṃcanāsthikapālādi kare yeṣāṃ |  
 28992 vajraṃ cāsiścobhayaḥ samāhāro vajrāsi tasmādapi krūrā niṣṭhurāḥ |  
 28993 samāhāranapuṃsakatve iko'ci vibhaktau iti num || 16 ||  
 28994  
 28995 tarukardamarathyāntaḥśūnyagehagṛhāścalāḥ |  
 28996 lelihānāḥ pretarūpāḥ kṛṣṇāṅgāścapalā iva || 17 ||  
 28997  
 28998 lelihānāḥ śṛkkiṇī | capalā vidyuta iva dṛśyādṛśyasvabhāvāḥ || 17 ||  
 28999  
 29000 jagṛhuste tadā mattā hataśiṣṭamarerbalam |  
 29001 āsaṃstatsainikāstatra bhinnāstrakṣubdhacetanāḥ || 18 ||  
 29002  
 29003 tatsainikā vidūrathasainikāḥ || 18 ||  
 29004  
 29005 tyaktāyudhatanutrāṇāstrastaprāṇāḥ skhaladgamāḥ |  
 29006 netrairaṅgairmukhaiḥ pādairvikārabharaḥ || 19 ||  
 29007  
 29008 vikārabharā bhūtāviṣṭaceṣṭāḥ || 19 ||  
 29009  
 29010 tyaktakaupīnavasanā nimagnāvasanottarāḥ |  
 29011 viṣṭhām mūtram ca kurvantaḥ sthīramārabdhanartanāḥ || 20 ||  
 29012  
 29013 tā eva darśayati - tyakteti | nimagnāni  
 29014 saṃkucitānyavasanaṇyuttarāṇyadharāṅgāni yeṣāṃ || 20 ||  
 29015  
 29016 piśācarājī rājānaṃ tasya yāvadvīdūratham |  
 29017 samākrāmati tāvattām māyām sa bubudhe budhaḥ || 21 ||  
 29018  
 29019 piśācānāṃ rājīḥ paṅktiḥ || 21 ||  
 29020  
 29021 piśācasamgrāmakarīm māyām vetti sa bhūmipāḥ |  
 29022 tayā piśācasainyaṃ tatparasainye nyayojayat || 22 ||  
 29023  
 29024 parapravyuktānāṃ piśācānāṃ svavaśīkāreṇa parasainyasamgrāmakarīm || 22 ||  
 29025  
 29026 tataḥ svasainikāḥ svasthāḥ parayodhāḥ piśācinaḥ |  
 29027 tasyāśu rūpikāstraṃ ca dadāvanyadasau ruṣā || 23 ||  
 29028  
 29029 tasya piśācasainyasya sahāyabhūtam | rūpikāḥ pūtanābhedāḥ | asau vidūrathaḥ ||  
 29030 23 ||  
 29031  
 29032 udagurbhūtalādvīyomno rūpikā ūrdhvamūrdhajāḥ |  
 29033 nirmagnavikarālākṣyaścalacchroṇipayodharāḥ || 24 ||  
 29034  
 29035 udbhinnayauvanā vṛddhāḥ pīvarāṅgyo'tha jarjarāḥ |  
 29036 svarūpārūpajaghanā [svarūpeṇa svarūpataḥ arūpāni nirākārāni  
 29037 jaghanāni yāsāṃ tathāvidhāḥ durlakṣyajaghanā ityārthaḥ] durnābhyo  
 29038 vikasadbhagāḥ || 25 ||  
 29039  
 29040 nararaktaśirohastāḥ saṃdhyābhrārūṇagātrikāḥ |  
 29041 ardhacarvitamāṃsāsṛksravatsṛkkyākulānanāḥ || 26 ||  
 29042  
 29043 raktapadena tatpūrṇakapālāni lakṣyante | sravadbhyām  
 29044 śṛkkibhyāmoṣṭhaprāntābhyāmākulānanāḥ || 26 ||  
 29045  
 29046 nānāṅgavalanā nānānamannamanasattamāḥ |  
 29047 śīlābhujagavakrorukaṭipārśvakarāṅgikāḥ || 27 ||

29048  
 29049 nānāvidhānyaṅgavalanānyavayavaceṣṭā yāsām |  
 29050 nānāvidhānāmanamatāmuttābdhānāmapi namane prahvīkaraṇe sattamāḥ  
 29051 samarthāḥ | śilā iva kaṭhinā bhujaḡā iva vakrāśca vakrādayo yāsām || 27 ||  
 29052  
 29053 nārikṛtārbhakaśavā hastākṛṣṭāntrarajjavaḥ |  
 29054 śvakākōlūkavadanā nimnavakrahanūdārāḥ || 28 ||  
 29055  
 29056 narāṇāmiyaṃ nārī naramālā tathākṛtāḥ arbhakaśavā yābhiḥ || 28 ||  
 29057  
 29058 jagṛhustānpiśācāmstā durbalānduḥśīśūniva |  
 29059 piśācarūpikāsainyaṃ tadāsīdekataṃ gatam || 29 ||  
 29060  
 29061 jagṛhuḥ patitvena svīcakruḥ | duṣkrtakāriśīśūniva | upabhogyatāmśe  
 29062 sāmāddṛṣṭāntaḥ || 29 ||  
 29063  
 29064 nirmagnanartanottānavadanāṅgavilocanam |  
 29065 parasparākṛāntikaraṃ pradhāvacca parasparam || 30 ||  
 29066  
 29067 ekatāṃ gataṃ tadvarṇayati - nirmagnetyādinā | kriḍārasāveśe nitarāṃ  
 29068 magnam || 30 ||  
 29069  
 29070 niskāsitamahājihvaṃ nānāmukhavikāradam |  
 29071 śarabhārāḍhyamanyonyaṃ [nyonyahriyamāṇa iti pāṭhaḥ]  
 29072 hriyamāṇaśavāṅgakam || 31 ||  
 29073  
 29074 śaro rudhiramaṇḍastadbhārāḍhyam | anyonyapṛītaye hriyamāṇāni śavāṅgāni  
 29075 yena || 31 ||  
 29076  
 29077 rudhirāmbhasi majjaṃ tadunmajjaddhṛllasattanu |  
 29078 lambodaraṃ lambabhujāṃ lambakarṇoṣṭhanāsikam || 32 ||  
 29079  
 29080 majjaṃ unmajjat | punaḥpunarnimajjyonmajjat | ābhīkṣṇye ṇamuli  
 29081 dvirvacanābhāvaścāṇḍasaḥ | ghṛt kṣaradraktaṃ tena lasattanu || 32 ||  
 29082  
 29083 raktamāṃsamahāpaṅkeṣvanyonyaṃ vellanābhyasat |  
 29084 mandaroddhūtadugdhābdhilasatkalakalākulam || 33 ||  
 29085  
 29086 vellanānyāliṅganānyabhyasat āvartayat | mandareṇodbhūtasya mathyamānasya  
 29087 dugdhābdheriva lasatā kalakalena kolāhalena ākulam || 33 ||  
 29088  
 29089 yathaiva māyāsaṃcārastena tasya kṛtaḥ purā |  
 29090 tenāpi tasyāśu tathā kṛto buddhvā sa lāghavāt || 34 ||  
 29091  
 29092 māyāyāḥ saṃcāraḥ parāvṛtya preṣaṇam | tena vidūrathena | tasya sindhoḥ | saḥ  
 29093 māyāsaṃcāraḥ kṛtaḥ || 34 ||  
 29094  
 29095 vetālāstraṃ tato datte tenottasthuḥ śavavrajāḥ |  
 29096 amūrdhāṇaḥ samūrdhāno vetālā veśavallitāḥ || 35 ||  
 29097  
 29098 tatastatsahāyārthaṃ datte dadāviti yāvat | veśena paramardanāveśena vallitāḥ  
 29099 saṃcalitāḥ | vala valla saṃvaraṇe saṃcalane ca || 35 ||  
 29100  
 29101 p. 250) 150  
 29102  
 29103 tataḥ piśācavetālarūpikograkabandhavat |  
 29104 tadvabhūva balaṃ bhīmamurvīnigaraṇakṣamam || 36 ||  
 29105  
 29106 athetaro'pi bhūpālo māyāṃ saṃcārya tām gurau |  
 29107 rākṣasāstraṃ sasarjātha trailokyagrahaṇonmukham || 37 ||  
 29108  
 29109 itaro vidūrathaḥ | gurau pūrvaprayogeṇopadeṣṭarīva sindhau || 37 ||  
 29110  
 29111 udaguḥ parvatākārāḥ sarvataḥ sthūlarākṣasāḥ |  
 29112 dehamāśritya niṣkrāntāḥ pātālānnarakā iva || 38 ||  
 29113  
 29114 athodabhūdbalaṃ bhīmaṃ sasurāsurabhītidam |  
 29115 garjadrakṣomahānādavādyanṛtyatkabandhakam || 39 ||  
 29116

29117 medomāṃsopadaṃśāḍhyaṃ rudhirāsavasundaram |  
 29118 kṣībakūśmāṇḍavetālayakṣatāṇḍavasundaram || 40 ||  
 29119  
 29120 kṣībāṇāṃ mattānāṃ || 40 ||  
 29121  
 29122 kūśmāṇḍakottāṇḍavadaṇḍapāda-  
 29123 kṣubdhāsṛgutkṣiptataraṅgasikṭaiḥ |  
 29124 saṃdhyābhrarāgotkarakoṭikānti  
 29125 bhūtairasṛksrotasi dattasetu || 41 ||  
 29126  
 29127 daṇḍapādo nāṭyaśāstraprasiddhaḥ pādāghātaviśeṣaḥ | siktairbhūtaiḥ | dattasetu  
 29128 nibaddhasetu | balaṃ udabhūḍiti pūrveṇānvayaḥ || 41 ||  
 29129  
 29130 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo  
 29131 tṛtīyāstrayuddhaṃ nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 29132  
 29133 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 29134 tṛtīyāstrayuddhaṃ nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 29135  
 29136  
 29137 pañcāśaḥ sargaḥ 50  
 29138  
 29139 śrīvāsiṣṭha uvāca |  
 29140  
 29141 tasmīṃstadā vartamāne ghore samaravibhrame |  
 29142 sarvārisainyanāśārthamekaṃ svabalaśāntaye || 1 ||  
 29143  
 29144 atrāstrayorvaiṣṇavayoryuddhaṃ virathatā dvayoḥ |  
 29145 mṛtīrvidūrathasyāpi gṛhānītasya varṇyate || 1 ||  
 29146  
 29147 ekamasādhāraṇam | svabalasya svasainyasya śāntaye rakṣaḥpiśācapīḍāśāntaye ||  
 29148 1 ||  
 29149  
 29150 sasmāra smṛtimānanto mahodārādhidhairyabhṛt |  
 29151 astraṃastreśvaraṃ śrīmadvaiṣṇavaṃ śaṃkaropamaṃ || 2 ||  
 29152  
 29153 antaḥ kālocitapratibhāvatāmavadvibhūtaḥ sindhuḥ mahodāraḥ  
 29154 sannadhikadhairyaṃṛdadhikadhairyavān | śaṃkaropamaṃ  
 29155 kālarudravatsaṃhāraṇam || 2 ||  
 29156  
 29157 atha yo'sau śarastena vaiṣṇavāstrābhimantritaḥ |  
 29158 muktastasya phalaprāntādulmukā divi niryayau || 3 ||  
 29159  
 29160 phalaprāntāt śalyapradeśāt || 3 ||  
 29161  
 29162 paṅktayaḥ sphāracakrāṇāṃ śatārkaḥkṛtadikṭatāḥ |  
 29163 gadānāmabhiyāntīnāṃ śatavaṃśīkṛtāmbarāḥ || 4 ||  
 29164  
 29165 ulmukādityuktamādisābdārthaṃ prapañcayati - paṅktaya ityādinā | triṣu  
 29166 ślokeṣu paṅkaya eva viśeṣyāḥ | vaṃśapadena gadākārāṇi vaṃśakarīrāṇi  
 29167 gṛhyante || 4 ||  
 29168  
 29169 vajrāṇāṃ śatadhārāṇāṃ tṛṇarājīkṛtāmbarāḥ  
 29170 [taracchrṅgīkṛtāmbarā iti pāṭhaḥ] |  
 29171 paṭṭiśānāṃ sapadmānāṃ dīnavṛkṣīkṛtāmbarāḥ || 5 ||  
 29172  
 29173 sapadmānāṃ padmadalamukulākārāṇekaśākhāśālināṃ paṭṭiśānāṃ  
 29174 paṅktayaḥ | dīnā lūnā ye vṛkṣāstadvyāptaprayaṃ kṛtamambaram  
 29175 yābhirityarthaḥ | lvādibhyaḥ iti niṣṭhānatvam || 5 ||  
 29176  
 29177 śarāṇāṃ śitadhārāṇāṃ puṣpajālīkṛtāmbarāḥ  
 29178 [tṛṇajālīkṛtāmbarā iti pāṭhaḥ] |  
 29179 khaḍgānāṃ śyāmalāṅgānāṃ patrārāśīkṛtāmbarāḥ || 6 ||  
 29180  
 29181 atha rājā dvitīyo'pi vaiṣṇavāstrasya śāntaye |  
 29182 dadau vaiṣṇavamevāstraṃ śatruniṣṭhāvapūrakam || 7 ||  
 29183  
 29184 dvitīyo rājā vidūrathaḥ śatrorniṣṭhā parākramasthitistasyā avapūrakam  
 29185 pūrtikaram | tadanurūpamiti yāvat || 7 ||

29186  
 29187 tato'pi nirayayurnadyo hetinām hatahetayaḥ |  
 29188 śaraśaktigadāprāsapatṭiśāḍipayomayāḥ || 8 ||  
 29189  
 29190 hatāśchinnāḥ pūrvāstraprayuktahetayo yābhistāḥ || 8 ||  
 29191  
 29192 śastrāstrasaritām tāsām vyomni yuddhamavartata |  
 29193 rodorandhrakṣayakaram kulaśailendradāraṇam || 9 ||  
 29194  
 29195 śarapātitaśūlāsikhaḍgakuṭṭitapaṭṭiśam [śarāpatita iti  
 29196 ṭikākārasammataḥ pāṭhaḥ] |  
 29197 musalapratanaḥprāsaśūlaśātitaśaktikam || 10 ||  
 29198  
 29199 śastrāstrasaritām yuddhameva vistarādvarṇayati - śaretyādinā | śarebhya  
 29200 āpatitairnirgataiḥ śūlādibhiḥ kuṭṭitāni cūrṇitāni paṭṭiśāni yatra |  
 29201 asikhaḍgayoravāntarajātibhedavivakṣayā pṛthaggrahaṇam | musalānām  
 29202 pratananam pratanā vistāraḥ | bhidāditvādaḥ | tayā prāsādibhiśca śātitaḥ  
 29203 khaṇḍitaḥ śaktayo yatra || 10 ||  
 29204  
 29205 śarāmburāśimathanamattamudgaramandaram |  
 29206 gadāvadanato yuktaḥ durvārāstrinibhāsini || 11 ||  
 29207  
 29208 śaralakṣaṇasyāmburāśermathane mattaḥ prahr̥ṣṭāḥ | samarthā iti yāvat |  
 29209 mudgarā eva mandaraparvatā yatra | gadānām vadanataḥ | sārvaivibhaktikastasiḥ |  
 29210 mukhasaḍṣairagrabhāḡairiyuktaḥ saṃghaṭṭitam | durvārāḥ astram yeṣāmasti  
 29211 te'striṇaḥ pratiyoddhārastannibhāstatsamānapramāṇaprabhāvā asinyaḥ  
 29212 khaḍgajātibhedā yatra | gostriyorupasarjanasya iti nīpo hrasvaḥ || 11 ||  
 29213  
 29214 riṣṭāriṣṭapraśamanabhramatkontendumaṇḍalam |  
 29215 prāsaprasarasamrabdhaprodyatāntakṛtāntakam || 12 ||  
 29216  
 29217 riṣṭam | riṣa hiṃsāyām bhāve ktaḥ | svasvasainyahimśanam  
 29218 tallakṣaṇasyāriṣṭasyāśubhatamasāḥ praśamanāya bhramanti  
 29219 kuntalakṣaṇānindumaṇḍalāni yatra | prāsānām prasaraḥ saṃrabdhaḥ kupitaḥ ata  
 29220 eva prodyatāntaḥ prārabdhaḥjanavināśa eva kṛtānto yamo yatra || 12 ||  
 29221  
 29222 p. 251) 150  
 29223  
 29224 cakrāvakuṇṭhitordhvāstraḥ sarvāyudhakṣayaṃkaram |  
 29225 śabdasphuṭadviriṇcāṇḍam ghātabhagnakulācalam || 13 ||  
 29226  
 29227 dhārānikṛttaśāstraughamastrayoryudhyamānayoḥ |  
 29228 madastravāraṇeneva vajrāvijaraparvatam || 14 ||  
 29229  
 29230 matkṛtena viśvāmitrāstranivāraṇeneva  
 29231 parasparapratibaddhakāryayoryudhyamānayornārāyaṇāstrayor  
 29232 saṃbandhibhirvajraiḥ avijarā jarayitumaśakyāḥ parvatā yatra |  
 29233 asamarthasamāśaśchāndasaḥ || 14 ||  
 29234  
 29235 śaṅkuśaṅkitasūtkāraśāśūlaśilāśatam |  
 29236 bhuśuṇḍinirjitoddaṇḍabhindipālogramaṇḍalam || 15 ||  
 29237  
 29238 śaṅkavaḥ kilānīva kāryācchaṅkitāni saṃbhāvitāni  
 29239 sūtkāraśabdamātrakāśini śūlāni śilāśatāni ca yatra || 15 ||  
 29240  
 29241 paraśūlakarābhaikaparaśūlaikalampitam |  
 29242 vahaducchinnaśāścūracāraṇam śatruvāraṇam || 16 ||  
 29243  
 29244 para utkr̥ṣṭaḥ sarvasaṃhārasamarthaḥ śūlakaro rudrastadābham  
 29245 ekaikamāyudham paraṃ śreṣṭham yadrudraśūlam tatsaḍṣenaikaikena  
 29246 lampitaḥ kuṇṭhitaḥ yatra | vahatām niḥsarātāmevocchinānām  
 29247 khaṇḍitānāmāyudhānām cañūrāṇi kuṭilaviśamagatiphalāni ca cāraṇāni  
 29248 pravartanāni yatra | carateḥ nityam kauṭilye gatau iti yaṇi pacādyaci yaṇo'ci ca iti  
 29249 luki utparasyātaḥ ityutve chāndaso dīrghaḥ || 16 ||  
 29250  
 29251 sphuṭaccaṭacaṭāśphoṭaruddhattripathagārayam [ruddhatripthagā iti  
 29252 pāṭhaḥ] |  
 29253 hetyastricūrṇasaṃbhāramahādhūmavitānakam || 17 ||  
 29254

29255 hetināmastrāṇaṃ ca samāhāro hetyastrī | strītvam chāndasam || 17 ||  
 29256  
 29257 anyonyaśastrasamghaṭṭādbhramajjālollasattaḍiṭ |  
 29258 śabdasphuṭadviriñcāṇḍaṃ dhātamagnakulācalam || 18 ||  
 29259  
 29260 bhramat jālamānāya ivollasantyastaḍito yatra || 18 ||  
 29261  
 29262 dhārānikṛttaśastrauḡhamastrayoryudhyamānayoḥ |  
 29263 madastravāraṇenaiva kālopāyo'calātmanaḥ || 19 ||  
 29264  
 29265 punaruktaṃ ślokārdhadvayaṃ vyākhyātam | acalātmanaḥ yuddhe  
 29266 acalavajjaḍibhūtasya vidūrathasya madiyāstranivāraṇamātreṇāvasthitiriyam  
 29267 kālasya kālakṣepamātrasya upāyaḥ || 19 ||  
 29268  
 29269 ayaṃ kiyadbala iti sindhau tiṣṭhati helayā |  
 29270 vidūratho'stramāgneyam tatyājāśāniśabdavat || 20 ||  
 29271  
 29272 ayaṃ tu madagre kiyadbala iti helayā avajñābuddhyā sindhau tiṣṭhati sati || 20 ||  
 29273  
 29274 jvālayāmāsa sa ratham sindhoḥ kakṣamivārasam |  
 29275 etasminnantare vyomni hetinirvivarodare || 21 ||  
 29276  
 29277 kakṣam tṛṇaguccham | arasaṃ śuṣkam || 21 ||  
 29278  
 29279 sasannāha iva prāvṛṭṭpayodataṭinīva yaḥ |  
 29280 astre rājñoḥ kṣaṇam kṛtvā yuddham paramadāruṇam || 22 ||  
 29281  
 29282 yo rājā sa sannāhaḥ prāvṛḍiva yaścānyo rājā payodavardhitā taṭinī nadīva  
 29283 śārānvarṣati vahati ca | tayo rājñoḥ astre prāk prayukte dve nārāyaṇāstre || 22 ||  
 29284  
 29285 anyonyam śamamāyāte savīrye subhaṭāviva |  
 29286 etasminnantare so'gnī ratham kṛtvā tu bhasmasāt || 23 ||  
 29287  
 29288 sa āgneyāstrasambandhī agniḥ || 23 ||  
 29289  
 29290 prāpa dagdhvā vanaṃ sindhum mṛgendramiva kandarāt |  
 29291 sindhurabhyāsato'gnyastram vāruṇāstreṇa śāmayan || 24 ||  
 29292  
 29293 vanaṃ dagdhvā | vanakandarānnirgataṃ mṛgendramiva || 24 ||  
 29294  
 29295 ratham tyaktvāvaniṃ prāpya khaḍgāsphoṭakavānabhūt |  
 29296 akṣṇornimeṣamātreṇa rathāśvānāṃ ripoḥ khurān || 25 ||  
 29297  
 29298 āsphoṭakaṃ carma tadvān abhūt || 25 ||  
 29299  
 29300 lulāva karavālena mṛṇālānīva lāghavāt |  
 29301 vidūratho'pi viratho babhūvāsphoṭakāsimān || 26 ||  
 29302  
 29303 samāyudhau samotsāhau ceraturmaṇḍalāni tau |  
 29304 khaḍgau krakacatām yātau mithaḥ praharatostayoḥ || 27 ||  
 29305  
 29306 krakacatām krakacavatkaṭhinataracarmādividāraṇasamarthatām yātau prāptau || 27 ||  
 29307  
 29308  
 29309 dantamāleyamasyeva bale carvayataḥ prajāḥ |  
 29310 śaktimādāya cikṣepa khaḍgaṃ tyaktvā vidūrathaḥ || 28 ||  
 29311  
 29312 bale sainyadbaye || 28 ||  
 29313  
 29314 sindhvambughargarārāvo mahotpāta ivāśāniḥ |  
 29315 avicchinnā samāyātā patitā sāsyā vakṣasi || 29 ||  
 29316  
 29317 sindhoḥ samudrasyāmbu jalamiva ghargharārāvaḥ mahāpralayādisūcaka utpātaḥ  
 29318 sā śaktirasya sindhorvakṣasi || 29 ||  
 29319  
 29320 apriyasya yathā bharturanicchantī svakāminī |  
 29321 tena śaktiprahāreṇa nāsau maraṇamāptavān || 30 ||  
 29322  
 29323 kevalaṃ rudhiravrātaṃ nāgo jalamivātyajat |

29324 taddeśalilā taṃ dṛṣṭvā bhagñaṃ tama ivendunā || 31 ||  
 29325  
 29326 nāgo gajo jalaṃ madajalāmivātyajat asravat || 31 ||  
 29327  
 29328 savikāśaghaṇānandā pūrvalilāmuṇvāca ha |  
 29329 devi paśya nṛsiṃhena hato bhartrāyaṃāvayoh || 32 ||  
 29330  
 29331 āvayorbhartrā nṛsiṃhena sindhurdaityo hiraṇyakaśīpurhata iti vyastarūpakam || 32  
 29332 ||  
 29333  
 29334 śaktikoṭīnakhairdaityaḥ sindhuruddhurakandharaḥ |  
 29335 saraḥsthalasthanāgendrakaraphūtkṛtavārivat || 33 ||  
 29336  
 29337 piṣṭo raso'sya niryāti raktaṃ culaculāravaiḥ |  
 29338 hā kaṣṭaṃ rathamānītaṃ sindhurāroḍhumudyataḥ || 34 ||  
 29339  
 29340 piṣṭātsaṃcūrṇitāt urasaḥ sakāśāt | raktaṃ saraḥsthalasthasya saromadhyasthasya  
 29341 gajendrasya karāt pūtkṛtaṃ vāriva niryātīti pūrveṇānvayaḥ || 34 ||  
 29342  
 29343 sauvarṇaṃ mairavaṃ śṛṅgaṃ puṣkarāvartako yathā |  
 29344 paśya devi ratho'syāsau mudgareṇa vicūrṇitaḥ || 35 ||  
 29345  
 29346 mairavaṃ meroḥ saṃbandhi śṛṅgaṃ | puṣkarāvartako megharājaḥ | asya sindho  
 29347 rathaḥ || 35 ||  
 29348  
 29349 bhramtpārthanipātena sauvarṇaṃ nagaraṃ yathā |  
 29350 pravṛtto rathamāroḍhumānītaṃ patireṣa me || 36 ||  
 29351  
 29352 pārthasyārjunasya śaranipātena bhramannipātakavacānāṃ sauvarṇaṃ nagaraṃ  
 29353 yathā tathā bhramantamarthāttaṃ rathaṃ paśyetyarthaḥ | tadbrahmāṇḍe'pi  
 29354 pārthādijanmasaṃbhavānnāprasiddhopamā || 36 ||  
 29355  
 29356 p. 252) 151  
 29357  
 29358 kaṣṭaṃ vajramivendreṇa musalaṃ sindhunekṣitam |  
 29359 javātpatiḥ prayāto me saindhavaṃ musalāyudham || 37 ||  
 29360  
 29361 ikṣitaṃ praharaṇārthamīti śeṣaḥ | saindhavaṃ vañcayitvā || 37 ||  
 29362  
 29363 vañcayitvā vilāsena rathamāruhya lāghavāt |  
 29364 hā dhikkaṣṭamasau sindhurāryaputrarathaṃ rayāt || 38 ||  
 29365  
 29366 hariśvabhramivārūḍhaṃ plavenordhvamiva drumam |  
 29367 kriḍitvā pīḍayāmāsa śaravarṣirvidūratham || 39 ||  
 29368  
 29369 dhvajalāñchitatvāt plavena pakṣiviśeṣeṇa upalakṣitam | śaivalādinā hari  
 29370 haritavarṇaṃ śvabhraṃ palvalamiva | tathāvidhmūrdhvamucchritaṃ drumamiva vā  
 29371 sthitaṃ rathamārūḍhamāryaputraṃ svabhartāraṃ vidūratham pīḍayāmāseti  
 29372 saṃbandhaḥ || 39 ||  
 29373  
 29374 chinnadhvaṃ chinnarathaṃ chinnāśvaṃ chinnasārathim |  
 29375 chinnakārmukavarmāṇaṃ bhinnasarvāṅgamākulam || 40 ||  
 29376  
 29377 hṛdi sphoṭaśīlāpaṭṭadṛḍhe pīvaramūrdhani |  
 29378 bhittvā vajrasamairbāṇaiḥ pātayatyeṣa bhūtale || 41 ||  
 29379  
 29380 sphoṭe sphoṭanaviṣaye śīlāpaṭṭavaddṛḍhe | aśakyasphoṭane iti yāvat | pīvare  
 29381 sthūle mūrdhani ca bhittvā || 41 ||  
 29382  
 29383 athānyaṃ rathamānītaṃ kṛcchreṇa prāpya cetanām |  
 29384 khaḍgenārohato'syāṃsaṃ chinnaṃ bharturvilokaya || 42 ||  
 29385  
 29386 rathaṃ kṛcchrenārohato'sya me bhartuḥ sindhunā chinnaṃsaṃ skandhadeśaṃ  
 29387 vilokaya || 42 ||  
 29388  
 29389 padmarāgagiridyotamivarddhāsṛgvimuñcati |  
 29390 hā hā dhikkaṣṭametena sindhunā khaḍgadhārayā || 43 ||  
 29391  
 29392 ata eva bhartāraṃ bhinnasya padmarāgagirerñiḥṣṛtaṃ



29393 dyotamāraktaprabhāmivaraddhaṃ samṛddhamasṛgraktaṃ vimuñcati |  
 29394 paśyetyatrāpyanukṛṣyate || 43 ||  
 29395  
 29396 jaṅghayorme patiśchinnaḥ krakaceneva pādapaḥ |  
 29397 hā hā hatāsmi dagdhāsmi mṛtāsmypahatāsmi ca || 44 ||  
 29398  
 29399 hatā hananavyāpāraviṣayīkṛtā mṛtā tatphalamaraṇabhāginīti bhedaḥ || 44 ||  
 29400  
 29401 mṛṇāle iva patyurme lūne dve api jānunī |  
 29402 ityuktvā sā tadālokyā bharturbhāvabhayāturā || 45 ||  
 29403  
 29404 bharturviṣaye bhāvaḥ snehātīśayastena bhayena cāturā | sīdatīti sā |  
 29405 saderḍapratyaye t̥ap || 45 ||  
 29406  
 29407 latā paraśukṛtteva mūrcchitā bhuvi sāpatat |  
 29408 vidūratho'pi nirjānuḥ praharanneva vidviṣi || 46 ||  
 29409  
 29410 papāta syandanasyādhaśchinnamūla iva drumah |  
 29411 patannevaiṣa sūtena rathenaivāpavāhitaḥ || 47 ||  
 29412  
 29413 papāta patanonmukho babhūvetyarthaḥ | patan patanonmukha evaiṣa sūtena viṣṭabhya  
 29414 rathenaivāpavāhito gṛhaṃ pratīti śeṣaḥ | dvāvimau puruṣau loke  
 29415 sūryamaṇḍalabhedinau | parivrāḍyogayuktaśca raṇe cābhimukho hataḥ | iti  
 29416 smṛteḥ | raṇe abhimukhamaraṇe sūryamaṇḍalamedino brahmalokāvāptau  
 29417 viraktasya | brahmaṇā saha te sarve samprāpte pratisaṃcare | parasyānte  
 29418 kṛtātmānaḥ praviśanti paraṃ padam || iti vacanātkramamuktiprasaktaḥ aviraktasya  
 29419 imaṃ mānavamāvartaṃ nāvartante iti śruteḥ kalpāntare punarāvṛttau vā  
 29420 prāktanapadmaśarīreṇa  
 29421 prārabdhaśeṣabhogāsiddhestadanugūṇasarasvatīsaṃkalpavaradānabalādeva sūtasya  
 29422 rājayaśaśreyovināśe apavāhane pravṛttirāsīdīti bodhyam || 47 ||  
 29423  
 29424 yadā tadāhatim tasya kaṇṭhe'dātsindhuruddhataḥ |  
 29425 ardhavicchinnaḥ kaṇṭha'sāvanuyāto'tha sindhunā || 48 ||  
 29426  
 29427 yadā apavāhitastadā āhatim khaḍgāghātaṃ adāt | apavāhyamāne asaṃmukhe  
 29428 śatrau prahāraḥ sūravigarhitaḥ kṛta iti sūcayanviśīnaṣṭi - uddhata iti || 48 ||  
 29429  
 29430 syandanenāviśatsadma padmaṃ ravikaro yathā |  
 29431 sarasvatyāḥ prabhāvāḍhyaṃ tatpraveṣṭumasau gṛhaṃ |  
 29432 nāśakanmaśako matto mahājvālodaraṃ yathā || 49 ||  
 29433  
 29434 asau sindhuḥ padmagṛhaṃ praveṣṭuṃ nāśakat || 49 ||  
 29435  
 29436 khaḍgāvakṛttagalaḥ gartagalaḥ savāta-  
 29437 raktacchaṭāchuritavastratanutragātram |  
 29438 tatyāja taṃ bhagavatīmabhito gṛhāntaḥ  
 29439 sūtaḥ praveśya mṛtitalpatale gato'riḥ || 50 ||  
 29440  
 29441 khaḍgena avakṛttasya galasya gartācchidrāt galadbhiḥ savātābhiḥ raktasya  
 29442 cchaṭābhirdhārābhiśchuritāni siktāni vastrādīni yasya tathāvidhaṃ taṃ  
 29443 vidūrathaṃ sūto gṛhaṃ praveśya gṛhāntarbhagavatīm sarasvatīmabhitaḥ  
 29444 abhimukhe mṛtitalpatale sukhamaraṇayogyamṛdvāstaraṇopari tatyāja |  
 29445 abhitaḥparitaḥsamayānikaśāhāpratiyoge'pi iti śaṣṭhyarthe dvitīyā | ariḥ śatruḥ  
 29446 sindhuśca gṛhapraveśāsāmarthyādgataḥ parāvṛtta ityarthaḥ || 50 ||  
 29447  
 29448 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe lilo0  
 29449 vidūrathamaraṇavarṇanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
 29450  
 29451 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 29452 vidūrathamaraṇavarṇanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
 29453  
 29454  
 29455 ekapañcāśaḥ sargaḥ 51  
 29456  
 29457 śrīvāsiṣṭha uvāca |  
 29458  
 29459 hato rājā hato rājā pratirājena saṃyuge |  
 29460 itīśabde samudbhūte rāṣṭramāsīdbhayākulam || 1 ||  
 29461

29462 atha rājavadhodontādvarṇyate rāṣṭraviḍvaraḥ |  
 29463 sindhau pratiṣṭhite bhūyo deśasvāsthyam ca vistarāt || 1 ||  
 29464  
 29465 rājā vidūrathaḥ | pratirājena sindhunā | saṃyuge yuddhe || 1 ||  
 29466  
 29467 bhāṇḍopaskarabhārāḍhyam vidravacchakaṭavrajam |  
 29468 sākrandrārtakalatrāḍhyam dravannāgaradurgamam || 2 ||  
 29469  
 29470 palāyamānasākrandam mārgāhṛtavadhūgaṇam |  
 29471 anyonyaluṇṭhanavyagralokalagnamahābhayam || 3 ||  
 29472  
 29473 pararāṣṭrajanānikatāṇḍavollāsasāravam |  
 29474 niradhiṣṭhitamātaṅgahayavīrapatajjanam || 4 ||  
 29475  
 29476 śatrurāṣṭrajanāntarāṇām sindhvanīkasya ca jayatāṇḍavollāsenā sāravam  
 29477 saśabdam || 4 ||  
 29478  
 29479 p. 253) 151  
 29480  
 29481 kapāṭapāṭanoḍḍīnakośāntaravagharharam |  
 29482 luṇṭhitāsamkhyakauṣeyaprāvṛtābhibhaṭodbhaṭam || 5 ||  
 29483  
 29484 kapāṭānām pāṭanena uḍḍīna iva bahirākāśe nirgato yaḥ kośagrhasyānte  
 29485 vināśe ravastena ghargharam | kauṣeyaprāvṛtā abhibhūtakośapālabhaṭā  
 29486 udbhaṭā yatra || 5 ||  
 29487  
 29488 kṣurikotpāṭitārdrāntramṛtarājagṛhāṅganam |  
 29489 rājāntaḥpuraviśrāntacaṇḍālaśvapacotkaram || 6 ||  
 29490  
 29491 coraiḥ kṣurikābhiḥ śastrībhirutpāṭitairārdrairāntrairupalakṣitā mṛtā  
 29492 rājagṛhāṅganā yatra || 6 ||  
 29493  
 29494 gṛhāpahṛtabhojyānnabhojanonmukhapāmaram |  
 29495 sahemahāravīraughapādāhatarudacchiśu || 7 ||  
 29496  
 29497 bhojyānām rājabhojanayogyānāmannānām bhojane unmukhāḥ pāmarāḥ  
 29498 pṛthagjanā yatra || 7 ||  
 29499  
 29500 apūrvataruṇākṛāntakeśāntaḥpurikāṅganam |  
 29501 corahastacyutānarghyaratnadanturamārgagam || 8 ||  
 29502  
 29503 ratnairdanturā unnatadantā iva dhavalitā mārgagā yatra || 8 ||  
 29504  
 29505 hayebharathasaṃghaṭṭavyagrasāmantaṃḍalam |  
 29506 abhiṣekodyamādeśaparamantripuraḥsaram [dyamādeśam paraṃ ityapi  
 29507 ādarśāntare pāṭho labhyate tathāpyetatpāṭhasya  
 29508 susaṅgatatvāṭṭikākārasaṃmatatvāccaiśa evāsmābhirādṛtaḥ] || 9 ||  
 29509  
 29510 saṃghaṭṭanam saṃghaṭṭaḥ apahṛtya melanam tatra vyagram sāmantaṃḍalam  
 29511 yatra | sindhusutapaṭṭābhiṣekodyamasya ādeśe ājñāpane parāstatparāḥ | 9 ||  
 29512  
 29513 rājadhānīvinirmāṇasārambhasthapatīśvaram |  
 29514 kṛtavātāyanaśvabhṛanipatadrājavallabham || 10 ||  
 29515  
 29516 sthapatīśvarāḥ kārūśreṣṭhāḥ | kārūkṛteṣu vātāyanaśvabhṛeṣu  
 29517 apūrvanagarasaundaryadarśanāya nipatantyaḥ praviśantyaḥ sindhurājavallabhā  
 29518 yatra || 10 ||  
 29519  
 29520 jayaśabdaśatodghoṣasindhurājanyanirbharam |  
 29521 asaṃkhyanijarājauḥghadhṛtasindhukṛtāsthiti || 11 ||  
 29522  
 29523 jayaśabdaśatodghoṣaiḥ praveśitasya sindhurājanyasya sindhurājaputrasya  
 29524 abhiṣiktasya nirbharaḥ prabhāvātīśayo yatra | nijaiḥ svapakṣīyai rājaughaiḥ śirasā  
 29525 dhṛtā sindhunā kṛtā sthiti rāṣṭramaryādā yatra || 11 ||  
 29526  
 29527 grāmāntarasamākrāntavidravadrājavallabham |  
 29528 maṇḍalāntarasamjātanagaragrāmaluṇṭhanam || 12 ||  
 29529  
 29530 grāmāntarapracchannāḥ paraiḥ pariñātāstato'pi vidravantaḥ

29531 pūrvarājavallabhajana yatra || 12 ||  
 29532  
 29533 anantacoramoṣārtharuddhamārgagamāgamam |  
 29534 mahānubhāvavaidhuryasanihāradinātapam || 13 ||  
 29535  
 29536 anantaiścorairmoṣārthaṃ ruddhā mārgeṣu gamāgamā janasaṃcārā yatra |  
 29537 mahānubhāvo vidūratthastadvaidhuryeṇa sanihārā dīneṣu ātapā yatra || 13 ||  
 29538  
 29539 mṛtabandhujanākrandairmṛtatūryaravairapi |  
 29540 hayebharathaśabdaiśca piṇḍagrāhyaghaṇadhvani || 14 ||  
 29541  
 29542 piṇḍavatkare grahituṃ śakyā ityautprekṣikam | ghaṇā dhvanayo yatra || 14 ||  
 29543  
 29544 sindhudevo jayatyekacchatrabhūmaṇḍalādhiapaḥ |  
 29545 ityanantaramārebhe bheryaḥ pratipuram tadā || 15 ||  
 29546  
 29547 iti udghoṣayan bheryaḥ bheriḥ | chāndasaḥ suvvyatyayaḥ | vādayitumārebhe jana iti  
 29548 śeṣaḥ || 15 ||  
 29549  
 29550 rājadhānīm viveśātha sindhuruddhurakandharaḥ |  
 29551 prajāḥ sraṣṭuṃ yugasyānte manurjagadivāparaḥ || 16 ||  
 29552  
 29553 atha putrasya rājyābhiṣekānantaram | sindhuḥ svarājadhānīm viveśa || 16 ||  
 29554  
 29555 pravṛttā daśadigbhyo'tha praveṣṭuṃ saindhavaṃ puram |  
 29556 karāḥ karihayākārai ratnapūrā ivāmbudhim || 17 ||  
 29557  
 29558 nibandhanāni cihnāni śāsanāni diśaṃ prati |  
 29559 kṣaṇānniveśayāmāsurmaṇḍalaṃ prati mantriṇaḥ || 18 ||  
 29560  
 29561 nibandhanāni maryādāḥ | cihnāni mudrādiṣu sindhu nāmāṅkanāni || 18 ||  
 29562  
 29563 udabhūdacireṇaiva deśe deśe pure pure |  
 29564 jīvite maraṇe māne niyamo'yamato yathā || 19 ||  
 29565  
 29566 atha śemurnimeṣeṇa deśopaplavavibhramāḥ |  
 29567 praśāntotpātapavanāḥ padārthāvr̥ttayo yathā || 20 ||  
 29568  
 29569 pavane śānte pavanakṛtāstr̥ṇaparṇadhūlyādipadārthānāmāvr̥ttayo  
 29570 bhramaṇāni yathā śāmyanti tadvat || 20 ||  
 29571  
 29572 saumyatāmājagāmāśu deśo daśadiganvitaḥ |  
 29573 kṣīrodaḥ kṣubhitāvarto drāgivoddhṛtamandaraḥ || 21 ||  
 29574  
 29575 vavuralakacayānvilolayanto  
 29576 mukhakamalālikulāni saindhavinām |  
 29577 jalalavavalanākulāḥ samīrā  
 29578 aśivaguṇāniva sarvataḥ kṣaṇena || 22 ||  
 29579  
 29580 samīrā vāyavaḥ saindhavinām mukhakamale alikulāni  
 29581 bhramarapaṅktibhūtānalakacayānvilolayantaḥ | tanmadhuprāyāṇām  
 29582 tatsvedajalalavānām valanena mattā iva mandagatitvādākulāḥ  
 29583 santastacchaityasaurabhyādimaṅgalaguṇaiḥ sarvadeśataḥ  
 29584 saṃtāpadaurgandhyādyaśivaguṇānvilolayanto ḍalayorabhedādviloḍayanta  
 29585 upaghanta iva vavuh || 22 ||  
 29586  
 29587 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo0  
 29588 siṃdurāṣṭravarṇanaṃ nāmaikapāñcāśaḥ sargaḥ || 51 ||  
 29589  
 29590 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 29591 sindhurāṣṭravarṇanaṃ nāmaikapāñcāśaḥ sargaḥ || 51 ||  
 29592  
 29593  
 29594 p. 254) 152  
 29595  
 29596 dvipañcāśaḥ sargaḥ 52  
 29597  
 29598 śrīvāsiṣṭha uvāca |  
 29599

29600 etasminnantare rāma līlovāca sarasvatīm |  
 29601 śvāsāvaśeṣamālokyā mūḍhaṃ bhartāramagragam || 1 ||  
 29602  
 29603 rājño'tra maraṇaṃ tasya saṃsārasya mṛṣātmatā |  
 29604 tathā tatpuralīlāyā varṇyate vāsanātmā || 1 ||  
 29605  
 29606 mūḍhaṃ mūrcchitam || 1 ||  
 29607  
 29608 pravṛtto dehamutsraṣṭuṃ madbhartāyamihāmbike |  
 29609  
 29610 jñaptiruvāca |  
 29611  
 29612 evaṃrūpamahārambhe saṃgrāme rāṣṭrasaṃbhrame || 2 ||  
 29613  
 29614 saṃpanne'pi sthite'pyuccairvicitrārambhamanthare |  
 29615 na kiṃcidapi saṃpannaṃ rāṣṭraṃ na ca mahītaḥ || 3 ||  
 29616  
 29617 saṃpanne utpanne sthite apiśabdādvinaṣṭe'pi kvacana kvacidapi |  
 29618 kvacanetyakhaṇḍamavyayam | na saṃpannaṃ na sthitam na naṣṭaṃ cetyarthaḥ |  
 29619 tanmaṇḍapasya prāgḍṛṣṭatādṛśālpataremaṇḍapasyāntaḥ padmaśavasya || 3 ||  
 29620  
 29621 na sthitam kvacanāpyevaṃ svapnātmakamidaṃ jagat |  
 29622 tasya tanmaṇḍapasyāntaḥ śavasya nikaṭāmbare || 4 ||  
 29623  
 29624 idaṃ bhūrāṣṭramābhāti bhartṛjīvasya te'naghe |  
 29625 antaḥpuragṛhānte tadidaṃ rāṣṭrānvitodaram || 5 ||  
 29626  
 29627 tadvidūrathabrahmaṇḍaṃ padmāntaḥpuragṛhānte sthitam  
 29628 rāṣṭrairanvitamudaraṃ yasya tathābhūtamidaṃ pādmabrahmaṇḍaṃ  
 29629 vasiṣṭhavipragehantaḥsthitamityanvayaḥ || 5 ||  
 29630  
 29631 vasiṣṭhavipragehe'ntarvindhyādrigrāmake sthitam |  
 29632 vasiṣṭhavipragehantaḥ śavagehajagatsthitam || 6 ||  
 29633  
 29634 uktameva vyatihāreṇa draḍhayati - vasiṣṭheti || 6 ||  
 29635  
 29636 śavagehajagatkukṣāvidaṃ gehajagatsthitam |  
 29637 evameṣa mahārambho jagattrayamayo bhramaḥ || 7 ||  
 29638  
 29639 tvayā mayā'nayā'nena saṃyuktaḥ sārṇavāvaniḥ |  
 29640 girigrāmakadehāntarmadhye gaganakośake || 8 ||  
 29641  
 29642 anayā dvitīyalīlayā | anena tvadbhartrā || 8 ||  
 29643  
 29644 svātmaiva kacati vyartho na kacatyeva vā kvacit |  
 29645 tatpadaṃ paramaṃ viddhi nāśotpādavivarjitam || 9 ||  
 29646  
 29647 ekaikāntaraparamutpannamityapi kalpanaiva | vastutataścaitanya eva nākāśe |  
 29648 ākāśādisahitatritayādhyāsādityāśayenāha - svātmaiveti | viśayamithyātve  
 29649 citi tatsaṃvalitarūpamapi nāstyeveityāśayenāha - na kacatyeveti | tathāca  
 29650 nirviśayacinmātramevāvaśiṣyate tadeva mukhyaṃ jñeyamityāha - taditi || 9 ||  
 29651  
 29652 svayaṃ kacitamābhātaṃ śāntaṃ paramanāmayam |  
 29653 kila maṇḍapagehantaḥ svasvabhāvoditātmani || 10 ||  
 29654  
 29655 svayaṃ kacitaṃ svaprakāśaṃ tadeva maṇḍapagehantaḥ svena  
 29656 cinmātrasvabhāvenodite svātmani ābhātaṃ na vastvantaramityarthaḥ | kileti  
 29657 vidvatprasiddhau || 10 ||  
 29658  
 29659 evamārambhaghanayorapi maṇḍapayostayoḥ |  
 29660 udare sūnyamākāśamevāsti na jagadbhramaḥ || 11 ||  
 29661  
 29662 maṇḍapāntargate bhūtākāśe'pi na jagadaṣṭi kiṃ vācyaṃ śuddhacidākāśa  
 29663 ityāśayenāha - evamiti || 11 ||  
 29664  
 29665 bhramadraṣṭurabhāve hi kīḍṛśī bhramatā bhrame |  
 29666 nāstyeva bhramasattāto yadasti tajaṃ padam || 12 ||  
 29667  
 29668 nanvalpānte bṛhato'samāveśāttatpratrayo yadi bhramastarhyatibṛhato brahmaṇo

29669 maṇḍapahrdayādyākāśeṣvasamāveśāttatra  
 29670 śāstrācāryopadeśāttatpratya'pi bhramaḥ kiṃ na syādityā  
 29671 śaṅkyopajīvyavirodhānmaivamityāha - bhramadraṣṭuriti || 12 ||  
 29672  
 29673 bhramo drśyamasattasya draṣṭṛdrśyadaśā kutaḥ |  
 29674 draṣṭṛdrśyakramābhāvādvayam sahaḥ hi tat || 13 ||  
 29675  
 29676 nanu tarhi bhrama eva bhramaṃ paśyatu nānyastatrāha - bhrama iti |  
 29677 draṣṭṛvyāpārāphalādhāro hi drśyaḥ | na ca svātmani kenacidvyāpārituṃ  
 29678 śakyate ekaṭra kartṛkarmatāvirodhāt | na ca draṣṭaryasati drśyasya sattāspḥūrti  
 29679 sidhyata iti bhāvaḥ | ayaṃ draṣṭṛdrśyakramābhāvo dvaitasyaiva dūṣaṇam |  
 29680 advaitasya tu sahaḥ saha bhūṣaṇamevetyāśayenāha - draṣṭriti || 13 ||  
 29681  
 29682 tatpadaṃ paramaṃ viddhi nāśotpādavivarjitam |  
 29683 svayaṃ kacitamābhātaṃ śāntamādyamanāmayam || 14 ||  
 29684  
 29685 kila maṇḍapagehāntaḥ svasvabhāvavitātmani |  
 29686 viharanti janāstatra svagehe svavyavasthayā || 15 ||  
 29687  
 29688 evamalpatare brhattarāsamāveśo'pi drśyasyaiva dūṣaṇam na  
 29689 sarvādhiṣṭhānacaitanyasyetyāśayenāha - kiletyādinā |  
 29690 svasvavyavahārānukūladeśavaipulyavyavasthayā viharanti saṃcaranti |  
 29691 kiletyāścārye || 15 ||  
 29692  
 29693 na jagattatra no sargaḥ kaścidāpyanubhūyate [kvacit iti pāṭhaḥ] |  
 29694 tenāhamajamākāśaṃ jagadityeva vartate || 16 ||  
 29695  
 29696 anubhūyate tattvajñairityarthaḥ |  
 29697 tenānubhavātmakapratyakṣapramāṇenāhamkārasākṣibhūtaṃ yaccidākāśaṃ  
 29698 tadekājñadrśā jagaditi rūpeṇa vartata iti niścitamityarthaḥ || 16 ||  
 29699  
 29700 sarvaṃ śūnyātmavijñānaṃ mervādigirijālakam |  
 29701 nedaṃ kuḍyamayaṃ kiṃcidyathā svapne mahāpuram || 17 ||  
 29702  
 29703 evamanumānenāpi tanniścayaṃ sādhayati - sarvamiti |  
 29704 mervādigirijālakopalakṣitaṃ sarvamiḍaṃ drśyaṃ  
 29705 śūnyātmāsvārūpajñānamātrameva na kuḍyamayaṃ na  
 29706 yathādrṣṭasthūlasvabhāvam | tatsamāveśāyogye alpapradeśe pratītatvāt |  
 29707 dehāntaḥ svapnadṛṣṭamahāpuravadityarthaḥ || 17 ||  
 29708  
 29709 deśe prādeśamātre'pi girijālamayānyapi |  
 29710 vajrasārāṇi svānyeva lakṣāṇi jagato viduḥ || 18 ||  
 29711  
 29712 svapne sarvānubhavasiddhāṃ vyāptiṃ darśayati - deśe iti | kaṇṭhe svapnaḥ  
 29713 samāviśediti śruteḥ kaṇṭhādihṛdayānte prādeśamātre khāni  
 29714 tatpradeśāvacchinnātmacaitanyānyeva | aupādhikaṃ bahuvacanam | girijālamayāni  
 29715 viduḥ paśyanti sarve svapne || 18 ||  
 29716  
 29717 p. 255) 152  
 29718  
 29719 jaganti subahūnyeva saṃbhavantyaṇuke'pi ca |  
 29720 kadalīpallavānīva saṃniveśena bhūriśaḥ || 19 ||  
 29721  
 29722 tathā dārṣṭāntike'pi saṃbhavamupanayena darśayati - jagantīti || 19 ||  
 29723  
 29724 trijagaccidaṇāvantarasti svapnapuraṃ yathā |  
 29725 tasyāpyantaścidaṇavasteṣvapyeakaikaśo jagat || 20 ||  
 29726  
 29727 nigamanena prasādhitaṃ draḍhayati - trijagaditi || 20 ||  
 29728  
 29729 teṣāṃ yasmiñjagatyēṣa padmo rājā śavaḥ sthitaḥ |  
 29730 līlā tava sapatnīyaṃ prāptā pūrvatarā śubhe || 21 ||  
 29731  
 29732 prṣṭaṃ samādhāya tatpuralīlātattvaṃ vaktukāmā prastutakathāmādatte -  
 29733 teṣāmityādinā | pūrvarājagamanāpekṣayā pūrvatarā || 21 ||  
 29734  
 29735 yadaiva mūrchhāmāyātā līleyaṃ puratastava |  
 29736 tadaiva bhartuḥ padmasya śavasya nikaṭe sthitā || 22 ||  
 29737

29738 līlovāca |  
 29739  
 29740 kathameṣā purā devi saṃpannā tatra dehinī |  
 29741 katham ca tatsapatnikabhāvamāptavatī sthitā || 23 ||  
 29742  
 29743 sā sapatnī yasya bhāvasya sthiteṣā tatsapatnikam bhāvam || 23 ||  
 29744  
 29745 te cāsyā vada kiṃ rūpaṃ paśyantyatha vadanti kim |  
 29746 tadgehavaravāstavyāḥ samāseneti me vada || 24 ||  
 29747  
 29748 tasya padmasya varagehalakṣaṇe vāstuni bhavā vāstavyāste janā asyāḥ kiṃ rūpaṃ  
 29749 paśyanti athavā kiṃ vadanti ityetatsarvaṃ samāsenā saṃkṣepeṇa vada || 24 ||  
 29750  
 29751 śrīdevyuvāca |  
 29752  
 29753 śṛṇu sarvaṃ samāsenā yathāprṣṭaṃ vadāmi te |  
 29754 līle līlāsvavṛttāntamantaḍaṃ dṛśyadurdaśam || 25 ||  
 29755  
 29756 līlāntarabhūtāyāḥ svasyā eva vṛttāntam | antaṃ nirṇayaṃ dadātītyantaḍam |  
 29757 dṛśyāḥ samyag draṣṭuṃ śakyā maraṇaparalokagamanādidurdaśā yena tam ||  
 29758 25 ||  
 29759  
 29760 padmastava sa bhartaiṣa bhrāntiṃ tāvattatāmimāṃ |  
 29761 iyaṃ jagannmayī tasminneva sadmani paśyati || 26 ||  
 29762  
 29763 iyametannagarādibhāvena dṛśyamānā jagannmayī bhrāntistāṃ bhrāntimeṣa  
 29764 vidūrathabhūtastava sa padmo bhartā tasminneva śavāśraye sadmani  
 29765 paśyatītyanvayaḥ || 26 ||  
 29766  
 29767 bhrāntiyuddhamidaṃ yuddhameṣā bhrāntirjano'janaḥ |  
 29768 bhrāntyaivāstīha maraṇameṣa caivaṃ bhramātmakaḥ || 27 ||  
 29769  
 29770 idaṃ tvayā dṛṣṭaṃ yuddhaṃ svāpnayuddhavadbhrāntiyuddhameva | eṣā  
 29771 tvatprṣṭalīlāpi bhrāntireva | eṣa janaścā'jano janmādivikriyārahitātmaiva | eṣa  
 29772 saṃsāraḥ || 27 ||  
 29773  
 29774 bhramakrameṇānenaiva līlāsyā dayitā sthitā |  
 29775 tvaṃ caiṣā ca varārohe svapnamātraṃ varāṅgane || 28 ||  
 29776  
 29777 yathā bhavatyāvetasya svapnamātraṃ varāṅgane |  
 29778 tathā bhavatyorbhartaiṣa tathaivāhamapi svayam || 29 ||  
 29779  
 29780 jagacchobhaivedṛśīyaṃ dṛśyametadihocyate |  
 29781 etadeva pariññātaṃ dṛśyaśabdārthamujjhati || 30 ||  
 29782  
 29783 dṛśyaśabdasyārthaṃ dṛśī karmatāmujjhati tyajati || 30 ||  
 29784  
 29785 evameṣā tvameṣā ca saṃpannaivamasau nṛpaḥ |  
 29786 ahaṃ cātmani satyatvaṃ gatā sarvatayātmanaḥ || 31 ||  
 29787  
 29788 eṣā saṃsārasthitiḥ | evaṃ bhrāntirūpaiva | ātmanaḥ sarvatayā pūrṇatayā || 31 ||  
 29789  
 29790 ime vayamihānyonyaṃ sapannāścoditā iti |  
 29791 itthaṃ sarvātmakatayā mahāciddhanasaṃsthiteḥ || 32 ||  
 29792  
 29793 ime nṛpādayo vayamanyonyamanugrāhyānugrāhakabhāvena coditāḥ preritā  
 29794 ititthaṃ mahāciddhanasya saṃsthitermithyākālpanāsthiteriyathā saṃpannā  
 29795 evameṣāpi rājñī saṃpannā sthitetyanvayaḥ || 32 ||  
 29796  
 29797 evameṣā sthitā rājñī hārihāsavilāsinī |  
 29798 līlā vilolavadanā navayauvanaśālinī || 33 ||  
 29799  
 29800 peśalācāramadhurā madhurodārabhāṣiṇī |  
 29801 kokilāsvarasaṃkāśā madamanmathamantharā || 34 ||  
 29802  
 29803 peśalā dakṣā | ācāreṇa madhurā hṛdyā | kokilāyāḥ svareṇa saṃkāśā  
 29804 sadṛśasvarā || 34 ||  
 29805  
 29806 asitotpalapatrākṣī vṛttapīnapayodharā |

29807 kântā kāñcanagaurāṅgī pakvabimbaphalādharā || 35 ||  
 29808  
 29809 tvatsaṃkalpātmaṣyaṣaiṣā yadā bharturmanaḥkalā |  
 29810 tadā tvatsadṛśākārā sthitaiṣā ciccamatkṛtau || 36 ||  
 29811  
 29812 manaḥkalā manovṛttistadvāsanā ca jāteti śeṣaḥ || 36 ||  
 29813  
 29814 tvadbharturmaraṇe kṣipraṃ samanantarameva hi |  
 29815 tvadbhartraiṣā puro dṛṣṭā tvatsaṃkalpātmanāmunā || 37 ||  
 29816  
 29817 yadādhibhautikaṃ bhāvaṃ ceto'nubhavati svayam |  
 29818 cetyaṃ sanmayamevāta ātivāhikakalpanam || 38 ||  
 29819  
 29820 yadi vāsanāmayīyaṃ kathaṃ tarhi satyatayā tenānubhūtā tatrāha - yadeti |  
 29821 vastuta ātivāhikakalpanaṃ prātibhāsikameva | cetyaṃ dṛśyam | tatra cetaścittaṃ  
 29822 yadābhyāsadr̥ghavāsanayā ādhibhautikaṃ vyāvahārikaṃ bhāvamanubhavati  
 29823 tadā ato'nubhavāccetyaṃ sanmayam paramārthasatyamityeva bhavatītyarthaḥ || 38 ||  
 29824  
 29825 yadādhibhautikaṃ bhāvaṃ ceto vetti na sanmayam |  
 29826 ātivāhikasaṃkalpastadā satyopajāyate || 39 ||  
 29827  
 29828 yadā tu vivekajñānābhyāsenādhibhautikaṃ bhāvaṃ na sanmayam anṛtaṃ vetti  
 29829 tadā satyā dṛḡhayā tadvāsanayā prapañce ātivāhikasaṃkalpaḥ  
 29830 prātibhāsikanirṇaya upajāyate || 39 ||  
 29831  
 29832 atho maraṇasaṃvittiyā punarjanmamaye bhrame |  
 29833 tvaṃ hi saṃviditānena tvayā ca gata eva saḥ || 40 ||  
 29834  
 29835 vāsanāmayalīlāntararūpayā tvayā gataḥ saṃgata eva || 40 ||  
 29836  
 29837 itthaṃ tvāṃ dṛṣṭavāneṣa dṛṣṭaścaiṣa tvayeti ca |  
 29838 tvamapyātmani saṃpannā sarvagatvāccidātmanaḥ || 41 ||  
 29839  
 29840 tvayāpyasau svavāsanāmaya eva dṛṣṭa iti prāgdarśitabrahmaṇḍatrayatayā  
 29841 pariṇatā | sarvagatvātsarvavāsanānugatatvātsarvākāravivartopapatterityarthaḥ || 41 ||  
 29842  
 29843 brahma sarvagataṃ yasmādyathā yatra yadoditam |  
 29844 bhavatyāśu tathā tatra svapnaśaktyaiva paśyati || 42 ||  
 29845  
 29846 tadeva spaṣṭamāha - brahmeti | svapnaśaktyā vikṣepaśaktyā | svasvaśaktyā  
 29847 iti pāṭhe tattadvāsanāśaktyā || 42 ||  
 29848  
 29849 p. 256) 153  
 29850  
 29851 sarvatra sarvaśaktitvādyatra yā śaktirunnayet |  
 29852 āste tatra tathā bhāti tīvrasaṃvegahetutaḥ || 43 ||  
 29853  
 29854 yathā yathā yadyadrūpeṇa unnayedbhojakādr̥ṣṭabalādāvirbhāvayet |  
 29855 tīvrasaṃvego dṛḡhābhīniveśavāsanā tasmāddhetoḥ || 43 ||  
 29856  
 29857 mṛtimohakṣaṇenaiva yadaitau dāmpatī sthitau |  
 29858 tadaivābhyāmidaṃ buddhaṃ pratibhāsavaśāddhṛdi || 44 ||  
 29859  
 29860 mṛtimohaḥ svasvamaraṇānukūlamūrcchā tatkṣaṇenopalakṣitau yadā sthitau  
 29861 tadaivābhyāmidaṃ vakṣyamāṇaṃ sarvaṃ buddhaṃ svakalpanayā'nubhūtam |  
 29862 pratibhāso vāsanodbodhastadvaśāt || 44 ||  
 29863  
 29864 āvayoḥ pitarāvetāvime vai cāpi mātaraḥ |  
 29865 deśa eṣa dhanam cedam karmedam pūrvamīdṛśam || 45 ||  
 29866  
 29867 pūrva īdṛśam karma kṛtamiti śeṣaḥ || 45 ||  
 29868  
 29869 āvāṃ vivāhitāvevamevaṃ nāmaikatāṃ gatau |  
 29870 etayoḥ sāpi janatā yātā tatraiva satyatām || 46 ||  
 29871  
 29872 sā kalpanātmikāpi janatā bhojakādr̥ṣṭabalātsatyatāmāarthakriyāsamarthatām  
 29873 yātā || 46 ||  
 29874  
 29875 tathaivātrāsti dṛṣṭāntaḥ pratyakṣam svapnavedanam |

29876 ityevambhāvayā līle līlayāhamathārcitā || 47 ||  
 29877  
 29878 yatprṣṭaṃ pūrvam tatra katham prāpteti tasyottaramāha - ityevamiti | iti evaṃ  
 29879 vakṣyamāṇaprakāro bhāvo'bhisamdhiryasyāḥ sā tayā || 47 ||  
 29880  
 29881 nāhaṃ syāṃ vidhavetyevaṃ varo datto mayāpyasau |  
 29882 ityarthena mṛtā pūrvameveha khalu bālikā || 48 ||  
 29883  
 29884 ityarthenaitasmāddhetoḥ pūrvameva mṛtā || 48 ||  
 29885  
 29886 bhavatām cetanāṃśānāmahaṃ cetanadharminī |  
 29887 kuladevī sadā pūjyā svata eva karomyaham || 49 ||  
 29888  
 29889 asyā mama ca tvadārādhane tvatprasāde ca ko hetustatrāha - bhavatāmiti |  
 29890 cetanāṃśānāṃ vyaṣṭicetanānāṃ cetanadharminī hairaṇyagarbhacetanā  
 29891 tvatsamaṣṭicetanātmikā || 49 ||  
 29892  
 29893 athāsyā jīvako dehātprāṇamārutarūpadhṛk |  
 29894 manasā calatām prāpto mukhāgratyaktadehakaḥ || 50 ||  
 29895  
 29896 purā katham prāptetyasya praśnāṃśasyottaramuktvā dehinī katham saṃpanneti  
 29897 tadaṃśasyottaramāha - athetyādinā | atha dehāduccikramiṣurasyā  
 29898 aṅguṣṭhaparimitalingadehamātratvādalpo jīvo jīvakaḥ prāṇastejasā yuktaḥ  
 29899 sahātmanā yathāsaṃkalpitaṃ lokaṃ nayatīti śruterutkramaṇasya prāṇādhīnatvāt  
 29900 prāṇaṃ tarhi vāgapyeti ityādiśrutyā sarvakaraṇānāṃ prāṇe'pyayācca  
 29901 prāṇamārutarūpadhṛg babhūvetyarthaḥ | yathāsaṃkalpitaṃ lokaṃ nayati iti  
 29902 śruteḥ yaṃ yaṃ vāpi smaranbhāvam ityādismṛteśca  
 29903 bhāvyarthasaṃkalpapradhānena manasā calatām tattadarthaprāptyutsukatām tasya  
 29904 hṛdayasyāgraṃ pradyotate tena pradyotenaiṣa ātmā niṣkrāmati cakṣuṣṭo vā  
 29905 mūrdhno vā anyebhyo vā śarīradeśebhya iti śrutyuktakramaṇa nāḍīmārgaṇa  
 29906 tyaktadehakaḥ abhūditi śeṣaḥ || 50 ||  
 29907  
 29908 tato maraṇamūrcchānte gṛhe'sminneva caitayā |  
 29909 buddhau bhāvita ākāśe dṛṣṭo jīvātmanā tataḥ || 51 ||  
 29910  
 29911 tatastadanantaram jīvātmanā anayā asminneva gṛhe brahmākāśe bhūtākāśe vā  
 29912 buddhau bhāviṭaḥ saṃkalpito vakṣyamāṇaśarīragamanakumārīprāptyādirūpo'rtho  
 29913 dṛṣṭaḥ || 51 ||  
 29914  
 29915 saṃpannaiṣā hariṇanayanā candrabimbānanaśrī-  
 29916 rmānonnaddhā dayitalalitā kāntamābhoktukāmā |  
 29917 pūrvasmṛtyā sarabhasamukhī saṃyutā maṇḍalāntaḥ  
 29918 svapnānte vā'prakṛtivibhavā padmini coditeva || 52 ||  
 29919  
 29920 tato bhāvanāvaśātpūrvadehasmṛtyā svapnānte svapnamadhye iva | ivārthe'tra  
 29921 vaśabdo vāśabdo vā bodhyaḥ | ravikaraiścoditā padminīvavikāsitavāsanāmukulā  
 29922 eṣā līlā dayitasya svayaṃ lalitā upabhogayogyā svayaṃ ca kāntaṃ manoharaṃ  
 29923 bhartāramābhoktumanubhavituṃ kāmo yasyāstathāvidhā | tuṃ kāmamanasorapi iti  
 29924 tumuno malopaḥ | sarabhasaṃ lāvaṇyakāntavegasahitaṃ mukhaṃ yasyāstathāvidhā  
 29925 satī padmabrahmāṇḍamaṇḍalāntargatvā bhartrā saṃyutā saṃpannetyarthah || 52 ||  
 29926  
 29927 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye līlopākhyāne0  
 29928 maraṇasamanantaradehapratibhāvavarṇanaṃ nāma dvipañcāśaḥ sargaḥ ||  
 29929 52 ||  
 29930  
 29931 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 29932 maraṇasamanantaradehapratibhāvavarṇanaṃ nāma dvipañcāśaḥ sargaḥ || 52 ||  
 29933  
 29934  
 29935 tripañcāśaḥ sargaḥ 53  
 29936  
 29937 śrīvāsiṣṭha uvāca |  
 29938  
 29939 atha labdhavarā dehenānenaiva mahīpatim |  
 29940 patimāptuṃ prayātyeṣā nabhomārgaṇa viṣṭapam || 1 ||  
 29941  
 29942 gatimārgo'tra līlāyā bhartṛprāptiśca varṇyate |  
 29943 ajñānayogasiddhānāmagatiśca nabhaḥpathi || 1 ||  
 29944



29945 anena prāgvarṇitavāsānāmayaenaiva dehena | viṣṭapaṃ vakṣyamāṇabhuvanāni |  
 29946 jātāvekavacanam || 1 ||  
 29947  
 29948 iti saṃcintya sānandamuddamamakaradhvajā |  
 29949 pupluve pelavākārā pakṣiṇīva nabhastale || 2 ||  
 29950  
 29951 iti uktaṇprakāreṇa saṃcintya smaraṇena dehādibhāvaṃ saṃpadya patiprāptyutsāhena  
 29952 sānandaṃ yathā syāttathā pupluve | pelavākārā laghuśarīrā || 2 ||  
 29953  
 29954 kumārīṃ tatra sā prāpa jñāptyaiva prahitāṃ hitāṃ |  
 29955 svasaṃkalpamahādarśātpurato nirgatāmiva || 3 ||  
 29956  
 29957 kumārīṃ svakanyāṃ || 3 ||  
 29958  
 29959 kumāryuvāca |  
 29960  
 29961 duhitāsmi sakhi jñāpteḥ svāgataṃ te'stu sundari |  
 29962 pratikṣamāṇā tvāmeva sthitāsmiha nabhaḥpathi || 4 ||  
 29963  
 29964 he jñāpteḥ sakhi iti mātuh saṃbodhanam || 4 ||  
 29965  
 29966 p. 257) 161  
 29967  
 29968 līlovāca |  
 29969  
 29970 devi bhartuh saṃpāṃ māṃ naya nīrajalocane |  
 29971 mahatāṃ darśanaṃ yasmanṇa kadācana niṣphalam || 5 ||  
 29972  
 29973 pūrvamāgamanānmārgābhijñātāṃ tasyā niścitya līlovāca - devīti | devi  
 29974 devatāśarīraṃ prāpte | mama bhartustvatpituḥ | nanu taveva kāntārthinyā mama kiṃ  
 29975 pitṛsaṃpāgamanena tatrāha - mahatāmiti | tathāca matpriyārthaṃ maduktaṃ  
 29976 saṃpādayetyarthaḥ || 5 ||  
 29977  
 29978 śrīvasiṣṭha uvāca |  
 29979  
 29980 ehi tatraiva gacchāva ityuktvā sā kumārikā |  
 29981 purastasyāḥ sthitā vyomni mārgadarśanatātparā || 6 ||  
 29982  
 29983 tatastadanuyātā sā prāpa koṭaramambaram |  
 29984 nirmalaṃ karamālāgraṃ yathā lakṣaṇalekhikā || 7 ||  
 29985  
 29986 koṭaraṃ brahmāṇḍacchidrabhūtam | karamālānāṃ prāṇihastasaṃhānāmagraṃ  
 29987 talaṃ yathā bhāviśubhāśubhalakṣaṇabhūtā vidhātṛkṛtā lekhikā rekhā || 7 ||  
 29988  
 29989 meghamārgamathollaṅghya vātaskandhāntare gatā |  
 29990 sūryamārgādabhigatā tārāmārgamatītya ca || 8 ||  
 29991  
 29992 abhigatā nirgatā || 8 ||  
 29993  
 29994 vāyvindrasurasiddhānāṃ lokānullaṅghya lāghavāt |  
 29995 brahmaviṣṇumaheśānāṃ prāpa brahmāṇḍakharparam || 9 ||  
 29996  
 29997 brahmaviṣṇumaheśānāṃ lokāṃścollaṅghyetyarthaḥ || 9 ||  
 29998  
 29999 himaśaityaṃ yathāntasthaṃ kumbhe'bhinne bahirbhavet |  
 30000 tathā saṃkalpasiddhā sā brahmāṇḍānnirgatā bahiḥ || 10 ||  
 30001  
 30002 himasya jalasya śaityaṃ abhinne acchidre'pi kumbhe yathā bahirbhavenniḥsaret || 10 ||  
 30003  
 30004 svacittamātradehaiṣā svasaṃkalpasvabhāvajam |  
 30005 antarevānubhavati kilaivaṃ nāma vibhramam || 11 ||  
 30006  
 30007 idaṃ ca gamanaṃ cittakalpanāmātramiti smārayati - svacitteti || 11 ||  
 30008  
 30009 brahmādisthānamākramya prāpya brahmāṇḍakharparam |  
 30010 tato brahmāṇḍapārasthā jalādyāvaraṇāni ca || 12 ||  
 30011  
 30012 ślokārdhamanuvādaḥ || 12 ||  
 30013

30014 samullaṅghya puraḥ prāpa mahācidgaganāntaram |  
 30015 adṛṣṭapāraparyantamativegena dhāvatā |  
 30016 sarvato garuḍenāpi kalpakoṭiśatairapi || 13 ||  
 30017  
 30018 cidgaganam māyāsaṃvalitacidākāśaḥ | ativegena dhāvatā garuḍenāpi sarvataḥ |  
 30019 adṛṣṭapāraparyantamityanvayaḥ || 13 ||  
 30020  
 30021 tatra brahmāṇḍalakṣāṇi santyasaṃkhyāni bhūriśaḥ |  
 30022 tānyanyonyamadṛṣṭāni phalānīva mahāvane || 14 ||  
 30023  
 30024 tatraikasminpurahsaṃsthe vitatāvaraṇānvite |  
 30025 vedhayitvā viveśāntarbadaram kṛmiko yathā || 15 ||  
 30026  
 30027 vedhayitvā chidrikṛtyevetyautprekṣikam | vāstavacchidrānapekṣaṇāt || 15 ||  
 30028  
 30029 punarbrahmendraviṣṇvādilokānullaṅghya bhāsvarān |  
 30030 tanmahīmaṇḍalam śrīmatprāpa tārāpathādadhāḥ || 16 ||  
 30031  
 30032 tārāpathānnabhasaḥ adhastasya padmasya mahīmaṇḍalam || 16 ||  
 30033  
 30034 tatra tanmaṇḍalam prāpya tatpuraṃ tacca maṇḍapam |  
 30035 praviśya puṣpaguptasya śavasya nikaṭe sthitā || 17 ||  
 30036  
 30037 etasminnantare sā ca na dadarśa kumārikām |  
 30038 māyāmiva pariñātām kvāpi yātām varānānā || 18 ||  
 30039  
 30040 mukhamālokyā sā tasya svabhartuḥ śavarūpiṇaḥ |  
 30041 idaṃ buddhavatī satyaṃ pratibhāvaśataḥ svataḥ || 19 ||  
 30042  
 30043 svataḥ pratibhāvaśataḥ svatarkataḥ || 19 ||  
 30044  
 30045 ayaṃ sa bhartā saṃgrāme nihato mama sindhunā |  
 30046 vīralokānimānprāpya kṣaṇaṃ śete yathāsukham || 20 ||  
 30047  
 30048 ahaṃ devyāḥ prasādena saśarīraivamīdṛśam |  
 30049 iha prāptavatī dhanyā matsamā nāsti kācana || 21 ||  
 30050  
 30051 prāptavatī bhartāramiti śeṣaḥ || 21 ||  
 30052  
 30053 iti saṃcintya sā haste gṛhītvā cāru cāmaram |  
 30054 bījayāmāsa candreṇa dyaurivāvanimaṇḍalam || 22 ||  
 30055  
 30056 prabuddhalilovāca |  
 30057  
 30058 te bhṛtyāstāśca vai dāsyāḥ sa rājā ca prabuddhavān |  
 30059 vakṣyanti vadatām devi kiṃ kayaiva kathaṃ dhiyā || 23 ||  
 30060  
 30061 pūrvaprasānaśeṣasahitaṃ punaḥ pṛcchati - te bhṛtyā iti | kayā dhiyā kiṃ  
 30062 vakṣyanti tacca kathamupapadyate | rājñāḥ pūrvavṛttāntasya vismarāṇe keyaṃ  
 30063 kasyeyamiti śaṅkayā smarāṇe'pi śiṣṭalokavigarhitatayā tatparigrahāsiddheriti  
 30064 bhāvaḥ | tām kathāṃ vada || 23 ||  
 30065  
 30066 śrīdevyuvāca |  
 30067  
 30068 sa rājā sā ca te bhṛtyāḥ sarva eva parasparam |  
 30069 cidākāśaikatāveśādāvayośca prabhāvataḥ || 24 ||  
 30070  
 30071 apūrvā kācidiyamiti sarveṣāṃ pratītau hi uktadoṣaḥ syāt saiva  
 30072 tāvatsatyasaṃkalpāsmadādiprabhāvānna bhaviṣyatīti devī samādhatte - sa  
 30073 rājetyādīnā | rājādayaḥ sarva evānyonyamaikamatyena parasparamevaṃ  
 30074 vakṣyamāṇaprakāreṇa paśyantītyanvayaḥ | aikamatye hetavaścidākāśetyādayaḥ  
 30075 | mithaḥ svasvabuddhau saṃpratibimbitāt pratibimbavadantarniviṣṭāt  
 30076 sākṣicidākāśasyaikatayaikamatyānugūṇyena āveśātsphuraṇāt |  
 30077 mahācidbrahmacaityaṃ tatpratibhāsatvādbhojakādṛṣṭānugūṇatadvivartatvāt  
 30078 mahāniyatīranenetthameva  
 30079 bhāvyaṃtiśvarasaṃkalpastatsaṃśrayāttadadhīnatvāccetyarthaḥ || 24 ||  
 30080  
 30081 mahācitpratibhāsatvānmahāniyatiniścayāt |  
 30082 anyonyameva paśyanti mithaḥ saṃpratibimbitāt || 25 ||

30083  
30084 iyaṃ me sahaajā bhāryā mameyaṃ sahaajā sakhī |  
30085 mameyaṃ sahaajā rājñī bhṛtyo'yaṃ sahajo mama || 26 ||  
30086  
30087 kevalaṃ tvamaḥaṃ sā ca yathāvr̥ttamakhaṇḍitaṃ |  
30088 jñāsyāma idamāścaryaṃ natu kaścidaṇḍitaraḥ || 27 ||  
30089  
30090 sā vidūrathalilā ca | itaraḥ natu jñāsyatītyarthaḥ || 27 ||  
30091  
30092 prabuddhalilovāca |  
30093  
30094 amunaiva śarīreṇa kimarthaṃ na gatā patim |  
30095 eṣā vareṇa saṃprāptā līlā lalitavādinī || 28 ||  
30096  
30097 patiṃ saṃprāpteti varṇitā eṣā līlā tvadvarabalenāmunā sthūlena śarīreṇa kimartha  
30098 na gatetyanvayaḥ || 28 ||  
30099  
30100 p. 258) 162  
30101  
30102 śrīdevyuvāca |  
30103  
30104 aprabuddhadhiyaḥ siddhalokānpuṇyavaśoditān |  
30105 na samarthāḥ svadehena prāptuṃ chāyā ivātapān || 29 ||  
30106  
30107 aprabuddhadhiyaḥ asthūlātmaprabodhahīnāḥ || 29 ||  
30108  
30109 ādisarge ca niyatiḥ sthāpiteti prabodhibhiḥ |  
30110 yathā satyamalīkena na milatyeva kiṃcana || 30 ||  
30111  
30112 prabodhibhiḥ satyasamkalpairīśvarahiranyagarbhādibhiriti niyatirmaryādā sthāpitā |  
30113 tatra dṛṣṭāntaḥ - yatheti | tathāca bhāṣyam - yatra hi  
30114 yadadyāsastatkṛtena guṇena doṣeṇa vā aṇumātrenāpi sa na sambadhyate iti || 30  
30115 ||  
30116  
30117 yāvadvetālasamkalpo bālasya kila vidyate |  
30118 nirvetāladiyastāvadudayastasya kaḥ katham || 31 ||  
30119  
30120 nanvasyāstvadvarādashthūlātmaniścayaḥ kuto nābhūttatrāha - yāvadityādinā  
30121 || 31 ||  
30122  
30123 avivekajvaroṣṇatvaṃ vidyate yāvadātmani |  
30124 tāvadvivekaśītāṃśuśaityaṃ kuta udetyalam || 32 ||  
30125  
30126 ahaṃ pṛthvyādidehaḥ khe gatirnāsti mamottamā |  
30127 iti niścayavāṇyo'ntaḥ kathaṃ syātso'nyaniścayaḥ || 33 ||  
30128  
30129 ato jñānavivekena puṇyenātha vareṇa ca |  
30130 puṇyadehena gacchanti paraṃ lokamanena tu || 34 ||  
30131  
30132 anena tvaddehasaḍṛśena || 34 ||  
30133  
30134 śuṣkaparṇaṃ kilāṅgāre etadevāsu [patadevāsu iti pāṭhaḥ  
30135 kvacillabhyate] dahyate |  
30136 ayaṃ dehamahaṃdehaḥ prāpta eva viśīryate || 35 ||  
30137  
30138 ātivāhikadehaprāptau vā kathaṃ sthūlāhaṃbhāvanivṛttistatrāha - śuṣketi |  
30139 āṅgāre jvaladagnau pataddahyate etadeva nidarśanamiti | ayaṃ sthūlo dehaḥ  
30140 ahaṃdehaṃ ahaṃkāravāsanāmātramayamātivāhikadehaṃ prāpta eva san viśīryate  
30141 || 35 ||  
30142  
30143 etāvadeva bhavati varaśāpaviḥkṛmbhitaiḥ |  
30144 yathā saṃcintya evāhaṃ tathā smṛta iti smṛtiḥ || 36 ||  
30145  
30146 varaśāpāvapi prāktanavāsanākarmānusāriṇāveva tadudbodhakatayā  
30147 prāṇibhirlabhyete iti smṛtidṛṣṭāntēnāha - etāvadeveti | yathā  
30148 prāgabhyaste'pi jhaṭiti saṃskārānudbodhātsaṃcintye ciraścintanayogye  
30149 anuvākādyarthe kenacitpratīkodāharaṇena smārite sati yathā tvayāhaṃ  
30150 smāritastathā sa smṛta iti smṛtirbhavati tadvadityarthaḥ || 36 ||  
30151

30152 yaḥ sarpapratyayo rajjvām sa kathaṃ sarpakāryakṛt |  
 30153 ātmanyeva hi yo nāsti tasya kā kāryakāritā || 37 ||  
 30154  
 30155 nanvarthakriyākārī sthūlo dehaḥ kathaṃ tattvabodhena bādhyate ityāśaṅkya  
 30156 tattvadṛśā arthakriyaiva nāstītyāha - ya iti | ātmani svasvarūpe || 37 ||  
 30157  
 30158 yastvetanmṛta ityeva mithyā samanubhūyate |  
 30159 prāgabhyāsasya puṣṭasya nāmaitatpravijṛmbhate || 38 ||  
 30160  
 30161 yadyasanneva dehastarhi kathaṃ mṛto'yaṃ deha iti sarvānubhavastatrāha -  
 30162 yastviti | yastu bhramo mithyā mithyārthaḥ samanubhūyate etadanubhavanam  
 30163 puṣṭasyopacitasya prāktanābhyāsasya saṃskārāt pravijṛmbhate ityārthaḥ || 38 ||  
 30164  
 30165 svānubhūte jagajjāle sugamāḥ saṃsmṛtibhramāḥ |  
 30166 nānyasaṃkalpito nāma sargādyabhyāsa īdṛśaḥ || 39 ||  
 30167  
 30168 anyena varaśāpādipradena hiraṇyagarbheneśvareṇa vā samyakkalpitaḥ  
 30169 asmadvāsanādinirpekṣatayaiva racita iti na || 39 ||  
 30170  
 30171 antaranubhūyamānāḥ  
 30172 saṃsṛtayo bāhyabhūtajālānām |  
 30173 aviditavedyadṛśāmapi  
 30174 dūre puṃsāmivaindavaṃ bimbam || 40 ||  
 30175  
 30176 nanu saṃsārasyāntaravāsanāmayatve kathaṃ bāhyatāpratryaya ityāśaṅkya  
 30177 dṛṣṭāntena samādhatte - antariti | aviditatattvadṛśāmajñānāmapyantareva  
 30178 saṃsṛtayo na bahiḥ adhyastaṃ dvitīyamaindavaṃ bimbam dūre bhāsamānamapi  
 30179 yathā āntarabhrāntikalpyatvādāntarameva tadvadityārthaḥ || 40 ||  
 30180  
 30181 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe līlo0  
 30182 saṃsṛtividitavedyaṃ nāma tripañcāśaḥ sargaḥ || 53 ||  
 30183  
 30184 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 30185 saṃsṛtividitavedyaṃ nāma tripañcāśaḥ sargaḥ || 53 ||  
 30186  
 30187  
 30188 catuḥpañcāśaḥ sargaḥ 54  
 30189  
 30190 śridevyuvāca |  
 30191  
 30192 tasmādye vedyavettāro ye vā dharmam paraṃ śritāḥ |  
 30193 ātivāhikalokāṃste prāpnuvantīha netare || 1 ||  
 30194  
 30195 niyatiḥ sarvabhāvānām tathātra maraṇakramaḥ |  
 30196 bhogaḥ karmaguṇācārādāyurmānaṃ ca varṇyate || 1 ||  
 30197  
 30198 prastutapraśnottaramuktānuvādenopasaṃharati - tasmādityādinā |  
 30199 vedyavettārastattvajñāḥ | paraṃ yogābhyāsajam || 1 ||  
 30200  
 30201 ādhibhautikadehatvaṃ mithyābhramamayātmakam |  
 30202 kathaṃ satye sthitiṃ yāti cchāyāste kathamātape || 2 ||  
 30203  
 30204 nanvātivāhikabrahmādilokeṣvapyatreva cirābhyāsādādhikadehatvodayaḥ kiṃ na  
 30205 syāttatrāha - ādhibhautiketi | apāgādagneragnitvaṃ trīṇi rūpāṇītyeva satyaṃ  
 30206 prāṇa vai satyaṃ teṣāmeṣa satyaḥ ityādiśrutiṣu sthūlasya sūkṣme  
 30207 trivṛtkaraṇādinā adhyastatvokteḥ sthūlāpekṣayā satyaṃ ātivāhikabhāve  
 30208 puṇyotkarṣātprāpte satītyārthaḥ || 2 ||  
 30209  
 30210 līlā viditavedyā no paramaṃ dharmamāśritā |  
 30211 kevalaṃ tena sā bhartuḥ kalpitaṃ nagaraṃ gatā || 3 ||  
 30212  
 30213 nanu tarhi līlāyāḥ kathaṃ padmaprāptyuttaramādhibhautikadehatvodbhavastatrāha  
 30214 - līleti | no iti nañarthakamavyayaṃ dehalīdipakanyāyenobhayataḥ saṃbadhyate |  
 30215 paramaṃ yogajam || 3 ||  
 30216  
 30217 p. 259)  
 30218  
 30219 prabuddhalīlovāca |  
 30220

30221 evameṣā prayātā'stu bhartā paśya mamāmbike |  
 30222 pravṛttaḥ prāṇasaṃtyāge kartavyaṃ kimihādhunā || 4 ||  
 30223  
 30224 devyuktamabhyupagamyā rājamaraṇadarśanasūcitāṃ  
 30225 jīvananīyatyanīyatimanupapadyamānāṃ manyamānā līlovāca - evamityādinā |  
 30226 eṣā prayātetī yadupavarṇitaṃ tadevaṃ tvaduktarītyā astu upapadyatām | bhartā  
 30227 prāṇasaṃtyāge pravṛttaḥ pratyakṣaṃ paśya | ihāsmiṇviśaye tu adhunā kiṃ  
 30228 kartavyaṃ | kātropapattiriti yāvat | mayā idānīm kiṃ kartavyamiti tu na  
 30229 praśnāśayaḥ praśnāntarairasaṃgateḥ uttare kartavyakāryānupadeśācca || 4 ||  
 30230  
 30231 bhāvābhāveṣu bhāvānāṃ kathāṃ niyatirāgatā |  
 30232 kathāṃ bhūyo'pyanīyatirmṛtījanmādisūcitā || 5 ||  
 30233  
 30234 bhāvānāṃ dehādīnāṃ jīvanasaukhyādibhāveṣu duḥkhaḍaurbhāgyādyabhāveṣu  
 30235 ca pūrvāṃ kathāṃ niyatirāgatā bhūyaḥ punarānīyatirapyāgatā kathāṃ || 5 ||  
 30236  
 30237 kathāṃ svabhāvasaṃsiddhiḥ kathāṃ sattā padārthagā |  
 30238 kathamagnyādiśūṣṇatvaṃ pṛthvyāḍau sthīratā kathāṃ || 6 ||  
 30239  
 30240 nanu māstu niyatirānīyama evāstu tatrāha - kathamiti | svabhāvo jalasya  
 30241 śāityamagnerauṣṇyamevetyādiḥ | ghaṭādīpadārthagā sattā bhāvarūpatānīyamaḥ ||  
 30242 6 ||  
 30243  
 30244 himādiṣu kathāṃ śāityaṃ kā sattā kālakhādiṣu |  
 30245 bhāvābhāvagrahotsargasthūlasūkṣmadṛṣaḥ kathāṃ || 7 ||  
 30246  
 30247 bhāvasya satyaraḥjatādergrahaḥ saṃgrahaḥ abhāvasya śūktirājatāderutsargaḥ  
 30248 bhūmyādeḥ sthūlatā mana indriyādeḥ sūkṣmataivetyādīnīyamasya dṛśo  
 30249 darśanāni kathāṃ || 7 ||  
 30250  
 30251 kathamatyantamucchrāyaṃ tṛṇagulmanarādīkaṃ |  
 30252 vastu nāyātyanīṣṭe'pi sthīte svocchrāyakāraṇe || 8 ||  
 30253  
 30254 śālatālādivadatyantamucchrāyamūrdhavadairghyaṃ | svocchrāyakāraṇe sthīte'pi  
 30255 iṣṭe anīṣṭe'pi sarvatrānīyamātsarvavastuṣvanāśvāsa eva kiṃ na syādīti bhāvaḥ || 8  
 30256 ||  
 30257  
 30258 śrīdevyuvāca |  
 30259  
 30260 mahāpralayasāṃpattau sarvārthāstamaye satī |  
 30261 anantākāśamāśāntaṃ sadbrahmaivāvatiṣṭhate || 9 ||  
 30262  
 30263 bhavetsarvatraivaṃrūpaiva niyatiriyadi jagatsatyaikasvabhāvaṃ syādbhavedvā  
 30264 atyantānīyatiriyadyanṛtaṃ māmāmatraprakṛtikaṃ  
 30265 syātsatyānṛtasāṃvalitāvyaktaprakṛtikatvāttu satyānṛtasvabhāvā  
 30266 bhojakādṛṣṭānugūṇacidvivartavyavasthayaiva vyavatiṣṭhata iti samādhitsurdevī  
 30267 tadarthaṃ śuddhacidvivartakramamāha - mahāpralayetyādinā || 9 ||  
 30268  
 30269 taccidrūpatayā tejaḥkaṇo'hamiti cetati |  
 30270 svapne saṃvidyathā hi tvamākāśagamanādi ca || 10 ||  
 30271  
 30272 tejaḥkaṇaśabdena śuddhacidvyāptatvādbhāsvarāṇi sūkṣmabhūtānyucyante |  
 30273 cetatyanubhavatī || 10 ||  
 30274  
 30275 tejaḥkaṇo'sau sthūlatvamātmanātmani vindatī |  
 30276 asatyameva satyābhaṃ brahmāṇḍaṃ tadidaṃ smṛtaṃ || 11 ||  
 30277  
 30278 tejaḥkaṇabhūtaścāsāvātmā anātmani ātmabhinnatvena kalpīte  
 30279 jalādyāvaraṇe'ntaḥsthūlatvaṃ vindatī kalpanayā labhate tadyatsthūlaṃ tadevedaṃ  
 30280 paridṛśyamānaṃ brahmāṇḍamityarthaḥ || 11 ||  
 30281  
 30282 tatrāntarbrahma tadvetti brahmāyamahamityatha |  
 30283 manorājyaṃ sa kurute svātmaivaṃ tadidaṃ jagat || 12 ||  
 30284  
 30285 tatra brahmāṇḍe'ntaḥsthitāṃ hiraṇyagarbhākhyāṃ tadbrahma saha siddhaṃ  
 30286 catuṣṭayamiti prāguktasmṛterantarmukhāṃśena brahmāhamiti vetti  
 30287 bāhyavāsanādūṣitāṃśenaivaṃ prāṇikarmānugūṇasṛṣṭisaṃkalparūpeṇa  
 30288 manorājyaṃ ca kurute tadeva satyasaṃkalpaṃ manorājyamidaṃ jagadityarthaḥ || 12 ||  
 30289

30290 tasminprathamataḥ sarge yā yathā yatra saṃvidaḥ |  
 30291 kacitāstāstathā tatra sthitā adyāpi niścalāḥ || 13 ||  
 30292  
 30293 saṃvidaḥ saṃkalpavṛttayo yā yathā yādṛśaniyamāniyamārūpāḥ kacitā  
 30294 adyāpi tathaiva niścalā avyatyastāḥ sthitāḥ || 13 ||  
 30295  
 30296 yadyathā sphuritaṃ cittaṃ tattathā hyātmacidbhavet |  
 30297 svayamevāniyamatastattatsyānneha kiṃcana || 14 ||  
 30298  
 30299 nanu manaso vaicitryākāravāsanāmayatvāttathā saṃkalpodaye'pyātmacaitanyasya  
 30300 tadanusārī vivartaḥ kutastatrāha - yaditi | svayameveti | ātmacitaḥ  
 30301 svacchopādhyānuvidhāyitvasvābhāvāt | ato na kiṃcidaniyatasvabhāvamutpadyata  
 30302 ityārthaḥ || 14 ||  
 30303  
 30304 na ca nāma nakiṃcittvaṃ yujyate viśvarūpiṇaḥ |  
 30305 tyaktvā samastasamsthānaṃ hema tiṣṭhati vai katham || 15 ||  
 30306  
 30307 mājāsabale brahmaṇi anādinīyatarūpeṇa sthitasyaiva viśvasya āvirbhāvādapi  
 30308 niyatisiddhirityāśayenāha - na ceti | nakiṃcittvaṃ sarvavastuśūnyatvaṃ na  
 30309 yujyate pralaye'pīti śeṣaḥ | tathā sati kāraṇatvavyāghāta ityārthāntaranyāsenā  
 30310 darśayati - tyaktveti | kaṭakarucakapiṇḍatvādisamastasamsthānaṃ tyaktvā  
 30311 hema katham tiṣṭhati sarvasamsthānānāṃ tatrāntarbhāvena kasyāpi  
 30312 tyaktumaśakyatvādityārthaḥ || 15 ||  
 30313  
 30314 sargādaḥ svayamevāntaścidyathā kacitātmani |  
 30315 himāgnyāditayādyāpi sā tathāste svasattayā || 16 ||  
 30316  
 30317 yathā śaityauṣṇyādisvabhāvena kacitā āvirbhūtā sā cittathā tena svabhāvena  
 30318 niyatā adyāpyāste ityārthaḥ || 16 ||  
 30319  
 30320 tasmātsvasattāsaṃtyāgaḥ sataḥ kartuṃ na yujyate |  
 30321 yadā cidāste teneyaṃ niyatirna vinaśyati || 17 ||  
 30322  
 30323 kiṃca mājāsabalaṃ brahma yadi svādhiṣṭhānasattām jahyāttadā  
 30324 mājāntargataniyatīnāmasattvaṃ bhavet | tattvaśakyameveti darśayannupasaṃharati  
 30325 - tasmāditi | sato mājāsabalabrahmaṇaḥ | na vinaśyati | nāpahnotuṃ śakyeti  
 30326 yāvat || 17 ||  
 30327  
 30328 yadyathā kacitaṃ yatra vyomarūpyapi pārthivam |  
 30329 sargādaḥ tasya calitumadyayāvanna yujyate || 18 ||  
 30330  
 30331 niyatyaviparyāse pṛthivyādīsthitireva nidarśanamityāśayenāha - yaditi || 18 ||  
 30332  
 30333 yā yathā citprakacitā pratipakṣavidam [pratipakṣacitaṃ ityubhayatra]  
 30334 vinā |  
 30335 na sā tataḥ pracalati vedanābhyāsataḥ svayam || 19 ||  
 30336  
 30337 jīvananiyatermaraṇaniyatyā viparyāsadarśanādāha - pratipakṣavidam  
 30338 [1] vineti || 19 ||  
 30339  
 30340 p. 260)  
 30341  
 30342 jagadādāvanutpannaṃ yaccedamanubhūyate |  
 30343 tatsaṃvidvyomakacanaṃ svapnastrīsurataṃ yathā || 20 ||  
 30344  
 30345 idaṃ ca sarvaṃ mājikadṛśoktaṃ paramārthadṛśā tu jagadeva nāstīti kva  
 30346 niyatyākṣepa ityāśayenāha - jagaditi || 20 ||  
 30347  
 30348 asatyameva satyābhaṃ pratibhānamidaṃ sthitam |  
 30349 iti svabhāvasaṃpattirīti bhūtānubhūtaḥ || 21 ||  
 30350  
 30351 itiniścayā eva svabhāvasaṃpattiḥ svarūpāvāptiḥ | bhūtānubhūtayō  
 30352 yathāsthitabodhā ityārthaḥ | athavā iti prāgvarṇitarītyā niyatiḥ  
 30353 svabhāvasaṃpattirbhūtānubhūtayō jīvanamaraṇādīpadārthānubhāvāścetyārthaḥ ||  
 30354 21 ||  
 30355  
 30356 sargādaḥ yā yathā rūḍhā saṃvitkacanasamṭatiḥ |  
 30357 sādyaḥpyacalitānyena sthitā niyatirucyate || 22 ||  
 30358

30359 niyatiśabdārthaparyālocane'pyayamevārthaḥ prasiddhyatītyāśayenāha -  
 30360 sargādāviti | anyena virodhinā | acalitā aviparyastā | āvalitā iti pāṭhe anyena  
 30361 padārthāntareṇa āvalitā militā | yathā janmajīvane maraṇena milite eva niyate na  
 30362 svātantryeṇa | yathā śaityoṣṇye virodhitvenaiva milite | kriyākārake  
 30363 sādhyasāadhanabhāvenevetyarthaḥ || 22 ||  
 30364  
 30365 gr̥hītavyomasamvitticidvyoma vyomatām gatam |  
 30366 gr̥hītakālatāsamviccinnabhaḥ kālatām gatam || 23 ||  
 30367  
 30368 uktamarthamudāhṛtya darśayati - gr̥hītetī | gr̥hītā sargādaḥ svikṛtā  
 30369 vyomasamvittirvyomākāreṇa kaccanaṃ yena cidvyomnā tattathoktam | evamagre'pi ||  
 30370 23 ||  
 30371  
 30372 gr̥hītajalasaṃvitticidvyoma vārivatsthitam |  
 30373 svapne yathā hi puruṣaḥ paśyatyātmani vāritām || 24 ||  
 30374  
 30375 draṣṭrātmani dr̥śyakalpanā svātmanyeva prasiddhetyāha - svapne iti || 24 ||  
 30376  
 30377 svapnacitsaṃvidābhāti bhavatyēśā yathāsthitā |  
 30378 ciccamatkāraccāturyādasadetatsamūhate || 25 ||  
 30379  
 30380 tathābhāve'pi yathāsthitā svarūpādapraciyutaiva bhavati | tatkutāḥ | ciccamatkāraḥ  
 30381 asaṅgasvabhāvatā tallakṣaṇāccāturyāt athavā ciccamatkāro māyā  
 30382 taccāturyādasadeva yasmātsamūhate satyatayā vitarkayatītyarthaḥ || 25 ||  
 30383  
 30384 khatvaṃ jalatvamurvītvamagnivāyutvamapyasat |  
 30385 vettyantaḥ svapnasaṃkalpadhyāneṣviva citiḥ svayam || 26 ||  
 30386  
 30387 maraṇānantaraṃ karmaphalānubhavanakramam |  
 30388 sarvasaṃdehaśāntyarthaṃ mṛtiśreyaskaram śṛṇu || 27 ||  
 30389  
 30390 itthamitaraniyatīrvyavasthāpya jīvananiyatirapi karmānusāreṇa yugabhedenā ca  
 30391 kālaviśeṣaparicchinnaiveśvarasaṃkalpena kṛpteti na maraṇena tadbhaṅga iti  
 30392 vaktuṃ karmaphalānubhavaक्रमनिरूपणं प्रतिजान्ते - maraṇānantaramiti |  
 30393 yāvanmaraṇaṃ prārabdhaphalaiḥ pratibandhāna taddehasaṃcitakarmāṇi  
 30394 phalārambhāya kṣamante maraṇe tu sati pratibandhakāpagamādyathāyogaṃ  
 30395 phalārambhāyopakramanta iti sūcanāya maraṇānantaramityuktiḥ | etacchravaṇaṃ  
 30396 tava sarvasaṃdehaśāntyartha tvaṃmukhena loke vikhyātaṃ  
 30397 sadanyeṣāmapyāstikyabuddhijanānānmṛtau śreyaskaram || 27 ||  
 30398  
 30399 rūḍhādisarge niyatīryaikadvitricatuḥśatā |  
 30400 pūrvādiśvāyusaḥ puṃsāṃ tasyā me niyatim śṛṇu || 28 ||  
 30401  
 30402 pūrvam kṛtayugaṃ tadādiśu yugeṣu kalāvekaśataṃ dvāpare dviśataṃ tretāyāṃ  
 30403 triśataṃ kṛte catuḥśatamiti saṃkhyātā puṃsāmāyuso yā niyatiḥ sā ādisarge  
 30404 rūḍhā tasyā nyūnādhikabhāve'pyāvāntaraniyatim śṛṇvityarthaḥ || 28 ||  
 30405  
 30406 deśakālakriyādravyaśuddhyaśuddhī svakarmaṇām |  
 30407 nyūnatve cādhikatve ca nṛṇāṃ kāraṇamāyusaḥ || 29 ||  
 30408  
 30409 āyurnimittabhūtānāṃ karmaṇām deśādyaśuddhyā vaiguṇye phalasya  
 30410 nyūnatāśuddhyatiśayena phalādhikyamityarthaḥ || 29 ||  
 30411  
 30412 svakarmadharme hrasati hrasatyāyurnṛṇāmiha |  
 30413 vṛddhe vṛddhimupāyāti samameva bhavetsame || 30 ||  
 30414  
 30415 evaṃ vihitakarmānanuṣṭhānamapyāyuhkṣayaheturityāha - svakarmeti | samaṃ  
 30416 tattadyuganiyatasaṃkhyam || 30 ||  
 30417  
 30418 bālamṛtyupradairbālo yuvā yauvanamṛtyudaiḥ |  
 30419 vṛddhamṛtyupradairvṛddhaḥ karmabhirnmṛtimṛcchati || 31 ||  
 30420  
 30421 vihitākaraṇamiva niśiddhācaraṇamapyāyuhkṣayaheturityāhavāleti || 31 ||  
 30422  
 30423 yo yathāśāstramārabdham svadharmanumatīṣṭhati |  
 30424 bhājanaṃ bhavati śrīmāṇsa yathāśāstramāyusaḥ || 32 ||  
 30425  
 30426 evaṃ karmānusāreṇa janturantyāṃ daśāmitaḥ |  
 30427 bhavantyantaṃ gatavato dṛṇmarmacchedavedanāḥ || 33 ||

30428  
 30429 antamāyuhṣamāptiṃ gataṃvataḥ prāptavataḥ puruṣasya dṛśyante  
 30430 pratyakṣamanubhūyanta iti dṛśastathāvidhā marmacchedavedanā bhavanti |  
 30431 sarvaśarīranāḍibhyaḥ prāṇānāṃ hṛdyupasaṃhārakāle  
 30432 sahasravṛścikadaṃśavedanāsamaṃ duḥkhaṃ bhavatīti purāṇeṣu prasiddham ||  
 30433 33 ||  
 30434  
 30435 prabuddhalīlovāca |  
 30436  
 30437 maraṇaṃ me samāsenā kathayendusamānane |  
 30438 kiṃ sukhaṃ maraṇaṃ kiṃ vā duḥkhaṃ mṛtvā ca kiṃ bhavet || 34 ||  
 30439  
 30440 varṇitaṃ maraṇaduḥkhaṃ kiṃ sarveṣāṃ samamuta keṣāṃcitsukhamapyasti  
 30441 maraṇottaraṃ ca kiṃ sarveṣāṃ tulyā gatruta yogināṃ viśiṣṭeti praśnāśayaḥ ||  
 30442 34 ||  
 30443  
 30444 śrīdevyuvāca |  
 30445  
 30446 trividhāḥ puruṣāḥ santi dehasyānte mumūrṣavaḥ |  
 30447 mūkho'tha dhāraṇābhyāsī yuktimānpuruṣastathā || 35 ||  
 30448  
 30449 praśnāśayanurūpamevottaraṃ vaktuṃ puruṣānvibhajate - trividhā iti |  
 30450 prāṇamanasornābhīhṛdayakaṇṭhabhrūmadhye brahmarandhrānteṣu niyatakālaṃ  
 30451 nirodho dhāraṇā tadabhyāsī | yuktimān svecchotkramaṇe parakāyapraveśe  
 30452 svābhimatālokaprāptimārgabhūtanāḍīdvārā viśeṣanirgamanapraveśāḍau  
 30453 cābhyastakauśalo yogī || 35 ||  
 30454  
 30455 abhyasya dhāraṇāniṣṭho dehaṃ tyaktvā yathāsukham |  
 30456 prayāti dhāraṇābhyāsī yuktivyuktastathaiva ca || 36 ||  
 30457  
 30458 tatra dhāraṇāniṣṭho madhyamaḥ kramaṇa yuktimabhyasya sukhaṃ prayāti |  
 30459 yuktivyuktastu tathaiva sthitaḥ sukhaṃ prayātīti viśeṣa ityārthaḥ || 36 ||  
 30460  
 30461 p. 261)  
 30462  
 30463 dhāraṇā yasya nābhyāsaṃ prāptā naiva ca yuktimān |  
 30464 mūrkhāḥ svamṛtikāle'sau duḥkhametyavaśāśayaḥ || 37 ||  
 30465  
 30466 mūrkhāṃ lakṣyaṃstasya duḥkhamāha - dhāraṇeti || 37 ||  
 30467  
 30468 vāsanāveśavaivaśyaṃ bhāvayanviśayāśayaḥ |  
 30469 dīnatāṃ paramāmeti parilūnamivāmbujam || 38 ||  
 30470  
 30471 vāsanāveśena vaivaśyamasvādhīnacittatāṃ prāptaḥ ata eva viśayāśayo na  
 30472 paramārthāśayaḥ || 38 ||  
 30473  
 30474 aśāstrasamskṛtamatirasajjanaparāyaṇaḥ |  
 30475 mṛtāvanubhavatyantardāhamagnāviva cyutaḥ || 39 ||  
 30476  
 30477 tatrāpi vihitākarturduḥkhātiśayamāha - aśāstreti || 39 ||  
 30478  
 30479 yadā ghargharakaṇṭhatvaṃ vairūpyaṃ dṛṣṭivarnajam |  
 30480 gacchatyeṣo'vivekātmā tadā bhavati dīnadhīḥ || 40 ||  
 30481  
 30482 tādṛśaduḥkhakālopalakṣakalīṅgānyāha - yadeti || 40 ||  
 30483  
 30484 paramāndhyamanāloko divāpyuditatārakaḥ |  
 30485 sābhradigmaṇḍalābhogo ghaṇamecakitāmbaraḥ || 41 ||  
 30486  
 30487 paramāndhyaṃ prāpya divāpyuditāstārakā yasya tathāvidho'nāloko niṣprakāśo'ta  
 30488 eva ghaṇaṃ mecakitaṃ śyāmībhūtamambaramākāśaṃ yasya tathāvidhaḥ | sābhro  
 30489 dīnmaṇḍalābhogo yasya tathāvidha iva bhavatīti sarvatra śeṣaḥ || 41 ||  
 30490  
 30491 marmavyathāvicchuritaḥ prabhramaddṛṣṭimaṇḍalaḥ |  
 30492 ākāśībhūtavasudho vasudhābhūtakhāntaraḥ || 42 ||  
 30493  
 30494 vicchurito vyāptaḥ || 42 ||  
 30495  
 30496 parivṛttakakupcakra uhyamāna ivārṇave |



30497 nīyamāna ivākāśe ghananidronmukhāśayaḥ || 43 ||  
 30498  
 30499 parivṛttaṃ bhramatkakupcakraṃ diṇmaṇḍalaṃ yasya || 43 ||  
 30500  
 30501 andhakūpa ivāpannaḥ śilāntariva yojitaḥ |  
 30502 svayaṃ jaḍibhavadvarṇo vinikṛtta ivāśaye || 44 ||  
 30503  
 30504 āpannaḥ patitaḥ | yojitaḥ praveśitaḥ | svaduḥkhaṃ vaktukāmo'pi  
 30505 vākstambhājjaḍibhavanta uccaritumaśakyā varṇā akṣarāṇi yasya | āśaye  
 30506 hṛdaye vinikṛttaśchinna iva || 44 ||  
 30507  
 30508 patatīva nabhomārgāttṛṇāvarta ivārpitaḥ |  
 30509 rathe druta ivārūḍho himavadgalanonmukhaḥ || 45 ||  
 30510  
 30511 tṛṇānyāvartayatīti tṛṇāvarto vātyā tatrārpita iva | himaṃ tuṣāraśilā  
 30512 tadvadgalane vilīnatāyāmunmukhaḥ || 45 ||  
 30513  
 30514 vyākurvanniva saṃsāraṃ vāndhavānasprśanniva |  
 30515 bhramitakṣepaṇeneva vātayantra ivāsthitaḥ || 46 ||  
 30516  
 30517 saṃsāraśabdena tadduḥkhaṃ lakṣyate | tadvyākurvan  
 30518 svātmānamudāhṛtyānyebhyaḥ prakhyāpayanniva | kṣepaṇena  
 30519 śilāprakṣepayantraṇa || 46 ||  
 30520  
 30521 bhramito vā bhrama iva kṛṣṭo rasanayeva vā |  
 30522 bhramanniva jalāvarte śastrayantra ivārpitaḥ || 47 ||  
 30523  
 30524 bhrame bhramiyantre | rasanayā rajvā kṛṣṭa ākṛṣṭa iva || 47 ||  
 30525  
 30526 prohyamānastrṇamiva vahatparjanyaṃārute |  
 30527 āruhya vāripūreṇa nipatanniva cārṇave || 48 ||  
 30528  
 30529 vahati parjanyaṃārute āruhya vāripūreṇa saha arṇave nipatanniva || 48 ||  
 30530  
 30531 anantagagane śvabhre cakrāvarte patanniva |  
 30532 abdhururvīparyāsadaśāmanubhavansthitaḥ || 49 ||  
 30533  
 30534 urvīparyāsadrśāmanubhavanabdhirivānavarataṃ patannityautprekṣikopamā ||  
 30535 49 ||  
 30536  
 30537 patannivānavarataṃ protpatanniva cābhitaḥ |  
 30538 sūtkārākārṇanodbhrāntapūrṇasarvendriyavraṇaḥ || 50 ||  
 30539  
 30540 sūtkāro niḥśvāsadhvaniḥ || 50 ||  
 30541  
 30542 kramācchyāmalatāṃ yānti tasya sarvākṣasaṃvidaḥ |  
 30543 yathāstaṃ [yathā hyastaṃgataravau iti pāṭhaḥ] gacchatī ravau  
 30544 mandālokatayā diśaḥ || 51 ||  
 30545  
 30546 tasya mūrcchopakrame cakṣurādyuparamamāha - kramāditi | tasya mumūrṣoḥ  
 30547 sarvā akṣasaṃvidaḥ | śyāmalatāṃ mālīnyam || 51 ||  
 30548  
 30549 pūrvāparaṃ na jānāti smṛtistānavamāgatā |  
 30550 yathā pāścātyasaṃdhyānte naṣṭā drṣṭirdigaṣṭake || 52 ||  
 30551  
 30552 tānavaṃ kṛṣatām || 52 ||  
 30553  
 30554 manaḥ kalpanasāmarthyam tyajatyasya vimohataḥ |  
 30555 avivekena tenāsau mahāmohe nimajjati || 53 ||  
 30556  
 30557 yadaivāmohamādatte nādatte pavanastadā |  
 30558 natvādatte yadā prāṇānmohamayātyalaṃ tadā || 54 ||  
 30559  
 30560 āmohamiṣanmūrcchām | pavanaḥ prāṇo nādatte na gṛhṇāti | aṅgāni na  
 30561 viṣṭambhayatītyarthaḥ | yadā prāṇānapyasau natvādatte na cālayituṃ śaknoti tadā  
 30562 moḥaṃ gāḍhamūrcchām || 54 ||  
 30563  
 30564 anyonyapuṣṭatāṃ yātairmohasaṃvedanabhramaiḥ |  
 30565 jantuḥ pāṣāṇatāmeti sthitamityādisargataḥ || 55 ||

30566  
 30567 mohaḥ svarūpāparicayaḥ saṃvedanāni viśayavāsanāḥ bhramā  
 30568 anyathāpratibhāsastaiḥ | pāśānatām pāśānavajjaḍatām | ādisargata ārabhya iti  
 30569 evaṃ niyataṃ sarvaṃ [sarvaṃ sthitaṃ iti kvacitkaḥ pāṭhaḥ]  
 30570 sthitamityarthaḥ || 55 ||  
 30571  
 30572 prabuddhalilovāca |  
 30573  
 30574 vyathāṃ vimohaṃ mūrcchāntaṃ bhramaṃ vyādhimacetanam |  
 30575 kimarthamayamāyāti deho hyaṣṭāṅgavānapi || 56 ||  
 30576  
 30577 śiraḥpāṇipādaguhyānābhīḥṛdayānyaṣṭāṅgāni tadvānapi || 56 ||  
 30578  
 30579 śrīdevyuvāca |  
 30580  
 30581 evaṃ saṃvihiṭaṃ karma sargāḍau spandasamvidā |  
 30582 yadyasminsamaye duḥkhaṃ kālenaitāvatedṛśam || 57 ||  
 30583  
 30584 spandasamvidā kriyāśaktipradhāneśvareṇa evaṃ vakṣyamāṇarūpaṃ  
 30585 saṃkalpalakṣaṇaṃ karma saṃvihiṭaṃ | yadyasminsamaye bālye yauvane vṛddhatve  
 30586 vā etāvatā kālena bhogyamīdṛśaṃ duḥkhaṃ me madabhinnaṣya jīvasya syādi  
 30587 pareṇānvayaḥ || 57 ||  
 30588  
 30589 syānme ityeva saṃviśya gulmavattatsvabhāvajam |  
 30590 vetti cittavijṛmbhotthaṃ nānyadatṛṣṭi kāraṇam || 58 ||  
 30591  
 30592 tatsvasaṃkalpasvabhāvajameva cittaparikalpitatarugulmavaccittavijṛmbhotthaṃ  
 30593 duḥkhaṃ svayameva jīvabhāvenopādḥau saṃviśya vetti bhūṅkte ityarthaḥ || 58 ||  
 30594  
 30595 yadā vyathāvaśānnāḍyaḥ svasaṃkocavikāsanaiḥ |  
 30596 gṛhṇanti māruto dehe tadojjhati nijāṃ sthitim || 59 ||  
 30597  
 30598 pṛṣṭaṃ samādhāya pratutamevāha - yadetyādinā | nāḍyaḥ  
 30599 prataptapittādirasapūritatvādyathāsaṃcalanaṃ  
 30600 tadvaśātsvasaṃkocavikāsanairbhuktānnapānaraṣaṃ vaiśamyēṇa gṛhṇanti tadā  
 30601 mārutaḥ samānavāyurnijāṃ bhuktānnapānādisamīkaraṇasthitimujjhatyutsṛjati ||  
 30602 59 ||  
 30603  
 30604 p. 262)  
 30605  
 30606 praviṣṭā na viniryānti gatāḥ saṃpraviśanti no |  
 30607 yadā vātā vināḍītvāttadā spandātsmṛtīrbhavet || 60 ||  
 30608  
 30609 yadā nāḍīdvāreṣu praviṣṭā vātā na viniryānti nirgatāśca na praviśanti tadā  
 30610 nāḍīvyāpāroparame vināḍītvāccakṣurāderaspaṇḍāt  
 30611 smṛtīrevāntarbhavennaindriyakam jñānamityarthaḥ || 60 ||  
 30612  
 30613 na viśatyeva vāto na niryāti pavano yadā |  
 30614 śarīranāḍīvaidhuryānmṛta ityucyate tadā || 61 ||  
 30615  
 30616 tacca nāḍīvaidhuryaṃ prāṇasaṃcārarodhena maraṇe heturityāha - na  
 30617 viśatyeveti | vātaḥ apāno dehena viśatyeva | yadā pavanaḥ prāṇaśca  
 30618 mukhaṇāsikābhyāṃ na niryāti tadā'vaśyaṃ līṅgasyotkramaṇānmṛta ityucyata  
 30619 ityarthaḥ || 61 ||  
 30620  
 30621 āgantavyo mayā nāśaḥ kālenaitāvateti yā |  
 30622 pūrvasamviditā saṃvidyāti taccoditā mṛtim || 62 ||  
 30623  
 30624 tatrāpi prāktanacitsaṃkalparūpā niyatireva heturityāha - āgantavya iti |  
 30625 pūrvasamviditā prāktanaśaṃkalpavatī | taccoditā | tāḍṛśanīyatipreritā || 62 ||  
 30626  
 30627 īdṛśena mayahetthaṃ bhāvyamityādi sargaajā |  
 30628 saṃvidbījakalā nāśaṃ na kadācana gacchanti || 63 ||  
 30629  
 30630 nanu tasyā niyaternāśe jagadvyavasthā bhajyeta tatrāha - saṃviditi |  
 30631 satyasaṃkalpasamvīdo bījakalā tatsaṃskāravatī māyā sā kadācidapi kāle na  
 30632 naśyati muktau kālena sahaiva tannivṛtteriṭi bhāvaḥ || 63 ||  
 30633  
 30634 saṃvīdo vedanaṃ nāma svabhāvo'vyatirekavān |

30635 tasmātsvabhāvasaṃvittēnānye maraṇajanmanī || 64 ||  
 30636  
 30637 āvidyakajīvasaṃvitsvarūpaparyālocane'pi yāvanmokṣaṃ  
 30638 janmamaraṇādyanivṛttirevetyāśayenāha - saṃvida iti | avyatirekavān  
 30639 vyatireko viśleṣastadabhāvavān || 64 ||  
 30640  
 30641 kvacidāvṛtimatsaumyaṃ kvacinnadyāṃ jalaṃ yathā |  
 30642 kvacitsaumyaṃ kvacijjīvadharmedaṃ cetanaṃ tathā || 65 ||  
 30643  
 30644 sāmsārikajīvasaṃvitpravāhaṃ varṇayati - kvaciditi | yathā nadyāṃ jalaṃ  
 30645 kvacidāvṛtimat kālūṣyavat kvacittu saumyaṃ sthīranirmalaṃ tathā idaṃ  
 30646 cetanaṃapi kvacitsaumyaṃ kvacittu jīvadharmaṛāgadveṣādikalūṣamityarthaḥ || 65 ||  
 30647  
 30648 yathā latāyāḥ parvāṇi dīrghāyā madhyamadyataḥ |  
 30649 tathā cetanasattāyā janmāni maraṇāni ca || 66 ||  
 30650  
 30651 dūrvādilatāyāḥ parvāṇi granthayaḥ || 66 ||  
 30652  
 30653 na jāyate na mriyate cetanaḥ [cetanaṃ puruṣe kvacit iti pāṭhaḥ]  
 30654 puruṣaḥ kvacit |  
 30655 svapnaśāmbhramavadbhrāntametatpaśyati kevalam || 67 ||  
 30656  
 30657 idaṃ ca sarvamāvidyakadr̥śā | paramārthadr̥śā tvāha - na jāyata iti | na  
 30658 jāyate mriyate vā vipāścīt ityādiśruterityarthaḥ || 67 ||  
 30659  
 30660 puruṣaścetanāmātraṃ sa [sa kadācinna naśyati ityapi pāṭhaḥ] kadā  
 30661 kveva naśyati |  
 30662 cetanavyatiriktatve vadānyatkiṃ pumānbhavet || 68 ||  
 30663  
 30664 amaraṇadharmaṭām tasya yuktyāpyupapādayati - puruṣa ityādinā |  
 30665 cetanavyatirikta eva puruṣa iti pakṣe anyatkiṃ dehaḥ puruṣo bhaveduta prāṇa  
 30666 utendriyāṇi kiṃvā mana uta buddhirutāhaṃkāracitte uta tattadadhiṣṭhātṛdevatā  
 30667 utāvidyā | sarveṣvapi pakṣeṣu jaḍaiḥ  
 30668 puruṣakāryaprakāśādhīnasarvavyavahārānirvāhātpariśeṣāccetanāmātrameva  
 30669 puruṣa iti pakṣaḥ sthita ityarthaḥ || 68 ||  
 30670  
 30671 ko'dyayāvanmṛtaṃ brūhi cetanaṃ kasya kiṃ katham |  
 30672 mriyante dehalakṣāṇi cetanaṃ sthitamakṣayam || 69 ||  
 30673  
 30674 cetanasya tu maraṇaṃ na sidhyati niḥsākṣikamaraṇāsiddherityāśayenāha -  
 30675 ko'dyēti | adyayāvadadyatanāvadhiḥ anādisaṃsāre cetanaṃ mṛtaṃ ko  
 30676 dr̥ṣṭavāniti śeṣaḥ | evaṃ kiṃ tanmaraṇaṃ vināśa uta dehāntaraprāptiḥ |  
 30677 ādye'pi kathaṃ cetanasya nāśaḥ kiṃ svata uta parataḥ | nādyāḥ | svātmani  
 30678 virodhābhāvāt | asaṅgasya paratastadaprasakterityarthaḥ | dvitīye tvāha -  
 30679 mriyanta iti || 69 ||  
 30680  
 30681 amariṣyanna vai cittamekasminneva tanmṛte |  
 30682 abhaviṣyatsarvabhāvamṛtirekamṛtāviha || 70 ||  
 30683  
 30684 aniṣṭaprasaṅjanenāpi cetanamaraṇaṃ vārayati - amariṣyaditi | pratidehaṃ  
 30685 cetanabhede mārābhāvāt eko devaḥ sarvabhūteṣu gūḍhaḥ  
 30686 ityādiśruteścaikasmīnstat tasmīnścetanā mṛte sati tadadhīnasattāsphūrtikaṃ  
 30687 samaṣṭivyaṣṭicittaṃ nāmariṣyadvai | kimarthe kākvāvaiśabdaḥ  
 30688 nāmariṣyatkimityarthaḥ | tasmīnśca mṛte sati  
 30689 nirupādānajaḡatsattā'yogādekamṛtau sarvabhāvamṛtidoṣo  
 30690 nābhaviṣyatkimityarthaḥ || 70 ||  
 30691  
 30692 vāsanāmātravaicitryaṃ yajjīvo'nubhavetsvayam |  
 30693 tasyaiva jīvamaraṇe nāmanī parikalpite || 71 ||  
 30694  
 30695 ke tarhi pratīyamāne jīvanamaraṇe tatrāha - vāsaneti | jīvo jīvanam || 71 ||  
 30696  
 30697 evaṃ na kaścīnmriyate jāyate na ca kaścana |  
 30698 vāsanāvartagarteṣu jīva luṭhati kevalam || 72 ||  
 30699  
 30700 upapāditamupasaṃharati - evamiti || 72 ||  
 30701  
 30702 atyantāśāmbhavādeva dr̥śyasyāsau ca vāsanā |  
 30703 nāstyeveti vicāreṇa dr̥ḍhajñātaiva naśyati || 73 ||

30704  
 30705 abhimānena dṛḍhataro jñātā antaḥkaraṇātmā naśyatyevetyarthaḥ || 73 ||  
 30706  
 30707 anuditamuditam jagatprabandham  
 30708 bhavabhayato'bhyasanairvilokya samyak |  
 30709 alamanuditavāsano hi jīvo  
 30710 bhavati vimukta itiḥa satyavastu || 74 ||  
 30711  
 30712 bhavabhayato vairāgyādisāadhanasaṃpanno'dhikārijīvo  
 30713 gurupūrvakaśravaṇādyabhyasanairbhrāntyā uditam jagatprabandham  
 30714 paramārthato'nuditameveti samyaktattvadarśanato vilokya  
 30715 mūlocchedādalamatyantamanuditadvaitavāsanaḥ san vimukto bhavatīti  
 30716 vimuktātmasvarūpameveha satyavastu nānyadityarthaḥ || 74 ||  
 30717  
 30718 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlo  
 30719 maraṇavicāro nāma catuḥpañcāśaḥ sargaḥ || 54 ||  
 30720  
 30721 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe maraṇavicāro  
 30722 nāma catuḥpañcāśaḥ sargaḥ || 54 ||  
 30723  
 30724 p. 263) 164  
 30725  
 30726 pañcapañcāśaḥ sargaḥ 55  
 30727  
 30728 prabuddhalilovāca |  
 30729  
 30730 yathaiva janturmriyate jāyate ca yathā punaḥ |  
 30731 tanme kathaya deveśi punarbodhavivṛddhaye || 1 ||  
 30732  
 30733 iha jīvasya saṃsāragativaicitryamucyate |  
 30734 ādisargāttatheśasya tatkarmānugunā sthitiḥ || 1 ||  
 30735  
 30736 kathitameva punarvistareṇa kathayetyarthaḥ | tatphalam vairāgyātīśayena  
 30737 bodhavivṛddhiḥ || 1 ||  
 30738  
 30739 śrīdevyuvāca |  
 30740  
 30741 nāḍipravāhe vidhure yadā vātavisamsthitim |  
 30742 jantuḥ prāpnoti hi tadā sāmyatīvāsyā cetanā || 2 ||  
 30743  
 30744 prāṇavātānām viśamsthitim calanasvabhāvaviruddhām samsthitim | praśāntimiti  
 30745 yāvat | vyañjakāntaḥkaraṇopādhivilayācchāmyatīva | etebhyo bhūtebhyaḥ  
 30746 samutthāya tānyevānu vinaśyati na pretya saṃjñāsti iti śruteriti bhāvaḥ || 2 ||  
 30747  
 30748 śuddham hi cetanam nityam nodeti na ca sāmyati |  
 30749 sthāvare jaṅgame vyomni śaile'gnau pavane sthitam || 3 ||  
 30750  
 30751 vastutastu na kvāpi sāmyatītyāha - śuddhamiti | avināśī vā are ayamātmā  
 30752 anucchittidharmā iti śruteriti bhāvaḥ || 3 ||  
 30753  
 30754 kevalam vātasamrodhādyadā spandaḥ praśāmyati |  
 30755 mṛta ityucyate dehastadāsau jaḍanāmakaḥ || 4 ||  
 30756  
 30757 evam ca dehadharma eva maraṇam nātmadharma ityāha - kevalamiti || 4 ||  
 30758  
 30759 tasmindehe śavībhūte vāte cānilatām gate |  
 30760 cetanam vāsanāmuktaḥ svātmatattve'vatiṣṭhati || 5 ||  
 30761  
 30762 vāte śarīravāyau anilatām svaprakṛtimahāvāyutām | prāṇastu sahatejasā  
 30763 prājñātmanyeva liyate | upādhivilaye jīvo'pi saha vāsanābhiḥ  
 30764 paramātmabhāve'vatiṣṭhata ityāha - cetanamiti | tathāca śrutiḥ athāsyā prayato  
 30765 vānmanasi saṃpadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyām devatāyām iti ||  
 30766 5 ||  
 30767  
 30768 jīva ityucyate tasya nāmānorvāsanāvataḥ |  
 30769 tatraivāste sa ca śavāgāre gaganake tathā || 6 ||  
 30770  
 30771 nanu yadi svātmatattve'vatiṣṭhate tarhi mukto brahmaiva syādasau na jīvastatrāha ##-  
 30772 tatparicchinnaśya tasya jīva iti nāma ucyate natu vastuto jīvo nāma

30773 brahmānyo'stityarthaḥ | ata eva tasya vāsanāvaśātsvasthāna eva  
 30774 paralokagamanādyadhyāso na vāstavam gamanādyastityāśayena  
 30775 maṇḍapākāśanyāyam smārayati - tatraivāsta iti || 6 ||  
 30776  
 30777 tato'sau pretaśabdena procyate vyavahāribhiḥ |  
 30778 cetanam vāsanāmiśramāmodānilavatsthitam || 7 ||  
 30779  
 30780 tato dehamaraṇādeva | nanvasaṅge katham vāsanāsthitistatrāha - cetanamiti |  
 30781 yathā sūkṣmatarapuṣpareṇuniṣṭha evāmodaḥ anilastu  
 30782 tattādātmyasaṃsargādhyāsādāmodamiśraḥ sthitastadvadityarthaḥ || 7 ||  
 30783  
 30784 idaṃ dṛśyam parityajya yadāste darśanāntare |  
 30785 sa svapna iva saṃkalpa iva nānakṛtistadā || 8 ||  
 30786  
 30787 idaṃ prāktanam dehādidṛśyam parityajya dehāntarādidarśanāntare yadā āste  
 30788 tadā sa jīvaḥ svapna iva svayameva  
 30789 svavāsanāmayagamanaparalokatatratyabhogyādinānākṛtīrbhavatītyarthaḥ || 8 ||  
 30790  
 30791 tasmīnneva pradeśe'ntaḥ pūrvavatsmṛtimānbhavet |  
 30792 tadaiva mṛtimūrcchānte paśyatyanyaśarīrakam || 9 ||  
 30793  
 30794 tamevādhyāsaṃ krameṇa vaktumupakramate - tasminneveti |  
 30795 pūrvavatprāgjanmavat || 9 ||  
 30796  
 30797 ātmanyasti ghaṭāpuṣṭamanyasya vyoma kevalam |  
 30798 ākāśabhūtale sākaṃ sākāśaśaivāsaram [śaśicāmaram iti  
 30799 pāṭhaḥ] || 10 ||  
 30800  
 30801 nanu tasminnalpatare maraṇapradeśe dehāntarakalpanaghaṭane'pi katham  
 30802 dūragamanavistṛtaparalokādīsamāveśaghaṭanam tatrāha - ātmanīti |  
 30803 puṣṭam vipulam kevalam vyoma ekaṃ ākāśabhūtale dve vā  
 30804 sākāśaśaivāsaram brahmāṇḍakoṭīlakṣam vā sākaṃ yugapadevāntarniviśatu  
 30805 tathāpi ātmanyanyasya sarvasya prapañcasya ghaṭā ghaṭanamastyeva |  
 30806 ātmano'nantatvānmāyāyāścāghaṭītaghaṭanāsāmarthyasattvādityarthaḥ |  
 30807 tathācātmasvarūpaparyālocanayā alpapradeśe'pi jagadantarasaṃveśa ukto na  
 30808 tatpradeśamātramapekṣyati bhāvaḥ | athavā yadi tasminpradeśe  
 30809 mārgaparalokādīkamasti tarhyanyenāpi kuto nopalabhyate tatrāha - ātmanīti |  
 30810 ākāśabhūtale dve sākāśaśaivāsaram sarva jagacca mṛtapuruṣasyātmani  
 30811 meghaghaṭeva puṣṭamasti anyasya dṛśā tu kevalam vyoma  
 30812 gṛhākāśamevāstīti [āstīti na darśanaprasaktirīti kvacit]  
 30813 darśanaprasaktirītyarthaḥ || 10 ||  
 30814  
 30815 bhavanti ṣaḍvidhāḥ pretāsteṣāṃ bhedaṃmimaṃ śṛṇu |  
 30816 sāmānyapāpino madhyapāpinaḥ sthūlapāpinaḥ || 11 ||  
 30817  
 30818 gatibhedānvaktum pretānvibhajate - bhavantīti || 11 ||  
 30819  
 30820 sāmānyadharmā [chandobhaṅgo'tra ārṣaḥ] madhyamadharmā  
 30821 cottamadharmavān |  
 30822 eteṣāṃ kasyacidbhedo dvau trayo'pyatha kasyacit || 12 ||  
 30823  
 30824 eteṣāṃ madhye kasyacidbhedo viśeṣaḥ | sa kaḥ | kasyacid dvau bhedaḥ | yathā  
 30825 kaṃcitkālaṃ sāmānyapāpī taduttaramadhyamapāpyatipāpī veti uktarītyā  
 30826 kasyacittrayo'pi krameṇa vyutkrameṇa vā bhedaḥ || 12 ||  
 30827  
 30828 kaścinmahāpātakavānvatsaram smṛtimūrchanam |  
 30829 vimūḍho'nubhavatyantaḥ pāṣāṇahṛdayopamaḥ || 13 ||  
 30830  
 30831 tatra prathamam tṛtīyasya gatimāha - kaściditi | vatsaram saṃvatsaramātram ||  
 30832 13 ||  
 30833  
 30834 tataḥ kālena saṃbuddho vāsanājāṭharoditam |  
 30835 anubhūya ciraṃ kālaṃ nārakaṃ duḥkhamakṣayam || 14 ||  
 30836  
 30837 bhuktvā yonīsatānyuccairduḥkhādduḥkhāntaram gataḥ |  
 30838 kadācicchamamāyāti saṃsārasvapnasambhrame || 15 ||  
 30839  
 30840 bhuktveti | tathāca śrutiḥ atha ya iha kapūyacaraṇā abhyāso hayatte kapūyāṃ  
 30841 yonimāpadyeran śvayoniṃ vā sūkarayoniṃ vā caṇḍālayoniṃ vā iti | śamaṃ

30842 mahāpāpaphaloparamam || 15 ||  
 30843  
 30844 p. 264) 165  
 30845  
 30846 athavā mṛtimohānte jaḍaduḥkhaśatākulām |  
 30847 kṣaṇādvṛkṣādītāmeva hṛtsthāmanubhavanti [tatsthām iti  
 30848 pāṭhaḥ] te || 16 ||  
 30849  
 30850 kṣaṇāditi | idaṃ cānyadṛśā || 16 ||  
 30851  
 30852 svavāsanānurūpāṇi duḥkhāṇi narake punaḥ |  
 30853 anubhūyātha yoniṣu jāyante bhūtale cirāt || 17 ||  
 30854  
 30855 atha madhyamapāpo yo mṛtimohādanantaram |  
 30856 saśilājaṭharam jāḍyaṃ kaṃcitkālāṃ prapaśyati || 18 ||  
 30857  
 30858 dvitīyasya gatimāha - atheti | śilā jaṭharamiva śilājaṭharam | jāḍyaṃ  
 30859 mūrcchām || 18 ||  
 30860  
 30861 tataḥ prabuddhaḥ kālena kenacidvā tadaiva vā |  
 30862 tiryagādikramairbhuktvā yonīḥ saṃsārameṣyati || 19 ||  
 30863  
 30864 tadaiveti paraḍṛṣṭyuktiḥ || 19 ||  
 30865  
 30866 mṛta evānubhavati kaścitsāmānyapātakī |  
 30867 svavāsanānusāreṇa dehaṃ saṃpannamakṣatam || 20 ||  
 30868  
 30869 prathamasya gatimāha - mṛta iti | dehaṃ manuṣyādiśarīram | ubhābhyāmeva  
 30870 manuṣyalokamiti śruteḥ || 20 ||  
 30871  
 30872 sa svapna iva saṃkalpa iva cetati tādṛśam |  
 30873 tasminneva kṣaṇe tasya smṛtiritthamudeti ca || 21 ||  
 30874  
 30875 cetati anubhavati | itthaṃ prāguktadiśā || 21 ||  
 30876  
 30877 ye tūttamamahāpuṇyā mṛtimohādanantaram |  
 30878 svargavidyādharapuram smṛtyā svanubhavanti te || 22 ||  
 30879  
 30880 ṣaṣṭhasya gatimāha - ye tviti | smṛtyā puṇyavāsanodbodhena || 22 ||  
 30881  
 30882 tato'nyakarmasadrśam bhuktvānyatra phalaṃ nijam |  
 30883 jāyante mānuṣe loke saśrīke sajjanāspade || 23 ||  
 30884  
 30885 tato mahāpuṇyabhogānantaram | anyatkiṃcidalpaṃ puṇyaṃ pāpaṃ vā  
 30886 saṃbhāvitam tatsadrśam tadanurūpaṃ phalam | anyatra  
 30887 ilāvṛtakimpuruṣādivarṣeṣu || 23 ||  
 30888  
 30889 ye ca madhyamadharmāṇo mṛtimohādanantaram |  
 30890 te vyomavāyuvalitāḥ prayāntyoṣadhipallavam || 24 ||  
 30891  
 30892 pañcamasya gatimāha - ye ceti | oṣadhipallavaṃ oṣadhipallavapradhānaṃ  
 30893 nandanacaitrarathādivanaṃ kinnarakimpuruṣayakṣādiśarīreṇa prayāntītyarthaḥ || 24  
 30894 ||  
 30895  
 30896 tatra cāruphalaṃ bhuktvā praviśya hṛdayaṃ nṛṇām |  
 30897 retasāmadhitiṣṭhanti garbhe jātikramocite || 25 ||  
 30898  
 30899 cāru svakarmaphalaṃ bhuktvānte vāyuvṛṣṭyādīdvārā bhūmau vrīhiyavādiṣu  
 30900 praviśyānnabhūtā nṛṇām brāhmaṇādīnām hṛdayaṃ praviśya retasāṃ  
 30901 niṣeke tadvārā strīṇām garbhe adhitiṣṭhantītyarthaḥ | atha ya iha ramaṇīyacaraṇā  
 30902 abhyāso ha yatte ramaṇīyāṃ yonimāpadyeranbrāhmaṇayoniṃ vā kṣatriyayoniṃ  
 30903 vā vaiśyayoniṃ vā iti śruteḥ || 25 ||  
 30904  
 30905 svavāsanānusāreṇa pretā etāṃ vyavasthitim |  
 30906 mūrcchānte'nubhavantyaṇṭhaḥ krameṇaivākrameṇa ca || 26 ||  
 30907  
 30908 etena caturthasyāpi gatiрукtaprāyaiveti manyamāna upasaṃharati - svavāsaneti ||  
 30909 26 ||  
 30910

30911 ādau mṛtā vayamiti budhyante tadanukramāt |  
 30912 bandhupiṇḍādīdānena protpannā iti vedinaḥ || 27 ||  
 30913  
 30914 idānīm maraṇaprabhṛti teṣāmāropakramaṃ viśiṣya darśayati -  
 30915 ādāvityādinā | tadanukramāddāhadaśāhakṛtyakramātprotpannā  
 30916 niṣpannaśarīrā iti budhyanta iti sarvatrānuṣajyate || 27 ||  
 30917  
 30918 tato yamabhaṭā ete kālapāśānvitā iti |  
 30919 nīyamānaḥ prayāmyebhiḥ kramādyamapuram tviti || 28 ||  
 30920  
 30921 ebhīryamabhaṭaiḥ kramātpātheyaśrāddhatarpitaḥ saṃvatsareṇa yamapuram  
 30922 prayāmiti || 28 ||  
 30923  
 30924 udyānāni vimānāni śobhanāni punaḥpunaḥ |  
 30925 svakarmabhirupāttāni divyānītyeva puṇyavān || 29 ||  
 30926  
 30927 puṇyavānuttamapuṇyavān || 29 ||  
 30928  
 30929 himānikaṇṭakaśvabhraśastrapatravanāni ca |  
 30930 svakarmaduṣkṛtotthāni saṃprāptānīti pāpavān || 30 ||  
 30931  
 30932 iyaṃ me saumyasampātā saraṇiḥ śītaśādvalā |  
 30933 snigdhacchāyā savāpikā puraḥsaṃstheti madhyamaḥ || 31 ||  
 30934  
 30935 saumyasampātā padbhyāṃ sukheṇa gantum yogyetyarthaḥ | saraṇirmārgaḥ |  
 30936 madhyamaḥ puṇyavān iti budhyate || 31 ||  
 30937  
 30938 ayaṃ prāpto yamapuramahameṣa sa bhūtapāḥ |  
 30939 ayaṃ karmavicāro'tra kṛta ityanubhūtimān || 32 ||  
 30940  
 30941 ayamahaṃ yamapuram prāptaḥ | sa sarvalokaprasiddho yamaḥ | eṣa puraḥsthaḥ | atra  
 30942 yamasabhāyāṃ citraguptādibhirmama karmavicāraḥ kṛtaḥ || 32 ||  
 30943  
 30944 iti pratyekamabhyeti pṛthuḥ saṃsāraḥkhaṇḍakaḥ |  
 30945 yathāsaṃsthitaniḥśeṣapadārthācārabhāsurāḥ || 33 ||  
 30946  
 30947 ayaṃ cāropakramaḥ pratipurusaṃ svapnavadbhinna ityāha - itīti | yathā  
 30948 pratiyante tathaiva saṃsthitāḥ satyā iva ye  
 30949 niḥśeṣapadārthāstadācārāstattadarthakriyāśca tairbhāsurāḥ || 33 ||  
 30950  
 30951 ākāśa iva niḥśūnye śūnyātmaiva vibodhavān |  
 30952 deśakālakriyādairghyabhāsuro'pi na kiṃcana || 34 ||  
 30953  
 30954 svarūpadṛṣṭyāvalokane tu na kiṃcidātmātiriktamastītyāha - ākāśa iveti |  
 30955 niḥśūnye niḥsvarūpe sthitaḥ prapañco deśakālādairghyeṇa bhāsamāno'pi na  
 30956 kiṃcana kiṃtu sarvāropaśūnya ātmaivetyarthaḥ || 34 ||  
 30957  
 30958 iti'yamahamādiṣṭaḥ svakarmaphalabhojane |  
 30959 gacchāmyāśu śubhaṃ svargamito narakameva ca || 35 ||  
 30960  
 30961 ahaṃ yamena svakarmaphalabhojane ito'syāṃ diśi ādiṣṭa ājñaptaḥ | ito  
 30962 yamasabhātaḥ || 35 ||  
 30963  
 30964 yaḥ svargo'yaṃ mayā bhukto bhukto'yaṃ narako'tha vā |  
 30965 imāstā yonayo bhuktā jāye'haṃ saṃsṛtau punaḥ || 36 ||  
 30966  
 30967 yo yamena nirdiṣṭaḥ svargaḥ ayaṃ mayā bhuktaḥ | tā yamanirdiṣṭāḥ  
 30968 paśvādiyonaya imāḥ pratyakṣā mayā bhuktāḥ | ahaṃ saṃsṛtau  
 30969 manuṣyasamsāre punarjāye sāmpratam prādurbhavāmi || 36 ||  
 30970  
 30971 ayaṃ śāliraham jātaḥ kramātphalamahaṃ sthitaḥ |  
 30972 ityudarkaprabodhena budhyamāno bhaviṣyati || 37 ||  
 30973  
 30974 tatkrāmamāha - ayamiti | śāliḥ śālyāṅkuraḥ |  
 30975 kāṇḍapatragarbhamañjarīkramātphalam bhūtvā ahaṃ sthitaḥ | nanu  
 30976 svarganarakanānāyonibhoga iva vrīhyādibhāvo'pi kimasyā'nubhavasiddho netyāha  
 30977 - ityudarketi | udarke auttarakālike manuṣyaśarīre  
 30978 śrutipurāṇādi janyaprabodhena buddhyamāno'yaṃ bhaviṣyatītyarthaḥ || 37 ||  
 30979

30980 p. 265) 165  
 30981  
 30982 saṃsuptakaraṇastvevaṃ bījatām yātyasau nare |  
 30983 tadbījaṃ yonigalitaṃ garbho bhavati mātari || 38 ||  
 30984  
 30985 kutastadānimasau vrihyādibhāvaṃ nānubhavati tatrāha - saṃsuptakaraṇa iti |  
 30986 śarirābhāvātsaṃmūrcchitabāhyāntaḥkaraṇaḥ | tuśabda etadviśeṣasūcanāya |  
 30987 evamevāsau nare pitṛśarīre bhuktānnadvārā praviṣṭo bījatām retobhāvaṃ yāti ||  
 30988 38 ||  
 30989  
 30990 sa garbho jāyate loke pūrvakarmānusārataḥ |  
 30991 bhavyo bhavatyabhavyo vā bālako lalitākṛtiḥ || 39 ||  
 30992  
 30993 pūrvakarmānusārameva prapañcayati - bhavya iti | bhavyaḥ  
 30994 sukhasaubhāgyarogyasādhuvṛttasaṃpannastadviparīto'bhavyaḥ || 39 ||  
 30995  
 30996 tato'nubhavatīndvābhaṃ yauvanaṃ madanonmukham |  
 30997 tato jarāṃ padmamukhe himāśanimiva cyutam [cyutām iti pāṭhaḥ] ||  
 30998 40 ||  
 30999  
 31000 indvābhaṃ candravadupacayāpacyadharmināṃ calaṃ kāntaṃ ca || 40 ||  
 31001  
 31002 tato'pi vyādhimaraṇaṃ punarmaraṇamūrcchanām |  
 31003 punaḥ svapnavadāyātaṃ piṇḍairdehaparigrahaṃ || 41 ||  
 31004  
 31005 bandhudattairaurdhvadehikapīṇḍaiḥ || 41 ||  
 31006  
 31007 yāmyaṃ yāti punarlokaṃ punareva bhramakramam |  
 31008 bhūyo bhūyo'nubhavati nānāyonyantarodaye || 42 ||  
 31009  
 31010 ityājavaṃ javībhāvamāmokṣamatibhāsuram |  
 31011 bhūyo bhūyo'nubhavati vyomnyeva vyomarūpavān || 43 ||  
 31012  
 31013 iti uktaprakāraṃ ājavaṃ javībhāvaṃ parivartanam | ju gatau iti  
 31014 dhātorāṇpūrvātpacādyaci cviḥ dvitvanukau tu  
 31015 bāhulakātpṛṣṭodārādītīvācchāndasatvādvā bodhyau || 43 ||  
 31016  
 31017 prabuddhalilovāca |  
 31018  
 31019 ādisarge yathā devi bhrama eṣa pravartate |  
 31020 tathā kathaya me bhūyaḥ prasādādbodhavṛddhaye || 44 ||  
 31021  
 31022 nanvastu tvam padārthe jīve bhrāntisaṃbhavādayamadhyāropakramastatpadārthe  
 31023 tvīśvare bhrāntyayogātkathaṃ jagadadhyāropakrama iti tatpariśuddhijñānāya līlā  
 31024 pṛcchati - ādisarge iti || 44 ||  
 31025  
 31026 śrīdevyuvāca |  
 31027  
 31028 paramāthaghanaṃ śailāḥ paramārthaghanaṃ drumāḥ |  
 31029 paramārthaghanaṃ pṛthvī paramārthaghanaṃ nabhaḥ || 45 ||  
 31030  
 31031 neśvarasya bhrāntyā jagadadhyāropaḥ kiṃtu svataḥ paramārthaghanarūpasyaiva  
 31032 svato mātādyāropitarūpeṇa vivartaḥ | anāvṛtasvacaitanyenādhyastabhānaṃ na  
 31033 ca bhramaḥ kiṃtu satyatvenāsatyapratibhāsaḥ | īśvarasya sarvadā  
 31034 sarvajñatvātsarvārthapratibhāse'pi svarūpāpracyutibodhabādhitatvāna jagati  
 31035 satyatāpratibhāsa iti na kaściddoṣa ityabhipretya devī  
 31036 tatpadārthe'dhyāropamupapādayitumāha - paramārthaghanamityādinā || 45 ||  
 31037  
 31038 sarvātmakatvātsa yato yathodeti cidīśvaraḥ |  
 31039 paramākāśaśuddhātmā tatra tatra bhavet tathā || 46 ||  
 31040  
 31041 udeti vivartate | tathā bhavati asmaddṛśā na svadṛśā || 46 ||  
 31042  
 31043 sargādaḥ svapnapuruṣanyāyenādiprajāpatiḥ |  
 31044 yathā sphuṭaṃ prakacitastathādyāpi sthitā sthitiḥ || 47 ||  
 31045  
 31046 sa īśvara eva svapnakalpayitr̥puruṣanyāyena jīvasamaṣṭyātmā  
 31047 ādiprajāpatirbhūtvā sṛjyasaṃkalpātmanā yathā bhūrādilokātmanā vivartena  
 31048 prakacati tathaivādyāpi tādṛśasthitisamkalpasattayā sthityirvyavasthā sthitā || 47 ||



31049  
 31050 prathamo'sau pratispandah padārthānām hi bimbakam |  
 31051 pratibimbitametasmādyattadadyāpi samsthitam || 48 ||  
 31052  
 31053 sāmkalpikajagatsattāyā iyaṃ jagatsattā bhinneti pakṣe'pi  
 31054 tatpratibimbatulyatvānmithyaivetyāha - prathamamiti | asau  
 31055 sāmkalpikaprakacanarūpaḥ parispando vivartaḥ || 48 ||  
 31056  
 31057 yannāma suṣīraṃ sthānaṃ dehānāṃ tadgato'nilaḥ |  
 31058 karotyāṅgaparispandaṃ jīvatītyucyate tataḥ || 49 ||  
 31059  
 31060 tatra sthāvara jaṃgamavibhāge nimittamāha - yannāmeti dvābhyām || 49 ||  
 31061  
 31062 sargādāvevamevaiśā jaṅgameṣu sthitā sthitiḥ |  
 31063 cetanā api niḥspandāstenaite pādapādayaḥ || 50 ||  
 31064  
 31065 niḥspandā niśceṣṭāḥ || 50 ||  
 31066  
 31067 cidākāśo'yamevāmśaṃ kurute cetanoditam |  
 31068 sa eva samvidbhavati śeṣaṃ bhavati naiva tat || 51 ||  
 31069  
 31070 evaṃ cetanācetanavibhāgakalpane'pi nimittamāha - cidākāśa iti | ayaṃ  
 31071 cidākāśa īśvara eva cetanābuddhyupādhisūtrāvacchedātpratibimbanādvā  
 31072 uditamāvirbhūtaṃsamivāmśamaupādhikaṃ jīvavibhāgaṃ kurute sa evāmśaḥ  
 31073 samviccetanam bhavati śeṣaṃ tvadhyāropitaṃ taccetanam na bhavati  
 31074 kiṃtvacetanamevetyarthaḥ || 51 ||  
 31075  
 31076 naropādhipuraṃ prāptaṃ cetatyakṣipuṭaṃ nayat |  
 31077 tattasyā nākṣicijjīvaṃ no jīvatyeva sargataḥ || 52 ||  
 31078  
 31079 tasya buddhidvāraiva sthūlānupraveśaṃ tatra cakṣurādiprāptyā  
 31080 bāhyavyavahārayogyatām cāha - nareti | tadbuddhyanupraviṣṭacidākāśaṃ  
 31081 tasyāḥ buddhernimittānnaraśarīrādirūpaṃ dvitīyaṃ sopādhibhūtaṃ puraṃ  
 31082 nagaraṃ prāptaṃ praviṣṭaṃ satsvādhirūḍhāṃ buddhimakṣipuṭaṃ  
 31083 cakṣurādigolakasthānaṃ nayat prāpayatsaccākṣuśādibuddhivṛttidvārā  
 31084 bāhyārthāṃścetati | nanu cakṣurādyeva sāksāccidadhyastatvena cittvājīvabhūtaṃ  
 31085 śarīramadhiṣṭhāya vyavaharatu kiṃ buddhyupādhikajīvakalpanayā netyāha -  
 31086 nākṣīti | akṣi cakṣurupalakṣitamindriyajātaṃ svayameva ciccetanam jīvabhūtaṃ na |  
 31087 kutaḥ | yataḥ sargataḥ cityadhyāropamātrata eva kiṃcidapi na jīvati | tathā sati  
 31088 ghaṭādīnāmapi jīvanaprasaṅgāditi bhāvaḥ || 52 ||  
 31089  
 31090 tathā khaṃ khaṃ tathā bhūmirbhūmitvenāptvavajjalam |  
 31091 yadyathā cetati svairaṃ tadvettyeva tathā vapuḥ || 53 ||  
 31092  
 31093 buddhereva jīvopādhitā nānyasyeti niyame tu  
 31094 sarvavastuśaktivyavasthāpakacitsamkalpa eva heturityāśayaṃ sphuṭayantyāha ##-  
 31095 sarvadhāraṇaśaktyā sthitā | jalam ca aptvavat  
 31096 sarvāpyānaśaktimatsthitamityarthaḥ | cetati samkalpayati || 53 ||  
 31097  
 31098 p. 266) 166  
 31099  
 31100 iti sarvaśarīreṇa jaṃgamatvena jaṃgamam |  
 31101 sthāvaraṃ sthāvaratvena sarvātmā bhāvayan sthitaḥ || 54 ||  
 31102  
 31103 bhāvayansamkalpayansamstatkārameva tathā nivṛttaḥ [vivṛttaḥ iti  
 31104 pāṭhaḥ] sthitaḥ || 54 ||  
 31105  
 31106 tasmādyajjaṅgamaṃ nāma tatsvabodhanarūpavat |  
 31107 tena buddhaṃ tatastadvattadevādyāpi samsthitam || 55 ||  
 31108  
 31109 yathā bhāvanasiddhaṃ tadadyāpyanuvartata evetyāha - tasmāditi dvābhyām ||  
 31110 55 ||  
 31111  
 31112 yadvṛkṣābhidhamābuddhaṃ sthāvaratvena vai punaḥ |  
 31113 jaḍamadyāpi saṃsiddhaṃ śīlātarutṛṇādi ca || 56 ||  
 31114  
 31115 na tu jāḍyaṃ pṛthakkiṃcidasti nāpi ca cetanam |  
 31116 nātra bhedo'sti sargādaḥ sattāsāmānyakena ca || 57 ||  
 31117

31118 itthaṃ tattvaṃpadārthayoradhyāropitabhedajātamaṃpavadannāha - na tvityādinā |  
 31119 cetanaṃ cidviśiṣṭaṃ jaḍaṃ | atra padārthajāte sarga utpattiḥ | ādipadātsṭhitināsau  
 31120 teṣu bhedo nāsti | asato bhedāśrayatvāyogāt | astu tarhyanugate sadvastuni sa  
 31121 netyāha - sattāsāmānyake iti || 57 ||  
 31122  
 31123 vṛkṣāṇāmupalānāṃ yā nāmāntaḥsthāḥ svasaṃvidaḥ |  
 31124 buddhyādivihitānyeva tāni teṣāmiti sthitiḥ || 58 ||  
 31125  
 31126 nanu yadi cidekarasameva sarvaṃ tarhi kathaṃ tatraiva  
 31127 tadvirudhajāḍyarūpanāmabhedānubhavaḥ sarveṣāmiti yāśaṅkya  
 31128 tattadāntarapratyakṣaṃvidi avidyādyastabuddhikṛtakalpanāvasādeveti rahasyaṃ  
 31129 prathamam sthāvaṛeṣu darśayati - vṛkṣāṇāmiti | upalānāṃ śailānāṃ |  
 31130 tāni jāḍyabhedanāmarūpāni | teṣāṃ vṛkṣādināṃ | buddhyādibhireva vihitāni  
 31131 kalpitāni na vastuta iti paramārthasthitirityarthaḥ || 58 ||  
 31132  
 31133 vidontaḥsthāvarāderyāstasyā buddhyāstathā sthiteḥ |  
 31134 anyābhidhānāsthānārthāḥ saṃketairaparaiḥ sthitāḥ || 59 ||  
 31135  
 31136 uktārthameva spaṣṭaṃ punarāha - vidaḥ ityāśaṅkya | vidaḥ pratyakṣaṃvidaḥ |  
 31137 upādhikṛtabhedādbahuvacanam | tasyāḥ sthāvarādibuddhestathā  
 31138 sthāvaro'hamityādivyavasthitarūpeṇaiva sthitatvāccarebhyo'nye ityabhidhānasya  
 31139 tathā āsthānasya abhimānasya ca arthā viśayabhūtāḥ santo'parairanyairvṛkṣāḥ  
 31140 parvatā ityādiśabdasaṃketaiḥ sthitāḥ || 59 ||  
 31141  
 31142 kṛmikiṭapataṅgānāṃ yā nāmāntaḥsvasaṃvidaḥ |  
 31143 tānyeva teṣāṃ buddhyādīnyabhidhārthāni kānicit || 60 ||  
 31144  
 31145 evaṃ jaṅgameṣvapyuktaṃ rahasyaṃ darśayati - kṛmikiṭeti | yāḥ  
 31146 svasaṃvidastānyeva buddhyādīnyabhidhārthāni śabdārthabhūtāni tattadanyāni  
 31147 jātānityarthaḥ || 60 ||  
 31148  
 31149 yathottarābdbhijanatā dakṣiṇābdbhijanaṃ sthitam |  
 31150 na kiṃcidapi jānāti nijasaṃvedanādṛte || 61 ||  
 31151  
 31152 citi vakṣyamāṇajāḍyakalpanasyoktārthasya copapādakaṃ dṛṣṭāntamāha -  
 31153 yatheti | uttarābdbhitīrasthā janatā janasaṃmūhaḥ || 61 ||  
 31154  
 31155 svasaṃjñānubhave līnāstathā sthāvarajaṅgamāḥ |  
 31156 parasparaṃ yadā sarve svasaṃketaparāyaṇāḥ || 62 ||  
 31157  
 31158 yathāyaṃ dṛṣṭāntastathā sarve sthāvarajaṅgamāḥ svapratyaksākṣike anubhave  
 31159 līnāḥ paryavasannā nānyabuddhikalpitaṃ jānantītyarthaḥ | ata eva  
 31160 samuditavyavahāre parasparaṃsaṃketamapekṣanta ityāha - parasparamiti || 62 ||  
 31161  
 31162 yathā śīlāntaḥsaṃsthānāṃ bahiṣṭhānāṃ ca vedanam |  
 31163 asajjaḍaṃ ca bhekānāṃ mitho'ntastasthuṣāṃ tathā || 63 ||  
 31164  
 31165 ata eva saccidrūpe  
 31166 brahmaṇyasattvajāḍyavāyavākāśādikalpanamapyupapannamityetadapi  
 31167 dṛṣṭāntena darśayati - yatheti || 63 ||  
 31168  
 31169 sarvaṃ sarvagataṃ cittam cidvyomnā yatpracetitam |  
 31170 sargāḍau copanaṃ vāyuh sa ihādyāpi saṃsthitāḥ || 64 ||  
 31171  
 31172 yathāyaṃ dṛṣṭāntastathā pralayakāle mātāntarlīnaṃ sarvātmakaṃ sarvagataṃ  
 31173 ca samaṣṭicittam jagataḥ sūksmāvasthārūpaṃ sarvapratyagbhūtena cidvyomnā  
 31174 sargāḍau yadyadyathā pracetitam tattattathā adyāpi sthitamityarthaḥ | tadeva  
 31175 prapañcayati - copanaṃ vāyurityādinā | copanaṃ spandanam || 64 ||  
 31176  
 31177 cetitam yattu sauṣīryaṃ tannabhastatra mārutaḥ |  
 31178 spandātmetyādisargehāḥ padārtheṣviva copanam || 65 ||  
 31179  
 31180 suṣīrameva sauṣīryaṃ chidram | tatra spandātmā sarvakriyāśaktirūpo mārutaḥ  
 31181 sthita ityarthaḥ | iti uktalakṣaṇena vāyunā sarvavastūnāṃ ihāścalanāni | yathā  
 31182 śuṣkatṛṇaparnādipadārtheṣvanilena copanaṃ tadvat || 65 ||  
 31183  
 31184 cittam tu paramārthena sthāvaṛe jaṅgame sthitam |  
 31185 copanānyanilaireva bhavanti na bhavanti ca || 66 ||  
 31186

31187 ata eva sthāvarajaṅgamayorvastutaścittasāmye'pi vāyukṛtacopanācopanābhyām  
 31188 viśeṣa ityāha - cittaṃ tviti | jaṅgame bhavanti sthāvare na bhavanti ca || 66 ||  
 31189  
 31190 evaṃ bhrāntimaye viśve padārthāḥ saṃvidamśavaḥ |  
 31191 sargādiṣu yathaivāsaṃstathaivādyāpi saṃsthitāḥ || 67 ||  
 31192  
 31193 asminnapi niyame prāktanī niyatireva heturityāha - evamiti | sargādau ādisarge |  
 31194 evaṃ sakriyatvenākriyatvena vā saṃvidi aṃśavaḥ kiraṇā iva sphuritā adyāpi  
 31195 tathaiva saṃsthitāḥ || 67 ||  
 31196  
 31197 yathā viśvapadārthānāṃ svabhāvasya vijṛmbhitam |  
 31198 asatyameva satyābhaṃ tadetat kathitam tava || 68 ||  
 31199  
 31200 prastutaṃ vaktuṃ pṛṣṭaprasaṅgāgataṃ tattvāvabodhanamupasaṃharati -  
 31201 yatheti || 68 ||  
 31202  
 31203 ayamastaṃ gataḥ prāyaḥ paśya rājā vidūrathaḥ |  
 31204 mālāsavasya padmasya patyuste yāti hṛdgataṃ || 69 ||  
 31205  
 31206 prāya iti vitarke | astaṃ gato mṛtaḥ san puṣpamālāpihitaya śavabhūtasya  
 31207 padmasya hṛdgataṃ padmakoṣaṃ vivikṣuryāti gacchati || 69 ||  
 31208  
 31209 prabuddhalilovāca |  
 31210  
 31211 kena mārgeṇa deveśi yātyeṣa śavamaṇḍapam |  
 31212 enamevāsu paśyantyāvāvāṃ gacchāva uttame || 70 ||  
 31213  
 31214 enaṃ paśyantyāveva āvāṃ āsu gacchāvo gamiṣyāvaḥ || 70 ||  
 31215  
 31216 śrīdevyuvāca |  
 31217  
 31218 manuṣyavāsanāntasthaṃ mārgamāśritya gacchati |  
 31219 eṣo'hamaparaṃ lokaṃ dūraṃ yāmīti cinmayaḥ || 71 ||  
 31220  
 31221 manuṣyavāsanā padmaśarīrāhaṃvāsanā | anyathā tatprāptiyayogāditi bhāvaḥ || 71  
 31222 ||  
 31223  
 31224 mārgeṇaivamanenaiva yāvasteyena (?) saṃmatam |  
 31225 paraspārecchāvicchittirna hi sauhārdabandhanī || 72 ||  
 31226  
 31227 sauhārda snehastena bandhanī saṃbandhahetuḥ || 72 ||  
 31228  
 31229 p. 267) 166  
 31230  
 31231 śrīvasiṣṭha uvāca |  
 31232  
 31233 iti vihitakathāgataklaṃyām  
 31234 paramadṛśi prasṛte vibodhabhānau |  
 31235 nṛpativarasutāmanasyudāre  
 31236 vigalitacittajaḍo vidūratho'bhūt || 73 ||  
 31237  
 31238 nṛpativarasutāyā līlāyā udāre viśuddhe manasi paramadṛśi  
 31239 paramārthadṛggrūpe svatattve iti vihitayā kathayā gataklaṃyām  
 31240 nirastasarvasaṃtāpe satī vibodhalakṣaṇe bhānau sūrye prasṛte āvirbhūte satī  
 31241 vidūratho vigalitena kāraṇe prājñātmani vilīnena cittena jaḍaḥ  
 31242 pratisaṃdhānaśūnyo maraṇāya mūrccchito'bhūdityarthaḥ || 73 ||  
 31243  
 31244 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣutpattiprakaraṇe  
 31245 līlo0 saṃsāramaraṇāvasthāvarṇanaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 31246  
 31247 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 31248 saṃsāramaraṇāvasthāvarṇanaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 31249  
 31250  
 31251 ṣaṭpañcāśaḥ sargaḥ 56  
 31252  
 31253 śrīvasiṣṭha uvāca |  
 31254  
 31255 etasminnantare rājā parivṛttākṣitārakaḥ |

31256 babhūvaikatanuprāṇaśeṣaḥ śuṣkasitādharāḥ || 1 ||  
 31257  
 31258 iha tannṛpajīvasya vānā yamapūrgatiḥ |  
 31259 tayloranugamaḥ pūrvapuraprāptiśca varṇyate || 1 ||  
 31260  
 31261 sarveṣu karaṇeṣu mūrcchiteṣvekatanuḥ sūkṣmaḥ prāṇa eva śeṣo dehe'vaśiṣṭo  
 31262 yasya sa tathāvidho babhūva || 1 ||  
 31263  
 31264 jīrṇaparnasavarṇābhāḥ kṣīṇapāṇḍumukhacchaviḥ |  
 31265 bhṛṅgadhvanitasacchāyaśvāsakūjāvikūṇitaḥ || 2 ||  
 31266  
 31267 bhṛṅgasya dhvanitaṃ dhvanistatsacchāyayā śvāsakūjayā vikūṇito dhvanitaḥ ||  
 31268 2 ||  
 31269  
 31270 mahāmarāṇamūrccchāndhakūpe nipatitāśayaḥ |  
 31271 antarnilīnaniḥśeṣanetrādīndriyavṛttimān || 3 ||  
 31272  
 31273 mahati marāṇamūrccchālakṣaṇe andhakūpe nipatita iva nimagna āśayo mano yasya ||  
 31274 3 ||  
 31275  
 31276 citranyasta ivākāramātradr̥śyo vicetanaḥ |  
 31277 niḥspandasarvāvayavaḥ samutkīrṇa ivopale || 4 ||  
 31278  
 31279 taduttarāvasthāmāha - citreti | upale samutkīrṇaḥ pratimādiriva || 4 ||  
 31280  
 31281 bahunātra kimuktena tanudeśena taṃ jahau |  
 31282 prāṇaḥ pipatiṣuṃ vṛkṣaṃ svṃ pakṣīvāntarikṣagaḥ || 5 ||  
 31283  
 31284 tanudeśena alpenaiva pradeśenotkrāntyarthamāśritena | taṃ rājadehaṃ prāṇo  
 31285 jahau | svam svālayabhūtaṃ vṛkṣam || 5 ||  
 31286  
 31287 te taṃ dadṛśaturbāle divyadr̥śṭī nabhogatam |  
 31288 jīvaṃ prāṇamayī saṃvidgandhaleśamivānile || 6 ||  
 31289  
 31290 te bāle nabhogataṃ taṃ jīvaṃ dadṛśatuḥ | prāṇamayī ghrāṇajavṛttyupahitā  
 31291 saṃvit anile sthitaṃ gandhaleśaṃ sūkṣmagandhamiva || 6 ||  
 31292  
 31293 sā jivasamvidgagane vātena militā satī |  
 31294 khe dūraṃ gantumārebhe vāsanānuvidhāyinī || 7 ||  
 31295  
 31296 vātena ātivāhikaprāṇena || 7 ||  
 31297  
 31298 tāmevānususārātha strīdvayaṃ jīvasamvidam |  
 31299 bhramariyugalaṃ vātalagnāṃ gandhakalāmiva || 8 ||  
 31300  
 31301 tato muhūrtamātreṇa śānte marāṇamūrccchane |  
 31302 ambare bubudhe saṃvidgandhalekhena vāyunā || 9 ||  
 31303  
 31304 saṃvit jīvasaṃvit | vāsanāmayadehena svapna iva bubudhe || 9 ||  
 31305  
 31306 apaśyatpuruṣāṇyāmyānnīyamānaṃ ca tairvapuḥ |  
 31307 bandhpiṇḍapradānena śarīraṃ jātāmātmanaḥ || 10 ||  
 31308  
 31309 vapurvāsanādeham | śarīraṃ sthūladehaṃ aurdhvadehikena bandhupiṇḍapradānena  
 31310 jātamivāpaśyat || 10 ||  
 31311  
 31312 mārge karmaphalollāsamatidūratare sthitam |  
 31313 vaivasvatapuram prāpa jantubhiḥ pariveṣṭitam || 11 ||  
 31314  
 31315 atidūratare saṃvatsaragamye dakṣiṇamārge sthitaṃ prāṇikarmaphalānyullāsayati  
 31316 prakāṭayatīti karmaphalollāsaṃ vaivasvatapuram yamanagaraṃ prāpa || 11 ||  
 31317  
 31318 prāptaṃ vaivasvatapuramādideśa tato yamaḥ |  
 31319 asya karmāṇyaśubhrāṇi naiva santi kadācana || 12 ||  
 31320  
 31321 ādideśa ājñaptavān karmāṇi vimṛśyetyarthādgamyate | aśubhrāṇi śyāmāni  
 31322 | pāpānīti yāvat || 12 ||  
 31323  
 31324 nityamevāvadātānāṃ kartāyaṃ śubhakarmaṇāṃ |

31325 bhāvatyāḥ sarasvatyā vareṇāyaṃ vivardhitaḥ || 13 ||  
 31326  
 31327 avadātānāṃ lobhādidoṣākaluṣāṇāṃ || 13 ||  
 31328  
 31329 prāktano'sya śavībhūto deho'sti kusumāmbare |  
 31330 praviśatveṣa taṃ gatvā tyajyatāmiti cetasā || 14 ||  
 31331  
 31332 iti maduktaparakārānusāriṇā cetasā cittena bhaṭaireṣa tyajyatām | atra  
 31333 līlāsarasvatyāvantarhite yamapuram praviṣṭe bahireva vā tadāgamanapratīkṣe sthite  
 31334 ityarthādgamyate || 14 ||  
 31335  
 31336 tatastyakto nabhomārga yantropala iva cyutaḥ |  
 31337 atha jīvakalā līlā jñaptiśceti trayam nabhaḥ || 15 ||  
 31338  
 31339 kṣepaṇīyantrāccyuto yantropala iva nabhomārga tyaktaḥ || 15 ||  
 31340  
 31341 pupluve jīvalekhā tu rūpiṇyau te na paśyati |  
 31342 tānevānūsarantyaḥ te samullāṅghya nabhastalam || 16 ||  
 31343  
 31344 rājño jīvalekhārūpiṇyau rūpavatyāvapi te jñaptilīle na paśyati | te tu tām  
 31345 paśyata eveti tuśabdāllabhyate || 16 ||  
 31346  
 31347 loakāntarāṇyatītyāśu vinirgatya jagadgr̥hāt |  
 31348 dvitīyaṃ jagadāsādyā bhūmaṇḍalamupetya ca || 17 ||  
 31349  
 31350 jagadgr̥haṃ brahmāṇḍaṃ tasmādvinirgatya dvitīyaṃ jagadbrahmāṇḍamāsādyā ||  
 31351 17 ||  
 31352  
 31353 te dve saṃkalparūpiṇyau saṃgate jīvalekhaḥ |  
 31354 padmarājapuram prāpya līlāntaḥpuramaṇḍapam || 18 ||  
 31355  
 31356 p. 268) 167  
 31357  
 31358 kṣaṇādviviśatuḥ svairam vātalekhā yathāmbujam |  
 31359 sūryabhāso yathāmbhojaṃ surabhiḥ pavanaṃ yathā || 19 ||  
 31360  
 31361 ambujamambhojamiti praveśakarmanāḥ śabdamaṭrabhede'pi  
 31362 praveśakartrorvātalekhāsūryabhāsoḥbhedaḍupamānabhedenā mālopameyam || 19 ||  
 31363  
 31364 śrīrāma uvāca |  
 31365  
 31366 brahmanprāptaḥ kathamasau śavasya nikaṭaṃ gr̥ham |  
 31367 kathaṃ tena pariñjāto mārgo mṛtaśarīriṇā || 20 ||  
 31368  
 31369 vidūrathalīlājīvasya duhitrā mārgapradarśanaṃ prāguktaṃ rājajīvasya tu noktamiti  
 31370 tasya mārgapariñjāne saṃdihāno rāmaḥ pṛcchati - brahmanniti || 20 ||  
 31371  
 31372 śrīvasiṣṭha uvāca |  
 31373  
 31374 tasya svavāsanāntaḥsthaśavasya kila rāghava |  
 31375 tatsarvaṃ hṛdgataṃ kasmānnāsau prāpnoti tadgr̥ham || 21 ||  
 31376  
 31377 pūrvaśarīravāsanāyāmanapagatāyāmeva balavatā prārabdhenā madhye  
 31378 janmāntaravibhāvanādbhogena tatksaye  
 31379 pūrvaśarīravāsanāyāmanapagatāyāmeva balavatā prārabdhenā madhye  
 31380 tathāvidhasya tasya jīvasya tanmārgādi sarva hṛdgataṃ hṛdi sphuritam || 21 ||  
 31381  
 31382 bhrāntimātrasaṃkhyeyaṃ jagajjīvakaṇodare |  
 31383 vaṭadhānātarumiva sthitaṃ ko vā na paśyati || 22 ||  
 31384  
 31385 jīvakaṇasya jīvopādheḥ sūkṣmasyāntaḥkaraṇasyodare āvirbhūtavāsanātmanā  
 31386 sthitaṃ | yathā jīvavadvaṭadhānābhūjalādyāṅkurodayasāmagrīprāptau svataḥ  
 31387 āṅkurātmanā jāyamānaṃ vaṭataruṃ paśyati svāntarevānubhavati tadvat || 22 ||  
 31388  
 31389 yathā jīvadvapurbījamaṅkuraṃ hṛdi paśyati |  
 31390 svabhāvabhūtaṃ cidaṇustrailokyanicayaṃ tathā || 23 ||  
 31391  
 31392 uktaṃ dr̥ṣṭānaṃ vivṛṇvamstadeva sphuṭamāha - yatheti |  
 31393 trailokyanicayamiti | jñānājñānānyataravyavadhānena sarvasya jagataḥ

31394 sākṣibhāsyatvamitisiddhāntarahasyamiti bhāvaḥ || 23 ||  
 31395  
 31396 naro yathaikadeśastho dūradeśāntarasthitam |  
 31397 saṃpaśyati nidhānaṃ svaṃ manasānārataṃ sadā || 24 ||  
 31398  
 31399 svaṃ svīyaṃ nidhānaṃ nikhātadhanaṃ sadā paśyati manasā anārataṃ  
 31400 bhāvayanniti śeṣaḥ | tathāca  
 31401 vidhuraparibhāvitakāminīsākṣātkāravadbhāvanāpracayabalādapi  
 31402 taddarśanasiddhiriti bhāvaḥ || 24 ||  
 31403  
 31404 tathā svavāsanāntasthamabhīṣṭaṃ paripaśyati |  
 31405 jīvo jātiśatāḍhyo'pi bhrame parigato'pi san || 25 ||  
 31406  
 31407 śrīrāma uvāca |  
 31408  
 31409 bhagavanpiṇḍadānādivāsanārahitākṛtiḥ |  
 31410 kīḍṛksaṃpadyate jīvaḥ piṇḍo yasmai na dīyate || 26 ||  
 31411  
 31412 yatprāguktaṃ bandhupiṇḍapradānena śarīraṃ jātamātmanaḥ apaśyaditi  
 31413 tasyāsārvatrikatvaṃ rāmaḥ śaṅkate - bhagavanniti | yasmai piṇḍo na dīyate  
 31414 tasya tadvāsanāhetvabhāvātsa vāsanārahitākṛtirjīvaḥ kīḍṛkkathaṃ saśarīraḥ  
 31415 saṃpadyata ityārthaḥ || 26 ||  
 31416  
 31417 śrīvasiṣṭha uvāca |  
 31418  
 31419 piṇḍo'tha dīyate māvā piṇḍo datto mayeti cit |  
 31420 vāsanā hṛdi saṃrūḍhā tatpiṇḍaphalabhāṅgaraḥ || 27 ||  
 31421  
 31422 tatpiṇḍaphalaṃ śarīrasiddhistadbhāk | piṇḍadānādividhistu bandhukṛtyabodhako  
 31423 vastuto bandhuphalaheturapi mṛtavāsanāphalasaṃvādādubhayagāmiphalaḥ  
 31424 prasiddha iti bhāvaḥ || 27 ||  
 31425  
 31426 yaccittaṃ tanmayo janturbhavatītyanubhūṭayaḥ |  
 31427 sadeheṣu videheṣu na bhavatyanyathā kvacit || 28 ||  
 31428  
 31429 cittameva hi saṃsārastacca yatnena śodhayet | yaccittastanmayo bhavati  
 31430 guhyametatsanātanamityādipratyakṣaśrutayo vidvadanubhavāścetyārthaḥ | sadeheṣu  
 31431 ca yogiṣu prasiddhāḥ | athavā sadeheṣu jīvatsu videheṣu mṛteṣu ca jīveṣu  
 31432 kvacidapi ayaṃ niyamo'nyathā na bhavatītyārthaḥ || 28 ||  
 31433  
 31434 sapīṇḍosmīti saṃvittyā niṣpiṇḍopi sapīṇḍavān |  
 31435 niṣpiṇḍosmīti saṃvittyā sapīṇḍopi napiṇḍavān || 29 ||  
 31436  
 31437 yathābhāvanameteṣāṃ padārthānāṃ hi satyatā |  
 31438 bhāvanā ca padārthebhyaḥ kāraṇebhya udeti hi || 30 ||  
 31439  
 31440 etāvāṃstu śāstrakṛto viśeṣaḥ | bandhubhiḥ piṇḍeṣu datteṣvavaśyaṃ  
 31441 mṛtasya piṇḍadānavāsanā udbhavatyevetyāśayenāha - bhāvanā ceti || 30 ||  
 31442  
 31443 yathā vāsanayā jantorviṣamapyamṛtāyate |  
 31444 asatyāḥ satyatāmeti padārtho bhāvanāttathā || 31 ||  
 31445  
 31446 sarpādiviṣamapi garuḍopāsakasya garuḍāhaṃ bhāvanayā amṛtāyate | jīryatīti  
 31447 yāvat | kaṇṭakādivedhe sarpadaṃśabhrāntāvasatyopi sa tathā satyatayā bhāvanāt  
 31448 satyatāṃ maraṇādyarthakriyākāritāṃ gacchati || 31 ||  
 31449  
 31450 kāraṇena vinodeti na kadācana kasyacit |  
 31451 bhāvanā kācidapi no iti niścayavānbhava || 32 ||  
 31452  
 31453 kāraṇasatyatve hi kāryasatyatā syāt | bhāvanā tu na vastusatīti satyakāraṇena vinā  
 31454 jātaṃ kārya nāstyeveti śuddhaṃ brahmaiva vastuto'stīti niścayavānbhavetyārthaḥ ||  
 31455 32 ||  
 31456  
 31457 kāraṇena vinā kāryamā mahāpralayaṃ kvacit |  
 31458 na dṛṣṭaṃ na śrutaṃ kiṃcitsvayaṃ tvekodayādṛte || 33 ||  
 31459  
 31460 kāraṇāsattve'pi kāryodbhavaḥ kiṃ na syāttatrāha - kāraṇeneti | sarvathā  
 31461 kāryasattāyāḥ kāraṇasattādhīnatvasyaiva pramāṇaiḥ siddherityārthaḥ |  
 31462 brahmasattāpi tarhi kiṃ kāraṇādhinā netyāha - svayaṃ tviti | svayaṃ svato

31463 yadekodayaṃ nityasvaparakāśaṃ brahma tasmādṛte | anityasattāyāmeva  
 31464 kāraṇasattāpekṣaṇāditi bhāvaḥ || 33 ||  
 31465  
 31466 cideva vāsanā saiva dhatte svapna ivārthatām |  
 31467 kāryakāraṇatām yāti saivāgatyeva tiṣṭhati || 34 ||  
 31468  
 31469 evaṃ ca śuddhacinmātrameva bhrāntyā vāsanā vāsanādi jagadrūpeṇa bhāsate iti  
 31470 yaḥ siddhantaḥ sa pratiṣṭhita ityāha - cideveti || 34 ||  
 31471  
 31472 śrīrāma uvāca |  
 31473  
 31474 dharmo nāsti mametyeva yaḥ preto vāsanānvitaḥ |  
 31475 tasya cetsuhr̥dā bhūridharmaḥ kṛtvā samarpitaḥ || 35 ||  
 31476  
 31477 sapiṇḍo'smīti saṃvittyeti yatprāguktaṃ pretavāsanānusāryeva pretasya  
 31478 śārīrārambhādiphalamiti tatra kariṣya māṇākṣepopayogitayā rāmaḥ pṛcchati  
 31479 - dharma iti || 35 ||  
 31480  
 31481 p. 269) 167  
 31482  
 31483 tattadātra sa kiṃ dharmo naṣṭaḥ syāduta vā na vā |  
 31484 satyārthā vāpyasatyārthā bhāvanā kiṃ balādhikā || 36 ||  
 31485  
 31486 naṣṭaḥ pretavāsanāvirodhānniṣphalaḥ syādvā uta suhṛdvāsanāprābalyāna vā  
 31487 niṣphala ityārthaḥ | tatra suhṛdvāsanādharmasatvātsatyārthā |  
 31488 pretavāsanātvasatyārthā | tatra vāsanāyāṃ prābalye kiṃ bhoktṛniṣṭhatā  
 31489 prayojikā uta satyārthatā | ādye kṛtahānadoṣaḥ | dvitīye tvarthasatyatā syāditi  
 31490 pūrvoktavāyāghāta ityubhayataspāśā rajjurityāśayaḥ || 36 ||  
 31491  
 31492 śrīvasiṣṭha uvāca |  
 31493  
 31494 deśakālakriyādravyasaṃpattyodeti bhāvanā |  
 31495 yatraivābhhyuditā sā syātsa dvayoradhiko jayī || 37 ||  
 31496  
 31497 śāstrokte deśe kāle yathoktānuṣṭhānena śāstrānusāriṇī suhṛdvāsanā  
 31498 śāstraprāmāṇyātprabalā | pretavāsanā tu kevalalaukikatvāddurbaleti śāstrameva  
 31499 prābalyaprayojakaṃ nārthasatyatvamiti gūḍhābhisaṃdhirvasiṣṭha samādhatte -  
 31500 daśeti | yatraiva phalarūpe viśaye sā abhyuditā sa viśayo jayī | sa eva bhavatītyārthaḥ  
 31501 || 37 ||  
 31502  
 31503 dharmadātuh pravṛttā cedvāsanā tattayā kramāt |  
 31504 āpūryate pretamatirna cetpretadhiyāśubhā || 38 ||  
 31505  
 31506 dharmadānaśāstrabalātpretāntaḥkaraṇe vā tatkāle tādṛśadharmavānaḥamiti  
 31507 vāsanotpattiḥ kalpyata ityāha - dharmadāturiti | avāśyaṃ ca śāstrabalādeva  
 31508 pretasya phalalābha iti vācyam | pāṣaṇḍasya tasya [tasya iti padaṃ kvacinna  
 31509 paṭhyate] vedapradveṣanāstikatvādyāśubhāvāsanādūṣitadhiyaḥ  
 31510 suhṛdbhirdharmadāne'pi tatphalāprāpterityāśayenāha - na cediti |  
 31511 prābalyasyārthasatyatvaprayuktatve tasyāpi dharmaphalāpattiriti bhāvaḥ || 38 ||  
 31512  
 31513 evaṃ parasparajayājjayatyatrātivīryavān |  
 31514 tasmācchubhena yatnena śubhābhyaśamudāharet || 39 ||  
 31515  
 31516 ata eva praṇmayā puruṣaprayatnaprābalyaṃ prasādhya śubhābhyaśa eva sadā  
 31517 kārya ityuktamityāśayenāha - evamiti || 39 ||  
 31518  
 31519 śrīrāma uvāca |  
 31520  
 31521 deśakālādinā brahmanvāsanā samudeti cet |  
 31522 tanmahākālpasargāda deśakālādayaḥ kutaḥ || 40 ||  
 31523  
 31524 yadi deśakālādikāraṇasahakārisaṃpattyā dharmatadvāsanodayo'bhyupagamyate  
 31525 tarhi sadeva somyedamagra āśidekamevādvitīyam iti śruterādisarge  
 31526 deśakālādisahakāryabhāvādvāsanotpattyayogāttanmayajagadutpattireva na  
 31527 syāttathā ca tadaikṣata bahu syāṃ prajāyeya ityādyuttaraśrutivirodha ityāśayena  
 31528 rāmaḥ śaṅkate - deśeti || 40 ||  
 31529  
 31530 kāraṇe samudetidaṃ taistadā sahakāribhiḥ |  
 31531 sahakārikāraṇānāmabhāve vāsanā kutaḥ || 41 ||

31532  
 31533 tadā vāsanā kutaḥ | kāraṇe sati hi idaṃ vāsanādikāryaṃ samudeti || 41 ||  
 31534  
 31535 śrīvasiṣṭha uvāca |  
 31536  
 31537 evametanmahābāho satyātmanna kadācana |  
 31538 mahāpralayasargādaḥ deśakālaḥ na kaucana || 42 ||  
 31539  
 31540 iṣṭamevedaṃ tvayā mām pratyāpāditam | na nirodho na cotpattiḥ  
 31541 tadetadbrahmāpūrvamanaparamasthūlamanāṇvahasvam athāra ādeśo neti neti  
 31542 yattadadreśyamaḡrāhyam yatra nānyatpāśyati nānyacchṛṇoti ityādiśrutiśatasya  
 31543 tatraiva tātparyadarśanānmahatā ca prayatnenāsyaiṇvārthasya bubodhayiṣitatvācca  
 31544 so'kāmayata ityādisṛṣṭiśrutināmapi  
 31545 pratiyamānadvaitānṛtatvopapādanenopakrāntabhuktiphalakaniṣprapañcātmavyutp  
 31546 ādana eva tātparyeṇa sṛṣṭyādaḥ tātparyābhāvādityāśayenānumodamāno  
 31547 vasiṣṭha uvāca - evametadityādinā | mahāpralayarūpe sargasyādaḥ pūrvabhūte  
 31548 satyātman paramārthasatye ātmani | supām suluk iti chāndase nīluki na  
 31549 nīsaṃbuddhyoḥ iti nalopapratīṣedhaḥ || 42 ||  
 31550  
 31551 sahaḡarikāraṇānāmabhāve sati dṛśyadhīḥ |  
 31552 neyamasti na cotpannā na ca sphurati kācana || 43 ||  
 31553  
 31554 dṛśyasyāsaṃbhavādeva kiṃcidyaddṛśyate tvidam |  
 31555 tadbrahmaiva svacidrūpaṃ sthitamitthamanāmayaṃ || 44 ||  
 31556  
 31557 etaccāgre yuktiśataiḥ kathayiṣyāma eva te |  
 31558 etadārthaṃ prayatno'yaṃ vartamānakathāṃ śṛṇu || 45 ||  
 31559  
 31560 evaṃ dadṛśatuḥ prāpte mandiraṃ suṇdarodaram |  
 31561 kīrṇaṃ puṣpopahāreṇa vasaṇtamiva śītaḡalam || 46 ||  
 31562  
 31563 evaṃ prāḡvarṇitarītyā padmaṇaḡaram prāpte jñaptiḡile padmaṇamandiraṃ  
 31564 dadṛśatuḥ || 46 ||  
 31565  
 31566 praśāntācārasaṃrāmbharājadhānyā samaṇvitam |  
 31567 maṇḡarakuṇḡamālyādiśavaṃ tatra samaṃ sthitam || 47 ||  
 31568  
 31569 praśāntarājakāryācārasaṃrāmbhayā rājadhānyā lakṣaṇayā  
 31570 rājadhānīsthajaṇena tatra ḡṛhe tairjanaiḥ samaṃ sākaṃ sthitam  
 31571 maṇḡarakuṇḡamālyādīpihitam śavaṃ ca dadṛśaturityatrottaratra cānuḡkṛṣyate ||  
 31572 47 ||  
 31573  
 31574 maṇḡarakuṇḡasragdāmaṇvṛtāmbaraḡḡhacchavam |  
 31575 śavaśayyāśiraḡsthāḡṛyapūṇḡakumbhādimaṇḡalam || 48 ||  
 31576  
 31577 anivṛttagṛhadvāragavākṣakaṡhināḡḡalam |  
 31578 praśāmyaddīpakālokaśyāmalāmalabhittikaṃ |  
 31579 ḡṛhaikaḡdeśasaṃsuptamukhaśvāsasaṃmīḡṛtaṃ || 49 ||  
 31580  
 31581 puṇastadḡṛhameva varṇayati - anivṛttetyādinā | anivṛttanyaṇudḡhāṡitāṇi  
 31582 ḡṛhaddvāragavākṣāṇāṃ kaṡhināḡḡalāṇi dṛḡḡhaviṣḡkambhā yatra |  
 31583 praśāmyaṇmalinībhavanyo dīpakāṇāmālokaṡtena śyāmalā malinā  
 31584 vastutaṡtvamalā bhittayo yasya || 49 ||  
 31585  
 31586 saṃpūṇḡacandraṡakalodayakāṇṡtikāṇṡtaṃ  
 31587 saṇḡdaryanirjitaḡuraṇḡdaraṇḡmaṇḡdirarddhi |  
 31588 vaiṛiṇṡcapadmaṇmukulāṇṡtaracāruśobhaṃ  
 31589 nīḡśabḡdaṇḡdamiva nirmaḡalaminduḡkāṇṡtaṃ || 50 ||  
 31590  
 31591 baḡhiḥ saṃpūṇḡacandraṡasya kalāśahiteṇodayeṇa praḡkāśitatvāṡkāṇṡtaṃ | antaṡtu  
 31592 vaiṛiṇṡcasya viriṇṡcālayasya bhagaṇvaṇṇābhīpadmaṇmukulaṡasya āṇṡaraṃ ḡarḡbha iva  
 31593 cāruśobhā yasya | nīḡśabḡdatayā maṇḡaṃ mūkaṇmiva sthitam | induriva kāṇṡtaṃ  
 31594 raṇṡyaṃ ḡṛhaṃ dadṛśaturityarthaḥ || 50 ||  
 31595  
 31596 ityārṡe śrīvāsiṡṡṡṡamaḡhārāmāyaṇe vālmīkiye utḡpattipra0 līlo0  
 31597 maṇaṇśayaṇāṇāṇṡtarapṛetaṇvavasthā nāma ṡaṡṡpañcāśaḥ sargaḥ || 56 ||  
 31598  
 31599 iti śrīvāsiṡṡṡṡamaḡhārāmāyaṇatāṡṡparyapṛaḡāṡe utḡpattipṛaḡaraṇe  
 31600 maṇaṇśayaṇāṇāṇṡtarapṛetaṇvavasthā nāma ṡaṡṡpañcāśaḥ sargaḥ || 56 ||



31601  
 31602  
 31603 p. 270) 168  
 31604  
 31605 saptapañcāśaḥ sargaḥ 57  
 31606  
 31607 śrīvasiṣṭha uvāca |  
 31608  
 31609 tato dadṛśatustatra śavaśayyaikapārsvagām |  
 31610 līlām vidūrathasyāgre mṛtām te prathamāgatām || 1 ||  
 31611  
 31612 līlāntarekṣā līlāyā dehamithyātvamucyate |  
 31613 yoginām ca śarīrasya ātivāhikatodayaḥ || 1 ||  
 31614  
 31615 agre pūrva mṛtām vidūrathasya līlām te jñaptiḥ dadṛśatuḥ || 1 ||  
 31616  
 31617 prāgveśām prākṣamācārām prāgdehām prākasavāsanām |  
 31618 prāktanākārasadṛśīm sarvarūpāṅgasundarīm || 2 ||  
 31619  
 31620 prāgveśatvādao hetuḥ - prāksavāsanāmiti [svavāsanām iti pāṭhaḥ]  
 31621 || 2 ||  
 31622  
 31623 prāgrūpāvayavaspaṇḍām prāgambapārīvṛtām |  
 31624 prāgabdhūṣaṇabharacchannām kevalām tatra saṁsthitām || 3 ||  
 31625  
 31626 kevalām tatra padmagṛhe saṁsthitām | tatra sthitimātramapūrvamanyatsarva  
 31627 pūrvatanamevetyarthaḥ || 3 ||  
 31628  
 31629 gr̥hītacāmarām cāru vijayantīm mahīpatīm |  
 31630 udyaccandrāmiva divaṁ bhūṣayantīm mahītalām || 4 ||  
 31631  
 31632 maunasthām vāmahastasthavadanendutayā natām |  
 31633 bhūṣaṇāmśulatāpuṣpaiḥ phullāmiva vanasthalīm || 5 ||  
 31634  
 31635 bhūṣaṇānāmaṁśubhiḥ kiraṇaiḥ | patralatābhiḥ puṣpaiśca phullām  
 31636 vanasthalīmiva sthitām || 5 ||  
 31637  
 31638 kurvāṇām vikṣitairdikṣu mālatyutpalavarṣaṇam |  
 31639 sṛjantīmātmalāvaṇyādindumindum nabhoditam || 6 ||  
 31640  
 31641 indumindumiti vīpsā | sarvānindūn ātmalāvaṇyātsṛjantīmivetyutprekṣā |  
 31642 nabhoditamiti saṁdhirārṣaḥ | nabhasi dīptaṁ kṣayeṇa khaṇḍitaṁ punaḥ sṛjantīmīti  
 31643 vā || 6 ||  
 31644  
 31645 narapālātmano viṣṇorlakṣmīmiva saṁāgatām |  
 31646 uditām puṣpasambhārādiva puṣpākaraśriyam || 7 ||  
 31647  
 31648 bharturvananake nyastadṛṣṭimīṣṭaviceṣṭitām |  
 31649 kiṁcitpramlānavadanām mlānacandrām nīśāmiva || 8 ||  
 31650  
 31651 tābhyām sā lalanā dṛṣṭā tayā te tu na lakṣite |  
 31652 yasmātte satyasaṁkalpe sā na tāvattathoditā || 9 ||  
 31653  
 31654 tathā satyasaṁkalpatayā sā noditā nāvīrbhūtā || 9 ||  
 31655  
 31656 śrīrāma uvāca |  
 31657  
 31658 tasminpradeśe sā pūrvalīlā saṁsthāpya dehakam |  
 31659 dhyānena jñaptisahitā gatābhūḍiti varṇitam || 10 ||  
 31660  
 31661 līlāyā āvaśyakaṁ prāk tyaktasvaśarīrānveṣaṇam viḥāya  
 31662 vidūrathalīlādarśanameva prathamam kuto varṇitamīti saṁdehādrāmaḥ pṛcchati  
 31663 - tasminniti || 10 ||  
 31664  
 31665 kimidānīm sa līlāyā dehastatra na varṇitaḥ |  
 31666 kiṁsaṁpannaḥ kva vā yāta iti me kathaya prabho || 11 ||  
 31667  
 31668 śrīvasiṣṭha uvāca |  
 31669

31670 kvāsillilāśarīraṃ tatkutastasyāsti satyatā |  
 31671 kevalā bhrāntirevābhūjjalabuddhirmarāviva || 12 ||  
 31672  
 31673 ātivāhikatābuddhyudayena tattvāvabodhena ca bādhitatvādeva līlāyāḥ  
 31674 svadehadarśanaṃ naca varṇitam | yeśāṃ tvajñānāṃ dr̥ṣṭyā na bādhitam  
 31675 taddr̥ṣṭyottarasarge taddehamaraṇadāhādi vakṣyate iti vakṣyamāṇaṃ nigūhya  
 31676 tattvāvabodhanāya tanmithyātvameva prapañcayan vasiṣṭha uvāca -  
 31677 kvāsīdityādinā || 12 ||  
 31678  
 31679 ātmaivedaṃ jagatsarvaṃ kuto dehādikalpanā |  
 31680 brahmaivānandarūpaṃ sadyatpaśyasi tadeva cit || 13 ||  
 31681  
 31682 yathaiva bodhe līlāsau pariṇāmamitā [pariṇāmamupāgatā iti  
 31683 pāṭhaṣṭikānugūṇaḥ syāt] kramāt |  
 31684 pare tathaiva tasmāttaddhimavadgalitaṃ vapuḥ || 14 ||  
 31685  
 31686 yathā yena krameṇaiva pariṇāmaṃ paripākalakṣaṇaṃ upāgatā prāptā tathā tena  
 31687 krameṇaiva | tasmādbodhātpare brahmaṇi | galitaṃ bādhitam || 14 ||  
 31688  
 31689 (ātivāhikadehasya [kvācitkamidaṃ dhanuśihnāntargataṃ  
 31690 padyam] kālenābhyudito bhramaḥ |  
 31691 ādhibhautikadeho'hamiti rajjubhujamgavat || 1 ||)  
 31692  
 31693 ātivāhikadehena dr̥śyaṃ yadavalokitaṃ |  
 31694 bhūmyādi nāma tasyaiva kṛtaṃ taccādhibhautikam || 15 ||  
 31695  
 31696 na kevalaṃ svadehasyādhibhautikatvaṃ galitaṃ kiṃtu bhūmyādisarvavastūnāmapi |  
 31697 apāgādagneragnitvaṃ trīṇi rūpāṇītyeva satyam iti śrutyā teṣāmapi  
 31698 sthauilyabādhenā ātivāhikatvapariśeṣaṇādityāśayenāha - ātivāhiketi |  
 31699 ātivāhikatābuddhyā sūkṣmatamasamaṣṭimanomātratvabuddhyā tattvadṛśā tayā  
 31700 yaddr̥śyamaivalokitaṃ tasyaiva prāgbhṛāntyā bhūmyādināmakṛtaṃ sthitaṃ  
 31701 tadeva ādhibhautikam || 15 ||  
 31702  
 31703 vāstavena tu rūpeṇa bhūmyādyātmādhibhautikaḥ |  
 31704 na śabdena na cārthena satyātmā śaśaśṛṅgavat || 16 ||  
 31705  
 31706 ato na vastuta ādhibhautikaṃ nāma kiṃcidastītyāha - vāstaveneti || 16 ||  
 31707  
 31708 puṃso hariṇako'smīti svapne yasyoditā matiḥ |  
 31709 sa kimanviśyati mṛgaṃ svamṛgatvaparikṣaye || 17 ||  
 31710  
 31711 tathāca bādhitasyānveṣaṇaprasaktireva nāstītyāha - puṃsa iti || 17 ||  
 31712  
 31713 udetyasatyamevāśu tathā satyaṃ vilīyate |  
 31714 bhrāntirbhramavato rajjvāmapi sarpabhrame gate || 18 ||  
 31715  
 31716 yathā bhramataḥ asatyamevodeti līyate ca tathā bhrame gate'pi udeti kimiti kākṛvā  
 31717 yojyam || 18 ||  
 31718  
 31719 samastasyāprabuddhasya manojātasya kasyacit |  
 31720 bījaṃ vinā mṛṣaiveyaṃ mithyārūḍhimupāgatā || 19 ||  
 31721  
 31722 tathācājñāmanaḥsamaṣṭikalpita ādhibhautikaprapañca iti phalitamityāha -  
 31723 samastasyeti | jātaśabdaḥ samūhavacanaḥ | iyametadbrahmāṇḍagatasthūlabhṛāntiḥ  
 31724 pratibrahmāṇḍabhinnānantājñāmanojātānāṃ madhye kasyacinmanojātasya  
 31725 mithyārūḍhiṃ vṛthāprasiddhimupāgatā mṛṣaivetyarthaḥ || 19 ||  
 31726  
 31727 p. 271) 168  
 31728  
 31729 svapnopalambhaṃ sargākhyam sa sarvo'nubhavansthiṭaḥ |  
 31730 ciraṃāvṛttadehātmā bhūcakrabhramaṇaṃ yathā || 20 ||  
 31731  
 31732 sa sarvo'jñāściraṃ āgamāpāyena āvṛttadeha evātmā yasya sa tathāvidhaḥ san  
 31733 bālo yathā bhūcakrabhramaṇamanubhavati tadvat || 20 ||  
 31734  
 31735 śrīrāma uvāca |  
 31736  
 31737 brahmaṃllokaiḥ purasthasya gacchato yogino nijam |  
 31738 ātivāhikatāṃ dehaḥ kiḍṛśo'yaṃ vilokyate || 21 ||

31739  
 31740 nanu yogidehasyādhībhautikatvaṃ yadi nāsti tarhi tasya purasthasya jīvato niṣaṃ  
 31741 svātmarūpaṃ gacchato mṛtasya vā ātīvāhikatām prāpto deho  
 31742 lokairjanairvilokyate ayaṃ kīdṛśaḥ | nahi ātīvāhiko lokairdraṣṭuṃ śakyo  
 31743 muktikāle pariśiṣyate veti rāmaprasānārthaḥ || 21 ||  
 31744  
 31745 śrīvasiṣṭha uvāca |  
 31746  
 31747 dehāddehāntaraprāptiḥ pūrvadehaṃ vinā sadā |  
 31748 ātīvāhikadehe'sminsvapneṣviva vīnaśvarī || 22 ||  
 31749  
 31750 yogināṃ dvividhaṃ maraṇaṃ | ekaṃ prārabdhabhogāyaicchikaṃ  
 31751 nānādehakalpanaṃ | aparaṃ sarvaprarabdhakṣaye videhakaivalyaṃ | tatrāḍye tāvanna  
 31752 pūrvāśeṣo'stītyāha - dehāditi | yathā svapneṣu ātīvāhikadehe ekaṃ  
 31753 mṛgādibhāvaṃ tyaktvā aparamanuṣyādibhāvakaḥ kalpanā pūrvadehapariśeṣaṃ  
 31754 vīnaiva vīnaśvarī anityā tadvadityārthaḥ || 22 ||  
 31755  
 31756 yathātape himakaṇaḥ śaradvyomni sito'mbudaḥ |  
 31757 dṛśyamāno'pyadṛśyatvamityevaṃ yogidehakaḥ || 23 ||  
 31758  
 31759 dvitīye'pi sa nāstīti sadṛṣṭāntamāha - yatheti | tathāca  
 31760 śaranameghādivanmandam kṣīyamāṇe tasmīnakāṃcītkālaṃ pariśeṣabhrama  
 31761 ityārthaḥ || 23 ||  
 31762  
 31763 drāgityevāthavā kaścidyogideho na lakṣyate |  
 31764 yogibhiḥśca puro vegātpṛoḍḍina iva khe khagaḥ || 24 ||  
 31765  
 31766 mandam kṣīyate avāśyaṃ parairdṛśyate ityapi na niyamaḥ keśāṃcitsadyo  
 31767 vīnaśasamkalpena tathāiva nāśasambhavadītyāha - drāgiti | anyairyogibhiḥśca  
 31768 na lakṣyate kiṃ punaḥ pṛthagjanairityārthaḥ | tathāca jīvadāśāyāmapī  
 31769 janaistaddehadarśanamete māmīttam paśyantviti tādīyasatyasaṃkalpavāśādeva na  
 31770 dehasyādhībhautikatvavāśāditi bhāvaḥ || 24 ||  
 31771  
 31772 svavāsanābhrameṇaiva kvacitkecitkadācana |  
 31773 mṛto'yamiti paśyanti kecidyoginamagraḡaḥ || 25 ||  
 31774  
 31775 athavā yogināṃ svadrṣṭyā svadehasyātīvāhikatvānubhave'pi  
 31776 tadupabhojakādrṣṭasahakṛtājñajanavāsanayā tasya  
 31777 bhautikatvamaraṇādīkalpanasambhāvāna kaścīdvirodha ityāśayenāha -  
 31778 svavāsaneti | kecidagraḡaḥ kvacinmṛto'yamiti paśyanti kvacittu kecidyoginaṃ  
 31779 jīvantaṃ paśyantītyārthaḥ | ata eva hi prāgvidehamuktasyāpi śukasya  
 31780 parīkṣitsabhāyāṃ punardarśanaṃ bhāgavatopadeśādīkaṃ ca na virudhyata iti  
 31781 bodhyaṃ || 25 ||  
 31782  
 31783 bhrāntimātraṃ tu dehātmā teṣāṃ tadupaśāmyati |  
 31784 satyabodhena rajjūnāṃ sarpabuddhirivātmani || 26 ||  
 31785  
 31786 kiṃca yogināṃ jñānodayakāle eva dehāderbādhāna jīvanadaśāyāmapī  
 31787 tadrṣṭyā deho'stītyāha - bhrāntimātramīti || 26 ||  
 31788  
 31789 ko dehaḥ kasya vā sattā kasya nāśaḥ katham kutaḥ |  
 31790 sthitaṃ tadeva yadabhūdabodhaḥ kevalaṃ gataḥ || 27 ||  
 31791  
 31792 yadeva paramārthataḥ sthitaṃ tadeva jñānenābhūt || 27 ||  
 31793  
 31794 śrīrāma uvāca |  
 31795  
 31796 ātīvāhikatāmeti ādhībhautika eva kim |  
 31797 utānya itī me brūhi yenohya iva bhoḥ prabho || 28 ||  
 31798  
 31799 nanu yadi yogināṃ deho bādhyate tarhi bādhitasya  
 31800 parīṇāmāyogātpṛarabdhabhogāyātīvāhikaśarīramanyadevotpadyata itī syāt  
 31801 tathāca tasya janmāntaratvājīvanmuktatvānupapattiḥ na sa bhūyo'bhiḡyate  
 31802 ityādiśāstravīrodhāśceti manyamāno rāmaḥ pṛcchati - ātīvāhikatāmīti |  
 31803 kiṃ yogina ādhībhautikadeha evātīvāhikatāmetyutānya evātīvāhikadeha utpadyate |  
 31804 āḡye bādhitasya parīṇāmāntaraṃ sarvapramāṇaviruddhaṃ | dvitīye tu jñānasya  
 31805 muktīphalatvāhānirītyubhayathāpyanupapatteḥ saṃśayapravāhe ahaṃ uhye  
 31806 pravāhyamāna iva na sthāirya prāpnomītyārthaḥ || 28 ||  
 31807

31808 śrīvasiṣṭha uvāca |  
 31809  
 31810 bahuśo hyuktametatte na gr̥hṇāsi kimuttama |  
 31811 ātivāhika evāsti nāstyevehādhibhautikaḥ || 29 ||  
 31812  
 31813 nāsau pariṇāmaḥ kiṃtu sthūlabādhe praxiddhatadadhiṣṭhānasūkṣmapariśeṣa eva  
 31814 trivṛtkaraṇaśrutyā sūkṣmadehopahite brahmaṇi sthūlādhyāsabodhanāttriṇi  
 31815 rūpāṇītyeva satyamiti sthūlabādhena sūkṣmapariśeṣokteśca noktadoṣāvakāśa iti  
 31816 prāguktasmāraṇena samādhatte - bahuśa ityādinā || 29 ||  
 31817  
 31818 tasyaivābhyasato'pyeti [vābhyāsato iti pāṭhaḥ] sādhibhautikatāmatih  
 31819 |  
 31820 yadā sāmyati saivāsya tadā pūrvā pravartate || 30 ||  
 31821  
 31822 pūrvā prāktanī | saiva ātivāhikatā || 30 ||  
 31823  
 31824 tadā gurutvaṃ kāṭhinyamiti yaśca mudhā grahaḥ |  
 31825 sāmyetsvapnanarasyeva boddhurbodhānnirāmayāt || 31 ||  
 31826  
 31827 nanu pariṇāmāntaram vinā dehasya gurutvakāṭhinyādeḥ katham nivṛttistatrāha  
 31828 - tadeti | svapnanagaragurutvakāṭhinyādaya iva te'pi bādhyanta evetyarthaḥ || 31 ||  
 31829  
 31830 laghutūlasamāpattistataḥ samupajāyate |  
 31831 svapne svapnaparijñānādiva dehasya yoginaḥ || 32 ||  
 31832  
 31833 svapne svapnaparijñānādyathā deho laghurbhavet |  
 31834 tathā bodhādayaṃ dehaḥ sthūlavatplutimānbhavet || 33 ||  
 31835  
 31836 plutimān ākāśagamanādiyogyaḥ || 33 ||  
 31837  
 31838 anekadinasaṃkalpadehe pariṇatātmanām |  
 31839 asmindehe śave dagdhe tatraivāsthithimīyuṣām || 34 ||  
 31840  
 31841 yatra dṛḍhatarasthūlavāsanānāmajñānām sthūladehasya śavībhāvadāhādīnā  
 31842 kāraṇe tirobhāvalakṣaṇe nāśe'pi prāktanāsūkṣmadehaprāptistatra kiṃ vācyam  
 31843 jñāninām nirvāsanānām mūlocchedanalakṣaṇe tadbādhe jāte  
 31844 svābhāvikasaukṣmyaprāptirbhavatīti kaimutikanyāyenāha - aneketi dvābhyām |  
 31845 āsthitmāsthām dṛḍhābhīmānalakṣaṇām || 34 ||  
 31846  
 31847 p. 272) 169  
 31848  
 31849 laghudehānubhavanamavaśyaṃ bhāvi vai tathā |  
 31850 prabodhātīśayādeti jīvatāmapi yoginām || 35 ||  
 31851  
 31852 uditāyām smṛtau tatra saṃkalpātmāhamityalam |  
 31853 yādṛśaḥ sa bhaveddehastādṛśo'yaṃ prabodhataḥ || 36 ||  
 31854  
 31855 tatra svapne ahaṃ saṃkalpātmāiva na sthūlātmā iti smṛtau uditāyām satyām |  
 31856 idṛśī ca smṛtiḥ svapne dhyāyināmanubhavasiddhā na pāmarāṇām |  
 31857 yādṛśaḥ svecchānabhovihāraḥ || 36 ||  
 31858  
 31859 bhrāntirevamiyaṃ bhāti rajjvāmiva bhujaṅgatā |  
 31860 kiṃ naṣṭamasyām naṣṭāyām jātāyām kiṃ prajāyate || 37 ||  
 31861  
 31862 nanu sarvajanaḥ priyasya dehasya bādhaḥ kiṃ jñānāmanārtha eva netyāha -  
 31863 bhrāntiriti | kiṃ naṣṭamiti | nahi śuktirajatabādhe kaścicchocatīti bhāvaḥ || 37 ||  
 31864  
 31865 śrīrāma uvāca |  
 31866  
 31867 anantaram ye vāstavyā līlām paśyanti te yadi |  
 31868 tatsatyasaṃkalpatayā budhyante kimataḥ prabho || 38 ||  
 31869  
 31870 itthaṃ prāsaṅgike nirṇīte prastutakathāviśaya eva rāmaḥ pṛcchati -  
 31871 anantaramiti | pūrvalīlāyām abhinavalīlāyāśca padmagṛhe samāgamānantaram  
 31872 ye padmagṛhavāstavyā janāstām līlāmātivāhikadehatvādḍraṣṭumaśakyāmapi  
 31873 ime janā māṃ paśyantviti tasyāḥ satyasaṃkalpatayā hetunā yadi paśyanti tarhi  
 31874 kiṃ budhyante kiṃ saiveyamatraiva sthiteti kiṃ vā apūrvā devatā kācidīyamāgateti  
 31875 jyeṣṭhaśarmādivatsavismayā ityarthaḥ || 38 ||  
 31876

31877 śrīvasiṣṭha uvāca |  
 31878  
 31879 evaṃ jñāsyanti te rājñī sthiteyamiha duḥkhitā |  
 31880 vayasyā kācidanyeyaṃ kuto'pyasyā upāgatā || 39 ||  
 31881  
 31882 tatrādyameva kalpamāśritya vasiṣṭha uvāca - evamiti | dvitīyalīlām tarhi kiṃ  
 31883 budhyante tatrāha - vayasyeti || 39 ||  
 31884  
 31885 saṃdehaḥ ka ivātraīśāṃ paśavo hyavivekinaḥ |  
 31886 yathādṛṣṭaṃ viceṣṭante kuta eṣāṃ vicāraṇā || 40 ||  
 31887  
 31888 nanu dvitīyalīlāyā apūrvatvātkeyaṃ kuta āyātā kiṃ sucāritrota puṃscalī satyā  
 31889 asatyā vetyādisaṃdehasteṣāṃ kuto nābhūttatrāha - saṃdeha iti |  
 31890 dṛṣṭamanatikramya yathādṛṣṭaṃ purā dṛṣṭapadārthānusāreṇaiva  
 31891 viceṣṭante | vyavaharantītyarthaḥ || 40 ||  
 31892  
 31893 yathā loṣṭo luṭhadvṛkṣaṃ vañcayitvāśu gacchati |  
 31894 ajñānatve'japaśavastathā hyasti purādikam || 41 ||  
 31895  
 31896 teṣāṃ vicārānudaye ko heturiti  
 31897 cetsthūlābhiniṣṭatāsāradārḍhyasaukṣmyādisūnyatā ca heturiti dṛṣṭāntena  
 31898 sūcayannāha - yatheti | yathā bālana [balena ityapi kvacit]  
 31899 vṛkṣopaghātāya prakṣipto loṣṭaḥ śuṣkapāṃsupiṇḍo luṭhantaṃ  
 31900 svamupaghnantaṃ vṛkṣaṃ vañcayitvā prāpya na śaravadantarniviśate na vā  
 31901 kardamapiṇḍavatsaṃśliṣyate na vā āsmavadiṣatkṣataṃ kṛtvā svayaṃ vā  
 31902 punarupaghātakṣamo'vatiṣṭhate kiṃtu āśu śighrameva gacchati viśīryate tathā te  
 31903 janā api na vidyate jñānaṃ yeṣāṃ te ajñānāstadbhāve vastutaḥ ajā api paśava  
 31904 ivetyajapaśavaḥ pelavatvādantarniveśavicārākṣamā ityarthaḥ | atha yo'nyāṃ  
 31905 devatāmupāste'nyo'sāvanyo'hamasmīti na sa veda yathā paśuḥ iti śruteḥ | teṣāṃ  
 31906 vicārānudaye na kevalamajñānameva hetuḥ kiṃtu tathā purāṇi śārīrāṇi  
 31907 ādipadātkāmakarmavāsanādikaṃ caiśāṃ tadā tadanurūpameva paśuvadeva  
 31908 vāstīti yukta eva vicārānudaya ityarthaḥ | ajñapaśavaḥ iti pāṭhe svayamajñā  
 31909 ajñānāṃ devānāṃ paśavaśceti vyākhyeyam || 41 ||  
 31910  
 31911 yathā svapnavapurbodhāna jāne kveva gacchati |  
 31912 asatyameva tadyasmāttathaivehādhibhautikam || 42 ||  
 31913  
 31914 ye tu vicārayanti teṣāṃ krameṇa tattvabodhodayena  
 31915 bādhitatvātteṣvādhibhautikatāpratyaeva eva nāsti dūre  
 31916 saṃdehādiprasaktirityāśayenopasaṃharati - yatheti | bodhājājāgaraṇāt || 42 ||  
 31917  
 31918 śrīrāma uvāca |  
 31919  
 31920 bhagavansvapnaśikharī prabodhe kveva gacchati |  
 31921 iti me saṃśayaṃ chindhi śaradabhramivānilaḥ || 43 ||  
 31922  
 31923 dṛṣṭāntaprasaṅgādrāmaḥ svāpnaviṣayasya  
 31924 mūlājñānabādhāmantaṇṭyāntikabādhāsaṃbhavātkvacittirohitasyāvasthānamas  
 31925 ti tatkveti pṛcchati - bhagavanniti || 43 ||  
 31926  
 31927 śrīvasiṣṭha uvāca |  
 31928  
 31929 svapnabhrame'tha saṃkalpe padārthāḥ parvatādayaḥ |  
 31930 saṃvido'ntarmilantyete spandanānyanile yathā || 44 ||  
 31931  
 31932 svāpnasya mānorathikasya ca prapañcasya  
 31933 jāgradvāsanāsaṃbhṛtāvidyopahitajīvasaṃvitkāryatvāttatraiva tirodhānamiti  
 31934 vasiṣṭhaḥ samādhatte - svapneti || 44 ||  
 31935  
 31936 aspandasya yathā vāyoḥ saspanḍo'ntarviśatyalam |  
 31937 ananyātmā tathaivāyāṃ svapnārthaḥ saṃvido malam || 45 ||  
 31938  
 31939 ananyātmā tattvikasvarūpāntaraśūnyaḥ | saṃvido malam  
 31940 malavadāvarakamajñānameva svopādānaṃ viśatītyarthaḥ || 45 ||  
 31941  
 31942 svapnādyarthābvabhāseṇa saṃvideva sphuratyalam |  
 31943 asphurantī tu tenaiva yātyekatvaṃ tadātmikā || 46 ||  
 31944  
 31945 itthaṃ ca saṃvidevājñātā karmavaśātkadācitsvāpnārthātmanā sphuratīti

31946 phalitamityāha - svapneti || 46 ||  
 31947  
 31948 saṃvitsvapnārthayordvitvaṃ na kadācana labhyate |  
 31949 yathā dravatvapayasoryathā vā spandavātayoḥ || 47 ||  
 31950  
 31951 viveke tu na svāpnārtho nāma saṃvidanyo'stītyāha - saṃviditi || 47 ||  
 31952  
 31953 yastatra syādivābodhastadajñānamanuttamam |  
 31954 saiṣā saṃsṛturityuktā mithyājñānātmikoditā || 48 ||  
 31955  
 31956 tatrānyadiva bhāsamānaṃ tu kevalamavidyaiva saiva saṃsāra ityāha - ya iti || 48 ||  
 31957  
 31958  
 31959 sahakārikāraṇānāmbhāve kila kīdṛśī |  
 31960 saṃvitsvapnapadārthānāṃ dvitā svapne nirarthikā || 49 ||  
 31961  
 31962 lokaprasiddhadaṇḍacakrādisahakārikāraṇājanyatvādapi  
 31963 svāpnārthānāmasattvamityāha - sahakārīti || 49 ||  
 31964  
 31965 p. 273) 169  
 31966  
 31967 yathā svapnastathā jāgradidaṃ nāstyatra saṃśayaḥ |  
 31968 svapne puramasadbhāti sargādaḥ bhātyasajjagat || 50 ||  
 31969  
 31970 nanu tarhi sahakārikāraṇavato jāgratprapañcasya satyatvaṃ prāptaṃ netyāha -  
 31971 yatheti | sargādāviti | yadyapīdānīm sahakāryādayaḥ santi tathāpyādisarge  
 31972 ajñānopahitahairāṇyagarbhasaṃvidatiriktaṃ nāstīti svapnasāmyamevetyarthaḥ || 50 ||  
 31973  
 31974  
 31975 na cārtho bhavitum śakyaḥ satyatve svapnatoditaḥ |  
 31976 saṃvido nityasatyatvaṃ svapnārthānāmasatyatā || 51 ||  
 31977  
 31978 prapañcasya satyatve saṃvidvaccittvāpattyā cidviśyatvavyāghāto'pi syādityāha ##-  
 31979 saṃvidetyarthastathā bhavitum saṃbhāvayitum śakyaḥ | kiṃca saṃvitsattāṃ na  
 31980 vyabhicarati arthāstu vyabhicarantīti na satyā ityāha - saṃvida iti || 51 ||  
 31981  
 31982 jhaṭityeva yathākāśaṃ bhavati svapnaparvataḥ |  
 31983 krameṇa vā tathā bodhe khaṃ bhavatyādhibhautikam || 52 ||  
 31984  
 31985 tattvajñānabādhyatvādapi na satyatetyāha - jhaṭityeveti | ākāśaṃ śūnyaṃ  
 31986 bhavati nānumātramapi pariśiṣyata ityarthaḥ | bodhe jāgaraṇe tattvajñāne ca |  
 31987 bodhābhyāsakrameṇa īśvarādyanugrahātsahasaiḥ vā | khaṃ  
 31988 śūnyamasabhavatītyarthaḥ || 52 ||  
 31989  
 31990 uḍḍīno'yaṃ mṛto veti paśyanti nikaṭasthitāḥ |  
 31991 jñamātivāhikībhūtaṃ svasvabhāvahatā yataḥ || 53 ||  
 31992  
 31993 kathaṃ tarhi lokaiḥ śukasyoḍḍīya sūryamaṇḍalagamanadarśanaṃ  
 31994 dadhīciprabhṛtīnāṃ mṛtadehadarśanaṃ ca tatrāha - uḍḍīna iti | jñam  
 31995 tattvajñam | ātivāhikībhūtaṃ bādhitādhibhautikaśarīram | sveṣāṃ svabhāvaḥ  
 31996 anāgantukamajñānaṃ tena hatā hiṃsitaprayā janāḥ | tathāca  
 31997 svasvājñānakalpitadeha eva tairdṛśyate na jñānidehaḥ sa ityarthaḥ || 53 ||  
 31998  
 31999 mithyādr̥ṣṭaya evemāḥ sṛṣṭayo mohadr̥ṣṭayaḥ |  
 32000 māyāmātradr̥ṣo bhrāntiḥ śūnyāḥ svapnānubhūtaḥ || 54 ||  
 32001  
 32002 uktamarthamanumānenāpi draḍhayannupasaṃharati dvābhyām | imā  
 32003 dvaitadr̥ṣṭayo mithyādr̥ṣṭaya eva | yato mohadr̥ṣṭayaḥ | tathāhi  
 32004 aindrajalikamāyāmātradr̥ṣo bhrāntiḥ prasiddhā | arthaśūnyāḥ  
 32005 svapnānubhūtayaśca prasiddhā ityarthaḥ || 54 ||  
 32006  
 32007 svapnānubhūtaya imā maraṇāntabodhe  
 32008 bhrāntyetarabhramadr̥śaḥsphuṭasargabhāsaḥ |  
 32009 bhāntyātivāhikaśarīragatāḥ samastā  
 32010 mithyoditā mṛganadīsaraṇakrameṇa || 55 ||  
 32011  
 32012 itarabhramadr̥śaḥ pūrvapūrvamedabhramadarśinaḥ puruṣasya  
 32013 dṛḍhatarabhedasaṃskārodayānmaraṇāntabodhe  
 32014 prānotkramaṇapūrvakṣaṇotpanne bhāvibhogānukūlārthapratibhāse samastāḥ

32015 svapnānubhūṭisadṛśā imāḥ sphuṭasargabhāsa ātivāhikaśarīragatā  
 32016 manomātraniṣṭhā api bhrāntyā mṛganadyāḥ saraṇaṃ pravāhastatkramaṇa  
 32017 tadrītyaiva mithyoditā bāhyā iva bhānti na tu vastuto manaso bahiḥ santītyarthaḥ || 55  
 32018 ||  
 32019  
 32020 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe lilo0  
 32021 svapnārthasya vicāro nāma saptapañcāśaḥ sargaḥ || 57 ||  
 32022  
 32023 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe svapnārthasya  
 32024 vicāro nāma saptapañcāśaḥ sargaḥ || 57 ||  
 32025  
 32026  
 32027 aṣṭapañcāśaḥ sargaḥ 58  
 32028  
 32029 śrīvāsiṣṭha uvāca |  
 32030  
 32031 etasminnantare jñaptirjīvaṃ vaidūrathaṃ punaḥ |  
 32032 saṃkalpena rurodhāśu manasaḥ spandanaṃ yathā || 1 ||  
 32033  
 32034 iha kālāḥ samādhisthalilādehavināśanam |  
 32035 līlāsaṃbhāṣaṇaṃ rājño jīvanaṃ ceti varṇyate || 1 ||  
 32036  
 32037 evaṃ rāmapraśnānsamādhāya prastutakathāśeṣaṃ varṇayiṣyanvasiṣṭhaḥ  
 32038 sargāntavaktavyārthe bhūmikāṃ racayati - etasminniti | amūrtasyāpi  
 32039 saṃkalpamātreṇa nirodhasaṃbhāvanāya dṛṣṭāntamāha - manasa iti || 1 ||  
 32040  
 32041 līlovāca |  
 32042  
 32043 vada devi kiyānkālo gato'syāmiha mandire |  
 32044 samādhau mayi līnāyāṃ mahīpāle śave sthite || 2 ||  
 32045  
 32046 asyāṃ pādmasṛṣṭau || 2 ||  
 32047  
 32048 jñaptiruvāca |  
 32049  
 32050 iha māsastvatikrānta iha dāsyāvime tava |  
 32051 rakṣārthaṃ vāsagṛhake svapato'vahite sthite || 3 ||  
 32052  
 32053 ihāsyāṃ sṛṣṭau iha vāsagṛhake tava tvaddehasya rakṣārthaṃ dāsyau sthite ime  
 32054 idānīm svapataḥ | idābhāvaśchāndasaḥ || 3 ||  
 32055  
 32056 śṛṇu dehasya kiṃvṛttaṃ taveha varavarṇini |  
 32057 śarīraṃ tava pakṣeṇa tatklinaṃ bāṣpatāṃ gatam || 4 ||  
 32058  
 32059 pūrvaṃ līlāyāḥ svājñānakalpitasya svānubhavasiddhasya dehasya tattvajñānena  
 32060 bādhitasyāpi prārabdhaśeṣabhogāya pratibhāsamānasyātivāhikabhāvo varṇitaḥ |  
 32061 saṃprati parakīyājñānakalpitasya parānubhavasiddhasya vṛttāntaṃ śrāvayati ##-  
 32062 svedārdraṃ sat prāṇanirodhapradīptajāṭharāgninā tapyamānaṃ bāṣpatāṃ  
 32063 sārdradhūmatāṃ gataṃ prāptaṃ || 4 ||  
 32064  
 32065 nirjīvaṃ patitaṃ bhūmau saṃśuṣkamiva pallavam |  
 32066 kāṣṭhakudyopamo jātaḥ śavastu himaśītalāḥ || 5 ||  
 32067  
 32068 tataḥ kramaṇa śuṣkaṃ nirjīvaṃ sat śavo jātaḥ || 5 ||  
 32069  
 32070 tato mantribhirāgatya mṛtaiveyamiti svayam |  
 32071 kledālokādvinirṇīya bhūyo niṣkāsitāṃ gṛhāt || 6 ||  
 32072  
 32073 bhūyaḥ kledālokādviśaraṇonmukhatādarśanānmṛteti niścītya || 6 ||  
 32074  
 32075 bahunātra kimuktena nītvā candanadārubhiḥ |  
 32076 citau saṃkṣīpya saghṛtaṃ sahasā bhasmasātkṛtaṃ || 7 ||  
 32077  
 32078 p. 274) 170  
 32079  
 32080 tato rājñī mṛtetyuccaiḥ kṛtvā rodanamākulam |  
 32081 parivārastavāśeṣaṃ kṛtavānau dhvadehikam || 8 ||  
 32082  
 32083 rājaśarīrasya vikārānūdayastu jñaptisaṃkalpāttadiyādṛṣṭavaśācca bodhyaḥ ||

32084 8 ||  
 32085  
 32086 idānīm tvāmihālokyā saśarīrāmupāgatām |  
 32087 paralokādāgateti mahaccitraṃ bhaviṣyati || 9 ||  
 32088  
 32089 citramāścarya bhaviṣyati janānāmiti śeṣaḥ || 9 ||  
 32090  
 32091 tvaṃ tu tena śarīreṇa satyasaṃkalpataḥ sute |  
 32092 dṛśyase svavadātena citraṃ tatra tavopari || 10 ||  
 32093  
 32094 tvadīyadivyaśarīradarśanādapi paramāścaryaṃ bhaviṣyatītyāha - tvaṃ tviti |  
 32095 tena ātivāhikena svavadātena svacchatareṇa manuṣyairdraṣṭumaśakyenāpi  
 32096 dṛśyase iti tadupari tava tatra darśanaviṣaye cittam bhaviṣyatītyanuṣajyate || 10 ||  
 32097  
 32098 yadvāsanā tvamabhavo dehaṃ prati tadeva te |  
 32099 rūpamabhyuditaṃ bāle tena prāksadṛśaṃ tava || 11 ||  
 32100  
 32101 nanu divyaśarīrasya pūrvadehākāratvābhāve teṣāṃ  
 32102 pratyabhijñāyogāttadākāramāvaśyakaṃ tatra ko hetustamāha - yaditi |  
 32103 yadvāsanā yādṛśākāravāsanā || 11 ||  
 32104  
 32105 svavāsanānusāreṇa sarvaḥ sarvaṃ hi paśyati |  
 32106 dṛṣṭānto'trāviśaṃvādī bālavetāladarśanam || 12 ||  
 32107  
 32108 ātivāhikadehāsi saṃpannā siddhasundari |  
 32109 vismṛtastveva deho'sau prāktano'napavāsanāḥ || 13 ||  
 32110  
 32111 nanu taddehavāsanatve mayā sa eva deho rājñeva kuto na prāptastatrāha -  
 32112 ātivāhiketi | siddhā tattvajñānapariniṣṭhitā sundarī | yadi sarvathā  
 32113 vismṛtastarhyātivāhikadehe tadākāratvāsiddhirityata uktamanapavāsaṇa iti |  
 32114 nātyantaṃ tadvāsanocchinnetyāśayaḥ || 13 ||  
 32115  
 32116 rūḍhātivāhikadṛśaḥ praśāmyatyādhibhautikaḥ |  
 32117 budhasya dṛśyamāno'pi śaranmegha ivāmbare || 14 ||  
 32118  
 32119 tarhyasyādhibhautikatāpi kuto nābhūttatrāha - rūḍheti | parairādhibhautika iti  
 32120 dṛśyamāno'pi || 14 ||  
 32121  
 32122 rūḍhātivāhikībhāvaḥ sarvo bhavati dehakaḥ |  
 32123 nirjalāmbhodasādṛśo nirgandhakusumopamaḥ || 15 ||  
 32124  
 32125 sadvāsanasya rūḍhāyāmātivāhikasamvidi |  
 32126 deho vismṛtimāyāti garbhasamstheva yauvane || 16 ||  
 32127  
 32128 vāsanāyā atyantocchede tu nātivāhikadehakalpanāpyastīti sūcanāya  
 32129 sadvāsanasyetyuktam | deha ādhibhautikaḥ || 16 ||  
 32130  
 32131 ekatrimṣe'dya divase prāptā vayamihāmbare |  
 32132 prabhāte mohite dāsyau mayaite nidrayādhunā || 17 ||  
 32133  
 32134 tadehi yāvallīlāyai līle saṃkalpalīlayā |  
 32135 ātmānaṃ darśayāvo'syai vyavahāraḥ pravartatām || 18 ||  
 32136  
 32137 saṃkalpalīlayā satyasaṃkalpavilāṣena || 18 ||  
 32138  
 32139 śrīvasiṣṭha uvāca |  
 32140  
 32141 āvāṃ tāvadime līlā paśyatvityeva cintite |  
 32142 jñāptyā devyā tatastatra dṛśye dīpte babhūvatuḥ || 19 ||  
 32143  
 32144 ime āvāṃ vidūrathalīlā paśyatu iti jñāptayā devyā cintite sati dīpte prakāśamāne  
 32145 jñāptilīle dṛśye babhūvatuḥ || 19 ||  
 32146  
 32147 sā vidūrathalīlātha samākulavilocanā |  
 32148 gṛhamālokaśāntā tattejaḥpuñjabhāsvaram || 20 ||  
 32149  
 32150 candrabimbādivotkirṇaṃ dhautam hemadravairiva |  
 32151 jvālāyā dravaśītāyāstatprabhādravabhittimat || 21 ||  
 32152



32153 dravaśītāyā jvālāyā dīptervasāccandrabimbādutkīrṇamiva sthitam |  
 32154 tadaṅgaprabhādravavyāptabhittimattvāddhetorhemadravairliptamiva sthitamityarthaḥ  
 32155 || 21 ||  
 32156  
 32157 gṛhamālokyā purato līlājñaptī vilokya te |  
 32158 utthaya saṁbhramavatī tayoh pādeṣu sāpatat || 22 ||  
 32159  
 32160 saṁbhramo'tra harṣanirbharaḥ || 22 ||  
 32161  
 32162 majjayāyāgate devyau jayatām jīvanaprade |  
 32163 iha pūrvamaham prāptā bhavatyormārgasodhinī || 23 ||  
 32164  
 32165 mama jayāya kalyāṇotkarṣāya | mārṣasodhinī paricārikeveti yāvat || 23 ||  
 32166  
 32167 ityuktavatyām tasyām tā māninyo mattayauvanāḥ |  
 32168 upāviśanviṣṭareṣu latāmeruśiraḥsviva || 24 ||  
 32169  
 32170 jñaptiruvāca |  
 32171  
 32172 sute vada katham prāptā tvamimam deśamāditaḥ |  
 32173 kiṁ vṛttaṁ te tvayā dṛṣṭam kimivādhvani kutra vā || 25 ||  
 32174  
 32175 ādita ārabhya vada | te kutra vā adhvani kiṁ vā āścarya vṛttaṁ tattvayā kutra vā  
 32176 dṛṣṭamityarthaḥ || 25 ||  
 32177  
 32178 vidūrathalīlovāca |  
 32179  
 32180 devi tasminpradeśe sā jātāmūrcchā tadābhavam |  
 32181 dvitīyendoḥ kalevāham kalpāntajvālayā hatā || 26 ||  
 32182  
 32183 tasminvidūrathagṛhapradeśe sāham dvitīyātithistatsaṁbandhina indoḥ kalā  
 32184 kalpāntajvālayā hateva mūrcchitā abhavam || 26 ||  
 32185  
 32186 na cetitaṁ mayā kiṁcitsamaṁ viśamameva ca |  
 32187 tatastaralapakṣmānte vinimīlya vilocane || 27 ||  
 32188  
 32189 vilocane vinimīlya mūrcchāyām na cetitaṁ na kiṁcijjñātam | na  
 32190 cetitamityananubhūtasyaḥbhilāpāyogātsākṣibhavenājñātam [nājñānam  
 32191 cetitaṁ iti pāṭhaḥ] cetitameveti na cidātmalopāśaṅkāvasaraḥ || 27 ||  
 32192  
 32193 tato maraṇamūrchānte paśyāmi parameśvari |  
 32194 yāvadabhyuditāsmayāśu plutā ca gaganodare || 28 ||  
 32195  
 32196 vāsanāparikalpitapūrvadehasadṛśadeharūpeṇa yāvadabhyuditā  
 32197 adhyāsenāvīrbhūtāsmi tāvaccidgaganodare bhūtākāśe plutā utplutā cāsmi || 28 ||  
 32198  
 32199 bhūtākāśe'nilarathaṁ samārūḍhāsmiyahaṁ tataḥ |  
 32200 ānitā gandhalekheva tenāhamimamālayam || 29 ||  
 32201  
 32202 anilaḥ prāṇo vātaskandho vā tadrūpaṁ ratham | tenānilarathena || 29 ||  
 32203  
 32204 devi paśyāmi sadanaṁ nāyakenābhyaḥkṛtam |  
 32205 dīptadīpaṁ viviktaṁ ca mahārhaśayanānvitam || 30 ||  
 32206  
 32207 patimālokeyāmimam yāvadeṣa vidūrathaḥ |  
 32208 śete kusumaguptāṅgo madhu puṣpavane yathā || 31 ||  
 32209  
 32210 yāvacchete tāvatpratīkṣamāṇā ālokeyāmītyarthaḥ | madhurvasantaḥ || 31 ||  
 32211  
 32212 p. 275) 170  
 32213  
 32214 atha saṁgrāmasaṁbrambhaśramārto'yaṁ svapityalam |  
 32215 iti nidrā mayā seyaṁ deveśvari na vāritā || 32 ||  
 32216  
 32217 ayaṁ saṁgrāmaśramārtaḥ svapitītyanenābhiprāyeṇa atha mayā asya nidrā na  
 32218 vāritā || 32 ||  
 32219  
 32220 anantaramimam deśam prāpte devyāvime tviti |  
 32221 yathānubhūtaṁ kathitaṁ madanugrahakāriṇi || 33 ||

32222  
 32223 devyau yuvām imaṃ deśaṃ gṛhaṃ prāpte iti mayā yathānubhūtaṃ kathitam || 33  
 32224 ||  
 32225  
 32226 jñaptiruvāca |  
 32227  
 32228 he haṃsahārigāminyau līle lalitalocane |  
 32229 utthāpayāmo nṛpatiṃ śavatalpatalādimam || 34 ||  
 32230  
 32231 ityuktṡā mumuce jīvamāmodamiva padminī |  
 32232 sasamīralatākārastannāsānikaṭaṃ yayau || 35 ||  
 32233  
 32234 ityuktṡā jñaptiḥ prākṡaṃkalpena niruddhaṃ rājño jīvaṃ mumoca | sa jīvaḥ  
 32235 samīravadadṛśyo'pi rāgādivāsanāpallavitatvāllatākāraḥ || 35 ||  
 32236  
 32237 ghrāṇakośaṃ viveśāntarvaṃśarandhramivānilaḥ |  
 32238 svavāsanāśatānyantardadhadabdhirmaṇīniva || 36 ||  
 32239  
 32240 tadevāha - svavāsanāśatānyantardadhaditi || 36 ||  
 32241  
 32242 antasthajīvaṃ vadanaṃ tasya tatkāntimāyayau |  
 32243 padmasyāvagrahe padmaṃ suvṛṡṡa iva vāriṇi || 37 ||  
 32244  
 32245 tasya padmasya | avagrahe vṛṡṡtipratibandhe mlānaṃ padmaṃ vāriṇi suvṛṡṡe  
 32246 sativa || 37 ||  
 32247  
 32248 kramādaṅgāni sarvāṇi sarasāni cakāśire |  
 32249 tasya puṡpākara iva latājālāni bhūbhṛtaḥ || 38 ||  
 32250  
 32251 puṡpākare vasantakāle || 38 ||  
 32252  
 32253 athābabhau kalāpūrṇaḥ sa rākāyāmivoḍurāt |  
 32254 bhāsayanbhuvanaṃ bhūri vadanendumarīcibhiḥ || 39 ||  
 32255  
 32256 sphurayāmāsa so'ṅgāni rasavanti mṛdūni ca |  
 32257 kanakojjvalakāntīni pallavānīva mādḥavaḥ || 40 ||  
 32258  
 32259 sphurayāmāsa saṃcālayāmāsa | cisphurorṇau ityātvasya guṇasya  
 32260 cābhāvaśchāndasaḥ || 40 ||  
 32261  
 32262 unmīlayāmāsa dṛśau vimalālolatārake |  
 32263 hāriṇyau subhagābhoge candrārkaḥ bhuvaṇaṃ yathā || 41 ||  
 32264  
 32265 hāriṇyau manohare | subhagābhoge saubhagyalakṡaṇaśālisaṃsthānavatyau  
 32266 dṛśau | bhuvaṇaṃ sarabhuvaṇātmā virāṡṡsvanetrabhūtau  
 32267 candrārkaḥvivonmīlayāmāsa || 41 ||  
 32268  
 32269 uttasthau prollasatkāyo vindhyādrirvṛddhimāniva |  
 32270 uvāca kaḥ sthita iti ghanagambhīraniḥṡvanam || 42 ||  
 32271  
 32272 līlādvayamathāsyāgre provācādiśyatāmiti |  
 32273 sa dadarśa puro namraṃ līlādvayamavasthitam || 43 ||  
 32274  
 32275 līlādvayaṃ karṡṡr ādiśyatāṃ ājñāpyatāṃ mahārājenetyuvāca || 43 ||  
 32276  
 32277 samācāraṃ samākāraṃ samarūpaṃ samasthiti |  
 32278 samavākyaṃ samodyogaṃ samānandaṃ samodayam || 44 ||  
 32279  
 32280 kā tvaṃ keyaṃ kutaśceyamityāha sa vilokayan |  
 32281 tasmai līlāha he deva śrūyatāṃ yadvadāmyaham || 45 ||  
 32282  
 32283 līlā pūrvalīlā āha || 45 ||  
 32284  
 32285 mahilā tava līlāhaṃ prāktanī sahadharminī |  
 32286 vāgarthasyeva saṃpṛktā sthitā saṃśleṡaśālinī || 46 ||  
 32287  
 32288 yathā vāk śabdo'rthasya vācakatayā saṃpṛktā tadvat || 46 ||  
 32289  
 32290 iyaṃ līlā dvitīyā te mahilā helayā mayā |

32291 upārjitā tvadarthena pratibimbamayī śubhā || 47 ||  
 32292  
 32293 tvadarthena tvadupabhogārtham || 47 ||  
 32294  
 32295 śīrobhāgopaviṣṭeyaṃ pāhi haimamahāsane |  
 32296 eṣā sarasvatī deva trailokyajanāni śivā || 48 ||  
 32297  
 32298 asmākaṃ puṇyasambhāraiṛiha sākṣādupāgatā |  
 32299 anayeme parāḷlokādhānīte mahīpate || 49 ||  
 32300  
 32301 ime āvāṃ parāḷlokādbrahmāṇḍāntarāt || 49 ||  
 32302  
 32303 ityākārṇya samutthāya rājā rājīvalocanaḥ |  
 32304 lambamālyāmbaṛadharāḥ papāta jñaptipādayoḥ || 50 ||  
 32305  
 32306 sarasvatī namastubhyaṃ devī sarvahitaprade |  
 32307 prayaccha varade medhāṃ dīrghamāyurdhanāni ca || 51 ||  
 32308  
 32309 medhāṃ śrutaparamārthadhāraṇāvatiṃ buddhim || 51 ||  
 32310  
 32311 ityuktavantam hastena pasparśa jñaptidevatā |  
 32312  
 32313 sarasvatyuvāca |  
 32314  
 32315 tvaṃ putrābhimatārthāḍhyo bhaveti bhavanānvitaḥ || 52 ||  
 32316  
 32317 aihikena dīrghāyurdhanādyabhimatārthena āḍhyaḥ saṃpannatamaḥ |  
 32318 tattvamedhābhivyaktaṇa bhavanena pāramārthikātmasvasvarūpasthityā cānvito  
 32319 bhava || 52 ||  
 32320  
 32321 sarvāpadaḥ sakaladuṣkṛtadṛṣṭayaśca  
 32322 gacchantu vaḥ śamamanantasukhāni samyak |  
 32323 āyāntu nityamuditā janatā bhavantu  
 32324 rāṣṭre sthīrāśca vilasantu sadaiva lakṣmyaḥ || 53 ||  
 32325  
 32326 duṣkṛtadṛṣṭayaḥ pāpabuddhayaśca śamaṃ vināśaṃ gacchantu |  
 32327 anantānyasaṃkhyānyabhyudayasukhāni āyāntu | tathā vaḥ rāṣṭre janatā  
 32328 janasaṃmūhāḥ nityaṃ muditā bhavantu | lakṣmyaḥ saṃpadaḥ sadaiva  
 32329 vilasantvityāśīṣi loṭaḥ (?) || 53 ||  
 32330  
 32331 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlopākhyāne  
 32332 padmajīvanaṃ nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 32333  
 32334 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe padmajīvanaṃ  
 32335 nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 32336  
 32337  
 32338 p. 276) 171  
 32339  
 32340 ekonaṣaṣṭitamāḥ sargaḥ 59  
 32341  
 32342 śrīvāsiṣṭha uvāca |  
 32343  
 32344 sarasvatī tathetyuktvā tatraivāntardhimāyayau |  
 32345 prabhāte pañcajāni sārḍhaṃ bubudhe sakalo janaḥ || 1 ||  
 32346  
 32347 rājñāḥ saṃjīvanoddharṣāttatpurāntaḥpurotsavaḥ |  
 32348 rājyaṃ ca jīvanmuktānāṃ ciraṃ muktiśca varṇyate || 1 ||  
 32349  
 32350 sarasvatī iti uktaprakāreṇa prāgyadrājñā prārthitaṃ tattathāstvityuktvā tatra  
 32351 rājagṛhe eva antardhimantardhānamāyayau || 1 ||  
 32352  
 32353 ālilīṅga ca tāṃ līlāṃ līlā ca dayitaṃ kramāt |  
 32354 punaḥpunarmahānandānṛtaṃ projjīvitaṃ punaḥ || 2 ||  
 32355  
 32356 līlā ca prānṛtaṃ punaḥ projjīvitaṃ punaḥpunarmahānandādālilīṅga || 2 ||  
 32357  
 32358 tadāsīdrājasadanaṃ madamaṇmathamantharam |  
 32359 ānandamattajanataṃ vādyageyaravākualam || 3 ||

32360  
 32361 tadā rājasadanamānandena mattā paravaśacittā janatā yasmiṃstathāvidhamāsīt || 3  
 32362 ||  
 32363  
 32364 jayamaṅgalapūṇyāhaghoṣaghuṃghumaghargharam |  
 32365 tuṣṭapuṣṭajanāpūrṇaṃ rājalokavṛtāṅgaṇam || 4 ||  
 32366  
 32367 rājño lokāḥ sevakajanāḥ rājānaṃ lokayantīti rājalokāḥ pauraajānapadāśca  
 32368 tairvṛtāṅgaṇam || 4 ||  
 32369  
 32370 siddhavidyādharonmuktapuṣpavarṣasahasrabhṛt |  
 32371 dhvananmṛdaṅgamurajakāhalāśaṅkhadundubhi || 5 ||  
 32372  
 32373 kāhalāśabdaḥ kārṇālasamjñakavādyaviśeṣārthaḥ || 5 ||  
 32374  
 32375 ūrdhvikṛtabṛhaddhastahāstikastanītotkaṭam |  
 32376 uttālatāṇḍavastraiṇapūrṇāṅgaṇalasaddhavanī || 6 ||  
 32377  
 32378 uttālatāṇḍavaiḥ straiṇaiḥ strīsamūhaiḥ pūrṇāṅgaṇe  
 32379 lasaṃstauryatrikadhvanīryasmin || 6 ||  
 32380  
 32381 mithaḥsaṃghaṭṭanipatajjanopāyanadanturam |  
 32382 puṣpaśekharaśaṃbhāramayaśaṃsārasundaram || 7 ||  
 32383  
 32384 puṣpaśekharaṇāmautsavikaśaṃbhārapracurāṇāṃ nānājanānāṃ saṃsāreṇa  
 32385 saṃcāreṇa sundaraṃ śobhamānam || 7 ||  
 32386  
 32387 vikīrṇāpāditakṣaumaṃ mantrīśāmantanāgaraiḥ |  
 32388 sthūlapadmamayaṃ vyoma raktaistāṇḍavinīkaraiḥ || 8 ||  
 32389  
 32390 mantribhiḥ śāmantairnāgaraiśca vikīrṇaiḥ kusumalājamauktikaiḥ  
 32391 sarvataśchannatvādāpāditāni saṃpāditāni kṣaumāmbarāṇīva yasya tat | vyomni  
 32392 raktaistāṇḍavinīnāṃ nartakīnāṃ karaiḥ sthūlapadmamayaṃ dīrghapadmapracuraṃ  
 32393 sara iva sthitamityāśayaḥ || 8 ||  
 32394  
 32395 mattastrikandharāvṛttalīlāndolitaḥ kuṇḍalam |  
 32396 pravṛttapādasamṇāpātaprollasatpuṣpakardamam || 9 ||  
 32397  
 32398 mattānāṃ hr̥ṣṭānāṃ strīṇāṃ kaṃdharāṇāṃ grīvāṇāmāvṛttalīlābhiḥ  
 32399 parivartanavilāśairāndolitāni kuṇḍalāni yatra || 9 ||  
 32400  
 32401 paṭṭavāśaḥśaranmeghavitānakavitānakam |  
 32402 varāṅganāmukhairnṛtyaccandralakṣagṛhājira || 10 ||  
 32403  
 32404 paṭṭavāśasāṃ śaranmeghavitānakasadṛśāni vitānakāni yatra | nṛtyanti  
 32405 candralakṣāni yatra tathāvidhāni gṛhājirāni yatra || 10 ||  
 32406  
 32407 paralokādupānītā rājñī sā patireva ca |  
 32408 iti nirvṛttagāthābhīrjagurdeśāntare janāḥ || 11 ||  
 32409  
 32410 sā rājñī dvitīyalīlā paralokādupānītā pūrvalīlayetyarthādgamyate | patireva ca  
 32411 upānīta iti prabandhaśatātmanā nirvṛttābhīrgāthābhīrjaguḥ || 11 ||  
 32412  
 32413 padmo bhūmipatiḥ śrutvā vṛttāntaṃ kathitaṃ manāk |  
 32414 cakre snānaṃ samānītaiścātuḥsāgaravāribhiḥ || 12 ||  
 32415  
 32416 vṛttāntaṃ svamaraṇādikathāṃ manāk saṃkṣepeṇa kathitaṃ śrutvā || 12 ||  
 32417  
 32418 tato'bhiṣiṣicurvīprā mantriṇo bhūbhujāśca tam |  
 32419 labdhodayamanantehamamarendramivāmarāḥ || 13 ||  
 32420  
 32421 cirapravāsādāgatasyeva paralokādāgatasya punaḥ padābhiṣeko maṅgalārthaḥ |  
 32422 amarendrapakṣe anantā ihāḥ svarājyalābhaprayatnā yasya tam | ata eva  
 32423 nahuṣanipātena punarlabdhaḥ svarājyodayo yena tathāvidham || 13 ||  
 32424  
 32425 līlā līlā ca rājā ca jīvanmuktamahādhiyaḥ |  
 32426 remire pūrvavṛttāntakathanaiḥ suratairiva || 14 ||  
 32427  
 32428 nanu līlā līlā cetyatra sarūpaikaśeṣaḥ kiṃ na syāditi cedrāmaśca rāmaśca rāmau

32429 ityekaśeṣavigrahavākyavaditi gr̥hāṇa | na hyekaśeṣavṛttervigraha eva nāsti |  
 32430 parasparanirapekṣameva saṃskāreṇa pariniṣṭhitayoḥ paścātsahavivakṣāyāṃ tasya  
 32431 nirābādhatvāt | vibhaktyutpatteḥ prāgeva prātipadikārthadvayasya  
 32432 sahavivakṣāyāmekakaśeṣasya sāvakaśatayā pariniṣṭhitapadadvaye  
 32433 prasaktyabhāvāditi || 14 ||  
 32434  
 32435 sarasvatyāḥ prasādena svapauruṣakṛtena tat |  
 32436 prāptaṃ lokatrayaśreyāḥ padmeneti mahībhujā || 15 ||  
 32437  
 32438 nanu yadi rājñā sarasvatiprasādena tatpunarjīvanam rājyaṃ ca prāptaṃ tarhi  
 32439 daivenaiva tatprāptaṃ na svapauruṣakṛteneti rāmāśaṅkāṃ  
 32440 hr̥disthāmupalakṣya tām pariharannupasaṃharati - sarasvatyā iti |  
 32441 svapauruṣakṛteneti | sarasvatyārādhanādisvapauruṣakṛta eva tatprasādo  
 32442 nākasmika ityārthaḥ | padmena iti varṇitarītyā lokatraye śreyāḥ praśasyatamaṃ  
 32443 punarjīvanam rājyaṃ jñānam ca prāptaṃ || 15 ||  
 32444  
 32445 sa jñaptijñānasambuddho rājā līlādvayānvitaḥ |  
 32446 cakre varṣāyutānyaṣṭau tatra rājyamaninditaḥ || 16 ||  
 32447  
 32448 jñaptiyupadiṣṭena jñānena sambuddhaḥ samyagbuddhātmatattvaḥ sa rājā aṣṭau  
 32449 varṣāṇāmayutānyaśītisahasrāṇi rājyaṃ cakre | kālādhvanoratyantasamyoge iti  
 32450 dvitīyā || 16 ||  
 32451  
 32452 jīvanmuktāsta ityevaṃ rājyaṃ varṣāyutāṣṭakam |  
 32453 kṛtvā videhamuktatvamāseduḥ siddhasaṃvidaḥ || 17 ||  
 32454  
 32455 siddhasaṃvidaḥ ariniṣṭhitaprabodhāḥ || 17 ||  
 32456  
 32457 p. 277) 171  
 32458  
 32459 yadudaya viśadaṃ vidagdhamugdham  
 32460 samucitamātmahitaṃ ca peśalaṃ ca |  
 32461 tadakhilajanatoṣadaṃ svarājyaṃ  
 32462 ciramanupālya sudāmpatī vimuktau || 18 ||  
 32463  
 32464 yadrājyaṃ prajānāmudayairnityābhyudayairviśadaṃ nirdoṣam | vidagdhānām  
 32465 viduṣāṃ sāstrānusāritvānmugdham manoharam | kulaparaṃparāyāḥ samucitam |  
 32466 ātmanaḥ svasya bhogayaśodharmahetutvāddhitam | janānāmanurañjanena peśalaṃ  
 32467 caturaṃ ca | ata evākhilajanatoṣadaṃ tatsvarājyaṃ ciramanupālya sudāmpatī  
 32468 līlāpadmaḥ prārābhaphalabhogānte vimuktau videhakaivalyaṃ prāptau | nanu prāk  
 32469 trayāṇām jīvanmuktatoktā kathamatra dvayoreva muktirupasaṃhṛteti  
 32470 cedrājavāsanāmayyā dvitīyalīlāyāḥ pūrvalīlāpratibimbaprāyatayā  
 32471 tadantarbhāvavivakṣaṇāditi || 18 ||  
 32472  
 32473 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye līlopākhyāne  
 32474 padmanirvāṇam nāmaikonaṣaṣṭitamah sargaḥ || 59 ||  
 32475  
 32476 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakarāṇe padmanirvāṇam  
 32477 nāmaikonaṣaṣṭitamah sargaḥ || 59 ||  
 32478  
 32479  
 32480 ṣaṣṭitamah sargaḥ 60  
 32481  
 32482 śrīvāsiṣṭha uvāca |  
 32483  
 32484 etatte kathitaṃ rāma dṛśyadoṣanivṛttaye |  
 32485 līlopākhyānamanagham ghanatām jagatastyaja || 1 ||  
 32486  
 32487 vistarādvarṇyate'trādau līlākhyānaprayojanam |  
 32488 kālādisāmyavaiśamyahetuścātra nigadyate || 1 ||  
 32489  
 32490 dṛśyadoṣanivṛttaye | tathāca dṛśyaṃ nāstīti bodhena manaso  
 32491 dṛśyamārjanaṃ saṃpannam cettadā prāptā parā nirvāṇanirvṛtiriti  
 32492 granthopakrame yatpratijñātam tatsiddhirevāsya prayojanamiti bhāvaḥ | ghanatām  
 32493 satyatām || 1 ||  
 32494  
 32495 śāntaiva dṛśyasattasyāḥ śamanaṃ nopayujyate |  
 32496 sato hi mārjanakleśo nāsatastu kadācana || 2 ||  
 32497

32498 nanu satyatātyāgamātrena katham dṛśyanivṛttistatrāha - śāntaiveti |  
 32499 yāvatsatyatābuddhistāvadeva mārjaneneti netyapavāde kleśo  
 32500 nyāyairmithyātvanirṇaye tu sa nāstītyarthaḥ || 2 ||  
 32501  
 32502 jñānenākāśarūpeṇa dṛśyaṃ jñeyasvarūpakam |  
 32503 ityekībhūtamālokyā jñastiṣṭhatyambaropamaḥ || 3 ||  
 32504  
 32505 iti uktaparakāreṇāpavādenaikībhūtamakhaṇḍaikaarasatām prāptam | jñastattvajñaḥ  
 32506 || 3 ||  
 32507  
 32508 pṛthvyādirahitenedaṃ cidbhāsaiva svayaṃbhuvā |  
 32509 sādhitam yadi siddhena tataḥ svātmani sādhitam || 4 ||  
 32510  
 32511 nanu jaḍasya dṛśyasya katham saṃvidaikarasyamityāśaṅkyā ādisarge  
 32512 cinmātrarūpeṇaiva svayaṃbhuvā svātmanyeva  
 32513 dṛśyavivartkalpanātkarakākāṭhinyasya  
 32514 dravaikarasyāvirodhavadupapatterityāśayenāha - pṛthvyādirahiteneti || 4 ||  
 32515  
 32516 saṃidyathā yā yatate tathā saiva vyavasthitā |  
 32517 viśṛṣṭā sṛṣṭivinnadyāṃ yāvadyatnāna rodhitā || 5 ||  
 32518  
 32519 tarhi vinaiva prayatnam karakākāṭhinyavadeva dṛśyavilayaḥ kiṃ na syāttatrāha  
 32520 - saṃviditi | sṛṣṭiṃ vettiti sṛṣṭivitsvayaṃbhūcaitanyaṃ tallakṣaṇāyāṃ  
 32521 nadyāṃ tadekadeśabhūtā yā jīvasaṃvidyathā yādṛśappravṛttipravāheṇa  
 32522 yathā yādṛśakāryakaraṇaphalabhāvāyā yatate sā tathā  
 32523 tādṛśakāryakaraṇaphalabhāvena viśṛṣṭā satī svaprayatnānusārāttathaiva  
 32524 vyavasthitā sā yāvadviruddhanivṛttiprayatnāna rodhitā tāvanna nivartata  
 32525 ityarthaḥ || 5 ||  
 32526  
 32527 cidākāśāvabhāso'yaṃ jagadityavabudhyate |  
 32528 cidvyomnyevātmani svacche paramāṇukaṇaṃ prati || 6 ||  
 32529  
 32530 nanu brahmasṛṣṭamidaṃ jagatkatham jīvaprayatnena virudhyeta nahi  
 32531 mahārājājñāsiddham pṛthagjanaprayatnena nivartayituṃ  
 32532 śakyamityāśaṅkyāha - cidākāśeti | yadyapi cidvyomnyeva svacche  
 32533 brahmātmani cidākāśasya māyiko'yabhāso'yaṃ jagadityavabudhyate iti  
 32534 brahmasṛṣṭam jagat tathāpi tannāparicchinnaabrahmabhāvaṃ prati  
 32535 tathāvabudhyate kiṃtu  
 32536 buddhyādiparicchinnopādhivaśātparamāṇukaṇamatyantaparicchinnaṃ jīvaṃ prati |  
 32537 tadyaprayatnajanyakarmabhogārthameva brahmaṇi tadāropāt | tathāca  
 32538 tatprayatnajanyabodhena dṛśyamārjanaṃ saṃbhavatyeveti bhāvaḥ || 6 ||  
 32539  
 32540 evamasyā mudhābhrānteḥ kā sattā keva vāsanā |  
 32541 kā vāsthā kā ca niyatiḥ kāvaśyaṃbhāvitocyatām || 7 ||  
 32542  
 32543 evaṃca sati sattaniyativāsanādibhirapi na dṛśyatrāṇaprasaktirityāśayenāha ##-  
 32544  
 32545 sarvaṃ caityadyathādṛṣṭaṃ sthitamitthamakhaṇḍitam |  
 32546 māyaiveyamananteyaṃ na ca māyāsti kācana || 8 ||  
 32547  
 32548 māyādṛṣṭau sarvametadyathādṛṣṭaṃ sthitamapi na paramārthadṛṣṭau  
 32549 saṃbhavati | yato māyākāryabhūteyaṃ sṛṣṭirmāyaiva | na ca māyā  
 32550 vastusatītyarthaḥ || 8 ||  
 32551  
 32552 śrīrāma uvāca |  
 32553  
 32554 aho nu paramā dṛṣṭirdarśitā bhagavaṃstvayā |  
 32555 dāvāgnidagdhakakṣāṇāṃ dāhaśāntau kalaindavī || 9 ||  
 32556  
 32557 dāvāgninā dagdhānāṃ kakṣāṇāṃ tṛṇasaṃghānāṃ dāhaśāntau  
 32558 punarharitāṅkurapraroḥāya aindavī kaleva saṃsāratāpataptānāṃ  
 32559 śāntivivekaprarohāyeyaṃ dṛṣṭirityarthaḥ || 9 ||  
 32560  
 32561 aho nu sucireṇādya jñātaṃ jñātavyamakṣatam |  
 32562 mayā yathedaṃ yacedaṃ yādṛg jñeyaṃ yato yadā || 10 ||  
 32563  
 32564 pañcabhīryadvṛttaiḥ  
 32565 kramātprakārasvarūpadṛṣṭāntapramāṇakālāstattvabodhacitāḥ kīrtyante |  
 32566 yādṛgbhīrdṛṣṭāntairadhikāribhīrvā jñeyam || 10 ||

32567  
 32568 śāmyāmīva dvijaśreṣṭha nirvāmīva vikalpayan |  
 32569 etadākhyānamāścaryam vyākhyānam śāstradr̥ṣṭiṣu || 11 ||  
 32570  
 32571 vikalpayan jagattattvam vicārayan | upādhisāntyā śāmyāmīva |  
 32572 nityanirvāṇasvarūpāvāptyā nirvāmīva śāstrāṇi śrutayastatpradarśitāsu  
 32573 dr̥ṣṭiṣu jñāneṣu | vyākhyānamupabṛṃhaṇabhūtam || 11 ||  
 32574  
 32575 p. 278) 172  
 32576  
 32577 imaṃ me bhagavanbrūhi saṃśayaṃ sarvakovidā |  
 32578 tava pātuṃ na tṛpto'smi śrotrapātrairvacomṛtam || 12 ||  
 32579  
 32580 imaṃ vakṣyamāṇam || 12 ||  
 32581  
 32582 sa sargatritaye kālo līlābharturhi yogataḥ |  
 32583 sa kvacitkimahorātraḥ kvacitkiṃ māsamātrakaḥ || 13 ||  
 32584  
 32585 sa prāguktaḥ sargatritaye vāsiṣṭhapādmavaidūratasargeṣu yaḥ kālo gataḥ sa  
 32586 kvacidgirigrāme ahorātrāṣṭakātmakaḥ prāguktaḥ pādmasarge tu māsamātrako  
 32587 vaidūrathe tu bahuvarṣātmaka iti brahmāṇḍabhedāḥ || 13 ||  
 32588  
 32589 kvacitkiṃ bahuvarṣāṇi kasyacitkimu pelavaḥ |  
 32590 kasyacitkiṃ mahādīrghaḥ kasyacitkiṃ kṣaṇaḥ sthitaḥ || 14 ||  
 32591  
 32592 ekasminnapi brahmāṇḍe manuṣyāṇāṃ saṃvatsaro devānāṃ dinamiti pelavaḥ |  
 32593 kasyacitkṣudrajantoḥ sa eva mahādīrghaḥ | kasyacitsvayaṃbhavaḥ kṣaṇa iti eka eva  
 32594 kālo deśalokādibhedena viruddharūpaḥ kiṃ sthitaḥ | arthasattaikaarūpye  
 32595 pratītivaiśamyam kathamityāśayaḥ | iti imaṃ saṃśayaṃ me brūhīti saṃbandhaḥ ||  
 32596 14 ||  
 32597  
 32598 iti me bhagavanbrūhi tvam yathāmadanugrahāt |  
 32599 sakṛcchrutaṃ na viśrāntimeti loṣṭe yathā jalam || 15 ||  
 32600  
 32601 nanu deśadairghyam yathā nāsti kāladairghya tathaiva hi iti  
 32602 prāgevāsyottaramuktaprāyam tat kiṃ punaḥ pṛcchasi tatrāha - sakṛditi |  
 32603 loṣṭe śuṣkamṛtpiṇḍe | jalam jalabinduḥ || 15 ||  
 32604  
 32605 śrīvasiṣṭha uvāca |  
 32606  
 32607 yena yena yathā yadyadyadā saṃvedyate'nagha |  
 32608 tena tena tathā tattattadā samanubhūyate || 16 ||  
 32609  
 32610 yadyarthasattanusāriṇi pratītiḥ syāttadā syādayam virodhaḥ pratītyanusāriṇyam  
 32611 tvanirvacanīyarthasattāyam pratidraṣṭrarthabhedānna kālavaiśamyam doṣa  
 32612 ityāśayenottaramāha - yena yeneti || 16 ||  
 32613  
 32614 amṛtatvam viṣam yāti sadaivāmṛtavedanāt |  
 32615 śatrumitratvamāyāti mitrasaṃvittivedanāt || 17 ||  
 32616  
 32617 tadevodāharati - amṛtatvamityādinā | amṛtatvam amṛtavajjivanahetutvam |  
 32618 amṛtavedanājīvanasādhanatvavedanāt | tathāhi |  
 32619 tādr̥śadr̥ṣṭhasaṃvedanāviśakṛmayo viṣeṇaiva jīvanti | katham tarhi  
 32620 pramādādbhojyabuddhyā viṣam bhuktavatā maraṇadarśanamiti cetkṛmivatteṣāṃ  
 32621 viṣe cirābhyastajīvanahetutādr̥ṣṭhasaṃvedanābhāvādviṣe  
 32622 maraṇahetutāniścayasaṃskārasattvācceti || 17 ||  
 32623  
 32624 yathā bhāvitameteṣāṃ padārthānāṃ nijam vapuḥ |  
 32625 tadeva hi cirābhyāsānniyatervaśamāyatam || 18 ||  
 32626  
 32627 etadeva spaṣṭayati - tadeva hīti | tathāca  
 32628 niyativaśīkārāparyantacirābhyastasaṃvedanānusāriṇi padārtheṣvarthakriyā  
 32629 niyatirīti bhāvaḥ || 18 ||  
 32630  
 32631 kacanaikātmikaiṣā cidyathā kacati yādr̥śam |  
 32632 tathā tathāsu bhavati tatsvabhāvaikakāraṇāt || 19 ||  
 32633  
 32634 kiṃca saṃvidaḥ sphuraṇam svabhāvaḥ arthaviṣeṣākāratā tu tasyā  
 32635 draṣṭṛsaṃskārānurodhinī | tathā caikasyāmeva saṃvidi

32636 kasyacitsaṃskārānusāreṇa nimeṣāropaḥ kasyacitkalpādyāropaśca na virudhyata  
 32637 ityāha - kacanaiketi tribhiḥ || 19 ||  
 32638  
 32639 nimeṣe yadi kalpaughasaṃvidaṃ parivindati |  
 32640 nimeṣa eva tatkalpo bhavatyatra na saṃśayaḥ || 20 ||  
 32641  
 32642 kalpe yadi nimeṣatvaṃ veti kalpo'pyasau tataḥ |  
 32643 nimeṣibhavati kṣipraṃ tādṛgūrpātmikā hi cit || 21 ||  
 32644  
 32645 duḥkhitasya niśā kalpaḥ sukhitasyaiva ca kṣaṇaḥ |  
 32646 kṣaṇaḥ svapne bhavetkalpaḥ kalpaśca bhavati kṣaṇaḥ || 22 ||  
 32647  
 32648 loke'pyayaṃ prakāraḥ prasiddha evetyāha - duḥkhitasyeti || 22 ||  
 32649  
 32650 yathā ca mṛtvā jāto'haṃ taruṇo yauvanasthitaḥ |  
 32651 yāto'smi yojanaśataṃ svapna ityanubhūyate || 23 ||  
 32652  
 32653 iti svapno'nubhūyate kaiściditi śeṣaḥ || 23 ||  
 32654  
 32655 rātriṃ dvādaśavarṣāṇi hariścandro'nubhūtavān |  
 32656 lavaṇo bhuktavānāyurekarātryā samāḥ śataṃ || 24 ||  
 32657  
 32658 tadevodāharati - hariścandra iti | prasiddhaṃ cedam mārkaṇḍeyapurāṇādaḥ  
 32659 lavaṇo rājā | idaṃ cāgre vakṣyati || 24 ||  
 32660  
 32661 yanmuhūrtaḥ prajeśasya sa manorjīvitam muneḥ |  
 32662 jīvitam yadviriñcasya taddinaṃ kila cakriṇaḥ || 25 ||  
 32663  
 32664 manoryajjīvitamāyuh sa munerātmamananaśīlasya prajeśasya muhūrtaḥ  
 32665 munerityuttare'pi sambadhyate || 25 ||  
 32666  
 32667 viṣṇoryajjīvitam rāma radvṛṣṇānkasya vāsaraḥ |  
 32668 dhyānaprakṣiṇacittasya na dināni na rātrayaḥ || 26 ||  
 32669  
 32670 nirvikalpasamādhau tu dinarātribheda eva nāstītyāha - dhyāneti || 26 ||  
 32671  
 32672 na padārthā na ca jagatsatyamātmāni yoginaḥ |  
 32673 madhuraṃ kaṭutāmeti kaṭubhāvena cintitam || 27 ||  
 32674  
 32675 madhuraṃ priyaṃ viśayajātam | kaṭutāṃ apriyatām | katubhāvena  
 32676 vairāgyavāsanayā || 27 ||  
 32677  
 32678 kaṭu cāyāti mādhyamam madhuratvena cintitam |  
 32679 mitrabuddhyā dviṣanmitraṃ ripubuddhyā ripuḥ suhṛt || 28 ||  
 32680  
 32681 kaṭu prāgapriyaṃ indriyamaṇaḥprāṇanīrodhādīmādhuryamātmasukhaprasādena  
 32682 priyatamatām | viśayalampaṭatām dviṣadguruśāstrādimitrabuddhyā  
 32683 āptatamatavuddhyā sevitaḥ suhṛtparamāptatao bhavati | evaṃ prāktano  
 32684 viśayabhogasaḥāyāḥ suhṛnmūḍhaḥ svajano ripubuddhyā puruṣārthavighātīti  
 32685 buddhyā bhāvitastathaiva bhavatīti || 28 ||  
 32686  
 32687 bhātīti mahābāho yathāsaṃvedanaṃ jagat |  
 32688 anabhyastāḥ padārthā ye śāstrapāṭhajāpādayaḥ || 29 ||  
 32689  
 32690 uktaṃ nyāyaṃ japopāśanaśrāṇādiśvapi darśayati - anabhyastā iti || 29 ||  
 32691  
 32692 teṣāṃ saṃvedanābhyāsānnūnamabhyeti sāmyatā |  
 32693 nauyāyināṃ bhramārtānāṃ vedanādbhūrvivartate || 30 ||  
 32694  
 32695 samameva sāmyaṃ tadbhāvaḥ sāmyatā avaiśamyam svādhīnatā abhyeti prāpnoti |  
 32696 saṃpadyata iti yāvat | bhūrvivartate calati || 30 ||  
 32697  
 32698 avedanābhramārtānāmapi naiśāṃ vivartate |  
 32699 śūnyamākīrṇatāmeti vedanātsvapnadṛkṣviva [svapnadṛṣṭivat iti  
 32700 pāṭhaḥ] || 31 ||  
 32701  
 32702 vedanābhramārtīśūnyānāmeṣāṃ tīrasthānāṃ tu dṛṣṭyā na vivartate || 31 ||  
 32703  
 32704 p. 279) 172



32705  
 32706 vedanātpītamānīlaṃ śuklaṃ vāpyanubhūyate |  
 32707 āpadvadutsavaḥ khedaṃ karoti parimohataḥ || 32 ||  
 32708  
 32709 anubhūyate nabhaḥ parimohata iti | tathāhi bālāḥ svotsaveṣvapi kvacidrudanto  
 32710 dṛśyante || 32 ||  
 32711  
 32712 kuḍye'pi kha ivācāro dṛṣṭo nanvavicāriṇaḥ |  
 32713 asadyakṣo vimūḍhānāṃ prāṇānapyapakarṣati || 33 ||  
 32714  
 32715 mithyābhūtārthānāmarthakriyāsāmarthyamapi lokaprasiddhamityāha -  
 32716 asadyakṣa ityādinā || 33 ||  
 32717  
 32718 vedanātsvapnavanītā jāgratīva ratipradā |  
 32719 yadyathābhāsamāyātaṃ tattathā sthīratāṃ gatam || 34 ||  
 32720  
 32721 asadeva nabhaścaiva nabha eva cidātmāni |  
 32722 śatahastāmbudacchāyānaṭanṛttamivātataṃ || 35 ||  
 32723  
 32724 asadeveti | nāstyevetyārthaḥ | tarhi kimalīkaṃ netyāha - nabhaścaiveti | kāryasya  
 32725 kāraṇamātratvādavyākṛtākāsamevetyārthaḥ | tathāca tannabha eva  
 32726 svādhiṣṭhānacidātmāni śatahastasya ambudacchāyākālpitamithyānaṭasya  
 32727 nṛttamabhinayaviśeṣa iva jagadvaicitryabhāvenātataṃ vistīrṇamiti  
 32728 kalitamityārthaḥ || 35 ||  
 32729  
 32730 gagane [mūle gamane iti pāṭhaḥ ṭīkāyāṃ ca gagane iti bhūlānanugūṇaḥ  
 32731 pratīko mudritapustake labhyate] mānasaṃ spandaṃ jagadviddhi na vastu  
 32732 tat |  
 32733 mithyājñānapīśācasya spandadarśanamākṛti || 36 ||  
 32734  
 32735 sarvamaṇḥsamaṣṭivyaṣṭikāryatvādapi tasyāsatyataivetyāśayenāha - gagane  
 32736 iti | bālasya mithyājñānakalīptapīśācasya yatspanadadarśanaṃ tanmā tadupamā  
 32737 manomātrākṛtiryasya tat || 36 ||  
 32738  
 32739 māmātrakamevedamarodhakamabhittimat |  
 32740 idaṃ bhāsvaramābhātaṃ svapnaśāṃdarśanaṃ sthitam || 37 ||  
 32741  
 32742 vāstavamūrtatvābhāvātsvayamanyasyārodhakaṃ  
 32743 abhittimatsvarodhakavastvantarāśūnyaṃ ca bhāsvaram sphuṭamābhātamidaṃ jagat  
 32744 asuptasya narasyāpūrvamevodayitaṃ svapnaśāṃdarśanaṃ vidustattvavida iti  
 32745 pareṇānvayaḥ || 37 ||  
 32746  
 32747 apūrvamevāsuptasya narasyevodayitaṃ viduḥ |  
 32748 acetā cetati stambho yādṛśaṃ śālabhañjikāṃ || 38 ||  
 32749  
 32750 acetā svasphuraṇānukullasvavyāpāraśūnyaścetati svātmani prathayati  
 32751 śālabhañjikāṃ pratimārūpaṃ | svayaṃ yādṛśo yādṛśaṃ  
 32752 yādṛksvarūpaṃ sṛṣṭim cetati sargakāle paśyati paramārthamahāstambhaḥ  
 32753 sarvādhiṣṭhānacidātmāpi tādṛśo bhūtvā tādṛśiṃ sṛṣṭiṃ sargakāle  
 32754 paśyatītyārthaḥ || 38 ||  
 32755  
 32756 paramārthamahāstambhaḥ sṛṣṭiṃ cetati tādṛśaṃ |  
 32757 yādṛśo me naraḥ pārśve svapne kṣubdho mahābhaṭaiḥ || 39 ||  
 32758  
 32759 svapne me mama pārśve mahābhaṭaiḥ kṣubdhaḥ kṣobhito naro buddho'pi  
 32760 suṣuptavadaññānamātrasvabhāvo na vastusan brahmaṇaḥ sargo'pi tādṛśa eveti  
 32761 pareṇānvayaḥ || 39 ||  
 32762  
 32763 tādṛśo brahmaṇaḥ svargo buddha eva suṣuptavat |  
 32764 tṛṇagulmalatāyuktaḥ śīśīrānte yathā rasaḥ || 40 ||  
 32765  
 32766 śīśīrasyānte vṛkṣādināṃ patraśātanakāle vāsantaḥ agre vasante  
 32767 pallavapuṣpādyātmanā āvirbhaviṣyaṃstṛṇagulpalatāyukto raso bhūmau  
 32768 upādāne yathā saṃsthitastathetyārthaḥ || 40 ||  
 32769  
 32770 vāsantaḥ saṃsthito bhūmau tathā sargaḥ pare pade |  
 32771 yathā dravatvaṃ kanake sthitamantarānunmiṣat || 41 ||  
 32772  
 32773 tathā sthitaḥ pare sarga ātmavargādaṇāvaṇau |

32774 saṃniveśo yathāṅgānāmaṅgino'nanya ātmanaḥ || 42 ||  
 32775  
 32776 ātmavargājjīvasaṃghānnimittādaṇāvaṇau tadbhogyāḥ sargaḥ pare sthitaḥ asti  
 32777 bhaviṣyati cetyarthaḥ | āṅgānāmacayavānāṃ saṃniveśaḥ saṃsthānabhedāḥ  
 32778 āṅgina ātmanaḥ svasmādananyaḥ avyatirekataḥ | apr̥thaksattāka iti yāvat || 42 ||  
 32779  
 32780 jagadevamanāṅgasya svātmano brahmaṇastathā |  
 32781 yādṛḡgekanaraḥ svapne yuddhamanyaṃ naraṃ prati || 43 ||  
 32782  
 32783 tathā jagatsvātmābhinnabrahmaṇaḥ sakāśāt evaṃ avyatirekata ityarthaḥ |  
 32784 samasattākatvavāraṇāyānaṅgasyetyuktiḥ | ekasya narasya svapne anyena nareṇa  
 32785 saha yuddhaṃ tatkāle taṃ prati sadrūpamanyaṃ pratyasadrūpamapi draṣṭuḥ  
 32786 svātmaiva tathedaṃ māvāvyomagaṃ jagadapi māvīkadṛṣṭyā sadapi  
 32787 tadanyaśuddhadṛṣṭyā asadevetyarthaḥ || 43 ||  
 32788  
 32789 tādṛśaṃ sadasadrūpaṃ svātmedaṃ vyomagaṃ jagat |  
 32790 mahākālpāntasargāḍau citṣvabhāvamidaṃ jagat [vapuḥ iti pāṭhaḥ] ||  
 32791 44 ||  
 32792  
 32793 ādyantakālayoḥ sadbrahmamātrābhāvena pariśeṣādapi tanmātrasvabhāvatetyāha  
 32794 - mahākālpānteti || 44 ||  
 32795  
 32796 kāraṇatvaṃ mithaḥ paścādasadeti na vāstavam |  
 32797 mukte'sminbrahmaṇi yadi brahmānyaḥ smṛtijo bhavet |  
 32798 tatsmṛtijñaptiḥ sarge sthitaiva jñaptimātratā || 45 ||  
 32799  
 32800 kāraṇatvaṃ kāryavibhāge sati mithastatsāpekṣakāraṇatvakalpanam |  
 32801 sarvajagadākārapariṇatapūrvapūrvahiraṇyagarbhāḥbhāvakalpanātmakopāsanasa  
 32802 ṃskārajanyasmṛtikalpitatvādapi jagato'dhiṣṭhānasanmātrānatiriktatetyāha -  
 32803 mukte iti || 45 ||  
 32804  
 32805 śrīrāma uvāca |  
 32806  
 32807 pauraṇām mantrimukhyānām vidūrathakulakramaḥ |  
 32808 samameva kathaṃ tatra sarveṣāṃ pratibhāsitaḥ || 46 ||  
 32809  
 32810 brahmāṇḍāntarasthānāmivaikanagarasthānāmapi prāṇinām pratyekaṃ  
 32811 vāsanākarmādivaicitryātsvapna iva jāgare'pi kramavaicitryādyāropaḥ kiṃ na  
 32812 syādityāśayena rāmaḥ pṛcchati - pauraṇāmiti | samaṃ ekarūpameva yathā  
 32813 syāttathā kathaṃ pratibhāsito bhātaḥ | tatra ko heturityarthaḥ || 46 ||  
 32814  
 32815 śrīvasiṣṭha uvāca |  
 32816  
 32817 citaḥ samanuvartante mukhyāyāḥ sarvasaṃvidaḥ |  
 32818 yathā vipulavātyāyāḥ sāmānyā vātalekhikāḥ || 47 ||  
 32819  
 32820 sraṣṭṛsaṃkalpakṛtā itarajīvasaṃvidāṃ pradhānajīvasaṃvidanuvṛttinīyatireva  
 32821 tatra heturityāśayena vasiṣṭha uvāca - cita ityādinā | sāmānyā alpāḥ || 47 ||  
 32822  
 32823 p. 280) 173  
 32824  
 32825 parasparānusāreṇa tathārūpeṇa saṃvidaḥ |  
 32826 kacitāstāḥ prajāpālaprajāvāstavyamantriṇaḥ || 48 ||  
 32827  
 32828 tadanurūpaphalānāmukhabhojakādṛṣṭamelanaṃ ca tatra heturityāśayenāha -  
 32829 paraspareti | tathā aikarūpeṇa rūpayati saṃpādayatīti tathārūpamadṛṣṭajātaṃ  
 32830 tena prajāpālaśca prajāśca vāstavyāḥ puravāsinaśca mantriṇaśca  
 32831 parasparānusāreṇa kacitāḥ || 48 ||  
 32832  
 32833 evaṃrūpātkulājjāto rājāsmākamayaṃ tvasau |  
 32834 kacitā iva vāstavyavidō vaidūrathe pure || 49 ||  
 32835  
 32836 kacane vaicitryaṃ prapañcayamstasya mithyātvamāha - evaṃrūpāditi |  
 32837 vaidūrathe pure vāstuḥ veśmabhūmiḥ bhavā vāstavyāḥ  
 32838 padārthāstadvidastadupabhogino janā iti kacitā iva || 49 ||  
 32839  
 32840 kacane citṣvabhāvasya na ca kāraṇamārgaṇam |  
 32841 yuktaṃ mahāmaṇerbhāsāmivānyatra svabhāvataḥ || 50 ||  
 32842

32843 nanūdāsīnāyāḥ saṃvido'dhyastaviṣayaprathālakṣaṇe kacane ko heturiticennātra  
 32844 hetucintā yuktā kacanasyaḡgantukatvādato'nyatra āgantukaviṣayeṣveva sā yuktā |  
 32845 yathā udāsīnasya cintāmaṇerbhāsāṃ prasare na hetvantarāpekṣā kiṃtu  
 32846 vicitrārthajanane cintakajanamanorathavaicitryāpekṣā tadvadityāha - kacane iti ||  
 32847 50 ||  
 32848  
 32849 ahamevaṃ kulācāre rājā syāmevamityapi |  
 32850 vidūrathavido ratnāduditā pratibhā yathā || 51 ||  
 32851  
 32852 prāktadanukūlasaṃkalpavaicitryotpattirapi yathoktarītyaivetyāha - ahamiti |  
 32853 vidūrathasya vido jīvacaitanyānnimittāt | tathāca cintāmaṇiriva | cinmaṇirapi  
 32854 yathāmanorathamevārthān prasūte iti darśayati - ratnāditi | pratibhā  
 32855 manorathaḥ || 51 ||  
 32856  
 32857 yāvanto jantavo yasminye ye sarge yadā yadā |  
 32858 te sarvagatvācciddhātoranyonyādarśatām [sargagatvāt iti pāṭhaḥ]  
 32859 gatāḥ || 52 ||  
 32860  
 32861 anekeṣu jīvacaitanyeṣu tulyaviṣayāropakrameṇa darpaṇānām  
 32862 parasparāntargatapratiḡimbagrāhitvamiva saṃpannamityāha - yāvanta iti || 52 ||  
 32863  
 32864 tīvravegavatī yā syāttatra saṃvidakampitā |  
 32865 saivāyāti paraṃ sthairyamāmokṣaṃ tvekarūpiṇī || 53 ||  
 32866  
 32867 nanvevaṃ sati satibimbe pratibimbodayasyāvarjanīyatvātkathaṃ  
 32868 nirviṣayatālakṣaṇamokṣaprāptirityāśaṅkyāha - tīvravegavatīti | tatra tāsu  
 32869 jīvasaṃvitsu madhye yaiva jīvasaṃvidbrahmākāravṛttistīvravegavatī  
 32870 viṣayadoṣairakampitā satī āmokṣamekarūpiṇī bhavati saiva paraṃ sarvotkrṣṭaṃ  
 32871 brahmabhāvena sthairyam mokṣalakṣaṇamāyāti nānyetyarthaḥ || 53 ||  
 32872  
 32873 balavaccidvilāsānāmanuvṛttyā parasparam |  
 32874 svabhāvāḥ pratibimbanti cidādarśe svabhāvataḥ || 54 ||  
 32875  
 32876 tāṃ tathāca jagadākārasya brahmākārasya vā jīvacitipratibimbane  
 32877 tīvravegavattālakṣaṇabalavattattadākāracidvilāsā eva niyāmakastathaiva  
 32878 niyatisvabhāvata ityāha - balavaditi || 54 ||  
 32879  
 32880 tatrātiyatnājjayati satyāḥ saṃvidaḥ ātmasāt |  
 32881 kurvanti saridambhodhigāminī sarito yathā || 55 ||  
 32882  
 32883 nanvevaṃ sati jagadunmukhatvasya cirābhyastatvāttatraiva tīvravegodaye na mokṣaṃ  
 32884 pratyāśetyāśaṅkyāha - tatreti | ayatnajavegādyatnajavegasya  
 32885 prābalyadarśanādatiyatnātsaṃpādito brahmākāravega eva jayati  
 32886 jagadākāracidvilāsavegam | kiṃca satyāsatyagocarasaṃvidoḥ satyagocarāṇām  
 32887 prābalyadarśanātsatyā brahmākārasaṃvida evainamātmāsāt ātmādhīnaṃ kurvanti  
 32888 | yathā ambhodhigāminī mahāsaritsvamilitāḥ kṣudrasaritaḥ svādhīnavṛttiḥ karoti  
 32889 tadvadityarthaḥ || 55 ||  
 32890  
 32891 ye samāstatra te tāvadyatante citṣvabhāvataḥ |  
 32892 yāvadeko jayatyatra dvitīyaḥ sa nimajjati || 56 ||  
 32893  
 32894 astu brahmākāratāyāstīvravegatve jayo yadā tu  
 32895 mandamadhyamādhikārāccittāpratiṣṭhitevīcchidya vicchidya brahmākāratodayo  
 32896 bāhyākāratodayaśca tadā samatvānnaikatarajayaṃ pratyāśetyāśaṅkyāha -  
 32897 ye iti | ye'dhikāriṇa uktobhayākāre samāḥ samavegāste na tathaivāvatiṣṭhante  
 32898 kiṃtu atra uktākāradvayamadhye yāvadeko brahmākāraḥ pratiṣṭhitaḥ san jayati  
 32899 utkarṣakāṣṭhāṃ gacchati dvitīyaḥ sa bāhyākāraśca nimajjati tāvadyatante  
 32900 śravaṇādyāvṛttilakṣaṇaṃ yatnaṃ kurvanti | tathā ca  
 32901 teṣāmapyabhyāsakramāttīvravegodayenetarajayasiddhirityarthaḥ || 56 ||  
 32902  
 32903 jāyamāneṣu naśyatsu vartamāneṣu bhūriśaḥ |  
 32904 evaṃ sargasahasreṣu paramāṇukaṇaṃ prati || 57 ||  
 32905  
 32906 evaṃ prāsaṅgikānirmokṣaprasaṅganirāsamupapādyā prastutaṃ pratijīvaṃ  
 32907 samaviṣamasarvavaicitryamevāvalambyaḥ - jāyamāneṣvityādinā |  
 32908 aupādhikaparicchedāropātparamāṇukaṇaṃ jīvajātaṃ prati evaṃ uktaprakāreṣu  
 32909 samaviṣameṣu sargasahasreṣu bhrāntīyā jāyamāneṣu vartamāneṣu naśyatsu ca  
 32910 paramārthato na kiṃcitkenacijjivakaṇena dhāvātāpi prāptaṃ kenacidudāsīnenāpi  
 32911 sthitaṃ na prāptaṃ | avastunaḥ prāptyaprāptyubhayāyogyatvādityarthaḥ || 57 ||

32912  
 32913 na kiṃcitkenaciddhyāptaṃ [kenacidvyāptaṃ iti kvācitkaḥ pāṭhaḥ] na  
 32914 kiṃcitkenacitsthitam |  
 32915 cidākāśamidaṃ śāntamataḥ sarvamabhittimat || 58 ||  
 32916  
 32917 ayamābhāsate svapno nirnidro dṛṣṭivarjitaḥ |  
 32918 avaśyaṃbhāvibodhastu svanubhūto'pyasanmayāḥ || 59 ||  
 32919  
 32920 dṛṣṭivarjito vivekadṛṣṭiśūnyaḥ | avaśyaṃbhāvī bodhaḥ  
 32921 adhiṣṭhāntmasākṣātkāro yasya tathāvidhastu san  
 32922 prāganubhūto'pyasanmayo'likasadṛśaḥ || 59 ||  
 32923  
 32924 patrapuṣpaphalāṃśātmā yathaikaḥ svāsthito drumāḥ |  
 32925 anantasarvaśaktyātmā hyeka eva tathā vibhuḥ || 60 ||  
 32926  
 32927 śuddhadṛṣṭyā prapañcasyāpṛthaksattvamuktvā māyāśabaladrśāpyāha  
 32928 - patreti || 60 ||  
 32929  
 32930 mātṛmeyapramāṇādimāyātmakamajaṃ padam |  
 32931 buddhaṃ vismṛtimāyāti na kadācana kasyacit || 61 ||  
 32932  
 32933 jīvadṛśāpi ābodhaṃ bhinnarūpamapi bodhe  
 32934 punarvismṛtihetvajñānābhāvādekamevāvatiṣṭhata ityāha - mātṛiti || 61 ||  
 32935  
 32936 śūnyodayāstamayavastu tamaḥprakāśaṃ  
 32937 dikkālarūpyapi sadaikamanādiśuddham |  
 32938 ādyantamadhyarahitaṃ sthitamacchamambu  
 32939 saumyatvavīcivalanāḍhyamivaikameva || 62 ||  
 32940  
 32941 māyāvabhāsakatvaprayukte nānātve'pi śuddhasya na vāstavaikarūpyasthitivirodha  
 32942 ityāśayenopasaṃharati - śūnyeti | tamaḥ prakāśayati sākṣibhāveneti tamaḥ  
 32943 prakāśaṃ tathāvidhaṃ sat | dikkālarūpyapi paramārthataḥ sadā śuddham |  
 32944 śūnyau sarvavikārodayāstamayau yatra tathāvidhamātmavastu  
 32945 ādyantamadhyarahitaṃ sadekameva sthitam | yathā acchaṃ nirmalamambu  
 32946 saumyatvāḍhyaṃ vīcivalanāḍhyaṃ vā ambusvarūpaikarūpyādekameva  
 32947 tadvadityarthaḥ || 62 ||  
 32948  
 32949 p. 281) 173  
 32950  
 32951 ahaṃtvamityādi jagatsvarūpā  
 32952 viśuddhabodhaikavibhā vibhāti  
 32953 ākāśakoṣe nijaśūnyateva  
 32954 dvaitaikyasaṃkalpavikalpanācca || 63 ||  
 32955  
 32956 viśuddhabodhaikarūpasya brahmaṇaḥ svarūpabhūtā vibhā prakāśa eva  
 32957 dvaitaikyagocarasaṃkalpavikalpanarūpānmanaso  
 32958 nimittāccakārāttanmūlabhūtāvidyākāmakarmavāsanādivaśāccāhaṃmametyādy  
 32959 adhyastajagatsvarūpā vibhāti | yathā ākāśalakṣaṇe koṣe nijā śūnyataiva  
 32960 talamālinyamauktikakeśoṇḍrakakaṭāhādyākāratayā bhāti tadvadityarthaḥ || 63 ||  
 32961  
 32962 ityārṣe śrīvāsis.ṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣūtpattiprakaraṇe  
 32963 lilo0 prayojanavarṇanaṃ nāma ṣaṣṭhitamaḥ sargaḥ || 60 ||  
 32964  
 32965 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpatīprakaraṇe  
 32966 prayojanavarṇanaṃ nāma ṣaṣṭhitamaḥ sargaḥ || 60 ||  
 32967  
 32968  
 32969 ekaṣaṣṭhitamaḥ sargaḥ 61  
 32970  
 32971 śrīrāma uvāca |  
 32972  
 32973 ahaṃ jagaditi bhrāntiḥ parasmātkāraṇaṃ vinā |  
 32974 yathodeti tathā brahmanbhūyaḥ kathaya sādhu me || 1 ||  
 32975  
 32976 prayojanaprasiddhyarthaṃ vairāgyārthaṃ ca saṃsṛteḥ |  
 32977 asāratvamasattvaṃ ca yuktibhedena varṇyate || 1 ||  
 32978  
 32979 anahaṃbhūtadehādaḥ ahaṃbhāvakāraṇaṃ vināpyahamiti bhrāntiḥ  
 32980 paramāṇukṣaṇodare vaipulyacirabhāvalakṣaṇajagatsaṃniveśakāraṇaṃ vināpi

32981 jagaditi bhrāntiriyathā yādṛśakalpanākrameṇa yādṛśopapattyā codeti tathā  
 32982 kathayetyarthaḥ | nanu mahākālpāntasargādaḥ citśvabhāvamidaṁ vapuḥ ityādinā  
 32983 prākkathitamevedaṁ kathaṁ punaḥ pṛcchate tatrāha - bhūya iti | sādhu  
 32984 yābhirupapattibhīranubhavamārohati tādṛśopapattipariśṛtaṁ yathā syāttathā  
 32985 kathayetyarthaḥ || 1 ||  
 32986  
 32987 śrīvasiṣṭha uvāca |  
 32988  
 32989 samastāḥ samataivāntāḥ saṁvido budhyate yataḥ |  
 32990 sarvathā sarvadā sarvaṁ sarvātmakamajastataḥ || 2 ||  
 32991  
 32992 tatra sarvabhṛāntīnāṁ saṁvidantaḥprathamānatvameva mukhyopapatīriti prathamam  
 32993 śrīvasiṣṭha uvāca - samastā iti | yataḥ asau boddhā sarvathā sarvaparakārāḥ  
 32994 samastāḥ bhrāntīḥ saṁvidaḥ svarūpacaitanyasyaiva āntā antarniviṣṭāḥ sarvadā  
 32995 budhyate na kadācidapi kāścidapi tadbahirbhūtāḥ tataḥ sarvaṁ sarvātmakaṁ sā ca  
 32996 samataiva | na hi sarvasya sarvātmakatve vaiśamyam pariśiṣyate | na hi tadabhāve  
 32997 janmādivikriyā upapadyanta ityajaḥ paramātmaiva vastuto'stīti jagadbhrāntīḥ  
 32998 kāraṇam vinaiveti yaduktaṁ tadupapannamityarthaḥ || 2 ||  
 32999  
 33000 sarvā hi śabdārthadṛśo brahmaivaitāḥ pṛthaṅga tat |  
 33001 sarvārthaśabdārthakalārūpamāsām na vidyate || 3 ||  
 33002  
 33003 nanu caitanyāntarbudhyamānatvamātreṇa kathaṁ sarvasya sarvātmātāsiddhiḥ |  
 33004 ekacittādātmyasphuraṇāditi cenna | vibhinnaviṣayatādātmyādghaṭajñānaṁ  
 33005 paṭajñānamiti cito'pi bhedānubhavana bhinnatvādityāśaṅkyāha - sarvā hīti |  
 33006 na cito bhedo yataḥ sarvāḥ śabdānāmarthānāṁ ca dṛśo bodhā brahmaiva | nahi  
 33007 brahmātiriktaciddhāturasti | viṣayabhedoparāgāddhi citi bhedo vibhāvvyate  
 33008 viṣayaniṣkarṣe tu taccidrūpāna pṛthak | na bhidyata ityarthaḥ | nanu  
 33009 viṣayākāratānubhavādviṣayavadbhedaḥ kiṁ syāttatrāha - sarvārtheti | sarve ye  
 33010 arthyanta ityarthā viṣayabhūtāḥ śabdārthāstatkalāstadaṁśabhūtaṁ  
 33011 yatpṛthubudhnodarākārarūpaṁ tadāsām dṛśām na vidyate | citi  
 33012 jaḍākārasattve upapattyabhāvāt | yastvanubhūyate ākāraḥ sa vṛttere veti bhāvaḥ  
 33013 || 3 ||  
 33014  
 33015 kaṭakatvaṁ pṛthagghemnastaraṅgatvaṁ pṛthagjalāt |  
 33016 yathā na saṁbhavatyevaṁ na jagatpṛthagīśvarāt || 4 ||  
 33017  
 33018 evaṁ cidbhede niraste jaḍabhedo'pi tadapṛthaksattasphūrtikatvānnirasitum śakya iti  
 33019 sadṛṣṭāntamāha - kaṭakatvamiti || 4 ||  
 33020  
 33021 eṣa eva jagadrūpaṁ jagadrūpaṁ tu neśvare |  
 33022 hemaiva kaṭakādītvaṁ kaṭakatvaṁ na hemaṇi || 5 ||  
 33023  
 33024 tathāpi kathaṁ kāraṇam vinotpannamityukterupapattiścita eva  
 33025 kanakavatkāraṇatvāttatrāha - eṣa eveti | sati hi jagatastasmādbhede tatprati  
 33026 kāraṇatā syādatyantābhede tu cito na kāraṇatvamityarthaḥ | tarhi kiṁ  
 33027 jagadrūpameva brahma netyāha - jagadrūpaṁ tviti | nahi vivartaḥ pṛthak  
 33028 sannityāśayaḥ | evaṁ ca kaṭakakuṇḍalādayo'pi hemātmakabrahmavivartā  
 33029 evetyāśayenāha - hemaiveti || 5 ||  
 33030  
 33031 yathāvayavino rūpamanekāvayavātmakam |  
 33032 tathā'navayavāyāstu citaḥ sarvātmakaṁ ca yat | 6 ||  
 33033  
 33034 nanvekasyānekātmatāvirodha ityāśaṅkya yatra  
 33035 samasattākairapyane kairavayavairekasyāvayavinaḥ samasattākaṁ tādātmyam loke  
 33036 na viruddhaṁ tatra kiṁ vācyam kalpitairanekairvāstavaṁ  
 33037 brahmaikyamaviruddhamitītyāśayenāha - yatheti | kiṁcaikātmeye sarvasya  
 33038 sarvātmatālābhādanekatvāpagamādapyavirodha ityāśayenāha - sarvātmakaṁ  
 33039 ceti || 6 ||  
 33040  
 33041 yattulyakālamakhilaṁ tanmātrāvedanaṁ pare |  
 33042 antasthaṁ tadidaṁ bhāti jagadityahamityapi || 7 ||  
 33043  
 33044 kiṁ tarhi sarvānubhavasiddhaṁ jagadityahamiti ca nānātvaṁ tatrāha - yaditi |  
 33045 pare brahmaṇi sarvaprañināmantasthaṁ tulyakālam  
 33046 yadbrahmamātrasvarūpasyāvedanamajñānaṁ tadeva jagadityahamiti nānātvena  
 33047 bhātītyarthaḥ || 7 ||  
 33048  
 33049 p. 282) 174

33050  
 33051 lekhaughānām yathā bhedasam̐niveśaḥ śīlodare |  
 33052 tathānanyajjagadahaṃ cetyantaścidghane ghanam || 8 ||  
 33053  
 33054 lekḥā rājayaḥ yathā sphaṭikaśīlodare abhede'pi vanalekhaughānām  
 33055 pratibimbānām sam̐niveśo'viruddhastadvadatṛāpītyāha - lekhaughānāmīti || 8 ||  
 33056  
 33057 sthitāstarāṅgāḥ salile yathāntaratarāṅgite |  
 33058 sṛṣṭiśabdārtharahitāstathāntaḥ sṛṣṭayaḥ pare || 9 ||  
 33059  
 33060 na sarge tiṣṭhati paraṃ sargastiṣṭhati no pare |  
 33061 avayavāvayavivatsattānavayavaistayoḥ || 10 ||  
 33062  
 33063 nanu līnāstarāṅgā yathā mahājale avayavabhāvena tiṣṭhanti avayavī vā  
 33064 samavāyenāvayaveṣu tiṣṭhati kiṃ tadvadbrahmaṇi jagatsthitirnetyāha - neti |  
 33065 vastutastu avayavāvayavinorapyanyonyādhāratā nopapattimatītyāha - satteti |  
 33066 tathāhi | avayaveṣu tiṣṭhannavayavī kiṃ pratyavayavaṃ kārtsnyena  
 33067 tiṣṭhatyutāvayavaiḥ | ādye pratyavayavamavayavinānvāpattiḥ | goḥ  
 33068 karṇādipradeśe'pi kṛtsnā gaurastīti dohanādikāryāpattiḥ |  
 33069 avayavaviśleṣe'pyavayavino jātivannāsānāpattiśca | dvitīye tu anavasthayā  
 33070 anantāvayavatve merusarṣapayostulyaparimāṇāpattiḥ | evamavayavā apyavayavini  
 33071 kimekadeśe tiṣṭheyuruta kṛtsne | ādye'navasthā | dvitīye  
 33072 avayavāntarasyāsamāveśādadvayasyāvayavatvāyogātsarvadravayāṇām  
 33073 niravayavatvāpattiriti tayoravayavāvayavinoranavayavaireva sattā  
 33074 paryavasyatītyarthaḥ || 10 ||  
 33075  
 33076 cidrūpeṇa svasam̐vittiyā svacinmātraṃ vibhāvvyate |  
 33077 svameva rūpahṛdayaṃ vātena spandanaṃ yathā || 11 ||  
 33078  
 33079 dṛṣṭasṛṣṭyupapādanakrameṇāpi jagataścidananyatvamanubhāvayīṣyan  
 33080 niṣkriyasyāpi caitanyasyāvidyāntaḥpratiphalanenānyathā svavibhāvanaṃ  
 33081 prathamamāha - cidrūpeṇeti | paramārthacidrūpeṇa brahmaṇā  
 33082 prathamamavidyāpratiphalitayā darpaṇapratihatānayanena mukhamiva svasam̐vittiyā  
 33083 svacinmātrarūpātmakaprapañcasya hṛdayaṃ rahasyabhūtamajñānavṛtaṃ  
 33084 svameva vibhāvvyate kalpyate | evakāraḥ  
 33085 prāktanapāramārthikasvarūpavismaraṇadyotanārthaḥ || 11 ||  
 33086  
 33087 tatkālemeṣa śabdāṇuściccamatkārarūpadhṛk |  
 33088 cetate svamivaivāntaḥ sam̐kalpa iva cetasā || 12 ||  
 33089  
 33090 tadānīmeva kāraṇe līnasya śabdatanmātrasyākāśātmanā āvirbhāva ityāha -  
 33091 tatkālamīti | śabdāṇuḥ śabdatanmātraṃ | ciccamatkāraḥ  
 33092 sarvaśaktimanmāyāsam̐valanaṃ tadrūpadhṛk brahma kḥaṃ cidrūpamiva cetyate  
 33093 saivākāśotpattiriti bhāvaḥ || 12 ||  
 33094  
 33095 tadevānilatām veti nijasattātmikām svayam |  
 33096 antargatasparśarasām pavanaspandatāmiva || 13 ||  
 33097  
 33098 tadevākāśabhūtaṃ brahma antargatasparśarasām  
 33099 svāntarunmiṣitasparśatanmātrasam̐skārām svayam svātmanyānilatām veti  
 33100 anubhavati | yathā sthirapavanaḥ kāle spandatāmanubhavati tadvat || 13 ||  
 33101  
 33102 tadevābhāsatāmeti nijasattātmikām svayam |  
 33103 kośasthitālokalavām tejaḥ pragaṭatāmiva || 14 ||  
 33104  
 33105 tadvāyvātmatāpannaṃ brahmaiva | ābhāsatām tejaśtām | kośe garbhe sthita  
 33106 ālokalavo rūpatanmātraṃ yasyāstathāvidhām || 14 ||  
 33107  
 33108 tadevaṃ jalatām yāti nijasattātmikām svayam |  
 33109 antaḥsthitāśvādalavām salilaṃ dravatāmiva || 15 ||  
 33110  
 33111 tattejobhūtaṃ brahmaiva | āśvādalavo rasatanmātraṃ || 15 ||  
 33112  
 33113 tadedāvanitām veti svacittaikātmatāmayīm |  
 33114 antaḥstthagandhatanmātrāmurvī sthairyakalāmiva || 16 ||  
 33115  
 33116 tulyakālanimeṣāmśalakṣabhāgapratīti yat |  
 33117 nijam̐ vidaḥ prakacanaṃ tatsargaughaparamparā || 17 ||  
 33118

33119 nanu cakṣurunmeṣakṣaṇe jhaṭityeva jagadbhānānnātrāyamāropakramo vibhāvya  
 33120 iti katham dṛṣṭasṛṣṭyupapattistatrāha - tulyakāleti | idṛśo'yaṃ  
 33121 citaścamatkāro yattulye tulayā saṃmite iva durlakṣye iti yāvat | nimeṣāṃśasya  
 33122 lakṣatamabhāge pratitirasya tādṛśamapi vido jagadākāraprakacaṇam  
 33123 tatkalpakotivistrītakālānām sargaughānām paraṃparā bhavati | tathāca citkacane  
 33124 kālāparicchedyatattannimeṣāṃśalakṣatamabhāgāropaḥ kalpakotyāropo vā  
 33125 māyiko na vastuto virudhyata iti kramakalpanopapattirityarthaḥ || 17 ||  
 33126  
 33127 śuddham sakṛtprabhātāntardṛśyamadhyamanāmayam |  
 33128 udayāstamayonmuktaṃ brahma tiṣṭhatyaniṣṭhitam || 18 ||  
 33129  
 33130 yaddhi aśuddham jaḍam deśakālataḥ paricchinnaṃ sadoṣamādyantavat kāle  
 33131 niṣṭhitam tatkālena paricchidyate brahma tu na tathetyāha - śuddhamiti |  
 33132 sakṛtprabhātam na punaḥpunarvicchidya prabhātam nityasvaparakāśamiti yāvat |  
 33133 antargatā dṛśyāḥ sargā madhyāḥ pralayāśca yasya tat | aniṣṭhitam anādhāram  
 33134 || 18 ||  
 33135  
 33136 buddham sadapavargam tatsasargamapi satsamam |  
 33137 abuddham sargarūpātma visargamapi tatsadā || 19 ||  
 33138  
 33139 nanu yadyantardṛśyamadhyam tat tarhi sasarga sapralayaṃ vā naikarūpāpavargo  
 33140 bhavitumarhati tatrāha - buddham saditi | sat paramārthasatyam | samaṃ  
 33141 vaiṣamyarahitam | visarga paramārthataḥ sargaśūnyamapi || 19 ||  
 33142  
 33143 cidbrahma yadyathā yena budhyate svātmanātmani |  
 33144 tattattathā nu bhavati sarvaṃ sarvāṅgaśaktimat || 20 ||  
 33145  
 33146 yathā yathā boddhṛbhirbudhyate tathā tathā tattatprakāraviśiṣṭam tattadbhra  
 33147 māni bhavati tattadākāram māyayā dhatta ityarthaḥ | nu iti khalvarthe | yataḥ  
 33148 sarvāṅgaśaktimat sarvānugunaṃ māyāśaktimadityarthaḥ || 20 ||  
 33149  
 33150 tatsatyam cidvilāsatvānnityānubhavarūpataḥ |  
 33151 tadasatyam manaḥ śaṣṭhātsarvākhyā nigataṃ yataḥ || 21 ||  
 33152  
 33153 jagadapi śāstrīyacidvilāsadṛṣṭyā dṛṣṭam paramārthasatyam brahmaiva |  
 33154 brahmāpi bahirmukhacakṣurādimaṇaḥśaṣṭhajanyadṛṣṭyā dṛṣṭamanṛtaṃ  
 33155 jagadevetyāha - tatsatyamiti | satyasya kuto'satyatā tatrāha - sarvākhyā iti |  
 33156 yataḥ sarvākhyāḥ sarvāṇi nāmāni nitarāṃ gataṃ prāpatam | nahi vāgagocarasya  
 33157 tadgocaram rūpaṃ satyam bhavitumarhatītyarthaḥ | sarvārthātigatam iti pāṭhe  
 33158 sarvān arthān atitarāṃ gataṃ vyāptaṃ tadrūpāpannam yata ityarthaḥ || 21 ||  
 33159  
 33160 yathaitatsaraṇam vāyau tathā sargaḥ sthitaḥ pare |  
 33161 asatkalpe'pi saṃkalpaḥ satye'satya ivāpi ca || 22 ||  
 33162  
 33163 yathā vāyau saraṇam prāksaraṇādasatkalpe'pi āvirbhāvātsatkalpam | saraṇakāle  
 33164 vāyoḥ sattvāvagamātsatye sthairyamātrādasatyamiva | tathā sargo'pi asatkalpe'pi  
 33165 mūlājñāne adhiṣṭhānasattayā satkalpaḥ | satye'pyadhiṣṭhāne  
 33166 asatyamāyātmakatvādasatya ivetyarthaḥ || 22 ||  
 33167  
 33168 p. 283) 174  
 33169  
 33170 anyarūpā yathānanyā tejasyālokatodare |  
 33171 tathā brahmaṇi viśvaśrīḥ satyāsatyātmikā citi || 23 ||  
 33172  
 33173 tathāca dṛṣṭibhedena satyāsatyātmavāṃ viśvasyetyāha - anyarūpeti |  
 33174 ālokatā bhāsvaratā | anyarūpeṇa dṛṣṭā asatyā ananyarūpeṇa dṛṣṭā satyā  
 33175 sthitetyarthaḥ || 23 ||  
 33176  
 33177 anutkirṇā yathā paṅke putrikā cātha dāruṇi |  
 33178 yathā varṇā maṣīkalke tathā sargāḥ sthitāḥ pare || 24 ||  
 33179  
 33180 svapnajāgradupādānasauṣuptātmadrṣṭāntāvādyau  
 33181 viśvasargopādānabrahmadṛṣṭāntastṛtiyaḥ || 24 ||  
 33182  
 33183 ananyānyeva kacati brahmatattvamarusthale |  
 33184 asatyātmāni satyeva trijaganmṛgatṛṣṇikā || 25 ||  
 33185  
 33186 brahmaṇā cinmayenātmā sargātmaiva vibhāvya  
 33187 na bhāvya  
 33188 cānanyatvādbijenāntariva drumāḥ || 26 ||

33188  
 33189 cinmayena bhrāntyā cidābhāsalakṣaṇajīvabhūtena | tattvadṛśā tu  
 33190 parabrahmānanyatvāṇna bhāvyaṭe || 26 ||  
 33191  
 33192 yathā kṣīrasya mādhyamaṁ tīkṣṇatvaṁ marīcasya ca |  
 33193 dravatvaṁ payasaścaiva spandanaṁ pavanasya ca || 27 ||  
 33194  
 33195 sthito'nanyo yathānyaḥ sannāsti tatra tathātmani |  
 33196 sargo nirgalacidrūpaḥ paramātmātmārūpabhṛt || 28 ||  
 33197  
 33198 ananyaḥ san sthitaḥ | anyaḥ sannāsti asannityarthaḥ | nirgalīti nirgalaḥ  
 33199 pravilīnamātraścidrūpaḥ san paramātmamātrapariśiṣṭasvarūpabhṛdityarthaḥ ||  
 33200 28 ||  
 33201  
 33202 kaccanaṁ brahmaratnasya jagadityeva yatsthitam |  
 33203 tadakāraṇakaṁ yasmātena na vyatiricyate || 29 ||  
 33204  
 33205 akāraṇotpannatvamupapāditamupasaṁharati - kaccanamiti | yasmātena  
 33206 brahmaṇā na vyatiricyate tattasmādakāraṇakamityarthaḥ || 29 ||  
 33207  
 33208 vāsanā cittajīvādivedanaṁ vedanoditam |  
 33209 nodetyavedanādeva yatanādeva pauraṣāt || 30 ||  
 33210  
 33211 yadyakāraṇakaṁ tarhyajātameveti kathaṁ tadvedanānubhavastatrāha - vāsaneti  
 33212 | vāsanā cittajīvādivedanāmanubhavastadvedyate'neneti vedanaṁ  
 33213 manastasmāduditam | kastarhi tadanudaye upāyastamāha - nodetīti |  
 33214 avedanānmanonāśāt | tacca kasmāttatrāha - yatanādeveti |  
 33215 jñānayogaḍḍhābhyaśalakṣaṇātpuruṣayatnādityarthaḥ || 30 ||  
 33216  
 33217 nāstameti na codeti kvacitkiṁcitkadācana |  
 33218 sarvaṁ śāntamajaṁ brahma ciddhanaṁ suśīlāghanaṁ || 31 ||  
 33219  
 33220 kīdṛśaḥ sa jñānayogastamabhinīyamāha - nāstametīti || 31 ||  
 33221  
 33222 parāṇuṁ prati sargaughāścītādbhrāntisahasraśaḥ |  
 33223 teṣvapyāṇāvaṇāvantaḥ kaivātrāvāsanā katham || 32 ||  
 33224  
 33225 sati citte paramāṇūdare'pi sargaparamparā durvāretyāha - parāṇuṁ pratīti | atra  
 33226 aṇvantaḥ sargaughasya āvasatirāvāsanā | ṇyantādbhāve yuc | samāveśena sthitiḥ  
 33227 kaiva katham vā | na kāpi na kathaṁcidapi yukteti mithyaivetyarthaḥ || 32 ||  
 33228  
 33229 yathā jalānta ūrmyādyā guptāguptāśca śaktayaḥ |  
 33230 jāgratsvapnasuṣuptādyāstathā jīve'ntarāsthitaḥ || 33 ||  
 33231  
 33232 anirvacanīyamāyāśaktirūpeṇāvasthānaṁ tu ūrmyādidṛṣṭānte'pi samamityāha  
 33233 - yatheti || 33 ||  
 33234  
 33235 jātā cedaratirjantorbhogānpratīmanāgapī |  
 33236 tadasau tāvataivoccaiḥ padaṁ prāpta iti śrutiḥ || 34 ||  
 33237  
 33238 tāḍṛśapuruṣayatne cda vairāgyaṁ heturityāśayena śrutimudāharati - jātā  
 33239 cediti | tathā anyāpi | kāmānyaḥ kāmāyate manyamānaḥ sa kāmabhirjāyate tatra  
 33240 tatra | paryāptakāmasya kṛtātmanaśca ihaiva sarve pravilīyanti kāmāḥ iti || 34 ||  
 33241  
 33242 yato yato virajyate tatastato vimucyate |  
 33243 ato'hamityasaṁvidanka eti janmasaṁvidam || 35 ||  
 33244  
 33245 smṛtimapyudāharati - yata iti | nivartanāddhi sarvato na vetti duḥkhamaṇvapi iti  
 33246 smṛtiśeṣo bodhyaḥ | ato jñānavairāgyadārḍhyādahamiti  
 33247 dehādikamasāṁvidanna paśyan ko janmasaṁvidam jananamaraṇabhrāntimeti  
 33248 prāpnoti | na kaścidityarthaḥ || 35 ||  
 33249  
 33250 citiṁ parāparāmajāmarūpikāmanāmikāṁ |  
 33251 carācarā'dharāmayiṁ vidanti ye jayanti te || 36 ||  
 33252  
 33253 tadeva jñānaṁ tattvaṁpadārthākhaṇḍaikyagocaraṁ darśayati -citimiti |  
 33254 parāmīśvaracaitanyātmikāmaparāṁ jīvacaitanyātmikāṁ ca citiṁ  
 33255 krāntparāmanāmikāmarūpikāṁ  
 33256 nāmarūpātmakajagatkalanopādhiśūnyāmaparāṁ tu carācaradehādīlakṣaṇāṁ ye



33257 adharā nikṛṣṭopādhayastanmayatāsūnyām | mayāḍamtena nañsamāse  
 33258 acarācarādharamayīmiti vaktavye nañ mayāṭaḥ prāñniveśaśchāndasaḥ |  
 33259 tathāca śodhitatvaṃpadalakṣyārthabhūtāmajām janmādivikāraśūnyām  
 33260 citimakhaṇḍām ye guruśāstrasvānubhavairvidanti te jayanti saṃsāramityarthah |  
 33261 carācarātmikā adharā yāstanavastanmayīm tatprāyām  
 33262 jīvabhūtāmanāmikāmarūpikām ca ye viduriti vā || 36 ||  
 33263  
 33264 pare citiḥ svaprakaṭādvitīyā-  
 33265 svāvartalekheva jale dravāntaḥ |  
 33266 sāhaṃ tayemāni jaganti dhatte  
 33267 na santi nāsanti parātmakāni || 37 ||  
 33268  
 33269 ahaṃmayī padmajabhāvanā cit  
 33270 saṃkalpabhedādvitanoti viśvam |  
 33271 antarmukhaivānubhavatyananta-  
 33272 nimeṣakoṭyaṃśavidhau yugāntam || 38 ||  
 33273  
 33274 vyaśtāviva samaśtāvapyahaṃkārasaṃkalpobhayavaśādeva  
 33275 svāntaḥsaṃsāraḥkalpaneti darśayannupasaṃharati - ahaṃmayīti | samaśtau  
 33276 vyaśtyapekṣayā yo viśeṣastamāha - antarmukhaiveti |  
 33277 nāsmadādivadbahirmukhetyarthaḥ | anantasya viṣṇornimeṣasya yaḥ  
 33278 koṭyaṃśabhūto vidadhātīti vidhiḥ kālastasmin yugāntam  
 33279 dvisaptatisahasrasahasrasaṃkhyākadivayugāntam svāyuranubhavati | aho māyeti  
 33280 bhāvaḥ || 38 ||  
 33281  
 33282 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe utpattiprakaraṇe līlo0  
 33283 jagatsvarūpavarṇanaṃ nāmaikaśaṣṭitamah sargaḥ || 61 ||  
 33284  
 33285 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe utpattiprakaraṇe  
 33286 jagatsvarūpavarṇanaṃ nāmaikaśaṣṭitamah sargaḥ || 61 ||  
 33287  
 33288  
 33289 p. 284) 175  
 33290  
 33291 dviśaṣṭitamah sargaḥ 62  
 33292  
 33293 śrīvāsiṣṭha uvāca |  
 33294  
 33295 paramāṇunimeṣāṇaṃ lakṣāṃśakalanāsvapi |  
 33296 jagatkalpasahasrāṇi satyānīva vibhāntyalam || 1 ||  
 33297  
 33298 bhrāntimātratvamuditaṃ viśvasyādau prapañcayate |  
 33299 mahāniyatisaktiśca jīvanmuktyādisiddhaye || 1 ||  
 33300  
 33301 paramāṇorlakṣatamāṃśasya kalpanāyām tatra jagacchabditabrahmāṇḍasahasrāṇi  
 33302 nimeṣasya lakṣāṃśakalanāyām tatra kalpasahasrāṇi ca alamantyantam  
 33303 dṛśyamānabrahmāṇḍavadeva satyānīva bhāntīti krameṇa saṃbandhaḥ || 1 ||  
 33304  
 33305 teṣvapyantastathaivāntaḥ paramāṇukaṇaṃ prati |  
 33306 bhrāntirevamanantāho iyamityavabhāṣate || 2 ||  
 33307  
 33308 teṣvapi pratyekamevaṃvidhā kalpanā  
 33309 saṃbhavatītyanavasthitasvabhāvatvādbhrāntireveyamityāha - teṣvapīti || 2 ||  
 33310  
 33311 vahantīmāḥ parāḥ sattaḥ śāntāḥ sargaparamaparāḥ |  
 33312 saliladravatevāntaḥsphuṭāvartavivartikā || 3 ||  
 33313  
 33314 imā vartamānāḥ parā āgāminyaḥ śāntā atītāśca sargaparamaparā antaḥsphuṭā  
 33315 āvartānāṃ vivartikāḥ parivṛttayo yasyām tathāvidhā saliladravateva prātītikīḥ  
 33316 sattā vahanti dhārayanti pravahanti ca || 3 ||  
 33317  
 33318 mithyātmikaiva sargaśrīrbhavatīha mahāmarau |  
 33319 tīradrumalatonmuktapuṣpālīva taraṅgiṇī || 4 ||  
 33320  
 33321 tīradrumairlatābhiśconmuktā abhivṛṣṭā puṣpālirasyām tathā kalpitā  
 33322 taraṅgiṇī mṛgatṛṣṇikā nadīva || 4 ||  
 33323  
 33324 svapnendrajālapuravatsaṃkathehāpurādrivat |  
 33325 saṃkalpavadasatyaiva bhāti sargānubhūtibhūḥ || 5 ||

33326  
 33327 śrīrāma uvāca |  
 33328  
 33329 ekātmaikatayaivaṃ hi jāte samyagvicāraṇāt |  
 33330 nirvikalpātmavijñāne pare jñānavatām vara || 6 ||  
 33331  
 33332 tattvajñānodayena sarvabhrāntināśe viduṣām dehasthityasaṃbhavaṃ rāmaḥ  
 33333 śaṅkate - ekātmeti | evamuktaprakārātsamyagvicāraṇāt | eko'dvītiya ātmā  
 33334 brahma tadekatayā tadabhedena pare utkṛṣṭe nirvikalpātmavijñāne jāte sati || 6 ||  
 33335  
 33336 kimarthamiha tiṣṭhanti dehāstattvavidāmapī |  
 33337 daivenaiva samākṛāntā daivamatra ca kiṃ bhavet || 7 ||  
 33338  
 33339 daivena samyagākṛāntā baliprabhṛtaya iva | atra tattvajñaviśaye daivaṃ kiṃ  
 33340 bhavet | tasya ha na devāśca nābhūtyā īśata ātmā hyeṣām sa bhavati | iti śrutyā  
 33341 tattvavidi daivasyāsāmarthyokteḥ kiṃ tatprabalataraṃ saṃbhāvitamityarthaḥ || 7 ||  
 33342  
 33343 śrīvasiṣṭha uvāca |  
 33344  
 33345 astīha niyatirbrāhmī cicchaktiḥ spandarūpiṇī |  
 33346 avaśyabhavitavyaikasattā sakalakalpagā || 8 ||  
 33347  
 33348 prāṇyadṛṣṭavastu śaktisahakṛteśvarasaṃkalpalakṣaṇamahāniyativaśādeva  
 33349 sarvavyavahāravvyavasthāvadviduṣām dehadhāraṇamapītyāśayena vasiṣṭha  
 33350 uttaramāha - astītyādinā | spandaḥ sarvajagadvyavasthitavyavahārastena  
 33351 rūpiṇīva sphuṭā || 8 ||  
 33352  
 33353 ādisarge hi niyatirbhāvavaicitryamakṣayam |  
 33354 anenettamaṃ sadā bhāvyaṃ iti saṃpadyate param || 9 ||  
 33355  
 33356 kadāprabhṛti sā kiṃrūpā vā tadāha - ādisarge iti | anena vahnīyādinā  
 33357 itthamauṣṇyordhvajvalanādisvabhāvena sadā bhāvyaṃ iti param brahma svayaṃ  
 33358 saṃkalpātmakavṛttirūpamakṣayamapratihatam saṃpadyate || 9 ||  
 33359  
 33360 mahāsatteti kathitā mahācitirīti smṛtā |  
 33361 mahāśaktirīti khyātā mahāḍṛṣṭirīti sthitā || 10 ||  
 33362  
 33363 sarvajagatām  
 33364 sthitiprathāsāmarthyavivekanirmāṇajanmārthakriyādihetutvātkrameṇa  
 33365 mahāsattetyādināmabhiḥ khyātā || 10 ||  
 33366  
 33367 mahākriyeti gaditā mahodbhava iti smṛtā |  
 33368 mahāspanda iti prauḍhā mahātmaikatayoditā || 11 ||  
 33369  
 33370 tṛṇānīva jagantyevaṃ iti daityāḥ surā iti |  
 33371 iti nāgā iti nāgā ityākālpaṃ kṛtāsthitīḥ || 12 ||  
 33372  
 33373 jaganti evaṃ dṛṣyamānavidhayā tṛṇānīva parivartayantīti śeṣaḥ | daityā iti  
 33374 evaṃ krūrādiprakārāḥ surā devā iti saumyādiprakārā ityādirūpā ākalpaṃ  
 33375 kṛtā āsthitirvyavasthā yayā || 12 ||  
 33376  
 33377 kadācidbrahmasattāyā vyabhicāro'numīyate |  
 33378 citramākāśakośe ca nānyathā niyateḥ sthitīḥ || 13 ||  
 33379  
 33380 paramārthadṛṣṭau brahmasatteva vyavahāre sāpyavyabhicariteti yāha -  
 33381 kadāciditi | brahmasattāyā vyabhicāra ākāśakośe citralekhaṇam  
 33382 cātyantāsaṃbhāvitamāpyanumīyate nānyathā sthitiranyathā jātetyanumātum  
 33383 śakyamityatiśayoktiḥ || 13 ||  
 33384  
 33385 viriñcayādyaṭmabhirbuddhairbodhāyāviditātmanām |  
 33386 brahmātmaiva sā niyatīḥ sargo'yamiti kathiyate || 14 ||  
 33387  
 33388 idaṃ ca vyāvahārikadṛśoktam tattvajñadṛśā tu na  
 33389 brahmaniyatisargaśabdārthā bhidyanta ityāśayenāha - viriñcyādīti |  
 33390 buddhaistattvajñaiḥ || 14 ||  
 33391  
 33392 acalaṃ calavaddṛṣṭam brahmāpūrya vyavasthitaḥ |  
 33393 anādimadhyaparyantaṃ sargo vṛkṣa ivāmbare || 15 ||  
 33394

33395 nanvalaṃ brahma calaḥ sargaḥ kathamanayoraikyam tatrāha - acalamiti |  
 33396 anādimadhyaparyantaṃ brahma āpūrya ajñadṛśā āpūryeva sargo vyavasthitaḥ ||  
 33397 15 ||  
 33398  
 33399 pāṣāṇodaralekhaughanyāyenātmani tiṣṭhatā |  
 33400 brahmaṇā niyatīḥ sargo buddho'bodhavateva kham || 16 ||  
 33401  
 33402 nanviyaṃ niyatirhiraṇyagarbheṇa katham buddhā yena tadanurūpameva sasarja  
 33403 tatrāha - pāṣāṇeti |  
 33404 sphaṭikapāṣāṇodarapratibimbītanalekhaughanyāyenātmani māyāśabale  
 33405 brahmaṇi tiṣṭhatā brahmaṇā hiraṇyagarbheṇa abodhavatā prasuptapuruseṇa ātmani  
 33406 svāpnakalpanāśrayaṃ khamiva niyatireva bhāvisargo buddhaḥ || 16 ||  
 33407  
 33408 p. 285) 175  
 33409  
 33410 dehe yathāṅgino'ṅgādi dṛśyate citśvabhāvataḥ |  
 33411 brahmaṇā padmajatvena niyatyādyaṅgakaṃ tathā || 17 ||  
 33412  
 33413 tathā niyatyādisargaṃjātamaṅgakaṃ svāvayavabhūtaṃ dṛṣṭamiti śeṣaḥ || 17 ||  
 33414  
 33415 eṣā daivamiti proktā sarvaṃ sakalakālagam |  
 33416 padārthamalamākramya śuddhā ciditi saṃsthitā || 18 ||  
 33417  
 33418 śuddhā mohānāskanditā cit īśvarasaṃkalpacaitanyaṃ | iti jagadvyavasthārūpeṇa ||  
 33419 18 ||  
 33420  
 33421 spanditavyaṃ padārthena bhāvyaṃ vā bhokṛtāpadam |  
 33422 anenettamanenettamavaśyamiti daivadhīḥ || 19 ||  
 33423  
 33424 eṣaiva puruṣaspaṇḍastṛṇagulmādi cākhilam |  
 33425 eṣaiva sarvabhūtādi jagatkālakriyādi vā || 20 ||  
 33426  
 33427 anayā pauruṣī sattā sattāsyāḥ pauruṣeṇa ca |  
 33428 lakṣyate bhuvanaṃ yāvaddve ekātmatayaiva hi || 21 ||  
 33429  
 33430 prāṇyadrṣṭānityayoḥ parasparasahāyatāmāha - anayeti | pauruṣī  
 33431 puruṣādrṣṭasaṃbandhīni sattā phalāvaśyambhāvalakṣaṇā sthītīrlakṣyate | sattā  
 33432 niyatīsattā | kiyatkāramevaṃ vyavasthā tatrāha - bhuvanamiti | bhuvanaṃ  
 33433 tribhuvanaṃ yāvatkālamasti tāvadityarthaḥ | pralaye tarhi katham tatrāha - dve  
 33434 iti | dve ete satte ekātmatayaiva tadā āsāte ityarthaḥ || 21 ||  
 33435  
 33436 nareṇa pauruṣeṇaiva kārye sattātmake ubhe |  
 33437 īdṛśyeteṇa niyatirevaṃ niyatipauruṣe || 22 ||  
 33438  
 33439 dvayorapi puruṣayatnānusāritā tathaiva nityatisthiterityāha - nareṇeti | kārye  
 33440 nirvāhye niyatipauruṣe api evaṃ prāṇyadrṣṭānirvāhye | eteṇa krameṇa īdṛśī  
 33441 niyatīḥ sthītetī śeṣaḥ || 22 ||  
 33442  
 33443 praṣṭavyo'haṃ tvayā rāma daivapauruṣanirṇayaḥ |  
 33444 maduktaṃ pauruṣaṃ pālyam tvayeti niyatīḥ sthitā || 23 ||  
 33445  
 33446 kiṃ bahunā tava śiṣyabhāvena praṣṭṛtvaṃ madupadiṣṭārthānuṣṭhātṛtvaṃ ca  
 33447 niyatikṛtamevetyāha - praṣṭavya iti | nanu gaṇe karmaṇi duhyādeḥ pradhāne  
 33448 nīhṛkṛṣvāhām iti kātyāyanavacanātpraccherakathite gaṇe karmaṇi  
 33449 tavyapratyayena mukhyasya karmaṇo'nabhihitatvāddaivapauruṣanirṇayamiti dvitīyayā  
 33450 bhāvyaṃ tatkaṭham prathamāprayoga iti cet | satyam | tvayā ahaṃ praṣṭavyastatrāpi  
 33451 daivapauruṣanirṇaya eva praṣṭavya ityāvṛtṭyā niyatidvayabodhanāya tantreṇa  
 33452 karmadvayasyāpi tavyapratyayenābhīdhānavivakṣopapatteriti || 23 ||  
 33453  
 33454 bhojayiṣyati mām daivamiti daivaparāyaṇaḥ |  
 33455 yattiṣṭhatyakriyo maunaṃ niyateresa nīścayaḥ || 24 ||  
 33456  
 33457 yadapi kaściddaivamevāvalambya pauruṣaprayatnamakurvannājagaraṃ  
 33458 vratamāsthāya tiṣṭhati tadapi  
 33459 tadanugūṇaprāktanakarmopdbodhitānityatiniścayādevetyāha - bhojayiṣyatīti || 24 ||  
 33460 ||  
 33461  
 33462 na syādbuddhirna karmāṇi na vikārādi nākṛtiḥ |  
 33463 kevalaṃ tvitthamākālpaṃ sthityā bhāvyaṃ sthitāḥ || 25 ||

33464  
 33465 prāgapi puruṣo yadi kevalamakriya eva syāttarhi buddhistatprayuktakarma tatprayuktā  
 33466 bhūtabhautikavikārā vikṛtīnām ca gavādisaṁsthānākṛtiścetyete na syuḥ |  
 33467 tathāca śrutiḥ - yarhyetanna kuryātkṣiyeta ha iti | itthaṁ  
 33468 puruṣakriyāmūlatayaiva tu ākalpavyavahārasthityā bhāvyamiti niyativaśādeva  
 33469 sarve bhāvāstathā sthitā ityārthaḥ || 25 ||  
 33470  
 33471 avaśyaṁbhavitavyaiśā tvidamitthamiti sthitiḥ |  
 33472 na śakyate laṅghayitumapi rudrādibuddhibhiḥ || 26 ||  
 33473  
 33474 iyaṁ ca niyatirīśvarairapi duratikrametyāha - avaśyamiti || 26 ||  
 33475  
 33476 pauraṣaṁ na parityājyametāmāsritya dhīmatā |  
 33477 pauraṣeṇaiva rūpeṇa niyatirhi niyāmikā || 27 ||  
 33478  
 33479 etāṁ niścitimiti śeṣaḥ || 27 ||  
 33480  
 33481 apauraṣaṁ hi niyatiḥ pauraṣaṁ saiva sargagā |  
 33482 niṣphalā'pauraṣākārā saphalā pauraṣātmikā || 28 ||  
 33483  
 33484 idānīm niyatipauraṣaśabdārthaikyameva upādhibhedādeva vyavahārabheda ityāha  
 33485 - apauraṣamiti | apauraṣaṁ puruṣaprayatnātmanā avivakṣitā  
 33486 īśvaraṣaṁkalpanāmātreṇa niyatirityucyate | saiva tadātmanā sargagā  
 33487 sṛṣṭiphalopahitā pauraṣamityucyate | yataḥ apauraṣā  
 33488 puruṣayatnākāreṇāpariṇatā niyatirniṣphalā | pauraṣātmikā saphaleti pauraṣādeva  
 33489 puruṣārthalābha ityārthaḥ || 28 ||  
 33490  
 33491 niyatyā mūkatāmetya niṣpauraṣatayā'kriyam |  
 33492 yastiṣṭhati prāṇamarutspandastasya kva gacchati || 29 ||  
 33493  
 33494 nanu tarhi niṣpauraṣasyāpyajagaravṛttestṛptyādiphalaalābho dṛṣṭastatrāha ##-  
 33495 niyatyā tṛptiḥ setsyatīti mūkatām vāgādikriyāprayatnaśūnyatāmetya  
 33496 niṣpauraṣatayā akriyaṁ grasanādikriyārahitaṁ yathā syāttathā tiṣṭhati na sa  
 33497 tṛpyati | yadapi sa kṣudhito'pi kaṁcitkālāṁ jīvati tadapi  
 33498 prāṇacalanānukūlapuruṣayatnādevetyāha - prāṇeti || 29 ||  
 33499  
 33500 atha prāṇakriyārodhamapi kṛtvā virāmadam |  
 33501 yadi tiṣṭhati tatsādhurmukta eva kimucyate || 30 ||  
 33502  
 33503 yadi virāmadam nirvikalpasamādhau cittaviśrāntidaṁ prāṇanirodhamadhikṛtvā  
 33504 sa tiṣṭhati tattasmādyatnātsādhustattvaviccenmuktaḥ  
 33505 sarvapauraṣaphalāvasthālakṣaṇaṁ mokṣaṁ prāpto bhavati tadapi  
 33506 prāṇanirodhādipauraṣasyaiva phalamityapauraṣaṁ phalaṁ kimucyate na  
 33507 kiṁcidityārthaḥ || 30 ||  
 33508  
 33509 pauraṣaikātmatā śreyo mokṣo'tyantamakartṛtā |  
 33510 ābhyāṁ tu sabalaḥ pakṣo nirduḥkhaiva mahātmanām || 31 ||  
 33511  
 33512 tasmātpauraṣaikātmatā śāstriyapauraṣaikaparatā śreyohetutvātsāadhanataḥ  
 33513 śreyaḥ | atyantakarmatālakṣaṇo mokṣastu phalataḥ śreyaḥ | ābhyāṁ  
 33514 sādhyasādhanaśreyobhyāṁ tu mahātmanām jñāninām pakṣaḥ sabalaḥ  
 33515 sakāryāvidyopaghātasamartha iti nirduḥkhaiva teṣāṁ niyatirityārthaḥ || 31 ||  
 33516  
 33517 niyatirbrahmasattābhā tasyāṁ cetpariṇamyate |  
 33518 nūnaṁ paramaśuddhākhyāṁ tatprāptaiva parāgatiḥ || 32 ||  
 33519  
 33520 yā ceyaṁ nirduḥkhā niyatiḥ saiva brahmasattāyā ābhā sphūrtistasyāṁ cedyatnena  
 33521 pariṇamyate sthīrībhūyate tadeva paramaśuddhākhyāṁ padaṁ sā kāṣṭhā sā parā  
 33522 gatiḥ iti śrutiprasiddhā paramāgatirapi tattasmātpṛāptaivetyārthaḥ || 32 ||  
 33523  
 33524 p. 286) 176  
 33525  
 33526 etairniyatyādimahāvilāsai-  
 33527 rbrahmaiva visphūrjati sarvagātmā |  
 33528 tṛṇādivallītarugulmajālaiḥ  
 33529 satteva toyasya dharāntarasthā || 33 ||  
 33530  
 33531 etairuktaprakārairmahadbhirapratihatairvilāsairbrahmaiva dharāntarasthā toyasya sattā  
 33532 dravatā tṛṇakuśakāśādibhedairvallītarugulmajālādibhāvaiśca yathā

33533 visphūrjati sphurati tathā visphūrjatītyarthaḥ || 33 ||  
 33534  
 33535 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlo0  
 33536 daivaśabdārthanirūpaṇaṃ nāma dviṣaṣṭitamah sargaḥ || 62 ||  
 33537  
 33538 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 33539 daivaśabdārthanirūpaṇaṃ nāma dviṣaṣṭitamah sargaḥ || 62 ||  
 33540  
 33541  
 33542 triṣaṣṭitamah sargaḥ 63  
 33543  
 33544 śrīvāsiṣṭha uvāva |  
 33545  
 33546 yadetadbrahmatattvaṃ sarvathā sarvadaiva sarvata eva sarvaśakti sarvākāraṃ  
 33547 sarveśvaraṃ sarvagaṃ sarvameveti || 1 ||  
 33548  
 33549 visphūrjati yathā brahma sarvataḥ sarvarūpataḥ |  
 33550 māvāśaktivilāṣena tathātra pratipādyate || 1 ||  
 33551  
 33552 niyatyādivilāṣairbrahmaiva visphūrjatītyuktaṃ tatkaśya hetostatrāha - yadetaditi |  
 33553 yadyata etanmāvāśabalāṃ brahmatattvaṃ sarvathā sarvavastutaḥ sarvadaiva kālataḥ  
 33554 sarvata eva deśataśca sarvaśakti sarvabhāvasamarthamata eva sarvākāraṃ  
 33555 sarvajñatayā sarvaniyantumiṣṭa iti sarveśvaraṃ | viprakarṣatāṭasthyayorvāraṇāya  
 33556 sarvagaṃ sarvameveti viśeṣaṇe | iti ato heturityarthaḥ || 1 ||  
 33557  
 33558 eṣa tvātmā sarvaśaktitvācca kvaciccicchaktiṃ prakāṣayati kvacicchāntiṃ  
 33559 kvacijjaḍaśaktiṃ kvacidullāsaṃ kvacitkiṃcinna kiṃcitprakāṣayati || 2 ||  
 33560  
 33561 kuto na viprakarṣatāṭasthye tatrāha - eṣa tvātmeti | sa tarhi sarvaṃ sarvatra  
 33562 prakāṣayennetyāha - kvaciditi | kvacidantaḥkaraṇopādḥau jīvabhāvena  
 33563 praveśāccicchaktiṃ prakāṣayati sāttvikopādḥau śāntiṃ tāmasopādḥau  
 33564 jaḍaśaktiṃ rājasopādḥau rāgalobhapravṛttyādyullāsaṃ kiṃcinmiśritaṃ  
 33565 guṇakāryatvādviśeṣato durvacam suṣuptipralayayostu na kiṃcitprakāṣayati || 2 ||  
 33566  
 33567 yatra yadā yadevāsau yathā bhāvayati tatra tadā tadevāsau prapaśyati || 3 ||  
 33568  
 33569 tatra cāśya satyasaṃkalpataiva heturityāha - yatreti || 3 ||  
 33570  
 33571 sarvaśakterhi yā yaiva yathodeti tathaiva sā || 4 ||  
 33572  
 33573 śaktīnāmāvirbhāvānugūṇaiva sthītivaicitryaṃ cetyāha - sarvaśakteriti | yā  
 33574 yeti vīpsā || 4 ||  
 33575  
 33576 tadāsti śaktirnānārūpiṇī sā svabhāvata imāḥ śaktayo'yamātmeti || 5 ||  
 33577  
 33578 śaktiśaktimadbhedakalpaneyaṃ vyavahāradṛśaiva na paramārthata ityāha -  
 33579 imā iti || 5 ||  
 33580  
 33581 evaṃ vikalpajālaṃ vyavahārārthaṃ dhīmadbhiḥ parikalpitaṃ loke navātmāni  
 33582 vidyate bhedaḥ || 6 ||  
 33583  
 33584 yathormitarāṅgapayasāṃ sāgare kaṭakāṅgadakayūrairvā hemnaḥ |  
 33585 avayavāvayavinoḥ saṃvitkālpanikī dvitā na vāstavī || 7 ||  
 33586  
 33587 natvātmani vidyate bheda ityatrārthe dṛṣṭāntatrayapradarśanaparo yathetyādirna  
 33588 vāstavītyanto granthaḥ | saṃvitkālpanikī vyutpādakabuddhiparikalpītā dvitā bhidā ||  
 33589 7 ||  
 33590  
 33591 yathā yaccetyate hi tathaiva tanna bāhyato nāntarataścaitatsamudeti hi || 8 ||  
 33592  
 33593 hi yasmādyadyadrajivādi yathā sarpādiprakāreṇa cetyate budhyate tattathaiva  
 33594 vivartato bhavati na paramārthataḥ | kutaḥ yata etatsarpādi rajjvāderna bāhyaṃ  
 33595 samudeti nāpyantarataḥ || 8 ||  
 33596  
 33597 sarvātmatvātsamābhāsaṃ kvacitkiṃcitprapaśyati || 9 ||  
 33598  
 33599 samābhāsaṃ sarvasādhāraṇaprathārūpaṃ sākṣicaitanyaṃ  
 33600 bhojakādṛṣṭodbuddhaṃ kvacitkiṃcideva bhrāntyā prapaśyati na sarvatra nāpi  
 33601 svarūpamityarthaḥ || 9 ||

33602  
 33603 sarvākāramayaṃ brahmaivedaṃ tataṃ mithyājñānavadbhiḥ  
 33604 śaktiśaktimattve avayavāvayavirūpe kalpite na pāramārthike || 10 ||  
 33605  
 33606 paramārthatastu tataṃ vistr̥tamidaṃ sarvākāramayaṃ brahmaiva | tatkiṃ  
 33607 śaktiviśiṣṭaṃ jagadavayavakaṃ paramārthato brahma netyāha -  
 33608 mithyājñānavadbhiriti || 10 ||  
 33609  
 33610 sadvā bhavatvasadvā cidyatsaṃkalpayatyabhiniviśati tattatpaśyati sakalā  
 33611 tatsadbhāmaiva cidbhāti || 11 ||  
 33612  
 33613 evaṃca mithyājñānopahitā citsat śāstrānugūṇamasat śāstrapratikūlaṃ vā  
 33614 yadeva kartavyatayā saṃkalpayati tadabhiniviśati tadviśaye udyuktaṃ ca  
 33615 bhavatītyarthaḥ | abhiniveśena ca tattadanurūpaṃ vihitam niṣiddhaṃ vā kṛtvā  
 33616 phalabhogakāle'pi tattatpaśyatīti ādyasargasaṃkalpamārabhya  
 33617 bhūtabhautikadehabhogyādisargeṇa puruṣabhogāntasakalaprapañcarūpā  
 33618 brahmacideva bhāti visphūrjati nānyaditi || 11 ||  
 33619  
 33620 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe lilo0  
 33621 cittavikāro nāma triṣaṣṭitamaḥ sargaḥ || 63 ||  
 33622  
 33623 cidbhāvaścittā tasyā avikāraḥ sargārthaḥ | iti  
 33624 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe cittavikāro nāma  
 33625 triṣaṣṭitamaḥ sargaḥ || 63 ||  
 33626  
 33627  
 33628 p. 287) 176  
 33629  
 33630 catuḥṣaṣṭitamaḥ sargaḥ 64  
 33631  
 33632 śrīvāsiṣṭha uvāca |  
 33633  
 33634 yo'yaṃ sarvagato devaḥ paramātmā maheśvaraḥ |  
 33635 svacchaḥ svānubhāvānandasvarūpo'ntādivarjitaḥ || 1 ||  
 33636  
 33637 bhogyasya śaktivaicitryādyāvīrbhāvo nirūpitaḥ |  
 33638 bhokturjīvatvasaṃpattikramo'tra pratipādyate || 1 ||  
 33639  
 33640 etasmātparamānandācchuddhacinmātrarūpiṇaḥ |  
 33641 jīvaḥ saṃjāyate pūrvam sa cittam cittato jagat || 2 ||  
 33642  
 33643 anena jīvenātmanānupraviśya nāmarūpe vyākaraṇāni iti  
 33644 śruternāmarūpavyākaraṇalakṣaṇajagatsargātpūrvam  
 33645 jīvopādhiliṅgasamaṣṭyutpattiyā jīvaḥ saṃjāyate sa evopādhiprādhānyena  
 33646 cittamityucyate || 2 ||  
 33647  
 33648 śrīrāma uvāca |  
 33649  
 33650 svānubhūtipramāṇe'sminbrahmaṇi brahmabṛṃhite |  
 33651 katham sattāmavāpnoti jīvako dvaitavarjite || 3 ||  
 33652  
 33653 akhaṇḍādvitīyasvaparakāśe brahmaṇi sakhaṇḍasadvitīyajīvasattānupapattiṃ rāmaḥ  
 33654 śaṅkate - svānubhūtitī | brahmaṇi brahmatvādeva bṛṃhite  
 33655 niratiśayāparicchedalakṣaṇaṃ vṛddhiṃ prāpte | alpo jīvo jīvakaḥ sattaṃ  
 33656 pūrvasiddhabrahmatāvirodhiniṃ pṛthaksattāṃ kathamavāpnotītyarthaḥ || 3 ||  
 33657  
 33658 śrīvāsiṣṭha uvāca |  
 33659  
 33660 asadābhāsamacchātma brahmāstīha prabṛṃhitam |  
 33661 bṛhaccidbhairavavapurānandābhidhamavyayam || 4 ||  
 33662  
 33663 satye niravidye brahmaṇi paramārthadṛśā na jīvasattāsaṃbhavaḥ sāvidye tu  
 33664 tatsaṃbhavo na virudhyata iti vibhajya vivakṣuḥ prathamam sādharmaṇam  
 33665 tatsvarūpamāha - asaditi | asanta ābhāsā dvaitapratyayā yatra |  
 33666 prabṛṃhitamityasyaiva vivaraṇam bṛhaccidbhairavavapuriti | anātmayoginām  
 33667 bhīṣaṇatvādbhairavam vapuḥ svarūpaṃ yasya | yathāhurvṛddhāḥ -  
 33668 asparśayogo nāmaiśa durdarśaḥ sarvayoginām | yogino bibhyati hyasmādabhaye  
 33669 bhayadarśinaḥ || iti || 4 ||  
 33670

33671 tasya yatsamamāpūrṇaṃ śuddhaṃ satvamacihnitam |  
 33672 tadvidāmapyanirdeśyaṃ tacchantam paramaṃ padam || 5 ||  
 33673  
 33674 ādyaṃ darśayati - tasyeti || 5 ||  
 33675  
 33676 tasyaivodyadivāsānti yatsattvaṃ saṃvidātmakam |  
 33677 svabhāvātspandanaṃ tatttu jīvaśabdena kathyate || 6 ||  
 33678  
 33679 dvitīyaṃ darśayati - tasyaiveti || āsānti āmokṣaṃ udbhavabījasattvādudyadiva  
 33680 yadrūpaṃ tasyopādhisvabhāvādyatspandanaṃ calanaśaktyātmakaprāṇadhāraṇam  
 33681 || 6 ||  
 33682  
 33683 tatremāḥ paramādarśe cidvyomnyanubhavātmikāḥ |  
 33684 asaṃkhyāḥ pratibimbanti jagajjālaparamparāḥ || 7 ||  
 33685  
 33686 tatraiva sarvanāmarūpavyākaraṇamityāha - tatreti || 7 ||  
 33687  
 33688 brahmaṇaḥ sphuraṇaṃ kiṃcidydavātāmbudheriva |  
 33689 dipasyevāpyavātasya taṃ jīvaṃ viddhi rāghava || 8 ||  
 33690  
 33691 jagadvaicitryakalpanānukūlakriyāśaktipradhānaprāṇabhāva eva jīvabhāvaścita  
 33692 ityatra dṛṣṭāntamāha - brahmaṇa iti || 8 ||  
 33693  
 33694 śāntatvāpagame'cchasya manāksaṃvedanātmakam |  
 33695 svābhāvikaṃ yatsphuraṇaṃ cidvyomnaḥ so'ṅga jīvakaḥ || 9 ||  
 33696  
 33697 acchasya brahmaṇaḥ prāṇādhīnacalanādhyāse śāntatvasya niṣkriyatvasyāpagame  
 33698 tirodhāne sati manāgalpaṃ yatsaṃvedanaṃ tadātmakam || 9 ||  
 33699  
 33700 yathā vātasya calanaṃ kṛśānoruṣṇatā yathā |  
 33701 śītata vā tuṣārasya tathā jīvatvamātmanaḥ || 10 ||  
 33702  
 33703 tacca jīvatvamāmokṣaṃ jīvasya svābhāvikamivetyāha - yatheti || 10 ||  
 33704  
 33705 cidrūpasyātmataṭṭvasya svabhāvavaśataḥ svayam |  
 33706 manāksaṃvedanamiva yattajjīva iti smṛtam || 11 ||  
 33707  
 33708 svasya abhāvanamabhāvo'jñānaṃ tadvaśato manāksaṃvedanaṃ  
 33709 jñānasvarūpasya pariccheda iva yattat || 11 ||  
 33710  
 33711 tadeva ghanasaṃvittyā yātyahaṃtāmanukramāt |  
 33712 vahnyaṇuḥ svendhanādhiḥkyātsvām prakāśakatāmiva || 12 ||  
 33713  
 33714 tasyāhaṃkāratmakarudrabhāvamāha - tadeveti | ghanasaṃvittyā  
 33715 vāsanādārḍhyena | ahaṃtāṃ ahaṃkāratāṃ | vahnyaṇuragnikaṇaḥ svasya  
 33716 indhanaṃ dīpanaṃ yaddhṛtatailādi tadādhiḥkyāt || 12 ||  
 33717  
 33718 yathā svatāraḥkāmaṛge vyomnaḥ sphurati nīlimā |  
 33719 śūnyasyāpyasya jīvasya tathāhaṃbhāvabhāvanā || 13 ||  
 33720  
 33721 svasya draṣṭustāraḥkā kanīnikopalakṣitaṃ cakṣustasyā māṛge aviṣaye bhāge vyomni  
 33722 prasṛtaṃ hi cakṣuryāvaddūraṃ gantuṃ śaknoti tāvannīlimānaṃ na paśyati |  
 33723 yatra tu gatvāgre kuṇṭhībhavati tataḥ prabhṛti tasyā māṛgastatra nailyaśūnye'pi  
 33724 nīlimā sphurati tathā ahaṃtāśūnyasyāpyasya jīvasya svāviṣaye  
 33725 svātmanyahaṃbhāvabhāvanetyarthaḥ || 13 ||  
 33726  
 33727 jīvo'haṃkṛtimādatte saṃkalpakalayeddhayā |  
 33728 svayaitayā ghanatayā nīlimānamivāmbaram || 14 ||  
 33729  
 33730 saṃkalpakalā pūrvasaṃkalpasamśkārastayā iddhayā udbuddhayā svayā  
 33731 svādhyastayā etayā pratyakṣayā ghanatayā snigdhendranīlaśīlākālpayā nibiḍatayā  
 33732 || 14 ||  
 33733  
 33734 ahaṃbhāvo hi dikkālavyavacchedī kṛtākṛtiḥ |  
 33735 svayaṃ saṃkalpavaśato vātaspaṇḍa iva sphuran || 15 ||  
 33736  
 33737 dikkālavyavacchedī ātmano daiśīkakālikaparicchedakārī | svayaṃ  
 33738 saṃkalpavaśataḥ kṛtadehādhyākṛtiḥ || 15 ||  
 33739

33740 saṃkalponmukhatām yātaṣṭvahaṃkāraḥbhidhaḥ sthitaḥ |  
 33741 cittaṃ jīvo mano māyā prakṛtiśceti nāmabhiḥ || 16 ||  
 33742  
 33743 ahaṃbhāvādhyāsamūlāścittādibhedā ityāha - cittamityādinā | sohaṃkāro  
 33744 rudraścittaṃ viṣṇurjīvo brahmā teṣāmeva kramānmano māyā prakṛtiriti  
 33745 kriyānāmāni || 16 ||  
 33746  
 33747 tatsaṃkalpātmakaṃ ceto bhūtatanmātrakalpanam |  
 33748 kurvaṃstato vrajatyeva saṃkalpādyāti pañcatām || 17 ||  
 33749  
 33750 tattatra saṃkalpātmakaṃ ceto brahmā saṃkalpādbhūtatanmātrakalpanām  
 33751 kurvastataścetanātmakapūrvāvasthāto vrajati pratyavata eva jaḍam pañcatām ca  
 33752 yāti || 17 ||  
 33753  
 33754 p. 288) 177  
 33755  
 33756 tanmātrapañcakākāraṃ cittaṃ tejaḥkaṇo bhavet |  
 33757 ajātajagati vyomni tārakā pelavā yathā || 18 ||  
 33758  
 33759 tasya pañcikaraṇena haimāṇḍaprakṛtitejobhāvamāha - tanmātreṭi |  
 33760 brahmabhāvādṛṣṭyā alpatvātkaṇa ityuktam | pelavā asphuṭaprakāśā || 18 ||  
 33761  
 33762 tejaḥkaṇatvamādatte cittaṃ tanmātrakalpanāt |  
 33763 śanaiḥ svasmātpariśpandādbījamaṅkuratāmiva || 19 ||  
 33764  
 33765 uktameva spaṣṭamāha - tejaḥkaṇatvamiti || 19 ||  
 33766  
 33767 asau tejaḥkano'ṇḍākhyāḥ kalpanātkāścidaṇḍatām |  
 33768 prayātyantaḥsphuradbrahmā jalamāpiṇḍatāmiva || 20 ||  
 33769  
 33770 tatra pūrvakalpe virāḍātmopāsanasaṃskṛtasya  
 33771 sthūlasamaṣṭivirāḍbhāvastadanyasya  
 33772 vyaṣṭisthūladehāhaṃbhāvasaṃskārāttadbhāva iti viśeṣamāha -  
 33773 asāvityādinā | kalpanātpṛāktanopāsanātmakāṇḍātmāhaṃbhāvakalpanāt | tasya  
 33774 saha siddhaṃ catuṣṭayamiti smṛtisiddhamātmajñānamityāśayena viśiṇaṣṭi ##-  
 33775 caturmukho yasyetyarthaḥ | āpiṇḍatām karakādighanībhāvam || 20 ||  
 33776  
 33777 kaściddrāgiti dehādikalanādyāti dehatām |  
 33778 bhrāntitvaṃ tadatadrūpaṃ gandharvaiśca vasatpuram || 21 ||  
 33779  
 33780 kaścidanupāsakastu puṇyakṛt iti vakṣyamānaprakāreṇa divyadehādeḥ  
 33781 kalanāddrāk śīghrameva devādidehatām tatra dehe atadrūpaṃ anahamī  
 33782 ahaṃbhāvalakṣaṇabhrāntitvaṃ yāti | gandharvaiścādanyairvā devairvasat pālitaṃ  
 33783 puramamarāvatyādi yāti || 21 ||  
 33784  
 33785 kaścitsthāvaratāmeti kaścijjaṃgamatāmapi |  
 33786 kaścidyāti khacāryādirūpaṃ saṃkalpataḥ svataḥ || 22 ||  
 33787  
 33788 kaścitpāpakṛttu sthāvaratām | khacāriṇaḥ pakṣiṇo rakṣaḥpiśācādayaśca |  
 33789 ādipadājjalacarā gṛhyante || 22 ||  
 33790  
 33791 sargādāvādijo deho jīvaḥ saṃkalpasambhavaḥ [bhāvanaḥ iti  
 33792 pāṭhaḥ] |  
 33793 krameṇa padamāsādyā vairiñcaṃ kurute jagat || 23 ||  
 33794  
 33795 prathamajaḥ sūkṣmadehasamaṣṭyupādhika evātmā viriñcijīvaḥ  
 33796 svasaṃkalpādaṇḍāntarjagatsṛjātītyarthaḥ || 23 ||  
 33797  
 33798 ātmabhūkalanātmāsau yatsaṃkalpayati kṣaṇāt |  
 33799 tatsvabhāvavaśādeva jātameva prapaśyati || 24 ||  
 33800  
 33801 tasya satyasaṃkalpatāyām pūrvatanasatyasaṃkalpātmabhūtādātmopāsanā  
 33802 heturityāśayena viśiṇaṣṭi - ātmabhūkalanātmēti || 24 ||  
 33803  
 33804 citsvabhāvātsamāyātaṃ brahmatvaṃ sarvakāraṇam |  
 33805 saṃsṛtau kāraṇam paścātkarma nirmāya saṃsthitam || 25 ||  
 33806  
 33807 prathācalanobhayadharmakasya jagataścidātmā prathamam prathāyām  
 33808 hetuścalanavikārātau tu paścāttanaṃ karmetyāha - citsvabhāvādīti | ādyaḥ



33809 kārāṇaśabdo bhāvapradhānaḥ || 25 ||  
 33810  
 33811 cittaṃ svabhāvātsphurati cittaḥ phena ivāmbhasaḥ |  
 33812 karmabhirbadhyate paścādḍiṇḍīramiva rajjubhiḥ || 26 ||  
 33813  
 33814 uktameva mūlataḥ sphuṭayati - cittamiti | ḍiṇḍīraṃ phenapiṇḍo  
 33815 naukādinibandhanarajjibhirbadhyate nirudhyate na jalaṃ tadvacittameva  
 33816 dehanibandhanaiḥ karmabhirbadhyate na cidātmeti bhāvaḥ || 26 ||  
 33817  
 33818 saṃkalpaḥ kalanābijaṃ tadātmaiva hi jīvakaḥ |  
 33819 karma paścāttanotyuccairutthāyākarmataḥ kramāt || 27 ||  
 33820  
 33821 loke'pi saṃkalpapūrvakaṃ karmanā  
 33822 ghaṭādiracanadarśanāduktakramasiddhirityāśayenāha - saṃkalpa iti |  
 33823 akarmataḥ niṣkriyātmasaṃnidhānāditi yāvat || 27 ||  
 33824  
 33825 kroḍikṛtāṅkuram pūrvam jīvo dhatte svajīvitam |  
 33826 paścānnānātvamāyāti patrāṅkuraphalakramaiḥ || 28 ||  
 33827  
 33828 paścāttanairapi karmabhiḥ prāgjīve bījāntaraṅkuravadvāsanātmanā  
 33829 sthitamevāviśkriyate nāpūrvamityāśayenāha - kroḍikṛtāṅkuramiti | yathā  
 33830 bījastho jīvaḥ pūrvam kroḍikṛtaḥ sūkṣmatayāntardhṛtaḥ ānkuro yena  
 33831 tathāvidhaṃ svajīvitam dhatte  
 33832 paścāttvaṅkurapatrakāṇḍasākhāpallavapuṣpaphalakramairnānātvamāyāti tathā  
 33833 hiraṇyagarbhajīvo'pityarthaḥ || 28 ||  
 33834  
 33835 anye sva eva ye jīvā evamevākṛtiṃ gatāḥ |  
 33836 pūrvotpanne jagati te yānti bhūtāśrayaṃ sthitim || 29 ||  
 33837  
 33838 vyaṣṭijīvā apyevameva sve svamin vāsanātmanā sthitāmevākṛtiṃ  
 33839 dehādyākāraṃ gatāḥ prāptāḥ | etāvāṃstu viśeṣaḥ | te  
 33840 hiraṇyagarbhajīvasaṃkalpātpūrvotpanne jagati brahmāṇe  
 33841 mātāpitṛādirūpabhūtāśrayaṃ prāṇinimittam sthitiṃ dehalābhaṃ yāntīti || 29 ||  
 33842  
 33843 svakarmabhistato janmamṛtikāraṇatām gataiḥ |  
 33844 prayāntyūrdhvamadhastādvā karma citspanda ucyate || 30 ||  
 33845  
 33846 karmaśabdaṃ vyācaṣṭe - citspanda ucyata iti || 30 ||  
 33847  
 33848 citspandanam bhavati karma tadeva daivam  
 33849 cittaṃ tadeva mavatīha śubhāśubhādi |  
 33850 tasmājjaganti bhuvanāni bhavanti pūrvam  
 33851 bhūtvā nijāṅgakusumāni tarorivādyāt || 31 ||  
 33852  
 33853 karmaśabdārthameva vivṛṇvan  
 33854 sargadvayavarṇitabhoktṛbhogyasargamupasaṃharati - citspandanamiti |  
 33855 tarorniṅgāni sākhādīni kusumāni ca yathā prāgbhūtvā punarbhavanti tathā  
 33856 ādyātkāraṇādbrahmaṇaḥ  
 33857 sākāśāttasmāc citspandanalakṣaṇācchubhāśubhalakṣaṇātkarmaṇo  
 33858 nimittājjaganti bhoktṛprāṇinikāyāstadādhāratadbhogyabhuvanāni ca  
 33859 punaḥpunarbhavantītyarthaḥ || 31 ||  
 33860  
 33861 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlo0  
 33862 utpattibījāṅkuranirṇayo nāma catuṣṣaṣṭhitamaḥ sargaḥ || 64 ||  
 33863  
 33864 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 33865 utpattibījāṅkuranirṇayo nāma catuṣṣaṣṭhitamaḥ sargaḥ || 64 ||  
 33866  
 33867  
 33868 p. 289) 177  
 33869  
 33870 pañcaṣaṣṭhitamaḥ sargaḥ 65  
 33871  
 33872 śrīvāsiṣṭha uvāca |  
 33873  
 33874 parasmātkāraṇādeva manaḥ prathamamutthitam |  
 33875 mananātmakamābhogi tatsthameva sthitiṃ gatam || 1 ||  
 33876  
 33877 manaso bhogyavargasya bhokturmūlasya cādhunā |

33878 vimṛśya tattvaṃ cinmātrapariśeṣaṃ pradarśyate || 1 ||  
 33879  
 33880 tatrādaṃ sarvakalpanānāṃ cidanatirekaṃ vaktuṃ mūlabhūtasya manasa  
 33881 utpattisthityoḥ kāraṇānanyasattākativāttanmātratvamāha - parasmāditi || 1 ||  
 33882  
 33883 bhāvābhāvalasaddolaṃ tenāyamavalokyate |  
 33884 sargaḥ sadasadābhāsaḥ pūrvagandha ivecchayā || 2 ||  
 33885  
 33886 dvaitābhāsasya manodhīnatvamāha - bhāvābhāveti | idamitthaṃ bhavati itthaṃ  
 33887 netyevaṃ bhāvābhāvayorviśayayorlasantī doleva parivṛttirasyeti pūrvānvayī |  
 33888 tena cittena pūrvānubhūto gandhaḥ smaryamāṇo yathā icchayā  
 33889 manorathenāsannapyavalokyate tadvat || 2 ||  
 33890  
 33891 na kaściddvidyate bhedo dvaitaikyakalanātmakaḥ |  
 33892 brahmajīvamānomaīyākartṛkarmajagaddṛśām || 3 ||  
 33893  
 33894 tathāca manaḥkalpito bhedo mano'pagamādapagacchatītyāha - na kaścidditi || 3 ||  
 33895  
 33896 apārāvāravistārasaṃvitsalilavalganaiḥ |  
 33897 cidekāṛṇava evāyaṃ svayamātmā vijṛmbhate || 4 ||  
 33898  
 33899 bhedāpagame śiṣṭamātmāsvarūpaṃ darśayati - pāreti | saṃvillakṣaṇasya  
 33900 salilasya valganairaparicchedena prasāraiḥ || 4 ||  
 33901  
 33902 asatyamasthairyavaśātsatyam saṃpratibhāsataḥ |  
 33903 yathā svapnastathā cittam jagatsadasadātmakam || 5 ||  
 33904  
 33905 nanu cittajagatorbādhe kutaḥ satpariśeṣa ityāśaṅkya  
 33906 sthīrāsthīrobhayasaṃvalitatvena jagataḥ sadasadātmakatvādasthīrāṃśabādhe  
 33907 sthīrapariśeṣopapattirityāśayenāha - asatyamiti | svapne  
 33908 asthīraciṣayāṃśabādhe'pi sthīrataddr'ṣṭṛpariśeṣadarśanāttadvadityarthaḥ || 5 ||  
 33909  
 33910 na sannāsanna saṃjātaścetaso jagato bhramaḥ |  
 33911 atha dhīsamavāyānāmindrajālamivotthitaḥ || 6 ||  
 33912  
 33913 nanvatyantāsato'pi na bādho dṛṣṭa ityāśaṅkya  
 33914 tayorbādhayogyāmanirvacanīyatāmāha - na saditi | nanu mithyātve kathaṃ  
 33915 bahūnāmekākāratā tatrāha - atheti | atheti tathāpītyarthe | tathāpi  
 33916 sāmājikadhīsamūhānāmindrajālamāyākṣubdhānāmekākāratābhramavadutthita  
 33917 ityarthaḥ || 6 ||  
 33918  
 33919 dīrghaḥ svapnaḥ sthitiṃ yātaḥ saṃsārākhyo manobalāt |  
 33920 samyagdarśanātssthānāviva puṃspratyayo mudhā || 7 ||  
 33921  
 33922 kutastarhi cirakālasthāyitāsya tatrāha - dīrgha iti | manobalāt  
 33923 manaḥkṛtāsaktibalāt || 7 ||  
 33924  
 33925 anātmālokanāccittam cittatvam nānuśocati |  
 33926 vetālakalpanādbāla iva saṃkalpate bhaye || 8 ||  
 33927  
 33928 nanvātmā svapūrṇānandabhāvapracyutihetuṃ sarvaduḥkhanidānaṃ svasya  
 33929 manobhāvameva kuto nānuśocati tatrāha - anātmālokanāditi | na  
 33930 ātmālokanamanātmālokanamātmaviśayakamajñānaṃ anātmanāmālokanam  
 33931 darśanam ca tasmānnimittāccittam cittabhāvamāpanno'pyātmācittatvam  
 33932 cittabhāvakṛtānarthanānuśocati yathā bālo vetālakalpanādbhaye samyakkalpate  
 33933 samyānnirūḍhe sati tadabhiniviṣṭacittatvāttaddhetuṃ vetālakalpanāṃ nānuśocati  
 33934 tadvadityarthaḥ || 8 ||  
 33935  
 33936 anākhyasya svarūpasya sarvāśātigatātmanaḥ |  
 33937 cetyonmukhatayā cittam cittājjīvatvakalpanam || 9 ||  
 33938  
 33939 tathāca citaścetyonmukhatvasvabhāva evānarthaparamparāmūlamityāha -  
 33940 anākhyasyetyādinā || 9 ||  
 33941  
 33942 jīvatvādapyahaṃbhāvastvahaṃbhāvācca cittatā |  
 33943 cittatvādindriyāditvam tato dehādivibhramāḥ || 10 ||  
 33944  
 33945 dehādimohataḥ svarganarakau mokṣabandhane |  
 33946 bījāṅkuravadārambhasaṃrūḍhe dehakarmaṇoḥ || 11 ||

33947  
 33948 dehādaṁ mohato'haṁmametyabhimānataḥ || 11 ||  
 33949  
 33950 dvaitaṁ yathā nāsti cidātma jīvayo-  
 33951 stathaiva bhedo'sti na jīvacittayoḥ |  
 33952 yathaiva bhedo'sti na jīvacittayo-  
 33953 stathaiva bhedo'sti na dehakarmaṇoḥ || 12 ||  
 33954  
 33955 iyaṁ sarvāpyanarthaparaṁparā jīvabrahmabhedabhramamūlatvāttadaikyabodhena  
 33956 tadbhramabādhe bādhyata ityāśayena bhedamapavadati - dvaitamiti cidātmā  
 33957 brahmajīvaśca tayordvaitaṁ bhedaḥ || 12 ||  
 33958  
 33959 karmaiva deho nanu deha eva  
 33960 cittaṁ tadevāhamitīha jīvaḥ |  
 33961 sa jīva eveśvaracitsa ātmā  
 33962 sarvaḥ śivastvekapadoktametat || 13 ||  
 33963  
 33964 sakalaśāstravicārarahasyamekoktyaiva saṁkṣīpya sphuṭamāha - karmaiveti || 13  
 33965 ||  
 33966  
 33967 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe līlopākhyāne  
 33968 jīvavicāro nāma pañcaśaṣṭitamah sargaḥ || 65 ||  
 33969  
 33970 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe jīvavicāro nāma  
 33971 pañcaśaṣṭitamah sargaḥ || 65 ||  
 33972  
 33973  
 33974 p. 290) 178  
 33975  
 33976 ṣaṭṣaṣṭitamah sargaḥ 66  
 33977  
 33978 śrīvāsiṣṭha uvāca |  
 33979  
 33980 evamekaṁ paraṁ vastu rāma nānātvametyalam |  
 33981 nānātvamiva saṁjātaṁ dipāddīpaśataṁ yathā || 1 ||  
 33982  
 33983 manomātravilāsatvaṁ dvaitasyātra prapañcyate |  
 33984 iṣṭasyāgātprabodhācca sājnānamanasah kṣayaḥ || 1 ||  
 33985  
 33986 evaṁ cetyonmukhatayā cittamityādivarṇitakrameṇa | tatra dṛṣṭāntamāha -  
 33987 nānātvamiti | nānātvam saṁjātaṁ saṁprāptaṁ dīpaśataṁ | athavā na kevalaṁ  
 33988 cetyasyaiva nānātvam saṁjātaṁ kiṁtu evamuktadīśā cito'pi pratyupādhibhedaṁ  
 33989 nānātvamiva saṁjātaṁ | tatra agrniriyathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ  
 33990 pratirūpo babhūva iti śrutyuktaṁ dṛṣṭāntamāha - dipāditi || 1 ||  
 33991  
 33992 yathābhūtamasaḍrūpamātmānaṁ yadi paśyati |  
 33993 vicāryate'ntastadanubhāvahīnaṁ na śocati || 2 ||  
 33994  
 33995 yathā'sya cittādīna jīvatvakalpanayā bandhaḥ evaṁ cittādhīnābhyāmeva  
 33996 vicāratattvabodhābhyāṁ muktirapīti gūḍhāśayenāha - yathābhūtamiti | ādau  
 33997 yadi vicāryate tadanubhāvo dvaitābhiniveśastaddhīnaṁ ata eva yathābhūtaṁ  
 33998 yathāsthitaṁ asaḍrūpaṁ | rūpagrahaṇaṁ nāmno'pyupalakṣaṇaṁ |  
 33999 nāmarūpaśūnyamityarthaḥ | tathāvidhamātmānaṁ paśyati tadā na śocati | taratī  
 34000 śokamātmavit iti śruterityarthaḥ || 2 ||  
 34001  
 34002 cittamātraṁ narastasmingate śāntamidaṁ jagat |  
 34003 upānadrūḍhapādasya nanu carmāstrītaiva bhūḥ || 3 ||  
 34004  
 34005 nanu vicāreṇa cittopaśame'pi kathaṁ sarvadvaitopaśamastatrāha -  
 34006 cittamātramiti | naro jīvaḥ | tasya acetyamānadvaitasattābhāvāccittoparame  
 34007 dvaitoparamasiddhirityarthaḥ || 3 ||  
 34008  
 34009 patramātrādr̥te nānyatkadalyā vidyate yathā |  
 34010 bhramamātrādr̥te nānyajjagato vidyate tathā || 4 ||  
 34011  
 34012 cittabhramopādānakasya  
 34013 jagatastadatiriktasvarūpābhāvādapyuparamasiddhirityāśayenāha -  
 34014 patramātrāditi | patragrahaṇaṁ tvakkāṇḍamūlānāmapyupalakṣaṇaṁ | anyat  
 34015 svarūpamiti śeṣaḥ || 4 ||

34016  
34017 jāyate bālatāmeti yauvanaṃ vārdhakaṃ tataḥ |  
34018 mṛtiṃ svargaṃ ca narakaṃ bhramācceto hi nṛtyati || 5 ||  
34019  
34020 uktameva prapañcayati - jāyata iti || 5 ||  
34021  
34022 vicitrabudbudollāse svātmano vyatirekiṇi |  
34023 yathā surāyāḥ sāmārthyaṃ tathā cittasya saṃsṛtau || 6 ||  
34024  
34025 budbudollāse nabhasi anekasahasrabudbudākārabhramajanane | tathā cittasya  
34026 brahmāṇḍabudbudollāse || 6 ||  
34027  
34028 yathā dvitvaṃ śasāṅkādaḥ paśyatyakṣimalāvilam |  
34029 ciccetanakalākrāntā tathaiva paramātmāni || 7 ||  
34030  
34031 malena timireṇāvilam kaluṣamakṣi paśyati | cetanaṃ cittaṃ tasya kalā  
34032 bhrāntijananaśaktistayā ākrāntā paravaśīkṛtā jīvacit || 7 ||  
34033  
34034 yathā madavaśādbhrāntāṅkṣibaḥ paśyati pādapān |  
34035 tathā cetanavikṣubdhānsaṃsārāṃscitprapaśyati || 8 ||  
34036  
34037 kṣībo madirāmattaḥ || 8 ||  
34038  
34039 yathā līlābhramādbālāḥ kumbhakṛccakravajjagat |  
34040 bhrāntaṃ paśyanti cittāttaḥ viddhi dṛśyaṃ tathaiva hi || 9 ||  
34041  
34042 līlayā bhramādbhramaṇāt | kumbhakṛtkulālastadīyacakravat || 9 ||  
34043  
34044 yadā ciccetati dvitvaṃ tadā dvaitaikyavibhramaḥ |  
34045 yadā na cetati dvaitaṃ tadā dvaitaikyayoḥ kṣayaḥ || 10 ||  
34046  
34047 cittādhīnapratītikālikaiva dvaitasattā cittoparame uparamatītyāha - yadeti || 10 ||  
34048  
34049 yaccetyate taditaradvyatiriktaṃ cito'sti na |  
34050 kiṃcinnāstīti saṃśāntiā citaḥ sāmyati cetanaṃ || 11 ||  
34051  
34052 pratītikāle'pi sā na pṛthagastītyāha - yaditi | tasyāścita itarajjaḍarūpam |  
34053 cittasya tarhi kutaḥ śāntistatrāha - kiṃciditi | viśayāpahnave nirindhanāgniriva  
34054 cittaṃ svayameva sāmyatītyarthaḥ || 11 ||  
34055  
34056 cidghanenaikatāmetya yadā tiṣṭhati niścalaḥ |  
34057 sāmyanvyavaharanvāpi tadā saṃśānta ucyate || 12 ||  
34058  
34059 jīvanmuktastarhi kadā bhavati tatrāha - cidghaneneti | sāmyan samādhilīnaḥ ||  
34060 12 ||  
34061  
34062 tanvī cetayate cetyaṃ ghanā cinnāṅga cetati |  
34063 alpakṣībaḥ kṣobhameti ghanakṣībo hi sāmyati || 13 ||  
34064  
34065 nanvalpajñacitaścidghanaike sarvajñataiva syānna nirviśayatālakṣaṇā  
34066 saṃśāntirīti cettatrāha - tanvīti | aṅgeti saṃbodhane | ghanakṣībo'tyantamattaḥ  
34067 | sāmyati nirvyāpāo bhavati | ayaṃ bhāvaḥ - citaḥ saṃviśayatā na  
34068 kevalacittvaprayuktā kiṃtvavidyāvīkṣiptacittvaprayuktā | sā ca  
34069 jñānasamādhidārḍhyābhivyaktacidghanaikeyenāvidyāvīkṣepāpagame apaityeva |  
34070 yā tvīśvarādīnāṃ sarvajñatā sāpi māyikyeva na vāstavīti na kaściddoṣa iti || 13 ||  
34071  
34072 cidghanaikaprapātasya rūḍhasya parame pade |  
34073 nairātmyaśūnyavedyādyaiḥ paryāyaiḥ kathanāṃ bhavet || 14 ||  
34074  
34075 etadevābhīpretyāha - cidghanaikeṭi | cidghanena ekaprapāto'nanyaviśayatā  
34076 nairantaryaṃ ca yasya tathāvidhasya ata eva parame pade tasmin rūḍhasyeti  
34077 nirvikalpasamādhisākṣātkārāvuktau | tathāvidhasya cittasya nairātmyaṃ  
34078 svarūpaśūnyatā śūnyavedyaṃ nirviśayatetyādīparyāyaiḥ || 14 ||  
34079  
34080 ciccetanena cetyatvametyevaṃ paśyati bhramam |  
34081 jāto jīvāmi paśyāmi saṃsarāmityasanmayam || 15 ||  
34082  
34083 citi cetyajaḍasaṃsaraṇakramarūpatākālpanāpi cittanimittaiveti tadupaśame  
34084 tadapagamopapattirityāśāyenāha - ciditi || 15 ||

34085  
 34086 svabhāvādvayatiriktaṃ tu na cittasyāsti cetanam |  
 34087 spandādṛte yathā vāyorantaḥ kiṃ nāma cetyate || 16 ||  
 34088  
 34089 nanu cetanam cittavyāpāraḥ samādhiḥjñānābhyāsāduparamatu cittaṃ  
 34090 tvanuparatamevetyāśaṅkāyāmāha - svabhāvāditi | auṣṇyoparame  
 34091 vahnipariśeṣavadvyāpāroparamena cittaṃ pariśiṣyate na hi tadantargataṃ  
 34092 svarūpāntaraṃ kenacidanubhūyata ityāha - antariti || 16 ||  
 34093  
 34094 p. 291) 178  
 34095  
 34096 cetyatvaṃ sambhavatyevaṃ kiṃcidyaccetyate citā |  
 34097 rajjusarpabhramābhāsaṃ tamavidyābhramaṃ viduḥ || 17 ||  
 34098  
 34099 evaṃ cittāpagame citicetyāprathanādaprathamānasya ca  
 34100 sādhakāntarābhāvādasiddheśca tadapyapagatamevetyāśayenāha -  
 34101 cetyatvamiti | prāktarhi cetyapratibhāsaḥ kiṃcā tamāha - rajjviti || 17 ||  
 34102  
 34103 saṃvinmātracikitsye'sminvyādhau saṃsāranāmani |  
 34104 cittamātraparispande saṃrambho na ca kiṃcana || 18 ||  
 34105  
 34106 evaṃca rajjusarpaspanda iva cittaspandātmakaḥ saṃsāro bodhamātreṇa cikitsituṃ  
 34107 śakya ityāhasaṃviditi | saṃrambha āyasaḥ kiṃcana kaścana || 18 ||  
 34108  
 34109 yadi sarvaṃ parityajya tiṣṭhasyutkrāntavāśanaḥ |  
 34110 amunaiva nimeṣeṇa tanmukto'si na saṃśayaḥ || 19 ||  
 34111  
 34112 utkrāntavāśano vāsanāmayacittasūnyaḥ || 19 ||  
 34113  
 34114 yathā rajjvāṃ bhujaṅgābhā vinaśyatyeva vīkṣaṇāt |  
 34115 saṃvinmātravivartena naśyatyeva hi saṃsṛtiḥ || 20 ||  
 34116  
 34117 saṃvinmātrasya vivartaḥ pratyānmukhatayā parāvṛtṭya svatattvadarśanaṃ tena ||  
 34118 20 ||  
 34119  
 34120 yatrābhilāṣastannūnaṃ saṃtyajya sthīyate yadi |  
 34121 prāpta evāṅga tanmokṣaḥ kimetāvati duṣkaram || 21 ||  
 34122  
 34123 saṃvitparāvṛtttau cendriyanigraho hetustatra ca viśayābhilāṣatyāgo  
 34124 heturityāśayenāha - yatrābhilāṣa iti || 21 ||  
 34125  
 34126 api prāṇaṃstrṇamiva jayantīha mahāśayāḥ |  
 34127 yatrābhilāṣastanmātratyāge kṛpaṇatā katham || 22 ||  
 34128  
 34129 viśayatyāgaṃ prarocayati - apīti || 22 ||  
 34130  
 34131 yatrābhilāṣastattyaktvā cetasaṃ niravagraham |  
 34132 prāptaṃ karmendriyairmṛṇaṃstyajannaṣṭaṃ ca tiṣṭha bhoḥ || 23 ||  
 34133  
 34134 niravagrahaṃ nirāsaṅgam | kathaṃ tarhi jīvanaṃ tatrāha - prāptamiti | naṣṭaṃ  
 34135 tyajan nānuśocanniti yāvat || 23 ||  
 34136  
 34137 yathā karatale bilvaṃ yathā vā parvataḥ puraḥ |  
 34138 pratyakṣameva tasyālamajatvaṃ paramātmanaḥ || 24 ||  
 34139  
 34140 tasya uktalakṣaṇasya tattvavidaḥ ajatvaṃ janmādivikriyāsūnyabrahmatvaṃ  
 34141 alamatyantaṃ pratyakṣameva na tirohitamityarthaḥ || 24 ||  
 34142  
 34143 ātmaiva bhāti jagadityuditastaraṅgaiḥ  
 34144 kalpānta eka iva vāridhiraprameyaḥ |  
 34145 jñātaḥ sa eva hi dadāti vimokṣasiddhiṃ  
 34146 tvajñāta eva manase cirabandhanāya || 25 ||  
 34147  
 34148 uktārthatrayaṃ saṃkṣipyopasaṃharati - ātmaiveti | ātmaivājñādṛśaṃ  
 34149 jagaditi veṣeṇa udita āvirbhūtaḥ sa bhāti | yathā  
 34150 kalpāntavāridhistaraṅgabhedairbhāti tadvat | sa eva jñāto jñānābhivyaktaḥ sa  
 34151 vimokṣalakṣaṇaṃ siddhiṃ puruṣārthaṃ dadāti | ajñātastu prathamam manase  
 34152 sarvārthanidānāmanobhāvāya tatprayuktacirabandhanāya ca bhavatīti śeṣaḥ || 25 ||  
 34153

34154 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe līlopākhyāne  
 34155 saṃsṛtiparamayogo nāma ṣaṭṣaṣṭitamah sargaḥ || 66 ||  
 34156  
 34157 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 34158 saṃsṛtiparamayogo nāma ṣaṭṣaṣṭitamah sargaḥ || 66 ||  
 34159  
 34160  
 34161 saptaṣaṣṭitamah sargaḥ 67  
 34162  
 34163 śrīrāma uvāca |  
 34164  
 34165 manastvayogyo jīvo'yaṃ ko bhavetparamātmanaḥ |  
 34166 kathaṃ vāsminsamutpannaḥ ko vāyaṃ vada me punaḥ || 1 ||  
 34167  
 34168 bhoktā yaḥ kathito jīvastatsvarūpamihocyate |  
 34169 vyaṣṭiprādhānyatastasya karaṇādeśca saṃbhavaḥ || 1 ||  
 34170  
 34171 samaṣṭiprādhānyenoktaṃ jīvaṃ vyaṣṭiprādhānyena sphuṭaṃ jijñāsuḥ  
 34172 śrīrāmaḥ punaḥ pṛcchati - manastveti | manaḥ sṛṣṭvā tattādātmyasya  
 34173 svasminnadhyāsānmanastvayogyāḥ paramātmanaḥ saṃbandhī ko bhavet | kimaṃśa  
 34174 uta kāryamuta sa eva | yadi sa eva tarhi kathaṃ vāsminsamutpannaḥ | kiṃ  
 34175 pariṇāmenota vivartena | ādye anityatā | dvitīye bādhyatā | yadyanutpannastarhi  
 34176 bhokturasiddhiḥ | brahmaṇo'śanāyādyatyayaśruteḥ | yadyanyastarhi ko vā |  
 34177 tatsajātiya uta vijātiya iti vikalpe naiko'pi pakṣo ghaṭata iti saṃdehaparihārāya  
 34178 punarvadetyarthaḥ || 1 ||  
 34179  
 34180 śrīvāsiṣṭha uvāca |  
 34181  
 34182 samastaśaktikhacitaṃ brahma sarveśvaraṃ sadā |  
 34183 yayaiva śaktyā sphurati prāptāṃ tāmeva paśyati || 2 ||  
 34184  
 34185 acintyānantaśaktisaṃpannamāyāśaktiśabalaṃ brahma paramārthata  
 34186 āviṣkṛtamabhinnamapi svasminneva māyayā dvitīyatāmivāpanne  
 34187 aupādhikavikārānāropyānantaajīvaveśeṇa sarvajñeśvarabhāvena ca kriḍituṃ  
 34188 samarthamiti na kaściddoṣa ityāśayena vasiṣṭhaḥ samādhātumupakramate -  
 34189 samasteti | sarveśvaraṃ sarvasamartham || 2 ||  
 34190  
 34191 svayaṃ yāṃ vetti sarvātmā ciraṃ cetanarūpiṇīm |  
 34192 sā proktā jīvaśabdena saiva saṃkalpakāriṇī || 3 ||  
 34193  
 34194 ciraṃanādikālāccetanarūpiṇīm cittasaṃskāropahitacidrūpām || 3 ||  
 34195  
 34196 svabhāvātkāraṇaṃ dvitvaṃ pūrvasaṃkalpacitsvayaṃ |  
 34197 nānakāraṇatāṃ paścādyāti janmamṛtisthiteḥ || 4 ||  
 34198  
 34199 ātmani svābhāvikaṃ dvitīyatvamevottarasāṃsārapravṛttermukhyaṃ kāraṇaṃ  
 34200 pūrvapūrvasaṃkalpavāsanāvāsitaajīvacaityaṃ tu  
 34201 paścāttanavaicitryamātraheturityāha - svabhāvāditi || 4 ||  
 34202  
 34203 śrīrāma uvāca |  
 34204  
 34205 evaṃ sthite muniśreṣṭha daivaṃ nāma kimucyate |  
 34206 kimucyate tathā karma kāraṇaṃ ca kimucyate || 5 ||  
 34207  
 34208 etāvataiva praśnaśeṣasyāpyuttaramuktaprāyamiti manyamāno rāma uktaajīvasya  
 34209 janmādinimittadaivakarmakāraṇāni tattvato jijñāsuḥ pṛcchati - evamiti |  
 34210 evamuktavidhayā jīvasvarūpe sthite buddhau pratiṣṭhite sati pṛcchāmīti śeṣaḥ || 5 ||  
 34211 ||  
 34212  
 34213 p. 292) 179  
 34214  
 34215 śrīvāsiṣṭha uvāca |  
 34216  
 34217 spandāspandasvabhāvaṃ hi cinmātramiha vidyate |  
 34218 khe vāta iva tatspandātsollāsaṃ śāntamanyathā || 6 ||  
 34219  
 34220 spandasvabhāvaṃ rajaḥpradhānamāyopahitam | aspandasvabhāvaṃ śuddham |  
 34221 sollāsaṃ sṛṣṭyunmukhaṃ bhavatīti śeṣaḥ | anyathā spandābhāve tu  
 34222 śāntamevāvatiṣṭhata ityārthaḥ || 6 ||

34223  
 34224 cittvaṃ cittam bhāvitam satspanda ityucyate budhaiḥ |  
 34225 dṛṣyatvabhāvitam caitadaspandanamiti smṛtam || 7 ||  
 34226  
 34227 tatrādyam vivṛṇoti - cittvamiti | svīyam svābhāvikaṃ cittvameva cittam  
 34228 cetyākāraṃ svāvidyayā bhāvitam kalpitaṃ cettadākāraṃ sat spanda ityucyata  
 34229 ityārthaḥ | dvitīyam vivṛṇoti - dṛṣyatveti || 7 ||  
 34230  
 34231 spandātsphurati citsargo niḥsapndādbrahma śāśvatam |  
 34232 jīvakāraṇakarmādyā citspandasyābhidhā smṛtā || 8 ||  
 34233  
 34234 spandāspandābhyāmeva citaḥ prapañcāprapañcātmateti niṣkarṣe spandasyaiva  
 34235 jīvakāraṇakarmadaivādināmnā vyapadeśa iti phalitamityāha - spandāditi |  
 34236 ciditi pṛthakpadam | tatra prāṇaspandavivakṣayā jīvaḥ  
 34237 svāntargatakāryānāmāvirbhāvanalakṣaṇaspandavivakṣayā kāraṇam  
 34238 śarīrādispandavivakṣayā karma deva sūkṣmāvasthaṃ ciraṣṭhitam  
 34239 phalārambhonmukhaṃ daivamiti bheda iti bhāvaḥ || 8 ||  
 34240  
 34241 ya evānubhavatmāyam citspando'sti sa eva hi |  
 34242 jīvakāraṇakarmākhyo bījametaddhi saṃsṛteḥ || 9 ||  
 34243  
 34244 teṣāṃ cānubhavasattāmbanenaiva sattā svakāryakṣamatā cetyāha - ya eveti ||  
 34245 9 ||  
 34246  
 34247 kṛtadvitvacidābhāsavaśāddehamupasthitam |  
 34248 saṃkalpādvividhārthatvaṃ citspando yāti sṛṣṭiṣu || 10 ||  
 34249  
 34250 yatpṛṣṭam katham vāsmīnsamutpanna iti tasyottaramāha - kṛtadvitveti |  
 34251 tattatkarmānusāreṇa prāṇmarāṇakāle buddhāvupasthitam devanaratiryagādideham  
 34252 pūrvasaṃkalpānusārivividhabhogyapadārthabhāvaṃ ca yāti prāpnoti || 10 ||  
 34253  
 34254 nānākāraṇatām yātaścitspando mucyate cirāt |  
 34255 kaścijjanmasahasreṇa kaścidekena janmanā || 11 ||  
 34256  
 34257 nānāvidhāni yonisahasrāṇi kāraṇāni janmahetūni yasya tadbhāvaṃ cirādyātaḥ  
 34258 san kaścīnmandāśāstriyapravṛttiścitspandaściraṇmucyate |  
 34259 saṃpannajñānādhikāraṣṭvekena janmanā || 11 ||  
 34260  
 34261 svabhāvātkāraṇādvitvaṃ citsametyādhigacchati |  
 34262 svargāpavarganarakabandhakāraṇatām śanaiḥ || 12 ||  
 34263  
 34264 yaduktaṃ nānākāraṇatām yāta iti tatprakāramāha - svabhāvāditi | citaḥ  
 34265 svabhāvo yenopādhiṇā sambadhyate tadrūpeṇa sphuraṇam | yathā āloko nilapaṭe  
 34266 nilarūpo raktapaṭe raktarūpaḥ pite tadrūpa iti | tādṛśasvabhāvavaśādeva  
 34267 dehajanmakāraṇairannarasaistadvārā pitrādiśarīraiścādvitvamaikyam sametya  
 34268 saṃprāpya krameṇa śukraśoṇitādirūpeṇa pariṇatam śanaiḥ  
 34269 svargamokṣanarakavadhabandhādikāraṇadehatāmadhigacchati prāpnotītyārthaḥ |  
 34270 apagacchati iti pāṭhe svargādihetuṃ dehabhāvaṃ prāptuṃ śukrādirūpeṇa  
 34271 pitṛdehādapagacchati nirgacchatītyārthaḥ || 12 ||  
 34272  
 34273 hemnīva kaṭakādītvaṃ kāṣṭhaloṣṭasamasthitau |  
 34274 dehe tiṣṭhati nānātvam jaḍe bhāvavikārajam || 13 ||  
 34275  
 34276 tathā copādhiṇam melanenaikye pitāputrajīvayorbhedo na lakṣyate  
 34277 upādhipṛthagbhāve tu bhedaḥ pratiyata iti jīvānām parasparabheda upādhereva  
 34278 dharmo na caitanyasyetyāha - hemnīveti | upādhiṇāmapi  
 34279 bhūtavikāratvādbhūtānām cottarottaram  
 34280 pūrvapūrvabhūtavikāratvādakhaṇḍākāśamātratvena satyabhedāvakāśa  
 34281 ityāśayena hemakaṭakadrṣṭāntopanyāsaḥ | janmādayaḥ  
 34282 ṣaḍbhāvavikāraṣṭebhyo jātaṃ nānātvam bhedaḥ || 13 ||  
 34283  
 34284 ajātamapyasadrūpaṃ paśyatīdam manobhramaḥ |  
 34285 jātaḥ sthito mṛto'smiti bhramārtaḥ pattanam yathā || 14 ||  
 34286  
 34287 evam bhedasya mṛsātve'pi janmādibhedapratītirmanobhrama evetyāha -  
 34288 ajātamapīti || 14 ||  
 34289  
 34290 ahaṃnametyasadrūpameva cetaḥ prapaśyati |  
 34291 adrṣṭaparamārthatvādāśāvivaśasaṃsthiti || 15 ||

34292  
 34293 sarvabhedapratyayānāmahaṃmameti bhedakalpanāmūlaṃ tasyā api  
 34294 pūrṇātmasvarūpājñānaṃ bhogāsāsaṃskārāśca krameṇa  
 34295 mūlāmityāśayenāha - ahamiti || 15 ||  
 34296  
 34297 mathurādhipate rājño yathā śvapacasambhramaḥ |  
 34298 āsīdevaṃ hi cittasya sphuratīyaṃ jagatsthitiḥ || 16 ||  
 34299  
 34300 ukte'rthe vakṣyamāṇalavaṇopākhyānārtho nidarśanamityāha - mathureti || 16 ||  
 34301  
 34302 sarvameva manomātrabhrāntyulāsavijṛmbhaṇam |  
 34303 idaṃ jagattayā rāma prasphuratyambubhaṅgavat || 17 ||  
 34304  
 34305 śivātprākkāraṇātpūrvaṃ ciccetyakalanonmukhī |  
 34306 udeti saumyājjaladheḥ payaḥspando manāgiva || 18 ||  
 34307  
 34308 uktamevāropakramaṃ punaḥ pratyekaṃ dṛṣṭāntairbodhayati -  
 34309 śivādityādinā || 18 ||  
 34310  
 34311 sphuraṇājīvacakratvameti cittormitāṃ dadhat |  
 34312 cidvāribrahmajaladhau kurute sargabudbudān || 19 ||  
 34313  
 34314 sphuraṇāt spandanāt | jīvacakratvaṃ jīvasvarūpāmāvartatām || 19 ||  
 34315  
 34316 svasthaḥ saumya samasyaitadyatsiṃhasya vijṛmbhaṇam |  
 34317 brahmaṇaḥ saṃvidābhāsastatsaṃcetyamiva svayam || 20 ||  
 34318  
 34319 he saumya svabodhamātreṇa siṃhaḥ mājābandhanaṃ hantīti siṃhastathāvidhasya  
 34320 siṃhavadacintyaśaktimato vā brahmaṇo yanmāyayā vijṛmbhaṇam  
 34321 gātravinamanaṃ sa eva svātmasthaḥ saṃvidābhāso jīva iva sthitaṃ tadeva  
 34322 saṃcetyaṃ viśayarūpamiva sthitaṃ na pṛthagastītyarthaḥ || 20 ||  
 34323  
 34324 citṣaṃvittyocyate jīvaḥ saṃkalpātsa mano bhavet |  
 34325 buddhiścittamahamkāro māyetyādyabhidhaṃ tataḥ || 21 ||  
 34326  
 34327 kairupādhibhistarhi jīvamanobuddhicittāhaṃkāradīśabdabhedastānāha -  
 34328 citṣaṃvittyeti | citṣaṃvittyā cidābhāsātmanā adhyavasāyādbuddhiḥ  
 34329 smaraṇāccittamabhimānādahaṃkāro vikṣepaśaktitvānmāyā | ādipadāt  
 34330 prāṇanneva prāṇo nāma bhavati vadanvākpaśyaṃścaksuḥ  
 34331 ityādiśrutyuktābhidhāsaṃgrahaḥ || 21 ||  
 34332  
 34333 p. 293) 179  
 34334  
 34335 tanmātrakalpanā pūrvaṃ tanotīdaṃ jaganmanaḥ |  
 34336 asatyaṃ satyasamkāsaṃ gandharvanagaraṃ yathā || 22 ||  
 34337  
 34338 tatra saṃkalpapradhānasya śabdādisūksmabhūtakalpanāpūrvakaṃ  
 34339 jagatkalpakatvamāha - tanmātreti || 22 ||  
 34340  
 34341 yathā śūnye dṛśaḥ sphārānmuktāvalyādidarśanam |  
 34342 yathā svapne bhramaścaiva tathā cittasya saṃsṛtiḥ || 23 ||  
 34343  
 34344 manaḥkalpitasya ca mānorathikavastuvanmīthyātvamevetyāha - yatheti | śūnye  
 34345 ākāśe dṛśo dṛṣṭeḥ sphārādvistārāt || 23 ||  
 34346  
 34347 śuddha ātmā nityatrṛpta iva śāntaḥ samasthitaḥ |  
 34348 apaśyanpaśyatīvemaṃ cittākhyam svapnavibhramam || 24 ||  
 34349  
 34350 tatsākṣiṇastu nityaśuddhataivetyāha - śuddha iti |  
 34351 aśanāyādyabhāvānnityatrṛpta iva || 24 ||  
 34352  
 34353 saṃsṛtirjāgradityuktaṃ svapnaṃ vidurahaṃkṛtim |  
 34354 cittaṃ suṣuptabhāvaḥ syāccinmātraṃ turyamucyate || 25 ||  
 34355  
 34356 tasyaivendriyadvārairbahiḥ saṃsṛtirjāgrat | antarahamabhāvavāsitasya  
 34357 hṛdayātkaṇṭhaparyantaṃ saṃsṛtiḥ svapnaḥ | smṛtibījavāsanāmātraśeṣeṇa  
 34358 hṛdi sthitiḥ suṣuptistadatikramastu turyatetyāha - saṃsṛtiriti || 25 ||  
 34359  
 34360 atyantaśuddhe sanmātre pariṇāmanirāmayam |



34361 turyātitaṃ padaṃ tatsyāttatstho bhūyo na śocati || 26 ||  
 34362  
 34363 evaṃ śodhitasya pratyaktattvasya brahmātmani pariṇasyā nirāmayam yathā  
 34364 syāttathā sthitireva turyātītatvamityāha - atyanteti || 26 ||  
 34365  
 34366 tasminsarvamudetīdaṃ tasminneva praliyate |  
 34367 na cedaṃ na ca tatredaṃ dṛṣṭau muktāvalī yathā || 27 ||  
 34368  
 34369 aśodhitatatpadārthe pratiṣṭhāśaṅkāvaraṇāya tacchodhanaṃ tajjalāniti śānta  
 34370 upāsīta iti śrutidarśitadiśā darśayati - taminniti | na cedaṃ taditi śeṣaḥ |  
 34371 ādyo brahmaṇi jagattādātmyasya niṣedho dvitīyastu saṃsargasya || 27 ||  
 34372  
 34373 arodhakatvātkhaṃ heturyathā vṛkṣasamunnateḥ |  
 34374 akartāpi tathā kartā cetanābdhirjagatsthiteḥ || 28 ||  
 34375  
 34376 yadi jagatsaṃbandhaśūnyastarhi khaṃ jagaddheturiti śrutyoktastatrāha -  
 34377 arodhakatvāditi | samunnaterabhivṛddheḥ | māyākṛtasarge anivāraṇatvamātreṇa  
 34378 kartṛtvopacāra ityārthaḥ || 28 ||  
 34379  
 34380 saṃnidhānādyathā lauhaḥ pratibimbasya hetutām |  
 34381 yātyādarśastathaivāyam cinmayo'pyarthavedane || 29 ||  
 34382  
 34383 lauho lohavikāra ādarśaḥ || 29 ||  
 34384  
 34385 bījamaṅkurapatrādiyuktyā yadvatphalaṃ bhavet |  
 34386 cinmātraṃ cittajīvādiyuktyā tadvanmano bhavet || 30 ||  
 34387  
 34388 khaṃ tarhi sarvaṃ na yugapajjāyate tatrāha - bījamiti | yuktiratra kramaḥ |  
 34389 tathaivānādinīyatisthiterityārthaḥ || 30 ||  
 34390  
 34391 svatobījaphalā vipruḍ yathā bījaṃ punarbhavet |  
 34392 tathā ciccetyacittādi tyaktvā svasthā na tiṣṭhati || 31 ||  
 34393  
 34394 nanu pralaye sarvavilaye tathaiva svasthā citsadā kuto nāvatiṣṭhate tatrāha -  
 34395 yatheti | yathā anuśayijīvasaṃyuktā vipruḍ  
 34396 vṛṣṭijalabindurvṛkṣasasyādyanupraviśya punarbījaṃ bhavatyeva nodāste tathā  
 34397 jīvavāsanāvāsītā cidapi cetyacittādisargātmanā punarbhavatyeva na tatttyaktvā  
 34398 svasthā tiṣṭhatītyārthaḥ || 31 ||  
 34399  
 34400 yadyapyabodhe bodhe vā bījāntastarubījayoḥ |  
 34401 iyānbhedo'sti na jagadbrahmaṇorapi cittayoḥ || 32 ||  
 34402  
 34403 nanu bīje sūkṣmatayā sthitasya tarostadbījasya ca abodhe bodhe vā na  
 34404 tarujananaśaktirapaiti tathā cittātmatāpannayorjagadbrahmaṇorapi tattvato  
 34405 bodhābodhayorviśeṣo na syāditi bodhavaiphalīyamityāśaṅkyāha - yadyapīti |  
 34406 iyānparidṛśyamānastarujananaśaktibhedo'sti tathāpi  
 34407 cittabhūtaḥ tarujanadbrahmaṇoḥ sa nāstyeva | yato bījatarubodhamātreṇa na  
 34408 tāttvikamakhaṇḍitaṃ rūpaṃ vyajyate brahmabodhena tu dīpena rūpaśrīriva  
 34409 tadvyajyate iti iyānbhedo vailakṣaṇyamastītyāvṛttyā pareṇa saha yojyam || 32 ||  
 34410  
 34411 tathāpi vyajyate bodhe satyātmakamakhaṇḍitaṃ |  
 34412 rūpaśrīriva dīpena cinmātrālokarūpi yat || 33 ||  
 34413  
 34414 yadyannikhanyate bhūmeryathā tattannabho bhavet |  
 34415 yā yā vicāryate vidyā tathā sā sā paraṃ bhavet || 34 ||  
 34416  
 34417 kuto bodhasyedṛśasāmarthyamiti cedvicārajanyatvena  
 34418 tattvāvagāhitvādityāśayenāha - yadyaditi | avidyā āvidyakaṃ paṭādi | paraṃ  
 34419 adhiṣṭhānasattāmātram || 34 ||  
 34420  
 34421 sphaṭikāntaḥ sanniveśaḥ sthāṇutā'vedanādyathā |  
 34422 śuddhe'nānāpi nāneva tathā brahmodare jagat || 35 ||  
 34423  
 34424 sphaṭikāntarvanādisaṃniveśaḥ sthāṇutā kauṭasthyaṃ tadavedanādyathā bhavati  
 34425 tathā śuddhe brahmodare anānāpi jagannāneva bhātīti śeṣaḥ || 35 ||  
 34426  
 34427 brahma sarvaṃ jagadvastu piṇḍamekamakhaṇḍitaṃ |  
 34428 phalapatralatāgulmapīṭhabījamiva sthitaṃ || 36 ||  
 34429

34430 piṇḍaṃ sphaṭikaghaṇaṃ | svapratibimbītavānaphalapatralatādayasteṣāṃ  
 34431 pīṭhamādhārābhūstadāntargataṃ bījaṃ cetyevaṃrūpamiva brahma jagadrūpaṃ  
 34432 sthītamītyarthaḥ || 36 ||  
 34433  
 34434 śrīrāma uvāca |  
 34435  
 34436 aho citraṃ jagadidamasatsadiva bhāsate |  
 34437 aho bṛhadaho svasthamaho sphuṭamaho tanu || 37 ||  
 34438  
 34439 itthaṃ varṇitaṃ jīvaṃanobuddhicittāhaṃkārasvarūpaṃ tanmātrakalpanāntaṃ  
 34440 prāsaṅgikaṃ jagato māyāmātratvaṃ ca śrutvā vismito guruvacanaviśvāsāj jagato  
 34441 māyāmātratvamanuvādenānumodamānastanmātrāṇāṃ  
 34442 sendriyasamaṣṭivyaṣṭisthūlaśarīrabhāvotpādakramaṃ jijñāsuḥ pṛcchati -  
 34443 aho ityādinā || 37 ||  
 34444  
 34445 brahmaṇi pratibhāsātmā tanmātraguṇagolakaḥ |  
 34446 avaśyāyakaṇābhāso yathā sphurati tacchrutaṃ || 38 ||  
 34447  
 34448 yathā'sau yāti apulyaṃ yathā bhavati cātmabhūḥ |  
 34449 yathā svabhāvasiddhārthāttathā kathaya me prabho || 39 ||  
 34450  
 34451 vaipulyaṃ samaṣṭivyaṣṭisthūladehabhāvaṃ |  
 34452 yathārthasvabhāvasiddhādarthādhātmaṃvastunaḥ sakāśādyathā  
 34453 ātmabhūrvyaṣṭisamaṣṭisthūlabhūgviśvavaiśvānarātmā yathā bhavati tathā  
 34454 kathaya me ityarthaḥ || 39 ||  
 34455  
 34456 p. 294) 180  
 34457  
 34458 śrīvasiṣṭha uvāca |  
 34459  
 34460 atyantāsaṃbhavadrūpamananyatsvasvabhāvataḥ |  
 34461 atyantānanubhūtaṃ satsvānubhūtamivāgrataḥ || 40 ||  
 34462  
 34463 ullāsaphullo phullāṅga iti bālahṛdi sphuṭaṃ |  
 34464 yathodeti tathodeti pare brahmaṇi jīvatā || 41 ||  
 34465  
 34466 pṛṣṭhaṃ varṇayitum  
 34467 prathamamatyantāsaṃbhāvitānirvacanīyasthūlatāntasarvavāsanāvijṛmbhita-jīvaḥ  
 34468 āvāvirbhāvaṃ sadṛṣṭāntaṃ darśayati - atyantetyādidvābhyām |  
 34469 jīvalakṣaṇamatyantāsaṃbhavadrūpamaphullāṅgo vastutaḥ phullāṅgaśūnyo'pi  
 34470 phullāṅgo vetālo yathā bālahṛdi sphuṭamudeti tathodetītyanvayaḥ || 40 ||  
 34471  
 34472 mānameyātmikā śuddhā satyaivāsatyavaststhitā |  
 34473 bhinneva ca na bhinnā syādbrahmaṇo bṛṃhaṇātmikā || 42 ||  
 34474  
 34475 ananubhūtamānanāyogādanubhavasya ca mānameyādhīnatvānmanobhāvanimittaṃ  
 34476 mānameyavāsanodbhavamāha - māneti || 42 ||  
 34477  
 34478 yathā brahma bhavatyāśu jīvaḥ kalana-jīvitaḥ |  
 34479 tathā jīvo bhavatyāśu mano mananavedanāt || 43 ||  
 34480  
 34481 mananavedanānmananavāsanodbhāvāj jīvo mano bhavati | manvāno manaḥ iti  
 34482 śruterityarthaḥ || 43 ||  
 34483  
 34484 cittaṃ tanmātramananaṃ paśyatyāśu svarūpavat |  
 34485 eṣa sadyo'nīlalavaprakhyāḥ sphurati khāntare || 44 ||  
 34486  
 34487 taccittaṃ manastanmātragocaramānaṃ svīyaṃ svarūpavattanmātrātmanā  
 34488 āvirbhūtaṃ paśyatītyarthaḥ | astanīmeṣaḥ avicchinna-dṛg-rūpaḥ  
 34489 anīlalavaprakhyāḥ atisūksmaḥ eṣa tanmātrātmā khāntare cidākāśe sphurati |  
 34490 svataḥprakāśamāne sati tatsphūrtyā saṃvedanātmakaṃ sṛṣṭikālavaśena  
 34491 pañcīkaraṇadvārotpāditaṃ kāntaṃ hiraṇmayatvātsūryavatprakāśamānaṃ  
 34492 aparicchinna-cidṛṣṭyā avaśyāyakaṇopamaṃ brahmāṇḍarūpaṃ  
 34493 manuṣyādideharūpaṃ cātmani paśyatītyanuṣajyate || 44 ||  
 34494  
 34495 astanīmeṣo'nubhavatyavaśyāyakaṇopamaṃ |  
 34496 saṃvedanātmakaṃ kālakalitaṃ kāntamātmani || 45 ||  
 34497  
 34498 ahaṃkīmīti śabdārthavedanābhogasaṃvidam |

34499 saṃvidam tattvaśabdārtham jīvaḥ paśyati sārthakam || 46 ||  
 34500  
 34501 tasminpathamaṃ śabdārthavibhāgāsphūrtyā saṃmugdhamahaṃtādhyāsaṃ tataḥ  
 34502 saṃsāratattvasmaraṇaṃ cāha - ahamiti | ahaṃ kimiti tattvato vā  
 34503 manuṣyādyākārato vā viśiṣya vedanāṃ na bhūṅkte tām tathāvidhāṃ saṃvidam  
 34504 prathamam tataḥ sārthakam puruṣārthavicārasahitam  
 34505 prāktanajanmasahasrasmr̥tyā garbhe jagattattvaśabdārtham saṃvidam ca  
 34506 paśyatītyarthaḥ || 46 ||  
 34507  
 34508 tādṛkṣavedanātso'tha rasaśabdārthavedanam |  
 34509 bhāvijihvārthanāmnaikadeśe'nubhavati kṣaṇāt || 47 ||  
 34510  
 34511 tasyendriyakalpanāṃ krameṇāha - tādṛkṣetyādinā | tādṛkṣavedanātpiṇḍe  
 34512 sphuṭāhaṃbhāvavedanāditi sarvatrārthaḥ | jihvāśabdo rasanendriyaparastadarthasya  
 34513 rasasya nāmnā upalakṣitamiti śeṣaḥ | ekadeśe mukhaviḷādipradeśe || 47 ||  
 34514  
 34515 tādṛkṣavedanāttejaḥśabdārthonmukhatām gataḥ |  
 34516 bhaviṣyannetranāmnaikadeśe bhavati bhāsanam || 48 ||  
 34517  
 34518 tādṛkṣavedanātso'tha ghrāṇam tadvr̥ṣṭivedanāt |  
 34519 sthito yasminbhavatīti tāvaddṛśyādītā sthitā || 49 ||  
 34520  
 34521 taddṛṣṭirghrāṇadr̥ṣṭiḥ | iti anayā rītyā yasmin śrotrādibhāve'pi yāvatkālam  
 34522 sthito bhavati tāvatkālam śabdādidṛśyam atti upabhuṅkte tacchīlatā asya  
 34523 sthitetyarthaḥ || 49 ||  
 34524  
 34525 evaṃprāyaḥ sa jīvātmā kākatāliyavacchanaiḥ |  
 34526 viśiṣṭasaṃniveśatvam bhāvitam paśyati svataḥ || 50 ||  
 34527  
 34528 tasya saṃghātābhīmānamāha - viśiṣṭeti | bhāvitam prāgvāsanākālpitam || 50 ||  
 34529  
 34530  
 34531 sa tasya saṃniveśasya tvasato'pi sataḥ sataḥ |  
 34532 śabdabhāvaikadeśatvam śravaṇārthena vindati || 51 ||  
 34533  
 34534 tasya śrotādibhiḥ śabdādibhoge tattadindriyatādātmyādhyāsamāha - sa  
 34535 tasyetyādinā | asato'pi sataḥ sataḥ sattvena saṃpannasya |  
 34536 śravaṇakriyālakṣaṇenārthena prayojanena śabdān bhāvayati grāhayatīti  
 34537 śabdabhāvaḥ śrotram tallakṣaṇam dehaikadeśatvam vindati labhate || 51 ||  
 34538  
 34539 sparśabhāvaikadeśatvam tvakśabdārthena vindati |  
 34540 rasabhāvaikadeśatvam rasanātvena vindati || 52 ||  
 34541  
 34542 rūpabhāvaikadeśatvam netrārthākṛti paśyati |  
 34543 gandhabhāvaikadeśatvam nāsikātvena paśyati || 53 ||  
 34544  
 34545 evaṃ bhāvamayaiḥ sattāprakaṭikaraṇakṣamam |  
 34546 bhaviṣyadindriyākhyam sa radhram paśyati dehake || 54 ||  
 34547  
 34548 evamuktānuktendriyamayairbāhyārthasattāprakaṭikaraṇakṣamaṃ indrasya  
 34549 paramātmāno liṅgatvena bhāvinā bhaviṣyadindriyākhyam || 54 ||  
 34550  
 34551 ityevamādi jīvasya rāghavādyatanasya ca |  
 34552 udeti pratibhāsātmā deha evātivāhikaḥ || 55 ||  
 34553  
 34554 jīvasya samaṣṭtirūpasyādyatanasya vyaṣṭtirūpasya ca || 55 ||  
 34555  
 34556 anākhyeyam parā sattāsyātivāhikatāmiva |  
 34557 sā gacchatyapyagacchantī tādṛkṣatyātmabhāvanāt || 56 ||  
 34558  
 34559 brahmaṇa evājñānādvividhātivāhikadehabhāvo jñānāttadapagamaśceti  
 34560 darśayati - anākhyeti | iyamiti cchedaḥ || 56 ||  
 34561  
 34562 mātṛmeyapramāṇādi yadā brahmaiva vedanāt |  
 34563 tadātivāhikoktīnām kaḥ prasaṅgastadeva tat || 57 ||  
 34564  
 34565 ātivāhikadehādīmukhenādhyāropāpavādakalpanāpyātmavyutpādakavyavahāradr̥  
 34566 ^īsaiva na paramārthadr̥ṣetyāśayenāha - mātṛiti || 57 ||  
 34567

34568 anyatvavedanādanyaḥ parasmādātivāhikaḥ |  
 34569 brahmatvavedanādbrahma sā saṃvittirhi nānyajā || 58 ||  
 34570  
 34571 yadi yathāvedanameva vastu tarhi ko viśeṣastatrāha - sā saṃvittiriti | sā  
 34572 brahmatvavedanākhyā saṃvittirnānyajā na bhrāntijetyarthaḥ || 58 ||  
 34573  
 34574 śrīrāma uvāca |  
 34575  
 34576 asaṃbhavādasamvitterbrahmātmaikatayāthavā |  
 34577 ko mokṣaḥ ko vicāraścetyalaṃ bhedavikalpanaiḥ || 59 ||  
 34578  
 34579 yadyevaṃ tarhi cidekarase brahmaṇyajñānasyaivāyogāttadabhāve  
 34580 jīvabhedakalpakābhāvena brahmātmaikatvasya svataḥsiddhervā  
 34581 svātiriktamokṣaphalasya tatprāpakavicārādeśca saṃbhava eva nāstīti katham  
 34582 tatpravṛttiriti rāmaḥ śaṅkate - asaṃbhavāditi || 59 ||  
 34583  
 34584 p. 295) 180  
 34585  
 34586 śrīvasiṣṭha uvāca |  
 34587  
 34588 siddhānta evaiṣa praśnaste rāma rājate |  
 34589 akālapuṣpamālā hi śobhanāpi na śobhate || 60 ||  
 34590  
 34591 kimayaṃ tattvaṃ buddhvā praśna utābuddhvā | ādye vicārānarthakye  
 34592 iṣṭāpattirdvitiye tu nāsyāvasara ityāśayena vasiṣṭhaḥ samādhatte -  
 34593 siddhāntakāle ityādinā | na śobhate autpātikānarthasāṅkābhaya hetutvāditi  
 34594 bhāvaḥ || 60 ||  
 34595  
 34596 sārthaivānarthikā'kālamālā vilāsitā yathā |  
 34597 tathaivā'kālamijjantau sarvaṃ kāle hi śobhate || 61 ||  
 34598  
 34599 arthāntaranyāsoktamarthamupamānenāpi spaṣṭamāha - sārthaiveti | vilāsitā  
 34600 śobhamānāpyakālapuṣpamālā yathā tātkālikopabhogena sārthaiva satī  
 34601 autpātikānarthahetutvena janaharṣāhetutvādanarthikā tathaiva aparipākadaśāpanne  
 34602 jantau akālotpannā minotyārtha pramāpayatīti mit uktirāpyanarthiketyarthaḥ || 61 ||  
 34603  
 34604 pratibandhābhyānujñānāṃ kālo dāteti dṛśyate |  
 34605 nanu sarvapāarthānāṃ kālena phalayogataḥ || 62 ||  
 34606  
 34607 tatkutastatrāha - pratibandheti |  
 34608 hemantādikālaśālyādyāṅkurodayapratibandhasya  
 34609 yavādyāṅkurodayābhyānujñānasya ānukūlyasya ca dātetyanvayavyatirekābhyāṃ  
 34610 dṛśyate loka | natvityavaśyamityarthe || 62 ||  
 34611  
 34612 evameva sa jīvātmā svapnātmā samupasthitaḥ |  
 34613 pitāmahatvamucchrāṇaṃ paśyannātmani kālataḥ || 63 ||  
 34614  
 34615 evaṃ rāmasya śaṅkāṃ helanayā samādhāya anākhyeyaṃ paraṃ  
 34616 brahmāsyātivāhikatāmivetyantaṃ yaduktaṃ [vastuno iti pāṭhaḥ]  
 34617 tadevānuṣṭyātivāhikadehasamaṣṭyupahite pitāmahatvakalpanāmāha -  
 34618 evameveti | svapnātmā svapnasamaṣṭyātmā | upāsanāparipākenopāsyabhāvena  
 34619 phalibhūtena samupasthitaḥ | kālataḥ kālena tadbhāvocitena || 63 ||  
 34620  
 34621 oṃmuccāraṇasaṃvittivedanācca prapaśyati |  
 34622 yatkaroti manorājyaṃ bhavatyāśu sa tanmayāḥ || 64 ||  
 34623  
 34624 tasya praṇavoccāraṇena tadarthasaṃvittyā sarvaprapaṇcasraṣṭṛtvaṃ darśayati  
 34625 - oṃmuccāraṇeti || 64 ||  
 34626  
 34627 idamevamasatsarvamiva vyomni tatātmani |  
 34628 parvatocchākrīrvyoma jagadvyomni vijṛmbhate || 65 ||  
 34629  
 34630 evaṃca vyaṣṭimanorājyavatsamaṣṭimanorājyabhūtasyaśya jagataḥ asattvameveti  
 34631 phalitamityāha - idamevamiti | vyomni kalpitaṃ sarvaṃ talamalinatvādīva |  
 34632 tathāca parvatānāṃ mervādīnāmuccākṛtirunnatākāro'pi vyomaiva | kiṃ  
 34633 punaranyadalpaṃ | yato vāyvādikrameṇa jagadvyomnyevāropeṇa vijṛmbhate  
 34634 tato'sya talamālinyādisāmyamevetyarthaḥ || 65 ||  
 34635  
 34636 neha prajāyate kiṃcinneha kiṃcidvinaśyati |

jagadgandharvanagararūpeṇa brahma jṛmbhate || 66 ||  
 evaṃca sṛṣṭivyutpādanam prapañcamithyātvajñāpanāyaiva na  
 vāstavasargapradarśanāyetyabhipretya na nirodho na cotpattiḥ  
 ityādiśrutyāśayamudghāṭayati - neheti || 66 ||  
 yathaiva padmajādinām jīvānām sadasanmayī |  
 sattā tathaiva sarveśāmāsarisṛpamāsuram || 67 ||  
 jīvatvamapi jagatkoṭāveveti darśayitum jagato jīvasamasattākatvam darśayati -  
 yathaiveti | yauktikadṛṣā sadasanmayī vicārāsahā | adhaḥ sāsarīsṛpam ūrdhva  
 āsuram surānabhivyaṇyetyarthaḥ || 67 ||  
 saṃvitsaṃbhrama evāyamevamabhyutthito'pyasan |  
 ābrahmakīṭasaṃvित्तेḥ samyaksaṃvedanātkṣayaḥ || 68 ||  
 paramārthadṛṣā tvāha - saṃviditi | ābrahmakīṭam prasiddhāyāḥ  
 saṃvित्तरानुभवābhyutthito'pyasan | kutaḥ yato'sya samyaksaṃvedanātkṣayo bādha  
 ityarthāḥ || 68 ||  
 yathā saṃpadyate brahmā kīṭaḥ saṃpadyate tathā |  
 kīṭastu rūḍhabhūtaughavalanāttucchakarmakaḥ || 69 ||  
 ābrahmakīṭasaṃvित्तरityuktāmśamupapādayati - yatheti | tarhi katham kīṭasya  
 kṣudrakarmatā tatrāha - kīṭastviti | bhūtaughavalanāt citte  
 bhautikamālinyādhikyāditi yāvat || 69 ||  
 yadeva jīvanam jīve cetyonmukhacidātmakam |  
 tadeva pauraṣam tasminsāram karma tadeva ca || 70 ||  
 upādhyanusāriṇi jīvatā tadanusāripauraṣam tadeva phalaparyavasitaṃ karma tacca  
 tadeva pauraṣamevetyarthaḥ || 70 ||  
 brahmaṇaḥ sukṛtātpāpātkīṭakasya samutthiteḥ |  
 cittanmātrātmikā [ajñātā yā cit tanmātrātmikā pūrvaṃ  
 ṣaṭpañcāśāloke anākhyeyam parā sattā iti mūle atratu anākhyeyam  
 param brahma iti vartate tatra sadasadviśairvicāraṇīyam] bhrāntiḥ  
 prekṣāmātram bhavetkṣayaḥ || 71 ||  
 tatra sukṛtarūpasārotkarṣaparamāvadhiphalaṃ brahmatā  
 duṣkṛtarūpasārotkarṣaparamāvadhiphalaṃ kīṭakateti  
 vaicitryanimittabhede'pyajñātacinmātraprayuktā  
 dvaitabhrāntirjñānamātraprayuktastadapagama ityetadubhayatrāpi tulyamevetyāha  
 - brahmaṇa iti || 71 ||  
 mātṛmānaprameyāni na cinmātre taradyataḥ |  
 tato dvaitaikyavādārthaḥ śaśaśṛṅgābjnīsamaḥ || 72 ||  
 nanu yāvanmātā mānena prameyam dvaitam vetti tāvaddvaitam tadapagame  
 tvaikyameveti kramikadvaitaikyavabhāvatvameva vastuto [vastuno iti  
 pāṭhaḥ] vāstavam kiṃ na syāttatrāha - mātṛiti | na dvaitam  
 mātṛmānaprameyam mātṛmānaprameyadvaitasyāpi  
 mātṛmānāntarāpekṣāpattiyā anavasthāpātāt | atasteṣāṃ cinmātratve  
 dvaitaikyāsādhakāntarābhāvāddvaitaikyavādārthaḥ  
 śaśaśṛṅganabhobjinīsama ityarthāḥ || 72 ||  
 bhāvadārḍhyātmakam mithyā brahmānando vibhāvvyate |  
 ātmaiva kośakāreṇa lālādārḍhyātmakam yathā || 73 ||  
 yadi na dvaitam mānaseyam tarhi katham  
 kuddālakoṭidurbhedabhuvanādibhāvadārḍhyātmakam pratīyate tatrāha -  
 bhāvadārḍhyātmakamiti | brahmānandātmaka ātmaiva  
 bandhakabhuvanādibhāvadārḍhyātmakam dvaitamiti bhrāntyanubhūyate | yathā  
 kośakārakīṭeṇa svalālādārḍhyātmakam bandhanamanubhūyate tadvadityarthaḥ ||  
 73 ||  
 p. 296) 181  
 manasā brahmaṇā yadyadyathā dṛṣṭam vibhāvitam |

34706 tattathā dṛśyate tajjñaiḥ svabhāvasyaīṣa niścayaḥ || 74 ||  
 34707  
 34708 yadyātmakalpita eva bandhastarhi pratipurusaṃ yathābhilaṣitakalpanaiva  
 34709 syānnāniṣṭakalpanamityāśaṅkyāha - manaseti | sarvamaṇḥsamaṣṭyātmanā  
 34710 brahmaṇā bhoktṛkarmānusāreṇa yadyadvastu yathā sraṣṭavyatvena dṛṣṭaṃ  
 34711 yādṛśakāryārthaṃ vibhāvitam ca tattat anyairapi tajjñairjīvaistathā dṛśyate |  
 34712 tatkutaḥ | yataḥ svabhāvasya niyateresa niścayo vyavasthita ityārthaḥ || 74 ||  
 34713  
 34714 yathā yaduditaṃ vastu tattattanna vinā bhavet |  
 34715 nimeṣamapi kalpaṃ vā svabhāvasyaīṣa niścayaḥ || 75 ||  
 34716  
 34717 vaṭabijādeva vaṭāṅkuro na kuṭajabijāt | budbudaḥ katipayanimeṣaṃ tiṣṭhati  
 34718 brahmāṇḍaṃ tu mahākālpamiti hetuphalādinīyatibalādapi na yathecchaṃ  
 34719 kalpanaprasaktirityāha - yatheti || 75 ||  
 34720  
 34721 alikamidamutpannamalikaṃ ca vivardhate |  
 34722 alikameva svadate tathālikaṃ villiyate || 76 ||  
 34723  
 34724 na cāsmadādyasvātantryabalānniyatikṛtaśaktikālādivyavasthādarśanācca  
 34725 satyamevedaṃ jagaditi bhramitavyamityāha - alikamiti | alikaśabdo  
 34726 mithyāvacanaḥ | svadate rocate bhoktṛṇām bhogakāle || 76 ||  
 34727  
 34728 śuddhaṃ sarvagataṃ brahmānantamadvitīyaṃ [1]  
 34729 duḥkhabodhavaśāda-  
 34730 śuddhamivāsadvānekamivāsarvagamivāvabudhyate || 77 ||  
 34731  
 34732 sargatrayeṇa padmairvistareṇoktamarthajātaṃ gadyaiḥ saṃkṣipyā darśayati -  
 34733 śuddhamityādinā | duravabodho bhrāntistadvaśāt || 77 ||  
 34734  
 34735 jalamanyattaraṅgo'nya iti bālakukalpanayā bhedaḥ kalpyata  
 34736 evamavāstavastasmādyo yo'yamābhāti bhedaḥ sa kevalamatattvavidbhiḥ  
 34737 parikalpito rajjvām sarpa iva evaṃ bhedaḥbhedaśaktyorarimitrayoreva  
 34738 brahmaṇyeva saṃbhavet || 78 ||  
 34739  
 34740 yathā jalamanyattaraṅgo'nya iti bālānām mūrkhāṇām kukalpanayaivā'vāstavo  
 34741 bheda evaṃ jagadbhedo'pyavāstava eva kalpyate | jale taraṅgabhedasya  
 34742 pariṇāmatvadṛṣṭau na vivartatā sphuṭeti dṛṣṭāntāntaramāha - rajjvām  
 34743 sarpa iveti | bhedaḥbhedaśaktyoḥ sthitiriti śeṣaḥ | arimitrayorviruddhāviruddhayoreva  
 34744 na kadācidapi tatsvabhāvatyajorityevakārārthaḥ || 78 ||  
 34745  
 34746 tenātmanā'dvitīyenaiva dvitvamivātataṃ yathā salilena taramṅgakalpanayā  
 34747 suvarṇeṇa kaṭakakalpanayaivamiti atastena svayamevātmanātmānya iva cetyate  
 34748 || 79 ||  
 34749  
 34750 tena brahmabhūtenātmanā praticā ātataṃ vistāritam || 79 ||  
 34751  
 34752 ataḥ kalanā jātā saiva sphāratām prāpya manāḥ saṃpannaṃ  
 34753 tenāhaṃbhāvaḥ kalpito nirvikalpapratyakṣarūpametatprathamam  
 34754 tanmanastadaḥ bhavati kṣipramahaṃśabdārthabhāvanāt || 80 ||  
 34755  
 34756 kalanā nirvikalpaka jagatsphūrṭiḥ | sphāratām savikalpatām | tathaiva tadvyācaṣṭe |  
 34757 nirvikalpapratyakṣarūpametatprathamam tanmanastadaḥ bhavatīti  
 34758 ahaṃśabdārthabhāvanāttadubhayagocarasaṃskārodbhavāt || 80 ||  
 34759  
 34760 tato manohaṃkārābhyām smṛtiranusaṃhitā  
 34761 taistribhistadanubhūtatanmātrāṇi kalpitāni tanmātreṣu jīvena cittātmanā  
 34762 svayaṃ kākātāliyavadbrahmopādānādiyānsaṃniveśaḥ kalpito dṛśyate ||  
 34763 81 ||  
 34764  
 34765 anusaṃhitā yathānubhavamutpādītā | tayā smṛtyā anubhūtāni yathānubhavaṃ  
 34766 smṛtāni | kalpitāni sṛṣṭāni | jīvena brahmalakṣaṇādutpādānakāraṇādiyān  
 34767 brahmāṇḍavistṛto jagatsaṃniveśaḥ kalpitaḥ | hastapādādīmān iti pāṭhāntare  
 34768 spaṣṭam || 81 ||  
 34769  
 34770 evaṃ yadeva manāḥ kalpayati tadeva paśyati |  
 34771 sadvā bhavatvasadvā cittaṃ yatkalpayatyabhiniviṣṭam |  
 34772 tattatpaśyati yāsyati sadiva pratibhāsamupagataṃ sadyaḥ || 82 ||  
 34773  
 34774 upavarṇitaḥ sṛṣṭikramo loke'pyevameva svapne prasiddha ityāha - yadeveti |

34775 paśyati svasaṃbhramādāvīti śeṣaḥ | nanu svāpnaṃ prātibhāsikamasat kathaṃ sato  
 34776 vyāvahārikasya dṛṣṭāntastatrāha - sadveti | cittaṃ manaḥ abhiniviṣṭaṃ  
 34777 ciraṃ tadbhāvanopacitaṃ sadyadeva kalpayati tadavaśyaṃ paśyati darśanena  
 34778 satsatyamiva pratibhāsamāgataṃ prāptaṃ satsadyo yāsyati vyavahāropayogitayā  
 34779 prāpsyati cetyarthaḥ || 82 ||  
 34780  
 34781 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye utpattiprakaṛaṇe  
 34782 satyopadeśo nāma saptasaṣṭitamaḥ sargaḥ || 67 ||  
 34783  
 34784 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaṛaṇe satyopadeśo  
 34785 nāma saptaśaṣṭitamaḥ sargaḥ || 67 ||  
 34786  
 34787  
 34788 aṣṭaśaṣṭitamaḥ sargaḥ 68  
 34789  
 34790 śrīvāsiṣṭha uvāca |  
 34791  
 34792 atraivodāharantīmamitihāsaṃ purātaṇaṃ |  
 34793 rākṣasyoktaṃ mahāpraśnaḥ jalamāvalitākḥilaṃ || 1 ||  
 34794  
 34795 varṇyate vistareṇātra karkaṭī nāma rākṣasī |  
 34796 tasyāścograṃ tapaḥ sarvajantuḥ jālajighāṃsayā || 1 ||  
 34797  
 34798 vistarasamkṣepābhyāṃ varṇite'rthe dṛḍhikārāya  
 34799 karkaṭyupākhyānākhyeti hāsamukhena rākṣasyāḥ kirātarājamāntrisaṃvādaṃ  
 34800 vistareṇa vivakṣustamavatārayati - atraiveti | āvalitaṃ tattvato vimarśena  
 34801 vyāptamākḥilaṃ jagadyatra || 1 ||  
 34802  
 34803 asti kajjalapaṅkādrerivogrā śālabhañjikā |  
 34804 himādreruttare pārśve karkaṭī nāma rākṣasī || 2 ||  
 34805  
 34806 kajjalamayātpaṅkādadrvam nirmīta śālabhañjikā pratimeva varṇataḥ |  
 34807 karmatastūgrā || 2 ||  
 34808  
 34809 viśūcīkābhīdhānā ca nāmnāpyanyāyabādhikā |  
 34810 vindhyāṭavīva dehena śuṣkā kārśyamupāgatā || 3 ||  
 34811  
 34812 tasyā dve nāmanī anye darśayati - viśūcīketi || 3 ||  
 34813  
 34814 p. 297) 181  
 34815  
 34816 mahābalāgninayanā rodorandhrārdhapūraṇī |  
 34817 nīlāmbaṛadharā kṛṣṇā dehabaddheva yāminī || 4 ||  
 34818  
 34819 agniriva prajvalannayanā | rodasyordyāvāpṛthvyo randhramantarālaṃ  
 34820 tadardhapūraṇīti vaipulyātiśayoktiḥ || 4 ||  
 34821  
 34822 nīhāraṇaṣaṇacchannā medurābhraśīraḥpaṭā |  
 34823 lambābhraḥbimbollasitā nityotthātīmīrordhvajā || 5 ||  
 34824  
 34825 nīhāraṇaṣaṇaṇa paridhānīyeneva cchannā | medurāṇyabhrāṇyeva śīraḥpaṭā  
 34826 uttariyaṃ yasyāḥ | lambamāṇamabhrāḥbimbamiva ullasitā | nityotthamā  
 34827 timīramīrordhvajāḥ keśā yasyāḥ || 5 ||  
 34828  
 34829 sthīraṇyūllatānetrā tamālatarujānukā |  
 34830 vaidūryaśūrpāgrānakḥī bhasmanīhārahāsinī || 6 ||  
 34831  
 34832 vaidūryavarṇāḥ śūrpāgrākārāśca nakḥā yasyāḥ || 6 ||  
 34833  
 34834 nirmāṃsanaradehaḥ paṣpasragdāmabhūṣitā |  
 34835 sarvāṅgodāttasaṃprotaśavamālāvīrajitā || 7 ||  
 34836  
 34837 vetālāveśavicalatkālakaṅkālakuṇḍalā |  
 34838 arkādānotkādirghāgrābhīmograbhujamaṇḍalā || 8 ||  
 34839  
 34840 vetālāiḥ saha āveśo nartanābhīniveśastena vicalatī spandamāne kālavarṇe  
 34841 kaṅkālakuṇḍale yasyāḥ | arkasyādāne grahaṇe utkamutkaṇṭhitamiva dīrghāgram  
 34842 || 8 ||  
 34843

34844 tasyā vipulakāyatvāddurlabhatvānnijāndhasaḥ |  
 34845 atṛpto'rṇavalekhāyā ivābhūjjāṭharo'nalaḥ || 9 ||  
 34846  
 34847 nijasya svajātyucitasyāndhasa odanasya | āhārsyete yāvat || 9 ||  
 34848  
 34849 na kadācana sā tṛptimupayātā mahodarī |  
 34850 vaḍavānalajihveva cintayāmāsa caikadā || 10 ||  
 34851  
 34852 jambūdvīpagatānsarvānnigirāmi janānyadi |  
 34853 anāratamanuśvāsaṃ jalarāśimivārṇavaḥ || 11 ||  
 34854  
 34855 anuśvāsaṃ pratiśvāsaṃ || 11 ||  
 34856  
 34857 meghena mṛgatṛṣṇeva tanme kṣudupaśāmyati |  
 34858 aviruddhaiva sā yuktirayāpadi hi jīvyate || 12 ||  
 34859  
 34860 meghena mṛgatṛṣṇā svahetvātapanivāraṇe kṛte yathā śāmyati tadvat | yayā  
 34861 yuktyā āpadi jīvyate sā yuktirhi aviruddhā saṃmatā || 12 ||  
 34862  
 34863 mantrauśadhatapodānadevapūjādirakṣitam |  
 34864 samameva janaṃ sarvaṃ nirbādhaṃ kaḥ prabādhte || 13 ||  
 34865  
 34866 yugapatsarvajanagrasanayuktistu aśakyatvādviruddhaivetyāśayenāha - mantreti  
 34867 | samaṃ yugapat || 13 ||  
 34868  
 34869 tapaḥ karomi paramamakhinnenaiva cetasā |  
 34870 tapasaiva mahogreṇa yaddurāpaṃ tadāpyate || 14 ||  
 34871  
 34872 tarhi kathaṃ sarvajanagrasanamanorathasiddhistatrāha - tapa iti || 14 ||  
 34873  
 34874 iti saṃcintya sā sarvajantu jātajighāṃsayā |  
 34875 taporthamatha sasmāra parvataṃ bhūtaḍurgamam || 15 ||  
 34876  
 34877 parvataṃ himavantam || 15 ||  
 34878  
 34879 āruroha ca tacchṛṅgaṃ sthira vidyudvilocanā |  
 34880 hastapādādimaḍdehā śyāmalevābhramaṇḍalī || 16 ||  
 34881  
 34882 dehaśabdaḥ svarūpaparaḥ || 16 ||  
 34883  
 34884 tatra gatvātha sā snātvā tapaḥ kartuṃ kṛtasthitiḥ |  
 34885 atiṣṭhadekapādena candrārkaśpandalocanā || 17 ||  
 34886  
 34887 candrārkaḍviva dīpte aspande locane yasyāḥ || 17 ||  
 34888  
 34889 krameṇa divasāḥ pakṣāstasyā māsaṛtavo yayuḥ |  
 34890 śītātapeṣu līnāyāḥ kṛtāyā iva śailataḥ || 18 ||  
 34891  
 34892 śailataḥ kṛtāyā iveti tapaḥkleśasahanādutprekṣā || 18 ||  
 34893  
 34894 sā babhūvābhramālāyāḥ samāsaṃ stambhitākṛtiḥ |  
 34895 kṛṣṇordhvagordhvakeśī ca khamāhartumivodgatā || 19 ||  
 34896  
 34897 nailyādabhropamā | āhartuṃ āhāraṃ kartuṃ | grasitumiti yāvat || 19 ||  
 34898  
 34899 ālokyā tām pavana jarjaritāṅgakatvak  
 34900 cīrāṅgaṇākṛtiraṇatpavanāḍvadhūtaiḥ |  
 34901 ūrdhva sthamūrdhaja tamaḥpaṭalairdadhānām  
 34902 tāraughamauktikamajaḥ samupā jagāma || 20 ||  
 34903  
 34904 pavana iḥ śītoṣṇapāṃsurukṣavāyubhirjarjaritānām  
 34905 śīthilikṛtānāmaṅgakānām kṛśāṅgānām lambamānā tvageva cīraṃ  
 34906 valka lamaiva yasyāstathābhūtām | gaṇāḥ senāstadākṛti | tadvaditi yāvat |  
 34907 raṇadbhiḥ pavana iravadhūtaiḥ kampitaiḥ  
 34908 ūrdhva diksthairmūrdhaja lakṣaṇa istamaḥpaṭala istārā nakṣatrāṇi tatsamūharūpaṃ  
 34909 mauktikaṃ dadhānā tām karkaṭīlokyā tasyai varaṃ dātuma jo brahmā  
 34910 samupā jagāmeti vakṣyamāṇasya saṃkṣipyoktiḥ || 20 ||  
 34911  
 34912 ityārṣe śrīvāsiṣṭhamahārāmāyāṇe vālmikiye utpattiprakaraṇe līlopākhyāne



34913 rākṣasīvarṇanam nāmāṣṭaṣaṣṭitamahaḥ sargaḥ || 68 ||  
 34914  
 34915 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe utpattiprakaraṇe rākṣasīvarṇanam  
 34916 nāmāṣṭaṣaṣṭitamahaḥ sargaḥ || 68 ||  
 34917  
 34918  
 34919 ekonasaptatitamahaḥ sargaḥ 69  
 34920  
 34921 śrīvāsiṣṭha uvāca |  
 34922  
 34923 atha varṣasahasreṇa tām pitāmaha āyayau |  
 34924 dāruṇam hi tapaḥ siddhyai viśāgnirapi śītalahaḥ || 1 ||  
 34925  
 34926 dattvātra dhātuḥ karkaṭyai yathābhilaṣitaṃ varam |  
 34927 mantraṃ ca guṇirakṣārthaṃ svaloke gātirucyate || 1 ||  
 34928  
 34929 kuto durvṛttāyāmapī tasyām durlabhatamo dhātuḥ prasādastatrāha -  
 34930 dāruṇamīti | siddhyai bhavatyeveti śeṣaḥ | yatastapaḥsiddhau viśasahito'gnirapi  
 34931 śītalo bhavati | nāsādhyam tapaso'stīti bhāvaḥ || 1 ||  
 34932  
 34933 manasaiva praṇamyainaṃ sā tathaiva sthitā satī |  
 34934 ko varaḥ kṣucchamāyālamīti cintānvitābhavat || 2 ||  
 34935  
 34936 p. 298) 182  
 34937  
 34938 ā smṛtaṃ prārthayiṣye'haṃ varamekamimaṃ vibhum |  
 34939 anāyasī cāyasī ca syāmahaṃ jīvasūcikā || 3 ||  
 34940  
 34941 smarāṇe'yamākāro nipāto na tvān | anāyasī rogarūpā | jīvayuktā sūcikā  
 34942 jīvasūcikā || 3 ||  
 34943  
 34944 asyoktyā dvividhā sūcirbhūtvā lakṣyā viśāmyaham |  
 34945 prāṇināṃ saha sarveṣāṃ hṛdayaṃ surabhiryathā || 4 ||  
 34946  
 34947 asya brahmaṇa uktyā vareṇa saha yugapat surabhirghrāṇākṛṣṭaṃ saugandhyaṃ  
 34948 yathā || 4 ||  
 34949  
 34950 yathābhimatametena graseyaṃ sakalaṃ jagat |  
 34951 krameṇa kṣudvināśāya kṣudvināśaḥ paraṃ sukham || 5 ||  
 34952  
 34953 etena krameṇa upāyena || 5 ||  
 34954  
 34955 iti saṃcintayantīm tāmuvāca kamalālayaḥ |  
 34956 anyādṛśyāstathā dṛṣṭvā stanitābhrāravopamam || 6 ||  
 34957  
 34958 śāntidāntidayāditapasvidharmaviruddhalokahiṃsābhilāṣiṇītvādanyā##-  
 34959  
 34960 brahmuvāca |  
 34961  
 34962 putri karkaṭike rakṣaṅkulaśailābhramālike |  
 34963 uttiṣṭha tvaṃ tu tuṣṭo'smi gṛhāṇābhimataṃ varam || 7 ||  
 34964  
 34965 praśaṃsā bhāvikalyāṇadyotanārthā || 7 ||  
 34966  
 34967 karkaṭyuvāca |  
 34968  
 34969 bhagavanbhūtabhavyeśa syāmahaṃ jīvasūcikā |  
 34970 anāyasī cāyasī ca vidhe'rpayasi cedvaram || 8 ||  
 34971  
 34972 śrīvāsiṣṭha uvāca |  
 34973  
 34974 evamastviti tāmuktvā punarāha pitāmahaḥ |  
 34975 sūcikā sopasargā tvaṃ bhaviṣyasi viśūcikā || 9 ||  
 34976  
 34977 sūkṣmayā māyayā sarvalokahiṃsāṃ kariṣyasi |  
 34978 durbhojanā durārambhā mūrkhā duḥsthitayaśca ye || 10 ||  
 34979  
 34980 sūkṣmayā janairdurlakṣyayā | durbhojanā niśiddhāpakvākālabhojanā  
 34981 atibhojanāśca | durārambhāḥ parāniṣṭārambhakāḥ | duḥsthitayaḥ

34982 aśāstriyamārgasthāḥ || 10 ||  
 34983  
 34984 durdeśavāsino duṣṭāsteṣāṃ hiṃsāṃ kariṣyasi |  
 34985 praviśyā'hṛdayaṃ prāṇaiḥ padmapliḥādibādhanāt || 11 ||  
 34986  
 34987 prāṇaiḥ prāṇadvārā āhṛdayaṃ apānamārabhya hṛdayaparyantaṃ praviśya  
 34988 hṛdayapadmasya plīhasya tatsaṃnihitamāṃsagrantherādipadādvastiśirādīnāṃ ca  
 34989 bādhanāt pīḍanāt || 11 ||  
 34990  
 34991 vātalekhātmikā vyādhirbhaviṣyasi viṣūcikā |  
 34992 saguṇaṃ viguṇaṃ caiva janamāsādayiṣyasi || 12 ||  
 34993  
 34994 saguṇaṃ śāstrasadācāraṇiṣṭhaṃ | tadanyaṃ viguṇaṃ || 12 ||  
 34995  
 34996 guṇānvitacikitsārthaṃ mantrō'yaṃ tu mayocyate |  
 34997  
 34998 brahmovāca |  
 34999  
 35000 himādreruttare pārśve karkaṭi nāma rākṣasī || 13 ||  
 35001  
 35002 cikitsā rogapratīkārastadartham || 13 ||  
 35003  
 35004 viṣūcikābhidhānā sā nāmnāpyanyāyabādhikā |  
 35005  
 35006 tasyā mantraḥ |  
 35007  
 35008 oṃ hrīm hrām rīm rām viṣṇuśaktaye namaḥ | oṃ namo bhagavati  
 35009 viṣṇuśaktimenāṃ oṃ harahara nayanaya pacapaca mathamatha utsādaya dūre  
 35010 kuru svāhā himavantaṃ gaccha jīva saḥ saḥ saḥ candramaṇḍalagato'si svāhā |  
 35011  
 35012 iti mantri mahāmantraṃ nyasya vāmakarodare |  
 35013 mārjayedāturākāraṃ tena hastena saṃyutaḥ || 14 ||  
 35014  
 35015 anyāyā nyāyapathāativartinasteṣāṃ bādhikā | dvividhā hi viṣṇuśaktirādyā māyā  
 35016 yadadhīnā anyāḥ sarvāḥ śaktayaḥ | aparā tu tadadhīnā prativastuniyatā  
 35017 sāttvikādhedabhinna ca | tatra tāmasyāḥ saṃhāraśakterāṃśāḥ  
 35018 prāṇiduṣkarmaphalajananaśaktiviśeṣā rogāḥ | atastannivṛttaye ādyā  
 35019 māyāśaktiḥ prāṇavamāyādirahasyabījaiḥ pañcabhiḥ saṃbodhya namaskṛtya  
 35020 prārthyate | oṃmiti caturthyantam | namaḥśabdayogāt | parabrahmātmikāyai nama  
 35021 ityārthaḥ | bhago mātmyaṃ sarvaniyamanavīryaṃ vā tadvati ādyaviṣṇuśakte  
 35022 tvaṃ dvitīyaṃ enāṃ tvadaṃśabhūtāṃ rogātmikāṃ viṣṇuśaktiṃ | oṃkāravācye  
 35023 kāraṇasvarūpe harahara bhṛśamupasaṃhara | nityavīpsayoḥ iti bhṛśārthe  
 35024 dvirvacanam | naya svasthānaṃ prāpaya | paca pākeneva sadyo mṛdūkuru | matha  
 35025 dadhivadvilōḍaya | utsādaya asmātsthānādanyato naya | uktairanyairvā prakārairdūre  
 35026 kuru | svāheti havirdānādīnā pūjyadvadyotanārthaṃ | evamādiśaktiṃ saṃprārthya  
 35027 tadadhīnā rogaśaktiḥ prārthyate himavantaṃ svasthānaṃ gaccheti | tato rogiṇaṃ  
 35028 pratyāha | saḥ prāktanaduṣkarmaṇābhībhūtaḥ sa rogeṇābhībhūtaḥ sa mṛtyunā  
 35029 vākṛṣyamāṇastvaṃ mantrasāmarthyānmṛtojjīvanasamarthenāmṛtena  
 35030 [rthyaḥjjivamṛtojjīvana iti kvacit] saṃpūrṇaṃ candramaṇḍalaṃ  
 35031 madiyabhāvanayā gataḥ prāpto'si | ante svāheti dīpte'gnau haviṣa iva  
 35032 pūrṇacandramaṇḍale rogiṇo bhāvanayā prakṣepaḥ kārya iti dyotanārthaṃ | iti  
 35033 imaṃ mantraṃ mantri likhitvā vāmakarasyodare tale nyasya || 14 ||  
 35034  
 35035 himaśailābhimukhyena vidrutāṃ tām vicintayet |  
 35036 karkaṭiṃ karkaśākrandāṃ mantramudgaramarditām || 15 ||  
 35037  
 35038 tām viṣūcikāṃ | vidrutāṃ palāyitām || 15 ||  
 35039  
 35040 āturaṃ cintayeccandre rasāyanahṛdi sthitam |  
 35041 ajarāmaraṇaṃ yuktaṃ muktaṃ sarvādhivibhramaiḥ || 16 ||  
 35042  
 35043 rasāyanahṛdi amṛtagarbhe | yuktaṃ samāhitacittam || 16 ||  
 35044  
 35045 sādako hi śucirbhūtvā svācāntaḥ susamāhitaḥ |  
 35046 krameṇānena sakalāṃ procchinatti viṣūcikāṃ || 17 ||  
 35047  
 35048 pāṭhakramādārthakramabalīyastvācchaucācamanādīpūrvameva kāryam ||  
 35049 susamāhitaḥ avyagracittaḥ || 17 ||  
 35050

35051 p. 299) 182  
 35052  
 35053 iti gaganagatastrilokanātho  
 35054 gaganagasiddhagr̥hītasiddhamantraḥ |  
 35055 gata upagataśakravandyaṃāno  
 35056 nijapuramakṣayamāyamujjvalaśrīḥ || 18 ||  
 35057  
 35058 trilokanātho brahmā gaganagaiḥ siddhairgr̥hītaḥ siddho'vyāhato mantro yasya  
 35059 tathāvidhaḥ san kāryāntarasiddhaye upagatena śakreṇa vandyamānaḥ san akṣayāḥ  
 35060 parairupahantumaśakyā māyāḥ satyasaṃkalpasidhāḥ  
 35061 paracittasāṃkalpikapitṛmātr̥bhrātr̥gandhamālyādilokarūpā  
 35062 vicitrabhogyamāyā yatra tathāvidhaṃ nijapuram satyalokaṃ gataḥ || 18 ||  
 35063  
 35064 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiḥ sūcyupākhyāne  
 35065 viṣūcikāmantrakathanaṃ nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 35066  
 35067 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 35068 viṣūcikāmantrakathanaṃ nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 35069  
 35070  
 35071 saptatitamaḥ sargaḥ 70  
 35072  
 35073 śrīvāsiṣṭha uvāca |  
 35074  
 35075 atha bhūdharaśṛṅgābhā sā mahākṛṣṇarākṣasī |  
 35076 kajjalāmbudalesveva tānavam gantumudyatā || 1 ||  
 35077  
 35078 kramaśastanutāpūrvam sūcirūpadvayaṃ gatiḥ |  
 35079 sūcyāḥ prāṇīśarīreṣu praveśāscopavarṇyate || 1 ||  
 35080  
 35081 tanu sūkṣmam tadbhāvam tānavam || 1 ||  
 35082  
 35083 babhūvābhropamākārā tato viṭaparūpiṇī |  
 35084 puṃspramāṇā tato'pyāsīdathābhūddhastamātrikā || 2 ||  
 35085  
 35086 tadeva prapañcayati - babhūvetyādinā | viṭaparūpiṇī  
 35087 vṛkṣaśākhāpramāṇā || 2 ||  
 35088  
 35089 tataḥ prādeśamātrā sā tato'pyaṅgulirūpiṇī |  
 35090 tato māśaśamītulayā tataḥ sūcī babhūva ha || 3 ||  
 35091  
 35092 māśaśamī māśaśimbī | sūcī sthūlasūcī || 3 ||  
 35093  
 35094 tataḥ kauśeyasūcitvam padmakesarasundarī |  
 35095 prāpa sā śikharākārā saṃkalpādririvāṇutām || 4 ||  
 35096  
 35097 kauśeyasīvanayogyā sūkṣmatamasūcī tadbhāvam | ayaṃca sthūlaśarīrasya  
 35098 krameṇa sūkṣmībhāvastasyāḥ svasaṃkalpakalpitasyaiva | parāvidyākalpitasya  
 35099 tvagre tatraiva galitatvam vakṣyati || 4 ||  
 35100  
 35101 rarāja sūcikā kṛṣṇā sūkṣmāyasamanāyasī |  
 35102 puryaṣṭakena calitā vyomagā vyomavāsini || 5 ||  
 35103  
 35104 sā sūkṣmamāyasamayo vikāro bhūtvā kṛṣṇā sūcikā anāyasī jīvasūcikā ca satī  
 35105 rarāja |  
 35106 mahābhūtakarmendriyajñānendriyaprāṇāntaḥkaraṇāvidyākāmakarmasaṃghātāt  
 35107 makapuryaṣṭakena || 5 ||  
 35108  
 35109 sūcī dṛṣyata evāsau natvayo nāma vidyate |  
 35110 saṃvidbhramakule caiśā svalpasūcīva lakṣyate || 6 ||  
 35111  
 35112 idaṃ cāsyāḥ sūcitvam dṛṣyabhṛāntikalpitameva na vāstavam |  
 35113 varaśāpasahasrairapi vastvanyathābhāvāyogādityāśayenāha - sūcīti |  
 35114 saṃvidbhramāṇaṃ kule samūhamadhye eṣāpyekā bhrāntirityarthaḥ || 6 ||  
 35115  
 35116 ratnasūcīva maṣṇā manomananasamṃyutā |  
 35117 vaidūryaraśmilekheva bhānusaṃtānasundarī || 7 ||  
 35118  
 35119 bhānūnāṃ sūryakiraṇānāṃ saṃtānenāntaḥpraveśena sundarī ratnasūcīva

35120 vaidūryaraśmilekheva ca lakṣyate | manomananasam̐yutetyātāvān  
 35121 dṛṣṭāntādviśeṣa ityārthaḥ || 7 ||  
 35122  
 35123 kajjalāmbhodasaṃkalkalateva pavanāhṛtā |  
 35124 sūkṣmarandhrekṣaṇasvacchadṛṣṭajyotiḥkanīnikā || 8 ||  
 35125  
 35126 sūryakiraṇāsam̐parke tvāha - kajjaleti | kajjalamayo'mbhodo meghastadrūpasya  
 35127 saṃkalkasya piṇḍasya latāpratāno leśaḥ | pavanenāhṛtā upanītā | sūkṣmaṃ  
 35128 yadrandhraṃ tatra viśiṣṭayorīkṣaṇayordṛṣoḥ svacchadṛṣṭajyotiṣī iva  
 35129 kanīnike kṛṣṇatāre yasyāḥ || 8 ||  
 35130  
 35131 sumukhagrāhyarūpeṇa ślakṣṇapucchaśikhāṇunā |  
 35132 tadā vaipulyasāntyarthaṃ paraṃ maunavrataṃ gatā || 9 ||  
 35133  
 35134 sūkṣmayā pucchaśikhayā pucchāgreṇāṇunā paramāṇukalpena sumukhaṃ  
 35135 prasannavadanaṃ yathā syāttathā varadānādgrāhyeṇa abhīṣṭatamena sūcīrūpeṇa  
 35136 nimittena pūrvatanadehavaipulyasya sāntyartha tadā prākkāle maunaṃ  
 35137 munisaṃbandhi tapovrataṃ gatā paraṃ nūnaṃ ityutprekṣā | asyāstapovrataṃ  
 35138 svavaipulyasāntāveva paryavasannaṃ vyarthamivāsīdityāśayaḥ || 9 ||  
 35139  
 35140 sudūrāddīpavaddṛṣṭaṃ khatanmātratvamāgatā |  
 35141 dūrādeva manoḥjñena prodgirantī mukhena kham || 10 ||  
 35142  
 35143 kīdṛśaṃ kathaṃ ca tatsūcīrūpaṃ sā prāptā tadāha - sudūrāditi |  
 35144 sudūrādvīkṣaṇe jvalannetrayoḥ saṃdhyadarśanādekadīpavaddṛṣṭaṃ  
 35145 sūcīśarīrasyādarśanātsvatanmātratvamākāśasāmyamāgatā prāptā | dehe  
 35146 antargatasyākāśasya saukṣmyaprāptau bahiravasthānānmanojñena  
 35147 varaprāptiprasannena mukhena khaṃ prodgirantī vamaṇtīvetyutprekṣā || 10 ||  
 35148  
 35149 kuñcitekṣaṇasaṃdṛśyā dīrghadīpāṃśukomalā |  
 35150 sadyaḥsnātasamutsannabālavālavilāsinī || 11 ||  
 35151  
 35152 punaḥ sā kīdṛśī tatrāha - kuñcitetyādinā | dīrghā dūraprasṛtā  
 35153 dīpāṃśavo dīpakiraṇā iva komalā sūkṣmā | ata evaikāgryāya  
 35154 kuñcitairīkṣaṇairdraṣṭṛdṛṣṭibhiḥ saṃdṛśyā | sadyaḥsnātena snānena  
 35155 samutsanno bālānāmarbhakāṇāṃ bālaḥ keśa iva vilāsinī vilasanaśīlā || 11 ||  
 35156  
 35157 tanturbisādivoḍḍīnā bāhyasaṃcārakautukāt |  
 35158 brahmanāḍīrivodyuktā bahīrandhraṃ susundarī || 12 ||  
 35159  
 35160 bisānmṛṇālāduḍḍīnā ūrdhvaṃ nirgatā brahmanāḍīḥ suṣumnā bahīrandhraṃ  
 35161 brahmarandhrādbahirnirgatya ut ūrdhva sūryamaṇḍalābhīmukhatayā yuktā || 12 ||  
 35162  
 35163 niyatendriyaśaktiḥ sā jīvenaiva bahiḥsthitā |  
 35164 baudhatārkikavijñānasaṃtānavadalakṣitā || 13 ||  
 35165  
 35166 niyatāḥ pratiniyatasthānanivṣṭāścakṣurādīndriyaśaktayo yasyāḥ | jīvena  
 35167 līṅgadehenaiva bahiḥsūcyākārāpanna sthitā | yathā  
 35168 bauddhānāmālayavijñānasaṃtānaḥ svamātragocaropi parairalakṣito yathā vā  
 35169 tārkikāṇāṃ dhārābhīkajñānasaṃtānaḥ  
 35170 sāksyanabhyupagamādalakṣitastadvatparairalakṣitā || 13 ||  
 35171  
 35172 p. 300) 183  
 35173  
 35174 śūnyasiddhārthasavikā randhrāṇīlamayā'ravā |  
 35175 adṛśyayā jīvasūcyā saṃtatānusṛtā sthitā || 14 ||  
 35176  
 35177 atyantālakṣyatvādeva śūnyavādisiddhārthānāṃ savikā prasavitṛī vetyutprekṣā |  
 35178 randhrasya nabhaso yadā nīlaṃ nailyaṃ tanmayā tatprāyā | aravā niḥśabdā |  
 35179 mayāṭaṣṭitve'pi nībabhāvaśchāndasaḥ | karmadhāraye puṃvadbhāvo vā |  
 35180 evamāyasīm sūcīmupavarṇya anāyasyā jīvasūcyāstadanusāritvamāha -  
 35181 adṛśyayeti || 14 ||  
 35182  
 35183 kalākalanadharminyā vāsanāmātrasārayā |  
 35184 kṣīṇadīpāṃśusūcīvattīkṣṇayānupalabhyayā || 15 ||  
 35185  
 35186 kalāstattadvṛttiṣu pratiphalitacidābhāsāstatkalanadharminyā | kṣīṇasya  
 35187 vīnaśyadavasthasya dīpasyāṃśūḥ kiraṇastallakṣaṇā sūcī yathā  
 35188 cakṣuṣā'nupalabhyāpi sprṣyamānā dāhakatvāttīkṣṇā tādṛśyā || 15 ||

35189  
 35190 grāsārthaṃ sūcitāṃ yātā saivāsthā nopayujyate |  
 35191 vicāritaṃ tayā naitadaho maurkhyaviṣṇubhitam || 16 ||  
 35192  
 35193 idānīm tasyāḥ sūcibhāvalakṣaṇaṃ tapaḥphalamiṣṭhānupayogādupahasati -  
 35194 grāsārthamityādinā | sā grāsāsthaiva nirudarāyāḥ sūcyā nopayujyate || 16 ||  
 35195  
 35196 sāgrā saṃcintayāmāsa na sūcīrūpatucchatām |  
 35197 cittamīhitamevaikaṃ paśyantyāste nirarthakam || 17 ||  
 35198  
 35199 avicāryaiva sūcitraṃ tayā mūḍhadhiyāsthitaṃ |  
 35200 nānarthabuddheḥ sphurati pūrvāparavicāraṇā || 18 ||  
 35201  
 35202 āsthitaṃ abhilaṣitaṃ | anarthabuddhernirarthakabuddherjantoḥ || 18 ||  
 35203  
 35204 svārthakriyograsāmarthyādyāti bhāvanayānyatām |  
 35205 padārtho'bhimatāṃśāḍhyo niḥśvāseneva darpaṇaḥ || 19 ||  
 35206  
 35207 vimarśayogye citte kuto na sphurati tatrāha - svārtheti | abhimate abhilaṣiteṃ'se  
 35208 viśaye vāḍhyo'bhiniviṣṭaścittapadārthaḥ | svārthakriyā abhimatārthe  
 35209 dṛḍhaprayatnastasyogrādanatikramaṇīyātsāmarthyādbhāvanayā  
 35210 tadrāgānurañjanenānyatām pūrvanairmalyavaiparītyam | kāluṣyamiti yāvat | yāti |  
 35211 yathā niḥśvāsena darpaṇaḥ || 19 ||  
 35212  
 35213 sūcibhāvaṃ prapannāyāstyajantyāḥ pīvaraṃ vapuḥ |  
 35214 mahāmaraṇamapyasyā rākṣasyāḥ susukhaṃ sthitaṃ || 20 ||  
 35215  
 35216 kiṃca svārthadṛḍhānurāgādasyā mahāduḥkhamapi sukhāyitamityāha -  
 35217 sūcīti || 20 ||  
 35218  
 35219 ekavastvatirāgānāmaho nu viśamā gatiḥ |  
 35220 deho'pi tṛṇavattyakto rākṣasyā nijayecchayā || 21 ||  
 35221  
 35222 ekavastvatigandhena bhraśyantyanyā hi saṃvidāḥ |  
 35223 rākṣasyā grāsagandhena dehanāśo'pi nekṣitaḥ || 22 ||  
 35224  
 35225 nāśo'pi sukhayatyajñamekavastvatirāgiṇam |  
 35226 sūcibhūtā videhāpi parituṣṭaiva rākṣasī || 23 ||  
 35227  
 35228 anyā babhūva lagnā [āyasaśūcyā saṃlagnā | lagnāśā iti pāṭhaḥ tatra  
 35229 lagnā āśā prāṇigrasaneccā yasyā ityārthaḥ] sā tathā jīvaviṣūcikā |  
 35230 vyomātmikā nirākārā vyomavṛttīśarīrakā || 24 ||  
 35231  
 35232 prasaṅgānnītimupavarṇya prastutamānusaran jīvasūcyākhyavyādhisvarūpamāha  
 35233 - anyetyādinā | vyomavṛtti ākāśavatsūkṣmasvabhāvaṃ līṅgaśarīraṃ  
 35234 yasyāḥ || 24 ||  
 35235  
 35236 tejastanupravāhābhā prāṇatantumayātmikā |  
 35237 mūlasaṃvedanākārā candrārkaṃśukasundarī || 25 ||  
 35238  
 35239 mūlasaṃvedanaṃ kuṇḍalinīśaktistadākārā | candrārkaḥ oralpā aṃśavom'sukāni  
 35240 tānīva sundarī || 25 ||  
 35241  
 35242 pṛthagevāsīdhārābhā paramāṇvavaliya sā |  
 35243 kausumī gandhalekheva kalā kalanarūpiṇī || 26 ||  
 35244  
 35245 tasyāḥ karkaṭyāḥ pāpātmikā ata eva asīdhārābhā krūrā manovṛttirayaḥ  
 35246 sūcyāḥ pṛthageva tathā jīvasūcīrūpeṇa sthītetī pareṇānvayaḥ | kausumī  
 35247 gandhalekheva paramāṇu paramasūkṣmaṃ yathā syāttathā  
 35248 prāṇideheṣvavaliyāntaḥ praviśya hīṃsādikalānāṃ cāturiṇāṃ yatkalanāṃ  
 35249 saṃpādanaṃ tena rūpiṇī prakāṣā sthītā || 26 ||  
 35250  
 35251 pāpātmikā manovṛttīḥ sā hi tasyāstathā sthītā |  
 35252 parapṛāṇavaśādeva paramārthaparāyaṇā || 27 ||  
 35253  
 35254 tadeva spaṣṭamāha - pareti | pareṣāṃ prāṇināṃ  
 35255 prāṇavaśātprāṇānanusṛtya paramo'rthaḥ svamanorathasiddhistatra parāyaṇā  
 35256 udyuktā || 27 ||  
 35257

35258 evamasyāstanurjātā sūcidvayamayī hi sā |  
 35259 nīhārāṃśukavattanvī kārpāsāṃśusupelavā || 28 ||  
 35260  
 35261 tanudvayavarṇanamupasaṃharati - evamiti || 28 ||  
 35262  
 35263 tanudvayena tenāsau praviśya hṛdayaṃ nṛṇāṃ |  
 35264 vedhayantī tataḥ krūrā prababhrāma diśo daśa || 29 ||  
 35265  
 35266 atha tasyāḥ saṃkṣepataścaritramāha - tanudvayeneti || 29 ||  
 35267  
 35268 sarvaḥ svasaṃkalpavaśāllāghurbhavati vā guruḥ |  
 35269 karkaṭyograṃ vapustyaktvā sūcītvamurarikṛtam || 30 ||  
 35270  
 35271 saṃkalpasyāghaṭitaghaṭanāsāmarthyē idameva nidarśanamityāha - sarva iti ||  
 35272 30 ||  
 35273  
 35274 tuccho'pyartho'lpasattvānāṃ gacchati prārthanīyatām |  
 35275 sūcīvr̥ttapiśācītvam rākṣasyā tapasā sthitam || 31 ||  
 35276  
 35277 alpasattvānāṃ kṣudramanasāṃ | sūcyā vr̥ttamiva vr̥ttaṃ yasmiṃstathāvidhaṃ  
 35278 piśācītvam || 31 ||  
 35279  
 35280 api puṇyaśarīrāṇāṃ jātibandho na śāmyati |  
 35281 tanusūcīpiśācītvam rākṣasyā tapasārjitam || 32 ||  
 35282  
 35283 nanu sā tapasā pūtā puṇyaśarīrā saṃpannā tathābhūtāyāstasyāḥ  
 35284 parapīḍāhetusūcīśarīraprārthanāṃ kathaṃ yuktaṃ tatrāha - apīti | jātibandho  
 35285 jātyanusārī vāsanānibandhaḥ || 32 ||  
 35286  
 35287 tasyāṃ digantabhramaṇe pravṛttāyāṃ mahānilaiḥ |  
 35288 tatraiva sā tanuḥ sthūlā galitā śaradabhṛavat || 33 ||  
 35289  
 35290 sā sthūlā sarvasādhārāṇā'vidyākālpitā karkaṭītanurmahadbhiranilairvāyubhīrgalitā  
 35291 viśīrṇā || 33 ||  
 35292  
 35293 p. 301) 183  
 35294  
 35295 kasyacidvivaśāṅgasya kṣīṇasya vipulasya ca |  
 35296 praviśyāntarvātasūcīrbhavatyativīṣūcīkā || 34 ||  
 35297  
 35298 atha viśūcyāścaritraṃ vistareṇāha - kasyacidityādinā | prāgrogāntareṇa  
 35299 vivaśāṅgasya | kṣīṇasya kṣāṅgasya | vipulasya pīnāṅgasya | vātalīnā  
 35300 ayaḥsūcīratīśayitā viśūcīkāpravṛttitirogo bhavati || 34 ||  
 35301  
 35302 kasyacittanudehasya svasthasya sudhiyo'pi vā |  
 35303 praviśya jīvasūcitve bhavatyantarviśūcīkā || 35 ||  
 35304  
 35305 antarviśūcīkā durbuddhirūpā || 35 ||  
 35306  
 35307 evaṃ kvacittṛpyati sā durbuddhihṛdayāsthitā |  
 35308 kvaciducchedyate puṇyairmantrauśadhitapaḥkramaiḥ || 36 ||  
 35309  
 35310 kvacitkatsmiṃścitpuruṣe | ucchedyate nivāryate || 36 ||  
 35311  
 35312 āsīdbahūni varṣāṇi bhramaṇaikaaparāyaṇā |  
 35313 dehadvayena gacchantī vyomni bhūmitale tathā || 37 ||  
 35314  
 35315 rajastirohitā bhūmau haste'ṅgulitirohitā |  
 35316 prabhātirohitā vyomni vastre sūtratirohitā || 38 ||  
 35317  
 35318 tasyāstirodhānasthalaviśeṣānāha - raja ityādinā || 38 ||  
 35319  
 35320 antaḥsthasnāyusariti durbhage pāṃśupāṇḍure |  
 35321 śuṣkarekhāsaritkhāte sūkṣmarekhājarattṛṇe || 39 ||  
 35322  
 35323 dehamadhye'pi tānāha - antaḥstheti | vyabhicārādidoṣaduṣṭe bhage  
 35324 upasthendriye | pāṃsubhirūśāḍibhūpāṃsubhiḥ pāṇḍure dhūsarāvayave | śuṣkā  
 35325 rūkṣā yā hastapādādirekhāstallakṣaṇe śuṣkasaritkhāte | sūkṣmā yā  
 35326 romādirekhāstallakṣaṇe jarattṛṇe || 39 ||

35327  
 35328 arthahīne gatacchāye śūnyā ucchvāsakāriṇī |  
 35329 makṣikāvātaharite śrīvṛkṣaparivarjite || 40 ||  
 35330  
 35331 arthyate ityarthah saubhāgyalakṣaṇaṃ taddhīne'ṅge | gatacchāye naṣṭakāntau |  
 35332 śūnyā antaḥsadbhāvaśūnyā | ucchvāsaḥ pīḍitānāmūrdhvaniḥśvāsaḥ |  
 35333 dehādbahirdeśe'pi makṣikābhiḥ rūkṣadurgandhavātaiśca yukte  
 35334 haritatṛṇādyāvṛtapradeśe | śriyā vṛkṣaiśca śrīkarairvā  
 35335 bilvāmṛādivṛkṣaiḥ parivarjite || 40 ||  
 35336  
 35337 sthūlāsthigranthivalite nityakampasphurattame |  
 35338 anātmīyācchanihāre'suddhaṃśukakṛtabhrame || 41 ||  
 35339  
 35340 sthūlaiḥ paśunarādyasthigranthibhirvalite | vātyādinā nityaṃ kampena sphurattame  
 35341 saṃcalattame | ātmīyā ātmaniṣṭhāsta eva acchāḥ svacchā  
 35342 nīhāravatparasamtāpahāriṇaḥ | na vidyante ātmīyācchanihārā yatra |  
 35343 aśuddhānyaṃśukāni yeṣāṃ tathāvidhairaśiṣṭajānaiḥ kṛtasamcāre || 41 ||  
 35344  
 35345 kiṇasthāṇvaṅgaviśrāntamakṣikāpikavāyase |  
 35346 raukṣarūḍḍharasadvāte vilolāṅguliśākhini || 42 ||  
 35347  
 35348 kiṇeṣu koṭareṣu sthāṇvaṅgeṣu cchinnāgravṛkṣeṣu ca kramādviśrāntā  
 35349 madhumakṣikāḥ pikavāyasāśca yatra | śītātīśayena rūkṣa eva raukṣo rūḍḍhaḥ  
 35350 prādurbhūto rasan śabdāyamāno vāto yatra | ata eva kampavilolāṅguliśākhini ||  
 35351 42 ||  
 35352  
 35353 mālābhralekhāsaṃsāre svāṅgulivraṇagartake |  
 35354 spandāvaśyāyapṛṣṭati padavalmīkaparvate || 43 ||  
 35355  
 35356 mālābhūtānāmabhralekhānāṃ nīhārapaṭalānāṃ saṃsāraḥ saṃcāro yatra |  
 35357 vidirṇasvāṅgulivraṇānāṃ janānāṃ gartaprāye nivāsadeśe | spandamānā  
 35358 vaśyāyapṛṣṭato himabindavo yatra | pade puruṣapādāṅkrite deśe valmīke  
 35359 vāmalūre parvate ca | samāhāraikatvam || 43 ||  
 35360  
 35361 kacatyāśu jalabhrāntau nakhājagarakarkaśe |  
 35362 kvacitkavisaradbhītabhītayūkakupānthake || 44 ||  
 35363  
 35364 āśu jalabhrāntau kacati prakāśamāne marudeśe |  
 35365 nakhairnakhapradhānairvyāghrabhallūkādibhirajagarādibhiśca karkaśe  
 35366 kaṭhinatame araṇye | kvacidbhavāḥ kvacitkā visarantaḥ palāyamānā bhītebhyo'pi  
 35367 bhītā yūkābhiḥ kutsitāḥ pānthāḥ pathikajanā yatra || 44 ||  
 35368  
 35369 virūpāśuṣkasamdaṣṭavīṭikāpūtipalvale |  
 35370 madhyasthalekhamārgaughāśītaśvasanagocare || 45 ||  
 35371  
 35372 virūpairāśuṣkaiśca piśācādibhiḥ samdaṣṭāni tāmbūlavīṭikāprāyāni  
 35373 śīrṇaparṇāni yatra tathāvidhe pūtipalvale durgandhajalagarte | madhyasthā lekhāḥ  
 35374 kulyādikhātāni yeṣu tathāvidhamārgaughānāṃ śītasya śvasanasya gocare viśaye  
 35375 pānthaviśrāntisthāne || 45 ||  
 35376  
 35377 grastayūkānaraughāsṛkpūrṇasṛkkinakhāsyatām |  
 35378 dadhatāṅguṣṭhapakṣeṇa krānte sarvatra yāyinī || 46 ||  
 35379  
 35380 grastānāṃ carvitānāṃ yūkānāmudarasthanaraughāsṛgbhiḥ pūrṇe sṛkkinī  
 35381 yeṣāṃ tathāvidhānāṃ pāmaranaravānarādināṃ nakhā evāśyāni mukhāni yasya  
 35382 tadbhāvaṃ dadhatā āṅguṣṭhapakṣeṇa āṅguṣṭhaparivārāyitenāṅgulijālēna  
 35383 krānte ākrānte sarvatra dehapradeśe bhūmyādipradeśe prāguktasthāneṣu ca  
 35384 yāyinī gamanaśīlā sā abhūditi śeṣaḥ || 46 ||  
 35385  
 35386 nānāviraacanācitraṇapaṭtanagāminī |  
 35387 gamāgamapariśrāntā tatrātyantacirādhvagā || 47 ||  
 35388  
 35389 tathā nānāvidhābhīrgajaturagādiviraacanābhiścitrāḥ paṭā vastrāṇi yeṣu  
 35390 tathāvidheṣu pattaneṣu nagareṣu gamanaśīlā | tatra gamāgamaiḥ saṃcāraiḥ  
 35391 pariśrāntā abhūditi śeṣaḥ || 47 ||  
 35392  
 35393 nagarānagare vyastasūtrabhāṇḍaikaḥbhāriṇī |  
 35394 tapte kalevarāraṇye balīvardāpavartinī || 48 ||  
 35395

35396 sūcīsvabhāvādeva ca nagareṣvanagareṣu grāmeṣu ca vyastānām  
 35397 rathyāprakṣiptānām kārpaśādisūtrāṇām tatprotānām kācamaṇyādīnām  
 35398 bhāṇḍānāmalaṃkāraṇām ca ekaṃ bhartu śīlamasyāḥ  
 35399 sauḥṣmyeṇānyaharaṇāśakteḥ | kiṃca jvarādīnā tapte prāṇinām kalevarārāṇye  
 35400 balīvardāpavartinī | yathā hr̥ṣṭo balīvardaḥ śṛṅgābhyām  
 35401 valmikādyaparikarannapavartayati tadvadiyaṃ sūcyapi tacchīletyārthaḥ || 48 ||  
 35402  
 35403 guptā viśramaṇāyaiva manākkaraparicyutā |  
 35404 tantuprotā mukhākṛṣṭiḥ khinnā kvāpi vilīyate || 49 ||  
 35405  
 35406 kenacitsīvanāya gr̥hītā ciraṃ sīvane tantuprotamukhākṛṣṭiḥ khinnā śrāntā  
 35407 satī manāk tatkaraparicyutā satī viśramaṇāyaiva kvāpi guptā pracchannā līyate ||  
 35408 49 ||  
 35409  
 35410 p. 302) 185  
 35411  
 35412 vedhanaṃ karmasaṃśliṣṭā kaṭhināpi na sākarot |  
 35413 na hi tikṣṇo vahiḥ kāryo nijatvaṃ vijahāti cet || 50 ||  
 35414  
 35415 nanu sā sīvanakartuḥ karavedhanaṃ kuto nākarodityāśaṅkyāha - vedhanamiti  
 35416 | kaṭhinā krūrāpi sā svayogye sīvanakarmani sūcītvādeva saṃśliṣṭā  
 35417 kautukādāśaktā satī vedhanaṃ nākarot | kutaḥ | sā sūcī nijatvaṃ nijasvabhāvaṃ  
 35418 sīvaṇaṃ vijahāti tyajati na prakāṭayati cettattulyayogadvātsvīyastīkṣaṇaḥ  
 35419 krauryasvabhāvo'pi na bahiḥ kāryo bahiḥ prakāṭayituṃ śakyaḥ | tasyāpi  
 35420 nijatvāviśeṣādityārthaḥ || 50 ||  
 35421  
 35422 sāyaḥsūcī manaḥsūcyā valitā vijahāra ha |  
 35423 dikṣvāśeva śīlāgurvī nāvāṅgapalitā satī || 51 ||  
 35424  
 35425 sā ayaḥsūcī manaḥsūcyā jīvasūcyā | gurvī śīlā nāveva aṅgapalitāyām  
 35426 vṛddhāyām satī sthitā āśeva ca dikṣu vijahāra babhrāma | aṅgeti saṃbodhanaṃ  
 35427 vā || 51 ||  
 35428  
 35429 visasāra diganteṣu sāntaḥkaraṇasattayā |  
 35430 tuṣalekheva pavanaśaktyā saṃśṛtīrūpayā || 52 ||  
 35431  
 35432 saṃśṛtīrbhramaṇaṃ rūpayati prakāṭayatīti saṃśṛtīrūpā tayā || 52 ||  
 35433  
 35434 mukhena sūkṣmasūtrāntaṃ carantīva parombhitam |  
 35435 parapūrodyamenāsu jāteva hṛdayānvitā || 53 ||  
 35436  
 35437 parairumbhitaṃ gumphitaṃ sūkṣmaṃ sūtrāntaṃ carantī bhakṣayantīva ata eva hi  
 35438 paraprayuktenaivodarapūraṇodyamena hṛdayānvitā svasthacittā jātevyetyutprekṣā ||  
 35439 53 ||  
 35440  
 35441 parapūrarasenaiva sūcyā hr̥tsuvikāsitam |  
 35442 anāratapatatsūkṣmasūtrānta iva stambhitā || 54 ||  
 35443  
 35444 ucitaiveyamutprekṣetyāśayenāha - pareti | yataḥ sūcyā prāgapi  
 35445 parapūrarasenaiva paravadhaprayuktodarapūraṇecchayaiva tapaḥkleśitaṃ svam  
 35446 manaḥ suvikāsitamullāsitamataḥ sā anārataṃ mukhe patati | sūkṣmasūtrānte  
 35447 svābhilaṣitaṃprāye stambhitā niruddhevyetyutprekṣocitaivetyārthaḥ || 54 ||  
 35448  
 35449 tikṣṇairapi cirakṣīṇaṃ pūryate nirvicāraṇā |  
 35450 dṛṣṭānto'tra kṣaṇātsūcyā pūrito jarjaraḥ paṭaḥ || 55 ||  
 35451  
 35452 idāniṃ sūcyā mauḍhyācaritaṃ tapaḥsūtraiḥ paṭaccarodarapūraṇāyaiva  
 35453 saṃpannaṃ na svodarapūraṇāyetyutprekṣitārtho  
 35454 lokaprasiddhasāmānyoktidṛṣṭāntaḥ saṃpannaṃ ityāha - tikṣṇairapīti |  
 35455 cirāya kṣīṇaṃ dāridryakārśyādipīḍitaṃ kulaṃ tikṣṇaiḥ krūrairapi pūryate  
 35456 dayayā poṣyate | nirvicāraṇā nāsminnarthe vicāro'sti | yato dṛṣṭānto'trārthe  
 35457 sūcyā pūrito jarjaraḥ paṭaḥ pratyakṣaṃ dṛṣṭa ityārthaḥ || 55 ||  
 35458  
 35459 sūtrāṃśunirgame yogyaṃ sūcyā hṛdayamarjitam |  
 35460 parapūraṇayaivāsu tejaśca kavitārkaruk || 56 ||  
 35461  
 35462 kuto na sūcyā svodarapūraṇaṃ kṛtaṃ tatrāha - sūtreṭi | yataḥ sūcyā  
 35463 sūtrasyāṃśoragrabhāgasya nirgame antarapraveśe yogyamacchidrameva  
 35464 hṛdayaṃ tapasā arjitaṃ tathā tejobuddhiprakāśo'pi



35465 tattvāvabodhabhāgyasālitvātkavitāyā abhiṣṅatāyā arkaruk sūryakāntiriva  
 35466 prakāśasvabhāvamapi parapūraṇayaiva paṭādisīvanenaiva āśu vyāptaṃ natu  
 35467 svabhogopayuktamarjitamityarthaḥ | āṇpūrvāt asū vyāptau iti dhātorauṇādika  
 35468 upratyayaḥ || 56 ||  
 35469  
 35470 akasmāttena rūḍhena kṣiṇapūreṇa rūpiṇī |  
 35471 hṛdaye rākṣai sūciḥ karmaṇā tapyate ca sā || 57 ||  
 35472  
 35473 ata eva tasyāḥ paścāttāpo'bhūdityāha - akasmāditi | pūryata iti pūra udaram |  
 35474 kṣiṇapūreṇa tena tapaḥkarmaṇā akasmādrūḍhena prādurbhūtena tena  
 35475 sūcibhāvena rūpiṇī | sā sūciḥ || 57 ||  
 35476  
 35477 vedhaṃ pūrarayeṇeva karoti svaṃ pracāritā |  
 35478 prakṛtena niḥenāpi vedhāya vyavahāritā || 58 ||  
 35479  
 35480 yadi paścāttaptā sā tarhi kiṃ prāṇivedhanāduparatā netyāha - vedhamiti |  
 35481 tathāpi sā pūrarayeṇeva nadīpravāhavegasadṛśena nījena rākṣasasvabhāvena  
 35482 prakṛtena sūcīsvabhāvenāpi prāṇivedhanābhīniveśena vedhāyaiva svaṃ  
 35483 svānurūpaṃ pracāritā prathamamudyojitā paścādvavahāritā ca satī vedhaṃ  
 35484 karotyeva || 58 ||  
 35485  
 35486 saṃcārayati vastreṣu sūtraṃ caturavedhanāt |  
 35487 ādirghavāsanātantuḥ śarīreṣviva cetanām || 59 ||  
 35488  
 35489 ata eva kevalasūcīsvabhāvaprakṛtaṃ kāryamapi karotīti prāguktamarthaṃ  
 35490 sadṛṣṭāntamāha - saṃcārayatīti | yathā putrakalatrādiviṣayeṣvādīrgho  
 35491 vāsanārūpastanturmarāṇakāle udbhūtaṣṭattadvāsanānurūpastryādiśarīreṣu  
 35492 jīvacetanāṃ saṃcārayati tadvadvastreṣu sūtraṃ saṃcārayatītyarthaḥ || 59 ||  
 35493  
 35494 saṃcāryamāṇavedhena dhāvanti vākṣipātane |  
 35495 adarśitamukhā eva durjanā marmavedhinaḥ || 60 ||  
 35496  
 35497 ata eva tunnavāyayīḥ paṭeṣu vedhena saṃcāryamāṇā teṣāmakṣipātane  
 35498 cakṣuḥsaṃnikarṣe mukhaṃ paṭe nigūhya dhāvanti vā babhūveti śeṣaḥ |  
 35499 duryuktamevedaṃ tayā kṛtamityarthāntaranyāseṇa draḍhayati - adarśiteti |  
 35500 piśunacorādayo hi durjanā adarśitasvamukhā eva paramarmabhedinaḥ prasiddhā  
 35501 ityarthaḥ || 60 ||  
 35502  
 35503 kaṇṭhavastradalaprotā vedhākṣṇā mukhamīkṣate |  
 35504 kathametā bhīnadmīti tīkṣṇānāmētadīpsitam || 61 ||  
 35505  
 35506 kadācitkaṇṭhasaktasyottariyavastrasya guṇe protā satī vedhākṣṇā  
 35507 svakīyacchīdralakṣaṇena netreṇa nārīṇāṃ mukhamīkṣate | kenābhiprāyeṇeti  
 35508 tamāha - kathamiti || 61 ||  
 35509  
 35510 samameva ca kauśeye kṣaume ca vasane śṛtā |  
 35511 jaḍaḥ ka iva vā nāma guṇāguṇamapekṣate || 62 ||  
 35512  
 35513 kauśeye mṛdusnigdhavādiguṇavati paṭṭavastre kṣaume  
 35514 kāṭhinyarūkṣatvādidoṣavati kṣumāvalkāle ca samaṃ tulyavṛttyaiva śṛtā  
 35515 praviṣṭā | jaḍo mūrkaḥ | aguṇaṃ doṣaṃ | apekṣate vimṛśatīti yāvāt || 62 ||  
 35516  
 35517 sā dadhānā tataṃ sūtramaṅguṣṭhāṅgulipīḍitā |  
 35518 āntratanūmivāmāntamudgirantī nirīkṣate || 63 ||  
 35519  
 35520 sīvanakāle sūcīcchīdrāttantunīrgamaṇaṃ  
 35521 sīvakāṅguṣṭhanipīḍitasūcyudarāntargatāntratanūdvamanatvenotprekṣate -  
 35522 seti | amāntaṃ niravakāśatvādantaḥsthitimalabhamānam || 63 ||  
 35523  
 35524 tīkṣṇāpyahṛdayatvena saraseṣvaraseṣvavit |  
 35525 sūtritāpi padārtheṣu viśatyarasagāminī || 64 ||  
 35526  
 35527 sūtritā sūtraprotā tīkṣṇāpi sā saraseṣvaraseṣvapi padārtheṣu ahṛdayatvena  
 35528 antarhṛdayaśūnyatvena avit viśeṣānabhiṣṅā ata evārasagāminī rasāsvādahīnā  
 35529 sūcī svabhāvādeva viśati || 64 ||  
 35530  
 35531 p. 303) 185  
 35532  
 35533 agardati mukhaprotā sutīkṣṇāpi ca tāpidhīḥ |

35534 suvedhitāpyahṛdayā rājaputryāpi durbhagā || 65 ||  
 35535  
 35536 anaparādhadaṇḍaprāpteraho asyā durdaśetyāha - agardatīti | narda garda śabde  
 35537 | agardatī niṣṭhurabhāṣaṇādiśabdamakurvāṇāpi mukhe protā sūtreṇa sutīkṣṇā  
 35538 parasamtāpasamarthāpi svayameva tāpinī samtāpavatī dhīryasyāḥ | suṣṭhu vedhitā  
 35539 samjātacchidrāpi ahṛdayā anudaracchidrā | yathā rājaputryāpi durbhagā  
 35540 abhāgyā sampadyate tadvadiyamapi sampannetyarthaḥ || 65 ||  
 35541  
 35542 vinā parāpakāreṇa tīkṣṇā maraṇamīhate |  
 35543 vedanādrodhitā sūcī karmapāṣe pralambate || 66 ||  
 35544  
 35545 yuktaivāsyāḥ sā durdaśetyāha - vineti | yataḥ sā pareṣām svāpakāreṇa  
 35546 vinaiva maraṇam vadhamīhate icchatī atastatpāpavaśādvedanātsvabuddhivaśādeva  
 35547 sūtre rodhitā satī svakarmapāṣe eva pralambate ityutprekṣā || 66 ||  
 35548  
 35549 śete kiṃśyāmamaitryeva dūre karaparicyutā |  
 35550 svarūpasadr̥śam mitram kasmai nāma na rocate || 67 ||  
 35551  
 35552 daivātsīvakasya karātparicyutā satī tasyānyasya vā anke [anke iti  
 35553 nirādhāraśayanānupapattyā ākṣiptam bodhyam] utsaṅge dūre  
 35554 karasparśayogye sthāne kiṃśyāmaiḥ kutsitaśyāmavarṇairadhoromabhiḥ saha  
 35555 maitryeva mitratvavaśādiva teṣu śete nidrāti | kuto'syāstatsamāgamo rocate tatrāha  
 35556 - svarūpasadr̥śamiti || 67 ||  
 35557  
 35558 miśritā mūḍhacittānām vṛttibhiḥ prākṛte jane |  
 35559 tiṣṭhatyātmasamām ko hi saṃgatiṃ tyaktumicchati || 68 ||  
 35560  
 35561 ata eva mūrkhacittavṛttyāpi saha saṃgatistasyā rocata ityāha - miśriteti || 68 ||  
 35562  
 35563 bhavatyayaskāravittau samtyajyāntardhigāminī |  
 35564 bhastrāvātairvicalitā gaganādutpatonmukhī || 69 ||  
 35565  
 35566 nanvevam tasyā lohasūcyantaraiḥ sahāpi sām्यāttanmaitryā kadācittaiḥ saha  
 35567 daivāllōhakāraprāptau kiṃ karoti tatrāha - bhavatīti | ayaskārāṇām vittau  
 35568 prāptau satyām taiḥ samtāpāyāgnau nyasyamānā tādīyacarmabhastrāvātairvicalitā  
 35569 satī tānsamtyajyāntardhigāminī antardhānagatā satī gaganādutpatonmukhī  
 35570 palāyanaparā bhavatītyarthaḥ || 69 ||  
 35571  
 35572 prāṇāpānapravāhasthahṛtpadmāntaracāriṇī |  
 35573 duḥkhaśaktirmahāghorā jīvaśaktirivoditā || 70 ||  
 35574  
 35575 tasyāḥ prāṇinām prāṇādīdvārā dehāntaḥsaṃcāramāha - prāṇetyādinā |  
 35576 duḥkhapradā karmaśaktireva jīvaśaktiḥ sajīvā uditā āvirbhūteva || 70 ||  
 35577  
 35578 samānavaiparītyena samānasamagāminī |  
 35579 udānaviparītatvādudānasamagāminī || 71 ||  
 35580  
 35581 vyānasthā vyādhijananī sarvāṅgarasacāriṇī |  
 35582 hṛtkañṭhe śūlapavane vaivarṇyonmādakāriṇī || 72 ||  
 35583  
 35584 śūlapavane śūlarogātmake vāyau praviśyati śeṣaḥ || 72 ||  
 35585  
 35586 prāyaśo'vikahastasthā suptorṇāgandhakoṭare |  
 35587 bālahastāṅgulītalpavedhanaikavilāsinī || 73 ||  
 35588  
 35589 prāyaśaḥ kambalādisīvanakāle avikānām avipālānām hastasthā  
 35590 kadācittadiyorṇānām gandhasya leśasya koṭare suptā kadācittu bālānām  
 35591 hastāṅgulyādīlakṣaṇasya svatalpasya vedhane ekavilāsinī mukhyakautukavatī  
 35592 āsīditi śeṣaḥ || 73 ||  
 35593  
 35594 pādapraviṣṭā rudhirapānopārjanavismitā |  
 35595 tuṣyatyatitarām gucchabhōjanā tucchabhōjanaiḥ || 74 ||  
 35596  
 35597 puṣpagucchamālāgrathanakāle gucchabhōjanā tucchabhōjanairalpabhōjanaistuṣyati  
 35598 tṛpyati || 74 ||  
 35599  
 35600 śete kardamakośasthā cirakālamadhomukhī |  
 35601 icchānurūpamāsādyā ka ivāspadamujjhati || 75 ||  
 35602

35603 kardamakośo malapaṅkilamūlādhārakośaḥ || 75 ||  
 35604  
 35605 krauryeṇāpahatātmānaṃ darśayatyupavedhanaiḥ |  
 35606 utsavādapi nīcānāṃ kalaho'pi sukhāyate || 76 ||  
 35607  
 35608 apahataṃ dūṣitamātmānaṃ svām | upavedhanaiḥ  
 35609 parapraṇāpahāraparyantairvedhanaiḥ | svārthābhāve kathaṃ paramāraṇe tasyāḥ  
 35610 pravṛttistatrāha - utsavādapīti | yeśāṃ parapīḍā'sāmarthyē'pi paraiḥ saha  
 35611 kalaho'pi sukhāyate teśāṃ paramāraṇaṃ sukhāyate iti kiṃ vaktavyamiti bhāvaḥ ||  
 35612 76 ||  
 35613  
 35614 kapardakārdhalābhena kṛpaṇo bahu manyate |  
 35615 durucchedā hi bhūtānāmahaṃkāracamatkṛtiḥ || 77 ||  
 35616  
 35617 alpatararaktakaṇāsṡvādalobhādvāsyāḥ paramāraṇe pravṛttirupapannetyāha -  
 35618 kapardaketi | rākṣasakulocitaparahiṃsāvihārābhīmānādvā tadupapattirityāha -  
 35619 durucchedeti || 77 ||  
 35620  
 35621 sūcikāyugmalabhyena mohitenātmanā nṛṇāṃ |  
 35622 mṛtimāśāṅkate citrā svārthe nodeti mūḍhataḥ || 78 ||  
 35623  
 35624 sā mohitena mūḍhenātmanā kriyamāṇena jīvasūcīlohasūcīti  
 35625 svakkiyasūcikādvayalabhyena vedhanena sarveśāṃ nṛṇāṃ mṛtimāśāṅkate  
 35626 tarkayati | mūḍhānāmāvaśyake [mūḍhānāṃ vyārthe iti pāṭhaḥ]  
 35627 svārthe mūḍhataḥ nodeti sā citrā āścaryabhūtetyarthaḥ || 78 ||  
 35628  
 35629 vastratantuvibhedena paramāraṇamāśu me |  
 35630 idaṃ saṃpadyata iti bhavatyantarhi nirmalā || 79 ||  
 35631  
 35632 idānīm me mama paramāraṇaṃ prāk sīvanakāle vastratantuvibhedenābhyastamiti  
 35633 hetorāśu saṃpadyata iti svakausalānusaṃdhānenāntaḥ atyantaṃ nirmalā prasannā  
 35634 bhavati | hr̥ṣyatīti yāvat || 79 ||  
 35635  
 35636 sthāpitā malamādatte yathā mṛdgharṣaṇaṃ vinā |  
 35637 parāparādhavirahādvvyādhistasyāḥ pravartate || 80 ||  
 35638  
 35639 yathā loke prasiddhā sūciḥ sīvanena [sīvanetyādyarthalabdham] mṛdo  
 35640 gharṣaṇaṃ vinā tūṣṇī sthāpitā malamanairmalyamādatte svīkaroti | tathā tasyā api  
 35641 parāparādhavirahādvvyādhirduḥkhaṃ pravartata ityarthaḥ || 80 ||  
 35642  
 35643 sūkṣmā'dṛśyā caiva dātrī kṣaṇādvismṛtimeti sā |  
 35644 tīkṣṇabhedakarī krūrā sūcī ceṣṭeva daivikī || 81 ||  
 35645  
 35646 adṛśyā dātrī khaṇḍayitṛī | daivikī autpātikī ceṣṭeva || 81 ||  
 35647  
 35648 p. 304) 186  
 35649  
 35650 tantuvedhanamātreṇa hato'nya iti toṣitā |  
 35651 durjano yena tenaiva nāśitenaiti hr̥ṣṭatām || 82 ||  
 35652  
 35653 marmasthānācchādanottariyatantuvvedhanamātrakauśalena || 82 ||  
 35654  
 35655 paṅke majjati yāti khaṃ viharati vyomānilairdiktate  
 35656 śete pāṃsuṣu bhūtaleśviva vane paṭṭe gr̥he'ntaḥpure |  
 35657 haste śrotrasaroruhe'tha mṛduni svecchorṇikākhaṇḍake  
 35658 randhre kāṣṭhamṛdāṃ ca māti hr̥daye dravyātmaśaktyaiva sā || 83 ||  
 35659  
 35660 vistaroktaṃ sūcīcaritraṃ saṃkṣipyopasaṃharati - paṅke iti | palvalādipaṅke  
 35661 majjati | khamākāśaṃ yāti | vyomānilaiḥ saha diktate viharati | ivakāro  
 35662 bhinnakramaḥ | antaḥpure gr̥he paṭṭe paryāṅkapaṭṭāstaraṇa iva bhūtale vane  
 35663 pāṃsuṣvapi śete | tathā narāṇāṃ haste śrotralakṣaṇe śrotrasthe vā saroruhe  
 35664 padme svecchayā ūrṇikānāṃ meṣaromṇāṃ khaṇḍake rāśau ca śete |  
 35665 kāṣṭhānāṃ mṛdāṃ kuḍyādināṃ ca randhre alpatare'pi chidre māti saṃmiyate  
 35666 tathā prāṇināṃ hr̥daye ca māti yathā maṇimantrādidravyātmaśaktyā māyāvī  
 35667 yogī vā sarvatra yathecchaṃ viharati tadvadityarthaḥ || 83 ||  
 35668  
 35669 śrīvālmīkiruvāca |  
 35670  
 35671 ityuktavatyatha munau divaso jagāma

35672 sāyaṃtanāya vidhaye'stamino jagāma |  
 35673 snātuṃ sabhā kṛtanamaskaraṇā jagām  
 35674 śyāmakṣaye ravikaraiśca sahājagāma || 84 ||  
 35675  
 35676 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 35677 sūcivyavahāravarṇanaṃ nāma saptatitamaḥ sargaḥ || 70 ||  
 35678  
 35679 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 35680 sūcivyavahāravarṇanaṃ nāma saptatitamaḥ sargaḥ || 70 ||  
 35681  
 35682  
 35683 ṣaṣṭho divasaḥ |  
 35684  
 35685 ekasaptatitamaḥ sargaḥ 71  
 35686  
 35687 śrīvāsiṣṭha uvāca |  
 35688  
 35689 atha sā bahukālena karkaṭi nāma rākṣasī |  
 35690 sarveṣāṃ naramāṃsānāṃ natu tṛptimupāyayau || 1 ||  
 35691  
 35692 karkaḍhyāḥ sūcibhūtāyāḥ paścāttāpo'tra varṇyate |  
 35693 smarantyaḥ prāktanāṃ dehaṃ vistarātparidevanam || 1 ||  
 35694  
 35695 sarveṣāṃ sarvajātiyānāṃ narāṇāṃ māṃsānāmāsvādane'pīti śeṣaḥ |  
 35696 tṛptimalambuddhim || 1 ||  
 35697  
 35698 pūrveṇaiva kilāhnā sā tṛptā rudhirabindunā |  
 35699 sūcyāḥ kimiva mātyantastṛṣṇāsūcī sudurbharā || 2 ||  
 35700  
 35701 tṛptā apagatakṣudhā || 2 ||  
 35702  
 35703 cintayāmāsa hā kaṣṭhaṃ kimahaṃ sūcitāṃ gatā |  
 35704 sūkṣmāsmi hataśaktiśca api grāso na māti ca || 3 ||  
 35705  
 35706 hataśaktiḥ kuṇṭhitabhakṣaṇasāmarthyā | na māti | udare iti śeṣaḥ || 3 ||  
 35707  
 35708 kva me tāni viśālāni gatānyaṅgāni durdhiyaḥ |  
 35709 kālameghaviśālāni vane śirṇāni parṇavat || 4 ||  
 35710  
 35711 tāni prāktanāni | aṅgāni hastapādādīni || 4 ||  
 35712  
 35713 mayyasyāṃ mandabhāgyāyāṃ manāgapī na māti hi |  
 35714 svādumāṃsarasagrāso vasāvāsita āsayan || 5 ||  
 35715  
 35716 asyāmetaddaśāpannāyām | vasayā vāsitaḥ sugandhiḥ | āsani āsye yan praviśan |  
 35717 eteḥ śatṛpratrayaḥ | paddan - iti sūtre prabhṛtigrahaṇasya  
 35718 prakārārthatvādāsannādeśaḥ || 5 ||  
 35719  
 35720 paṅkāntarvinimajjāmi patāmi dharaṇītale |  
 35721 hastāsmi janapādaughaiḥ śukreṇa malināsmi ca || 6 ||  
 35722  
 35723 paṅkāntarmajjanādi prāksarge varṇitam | śukreṇa caramadhātunā || 6 ||  
 35724  
 35725 hā hatāhamanāthāhamanāśvāsā nirāspadā |  
 35726 duḥkhādduḥkhe nimajjāmi saṃkaṭātsaṃkaṭe'pī ca || 7 ||  
 35727  
 35728 anāśvāsā sakhibandhvādyāśvāsanaśūnyā | saṃkaṭātprāṇasaṃkaṭāt || 7 ||  
 35729  
 35730 na sakhī na ca me dāsī na me mātā na me pitā |  
 35731 na me bandhurna me bhṛtyā na me bhrātā na me sutaḥ || 8 ||  
 35732  
 35733 tatkutastatrāha - neti || 8 ||  
 35734  
 35735 na me deho na me sthānaṃ na me kaścitsamāśrayaḥ |  
 35736 naikasthāne samāvāso bhrāmyāmi vanaparṇavat || 9 ||  
 35737  
 35738 samāśraya upajīvyāḥ || 9 ||  
 35739  
 35740 āpadāṃ dhuri tiṣṭhāmi nivīṣṭāsmi sudāruṇe |

35741 abhāvamapi vāñchāmi so'pi sampadyate na me || 10 ||  
 35742  
 35743 abhāvaṃ maraṇaṃ || 10 ||  
 35744  
 35745 svako dehaḥ parityakto mūḍhacetanayā mayā |  
 35746 kācabuddhyā vimūḍhena hastāccintāmaṇiriyathā || 11 ||  
 35747  
 35748 āpataddhi mano mohaṃ pūrvamāpatprayacchati |  
 35749 paścādanarthavistārārūpeṇa pariḥṛmbhate || 12 ||  
 35750  
 35751 idaṃ ca duḥkhaṃ mohāviṣṭāmanaḥkṛtamevetyāha - āpataddhīti | manaḥ  
 35752 kartṛ mohamāpatatsatpūrvamāpādayati duḥkhasahasramityāpaddurbuddhistāṃ |  
 35753 vyatyayena prathamā || 12 ||  
 35754  
 35755 dhūmeṣu paritiṣṭhāmi mārga vilulitāsmi ca |  
 35756 tṛṇeṣu preṣitāsmiyantarhā me duḥkhaparamparā || 13 ||  
 35757  
 35758 kiṃca kadācidahaṃ kaiścitsūtre protā dhūmapradeśe baddhā dhūmeṣu pari upari  
 35759 tiṣṭhāmi | kadācinnārga patitā kharoṣṭrādibhirvilulitā upamarditā |  
 35760 kadācitkaiścinnalikāditṛṇeṣu nidhānāyāntaḥ preṣitā praveṣitāsmi || 13 ||  
 35761  
 35762 paraprāiṣakarī nityaṃ paraśaṃcāracāriṇī |  
 35763 paraṃ kārpaṇyamāyātā jātā paravaśāsmiyalam || 14 ||  
 35764  
 35765 bhrāntiṃ karomi tucche ca sāpi vedhanarūpiṇī |  
 35766 aho mamālpabhāgyāyā daurbhāgyamapi durbhagam || 15 ||  
 35767  
 35768 tuccheṣvāntararaktādyāsvādaviṣayeṣu bhrāntimabhilāṣaṃ | sā bhrāntirapi  
 35769 vedhanarūpiṇī vedhanamātraphalā nāsvādanaphalā | nirudarajihvatvādityarthaḥ || 15 ||  
 35770  
 35771  
 35772 p. 305) 186  
 35773  
 35774 utthitaḥ sphāravetālaḥ kurvatyāḥ śāntimadya me |  
 35775 sarvanāśo'vadātena pravṛttāyā mamoditā || 16 ||  
 35776  
 35777 so'yaṃ vetālaśāntikarmaṇi vetālodaya iti lokaprasiddha ābhāṇakaḥ svasyāṃ  
 35778 sampanna ityāha - utthita iti | avadātena tapasā || 16 ||  
 35779  
 35780 kiṃ mandayā mayā tādrīksamtyaktaṃ tanmahāvapuḥ |  
 35781 yathā nāśena vā bhāvyaṃ tathodetyaśubhā matiḥ || 17 ||  
 35782  
 35783 tatprāktanaṃ mahāvapuḥ kiṃkāraṇaṃ tyaktaṃ | vā athavā yena prakāreṇa buddhau  
 35784 satyāṃ nāśena bhāvyaṃ | āvaśyake kṛtyaḥ || 17 ||  
 35785  
 35786 māmavāntaranirmagnāṃ sūksmāṃ kīṭatanorapi |  
 35787 uddhariṣyati ko nāma pāṃsurāśibhirāvr̥tām [hāritām  
 35788 pāṃsurāśibhiḥ iti pāṭhaṣṭikānugunaḥ] || 18 ||  
 35789  
 35790 nāpūjayadgaṇeśānaṃ sūcīśṛṣṭau sa viśvasṛṭ | nāpasūtrāṃ tataḥ sūcīm  
 35791 naṣṭāṃ vindati mānavaḥ || ityābhāṇakamanusṛtyāha-māmiti | avāntare  
 35792 pathi daivātpāṃsunirmagnāṃ ko vā uddhariṣyati | durlakṣyatvānna  
 35793 kaścitudhariṣyatītyarthaḥ | hāritām hāpitām | āvr̥tām iti pāṭhe tu spaṣṭam ||  
 35794 18 ||  
 35795  
 35796 viviktamanasāmbuddhau kva sphuranti hatāśayāḥ |  
 35797 grāmamārgatṛṇānīva gireruparivāsinām || 19 ||  
 35798  
 35799 yadyapyasūksmadṛśa uddhartumaśaktāstathāpi viviktamanasaḥ sūksmadarśino  
 35800 yoginastvāmuddhariṣyantītyāśaṅkyāha - vivikteti | hatāśayā mādr̥śā iti  
 35801 śeṣaḥ || 19 ||  
 35802  
 35803 sthitāyā ajñatāmbhodhau kva mamābhyudayo bhavet |  
 35804 andhasyodeti prakāśyaṃ nakhadyotānusevinaḥ || 20 ||  
 35805  
 35806 nanu tvayaiva svātmoddhartavyastatrāha - sthitāyā iti | prakāśayatīti  
 35807 prakāśastadbhāvaḥ prakāśyamarthadarśanam || 20 ||  
 35808  
 35809 ataḥ kiyaṃtaṃ no jāne kalamāvalitāpadam |

35810 mayāpacchvabhṛagarteṣu luṭhitavyaṃ hatehayā || 21 ||  
 35811  
 35812 āvalitā āpadā [āpadā iti tāvantaṃ] yasminkarmaṇi tadyathā syāttathā  
 35813 luṭhitavyaṃ || 21 ||  
 35814  
 35815 kadā syāmañjanamahāsailaputrakarūpiṇi |  
 35816 dyāvāpṛthivyorvaidhurye stambhatāmanutiṣṭhatī || 22 ||  
 35817  
 35818 vaidhurye prāṇisaṃhāreṇāvaṣṭambhena ca bhārottāraṇe || 22 ||  
 35819  
 35820 meghamālāsamabhujā ciraṃ vidyutpadekṣāṇā |  
 35821 nihārajālavasanā proccakeśamitāmbarā || 23 ||  
 35822  
 35823 vidyutpade vidyutsthānāpanne ikṣaṇe cakṣuṣi yasyāḥ | proccaiḥ  
 35824 keśairmitamambaraṃ yasyāḥ || 23 ||  
 35825  
 35826 lambodarābhrasaṃdarśapranartitaśikhaṇḍinī |  
 35827 lambalolastanī śyāmā dehavātadravatstanī || 24 ||  
 35828  
 35829 udaralakṣaṇasyābhrasya saṃdarśena prekṣaṇena pranartitāḥ śikhaṇḍino mayūrā  
 35830 yayā | dehavātena śvāsena dravantau kampamānau stanau yasyāḥ || 24 ||  
 35831  
 35832 hāśabhasmacchaṭācchannasūryamaṇḍalarodhinī |  
 35833 kṛtāntagrasanodyuktakṛtyaikākṛtidhāriṇī || 25 ||  
 35834  
 35835 hāsenāṭṭahāsabilāsenā bhasmacchaṭābhirdagdhāraṇyadhūlipaṭalaiścchannasya  
 35836 ācchāditasya sūryamaṇḍalasya rodhinī pidhānaśīlā | kṛtānta iva  
 35837 sarvapraṇīgrasanameva udyuktamārabdhaṃ kṛtyaṃ yayā tathāvidhā yā ekā  
 35838 ākṛtirbhīṣaṇākāraṣṭadadhāriṇī || 25 ||  
 35839  
 35840 kṛśānūlūkhaladṛśā sūryasragdāmahāriṇī |  
 35841 parvatātparvate śṛṅge nyasya pāḍau vihāriṇī || 26 ||  
 35842  
 35843 kṛśānuriva jvalantyaḥ ulūkhalamiva nimagne dṛśe netre yasyāḥ | āpaṃ caiva  
 35844 halantānāṃ iti bhāgurimatena dṛśāśabdaḥ sādhuḥ | kadā bhaviṣyāmīti  
 35845 sarvatrānuṣajyate || 26 ||  
 35846  
 35847 kadā me syādguruśvabhṛabhāsuraṃ tanmahodaram |  
 35848 kadā me syāccharanmeghamedurā nakharāvalī || 27 ||  
 35849  
 35850 nakharā nakhāsteṣāmāvalī paṅkti || 27 ||  
 35851  
 35852 kadā me syānmahāraṣṭrovidrāvaṇakaraṃ smitaṃ |  
 35853 svasphigvādyairaraṇyānyāṃ kadā nṛtyeyamunmadā || 28 ||  
 35854  
 35855 mahatāṃ prauḍhānāṃ rakṣasāṃ hṛdayavidrāvaṇakaraṃ smitaṃ iṣaddhasitaṃ |  
 35856 sphigvādyaiḥ sphījo vādanaiḥ | araṇyānyāṃ mahāraṇye | indravaruṇa -  
 35857 ityādinā nīṣyānuk || 28 ||  
 35858  
 35859 vasāsavamahākumbhāirmṛtamāṃsāsthisaṃcayaiḥ |  
 35860 kadā kariṣye'virataṃ medurodarapūraṇam || 29 ||  
 35861  
 35862 kadā pītamahālokarudhirā kṣībatāṃ gatā |  
 35863 bhavyaṃ muditā dṛptā mudritā nidrayā tataḥ || 30 ||  
 35864  
 35865 mayaiva kutapovahnau tadagryaṃ bhāsuraṃ vapuḥ |  
 35866 bhasmatvaṃ kanakeneva sūcitvamurarikṛtaṃ || 31 ||  
 35867  
 35868 duḥkaphalaparyavasitatvātkutsārhe tapovahnau tatprāktanāṃ bhāsuraṃ  
 35869 vapurbhasmatvaṃ nītamīti śeṣaḥ | yathā kanakena svakanakatvanāśakāṃ  
 35870 bhasmatvaṃ lohasūcitvaṃ vā urarikṛtaṃ syāttattulyaṃ || 31 ||  
 35871  
 35872 kva kliāñjanaśailābhaṃ vapurbharitadikṛtaṃ |  
 35873 kva prācīkākhurasamaṃ sūcitvaṃ tṛṇapelavam || 32 ||  
 35874  
 35875 prācīkā dīrghapādalūtā jātistasyāḥ khuraḥ pādāgraṃ tatsamaṃ || 32 ||  
 35876  
 35877 tyajatyāśu mṛdityajñāḥ prāpyāpi kanakāṅgadam |  
 35878 mayā sūcitvalobhena saṃtyaktaṃ bhāsuraṃ vapuḥ || 33 ||

35879  
 35880 mṛṇmalinaṃ kanakāṅgadaṃ prāpyāpyavicāreṇa mṛditi bhrāntyā tyajati || 33 ||  
 35881  
 35882 hā mahodara vindhyādrisanīhāraguhopama |  
 35883 adya nāntaṃ karoṣi tvaṃ kathaṃ siṃhena hastinām || 34 ||  
 35884  
 35885 idānimudarādyāṅgāni pratyekaṃ saṃbodhyānuśocatyāha - hā ityādinā |  
 35886 vindhyādreḥ sanīhāraguhā upamā yasya tathāvidha he mahodara tvaṃ siṃhena  
 35887 siṃhasadṛśena svāvirbhāvena hastisadṛśānāṃ tvadvīyogaduḥkhanāmantaṃ  
 35888 nāśaṃ kathaṃ na karoṣi || 34 ||  
 35889  
 35890 hā bhujau bharanirbhagnaśikharau śaśabhṛnnakhaiḥ |  
 35891 puroḍāśadhiyā candraṃ kathamadya na bādhataḥ || 35 ||  
 35892  
 35893 bhareṇātīsayena nirbhagnagiriśikharau |  
 35894 śaśabhṛtsadṛśairnakhairdevabhogyatvātpuroḍāśamiva sthitaṃ candraṃ  
 35895 kathaṃ na bādhata iti dairghyātīsayoktiḥ || 35 ||  
 35896  
 35897 p. 306) 187  
 35898  
 35899 hā vakṣaḥ kācavaidhuryagirīndrataṭasundara |  
 35900 nādyā siṃhādī yaukaṃ taddhṛtaṃ romavanaṃ tathā || 36 ||  
 35901  
 35902 kācamaṇimālānāṃ vaidhurye'pi svata eva girīndrataṭamiva sundara he vakṣaḥ  
 35903 tvayā siṃhādaya iva siṃhādaya eva vā siṃhānattuṃ śīlamasya tathāvidhaṃ vā  
 35904 yūkānāṃ samūho yaukaṃ yatra tathāvidhaṃ romavanaṃ yathā pūrva dhṛtaṃ  
 35905 tathādya na dhṛtamityarthaḥ || 36 ||  
 35906  
 35907 hā netre kṛṣṇarajanīrajaḥśuśkendhanaijane |  
 35908 kasmāṇna me bhūṣayato dṛgjavālāmālayā diśaḥ || 37 ||  
 35909  
 35910 kṛṣṇarajanyā kṛṣṇapakṣarājyā rajyate āsañjyata iti  
 35911 kṛṣṇarajanīrajo'ndhakārastadrūpaśuśkendhanasya ejane pradīpane | ejṛ dīptau  
 35912 lyuḥ | he me netre dṛk darśanaṃ tadvakṣaṇayā jvālāmālayā diśaḥ kasmāṇna  
 35913 bhūṣayataḥ || 37 ||  
 35914  
 35915 hā skandha bandho naṣṭo'si niṣiddho'si mahītale |  
 35916 kālena vinipīṣṭo'si nipṛṣṭo'si śīlātale || 38 ||  
 35917  
 35918 niṣiddhaḥ parihṛtaḥ | parityakta iti yāvat || 38 ||  
 35919  
 35920 hā mukhendo tapasi kiṃ nādyā tvaṃ mama raśmibhiḥ |  
 35921 kalpāntadāvasaṃśāntacandrabimbamanohara || 39 ||  
 35922  
 35923 kalpānte dāvena davāgninā saṃśāntaṃ dagdhaṃ candrabimbamiva  
 35924 śyāmatvānmanohara || 39 ||  
 35925  
 35926 hā hā hastau mahākārau tāvadya kva gatau mama |  
 35927 saṃpannāsmi mahāsūcirmakṣikākhuradolitā || 40 ||  
 35928  
 35929 makṣikāṇāṃ khuraiḥ pādāgrairapi dolitā cālitā | atikṣudretyarthaḥ || 40 ||  
 35930  
 35931 hā [tvāṃ śocāmītyarthaḥ]  
 35932 bhagograkarañjāḍhyasatkandaśvabhraśobhana |  
 35933 vindhyādvareṇyavipulanitambāmalabimbaka || 41 ||  
 35934  
 35935 sat vidyamānaṃ kandaṃ sthūlatarumūlaṃ yasmiṃstathāvidhaṃ śvabhraṃ garta iva  
 35936 śobhana || 41 ||  
 35937  
 35938 kvākāro'mbarapūraḥ kva ca navaṃ tucchātmasūcīvapū  
 35939 rodorandhrasamaṃ kva vāsyā kuharaṃ kvedaṃ ca sūcīmukhaṃ |  
 35940 kva grāso bahumāṃsabhārabahulaḥ kvābbindunā bhojanaṃ  
 35941 sūkṣmāsmyetadaho mayaiva racitaṃ svātmakṣaye nāṭakam || 42 ||  
 35942  
 35943 bahubhirmāsabhārairbahulo vipulo grāsa āhāraḥ || 42 ||  
 35944  
 35945 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe ka0  
 35946 sūcikāparidevanaṃ nāmaikasaptatitamaḥ sargaḥ || 71 ||  
 35947

35948 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaṛaṇe  
 35949 sūcīkāparidevanam nāmaikasaptatitamaḥ sargaḥ || 71 ||  
 35950  
 35951  
 35952 dvisaptatitamaḥ sargaḥ 72  
 35953  
 35954 śrīvāsiṣṭha uvāca |  
 35955  
 35956 sūcī sā saṁbhavadvāṇī cintayitvetyakampanam |  
 35957 punastaddehalābhāya bhavāmyāśu tapasvinī || 1 ||  
 35958  
 35959 varṇyate'tra punaḥ sūcyāstapa ugraṁ himācale |  
 35960 tadvismitasya śakrasya nāradoḥkṛtyā viniścayaḥ || 1 ||  
 35961  
 35962 sā śokaparāyaṇā sūcī asaṁbhavadvāṇī maunamāsthītā satī akampanam  
 35963 saikāmyaniścalaṁ yathā syāttathā iti prāguḥkṛtāṇāṁ svadehādikaṁ  
 35964 vakṣyamāṇaprakāraṁ ca cintayitvā | tameva prakāramāha - punariti || 1 ||  
 35965  
 35966 iti saṁcintya cittasthaṁ saṁhṛtya janamāraṇam |  
 35967 tadeva himavacchṛṅgaṁ jagāma tapase sthitam || 2 ||  
 35968  
 35969 tapase [tapase iti kvacinna labhyate] jagāma | sthitam prāgāsthitam || 2 ||  
 35970  
 35971 apaśyadeva sūcitvaṁ sā tanmānasamātmani |  
 35972 prāṇavātātmikā prāṇaiḥ praviśya hatamānasam || 3 ||  
 35973  
 35974 katham jagāmeti tadāha - apaśyadeveti | prathamamātmani mānasam  
 35975 manaḥkalpitam sūcitvamevāpaśyat | kriyāśaktiśūnye ātmani sūcitvadarśane'pi  
 35976 katham gamanasiddhistatrāha - prāṇeti | yā prāṇavātātmikā jīvasūciḥ sā  
 35977 svopādhibhūtaiḥ prāṇaiḥ sūcitvakalpanāhataṁ mānasam praviśya |  
 35978 manaḥkalpitam lohasūciṁ praviśyetai yāvāt | hatamānavām iti pāṭhe hatā mānavā  
 35979 yayā lohasūcyā tām praviśyetyarthaḥ || 3 ||  
 35980  
 35981 athātmanyeva sūcitvaṁ paśyatyeva manomayam |  
 35982 prāṇavātaśarīrāsau jagāma himavacchiraḥ || 4 ||  
 35983  
 35984 atha jīvasūcyātmanyeva manomayam lohasūcibhāvaṁ paśyatyeva | tathāca  
 35985 lohajīvasūcyoranyonyatādātmyādhyāsādasau karkaṭi prāṇavātā'bhinnaśarīrā satī  
 35986 kriyāśaktiṁ prāpya himavacchiro jagāma | vakṣyamāṇarītyā gṛdhraśarīraṁ  
 35987 praviśyetyarthaḥ || 4 ||  
 35988  
 35989 dṛḍhadāvānāle tatra sarvabhūtavivarjite |  
 35990 mahāmahāśilābhābhārūkṣe pāṁsuvidhū sare || 5 ||  
 35991  
 35992 mahatī viśālā yā mahāśilā guṇotkṛṣṭendranīlaśilā tadāmevābhā  
 35993 kāntirasyāḥ | ābhābhārūkṣe iti vā || 5 ||  
 35994  
 35995 tasthāvabhūditevāsau nistrṇe vipule sthale |  
 35996 marāvakasmātsamjātaśuṣkā tṛṇaśikhā yathā || 6 ||  
 35997  
 35998 abhyuditā tatraivāṅkuriteva || 6 ||  
 35999  
 36000 susūkṣmasyaikaḥpādasya sārḍhenaivāśrītorvarā |  
 36001 svasaṁvidekapādātma tapaḥ kartum pracakrame || 7 ||  
 36002  
 36003 susūkṣmasya sūcyagrārūpasyaikaḥpādasyārdhena leśenaiva āśritā urvarā  
 36004 bhūmiryayā | ata eva dvipadāmivaikaḥpādaparihāreṇaikaḥpādātmatvāsaṁbhave'pi  
 36005 svasaṁvidā svīyakalpanayaiva kalpitabhāgadavayamādhye  
 36006 agrārdhaparihāreṇaikaḥpādātma ekaḥpādāvasthitirūpaṁ tapaḥ || 7 ||  
 36007  
 36008 sūkṣmapādatalenaiśā vasudhāreṇusaṁkaṭī |  
 36009 nivārya tripadīm kṛtsnādyatnenordhvamukhī sthitā || 8 ||  
 36010  
 36011 pādatalena niśitāgrabhāgena vasudhāyā reṇumapi saṁkaṭayati tudatīti  
 36012 vasudhāreṇusaṁkaṭī | saṁkaṭaśabdāt tatkaroti - iti ṇici karmaṇyaṇ |  
 36013 aṅgopasya sthānivadbhāvānnopadhāvṛddhiḥ | tripadīm  
 36014 puraḥpārśvadvayalakṣaṇatribhāgaprasṛtām dṛṣṭiṁ  
 36015 kṛtsnādviśayānnivārya || 8 ||  
 36016



36017 p. 307) 187  
 36018  
 36019 kṛṣṇatvahiṃsratātaikṣṇyavyāptyāsyapavanāśanaiḥ |  
 36020 yatnātpadaṃ nibadhnantī reṇvaṇūpalasaṃkaṭe || 9 ||  
 36021  
 36022 nanu ūrdhvamukhatve dṛṣṭeḥ sarvato nivāraṇe ca reṇvaṇūpalasaṃkaṭe katham  
 36023 tasyāḥ pādasthairyaṃ siddham tatrāha - kṛṣṇatveti | dṛḍhatvādeva  
 36024 sthairyam siddham dṛḍhatvaṃ cāsyāḥ kṛṣṇatvena kṛṣṇāyasatvena  
 36025 hiṃsratvena taikṣṇyena tīkṣṇāgratvena ca sarvāṅgavyāptyā āsyena  
 36026 pavanasyāśanaigrasanaistadviṣṭambhalakṣaṇayatnācca siddhamityarthaḥ || 9 ||  
 36027  
 36028 araṇye kṣubhitāṃ saṃpaddūrālokaṛthamutthitāṃ |  
 36029 pucchākoṭisthitāṃ vātālolāmanucakāra sā || 10 ||  
 36030  
 36031 sā sūcī araṇye kṣudhākṣubhitāṃ ata eva samyak padyante samīpamupasarpanṭīti  
 36032 saṃpado'raṇyādhvagāsteṣāṃ  
 36033 dūrādālokanamālokaṣṭadarthamutthitāmurdhvikṛtamusvabhāgāṃ | pucchena  
 36034 ākoṭau tṛṇaparnādyagrabhāge sthitāṃ | pathikavyāmohāya  
 36035 vātenāpyalolāmacanalām | arthāttṛṇajalūkāmanucakāra viḍambitavatī |  
 36036 dūrālokāyam iti pāṭhe dūrādālokāya āyaṃ āyataṃ dīrgha yathā syāttathā  
 36037 utthitāmityarthaḥ || 10 ||  
 36038  
 36039 mukharandhraviniṣkrāntā tasyā bhāskaradīdhitiḥ |  
 36040 sakhiḥ babhūva sūcyābhā paścādbhāgaikarakṣiṇī || 11 ||  
 36041  
 36042 sūcīrandhraniḥsṛtātapasyāpi sūcyākāratvāttatsakhītvamutprekṣate - mukheti  
 36043 dvābhyām || 11 ||  
 36044  
 36045 kṣudre'pi svajane bhūte'pyeti vatsalatām janaḥ |  
 36046 dīdhityāpi sakhīvr̥ttam sūcyāṃ śucitayā bhṛtam || 12 ||  
 36047  
 36048 babhūva tasyāḥ svacchāyā dvitīyā tāpasī sakhiḥ |  
 36049 evaṃ sūcīva malinā tayā paścātkṛteva sā || 13 ||  
 36050  
 36051 sūcīcchāyāmapi tatsakhyantarātvena kalpayati - babhūveti | evaṃ dīdhitivadeva |  
 36052 yo viśeṣastamāha - sūcīveti | tayā sūcyā sā chāyāsūcī paścātkṛtā  
 36053 pṛṣṭharakṣikā kṛteva || 13 ||  
 36054  
 36055 sūcyā tayā sunirgatya supātākṣyaḥ sma kūṇitaiḥ |  
 36056 paścātsakhyābhayā sādhranyonyācārakevalam || 14 ||  
 36057  
 36058 tāsāṃ tīsṛṇāṃ sūcīnāṃ parasparaśiromūlagranthane  
 36059 parasparaviṣṭambhātparasparānukūlyācaraṇamiva vṛttamityutprekṣate -  
 36060 sūcyeti | paścātsakhyā ābhayā sūryadīdhityā tayā lohasūcyā dvārabhūtayā supru  
 36061 nirgatya supātākṣyā dīdhitiṣupāta eva akṣi netraṃ yasyāstasyā chāyāsūcyā saha  
 36062 kūṇitairgrathanaiḥ | chāyāsūcīmūlagrathanena saha gaṇanādbahutvaṃ |  
 36063 anyonyācārake parasparācaraṇīye sthairyasāhāyā balaṃ dārḍhya kṛtāmīti  
 36064 śeṣaḥ | sma kila | ataḥ sa ācāraḥ sādhrurityarthaḥ || 14 ||  
 36065  
 36066 sūcyābhiprekṣite yātā matim drumalatādayaḥ |  
 36067 mahātapasvinim sūcim dṛṣṭvā notkaṇṭhayanti ke || 15 ||  
 36068  
 36069 evaṃ tapasyantyāḥ sūcyāḥ abhiprekṣite purodarśanaciṣaye drumalatādayo'pi matim  
 36070 sadbuddhim yātāḥ prāptāḥ | ratim iti pāṭhe spaṣṭam || 15 ||  
 36071  
 36072 sthirabaddhapadāmenāṃ svamanovṛttimutthitāṃ |  
 36073 anilaṃ bhojayāṃcakrurmukhanirgatabhāṃkṛtaiḥ || 16 ||  
 36074  
 36075 tapoviṣaye sthirāṃ svamanaso vṛttimivotthitāmenāṃ sūcī drumalatādayaḥ  
 36076 svapuṣpaphalādivāsitamaniḥ vāyūṃ bhojayāṃcakurityutprekṣā |  
 36077 tasyāstadbhojanasaṃbhāvaṇe hetuḥ - mukhanirgatabhāṃkṛtairiti | saśabdaṃ  
 36078 hi bhojanaṃ pāmareṣu prasiddhamiti bhāvaḥ || 16 ||  
 36079  
 36080 prasūtāni bhaviṣyāṇi gīrvāṇānyāni vā ciraṃ |  
 36081 kausumāni rajāṃsyasyā ityāsyam paryapūrayan || 17 ||  
 36082  
 36083 daivādrumalatābhiḥ kusumarajobhiḥ kṛtam sūcīvilapidhānamutprekṣate -  
 36084 prasūtānīti | yāni prākprasūtāni yāni ca bhaviṣyāṇi yāni gīrvāṇebhyo  
 36085 devebhyo'nyāni | adevatārthānītyarthaḥ | tāni sarvāṇi kausumāni rajāṃsi asyai

36086 sūcyai deydāniyu \* \* \*? vetyarthaḥ || 17 ||  
 36087  
 36088 tato mahendraprahitaṃ vātanunnāmiṣaṃ rajaḥ |  
 36089 tayā tvabhṛatvavyājena na nigīrṇaṃ mukhe viśat || 18 ||  
 36090  
 36091 daivācchidre vātavudhnā \* \* \* \* \*? rajasāṃ  
 36092 praveśaṃ mahendrakṛtavighnatvena praviṣṭānāṃ yadbahirnirgamaṇaṃ  
 36093 tattaddiyāni \* \* \* \*? na cotprekṣate - tata iti dvābhyāṃ |  
 36094 abhṛatvavyājena cchidratvaccha \* \*? sthite mukhe viśadapi tayā na  
 36095  
 36096 na nigīrṇavatī tāni rajāṃsi dṛḍhaniścayāt |  
 36097 antaḥsāratayā kāryaṃ laghavo'pyāpnuvanti hi || 19 ||  
 36098  
 36099 kārya tapovighnanivāraṇalakṣaṇaṃ prayojanaṃ || 19 ||  
 36100  
 36101 na pibatyāsyasaṃsthāni tathā puṣparajāṃsyapi |  
 36102 vismayaṃ pavanaḥ prāpa sumerūnmūlanādhikam || 20 ||  
 36103  
 36104 āsiraḥ pihitā paṅkaiḥ pūritāpi mahājalaiḥ |  
 36105 vidhūtāpi bṛhadvātairdagdhāpi vanavahnibhiḥ || 21 ||  
 36106  
 36107 evaṃ viprāntarairapi sā na kṣubhitetyāha - bhāśira ityādinā || 21 ||  
 36108  
 36109 bhinnāpi karakāpātairbhrāmitāpi taḍidbhramaiḥ |  
 36110 udvejitāpi jaladaiḥ kṣobhitāpyatigarjitaiḥ || 22 ||  
 36111  
 36112 api varṣasahasraiḥ sā cittasthadṛḍhaniścayā |  
 36113 pādāgraṃ tu kusupteva nākampata tapasvinī || 23 ||  
 36114  
 36115 kusumā viṣamūrcchādiśuveva | pādārtha sūcyagramātram | aṇumātramapītyarthaḥ  
 36116 | tuśabdo'pyarthe || 23 ||  
 36117  
 36118 nivṛttāyā bahiḥspandāddeśakāle vahau gate |  
 36119 vicārayantyāstasyāḥ svamātmā satyaṃ sucetanaṃ || 24 ||  
 36120  
 36121 tapasyantyāstasyāḥ pāpakṣayāciraṃ cittaṃkābhyāca vicārapūrvakaṃ  
 36122 jñānamutpannamityāha - nivṛttāyā ityādinā | satyaṃ śucetanaṃ staṃ  
 36123 vicārayantyastasyā ātmaiva jñānaṃ lokastatsākṣātkāravṛttiddhabodhātmā  
 36124 samudabhūdityarthaḥ || 24 ||  
 36125  
 36126 jñānālokaḥ samudabhūtsā parāvaradarśinī |  
 36127 babhūva nirmalā succirviśūcī pāvanaṃ param || 25 ||  
 36128  
 36129 jātā viditavedyā sā svayameva tayā dhiyā |  
 36130 tapasā duṣkṛte kṣiṇe sūcī svasukhasūcinī || 26 ||  
 36131  
 36132 iti varṣasahasrāṇi sākaroddāruṇaṃ tapaḥ |  
 36133 saptasaptamahālokaṣaṃtāpakaramunmukhī || 27 ||  
 36134  
 36135 saptavarṣasahasrāṇi saptasaptānāṃ caturdaśānāṃ mahatāṃ bhūrādilokānāṃ  
 36136 saṃtāpakaraṃ tapaḥ | unmukhī ūrdhvamukhī || 27 ||  
 36137  
 36138 tasyāḥ kalpāgnibhīmena tapasā hi mahāgiriḥ |  
 36139 babhūva tena jvalito jajvāleva tato jagat || 28 ||  
 36140  
 36141 p. 308) 188  
 36142  
 36143 kasyedaṃ tapasākrāntaṃ jagadityatha vāsavaḥ |  
 36144 nāradaṃ paripapraccha sa tasyākathayacca tat || 29 ||  
 36145  
 36146 tatsūcītapāḥ || 29 ||  
 36147  
 36148 saptavarṣasahasrāṇi sūcī dirghatapasvinī |  
 36149 mahāvijñānadehāsau tenedaṃ jvalitaṃ jagat || 30 ||  
 36150  
 36151 nāgāḥ śvasanti vicalanti nāgāḥ patanti  
 36152 vaimānikā jaladhivāridharāḥ prayānti |  
 36153 śoṣaṃ diśo'rkasahitā malinībhavanti  
 36154 sūcyāḥ surendra tapasā kṣayamāyayeva || 31 ||

36155  
 36156 jaladhayo vāridharāśca śoṣaṃ prayānti || 31 ||  
 36157  
 36158 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe ka0  
 36159 sūcītapahprabhāvo nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 36160  
 36161 itīśrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe utpattiprakaraṇe sūcītapah  
 36162 prabhāvo nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 36163  
 36164  
 36165 trasaptatitamaḥ sargaḥ 73  
 36166  
 36167 śrīvāsiṣṭha uvāca |  
 36168  
 36169 karkaṭīkaṭuvṛttāntaṃ sarvamākarṇya vāsavaḥ |  
 36170 nāradaṃ paripapraccha punarjātakutūhalaḥ || 1 ||  
 36171  
 36172 jīvasūcyā iha punarvarṇyate bhogavistaraḥ |  
 36173 tataścānveṣaṇaṃ vāyoḥ sarvataḥ śakracodanāt || 1 ||  
 36174  
 36175 karkaṭyāḥ kaṭumapriyaṃ tapovṛttāntaṃ | jīvasūcībhogaparakāśravanaṇe  
 36176 jātakutūhalaḥ || 1 ||  
 36177  
 36178 śakra uvāca |  
 36179  
 36180 sūcīvṛttapiśācatvaṃ tapasopārjya tattayā |  
 36181 karkaṭyā himamarkaṭyā ke bhuktā vibhavā mune || 2 ||  
 36182  
 36183 sūcīva vṛttaṃ piśācatvamiva adṛśyaṃ jīvasūcitvam | himasaṃbandhādiva  
 36184 prāptaajādyabuddhyā markaṭīva tucchabhogacapalayā karkaṭyā || 2 ||  
 36185  
 36186 śrīnārada uvāca |  
 36187  
 36188 jīvasūcyāḥ piśācatvaṃ gatāyāḥ śakra pelavam |  
 36189 āsītkaṛṣṇāyasī sūcī tasyāḥ samavalambanam || 3 ||  
 36190  
 36191 samavalambanamāśrayaḥ || 3 ||  
 36192  
 36193 tatsamāmbanam tyaktvā vyomavātarathasthayā |  
 36194 prāṇamārutamārgena tayā dehapraviṣṭayā || 4 ||  
 36195  
 36196 kadācittasyā lohasūcyāḥ samāmbanam tyaktvā vyomavāta ākāśago  
 36197 vāyustadrūparathārūḍhayā tayā || 4 ||  
 36198  
 36199 sarveṣāmāntratantriṇāṃ snāyumedovasāsṛjām |  
 36200 randhrena pakṣiṇevāntarnilīnaṃ malinātmanām || 5 ||  
 36201  
 36202 tayā jīvasūcyā malinātmanā pāpināmantratantryādīnām randhrena praviśya  
 36203 dehāntarnilīnaṃ ciraṃ nilīya sthitamityarthaḥ || 5 ||  
 36204  
 36205 yasyām nāḍyām nabhovāyurmāti tattāmupetayā |  
 36206 tatra sūlaṃ kṛtaṃ sthūlanyagrodhāya ivotkaṭaṃ || 6 ||  
 36207  
 36208 nāḍyām śīrāyām | nabhovāyuh rogāśrayabāhyavāyurmāti saṃmito bhavati |  
 36209 tattām tādrśappravahatām | tatra nāḍyām | sūlaṃ sūlākhyā vedanā | yathā  
 36210 sthūlasya śrīdakṣiṇāmūrternyagrodhasya nāḍīnāmagre śaivaṃ sūlaṃ kṛtaṃ  
 36211 viṣaktaṃ tadvat || 6 ||  
 36212  
 36213 taccharīrendriyaistāni tathānyāni bahūni ca |  
 36214 bhuktāni naramāṃsāni bhojanānyucitāni ca || 7 ||  
 36215  
 36216 teṣāṃ prāṇinām śarīrendriyaiḥ tatprāṇyucitabhojanāni bhuktāni || 7 ||  
 36217  
 36218 suptaṃ vivalitānlpamālayā mugdhabālayā |  
 36219 kāntavakṣaḥsthalasyūtasṛṣṭapatrakapolayā || 8 ||  
 36220  
 36221 vivalitāḥ kāntāśleṣāmrḍitā analpā mālāḥ srajo yasyāstayā mugdhabālayā |  
 36222 tadbhāvāpannayetyarthaḥ | kāntavakṣaḥsthale syūtaṃ kṛtaṃ sṛṣṭaṃ  
 36223 saṃkrāmītaṃ patraṃ yābhyām tathāvidhau kapolau yasyāstayā | tathāca

36224 mugdhabālāsukhamapyanubhūtameveti bhāvaḥ || 8 ||  
 36225  
 36226 vidrutaṃ vītaśokāsu vihaṅgyā vanavīthiṣu |  
 36227 kalpadrumaughapuṣpāgradviguṇāmbhojapaṅktiṣu || 9 ||  
 36228  
 36229 vihaṅgyā vihaṅgaśarīrapraviṣṭayā vanavīthiṣu padmavanaśreṇiṣu  
 36230 kalpadrumapuṣpaśreṣṭhebhya dviguṇāmodādisālīpadmapaṅktiṣvityarthaḥ || 9 ||  
 36231  
 36232 pīta āmodamandāramakarandakaṇāsavaḥ |  
 36233 vaneṣvamara"ailānāmalinyāmalilīlayā || 10 ||  
 36234  
 36235 alinyāṃ praviṣṭayeti śeṣaḥ || 10 ||  
 36236  
 36237 carvitāni śavāṅgāni ṛḍhnyā'gartāni vṛddhayā |  
 36238 khaḍgapṛṣṭhyeva saṃgrāme vīrāṅgāni javeddhayā || 11 ||  
 36239  
 36240 ṛḍdhryā ṛḍhradehapraviṣṭayā āgartānyāpāditagartāni śavāṅgāni |  
 36241 khaḍgapṛṣṭhyā khaḍgadharayā | khaḍgayasṭhyeva iti pāṭhe spaṣṭam || 11 ||  
 36242  
 36243 sarvāṅgakośanāḍiṣu dikṣvivānilalekhyā |  
 36244 uḍḍīnamavaḍīnaṃ ca kācaughavyomavīthiṣu || 12 ||  
 36245  
 36246 kācaughanīlāsu vyomavīthiṣu || 12 ||  
 36247  
 36248 virāḍātmahṛdi prāṇavātaspaṇḍāḥ sphuranti tu |  
 36249 yathā tathā prasphuritaṃ pratidehagṛhaṃ tayā || 13 ||  
 36250  
 36251 samaṣṭiprāṇavātaspaṇḍā yathā svacchandaṃ sphuranti tathā prasphuritam || 13 ||  
 36252  
 36253 sarvapṛāṇīśarīreṣu bhānti cicchaktayastathā |  
 36254 dīpaprabhābhāsītayā gṛhiṇyeva svasadmasu || 14 ||  
 36255  
 36256 nanu pratidehagṛhaṃ tayā kena prakāśena vyavahṛtaṃ tadāha [tamāha iti  
 36257 pāṭhaḥ] - sarvapṛāṇīti | sarvapṛāṇīśarīreṣu yathā prāṇavātāḥ spandante  
 36258 tathā cicchaktayo'pi bhānti | antaḥkaraṇopādhibhedādbahuvacanam |  
 36259 arthāttādṛśacicchaktiprabhābhāsītayā tayā dīpaprabhābhāsītayā gṛhiṇyā  
 36260 svasadmasviva vyavahṛtamityarthaḥ || 14 ||  
 36261  
 36262 vihṛtaṃ rudhīreṣvantardravaśaktyeva vāriṣu |  
 36263 abdhīṣvāvartavṛttīyeva jaṭhareṣu vivalgitam || 15 ||  
 36264  
 36265 sūptaṃ medaḥsu śubhreṣu śeṣāṅgeṣviva śauriṇā |  
 36266 svādītaścāṅgagandho'ntaḥ pītaśaktyāmṛtaṃ yathā || 16 ||  
 36267  
 36268 pītaśaktyā pānaśaktyā || 16 ||  
 36269  
 36270 p. 309)  
 36271  
 36272 tarugulmauśadhādīnāṃ hṛdaujānyanīlāśriyā |  
 36273 paribhuktānyaśuklāni hīṃsayodhikṛtāni ca || 17 ||  
 36274  
 36275 hṛdi ojayanti balārogyādi janayantīti hṛdaujāni rasaniryāsādīni | anīlāśriyā  
 36276 vāyurūpayā | aśuklāni śukletaravarṇāni || 17 ||  
 36277  
 36278 atho jīvamayī sūcī syāmiti sthāvareṇa sā |  
 36279 saṃpannā tāpasī sūcī cetanā pāvanī sitā || 18 ||  
 36280  
 36281 saiveyaṃ svasaṃkalpā tapasi sthairyēṇa tāpasī satī paramapāvanī saṃpannetyāha ##-  
 36282  
 36283 adṛśyayā tayā ceha mārutograturāṃgayā |  
 36284 ayaḥsūcyā'nilatayā vahantīyā dikṣvaruddhayā || 19 ||  
 36285  
 36286 ayaḥsūcyā karaṇena anīlatayā vāyuvegena vahantīyā gacchantīyā || 19 ||  
 36287  
 36288 pītaṃ bhuktaṃ vilasitaṃ dattaṃ dāpītamāhṛtaṃ |  
 36289 nartitaṃ gītaṃṣītaṃmanantaiḥ prāṇidehakaiḥ || 20 ||  
 36290  
 36291 adṛśyayā'śarīriṇyā manaḥpavanadehayā |  
 36292 kṛtāmākāśarūpiṇyā na tadasti na yattayā || 21 ||

36293  
 36294 jīvasūcyāḥ pāramārthikarūpaṃ manasi nidhāyāha - adṛśyayeti |  
 36295 samaṣṭivyaṣṭīmanahpavanadehayā sarvaṃ jagadeva kṛtamiti bhāvaḥ || 21 ||  
 36296  
 36297 mattayā śaktayāsvādarasāccalitametayā |  
 36298 kālamālānamāśritya kariṇyeva vivalgitam || 22 ||  
 36299  
 36300 yadyevaṃprabhāvā sā tarhi tayā sūcībhāve sarve'pi kuto na hiṃsitāstatrāha -  
 36301 śaktayeti | śaktayāpi tayā katipayaprāṇiraktādyāsvādarasādeva mattayā  
 36302 prāṇyāyurniyatīlakṣaṇaṃ kālamālānaṃ bandhanastambhamāśritya  
 36303 kariṇyevālpapradeśeṣeva vivalgitam bhrāntamityarthaḥ || 22 ||  
 36304  
 36305 kallolabahulādhūtadehadṛṣṭānadiṣvalam |  
 36306 vegairvedhuryakāriṇyā mattayā makarāyitam || 23 ||  
 36307  
 36308 deharūpāsu dṛṣṭānadiṣu pratyakṣānadiṣu | vaidhuryaṃ prāṇināṃ dehavaidhurya  
 36309 tatkāriṇyā || 23 ||  
 36310  
 36311 aśaktayā nigirituṃ medomāṃsaṃ tathā hṛdi |  
 36312 nūnaṃ ruditamarthāḍhyavṛddhāturadhiyā yathā || 24 ||  
 36313  
 36314 hṛdi svamanasi | arthena dhanena āḍhyānāṃ vṛddhānāmāturāṇāṃ ca dhiyā  
 36315 yathā bhojanāśaktyā ruditaṃ tadvat || 24 ||  
 36316  
 36317 ajoṣṭramṛgahastyaśvasiṃhavyāghrādinartitam |  
 36318 nartakyeva ciraṃ raṅge valayāṅgadamaṅgake || 25 ||  
 36319  
 36320 yathā nartakyā syāṅgake valayāṅgadādinartitaṃ tathā  
 36321 svapīḍitamajoṣṭrādyapyanayā nartitamityarthaḥ || 25 ||  
 36322  
 36323 bahirantaśca vāyūnāmekatvamanujātayā |  
 36324 gandhalekhikayevāntaḥ sthitaṃ durbalayā tathā || 26 ||  
 36325  
 36326 bahiḥ vātaskandheṣu | antaḥ prāṇeṣu | durbalayā | vāyugatiparavaśayeti yāvat || 26  
 36327 ||  
 36328  
 36329 mantrauṣadhitapodānadevapūjādibhirhata |  
 36330 bahirginadinatūṅgatarāṅgavadupadrutā || 27 ||  
 36331  
 36332 bahiḥ upa samīpadeśe drutā palāyitā || 27 ||  
 36333  
 36334 dīpaprabhevāvijñātagatirgatyāśu līyate |  
 36335 ayaḥsūcyāṃ mātariṇi tatra nirvṛtimeti sā || 28 ||  
 36336  
 36337 gatyā antardhānaśaktyā avijñātagatiḥ | ayaḥ sūcyāṃ līyate | nirvṛtiṃ  
 36338 viśrāntisukham || 28 ||  
 36339  
 36340 svavāsanānusāreṇa sarva āspadamīhate |  
 36341 sūcītvameva rākṣasyā sūcītvēnāspadīkṛtam || 29 ||  
 36342  
 36343 sarvā vihr̥tyāpi diśaḥ svamevāspadamāpadi |  
 36344 jīvasūcī lohasūcīmivāyāti jaḍo janaḥ || 30 ||  
 36345  
 36346 evaṃ prayatamānā sā viharantī diśo daśa |  
 36347 mānasīṃ tṛptimāyātā na śārīrīṃ kadācana || 31 ||  
 36348  
 36349 sati dharmiṇi dharmā hi sambhavantīha nāsati |  
 36350 śārīraṃ vidyate yasya tasya tatkiṇi tṛpyati || 32 ||  
 36351  
 36352 atha tṛptasya dehasya smaraṇātprāktanasya sā |  
 36353 babhūva duḥkhitasvāntā pūrṇodarasukhārthinī || 33 ||  
 36354  
 36355 pūrṇodarajanyaṃ yattṛptisukhaṃ tadarthinī || 33 ||  
 36356  
 36357 tataḥ prāktanadehārthaṃ kariṣye vipulaṃ tapaḥ |  
 36358 iti saṃcintya tapase deśaṃ nirṇīya sātmanā || 34 ||  
 36359  
 36360 veveśākāśagṛdhraṣya hṛdayaṃ taruṇasya sā |  
 36361 prāṇamārutamārgaṇa khaṃ khagīva vileśayā || 35 ||

36362  
 36363 ākāśagāmino ṛḍhrasya | sā jīvasūciḥ | kena mārgēṇa viveśa tamāha -  
 36364 prāṇeti | khaṃ nīḍacchidram | bileśayā nīḍabilaśāyinī || 35 ||  
 36365  
 36366 ṛḍhrah svāmayasūcitvaṃ kaścidetatsamāśritaḥ |  
 36367 nitāntapreritaḥ sūcyā kartuṃ mana upādade || 36 ||  
 36368  
 36369 svāmayasūcitvaṃ svāntargatarogasūcibhāvamāśritaḥ kaścitprāguktagṛḍhrah  
 36370 svapraviṣṭasūcyabhilaṣitaṃ karma kartuṃ mana upādade || 36 ||  
 36371  
 36372 sūcīmādāya ṛḍhro'sau yayau taccintitaṃ girim |  
 36373 antaḥsūcipiśācyante nunno'bda iva vāyunā || 37 ||  
 36374  
 36375 sūciṃ lohasūciṃ | antargatasūcipiśācyā ante nivṛttikāle upasthite sati || 37 ||  
 36376  
 36377 tatrājane mahāraṇye sthāpayāmāsa tāmasau |  
 36378 sarvasaṃkalparahite pade yogīva cetanām || 38 ||  
 36379  
 36380 cetanām buddhivṛttim || 38 ||  
 36381  
 36382 ekenaivāśu sā tena pādaprāntena susthitā |  
 36383 saṃpratiṣṭhāpītevadrimūrdhni ṛḍhreṇa devatā || 39 ||  
 36384  
 36385 ṛḍhrenādrimūrdhni saṃpratiṣṭhāpitā devatāpratimeva susthitā lohasūci  
 36386 babhūvetyarthaḥ || 39 ||  
 36387  
 36388 rajaḥkaṇaḡrḥasthāṇuśirasyekena sānunā |  
 36389 pādenātiṣṭhadudgrīvaṃ śikhīva girimūrdhani || 40 ||  
 36390  
 36391 rajaḥkaṇa eva ḡrḥaṃ tatsthasyāṇoḥ śirasi ekena aṇunā sūkṣmatamena  
 36392 pādenāḡreṇa | śikhī agniriva | udgrīvaṃ śikhīva iti pāṭhe tu mayūra iva || 40 ||  
 36393  
 36394 [ujjihvaṃ śikhīva iti pāṭhaḥ sādhiyān | śikhī agniriva iti  
 36395 vyākhyānurodhāt]  
 36396  
 36397 p. 310) 189  
 36398  
 36399 utthitāṃ sthāpitāṃ sūciṃ ṛḍhreṇa jīvasūcikā |  
 36400 dṛṣṭvā bahirvinirgantūṃ khagadehātpracakrame || 41 ||  
 36401  
 36402 khagadehānnirjagāma sūciḥ pronmukhacetanā |  
 36403 pavanādgandhalekheva ḡrḥāṇavātalavonmukhī || 42 ||  
 36404  
 36405 pronmukhī nirgamanotsukā cetanā buddhiryasyāḥ || 42 ||  
 36406  
 36407 jagāma ṛḍhrah svaṃ deśaṃ bhāraṃ tyaktveva bhārikaḥ |  
 36408 nivṛttavyādhiriva sa babhūvāntaranākulaḥ || 43 ||  
 36409  
 36410 nivṛttavyādhiḥ puruṣa iva anākulaḥ svasthaḥ || 43 ||  
 36411  
 36412 ataḥ sūcistayādhārastapase parikalpitā |  
 36413 dṛḍhaḥ susadṛśo'rthānāṃ viniyogo hi rājate || 44 ||  
 36414  
 36415 ato vakṣyamāṇahetutaḥ | sūcirlohasūciḥ | tayā jīvasūcyā || 44 ||  
 36416  
 36417 na hyamūrtasya siddhyanti vinādhāraṃ kila kriyāḥ |  
 36418 ityādhāraikaniṣṭhatvamāśrityāsau tapaḥsthitā || 45 ||  
 36419  
 36420 jīvasūciḥ lohasūciṃ piśāci śiṃśapāmiva |  
 36421 sarvato valayāmāsa vātyevāmodalekhikām || 46 ||  
 36422  
 36423 valayāmāsa vyāptavatī || 46 ||  
 36424  
 36425 tatastataḥ prabhṛtyeṣā sūciḥ dīrghatapasvinī |  
 36426 araṇyānyāṃ sthitā śakra tatra varṣagaṇānbahūn || 47 ||  
 36427  
 36428 tasyā varārthaṃ yatnaṃ tvaṃ kuru kartavyakovidā |  
 36429 cireṇa saṃbhṛtaṃ lokamalaṃ dagdhuṃ hi tattapaḥ || 48 ||  
 36430

36431 varārtham tucchavareṇa vañcanārtham || 48 ||  
 36432  
 36433 śrīvasiṣṭha uvāca |  
 36434  
 36435 iti nāradataḥ śrutvā śakraḥ sūcīnirīkṣaṇe |  
 36436 mārutaṃ preṣayāmāsa daśadīnmaṇḍalānyatha || 49 ||  
 36437  
 36438 jagāmātha marutsaṃvidātmanā tāmavekṣitum |  
 36439 athāmucya nabhomārgaṃ vicacāra tvarānvitaḥ || 50 ||  
 36440  
 36441 marutaḥ saṃvit divyadr̥ṣṭilakṣaṇaṃ jñānaṃ tāmavekṣitum diśo jagāma |  
 36442 gantuṃ divyadr̥ṣā diśaḥ paryālocitavānityarthaḥ | nabhomārgamāmucya  
 36443 vicacāra bhūmāviti śeṣaḥ || 50 ||  
 36444  
 36445 sā tasya saṃvitkṣiprārdhenaiva sarvagatā satī |  
 36446 paramārcirivāvighnaṃ sahasaiva dadarśa ha || 51 ||  
 36447  
 36448 kṣiprā tvarāvati | ardhenaikāṃśenaiva sarvagatā sarvadikparyālocanaparā satī  
 36449 paramaṃ sarvotkr̥ṣṭaṃ arcirbrahmaṃyotiriva | avighnamapratibandham || 51 ||  
 36450  
 36451 bhūmeḥ saptasamudrānte nibaddhāṃ vipulasthalīm |  
 36452 lokālokādrīrasanāṃ tato maṇimayopamam || 52 ||  
 36453  
 36454 sarvaṃ dadarśetyuktameva prapañcayati - bhūmerityādinā | vipulasthalīm  
 36455 prāṇiśūnyakāñcanabhūmim | atra dvīpāmbhodhikramaḥ prāguktakrameṇa vā  
 36456 brahmāṇḍāntaratvādatratyakrameṇa vā bodhyaḥ || 52 ||  
 36457  
 36458 svādūdakābdhivalayaṃ sakoṭarakakubgaṇam |  
 36459 puṣkaradvīpavalayaṃ tadantargirimaṇḍale || 53 ||  
 36460  
 36461 koṭaraśabdena parvatasam̐dhisthā deśā ucyante || 53 ||  
 36462  
 36463 madirāmbhodhivalayaṃ tajjalecarasaṃsthitam |  
 36464 gomedadvīpakaṭakaṃ tanmadhyaviśayavrajam || 54 ||  
 36465  
 36466 tajjalecaraiḥ saṃsthitamāśritam | anena tatratyaprāṇināṃ  
 36467 jalasthalobhayasaṃcārasāmarthyaṃ gamyate || 54 ||  
 36468  
 36469 ikṣūdakābdhiparikhaṃ śāntaṃ girigaṇāntaram |  
 36470 krauñcadvīporvarāpīṭhaṃ śāntaṃ gatagirikramam || 55 ||  
 36471  
 36472 śāntaṃ nirupadravam || 55 ||  
 36473  
 36474 kṣīrābhimuktāvalayaṃ samadhyagatanāyakaṃ |  
 36475 śvetākhyadvīpavalayaṃ sabhūtapravibhāgakam [saṃbhūta iti  
 36476 pāṭhaḥ] || 56 ||  
 36477  
 36478 kṣīrābdhireva muktākhaçitavalayo yasya tat | madhyagatena trailokyanāyakena  
 36479 viṣṇunā sahitaṃ | pravibhāgā avāntarakhaṇḍabhedāḥ || 56 ||  
 36480  
 36481 tato ghr̥todavalayasvāntasthapuramandiram |  
 36482 kuśadvīpavṛtivyāptaṃ samahāśailakoṭaram || 57 ||  
 36483  
 36484 dadhyambhorāśīraśanāsāntāmbapurodaram |  
 36485 śākadvīporvarākāraṃ sāntasthaviśayāntaram || 58 ||  
 36486  
 36487 rasanayā śāntaṃ sābadhikamambaram purodaram yasya || 58 ||  
 36488  
 36489 kṣārāmbhorāśīparidhiṃ sāntasthaviśayāntaram |  
 36490 jambūdviṇe mahāmeruṃ kulaparvatasam̐kulam || 59 ||  
 36491  
 36492 viśayaśabdena tadvāsino janā lakṣyante || 59 ||  
 36493  
 36494 vātaskandhebhya evādao patitānilavedanā |  
 36495 krameṇānena paryante tenaiva prasṛto'ñjasā || 60 ||  
 36496  
 36497 patitā avatīrṇā prāguktā vāyoḥ saṃvit | anena svasaṃvidavatāarakrameṇa  
 36498 prasṛto'vatīrṇo vāyuḥ || 60 ||  
 36499

36500 vāyurālokaṃyannaddhā jambūdvīpaṃ nirīkṣya ca |  
 36501 tatprāpa himavacchṛṅgaṃ yatra sūcī tapasvinī || 61 ||  
 36502  
 36503 yatra sā tapasvinī sūcīsthitā tāmarāṇyānīm vāyuravāpa | prāṇikarmabhiḥ  
 36504 prāṇisaṃcāraiḥ || 61 ||  
 36505  
 36506 śṛṅgamūrdhni mahatyugre sārāṇyānimavāpa tām |  
 36507 dvitīyākāśavitatām varjitām prāṇikarmabhiḥ || 62 ||  
 36508  
 36509 asaṃjātatrṇavyūhām nikaṭatvādvivasvataḥ |  
 36510 rajomayīmeva tatām saṃsāraracanāmiva || 63 ||  
 36511  
 36512 nikaṭatvāditi | anena śikharaunnatyātiśayo gamyate | rajomayīm pāṃsupracurām  
 36513 rajoṇavikārabhūtām ca | evamanye api viśeṣaṇe  
 36514 arāṇyānīsaṃsāraracanāsādhāraṇe bodhye || 63 ||  
 36515  
 36516 mṛgatṛṣṇānadīsārthapūraṇīyābhitām gatām |  
 36517 śakrakodaṇḍasaṃkāśamṛgatṛṣṇāsaricchatām || 64 ||  
 36518  
 36519 amitānantaparyantām lokapālekṣitairapi |  
 36520 kevalaṃ pavanaspandappravahaddhūlikuṇḍalām || 65 ||  
 36521  
 36522 lokapālānāmindrādināmīkṣitairdṛṣṭibhirapyamitā iyattayānavadhāritā anantāḥ  
 36523 paryantā avāntarapradeśabhedā yasyām | pārśvadvaye vātyā pavanaspandena  
 36524 pravahadbhūlipaṭale eva kuṇḍale yasyāḥ | etadādiviśeṣaṇairarāṇyānī  
 36525 vyomavilāsinītenotprekṣyate || 65 ||  
 36526  
 36527 sūryāmśukunūmāliptām lagnacandrāmśucandanām |  
 36528 vilāsinīmiva vyomno vātasūtkārapāyinīm || 66 ||  
 36529  
 36530 kāntāliṅganasukhavyañjakodhvaniḥ sūtkārastaṃ pāyayati śrāvayati tacchīlām ||  
 36531 66 ||  
 36532  
 36533 p. 311) 189  
 36534  
 36535 saptadvīpasamudramudraṇasamucchannaikadeśāśrayaṃ  
 36536 bhūpīṭhaṃ parito vihr̥tya pavano dīrghādhvanā jarjaraḥ |  
 36537 tām prāpyogragiristhalimalivapurvyomāṅgalagnāmiva  
 36538 vyāptānantadigantapūrakabṛhaddeho viśāśrāma saḥ || 67 ||  
 36539  
 36540 vyāptānantadigantapūrakabṛhaddehaḥ sa pavanaḥ saptabhirdvīpaiḥ sasamudraiśca  
 36541 mudraṇena lāñchanena samyak ut uparibhāge channasya  
 36542 vyāptasyaikadeśasyāśrayaṃ bhūlakṣaṇaṃ pīṭhaṃ parito vihr̥tya  
 36543 dīrghenādhvanā jarjaraḥ śrāntaḥ san alisadṛśavapuṣo vyomnaḥ aṅge  
 36544 lagnāmiva sthitām tāmugragiristhalīm prāpya viśāśrāma viśrāntīm  
 36545 prāpetyarthaḥ || 67 ||  
 36546  
 36547 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 36548 sūcītapovarṇanaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
 36549  
 36550 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe sūcītapo  
 36551 varṇanaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
 36552  
 36553  
 36554 catuḥsaptatitamaḥ sargaḥ 74  
 36555  
 36556 śrīvāsiṣṭha uvāca |  
 36557  
 36558 tasya tatrordhvaśṛṅgasya tasyām bhuvi mahāvanau |  
 36559 dadarśa madhyamām sūcīm protthitām saśikhāmiva || 1 ||  
 36560  
 36561 dṛṣṭvā tām tāpasīm sūcīm vāyoḥ śakrāntike gatiḥ |  
 36562 varārthaṃ prārthanaṃ dhāturjñānaṃ sūcyāśca varṇyate || 1 ||  
 36563  
 36564 mahatī vanī prāgvarṇitārāṇyānī yasyām sā mahāvanistathāvidhāyām bhuvi |  
 36565 gostriyorupasarjanasya iti hrasvaḥ | śṛṅgasya madhyamām śikhāmiva || 1 ||  
 36566  
 36567 ekapādaṃ tapasyantīm śuśyantīm śira-ūṣmaṇā |  
 36568 satatānaśanām śuṣkapiṇḍibhūtodaratvacam || 2 ||



36569  
 36570 sa tata iti pāṭhe sa tato dadarśeti pūrveṇānvayaḥ | piṇḍībhūtadaratvacamiva |  
 36571 sūcyā udaratvagasaṃbhavāt || 2 ||  
 36572  
 36573 sakṛdvikasitāsyena grhītvevātapānilān |  
 36574 paścāttijantīm hr̥daye me na māntītyanāratam || 3 ||  
 36575  
 36576 ātapānanilāmśca | temayāvekavacanasya ityatra apādādāvityadhikārātpādāda  
 36577 me ityādeśaśchāndasaḥ || 3 ||  
 36578  
 36579 śuṣkāṃ caṇḍāṃsukiraṇairjarjarāṃ vanavāyubhiḥ |  
 36580 acalantīm nijātsthānātsnāpitāminduraśmibhiḥ || 4 ||  
 36581  
 36582 pūrvaṃ rajoṇunaikena saṃviṣṭacchannamastakām |  
 36583 kṛtārthatvaṃ kathayatīm dadatānyasya nāspadam || 5 ||  
 36584  
 36585 sūcīmastake rajontarā'samāveśādanyasya rajojātiyasya rajoguṇasya  
 36586 tatsahacaritatamaso'pyāspadam na dadatā rajoṇunā līṅgena kṛtārthatvaṃ  
 36587 kathayatīmivānumāpayantīm || 5 ||  
 36588  
 36589 araṇyānyeva dattvārthaṃ ciraṃ jātaśikhāmiva |  
 36590 mūrdhnyavasthāpitaprāṇajaṭājūṭaavalīmiva || 6 ||  
 36591  
 36592 pūrvoktayā araṇyānyā svīyatarugulmamṛgādirūpamarthaṃ svavibhavaṃ  
 36593 araṇyāntarebhyo dattvā ciraṃ tapasā sūcyātmanā jātām janitām śikhām  
 36594 cūḍāmiva sthitām | tato'pi yogaparipākānmūrdhni avasthāpitaprāṇānām  
 36595 jaṭājūṭasya valīm saṃvalanāmiva sthitām | sūcyāstapa upakrame  
 36596 sūkṣmatvādarāṇyānīśikhātvenotprekṣā | cireṇa tapastejaso bahalībhāvena  
 36597 puñjībhāvavivakṣayā tu tajjaṭājūṭaavalitvenotprekṣeti bodhyam | ādya ivaśabda  
 36598 utprekṣādyotakaḥ | itarau tu autprekṣīkopamānārthau || 6 ||  
 36599  
 36600 tāṃ prekṣya pavanaḥ sūcīm vismayākulacetanaḥ |  
 36601 praṇamyālokyā suciraṃ bhītabhīta ivāgataḥ || 7 ||  
 36602  
 36603 devānāmapi brahmavido vandyā iti dyotanāyoktaṃ praṇamyeti | bhītabhīto  
 36604 bhṛsaṃ bhīta iva || 7 ||  
 36605  
 36606 mahātapasvinī sūcī kimarthaṃ tapyate tapaḥ |  
 36607 neti praṣṭuṃ śaśākāsau tattejorāśinirjitaḥ || 8 ||  
 36608  
 36609 iti praṣṭuṃ na śaśāketi yojanā || 8 ||  
 36610  
 36611 bhagavatyā mahāsūcyā aho citraṃ mahātapāḥ |  
 36612 ityeva kevalaṃ dhyāyanmāruto gaganam yayau || 9 ||  
 36613  
 36614 samullaṅghyābhramārgaṃ tu vātaskandhānatītya ca |  
 36615 siddhavṛndānadhāḥ kṛtvā sūryamārgamupetya ca || 10 ||  
 36616  
 36617 ūrdhvametya vimānebhyaḥ prāpa śakrapurāntare |  
 36618 sūcīdarśanapuṇyaṃ tamālilīṅga puraṃdaraḥ || 11 ||  
 36619  
 36620 vimānebhyo vaimānikapradhānanakṣatralokebhyāḥ | sūcīdarśanena puṇyaṃ  
 36621 pavitrībhūtam || 11 ||  
 36622  
 36623 prṣṭaśca kathayāmāsa dr̥ṣṭaṃ sarvaṃ mayetyasau |  
 36624 sahadēvanikāyāya śakrāyāsthānavāsine || 12 ||  
 36625  
 36626 vāyuruvāca |  
 36627  
 36628 jambūdviṇḍi'ṣṭi śailendro himavānnāma sūnnataḥ |  
 36629 jāmātā yasya bhagavānsākṣācchaśikalādharāḥ || 13 ||  
 36630  
 36631 tasyottare mahāśṛṅgapṛṣṭhe paramarūpiṇī |  
 36632 sthitā tapasvinī sūcī tapaścarati dāruṇam || 14 ||  
 36633  
 36634 paramarūpiṇī mahātejasvinī || 14 ||  
 36635  
 36636 bahunātra kumuktena vātādyasānāntaye |  
 36637 yayā svodarasauṣīryaṃ piṇḍīkṛtvā nivāritam || 15 ||

36638 piṇḍikṛtvā lohaghanatām sampādyā | samāsasyāvivakṣaṇāna lyap || 15 ||  
36640  
36641 śāntasaṃkocasaṃkocāṃ vikāśyāsyāṃ rajoṇunā |  
36642 tayādyā sthagitaṃ śītavātāśananivṛttaye || 16 ||  
36643  
36644 tayā śītasya vātasyāpyaśanasya grasanasya nivṛttaye śāntasaṃkocaṃ  
36645 nivāritasaṃkocanaṃ sūksmārthaṃ atyālpacchidramāsyāṃ vikāśyā rajoṇunā  
36646 sthagitaṃ pihitaṃ || 16 ||  
36647  
36648 tasyāstivreṇa tapasā tuhinākaramutsṛjan |  
36649 agnyākāramayo gṛhṇan deva duḥsevyatām gataḥ || 17 ||  
36650  
36651 tuhinākaramiti bhāvapradhāno nirdeśaḥ |  
36652 tapognidrāvitaśīlānāmayaḥpiṇḍātmatāsāmpatteragnyākāraṃ ayo gṛhṇan  
36653 saśapathaṃ tuhinākaratām tyajanniti bhāvaḥ | duḥsevyatām gato himavāniti  
36654 śeṣaḥ | ago gṛhṇan iti pāṭhe tu spaṣṭam || 17 ||  
36655  
36656 p. 312) 190  
36657  
36658 taduttiṣṭhāśu gacchāmaḥ sarva eva pitāmahaṃ |  
36659 tadvarāṛthamanarthāya viddhi tatsumahattapaḥ || 18 ||  
36660  
36661 anarthāya upekṣitamiti śeṣaḥ || 18 ||  
36662  
36663 iti vāteritaḥ śakraḥ sahadevagaṇena saḥ |  
36664 jagāma brahmaṇo lokaṃ prārthayāmāsa taṃ vibhum || 19 ||  
36665  
36666 sūcyā varamahaṃ dātum gacchāmi himavacchiraḥ |  
36667 brahmaṇeti pratijñāte śakraḥ svargamupāyayau || 20 ||  
36668  
36669 etāvatātha kālena sā babhūvātipāvanī |  
36670 sūcī nijatapastāpatāpitāmaramandirā || 21 ||  
36671  
36672 etāvatā saptasahasravarṣaparimitena || 21 ||  
36673  
36674 mukharandhrasthitārkāṃśudṛśā svacchāyayaiva sā |  
36675 vikāśinyā vivartisthā coditāntamavekṣitā || 22 ||  
36676  
36677 āsargasamāptestattapa eva varṇayiṣyannirjane kṛtasya sūcītapasastacchāyayaiva  
36678 sākṣiṇītyāha - mukheti | vivartini vijṛmbhamāṇe tapasi sthā sthitā sā sūcī  
36679 svacchāyayaiva coditāntaṃ tatsaṃkalpaviditakālamaryādāntaṃ [vihita iti  
36680 pāṭhaḥ] avekṣitā | kena kāraṇena | vikāśinyā prasṛtayā mukharandhre sthito  
36681 yo'rkaṃśurātapastallakṣaṇayā dṛśā dṛṣṭyetyarthaḥ || 22 ||  
36682  
36683 kauṣeyarūpayā sūcyā meruḥ sthairyena nirjitaḥ |  
36684 majjanaṃ naiti vṛddhvaivaṃ muktamādyantayordine || 23 ||  
36685  
36686 tarhi tacchāyayā saṃdhyayorniśi ca kimartha taddarśanaṃ muktaṃ tatrāha -  
36687 kauṣeyeti | kauṣeyatantuvattuccharūpayā ladhvyā ca sūcyā sthairyena guṇena  
36688 nirjito merurlajjayāmbudhau majjanaṃ naiti na prāpnoti kiṃ iti kākunā dyotyate |  
36689 evamanenābhīprāyena taddraṣṭumiva dine ādyantayorbhāgayorvṛddhvā  
36690 dairghyamālāmbya taddarśanānmuktamuparatamiti yāvat || 23 ||  
36691  
36692 madhyāhṇe tāpabhītyeva viśantyā mārutāntaram |  
36693 anyadā gauravāddṛṣṭvā dūrataḥ prekṣamāṇayā || 24 ||  
36694  
36695 tarhi madhyāhṇe kimiti mūle nilīnā tatrāha | madhyāhṇe iti | mārutānāṃ  
36696 sūcīprāṇāmantaramavakāśabhūtaṃ sūcyudaraṃ viśantyā muktamityanuṣajyate |  
36697 gauravāt sanmānahetoḥ || 24 ||  
36698  
36699 sā tamāvekṣate kṣārāttāpādaṅge nimajjati |  
36700 saṃkaṭe vismaratyeva jano gauravasatkriyām || 25 ||  
36701  
36702 sā chāyā | tāṃ sūcīm | kṣārāttikṣṇāt | tāpādātapāt | kathaṃ tarhi madhyāhṇe  
36703 gauravatyāgastatrāha - saṃkaṭe iti || 25 ||  
36704  
36705 chayāsūcī tāpasūcī yaścātmā sa tṛtīyayā |  
36706 trikoṇaṃ tapasā pūtaṃ vārāṇasyā samam kṛtam || 26 ||

36707  
 36708 yaśca ātmā lohasūci tena satṛṭṭiyayā parasparagrathanāntarāladeśarūpaṃ  
 36709 trikoṇaṃ asī varaṇā gaṅgā grathanāntarālasthanayā vārāṇasyā samaṃ  
 36710 kṛtamityarthaḥ || 26 ||  
 36711  
 36712 gatāstena trikoṇena trivarnaṇaparikhāvatā |  
 36713 vāyavaḥ pāṃsavo ye'pi te parāṃ muktimāgatāḥ || 27 ||  
 36714  
 36715 śuṣkatvenāmūrtā śyāmā śuklā ceti trivarnaśūcīsarillakṣaṇaparikhāvatā |  
 36716 muktiṃ svasaṃsargījanamuktiprayojanatām doṣamuktilakṣaṇāṃ pāvanatām vā ||  
 36717 27 ||  
 36718  
 36719 viditaparamakāraṇādya jātā  
 36720 svayamanucetanasaṃvidam vicārya |  
 36721 svamananakalanānusāra eka-  
 36722 stviha hi guruḥ paramo na rāghavānyaḥ || 28 ||  
 36723  
 36724 viditam sākṣātkṛtam paramakāraṇaṃ brahma yayā tathāvidhā jātā |  
 36725 cetanasaṃvidam pratyagātmānaṃ svayamanuvicārya | nanu kastasyā gurustatrāha  
 36726 - sveti | svasya mananaṃ yuktibhirvicārastena kalanā  
 36727 svātmaparicayastadanusaraṇaṃ tadanusāra evaiko mukhyo guruḥ | anyo gurustu na  
 36728 mukhya ityārthaḥ | yadyapi ācāryavānpuruṣo veda iti śrutirāha tathāpi sā  
 36729 dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ iti  
 36730 śrutyantārānusārācchiṣyaprajñāmevānusaratīti bhāvaḥ || 28 ||  
 36731  
 36732 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe utpattiprakaraṇe  
 36733 sūcītapahparipākavarṇanaṃ nāma catuḥsaptatitamah sargaḥ || 74 ||  
 36734  
 36735 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 36736 sūcītapahparipākavarṇanaṃ nāma catuḥsaptatitamah sargaḥ || 74 ||  
 36737  
 36738  
 36739 pañcasaptatitamah sargaḥ 75  
 36740  
 36741 śrīvāsiṣṭha uvāca |  
 36742  
 36743 atha varṣasahasreṇa tām pitāmaha āyayau |  
 36744 varam putri gṛhāṇeti vyājahāra nabhastalāt || 1 ||  
 36745  
 36746 prasanne'pi vidhau sūcyāḥ prabodhājjoṣamāsanam |  
 36747 tathāpyasyā varāddhāturdehodbhūtiśca kīrtiyate || 1 ||  
 36748  
 36749 atha prabodhānantaram varṣasahasreṇa || 1 ||  
 36750  
 36751 sūci karmendriyābhāvājjīvamātrakalāvatī |  
 36752 na kiṃcidvyājahārāsmā cintayāmāsa kevalam || 2 ||  
 36753  
 36754 karmendriyābhāve vāgindriyasyāpyabhāvāt | karmendriyābhāvaścāsyāḥ  
 36755 sūcītvāt prabodhabādhitatvācca || 2 ||  
 36756  
 36757 pūrṇāsmi gatasamdehā kiṃ vareṇa karomyaham |  
 36758 sāmyāmi parinirvāmi sukhamāse ca kevalam || 3 ||  
 36759  
 36760 cintāprakārameva sphuṭamāha - pūrṇetyādinā || 3 ||  
 36761  
 36762 jñātam jñātavyamakhilam śāntā samdehajālikā |  
 36763 svaviveko vikasitaḥ kimanyena prayojanam || 4 ||  
 36764  
 36765 akhilam jñātam | ekavijñānena sarvavijñānāt || 4 ||  
 36766  
 36767 yathā sthiteyamasmīha saṃtiṣṭheyam tathaiva hi |  
 36768 satyāsatyakalāmeva tyaktvā kimitareṇa me || 5 ||  
 36769  
 36770 satyā paramārtharūpā | tām satyakalāmeva tyaktvā itareṇa mithyārthena kiṃ na  
 36771 kiṃcidityarthaḥ || 5 ||  
 36772  
 36773 p. 313) 190  
 36774  
 36775 etāvantamaham kālamavivekena yojitā |

36776 svasaṃkalpasamutthēna vetāleneva bālikā || 6 ||  
 36777  
 36778 idānīmupaśānto'sau svavicāraṇayā svayam |  
 36779 ipsitānīpsitairarthaḥ ko bhavetkalitairmama || 7 ||  
 36780  
 36781 asau avivekaḥ | kalitaiḥ prāptaiḥ || 7 ||  
 36782  
 36783 iti niścayayuktām tām sūcīm karmendriyojjhitām |  
 36784 tūṣṇīsthitām sanīyatiḥ sa paśyanbhagavānsthitaḥ || 8 ||  
 36785  
 36786 niyatyā karmaphalāvaśyaṃbhāvanīyāmakeśvarasaṃkalpena sahitaḥ | sanīyatiḥ sa  
 36787 pitāmahaḥ || 8 ||  
 36788  
 36789 brahmā punaruvācedaṃ vītarāgāṃ prasannadhīḥ |  
 36790 varaṃ putri gṛhāṇa tvam kiṃcitkālāṃ ca bhūtale || 9 ||  
 36791  
 36792 kiṃciditi padasaṃskārapakṣe sāmānye napuṃsakam || 9 ||  
 36793  
 36794 bhogānbhuktvā tataḥ paścādgamiṣyasi paraṃ padam |  
 36795 avyāvṛttisvarūpāyā niyatereṣa niścayaḥ || 10 ||  
 36796  
 36797 avyāvṛttisvarūpāyāḥ asmadādibhirapi nivartayitumaśakyāyāḥ prāguktanīyateḥ  
 36798 || 10 ||  
 36799  
 36800 tapasānena saṃkalpaḥ saṃhalo'stu tavottame |  
 36801 pīnā bhava punaḥ śaile himakānanarākṣasī || 11 ||  
 36802  
 36803 anena tapasā phaliteneti śeṣaḥ | pīnā abhivṛddhaśarīrā || 11 ||  
 36804  
 36805 yayā pūrvam viyuktāsi tanvā jaladarūpayā |  
 36806 bījāntarvṛkṣatā putri bṛhadvṛkṣatayā yathā || 12 ||  
 36807  
 36808 bījāntarlīnā vṛkṣatā jātirbṛhadvṛkṣatayā vyaktyā yathā viyuktā tathā yayā  
 36809 tanvā viyuktāsi tayā yogameṣyasīti pareṇa saṃbandhaḥ || 12 ||  
 36810  
 36811 yogameṣyasi bhūyaśca tanvāntarbījarūpiṇī |  
 36812 tayaiva rasasekena latayevāṅkurasthitiḥ || 13 ||  
 36813  
 36814 nanu naṣṭyāyāḥ katham punarudbhava ityāśaṅkyāha - antarbījarūpiṇīti | na  
 36815 sā naṣṭā kiṃtu sūcyantareva bījabhāvena līneti bhāvaḥ || 13 ||  
 36816  
 36817 bādhām viditavedyatvāna ca loke kariṣyasi |  
 36818 antaḥśuddhā spandavatī śārādivābhramaṇḍalī || 14 ||  
 36819  
 36820 lokabādhāhetunā mama kiṃ tayā tanvā tatrāha - bādhāmiti || 14 ||  
 36821  
 36822 aśrāntadhyānanīratā kadācillīlayā yadi |  
 36823 bhaviṣyasi bahīrūpā sarvātmadhyānarūpiṇī || 15 ||  
 36824  
 36825 yadi kadācidbahīrūpā nirvikalpasamādhivyutthitā bhaviṣyasi tadā nyāyena  
 36826 bhūtabādhām kariṣyasīti pareṇānvayaḥ || 15 ||  
 36827  
 36828 vyavahārātmakadhyānadhāraṇādhārarūpiṇī |  
 36829 vātasvabhāvavaddehapaṇispandādvilāsinī || 16 ||  
 36830  
 36831 kiṃ dhyānadhāraṇādinām satyatā netyāha - vyavahāreti | evaṃ  
 36832 spandādivyavahāro'pi na vāstava ityāśayenāha - vātasvabhāvavaddeheti || 16 ||  
 36833  
 36834 tadā virodhinī putri svakarmaspandarodhinī |  
 36835 nyāyena kṣunnivṛttiyartham bhūtabādhām kariṣyasi || 17 ||  
 36836  
 36837 svakarma rākṣasocitamaśāstriyahīṃsādi tadeva spandastasya rodhinī || 17 ||  
 36838  
 36839 bhaviṣyasi nyāyavṛttirloke tvanyāyabādhikā |  
 36840 jīvanmuktatayā dehe svavivekaikaipālikā || 18 ||  
 36841  
 36842 ityuktvā gaganatalājagāma devaḥ  
 36843 sūcī sā bhavatu mameti kiṃ virodhaḥ |  
 36844 rāgo vābjajavacanārthavāraṇe'smi-

36845 nnityantaḥ svatanumayī manāgbabhūva || 19 ||  
 36846  
 36847 devo brahmā jagāma | sā sūcī acintayat | iti brahmaṇoktaṃ mama bhavatu nāma kiṃ  
 36848 virodho'sti nāstītyarthaḥ | abjajavacanārthasya varasya vāraṇe mama rāgo vā kiṃ  
 36849 kimartha iti vicintya antarmanasi manāk svatanumayī prāktanasaśarīrākārā  
 36850 babhūva || 19 ||  
 36851  
 36852 prādeśaḥ prathamamabhūttato'pi hasto  
 36853 vyāmaścāpyatha viṭapastato'bhramālā |  
 36854 sodyatsvāvayavalatā babhau nimeṣā-  
 36855 tsaṃkalpadrumakaṇikāṅkurakrameṇa || 20 ||  
 36856  
 36857 mānasakalpanākrameṇaiva sthūladehāvirbhāvamāha - prādeśa iti | prādeśaḥ  
 36858 prādeśapramāṇo dehaḥ | pramāṇe laḥ iti dvayasaco luk | evamagre'pi | viṭapo  
 36859 vṛkṣaśākhāgrapramāṇaḥ | tato viṣṭṛtaḥ | abhramālā tatpramāṇaḥ | evaṃ  
 36860 krameṇa sā sūcī nimeṣātsvasaṃkalpadrumakaṇikāyā bījasyāṅkurakrameṇa  
 36861 udyatsvāvayavalatā satī babhau || 20 ||  
 36862  
 36863 tadgātrāṇyavikalaśaktimanti dehā-  
 36864 dudbhūtānyatha karaṇendriyāṇi samyak |  
 36865 saṃkalpadrumavanapuṣpavatsamantā-  
 36866 dbījaughānyalamabhavaṃstirohitāni || 21 ||  
 36867  
 36868 gātrāṇi aṅgāni karaṇānīndriyasthānāni indriyāṇi ca udbhūtāni | prāktirohitāni  
 36869 bījaughabhūtāni santi tadā alaṃ paryāptāni punarāvīrbhūtānyabhavan | tathāca  
 36870 manaḥkalpanāmūlakatvānmithyābhūtānyevetyarthaḥ || 21 ||  
 36871  
 36872 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 36873 sūcyupākhyāne sūcīśarīralābho nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 36874  
 36875 iti śrīvāsiṣṭhamahārāmāyaṇatātparāyaprakāśe utpattiprakaraṇe sūcīśarīralābho  
 36876 nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 36877  
 36878  
 36879 ṣaṭsaptaṭitamaḥ sargaḥ 76  
 36880  
 36881 śrīvāsiṣṭha uvāca |  
 36882  
 36883 athābhavadasau sūcī karkaṭīrākṣasī punaḥ |  
 36884 sūkṣmaiva sthauḷyamāyātā meghalekheva vārṣikī || 1 ||  
 36885  
 36886 labdhvā dehaṃ samādhisthā ṣaṇmāsā kṣudhitotthitā |  
 36887 karkaṭī vāyuvacasā kirātaviṣaya yayau || 1 ||  
 36888  
 36889 atha sarvāvayavaprādurbhāvānantaram || 1 ||  
 36890  
 36891 nijamākāśamāsādyā kiṃcitpramuditā satī |  
 36892 bṛhadrākṣasabhāvaṃ tadbodhātkaṅcukavajjahau || 2 ||  
 36893  
 36894 nijam svātmabhūtaṃ brahmākāśaṃ āsādyā punaḥ pratisaṃdhāya tasya  
 36895 bodhātsākṣātkārācciraprārūḍhatvādbṛhadrākṣasabhāvaṃ jahau || 2 ||  
 36896  
 36897 p. 314) 191  
 36898  
 36899 tatraiva dhyāyatī tasthau baddhapadmāsanasthitiḥ |  
 36900 vyālambya saṃvidam śuddhāṃ saṃsthitā girikūṭavat || 3 ||  
 36901  
 36902 śuddhāṃ niṣprapañcāṃ saṃvidamātmānaṃ vṛttidhārayā vyālāmbya āśritya  
 36903 || 3 ||  
 36904  
 36905 atha sā māsaṣaṭkena dhyānādbodhamupāgatā |  
 36906 mahājaladanādena prāvṛṣīva śikhaṇḍinī || 4 ||  
 36907  
 36908 mahājaladanādena bodham samādhivyutthānam | śikhaṇḍinīpakṣe kāmodbodham ||  
 36909 4 ||  
 36910  
 36911 prabuddhā sā bahirvṛttirbabhūva kṣutparāyaṇā |  
 36912 yāvaddehaṃ svabhāvo'sya dehasya na nivartate || 5 ||  
 36913

36914 asya dehasya yāvaddehaṃ yāvadavasthānaṃ tāvatkṣudhādisvabhāvo na nivartate || 5  
 36915 ||  
 36916  
 36917 atha sā kiṃ grasa iti cintayāmāsa cintayā |  
 36918 bhoktavyaḥ parajīvaśca nyāyena na vinā mayā || 6 ||  
 36919  
 36920 cintayā cintanahetunā cittena || 6 ||  
 36921  
 36922 yadāryagarhitaṃ yadvā nyāyena na samarjitaṃ |  
 36923 tasmādgrāsādvaramaṇyaṃ maraṇaṃ dehināmidam || 7 ||  
 36924  
 36925 āryaiḥ pūjyairmahadbhiryadgarhitaṃ ninditaṃ || 7 ||  
 36926  
 36927 yadi dehaṃ tyajāmīdaṃ tannyāyopārjitaṃ vinā |  
 36928 na kiṃcidasti nirnyāyaṃ bhukto'rtho hi garāyate || 8 ||  
 36929  
 36930 nyāyopārjitaṃ grāsaṃ vinā dehaṃ yadi tyajāmi tadā nirnyāyamanyāyyaṃ na  
 36931 kiṃcidasti | anyāyopārjitastvartho bhuktaḥ san garāyate viśavadācarati |  
 36932 anarthakoṭiṣu paryavasyatīti yāvat || 8 ||  
 36933  
 36934 yatra lokakramaprāptaṃ tena bhuktena kiṃ bhavet |  
 36935 na jīvitena no mṛtyā kiṃcitkāraṇamasti me || 9 ||  
 36936  
 36937 lokasaṃmataḥ kramo lokakramastena yanna prāptaṃ | mṛtyā maraṇena | kāraṇaṃ  
 36938 iṣṭamaniṣṭaṃ vā prayojakaṃ || 9 ||  
 36939  
 36940 manomātramahaṃ hyāsaṃ dehādibhramabhūṣaṇaṃ |  
 36941 tacchāntaṃ svāvabodhena dehādehadṛśau kutaḥ || 10 ||  
 36942  
 36943 dehādehadṛśau jīvanamaraṇabhramau || 10 ||  
 36944  
 36945 śrīvasiṣṭha uvāca |  
 36946  
 36947 evaṃ sthitā maunavatī śuśrāva gaganādgiram |  
 36948 rakṣaḥsvarūpasamtyāgatuṣṭhenoktāṃ nabhasvatā || 11 ||  
 36949  
 36950 rakṣaḥsvarūpasya taddehābhīmānasya samtyāgāddhetostuṣṭena nabhasvatā  
 36951 vāyunā || 11 ||  
 36952  
 36953 gaccha karkaṭi mūḍhāṃstvaṃ jñānenāśvavabodhaya |  
 36954 mūḍhottāraṇameveha svabhāvo mahatāmiti || 12 ||  
 36955  
 36956 tāṃ giram darśayati - gacchetyādinā | mūḍhānanātmaajñān | mahatāṃ  
 36957 tattvavidāṃ | iti hetoḥ || 12 ||  
 36958  
 36959 bodhyamāno bhavatyāpi yo na bodhamupaiśyati |  
 36960 svanāśāyaiva jāto'sau nyāyō grāso bhavettava || 13 ||  
 36961  
 36962 asau mūḍhaḥ | nyāyō nyāyādanapetaḥ grāsaḥ kavalāḥ || 13 ||  
 36963  
 36964 śrutvetyanugṛhītāsmi tvayetyuktavatī śanaiḥ |  
 36965 uttasthau śailaśikharātkramādavaruroha ca || 14 ||  
 36966  
 36967 iti giram śrutvā | tvayā vāyunā | paramārthadṛśā anugrahābhāvāttathā vaktuṃ  
 36968 lajjamāneva śanairuktavatī || 14 ||  
 36969  
 36970 adhityakāmatītyāśu gatvā copatyakātaṭān |  
 36971 viveśa śailapādasthaṃ kirātajanamaṇḍalam || 15 ||  
 36972  
 36973 adhityakāṃ parvatordhvabhāgam | upatyakā parvatāsannabhūmistattaṭān | śailasya  
 36974 himavataḥ pādeṣu pratyantaparvateṣu sthitaṃ || 15 ||  
 36975  
 36976 vahnannapaśulokaughadravyaśaṣpauṣadhāmiṣaṃ |  
 36977 anantamūlapānānnaṃrgakīṭakhaḡādikam [mūlapānānneti pāṭhe'nneti  
 36978 paunaruktyam pāṭhāntare tu mūlapā vṛkṣāḥ | adantā dantarahitaḥ  
 36979 prāṇiviśeṣāḥ | anantamūlapādantā iti pāṭhaḥ] || 16 ||  
 36980  
 36981 annādināṃ saptānāṃ dvandve bahuvrīhiḥ | evaṃ mūlādināmapi | śaṣpāṇi  
 36982 bālatṛṇāṇi | āmiṣāṇi māṃsāṇi || 16 ||

36983  
 36984 pracalitavalitāñjanācalābhā  
 36985 himagiripādaniveśitaṃ sudeśam |  
 36986 tadanugatavatī niśācarī sā  
 36987 niśi sughanāndhatamisramārgabhūmau || 17 ||  
 36988  
 36989 pracalitaṃ prasthito yo valitāñjanaṃ kajjalalipto'calastadābhāsā niśācarī himagireḥ  
 36990 pādeṣu niveśitaṃ sudeśaṃ gatavatīti sambandhaḥ || 17 ||  
 36991  
 36992 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāyeṣūtpattiprakaraṇe  
 36993 anyāyabādhiko nāma ṣaṭsapṭatitamaḥ sargaḥ || 76 ||  
 36994  
 36995 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe anyāyabādhiko  
 36996 nāma ṣaṭsapṭatitamaḥ sargaḥ || 76 ||  
 36997  
 36998  
 36999 sapṭasapṭatitamaḥ sargaḥ 77  
 37000  
 37001 śrīvāsiṣṭha uvāca |  
 37002  
 37003 etasminnantare tatra kirātajanamaṇḍale |  
 37004 hastahāryatamaḥpiṇḍā babhūvāsītayāminī || 1 ||  
 37005  
 37006 tamisrā varṇyate paścāddarśanaṃ rājamantriṇoḥ |  
 37007 karkaṭyāstatparikṣārthaṃ praśnecchā cātra vistarāt || 1 ||  
 37008  
 37009 tamaḥ piṇḍa iva tamaḥpiṇḍaḥ | hastena hartuṃ śakyo hastahāryaḥ |  
 37010 hastahāryastamaḥ piṇḍo yasyām | yāminī rātriḥ || 1 ||  
 37011  
 37012 nīlameghapaṭacchannā nirindugaganāntarā |  
 37013 tamālavanasaṃpiṇḍā māmśaloḍḍinakajjalā || 2 ||  
 37014  
 37015 tāṃ rātriṃ karkaṭisakhī bhūtarākṣasyantararūpeṇa varṇayati -  
 37016 nīlameghetyādinā | nirindu amṛtalunṭhanabhayātpalāyitendu gaganāntaraṃ yayā |  
 37017 tamālavanāni saṃpiṇḍayati ekaghanīkarotīva tamālavanasaṃpiṇḍā | māmśalā  
 37018 puṣṭā | sarvatroḍḍinaṃ śyāmīkurvat netrakajjalaṃ yasyāḥ || 2 ||  
 37019  
 37020 latāghanatayā grāmakoṭaraikāndhyamantharā |  
 37021 gṛhacatvarasaṃbādhe nagare navayauvanā || 3 ||  
 37022  
 37023 girigrāmeṣu latānāṃ ghanatayā nakṣatrajyotiṣo'pyaprasarānmukhyenāndhyena  
 37024 jaratīva mantharā kuṇṭhitagatiḥ | gṛhacatvaraiḥ saṃbādhe nibiḍite nagare  
 37025 navayauvaneva dīpikābhiḥ saṃcarantī || 3 ||  
 37026  
 37027 p. 315) 191  
 37028  
 37029 catvareṣu tamaḥpiṇḍī prajihmīkṛtadīpikā |  
 37030 kuñcitacchidraniṣkrāntā'dīpikārocirājītā || 4 ||  
 37031  
 37032 bahiścatvareṣu vāyunā prajihmīkṛtā vakrīkṛtā dīpikā yayā | ata eva tamāṃsi  
 37033 piṇḍayatīti tamaḥpiṇḍī | kuñcitānāṃ kuṭilagavākṣāṇāṃ chidrebhyo  
 37034 niṣkrāntairiṣaddīpikārocirbhiḥ rājītā śobhamānā | ādīpikārociritīṣadarthe ān  
 37035 ḍhralopa iti dīrghābhāvaśchāndasaḥ || 4 ||  
 37036  
 37037 suvayasyeva karkaṭyāḥ parinṛtyatpiśācikā |  
 37038 mattavetālakaṅkālakāṣṭhamaunamivāsthītā || 5 ||  
 37039  
 37040 suvayasyā śobhamānā sakhīva | mattavetālānāṃ kaṃkālādiharaṇaprasaṅge  
 37041 nivāraṇābhāvātkāṣṭhamaunaṃ vratamāsthīteva || 5 ||  
 37042  
 37043 suṣuptamṛgabhūtaughaghananihārahāriṇī |  
 37044 mandamandamarutsparsālasatprāleyasīkarā || 6 ||  
 37045  
 37046 suṣuptairmṛgādiprāṇinikāyairghanairnihāraiśca hāriṇī alaṃkṛtā || 6 ||  
 37047  
 37048 saraḥsu vivaṭadvāri kākabhekatarāṅgitā |  
 37049 antaḥpureṣu ramaṇaraṇannārīnarānā || 7 ||  
 37050  
 37051 itaḥparaṃ rākṣasīrūpakaṃ vihāya svarūpeṇaiva varṇayati - saraḥsvityādinā |

37052 vivaṭānām gartānām vivṛddhavaṭānām ca dvāri kākairbhekaśca taraṅgitā  
 37053 vyāptā | ramaṇe kriḍane raṇanti nārīnarānanāni yasyām || 7 ||  
 37054  
 37055 jaṅgaleṣu jagajjvālā jaṭālajvalanojjvalā |  
 37056 kedāreṣvambusaṃsekapṛṣṭhapākamilacchalā || 8 ||  
 37057  
 37058 jagato jvālā pralayānala iva jaṭālena jvalanenojjvalā | ambusekena ārdribhāvena  
 37059 śalyakapṛṣṭhe pākena paripakvadaśayā conmūlanātkedāreṣu milanti śālāni  
 37060 śalalikaṇṭakā yasyām || 8 ||  
 37061  
 37062 nabhasthalekṣitaspandappraviviktarkṣacakrikā |  
 37063 vaneṣu visaradvātapatatpuṣpaphaladrumā || 9 ||  
 37064  
 37065 akṣiṇīva saṃjātānyakṣitāni spandādiva praviviktāni vibhaktāni ṛkṣacakrāṇi  
 37066 nakṣatravṛndāni yasyām || 9 ||  
 37067  
 37068 śvabhreṣu kauśikasyāntarvāyasavyāhatāravā |  
 37069 taskarākṛāntaparyantagrāmyākrandanakarkaśā || 10 ||  
 37070  
 37071 śvabhreṣu vṛkṣakoṭareṣvantaḥ kauśikasya ravam śrutveti śeṣaḥ || 10 ||  
 37072  
 37073 vipine vipināmaunā nagare suptanāgarā |  
 37074 vaneṣu visaradvātā nīḍeṣvaspandapakṣikā || 11 ||  
 37075  
 37076 vipinamiva āmaunā iṣadaśabdā || 11 ||  
 37077  
 37078 guhāsu suptasiṃhādhyā kuñjeṣusvapadeṇakā |  
 37079 khe sāvaśyāyanikarā vipine maunacāriṇī || 12 ||  
 37080  
 37081 kajjalāmbhodamadhyābhā kācaśailodaropamā |  
 37082 paṅkapiṇḍāntaraghaṇā khaḍgacchedyāndhyamāṃsalā || 13 ||  
 37083  
 37084 paṅkapiṇḍo mṛtpiṇḍastasyāntaramiva ghaṇā nibiḍā || 13 ||  
 37085  
 37086 pralayānilavikṣubdhakajjalācalacañcalā |  
 37087 ekārṇavamahāpaṅkaparvatodaramedurā || 14 ||  
 37088  
 37089 vikṣubdho vicūrṇito vicalito vā | ekārṇavamahāpaṅkamiva parvatodaramiva ca  
 37090 medurā || 14 ||  
 37091  
 37092 aṅgāraḥkoṭaraghaṇā sauṣuptapadasundarī |  
 37093 ajñānanidrānibiḍā bhṛṅgapṛṣṭhacchadacchaviḥ || 15 ||  
 37094  
 37095 aṅgārasya dagdhakāṣṭhasya koṭaramiva śyāmaghaṇā | sauṣuptapadaṃ  
 37096 gāḍhājñānamiva sundarī | ajñānanidrā mūlājñānamiva nibiḍā ghaṇā |  
 37097 bhṛṅgānām pṛṣṭhānīva cchadāḥ pakṣā iva ca cchaviryasyāstathāvidhā |  
 37098 asitayāminī babhūvetyupakrameṇānvayaḥ || 15 ||  
 37099  
 37100 tasyām rajanyām bhīmāyām kirātajanamaṇḍale |  
 37101 mantriṇā saha bhūpālastasminnavasare tadā || 16 ||  
 37102  
 37103 nirjagāma sudhīrātmā nagarātsuptanāgarāt |  
 37104 aṭavīm vikramo nāma viṣamām vīracaryayā || 17 ||  
 37105  
 37106 vīrocitayā taskarādivadhārthayā caryayā || 17 ||  
 37107  
 37108 aṭavyām karkaṭī sā tau carantau rājamantriṇau |  
 37109 apaśyaddhṛtadhairyaṣtrau vetālālokanonmukhau || 18 ||  
 37110  
 37111 dhṛtāni dhairyaṃ ca astrāṇi ca yābhyām tau | grāmādbahiṣṭhasya  
 37112 grāmadaivatasya vetālasya ālokane unmukhau || 18 ||  
 37113  
 37114 atha sā cintayāmāsa labdho bhakṣo hyaho mayā |  
 37115 mūḍhāvetāvanātmañau bhāro dehaḥ kilānayoḥ || 19 ||  
 37116  
 37117 sā karkaṭī || 19 ||  
 37118  
 37119 ihāmutra ca nāśāya mūḍho duḥkhāya jīvati |  
 37120 yatnādvinaśāniyo'sau nānarthaḥ paripālyate || 20 ||



37121  
 37122 iha loke amutra paraloke ca | mūḍho'nātmajñāḥ || 20 ||  
 37123  
 37124 apaśyataḥ svamātmānaṃ mṛtirmūḍhasya jīvitam |  
 37125 maraṇenodayo'syāsti pāpāsaṃpattihetutaḥ || 21 ||  
 37126  
 37127 mṛtireva jīvitam | jīvitādvaramiti yāvat | tadevopapattyā darśayati -  
 37128 maraṇeneti || 21 ||  
 37129  
 37130 ādisarge ca niyamaḥ kṛtaḥ paṅkajajanmanā |  
 37131 hiṃsrāṇāṃ bhojanāyāstu mūḍhātmānātmavāniti || 22 ||  
 37132  
 37133 tasmādimau mayaivādya bhoktavyau bhojyatām gatau |  
 37134 abhavya eva nirdoṣaṃ prāptamarthamupekṣate || 23 ||  
 37135  
 37136 abhavyaḥ abhāgya eva || 23 ||  
 37137  
 37138 kadācittāvimau syātām guṇayuktau mahāśayau |  
 37139 tādr̥ṇna ravināśo hi svabhāvānme rocate || 24 ||  
 37140  
 37141 ātmajñānalakṣaṇaguṇena yuktau || 24 ||  
 37142  
 37143 tadetau saṃparikṣe'haṃ yadi tādr̥gguṇānvitau |  
 37144 tadbhakṣaṃ na karomyetau na hiṃsyām guṇinaḥ kvacit || 25 ||  
 37145  
 37146 tattarhi || 25 ||  
 37147  
 37148 akṛtrimam sukhaṃ kīrtimāyuścaivābhivāñchatā |  
 37149 sarvābhimatadānena pūjanīyā guṇānvitāḥ || 26 ||  
 37150  
 37151 sarveṣāmamimatānāmiṣṭhānāṃ dānena || 26 ||  
 37152  
 37153 api naṅkṣyāmi dehena naiva bhokṣye guṇānvitam |  
 37154 sukhayanti hi cetāṃsi jīvitādapi sādhaṃ || 27 ||  
 37155  
 37156 dehena natvātmanā avināśitvāt || 27 ||  
 37157  
 37158 p. 316) 192  
 37159  
 37160 api jīvitadānena guṇinaṃ paripālayet |  
 37161 guṇavatsaṃgamauśadhyā mṛtyurapyeti mitratām || 28 ||  
 37162  
 37163 vaśīkaraṇauśadhyā || 28 ||  
 37164  
 37165 yatrāhamapi rakṣāmi rākṣasī guṇaśālinam |  
 37166 tatrānyaḥ ko na kuryāttam hṛdi hāramivāmalam || 29 ||  
 37167  
 37168 tam guṇinam || 29 ||  
 37169  
 37170 udāraguṇayuktā ye viharantiha dehinaḥ |  
 37171 dharātalendavaḥ saṅgādbhṛṣaṃ śītalayanti te || 30 ||  
 37172  
 37173 dharātale indavaścandrāḥ || 30 ||  
 37174  
 37175 mṛtirguṇitiraskāro jīvitam guṇisaṃśrayaḥ |  
 37176 phalaṃ svargāpavargādi jīvitādguṇisaṃśritāt || 31 ||  
 37177  
 37178 phalaṃ sidhyatīti śeṣaḥ || 31 ||  
 37179  
 37180 tasmādimau parikṣe'haṃ kayācitpraśnalīlayā |  
 37181 kiṃmātraññānakāvetāviti tāmarasekṣaṇau || 32 ||  
 37182  
 37183 parikṣe parikṣiṣye || 32 ||  
 37184  
 37185 ādau vicārya saṃguṇāguṇaleśayuktim  
 37186 paścātsvato'dhikataraṃ ca guṇairyadi syāt |  
 37187 kuryāttataḥ samupapattivaśena daṇḍam  
 37188 daḍyasya yuktisadṛṣaṃ ghanasaṃbhavena || 33 ||  
 37189

37190 ādau saguṇo'yamaguṇo veti guṇaleśēnāpi yuktiṃ yogam vicārya paścātsvataḥ  
 37191 svasmādhikatarāṃ ca guṇināṃ vicārya yadi guṇairhīnaḥ syāttatastadananantaram  
 37192 samyak śāstroktadṛśā upapattivaśena yuktisadrśaṃ daṇḍasya daṇḍam  
 37193 kuryāt svato guṇairghanasaṃbhava atīśayasya saṃbhava tu na kuryādityarthaḥ || 33 ||  
 37194  
 37195 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe ka0  
 37196 rākṣasīvicāro nāma saptasaptatitamāḥ sargaḥ || 77 ||  
 37197  
 37198 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe rākṣasīvicāro  
 37199 nāma saptasaptatitamāḥ sargaḥ || 77 ||  
 37200  
 37201  
 37202 aṣṭasaptatitamāḥ sargaḥ 78  
 37203  
 37204 śrīvāsiṣṭha uvāca |  
 37205  
 37206 atha sā rākṣasī rakṣaḥkulakānanamañjarī |  
 37207 tamasyevābhralekheva gambhīraṃ vinanāda ha || 1 ||  
 37208  
 37209 bhīṣaṇoktyāpyabhītasya rājñāḥ karkaṭidarśanam |  
 37210 mantrivākyānunitāyāḥ praśnārambhaśca kīrtiyate || 1 ||  
 37211  
 37212 rakṣovaṃśalakṣaṇasya kānānasya  
 37213 bodhasaurabhamakarandamadhuratvātpuṣpamañjarīva sthitā || 1 ||  
 37214  
 37215 nādānte samuvācedaṃ huṃkāraparuṣaṃ vacaḥ |  
 37216 garjitānantaram jātakarakāśaniśabdavat || 2 ||  
 37217  
 37218 śabdato huṃkārabhīṣaṇatve'pyarthato'paruṣamaniṣṭhuraṃ || 2 ||  
 37219  
 37220 bho bho ghorāṭavīvyomapadaviśaśibhāskarau |  
 37221 mahāmāyātamaḥpīṭhaśilākoṭarakīṭakau || 3 ||  
 37222  
 37223 ghorāṭavīlakṣaṇāyā vyomapadavyāḥ prakāśakatvācchaśibhāskarau |  
 37224 mahāmāyātamolakṣaṇāyāḥ sarvabhūtādāhārapīṭhabhūtāyāḥ  
 37225 koṭarāntargatakiṭakau | anena svasyā ātmajñatā sūcitā || 3 ||  
 37226  
 37227 kau bhavantau mahābuddhī durbuddhī vā samāgatau |  
 37228 madgrāsapadamāpannau kṣaṇānmaraṇakocitau || 4 ||  
 37229  
 37230 ātmajñāne sati buddheḥ sāphalyānmahābuddhī pūjyabuddhī | tadabhāve  
 37231 buddhivaiyarthyaḍdurbuddhī | kutsitaṃ maraṇaṃ maraṇakaṃ taducitau || 4 ||  
 37232  
 37233 rājovāca |  
 37234  
 37235 bho bho bhūtaka kiṃ syāstvaṃ kva tiṣṭhasi ca dehakam |  
 37236 darśayāsyāstava girāḥ ko bibhetyalinīdhvaneḥ || 5 ||  
 37237  
 37238 alpaṃ dehaṃ dehakaṃ darśaya | alinīdhvanerbhramarikādhvanitulyāyā asyāstava  
 37239 girāḥ sakāśātka bibheti | na kaścidityarthaḥ || 5 ||  
 37240  
 37241 siṃhavatsarvavegena patantyarthē kilārthinaḥ |  
 37242 tyaja saṃrambhamārambhaṃ svasāmarthyam pradarśaya || 6 ||  
 37243  
 37244 saṃrambhaṃ kopam | ārambhaṃ bhīṣaṇodyogam || 6 ||  
 37245  
 37246 kiṃ prārthayasi me brūhi dadāmi tava suvrata |  
 37247 kiṃ vā saṃrambhaśabdābhyāṃ bhīṣayāsmānbibheṣi kim || 7 ||  
 37248  
 37249 tvatsūcitā ātmajñatā mayā jñātetī dyotanāya suvratetī saṃbodhanam | asmānprati  
 37250 saṃrambhaśabdābhyāṃ bhīṣayā vā kim | tvameva vā kiṃ bibheṣi || 7 ||  
 37251  
 37252 kṣipramākāraśabdābhyāṃ māyayā sanmukhibhava |  
 37253 na kiṃcidīrghasūtrāṇāṃ siddhyatyātmakṣayādṛte || 8 ||  
 37254  
 37255 māyayā paraḍṛśyaśarīrakalpanaśaktyā | dīrghasūtrāṇāmakṣiprakāriṇām || 8 ||  
 37256  
 37257 rājñetyukte ramyamuktamiti saṃcintya sā tayoh |  
 37258 prakāśāyāpya dhairyāya nanāda ca jahāsa ca || 9 ||

37259  
 37260 tato dadṛṣatustām tau śabdapūritadiggaṇām |  
 37261 sātṭahāsaprabhāpiṇḍapūraprakaṭitākṛtim || 10 ||  
 37262  
 37263 aṭṭahāsadaśanaprabhāpiṇḍapūraiḥ prakāśitasvākārām || 10 ||  
 37264  
 37265 kalpābhraśanikāṣeṇa ghr̥ṣṭāmadrītaṭīmiva |  
 37266 svanetravidyudvalayabalākojjvalitāmbarām || 11 ||  
 37267  
 37268 aśanikāṣeṇa vajraniṣpeṣeṇa ghr̥ṣṭām niṣpiṣṭām | svanetravidyudbhyām  
 37269 śaṅkhavalayalakṣaṇabalākābhiśca dīpitākāśām || 11 ||  
 37270  
 37271 timiraikārṇavaurvāgniḥvālāvivalanāmiva |  
 37272 garjadghanaghaṭāto.papīvarāsitakandharām || 12 ||  
 37273  
 37274 timiralakṣaṇasyaikārṇavasya || 12 ||  
 37275  
 37276 raṇaddaśanasamrambhahāhāhataniśācarām |  
 37277 rodasikajjalastambhām līlayollasitām punaḥ || 13 ||  
 37278  
 37279 ūrdhvakeśīm śīrālāṅgīm kapilākṣīm tamomayīm |  
 37280 yakṣarakṣaḥpiśācānāmapyanarthabhayaḥpradām || 14 ||  
 37281  
 37282 raṇadbhyaḥ kaṭakaṭāyamānebhyo daśanebhyāḥ samrambhādbhayāt  
 37283 hāhākārapūrvakam hatā mārītā niśācarāścoravyāghraḥajambukādayo yayā |  
 37284 rodasyau dyāvāpṛthivyau kajjalaiḥ stambhayati viṣṭabhrātīti tathoktām || 13 || 14 ||  
 37285  
 37286 deharandhraviśacchvāsavātābhāmākārabhīṣaṇām |  
 37287 musalolūkhalālātahalaśūrpakaśekharām || 15 ||  
 37288  
 37289 halaṃ śūrpakāṇi bhagnaśūrpāṇi śekhara yasyāḥ || 15 ||  
 37290  
 37291 p. 317) 192  
 37292  
 37293 sphurantīmiva kalpānte vaidūryaśikharasthalīm |  
 37294 hāsaghaṭṭitaviśveśām kālarātrimivoditām || 16 ||  
 37295  
 37296 kalpānte vidirṇāmiti śeṣaḥ | hāsairghaṭṭitā hiṃsitā viśvasyeśā dānavā yayā  
 37297 tathāvidhām kālarātrim śivadūtīmiva || 16 ||  
 37298  
 37299 śaradvyomāṭavīm sābhrām kṛtadehāmivāgatām |  
 37300 śarīriṇīm mahābhrāḍhyām yāminīmiva māṃsalām || 17 ||  
 37301  
 37302 śarīrasaṃniveśena paṅkapīṭhamivotthitām |  
 37303 tanuṃ candrārkaḥyudhāya tamaseva samāśritām || 18 ||  
 37304  
 37305 paṅkapīṭhaṃ pṛthivīpīṭhaṃ | tamasā rāhuṇā || 18 ||  
 37306  
 37307 indranīlamahāśubhralambābhrayugālopamau |  
 37308 ulūkhalādiḥāraughau dadhānāmasītau stanau || 19 ||  
 37309  
 37310 indranīlamiva mahāśubhraṃ nīlaṃ yallambābhrayugalaṃ tadupamo || 19 ||  
 37311  
 37312 lagnāmaṅgārakāṣṭhena samānām ca mahātanuṃ |  
 37313 drumābhāspandasāśīralasadbhujalatātānuṃ || 20 ||  
 37314  
 37315 lagnām lāñchitām samānām savarṇām ca | drumābhābhyām aspandābhyām  
 37316 śīrāsahitābhyām lasadbhyām bhujalatābhyām atanuṃ analpām || 20 ||  
 37317  
 37318 tāmavekṣya mahāvīrau tathaivākṣubhitau sthitau |  
 37319 na tadasti vimohāya yadviviktasya cetasaḥ || 21 ||  
 37320  
 37321 viviktasya satyamithyāvivekaśālināḥ || 21 ||  
 37322  
 37323 mantryuvāca |  
 37324  
 37325 mahārākṣasi samrambho mahātmā kimayaṃ tava |  
 37326 laghavo hyathavā kārye laghāvapyatisaṃbhramāḥ || 22 ||  
 37327

37328 yadi tvaṃ mahatyasi tarhyalpakārye naitāvānsaṃrambho yukta iti sāmṇā  
 37329 samādhitsurmantrī uvāca - mahārākṣasīti | he mahārākṣasi tava  
 37330 svābhimatasiddhau mahātmā niratiśayasvarūpo'yaṃ saṃrambhaḥ kopāḥ kiṃ  
 37331 kimartha ityārthaḥ | vānmātralabhye āhāralābhalakṣaṇe kārye na  
 37332 krodhasāhasādeḥ prayojanamastīti bhāvaḥ | athavā yadi laghurasi tarhi na  
 37333 tvatsaṃrambheṇa bibhīva ityāśayenāha - laghavo hīti || 22 ||  
 37334  
 37335 tyaja saṃrambhamārambho nāyaṃ tava virājate |  
 37336 viśaye hi pravartante dhīmanthaḥ svārthasādhakāḥ || 23 ||  
 37337  
 37338 sāmṇā punaḥ prathamakalpamevāsṛityāha - tyajeti | buddhimantaḥ  
 37339 sāmāsādhye'rthe na daṇḍamanusarantīti bhāvaḥ || 23 ||  
 37340  
 37341 tvādṛśānāṃ sahasrāṇi maśakānāmivābale |  
 37342 asmākaṃ dhīratāvātyāvvyūḍhāni tṛṇaparṇavat || 24 ||  
 37343  
 37344 punardvitīyakalpamāsṛitya daṇḍoddyogavaiyarthyamāha - tvādṛśānāmiti |  
 37345 dhīratālakṣaṇayā vātyā vātyayā | vātaśabdātpāsāditvātsamūhe yapratyaye  
 37346 vyatyayena nīpi halastaddhitasya iti yalope tṛtīyānto'tra vātyeti | vyūḍhāni  
 37347 nirastāni || 24 ||  
 37348  
 37349 saṃrambhadvāramutsṛjya samatāsvacchayā dhiyā |  
 37350 yuktyā ca vyavahāriṇyā svārthaḥ prājñena sādhyate || 25 ||  
 37351  
 37352 tarhi kathaṃ svārthasiddhistatrāha - saṃrambheti | vyavahāriṇyā  
 37353 prājñavyavahārocitayā || 25 ||  
 37354  
 37355 svenaiva vyavahāreṇa kāryaṃ siddhyatu vā na vā |  
 37356 mahāniyatirityeva bhramasyāvasaro hi kaḥ || 26 ||  
 37357  
 37358 kāryasiddhisamśaye'pyanādiniyatisiddhaḥ sāmopāyo na heyaḥ kiṃ vācyaṃ  
 37359 tanniścaye ityāśayenāha - svenaiveti | bhramasya bhrāntocitasamrambhasya ||  
 37360 26 ||  
 37361  
 37362 kathayābhimataṃ kiṃ te kimarthayasi cārthinī |  
 37363 arthī svapne'pi nāsmākamaprāptārthaḥ puro gataḥ || 27 ||  
 37364  
 37365 kathaṃ tarhi sāmṇā siddhistatrāha - kathayeti || 27 ||  
 37366  
 37367 ityuktā sā tadā tena cintayāmāsa rākṣasī |  
 37368 aho nu vimalācāraṃ sattvaṃ puruṣasiṃhayoḥ || 28 ||  
 37369  
 37370 sattvaṃ dhairya buddhibalaṃ ca || 28 ||  
 37371  
 37372 na sāmānyāvimau manye vicitreyaṃ camatkṛtiḥ |  
 37373 vacovakrekṣaṇenaiva vadatyantarviniścayaṃ || 29 ||  
 37374  
 37375 vakrekṣaṇena mukhadarśanenaiva prasādādiliṅgairantastattvaviniścayaṃ vadati  
 37376 sūcayati || 29 ||  
 37377  
 37378 vacovakrekṣaṇadvārairdhīmatāmāśayā mithaḥ |  
 37379 ekibhavanti saritāṃ payāṃsi valanairiva || 30 ||  
 37380  
 37381 valanaiḥ saṃgamaiḥ || 30 ||  
 37382  
 37383 ābhyāṃ prāyaḥ pariññāto mama bhāvo'nayormayā |  
 37384 na vināśyau mayā cemau svayamevāvināśinau || 31 ||  
 37385  
 37386 manye bhavetāmātmaññau nātmaññānādr̥te matiḥ |  
 37387 pramṛṣṭasadasadbhāvādbhavatyastabhayā mṛtau || 32 ||  
 37388  
 37389 mithyātvaniścayena pramṛṣṭau sadasadbhāvau jīvanamaraṇapratyayau  
 37390 yasmāttathāvidhādātmaññādr̥te || 32 ||  
 37391  
 37392 tadetau paripṛcchāmi kiṃcitsaṃdehamutthitam |  
 37393 prājñāṃ prāpya na pṛcchanti ye kecitte narādhamāḥ || 33 ||  
 37394  
 37395 iti saṃcintya pṛcchāyai tanvānāvasaraṃ tataḥ |  
 37396 akālakalpābharravāṃ hāsaṃ saṃyamaṃ sāvravit || 34 ||

37397  
 37398 hāsaṃ hāsyam | saṃyama nirudhya || 34 ||  
 37399  
 37400 kau bhavantau narau dhīrau kathyatāmiti me'naghau |  
 37401 jāyate darśanādeva maitrī viśadacetāsā || 35 ||  
 37402  
 37403 mantryuvāca |  
 37404  
 37405 ayaṃ rājā kirātānāmasyāhaṃ mantritām gataḥ |  
 37406 udyatau rātricaryeṇa tvāḍṛgjanavinigrahe || 36 ||  
 37407  
 37408 tvāḍṛgjanānāṃ hiṃsrāṇāṃ vinigrahe udyatau udyuktau || 36 ||  
 37409  
 37410 rājño rātriṃdivaṃ dharmo duṣṭabhūtavinigrahaḥ |  
 37411 svadharmatyāgino ye tu te vināśānalendhanam || 37 ||  
 37412  
 37413 rākṣasyuvāca |  
 37414  
 37415 rājaṃstvamasi durmantriṃ durmantriṃ na nṛpo bhavet |  
 37416 sadrūpasya bhavenmantriṃ rājā sanmantriṇo bhavet || 38 ||  
 37417  
 37418 kariṣyamānapraśnasyopodghātaṃ racayantyāha - rājanniti | duṣṭo mantriṃ  
 37419 yasya sa tathā asi | saṃbhāvita iti śeṣaḥ || 38 ||  
 37420  
 37421 rājā cātau vivekena yojaniyaḥ sumantriṇā |  
 37422 tenāryatāmupāyāti yathā rājā tathā prajāḥ || 39 ||  
 37423  
 37424 āryatām śreṣṭhatām || 39 ||  
 37425  
 37426 samastaguṇajālānāmadhyātmajñānamuttamam |  
 37427 tadvidrājā bhavedrājā tadvinmantriṃ ca mantravit || 40 ||  
 37428  
 37429 samasteti | tathācāhuḥ - tatkarmayanna bandhāya sā vidyā yā vimuktaye |  
 37430 āyāsāyāparaṃ karma vidyānyā śilpanaipuṇam || iti | mantravidvicārarahasyavit ||  
 37431 40 ||  
 37432  
 37433 p. 318) 193  
 37434  
 37435 prabhutvaṃ samadṛṣṭitvaṃ tacca syādrājavidyayā |  
 37436 tāmeva yo na jānāti nāsau mantriṃ na so'dhipaḥ || 41 ||  
 37437  
 37438 prabhutvaṃ  
 37439 samadṛṣṭitvādhīnatvādayurghṛtamitivattādrūpyāropātsamadṛṣṭitvaṃ  
 37440 vidyānāṃ rājā rājavidyā ātmavidyā tayā syāt | śuni caiva śvapāke ca paṇḍitāḥ  
 37441 samadarśinaḥ iti bhagavadvacanāt || 41 ||  
 37442  
 37443 bhavantau tadvidau sādhu yadi tacchreya āpnuthaḥ |  
 37444 no cedanarthadau svasyāḥ prakṛteradmyahaṃ yuvām || 42 ||  
 37445  
 37446 yathā rājā tathā prajā iti prāguktatvādrājño maurkhye prajānāmapi  
 37447 tadanivāraṇāttatprayuktānarthadau yuvām admi bhakṣayāmi || 42 ||  
 37448  
 37449 ekopāyena matpārśvādbālakāvuttariṣyathaḥ |  
 37450 matpraśnapañjaraṃ sāraṃ cedvicārayatho dhiyā || 43 ||  
 37451  
 37452 bālakāviva pitroḥ prītiviṣayau || 43 ||  
 37453  
 37454 praśnānimāṅkathaya pārthiva vā ca mantriṃ-  
 37455 statrārthiniṃ bhṛśamaḥ paripūrayārtham |  
 37456 aṅgikṛtārthamadadatka ivāsti loke  
 37457 doṣeṇa saṃkṣayakareṇa na yujyate yaḥ || 44 ||  
 37458  
 37459 he pārthiva tvamimāṃ praśnāṃ pṛṣṭhānarthāṅkathaya | athavā he mantriṃstvam  
 37460 ca vā kathaya | tatra tasminviṣaye'haṃ bhṛśamarthiniṃ upayācanavatī asmi | artha  
 37461 madabhilaṣitaṃ paripūraya | yo'ṅgikṛtaṃ dāsyāmīti  
 37462 pratijñātamarthamadadatadaprayacchansansaṃkṣayakareṇa doṣeṇa na yujyate sa  
 37463 tādṛśaḥ ka ivāsti ko vāsti | na kaścidityarthaḥ || 44 ||  
 37464  
 37465 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe ka0

37466 rākṣasīvarṇanam nāmāṣṭasaptatitamahaḥ sargaḥ || 78 ||  
 37467  
 37468 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe rākṣasīvarṇanam  
 37469 nāmāṣṭasaptatitamahaḥ sargaḥ || 78 ||  
 37470  
 37471  
 37472 ekonāśītitamahaḥ sargaḥ 79  
 37473  
 37474 śrīvāsiṣṭha uvāca |  
 37475  
 37476 ityuktvā rākṣasī praśnānsā vaktumupacakrame |  
 37477 ucyatāmiti rājñokte tānimānsṛṇu rāghava || 1 ||  
 37478  
 37479 anātmavidvajrasamānātmaviddhṛdayaṃgamān |  
 37480 cakre dvisaptatipraśnānkramātsarge'tra karkaṭī || 1 ||  
 37481  
 37482 ucyatāmiti rājñā ukte abhyānujñāte satī vā vaktumupacakrame || 1 ||  
 37483  
 37484 rākṣasyuvāca |  
 37485  
 37486 ekasyānekasaṃkhyasya kasyāṇorambudheriva |  
 37487 antarbrahmāṇḍalakṣāṇi līyante budbudā iva || 2 ||  
 37488  
 37489 praśnānāmāśaya uttarasargayoḥ sphuṭo bhaviṣyatīti nehātivistarahaḥ kriyate |  
 37490 upādhibhedādānekasaṃkhyasya durlakṣyatvādaṇoraparicchedāccāmbudheriva || 2 ||  
 37491  
 37492 kimākāśamanākāśaṃ na kiṃcitkiṃcideva kim |  
 37493 ko'hamevāsi saṃpannaḥ ko bhavānāpyahaṃ sthitaḥ || 3 ||  
 37494  
 37495 anākāśamaśūnyam | laukikaprasiddhaṃ na kiṃcittattvavitprasiddhaṃ kiṃcideva || 3 ||  
 37496  
 37497  
 37498 gacchanna gacchati ca kaḥ ko'tiṣṭhannapi tiṣṭhati |  
 37499 kaścetano'pi pāṣāṇaḥ kaścidvyomni vicitrakṛt || 4 ||  
 37500  
 37501 atīṣṭhan gatinivṛttimakurvan | pāṣāṇa iva caitanyānāśrayaḥ || 4 ||  
 37502  
 37503 vahnitāmajahaccaiva kaśca vahniradāhakaḥ |  
 37504 avahnerjāyate vahnīḥ kasmādrājannirantaram || 5 ||  
 37505  
 37506 acandrārkaṅgnitāro'pi ko'vināśaḥ prakāśakaḥ |  
 37507 anetralabhyātkasmācca prakāśaḥ saṃpravartate || 6 ||  
 37508  
 37509 avināśaḥ saṃ prakāśakaḥ || 6 ||  
 37510  
 37511 latāgūlpāṅkurādīnāṃ jātyandhānāṃ tathaiva ca |  
 37512 anyeṣāmapyanakṣāṇāmālokaḥ ka ivottamaḥ || 7 ||  
 37513  
 37514 anakṣāṇāmanāvirbhūtendriyāṇāṃ || 7 ||  
 37515  
 37516 janakaḥ ko'mbarādīnāṃ sattāyāḥ kaḥ svabhāvadaḥ |  
 37517 ko jagadratnakośaḥ syātkasya kośo maṇerjagat || 8 ||  
 37518  
 37519 svabhāvadaḥ sattāpradaḥ || 8 ||  
 37520  
 37521 ko'ṇustamaḥprakāśaḥ syātko'ṇurasti ca nāsti ca |  
 37522 ko'ṇurdūre'pyadūre ca ko'ṇureva mahāgiriḥ || 9 ||  
 37523  
 37524 nimeṣa eva kaḥ kalpaḥ kaḥ kalpo'pi nimeṣakaḥ |  
 37525 kiṃ pratyakṣamasadrūpaṃ kiṃ cetanamacetanam || 10 ||  
 37526  
 37527 pratyakṣaṃ bhāsamānamapi mūḍhadṛśā asadrūpaṃ || 10 ||  
 37528  
 37529 kaśca vāyuravāyuśca kaḥ śabda'śabda eva kaḥ |  
 37530 kaḥ sarvaṃ na ca kiṃcicca ko'haṃ nāhaṃ ca kiṃ bhavet || 11 ||  
 37531  
 37532 kiṃ prayatnaśataprāpyaṃ labdhvāpi bahujaṃmani |  
 37533 labdhaṃ na kiṃcidbhavati kiṃtu sarvaṃ na labhyate || 12 ||  
 37534

37535 prāḡ bahujaṇmaṇi svātmavādeva  
 37536 labdhvāpyajñānāvṛtatvādabdhapṛāyatvātprayatnaśataprāpyam | sarva  
 37537 pūrṇam || 12 ||  
 37538  
 37539 svastheṇa jīvitenoḥcaih kenātmavāpahāritaḥ |  
 37540 kenānūnāntaḥ kriyate merustribhuvanaṃ tṛṇam || 13 ||  
 37541  
 37542 ātmā svātmavā kenāpahārito nāśitaprāyaḥ kṛtaḥ | tribhuvanaṃ tṛṇam  
 37543 kriyata iti pṛthakpṛāśnaḥ || 13 ||  
 37544  
 37545 kenāpyanukamātreṇa pūrītā śatayojanī |  
 37546 ko'ṇureva bhavanmāti na yojanaśateṣvapi || 14 ||  
 37547  
 37548 kenālokanamātreṇa jagadbālaḥ pranāṭyate |  
 37549 kasyāṇorudare santi kilāvanibhṛtām ghaṭāḥ || 15 ||  
 37550  
 37551 pranāḍyate pranartyate anardrāṭi iti ṇopadeśaparyudāsāṇna ṇaḥ | ghaṭāḥ  
 37552 samūhāḥ || 15 ||  
 37553  
 37554 aṇutvamajahatko'ṇurmeroḥ sthūlataṛākṛtiḥ |  
 37555 vālāgrasatabhāgātmā ko'ṇuruccaiḥ śiloccayaḥ || 16 ||  
 37556  
 37557 śiloścayaḥ parvatanibhaḥ || 16 ||  
 37558  
 37559 p. 319) 193  
 37560  
 37561 ko'ṇu prakāśatamasām dīpaḥ prakāṭanapradaḥ |  
 37562 kasyāṇorudare santi samagrānubhavāṇavaḥ || 17 ||  
 37563  
 37564 anubhavāṇavo vṛtṭyavacchinnaññānalavāḥ || 17 ||  
 37565  
 37566 ko'ṇuratyantaniḥsvādurapi saṃsvadate'niśam |  
 37567 kena saṃtyajatā sarvamaṇunā sarvamāśritam || 18 ||  
 37568  
 37569 niḥsvādurmadhurādirasaśūnyaḥ | āśritam svikṛtamiti yāvat || 18 ||  
 37570  
 37571 kenātmācchādanāśaktenānūnācchāditaṃ jagat |  
 37572 jagallaye na kasyāṇoḥ sadbhūtamapi jīvati || 19 ||  
 37573  
 37574 layena tirohitamapi jagatkasyāṇoḥ sattayā sadbhūtam punaḥ sarge jīvatyapi || 19 ||  
 37575  
 37576 ajātāvayavaḥ ko'ṇuḥ sahasrakaralocaṇaḥ |  
 37577 ko nimeṣo mahākālpaḥ kalpakotiśatāni ca || 20 ||  
 37578  
 37579 aṇau jaganti tiṣṭhanti kasminbīja iva drumaḥ |  
 37580 bījāni niṣkalāntāni sphuṭānyanuditānyapi || 21 ||  
 37581  
 37582 jaganti anutpannānyapi pralaye kasmimstiṣṭhanti | sargakāle ca niṣkalaṃ  
 37583 niravayavamavyaktamanto bījaparamparāvadhiryeṣāṃ tāni sarvāṇi bījāni sargakāle  
 37584 jagadātmanā sphuṭāni vikāsitānyapi kasminsadaivānuditāni || 21 ||  
 37585  
 37586 kalpaḥ kasya nimeṣasya bījasyevāntarasthitaḥ |  
 37587 kaḥ prayojanakartṛtvamāpyanāśritya kārakaḥ || 22 ||  
 37588  
 37589 evaṃkalpaḥ pralayo'pi kasyāntaḥ sthitaḥ | prayojanaṃ tattatkārapravartanaṃ tatra  
 37590 kartṛtvam akriyatvātkāravāpārayitṛtvamanāśrityāpi kaḥ kārakaḥ  
 37591 kartetyarthaḥ | athavā prayojanakartṛtvam kriyāphalanīṣpādakatvam || 22 ||  
 37592  
 37593 dṛśyasampattaye draṣṭā svātmānaṃ dṛśyatām nayan |  
 37594 dṛśyaṃ paśyansvātmānaṃ ko hi paśyatyanetravān || 23 ||  
 37595  
 37596 dṛśyasampattaye bhogyasiddhaye | bahirdṛśā dṛśyaṃ paśyan || 23 ||  
 37597  
 37598 antargalitadṛśyaṃ ca ka ātmānamakhaṇḍitam |  
 37599 dṛśyāsampattaye paśyanpuro dṛśyaṃ na paśyati || 24 ||  
 37600  
 37601 jñānenāntargalitadṛśyaṃ yathā syāttathā paśyan || 24 ||  
 37602  
 37603 ātmānaṃ darśanaṃ dṛśyaṃ ko bhāsayati dṛśyavat |

37604 kaṭakādīni hemneva vikīrṇaṃ kena ca trayam || 25 ||  
 37605  
 37606 ātmānaṃ draṣṭāraṃ | darśanaṃ vṛttim |  
 37607 dṛśyavaccakṣurdṛśyamivāparokṣaṃ ko bhāsayati | vikīrṇa vikṣiptaṃ |  
 37608 vikṣepaśaktyā prakāṣitamiti yāvat | tattrayaṃ draṣṭā darśanaṃ dṛśyam || 25 ||  
 37609  
 37610 kasmāna kiṃcicca pṛthagūrmyādīva mahāmbhasaḥ |  
 37611 kasyecchayā pṛthakāsti viciteva mahāmbhasaḥ || 26 ||  
 37612  
 37613 dikkālādyanavacchinnādekasmādasataḥ sataḥ |  
 37614 dvaitamapyapṛthakkasmāddravateva mahāmbhasaḥ || 27 ||  
 37615  
 37616 asataḥ asthūlatvādasatkalpātsataḥ || 27 ||  
 37617  
 37618 ātmānaṃ darśanaṃ dṛśyaṃ sadasacca [sadasacca gatakramam iti  
 37619 pāṭhaḥ] jagattrayaṃ |  
 37620 ko'ntarbijamivāntasthaṃ kṛtvā trikālagāḥ || 28 ||  
 37621  
 37622 sadudbhūtāvasthaṃ asattirohitāvasthaṃ ca antasthaṃ kṛtvā sthitaḥ trikālagāḥ  
 37623 sadaivetyarthaḥ || 28 ||  
 37624  
 37625 bhūtaṃ bhavadbhaviṣyacca jagadvṛndaṃ bṛhadbhramam |  
 37626 nityaṃ samasya kasyāntarbijasyāntariva drumāḥ || 29 ||  
 37627  
 37628 kasyāntarnityamastīti śeṣaḥ || 29 ||  
 37629  
 37630 bījaṃ drumatayevāśu drumo bījatayeva ca |  
 37631 svamekamajahadrūpamudetyanudito'pi kaḥ || 30 ||  
 37632  
 37633 dṛṣṭāntadvayāddārṣṭāntike viśeṣamāha - svamekamiti | avikṛta eveti  
 37634 yāvat | udeti jagadvikārātmaneti śeṣaḥ || 30 ||  
 37635  
 37636 bisatanturmahāmerurbho rājanyadapekṣayā |  
 37637 tasya kasyodare santi merumandarakoṭayaḥ || 31 ||  
 37638  
 37639 yadapekṣayā yaddārḍhyamapekṣya mahāmerurbisatanturatyantādr̥ḥatama  
 37640 ityarthaḥ | athavā yasyāpekṣayā saṃkalpena bisatanturapi mahāmeruriva dṛḥa  
 37641 ityarthaḥ | tasya tathāvidhasya vastuna udare antaḥ || 31 ||  
 37642  
 37643 kenedamātatanekacideva viśvaṃ  
 37644 kiṃsāra evamativalgasi haṃsi pāsi |  
 37645 kiṃdarśanena na bhavasyathavā sadaiva  
 37646 nūnaṃ bhavasyamaladr̥gvadanaḥ svasāntyai || 32 ||  
 37647  
 37648 anekāścitaścetanā yasmiṃstathāvidhamidaṃ viśvaṃ kena ātataṃ sṛṣṭyā  
 37649 vistāritam | tvaṃ ca kaḥ sāro vāstavaṃ rūpaṃ yasya tathāvidhaḥ  
 37650 sansaravavyavahāreṣvatiśayena valgasi vyavaharasi pāsi prajā haṃsi ca vadhyān |  
 37651 tathāca sṛṣṭyādinirvāhāḥ sarveṣāṃ kiṃnimittakā ityarthaḥ | kasya darśanaṃ  
 37652 kiṃdarśanaṃ tena tvamamaladr̥grūpaḥ saṃstadanyo na bhavasi | athavā tadrūpa  
 37653 eva sadaiva nūnaṃ bhavasi tadvastunaḥ asmabhyaṃ svasāntyai  
 37654 svamṛtyumokṣārthaṃ vadetyupasaṃhāraḥ || 32 ||  
 37655  
 37656 eṣo'sau pragalatu saṃśayo mamoccai-  
 37657 ścittaśrīmukhamihikāmalānulepaḥ |  
 37658 yasyāgre na galati saṃśayaḥ samūlo  
 37659 naivāsau kvacidapi paṇḍitoktimeti || 33 ||  
 37660  
 37661 eṣa uktalakṣaṇo'sau cittasriyo mukhaṃ svātmākāravṛttistasyāścandrasyeva  
 37662 mihikālakṣaṇasya malasyānulepa āvaraṇabhūto mama saṃśayo galatu | samūlo  
 37663 mūlājñānasahitaḥ | paṇḍitoktim paṇḍitaśabdayogyatām naivaiti || 33 ||  
 37664  
 37665 evaṃ me yadi na vineṣyathaḥ kramoktaṃ  
 37666 saṃśāntaṃ laghutarasaṃśayaṃ [masaṃśayaṃ iti kvacit] subuddhī |  
 37667 tadrakṣojaraṭhahutāśanendhanatvaṃ  
 37668 nirvighnaṃ jhaṭiti gamiṣyathaḥ kṣaṇena || 34 ||  
 37669  
 37670 evaṃrūpa me laghutarasaṃśayaṃ yadi na vineṣyatho nāpākariṣyathastattarhi  
 37671 rakṣojāteḥ svadehasya jaṭharahutāśanendhanatvaṃ | bhakṣyatāmiti yāvat | jhaṭiti  
 37672 kṣaṇena nirvighnaṃ gamiṣyathaḥ | anātmajñānaṃ dehamātrātmabhāvanāṃ



37673 [bhāvanām iti pāṭhaḥ] rakṣonnabhāvasya durvāratvāditi bhāvaḥ || 34 ||  
 37674  
 37675 paścāttām janapadamaṇḍalīm samantā-  
 37676 dbhāvatkīmurujaṭharā kṣaṇādgrase'ham |  
 37677 evaṃ te bhavatu surājateti manye  
 37678 mūrkhānāmātirasa eva saṃkṣayāya || 35 ||  
 37679  
 37680 na kevalaṃ yuvayorevānārthaḥ kiṃtu sarvasya janapadasyāpyupasthita ityāha -  
 37681 paścāditi | urujaṭharā bṛhatkukṣiḥ | evamuktapraśnottaradānena te svātmanā  
 37682 saha sarvaprajāpālanātsurājatā syāditi manye | mūrkhānāmanātmaññānāmātiraso  
 37683 bhogalāmpaṭyātiśayo rājatvanimittāḥ saṃkṣayāyaiva bhavati |  
 37684 madbhakṣaṇābhāve'pi rājyānte narakāvaśyaṃbhāvāditi bhāvaḥ || 35 ||  
 37685  
 37686 p. 320) 194  
 37687  
 37688 ityuktvā vipulagabhīrameghanāda-  
 37689 prollāsaprakaṭagirā niśācarī sā |  
 37690 tūṣṇīmapyativikaṭākṛtistadāsī-  
 37691 cchuddhāntaḥ śaradamalābhramaṇḍalīva || 36 ||  
 37692  
 37693 vipulagabhīrameghanādaprollāsa iva prakāṭayā tārayā girā sā niśācarītyuktvā  
 37694 bahirativikaṭākṛtirapi antaḥ suddhā śaradamalābhramaṇḍalīva  
 37695 tūṣṇīmāsīdityarthaḥ || 36 ||  
 37696  
 37697 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe utpattiprakaraṇe ka0 rākṣasīpraśno  
 37698 nāmaikonāśītitaṃ sargaḥ || 79 ||  
 37699  
 37700 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe rākṣasīpraśno  
 37701 nāmaikonāśītitaṃ sargaḥ || 79 ||  
 37702  
 37703  
 37704 aśītitaṃ sargaḥ 80  
 37705  
 37706 śrīvāsiṣṭha uvāca |  
 37707  
 37708 mahāniśi mahārāṇye mahārākṣasakanyayā |  
 37709 iti prokte mahāpraśne mahāmantrī giram dadau || 1 ||  
 37710  
 37711 samādadhe'tra prathamam mantrī praśnagaṇānkramāt |  
 37712 vyutkramācca yathānyāyam sūkṣmābhirupapattibhiḥ || 1 ||  
 37713  
 37714 giram vakṣyamāṇapratijñānalakṣaṇām || 1 ||  
 37715  
 37716 mantryuvāca |  
 37717  
 37718 śṛṇu toyadasaṃkāśe praśnametaṃ bhinadmi te |  
 37719 anukramātmakaṃ mattaṃ gajendramiva kesarī || 2 ||  
 37720  
 37721 praśnaṃ praśnagaṇaṃ bhinadmi upapattibhirvidārayāmi || 2 ||  
 37722  
 37723 bhavatyā paramātmaīṣa kathitaḥ kamalekṣaṇe |  
 37724 anayaiva vacobhaṅgyā praśnavidbodhayogyayā || 3 ||  
 37725  
 37726 sarvāṇpraśnān śīthilikartu sarvapraśnahṛdayaṃ tāvatprathamam darśayati ##-  
 37727  
 37728 anākhyatvādagamyatvānmanāḥṣaṣṭhendriyasthiteḥ |  
 37729 cinmātramevamātmānurākāśādapi sūkṣmakaḥ || 4 ||  
 37730  
 37731 kasyāṇorambudheriveti  
 37732 prathamapraśnaviśeṣye'ṇuśabdaprayogasyābhiprāyamudghāṭayati -  
 37733 anākhyatvāditi | tathāca aṇuḥ panthā vitataḥ purāṇaḥ ityādiśrutiṣu prasiddha iti  
 37734 bhāvaḥ || 4 ||  
 37735  
 37736 cidaṇoḥ paramasyāntaḥ sadivāsadivāpi vā |  
 37737 bīje'ntardrumasatteva sphuratīdaṃ jagatsthitam || 5 ||  
 37738  
 37739 antarbrahmāṇḍalakṣaṇīti prṣṭāṃśaṃ darśayati - cidaṇoriti | etena aṇau  
 37740 jaganti tiṣṭhanti kasminbīja iva drumāḥ iti praśno'pyuttaritaḥ || 5 ||  
 37741

37742 satkiṃcidanubhūtitvātsarvātmakatayā svataḥ |  
 37743 tadātmakatayā pūrvaṃ bhāvāḥ sattām kilāgatāḥ || 6 ||  
 37744  
 37745 sadivāsadivāpi vā ityuktyā sūcitaṃ sattāyāḥ kaḥ svabhāvada iti  
 37746 praśnasyottaramāha - satkiṃciditi | sarvavastusattāyā  
 37747 anubhavasattādhīnatvāttatsattāyā  
 37748 anyādhīnatve'navasthāpātātsvataḥsiddhasattākānubhavādeva sarve bhāvāḥ sattām  
 37749 prāptā ityārthaḥ || 6 ||  
 37750  
 37751 ākāśaṃ bāhyaśūnyatvādanākāśaṃ tu cittvataḥ |  
 37752 atīndriyatvānno kiṃcitsa evāṇuranantakaḥ || 7 ||  
 37753  
 37754 kimākāśamanākāśaṃ iti praśnatātparyamudghāṭayati - ākāśamiti | na  
 37755 kiṃcitkiṃcideva kim iti praśnottaramāha - atīndriyatvāditi | nendriyagamyam  
 37756 kiṃcideva yattadityārthaḥ || 7 ||  
 37757  
 37758 sarvātmakatvādbhukte ca tena kiṃcinna kiṃcana |  
 37759 cidaṇoḥ pratibhā sā syādekasyānekatoditā |  
 37760 asatyeva [asatyevāpi satyeva hemnaḥ kaṭakatā yathā iti kvācitkaḥ  
 37761 pāṭhaḥ] yathā hemnaḥ kaṭakādi tathā pare || 8 ||  
 37762  
 37763 yadi tu kiṃcidapi na kiṃcidyadātmabhāve taditi praśnārthastadāpyāha -  
 37764 sarvātmakatvāditi | svasyaiva sarvātmakatvātsvātmanaiva sāṅsātkṛtena  
 37765 sarvasminbhukte nigīrṇe sati tadeva kiṃcit | na kiṃcanātmanā pariśiṣyata ityāśaya  
 37766 ityārthaḥ | ekasyānekaśaṃkhyasyeti praśnopakramābhiprāyamāha - cidaṇoriti |  
 37767 ekasyaiva cidaṇostvaduditānekatāpratibhāmātra prātītikī na vāstavītyārthaḥ | etena  
 37768 kaṭakādīni hemneveti praśno'pyuktaprāya evetyāśayenāha - yathā hemna iti ||  
 37769 8 ||  
 37770  
 37771 eṣo'ṇuḥ paramākāśaḥ sūkṣmatvādapyalakṣitaḥ |  
 37772 manaḥśaṣṭhendriyātītaḥ sthitaḥ sarvātmako'pi san || 9 ||  
 37773  
 37774 ko'ṇustamaḥprakāśaḥ syāt ityādipraśneṣu punaḥpunaraṇuśabdaprayogasyāpi  
 37775 prāgukta evābhiprāya ityāha - eṣo'nuriti || 9 ||  
 37776  
 37777 sarvātmakatvānnaivāsau śūnyo bhavati karhicit |  
 37778 yadasti na tadastīti vaktā mantā iti smṛtaḥ || 10 ||  
 37779  
 37780 ko'ṇurasti ca nāsti ca iti praśne nāsti cetyaṃśo bādhita eveti dūṣayati -  
 37781 sarvātmakatvādityādinā | kathaṃ bādhitastatrāha - yadastīti |  
 37782 yadyasmāddhetostadasti nāstīti ca vaktā mantā ca puruṣaḥ sa ātmaiveti  
 37783 vaktṛmantrādirūpeṇa smṛtaḥ prasiddhaḥ | tathāca  
 37784 svātmāpalāpāyogānnāstitāśya na ghaṭata evetyārthaḥ || 10 ||  
 37785  
 37786 kayācidapi yuktyeha sato'sattvaṃ na yujyate |  
 37787 sarvātmā svātmaguptena karpūreṇeva dṛśyate || 11 ||  
 37788  
 37789 sato'sattvavirodhādapi na yuktamidamityāha - kayācidapīti | yadyastyeva tarhi  
 37790 kuto na dṛśyata ityāśaṅkya niṣkṛṣṭarūpeṇādarśane'pi  
 37791 sarvānugatasadrūpeṇāpidhānaguptenāpi karpūreṇa svagandhātmaneva dṛśyata  
 37792 evetyāha - sarvātmēti | svātmanā pratyagrūpeṇa guptena channena sarvātmā  
 37793 sarvānugatasadātmā dṛśyata ityārthaḥ || 11 ||  
 37794  
 37795 cinmātrāṇu sa eveha sarvaṃ kiṃcinmanāḥsthitam |  
 37796 na kiṃcidindriyātītarūpatvādamalaḥ sthitaḥ || 12 ||  
 37797  
 37798 kaḥ sarva na ca kiṃcicca ityasyottaramāha - cinmātrāṇuriti | nanvaparicchinnaṃ  
 37799 kathaṃ paricchinnaśarvarūpaṃ tatrāha - kiṃciditi | mana  
 37800 indriyavṛttibhīrnanātmatāpratyayātkiṃcinmanāḥparicchinnaśarvarūpeṇaiva  
 37801 sarvamityārthaḥ | ata eva mana indriyādyaparicchinnaśarvābhāvīkarūpeṇa na  
 37802 kiṃcidapītyāśayena tvayā tathoktamityāha - na kiṃciditi || 12 ||  
 37803  
 37804 p. 321) 194  
 37805  
 37806 sa eva caiko'nekaśca sarvasattvātmavedanāt |  
 37807 sa evedaṃ jagaddhatte jagatkośastathaiva hi || 13 ||  
 37808  
 37809 etadabhiprāyeṇa vā tava ekasyānekaśaṃkhyasyetyupakrama ityāha - sa evaika iti  
 37810 | nityaṃ samasya kasyāntaḥ iti praśnasya ko jagadratnakośaḥ syāt ityasya

37811 cottaramāha - sa eveti || 13 ||  
 37812  
 37813 imāścittamahāmbhodhau trijagallavavīcayaḥ |  
 37814 prajñāstasminkacantyapsu dravatvāccakratā iva || 14 ||  
 37815  
 37816 kasmāna kiṃcicca pṛthagūrmyādiva mahāmbhasaḥ ityasyottaramāha - imā  
 37817 iti | cittātmanā mahāmbhodivadvikāriṇi | prajñāścittavikalpamātrārūpāḥ | etena  
 37818 kasyecchayā pṛthakcāstītyetadapi samāhitameva || 14 ||  
 37819  
 37820 cittendriyādyalabhyatvātso'ṇu śūnyasvarūpavat |  
 37821 svasaṃvedanalabhyatvādaśūnyaṃ vyomarūpyapi || 15 ||  
 37822  
 37823 dikkālādyanavacchinnādekasmādasataḥ sataḥ iti  
 37824 śūnyāśūnyobhayātmatoktestātmaparyamāha - cittendriyāditi || 15 ||  
 37825  
 37826 so'haṃ bhavāneva bhavānsaṃpanno'dvaitavedanāt |  
 37827 sa bhavāna bhavennāhaṃ jāto bodhabṛhadvapuh || 16 ||  
 37828  
 37829 ko bhavāneva saṃpannaḥ ityasyottaramāha - so'hamiti | ahamadvaitavedanātsa  
 37830 ātmaiva saṃpannaḥ san bhavān tvadātmaiva bhavānsa saṃpannaḥ ahameva | idamapi  
 37831 ahaṃtābhavattāpratisaṃdhānavyavahāre avyavahāradṛśā tu sa ātmā na  
 37832 bhavānnāhaṃ ca kiṃtu bodhabṛhadvapureva jātaḥ prādurbhūta ityārthaḥ || 16 ||  
 37833  
 37834 tvaṃtāhaṃtātmakaṃ sarvaṃ vinigīryāvabodhataḥ |  
 37835 na tvaṃ nāhaṃ na sarvaṃ ca sarvaṃ vā bhavati svayam || 17 ||  
 37836  
 37837 uktārthameva sphuṭamāha - tvaṃteti || 17 ||  
 37838  
 37839 gacchanna gacchatyeṣo'nuryojanaughagato'pi san |  
 37840 saṃvittyā yojanaughatvaṃ tasyāṇorantare sthitam || 18 ||  
 37841  
 37842 gacchanna gacchati ca kaḥ ityasyottaramāha - gacchanniti | yojanaughagata  
 37843 ākāśavadyojanaughavyāpyapi san | saṃvittyā svapna iva kalpanayā || 18 ||  
 37844  
 37845 na gacchatyeṣa yāto'pi saṃprāpto'pi ca nāgataḥ |  
 37846 svasattākāśakośāntarvāsītvāddeśakālayoḥ || 19 ||  
 37847  
 37848 ko tiṣṭhannapi tiṣṭhati ityasyottaramapi tayaiva diśā āha - na gacchatīti || 19 ||  
 37849  
 37850 gamyaṃ yasya śarīrasthaṃ kva kilāsau prayāti hi |  
 37851 kucakoṭaragaḥ putraḥ kiṃ mātṛānyatra vīkṣyate || 20 ||  
 37852  
 37853 uktamubhayaṃ dṛṣṭāntenopapādayati - gamyamityādinā | gamyaṃ gamanena  
 37854 prāptavyaṃ deśāntaram || 20 ||  
 37855  
 37856 gamyo yasya mahādeśo yāvatsaṃbhavamakṣayaḥ |  
 37857 antasthaḥ sarvakarturhi sa kathaṃ kveva gacchati || 21 ||  
 37858  
 37859 yathā deśāntaraprāpte kumbhe vakrasamudrite |  
 37860 tadākāśasya gamanāgamane na tathātmanaḥ || 22 ||  
 37861  
 37862 sphuṭaṃ dṛṣṭāntāntaramāha - yatheti | vakrasamudrite baddhamukhe  
 37863 gamanāgamane na stastathetyārthaḥ || 22 ||  
 37864  
 37865 cittatā sthāṇutā svāntaryadā sto'nubhavātmike |  
 37866 cetanasya jaḍasyaiva tadāsau dvayameva ca || 23 ||  
 37867  
 37868 kaścetano'pi pāṣāṇaḥ ityasya praśnasya yadi cidrūpo jaḍarūpaśceti  
 37869 viruddhobhayātmaka ityarthastadāha - cittateti | yadā jaḍasyaiva  
 37870 dehāderātmatādātmyādhyāsāccetanasya cittatā prakāśasvabhāvatā sthāṇutā  
 37871 jaḍatā cānubhavātmike svānubhavasākṣike stastadāsāvavimarśāddvayaṃ  
 37872 jaḍabodhobhayarūpo bhavatyevetyārthaḥ || 23 ||  
 37873  
 37874 yadā cetanapāṣāṇasattaikātmaikacidvapuh |  
 37875 tadā cetana evāsau pāṣāṇa iva rākṣasi || 24 ||  
 37876  
 37877 yadā tu cetano'pi pāṣāṇa iva ghanarūpaḥ ka iti praśnārthastadā  
 37878 pāramārthikamātmārūpameva cidghanaṃ sa ityāha - yadā ceti || 24 ||  
 37879

37880 paramavyomnyanādyante cinmātraparamātmanā |  
 37881 vicitraṃ trijagaccitraṃ tenedamakṛtaṃ kṛtaṃ || 25 ||  
 37882  
 37883 kaścidyomni vicitrakṛt ityasyottaramāha - paramavyomnīti |  
 37884 mithyātvādakṛtameva kṛtaṃ || 25 ||  
 37885  
 37886 tatsaṃvittyā vahnisattā tenātyaktānalākṛtiḥ |  
 37887 sarvago'pyadahatyeva sa jagaddravyapāvakaḥ [sa sarvadravyapāvakaḥ iti  
 37888 pāṭhaḥ sādhuḥ] || 26 ||  
 37889  
 37890 vahnitāmajahaccaiva kaśca vahniradāhakaḥ ityasyottaramāha - tatsaṃvittyeti |  
 37891 ātmasattāyā eva vahnisattātve tasyāḥ sarvagatatvātsarvago'pi saḥ adahati na  
 37892 dahatyeva | amānonāḥ pratiṣedhe iti nañarthako nipāto'kāraḥ | naitāvatā sa  
 37893 sarvagato neti mantavyam | yataḥ sa sarvadravyāṇāṃ pāvaka iva prakāśaka  
 37894 ityarthaḥ || 26 ||  
 37895  
 37896 prajvaladbhāsvarākārānnirmalādgaganādapi |  
 37897 prajvalaccetanaikātmā tasmādagñiḥ sa jāyate || 27 ||  
 37898  
 37899 avahnerjāyate vahniḥ kasmāditi praśnasyottaramāha - prajvaladiti || 27 ||  
 37900  
 37901 saṃvedanādyadarkādiprakāśasya prakāśakaḥ |  
 37902 na naśyatyātmabhārūpo mahākālpāmbudairapi || 28 ||  
 37903  
 37904 acandrārkāgnitāro'pi ko'vināśaḥ prakāśakaḥ ityasyottaramāha -  
 37905 saṃvedanāditi || 28 ||  
 37906  
 37907 anetralabhyo'nubhavarūpo hṛdgṛhadīpakaḥ |  
 37908 sarvasattāprado'nantaḥ prakāśaḥ paramaḥ smṛtaḥ || 29 ||  
 37909  
 37910 anetralabhyātkasmācca prakāśaḥ saṃpravartate ityasyottaramāha - anetralabhya  
 37911 iti || 29 ||  
 37912  
 37913 pravartate'smadāloko manaḥśaṣṭhendriyātigāt |  
 37914 yenāntarāpi vastūnāṃ dṛṣṭā dṛśyacamatkṛtiḥ || 30 ||  
 37915  
 37916 tasya svayaṃjyotiṣṭvamanubhāvayati - pravartata iti |  
 37917 asmadāloko'haṃkāradiprathā manaḥśaṣṭhendriyātigādātmanaḥ  
 37918 sakāśātppravartate | yathā gāḍhāndhakārasthito'pi tvaṃ kvāsīti  
 37919 pṛṣṭho'hamihāsmīti vakti | yena hetunā antarā ālokadīpādikamiti śeṣaḥ |  
 37920 vastūnāṃ svadehendriyādīnāṃ viśaye dṛśyacamatkṛtiraparokṣaprathā  
 37921 dṛṣṭā | sarvānubhavaprasiddheti yāvat || 30 ||  
 37922  
 37923 p. 322) 195  
 37924  
 37925 latāgulmāṅkurādīnāmanakṣāṇāṃ ca poṣakaḥ |  
 37926 utsedhavedanākāraḥ prakāśo'nubhavātmakaḥ || 31 ||  
 37927  
 37928 latāgulma ityādipraśnasyottaramāha - lateti | poṣakaḥ svasaṃnidhānena  
 37929 vṛddhinimittam | utsedhasya ca tatphalasya vedanameva ākāro yasya tatsākṣiṇaḥ ||  
 37930 31 ||  
 37931  
 37932 kālākāśakriyāsattā jagattatrāsti vedane |  
 37933 svāmī kartā pitā bhoktā ātmatvācca na kiṃcana || 32 ||  
 37934  
 37935 janakaḥ ko'mbarādīnāṃ ityasyottaramāha - kālākāśeti | vyavahāradṛṣā  
 37936 cedam paramārthadṛṣā tvāha - ātmatvāditi || 32 ||  
 37937  
 37938 aṇutvamajahatso'nurjagadratnasamudgakaḥ |  
 37939 mātṛmānaprameyātma jaganāstīti kevale || 33 ||  
 37940  
 37941 ko jagadratnakośaḥ syāt ityasyottaram punarāha - aṇutvamiti | samudgakaḥ  
 37942 saṃpuṭakaḥ | kasya kośī maṇerjagat ityasyottaramāha - mātṛityādisārdhena ||  
 37943 33 ||  
 37944  
 37945 sa eva sarvajagati sarvatra kacati sphuṭam |  
 37946 yadā jagatsamudre'smiṃstadāsau [jagatsamudre iti pāṭhaḥ] paramo  
 37947 maṇiḥ || 34 ||  
 37948

37949 durbodhatvāttamaḥ so'ṇuścinmātratvātprakāśadṛk |  
 37950 so'sti saṃvittirūpatvādakṣātītastathā na san || 35 ||  
 37951  
 37952 ko'ṇustamaḥprakāśaḥ syāt ityasyottaramāha - durbodhatvāditi | ko'ṇurasti ca  
 37953 nāsti ca ityasyottaramāha - so'stīti || 35 ||  
 37954  
 37955 dūre so'nakṣalabhyatvāccidrūpatvānna dūragaḥ |  
 37956 sarvasaṃvedanācchailo hyasāvevāṇureva san || 36 ||  
 37957  
 37958 ko'ṇurdūre'pyadūre ca ityasyottaramāha - dūre sa iti | ko'ṇureva mahāgiriḥ  
 37959 ityasyottaramāha - sarvasaṃvedanāditi | vinaiva karaṇaṃ sarvairapyahamahamiti  
 37960 purovartīśaila ivāparokṣatayā saṃvedanāditi tvayokta ityārthaḥ || 36 ||  
 37961  
 37962 tatsaṃvedanamātraṃ yattadidaṃ bhāsate jagat |  
 37963 na satyamasti śailādi tenāṇāveva merutā || 37 ||  
 37964  
 37965 tatrāṇureva san ityaṃśasya tātparyamāha - tatsaṃvedaneti || 37 ||  
 37966  
 37967 nimeṣapratibhāso [nimeṣakṛtibhāsaḥ iti pāṭhaḥ] hi nimeṣa iti  
 37968 kathyate |  
 37969 kalpeti pratibhāso hi kalpaśabdena kathyate || 38 ||  
 37970  
 37971 nimeṣa eva kaḥ kalpa ityasyottaramāha - nimeṣetyādinavabhiḥ || 38 ||  
 37972  
 37973 kalpakriyāvilāso hi nimeṣaḥ pratibhāsate |  
 37974 bahuyojanakoṭisthaṃ manasyeva mahāpuram || 39 ||  
 37975  
 37976 uktārthamupapādayati - kalpeti | nimeṣa eva kalpe yāvantiyaḥ kriyāstairvilasatīti  
 37977 kalpakriyāvilāsaḥ pratibhāsata ityārthaḥ | alpāntarvistr̥tasya pratibhāse  
 37978 dṛṣṭāntamāha - vahviti || 39 ||  
 37979  
 37980 nimeṣajāṭhare kalpasambhavaḥ samudeti hi |  
 37981 mahānagaranirmāṇaṃ mukure'ntarivāmāle || 40 ||  
 37982  
 37983 tadasambhāvanāvāraṇāya dṛṣṭāntāntaramāha - nimeṣeti | mukure darpaṇe  
 37984 || 40 ||  
 37985  
 37986 nimeṣakalpaśailādipūrayojanakotayaḥ |  
 37987 yatrā'ṇāveva vidyante tatra dvaitaikyate kutaḥ || 41 ||  
 37988  
 37989 nimeṣaḥ kalpāḥ śailādipūrā yojanakotayaśca svasatyatve virodhādāśraya  
 37990 bhedakā yatrā'ṇāvatisūksme'pi vidyante mithyātvamālambya samāviśanti tatra  
 37991 dvaitaikyayorapi tathaiva mithyātvanaiva samāveśādityārthaḥ || 41 ||  
 37992  
 37993 kṛtavānprāgidamahamiti buddhāvudeti hi |  
 37994 kṣaṇātsatyamasatyam ca dṛṣṭāntaḥ svapnavibhramaḥ || 42 ||  
 37995  
 37996 satyam vyāvahārikamasatyam prātibhāsikaṃ ca || 42 ||  
 37997  
 37998 duḥkhe kālaḥ sudīrgho hi sukhe laghutaraḥ sadā |  
 37999 rātrirdvādaśavarṣāṇi hariścandrasya coditā || 43 ||  
 38000  
 38001 ukte'rthe lokānubhavamākhyāyikāṃ codāharati - duḥkha iti | uditā āvirbhūtā ||  
 38002 43 ||  
 38003  
 38004 niścayo ya udeत्यantaḥ satyātmā satya eva ca |  
 38005 hemnīva kaṭakādītvaṃ sa eva citi rājate || 44 ||  
 38006  
 38007 cittavṛttīyanusāreṇaiva citaḥ pratibhāso na vastuvṛttānusāreṇetyāha -  
 38008 niścaya iti || 44 ||  
 38009  
 38010 na nimeṣo'sti no kalpo nādūraṃ na ca dūratā |  
 38011 cidaṇupratibhaivaivaṃ sthitānyānyānyavastuvat [nānyānyavastuvat iti  
 38012 pāṭhaḥ] || 45 ||  
 38013  
 38014 kiṃ tarhi vastuvṛttaṃ tadāha - neti || 45 ||  
 38015  
 38016 prakāśatamasordūrādūrayoḥ kṣaṇakalpayoḥ |  
 38017 ekaciddehayoreva na bhedo'sti manāgapi || 46 ||

38018  
 38019 evamanyeṣvapi viruddheṣvadhīṣṭhānacidabhedādeva bhedo netyāha -  
 38020 prakāśeti || 46 ||  
 38021  
 38022 pratyakṣamakṣasāratvādapratyakṣaṃ tato'tigam |  
 38023 dṛṣyatvenaiṣa vodeti cetā draṣṭaiva sadvapuh || 47 ||  
 38024  
 38025 kiṃ pratyakṣamasadrūpaṃ iti praśnasyottaramāha - pratyakṣamiti | akṣāṇaṃ  
 38026 bāhyāntarakaraṇānāṃ sārattvātsvasvaviṣayāparokṣaprathānirvāhakatvāt |  
 38027 tato'tigam tadaviṣayaḥ | athavā  
 38028 pratyakṣādipramāṇagamyadṛṣyāropenodayādapyasya pratyakṣatvamityāha ##-  
 38029 pratyakṣa ityarthah || 47 ||  
 38030  
 38031 yāvatkaṭakasaṃvittistāvanāstīva hematā |  
 38032 yāvacca dṛṣyatāpattistāvannāstīva sā kalā || 48 ||  
 38033  
 38034 yadi sa eva dṛṣyātmā tarhi kuto dṛṣyasya heyatā tatrāha - yāvaditi | sā  
 38035 kalā vāstavī cidekarasatā | tathāca na dṛṣyarūpeṇa paramapuruṣārthateti  
 38036 heyatvamiti bhāvaḥ || 48 ||  
 38037  
 38038 kaṭakatve'kṛte'dṛṣṭe suvarṇatvamivātataṃ |  
 38039 kevalaṃ nirmalaṃ śuddhaṃ brahmaiva paridṛṣyate || 49 ||  
 38040  
 38041 ata eva dṛṣyātmanā akalpane kalpitasya vā adarśane tasya  
 38042 brahmarūpatvātpuruṣārthatetyāśayenāha - kaṭakatve iti | akṛte adṛṣṭe ceti  
 38043 cchedaḥ || 49 ||  
 38044  
 38045 sarvatvādeva sadrūpo durlakṣyatvādasadvapuh |  
 38046 cetanaścetanātmavāccetyāsaṃbhavatastvacit || 50 ||  
 38047  
 38048 asadrūpamiti praśnāṃsāśayamāha - sarvatvāditi | sarvānuviddhasadrūpeṇa  
 38049 prathanātsadrūpaḥ | niṣkṛṣṭarūpeṇa durlakṣyatvāccāsadvapurāsadrūpaḥ | asadvā  
 38050 idamagra āsīttato vai sada jāyata iti śrutau tathā vyavahāradarśanādityāśayaḥ |  
 38051 kiṃ cetanamacetanam iti praśnottaramāha - cetana iti | acit acetana  
 38052 ityuktastvayetyarthah || 50 ||  
 38053  
 38054 p. 323) 195  
 38055  
 38056 ciccamatkāramātrātmanyasmiṃscitpratibhātmani |  
 38057 jagatyanilavṛkṣābhe ciccetyakalane kutaḥ || 51 ||  
 38058  
 38059 cetyābhāvamupapādayati - ciccamatkāretyādinā | citpratibhātmani  
 38060 citpratibhārūpe anilalolitavṛkṣavadasthire anilamayavṛkṣavadatyantāsatī ca |  
 38061 ciccetyakalane caitanyāśrayaviṣayatākalpane || 51 ||  
 38062  
 38063 yathā tāpasya pīnasya bhāsanam mṛgatṛṣṇikā |  
 38064 evaṃ pīvaramadvaitam tathā cidbhāsanam jagat || 52 ||  
 38065  
 38066 ciccamatkāramātre dṛṣṭāntamāha - yatheti | tāpasya ātapasya | pīnasya  
 38067 pracurasya || 52 ||  
 38068  
 38069 arkāṃśubhiḥ sūkṣmataranirmāṇam yadanāmayam |  
 38070 astitānāstite tatra kalpāderiva kaiva dhīḥ || 53 ||  
 38071  
 38072 yathā arkaraśmibhirvakṣyamāṇakāñcanādinirmāṇam tatra nirmāṇe astitānāstite  
 38073 brāhmakalpādirūpasya jagata ivetyasata upamābhūtasya asattvaṃ sphuṭameva |  
 38074 evaṃca ciccetyabhedadhīḥ kaiva | nirviṣayetyarthah || 53 ||  
 38075  
 38076 māyayāṃsukaṇāṅke khe yathā kacatī kāñcanam |  
 38077 tathā jagadidaṃ bhātī ciccetyakalane kutaḥ || 54 ||  
 38078  
 38079 māyayā avidyayā yathā aṃsukaṇāṅke sūryāṃsulesāñcite khe ākāśe  
 38080 kāñcanam kacatī prathate || 54 ||  
 38081  
 38082 svapnagandharvasaṃkalpanagare kuḍyavedanam |  
 38083 na sannāśadyathā tadvadviddhi dīrghabhraṃ jagat || 55 ||  
 38084  
 38085 tathā caivaṃvidhanyāyabhāvanābhyāsanirmalāt |  
 38086 cidākāśena niryāti yathā bhūtārthadarśinaḥ || 56 ||

38087  
 38088 astvevaṃ jagadbhrāntisiddhaṃ kiṃ tatastatrāha - tathāceti | tathāca  
 38089 evaṃvidhānāṃ mithyātvopapādakanyāyānāṃ  
 38090 punaḥpunarbhāvanālakṣaṇanābhyaśena nirmalānmanaso yathābhūtārthadarśinaḥ  
 38091 pāramārthikaṃ brahma dṛṣṭavataḥ puṃso'vidyānāśe sati cidākāśe punaḥ  
 38092 saṃsāro na niryāti punarāvṛttirnāstīti siddhamityarthaḥ | athavā  
 38093 nyāyapariṣkṛtatattvadṛśā sṛṣṭireva nābhūdityarthaḥ || 56 ||  
 38094  
 38095 na kuḍyākāśayorbhedo dṛśyasamvedanādṛte |  
 38096 ābrahmajīvakalanādyadrūḍhaṃ rūḍhameva ca || 57 ||  
 38097  
 38098 athavā viṣayarūpabhedakasaṃvedanamedādeva bhinnamiva na vastutastathaiva  
 38099 ābrahmastambaparyantanirūḍhajīvanubhavādityāha - neti || 57 ||  
 38100  
 38101 pratibhāsāccidākāśe sattvasūnyaṃ bhavanti tāḥ |  
 38102 prakacanti hyanirbhāvyāḥ prabhāpiṇḍa iva prabhāḥ || 58 ||  
 38103  
 38104 yadi na bhedastarhi kathaṃ kuḍyādibhedakalanā jāyante tatrāha - pratibhāsāditi  
 38105 | tāḥ kalanāḥ sattvasūnyaṃ yathā syāttathā bhavantītyarthaḥ | atyantāsattve  
 38106 khapuṣpavadbhānānupapatterāha - anirbhāvyā iti | yauktikadṛśā  
 38107 anirvacanīyā ityarthaḥ || 58 ||  
 38108  
 38109 pṛthaktāmatibhāsasya svacamatkārayogataḥ |  
 38110 sarvātmikā hi pratibhā parā vṛkṣātmabījavat || 59 ||  
 38111  
 38112 evaṃ sopapatti prāsaṅgikaṃ kiṃ cetanamacetanam iti praśnottaramuktvā  
 38113 śiṣṭānāṃ praśnānāmuttaraṃ rājārthe  
 38114 pariśeṣayaṃstadajñānaśaṅkānivṛttaye teṣvavayutya dvitrāṇāmuttaraṃ  
 38115 vivakṣurdvaitamithyātvopavarṇanaprasaṅjitaṃ dvaitamapyapṛthakkasmāt  
 38116 ityasyottaramāha - pṛthakteti | pṛthaktāsaṃskārasaṃskṛtāyā  
 38117 materbuddhivṛtteryō bhāso'ntargata ātmaprakāśastasya yaḥ svacamatkāraḥ  
 38118 pṛthaktāprakaṭanaśaktīlakṣaṇastadyogato dvaitaṃ pratibhātamapi  
 38119 apṛthagevetyarthaḥ | tatra hetumāha - sarvātmiketī | pratibhā ātmaprakāśaḥ ||  
 38120 59 ||  
 38121  
 38122 bījamantasthavṛkṣatvaṃ nānā'nānā yathaikadṛk |  
 38123 tathā'saṃkhyajagadbhrahma śāntamākāśakośavat || 60 ||  
 38124  
 38125 vṛkṣātmabījavaditi dṛṣṭāntaṃ vivṛṇvan ko'ntarbījamivāntasthaṃ sthitaḥ  
 38126 kṛtvā trikālagāḥ ityasyottaramāha - bījamiti | ekadṛk ekarūpaṃ bījaṃ nānā  
 38127 pṛthagbhūtaṃ anānā apṛthagbhūtaṃ ca antasthavṛkṣatvaṃ  
 38128 antargataṃvṛkṣākāraṃ kṛtvā sthitaṃ tathā brahmāpyasaṃkhyajagadityarthaḥ ||  
 38129 60 ||  
 38130  
 38131 bījasyāntasthavṛkṣasya vyomādvaitā sthitiriyathā |  
 38132 brahmaṇo'ntasthajagataḥ sākṣitvāccitsthitistathā || 61 ||  
 38133  
 38134 ākāśakośavadityuktestātparyaṃ sphuṭayati - bījasyeti | vyadhikaraṇe  
 38135 ṣaṣṭhyau | bījāntargataṃvṛkṣasyātisūkṣmatvātsthitiriyathā vyomādvaitā  
 38136 ākāśatulyā tathā brahmāntargatajagato'pyātmasākṣitvāttatsākṣinaḥ  
 38137 pṛthagānupalambhāccidrūpeṇaiva sthitiriti  
 38138 citibhedakābhāvādākāśakośasāmyamityarthaḥ || 61 ||  
 38139  
 38140 śāntaṃ samastamajamekamanādimadhyam  
 38141 nehāsti kācana kalākalanā kathaṃcit |  
 38142 nirdvandvaśāntamatirekamane kamaccha-  
 38143 mābhāsarūpamajamekavikāsamāste || 62 ||  
 38144  
 38145 etāvataiva sarvapraśnānāmuttaramuktaprāyamiti  
 38146 sūcayansarvapraśnaparamatātparyaviśayādvitīyacinmātraparamārthasthitipradarśan  
 38147 enopasaṃharati - śāntamiti | nirdvandvaiḥ śāntamatibhireva ricyate  
 38148 mātātatkāryamalanirāśena pariśodhyata iti nirdvandvaśāntamatirekam |  
 38149 anekamekatvākhyaguṇenāpi śūnyaṃ | ekameva parito niraṅkuśaṃ vikasati  
 38150 bṛhattamatvādityekavikāsam | ābhāsarūpaṃ cinmātramāste paramārthata  
 38151 ityarthaḥ | ajapadābhyaṃ janmādivikārāṇāṃ tadvatāṃ ca nirāsaḥ || 62 ||  
 38152  
 38153 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāyeṣutpattiprakaraṇe ka0  
 38154 praśnabhedanaṃ nāmāśītitaṃ sargaḥ || 80 ||  
 38155

38156 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe praśnabhedanaṃ  
 38157 nāmāśītitamaḥ sargaḥ || 80 ||  
 38158  
 38159  
 38160 p. 324) 196  
 38161  
 38162 ekāśītitamaḥ sargaḥ 81  
 38163  
 38164 rākṣasyuvāca |  
 38165  
 38166 aho nu paramārthoktiḥ pāvanī tava mantriṇaḥ |  
 38167 rājā rājīvapatrākṣa idānīmeṣa bhāṣatām || 1 ||  
 38168  
 38169 iha rājā'vaśiṣṭhānāṃ praśnānāmuttaraṃ kramāt |  
 38170 vadanvakti viśeṣajño yuktimukteṣvapi kvacit || 1 ||  
 38171  
 38172 mantrivacanacamatkāradaśānādeva rājño'pi tattvajñatve pariññāte'pi rājoktau  
 38173 camatkārātīsayāṃ saṃbhāvya śrotukāmā rākṣasyuvāca - aho iti || 1 ||  
 38174  
 38175 rājovāca |  
 38176  
 38177 jāgatapratyaśābhāvo yasyāhuḥ pratyayaṃ param |  
 38178 sarvasaṃkalpasamnyāsaścetasā yatparigrahaḥ || 2 ||  
 38179  
 38180 rājā ca tadabhiprāyamalakṣya sarvaprāśnamukhyatātparyaviśayaṃ brahma  
 38181 virodhābhāsoktimukhacamatkārātīsayena darśayati - jāgatetyādicaturbhiḥ |  
 38182 avasthātrayadarśanalakṣaṇasya jāgatapratyaśābhāvo bodhalakṣaṇā  
 38183 nivṛttireva svataḥsphuradadhiṣṭhānarūpaturīyalakṣaṇā yasya darśanamityarthaḥ |  
 38184 sa ca tadekaniṣṭhatārūpeṇa tatparigraheṇa bhavatīti tatparigrahaṃ lakṣaṇena  
 38185 darśayati - sarveti || 2 ||  
 38186  
 38187 yatsaṃkocavikāsābhyāṃ jagatpralayasṛṣṭayaḥ |  
 38188 niṣṭhā vedāntavākyānāmatha vācāmagocaraḥ || 3 ||  
 38189  
 38190 yasya māyikābhyāṃ saṃkocavikāsābhyāṃ | vācāmagocarō ya iti śeṣaḥ || 3 ||  
 38191  
 38192 koṭidvayāntarālasthaṃ madhye koṭidvayīmayam |  
 38193 yasya cittamayī līlā jagadetaccarācaram || 4 ||  
 38194  
 38195 sattvāsattvabhānābhānakoṭidvayasyāntarālasthamanirvacanīyamityarthaḥ | ata  
 38196 evādyantayorasatkoṭyaiva grastatve'pi madhye daiśikaparicchedena kvacidasti  
 38197 kvacinnāstīti koṭidvayīmayam | evamādyantayorabhānagrastatve'pi madhye  
 38198 tattadindriyayogyarūpeṇa bhāti rūpāntareṇa tattvataśca na bhātīti madhye  
 38199 koṭidvayīmayam | ata eva sadasatsaṃdhirūpasya cijjaḍasaṃdhirūpasya ca  
 38200 hiraṇyagarbhātmakasya yadiyacittasya vikāratvāllīlābhūtametajjagadityarthaḥ || 4 ||  
 38201  
 38202 yasya viśvātmakatve'pi khaṇḍyate naikapīṇḍatā |  
 38203 sanmātraṃ tattvayā bhadre kathyate brahma śāśvatam || 5 ||  
 38204  
 38205 ekapīṇḍatā akhaṇḍavastutā | kathyate pṛcchyate || 5 ||  
 38206  
 38207 eṣo'nurvedanādvāyuh svabhrāntirdṛgadṛśyata  
 38208 [bhrāntirdṛgadṛśyata iti pāṭhaḥ sādhuḥ] |  
 38209 ato na kiṃcidvāyvādi kevalaṃ śuddhacetanam || 6 ||  
 38210  
 38211 mantryuktaśiṣṭeṣu prathamam kaśca vāyuravāyuśca iti praśnaṃ samādhatte ##-  
 38212 [svātmānyevetyādīphalitārthakathanam]  
 38213 vāyutvavedanādbhrāntiranyathāgraho yasya tathāvidhaḥ san vāyuradṛśyata |  
 38214 paramārthatastavāyurevetyāha - ata iti || 6 ||  
 38215  
 38216 śabdasaṃvedanācchabdaḥ śabdasya bhrāntidarśanam |  
 38217 tato'tra śabdaśabdārthadṛṣṭerdūrātaram gataḥ || 7 ||  
 38218  
 38219 kaḥ śabdo'śabda eva cetyasyāpyevamevottaram bodhyamityāha - śabdeti || 7 ||  
 38220  
 38221 so'nuḥ sarvaṃ na kiṃcicca so'haṃ nāhaṃ sa eva ca |  
 38222 sarvaśakyātmano'syaiva pratibhaikātra kāraṇam || 8 ||  
 38223  
 38224 kaḥ sarva naca kiṃcicca ityasyottaramāha - so'nurīti | ko'haṃ nāhaṃ ca kiṃ



38225 bhavet ityetatsamādhatte - so'hamiti | ahaṃkāraṇiṣkarṣe so'haṃ tadrūpeṇa tu  
 38226 nāhaṃ | athavā ahaṃkāratattābhyāmupalakṣaṇe sohaṃ | tābhyāmanupalakṣaṇe tu  
 38227 nāhaṃ sa ca naivetyarthaḥ | evaṃ vāstavāvāstavavaicitrye kiṃ kāraṇaṃ tadāha ##-  
 38228 vāstavapratibhāśaktirvāstavarūpavyaktau ca kāraṇamityarthaḥ || 8 ||  
 38229  
 38230 ātmā yatnaśataprāpyo labdhe'sminna ca kiṃcana |  
 38231 labdhaṃ bhavati taccaitatparamaṃ vā na kiṃcana || 9 ||  
 38232  
 38233 kiṃ prayatnaśataprāpyam labdhaṃ na kiṃcidbhavati ityanayoruttaramāha -  
 38234 ātmeti | labdhe'sminna ca kiṃcana ityetadupapādayati - labdhamiti |  
 38235 tadetatādātmarūpatvādeva prāgeva labdhaṃ bhavatīti yatnastena na saphalaḥ | tataḥ  
 38236 paramamutkṛṣṭamanyadvā yatnaphalaṃ na kiṃcanetyāśayena tvayā tathā  
 38237 prṣṭamityarthaḥ || 9 ||  
 38238  
 38239 tāvajjanma vasanteṣu saṃsṛtivrataściraṃ |  
 38240 vikaśatyudito yāvanna bodho mūlakāṣakṛt || 10 ||  
 38241  
 38242 tarhi kiṃ jñānaprayatno vyartha eveti śaṅkāṃ pariharaṇa kiṃtu sarvaṃ na labhyate  
 38243 ityasya tātparyamāha - tāvaditi | tathāca yāvatsaṃsāramūlājñānanāśo na  
 38244 vṛttastāvallabdhampyātmatattvaṃ sarvaṃ pūrṇarūpaṃ na labdham | bodhena tu  
 38245 pūrṇaṃ labhyata iti na tadyatnavaiyarthyamityarthaḥ || 10 ||  
 38246  
 38247 aṇunānena rūpatvaṃ dṛśyatāmiva gacchatā |  
 38248 tāpenāmbudhiyevedaṃ svasthenaivāpahāritam || 11 ||  
 38249  
 38250 svasthena jīvitenoccaiḥ kenātmaivāpahāritaḥ ityasyottaramāha - aṇuneti |  
 38251 rūpatvaṃ sākārabhāvaṃ prāpyeti śeṣaḥ | tāpena marubhūmyātapena | idaṃ  
 38252 vāstavātmarūpaṃ || 11 ||  
 38253  
 38254 anena saṃvidānūnā merustribhuvanaṃ tṛṇam |  
 38255 vāmitvā bahirantasthaṃ māyātmakamavekṣyate || 12 ||  
 38256  
 38257 kenānūnāntaḥ kriyate merustribhuvanaṃ tṛṇam ityanayoruttaramāha - aneneti  
 38258 | merurantaḥ kriyate tribhuvanaṃ ca tṛṇamiva kriyata ityarthaḥ | yadyantaḥ kriyate  
 38259 tarhi bahiḥ kathamavekṣyate tatrāha - vāmitveti | bahirvāmitveva antareva  
 38260 bāhyamiva kalpayitveti yāvat || 12 ||  
 38261  
 38262 cidaṇorantare yadyadasti taddṛśyate bahiḥ |  
 38263 saṃkalpeṣṭāliṅganadidṛṣṭānto'tra [saṃkalpeṣvāliṅganādi iti  
 38264 pāṭhaḥ] hi rāgiṇaḥ || 13 ||  
 38265  
 38266 āntarīmapī saṃkalpikāṅganāṃ tadāliṅgaṃ ca  
 38267 bāhyasaṃskārabījatvādbahiriva paśyāmīti rāgiṇāmanubhavādityarthaḥ || 13 ||  
 38268  
 38269 p. 325) 196  
 38270  
 38271 ādisarge sarvaśaktiścidyathaivoditātmanā |  
 38272 tathāśu paśyatyakhilaṃ saṃkalpe parvataḥ svataḥ || 14 ||  
 38273  
 38274 idṛśāniyame ko hetustatrāha - ādisarga iti | ādisarge pravṛttā niyatireva  
 38275 heturityarthaḥ | yathā ikṣorveṇvādevā prathamaparvato  
 38276 yādṛśāsākhāpatrāṅkurādyudgamastathaiva dvitīyādīparvabhya'pīti svato  
 38277 niyamastathā ādisargasaṃkalpe parvato'pī idānīmītanasaṃkalpe svato niyama iti  
 38278 śeṣaḥ || 14 ||  
 38279  
 38280 abhijātasya yasyāntaryadyathā pratibhāsate |  
 38281 tattathā paśyatīvāsau dṛṣṭānto'tra śośormanaḥ || 15 ||  
 38282  
 38283 abhijātasya āvirbhūtacittasya ca || 16 ||  
 38284  
 38285 paramāṇutayaivāpi cinmāteṇānūnāmūnā |  
 38286 parisūkṣmatamenaiṣa viśvagviśvaṃ prapūritam || 16 ||  
 38287  
 38288 kenāpyaṇukramātreṇa pūritā śatayojanī ityasyottaramāha - paramāṇutayeti |  
 38289 deśataḥ paramāṇutayā vastutaścinmātreṇānūnā kālataḥ parisūkṣmatameneti  
 38290 trividhaparicchedakalpanasyāpyavadhibhūtenāpītyarthaḥ | viśvak sarvataḥ || 16 ||  
 38291  
 38292 aṇureva na mātyeṣa yojanānāṃ śateṣvapi |  
 38293 sarvagatvādanādītivādarūpatvādanākṛtiḥ || 17 ||

38294  
 38295 ko'ṇureva bhavanmāti na yojanaśateṣvapi ityasyottaramāha - aṇureveti || 17 ||  
 38296  
 38297 yathā dūrtena khḍgena [khiṅgena iti pāṭhaḥ] puṃsā bālaḥ  
 38298 pratāryate |  
 38299 subhrūvikāranayanānirīkṣaṇaviceṣṭitaiḥ || 18 ||  
 38300  
 38301 khiḍgena vi.etaṇa bālo mugdhaḥ strījana śobhanairbhrūvikārainayanābhyāṃ  
 38302 nirīkṣaṇairviceṣṭitaiśca pratāryate vaśīkṛtyākṛśyate || 18 ||  
 38303  
 38304 cidālokena śuddhena saparvatatṛṇaṃ jagat |  
 38305 nāṭyate'virataṃ tadvadvivṛtṭyābhinayaṃ sadā || 19 ||  
 38306  
 38307 yathāyaṃ dṛṣṭāntastadvaccidālokenāpi abhinayaṃ vyañjakaceṣṭāṃ vivṛtṭya  
 38308 jagannāṭyate sadetyarthaḥ || 19 ||  
 38309  
 38310 tenaivānantarūpatvādaṇunā vāsasā yathā |  
 38311 saṃvidā [saṃvidantarbhavadbāhye iti pāṭhaḥ sādhuḥ]  
 38312 tadbhavadbāhye kṛtvā mervādiveṣṭitam || 20 ||  
 38313  
 38314 kasyāṇorudare santi kilāvanibhṛtāṃ ghaṭāḥ ityetatpratyāha - teneti | yathā  
 38315 vāsasā svāntarbhavanmervādicitraṃ bāhya iva kṛtvā veṣṭitam tadvadityarthaḥ ||  
 38316 20 ||  
 38317  
 38318 dikkālādyānavacchinnarūpatvānmeruto bṛhat |  
 38319 vālāgrasatabhāgātmāpyeṣa sūkṣmaḥ paro'nukaḥ || 21 ||  
 38320  
 38321 aṇutvamajahatko'ṇurmeroḥ sthūlatarākṛtiḥ ityasyottaramāha - dikkāleti || 21 ||  
 38322  
 38323 śuddhasaṃvedanākāśarūpasya paramāṇunā |  
 38324 śobhate nahi sāmyoktirmerusarṣapayoriva || 22 ||  
 38325  
 38326 pratipraśnamātmānyaṇuśabdaprayogasya mantriṇā yo'bhiprāya uktaḥ  
 38327 anākhyatvādagamyatvānmanāḥṣaṣṭhendriyasthiteḥ |  
 38328 cinmātramevamātmānurākāśādapi sūkṣmakaḥ || iti karkaṭyā ca sa  
 38329 evābhipreto'bhyupagataśceti niścitya rājā svasya viśeṣajñatāṃ darśayitum taṃ  
 38330 dūṣayati - śuddheti | saukṣmyamātreṇa nāparicchinnaḥ  
 38331 paricchedotkarṣāvadhīparamāṇuśādrīyamālambya gaṇyā'nuriti vyapadeṣṭum  
 38332 śakya iti bhāvaḥ || 22 ||  
 38333  
 38334 māyākalāpināṇutvaṃ nirmāya paramātmāni |  
 38335 hemnīva kaṭakatvena nānātra samatā bhavet || 23 ||  
 38336  
 38337 kathaṃ tarhi aṇoraṇiyānmahato mahiyān eṣo'ṇurātmā cetasā veditavyaḥ  
 38338 ityādiśutiṣu tathā vyapadeśa iti cetsarvaśaktimattvānmahattvamivāṇutvamapi  
 38339 ātmāni māyayā nirmāya sthitatvānmukhyavṛttirevātrāṇuśabdo nātra  
 38340 samatānimittamityāha - māyeti | māyayā kalāpinā bhūṣitena |śabaleneti yāvat  
 38341 | hemni svanirmitakaṭakatvenena atra samatā na bhavet |  
 38342 nānetyanekavinārtthayorityanuśāsanānnaṇo nāṇaḥ svārthe vidhānācca  
 38343 nānāśabdo niṣedhārthaḥ | itthameva hi vālāgrasatabhāgasya śatadhā kalpitasya  
 38344 ca | bhāgo jīvaḥ sa vijñeyaḥ ityādiśrutayo vālāgrasatabhāgātmā iti tvaduktiśca  
 38345 samaṃjaseti bhāvaḥ || 23 ||  
 38346  
 38347 prakāṭo'nena dīpena prakāśo'nubhavātmanā |  
 38348 svasattānāśapūrvo hi vinānena bhavettataḥ || 24 ||  
 38349  
 38350 ko'ṇuḥ prakāśatamasāṃ dīpaḥ ityasyottaramāha - prakāṭa iti |  
 38351 yadyanenātmadīpena vīnaiva prakāśo'nyo vā bhavet | tato hi tarhi svasya sattāyā  
 38352 nāśo'darśanaṃ tatpūrvaḥ asanneva bhavedityarthaḥ || 24 ||  
 38353  
 38354 yadi sūryādikaṃ sarvaṃ jagadekaṃ jaḍaṃ bhavet |  
 38355 tataḥ kimātmakaṃ rūpaṃ prakāśaḥ syātkva vātha kim || 25 ||  
 38356  
 38357 kimcaivaṃ sati jagadāndhyamapi syādityāha - yaditi || 25 ||  
 38358  
 38359 śuddhasanmātracittvaṃ yatsvataḥ svātmanī saṃsthitam |  
 38360 tadetadaṇunā tejo dṛṣṭaṃ bahiravasthitam || 26 ||  
 38361  
 38362 cidaṇunā svāntareva tejastama-ādeḥ kalpitatvādapi tasya tadadhīnaḥ prakāśa

38363 ityāha - śuddheti | tadetadaṇunā tenaitenāṇunā || 26 ||  
 38364  
 38365 tejāṃsyarkenduvahnināṃ na bhinnāni tamoghanāt |  
 38366 etāvāneva bhedo'sti yadvarṇe śauklyakṛṣṇate || 27 ||  
 38367  
 38368 nanu arkendvādibhireva prakāśasiddheḥ kiṃ cidaṇunā tatrāha - tejāṃsīti |  
 38369 tamoghanāt svakāraṇājñānāt | etāvānīti | jādhyāṃse tu na bheda ityāśayaḥ ||  
 38370 27 ||  
 38371  
 38372 yādṛkkajjalanīhāre meghanīhārayorbhavet |  
 38373 tādṛkprakāśatamasorbhedo neti tayoḥ sthitiḥ || 28 ||  
 38374  
 38375 kajjalavarṇe nihāre sati megha iti vyapadeśānmeghanīhārayoryādṛgbhedo bhavet  
 38376 prakāśatamasorapi tādṛgeveti tayorna svato bhedo'stīti sthitirityarthaḥ || 28 ||  
 38377  
 38378 jaḍayorupalambhāya cidādityaḥ kilaitayoḥ |  
 38379 yadā tapati tenaite labdhasattaikatām gate || 29 ||  
 38380  
 38381 cidadhīnaprakāśasattāvattvenāpi tayorna bheda ityāha - jaḍayorīti || 29 ||  
 38382  
 38383 tapatyekaścidādityo rātriṃdivamatandritaḥ |  
 38384 antarbahiḥ śīlādyantarapyānastamayodayaḥ || 30 ||  
 38385  
 38386 caitanyasya tu na kvacidapyaprakāśaprasaktirityāha - tapatīti || 30 ||  
 38387  
 38388 trilokī bhāti teneyaṃ jīvasya prathitātmanaḥ |  
 38389 nānopalambhabhāṇḍāḍhyā kuṭī kaṭhinakoṭarā || 31 ||  
 38390  
 38391 nānāvidhairupalambhairbhogairbhāṇḍaistatsādhanaiścāḍhyā kuṭīva  
 38392 kaṭhinakoṭarā || 31 ||  
 38393  
 38394 p. 326) 197  
 38395  
 38396 tamastvaṃ tamaso dehamavināśayatāmunā |  
 38397 tapyate'bhāsayā bhāsā sarvamābhāsyate tamaḥ || 32 ||  
 38398  
 38399 nanu yadyātmanā tamaḥ prakāśyate tarhi tasya tamastvameva naśyet  
 38400 nahyaprathāsvabhāvaṃ tattadanāse prathamānaṃ kartuṃ śakyamityāśaṅkyāha  
 38401 - tamastvamīti | amunā abhāsayā svatattvapratibhāsaśūnyayā bhāsā caitanyena  
 38402 tamaso dehaṃ svarūpabhūtaṃ tamastvamavināśayatā tamastapyate kāryabhāvāya  
 38403 kṣobhyate | tataḥ sarvajagadbhūtaṃ tama ābhāsyata ityarthaḥ || 32 ||  
 38404  
 38405 padmotpale yathārkeṇa tapatā prakāṭikṛte |  
 38406 prakāśatamaso satte citaivaṃ prakāṭikṛte || 33 ||  
 38407  
 38408 tatsattāprakaṭanahetutvādapyasau na tannivartaka ityāśayenāha - padmotpale iti  
 38409 || 33 ||  
 38410  
 38411 arkaḥ kurvannahorātre darśayatyākṛtiṃ yathā |  
 38412 citiḥ sadasatī kṛtvā darśayatyākṛtiṃ tathā || 34 ||  
 38413  
 38414 sadasatī āvirbhāvatirobhāvalakṣaṇe prakāśatamasī || 34 ||  
 38415  
 38416 cidaṇorantare santi samagrānubhavāṇavaḥ |  
 38417 yathā madhurasayāntaḥ puṣpapatraphalaśriyaḥ || 35 ||  
 38418  
 38419 kasyāṇorudare santi samagrānubhavāṇavaḥ ityasyottaramāha - cidaṇorīti |  
 38420 yatheti | madhukaraiḥ patraphalādirasasyāpyāharaṇena  
 38421 madhūtpādanasaṃbhavādityāśayaḥ | athavā madhurasasya  
 38422 vasaṇāśobhāyastātkālikavṛkṣādirasasya vā || 35 ||  
 38423  
 38424 udyanti cidaṇorete samagrānubhavāṇavaḥ |  
 38425 madhumāsarasāccitrā iva khaṇḍaparamparāḥ || 36 ||  
 38426  
 38427 tadeva spaṣṭamāha - udyantīti | khaṇḍaparamparā  
 38428 vanakhaṇḍasaundaryakramāḥ || 36 ||  
 38429  
 38430 paramātmānuratyantaniḥsvāduḥ sūkṣmatāvaśāt |  
 38431 samagrāsvādusattaikajanakaḥ svadate svayam || 37 ||

38432  
 38433 ko'nūratyantānisvādurapi saṃsvadate'niśam ityasyottaramāha - paramātmēti || 37  
 38434 ||  
 38435  
 38436 yo yo nāma rasaḥ kaścitsamasto'pyapsvavasthitaḥ |  
 38437 pratibimbamivādarśe taṃ vinā nāstiyasau svataḥ || 38 ||  
 38438  
 38439 sarvajalāntargatarasāvirbhāvasyātmanimittatvādapi sa svadata iti vaktum  
 38440 śakyamityāha - yo ya iti | asau rasaḥ || 38 ||  
 38441  
 38442 tyajatā saṃsthitaṃ sarvaṃ cinmātraparamāṇunā |  
 38443 tyaktaṃ jagadasaṃvittiyā saṃvittiyā sarvamāśritam || 39 ||  
 38444  
 38445 kena saṃtyajatā sarvamaṇunā sarvamāśritam ityasyottaramāha - tyajateti |  
 38446 asaṃvittiyā asphuraṇena || 39 ||  
 38447  
 38448 aśaktayā svātmaguptau sarvamācchāditaṃ jagat |  
 38449 cittāṇutāmeva [citāṇutāṃ iti pāṭhaḥ] parāṃ saṃprasārya vitānavat  
 38450 || 40 ||  
 38451  
 38452 kenātmācchādanāśaktenāṇunācchāditaṃ jagat ityetasyottaramāha -  
 38453 aśaktayeti | guptau paricchidya tirodhāne || 40 ||  
 38454  
 38455 ātmaguptau na śaknoti paramātmāmbārākṛtiḥ |  
 38456 manāgapi kṣaṇamapi gajo dūrvāvane yathā || 41 ||  
 38457  
 38458 uktasyāśayaṃ sphuṭamāha - ātmaguptāviti || 41 ||  
 38459  
 38460 tathāpyākrāntavānviśvaṃ jñāto gopāyati kṣaṇāt |  
 38461 jagaddhānākaṇaṃ bāla ivāho ghanamāyitā || 42 ||  
 38462  
 38463 jagat jagadantaḥpātijīvajātaṃ jñātaḥ sa svātmalābhena gopāyati rakṣati yathā  
 38464 bālo jñātaḥ prabuddhaḥ sa dhānākaṇaṃ gopāyati na suptastadvat |  
 38465 nanvidṛśasvaparakāśapūṛṇātmanaḥ kathaṃ bālavat svātmavismṛtistatrāha ##-  
 38466  
 38467 cinmātrānunayenedaṃ jagatsannapi jīvati |  
 38468 vasantarāsabodhena vicitreva vanāvalī || 43 ||  
 38469  
 38470 jagallaye na kasyāṇoḥ sadbhūtamapi jīvati ityasyottaramāha -  
 38471 cinmātrānunayeneti | sannapi sannamapi jagat | chāndaso malopaḥ | pralaya  
 38472 līnamapītyarthaḥ | cinmātrasyānunayenāvalambena jīvati | pralaye'pi citsattayaiva  
 38473 jagatsaṃskāraśeṣaṃ tiṣṭhatītyarthaḥ | vasantakāle pallavādiheturasodbodhena  
 38474 nimittena || 43 ||  
 38475  
 38476 cittasattaivamakhilaṃ svato jagadivoditam |  
 38477 madhumāsarasollāsāccitro hi vanakhaṇḍakaḥ || 44 ||  
 38478  
 38479 yadi pralaye sarge ca brahmasattayaiva jagajjīvati tarhi sarge ko viśeṣo  
 38480 yenāvirbhavatītyāśaṅkyāha - cittasatteti | pralaye ca na cittasattā pṛthagastīti  
 38481 viśeṣa iti bhāvaḥ || 44 ||  
 38482  
 38483 satyaṃ cinmayamevedaṃ jagadityeva viddhyalam |  
 38484 vasantarāsameva tvaṃ viddhi pallavagulmakam || 45 ||  
 38485  
 38486 sarvāvayavisāratvātsahasrakaralocanaḥ |  
 38487 paramāṇurasāveva nityānavayavodayaḥ || 46 ||  
 38488  
 38489 evaṃca na cijjagatostattvato bheda ityāha - satyamiti || 45 || 46 ||  
 38490  
 38491 nimeṣāṃśāvbodho hi cidaṇoḥ pratibhāsate |  
 38492 yataḥ kalpasahasraughaḥ svapne vārdhakabālyavat || 47 ||  
 38493  
 38494 ajātāvayavaḥ ko'ṇuḥ sahasrakaralocanaḥ ityasyottaramāha - sarveti | sarve  
 38495 ye'vayavinaścaturvidhā bhūtagrāmāstatsāratvāttadātmatvādityarthaḥ | ko nimeṣo  
 38496 mahākālpaḥ kalpakoṭīśatāni ca ityasyottaramāha - nimeṣeti | idaṃ ca  
 38497 līlopākhyānena darśitameva || 47 ||  
 38498  
 38499 tataḥ so'pi nimeṣoṇuḥ kalpakoṭīśatānyalam |  
 38500 sarvasattāvilāśena pratibhaikā vijṛmbhate || 48 ||

38501  
 38502 abhuktavatyeva yathā bhuktavānahamityalam |  
 38503 jāyate pratyayastadvannimeṣe kalpaniścayaḥ || 49 ||  
 38504  
 38505 abhuktvā bhuktavānasmītyevaṃ pratyayaśālinah |  
 38506 dṛśyante vāsanāviṣṭāḥ [vāsanāniṣṭhā iti pāṭhaḥ] svapne  
 38507 svamaraṇaṃ yathā || 50 ||  
 38508  
 38509 jaganti paritiṣṭhanti paramāṇau cidātmani |  
 38510 pratibhāsāḥ pravartante tata eva hi jāgatāḥ || 51 ||  
 38511  
 38512 aṇau jaganti tiṣṭhanti kasminbīja iva drume ityasyottaramāha - jagantīti || 51 ||  
 38513  
 38514 yadasti yatra tattasmātsamudeti tadeva tat |  
 38515 ākāriṇi vikārādi dṛṣṭaṃ na gagane'male || 52 ||  
 38516  
 38517 yadyatrāsti tattataḥ samudeti yathā stambhātputrikā tadeva ca tadbhavati || 52 ||  
 38518  
 38519 p. 327) 197  
 38520  
 38521 citi bhūtāni bhūtāni vartamānāni saṃprati |  
 38522 bhaviṣyanti ca bhūtāni santi bīje drumā iva || 53 ||  
 38523  
 38524 bījāni niṣkalāntāni ityādestātparyamāha - citīti | bhūtānyatītāni saṃprati  
 38525 vartamānāni agre bhaviṣyanti ca bhūtāni citi sadā tiṣṭhantītyarthaḥ || 53 ||  
 38526  
 38527 nimeṣakalpāvetena tuṣeṇānnakaṇāviva |  
 38528 valitā veṣacetyābhyāmaṇuḥ svātmāṅgakaṃ śritaḥ || 54 ||  
 38529  
 38530 kalpaḥ kasya nimeṣasya bījasyevāntarasthitaḥ ityasya tātparyamāha - nimeṣeti |  
 38531 annakaṇau taṇḍulatadavayavau tuṣeṇa vrihitvaceva valitau parito veṣṭitau |  
 38532 eṣo'ṇuścetyābhyāṃ kalpanimeṣābhyāṃ svātmāṅgakaṃ svaikadeśaṃ śrita  
 38533 āśritaḥ | viṣṭabhyāhamidaṃ kṛtsnamekāṃśena sthito jagat iti  
 38534 bhagavadvacanāditi bhāvaḥ || 54 ||  
 38535  
 38536 udāsīnavadāsīno na saṃsprṣṭo manāgapi |  
 38537 eṣa bhokṛtṛtvakartṛtvaiḥ svātmā sarvajagatyapi || 55 ||  
 38538  
 38539 kaḥ prayojanakartṛtṛtvamapyanāśritya kārakaḥ ityasyottaramāha -  
 38540 udāsīnavadityādinā || 55 ||  
 38541  
 38542 jagatsattodite yaṃ hi śuddhacitparamāṇutaḥ |  
 38543 paramāṇośca bhokṛtṛtvakartṛtve kevalaṃ sthite || 56 ||  
 38544  
 38545 kevalaṃ vinaiva kriyābhogasaṃbandhaṃ sthite || 56 ||  
 38546  
 38547 jaganna kiṃcitskriyate sarvadaiva na kenacit |  
 38548 villiyate ca no kiṃcinmānuṣyāddṛśyakhaṇḍanam || 57 ||  
 38549  
 38550 kuto na kriyābhogasaṃbandhastatrāha - jagaditi |  
 38551 kriyāviṣayasyāntyatāsattvādityarthaḥ | kimarthaṃ tarhyasato dṛśyasya  
 38552 khaṇḍanaṃ vedānteṣu kriyate tatrāha - mānuṣyāditi |  
 38553 mānuṣyabhāvādvyaṅgyāhārikayauktikadṛgvaśānna  
 38554 paramārthadṛṣṭibalādityarthaḥ || 57 ||  
 38555  
 38556 sarvaṃ samasamābhāsamidamākāśakośakam |  
 38557 jagattayopaśabdaṃ ca viddhyanādyam niśācari || 58 ||  
 38558  
 38559 kīdṛśī tarhi paramārthadṛṣṭistāṃ darśayati - sarvamiti | jagattayā  
 38560 upaśabdaṃ śabdamātreṇa vyavahṛtam | vācārambhaṇaṃ vikāro nāmadheyam  
 38561 iti śruteriti bhāvaḥ || 58 ||  
 38562  
 38563 cidaṇurdṛśyasiddhyarthamāntarīm ciccamatkṛtim |  
 38564 bahīrūpatayā dhatte svātmani parisamsthitām || 59 ||  
 38565  
 38566 dṛśyasamṣattaye draṣṭā svātmānaṃ dṛśyatām nayan | dṛśyaṃ  
 38567 paśyansvātmānaṃ ko hi paśyatyanetravāt || iti praśnasyottaramāha -  
 38568 cidaṇuriti | ciccamatkṛtim cidvyāptamāyāśaktim | bahīrūpatayā  
 38569 bāhyaprapaṇcatayā || 59 ||

38570  
 38571 etadbahiṣṭhamantasthamasti śabde na vastuni |  
 38572 upadeśāya sattvānām cidrūpatvāj jagat traye || 60 ||  
 38573  
 38574 nanu tadetadbrahmāpūrvamanaparamanantaramabāhyam iti śrutyā  
 38575 antarbahirbhedaśūnyatvenāvagate brahmaṇi kathamucyate āntarīm ciccamatkṛtiṃ  
 38576 bahirūpatayā dhatte iti tatrāha - etaditi | bahiṣṭhamantasthamityetajjagat traye  
 38577 sattvānāmadhikāriprāṇināmupadeśāya kalpitam śabde evāsti na vastuni | tasya  
 38578 cidekarūpatvādityarthaḥ || 60 ||  
 38579  
 38580 draṣṭā'drṣṭapadaṃ gacchannātmanām samprapaśyati |  
 38581 netradṛśyābhipātiva sadevāsadiva sthitam || 61 ||  
 38582  
 38583 dṛśyatām nayannityantasya tātparyamuktvā praśnaśeṣasya tadāha -  
 38584 draṣṭeti | nityāparokṣo'pyātmā avidyānāvṛtatvādantaḥkaraṇāvacchedena  
 38585 sadaiva sphuraṃstadabhimānena draṣṭā  
 38586 bahirviṣayāvacchedenāvṛtatvādadrṣṭam padaṃ viṣayaṃ  
 38587 netradṛśyābhipātiva bhūtvā netradvārā nirgatāntaḥkaraṇapraṇāḍyā  
 38588 bahirgacchan sadevātmarūpamasadghaṭādirūpamiva sthitamātmānaṃ  
 38589 samprapaśyati svātmacitaiva prakāśayati na netreṇa tasya  
 38590 dvāramātratvādityanetravānityuktamityarthaḥ || 61 ||  
 38591  
 38592 naca gacchati dṛśyatvaṃ draṣṭā hyasadavāstavam |  
 38593 āmtanyeva na yatkiṃcittattāmeti katham paraḥ || 62 ||  
 38594  
 38595 sadevāsadiva sthitam ityetadupapādayati - naceti | kuto na gacchati tatrāha -  
 38596 ātmanīti | sato'sadrūpeṇa bhavitumaśakyatvāditi bhāvaḥ || 62 ||  
 38597  
 38598 dṛgeva locane sā ca vāsanāntaṃ nijaṃ vapuḥ |  
 38599 bahirūpatayā dṛśyaṃ kṛtvā draṣṭṛtayoditā || 63 ||  
 38600  
 38601 evaṃ draṣṭṛtāpi mithyādṛśyasāpekṣatvānmithyaivetyāha - dṛgeveti |  
 38602 na cakṣuṣī locane dvāramātratvātkiṃtu dṛk aparokṣātmacaitanyameva locane |  
 38603 cakṣuṣaścakṣuḥ iti śruteḥ | sā ca dṛk āvirbhāvādārabhya punastirobhāvena  
 38604 vāsanābhāvāntaṃ dṛśyaṃ kṛtvā taddraṣṭṛtayā svayamuditā ātmānaṃ  
 38605 kalpitavatītyarthaḥ || 63 ||  
 38606  
 38607 na vinā draṣṭṛtāmasti dṛśyasattā kathamcana |  
 38608 pitṛteva vinā putraṃ dvitevaikyapadaṃ vinā || 64 ||  
 38609  
 38610 evaṃca parasparasāpekṣakalpanayordvayorapi mithyātvamityāha - na  
 38611 vinetyādinā || 64 ||  
 38612  
 38613 draṣṭaiva dṛśyatāmeti na draṣṭṛtvaṃ vināsti tat |  
 38614 vinā pitreva tanayo vinā bhokreva bhogyatā || 65 ||  
 38615  
 38616 draṣṭurdṛśyavinirmāṇe cittvādastyeva śaktatā |  
 38617 kanakasyāvadātasya kaṭakādikṛtāviva || 66 ||  
 38618  
 38619 dṛśyasya draṣṭṛnirmāṇe jaḍatvānnāsti śaktatā |  
 38620 kaṭakasya tu haimasya yathā kanakanirmītau || 67 ||  
 38621  
 38622 cetanādṛśyanirmāṇaṃ citkarotyasadeva sat |  
 38623 akāraṇaṃ mohahetuṃ hemeva kaṭakabhramam || 68 ||  
 38624  
 38625 cidyataścetanā cetyaparakāśanādisamarthā ato dṛśyanirmāṇaṃ karoti |  
 38626 mohahetumajñānamātrahetukam || 68 ||  
 38627  
 38628 kaṭakatvāvabhāse hi yathā hemno na hematā |  
 38629 satyeva prakacatyevaṃ draṣṭṛdṛśyasthitau vapuḥ || 69 ||  
 38630  
 38631 yadi draṣṭaiva dṛśyatām gacchati tarhi draṣṭaivedamiti dṛśyaṃ kuto na  
 38632 vibhāvyate tatrāha - kaṭakatveti | na hematā satyeva sphuṭaṃ kacati kalpitavyā  
 38633 mūḍhabuddhau satyāsphuraṇāt | evaṃ dṛśyātmanā draṣṭuḥ sthitau  
 38634 draṣṭṛvapurna kacatītyarthaḥ || 69 ||  
 38635  
 38636 draṣṭā dṛśyatayā tiṣṭhandraṣṭṛtāmupajīvati |  
 38637 satyāṃ kaṭakasamvittau hema kāñcanatāmiva || 70 ||  
 38638

38639 tarhi draṣṭurasphuraṇe tannirapekṣasattākameva kiṃ na syāditi  
 38640 cettadupajīvakatābhāvaprasaṅgānnaivamityāśayenāha - draṣṭeti | satyāṃ  
 38641 pūrvasiddhāṃ kāñcanatāmiva || 70 ||  
 38642  
 38643 p. 328) 198  
 38644  
 38645 ekasminpratibhāse hi na sattā draṣṭṛdrśyayoḥ |  
 38646 pūmpratyayaprakacane kva paśupratyayodayaḥ || 71 ||  
 38647  
 38648 kaṭakatvābhabhāse hi yathā hemno na hematā satyeva prakacatīyetadayuktaṃ  
 38649 kaṭakamidaṃ hemeti sāmānādhikaraṇyapratyaye  
 38650 ubhayasattvapratibhāsādevamaham draṣṭeti pratyaye'pīti cettatrāha - ekasminniti  
 38651 | yathā dūrasthe viśaye pumānpaśurveti saṃśaye pūmspratyayakoṭau na paśutvaṃ  
 38652 pratibhāsate paśupratyayāṃse ca na pūmstvam evaṃ  
 38653 sāmānādhikaraṇyapratyaye'pi nobhayāṃśasyaikaipratyayaprameyatāsaṃbhava  
 38654 ityārthaḥ || 71 ||  
 38655  
 38656 drśyaṃ paśyansvamātmānaṃ na draṣṭā saṃprapaśyati |  
 38657 draṣṭurhi drśyatāpattau sattā'satteva tiṣṭhati || 72 ||  
 38658  
 38659 bahirmukhatayā hi drśyaṃ paśyedantarmukhatayā ca draṣṭāram  
 38660 nacobhayamukhatā cito yugapatsaṃbhavatītyāśayenāha - drśyamiti | sattā  
 38661 draṣṭṛsattā | asatteva asatīveti yāvat || 72 ||  
 38662  
 38663 bodhādgalitadrśyasya draṣṭuḥ satteva bhāsate |  
 38664 abuddhe kaṭake svasya hemno'kaṭakatā yathā || 73 ||  
 38665  
 38666 antargalitadrśyaṃ ca ka ātmānamakhaṇḍitam | drśyāsaṃpattaye paśyan puro  
 38667 drśyaṃ na paśyati || iti praśnasyottaramāha - bodhāditi | abuddhe  
 38668 hemaikatattvapariṅkṣaṇe dattadrśṣṭitayā upekṣaṇādapratisaṃhite || 73 ||  
 38669  
 38670 drśye satyasti vai draṣṭā drśyaṃ draṣṭari bhāsate |  
 38671 dvayena ca vinā naikaṃ naikamapyasti cānayoḥ || 74 ||  
 38672  
 38673 drśyādarśane'pi draṣṭurdarśanamaparihāryamiti kathamātyantikaṃ  
 38674 drśyādarśanaṃ siddhyedityata āha - drśyate iti | draṣṭari satīti śeṣaḥ |  
 38675 bodhādgalitadrśyasya pūmsaḥ anayordraṣṭṛdrśyayormadhye ekamapi nāsti |  
 38676 chatrāpāye chāyāpāyavaddrśyāpāye  
 38677 draṣṭurapyapāyāddrṣṇmātrapariśeṣādityārthaḥ || 74 ||  
 38678  
 38679 sarvaṃ yathāvadvijñāya śuddhasaṃvinmayātmanā |  
 38680 vācāmaṇḍalāyaṃ svacchaṃ kiṃcidevāvaśiṣyate || 75 ||  
 38681  
 38682 ātmānaṃ darśanaṃ drśyaṃ dipenevābhabhāsitaṃ |  
 38683 kṛtaṃ ca sarvametena cinmātraparamāṇunā || 76 ||  
 38684  
 38685 ātmānaṃ darśanaṃ drśyaṃ ko bhāsayati drśyavat ityasyottaramāha -  
 38686 ātmānamiti | ātmānaṃ draṣṭāram | etena cinmātraparamāṇunā ca bhāsitaṃ  
 38687 prathamānaṃ kṛtaṃ draṣṭādi sarva mātṛmānaprameyākhyam trayam budho  
 38688 nigiratīti pareṇānvayaḥ || 76 ||  
 38689  
 38690 mātṛmānaprameyākhyam budho nigirati trayam |  
 38691 hemeva kaṭakādītvasanmayamupasthitam || 77 ||  
 38692  
 38693 kaṭakādini hemneva vikīrṇaṃ kena ca trayam iti praśnaṃ  
 38694 prāktanoktadrṣṭāntopanyāsenaiivārthātpariharati [prāktanokti iti  
 38695 pāṭhaḥ] - hemeti || 77 ||  
 38696  
 38697 yathā na jalabhūmyādeḥ pṛthakkiṃcinmanāgapi |  
 38698 tathaitasmātsvabhāvāṇorna kiṃcitpṛthagasti hi || 78 ||  
 38699  
 38700 kasmāna kiṃcicca pṛthak iti praśnasyottaramāha - yatheti | kiṃcidbhautikam  
 38701 || 78 ||  
 38702  
 38703 sarvagānubhavātmavātsarvānubhavarūpataḥ |  
 38704 ekatvānubhavanāyāye rūḍhe sarvaikatāśya hi || 79 ||  
 38705  
 38706 apṛthaktvaṃ yuktyāpyanubhāvayati - sarvaleti || 79 ||  
 38707

38708 asyecchayā pr̥thaṅgāsti vīcīteva mahāmbhasaḥ |  
 38709 icchānurūpasampatterbhāvitārthaikatā kila || 80 ||  
 38710  
 38711 kasyecchayā pr̥thak cāstītyetaddūṣayati - asyeti | kileti hetau | icchānurūpasya  
 38712 phalasya sampattericchābhāvitārthasya ca ekatā apr̥thaktā yata ityārthaḥ || 80 ||  
 38713  
 38714 dikkālādyānavacchinnaḥ paramātmāsti kevalaḥ |  
 38715 sarvātmavātsa sarvātmā sarvānubhavataḥ svataḥ || 81 ||  
 38716  
 38717 dikkālādyānavacchinnaḥ paramātmāsti kevalaḥ |  
 38718 ityasyottaramāha - dikkāleti dvābhyām | saḥ sarveṣāmatmavātsarvamātmā  
 38719 apr̥thagbhūtaḥ yasya sarvātmā svatastu sarvānubhava eva na jadaḥ || 81 ||  
 38720  
 38721 sanneṣa cetanātmavāddarśanānavabodhataḥ |  
 38722 dvaitaikye nātra vidyete sarvarūpe mahātmani || 82 ||  
 38723  
 38724 asataḥ sataḥ ityetadarthamāha - sanneṣa iti | asaṁdigdhātmāsattvānām  
 38725 cetanānāmātmavāt darśane cakṣurādibhirālocane'navabodhato'trātmani  
 38726 dvaitamaikyam ca laukikasadrūpe na vidyete ityasannityucyate śrutau na  
 38727 vāstāvāsattvābhiprāyeṇetyārthaḥ || 82 ||  
 38728  
 38729 yadi kaściddvītiyaḥ syāttadaikasyaikatā bhavet |  
 38730 dvaitaikyayormithaḥ siddhirātapacchāyayoriva || 83 ||  
 38731  
 38732 nanu dvaitam sāpekṣarūpatvānmithyāstu aikyam tu  
 38733 dvītiyanirapekṣatvādvāstavameveti tatkatham na vidyata ityucyate tatrāha - yadīti  
 38734 || 83 ||  
 38735  
 38736 yatra nāsti dvītiyo hi tatraikasyaikatā katham |  
 38737 ekatāyāmasiddhāyām dvayameva na vidyate || 84 ||  
 38738  
 38739 dvītiyavyāvartanāya kalpitaḥ saṁkhyārūpamāpi dvītiyasāpekṣam  
 38740 dvītvaditulyamevetyāśayenāha - yatreti || 84 ||  
 38741  
 38742 evam sthite tu yastiṣṭhamstattādr̥ktadivāsti hi |  
 38743 tasmāna vyatiriktaḥ tadrūpaḥ drava ivāmbhasaḥ || 85 ||  
 38744  
 38745 dvaitamāpyapr̥thakkasmāddravateva mahāmbhasaḥ ityaṁsaṁ vivṛṇoti -  
 38746 evam sthite tvīti | evam dvaitaikyaśūnyatvena tattve sthite sati  
 38747 yastādr̥gdvaitaikyavāniva dvaitaikyamiva ca yastiṣṭhan pratibhāsate  
 38748 tasmāttaddvaitaikyarūpamambhaso dravateva na vyatiriktamityārthaḥ || 85 ||  
 38749  
 38750 nānārambhavibhāsaḥ [vināsaḥ ca iti pāṭhaḥ] ca  
 38751 sāmyenākṣubdharūpiṇaḥ |  
 38752 bījasyāntastaruriva brahmaṇo'ntaḥ sthitaḥ jagat || 86 ||  
 38753  
 38754 ātmānaḥ darśanaḥ dr̥śyaḥ sadasacca jagattrayam | ko'ntarbijamivāntasthaḥ  
 38755 sthitaḥ kṛtvā trikālaḥ || ityasyottaramāha - nāneti | bījapakṣe  
 38756 bhūjalādinām brahmapakṣe sattvarajastamasām sāmyena akṣubdharūpiṇaḥ  
 38757 pūrvāvasthāto'pracyutasya || 86 ||  
 38758  
 38759 dvaitamāpyapr̥thaktasmāddhemnaḥ kaṭakatā yathā |  
 38760 samyagbuddhāvabodho hi dvaitam tacca na sanmayam || 87 ||  
 38761  
 38762 samyagabuddhasyāvagatavato'vabodho jñānātmakameva dvaitam | tacca jñānaḥ  
 38763 sadeva na sanmayam || 87 ||  
 38764  
 38765 yathā dravatvaḥ payasaḥ spandanaḥ mātariśvanaḥ |  
 38766 vyomnaḥ śūnyatvamevaḥ hi na pr̥thagdvaitamīśvarāt || 88 ||  
 38767  
 38768 p. 329) 198  
 38769  
 38770 dvaitādvaitopalambho hi duḥkhāyaiva kriyātmāne |  
 38771 nipuṇo'nupalambho yastvetayostatparam viduḥ || 89 ||  
 38772  
 38773 kiriyātmāne pravṛttisiddhaye eva na nivṛttaye || 89 ||  
 38774  
 38775 mātṛmānaprameyādidraṣṭṛdarśanaḥ |  
 38776 etāvajjagadetacca paramāṇau citi sthitaḥ || 90 ||



38777  
 38778 bhūtaṃ bhavadbhaviṣyacca ityasyottaramāha - mātṛiti | yadbhūtabhavyādi jagat  
 38779 śāstrīyamātṛmānaprameyaṃ ādipadātpramitiścetyetāvat laukikasādhāraṇaṃ  
 38780 tu draṣṭṛādītripuṭītyetāvadeva nāto'dhikamasti | tatsarvaṃ tatsākṣicitī paramāṇau  
 38781 sthitamityarthaḥ || 90 ||  
 38782  
 38783 ayaṃ jagadaṇurnityametenāṇusumeruṇā |  
 38784 spandanaṃ pavaneneva svāṅga eva kṛtākṛtaḥ || 91 ||  
 38785  
 38786 etenātmarūpeṇāṇusumeruṇā pavanena spandanamivāyaṃ jagallakṣaṇo'ṇuḥ  
 38787 svāṅge eva bahuśaḥ kṛtaḥ akṛta upasaṃhṛtaścetyarthaḥ || 91 ||  
 38788  
 38789 aho nu bhīmā māyeyamathavā māyināṃ parā |  
 38790 paramāṇvantarevāsti yattrailokyaparamparā || 92 ||  
 38791  
 38792 bṛhadbhramamityaṃsamupapādayati - aho iti |  
 38793 iyamātmacitirmāyāsabalatvānmāyā | athavā māyināṃ janavyāmohakānāṃ parā  
 38794 śreṣṭhā | yadyasmāddhetoḥ paramāṇvantareva trailokyaparamparāstīti  
 38795 darpaṇodarapratīto giririva nāstyeveti bṛhadbhrama evetyarthaḥ || 92 ||  
 38796  
 38797 athāsaṃbhavamāyitvamevaitatsarvadā sthitam |  
 38798 cinmātraparamāṇutvamātrameva jagatsthitiḥ || 93 ||  
 38799  
 38800 yadi tu ekamevādvitīyam ityādiśrutyā māyāyā apyasattvaṃ tadāpi jagaccidaṇureva  
 38801 na vastvantaramastīti jagatpratyaḥ bṛhadbhrama evetyāśayenāha - atheti |  
 38802 atheti pakṣāntare | na saṃbhavatītyasaṃbhavaṃ māyitvaṃ  
 38803 yasmīṃstathāvidhamevaitadātmarūpaṃ sarvadā sthitamiti pakṣe'pītyarthaḥ || 93 ||  
 38804  
 38805 antargatajagajjālo'pyeṣo'ṇuḥ sāmyamatyaḥ |  
 38806 sthito'ntasthabṛhadvṛkṣaṃ bījaṃ bhāṇḍodare yathā || 94 ||  
 38807  
 38808 nityaṃ samasya kasyāntarbījasyāntariva drumāḥ ityasyottaramāha - antargateti |  
 38809 bījaṃ bhāṇḍodare yathā iti dṛṣṭāntaparamāṇvādyantargatabrahmacityapi  
 38810 sarvajagadutpādanaśaktisaṃbhṛtatvalābhāya || 94 ||  
 38811  
 38812 bīje'ntarvṛkṣavistāraḥ sthitaḥ saphalapallavaḥ |  
 38813 parayā dṛṣyate dṛṣṭyā jagacca cidaṇḍodare || 95 ||  
 38814  
 38815 bījasyāntariva drumāḥ ityaṃsaṃ varṇayati - bīje'ntarīti dvābhyāṃ | parayā |  
 38816 yogapariṣkṛtayā brāhmyā ca || 95 ||  
 38817  
 38818 sa śākhāphalapuṣpaṃ svamajahadbījakoṭare |  
 38819 yathā taruḥ sthitastadvadvikāsi cidaṇḍorjagat || 96 ||  
 38820  
 38821 saṃsthitam dvaitamadvaitam bījakośa iva drumāḥ |  
 38822 jagaccitparamāṇvantaryaḥ paśyati sa paśyati || 97 ||  
 38823  
 38824 svamekamajahadrūpamudetyanudito'pi kaḥ iti praśne  
 38825 svamekamajahadrūpamityaṃsamupapādayitumadhyāropitaṃ  
 38826 sthūlasūkṣmādīprapañcamapavadati - saṃsthitamityādisārdhatrayeṇa || 97 ||  
 38827  
 38828 na dvaitam naiva cādvaitam na ca bījam na cāṅkuraḥ |  
 38829 na sthūlam na ca vā sūkṣmaṃ nājātaṃ jātameva ca || 98 ||  
 38830  
 38831 na cāsti na ca nāstīdaṃ na saumyaṃ kṣubhitaṃ na ca |  
 38832 trijagaccidaṇḍorantaḥ khavāyvapi na kiṃcana || 99 ||  
 38833  
 38834 na jagannājagaccāsti vidyate citparā śubhā |  
 38835 sarvātmikā yadā yatra sā yathodeti tattathā || 100 ||  
 38836  
 38837 udetyanudito'pi kaḥ ityaṃsamupapādayati - sarvātmiketyādinā | sā cit | yathā  
 38838 yādṛśapragvāsanānugūṇyena udeti sṛṣṭipratibhātmanā āvirbhavati || 100 ||  
 38839  
 38840 udetyanudito'pyeṣa svayaṃvedanaḥ jṛmbhitaḥ |  
 38841 paramātmānūrekātmā samagrātmatayaiva khe || 101 ||  
 38842  
 38843 svayaṃvedanena svātmārūpeṇa sargapratibhāsenā jṛmbhito bṛmbhitaḥ  
 38844 jṛmbhito'pi khe niṣprapañcasvarūpākāśe ekātmā san samagrātmatayaivāste  
 38845 ityarthaḥ || 101 ||

38846  
 38847 drumo bhūmau svabījatvamivodetyanudetyapi |  
 38848 paraṃ tattvaṃ jagadbhaṅgyā jagattāṃ svodayena ca || 102 ||  
 38849  
 38850 tatra dṛṣṭāntamāha - druma iti | yathā vṛkṣo bījāni janayan  
 38851 vṛkṣasvabhāvaṃ anut anapanayansvabījatvaṃ udeti tato bhūmau eti prāpnotyapi  
 38852 tathā paraṃ tattvamapi jagadbhaṅgyā udeti tathā svodayena jagattāṃ  
 38853 janmamaraṇādikalpanāṃ ca eti prāpnotītyarthaḥ || 102 ||  
 38854  
 38855 drumo bījatayaivāśu na saṃtyaktasamasthitiḥ |  
 38856 tiṣṭhatyapagataspandastyāgātyāgaparo'ṇukaḥ || 103 ||  
 38857  
 38858 etāvāṃstu viśeṣo yat drumo bījatayaiva saṃtyaktā samasthitiryaena tathāvidho  
 38859 vikāri na kiṃtu vṛkṣatayāpi | ubhayātmanā vikāravaiṣamyadarśanāt |  
 38860 ātmāṇukastu tyāgātyāgaparaḥ asaṅgādvitīyatvātsarvatyāgaparaḥ |  
 38861 sarvānugatasadrūpatvācca sarvatyāgaparaśca san apagataspando nirvikāraḥ eva  
 38862 sadā tiṣṭhatītyarthaḥ || 103 ||  
 38863  
 38864 bisatanturmahāmeruḥ paramāṇorapekṣayā |  
 38865 dṛśyaṃ kila viśettanturadṛśyākṣṇā parāṇutā || 104 ||  
 38866  
 38867 bisatanturmahāmerurbho rājanyadapekṣayā ityasyottaramāha - bisatanturiti |  
 38868 paramāṇorapekṣayā sthūlatvāditi śeṣaḥ | tatra yuktimāha - dṛśyamiti |  
 38869 bhāvapradhāno nirdeśaḥ | dṛggocaratāṃ viśedāviśet || 104 ||  
 38870  
 38871 bisatanturmahāmeruḥ paramāṇoḥ kilātmanaḥ |  
 38872 tasyaiva tadghanāḥ svāntaḥ sthitā mervādikoṭayaḥ || 105 ||  
 38873  
 38874 dṛṣṭāntoktaṃ dārṣṭāntike'pyupapādayan tasya kasyodare santi  
 38875 merumandarakoṭayaḥ ityasyottaramāha - bisatanturiti |  
 38876 paramāṇorapyāntarasyātmano brahmaṇo'pekṣayā bisatanturapi merustasyaiva  
 38877 svāntastadghanāścidghanāḥ paramārthasvabhāvā merumandarakoṭayaḥ sthitāḥ ||  
 38878 105 ||  
 38879  
 38880 ekena tena mahatā paramāṇunā ca  
 38881 vyāptaṃ tataṃ viracitaṃ janitaṃ kṛtaṃ ca |  
 38882 dṛśyaṃ prapañcaracitaṃ nabhaseva viśvaṃ  
 38883 śūnyatvamacchamabhitaḥ parilabdameva || 106 ||  
 38884  
 38885 viracitaṃ janitaṃ kṛtaṃ ceti caturdhā uttaram | apañcīkṛtabhūtātmanā tataṃ  
 38886 pañcīkaraṇena brahmāṇḍabhuvanātmanā viracitaṃ tatra devanarāsuratiryagbhedenā  
 38887 janitaṃ | teṣāṃ bhogāya tattadviśayabhedenā kṛtaṃ cetyarthaḥ | yathā nabhasā  
 38888 gandharvanagarādi dṛśyaṃ nānā vaicitryaprapañcena racitamapi abhitaḥ acchaṃ  
 38889 śūnyatvaṃ ākāśaikasvabhāvatāṃ parilabdameva tadvadityarthaḥ | etena kiṃsāra  
 38890 eva parivalgasi pāsi haṃsi ityetadapi viśvāntargatatvāttatsāra  
 38891 evetyarthātsamāhitameva || 106 ||  
 38892  
 38893 p. 330) 200  
 38894  
 38895 dvaitena sundarataraṃ svamanujjhitena  
 38896 rūpaṃ suṣuptasadṛśena yathāvabodhāt  
 38897 aikiyaṃ gataṃ sthitigamāgamamuktameva-  
 38898 mitthaṃ sthitaṃ tanu jagatparamārthapiṇḍaḥ || 107 ||  
 38899  
 38900 kiṃdarśanena na bhavasyatha vā sadaiva nūnaṃ bhavasi ityasyottaramāha -  
 38901 dvaiteneti | yadā  
 38902 yathāsthitātmatattvāvabodhāccitsaṃbhinnajadāvidyāmātrarūpatvātsuṣuptasadṛś  
 38903 hena svakāle'pi sattāsphūrtivyavahārasiddhaye saccidānandaikarasatvatsundarataraṃ  
 38904 svaṃ rūpamadhiṣṭhānātmatattvamanujjhitenaṭyaktavatā [atyaktavatā iti  
 38905 kvacinna paṭhyate] dvaitena sthitigamāgamaiḥ  
 38906 sattākriyātannivṛttibhirmuktamaikiyaṃ gataṃ prāptaṃ tadā tanu kṣudraṃ  
 38907 jagaditthaṃ paramārthapiṇḍa eva sa itthaṃ brahmaikasvābhāvyena sthitamiti  
 38908 saṃsārarūpo na bhavāmi sadaivādvitīyabrahmaikarūpaśca bhavāmītyarthaḥ || 107 ||  
 38909  
 38910 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe karka0  
 38911 paramārthāpiṇḍīkaraṇaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
 38912  
 38913 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 38914 paramārthāpiṇḍīkaraṇaṃ nāmaikāśītitaṃ sargaḥ || 81 ||

38915  
38916  
38917 dvyaśītitamaḥ sargaḥ 82  
38918  
38919 śrīvasiṣṭha uvāca |  
38920  
38921 iti rājamukhācchrutvā karkaṭī vanamarkaṭī |  
38922 avabuddhapadāntaṃ svaṃ jahau matsaracāpalam || 1 ||  
38923  
38924 grasannayā mantradānaṃ varṇyate'trānayā tayoḥ |  
38925 vadhyabhōjyārpaṇaṃ cāsyai vyutthitāyai samādhitaḥ || 1 ||  
38926  
38927 avabuddhaṃ brahmapadamevānto mūlocchedena nāśo yasya tathāvidhaṃ svaṃ  
38928 svajātyucitaṃ matsaracāpalaṃ jahau || 1 ||  
38929  
38930 antaḥśītalatāmetya viśrāntimapatāpatām |  
38931 prāptā prāvṛṇmayūriṇa sajjyotsneva kumudvatī || 2 ||  
38932  
38933 apatāpatām apagatabāhyadṛṣṭisaṃtāpatām || 2 ||  
38934  
38935 tathā rājagirā tasyā ānanda udabhūdbhṛśam |  
38936 garbhe'ntaḥ khe balākāyā raveṇeva payomucaḥ || 3 ||  
38937  
38938 khe payomuco raveṇa balākāyā antargarbhe satīva || 3 ||  
38939  
38940 rākṣasyuvāca |  
38941  
38942 aho bata pavitreyāṃ bhavatorbhāti śemuṣī |  
38943 anastamitasāreṇa prabodhārkeṇa bhāsitā || 4 ||  
38944  
38945 śemuṣī buddhiḥ || 4 ||  
38946  
38947 śītā samarasā śuddhā jyotsneva śaśimaṇḍalāt |  
38948 vivekakaṇikāṃ śrutvā bhavato hṛdayādiyam || 5 ||  
38949  
38950 śaśimaṇḍalātpravṛttā jyotsneva bhātīti sarvatrānvayaḥ | bhavato  
38951 hṛdayādbuddheḥ sakāśādvāgdvārā prasṛtāṃ vivekāmr̥tasya kaṇikāṃ  
38952 śrutvā iyamahaṃ bhavādṛśā vivekino jagatpūjyāḥ sevanayogyāśca  
38953 mumukṣubhiriti manye ityuttareṇānvayaḥ || 5 ||  
38954  
38955 vivekino jagatpūjyāḥ sevyā manye bhavādṛśāḥ |  
38956 satsaṅgātsavikāsāsmi candreṇeva kumudvatī || 6 ||  
38957  
38958 saurabhaṃ kusumāsaṅgādeva satsaṅgamācchubham |  
38959 vartate hyarkasaṃparkādvikāso'mburuhāmiva || 7 ||  
38960  
38961 kusumāsaṅgādeva yatheti śeṣaḥ || 7 ||  
38962  
38963 mahatāmeva saṃparkātpunarduḥkhaṃ na bādhate |  
38964 ko hi dipaśikhāhastastamasā paribhūyate || 8 ||  
38965  
38966 sakṛdvivekabādhitaṃ duḥkhaṃ punarna bādhate || 8 ||  
38967  
38968 mayemau jaṅgalaprāptau bhavantau bhūmibhāskarau |  
38969 pūjanīyāvataḥ śīghramīhitaṃ kathyatām śubham || 9 ||  
38970  
38971 pūjanīyau iṣṭārthadānena priṇanīyau | ihitaṃ vāñchitaṃ || 9 ||  
38972  
38973 rājovāca |  
38974  
38975 asmin janapade rakṣaḥkulakānanamañjari [rakṣaḥkulakānanamañjari iti  
38976 rākṣasyāḥ saṃbodhanam] |  
38977 janasya bādhate'tyantaṃ sadā hṛdayaśūlanam || 10 ||  
38978  
38979 yataḥ sarvaiva janatā taptā dṛḍhaviṣūcikā |  
38980 maṇḍale nanu tenāhaṃ nirgato rātricaryayā || 11 ||  
38981  
38982 janatā janasaṃmūho dṛḍhaviṣūcikā satī yatastaptā saṃtaptā || 11 ||  
38983

38984 śūlādi hṛdaye nṛṇām na sāmyati yadauśadhaiḥ |  
 38985 tato'haṃ tvadvidhaproktamantrārthena vinirgataḥ || 12 ||  
 38986  
 38987 tvadvidhaiḥ proktasya mantrasya arthanamartho'bhilāṣastena hetunā || 12 ||  
 38988  
 38989 tvādṛśasya ca lokasya mugdhalokābhighātinaḥ |  
 38990 nigrāhārthaṃ pravṛttirme sā ca saṃpattimetyalam || 13 ||  
 38991  
 38992 saṃpattimeti tattvajñamanorathasya moghatvāsaṃbhavādyam yaṃ lokamiti  
 38993 prākpradarśitaśruteriti bhāvaḥ || 13 ||  
 38994  
 38995 etāvadeva ca śubhe tvayāṅgikriyatām vacaḥ |  
 38996 bhūyo bhavatyā prāṇā hi hiṃsanīyā na kasyacit || 14 ||  
 38997  
 38998 tato mantraprāptimasāmbhāvayannanyadvṛṇṇite - etāvadeveti || 14 ||  
 38999  
 39000 rākṣasyuvāca |  
 39001  
 39002 bāḍhamevaṃ karomyadyaprabhṛtyavitathaṃ prabho |  
 39003 satyameva na kiṃcididhi hiṃsanīyaṃ mayādhunā || 15 ||  
 39004  
 39005 rājovāca |  
 39006  
 39007 yadyevaṃ phullapadmākṣi paradehaikabhojane |  
 39008 kiṃ syāccharīravṛttiyai [bhṛtyai iti pāṭhaḥ] te sthitāyā  
 39009 matsamīhite || 16 ||  
 39010  
 39011 matsamīhite ahiṃsane vrate sthitāyāḥ || 16 ||  
 39012  
 39013 p. 331) 200  
 39014  
 39015 ṣaḍbhir māsaṃ girau rājanprabuddhāyāḥ samādhiṭaḥ |  
 39016 jātā bhojanasaṃkalpādbhojaneccheyamadya me || 17 ||  
 39017  
 39018 idānīm śikharaṃ gatvā tadeva dhyānaniścalā |  
 39019 yāvadicchaṃ sukhenāse sajīvā śālabhañjikā || 18 ||  
 39020  
 39021 śālabhañjikā dārvādiputrikeva || 18 ||  
 39022  
 39023 āmṛtiṃ dhāraṇām baddhvā dhārayāmi śarīrakam |  
 39024 yathecchamatha kālena tyakṣyāmīti matirmama || 19 ||  
 39025  
 39026 āmṛtiṃ amṛtātmabhāvanārūpām || 19 ||  
 39027  
 39028 āsarīraparityāgamidānīm na mayā nṛpa |  
 39029 hiṃsanīyāḥ paraprāṇāstenedaṃ madvacāḥ śṛṇu || 20 ||  
 39030  
 39031 himavānnāma śailo'sti śaraccandrāmśunirmalaḥ |  
 39032 ya uttarāśāhṛdaye sprṣṭapūrvāparārṇavaḥ || 21 ||  
 39033  
 39034 uttarāśāyā uttaradiśo hṛdaye madhyame | sprṣṭau avagāḍhau  
 39035 pūrvāparārṇavau yena || 21 ||  
 39036  
 39037 tatrāhaṃ nivasāmyagre hemaśṛṅgadarīgrhe |  
 39038 āyāsī meghalekheva karkaṭināma rākṣasī || 22 ||  
 39039  
 39040 tapasopārjito brahmā janatāmāraṇecchayā |  
 39041 viśūcikā prāṇaharā syām sūcyātmeti bho mayā || 23 ||  
 39042  
 39043 upārjitaḥ svavaśīkṛtaḥ ityanta icchābhilāpaḥ [icchābhilāṣa iti kvācitkaḥ  
 39044 pāṭhaḥ] || 23 ||  
 39045  
 39046 tasmātsaṃprāptavarayā bahūnvarṣagaṇānmayā |  
 39047 bhuktā viśūcikātvena janatā jīvaśādhanaḥ || 24 ||  
 39048  
 39049 tvayā na guṇino hiṃsyā iti me brahmaṇā tataḥ |  
 39050 niyamārthaṃ mahāmantrastadāyattāsmi saṃsthitā || 25 ||  
 39051  
 39052 niyamārthaṃ maryādārthaṃ datta iti śeṣaḥ | atastadāyattā mantrādhinā || 25 ||

39053  
 39054 so'yaṃ praṅṛhyatām tena sarvaṃ hṛdayaśūlanam |  
 39055 śamaśeṣyati loke'smātkā kathā matkṛte bhrame || 26 ||  
 39056  
 39057 sarvaṃ matkṛtādanyadapi sarvam || 26 ||  
 39058  
 39059 vitataivāsmi hiṃsāyāṃ yatpurā hiṃsitaṃ mayā |  
 39060 janasya hṛdayaṃ tena nāḍyo vaidhuryamāgatāḥ || 27 ||  
 39061  
 39062 vitatā vistr̥tā ciraṃ pravṛtteti yāvat | hṛdayaṃ hiṃsitaṃ raktacoṣaṇena  
 39063 śoṣitaṃ tena hetunā janasya jāḍyo vaidhuryaṃ raktavidhuratām || 27 ||  
 39064  
 39065 hiṃsitvā raktamāṃsāni saṃtyaktā ye mahājanāḥ |  
 39066 tebhyo vidhuranāḍībhyo ye jātāste'pi tādṛśāḥ || 28 ||  
 39067  
 39068 kathaṃcittteṣāṃ jīvane'pi tadvaṃśyānāmapi nīraktataiva saṃpannetyāha -  
 39069 hiṃsitveti | tasmāddhiṃsā mahānanarthaṃ ityārthaḥ || 28 ||  
 39070  
 39071 rājanviṣūcikāmantraḥ so'yaṃ saṃpanna eva te |  
 39072 nahi sattvavatāmasti duḥśādhyaṃhi kiṃcana || 29 ||  
 39073  
 39074 saṃpannaḥ prāpto bhaviṣyatīti siddhavatkāreṇa sūcayati || 29 ||  
 39075  
 39076 ato durnāḍikoṣeṣu śūlānāṃ pariśāntaye |  
 39077 mantra yo brahmaṇā prokto rājañśighraṃ ḡṛhāṇa tam || 30 ||  
 39078  
 39079 āgaccha nikaṭaṃ nadyā gacchāmastatra bhūmipa |  
 39080 svācāntābhyāṃ saṃyatābhyāṃ bhavadbhyāṃ sumatā dade || 31 ||  
 39081  
 39082 sumatā supṛitā'haṃ dade || 31 ||  
 39083  
 39084 śrīvasiṣṭha uvāca |  
 39085  
 39086 iti tasyāṃ tadā rātryāṃ rākṣasīmantribhūbhṛtaḥ |  
 39087 jagmuste saritastīraṃ mithaḥ saṃjātasauhṛdāḥ || 32 ||  
 39088  
 39089 anvayavyatirekeṇa rākṣasyāḥ sauhṛdaṃ tadā |  
 39090 jñātvā sthitau tau svācāntāvubhāvantenivāsinau || 33 ||  
 39091  
 39092 anvayavyatirekeṇa bhāvaparīkṣaṇalīṅgena | antenivāsinau śiṣyau bhūtveti śeṣaḥ  
 39093 || 33 ||  
 39094  
 39095 tayā brahmopadiṣṭo'su tatastābhyāṃ yathākramam |  
 39096 snehādviṣūcikāmantraḥ pradatto japasiddhidaḥ || 34 ||  
 39097  
 39098 brahmaṇā prāgupadiṣṭo'sau mantraḥ || 34 ||  
 39099  
 39100 tataḥ saṃjātasauhārdau tau viśṛjya niśācarī |  
 39101 yadā gantuṃ pravṛttāsau tadā rājābravidvacaḥ || 35 ||  
 39102  
 39103 sauhārdam suhṛdbhāvaḥ || 35 ||  
 39104  
 39105 rājovāca |  
 39106  
 39107 gurustvaṃ nau mahādehe vayasyā ca sunirvṛtā |  
 39108 nimantrayāvahe yatnādgrāsāya tava sundarī || 36 ||  
 39109  
 39110 he mahādehe iti rākṣasīsaṃbodhanam | gururvayasyā sakhī ca | hṛdayasaundaryāt  
 39111 sundarīti saṃbodhanam || 36 ||  
 39112  
 39113 nacāsmatpraṇayaṃ pṛitā vitathikartumarhasi |  
 39114 sauhārdam sujanānāṃ hi darśanādeva vardhate || 37 ||  
 39115  
 39116 laghusaubhāgyasaṃyuktaṃ kṛtvākāraṃ manoramam |  
 39117 āgacchāsmadḡṛhaṃ bhadre tatra tiṣṭha yathāsukham || 38 ||  
 39118  
 39119 laghu alpapramāṇaṃ saubhāgyena saundaryālaṃkāradinā yuktaṃ ca | ākāraṃ  
 39120 deham || 38 ||  
 39121

39122 rākṣasyuvāca |  
 39123  
 39124 mugdhastrīrūpadhārīṇyai dātum śakto'si bhojanam |  
 39125 saṁtarpayasi mām kena rākṣasākārāghārīṇīm || 39 ||  
 39126  
 39127 bhojanamannapānādi manuṣyayogyam || 39 ||  
 39128  
 39129 rakṣonnameva saṁtuṣṭyai na sāmānyajanāśanam |  
 39130 pūrvasiddhasvabhāvo'yamādehaṁ na nivartate || 40 ||  
 39131  
 39132 rājovāca |  
 39133  
 39134 hemasragdāmavalitā dināni katicidgṛhe |  
 39135 mama strīrūpiṇī tiṣṭha yāvadicchamanindite || 41 ||  
 39136  
 39137 mama gṛhe | yāvadicchaṁ dade iti pareṇānvayaḥ || 41 ||  
 39138  
 39139 tato duṣkṛtinaścaurānvadhyāñchataśahasraśaḥ |  
 39140 maṇḍalebhyaḥ samāniya dade tubhyaṁ subhojanam || 42 ||  
 39141  
 39142 vadhyān vadhārhan || 42 ||  
 39143  
 39144 kāntārūpaṁ parityajya gṛhītvā rākṣasaṁ vapuḥ |  
 39145 ādāya vadhyāñchataśaḥ puruṣāṁstānsusaṁcitān || 43 ||  
 39146  
 39147 nayasva himavacchṛṅgaṁ tatra bhukṣva yathāsukham |  
 39148 mahāśanānāmekānte bhojanaṁ hi sukhāyate || 44 ||  
 39149  
 39150 tṛptā nidrāṁ manākkṛtvā bhava bhūyaḥ samādhibhāk |  
 39151 samādhiviratā bhūyo'pyāgatya punaranyadā || 45 ||  
 39152  
 39153 p. 332) 201  
 39154  
 39155 neṣyasyanyānvadhyajanān himsā naiṣāṁ ca dharmataḥ |  
 39156 svadharmaṇa ca himsaiva mahākaruṇayā samā || 46 ||  
 39157  
 39158 tvaṁ sameṣyasi cāvaśyaṁ mām samādhivirāgiṇī |  
 39159 asatāmapī saṁrūḍhaṁ sauhārdaṁ na nivartate || 47 ||  
 39160  
 39161 apagatecchā vyutthiteti yāvat | saṁrūḍhaṁ prarūḍham || 47 ||  
 39162  
 39163 rākṣasyuvāca |  
 39164  
 39165 yuktamuktaṁ tvayā rājankaromyevamahaṁ sakhe |  
 39166 sauhārdena pravṛttasya ko vākyam nābhinandati || 48 ||  
 39167  
 39168 śrīvasiṣṭha uvāca |  
 39169  
 39170 ityuktvā rākṣasī tatra saṁpannā suvilāsinī |  
 39171 hārakeyūrakatakapatṭasragdāmādhārīṇī || 49 ||  
 39172  
 39173 suvilāsinī sundarastrī | paṭṭaṁ kauśeyaṁ kāñcīpaṭṭaṁ vā || 49 ||  
 39174  
 39175 rājannāgaccha gacchāma ityuktvā bhūpamantriṇau |  
 39176 agre gantum pravṛttau tau rātrāvanusāsā sā || 50 ||  
 39177  
 39178 anu paścātsāsā jagāṁ || 50 ||  
 39179  
 39180 atha te pārthivagṛhaṁ prāpya tām rajanīm mithaḥ |  
 39181 kathayaikagṛhe ramye kṣapayāmāsurādṛtāḥ || 51 ||  
 39182  
 39183 ekagṛhe ekasyām śālāyām | rajanīm kṣapayāmāsuḥ || 51 ||  
 39184  
 39185 prabhāte'ntaḥpure tasthau purandhrījanalīlayā |  
 39186 rākṣasī mantrirājānau svavyāpārau babhūvatuḥ || 52 ||  
 39187  
 39188 svasvocito vyāpāro janapālanavadhyasampādanavyāpāro yayostau || 52 ||  
 39189  
 39190 tato divasaṣaṭkena saṁcitāni mahibhṛtā |

39191 nṛptaḥ parapurebhyo'pi svamaṇḍalagaṇāttathā || 53 ||  
 39192  
 39193 nṛpo dadāviti pareṇānvayaḥ || 53 ||  
 39194  
 39195 trīṇi vadhyasahasrāṇi tāni tasyai tadā dadau |  
 39196 sā babhūva niśā kāle saivogrā kṛṣṇarākṣasī || 54 ||  
 39197  
 39198 tāni vadhyasahasrāṇi jagrāha bhujamaṇḍale |  
 39199 dhārānikarajālāni meghamāleḥ koṭare || 55 ||  
 39200  
 39201 koṭare lambamānānīti śeṣaḥ || 55 ||  
 39202  
 39203 yayau rājānamāpṛcchya tadeva himavacchiraḥ |  
 39204 daridrā labdhahameva graheṣūgraśarīriṇī || 56 ||  
 39205  
 39206 graheṣu pūtanārakṣaḥpiśācādiṣu madhye ugraśarīriṇī bṛhaccharīratvena  
 39207 śreṣṭheti yāvat || 56 ||  
 39208  
 39209 tatra tṛptā bhṛśaṃ bhuktvā sukhaṃ suptvā dinatrayam |  
 39210 āsītprabodhasusvasthā sā samādhimatiḥ punaḥ || 57 ||  
 39211  
 39212 samādhau pariṇatā matirasyāḥ sā || 57 ||  
 39213  
 39214 pañcabhīrvā caturbhīrvā varṣaiḥ sā saṃprabudhyate |  
 39215 tattato maṇḍalaṃ yāti tena rājasabhājane || 58 ||  
 39216  
 39217 tataḥ prabodhānantaram | tena prāktanarājavacanena hetunā | rājñāḥ sabhājane  
 39218 prītisaṃgame cikīrṣite sati tatkirātamaṇḍalaṃ yāti || 58 ||  
 39219  
 39220 tatra viśrambhagarbhābhīḥ kathābhīḥ kaṃcideva sā |  
 39221 sthitvā kālaṃ gṛhītvā tānvadhyānsvāspadametyatha || 59 ||  
 39222  
 39223 viśrambhagarbhābhīrvīśvāsayuktābhīḥ | svāspadam svasthānaṃ himavacchikharam  
 39224 || 59 ||  
 39225  
 39226 jīvanmuktatayaivameva vipine sādyāpi rakṣoṅganā  
 39227 tasminneva girau sthitā vicalitadhyānaikatānāśayā |  
 39228 tasminrājani śāntimāgatavati tyaktaiṣaṇenātmanā  
 39229 tadrāṣṭrādhipasauhṛdaiḥ svakavalānāsvādayantī ciraṃ || 60 ||  
 39230  
 39231 sā rakṣoṅganā karkaṭī adyāpi pūrvoktarītyaiva jīvanmuktatayā tasminneva girau  
 39232 vipine vicalitaḥ kadācidvyutthāne vyavahārābhāḥ kadācitsamādhau  
 39233 jñānaikatānaśca āśayaścittaṃ yasyāstathā bhūtvā sthitā | tasminkirātānāṃ  
 39234 rājani kālena tyaktasarvaiṣaṇenātmanā manasā videhakaivalyalakṣaṇāṃ paramāṃ  
 39235 śāntimāgatavati sati tatsaṃtati jñānāṃ tadrāṣṭrādhipānāṃ sauhrdaiḥ  
 39236 pūrvavadeva svakavalānvadhyāṃsciramāsvādayantī ciraṃ sthitetyarthaḥ || 60 ||  
 39237  
 39238 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe karka0  
 39239 rākṣasīsauhārdaṃ nāma dvyaśītitaṃ sargaḥ || 82 ||  
 39240  
 39241 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 39242 rākṣasīsauhārdaṃ nāma dvyaśītitaṃ sargaḥ || 82 ||  
 39243  
 39244  
 39245 tryaśītitaṃ sargaḥ 83  
 39246  
 39247 śrīvāsiṣṭha uvāca |  
 39248  
 39249 kirātamaṇḍale tasminye bhavanti mahābhṛtaḥ |  
 39250 taistaiḥ saha parā maitrī tasyāḥ samabhijāyate || 1 ||  
 39251  
 39252 avyutthitā samādheḥ sā cirātkairātamaṇḍale |  
 39253 pratiṣṭhitā'bhavaddevī kandaretyatra varṇyate || 1 ||  
 39254  
 39255 tadrāṣṭrādhipasauhṛdaiḥ svakavalānāsvādayantīti yaduktaṃ tatprapañcayati ##-  
 39256  
 39257 sarvāṃstatra mahotpātānpiśācātibhayānyapi |  
 39258 rogāṃśca yogasaṃsiddhā nivārayati rākṣasī || 2 ||  
 39259

39260 utpātādisamanasāmarthyopapādanāya viśinaṣṭi - yogasaṃsiddheti || 2 ||  
 39261  
 39262 bahuvarṣagaṇenaiṣā dhyānādviratimāgatā |  
 39263 tatrāgatya samastāṃstānvadhyāñjantūnsusaṃcitān || 3 ||  
 39264  
 39265 vadhyānbhūṅkte iti śeṣaḥ || 3 ||  
 39266  
 39267 adyāpi tatra ye vadhyāste tadarthaṃ mahābhujā |  
 39268 nīyante mitrasanmāne ke hi nādhyavasāyinaḥ || 4 ||  
 39269  
 39270 nādhyavasāyino yodyuktāḥ || 4 ||  
 39271  
 39272 tasyāṃ dhyānaniṣaṇṇāyāṃ kirātajanamaṇḍale |  
 39273 anāyāntyāṃ ciraṃ kālāṃ janairdoṣaprasāntaye || 5 ||  
 39274  
 39275 doṣāṇāṃ prāguṅgotpātādīnāṃ prasāntaye janaiḥ sākaṃ śīro dārayati  
 39276 vadhyānāmīti maṅgaletaranāmāsyā astīti maṅgaletaranāmikā | athavā  
 39277 maṅgalā iti itarannāma yasyāḥ sā | gaganakoṭare gaganasparśiprasādadare || 5 ||  
 39278  
 39279 sā devī kandarānāmnī maṅgaletaranāmikā |  
 39280 saṃpratiṣṭhāpitā mūrtyā pure gaganakoṭare || 6 ||  
 39281  
 39282 p. 333) 201  
 39283  
 39284 tataḥprabhṛti tatratyo [tatrānya iti pāṭhaḥ] yo yo bhavati bhūmipaḥ  
 39285 |  
 39286 sa kandarāṃ bhagavatīm pratiṣṭhāpayati svayam || 7 ||  
 39287  
 39288 pratiṣṭhāpayati kālena pūrvapratiṣṭhāyāṃ gatāyāmanyāṃ pratimāṃ kārāyitveti  
 39289 bhāvaḥ || 7 ||  
 39290  
 39291 yaḥ kandarāpratiṣṭhāṃ [kandarāṃ pratiṣṭhāṃ ca iti pāṭhaḥ] ca na  
 39292 karoti nṛpādhamāḥ |  
 39293 tasyopatāpanicayāḥ prajā nighnanti yatnataḥ || 8 ||  
 39294  
 39295 kimartha pratiṣṭhāpayatītyatra hetuṃ vyatirekamukhenāha - ya iti || 8 ||  
 39296  
 39297 tatpūjanādavāpnoti janastannikhilāṃ phalam |  
 39298 svavāsanāvaśocchūnamanarthaṃ yātyapūjanāt || 9 ||  
 39299  
 39300 anvayamukhenāpyāha - taditi | tat utpātarogaśāntyādiphalam | kuto  
 39301 niyamenotpādādiprasaktistatrāha - svavāsaneti | svasvavāsanāvaśena  
 39302 ucchūnamāvīrabhūtam || 9 ||  
 39303  
 39304 vadhyalokopahāreṇa sā devī paripūjyate |  
 39305 pratimā sā sthitādyāpi citrasthā phaladāyinī || 10 ||  
 39306  
 39307 sā pratimā adyāpi sthitā | anyatrāpi citrasthā citralikhitā phaladāyiniṭi vā || 10 ||  
 39308  
 39309 sakalakomalamaṅgalakāriṇī  
 39310 kavalitākṣhilavadhyamahājanā |  
 39311 jayati sātra kirātajanāspade  
 39312 paramabodhavatī ciradevatā || 11 ||  
 39313  
 39314 sakalajanānāṃ komalasya bālavatsasasyādivibhavasya maṅgalānāṃ saṃpadāṃ ca  
 39315 kāriṇī | cirakālānuvṛttā devatā || 11 ||  
 39316  
 39317 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe karka0  
 39318 kandarāpūjanaṃ nāma tryaśītitamaḥ sargaḥ || 83 ||  
 39319  
 39320 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe kandarāpūjanaṃ  
 39321 nāma tryaśītitamaḥ sargaḥ || 83 ||  
 39322  
 39323  
 39324 caturaśītitamaḥ sargaḥ 84  
 39325  
 39326 śrīvāsiṣṭha uvāca |  
 39327  
 39328 etatte kathitaṃ sarvaṃ mayākhyānamaninditam |



39329 karkaṭyā himarākṣasyā yathāvadānupūrvaśaḥ || 1 ||  
 39330  
 39331 nimittam karkaṭināmnā [karkaṭināmna iti pāṭhaḥ] upadeśārthakalpanam  
 39332 |  
 39333 dṛṣṭāntoktyupayogaśca vistarādatra varṇyate || 1 ||  
 39334  
 39335 himaśabdena himavānucyate nāmaikadeśe nāmagrahaṇanyāyāt || 1 ||  
 39336  
 39337 śrīrāma uvāca |  
 39338  
 39339 himavadgahvare protthā sā katham kṛṣṇarākṣasī |  
 39340 babhūva karkaṭināmnā yathāvadvada me prabho || 2 ||  
 39341  
 39342 tasyāḥ kṛṣṇavarṇatve karkaṭināmaprāptau ca kiṃ nimittamiti rāmaḥ pṛcchati  
 39343 - himavaditi || 2 ||  
 39344  
 39345 śrīvasiṣṭha uvāca |  
 39346  
 39347 kulāni santyanekāni rākṣasānām svabhāvataḥ |  
 39348 tāni śuklāni kṛṣṇāni haritānyujjvalāni ca || 3 ||  
 39349  
 39350 tatrādyasya nimittamāha - kulānīti || 3 ||  
 39351  
 39352 karkaṭaprāṇisādṛśyātkarkaṭo nāma rākṣasaḥ |  
 39353 babhūva tajjā sā kṛṣṇā karkaṭi karkaṭākṛtiḥ || 4 ||  
 39354  
 39355 dvitīyasya nimittamāha - karkaṭeti | karkaṭaḥ kulīraḥ sa eva prāṇī  
 39356 tatsādṛśyāt | bṛhadudaradīrghahastapādādādimattvātkarkaṭākṛtiḥ || 4 ||  
 39357  
 39358 karkaṭipraśnasamsmṛtyā mayaiśā kathitā tava |  
 39359 adhyātmoktiprasaṅgena viśvarūpanirūpaṇe || 5 ||  
 39360  
 39361 viśvarūpasya jagattattvasya nirūpaṇe prastute adhyātmoktiprasaṅgena  
 39362 karkaṭikṛtānām praśnānām samsmṛtyā eśā ākhyāyikā kathitā || 5 ||  
 39363  
 39364 saṃpannameva me kasmādasampannamiva sphuṭam |  
 39365 idaṃ jagadanādyantātpadātparamakāraṇāt || 6 ||  
 39366  
 39367 udāhṛtāmākhyāyikām prakṛte yojayati - saṃpannamiti || 6 ||  
 39368  
 39369 plāvinyo vīcayo vāriṇyanyānanyāḥ sthitā yathā |  
 39370 vartamānā api pare sṛṣṭayaḥ saṃsthitāstathā || 7 ||  
 39371  
 39372 plāvinya utplavanavatyaḥ | apiśabdādatītānāgatasamuccayaḥ || 7 ||  
 39373  
 39374 ajvalanneva kāṣṭheṣu vahnirarthakriyām yathā |  
 39375 karoti markāṭādīnām śītāpaharaṇādīkam || 8 ||  
 39376  
 39377 yadi vartamānānāmapyatītānāgatasāmyaṃ tarhi kathamarthakriyākāritvaṃ  
 39378 viśeṣastatrāha - ajvalannityādinā | prajvalan iti pāṭhe markāṭādīnām  
 39379 buddhyā prajvalannatu vastutaḥ || 8 ||  
 39380  
 39381 samaṃ saumyatvamajahadeva nityodayasthiti |  
 39382 tathā brahma karotīdaṃ nānā karteva sajjagat || 9 ||  
 39383  
 39384 karteva sat nānā jagatkaroti || 9 ||  
 39385  
 39386 apyanāgata evāyamevaṃ sarga upāgataḥ |  
 39387 bhoḥ śālabhañjikāsaṃviddāruṇyeva mudhoditā || 10 ||  
 39388  
 39389 bho iti rāmasaṃbodhanam | śālabhañjikāsaṃvitpratibhābuddhiḥ || 10 ||  
 39390  
 39391 bīje yathā'nanyadapi phalādyanyadivoditam |  
 39392 citau tathā'nanyadapi cetyamanyadivoditam || 11 ||  
 39393  
 39394 phalādi āṅkurāti phalāntaṃ vyutkrameṇa phalādītyucyate || 11 ||  
 39395  
 39396 acchedādekasattāyā na bhedaḥ phalabījayoḥ |  
 39397 ciccetyayośca vāryūrmyoriva vastuni kaścana || 12 ||

39398  
 39399 bījādīphalānte anusyūtaikadravyasattāyā avicchedānna bhedaḥ || 12 ||  
 39400  
 39401 avicārātkuto bhedo naitayorupapadyate |  
 39402 yataḥkutaściduditaḥ sa vicāreṇa naśyati || 13 ||  
 39403  
 39404 bhrāntireṣā yathā'yātā tathā yātu raghūdvaḥ |  
 39405 jñāsyase tatprabuddhastvamenām kevalamutsṛja || 14 ||  
 39406  
 39407 yathā nirhetukatayaiva āyātā tathā yātu gacchatu | kiṃ tarhi mayā kārya tatrāha  
 39408 - enāmiti | enām bhrāntim | tadbrahma prabuddhaḥ san jñāsyase || 14 ||  
 39409  
 39410 p. 334) 202  
 39411  
 39412 bhrāntigranthau vitruṭite madukṭiśravaṇāttataḥ |  
 39413 jñānaśabdārthabhedānām vastu jñāsyasyalaṃ svayam || 15 ||  
 39414  
 39415 yadi bhramamutsṛjāmi tarhi katham tvaduktaśravaṇe śabdārthabodhabhedam  
 39416 pratipatsye tatrāha - bhrāntīti | yadyapi na bhedaṃ pratipatsyase tathāpi  
 39417 tattatparyagocaraṃ vastu svayameva jñāsyasītyarthaḥ || 15 ||  
 39418  
 39419 cittādiyamanarthaśrīstacca sā cetarā ca te |  
 39420 madukṭiśravaṇādeva śāntimeṣyatyasaṃśayam || 16 ||  
 39421  
 39422 tathāpi kathamamanarthanivṛttisiddhistatrāha - cittādīti | taccittam | sā cittajā  
 39423 anarthaśrīḥ itarā cittaheturavidyā ca || 16 ||  
 39424  
 39425 brahmaṇaḥ sarvamutpannam sarvaṃ brahmaivameti ca |  
 39426 madgīrbhiḥ saṃprabuddhaḥ san jñāsyasyalamaninditam || 17 ||  
 39427  
 39428 jagata utpattyādinirūpaṇasyāpi niṣprapañcavastubodha eva  
 39429 prayojanamityāśayenāha - brahmaṇa iti | sarvaṃ jagadvilayena brahma eti  
 39430 prāpnoti ca | alaṃ pūrṇam || 17 ||  
 39431  
 39432 śrīrāma uvāca |  
 39433  
 39434 tasmādiyamiti brahmanvyatirekārthapañcamī |  
 39435 nanu kiṃ viddhi deveśādbhinnaṃ sarvamityapi || 18 ||  
 39436  
 39437 yadi bhedo'sanneva tarhi brahmaṇaḥ sarvamutpannamiti tvaduktau tasmādvā  
 39438 etasmādātmana ākāśaḥ saṃbhūtaḥ ityādiśrutiṣu ca tasmāditīyaṃ  
 39439 vyatirekārthabhedapratipādikā pañcamī kiṃ sarvaṃ deveśādbhinnaṃ viddhītyapi  
 39440 kim | lakṣyālakṣyabhedasya tatpratīyogyādinām cāsattve śabdāprasaraṇlakṣaṇena  
 39441 lakṣyabodhanavyavahārāsiddherupadeśāsiddhiśceti śaṅkāśayaḥ || 18 ||  
 39442  
 39443 śrīvasiṣṭha uvāca |  
 39444  
 39445 upadeśāya śāstreṣu jātaḥ śabdo'thavārthajaḥ |  
 39446 pratiyogivya vacchedasaṃkhyālakṣaṇapakṣavān || 19 ||  
 39447  
 39448 tātkālikabhedakalpanayā vyāvahārikadṛṣṭisiddhabhedādyupādānādvā  
 39449 śabdaprasaraṇbimbapratibimbalakṣaṇavyavahāravadupadeśopapatterna ko'pi doṣa  
 39450 ityāśayena vasiṣṭhaḥ pariharati - upadeśāyetyādinā | jātaḥ kalpitaḥ | athavā  
 39451 lokasiddhārthajo vyāvahārikabhedopajīvi śabdaḥ prasariṣyatīti śeṣaḥ || 19 ||  
 39452  
 39453 bhedo dṛśyata evāyaṃ vyavahārānna vāstavaḥ |  
 39454 vetālo bālakasyeva kāryārthaṃ parikalpitaḥ || 20 ||  
 39455  
 39456 kalpitena prayojanavadvyavahārasiddhirloke'pi prasiddhetyāha - bheda iti || 20 ||  
 39457  
 39458 dvaitaikyamapi no yasyām tathā bhūtārthasaṃsthitau |  
 39459 asti tasyāmidṛśaḥ syātkutaḥ saṃkalpaviplavaḥ || 21 ||  
 39460  
 39461 yatra svapnagandharvanagarādisaṃsthitau dvaitamaikyam ca nāsti tasyāmapīdṛśo  
 39462 lakṣaṇādivyavahāro'sti satyasaṃkalpānāmupadeśādivyavahāre saṃkalpaviplavaḥ  
 39463 kutaḥ syādītyarthaḥ || 21 ||  
 39464  
 39465 kāryakāraṇabhāvo hi tathā svasvāmilakṣaṇam |  
 39466 hetuśca hetumāṃscaivāvayavāvayavikramaḥ || 22 ||

39467  
 39468 tvadupadeśādivyavahāre ca mayaiva saṃkalpātkāryakāraṇādibhedaḥ kalpita  
 39469 ityāha - kāryakāraṇetyādinā || 22 ||  
 39470  
 39471 vyatirekāvvyatirekau pariṇāmādivibhramaḥ |  
 39472 tathā bhāvavilāsādi vidyāvidye sukhāsukhe || 23 ||  
 39473  
 39474 evamādimayī mithyāsaṃkalpakalanā mitā |  
 39475 ajñānāmavabodhārthaṃ natu bhedo'sti vastuni || 24 ||  
 39476  
 39477 mitā kalpitā || 24 ||  
 39478  
 39479 avibodhādayaṃ vādo jñāte dvaitaṃ na vidyate |  
 39480 jñāte saṃśāntakalanaṃ maunamevāvaśiṣyate || 25 ||  
 39481  
 39482 ayaṃ ca vyavahāra upadeśasyājñādaśāyāmeva na prabodhadaśāyāmiti  
 39483 nādvaitahānirityāha - avibodhāditi | maunamaśabdaḥ || 25 ||  
 39484  
 39485 sarvamekamanādyantamavibhāgamakhaṇḍitaṃ |  
 39486 iti jñāsyasi siddhāntaṃ kāle bodhamupāgataḥ || 26 ||  
 39487  
 39488 vivadante hyasaṃbuddhāḥ svavikalpaviḥkṛtāḥ |  
 39489 upadeśādayaṃ vādo jñāte dvaitaṃ na vidyate || 27 ||  
 39490  
 39491 asaṃbuddhā ajñātataṭtvāḥ puruṣāḥ svavikalpaviḥkṛtāḥ | ayaṃ vādaḥ  
 39492 sarvo'pi vedāntataṭtvopadeśātprāgeva yato jñāte dvaitaṃ na vidyate ityārthaḥ || 27 ||  
 39493 ||  
 39494  
 39495 vācyavācakaśaṃbodho vinā dvaitaṃ na siddhyati |  
 39496 naca dvaitaṃ saṃbhavati maunaṃ vāpādayatyalam || 28 ||  
 39497  
 39498 māstu dvaitaṃ tathāpi kathaṃ vivādāsaṃbhavastatrāha - vācyeti | tarhyastu  
 39499 dvaitaṃ tatrāha - naceti | vetyavadhāraṇe ato maunamevāpādayatītyārthaḥ || 28 ||  
 39500  
 39501 mahāvākyārthanīṣṭhāntāṃ buddhiṃ kṛtvā raghūdvaḥ |  
 39502 vacobhedamanādr̥tya yadidaṃ vacmi te śṛṇu || 29 ||  
 39503  
 39504 yato vetyādilakṣaṇavākye tarhi pañcamyādyarthaḥ na pratipattavyastatrāha -  
 39505 mahāvākyeti | pañcamyādyupāntaṃ vacobhedamanādr̥tya tāṃ  
 39506 lakṣaṇavākyotthāṃ buddhimakhaṇḍe mahāvākyārthe eva  
 39507 niṣṭhāpadavācyaśāntāntatvenāvatārayati - yatheti |  
 39508 kṛtvā yadidaṃ vakṣyamāṇaṃ vacmi tacchṛṇvītyārthaḥ || 29 ||  
 39509  
 39510 yataḥkutaściducchrāyaṃ gandharvapuravanmanaḥ |  
 39511 bhrāntimātraṃ tanotīdaṃ jagadākhyāṃ svajñambhaṇaṃ || 30 ||  
 39512  
 39513 yataḥkutaścidanirvācyāddhetorucchrāya āvirbhāvo yasya || 30 ||  
 39514  
 39515 yathā cetastanotīmāṃ jaganmāyāṃ tathānagha |  
 39516 śṛṇu tvaṃ kathayāmīdaṃ dṛṣṭāntaṃ dṛṣṭivedanam || 31 ||  
 39517  
 39518 uktārthe vakṣyamāṇākhyāyikāṃ dṛṣṭāntatvenāvatārayati - yatheti |  
 39519 svadṛṣṭyaiva vedyate dārṣṭāntikaṃ yena taddṛṣṭivedanam || 31 ||  
 39520  
 39521 yaṃ śrutvā sarvamevedaṃ bhrāntimātramiti svayaṃ |  
 39522 rāma niścayavānbhūtvā dūre tyakṣyasi vāsanāṃ || 32 ||  
 39523  
 39524 manomanananirmāṇamātrameva jagattrayaṃ |  
 39525 sarvamutsṛjya śāntātmā svātmānyeva nivatsyasi || 33 ||  
 39526  
 39527 madvākyārthāvadadhānastho manovyādhicikitsane |  
 39528 vivekaśādhaleśena prayatnaṃ ca kariṣyasi || 34 ||  
 39529  
 39530 evaṃ sthite jagadrūpaṃ cittameveha jñambhate |  
 39531 na vidyate śarīrādi sikatāntaratailavat || 35 ||  
 39532  
 39533 evaṃ vakṣyamāṇākhyāyikarītyā sthite || 35 ||  
 39534  
 39535 cittameva hi saṃsāro rāgādikleśadūṣitaṃ |

39536 tadaiva tairvinirmuktaṃ bhavānta iti kathyate || 36 ||  
 39537  
 39538 bhavasya saṃsārasyānto nāśaḥ || 36 ||  
 39539  
 39540 p. 335) 202  
 39541  
 39542 cittaṃ sādhyam pālaniyam vicāryam kāryamāryavat |  
 39543 āhāryam vyavahāryam ca saṃcāryam dhāryamādarāt || 37 ||  
 39544  
 39545 laukikaśāstriyasādhyapālaniyādisarvapadārtharūpeṇa cittameva vijṛmbhate  
 39546 nānyadityāha - cittamiti | siddheṣu sādhanēṣvasiddham sādhyam | pūrvasiddham  
 39547 pālaniyam | asiddheṣu nānāsādhaneṣu prasakteṣu prayatnagurulāghavavimarśena  
 39548 sādhanāni saṃpādy paścātsādhyam vicāryam tatrāpi  
 39549 śiṣṭaikaśaṃmatopāyasādhyamāryavatkāryam | deśāntare siddhameva svagṛhe  
 39550 ānetuṃ yogyamāhāryam | svagṛhasthameva krayavikrayādyupayuktaṃ  
 39551 vyavahāryam | teṣvapyasvarathādi saṃcāryam | bhūṣaṇādi tu dhāryam | ādarāditi  
 39552 sarvatra saṃbadhyate | etatsarvaṃ cittameva | nahi niścittasya kiṃcitsādhyādikam  
 39553 prasiddhamityāśayaḥ || 37 ||  
 39554  
 39555 sarvamabhyantare cittaṃ bibharti trijagannabhaḥ |  
 39556 ahamāpūramiva tadyathākālaṃ vijṛmbhate || 38 ||  
 39557  
 39558 trijagatkālpanāyā nabha ākāśabhūtaṃ cittaṃ sarvaṃ dṛśyamabhyantare bibharti  
 39559 | tadeva cittaṃ yathākālaṃ dehaprāṇendriyādiṣu vyāpṛteṣu ahameva  
 39560 vyāpṛto'smityahamāpūramahaṃtāpravāha iva vijṛmbhate ityārthaḥ || 38 ||  
 39561  
 39562 yo'yaṃ cittasya cidbhāgaḥ saiśā sarvārthabījatā |  
 39563 yaścāsyā jaḍabhāgaśca tajjagatso'ṅga saṃbhramaḥ || 39 ||  
 39564  
 39565 tatra cidamśaprādhānyena draṣṭṛtāparaparyāyā sarvakālpanābījabhūtā  
 39566 ahaṃtā'jaḍamśaprādhānyena tu dṛśyabhṛāntirūpateti vibhāgamāha -  
 39567 yo'yamiti || 39 ||  
 39568  
 39569 avidyamānamevedamādisarge dharādikam |  
 39570 nirākṛtirajaḥ svapnaṃ paśyati na paśyati || 40 ||  
 39571  
 39572 uktamarthaṃ prāguktasṛṣṭikramasmāraṇenopapādayati - avidyamānameveti |  
 39573 ajo brahmā || 40 ||  
 39574  
 39575 sargādidīrghasaṃvittiyā śailādijaḍasaṃvidā |  
 39576 sūkṣmaṃ sūkṣmavidā ceti dehaṃ śūnyaṃ na vāstavam || 41 ||  
 39577  
 39578 kathaṃ paśyati tadāha - sargāditi | śailādisthūlaṃ virāḍdehaṃ  
 39579 dīrghasaṃvittiyā sṛṣṭisthitipralayaakoṭisādhāraṇyā sākṣisaṃvidā sargādi  
 39580 jaḍasaṃvidā jaḍāhaṃbhāvanārūpayā vaiśvānarasaṃvidā sūkṣmaṃ  
 39581 liṅgasamaṣṭisūtrātmakahiraṇyagarbhadehaṃ sūkṣmavidā tadahaṃbhāvasaṃvidā  
 39582 ceti śūnyameva dehatrayaṃ paśyatītyārthaḥ || 41 ||  
 39583  
 39584 sarvagenātmanā vyāptaṃ svacetyātmavapurmanaḥ |  
 39585 ātataṃ saumya vimalaṃ vārīva ravitejasā || 42 ||  
 39586  
 39587 yo'yaṃ cittasya cidbhāgaḥ saiśā sarvārthabījatetyetadupapādayati - sarvageneti |  
 39588 tathāca cidvyāptibalādeva bījatetyārthaḥ || 42 ||  
 39589  
 39590 cittabālo jagadyakṣaṃ mithyā paśyatyabodhataḥ |  
 39591 bodhito'sau paraṃ rūpaṃ svaṃ paśyati nirāmayam || 43 ||  
 39592  
 39593 cidvyāptibalādeva cittasya avicāre jagaddṛṣṭṛtā vicāre ātma darśanaṃ cetyāha  
 39594 - cittabāla iti || 43 ||  
 39595  
 39596 yathātmā dṛśyatāmeti dvitvaikyabhramadāyinīm |  
 39597 śṛṇu tatte pravakṣyāmi vakṣyāmānakathāgamaiḥ || 44 ||  
 39598  
 39599 evaṃca śuddhātmaiva cittabhāvadavārā dṛśyabhāvaṃ prāpta iveti phalitaṃ  
 39600 tatsaṃbhāvanārthaṃ vakṣyamānakathāmatārayati - yatheti || 44 ||  
 39601  
 39602 yatkathyate hi hṛdayaṃgamayopamāna-  
 39603 yuktyā girā madhurayuktapadārthayā ca |  
 39604 śrotustadaṅga hṛdayaṃ parito visāri

39605 vyāpnoti tailamiva vāriṇī vārya śaṅkāṃ || 45 ||  
 39606  
 39607 aindavopākhyānopamānayuktyā kathāṃ jagato manomātratvaniścayastatrāha -  
 39608 yaditi | hṛdayaṃgamayā manonurañjinyā | śaṅkāṃ vārya nirasya | lyap  
 39609 chāndasaḥ | śroturhṛdayaṃ vyāpnoti || 45 ||  
 39610  
 39611 tyaktopamānamamanojñapadaṃ durāpaṃ  
 39612 kṣubdhaṃ dharāvidhuritaṃ vinigīrṇavarṇaṃ |  
 39613 śroturna yāti hṛdayaṃ pravināśameti  
 39614 vākyaṃ kilājyamiva bhasmani hūyamānaṃ || 46 ||  
 39615  
 39616 uktamarthaṃ vyatirekamukhenāpyupapādayati - tyaktopamānamiti | yadvākyaṃ  
 39617 tyaktopamānaṃ dṛṣṭāntopanyāsaraitam | amanojñāni śabdaśāstrāsaṃmatāni  
 39618 kaṭhoravarṇādighaṭitāni vā padāni yasmiṃstathāvidham  
 39619 durāpamanabhivvyaktavarṇatvātsphuṭatayā [varṇātsphuṭatayā iti pāṭhaḥ]  
 39620 śrotreṇa prāptumaśakyam krodhāveśādivaśātkṣubdhaṃ sat dharāvidhuritaṃ  
 39621 svasthānavicyutavarṇaṃ | vinigīrṇavarṇaṃ grastākṣaram | saṃvṛtaḥ kalo dharmāta  
 39622 ityādimahābhāṣyoktasvaravarṇadoṣānāmupalakṣaṇametad | tathācāhuḥ -  
 39623 grastaṃ nirastaṃ pravilambitaṃ drutamambūkṛtaṃ dharmātamatho vikampitaṃ |  
 39624 visrastameṇīkṛtamardhakaṃ hataṃ vikīrṇametaḥ svaradoṣabhāvanāḥ || iti  
 39625 etādṛṣaṃ tadvākyaṃ śroturhṛdayaṃ na yāti nānurañjayati | mahatāpi  
 39626 śrameṇopanyastaṃ pravināśaṃ naiṣphalyaṃ vācātātvdīdoṣapratyayaphalatāṃ  
 39627 vā eti | kileti prasiddho'sya dṛṣṭānta iti darśayati - ājyamiveti || 46 ||  
 39628  
 39629 ākhyānakāni bhuvi yāni kathāśca yā yā  
 39630 yadyatprameyamucitaṃ paripelavaṃ vā |  
 39631 dṛṣṭāntadṛṣṭikathanena tadeti sādho  
 39632 prākāśyamāśu bhuvanaṃ sitaraśmineva || 47 ||  
 39633  
 39634 vyatirekamukhopapāditamarthaṃ punaranvayoktyā nigamayati - ākhyānakānīti |  
 39635 nānakathābhirupetā mahatyo bhāratādikathā ākhyānakāni | alpāstu kathāḥ |  
 39636 ucitaṃ abhiññānurañjanopayuktaṃ yadyatkāvyaṇātakādhyātmanibandhādirūpaṃ  
 39637 | paripelavaṃ śabdato'rthataśca komalaṃ ca yadyacchrotraprameyaṃ tatsarvaṃ  
 39638 dṛṣṭāntānām lokaprasiddhapramāṇadṛṣṭīnām ca kathanena prākāśyaṃ  
 39639 sphuṭahṛdyārthatāmetītyarthaḥ || 47 ||  
 39640  
 39641 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 39642 sūcyupākhyāne manoṅkurotpattikathanaṃ nāma caturaśītitaṃ sargaḥ ||  
 39643 84 ||  
 39644  
 39645 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 39646 manoṅkurotpattikathanaṃ nāma caturaśītitaṃ sargaḥ || 84 ||  
 39647  
 39648  
 39649 p. 336) 203  
 39650  
 39651 pañcāśītitaṃ sargaḥ 85  
 39652  
 39653 śrīvāsiṣṭha uvāca |  
 39654  
 39655 purā me brahmaṇā proktaṃ sarvaṃ tat kathayānagha |  
 39656 yadidaṃ tat pravakṣyāmi tvayi pṛcchati rāghava || 1 ||  
 39657  
 39658 sṛṣṭiṃ cikīrṣato dhāturdaṃśabrahmaṇḍadarśanam |  
 39659 tatraikaṛaviṇā teṣāṃ tattvoktiścātra varṇyate || 1 ||  
 39660  
 39661 pratijñātamaindavopākhyānaṃ vaktumupakramate - puretyādinā | he anagha  
 39662 brahmaṇā me purā yadidaṃ proktaṃ jagato manomātratvaṃ tatsarva tat kathayā tena  
 39663 brahmaṇoktayaindavopākhyānakathayā pravakṣyāmīti yojanā || 1 ||  
 39664  
 39665 purā mayā hi bhagavānprṣṭhaḥ kamalasaṃbhavaḥ |  
 39666 ime kathamupāyānti brahmansargagaṇā iti || 2 ||  
 39667  
 39668 tadartha tadānīm svakṛtaṃ praśnamāha - pureti || 2 ||  
 39669  
 39670 tadupāśrūtya bhagavānbrahmā lokapitāmahaḥ |  
 39671 aindavākhyānasahitaṃ māmuvāca bṛhadvacaḥ || 3 ||  
 39672  
 39673 tat matprṣṭaṃ upa āśrūtya vakṣyāmīti pratijñāya | bṛhat mahārtham || 3 ||

39674  
 39675 brahmovāca |  
 39676  
 39677 sarvaṃ hi mana evedamitthaṃ sphurati bhūtimat |  
 39678 jalaṃ jalāśayasphārairvicitraiścakrakairiva || 4 ||  
 39679  
 39680 bhūtimajjagadbhāvadbhāraṇaśaktimat | cakrakairāvartairiva || 4 ||  
 39681  
 39682 dinādaṃ saṃprabuddhasya saṃsāraṃ sraṣṭumicchataḥ |  
 39683 purākalpe hi kasmimścicchṛṇu kiṃ vṛttamaṅga me || 5 ||  
 39684  
 39685 he aṅga me mama purākalpe dinādaṃ kalpādaṃ saṃprabuddhasya saṃsāraṃ  
 39686 jagatsraṣṭumicchataḥ kiṃ vṛttaṃ yatsaṃpannaṃ tacchṛṇvityarthaḥ || 5 ||  
 39687  
 39688 kadācidakhilaṃ sargaṃ saṃhṛtya divasakṣaye |  
 39689 eka evāhamekāgraḥ svasthastāmanayaṃ niśāṃ || 6 ||  
 39690  
 39691 niśānte saṃprabuddhātmā saṃdhyāṃ kṛtvā yathāvidhi |  
 39692 prajāḥ sraṣṭuṃ dṛṣau sphāre vyomni yojitavānaḥ || 7 ||  
 39693  
 39694 saṃdhyāṃ saṃdhyopāstim | yojitavān prasāritavāniti yāvat || 7 ||  
 39695  
 39696 yāvatpaśyāmi gagaṇaṃ na tamobhirna tejasā |  
 39697 vyāptamatyantavitataṃ śunyamantavivarjitam || 8 ||  
 39698  
 39699 vidyamānasyāpi tamaso divyasvadṛṣṭiprasārāvighātivānna tamobhiriti yuktam || 8  
 39700 ||  
 39701  
 39702 sargaṃ saṃkalpayāmīti matiṃ niścītya tanmayā |  
 39703 samavekṣitumārabdhaṃ śuddhaṃ sūkṣmeṇa cetasā || 9 ||  
 39704  
 39705 tatsraṣṭavyavastu samavekṣitum paryālocayitum || 9 ||  
 39706  
 39707 athāhaṃ dṛṣṭavāṃstatra manasā vitate'mbare |  
 39708 pṛthaksthitān mahārambhānsargānsthitinirargalān || 10 ||  
 39709  
 39710 ambare avyaktākāśe sargānbrahmāṇḍān | sthityā  
 39711 tatratyaviṣṇvādikṛtapālanādivyavasthayā nirargalānniṣpratibandhān || 10 ||  
 39712  
 39713 teṣu matpratibimbābhāḥ padmakōśanivāsinaḥ |  
 39714 rājahṃsānsamārūḍhāḥ saṃsthitā daśa padmajāḥ || 11 ||  
 39715  
 39716 pṛthaksthiteṣu sargeṣu teṣūdyadbhūtapāṅktiṣu |  
 39717 jalajāleṣu śuddheṣu jagatsu jaladāyiṣu || 12 ||  
 39718  
 39719 udyantya utpadyamānā bhūtapāṅktayaścaturvidhaprāṇinikāyā yeṣu | jalajāleṣu  
 39720 jaladajāleṣu | chāndaso dalopaḥ | athavā jalānāṃ jālamiva bandhaneṣu megheṣu  
 39721 śuddheṣvavagrahādidoṣanirmukteṣu || 12 ||  
 39722  
 39723 pravahanti mahānadyaḥ pradhvananti yathābdhayaḥ |  
 39724 pratapantyuṣṇārucayaḥ prasphurantyambare'nilāḥ || 13 ||  
 39725  
 39726 prakarṣeṇa sphuranti saṃcalanti || 13 ||  
 39727  
 39728 divi kriḍanti vibudhā bhuvi kriḍanti mānavaḥ |  
 39729 dānavā bhoginaścaiva pātāleṣu ca saṃsthitāḥ || 14 ||  
 39730  
 39731 vibudhā devāḥ || 14 ||  
 39732  
 39733 kālacakrapariprotā yadbhāvāḥ sakalartavaḥ |  
 39734 yathākālaṃ phalāpūrṇā bhūṣayantyaabhito mahīm || 15 ||  
 39735  
 39736 yadbhāvāḥ yādṛśaśītātapavarṣādisvabhāvāḥ | sakalā ṛtavo vasantādayaḥ ||  
 39737 15 ||  
 39738  
 39739 prauḍhyaṃ śubhāśubhācārasmr̥tayaḥ kakubhaṃ prati |  
 39740 narakasvargaphaladāḥ sarvatra samupāgatāḥ || 16 ||  
 39741  
 39742 śubhā vihitā aśubhā niṣiddhā ācarāstadvibhājakasmṛtigranthāśca kakubhaṃ

39743 prati pratidiśaṃ sarvatra sarvavarṇeṣu prauḍhyaṃ prauḍhatāṃ samupāgatāḥ || 16 ||  
 39744  
 39745 bhogamokṣaphalārthinyaḥ samastā bhūtajātayaḥ |  
 39746 svamīhitaṃ yathākālāṃ prayatante yathākramam || 17 ||  
 39747  
 39748 yathākramam yādṛśo yāsāṃ pravṛttikramāḥ svasarge  
 39749 kṛptastamanatikramyetyarthaḥ || 17 ||  
 39750  
 39751 saptalokāstathā dvīpāḥ samudrā girayastathā |  
 39752 apyeṣyamāṇāḥ kalpāntaṃ sphurantyurutarāravam || 18 ||  
 39753  
 39754 kalpāntaṃ pralayam || kālena eṣyamāṇā api svakāle urutarāravam yathā syāttathā  
 39755 sphurati || 18 ||  
 39756  
 39757 kvaciddhrāsītvaṃyātaṃ kvacitsthirataraṃ sthitam |  
 39758 sthitaṃ sarvatra kuñjeṣu tamastejolakavādṛtam || 19 ||  
 39759  
 39760 tamaḥ kvacidanāvṛtadeśe hrāsītvaṃapakṣayam | kvacidgiriguhādaḥ | kuñjeṣu tu  
 39761 tejolakavairātapacchidrairādṛtaṃ | snehānmilitamityarthaḥ || 19 ||  
 39762  
 39763 nabhonīlotpalasyāntarbhramadabhramadhuvratam |  
 39764 praspurattārakājālakesarāpūrṇatāṃ gatam || 20 ||  
 39765  
 39766 arthātsarastvena jagadvarṇayati - nabha iti || 20 ||  
 39767  
 39768 kalpāntaghananihāro merukuñjeṣu saṃsthiṭaḥ |  
 39769 śālmaleramaḥ tūlamaṣṭhīlākoṭareṣviva [aṣṭhīlā iti mudritapustake  
 39770 pāṭhaḥ] || 21 ||  
 39771  
 39772 merurivocchrayānmerurhimavāṃstatkuñjeṣu | aṣṭhīlā [1] phalakarpaṃ  
 39773 tatkoṭareṣviva || 21 ||  
 39774  
 39775 lokālokādrirasanāraṇadarnavaghuṃghumā |  
 39776 tamaḥkhaṇḍendranīlābhā nijaratnavirājītā || 22 ||  
 39777  
 39778 lokālokādrireva rasanā kāñci yasyāḥ | raṇanto'rṇavā eva ghuṃghumā  
 39779 bhūṣaṇadhvanayo yasyāḥ | tamaḥkhaṇḍā evendranīlamanīprabhā yasyāḥ | nijaiḥ  
 39780 svāntargatai ratnaiśca virājītā || 22 ||  
 39781  
 39782 dhānādharasudhā bhūtaravakākālighuṃghumā |  
 39783 saṃsthitā bhuvanābhoge svāntaḥpura ivāṅganā || 23 ||  
 39784  
 39785 dhānāḥ śālyādibījānyeva prāṇināmāsvādānīyatvādadharasudhā yasyāḥ |  
 39786 bhūtānāṃ prāṇināṃ ravā dhvanaya eva kākālighuṃghumā  
 39787 madhurāspuṭavāgvilāsā yasyāḥ sā tathāvidhā arthādbhūḥ tasminbhuvanābhoge  
 39788 svāntaḥpure āṅganeva saṃsthitetyarthaḥ || 23 ||  
 39789  
 39790 p. 337) 203  
 39791  
 39792 gaurāṅgapaṅktirmadhyasthā rajanīrājirājītā |  
 39793 padmotpalasraja iva lakṣyate vatsaraśriyaḥ || 24 ||  
 39794  
 39795 vatsaraśriyaḥ saṃvatsaralakṣmyā  
 39796 kaṇṭhadhṛtāyāstamaḥprakāśalakṣaṇapadmotalanirmitāyāḥ srajo madhyasthā  
 39797 antarniviṣṭā ata eva tādīyaparāgasadrśavidyunnakṣatrādivyāptatvādrajanīrājyā  
 39798 haridrālepanaprāyeṇa rātrisamūhāṅgarāgeṇa rañjitā gaurāṇāṃ  
 39799 kaṇṭhakucodaravalinābhyaḍyāṅgānāṃ paṅktiriva arthāt dyauralakṣyata ityarthaḥ  
 39800 || 24 ||  
 39801  
 39802 bahugartavibhāgasthabhūtā lokāḥ pṛthakpṛthak |  
 39803 jātāruṇā vilokyante dāḍimānīva kāntikāḥ || 25 ||  
 39804  
 39805 bahūni bhuvanagartavibhāgeṣu sthitāni bhūtāni bījasthānīyāni yeṣu tathāvidhā  
 39806 lokā brahmāṇḍā jātānyaruṇāni tejāṃsi yeṣu tathāvidhāḥ santaḥ kāntikāḥ  
 39807 prakāśamānā dāḍimaphalānīva vilokyanta ityarthaḥ || 25 ||  
 39808  
 39809 tripravāhā tripathagā kṛtordhvādhogamāgamā |  
 39810 jagadyajñopavitābhā sphuratīndukalāmālā || 26 ||  
 39811

39812 itaścetaśca gacchanti śīryante prodbhavanti ca |  
 39813 diglatāsu taḍitpuṣpā vātārtā meghapallavāḥ || 27 ||  
 39814  
 39815 taḍita eva puṣpāṇi yeṣāṃ tathāvidhā meghapallavā diglatāsu vātārtāḥ santa  
 39816 itaścetaśca gacchanti śīryante prodbhavantīti yojanā || 27 ||  
 39817  
 39818 gandharvanagarodyānalatāvitānamālinī |  
 39819 samudrabhūminabhasāṃ padavī pravirājate || 28 ||  
 39820  
 39821 tacca pratibhātaṃ jagannmithyaiveti darśayati - gandharveti | sā  
 39822 samudrabhūminabhasāṃ padavī vitānaśālinī gandharvanagarodyānalateva  
 39823 pratirājate na vāstavītyarthaḥ || 28 ||  
 39824  
 39825 lokāntareṣu saṅghena devāsuranaroragāḥ |  
 39826 udumbareṣu maśakā iva ghuṃghumitāḥ sthitāḥ || 29 ||  
 39827  
 39828 lokāntareṣu bhuvanagarbheṣu || 29 ||  
 39829  
 39830 yugaklpakṣaṇalavakalākāṣṭhākalaṅkitaḥ |  
 39831 kālo vahatyakalitasarvanāśapratīkṣakaḥ || 30 ||  
 39832  
 39833 teṣu lokāntareṣu yugādilaṅkṣaṇaḥ kālo'pi pravahatītyarthaḥ | akalitasya atarkitasya  
 39834 sarvanāśasya pratīkṣakaḥ || 30 ||  
 39835  
 39836 evamālokyā śuddhena pareṇa svena cetasā |  
 39837 bhṛṣaṃ vismayamāpannaḥ kimetat kathamityalam || 31 ||  
 39838  
 39839 vismayamāpannaḥ | ahamiti śeṣaḥ || 31 ||  
 39840  
 39841 kathaṃ māṃsamayenākṣṇā yanna paśyāmi kiṃcana |  
 39842 tanmāyājālamatulaṃ paśyāmi manasāmbare || 32 ||  
 39843  
 39844 vismayameva sahetukamabhilāpya darśayati - kathamiti | māṃsamayena  
 39845 cakṣurgolakaniviṣṭenākṣaṇā yanna paśyāmi tanmanasā paśyāmi idaṃ kathaṃ  
 39846 saṃpannamiti vismaya ityarthaḥ || 32 ||  
 39847  
 39848 athālokyā ciraṃ kālāṃ manasaivāhamambarāt |  
 39849 arkaṃ tasmājjagajālādekamāniya pṛṣṭhavān || 33 ||  
 39850  
 39851 ambarāttadbhuvanākāśāt | āniya satyasamkalpena puraḥ saṃnidhāpya || 33 ||  
 39852  
 39853 āgaccha devadeveśa bho bhāskara mahādyute |  
 39854 svāgataṃ te'stviti prokto mayāsau kathitopyatha || 34 ||  
 39855  
 39856 svāgataṃ te'stviti prathamam proktaḥ atha vakṣyamāṇamarthaṃ kathitaḥ  
 39857 pṛṣṭaśca || 34 ||  
 39858  
 39859 kastvaṃ kathamidaṃ jātaṃ jagadeva jaganti ca |  
 39860 yadi jānāsi bhagavaṃstadetatkathayānagha || 35 ||  
 39861  
 39862 tamevārthaṃ darśayati - ka iti | idaṃ tvadīyaṃ jagatkathaṃ jātaṃ | evamanyāni  
 39863 nava jaganti kathaṃ jātāni kaiḥ sraṣṭṛbhiḥ sṛṣṭānītyarthaḥ || 35 ||  
 39864  
 39865 ityukto māṃ samālokyā saṃparijñātavānatha |  
 39866 namaskṛtvābhyuvācedamanindyapadayā girā || 36 ||  
 39867  
 39868 māṃ saṃparijñātavān | asya brahmaṇḍasya brahmā ayamitīti śeṣaḥ || 36 ||  
 39869  
 39870 śrībhānuruavāca |  
 39871  
 39872 asya dṛśyaprapaṇcasya nityaṃ kāraṇatāmasi |  
 39873 gataḥ kasmāna jāniṣe kiṃ māmīśvara pṛcchasi || 37 ||  
 39874  
 39875 nityaṃ śaśvat || 37 ||  
 39876  
 39877 atha madvākyasaṃdarbhe līlā cettava sarvaga |  
 39878 acintitāṃ madutpattim tacchṛṇuṣva vadāmyaham || 38 ||  
 39879  
 39880 līlāśravaṇe kautūhalaṃ | acintitāṃ tvayā asaṃkalpitāṃ || 38 ||



39881  
 39882 sadasaditi kalābhirātataṃ yat  
 39883 sadasadabodhavimohadāyinībhiḥ |  
 39884 avirataracanābhirīśvarātman  
 39885 pravilasatīha mano mahanmahātman || 39 ||  
 39886  
 39887 vyavahāre sarvaśaktimattvādiśvarātman | paramārthadṛśā tu mahātman |  
 39888 aviratā jagadracanā yābhyastathāvidhābhiḥ | saditi vā asaditi vā tattvato'bodhena  
 39889 vimohadānaśīlābhiḥ kadācitsatkadācidasatkvacitsatkvacidasaditi  
 39890 kāladeśaparicchinna jagatsattāpradarśanakauśalarūpābhīryadiha āsamantāttataṃ  
 39891 viśṛtaṃ tanmana eva tathā pravilasatīti vidhītyarthaḥ || 39 ||  
 39892  
 39893 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 u0 aindavopākhyānopakrame  
 39894 brahmādityasamāgamo nāma pañcāśītītamaḥ sargaḥ || 85 ||  
 39895  
 39896 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaṛaṇe  
 39897 brahmādityasamāgamo nāma pañcāśītītamaḥ sargaḥ || 85 ||  
 39898  
 39899  
 39900 ṣaḍaśītītamaḥ sargaḥ 86  
 39901  
 39902 śrībhānurunvāca |  
 39903  
 39904 kalpanāmnī mahādeva hyastane divase tava |  
 39905 tale kailāsaśailasya jambūdvīpaikakoṇake || 1 ||  
 39906  
 39907 ihendoḥ saha bhārthasya tapasaindavasambhavaḥ |  
 39908 teṣāṃ jyeṣṭhopadeśena dhātrahaṃ bhāvaneryate || 1 ||  
 39909  
 39910 jambūdvīpaikakoṇake vidyamānasya kailāsaśailasyāvayavabhūte tale  
 39911 samabhūpradeśe || 1 ||  
 39912  
 39913 p. 338) 204  
 39914  
 39915 suvarṇajaṭanāmnā yastvatputrairjanitaprajaiḥ |  
 39916 maṇḍalaṃ kalpitam śrīmadanalpasukhasundaram || 2 ||  
 39917  
 39918 yaḥ pradeśaḥ suvarṇajaṭanāmnā prasiddha iti śeṣaḥ | yatra pradeśe janitā prajā  
 39919 saṃtatiryaistathāvidhaistatputrairmarīcyādibhiḥ prajānāṃ nivāsārthaṃ maṇḍalaṃ  
 39920 kalpitamityarthaḥ || 2 ||  
 39921  
 39922 tatrābhūdatidharmātmā brāhmaṇo brahmavittamaḥ |  
 39923 indunāmātiśāntātmā kaśyapasya kulodbhavaḥ || 3 ||  
 39924  
 39925 tatra maṇḍale | brahmavittamo vedavicchreṣṭhaḥ || 3 ||  
 39926  
 39927 tasmīṃstadā nivasato nityaṃ svajanamaṇḍale |  
 39928 tasya prāṇasamā bhāryā kācittasyāṃ mahātmanaḥ || 4 ||  
 39929  
 39930 na babhūvātma jastasya marubhūmau tṛṇaṃ yathā |  
 39931 na vyarājata sā bhāryā tasya niṣphalapuṣpitā || 5 ||  
 39932  
 39933 ṛjvī gaurī suśuddhāpi śūnyā śaralatā yathā |  
 39934 tau tato dāṃpatī khinnau putrārthaṃ tapase gireḥ || 6 ||  
 39935  
 39936 śūnyā phalaśūnyā | śaralatā kāśastambaḥ || 6 ||  
 39937  
 39938 kailāsasyāṃ samārūḍhau rūḍhāviva navadrumau |  
 39939 bhūtairanāvṛte śūnye tasminkailāsakuñjake || 7 ||  
 39940  
 39941 aṃśamūrdhva bhāgaṃ | bhūtaiḥ prāṇibhiḥ || 7 ||  
 39942  
 39943 tepatustau tapo ghoram jalāhārau tarusthitī |  
 39944 ekaṃ pāṇīyaculakaṃ pītva divasaparyaye || 8 ||  
 39945  
 39946 taroḥ sthitiriva sthitiḥ sthairyaṃ yayostau | tarusthītimevopapādayati - ekamiti |  
 39947 divasaparyaye dinacaramabhāge || 8 ||  
 39948  
 39949 nisṇandamutthitau vārṅkṣiṃ vṛttimāśritya saṃsthitau |

39950 tasthatustau tadā tatra tāvatkālaṃ taruvratau || 9 ||  
 39951  
 39952 vākṣiṃ vṛkṣasaṃbandhinīm | tatsadṛśīmiti yāvat || 9 ||  
 39953  
 39954 yāvattretā dvāparaṃ ca yuge dve eva te gate |  
 39955 tatastuṣṭo'bhavaddevastayoḥ śaśikalādharaḥ || 10 ||  
 39956  
 39957 dve yuge gate eveti yojanā | ciraṃ tapastu viśiṣṭaputralābhārtham || 10 ||  
 39958  
 39959 dinātapātāpitayorinduḥ kumudayoriva |  
 39960 ājaḡāma tamuddeśaṃ yatra tau vipradāṃpatī || 11 ||  
 39961  
 39962 uddeśaṃ pradeśaṃ || 11 ||  
 39963  
 39964 salatāpādapaṃ deśaṃ puṣpākara iveśvaraḥ |  
 39965 dāṃpatī tau vṛṣārūḍhaṃ somaṃ somārdhaśekharam || 12 ||  
 39966  
 39967 puṣpākaro vasanta iva | umayā sahitaṃ somam || 12 ||  
 39968  
 39969 phullānanau dadṛśatuḥ kumude śaśinaṃ yathā |  
 39970 tau taṃ praṇematurdevaṃ tuṣārāmalamīśvaram || 13 ||  
 39971  
 39972 kumude kairave | vikāsa eva dṛṣṭānte darśanam || 13 ||  
 39973  
 39974 dyāvāpṛthivyāvuditaṃ paripūrṇamivoḍupam |  
 39975 tarjayanpavanādhūtanavavṛkṣānanasvaram || 14 ||  
 39976  
 39977 dyāvāpṛthivyāvityanena tatsthā janā lakṣyante | uḍupaṃ candram | pavanena  
 39978 malayānilena ādhūtānāṃ īṣatkampitapallavānāṃ rasālādivṛkṣāṇāṃ  
 39979 ānanamiva kujatāṃ bhramarakokilādināṃ svaram svavacomādhuryātiśayena  
 39980 tarjayannirbhartsayanniva || 14 ||  
 39981  
 39982 mṛdūddāmasthitaspandi provācātha vacaḥ śivaḥ |  
 39983  
 39984 īśvara uvāca |  
 39985  
 39986 varam vipra ḡṛhāṇāśu tuṣṭo'smi tava vāñchitam || 15 ||  
 39987  
 39988 mṛdunā uddāmena saundaryotkrṣṭena smitena spandi īṣaccalitādharam yathā  
 39989 syāttathā | tava vāñchitamīṣṭaṃ varam ḡṛhāṇa || 15 ||  
 39990  
 39991 madhumāsarasākrāntavṛkṣavanmudito bhava |  
 39992  
 39993 vipra uvāca |  
 39994  
 39995 bhagavandevadeveśa daśa putrā mahādhiyaḥ || 16 ||  
 39996  
 39997 bhavyā bhavantu me bhūyaḥ śoko yena na bhādhate |  
 39998  
 39999 bhānuruuvāca |  
 40000  
 40001 athaivamastviti procyā jagāmāntardhimīśvaraḥ || 17 ||  
 40002  
 40003 bhavyāḥ kalyāṇaguṇācāraśālināḥ | yena putralābhena || 17 ||  
 40004  
 40005 vyomni vārinidhirhrādaṃ kṛtvevormaheśvaraḥ |  
 40006 tatastau dāṃpatī tuṣṭau śivalabdhavarau ḡṛham || 18 ||  
 40007  
 40008 vyomnīti pūrvānvayi | athavā vāri nidhīyate asminniti vārinidhirmeghaḥ |  
 40009 ūrmibhiriva vibhaktairavayavairmahadvapuryasya || 18 ||  
 40010  
 40011 gatau ḡīrvāṇasadṛśau svamivomāmaheśvarau |  
 40012 tatrāsau brāhmaṇī gehe babhūvodāragarbhiṇī || 19 ||  
 40013  
 40014 ḡīrvāṇā devāstatsadṛśau tau dāṃpatī | athavā  
 40015 māyikadivyaśarīrakalpanādgīrvāṇasadṛśāvumāmaheśvarau khaṃ vāstavaṃ  
 40016 brahmākāśamiva || 19 ||  
 40017  
 40018 babhau pūrṇodarā śyāmā meghalekheva vāriṇā |

40019 kāle'tha suṣuve putrānpratipaccandrakomalān || 20 ||  
 40020  
 40021 daśabālāmstato mugdhānvasudheva navāṅkurān |  
 40022 kṛtabrāhmaṇasaṃskārā vṛddhimīyurmahaujaśaḥ || 21 ||  
 40023  
 40024 mugdhān sundarān | kṛtā  
 40025 jātakarmanāmakaraṇānnaprāśanacaulopanayanavedavratādhyayanādayo  
 40026 brāhmaṇasaṃskārā yeṣām || 21 ||  
 40027  
 40028 svalpenaiva hi kālena prāvṛṣeva navāmbudāḥ |  
 40029 te saptavarṣavayaso babhūvurjñātavāṅmayāḥ || 22 ||  
 40030  
 40031 prāvṛṣā varṣartunā || 22 ||  
 40032  
 40033 virejustejasā tatra nabhasivāmalā grahāḥ |  
 40034 atha kālena mahatā teṣām tau pitarau tadā || 23 ||  
 40035  
 40036 saṃjagmatustanuṃ tyaktvā svām gatiṃ gatikovidau |  
 40037 mātāpitṛbhyām rahitā daśa te brāhmaṇāstataḥ || 24 ||  
 40038  
 40039 svām gatiṃ videhakaivalyam | yato mukhyatamagatibhūtabrahmakovidau || 24 ||  
 40040  
 40041 yayuḥ kailāsaśikharam gṛhaṃ saṃtyajya khedinaḥ |  
 40042 tatra saṃcintayāmāsurudvignāste vibandhavāḥ(?) || 25 ||  
 40043  
 40044 khedino duḥkhitāḥ | teṣām  
 40045 bhāgyavaśādbhāvihairāṇyagarbhaisvāyaprāptyanusāri vicāra utpanna ityāha ##-  
 40046  
 40047 kiṃ syādiha paraṃ śreya ūcuścedaṃ parasparam |  
 40048 kimiha syātsamucitaṃ bhrātaraḥ kimaduḥkhadam || 26 ||  
 40049  
 40050 paraṃ vibhavotkṛṣṭaṃ śreyaḥ sukham | iti saṃcintya idaṃ vakṣyamāṇaṃ cocuḥ  
 40051 | aihikāmuṣmikasukhopāyatayā svīkartuṃ samucitam | he bhrātaraḥ  
 40052 aihikasukhāhetutve'pi pariṇāme aduḥkhadam kim || 26 ||  
 40053  
 40054 p. 339) 204  
 40055  
 40056 kiṃ mahattvaṃ kimaiśvaryaṃ kiṃ mahāvibhavaṃ śubham |  
 40057 kiṃ tadetajjanaśvaryaṃ sāmanto hi maheśvara || 27 ||  
 40058  
 40059 evaṃ sāmānyato vimṛśya viśeṣato'pi vimṛśanti - kimiti |  
 40060 tadetajjanānāmaiśvaryaṃ kimutkṛṣṭaṃ gṛhagrāmādhipatibhyaḥ | hi  
 40061 yasmātsāmanto maṇḍalādhipatirmahānīśvaraḥ aiśvaryavān || 27 ||  
 40062  
 40063 sāmantasampatkiṃnāma rājāno hi maheśvarāḥ |  
 40064 kā nāma sampadbhūpānām samrāḍiha maheśvaraḥ || 28 ||  
 40065  
 40066 kiṃ nāma kiyannāma | rājāno deśādhipatayaḥ || 28 ||  
 40067  
 40068 kiṃ nāma tanmahendratvaṃ yanmuhūrtaṃ prajāpateḥ |  
 40069 vinaśyati na yatkalpe kiṃ syāttadiha śobhanam || 29 ||  
 40070  
 40071 mahendratarhi maheśvaraḥ syāttatrāha - kiṃ nāmeti || 29 ||  
 40072  
 40073 bhāṣamāṇeṣvathaitēṣu jyeṣṭho bhrātā mahāmatiḥ |  
 40074 gambhīravāguvācedaṃ mṛgayūthānmṛgo yathā || 30 ||  
 40075  
 40076 evaṃ bhāṣamāṇeṣu bhrātṛṣu janmāntare  
 40077 kṛtahiraṇyagarbhopāstirantarāyairantarā vipannatvātprāptottamajanmā  
 40078 bhrātṛsaṃvādādevodbuddhaprāktanopāstisaṃskāro mahāmatirnāma jyeṣṭho  
 40079 bhrātā prākṣvānuṣṭhitopāstikramaṃ tadadhikṛtebhyo bhrātṛbhya  
 40080 upadeṣṭukāma uvācetyāha - bhāṣamāṇeṣviti | mṛgo yūthapaḥ || 30 ||  
 40081  
 40082 aiśvaryaṇām hi sarveśāmākālpaṃ na vināśi yat |  
 40083 rocate bhrātaraṣṭanme brahmatvamiha netarat || 31 ||  
 40084  
 40085 ākālpaṃ āprākṛtapralayam | he bhrātaraḥ brahmatvaṃ hiraṇyagarbhataḥ || 31 ||  
 40086  
 40087 etaduktaṃ tadakhilā dvijaputrāṣṭa uttamāḥ |

40088 vacobhiraindavāstatra sādhu sādhvityapūjayan || 32 ||  
 40089  
 40090 bhāgyavaśāditareṣāmapī tatrābhirucirutpannetyāha - etadīti | taduttamāḥ iti  
 40091 pāṭhe sa mahāmatirevottamo jyeṣṭhaḥ śreṣṭhaśca yeṣāṃ || 32 ||  
 40092  
 40093 ūcuścedaṃ kathaṃ tāta sarvaduḥkhopamārjanam |  
 40094 padmāsanaṃ jagatpūjyaṃ virañcitvamavāpnumaḥ || 33 ||  
 40095  
 40096 ata eva tadupāyamapṛcchannityāha - ūcurīti | sarvāṇi  
 40097 jarāmaraṇasātiśayatvādiprayuktaduḥkhānyupamṛjyante yasminnityadhikarāṇe  
 40098 lyuṭ | avāpnumaḥ śīghraṃ prāpsyāmaḥ | vartamānasāmīpyavivakṣayā laṭ || 33 ||  
 40099  
 40100 bhrātrā tena punaḥ proktā bhrātaro bhūritejasaḥ |  
 40101 maduktaṃ sarva evame bhavantaḥ pālayantu vai || 34 ||  
 40102  
 40103 tebhya upāgatebhyo hiraṇyagarbhāhaṃgrahopāstiṃ  
 40104 saparikarāmupadekṣyaṃstadaṅgamāmṛterdhāraṇādārḍhyaṃ vidhatte -  
 40105 maduktamīti | vai iti tatra dṛḍhaniścayāpekṣādyotanārtham || 34 ||  
 40106  
 40107 padmāsanagato bhāsvānbrahmāhamīti tejasā |  
 40108 sṛjāmi saṃharāmīti dhyānamastu cirāya vaḥ || 35 ||  
 40109  
 40110 sṛjāmi saṃharāmīti līṅgatsaṃvargavidyeyamupadiṣṭeti gamyate |  
 40111 itīśabdādvakṣyamānaprakārakramaḥ sarvo'pyupadiṣṭo bodhyaḥ | cirāyeti  
 40112 bhramarakīṭanyāyena ātadbhāvodayamityarthaḥ || 35 ||  
 40113  
 40114 agrajeneti kathite bāḍhaṃ kṛtvā ta uttamāḥ |  
 40115 dhyānādhīnadhiyastasthuḥ sahaiva jyāyasā rasāt || 36 ||  
 40116  
 40117 bāḍhaṃ kṛtvā dṛḍhamāṅgikṛtya | jyāyasā jyeṣṭhabhrātrā sahaiva |  
 40118 rasātpḥalarāgātīśayat || 36 ||  
 40119  
 40120 lipikarmārpitākārā dhyānāsaktadhiyaśca te |  
 40121 antasthenaiva manasā cintayāmāsurādṛtāḥ || 37 ||  
 40122  
 40123 lipikarma citralekhastadarpitākārāḥ || 37 ||  
 40124  
 40125 atha utphullakamalakośavakronnatāśanaḥ |  
 40126 brahmāhaṃ jagatāṃ sraṣṭā kartā bhoktā maheśvaraḥ || 38 ||  
 40127  
 40128 tatkaṭhaṃ cintanaprakāraṃ vaktumupakramate - athetyādinā || 38 ||  
 40129  
 40130 yajñakriyākramavataḥ sāṅgopāṅgā maharṣayaḥ |  
 40131 sarasvatyātha gāyatrīyā yuktā vedā narā ime || 39 ||  
 40132  
 40133 yajñakriyākramavato yajñamūrtermama yājakā maharṣayaḥ sāṅgopāṅgā  
 40134 āṅgaiḥ śikṣādibhirupāṅgaiḥ purāṇādibhiśca sahitāḥ sarasvatyā gāyatrīyā ca  
 40135 yuktā vedā narā mūrtimanta ime madantasthā ityarthaḥ || 39 ||  
 40136  
 40137 lokapālaparākrāntaḥ saṃcaratsiddhamaṇḍalaḥ |  
 40138 ayamuddāmasaubhāgyaḥ svargaḥ svaravibhūṣitaḥ || 40 ||  
 40139  
 40140 parvatadvīpajaladhikānanaiḥ samalaṃkṛtam |  
 40141 idaṃ bhūmaṇḍalaṃ caiva triloḷikarṇakuṇḍalam || 41 ||  
 40142  
 40143 triloḷiklakṣaṇāyāḥ striyaḥ karṇakuṇḍalam || 41 ||  
 40144  
 40145 etatpātāluharaṃ daityadānavabhojitam |  
 40146 amṛtastrīgaṇākīrṇaṃ gṛhaṃ gaganakoṭaram || 42 ||  
 40147  
 40148 daityairdānavaiśca bhojitaṃ pūritodaram | amṛtānāmamartyānāṃ  
 40149 strīgaṇairapsarobhirākīrṇaṃ vyāptaṃ gṛhamiva gṛhamityarthaḥ || 42 ||  
 40150  
 40151 ayamindro mahābāhuḥ prajālaṃkṛtadottamaḥ |  
 40152 trailoḷyanagarīmekāḥ pāti pāvanayajñabhuk || 43 ||  
 40153  
 40154 ayaṃ madantasthaḥ prajānāṃ alaṃkṛtamalaṃkāraṃ śobhamānatāṃ dadatīti  
 40155 prajālaṃkṛtadā rājānaḥ | rājabhirhi prajāḥ śobhante teṣūttama || 43 ||  
 40156

40157 dīprajālavaratrābhiravaṣṭabhyātha diggaṇam |  
 40158 krameṇa pratapantiyete bhānavo bhūribhānavaḥ || 44 ||  
 40159  
 40160 dīprābhiḥ kāntijālalakṣaṇavaratrābhiḥ pāsairdiggaṇamavaṣṭabhya yathā na  
 40161 palāyante tathā baddhvā rasādānāya pratapanti | bhānavo dvādaśādityāḥ  
 40162 bhūribhānavaḥ pracurakiraṇāḥ | krameṇa caitrādimāsakrameṇa || 44 ||  
 40163  
 40164 lokapālā ime lokaṃ rakṣanti [rakṣantyakṣubdhavṛttayaḥ iti  
 40165 pāṭhaḥ] śuddhavṛttayaḥ |  
 40166 maryādābhiratucchābhīrgopālā gogaṇam yathā || 45 ||  
 40167  
 40168 atucchābhirnyāyyatvānmahatībhiḥ [atucchāmīstucchānyatvānmahatībhirityapi  
 40169 pāṭhaḥ] || 45 ||  
 40170  
 40171 unmajjanti nimajjanti prasphuranti patanti ca |  
 40172 taraṅgā iva toyānāmimāḥ pratidinaṃ prajāḥ || 46 ||  
 40173  
 40174 unmajjantyāvīrbhavanti nimajjanti tirobhavanti prasphuranti vividhavibhavādinā  
 40175 virājante | dāridryadoṣādinā patanti ca || 46 ||  
 40176  
 40177 p. 340) 205  
 40178  
 40179 sṛjāmīmamahaṃ sargaṃ saṃharāmi tathādṛtaḥ |  
 40180 ayamātmani tiṣṭhāmi sāmyāmi bhuvaneśvaraḥ || 47 ||  
 40181  
 40182 ātmani pāramārthike svarūpe tiṣṭhāmi | ata eva sāmyāmyuparame || 47 ||  
 40183  
 40184 ayaṃ saṃvatsaro yāta idaṃ pariṇataṃ yugam |  
 40185 sṛṣṭerayamasau kālāḥ svayaṃ saṃharaṇasya ca || 48 ||  
 40186  
 40187 uktameva spaṣṭaṃ vadannupasaṃharati - ayamityādīdvābhyām || 48 ||  
 40188  
 40189 ayameva gataḥ kalpo brāhmī rātririyam tatā |  
 40190 ayamātmani tiṣṭhāmi pūrṇātmā parameśvaraḥ || 49 ||  
 40191  
 40192 iti bhāvitayā uddhyā te dvijā atha aindavāḥ |  
 40193 daśādrivṛttayastasthuḥ samutkīrṇā ivopalāt || 50 ||  
 40194  
 40195 atha aindavā ityasaṃdhiḥ saṃhitā'nityatvāt | adrivṛttayo dṛḍhabaddhāsanāḥ ||  
 40196 50 ||  
 40197  
 40198 adhigatakamalāsanakramāste  
 40199 parigalitetaratucchavṛttijālāḥ |  
 40200 satatamatitarāṃ kuśāsanasthā-  
 40201 ścīramiti paṅkajakalpane virejuḥ || 51 ||  
 40202  
 40203 kuśāsanasthāste paṅkajāsanakalpane sati parigalitetaratucchavṛttijālāḥ santaḥ  
 40204 adhigatakamalāsanakramāśca santo virejuḥ || 51 ||  
 40205  
 40206 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 e0  
 40207 aindavasamādhānaṃ nāma ṣaḍaśītītaṃ sargaḥ || 86 ||  
 40208  
 40209 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 40210 aindavasamādhānaṃ nāma ṣaḍaśītītaṃ sargaḥ || 86 ||  
 40211  
 40212  
 40213 saptaśītītaṃ sargaḥ 87  
 40214  
 40215 bhānuruṇvāca |  
 40216  
 40217 pitāmahakrame tasmīnstatāste bahubhāvanāt |  
 40218 karmabhistaiḥ samākrāntamanaskāstasthurādṛtāḥ || 1 ||  
 40219  
 40220 manasā brahmabhūtānāṃ kravyādairdehabhākṣaṇe |  
 40221 pratisarge'tha sarge ca tathāvasthitirīryate || 1 ||  
 40222  
 40223 he pitāmaha te aindavāstasminnupāstikrame  
 40224 taistairbhuvanabhūtagrāmādisṛṣṭiparipālanasaṃhārādikarmabhistvamiva  
 40225 samākrāntamanaskāstatraivādṛtā atyāsaktāḥ santastāvattasthuryāvatteṣāṃ

40226 kṛśā dehā dehakāḥ śoṣamabhyetya galitā itipareṇānvayaḥ || 1 ||  
 40227  
 40228 yāvatte dehakāsteṣāṃ tāpena pavanaistathā |  
 40229 kālena śoṣamabhyetya galitāḥ śīrṇaparṇavat || 2 ||  
 40230  
 40231 jakṣustāndehakāmstatra kravṛyādā vanavāsinaḥ |  
 40232 itaścetaśca luṭhitānsuphalānīva markatāḥ || 3 ||  
 40233  
 40234 jakṣurbabhakṣuḥ | kravṛyādā māṃsāsīno mṛgapakṣiṇaḥ || 3 ||  
 40235  
 40236 atha te śāntabāhyārthā brahmatve kṛtabhāvanāḥ |  
 40237 tasthuścaturyugasyānte yāvatkalpaḥ kṣayaṃ gataḥ || 4 ||  
 40238  
 40239 śarīranāśe ca teṣāmātyantikī bāhyārthapratyayanivṛttiḥ saṃpannetyāha -  
 40240 atheti | caturyugasya śiṣṭasyānte || 4 ||  
 40241  
 40242 kṣīyamāṇe tataḥ kalpe tapatyāditayasamcaye |  
 40243 puṣkarāvartakeṣūccairvarṣatsu kaṭhināravam || 5 ||  
 40244  
 40245 vahatsu kalpavāteṣu sthita ekamahārṇave |  
 40246 kṣīṇeṣu bhūtavṛndeṣu te tathaiva vyavasthitāḥ || 6 ||  
 40247  
 40248 te aindavāstathaiva svamaṇḥkalpitabrahmaṇḍe sargādivyāpṛtatayaiva  
 40249 vyavasthitāḥ || 6 ||  
 40250  
 40251 tato rātrikramapare sarvāṃ saṃhṛtya tām sthitim |  
 40252 sthite tvayyātmani vibho te tathaiva vyavasthitāḥ || 7 ||  
 40253  
 40254 rātreḥ kramaṇaṃ kramo'tikramastatpare tatpratīkṣe tvayi yoganidrayā ātmani sthite  
 40255 satī || 7 ||  
 40256  
 40257 adya prabuddhe bhavati sraṣṭumicchati saṃsṛtim |  
 40258 sukhenaiva krameṇoccaiste tathaiva vyavasthitāḥ || 8 ||  
 40259  
 40260 tathaite bhagavanbrahmanbrahmaṇo brāhmaṇā daśa |  
 40261 ta ete daśa saṃsārā manovyomani saṃsthitāḥ || 9 ||  
 40262  
 40263 teṣāmekatamasyāhamayamākāśamandire |  
 40264 bhānurbhuvi vibho kālakalākarmaṇi yojitaḥ || 10 ||  
 40265  
 40266 etāvatā granthena kathamidaṃ jātamiti praśnasyottaramuktvā  
 40267 kastvamityasyottaramāha - teṣāmityādinā | teṣāmaindavasargāṇāṃ madhye  
 40268 ekatamasya brahmaṇḍasya cchidrabhūtākāśalakṣaṇe mandire | bhuvīti  
 40269 trailokyopalakṣaṇaṃ | bhūloka eva karmāṅgatayā kālavibhāgajñānasya  
 40270 viśeṣopayogāt || 10 ||  
 40271  
 40272 eṣa te kathitaḥ sargo diśānāmabjasaṃbhava |  
 40273 brahmaṇaṃ saṃbhavo vyomni yathecchasi tathā kuru || 11 ||  
 40274  
 40275 eṣu sargeṣu satsvapi na tava sarge ko'pi virodha ityāśayenāha - yathecchasīti ||  
 40276 11 ||  
 40277  
 40278 vividhakalpanayā valitāmbaram  
 40279 yadidamuttama jāgataṃ utthitam |  
 40280 karaṇajālakamāhitamohanaṃ  
 40281 tadakhilaṃ nijacetasi vibhramaḥ || 12 ||  
 40282  
 40283 kuto na virodha iti cenmaṇḥkalpanāmātratvenāsatyatvādityāśayenāha -  
 40284 vividheti | he uttama karaṇānāṃ bāhyābhyantarāṇāṃ jālakamiva bandhanabhūtaṃ  
 40285 | āhitena āsaṅgena mohanaṃ yadidaṃ jāgataṃ dṛśyajātamutthitaṃ tadakhilaṃ  
 40286 teṣāṃ nijacetasi svacitte vibhramo bhrāntimātraṃ na vastusadityarthaḥ || 12 ||  
 40287  
 40288 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 u0 aindavo0  
 40289 daśajagadvarṇanaṃ nāma saptāśītīnamaḥ sargaḥ || 87 ||  
 40290  
 40291 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 40292 daśajagadvarṇanaṃ nāma saptāśītīnamaḥ sargaḥ || 87 ||  
 40293  
 40294

40295 p. 341) 205  
 40296  
 40297 aṣṭāśītitaṃ sargaḥ 88  
 40298  
 40299 śrībrahmavāca |  
 40300  
 40301 brahmāṇo brāhmaṇā bhānurityuktvā brahmaṇo mama |  
 40302 brahmanbrahmavidāṃ śreṣṭha tūṣṇīmeva babhūva saḥ || 1 ||  
 40303  
 40304 iha dhāturanāsaktyā sargasiddhirudīryate |  
 40305 manasā dṛḍhasiddhasya tathānyairanivartanam || 1 ||  
 40306  
 40307 uktāṃ kathāmupasaṃharati - brahmāṇa iti | brahmanbrahmavidāṃ śreṣṭheti  
 40308 bhānukṛtāṃ brahmasaṃbodhanāṃ brahmakṛtāṃ vasiṣṭhasaṃbodhanāṃ ca | te  
 40309 daśa brahmāṇaḥ prāguktā brāhmaṇā eva nānye iti sa bhānurbrahmaṇo mama pura  
 40310 uktvā tūṣṇīmeva babhūvetyarthaḥ || 1 ||  
 40311  
 40312 tata uktaṃ mayā tasya ciraṃ saṃcintya cetasā |  
 40313 bhāno bhāno vadāsu tvaṃ kimanyatsaṃsṛjāmyaham || 2 ||  
 40314  
 40315 bhāno bhāno ityādarādviruktiḥ || 2 ||  
 40316  
 40317 etāni daśa vidyante kila yatra jaganti vai |  
 40318 tatrānyo mama sargeṇa ko'rthaḥ kathaya bhāskara || 3 ||  
 40319  
 40320 ko'rthaḥ kiṃ prayojanam || 3 ||  
 40321  
 40322 ityukto'tha mayā bhānuḥ saṃcintya suciraṃ dhiyā |  
 40323 idamatra vaco yuktamuvāca sa mahāmune || 4 ||  
 40324  
 40325 yuktaṃ matpraśnocitam || 4 ||  
 40326  
 40327 bhānurvāca |  
 40328  
 40329 nirīhasya niricchasya ko'rthaḥ sargeṇa te prabho |  
 40330 vinodamātramevedaṃ sṛṣṭistava jagatpate || 5 ||  
 40331  
 40332 niṣkāmadeva bhavataḥ sargaḥ saṃpadyate prabho |  
 40333 arkādiva jalādityapratibimbamivādhiyaḥ || 6 ||  
 40334  
 40335 arkājjalādityātmakaṃ pratibimbamiva | adhiyo nirmanaskāt || 6 ||  
 40336  
 40337 śarīrasaṃniveśasya tyāge rāge ca te yadā |  
 40338 niṣkāmo bhagavanbhāvo nābhivāñchati nojjhati || 7 ||  
 40339  
 40340 sarge niṣkāmatāṃ kaimutikanyāyena draḍhayati - śarīreti |  
 40341 śarīrātmakasyāvayavasanniveśasya tyāge rāge ahamabhimānena svīkṛtya  
 40342 rañjane ca te bhāvo niṣkāmaḥ || 7 ||  
 40343  
 40344 sṛjasīdaṃ tathā deva vinodāyaiva bhūtapā |  
 40345 punaḥ saṃhṛtya saṃhṛtya dinaṃ dinapatiriyathā || 8 ||  
 40346  
 40347 dinaṃ dinapatiriyathā sṛjati tathā sṛjasī || 8 ||  
 40348  
 40349 tava nityamasaktaṃ vinodāyaiva kevalam |  
 40350 idaṃ kartavyameveti jaganna tūdyameccayā || 9 ||  
 40351  
 40352 kartavyaṃ sargārham | udyamaḥ svārthābhilāṣeṇodyogastadicchayā tu na || 9 ||  
 40353  
 40354 sṛṣṭiṃ cenna karoṣi tvaṃ maheśa [maheccha iti pāṭhaḥ tatra he  
 40355 maheccha mahāśayetyarthaḥ] paramātmānaḥ |  
 40356 nityakarmaparityāgātkimavāpīṣyasi || 10 ||  
 40357  
 40358 ātmanaḥ svasya nityakarmaparityāgātparamanyadapūrvamadrīṣṭaṃ kimavāpīṣyasi |  
 40359 na kiṃcidityarthaḥ || 10 ||  
 40360  
 40361 yathāprāptaṃ hi kartavyamasaktena sadā satā |  
 40362 mukureṇākalankena pratibimbakriyā yathā || 11 ||  
 40363

40364 tarhi kimuparamo yukto netyāha - yathāprāptamiti || 11 ||  
 40365  
 40366 yathaiva karmakarāṇe kāmanā nāsti dhīmatām |  
 40367 tathaiva karmasamtyāge kāmanā nāsti dhīmatām || 12 ||  
 40368  
 40369 aprāptakarāṇa iva prāptatyāge'pi hetvabhāvādityarthaḥ || 12 ||  
 40370  
 40371 ataḥ suṣuptopamayā dhiyā niṣkāmayā tayā |  
 40372 suṣuptabuddhasamayā kuru kāryaṃ yathāgatam || 13 ||  
 40373  
 40374 paramārthato'karaṇātsuṣuptopamayā | pratītiṭaḥ karaṇāttu suṣupterbuddhaḥ  
 40375 svapnastatsamayā || 13 ||  
 40376  
 40377 sargairathenduputrāṇām toṣameṣi jagatprabho |  
 40378 tadete toṣayiṣyanti taṃ tvāṃ sargātsureśvara || 14 ||  
 40379  
 40380 kiṃcaitairaindavasargaistvaṃ svaputrapautrādīnām saṃpadvṛddhidarśanādiva  
 40381 yadi toṣameṣi tattarhi ete aindavā agre'pi sargāttaṃ toṣaśīlaṃ tvāṃ  
 40382 toṣayiṣyantityarthaḥ || 14 ||  
 40383  
 40384 cittanetrairbhavānetānsargānanyasya no dṛśā |  
 40385 avaśyaṃ cakṣuṣā sargaṃ sṛṣṭamityeva vetti kaḥ || 15 ||  
 40386  
 40387 astu toṣaḥ tathāpi matsargastena kuto na gatārthastatrāha - cittanetreṇeti |  
 40388 bhavānanyasya sarga cittarūpeṇa netreṇa paśyati dṛśā cakṣuṣā tu no paśyati |  
 40389 kastatsraṣṭā tu svakṛtaṃ sargaṃ mayedaṃ sṛṣṭamiti cakṣuṣaivāvaśyaṃ vetti  
 40390 ataste svacakṣurdarśanārhaḥ sargo nānyena gatārtha ityarthaḥ || 15 ||  
 40391  
 40392 yenaiva manasā sargo nirmitaḥ parameśvara |  
 40393 sa eva māṃsanetreṇa taṃ paśyati hi netaraḥ || 16 ||  
 40394  
 40395 tarhyaindavakṛtasarga eva mayā cakṣuṣā draṣṭavyastatrāha - yenaiveti || 16 ||  
 40396  
 40397 na caitāndaśa saṃsārāndaśa nīrajasambhavān |  
 40398 kaścinnāśayitum śaktaścittadārḍhyāccirasthitān || 17 ||  
 40399  
 40400 yadyevaṃ tarhi vṛthā manmanasā dṛśyo'yamaindavasargo matpratikūla eveti  
 40401 mayā nāsanīyastatrāha - na caitāniti | daśaitānsaṃsārāmstaddhetūndaśa  
 40402 nīrajasambhavānpadmajānvā kaścinnāśayitum śaktaḥ || 17 ||  
 40403  
 40404 karmendriyairyatkiyate tadroddhum kila yujyate |  
 40405 na manoniścayakṛtaṃ kaścidrodhayitum kṣamaḥ || 18 ||  
 40406  
 40407 roddhum rodhayitumityanayornāśayitumityarthaḥ || 18 ||  
 40408  
 40409 yo baddhapadatām yāto jantormanasi niścayaḥ |  
 40410 sa tenaiva vinā brahmannānyena vinivāryate || 19 ||  
 40411  
 40412 baddhapadatām rūḍhamūlatām || 19 ||  
 40413  
 40414 bahukālaṃ yadabhyastaṃ manasā dṛḍhaniścayam |  
 40415 śāpenāpi na tasyāsti kṣayo naṣṭe'pi dehake || 20 ||  
 40416  
 40417 śāpena tarhi sa mayā nirasaniyastatrāha - bahukālamiti || 20 ||  
 40418  
 40419 p. 342) 206  
 40420  
 40421 yadvaddhapīṭhamabhito manasi prarūḍhaṃ  
 40422 tadrūpameva puruṣo bhavatiha nānyat |  
 40423 tadbodhanāditaramatra kilābhyupāyaṃ  
 40424 śailaughasekamiva niṣphalameva manye || 21 ||  
 40425  
 40426 baddhapīṭhaṃ sthiribhūtam | ata eva hi mūḍhānām saṃsāranivāraṇe  
 40427 tadbodhanamevopāyo na varaśāpādiranya ityāha - tadbodhanāditi |  
 40428 śailaughānām śilāśakalasamūhānāmaṅkurodayecchayā sekamiva  
 40429 niṣphalamevāhaṃ manye || 21 ||  
 40430  
 40431 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 utpattiprakaraṇe ai0  
 40432 aindavaniścayakathanam nāmāṣṭāśītitaṃ sargaḥ || 88 ||



40433  
 40434 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe utpattiprakaṛaṇe  
 40435 aindavaniścayakathanam nāmāṣṭāśītitaṃ sargaḥ || 88 ||  
 40436  
 40437  
 40438 ekonanavatitamaḥ sargaḥ 89  
 40439  
 40440 bhānurvāca |  
 40441  
 40442 mano hi jagatāṃ karṭṛ mano hi puruṣaḥ paraḥ |  
 40443 manaḥkṛtaṃ kṛtaṃ loke na śarīrakṛtaṃ kṛtaṃ || 1 ||  
 40444  
 40445 manaso baddhapīṭhasya parayavairacālyatā |  
 40446 indrāhalyāmanovṛttkathayātra prakāśyate || 1 ||  
 40447  
 40448 samaṣṭibhāvāpannam mana eva paraḥ puruṣo hiraṇyagarbhaḥ || 1 ||  
 40449  
 40450 sāmānyabrāhmaṇā bhūtvā manobhāvanayā kila |  
 40451 aindavā brahmatāṃ yātā manasaḥ paśya śaktatām || 2 ||  
 40452  
 40453 manasā bhāvyamāno hi dehatāṃ yāti dehakaḥ |  
 40454 dehabhāvanayā'yukto dehadharmairna bādhyate || 3 ||  
 40455  
 40456 dehabhāvanayā ayukta iti cchedaḥ | mukta iti pāṭhaḥ spaṣṭaḥ |  
 40457 dehadharmairjanmamaraṇādibhiḥ || 3 ||  
 40458  
 40459 bāhyadṛṣṭirhi niyataṃ sukhaduḥkhādi vindati |  
 40460 nāntarmukhatayā yogī dehe vetti priyāpriye || 4 ||  
 40461  
 40462 bāhye dṛṣṭirdehādāvātmātmīyadṛṣṭiriyasya saḥ || 4 ||  
 40463  
 40464 manaḥkāraṇakaṃ tasmājjagadvividhaviḥbhamam |  
 40465 indrasyaḥhalyayā sārḍham vṛttānto'tra nidarśanam || 5 ||  
 40466  
 40467 vakṣyamāṇakathāṃ vaktumuktamupasaṃharati - manaḥkāraṇakamiti || 5 ||  
 40468  
 40469 śrībrahmavāca |  
 40470  
 40471 kāhalyā bhagavanbhāno ko vātrendrastamonuda |  
 40472 yayorudantaśravaṇe pāvanī dṛṣṭireti hi || 6 ||  
 40473  
 40474 udanto vṛttāntastasya śravaṇe satī || 6 ||  
 40475  
 40476 bhānurvāca |  
 40477  
 40478 śrūyate hi purā deva māgadheṣu mahīpatiḥ |  
 40479 indradyumna iti khyāta indradyumna ivāparaḥ || 7 ||  
 40480  
 40481 aparāḥ purāṇāntaraprasiddha indradyumna iva || 7 ||  
 40482  
 40483 tasyendubimbapratimā bhāryā kamalalocanā |  
 40484 ahalyā nāma tatrāsīcchaśāṅkasyeva rohiṇī || 8 ||  
 40485  
 40486 tasminneva pure ṣiḍgaḥ ṣiḍgaprakaraśekharaḥ |  
 40487 indranāmā paraḥ kaddhiścīmānviprakumārakaḥ || 9 ||  
 40488  
 40489 ṣiḍgo viṭaḥ | ṣiḍga iti pāṭhe'pi sa evārthaḥ | dhīmānviṭavidyākuśalaḥ || 9 ||  
 40490  
 40491 ahalyā pūrvamindrasya babhūveṣṭetyahalyayā |  
 40492 śrutam rājamahiṣyātha kathāprastāvataḥ kvacit || 10 ||  
 40493  
 40494 ahalyā gautamapatnī || 10 ||  
 40495  
 40496 ākarṇyaivamahalyā sā babhūvendrānurāgiṇī |  
 40497 ahalyāṃ mām sa no kasmātsakto'bhyetītyathotsukā || 11 ||  
 40498  
 40499 sa indraḥ sakta āsaktaḥ san kuto no eti nāgacchatītyutsukā utkaṇṭhitā || 11 ||  
 40500  
 40501 mṛṇālabhāarakadalipallavāstaraneṣu sā |

40502 atapyata bhṛśaṃ bālā latā lūnā vaneṣviva || 12 ||  
 40503  
 40504 khedamāpa samagrāsu tāsu bhūpavibhūtiṣu |  
 40505 matsī nidāghataptāsu parilolā sthaliṣviva || 13 ||  
 40506  
 40507 nidāghena grīṣmeṇa taptāsu sthaliṣu parilolā matsīva | sūryatiṣyāgastyamatsyānāṃ  
 40508 ya upadhāyāḥ iti yalopaḥ || 13 ||  
 40509  
 40510 ayamindro'yamindraścetyevaṃ jātāpralāpayā |  
 40511 lajjāpi hi tayā tyaktā vaivaśyamanuyātayā || 14 ||  
 40512  
 40513 tathā lajjāpi tyaktā | anuyātayā anusṛtayā || 14 ||  
 40514  
 40515 ityārtayā ghanasnehamatha tasyā vayasyayā |  
 40516 uktaṃ tayā priye'vighnamindramabhyānayāmyaham || 15 ||  
 40517  
 40518 athānantaraṃ tasyā vayasyayā evaṃvidhāṃ dṛṣṭvā ārtayā tayā iti uktaṃ | he  
 40519 priye sakhi ahamindramabhimukhamavighnaṃ yathā syāttathā ānayāmi || 15 ||  
 40520  
 40521 iṣṭaṃ tavānayāmiṭi śrutvā vikasitekṣaṇā |  
 40522 papāta pādayoḥ sakhyā nalinī nalinī yathā || 16 ||  
 40523  
 40524 nalinī padmini glānā anyasya nalinī mūle yathā patati tadvat || 16 ||  
 40525  
 40526 tataḥ prayāte divase samāyāte nīśāgame |  
 40527 sā vayasyā tamindrākhyā yayau dvijakumārakam || 17 ||  
 40528  
 40529 bodhayitvā yathāyuktaṃ sā tamindramathāṅganā |  
 40530 ahalyānikaṭaṃ rātryāmānayāmāsa satvaram || 18 ||  
 40531  
 40532 tataḥ sā tena ṣiḍgena sahendreṇa ratiṃ yayau |  
 40533 kasmīṃścitsadane gupte bahumālyavilepanā || 19 ||  
 40534  
 40535 hārāṅgadamanojñena taruṇī tena sā tadā |  
 40536 ratenāvarjitā vallī rasena [ratena iti pāṭhaḥ] madhunā yathā || 20 ||  
 40537  
 40538 ratena suratocitakriḍanena āvarjitā vaśīkṛtā | madhunā vasantena || 20 ||  
 40539  
 40540 tatastadanuraktā sā paśyanti tanmayā jagat |  
 40541 na samastaguṇākīrṇaṃ bhartāraṃ bahvamanyata || 21 ||  
 40542  
 40543 kenacittvatha kālena tasyā indrānurāgitā |  
 40544 sā jñātā rājasiṃhena tanmukhavyomacandrikā || 22 ||  
 40545  
 40546 tanmukhavyomnaścandrikevaparakāśahetuḥ || 22 ||  
 40547  
 40548 p. 343) 206  
 40549  
 40550 indraṃ dhyāyati sā yāvattāvattasyā virājate |  
 40551 mukhaṃ pūrṇena candreṇa prabuddhamiva kairavam || 23 ||  
 40552  
 40553 tadeva spaṣṭamāha - indramiti || 23 ||  
 40554  
 40555 indro'pi ca tadāsaktasamastakaraṇākulaḥ |  
 40556 na tiṣṭhati kṣaṇamaho tayā virahitaḥ kvacit || 24 ||  
 40557  
 40558 athātisughanasnehanirāvaraṇaceṣṭayoḥ |  
 40559 tayloranayavṛttānto rājñākarṇi kaṭuvyathaḥ || 25 ||  
 40560  
 40561 atīṣayitena sughanena nirantareṇa ca snehena nirāvaraṇā apracchannāśceṣṭā  
 40562 yayostayoḥ | kaṭvī duḥsahā vyathā yasmātsaḥ || 25 ||  
 40563  
 40564 evamanyonyamāsaktaṃ bhāvamālakṣya bhūpatiḥ |  
 40565 cakāra bahubhirdaṇḍaiḥ sa dvayoratha śāsanam || 26 ||  
 40566  
 40567 śāsanam pīḍanam || 26 ||  
 40568  
 40569 tāvubhāvapi saṃtyaktau hemante salilāśaye |  
 40570 tuṣṭau jahasatustatra na khedaṃ samupāgatau || 27 ||

40571  
 40572 tadeva viśiṣya darśayati - tāvityādinā | tatra laukike'satye kutsite'pi viṣaye  
 40573 cittasthairye yadā na duḥkhaṃ sukhasaṃpattiśca tadā paramātmāni tatsthairye  
 40574 tatprasaktisaṃbhāvanāpi dūraṃ nirastā niratiśayānandāvāptiśca svataḥsiddheti  
 40575 tātparyarahasyaṃ sūcayastayōścittasthairyaphaladvayaṃ prapañcayati -  
 40576 tuṣṭāvityādinā || 27 ||  
 40577  
 40578 apr̥cchata tato rājā khinnau stho na tu durmatī |  
 40579 tāvūcaturmahīpālaṃ jalāśayasamuddhṛtau || 28 ||  
 40580  
 40581 saṃsmṛtyāvāmihānyonyamukhakāntimaninditām |  
 40582 ātmānaṃ na vijānivo rūḍhabhāvaṃ parasparam || 29 ||  
 40583  
 40584 ātmānaṃ svadeham | rūḍhabhāvamiti kriyāviśeṣaṇam || 29 ||  
 40585  
 40586 śāsaneṣu ca yatsaṅgo niḥśaṅkastena harṣitau |  
 40587 muhyāvo na mahīpāla svāṅgairapi vikartitaiḥ || 30 ||  
 40588  
 40589 yadyasmādāvayoḥ saṅgo manaḥsaṃbandho niḥśaṅko  
 40590 bhedaśaṅkāśūnyastena hetunā śāsaneṣu tvatkṛteṣu pīḍaneṣu harṣitau svo na  
 40591 muhyāvaśca || 30 ||  
 40592  
 40593 tato bhrāṣṭre parikṣptāvakhinnāvevameva tau |  
 40594 ūcaturmuditātmānāvanyonyasmṛtiharṣitau || 31 ||  
 40595  
 40596 evaṃ pūrvoktarītyaivocatuḥ || 31 ||  
 40597  
 40598 grathitau gajapādeṣu na khinnāveva saṃsthitau |  
 40599 evamevocaturbhūpamanyonyasmṛtiharṣitau || 32 ||  
 40600  
 40601 kaśāhatāvakhinnau tāvevameva kilocatuḥ |  
 40602 anyasmācchāsanādrājñā kalpitācca punaḥ punaḥ || 33 ||  
 40603  
 40604 uddhṛtāvūcatuḥ pṛṣṭau tamevārthaṃ punaḥ punaḥ |  
 40605 uvācendro mahīpālaṃ jaganme dayitāmayam || 34 ||  
 40606  
 40607 na śātanāni duḥkhāni bādhante kiṃcideva me |  
 40608 asyāścaiva jagadrājansarvaṃ manmayameva ca || 35 ||  
 40609  
 40610 duḥkhāni duḥkhahetūnyapi śarīraśātanāni kiṃcinna bādhanta eveti yojanā || 35 ||  
 40611  
 40612 tenānyaśāsanādduḥkhaṃ kiṃcideva na vidyate |  
 40613 manomātramahaṃ rājan mano hi puruṣaḥ smṛtaḥ || 36 ||  
 40614  
 40615 anyāśāsanādanyasmātpīḍanādapi | na vidyate āvayoriti śeṣaḥ || 36 ||  
 40616  
 40617 prapañcamātramevāyaṃ deho dṛśyata eva hi |  
 40618 samakālaprayuktena sahasā daṇḍarāśinā || 37 ||  
 40619  
 40620 prapañcaḥ kalpito vistāro manasa evetyarthaḥ | mana eva tarhi daṇḍairbhetsyāmi  
 40621 tatrāha - samakāleti | samaśabda ekaparaḥ || 37 ||  
 40622  
 40623 vīraṃ mano bhedayituṃ manāgapī na śakyate |  
 40624 kā nāma tā mahārāja kīdṛśyaḥ kasya śaktayaḥ || 38 ||  
 40625  
 40626 vīraṃ iṣṭārthasthairyaśūram || 38 ||  
 40627  
 40628 yābhirmanāṃsi bhidyante dṛṣṭaniścayavantyapi |  
 40629 vṛddhimāyātu vā deho yātu vā viśarārutām || 39 ||  
 40630  
 40631 dṛṣṭo'nubhūyamānastadbhāvāpattiparyanto niścayo dṛṣṭaniścayastadvantyapi  
 40632 manāṃsi viśarārutām viśīrṇatām || 39 ||  
 40633  
 40634 bhāvitārthābhipatitaṃ manastiṣṭhati pūrvavat |  
 40635 iṣṭe'rthe ciramāviṣṭaṃ dadhānaṃ tatsthitam [tadgataṃ manaḥ iti  
 40636 pāṭhaḥ] manaḥ || 40 ||  
 40637  
 40638 āviṣṭamabhiniveśaṃ dadhānam || 40 ||  
 40639

40640 bhāvābhāvāḥ śarīrasthā nṛpa śaktā na bādhitum |  
 40641 bhāvitam tivravegena manasā yanmahīpate || 41 ||  
 40642  
 40643 tadeva paśyatyacalam na śarīraviceṣṭitam |  
 40644 na kāścana kriyā rājanvaraśāpādikā api || 42 ||  
 40645  
 40646 acalam sthiram || 42 ||  
 40647  
 40648 tivravegena saṁpannam śaktāścālayitum manaḥ |  
 40649 tivravegena saṁyuktam puruṣā hyabhivāñchitāt || 43 ||  
 40650  
 40651 tivravegena dṛḍhābhīniveśena | abhivāñchitādiṣṭārthāccālayitum || 43 ||  
 40652  
 40653 manaścālayitum śaktā na mahādriṁ mṛgā iva |  
 40654 mameyamasi tāpāṅgī manaḥkoṣe pratiṣṭhitā || 44 ||  
 40655  
 40656 devāgāre mahotsedhe devī bhagavatī yathā |  
 40657 na duḥkhamanugacchāmi priyayā jīvarakṣayā || 45 ||  
 40658  
 40659 girirgrīṣmadaśādāhaṁ lagnayevābdamālayā |  
 40660 yatra yatra yathā rājamstīṣṭhāmyabhipatāmi vā || 46 ||  
 40661  
 40662 tatreṣṭasaṁgamādanyatkiṁcinnānubhavāmyaham |  
 40663 ahalyādayitānāmnā manasendrābhidham manaḥ || 47 ||  
 40664  
 40665 iṣṭasaṁgamādabhilaṣitārthalābhādanyatkiṁcidanu mātramapi nānubhavāmi |  
 40666 tathāca mana eva veśadvayena dṛḍhasaṁgataṁ svabhāvāt svabhāvāntaram  
 40667 yatnaśatairapi gamayitumaśakyamityāśayenāha - ahalyeti || 47 ||  
 40668  
 40669 saṁsaktamidamāyāti na svabhāvādṛte param |  
 40670 ekakāryaniviṣṭam hi mano dhīrasya bhūpate || 48 ||  
 40671  
 40672 ekakāryaniviṣṭamekāgram | param viśayāntaram || 48 ||  
 40673  
 40674 na cālyate meruriva varaśāpabalairapi |  
 40675 deho hi varaśāpābhyāmanyatvamiva gacchati |  
 40676 nanu dhīraṁ mano rājanvijigīṣutayā sthitam || 49 ||  
 40677  
 40678 sarvavikṣepavijigīṣutayā sthitam || 49 ||  
 40679  
 40680 p. 344) 207  
 40681  
 40682 etāni cātra manasām na ca kāraṇāni  
 40683 rājañśarīraśakalāni vṛthotthitāni |  
 40684 ceto hi kāraṇamamiṣu śarīrakeṣu  
 40685 vārīva sarvavanakhaṇḍalatārāseṣu || 50 ||  
 40686  
 40687 nanu deha eva manasaḥ kāraṇam dehapīḍane kuto na pīḍyate tatrāha - etānīti |  
 40688 etāni paridṛśyamānāni prāṇinām śarīralakṣaṇāni śakalāni kalpanaikadeśā  
 40689 manasām na kāraṇāni kiṁtu ceto mana evāmiṣu śarīrakeṣu kāraṇamityarthaḥ || 50  
 40690 ||  
 40691  
 40692 ādyaṁ śarīramiha viddhi mano mahātma-  
 40693 nsaṁkalpito jagati tena śarīrasaṅghaḥ |  
 40694 ādyaṁ śarīramadhitiṣṭhati yatra yatra  
 40695 tattadbhṛṣaṁ phalati netaradasya puṁsaḥ || 51 ||  
 40696  
 40697 ādyaṁ ātmanaḥ prathamabhogāyatanam | adhitiṣṭhati ahamityabhimānenāvirbhavati  
 40698 | tenādhiṣṭhānena tattaccharīrādyākāraṁ phalatītyarthaḥ || 51 ||  
 40699  
 40700 mukhyāṅkuraṁ subhaga viddhi mano hi puṁso  
 40701 dehāstataḥ pravīṣṭāstarupallavābhāḥ |  
 40702 naṣṭe'ṅkure punarudeti na pallavaśrī-  
 40703 rnaivāṅkuraḥ kṣayamupaiti dalakṣayeṣu || 52 ||  
 40704  
 40705 uktamevārtha dṛṣṭāntenopapādayannāha - mukhyāṅkuramīti || 52 ||  
 40706  
 40707 dehe kṣate vividhadehagaṇam karoti  
 40708 svapnāvanāviva navaṁ navamāśu cetaḥ |

40709 citte kṣate tu na karoti hi kiṃcideva  
 40710 dehasataḥ samanupālaya cittaratnam || 53 ||  
 40711  
 40712 ata eva dehanāśe'pi punaḥpunardehodbhavaḥ cittanāśe tu kaivalyameva na  
 40713 punarbhava iti prasiddhamityāha - deha iti | tataścittalakṣaṇaṃ ratnaṃ  
 40714 sarvārthahetubhūtaṃ cintāmaṇiṃ samanupālaya paramapuruṣārthasamādhānena  
 40715 rakṣa na tucchakrodhādivaśatayā vināśayetyarthaḥ || 53 ||  
 40716  
 40717 diśi diśi hariṇākṣimeva paśyāmi rājan  
 40718 priyayuvatimanastvānnityamānandito'smi |  
 40719 tava puraprakṛtīnāṃ yatphalaṃ duḥkhadāyī  
 40720 kṣaṇamatha suciraṃ tattanna paśyāmi kiṃcit || 54 ||  
 40721  
 40722 uktārthaṃ piṇḍīkṛtyānūdyopasaṃharandaṇḍanaprayatnavaiḥphalyamāha -  
 40723 diśi diśīti | tava purasya tadantargataprakṛtīnāṃ sevakādiprajānāṃ vā madhye  
 40724 yanmama duḥkhadāyikaśāśastraghātādi yacca tatphalaṃ duḥkhaṃ  
 40725 tattatkiṃcitkṣaṇakālamathavā suciraṃ na paśyāmityarthaḥ || 54 ||  
 40726  
 40727 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 utpattiprakaraṇe  
 40728 kṛtrimendrāhalyānurāgo nāmaikonanavatitamaḥ sargaḥ || 89 ||  
 40729  
 40730 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 40731 kṛtrimendrāhalyānurāgo nāmaikonanavatitamaḥ sargaḥ || 89 ||  
 40732  
 40733  
 40734 navatitamaḥ sargaḥ 90  
 40735  
 40736 bhānuruvāca |  
 40737  
 40738 athendrenaivamukto'sau rājā rājīvalocanaḥ |  
 40739 muniṃ bharatanāmānaṃ pārśvasaṃsthamuvāca ha || 1 ||  
 40740  
 40741 bharatasya muneḥ śāpānaṣṭayorapi dehayoḥ |  
 40742 na mānasī tanmayatā tayornaṣṭeti kīrtyate || 1 ||  
 40743  
 40744 rājīvaṃ padmamiva locane yasya || 1 ||  
 40745  
 40746 rājovāca |  
 40747  
 40748 bhagavansarvadharmajña paśyāmi sudurātmanaḥ |  
 40749 bhṛṣamasya mukhe sphāraṃ dhārṣṭyaṃ maddārahārīṇaḥ || 2 ||  
 40750  
 40751 asyendrasya mukhe | sphāraṃ pracuram || 2 ||  
 40752  
 40753 pāpānurūpamasyāśu śāpaṃ dehi mahāmune |  
 40754 yadavadhyavadhātpāpaṃ vadhyatyāgāttadeva hi || 3 ||  
 40755  
 40756 vadhyasya vadhārhasya tyāgādvadhādapi tadeva pāpaṃ bhavatīti hi dharmasāstre  
 40757 prasiddhamityarthaḥ || 3 ||  
 40758  
 40759 ityukto rājasomhena bharato munisattamaḥ |  
 40760 yathāvatpravacāryāśu pāpaṃ tasya durātmanaḥ || 4 ||  
 40761  
 40762 sahānayā duṣkṛtinyā bhartṛdrohābhibhūtayā |  
 40763 vināśaṃ vraja durbuddhe iti śāpaṃ viśṣṭavān || 5 ||  
 40764  
 40765 anayā ahalyayā saha | vināśaṃ mṛtyum || 5 ||  
 40766  
 40767 tatastau rājabharatau pratyūcaturidaṃ vacaḥ |  
 40768 sudurmatī yuvāṃ yābhyāṃ kṣapitaṃ duścaraṃ tapaḥ || 6 ||  
 40769  
 40770 rājabharatau prati idaṃ vaca ūcatuḥ || 6 ||  
 40771  
 40772 anena śāpadānena kiṃcidbhavati nāvayoḥ |  
 40773 dehe naṣṭe na nau kiṃcinnaśyati svāntarūpayoḥ || 7 ||  
 40774  
 40775 nau āvayoḥ kiṃcidapi na naśyati | tatra hetuḥ - svāntarūpayoriti || 7 ||  
 40776  
 40777 svāntaṃ hi nahi kenāpi śakyate nāśitum kvacit |

40778 sūkṣmatvāccinmayatvācca durlakṣyatvācca viddhi nau || 8 ||  
 40779  
 40780 nāsitum nāsayitum | seṭṭhi ṇilopaśchāndasaḥ parairdurlakṣyatvācca || 8 ||  
 40781  
 40782 śrībhānuruvāca |  
 40783  
 40784 sughanasnehasambaddhamanaskāveva śāpataḥ |  
 40785 patitau bhūtale vṛkṣavicyutāviva pallavau || 9 ||  
 40786  
 40787 patitau mṛtāviti yāvat || 9 ||  
 40788  
 40789 atha vyasanasaṃsaktau mṛgayonimupāgatau |  
 40790 tato dvāvapi saṃsaktau bhūyo jātau vihaṃgamau || 10 ||  
 40791  
 40792 vyasanena dṛḍhaviṣayarāgeṇa saṃsaktau baddhau || 10 ||  
 40793  
 40794 athāsmākaṃ vibho sarge mithaḥsaṃbandhabhāvanau |  
 40795 tapaḥparau mahāpuṇyau jātau brāhmaṇadampatī || 11 ||  
 40796  
 40797 atha bahujaṇmaparamparānantaram | asmākaṃ sarge asmadiye brahmāṇḍe || 11 ||  
 40798  
 40799 bhārato'pi tayoḥ śāpaḥ sa samartho babhūva ha |  
 40800 śarīramātrākramaṇe na manonigrahe prabho || 12 ||  
 40801  
 40802 bhārato bharatena dattaḥ śāpastayoḥ śarīramātrasyākramaṇe nāse samartho  
 40803 babhūva natu manonigrahe ityārthaḥ || 12 ||  
 40804  
 40805 p. 345) 207  
 40806  
 40807 tāvadyāpi hi tenaiva mohasaṃskārahetunā |  
 40808 yatra yatra prajāyete bhavatastatra dampatī || 13 ||  
 40809  
 40810 akṛtrimapremarasānuviddhaṃ  
 40811 snehaṃ tayostaṃ prativikṣya kāntam |  
 40812 vṛkṣā api premarasānuviddhāḥ  
 40813 śṛṅgāraceṣṭākulitā bhavanti || 14 ||  
 40814  
 40815 vṛkṣā api śṛṅgāraceṣṭākulitā bhavanti kiṃ punaranye ityatiśayoktiḥ || 14 ||  
 40816  
 40817 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 40818 kṛtrimendrāhalyānurāgo nāma navatitamah sargaḥ || 90 ||  
 40819  
 40820 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 40821 kṛtrimendrāhalyānurāgo nāma navatitamah sargaḥ || 90 ||  
 40822  
 40823  
 40824 ekanavatitamah sargaḥ 91  
 40825  
 40826 bhānuruvāca |  
 40827  
 40828 tenaitadvacmi bhavaganyathākālaṃ mano mune |  
 40829 anigrāhyamabhedyaṃ ca śāpairapi durāsadaih || 1 ||  
 40830  
 40831 iha bhānum manuṃ kṛtvā dhātuḥ sargo nirūpyate |  
 40832 manomātravilāsatvaṃ viśvasyaindavasargavat || 1 ||  
 40833  
 40834 tena bhārataḥ śāpo na manonigrahe samartho babhūvetyuktena hetunā || 1 ||  
 40835  
 40836 aindavānāmataḥ sṛṣṭikramāṇāṃ pravināśanam |  
 40837 yujyate na ca tadbrahmanyuktametanmahātmanaḥ || 2 ||  
 40838  
 40839 ato hetoraindavānāṃ sṛṣṭikramāṇāṃ pravināśanam tvayā kartuṃ na yujyate na  
 40840 pāryate mahātmanastava tadyuktamucitaṃ ca na bhavatītyārthaḥ || 2 ||  
 40841  
 40842 kiṃ tadasti jagatyasminvividheṣu jagatsu ca |  
 40843 tavāpi nātha nāthasya yaddainyāya mahātmanaḥ || 3 ||  
 40844  
 40845 tarhi vṛthā mama sargaḥ syāditi dainyamālakṣyāha - kiṃ taditi || 3 ||  
 40846

40847 mano hi jagatām karṭṛ mano hi puruṣaḥ smṛtaḥ |  
40848 yanmanoniścayakṛtaḥ taddravyausadhidaṇḍanaiḥ || 4 ||  
40849  
40850 hantuḥ na śakyate jantoḥ pratibimbaḥ maṇeriva |  
40851 tasmādete'tra tiṣṭhantu bhāsuraiḥ sargasambhramaiḥ || 5 ||  
40852  
40853 ete aindavāḥ || 5 ||  
40854  
40855 tvaṃ sṛṣṭveha prajāstiṣṭha buddhyākāśo hyanantakaḥ |  
40856 cittākāśaścidākāśa ākāśaśca tṛtīyakaḥ || 6 ||  
40857  
40858 kva tarhi matsargasyāvākāśastatrāha - tvamiti | iha svacittākāśe anantaḥ vai  
40859 manaḥ iti śruteriti bhāvaḥ | prathamaścidākāśaścidābhāsākāśaḥ || 6 ||  
40860  
40861 anantāstraya evaite cidākāśaprakāśitāḥ |  
40862 ekaṃ dvau trīnbahūnvāpi kuru sargāñjagatpate || 7 ||  
40863  
40864 sāksikūṭasthacidākāśa prakāśitāḥ |  
40865 cittākāśe'nantakoṭibrahmaṇḍānāmapyavakāśo'sti kiṃ punarekasyetyāśayenāha  
40866 - ekamiti || 7 ||  
40867  
40868 svecchayātmani tiṣṭha tvaṃ kiṃ grhītaḥ tavaindavaīḥ |  
40869  
40870 brahmovāca |  
40871  
40872 athaindavajagajjāle bhānunaivamudāhr̥te || 8 ||  
40873  
40874 mayā saṃcintya suciramidamuktaḥ mahāmune |  
40875 yuktamuktaḥ tvayā bhāno vitataḥ hi kilāmbaram || 9 ||  
40876  
40877 ambaram prāguktamākāśacatuṣṭayamapi || 9 ||  
40878  
40879 manaśca vitataḥ vāpi cidākāśaśca viśṛtaḥ |  
40880 tadyathābhimataḥ sargaṃ nityakarma karomyaham || 10 ||  
40881  
40882 tatra dvayoreva sargādhāratā mukhyetyāśayenāha - manaśceti | cidākāśo  
40883 manovacchinnaḥ | bhūtākāśasya sṛjyāntaḥpātādbrahmākāśasyāsaṅgatayā  
40884 sargānādhāratvāditi || 10 ||  
40885  
40886 kalpayāmi bahūnyāśu bhūtajālāni bhāskara |  
40887 tattvamevāśu bhagavanprathamam me manurbhava || 11 ||  
40888  
40889 tattasminsarge prathamam manuḥ svāyambhuvaḥ || 11 ||  
40890  
40891 kuru sargaṃ yathākāmaṃ mayā samabhicoditaḥ |  
40892 athaitatsa mahātejā mama vākyaṃ prabhākaraḥ || 12 ||  
40893  
40894 samabhicodita ājñaptaḥ san || 12 ||  
40895  
40896 aṅgikṛtya dvidhātmānaṃ cakāra tapatāmvara |  
40897 ekena prāktanenasminvapušā sūryatām gataḥ || 13 ||  
40898  
40899 tapatāmvaleti vasiṣṭhasambodhanam | asmin aindavasarge || 13 ||  
40900  
40901 vyomādhvagatayā sarge tatān divasāvalim |  
40902 manmanutvaṃ dvitīyena kṛtvā svavapuṣā kṣaṇāt || 14 ||  
40903  
40904 sasarja sakalām sṛṣṭim tām tāmabhimatām mama || 15 ||  
40905  
40906 etatte kathitaḥ sarvaṃ vasiṣṭhamanaso mune |  
40907 svarūpaṃ sarvakṛttvaṃ ca śaktatvaṃ ca mahātmanaḥ || 16 ||  
40908  
40909 upasaṃharati - etaditi | mahātmano manasaḥ || 16 ||  
40910  
40911 pratibhāsamupāyāti yadyadasya hi cetasaḥ |  
40912 tattatprakaṣatāmeti sthairyam saphalatāmapi || 17 ||  
40913  
40914 saphalatām bhogavyavahāraprayojakatāmapi || 17 ||  
40915

40916 sāmānyabrāhmaṇā bhūtvā pratibhāsavaśātkila |  
 40917 aindavā brahmatām yātā manasaḥ paśya śaktatām || 18 ||  
 40918  
 40919 yathā caindavajīvāste citratvādbrahmatām gatāḥ |  
 40920 vayaṃ tathaiva cidbhāvāccittatvādbrahmatām gatāḥ || 19 ||  
 40921  
 40922 svasyāpi hiraṇyagarbhatā aindavavanmānasyevetyāha - yatheti |  
 40923 cidbhāvāccittatvaṃ prāpya cittatvādbrahmatām hiraṇyagarbhatām || 19 ||  
 40924  
 40925 cittaṃ hi pratibhāsātma yacca tatpratibhāsanam |  
 40926 tadidaṃ bhāti dehādi svāntaṃ nānyāsti dehadṛk || 20 ||  
 40927  
 40928 tadeva svāntaṃ mana evāsti | dehadṛk dehapratītiścittādanyā nāsti || 20 ||  
 40929  
 40930 cittamātmacamatkāraṃ tacca tatkurute svataḥ |  
 40931 yathāvatsaṃbhavaṃ svātmanyevāntarmaricādivat || 21 ||  
 40932  
 40933 ātmani svasmiṃścamatkārāḥ kalpanā yasya tathāvidhaṃ bhavati |  
 40934 ātmacamatkāratvaṃ vivṛṇoti - tacca tatkurute iti | tarhi sarveśaṃ manastulyaṃ  
 40935 kuto na kalpayati tatrāha - yathāvatsaṃbhavamiti |  
 40936 yathāvatkāmakarmavāsanānusārādyāvadyadā saṃbhavati tadā tāvadevetyarthaḥ |  
 40937 yathā maricaṃ kaṭutayaivāntaḥpariṇamate nimbastu tiktatayā drākṣā madhuratayeti  
 40938 svasvasaṃskārādvyavasthitaṃ tadvadityarthaḥ || 21 ||  
 40939  
 40940 p. 346) 208  
 40941  
 40942 tadetaccittavadbhātamātivāhikanāmakaṃ |  
 40943 tadevodāharantyevaṃ dehanāmnā ghanabhramam || 22 ||  
 40944  
 40945 ata eva devo'haṃ manuṣyo'hamityādidehanāmnā pratiniyataṃ janā udāharanti  
 40946 naikarūpamityāha - tadetaditi | cittavadbhātamātivāhikanāmakaṃ  
 40947 sūkṣmadehameva ghanabhramam sthauilyabhrāntiyuktaṃ tattaddehanāmnā  
 40948 udāharanti || 22 ||  
 40949  
 40950 kathyate jīvanāmnaitaccittaṃ pratanuvāsanam |  
 40951 śāntadehacamatkāraṃ jīvaṃ viddhi kramātparam || 23 ||  
 40952  
 40953 yadi cittaṃ dehastarhi idameva jīva iti kathaṃ prāguktaṃ tatrāha - kathyate iti |  
 40954 pratanuvāsaṃ jīvo ghanabhramam tu deha ityucyata iti bhedakramāt  
 40955 śāntadehatrayacamatkāraṃ tu paraṃ brahma viddhityarthaḥ || 23 ||  
 40956  
 40957 nāhaṃ na cānyadastīha citraṃ cittamidaṃ sthitaṃ |  
 40958 vasiṣṭhaindavasasṃvidvadasatsattāmivāgatam || 24 ||  
 40959  
 40960 evaṃca tantubhyaḥ paṭa iva na kasyāpi deho nāma pṛthagastītyāha - nāhamiti  
 40961 || 24 ||  
 40962  
 40963 yathaindava mano brahmā tathaivāyamahaṃ sthitaḥ |  
 40964 tatkr̥taṃ cāhamevedaṃ saṃkalpātmaiva bhāsate || 25 ||  
 40965  
 40966 tatkr̥taṃ sargāntaramityapi maccittakalpanaivetyahameva tadapītyāha -  
 40967 tatkr̥tamiti || 25 ||  
 40968  
 40969 kaściccittavilās'yaṃ brahmāhamiha saṃsthitāḥ |  
 40970 svabhāva eva dehādi viddhi śūnyatarātmakhāt || 26 ||  
 40971  
 40972 svabhāvaḥ paramātmaiva sarvaprapañcaśūnyatarādātmakhātpṛthagiva  
 40973 dehādibhāvena bhātītyarthaḥ || 26 ||  
 40974  
 40975 śuddhacitparamārthaikaikarūpiṇītyeva bhāvanāt |  
 40976 jīvo bhūyo mano bhūtvā vettīttāṃ dehatām mudhā || 27 ||  
 40977  
 40978 mudheti nipāto nañarthe || 27 ||  
 40979  
 40980 sarvamaindavasasṃsaravadidaṃ bhāti cidvapuḥ |  
 40981 saṃpannasamprabodhātmā swapno dīrghaḥ svaśaktijaḥ || 28 ||  
 40982  
 40983 cidvapuḥ paramātmaiva aindavasasṃsaravatsarvātmā bhāti | yathā  
 40984 svājñānaśaktijaḥ swapno dīrghaḥ sansaṃpannajāgradātmā bhāti tadvadityarthaḥ ||



40985 28 ||  
 40986  
 40987 dvicandravibhramākāraṃ tanmātrābhāsapūrvakam |  
 40988 aindavāmbharavadrūḥaṃ cittādevākhilam bhavet || 29 ||  
 40989  
 40990 yataḥ sūkṣmataravāsanāmayaśabdatanmātrādhyāsapūrvakam bhavati jagattata  
 40991 aindavacittākāśavadeva rūḥhamiti saṃbhāvya ityārthaḥ || 29 ||  
 40992  
 40993 na sannāsadahaṃrūpaṃ sattāsatte tadeva ca |  
 40994 upalambhena sadrūpamasatyam tadvirodhataḥ || 30 ||  
 40995  
 40996 yadyudāsīnacittādeva sarvaṃ rūḥam tarhi katham  
 40997 dehādiśvahaṃtayābhīmānādanudāsīnarūpaṃ bhātīti tatrāha - na saditi |  
 40998 yadahaṃrūpamabhiniveśarūpamanudāsīnasvabhāvamānubhūyate tanna sat | sarvatra  
 40999 cittakārye adarśanāt | nāpyasat | asata upalambhādarśanāt | yataḥ sattāsatte tadeva |  
 41000 sattā sadekarūpatvātsadeva | asattā cāsadekarūpatvādasadeva | ahaṃrūpaṃ tu  
 41001 naikasvabhāvanīyatam | yataḥ kvacidupalambhena hetunā sadrūpamiva kvacittu  
 41002 tadvirodhato'nupalambhādasatyamasadrūpamiti viruddhasvabhāvaṃ bhāsata iti  
 41003 māyikanītyārthaḥ || 30 ||  
 41004  
 41005 jaḍājaḍaṃ mano viddhi saṃkalpātma bṛhadvapuh |  
 41006 ajaḍaṃ brahmarūpatvājjaḍaṃ dṛśyātmatāvaśāt || 31 ||  
 41007  
 41008 evaṃ manaso jaḍājaḍaviruddhasvabhāvatvādapi māyikatvamityāha -  
 41009 jaḍājaḍamiti || 31 ||  
 41010  
 41011 dṛśyānubhavasatyātma na sadbhāve vilāsi tat |  
 41012 kaṭakatvaṃ yathā hemni tathā brahmaṇi saṃsthitam || 32 ||  
 41013  
 41014 tasya kadā dṛśyātmatā kadā vā brahmarūpatvaṃ tatrāha - dṛśyeti |  
 41015 tanmano dṛśyānubhavaḥ kadā dṛśyamiva satyātma sadbhāve brahmānubhave na  
 41016 vilāsi na pṛthagvilasanaśīlamiti brahmaiva yathā hemni kaṭakatvaṃ  
 41017 karālaṃkṛtikāryadṛśā hemnaḥ pṛthaksadiva kanakadṛśā tu tadeva  
 41018 tadvatsaṃsthitamityārthaḥ || 32 ||  
 41019  
 41020 sarvatvādbrahmaṇaḥ sarvaṃ jaḍaṃ cinmayameva ca |  
 41021 asmadādiśīlāntātma na jaḍaṃ na ca cetanam || 33 ||  
 41022  
 41023 evaṃ jagato'pi jaḍājaḍaviruddhasvabhāvatvānmāyikatvamevetyāśayenāha -  
 41024 sarvatvādīti | asmadādiśīlāntātma brahmādisthāvarāntaṃ yauktikadṛśā  
 41025 viruddhasvabhāvamapi paramārthadṛśā na jādyaçaitanyadharmakamityārthaḥ || 33 ||  
 41026  
 41027  
 41028 dārvādināmacittvena nopalambhasya saṃbhavaḥ |  
 41029 upalambho hi sadṛśasaṃbandhādeva jāyate || 34 ||  
 41030  
 41031 jaḍaṃ cetanamiti vā vyavasthā anulambhe upalambhottaraṃ vā syāt | ādye  
 41032 upalambhasyaivāsaṃbhavātsattaiva na siddhyati dūre jaḍājaḍatvacintetyāśayenāha  
 41033 - dārvādināmiti | sadṛśayoḥ  
 41034 pramātr̥prameyaciddhātvorvṛttidvārakādaikyasaṃbandhāddhyupalambhaḥ  
 41035 prasiddhaḥ | jaḍaikaikarūpatvavāde tu na prameyacaitanyamastīti nopalambhasaṃbhava  
 41036 ityārthaḥ || 34 ||  
 41037  
 41038 upalabdhe'jaḍe viddhi tenedaṃ sarvameva hi |  
 41039 upalambho hi sadṛśasaṃbandhātsyātsamātmanoḥ || 35 ||  
 41040  
 41041 dvitīye'pyāha - upalabdhe iti | ajaḍaṃ viddhīti cchedaḥ | upalabdhe  
 41042 prameyasyopalambhe'ntarbhāvāttadviśayasyājaḍaikaikavabhāvatā pariśiṣyate yataḥ  
 41043 prāguktacitoraikyalakṣaṇasaṃbandhādevopalambho jāyate | tathā cānupalabdhe  
 41044 upalabdhe ca jaḍacetanadvaidhyam durghaṭamityārthaḥ || 35 ||  
 41045  
 41046 jaḍacetanabhāvādiśabdārthaśrīrṇa vidyate |  
 41047 anirdeśyapade patralatādiva mahāmarau || 36 ||  
 41048  
 41049 ubhayadurghaṭatve yatphalitam tadāha - jaḍeti || 36 ||  
 41050  
 41051 cito yaccetyakalanaṃ tanmanastvamudāhṛtam |  
 41052 cidbhāgo'trājaḍo bhāgo jādyaçamatra hi cetyatā || 37 ||  
 41053

41054 tasyāścitaścetyākārakalanaiva manastā tatraiva jaḍājaḍavikalpastadviveka eva  
 41055 nirmanaskatetyāśayenāha - cita ityādinā || 37 ||  
 41056  
 41057 cidbhāgo'trāvabodhāṃso jaḍaṃ cetyaṃ hi dṛśyate |  
 41058 iti jīvo jagadbhrāntiṃ paśyangacchatī lolatām || 38 ||  
 41059  
 41060 tatra cidātmabhāgavismaraṇena jaḍātma jīvajagadbhramaḥ saṃpanna ityāha - iti  
 41061 jīva iti || 38 ||  
 41062  
 41063 p. 347) 208  
 41064  
 41065 cittastha eva bhāvo'sau śuddha eva dvidhā kṛtaḥ |  
 41066 ataḥ sarvaṃ jagatsaiva dvaitalabdhaṃ ca saiva tat || 39 ||  
 41067  
 41068 śuddho bhāvaścitsvabhāva eva cittaṃ jagaditi dvidhā kṛtaḥ |  
 41069 ataścidekabuddhyopalabdhaṃ sarva jagatsā cideva dvaitabuddhyā labdhamapi  
 41070 tatsaivetyarthaḥ || 39 ||  
 41071  
 41072 svamevānyatayā dṛṣṭvā citirdṛśyatayā vapuḥ |  
 41073 nirbhāgāpyekabhāgābhaṃ bhramatīva bhramāturā || 40 ||  
 41074  
 41075 nirbhāgā nirvibhāgā | ekabhāgābhaṃ svagatavibhāgatulyam || 40 ||  
 41076  
 41077 na bhrāntirasti bhramabhāṅgā naivetīha niścayaḥ |  
 41078 paripūrṇārṇavaprakhyāvetītthaṃ saṃsthitā citiḥ || 41 ||  
 41079  
 41080 bhramabhāk nā puruṣo naiva || 41 ||  
 41081  
 41082 sarvaṃ syāj jādyaṃapyasyāścitiścittvaṃ ca vetsi tat |  
 41083 cidbhāgoṃso'vabodhasya tvahaṃtājaḍatodayaḥ || 42 ||  
 41084  
 41085 asyāściteḥ sarvarūpaṃ jāḍamapi citireva syāt | yatastasmiñjādye cittvaṃ ca vetsi |  
 41086 acidekasvabhāvatve sphuraṇāyogādasphuraṇe jādyaśyāpyasiddherityarthaḥ | yathā  
 41087 jaḍe'vabodho'sti evaṃ cetane jaḍabhāgo'pyastīti darśayati - ahaṃteti || 42 ||  
 41088  
 41089 ahaṃtādipare tattve manāgapi na vidyate |  
 41090 ūrmyādiva pṛthaktoye saṃvitsāraṃ hi tadyataḥ || 43 ||  
 41091  
 41092 kathamahaṃtāyā jaḍatvamiti cedbrahmavyāvṛttatvādityāha - ahaṃtādīti |  
 41093 saṃvitsāraṃ cidekarasam || 43 ||  
 41094  
 41095 ahaṃpratyayasam dṛśyaṃ cetyaṃ viddhi samutthitam |  
 41096 mṛgatṛṣṇāmbvivāntasthaṃ nūnaṃ vidyata eva no || 44 ||  
 41097  
 41098 ata eva tasyāsattvamapītyāha - ahaṃpratyayeti || 44 ||  
 41099  
 41100 ahaṃtāpadamantātmapadaṃ viddhi nirāmayam |  
 41101 vīdaṃ vidurahaṃtādi śaityameva yathā himam || 45 ||  
 41102  
 41103 antātmapadaṃ sarvadvaitabādhāvadhyātmavastu | ahaṃtāyā apadamanāśrayaṃ  
 41104 viddhi | vīdaṃ citsvabhāvameva vāsanayā ghaṇībhūtāhaṃtādirūpaṃ janā viduḥ  
 41105 paśyanti | yathā śaityameva ghaṇībhāvāddhimam paśyanti tadvadityarthaḥ || 45 ||  
 41106  
 41107 citteva cetyate jādyaṃ svapne svamaraṇopamam |  
 41108 sarvātmatvātsarvaśaktiḥ kurvati naiti sāmyatām || 46 ||  
 41109  
 41110 sarvaśaktiḥ kurvati āviṣkurvāṇā cidvinā jñānadārḍhyaṃ sāmyatām naiti || 46 ||  
 41111  
 41112 manaḥ padārthāditayā sarvarūpaṃ vijṛmbhate |  
 41113 nānātmācittadeho'yamākāśaviśadākṛtiḥ || 47 ||  
 41114  
 41115 nānātmakaścittalakṣaṇo deha ātivāhikaḥ || 47 ||  
 41116  
 41117 dehādidehapratibhārūpātmyaṃ tyajatā satā |  
 41118 vicāryaṃ pratibhāsātma cittaṃ cittena vai svayam || 48 ||  
 41119  
 41120 kathamidam boddhuṃ śakyaṃ tatropāyamāha - dehādīti |  
 41121 sthūladehādidehatrayapratibhārūpātmatām ca tyajatā satā adhikāriṇā cittenaiva  
 41122 cittaṃ pratibhāsātma prātibhāsikaṃ vicāryamityarthaḥ || 48 ||

41123  
 41124 cittatāmre śodhite hi paramārthasuvarṇatām |  
 41125 gate'kṛtrima ānandaḥ kiṃ dehopalakhaṇḍakaiḥ || 49 ||  
 41126  
 41127 kiṃ tadvicāralakṣaṇe śodhe kṛte cittam bhavati tadāha - citteti | akṛtrimo  
 41128 nityaniratisāya ānandaḥ prāpyata iti śeṣaḥ | tarhi dehādayo'pi śodhyantām tato'pi  
 41129 puruṣārthaḥ kiṃ na labhyate tatrāha - kimiti | vṛthā tacchodha ityārthaḥ || 49 ||  
 41130  
 41131 yadvidyate śodhyate tadbodhaḥ ke ca svapādapāḥ |  
 41132 dehādyavidyā satyā cedyukta etām prati grahaḥ || 50 ||  
 41133  
 41134 kiṃcāsattvādapi dehāderna śodhanārhatetyāha - yaditi | tadbodhaḥ phalavāniti  
 41135 śeṣaḥ | khe kalpitāḥ pādapāḥ ke śodhyamānā dṛṣṭā ityārthaḥ | etāmavidyām  
 41136 prati grahaḥ śodhanāgraho yukta ucitaḥ syādityarthaḥ || 50 ||  
 41137  
 41138 asatyaviniviṣṭānām dehavācitayā tviha |  
 41139 ye nāmopadiśantyajñāḥ kiṃcitte puruṣaiḍakāḥ || 51 ||  
 41140  
 41141 ata eva hyātmādiśabdā dehe prayuktā api śrutau na dehavācinaḥ  
 41142 śruterasatyārthanīṣṭhatvāyogāt | ye tvasatyaviniviṣṭā  
 41143 dehātmadṛḍhaniścayāścārvākāpāmarādayo dehavācina evātmādiśabdā iti  
 41144 manyante teṣām ye kiṃcidapi prāmaṇikaṃ vastūpadiśanti te'jñāḥ puruṣaiḍakāḥ  
 41145 puṃspaśava eva | ātmādisatyāstuniṣṭhaśabdānām dehādyasatyavācitayā  
 41146 viparītavyyutpannānprati satyārthabodhanāśakterityārthaḥ || 51 ||  
 41147  
 41148 yathaitadbhāvayetsvāntam tathaiva bhavati kṣaṇāt |  
 41149 dṛṣṭānto'traindavāhalyākṛtrimendrādiniścayāḥ || 52 ||  
 41150  
 41151 katham tarhyamūrtasya cittasya mūrtadehabbhāvaḥ saṃpanna iti  
 41152 cedbhāvanayaivetyāśayenāha - yathaitaditi || 52 ||  
 41153  
 41154 yadyadyathā sphurati supratibhātmacittam  
 41155 tattattathā bhavati dehatayoditātma |  
 41156 deho'yamasti na na cāhamiti svarūpam  
 41157 vijñānamekamavagamyā niricchamāssva || 53 ||  
 41158  
 41159 uktamevārtham sphuṭam vadannupasaṃharati - yadyaditi | ayam deho nāsti |  
 41160 ahamiti prasiddho'haṃkāraśca nāsti | ata ekarasam vijñānam  
 41161 svasvarūpamavagamyā niriccham yathā syāttathā āssva tiṣṭhetyārthaḥ || 53 ||  
 41162  
 41163 deho'yameṣa ca kilāyamiti svabhāvā-  
 41164 ddeho'yametadakhilam tata eti nāsam |  
 41165 yakṣādikalpanavaśādbhayameti bālo  
 41166 niryakṣadehagata eva kayāpi yuktyā || 54 ||  
 41167  
 41168 deho mānuṣādirayam pratyakṣa eṣa dehabhogyāḥ prapañco'yamiti  
 41169 svabhāvātsvakalpanāvaśādayamātmā deha eva bhavati etadakhilam bhogyam ca  
 41170 bhavati tatastadbhāvāddehanāśamanu nāsameti | yathā'yam bālaḥ kayāpi yuktyā  
 41171 niryakṣadehagata eva sannapi  
 41172 yakṣatadbhīṣaṇatvagrasiṭṭvādikalpanavaśādyakṣeṇa grasto yakṣadehagataḥ  
 41173 svapnādao bhavati tadvadityārthaḥ || 54 ||  
 41174  
 41175 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 41176 jīvāvataraṇakramopadeśo nāmaikanavatitamaḥ sargaḥ || 91 ||  
 41177  
 41178 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 41179 jīvāvataraṇakramopadeśo nāmaikanavatitamaḥ sargaḥ || 91 ||  
 41180  
 41181  
 41182 p. 348) 209  
 41183  
 41184 dvinavatitamaḥ sargaḥ 92  
 41185  
 41186 śrīvāsiṣṭha uvāca |  
 41187  
 41188 ityuktavānsa bhagavānmayā kamalasambhavaḥ |  
 41189 raghūdvaha punaḥ pṛṣṭo vākyamākṣipya bhūtapāḥ || 1 ||  
 41190  
 41191 ihākṣipya manaḥśaktiramoghā sthāpyate dṛḍhā |

41192 dārḍhye puruṣayatnasya yatheṣṭāropaṇakṣamā || 1 ||  
 41193  
 41194 prāktanam vākyamanupapattyudbhāvanenākṣipyā punarmayā prṣṭaḥ || 1 ||  
 41195  
 41196 tvayaiva bhagavanproktāḥ śāpamantrādiśaktayaḥ |  
 41197 amoghā iti tā eva katham moghāḥ kṛtāḥ punaḥ || 2 ||  
 41198  
 41199 ākṣepaparakārameva darśayati - tvayaiveti | atastvaduktistvaduktiviruddhetyarthaḥ  
 41200 || 2 ||  
 41201  
 41202 śāpena mantravīryeṇa manobuddhīndriyāṇyapi |  
 41203 sarvāṇyeva vimūḍhāni dṛṣṭāni kila jantuṣu || 3 ||  
 41204  
 41205 evaṃ lokadṛṣṭavirodho'pītyāha - śāpeneti | tathāca nahuṣasya  
 41206 śāpādajagaratvaṃ prāptasya manomohātsvavaṃśajasya bhīmasya grasane  
 41207 pravṛttiḥ | tathāiva dhārmikasyāpi saudāsasya śāpādrākṣasatām gatasya  
 41208 buddhimohādbrahmavadhādau pravṛttiḥ | gandharvarājasya ca  
 41209 śāpāddhṛtarāṣṭrajanmani cakṣurindriyanāśaḥ | evamanyatrāpi dṛṣṭa  
 41210 ityārthaḥ || 3 ||  
 41211  
 41212 yathaitau pavanaspandau yathā snehatilau yathā |  
 41213 abhinnau tadvadevaitau manodehau sa eva tat || 4 ||  
 41214  
 41215 evaṃ kāryavirodho'pyastītyāśayenāha - yathetyādinā | tṛtīyayathāśabdo  
 41216 vahnyauṣṇyādidṛṣṭāntāntarasamgrahārthaḥ | kāryakāraṇayorbhedānirūpaṇāt |  
 41217 tathāca manaso varaśāpādyanākramaṇe tadabhinne dehe'pi tadanākramaṇam  
 41218 syādityādyāśayaḥ || 4 ||  
 41219  
 41220 atha nāstīha vā dehaḥ kevalam cetasaiva saḥ |  
 41221 mudhānubhūyate svapnamṛgatṛṣṇādvicandravat || 5 ||  
 41222  
 41223 nanu dehasya manonyūnasattākatvādeva śāpādyākramaṇe'pi na  
 41224 manasastatprasaktiriti vivartavādena parihāramāśaṅkate - atheti || 5 ||  
 41225  
 41226 ekanāśe dvayoreva nāśo'trābhyupapadyate |  
 41227 avaśyam bhavitum manonāśe dehaparikṣayaḥ || 6 ||  
 41228  
 41229 tatrāpi doṣāntaramāha - ekanāśe iti | ekanāśe dvayornāśo  
 41230 bhavitumavaśyamupapadyate | yathā manonāśe dehaparikṣayo dṛṣṭaḥ evaṃ  
 41231 dehānāśe manaḥparikṣayo'pi sambhāvita iti na dehasya manonyūnasattākatā kiṃtu  
 41232 samasattākatā | pratyuta cakṣurādyagamyatve  
 41233 satyaparokṣaviśayatvātsvapnādivanmanasa eva dehanyūnasattākateti rajjunāśe  
 41234 sarpasyeva dehanāśena manovasthānasambhava iti bhāvaḥ || 6 ||  
 41235  
 41236 manaḥ śāpādibhirdoṣaiḥ katham nākramyate prabho |  
 41237 kathamākramyate vāpi brūhi me paramēśvara || 7 ||  
 41238  
 41239 brahmovāca |  
 41240  
 41241 na tadastijagatkośe śubhakarmānupātinā |  
 41242 yatpauruṣeṇa śuddhena na saptāsādyate janaiḥ || 8 ||  
 41243  
 41244 tatra prathamam virodham parihartum varaśāpaprābalyokterautsargikatvaṃ  
 41245 bahutaradṛṣṭānusārādavaśyamabhyupeyamityupapādayitum  
 41246 varaśāpayorapyupajīvyam karmopodbalitapauruṣaprābalyam tāvatsmārayati -  
 41247 na taditi || 8 ||  
 41248  
 41249 ābrahma sthāvarāntam ca sarvadā sarvajātayaḥ |  
 41250 sarva eva jagatyasmindviśarīrāḥ śarīriṇaḥ || 9 ||  
 41251  
 41252 sthūlasyaivopaghāto dṛṣṭo na sūkṣmasyeti lokadṛṣṭānusāram svoktervaktum  
 41253 bhinnasvabhāvau dvau dehau darśayati - ābrahmetyādinā || 9 ||  
 41254  
 41255 ekaṃ manaḥśarīram tu kṣiprakāri sadā calam |  
 41256 akimcītkaramanyattu śarīram māṃsanirmitam || 10 ||  
 41257  
 41258 tatra māṃsamayaḥ kāyaḥ sarvasyaiva ca saṃgataḥ |  
 41259 sarvairākramyate śāpaistathā vidyādisaṃcayaiḥ || 11 ||  
 41260

41261 vidyā abhicārakṛtyādayaḥ | ādipadācchastraviṣādayo gṛhyante teṣāṃ  
 41262 saṃcayaiḥ samūhaiḥ || 11 ||  
 41263  
 41264 mūkaprāyo hyaśakto'sau dīnaḥ kṣaṇavinaśvaraḥ |  
 41265 padmapatrāmbucapalo daivādivivaśasthitiḥ || 12 ||  
 41266  
 41267 daivādityādipadādrājapitrādisaṃgrahaḥ || 12 ||  
 41268  
 41269 manonāma dvitīyo'yaṃ kāyaḥ kāyavatāmiha |  
 41270 sa āyatto'pi nāyatto bhūtānāṃ bhuvanatraye || 13 ||  
 41271  
 41272 āyattaḥ svādhīnaḥ | nāyatto'svādhīnaḥ || 13 ||  
 41273  
 41274 pauraṣaṃ svamavaṣṭabhya dhairyamālambya śāśvatam |  
 41275 yadi tiṣṭhatyagamyo'sau duḥkhānāṃ tadaninditaḥ || 14 ||  
 41276  
 41277 tatra svādhīnatāṃ hetūkyopapādayati - pauraṣamiti | agamyo'nākramaṇīyaḥ |  
 41278 tairduḥkhaḥetubhīraninditaḥ aduṣitaḥ || 14 ||  
 41279  
 41280 yathā yathāsau yatate manodeho hi dehināṃ |  
 41281 tathā tathāsau bhavati svaniścayaphalaikabhāk || 15 ||  
 41282  
 41283 duḥkhānupaghāta iva sukhopacayo'pyasya vardhata ityāha - yatheti || 15 ||  
 41284  
 41285 saphalo māṃsadehasya na kaścitpauraṣakramaḥ |  
 41286 manodehasya saphalaṃ sarvameva svaceṣṭitam || 16 ||  
 41287  
 41288 sthūladehasya tu nāyaṃ krama ityāha - saphala iti || 16 ||  
 41289  
 41290 pavitramanusamdhānaṃ cetaḥ smarati sarvadā |  
 41291 niṣphalāstatra śāpādyāḥ śīlāyāmiva sāyakāḥ || 17 ||  
 41292  
 41293 viṣayadoṣairhi mano duṣyennānyadoṣeṇetyāśayenāha - pavitramiti | tathāca na  
 41294 lokadṛṣṭavirodhaśaṅkāvasara iti bhāvaḥ || 17 ||  
 41295  
 41296 patatvambhasi vahnau vā kardame vā śarīrakam |  
 41297 mano yadanusaṃdhatte tadevāpnoti tatkṣaṇāt || 18 ||  
 41298  
 41299 kāryavirodhamapi pariharati - patatviti || 18 ||  
 41300  
 41301 puruṣātiśayaḥ sarvaḥ sarvabhāvopamardane |  
 41302 dadātyavighnena phalaṃ mano hi manaso mune || 19 ||  
 41303  
 41304 sarveṣāṃ dehādibhāvānāmupamardane'pi puruṣātiśayaḥ prayatnaḥ sarvaḥ  
 41305 samṛddhaḥ sannavighnena phalaṃ dadāti | tadyaddadāti tanmana eva manasaḥ  
 41306 phalaṃ dadāti | pauraṣasyā'pi manobhedatvādityarthaḥ || 19 ||  
 41307  
 41308 pauraṣeṇa balenāntaścittam kṛtvā priyāmayam |  
 41309 kṛtrimendreṇa duḥkhārtirna dṛṣṭā sā manāgapi || 20 ||  
 41310  
 41311 yatra viṣayadoṣe'pi manodārḍhye duḥkhādarśanaṃ tatra pavitre viṣaye kiṃ  
 41312 vācyamityāśayenendropākhyānādi smārayati - pauraṣeṇeti || 20 ||  
 41313  
 41314 p. 349) 209  
 41315  
 41316 pauraṣeṇa manaḥ kṛtvā nīrāgaṃ vigatajvaram |  
 41317 māṇḍavyena jitāḥ kleśāḥśūlaprānte'pi tiṣṭhatā || 21 ||  
 41318  
 41319 māṇḍavyasya kathā mahābhāratādaḥ prasiddhā || 21 ||  
 41320  
 41321 andhakūpasthitenāpi mānasairyajñasaṃcayaiḥ |  
 41322 ṛṣiṇā dīrghatapasā saṃprāptaṃ vaibudhaṃ padam || 22 ||  
 41323  
 41324 dīrghatapā api yaṣṭukāmo yāgopakaraṇopārjanāya nirgato daivādandhakūpe  
 41325 nipatitastatra yāgakālātikrame prasakte manasaiveje | tenendraḥ prasannastaṃ  
 41326 kūpādudhṛtya svapadaṃ nināyati bhāratādaḥ prasiddham || 22 ||  
 41327  
 41328 induputrainarairiva puruṣādhyavasāyataḥ |  
 41329 dhyānena brahmataḥ prāptā sā mayāpi na khaṇḍyate || 23 ||

41330  
 41331 anye'pi sāvadhānā ye dhīrāḥ suramaharṣayaḥ |  
 41332 cittātsvamanusaṃdhānaṃ na tyajanti manāgapi || 24 ||  
 41333  
 41334 anusaṃdhānamupāsanaṃ jñānaṃ vā || 24 ||  
 41335  
 41336 ādhayo vyādhayaścaiva śāpāḥ pāpadṛśastathā |  
 41337 na khaṇḍayanti taccittaṃ padmaghātāḥ śīlāmiva || 25 ||  
 41338  
 41339 pāpadṛśo rakṣaḥpiśācādayaḥ | taccittaṃ dhyeyārthaikāgracittaṃ na  
 41340 khaṇḍayanti na paribhavanti | padmena ghātāstāḍanāni || 25 ||  
 41341  
 41342 ye cāpi khaṇḍitāḥ kecicchāpādyairādhisāyakaiḥ |  
 41343 svavivekākṣamaṃ teṣāṃ mano manye vipauruṣam || 26 ||  
 41344  
 41345 ye saudāsanāhuṣaviśvāmitrādayaḥ | ādipadātkāmakroddhābhīmānādisaṃgrahaḥ  
 41346 | teṣāṃ mano vipauruṣamaḍṛḍhapauruṣamityupāsānāyāṃ svavivekākṣamamiti  
 41347 jñāne cāsamarthamiti tarkayāmityarthaḥ || 26 ||  
 41348  
 41349 na kadācana saṃsāre sāvadhānāmanā manāk |  
 41350 svapne'pi kaściddṛśye vā doṣajālaiḥ khilīkṛtaḥ || 27 ||  
 41351  
 41352 vivekapauruṣaḍṛḍhe tu manasi nābhilaṣitakṣatirityāha - na kadāciditi |  
 41353 dṛśye jāgrati vā || 27 ||  
 41354  
 41355 manasaiva manastasmātpauruṣeṇa pumāniha |  
 41356 svakameva svakenaiva yojayetpāvane pathi || 28 ||  
 41357  
 41358 pratibhātaṃ yadevāsyā yathābhūtaṃ bhavatyalam |  
 41359 kṣaṇādeva manaḥ pīnaṃ bālavetālvannamune || 29 ||  
 41360  
 41361 iṣatpratibhātamapi manasi ciranirūḍhaṃ pīnaṃ sadyathābhūtaṃ  
 41362 satyamivopabhogakṣamaṃ bhavatītyarthaḥ || 29 ||  
 41363  
 41364 pratibhāsasyānupadaṃ prāktanīm sthitimujjhati |  
 41365 kulālakarmānupadaṃ ghaṭo mṛtpiṇḍatāmiva || 30 ||  
 41366  
 41367 nanu pūrvatanamanuṣyādibhāvapratiḥbhādārḍhyādāindavādestatsthitirapi kuto  
 41368 nābhūttatrāha - pratibhāsasyeti | uttaradṛḍhavāsanayā  
 41369 pūrvavāsanopamṛdyata iti bhāvaḥ || 30 ||  
 41370  
 41371 pratibhāsārthatāmeti kṣaṇādeva mano mune |  
 41372 spandamātrātmakaṃ vāri yathā tuṅgatarāṅgatām || 31 ||  
 41373  
 41374 pūrvavāsanopamardanopakṣiṇasyopāsanasya kathaṃ kāryāntarakṣamatā tatrāha  
 41375 - pratibhāseti | virodhibhañjanaparyantameva svakārye vilambaḥ taduttaram tu  
 41376 kṣaṇādeva niṣpratyūhatvādaupāsanikapratibhāsagocaropāsyārthatāmeti  
 41377 prāpnotyeveti nopakṣaya iti bhāvaḥ || 31 ||  
 41378  
 41379 anusaṃdhānamātreṇa sūryabimbe'pi yāminīm |  
 41380 manaḥ paśyatyaśuddhākṣaścandrabimbe dvitāmiva || 32 ||  
 41381  
 41382 nanu tathāpi pralayakāle kathaṃ tadviruddhasargakalpanaṃ teṣāṃ tatrāha -  
 41383 anusaṃdhānamātreṇeti | na tadīyasarge tvadīyasargasthaṃ kiṃcidanukūlaṃ  
 41384 pratikūlaṃ vā tatra tadīyānusaṃdhānamātrasyāpekṣaṇāditi na pralayakāle'pi  
 41385 tadvirodha iti bhāvaḥ | aśuddhākṣo'ṅgulyavaṣṭabdhadṛṣṭiḥ || 32 ||  
 41386  
 41387 yatpaśyati tadevāśu phalībhūtamidaṃ manaḥ |  
 41388 saha harṣaviśāḍābhyāṃ bhūṅkte tasmāttadeva tat || 33 ||  
 41389  
 41390 sraṣṭṛtvavattadbhokṛtṛtvamapi manasa evetyāha - yaditi | tadeva tat yatkartṛ  
 41391 tadeva bhokṛtṛ ityarthaḥ || 33 ||  
 41392  
 41393 pratibhānupadaṃ cetaścandre'pyagniśikhāśatam |  
 41394 dṛṣṭvā dāhamavāpnoti dagdhaṃ ca paritapyate || 34 ||  
 41395  
 41396 uktamarthamudāharaṇena darśayati - pratibhēti | pratibhā anusaṃdhānaṃ  
 41397 bhojakādṛṣṭodbodhitasaṃskārastadanupadaṃ tadanusāri | tathāca virahiṇāṃ  
 41398 prasiddhamityarthaḥ || 34 ||

41399  
 41400 pratibhānupadaṃ cetaḥ kṣāre'pi hi rasāyanam |  
 41401 dṛṣṭvā pītvā parāṃ tṛptim yāti valgati nṛtyati || 35 ||  
 41402  
 41403 kṣāre ūśādu | kṣīra iti pāṭhe jale | rasāyanam madhurādirasabhedān | tathā  
 41404 coṣṭracchāgādayo'rkanimbādiparṇānyapi madhurikṛtya bhakṣayantīti dṛśyata  
 41405 iti bhāvaḥ || 35 ||  
 41406  
 41407 pratibhānupadaṃ ceto vyomanyapi mahāvanam |  
 41408 dṛṣṭvā lunāti ca punarāropayatyalam || 36 ||  
 41409  
 41410 itthaṃ yadeva parikalpayatīndrajālaṃ  
 41411 kṣipraṃ tadeva paripaśyati tāta cetaḥ |  
 41412 nāsajjaganna ca sadyavagamyā nūnaṃ  
 41413 lūnaṃ dṛśaṃ vividhamedavatīm jahīhi || 37 ||  
 41414  
 41415 uktamupasaṃharati - itthamiti | lūnaṃ paricchinnāṃ dṛśaṃ dṛṣṭim jahīhi  
 41416 tyaja || 37 ||  
 41417  
 41418 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 41419 manomāhātmyavarṇanaṃ nāma dvinavatitamaḥ sargaḥ || 92 ||  
 41420  
 41421 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 41422 manomāhātmyavarṇanaṃ nāma dvinavatitamaḥ sargaḥ || 92 ||  
 41423  
 41424  
 41425 trinavatitamaḥ sargaḥ 93  
 41426  
 41427 śrīvāsiṣṭha uvāca |  
 41428  
 41429 iti me bhagavatā pūrvamuktaṃ tadetatadadya tubhyaṃ kathitam || 1 ||  
 41430  
 41431 mano'tra brahmaṇo jajñe tato'bhūttaijaso vidhiḥ |  
 41432 tato mohādahaṃkārastato viśvamitīryate || 1 ||  
 41433  
 41434 mana upakramameva sargakramaṃ prāguaktaṃ  
 41435 prapañcayaiṣurvidhisamvādamupasaṃharati - itīti | bhagavatā parameṣṭhīnā ||  
 41436 1 ||  
 41437  
 41438 tasmādanākhyānādbrahmaṇaḥ sarvataḥ sarvamanākhyānamutpadyate  
 41439 svayameva tadghanatām prāpya manaḥ saṃpadyate || 2 ||  
 41440  
 41441 anākhyānādvākṛtanāmarūpāt | anākhyānaṃ  
 41442 sūkṣmatvānnāmasaṃbandhānarhaṃ sarvaṃ prapañcarūpaṃ calanātmakaṃ  
 41443 nirvikalpakañjānaprakāśitamutpadyate | tatkālena svayameva  
 41444 saṃkalpavikalpanātmakamananasāmarthyodbhavana ghanatām prāpya || 2 ||  
 41445  
 41446 p. 350) 210  
 41447  
 41448 tanmanastanmātrakalpanapūrvakasanniveśaṃ bhavati tatastaijasaḥ puruṣaḥ  
 41449 saṃpadyate so'yaṃ brahmetyātmani nāma kṛtavān || 3 ||  
 41450  
 41451 tanmātrāṇi sūkṣmabhūtāni tatkalpanāpūrvakaṃ saṃniveśaṃ svāpnaśarīramiva  
 41452 vāsanāmayapuruṣākāraṃ | tataḥ saṃniveśopādhestadupahitaḥ puruṣa ātmā  
 41453 taijasaḥ tejaḥpradhānalīngasamaṣṭyupādhitvāt | so'yaṃ brahmā parameṣṭhī || 3 ||  
 41454  
 41455 tena rāma yo'yaṃ parameṣṭhī tanmanastattvaṃ viddhi || 4 ||  
 41456  
 41457 tasya jagatsargasaṃkalpakatā manorūpatvādevetyāha - teneti || 4 ||  
 41458  
 41459 samanastattvākāro bhagavānbrahmā saṃkalpamayatvādyadeva saṃkalpayati  
 41460 tadeva paśyati || 5 ||  
 41461  
 41462 tatasteneyamavidyā parikalpitā anātmanyātmābhīmānamayīti tena brahmaṇā  
 41463 giritṛṇajaladhimayamidaṃ kramaṇa jagatparikalpitam || 6 ||  
 41464  
 41465 nanu tatsaṃkalpāj jagadutpadyatām jīvānāṃ tadabhimānastu kutastatrāha -  
 41466 tatasteneti | atrāvidyā anyathāgrahaṇalakṣaṇādhyāsarūpā kāryāvidyā | iti anayā  
 41467 rītyā || 6 ||

41468  
41469 itthaṃ krameṇa brahmatatvādiyamāgatā sṛṣṭiranyata evāgateyamiti  
41470 lakṣyate || 7 ||  
41471  
41472 brahmatattvāccidekarasādāgatāpi anyato jaḍātpradhānaparamāṇvādeḥ  
41473 sakāsādāgateti tārkikairlakṣyate || 7 ||  
41474  
41475 tasmātsarvapadārthānāṃ trailokyodaravartinām |  
41476 utpattirbrahmaṇo rāma taraṅgāṇāmivārṇavāt || 8 ||  
41477  
41478 ekaikasyānekopādānakalpanāgaauravānna paramāṇukāraṇatāvādo yuktaḥ | vinā  
41479 kartāraṃ jaḍasya jagadvaicitryaracanānupapatterasaṅgodāsīnasya  
41480 kartṛtvānupapatteśca na pradhānakāraṇatāvādo yuktaḥ | cito  
41481 jaḍākārapariṇāmāyogānna vijñānavipariṇāmavādo yuktaḥ | śūnyasya ca kvāpi  
41482 kāraṇatvādarśanānna tatkāraṇatāvādo'pi yuktaḥ | sarveṣvapi kalpeṣu  
41483 pramāṇābhāvācca nānyata iyamāgatā sṛṣṭiriti niścite  
41484 śrutipramāṇyāllāghavāccānirvacanīyamāyāsaktikabrahmavivartavāda eva  
41485 pariśiṣṭa ityāśayenopasaṃharati - tasmāditi || 8 ||  
41486  
41487 ya evamanutpanne jagati yā brahmaṇascinmanorūpiṇī sāhaṃkāre parikalpya  
41488 brahma brahmatāmeti || 9 ||  
41489  
41490 ya utpattiprakāra evamanayā rītyā | tāmevāha - anutpanne ityādinā |  
41491 vivartatvādeva paramārthato'nupanne jagati ahaṃkārasamaṣṭyupādḥau brahma  
41492 praviṣṭamiva parikalpya brahmatāṃ parameṣṭhitāmeti || 9 ||  
41493  
41494 yāstvanyāścicchaktayaḥ sarvaśakterabhinnā eva kalpyante || 10 ||  
41495  
41496 anyā vyaṣṭyahaṃkāropahitāścicchaktayaścidābhāsāḥ || 10 ||  
41497  
41498 jagati sphāratāṃ nīte pitāmaharūpeṇa manasā samullasanti || 11 ||  
41499  
41500 tāḥ pitāmaharūpeṇa manasā samaṣṭimanobhāvena prathamam samullasantītyarthaḥ  
41501 || 11 ||  
41502  
41503 ete sahasraśo'pi parivartamānajīvā ucyante || 12 ||  
41504  
41505 te'bhyutthitā eva cinnabhaso nabhasi tanmātrairāvalitā  
41506 gaganapavanāntarvartinaścaturdaśavidhā ye bhūtajātamadhyatayābhyāse  
41507 tiṣṭhanti tasyā eva prāṇaśaktidvāreṇa praviśya śarīraṃ sthāvaram  
41508 jaṃgamaṃ vāpi bījatāṃ gacchanti || 13 ||  
41509  
41510 te hi cinnabhasa eva samutthitā nabhasi māyākāśe  
41511 tanmātrairbhūtamātropādhibhirāvalitāḥ santo  
41512 gaganasthapavanasyāvahodvahādibhedabhinnasya vātaskandhabhedasya cāntarvartino  
41513 ye caturdaśavidhā lokāsteṣu yādṛśabhūtajātamadhyavartitayā  
41514 yādṛśavāsanākarmābhyāse ye jīvāstiṣṭhanti tasyā eva bhūtajāteḥ  
41515 prāṇaśaktidvāreṇa śarīraṃ sthāvaram jaṃgamaṃ vā praviśya retoraktādirūpam  
41516 bījatāṃ gacchanti || 13 ||  
41517  
41518 tadanu yonito jagati jāyante tadanu  
41519 kākatālīyayogenotpannavāsanāpravāhānurūpakarmaphalabhāgino bhavanti ||  
41520 14 ||  
41521  
41522 tataḥ karmarajjubhīrvāsanāvalitābhirbaddhaśarīrā bhramantaḥ protpatanti  
41523 ca || 15 ||  
41524  
41525 tataḥ sādhasādhuvāsanāsaṃvalitābhiḥ puṇyāpuṇyakarmarajjubhīrbaddham  
41526 śarīraṃ līṅgaśarīraṃ yeṣāṃ tathāvidhāḥ santaḥ protpatantyuttamalokānnipatanti  
41527 nirayeṣu vā || 15 ||  
41528  
41529 icchaivaitā bhūtajātayaḥ || 16 ||  
41530  
41531 karmatadvāsanayośca kāmarāga eva bījamiti tanmayā eva jīvā ityāha -  
41532 icchaivaitā iti | tathāca śrutiḥ kāmamaya evāyam puruṣaḥ || 16 ||  
41533  
41534 kāścijjanasahasrāntāḥ patanti vanaparṇavat |  
41535 karmavātyā paribhrāntā luṭhanti girikukṣiṣu || 17 ||  
41536



41537 kāmānusārijanmaparamparāmeva mokṣāvasānām caturdhā padyaiḥ prapañcayati  
 41538 - kāścidityādinā | kāściddbhūtajātayastajjīvējananam janaḥ | janā janmāni  
 41539 tatsahasrāṇyānto'vadhīstattvabodhasya yāsām tathāvidhāḥ santaḥ saṃsāre patanti  
 41540 tato mucyante ityārthaḥ | vanaparṇavadityādīpūrvottarānvayi || 17 ||  
 41541  
 41542 aprameyabhavāḥ kāściccitsattājñānamohitāḥ |  
 41543 ciraajātā bhavantiha bahukalpaśatānyapi || 18 ||  
 41544  
 41545 kāścittu citsattāyā ajñānena mohitā ata evāprameyā gaṇanādyaparicchedyā  
 41546 bhavā janmāni yāsām tathāvidhāściraajātāḥ satya iha saṃsāre  
 41547 bahukalpaśatānyapi bhavanti || 18 ||  
 41548  
 41549 kāścītkatipayātītā manoramabhavāntarāḥ |  
 41550 viharanti jagatyasmiṇśubhakarmaparāyaṇāḥ || 19 ||  
 41551  
 41552 katipayānyatītānyamanoramāṇi bhavāntarāṇi janmāni yāsām tathāvidhāḥ satyaḥ  
 41553 sāmpratam śubhakarmaparāyaṇā viharanti tā alpaireva janmabhirbhokṣyanta iti  
 41554 śeṣaḥ || 19 ||  
 41555  
 41556 p. 351) 210  
 41557  
 41558 kāścīdvijñātavijñānāḥ parameva padaṃ gatāḥ |  
 41559 vātodbhūtāḥ payomadhyam sāmudrā iva bindavaḥ || 20 ||  
 41560  
 41561 kāścīttvitaḥ pūrvameva muktā ityāha - kāścīditi | vātodbhūtāḥ sāmudrā  
 41562 bindavaḥ payomadhyam samudramiva praviśanti || 20 ||  
 41563  
 41564 utpattiḥ sarvajīvēnāmitīha brahmaṇaḥ padāt |  
 41565 āvirbhāvatirobhāvabhāṅgurā bhavabhāvinī || 21 ||  
 41566  
 41567 uktamupasaṃharati - utpattirityādinā || 21 ||  
 41568  
 41569 vāsanāviśavaiśamyavaidhuryajvaradhāriṇī |  
 41570 anantasamkaṭānarthakāryasatkārakāriṇī || 22 ||  
 41571  
 41572 nānādigdeśakālāntaśailakandaracāriṇī [antaśabdena maraṇottaram  
 41573 gantavyā lokā upalakṣyante teṣu ca] |  
 41574 racitottamavaicitryavihitā'saṃbhramā'satī || 23 ||  
 41575  
 41576 nānādikṣu nānādeśeṣu nānākāleṣu nānāśailakandareṣu ca cāriṇī  
 41577 karmaphalabhogasaṃcāravatī | racitairuttamairvaicitryairvihitā āsaṃbhramāḥ  
 41578 sarvatobhramā yayā | paramārthatastvasatī || 23 ||  
 41579  
 41580 eṣā jagajjāṅgalajirṇavallī  
 41581 samyaksamālokaḥ kuṭhārakṛttā |  
 41582 vallīva vikṣubdhamanaḥśarīrā  
 41583 bhūyo na saṃrohati rāmabhadra || 24 ||  
 41584  
 41585 itthaṃ saṃsāravallīṃ prapañcya taducchedopāyamāha - eṣetī | vikṣubdham  
 41586 vikṣepabahulaṃ mana eva śarīraṃ svarūpaṃ yasyāstathāvidhā eṣā jagallakṣaṇā  
 41587 mohajāṅgalasya jirṇavallī rajallatā  
 41588 samyaksamālokastattvasākṣātkārastallakṣaṇena kuṭhāreṇa kṛttā chinnā satī |  
 41589 vallīveti vyatirekadṛṣṭāntaḥ | bhūyo na saṃrohati mūlājñānocchedādīditi  
 41590 bhāvaḥ || 24 ||  
 41591  
 41592 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 41593 utpattidarśanaṃ nāma trinavatitamaḥ sargaḥ || 93 ||  
 41594  
 41595 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe utpattidarśanaṃ  
 41596 nāma trinavatitamaḥ sargaḥ || 93 ||  
 41597  
 41598  
 41599 caturnavatitamaḥ sargaḥ 94  
 41600  
 41601 śrīvāsiṣṭha uvāca |  
 41602  
 41603 uttamādhamamadhyānām padārthānāmitastataḥ |  
 41604 utpattīnām vibhāgo'yaṃ śṛṇu vakṣyāmi rāghava || 1 ||  
 41605

41606 iha dvādaśadhā bhinnā varṇyante jīvajātayaḥ |  
 41607 upādhiguṇavaicitryāccirāciravimuktigāḥ || 1 ||  
 41608  
 41609 pūrvokte jīvānāṃ cirāciramuktivibhāge rāmasya viśeṣajijñāsāṃ  
 41610 līṅgairupalakṣya tadvistareṇa vaktuṃ vasiṣṭha uvāca - uttametyādinā |  
 41611 sāttvikatāmasarājasabhedenottamādhama madhyamānāṃ padārthānāṃ  
 41612 jīvopādhināmitastato bhuvanabhedeṣu yā utpattayaḥ prākathitāstāsāmayaṃ  
 41613 vakṣyamāṇo vibhāgo'sti taṃ vakṣyāmi śṛṇvityarthaḥ || 1 ||  
 41614  
 41615 idaṃprathamatotpanno yo'sminneva hi janmani |  
 41616 idaṃprathamatānāmnī śubhābhyāsasamudbhavā || 2 ||  
 41617  
 41618 idaṃprathamatā 1 guṇapīvarī 2 sasattvā 3 adhamasattvā 4 atyantatāmasī 5 rājasī 6  
 41619 rājasasāttvikī 7 rājasarājasī 8 rājasatāmasī 9 rājasātyantatāmasī 10 tāmasī 11  
 41620 tāmasasattvā 12 tamorājasī 13 atyantatāmasī 14 iti vakṣyamāṇabhedeṣu  
 41621 antyayorbhedayoḥ pañcamanavamayorantarbhāvāddvādaśa bhedaḥ pariśiṣyante  
 41622 teṣvādyāṃ darśayati - idaṃprathamatotpanna iti | yo jīvaḥ pūrvakalpe  
 41623 caramajīvajanmani śamadamādisarvasāadhanaguṇasampattāvapi  
 41624 śravaṇādyalābhādbalavatpratibandhādvā anutpannajñāno'smin kalpe  
 41625 idaṃprathamatayā janmanyeva śamādisarvagūṇasampanno jñānayogya  
 41626 utpannastasya sā jīvajātiridaṃprathamatānāmnītyarthaḥ |  
 41627 prākcalpīyaśubhābhyāsasamudbhavā hi sā | tasminneva janmani  
 41628 muktibhāgityarthaḥ || 2 ||  
 41629  
 41630 śubhalokāśrayā sā ca śubhakāryānubandhinī |  
 41631 sā cedvicitrasaṃsāravāsanāvyavahāriṇī || 3 ||  
 41632  
 41633 saiva cetprāktanavairāgyamāndyacchubhalokecchākṛtopāsanakarmādisaṃvalitā  
 41634 ata eva vicitrasaṃsāravāsanayā bhogavyavahāriṇī bhogairvāsanākṣaye  
 41635 katipayairdaśapañcabhireva bhavairjanmabhirmokṣaṃ prāpayatīti śeṣaḥ | iti hetoḥ  
 41636 sā śāntirāgādyubhayaguṇopacitatvādguṇapīvarītyuktetyarthaḥ || 3 ||  
 41637  
 41638 bhavaiḥ katipayairmokṣamityuktā guṇapīvarī |  
 41639 tādr̥kphalapradānaikakāryākāryānumānadā || 4 ||  
 41640  
 41641 tṛtīyamāha - tādr̥giti | tādr̥kśabdo vīpsitavyaḥ | tādr̥śāni  
 41642 tādr̥śāni yāni sukhaduḥkhaḥphalāni tatpradānalakṣaṇairekairmukhyairlīṅgaiḥ  
 41643 prākcalpīyayoḥ kāryākāryayoḥ puṇyapāpayoranumānadā anumāpayitṛī sāpi  
 41644 kramātsattvopacaye śatāvadhijanmabhirmokṣabhāgityarthādgamyate || 4 ||  
 41645  
 41646 tena rāma sasattveti procyate sā kṛtātmabhiḥ |  
 41647 atha ceccitrasaṃsāravāsanāvyavahāriṇī || 5 ||  
 41648  
 41649 caturthimāha - atheti || 5 ||  
 41650  
 41651 atyantakaluṣā janmasahasrairjñānabhāginī |  
 41652 tādr̥kphalapradānaikadharmādharmānumānadā || 6 ||  
 41653  
 41654 atyantakaluṣā prāktanakalpasaṃcitabahuduṣkarmadurvāsanāmālinyavatī |  
 41655 tādr̥gityādi prāgvat || 6 ||  
 41656  
 41657 asāvadhamasattveti tena sādhubhirucyate |  
 41658 saiva saṃkhyātīgānantajanmavṛndādanantaram || 7 ||  
 41659  
 41660 pañcamimāha - saiveti | saiva tādr̥glakṣaṇaiva satī  
 41661 adhyātmaśāstravaimukhyāhasminkalpe saṃdigdhamokṣā  
 41662 kathaṃcitsaṃbhāvitamokṣā || 7 ||  
 41663  
 41664 p. 352) 211  
 41665  
 41666 saṃdigdhamokṣā yadi tatprocyate'tyantatāmasī |  
 41667 anadyatanajanmā tu jātistādr̥śakāriṇī || 8 ||  
 41668  
 41669 ṣaṣṭhīm lakṣayati - anadyataneti | yā tu  
 41670 jātiranadyatanajanmāpūrvakalpīyavāsanānusāriṇī ata eva tādr̥śacaritrakāriṇī  
 41671 dvitribhavāntarā etatkalpīyadvitrijanmamadhye madhyamā manuṣyādirūpā yā  
 41672 utpattistādr̥kkāryā tadanurūpasvarganarakādiprāpikā saṃdigdhamohā sā  
 41673 rājasītyarthaḥ || 8 ||  
 41674

41675 yotpattirmadhyamā puṃso rāma dvitribhavāntarā |  
 41676 tāḍṛkkāryā tu sā loke rājasī rājasattama || 9 ||  
 41677  
 41678 aviprakṛṣṭajanmāpi socyate kṛtabuddhibhiḥ |  
 41679 sā hi tanmṛtimātreṇa mokṣayogyā mumukṣubhiḥ || 10 ||  
 41680  
 41681 saptamīm lakṣayati - aviprakṛṣṭeti | sā yadā  
 41682 rājasaduḥkḥānubhavaprayuktavairāgyādisaṃpattyā aviprakṛṣṭajñānajanmāpi  
 41683 bhavati tadā tatratyamṛtimātreṇa mokṣayogyā mumukṣubhiḥ procyate | saiva  
 41684 mayā tāḍṛkkāryalingakānumānena rājasasāttvikī proktetyarthaḥ || 10 ||  
 41685  
 41686 tāḍṛkkāryānumānena proktā rājasasāttvikī |  
 41687 saiva ceditarairalpairjanmabhirmokṣabhāginī || 11 ||  
 41688  
 41689 aṣṭamīm lakṣayati - saiva cediti |  
 41690 itarairaktamānuṣātirikṭairatyaryakṣagandharvādi janmabhiḥ kramājjñāna \*  
 41691  
 41692 tattādṛśī hi sā tajjñaiḥ proktā rājasarājasī |  
 41693 saiva janmaśatairmokṣabhāginī cecciraiṣiṇī || 12 ||  
 41694  
 41695 navamīm lakṣayati - saiva janmaśatairiti || 12 ||  
 41696  
 41697 tvaduktā tāḍṛgārambhā sadbhī rājasatāmasī |  
 41698 saiva saṃdigdhamokṣā cetsahasrairapi janmanām || 13 ||  
 41699  
 41700 tāḍṛgārambhā rājasatāmasakra \* \*?  
 41701 pabhojakakarmopāsanadyārambhavati | daśamī lakṣayati - saiveti || 13 ||  
 41702  
 41703 taduktā tāḍṛśārambhā rājasātyantatāmasī |  
 41704 bhuktajanmasahasrā tu yotpattirbrahmaṇo nṛṇām || 14 ||  
 41705  
 41706 ekādaśīmāha - mukteti | brahmaṇo hiraṇyagarbhādyā utpattiḥ  
 41707 kalpādāvāvirbhāvaḥ || 14 ||  
 41708  
 41709 ciramokṣā hi kathitā tāmasī sā maharṣibhiḥ |  
 41710 tajjanmanaiva mokṣasya bhāginī cettaducyate || 15 ||  
 41711  
 41712 ciramokṣā kalpāntaramokṣā | dvādadhimāha - tajjanmanaiveti | tajjanmanā  
 41713 tāmasaprathamajanmanā | tāmase dānavarakṣaḥpiśācādi janmani  
 41714 sattvotkarṣātprahḷādakarkaṭyādīnām jñānaṃ prasiddhamiti bhāvaḥ || 15 ||  
 41715  
 41716 tajjñāistāmasasattveti tāḍṛśārambhaśālinī |  
 41717 bhavaiḥ katipayairmokṣabhāginī cettaducyate || 16 ||  
 41718  
 41719 rājasatāmasī prākproktā tasyā eva kāryapaurvāparyeṇa trayodaśīmāha -  
 41720 bhavairiti || 16 ||  
 41721  
 41722 tamorājasarūpeti tāḍṛśairguṇabrṃhitaiḥ |  
 41723 pūrvajanmasahasrāḍhyā purojanmaśatairapi || 17 ||  
 41724  
 41725 guṇabrṃhitai rajastamobahulaphalairupalakṣite ityarthaḥ || 17 ||  
 41726  
 41727 mokṣāyogyā tataḥ proktā tajjñāistāmasatāmasī |  
 41728 pūrvam tu janmalakṣāḍhyā janmalakṣaiḥ puro'pi cet || 18 ||  
 41729  
 41730 caturdaśī vidhāmāha - pūrvamiti || 18 ||  
 41731  
 41732 saṃdigdhamokṣā tadasau procyate'tyantatāmasī |  
 41733 sarvā etāḥ samāyānti brahmaṇo bhūtajātayaḥ || 19 ||  
 41734  
 41735 sarvāsāmupādhidvārā brahmaprabhavatvaṃ brahmābhedasaṃbhāvanāya  
 41736 ḍṛṣṭāntabhedairdraḍhavanāha - sarvā etā itī || 19 ||  
 41737  
 41738 kiṃcitpracalitā bhogātpayorāśerivormayaḥ |  
 41739 sarvā eva viniṣkrāntā brahmaṇo jīvarāśayaḥ || 20 ||  
 41740  
 41741 svatejaḥspanditābhogāddīpādiva marīcayaḥ |  
 41742 sarvā eva samutpannā brahmaṇo bhūtapañktayaḥ || 21 ||  
 41743

41744 svamarīcivalodbhūtā jvalitāgneḥ kaṇā iva |  
 41745 sarvā evotthitāstasmādbrahmaṇo jīvarāśāḥ [dṛśyadṛśya iti  
 41746 pāṭhaḥ] || 22 ||  
 41747  
 41748 kaṇāḥ sphuliṅgāḥ || 22 ||  
 41749  
 41750 mandāramañjarīrūpāścandrabimbādivāṃśavaḥ |  
 41751 sarvā eva samutpannā brahmaṇo dṛśyadṛṣṭayaḥ || 23 ||  
 41752  
 41753 yathā viṭapinaścitrāstadrūpā viṭapadhiyaḥ |  
 41754 sarvā eva samutpannā brahmaṇo jīvapaṅktayaḥ || 24 ||  
 41755  
 41756 viṭapaśriyaḥ śākhāśobhāḥ || 24 ||  
 41757  
 41758 kaṭakāṅgadakeyūrayuktayaḥ kanakādiva |  
 41759 sarvā evotthitā rāma brahmaṇo jīvarāśayaḥ || 25 ||  
 41760  
 41761 nirjharādamalohyotātpayasāmiva bindavaḥ |  
 41762 ajasyaivākhilā rāma bhūtasamṭatikalpanāḥ || 26 ||  
 41763  
 41764 evamaṃśāṃsibhāvakaḥkalpanayā abhedayogyatām pradarśya  
 41765 upādhimithyāt vapradarśanenābhedam darśayati - ajasyaiveti || 26 ||  
 41766  
 41767 ākāśasya ghaṭasthālīrandhrākāśādayo yathā |  
 41768 sarvā evotthitā lokakalanā brahmaṇaḥ padāt || 27 ||  
 41769  
 41770 upādhimithyātvaṃ tadananyatvanyāyopapādanena dṛṣṭānte darśayituṃ jagato  
 41771 brahmakāryatvamāha - sarvā evetyādinā || 27 ||  
 41772  
 41773 sīkarāvartalaharībīndavaḥ payaso yathā |  
 41774 sarvā evotthitā rāma brahmaṇo dṛśyadṛṣṭayaḥ || 28 ||  
 41775  
 41776 mṛgaṭṛṣṇātaraṅgiṇyo yathā bhāskaratejasaḥ |  
 41777 sarvā dṛśyadṛśo draṣṭurvyatiriktā na rūpataḥ || 29 ||  
 41778  
 41779 śīlaraśmerita jyotsnā svāloka iva tejasaḥ |  
 41780 evametā hi bhūtānāṃ jātayo vividhāśca yāḥ || 30 ||  
 41781  
 41782 svasya ālokaḥ prabheva | upasaṃharati - evamityādinā || 30 ||  
 41783  
 41784 yasmādeva samāyānti tasminneva viśanti ca |  
 41785 kāścijjanmasahasrānte jātayaścīrakālikāḥ |  
 41786 kāścikatipayātītajanmarūpā vyavasthitāḥ || 31 ||  
 41787  
 41788 samāyāntyāvīrbhavanti | viśanti upādhivilayenaikyamāpadyante | kāścidityādiḥ  
 41789 prāguktasyānuvādaḥ || 31 ||  
 41790  
 41791 p. 353) 211  
 41792  
 41793 itthaṃ jagatsu vividheṣu vicitrarūpā-  
 41794 stasyecchayā bhagavato vyavahāravatyaḥ |  
 41795 āyānti yānti nipatanti tathotpatanti  
 41796 rūpadhiyaḥ kaṇapaṭā iva pādakotthāḥ || 32 ||  
 41797  
 41798 tasyeśvarātmano bhagavato brahmaṇo vyavahāravatyō rūpaśriya upādhirūpāṇyeva  
 41799 śrīryāsāṃ tathāvidhāḥ prāguktajīvajātayo nipatanti bhavādbhavāntare bhramanti |  
 41800 pāvakotthāḥ kaṇaghaṭāḥ sphuliṅgasamūhā iva || 32 ||  
 41801  
 41802 ityārṣe śrīvāsisṭhamahārāmāyaṇe mokṣopāyeṣūtpattiprakaraṇe  
 41803 brahmaṇaḥ sarvamutpadyata iti kathanaṃ nāma caturnavatitamaḥ sargaḥ || 94 ||  
 41804  
 41805 iti śrīvāsisṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe brahmaṇaḥ  
 41806 sarvamutpadyata iti kathanaṃ nāma caturnavatitamaḥ sargaḥ || 94 ||  
 41807  
 41808  
 41809 pañcanavatitamaḥ sargaḥ 95  
 41810  
 41811 śrīvāsisṭha uvāca |  
 41812

41813 abhinnau karmakartārau samameva parātpadāt |  
 41814 svayaṃ prakaṭatām yātau puṣpāmodau taroriva || 1 ||  
 41815  
 41816 aprabuddhajanaughasya prabodhāya na vastutaḥ |  
 41817 karmakartroḥ sahodbhūtirākṣipyeha samarthyate || 1 ||  
 41818  
 41819 brahmaṇa eva kalpādau sarvā jīvajātaya āvirbhavantītyuktibyājena  
 41820 brahmaivopādhiṣu jīvabhāvena praviṣṭamiti darśitam | evaṃca āgantuke jīvabhāve  
 41821 na prāktanam karma nimittam vaktum śakyam | tasya prāktanakartṛsāpekṣatvāt |  
 41822 tadartha jīvasyānāditvābhyupagame tu na brahmaṇaḥ prāgukta aupādhiko  
 41823 jīvabhāvaḥ samarthayitum śakya ityubhayathāpi doṣaṃ prasaktaṃ  
 41824 dṛṣṭibhedāśrayeṇa parihariṣyan gūḍhābhisaṃdhiḥ pariśeṣādyauktikadaśā  
 41825 sahotpatti \* \*? darśayati - abhisrāviti |  
 41826 anyonyatādātmyakalpanādabhinno ataḥ samaṃ yugapadeva parātparadādbrahmaṇaḥ  
 41827 sakāśātsvayaṃ svasvabhāvavaśādeva sargādau prakaṭatām yātau | tathāca  
 41828 bhagavato vākyam - na kartṛtvam na karmāṇi lokasya sṛjati prabhuḥ | na  
 41829 karmaphalasamṃyogaṃ svabhāvastu pravartate || iti || 1 ||  
 41830  
 41831 sarvasamkalpanāmukte jīvā brahmaṇi nirmale |  
 41832 sphuranti vitate vyomni nīlimevājñacakṣuṣaḥ || 2 ||  
 41833  
 41834 tadāvirbhāve tādāgryādhyāye ca jīvānām svabhāvaśabditaṃ \* \*?  
 41835 nameva heturiti sadṛśāntamāha - sarveti || 2 ||  
 41836  
 41837 aprabuddhajanācāro yatra rāghava dṛśyate |  
 41838 tatra brahmaṇa utpannā jīvā ityuktayaḥ sthitāḥ || 3 ||  
 41839  
 41840 ata eva sṛṣṭivādo'yabhaṅgasammatavyavahārabhūmāveva(?) na  
 41841 paramārthapade ityāha - aprabuddheti || 3 ||  
 41842  
 41843 samprabuddhajanācāre vaktumetanna śobhanam |  
 41844 yadbrahmaṇa idaṃ jātaṃ na jātaṃ ceti rāghava || 4 ||  
 41845  
 41846 na nirodho na cotpattirna baddho na ca sādhaḥ | na mumukṣurna vai muktirityevā  
 41847 paramārthatā | tadetadbrahmāpūrvamanāparamanāntarama \* \* \* \*  
 41848 na jagato jīvānām karmaṇām vā utpattiyādikaṃ tanniṣedho vā vaktum śakya  
 41849 ityāha - samprabuddheti || 4 ||  
 41850  
 41851 kācidvā kalanā yāvanna nītā rāghava prathām |  
 41852 upadeśyopadeśāśrīstāvalloke na śobhate || 5 ||  
 41853  
 41854 tarhi paramārthopadeśake śāstre kima \*? ra \* \* \* \*  
 41855 5 ||  
 41856  
 41857 ato bhedaḍṛśā dīnāmaṅgikṛtyopadiśyate |  
 41858 brahmedamete jīvā vai veti vācāmayam kramaḥ || 6 ||  
 41859  
 41860 yāvadvyavahārakālamaṅgikṛtyetyarthaḥ | vai iti niścaye | vā iti saṃśaye |  
 41861 itīśabdaḥ prakāre | yāvatpramāṇa \* \*? śodhaṃ niścayena  
 41862 yāvatprameyanirṇayaṃ saṃśayena prakāreṇāṅgikṛtyetyarthaḥ || 6 ||  
 41863  
 41864 iti dṛṣṭo nirāsaṅgādbrahmaṇo jāyate jagat |  
 41865 tajaṃ tadeva taddhetugataṃ duravabodhataḥ || 7 ||  
 41866  
 41867 loke'pyanyupa \* \*? vādo bahuśaḥ prasiddhaḥ ityāha - iti  
 41868 dṛṣṭa iti | yadyabhyu \* \*? dvaitaṃ tarhi kathamapodyate tatrāha -  
 41869 nirāsaṅgāditi | nirāsaṅgāda \* \*? dvitīyādbrahmaṇo \*  
 41870 | \* \*? dutpatteḥ prāk hetu \* \* \* \* \*  
 41871  
 41872 merumandarasaṃkāśā vahavo jīvarāśayaḥ |  
 41873 utpattyotpattyā saṃlīnāstasminneva pare pade || 8 ||  
 41874  
 41875 tadupādā \* \*? tu kālatraye'pi tatraivotpadma liyamānātvā  
 41876 dṛśante(?) || 8 ||  
 41877  
 41878 athānantāḥ sphurantyete jāyamānāḥ sahasraśaḥ |  
 41879 nānākakughnikubjeṣu pādapeṣviva pa \*? vāḥ || 9 ||  
 41880  
 41881 jīvaughāścodbhaviṣyanti madhāviva navāṅkurāḥ |

41882 tatraiva layameṣyanti grīṣme madhurasā iva || 10 ||  
 41883  
 41884 tiṣṭhantyaajasraṃ kāleṣu ta evānye ca bhūriśaḥ |  
 41885 jāyante ca praliyante parasmīñjīvarāśayaḥ || 11 ||  
 41886  
 41887 puṣpāmodādipābhinnau pumānkarma ca rāghava |  
 41888 paramēśātsamāyāte tatraiva viśataḥ śanaiḥ || 12 ||  
 41889  
 41890 mūḍhābhisaṃdhimupasamharati(?) - puṣpāmodāviti | abhinnāviti  
 41891 | puṣpāmodāviti dṛṣṭāntaviśeṣa \* \* \* \* \* (##?  
 41892  
 41893 dṛṣṭamete jagatyasmindaitiyoraganarāmarāḥ |  
 41894 udbhavantyabhavā bhāvaiḥ prasphuranti punaḥ punaḥ || 13 ||  
 41895  
 41896 sahotpattikalanāyām dṛṣṭānusāro'pyastītyāha - dṛṣṭamiti | vastuvṛtyā  
 41897 abhāvā api bhāvairvāsanābhūtamātropādhībhīrudbhavanti tatkālaṃ prasphuranti  
 41898 saṃcalanti ceti sahotpattitādātmyayoḥ pratyakṣaṃ darśanādityarthaḥ || 13 ||  
 41899  
 41900 p. 354) 212  
 41901  
 41902 heturviharāṇe teṣāmtmavismaraṇādṛte |  
 41903 na kaścillakṣyate sādho janmāntaraphalapradaḥ || 14 ||  
 41904  
 41905 tathāca tadutpattau na karmāṇi na vā anyannimittam kartṛpūrvakatvātteṣāmataḥ  
 41906 pariśeṣātprāguktājñānamekamevetyāha - heturiti | ayamabhisamdhīḥ | na  
 41907 tāvatkarturanāditā vaktum śakyā kartṛtvasya svābhāvikatve  
 41908 anādisvabhāvasyāgnyauṣṇyasyevopāyasahasrairapyaparihāryatayā'nirmokṣaprasaṇ  
 41909 ^gāt | aupādhikatve sa upādhiravidyaiva vā syādanyo vā | ādye phalataḥ  
 41910 saiddhāntikapariśeṣapakṣāntargatiḥ | kiṃca avidyāyā ātmani  
 41911 kartṛtāpādakatvaṃ svata eva vā anyasāpekṣatayā vā | na svataḥ  
 41912 suṣuptimūrcchāpralayeṣvapyātmanaḥ [pyanātmana iti pāṭhaḥ]  
 41913 kartṛtvāpādanāpatteḥ | anyasāpekṣatayā cedyatsāpekṣā satyavidyā  
 41914 kartṛtāmāpādayati sa evopādhiḥ syānnāvidyā | nahyupādherupādhīrbhavatīti |  
 41915 dvitīye'pi sa upādhiravidyākāryaṃ svatanthro vā | svātantrye yadyanādistarhi  
 41916 suṣuptipralayayorapi kartṛtāmāpādayet | yadi sādistarhi tadupahitakartṛrūpamapi  
 41917 sādyeveti nānādikartṛsiddhiḥ | avidyākāryopādhīpakṣe'pyayameva doṣa iti  
 41918 nityasyāpyātmanaḥ kartrupādhisaṃbandhasya pratikalpaṃ pratidinam ca  
 41919 bhedāttadadhīnasyopahitakartṛrūpasya karmasahotpattiḥ  
 41920 karmaśaktimadupādhītādātmyarūpatā ca tatra cātmaivismaraṇameva bījamiti pakṣa  
 41921 eva yauktikadṛśā pariśiṣyate | etebhyo bhūtebhyāḥ samutthāya tānyevānu  
 41922 vinaśyati iti śrutirapyatrānukūleti || 14 ||  
 41923  
 41924 śrīrāma uvāca |  
 41925  
 41926 avisaṃvādinārthe yadyatprāmāṇikadṛṣṭibhiḥ |  
 41927 vītarāgairvinirṇītam tacchāstramiti kathyate || 15 ||  
 41928  
 41929 asminpakṣe anupapattimupapādayiṣyan rāmastadupayoginīm bhūmikām racayitum  
 41930 śāstralakṣaṇamāha - avisaṃvādineti | alaukike dharme brahmaṇi ca pramāṇam  
 41931 śrutistatprabhavā dṛṣṭiryeṣām taiḥ prāmāṇikadṛṣṭibhirvītarāgaiśca  
 41932 manvādibhīrdharmādharmarūpe arthe svamūlaśrutyavisaṃvādinā  
 41933 jaiminīyāditantrasiddhanyāyakalāpena yadyadvinirṇītam nirṇīya nibaddham  
 41934 smṛtipurāṇakalpasūtretiḥāsādi tacchāstramiti kathyate | tathāca  
 41935 śrutayastanmūlasamṛtyādayaścālaukikārthe mānamityāśayaḥ || 15 ||  
 41936  
 41937 mahāsattvagūṇopetā ye dhīrāḥ samadṛṣṭayaḥ |  
 41938 anirdeśyakalopetāḥ sādhavasta udāhṛtāḥ || 16 ||  
 41939  
 41940 evaṃ sadācāro'pi mānamiti vaktum satām lakṣaṇamāha - mahāsattveti |  
 41941 mahatā atyantaviśuddhena sattvagūṇenopetāḥ | dhīrā  
 41942 viśayairduḥkhaśthānāiscāprakampyāḥ samadṛṣṭayaḥ arāgadveśāḥ |  
 41943 anirdeśyā śabdenābhilāpitumaśakyā yā niratiśayānandabrahmasākṣātkāraḥ  
 41944 tadupetāḥ | te sādhaḥ santa ityārthaḥ || 16 ||  
 41945  
 41946 dvayaṃ hi dṛṣṭīrbālānām siddhaye sarvakarmaṇām |  
 41947 sādhuṇāṃ tathā śāstraṃ sarvadaivānuvartate || 17 ||  
 41948  
 41949 sādhuṇāṃ muktalakṣaṇānām satāmācāraḥ śāstraṃ śrutismṛti ceti dvayaṃ  
 41950 bālānāmajñātātattvānām śiṣṭānām dṛṣṭīrnetradvayaṃ

41951 dharmabrahmatattvadarśanāyetyarthaḥ || 17 ||  
 41952  
 41953 sādhusaṃvyavahārārthaṃ śāstraṃyo nānuvartate |  
 41954 bahiḥkurvanti taṃ sarve sa ca duḥkhe nimajjati || 18 ||  
 41955  
 41956 sādhuḥ svargamokṣopayogī yaḥ saṃvyavahārastadarthaṃ tatprayojanaṃ śāstraṃ  
 41957 sarve śiṣṭā iti śeṣaḥ || 18 ||  
 41958  
 41959 iha loke ca vede ca śrutiritthaṃ sadā prabho |  
 41960 yathā karma ca kartā ca paryāyeṇa saṃgatau || 19 ||  
 41961  
 41962 iha asmin loke prāmāṇikajane vede ca itthaṃ śrūyata iti śrutirni rūḍhapravādaḥ |  
 41963 astīti śeṣaḥ | pravādamevābhilāpya darśayan vivakṣitamarthamāha -  
 41964 yathetyādinā | paryāyeṇa ayaugapadyena | hetuphalabhāveneti yāvat || 19 ||  
 41965  
 41966 karmaṇā kriyate kartā kartrā karma praṇīyate |  
 41967 bījāṅkurādivannyāyo lokavedokta eva saḥ || 20 ||  
 41968  
 41969 tadeva spaṣṭamāha - karmaṇeti | praṇīyate niṣpādyate || 20 ||  
 41970  
 41971 karmaṇo jāyate janturbījādiva navāṅkuraḥ |  
 41972 jantoḥ prajāyate karma punarbījamivāṅkurāt || 21 ||  
 41973  
 41974 yayā vāsanayā janturnīyate bhavapañjare |  
 41975 tadvāsanānurūpeṇa phalaṃ samanubhūyate || 22 ||  
 41976  
 41977 karमेva vāsanāpi prāktanī kartṛheturityāha - yayeti | samanubhūyate tena  
 41978 jantuneti śeṣaḥ || 22 ||  
 41979  
 41980 evaṃ sthite kathaṃ nāma janmabījena karmaṇā |  
 41981 vinotpattistvayā proktā bhūtānāṃ brahmaṇaḥ padāt || 23 ||  
 41982  
 41983 evaṃ bhūmikām kṛtvā kartṛkarmaṇoḥ sahotpattipakṣamākṣipati - evaṃ  
 41984 sthite iti | sahotpattipakṣe hi prāktanaṃ karma vinaivotpattiriti phalitaṃ taccāyuktam |  
 41985 sādhuḥkāri sādurbhavadati pāpakāri pāpo bhavadati puṇyo vai puṇyena karmaṇā  
 41986 bhavadati pāpaḥ pāpena karmaṇā jāyate jantuḥ  
 41987 ityādiśrutismṛtiśiṣṭapravādavirodhādityarthaḥ || 23 ||  
 41988  
 41989 pakṣeṇānena bhagavanbhavatā janmakarmaṇoḥ |  
 41990 tiraskṛtā jagajjātā sā'vinābhāvitaitayoḥ || 24 ||  
 41991  
 41992 anena sahotpattipakṣeṇaitayorjīvakarmaṇorjagati jātā pramāṇanirūḍhā  
 41993 avinābhāvitā anvayavyatirekaśālinī parasparahetuphalatā tiraskṛtā  
 41994 bhavatetyarthaḥ || 24 ||  
 41995  
 41996 brahmaṇyakāraṇe brahmanbrahmādiṣu phaleṣu ca |  
 41997 karmaṇāṃ phalamastīti dvayaṃ loke pramāṇjītam || 25 ||  
 41998  
 41999 karmaṇāṃ akāraṇe advayatvātsvātiriktakāraṇaśūnye mātṛśābale brahmaṇi  
 42000 viyadādīsthūladehāntabhogāyatanasargarūpaṃ phalamasti tatphaleṣu brahmādiṣu  
 42001 hiraṇyagarbhādīsthūlasūkṣmopādhiṣu bhogatātsāmāgrīsargarūpaṃ phalamastīti  
 42002 loke prasiddhaṃ pravādadvayaṃ tvayā pramāṇjītamityarthaḥ || 25 ||  
 42003  
 42004 saṃjāte saṃkare loke karmasvaphaladāyīṣu |  
 42005 mātṛsanyāye vilasati nāśa evāśiṣyate || 26 ||  
 42006  
 42007 doṣāntaramapyāha - saṃjāta iti | karmasvaphaladāyīṣu niṣphaleṣu satsu  
 42008 narakādibhayābhāvānmātṛsyairiva balavadbhīrhiṃsanabhakṣaṇairmātṛsanyāye  
 42009 vilasati sati || 26 ||  
 42010  
 42011 p. 355) 212  
 42012  
 42013 kiṃ tatkr̥taṃ bhavatyeva bhagavanbrūhi tattvataḥ |  
 42014 enaṃ me saṃśayaṃ sphāraṃ chindhi vedyavidāṃvara || 27 ||  
 42015  
 42016 tattasmāt he brahman tattvato yathārthato brūhi | kr̥taṃ karma phalātmanā  
 42017 bhavatyeva kiṃvā neti enaṃ saṃśayaṃ chindhi || 27 ||  
 42018  
 42019 śrīvasiṣṭha uvāca |

42020  
 42021 sādhu rāghava prṣṭo'smi tvayā praśnamimaṃ śubham |  
 42022 śṛṇu vakṣyāmi te yena bhṛṣaṃ jñānodayo bhavet || 28 ||  
 42023  
 42024 itthamākṣipto vasiṣṭhaḥ prāmāṇikamākṣepaṃ praśamsaṃstatsamādhim  
 42025 pratijānite - sādhviti || 28 ||  
 42026  
 42027 mānaso'yaṃ samunmeṣaḥ kalākalanarūpataḥ |  
 42028 etattatkarmaṇāṃ bījaṃ phalamasyaiva vidyate || 29 ||  
 42029  
 42030 sahotpattipakṣe'pi yathā na kaściddoṣastathopapādayituṃ bhūmikāṃ racayati -  
 42031 mānasa iti | yaddhi manasā dhyāyati tadvacā vadati tatkarmanā karoti iti  
 42032 śrutermaṇaḥsaṃbandhī yaḥ kalākalanarūpataḥ kriyākauśalapratisaṃdhānarūpeṇa  
 42033 samunmeṣo vikāsaḥ etattatprasiddhaṃ karmaṇāṃ bījaṃ | kathaṃ jñāyate | yataḥ  
 42034 asyaivottaratra kriyāniṣpattirūpaṃ phalaṃ vidyate  
 42035 nāmanaḥpūrvakadehaceṣṭāmātrasyetyarthaḥ || 29 ||  
 42036  
 42037 yadaiva hi manastattvamutthitaṃ brahmaṇaḥ padāt |  
 42038 tadaiva karma jantūnāṃ jīvo dehatayā sthitaḥ || 30 ||  
 42039  
 42040 phalamasyaiva vidyate iti yaduktaṃ tadudāhṛtya darśayati - yadaiveti |  
 42041 ādisarge parabrahmaṇaḥ padādyadaiva manolakṣaṇaṃ tattvaṃ vastūtthitaṃ tadaiva  
 42042 jantūnāṃ tadupādhyāvīrbhūtasamaṣṭivyaṣṭijīvanāṃ karmāpyutthitaṃ | jīvaśca  
 42043 prāktanavāsanaṇusāridehatayā dehāḥaṃbhāvena sthitaḥ | tathāca śrutiḥ -  
 42044 tanmano'kuruta ātmanvī syāmiti so'rcannacarāt iti ca |  
 42045 manojanmādhīnamevātmanvitāśabditadehitvaṃ saṃcaraṇalakṣaṇaṃ karma ca  
 42046 darśayati | yadyadbhavanti tadā bhavanti iti ca śrutyantaram | tathāca mana eva  
 42047 kartṛ nātmeti darśayituṃ mayā sahotpattipakṣo darśita iti bhāvaḥ || 30 ||  
 42048  
 42049 kusumāśayayorbhedo na yathā bhinnayoriha |  
 42050 tathaiva karmamanasorbhedo nāstyavibhinnayoḥ || 31 ||  
 42051  
 42052 evaṃ kartṛkarmābedokterapi karmaṇo manodharmataiva nātmadharmatā  
 42053 kauṭasthyasvabhāvavirodhāditi pradarśane tātparyamiti sadṛṣṭāntamāha -  
 42054 kusumeti | āśayo'trāntastha āmodaḥ || 31 ||  
 42055  
 42056 kriyāspando jagatyasminkarmeti kathito budhaiḥ |  
 42057 pūrvaṃ tasya mano dehaṃ karmātaścittameva hi || 32 ||  
 42058  
 42059 nanu karmāśabdena yajñādistaṃjanyamadrṣṭaṃ vocyate | tatrādyo dehadharmaḥ  
 42060 dvitīyastu bhoktṛsaṃavāyī tatkaṭhaṃ manodharmatānayaostatrāha - kriyeti |  
 42061 kriyaiva hi karmasaṃskārātmanā manasi sthitā adrṣṭaphalātmanā āvirbhūtā  
 42062 dehasvarganarakādirūpā bhavati | evaṃca tasya karmaṇa āśrayo dehamapi pūrva  
 42063 mana eva | saviññāno bhavati saviññānamevānvavakrāmāti iti śrutya manaso  
 42064 bhāvidehākārābhīmānaṃ prāptasyaiva pūrvadehādutkramaṇaśruteḥ |  
 42065 ātivāhikadehasyaiva vāsanābalena sthūladehatākalpanamiti prāgvyyutpādanācca |  
 42066 ataścittaṃ manaeva karmadharmakatvātkarmetyarthaḥ || 32 ||  
 42067  
 42068 na sa śailo na tadvyoma na so'bdhiśca na viṣṭapam |  
 42069 asti yatra phalaṃ nāsti kṛtānāmātmakarmaṇāṃ || 33 ||  
 42070  
 42071 evaṃca tvaduktaḥ karmanaiṣphalyadoṣo'pi parihṛto manaḥkāryasya sarvasyāpi  
 42072 prapañcasya karmaphalatvopapatterityāśayenāha - na sa iti | phalaśabdo  
 42073 bhāvapradhānaḥ | phalatvamityarthaḥ || 33 ||  
 42074  
 42075 aihikaṃ prāktanaṃ vāpi karma yadracitaṃ sphurat |  
 42076 pauraṣo'sau paro yatno na kadācana niṣphalaḥ || 34 ||  
 42077  
 42078 racitaṃ sāvadhānamanuṣṭhitaṃ sāṅgatayā ca sphuradvirājamānaṃ yatkarma asau  
 42079 pauraṣaḥ prayatna eva saca kadācana kadācidapi niṣphalo netyarthaḥ |  
 42080 ayamabhiprāyaḥ - avidyotthaṃ mana eva  
 42081 kriyāśaktimattvāccidātmaupādhitvācca kartṛbhoktṛ ca | tacca annamayāṃ hi  
 42082 somya manastanmano'kuruta triṇyātmane'kuruta mano vācaṃ prāṇaṃ ityādiśruteḥ  
 42083 prāguṅktayukteśca | yadyapi pratikalpaṃ pratidināṃ cotpadya pralīyate tathāpi  
 42084 pratyahamāvirbhūya niśi tamasi tirobhavanti kuḍyacchāyeva  
 42085 pratidarpaṇasaṃnidhānamāvirbhūya darpaṇāpasaraṇe  
 42086 ritobhavanmukhapratibimbamiva ca  
 42087 tadevedamityabādhitapratyabhiññāprāmāṇyādupahitātmaikyācca na bhidyate  
 42088 ityanādyapi bhavati | nahi nāso nāma śūnyatāpattirutpattirvā asataḥ sattvaṃ yena



42089 pratyaham suṣuptau nāsādbhedaḥ syāt |  
 42090 satkāryavādāśrayaṇāccāvidyābījātmanā satoreva  
 42091 prāktanakartṛkarmaṇostatphalaviyadādiprapaṇcasya ca sahotpattyabhyupagame'pi  
 42092 na kṛtahānākṛtābhyāgamaprasaṅga iti na śāstraprāmāṇyabādho na vā  
 42093 mātṣyanyāyaprasaktirna vā janmakarmaṇoravinābhāvaniyamapramārjanaṁ mana  
 42094 eva tirobhūtāvasthamāvirbhūtāvasthaṁ  
 42095 cāvidyetyabhyupagamāccātmavismaraṇaikahetupariśeṣoktirapyaviruddheti tattvamiti  
 42096 || 34 ||  
 42097  
 42098 kṛṣṇatāsaṁkṣaye yadvatkṣīyate kajjalaṁ svayam |  
 42099 spandātmakarmavigame tadvatprakṣīyate manaḥ || 35 ||  
 42100  
 42101 sahotpattyaikyapakṣābhyupagamasya kiṁ phalaṁ tadāha - kṛṣṇateti | tathāca  
 42102 karmamanasoranyataranāśārthinā spandātmakasya prāṇasya manaso vā  
 42103 nirodhalakṣaṇo haṭhayogo rājayogo vābhyasaniya iti tatphalamiti bhāvaḥ || 35 ||  
 42104  
 42105 karmanāśe manonāśo manonāśo hyakarmatā |  
 42106 muktasyaiśa bhavatyeva nāmuktasya kadācana || 36 ||  
 42107  
 42108 yogajanyasākṣātkāreṇāvidyānāśe cātyantika ubhayanāśo bhavati  
 42109 nānyathetyāśayena muktasyetyuktiḥ || 36 ||  
 42110  
 42111 vahnyauṣṇayoriva sadā śliṣṭayościttakarmaṇoḥ |  
 42112 dvayorekatarābhāve dvayameva vilīyate || 37 ||  
 42113  
 42114 śliṣṭayostādātmyena saṁgatayoḥ || 37 ||  
 42115  
 42116 p. 356) 213  
 42117  
 42118 cittaṁ sadā spandavilāsametya  
 42119 spandaikarūpaṁ nanu karmaviddhi |  
 42120 karmātha cittaṁ kila dharmakarma-  
 42121 padaṁ gate rāma paraspareṇa || 38 ||  
 42122  
 42123 ekanāśe aparānāśa ityatropapattiṁ darśayannupasaṁharati - cittamiti |  
 42124 yataścittaṁ spandavilāsametya vihitaniṣiddhaniṣpādanena  
 42125 puṇyapāpātmakadharmādharmākārapariṇāmi bhavati | atha karma ca  
 42126 tatphalabhogānurūpasandātmakavilāsametya cittaṁ bhavati | ataste paraspareṇa  
 42127 nimittena dharmapadaṁ karmapadaṁ ca gate vācakatvena prāpte  
 42128 dharmakarmaśabdābhyāṁ loke vyavahriyete ityārthaḥ || 38 ||  
 42129  
 42130 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 u0  
 42131 karmapuruṣayoraikyapratipādanaṁ nāma pañcanavatitamaḥ sargaḥ || 95 ||  
 42132  
 42133 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 42134 karmapuruṣayoraikyapratipādanaṁ nāma pañcanavatitamaḥ sargaḥ || 95 ||  
 42135  
 42136  
 42137 ṣaṇṇavatitamaḥ sargaḥ 96  
 42138  
 42139 śrīvāsiṣṭha uvāca |  
 42140  
 42141 mano hi bhāvanāmātraṁ bhāvanā spandadharmiṇī |  
 42142 kriyā tadbhāvitārūpaṁ phalaṁ sarvo'nudhāvati || 1 ||  
 42143  
 42144 manasaḥ karmavaicityādiha nānāvidhākṛteḥ |  
 42145 vyākhyāyante'bhidhāmedāstattvaṁ cāśya viśuddhaye || 1 ||  
 42146  
 42147 uktārthaprapaṇcanārthasya sargasyārthaṁ saṁkṣipyādaḥ darśayati - mana iti |  
 42148 anubhūtānāmarthānāṁ bhāvanā vibhāvanākhyāṁ vikalpaṁ tanmātraṁ | sā  
 42149 bhāvanā spandadharmiṇī satī vihitaniṣiddhakriyā bhavati tasyāḥ kriyāyā eva  
 42150 saukṣmyādadarṣṭabhāvāpannāyā janmāntarādyātmakaṁ yadbhāvitārūpaṁ  
 42151 tadeva phalaṁ sarvo janturanudhāvati anusarati | mana eva  
 42152 krameṇobhayabhāvamāpadyata ityārthaḥ || 1 ||  
 42153  
 42154 śrīrāma uvāca |  
 42155  
 42156 vistareṇa mama brahman jaḍasyāpyajaḍākṛteḥ |  
 42157 rūpamārūḍhasaṁkalpaṁ manaso vaktumarhasi || 2 ||

42158  
 42159 praśnaḥ spaṣṭaḥ || 2 ||  
 42160  
 42161 śrīvasiṣṭha uvāca |  
 42162  
 42163 anantasyātmatattvasya sarvaśaktermahātmanaḥ |  
 42164 saṃkalpaśakti racitaṃ yadrūpaṃ tanmano viduḥ || 3 ||  
 42165  
 42166 sarvaśakteḥ sarvaśaktimanmāyāśabalasya racitaṃ prathamaniṣpāditam  
 42167 saṃkalpaśakti yadrūpaṃ tanmana ityārthaḥ || 3 ||  
 42168  
 42169 bhāvaḥ sadasatormadhye nṛṇāṃ calati yaścalaḥ |  
 42170 kalanonmukhatāṃ yātastadrūpaṃ manaso viduḥ || 4 ||  
 42171  
 42172 sāmpratike'pi nṛṇāṃ vyavahāre tatprasiddhamityāha - bhāva iti | sthānurvā  
 42173 puruṣo veti vikalpe sadasatoḥ koṭyoryo bhāvaścalo dolāyamānaścalati  
 42174 saṃcaratītyārthaḥ | kalanonmukhatāṃ koṭidvayasya smṛtipūrvakatām || 4 ||  
 42175  
 42176 nāhaṃ vedāvabhāsātmā kurvāṇo'smīti niścayaḥ |  
 42177 tasmādekāntakalanastadrūpaṃ manaso viduḥ || 5 ||  
 42178  
 42179 sadā cidrūpatvādbhāsamāne'pyātmani nāhaṃ vedeti pratyayaḥ akartaryapi  
 42180 kartṛtāpratyayaśca yena bhavati tanmana ityāha - nāhamīti | ekāntakalano  
 42181 niyataṃ jāyamānaḥ || 5 ||  
 42182  
 42183 kalpanātmikayā karmaśaktyā virahitaṃ manaḥ |  
 42184 na saṃbhavati loke'sminguṇahīno guṇī yathā || 6 ||  
 42185  
 42186 niḥspande manasyetasya lakṣaṇasyāvvyāptimāśaṅkyāha -  
 42187 kalpanātmikayetyādinā || 6 ||  
 42188  
 42189 yathā vahn्याuṣṇyayoḥ sattā na saṃbhavati bhinnayoḥ |  
 42190 tathaiva karmamanasostathātmamanasorapi || 7 ||  
 42191  
 42192 ātmamanasorjīvamanaṣoḥ || 7 ||  
 42193  
 42194 svenaiva cittarūpeṇa karmaṇā phaladharmiṇā |  
 42195 saṃkalpaikaśarīreṇa nānāvistarāśālinā || 8 ||  
 42196  
 42197 phalena dharminā sādhyavatā || 8 ||  
 42198  
 42199 idaṃ tatamanekātma māyāmayamakāraṇam |  
 42200 viśvaṃ vigatavinyāsaṃ vāsanākalpanākulam || 9 ||  
 42201  
 42202 yā yena vāsanā yatra satevāropitā yathā |  
 42203 sā tena phalasūstatra tadeva prāpyate tathā || 10 ||  
 42204  
 42205 vāsanākalpanākalanākulāmityetatsphuṭayati - yā yeneti | yatra sateva  
 42206 yathaindavairihasthaireva satyalokasthā vayamīti kalpitenetyārthaḥ | lateveti pāṭhe  
 42207 spaṣṭam || 10 ||  
 42208  
 42209 karma bījaṃ manaḥspandaḥ kathyate'thānubhūyate |  
 42210 kriyāstu vividhāstasya śākhāścitrāphalāstaroḥ || 11 ||  
 42211  
 42212 tasya vāsanātarōḥ karma bījaṃ manaḥspandaḥ śarīraṃ kriyāḥ śākhā iti śāstre  
 42213 kathyate phalataścānubhūyata ityārthaḥ || 11 ||  
 42214  
 42215 mano yadanusaṃdhatte tatkarmendriyavṛttayaḥ |  
 42216 sarvāḥ saṃpādayantyetaśmātkarma manaḥ smṛtam || 12 ||  
 42217  
 42218 nanu karmendriyavṛttiḥ karma kathaṃ tanmanasaḥ syāttatrāha - mana iti || 12 ||  
 42219  
 42220 mano buddhirahaṃkāraścittaṃ karmātha kalpanā |  
 42221 saṃsṛtirvāsanā vidyā prayatnaḥ smṛtireva ca || 13 ||  
 42222  
 42223 mana eva sarvendriyabhāvaṃ dhatta iti nāyaṃ doṣa iti darśayaṃstannāmānyāha ##-  
 42224  
 42225 indriyaṃ prakṛtirmāyā kriyā cetitarā api |  
 42226 citrāḥ śabdoktayo brahmansaṃsārabhramahetavaḥ || 14 ||

42227  
 42228 naitāvatyaḥ kiṃtvitarā api santi | brahman brahmaṇi | chāndasaḥ saptamyā luk | na  
 42229 niṣaṃbuddhyoḥ iti nalopaniṣedhaḥ | saṃsārabhramaḥ saṃsārakalpito  
 42230 vakṣyamāṇapravṛttinimittabhedāḥ sa eva heturyāsām || 14 ||  
 42231  
 42232 kākātāliya yogena tyaktasphāradṛgākṛteḥ |  
 42233 citeścetyānupātīnyāḥ kṛtāḥ paryāyavṛttayaḥ || 15 ||  
 42234  
 42235 kākātāliyamākasmikaṃ svarūpavismaraṇaṃ tadyogena tyakteva nānubhūyamānā  
 42236 sphārā'paricchinā dṛgākṛtiścidekarasākāro yayā  
 42237 tathābhūtāyāściteściteścetyānupātīnyā bāhyakalpanonmukhāyāḥ || 15 ||  
 42238  
 42239 p. 357) 213  
 42240  
 42241 śrīrāma uvāca |  
 42242  
 42243 parāyāḥ saṃvido brahmannetāḥ paryāyavṛttayaḥ |  
 42244 kalpyamānavicitrārthāḥ kathaṃ rūḍhimupāgatāḥ || 16 ||  
 42245  
 42246 uktānāṃ manobuddhyādināmnāṃ cetyonmukhacitipravṛttinimittabhedena  
 42247 yogarūḍhyā paryāyavṛttitāṃ pratyekaṃ nirvacanena viśiṣya jijñāsamāno  
 42248 rāmaḥ pṛcchati - parāyā iti | kalpyamāno vicitro yogārtho yāsām  
 42249 tathāvidhāḥ satyaḥ || 16 ||  
 42250  
 42251 śrīvasiṣṭha uvāca |  
 42252  
 42253 gateva sakalaṅkatvaṃ kadācitkalpanātmakam |  
 42254 unmeṣarūpiṇī nānā tadaiva hi manaḥsthitā || 17 ||  
 42255  
 42256 evaṃ pṛṣṭo vasiṣṭhaḥ kramaṇa pañcadaśāpi nāmāni vyācīkṛṣuḥ prathamam  
 42257 mana iti nāma vyācaṣṭe - gateveti | parā saṃvidavidyayā sakalaṅkatvaṃ  
 42258 gateva satī kadācidunmeṣarūpiṇī bhūtvā yadedamitthamanittham veti vikalpātmanā  
 42259 nānā bhavati tadaiva sā manorūpeṇa sthiteti tannāgikā bhavatītyarthaḥ || 17 ||  
 42260  
 42261 bhāvanāmanusaṃdhānaṃ yadā niścitya saṃsthitā |  
 42262 tadaiśā procyate buddhiriyattāgrahaṇakṣamā || 18 ||  
 42263  
 42264 yadā tu prathamam vikalpottaram vā viśeṣabhāvanāṃ prāpya  
 42265 ekatarakoṭyanusaṃdhānaṃ niścitya susthirā sthitā tadaiśā saṃvidbuddhiriti  
 42266 procyate | iyattā īdṛśamevedaṃ vastviti paricchittistadgrahaṇasamarthyarthaḥ ||  
 42267 18 ||  
 42268  
 42269 yadā mithyābhimānena sattām kalpayati svayam |  
 42270 ahaṃkārabhimānena procyate bhavabandhanī || 19 ||  
 42271  
 42272 yadā tu mithyābhūtadehādyātmatābhimānena svayam sattām kalpayati manyate  
 42273 tadāhaṃkārabhimānena nimittena sā ahaṃkāra iti procyate saiva  
 42274 sarvānarthabījativādbhavabandhanītyarthaḥ || 19 ||  
 42275  
 42276 idaṃ tyaktvedamāyāti bālavatpelavā yadā |  
 42277 vicāraṃ saṃparityajya tadā sā cittamucyate || 20 ||  
 42278  
 42279 yadā tvekaṃ viśayaṃ tyaktvā aparaṃ viśayaṃ smarati vicāraṃ  
 42280 pūrvāparapratisaṃdhānaṃ parityajya tadā sā saṃviccittamityucyata ityarthaḥ || 20 ||  
 42281  
 42282 yadā spandaikadharmatvātkarturyā śūnyaśaṃsinī |  
 42283 ādhāvati spandaphalaṃ tadā karmetyudāhṛtā || 21 ||  
 42284  
 42285 saiva saṃvit kartuḥ spandaikadharmatvādvastutaḥ śūnyamasadeva spandaṃ śaṃsati  
 42286 gocarayati tacchīlā satī spandaphalaṃ śārīrādavayavāderdeśāntarasamyoḡaṃ  
 42287 saṃpādayitumādhāvati tadā karmetyucyata ityarthaḥ || 21 ||  
 42288  
 42289 kākātāliya yogena tyaktvaikaghananiścayam |  
 42290 yadehitam kalpayati bhāvaṃ teneha kalpanā || 22 ||  
 42291  
 42292 ekameva ghaṇaṃ vastvantarāvakāśaśūnyaṃ yatsvarūpaṃ tanniścayam tyaktvā  
 42293 svapūrṇabhāvaṃ vismṛtya yadā lhitam vāñchitam paricchinabhāvaṃ  
 42294 kalpayatītyarthaḥ || 22 ||  
 42295

42296 pūrvadṛṣṭamadṛṣṭaṃ vā prāgdṛṣṭamiti niścayaḥ |  
 42297 yadaivehāṃ vidhatte'ntastadā smṛtirudāhṛtā || 23 ||  
 42298  
 42299 smṛtiḥ saṃsmṛtiḥ || 23 ||  
 42300  
 42301 yadā padārthaśaktināṃ saṃbhuktānāmivāmbare |  
 42302 vasatyastamitānyehā vāsaneti tadocyate || 24 ||  
 42303  
 42304 yadā saṃbhuktānāṃ grastānāmiva tirobhūtānāṃ padatadarthatacchaktināṃ  
 42305 svarūpeṇa ambare śūnyaprāye'tisūkṣmabhāve vasati astamitānyaceṣṭā ca bhavati  
 42306 tadā vāsanetyucyata ityārthaḥ || 24 ||  
 42307  
 42308 astyātmatattvaṃ vimalaṃ dvitīyā dṛṣṭirāṅkitā |  
 42309 jātā hyavidyamānaiva tadā vidyete kathyate || 25 ||  
 42310  
 42311 āṅkitājātetyekaṃ padam | āṅko'vidyākalaṅkastadvaiśiṣṭyamaṅkitā  
 42312 tadvaśājjātā dvitīyā dṛṣṭiḥ prapañcapratibhā kālātraye'pyavidyamānaiveti  
 42313 yadā prabudhyate tadā vidyete kathyate ityārthaḥ || 25 ||  
 42314  
 42315 sphuratyātmavināśāya vismārayati tatpadam |  
 42316 mithyāvikalpajālana tanmalaṃ parikalpyate || 26 ||  
 42317  
 42318 vismṛtirmalameva ca iti pāṭhe te dve nāmanī sahaiva vyācaṣṭe - sphuratīti |  
 42319 ātmano vināśo'tyantādarśanam | yato vismārayati tasmādvismṛturityucyata  
 42320 ityārthaḥ | athavā mithyāvikalpajālana vividhaṃ smārayati vikṣipatītyārthaḥ |  
 42321 tathācāvaraṇaśaktiprādhānyena malaṃ vikṣepaprādhānyena vismṛtiriti bhāvaḥ |  
 42322 prayatnaḥ smṛtireva ca iti pāṭhe tu ātmano vināśāyādarśanāya sphurati  
 42323 saṃcalati yatata iveti prayatna iti vividhaṃ smārayatīti smṛtiriti ca malaṃ malinaṃ  
 42324 tatsaṃvidrūpameva nāmnā parikalpyate iti kleśena vyākhyeyam || 26 ||  
 42325  
 42326 śrutvā spṛṣṭvā ca dṛṣṭvā ca bhuktvā ghrātvā vimṛśya ca |  
 42327 indramānandayatyeṣā [indramāmodayatyeṣā iti pāṭhaḥ]  
 42328 tenendriyamiti smṛtam || 27 ||  
 42329  
 42330 eṣā manobhūtā saṃvidyadā śravaṇādikriyayā indraṃ kāryakaraṇasvāminaṃ  
 42331 [parameśvaramāmodayatīti pāṭhaḥ] jīvabhāvāpannaṃ  
 42332 parameśvaramānandayatīti bhogaiḥ priṇayati tadendriyamityucyata ityārthaḥ |  
 42333 indrajuṣṭamindriyamiti hi pāṇinyanuśāsanam || 27 ||  
 42334  
 42335 sarvasya dṛśyajālasya paramātmānalakṣite |  
 42336 prakṛtatvena bhāvānāṃ loke prakṛtirucyate || 28 ||  
 42337  
 42338 prakṛtatvenopādānābhinnakartrātmanā nirmītatvena || 28 ||  
 42339  
 42340 sadasattāṃ nayatyāśu sattāṃ vā sattvamañjasā |  
 42341 sattāsattāvikalpo'yaṃ tena māyeti kathyate || 29 ||  
 42342  
 42343 spaṣṭam || 29 ||  
 42344  
 42345 darśanaśravaṇasparśarasanaghrāṇakarmabhiḥ |  
 42346 kriyete kathyate loke kāryakāraṇatām gatā || 30 ||  
 42347  
 42348 kāryakāraṇatām saṃsṛtitadbījātmakatām || 30 ||  
 42349  
 42350 citeścetyānupātīnyā gatāyāḥ sakalaṅkatām |  
 42351 prasphuradrūpadharminyā etāḥ paryāyavṛttayaḥ || 31 ||  
 42352  
 42353 nāmavyākhyāmupasaṃharati - citeriti || 31 ||  
 42354  
 42355 cittatāmupayātāyā gatāyāḥ prakṛtaṃ padam |  
 42356 svaireva saṃkalpaśatairbhṛśaṃ rūḍhimupāgatāḥ || 32 ||  
 42357  
 42358 prakṛtaṃ prastutaṃ saṃsārapadam | svaiḥ sviyaireva saṃkalpādikalpanāśataiḥ |  
 42359 etāḥ paryāyavṛttayaḥ | rūḍhiṃ yogarūḍhim || 32 ||  
 42360  
 42361 cetanīyakalaṅkāṅkājjādyajālānupātīnī |  
 42362 saṃkhyāvibhāgakalanā svavaikalyākuleva cit || 33 ||  
 42363  
 42364 ekasyāścitaḥ kuto manobuddhyādisaṃkhyāvibhāgakalanā tatrāha - cetanīyeti |

42365 cit cetanīyaḥ ahamajña iti svayamanubhavanārho yo'jñānakalaṅkaścetaniyebhyo  
 42366 viṣayebhyaḥ prāpto vā yo  
 42367 dvaitavāsanākalaṅkastadaṅkāttatsaṃnidhānātpūrṇasvarūpavaikalpenākuleva  
 42368 bhūtvā dehādijāḍyajālānupātino yataḥ ata ityarthaḥ || 33 ||  
 42369  
 42370 p. 358) 214  
 42371  
 42372 jīva ityucyate loke mana ityapi kathyate |  
 42373 cittamityucyate saiva buddhirityucyate tathā || 34 ||  
 42374  
 42375 uktāmeva vibhāgakalanām punarvivicyāha - jīva ityādidvābhyām || 34 ||  
 42376  
 42377 nānāsaṃkalpakalilam paryāyanicayaṃ budhāḥ |  
 42378 vadantyasyāḥ kalaṅkinyāścyutāyāḥ paramātmanaḥ || 35 ||  
 42379  
 42380 śrīrāma uvāca |  
 42381  
 42382 manaḥ kiṃ syājjaḍaṃ brahmaṃstathā vāpi ca cetanam |  
 42383 ityeko mama tattvajña niścayo'ntarna jāyate || 36 ||  
 42384  
 42385 jīva ityucyate ityuktyā cetanatvapraprāpterdarśanāntare loke ca jāḍyaprasiddheḥ  
 42386 saṃdihāno rāmaḥ prcchati - mana iti || 36 ||  
 42387  
 42388 śrīvasiṣṭha uvāca |  
 42389  
 42390 mano hi na ja'm rāma nāpi cetanatām gatam |  
 42391 mlānā'jaḍā tadā dṛṣṭirmana ityeva kathyate || 37 ||  
 42392  
 42393 cidacidubhayasaṃvalanarūpatvānnaikatararūpaṃ manaḥ paramārthatastu manvāno  
 42394 mana iti tānyetāni karmanāmānyeva iti śrutāvātmana eva  
 42395 karma prayuktanāmadheyeṣu manaḥśabdaparigaṇanādajaḍā dṛṣṭiścideva tadā  
 42396 saṃsāradaśāyāṃ mlānā upādhimālinyānubhāvinī mana iti kathyate ityarthaḥ || 37 ||  
 42397  
 42398  
 42399 madhye sadasato rūpaṃ pratibhūtaṃ yadāvilam |  
 42400 jagataḥ kāraṇaṃ nāma tadetaccittamucyate || 38 ||  
 42401  
 42402 cidacidvailakṣaṇyavatsadasadvailakṣaṇyamapi tasyāstītyāha - madhye iti |  
 42403 pratibhūtaṃ pratiprāṇibhedam | pratibhūtaṃ iti pāṭhe spaṣṭam || 38 ||  
 42404  
 42405 śāśvatenaikarūpeṇa niścayena vinā sthitiḥ |  
 42406 yena sā cittamityuktā tasmājjātamidam jagat || 39 ||  
 42407  
 42408 athavā ātmano'jñātasattaiva mana ityāha - śāśvateneti | yena hetunā || 39 ||  
 42409  
 42410 jaḍājaḍadṛśormadhye dolārūpaṃ svakalpanam |  
 42411 yaccito mlānarūpiṇyāstadetanmana ucyate || 40 ||  
 42412  
 42413 pūrvoktameva sphuṭayaṃstasya calasvabhāvatāmāha - jaḍeti | yaccito rūpamiti  
 42414 śeṣaḥ || 40 ||  
 42415  
 42416 cinniḥspando hi malinaḥ kalaṅkavikalāntaram |  
 42417 mana ityucyate rāma na jaḍam na ca cinmayam || 41 ||  
 42418  
 42419 cito niḥspanda aupādhikacalabhāvo bahirmalinastasyā antaḥ sāksicita  
 42420 āvaraṇavirahātkalaṅkavikalāntaraṃ yadrūpaṃ tanmana ityucyata ityarthaḥ || 41 ||  
 42421  
 42422 tasyemāni vicitrāṇi nāmāni kalitānyalam |  
 42423 ahaṃkāraṃanobuddhijīvādyānītarānyapi || 42 ||  
 42424  
 42425 yathā gacchati śailūṣo rūpānyalam tathaiva hi |  
 42426 mano nāmānyanekāni dhatte karmāntaraṃ vrajat || 43 ||  
 42427  
 42428 śailūṣo naṭajātiviśeṣaḥ | rūpāṇi nānāveśānalamatyārtha gacchati krameṇa  
 42429 dhārayati | karmāntaraṃ kriyābhedam || 43 ||  
 42430  
 42431 citrādhikāraavaśato vicitrā vikṛtābhidhāḥ |  
 42432 yathā yāti naraḥ karmavaśādyāti tathā manaḥ || 44 ||  
 42433

42434 yathā naraḥ pākādhikārātpācaka iti pāṭhādhikārāt pāṭhaka iti  
 42435 prāmādhipatyādvāmaṇīriti vicitrādhikāravaśato vicitrā  
 42436 vikṛtāstattatkriyāprakāśikā abhidhā nāmāni yāti tathā mano'pi karmavaśāttāḥ  
 42437 yātītyarthaḥ || 44 ||  
 42438  
 42439 yā etāḥ kathitāḥ saṃjñā mayā rāghava cetasaḥ |  
 42440 etā evānyathā proktā vādibhiḥ kalpanāśataiḥ || 45 ||  
 42441  
 42442 anyathā kalpanāśataiḥ svakaplonnītayuktiśataiḥ || 45 ||  
 42443  
 42444 svabhāvābhimatāṃ buddhimāropya manasā kṛtāḥ |  
 42445 manobuddhindriyādināṃ vicitrā nāmarītayaḥ || 46 ||  
 42446  
 42447 sveṣāṃ bhāvā vibhāvanāstarkāstadabhimatāṃ dravyatvāṇutvādibuddhiṃ  
 42448 manasyāropya manasā svecchayā manobuddhyādināṃ vicitrā nāmarītayaḥ  
 42449 saṃjñābhedāstaiḥ kṛtā ityarthaḥ || 46 ||  
 42450  
 42451 mano hi jaḍamanyasya bhinnamanyasya jīvataḥ |  
 42452 tathāhaṃkṛtiranyasya buddhiranyasya vādināḥ || 47 ||  
 42453  
 42454 teṣāṃ kalpanāprakārānvibhajya darśayati - mano hītyādinā || 47 ||  
 42455  
 42456 ahaṃkāramanobuddhidṛṣṭayaḥ sṛṣṭikalpanāḥ |  
 42457 ekarūpatayā proktā yā mayā raghunandana || 48 ||  
 42458  
 42459 antaḥkaraṇasyaika-rūpatayā tasya sṛṣṭikalpanāḥ  
 42460 saṃkalpādivṛttibhedasṛṣṭinimittā  
 42461 ahaṃkāramanobuddhināmabhedadṛṣṭayaste mayā yā proktaḥ || 48 ||  
 42462  
 42463 naiyāyikairitarathā tādrśaiḥ parikalpitāḥ |  
 42464 anyathā kalpitāḥ sāmṃkhyaiścārvākairapi cānyathā || 49 ||  
 42465  
 42466 gautamīyatantrānusāribhistāstādrśaireva svabuddhivikalpairitarathā kalpitāḥ |  
 42467 yathāhaṃkāro dravyaviśeṣo vibhurjīvātmeti manastvaṇu tatsākṣātkāre kāraṇamiti  
 42468 buddhistu tadīyo guṇastrikṣaṇāvasthāyinīti natu vastutastathetyarthaḥ |  
 42469 sāmṃkhyaiṣṭato'pyanyathā kalpitāḥ | yathā buddhiḥ  
 42470 sākṣātt Trigūṇātma prakāraṇa mahattatvaṃ ahaṃkāraṣṭu tatkāryaṃ  
 42471 tattvāntaraṃ manastvekādaśendriyagaṇāntargataṃ ṣoḍaśavikārāntaḥpātīti |  
 42472 cārvākaṣṭu caitanya-guṇaḥ kāryasyaiva buddhiḥ kāya evāhaṃkāra ātmā tasya  
 42473 pūrvāparapratisaṃdhānaṃ mana iti || 49 ||  
 42474  
 42475 jaminīyaīścārhatāīśca baudhāirvaiśeṣikaīstathā |  
 42476 anyairapi vicitraīstaiḥ pāñcarātrādhībhīstathā || 50 ||  
 42477  
 42478 jaiminīyaīṣṭu kaścinmano vibhu dravyaṃ | kaiścidannayaṃ | buddhistu  
 42479 jaḍabodhātma kāhaṃkāra rūpasyātmanaścidamśa iti | ārhataīṣṭu  
 42480 madhyama-parimāṇaścidrūpo jīvāstikāya evāhaṃkāraḥ tasya viśayābhilāṣo  
 42481 manaḥ artha-prathā ca buddhiriti | baudhāiḥ kṣaṇikī ālayavijñākyā buddhidhārā  
 42482 saivātmā'haṃkāraśca pravṛttivijñānātma kāḥ buddhistu  
 42483 bāhyārthākāraṣṭatpariṇāmaḥ atītaḥ samanantarapratyayo mana iti | vaiśeṣikaīṣṭu  
 42484 naiyāyikavadevāhaṃkāra-manasā buddhistu  
 42485 smṛtipratyakṣānumānatarkaviparyaya-vikalpabhedabhinna pañcadheti | anyaiḥ  
 42486 pāñcarātrairvāsudevākhyātparamātmanaḥ saṃkarṣaṇākhyo jīvaḥ sa  
 42487 evāhaṃkāraṣṭataḥ pradyumnākhyāṃ manastato'niruddhākhyā buddhiriti |  
 42488 ādīpadādyogimāheśvaranākulādīnāmanyathānyathā kalpanā gṛhyante || 50 ||  
 42489  
 42490 p. 359) 214  
 42491  
 42492 sarvairiva ca gantavyaṃ taiḥ padaṃ pāramārthikam |  
 42493 vicitraṃ deśakālotthaiḥ puramekamivādhvagaiḥ || 51 ||  
 42494  
 42495 sarveṣāmapī svasvabuddhyanusāreṇa paramātmataṭṭvanirṇaya eva krameṇa  
 42496 phaliṣyatītyāha - sarvairiti | vicitramityanena tattadbuddhyanusāriphalātmanā  
 42497 sthātum śaktaṃ tatpadamiti sūcitam || 51 ||  
 42498  
 42499 ajñānātparamārthasya viparītāvabodhataḥ |  
 42500 kevalaṃ vivadantyete vikalpairāruruḥṣavaḥ || 52 ||  
 42501  
 42502 yadi ekameva prāpyate tarhi kimarthaṃ vivadante tatrāha - ajñānāditi || 52 ||

42503  
 42504 svamārgamamiśaṃsanti vādinaścitrāyā dṛśā |  
 42505 vicitradeśakālotthā mārgaṃ svaṃ pathikā iva || 53 ||  
 42506  
 42507 vicitradeśakālotthāḥ  
 42508 rājasatāmasamalinārdhamalinasattvapradhānanocitadeśakālotpannāḥ | tathāca  
 42509 kālādyanusāriṇāṃ teṣāṃ svasvapakṣābhīrucirīti tattatpraśaṃsā yukteti bhāvaḥ ||  
 42510 53 ||  
 42511  
 42512 tairmīthyā rāghava proktāḥ karmamānasacetasāṃ |  
 42513 svavikalpārpitairarthaiḥ svāḥ svā vaicitryayuktayaḥ || 54 ||  
 42514  
 42515 tarhi kiṃ mumukṣubhirapi taduktayuktaya upādeyā netyāha - tairīti | taiḥ  
 42516 karmamānasacetasāṃ phalecchayā tatsādhanakarmaṇi mānasam vāñchā yasya  
 42517 tathāvidhaṃ ceto yeṣāṃ teṣāmarthe svāḥ svāḥ svakapolanirmitā vaicitryayuktayo  
 42518 mīthyaiva proktā na pramāṇamūrdhanyopaniṣatsaṃmatā ityārthaḥ || 54 ||  
 42519  
 42520 yathaiva puruṣaḥ snānadānādānādikāḥ kriyāḥ |  
 42521 kurvaṃstatkartṛvaicitryameti tadvadidaṃ manaḥ || 55 ||  
 42522  
 42523 vicitrakāryavaśato nāmabhedena kartṛtā |  
 42524 manaḥ saṃprocyate jīvavāsanākarmaṇāmabhiḥ || 56 ||  
 42525  
 42526 pariśeṣātsvoktayuktaya eva prāmāṇikyā ityāśayena tāḥ punarāha -  
 42527 vicitretyādinā || 56 ||  
 42528  
 42529 cittamevedamakhilaṃ sarveṇaivānubhūyate |  
 42530 acitto hi naro lokaṃ paśyannapi na paśyati || 57 ||  
 42531  
 42532 svoktayuktiṣu lokānubhavaṃ saṃvādayati - cittamevetyādinā || 57 ||  
 42533  
 42534 śrutvā sprṣtvā ca dṛṣtvā ca bhuktvā ghrātvā śubhāśubhaṃ |  
 42535 antarharṣaṃ viśādaṃ ca samanasko hi vindati || 58 ||  
 42536  
 42537 āloka iva rūpāṇāmarthānāṃ kāraṇaṃ manaḥ |  
 42538 badhyate baddhacitto hi muktacitto hi mucyate || 59 ||  
 42539  
 42540 rūpāṇāṃ rūpaprakāśānāṃ | pañcīkṛte pṛthivyādau pratīyamānāni  
 42541 rūpāṇyāloka bhāgasyaivetyāśayo vā | muktacito nirvāsanacitto mukto'hamīti  
 42542 niścayavānvā || 59 ||  
 42543  
 42544 tajjādānāṃ paraṃ viddhi jaḍaṃ yenocyate manaḥ |  
 42545 na cāvagacchati jaḍaṃ mano yasya hi cetanaṃ || 60 ||  
 42546  
 42547 ata eva hi manaso'pi vādināṃ svasvavāsanānusārī  
 42548 jādyaṇubhavaścaitanyānubhavaścopapanna ityāhā - tadīti || 60 ||  
 42549  
 42550 na cetanaṃ na ca jaḍaṃ yadidaṃ protthitaṃ manaḥ |  
 42551 vicitrasukhaduḥkhehaṃ jagadabhyuditaṃ tadā || 61 ||  
 42552  
 42553 ekarūpe hi manasi śaṃsāraḥ pravilīyate |  
 42554 upāvilāṃ kāraṇaṃ tairbhrāntīyā jagadupasthitam || 62 ||  
 42555  
 42556 ekarūpe advitīyabrahmākāre sati āvilāṃ kaluṣodakaṃ tasya samīpe upāvilāṃ  
 42557 tatsadrṣaṃ malinacidrūpaṃ tu kāraṇaṃ śaṃsārasya taistathāvidhairmanobhiḥ  
 42558 samaṣṭibhūtairhetubhīrityārthaḥ || 62 ||  
 42559  
 42560 ajaḍaṃ hi mano rāma śaṃsārasya na kāraṇaṃ |  
 42561 jaḍaṃ copaladharmāpi śaṃsārasya na kāraṇaṃ || 63 ||  
 42562  
 42563 upāvilamityuktestātparyarahasyamudghāṭayati - ajaḍamīti dvābhyām || 63 ||  
 42564  
 42565 na cetanaṃ na ca jaḍaṃ tasmājjagati rāghava |  
 42566 manaḥ kāraṇamarthānāṃ rūpāṇāmiva bhāsanam || 64 ||  
 42567  
 42568 yathā nīlapītādirūpabhedānāṃ na kevalaṃ bhāśanaśabditaṃ tejaḥ kāraṇaṃ na  
 42569 pṛthivyādi kiṃtu trivṛtkaraṇena malinaṃ tejastadvadityārthaḥ || 64 ||  
 42570  
 42571 cittādrte'nyadyadyasti tadacittasya kiṃ jagat |

42572 sarvasya bhūtajātasya samagraṃ pravilīyate || 65 ||  
 42573  
 42574 manaso'sattve jagatsattāyā nirūpaṇādarśanādapi jagato manomātratvamityāha ##-  
 42575 sarvasya prāṇinikāyasya samagraṃ jagat pravilīyate tasmācittamātraṃ tadityarthaḥ  
 42576 || 65 ||  
 42577  
 42578 nānākarmavaśāveśānmano nānābhidheyatām |  
 42579 ekaṃ vicitratāmeti kālo nānā yathartubhiḥ || 66 ||  
 42580  
 42581 yadi nāmāmanaskāramahaṃkārendriyakriyāḥ |  
 42582 kṣobhayanti śarīraṃ tatsantu jīvādayaḥ pare || 67 ||  
 42583  
 42584 amanaskāraṃ cittābhogaṃ vinā | tat tarhi | pare mano'tiriktāḥ || 67 ||  
 42585  
 42586 darśaneṣu tu ye proktā bhedā manasi tarkataḥ |  
 42587 kvacitkvacidvādakarairapavādakaraiḥ kila || 68 ||  
 42588  
 42589 tarhi kathaṃ prāguktavādibhiranye santītyuktaṃ tatrāha - darśaneṣviti |  
 42590 vādakarairvādibhiḥ | kvacitkvacitkeṣuciddarśaneṣu svaśāstreṣu ye bhedā uktāste  
 42591 apavādāḥ kutarkāstūtkarairuktā na prāmāṇikairvyāsādibhirityarthaḥ || 68 ||  
 42592  
 42593 te hi rāma na budhyante viśiṣyante na ca kvacit |  
 42594 sarvā hi śaktayo deve vidyante sarvagā yataḥ || 69 ||  
 42595  
 42596 teṣāṃ kutarkodbhave kāraṇānyāha - te hīti | kvacitkadācidapi  
 42597 tattvajñairvyāsādibhirna viśiṣyante nānuśāsyante | tathācājñānaṃ  
 42598 sāmpradāyikaśikṣāśūnyatvaṃ mano devasya svābhāvikakutarkaśaktayaśca tatra  
 42599 kāraṇānītyarthaḥ || 69 ||  
 42600  
 42601 yadaiva khalu śuddhāyā [śraddhāyā iti pāṭhaḥ] manāgapi hi  
 42602 saṃvidaḥ |  
 42603 jaḍeva śaktiruditā tadā vaicitryamāgatam || 70 ||  
 42604  
 42605 tarhi tarkāpratiṣṭhānātteṣāṃ sadā saṃśaya eva syātkathaṃ  
 42606 vyavasthitaikaikaapakṣanirṇayavaicitryaṃ tatrāha - yadaiveti | svasvotprekṣitatarke  
 42607 śraddhājāḍyādvacitryamityarthaḥ || 70 ||  
 42608  
 42609 ūrṇanābhādyathā tanturjāyate cetanājjaḍaḥ |  
 42610 nityaprabuddhātpuruṣādbrahmaṇaḥ prakṛtistathā || 71 ||  
 42611  
 42612 tvatprakṣe'pi tarhi tava śraddhājāḍyameva kuto na heturityāśaṅkya nāyaṃ mama  
 42613 svabuddhyotprekṣitaḥ kiṃtu yathorṇanābhiḥ sṛjate grhṇate ca yathā  
 42614 pṛthivyāmoṣadhayaḥ saṃbhavanti | yathā sataḥ puruṣātkeśalomāni  
 42615 tathā'kṣarātsaṃbhavatiha viśvam ityādiśrutisiddho'yaṃ pakṣa ityāśayenāha ##-  
 42616  
 42617 p. 360) 215  
 42618  
 42619 avidyāvaśataścittabhāvanāḥ sthitimāgatāḥ |  
 42620 citi paryāyaśabdā hi bhinnāste neha vādinām || 72 ||  
 42621  
 42622 vādinām tu na śrutyādara ityavidyāvaśātsvasvabhāvenaiva sthirībhūtā tata eva  
 42623 tairmanasa eva nāmarūpabhedā bhrāntiyā kalpitā ityāha - avidyete | citi  
 42624 cittabhāvāpanne caitanye || 72 ||  
 42625  
 42626 jīvo manaśca nanu buddhirahaṃkṛtiśce-  
 42627 tyevaṃ prathāmupagateyamanirmalā cit |  
 42628 saiśocyate jagati cetanacittajīva-  
 42629 saṃjñāgaṇena kila nāsti vivāda eṣaḥ || 73 ||  
 42630  
 42631 uktameva sphuṭayannupasaṃharati - jīva iti || 73 ||  
 42632  
 42633 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 42634 manaḥsaṃjñāvicāro nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||  
 42635  
 42636 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 42637 manaḥsaṃjñāvicāro nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||  
 42638  
 42639  
 42640 saptanavatitamaḥ sargaḥ 97



42641  
 42642 śrīrāma uvāca |  
 42643  
 42644 brahmanmanasa evedamantaścāḍambaram ṣṛtam |  
 42645 yatastadeva karmeti vākyārthādupalabhyate || 1 ||  
 42646  
 42647 sarvākāreṇa saṁsthānaṁ manaso'tra nirūpyate |  
 42648 cittākāśacidākāśabhūtākāśāśca vistarāt || 1 ||  
 42649  
 42650 evaṁ kartṛkarmamanaḥsvarūpaṁ tannāmabhedaṁ ca bahubhiḥ prakāraiḥ  
 42651 pratibodhito rāmaḥ svabuddhaṁ tadgurubuddhisamvādāyābhilāpya darśayati -  
 42652 brahmanniti | he brahman prāgdarśitatadvākāyārthādidamāḍambaram  
 42653 brahmāṇḍapaṭaḥaṁ manasa eva sakāśātsṛtamāvīrbhūtaṁ yato'tastajjagadeva  
 42654 manasaḥ karmeti tātparyamupalabhyate budhyate mayetyarthaḥ || 1 ||  
 42655  
 42656 śrīvasiṣṭha uvāca |  
 42657  
 42658 dṛḍhabhāvoparaktena manasaivorarīkṛtam |  
 42659 marucaṇḍātapeneva bhāsvarāvaraṇaṁ [varaṇaṁ vapuḥ iti pāṭhaḥ]  
 42660 punaḥ || 2 ||  
 42661  
 42662 rāmeṇa buddhaṁ tātparyaṁ tathaivetyanumodanāya svayaṁ vasiṣṭhaḥ punaḥ  
 42663 saṁkṣepavistarābhyāmāha - dṛḍhetyādinā | bhāsvarasya  
 42664 tejastvasyāvaraṇamaprathāheturmṛgatṛṣṇodakamiva  
 42665 bhāsvarasyātmano'prathāhetvajñānājāḍyamurarīkṛtam | aṅgīkṛtamityarthaḥ ||  
 42666 2 ||  
 42667  
 42668 brahmātmani jagatyasminmana ekākṛtiṁ gatam |  
 42669 kvacinnaratayā rūḍhaṁ kvacitsuratayotthitam || 3 ||  
 42670  
 42671 ekāṁ mukhyāmākṛtiṁ jagatsaṁsthānaṁ gataṁ prāptam | tadeva prapañcayati  
 42672 - kvacidityādinā || 3 ||  
 42673  
 42674 kvaciddaityatayollāsi kvacidyakṣatayoditam |  
 42675 kvacidgandharvatāṁ prāptaṁ kvacitkinnararūpi ca || 4 ||  
 42676  
 42677 nānācāranabhobhāgapurapattanarūpayā |  
 42678 manye vitatayākṛtyā mana eva vijṛmbhate || 5 ||  
 42679  
 42680 vitatayā vistīrṇayā ākṛtyā saṁsthānavaicitryeṇa || 5 ||  
 42681  
 42682 evaṁ sthite śarīraughastrṇakāṣṭhalatopamaḥ |  
 42683 tadvicāraṇayā ko'rtho vicāryaṁ mana eva naḥ || 6 ||  
 42684  
 42685 yathā pṛthivyādibhūtatatattvajijñāsūnāṁ tṛṇakāṣṭhādikaṁ pratyekaṁ na  
 42686 vicāraṇārhaṁ tadvadityarthaḥ || 6 ||  
 42687  
 42688 tenedaṁ sarvamābhogi jagadityākulaṁ tatam |  
 42689 manye tadvyatirekeṇa paramātmāiva śiṣyate || 7 ||  
 42690  
 42691 evaṁ kartṛkarmasvarūpe buddhe tadviśodhena tadadhiṣṭhānātmānaṁ  
 42692 darśayitumāha - manye iti || 7 ||  
 42693  
 42694 ātmā sarvapadātītaḥ sarvagaḥ sarvasaṁśrayaḥ |  
 42695 tatprasādena saṁsāre mano dhāvati valgati || 8 ||  
 42696  
 42697 mana ādispandāstadbalenaiva na svata ityāha - tatprasādeneti || 8 ||  
 42698  
 42699 mano manye manaḥ karma taccharīreṣu kāraṇam |  
 42700 jāyate mriyate taddhi nātmanīdṛgvidhā guṇāḥ || 9 ||  
 42701  
 42702 śodhanaprakāramāha - mana iti | idṛgvidhā ityanenāntarālikā api  
 42703 bhāvavikārā upalakṣyante || 9 ||  
 42704  
 42705 mana eva vicāreṇa manye vilayameṣyati |  
 42706 manovilayamātreṇa tataḥ śreyo bhaviṣyati || 10 ||  
 42707  
 42708 śreyo mokṣaḥ || 10 ||  
 42709

42710 manonāmni parikṣiṇe karmaṇyāhitasambhrame |  
 42711 mukta ityucyate jantuḥ punarnāma na jāyate || 11 ||  
 42712  
 42713 śrīrāma uvāca |  
 42714  
 42715 bhagavanbhavatā proktā jātayastrividhā nṛṇām |  
 42716 prathamam kāraṇam tāsām manaḥ sadasadātmakam || 12 ||  
 42717  
 42718 astvevaṃ manasaḥ sakāśājjagadutpattiḥ manastu  
 42719 kūṭasthacinmātrasvabhāvādbrahmaṇo notpattumarhati | buddhipūrvikā hi  
 42720 tatsrṣṭiḥ śrūyate tanmano'kuruta ātmanvī syām iti | naca mana utpatteḥ  
 42721 prāgbuddhiḥ sambhavati | amate'rteḍhyavasāyādarśanāditi rāmaḥ śaṅkate -  
 42722 bhagavanniti dvābhyām | trividhā iti | yadyapi dvādaśavidhā uktāstathāpi tāsām  
 42723 sāttvikarājasatāmasalakṣaṇatraividhyentarbhāvamabhipretya trividhā ityuktiḥ |  
 42724 nṛṇām jīvānām || 12 ||  
 42725  
 42726 tatkaṭham śuddhacinnāmnastattvādbuddhivivarjitāt |  
 42727 utthitam sphāratām yātaṃ jagaccitrakaram manaḥ || 13 ||  
 42728  
 42729 śrīvasiṣṭha uvāca |  
 42730  
 42731 ākāśa hi trayo rāma vidyante vitatāntarāḥ |  
 42732 cittākāśaścidākāśo bhūtākāśastrītyakaḥ || 14 ||  
 42733  
 42734 imāmapyāśaṅkāṃ vakṣyamāṇadṛṣṭibhedābhiprāyeṇa  
 42735 satkāryavādamāśritya samādhitsurvasiṣṭhastadupayuktāmākāśatrayakalpanām  
 42736 darśayati - ākāśa hīti | vitatāntarā vistīrṇajaṭharāḥ || 14 ||  
 42737  
 42738 p. 361) 215  
 42739  
 42740 ete hi sarvasāmānyāḥ sarvatraiva vyavasthitāḥ |  
 42741 śuddhacittatvaśaktyā tu labdhasattātmatām gatāḥ || 15 ||  
 42742  
 42743 sarvasvakāryasādhāraṇāḥ sarvasvakārye vyavasthitā anugatā iti taddhetuḥ |  
 42744 nacaivamadvaitahāniḥ sattābhedānabhyupagamādityāśayenāha - śuddheti ||  
 42745 15 ||  
 42746  
 42747 sabāhyābhyantarastho yaḥ sattāsattāvabodhakaḥ |  
 42748 vyāpī samastabhūtānām cidākāśaḥ sa ucyate || 16 ||  
 42749  
 42750 trayāṇāmekasattākatve cidākāśe ko'tiśaya ityāśaṅkya taṃ  
 42751 darśayaṃścidākāśam māyāśabalaṃ lakṣayati - sabāhyeti |  
 42752 ābhyantarabuddhyādinām bāhyavastūnām ca  
 42753 sattāsattayorāgamāpāyayoravabodhakaḥ sākṣī || 16 ||  
 42754  
 42755 sarvabhūtahitaḥ śreṣṭho yaḥ kālakalanātmakaḥ |  
 42756 yenedamātataṃ sarvaṃ cittākāśaḥ sa ucyate || 17 ||  
 42757  
 42758 cittākāśam lakṣayati - sarveti | sarveṣām bhūtānām  
 42759 sarvavyavahārahetutvāddhitaḥ | sarvakāryakāraṇaniyantṛtvācchreṣṭhaḥ | ātataṃ  
 42760 svakalpanayā vistāritam || 17 ||  
 42761  
 42762 daśadinmaṇḍalābhogairavyucchinnavapurhi yaḥ |  
 42763 bhūtātmāsau ya ākāśaḥ pavanābdādīsaṃśrayaḥ || 18 ||  
 42764  
 42765 bhūtākāśam lakṣayati - daśeti | abdā meghāḥ saṃvatsarātmā sūryo vā || 18  
 42766 ||  
 42767  
 42768 ākāśacittākāśau dvau cidākāśabalodbhavau |  
 42769 citkāraṇam hi sarvasya kāryaughasya dinaṃ yathā || 19 ||  
 42770  
 42771 tatra cidākāśe cidamśasya saṃnidhimātreṇa nimittateti pradarśayati - dinaṃ  
 42772 yatheti || 19 ||  
 42773  
 42774 jaḍo'smi na jaḍo'smīti niścayo malinaścitaḥ |  
 42775 yastadeva mano viddhi tenākāśādi bhāvyate || 20 ||  
 42776  
 42777 jaḍamśasya tu mana ādyākārapariṇāmitvānmanaḥ prati mukhyopādānatve'pi  
 42778 manasi cijjāḍyobhayānubhavātsaṃvalitasyaiva manobhāvāpattirityāha -

42779 jaḍo'smīti || 20 ||  
 42780  
 42781 aprabuddhātmaviṣayaṁākāśatrayakalpanam |  
 42782 kalpyate upadeśārthaṁ prabuddhaviṣayaṁ na tu || 21 ||  
 42783  
 42784 iyaṁ ca manaḥśrṣṭyādikalpanā ajñabodhanārthā na vāstavīti  
 42785 paramārthadṛṣā na śuddhacitaḥ kiṁcidutpannam vinaṣṭaṁ veti na  
 42786 kaścidākṣepāvakāśa ityāśayenāha - aprabuddhetyādinā || 21 ||  
 42787  
 42788 ekameva paraṁ brahma sarvaṁ sarvāvapūrakam |  
 42789 prabuddhaviṣayaṁ nityaṁ kalākalānavarjitaṁ || 22 ||  
 42790  
 42791 dviatādvaitasamudbhedaivākyasaṁdarbhagarbhitaiḥ |  
 42792 upadeśyata evājño na prabuddhaḥ kathaṁcana || 23 ||  
 42793  
 42794 yāvadrāmāprabuddhastvamākāśatrayakalpanā |  
 42795 tāvadevāvabodhārthaṁ mayā tvamupadiśyase || 24 ||  
 42796  
 42797 ākāśacittākāśādyāścidākāśakalaṅkitāt |  
 42798 prasūtā dāvadahanādyathā marumarīcayaḥ || 25 ||  
 42799  
 42800 dāvadahanānmarubhūmipratāpanāddāvāgnitulyādvā ātapāt || 25 ||  
 42801  
 42802 cinoti malinaṁ rūpaṁ cittatām samupāgataṁ |  
 42803 trijagantīndrajālāni racayatyākulātmakam || 26 ||  
 42804  
 42805 kāryeṣu mālinyadarśanādapi cittasya na śuddhacitkāryatetyāśayenāha -  
 42806 cinotīti || 26 ||  
 42807  
 42808 cittatvamasya malinasya cidātmakasya  
 42809 tattvasya dṛśyata idaṁ nanu bodhahīnaiḥ |  
 42810 śuktau yathā rajatatā natu bodhavadbhi-  
 42811 rmaurkhyeṇa bandha iha bodhabalena mokṣaḥ || 27 ||  
 42812  
 42813 ajñāikadrṣyatvādapi cittasyājñānakāryatvaṁ ata evātattvajñadrṣaiva  
 42814 bandhastattvajñadrṣā tvātmano nityamuktataivetyāha - cittatvamīti || 27 ||  
 42815  
 42816 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 utpattiprakaraṇe  
 42817 cidākāśamāhātmyaṁ nāma saptanavatitamaḥ sargaḥ || 97 ||  
 42818  
 42819 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 42820 cidākāśamāhātmyaṁ nāma saptanavatitamaḥ sargaḥ || 97 ||  
 42821  
 42822  
 42823 aṣṭanavatitamaḥ sargaḥ 98  
 42824  
 42825 śrīvāsiṣṭha uvāca |  
 42826  
 42827 yataḥkutaścidutpannam cittaṁ yatkiṁcideva hi |  
 42828 nityamātmavimokṣāya yojayedyatnato'nagha || 1 ||  
 42829  
 42830 uktārthapratibodhārthaṁ cittākhyānamihocyate |  
 42831 cittatattvavimarśācca nāśāścittasya vistarāt || 1 ||  
 42832  
 42833 nityamuktasyāpyātmano'jñānānmanobhrāntikṛto bandhapratyaya ityevaṁ  
 42834 nirṇayāya manaso'jñātādātmana utpattirvistareṇoktā rogatattvanirṇayāyeva  
 42835 roganidānāpathyāśanoktirityam | nirṇite tu manastattve sāmpratam  
 42836 taccikitsāprayatna evāvaśyaṁ kāryo na punaḥ punarnidānacintāyāḥ  
 42837 prayojanamastītyāśayenāha - yataḥkutaściditi | yojayet ātmani samādadhyāt ||  
 42838 1 ||  
 42839  
 42840 saṁyojitaṁ pare cittaṁ śuddhaṁ nirvāsaṇaṁ bhavet |  
 42841 tatastu kalpanāśūnyamātmataṁ yāti rāghava || 2 ||  
 42842  
 42843 samādheḥ phalamāha - saṁyojitamīti || 2 ||  
 42844  
 42845 cittāyattamidaṁ sarvaṁ jagatsthiraacarātmakam |  
 42846 cittādhīnavato rāma bandhamokṣāvapi sphuṭam || 3 ||  
 42847

42848 nanu cittanirodhamātreṇa katham bāhyābhyantarasarvadvaitabandhanivṛttiḥ  
 42849 syāttatrāha - cittayattamiti || 3 ||  
 42850  
 42851 atrārthe kathyamānaṃ me cittākhyānamanuttamam |  
 42852 brahmaṇā yatpurā proktaṃ śṛṇu rāmātiyatnataḥ || 4 ||  
 42853  
 42854 ukte'rthe upapādakamākhyānamavatārayati - atreti || 4 ||  
 42855  
 42856 asti rāmāṭavī sphārā śūnyāśāntātībhīṣaṇā |  
 42857 yojanānāṃ śataṃ yasyāṃ lakṣyate kaṇamātrakam || 5 ||  
 42858  
 42859 aṭavyādisābdānāṃ tātparyārthamuttarasarge svayameva vakṣyati | śūnyā  
 42860 mṛgapakṣyādirahitā mithyābhūtā ca | aśāntā vikṣepabahulā | śūnyā āśāntā  
 42861 digantā yasyāmiti vā | kaṇamātrakam aṇumātramiva || 5 ||  
 42862  
 42863 tasyāmeko hi puruṣaḥ sahasrakaralocanaḥ |  
 42864 paryākulamatirbhīmaḥ saṃsthito vitatākṛtiḥ || 6 ||  
 42865  
 42866 p. 362) 216  
 42867  
 42868 sa sahasreṇa bāhūnāmādāya parighānbahūn |  
 42869 praharasyātmanaḥ pṛṣṭhe svātmanaiva palāyate || 7 ||  
 42870  
 42871 ātmanaḥ svasya | svātmanā svenaiva || 7 ||  
 42872  
 42873 dṛḍhaprahāraiḥ praharansvayamevātmanātmani |  
 42874 pravidravati bhītātmā sa yojanaśatānyapi || 8 ||  
 42875  
 42876 krandanpalāyamāno'sau gatvā dūramitastataḥ |  
 42877 śramavānvivaśākāro viśīrṇacaraṇāṅgakaḥ || 9 ||  
 42878  
 42879 patito'vaśa evāśu mahatyandho'ndhakūpake |  
 42880 kṛṣṇarātritamobhīme nabhogambhīrakoṭare || 10 ||  
 42881  
 42882 andho vivekadrṣṭiśūnyaḥ | kṛṣṇarātiriva tamasā bhīme || 10 ||  
 42883  
 42884 tataḥ kālena bahunā so'ndhakūpātsamutthitaḥ |  
 42885 punaḥ prahāraiḥ praharanvidravatyātmanātmanaḥ || 11 ||  
 42886  
 42887 ātmanaḥ svasmādeva nimittāt || 11 ||  
 42888  
 42889 punardūratarāṃ gatvā karaṇjavanagulmakam |  
 42890 praviṣṭaḥ kaṇṭakavyāptaṃ śalabhaḥ pāvakaṃ yathā || 12 ||  
 42891  
 42892 karaṇjakaṇṭakalatānibiḍaṃ vanagulmakamalpacchāyaṃ duḥkhabahulamiti yāvat |  
 42893 anyaśca kaṇṭakairvyāptaṃ || 12 ||  
 42894  
 42895 tasmātkaraṇjagahanādviniḥsṛtya kṣaṇādiva |  
 42896 punaḥ prahāraiḥ praharanvidravatyātmanātmanaḥ || 13 ||  
 42897  
 42898 punardūratarāṃ gatvā śaśāṅkakaraśītaḥ |  
 42899 kadalikānanaṃ kantaṃ saṃpraviṣṭo hasanniva || 14 ||  
 42900  
 42901 hasan ānandita iva || 14 ||  
 42902  
 42903 kadalikhaṇḍakāttasmādviniḥsṛtya kṣaṇātpunaḥ |  
 42904 svayaṃ prahāraiḥ praharanvidravatyātmanātmani [ātmana iti  
 42905 pāṭhaḥ] || 15 ||  
 42906  
 42907 punardūratarāṃ gatvā tamevāndho'ndhakūpakam |  
 42908 sa saṃpraviṣṭastvarayā viśīrṇāvayavākṛtiḥ || 16 ||  
 42909  
 42910 andhakūpātsamutthāya praviṣṭaḥ kadaliḥvanam |  
 42911 kadalikānanācchvabhraṃ karaṇjavanagulmakam || 17 ||  
 42912  
 42913 śvabhraṃ gartamiva gambhīram || 17 ||  
 42914  
 42915 karaṇjakānanātkūpaṃ kūpādrambhāvanāntaram |  
 42916 praviśanpraharaṃścaiva svayamātmani saṃsthitāḥ || 18 ||

42917  
 42918 kūpaṃ prāguktāndhakūpaṃ | rambhāvanāntaraṃ kadalīvanamadhyam || 18 ||  
 42919  
 42920 evaṃrūpanijācāraḥ so'valokya ciraṃ mayā |  
 42921 avaṣṭabhya balādeva muhūrtaṃ rodhiṭaḥ pathi || 19 ||  
 42922  
 42923 avalokya vivekadṛṣā dṛṣtvā | avaṣṭabhya yogabalena dhṛtvā || 19 ||  
 42924  
 42925 prṣṭaḥ sa kastvaṃ kimidaṃ kenārthena karoṣi vā |  
 42926 kiṃ nāmābhimataṃ te'tra kiṃ mudhā parimuhyaśi || 20 ||  
 42927  
 42928 idaṃ ātmapraharāṇakūpapatanādi kiṃ kimartham | abhimatamabhilaṣitam || 20 ||  
 42929  
 42930 iti prṣṭena kathitaṃ tena me raghunandana |  
 42931 nāhaṃ kaścinna caivedaṃ mune kiṃcitkaromyaḥ || 21 ||  
 42932  
 42933 tvayāhamavabhagno'smi tvaṃ me śatruraho bata |  
 42934 tvayā dṛṣṭo'smi naṣṭo'smi duḥkhāya ca sukhāya ca || 22 ||  
 42935  
 42936 ityuktvā viklavānyaṅgānyālokyā svānyatuṣṭimān |  
 42937 rurodātiravaṃ dīno meghe varṣannivāṭavīm || 23 ||  
 42938  
 42939 atuṣṭimān bhogebhyo'saṃtṛptaḥ || 23 ||  
 42940  
 42941 kṣaṇamātreṇa tatrāsāvupasaṃhṛtya rodanam |  
 42942 svānyaṅgāni samālokyā jahāsa ca nanāda ca || 24 ||  
 42943  
 42944 athāṭṭahāsaparyante sa pumānpurato mama |  
 42945 krameṇa tāni tatyāja svānyaṅgāni samaṃtataḥ || 25 ||  
 42946  
 42947 prathamam patitaṃ tasya śiraḥ paramadāruṇam |  
 42948 tataste bāhavaḥ paścādvakṣastadanu codaram || 26 ||  
 42949  
 42950 saṃkalpātmakaṃ śiraḥ tadeva sarvānarthamūlatvātparamadāruṇam bāhavo  
 42951 vikalpāśayāḥ viṣayābhiniveśo vakṣaḥ tṛṣṇā udaramiti yogyatayā kalpyam || 26 ||  
 42952  
 42953  
 42954 atha kṣaṇena sa pumāṃstānyaṅgāni yathākramam |  
 42955 saṃtyajya niyateḥ śaktyā kvāpi gantumupasthiṭaḥ || 27 ||  
 42956  
 42957 jñānenājñānatatkāryabādhanityateḥ śaktyā | kvāpi gantumityanena  
 42958 gantavyasthalāntarāpariśeṣādbādhitasya niḥsvarūpāpattiruktā || 27 ||  
 42959  
 42960 dṛṣṭavānahamekānte punaranyam tathā naram |  
 42961 so'pi prahārānparitaḥ prayacchansvayamātmani || 28 ||  
 42962  
 42963 svamanasa ivānyamanasāmapyeṣaiva rītiriti pradarśanāyāha -  
 42964 dṛṣṭavānityādinā || 28 ||  
 42965  
 42966 bāhubhiḥ pīvarākāraiḥ svayameva palāyate |  
 42967 kūpe patati kūpāttu samutthāyābhidhāvati || 29 ||  
 42968  
 42969 punaḥ patati kuṇḍe'ntaḥ punarārtaḥ palāyate |  
 42970 punaḥ praviśati śvabhraṃ kṣaṇam śiśirakānanam || 30 ||  
 42971  
 42972 kuṇḍe'ndhakūpe | śvabhraṃ karañjavanagartam | śiśirakānanaṃ kadalīvanam || 30 ||  
 42973  
 42974  
 42975 kaṣṭam punaḥpunastuṣṭaḥ punaḥ praharati svayam |  
 42976 evaṃprāyanijācāraściramālokyā sasmayam || 31 ||  
 42977  
 42978 sa mayā samavaṣṭabhya paripṛṣṭastathaiva hi |  
 42979 tenaivasau krameṇādya ruditvā saṃprahasya ca || 32 ||  
 42980  
 42981 aṅgairviśīrṇatāmetya yayāvalamalakṣyatām |  
 42982 vicārya niyateḥ śaktiṃ tato gantumupasthiṭaḥ || 33 ||  
 42983  
 42984 alakṣyatām adṛśyatām || 33 ||  
 42985

42986 dṛṣṭavānahamekānte punaranyaṃ tathā naram |  
 42987 praharaṃstadvadevāsau svayameva palāyate || 34 ||  
 42988  
 42989 palāyāmanaḥ patito mahatyandhe'ndhakūpake |  
 42990 tatrāhaṃ suciraṃ kālamavasāṃ tatpratīkṣakaḥ || 35 ||  
 42991  
 42992 andhayatītyandhe andhakūpake tamovṛte kūpe || 35 ||  
 42993  
 42994 yāvatsa sucireṇāpi kūpānnābhyuditaḥ śaṭhaḥ |  
 42995 athāhamutthito gantuṃ dṛṣṭavānpuruṣaṃ punaḥ || 36 ||  
 42996  
 42997 tādṛśaṃ tādṛśākāraṃ prapatantaṃ tathaiva ca |  
 42998 avaṣṭabhya tathaivāśu tasya proktaṃ punarmayā || 37 ||  
 42999  
 43000 p. 363) 216  
 43001  
 43002 tathaivotpalapatrākṣa nāsau tadavabuddhavān |  
 43003 kevalaṃ māmasau mūḍho naiva jānāsi kiṃcana || 38 ||  
 43004  
 43005 utpalapatrākṣeti rāmasaṃbodhanam | kevalaṃ  
 43006 svavyāpāraparo'bhavadityuttareṇānvayaḥ || 38 ||  
 43007  
 43008 āḥ pāpa durdvijetyuktvā svavyāpāraparo yayau |  
 43009 atha tasminmahāraṇye tathā viharatā mayā || 39 ||  
 43010  
 43011 na kevalaṃ svayaṃ vivekānabhiḥjñāḥ kiṃtu vivekijanatiraskāraparo'pīti sūcanāya  
 43012 āḥ pāpetyādyuktiḥ || 39 ||  
 43013  
 43014 bahavastādṛśā dṛṣṭāḥ puruṣā doṣakāriṇaḥ |  
 43015 matprṣṭāḥ kecidāyānti svapnaṣaṃbhramavacchamam || 40 ||  
 43016  
 43017 matprṣṭā mayā bodhitāḥ santaḥ śamaṃ  
 43018 prāguktasvarūpanāśalakṣaṇamuparamam || 44 ||  
 43019  
 43020 maduktaṃ nābhinandanti kecicchavatanuṃ yathā |  
 43021 vinipatyāndhakūpebhyaḥ kecittatprotthitāḥ punaḥ || 41 ||  
 43022  
 43023 nābhinandantyupekṣante jugupsanti ca || 41 ||  
 43024  
 43025 kadalīkhaṇḍakātkeciccireṇāpi na nirgatāḥ |  
 43026 kecidantarhitāḥ sphāre karaṇḍjavanagulmake || 42 ||  
 43027  
 43028 na nirgatāḥ | tatraiva jñānaṃ prāpya muktā iti yāvat || 42 ||  
 43029  
 43030 na kvacitsthitimāyānti keciddharmaparāyaṇāḥ |  
 43031 evaṃvidhā sā vitatā raghūdvaha mahāṭavī || 43 ||  
 43032  
 43033 dharmaparāyaṇāḥ kāmyadharmaparāḥ || 43 ||  
 43034  
 43035 adyāpi vidyate yasyāmitthaṃ te puruṣāḥ sthitāḥ |  
 43036 sā ca dṛṣṭā tvayā rāma tvayeha vyavahāriṇī |  
 43037 bālyāttu buddhitattvasya na tāṃ smarasi rāghava || 44 ||  
 43038  
 43039 tvayā hetunā vyavahāriṇī sarvavyavahāravatī sā mahāṭavī tvayā dṛṣṭā |  
 43040 buddhitattvasya buddhisārasya vivekasya | bālyādapragalbhyāt || 44 ||  
 43041  
 43042 sā bhīṣaṇā vividhakaṇṭakasāṅkaṭāṅgī  
 43043 ghorāṭavī ghanatabhogahanāpi loke |  
 43044 āgatya nirvṛtimalabdhaparāvabodhai-  
 43045 rāsevyate kusumagulmakavāṭikeva [kusumapradhānā gulmakā  
 43046 yasmiṃstatkusumagulmakam kānanaṃ tadrūpā vāṭiketyarthaḥ |  
 43047 etatphalitārthakaiva kusumakānanetyādiṣṭikā] || 45 ||  
 43048  
 43049 upasaṃharati - seti | loke lokyate vivekadṛśā  
 43050 dharmabrahmatattvamastimstathāvidhe adhikārijanmani nirvṛtiṃ  
 43051 sādhanasaṃpattisukhamāgatya prāpyāpi  
 43052 abhāgyavaśādabdhaparamātmabodhairāsevyate viśayāsaktyā sevyate |  
 43053 kusumakānanavāṭikevetyāpātaramyatve dṛṣṭāntaḥ || 45 ||  
 43054

43055 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 43056 cittopākhyānaṃ nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
 43057  
 43058 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe utpattiprakaraṇe cittopākhyānaṃ  
 43059 nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
 43060  
 43061  
 43062 ekonāsatatamaḥ sargaḥ 99  
 43063  
 43064 śrīrāma uvāca |  
 43065  
 43066 kāsau mahāṭavī brahmankadā dṛṣṭā kathaṃ mayā |  
 43067 ke ca te puruṣāstatra kiṃ tatkartuṃ kṛtodyamāḥ || 1 ||  
 43068  
 43069 uktasya cittākhyānasya krameṇa vyutkrameṇa ca |  
 43070 rāmapraśnamukhenātra tātṭparyārtho'nuvarṇyate || 1 ||  
 43071  
 43072 kiṃ kimarthaṃ vā tatpariḥhaiḥ svadehaprahāraṃ kūprakaraṇjavanādipraveśaṃ ca  
 43073 kartuṃ kṛtodyamāste jātāḥ | kiṃtatkartṛkṛtodyamāḥ iti pāṭhe svataḥ  
 43074 svāniṣṭhe pravṛtterayogātparataḥ sā vācyeti kena tatkartrā tādṛśāniṣṭhe  
 43075 balānniyojakena hetunā svaprahārādaḥ kṛtodyamāste saṃpannā ityārthaḥ |  
 43076 kaścāsau tatkartāṃ ca kiṃtatkartā tena kṛtodyamā iti vīgrahaḥ || 1 ||  
 43077  
 43078 śrīvāsiṣṭha uvāca |  
 43079  
 43080 raghunātha mahābāho śṛṇu vakṣyāmi te'khilam |  
 43081 na sā mahāṭavī rāma dūre naiva ca te narāḥ || 2 ||  
 43082  
 43083 vastuto brahmaiva mithyābhūtasvarganarakādīvaicitryakalpanayā saṃsārāṭavī  
 43084 tatkalpakāni manāṃsyeva te narā iti na te dūrasthā mayoktā ityāha -  
 43085 raghunāthetyādinā || 2 ||  
 43086  
 43087 yeyaṃ saṃsārapadavī gambhīrā'pārakoṭarā |  
 43088 tāṃ tāṃ śūnyāṃ vikārāḍhyāṃ viddhi rāma mahāṭavīm || 3 ||  
 43089  
 43090 yā iyaṃ prasiddhā saṃsārapadavī tāṃ paramārthadṛśā asattvācchūnyāṃ  
 43091 bhrāntidṛśā tu sattvādvikārāḍhyāṃ tāṃ prāguktāṃ mahāṭavīm  
 43092 viddhityārthaḥ || 3 ||  
 43093  
 43094 vicārālokalabhyeyaṃ yadaikenaiva vastunā |  
 43095 pūrṇā nānyena saṃyuktā kevaleva tadaiva sā || 4 ||  
 43096  
 43097 kadā sā śūnyā kena vā upāyena labhyate tatrāha - vicārāloketi | yadā  
 43098 ekenādvitīyenaiva vastunā pūrṇā anyena na saṃyuktā bhavati tadā kevalā śūnyeva  
 43099 bhavati | ivaśabdaḥ kevalaśūnyādiśabdānāmapi tattraupacārikī pravṛttiḥ  
 43100 pratiyogyanirūpaṇe śūnyatvādnirūpaṇāsaṃbhavāditi dyotanāya | tādṛśī  
 43101 ceyaṃ tattvaṃ padārthaśodhanalakṣaṇena vivekālokena labhyetyārthaḥ || 4 ||  
 43102  
 43103 tatra ye te mahākārāḥ puruṣāḥ prabhramanti hi |  
 43104 manāṃsi tāni viddhi tvaṃ duḥkhe nipatitānyalam || 5 ||  
 43105  
 43106 draṣṭā yo'yamahaṃ teṣāṃ saviveko mahāmate |  
 43107 vivekena mayā tāni dṛṣṭānyanyeva nānagha || 6 ||  
 43108  
 43109 viveko'tra vicāraḥ || 6 ||  
 43110  
 43111 mayā tānyeva bodhyante vivekena manāṃsi hi |  
 43112 satataṃ suprakāśena kamalānīva bhānunā || 7 ||  
 43113  
 43114 matprabodhaṃ samāsādy matprasādānmahāmate |  
 43115 manāṃsi kāni cittāni gatānyupaśamātparam || 8 ||  
 43116  
 43117 matprabodhaṃ tattvajñānaṃ | matprasādādvivekaprasādāt |  
 43118 upaśamānmanobhāvanāśāt | paraṃ mokṣaṃ gatāni || 8 ||  
 43119  
 43120 p. 364) 217  
 43121  
 43122 kānicinnābhinandanti mām vivekaṃ vomohataḥ |  
 43123 mattiraskāravaśataḥ kūpeṣveva patantyadhaḥ || 9 ||

43124  
 43125 mattiraskāro vicāropekṣā || 9 ||  
 43126  
 43127 ye te'ndhakūpā gahanā narakāste raghūdvaha |  
 43128 kadalikānanam yāni sampraviṣṭāni tāni tu || 10 ||  
 43129  
 43130 svargaikarasikāni tvaṃ manāṃsi jñātumarhasi |  
 43131 praviṣṭānyandhakūpāntarnirgatāni na yāni tu || 11 ||  
 43132  
 43133 mahāpātakayuktāni tāni cittāni rāghava |  
 43134 kadalikānanasthāni nirgatāni na yāni tu || 12 ||  
 43135  
 43136 puṇyasambhārayuktāni tāni cittāni rāghava |  
 43137 karañjavanayātāni nirgatāni na yāni tu || 13 ||  
 43138  
 43139 tāni mānuṣyajātāni cittāni raghunandana |  
 43140 kānicitsamprabuddhāni tatra muktāni bandhanāt || 14 ||  
 43141  
 43142 mānuṣye manuṣyabhāve jātāni pariṇatāni | samprabuddhānīti manuṣyadehe  
 43143 vairāgyādiviśeṣasambhāvānmukhyo jñānādhikāra iti dyotanāya || 14 ||  
 43144  
 43145 kānicidbahurūpāni yoneryoniṃ viśanti hi |  
 43146 manāṃsi tāni tiṣṭhanti nipatantyutpatanti ca || 15 ||  
 43147  
 43148 nipatanti narakeṣu | utpatanti svarge || 15 ||  
 43149  
 43150 yattatkarañjagahanam tatkalatrarasam viduḥ |  
 43151 duḥkhakaṇṭakasambādham mānuṣyam vividhaiṣaṇam || 16 ||  
 43152  
 43153 kalatrarasam kuṭumbasnehavat | ata eva duḥkhakaṇṭakasambādham vividhaiṣaṇam  
 43154 ca mānuṣyam || 16 ||  
 43155  
 43156 karañjagahanam yāni praviṣṭāni manāṃsi tu |  
 43157 mānuṣye tāni jātāni tatraiva rasikāni ca || 17 ||  
 43158  
 43159 rasikāni abhiniviṣṭāni viṣayarasāsvādaparāṇi vā || 17 ||  
 43160  
 43161 kadalikānanam yattacchaśāṅkakaraśītaḥ |  
 43162 tanmanohlādanakaram svargam viddhi raghūdvaha || 18 ||  
 43163  
 43164 kānicitpuṇyabhūtena tapasā dhāraṇātmanā |  
 43165 dhārayanti śārīrāṇi samsthitānyuditānyapi || 19 ||  
 43166  
 43167 puṇyabhūtena śāstravīhitena | aśāstravīhitasya vāraṇārthaṃ viśeṣaṇam |  
 43168 dhāraṇātmanā dhyeyadeśe manonibandharūpadhāraṇāpradhānena upāsanena  
 43169 hetunā yāni grahasaptarṣidhruvādiśārīrāṇi dhārayanti tāni itarāpekṣayā  
 43170 tejobhogādyatiśayena tattvāvabodhena ca uditāni abhyudayaavantyapi bhūtvā  
 43171 samsthitāni ciraṃ sthitānītyarthaḥ || 19 ||  
 43172  
 43173 yairaham puṃbhirabudhairbuddhicittatiraskṛtaḥ |  
 43174 tairmanobhīranātmañjñaiḥ svavivekastiraskṛtaḥ || 20 ||  
 43175  
 43176 buddhibhīścittairvā tiraskṛta upekṣitaḥ | nādhyaśaito na smṛtaścetyarthaḥ || 20  
 43177 ||  
 43178  
 43179 tvayā drṣṭo vinaṣṭo'smi tvaṃ me śatruriti drutam |  
 43180 yaduktaṃ taddhi cittena galatā paridevitam || 21 ||  
 43181  
 43182 galatā tattvāvabodhādviśīryatā | paridevitam vilapitam || 21 ||  
 43183  
 43184 ruditaṃ yanmahākṛdam puṃsā bahvāśu rāghava |  
 43185 tadbhogajālam tyajatā manasā rodanam kṛtam || 22 ||  
 43186  
 43187 ardhaprāptavivekasya na prāptasyāmalaṃ padam |  
 43188 cetastasyajato bhogānparitāpo bhṛśam bhavet || 23 ||  
 43189  
 43190 rudatāṅgāni drṣṭāni kāruṇyēnāvabodhinā |  
 43191 kaṣṭametāni samtyajya kiṃ prayāmiti cetasā || 24 ||  
 43192



43193 svānyaṅgāni samālokyā jahāsa ca nanāda ca ityuktestātṭparyamāha - rudateti |  
 43194 avabodhinā iṣadvivekavatā | kāruṇyena strīputrādisnehena || 24 ||  
 43195  
 43196 ardhaprāptavivekasya na prāptasyāmalaṃ padam |  
 43197 cetastasyajato'ṅgāni paritāpo hi vardhate || 25 ||  
 43198  
 43199 aṅgāni snehalobhādīni || 25 ||  
 43200  
 43201 hasitaṃ tu yadānandi puṃsā madavabodhataḥ |  
 43202 pariprāptavivekena tattusṭaṃ rāma cetasā || 26 ||  
 43203  
 43204 tattusṭaṃ ānanditam | tuṣernapuṃsake bhāve ktaḥ || 26 ||  
 43205  
 43206 pariprāptavivekasya tyaktasaṃsārasaṃsthiteḥ |  
 43207 cetastasyajato rūpamānando hi vivardhate || 27 ||  
 43208  
 43209 tadeva spaṣṭayati - pariprāpteti || 27 ||  
 43210  
 43211 hasatāṅgāni dṛṣṭāni puṃsā yānyupahāsataḥ |  
 43212 tāni dṛṣṭāni manasā vipralambhapadāni ha || 28 ||  
 43213  
 43214 vipralambhapadāni svavañcananimittāni || 28 ||  
 43215  
 43216 mithyāvikalparacitairvipralabdhamaho ciraṃ |  
 43217 ityaṅgānyupahāsena dṛṣṭāni svāni cetasā || 29 ||  
 43218  
 43219 mithyāvikalpena racitaiḥ kalpitairviṣayairvipralabdhaṃ vañcitamityupahāsena || 29 ||  
 43220  
 43221 manaḥ prāptavivekaṃ hi viśrāntaṃ vitate pade |  
 43222 prāktanādīnatādhāraṃ hasanpaśyati dūrataḥ || 30 ||  
 43223  
 43224 prāktanyā ādinatāyā ādhāramālabanaṃ viṣayajātam | dūrataḥ  
 43225 asaṅgātmāsaṃsparśitayeti yāvāt || 30 ||  
 43226  
 43227 yadasau samavaṣṭabhya mayā pṛṣṭaḥ prayatnataḥ |  
 43228 tadviveko balāccittamādatta iti darśitam || 31 ||  
 43229  
 43230 asau prāguktaḥ puruṣaḥ | ādatte viṣṭabhrāti || 31 ||  
 43231  
 43232 yadāṅgāni viśīrṇāni gatānyantardhimagrataḥ |  
 43233 taccittena vinārthāśā sāmyatīti pradarśitam || 32 ||  
 43234  
 43235 arthasahitā āśā arthāśā | manobhāde saha viṣayairviṣayatṛṣṇāpi bādhyata iti  
 43236 darśitamityarthaḥ || 32 ||  
 43237  
 43238 sahasranetrahasatvaṃ yatpuṃsaḥ parivarṇitam |  
 43239 tadanantākṛtitaṃ hi cetasaḥ paridarśitam || 33 ||  
 43240  
 43241 yadātmani prahāraughaiḥ pumānpraharati svayam |  
 43242 tattatkukalpanāghātaiḥ praharatyātmano manaḥ || 34 ||  
 43243  
 43244 palāyate yatpuruṣaḥ svātmanaḥ praharansvayam |  
 43245 svavāsanāprahārebhyastanmanaḥ prapalāyate || 35 ||  
 43246  
 43247 svayaṃ praharati svāntaṃ svayameva svayecchayā |  
 43248 palāyate svayaṃ caiva paśyājñānavijṛmbhitam || 36 ||  
 43249  
 43250 svāntaṃ manaḥ || 36 ||  
 43251  
 43252 svavāsanopataptāni sarvāṇyeva manāṃsi hi |  
 43253 svayameva palāyante gantaṃ yuktāni tatpadam || 37 ||  
 43254  
 43255 upataptāni vikṣobhitāni | tadbrahmapadaṃ gantumavagantaṃ yuktāni  
 43256 svarūpayogyāni | athavā yuktāni yogena niruddhānyapi || 37 ||  
 43257  
 43258 p. 365) 217  
 43259  
 43260 yadidaṃ duḥkhaṃ tattanoti svayaṃ manaḥ |  
 43261 svayamevātikhinnaṃtu punastasmātpalāyate || 38 ||

43262  
 43263 upataptamityetadvyācaṣṭe - yadidamiti || 38 ||  
 43264  
 43265 saṃkalpavāsanājālaiḥ svayamāyāti bandhanam |  
 43266 mano lālāmayairjālaiḥ kośakāraḥmiryathā || 39 ||  
 43267  
 43268 lālā svamukhadravastanmayaistadvikāraiḥ | kośakāraḥmiḥ  
 43269 kauṣeyotpattibhūmau prasiddhaḥ || 39 ||  
 43270  
 43271 yathānarthamavāpnoti tathā kriḍati cañcalam |  
 43272 bhāviduḥkhamapaśyaṃsvaṃ durlīlābhirivārbhakaḥ || 40 ||  
 43273  
 43274 apaśyankāṣṭharandhrasthavṛṣaṇākramaṇaṃ yathā |  
 43275 kilotpāṭi kapirduḥkhametidaṃ hi tathā manaḥ || 41 ||  
 43276  
 43277 ukte'rthe laukikīm gāthāmudāharati - apaśyanniti | yathā kilāraṇye takṣasu  
 43278 mahākāṣṭhamardhaṃ vidārya madhye kilāṃ dattvā daivādapagateṣu  
 43279 kaścitkapistatkaṣṭhopaviṣṭaḥ kāṣṭharandhrasthasvavṛṣaṇākramaṃ  
 43280 bhāvinamapaśyaṃsvacāpalādviṣṭambhakilotpāṭi vṛṣaṇasaṃdaṃsena  
 43281 maraṇādiduḥkhameti tadvadityarthaḥ || 41 ||  
 43282  
 43283 cirapālanayā caiva cirabhāvanayā tathā |  
 43284 abhyāsāttucchatāmetya na bhūyaḥ pariśocati || 42 ||  
 43285  
 43286 yadi niruddhamapi vikṣepaiḥ palāyate tarhi kathamiṣṭhasiddhistatrāha - cireti | na  
 43287 sakṛnnirodhādiṣṭhasiddhiḥ kiṃtu tasya cirapālanayā ciramasāṅgātmabhāvanayā  
 43288 cetyarthaḥ | tucchatām jñānabādhyatām || 42 ||  
 43289  
 43290 manaḥpramādādvardhante duḥkhāni girikūṭavat |  
 43291 tadvaśādeva naśyanti sūryasyāgre himaṃ yathā || 43 ||  
 43292  
 43293 tathāca mana eva pramādavivekābhyāṃ bandhamokṣayorheturiti phalitamityāha ##-  
 43294  
 43295 yāvajjīvamānindyayā ca ramate śāstrārthasaṃjātayā  
 43296 tulyaṃ vāsanayā mano hi munivanmaunena rāgādiṣu |  
 43297 paścātpāvanapāvanaṃ padamajaṃ tatprāpya tacchītaṃ  
 43298 tatsaṃsthena na śocyate punaralaṃ puṃsā mahāpatsvapi || 44 ||  
 43299  
 43300 yadyarthe caśabdaḥ | yadi manaḥ śāstrārthasaṃjātayā anindyayā vāsanayā  
 43301 tulyaṃ samarasaṃ sat rāgādiṣu viśayeṣu maunena nirodhena yāvajjīvaṃ  
 43302 munivādramate tat tarhi paścāttattvabodhena pāvanapāvanaṃ paramapavitramajaṃ  
 43303 janmādivikriyārahitamata eva śītaṃ tāpatrayāsprṣṭamalaṃ pūrṇaṃ  
 43304 tadbrahmapadaṃ prāpya tatsaṃsthena jīvanmuktena puṃsā mahāpatsu  
 43305 pralayādiṣvapi punarna śocyate | tarati śokamātmavit ityādiśruterityarthaḥ || 44 ||  
 43306  
 43307 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāye utpattiprakaraṇe  
 43308 cittopākhyānaṃ nāmaikonaśatatamaḥ sargaḥ || 99 ||  
 43309  
 43310 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe cittopākhyānaṃ  
 43311 nāmaikonaśatatamaḥ sargaḥ || 99 ||  
 43312  
 43313  
 43314 śatatamaḥ sargaḥ 100  
 43315  
 43316 śrīvāsiṣṭha uvāca |  
 43317  
 43318 cittametadupāyātaṃ brahmaṇaḥ paramātpadāt |  
 43319 atanmayam tanmayam ca taraṅgaḥ sāgarādiva || 1 ||  
 43320  
 43321 varṇyate'tra manaḥśaktyā brahmaṇaḥ sarvaśaktitā |  
 43322 ajñānamātrādadvaita bandhamokṣādikalpanā || 1 ||  
 43323  
 43324 manodhinaiva bandhamokṣakalpaneti yaduktaṃ tatropapattimāha - cittamityādinā  
 43325 | atanmayamabrahmahūtājñānavikāraḥ | tanmayam śuddhabrahmavivartaśca |  
 43326 yathā taraṅgo jalavikārastatsattāvivartaśca tadvadityarthaḥ || 1 ||  
 43327  
 43328 prabuddhānāṃ mano rāma brahmaiveha hi netarat |  
 43329 jalasāmānyabuddhīnāmabdhernānyastaraṅgakaḥ || 2 ||  
 43330

43331 jalasāmānyaṃ jalasattā || 2 ||  
 43332  
 43333 mano rāmāprabuddhānāṃ saṃsārabhramakāraṇaṃ |  
 43334 apaśyato'mbusāmānyamanyatāmbutarāṅgayoḥ || 3 ||  
 43335  
 43336 aprabuddhadṛśāṃ pakṣe tatprabodhāya kevalam |  
 43337 vācyavācakasambandhakṛto bhedaḥ prakalpyate || 4 ||  
 43338  
 43339 ata eva hi upadeśyopadeśakaśabdārthādiśāstrīyavyavahāraḥkalpanāpi  
 43340 ajñapakṣamavalambyaiva na tattvadṛśeti prāguktamityāha - aprabuddheti || 4  
 43341 ||  
 43342  
 43343 sarvaśakti param brahma nityamāpūrṇamavyayam |  
 43344 na tadasti na tasminyadvidyate vitatātmani || 5 ||  
 43345  
 43346 sarvajagatkāraṇatvamapyajñātasyaiva brahmaṇo na jñātasyetyāśayena tasyaiva  
 43347 sarvaśaktiśālītāmupapādayati - sarvaśaktitīyādinā || 5 ||  
 43348  
 43349 sarvaśaktirhi bhagavānyaiva tasmai hi rocate |  
 43350 śaktiṃ tāmeva vitatāṃ prakāśayati sarvagaḥ || 6 ||  
 43351  
 43352 prakāśayati kāryātmanā prakāṣayati || 6 ||  
 43353  
 43354 cicchaktirbrahmaṇo rāma śarīreṣvabhidṛśyate |  
 43355 spandaśaktiśca vāteṣu jaḍaśaktistathopale || 7 ||  
 43356  
 43357 śarīreṣu caturvidhabhūtagrāmeṣu || 7 ||  
 43358  
 43359 dravaśaktistathāmbhaḥsu tejaḥśaktistathā'nale |  
 43360 śūnyaśaktistathākāśe bhāvaśaktirbhavasthitau || 8 ||  
 43361  
 43362 śūnyaśaktiranāvarakatvātsarvāvapanaśaktiḥ | bhāvaśaktirastīti  
 43363 vyavahārayogyatā || 8 ||  
 43364  
 43365 brahmaṇaḥ sarvaśaktirhi dṛśyate daśadiggatā |  
 43366 nāśaśaktirvināśeṣu śokaśaktiśca śokiṣu || 9 ||  
 43367  
 43368 nāśaśaktiḥ kāraṇe tirobhāvaśaktiḥ |  
 43369 śokaśaktirāśokajadehajananaśaktirviṣādaśaktirvā || 9 ||  
 43370  
 43371 ānandaśaktirmudite vīryaśaktistathā bhaṭe |  
 43372 sargeṣu sargaśaktiśca kalpānte sarvaśaktitā || 10 ||  
 43373  
 43374 kalpānte prākṛtapralaye prakṛtau sarvaśaktitā tasyāḥ sarvakāryabījatvāt |  
 43375 śarvaśaktitā iti pāṭhe saṃhāraśaktitā || 10 ||  
 43376  
 43377 p. 366) 218  
 43378  
 43379 phalapuṣpalatāpatraśākhāviṭapamūlavān |  
 43380 vṛkṣabīje yathā vṛkṣastathedaṃ brahmaṇi sthitam || 11 ||  
 43381  
 43382 tadevāha - phaleti || 11 ||  
 43383  
 43384 pratibhāsavaśādeva madhyasthaṃ cittajāḍyayoh |  
 43385 jīvetarābhidaṃ cittamantarbrahmaṇi dṛśyate || 12 ||  
 43386  
 43387 prathamakāryasya cittasya cijjāḍyobhayarūpatādarśanādapyajñātameva brahma  
 43388 jagadbījamityāśayenāha - pratibhāseti | pratibhāso'trājñānasākṣī  
 43389 tadvaśādeva na śuddhavaśāt || 12 ||  
 43390  
 43391 nānātarulatāgulmajālapallavaśālayaḥ |  
 43392 nirvikalpakacinmātraṃ nānā'nirjñātakalpanā || 13 ||  
 43393  
 43394 yato'yaṃ tarugulmādidṛśyaprapaṇco'jñātaacidvivarto'taścinmātrameva  
 43395 tattvamityāha - nāneti | anirjñātakalpanā ajñāte tattve yata iyaṃ  
 43396 kalpanetyarthaḥ || 13 ||  
 43397  
 43398 brahmaivedamaḥattattvaṃ jagatpaśyādya rāghava |  
 43399 sa ātmā sarvago nāma nityoditamahāvapuḥ || 14 ||

43400  
 43401 jagat ahaṃtattvaṃ ahamiti bhāsamānajīvatattvaṃ pratyakcidrūpaṃ brahmaiveti  
 43402 paśyetyarthaḥ || 14 ||  
 43403  
 43404 yanmanāḍyananīm śaktiṃ dhatte tanmana ucyate |  
 43405 picchabhṛāntiryathā vyomni payasyāvartadhīryathā || 15 ||  
 43406  
 43407 brahmaiva tattacchaktipuraskāreṇa bhrāntyā mana ādiśabdairucyate nānyadityāha  
 43408 - yadityādinā || 15 ||  
 43409  
 43410 pratibhāśakalāmātraṃ mano jīvastathātmani |  
 43411 yadetanmanaso rūpamuditaṃ mananātmakam || 16 ||  
 43412  
 43413 brāhmī śaktirasau tasmādbrahmaiva tadarimḍama |  
 43414 idaṃ tadahamityeva vibhāgaḥ pratibhāśajaḥ || 17 ||  
 43415  
 43416 śaktitatkāryayorabhedādidamiti purovartitayā taditi parokṣatayā ahamiti  
 43417 pratyaktādātmyena ca bhāsamānastrividho dṛśyavibhāgaḥ pratibhāśajaḥ  
 43418 prātibhāśika eva na vāstava ityarthaḥ || 17 ||  
 43419  
 43420 manaso brahmaṇo'nyacca mohe paramakāraṇam |  
 43421 yadyaccaitanmanasyeva kiṃcitsadasadātmakam || 18 ||  
 43422  
 43423 nanu kāmakarmavāsanādikamapi dvaitaprapaṇcahetuḥ śrūyate tat katham  
 43424 brahmaśaktireva taddheturucyate tatrāha - manasa iti | manaso jīvasya  
 43425 brahmaṇasca mohe bhedādibhrame anyacca kāmādi yadyatkiṃcitparamakāraṇam  
 43426 vyāśabditam loke tatsarvaṃ manasyevāvirbhāvatirobhāvābhyām sadasadātmakam  
 43427 sarvaśakterbrahmaṇastām prāguktām brahmatām bṛhmaṇasaktiveva vidurna  
 43428 tadanyaditi pareṇānvayaḥ || 18 ||  
 43429  
 43430 vyāśabditam sarvaśaktestām śaktiṃ brahmatām viduḥ |  
 43431 manaḥ sattātmakam nāma yathaitanmanasi sthitam || 19 ||  
 43432  
 43433 nanu manodharmāḥ kāmādiśaktayaḥ katham brahmaṇi sthitā yena tacchaktayaḥ  
 43434 syustatrāha - mana iti | yathā manaḥ sattātmakam nāma brahmarūpaṃ manasi  
 43435 saṃsargādhyāsāsthitam yathā vā ṛtorvasantādeḥ śaktayo vṛkṣādiṣu  
 43436 sthitāstadvajjīvehā manodharmā api brahmaṇi sthitā ityarthaḥ || 19 ||  
 43437  
 43438 yathartoḥ śaktayastadvajjīvehā brahmaṇi sthitāḥ |  
 43439 vyāptasarvartukusumā kṣmādeśavidhibhedataḥ || 20 ||  
 43440  
 43441 yadi sarvā jīvehā brahmaśaktayastarhi kuto na sarvāḥ sarvajīveṣu saṃkīryante  
 43442 tatrāha - vyāpteti | yathā vyāptasarvartukusumaśaktirapi kṣmā  
 43443 bhūmistattatpradeṣeṣu bījaśaṃskārādividhibhedato vyavasthayaiva puṣpādi dadhāti  
 43444 na saṃkareṇa tathā lokakṛdbrahmāpi cittasaktīrvyavasthayā dadhātītyarthaḥ || 20 ||  
 43445  
 43446 yathā dadhāti puṣpāni tathā cittāni lokakṛt |  
 43447 kvacitkvacitkadācidhī tasmādāyānti śaktayaḥ || 21 ||  
 43448  
 43449 āyānti vyavasthitaphalātmanā āvirbhavanti | kṣmātalācchāliśaktaya ivetyarthaḥ ||  
 43450 21 ||  
 43451  
 43452 deśakālādivaicitryātkṣmātalādiva [diha śālayaḥ iti pāṭhaḥ]  
 43453 śālayaḥ |  
 43454 na jātaṃ pratibhāśena tenaivānyena paśyati || 22 ||  
 43455  
 43456 abhyupetya cedam pratiyogivyavacchedasaṃkhyārūpādibhedarūpaṃ  
 43457 jagadvaicitryamasamkaro darśitaḥ paramārthatastatpratibhāsamātrasya  
 43458 kārakatvāyogātpratibhāsapṛthakkṛtakārakāntarāsiddheśca prātibhāśikam na  
 43459 kiṃcijjātaṃ na vā kiṃcitkenacitpaśyatīti manaḥśabdakalpītabrahmajāste  
 43460 brahmaiveti budhyasvetyāha - na jātamiti sār dhena || 22 ||  
 43461  
 43462 pratiyogivyavacchedasaṃkhyārūpādayasca ye |  
 43463 manaḥśabdaiḥ prakalpyante brahmajānbrahma viddhi tāt || 23 ||  
 43464  
 43465 yathā yathāsyā manasaḥ pratibhāsaḥ pravartate |  
 43466 tathā tathaiva bhavati dṛṣṭānto'tra kilaindavāḥ || 24 ||  
 43467  
 43468 svayamakṣubdhavimale yathā spando mahāmbhasi |

43469 saṃsārakāraṇaṃ jīvastathāyaṃ paramātmāni || 25 ||  
 43470  
 43471 jagatkalpakō jīva eva brahmāṇyo nāsti dūre tatkalpitaṃ jagadityāśayenāha -  
 43472 svayamiti || 25 ||  
 43473  
 43474 jñasya sarvaṃ citaṃ rāma brahmaivāvartate sadā |  
 43475 kallolormitarāṅgaughairabdhajalamivātmani || 26 ||  
 43476  
 43477 citaṃ upacitaṃ pūrṇamityarthaḥ | āsamantādvartate || 26 ||  
 43478  
 43479 dvitīyā nāsti sattaikā nāmarūpakriyātmikā |  
 43480 pare nānātaraṅge'bdhau kalpaneva jaletarā || 27 ||  
 43481  
 43482 pare brahmaṇi dvitīyā sattā nāsti kiṃtvekaiva || 27 ||  
 43483  
 43484 jāyate naśyati tathā yadidaṃ yāti tiṣṭhati |  
 43485 tadidaṃ brahmaṇi brahma brahmaṇā ca vivartate || 28 ||  
 43486  
 43487 vivartate atāttvikarūpeṇa pratibhāsate || 28 ||  
 43488  
 43489 svātmanyevātapastīvro mṛgatṛṣṇikayā yathā |  
 43490 vicitreṇa vicitro'pi praspuratyātmanā tathā || 29 ||  
 43491  
 43492 mṛgatṛṣṇikayā mṛgatṛṣṇānadyātmanā | vicitro vigatanāmarūpo'pi || 29 ||  
 43493  
 43494 karaṇaṃ karma kartā ca jananaṃ maraṇaṃ sthitiḥ |  
 43495 sarvaṃ brahmaiva nahyasti tadvinā kalpanetarā || 30 ||  
 43496  
 43497 na lobho'sti na moho'sti na tṛṣṇāsti na rañjanā |  
 43498 ka ātmanyātmano lobhastṛṣṇā moho'thavā kutaḥ || 31 ||  
 43499  
 43500 dvitīyābhāve lobhamohādīnāṃ prasaktireva nāstītyāha - neti | rañjanā  
 43501 atyāśaktiḥ || 31 ||  
 43502  
 43503 ātmaivedaṃ jagatsarvamātmaiva kalanākramaḥ |  
 43504 hemāṅgadatayevāyamātmodeti manastayā || 32 ||  
 43505  
 43506 manastayā manobhāvena || 32 ||  
 43507  
 43508 p. 367) 218  
 43509  
 43510 abuddhaṃ yatparaṃ dhāma taccittaṃ jīva ucyate |  
 43511 aparijñāta evāśu bandhurāyātyabandhutām || 33 ||  
 43512  
 43513 abuddhamajñānāvṛtam || 33 ||  
 43514  
 43515 cinmayenātmanā'jñena svasaṃkalpanayā svayam |  
 43516 śūnyatā gaganeneva jīvatā prakāṭikṛtā || 34 ||  
 43517  
 43518 ajñenājñānaviśayīkṛtena yathā aśūnyenāpi gaganena śūnyatā prakāṭikṛtā  
 43519 tadvat || 34 ||  
 43520  
 43521 ātmaivānātmavadiha jīvo jagati rājate |  
 43522 dvīndutvamiva durdṛṣṭeḥ saccāsacca samutthitam || 35 ||  
 43523  
 43524 anātmavat anātmabhūtāhaṃkāraditādātmyenāhaṃpratyayaviśayavat |  
 43525 viśayarūpeṇa dvitīyarūpeṇa cāsatparamārthaikarūpeṇa sacca || 35 ||  
 43526  
 43527 mohārthaśabdārthadṛṣoretayoratyasaṃbhavāt |  
 43528 satyatvādātmanaścaiva kvātmā baddhaḥ kva mucyate || 36 ||  
 43529  
 43530 mohārthayorvyāmohanimittayoh |  
 43531 etayorbandhamokṣaśabdārthadṛṣoratyantamasambhavāt || 36 ||  
 43532  
 43533 nityāsaṃbhavabandhasya baddho'smīti kukalpanā |  
 43534 yasya kālpanikastasya mokṣo mithyā na tattvataḥ || 37 ||  
 43535  
 43536 nityaṃ na saṃbhavatītyasaṃbhavo bandho yasya | tathāca paramārthadṛṣṭyā  
 43537 kālpanikāvapi bandhamokṣau tucchau | na nirodho na cotpattirna baddho na ca

43538 sādhaḥ | na mumukṣurna vai mukta ityeṣā paramārthatā iti śruteriti bhāvaḥ || 37 ||  
 43539  
 43540 śrīrāma uvāca |  
 43541  
 43542 mano yaṃ niścayaṃ yāti tattadbhavati nānyathā |  
 43543 tena kālpaniko nāsti bandhaḥ kathamiha prabho || 38 ||  
 43544  
 43545 yauktikadṛśā kālpanikānirvacanīyabandhasya  
 43546 prāgvistareṇopapāditatvātkālpaniko'pi bandho nāstīti tucchatoktimasahamāno  
 43547 rāmaḥ pṛcchati - mana iti || 38 ||  
 43548  
 43549 śrīvāsiṣṭha uvāca |  
 43550  
 43551 mithyā kālpanikīveyaṃ mūrkhāṇāṃ bandhakalpanā |  
 43552 mithyaivābhyuditā teṣāmitarā mokṣakalpanā || 39 ||  
 43553  
 43554 yauktikadṛṣṭiriyam laukikadṛṣṭidārḍhyavighaṭanāya  
 43555 paramārthadṛṣṭidvāratvena kalpiteti na tatraiva viśrāntiḥ kiṃtu  
 43556 śrautātucchatādṛṣṭāvevetyāśayena vasiṣṭhaḥ pratyāha - mithyetyādinā |  
 43557 yathā kālpanikī svāpnī kalpanā jāgraddṛśā mithyā tucchā tadvat |  
 43558 anirvacanīyatā na vastutattvaṃ kiṃtu yuktibhīrnirvacanāśaktiḥ | sā ca  
 43559 mūrkhapuruṣadharma na vastusvabhāva iti sūcanāya mūrkhāṇāmitiyuktam || 39 ||  
 43560  
 43561 evamajñānakādeva bandhamokṣadṛśo'smṛteḥ |  
 43562 vastutastu na bandho'sti na mokṣo'sti mahāmate || 40 ||  
 43563  
 43564 evaṃ prāguktarītyā tucchamajñānamajñānakam tasmādeva  
 43565 bandhamokṣadṛśaḥ | nā'sato vidyate bhāvo nā'bhāvo vidyate sataḥ | ubhayorapi  
 43566 dṛṣṭo'ntastvanayostattvadarśibhiḥ || iti smṛtivyirodhena  
 43567 sadasadāntarālikānirvacanīyatāviśrāntyayogādityarthaḥ || 40 ||  
 43568  
 43569 kalpanāyā avastutvaṃ saṃprabuddhamatiṃ prati |  
 43570 rajjvāheriva he prājña tattvabuddhamatiṃ prati || 41 ||  
 43571  
 43572 avastutvaṃ tucchatvam | tatprāguktamanirvacanīyatvaṃ tu abuddhamatimajñam  
 43573 parīkṣakam prati na prājñam pratītyarthaḥ || 41 ||  
 43574  
 43575 bandhamokṣādisaṃmoho na prājñasyāsti kaścana |  
 43576 saṃmohabandhamokṣādi hyajñasyaivāsti rāghava || 42 ||  
 43577  
 43578 tadeva spaṣṭataramāha - bandheti || 42 ||  
 43579  
 43580 ādau manastadanu bandhavimokṣadṛṣṭi  
 43581 paścātprapañcaracanā bhuvanābhīdhānā |  
 43582 ityādikā sthitiriyam hi gatā pratiṣṭhā-  
 43583 mākhyāyikā subhaga bālajanoditeva || 43 ||  
 43584  
 43585 ukte'rthe bālakākhyāyikānavatārayannupasaṃharati - ādāviti | he subhaga  
 43586 ityādikā iyam bandhasthitiḥ pratiṣṭhām dṛḍhamūlatām | bālajanāya dhātryā  
 43587 uditā uktā vakṣyamāṇā ākhyāyikeva || 43 ||  
 43588  
 43589 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 43590 cittacikitsāpūrvakam cittotpattivarṇanam nāma śatatamaḥ sargaḥ || 100 ||  
 43591  
 43592 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 43593 cittotpattivarṇanam nāma śatatamaḥ sargaḥ || 100 ||  
 43594  
 43595  
 43596 ekādhikaśatatamaḥ sargaḥ 101  
 43597  
 43598 śrīrāma uvāca |  
 43599  
 43600 kimucyate munīśreṣṭha bālakākhyāyikākramaḥ |  
 43601 krameṇa kathayaitanme manovarṇanakāraṇam || 1 ||  
 43602  
 43603 saṃkalpādarthaśūnyāyā vikalpaśatasamśrteḥ |  
 43604 dṛṣṭānto varṇyate'traiva bālakākhyāyikākramaḥ || 1 ||  
 43605  
 43606 saṃkalpavikalpātmakasya manasaḥ saṃkalpo mūlaṃ tannirodhe

43607 mūlocchedādvikalpānutthāne nirvikalpapadapratīṣṭhāsiddhirīti sūcanāya  
 43608 prāgavatāritāṃ bālakākhyāyikāṃ śrotukāmo rāmaḥ prcchati - kimucyata  
 43609 iti | padasaṃskārapakṣamāśrītya kimetadityanayoḥ sāmānye napuṃsakatvam |  
 43610 bālakākhyāyikālakṣaṇaḥ kramo dṛṣṭāntaḥ kiṃprakāro loke ucyate etatkramaṇa  
 43611 kathayetyarthaḥ || 1 ||  
 43612  
 43613 śrīvasiṣṭha uvāca |  
 43614  
 43615 ko'pi mugdhamatirbālo dhātrīṃ prcchati rāghava |  
 43616 kāmcidvinodinīṃ dhātri varṇayākhyāyikāmiti || 2 ||  
 43617  
 43618 mugdhamatiryuktāyuktavivekaśūnyaḥ || 2 ||  
 43619  
 43620 sā bālasya vinodāya dhātrī tasya mahāmate |  
 43621 ākhyāyikāṃ kathayati prasannamadhurākṣasam || 3 ||  
 43622  
 43623 kvacitsanti mahātmāno rājaputrāstrayaḥ śubhāḥ |  
 43624 dhārmikāḥ śauryamuditā atyantāsati pattane || 4 ||  
 43625  
 43626 atyantāsati pattane iti pradhānarājadhānyuktiḥ || 4 ||  
 43627  
 43628 vistīrṇe śūnyanagare vyomnīva jalatārakāḥ |  
 43629 dvau na jātau tathaikastu garbha eva na saṃsthitaḥ || 5 ||  
 43630  
 43631 śūnyāni nagarāṇi śākhānagarāṇi yasminniti tadviśeṣaṇam |  
 43632 jalamayyastārakāścandrāmśatvāt || 5 ||  
 43633  
 43634 p. 368) 219  
 43635  
 43636 athātyuttamalābhārthaṃ kadācitsamavāyataḥ |  
 43637 vibandhavaḥ khinnamukhāḥ śokopahatacetasāḥ || 6 ||  
 43638  
 43639 te kadācidvibandhavo daivānmṛtabāndhavā durbhikṣādinā khinnamukhāśca  
 43640 santaḥ samavāyataḥ svanāgarasamājāt parasparaikamatyato vā uttamasya  
 43641 nagarāntarasya lābhārthaṃ nirjagmurīti śeṣaḥ || 6 ||  
 43642  
 43643 te tasmācchūnyanagarānnirgatā vitatānanāḥ |  
 43644 gaganādiva saṃśliṣṭā budhaśukraśanaiścarāḥ || 7 ||  
 43645  
 43646 saṃśliṣṭā militāḥ || 7 ||  
 43647  
 43648 śirīśasukumārāṅgāḥ prṣṭhato'rkeṇa tāpitāḥ |  
 43649 mārge'hani gatā grīṣmatāpārtāḥ pallavā iva || 8 ||  
 43650  
 43651 gatāḥ mlānatāmiti śeṣaḥ || 8 ||  
 43652  
 43653 saṃtaptamārgasikatādagdhapādasaroruhāḥ |  
 43654 hā tāta ceti śocanto mṛgā yūthacyutā iva || 9 ||  
 43655  
 43656 darbhāgrabhinnacaraṇāstāpakhinnaṅgasamdhayaḥ |  
 43657 ullaṅghya dūramadvānaṃ dhūlidhūsaramūrtayaḥ || 10 ||  
 43658  
 43659 mañjarījālaajātilaṃ phalapallavamālitaṃ |  
 43660 mṛgapakṣigaṇādhāraṃ prāpurmārge tarutrayam || 11 ||  
 43661  
 43662 yasminvṛkṣatraye vṛkṣau dvau na jātau manāgapi |  
 43663 bījameva tṛtīyasya svārohasya na vidyate || 12 ||  
 43664  
 43665 vṛkṣatraya iti nirdhāraṇe saptamī | svārohasya sukhenāroḍhum śakyasya || 12 ||  
 43666  
 43667 viśrāntāste pariśrāntāstatraikasya taroradhaḥ |  
 43668 pārijātatale svarge śakrānilayamā iva || 13 ||  
 43669  
 43670 phalānyamṛtakalpāni bhuktvā pītvā ca tadrasam |  
 43671 kṛtvā gulucchakairmālāṃ ciraṃ viśramya te yayuḥ || 14 ||  
 43672  
 43673 gulucchakaistallatāviśeṣamañjarībhiḥ || 14 ||  
 43674  
 43675 punardūratarāṃ gatvā madhyāhne samupasthite |

43676 sarittritayamāsedustaraṅgataralāravam || 15 ||  
 43677  
 43678 tatraikā pariśuṣkaiva manāgapyambu na dvayoḥ |  
 43679 vidyate saritordṛṣṭirandhalocanayoriva || 16 ||  
 43680  
 43681 saritoriti karmaṇi śaṣṭhī | dṛṣṭirdarśanam |  
 43682 andhalocanayorandhalocanābhyāmivātyantāsatītyarthaḥ | karaṇatāśaktereva  
 43683 saṁbandhasāmānyātmanā vivakṣaṇātśaṣṭhī andhasya  
 43684 locanayorgolakayordṛṣṭirindriyamiva saritorambu na vidyata iti vā || 16 ||  
 43685  
 43686 pariśuṣkā bhṛṣaṁ yāsau tasyām te sasnurādṛtāḥ |  
 43687 gharmārtā iva gaṅgāyām brahmaviṣṇuharā iva || 17 ||  
 43688  
 43689 gharmārtā janā iva brahmaviṣṇuharā gaṅgāyāmiva ceti pṛthakkṛtya yojyam ||  
 43690 17 ||  
 43691  
 43692 ciraṁ kṛtvā jalakriḍāṁ pītvā kṣīropamaṁ payaḥ |  
 43693 jagmuste rājatanayāḥ prahr̥ṣṭamanasaḥ svayam || 18 ||  
 43694  
 43695 abhilaṣitanagaraprāptau prahr̥ṣṭamanasaḥ || 18 ||  
 43696  
 43697 athāsedurdinasyānte lambamāne divākare |  
 43698 bhaviṣyannavanirmāṇaṁ nagaraṁ nagasannibham || 19 ||  
 43699  
 43700 nagasannibhaṁ parvataprāṁśu || 19 ||  
 43701  
 43702 patākāpadminīvyāptaṁ nīlākāśajalāśayam |  
 43703 dūraśrutasaṁullāpagāyannāgaramaṇḍalam || 20 ||  
 43704  
 43705 ūrdhvaṁ patākābhiradhaḥ padminībhiśca vyāptam | nīlākāśā iva sundarāḥ  
 43706 śūnyā vā jalāśayā yatra | saṁullāpāḥ svaramūrcchanāḥ || 20 ||  
 43707  
 43708 dadṛśustatra ramyāṇi trīṇi sadbhavanāni te |  
 43709 maṇikāñcanagehāni śṛṅgāṇīva mahāgireḥ || 21 ||  
 43710  
 43711 anirmite dve sadane ekaṁ nirbhitti tatra vai |  
 43712 abhittimandiraṁ cāru praviṣṭāste narāstrayaḥ || 22 ||  
 43713  
 43714 tatra teṣu triṣu madhye abhittimandiraṁ te praviṣṭāḥ || 22 ||  
 43715  
 43716 saṁpraviśyopaviśyāśu viharanto varānanāḥ |  
 43717 prāpuḥ sthālitrayaṁ tatra taptakāñcanakalpitaṁ || 23 ||  
 43718  
 43719 tatra karparatām yāte dve ekā cūrṇatām gatā |  
 43720 jagṛhuścūrṇarūpāṁ tām sthālīm te dīrghabuddhayaḥ || 24 ||  
 43721  
 43722 karparatām kapālatām || 24 ||  
 43723  
 43724 droṇairnavanavatyā taistasyām droṇena cāndhasaḥ |  
 43725 tatra droṇaśataṁ hīnaṁ randhitaṁ bahubhojibhiḥ || 25 ||  
 43726  
 43727 tatra tasyām sthālyām | andhasaḥ odanaprakṛtestaṇḍulasya navanavatyā  
 43728 droṇairekena ca droṇena hīnaṁ nyūnaṁ droṇaśataṁ randhitaṁ pakvam | bhāve  
 43729 ktaḥ || 25 ||  
 43730  
 43731 nimantritāstrayastaistu brāhmaṇā rājasūnubhiḥ |  
 43732 dvau nirdehāvathaikasya mukhameva na vidyate || 26 ||  
 43733  
 43734 nirmukhenāndhasastatra bhuktaṁ droṇaśataṁ suta |  
 43735 viprabhuktāvaśeṣaṁ tu bhuktaṁandho nṛpātmañaiḥ || 27 ||  
 43736  
 43737 tribhiste rājaputrāśca parām nirvṛtimāgatāḥ |  
 43738 bhaviṣyannagare tasmin rājaputrāstrayo hi te |  
 43739 sukhamadya sthitāḥ putra mṛgayāvvyavahāriṇaḥ || 28 ||  
 43740  
 43741 nirvṛtim tr̥ptim | mṛgayābhirvyavahāriṇaḥ kriḍamānāḥ || 28 ||  
 43742  
 43743 ākhyāyikaiśā kathitā mayā ramyā tavānagha |  
 43744 etām hṛdi kuru prājña vidagdhasatvaṁ bhaviṣyasi || 29 ||



43745  
 43746 vidagdhaṃ paṇḍitaṃ || 29 ||  
 43747  
 43748 dhātryeti kathitā rāma bālakākhyāyikā śubhā |  
 43749 tuṣṭiṃ jagāma bālaśca śubhākhyāyikayānaya || 30 ||  
 43750  
 43751 eṣā hi kathitā rāma cittākhyānakathāṃ prati |  
 43752 bālakākhyāyikā tubhyaṃ mayā kamalalocana || 31 ||  
 43753  
 43754 cittākhyānānantaraṃ pravṛttā yā jagatpratyaṃyasya vikalpamātratvakathā tāṃ  
 43755 prati tadudāharaṇatvenetyarthaṃ || 31 ||  
 43756  
 43757 iyaṃ saṃsāraraṇā ssthitimevamupāgatā |  
 43758 bālakākhyāyikevograiḥ saṃkalpāirdṛḍhakalpitaḥ || 32 ||  
 43759  
 43760 ssthitiṃ dārḍhyaṃ | evaṃ vikalpamātrarūpā | bālakākhyāyikāśabdena  
 43761 tajjanyaḥ bālapratitirakṣaṇayā grhyate || 32 ||  
 43762  
 43763 vikalpajālakaiveyaṃ pratibhāsātmikānagha |  
 43764 bandhamokṣādikalānārūpeṇa pariḥkṛtā || 33 ||  
 43765  
 43766 tadeva spaṣṭamāha - vikalpeti | vikalpā eva jālakāni yasyāmiti vigrahe  
 43767 samāsādutpannasya tṛpaḥ supaḥ paratvāt pratyayasthātkātpūrvasya  
 43768 ityasyāpravṛttiḥ || 33 ||  
 43769  
 43770 p. 369) 219  
 43771  
 43772 saṃkalpamātrāditaradvidyate neha kiṃcana |  
 43773 saṃkalpavaśataḥ kiṃcinna kiṃcitkiṃcideva vā || 34 ||  
 43774  
 43775 vikalpānāṃ ca saṃkalpakāryatvāttadvyatirekeṇāsattvamityāśayenāha -  
 43776 saṃkalpamātrāditi | yato yatkiṃcidvikalparūpaṃ bhāti tatsarvaṃ saṃkalpavaśato  
 43777 bhāti | vikalpabhātaṃ ca kiṃcinnaiva kiṃcidvā bhavati | śabdajñānānupātī  
 43778 vastuśūnyo vikalpaḥ iti patañjalīnā tathā tallakṣaṇokteriti bhavaḥ || 34 ||  
 43779  
 43780 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
 43781 saṃkalpakacitaṃ sarvamevaṃ svapnavadātmanaḥ || 35 ||  
 43782  
 43783 yuktameva viśiṣya prapañcayati - dyauriti | kṣamā pṛthvī || 35 ||  
 43784  
 43785 rājaputrāstrayo nadyo bhaviṣyannagare yathā |  
 43786 yathā saṃkalparacaṇā tatheyam hi jagatsthitiḥ || 36 ||  
 43787  
 43788 saṃkalpamātramabhitaḥ parisphurati cañcalaḥ |  
 43789 payomātrātmako'bhodhirambhasīvatmanātmāni || 37 ||  
 43790  
 43791 cañcalaḥ ambhodhiḥ || 37 ||  
 43792  
 43793 saṃkalpamātraṃ prathamamutthitaṃ paramātmanaḥ |  
 43794 tadidaṃ sphāratāṃ yātaṃ vyāpārairdivasaṃ yathā || 38 ||  
 43795  
 43796 vyāpāraiḥ sūryavyāpārairjanavyāpāraiśca || 38 ||  
 43797  
 43798 saṃkalpajālakalānaiva jagatsamagraṃ  
 43799 saṃkalpameva nanu viddhi vilāsacetyam |  
 43800 saṃkalpamātramalamutsṛja nirvikalpa-  
 43801 māsṛitya niścayamavāpnuhi rāma śāntim || 39 ||  
 43802  
 43803 tathāca saṃkalpatyāgamātreṇa nirvikalpasvarūpāvasthitiriti darśayannupasaṃharati  
 43804 - saṃkalpeti | manovilāsā rāgādivṛttayastaccetyāni ca teṣāṃ samāhāraṃ |  
 43805 saṃkalpatyāge ca nirvikalpātmaniścaya eva heturityāha - āsṛityeti || 39 ||  
 43806  
 43807 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 utpattiprakaraṇe  
 43808 bālakākhyāyikānāmaikottaraśatataṃ sargaḥ || 101 ||  
 43809  
 43810 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 43811 bālakākhyāyikānāmaikottaraśatataṃ sargaḥ || 101 ||  
 43812  
 43813

43814 dvyyuttaraśatataṃ sargaḥ 102  
 43815  
 43816 śrīvasiṣṭha uvāca |  
 43817  
 43818 svasaṃkalpavaśānmūḍho mohameti na paṇḍitaḥ |  
 43819 akṣaye kṣayasamkalpānmuhyate śīsureva hi || 1 ||  
 43820  
 43821 ihāhaṃkārasaṃkalpakṣayopāyo nirūpyate |  
 43822 viveko nātmavargasya nityatā ca parātmanaḥ || 1 ||  
 43823  
 43824 mūḍho'jñāḥ | akṣaye paramātmāni kṣiyata iti kṣayo naśvarātmā tatsaṃkalpāt |  
 43825 śīsurbālaḥ | muhyate bibheti || 1 ||  
 43826  
 43827 śrīrāma uvāca |  
 43828  
 43829 ko'sau saṃkalpitaḥ kena kṣayo brahmavavidāṃ vara |  
 43830 asataiva mahāmohaṃ yenādāttatsadaiva hi || 2 ||  
 43831  
 43832 kṣayasamkalpāditi hetūktau saṃkalpakartṛkarmaṇī viśiṣya jijñāsamāno rāmaḥ  
 43833 pṛcchati - ko'sāviti | asau saṃkalpitaḥ kṣayaḥ kaḥ kena ca saṃkalpito  
 43834 yenāyamātmā asataiva nimittena mahāmohaṃ saṃsārabhramaṃ ā adāt upāttavān |  
 43835 ayaṃ bhāvaḥ - kiṃ nityātmā naśvarātmānaṃ saṃkalpayati uta  
 43836 naśvarātmaiva | nādyāḥ tasya svātmasvabhāvaviruddhasaṃkalpakatvāyogāt | na  
 43837 dvitīyaḥ | ātmāśrayāpatteḥ | tathā saṃkalpito naśvarātmāpi kiṃ jaḍa uta  
 43838 cidrūpaḥ nādyāḥ | ātmatādātmyānāpātāt | na dvitīyaḥ | citaḥ  
 43839 saṃkalpaviśayatvāyogāditi || 2 ||  
 43840  
 43841 śrīvasiṣṭha uvāca |  
 43842  
 43843 asatā bhūtasamdhena kṣayo'haṃkāranāmadhṛk |  
 43844 vetālaḥ śīsuneveha mithyaiva parikalpitaḥ || 3 ||  
 43845  
 43846 yadyadbhavanti tadā bhavanti iti śruteḥ  
 43847 prāktanasiṃhavyāghrādibhūtasamghātmaśvabhāvasaṃskārasaṃbhṛtā##-  
 43848 cidacitsaṃvalanātmakasiṃhavyāghrādyahaṃkāratmakanaśvarātma##-  
 43849 avidyopahitena paramātmanā tattadahaṃkāranāmadhṛk kṣayo naśvarātmā || 3 ||  
 43850  
 43851 ekasminneva sarvasminstHITE paramavastuni |  
 43852 kutaḥ ko'yamaḥ nāma kathaṃ nāma kiloditaḥ || 4 ||  
 43853  
 43854 nanvahaṃkārasyātmasvabhāvataiva kiṃ na syātkuto mithyātvaṃ tatrāha -  
 43855 ekasminniti | sarvasmin pūrṇe || 4 ||  
 43856  
 43857 vastuto nāstyahaṃkāraḥ paramātmanyabhedini |  
 43858 asamyagdarśanānmārgīsarittīvrātape yathā || 5 ||  
 43859  
 43860 mārgīsarit mṛgatṛṣṇānadī || 5 ||  
 43861  
 43862 manomaṇimahārambhaḥ saṃsāra iti lakṣyate |  
 43863 ātmanātmānamāśritya sphuratyantaryathāmbhasā || 6 ||  
 43864  
 43865 manolakṣaṇasya maṇeścintāmaṇermahān ārambhaḥ kāryajātasargaḥ | tarhi kiṃ  
 43866 manasa eva svātantryaṃ netyāha - ātmānamāśrityeti | ambhasā ambha iti  
 43867 śeṣaḥ || 6 ||  
 43868  
 43869 asamyagdarśanaṃ tena tyaja rāma nirāśrayaṃ |  
 43870 sāsrayaṃ satyamānandi samyagdarśanamāśraya || 7 ||  
 43871  
 43872 asamyagdarśanaṃ bhrāntim | nirāśrayaṃ asadviśayaṃ | sāsrayaṃ  
 43873 satyārthaviśayaṃ || 7 ||  
 43874  
 43875 dhiyā vicāradharminyā mohasaṃrambhahīnayā |  
 43876 vicārayādhunā satyamasaṃsatyaṃ saṃparityaja || 8 ||  
 43877  
 43878 tatra ka upāyastatrāha - dhiyeti || 8 ||  
 43879  
 43880 abaddho baddha ityuktvā kiṃ śocasi mudhaiva hi |  
 43881 anantasyātmataṭṭvasya kiṃ kathaṃ kena badhyate || 9 ||  
 43882

43883 p. 370) 220  
 43884  
 43885 nānā'nānātvakalanā tvavibhinnamahātmani |  
 43886 sarvasminbrahmatattve'sminkim baddham kim vimucyate || 10 ||  
 43887  
 43888 nānā'nānātvakalanā bhedābhedabhrāntiḥ | asminsarvasminbādhena brahmatattve  
 43889 tanmātrapariśeṣe satītyarthaḥ || 10 ||  
 43890  
 43891 anārto'pyārtimānbhāti cchinne'ṅge kimca tāmyati |  
 43892 bhedābhedavikārārtiḥ kācinnātmani vidyate || 11 ||  
 43893  
 43894 acchedyābhedyātmadarśane dehacchedabhedādiprayuktaduḥkhasyāpi nāvasaraḥ  
 43895 kim punaranyasyetyāśayenāha - anārta iti | ārtimati dehe tathā bhāti || 11 ||  
 43896  
 43897 dehe naṣṭe kṣate kṣiṇe kātmanaḥ kṣatirāgatā |  
 43898 bhastrāyāṃ paridagdhāyāṃ bhastrāpūro na naśyati || 12 ||  
 43899  
 43900 bhastrāmāpūrayatīti bhastrāpūro vāyuḥ || 12 ||  
 43901  
 43902 dehaḥ patatu vodetu kā naḥ kṣatirupasthitā |  
 43903 ko naṣṭaḥ prakṣate puṣpe āmodo vyomasamśrayaḥ || 13 ||  
 43904  
 43905 prakṣate naṣṭe | āmodo gandhaḥ || 13 ||  
 43906  
 43907 āpatantu vapuḥpadme sukhaduḥkhahimaśriyaḥ |  
 43908 ākāśoḍḍāyanālīnāṃ kā naḥ kṣatirupasthitā || 14 ||  
 43909  
 43910 uḍḍiyate asminnityuḍḍāyanam | adhikaraṇe lyuṭ | ākāśa uḍḍāyanam yeṣāṃ  
 43911 tathāvidhānāmālīnāṃ bhramarāṇāṃ naḥ | uḍupanālīnāṃ iti pāṭhe  
 43912 ākāśasthānāṃ  
 43913 uḍupāścandraśukrabṛhaspatyādayastārāśreṣṭhāstallakṣaṇānāṃ nālīnāṃ  
 43914 padmānāṃ rālayorabhedāduḍupasya candrasya nārīṇāmaśvinyādisarvatārāṇāṃ  
 43915 ca || 14 ||  
 43916  
 43917 dehaḥ patatu vodetu yātu vā gaganāntaram |  
 43918 tadvilakṣaṇarūpasya kāsau bhavati me kṣatiḥ || 15 ||  
 43919  
 43920 yathā payodamarutoryathā śaṭpadapadmayoḥ |  
 43921 tathā rāghava saṃbandhastvaccharīratvadātmanoḥ || 16 ||  
 43922  
 43923 abhyupagate'pi saṃbandhe alepake ātmani na  
 43924 tatprayuktaduḥkhaprasaktirityāśayenāha - yatheti | payodamarutormeghavāyvoḥ  
 43925 || 16 ||  
 43926  
 43927 mano rāma śarīraṃ hi jagataḥ sakalasya ca |  
 43928 ādyā śaktiścidadhyātmā na naśyati kadācana || 17 ||  
 43929  
 43930 śarīrādisarvajagato manomātratvādapi sati manasi na śarīrādināśaprayuktaḥ  
 43931 śoko yuktaḥ kim punarātmamātratvādityāśayenāha - mana iti |  
 43932 śarīraśabdaḥ svarūpavacanaḥ | tatra hetuḥ - ādyā śaktirīti | yato mano jagata  
 43933 ādyā kāraṇībhūtā śaktiḥ cidātmā tu manaso'pi adhi upari atastannāśabhrāntiḥ  
 43934 sarvathā na yuktetyarthaḥ || 17 ||  
 43935  
 43936 yo'sāvātmā mahāprājña na naśyati na gacchati |  
 43937 na naśyati kadācicca kim mudhā paritapyase || 18 ||  
 43938  
 43939 ātmanāśādibhrāntereva sarvaśokādimūlatvāttām punaḥ punarvārayannāha ##-  
 43940  
 43941 viśīrṇe'bhre yathā vātaḥ śuṣke'bje śaṭpado yathā |  
 43942 yātyanantapadaṃ vyoma tathātmā dehasaṃkṣaye || 19 ||  
 43943  
 43944 saṃsāre'sminviharato mano'pi hi na naśyati |  
 43945 jñānāgninā vinā jantorātmanāśe tu kā kathā || 20 ||  
 43946  
 43947 yaḥ kuṇḍabadaranyāyo yo ghaṭākāśayoḥ kramaḥ |  
 43948 sthitirdehātmanoḥ saiva savināśāvināśayoḥ || 21 ||  
 43949  
 43950 ātmano dehāntaravasthitirvastuto nāstyeva | abhyupagame'pi na  
 43951 dehanāśāttannāśaprasaktirityāśayenāha - ya iti | kramo nyāyaḥ | sthitirapi

43952 nyāyaḥ | sā tādṛśyeva || 21 ||  
 43953  
 43954 badaraṃ hastamāyāti yathā sphuṭati kuṇḍake |  
 43955 ātmā gaganamāyāti tathā calati dehake || 22 ||  
 43956  
 43957 ādyaṃ kuṇḍabadaranyāyaṃ prakṛte upapādayati - badaramiti | ātmā jīvaḥ  
 43958 gagaṇaṃ vāsanākāśaṃ | calati naśyati sati | tathāca śrutiḥ - jīvāpetam vāva  
 43959 kiledaṃ mriyate na jīvo mriyate iti || 22 ||  
 43960  
 43961 kumbhe gacchatyakumbhatvaṃ kumbhākāśo yathāmbare |  
 43962 tiṣṭhatyevamayaṃ kṣiṇe dehe dehī nirāmayaḥ || 23 ||  
 43963  
 43964 dvitīyamupapādayati - kumbhe iti | akumbhatvaṃ nāśam || 23 ||  
 43965  
 43966 manodeho hi jantūnāṃ deśakālatirohitaḥ |  
 43967 muhurmr̥tipaṭācchannaḥ śaṭhe kiṃ paridevanā || 24 ||  
 43968  
 43969 maraṇaṃ mṛtistallakṣaṇena paṭena muhurācchanno bhavati | śaṭhe vañcake  
 43970 asminmanasi kiṃ kā paridevanā ayuktetyarthaḥ || 24 ||  
 43971  
 43972 deśakālatirodhāne mūḍho'pi maraṇe naraḥ |  
 43973 kiṃ bibheti mahābāho neha paśyati kaścana || 25 ||  
 43974  
 43975 kiṃ tarhi maraṇaṃ tadāha - deśeti | gṛhādideśe caramaśvāsakāle pareṣāṃ  
 43976 dṛṣṭvā ātmanastirodhānamātraṃ maraṇamityarthaḥ | neha paśyati  
 43977 kaścanātmanāśamiti śeṣaḥ || 25 ||  
 43978  
 43979 atastvaṃ vāsanāṃ rāma mithyaivāhamiti sthitām |  
 43980 tyaja pakṣīśvaro vyomagamanotka ivāṇḍakam || 26 ||  
 43981  
 43982 pakṣī saṃjātapakṣaḥ pakṣīśīśuḥ | svaparicchedakamaṇḍakaṃ śīthilamaṇḍamiva  
 43983 || 26 ||  
 43984  
 43985 eṣā hi mānasī śaktiriṣṭāniṣṭanibandhanī |  
 43986 anayaiva mudhā bhrāntyā svapnavatparikalpanā || 27 ||  
 43987  
 43988 iṣṭāniṣṭayoḥ rāgadveśābhyāṃ nibandhanī abhiniveśabandhanakarī || 27 ||  
 43989  
 43990 avidyaiṣā durantaiṣā duḥkhāyaiṣā vivardhate |  
 43991 aparijñānamānaiṣā tanotīdamasanmayam || 28 ||  
 43992  
 43993 avidyāvilāsatvādaavidyā || 28 ||  
 43994  
 43995 eṣā tucchavadākā"ṃ tuṣāramalinaṃ yathā |  
 43996 paripaśyati vibhrāntā svarūpasya svabhāvataḥ || 29 ||  
 43997  
 43998 tuṣārairmalinaṃ dhūsaritam | tathā darśanaṃ manasaḥ svabhāva ityāha -  
 43999 svarūpasyeti || 29 ||  
 44000  
 44001 asadevedamārambhamantharaṃ sadivotthitam |  
 44002 kalpitaṃ jagadābhogi dīrghasvapna ivaitayā || 30 ||  
 44003  
 44004 bhāvanāmātra evāsyāḥ svarūpaṃ kartṛtām gatam |  
 44005 jagannāmāvilaṃ cakṣurvyomni bimbarucāmiva || 31 ||  
 44006  
 44007 nanu manovyāpārāṇāṃ sarveṣāṃ pratyakṣatvāj jagannirmātṛtā kutaḥ  
 44008 sarvairnānubhūyate tatrāha - bhāvaneti | asyāḥ svarūpaṃ  
 44009 jagadākārabhāvanāmātre eva kartṛtām gatam na tadatiriktanirmāṇe |  
 44010 mithyārthānāṃ darśanātiriktanirmāṇāprasiddheḥ | tadeva jagannāma prasiddham |  
 44011 yathā āvilaṃ timirādiduṣṭaṃ cakṣurvyomni picchakeśomḍrakādyākārāṇāṃ  
 44012 sūryacandrādibimbarucāṃ vibhāvanāmātreṇa kartṛtadvadityarthaḥ | vibhāvanaṃ  
 44013 tu pratyakṣameveti bhāvaḥ || 31 ||  
 44014  
 44015 p. 371) 220  
 44016  
 44017 layamasyāḥ svarūpaṃ tvaṃ naya rāma vicāraṇāt |  
 44018 yathā himaśīlāyāstu tapanāddivasādhipaḥ || 32 ||  
 44019  
 44020 ata eva hyavicāradvaitabhāvanāmātrasiddhasya

44021 vicārajanyañānamātrāllayasiddhiriti vicāraḥ kārya ityāha - layamiti | yathā  
 44022 divasādhipaḥ sūryastapanātsvātapāddhimaśilāyāḥ svarūpaṃ layaṃ nāśaṃ  
 44023 nayati tadvat || 32 ||  
 44024  
 44025 himābhāvārthino'rkasya svodayenepsitaṃ yathā |  
 44026 siddhyatyevaṃ vicāreṇa manonāśārthino'rthitam || 33 ||  
 44027  
 44028 arthitamabhilaṣito manonāśaḥ || 33 ||  
 44029  
 44030 avidyā'saṃprabuddhā hi vitatānarthadurgamā |  
 44031 nānendrajālakalanāṃ śambaro hema varṣati || 34 ||  
 44032  
 44033 ekasminmanasi naṣṭe'pi punaravidyayā mana ādibandhajanmaprasaktimāśaṅkyāha  
 44034 - avidyeti | hi yasmādaavidyākādambinī asaṃprabuddhā avijñātātmatattvā  
 44035 yadā tadaiva śambaro'suraviśeṣa iva nānendrajālakalanārūpamasadeva hema  
 44036 varṣati natu saṃprabuddhā tadā niḥsvarūpatvādityarthaḥ || 34 ||  
 44037  
 44038 svavināśakriyāṃ caitāṃ mana eva karotyalam |  
 44039 mano hyātmavadhaṃ nāma nāṭakaṃ parinṛtyati || 35 ||  
 44040  
 44041 evaṃca mana eva ciraṃ jagadrūpeṇa nṛtyadante vidyātmakapariṇāmena  
 44042 sāvidyasvavināśaṃ karotīti phalitamityāha - svavināśakriyāmiti |  
 44043 ātmavadhaṃ svasaṃhāraṃ nāma nāṭakaṃ svaracitagranthaṃ parilakṣikṛtya  
 44044 nṛtyati || 35 ||  
 44045  
 44046 ātmānamikṣate cetaḥ svavināśāya kevalam |  
 44047 nahi jānāti durbuddhirvināśaṃ pratyupasthitam || 36 ||  
 44048  
 44049 svayaṃ saṃkalpamātreṇa svavināśadṛśāmidam |  
 44050 manaḥ saṃsādhayatyāśu kleśo nātropayujyate || 37 ||  
 44051  
 44052 svavināśadṛśāṃ manonāśopāyamanviśyatāṃ vivekināmidam manonāśanaṃ  
 44053 manaḥ svayameva saṃkalpanamātreṇa āśu saṃsādhayati || 37 ||  
 44054  
 44055 svasaṃkalpavikalpāṃśaṃ vivekopahitaṃ manaḥ |  
 44056 saṃtyajya rūpamābhogi karotyātmāvabodhanam || 38 ||  
 44057  
 44058 vivekena upahitaṃ saṃskṛtaṃ manaḥ prāktanam svasaṃkalpavikalpāṃśaṃ  
 44059 saṃtyajya ābhogi brahmākāravistāraṃ ātmāvabodhanam  
 44060 svātmasākṣātkāravṛttyātmakarūpaṃ khaṃ pariṇāmaṃ karoti || 38 ||  
 44061  
 44062 mahodayo manonāśo mahocchedasya tūdayaḥ |  
 44063 manonāśe prayatnaṃ tvaṃ kuru mā manaso jave || 39 ||  
 44064  
 44065 mahodayaḥ paramapuruṣārthalābhaḥ | mahocchedaḥ sarvaduḥkhocchedaḥ | jave  
 44066 bahirvyāpāre || 39 ||  
 44067  
 44068 aviralasukhaduḥkhavṛkṣakhaṇḍe  
 44069 viśamakṛtāntamahorage vane'smin |  
 44070 prabhuridamakhile vivekahīnaṃ  
 44071 subhaga mano mahadāpadekahetuḥ || 40 ||  
 44072  
 44073 uktārthopekṣaṇe anarthāpātaṃ darśayannupasaṃharati - aviraleti | aviralā  
 44074 nibiḍāḥ sukhaduḥkhātmakā vṛkṣakhaṇḍā yasmin | viśamaḥ kṛtānto  
 44075 mṛtyurmahorago yasmimstathāvidhe | akhile anucchedye asmin saṃsāralakṣaṇe  
 44076 asipatravane idaṃ vivekahīnaṃ mana eva prabhurdurantaduḥkhahturityarthaḥ || 40 ||  
 44077  
 44078 ityuktavatyatha munau divaso jagāma  
 44079 sāyaṃtanāya vidhaye'stamino jagāma |  
 44080 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 44081 śyāmākṣaye ravikaraiśca sahājagāma || 41 ||  
 44082  
 44083 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe de0 mo0  
 44084 upadeśakaraṇaṃ nāma dvyyuttaraśatatamaḥ sargaḥ || 102 ||  
 44085  
 44086 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe upadeśakaraṇaṃ  
 44087 nāma dvyyuttaraśatatamaḥ sargaḥ || 102 ||  
 44088  
 44089 tryutaraśatatamaḥ sargaḥ 103

44090  
 44091 śrīvasiṣṭha uvāca |  
 44092  
 44093 parasmādutthitaṃ cetastatkallola ivārṇavāt |  
 44094 sphāratāmetya bhuvanaṃ tanotīdamitastataḥ || 1 ||  
 44095  
 44096 avivekasya manaso yā yātrānarthakāritā |  
 44097 mumukṣūṇāṃ vivekāya sā sarvātra prapañcyate || 1 ||  
 44098  
 44099 anarthhārthameva parasmānmanasa utpattiriti darśayati - parasmāditi || 1 ||  
 44100  
 44101 hrasvaṃ dīrghaṃ karotyāśu dīrghaṃ nayati kharvatām |  
 44102 svatām nayatyanyadalaṃ svaṃ tathaivānyatāmapi || 2 ||  
 44103  
 44104 manaso vastusvabhāvaviruddhakalpanasāmarthyam darśayati - hrasvamityādinā  
 44105 | hrasvaṃ netrasaṃnihitāṅgulyādi  
 44106 ativistr̥tasūryamaṇḍalādyācchādakatvakalpanena dīrghaṃ āśu karoti | dīrghaṃ  
 44107 sūryamaṇḍalādi kharvatām hrasvatām | evamātmānātmanoḥ  
 44108 svarūpavinimayakalpanamapi mana eva karotītyāha - svatāmiti || 2 ||  
 44109  
 44110 prādeśamātramapi yadvastubhāvanayaiva tat |  
 44111 svayaṃ saṃpannayevāśu karotyadrīndrabhāsuram || 3 ||  
 44112  
 44113 svayamātmabhāvena saṃpannayeva | bhāvanayā kalpanayā || 3 ||  
 44114  
 44115 labdhapratīṣṭhaṃ paramātpadādullasitaṃ manaḥ |  
 44116 nimeṣeṇaiva saṃsārānkaroti na karoti ca || 4 ||  
 44117  
 44118 kuto'syedṛśaṃ sāmartyam tatrāha - labdhapratīṣṭhamiti | brahmasattayā  
 44119 vicitraśaktyupabhr̥ṃhitatvena labdhasattākamityarthaḥ || 4 ||  
 44120  
 44121 yadidaṃ dṛśyate kiṃcijjagatsthānu carīṣṇu ca |  
 44122 sarvaṃ sarvaprakārādhyam cittādetadupāgatam || 5 ||  
 44123  
 44124 deśakālakriyādravyaśaktiparyākulīkṛtam |  
 44125 bhāvādbhāvāntaraṃ yāti lolatvānnaṭavanmanaḥ || 6 ||  
 44126  
 44127 bhāvādbhāvāntaraṃ ekavastvākārādaparavastvākāraṃ nāṭyaśāstraprasiddhaṃ  
 44128 saṃcāribhāvabhedaṃ ca || 6 ||  
 44129  
 44130 sadasattām nayatyāśu sattām vā sannayatyalam |  
 44131 tādr̥śānyeva cādatte sukhaduḥkhāni bhāvitam || 7 ||  
 44132  
 44133 p. 372) 221  
 44134  
 44135 yadāptaṃ svayamādatte yathaiva cañcalaṃ manaḥ |  
 44136 hastapādādisaṃghātastadā prayatate tathā || 8 ||  
 44137  
 44138 cañcalaṃ manaḥ āptaṃ karmopasthāpitaṃ bhogyam yadā yathā yenaiva  
 44139 kalpanāprakāreṇānukūlatayā pratikūlatayā vā ādatte tadā  
 44140 hastapādādisaṃghātastathā tadanusāreṇaiva upādāne hāne vā pravartata iti manasa  
 44141 eva sarvavyavahārasvātantryamityarthaḥ || 8 ||  
 44142  
 44143 tataḥ saiva kriyā cittasamāhitaphalāphalam |  
 44144 kṣaṇātprayacchatī latā kālasikteva tādr̥śam || 9 ||  
 44145  
 44146 sā bhogyārthopasthāpikā kriyā cittena samāhitaṃ kalpitaṃ phalāphalam  
 44147 sukhaduḥkham || 9 ||  
 44148  
 44149 citrām kriḍanakaśreṇīm yathā paṅkādgṛhe śīśuḥ |  
 44150 karotyevaṃ mano rāma vikalpaṃ kurute jagat || 10 ||  
 44151  
 44152 paṅkādārdramṛtpiṇḍāt || 10 ||  
 44153  
 44154 manaḥsarvajanakriḍānṛjambālalaveśvataḥ |  
 44155 kimetaddhi padārtheṣu rūḍhaṃ jagatī kalpyate || 11 ||  
 44156  
 44157 manaḥkalpanāmātre jagatī na kiṃcidapi rūpaṃ vāstavaṃ sambhavatītyāha -  
 44158 mana iti | ato hetormanaso yāḥ sarvajanātmanā kriḍāstatratyanṛdehādīlakṣaṇeṣu

44159 paṅkaleśeṣu sarvapadārtheṣu yadrūpaṃ rūḍhaṃ satyaṃ kalpyate etatkim hi  
 44160 syānna kiṃcidityarthaḥ || 11 ||  
 44161  
 44162 karotyṛtukaraḥ kālo yathā rūpānyathā taroḥ |  
 44163 cittamevaṃ padārthānāmeṣāmevānyatāmiva || 12 ||  
 44164  
 44165 ṛtukaro vasantādivibhāgakārī | rūpāṇāmanyathā anyatām | pūraṇaguṇa iti  
 44166 niṣedhe'pi cchāndasatvātpūrvottarasāhacaryeṇa kṛdanyayasyaiva tatra  
 44167 grahaṇādvā ṣaṣṭhīsamāsaḥ || 12 ||  
 44168  
 44169 manorathe tathā svapne saṃkalpakalanāsu ca |  
 44170 goṣpadaṃ yojanavyūhaḥ svāsu līlāsu cetasaḥ || 13 ||  
 44171  
 44172 manasaścāghaṭitaghaṭanāśaktiḥ prasiddhaiveti darśayati - manorathe  
 44173 ityādinā | yojanānāṃ vyūhaḥ samūho'pi goṣpadamivālpamityarthaḥ || 13 ||  
 44174  
 44175 kalpaṃ kṣaṇīkarotyantaḥ kṣaṇaṃ nayati kalpatām |  
 44176 manastadāyattamato deśakālakramaṃ viduḥ || 14 ||  
 44177  
 44178 ato deśakālakramaṃ sarvaṃ tadāyattaṃ manodhīnaṃ viduḥ sarve'pītyarthaḥ || 14 ||  
 44179  
 44180 tīvramandatvasaṃvegādbahutvālpatvabhedaḥ |  
 44181 vilambanena ca ciraṃ natu śaktimaśaktitaḥ || 15 ||  
 44182  
 44183 nanu yadi manaḥ sarvanirmāṇasamartha tarhi kathamidānīmasmākaṃ  
 44184 sarvasargāśaktistatrāha - tīvreti | rajoguṇotkarṣe tīvratā tamasa utkarṣe tu  
 44185 mandateti saṃvegabhedaṭ āhāropacayādūpacaye bahutvamapacaye'lpatvamiti  
 44186 bhedaṭtattadvastusargānukūlopasāsanādivilambanena ca prāptasargāśaktito na  
 44187 manaso vāstavīm sarvasargaśaktimāpahātuṃ śaknuma ityadhyāhṛtya yojyam || 15 ||  
 44188  
 44189  
 44190 vyāmohasaṃbhramānarthadeśakālagamāgamāḥ |  
 44191 cetasaḥ prabhavantyete pādapādiva pallavāḥ || 16 ||  
 44192  
 44193 ata eva vyāmohādisaṃbhavo'pītyāha - vyāmoheti || 16 ||  
 44194  
 44195 jalameva yathāmbhodhirauşṇyameva yathānalaḥ |  
 44196 tathā vividhasaṃrambhaḥ saṃsāraścittameva vā || 17 ||  
 44197  
 44198 kāryasya kāraṇānanyatvāccittamātrameva sarvamityāha - jalameveti |  
 44199 vāśabdaḥ pādapūraṇārthaḥ || 17 ||  
 44200  
 44201 sakartṛkarmakaraṇaṃ yadidaṃ cetyamāgataṃ |  
 44202 draṣṭṛdarśanaḍṛśyādhyāṃ tatsarvaṃ cittameva ca || 18 ||  
 44203  
 44204 cetyaṃ bhoktṛbhogyabhogarūpānarthātmakam [bhoktṛ iti padaṃ kvacinna  
 44205 paṭhyate] | tathāca navavidho'pi saṃsāraścittamevetiyarthaḥ || 18 ||  
 44206  
 44207 cittaṃ jaganti bhuvanāni vanāntarāṇi  
 44208 saṃlakṣyate svayamupāgataṃātmabhedaīḥ |  
 44209 keyūramaulikaṭakaiśca lasatsvarūpaṃ  
 44210 tyaktvaiva kāñcanadhiyeva janena hema || 19 ||  
 44211  
 44212 sarvaṃ cittameveti yenopāyena saṃlakṣyate taṃ darśayannupasaṃharati -  
 44213 cittamiti | yathā kāñcanatattvapariṅśakajanena  
 44214 keyūramaulibhūṣaṇakaṭakaiścādanyaiśca  
 44215 rucakādyākāraīlasatkalpitanānāsvarūpaṃ tyaktvaiva  
 44216 śuddhakāñcanamātrapraṇihitadhiyā pariṅkṣyamāṇaṃ tattvato hema lakṣayituṃ  
 44217 śakyate na keyūrādiracanāvaicitryavyāmūḍhadhiyā tathā vivekināpi jagati  
 44218 tadantargatabhuvanāni tadantargatavanāntarādisarvavastūni ca ātmabhedaīḥ  
 44219 svavaicitryīścittameva svayamupāgataṃ cittaṃātrameva na cittādvastvantaramiti  
 44220 tattvaṃ saṃlakṣyata ityarthaḥ || 19 ||  
 44221  
 44222 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣūtpattiprakaraṇe  
 44223 cittamāhātmyaṃ nāma tryuttaraśatatamaḥ sargaḥ || 103 ||  
 44224  
 44225 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe cittamāhātmyaṃ  
 44226 nāma tryuttaraśatatamaḥ sargaḥ || 103 ||  
 44227

44228  
 44229 caturuttaraśatatamaḥ sargaḥ 104  
 44230  
 44231 śrīvasiṣṭha uvāca |  
 44232  
 44233 atra te śṛṇu vakṣyāmi vṛttāntamimamuttamam |  
 44234 jāgatīhendrajālaśrīścittāyattā yathā sthitā || 1 ||  
 44235  
 44236 atrādaḥ lavaṇākhyāne deśarājasabhāsthitīḥ |  
 44237 tatrendrajālikāśvekṣā vismayasthitirucyate || 1 ||  
 44238  
 44239 vṛttāntamākhyānam || 1 ||  
 44240  
 44241 astyasmīnvasudhāpīṭhe nānāvanasamākulāḥ |  
 44242 uttarāpāṇḍavo nāma sphīto janapado mahān || 2 ||  
 44243  
 44244 nīrandhraghanagambhīravanaviśrāntatāpasāḥ |  
 44245 vidyādharikṛtalatādolopavanapattanaḥ || 3 ||  
 44246  
 44247 nīrandhraghaneṣu ata eva gambhīreṣu vaneṣu viśrāntāstāpasā yasya | anena  
 44248 vyāghracorādyupaplavābhāva uktaḥ || 3 ||  
 44249  
 44250 vātodbhūtābjakiṇḍjalkapuṇḍjapiṇḍjaraparvataḥ [vātodbhūta iti kvacit]  
 44251 |  
 44252 lasatkusumasambhāravanamālāvataṃsakaḥ || 4 ||  
 44253  
 44254 karaṇjamaṇjarīkuṇḍjagucchaparyantaṅgalaḥ |  
 44255 kharjūrāntaritagrāmo ghuṃghumadhvanitāmbaraḥ || 5 ||  
 44256  
 44257 paryantaṅgalāni grāmaparyantāraṇyāni | kharjūravṛkṣairantaritā antarhitā  
 44258 grāmā yatra || 5 ||  
 44259  
 44260 p. 373) 221  
 44261  
 44262 ekapiṅgaśilāśreṇīśālikedārapīṅgalaḥ |  
 44263 nīlakaṇṭhāravoddāmavanaṅgalamaṇḍitaḥ || 6 ||  
 44264  
 44265 ekapiṅgaśilā utkr̥ṣṭapiṅgalavarṇā maṇiviśeṣāstacchreṇīsadṛśaiḥ  
 44266 pakvaśālikedāraiḥ pīṅgalaḥ || 6 ||  
 44267  
 44268 sārasāravasamrambharaṇatkanakakānanaḥ |  
 44269 tamālapāṭalīnīlagirigrāmakakuṇḍalaḥ || 7 ||  
 44270  
 44271 vicitravihagavyūhvirāvakṛtakākaliḥ |  
 44272 nadīparisaronnidrapāribhadradrūmaruṇaḥ || 8 ||  
 44273  
 44274 unnidrāḥ kusumitāḥ pāribhadrataravo nimbāstairaruṇaḥ || 8 ||  
 44275  
 44276 gāyatkalamakedāradārikāhṛtamanmathaḥ |  
 44277 puṣpaphalacaladvātavyādhūtakusumāmbudaḥ || 9 ||  
 44278  
 44279 puṣpeṣu phaleṣu ca śīthilitavṛntānām pātanāya calatā vātena vyādhūtāḥ  
 44280 kusumalakṣaṇā ambudā yatra || 9 ||  
 44281  
 44282 darīgr̥havinīṣkrāntasiddhacāraṇabandikam |  
 44283 svargādiva samāniya lāvaṇyamabhinirmitaḥ || 10 ||  
 44284  
 44285 merudarīgr̥hebhyaḥ viniṣkrāntaṃ siddhacāraṇabandikaṃ yasya tathāvidhaṃ  
 44286 svargalāvaṇyaṃ svargādbhuvi samāniya nirmita ivetyarthaḥ || 10 ||  
 44287  
 44288 gāyatkinnaragandharvakadalikhaṇḍamaṇḍapaḥ |  
 44289 mandānilaravodbhūtaḥ puṣpopavanapāṇḍuraḥ || 11 ||  
 44290  
 44291 mandairanilaravairudbhūta utkr̥ṣṭatayā sthitaḥ | puṣpayuktairupavanaiḥ pāṇḍuraḥ  
 44292 | etādṛśa uttarāpāṇḍavo nāma janapado'stīti prākṭanena sambandhaḥ || 11 ||  
 44293  
 44294 tatrāsti lavaṇo nāma rājā paramadhārmikaḥ |  
 44295 hariścandrakulodbhūto bhūmāviva divākaraḥ || 12 ||  
 44296



44297 bhūmāvavatīrṇo divākara iva || 12 ||  
 44298  
 44299 yadyaśaṅkusumottamaṣapāṇḍuraskandhamaṇḍalāḥ |  
 44300 tatra śailā virājante hārāḥ proddhūlitā iva || 13 ||  
 44301  
 44302 kusumalakṣaṇairuttamaṣaiḥ kusumānāmuttamaṣaiḥ rajobhirvā || 13 ||  
 44303  
 44304 kṛpāṇaśakalotkṛttaniḥśeṣārātimaṇḍalaḥ |  
 44305 arātilokaḥ prāpnoti yadanusmaraṇājīvaram || 14 ||  
 44306  
 44307 kṛpāṇaiḥ śakalāni yathā syustathā utkṛttanyata eva niḥśeṣāṇi  
 44308 pradhānārātimaṇḍalāni yasya sa tathābhūto'rātinām lokaḥ sevakajanaḥ || 14 ||  
 44309  
 44310 yasyodārasamārambhamāryalokānupālanaṁ |  
 44311 caritaṁ saṁsmariṣyantihareriva ciraṁ janāḥ || 15 ||  
 44312  
 44313 āryalokānāṁ dhārmikajanānāmanupālanaṁ rakṣakaṁ caritaṁ || 15 ||  
 44314  
 44315 yasyāpsarobhiradrindramūrdhasvamarasadmasu |  
 44316 vikāsipulakollāsaṁ gīyante guṇagītayaḥ || 16 ||  
 44317  
 44318 yasya svaḥsundarīgītā lokapālaciraśrutāḥ |  
 44319 viriñcihaṁsairdhvanyante svabhyāsādguṇagītayaḥ || 17 ||  
 44320  
 44321 svaḥsundarībhirapsarobhīrgītā guṇagītiprabandhā viriñcerbrahmaṇo  
 44322 haṁsairdhvanyante | dhvanibhīranukriyanta iti yāvat || 17 ||  
 44323  
 44324 svapneṣvapi na sāmānyā yasyodāracamatkṛtiḥ |  
 44325 rāma dṛṣṭā śrutā vāpi dainyadoṣamayī kriyā || 18 ||  
 44326  
 44327 sāmānyā itaraṇṛpasādhāraṇī || 18 ||  
 44328  
 44329 jihmatāṁ yo na jānāti na dṛṣṭā yena ghr̥ṣṇutā |  
 44330 udāratā yena dhṛtā brahmaṇevākṣamālikā || 19 ||  
 44331  
 44332 jihmatāṁ kauṭilyam | dhṛṣṇutā avinītātā | gṛdhnutā iti pāṭhe  
 44333 parasvābhilāṣitā || 19 ||  
 44334  
 44335 dināṣṭabhāgamākāśamāgate divasādhiḥ |  
 44336 sa kadācitsabhāsthāne siṁhāsanagato'bhavat || 20 ||  
 44337  
 44338 aṣṭabhāgamaṣṭamabhāgam | muhūrtadvayamiti yāvat || 20 ||  
 44339  
 44340 sukhopaviṣṭe tatrāsmīnṛajanīndāvivāmbare |  
 44341 praviśantīṣu sāmantasenāsu ca sasaṁbhramam || 21 ||  
 44342  
 44343 gāyantīṣvatha kāntāsu sūpaviṣṭeṣu rājasu |  
 44344 mano harati sāhlāde viṇāvamśakalārave || 22 ||  
 44345  
 44346 rājasu sāmanteṣu || 22 ||  
 44347  
 44348 cārucāmarahastāsu savilāsāsu rājani |  
 44349 devāsuraḥpraprakhye viśrānte mantrimaṇḍale || 23 ||  
 44350  
 44351 savilāsāsu savilāsaṁ bījayatīṣu | devāsuraḥgurū guruśukrau tatprakhye || 23 ||  
 44352  
 44353 prastuteṣu praviṣṭeṣu rājakāryeṣu mantribhiḥ |  
 44354 proktāsu deśavārtāsu nipuṇaiścārumantribhiḥ || 24 ||  
 44355  
 44356 itihāsamaye puṇye vācyamāne ca pustake |  
 44357 paṭhatsu ca stutīḥ puṇyāḥ puraḥ prahveṣu bandiṣu || 25 ||  
 44358  
 44359 sabhāṁ viveśa sāṭopaḥ kaścittāmaindrajālikaḥ |  
 44360 varṣeṇāhitasamṛambho vasudhāmiva vāridaḥ || 26 ||  
 44361  
 44362 sāṭopaḥ aindrajālikocitaveśālaṁkāravirudāḍambaraśaṁpannaḥ | bhāvinā varṣeṇa  
 44363 āhito vidyudvisphūṛjitādīśamṛambho yasya || 26 ||  
 44364  
 44365 sa nanāma mahīpālaṁ śikharodāraṁkandharam |

44366 pādopāntagataḥ kāntaṃ śailaṃ phalataruryathā || 27 ||  
 44367  
 44368 śikhareṇa kirīṭakūṭena śṛṅgaiścodārā kandharā kaṇṭho'dhityakā ca yasya |  
 44369 phalabhārayuktastaruḥ phalataruḥ || 27 ||  
 44370  
 44371 sacchāyasyonnatāmsasya phalinaḥ puṣpabhāsinah |  
 44372 sa viveśa puro rājñastaroragre kapiryathā || 28 ||  
 44373  
 44374 kapirityayuktaduśceṣṭākāriṇa ucito dṛṣṭāntaḥ || 28 ||  
 44375  
 44376 capalo lampāṭo'rthānāmāmodasukhamārutam |  
 44377 uvācotkandharaṃ bhūpaṃ sapadmamiva śaṭpadaḥ || 29 ||  
 44378  
 44379 vilokaya vibho tāvadekāmiha kharolikām |  
 44380 pīṭhastha eva sāścaryāṃ vyomni candra ivāvanim || 30 ||  
 44381  
 44382 kharolikām mithyākautukakriḍām || 30 ||  
 44383  
 44384 ityuktvā picchikā tena bhrāmitā bhramadāyinī |  
 44385 nānāviracanābījā māyeva paramātmānaḥ || 31 ||  
 44386  
 44387 picchikā mayūrabarhamuṣṭiḥ || 31 ||  
 44388  
 44389 tāṃ dadarśa mahīpālastejoreṇuvirājitām |  
 44390 śakraḥ suravimānasthaḥ svakārmukalatāmiva || 32 ||  
 44391  
 44392 tejoreṇubhirnānāvarṇakāntaiḥ paṭalaiḥ || 32 ||  
 44393  
 44394 p. 374) 222  
 44395  
 44396 sabhāṃ saindhavasāmanto viveśāsminkṣaṇe tadā |  
 44397 tārāparikarāpūrṇāṃ vyomavīthīmivāmbudaḥ || 33 ||  
 44398  
 44399 saindhavasāmanto'śvapālakaḥ || 33 ||  
 44400  
 44401 taṃ caivānujaḡamāśvaḥ saumyaḥ paramavegavān |  
 44402 devalokonmukhaṃ tuṣṭaṃ śakramuccaiḥśravā iva || 34 ||  
 44403  
 44404 sa tamaśvamupādāya pārthivaṃ samuvāca ha |  
 44405 soccaiḥśravā iva kṣīrasāgaro marutāṃ patim || 35 ||  
 44406  
 44407 saḥ aśvapālakaḥ || 35 ||  
 44408  
 44409 idamuccaiḥśravaḥprakhyaṃ hayaratnaṃ mahīpate |  
 44410 javoḍḍayanaśīlena mūrtimāniva mārutaḥ || 36 ||  
 44411  
 44412 hayaratnaṃ paśyetaiśśeṣaḥ | javetyādyuttarānvayi || 36 ||  
 44413  
 44414 aśvo'yamasmatprabhuṇā prabho saṃprahitastvayi |  
 44415 rājate hi padārthaśrīrmahatāmarpaṇācchubhā || 37 ||  
 44416  
 44417 mahatāmarpaṇāt mahadbhyo [atra yogyebhyo mahadbhyo iti viparyastaṃ  
 44418 kvacitpaṭhyate] yogyebhyo dānāt || 37 ||  
 44419  
 44420 ityuktavati tasmimstu pratyuvācaindrajālikah |  
 44421 jaladastanite śānte cātako'mbudharaṃ yathā || 38 ||  
 44422  
 44423 rājānaṃ prati uvāca || 38 ||  
 44424  
 44425 sadaśvamenamāruhya bhuvanaṃ vihara prabho |  
 44426 svapratāpāhitānalpaśobhāmurvīm raviryathā || 39 ||  
 44427  
 44428 svasya pratāpena śauryeṇātapena ca āhitānalpā śobhā śrīḥ kāntiśca yasyāṃ  
 44429 tām || 39 ||  
 44430  
 44431 aśvamālokaśyāmāsa tenokta iti pārthivaḥ |  
 44432 nirghāstānitaṃ meghaṃ mayūra iva sūtkaraḥ || 40 ||  
 44433  
 44434 iti tenoktaḥ pārthivaḥ | suṣṭhu ut ūrdhvaṃ karoti śira iti sūtkaro dhvaniviśeṣakārī

44435 vā || 40 ||  
 44436  
 44437 athānimeṣayā dṛṣṭyā rājā citropamākṛtiḥ |  
 44438 babhūvālokayannaśvaṃ lipikarmārpitopamaḥ || 41 ||  
 44439  
 44440 lipikarmārpitaścitranyastastadupamo niścalaḥ | etadādiḥ  
 44441 sabhājanapratītisiddhārthānuvādaḥ | rājapratītidṛṣṭaṃ tu agre rājaiva vakṣyati ||  
 44442 41 ||  
 44443  
 44444 kṣaṇamālokyā pīṭhasthastasthau saṃsthaḡitekṣaṇaḥ |  
 44445 dṛṣṭyā'kṣubdhaḥ samudro'drimīnakaiḥ karavo yathā || 42 ||  
 44446  
 44447 yathā kena jalena rauti dhvanatīti karavaḥ samudraḥ pānodyuktāḡastyaḡadṛṣṭyā  
 44448 ākṣubdhaḥ san svāntargatairadrimīnakaiḥ saha saṃsthaḡito  
 44449 bhayātsaṃstambhitastasthau tadvat | ākṣubdhasamudrādrimīnakairiti samastapāṭhe tu  
 44450 karavaḥ kasya jalasya ravo yathā saṃsthaḡita iti vyākhyeyam || 42 ||  
 44451  
 44452 tasthau muhūrtayugmaṃ sa dhyānāsakta ivātmani |  
 44453 vītarāḡo muniḥ kṣubdhaḥ parānanda iva sthitaḥ || 43 ||  
 44454  
 44455 kṣubdho bāhyaḡdṛṣṭerantaḥ saṃcalitaḥ | bāhyaḡdṛṣṭiśūnya iti yāvat || 43 ||  
 44456  
 44457 bodhitaḥ kenacinnāsau svapratāpajitorjitaḥ |  
 44458 dhiyā kāmapyayaṃ bhūyaścintāṃ cintayatīti ca || 44 ||  
 44459  
 44460 svapratāpena jitā ūrjitā balavanto yena | hetugarbhaṃ viśeṣaṇam || 44 ||  
 44461  
 44462 babhūvuḥ kevalaṃ tatra niḥspandasitacāmarāḥ |  
 44463 cāmarīṇyo hi śarvaryaḥ stambhitendukarā iva || 45 ||  
 44464  
 44465 virejurvismayāpūrṇā niḥspandāste sabhāsadaḥ |  
 44466 niḥspandakiṅjalkadalāḥ padmāḥ paṅkakṛtā iva || 46 ||  
 44467  
 44468 paṅkakṛtā mṛṇmayāḥ || 46 ||  
 44469  
 44470 praśāsāma sabhāsthāne janakolāhalaḥ śanaiḥ |  
 44471 praśāntapṛāvṛṣi vyomanyāmbhodamiva garjitam || 47 ||  
 44472  
 44473 ambhodasyedamāmbhodam || 47 ||  
 44474  
 44475 saṃdehasāḡare magnā jagmuścintāṃ sumantriṇaḥ |  
 44476 viśīdati gadāpāṇāvasurājāvivāmarāḥ || 48 ||  
 44477  
 44478 asuraiḥ saha ājiḥ saṃgrāmastasmin || 48 ||  
 44479  
 44480 vitatavismitajihmitayā tayā  
 44481 janatayā bhayamohaviṣaṇṇayā |  
 44482 stimitacakṣuṣi bhūmipatau sthite  
 44483 mukulitābjavanasya dhṛtā dyutiḥ || 49 ||  
 44484  
 44485 vitatena viṣṭṛtena vismayena jihmitayā kuṭilitayā | nirutsāhīkṛtayeti yāvat | tayā  
 44486 āsthānajanatayā janasamūhena || 49 ||  
 44487  
 44488 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye utpattiprakaraṇe  
 44489 indrajālopākhyāne nṛpavyāmoho nāma caturuttaraśatatamaḥ sargaḥ || 104  
 44490 ||  
 44491  
 44492 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe utpattiprakaraṇe nṛpavyāmoho  
 44493 nāma caturuttaraśatatamaḥ sargaḥ || 104 ||  
 44494  
 44495  
 44496 pañcōttaraśatatamaḥ sargaḥ 105  
 44497  
 44498 śrīvāsiṣṭha uvāca |  
 44499  
 44500 muhūrtadvitayenātha bodhamāpa mahīpatiḥ |  
 44501 pṛāvṛṣeṇyāmbunirmuktamamboruhamivottamam || 1 ||  
 44502  
 44503 vimohaṃ svasthahṛdayaṃ nṛpaṃ prati sabhāsadām |

44504 mohahetoḥ pariprasnāttaduktyārambha ilyate || 1 ||  
 44505  
 44506 prāvṛṣi bhavena prāvṛṣeṇyenāmbunā || 1 ||  
 44507  
 44508 āsanātsāṅgadottamaṣaḥ prabuddho'sāvakampayat |  
 44509 savanābhogaśṛṅgāgrya bhūkampa iva parvataḥ || 2 ||  
 44510  
 44511 akampayat arthātsvadehamiti gamyate || 2 ||  
 44512  
 44513 babhūvātha prabuddho'sāvāsanopari kampitaḥ |  
 44514 vikṣubdha iva pātālavāraṇe śaṅkarācalaḥ || 3 ||  
 44515  
 44516 vikṣubdhe saṃcalite pātālavāraṇe bhūvidhārake diggaje | śaṃkarācalaḥ kailāsaḥ  
 44517 || 3 ||  
 44518  
 44519 patantaṃ dhārayāmāsustaṃ purogā nṛpaṃ bhujaīḥ |  
 44520 meruṃ pralayavikṣubdhaṃ kulaśailāstaṭairiva || 4 ||  
 44521  
 44522 kulaśailā mandarādayo viṣṭambhaparvatāḥ || 4 ||  
 44523  
 44524 purogairdhāryamāṇo'sau paryākulamatirṇṛpaḥ |  
 44525 vīcivikṣobhitasyendorbabhāra vanamāḥ śrīyaḥ || 5 ||  
 44526  
 44527 indoḥ lakṣaṇayā indūdayodriktasyārṇavasya vanam jalam minvanti upaminvantīti  
 44528 vanamāḥ śrīyaḥ śobhā babhāra | vapuṣā śrīyaḥ iti pāṭhaḥ spaṣṭhaḥ || 5 ||  
 44529  
 44530 p. 375) 222  
 44531  
 44532 ko'yaṃ pradeśaḥ kasyeyaṃ sabheti sa nṛpaḥ śanaīḥ |  
 44533 dadhvāna majjadambhojakośastha iva ṣaṭpadaḥ || 6 ||  
 44534  
 44535 dadhvāna asphuṭamuktavān || 6 ||  
 44536  
 44537 athovāca sabhā deva kimetaditi sādaram |  
 44538 raṇanmadhukarī bhānuṃ dṛṣṭarāhumivābjinī || 7 ||  
 44539  
 44540 sabhāśabdena janā ucyante | abjinyā bhānuṃ prati  
 44541 vaktṛtvamautprekṣikamatropamānam | raṇanmadhukarītyutprekṣopapādakaṃ  
 44542 viśes'ṇam || 7 ||  
 44543  
 44544 athainaṃparipapracchuḥ purogā mantriṇastathā |  
 44545 pralayollāsasaṃtrastaṃ mārkaṇḍeyamivāmarāḥ || 8 ||  
 44546  
 44547 tvayītthaṃ saṃsthitē deva vayamatyantaṃ ākulāḥ |  
 44548 abhedyamapi bhindanti nirnimittaṃ bhramā manaḥ || 9 ||  
 44549  
 44550 bhramā bhrāntipratyayā nirnimittaṃ vinaiva bāhyaṃ kāraṇaṃ mano bhindanti  
 44551 kṣobhayanti bhayaviśādādibhīrityarthaḥ || 9 ||  
 44552  
 44553 āpātaramaṇīyeṣu paryantaviraseṣu ca |  
 44554 bhogeṣviva vikalpeṣu keṣu te lulitaṃ manaḥ || 10 ||  
 44555  
 44556 bhogeṣu rāgādīnā pṛthagjanānāmiva te kena hetunā mano lulitaṃ |  
 44557 vyāmūḍhamityarthaḥ || 10 ||  
 44558  
 44559 satatodāravṛttāsu kathāsu pariśītaḥ |  
 44560 manaste nirmalaṃ kasmātsaṃbhrameṣu nimajjati || 11 ||  
 44561  
 44562 kathāsu vivekacarcāsu pariśīlanena śītaḥ | saṃbhrameṣu bhayeṣu || 11 ||  
 44563  
 44564 tucchālambanamālūnaviśīrṇaṃ lokavṛttiṣu |  
 44565 mano mohamupādatte na mahattvavijṛmbhitaṃ || 12 ||  
 44566  
 44567 kīdṛśaṃ tarhi mano mohayogyā tatrāhuḥ - tucchālambanamiti |  
 44568 yatastucchaviṣayālambanamato viṣaye ālūne ālūnamiva viśīrṇe viśīrṇamiva  
 44569 lokavṛttiṣu mohamupādatta ityarthaḥ | mahattvavijṛmbhitaṃ vivekapaṇiṣkṛtaṃ  
 44570 || 12 ||  
 44571  
 44572 sātatyena hi yaivāsya manaso vṛttirutthitā |

44573 śarīramadamattāsu tāmevaitadvidhāvati || 13 ||  
 44574  
 44575 śarīramado dehābhimānastena mattāsu aspr̥ṣṭavivekāsu daśāsu asya manaso  
 44576 yaiva strīputrādiviṣaye vṛttirutthitā tāmeva vidhāvati || 13 ||  
 44577  
 44578 atucchālambanaṃ dhīraṃ prabuddhaṃ guṇahāri ca |  
 44579 tavāpi hi manaścitraṃ mālūnamiva lakṣyate || 14 ||  
 44580  
 44581 tava manastu na tathetyāhuḥ - atuccheti || 14 ||  
 44582  
 44583 anabhyastavivekaṃ hi deśakālavaśānugam |  
 44584 mantrauṣadhivaśaṃ yāti mano nodāravṛttimat || 15 ||  
 44585  
 44586 nityamāttavivekasya kathamālūnaśīrṇatā |  
 44587 dhunoti vitataṃ ceto vātyeva vibudhācalam || 16 ||  
 44588  
 44589 vitataṃ vivekavistr̥tam | vibudhācalaṃ merum || 16 ||  
 44590  
 44591 iti jātānugīrṇasya bhūpateḥ kāntirānanam |  
 44592 bhūṣayāmāsa śītāṃsuṃ māsānta iva pūrṇatā || 17 ||  
 44593  
 44594 jātena svajanasamūhena anugīrṇasya anukūlagīrbhirāśvāsitasya | māsānte  
 44595 paurṇamāsyām || 17 ||  
 44596  
 44597 rarāja rājā saumyāsyamunmilitavilocanaḥ |  
 44598 gate himartāvullāsipuṣpaugha iva mādhabaḥ || 18 ||  
 44599  
 44600 himartau śīśire | mādhabo vasantaḥ || 18 ||  
 44601  
 44602 athātisaṃbhramāścaryakhinnāsmṛtimukho babhau |  
 44603 āsannamṛtyurālokyā rāhumindurivāmbare || 19 ||  
 44604  
 44605 athāśannamṛtyuḥ saṃnihitāstamaya induḥ rāhumivaindrajālikamālokyā  
 44606 atisaṃbhramaṇa bhayena āścaryeṇa ca khinnaṃ āsmṛtyā ādhyānena  
 44607 pūrvāparasarvavṛttāntapratisaṃdhānenopalakṣitaṃ mukhaṃ yasya tathāvidho  
 44608 babhau | āsanno mṛtyurgrasanaṃ yasya || 19 ||  
 44609  
 44610 aindrajālikamālokyā provācātha hasanniva |  
 44611 babhuṃ hīṃsātmakaṃ dṛṣṭvā sarparūpīva takṣakaḥ || 20 ||  
 44612  
 44613 babhruṃ nakulam | sarparūpī kṣudrasarpaveṣapracchannastakṣako nāgarājaḥ || 20 ||  
 44614  
 44615 jālma jālajaṭālena kimetadbhavatāṃ kṛtam |  
 44616 yenāspandaprasanno'bdhiḥ kṣaṇādetya prasannatām || 21 ||  
 44617  
 44618 he jālma asamikṣyakārin jālena māyāvāgurayā jaṭāleneva | abdhipadena  
 44619 tatsadṛṣaṃ svamano gaṇyocyate || 21 ||  
 44620  
 44621 citraṃ citrā hi devasya padārthaśataśaktayaḥ |  
 44622 suśaktamapi me cittaṃ yābhirmohe niveśitam || 22 ||  
 44623  
 44624 citramityasya niveśitamityatrānvayaḥ || 22 ||  
 44625  
 44626 kva vayaṃ lokaparyāyakṛtāntapadavedinaḥ |  
 44627 kva manomohadāyinyo vitatāḥ prakṛtāpadaḥ || 23 ||  
 44628  
 44629 citratāmevābhinayannāha - kveti | lokaparyāyā  
 44630 lokaprasiddhasarvavyavahārāsteṣāṃ kṛtāntapadasya siddhāntarahasyasya vedino  
 44631 boddhāraḥ | prakṛtāḥ sāmpratamanubhūtā āpadaḥ || 23 ||  
 44632  
 44633 apyabhyastamahājñānaṃ manastiṣṭhati dehake |  
 44634 kadācinmohamādatte kṣaṇaṃ matimatāmapi || 24 ||  
 44635  
 44636 abhyastamahājñānamapi manaḥ kadāciddehake tiṣṭhati | vidyamāne'pi  
 44637 svapnendrajālānāṃ moham ādatte || 24 ||  
 44638  
 44639 idamāścaryamākhyānaṃ śrūyatāṃ re sabhāsadaḥ |  
 44640 mama śāmbarikeṇa yanmuhūrtaṃ pradarsitam || 25 ||  
 44641

44642 śambarasya māyā sāmbarī sāsyāstīti sāmbarikastena || 25 ||  
 44643  
 44644 dṛṣṭavānahametasmaṇbahvīḥ kāryadaśāscalāḥ |  
 44645 muhūrtaṃ prārthito'dhvastaśakrasṛṣṭirivābjajaḥ || 26 ||  
 44646  
 44647 adhvastaśakrasṛṣṭiriti cchedaḥ | purā kila baliḥ kvacidasahāyaṃ śakramāsādyā  
 44648 balernigrhyāhartukāmaḥ śakreṇa māyayā svasainyaṃ sṛṣṭvā baliṃ  
 44649 māyābandhena mohayāmāsa | tadā balinā svabandhanamokṣaṇāya stutyā prasādito  
 44650 brahmā tatrāgatya śākrīṃ sṛṣṭiṃ dhvaṃsayituṃ pravṛttaḥ śakraprārthanayā  
 44651 adhvastaśakrasṛṣṭirmuhūrtamātraṃ tanmāyākautukaṃ yathā  
 44652 dṛṣṭavāṃstadvadityarthaḥ || 26 ||  
 44653  
 44654 ityuktvonmukhanetreṣu sabhyeṣu sa hasanniva |  
 44655 rājā varṇayituṃ citraṃ vṛttāntamupacakrame || 27 ||  
 44656  
 44657 p. 376) 223  
 44658  
 44659 rājovāca |  
 44660  
 44661 iha vividhapadārthasaṃkulāyāṃ  
 44662 hradanadapattanaparvatākulāyāṃ |  
 44663 kulaśikhariśamudrasaṃkarāyāṃ  
 44664 bhuvī vibhavāvalito'styayaṃ pradeśaḥ || 28 ||  
 44665  
 44666 vakṣyamāṇopodghātena prathamam  
 44667 sarvajanaḥprasiddhabhūmyantargatasvadeśasattāmanuvadati - iheti |  
 44668 parvatagrahaṇena prāptānāmapi kulaśikhariṇāṃ punargrahaṇam  
 44669 brāhmaṇaparivrājakanyāyena śraiṣṭhyārtham | saṃkīryata iti saṃkarā | kṛṇaḥ  
 44670 śaca iti karmaṇi bāhulakāt śaḥ | saṃkaṭāyāṃ iti pāṭhe tu durgamāyāmityarthaḥ  
 44671 || 28 ||  
 44672  
 44673 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 u0  
 44674 indrajālopākhyāne rājāvabodho nāma pañcottaraśatatamaḥ sargaḥ || 105 ||  
 44675  
 44676 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaṛaṇe rājāvabodho  
 44677 nāma pañcottaraśatatamaḥ sargaḥ || 105 ||  
 44678  
 44679  
 44680 ṣaḍuttaraśatatamaḥ sargaḥ 106  
 44681  
 44682 rājovāca |  
 44683  
 44684 asti tāvadayaṃ deśo nānāvananadiyutaḥ |  
 44685 vasudhāmaṇḍalasyāsyā sahodara ivānujaḥ || 1 ||  
 44686  
 44687 ihāśvenāpanītasya vane caṇḍālakanyayā |  
 44688 samayātpakkaṇam nītvā vivāhaḥ svasya varṇyate || 1 ||  
 44689  
 44690 samānārthaḥ sahaśabdaḥ | sahodaraḥ samānodarodbhava ivetyarthaḥ || 1 ||  
 44691  
 44692 asmiṃścāyamahaṃ rājā paurābhimatavṛttimān |  
 44693 indraḥ svarga ivāsyāṃ tu sabhāyāṃ madhyasaṃsthitaḥ || 2 ||  
 44694  
 44695 yāvadabhyāgato dūrātkaścicchāmbarikastvayaṃ |  
 44696 rasātalādabhyudito māyī maya iva svayaṃ || 3 ||  
 44697  
 44698 yāvaditi prākāśye nipāto natu vatubantaḥ | pratyakṣamaḥabhyāgata ityarthaḥ || 3 ||  
 44699  
 44700 anena bhramitādyeha picchikā tejasorjitā |  
 44701 kalpāntapavanābhreṇa śakracāpalatā yathā || 4 ||  
 44702  
 44703 bhramitā | bhramerṇici mitāṃ hrasvaḥ || 4 ||  
 44704  
 44705 ālokyaitāmahaṃ lolāmasyaśvasya puraḥ sthitaḥ |  
 44706 pṛṣṭhamārūḍhavanēka ātmanā bhrāntamānasaḥ || 5 ||  
 44707  
 44708 eko'sahāyaḥ || 5 ||  
 44709  
 44710 tato'rdrim pralayakṣubdham puṣkarāvartako yathā |

44711 tathā calantaṃ calitaṃ svaśvamārūḍhavānaḥ || 6 ||  
 44712  
 44713 pralayakṣubdhaṃ utpātavaśādeva calantamadrīmārūḍhaṃ puṣkarāvartako  
 44714 megharājo yathā calitastathāhaṃ calita ityanvayaḥ || 6 ||  
 44715  
 44716 gantuṃ pravṛtto mṛgayāmeko'hamatiraṃhasā |  
 44717 urvarāmiva nirbhartuḥ kallolaḥ pralayāmbudheḥ || 7 ||  
 44718  
 44719 urvarāṃ sarvasasyāḍhyabhūmim | nirbharturnirbharavataḥ pravṛddhasyeti yāvat |  
 44720 kallolo bṛhattaraṅgaḥ || 7 ||  
 44721  
 44722 tenānilavilolena dūraṃ nīto'smi vājinā |  
 44723 yogābhyāsaajādenājño mugdhasya manasā yathā || 8 ||  
 44724  
 44725 mugdhaḥ svamanasā iti pāṭhaḥ spaṣṭhaḥ | mugdhasya manasā iti pāṭhe  
 44726 mugdhasyāpātaramaṇīyasya viśayajātasya bhogābhyāsenā jādenetyarthaḥ |  
 44727 asamarthasamāśāschāndasaḥ || 8 ||  
 44728  
 44729 akimcanamanaḥśūnyaṃ stricittamiva nirbharam |  
 44730 tataḥ pralayanirdagdhajagadāspadabhīṣaṇam || 9 ||  
 44731  
 44732 akimcanasya yatermana iva śūnyaṃ nirviśayam | nirbharam laghu viśamaṃ vā |  
 44733 jagadāspadam brahmāṇḍam || 9 ||  
 44734  
 44735 niṣpakṣikṣāraṇihāraṃ nirvṛkṣamajalaṃ mahat |  
 44736 saṃprāpto'hamaparyantamaraṇyaṃ śrāntavāhanaḥ || 10 ||  
 44737  
 44738 kṣāraṇihāraṃ duḥsahaśitam || 10 ||  
 44739  
 44740 taddvitīyamivākāśaṃ tathāṣṭamamivāmbudhim |  
 44741 pañcamaṃ sāgaramiva saṃśuṣkaṃ śūnyakoṭaram || 11 ||  
 44742  
 44743 svādūdakarṇavātparato'sṭamamambudhiṃ prāgvarṇitabhūparikhāgartamiva |  
 44744 jambūdvīpāntaścaturdiśaṃ catuḥsāgaraprasiddhestatra pañcamaṃ sāgaramiva ||  
 44745 11 ||  
 44746  
 44747 jñasyeva vitataṃ ceto mūrkhasyeva ruṣā'javam |  
 44748 adṛṣṭajānasaṃsargamajātatṛṇapallavam || 12 ||  
 44749  
 44750 jñasya tattvavido brahmākāraṃ ceta iva vitatamaparicchedyam | mūrkhasya ruṣā  
 44751 [tābantaṃ ruṣā iti] krodha iva ajavaṃ durgamaṃ viśamamiti  
 44752 [viśayaṃ iti pāṭhaḥ] yāvat || 12 ||  
 44753  
 44754 araṇyamidamāsādyā matirme khedamāgatā |  
 44755 lalanevaitya dāridryaṃ nirannaphalabāndhavam || 13 ||  
 44756  
 44757 dāridryametya prāpya sthitā lalaneva sthitamiti śeṣaḥ | sīdatā mayeti vyavahitena  
 44758 vānvayaḥ || 13 ||  
 44759  
 44760 kacanmarumarīcyambupuraḥplutakakummukham |  
 44761 āsūryāstaṃ dinaṃ tatra prakrāntaṃ sīdatā mayā || 14 ||  
 44762  
 44763 marumarīcyambubhiḥ purobhāge plutāni āplāvitāni kakummukhāni yatra || 14 ||  
 44764  
 44765 tadaranyaṃ mayātītamatikṛcchreṇa khedinā |  
 44766 vivekineva saṃsāro madhyaśūnyatatākṛti || 15 ||  
 44767  
 44768 yadetenātivāhyāhaṃ prāptavāñjaṅgalaṃ kramāt |  
 44769 astādrisānuṃ khinnāśvaḥ śūnyabhrāntyeva bhāskaraḥ || 16 ||  
 44770  
 44771 etenāśvena | śūnyabhrāntyā ākāśagamanena | prāptavānityasya yatra sphuranti  
 44772 tatreti pareṇa sambandhaḥ || 16 ||  
 44773  
 44774 jambūkadambaprāyeṣu kalālāpāḥ patatṛiṇaḥ |  
 44775 yatra sphuranti khaṇḍeṣu pānthānāmiva bāndhavāḥ || 17 ||  
 44776  
 44777 yatra śaṣpaśikhāśreṇyo drśyante viralāḥ sthale |  
 44778 kdarthalakṣmyā jihmasya hṛdivānandavṛttayaḥ || 18 ||  
 44779

44780 kadhārthalakṣmyā adharmārjitadhaṇena | jihmasya kuṭilajanasya || 18 ||  
 44781  
 44782 pūrvādarāṇyādarasāttaddhi kiṃcitsukhāvaham |  
 44783 atyantaduḥkhānmarāṇādvaram vyādhirhi jantuṣu || 19 ||  
 44784  
 44785 p. 377) 223  
 44786  
 44787 tatra jambīrakhaṇḍasya talaṃ saṃprāptavānaḥ |  
 44788 mārkaṇḍeya ivāgendramekāṇavavīhārataḥ || 20 ||  
 44789  
 44790 agraṇḍam vṛkṣaśreṣṭhaṃ viṣṇvadhiṣṭhitavaṭam || 20 ||  
 44791  
 44792 ālambitā mayā tatra skandhasaṃsargiṇī latā |  
 44793 nīlā jaladamāleḥ tāpataptaḥ bhūbhṛtā || 21 ||  
 44794  
 44795 ālambitā aśvaparityāgārthamavalambitā || 21 ||  
 44796  
 44797 mayi pralambamāne'syāṃ prayātaḥ sa turaṅgamaḥ |  
 44798 gaṅgāvalambini nare yathā duṣkṛtasamcayaḥ || 22 ||  
 44799  
 44800 ciraṃ dīrghādhvagaḥ khinnastatra viśrāntavānaḥ |  
 44801 bhānurastācalaotsaṅge tale kalpataroriva || 23 ||  
 44802  
 44803 yāvatsamastasaṃsāravyavahārabharaiḥ samam |  
 44804 ravirviśramaṇāyeva niviṣṭo'stācalāṅgaṇe || 24 ||  
 44805  
 44806 yāvatsamastasaṃsāravyavahāraiḥ saha ravirastācalopalakṣite udayādryante  
 44807 gaganāṅgaṇe niviṣṭastāvadaḥ tasmīṃstarugaṇe nīlīna itī vyavahitenānvayaḥ ||  
 44808 24 ||  
 44809  
 44810 śanaiḥ śyāmikayā graste samaste bhuvanodare |  
 44811 rātrisamvyavahāreṣu saṃpravṛtteṣu jaṅgale || 25 ||  
 44812  
 44813 ahaṃ tarutṛṇe tasminpelave khaṇḍakoṭare |  
 44814 nīlīnaścīralīnāsyāḥ svanīḍe vihago yathā || 26 ||  
 44815  
 44816 ciraṃ līnaṃ svapakṣapuṭe gopitamāsyāṃ cañcupuṭaṃ yena tathāvidho vihago  
 44817 yathā tathā || 26 ||  
 44818  
 44819 viśadaṣṭavivekasya kīnāśasya galatsmṛteḥ |  
 44820 vikṛitasyeḥ dīnasya magnasyevāndhakūpake || 27 ||  
 44821  
 44822 viśaśabdena viśadharāḥ kīnāśaśabdena mṛtyuvaśaśca lakṣaṇayocyate || 27 ||  
 44823  
 44824 tatra kalpasamā rātrirmohamagnasya me gatā |  
 44825 ekāṇavohyamānasya mārkaṇḍeyamaneriva || 28 ||  
 44826  
 44827 na snātavānnārcitavānna tadā bhuktavānaḥ |  
 44828 kevalaṃ me gatā rātriḥ sāpadāṃ dhuri tiṣṭhataḥ || 29 ||  
 44829  
 44830 sāpadāṃ āpadyuktajanānāṃ sā rātririti vā || 29 ||  
 44831  
 44832 vinidrasya vidhairyasya sphurataḥ saha pallavaiḥ |  
 44833 samaṃ duṣṭātidaigrhyeṇa sā vyatīyāya śarvarī || 30 ||  
 44834  
 44835 pallavaiḥ saha sphurataḥ kampamānasya | duṣṭena duruttareṇātidaigrhyeṇa samaṃ  
 44836 sākam || 30 ||  
 44837  
 44838 tatastimiralekhāsu saha tārendukairavaiḥ |  
 44839 mayīvāpādyamānāsu mlānatāmālamānane || 31 ||  
 44840  
 44841 tataḥ pūrvāṃ diśaṃ prāptamadhupānāruṇāmiva dṛṣṭavāniti tṛtīyenānvayaḥ  
 44842 | tārendukairavaiḥ saha timiralekhāsu mlānatāmāprasannatāmāpādyamānāsu |  
 44843 tāsāmupamānaṃ mayīveti | tārakendukairavāṇāmupamānamānane  
 44844 ityanenārthhādānanamindornetre kairavāṇāṃ tattārake tāraṇāmupamānamiti  
 44845 gamyate || 31 ||  
 44846  
 44847 śāmyantiṣu ca vetālakṣveḍāsu javajaṅgale |  
 44848 sahaśītārtimaddantapaṅktiṭāṅkārasītkṛtaiḥ || 32 ||



44849  
 44850 kṣveḍāsu siṃhanādeṣu | javajaṅgale dīrghārāṇye | jaṅgale'saheti praśleṣaḥ |  
 44851 asahā duḥsahā yā śītārtistadvatām prāṇinām  
 44852 dantapaṅktighaṭṭanaṭāṅkārasītkārairmāmeva hasantīmiveti deśo viśeṣaṇam ||  
 44853 32 ||  
 44854  
 44855 mānevārtivinirmagnaṃ hasantīmiva dṛṣṭavān |  
 44856 ahaṃ pūrvām diśaṃ prāptamadhupānāruṇāmiva || 33 ||  
 44857  
 44858 kṣaṇādajña iva jñānaṃ daridra iva kāñcanaṃ |  
 44859 dṛṣṭavānaḥmarkaṃ khe vāraṇārohaṇamukham || 34 ||  
 44860  
 44861 vāraṇaḥ prācyāmairāvataṭkhyo diggajastadārohaṇaṃ tata  
 44862 ūrdhvabhāvastadunmukham || 34 ||  
 44863  
 44864 utthāyāstaraṇaṃ vastraṃ tattadāspḥoṭitaṃ mayā |  
 44865 hasticarmahareṇeva saṃdhyānṛtyānurāgiṇā || 35 ||  
 44866  
 44867 āstaraṇaṃ vastraṃāspḥoṭitaṃ vidhūnitaṃ || 35 ||  
 44868  
 44869 pravṛttastāmahaṃ sphārāṃ vihartuṃ jaṅgalasthalīm |  
 44870 kālo jagatkuṭīm kalpadagdhabhūtagaṇāmiva || 36 ||  
 44871  
 44872 kālāḥ kālarudraḥ | kalpaḥ pralayaḥ || 36 ||  
 44873  
 44874 na kiṃciddṛṣyate tatra bhūtaṃ jaraṭhajaṅgale |  
 44875 abhijāto guṇalavo yathā mūrkhāsarīrake || 37 ||  
 44876  
 44877 abhijāto hr̥dyaḥ || 37 ||  
 44878  
 44879 kevalaṃ vigatāśaṅkaṃ khaṇḍabhramaṇacañcalam |  
 44880 cīcīkūcītivacanā viharanti vigaṅgamāḥ || 38 ||  
 44881  
 44882 kevalaṃ niṣphalavanakhaṇḍabhramaṇena cañcalaṃ jāticāpalyaṃ yathā syāttathā  
 44883 viharanti tatreti śeṣaḥ || 38 ||  
 44884  
 44885 athāṣṭabhāgamāpanne vyomno divasanāyake |  
 44886 śuṣkāśyāyaleśāsu snātāsiviva latāsu ca || 39 ||  
 44887  
 44888 aśyāyaleśā nīhārajalakaṇaḥ || 39 ||  
 44889  
 44890 dṛṣṭā mayā prabhramatā dārikaudanadhārīṇī |  
 44891 gṛhītāmṛtasatkumbhā dānaveneva mādhavī || 40 ||  
 44892  
 44893 dārikā danyā | mādhavī strīveṣadharo haririva || 40 ||  
 44894  
 44895 tarattāraṇetrāṃ tām śyāmāmadhavalāmbarām |  
 44896 ahamabhyāgatastatra śarvarīmiva candramāḥ || 41 ||  
 44897  
 44898 tarattāraṇā eva netrāṇi yasyāḥ || 41 ||  
 44899  
 44900 mahyamodanamāśvetadvāle balavadāpadi |  
 44901 dehidīnārtiharaṇātsphāratām yānti saṃpadaḥ || 42 ||  
 44902  
 44903 balavatyāṃ prāṇātyayaparyantāyām | tathāca smṛtiḥ - jīvitātyayamāpanno  
 44904 yo'nnamatti yatastataḥ | lipyate na sa pāpena padmapatramivāmbhasā || iti |  
 44905 sarvānnānumatiḥ prāṇātyaye taddarśanāt iti bādarāyaṇasūtraṃ ceti bhāvaḥ || 42  
 44906 ||  
 44907  
 44908 kṣudantarmahatīyaṃ me bāle vṛddhimupeyuṣī |  
 44909 kṣṇasarpā prasūteva koṭarasthā jaraddrume || 43 ||  
 44910  
 44911 prasūtā jātāpatyā | sā hi svāṇḍānyapi grasatīti kṣudhāyā  
 44912 anucitakārīṇītvadyotanārtha viśeṣaṇam | tathācāhuḥ asya dagdhodarasyārthe ko na  
 44913 kuryādasāṃpratam iti || 43 ||  
 44914  
 44915 yācñayāpi tayā mahyamitthaṃ dattaṃ na kiṃcana |  
 44916 yatnaprārthanayā lakṣmyā yathā duṣkṛtine dhanam || 44 ||  
 44917

44918 yatnayuktayā prārthanayā yatnaprārthanayā || 44 ||  
 44919  
 44920 kevalaṃ cirakālena mayātyantānugāminā |  
 44921 khaṇḍātkhaṇḍaṃ nipatati cchāyābhūte puraḥsthite || 45 ||  
 44922  
 44923 ekasmādvanaḥkhaṇḍādvanaḥkhaṇḍāntaraṃ nipatati anugacchati | ata eva  
 44924 cchāyābhūte || 45 ||  
 44925  
 44926 p. 378) 225  
 44927  
 44928 tayoktaṃ hārakeyūriṃścaṇḍālīṃ viddhi māmīti |  
 44929 rākṣasīmiva sukrūrāṃ puruṣāśvagajāśanāṃ || 46 ||  
 44930  
 44931 hārakeyūrinnityanenottamajātisūcanena madannamabhojyamīti dyotitam || 46 ||  
 44932  
 44933 rājanyārcanamātreṇa matto nāpnoṣi bhojanam |  
 44934 grāmyādanabhijāteḥātsaujanyaṃiva sundaram || 47 ||  
 44935  
 44936 anabhijāteḥādasampannābhilāṣāt | grāmyāt grāmīṇajanāt | saujanyaṃ  
 44937 sauhārdamiva || 47 ||  
 44938  
 44939 ityuktavatyā gacchantyā khelayā ca pade pade |  
 44940 kuñjakeṣu nimajjantyā līlāvanatayoditam || 48 ||  
 44941  
 44942 majjantyā līyamānayā | līlābhīḥ  
 44943 svābhipretārthasūcakakaṭākṣādiceṣṭābhiravanatayā prahvībhūtayā || 48 ||  
 44944  
 44945 dadāmi bhojanamidaṃ bhartā bhavasi cenmama |  
 44946 loko nopakarotyarthaīḥ sāmānyaḥ snigdhatāṃ vinā || 49 ||  
 44947  
 44948 sāmānyo lokaḥ pṛthagjanaḥ || 49 ||  
 44949  
 44950 vāhayatyatra me dāntānkedāre pulkasaḥ pitā |  
 44951 śmaśāna iva vetālaḥ kṣudhito dhūlidhūsaraḥ || 50 ||  
 44952  
 44953 dāntān balīvardān vāhayati | karṣatīti yāvat || 50 ||  
 44954  
 44955 tasyedamannaṃ bhavati bhartṛtve diyate sthite |  
 44956 prāṇairapi hi saṃpūjyā vallabhāḥ puruṣā yataḥ || 51 ||  
 44957  
 44958 tvayi bhartṛtve sthite sati dīyate || 51 ||  
 44959  
 44960 athoktā sā mayā bhartā bhavāmi tava suvrate |  
 44961 kenāpadi vicāryante varṇadharmakulakramāḥ || 52 ||  
 44962  
 44963 tatastayaudanādardhaṃ mahyamekaṃ samarpitam |  
 44964 māghavyevāmṛtādardhamindrāyārtimahaṭpurā || 53 ||  
 44965  
 44966 mādavyā indrāya dattamamṛtādardhamiva | ārtiā kṣutpīḍayā  
 44967 mahadbahumatamīti yāvat || 53 ||  
 44968  
 44969 jambūphalarasaḥ pītaḥ sa bhuktaḥ pakvaṇaudanaḥ |  
 44970 viśrāntaṃ ca mayā tatra mohāpahatacetasā || 54 ||  
 44971  
 44972 māṃ tatrārkaṃivāpūrya sā prāvṛṭ śyāmalā gatā |  
 44973 hastena samupādāya prāṇaṃ bahiriva sthitam || 55 ||  
 44974  
 44975 āpūrya tirodhāya || 55 ||  
 44976  
 44977 durākṛtiṃ durārambhamāśasāda bhayaṇpradam |  
 44978 pītaṃ pīvarākāramavīcimiva yātanā || 56 ||  
 44979  
 44980 avīciṃ narakaviśeṣam || 56 ||  
 44981  
 44982 tayā madanuṣaṅgiṇyā svārthastasmai niveditaḥ |  
 44983 mātaṅgāya bhramaryeva niḥsvanenālilagnayā || 57 ||  
 44984  
 44985 mātaṅgāya cāṇḍālāya niveditaḥ | karṇe iti śeṣaḥ | ata evālinā bhramarāntareṇa  
 44986 lagnayā bhramaryevetyupamā || 57 ||

44987  
 44988 ayaṃ mama bhavedbhartā tāta he tava rocatām |  
 44989 sa tasyā bāḍhamityuktvā dinānte samupasthite || 58 ||  
 44990  
 44991 mumoca dāntāvābaddhau kṛtāntaḥ kiṅkarāviva |  
 44992 nihārābhakraḍārāsu dikṣu proddhūlitāsu ca |  
 44993 vetālabandhanāttasmāddinānte calitā vāyam || 59 ||  
 44994  
 44995 kaḍārāsu kapilāsu | vetālabandhanātpiśācanivāsāttasmādvānāt || 59 ||  
 44996  
 44997 kṣaṇena pakkaṇaṃ prāptāḥ saṃdhyāyāṃ dīrghajaṅgalāt |  
 44998 śmaśānādiva vetālāḥ śmaśānamitaranmahat || 60 ||  
 44999  
 45000 vikartitavibhāgasthakapikukkuṭavāyasam |  
 45001 raktasiktorvarābhāgaprabhramanmakṣikāgaṇam || 61 ||  
 45002  
 45003 vikartitā api punaḥ kartanena vibhāgasthāḥ || 61 ||  
 45004  
 45005 śoṣārthaṃ prasṛtārdrāntratantriḥjālapatatkhagam |  
 45006 niṣkuṭasthitajambīrakhaṇḍalagnakhagadhvani || 62 ||  
 45007  
 45008 niṣkuṭeṣu gṛhārāmeṣu || 62 ||  
 45009  
 45010 śuṣyadguruvasāpiṇḍapūrṇālindalasatkhagam |  
 45011 dṛṣṭiprasṛtaraktāktacarmasravadasṛgalavam || 63 ||  
 45012  
 45013 alindo bahirdvāraprakoṣṭhaḥ || 63 ||  
 45014  
 45015 bālahastasthitakravyapiṇḍakkaṇitamakṣikam |  
 45016 jarjarādhiṣṭhacaṇḍālataṛjitāraṭitārbbhakam || 64 ||  
 45017  
 45018 jarjarairvṛddhairadhiṣṭhaiḥ śreṣṭhaiścaṇḍālaiḥ || 64 ||  
 45019  
 45020 tatpraviṣṭā vāyam kīrṇaśīrāntraṃ bhīmapakkaṇam |  
 45021 mṛtabhūtaṃ jagatkalpe kṛtāntānucarā iva || 65 ||  
 45022  
 45023 mṛtāni bhūtāni prāṇino yatra | kalpe pralayakāle || 65 ||  
 45024  
 45025 saṃbhramopahitānalpakadalīdalapīṭhake |  
 45026 ahamāsthitaṃstatra nave śvaśuramandire || 66 ||  
 45027  
 45028 saṃbhramenaḍarātiśayena upahite āstīrṇe pīṭhake āsane || 66 ||  
 45029  
 45030 śvaśvā me kekarākṣyā tu tenāsṛglavacakṣuṣā |  
 45031 jāmātāyamiti proktaṃ tayā tadabhinanditam [sadabhinanditam iti  
 45032 pāṭhaḥ] || 67 ||  
 45033  
 45034 atha viśramya caṇḍālabhojanānyajināsane |  
 45035 saṃcitānyupabhuktāni duṣkṛtānīva bhūriśaḥ || 68 ||  
 45036  
 45037 anantaduḥkhabījāni na manojñatarāṇyapi |  
 45038 tāni praṇayavākyaṇi śrutānyasubhagānyalam || 69 ||  
 45039  
 45040 nirabhrāmbaranakṣatre kasmimściddivase tataḥ |  
 45041 taistairāmbhasaṃrambhaistairvastravibhavārpaṇaiḥ || 70 ||  
 45042  
 45043 taistaiścaṇḍālotsavocitairmadyamāṃsādisaṃcayārambhodyogaiḥ || 70 ||  
 45044  
 45045 dattāpyanena sā mahyaṃ kumārī bhayadāyinī |  
 45046 sukṣṇā kṣṇavarṇena duṣkṛteneva yātānā || 71 ||  
 45047  
 45048 sarabhasamabhito vineduratra  
 45049 prasṛtamahāmadirāsavāḥ śvapākāḥ |  
 45050 hatapaṭupaṭahā vilāsavantaḥ  
 45051 svayamiva duṣkṛtarāśayo mahāntaḥ || 72 ||  
 45052  
 45053 atrāsminvivāhotsave | madirāsavapadābhyāṃ tanmado lakṣyate | mahānto  
 45054 brahmahatyādayaḥ || 72 ||  
 45055

45056 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mo0 utpattiprakaraṇe indrajālopākhyāne  
 45057 cāṇḍālīvivāho nāma ṣaḍuttaraśatatamaḥ sargaḥ || 106 ||  
 45058  
 45059 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe utpattiprakaraṇe cāṇḍālīvivāho  
 45060 nāma ṣaḍuttaraśatatamaḥ sargaḥ || 106 ||  
 45061  
 45062  
 45063 p. 379) 225  
 45064  
 45065 saptottaraśatatamaḥ sargaḥ 107  
 45066  
 45067 rājovāca |  
 45068  
 45069 bahunātra kimuktena sotsavāvarjitāśayaḥ |  
 45070 tadāprabhṛti tatrāhaṃ saṃpannaḥ puṣṭapulkasaḥ || 1 ||  
 45071  
 45072 atra svasya ciraṃ tatra vasataḥ ṣaṣṭihāyanān |  
 45073 cāṇḍālocitakṛtyena jīvanaṃ yattaducyate || 1 ||  
 45074  
 45075 sotsavenotsavasahitena vivāhena āvarjitāśayo vaśīkṛtacittaḥ || 1 ||  
 45076  
 45077 saptarātrotsavasyānte kramānmāsāṣṭake gate |  
 45078 puṣpitā sāsyā saṃpannā sthitā garbhavatī tataḥ || 2 ||  
 45079  
 45080 sā bhāryā | asya mama | puṣpitā ṛtumatī || 2 ||  
 45081  
 45082 prasūtā duḥkhadāṃ kanyāṃ vipadduḥkhakriyāmiva |  
 45083 sā kanyā vavṛdhe śīghraṃ mūrkhacinteva pīvarī || 3 ||  
 45084  
 45085 punaḥ prasūtā sā varṣaistribhiḥ putramaśobhanam |  
 45086 anarthamiva durbuddhirāśāpāśavidhāyakam || 4 ||  
 45087  
 45088 punaḥ sutāṃ duhitaraṃ punarapyarbhakaṃ tataḥ |  
 45089 kalatravānaḥ jāto vane jaraṭhapulkasaḥ || 5 ||  
 45090  
 45091 kalatravān kuṭumbī || 5 ||  
 45092  
 45093 tayā saha samāstatra mayā bahvyo'tivāhitāḥ |  
 45094 nārake cintayā sārddhaṃ brahmagneneva yātanāḥ || 6 ||  
 45095  
 45096 śītavātātapakleśavivaśena vanāntare |  
 45097 ciraṃ vilulitaṃ vṛddhakacchapeneva palvale || 7 ||  
 45098  
 45099 kalatracintāhatayā dhiyā saṃdahyamānayā |  
 45100 dṛṣṭāḥ kaṣṭasamārambhā diśaḥ prajvalitā iva || 8 ||  
 45101  
 45102 kṣaumānekasamākṣīnapaṭe ceṇḍakadhāriṇā |  
 45103 kāṣṭhabhāro vane vyūḍho yo mūrtamiva duṣkṛtam || 9 ||  
 45104  
 45105 kṣaume atasīvalkalavikāre anekasamābhīrākṣīṇe jīrṇe paṭe | ceṇḍakaṃ  
 45106 tṛṇādinirmitaṃ valayākāraṃ bhārodvahanaśirastrāṇam || 9 ||  
 45107  
 45108 yaukākīrṇajaratklinnagandhikaupīnavāsasā |  
 45109 āśvasya dhavalikānāṃ tale nītā ghanāḥ samāḥ || 10 ||  
 45110  
 45111 yūkānāṃ samūho yaukam | jarajjīrṇa durgandhi ca kaupīnameva vāso yasya |  
 45112 āśvasya viśramya | dhavalikānāṃ vṛkṣaviśeṣāṇāṃ || 10 ||  
 45113  
 45114 kalatrāpūraṇotkena jarjareṇa himānilaiḥ |  
 45115 hemante dardureṇa vilīnaṃ vanakuṣīṣu || 11 ||  
 45116  
 45117 dardureṇa mekena || 11 ||  
 45118  
 45119 nānākalahakallolatāpaprasaravidrutāḥ |  
 45120 bāṣpavyājena nirmuktā netrābhyāṃ raktabindavaḥ || 12 ||  
 45121  
 45122 tāpaprasarādiva vidrutā vilīnāḥ || 12 ||  
 45123  
 45124 yāminyō vipine klinne varāhāmiṣabhojanāḥ |

45125 śilātalakuṭikoṣe nītā jaladaviklavāḥ || 13 ||  
 45126  
 45127 kāle kṣayaṃ gate rohe kālabhraḡhanatām gate |  
 45128 asauhārdena bandhūnām kalahaiścāpi saṃtataiḥ || 14 ||  
 45129  
 45130 kālavarṇairabhrairghanatām nibiḡdatām gate rohe sarvabījaprādurbhāvahetau  
 45131 varṣākāle kṣayaṃ gate sati || 14 ||  
 45132  
 45133 sarvatra jātaśaṅkena kalābhimukharārbbhakaiḥ |  
 45134 mayā kṛpaṇacittena nītāḥ paraḡrḥe samāḥ || 15 ||  
 45135  
 45136 arbbhakaiḥ saheti śeṣaḥ | paraḡrḥe cāṇḡālāntaragehe || 15 ||  
 45137  
 45138 caṇḡālīkalahodvignacaṇḡacaṇḡālataṛjanaiḥ |  
 45139 mukhaṃ jarjaratām yātaminḡ rāhuradairiva || 16 ||  
 45140  
 45141 rāhoḥ radairdantairinduriva || 16 ||  
 45142  
 45143 carvitāḥ kharvitoṣṭhena dvīpīpiśītapeśayaḥ |  
 45144 nārakāḡṛtavikrītā nārakyo raśanā iva || 17 ||  
 45145  
 45146 nārakairāḡṛtā nārakebhyo vikrītāḥ | anena narake'pi krayavikrayapātakinām  
 45147 tadanurūpo vyavahāro'stīti gamyate | raśanāḥ āntrarajjavaḥ || 17 ||  
 45148  
 45149 himavatkandarodgīrṇāścaṇḡā hemantavīcayaḥ |  
 45150 śīśire śīkarāsāratuṣāranicayāścīram || 18 ||  
 45151  
 45152 aṅge nirambare soḡhā mṛtyumuktā iveṣavaḥ |  
 45153 jarājaraṭhamūḡhena mūlāni kṣīṇabhūruhām [kṣīrabbhūruhām iti  
 45154 pāṭhaḥ] || 19 ||  
 45155  
 45156 sukṛtānāmivaikena samutkhātāni bhūriśaḥ |  
 45157 śarāvakeṣ.vatavyām ca palalaṃ pakvamādarāt || 20 ||  
 45158  
 45159 asprṣṭena janairbhuktaṃ kukalatravatā mayā |  
 45160 gṛhītatejaḡkṣataye bahuvaḡtravikāriṇā || 21 ||  
 45161  
 45162 gṛhītasya tejasāḥ kṣataye || 21 ||  
 45163  
 45164 mārgāvikamivātmīyaṃ vikrītāṃ paṇyamanyataḥ |  
 45165 prāṇyaṅgavapuṣastasya protkṛṭṭyotkṛṭṭya paśalaḥ || 22 ||  
 45166  
 45167 mṛgāṇām māṃsaṃ mārgam | avermāṃsaṃ āvikam | anyataḥ anyebhyaḥ  
 45168 paṇyaṃ krītāṃ tadātmīyaṃ svadehamāṃsamiva krītamiti jugupsoktiḥ || 22 ||  
 45169  
 45170 āyasaṃpari vikrītā vindhyapakvaṇabhūmiṣu |  
 45171 janmāntarasahasrotthaṃ svapāpamiva vṛddhaye || 23 ||  
 45172  
 45173 āyasaṃpari ayaḡpātre nidhāya saṃskṛtya vetyarthaḥ | vṛddhaye  
 45174 adhikamūlyalābhārthaṃ vikrītāḥ || 23 ||  
 45175  
 45176 avikīrṇamasatkīrṇaṃ caṇḡālārāmabhūmiṣu |  
 45177 dṛṣṭaḥ kuddālako dṛṣṭyā saṃdhyāsnehavimuktayā || 24 ||  
 45178  
 45179 vikrītaśīṣṭaṃ tu caṇḡālārāmabhūmiṣu śoṣaṇārthamavakīrṇam |  
 45180 asadbhirapavitrairmalamūtrādibhiḥ kīrṇaṃ vyāptam |  
 45181 rauravāpatitenevātyantadurdaśāṃ prāptena vindhyaparvatagulmānām bandhutām  
 45182 poṣyatām gacchateva sthītena mayā saṃdhyāyām snehena vimuktayā |  
 45183 kandaṃulāmāṃsādyarjanavighnabhūtasamḡdhyākāladvēṣṭryeti yāvat |  
 45184 tathāvidhayā dṛṣṭyā buddhyā kuddālakaḥ khanitraviśeṣa eva  
 45185 poṣakatvāttatkālasnigḡhatām tatkālocitamitratām gato dṛṣṭo nānya iti  
 45186 dvayoranvayenārthaḥ || 24 ||  
 45187  
 45188 rauravāpatiteneva tatkālasnigḡhatām gataḥ |  
 45189 vindhyakandaragulmānām bandhutvamiva gacchatā || 25 ||  
 45190  
 45191 pulindavapuṣā yatra yukṭayogaiḥ samarpitāḥ |  
 45192 tarpitā laguḡḡghātajitakauleyaraṃhasā [laguḡḡtkāla iti pāṭhaḥ] || 26  
 45193 ||

45194  
 45195 yatra yasyām durdaśāyām yuktayogaiḥ paramparāsaṃbandhairdaivena samarpitāḥ  
 45196 putradārādayo laguḍāghātairyaṣṭitāḍanairjitakauleyaramḥasā  
 45197 nivāritaśunakopadraveṇa mayā kadannena tarpitāḥ || 26 ||  
 45198  
 45199 p. 380) 226  
 45200  
 45201 putradārāḥ kadannena grāmakāndhocitena ca |  
 45202 dhārāsāraraṇātpatraśuṣkatālatale niśāḥ || 27 ||  
 45203  
 45204 grāmakāḥ [grāmakāḥ kugrāmāḥ iti pāṭhaḥ] kugrāmastatra  
 45205 ye'ndhāstaducitena kodravakaṇapinyāadinā || 27 ||  
 45206  
 45207 nītā raṇitadantena sārddhaṃ vipinavānaraiḥ |  
 45208 romabhiḥ koṭimudrodyaiḥ śītenādhyuṣitasya me || 28 ||  
 45209  
 45210 koṭirmuktāvedhanasūcyagraṃ tasya mudrāṃ sāmyamudyanti ūrdhvaabhāge  
 45211 prāpnuvantīti koṭimudrodyāni || 28 ||  
 45212  
 45213 varṣāsu muktākāṇavaddhṛtā vānalabindavaḥ |  
 45214 ajājīmūtakhaṇḍārthaṃ kṣutkṣuṇṇakṣīṇakukṣiṇā || 29 ||  
 45215  
 45216 vanaṃ jalaṃ lāti ādadātīti vanalo meghastatsaṃbandhino vānalābindavaḥ |  
 45217 jīmūtakhaṇḍo meghaleśa iva tuccho māṃsakhaṇḍastadardham || 29 ||  
 45218  
 45219 kalatreṇa sahāṭavyām kṛtaḥ kalaha ākulaḥ |  
 45220 vane raṇitadantena śītakekaracakṣuṣā || 30 ||  
 45221  
 45222 mapīmalinagātatreṇa vetālasvajanāyitam |  
 45223 sarittīreṣu matsyārthaṃ bhrāntaṃ vaḍiśadhāriṇā || 31 ||  
 45224  
 45225 vetālasya svajano bandhustadvadācaritaṃ vetālavatsthitamiti yāvat || 31 ||  
 45226  
 45227 kalpe jagatsunāśārthaṃ kṛtānteneva pāśinā |  
 45228 pītaṃ bahupavāsena sadyaḥkṛttamṛgorasaḥ || 32 ||  
 45229  
 45230 sadyaḥkṛttasya śaracchinnaṣya mṛgasya uraso vakṣasaḥ || 32 ||  
 45231  
 45232 tatkalakoṣṇaṃ rudhiraṃ mātuh stanapayo yathā |  
 45233 śmaśānaśaṃsthitānmatto raktaraktānmalāśinaḥ || 33 ||  
 45234  
 45235 koṣṇaṃ kayoṣṇaṃ | raktena rudhireṇa raktādrañjitān matto malāśinaḥ  
 45236 apavitraśmaśānabalimāṃsādyāśanaśilāt || 33 ||  
 45237  
 45238 vidrutā vanavetālāścaṇḍikābhidrutā iva |  
 45239 vāgurā vipine vyuptā bandhārthaṃ mṛgapakṣiṇām || 34 ||  
 45240  
 45241 vidrutāḥ bhayātpalāyitāḥ | vyuptāḥ prasāritāḥ || 34 ||  
 45242  
 45243 āśa iva vivṛddhyarthaṃ putradārakalatrajāḥ |  
 45244 mayā māyāmayairlokāḥ sūtrajālamayaiḥ sragāḥ || 35 ||  
 45245  
 45246 jālairjarjaratām nītā diśaścāsukṛtāyusā |  
 45247 tatrāpi dattaḥ prasaro manaso duṣkṛtodaye || 36 ||  
 45248  
 45249 tatra tādrśe pāpakarmaṇyapi | manasaḥ prasaro dattaḥ || 36 ||  
 45250  
 45251 āśa prasāritā dūraṃ prāvṛṣṭiṇi taraṅgiṇī |  
 45252 karabhyā iva sarpeṇa vidrutaṃ dūrato dhiyā || 37 ||  
 45253  
 45254 karabhyā bha \*? kyāḥ sakāśātsarpeṇeva dhiyā sadbuddhyā dūrato gatam  
 45255 | bhāve ktaḥ | karabhī hi sarpaṃ śvāsena vilādākṛṣya bhakṣayatīti prāguktameva  
 45256 || 37 ||  
 45257  
 45258 dūre tyaktā dayā dehe bhujaṅgeneva kañcukam |  
 45259 krauryaṃ sukhena saṃrambhaśaravarṣi ninādi ca || 38 ||  
 45260  
 45261 dehe paraprāṇidehe | saṃrambheṇa śarānbhānānudakāni ca varṣituṃ śīlamasya |  
 45262 ninādi niṣṭhuraabhāṣi garjanaśīlaṃ ceti ambudakrauryasādhāraṇe viśeṣaṇe |

45263 evamagre'pyupamānopameyasādhāraṇāni viśeṣaṇāni bodhyāni || 38 ||  
 45264  
 45265 aṅgikṛtaṃ nidāghānte nabhasevāsītāmbudaḥ |  
 45266 vikāsinyo kṣatāḥ kṣārā dūraṃ parihṛtā janaiḥ || 39 ||  
 45267  
 45268 kṣārā ugragandhā duḥsahośca || 39 ||  
 45269  
 45270 śvabhreṇeva kumañjaryaściramūḍhā mayāpadaḥ |  
 45271 svakālakulakoṇāsu narakoddāmabhūmiṣu || 40 ||  
 45272  
 45273 svasya etāvatkālamidaṃ bhoktavyamiti niyataḥ kāla eva kulakoṇāḥ  
 45274 kṣetrabhedavibhājakasetvasrayo yāsu || 40 ||  
 45275  
 45276 uptā duṣkṛtabījānāṃ muṣṭayo mohavṛṣṭayaḥ |  
 45277 vāgurābhirmayā vindhyakandarasthena nirdayam || 41 ||  
 45278  
 45279 moha eva vṛṣṭiriva phalavardhano yāsāṃ tāḥ || 41 ||  
 45280  
 45281 bhūteṣviva kṛtāntena mṛgeṣu parivalgitam |  
 45282 cāmarikaṇṭhakuḍyeṣu viśrāntaśirasā mayā || 42 ||  
 45283  
 45284 suptamastavivekena śeṣāṅgeṣviva śauriṇā |  
 45285 vilolacaraṇāmbarayā sarāvollāsidsidhūmrayā || 43 ||  
 45286  
 45287 vibhiḥ pakṣibhirlolāni caraṇāḥ pratyantaparvatā ambaramākāśaṃ ca yasyāḥ |  
 45288 sarāvaiḥ sadhvanibhirvyāghrādibhirullāsi dhūmraṃ rūpaṃ yasyāmiti ca  
 45289 guhāpakṣe'rthaḥ | tanupakṣe spaṣṭam || 43 ||  
 45290  
 45291 mama tanvā sanīhāravindhyakacchaguhāyitam |  
 45292 kṛṣṇadehena yaukāḍhyā kandhā skandhe mayā ciram || 44 ||  
 45293  
 45294 vindhyasya kaccho jalapṛāyadeśastatratyaguhāvadācaritam | upamānādācāre  
 45295 kyaṇi bhāve ktaḥ | yūkānāṃ samūho yaukaṃ tadāḍhyā kandhā mayā grīṣme  
 45296 soḍhā marṣiteti sambandhaḥ || 44 ||  
 45297  
 45298 grīṣme soḍhā caladbhūtā varāheṇa yathorvarā |  
 45299 bahuśo'haṃ vanotthāgninirdagdhaprāṇimaṇḍalaḥ || 45 ||  
 45300  
 45301 kalpāgnibhukta jagataḥ kālasyānugatiṃ gataḥ |  
 45302 lobhiliṅgo yathā rogamanarthāniva durgrahaḥ |  
 45303 prasūtāstatra me dārā duḥkhānyatha sukhānyapi || 46 ||  
 45304  
 45305 lobhiliṅgo maithunavyasanī yathā kṣayādirogaṃ prasūte | yathā vā durgraho  
 45306 durāgraho duṣṭagraho vā vairakalahādyanarthānprasūte tadvanme dātā duḥkhāni  
 45307 sukhānyapi apatyāni prasūtāḥ || 46 ||  
 45308  
 45309 nṛpālaputrakenaikatanayena tadā mayā |  
 45310 nītā nīrandhradoṣeṇa ṣaṣṭiḥ kalpasamāḥ samāḥ || 47 ||  
 45311  
 45312 upasaṃharati - nṛpāleti | ekatanayenetyatyantānaucityasūcanārthamuktam || 47  
 45313 ||  
 45314  
 45315 ākruṣṭamuddhurataraṃ ruditaṃ vipatsu  
 45316 bhuktaṃ kadannamuṣitaṃ hatapakkaṇeṣu |  
 45317 kālāntaraṃ bahu mayopahatena tatra  
 45318 durvāsanānigaḍabandhagatena sabhyāḥ || 48 ||  
 45319  
 45320 uktāṃ sarvā durdaśāṃ saṃkṣipyā vadannupasaṃharati - ākruṣṭamiti | he  
 45321 sabhyāḥ krodhāveśena ākruṣṭaṃ vipatsu ruditam | bhavadanubhūtakālāpekṣayā  
 45322 kālāntaram || 48 ||  
 45323  
 45324 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 45325 indrajālopākhyāne āpadvarṇanaṃ nāma saptottaraśatataṃ sargaḥ || 107 ||  
 45326  
 45327 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe āpadvarṇanaṃ  
 45328 nāma saptottaraśatataṃ sargaḥ || 107 ||  
 45329  
 45330  
 45331 p. 381) 226

45332  
 45333 aṣṭottaraśatatamaḥ sargaḥ 108  
 45334  
 45335 rājavāca |  
 45336  
 45337 atha gacchati kāle'tra jarājarjaritāyūṣi |  
 45338 tuṣārapūrṇaśaṣpaughasamaśmaśrubhṛte mayi || 1 ||  
 45339  
 45340 iha tasminnivasataściraṃ caṇḍālapakkaṇe |  
 45341 anāvṛṣṭyutthadurbhikṣādvarṇyate deśadurdaśā || 1 ||  
 45342  
 45343 śaṣpaughasamaiḥ śmaśrubhirbhṛte saṃbhṛtamukhe || 1 ||  
 45344  
 45345 karmavātāpanunneṣu saraseṣvaraseṣvapi |  
 45346 patatsu vāsaraugheṣu śīrṇaparnagaṇeṣviva || 2 ||  
 45347  
 45348 saraseṣu sasusveṣu | araseṣu saduḥkheṣu | vāsaraugheṣu patatsu gacchatsu || 2 ||  
 45349  
 45350 ājāviva śaraugheṣu sukhaduḥkheṣvanāratam |  
 45351 kalaheṣvapyakāryeṣu cāgacchatsu patatsu ca || 3 ||  
 45352  
 45353 ājau yuddhe | akāryeṣu kartumayogyeṣu vadhabandhasteyādiṣu || 3 ||  
 45354  
 45355 vikalpakalpanāvartavartini dvijage jaḍe |  
 45356 samudra iva kallolabhare bhramitacetasi || 4 ||  
 45357  
 45358 dvijaḥ pakṣīva gacchati nirālambane bhramatīti dvijage || 4 ||  
 45359  
 45360 calaccintācitaṃ cakramārūḍhe bhrānta ātmani |  
 45361 prohyamāne tṛṇa iva sāvartaṃ kālasāgare || 5 ||  
 45362  
 45363 vindhyorvīvanakīṭasya grāsaikaśaraṇasya me |  
 45364 dvibāhorgardabhasyātra kṣīṇa itthaṃ samāgaṇe || 6 ||  
 45365  
 45366 samāgaṇe varṣapūge kṣīṇe satī || 6 ||  
 45367  
 45368 vismṛte mama bhūpatve śavasyeva mahājave |  
 45369 cāṇḍālatve sthiribhūte pakṣacchinna ivācale || 7 ||  
 45370  
 45371 śavasya mṛtasyeva || 7 ||  
 45372  
 45373 saṃsāramiva kalpānto dāvāgniriva kānanam |  
 45374 sāgarormistaṭamiva śuṣkavṛkṣamivāśaniḥ || 8 ||  
 45375  
 45376 akāṇḍe maraṇoḍḍinaṃ caṇḍacaṇḍālamanḍalam |  
 45377 nirannatṛṇapatrāmbu vindhyakacchaṃ tadāyayau || 9 ||  
 45378  
 45379 ghanavrāte na varṣati satī akāṇḍe maraṇena uḍḍinaṃ paralokagamanam  
 45380 yasmīnstathāvidhaṃ durbhikṣam kartṛ | caṇḍam caṇḍālamanḍalam  
 45381 yasmīnstathāvidhaṃ vindhyakacchaṃ nirannatṛṇapatrāmbu yathā syāttathā  
 45382 āyayau prāpa | saṃsāramivetyādiprāktanāni kramātkarmakartrorupamānāni  
 45383 bodhyāni | athavā taccāṇḍacaṇḍālamanḍalam vindhyakacchasthalākhyam  
 45384 deśāntaraṃ yayāvityarthaḥ || 9 ||  
 45385  
 45386 na varṣati ghanavrāte dṛṣṭanaṣṭe kvacitsthite |  
 45387 pūtāṅgārakaṇonmiśragatau vahatī mārute || 10 ||  
 45388  
 45389 pūtairvasraśodhitairiva sūkṣmatamairāṅgārakaṇairunmiśrā gatiriyasya || 10 ||  
 45390  
 45391 śīrṇamarmaraparnāsu dāvāgnivalitāsu ca |  
 45392 vanasthaliṣu śūnyāsu cirappravrajitāsiviva || 11 ||  
 45393  
 45394 cirappravrajitāsiviveti piṅgalajaṭilatvādinopamā || 11 ||  
 45395  
 45396 akāṇḍamabhavadbhīmamuddāmadavapāvakam |  
 45397 śoṣitāśeṣagahanaṃ bhasmaśeṣatṛṇolapam [tṛṇopalāma iti  
 45398 pāṭhaḥ] || 12 ||  
 45399  
 45400 akāṇḍamanavasaroṭthaṃ durbhikṣam || 12 ||



45401  
 45402 pāmsudhūsarasarvāṅgaṃ kṣudhitāśeṣamānavam |  
 45403 nirannatṛṇapānīyaṃ deśādyuddāvamaṇḍalam || 13 ||  
 45404  
 45405 uddāvaṃ utkr̥ṣṭāranyaabhūtaṃ maṇḍalaṃ janapado yasmin || 13 ||  
 45406  
 45407 kacannmarumarīcyambumajjanmaḥiṣamaṇḍalam |  
 45408 vātottṥasīkaravyūhāparivāhavanāmbaram || 14 ||  
 45409  
 45410 vātottṥasīkaravyūhamapi na parivahatītyaparivāhaṃ vanāmbaraṃ yatra || 14 ||  
 45411  
 45412 pānīyaśabdamaṭtraikaśravaṇotkanaravrajam |  
 45413 ātapātatisaṃśoṣasīdatsakalamānavam || 15 ||  
 45414  
 45415 ātapasyātatirvistāraḥ || 15 ||  
 45416  
 45417 patragrasanasamrabdhakṣudhitotthitajīvitam |  
 45418 svāṅgacarvaṇasamrambhaluṭṥaddaśanamaṇḍalam || 16 ||  
 45419  
 45420 patragrasanodyogena kṣubhitebhya utthitaṃ prasthitaṃ jīvitam yatra | svāṅgacarvaṇe  
 45421 samrambheṇābhilāṣeṇa luṭṥanti parasparamupaghnanti daśanamaṇḍalāni yatra ||  
 45422 16 ||  
 45423  
 45424 māṃsaśaṅkānigīrṇograkḥadīrāgnikaṇotkaram |  
 45425 maṇḍakāsārasaṃgrastavanapāṣāṇakhaṇḍakam || 17 ||  
 45426  
 45427 maṇḍakāni snehapiṣṭakāstadbhṛāntīyā asārā api saṃgrastā  
 45428 vanapāṣāṇakhaṇḍakā yatra || 17 ||  
 45429  
 45430 anyonyabhūtasamsaktamātr̥putrapitr̥vrajam |  
 45431 gṛdhrodararataṭṥsāranigīrṇavarasārikam || 18 ||  
 45432  
 45433 sāranigīrṇā samagranigīrṇā || 18 ||  
 45434  
 45435 parasparāṅgavicchedaraktasiktadharātalam |  
 45436 harigrasanasamrabdhamattakṣudhitavāraṇam || 19 ||  
 45437  
 45438 darīnigaraṇaikaikasīṃhabhramaṇabhiṣaṇam |  
 45439 anyonyagrasanodyuktalokamallakṛtaṃ vahat || 20 ||  
 45440  
 45441 darīṣu svasya nigaraṇaśaṅkayā ekaikaśaḥ sīṃhabhramaṇena bhīṣaṇam |  
 45442 anyonyasya grasane hīṃsane udyuktairlokaīrmaṇḍalakṛtaṃ mallacaritram || 20 ||  
 45443  
 45444 niṣpatrapādapoḍḍīnaprauḍhāṅgāramayānilam |  
 45445 raktapānotkamārjārālīḍhadhātutaṭṥāvani || 21 ||  
 45446  
 45447 jvālāghanaḥṭaṭṥopasāvartasavanānilam |  
 45448 sarvasthalarasadvahnīpuṇjapiṇjaraṇāṅgalam || 22 ||  
 45449  
 45450 dagdhājagarakuṇjotṥadhdūmamāṃsalagulmakam |  
 45451 mārutāvalitajvālāsamaḍhyābhṛavalitāmbaram || 23 ||  
 45452  
 45453 dagdhā ajagarā yatra thāvidhātkuṇjādutṥhitena dhūmena dohadeneva māṃsalāni  
 45454 puṣṭānīva gulmakāni yatra || 23 ||  
 45455  
 45456 uddāmaravamudbhṛāntabhasmanā'stambhamaṇḍalam |  
 45457 sākrandanaradārāgradīnārbbhakakṛtāravam || 24 ||  
 45458  
 45459 astambhānyadaṇḍāni cchatramaṇḍalāni yatra || 24 ||  
 45460  
 45461 saṃbhṛāntapurūṣavyūhadantakṛttamahāśavam |  
 45462 māṃsagandhajaṇagrastaraktāraktanījāṅguli || 25 ||  
 45463  
 45464 javena grasanaṭṥarayā grastā raktairāraktā nījāṅgulīryatra || 25 ||  
 45465  
 45466 p. 382) 227  
 45467  
 45468 nīlapatralatāśaṅkāpītadhūmaghanacchavi |  
 45469 bhṛamadgṛdhranigīrṇogranabhobhṛāntolmukābbhiṣam || 26 ||

45470  
 45471 itaretarabhinnāṅgalokavidravaṇākulam |  
 45472 jvalitāgṇiṭaṇatkāraavidīrṇaḥṛdayodaram || 27 ||  
 45473  
 45474 gartamārutakrāṅkārabhīmadāvāgnivalganam |  
 45475 bhītājagaraphūtkārapatadaṅgārapādapam || 28 ||  
 45476  
 45477 gartaṃ praviśato mārutasya krāṅkāro dhvaniriva bhīmaṃ dāvāgnivalganam yatra |  
 45478 bhītānāmajagarāṇāṃ phūtkārātpatanta utpatanto'ṅgārā yeṣu tathāvidhāḥ  
 45479 pādapā yatra || 28 ||  
 45480  
 45481 sadakāṇḍasphuṭaddeśaṃ prāpya tacchuṣkakotaram |  
 45482 dvādaśārkaṅnidagdhasya jagato'nukṛtiṃ yayau || 29 ||  
 45483  
 45484 sat prāgramaṇīyamapi vindhyakacchasthalaṃ prāpya tat tādṛśaṃ durbhikṣaṃ  
 45485 prāguṭtamakāṇḍasphuṭaddeśaṃ sat | anukṛtiṃ sāmyam || 29 ||  
 45486  
 45487 jvaladanalajaṭālavr̥kṣakhaṇḍa-  
 45488 prasaramarutprasarāvanunnalokaḥ |  
 45489 jvalanatapanabhāskarātmajanāṃ  
 45490 ramaṇagr̥hānukṛtiṃ jagāma deśaḥ || 30 ||  
 45491  
 45492 jvaladanalena jaṭāleṣu vr̥kṣakhaṇḍeṣu prasaro yasya tathāvidhasya marutaḥ  
 45493 prasareṇa | avanunnaḥ pīḍito loko jano yatra | jvalanatapanayorbhāskarātmajasya  
 45494 śanaīscarasya ca ramaṇaṃ kriḍāsthānabhūtaṃ yadgr̥haṃ tasyānukṛtiṃ  
 45495 sāmyam || 30 ||  
 45496  
 45497 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaraṇe  
 45498 indrajāloṇpākhyāne akāṇḍavarṇanaṃ nāmāṣṭottaraśatatamaḥ sargaḥ || 108  
 45499 ||  
 45500  
 45501 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 45502 akāṇḍavarṇanaṃ nāmāṣṭottaraśatatamaḥ sargaḥ || 108 ||  
 45503  
 45504  
 45505 navottaraśatatamaḥ sargaḥ 109  
 45506  
 45507 rājovāca |  
 45508  
 45509 tasmimstadā vartamāne kaṣṭe vidhiviparyaye |  
 45510 akālolbaṇakalpānte nitāntaṃ tāpadāyini || 1 ||  
 45511  
 45512 nirgatasya sadārasya dṛṣṭvā putrāpadaṃ citām |  
 45513 vivikṣoḥ pratibuddhasya sabhyasaṃvāda īryate || 1 ||  
 45514  
 45515 vidhiviparyaye daivaprātikūlye || 1 ||  
 45516  
 45517 janāḥ kecana niṣkramya sakalatrasuhr̥jjanāḥ |  
 45518 gatā deśāntaraṃ vyomnaḥ śaradīva payodharāḥ || 2 ||  
 45519  
 45520 dehāvayavasam̐līnaputradārāgryabandhavaḥ |  
 45521 śirṇāḥ kecana tatraiva cchinnā iva vane drumāḥ || 3 ||  
 45522  
 45523 dehāvayavā iva saṃlagnāstyaktumaśakyā iti yāvat || 3 ||  
 45524  
 45525 bhaktāḥ kecana ca vyāghrairnirgatāstu svamandirāt |  
 45526 ajātapakṣakāḥ śyenaiḥ khagā nīḍodgatā iva || 4 ||  
 45527  
 45528 cakāro bhinna kramo'nuktasamuccayārthaḥ | vyāghrairanyaiśca śvāpadairityarthaḥ  
 45529 || 4 ||  
 45530  
 45531 praviṣṭāḥ kecidanalaṃ jvalitaṃ śalabhā iva |  
 45532 kecicchvabhreṣu patitāḥ śilā śailacyutā iva || 5 ||  
 45533  
 45534 ahaṃ tu tānparityajya śvaśurādīnsvakaṃ kṣamam |  
 45535 kalatramātramādāya kṛcchrāddeśādvīnirgataḥ || 6 ||  
 45536  
 45537 kṣamaṃ svānugamanasamartham || 6 ||  
 45538

45539 analānanilāmścaiva bhakṣakāmstakṣakānapi |  
 45540 vañcayitvā bhayānmṛtyoḥ sadāro'haṃ vinirgataḥ || 7 ||  
 45541  
 45542 bhakṣakānvyāghrādīn | takṣakān sarpān || 7 ||  
 45543  
 45544 prāpya taddeśaparyantaṃ tatra tālatarostale |  
 45545 avaropya sutānskandhānnānānarthānivolbaṇān || 8 ||  
 45546  
 45547 taddeśasya paryantaṃ prāntam || 8 ||  
 45548  
 45549 viśrānto'smi ciraṃ śrānto rauravādiva nirgataḥ |  
 45550 dīrghadāvanidāghārto grīṣme padma ivājalaḥ || 9 ||  
 45551  
 45552 ajalaḥ padmaḥ kamalinīva śuśyannityarthaḥ | athavā ajalo mekādiḥ padme  
 45553 kamalinīmūla iva viśrānto'smītyarthaḥ || 9 ||  
 45554  
 45555 atha cāṇḍālakanyāyāṃ viśrāntāyāṃ tarostale |  
 45556 suptāyāṃ śītalacchāye dvau samālingya dārakau || 10 ||  
 45557  
 45558 pṛcchako nāma tanayo mamaikaḥ purataḥ sthitaḥ |  
 45559 atyantavallabho'smākaṃ kaṇīyānmaugdhyavāniti || 11 ||  
 45560  
 45561 sa māmuvāca dīnātmā bāṣpapūrṇavilocanaḥ |  
 45562 tāta dehyāśu me māṃsaṃ pātuṃ ca rudhiraṃ kṣaṇāt || 12 ||  
 45563  
 45564 punaḥpunarvadannevaṃ sa bālastanayo mama |  
 45565 prāṇāntikīm daśaṃ prāptaḥ sākrando hi punaḥ kṣudhā || 13 ||  
 45566  
 45567 tasyoktaṃ tu mayā putra māṃsaṃ nāstīti bhūriśaḥ |  
 45568 tathāpi māṃsaṃ dehīti vadatyeva sa [sudurmatih iti pāṭhaḥ]  
 45569 durmatih || 14 ||  
 45570  
 45571 atha vātsalyamūḍhena [yuktena iti pāṭhaḥ] mayā duḥkhātibhāriṇā |  
 45572 tasyoktaṃ putra manmāṃsaṃ pakvaṃ sambhujyatāmiti || 15 ||  
 45573  
 45574 tadapyāṅgikṛtaṃ tena dehīti vadatā punaḥ |  
 45575 manmāṃsabhakṣaṇaṃ kṣīṇavṛttinā'śleṣavṛttinā || 16 ||  
 45576  
 45577 kṣīṇavṛttinā alabdhabhakṣyeṇa | atyantakṣudhiteneti yāvat | āśleṣavṛttinā  
 45578 ālinganapareṇa || 16 ||  
 45579  
 45580 sarvaduḥkhāpanodāya snehakāruṇyamohinā |  
 45581 tasya tāmārtimālokyā mayā duḥkhātibhāriṇā || 17 ||  
 45582  
 45583 snehakāruṇyamohaśabdānāṃ dvandve haniḥ || 17 ||  
 45584  
 45585 soḍhuṃ tāmāpadaṃ tivrāmaśaktena hatātmanā |  
 45586 maraṇyātimitrāya kṛto'ntarniścayo mayā || 18 ||  
 45587  
 45588 atimitrāya tatkālo citabandhave || 18 ||  
 45589  
 45590 p. 383) 227  
 45591  
 45592 tatra kāṣṭhāni saṃcitya citāṃ racitavānaḥ |  
 45593 citā caṭacaṭāsphoṭaiḥ sthitā madabhikāṅkṣiṇī || 19 ||  
 45594  
 45595 madabhikāṅkṣiṇīva || 19 ||  
 45596  
 45597 tasyāṃ tu yāvadātmānaṃ citāyāṃ nikṣipāmyaḥ |  
 45598 calito'smi javāttāvadaśmātsiṃhāsānānṛpaḥ || 20 ||  
 45599  
 45600 calanātsambhāvitāṃ patanakriyāṃ tatphalaṃ vibhāgaṃ ca gamyamānamapekṣya  
 45601 siṃhāsānāditi apādāne pañcamī bodhyā || 20 ||  
 45602  
 45603 tatastūryaninādena jayaśabdena bodhitaḥ |  
 45604 iti sāmbarikenāyaṃ moha utpādito mama || 21 ||  
 45605  
 45606 ajñāneneva jīvasya daśāśatasamanvitaḥ |  
 45607 ityuktavati rājendre lavaṇe bhūritejasi || 22 ||

45608  
 45609 antardhānaṃ jagāmāsu tatra śāmbarikaḥ kṣaṇāt |  
 45610 athedamūcuste sabhyā vismayotphullalocanāḥ || 23 ||  
 45611  
 45612 nāyaṃ śāmbariko deva yasya nāsti dhanaiṣaṇā |  
 45613 daivī kācana māyeyaṃ śaṃsārasthitibodhinī || 24 ||  
 45614  
 45615 daivī tvadanugrahāya devaiḥ prayuktā ata eva śaṃsārasyedṛśī sthitiriti bodhinī ||  
 45616 24 ||  
 45617  
 45618 manovilāsaḥ śaṃsāra iti yasyāṃ pratīyate |  
 45619 sarvaśakteranantasya vilāso hi mano jagat || 25 ||  
 45620  
 45621 anantasya viṣṇoḥ | mana eva jagat || 25 ||  
 45622  
 45623 sarvaśaktervicitrā hi śaktayaḥ śataśo vidheḥ |  
 45624 yadviveki mano'pyeṣa vimohayati māyayā || 26 ||  
 45625  
 45626 eṣaḥ vidhiḥ || 26 ||  
 45627  
 45628 vijñātalokavṛttāntaḥ kva nāmāyaṃ mahīpatiḥ |  
 45629 kva sāmānyamanovṛttiyogyo vipulasambhramaḥ || 27 ||  
 45630  
 45631 sāmānyānāṃ pṛthagjanānāṃ manovṛtteryogyaḥ || 27 ||  
 45632  
 45633 na ca śāmbarikecccheyaṃ māyā manasi mohinī |  
 45634 arthasya siddhyai cehante nityaṃ śāmbarikāḥ kila || 28 ||  
 45635  
 45636 arthasya dhanasya siddhyai ihante prītihetukautukapradarśanāya ceṣṭante  
 45637 natvidṛśadurbhrāntaye || 28 ||  
 45638  
 45639 yatnena prārthayante'rthaṃ nāntardhānaṃ vrajanti bho |  
 45640 iti saṃdehavelāyāṃ saṃsthitā lulitā vayam || 29 ||  
 45641  
 45642 iti uktāllīṅgadvayādvayaṃ saṃdehasāgarasya velāyāṃ kūlabhūte nirṇaye sthitāḥ  
 45643 || 29 ||  
 45644  
 45645 śrīvasiṣṭha uvāca |  
 45646  
 45647 sabhāyāmavasam tasyāmahaṃ rāma tadā kila |  
 45648 tena pratyakṣato dṛṣṭaṃ mayaitannānyataḥ śrutam || 30 ||  
 45649  
 45650 ukteyamākhyāyikā na bālakākhyāyikāvatkalpita kathā nāpyanyataḥ śrutā kiṃtu  
 45651 pratyakṣadṛṣṭetyāha - sabhāyāmiti || 30 ||  
 45652  
 45653 iti bahukalanāvivardhitāṅgaṃ  
 45654 jayati ciraṃ vitataṃ mano mahātman |  
 45655 śamamupagamite parasvabhāve  
 45656 paramamupaiṣyasi pāvanaṃ padaṃ yat || 31 ||  
 45657  
 45658 uktāmākhyāyikāṃ prastute jagato manomātravilāsatve yojayaṃstatphalamāha -  
 45659 itīti | iti uktarītyā bahvībhiḥ kalanābhīrviracanairvivaradhitāṅgaṃ prarūḍhaṃ ciraṃ  
 45660 vitataṃ phalapallavaśākhābhīrvistīrṇaṃ taruśarīramiva mano jayati  
 45661 ātmasvarūpamabhibhūya svayaṃ sarvotkarṣeṇa vartate |  
 45662 yanmanovicārajñānayogena [atra yasmānmanasi iti pāṭho'pekṣitaḥ]  
 45663 śamaṃ nirvāsanatālakṣaṇaṃ upagamite prāpīte parasvabhāve sati tvaṃ  
 45664 bhedakopādhibādhātparamaṃ pāvanaṃ pūrṇātmapadamupaiṣyasi atastadarthaṃ  
 45665 vakṣyamānopāyairyatatsvetyarthaḥ || 31 ||  
 45666  
 45667 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 de0 u0  
 45668 indrajālopākhyāṇe caṇḍālatvavyapagamo nāma navottaraśatatamaḥ sargaḥ ||  
 45669 109 ||  
 45670  
 45671 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 45672 caṇḍālatvavyapagamo nāma navottaraśatatamaḥ sargaḥ || 109 ||  
 45673  
 45674  
 45675 daśottaraśatatamaḥ sargaḥ 110  
 45676

45677 śrīvasiṣṭha uvāca |  
 45678  
 45679 paramātkāraṇādādaḥ ciccetyapadapātini |  
 45680 kalanāpadamāsādyā kalā kalilatām gatā || 1 ||  
 45681  
 45682 manaḥpraśamanopāyo manovaibhavaḥ varṇanaiḥ |  
 45683 prakramyate'tra gaditum rāmāya brahmasūnūnā || 1 ||  
 45684  
 45685 manaso vāsanāmayatvādātyantikaññeyavāsanoccheda eva  
 45686 manaḥpraśamanopāyastasmimśca śāstrācāryasvānubhavaidrṣyājātasya  
 45687 manobhramamātratvaniścayapūrvakaḥ saptamabhūmikārohaṇaparyantaḥ  
 45688 jñānaparipācako manonirodhaprayatna evopāya iti vaktum mūlato manassvarūpaḥ  
 45689 pariśodhayannāha - paramāditi | paramaḥ kāraṇaḥ citsaṃvalitamajñānaḥ  
 45690 tasmādeva nimittācciccetyapadapātini cetyagocarā saṃpannā na vastutaḥ  
 45691 avikāratvāt | ādāvityanena prāthamikacetyapadapātasyājñānanimittatve  
 45692 tanmūladvaitadarśanānāṃ sutarāṃ tannimittakatvaṃ siddhamiti sūcyate |  
 45693 cetyapadapātādeva kalanā arthapratheyamiti padaṃ nāma āsādyā  
 45694 arthakalābhīrñānārūpavaicitryaiḥ kalilatām kaluṣībhāvaḥ gatā | sa eva  
 45695 vāsanāprathamāṅkura iti bhāvaḥ || 1 ||  
 45696  
 45697 asatsveva vimoheṣu rāmaivaṃprāyavṛttiṣu |  
 45698 ghaneṣu tucchatāmetya cirāya parimūrcchati || 2 ||  
 45699  
 45700 evaṃprāyā idrṣyo vṛttayaḥ sthitayo yeṣāṃ teṣu vimoheṣu  
 45701 arthakalābhāsabhrameṣu krāddhaneṣu upaciteṣu saiva citsvām pūrṇatām  
 45702 viśṛjya tucchatām asanmanorūpatāmetya cirāya anādikālādārabhya mūrcchati  
 45703 janmamaraṇādibhramairmuhyati | tathāca citaścetyonmukhataivānarthamanobījamiti  
 45704 saiva niroddhavyeti bhāvaḥ || 2 ||  
 45705  
 45706 asadeva manovṛttirmlānā vistārayatyalam |  
 45707 duḥkhaṃ doṣasahasreṇa vetālāniva bālikā || 3 ||  
 45708  
 45709 evaṃ tucchavāsanādoṣasahasreṇa mlānā manovṛttirmanobhāvena sthitā sā  
 45710 cidāsadeva duḥkhaṃ vistārayati || 3 ||  
 45711  
 45712 p. 384) 228  
 45713  
 45714 sadeva hi mahāduḥkhamasattām nayati kṣaṇāt |  
 45715 niṣkalaṅkā manovṛttirandhakāramivārkaruk || 4 ||  
 45716  
 45717 yathā sakalaṅkāśanmanovṛttiścidduḥkhaṃ vistārayati evaṃ vāsanākṣaye  
 45718 nirvāsanākalaṅkā svābhāvikasadrūpaiva satī mahāduḥkhamasattām sūnyatām  
 45719 nayati | bodhena bādhyata ityārthaḥ || 4 ||  
 45720  
 45721 nayatyabhyāsatām dūraṃ dūramabhyāsatām nayet |  
 45722 mano valgati bhūteṣu bālo bālakhageṣviva || 5 ||  
 45723  
 45724 uktārthasaṃbhāvanāya manaso'ghaṭitaghaṭanāsamarthyamāha - nayatītyādinā  
 45725 | abhyāsatām samīpatām || 5 ||  
 45726  
 45727 abhayaṃ bhayamajñasya cetaso vāsanāvataḥ |  
 45728 dūrato mugdhapānthasya sthānuryāti piśācatām || 6 ||  
 45729  
 45730 śatrutvaṃ śaṅkate mitre kalaṅkamalinaḥ manaḥ |  
 45731 madāviṣṭamatirjanturbhramatpaśyati bhūtaḥ || 7 ||  
 45732  
 45733 paryākule hi manasi śaśino jāyate'saniḥ |  
 45734 amṛtaṃ viṣabhāvena bhuktaṃ yāti viṣakriyām || 8 ||  
 45735  
 45736 surapattananirmāṇamasatsadiva paśyati |  
 45737 vāsanāvalitaḥ cetaḥ svapnavajjāgradeva hi || 9 ||  
 45738  
 45739 surapattanaḥ gandharvanagaram || 9 ||  
 45740  
 45741 mohaikakāraṇaṃ jantormanaso vāsanolbhaṇā |  
 45742 utkhātavyā prayatnena mūlocchedena saiva ca || 10 ||  
 45743  
 45744 utkhātavyā mūlata ucchettavyā || 10 ||  
 45745

45746 vāsanāvāgurākṛṣṭo manohariṇako nṛṇām |  
 45747 parām vivaśatāmeti saṃsāraṇagulmake || 11 ||  
 45748  
 45749 yena cchinnā vicāreṇa jīvasya jñeyavāsanā |  
 45750 nirabhraṣyeva sūryasya tasyāloko virājate || 12 ||  
 45751  
 45752 ālokaḥ prakāśaḥ || 12 ||  
 45753  
 45754 atastvaṃ man evedaṃ naraṃ viddhi na dehakam |  
 45755 jaḍo deho manaścātra na jaḍaṃ nājaḍaṃ viduḥ || 13 ||  
 45756  
 45757 tatra prathamam mana eva me deho nānya iti sadā bhāvanābhyāsaḥ kārya ityāha ##-  
 45758  
 45759 yatkṛtaṃ manasā tāta tatkr̥taṃ viddhi rāghava |  
 45760 yattiyaktaṃ manasā tāvattattiyaktaṃ viddhi cānagha || 14 ||  
 45761  
 45762 manomātraṃ jagatkṛtsnaṃ manaḥ paryantamaṇḍalam |  
 45763 mano vyoma mano bhūmirmano vāyurmano mahān || 15 ||  
 45764  
 45765 paryanto bhūprāntastanmaṇḍalam || 15 ||  
 45766  
 45767 mano yadi padārthe tu tadbhāvena na yojayet |  
 45768 tataḥ sūryodaye'pyete [sūryādayo'pyete iti pāṭhaḥ] na prakāśaḥ  
 45769 kadācana || 16 ||  
 45770  
 45771 tadbhāvena prakāśādibhāvena na yojayet na kalpayet |  
 45772 divāndhairvaiparītyadarśanāditi bhāvaḥ || 16 ||  
 45773  
 45774 mano mohamupādatte yasyāsau mūḍha ucyate |  
 45775 śarīre mohamāpanne na śavo mūḍha ucyate || 17 ||  
 45776  
 45777 moham aprabodham || 17 ||  
 45778  
 45779 manaḥ paśya bhavatyakṣi śṛṇvacchravaṇatām gatam |  
 45780 tvagbhāvaṃ sparśanādeti ghrāṇatāmeti jighraṇāt || 18 ||  
 45781  
 45782 rasanādrasatāmeti vicitrāstatra [vicitrāsvatra vṛttiṣu iti pāṭhaḥ  
 45783 sādhuḥ] vṛttiṣu |  
 45784 nāṭake naṭavaddehe mana evānuvartate || 19 ||  
 45785  
 45786 laghu dīrghaṃ karotyeva satye'sattām prayacchati |  
 45787 kaṭutām nayati svādu ripuṃ nayati mitratām || 20 ||  
 45788  
 45789 svādu madhuratām || 20 ||  
 45790  
 45791 ya eva pratibhāso'sya cetaso vṛttivartinaḥ |  
 45792 tatastadeva pratyakṣaṃ tathātrāṇubhavādiha || 21 ||  
 45793  
 45794 pratibhāśavaśādeva svapnākulitacetasaḥ |  
 45795 hariścandrasya saṃpannā rātrirdvādaśavārṣikī || 22 ||  
 45796  
 45797 cittāṇubhāvavaśato muhūrtatve gataṃ yugam |  
 45798 indradyumnasya vairiṇcyapurābhyanantaravartinaḥ || 23 ||  
 45799  
 45800 anubhāvo'trāṇubhavaḥ prabhāvo vā | indradyumnasya revatāparanāmnaḥ || 23 ||  
 45801  
 45802 manojñayā manovṛtṭyā sukhatām yāti rauravam |  
 45803 prātaḥprāptavyarājyasya subaddhasyeva bandhanam || 24 ||  
 45804  
 45805 duḥkhasya sukhatvāpattiḥ kva dṛṣṭā tatrāha - manojñayeti | manojñayā  
 45806 harismaraṇādirūpayā | rauravaṃ narakaduḥkhamapi | śvaḥ prātaravaśyaṃ rājyaṃ  
 45807 prāptavyamiti pramāṇairniścayavataḥ karapādanigaḍādinā suṣṭhu baddhasya  
 45808 bandhanamivetyarthaḥ || 24 ||  
 45809  
 45810 jite manasi sarvaiva vijitā cendriyāvaliḥ |  
 45811 śīryate ca yathā tantau dagdhe mauktikamālikā || 25 ||  
 45812  
 45813 sarvatra sthitayā svaccharūpayā nirvikārayā |  
 45814 samayā sūkṣmayā nityaṃ cicchakṭyā sāksibhūtayā || 26 ||

45815  
 45816 he rāma kimanyanmanaso'rthaviparītakalpanasāmarthyam vācyam yatsarvatra samayā  
 45817 svacchatvanirvikāratvādisvabhāvacinmātrarūpayā svasattayā mūkam  
 45818 vāgādisarvakriyāśūnyamapi brahmadehatādātmyakalpanayā dehasamam jaḍam ca  
 45819 kṛtvā antarmananam eṣaṇam kāmam saṃkalpaḥ ityādikayā muhyayā bhrāntyā  
 45820 bahistu girisaridvyomasamudrapuralīlayā prakalpya vyarthaḥ bhramatīti  
 45821 sarvatretyādiślokatrayasyaiko'nvayaḥ || 26 ||  
 45822  
 45823 sarvabhāvānugatayā na cetyārthavibhinnayā |  
 45824 rāmātmasattayā mūkamapi dehasamam jaḍam || 27 ||  
 45825  
 45826 mano'ntaścalati vyarthaḥ mananaīṣaṇamuhyayā |  
 45827 bahirgirisaridvyomasamudrapuralīlayā || 28 ||  
 45828  
 45829 jāgraccābhimataḥ vastu nayatyamṛtamṛṣṭatām |  
 45830 anīhitaḥ ca viśatām nayatyamṛtamapyalam || 29 ||  
 45831  
 45832 nanu mūḍham mano'nyathā kalpayitum vicārajāgarūkam tu nānyathā kalpayiṣyatīti  
 45833 kiṃ tannāśopāyacintayā tatrāha - jāgracceti | vivekajāgarūkamapi  
 45834 mano'svādūcchiṣṭamapi yośidadharādivastvabhimataḥ  
 45835 rāgavaśādiṣṭamamṛtamiva mṛṣṭatām svādutām nayati |  
 45836 anīhitamanabhilaṣitaḥ tvamṛtamapi viśatām viśavaddheyatām nayati |  
 45837 viraktānāmamṛte'pi heyatābuddhidarśanādityarthaḥ || 29 ||  
 45838  
 45839 amṛṣṭasarvabhāvānāmālamātmamacamatkṛtim |  
 45840  
 45841 tarhi tattvajñānapi tatkuto na bhramayettatrāha - amṛṣṭeti | na mṛṣṭaḥ  
 45842 sāṅgātṛkṛtaḥ sarvabhāvaḥ pūrṇatā yaisteṣāmeva manaḥ  
 45843 svābhimatākāramātmamacamatkārabhūtaḥ rūpaḥ sṛjati natu tattvavidām | teṣāṃ  
 45844 mithyābuddhibādhitamanovilāseṣu camatkāradṛṣṭyabhāvādityāśayaḥ || 30 ||  
 45845  
 45846 p. 385) 228  
 45847  
 45848 spandeṣu vāyutāmeti prakāṣeṣu prakāśatām |  
 45849 draveṣu dravatāmeti cicchaktisphuritaḥ manaḥ || 31 ||  
 45850  
 45851 rūpasargameva prapañcayati - spandeṣvityādinā || 31 ||  
 45852  
 45853 pṛthvyām kaṭhinatāmeti śūnyatām śūnyadrṣṭiṣu |  
 45854 sarvatrecchāsthitim yāti cicchaktisphuritaḥ manaḥ || 32 ||  
 45855  
 45856 śūnyatāmabhāvatām | śūnyadrṣṭiṣu nāstīti gṛhyamāṇavastuḥ |  
 45857 icchāsthitim apratihatasvairavṛttim || 32 ||  
 45858  
 45859 śuklaḥ kṛṣṇīkarotyeva kṛṣṇam nayati śuklatām |  
 45860 vinaiva deśakālābhyām śaktim paśyāsyā cetasaḥ || 33 ||  
 45861  
 45862 manasyanyatra saṃsakte carvitasyāpi jihvayā |  
 45863 bhojanasyāpi mṛṣṭasya na svādo'syānubhūyate || 34 ||  
 45864  
 45865 yaccittadrṣṭam tadrṣṭam na drṣṭam tadalokitam |  
 45866 andhakāre yathā rūpamindriyam nirmitaḥ tathā || 35 ||  
 45867  
 45868 tena cittenālokitamadṛṣṭam puraḥsthamapi na drṣṭam | tathāca  
 45869 cakṣurādindriyamapi tenaiva svātmani kalpitamityāha - andhakāre iti |  
 45870 yathāndhakāre nailyam chāyāvaicitryarūpaḥ vā nirmitaḥ tadvat || 35 ||  
 45871  
 45872 indriyeṇa mano dehi manasendriyamunmanaḥ |  
 45873 indriyāṇi prasūtāni manaso nendriyānmanaḥ || 36 ||  
 45874  
 45875 yadyapīndriyālocitākāradhāraṇānmana indriyeṇa nimittena dehi sākāram | indriyam  
 45876 ca manodhinārthālocakatvānmanasā dehīti sāmyaḥ tathāpi mana ut utkrṣṭam |  
 45877 tatkutastatrāha - indriyāṇīti || 36 ||  
 45878  
 45879 atyantabhinnaḥ karmakṛt yeṣāṃ cittasārīrayoḥ |  
 45880 jñātājñeyā mahātmāno manasyāste supaṇḍitāḥ || 37 ||  
 45881  
 45882 tacedaḥ mano mūḍhairātmakoṭau nikṣipyāhamityātmatayā gṛhyate |  
 45883 tattvajñāistu dehakoṭau nikṣipyā jaḍadehātmanā gṛhyate | ata eva te

45884 nirvikārātmadarśino vandyā ityāha - atyanteti | mūḍhadṛṣṭyā  
 45885 atyantabhinnayoḥ || 37 ||  
 45886  
 45887 kusumollāsidhammillā helācalitalocanā |  
 45888 kāṣṭhakuḍyopamāṅgeṣu lagnāpyamanaso'ṅganā || 38 ||  
 45889  
 45890 ata eva teṣāṃ kāmādivikāro na dṛśyata ityāha - kusumeti | amanaso dehe  
 45891 lagnāpyaṅganā kāṣṭhakuḍyopamā | vikāraṃ janayitumakṣametyarthaḥ || 38 ||  
 45892  
 45893 manasyanyatra saṃsakte vītarāgeṇa kānane |  
 45894 kravyādacarvito'nkāsthaḥ svakaro'pi na lakṣitaḥ || 39 ||  
 45895  
 45896 evaṃ duḥkhanimittairduḥkhātmakavikāro'pi teṣāṃ nāstītyāha - manasīti |  
 45897 vītarāgeṇa tadākhyamuninā | aṅkastho dhyānakāle'nke prasāritaḥ || 39 ||  
 45898  
 45899 sukhīkartuṃ suduḥkhāni duḥkhīkartuṃ sukhāni ca |  
 45900 sukhenaiivāśu yujyante manaso'tiśayā muneḥ || 40 ||  
 45901  
 45902 munermanasaḥ abhyāsapāṭavakṛtā bhāvanātiśayāḥ sukhenānāyāsenaiva  
 45903 yujyante kṣamante || 40 ||  
 45904  
 45905 manasyanyatra saṃsakte kathyamānāpi yatnataḥ |  
 45906 latā paraśukṛtteva kathā vicchidyate bata || 41 ||  
 45907  
 45908 manasyadritaṭārūḍhe gṛhasthenāpi jantunā |  
 45909 śubhrābhṛakandarabhrāntiduḥkhaṃ samanubhūyate || 42 ||  
 45910  
 45911 samanubhūyate | svapne iti śeṣaḥ || 42 ||  
 45912  
 45913 manasyullasite svapne hṛdyeva puraparvatāḥ |  
 45914 ākāśa iva vistīrṇe dṛśyante nirmitāḥ kṣamāḥ || 43 ||  
 45915  
 45916 hṛdyeva nirmitā antaḥkṛtāḥ svasvakāryakṣamāśca dṛśyante || 43 ||  
 45917  
 45918 mano vilulite svapne hṛdyevādriparāvalim |  
 45919 tanoti calitāmbhodhirvicīcayamivātmani || 44 ||  
 45920  
 45921 manaḥ vilulite svena vikṣipte ātmani | tanoti vistārayati || 44 ||  
 45922  
 45923 antarabdhijalādyadvattaraṅgāpīḍavīcayaḥ |  
 45924 dehāntarmanasastadvatsvapnādripararājayaḥ || 45 ||  
 45925  
 45926 aṅkurasya yathā patralatāpuṣpaphalaśriyaḥ |  
 45927 manaso'sya tathā jāgratsvapnavibhramabhūmayaḥ || 46 ||  
 45928  
 45929 vyatiriktā yathā hemno na hemavanitā tathā |  
 45930 jāgratsvapnakriyālakṣmīrvyatiriktā na cetasaḥ || 47 ||  
 45931  
 45932 hemavanitā svarṇapratimā || 47 ||  
 45933  
 45934 dhārākaṇormiphenasrīryathā saṃlakṣyate'mbhasaḥ |  
 45935 tathā vicitravibhavā nānāteyaṃ hi cetasaḥ || 48 ||  
 45936  
 45937 nānātā nānāvaicitryam || 48 ||  
 45938  
 45939 svacittavṛttireveha jāgratsvapnadṛśoditam |  
 45940 rasāveśādupādatte śailūṣa iva bhūmikām || 49 ||  
 45941  
 45942 uditamudayamāvirbhāvamādatte | raso rāgaḥ śṛṅgārādiśca tadāveśāt |  
 45943 śailūṣo naṭaḥ | bhūmikām veśavaicitryam || 49 ||  
 45944  
 45945 caṇḍālatvaṃ hi lavaṇe pratibhāśavaśādyathā |  
 45946 tathedaṃ jagadābhogi mano mananamātrakam || 50 ||  
 45947  
 45948 yadyatsaṃvedyate kiṃcittena tenāśu bhūyate |  
 45949 mano manananirmāṇaṃ yathecchasi tathā kuru || 51 ||  
 45950  
 45951 nānāpurasaricchailarūpatāmetya dehinām |  
 45952 tanotyantaḥsthamevedaṃ jāgratsvapnamayaṃ manaḥ || 52 ||



45953  
 45954 suratvāddaityatāmetya nāgatvānnagatāmapī |  
 45955 pratibhāśavaśāccittamāpannaṃ lavaṇo yathā || 53 ||  
 45956  
 45957 nāgatvādgajatvātsarpatvādvā | nagatāṃ vṛkṣatāṃ giritāṃ vā || 53 ||  
 45958  
 45959 naratvādeti nārītvaṃ pitṛtvātputratāṃ gataḥ |  
 45960 yathā kṣipraṃ prati naraḥ svasaṃkalpāttathā manaḥ || 54 ||  
 45961  
 45962 yathā pitṛtvātputratāṃ gataḥ pumān naratvānnārītvameti tadvat || 54 ||  
 45963  
 45964 saṃkalpataḥ pramriyate saṃkalpājjāyate punaḥ |  
 45965 manaścirantanābhyastājjīvatāmetyanākṛti || 55 ||  
 45966  
 45967 anākṛti svata ākāraśūnyamapi jīvatāṃ jīvākārameti || 55 ||  
 45968  
 45969 p. 386) 229  
 45970  
 45971 mano mananasaṃmūḍhamūḍhavāsanamātataṃ |  
 45972 saṃkalpādyonimāyāti sukhaduḥkhe bhayābhaye || 56 ||  
 45973  
 45974 mananena samyānmūḍhā mohātīśayaṃ prāptā mūḍhavāsanā yasmimstat |  
 45975 ūḍhavāsanamiti vā chedaḥ | yoniṃ janmasthanam |  
 45976 mano'kṛtenāyātyasmiñśarīre iti hi śrutiḥ || 56 ||  
 45977  
 45978 sukhaṃ duḥkhaṃ ca manasi tile tailamiva sthitam |  
 45979 taddeśakālavaśato ghaṇaṃ vā tanu vā bhavet || 57 ||  
 45980  
 45981 tailaṃ tilasya cākṛāntyā sphuṭatāmeti śāśvatīm |  
 45982 cetaso mananāsaṅgādghaṇībhūte sukhāsukhe || 58 ||  
 45983  
 45984 ākrāntyā yantranīṣpīḍanena | cetaso'ntarghaṇībhūte sukhāsukhe mananāsaṅgāt  
 45985 sphuratāṃ ito gacchata iti vacanavipariṇāmenānuśaṅgaḥ || 58 ||  
 45986  
 45987 deśakālābhīdhānena rāma saṃkalpa eva hi |  
 45988 kathyate tadvaśādyasmāddeśakālau sthitiṃ gatau || 59 ||  
 45989  
 45990 nanu deśakālakarmaviśayaivaicitryādeva sukhaduḥkhādivaicitryaṃ prasiddhaṃ  
 45991 tatkaṭhaṃ mananāsaṅgādityucyate tatrāha - deśeti | alpayorapi  
 45992 deśakālayormanasā vaipulyasaṃkalpane vaipulyānubhavāttucche'pi viśaye manasā  
 45993 bahumate rāgātīśayadarśanācceti bhāvaḥ || 59 ||  
 45994  
 45995 praśāmyatyullasatyeti yāti nandati valgati |  
 45996 manaḥśarīrasaṃkalpe phalite na śarīrakam || 60 ||  
 45997  
 45998 evaṃ śarīramapi manaḥsaṃkalpādhīnamevetyāha - praśāmyatīti |  
 45999 manaḥśarīrasya saṃkalpe phalite sati sthūlaṃ śarīrakam  
 46000 praśāntyādivikārabhāgbhavati na svātantryeṇeti śeṣaḥ || 60 ||  
 46001  
 46002 nānāsphārasamullāśaiḥ svasaṃkalpopakalpitaḥ |  
 46003 mano valgati dehe'sminsādhvīvāntaḥpurājire || 61 ||  
 46004  
 46005 cāpale prasarastasmādanantaryena nadīyate |  
 46006 manovilayamādatte tasyālāna iva dvipaḥ || 62 ||  
 46007  
 46008 manaso nigrahopāyaṃ saphalaṃ darśayti - cāpale iti | viśayanusaṃdhānaṃ  
 46009 cāpalam || 62 ||  
 46010  
 46011 na spandate mano yasya śastrastambha ivottamaḥ |  
 46012 sadvastuto'sau puruṣaḥ śiṣṭāḥ kardamakīṭakāḥ || 63 ||  
 46013  
 46014 śastraṃ stambhanāstraṃ tatkrte stambhe yathā śaturna spandate tadvat | asāveva  
 46015 sadvastutaḥ paramārthataḥ puruṣaḥ || 63 ||  
 46016  
 46017 yasyācapalatāṃ yātaṃ mana ekaṭra saṃsthitam |  
 46018 anuttamapadenāsau dhyānenānugato'nagha || 64 ||  
 46019  
 46020 dhyānena hetunā asau anuttamapadena anugataḥ saṃgataḥ | brahmībhūta evetyarthaḥ  
 46021 || 64 ||

46022  
 46023 saṃyamānmanasaḥ śāntimeti saṃsāravibhramaḥ |  
 46024 mandare'spandatām yāte yathā kṣīramahārṇavaḥ || 65 ||  
 46025  
 46026 aspandatāmiti cchedaḥ || 65 ||  
 46027  
 46028 mānasyo vṛttayo yā yā bhogasaṃkalpavibhramaiḥ |  
 46029 saṃsāraṇiṣavṛkṣasya tā evāṅkurayonayaḥ || 66 ||  
 46030  
 46031 cittaṃ calatkuvalayaṃ valayanta ete  
 46032 mūḍhā mahājaḍajave madamohamandāḥ |  
 46033 āvartavartini vilūnaviśīrṇacintā-  
 46034 cakrabhrame puruṣadurbhramarāḥ patanti || 67 ||  
 46035  
 46036 madamohamandā ete puruṣadurbhramarāścittarūpaṃ calatkuvalayaṃ  
 46037 saṃsāradurnadīpravāhyamānotpalaṃ valayantaḥ saṃveṣṭya bhramantaḥ santo  
 46038 mahājaḍajave laḍayorabhedānmahājāḍyappravāharūpajalavege vālyāvartavadvartini  
 46039 parivartamāne prabalacintāntareṇa vilūnā ciraṃ naiṣphalyāddehena saha viśīrṇā ca  
 46040 yā cintā tallakṣaṇe cakrabhrame cakrasadṛṣe āvarte patantītyarthaḥ || 67 ||  
 46041  
 46042 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāyeṣūtpattiprakaraṇe  
 46043 cittacikitsāpūrvakaṃ cittavarṇanaṃ nāma daśottaraśatataṃ sargaḥ || 110 ||  
 46044  
 46045 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaraṇe  
 46046 cittacikitsāpūrvakaṃ cittavarṇanaṃ nāma daśottaraśatataṃ sargaḥ || 110 ||  
 46047  
 46048  
 46049 ekādaśottaraśatataṃ sargaḥ 111  
 46050  
 46051 śrīvāsiṣṭha uvāca |  
 46052  
 46053 asya cittamahāvvyādheścikitsāyā mahauṣadham |  
 46054 svāyattaṃ śṛṇu vakṣyāmi sādhu susvādu niścitam || 1 ||  
 46055  
 46056 yatnādabhimatatyāgastyāgo'haṃtāmamatvayoḥ |  
 46057 atra cittajayopāyaścidaikāgryaṃ ca varṇyate || 1 ||  
 46058  
 46059 svāyattaṃ svādhīnam | avaśyaṃ sādhayati puruṣārthamiti sādhu || 1 ||  
 46060  
 46061 svenaiva pauraṇāśu svasaṃvedanarūpiṇā |  
 46062 yatnena cittavetālastyaktveṣṭaṃ vastu jīyate || 2 ||  
 46063  
 46064 iṣṭaṃ rāgaviṣayaṃ bāhyaviṣayaṃ tyaktvā saṃvedanaṃ  
 46065 svātmamātrākāravṛttidhārā tadrūpiṇā pauraṇā yatnena jīyate || 2 ||  
 46066  
 46067 tyajannabhimataṃ vastu yastiṣṭhati nirāmayāḥ |  
 46068 jītameva manastena kudanta iva dantīnā || 3 ||  
 46069  
 46070 tatreṣṭatyāgaḥ prathamapīṭhikā dṛḍhikāryetyāśayenāha - tyajanniti |  
 46071 abhimataṃ iṣṭaṃ | nirāmayo rāgādicittarogaśūnyaḥ || 3 ||  
 46072  
 46073 svasaṃvedanayatnena pālyate cittabālakaḥ |  
 46074 avastuto vastuṇi ca yojyate bodhyate'pi ca || 4 ||  
 46075  
 46076 pālyate rāgacāpalādirogacikitsayā rakṣyate | avastutaḥ pratyāhṛtyeti śeṣaḥ || 4 ||  
 46077  
 46078 śāstrasatsaṅgadhīreṇa cintātaptamatāpinā |  
 46079 chindhi tvamāyaseṇāyo manasaiva mano mune || 5 ||  
 46080  
 46081 cintālakṣaṇe vahvāvātaptamānāyāḥ | ataptena śāntatāpena  
 46082 manasaivāyasā sādhanena cchindhi || 5 ||  
 46083  
 46084 ayatnena yathā bāla itaścetaśca yojyate |  
 46085 bhāvaistathaiva cetantaḥ kimivātrāsti duṣkaram || 6 ||  
 46086  
 46087 bhāvairlālanabhīṣaṇādyupāyaiḥ || 6 ||  
 46088  
 46089 satkarmaṇi samākrāntamudarkodayadāyini |  
 46090 svapauraṇāsaiva manasācetanena niyojayet || 7 ||

46091  
 46092 satkarmaṇi samādhyabhyāsalakṣaṇe samākrāntamupakrāntam | cetanena cidātmanā  
 46093 niyojayedekīkuryāt || 7 ||  
 46094  
 46095 p. 387) 229  
 46096  
 46097 svāyattamekāntahitaṃ svepsitatyāgavedanam |  
 46098 yasya duṣkaratāṃ yātaṃ dhiktaṃ puruṣakīṭakam || 8 ||  
 46099  
 46100 aviraktānnindati - svāyattamiti | svepsitasya tyāgastadviṣayaṃ vedanaṃ  
 46101 vairāgyavṛttiḥ || 8 ||  
 46102  
 46103 aramyāṃ ramyarūpeṇa bhāvayitvā svasaṃvidā |  
 46104 malleneva śiśuścittamayatnenaiva jīyate || 9 ||  
 46105  
 46106 aramyāṃ viṣayaajātaṃ paramārtharamyabrahmarūpeṇa bhāvayitvā || 9 ||  
 46107  
 46108 pauraṣeṇa prayatnena cittamāśveva jīyate |  
 46109 acittenāprayatnena padaṃ brahmaṇi diyate || 10 ||  
 46110  
 46111 brahmaṇi padamaṅghrirdiyate | brahma prāpyata iti yāvat || 10 ||  
 46112  
 46113 svāyattaṃ ca susādhyāṃ ca svacittākrāntimātrakam |  
 46114 śaknuvanti na ye kartuṃ dhiktānpuruṣajambukān || 11 ||  
 46115  
 46116 svacittasya ākrāntirnigrahastāvanmātram || 11 ||  
 46117  
 46118 svapauruṣaikasādhyena svepsitatyāgarūpiṇā |  
 46119 manaḥpraśamamātreṇa vinā nāsti śubhā gatiḥ || 12 ||  
 46120  
 46121 manomāraṇamātreṇa sādhyena svātmasaṃvidā |  
 46122 niḥsapatnamanādyantamaniṅganamihocyatām || 13 ||  
 46123  
 46124 svātmasaṃvidā svātmatattvasākṣātkāreṇa niḥsapatnaṃ  
 46125 svasāmrājyasukhavirodhimohādiśatrurarahitamata evāniṅganamacalamanādyantaṃ  
 46126 svārājyasukhamihāsmineva jīvanmuktadehe ucyatām | niḥśaṅkaṃ  
 46127 pratijñāyatāmityarthaḥ || 13 ||  
 46128  
 46129 īpsitāvedanākhyāttu manaḥpraśamanādṛte |  
 46130 gurūpadeśaśāstrārthamantrādyā yuktayastṛṇam || 14 ||  
 46131  
 46132 īpsitasya bāhyaviṣayasyāvedanamanavabhāsaḥ | īpsitasya mokṣasukhasya āvedanaṃ  
 46133 nivedanasādhanaṃ tadākhyādvā | yuktayaḥ sādhanāni | nātra  
 46134 gurūpadeśanindāyāṃ tātparyaṃ kiṃtu manaḥpraśamanastutau || 14 ||  
 46135  
 46136 sarvaṃ sarvagataṃ śāntaṃ brahma saṃpadyate tadā |  
 46137 asaṃkalpanaśastreṇa cchinnaṃ cittaṃ gataṃ yadā || 15 ||  
 46138  
 46139 gataṃ sahaṃūlenocchinnaṃ yadetyarthaḥ || 15 ||  
 46140  
 46141 svasaṃvedanasādhye'sminsamkalpānarthasāśane |  
 46142 śāntāyāmatra vapuṣi puṃsaḥ kaiva kadarthanā || 16 ||  
 46143  
 46144 saṃkalparūpasya anarthasya śāśane nigrahe śāntāyāṃ  
 46145 śāntyādisādhanasaṃpannāyāṃ jīvanmuktau | atra vapuṣi adhikāriśarīre |  
 46146 kadarthanā kleśaḥ || 16 ||  
 46147  
 46148 nūnaṃ daivamanādṛtya mūḍhasaṃkalpakalpitam |  
 46149 puruṣārthena saṃvittyā naya cittamacittatām || 17 ||  
 46150  
 46151 nanu daivaprātikūlye kathaṃ kāryasiddhistatrāha - nūnamiti || 17 ||  
 46152  
 46153 tāṃ mahāpadavīmekāṃ [etāṃ iti pāṭhaḥ] kāmapyadhigataṃ ciram |  
 46154 cittaṃ cidbhakṣitaṃ kṛtvā cittādapi paro bhava || 18 ||  
 46155  
 46156 acittatānayane ka upāyastamāha - tāmiti | cittaṃ ciraṃ tāṃ mahāpadavīm  
 46157 brahmarūpatāmadhigataṃ prāptaṃ kṛtvānte sākṣātkāravṛttyāvirbhūtacittā  
 46158 samanaskāvidyābādhāccidbhakṣitaṃ kṛtvā cittādapi paraḥ pūrṇacinmātrārūpo  
 46159 bhavetyarthaḥ || 18 ||

46160  
 46161 bhava bhāvanayā yukto yuktaḥ paramayā dhiyā |  
 46162 dhārayātmānamavyagro grastacittaṃ tataḥ param || 19 ||  
 46163  
 46164 tatra prathamam cinmātrabhāvanayā yukto bhava tatsthairyārthaṃ paramayā  
 46165 atisāvadhānāyā dhiyā buddhyā yukto bhava | tato grastacittaṃ tataścittātparam  
 46166 ātmānam dhāraya sthāpaya nānyadityarthaḥ || 19 ||  
 46167  
 46168 param pauraṣamāśrtiya nītvā cittamacittatām |  
 46169 tāṃ mahāpadavīmeḥi yatra nāśo na vidyate || 20 ||  
 46170  
 46171 saṃvedanaviparyāsarūpiṇī dhīrivācalā |  
 46172 jetumāśu mano rāma pauraṣeṇaiva śakyate || 21 ||  
 46173  
 46174 yathā diṇmoḥe acalā sthirāpi prāṭicyāṃ prācīti  
 46175 saṃvedanaviparyāsadhīrvivekasthairyalakṣaṇena puruṣaprayatnena jetuṃ śakyate  
 46176 tadvanmano'pītyarthaḥ || 21 ||  
 46177  
 46178 anudvegaḥ śriyo mūlamanudvegātpravartate |  
 46179 jantormanojayo yena trilokīvijayastṛṇam || 22 ||  
 46180  
 46181 ciraṃ manonigrahe pravṛttasyodvegāttatparityāgo mā bhūḍiti tadutsāhaṃ  
 46182 vardhayannāha - anudvega iti | śriyo rājyādisaṃpado mūlam |  
 46183 dṛṣṭāntārthamidam | manojayaḥ pravartate siddhyatīti yāvat || 22 ||  
 46184  
 46185 na śastradalanotpātapātā yasyāṃ manāgapī |  
 46186 svabhāvamātravyāvṛttau tasyāṃ kaiva kadhārthanā || 23 ||  
 46187  
 46188 śrīśukhe yuddha śastradalanakadhārthanā svargasukhe utpāto mṛtvā  
 46189 ūrdhvagamaṇam tataḥ pāta iti kadhārthanā manojayasukhe tu na kāpītyāha - na  
 46190 śastreti || 23 ||  
 46191  
 46192 apī svavedanākrāntau na śaktā ye narādhamāḥ |  
 46193 katham vyavahariṣyanti vyavahāradaśāsu te || 24 ||  
 46194  
 46195 svasya vedanaṃ manaḥ | karaṇe lyuṭ | tasyākrāntau nigrahe || 24 ||  
 46196  
 46197 pumānmṛto'smi jāto'smi jīvāmīti kudṛṣṭayaḥ |  
 46198 cetaso vṛttayo bhānti capalasyāsadutthitāḥ || 25 ||  
 46199  
 46200 samādhisuptyāḍau janmamaraṇādīduḥkhānāmananubhavādvvyavahārakāle  
 46201 manovṛttipūrvakameva tadanubhavācca manovṛttimātratvaṃ saṃsārasyeti  
 46202 darśayati - pumānityādinā | asatya evotthitāḥ | karmadhārayatvātpūrvapadaṃ  
 46203 puṇvat || 25 ||  
 46204  
 46205 na kaścaneha mriyate jāyate na ca kaścana |  
 46206 svayaṃ vetti mṛtaṃ svasya lokamānyam svakaṃ manaḥ || 26 ||  
 46207  
 46208 asattvameva darśayati - na kaścāneti || 26 ||  
 46209  
 46210 ito yāti param lokaṃ sphuratyanyatayā manaḥ |  
 46211 tattasyaityetadāmokṣamato mṛtibhayaṃ kutaḥ || 27 ||  
 46212  
 46213 ihalokena vicaratvihaloke paratra ca |  
 46214 cittamāmokṣamāste'sya rūpamānyanna vidyate || 28 ||  
 46215  
 46216 ihaloke ihalokena ihalokātmanā vicaratu bhrāmyatu paratra paraloke ca  
 46217 paralokabhāveneti śeṣaḥ | tathāpi cittameva tathā tathā āste | asya saṃsārasya  
 46218 cittādanyadrūpaṃ na vidyata ityarthaḥ || 28 ||  
 46219  
 46220 mṛte bhrātari bhrītyāḍau kleśa ākriyate'nṛtaḥ |  
 46221 tatsvacittaṃ svacaitanyavyāvṛttātmeti me matiḥ || 29 ||  
 46222  
 46223 evaṃ ca śokāḍayo'pyātmacaitanyavyāvṛttacittamātradharmā ityāha - mṛte  
 46224 iti | kleśaḥ śokaḥ | nirvikārasvacaitanyādvvyāvṛttātma vibhaktaṃ  
 46225 svavikārarūpaṃ svacittamevetyarthaḥ || 29 ||  
 46226  
 46227 p. 388) 230  
 46228

46229 sati pathye tate śubhre cittopāśamanādṛte |  
 46230 tiryagūrdhvamadhastācca bhūyobhūyo vicāritam || 30 ||  
 46231  
 46232 ataḥ paramātmani samūlacittanāśa eva muktyupāyo nānya iti  
 46233 pariśeṣayannupasaṃharati - satītyādinā | sati anyanirapekṣasattāke pathye  
 46234 sarvahite | śubhre māyāmālinyarahite | ṛte pramāṇamūrdhanyaśrutibodhite  
 46235 paramātmani cito bhāvaścittā tayā  
 46236 upāśamanāttadbhāvamātrapariśeṣalakṣaṇāccittasyopāśamanāt ṛte vinā  
 46237 mukterupāyo'nyo nāsti | yāvadyavadvādaḥ | nāstyevetyarthaḥ |  
 46238 etadūrdhvamūrdhvalokeṣu adhastāt pātālādilokeṣu tiryak parito dvīpāntareṣu ca  
 46239 tattvadarśibhirvicārya nirdhāritamityuttareṇa sahānvayaḥ || 30 ||  
 46240  
 46241 yāvannāsti kilopāyaścittopāśamanādṛte |  
 46242 ṛte tathye tate śubhre bodhe hṛdyudite sati || 31 ||  
 46243  
 46244 manovilaye ca samādhiparipākāpariṣkṛte manasyaparokṣatayā  
 46245 āvirbhūtabrahmātmakabodha evopāya ityāśayenāha - ṛte tathye iti | ṛte  
 46246 abādhye || 31 ||  
 46247  
 46248 manovilayamātreṇa viśrāntirupajāyate |  
 46249 vyāyate hṛdayākāśe citi ciccakradhārayā || 32 ||  
 46250  
 46251 vyāyate atyantavistīrṇe hṛdayākāśe daharākāśarūpe brahmaciti  
 46252 caramavṛttiddhacillakṣaṇayā cakradhārayā mano mārāyeti pareṇānvayaḥ || 32 ||  
 46253  
 46254 mano mārāya niḥśaṅkaṃ tvām prabadhnanti nādhayaḥ |  
 46255 yadi ramyamaramyatve tvayā saṃviditaṃ vidā || 33 ||  
 46256  
 46257 ādhayo mānasaduḥkhāni tvām na prabadhnanti na bandhayiṣyanti | āpātaramyeṣu  
 46258 viśayeṣu doṣānusaṃdhānenāramyatādarśanaṃ prathamam  
 46259 saṃpādyamityāśayenāha - yadīti || 33 ||  
 46260  
 46261 chinnānyeva tadāṅgāni [tadāṅgāni iti pāṭhaḥ kvacit] cittasyeti  
 46262 matirmama |  
 46263 ayaṃ so'hamidaṃ tanma etāvanmātrakaṃ manaḥ || 34 ||  
 46264  
 46265 manasaśchedyānyaṅgānyuktvā śarīramāha - ayaṃ so'hamiti | ayaṃ  
 46266 dṛśyamānaḥ sa pitrā utpādito dehaḥ ahaṃ idaṃ dehasaṃbandhi gṛhakṣetrādi  
 46267 tatprāk pitrādyarjitaṃ me madīyaṃ iti yo bhrama etāvanmātrakaṃ  
 46268 etāvaccharīrakaṃ mana ityarthaḥ || 34 ||  
 46269  
 46270 tadabhāvanamātreṇa dātoreṇa vilūyate |  
 46271 chinnābhramaṇḍalaṃ vyomni [vyoma iti pāṭhaḥ] yathā śaradi  
 46272 dhūyate || 35 ||  
 46273  
 46274 vātenākalpanenaivaṃ tathā taddhūyate manaḥ |  
 46275 bhavanti yatra śāstrāgnipavanāstatra bhīrbhavet || 36 ||  
 46276  
 46277 vātena yathā chinnābhramaṇḍalaṃ dhūyate nirasyate tathā evaṃ  
 46278 prāguktenāhaṃmetyakalpanena mano dhūyata ityarthaḥ || 36 ||  
 46279  
 46280 svāyate mṛduni svacche kimasamkalpane bhayam |  
 46281 idaṃ śreya idaṃ neti siddhamābālamakṣatam || 37 ||  
 46282  
 46283 mṛduni akāṭhine | anāyāsasādhye iti yāvat | siddham prasiddham || 37 ||  
 46284  
 46285 bālam putramivodāre manaḥ śreyasi yojayet |  
 46286 akṣayaṃ cānavaṃ cetaḥsiṃhaṃ saṃsṛtibṛmhaṇam |  
 46287 ghnanti ye te jayantiha nirvāṇapadadāyinaḥ || 38 ||  
 46288  
 46289 kiṃ prasiddham tadāha - bālamiti | akṣayaṃ kṣetumaśakyam | anavaṃ abālam |  
 46290 cetolakṣaṇaṃ siṃhaṃ ye ghnanti te jayanti sarvotkarṣeṇa vartante | anyebhyo'pi  
 46291 nirvāṇapadadāyino bhavanti tyarthaḥ || 38 ||  
 46292  
 46293 bhīmāḥ saṃbhramadāyinyāḥ saṃkalpakadanādīmāḥ |  
 46294 vipadaḥ saṃprasūyante mṛgatṛṣṇā marāviva || 39 ||  
 46295  
 46296 mana eva mahābhayaṃ manojaya evābhaya pratiṣṭhetyāha - bhīmā iti  
 46297 dvābhyām || 39 ||

46298  
 46299 kalpāntapavanā vāntu yāntu caikatvamārṇavāḥ |  
 46300 tapantu dvādaśādityā nāsti nirmanasaḥ kṣatiḥ || 40 ||  
 46301  
 46302 manobījātsamudyanti sukhaduḥkhe śubhāśubhe |  
 46303 saṃsāraḥkhaṇḍakā ete lokasaptakapallavāḥ || 41 ||  
 46304  
 46305 khaṇḍakā vanakhaṇḍāḥ || 41 ||  
 46306  
 46307 asaṃkalpanamātraikasādhye sakalasiddhide |  
 46308 asaṃkalpanasāmrājye tiṣṭhāvaṣṭabdhataṭpadaḥ || 42 ||  
 46309  
 46310 avaṣṭabdhamaavalambitaṃ tatparamāṭmapadasimhāsanam yena tathāvidhaḥ san  
 46311 asaṃkalpanasāmrājye tiṣṭha || 42 ||  
 46312  
 46313 prayacchatyuttamānandaṃ kṣīyamāṇaṃ manaḥ kramāt |  
 46314 kāṣṭhakṣīṇāṅgakāṅgāro yathāṅgārakṣayārthinaḥ || 43 ||  
 46315  
 46316 nanvasaṃkalpanamātreṇa kathaṃ manaḥkṣayānandasiddhistatra dṛṣṭāntamāha  
 46317 - kāṣṭheti | yathā āṅgārakṣayārthino jvaladaṅgāranāśena  
 46318 tāpopaśamasukhārthinaḥ puruṣasya kāṣṭhāpasaraṇenakṣīṇāṅgakaḥ  
 46319 kramādbhasmībhāvāpannāvayavaḥ soṅgārastāpopaśamanānandaṃ prayacchati  
 46320 tadvadityarthaḥ || 43 ||  
 46321  
 46322 api brahmakūṭilakṣaṃ manasaścetsamīhitam |  
 46323 tadanorantare vyaktaṃ vibhaktaṃ paridṛśyate || 44 ||  
 46324  
 46325 saṃkalpavṛddhau brahmāṇḍalakṣṇāṃmapi cidaṇūdare kalpanā saṃpadyata  
 46326 ityāha - apīti | brahmakūṭīnāṃ brahmāṇḍānāṃ | samīhitam  
 46327 saṃkalpairabhilaṣitaṃ cet || 44 ||  
 46328  
 46329 saṃkalpamātravibhavana kṛtātyanarthaṃ  
 46330 saṃkalpamātravibhavana susādhītārthaṃ |  
 46331 saṃtoṣamātravibhavana mano vijitya  
 46332 nityoditena jayamehi nirīpsitena || 45 ||  
 46333  
 46334 saṃkalpamātralakṣaṇena svavibhavana susādhitā brahmāṇḍakoṭyādipadārthā  
 46335 yena ata eva saṃkalpamātravibhavanaiva kṛtā atyanarthā janmamaraṇanirayādayo  
 46336 yena tattathāvidhaṃ mano nityoditena nirantarabhāvitena nirīhitena niḥsaṃkalpena  
 46337 saṃtoṣamātravibhavana vijitya vijayaṃ sarvotkarṣaṃ ehi prāpnuhi || 45 ||  
 46338  
 46339 paramapāvanayā vīmanastayā  
 46340 samatayā matayātmavidāmapi |  
 46341 śamitayā mitayāntarahaṃtayā  
 46342 yadavaśiṣṭamajaṃ padamastu tat || 46 ||  
 46343  
 46344 ātmavidāṃ matayā saṃmatayā avaiṣamyavṛttiyā śamitayā nirastayā amitayā  
 46345 vahnyā ahaṃtayāpi antaḥ yat ajaṃ janmādivikāraśūnyaṃ padamavaśiṣṭam  
 46346 tadeva tavāstu prāpyamiti āśiṣi loṭ || 46 ||  
 46347  
 46348 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 utpattiprakaraṇe  
 46349 cittacikitsānāmaikādaśottaraśatataṃ sargaḥ || 111 ||  
 46350  
 46351 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe cittacikitsā  
 46352 nāmaikādaśottaraśatataṃ sargaḥ || 111 ||  
 46353  
 46354  
 46355 p. 389) 230  
 46356  
 46357 dvādaśottaraśatataṃ sargaḥ 112  
 46358  
 46359 śrīvāsiṣṭha uvāca |  
 46360  
 46361 yasmiṃstasminpadārthe hi yena tena yathā tathā |  
 46362 tīvrasaṃvegasampannaṃ manaḥ paśyati vāñchitam || 1 ||  
 46363  
 46364 atra cittakṣayopāyo vāsanātyāga iryate |  
 46365 cinmātravāsanābhyāsāttadekadṛḍhaniścayāt || 1 ||  
 46366

46367 vāsanākṣayārthaṃ dvaitaviṣaye manasastīvravego nirodhavyaścinmātrākāre tu  
 46368 saṃpādyā iti vaktuṃ manasaḥ svatīvravegānusāriphalasaṃpādanasvabhāvatāmāha  
 46369 - yasminniti | yasminpadārthe yena yena vāñchitena nimittena yathā yathā  
 46370 prakarṣeṇa manastīvravegābhisampannaṃ bhavati tasminpadārthe tattadvāñchitaṃ  
 46371 paśyatītyarthaḥ || 1 ||  
 46372  
 46373 jāyate mriyate caiśā manasastīvravegitā |  
 46374 saumyāmbubudbudālīva nirnimittā svabhāvataḥ || 2 ||  
 46375  
 46376 he saumya upekṣaṇena jāyate | nirodhaprayatnena mriyate sāmyati | yata utpattau  
 46377 nirnimittetyarthaḥ || 2 ||  
 46378  
 46379 śītatā tuhinasyeva kajjalasyeva kṛṣṇatā |  
 46380 lolatā manaso rūpaṃ tīvrātīvraikarūpiṇī || 3 ||  
 46381  
 46382 svabhāvata iti yaduktaṃ tadviśadayati - śītateti || 3 ||  
 46383  
 46384 śrīrāma uvāca |  
 46385  
 46386 kathamasyātilolasya vego vegaikakāraṇam |  
 46387 calatā manaso brahmanbalato vinivāryate || 4 ||  
 46388  
 46389 vega ityasya vyākhyā calateti | vegasya tīvravegasya ekaṃ mukhyaṃ kāraṇam || 4 ||  
 46390  
 46391 śrīvasiṣṭha uvāca |  
 46392  
 46393 neha cañcalatāhīnaṃ manaḥ kvacana dṛśyate |  
 46394 cañcalatvaṃ manodharmo vahnerdharmo yathoṣṇatā || 5 ||  
 46395  
 46396 yaiśā hi cañcalā spandaśaktiścittatvasaṃsthitā |  
 46397 tāṃ viddhi mānasīm śaktiṃ jagadāḍḍambarātmikā || 6 ||  
 46398  
 46399 cittatvaṃ jagatkāraṇamāyāsaṃvalitacaitanyaṃ tatra saṃsthitā spandaśaktiḥ  
 46400 kriyāśaktistāṃ mānasīm manorūpeṇa pariṇatāṃ viddhityarthaḥ || 6 ||  
 46401  
 46402 spandāspandādṛte vāyoryathā sattaiva nohyate |  
 46403 tathā [tathāca iti pāṭhaḥ] na cittasattāsti cañcalaspanandanādṛte || 7 ||  
 46404  
 46405  
 46406 sattā astitā | nohyate na virarkyate || 7 ||  
 46407  
 46408 yattu cañcalatāhīnaṃ tanmano mṛtamucyate |  
 46409 tadeva ca tapaśśāstrasiddhānto mokṣa ucyate || 8 ||  
 46410  
 46411 manovilayamātreṇa duḥkhaśāntiravāpyate |  
 46412 manomananamātreṇa duḥkhaṃ paramavāpyate || 9 ||  
 46413  
 46414 duḥkhamutpādayatyuccairutthitaścittarākṣasaḥ |  
 46415 sukhāyānantabhogāya taṃ prayatnena pātaya || 10 ||  
 46416  
 46417 anantaṃ trividhaparicchedarahitaṃ yathā syāttathā bhujiyata iva prathata  
 46418 ityanantabhogāya mokṣasukhāya || 10 ||  
 46419  
 46420 tasya cañcalatā yaiśā tvavidyā rāma socyate |  
 46421 vāsanāpadanāmnīm tāṃ vicāreṇa vināśaya || 11 ||  
 46422  
 46423 avidyā rajaḥśaktibījakatvādaavidyā | vāsanāpadanāmnīmīti | manaḥ ano bahuvrīheḥ  
 46424 iti pratiśedhaviṣaye ana upadhālopina iti nīp pākṣikaḥ || 11 ||  
 46425  
 46426 avidyayā vāsanayā tayāntaścittasattayā |  
 46427 vilīnayā tyāgavaśātparaṃ śreyo'dhigamyate || 12 ||  
 46428  
 46429 tyāgavaśādbāhyaviṣayānusaṃdhānatyāgabalāt || 12 ||  
 46430  
 46431 yattatsadasatormadhyam yaṇmadhyam cittvajāḍyayoh |  
 46432 tanmanaḥ procyate rāma dvayordolāyitākṛti || 13 ||  
 46433  
 46434 evaṃ vaktavyopayogitayā cāñcalyadharmakatāṃ manasaḥ samarthya  
 46435 vāstāvāstavarūpadvayātmakatāmavāstavāṃśaheyatāpradarśanāya

46436 vāstavarūpapraṭiṣṭhāyā vināśaprasaktivāraṇāya cāha - yattaditi |  
 46437 sadasatormadhyam mithunībhāvarūpamantarālam | ata evānyatararūpapraḍhānye  
 46438 dolāyitākṛti aviśrāntasthiti || 13 ||  
 46439  
 46440 jādyanusamdhānahataṃ jādyaṭmakatayeddhayā |  
 46441 ceto jaḍatvamāyāti dṛḍhābhyāsavaśena hi || 14 ||  
 46442  
 46443 kasmāttarhyekatarakoṭiviviśrāntistatrāha - jādyeti dvābhyām | iddhayā  
 46444 prarūḍhayā || 14 ||  
 46445  
 46446 vivekaikānusamdhānāccidaṃśātmatayā manaḥ |  
 46447 cidekatāmupāyāti dṛḍhābhyāsavaśādiha || 15 ||  
 46448  
 46449 cidaṃśātmatayā iddhayetyanuṣajyate || 15 ||  
 46450  
 46451 pauruṣeṇa prayatnena yasminneva pade manaḥ |  
 46452 pātyate tatpadaṃ prāpya bhavatyabhyāsato hi tat || 16 ||  
 46453  
 46454 prayatnena svābhāvikenā śāstriyeṇa vā || 16 ||  
 46455  
 46456 punaḥ pauruṣamāśritya cittamākramya cetasā |  
 46457 viśokaṃ padamāśritya nirāśaṅkaḥ sthīro bhava || 17 ||  
 46458  
 46459 bhavabhāvanayā magnaṃ manasaiva na cenmanaḥ |  
 46460 balāduttāryate rāma tadupāyo'sti netaraḥ || 18 ||  
 46461  
 46462 tattata itaraḥ || 18 ||  
 46463  
 46464 mana eva samarthaṃ vo manaso dṛḍhanigrahe |  
 46465 arājā kaḥ samarthaḥ syādrājño rāghava nigrahe || 19 ||  
 46466  
 46467 tṛṣṇāgrāhagṛhītānāṃ saṃsārārṇavaramhasi |  
 46468 āvartairuhyamānānāṃ dūre svam mana eva nauḥ || 20 ||  
 46469  
 46470 dūre uhyamānānāṃ pravāhyamānānāṃ | naustariḥ || 20 ||  
 46471  
 46472 manasaiva manaschittvā pāśaṃ paramabandhanam |  
 46473 unmocito na yenātmā nāsāvanyena mokṣyate || 21 ||  
 46474  
 46475 yā yodeti manonāmnī vāsanā vāsītāntarā |  
 46476 tāṃ tāṃ pariharetprājñastato'vidyākṣayo bhavet || 22 ||  
 46477  
 46478 manonāmnī bāhyārthamananābhīdhānā | nīp prāgvat |  
 46479 pariharenmithyātvanusamdhānena nirasyet | yathā auṣṇye kṣiṇe vahniḥ sāmyati  
 46480 tadvadvāsanākṣaye saha manasā'vidyā kṣiyata iti bhāvaḥ || 22 ||  
 46481  
 46482 p. 390) 231  
 46483  
 46484 bhogaughavāsanāṃ tyaktvā tyaja tvaṃ bhedavāsanāṃ |  
 46485 bhāvābhāvau tatastyaktvā nirvikalpaḥ sukhī bhava || 23 ||  
 46486  
 46487 vāsanātyāge kramamāha - bhogaugheti | bhāvābhāvau cittacetyau |  
 46488 kalpanāvvyutkrameṇa tyāga iti bhāvaḥ || 23 ||  
 46489  
 46490 abhāvanam bhāvanāyāstvetāvānvāsanākṣayaḥ |  
 46491 eṣa eva manonāśastvavidyānāśa ucyate || 24 ||  
 46492  
 46493 cittacetyatyāge'pi taddhetvajñānapariśeṣamāśaṅkyāha - abhāvanamiti | na  
 46494 bhāvvyate pūrṇatayānubhūyate yenāvidyāvarena tadavidyāvarenaṃ  
 46495 bhāvanāyāstattvasākṣātkārāddhetostyaktvā sukhī bhavetyanuṣajyate || 24 ||  
 46496  
 46497 yadyatsaṃvedyate kiṃcittatrāsaṃvedanaṃ param |  
 46498 asaṃvittistu nirvāṇaṃ duḥkhaṃ saṃvedanādbhavet || 25 ||  
 46499  
 46500 athavā sāksāccittadvārā vā yadyatkiṃcitsākṣiṇā saṃvedyate tatra tatra  
 46501 saṃvedyatāyā asaṃvedanaṃ paramutkṛṣṭamanonāśanirvāṇamiti saṃkṣepa  
 46502 ityāha - yadyaditi || 25 ||  
 46503  
 46504 svenaiva tatprayatnena puṃsaḥ saṃvedyate kṣaṇāt |



46505 bhāvasyābhāvanaṃ bhūtyai tattasmānnityamāharet || 26 ||  
 46506  
 46507 tacca vedyāvedanaṃ puruṣaprayatnādbhavatītyāha - sveneti |  
 46508 bhāvasyābhāvanaṃ vedyasyāvedanaṃ | tatsvaprayatnaṃ nityamāharedabhyaset || 26  
 46509 ||  
 46510  
 46511 rāgādayo ye manasīpsitāste  
 46512 buddhveha tāmstāmstvamavastubhūtān |  
 46513 tyaktvā tadāsyāṅkuramastabījaṃ  
 46514 mā harṣaśokaṃ samupaihi tṛptaḥ || 27 ||  
 46515  
 46516 uktamanūdyopasaṃharati - rāgādaya iti | te tava manasi ye ye rajyante yeṣu te  
 46517 rāgā viṣayāḥ | ādipadāttadupāyā ipsitāstāmstāmstvamanarthabhūtān buddhvā te  
 46518 rāgādayaḥ āsyāṅkurā bījamukhanirgacchadaṅkurakalpā yasya tattathāvidhaṃ  
 46519 mano'pi astabījaṃ ajñānavāsanābījaiḥ saha tyaktvā  
 46520 pūrṇātmānubhavāmṛtatṛptaḥ sa harṣaśokaṃ mā samupahi matvā dhīro  
 46521 harṣaśokau jahāti iti śruterityarthaḥ || 27 ||  
 46522  
 46523 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 u0  
 46524 mukharaveṇopadeśāṃśakathanaṃ nāma dvādaśottaraśatataṃ sargaḥ ||  
 46525 112 ||  
 46526  
 46527 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaṛaṇe  
 46528 mukharaveṇopadeśāṃśakathanaṃ nāma dvādaśottaraśatataṃ sargaḥ || 112 ||  
 46529  
 46530  
 46531 trayodaśottaraśatataṃ sargaḥ 113  
 46532  
 46533 śrīvāsiṣṭha uvāca |  
 46534  
 46535 eṣā hi vāsanā nityamasatyāiva yadutthitā |  
 46536 dvicandrabhṛāntivattena tyaktuṃ rāghava yujyate || 1 ||  
 46537  
 46538 sarvadurvāsanocchedī vicārairvividhairmṛtaḥ |  
 46539 dvaitamithyātadvadhīrūḍhastattvabodho'tra varṇyate || 1 ||  
 46540  
 46541 yadyato hetorasatyāivotthitā tattatastyaktuṃ bādhituṃ yujyate || 1 ||  
 46542  
 46543 avidyā vidyamāneva naṣṭaprajñeṣu vidyate |  
 46544 nāmnaivāṅgikṛtābhāvātsamyakprajñeṣu sā kutaḥ || 2 ||  
 46545  
 46546 naṣṭaprajñeṣu vivekavijñānaśūnyeṣu vidyamānā paramārthasatyeva  
 46547 dṛḍhatarā vidyate | samyakprajñeṣu tu  
 46548 abhāvādaparamārthatvānnāmnaivāṅgikṛtā vandhyāputravat | ataḥ sā kutaḥ || 2  
 46549 ||  
 46550  
 46551 mā bhavājño bhava prājñaḥ samyagrāma vicāraya |  
 46552 nāstyevendurdvitiyaḥ khe bhrāntyā saṃlakṣyate mudhā || 3 ||  
 46553  
 46554 atastattvajñatāmeva vicāreṇa saṃpādayetyāha - mā bhaveti || 3 ||  
 46555  
 46556 nātra tattvādṛte kiṃcidvidyate vastvavastu ca |  
 46557 ūrmimālini vistīrṇe vāripūrādṛte yathā || 4 ||  
 46558  
 46559 tattvātparamātmanaḥ | vastu bhāvaḥ | avastu abhāvaḥ || 4 ||  
 46560  
 46561 svavikalpādṛte naitānbhāvābhāvānasanmayān |  
 46562 nitye'site tate śuddhe mā samāropayātmani || 5 ||  
 46563  
 46564 asite dehādibandhanaśūnye | ṣiñ bandhane ktaḥ || 5 ||  
 46565  
 46566 nāsi kartā kimetāsu kriyāsu mamatā tava |  
 46567 ekasminvidyamāne hi kiṃ kena kriyate katham || 6 ||  
 46568  
 46569 bandhasyākartṛtāmūlatvāttāmeva prathamam tyajetyāha - nāsīti | ekasmin  
 46570 advitīye | nahyekamātrakāraśādhya kriyā prasiddhetti bhāvaḥ || 6 ||  
 46571  
 46572 mā vā'kartā bhava prājña kimakartṛtayehite |  
 46573 śādhyaṃ śādhyaupādeyaṃ tasmātsvastho bhavānagha || 7 ||

46574  
 46575 akartā akartṛtvābhimānī ca mā bhava | akartṛtayā ihite abhimāne kṛte  
 46576 upādeyaṃ prāpyaṃ sādhyam svayatnaniṣpādyam kiṃ sādhyam phalamasti | na  
 46577 kiṃcidityarthaḥ || 7 ||  
 46578  
 46579 kartā saṃstvmamasaktatvādbhāavābhāve raghūdvaha |  
 46580 asaktatvādakartāpi kartṛvatspandanaṃ kutaḥ || 8 ||  
 46581  
 46582 bhāvo'bhimānastadabhāve sati asaktatvādakartāpi evamakartāpi  
 46583 saṃstatrāpyabhimānābhāve akartṛtve'pyasaktatvātkartāpi | tarhi  
 46584 kimajñavatkartāhaṃ netyāha - kartṛvaditi | aspandātmadarśinastava  
 46585 nājñakartṛvaddehaspandanenātmaspandabhramalakṣaṇakartṛtāprasaktirityartha  
 46586 ḥ || 8 ||  
 46587  
 46588 satyaṃ syāccedupādeyaṃ mithyā syāddheyameva cet |  
 46589 upādeyaikasaktatvādyuktā saktirhi karmaṇi || 9 ||  
 46590  
 46591 kriyāphalamithyātve karmāsaktireva na yukteti tarkeṇāpi dṛḍhīkurvannāha -  
 46592 satyamiti || 9 ||  
 46593  
 46594 yatrendrajālamakhilaṃ māyāmayamavastukam |  
 46595 tatra kāsthā katham nāma heyopādeyadr̥ṣṭayaḥ || 10 ||  
 46596  
 46597 darśitatarkasya viparyayaḥ paryavasānaṃ darśayati - yatreti | yatratastreti śabdau  
 46598 yarhitarhityarthe || 10 ||  
 46599  
 46600 saṃsārabhijakaṇikā yaiṣā vidyā radhūdvaha |  
 46601 eṣā hyavidyamānaiva satīva sphāratām gatā || 11 ||  
 46602  
 46603 kuta indrajālateti cedāvidyakatvādityāha - saṃsāreti || 11 ||  
 46604  
 46605 yeyamābhoginiḥsārā saṃsārārambhacakrikā |  
 46606 vijñeyā vāsanaiṣā sā cetaso mohadāyinī || 12 ||  
 46607  
 46608 cāruvaṃśalatevāntaḥśūnyā nissārakoṭarā |  
 46609 sarittaraṅgamāleḥ na vyucchināpi naśvarī || 13 ||  
 46610  
 46611 avidyārūpam saṃsārārambhacakrikāmeva vistareṇa varṇayati - cārivityādinā |  
 46612 antaḥśūnyetyasya vivaraṇam niḥsārakoṭareti | mūlanāśam vinā vyucchināpi na  
 46613 naśvarī || 13 ||  
 46614  
 46615 p. 391) 231  
 46616  
 46617 gṛhyamānāpi hastena grahituṃ naiva yujyate |  
 46618 mṛdvyapyatyantatīkṣṇāgrā nirjharormirivotthitā || 14 ||  
 46619  
 46620 nirjharormipakṣe kūladrumacchedinītvāttīkṣṇāgrete bodhyam || 14 ||  
 46621  
 46622 dṛśyate prakarābhāsā sadarthe nopayujyate |  
 46623 taraṅgnyataraṅgābhā svākārapariniṣṭhitā || 15 ||  
 46624  
 46625 prakaraḥ kāryasamarthakāraṇakalāpastadvadābhāsaḥ prathā yasyāḥ | tathāpi  
 46626 sadarthe satyapuruṣārthe | taraṅgiṇīpakṣe snānapānādisatyārthakriyārthe |  
 46627 ataraṅgābhā satyataraṅgaśūnyasvapnatarāṅgiṇīsadṛśī  
 46628 mṛgatṣṇātarāṅgiṇīva | svākāraḥ pratītimātraśobhamāna ākārastatraiva  
 46629 pariniṣṭhitā parisamāptā nārthakriyāyāmityarthaḥ || 15 ||  
 46630  
 46631 kvacidvakrāḥ kvacitspaṣṭā dīrghāḥ kharvāḥ sthīrāścalāḥ |  
 46632 yatprasādodbhavāstasmādvatyatirekamupāgatāḥ || 16 ||  
 46633  
 46634 svākārāneva prapañcayati - kvaciditi | yasyā varṇyamānacakrikāyāḥ  
 46635 prasādāduḥbhavā āvirbhūtāḥ vyatirekaṃ parasparabhedamupāgatāḥ  
 46636 sarvapadārthā iti śeṣaḥ || 16 ||  
 46637  
 46638 antaḥśūnyāpi sarvatra dṛśyate sārasundarī |  
 46639 na kvacitsaṃsthitāpiha sarvatraivopalakṣyate || 17 ||  
 46640  
 46641 jaḍaiva cinmayīvāsāvanyaspannopajīvinī |  
 46642 nimeṣamapyatiṣṭhanti sthairyāśaṅkāṃ prayacchati || 18 ||

46643  
 46644 anyaspandaṃ manaścāñcalyamupajīvati tacchīlā || 18 ||  
 46645  
 46646 jvālāvacchuddhavarṇāpi maṣimalinakoṭarā |  
 46647 valgatyanypasādena diyate tadavekṣaṇāt || 19 ||  
 46648  
 46649 sattvaguṇena śuddhavarṇāpi tamasā maṣimalinakoṭarā | anyasya paramātmanaḥ  
 46650 prasādena sānnidhyena valgati calati | tasyāvekṣaṇātsākṣātkārāddiyate khaṇḍyate  
 46651 | do avakhaṇḍane || 19 ||  
 46652  
 46653 āloke vimale mlānā tamasyapi virājate |  
 46654 mṛgatṛṣṇeva śuṣkābhā nānāvarṇavilāsinī || 20 ||  
 46655  
 46656 vimale svātmāloke āvarakatvānmlānā || 20 ||  
 46657  
 46658 vakrā viṣamayī tanvī mṛdvī saṃkaṭakarkaśā |  
 46659 lalanācañcalā lubdhā tṛṣṇā kṛṣṇeva bhoginī || 21 ||  
 46660  
 46661 tṛṣṇādirūpeṇāpi tāmevāha - vakreti | saṃkaṭahetutvātkarkaśā | lalaneva  
 46662 cañcalā | bhoginī sarpiṇī || 21 ||  
 46663  
 46664 svayaṃ dīpaśikhevāśu kṣīyate snehasaṃkṣaye |  
 46665 sindūradhūlilekheva vinā rāgaṃ virājate || 22 ||  
 46666  
 46667 rāgaṃ snehaṃ vināpi sindūradhūlilekheva rāgavatī virājate || 22 ||  
 46668  
 46669 kṣaṇaprakāśataralā kṛtasamsthā jaḍāśayā |  
 46670 mugdhānāṃ trāsajanānī vakrā vidyudivoditā || 23 ||  
 46671  
 46672 jaḍayā āśayā kṛtasamsthā saṃpāditasthitiḥ | vidyutpakṣe  
 46673 ḍalayorabhedājjalasyāśayā meghe kṛtasthitirityarthaḥ || 23 ||  
 46674  
 46675 yatnādgrhītvā dahati bhūtvā bhūtvā pralīyate |  
 46676 labhyate'pi hi nānviṣṭā vidyudvadatibhaṅgurā || 24 ||  
 46677  
 46678 dahati | saṃtāpaduḥkhe paryavasyatīti yāvat | vidyutpakṣe spaṣṭam || 24 ||  
 46679  
 46680 aprārthitaivopanatā ramaṇīyāpyanarthadā |  
 46681 akālapuṣpamāleḥ śreyasenābhinanditā || 25 ||  
 46682  
 46683 akālapuṣpamālāpyutpātātadvādanarthadā || 25 ||  
 46684  
 46685 atyantavisṛtaivātisukhāya bhramadāyinī |  
 46686 duḥsvapnakalaneveyamanarthāyaiva tarkitā || 26 ||  
 46687  
 46688 tarkitā punaḥpunastarkairanusamdhīyamānā || 26 ||  
 46689  
 46690 pratibhāśavaśādeṣā trijaganti mahānti ca |  
 46691 muhūrtamātreṇotpādya dhatte grāsikaroti ca || 27 ||  
 46692  
 46693 muhūrto vatsaraśreṇī lavaṇasyānaya kṛtā |  
 46694 rātrirdvādaśavarṣāṇī hariścandrasya nirmītā || 28 ||  
 46695  
 46696 viyogināmathānyeṣāṃ kāntāvibhavaśālinām |  
 46697 rātrivatsaravaddīrghā bhavettasyāḥ prasādataḥ || 29 ||  
 46698  
 46699 sukhitasyālpatāmeti duḥkhitasyaiti dīrghatām |  
 46700 kālo yasyāḥ prasādena viparyāsaikaśīlinām || 30 ||  
 46701  
 46702 viparyāso bhramastadekaśīlinām puṃsām || 30 ||  
 46703  
 46704 asyāḥ svasattāmātreṇa kartṛtāitāsu vṛttiṣu |  
 46705 dipasyālokaśāntāyāṇāṃ yathā tadvanna vastutaḥ || 31 ||  
 46706  
 46707 avidyāyā api brahmaṇī jagadvivartārope sannidhānamātreṇa nimittatā natu  
 46708 pariṇāmiteti svamataṃ darśayati - asyā iti || 31 ||  
 46709  
 46710 sanitambastanī citre [tvitte iti pāṭhaḥ] na strī strīdharmiṇī yathā |  
 46711 tathaivākāracinteyaṃ kartuṃ योग्या na kiṃcana || 32 ||

46712  
 46713 kuto nāsyāḥ kartṛteti cedayogyatvādityāha - sanitambeti | strīdharminī  
 46714 gṛhakāryakaraṇādīsamartheti yāvat | ākārācintā prāganubhūtarthavāsanārūpā |  
 46715 iyamavidyā || 32 ||  
 46716  
 46717 manorājyamivākārabhāsura satyavarjitā |  
 46718 sahasraśataśāstrāpi na kiṃcitparamārthataḥ || 33 ||  
 46719  
 46720 tadeva spaṣṭamāha - manorājyamiti || 33 ||  
 46721  
 46722 araṇye mṛgatṛṣṇeva mithyaivāḍambarānvitā |  
 46723 viḍambayati tānmugdhamṛgāneva na mānuṣān || 34 ||  
 46724  
 46725 phenamāleva saṃjātadhvastā vicchedavarjitā |  
 46726 jaḍeva cañcalākārā gṛhyamāṇā na kiṃcana || 35 ||  
 46727  
 46728 saṃjātadhvastā utpannapradhvamsinī | vicchedavarjitā pravāhanityā | jaḍā  
 46729 nihārapaṭalīva || 35 ||  
 46730  
 46731 aṭatyuddāmarākārā rajaḥprasasaradhūsarā |  
 46732 balātkalpāntavātyeva svākrāntabhuvanāntarā || 36 ||  
 46733  
 46734 dhūmālivāṅgasamḥlagnā dāhakhedapradāyinī |  
 46735 garbhikṛtarasākramya jaganti parivartate || 37 ||  
 46736  
 46737 garbhikṛto rasaḥ paramātmā jalaḥ ca yayā | ata eva jaganti ākramya prakramya  
 46738 paribhūya ca parivartate bhramati || 37 ||  
 46739  
 46740 dhārā jaladharasyeva sudīrghā jalaṇīrmitā |  
 46741 asārasaṃsārādṛḍhā rajjustṛṇagaṇairiva || 38 ||  
 46742  
 46743 asāraiḥ pelavaiḥ saṃsāraiḥ saṃsaraṇasaṃskārairdṛḍhā | tatra dṛṣṭāntaḥ ##-  
 46744  
 46745 p. 392) 232  
 46746  
 46747 taraṅgotpalamāleva kalpanāmātravarṇitā |  
 46748 mṛṇālīva bahucchidrā paṅkaprauḍhā jalātmikā || 39 ||  
 46749  
 46750 kavibhiḥ kalpanāmātreṇa varṇitā taraṅgamālevotpalamāleva ca paṅke pāpe  
 46751 kardame ca prauḍhā jalātmikā jaḍātmikā | laḍayorabhedāt || 39 ||  
 46752  
 46753 janena dṛśyate vṛddhitatparā naca vardhate |  
 46754 viśāsvāda ivāpātamadhurā'nte sudāruṇā || 40 ||  
 46755  
 46756 viśāsvādaḥ saviśamodakāsvādaḥ || 40 ||  
 46757  
 46758 naṣṭā dīpaśikhevaiṣā na jāne kveva gacchati |  
 46759 mihikevāgradṛṣṭāpi gṛhyamāṇā na kiṃcana || 41 ||  
 46760  
 46761 na jāne iti | bādhitasya vādisahasrairapi svarūpanirūpaṇāsaṃbhavāditi bhāvaḥ |  
 46762 mihikā nihāradhūmapaṭalīva || 41 ||  
 46763  
 46764 pāṃsumuṣṭirivākīrya prekṣitā pāramāṇavī |  
 46765 ākāśānīlimevaiṣā nirnimittaiḥ dṛśyate || 42 ||  
 46766  
 46767 dvicandramohavajjātā svapnavadvihitabhramā |  
 46768 yathā nauyāyinaḥ sthāṇuspaṇḍastadvadihotthitā || 43 ||  
 46769  
 46770 anayopahate citte dīrghakālamivākulaiḥ |  
 46771 janairākalyate dīrghasaṃsārasvapnavibhramāḥ || 44 ||  
 46772  
 46773 ivaśabdo mithyātvadyotakaḥ || 44 ||  
 46774  
 46775 anayopahate svasmiṃscitrāścetasi vibhramāḥ |  
 46776 utpadyante vinaśyanti taraṅgāstoyagheriva || 45 ||  
 46777  
 46778 svasminsvātmani anayā upahr̥te | āvaraṇenāsatprāye kṛte satītyarthaḥ || 45 ||  
 46779  
 46780 manojñamapi satyaṃ ca dṛśyate sadasattayā |

46781 amanojñamasatyam ca dṛśyate sattayāpyasat || 46 ||  
 46782  
 46783 tasyā viparyāsaśaktimāha - manojñamiti | sadbrahma | asajjagat || 46 ||  
 46784  
 46785 padārtharathamārūḍhā bhāvanaiṣā balānvitā |  
 46786 ākrāmati manaḥ kṣipraṃ vihaḡaṃ vāgura yathā || 47 ||  
 46787  
 46788 padārthā viṣayāstadrūpaṃ rathaṃ | tadākāratāmiti yāvat | bhāvanā  
 46789 udbhūtavāsanārūpā eṣā avidyā manaḥ ākrāmati mohayitvā badhnāti || 47 ||  
 46790  
 46791 karuṇāsyandamānākṣī sravatkṣīralavastanī |  
 46792 bhavatyullasitānandaṃ janani gṛhiṇī yathā || 48 ||  
 46793  
 46794 mātṛpatnyādirūpatāmapyavidyaiva dhārayatītyāha - karuṇeti || 48 ||  
 46795  
 46796 viṣīkaroti niḥsyandasamtarpitajagattrayam |  
 46797 sudhārdrārdramapi kṣipraṃ pravṛddhaṃ bimbamaindavam || 49 ||  
 46798  
 46799 niḥsyandairamṛtadravaiścandrikādyātmanā pariṇataiḥ  
 46800 samtarpitajagattrayamaindavaṃ bimbamapi viṣīkaroti || 49 ||  
 46801  
 46802 unmattaravavetālanartanārambhasaṃbhramam |  
 46803 sthāṇavaḥ saṃprayacchanti mūkā apyetayāndhayā || 50 ||  
 46804  
 46805 andhayatītyandhayā etayā nimittabhūtayā mūkā  
 46806 vāgādisarvakarmendriyavyāpāraśūnyā api sthāṇava  
 46807 unmattaravavetālanartanārambhasaṃbhramaṃ saṃprayacchanti janayanti vane  
 46808 ityārthaḥ || 50 ||  
 46809  
 46810 saṃdhyādiṣu ca kāleṣu loṣṭapāṣāṇabhittayaḥ |  
 46811 asyāḥ prasādāddṛśyante sarpājagaradṛṣṭibhiḥ || 51 ||  
 46812  
 46813 sarpājagaradṛṣṭibhistathā tathā bhrāntibhiḥ || 51 ||  
 46814  
 46815 eko'pi dvitayodeti yathā dviśaśidarśane |  
 46816 dūramabhyāsatām yāti svapne svamaraṇaṃ yathā || 52 ||  
 46817  
 46818 abhyāsatām sāmīpyam || 52 ||  
 46819  
 46820 ādirghaṃ kṣaṇatāmeti kālasyeṣṭā yathā niśā |  
 46821 kṣaṇo varṣamivābhāti kāntāvirahiṇāmiva || 53 ||  
 46822  
 46823 kālasya saṃhārarudrasyeṣṭā niśā pralayarātiriva || 53 ||  
 46824  
 46825 na tadastīha yannāma na karotīyamuddhatā |  
 46826 asyāstvakimcanāyāstu śaktatām paśya rāghava || 54 ||  
 46827  
 46828 akimcanāyāḥ svasattāyāmapī daridrāyāḥ || 54 ||  
 46829  
 46830 saṃrodhayetprayatnena saṃvidevāśu saṃvidam |  
 46831 saritsrotonirodhena śuśyatyeṣā manonadī || 55 ||  
 46832  
 46833 saṃvidā vivekabuddhyā | saṃvidam viṣayabuddhim | saṃrodhaphalamāha -  
 46834 sariditi | srotonirodhena saridivetyadhyāhāryam || 55 ||  
 46835  
 46836 śrīrāma uvāca |  
 46837  
 46838 avidyamānayaivedaṃ pelavāṅgyā sutucchayā |  
 46839 mithyābhāvanayā nāma citramandhīkṛtaṃ jagat || 56 ||  
 46840  
 46841 itthaṃ vismāpito rāmo'vidyāsvarūpaparyālocanena vismitastām  
 46842 varṇayanvismayamabhinayati - avidyamānayaivetyādinā || 56 ||  
 46843  
 46844 arūpayā nirākṛtyā cārucetanahīnayā |  
 46845 asatyevāpyanaśyantyā citramandhīkṛtaṃ jagat || 57 ||  
 46846  
 46847 ākrteḥ pṛthaggrahaṇādrūpapadaṃ nīlādiparam | asatyā  
 46848 mṛgatṛṣṇānadyevānaśyantyā aśuśyantyā || 57 ||  
 46849

46850 ālokena vinaśyantyā [vināśyantyā iti pāṭhaḥ] sphurantyā  
 46851 tamasontare |  
 46852 kauśikekṣaṇadharminyā citramandhikṛtaṃ jagat || 58 ||  
 46853  
 46854 kauśikasyekṣaṇaṃ cakṣustaddharminyā tatsadṛśayā || 58 ||  
 46855  
 46856 kukarmaikāntakāriṇyā na saḥantyā vilokanam |  
 46857 dehamapyavijānantyā citramandhikṛtaṃ jagat || 59 ||  
 46858  
 46859 kriyāśaktimātrāśrayatvātkukarmaikāntakāriṇyā  
 46860 jñānaśaktiśūnyatvāddehamapyavijānantyā || 59 ||  
 46861  
 46862 sudinācāradharminyā nityaṃ prākṛtakāntayā |  
 46863 anāratāstaṃgatayā citramandhikṛtaṃ jagat || 60 ||  
 46864  
 46865 prākṛtānāṃ mūḍhānāṃ kāntayā ramyayā | prākṛtasya pṛthagjanasya  
 46866 kāntayā bhāryayā ca astaṃgatayā asatyā tamastirohitayā ca || 60 ||  
 46867  
 46868 anantaduḥkhākulayā sadaiva mṛtayānaya |  
 46869 saṃbodhahīnayā yatra citramandhikṛtaṃ jagat || 61 ||  
 46870  
 46871 mṛtayā mṛtakalpayā || 61 ||  
 46872  
 46873 kāmakopaghāṅginyā tamaḥprasavaravakrayā |  
 46874 acireṇāśārīriṇyā citramandhikṛtaṃ jagat || 62 ||  
 46875  
 46876 acireṇa jñānodaye vadhe ca aśārīriṇyā || 62 ||  
 46877  
 46878 svātmāndharūpāspadayā jaḍayā jāḍyajīrṇayā |  
 46879 duḥkhaḍīrghapralāpinyā citramandhikṛtaṃ jagat || 63 ||  
 46880  
 46881 svātmaviśaye ye'ndharūpā mūḍhāstadāspadayā | iha śloka pañcake  
 46882 śliṣṭairviśeṣaṇaiḥ samāsoktyā niśācarī dīnā strī kācidupamā gamyate || 63 ||  
 46883  
 46884 puruṣāsaṅgasaṅginyā rāgiṇyā kriyayānaya |  
 46885 vidravantyā vivakṣāsu citramandhikṛtaḥ pumān || 64 ||  
 46886  
 46887 itaśtribhiḥ ślokaistāṃ puruṣasya pratikūlabhāryātvena varṇayati - puruṣeti |  
 46888 puruṣasya āsaktirasāṅga aikyādhyāstena puruṣasaṅginyā |  
 46889 nānāvicitraviśayakalpanakriyayā puruṣasya bhogasaṃpādanātpuruṣānurāgiṇyā |  
 46890 vivakṣāsu svatattvavicāreṣu vidravantyā || 64 ||  
 46891  
 46892 p. 393) 232  
 46893  
 46894 puruṣasya na yā śaktā soḍhumikṣitumapyalam |  
 46895 tayā striyāvaraṇayā citramandhikṛtaḥ pumān || 65 ||  
 46896  
 46897 ikṣitaṃ sākṣātkāram | āvṛṇotītyāvaraṇā | nandiyāditvakalpanālyuḥ || 65 ||  
 46898  
 46899 na yasyāścetanaivāsti yāpyanaṣṭaiva naśyati |  
 46900 tayā striyā paruṣayā citramandhikṛtaḥ pumān || 66 ||  
 46901  
 46902 anantaduṣprasavaravilāśakāriṇī  
 46903 kṣayodayonmukhasukhaduḥkhabhāginī |  
 46904 iyaṃ prabho vigalati kena vā'samā  
 46905 manoguhānilayanibaddhavāsanā || 67 ||  
 46906  
 46907 varṇitāṃ vāsanāmayīmavidyāmupasaṃharamstaducchedopāyaṃ pṛcchati -  
 46908 ananteti | duṣprasavaravilāśā duṣceṣṭāvibhramāḥ | kṣayodayonmukhāni  
 46909 maraṇajanmaprabhṛtīni sukhaduḥkhāni bhājayati prāpayati tacchīlā | asamā  
 46910 viśamā | kenopāyena vigalati naśyati || 67 ||  
 46911  
 46912 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye utpattiprakaraṇe  
 46913 avidyāvarṇanaṃ nāma trayodaśottaraśatatamaḥ sargaḥ || 133 ||  
 46914  
 46915 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe utpattiprakaraṇe avidyāvarṇanaṃ  
 46916 nāma trayodaśottaraśatatamaḥ sargaḥ || 113 ||  
 46917  
 46918

46919 caturdaśottaraśatamaḥ sargaḥ 114  
 46920  
 46921 śrīrāma uvāca |  
 46922  
 46923 avidyāvibhavaḥ protthaṁ nibiḍaṁ puruṣasya hi |  
 46924 mahadāndhyamidaṁ brahmankathaṁ nāma vinaśyati || 1 ||  
 46925  
 46926 ihāvidyākṣayaḥ svātmadarśanamucyate |  
 46927 viśuddhātmavarūpaṁ cāsaṁkalpādvāsanākṣayaḥ || 1 ||  
 46928  
 46929 vāsanākṣayaḥ prṣṭvā tanmūlāvidyāvaraṇākṣayaḥ prcchati -  
 46930 avidyeti || 1 ||  
 46931  
 46932 śrīvasiṣṭha uvāca |  
 46933  
 46934 yathā tuṣārakaṇikā bhāskarālokanātkṣaṇāt |  
 46935 naśyatyevamavidyeyaṁ rāghavātmāvalokanāt || 2 ||  
 46936  
 46937 evaṁ prṣṭo vasiṣṭhaḥ prathamamavidyākṣayaḥ yathetyādinā || 2 ||  
 46938  
 46939 tāvatsaṁsārabhṛguṣu svātmanā saha dehinam |  
 46940 āndolayati nīrandhraduḥkhakaṇṭakaśāliṣu || 3 ||  
 46941  
 46942 saṁsāralakṣaṇeṣu bhṛguṣu giriprapāteṣu | dehinam dehābhimāninamahaṁkāram  
 46943 | āndolayatyadhodhaḥpātānenāvalodayati || 3 ||  
 46944  
 46945 avidyā yāvadasyāstu notpannā kṣayaḥ kārīṇī |  
 46946 svayamātmāvalokecchā mohasaṁkṣayaḥ kārīṇī || 4 ||  
 46947  
 46948 asyāḥ paraṁ prapaśyantyāḥ svātmanāḥ prajāyate |  
 46949 ātapānubhavārthinyāśchāyā iva rāghava || 5 ||  
 46950  
 46951 paraṁ paramātmānam || 5 ||  
 46952  
 46953 dṛṣṭe sarvagate bodhe svayameva vilīyate |  
 46954 sarvāśābhyuditecchāyā dvādaśārkaḥ yathā || 6 ||  
 46955  
 46956 sarvāsu āśāsu dikṣu abhyudite dvādaśārkaḥ chāyā yathā tathā || 6 ||  
 46957  
 46958 icchāmātramavidyeha tannāśo mokṣa ucyate |  
 46959 sa cāsaṁkalpamātreṇa siddho bhavati rāghava || 7 ||  
 46960  
 46961 kāraṇāvidyānāśopāyamuktivā kāryāvidyājayaḥ yathā - icchati |  
 46962 tannāśa iti | tathāca śrutiḥ yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |  
 46963 atha martyo'mṛto bhavatyatra brahma samaśrute iti || 7 ||  
 46964  
 46965 manāgapi manovomni vāsanārajanīkṣaye |  
 46966 kālīmā tanutāmeti cidādityamahodayāt || 8 ||  
 46967  
 46968 vāsanā kāmavāsanā | kālīmā avidyāvaraṇam || 8 ||  
 46969  
 46970 yathodite dinakare kvāpi yāti tamasvinī |  
 46971 tathā viveke'bhyudite kvāpyavidyā vilīyate || 9 ||  
 46972  
 46973 dṛḍhavāsanayā bandho ghanatāmeti cetasaḥ |  
 46974 balādvetālasaṁkalpaḥ saṁdhyākāle yathā śīsoḥ || 10 ||  
 46975  
 46976 śīsoḥ dṛḍhataravetālavāsanānvāsitasyeti śeṣaḥ || 10 ||  
 46977  
 46978 śrīrāma uvāca |  
 46979  
 46980 yāvatkiṁcididaṁ dṛśyaṁ sāvidyā kṣiyate ca sā |  
 46981 ātmabhāvanayā brahmannātmāsau kīdṛśaḥ smṛtaḥ || 11 ||  
 46982  
 46983 praśnaḥ spaṣṭaḥ || 11 ||  
 46984  
 46985 śrīvasiṣṭha uvāca |  
 46986  
 46987

46988 cetyānupātarahitaṃ sāmānyena ca sarvagam |  
 46989 yaccittattvamanākhyeyaṃ sa ātmā parameśvaraḥ || 12 ||  
 46990  
 46991 cetyānupāto viśayavyāptistadrahitaṃ | sarvacetyānām  
 46992 kāraṇatvātsāmānyamavidyā tena ca varjitaṃ | nirviśeṣāvaraṇamiti  
 46993 [nirvikṣepāvaraṇaṃ iti pāṭhaḥ] yāvat || 12 ||  
 46994  
 46995 ābrahma stambaparyantaṃ tṛṇādi yadidaṃ jagat |  
 46996 tatsarvaṃ sarvadātmaiva nāvidyā vidyate'nagha || 13 ||  
 46997  
 46998 tadasaṃbhāvanāvāraṇāya sakāryāvidyāyāstatra bādhaṃ prapañcayati -  
 46999 ābrahmetyādinā || 13 ||  
 47000  
 47001 sarvaṃ ca khalvidaṃ brahma nityaṃ cidghanamakṣataṃ |  
 47002 kalpanānyā manonāmnī vidyate nahi kācana || 14 ||  
 47003  
 47004 na jāyate na mriyate kiṃcidatra jagattraye |  
 47005 na ca bhāvavikārāṇaṃ sattā kvacana vidyate || 15 ||  
 47006  
 47007 kevalaṃ kevalābhāsaṃ sarvasāmānyamakṣataṃ |  
 47008 cetyānupātarahitaṃ cinmātramiha vidyate || 16 ||  
 47009  
 47010 sarvasāmānyaṃ sarvānugatasadrūpaṃ || 16 ||  
 47011  
 47012 p. 394) 233  
 47013  
 47014 tasminnitye tate śuddhe cinmātre nirupadrave |  
 47015 śānte samasamābhoge nirvikāroditātmani || 17 ||  
 47016  
 47017 yaiśā svabhāvātigataṃ svayaṃ saṃkalpya dhāvati |  
 47018 ciccaityaṃ svayamāmlānā sā mlānā tanmanaḥ smṛtaṃ || 18 ||  
 47019  
 47020 tasminnātmani yaiśā āmlānā sāvaraṇā cit svabhāvātigataṃ citśvabhāvaviruddhaṃ  
 47021 jādyaparicchedādīśvabhāvaṃ cetyaṃ svayaṃ saṃkalpya dhāvati sā vikṣepamlānā  
 47022 tatprasiddhaṃ manaḥ smṛtamityarthaḥ || 18 ||  
 47023  
 47024 etasmātsarvagāddevātsarvaśaktermahātmanaḥ |  
 47025 vibhāgakalanāśaktirlaharivotthitāmbhasaḥ || 19 ||  
 47026  
 47027 etasmānmanodevāt || 19 ||  
 47028  
 47029 ekasminvitate śānte yā na kiṃcana vidyate |  
 47030 saṃkalpamātreṇa gatā sā siddhiṃ paramātmāni || 20 ||  
 47031  
 47032 yā saṃsṛtiḥ || 20 ||  
 47033  
 47034 ataḥ saṃkalpasiddheyaṃ saṃkalpenaiva naśyati |  
 47035 yenaiva jātā [jāyate tena iti pāṭhaḥ] tenaiva vahnijvāleḥ vāyunā || 21 ||  
 47036  
 47037 vāyuneti | vāyoragniḥ iti śruteriti bhāvaḥ || 21 ||  
 47038  
 47039 pauroṣodyogasiddhena bhogāśā rūpatāṃ gatā |  
 47040 asaṃkalpanamātreṇa sāvidyā pravilīyate || 22 ||  
 47041  
 47042 nididhyāsanaparipākapauroṣodyogātsiddhena sāṅgātākārapratīṣṭhitena  
 47043 asaṃkalpanamātreṇa || 22 ||  
 47044  
 47045 nāhaṃ brahmeti saṃkalpātsudṛḍhādbadhyate manaḥ |  
 47046 sarvaṃ brahmeti saṃkalpātsudṛḍhānmucyate manaḥ || 23 ||  
 47047  
 47048 tathāca bandhamokṣāvapi manodharmāveva nātmadharmāvityāha - nāhamiti ||  
 47049 23 ||  
 47050  
 47051 saṃkalpaḥ paramo bandhastvasaṃkalpo vimuktatā |  
 47052 saṃkalpaṃ saṃvijityāntaryathecchasi tathā kuru || 24 ||  
 47053  
 47054 nāhaṃ brahmeti saṃkalpaṃ sarvaṃ brahmeti virodhisāṃkalpapratīṣṭhitajñānena  
 47055 saṃvijityetyarthaḥ || 24 ||  
 47056



47057  
 47058 dṛḍhā na yāmbare'trāsti nalinī hemapañkajā |  
 47059 lolavaidūryamadhupā sugandhitadigantarā || 25 ||  
 47060  
 47061 atrāmbare yā nāsti sā nalinīva bālena manaḥsvārtho manorathastena vilāsārthaṃ  
 47062 yathā dṛḍhā kalpyate tathaiveyaṃ dvividhāpyavidyā itthaṃ  
 47063 vikalpajālikevāsatyevāpi satsamā bālena mūḍhajanena na sukhāya  
 47064 atyantaduḥkhāyaiva dṛḍhā kalitā kalpiteti caturthenānvayaḥ | nalinīviśeṣaṇāni  
 47065 spaṣṭāni || 25 ||  
 47066  
 47067 uddaṇḍaiḥ prakāṭābhogairmṛṇālabhujamaṇḍalaiḥ |  
 47068 vihasanti prakāśasya śāśino raśmimaṇḍalam || 26 ||  
 47069  
 47070 vikalpajālikevetthamasatyevāpi satsamā |  
 47071 manaḥsvārthavilāsārthaṃ yathā bālena kalpyate || 27 ||  
 47072  
 47073 tathaiveyamavidyeha bhavabandhanabandhanī |  
 47074 capalā na sukhāyaiva bālena kalitā dṛḍhā || 28 ||  
 47075  
 47076 kṛśo'ti duḥkhī baddho'haṃ hastapādādīmānaḥ |  
 47077 iti bhāvānurūpeṇa vyavahāreṇa badhyate || 29 ||  
 47078  
 47079 bandhakalpanābhedānprapañcayati - kṛśa iti || 29 ||  
 47080  
 47081 nāhaṃ duḥkhī na me deho bandhaḥ kasyātmanaḥ sthitaḥ |  
 47082 iti bhāvānurūpeṇa vyavahāreṇa mucyate || 30 ||  
 47083  
 47084 nāhaṃ māṃsaṃ na cāsthīni dehādanyaḥ paro hyaḥam |  
 47085 iti niścayavānantaḥ kṣīṇāvidya ihocyate || 31 ||  
 47086  
 47087 tanmokṣopāyakalpanāṃ darśayati - nāhamiti || 30 || 31 ||  
 47088  
 47089 prottuṅgasuraśailāgravaidūryaśikharaprabhā |  
 47090 athavārkaṃśudurbhedā timiraśrīḥ sthitopari || 32 ||  
 47091  
 47092 avidyādikalpanāyā dṛṣṭāntāntaramāha - prottuṅgetyādinā | vaidūryaṃ  
 47093 nilamaṇiviśeṣastanmayaśikharasya prabhā paritaḥ prasṛtā vyomnaḥ kālimatei  
 47094 yogabhāṣyakāramatenoktam | jyautiṣikamatenāpyāha - athaveti |  
 47095 dūratvādarkāṃśumirdurbhedā nirasitumaśakyā  
 47096 brahmāṇḍakharparasaṃnihitaprāgvarṇitatimirasya śrīḥ kāntireva vyomnaḥ  
 47097 kālimatei yathā dharaṇisaṃsthena puṃsā kalpyate evamiyamavidyā iddhayā  
 47098 svasaṃkalpanayā kalpitetyarthaḥ || 32 ||  
 47099  
 47100 kalpyate hi yathā vyomnaḥ kālimatei svabhāvataḥ |  
 47101 puṃsā dharaṇisaṃsthena svasaṃkalpanayeddhayā || 33 ||  
 47102  
 47103 kalpitaivamavidyeyamanātmanyātmabhāvanā |  
 47104 puruṣeṇāprabuddhena na prabuddhena rāghava || 34 ||  
 47105  
 47106 śrīrāma uvāca |  
 47107  
 47108 meruṇīlamaṇicchāyā neyaṃ nāpi tamaḥprabhā |  
 47109 tadetatkiṃkṛtaṃ brahmānīlatvaṃ nabhaso vada || 35 ||  
 47110  
 47111 nilamaṇi prabhātve śaranmeghanīrapaṭalādiṣvapi nīlimapratibhāsāpatteruttarato  
 47112 nailyādhikeyapratityāpattermeroḥ padmarāgādimaṇimayaśṛṅgaprabhayā  
 47113 raktimādipratibhāsasyāpyavarjanādviniḡgamakābhāvānna yogikalpanā yuktimatī |  
 47114 brahmāṇḍordhvādhaḥkharparayoḥ svarṇarajatamayatvāt  
 47115 tadaṇḍamabhavaddhaimaṃ sahasrārkaśamadyuti iti purāṇeṣu brahmāṇḍasya  
 47116 mahāprakāśatāśravaṇādūrdhvardhvaṃ  
 47117 satyalokādilokairbhāsavarataratamairvyāptatvādābrahmāṇḍakharparamasati  
 47118 vyavadhāne ādityaraśmivyāpterdurvāratvānmadhye  
 47119 timirāsaṃbhavādatidūrapātināmādityaraśmīnāmāgamyedūratame deśe  
 47120 asmadādicakṣuḥprasarakalpanāyā asaṃbhāvanīyatvānniśi nakṣatrādidarśane  
 47121 tamaso vyavadhāyakatvādarśanādbrahmāṇḍakharparasyāpi  
 47122 darśanāpatterāntarālikasatyādilokavimānādidarśanāvarjanaprasaṅgācca na  
 47123 jyautiṣikakalpanāpi yukteti manyamāno rāmastatpakṣāvākṣipyā nabhonailyatattvaṃ  
 47124 pṛcchati - merviti || 35 ||  
 47125

47126 śrīvasiṣṭha uvāca |  
 47127  
 47128 na nāma nīlatā vyomnaḥ śūnyasya guṇavatsthitā |  
 47129 anyaratnaprabhābhāvāna vāpyeṣā ca mairavī || 36 ||  
 47130  
 47131 rāmābhipretayuktīrevānūdyā darśayanvasiṣṭhaḥ pakṣadvayāsaṃbhavaṃ  
 47132 svayamapi darśayati - neti | anyeṣāṃ padmarāgādiratnānāṃ prabhāyā  
 47133 abhāvāttadvanmairavī merusaṃbandhinī nīlamaṇiprabhāpi netyarthaḥ || 36 ||  
 47134  
 47135 tejomayatvādaṇḍasya sphāratvādiva tejasaḥ |  
 47136 prākāśyādaṇḍapārasya tamaso nātra saṃbhavaḥ || 37 ||  
 47137  
 47138 prathamapakṣaṃ nirasya dvitīyaṃ nirasyati - tejomayatvāditi |  
 47139 ivaśabdo'narthakaḥ prasiddhidvyotako vā | prākāśyātsarvataḥ prakāśavyāptatvāt |  
 47140 aṇḍapārasya aṇḍāntarvartinabhaḥpārasya || 37 ||  
 47141  
 47142 p. 395) 233  
 47143  
 47144 kevalaṃ śūnyataivaiṣāṃ vahni subhaga lakṣyate |  
 47145 vayasyevānurūpā yā avidyāyā asanmayī || 38 ||  
 47146  
 47147 evaṃ pakṣadvayamanūdyā siddhāntamāha - kevalamiti | bahvī vipulā | avidyāyā  
 47148 anurūpā vasyā sakhīva yā lakṣyate || 38 ||  
 47149  
 47150 svadṛṣṭikṣayasāṃpattāvākṣṇorevoditaṃ tamaḥ |  
 47151 vastusvabhāvāttadvyomnaḥ kārṣṇyamityavalokyate || 39 ||  
 47152  
 47153 akṣṇoreva svadṛṣṭeḥ svīyadarśanaśakteḥ kṣayasya dūre kuṇṭhībhāvasya  
 47154 saṃpattau satyāṃ yadvastu svabhāvāttamo'darśanamuditaṃ tadvyomnaḥ kārṣṇyaṃ  
 47155 nailyamityavalokyata ityārthaḥ || 39 ||  
 47156  
 47157 etadbuddhvā yathā vyomni dṛśyamāno'pi kālīmā |  
 47158 na kālīmeti buddhiḥ syādavidyātīramāṇaṃ tathā || 40 ||  
 47159  
 47160 etat nidarśanam | tatheti buddhyasveti śeṣaḥ || 40 ||  
 47161  
 47162 asaṃkalpo hyavidyāyā nigrahaḥ kathito budhaiḥ |  
 47163 yathā gaganapadmīnyāḥ sa bhāti sukaḥ svayam || 41 ||  
 47164  
 47165 prāsaṅgikaṃ samādhāya prakṛtamanusaṃdhatte - asaṃkalpa ityādinā | saḥ  
 47166 asaṃkalpaḥ sukaro bhāti na duṣkara ityārthaḥ || 41 ||  
 47167  
 47168 bhramasya jāgatasyāsyā jātasyākāśavarṇavat |  
 47169 apunaḥsmaraṇaṃ manye sādho vismaraṇaṃ varam || 42 ||  
 47170  
 47171 etadevābhipretya prakṛtatiṣṭhātāmityāha - bhramasyeti || 42 ||  
 47172  
 47173 naṣṭo'hamiti saṃkalpādyathā duḥkhena naśyati |  
 47174 prabuddho'smīti saṃkalpājjano hyeti yathā sukham || 43 ||  
 47175  
 47176 duḥkhena naśyati svapne | prabuddho jāgradasmīti saṃkalpātsukhaṃ  
 47177 svāpnaduḥkhāpagamam || 43 ||  
 47178  
 47179 tathā saṃmūḍhasaṃkalpānmūḍhatāmeti vai manaḥ |  
 47180 prabodhodārasaṃkalpātprebodhāyānūdhāvati || 44 ||  
 47181  
 47182 prabodhāya bodhaikarasabrahmabhāvāya || 44 ||  
 47183  
 47184 kṣaṇātsaṃsmaraṇādeṣā hyavidyodeti śāśvatī |  
 47185 yasmādvismaraṇādantaḥ pariṇaśyati naśvarī || 45 ||  
 47186  
 47187 saṃsmaraṇādajño'smīti saṃkalpanāt | śāśvatīti anādyavidyāvattadanāditāpi  
 47188 tatpratītikṣaṇakalpitaiveti na nityamuktatvavirodha itī sūcanāya |  
 47189 vismaraṇātsaṃkalpavāsanāmūlocchedānnaśvarī nityanaṣṭā || 45 ||  
 47190  
 47191 bhāvanī sarvabhāvānāṃ sarvabhūtavimohinī |  
 47192 bhāriṇī svātmano nāśe svātmavṛddhau vināśinī || 46 ||  
 47193  
 47194 svātmano nāśe adarśane bhāriṇī gurutarā | vṛddhiśīleti yāvat | svātmano

47195 vṛddhau aparicchinnasvarūpāvāptau || 46 ||  
 47196  
 47197 mano yadanusaṃdhatte tatsarvendriyavṛttayaḥ |  
 47198 kṣaṇātsaṃpādayantyetā rājājñāmiva mantriṇaḥ || 47 ||  
 47199  
 47200 manaso nirodhe'pi kathamindriyairvāsanodbhavo na syāttatrāha - mana iti || 47 ||  
 47201  
 47202 tasmānmanonusaṃdhānaṃ bhāveṣu na karoti yaḥ |  
 47203 antaścetanayatnena sa śāntimadhigacchati || 48 ||  
 47204  
 47205 antaścetanayatno brahmāhaṃbhāvanā || 48 ||  
 47206  
 47207 yadādāveva nāstidaṃ tadadyāpi na vidyate |  
 47208 yadidaṃ bhāti tadbrahma śāntamekamaninditam || 49 ||  
 47209  
 47210 tamevāntaścetanayatnaprakāraṃ darśayati - yadityādinā || 49 ||  
 47211  
 47212 mananīyamato nānyatkadā kasya kathaṃ kutaḥ |  
 47213 nirvikāraṃanādyantamāsyatāmapayantraṇaṃ || 50 ||  
 47214  
 47215 ato brahmaṇo'nyannāsti | caturbhiḥ kiṃvṛttaiḥ kālasaṃbandhiprakāranimittāni  
 47216 vyudasyante | apayantraṇaṃapagatasamaṃkocaṃ pūrṇatayeti yāvat || 50 ||  
 47217  
 47218 paraṃ pauraṃśāsritya yatnātparamayā dhiyā |  
 47219 bhogaśābhāvanāṃ cittātsamūlāmalamuddharet || 51 ||  
 47220  
 47221 yadudeti paro moho jarāmaraṇakāraṇaṃ |  
 47222 āśāpāśaśatollāsivāsanā tadvijṛmbhate || 52 ||  
 47223  
 47224 paro mohaḥ svājñānaṃ tadeva jarāmarāṇādikāraṇe | yadyatkāryātmanā udeti  
 47225 tatsarvaṃ vāsanaiva vijṛmbhate na vastusadityarthaḥ || 52 ||  
 47226  
 47227 mama putrā mama dhanamayaṃ so'hamidaṃ mama |  
 47228 itīyamindraajālena vāsanaiva vivalgati || 53 ||  
 47229  
 47230 śūnye eva śarīre'sminvilolo jalavātavat |  
 47231 ananyayā vāsanaḥ tvahaṃbhāvāhīrapitaḥ || 54 ||  
 47232  
 47233 yathā jale vātena taraṅgāhiḥ kalpitastathā vāsanaḥ ātmani  
 47234 ahaṃbhāvalakṣaṇo'hiḥ kalpitaḥ || 54 ||  
 47235  
 47236 paramārthena tattvajña mamāhamidamityalam |  
 47237 ātmatattvādṛte satyaṃ na kadācana kiṃcana || 55 ||  
 47238  
 47239 he tattvajña vivekin paramārthena darśanena mama ahamiti dvayampi alam |  
 47240 nāstyevetiyarthaḥ || 55 ||  
 47241  
 47242 khādrīdyūrvīnadiśreṇyo dṛṣṭisṛṣṭyā punaḥ punaḥ |  
 47243 saivānyeva vicitreyamavidyā parivartate || 56 ||  
 47244  
 47245 khaṃ ca adrayaśca dyauśca urvī ca nadiśreṇyaśceti dvandvaḥ |  
 47246 dṛṣṭisamakālayā sṛṣṭyā | jīvanmuktānāṃ dṛṣṭyā  
 47247 dṛṣṭisṛṣṭivādasyaiva śāstre pratiṣṭhāpanāditi bhāvaḥ || 56 ||  
 47248  
 47249 udetyajñānamātreṇa naśyati jñānamātrataḥ |  
 47250 sanmātre parivicchedyā rajjvāmiva bhujaṃgadhiḥ || 57 ||  
 47251  
 47252 parito vicchedyā trividhaparicchedavatī || 57 ||  
 47253  
 47254 khādyabdhuryūrvīnadi śeṣaṃ yā'vidyā'jñasya rāghava |  
 47255 nāvidyā jñasya tadbrahma svamahimnā vyavasthitam || 58 ||  
 47256  
 47257 khādrītyādisamāhāradvandvaḥ | āraṇyaṃ strītvam | iyaṃ yā avidyā sā ajñasya |  
 47258 jñasya avidyā nāsti | tat khādi brahmaivetyarthaḥ || 58 ||  
 47259  
 47260 rajjusarpavikalpau dvāvajñenaivopakalpitau |  
 47261 jñena tvekaiva nirṇītā brahmaḍṛṣṭirakṛtrimā || 59 ||  
 47262  
 47263 dvau vyāvahārikaprātibhāsiko vikalpau | akṛtrimā svataḥsiddhā || 59 ||

47264  
 47265 mā bhavājño bhava prājño jahi saṃsāravāsanām |  
 47266 anātmanyātmabhāvena kimajña iva rodiṣi || 60 ||  
 47267  
 47268 kastavāyaṃ jaḍo mūko deho bhavati rāghava |  
 47269 yadartham sukhaduḥkhābhyāmavaśaḥ paribhūyase || 61 ||  
 47270  
 47271 anātmani dehe ātmatābhrāntireva sarvaduḥkhanidānamiti prathamam tām vārayati  
 47272 - ka iti | jaḍatvādeva mūko vāgādyanadhiṣṭhātā || 61 ||  
 47273  
 47274 p. 396) 234  
 47275  
 47276 yathā hi kāṣṭhajātunoryathā badarakuṇḍayoḥ |  
 47277 śliṣṭayorapi naikatvaṃ dehadehavatostathā || 62 ||  
 47278  
 47279 jatu lākṣā |  
 47280 śliṣṭayorapītyapiśabdādatyantāsaṃśliṣṭayoradhyastāsaṅgayordūranirastamekat  
 47281 vamiti dyotyate || 62 ||  
 47282  
 47283 bhastrādāhe yathā dāho na bhastrāntaravartinaḥ |  
 47284 pavanasya tathā dehanāśe nātmā na naśyati || 63 ||  
 47285  
 47286 videhatvādevātmano janmamaraṇādīsaṃbhāvanāpi nāstītyāha - bhastreti || 63 ||  
 47287  
 47288 duḥkhito'haṃ sukhāḍhyo'hamiti bhrāntiṃ raghūdvaḥ |  
 47289 mṛgatṛṣṇopamāṃ buddhvā tyaja satyaṃ samāśraya || 64 ||  
 47290  
 47291 aho nu citraṃ yatsatyaṃ brahma tadvismrtaṃ nṛṇām |  
 47292 yadasatyamavidyākhyam tannūnam smṛtimāgatam || 65 ||  
 47293  
 47294 prasaram tvamavidyāyā mā prayaccha radhūdvaḥ |  
 47295 anayopahite citte duṣpāreha kaddarthanā || 66 ||  
 47296  
 47297 avidyāyā ātmavismṛteḥ | adarthanā duruktiḥ | duṣpārā duruttarā || 66 ||  
 47298  
 47299 mathyaivānarthakāriṇyā manomananapīnayā |  
 47300 anayā duḥkhadāyinyā mahāmohaphalāntayā || 67 ||  
 47301  
 47302 avidyāyā asaṃbhāvitānarthasahasrakāritam prapañcayati - mithyaivetyādinā |  
 47303 anayā candrabimbe'pi dāhasaṃśoṣaduḥkham samanubhūyate iti pareṇānvayaḥ || 67 ||  
 47304  
 47305  
 47306 candrabimbe sudhārdre'pi kṛtvā rauravakalpanam |  
 47307 nārakaṃ dāhasaṃśoṣaduḥkham samanubhūyate || 68 ||  
 47308  
 47309 jalakallolakahlārapuṣpasīkaravīciṣu |  
 47310 sarassu mṛgatṛṣṇāḍhyaṃ maruttvaṃ paridṛśyate || 69 ||  
 47311  
 47312 anayetyetadatrottaraśloke cānuṣajjate || 69 ||  
 47313  
 47314 nabhonagaranirmāṇapātotpātanasaṃbhramāḥ |  
 47315 svapnādiṣvanubhūyante vicitrāḥ sukhaduḥkhadāḥ || 70 ||  
 47316  
 47317 saṃsāravāsanāśceto yadi nāma na pūrayet |  
 47318 tajjāgratsvapnasaṃrambhāḥ kiṃ nayeyurīhāpadam || 71 ||  
 47319  
 47320 na pūrayet iyamiti śeṣaḥ | tattarhi | nayeyurātmānamiti śeṣaḥ || 71 ||  
 47321  
 47322 dṛśyate rauravā vicinarakānarthasāsanā |  
 47323 mithyājñāne gate vṛddhiṃ svapnopavanabhūmiṣu || 72 ||  
 47324  
 47325 śāsanā yātanā | mithyājñāne vṛddhiṃ gate sati || 72 ||  
 47326  
 47327 anayā vedhitam ceto bisatantāvapi kṣaṇāt |  
 47328 paśyatyakhilasamāsārasāgarānarthavibhramam || 73 ||  
 47329  
 47330 anayopahate citte rājya eva hi saṃsthitāḥ |  
 47331 tāstādṛśyo janā yānti yā na योग्याḥ śvapākinaḥ || 74 ||  
 47332  
 47333

47333 na yogyāḥ nocitāḥ || 74 ||  
 47334  
 47335 tasmādrāma parityajya vāsanāṃ bhavabandhanīm |  
 47336 sarvarāgamayīm tiṣṭha nīrāgaḥ sphaṭiko yathā || 75 ||  
 47337  
 47338 sarvarāgaḥ sarvadvaitākārarañjanaṃ tanmayīm || 75 ||  
 47339  
 47340 tiṣṭhatastava kāryeṣu māstu rāgeṣu rañjanā |  
 47341 sphaṭikasyeva citrāṇi pratibimbāni gr̥hṇataḥ || 76 ||  
 47342  
 47343 kāryeṣu vyavahāreṣu | rāgeṣu raktiviṣayeṣu | rañjanā āsaktiḥ || 76 ||  
 47344  
 47345 viditakautukasaṅghasamiddhayā [1]  
 47346 yadi karoṣi sadaiva suśīlayā |  
 47347 varadhiyā gataprākṛtikakriya-  
 47348 stadasi kena saḥānupamīyase || 77 ||  
 47349  
 47350 viditaṃ niratiśayānandarūpatvātparamakautukaṃ brahma yaiste  
 47351 viditakautukāstattvavidasteṣāṃ saṅghe samāje punaḥpunarvicāreṇa samiddhayā  
 47352 dṛḍhatarabrahmāhaṃbhāvaniścayapradīptayā ata eva sarvatra  
 47353 samadarśāndisuśīlayā varadhiyā anāsaṅgabuddhyā yadi karoṣi sadā vyavaharasi  
 47354 tattarhi gatā apagatāḥ prākṛtikā avidyāprayuktāḥ kriyā  
 47355 janmamarāṇādivibhramā yasya tathāvidho'si | nityamuktasvarūpo'sīti yāvat | tadā  
 47356 kena jīvanmuktena mahāprabhāveṇa brahmaṇā hariṇā hareṇa vā saha anupamīyase  
 47357 nopamāṃ gacchasi | nañastiñantena samāsaśchāndasaḥ | anupama ātmā iṣyase  
 47358 iti kyaci karmaṇi anupama ivācarasīti kyaṇi vā cchāndasenetvena kathamcidyojyam  
 47359 | mahānupamīyase iti pāṭhāstu ṛjuḥ | saṃyuktātpūrvam guru rahasaṃyuktādveti  
 47360 cchandaḥśikṣāvacanādगतaprākṛtika ityatra na vṛttabhaṅgaḥ śaṅkyaḥ || 77  
 47361 ||  
 47362  
 47363 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe mokṣopāye utpattiprakaṛaṇe  
 47364 yathākathitadoṣaparihāropadeśo nāma caturdaśottaraśatataṃ sargaḥ ||  
 47365 114 ||  
 47366  
 47367 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaṛaṇe  
 47368 yathākathitadoṣaparihāropadeśo nāma caturdaśottaraśatataṃ sargaḥ || 114 ||  
 47369  
 47370  
 47371 pañcadaśottaraśatataṃ sargaḥ 115  
 47372  
 47373 śrīvālmīkiruvāca |  
 47374  
 47375 evamukto bhagavatā vasiṣṭhena mahātmanā |  
 47376 rāmaḥ kamalapatrākṣa unmīlita ivābabhau || 1 ||  
 47377  
 47378 rāmasya bodhādāścaryaṃ māyātannāśasaṃsthitih |  
 47379 lavaṇāpannidānaṃ ca pṛṣṭamatra prakīrtiyate || 1 ||  
 47380  
 47381 unmīlito vikāsitaḥ | arthātpadma iveti gamyate || 1 ||  
 47382  
 47383 vikāsītāntaḥkaraṇaḥ śobhāmalamupāyayau |  
 47384 āśvastastamasi kṣiṇe padmo'rkālokanādiva || 2 ||  
 47385  
 47386 tadeva spaṣṭamāha - vikāsiteti | āśvastaḥ samādhānatoṣitaḥ || 2 ||  
 47387  
 47388 bodhavismayasamjātasauṃyasmītasitānanaḥ |  
 47389 dantaraśmīsudhādhautāmimāṃ vācamuvāca ha || 3 ||  
 47390  
 47391 bodhaprayuktavismayātsamjātena saumyena smitena sitaṃ dhavalitamānanaṃ yasya ||  
 47392 3 ||  
 47393  
 47394 śrīrāma uvāca |  
 47395  
 47396 aho nu citraṃ padmotthairbaddhāstantubhiradrayaḥ |  
 47397 avidyamānā yā vidyā tayā sarve vaśīkṛtāḥ || 4 ||  
 47398  
 47399 avidyamānā atyantāsatī yā tayā || 4 ||  
 47400  
 47401 p. 397) 234

47402  
 47403 idaṃ tadvajratāṃ yātaṃ tṛṇamātraṃ jagattraye |  
 47404 avidyayāpi yannāmāsadeva sadiva sthitam || 5 ||  
 47405  
 47406 idaṃ dṛśyamānaṃ tat prasiddhaṃ saṃsāraduḥkhamavidyayopādānabhūtayāpi  
 47407 [pādhibhūtayeti iti pāṭhaḥ] | nāmeti kilārthe || 5 ||  
 47408  
 47409 asyāḥ saṃsāramāyāyā nadyāstribhuvanāṅgaṇe |  
 47410 rūpaṃ madavabodhārthaṃ kathayānugrahātpunaḥ || 6 ||  
 47411  
 47412 nadyā iva pravāhavatyāḥ saṃsāranidānabhūtayā māyāyāḥ | madavabodhārthaṃ  
 47413 mamāvabodhadārḍhyārthaṃ punaḥ kathaya || 6 ||  
 47414  
 47415 anyo yatsaṃśayo'yaṃ me mahātmanhṛdi vartate |  
 47416 lavaṇo'sau mahābhāgaḥ kiṃ nāmāpadamāptavān || 7 ||  
 47417  
 47418 kiṃ kasmānnimittāt | nāmeti kilārthe || 7 ||  
 47419  
 47420 saṃśliṣṭayorāhatayordvayorvā dehadehinoḥ |  
 47421 brahmanka iva saṃsārī śubhāśubhaphalaikabhāk || 8 ||  
 47422  
 47423 tṛtīyaṃ pṛcchati - saṃśliṣṭayoriti |  
 47424 jatukāṣṭhavadatsaṃśliṣṭayormallameṣavatparasparāhatayorvā dehadehinormadhye  
 47425 kaḥ śubhāśubhakarmaphalyorekabhāk | mukhyo bhoktetyarthaḥ || 8 ||  
 47426  
 47427 lavaṇasya tathā dattvā tāmāpadamanuttamām |  
 47428 kiṃ gataścañcalārambhaḥ kaścāsāvaindrajālikaḥ || 9 ||  
 47429  
 47430 caturthaḥ praśnaḥ spaṣṭaḥ || 9 ||  
 47431  
 47432 śrīvasiṣṭha uvāca |  
 47433  
 47434 kāṣṭhakuḍyopamo deho na kiṃcana ihānagha |  
 47435 svapnāloka ivānena cetasā parikalpyate || 10 ||  
 47436  
 47437 evaṃ pṛṣṭho vasiṣṭho vivekadārḍhyahetutvaprakarṣāttṛtīyaṃ praśnaṃ  
 47438 prathamam samādadhāno'rthātprathamamapi samādhatte - kāṣṭhetyādinā | na  
 47439 kiṃcana vastusadityarthaḥ | tathācācetanatvādasattvācca na dehasya  
 47440 karmaphalabhoktṛtāprasaktirityarthaḥ || 10 ||  
 47441  
 47442 cetastu jīvatāṃ yātaṃ cicchaktiparibhūṣitam |  
 47443 vidyātsaṃsārasaṃrambhaṃ kapipotakacañcalam || 11 ||  
 47444  
 47445 kiṃ tarhi bhoktṛ tadāha - cetastviti | tasya jāḍyadoṣaṃ pariharati -  
 47446 cicchaktīti | cidābhāsatādātmyāpannamityarthaḥ | saṃsāre bhoktṛtve  
 47447 saṃrambho'bhiniveśo yasya tat || 11 ||  
 47448  
 47449 dehī hi karmabhāgyo hi nānākāraśarīradhṛk |  
 47450 ahaṃkāramanojīvanāmabhiḥ parikalpyate || 12 ||  
 47451  
 47452 tadeva jīva ityāha - dehīti || 12 ||  
 47453  
 47454 tasyemānyaprabuddhasya na prabuddhasya rāghava |  
 47455 sukhaduḥkhānyanantāni śarīrasya na kāñcit || 13 ||  
 47456  
 47457 aprabuddhaṃ mano nānāsaṃjñākalpitakalpanam |  
 47458 vṛtīranupataccitrā vicitrākṛtitāṃ gatam || 14 ||  
 47459  
 47460 nānāvṛttīranupataditi nāmabhede nimittoktiḥ || 14 ||  
 47461  
 47462 aprabuddhaṃ mano yāvannidritaṃ tāvadeva hi |  
 47463 saṃbhramaṃ paśyati svapne na prabuddhaṃ kadācana || 15 ||  
 47464  
 47465 tasya cāprabodho nimittamityāha - agrabuddhamiti || 15 ||  
 47466  
 47467 ajñānanidrākṣubhito jīvo yāvanna bodhitaḥ |  
 47468 tāvatpaśyati durbhedaṃ saṃsārārambhavibhramam || 16 ||  
 47469  
 47470 saṃprabuddhasya manasastamaḥ sarvaṃ vilīyate |

47471 kamalasya yathā hārdaṃ dinālokaṇīkāsinaḥ || 17 ||  
 47472  
 47473 hārdaṃ hṛdayasthaṃ || 17 ||  
 47474  
 47475 cittāvidyāmanoḥjīvaśāsaneti kṛtātmabhiḥ |  
 47476 karmātmā ca yaḥ proktaḥ sa dehī duḥkhaḥkovidāḥ || 18 ||  
 47477  
 47478 duḥkhasya kovido bhoktā || 18 ||  
 47479  
 47480 jaḍo deho na duḥkhārho duḥkhī dehyavicārataḥ |  
 47481 avicāro ghaṇājñānādajñānaṃ duḥkhakāraṇaṃ || 19 ||  
 47482  
 47483 śubhāśubhānāṃ dharmānāṃ jīvo viśayatām gataḥ |  
 47484 avivekaikadoṣeṇa kośeneva hi kīṭakaḥ || 20 ||  
 47485  
 47486 kīṭakaḥ kauśeyakośakārākhyāḥ || 20 ||  
 47487  
 47488 avivekāmayonnaddhaṃ mano vividhāvṛttimat |  
 47489 nānākāravahāreṇa paribhramati cakravat || 21 ||  
 47490  
 47491 avivekalakṣaṇanāmayena rogeṇonnaddhaṃ baddhaṃ || 21 ||  
 47492  
 47493 udeti rauti hantiyatti yāti valgati nindai |  
 47494 mana eva śarīre'sminna śarīraṃ kadācana || 22 ||  
 47495  
 47496 bhramaṇameva prapañcayati - udetīti || 22 ||  
 47497  
 47498 yathā gṛhapatirgehe vividhaṃ hi viceṣṭate |  
 47499 na gṛhaṃ tu jaḍaṃ rāma tathā dehe hi jīvakaḥ || 23 ||  
 47500  
 47501 sarveṣu sukhaḍuḥkheṣu sarvāsu kalanāsu ca |  
 47502 manaḥ kartṛ mano bhoktṛ mānaśaṃ viddhi mānavam || 24 ||  
 47503  
 47504 mānavam jīvam || 24 ||  
 47505  
 47506 atra te śṛṇu vakṣyāmi vṛttāntamimamuttamam |  
 47507 lavaṇo'sau yathā yātaścaṇḍālatvaṃ manobhramāt || 25 ||  
 47508  
 47509 tadupapādakatve dvitīyapraśnottaramavatārayati - atreti || 25 ||  
 47510  
 47511 manaḥ karmaphalaṃ bhuṅkte śubhaṃ vā'śubhameva vā |  
 47512 yathaitadbuddhyase nūnaṃ tathākaraṇaya rāghava || 26 ||  
 47513  
 47514 hariścandrakulotthena lavaṇena purānagha |  
 47515 ekaṃ [ekānteneti iti pāṭhaḥ] tenopaviṣṭena cintitaṃ manasā ciraṃ ||  
 47516 27 ||  
 47517  
 47518 pitāmaho me sumahāvrājasūyasya yājakaḥ |  
 47519 ahaṃ tasya kule jātastaṃ yaḥ manasā makhaṃ || 28 ||  
 47520  
 47521 bāhyasaṃbhārāsāmarthyādrājādīpīdānimitte rājasūye  
 47522 mantripurohitādyasaṃmatervā manasā yajñakalpanamiti bodhyam || 28 ||  
 47523  
 47524 iti saṃcintya manasā kṛtvā saṃbhāramādrtaḥ |  
 47525 rājasūyasya dīkṣāyāṃ praviveśa mahīpatiḥ || 29 ||  
 47526  
 47527 ṛtvijaścāhvayāmāsa pūjayāmāsa sanmunīn |  
 47528 devānāmantrayāmāsa jvālayāmāsa pāvakaṃ || 30 ||  
 47529  
 47530 yathecchaṃ yajamānasya manasopavanāntare |  
 47531 yayau saṃvatsaraḥ sāgro devaṛṣidvijapūjayā || 31 ||  
 47532  
 47533 bhūtebhyo dvijapūrvebhyo dattvā sarvasvadaḥkṣiṇām |  
 47534 vibudhyata dinasyānte sva evopavane nṛpaḥ || 32 ||  
 47535  
 47536 vibudhyata bāhyadr̥ṣṭiṃ prāpetyarthaḥ | aḍabhāvaśchāndasaḥ | sve sviye || 32 ||  
 47537  
 47538 p. 398) 235  
 47539

47540 evaṃ sa lavaṇa rājā rājasūyamavāptavān |  
 47541 manasaiva hi tuṣṭena yuktaṃ tasya phalena ca || 33 ||  
 47542  
 47543 tasya phalena yuktaṃ bhavitumiti śeṣaḥ || 33 ||  
 47544  
 47545 ataścittaṃ naraṃ viddhi bhoktāraṃ sukhaduḥkhaḥ |  
 47546 tanmanaḥ pāvanopāye satye yojaya rāghava || 34 ||  
 47547  
 47548 tattasmātkāraṇānmanasaḥ pāvane viśodhane upāye vicāranirodhādu | mana eva  
 47549 kriyāśaktiprādhānyena karṭṛ karaṇaṃ kriyā ca | saiva sukhaduḥkhaḥ phalātmanā  
 47550 pariṇatā tatphalaṃ mana eva cidābhāsavāptyā cicchaktiprādhānyena bhokṭṛ  
 47551 bhogaśceti karṭṛbhokṭṛbhāvapravāha eva māyānadyāḥ  
 47552 svarūpamityarthātprathamaprasnaviṣayo'pyanena saṃdarbheṇa saṃdarśito bodhyaḥ  
 47553 | caturthaprasnaṃ tūttarasarge samādhāsyati || 34 ||  
 47554  
 47555 pūrṇe deśe susaṃpūrṇaḥ pumānnaṣṭe vinaśyati |  
 47556 deho'hamiti yeṣāṃ tu niścayastairalaṃ budhāḥ || 35 ||  
 47557  
 47558 evaṃ rāmaṃ samādhāya devādinsabhyānprati vistareṇa varṇitamārthaṃ  
 47559 piṇḍīkṛtyāha - pūrṇe iti | he budhāḥ ayaṃ manorūpaḥ pumānpūrṇe  
 47560 kālādiparicchedaśūnye diśati svātmākāraṃ dadātīti deśa ālambanaṃ tatra  
 47561 pratiṣṭhitaḥ saṃpūrṇo bhavati | naṣṭe nityanaśvare paricchinne dehādideśe  
 47562 pratiṣṭhitastu tadbhāvaprāptyā vinaśyati | ato deho'hamiti yeṣāṃ  
 47563 naśvarāhaṃbhāvaniścayastairalaṃ | prayojanaṃ nāstityarthaḥ || 35 ||  
 47564  
 47565 uccairvivekavati cetasi saṃprabuddhe  
 47566 duḥkhānyalaṃ vigalitāni viviktabuddheḥ |  
 47567 bhāsvatkaraprakāṭite nanu padmakhaṇḍe  
 47568 saṃkocajāḍyatimirāṇi ciraṃ kṣatāni || 36 ||  
 47569  
 47570 upasaṃharati - uccairiti |  
 47571 śāstrācāryapuraskṛtasamyagvicāraparipākāduccairvivekavati  
 47572 nirūḍhasārāsāraviveke cetasi saṃprabuddhe nāsmyaḥ kadāpi dehādisvabhāvaḥ  
 47573 kiṃtu pūrṇānandasvaparakāśaikaśaṃ brahmaivāhamasmīti samyak prabuddhe sati  
 47574 viviktā vṛttīddhabodhena bādhitā buddhivṛttirapi yena tathāvidhasya  
 47575 brahmībhūtasādhikāriṇaḥ sarvaduḥkhāni alaṃ samūlaṃ ciraṃ vigalitāni  
 47576 kadācidapi na bhavantītyarthaḥ | padmakhaṇḍe bhāsvataḥ sūryasya karaiḥ prakāṭite  
 47577 saṃkoco mukulatā jāḍyaṃ tuhinamlānatā timiraṃ kośāntarabāhyāndhakāśa  
 47578 ciraṃ yathā kṣatāni naṣṭāni bhavanti tadvadītyarthaḥ || 36 ||  
 47579  
 47580 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 utpattiprakaraṇe  
 47581 sukhaduḥkhabhokṭṛto vopadeśo nāma pañcadaśottaraśatataṃ sargaḥ ||  
 47582 115 ||  
 47583  
 47584 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 47585 sukhaduḥkhabhokṭṛto vopadeśo nāma pañcadaśottaraśatataṃ sargaḥ || 115 ||  
 47586  
 47587  
 47588 ṣoḍaśottaraśatataṃ sargaḥ 116  
 47589  
 47590 śrīrāma uvāca |  
 47591  
 47592 rājasūyaphalaṃ prāptaṃ lavaṇena kila prabho |  
 47593 pramāṇaṃ kimivātra syātkalpanājālaśambare || 1 ||  
 47594  
 47595 turyaprasnasamādhāne varṇitārthanidarśanāt |  
 47596 sopodghātāstato yogabhūmayo'nnāvatāritāḥ || 1 ||  
 47597  
 47598 caturthaprasnasyottaraṃ jijñāsū rāmastadupodbalakaṃ dvitīyaprasnottare  
 47599 pramāṇaṃ prcchati - rājasūyaphalamiti | lavaṇena rājñā  
 47600 caṇḍālabhāvādikalpanārūpe jālaśambare sāmbarikopadarśitamāyājāle  
 47601 rājasūyaprayuktamaniṣṭaphalaṃ prāptaṃ | kiletyaitihyena yaduktamatrāsminnarthe  
 47602 kimiva pramāṇaṃ syāt | ivaśabdastadasaṃbhavadvyotanārthaḥ | na tāvatpratyakṣam |  
 47603 madīyamānasarājasūyasyeḍaṃ phalamiti lavaṇena svato jñātumaśakyatvāt |  
 47604 tadvyāpyalingānamāpyaprasiddhestenānyairvā jñātumaśaktyā  
 47605 tanmūlaśabdasya hyaitihyasya vā tatrāprasarādītyarthaḥ | kalpanājālamambare iti  
 47606 pāṭhe tu ambare cittākāśe kalpanājālātmakaṃ phalamityanvayaḥ || 1 ||  
 47607  
 47608 śrīvāsiṣṭha uvāca |



47609  
 47610 yadā sāmbarikaḥ kāle saṃprāpto lāvaṇīm sabhām |  
 47611 tadāhamavasam tatra tatpratyakṣeṇa dṛṣṭavān || 2 ||  
 47612  
 47613 yadyapyanyeṣām tatra pramāṇāprasasarastathāpi yogabalātsvasya tatpratyakṣamiti  
 47614 tanmūlaivānyeṣām prasiddhiriti vasiṣṭhaḥ samādhatte - yadetyādinā || 2 ||  
 47615  
 47616 ahaṃ sabhyaistatastatra gate sāmbarikarmaṇi |  
 47617 kimetaditi yatnena pṛṣṭaśca lavaṇena ca || 3 ||  
 47618  
 47619 sāmbaramasyāstīti sāmbari tathāvidhaṃ karma caritraṃ yasya tasmin |  
 47620 sabhyairlavaṇena ca pṛṣṭhaḥ || 3 ||  
 47621  
 47622 cintayitvā mayā dṛṣṭvā tatra tat kathitaṃ tataḥ |  
 47623 śṛṇu tatte pravakṣyāmi rāma sāmbarikehitam || 4 ||  
 47624  
 47625 dṛṣṭvā | yogabaleneti śeṣaḥ | prāsaṅgikaṃ praśnaṃ samādhāya prāktanam  
 47626 caturthapraśnasamādhānaṃ pratijānīte - śṛṇvīti |  
 47627 sāmbarikasyehitamabhiprāyam || 4 ||  
 47628  
 47629 rājasūyasya kartāro ye hi te dvādaśābdikam |  
 47630 āpadyante prāpnuvanti nānakāravyathāmayam || 5 ||  
 47631  
 47632 ataḥ śakreṇa gaganādduḥkhāya lavaṇasya saḥ |  
 47633 prahito devadūto hi rāma sāmbarikākṛtiḥ || 6 ||  
 47634  
 47635 rājasūyakriyākartustasya dattvā mahāpadam |  
 47636 agacchatsa nabhomārgaṃ surasiddhaniṣevitam || 7 ||  
 47637  
 47638 mahāpadam śārīrarājasūyaphaladvādaśābdikāpadapekṣayā pañcaguṇam  
 47639 ṣaṣṭivarṣakalpanātmikāmityarthaḥ | anena mānasarājasūyādeḥ  
 47640 svārājyādisukhaphalamapi śārīrāpekṣayā pañcaguṇamadhikamiti gamyate || 7 ||  
 47641  
 47642 tasmātpratyakṣamevaitadrāma nātra saṃdeho'sti | mano hi vilakṣaṇānām  
 47643 kriyāṇām karṭṛ bhokṭṛ ca tadeva nirghṛṣya saṃśodhya cittaratnamiha  
 47644 himakaṇamivātapena vilīnatām vivekena nītvā paraṃ śreyasḥ prāpsyasi |  
 47645 cittameva sakalabhūtāḍāmbarakāriṇīmavidyām viddhi | sā  
 47646 vicitrakendrajālavaśādidamutpādayati | avidyācittajīva buddhiśābdānām  
 47647 bhedo nāsti vṛkṣataruśabdayoriveti jñātvā cittameva vikalpanam kuru |  
 47648 abhyudite cittavaimalyārkaḥ bimbe sakalāṅkavikalpotthadoṣatimirāpaharaṇam  
 47649 na tadasti rāghava yanna dṛśyate yannātmikriyate yanna parityajyate yanna  
 47650 mriyate yannātmīyam yanna parakīyam sarvaṃ sarvadā sarvo bhavatīti  
 47651 paramārthaḥ || 8 ||  
 47652  
 47653 uktamupasaṃharanprakṛte yojayati - tasmādityādinā gadyena | haṭhayogena  
 47654 nirghṛṣya rājayogena saṃśodhya nirvikalpasamādhinā vilīnatām nītvā vivekena  
 47655 tattvasākṣātkāreṇa paraṃ śreyo mokṣam prāpsyasi | vicitrakaṃ  
 47656 vividhacitraracanāprakṛtibhūtaṃ yadindrajālamiva vāsanārūpaṃ tadvaśāt |  
 47657 vikalpanam vigatakalpanam kuru | timirāpaharaṇam bhaviṣyatīti śeṣaḥ | natu  
 47658 svacittalaye svāvidyākṣaye vā svādṛṣṭārjitasya svāvidyākāryasyaiva nivṛtīti  
 47659 syānna sarvādṛṣṭāvidyākāryasya svacittādestadakāraṇatvādityāśaṅkya  
 47660 sarvaṃ sarvādṛṣṭākāryam sarvopabhogyaṃ ceti sarvāvidyākāryam  
 47661 sarvātmakasvātmadarśanātsarvaṃ dṛṣṭam bhavati sarvamapyātmikṛtaṃ  
 47662 bhavati sarvamapi tyaktaṃ bhavati sarvamapi māritaṃ bhavatīti nātrāsaṃbhāvanā  
 47663 yuktetyāśayenāha - na tadastīti | tatkutastatrāha - yannātmīyamiti | yataḥ  
 47664 sarvātmīyam sarvaṃ parakīyam yasmātsarvaṃ sarvadā sarvo bhavatīti  
 47665 paramārthā sthītirityarthaḥ | tathāca madhubrahmaṇaśrutiḥ iyaṃ pṛthivī  
 47666 sarveṣām bhūtānām madhvasyai pṛthivyai sarvāṇi bhūtāni madhu ityādyā  
 47667 prasiddhetyāśayaḥ || 8 ||  
 47668  
 47669 p. 399) 235  
 47670  
 47671 bhāvarāśistathā bodhaḥ sarvo yātyekapiṇḍatām |  
 47672 vicitraṃrdbhāṇḍagaṇo yathā'pakvo jale sthitaḥ || 9 ||  
 47673  
 47674 ataḥ samādhiparipākajanyabodhena  
 47675 manastatkāryaprapañcayoravidyāyāścaika karasabrahmātmabhāvaḥ pariśiṣyate iti  
 47676 padyenopasaṃharati - bhāvarāśiriti |  
 47677 bhāvarāśirdṛṣyapadārthasamūhastathā tadviṣayakavicitravṛttirūpo

47678 bodhastadupahitaḥ sarvo jīvaścaikapīṇḍatām brahmaikarasatām yāti | yathā apakva  
 47679 iti cchedaḥ || 9 ||  
 47680  
 47681 śrīrāma uvāca |  
 47682  
 47683 evaṃ manaḥparikṣaye sakalasukhaduḥkḥānāmantaḥ prāpyata iti bhavatā  
 47684 proktaṃ tatkaṭhaṃ mahātmaṃścapalavṛttirūpasyaḥ manaso'sattā bhavati  
 47685 || 10 ||  
 47686  
 47687 gurūktastātparyasarvasvamanūḍya darśayan rāmo manaḥsamucchedaṃ  
 47688 svabuddhitarkitopāyairāśakyaṃ manyamānastadupāyāntaraṃ jijnāsurgadyena  
 47689 pṛcchati - evamiti || 10 ||  
 47690  
 47691 śrīvasiṣṭha uvāca |  
 47692  
 47693 raghukulendo śṛṇu manaḥpraśamane yuktiṃ yāṃ jñātvā  
 47694 svasvācāradūre manaḥsaṃdhirayameṣyasi || 11 ||  
 47695  
 47696 vasiṣṭhastadupāyaṃ vaktuṃ pratijānīte - raghukulendo iti | svāni svāni  
 47697 bahiḥpracāradvārāṇīndriyāṇi teṣāmacāraḥ saṃcārastasya dūre tadaviṣaye  
 47698 brahmaṇi manaḥsaṃdhirayaṃ manovṛttidhārām | rālayorabhedānmanasaḥ  
 47699 saṃdhānena layaṃ vā eṣyasi prāpsyasi || 11 ||  
 47700  
 47701 iha hi tāvadbrahmaṇaḥ sarvabhūtānāṃ trividhotpattiriti tatpūrvoktaṃ || 12 ||  
 47702  
 47703 nanu yasyānāḍau saṃsāre kadāpi nāśo na prasiddhastasya kathamucchedaḥ  
 47704 saṃbhāvyata ityāśaṅkya tatsaṃbhāvanāya madhye madhye tasya nāśaprasiddhiṃ  
 47705 pariṇāmisvabhāvatayā itarabhūtādītulyatām ca darśayitūṃ prāguktām  
 47706 sāttvikādibhedena trividhāṃ jīvasṛṣṭiṃ smārayati - iha hītyādinā |  
 47707 pūrvoktaṃ smartavyamiti śeṣaḥ | yadyapi dvādaśadhā jīvajātayaḥ  
 47708 prāguktāstathāpi sāttvikāditraividhye dvādaśānāmantarbhāvāttrividhetyuktaṃ |  
 47709 ādhyātmikādhidaivikādhībhautikabhedādvā trividhā | tāsu trividhāsvapi sṛṣṭiṣu  
 47710 mūlakāraṇaṃ hairaṇyagarbhaṃ manastatsaṃkalpānusārīṇyanyāni manāṃsītyapi  
 47711 prāguktaṃ || 12 ||  
 47712  
 47713 tatredaṃprathamayā manaḥkalpanayā dehīti sā brahmarūpiṇī saṃkalpamayī  
 47714 bhūtvā yadeva saṃkalpayati tadeva paśyati tenedaṃ bhuvanāḍambaraṃ  
 47715 kalpyate || 13 ||  
 47716  
 47717 tatra hairaṇyagarbhamanasaḥ svasaṃkalpavaicitryabrahmāṇḍākārapariṇatasya  
 47718 kalpānte vilayaḥ prasiddhastatkāryāṇāṃ ca bhautikānāṃ vilayadarśanāttasyāpi  
 47719 vilayasvabhāvatānumātūṃ śakyate | evaṃ mūlakāraṇe manasi  
 47720 vilayasvabhāvatāniścaye tattulyasvabhāvatayā asmadādīmanaḥsvapi sā  
 47721 saṃbhāvayitūṃ śakyata ityāśayenāha - tatredaṃprathamayetyādinā |  
 47722 idaṃprathamayā ādyayā | dehī caturmukhākāradehavānaḥhamiti yā brahmarūpiṇī  
 47723 dhātṛsvarūpā kalpanā sā tadeva paśyati satyasamkalpatvādityāśayaḥ || 13 ||  
 47724  
 47725 tatra jananamaraṇasukhaduḥkhamohādikaṃ saṃsaraṇaṃ kalpayantī  
 47726 kalpānuracanā bahunāmamantharaṃ sthitvā svayaṃ vilīyate  
 47727 himakaṇikevātapagatā || 14 ||  
 47728  
 47729 asmadādi janamamaraṇādisaṃsāro'pi tadīyakalpanaivetyāha - tatreti | kalpeṣu  
 47730 caturyugasahasramiteṣu svāhassu tattadanukūlaracanābhī racitānāṃ  
 47731 devāsurādīnāṃ bahubhīrnamabhirmantharaṃ gurutaraṃ yathā syāttathā sthitvā  
 47732 bhogiparyāṅkaśāyini viṣṇau svayaṃ vilīyate ātapagatā himakaṇikā yathā  
 47733 svakāraṇe tejasi līyate tadvat || 14 ||  
 47734  
 47735 kāloditaḥ saṃkalpavaśāt punaranyatayā jāyate sāpi punarvilīyate  
 47736 punarapyudeti saiveti bhūyobhūyo'nusaṃsarantī svayamupaśāmyati || 15 ||  
 47737  
 47738 punaḥ sṛṣṭikāle udito bhagavannābhipadmādvirbhūtaścet punaranyatayā  
 47739 kalpāntarasargāntaratayā sā prāktanī kalpanā jāyate sa punaḥ kalpānte vilīyate  
 47740 punarapyudeti | iti yāvada dhikāraprārābdhakṣayaṃ saṃsarantī tatkaṣaye  
 47741 svataḥsiddhādātma bodhādviparārdhāvasāne samūlaṃ svayamupaśāmyati || 15 ||  
 47742  
 47743 itthamanantā brahmakoṭayo'sminbrahmāṇḍe'nyeṣu ca samatītā bhaviṣyantīti  
 47744 santi cetarā anantā yāsāṃ saṃkhyāpi na vidyate || 16 ||  
 47745  
 47746 evamanyeṣvapi hairaṇyagarbhamanassu naśvarasvabhāvatā pramāṇasiddhetyāha

47747 - itthamityādinā | asmin brahmāṇḍe'pi pratiparamāṇu  
 47748 brahmāṇḍakoṭīkalpanāstīti prāguktarītyā bodhyam || 16 ||  
 47749  
 47750 p. 400) 236  
 47751  
 47752 evamasyām tādr̥śi vartamānāyāmiśvarādāgatya jīvo yathā jīvyate  
 47753 vimucyate tacchṛṇu || 17 ||  
 47754  
 47755 yathā samaṣṭimanāṃsi puruṣayatnasādhyairevopāsanajñānairupacīyante  
 47756 śāmyanti caivaṃ vyaṣṭijīvamanāṃsyapi  
 47757 janmamarāṇabījakāmākarmavāsanāsaṃkalpairupacīyante  
 47758 nirodhajñānābhyāsaprakarṣaiḥ śāmyantīti nāsaṃbhāvanīyo manonāśa  
 47759 ityāśayena sṛṣṭyādikālādārabhya mokṣakalpanāntām jīvasaṃsṛtiṃ  
 47760 saṃkṣepavistarābhyām prapañcayati - evamasyāmityādinā | asyām  
 47761 prāguktāyām samaṣṭikalpanāyām tādr̥śi paramātmani vartamānāyām  
 47762 satyām jīvo vyaṣṭijīvo jīvyate jīvati | padavikaraṇavyatyayaśchāndasaḥ || 17 ||  
 47763  
 47764 brahmaṇo manaḥśaktirabhyuditā puraḥsthitakāśaśaktimavalambya  
 47765 tatrasthapavanatānupātiniṃ ghanasaṃkalpatvaṃ gacchati || 18 ||  
 47766  
 47767 saṃkṣepeṇa sūtritamarthaṃ vivarītukāmaḥ prathamamiśvarādāgatyetyaṃsaṃ  
 47768 vivṛṇoti - manaḥśaktirīti | pralaye upādhivilayādavyākṛte līnānām  
 47769 jīvānām saṃskāramātreṇa pariśiṣṭā manaḥśaktiḥ prathamamavyākṛtāt  
 47770 śabdatanmātrātmakākāśaśaktyāvīrbhāve sati puraḥsthitām prathamotpannām  
 47771 tāmaivalambya svayamapyabhuditā sati pavanaśaktiyātmakasparśatanmātrotpattau  
 47772 tatratyapavanatānupātiniṃ iśaccalanayogyatālakṣaṇaṃ ghanasaṃkalpatvaṃ gacchati ||  
 47773 18 ||  
 47774  
 47775 tataḥ puraḥprāptabhūtatanmātrapañcakatāmetyāntaḥkaraṇatām nītvā  
 47776 sātvasūkṣmā prakṛtirbhūtvā  
 47777 gaganapavanatejorūpatāsaṃkalpātprāleyarūpatāmupetya śālyoṣadhiṃ  
 47778 viśanti prāṇinām garbhatām ca gacchati || 19 ||  
 47779  
 47780 tataḥ puraḥprāptarūparasagandhātmakatanmātrakrameṇa  
 47781 pañcakatāmapañcīkṛtapañcabhūtātmatāmetya antaḥkaraṇatām  
 47782 manobuddhirahaṃkāraścittamiti vyavahārabījajīvopādhitām nītvā prāpya sā  
 47783 prāguktamanaḥśaktirasūkṣmopacitā pañcīkṛtasthūlaprakṛtirbhūtvā  
 47784 pañcīkṛtagaganapavanatejorūpatāsaṃkalpāt krameṇa prāleyarūpatām  
 47785 nīhāravṛṣṭyādiजारūpatāmupetya śāligodhūmādyoṣadhiṃ sasyaṃ viśanti  
 47786 annabhūtā puruṣairbhuktā retobhāvaṃ prāpya strīyonau niṣiktā  
 47787 kalalabudbudādikrameṇa prāṇinām garbhatām ca gacchati || 19 ||  
 47788  
 47789 jāyate tasmāttataḥ puruṣaḥ saṃpadyate || 20 ||  
 47790  
 47791 tasmājjāyate prasūyate tato janmanaḥ  
 47792 kadācitsukṛtādhikyātkarmajñānādhikṛtaḥ puruṣaḥ saṃpadyata ityārthaḥ || 20  
 47793 ||  
 47794  
 47795 tena puruṣeṇa jātamatreṇaiva bālyātpṛabhṛti vidyāgrahaṇaṃ kartavyaṃ  
 47796 guravo'nugantavyāḥ || 21 ||  
 47797  
 47798 tenetyādi nigadavyākhyātam || 21 ||  
 47799  
 47800 tataḥ kramātpuṃsastaveva camatkṛtirjāyate || 22 ||  
 47801  
 47802 taveva camatkṛtirvivekavairāgyādisādhanaśāntirjāyate || 22 ||  
 47803  
 47804 svacchadṛśā cittavṛtṭeḥ puruṣasya heyopādeyavicāra utpadyate || 23 ||  
 47805  
 47806 svacchadṛśā cittavṛtṭeḥ puruṣasya saṃsārānartho heyo mokṣopāya upādeya  
 47807 iti vicāra utpadyate || 23 ||  
 47808  
 47809 tādr̥gvivekavati saṃkalitābhīmāne  
 47810 puṃsi sthite vimalasattvamayāgryajātau |  
 47811 saptaātmikāvatarati kramaśaḥ śivāya  
 47812 cetaḥprakāśanakarī nanu yogabhūmiḥ || 24 ||  
 47813  
 47814 gadyoktārthasāraṃ padyenoktvopasaṃharamstādr̥śe puruṣe  
 47815 yogabhūmikāmātyantikamanonāśopāyabhūtāmavatārayati - tādr̥giti |

47816 tādṛksādhanāntaropacito yo vivekastadvati vimalasattvamayī  
 47817 agryajātirbrāhmaṇādyuttamajātiryasya sa tādṛśo'hamiti saṃkalitaḥ  
 47818 svīkṛto'bhimāno'nena tasminnadhikāripuṃsi sthite acale sati śivāya  
 47819 paramapuruṣārthāya vakṣyamāṇasāptavidhyātmikā cetasaḥ prakāśanaṃ  
 47820 jñānenāmiḥvalanaṃ tatkarāṇaśīlā yogabhūmiḥ  
 47821 kramaśāscittoparamatāratamyakrameṇāvatarati |  
 47822 vakṣyamāṇalakṣaṇairāvirbhavatītyarthaḥ || 24 ||  
 47823  
 47824 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣo0 utpattiprakaṛaṇe  
 47825 sādhakajanmāvatāro nāma ṣoḍaśottaraśatatamaḥ sargaḥ || 116 ||  
 47826  
 47827 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe utpattiprakaṛaṇe  
 47828 sādhakajanmāvatāro nāma ṣoḍaśottaraśatatamaḥ sargaḥ || 116 ||  
 47829  
 47830  
 47831 saptadaśottaraśatatamaḥ sargaḥ 117  
 47832  
 47833 śrīrāma uvāca |  
 47834  
 47835 kīdṛśyo bhagavanyogabhūmikāḥ saptasiddhidāḥ |  
 47836 samāseneti me brūhi sarvatattvavidāṃvara || 1 ||  
 47837  
 47838 jñānabhūmiprabhedānāmupodghātena varṇyate |  
 47839 ajñānabhūmikā saptavidhā yadvā prasaṅgataḥ || 1 ||  
 47840  
 47841 samāsenā saṃgrahaṇa | itīśabdo lakṣaṇaprabhedānāṃ tadupayogyarthāntarāṇāṃ  
 47842 ca praśnasya dyotanāya || 1 ||  
 47843  
 47844 śrīvāsiṣṭha uvāca |  
 47845  
 47846 ajñānabhūḥ saptapadā jñānabhūḥ saptapadaiva hi |  
 47847 padāntarāṇyasamkhyāni bhavantyanānyathaitayoḥ || 2 ||  
 47848  
 47849 tatra itīśabdaprṣṭaṃ jñānabhūmikābodhopayuktamajñānabhūmikābhedam  
 47850 prathamam vaktukāmo vasiṣṭho jñānājñānabhūmike vibhajya darśayati -  
 47851 ajñāneti || 2 ||  
 47852  
 47853 svayatnasādhakarasānmahāsattābharonnateḥ |  
 47854 ete pratipadam baddhamūle saṃphalataḥ phalam || 3 ||  
 47855  
 47856 svābhāvikapravṛttilakṣaṇaḥ puruṣaprayatno bhogarāgadārḍhyalakṣaṇo  
 47857 rasāveśāścājñānabhūpratiṣṭhāyāmasādhāraṇahetū |  
 47858 śāstriyasāadhanacatuṣṭayaviśiṣṭaḥ śravaṇādiprayatno  
 47859 mumukṣādārḍhyalakṣaṇarasāveśāśca jñānabhūpratiṣṭhāyām |  
 47860 adhiṣṭhānabrahmasattotkarṣādhīnasvasattālābhastūbhayatra sādharmaṇo hetuḥ |  
 47861 etebhyo hetubhya ete bhūmike pratipadam svasvaviśaye baddhamūle satyau  
 47862 svasvocitaṃ saṃsārasthitiduḥkhalakṣaṇaṃ tanmuktinirtīśayānandāvāptilakṣaṇaṃ  
 47863 ca phalam saṃphalataḥ | yathā adhobhuvanabhavaḥ saptapadā uttarottaraṃ  
 47864 rajastamoduḥkhabahulā narakāntāḥ ūrdhvabhuvanabhuvastūttarottaraṃ  
 47865 sattvasukhajñānabahulāḥ satyalokāntāḥ kramamuktiphalāśca  
 47866 tadvadityarthādgamyate || 3 ||  
 47867  
 47868 p. 401) 236  
 47869  
 47870 tatra saptaprakārāṃ tvamajñānasya bhuvam śṛṇu |  
 47871 tataḥ saptaprakārāṃ tvam śroṣyasi jñānabhūmikām || 4 ||  
 47872  
 47873 tatra tayorbhūmikayormadhye || 4 ||  
 47874  
 47875 svarūpāvasthitirmuktistadbhramśo'haṃtvavedanam |  
 47876 etatsaṃkṣepataḥ proktaṃ tajjñātvājñātvalakṣaṇam || 5 ||  
 47877  
 47878 tatra bhūmidvayasya pratyekaṃ phalataḥ sāmānyalakṣaṇamāha - svarūpeti || 5 ||  
 47879  
 47880 śuddhasanmātrasaṃvitteḥ svarūpānna calanti ye |  
 47881 rāgadveṣodayābhāvātteṣāṃ nājñātvasaṃbhavaḥ || 6 ||  
 47882  
 47883 tatrādyalakṣaṇaṃ sphuṭayati - śuddheti || 6 ||  
 47884

47885 yatsvarūpaparibhramśāccetyārthe citimajjanam |  
 47886 etasmādaparo moho na bhūto na bhaviṣyati || 7 ||  
 47887  
 47888 dvitīyaṃ sphuṭayati - yaditi || 7 ||  
 47889  
 47890 arthādarthāntaram citte yāti madhye hi yā sthitiḥ |  
 47891 nirastamananā yāsau svarūpasthithirucyate || 8 ||  
 47892  
 47893 ādyasyāprasiddhiṃ vārayati - arthāditi | pūrvaviṣayāccyutasya  
 47894 viṣayāntaramananātprāṇ nirastamananā svarūpāvasthithiḥ prasiddhetyarthaḥ || 8 ||  
 47895  
 47896 saṃsāntasarvasaṃkalpā yā śilāntariva sthitiḥ |  
 47897 jādyanidrāvinirmuktā sā svarūpasthithiḥ smṛtā || 9 ||  
 47898  
 47899 mūrcchāsuṣuptyorvāraṇāya viśinaṣṭi - jādyanidreti || 9 ||  
 47900  
 47901 ahaṃtāmśe kṣate śānte bhede niḥspandatām gate |  
 47902 ajaḍā yā prakacati tatsvarūpamiti sthitam || 10 ||  
 47903  
 47904 antarahāṃtāmśe bahirbhede | ubhayatra nispanadatām gate | ajaḍā svaprakāśā yā  
 47905 ciditi śeṣaḥ || 10 ||  
 47906  
 47907 tatrāropitamajñānaṃ tasya bhūmīrimāḥ śṛṇu |  
 47908 bījajāgrattathā jāgranmahājāgrattathaiva ca || 11 ||  
 47909  
 47910 tatra tasyāṃ pratyakciti | āropitamanāditayādhyastam || 11 ||  
 47911  
 47912 jāgratsvapnastathā svapnaḥ svapnajāgratsusuptakam |  
 47913 iti saptavidho mohaḥ punareva parasparam || 12 ||  
 47914  
 47915 śliṣṭo bhavatyaneḥkākhyāḥ śṛṇu lakṣaṇamasya ca |  
 47916 prathame cetanaṃ yatsyādanākhyāṃ nirmalaṃ citaḥ || 13 ||  
 47917  
 47918 padāntarāṇyasamkhyānīti yaduktaṃ tadupapādayati - punareva parasparam  
 47919 śliṣṭa iti | aṣṭa saptavidhasya mohasya pratyekaṃ lakṣaṇaṃ śṛṇvityarthaḥ |  
 47920 bījajāgrallakṣaṇamāha - prathamamiti | cito  
 47921 māyāsabalacaitanyātsakāśātsargādaḥ jāgarādaḥ vā prathamam cetanaṃ  
 47922 cidābhāsaṃvalitarūpaṃ yatsyāttatprāṇadhāraṇādikriyopādhiṇā  
 47923 bhaviṣyaccittajīvādināmasābdānāṃ tadarthānāṃ ca bhājanaṃ  
 47924 vakṣyamāṇajāgradbījabhūtaṃ sthitaṃ bījajāgraditi pareṇānvayaḥ || 13 ||  
 47925  
 47926 bhaviṣyaccittajīvādināmasābdārthabhājanam |  
 47927 bījarūpaṃ sthitaṃ jāgradbījajāgrattaducyate || 14 ||  
 47928  
 47929 eṣā jñapternavāvasthā tvam jāgratsaṃsṛtiṃ śṛṇu |  
 47930 navaprasūtasya parādayaṃ cāhamidaṃ mama || 15 ||  
 47931  
 47932 jāgrallakṣaṇaṃ śrāvayati -tvamiti | navaprasūtasya bījajāgrataḥ parāt parataḥ |  
 47933 ayaṃ sthūladeho'haṃ idaṃ dehabhogyajātaṃ mama iti yaḥ  
 47934 pratyayastajjāgradityarthaḥ || 15 ||  
 47935  
 47936 iti yaḥ pratyayaḥ svasthastajjāgratprāgabhāvanāt |  
 47937 ayaṃ so'hamidaṃ tanma iti janmāntaroditaḥ || 16 ||  
 47938  
 47939 ayaṃ so'hamidaṃ tanme ityuktalakṣaṇasya jāgratpratyayasya janmānantaramuditaḥ |  
 47940 nakāralopaśchāndasaḥ | athavā sajātīyapūrvapūrvajñmasaṃskārod bodhena  
 47941 dṛḍhataroditaḥ ata eva pīvaraḥ abhyāsādupacitaḥ | tathāhi  
 47942 brāhmaṇādi janmasādhāraṇe'pi janmāntarābhyāsāt  
 47943 keśāṃcidbrāhmaṇocitakriyāsvabhīniveśaḥ pāṭavātīśayaśca dṛśyate na  
 47944 sarveṣāṃ | tathācāhikātpṛaktānādvā dṛḍhābhyāsapāṭavādūpacitābhiniveśo  
 47945 jāgratpratyayo mahājāgradityarthaḥ || 16 ||  
 47946  
 47947 pīvaraḥ pratyayaḥ prokto mahājāgraditi sphuran |  
 47948 arūḍhamatha vā rūḍhaṃ sarvathā tanmayātmakam || 17 ||  
 47949  
 47950 jāgratsvapnaṃ lakṣayati - arūḍhamiti | arūḍhamanabhyāsapelavaṃ  
 47951 rūḍhamabhyāsadrūḍham | yathā lavaṇasya || 17 ||  
 47952  
 47953 yajjāgrato manorājyaṃ jāgratsvapnaḥ sa ucyate |

47954 dvicandraśuktikārūpyamṛgatṛṣṇādibhedataḥ || 18 ||  
 47955  
 47956 dvicandraśuktirūpyādibhrāntayo'pi jāgratsvapnabhedā evetyāha - dvicandreti ||  
 47957 18 ||  
 47958  
 47959 abhyāsātprāpya jāgrattvaṃ svapno'nekavidho bhavet |  
 47960 alpakālaṃ mayā dṛṣṭamevaṃ no satyamityapi || 19 ||  
 47961  
 47962 svapnaṃ lakṣayati - alpakālamiti | nidrānte nidrāmadhye nidrāvasāne vā  
 47963 pratīyata iti pratyayaḥ | yaḥ pratyayo'nusamdhīyate sa svapnaḥ kathita ityarthah |  
 47964 tasyājñasya | sa ca mahājāgratsthitermahājāgradantargatasthūlaśarīrasya hṛdi  
 47965 kaṇṭhādi hṛdayāntanāḍipradeśe bhavatītyarthah || 19 ||  
 47966  
 47967 nidrākālānubhūte'rthe nidrānte pratyayo hi yaḥ |  
 47968 sa svapnaḥ kathitastasya mahājāgratsthiterhṛdi || 20 ||  
 47969  
 47970 ciraśaṃdarśanābhāvādapraphullabṛhadvapuḥ |  
 47971 svapno jāgrattayā rūḍho mahājāgratpadaṃ gataḥ || 21 ||  
 47972  
 47973 uktalakṣaṇopapādanāya svapnameva punarvisīnaṣṭi -  
 47974 ciraśaṃdarśanābhāvāditi | svapnajāgratorlakṣaṇamāha - svapno jāgrattayeti |  
 47975 rūḍho dṛḍhābhīniveśāccirakālasthāyitvakalpanādvā upacītaḥ yathā  
 47976 hariścandrasya dvādaśavarṣātmakaḥ | mahājāgratpadaṃ mahājāgratsāmyaṃ  
 47977 gataḥ sannityarthah || 21 ||  
 47978  
 47979 akṣatevākṣate dehe svapnajāgranmataṃ hi tat |  
 47980 ṣaḍavasthāparityāge jaḍā jīvasya yā sthitiḥ || 22 ||  
 47981  
 47982 sa cāsyā daivāddehanāse'pi tathaivāgre'pyanuvartate iti sūcanāya kṣate dehe  
 47983 ityuktam | suṣuptiṃ lakṣayati - ṣaḍavastheti | pūrvāḥ ṣaḍavasthāḥ  
 47984 karmaphalabhogabhūmitvātkarmajāḥ | suṣuptistu pūrvodbhūtakarmaṇāṃ bhogena  
 47985 kṣaye uttareṣāmanudbhave'ntarāle chatrāpāyavatsarvasūkṣmāsthūlaprapaṇcavilaye  
 47986 tadbījājñānamātrapariśeṣāttadupahitātmamātrapariśeṣarūpetyāśayenāha -  
 47987 jaḍā jīvasya yā sthitiriti || 22 ||  
 47988  
 47989 p. 402) 237  
 47990  
 47991 bhaviṣyadduḥkhabodhāḍhyā sauṣupti socyate gatiḥ |  
 47992 ete tasyānavasthāyāṃ tṛṇaloṣṭaśilādayaḥ || 23 ||  
 47993  
 47994 bhaviṣyadduḥkhāni [1] bodhayanti anubhāvayantīti  
 47995 bhaviṣyadduḥkhabodhāni vāsanākarmāṇi tairāḍhyā saṃpannā sauṣuptireva  
 47996 sauṣupti | sauṣuptau kāraṇe vilīnasya jagataḥ saṃskārātmanā satvameva nāsatvaṃ  
 47997 punarudbhavābhāvaprasaṅgādityāśayenāha - ete iti || 23 ||  
 47998  
 47999 padārthāḥ saṃsthitāḥ sarve paramāṇupramāṇinaḥ |  
 48000 saptāvasthā iti proktā mayā'jñānasya rāghava || 24 ||  
 48001  
 48002 upasaṃharati - saptāvasthā iti || 24 ||  
 48003  
 48004 ekaikā śataśākhātra nānāvibhavarūpiṇī |  
 48005 jāgratsvapnaściraṃ rūḍho jāgrtāveva gacchati || 25 ||  
 48006  
 48007 tāsvekaikāntaranyānyāvīrbhāvātparasparaṃ saṃvalanāccānantabhedāḥ  
 48008 saṃbhavantītyāha - ekaiketi | jāgrtāveva gacchati milati || 25 ||  
 48009  
 48010 nānāpadārthabhedena savikāsaṃ vijṛmbhate |  
 48011 asyāmapyudare santi mahājāgraddaśāḍṛśaḥ || 26 ||  
 48012  
 48013 asyāṃ jāgradbhāvāpannāyāṃ jāgratsvapnadaśāyāṃ | udare antaḥ  
 48014 mahājāgraddaśālakṣaṇāḥ dṛśaḥ pratyayāḥ | dṛśaḥ sāksīṇo  
 48015 mahājāgraddaśāḥ santīti pṛthak padacchedo vā || 26 ||  
 48016  
 48017 tāsāmapyantare loko mohānmohāntaraṃ vrajet |  
 48018 antaḥpātījalāvarta iva dhāvati naurbhramam || 27 ||  
 48019  
 48020 loko janaḥ jīva iti yāvat | nadyantaḥpātījalāvarte nauriva bhramaṃ dhāvati gacchati ||  
 48021 27 ||  
 48022

48023 kāścitsaṃsṛtayo dīrghaṃ svapnajāgrattayā sthitāḥ |  
 48024 kāścitpunāḥ svapnajāgrajjāgratsvapnāstathetarāḥ || 28 ||  
 48025  
 48026 dīrghaṃ dīrghakālam | svapnajāgraditi jātāvekavacanam || 28 ||  
 48027  
 48028 ajñānabhūmiriti saptapadā mayoktā  
 48029 nānāvikārajagadantaramedahinā |  
 48030 asyāḥ samuttarasi cāruvicāraṇābhi-  
 48031 rdṣṭe prabodhavimale svayamātmanīti || 29 ||  
 48032  
 48033 varṇitāmajñānabhūmikāmupasaṃharamstaduttaraṇopāyamāha -  
 48034 ajñānabhūmiriti | nānāvikārairjagadantarabhedaiśca hinā nindyā avaśyaheyeti  
 48035 yāvat | iti uktavakṣyamāṇaprakārābhiścāruvicāraṇābhiḥ prabodhamale svayaṃ  
 48036 pratyañmātraikarase ātmani dṣṭe sati asyāḥ avidyābhūmeḥ  
 48037 sakāśātsamuttarasi nirgata evāsītyarthaḥ | svayamuttarasīti vā saṃbandhaḥ || 29 ||  
 48038  
 48039 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mokṣopāyeṣūtpattiprakaraṇe  
 48040 ajñānabhūmikāvarṇanaṃ nāma saptadaśottaraśatatamaḥ sargaḥ || 117 ||  
 48041  
 48042 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe  
 48043 ajñānabhūmikāvarṇanaṃ nāma saptadaśottaraśatatamaḥ sargaḥ || 117 ||  
 48044  
 48045  
 48046 aṣṭādaśottaraśatatamaḥ sargaḥ 118  
 48047  
 48048 śrīvāsiṣṭha uvāca |  
 48049  
 48050 imāṃ saptapadāṃ jñānabhūmimākarṇayānagha |  
 48051 nānayā jñātayā bhūyo mohapaṅke nīmajjasi || 1 ||  
 48052  
 48053 iha saptapadā jñānabhūmikā lakṣaṇaiḥ svakaiḥ |  
 48054 ārūḍhalakṣaṇaiścaiva mokṣāntā sādhu varṇyate || 1 ||  
 48055  
 48056 jñātayā abhyāsakrameṇānubhūtayā || 1 ||  
 48057  
 48058 vadanti bahubhedena vādino yogabhūmikāḥ |  
 48059 mama tvabhimatā nūnamimā eva śubhapradāḥ || 2 ||  
 48060  
 48061 nanu yogasāstre yamaniyamādyasṭāṅgabhedabhinnaḥ yogabhūmikāḥ prasiddha  
 48062 eva kiṃ tā evaitā netyāha - vadantīti | vādino yogasāṃkhyavādināḥ | tā  
 48063 yogabhūmikāstucchasiddhiphalā anyeṣāmbhimatāḥ | mama tu imā  
 48064 jñānabhūmikā evābhimatāḥ | yataḥ paramapurūṣārthalakṣaṇaśubhapradā  
 48065 ityārthaḥ || 2 ||  
 48066  
 48067 avabodhaṃ vidurjñānaṃ tadidaṃ saptabhūmikam |  
 48068 muktistu jñeyamityuktaṃ bhūmikāsaptakātparam || 3 ||  
 48069  
 48070 kiṃ tajjñeyaṃ kiṃ vā jñānaṃ yadbhūmayo varṇyante iti te lakṣayati -  
 48071 avabodhamiti | akhaṇḍasvākāravṛttyā rūḍhaṃ brahma  
 48072 ajñānanivartakatvājñānaṃ nivṛttājñānaṃ tu tadeva  
 48073 jñeyamityupacārāddvidhocyata ityārthaḥ || 3 ||  
 48074  
 48075 satyāvabodho mokṣaścaiveti paryāyanāmanī |  
 48076 satyāvabodho jīvo'yaṃ neha bhūyaḥ prarohati || 4 ||  
 48077  
 48078 tathāca pūrvāparāvasthākālpitāvāntarapravṛttinimittabhedasya  
 48079 mithyābhūtasypāpāye  
 48080 avabodhamokṣapadayorekārthamātraniṣṭhatvātparyāyanāmatā phalitā |  
 48081 yatastādṛśo jīvo na bhūyaḥ prarohati yena bhedādaparyāyatā syādityāśayenāha  
 48082 - satyāvabodha iti || 4 ||  
 48083  
 48084 jñānabhūmiḥ śubhecchākhyā prathamā samudāhṛtā |  
 48085 vicāraṇā dvitīyā tu [bhaviṣyaduḥkheti mudritapustake pāṭhaḥ]  
 48086 tṛtīyā tanumānasā || 5 ||  
 48087  
 48088 uddeśaḥ spaṣṭaḥ || 5 ||  
 48089  
 48090 sattvāpattiścaturthī syāttato'saṃsaktināmikā |  
 48091 padārthābhāvanī ṣaṣṭhī saptamī turyagā smṛtā || 6 ||

48092 āsāmanante sthitā muktistasyām bhūyo na śocyate |  
48093 etāsām bhūmikānām tvamidaṃ nirvacanaṃ śṛṇu || 7 ||  
48094  
48095  
48096 uddiṣṭānām lakṣaṇoktiṃ vaktuṃ pratijñānte - etāsāmiti || 7 ||  
48097  
48098 sthitaḥ kiṃ mūḍha evāsmi prekṣye'haṃ śāstrasajjanaiḥ |  
48099 vairāgyapūrvamiccheti śubhecchetyucyate budhaiḥ || 8 ||  
48100  
48101 prekṣye prekṣiṣye | iḍabhāvaśchāndasaḥ | śāstrairvicāritavedāntavākyaḥ  
48102 sajjanairgurubhiḥ | vairāgyagrahaṇaṃ sādhanacatuṣṭayopalakṣaṇaṃ | tathāca  
48103 niṣiddhavarjananiṣkāmayajñadānādyanuṣṭhānaprayuktā  
48104 saṃnyāsaśādhanaacatuṣṭayasampattisahitā muktiparyavasitā  
48105 śravaṇādipravṛttiphalopahitātmasākṣātkārotkaṭecchaiva prathamā  
48106 bhūmiketyarthaḥ || 8 ||  
48107  
48108 śāstrasajjanasamparkavairāgyābhyāsapūrvakam |  
48109 sadācārapravṛttiryaḥ procyate sā vicāraṇā || 9 ||  
48110  
48111 guruśuśruṣābhikṣāśanaśaucādiyatidharmapālanasahite śrāṇamanane evātra  
48112 sadācāraḥ | anyasya cittasuddhimātrahetutvena prāgeva siddhatvāt || 9 ||  
48113  
48114 p. 403) 237  
48115  
48116 vicāraṇāśubhecchābhyāmīndriyārtheṣvasaktatā |  
48117 yātra sā tanutā bhāvātprocyate tanumānasā || 10 ||  
48118  
48119 abhyarhitatvādvicāraṇāśabdasya pūrvanipātaḥ | bhāvanaṃ bhāvo nididhyāsaṇaṃ  
48120 tasmāt | tathāca sādhanacatuṣṭayasampattyādipūrvakaśravaṇamananābhyām  
48121 sahitānnididhyāsanādyā manasa indriyārtheṣu śabdādiviṣayeṣu asaktatā  
48122 agraḥaṇaparyantā tanutā savikalpasamādhirūpā sūkṣmatā sā tanumānasākhyā  
48123 bhūmikā proktā | tanu sūkṣmatamaṃ mānaṃ yasyāmiti vyutpatterityarthaḥ |  
48124 aṇṇantasyopasarjanatvānna nīp | tathācoktaṃ yogaśāstre  
48125 śrotrādikaraṇairyaḥvacchabdādiviṣayagrahaḥ | tāvaddhyānamiti proktaṃ samādhīḥ  
48126 syāttataḥ paraḥ || iti || 10 ||  
48127  
48128 bhūmikātritayābhyāsāccitte'rthe viratervaśāt |  
48129 satyātmani sthitiḥ śuddhe sattvāpattirudāhṛtā || 11 ||  
48130  
48131 arthe bāhyārthe viśaye saṃskārocchedādātyantikī citte yā  
48132 viratistadvaśāttatsthairyāt | śuddhe māyātatkāryādavasthātrayācca śodhite  
48133 sarvādhiṣṭhānaśāntarūpe ātmani kṣīrodakavattiriputīvilayena  
48134 sākṣātkāraparyantā yā sthitiḥnirvikalpakasamādhirūpā sā sattvāpattirmanasaḥ  
48135 paramātmāsattvātmanaiḥvāpannatvādityarthaḥ | atra hyasau brahmavidityucyate || 11 ||  
48136  
48137 daśācatuṣṭayābhyāsādasamsaṅgaphalena ca |  
48138 rūḍhasattvacamatkāratproktā'samsaktināmikā || 12 ||  
48139  
48140 asaṃsaṅgaścittasya bāhyābhyantarākāraistatsaṃskāraiścāsparsastallakṣaṇena  
48141 samādhiparipākaphalena ca hetunā rūḍha upacitaścitte  
48142 niratīśayānandanityāparokṣabrahmātmabhāvasākṣātkāralakṣaṇaścamatkāro  
48143 yasyām sā | yadyapyuttamādhikāriṇām dvitīyabhūmikāyāmapi sākṣātkāraḥ  
48144 śābdāparokṣātpasiddhastathāpi  
48145 pañcamabhūmikāyāmātyantikadvaitasaṃskārocchedaprayuktotkarṣatīśayasya  
48146 mandamadhyamādhikāriṇāmapi caturthabhūmikāntotpannasākṣātkārasya  
48147 pañcamayām nirūḍhataratvopapatteśca sūcanāya rūḍheti camatkāraviśeṣaṇaṃ |  
48148 ata eva caturthabhūmikānte kvacitpañcamīm bhūmikāṃ prāpto brahmavidvara  
48149 ityucyate | na vidyate avidyātatkāryasaṃsaktiḥ sarvathā yasyāmiti vyutpattyā  
48150 asaṃsaktināmikā || 12 ||  
48151  
48152 bhūmikāpañcakābhyāsātsvātmārāmatayā dṛḍham |  
48153 ābhyantarāṇām bāhyānām padārthānāmabhāvanāt || 13 ||  
48154  
48155 asyā eva paripākotkarṣāduttare dve bhūmike bhavata ityāśayenāha -  
48156 bhūmikāpañcaketī | vakṣyamāṇaṃ nāma anvarthatayā nirvakti -  
48157 ābhyantarāṇāmiti || 13 ||  
48158  
48159 paraprakṛtena ciraṃ prayatnenārthabhāvanāt |  
48160 padārthābhāvanānāmni sasti samjāyate gatīḥ || 14 ||



48161  
 48162 tarhi katham dehayātrāsiddhistatrāha - paraprakṛtyukteneti | asyām ca  
 48163 bhūmikāyām brahmavidvarīyānityākhyāyate || 14 ||  
 48164  
 48165 bhūmiṣaṭkacirābhyāsādbhedasyānupalambhataḥ |  
 48166 yatsvabhāvaikaniṣṭhatvaṃ sā jñeyā turyagā gatiḥ || 15 ||  
 48167  
 48168 saptamīm bhūmikāmāha - bhūmiṣaṭketi | paraprakṛtyatnenāpi  
 48169 bhedasyānupalambhata ityarthādgamyate | turyaṃ jāgradādyavasthātrayanirmuktaṃ  
 48170 śivamadvaitaṃ caturthaṃ manyante iti śrutyā tādrśīvidvadanubhavasiddhatvena  
 48171 pratipāditaṃ brahma gacchati ātmatayānubhavatyakhaṇḍitaṃ yasyāmavasthāyām  
 48172 sā turyagā | tām tu prāpto brahmavidvariṣṭha ityucyate | saca brahmavitprabhṛtiṣu  
 48173 turiyastaṃ gacchatīti turyagā || 15 ||  
 48174  
 48175 eṣā hi jīvanmukteṣu turyāvastheha vidyate |  
 48176 videhamuktiviśayaṣṭuryātītāmataḥ param || 16 ||  
 48177  
 48178 ihāsminneva dehe vidyate | ato'syā avasthāyāḥ param videhamuktiviśayaṣṭuryātītāṃ  
 48179 brahmaiveti na bhūmikāsu gaṇyate ityārthaḥ || 16 ||  
 48180  
 48181 ye hi rāma mahābhāgāḥ saptamīm bhūmikāṃ gatāḥ |  
 48182 ātmārāmā mahātmānaste mahatpadamāgatāḥ || 17 ||  
 48183  
 48184 jīvanmuktā na sajjanti sukhaduḥkharasasthitau |  
 48185 prakṛtenārthakāryāṇi kiṃcitkurvanti vā na vā || 18 ||  
 48186  
 48187 kiṃcitkurvanti śaṣṭhabhūmikāyām na vā kurvanti  
 48188 saptamabhūmikāyāmityāśayaḥ || 18 ||  
 48189  
 48190 pārśvasthabodhitāḥ santaḥ sarvācārakramāgatam |  
 48191 ācāramācarantyeva suprabuddhavadakṣatam || 19 ||  
 48192  
 48193 kurvanti vā navetyukteryatheṣṭācāraparatvāśaṅkāṃ vārayan svāśayaṃ  
 48194 prakāṣayati - pārśvastheti | sarveṣāṃ  
 48195 tattadāśramaniṣṭhānāmācārakrameṇāgatamācāraṃ sadācāramevācaranti  
 48196 ācarantyeveti dvividho'pi niyamo'tra vivakṣitaḥ | akṣataṃ āśaṅgenādūṣitam |  
 48197 akṣatā iti pāṭhe phalāśaktiśakṣaṇakṣatarahitā ityārthaḥ | tathāca na  
 48198 yatheṣṭācāraṇaprasaktirīti bhāvaḥ | tathācāhuḥ - viditabrahmatattvasya  
 48199 yatheṣṭācāraṇaṃ yadi | śunām tattvavidāṃ caiva ko bhedo'śucibhakṣaṇe || iti || 19  
 48200 ||  
 48201  
 48202 ātmārāmatayā tāmstu sukhayanti na kāścana |  
 48203 jagatkriyā saṃsuptānrūpālokaḥ striyo yathā || 20 ||  
 48204  
 48205 anāśaṅgavyavahāreṇa sukhaduḥkhānudayaṃ sadṛṣṭāntamāha -  
 48206 ātmārāmatayeti | jagatkriyāvyavahārāstān jīvanmuktānna sukhayanti | yathā  
 48207 saṃsuptān gāḍhanidrāvaśān rūpeṇa saundaryātiśayena ālokyanta iti  
 48208 rūpālokaḥ striyo na sukhayanti tadvadityārthaḥ | jagatkriyāsu saṃsuptān rūpālokaḥ  
 48209 striyo yathā iti pāṭhe tu yasyām jāgrati bhūtāni sā niśā paśyato muneḥ iti  
 48210 bhagavaduktadiśā jagadvyāpāreṣu svapnavanmithyātvdarśanātsuptaprāyāmstān  
 48211 brahmādisaṃpado'pi na sukhayanti | yathā strīrūpāloko'nyāḥ striyo na sukhayati tatra  
 48212 rāgābhāvāttadvadityārthaḥ || 20 ||  
 48213  
 48214 bhūmikāṣaṭkaṃ caitaddhīmatāmeva gocaram |  
 48215 na paśusthāvarādīnāṃ na ca mlecchādicetasāṃ || 21 ||  
 48216  
 48217 mlecchādivacceto dehātmabuddhiryeṣāṃ teṣāṃ manuṣyādīnāṃ cetyārthaḥ || 21 ||  
 48218  
 48219 prāptā jñānadaśāmetāṃ paśumlecchādayo'pi ye |  
 48220 sadehā vāpyadehā vā te muktā nātra saṃśayaḥ || 22 ||  
 48221  
 48222 paśavo hanumatprabhṛtayaḥ | mlecchā dharmavyādhādayaḥ ādipadādasurāḥ  
 48223 prahlādakarkaṭipramṛtayaśca gṛhyante || 22 ||  
 48224  
 48225 jñaptirhi granthivicchedastasminsati hi muktatā |  
 48226 mṛgatṛṣṇāmbubuddhyādi śāntimātrātmakastvasau || 23 ||  
 48227  
 48228 mṛgatṛṣṇāmbubuddherādipadācchuktirūpyabuddheśca yā śāntirbādhaḥ  
 48229 saiva mātrā tulā yasya tadātmakaḥ | tattulya iti yāvat || 23 ||

48230  
 48231 p. 404) 238  
 48232  
 48233 ye tu mohātsamuttirṇā na prāptāḥ pāvanaṃ padam |  
 48234 āsthitā bhūmikāsvāsu svātmalābhaparāyaṇāḥ || 24 ||  
 48235  
 48236 yadyapi dvitīyādibhūmiṣu caturthabhūmau vā  
 48237 jñānodayenājñānāvaraṇabhāṅgānmohātsamyaguttirṇā eva tathāpi  
 48238 prabalaprārābdhaprayuktavikṣepātpāvanamātyantikamanonāśopalakṣitaniratiśayā  
 48239 nandapūrṇatālakṣaṇaṃ videhakaivalyaṃ na prāptā ityārthaḥ || 24 ||  
 48240  
 48241 sarvabhūmigatāḥ kecitkeciddvittraikabhūmikāḥ |  
 48242 bhūmiṣaṭkagatāḥ kecitkecitsaptaikabhūmikāḥ || 25 ||  
 48243  
 48244 ekasminneva janmani kramātsarvabhūmigatāḥ | evaṃ sarvatra saptaikabhūmikā  
 48245 saptamaikabhūmikāḥ sanakādayaḥ || 25 ||  
 48246  
 48247 bhūmitrayagatāḥ kecitkecidntyāṃ bhuvam gatāḥ |  
 48248 bhūcatuṣṭayagāḥ kecitkecidbhūmidvaye sthitāḥ || 26 ||  
 48249  
 48250 bhūcatuṣṭayagāḥ kecidityetadanyasya pūrvoktasyaivānuvādaḥ prapañcārthaḥ || 26  
 48251 ||  
 48252  
 48253 bhūmyaṃśabhājanāḥ kecitkecitsārdhatribhūmikāḥ |  
 48254 kecitsārdhacaturbhūgāḥ sārdhaṣaḍbhūmikāḥ pare || 27 ||  
 48255  
 48256 bhūmyaṃśaḥ pādabhūmyardhabhūmyādiḥ || 27 ||  
 48257  
 48258 vivekino narā loke caranta iti bhūmiṣu |  
 48259 grahāyatanatāpasya dṛśāveśeṣu saṃsthitāḥ || 28 ||  
 48260  
 48261 iti ukta prakārāsu bhūmiṣu carantaḥ santo dṛśā bhūmātmadṛṣṭyā  
 48262 gr̥hṇantīti grahāḥ grahātigrahākhyāḥ sāntarbāhyakaraṇatadviśayāḥ āyatanam  
 48263 tadādhārābhūtaṃ śarīraṃ ca tatprayuktasya tāpasyādhyātmikādibhedabhinnaṣya  
 48264 āveśeṣu bādhalakṣaṇeṣvātmāntaḥpraveśaneṣu saṃsthitā udyuktāḥ santītyārthaḥ  
 48265 || 28 ||  
 48266  
 48267 te hi dhīrāḥ surājāno daśāsvāsu jayanti ye |  
 48268 tṛṇāyate'tra digdantighaṭābhataparājayaḥ || 29 ||  
 48269  
 48270 sendriyamanojaya eva sarvaśatrujayādutkr̥ṣṭaḥ svātmasāmrājyameva  
 48271 sarvotkr̥ṣṭā rājatā nānyetyāha - te hīti | śobhanāḥ sarvotkr̥ṣṭā rājānaḥ  
 48272 | na pūjanāt iti na ṭac | atra asyāgre digdantighaṭāśahitānām sarvaśatrubhaṭānām  
 48273 parājayastatprayuktasaptadvīparājyaṃ ca tṛṇāyate tucchibhavatītyārthaḥ || 29 ||  
 48274  
 48275 ye tāsu bhūmiṣu jayanti hi ye mahānto  
 48276 vandyāsta eva hi jīten driyaśatravaste |  
 48277 samnāḍvirāḍapi ca yatra tṛṇāyate vai  
 48278 tasmātparam jagati te samavāpnuvanti || 30 ||  
 48279  
 48280 uktamevārthaṃ sphuṭam vadannupasaṃharati - etāsviti | yeneṣṭam rājasūyena  
 48281 yaścaikaḥ sarvabhūmaṇḍalādhipatiranyeṣāṃ rājñāṃ śāsītā sa samrāt | yuvā  
 48282 syātsādhuyuvādhyāpakaḥ | āśiṣṭo draḍhiṣṭho baliṣṭhaḥ | tasyeyam pṛthivī  
 48283 sarvā vittasya pūrṇā syāt | sa eko mānuṣa ānandaḥ iti  
 48284 śrutyuktalakṣaṇamānuṣānandasampanna ityārthaḥ | virāt brahmaśarīraḥ  
 48285 prajāpatirdaivānandaparamāvadhirapi yatra saptamabhūmau tṛṇāyate tasmātparam  
 48286 videhakaivalyasukhaṃ jagati ihaiva yataste samavāpnuvantītyārthaḥ || 30 ||  
 48287  
 48288 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 48289 mokṣopāyeṣutpattiprakaraṇe jñānabhūmikopadeśo  
 48290 nāmāṣṭādaśottaraśatatamaḥ sargaḥ || 118 ||  
 48291  
 48292 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe utpattiprakaraṇe  
 48293 jñānabhūmikopadeśo nāmāṣṭādaśottaraśatatamaḥ sargaḥ || 118 ||  
 48294  
 48295  
 48296 ekonaviṃśottaraśatatamaḥ sargaḥ 119  
 48297  
 48298 śrīvāsiṣṭha uvāca |

48299  
 48300 ūrmikāsaṃvidā hema yathā vismṛtya hematām |  
 48301 virauti nāhaṃ hemeti tathātmāhaṃtayānaya || 1 ||  
 48302  
 48303 nirasya māyikaṃ rūpaṃ sanmātraikatvadarśanam |  
 48304 bhūmikāsu sthīrikartuṃ yuktiratna prapañcyate || 1 ||  
 48305  
 48306 tadarthaṃ paramātmanaḥ sahasasvapūrṇānandasvaparakāśabhāvavismaraṇe  
 48307 māyikajīvajagadbhāvāropeṇa nānāvidhaduḥkhaśokādiprāptau ca  
 48308 dṛṣṭāntamāha - ūrmiketi | yathā hema svataḥ sarvataḥ kālatraye'pi  
 48309 svarṇaikasvabhāvaṃ paramārthato leśato'pyasvarṇaśūnyamapi svātmānyeva  
 48310 kalpitayā ūrmikāsaṃvidā aṅgulīyakabhrāntī svām hematām hemaikarasatām  
 48311 vismṛtya adṛṣṭvā bāhyamalasaṃparkaprayuktakāṃsyādibhāvakalpanayā  
 48312 virauti roditi | acetanasya  
 48313 rodanāyogātkāṃsyormikādisābdābhilāpastatsvāmirodanaṃ vā  
 48314 tadīyarodanatvenopacaryate | tathā ātmāpyahaṃtayā roditītyarthaḥ || 1 ||  
 48315  
 48316 śrīrāma uvāca |  
 48317  
 48318 ūrmikāsaṃvidudayaḥ kathaṃ hemno yathā mune |  
 48319 ahaṃtā cātmana iti yathāvadbrūhi me prabho || 2 ||  
 48320  
 48321 yathāśabdo'pi kathamityarthe uttarānvayī | tathāca ātmanaḥ ahaṃtā ca kathaṃ iti  
 48322 dṛṣṭāntaṃ dāṛṣṭāntikaṃ ca yathāvadupapattibhirbrūhi | vyaktaṃ  
 48323 varṇayetyarthaḥ || 2 ||  
 48324  
 48325 śrīvasiṣṭha uvāca |  
 48326  
 48327 sata evāgamāpāyau praṣṭavyau nāsataḥ satā |  
 48328 ahaṃtvamūrmikātvaṃ ca satī tu na kadācana || 3 ||  
 48329  
 48330 āgamāpāyāvutpattināśau svataḥsiddhena draṣṭrā draṣṭuṃ śakyau  
 48331 atastādṛśāveva praṣṭavyau tvayetyarthaḥ | ayaṃ bhāvaḥ | ṣaṭsu bhāvavikāreṣu  
 48332 madhyamāścatvāraḥ sata eva prasiddhāḥ nāsatastadvadutpattināśāvapi sata eva  
 48333 vācyau | nahyasadutpattikriyāṃ kartuṃ nāśakriyādhārībhavitum vā śaknoti |  
 48334 yadyasadutpadyeta naśyedvā tarhyasaddharmāvutpattināśāvapyasantaḥ syātām |  
 48335 nahi tau tadā draṣṭuṃ śakyau | sato'sadbhiḥ saṃbandhābhāvāt | tasmātsadeva hema  
 48336 brahma vā ūrmikāhantādiveṣeṇotpadayata iti || 3 ||  
 48337  
 48338 p. 405) 238  
 48339  
 48340 hema [yadi hema grāhyaṃ tarhi hemni hemanimittamūrmikāṃ tvaṃ  
 48341 gr̥hāṇeti madhyasthena udito bhavatyarthātkretā tattadā  
 48342 sormikeṇārthādvikretrā yaddiyate tadasti satyamityanvayaḥ | udite yadīti  
 48343 saptamyantapāṭhe'rthātkretari madhyasthena iti udite sati ityādyanvayaḥ |  
 48344 hemnīti nimittātkarmayoge iti saptamī] hemnyūrmikāṃ ca tvaṃ  
 48345 gr̥hāṇetyudito yadī |  
 48346 yaddiyate sormikeṇa tattadasti na saṃśayaḥ || 4 ||  
 48347  
 48348 hānopādānādikriyāsaṃbandho'pi sata eva dṛṣṭo nāsata ityāha - hemeti |  
 48349 gr̥hāṇa mūlyena krīṇīhi iti mūlye dāpīte sormikeṇa vikretrā yat hema  
 48350 bahumūlyena dīyate tadasti satyam | tathāca brahmaiva sarvavyavahāragocarō  
 48351 nāṇumātramapi tadanyadvavahāre'pi nirūpayitum śakyamiti bhāvaḥ || 4 ||  
 48352  
 48353 śrīrāma uvāca |  
 48354  
 48355 evaṃ cettatprabho kiṃ syādūrmikātvaṃ tu kīdṛśam |  
 48356 anayaivārthanīścītyā jñāsyāmi brahmaṇo vapuḥ || 5 ||  
 48357  
 48358 yadi hemaiva krayādisarvavyavahāragocarastarhi tadanubhātasormikādyākārasya  
 48359 hemaśvarūpātiriktaṃ kiṃ svarūpaṃ syātkīdṛśaṃ kiṃprakāraṃ vā  
 48360 yadūrmikādisābdairabhilapyata iti praśnārthaḥ || 5 ||  
 48361  
 48362 śrīvasiṣṭha uvāca |  
 48363  
 48364 rūpaṃ rāghava nīrūpamasataścennīrūpyate |  
 48365 tadbandhyātānayaḥkārāguṇāṃstvaṃ samudāhara || 6 ||  
 48366  
 48367 avicāritaramaṇīyaṃ tat vicārite tu na kiṃcidityāśāyenottaramāha - rūpamiti || 6

48368 ||  
 48369  
 48370 ūrmikātvaṃ mudhā bhrāntirmāyaiṣā satsvarūpiṇī |  
 48371 rūpaṃ tadetadevāsyāḥ prekṣitā yanna dṛśyate || 7 ||  
 48372  
 48373 yadyavaśyaṃ rūpaṃ vācyaṃ tarhyavicāarakālamātrasthitikatvaṃ māyāyā  
 48374 rūpamityāśayenāha - rūpamiti | prekṣitā vicārya dṛṣṭā satī na dṛśyate  
 48375 tucchībhavatīti yattatprasiddhametadevāsyā rūpamityarthaḥ || 7 ||  
 48376  
 48377 mṛgatṛṣṇāmbhasi dvīndāvahaṃtārūpakādiṣu |  
 48378 etāvadeva rūpaṃ yatprekṣyamāṇaṃ na labhyate || 8 ||  
 48379  
 48380 tathā prasiddhimevānyatrāpi māyike darśayati - mṛgatṛṣṇetyādinā || 8 ||  
 48381  
 48382 yaḥ śuktau rajatākāraṃ prekṣate rajatasya saḥ |  
 48383 na saṃprāpnotyaṇumapi kaṇaṃ kṣaṇamapi kvacit || 9 ||  
 48384  
 48385 aparyālokanenaiva sadivāsadvirājate |  
 48386 yathā śuktau rajatatā jalaṃ marumarīciṣu || 10 ||  
 48387  
 48388 yannāsti tasya nāstitvaṃ prekṣyamāṇaṃ prakāśate |  
 48389 apreṣyamāṇaṃ sphurati mṛgatṛṣṇāsvivāmbudhīḥ || 11 ||  
 48390  
 48391 apreṣyamāṇaṃ nāstitvaṃ sphurati rajatādibhāveneti śeṣaḥ || 11 ||  
 48392  
 48393 asadeva ca satkāryakaraṃ bhavati ca sthiraṃ |  
 48394 bālānāṃ maraṇāyaiva vetālabhrāntisaṃbhramaḥ || 12 ||  
 48395  
 48396 nanvasataḥ satkāryakāritā sthīratā ca kva dṛṣṭā tatrāha - bālānāmiti |  
 48397 bhrāntiprayuktaḥ saṃbhramo bhayarodanādiḥ || 12 ||  
 48398  
 48399 hematāṃ varjayitvaikāṃ vidyate hemni netarat |  
 48400 ūrmikākaṭakādītvaṃ tailādisikatāsviva || 13 ||  
 48401  
 48402 nehāsti satyaṃ no mithyā yadyathā pratibhāvyate [bhāsata iti  
 48403 pāṭhaḥ] |  
 48404 tattathārthakriyākāri bālayakṣavikāravat || 14 ||  
 48405  
 48406 na vastusattā arthakriyāvyavasthāhetuḥ kiṃtvārope adhiṣṭhānasattāpratibhāsa  
 48407 evetyāśayenāha - neheti | satyamevārthakriyākāri mithyābhūtameva vā  
 48408 arthakriyākārīti niyamo nāstītyarthaḥ || 14 ||  
 48409  
 48410 sadvā bhavatvasadvāpi surūḍhaṃ hṛdaye hi yat |  
 48411 tattadarthakriyākāri viśasyevāmṛtakriyā || 15 ||  
 48412  
 48413 idaṃ ca prāgbahuśa uktameveti smārayati - sadveti || 15 ||  
 48414  
 48415 paramaiṣaiva sā vidyā māyaiṣā saṃsṛtirhyasau |  
 48416 asato niṣpratiṣṭhasya yadaḥamtvasya bhāvanam || 16 ||  
 48417  
 48418 dṛṣṭāntaṃ vyutpādya dārṣṭāntike'pi tatsāmyamāha - parameṣaivetyādinā ||  
 48419 16 ||  
 48420  
 48421 hemnyasti normikādītva mahantādyasti nātmani |  
 48422 ahantābhāvavastvemaṃ svacche śānte site pare || 17 ||  
 48423  
 48424 abhāvavastvasadeva vastu na paramārthavastvityarthaḥ || 17 ||  
 48425  
 48426 na sanātanatā kācinna ca kācidviriñcitā |  
 48427 na ca brahmāṇḍatā kācinna ca kācitsutādītā || 18 ||  
 48428  
 48429 avastutvaṃ brahmātiriktasya sarvasya athāta ādeśo neti neti sa eṣa neti netyātmā  
 48430 tadetadbrahmāpūrvamanaparamanantaramabāhyam neha nānāsti kiṃcana yatra  
 48431 nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmā  
 48432 ityādyapavādakaśrutisahasrasiddhamityāśayenāha - na sanātanatetyādinā |  
 48433 sarvakālasaṃbandhaḥ sanātanatā sā ca kālātīte nāsti | sutā brahmasūnavaḥ  
 48434 prajāpatayastadādītā || 18 ||  
 48435  
 48436 na lokāntaratā kācinna ca svargādītā kvacit |

48437 na merutā nāsuratā na manastvaṃ na dehataḥ || 19 ||  
 48438  
 48439 na mahābhūtataḥ kācinna ca kāraṇatā kvacit |  
 48440 na ca trikālakalanā na bhāvābhāvavastutā || 20 ||  
 48441  
 48442 tvattāhantātmatā tattā sattā'sattā na kācana |  
 48443 na kvacidbhedakalanā na bhāvo na ca rañjanā || 21 ||  
 48444  
 48445 bhāvo rāgastatkāryaṃ rañjanā || 21 ||  
 48446  
 48447 sarvaṃ śāntaṃ nirālambaṃ jagattvaṃ śāśvataṃ śivam |  
 48448 anāmayamanābhāsamanāmakamakāraṇam || 22 ||  
 48449  
 48450 sarvaṃ jagattvaṃ jagataḥ pāramārthikaṃ rūpaṃ  
 48451 śāntamadhiṣṭhānaśāntamātramityarthaḥ || 22 ||  
 48452  
 48453 na sannāśanna madhyāntaṃ na sarvaṃ sarvameva ca |  
 48454 manovacobhiragrāhyaṃ śūnyācchūnyaṃ sukhātsukham || 23 ||  
 48455  
 48456 sat utpattyākhyabhāvavikāravat | asat nāśākhyabhāvavikāravat | madhyāntaṃ  
 48457 āntarālikabhāvavikāravat | athavā sanna naṣṭam asanna sthitam anayormadhyam  
 48458 utpattināśau antau avadhī yasya tathābhūtam || 23 ||  
 48459  
 48460 p. 406) 239  
 48461  
 48462 śrīrāma uvāca |  
 48463  
 48464 avabuddhaṃ samaṃ brahma sarvameva mayādhunā |  
 48465 tathāpi bhūyaḥ kathaya sargaḥ kimiva lokyate || 24 ||  
 48466  
 48467 itthaṃ niṣprapañce paramārthaikaikarase brahmaṇi bodhite'pi tatra  
 48468 cittavṛttisthirikaraṇāśakteḥ parāvṛttaḥ punarviparītabhāvanākātaro rāmaḥ  
 48469 pṛcchati - avabuddhamiti | kimiva lokyata iti | jñānenājñāne naṣṭe  
 48470 tanmūlajagato'pi bādhatpunarbhānaśāntamātramityarthaḥ || 24 ||  
 48471  
 48472 śrīvasiṣṭha uvāca |  
 48473  
 48474 pare śānte paraṃ nāma sthitamitthamidamtaṃ |  
 48475 neha sargo na sargākhyā kācidasti kadācana || 25 ||  
 48476  
 48477 yadi tvayā tattvaṃ buddhaṃ tarhi punarjagadbhānaṃ brahmabhānameva || 25 ||  
 48478  
 48479 mahārṇavāmbhasīvāmbu saṃsthitā paramaśvare |  
 48480 jalaṃ dravatvātspandiva nispanḍam paramaṃ padam || 26 ||  
 48481  
 48482 tatra sakṛdbhedasya tadākhyāyāśca nimittāpāyādeva asattvādityāśayena  
 48483 vasiṣṭhaḥ pariharati - pare iti | paraṃ tattvaṃ pare śānte svasvabhāve eva  
 48484 sthitam na tāḥ pracyutam | itthaṃ ca pūrṇātmabhāvātsargastadākhyā ca idantayā  
 48485 iha brahmaṇi nāsti kiṃtu tatsvabhāvenaivāstītyarthaḥ |  
 48486 kadācanetyuktestādṛśasthiteḥ kādācitkatvābhāva uktaḥ | kimiva lokyate iti kiṃ  
 48487 dṛṣṭāntasya praśna uta nimittasya | ādye bādhabrahmībhūtanāmarūpasya  
 48488 brahmasvarūpe sthitau dṛṣṭāntamuktvā yastato viśeṣastamāha - jalamiti || 26 ||  
 48489  
 48490  
 48491 bhāḥ svātmanīva kacati na kacatyeva tatpadam |  
 48492 bhāsām tattvaṃ hi kachanaṃ padam tvakachanaṃ viduḥ || 27 ||  
 48493  
 48494 tasya svaprakāśatve dṛṣṭāntamuktvā tatrāpi pūrvavadviśeṣamāha - bhā iti  
 48495 | bhāḥ sūryādiḥ kacati dīpyate | kachanaṃ dīptikriyā bhāsām sūryādīnām  
 48496 tattvaṃ svabhāvaḥ | akachanaṃ niṣkriyam || 27 ||  
 48497  
 48498 adha ūrdhvaṃ varjayitvā yathābherudare payaḥ |  
 48499 sphuratyevaṃ pare cittvādidaṃ nāneva tatparam || 28 ||  
 48500  
 48501 iṣadvidaḥ svayaṃ cittvāccetyatāmiva gacchati |  
 48502 buddhyate sarga ityeva samāsthāsyati śāśvataṃ || 29 ||  
 48503  
 48504 dvitiye'pyāha - iṣaditi | iṣadvidaḥ aparipakvabodhasya tava | cetyatāmiva  
 48505 gacchatītyasya viśadikaraṇaṃ budhyate sarga ityeveti | saca sargo jñānaparipāke

48506 śāśvataṃ brahmasvarūpaṃ pratiṣṭhāsyati || 29 ||  
 48507  
 48508 sargastu paramārthasya saṃjñetyeva viniścayaḥ |  
 48509 nānāsti nāyamatyantamambarasya yathāmbaram || 30 ||  
 48510  
 48511 yatastadā ayamajñadṛṣṭo nānābhedaḥ atyantam nāsti | yathā  
 48512 ambarasyākāśasyāmbaramākāśāntaram nāstyanavasthāpātādatastathā  
 48513 paramārthasya paramārthāntarābhāvātsargaśabdo brahmaṇa eva saṃjñeti  
 48514 vidvanniścaya ityārthaḥ || 30 ||  
 48515  
 48516 cittātsargasamāpattiracittātsargasamkṣayaḥ |  
 48517 pare paramasaṃśānte hemnīva kaṭakabhramaḥ || 31 ||  
 48518  
 48519 tathā cātyantikacittavināśābhāva eva tava punaḥ sargālokane heturityāśayenāha  
 48520 - cittāditi || 31 ||  
 48521  
 48522 sanneva sargo satyatvameti cittaśamodaye |  
 48523 asatsattāmavāpnoti svataḥ saṃvedanodaye || 32 ||  
 48524  
 48525 saṃvedanaṃ cittam tasyodaye || 32 ||  
 48526  
 48527 saṃvedanamahaṃtāvatsargasambhramasambhramaḥ |  
 48528 asaṃvedanamāśāntam paraṃ viddhi na tajjaḍam || 33 ||  
 48529  
 48530 ahaṃtāvat abhimānayuktaṃ saṃvedanaṃ cittameva sargabhramaṇabhrāntiḥ || 33 ||  
 48531  
 48532 nāneva sargo nānāyaṃ jñasyaikātmaśivātmakaḥ |  
 48533 puṃstvakarmakriyā senā mṛṇmayī śilpināṃ yathā || 34 ||  
 48534  
 48535 jñānināmapi vyutthānadaśāyāṃ cittābhāsodaye katham sargabhānaṃ tadāha ##-  
 48536 śeṣaḥ | yathā śilpināṃ puṃstvam puruṣacāturī tatkarmaṇā  
 48537 kriyāniṣpattirasyāstathāvidhā mṛṇmayī senā vastuto mṛdapi seneva bhāsate  
 48538 tadvadityārthaḥ | athavā mṛṇmayī puruṣādyākārā senā puṃstvakarmakriyā  
 48539 yuddhādipuruṣārthakāriṇīva bhāti tadvadityārthaḥ || 34 ||  
 48540  
 48541 idaṃ pūrṇamanārambhamanantamanaghodaram |  
 48542 pūrṇe pūrṇaparāpūraiḥ pūrṇamevāvatiṣṭhate || 35 ||  
 48543  
 48544 teṣāṃ pāramārthikadṛṣṭau tu idaṃ jagatpūrṇa brahmaivāvatiṣṭhate ityatra  
 48545 pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate | pūrṇasya pūrṇamādāya  
 48546 pūrṇamevāvaśiṣyate iti śrutimarthato darśayati - idamiti |  
 48547 anārambhamanutpattikam | anantaṃ nāśarahitam | ata eva  
 48548 vikārāntaradoṣarahitamudaram madhyaṃ yasya tathābhūtam | yataḥ pūrṇasyaiva  
 48549 paramātmāna āpūraiḥ sarvatovyāptibhiḥ pūrṇamataḥ pūrṇam  
 48550 satpūrṇamevāvatiṣṭhate nāṇumātramapyapūrṇatām yātītyārthaḥ || 35 ||  
 48551  
 48552 yadayaṃ lakṣyate sargastadbrahma brahmaṇi sthitam |  
 48553 nabho nabhasi viśrāntaṃ śāntaṃ śānte śive śivam || 36 ||  
 48554  
 48555 tadeva dṛḍhikārāya punarāha - yadayamiti | sāmānye napuṃsakam || 36 ||  
 48556  
 48557 mukurapratibimbasthe nagare navayojane |  
 48558 yathā dūramadūram ca tatheśe tadatatkramaḥ || 37 ||  
 48559  
 48560 iśe brahmaṇi | tasya dūratvasya atasya sāmīpyasya vā kramaḥ paripāṭītyārthaḥ || 37 ||  
 48561 ||  
 48562  
 48563 asadabhyuditaṃ viśvaṃ sadapyabhyuditaṃ sadā |  
 48564 pratibhāsātsadābhāsamavastutvādasanmayam || 38 ||  
 48565  
 48566 evaṃ ca sata evāsadviśvākāreṇa bhānāttattvadṛśā  
 48567 sadevābhyuditamatattvadṛśā asadevabhūditam | yato  
 48568 bhedapratibhāsāttatsadābhāsamasadbhedadarśane tvasanmayamityārthaḥ || 38 ||  
 48569  
 48570 ādarśanagarākāre mṛgatṛṣṇāmbubhāsvare |  
 48571 dvicandravibhramābhāse sarge'sminkaiva satyatā || 39 ||  
 48572  
 48573 māyācūrṇaparikṣepādyathā vyomni purabhramaḥ |  
 48574 tathā saṃvidi saṃsāraḥ sāro'sāraśca bhāsate || 40 ||

48575  
 48576 aindrajaḷikaiḥ paramohanāyābhimantrititamauṣadhacūrṇa māyācūrṇam | sārāḥ  
 48577 satyo'sāro mṛtaśca || 40 ||  
 48578  
 48579 p. 407) 239  
 48580  
 48581 yāvadvicāradahanena samūladāhaṃ  
 48582 dagdhā na jarjaralateva balādaavidyā |  
 48583 śākhāpratānagahanāni bahūni tāva-  
 48584 nnānāvidhāni sukhaduḥkhavanāni sūte || 41 ||  
 48585  
 48586 savāsanāvidyānāśo yāvatsaptamabhūmikādhirohaṇaparyanto na  
 48587 saṃpannastāvadvikṣepaduḥkhaṃ tattvajñānāmapī bhāsata evāto  
 48588 jīvanmuktisukhārthibhirbhūmikābhyāsaḥ kārya ityāśayenopasaṃharati -  
 48589 yāvaditi || 41 ||  
 48590  
 48591 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 utpattiprakaraṇe  
 48592 hemormyupadeśo nāmaikonaviṃśatyuttaraśatatamaḥ sargaḥ || 119 ||  
 48593  
 48594 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe utpattiprakaraṇe hemormyupadeśo  
 48595 nāmaikonaviṃśatyuttaraśatatamaḥ sargaḥ || 119 ||  
 48596  
 48597  
 48598 viṃśatyuttaraśatatamaḥ sargaḥ 120  
 48599  
 48600 śrīvāsiṣṭha uvāca |  
 48601  
 48602 hemormikādivanmithyā kathitāyāḥ kṣayonmukham |  
 48603 tvaṃ mahattvamavidyāyāḥ śṛṇu rāghava kīdṛśam || 1 ||  
 48604  
 48605 lavaṇena punargatvā prāgdṛṣṭaṃ vindhyapakkaṇam |  
 48606 caṇḍālīśvaśrusaṃvādaḥ kṛto'tra pratipādyate || 1 ||  
 48607  
 48608 hemormikānidarśanena varṇitaṃ viśvasya brahmavivartatvaṃ tatparikṣitavato  
 48609 lavaṇasyānubhavasiddhamiti tvayāpi vimṛśya draṣṭavyamityāśayenāha -  
 48610 hemormiketi | mithyāśabdottaramitiśabdo'dhyāhāryaḥ | vimarśamātreṇa  
 48611 kṣayonmukhaṃ mahattvamāśaryabhūtatvam || 1 ||  
 48612  
 48613 lavaṇo'sau mahīpālastathā dṛṣṭvā tadā bhramam |  
 48614 dvitīye divase gantuṃ pravṛttastāṃ mahāṭavīm || 2 ||  
 48615  
 48616 asau prāgvarṇito lavaṇaḥ | tāmaindrajaḷikopadarśitām || 2 ||  
 48617  
 48618 yatra dṛṣṭaṃ mayā duḥkhamaraṇyānīm smarāmi tām |  
 48619 cittādarśagatām vindhyātkadācillabhyate hi sā || 3 ||  
 48620  
 48621 cittamevādarśo darpaṇastadgatām | vindhyāditi lyablope karmaṇyadhikaraṇe vā  
 48622 pañcamī | vindhyaṃ prāpya vindhye gatvā vetyarthaḥ || 3 ||  
 48623  
 48624 iti niścitya sacivaiḥ prayayau dakṣiṇāpatham |  
 48625 punardigvijayāyeva prāpya vindhyamahīdharam || 4 ||  
 48626  
 48627 pūrvadakṣiṇapāścātyamahārṇavataṭasthalīm |  
 48628 babhrāma kautukātsarvāṃ vyomavīthīmivoṣṇaguḥ || 5 ||  
 48629  
 48630 uṣṇaguḥ sūryaḥ || 5 ||  
 48631  
 48632 athaikasminpradeśe tām cintāmiva purogatām |  
 48633 dadarśogrāmarāṇyānīm paralokamahīmiva || 6 ||  
 48634  
 48635 araṇyānīm mahāraṇyam | araṇyānmahattve ānuk || 6 ||  
 48636  
 48637 sa tatra viharaṃstāmstānvṛttāntānsakalānatha |  
 48638 dṛṣṭavānprṣṭavāmścaiva jñātavāmśca visismiye || 7 ||  
 48639  
 48640 tāmstān prāganubhūtānityarthaḥ || 7 ||  
 48641  
 48642 tānparijñātavāmścāsīdvādhānpulkasajānpunaḥ |  
 48643 vismayākulayā buddhyā bhūyo babhrāma saṃbhramī || 8 ||

48644  
 48645 saṃbhramī kutūhalī || 8 ||  
 48646  
 48647 atha prāpya mahāṭavyāṃ paryante dhūmadhūsare |  
 48648 tameva grāmakaṃ yasminso'bhavatpuṣṭapulkasaḥ || 9 ||  
 48649  
 48650 tatrāpaśyajanāmstāmstāmstāḥ striyastāḥ kuṭīrakāḥ |  
 48651 nānākārāñjanādhārāmstāmstāmśca vasudhātaṭān || 10 ||  
 48652  
 48653 kuṭīrakāḥ alpāḥ kuṭīḥ | kuṭīśamīśuṇḍābhyo raḥ svārthe kan || 10 ||  
 48654  
 48655 tāścākāṇḍaparibhraṣṭāmstānvṛkṣāmstāmstvanuvrajān |  
 48656 tāṃstathaiva samuddeśāmstānvṛkṣādhānekalānsutān || 11 ||  
 48657  
 48658 akāṇḍe durbhikṣe paribhraṣṭān durdaśākṛāntān | anuvrajān svānugān | ekalān  
 48659 bandhuvarjitān || 11 ||  
 48660  
 48661 anyāsu vṛddhāsu sabāśpanetrā-  
 48662 svārtārtiyuktāsu ca varṇayantī |  
 48663 akālākāntāraviśīrṇabandhu-  
 48664 duḥkhānyasaṃkhyāni sakhiṣu vṛddhā || 12 ||  
 48665  
 48666 tatratyāṃ vṛttāntāṃ varṇayati - anyāsvityādinā | vṛddhā asya śvaśrūḥ |  
 48667 ārtānāṃ svabandhūnāmārtibhīryuktāsvanyāsu vṛddhāsu sakhiṣu akāle duṣkāle  
 48668 kāntāreṣu viśīrṇānāṃ svabandhūnāṃ duḥkhāni varṇayantī satī idaṃ  
 48669 vakṣyamāṇaprakāraṃ pariroditīti pareṇānvayaḥ || 12 ||  
 48670  
 48671 vṛddhā pravṛddhojjvalanetrabāśpā  
 48672 kaṣṭaṃ [kaṃthāvr̥tā iti pāṭhaḥ] batāśuṣkakucā kṛśāṅgī |  
 48673 avagrahogrāśanidagdhadeśe  
 48674 tatrārtanādā pariroditīdam || 13 ||  
 48675  
 48676 tāmeva viśinaṣṭi - vṛddheti | itaravṛddhāpekṣayā prakarṣeṇa  
 48677 vṛddhānyujjvalāni netrabāśpāni yasyāḥ |  
 48678 avagraho'nāvṛṣṭistallakṣaṇenogṛāśaninā dagdhapṛāye deśe || 13 ||  
 48679  
 48680 hā putri putrāvṛtasarvagātre  
 48681 dinatrayābhōjanajarjarāṅgi |  
 48682 kṛtvāsinā varmaṇi jīrṇadehāḥ  
 48683 kathaṃ kva muktā bhavatāsavaste || 14 ||  
 48684  
 48685 rodanaprakāramevāha - hā putrītyādinā | varmaṇi svakośe asineva praveśaṃ  
 48686 kṛtvā bhavatā sthītena rājñā ata eva prānapriyāste yūyaṃ durbhikṣajīrṇadehāḥ  
 48687 kathaṃ muktāstyaktāḥ kva vā muktā iti putraiḥ saha bahutvoktiḥ | athavā  
 48688 pūrvavadasinā bhavatā rājñā jīrṇadehā jarjaraśarīrā asavaḥ svaprāṇāḥ kathaṃ  
 48689 muktāḥ kva muktā ityārthaḥ | nirvisargapāṭhe tu jīrṇadehā tvam kathaṃ muktā  
 48690 asavaśca te kathaṃ muktā iti yojyam || 14 ||  
 48691  
 48692 tālīdalāmbanamambudādrau  
 48693 dantāntarasthāruṇasatphalasya |  
 48694 smarāmi guṇjāphaladāma bhartuḥ  
 48695 purasthamudrāmarahāsinaste || 15 ||  
 48696  
 48697 idānīm rājñāḥ kuṭumbabharāṇāya kṛtaṃ sāhasakṛtyaṃ smarantyāha -  
 48698 tālīti | ambudavadunnate adrau tālavṛkṣamāruhya phalaṃ gr̥hītvā avataraṇakāle  
 48699 karadvayasyāpi vyāpṛtatvātphaladhāraṇāśakterdantāntarasthaṃ  
 48700 dantāvaṣṭabdhāṃ aruṇaṃ sat paripakvaṃ phalaṃ yasya tathāvidhasya ata eva  
 48701 purasthamudrayā tatkalopasthitaveṣeṇa amaraṃ maraṇavarjitam hanūmantaṃ  
 48702 hāsināḥ hasitum śīlasya te tava daivātskhalane tālīdalasya  
 48703 sannihitatālāntaraśākhāyā ālambanaṃ sāhasam | talāmbanam iti pāṭhe tale  
 48704 mūle ālambanamavataraṇaṃ sāhasaṃ smarāmitiyārthaḥ || 15 ||  
 48705  
 48706 p. 408) 240  
 48707  
 48708 kadambajambīralavaṅgaguṇjā-  
 48709 kuṇjāntaratastu carattarakṣoḥ |  
 48710 paśyāmi putrasya kadā nu bhūyo  
 48711 bhayaṃkarāṇyudyativalgitāni || 16 ||  
 48712



48713 kadambajambīravṛkṣāṇām lavaṅgaguṇjāvallinām ca  
 48714 kuñjasyāntarantaḥpradeśe nilīya caratastarakṣorvyāghrajātīmedasya bhayaṃkarāṇi  
 48715 bhayajanakāni putrasya putrātpriyatamasya jāmātuḥ uḍyatinā uḍḍyanena valgitāni  
 48716 tadvadhārthaṃ gamanāni || 16 ||  
 48717  
 48718 na tāni kāmasya vilāsiniha  
 48719 mukhe'pi śobhālasitāni santi |  
 48720 tamālanīle cibukaikadeśe  
 48721 sutasya cānyāsyagatāmiśasya || 17 ||  
 48722  
 48723 idānīm svaputryām sakāmasya tasya mukhaśobhām smṛtvā varṇayati - na  
 48724 tāniti | pānādikāle anyasyāḥ svapreyasyā āsyāt gataṃ prītyā prāptamāmiśaṃ  
 48725 māṃśasakalaṃ yena tathāvidhasya sutasya anukāṃpyasya te taccarvaṇakāle  
 48726 tamālasadṛśaśmaśrubhīrñile cibukaikadeśe yāni śobhāyuktāni lasitāni  
 48727 vilāsāḥ santi tāni iha jagati vilāsini kāmasya manmathasya mukhe saṃpūrṇe'pi na  
 48728 santītyarthaḥ || 17 ||  
 48729  
 48730 sutāpanītā saha tena bhartrā  
 48731 yamena yasyā yamunā samānā |  
 48732 tamālavallīśahapuṣpagucchā  
 48733 samīraṇeneva vane vareṇa || 18 ||  
 48734  
 48735 idānīm bhartrā saha putryā maraṇaṃ saṃbhāvayantyāha - suteti | yasyāḥ  
 48736 yamunā varṇena samānā sā mama sutā tena bhartrā saha yamena apanītā  
 48737 nūnamityarthaḥ | vareṇa baliyasā || 18 ||  
 48738  
 48739 hā putri guṇjāphaladāmahāre  
 48740 samunnatābhogapayodharāṅgi |  
 48741 vātollasatkajjalalolavarṇe  
 48742 parṇāmbare bādarajambudante || 19 ||  
 48743  
 48744 parṇānyeva ambarādivastravatparidhānādīni yasyāḥ | bādarāṇi badarabījāni  
 48745 jambūni tadbījānīva vā dantā yasyāḥ || 19 ||  
 48746  
 48747 hā rājaputrendusamānakānta  
 48748 saṃtyajya śuddhāntavilāsiniṣṭāḥ |  
 48749 ratīm prayāto'si mamātmaajāyām  
 48750 na sāpi te susthīratāmupetā || 20 ||  
 48751  
 48752 saṃsāranadyāḥ sutaṅgabhaṅgaiḥ  
 48753 kriyāvilāsairvihitopahāsaiḥ |  
 48754 kiṃ nāma tucchaṃ na kṛtaṃ nṛpeśo  
 48755 yadyojitaḥ puṣkasakanyakāyām || 21 ||  
 48756  
 48757 vihiṭaḥ ucita upahāso yebhyastathāvidhaiḥ kriyāvilāsaiḥ karmaṇiparipākaiḥ |  
 48758 sutaṅgabhaṅgairiti vyastarūpakam | kiṃ nāma tucchaṃ nindyaṃ phalaṃ na  
 48759 kṛtam | tadevāha - nṛpeśa iti || 21 ||  
 48760  
 48761 sā trastaśāraṅgasamānanetrā  
 48762 sa dṛptaśārdūlasamānavīryaḥ |  
 48763 ubhau gatāvekapadena nāśa-  
 48764 māsā sahārthēna yathā mahehā || 22 ||  
 48765  
 48766 ekapadena yugapat yathā mahehā bahumanorathayuktā āśā arthēna dhanena saha  
 48767 nāśaṃ gacchati bhāgyaviparyaye tadvadityarthaḥ || 22 ||  
 48768  
 48769 mṛteśvarāśvastanijātmaśmi  
 48770 durdeśayātāsmi ca durgatā'smi |  
 48771 durjātijātāsmi mahāpade'smi  
 48772 sāḥśādbhayaṃ bho'smi mahāpadasmi || 23 ||  
 48773  
 48774 idānīm svātmānamanuśocantyāha - mṛteśvareti | āśu astanijātmaś  
 48775 mṛtasvaputrī | durgatā daridrāsmi | mahati apade viṣamasthāne asmi | kiṃca bho  
 48776 sakhyaḥ sāḥśādbhayamevāhamasmi |  
 48777 mahāpadevāhamasmiti yatiśayadyotanāyābhedāropaḥ || 23 ||  
 48778  
 48779 nīcāvamānaprabhavasya manyoḥ  
 48780 kṣudhāprapannasya kalatrakasya |  
 48781 śokasya vṛttāvanivāryavṛtte-

48782 rnāryasmyanekāyatanam vināthā || 24 ||  
 48783  
 48784 vināthā aham nīcāvamānaprabhavasya manyoḥ kopasya kṣudhayā prapannasya  
 48785 kalatrakasya poṣyavargasya vṛttau āhāraviṣaye anivāryavṛtteḥ śokasya  
 48786 cetyādyanekeṣāmāyatanam gr̥ham nārīrūpaṁ dhātrā nirmitāsmīti śeṣaḥ || 24 ||  
 48787  
 48788 daivopataptasya vibāndhavasya  
 48789 mūḍhasya rūḍhasya mahādhībhūmau |  
 48790 yatprāṇanam yanmaraṇam mahāpa-  
 48791 dyasyātmanirjīvitamuttamaṁ tat || 25 ||  
 48792  
 48793 idānīm svasadṛśam janamanyamapi nindantiyāha - daiveti | mahatyām  
 48794 ādhirmānasaduḥkham tallakṣaṇāyām bhūmau rūḍhasya prādurbhūtasya  
 48795 idṛśasya yasya janasya yatprāṇanam jīvanam yanmaraṇam yā ca mahāpat tat  
 48796 tataḥ ātmanirjīvitam svato jīvaśūnyam pāśāṇādi uttamaṁ śreṣṭhamityarthaḥ ||  
 48797 25 ||  
 48798  
 48799 janairvihīnasya kudeśavṛtte-  
 48800 rduḥkhānyanantāni samullasanti |  
 48801 sahasraśākhārasasaṁkulāni  
 48802 tṛṇāni varṣāsviva parvatasya || 26 ||  
 48803  
 48804 janaiḥ svajanairvihīnasya kudeśe vṛttiḥ sthitiriyasya tathāvidhasya puṁsaḥ |  
 48805 viśeṣaṇe puṁsparvatasādhāraṇe || 26 ||  
 48806  
 48807 evaṁ lapantīm svakalatravṛddhām  
 48808 dāsibhirāśvāsya nṛpaḥ striyaṁ tām |  
 48809 papraccha kiṁvṛttamihaiva kā ca  
 48810 kā te sutā kaśca sutastaveti || 27 ||  
 48811  
 48812 lapantīm vilapantīm | svakalatravṛddhām pulkasibhūtasvapoṣyeṣu vṛddhām  
 48813 śvaśrūṁ dāsibhirāśvāsyeti sākṣādasambhāṣyatvadyotanāya || 27 ||  
 48814  
 48815 p. 409) 240  
 48816  
 48817 uvāca sā bāṣpavilocanātha  
 48818 grāmastvayaṁ puṣpasaghoṣanāmā |  
 48819 ihābhavatpuṣkasakaḥ patirme  
 48820 babhūva tasyendusamā sutaikā || 28 ||  
 48821  
 48822 sā daivayogātpatimindratulya-  
 48823 mihāgataṁ daivavaśena bhūpam |  
 48824 ayaṁ viśīrṇaṁ madhukumbhamāpa  
 48825 vane varāki karami yathaikā || 29 ||  
 48826  
 48827 daivayogādbhāgyavaśāt | daivavaśena duradṛṣṭavaśena ayaṁ śubhāvahaṁ  
 48828 vidhiṁ prāpyeti śeṣaḥ | viśīrṇaṁ viśīrṇamukhapidhānaṁ madhukumbhaṁ  
 48829 karabhī gardabhī uṣṭrī vā āpa prāptavatī || 29 ||  
 48830  
 48831 sā tena sārdham suciraṁ sukhāni  
 48832 bhuktvā prasūtā tanayāḥ sutāṁśca |  
 48833 vṛddhiṁ gatā kānanakoṭare'smiṁ-  
 48834 stumbīlatā pādapasamśriteva || 30 ||  
 48835  
 48836 tumbīlatā alābuvalī || 30 ||  
 48837  
 48838 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣūtpattiprakaraṇe  
 48839 caṇḍālīśocane nāma viṁśatyuttaraśatataṁ sargaḥ || 120 ||  
 48840  
 48841 iti śrīvāsiṣṭhamahārāmāyaṇatātaryaprakāśe utpattiprakaraṇe caṇḍālīśocanaṁ  
 48842 nāma viṁśatyuttaraśatataṁ sargaḥ || 120 ||  
 48843  
 48844  
 48845 ekaviṁśatyuttaraśatataṁ sargaḥ 121  
 48846  
 48847 caṇḍālyuvāca |  
 48848  
 48849 kenacittvatha kālena grāmake'smiñjaneśvara |  
 48850 avṛṣṭiduḥkhamabhavadbhīṣaṇaṁ bhagmanānavam || 1 ||

48851  
 48852 tacchrutvā vismitasyātra lavaṇasya gr̥hāgame |  
 48853 vinirṇayo vasiṣṭhoktyā rāmasyāpyatra kīrtyate || 1 ||  
 48854  
 48855 avr̥ṣṭiprayuktaṃ durbhikṣaduḥkham | bhagnā mānavā yena tat || 1 ||  
 48856  
 48857 mahatānena duḥkhena sarve te grāmakā janāḥ |  
 48858 vinirgatya gatā dūraṃ sarve pañcatvamāgatāḥ || 2 ||  
 48859  
 48860 pañcatvaṃ maraṇam || 2 ||  
 48861  
 48862 tenemā duḥkhabhāginyaḥ śūnyā vayamiha prabho |  
 48863 saumya śocāma sadbāṣpamācāntekṣaṇadhārayā || 3 ||  
 48864  
 48865 tena bandhumaraṇena durbhikṣeṇa ca sadbāṣpaṃ sabāṣpaṃ ācāntayeva sravantyā  
 48866 iḥṣaṇadhārayā astradhārayā | sadbāṣpāḥ iti pāṭhe vayamityasya viśeṣaṇam || 3 ||  
 48867  
 48868 ityākarnyāṅganāvaktrādrājā vismayamāgataḥ |  
 48869 mantriṇāṃ mukhamālokyā citrārpita ivābhavat || 4 ||  
 48870  
 48871 bhūyo vicārayāmāsa tadāścaryamanuttamam |  
 48872 bhūyo bhūyo'tha babhūvāścaryavāniti || 5 ||  
 48873  
 48874 itīśabdaḥ praśnaprakārabāhulyadyotakaḥ || 5 ||  
 48875  
 48876 teṣāṃ samucitairdānaśanmānairduḥkhasaṃkṣayam |  
 48877 kṛtvā karuṇayāviṣṭo iṣṭalokaparāvaraḥ || 6 ||  
 48878  
 48879 teṣāṃ pakvaṇajanānām [pakvaṇeti pāṭho mudritapustake sarvatra] || 6 ||  
 48880  
 48881 sthitvā tatra ciraṃ kālāṃ vimṛśya niyatergatīḥ |  
 48882 ājagāma gr̥haṃ pauraivanditaḥ praviveśa ha || 7 ||  
 48883  
 48884 niyaterdaivasya || 7 ||  
 48885  
 48886 prātastatra sabhāsthāne māmāpṛcchadasau nṛpaḥ |  
 48887 kathamevaṃ mune svapnaḥ pratyakṣamiti vismitaḥ || 8 ||  
 48888  
 48889 pratyakṣaṃ dṛṣṭa iti śeṣaḥ || 8 ||  
 48890  
 48891 yathāvastutayā tasya tata uktaḥ sa tādṛśaḥ |  
 48892 saṃśayo hṛdayānnunno vātenevāmbudo divaḥ || 9 ||  
 48893  
 48894 sa tādṛśaḥ praśno mayā yathāvastu vastuyāthārthyaṃ tadbhāvena uktaḥ  
 48895 samāhitaḥ | divaḥ antarikṣāt || 9 ||  
 48896  
 48897 ityevaṃ rāghavāvidyā mahatī bhramadāyinī |  
 48898 asatsattāṃ nayatyāśu saccāsattaṃ nayatyalam || 10 ||  
 48899  
 48900 śrīrāma uvāca |  
 48901  
 48902 kathamevaṃ vada brahmansvapnaḥ satyatvamāgataḥ |  
 48903 bhramodāra ivaiṣo'rtho na me galatī cetasi || 11 ||  
 48904  
 48905 satyātvaṃ jāgratkālānubhavayogyatām | bhramodāra ivaiṣo'rtha iti pāṭhe na me  
 48906 galatītyetaduttaraṃ saṃśayapadamadhyāhāryam | saṃśayobhagavanso'yam iti  
 48907 pāṭhe tu spaṣṭam || 11 ||  
 48908  
 48909 śrīvasiṣṭha uvāca |  
 48910  
 48911 sarvametadavidyāyāṃ saṃbhavatyeva rāghava |  
 48912 ghaṭeṣu paṭatā dṛṣṭā svapnaśaṃbhramitādiṣu || 12 ||  
 48913  
 48914 saṃbhavamevopapādayati - ghaṭeṣvityādinā || 12 ||  
 48915  
 48916 dūraṃ nikaṭavadbhāti mukure'ntarivācalaḥ |  
 48917 ciraṃ śīghratvamāyāti punaḥ śreṣṭheva yāminī || 13 ||  
 48918  
 48919 śreṣṭhā sukhanidrāprayātā yāminī rātririva || 13 ||

48920  
 48921 asaṃbhavacca bhavati svapne svamaraṇaṃ yathā |  
 48922 asacca sadivābhāti [sativodetīti iti pāṭhaḥ] svapneṣviva nabhogatiḥ ||  
 48923 14 ||  
 48924  
 48925 susthitaṃ suṣṭhu calati bhrame bhūparivartavat |  
 48926 acalaṃ calatāmeti madavikṣubdhacittavat || 15 ||  
 48927  
 48928 susthitaṃ sthiram | bhrame bhramaṇe | cittaśabdena taddṛśyaṃ lakṣyate || 15 ||  
 48929  
 48930 vāsanāvalitaṃ ceto yadyathā bhāvayatyaḥ |  
 48931 tattathānubhavatyāśu na tadasti na vāpyasat || 16 ||  
 48932  
 48933 yadaivābhyuditā vidyā tvahaṃtvādimayī mudhā |  
 48934 tadaivānādimadhyāntā bhramasyānantatoditā || 17 ||  
 48935  
 48936 anantatā asaṃkhyeyatā || 17 ||  
 48937  
 48938 p. 410) 241  
 48939  
 48940 pratibhāsavaśādeva sarvo viparivartate |  
 48941 kṣaṇaḥ kalpatvamāyāti kalpaśca bhavati kṣaṇaḥ || 18 ||  
 48942  
 48943 viparyastamatirjantuḥ paśyatyātmānameḍakam |  
 48944 bibharti siṃhatāmeḍo vāsanāvaśataḥ svayam || 19 ||  
 48945  
 48946 ātmānaṃ svaṃ eḍakaṃ meṣam || 19 ||  
 48947  
 48948 viśamabhramadāvidyāmohāhantādayaḥ samāḥ |  
 48949 sarve cittaviparyāsaphalasamṇpattihetutaḥ || 20 ||  
 48950  
 48951 kākātāliyavaccetovāsanāvaśataḥ svataḥ |  
 48952 samṇvadanti mahārambhā vyavahārāḥ parasparam || 21 ||  
 48953  
 48954 tathāca kalpitatvāviśeṣe'pi samṇvādavisamṇvādābhyāmeva loke  
 48955 satyatvamithyātvavyavahāro na paramārthavimarśenetyāśayenāha -  
 48956 kākātāliyavaditi || 21 ||  
 48957  
 48958 vṛttaṃ prākṇpakkāṇe rājñāḥ kasyacillavaṇasya yat |  
 48959 pratibhātaṃ tadetasya sadvāsadvā manogataṃ || 22 ||  
 48960  
 48961 tarhi lavaṇavyavahāre kayā rītyā samṇvādastamāha - vṛttamiti | pakkāṇe  
 48962 prākṇkasyacidvṛttaṃ cāṇḍālīvivāhādi tallavaṇasya manogataṃ pratibhātamiti  
 48963 samṇvādabhrama ityārthaḥ || 22 ||  
 48964  
 48965 vismaratyapi vistīrṇāṃ kṛtāṃ cetaḥkriyāṃ yathā |  
 48966 tathā kṛtāmapyakṛtāmiti smarati niścitaṃ || 23 ||  
 48967  
 48968 anubhūtavismṛtivananubhūtasṇṇtirapi na doṣāyetyāśayenāha -  
 48969 vismaratīti | yadyapi lavaṇasya bhrāntāvanubhava eva na  
 48970 sṇṇtistathāpyanubhavasmṛtyādyavāntaravailakṣaṇyamapi kalpanāmātratvānna  
 48971 vimarśakṣamamiti sūcanāyetthamuktaṃ || 23 ||  
 48972  
 48973 tathā na bhuktavānasmi bhuktavāniti cetasi |  
 48974 svapne deśāntaragame prākṇṇto'pyavabuddhyate || 24 ||  
 48975  
 48976 vindhyapuṣkasasugrāme vyavahāro'yamīdṛśaḥ |  
 48977 pratibhāsāgatastasya svapne pūrvakathā yathā || 25 ||  
 48978  
 48979 pratibhāsasamṇvādayoḥ pūrvāparabhāvo'pi kalpanāmātratvānna vyavasthita  
 48980 ityāśayenāha - vindhyeti dvābhyām | tasya lavaṇasya || 25 ||  
 48981  
 48982 athavā lavaṇenāśu dṛṣṭo yaḥ svapnavibhramaḥ |  
 48983 sa eva samṇvidaṃ prāpto vindhyapuṣkasacetasi || 26 ||  
 48984  
 48985 lāvaṇī pratibhā'rūḍhā vindhyapuṣkasacetasi |  
 48986 vindhyapuṣkasasamṇvidvā'rūḍhā pārthivacetasi || 27 ||  
 48987  
 48988 pratibhābhedakalpanamapi tathā ekatra jātāyā evobhayatra

48989 bhānasambhavādityāśayenāha - lāvaṇīti | lavaṇasyeyaṃ lāvaṇī | ubhayatra  
 48990 ārūḍheti cchedaḥ || 27 ||  
 48991  
 48992 yathā bahūnām sadṛśaṃ vacanaṃ nāma mānasam |  
 48993 tathā svapne'pi bhavati kālo deśaḥ kriyāpi ca || 28 ||  
 48994  
 48995 pratibhātadviśayayoḥ saṃvāde dṛṣṭāntamāha - yatheti | bahūnām kavīnām  
 48996 mānasotprekṣārācitakāvyaṛthapratipādakaṃ vacanaṃ kadācitsadṛśaṃ  
 48997 sacchabdato'rthataśca saṃvāda bhavati tathā lavaṇapulkasabhrāntirūpe svapne'pi  
 48998 bhavatītyarthaḥ || 28 ||  
 48999  
 49000 vyavahāragateṣṭasyāḥ sattāsti pratibhāsataḥ |  
 49001 sattā sarvapadārthānām nānyā saṃvedanādṛte || 29 ||  
 49002  
 49003 tarhi kiṃ sā vyavahāragatiratyantāsatī netyāha - vyavahāreti |  
 49004 adhiṣṭhānacitsattayaiva sarvavastusattā na svātantryeṇetyāha - satteti || 29 ||  
 49005  
 49006 saṃvedanetarā bhāti vīcirvā jalasaṃgatiḥ [saṃgata iti pāṭhaḥ] |  
 49007 bhūtabhavyabhaviṣyasthā tarubīje taruryathā || 30 ||  
 49008  
 49009 ivārthe vāśabdaḥ | saṃvedanasattaiva bhūtabhavyabhaviṣyatprapañcagatā satī  
 49010 saṃvedanāditareva bhāti jale vīciriva bīje taruriva cetyarthaḥ || 30 ||  
 49011  
 49012 tasyāḥ sattvamasattvaṃ ca na sannāsaditi sthitam |  
 49013 satsadeva hi saṃvitterasaṃvitterasanmayam || 31 ||  
 49014  
 49015 tasyāḥ saṃvedanetarasattāyāḥ | sattvadṛśā saṃvedanātsattvaṃ tathā  
 49016 asaṃvittestvasanmayamiti | tatsattāsatte bhrāntisaṃvedanādhīne ityarthaḥ || 31 ||  
 49017  
 49018 nāvidyā vidyate kiṃcittailādi sikatāsviva |  
 49019 hemnaḥ kiṃ kaṭakādanyatpadaṃ syāddhematām vinā || 32 ||  
 49020  
 49021 bhrāntigocarasya cāvidyāmātratvādasattvameva phalitamityāśayenāha - neti |  
 49022 padaṃ vastu syātkiṃ netyarthaḥ || 32 ||  
 49023  
 49024 avidyayātmataṭṭvasya saṃbandho nopapadyate |  
 49025 saṃbandhaḥ sadṛśānām ca yaḥ sphuṭaḥ svānubhūtiḥ || 33 ||  
 49026  
 49027 vastusaṃbandhādvastu kuto na syāttatrāha - avidyayeti || 33 ||  
 49028  
 49029 jatukāṣṭhādisaṃbandho yaḥ samāsamayogataḥ |  
 49030 nānyonyānubhavāyāsau tadekaspaṇḍamātrakam || 34 ||  
 49031  
 49032 pārthivatvadravatvābhyāṃ samāsamayogataḥ yo jatukāṣṭhādisaṃbandhaḥ asau  
 49033 asaḍṛśayoranyonyayoḥ saṃbandhodāharaṇāya na yogyo yatastadubhayatastasyā  
 49034 avidyāyā ekasyā eva spando vilāsastanmātramityarthaḥ || 34 ||  
 49035  
 49036 paramārthamayaṃ sarvaṃ yathā tenopalādayaḥ |  
 49037 citā samabhicetyante saṃbandhavaśataḥ samāḥ || 35 ||  
 49038  
 49039 yadi tu cinmayamevābhyupagamyeta tarhi samaistaiścitaḥ saṃbandha upapadyata  
 49040 ityāha - parārthamayamiti | yathā yena prakāreṇa paramārthamayāstena hetunā  
 49041 citā samā iti saṃbandhavaśataścetyante citā prakāśyante iti bhavedityarthaḥ || 35 ||  
 49042  
 49043 yadā cinmāstrasannmātramayāḥ sarve jagadgatāḥ |  
 49044 bhāvāstadā vibhāntyete mithaḥ svānubhavasthiteḥ || 36 ||  
 49045  
 49046 tasminpakṣe'pi doṣamāha - yadeti | tadā svānubhavasthiteḥ  
 49047 svaprakāśatābalādeva vibhānti na cidantarasaṃbandhabalāt | dīpasya  
 49048 svaprathāyāṃ dīpāntarasaṃbandhāpekṣābhāvādityarthaḥ || 36 ||  
 49049  
 49050 na saṃbhavati saṃbandho viśamāṇām nirantaraḥ |  
 49051 na parasparasāṃbandhādvinnānubhavanaṃ mithaḥ || 37 ||  
 49052  
 49053 uktameva kalpadvayaṃ ślokadvayena sphuṭaṃ punarāha - na saṃbhavatīti || 37 ||  
 49054  
 49055 sadṛśe [sadaṃśe iti pāṭhaḥ] sadṛśaṃ vastu  
 49056 kṣaṇādgatvaikatāmālam |  
 49057 rūpamāsphārayatyekamekatvādeva nānyathā || 38 ||

49058  
 49059 dvitīyakalpe aṇumātrasyāpyacidamśasya  
 49060 bhedakasyābhāvādakhaṇḍabrahmasvaparakāśataiva phalitetyāśayena  
 49061 kṣaṇādgatvaikatāmalamityuktam || 38 ||  
 49062  
 49063 p. 411) 241  
 49064  
 49065 ciccetyamilitā [ciccetyacititārūpadṛśyayodeti cetana iti  
 49066 pāṭhaṣṭikānugūṇaḥ] dṛśyarūpayodeti cetanaḥ |  
 49067 (jaḍam [jaḍam jaḍena iti ślokārdha kvacinna paṭhyate] jaḍena  
 49068 militam ghanam sampadyate jaḍam |)  
 49069 na ca cijjaḍayoraikyam vailakṣaṇyātkvacidbhavet || 39 ||  
 49070  
 49071 yo mūḍhānām cetanasya ciccetyacititārūpeṇa dṛśyayā tripuṭyā  
 49072 uditatvānubhavaḥ sa na cijjaḍayorabhedasambandhamādāyopapādayitum śakya  
 49073 ityāśayenāha - ciditi || 39 ||  
 49074  
 49075 cijjaḍau citra ekatra na tau saṃmilataḥ kvacit |  
 49076 cinmayatvāccidālabhaścidālabhena vedanam || 40 ||  
 49077  
 49078 nāpi bhedasambandhamādāyopapādayitum śakya ityāha - cijjaḍāviti | ekatra  
 49079 ekasmīnstripuṭīpaṭīcitre | nāpi cinmayānām citā sambandha iti  
 49080 pakṣamādāyāpyupapādayitum śakya ityāha - cinmayatvāditi |  
 49081 sādṛśyāccidālabhasambhave'pi bhedakābhāvādvedyatvāsiddherna  
 49082 dṛśyavedanāmśopapattirityarthaḥ || 40 ||  
 49083  
 49084 dārupāśāṇabhedānām natu hyete cidātmakāḥ |  
 49085 padārtho hi padārthena pariṇāmyanubhūyate || 41 ||  
 49086  
 49087 nanu jaḍatvena sāmye'pi yathā dārupāśāṇamṛdāmekagrhaḥakatvena yogo  
 49088 yathā vā.pyatvena sājātye'pi jihvārasayoryogastathā cittvena sāmye'pi dṛśo  
 49089 dṛśyayogo'stu tatrāha - dārviti | dārvādi jaḍapadārtho  
 49090 grhādipadārthabhāvena pariṇāmī anubhūyate natu cidityarthaḥ || 41 ||  
 49091  
 49092 jihvayaiva rasāsvādaḥ sajātīyāmalodayaḥ |  
 49093 aikyam ca viddhi sambandham nāstyasāvasamānayoḥ || 42 ||  
 49094  
 49095 sajātīyābhyām jihvārasābhyāmamalaḥ sphuṭa udayo yasya tathāvidho rasāsvādo  
 49096 rāsanacittavṛttirūpaḥ pariṇāmyanubhūyate ityanuśaṅgaḥ |  
 49097 kiṃcidabhinna yorekībhāvo hi sambandhaḥ sa ca pakṣadvaye'pi durghaṭa ityāha -  
 49098 aikyam ceti || 42 ||  
 49099  
 49100 jaḍacetanayostena nopalādi jaḍam matam |  
 49101 cidevopalakuḍyādirūpiṇīti mitā citā || 43 ||  
 49102  
 49103 jaḍacetanayoriti pūrvānvayi | tena kiṃ phalitam tadāha - teneti | iti mitā satī || 43  
 49104 ||  
 49105  
 49106 ekībhāvam gatā draṣṭṛdṛśyādi kurute bhramam |  
 49107 kāṣṭhopalādyāśeṣam hi paramārthamayaṃ yataḥ || 44 ||  
 49108  
 49109 paramārthatastvekībhāvam gatā || 44 ||  
 49110  
 49111 tadātmanā tatsambandham [tatsambandha iti pāṭhaḥ sādhuḥ]  
 49112 dṛśyatvenopalabhyate |  
 49113 sarvaṃ sarvaprakārāḍhyamanantamiva yatnataḥ || 45 ||  
 49114  
 49115 tarhi paramārthacidātmanām kāṣṭhapāśāṇādīnām katham grhabhāvena  
 49116 sambandho dṛśyate tatrāha - tadātmaneti | kalpitarūpeṇaiva teṣām  
 49117 sambandho dṛśyate na vāstavacidrūpeṇetyarthaḥ | yadyasmāddhetoranantaṃ  
 49118 brahmaiva sarvaprakārāḍhyam sarvamiva bhāti tato hetorviśvam sanmātramiti  
 49119 pareṇānvayaḥ || 45 ||  
 49120  
 49121 viśvam sanmātramevaitadviddhi tattvavidām vara |  
 49122 asattātyāganiṣṭhena viśvam lakṣaśatabhramaiḥ || 46 ||  
 49123  
 49124 asattātyāgo mithyātvāgrahaṇam sa eva ciccamatkāraḥ || 46 ||  
 49125  
 49126 pūritam ciccamatkāro naca kiṃcana pūritam |

49127 saṃkalpanāgarā nṛṇāṃ mithaḥ spandanti no yathā || 47 ||  
 49128  
 49129 na deśakālarodhāya tathā sargeṣviti sthitiḥ |  
 49130 bhedabodhe hi sargatvamahaṃtvādibhramodayaḥ || 48 ||  
 49131  
 49132 hemasaṃvitparityāge kaṭakādibhramo yathā |  
 49133 kaṭakādibhramo hemni deśāddeśaṃ bhavādbhavam || 49 ||  
 49134  
 49135 kaṭakādi hemni bhramo mithyaiva | yatastat hemadeśādeva deśaṃ  
 49136 hemabhavanādeva bhavaṃ sattaṃ ca labhate iti śeṣaḥ || 49 ||  
 49137  
 49138 dṛgdarśanaparityāge nāvidyāsti pṛthaksadā |  
 49139 kaṭakādimahābhedamekaṃ hema yathāmalam || 50 ||  
 49140  
 49141 kaṭakādimahābhedam hema yathā bhedadṛgdarśanaparityāge ekaṃ hemaiva  
 49142 tadvadityarthaḥ || 50 ||  
 49143  
 49144 bodhaikatvādayaṃ sargastadevāsannayatyaḥ |  
 49145 senā mṛtsaṃvidā citrā mṛnmātramiva mṛnmayī || 51 ||  
 49146  
 49147 bodhavyakterekatvāt sadeva viśvaṃ asannayati asattvamāpadayati | asadviśvaṃ vā  
 49148 sannayati sadaikarasyaṃ prāpayati || 51 ||  
 49149  
 49150 jalamekaṃ taraṅgādi dārvekaṃ śālabhañjikā |  
 49151 mṛnmātramekaṃ kumbhādi brahmaikaṃ trijagadbhramaḥ || 52 ||  
 49152  
 49153 saṃbandhe dṛśyadṛṣṭīnāṃ madhye draṣṭurhi yadvapuḥ |  
 49154 draṣṭṛdarśanadṛśyādivarjitaṃ tadidaṃ param || 53 ||  
 49155  
 49156 kumbhādyanusyūtaṃ niṣkṛṣṭamṛtsvarūpamiva draṣṭṛāditripuṭyanusyūtaṃ  
 49157 tatsākṣicinmātraṃ tripuṭīnirāsenā darśayati - saṃbandhe iti | tatprāgdarśitaṃ  
 49158 yatparaṃ brahma tadidaṃ niṣkṛṣṭapratyakṣvarūpamevetyakhaṇḍo vākyārtho  
 49159 darśito draṣṭavyaḥ || 53 ||  
 49160  
 49161 deśāddeśaṃ gate citte madhye yaccetaso vapuḥ |  
 49162 ajāḍyaṃvinmananaṃ tanmayo bhava sarvadā || 54 ||  
 49163  
 49164 tasya tripuṭīśūnyatā kadā prasiddhā tatrāha - deśāditi | prāgvvyākhyātam ||  
 49165 54 ||  
 49166  
 49167 ajāgratsvapnanidrasya yatte rūpaṃ sanātanaṃ |  
 49168 acetanaṃ cājaḍaṃ ca tanmayo bhava sarvadā || 55 ||  
 49169  
 49170 acetanaṃ cittavṛttirahitaṃ | tanmayastadekarasaḥ || 55 ||  
 49171  
 49172 jaḍatām varjayitvaikām śīlāyā hṛdayaṃ hi tat |  
 49173 akṣubdho vāthavā kṣubdhastanmayo bhava sarvadā || 56 ||  
 49174  
 49175 śīlāyā hṛdayaṃ ghaṇaṃ cidekaghanamiti yāvat | akṣubdhaḥ samādhistaḥ  
 49176 kṣubdho vyavaharan || 56 ||  
 49177  
 49178 kasyacitkiṃcanāpīha nodeti na villīyate |  
 49179 akṣubdho vāthavā kṣubdhaḥ svasthastiṣṭha yathāsukham || 57 ||  
 49180  
 49181 nanu kṣubdhasya kathaṃ tanmayatā tiṣṭhettatrāha - kasyaciditi |  
 49182 vyavahāradaśāyāmapī paramārthadṛṣṭimevānuvartasveti bhāvaḥ || 57 ||  
 49183  
 49184 nābhivāñchati no dveṣṭi dehe kiṃcitraṃvacitpumān |  
 49185 svasthastiṣṭha nirāśaṅkaṃ dehavṛttiṣu mā pata || 58 ||  
 49186  
 49187 sāmānyenoktaṃ viśiṣyāha - neti | pumān ātmā || 58 ||  
 49188  
 49189 bhaviṣyadgrāmakagrāmyakāryavyavasito yathā |  
 49190 cittavṛttiṣu mā tiṣṭha tathā satyātmatām gataḥ || 59 ||  
 49191  
 49192 yathā anāgate vyavahārye cittasyānāsaṅgaḥ svataḥsiddhastathā vartamāne'pi  
 49193 mithyātvadṛṣṭyā saṃpādanīya ityāśayenāha - bhaviṣyaditi || 59 ||  
 49194  
 49195 p. 412) 242

49196  
 49197 yathā deśāntaranaro yathā kāṣṭhaṃ yathopalaḥ |  
 49198 tathaiva paśya cittam tvamacittaiva yadātmanā || 60 ||  
 49199  
 49200 yathā dūradeśastho naraḥ sannapyasatsamaḥ | kāṣṭhopalaṃ tu  
 49201 sannihitamapyacetanatvādevāsaṅgābhīmānādyakṣamaṃ tathaiva cittam  
 49202 paśyetyarthaḥ | yadyasmādātmanā ātmasvarūpeṇa vivicya darśane acittataiva  
 49203 viduṣāmanubhavasiddhetyarthaḥ | chāndasastalopaḥ || 60 ||  
 49204  
 49205 yathā dṛṣṭadi nāstyambu yathāmbhasyanalastathā |  
 49206 svātmanyevāsti no cittam paramātmani tatkuṭaḥ || 61 ||  
 49207  
 49208 tadeva spaṣṭamāha - yatheti || 61 ||  
 49209  
 49210 prekṣyamāṇam na yatkiṃcittena yatkriyate kvacit |  
 49211 kṛtaṃ bhavati tanneti matvā cittātigo bhavet || 62 ||  
 49212  
 49213 cittasyāvastutve cittakāryāṇaṃ sutarāmasattvamityāha - prekṣyamāṇamiti ||  
 49214 62 ||  
 49215  
 49216 atyantānātmabhūtasya yaścittasyānuvartate |  
 49217 paryantavāsinaḥ kasmāna mlecchasyānuvartate || 63 ||  
 49218  
 49219 śuddhasyātmanaḥ aśuddhacittānuvṛttiranucitātvādapi heyetyāśayenāha -  
 49220 atyanteti | paryantāḥ pratyantadeśāstadvāsinaḥ | tasmāna  
 49221 jananamīyānnāntamīyānnetpāpmāṇaṃ mṛtyumanvavāyāni iti śrutyā  
 49222 mlecchānuvṛtterniṣiddhatvāditi bhāvaḥ || 63 ||  
 49223  
 49224 nirantaramanādr̥tya tvamārāccittapuṣkasam |  
 49225 svasthamāssva nirāsaṅkaṃ paṅkeneva kṛto jaḍaḥ || 64 ||  
 49226  
 49227 paṅkena mṛdā kṛto nirmitaḥ pratimādiriva || 64 ||  
 49228  
 49229 cittam nāstyeva me bhūtaṃ mṛtamevādyā vetti vā |  
 49230 bhava niścayavānbhūtvā śīlāpuruṣaṇiṣcalaḥ || 65 ||  
 49231  
 49232 nāstyeveti mukhyaṃ kalpaḥ | bhūtaṃ mṛtameva sat adya vetti mithyā paśyatīti  
 49233 gaṇaḥ kalpaḥ || 65 ||  
 49234  
 49235 prekṣāyāmasti no cittam tadvihiṇo'si tattvataḥ |  
 49236 sa kimarthamanarthena tadvyarthena kdarthyase || 66 ||  
 49237  
 49238 prekṣāyāṃ ātmaprekṣāyāṃ cittaprekṣāyāṃ ca || 66 ||  
 49239  
 49240 asatā cittayakṣeṇa ye mudhā svavaśe kṛtāḥ |  
 49241 teṣāṃ pelavabuddhīnāṃ candrādaśanirutthitaḥ || 67 ||  
 49242  
 49243 aśanirvaidyutāgniḥ || 67 ||  
 49244  
 49245 cittam dūre parityajya yo'si so'si sthīro bhava |  
 49246 bhava bhāvanayā mukto yuktyā paramayānvitaḥ || 68 ||  
 49247  
 49248 yuktyā mananena bhāvanayā dhyānena || 68 ||  
 49249  
 49250 asato ye'nuvartante cetaso'satyarūpiṇaḥ |  
 49251 vyomamāraṇakarmaikanītakālāndhigastu tān || 69 ||  
 49252  
 49253 mūḍhanindātrādhikāriprotsāhanāya || 69 ||  
 49254  
 49255 vyapagalitamanā mahānubhāvo  
 49256 bhava bhavapāragato bhavāmalātmā |  
 49257 suciramapi vicāritaṃ na labdham  
 49258 malamamalātmani mānasātma kiṃcit || 70 ||  
 49259  
 49260 mahānubhāvastattvāvabodhakuśalaḥ san prathamam vyapagalitamanā bhava  
 49261 tatastattvabodhenāmalātmā san bhavapāragato bhava | uktārthaṃ draḍhayituṃ  
 49262 vasiṣṭho vicāraviśuddham svānubhavamāha - suciramiti | mayā suciramapi  
 49263 manastattvalābhāya vicāritaṃ tathāpyamalātmani mānasātmakaṃ malaṃ kiṃcidapi  
 49264 na labdham tasmānnāstyeveti madvākyādapi sthīro bhavetyarthaḥ || 70 ||



49265  
 49266 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣūtpattiprakaraṇe  
 49267 cittābhāvapratiṭṭipādanaṃ nāmaikaviṃśatyuttaraśatataṃ sargaḥ || 121 ||  
 49268  
 49269 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāṣe utpattiprakaraṇe  
 49270 cittābhāvapratiṭṭipādanaṃ nāmaikaviṃśatyuttaraśatataṃ sargaḥ || 121 ||  
 49271  
 49272  
 49273 dvāviṃśatyuttaraśatataṃ sargaḥ 122  
 49274  
 49275 śrīvāsiṣṭha uvāca |  
 49276  
 49277 prathamam jātamātreṇa puṃsā kiṃcidvikasitabuddhinaivam  
 49278 satsaṃgamapareṇa bhavitavyam || 1 ||  
 49279  
 49280 ihāḍau varṇyate puṃso jñānabhūmyudayakramaḥ |  
 49281 rāmasya śokamohādinirāśairbodhanaṃ tataḥ || 1 ||  
 49282  
 49283 tatra jñānabhūmikākramaṃ gadyairvivakṣustallābhopāyeṣu prathamapiṭhikāmāha  
 49284 - prathamamiti kiṃcidvikasitabuddhinā iha janmani janmāntare  
 49285 vānuṣṭhitairniṣkāmakarmabhiḥ śuddhacitttenetyarthaḥ || 1 ||  
 49286  
 49287 anavaratapravāhapatito'yamavidyānadīnivahaḥ śāstrasajjanasaṃparkādṛte  
 49288 na tarituṃ śakyate || 2 ||  
 49289  
 49290 satsaṅgātsādhanacatuṣṭayasamṃpattisahito'dhyātmasāstrasambandhaḥ siddhyati  
 49291 saiva prathamā bhūmiketyāśayenāha - anavaratetyādinā || 2 ||  
 49292  
 49293 tena vivekataḥ puruṣasya heyopādeyavicāra upajāyate || 3 ||  
 49294  
 49295 tadāsau śubhecchābhīdhām vivekabhuvamāpatito [mavatīrṇo bhavatīti  
 49296 pāṭhaḥ] bhavati || 4 ||  
 49297  
 49298 tato vivekavaśato vicāraṇāyām || 5 ||  
 49299  
 49300 tajjayāddvitīyabhūmikāvatāram darśayati - tata ityādinā || 5 ||  
 49301  
 49302 samyagjñānenāsamyagvāsanam tyajataḥ saṃsārabhāvanātomanastanutāmeti  
 49303 || 6 ||  
 49304  
 49305 tajjayāttrīyabhūmikāvatāra ityāha - samyagjñānenetyādinā || 6 ||  
 49306  
 49307 tena tanumānasam nāma vivekabhūmimavatīrṇo bhavati || 7 ||  
 49308  
 49309 p. 413) 242  
 49310  
 49311 yadaiva yoginaḥ samyagjñānodayastadaiva sattvāpattiḥ || 8 ||  
 49312  
 49313 caturthabhūmikāvatāraprakāramāha - yadaiveti || 8 ||  
 49314  
 49315 tadvaśādvāsanā tanutām gatā yadā tadaivāsāvasaṃsakta ityucyate  
 49316 karmaphalena na badhyata iti || 9 ||  
 49317  
 49318 pañcamyavatāramāha - tadvaśāditi | tannāma vyācaṣṭe - karmaphaleneṭi  
 49319 || 9 ||  
 49320  
 49321 atha tānavavaśādasatye bhāvanātānavamabhyasyati || 10 ||  
 49322  
 49323 ṣaṣṭhyām bhūmau tato'vatāramāha - atheti | asatye bāhye'rthe  
 49324 bhāvanātānavam sadaivatāntaramukhatayāvasthānena [sadaivāntarmukhatayā  
 49325 iti pāṭhaḥ] brahmāhaṃbhāvavāsanopacayena bāhyārthasya krameṇa  
 49326 vismaraṇamityarthaḥ || 10 ||  
 49327  
 49328 yāvanna kurvannapi vyavaharannapyasatyeṣu saṃsāravastuṣu sthito'pi  
 49329 svātmanyeva [svātmanyavakṣiṇa iti pāṭhaḥ]  
 49330 kṣiṇamanastvādabhyāsavaśādbāhyam vastu kurvannapi na paśyati  
 49331 nālambanena sevate nābhīdhyāyati tanuvāsanatvācca kevalam mūḍhaḥ  
 49332 suptaprabuddha iva kartavyam karoti || 11 ||  
 49333

49334 kiyatkālaṃ tadabhyāsastatrāha - yāvaditi | na kurvan samādhistho'pi | vyavaharan  
 49335 vyutthito'pi | bāhyaṃ snānabhojanādi kurvannapi na paśyati | ata eva nālambanena  
 49336 rucyā sevate nābhidhyāyati na smarati | mūḍhaḥ śiśurunmatto vā suptaprabuddha  
 49337 iva kartavyaṃ snānabhojanādi pareccchayā karoti || 11 ||  
 49338  
 49339 tanubhāvitamanaskastena yogabhūmikāṃ bhāvanāmadhirūḍhaḥ || 12 ||  
 49340  
 49341 tanubhāvitamanaskaḥ sūkṣmatamabrahmaikarasīkṛtacittastenoktalakṣaṇena  
 49342 yogabhūmikāṃ bhāvanāṃ padārthābhāvanākhyāmadhirūḍho bhavatīti śeṣaḥ ||  
 49343 12 ||  
 49344  
 49345 ityantarlīnacittaḥ katicitsaṃvatsarānabhyasya sarvathaiva kurvannapi  
 49346 bāhyapadārthānbhāvanāṃ tyajati turyātmā bhavati tato jīvanmukta ityucyate  
 49347 || 13 ||  
 49348  
 49349 saptamabhūmikāvatārakramamāha - ityantarlīnacitta iti | iti  
 49350 uktaprakāreṇāntarbrahmaṇi līnacittaḥ pareccchayā kāryamātreṇa  
 49351 kadācidbāhyapadārthānsnānabhojanādinkurvannapi sarvathaiva tadbhāvanāṃ  
 49352 tyajati | turyātmā svayameva bhavati | ṣaṣṭhabhūmikāparyantaṃ cittasya  
 49353 brahmākāratāsthairye leśato yatnānuvṛttirasti | saptamyāṃ tu bhūmikāyāṃ  
 49354 sarvathaiva tannivṛttyā svārasikī pratiṣṭheti viśeṣa iti bhāvaḥ | sa eva jīvanmukta  
 49355 ityucyate || 13 ||  
 49356  
 49357 nābhinandati saṃprāptaṃ nāprāptamabhiśocati |  
 49358 kevalaṃ vigatāśaṅkaṃ saṃprāptamanuvartate || 14 ||  
 49359  
 49360 yadyapi prāktanabhūmiṣvapi kṛtasākṣātkārā jīvanmuktā eva tathāpi teṣāṃ  
 49361 kadācitprabalaprārabdhopanītapriyāpriyasparśasattvānna mukhyaṃ  
 49362 jīvanmuktisukhaṃ saptamyāṃ tu bhūmikāyāṃ  
 49363 yogaparipākajanyapuṇyātiśayenātyutkataṇa tiraskṛtaṃ prārabdhakarma  
 49364 jīvanavyavahārābhāsamātre vyavatiṣṭhate na harṣaśokādiḥ janānāya  
 49365 prabhavatītyāśayena tallakṣaṇaṃ padyenāha - nābhinandatīti || 14 ||  
 49366  
 49367 tvayāpi rāghava jñātaṃ jñātavyamakhilāntaram |  
 49368 nanu te sarvakāryebhyo vāsanā tanutāṃ gatā || 15 ||  
 49369  
 49370 tava tu atyantaśuddhacittatvāddvitīyabhūmikāyāmeva svavicāreṇaiva  
 49371 pratyagātmatattvaṃ pariññātamityāśayenāha - tvayeti || 15 ||  
 49372  
 49373 śarīrātītavṛttistvaṃ śarīrastho'thavā bhava |  
 49374 māgāḥ śokaṃ ca harṣaṃ tvaṃ tvamātmā vigatāmayaḥ || 16 ||  
 49375  
 49376 śarīrātītavṛttiḥ sadaiva samādhisthaḥ | śarīrastho lokasaṃgrahavyavahārī || 16 ||  
 49377  
 49378 tvayyātmani site svacche sarvage sarvadodite |  
 49379 kuto duḥkhasukhe rāma kuto maraṇajanmanī || 17 ||  
 49380  
 49381 site svayaṃprabhe | svacche nirmale || 17 ||  
 49382  
 49383 abandhurapi kasmāttvaṃ bandhuduḥkhāni śocasi |  
 49384 advitīye sthite hyasminbāndhavāḥ ka ivātmani || 18 ||  
 49385  
 49386 ātmabodhena maraṇajanmādiprayuktaśokajaye'pi bāndhavaśaṅgajaḥ śokaḥ  
 49387 kathaṃ jayyastatrāha - abandhuriti || 18 ||  
 49388  
 49389 dṛśyate kevale dehe paramāṇucayaḥ param [para iti pāṭhaḥ] |  
 49390 deśakālānyatāpatternatmodeti na liyate || 19 ||  
 49391  
 49392 bandhūnāṃ dehaḥ śokārha utātmā | nānya ityāha - dṛśyata iti | kevale  
 49393 bhaṣmībhūte | paramāṇucayastvacetanatvādevana śokārha ityārthaḥ | na dvitīya  
 49394 ityāha - deśeti || 19 ||  
 49395  
 49396 avināśo'pi kasmāttvaṃ vinaśyāmīti śocasi |  
 49397 amṛtyuvasatau svacche vināśaḥ ka ivātmani || 20 ||  
 49398  
 49399 ghaṭe kapālatāṃ yāte ghaṭākāśo na naśyati |  
 49400 yathā tathā śarīre'sminnaṣṭe'pi na vinaśyati || 21 ||  
 49401  
 49402 na vinaśyati ātmeti śeṣaḥ || 21 ||

49403  
 49404 mṛgatṛṣṇātarāṅgiṇyām kṣiṇāyāmātapo yathā |  
 49405 na naśyati tathā dehe naṣṭe nātmā vinaśyati || 22 ||  
 49406  
 49407 vāñchaivodeti te kasmādbhrāntirantarnirarthikā |  
 49408 advitīyo dvitīyaṃ kiṃyadvastvātmābhivāñchatu || 23 ||  
 49409  
 49410 śravyaṃ spṛśyaṃ tathā dṛśyaṃ rasyaṃ ghreyaṃ ca rāghava |  
 49411 na kiṃcidasti jagati vyatiriktaṃ yadātmanaḥ || 24 ||  
 49412  
 49413 sarvaśaktāvimāstasminnātmanyevākhilāḥ sthitāḥ |  
 49414 śaktayo vitate vyakte ākāśa iva śūnyatā || 25 ||  
 49415  
 49416 nanvātape mṛgatṛṣṇābhramaśaktaya iva jagacchaktayastarhi pṛthak  
 49417 syustatrāha - śaktaya iti || 25 ||  
 49418  
 49419 cittādrāghava rūḍheyam trilokilalanoditā |  
 49420 trividhenakrameṇa janmanā janitabhramā || 26 ||  
 49421  
 49422 tarhyatyantāsato jagataḥ prarohe kiṃ bījamiti ceccittameveti prāguktamevetyāha ##-  
 49423  
 49424 manaḥpraśamane siddhe vāsanākṣayanāmani |  
 49425 karmaḥkṣayāmidhānaiva māyeyaṃ pravinaśyati || 27 ||  
 49426  
 49427 ata eva cittakṣayāttatkṣaya ityāha - mana iti | karmaṇām kriyādiśaktinām  
 49428 kṣayo nivāsastadabhidhānā || 27 ||  
 49429  
 49430 p. 414) 243  
 49431  
 49432 saṃsārogrāraghaṭṭe'sminnārūḍhā yantravāhinī |  
 49433 rajjustāṃ vāsanāmetāṃ chindhi rāghava yatnataḥ || 28 ||  
 49434  
 49435 āraghaṭṭe | peṣaṇayantrādhāḥśilāmadhyasāṅkāviti yāvat | ārūḍhā  
 49436 tiryakkāṣṭhaprānte āropitā | ata eva yantramūrdhvaeṣaṇapāśāṇaṃ vahati  
 49437 tacchilā rajjuḥ | tathāhi | pṛthvī adhoyantraśileva merustacchaṅkuriva  
 49438 jyotiścakramūrdhvasīlāyantramiva vāsanāvaṣṭabdhāṃ jagaddṛśyata iti bhāvaḥ  
 49439 || 28 ||  
 49440  
 49441 aparijñānamānaiśā mahāmohapradāyinī |  
 49442 pariñātā tvanantākhyā sukhadā brahmadāyinī || 29 ||  
 49443  
 49444 āgatā brahmaṇo bhuktvā saṃsāramiha līlayā |  
 49445 punarbrahmaiva saṃsmṛtya brahmaṇyeva vilīyate || 30 ||  
 49446  
 49447 saṃsāraṃ bhuktvā svalīlābhūtayaiva brahmavidyayā brahmaiva saṃsmṛtya  
 49448 brahmaṇyeva vilīyata ityanvayaḥ || 30 ||  
 49449  
 49450 śivādrāghava nīrūpādaprameyānnirāmayāt |  
 49451 sarvabhūtāni jātāni prakāśā iva tejaśaḥ || 31 ||  
 49452  
 49453 rekhāvṛndaṃ yathā parṇe vīcijālaṃ yathā jale |  
 49454 kaṭakādi yathā hemni tathoṣṇādi yathā'nale || 32 ||  
 49455  
 49456 rekhāvṛndaṃ śīrājālaṃ || 32 ||  
 49457  
 49458 tadetadbhāvanārūpe tathedaṃ bhuvanatrayam |  
 49459 tasminneva sthitaṃ jātaṃ tasmādeva tadeva ca || 33 ||  
 49460  
 49461 bhāvanārūpe vāsanāvacchinne brahmaṇi || 33 ||  
 49462  
 49463 sa eva sarvabhūtānāmātmā brahmeti kathyate |  
 49464 tasmiñjñāte jagajjñātaṃ sa jñātā bhuvanatraye || 34 ||  
 49465  
 49466 tadekavijñānena sarva vijñātamityāha - tasminniti | sa jñāteteti | nānyo'to'sti  
 49467 draṣṭā ityādiśruteriti bhāvaḥ || 34 ||  
 49468  
 49469 śāstrasamvyavahārārthaṃ tasyāsyā vitatākṛteḥ |  
 49470 cidbrahmātmeti nāmāni kalpitāni kṛtātmabhiḥ || 35 ||  
 49471

49472 viṣayendriyasamyoge harṣāmarṣavivarjitā |  
 49473 saiṣā śuddhānubhūtirhi so'yamātmā cidavyayaḥ || 36 ||  
 49474  
 49475 priyāpriyaviṣayānāmindriyaiḥ saha daivātsamyoge'pi teṣu  
 49476 mithyātvaniścayāddharṣāmarṣavivarjitā saiṣoktalakṣaṇā jīvanmuktānubhūtireva  
 49477 sa prasiddha ātmā natu mūḍhairanubhūyamānaḥ saṃsārasvabhāva ityārthaḥ || 36 ||  
 49478  
 49479 ākāśātitarācchāccha idaṃ tasmimścīdātmani |  
 49480 svābhoga eva hi jagatprthagvatpratibimbati || 37 ||  
 49481  
 49482 harṣāmarṣavivarjiteti yaduktaṃ tadupapādanāyāha - idaṃ tasminnityādinā |  
 49483 svābhoge svāntareva jagatprthagvat anyadiva pratibimbati tasya ca śuddhasākṣiṇā  
 49484 priyāpriyabhāgena vivektumaśakyatvāttadvivekāya tadubhayavyatirekeṇāntarāle  
 49485 buddhirantaḥkaraṇaṃ pratibimbati saiva priyāpriyavikalpanairlobhamohādayo ye  
 49486 bhāvāstānyāti na tvātmetyārthaḥ || 37 ||  
 49487  
 49488 buddhistadvyatirekeṇa lobhamohādayo hi tān |  
 49489 pātyasadvyatirekeṇa te ca tasmimstadeva te || 38 ||  
 49490  
 49491 te ca jagattadbuddhitatprayuktalobhamohādayaḥ asataiva vyatirekeṇa parasparabhedenā  
 49492 tasmimścīdātmani pratibimbīti paramārthatastadātmarūpameva | tena hi  
 49493 darpaṇavyatirekeṇa tadantardṛṣyamānāḥ parvatavanānadyādayaḥ santītyārthaḥ ||  
 49494 38 ||  
 49495  
 49496 adehasyaiva te rāma nirvikalpacidākṛteḥ |  
 49497 lajjābhayaṣādebhyaḥ kuto mohaḥ samutthitaḥ || 39 ||  
 49498  
 49499 evaṃca dehātmabuddhīnāṃ mūḍhānāmeva bhayaṣādhādayo yuktā natu  
 49500 tavetyāha - adehasyaivetyādinā || 39 ||  
 49501  
 49502 adeho dehaairebhirlajjādibhirasanmayaiḥ |  
 49503 kiṃ mūrkhā iva durbuddhirvikalpairabhibhūyase || 40 ||  
 49504  
 49505 akhaṇḍacitirūpasya dehe khaṇḍanamāgate |  
 49506 asamyagdarśino'pyasti na nāśaḥ kimu sanmateḥ || 41 ||  
 49507  
 49508 āpatedarkamārgē'pi na niruddhagamāgamam |  
 49509 cittam nāma sa vijñeyaḥ puruṣo na śarīrakam || 42 ||  
 49510  
 49511 asamyagdarśino'pi na nāśa iti yaduktaṃ tadupapādayituṃ  
 49512 dehādvyatiriktacittātmānaṃ vyutpādayati - āpatediti | yaccittam  
 49513 saṃcārasvātantryātsarvatra āpatet | arkasya mārgē nirālambane'pi yanna niruddhā  
 49514 gamāgamāḥ saṃcārā yasya tathāvidhaṃ taccittameva puri śete iti puruṣaḥ  
 49515 saṃsāryātmā vijñeyo natu śarīramityārthaḥ || 42 ||  
 49516  
 49517 śarīre satyasati vā pumāneva jagattraye |  
 49518 jñō'pyajñō'pi sthito rāma naṣṭe dehe na naśyati || 43 ||  
 49519  
 49520 yānīmāni vicitrāṇi duḥkhāni paripaśyasi |  
 49521 tāni dehasya sarvāṇi nāgrāhyasya cidātmanaḥ || 44 ||  
 49522  
 49523 idānīmasaṃsāryātmānaṃ darśayituṃ cittamapi dehakoṭāveva nikṣipya dehasyaiva  
 49524 priyāpriyasparśa ityāha - yānīti || 44 ||  
 49525  
 49526 manomārgādatītatvādyāsau śūnyamiva sthitā |  
 49527 citkathaṃ nāma duḥkhairvā sukhairvā parigrhyate || 45 ||  
 49528  
 49529 parigrhyate vyāpyate || 45 ||  
 49530  
 49531 svāspadātmānamevāsau vinaṣṭādehapañjarāt |  
 49532 abhyastāṃ vāsanāṃ yātaḥ ṣaṭpadaḥ khamivāmbujāt || 46 ||  
 49533  
 49534 nanu naṣṭe dehe jīvaḥ kva yāti tatrāha - svāspadātmānamiti | asau jīvo  
 49535 vinaṣṭādehapañjarādvinaṣṭādehābhīmānaṃ parityajya prathamam svāspadam  
 49536 svapraṭiṣṭhābhūtaṃ paramātmānameva yāti | manaḥ prāṇe prāṇastejasi tejāḥ  
 49537 parasyām devatāyām iti  
 49538 śrutermaṇaḥprāṇādyupādhipvilayādbimbabhūteśvaraikyam gacchatītyārthaḥ | tarhi  
 49539 kuto na mucyate tatrāha - abhyastāmiti |  
 49540 bhedavāsanāmūlocchedijñānānudayaṇna mucyata iti bhāvaḥ || 46 ||

49541  
 49542 asaccedātmatattvaṃ tadasmimste dehapañjare |  
 49543 naṣṭe kiṃ nāma naṣṭaṃ syādrāma kenānuśocasi || 47 ||  
 49544  
 49545 nanu yadi jīvaḥ pratibimbastarhi  
 49546 tasyopādhyatiriktasattvāyogādasattvamupādhināśena nāśaśca syāditi  
 49547 cedastvevaṃ tathāpi na tvaṃ jīva iti tadasattve nāśe vā na tava śoko yukta ityāha  
 49548 - asaditi | tatprasiddhamātmatattvaṃ jīvarūpam || 47 ||  
 49549  
 49550 p. 415) 243  
 49551  
 49552 satyaṃ bhāvaya tena tvaṃ mā mohamanubhāvaya |  
 49553 niricchasyātmano necchā kācidapyanaghākṛteḥ || 48 ||  
 49554  
 49555 vastutastu pratibimbo bimbameva | bimbasyevopādhyānupraviśabhedādikalpanayā  
 49556 pratibimbatvena grahaṇāt | jaḍopādhikāryatve cidābhāsasya jaḍatvāpattau  
 49557 saṃsārabhānābhogācca | tena tvaṃ jīvaṃ tadupādhiparityāgena satyaṃ brahmaiveti  
 49558 bhāvaya saṃbhāvaya moḥaṃ bhrāntiprāptamasannaśvaradehādibhāvaṃ  
 49559 bhānubhāvaya | pūrṇabrahmabhāvatṛptatvādeva niricchasya || 48 ||  
 49560  
 49561 sākṣibhūte same svacche nirvikalpe cidātmani |  
 49562 niricchaṃ pratibimbanti jaganti mukure yathā || 49 ||  
 49563  
 49564 tarhīcchāṃ vinā tasya kathaṃ sargādisiddhistatrāha - sākṣibhūte iti || 49 ||  
 49565  
 49566 sākṣibhūte same svacche nirvikalpe cidātmani |  
 49567 svayaṃ jaganti dṛśyante sanmañāviva raśmayāḥ || 50 ||  
 49568  
 49569 anicchamapi saṃbandho yathā darpaṇabimbayoḥ |  
 49570 tathaivehātma jagatorbhedaḥ vyavasthītau || 51 ||  
 49571  
 49572 sūryasaṃnidhimātreṇa yathodeti jagatkriyā |  
 49573 citsattāmātrakeṇedaṃ jagannīṣpadyate tathā || 52 ||  
 49574  
 49575 piṇḍagraho nivṛtto'syā evaṃ rāma jagatsthiteḥ |  
 49576 ākāśameṣā saṃpannā bhavatāmapī cetasi || 53 ||  
 49577  
 49578 piṇḍagraho mūrtākāraḥ | evaṃ uktopadeśaprakāreṇa | bhavatāmiti rāmātiriktān  
 49579 śrotṛṇ pratyuktiḥ || 53 ||  
 49580  
 49581 sattāmātreṇa dīpasya yathālokaḥ svabhāvataḥ |  
 49582 cittattvasya svabhāvattu tattheyaṃ jāgatī sthitiḥ || 54 ||  
 49583  
 49584 ālokaḥ prabhā || 54 ||  
 49585  
 49586 pūrvaṃ manaḥ samuditaṃ paramātmatattvā-  
 49587 ttenātataṃ jagadidaṃ svavikalpajālaiḥ |  
 49588 śūnyena śūnyamapi tena yathāmbareṇa  
 49589 nīlatvamullasitacārutarābhidhānam || 55 ||  
 49590  
 49591 vistaroktaṃ prakaraṇārthaṃ saṃkṣipyā darśayannupasaṃharati -  
 49592 pūrvamityādinā | yathā śūnyenāmbareṇākāśena śūnyamasadapi nīlatvaṃ  
 49593 sarvajānānubhavenollasitamavānīkṛtasnigdhendranīlamanīmayamahākāṭaḥ  
 49594 amiva nīlaṃ nabho dṛśyate ityupamotprekṣādiyogyatayā cārutaramabhidhānaṃ  
 49595 vāgvavahāro yasminstathāvidhamātataṃ vistāritaṃ tathā tena manasāpīdaṃ  
 49596 jagadityarthaḥ || 55 ||  
 49597  
 49598 saṃkalpasamkṣayaśābdgalite tu citte  
 49599 saṃsāramohamihikā galitā bhavanti |  
 49600 svacchaṃ vibhāti śaradīva khamāgatāyāṃ  
 49601 cinmātramekamajamādyamanantamantaḥ || 56 ||  
 49602  
 49603 ata eva nimittāpāye naimittikāpāyānnirmalātmamātrapariśeṣasiddhirityāha -  
 49604 saṃkalpeti | mihikāstuśārāḥ | śaradī samāgatāyāṃ svamākāśamiva svacchaṃ  
 49605 cinmātramantaḥ pratyagātmasvabhāve || 56 ||  
 49606  
 49607 karmātmakaṃ prathamameva mano'bhyudeti  
 49608 saṃkalpataḥ kamalajaprakṛtistadetya |  
 49609 nānābhidaṃ jagadidaṃ hi mudhā tanoti

49610 vetāladehakalanāmiva mugdhabālaḥ || 57 ||  
49611  
49612 vyaṣṭibhramakalpanāyāmiva samaṣṭisrṣṭikalpanāyāmapi  
49613 manodhīnāvevāvirbhāvatirobhāvāviti darśayati - karmātmakamiti |  
49614 sakalapraṇīkarmasamaṣṭyātmakaṃ samaṣṭikriyāśaktipradhānaṃ ca manaḥ  
49615 prathamamudeti āvirbhavati | tatastatra citpratibimbātkamalajamanvādirūpāḥ  
49616 prakṛtiḥ sraṣṭṛsarirāṇyetya svikṛtya saṃkalpato nānābhidhaṃ jaganmudhā  
49617 vyarthameva tanoti sṛjatiṭyarthāḥ || 57 ||  
49618  
49619 asanmayam sadiva puro vilakṣyate  
49620 punarbhavatyatha parilliyate punaḥ |  
49621 svayam manaściti citasaṃsphuradvapu-  
49622 rmahārṇave jalavalayāvali yathā || 58 ||  
49623  
49624 tasmāddṛśyam sarvaṃ vyaṣṭisama.ṭibhedakalpitamanomātraṃ  
49625 manaścāsadaññānakāryatvādityasata evādhiṣṭhānasākṣisattāsphūrtibalena  
49626 sattayā sphuraṇamutpattiriti rītyā jagajjanmādivivartopādānatvaṃ  
49627 brahmaṇastatāsthalakṣaṇaṃ tena niṣprapañcasaccidānandaikarasaṃ pūrṇaṃ  
49628 brahmaiva paramārthabhūtaṃ lakṣyata iti sarvasrṣṭiśrutināṃ tātparyārthaṃ iti  
49629 siddhamityāśayenāha - asanmayamiti | asadaññānaṃ tanmayam  
49630 tatpariṇāmabhūtaṃ manaḥ svayameva citi svādhiṣṭhānacaitanye citenaupacayena  
49631 saṃsphurajjagadvapuḥ puraḥ sadiva sākṣiṇā vilokyate | yathā mahārṇave pūrṇe  
49632 tatsattāmātrasiddhāparicchinnajalavalayānāṃ pañktirityarthāḥ |  
49633 tasmāddṛśyamātrasya vācārambhaṇasyānṛtatvātpratyagekarasaṃ pūrṇaṃ  
49634 brahmaivāvikṛtaṃ sadāste iti siddham || 58 ||  
49635  
49636 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte  
49637 mokṣopāyeṣūtpattiprakaraṇe svarūpanirūpaṇaṃ nāma  
49638 dvāviṃśatyuttaraśatatamaḥ sargaḥ || 122 ||  
49639

49640 iti  
49641 śrīmatparamāhaṃsaparivrājakācāryaśrīmatasarvajñasarasvatīpūjyapādaśiṣyaśrī  
49642 madrāmacandrasarasvatīpūjyapādaśiṣya-  
49643 śrīmadgaṅgādharendrasarasvatīpūjyapādaśiṣyeṇa  
49644 śrīmadānandabodhendrasarasvatyākhyabhikṣuṇā viracite  
49645 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe utpattiprakaraṇe svarūpanirūpaṇaṃ  
49646 nāma dvāviṃśatyuttaraśatatamaḥ sargaḥ || 122 ||  
49647

49648 samāptamidamutpattiprakaraṇaṃ ||  
49649

49650  
49651  
49652  
49653  
49654  
49655  
49656  
49657 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
49658 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
49659

49660  
49661 E-texts may be viewed only online or downloaded for private study.  
49662 E-texts may not, under any circumstances, be copied, republished,  
49663 reproduced, distributed or sold, either in original or altered form, without  
49664 the express permission of Muktabodha Indological Research Institute in writing.  
49665 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
49666  
49667  
49668  
49669

49670 #####

49671  
49672  
49673 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
49674 www.muktabodha.org

49675  
49676 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
49677  
49678

49679 E-texts may be viewed only online or downloaded for private study.  
 49680 E-texts may not, under any circumstances, be copied, republished,  
 49681 reproduced, distributed or sold, either in original or altered form, without  
 49682 the express permission of Muktabodha Indological Research Institute in writing.  
 49683 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
 49684  
 49685  
 49686 Catalog number : M00338  
 49687 Uniform title: yogavāsiṣṭha part 4 with commentary tātparyaparakāśa  
 49688 Main title: yogavāsiṣṭha part 4 with commentary tātparyaparakāśa  
 49689 Author : valmiki  
 49690 Commentator : ānandabodhendra sarasvatī  
 49691 Editor : Vasudeva Laxmana Sharma Pansikar  
 49692 Notes:  
 49693 Data entered by the staff of Muktabodha under the supervision of Mark S. G. Dyczkowski.  
 49694  
 49695 Revision 0: Dec. 15, 2015  
 49696 Publication year : 1918  
 49697 Publication city : Delhi  
 49698 Publication country : India  
 49699 #####  
 49700  
 49701  
 49702  
 49703 yogavāsiṣṭha  
 49704 of  
 49705 vālmiki  
 49706 śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśākhyavyākhyāśahitaḥ  
 49707 With the commentary  
 49708 vāsiṣṭhamahārāmāyaṇatātparyaparakāśa  
 49709 paṇaśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
 49710 sampāditaḥ  
 49711 Edited by  
 49712 Vasudeva Laxmana śharma Pansikar  
 49713 1918  
 49714  
 49715  
 49716 sthitiprakaṛaṇaṃ caturtham |  
 49717  
 49718 prathamam sargaḥ 1  
 49719  
 49720 athotpattiprakaṛaṇādanantaramidaṃ śṛṇu |  
 49721 sthitiprakaṛaṇaṃ rāma jñātaṃ nirvāṇakāri yat || 1 ||  
 49722  
 49723 sadabhayanijapūrṇānandasamvitpratiṣṭhaṃ  
 49724 yadiha nijamahimnā viśvarūpāṇi bibhrat |  
 49725 viharati ca vimohātteṣu nānātmabuddhyā  
 49726 śrutividitasatattvaṃ tatparaṃ brahma vande || 1 ||  
 49727  
 49728 prasiddhacitravaidharmyaṃ jagaccitrasya varṇyate |  
 49729 sāmkyādimatamunmṛjya sādhyate brahmamātratā || 1 ||  
 49730  
 49731 utpattiprakaṛaṇe yato vā imāni bhūtāni jāyante ityādīnāṃ sarveṣāṃ  
 49732 sṛṣṭipratipādakavākyānāmadvaye brahmaṇi jagadadhyāropapradarśanadvārā  
 49733 taṭasthalakṣaṇatayā tātparyaviśrāntipradarśanamukhena jagajjīvādibhedaṃ nirasya  
 49734 pratyagbrahmaikarasyaṃ vyutpāditam | idāniṃ yena jātāni jīvanti yena dyauḥ  
 49735 pṛthivī dṛḍhā etasyaivākṣarasya praśāsane gārgi sūryācandramasau  
 49736 vidhṛtau tiṣṭhataḥ ko hyevānyātkaḥ bhīṣāsmādvātaḥ pavate eko dādhāra  
 49737 bhuvanāni viśvā ya eko jālavanīśata īśanībhiḥ paramaśaktibhiḥ anujñātā  
 49738 hyayamātmāsa sarvasya svātmānaṃ dadhāti ityādi  
 49739 sāmpratikajagatssthitinirvāhakatāpratipādakaśrutīnāṃ sadeva somyedamagna āsīt  
 49740 ātmā vā idameka evāgra āsīt  
 49741 ityādi pralaya kālikajagatsattānirvāhakatvapratipādakaśrutīnāṃ ca  
 49742 puruṣamativaicitryaprabhavanānātātparyotprekṣaṇayuktabhāntivaicitryanirāseṇa  
 49743 saccidānandaikarase brahmaṇi saccidrūpatopapādanena  
 49744 taṭasthalakṣaṇatātparyaparyavasānapradarśanamukhenāpi vistaropapāditam  
 49745 brahmaikyajñānaṃ sthīrikartuṃ sthitiprakaṛaṇamārabhamāṇo bhagavānvasiṣṭhaḥ  
 49746 saṃgatiṃ pradarśyanpratijānīte - atheti | utpatteḥ  
 49747 sthitihetutvāddhetutāsaṃgatirīti bhāvaḥ |

49748 evamekakāryatvasaṃgatirapyastītyāśayenāha - jñātamiti |  
 49749 ānantaryādihikāraparo'pyathasābdaḥ śaṅkhaviṇāmṛdaṅgadhvanivatsvarūpato  
 49750 maṅgalameveti prakaraṇādaḥ maṅgalamapyācaritaṃ bodhyam || 1 ||  
 49751  
 49752 evaṃ tāvadidaṃ viddhi dṛśyaṃ jagaditi sthitam |  
 49753 ahaṃ cetyādyanākāraṃ bhrāntimātramasanmayam || 2 ||  
 49754  
 49755 jagadutpattau mithyātvapradarśanāya vyutpāditā nyāyāḥ sthitāvapi tulyā  
 49756 ityatideśena darśayati - evaṃ tāvadyādīnā || 2 ||  
 49757  
 49758 akartṛkamarāṅgaṃ ca gagane citramutthitam |  
 49759 adraṣṭṛkaṃ cānubhavamānidraṃ svapnadarśanam || 3 ||  
 49760  
 49761 akartṛkaṃ hetukaraṇopakaraṇasaṃpannalekhakaśūnyam |  
 49762 araṅgamupādānarañjakadravyaśūnyam | gagane  
 49763 ityanenādhārabhittiyādiśūnyatāpi citrasya darśitā | draṣṭurapi  
 49764 dṛśyāntaḥpātādadraṣṭṛkaṃ | mohanidrayā pramāturabhibhave'pi  
 49765 sākṣiṇo'nabhibhavādanidraṃ || 3 ||  
 49766  
 49767 bhaviṣyatpuranirmāṇaṃ cittasaṃsthamivoditam |  
 49768 markatānalatāpāntamasadevārthasādhakam || 4 ||  
 49769  
 49770 markatāiḥ kalpito'nalo guṇjāgairikādīsaṃcayarūpastattāpo'nto dṛṣṭānto yasya |  
 49771 tenāpi teṣāṃ śītanivṛttiraitihyaprasiddhetyāśayenoktamasadevārthasādhakamiti  
 49772 || 4 ||  
 49773  
 49774 brahmaṇyananyadanyābhamambvāvartavadāsthitam |  
 49775 sadrūpamapi [tadrūpam iti pāṭhaḥ] niḥśūnyaṃ tejaḥ  
 49776 sauramivāmbare || 5 ||  
 49777  
 49778 sauraṃ teja āloko natvātapāḥ || 5 ||  
 49779  
 49780 ratnābhāpuñjamiva khe dṛśyamānamabhittimat |  
 49781 gandharvāṇāṃ puramiva dṛśyaṃ [dṛśyamānaṃ iti pāṭhaḥ]  
 49782 nityamabhittimat || 6 ||  
 49783  
 49784 abhittimadanādhāram || 6 ||  
 49785  
 49786 mṛgatṛṣṇāmbvīvāsatyam satyavatpratyayapradam |  
 49787 saṃkalpapuravatprauḍhamanubhūtamasanmayam || 7 ||  
 49788  
 49789 prauḍhaṃ viśṛtaṃ | sphuṭamanubhūtamiti vā || 7 ||  
 49790  
 49791 kathārthapratibhānātma na kvacitsthitamasthitam |  
 49792 niḥsāramapyativāntaḥsāraṃ svapnācalopamam || 8 ||  
 49793  
 49794 kavikalpitakathārthanagaraparvatādīsaṃsthānapratibhānamivātmā svarūpaṃ yasya |  
 49795 kvacidapi deśe kāle vā na sthitamiti hetorasthitamasat | antaḥsāramatidṛḍham || 8 ||  
 49796  
 49797 bhūtākāśamivākarabhāsuram śūnyamātrakam |  
 49798 śaradabhramivāgrasthamalamakṣayamakṣatam || 9 ||  
 49799  
 49800 avānmukhikṛtendranīlamahākāṭhākārabhāsuram | yāvadagrasthaṃ  
 49801 tāvadalāmātapānirodhādīsamartham | kṣetumaśakyamakṣatamavicchinnaṃ ca || 9 ||  
 49802  
 49803 varṇo vyomamalasyeva dṛśyamānamavastukam |  
 49804 svapnāṅganāratakāramarthaniṣṭhamanarthakam || 10 ||  
 49805  
 49806 vyomamalasya kālīmno varṇaḥ snigdhatā | rāhoḥ śīra itivadvā | vyomatalasya iti  
 49807 pāṭhe spaṣṭam | arthanīṣṭhaṃ bhogalakṣaṇārthakriyākārī || 10 ||  
 49808  
 49809 citrodyānamivotphullamarasaṃ sarasākṛti |  
 49810 prakāśamapi nistejaścitrārkanalavatsthitam || 11 ||  
 49811  
 49812 arasaṃ śuṣkaṃ nirmakarandaṃ ca || 11 ||  
 49813  
 49814 anubhūtaṃ manorājyamivāsatyamavāstavam |  
 49815 citrapadmākara iva sārasyaugandhyavarjitaṃ || 12 ||  
 49816



49817 asatyaṃ svataḥ | avāstavaṃ phalato'pi | sāro makarandaparāgādiḥ || 12 ||  
 49818  
 49819 śūnye prakacitaṃ nānāvarṇamākāritātmakam |  
 49820 apiṇḍagrahamāśunyamindracāpamivotthitam || 13 ||  
 49821  
 49822 piṇḍagraho mūrtatā tacchūnyam || 13 ||  
 49823  
 49824 parāmarśena śuśyadbhirbhūtapelavapallavaiḥ |  
 49825 kṛtaṃ jaḍamasārātma kadalīstambhabhāsuram || 14 ||  
 49826  
 49827 parasya paramātmāna āmarśeneśadvicāreṇāpi | parasyānyasya  
 49828 vāyvātapajanāderāmarśeneśadabhighātenāpi ca | kadalīstambhaḥ kadalītaruḥ || 14  
 49829 ||  
 49830  
 49831 sphuritekṣaṇadr̥ṣṭāndhakāracakrakavartanam |  
 49832 atyantamabhavadrūpamapi pratyakṣavatsthitam || 15 ||  
 49833  
 49834 sphuritekṣaṇenākṣirogaviśeṣeṇa | abhavadrūpamasambhavadrūpam || 15 ||  
 49835  
 49836 vārbudbudamivābhogi śūnyamantaḥsphuradvapuḥ |  
 49837 rasātmakaṃ cāpyarasamavicchinnaḥkṣayodayam || 16 ||  
 49838  
 49839 ābhogi kalpitākāram | rasa āpātaramaṇīyatā tadātmakamapyarasam  
 49840 pariṇāmakaṭukam | tadeva prapañcayati - avicchinneti | kṣayodayā  
 49841 janmamaraṇāni || 16 ||  
 49842  
 49843 nīhāra iva vistāri gṛhītaṃ sanna kiṃcana |  
 49844 jaḍasūnyāspadaṃ śūnyaṃ keśāmcitparamāṇuvāt || 17 ||  
 49845  
 49846 sām̐khyānām kevalajaḍātmakam | jaḍasūnyamavidyā tadāspadaṃ vedāntinām |  
 49847 śūnyaṃ mādhyamikānām | kṣaṇikatvātkālataḥ paramāṇuvadyogācāryānām |  
 49848 kālato deśataśca paramāṇuvatsautrāntikavaibhāṣikayoḥ | deśata eva  
 49849 paramāṇuvatkaṇādagautamīyayoḥ | aniyatasvabhāvaparamāṇuvadārhatānāmiti  
 49850 vādbhirbahudhā vikalpitamityarthaḥ || 17 ||  
 49851  
 49852 kiṃcidbhūtamayo'smīti sthitaṃ śūnyamabhūtakam |  
 49853 gṛhyamāṇo'pyasadrūpo niśācara ivāsthitam || 18 ||  
 49854  
 49855 bāhye jagatyuktanyāyamādhyātmike'pi darśayannāha - kiṃciditi || 18 ||  
 49856  
 49857 śrīrāma uvāca |  
 49858  
 49859 mahākalkpakṣaye dṛśyamāste bīja ivāṅkuraḥ |  
 49860 pare bhūya udetyetattata eveti kiṃ vada || 19 ||  
 49861  
 49862 nanvevaṃ jagatsvataḥ sattāsūnyaṃ brahmasattā ca jaganna spṛśati tadā sadeva  
 49863 somyedamagra āsīt ityādīnām satkāryavādiśrutīnām  
 49864 tadanusārivyāsakapilādyupabṛṃhaṇānām kathaṃ sāmāñjasyaṃ syāditi  
 49865 manyamāno rāmaḥ pṛcchati - mahākalkpeti | iti yadvyāsādibhiruktaṃ tatkiṃ  
 49866 kathaṃ sāmāñjasamityarthaḥ || 19 ||  
 49867  
 49868 evambodhāḥ kimajñāḥ syuruta jñā iti ca sphuṭam |  
 49869 yathāvadbhagavanbrūhi sarvasaṃśayaśāntaye || 20 ||  
 49870  
 49871 evaṃ pralaye svasattayā kāraṇe jagadastīti prakāreṇa bodho yeṣāṃ te kapilādayaḥ ||  
 49872 20 ||  
 49873  
 49874 śrīvasiṣṭha uvāca |  
 49875  
 49876 idaṃ bīje'ṅkura iva dṛśyamāste mahāśaye |  
 49877 brūte ya evamajñatvametattasyāsti śaiśavam || 21 ||  
 49878  
 49879 mahati śaye śayane pralaye | etadvakṣyamāṇaprakāram  
 49880 śaiśavamasaṅgātmavivecane'pi jagatsatyatāviśvāsadārḍhyalakṣaṇam  
 49881 bālyamasti || 21 ||  
 49882  
 49883 śṛṇvetatkimasaṃbandhaṃ kathametadvāstavam |  
 49884 viparīto bodha eṣa vaktuḥ śrotuśca mohakṛt || 22 ||  
 49885

49886 etadvakṣyamāṇayuktijātaṃ śṛṇu | kāraṇe prāgutpatteḥ kāryamastīti  
 49887 vadanpraṣṭavyaḥ kiṃ tatsattāsāmānyenāsti uta bījādisattayā utāṅkurādisattayā |  
 49888 ādye tadaṅkurādi kimasambandhaṃ kena asaṃbandho yasya tathāvidham |  
 49889 sāmānyasattāyāḥ sarvavastusādhāraṇyājīyamānāṅkurādeḥ sarvatra  
 49890 saṃbandhaprasaṅga ityārthaḥ | astviṣṭāpattiriti cet etadaṅkurādikṣetre  
 49891 aṅkuritabīje dṛṣṭameva vāstavam | kusūlasthabīje śilāśakale vā  
 49892 bhrāntidṛṣṭamavāstavamityetatkathamityārthaḥ | dvitīye'pi bījasattāyā  
 49893 aṅkurasambandhasya ghaṭapaṭādisambandhasya ca svarūpato viśeṣānirūpaṇānna  
 49894 vidyate saṃbandho yasya tadasambandhaṃ kiṃ vastu yadbījena syāditi | vrīhyādibīje  
 49895 sarvajagatsattvaprasaṅgaḥ | iṣṭāpattāvaṅkuritabīje'ṅkurādyeva vāstavam na  
 49896 ghaṭapaṭādityetatkathamityārthaḥ | tṛtīye'pyaṅkurasvarūpasattayā  
 49897 bījasambandhasya ghaṭādisambandhasya ca viśeṣānirūpaṇādasambandhaṃ kiṃ  
 49898 vastu | sarvatrāṅkurasadbhāvaprasaṅga ityārthaḥ | iṣṭāpattau  
 49899 bījādāvevāṅkurādi vāstavam nānyatretyetatkathamityārthaḥ | kiṃca  
 49900 sādharmaṇasattayā asādhāraṇamaṅkurādyasti kāraṇasattayā kāryamasti  
 49901 kāryasattayā ca kāraṇamastīti pakṣatraye'pyuktisaṃbhavāghaṭanādviparīta evāyaṃ  
 49902 bodha ityāśayenāha - viparīta iti || 22 ||  
 49903  
 49904 bīje kilāṅkura iva jagadāsta itiha yā |  
 49905 buddhiḥ sā satpralāpārthaṃ mūḍhā śṛṇu kathaṃ kila || 23 ||  
 49906  
 49907 kiṃca bīje'ṅkura iva pralaye jagadastīti dṛṣṭānto viśamaḥ |  
 49908 kūṭasthacidekarasasyātmano bījatvasyaivāsambhavādityāśayenāha - bīje  
 49909 ityādinā | satpralāpārthaṃ pralaye jagatsattve dṛṣṭāntopanyāsārthaṃ yā  
 49910 buddhiḥ sā mūḍhā bhrāntiḥ | dārṣṭāntikavaiśamyādityārthaḥ || 23 ||  
 49911  
 49912 bījaṃ bhavetsvayaṃ dṛśyaṃ cittādīndriyagocaram |  
 49913 yavadhānādīdhānyāni yuktaḥ [yuktastatrāṅkurodbhava iti pāṭhaḥ]  
 49914 patrāṅkurodbhavaḥ || 24 ||  
 49915  
 49916 vaiśamyameva sphuṭayati - bījamityādinā | yavadhānāḥ  
 49917 satuṣayavāstadādibījaṃ dṛśyaṃ darśanārham | tathāca  
 49918 tatrāṅkurādyanvayavyatirekasya  
 49919 pratyakṣasiddhatvātsāvayavatvātpariṇāmisvabhāvatvādaṅkuravaijātyabhedanirvā  
 49920 hakaajātisamsthānādibhedavattvācca yukto'ṅkurādibījabhāva ityārthaḥ || 24 ||  
 49921  
 49922 manaḥṣaṣṭhendriyātītaṃ yatsyādatitarāmaṇu |  
 49923 bījaṃ tadbhavitum śaktaṃ [śakya iti pāṭhaḥ] svayaṃbhūrjagatāṃ  
 49924 katham || 25 ||  
 49925  
 49926 dārṣṭāntike tu na tathetyāha - mana iti | svayameva bhavati svayaṃ bhavatyeveti  
 49927 ca svayaṃbhūḥ kūṭasthādvitīyacidātmā | tathāca yasya bījatvameva durghaṭaṃ  
 49928 dūre tatra jagataḥ svasattayā sthitiriti bhāvaḥ || 25 ||  
 49929  
 49930 ākāśādapi sūkṣmasya parasya paramātmanaḥ |  
 49931 sarvākhyānupalambhasya kīdṛśī bījatā katham || 26 ||  
 49932  
 49933 tatsūkṣmamasadābhāsamadeva hyatādṛśam |  
 49934 kīdṛśī bījatā tatra bījābhāve kuto'ṅkuraḥ || 27 ||  
 49935  
 49936 evaṃ tattvajñādṛśā bījatvāsambhavamuktvā ajñādṛśāpi tasya  
 49937 tadasambhavamāha - taditi | vastutaḥ atādṛśaṃ sadekarasama  
 49938 pisūkṣmatvādajñādṛśā asadābhāsamityasadevetyārthaḥ | aṅkuro  
 49939 jagadaṅkuraḥ || 27 ||  
 49940  
 49941 gaganāṅgādapi svacche śūnye tatra pare pade |  
 49942 kathaṃ santi jaganmerusamudragaganādayaḥ || 28 ||  
 49943  
 49944 na kiṃcidyatkaṭhaṃ kiṃcittatrāste vastu vastuni |  
 49945 asti cettatkathaṃ tatra vidyamānaṃ na dṛśyate || 29 ||  
 49946  
 49947 na kiṃcidātmanaḥ kiṃcitkathameti kuto'thavā |  
 49948 śūnyarūpādghaṭākāśājāto'driḥ kva kutaḥ kadā || 30 ||  
 49949  
 49950 na kiṃcidātmanaḥ athāta ādeśo neti neti iti sarvaniṣedhātmanaḥ || 30 ||  
 49951  
 49952 pratipakṣe kathaṃ kiṃcidāste cchāyātape yathā |  
 49953 kathamāste tamo bhānau kathamāste himo'nale || 31 ||  
 49954

49955 cidekarasasattāyā jaḍānekarasasattāpratipakṣatvādapi tatra na jagatsattā  
 49956 saṁbhāvitetyāha -pratipakṣe iti || 31 ||  
 49957  
 49958 merurāste kathamaṇau kutaḥ kiṁcidanākṛtau |  
 49959 tadatadrūpayoraikyam kva cchāyātapayoriva || 32 ||  
 49960  
 49961 nanu māstu bhedena sattadaikyena tu syāttatrāpyāha - tadatadrūpayoriti |  
 49962 cidacidrūpayorityarthaḥ || 32 ||  
 49963  
 49964 sākāraṇādhānādāvaṅkurāḥ santi yuktimat |  
 49965 nākāre tanmahākāraṁ jagadastītyayuktikam || 33 ||  
 49966  
 49967 nākāre anākāre | nāyam naṁ kiṁtu naśabdo'nyaḥ pratiṣedhārthaḥ samasyate || 33  
 49968 ||  
 49969  
 49970 deśāntare yacca narāntare ca  
 49971 buddhyādisarvendriyaśakti ḍṣyam |  
 49972 nāstyeva tattadvidhabuddhibodhe  
 49973 na kiṁcidityeva taducyate ca || 34 ||  
 49974  
 49975 kiṁcāyam sāmkyādibhiḥ kalpitaḥ kāraṇe jagatsadbhāvaḥ sa kiṁ  
 49976 laukikapramāṇabalāduta sadeva somyedamagra āsīt ityādiśrutibalāt | nāya ityāha  
 49977 - deśāntare iti | yadbuddhyādisarvendriyaśakti ḍṣyam ghaṭapaṭādi  
 49978 tadadhikaraṇadeśāddeśāntare tadadhikaraṇakālātkālāntare ca sākṣātsvayam  
 49979 draṣṭari narāntare vā draṣṭari satyasati ca  
 49980 tattadvidhapratyakṣānumānādibuddhivṛttilakṣaṇe bodhe nāstyeva na bhātyeva  
 49981 taddṣyādarśanādiyogyānupalabdhiprasāna kiṁcidasadeveti  
 49982 sarvairlaukikapramāṇikairucyate | ataḥ sarvalaukikānupalambhviruddham pralaye  
 49983 jagatsadbhāvakalpanamityarthaḥ || 34 ||  
 49984  
 49985 kāryasya tatkāraṇatām prayātam  
 49986 vaktīti yastasya vimūḍhabodhaḥ |  
 49987 kairnāma tatkāryamudeti tasmā-  
 49988 tsvaiḥ kāraṇādyaiḥ saha kārirūpaiḥ || 35 ||  
 49989  
 49990 na dvitīyo'pītyāha - kāryasyeti | sadeva somyedamagra āsīt ityādiśrutiṣu na  
 49991 kāryakāraṇayorddhe satte pratiyete | ekamevādvitīyam iti vākyaśeṣavirodhāt |  
 49992 tatra itatadvimṣyatām - kiṁ kāryameva sat tatkāryasattvameva kāraṇatām  
 49993 prayātam kāraṇe āropitaḥ śrutirvaktīti vā kāraṇameva sattatsattvameva kārye  
 49994 āropitamiti śrutirvaktīti vā | athavā sadeva sat satsattaiva kāryakāraṇayorāropiteti |  
 49995 tatra tasya sāmkyasya bodhaḥ sa ādyapakṣānusārī cet sa vimūḍhabodho bhrama  
 49996 eva | vācārambhaṇam vikāro nāmadheyam  
 49997 ityādikāryānṛtatvaparaśrutyananugūṇatvātkāraṇānṛtatvāpādakatvena  
 49998 svasiddhāntabādhakatvāccetyāśayenāha - kairnāmeti | kāraṇānām  
 49999 guṇānāmevānṛtatve tanmahādādikāryam kaiḥ kāraṇairudetyautpadyate nāma |  
 50000 kāraṇe asati kāryasyotpattumevāśakterityarthaḥ | ata eva na dvitīyo'pi | kārye asati  
 50001 tattatkāraṇatāyā api tadghaṭitāyā nirūpayitumaśakteriti pariśeṣāttṛtīyakalpa  
 50002 eva śrutyabhipreto yuktaśca parigrāhya ityāha - tasmādityādyuttaraślokena ||  
 50003 35 ||  
 50004  
 50005 durbuddhibhiḥ kāraṇakāryabhāvam  
 50006 saṁkalpitaḥ dūratare vyudasya |  
 50007 tadeva tatsatyamanādimadhyam  
 50008 jagattadetatsthitamityavehi || 36 ||  
 50009  
 50010 tasmātkāryakāraṇabhedasatyatāyāḥ śrutyasaṁmatatvāddurbuddhibhiḥ  
 50011 sāmkyādibhiḥ saṁkalpitaḥ kāraṇakāryabhāvamupādānopādeyabhāvam svaiḥ  
 50012 svīyaiḥ saha kārirūpaiḥ kāraṇādyairnimittaprayojanādibhedaiḥ saha dūram  
 50013 vyudasya mithyeti nirasya yadevāvaśiṣṭamanādimadhyāntam sanmātram vastu  
 50014 tadevāhikuṇḍalavajjagaditi sthitaḥ nānyadityavehītyarthaḥ || 36 ||  
 50015  
 50016 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mokṣopāyeṣu  
 50017 sthitiprakaṛaṇe janyajaninirākaraṇam nāma prathamam sargaḥ || 1 ||  
 50018  
 50019 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe sthitiprakaṛaṇe  
 50020 janyajaninirākaraṇam nāma prathamam sargaḥ || 1 ||  
 50021  
 50022 dvitīyam sargaḥ 2  
 50023

50024 śrīvasiṣṭha uvāca |  
 50025  
 50026 athaitadabhyupagame vacmi vedyavidāṃ vara |  
 50027 samastakalanātīte mahācidvyomni nirmale || 1 ||  
 50028  
 50029 tarkaiḥ svarūpabhedena nirasya jagataḥ sthitam |  
 50030 pūrṇānandātma sanmātrasthitiḥ śiṣṭātra varṇyate || 1 ||  
 50031  
 50032 etasya jagataḥ pralaye prthaksattvābhyupagame vacmi doṣāniti śeṣaḥ | nanu yadi  
 50033 nāsti jagattarhi sarga eva na siddhyet | utpattikriyā hi kartṛsādhyā nahyasati kartari  
 50034 siddhyati | nacotpadyamānādanyatkartrasti | brahmaiva sattvāttatkarṭṛ  
 50035 cettadevotpadyeta na jagat | naca kūṭasthamutpattyādibhirvikārairyujyate |  
 50036 tasmādutpattisiddhaye pralaye jagato'pi sattābhyupeyetyāśaṅkāmanūdya nirasyati  
 50037 - samastetyādinā || 1 ||  
 50038  
 50039 jagadādyāṅkurastatra yadyasti tadasau tadā |  
 50040 kairivodeti kathaya kāraṇaiḥ sahakāribhiḥ || 2 ||  
 50041  
 50042 bhavetkartṛsattākalkpanaṃ yadi kartṛmātrādutpattikriyā siddhyet | sā hi  
 50043 kartāramiva svasiddhaye karaṇopakaraṇādhikaraṇādīni kārakāntarāṇyapi  
 50044 sahakāriṇyapekṣate tadabhāvātsattvena kalpitamapi jagannotpattum  
 50045 śaknotītyāśayenāha - jagadādīti | ādipadaṃ vaicitryaprapaṇcārtham |  
 50046 ivakārastvatyantāsaṃbhāvitatvadyotanārthaḥ || 2 ||  
 50047  
 50048 sahakārikāraṇānāmabhāve tvaṅkurodgaṭiḥ |  
 50049 vandhyākanyeva dṛṣṭeḥ na kadācana kenacit || 3 ||  
 50050  
 50051 sahakārikāraṇānāmabhāve yadyavoditam |  
 50052 mūlakāraṇamevāṅga tatsvabhāvasthitiṃ gatam || 4 ||  
 50053  
 50054 tasmādrajjusarpādivatsahakārikāraṇānāmabhāve'pi avoditamāvirbhūtaṃ  
 50055 yadyabhyupagacchasi tarhi mūlakāraṇameva bhrāntikṛtajagatsvabhāvasthitiṃ  
 50056 gataṃ na vastuto jagatsargo'stīti vyarthā tasya pralaye sattvakalpanetyarthaḥ || 4 ||  
 50057  
 50058 sargādaḥ sargarūpeṇa brahmaivātmani tiṣṭhati |  
 50059 yathāsthitamanākāraṃ kva janyajanakakramaḥ || 5 ||  
 50060  
 50061 tadeva spaṣṭamāha - sargādāvīti || 5 ||  
 50062  
 50063 atha prthvyādayo'nye vā kecidatropakurvate |  
 50064 sahakārikāraṇatvaṃ tatpūrvaṃ cātra dūṣaṇam || 6 ||  
 50065  
 50066 nanu pralaye sarvajagatsattvasvikārāṇa sahakāridaurlabhyaṃ tadantargataiḥ  
 50067 prthavyādibhiḥ parasparamupakartum śakyatvādityāśaṅkya pariharati -  
 50068 atheti | tatpūrvaṃ prthvyādyutpattipūrvakaṃ vācyam | nahi  
 50069 svayamevānutpannamanyasyotpattau sahakāri bhavitum śaknoti | tathācotpattisiddhau  
 50070 sahakāritvasiddhistatsiddhābutpattisiddhirityanyonyāśrayo'tra dūṣaṇamityarthaḥ || 6 ||  
 50071  
 50072  
 50073 tasmātpade jagacchāntamāste tatsahakāribhiḥ |  
 50074 cittātprasaratītyuktirbālasya na vipaścitaḥ || 7 ||  
 50075  
 50076 itthaṃ ca sām̐khyādikalpanā bālīśakalpanaivetyupasaṃharati - tasmādīti | pade  
 50077 saprakṛtau śāntaṃ pralaye tirohitam || 7 ||  
 50078  
 50079 tasmādrāma jagannāsīna cāsti na bhaviṣyati |  
 50080 cetanākāśamevāśu kacatītthamivātmani || 8 ||  
 50081  
 50082 paramate niraste pariśiṣṭaṃ svasiddhāntaṃ darśayati - tasmādīti || 8 ||  
 50083  
 50084 atyantābhāva evāsyā jagato vidyate yadā |  
 50085 tadā brahmedamakhilamiti tadrāma nānyathā || 9 ||  
 50086  
 50087 brahmaivedamamṛtaṃ purastāt ityādiśrutīnāmapi bādhāyāṃ  
 50088 sāmānādhikaraṇyādatraiva tātparyamityāśayenāha - atyantābhāva iti |  
 50089 tatprasiddhaṃ śrutitātparyam || 9 ||  
 50090  
 50091 pūrvaṃ pradhvaṃsanānyonyābhāvairyadupasāmyati |  
 50092 na sāmyatyeva taccitte sāmyatyeva tu dṛśyate || 10 ||

50093  
 50094 evaṃca śrautabādhātpūrvam jāgataṃ ghaṭapaṭādi mudgaraprahārādīnā  
 50095 pradhvaṃsairvastvantarātmanānyonyābhāvaiśca yadupaśāmyati idamidānīm nāsti  
 50096 idaṃ na bhavatīti gr̥hyamāṇamabhāvarūpa upaśamaṃ bhajate iti yattanna  
 50097 śāmyatyeva nāsāvupaśamaḥ kiṃtu tirodhānena tasya cakṣurādīdṛśyatāyā  
 50098 evoparamaḥ | yataścitte vāsanātmanā na śāmyatyevetyarthaḥ | ayaṃ nyāyaḥ  
 50099 prāgabhāvātyantābhāvayorapi yojyaḥ | svasattayā brahmasattayā vā sato  
 50100 ghaṭāderbādhāmantareṇa kvāpyasattvāyogānmṛtpiṇḍabhūtalādāvadarśanasya  
 50101 tirodhānenāpyupapatteriti || 10 ||  
 50102  
 50103 atyantābhāva evāsya bhāvairiyadupaśāmyati |  
 50104 na śāmyatyeva saccitte kva śāmyatyeva dṛśyatā || 11 ||  
 50105  
 50106 yat yadi dṛśyaṃ bhāvaiḥ kāmakarmavāsanādibījaiḥ saha upaśāmyati tadā'sya  
 50107 dṛśyasyātyantābhāva ātyantikoccheda eva bhavet | citte tu satī  
 50108 kāmādibhāvanām durvāratvānna śāmyatyeva | ato dṛśyatā vinā jñānaṃ kva  
 50109 śāmyati | tadupaśamo durlabha evetyarthaḥ || 11 ||  
 50110  
 50111 atyantābhāva evāto jagaddṛśyasya sarvathā |  
 50112 varjayitvetarā yuktirnāstyevānarthasaṃkṣaye || 12 ||  
 50113  
 50114 ata eva samūlamanonāśāntaśrautabādhātiriktaḥ  
 50115 sarvadr̥śyānarthasaṃkṣayarūpe mokṣe upāyo nāstītyāha - atyanteti |  
 50116 atyantābhāvo'dhiṣṭhānadarśanena bādha evātra yuktiḥ | imāṃ yuktiṃ varjayitvā ||  
 50117 12 ||  
 50118  
 50119 cidākāśasya bodho'yaṃ jagadbhātīti yatsthitam |  
 50120 ayaṃ so'hamidaṃ nāhaṃ loke citrakathā yathā || 13 ||  
 50121  
 50122 yat yadā jagattattvasākṣātkāravasāccidākāśasya bodhaḥ | rāhoḥ śira  
 50123 itivatśaṣṭhī | bodhaikarasaścidākāśa eva nānumātramapyacidrūpamastīti sthitam  
 50124 pariniṣṭhitam jñānaṃ bhavati tadā ayaṃ devadattādināmā dehaḥ sa  
 50125 viśiṣṭamātāpitṛjanyaḥ pratyabhiññāyamāna evāhaṃ idaṃ  
 50126 parakīyadehakuḍyādi nāhamiti loke prasiddhaḥ pāmaravyavahāraścitrakathā yathā  
 50127 tathā bhāti | bhittilikhitacitrasya sarvasya paramārthato bhittimātratve'pi  
 50128 citraprāsādabhittau iyaṃ bhittiriti bhavati citramanuṣyagajādaḥ neyaṃ bhittiriti  
 50129 tadvadityarthaḥ || 13 ||  
 50130  
 50131 idamadryādi pṛthvyādi tathedaṃ vatsarādi ca |  
 50132 ayaṃ kalpaḥ kṣaṇaścāyamime maraṇajanmanī || 14 ||  
 50133  
 50134 citrakathā nyāyameva pṛthvyādiṣvapi prapañcayati - idamityādinā || 14 ||  
 50135  
 50136 ayaṃ kalpāntasaṃrambho mahākalpānta eṣa saḥ |  
 50137 ayaṃ sa sargaprārambho bhāvvyabhāvakramastvasau || 15 ||  
 50138  
 50139 eṣa dṛśyamānaḥ sa śrutipurāṇaprasiddho bhāvvyānām  
 50140 sṛjyānāmākāśādinām bhāvakramaḥ sṛṣṭīkramaḥ || 15 ||  
 50141  
 50142 lakṣmāṇimāni kalpānāmimā brahmāṇḍakoṭayaḥ |  
 50143 ete ceme parigatā ime bhūya upāgatāḥ || 16 ||  
 50144  
 50145 lakṣmāṇi lakṣaṇāni | parigatā atītāḥ sargāḥ || 16 ||  
 50146  
 50147 imāni dhiṣṇyajālāni deśakālakalā imāḥ |  
 50148 mahācitparamākāśamanāvṛtamanantakam || 17 ||  
 50149  
 50150 dhiṣṇyajālāni caturdaśadhā bhinnā devamanuṣyādīsthānabhaidāḥ | deśānām  
 50151 saptadvīpānām kālānām kṛtatretādvāparādinām kalāḥ kalpanāḥ || 17 ||  
 50152  
 50153 yathāpūrvam sthitam śāntamityevaṃ kacati svayam |  
 50154 paramāṇusahasrāṃśubhāsa etā mahāciteḥ || 18 ||  
 50155  
 50156 ityevaṃ varṇitena citrakathānyāyena mahācitparamākāśameva svayaṃ svātmani  
 50157 kacati sphurati nānyadityarthaḥ | tarhi kiṃ mahācitprakāśa etāvāneva netyāha ##-  
 50158 prabhāḥ paricchināstathā manonirgatabrhmāṇḍakoṭiṣu paricchinā  
 50159 etāścidbhāsaḥ | yathā ca nabhovistr̥tena sūryaparakāśena  
 50160 paramāṇubhedabhramaṇādi dṛśyate tathā mahācitparamākāśe'pīti bhāvaḥ || 18  
 50161 ||

50162  
 50163 svayamantaścamatkāro yaḥ samudgīryate citā |  
 50164 tatsargabhānaṃ bhātidamarūpaṃ natu bhittimat || 19 ||  
 50165  
 50166 tathāca manaḥparicchedapīḍitā cit svātnargataṃ jagadvamatīvetutyutprekṣamāṇa āha  
 50167 - svayamiti || 19 ||  
 50168  
 50169 nodyanti naca naśyanti nāyānti naca yānti ca |  
 50170 mahāśilāsu lekhānāṃ sanniveśā ivācalāḥ || 20 ||  
 50171  
 50172 sphaṭikaśilāntarnayanadoṣātpratīyamānā rekhā iva na padārthabhedāḥ santītyāha  
 50173 - nodyantītyādinā || 20 ||  
 50174  
 50175 ime sargāḥ prasphuranti svātmanātmani nirmale |  
 50176 nabhasīva nabhobhāgā nirākārā nirākṛtau || 21 ||  
 50177  
 50178 nabhasīvetiyādayaḥ pṛthaksattāsūnyatve dṛṣṭāntāḥ || 21 ||  
 50179  
 50180 dravatvānīva toyasya spandā iva sadāgatau |  
 50181 āvartā iva cāmbhodherguṇino vā yathā guṇāḥ || 22 ||  
 50182  
 50183 vijñānaghanamevaikamidamevamavasthitam |  
 50184 sodayāstamayārambhamanantaṃ [manāraṃbhaṃ iti pāṭhaḥ]  
 50185 śāntamātataṃ || 23 ||  
 50186  
 50187 sodayāstamayārambhamidaṃ jagadevamuktadṛṣṭāntānusāreṇa śāntaṃ  
 50188 brahmaivātataṃ viśṛtaṃ || 23 ||  
 50189  
 50190 sahakāryādihetūnāmabhāve śūnyato jagat |  
 50191 svayaṃbhūrjāyate ceti kilomattakaphūtkṛtaṃ || 24 ||  
 50192  
 50193 evaṃca sahakāryabhāve satyapi kartari utpattyādyasiddheḥ sāmukhyānāṃ kalpanā  
 50194 unmattaceṣṭevetyupasaṃharati - sahakārīti | svayaṃ bhavati astīti svayaṃbhūḥ |  
 50195 prāgutpatteḥ pṛthaksattvenābhyupagato'pi padārtha ityārthaḥ | śūnyataḥ  
 50196 śūnyakalpapradhānādityārthaḥ | jāyate ceti cakāro janyuttarabhāvinī sattā  
 50197 prāgevābhyupagatā cejjanikalpanavaiyarthyaṃapīti doṣāntarasamuccayārthaḥ || 24 ||  
 50198  
 50199 praśāntasarvārthakalākalaṅko  
 50200 nirastaniḥśeṣavikalpatalpaḥ |  
 50201 cirāya vidrāvitadīrghanidro  
 50202 bhavābhayo bhūṣitabhūḥ prabuddhaḥ || 25 ||  
 50203  
 50204 sarvārthasvapnadarśanahetutvādvikalpāstalpamiva | tatkalpane'pi heturdirghanindrā  
 50205 avidyā saiva svarūpajāgareṇa vidrāvitā  
 50206 cetsvāpnavyāghrādikalpajanmamṛtyvādibhayahetubādhādabhayaḥ |  
 50207 talpādutthitena rājñā svasabhābhūriḥ bhūṣitā alaṃkṛtā  
 50208 brahmavitsabhābhūryena tathāvidho bhavetyupadeśa āśīśca || 25 ||  
 50209  
 50210 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu  
 50211 sthitiprakaṛaṇe sthitibījopanyāso nāma dvitīyaḥ sargaḥ || 2 ||  
 50212  
 50213 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe sthitibījopanyāso  
 50214 nāma dvitīyaḥ sargaḥ || 2 ||  
 50215  
 50216  
 50217 tṛtīyaḥ sargaḥ 3  
 50218  
 50219 śrīrāma uvāca |  
 50220  
 50221 mahākālpāntasargādaḥ prathamo'sau prajāpatiḥ |  
 50222 smṛtyātmā jāyate manye smṛtyātmaiva tato jagat || 1 ||  
 50223  
 50224 vivartatvaṃ pratiṣṭhāpyā'pavādo'tra pradarśyate |  
 50225 bodhadṛṣṭyā'jñadṛṣṭyā tu jagadānantyamucyate || 1 ||  
 50226  
 50227 bāhyaghaṭādyutpattāvutpattikartrātiriktasahakāryapekṣāstu jagattu tvayā  
 50228 hiraṇyagarbhamaṇaḥsaṃkalpajaṃ tadīyasamṛtīmanorājjyakālpamuktaṃ naca tatra  
 50229 sahakāryapekṣā dṛṣṭā evaṃ ca pralaye prakṛtau svasattāyāṃ tirobhūya  
 50230 sanneva manorūpaḥ prajāpatiḥ smṛtyātmā jāyate tasmiṃśca saṃskārātmanā

50231 sadeva jagatsmṛtyātmaiva jāyate cetko virodha iti gūḍhābhisamḍhinā rāmaḥ  
 50232 pṛcchati - mahākālpānteti || 1 ||  
 50233  
 50234 śrīvasiṣṭha uvāca |  
 50235  
 50236 mahāpralayasargādāvevemetadraghūdvaha |  
 50237 smṛtyātmaiva bhavatyādau prathamō'sau prajāpatiḥ || 2 ||  
 50238  
 50239 astvevaṃ tathāpi jagato na pralaye sattvasiddhiḥ  
 50240 svapnāmanorathasṁṛtyādiviṣayasya svakāle'pi sattvāprasiddhestadbalena pralaye  
 50241 sattvakalpanāsiddheriti gūḍhābhisamḍhireva gururabhyupagamena samādhatte -  
 50242 mahāpralayeti || 2 ||  
 50243  
 50244 tatsaṃkalpātmakajagatsmṛtyātmaivamidaṃ tataḥ |  
 50245 bhāti saṃkalpanagaramḥ sthitaṃ pūrvam prajāpateḥ || 3 ||  
 50246  
 50247 prajāpateḥ pūrvam prāthamikaṃ saṃkalpanagaramevaitajjagaditi sthitamityarthaḥ || 3 ||  
 50248 ||  
 50249  
 50250 smṛtirna saṃbhavatyeva sargādaḥ paramātmānaḥ |  
 50251 janmābhāvātkatham kutra nabhasīva mahādrumaḥ || 4 ||  
 50252  
 50253 tarhi bāhyavikāramanotiriktaviṣayātmanā jaganmābhūtsatyam manovikārātmanā tu  
 50254 satyameva | yathā citraturago māmsavikārātmanā hyasatyō'pi  
 50255 raṅgadravayavikārātmanā satyastadvaditi rāmaśaṅkāṃ līṅgairupalakṣyāha ##-  
 50256 syuḥ | tatra na tāvatparaparikalpitaṃ pradhānam smṛtisamartham |  
 50257 mṛdādivadacetanatvāt | nāpi puruṣāḥ |  
 50258 paraisteṣāmasaṅgodāsīnanirvikārātvābhyupagamāt |  
 50259 parasparavyāvartakadharmānabhyupagamena bhedāsiddhyā paramātmābhede tu  
 50260 sutarāṃ smṛtirna saṃbhavatyeva | janmābhāvāt vikārāntarāṇaṃ tatpūrvakatvāt  
 50261 aprāṇo hyamanāḥ śubhraḥ ityādiśrutyā tasya manoniṣedhāttaddvārā  
 50262 smartṛtvāsiddhestasya smṛtirnabhodrumakalpaiveti || 4 ||  
 50263  
 50264 śrīrāma uvāca |  
 50265  
 50266 na saṃbhavati kiṃ brahmansargādaḥ prāktanī smṛtiḥ |  
 50267 mahāpralayasamḥmohairnaśyati prāksmṛtiḥ katham || 5 ||  
 50268  
 50269 nanu yathā prātyahikī suṣuptistathā pralayo'pi tatra ca līnasya manaso jāgarādāviva  
 50270 sargādāvapyāvīrbhāvāttadavacchinnaprajāpateranyasya vā smartṛtve ko virodha  
 50271 ityāśayena rāmaḥ śaṅkate - na saṃbhavatīti | prāksmṛtiḥ  
 50272 pūrvakalpīyasamṣkāraḥ || 5 ||  
 50273  
 50274 śrīvasiṣṭha uvāca |  
 50275  
 50276 ye mahāpralaye prājñāḥ sarve brahmādayaḥ purā |  
 50277 kila nirvāṇamāyātāste'vaśyam brahmatām gatāḥ || 6 ||  
 50278  
 50279 abhisamḍhimudghāṭayan vasiṣṭhaḥ pariharati - ye mahāpralaye ityādinā | ayaṃ  
 50280 bhāvaḥ - iyaṃ tava śaṅkā kiṃ hiraṇyagarbhajīva eka eva svamanasā  
 50281 nānājīvaśarīrādibhedānparikalpya saṃsaratīti matena vā nānājīvāḥ  
 50282 svasvopabhogayogyaprapañcabhāgaṃ kalpayanto hiraṇyagarbhamapi  
 50283 svasvabuddhyanusāreṇa sarvasraṣṭāraṃ kalpayantīti matena vā | tatra dvitīye  
 50284 mahākālpāntasargādaḥ prathamōsau prajāpatiḥ ityādi  
 50285 tvadiyaśaṅkopakramavirodhātsṛṣṭiśrutyānanugūṇatvāt prathamakalpaḥ  
 50286 pariśiṣyate | tatra ca prāktanakalpīyajīvajagatām mahāpralayakāle  
 50287 hiraṇyagarbhamuktyaiva muktatvājīvāntarāpariśeṣātsmartā na kaścidastīti  
 50288 naitatsargasiddhiriti | akṣarārthaḥ spaṣṭhaḥ || 6 ||  
 50289  
 50290 prāktanāḥ kaḥ smṛteḥ kartā tasmātkathaya suvrata |  
 50291 smṛtirnirmūlatām yātā smarturmuktatayā yataḥ || 7 ||  
 50292  
 50293 ataḥ smarturabhāvena smṛtirvodeti kiṃ katham |  
 50294 avaśyam hi mahākālpe sarve mokṣaikabhāginaḥ || 8 ||  
 50295  
 50296 nānubhūte'nubhūte ca svataścidvyomni yā smṛtiḥ |  
 50297 sā jagadbhūriti prauḍhā dṛśyā sāstyeva citprabhā || 9 ||  
 50298  
 50299 evaṃ pūrvapūrvakalpīyasargā api smṛtirūpā na siddhyantīti yā smṛtiriti tvayā

50300 śaṅkitā jagadbhūrjagatsthitiḥ sā prauḍhā brahmacitprabhaiva sāstyeva sadeti  
 50301 satkāryavādinīnaṃ śrutināmāśaya ityārthaḥ || 9 ||  
 50302  
 50303 bhāti saṃvitprabhaiveyamanādyantāvabhāsinī |  
 50304 yattadetajjagaditi svayaṃbhūrīti ca sthitam [sphuṭaṃ iti pāṭhaḥ] || 10 ||  
 50305  
 50306 uktārthameva spaṣṭamāha - bhātīti || 10 ||  
 50307  
 50308 anādikālasaṃsiddhaṃ yadbhānaṃ brahmaṇo nijam |  
 50309 sa ātivāhiko deho virājo jagadākṛtiḥ || 11 ||  
 50310  
 50311 virājo brahmāṇḍaśarīrasyopādānabhūta ātivāhikaḥ sūkṣmo dehaḥ sa  
 50312 paramātmavetyārthaḥ | tathāca brahmaiva sūkṣmasthanūlabhāvāropakrameṇa  
 50313 jagadātmanā bhātīti bhāvaḥ || 11 ||  
 50314  
 50315 paramāṇāvidaṃ bhāti trijagatsavanābhrakham |  
 50316 deśakālakriyādravyadīnarātrikramānvitam || 12 ||  
 50317  
 50318 avyavasthitasvabhāvatvādapi jagato na jagadrūpeṇa sattā kiṃtu  
 50319 brahmarūpeṇaivetyāśayenāvyavasthitasvabhāvamupapādayati -  
 50320 paramāṇāvityādinā || 12 ||  
 50321  
 50322 paramāṇuḥ pravītatatastasyāste tādr̥geva ca |  
 50323 bhāti bhāsuratākāri tādr̥ggirikulaṃ punaḥ || 13 ||  
 50324  
 50325 tasya pūrvaparamāṇorantaranyaḥ pravītataḥ paramāṇurāste saca tādr̥k  
 50326 pūrvaparamāṇusadr̥śa eva punastatrāpi tādr̥k savanābhrakham girikulaṃ  
 50327 bhātītyeva pratyanusaṃtatimīti pareṇānvayaḥ || 13 ||  
 50328  
 50329 tatrāpi tādr̥gākārameva pratyanusaṃtatam |  
 50330 dr̥śyamābhāti bhārūpametadaṅga na vāstavam || 14 ||  
 50331  
 50332 upapāditena yatphalitaṃ tadāha - etadīti || 14 ||  
 50333  
 50334 ityastyanto na saddr̥ṣṭerasaddr̥ṣṭeśca vā kvacit |  
 50335 asyāstvakhyuditaṃ buddhaṃ nābuddhaṃ prati vānagha || 15 ||  
 50336  
 50337 evaṃca sanmātradr̥ṣṭistattvajñaṃ prati svato yathā anantā  
 50338 evamasadanṛtajagadr̥ṣṭirapyajñaṃ prati saṃkhyayā anantaivetyāha - itīti |  
 50339 abhyuditaṃ paramābhyudayaṃ prāptam | buddhaṃ tattvajñaṃ prati | na ābuddhaṃ  
 50340 yena sa nābuddho'jñastaṃ prati vā || 15 ||  
 50341  
 50342 buddhaṃ pratīdaṃ brahmaiva kevalaṃ śāntamavyayam |  
 50343 abuddhaṃ prati buddhyaitadbhāsuram bhuvanānvitam || 16 ||  
 50344  
 50345 tadeva spaṣṭīkṛtya darśayati - buddhaṃ pratītyādinā || 16 ||  
 50346  
 50347 yathedaṃ bhāsuram bhāti jagadaṇḍakajṛmbhitam |  
 50348 yathā koṭisahasrāṇi bhāntyanānyāpyaṇāvaṇau || 17 ||  
 50349  
 50350 yathā stambhe putrikāntastasyāḥ svāṅgeṣu putrikā |  
 50351 tasyāśca putrikāstyanṅge tathā trailokyaputrikā || 18 ||  
 50352  
 50353 nābhinnā nāpi saṃkhyeyā yathādrau paramāṇukāḥ |  
 50354 tathā brahma bṛhanmerau trailokyaparamāṇavaḥ || 19 ||  
 50355  
 50356 sūryādyamśusu saṃkhyātum śakyante laghavo'ṇavaḥ |  
 50357 utpadyante cidāditye trailokyaparamāṇavaḥ || 20 ||  
 50358  
 50359 śakyante yadīti śeṣaḥ | pūrvaślokaṅteti vānuṣaṅjanīyam || 20 ||  
 50360  
 50361 yathāṇavo vahantyarkadīptiṣvapsu rajaḥsu ca |  
 50362 tathā vahanti cidvyomni trailokyaparamāṇavaḥ || 21 ||  
 50363  
 50364 vahanti pravahanti | bhramantīti yāvat || 21 ||  
 50365  
 50366 śūnyānubhavamātrātma bhūtākāśamidaṃ yathā |  
 50367 sargānubhavamātrātma cidākāśamidaṃ tathā || 22 ||  
 50368



50369 nanu niṣprapañcasya kūṭasthasya katham savikārasargātmanā bhānamiti cedyathā  
 50370 nīrūpasyāśūnyasya cākāśasya tadviruddharūpavacchūnyatayā bhānam  
 50371 tadvadityāha - śūnyeti | śūnyamāvaraṇābhāvaḥ | asannailyaṃ ca  
 50372 tadanubhavamātrātma tathā'nubhūyamānaṃ natu  
 50373 vāstavapūrṇanīrūpānubhavātmetyarthaḥ || 22 ||  
 50374  
 50375 sargastu sargaśabdārthatayā buddho nayatyadhaḥ |  
 50376 sa brahmaśabdārthatayā buddhaḥ śreyo bhavatyalam || 23 ||  
 50377  
 50378 nayatyadha iti | udaramantaram kurute atha tasya bhayaṃ bhavati ityādiśruteḥ | śreyo  
 50379 bhavatīti | tarati śokamātmavit ityādiśruteriti bhāvaḥ || 23 ||  
 50380  
 50381 vijñānātmā śāsitaḥ viśvabījaṃ  
 50382 brahmaivālaṃ svaṃ cidākāśamātram |  
 50383 yasmājjātaṃ yattadeveti vidyā-  
 50384 dvedyaṃ svāntarbodhasaṃbodhamātram || 24 ||  
 50385  
 50386 kiṃ tatāsthatayāpi jñātaṃ brahma śreyo bhavati netyāha - vijñānātmēti | yo  
 50387 vijñānātmā jīvākhyāḥ pratyagātmā yaśca viśvasya bījaṃ kāraṇaṃ śāsitaḥ  
 50388 ceśvarastau paramārthadṛṣṭā pariśodhane alaṃ pūrṇaṃ svaṃ pratyagekaraṇaṃ  
 50389 cidākāśamātraṃ brahmaiva | yato hi bāhyamābhyantaram ca bhedakopādhdhvayaṃ  
 50390 brahmaṇaḥ sakāśādeva jātaṃ śrūyate | yadyasmājjātaṃ tattadeveti ca  
 50391 tadananyatvamārambhaṇaśabdādibhyaḥ ityādināvagataṃ tasmātsarvaṃ vedyaṃ  
 50392 svāntarbodhe saṃbodhamātraṃ śuddhaṃ cinmātramityarthaḥ || 24 ||  
 50393  
 50394 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 sthitiprakaṛaṇe  
 50395 jagadānantyavarṇanaṃ nāma tṛtīyāḥ sargaḥ || 3 ||  
 50396  
 50397 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 50398 jagadānantyavarṇanaṃ nāma tṛtīyāḥ sargaḥ || 3 ||  
 50399  
 50400  
 50401 caturthaḥ sargaḥ 4  
 50402  
 50403 śrīvāsiṣṭha uvāca |  
 50404  
 50405 indriyagrāmasaṃgrāmasetunā bhavasāgaraḥ |  
 50406 tīryate netareṇa kenacinnāma karmaṇā || 1 ||  
 50407  
 50408 iha viśvasthitermūlaṃ sendriyaṃ mana īryate |  
 50409 tasyocchede jagacchūnyaṃ dṛṣyāsaṃbhavadarśanāt || 1 ||  
 50410  
 50411 indriyagrāmāṇāṃ saṃgrāmo jayastallakṣaṇena setunā || 1 ||  
 50412  
 50413 śāstrasatsaṃgamābhyāsātsaviveko jitendriyaḥ |  
 50414 atyantābhāvametasya dṛṣyasyāpyavagacchati || 2 ||  
 50415  
 50416 indriyajaye ca viveka upāyastatra ca sajjanasacchāstraikaniṣṭhatopāya ityāśāyenāha  
 50417 - śāstreti || 2 ||  
 50418  
 50419 etatte kathitaṃ sarvaṃ svarūpaṃ rūpiṇāṃ vara |  
 50420 saṃsārasāgaraśreṇyo yathā yānti prayānti ca || 3 ||  
 50421  
 50422 vihitasyendriyajayasya prakṛtasaṃbandhaṃ vaktuṃ prāguktaṃ smārayati -  
 50423 etaditi | rūpiṇāṃ saundaryavatāṃ vara śreṣṭha | prayānti apagacchanti | na yānti iti  
 50424 pāṭhe'pyayamevārthaḥ || 3 ||  
 50425  
 50426 bahunātra kimuktena manaḥkarmadrumāṅkuraḥ |  
 50427 tasmimśchinne jagacchākhī chinnaḥ karmatanurbhavet || 4 ||  
 50428  
 50429 bhokturbhogyabhogākārapariṇatāni vihitaniṣiddhakarmāṇyeva tanuḥ śarīraṃ yasya  
 50430 tathāvidho jagacchākhī saṃsāravṛkṣaśchinno bhavet || 4 ||  
 50431  
 50432 manaḥ sarvamidaṃ rāma tasminnantaścikitsite |  
 50433 cikitsito vai sakalo jagajālāmāyo bhavet || 5 ||  
 50434  
 50435 jagajjālalakṣaṇa āmayo rogaḥ || 5 ||  
 50436  
 50437 tadetajjāyate loke manomananamākulam |

50438 manaso vyatirekeṇa dehaḥ kva kila dṛśyate || 6 ||  
 50439  
 50440 nanu manasi cikitsite'pi dehādhīne sukhaduḥkhe syātām tatrāha - tadetaditi |  
 50441 manaso dehākāramananameva svapna iva ākulam kriyāsamarthaṁ deho jāyate || 6 ||  
 50442  
 50443 dṛśyātyantāsambhavana ṛte nānyena hetunā |  
 50444 manaḥpiśācaḥ praśamaṁ yāti kalpaśatairapi [kalpaśatairati iti  
 50445 pāṭhaḥ] || 7 ||  
 50446  
 50447 tarhi manaścikitsāyām kimauśadhaṁ tadāha - dṛśyete | dṛśyasya  
 50448 atyantābhāvo bādhasmādrte | tṛtīyā chāndasī || 7 ||  
 50449  
 50450 etacca sambhavadatyeva manovyādhicikitsite |  
 50451 dṛśyātyantāsambhavātma paramauśadhamuttamam || 8 ||  
 50452  
 50453 nanu manoroga ābhyantaro dṛśyaṁ tu bāhyaṁ tat kathaṁ  
 50454 bāhyārthātyantāsambhavādāntaramanaścikitsāsambhavastatrāha - etaditi |  
 50455 etaddṛśyātyantāsambhavātmakaṁ paramauśadhaṁ manovyādhicikitsite  
 50456 sambhavadatyevopāya iti śeṣaḥ | cikitsite iti bhāve ktaḥ || 8 ||  
 50457  
 50458 mano mohamupādatte mriyate jāyate manaḥ |  
 50459 tatsvacintāprasādena badhyate mucyate punaḥ || 9 ||  
 50460  
 50461 kathaṁ sambhavati tadāha - mana iti | nahi manasa āntaratā arthānām bāhyatā  
 50462 ca vāstavi kiṁtu mana eva tathā dvaividhyādikalpanayā moham bhrāntimupādatte |  
 50463 janmamṛtyubandhamokṣādi ca kalpayatītyarthaḥ || 9 ||  
 50464  
 50465 sphuratīdam jagatsarvaṁ citte mananamūrcchite |  
 50466 śūnyamevāmbare sphāre gandharvāṇām puraṁ yathā || 10 ||  
 50467  
 50468 kathamidaṁ jñātamiti cedanvayavyatirekābhyāmityāha - sphuratīti | mananena  
 50469 mūrcchite samucchrute || 10 ||  
 50470  
 50471 manasīdam jagatkṛtsnaṁ sphāraṁ sphurati cāsti ca |  
 50472 puṣpaguccha ivāmodastatsthaṁ tasmādivetarat || 11 ||  
 50473  
 50474 tathā ca vimarśo jaganmanodharma eveti na dharminivṛttau  
 50475 sthātumarhatītyāśayena dṛṣṭāntānāha - manasītyādinā | dharmeṣu  
 50476 dharmibhedo na vāstava iti dyotanāyāntya ivakāraḥ || 11 ||  
 50477  
 50478 yathā tilakaṇe tailaṁ guṇo guṇini vā yathā |  
 50479 yathā dharmiṇi vā dharmastathedaṁ cittake jagat || 12 ||  
 50480  
 50481 raśmijālaṁ yathā sūrye yathālokaṣṭu tejasi |  
 50482 yathauṣṇyaṁ citrabhānau ca manasīdam tathā jagat || 13 ||  
 50483  
 50484 citrabhānau agnau || 13 ||  
 50485  
 50486 śaityaṁ yathaiva tuhine yathā nabhasi śūnyatā |  
 50487 yathā cañcalatā vāyau manasīdam tathā jagat || 14 ||  
 50488  
 50489 mano jagajjagadakhilaṁ tathā manaḥ  
 50490 parasparaṁ tvavirahite sadaiva hi |  
 50491 tayordvayormanasi nirantaraṁ kṣite  
 50492 kṣitaṁ jagannatu jagatī kṣite manaḥ || 15 ||  
 50493  
 50494 manojagator dharmidharmabhāvenābhede'pi dharmimanonāśādeva jagannāso natu  
 50495 vaiparītyena tathaiva loke darśanādityāśayenopasaṁharati - mana iti | avirahite  
 50496 avinābhūte | kṣite naṣṭe satī kṣitaṁ naṣṭaṁ bhavati || 15 ||  
 50497  
 50498 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 sthitiprakaraṇe  
 50499 sthityaṅkurakalanaṁ nāma caturthaḥ sargaḥ || 4 ||  
 50500  
 50501 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaraṇe  
 50502 sthityaṅkurakalanaṁ nāma caturthaḥ sargaḥ || 4 ||  
 50503  
 50504  
 50505 pañcamaḥ sargaḥ 5  
 50506

50507 śrīrāma uvāca |  
 50508  
 50509 bhagavansarvadharmajña pūrvāparavidāṃ vara |  
 50510 ayaṃ manasi saṃsāraḥ sphāraḥ kathamiva sthitaḥ || 1 ||  
 50511  
 50512 bhṛgāvatra samādhisthe śukrasya kriḍato girau |  
 50513 apsarodarśane mohāttanmayībhāva uryate || 1 ||  
 50514  
 50515 katham kīdṛśadr̥ṣṭāntaparakāreṇeva bahiḥ sphurannayaṃ sphāraḥ saṃsāro  
 50516 manasi yathā sphurati pratyakṣaṃ pratibhāti tathā dr̥ṣṭāntadr̥ṣṭyā  
 50517 dr̥ṣṭāntapradarśanena kathayetyarthaḥ || 1 ||  
 50518  
 50519 yathāyaṃ manasi sphāraḥ saṃsāraḥ sphurati sphuran |  
 50520 dr̥ṣṭāntadr̥ṣṭyā sphuṭayā tathā kathaya me'nagha || 2 ||  
 50521  
 50522 śrīvasiṣṭha uvāca |  
 50523  
 50524 yathaindavānāṃ viprāṇāṃ jagantyavapuṣāmapī |  
 50525 sthitāni jātadārḍhyāni manasīdaṃ tathā sthitam || 3 ||  
 50526  
 50527 uktānyevātraindavādijaganti dr̥ṣṭānta ityāha - yatheti || 3 ||  
 50528  
 50529 lavalanasya yathā rājñaścendrajālākulākṛteḥ |  
 50530 caṇḍālatvamanuprāptaṃ tathedaṃ manasi sthitam || 4 ||  
 50531  
 50532 ākulākṛtervyākulacittasya || 4 ||  
 50533  
 50534 bhārgavasya ciraṃ kālāṃ svargabhogabubhukṣayā |  
 50535 yathā bhogādhināthatvaṃ saṃsāritvaṃ babhūva ca || 5 ||  
 50536  
 50537 bhārgavopākhyānamapyatra dr̥ṣṭāntatvenāvatārayati - bhārgavasyeti |  
 50538 bhogādhināthatvamapsarobhogalipsutvaṃ | saṃsāritvaṃ tadarthaṃ  
 50539 svargādigantṛtvaṃ janmāntaravattvaṃ ca | nāthatiratropayājīyām || 5 ||  
 50540  
 50541 bhogeśvaratvaṃ ca yathā [tathā iti pāṭhaḥ] tathedaṃ manasi sthitam |  
 50542  
 50543 śrīrāma uvāca |  
 50544  
 50545 bhagavanbhṛguputrasya svargabhogabubhukṣayā || 6 ||  
 50546  
 50547 bhogeśvaratvaṃ svarge apsarobhoktṛtvaṃ | praśnaḥ spaṣṭaḥ || 6 ||  
 50548  
 50549 katham bhogādhināthatvaṃ saṃsāritvaṃ babhūva ca |  
 50550  
 50551 śrīvasiṣṭha uvāca |  
 50552  
 50553 śṛṇu rāma purā vṛttaṃ saṃvādaṃ bhṛgukālayoḥ || 7 ||  
 50554  
 50555 sānau mandaraśailasya tamālavīṭapākule |  
 50556 purā mandaraśailasya sānau kusumasaṃkule || 8 ||  
 50557  
 50558 sānau prasthe jātaṃ bhṛgukālayoḥ saṃvādaṃ śṛṇviti pūrveṇānvayaḥ |  
 50559 uktasyopodghātamāha - puretyādinā || 8 ||  
 50560  
 50561 atapyata tapo ghorāṃ kasmimścīdbhagavānbhṛguḥ |  
 50562 tamupāste sma tejasvī bālaḥ putro mahāmatiḥ || 9 ||  
 50563  
 50564 śukraḥ sakalacandrābhaḥ [tathā iti pāṭhaḥ] prakāśa iva bhāsurāḥ  
 50565 |  
 50566 bhṛgurvanavare tasminsamādhāveva saṃsthitaḥ || 10 ||  
 50567  
 50568 sakalaḥ pūrṇaḥ | bhāskara iti pāṭhe prakāśata iti prakāśaḥ sphuran bhāskara iva ||  
 50569 10 ||  
 50570  
 50571 sarvakālaṃ samutkīrṇo vanopalatalādiva |  
 50572 śukraḥ kusumaśayyāsu kaladhautājīreṣu ca || 11 ||  
 50573  
 50574 sarvakālaṃ saṃsthita iti pūrveṇānvayaḥ | vanopalatalātprakṛteḥ  
 50575 samutkīrṇaṣṭaṅkakachedaniṣpādita iveti niścalatvenotprekṣā | kaladhautājīreṣu

50576 rūpyahemavedikāsu || 11 ||  
 50577  
 50578 mandaroddāmadolāsu bālo ramaṇalīlayā |  
 50579 vidyāvidyādṛśormadhye śukraḥ prāptamahāpadaḥ || 12 ||  
 50580  
 50581 vidyādṛk pāramārthikātmatattvadarśanaṁ avidyādṛk  
 50582 pamarādiprasiddhajagatsatyatādarśanaṁ tayormadhye || 12 ||  
 50583  
 50584 triśaṅkuriva rodontaravartata tadākulaḥ |  
 50585 nirvikalpasamādhisthe sa kadācitpitaryatha || 13 ||  
 50586  
 50587 rodasyordyāvābhūmyorantarmadhye viśvāmitranirmite svarge triśaṅkurājarṣiriva  
 50588 avartata | ata eva rāgādinā ākulaḥ || 13 ||  
 50589  
 50590 avyagro'bhavadekānte jitāririva bhūmipaḥ |  
 50591 dadarśāpsarasam tatra gacchantīm nabhasaḥ pathā || 14 ||  
 50592  
 50593 avyagro viśayāntare avyākṣiptacittaḥ || 14 ||  
 50594  
 50595 kṣīrodamadhyalulitām lakṣmīmiva janārdanaḥ |  
 50596 mandāramālāvalitām mandānilacalālakām || 15 ||  
 50597  
 50598 kṣīrodasya madhyāllulitām mathanenotpāditām | lakṣmyā ivāpsarasāmapī  
 50599 kṣīrodādutpattiprasiddherubhayaviśeṣaṇam || 15 ||  
 50600  
 50601 hārajhāṅkārigamanām sugandhitanabhonilām |  
 50602 lāvaṇyapādapalatām madaghūrṇitalocanām || 16 ||  
 50603  
 50604 sugandhitau nabhonilau yayā | nabhograhaṇamapagate'pyanile tatpradeśasya ciraṁ  
 50605 sugandhitvadyotanārtham || 16 ||  
 50606  
 50607 amṛtikṛtataddeśām dehendūdayadīptibhiḥ |  
 50608 kāntāmālokyā tasyābhūdullasattaralam manāḥ || 17 ||  
 50609  
 50610 dehalakṣaṇādindorudayo yāsām tābhirdīptibhiḥ kiraṇaiḥ || 17 ||  
 50611  
 50612 dṛṣṭanirmalapūrṇenduvapurambunidheriva |  
 50613 sāpyālokyā śukramukhaṁ tathā paravaśā hyabhūt || 18 ||  
 50614  
 50615 ambunidhevapuḥ saṁsthānamiva ullasat taralam ca || 18 ||  
 50616  
 50617 manasijeṣu parāhatamāśayaṁ  
 50618 sa paribodhya manastadanūśanā |  
 50619 vigalitetaravṛttitayātmanā  
 50620 sa ca vadhūmaya eva babhūva ha || 19 ||  
 50621  
 50622 sa ca uśanā tadanu apsarodarśanānantaram manasijasyeṣubhiḥ parāhatamāśete  
 50623 viśayeṣu muhyatītyāśayaṁ mano yathāśakti vivekaiḥ paribodhya bahiḥ  
 50624 śārīrakāntānusaraṇādivyāpārānnirudhyaikāgratāmāpādyāpī  
 50625 antarvigalitetaravṛttitayā vadhvekāgracittatvāttadātmanā vadhūmaya eva babhūva  
 50626 | yaccittastanmayo bhavatītyādiśrutismṛtyanubhavaprasiddhidvyotanāya ha iti  
 50627 nipātaḥ || 19 ||  
 50628  
 50629 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 50630 bhārgavopākhyāne bhārgavaskhalanaṁ nāma pañcamaḥ sargaḥ || 5 ||  
 50631  
 50632 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 50633 bhārgavaskhalanaṁ nāma pañcamaḥ sargaḥ || 5 ||  
 50634  
 50635  
 50636 ṣaṣṭhaḥ sargaḥ 6  
 50637  
 50638 śrīvāsiṣṭha uvāca |  
 50639  
 50640 atha tām manasā dhyāyaṁstatraivāmīlīteḥkṣaṇaḥ |  
 50641 ārabdhavānmanorājyamidamekaḥ kilośanā || 1 ||  
 50642  
 50643 iha śukrasya manasā svarge gamanamucyate |  
 50644 tatra śakreṇa sanmānātsaṁnidhāvupaveśanam || 1 ||

50645  
 50646 idaṃ vakṣyamāṇaprakāraṃ manorājyam | evakāraḥ  
 50647 prakārāntaravāraṇāddehavismṛtiparyantatādyotanārthaḥ || 1 ||  
 50648  
 50649 eṣā hi lalanā vyomni sahasranayanālaye |  
 50650 saṃprāpto'yamaḥ svargamālolasurasundaram || 2 ||  
 50651  
 50652 eṣā purovartiniṃ mayānugamyamānā sahasranayanasyendrasyālaye svarge gacchatīti  
 50653 śeṣaḥ | ayaṃ tāmānugacchannaham || 2 ||  
 50654  
 50655 ime te mṛdumandāarakusumottamaśasundarāḥ |  
 50656 dravatkanakaniṣyandavilāsivapuṣaḥ surāḥ || 3 ||  
 50657  
 50658 kanakaniṣyando drutasuvarṇam | taddhi atyantam kāntimatprasiddham | tadiva vilāsi  
 50659 śobhamānaṃ vapuryeṣām || 3 ||  
 50660  
 50661 imāstā locanollāsadr̥ṣṭānīlābjadr̥ṣṭayaḥ |  
 50662 mugdhahāsavilāsinyaḥ kāntā hariṇadr̥ṣṭayaḥ || 4 ||  
 50663  
 50664 locanollāseṇa pratyakṣeṇa dr̥ṣṭāni nīlābjānīva dr̥ṣṭayo yāsām tā imāḥ  
 50665 kāntā apsarasāḥ || 4 ||  
 50666  
 50667 ime te kausumoddyotā anyonyapratibimbīṭāḥ |  
 50668 viśvarūpopamākārā maruto mattakāśinaḥ || 5 ||  
 50669  
 50670 kausumaiḥ pārijātādikusumaracitairmālyairuddyyotante prakāśante iti  
 50671 kausubhodyotāḥ kaustubhodyotāḥ iti pāṭhe kaustubhabahudyutamānāḥ  
 50672 [kaustubhavaduddyyotamānāḥ iti pāṭhaḥ sādhuḥ] |  
 50673 anyonyapratibimbīṭātvādeva viśvarūpaḥ sarvākāro haristadupamākārāḥ | mattā  
 50674 hr̥ṣṭāḥ kāśante dīpyante tacchīlāḥ maruto devāḥ | prāgvarṇitānāmapi  
 50675 devānāṃ prakārāntareṇa varṇanāṇna paunaruktyam || 5 ||  
 50676  
 50677 airāvaṇakaṭāmodaviraktamadhupaśrutāḥ |  
 50678 imāstāḥ kākālīgītā gīrvāṇagaṇagītayaḥ || 6 ||  
 50679  
 50680 airāvaṇasyairāvatasya kaṭau gaṇḍau | tābhyāṃ madajalam lakṣyate | tadāmode'pi  
 50681 viraktairanāsaktairmadhupaiḥ śrutā ākarṇitāḥ kākalyā madhurāspṛṇadhvaninā  
 50682 gītā ālāpitāḥ || 6 ||  
 50683  
 50684 iyaṃ sā kanakāmbhojacaladvairiṇcasārasā |  
 50685 mandākinīṭaṭodyānaviśrāntasuranāyakā || 7 ||  
 50686  
 50687 kanakāmbhojeṣu calanto bhramanto vairiṇcā viriṇcisaṃbandhino haṃsāḥ  
 50688 sārasāśca yasyām || 7 ||  
 50689  
 50690 ete te yamacandrendrasūryānalajalānīlāḥ |  
 50691 lokapālāstanudyotakīrṇadīptānalārciṣaḥ || 8 ||  
 50692  
 50693 tanudyotaiḥ śarīrakāntibhiḥ kīrṇāḥ paritāḥ prasāritā dīptānalārciṣo yaiḥ || 8 ||  
 50694  
 50695 ayaṃ sa raṇavṛttāntahetikaṇḍūyitānanaḥ |  
 50696 airāvaṇo raṇe dantaprotadaityendramaṇḍalaḥ || 9 ||  
 50697  
 50698 raṇavṛttānteṣu yuddhaprasaṅgeṣu hetibhirāyudhaiḥ kaṇḍūyitamiva ānanaṃ  
 50699 yasya || 9 ||  
 50700  
 50701 ime te bhūtalasthānādvomni tārakatām gatāḥ |  
 50702 vaimānikāścaraccārucāmīkaramayātapāḥ || 10 ||  
 50703  
 50704 carantaḥ prasarantaścārucāmīkaramayā iva ātapā dehavimānādikāntayo yeṣām ||  
 50705 10 ||  
 50706  
 50707 merūpalatalāsphālasīkarākīrṇadevatāḥ |  
 50708 etāstāḥ kīrṇamandārā gaṅgāsālilavīcayaḥ || 11 ||  
 50709  
 50710 etāḥ prasṛtamandāramañjarīpuñjapiñjarāḥ |  
 50711 dolālolāpsaraḥśreṇyaḥ śakropavanavīthayaḥ || 12 ||  
 50712  
 50713 ime te kundamandāramakarandasugandhayaḥ |

50714 candrāmṣunikarākārāḥ pārijātasamīraṇāḥ || 13 ||  
 50715  
 50716 candrāmṣunikarā iva sukhasparśa ākāraḥ śaityamāndyādiyuktaḥ saṃniveśo  
 50717 yeṣāṃ || 13 ||  
 50718  
 50719 puṣpakesaranihārapaṭavāsaraṇotsukaiḥ |  
 50720 latāṅganāgaṇairvyāptamidaṃ tannandanaṃ vanam || 14 ||  
 50721  
 50722 puṣpaiḥ kesarairnīhārairhimamakarandakaṇaiḥ paṭānvāsayanti sugandhayantīti  
 50723 paṭavāsāḥ parāgāstaiśca yaḥ pavanāndolanakriḍārthaṃ ca  
 50724 paraspārātāḍanalakṣaṇo raṇastatra utsukairāsaktairlatāgaṇairāṅganāgaṇaiśca  
 50725 latālakṣaṇairāṅganāgaṇairvā latāsadrśairāṅganāgaṇairvā vyāptam || 14 ||  
 50726  
 50727 kāntagītaravānandapranartitasurāṅganau |  
 50728 imau tau vallakīsnigdhasvarau nāradataumburū || 15 ||  
 50729  
 50730 nāradataumburū gandharvaviśeṣau ṛṣī vā || 15 ||  
 50731  
 50732 ime te puṇyakartārau bhūribhūṣaṇabhūṣitāḥ |  
 50733 vyomanyuḍḍīyamāneṣu vimāneṣu ca saṃsthitāḥ || 16 ||  
 50734  
 50735 madamanmathamattāṅgya imāstāḥ surayoṣitaḥ |  
 50736 deveśvaraṃ niṣevante vanaṃ vanalatā iva || 17 ||  
 50737  
 50738 deveśvaramindram || 17 ||  
 50739  
 50740 indrāsmajālakusumāścintāmaṇigulucchakāḥ |  
 50741 kalpavṛkṣā ime pakvaphalastabakadanturāḥ || 18 ||  
 50742  
 50743 indrāsmajālānīndranīlasamūharūpāṇi | candrāśma iti pāṭhe  
 50744 candrakāntasamūhasadrśāṇi kusumāṇi yeṣāṃ | cintā maṇaya eva gulucchakāḥ  
 50745 kalikāgucchāṇi yeṣāṃ | pakvaiḥ phalastavakairdanturā unnatadantā iva  
 50746 śobhamānāḥ || 18 ||  
 50747  
 50748 iha tāvadimaṃ śakramahamāsanasaṃsthitam |  
 50749 dvitīyamiva trailokyasraṣṭāramabhivādaye || 19 ||  
 50750  
 50751 trailokyasraṣṭāraṃ brahmāṇam || 19 ||  
 50752  
 50753 iti saṃcintya śukreṇa manasaiva śacīpatiḥ |  
 50754 tenābhivāditastatra dvitīya iva khe bhṛguḥ || 20 ||  
 50755  
 50756 atha sādaramutthāya śukraḥ śakreṇa pūjitaḥ |  
 50757 gr̥hitahasta āṇiya samīpamupaveśitaḥ || 21 ||  
 50758  
 50759 samīpamāṇiya upaveśitaḥ || 21 ||  
 50760  
 50761 dhanyastvadāgame nātha svargo'yaṃ śukra śobhate |  
 50762 uṣyatāṃ cirameveha śakra itthamuvāca tam || 22 ||  
 50763  
 50764 atha tatropaviśyāsau bhārgavaḥ śobhitānanaḥ |  
 50765 śriyaṃ jahāra śāsinaḥ sakalasyāmalasya ca || 23 ||  
 50766  
 50767 sakalasya pūrṇasya amalasya rajaḥkalaṅkarahitasya || 23 ||  
 50768  
 50769 sakalasuragaṇābhivandito'sau  
 50770 bhṛgutanayaḥ śatamanyupārśvasaṃsthaḥ |  
 50771 cirataramatulāmavāpa tuṣṭiṃ  
 50772 narapatīsattamalālanaṃ bābhūva || 24 ||  
 50773  
 50774 narapatīsattamasya rājottamasyendrasya lālanaṃ lālaniyaḥ putrādiriva priyatama iti  
 50775 yāvat || 24 ||  
 50776  
 50777 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaṛaṇe  
 50778 bhārgavopākhyāṇe bhārgavamanorājyaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 50779  
 50780 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 50781 bhārgavamanorājyaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 50782

50783  
 50784 saptamaḥ sargaḥ 7  
 50785  
 50786 iti śukraḥ puraṃ prāpya vaibudhaṃ svena tejasā |  
 50787 visasmāra nijaṃ bhāvaṃ prāktanaṃ vyasanaṃ vinā || 1 ||  
 50788  
 50789 iha bhūyaḥ svakāntāyāḥ svarge śukreṇa darśanam |  
 50790 parasparānurāgeṇa saṃgamaścopavarṇyate || 1 ||  
 50791  
 50792 iti uktamanorājyaprakāreṇa vibudhānāṃ nivāsaṃ vaibudhaṃ puraṃ svargam | svena  
 50793 svakiyena tejasā puṇyasāmarthyena | vyasanaṃ maraṇaduḥkhaṃ vināpi || 1 ||  
 50794  
 50795 muhūrtamiva viśramya tasya pārśve śacīpateḥ |  
 50796 svargaṃ vihartumuttasthau svargābhiparimoditaḥ || 2 ||  
 50797  
 50798 svargeṇa sukhātiśayenābhitaḥ parimodito harṣitaḥ | svargāmiparimoditaḥ iti pāṭhe  
 50799 svargasamcaraṇaśīlairdevairutsāhita ityārthaḥ || 2 ||  
 50800  
 50801 svaḥśriyaṃ sa samālokyā lolalocanavāñchitām |  
 50802 straiṇaṃ draṣṭuṃ jagāmāsau nalinīmiva sārasaḥ || 3 ||  
 50803  
 50804 svaḥśriyaṃ svargaśobhāṃ svasaundaryaṃ ca | lolalocanasya strījanasya  
 50805 vāñchitāmabhiṣṭatāmāmiti samālokyā vicārya | straiṇaṃ strīsamūham || 3 ||  
 50806  
 50807 tatra tāṃ mṛgaśāvākṣiṃ kāntāmadhyagatāmasau |  
 50808 dadarśa vipināntasthāṃ bhṛguścūtalatāmiva || 4 ||  
 50809  
 50810 tāṃ pūrvadr̥ṣṭāmapsarasaṃ | bhṛgurbhārgavaḥ || 4 ||  
 50811  
 50812 sāpi taṃ bhārgavaṃ rāma dr̥ṣṭvā paravaśābhavat |  
 50813 tāmālokyā lasallolavilāsavalitākṛtim || 5 ||  
 50814  
 50815 tāmālokyā sa bhārgavo'pi paravaśo'bhavadityanuśaṅgaḥ pareṇa vānvayaḥ || 5 ||  
 50816  
 50817 āśidvilīyamānāṅgo jyotsnāmindumaṇiryathā |  
 50818 vilīyamānasarvāṅgastāmavaikṣata kāmīnīm || 6 ||  
 50819  
 50820 svedākhyāṃ saṃcāribhāvaṃ darśayati - vilīyamānāṅga iti || 6 ||  
 50821  
 50822 candrakānta iva jyotsnāṃ śītalāṃ khe vilāsinīm |  
 50823 tenāvalokitā sāpi tatparāyaṇatām gatā || 7 ||  
 50824  
 50825 niśānte cakravākena kānteva parikūjitā |  
 50826 rasādvikasitā nūnamanyonyamanuraktayoḥ || 8 ||  
 50827  
 50828 niśi viyogātparitaḥ kūjitaṃ ruditaṃ yayā sā kāntā cakravākinī niśānte  
 50829 prātaścakravākenāvalokiteva | rasātpremātiśayādvikasitā āviṣkṛtaśobhā |  
 50830 nūnamityabhedotprekṣādyotanāya || 8 ||  
 50831  
 50832 prātararakanalinyoryā śobhā saiva taylorabhūt |  
 50833 saṃkalpitārthadāyitvāddeśasyābhūcca tena sā || 9 ||  
 50834  
 50835 deśasya nandanoddeśasya || 9 ||  
 50836  
 50837 sarvāṅgaṃ vivaśīkṛtya kāmāyaiva samarpitā |  
 50838 petuḥ smaraśarāstasyā mṛduśvaṅgeṣu bhūriśaḥ || 10 ||  
 50839  
 50840 palāśeṣviva padminyā dhārā iva payomucaḥ |  
 50841 sā babhūva smaroddhūtā lolālivalayākulā || 11 ||  
 50842  
 50843 palāśeṣu patreṣu | tasyāḥ kampākhyāṃ saṃcāribhāvaṃ darśayati - seti |  
 50844 smareṇoddhūtā kampitā || 11 ||  
 50845  
 50846 mandavātābhinunnāyā mañjaryāḥ sahadharminī |  
 50847 nīlanīrajanetrāntām haṃsasārasagāminīm || 12 ||  
 50848  
 50849 sahaśabdaḥ sādṛśye | sadṛśadharminītyārthaḥ || 12 ||  
 50850  
 50851 madanaḥ kṣobhayāmāsa gajaḥ kamalinīmiva |

50852 atha tām tādṛśīm dṛṣṭvā śukraḥ saṃkalpitārthabhāk || 13 ||  
 50853  
 50854 tamaḥ saṃkalpayāmāsa saṃhāra iva bhūtabhuk |  
 50855 triviṣṭapasya deśo'sau babhūva timirākulaḥ || 14 ||  
 50856  
 50857 saṃhāre pralayakāle | bhūtabhuk rudraḥ | triviṣṭapasya svargasyāvayavo'sau  
 50858 nandanoddeśaḥ || 14 ||  
 50859  
 50860 bhūlokasyāndhatamasā lokālokataṭo yathā |  
 50861 lajjāndhakāratikṣṇāṃsau tasmimstimiramaṇḍale || 15 ||  
 50862  
 50863 lajjālakṣaṇasyāndhakārasya tikṣṇāṃsau sūryavannivārake timiramaṇḍale  
 50864 tasminmaṇḍale nandanapradeśe tasya mithunasya strīpuṃsadvandvasyeva  
 50865 pratiṣṭhām sthairya āgate prāpte satīti pareṇa sahānvayaḥ || 15 ||  
 50866  
 50867 pratiṣṭhāmāgate tasya mithunasyeva maṇḍale |  
 50868 teṣu sarveṣu bhūteṣu gateṣvabhimatām diśam || 16 ||  
 50869  
 50870 bhūteṣu tasyāḥ sakhijaneṣu tasmātpradeśādabhimatām diśam gateṣu satsu || 16 ||  
 50871  
 50872 tasmātpradeśādbhūloke dinānte vihageṣviva |  
 50873 sā dīrghacañcalāpāṅgī pravṛddhamadanavyathā || 17 ||  
 50874  
 50875 ājagāma bhṛgoḥ putraṃ mayūri vāridaṃ yathā |  
 50876 dhavalāgāramadhyasthe paryāṅke parikalpite || 18 ||  
 50877  
 50878 dhavalāgāraṃ sphāṭikagrhaṃ tanmadhyasthe || 18 ||  
 50879  
 50880 viveśa bhārgavastatra kṣīroda iva mādhaveḥ |  
 50881 sā karāvavalambyāsyā viveśāvanatānā || 19 ||  
 50882  
 50883 rarāja ca surebhasya hṛdi lagneva padminī |  
 50884 uvāca cedaṃ madhuraṃ rasasnehāktayā girā || 20 ||  
 50885  
 50886 surebhasyairāvaṇasya || 20 ||  
 50887  
 50888 vaco madhuramānandavilāsavalitākṣaram |  
 50889 paśyāmalenduvadanamaṇḍalikṛtakārmukaḥ || 21 ||  
 50890  
 50891 abalāmanubadhnāti māmēṣa kila nāṅgakaḥ |  
 50892 pāhi māmabalāṃ nātha dīnāṃ tvaccharaṇāmiha || 22 ||  
 50893  
 50894 nāṅgako'naṅgakaḥ | abalāṃ māmānubadhnāti nirbandhayati | ata eva pāhi || 22 ||  
 50895  
 50896 kṛpaṇāśvāsanaṃ sādho viddhi saccharitavratam |  
 50897 snehadṛṣṭimajānadbhirmūḍhaireva mahāmate || 23 ||  
 50898  
 50899 praṇayā avagaṇyante na rasajñaiḥ kadācana |  
 50900 aśaṅkitopasaṃpannaḥ praṇayo'nyonyarakṭayoḥ || 24 ||  
 50901  
 50902 praṇayāḥ prītyatiśayāḥ | avagaṇyante na bahumanyante | aśaṅkitaṃ  
 50903 anyagocaratāsopādhikatvavicchedāparādhagaṇanādiśaṅkārahitaṃ yathā  
 50904 syāttathā upasaṃpannaḥ saṃjātaḥ || 24 ||  
 50905  
 50906 adhaḥkaroti niṣyandaṃ candramāhlādanaṃ priya |  
 50907 na tathā sukhayatyeṣā cetastribhuvaneśitā || 25 ||  
 50908  
 50909 niṣyandaṃ devasaṃjīvanāmṛtasrāviṇam | adhaḥkaroti saṃjīvakādāhlādakācca  
 50910 candrasahasrādapi priyatamapraṇaya evātiśete iti yāvat | tribhuvaneśitā  
 50911 trailokyaiśvaryam || 25 ||  
 50912  
 50913 yathā parasparānandaḥ snehaḥ prathamarakṭayoḥ |  
 50914 tvatpādasparśaneneyaṃ samāśvastāsmi mānada || 26 ||  
 50915  
 50916 candrapādaparāmṛṣṭā yathā niśi kumudvatī |  
 50917 saṃsparśāmṛtapānena tava jīvāmi sundara || 27 ||  
 50918  
 50919 candrāṃśurasapānena cakorī capalā yathā |  
 50920 māmimāṃ caraṇālīnāṃ bhramarīm karapallavaiḥ || 28 ||



50921  
 50922 āliṅgyāmṛtasampūrṇe svapadmahṛdaye kuru |  
 50923 ityuktvā puṣpamṛdvaṅgī sā tasya patitorasi |  
 50924 vyāghūrṇitālinayanā sutaroriva mañjarī || 29 ||  
 50925  
 50926 amṛtasampūrṇe snehadayāmṛtabharite hṛtpadmāntasthe hṛdaye citte |  
 50927 sutaroh kalpavṛkṣasya || 29 ||  
 50928  
 50929 tau dampatī tatra vilāsakāntī  
 50930 viveśatustāsu vanasthalīṣu |  
 50931 kiñjalkagaurānilaghūrṇitāsu  
 50932 raktau dvirephāviva padminiṣu || 30 ||  
 50933  
 50934 viveśatuḥ nirviviśatuḥ | guṇaśchāndasaḥ | kiñjalkaiḥ  
 50935 kesaraistadiyaparāgaireṇa pītenānilena ghūrṇitāsu kampitāsu |  
 50936 vanasthalīpadminyoh sādharmaṇaṁ viśeṣaṇaṁ || 30 ||  
 50937  
 50938 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaṛaṇe  
 50939 bhārgavopākhyāṇe navasaṃgamo nāma saptamaḥ sargaḥ || 7 ||  
 50940  
 50941 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe sthitiprakaṛaṇe navasaṃgamo  
 50942 nāma saptamaḥ sargaḥ || 7 ||  
 50943  
 50944  
 50945 aṣṭamaḥ sargaḥ 8  
 50946  
 50947 śrīvāsiṣṭha uvāca |  
 50948  
 50949 iti cittavilāseṇa cīramutprekṣitaiḥ priyaiḥ |  
 50950 praṇayairbhārgavasyāsītṭuṣṭaye susamāgamaḥ || 1 ||  
 50951  
 50952 vividhasvargabhogānte patitasyātra bhūriśaḥ |  
 50953 janmāni vāsanāyogāttāpasattvaṁ ca kīrtiyate || 1 ||  
 50954  
 50955 utprekṣitaiḥ kalpitaiḥ || 1 ||  
 50956  
 50957 mandāramālākalayā vibudhāsavamattayā |  
 50958 tadā tena tayā sārḍhaṁ dvitīyenāmalendunā || 2 ||  
 50959  
 50960 mandāramālāḥ ākalayati sarvato dhārayatīti tathoktayā | mandāramālālakayā iti  
 50961 pāṭhaḥ spaṣṭhaḥ | vibudhāsavamamṛtaṁ devabhogyamāsavāntaraṁ vā || 2 ||  
 50962  
 50963 vihr̥taṁ mattahaṃsāsu hemapaṅkajiniṣu ca |  
 50964 taṭiṣvamaravāhinyāḥ saha cāraṇakim̐naraiḥ || 3 ||  
 50965  
 50966 amaravāhinyā mandākinīyāḥ || 3 ||  
 50967  
 50968 pītamindudalasyandairdevaiḥ saha rasāyanam |  
 50969 pārijātalatājālanilayeṣu vilāsinā || 4 ||  
 50970  
 50971 indudalānāṃ candrakalānāṃ syandairniṣyandarūpaiścandrakalārabdhaśarīrairīti  
 50972 yāvat | latājālanilayeṣu kuñjeṣu || 4 ||  
 50973  
 50974 cārucaitrarathodyānalatālōlāsudolayā |  
 50975 cīraṁ vilasitaṁ vyagraiḥ saha vidyādharigaṇaiḥ || 5 ||  
 50976  
 50977 latākalpitayā līlārthayā sudolayā vilasitaṁ kriḍitaṁ || 5 ||  
 50978  
 50979 nandanopavanābhogo mandareṇeva vāridhiḥ |  
 50980 bhṛśamāloḍyatāṃ nītaḥ prathamaiḥ saha śāmbhavaiḥ || 6 ||  
 50981  
 50982 śāmbhavaiḥ śivānucaraiḥ pramathaiḥ saha āloḍyatāṃ paribhrāntatām || 6 ||  
 50983  
 50984 bālahemalatājālaḥ nādiṣu ca |  
 50985 bhrāntamunmattanāgena mairaviṣvabjiniṣviva || 7 ||  
 50986  
 50987 unmattanāgena mattagajena | mairaviṣu merusaṃbandhiniṣu bhūmiṣu || 7 ||  
 50988  
 50989 kailāsavanakuñjeṣu tayā saha vilāsinā |

50990 harendudhavalā rātryaḥ kṣipitā gaṇagītibhiḥ || 8 ||  
 50991  
 50992 harasyendunā cūḍāmaṇinā kṛṣṇapakṣe'pi dhavalāḥ | kṣipitāḥ kṣiptāḥ |  
 50993 ativāhitā iti yāvat | iṭ chandasāḥ || 8 ||  
 50994  
 50995 gandhamādanaśailasya viśramyopari sānuṣu |  
 50996 sā tena kanakāmbhojairāpādamabhimaṇḍitā || 9 ||  
 50997  
 50998 sā vadhuḥ || 9 ||  
 50999  
 51000 lokālokataṭānteṣu vicitrāścaryahāriṣu |  
 51001 kriḍitaṃ kṛtahāsenā rāma tena tayā saha || 10 ||  
 51002  
 51003 lokāloko bhūprāntaparvataḥ prasiddhaḥ || 10 ||  
 51004  
 51005 mandarāntarakaccheṣu sārḍhaṃ hariṇaśāvakaiḥ |  
 51006 avasatsa samāḥ ṣaṣṭiṃ kalpitāmaramandire || 11 ||  
 51007  
 51008 kaccheṣu jalaprāyaśiśiradeṣeṣu | hariṇaśāvakairmṛgapotaiḥ | ṣaṣṭiṃ samāḥ  
 51009 saṃvatsarān || 11 ||  
 51010  
 51011 kṣīrārṇavataṭiṣvasya vanitāsahacāriṇaḥ |  
 51012 kṣīṇaṃ kṛtayugādardhaṃ śvetadvīpajanaiḥ saha || 12 ||  
 51013  
 51014 gandharvanagarodyānalilāviracanairasau |  
 51015 sraṣṭānantajagatsṛṣṭeḥ kālasyānukṛtiṃ gataḥ || 13 ||  
 51016  
 51017 manorathamātreṇa śukra eva sarvajagatsṛṣṭeḥ krameṇa sraṣṭā san  
 51018 kālasyānukṛtiṃ sāmyaṃ gataḥ prāpetyarthaḥ || 13 ||  
 51019  
 51020 athāvasadasau śukraḥ purandarapure punaḥ |  
 51021 sukhaṃ caturyugānyaṣṭau hariṇekṣaṇayā saha || 14 ||  
 51022  
 51023 puṇyakṣayānusaṃdhānāttataścāvanimaṇḍale |  
 51024 tayaiva saha māninyā papātopahatākṛtiḥ || 15 ||  
 51025  
 51026 upahatā patanapratisaṃdhānabhayādgalitā ākṛtirdivyaśarīraṃ yasya || 15 ||  
 51027  
 51028 parālūnasamastāṅgo hṛtasyandanānandanaḥ |  
 51029 cintāparavaśo dhvastaḥ samitīva hato bhaṭaḥ || 16 ||  
 51030  
 51031 parālūnāni dravībhāvena vicchinnāni samastāṅgāni yasya | hṛte  
 51032 devairbalādgr̥hīte syandanaṃ vimānaṃ nandanaṃ vanaṃ  
 51033 vāsolaṅkāradīyupabhogānandasādhanāṃ ca yasya | dhvastaḥ adhaḥpatitaḥ | samiti  
 51034 yuddhe || 16 ||  
 51035  
 51036 patitasyāvanau tasya cintayā saha dīrghayā |  
 51037 śarīraṃ śatadhā jātaṃ śīlāpātīva nirjhaṛaḥ || 17 ||  
 51038  
 51039 śarīraṃ dravībhūtasvarūpaṃ || 17 ||  
 51040  
 51041 saṃśīrṇayordehakayościttake vyasanāville |  
 51042 viceratustayorvyomni nirnīḍau vihaḡau yathā || 18 ||  
 51043  
 51044 cittake līṅgaśarīre dve | vyasanena duḥkhena āville asvacche || 18 ||  
 51045  
 51046 tatrāviviśatuścāndraṃ te citte raśmijālakam |  
 51047 prāleyatāmupetyāśu śālītāmatha jagmatuḥ || 19 ||  
 51048  
 51049 tatra vyomni | āviviśatuḥ praviṣṭe | prāleyatām himajalatām || 19 ||  
 51050  
 51051 śālīmstānbhuktavānpakvāndaśārṇeṣu dvijottamaḥ |  
 51052 sa śukraḥ śukratāmetya tadbhāryātanayo'bhavat || 20 ||  
 51053  
 51054 daśārṇeṣu deśaviśeṣeṣu | śukratām retastām || 20 ||  
 51055  
 51056 tato munīnām saṃsargāttapasyugre vyavasthitaḥ |  
 51057 avasanmerugahane manvantaramaninditaḥ || 21 ||  
 51058

51059 merugahane ilāvṛtādivarṣe || 21 ||  
 51060  
 51061 tatra tasya samutpanno mṛgyāḥ putro narākṛtiḥ |  
 51062 tatsnehena paraṃ mohaṃ punarapyāyau kṣaṇāt || 22 ||  
 51063  
 51064 mṛgyā iti arthātsāpsarāḥ śāpānmṛgī saṃpanneti gamyate || 22 ||  
 51065  
 51066 putrasyāśya dhanam me'stu guṇāścāyuśca śāśvatam |  
 51067 ityanāratacintābhirjahau satyāmavasthitim || 23 ||  
 51068  
 51069 satyām śrutyādipramāṇaniyantritāmavasthitim tapodhyānadānādiniṣṭhām jahau  
 51070 || 23 ||  
 51071  
 51072 dharmacintāparibhramśātputrārthaṃ bhogacintayā |  
 51073 kṣīṇāyuṣaṃ tamaharanmṛtyuḥ sarpa ivānilam || 24 ||  
 51074  
 51075 aharat agrasat || 24 ||  
 51076  
 51077 bhogaikacintayā sārdhaṃ samamutkrāntacetanaḥ |  
 51078 prāpya madreśaputratvamāsīnmadramahīpatiḥ || 25 ||  
 51079  
 51080 madreśo madrarājastasya putratvaṃ prāktanabrāhmaṇyāpekṣayā nikṛṣṭām  
 51081 kṣātrayonimityāśayaḥ || 25 ||  
 51082  
 51083 madradeśe ciraṃ kṛtvā rājyamutsannaśātravam |  
 51084 jarāmabhyājagāmātra himāśanirivāmbujam || 26 ||  
 51085  
 51086 abhyājagāma prāpa || 26 ||  
 51087  
 51088 madrarājatanuṃ cāruṃ tapovāsanayā saha |  
 51089 tatyāja tena jāto'sau tapasvī tāpasātmajaḥ || 27 ||  
 51090  
 51091 tapovāsanayā vānaprasthadharmasaṃcintayetyarthādgamyate || 27 ||  
 51092  
 51093 samaṅgāyā mahānadyāstaṭamāsādyā tāpasah |  
 51094 tapastepe mahābuddhiḥ sa rāma vigatajvaraḥ || 28 ||  
 51095  
 51096 vigatajvaraḥ śāntyādinirastarāgādīsaṃtāpaḥ || 28 ||  
 51097  
 51098 vividhajanmadaśāṃ vividhāśayaḥ  
 51099 samanubhūya śarīraparamparāḥ |  
 51100 sukhamatiṣṭhadasau bhṛgunandano  
 51101 varanadisutaṭe dṛḍhavṛkṣavat || 29 ||  
 51102  
 51103 asau prāgukto bhṛgunandanaḥ śukro vividhāśayo nānāvidhavāsanāvāsitaḥ  
 51104 saṃstattadanusārīṇīm vividhajanmadaśāṃ prāpya śarīraparamparāḥ  
 51105 samyaganubhūya daivādvairāgyādisādhanaśaṃprāpyā sukhaṃ nirvikṣepaṃ yathā  
 51106 syāttathā varanadyāḥ samaṅgāyāḥ sutaṭe  
 51107 dṛḍhavṛkṣavacchedanabhedanādivikṣepasahasre'pyacañcalavṛttiratiṣṭhaditya  
 51108 rthaḥ || 29 ||  
 51109  
 51110 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaraṇe  
 51111 bhārgavopākhyāne śukravividhajanmānubhavo nāmāṣṭamaḥ sargaḥ || 8 ||  
 51112  
 51113 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaraṇe  
 51114 śukravividhajanmānubhavo nāmāṣṭamaḥ sargaḥ || 8 ||  
 51115  
 51116  
 51117 navamaḥ sargaḥ 9  
 51118  
 51119 śrīvāsiṣṭha uvāca |  
 51120  
 51121 iti cintayatastasya śukrasya pituragrataḥ |  
 51122 jagāmātitarāṃ kālo bahusaṃvatsarātmakaḥ || 1 ||  
 51123  
 51124 iha śukraśarīrasya bhṛgusaṃnidhivartinaḥ |  
 51125 mṛtaprāyasya patanaṃ śuṣkatā copavarṇyate || 1 ||  
 51126  
 51127 iti uktaparakāreṇa cintayato manorājyairiḥ kalpayataḥ | piturbhṛgoragrataḥ || 1 ||

51128  
 51129 atha kālena mahatā pavanātapajarjaraḥ |  
 51130 kāyastasya papātorvyāṃ chinnaṃūla iva drumāḥ || 2 ||  
 51131  
 51132 pavanātapābhyāṃ jarjaraḥ śīthilīkṛtaḥ || 2 ||  
 51133  
 51134 manastu cañcalābhogaṃ tāsū tāsū daśāsū ca |  
 51135 babhrāmātivicitrāsū vanarājiṣvivaiṇakaḥ || 3 ||  
 51136  
 51137 tāsū tāsū svakalpitasvargagamanādidaśāsū | eṇako hariṇaḥ || 3 ||  
 51138  
 51139 bhrāntamudbhrāntamabhitaścakrārpitamivākulam |  
 51140 manastasya viśāsrāma samaṅgāsaritastaṭe || 4 ||  
 51141  
 51142 bhogakalpanābhirbhrāntam | janmamaraṇaparamparākalanayodbhrāntam |  
 51143 viśāsrāma viśrāntiṃ prāpa || 4 ||  
 51144  
 51145 anantavṛttāntaḥśānāṃ pelavāṃ sudṛḍhāmapī |  
 51146 tāṃ saṃśṛṭtīdaśāṃ śukro videho'nubhavansthitaḥ || 5 ||  
 51147  
 51148 manaḥkalpanāmātratvātpelavāṃ | satyatābhrāntīyā  
 51149 prāktanadehavismaraṇātsudṛḍhāṃ | videhaḥ śukradehanirapekṣaḥ || 5 ||  
 51150  
 51151 mandarācalasānusthā sā tanustasya dhīmataḥ |  
 51152 tāpaprasarasamśuṣkā carmaśeṣā babhūva ha || 6 ||  
 51153  
 51154 carmaśeṣā bahiḥ | antastvasthiśeṣā || 6 ||  
 51155  
 51156 śarīrarandhrapravahadvātasītkārarūpayā |  
 51157 ceṣṭā duḥkhakṣayānandātkākalyeva pragāyati || 7 ||  
 51158  
 51159 sā tanurabhimānaduḥkhakṣayaprayuktādānandāddhetoḥ śarīrarandhreṣu  
 51160 veṇurandhreṣviva pravahataḥ saṃcarato vātasya ye veśudhvanivatsītkārāstadrūpayā  
 51161 [tadbhūṭayā iti kvacit] kākalyā sūkṣmāvyaktamadhuradhvaninā dehasya  
 51162 īdṛśī gatirīti tacceṣṭāḥ pragāyatīvetyutprekṣā || 7 ||  
 51163  
 51164 manovarākamavate luṭhitaṃ bhavabhūmiṣu |  
 51165 hasativeti śubhrābhrasīṭayā dantamālayā || 8 ||  
 51166  
 51167 tāmeva dehadaśāmutprekṣāntarairapi varṇayati - manovarākamityādinā | sā  
 51168 tanurbhavabhūmiṣu bhogāśālakṣane avate śuṣkapalvale iti  
 51169 prāgavarṇītaprakāreṇa luṭhitaṃ manovarākam śubhrābhrasīṭayā dantamālayā  
 51170 hasatīva || 8 ||  
 51171  
 51172 darśayantī jagacchūnyaṃ vapurakṣṇorakṣṛtrimam |  
 51173 mukhāraṇyajaratkūparūpayā gartaśobhayā || 9 ||  
 51174  
 51175 sā tanurmukhamaṇḍalarūpe araṇye jaratkūpasamūharūpayā  
 51176 nāsānayanavakrādigartānāṃ śobhayā akṣṛtrimam svābhāvikaṃ jagataḥ  
 51177 śūnyamasadrūpatāṃ vivekināṃ vapurakṣyoh pratyakṣam darśayantīva  
 51178 sthitetyarthaḥ | vapurgrahaṇam tadāśritapramāṇāntaropalakṣaṇārtham || 9 ||  
 51179  
 51180 tāpopataptā saṃsiktā varṣājalabhareṇa sā |  
 51181 prāganusmaraṇollāsamiva vāṣpaṃ vimuñcati || 10 ||  
 51182  
 51183 prāktāpopataptā paścātsaṃsiktā | prāganusmaraṇam  
 51184 svabandhubhūtapūrvapūrvadehaparamparānusmaraṇam  
 51185 tatprayuktādduḥkhādānandādvā ullasatīti prāganusmaraṇollāsam bāṣpaṃ  
 51186 āsrudhūmābhāsayoh śleṣādabhedāropaḥ || 10 ||  
 51187  
 51188 candrānilavilāṣena lulitā vanabhūmiṣu |  
 51189 dhārānikarapātena vinunnā jaladāgame || 11 ||  
 51190  
 51191 prāvṛṇṇirjhararūpeṇa plutā girinadīṭaṭe |  
 51192 pāṃśunā pavanotthēna duṣkṛteneva rūṣitā || 12 ||  
 51193  
 51194 prāvṛḍṇirjharasya rūpeṇa dhāturāgeṇa plutā rañjitā || 12 ||  
 51195  
 51196 śuṣkakāṣṭhavadālola vāteṣu kṛtakhākṛtiḥ |

51197 tārāmārutasiṭkāre vane tapa ivāsthitā || 13 ||  
 51198  
 51199 svākṛtirviloḍanotthakhaḍṣābdakaraṇam | avyaktānukaraṇāḍḍāci  
 51200 bahulagrahaṇāṇna dvitvam | bhūtānām bhāṅkāro  
 51201 bhayaṅkaradhavanistatkarāṇaśīlā araṇyalakṣmīḥ alakṣmīḥ | bālyā balikarmaṇā |  
 51202 āhāreṇeti yāvat | brāhmaṇāderākṛtīgaṇatvātkarmaṇi śyaṇ nīṣ |  
 51203 carmamayodarī carmamātraśeṣodarī || 13 ||  
 51204  
 51205 vakrā śuṣkāṇtratantrī ca bhūtabhāṅkārakāriṇī |  
 51206 araṇyalakṣmīrbālyeva śūnyā carmamayodarī || 14 ||  
 51207  
 51208 rāgadveṣavihīnatvāttasya puṇyāśramasya tu |  
 51209 mahātapastvācca bhṛgorna bhuktā mṛgapakṣibhiḥ || 15 ||  
 51210  
 51211 tarhi sā tanuḥ śvāpadagṛdhrādibhiḥ kuto na bhakṣitā tatrāha - rāgeti |  
 51212 sapramāṇatvācca na viśīrṇetyapi draṣṭavya || 15 ||  
 51213  
 51214 yamaniyamakṛśīkṛtāṅgayaṣṭi-  
 51215 ścarati tapaḥ sma bhṛgūdvahasya cetaḥ |  
 51216 tanuratha pavanāpanītaraktā  
 51217 ciramaluṭhanmahatīṣu sā śīlāsu || 16 ||  
 51218  
 51219 yamaniyamābhyām kṛśīkṛtā aṅgayaṣṭiḥ svakalpitaśarīrāntaraṃ yena |  
 51220 klībe'pi vibhaktyaluk chāndasaḥ | bhṛgūdvahasya śukrasya cetaścittaṃ  
 51221 tapaścarati sma samaṅgātaṭe | sā prāktanī śukratanuḥ || 16 ||  
 51222  
 51223 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 51224 bhā0 bhārgavakalevaravarāṇanaṃ nāma navamaḥ sargaḥ || 9 ||  
 51225  
 51226 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 51227 bhārgavakalevaravarāṇanaṃ nāma navamaḥ sargaḥ || 9 ||  
 51228  
 51229  
 51230 daśamaḥ sargaḥ 10  
 51231  
 51232 śrīvāsiṣṭha uvāca |  
 51233  
 51234 atha varṣasahasreṇa divyena parameśvaraḥ |  
 51235 bhṛguḥ paramasaṃbodhādvīrarāma samādhitaḥ || 1 ||  
 51236  
 51237 dṛṣṭaputratanoh kopo bhṛgoratropavarṇyate |  
 51238 kālāṃ pratyatha kālena bodhanaṃ cātmavidyayā || 1 ||  
 51239  
 51240 paramaṃ paramātmānaṃ saṃbodhayati sphuṭaṃ darśayatīti paramasaṃbodhaḥ  
 51241 samādhistataḥ || 1 ||  
 51242  
 51243 nāpaśyadagre tanayaṃ vinayāvanatānanam |  
 51244 sāmantaṃ guṇasenāyāḥ puṇyaṃ mūrtamiva sthitam || 2 ||  
 51245  
 51246 guṇasenāyā guṇasamūhasya sāmantamadhiṣṭhātāram || 2 ||  
 51247  
 51248 apaśyatkevalaṃ kāyakaṅkālaṃ purato mahat |  
 51249 dehayuktamivābhāgyaṃ dāridryamiva mūrtimat || 3 ||  
 51250  
 51251 kāyalakṣaṇaṃ kaṅkālaṃ śavam || 3 ||  
 51252  
 51253 tāpaśuṣkavapuḥ kṛttirandhrasphuritatittiriṃ |  
 51254 saṃśuṣkāntrodaraguḥāchāyāviśrāntadarduram || 4 ||  
 51255  
 51256 kaṅkālameva varṇayati - tāpetyādinā | tāpenātapena śuṣkavapuḥ | rāhuḥ  
 51257 sarpasīrā itivadbahuvrīhiḥ | kṛttirandhreṣu carmacchidreṣu kṛtanīḍatvāt  
 51258 sphuritāstittirayaḥ pakṣibhedā yatra | saṃśuṣkāntrāyā udaraguḥāyāśchāyāyām  
 51259 viśrāntā dardurā bhekā yasya || 4 ||  
 51260  
 51261 netragartakasamsaktaprasūtanavakīṭakam |  
 51262 parśukāpañjaraprotakośakāraḥkṛmivrajam || 5 ||  
 51263  
 51264 netragartake saṃsaktā prasūtā apatyaparamparābhīrvṛddhā navakīṭakā yasya |  
 51265 parśukāni pārśvāsthīni tallakṣaṇe pañjare protāḥ kośakāraḥkṛmayāḥ

51266 pūrvadeśaprasiddhā lūtā vā || 5 ||  
 51267  
 51268 prāktanīmupabhogehāmiṣṭhāniṣṭhaphalapradām |  
 51269 dhārādhautāntrayā tadvadbhṛṣaṃ śuṣkāsthimālayā || 6 ||  
 51270  
 51271 upabhogehām bhogavāsanām śuṣkāsthimālayā viḍambayadityuttareṇānvayaḥ |  
 51272 nānāvaicitryasaṃdhibandhairdehārambhakatvena cāsthrām vāsanānām ca sāmyāt  
 51273 || 6 ||  
 51274  
 51275 śiroghaṭena śubhreṇa masṛṇenenduvarcasā |  
 51276 viḍambayacca karpūrāplutaliṅgaśiraḥśriyam || 7 ||  
 51277  
 51278 tvaco viśīṛnatvenāsthimātraśeṣādinduvarcasā pūjāviśeṣe  
 51279 karpūrainrāplutasyābhiṣiktasya śivaliṅgaśirasah śriyam śobhām viḍambayat  
 51280 anukurvāt || 7 ||  
 51281  
 51282 ṛjvyā saṃśuṣkaśirayā svāsthimātrāvaśeṣayā |  
 51283 grīvayātmānusṛtayā dīrghīkurvadivākṛtim || 8 ||  
 51284  
 51285 vāsanāprasṛtamātmānamanusṛtayeve || 8 ||  
 51286  
 51287 mṛṇālikāpāṇḍurayā dhārāvabhṛtamāmsayā |  
 51288 nāsāgrāsthikayā vaktre kṛtasīmākṛtim dadhat || 9 ||  
 51289  
 51290 varṣadhārābhīravabhṛtamāmsayā śīrṇamāmsayā nāsāgrāsthikayā vakre  
 51291 mukhamaṇḍale kṛtaḥ sīmāmadhyāvadhāraṇasaṅkuryasya tadākṛtim tadhat |  
 51292 nāsāsthyagrasya mukhamaṇḍalamadhyatvādityarthaḥ | nāsāgrasthitayā iti pāṭhe  
 51293 asthikayeti viśeṣyamadhyāhāryam || 9 ||  
 51294  
 51295 dīrghakandharayā nūnamunnatīkṛtavaktrayā |  
 51296 prekṣamāṇamiva prāṇānutkrāntānambardare || 10 ||  
 51297  
 51298 dīrghayā kandharayā grīvayā || 10 ||  
 51299  
 51300 jaṅghorujānudordaṇḍairdviguṇām dīrghatām gataiḥ |  
 51301 pratiṣṭhānamivāśāntam dīrghādhvaśramabhītitaḥ || 11 ||  
 51302  
 51303 daṇḍaśabdasya prāṇyāṅgavacanatvābhāvānna dvandvaikavadbhāvaḥ |  
 51304 jaṅghādhībhiraṣṭabhiḥ āśāntam aṣṭadigantam prati pratiṣṭhānam  
 51305 pratiṣṭhamānam prasthānam kurvānamiva viśliṣya palāyanakāmamiveti yāvat |  
 51306 mugabhāvaśchāndasaḥ | dīrghādhvaśramabhītita iti tatra hetūtprekṣā | nahi dīrgha  
 51307 paralokādhvani kāyavahanaśramaḥ soḍhum śakyata iti bhayādivetyarthaḥ || 11 ||  
 51308  
 51309 udareṇātiriktena carmaśeṣeṇa śoṣiṇā |  
 51310 pradarsayadivājñasya hṛdayasyātiśūnyatām || 12 ||  
 51311  
 51312 prekṣya tacchuṣkakaṅkālamālānam duḥkhadantinaḥ |  
 51313 pūrvāparaparāmarśamakurvanbhṛgurutthitaḥ || 13 ||  
 51314  
 51315 ālānam bandhanastambham || 13 ||  
 51316  
 51317 ālokasamakāle hi pratibhānam tato bhṛgoḥ |  
 51318 cīramutkrāntajīvaḥ kiṃ matputro'yamiti kṣaṇāt || 14 ||  
 51319  
 51320 ālokanamālokastatsamakālam pratibhānam vakṣyamānavitarkaḥ abhūditi śeṣaḥ ||  
 51321 14 ||  
 51322  
 51323 acintayata evāsyā bhaviṣyam tanayam tataḥ |  
 51324 kālam prati babhūvāsu kopah paramadāruṇaḥ || 15 ||  
 51325  
 51326 bhaviṣyamavaśyabhāvvyarthamacintayataḥ tanayam mṛtam dṛṣṭveti śeṣaḥ || 15  
 51327 ||  
 51328  
 51329 akāla eva matputro nītaḥ kimiti kopitaḥ |  
 51330 kālāya śāpamutsraṣṭum bhagavānupacakrame || 16 ||  
 51331  
 51332 athākalitarūpo'sau kālaḥ kavalitaprajaḥ |  
 51333 ādhibhautikamāsthāya vapurmunimupāyayau || 17 ||  
 51334

51335 akalitarūpaḥ arūpo'pīti yāvat | ākalitaṃ kalpitaṃ rūpaṃ yeneti vā || 17 ||  
 51336  
 51337 khaḍgapāśadharāḥ śrīmāṅkuṇḍalī kavacānvitaḥ |  
 51338 ṣaḍbhujāḥ ṣaṇmukho vahnyā vṛtaḥ kiṅkarasenayā || 18 ||  
 51339  
 51340 pratipārśvaṃ ṣaḍbhujō dvādaśamāsabhujā ityārthaḥ ṣaḍṛtumukhaḥ || 18 ||  
 51341  
 51342 yaccharīrasamutthena jvālājālena valgatā |  
 51343 phullakīṃśukavṛkṣasya babhārādreḥ śriyaṃ nabhaḥ || 19 ||  
 51344  
 51345 yatkarasthatrīśūlāgraniḥśṛtairagnimaṇḍalaiḥ |  
 51346 virejuruditairāśāḥ kānakairiva kuṇḍalaiḥ || 20 ||  
 51347  
 51348 āśā diśaḥ | kānakaiḥ kanakamayaiḥ || 20 ||  
 51349  
 51350 yatparaśvasanāpāstaśikharā medinībhr̥taḥ |  
 51351 dolāmiva samārūḍhāśceluḥ petuśca ghūrṇitāḥ || 21 ||  
 51352  
 51353 pareṇa prabalena śvasanena śvāsavāyunā apāstaśikharāḥ || 21 ||  
 51354  
 51355 yatkhaḍgamaṇḍaloddyotaiḥ śyāmaṃ bimbaṃ vivasvataḥ |  
 51356 kalpadagdhaḥ jagaddhūmaparyākulamivābabhau || 22 ||  
 51357  
 51358 kalpe pralayakāle dagdhasya jagato dhūmena paryākulaṃ mukhamiva  
 51359 [paryākulamivetyetāvataiva nirvāhe mukhamivetyādyadhikamatreti bhāti]  
 51360 vikṛtaṃ || 22 ||  
 51361  
 51362 sa upetya mahābāho kupitaṃ taṃ mahāmunim |  
 51363 kalpakṣubdhābdhigambhīraṃ sāntvapūrvamuvāca ha || 23 ||  
 51364  
 51365 mahābāho iti rāmasya rājño vā saṃbodhanam || 23 ||  
 51366  
 51367 vijñātalokasthitayo mune dṛṣṭaparāvarāḥ |  
 51368 hetunāpi na muhyanti kiṃ nu hetuṃ vinottamāḥ || 24 ||  
 51369  
 51370 hetunā parāparādhādinimittena satāpi || 24 ||  
 51371  
 51372 tvamanantatapā vipro vayaṃ niyatipālakāḥ |  
 51373 tena saṃpūjyase pūjyaḥ sādho netarayecchayā || 25 ||  
 51374  
 51375 itarayā śāpabhayādinimittayā || 25 ||  
 51376  
 51377 mā tapaḥkṣapayā'buddhe kalpakālamahānalaiḥ |  
 51378 yo na dagdho'smi me tasya kiṃ tvaṃ śāpena dhakṣyasi || 26 ||  
 51379  
 51380 śāpadāne pratyuta tavaivāniṣṭaṃ syānna mametyāśayenāha - mā tapa iti |  
 51381 abuddhe vyarthabuddhe iti kṣepacchalena jñānabādhitatvāda vidyamānabuddhe iti  
 51382 praśaṃsā | samānavākye yuṣmadasmadādeśā vaktavyāḥ iti  
 51383 kātyāyanavacanavirodhādbhinnavākyasthapadātparasya me ityādeśaśchāndasaḥ ||  
 51384 26 ||  
 51385  
 51386 saṃsārāvalayo grastā nigīrṇā rudrakoṭayaḥ |  
 51387 bhuktāni viṣṇuvṛndāni kva na śaktā vayaṃ mune || 27 ||  
 51388  
 51389 apradhṛṣyatāmuktvā svasyāvyaḥataśaktitāmāha - saṃsāreti |  
 51390 saṃsārāvalayo brahmāṇḍapaṅktayaḥ | kva kasminviṣaye na  
 51391 śaktāstamudāharetyārthaḥ | kva nu śaptā iti pāṭhe tu kva kasminnaparādhe kena  
 51392 vā śāpenābhībhūtā ityārthaḥ | svayaṃ niyatiḥ svābhāvikī maryādā |  
 51393 ihitamicchādvēśādinimittāntarakṛtamityārthaḥ || 27 ||  
 51394  
 51395 bhoktāro hi vayaṃ brahmanbhojanaṃ yuṣmadādayaḥ |  
 51396 svayaṃ niyatireṣā hi nāvayoretadihitam || 28 ||  
 51397  
 51398 svayamūrdhvaṃ prayātyagniḥ svayaṃ yānti payāṃsyadhaḥ |  
 51399 bhoktāraṃ bhojanaṃ yāti sṛṣṭiṃ cāpyantakaḥsvayam || 29 ||  
 51400  
 51401 sṛjyata iti sṛṣṭistāṃ janyabhāvamityārthaḥ | antako vināśakālaḥ | sa  
 51402 yadyadevāsṛjata tattadattumadhriyateti śruteriti bhāvaḥ || 29 ||  
 51403

51404 idamitthaṃ mune rūpaṃ mameha paramātmānaḥ |  
 51405 svātmāni svayamevātmā svata eva vijṛmbhate || 30 ||  
 51406  
 51407 kutastava sarvabhoktṛtā kiṃ vā svarūpaṃ tatrāha - idamiti | idaṃ [iha iti  
 51408 mudritapustake pāṭhaḥ] mūrtāmūrtāṃ jagatparamātmāno mama itthaṃ  
 51409 bhojyasvabhāvatayaiva svasmin kalpitaṃ rūpaṃ | yataḥ paramātmā svātmāni  
 51410 svayameva jagadātmanā vijṛmbhate | ataḥ svayamevopasaṃharatītyarthaḥ || 30 ||  
 51411  
 51412 neha kartā na bhoktāsti dṛṣṭyā naṣṭakalāṅkayā |  
 51413 bahavaśceha kartāro dṛṣṭyā'naṣṭakalāṅkayā || 31 ||  
 51414  
 51415 idamapyaupaniṣadavyavahāradṛśoktaṃ paramārthadṛśā tvāha - neheti |  
 51416 karmaṭhadṛṣṭyā tvāha - bahava iti | anaṣṭakalāṅkayeti cchedaḥ || 31 ||  
 51417  
 51418 kartṛtākartṛte brahmankevalaṃ parikalpitaḥ |  
 51419 asamyagdarśanenaiva na samyagdarśanasya te || 32 ||  
 51420  
 51421 samyagdarśanaṃ tattvasākṣātkāro yasya tasya te kartṛtākartṛte na staḥ || 32 ||  
 51422  
 51423 puṣpāṇi tarukhaṇḍeṣu bhūtāni bhuvaneṣu ca |  
 51424 svayamāyānti yāntīha kalpate hetunāmabhiḥ || 33 ||  
 51425  
 51426 na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ ityādibhagavaddarśitaṃ  
 51427 pakṣamāśrityāha - puṣpāṇīti | hetunāmabhiḥ [iha viśaye kartrādisabdeḥ  
 51428 kāla eva kalpate iti kālāpadādhyāhāreṇa yojanā kāryā] kartrādisabdaiḥ |  
 51429 hetunā vidhiḥ iti pāṭhe vidhīyata iti vidhiḥ prāṇikarmaiva svākṣiptena hetunā  
 51430 nimittavaicitryeṇa vicitrakārye'pi kalpate samartho bhavatītyarthaḥ || 33 ||  
 51431  
 51432 abbimbitasya candrasya calane kartrakartṛte [kartṛkartṛte iti  
 51433 pāṭhaḥ] |  
 51434 na satye nānṛte yadvattadvatkālasya sṛṣṭiṣu || 34 ||  
 51435  
 51436 paramārthadṛśā abhāvānna satye vyavahārasaṃvādānnānṛte | kālasya  
 51437 kālarūpasya paramātmānaḥ || 34 ||  
 51438  
 51439 mano mithyābhramābhoge kartṛtākartṛtāmāyīm |  
 51440 karoti kalanāṃ rajjvāṃ bhrāntekṣaṇa ivāhitām || 35 ||  
 51441  
 51442 bhrāntekṣaṇo duṣṭadṛṣṭiḥ || 35 ||  
 51443  
 51444 tena mākā mune kopamāpadāmīdṛśaḥ kramaḥ |  
 51445 yadyathā tattathaivāśu satyamālokaḥ || 36 ||  
 51446  
 51447 tena varṇitarītyā aparādhāsambhavana | ākulaḥ san kopam bhāgāḥ || 36 ||  
 51448  
 51449 na vyaṃ pratibhārthehā nābhimānavaśīkṛtāḥ |  
 51450 svato hi tāta vaśagāḥ kevalaṃ niyatau sthitāḥ || 37 ||  
 51451  
 51452 rāgābhimānādivaśāttvatputravadhe aparādhitā syānna ca me tau sta ityāha -  
 51453 na vyaṃ | pratibhārthe bhrāntikalpitakhyātipūjādyarthe ihā rāgo yeṣāṃ | asmado  
 51454 dvayośca iti bahuvacanam | tvatsamīpāgamanamāpi na tvatkrodhabhayātkiṃtu  
 51455 tapasvino mānyā iti niyativāśādityāśayenāha - svata iti || 37 ||  
 51456  
 51457 prakṛtavyavahārehāniyatīriyatervaśāt |  
 51458 prājñāḥ samabhivartante nābhimānamahātamaḥ || 38 ||  
 51459  
 51460 sarvaprajñānusāritvānniyativaśyatā mamocitā tava tu  
 51461 krodhābhimānatamonuvṛttiranucitetyāśayenāha - prakṛteti |  
 51462 jaganmaryādāpālakesvarecchālakṣaṇamahāniyatervaśādavāntaraprakṛtavyava  
 51463 hārecchāniyatīḥ samanuvartanta ityarthaḥ || 38 ||  
 51464  
 51465 kartavyameva niyataṃ kevalaṃ kāryakovidaiḥ |  
 51466 suṣuptivṛttimāśritya kadācittvaṃ na nāśaya || 39 ||  
 51467  
 51468 kāryakovidairvyavahāracaturaiḥ kartavyameva avaśyaṃ kartavyaṃ niyataṃ  
 51469 svasvōcitamaryādāpālanaṃ tvaṃ suṣuptavṛttim tamovṛttimāśritya na nāśaya |  
 51470 kadācidapi nāśaya iti pāṭhe spaṣṭam || 39 ||  
 51471  
 51472 kva sā jñānamayī dṛṣṭiḥ kva mahattvaṃ kva dhīratā |



51473 mārge sarvaprasiddhe'pi kimandha iva muhyasi || 40 ||  
 51474  
 51475 sarvaprajñāprasiddhe || 40 ||  
 51476  
 51477 svakarmaphalapākotthāmaṇḍikāya daśāṃ mune |  
 51478 kiṃ murkha iva sarvaṇa mudhā māṃ śaptumicchasi || 41 ||  
 51479  
 51480 mudhā vyartham || 41 ||  
 51481  
 51482 dehināmiha sarveṣāṃ śarīraṃ dvividhaṃ mune |  
 51483 kiṃ na jānāsi taṃ dehaṃ kamanyanmanobhidham || 42 ||  
 51484  
 51485 itthaṃ bhṛgormohaṃ vinindya prasuptaṃ jñānaṃ prabodhayitumupakramate -  
 51486 dehināmityādinā | taṃ prasiddhaṃ sthūlam || 42 ||  
 51487  
 51488 tatra deho jaḍo'tyarthamāvināśaparāyaṇaḥ |  
 51489 manastucchaṃ ca niyataṃ kadhārikriyate tava || 43 ||  
 51490  
 51491 āvināśaḥ iṣannimittenāpi vināśaḥ | niyataṃ āmokṣasthāyi | tucchaṃ  
 51492 prātibhāsikam | kadhārikriyate krodhādinā pīḍyate || 43 ||  
 51493  
 51494 catureṇa yathā sādho rathaḥ sārathino hyate |  
 51495 kurvatā kiṃcana snehāddeho'yaṃ manasā tathā || 44 ||  
 51496  
 51497 snehādabhimānāt kiṃcana idṛśamiti viśiṣṭya vaktumaśakyamantarvyāpāraṃ  
 51498 kurvatā || 44 ||  
 51499  
 51500 asatsaṃkalpaḥ kriyate saccharīraṃ vināśyate |  
 51501 kṣaṇena manasā paṅkapuruṣaḥ śiśunā yathā || 45 ||  
 51502  
 51503 asaddehāntaraviṣayaḥ saṃkalpaḥ kriyate | sat pūrvasiddhaṃ vināśyate |  
 51504 paṅkapuruṣa ārdramṛtputrikā kriḍārthā || 45 ||  
 51505  
 51506 cittameveha puruṣastatkṛtaṃ kṛtamucyate |  
 51507 tadvaddhaṃ kalanāhetorḥ kalanāstaṃ vimucyate || 46 ||  
 51508  
 51509 asatsaṃkalpanameva kalanā tadrūpāddhetorbaddham || 46 ||  
 51510  
 51511 ayaṃ deha ivātrasthamidamaṅgamidaṃ śiraḥ |  
 51512 idaṃ sphāravikāraṃ tanmana evābhidhīyate || 47 ||  
 51513  
 51514 tasya dehakalanāprakāramabhinayannāha - ayamiti || 47 ||  
 51515  
 51516 mano hi jīvājjivākhyam niścayaikatayā nu dhīḥ |  
 51517 ahaṅkāro'bhimantṛtvānnānātā svayameva hi || 48 ||  
 51518  
 51519 ekameva mano yathā pūrvapūrvajīvājjivāntarākhyam bhavati tathā jīvaṭopākhyāne  
 51520 vakṣyate | manaḥsaṃkalpīte'rthe niścayaikatayā mana eva tadānu dhīrbhavati |  
 51521 abhimantṛtvādahaṅkāra iti manaḥ svayameva nānātā nānātvaṃ bhavatītyarthaḥ ||  
 51522 48 ||  
 51523  
 51524 dehavāsanayā cetastvanyāni svāni cecchayā |  
 51525 pārthivāni śarīrāṇi hyasanti paripaśyati || 49 ||  
 51526  
 51527 ālokeyati cetsatyam tadā satyamayīm manaḥ |  
 51528 śarīrabhāvanam tyaktvā parāmāyati nirvṛtim || 50 ||  
 51529  
 51530 idaṃca manaso dehādikalpakatvamātmasākṣātkāraparyantaparyantameva  
 51531 nottaratretyāha - ālokeyatīti || 50 ||  
 51532  
 51533 tanmanastava putrasya samādhau tvayi saṃsthitē |  
 51534 svamanorathamārgaṇa dūrāddūrataṃ gatam || 51 ||  
 51535  
 51536 evaṃ bhṛguṃ prabodhya manovilāsamātrakṛtāṃ tatputrakathāṃ prastauti -  
 51537 taditi || 51 ||  
 51538  
 51539 imamausanasam tyaktvā dehaṃ mandarakandare |  
 51540 prayāto vaibudhaṃ sadma niḍoḍḍinaḥ khago yathā || 52 ||  
 51541

51542 imaṃ tvayā dṛśyamānam || 52 ||  
 51543  
 51544 tatra mandaraguñjeṣu pārijātataleṣu ca |  
 51545 nandanodyānakhaṇḍeṣu lokapālapureṣu ca || 53 ||  
 51546  
 51547 mune caturyugānyaṣṭau viśvācīm devasundarīm |  
 51548 asevata mahātejāḥ śaṭpadaḥ padminīmiva || 54 ||  
 51549  
 51550 devasundarīmapsarasam || 54 ||  
 51551  
 51552 tīvrasaṃvegasampannasvasaṃkalpopakalpīte |  
 51553 atha puṇyakṣaye jāte nihāra iva śārvare [śāmbare iti pāṭhaḥ] || 55 ||  
 51554  
 51555 svarga iva puṇyakṣayāttatpāto'pi manaḥkalpanayaivetyāśayenāha - tīvreti || 55  
 51556 ||  
 51557  
 51558 pramlānakusumottamaṣaḥ khinnāṅgāvayavollasaḥ |  
 51559 sa papāta tayā sārḍhaṃ kālapakvaṃ phalaṃ yathā || 56 ||  
 51560  
 51561 svarga uttamaṣakusumamlānyādikaṃ svarge puṇyakṣayacihnam || 56 ||  
 51562  
 51563 vaibudhaṃ tatparityajya nabhasyeva śarīrakam |  
 51564 bhūtākāśamathāsādyā vasudhāyāṃ vyajāyata || 57 ||  
 51565  
 51566 ajāyata janma lebhe || 57 ||  
 51567  
 51568 āśidvipro daśārṇeṣu kosaleṣu mahīpatiḥ |  
 51569 dhīvaro'tha mahāṭavyāṃ haṃsastripathagātaṭe || 58 ||  
 51570  
 51571 tasya tattadvāsanā karmānusārīṇi pūrvamuktānyanuktāni ca bahūni janmānyāha  
 51572 - āśidityādinā || 58 ||  
 51573  
 51574 sūryavaṃse nṛpaḥ paunḍraḥ sauraśālveṣu deśikaḥ |  
 51575 kalpaṃ vidyādharāḥ śrīmāndhīmānatha muneḥ sutaḥ || 59 ||  
 51576  
 51577 paunḍraḥ puṇḍradeśādhipatiḥ | deśiko mantrasiddhaḥ anyeṣāmupadeṣṭā | ata  
 51578 eva mantropāstiprabhāvātkalpaṃ vidyādharāḥ | atha anantaraṃ muneḥ suto jātaḥ ||  
 51579 59 ||  
 51580  
 51581 madreṣvatha mahīpālastatastāpasabālakaḥ |  
 51582 vāsudeva iti khyātaḥ samaṅgāyāstaṭe sthitaḥ || 60 ||  
 51583  
 51584 anyāsvapī vicitrāsu vāsanāvaśataḥ svayam |  
 51585 viṣamāsveva putraste cacārāntarayoniṣu || 61 ||  
 51586  
 51587 naitāvantyevāsyā janmāni kiṃtvanyānyapyāsannityāha - anyāsvapīti || 61 ||  
 51588  
 51589 abhūdvinḍhyanage bhūyaḥ kirātaḥ kaikaṭeṣu ca |  
 51590 sauviṣeṣvatha sāmantastrigarteṣu ca gardabhaḥ || 62 ||  
 51591  
 51592 sāmanto maṇḍaleśvaraḥ | tatra kṛtaiḥ pāpaistiryaksthāvarādi janmānyapi  
 51593 darśayati - trigarteṣvityādinā || 62 ||  
 51594  
 51595 vaṃśagulmaḥ kirāteṣu hariṇaścīnajaṅgale |  
 51596 sarīṣpastālavṛkṣe tamāle vanakukkuṭaḥ || 63 ||  
 51597  
 51598 ayaṃ sa putro bhavato bhūtvā mantravidāṃ varaḥ |  
 51599 prajājāpa purā vidyāṃ vidyādharapurapradām || 64 ||  
 51600  
 51601 kalpaṃ vidyādharo'bhavaditi yaduktaṃ prāk tatsanimittaṃ prapañcayati - ayaṃ  
 51602 sa ityādinā || 64 ||  
 51603  
 51604 tenāsāvabhavadbrahmanvyomni vidyādharo mahān |  
 51605 hārakuṇḍalakeyūralīlānicayalālakaḥ || 65 ||  
 51606  
 51607 hārakeyūrādibhīrlīlānicayaiśca lālako vilāsayitā strīṇām || 65 ||  
 51608  
 51609 nāyikānalīnībhānuḥ puṣpacāpa ivāparaḥ |  
 51610 vidyādharīṇāṃ dayito gandharvapurabhūṣaṇaḥ || 66 ||

51611  
 51612 ata eva sa tāsām priyatama ityāśayenāha - nāyiketi || 66 ||  
 51613  
 51614 sa kalpāvadhimāsādyā dvādaśādityadhāmani |  
 51615 jagāma bhasmaśeṣatvaṃ śalabhaḥ pāvake yathā || 67 ||  
 51616  
 51617 dvādaśādityadhāmani kalpānte yugapaduditadvādaśādityārçiṣi bhasmatām || 67 ||  
 51618  
 51619 jagannirmāṇarahite sphāre nabhasi sā tataḥ |  
 51620 vāsanā tasya babhrāma nirniḍā vihaḡi yathā || 68 ||  
 51621  
 51622 atha kālena saṃjāte vicitrārambhakāriṇi |  
 51623 saṃsāraracanārambhe brāhme rātriviparyaye || 69 ||  
 51624  
 51625 sā mune vāsanā tasya vātavyācalitā satī |  
 51626 kṛte brāhmaṇatāmetya jāto'dya vasudhātale || 70 ||  
 51627  
 51628 kṛte ādyayuge || 70 ||  
 51629  
 51630 vāsudevābhīdhāno'sau mune viprakumārakaḥ |  
 51631 jāto matimatām madhye samadhītākḡhilaśrutiḥ || 71 ||  
 51632  
 51633 kalpaṃ vidyādhāro bhūtvā nadyāstvatha mahāmune |  
 51634 tapaścarati te putraḥ samaṅgāyāstaḥ sthitaḥ || 72 ||  
 51635  
 51636 vivīdhaviṣaya vāsanānuvṛtṭyā  
 51637 khadirakaraṇjakarālakoṭarāsu |  
 51638 jagati jaṭharayoniṣu prayāto  
 51639 gahanatarāsu ca kānanasthalīṣu || 73 ||  
 51640  
 51641 upasaṃharati - vivīdheti | khadirakaraṇjakaṇṭakakarālagirikoṭarakalpāsu  
 51642 jaṭharayoniṣu garbhavāsabhedeṣu prayāto bhrāntaḥ || 73 ||  
 51643  
 51644 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 sthiti prakaraṇe  
 51645 bhārgavopākhyāṇe kālavacanaṃ nāma daśamaḥ sargaḥ || 10 ||  
 51646  
 51647 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe sthiti prakaraṇe kālavacanaṃ  
 51648 nāma daśamaḥ sargaḥ || 10 ||  
 51649  
 51650  
 51651 ekādaśaḥ sargaḥ 11  
 51652  
 51653 kāla uvāca |  
 51654  
 51655 adyoddāmatarāṅga ughabhāṅkāraraṇitānile |  
 51656 tīra eva tarāṅgiṇyāstapastapati te sutaḥ || 1 ||  
 51657  
 51658 bhṛgoryogadaśā samyak putravṛttāntadarśanāt |  
 51659 varṇyate kālasaṃvādānmanaḥkriḍā jagatsthitiḥ || 1 ||  
 51660  
 51661 tarāṅga ughānām bhāṅkārairmandradhvanibhiḥ raṇitā dhvananto'nilā yatra |  
 51662 tarāṅgiṇyāḥ samaṅgāyā tapastapati karoti || 1 ||  
 51663  
 51664 jaṭāvānakṣavalayī jitasarvendriyabhramāḥ |  
 51665 tatra varṣaśatānyaṣṭau saṃsthitastapasī sthīre || 2 ||  
 51666  
 51667 yadicchasi mune draṣṭuṃ taṃ svapnābhāṃ manobhramam |  
 51668 tatsamunmīlya vijñānanetramāśu vilokaya || 3 ||  
 51669  
 51670 taṃ putracaritrātmakaṃ putramanobhramam | vijñāyate aneneti vijñānaṃ  
 51671 yogastannetram saṃyagunmīlya udghāṭya || 3 ||  
 51672  
 51673 śrīvāsiṣṭha uvāca |  
 51674  
 51675 ityukte jagadīśena kālena samadṛṣṭinā |  
 51676 muniḥ saṃcintayāmāsa jñānākṣṇā tanayehitam || 4 ||  
 51677  
 51678 tanayehitam putracaritam || 4 ||  
 51679

51680 dadarśa ca muhūrtena pratibhānavaśādasau |  
 51681 putrodantamaśeṣeṇa buddhidarpaṇabimbitam || 5 ||  
 51682  
 51683 putrasyodantaṃ vṛttāntam | yogajadharmaviśuddhabuddhidarpaṇe bimbitamiva  
 51684 pratyakṣam || 5 ||  
 51685  
 51686 punarmandarasānusthāṃ svasthāṃ kālāgrasaṃsthitāṃ |  
 51687 samaṅgāyāstaṭādetya viveśa svatanuṃ bhṛguḥ || 6 ||  
 51688  
 51689 atra bhṛguḥ svadehānnirgatya teṣu teṣu pradeśeṣu samaṅgātaṭānteṣu  
 51690 putravṛttāntaṃ krameṇa dṛṣṭvā punarāgatya svadehaṃ viveśeti na bhramitavyam  
 51691 | yogabalena svasthāna eva sarvadarśanasambhavāt | nirgatya  
 51692 bhramaṇe'pyatītānāgatadarśanāyogāt | tasmātsamaṅgāyāstaṭādetya svatanuṃ  
 51693 viveśetyuktestaccintātyāgasvaśarīrapratisaṃdhānamātre tātparyam bodhyam || 6 ||  
 51694  
 51695 vismayasmerayā dṛṣṭyā kālamālokyā kāntayā |  
 51696 vītarāgamuvācedaṃ vītarāgo munirvacāḥ || 7 ||  
 51697  
 51698 vītarāgaḥ apagataputrasnehaḥ || 7 ||  
 51699  
 51700 bhagavanbhūtabhavyeśa bālā vayamanujjvalāḥ |  
 51701 tvādṛśāmeva dhīrdeva trikālāmaladarśinī || 8 ||  
 51702  
 51703 bālā ajñāḥ | yato'nujjvalā rāgādimalinacittaḥ || 8 ||  
 51704  
 51705 nānākāravikārāḍhyā satyevāsatyarūpiṇī |  
 51706 vibhramaṃ janayatyeṣā dhīrasyāpi jagatsthitiḥ || 9 ||  
 51707  
 51708 asatyarūpiṇī jagatsthitiḥ satyeva paramārtharūpeva bhāsamānā satī  
 51709 paramārthavastunyeva vibhramaṃ janayatīti vā | dhīrasya viduṣo'pi || 9 ||  
 51710  
 51711 tvameva deva jñāsi tvadabhyantaravartī yat |  
 51712 rūpamasyā manovṛtterindrajālavidhāyakam || 10 ||  
 51713  
 51714 viśayajagatsthitiriva karaṇībhūtaṃ manorūpamapi māḍṛśāṃ durjñeyamityāha  
 51715 - tvameveti | indrajālasaḍṛśamāyāvyaṃmohavidhāyakam || 10 ||  
 51716  
 51717 matputrasyāśya bhagavanmṛtyuḥ kila na vidyate |  
 51718 tenemaṃ mṛtamālokyā jātaḥ saṃbhramavānaḥ || 11 ||  
 51719  
 51720 svavyāmohe dve nimitte āha - matputrasyeti dvābhyām | na vidyate |  
 51721 ākalpamityarthaḥ || 11 ||  
 51722  
 51723 akṣiṇājīvitam putram kālo me nītavāniti |  
 51724 niyatervaśato deva tucchāpicchā mamoditā || 12 ||  
 51725  
 51726 na kṣiṇamājīvitamāyuryasya tam || 12 ||  
 51727  
 51728 nanu vijñātasamśāragatayo vayamāpadām |  
 51729 saṃpadām caiva gacchāmo harṣāmarṣavaśaṃ vibho || 13 ||  
 51730  
 51731 vismayasyāpyarthasya ca dyotako nanuśabdaḥ || 13 ||  
 51732  
 51733 ayuktakāriṇi krodhaḥ prasādo yuktakāriṇi |  
 51734 kartavya iti rūḍheyam saṃsāre bhagavan sthitiḥ || 14 ||  
 51735  
 51736 niyatirūpaṃ dvitīyahetuṃ vivṛṇoti - ayukteti | sthityirniyatīḥ || 14 ||  
 51737  
 51738 idaṃ kāryamidaṃ neti yāvatkāryam jagadbhramaḥ |  
 51739 tasyaitatsaṃparityāgo heya eva jagadguro || 15 ||  
 51740  
 51741 kiyatkālam sā rūḍhā tatrāha - idamiti | yāvatkālam idamavaśyam  
 51742 kartavyamidaṃ na kartavyamitiṣṭhāniṣṭhasādhanaayoḥ kāryam phalaṃ satyamiti  
 51743 jagadbhramastāvadeva | tarhi sa kimidānīmapi tavocito netyāha - tasyeti | etat  
 51744 etarhi tasya bhramasya tattvabodhātparityāgo vṛttaḥ | atastadardham  
 51745 krodhaprasādakartavyatānīyamo'pi heya evetyanucita eva krodha ityārthaḥ || 15 ||  
 51746  
 51747 kevalam tāvakīm cintāmanālokyā yadā vayam |  
 51748 bhagavanbhavate kruddhā yātāḥ smastena bādhyatām || 16 ||

51749  
 51750 evaṃ satyapyaparādhe krodho na yuktaḥ asati tu tadāropeṇa krodhe pratyuta  
 51751 krodhdhureva daṇḍo yukta ityāśayenāha - kevalamiti | cintāṃ varṇitarūpaṃ  
 51752 niyatiparipālanamātrābhiprāyam | bādhyatāṃ tvaddaṇḍyatāṃ yātāḥ smaḥ || 16 ||  
 51753  
 51754 tvayedānimahaṃ deva smāritastanayehitam |  
 51755 samaṅgāyāstaṭe tena dṛṣṭo'yaṃ tanayo mayā || 17 ||  
 51756  
 51757 mano jagati bhūtānāṃ dve śarīre'tra sarvagam |  
 51758 mana eva śarīraṃ hi yenedaṃ bhāvyaṭe jagat || 18 ||  
 51759  
 51760 hi yasmānmana eva bhautikaṃ śarīraṃ kalpayati ato mana eva dve śarīre ityārthaḥ |  
 51761 yena manasā || 18 ||  
 51762  
 51763 kāla uvāca |  
 51764  
 51765 samyaguktaṃ tvayā brahman śarīraṃ mana eva ca |  
 51766 karoti dehaṃ saṃkalpātkumbhakāro ghaṭaṃ yathā || 19 ||  
 51767  
 51768 itthaṃ vinītavādena svopadiṣṭasūkṣmārthagrahaṇena na toṣitaḥ kālataḍaktiṃ  
 51769 praśaṃsaṃstāmevopapattibhirdraḍhayati - samyaguktamityādinā || 19 ||  
 51770  
 51771 karotyakṛtamākāraṃ kṛtaṃ nāśayati kṣaṇāt |  
 51772 saṃkalpena manomohādbālo vetālakam yathā || 20 ||  
 51773  
 51774 tathā ca saṃbhramasvapnamithyājñānādibhāsurāḥ |  
 51775 gandharvanagarākārā dṛṣṭā manasi śaktayaḥ || 21 ||  
 51776  
 51777 manasaḥ asannirmāṇaśaktiḥ sarvānubhavaprasiddhetyāha - tathā ceti || 21 ||  
 51778  
 51779 sthūladṛṣṭidaśāṃ tvetāmaavalambya mahāmune |  
 51780 puṃso manaḥ śarīraṃ ca kāyau dvāviti kathyate || 22 ||  
 51781  
 51782 mana eva śarīraṃ hītyukteḥ samyaktvamupapādyā yenedaṃ bhāvyaṭe  
 51783 jagadityuktestato'pi samyaktvamityupapādayituṃ pūrvāṃ nindati -  
 51784 sthūladṛṣṭidaśāmiti || 22 ||  
 51785  
 51786 mano manananirmāṇamātrametajjagattrayam |  
 51787 na sannāsadiva sphāramuditaṃ netaranmune || 23 ||  
 51788  
 51789 kā tarhi sūkṣmadṛṣṭistāmāha - mana ityādinā | yato mana iva  
 51790 sattvāsattvābhyāmanirvacanīyamidamuditamityārthaḥ || 23 ||  
 51791  
 51792 cittadehāṅgalatayā bhedaavāsanayeddhayā |  
 51793 dvicandratvamivājñānānnānāteyaṃ samutthitā || 24 ||  
 51794  
 51795 cittadehasya avayavabhūtayā latayeva pratanyamānayā | nānātā jagadbhidā || 24 ||  
 51796  
 51797 bhedaavāsanayā paśyatpadārthanīcayam manaḥ |  
 51798 bhinnam paśyati sarvatra ghaṭāvaṭapaṭādikam || 25 ||  
 51799  
 51800 kṛśo'tidukhī mūḍho'hametāścānyāśca bhāvanāḥ |  
 51801 bhāvayatsvavikalpotthāṃ yāti saṃsāritāṃ manaḥ || 26 ||  
 51802  
 51803 mananam kṛtrimam rūpaṃ mamaitanna yato'smyaham |  
 51804 iti tattayāgataḥ śāntaṃ ceto brahma sanātanam || 27 ||  
 51805  
 51806 saṃsaraṇakramamupapādyā tannivṛtтыupāyamāha - mananamiti |  
 51807 kṛtrimamananarūpatyāge akṛtrimasvarūpāvasthiterarthaprāptatvāditi bhāvaḥ ||  
 51808 27 ||  
 51809  
 51810 yathā pravatatāmbhodhau drutāṃ naikataraṅgiṇi |  
 51811 śāmyatspandatayānekakallolāvaliśālini || 28 ||  
 51812  
 51813 ukte'rthe vistareṇa samudrataraṅgadṛṣṭāntam varṇayitumārabhate -  
 51814 yathetyādinā | atratyayathāśabdasya caturdaśāślokaṣṭhena tathāivetyanenānvayaḥ |  
 51815 vārisāmānyātmanā ambhodhirūpeṇa tattatpradeśe sthitajalātmanā ca  
 51816 dṛśyamānadūraprasthānarūpasandābhāvācchāmyatspandatayā sthite |  
 51817 kallolagrahaṇam mahattvādgobalivardanyāyena || 28 ||

51818  
 51819 vāryātmani same svacche śuddhe svāduni śītale |  
 51820 avināśini vistīrṇe mahāmahimani sphuṭe || 29 ||  
 51821  
 51822 hrasvastaraṅgaḥ svaṃ rūpaṃ bhāvayansvasvabhāvataḥ |  
 51823 hrasvo'smīti vikalpena karoti svena bhāvanām || 30 ||  
 51824  
 51825 svaṃ rūpaṃ bhāvayannityādiḥ sarvastārīkiko'haṃkāropavādaḥ | yadi bhāvayati  
 51826 tadā vakṣyamāṇabhāvanām karotītyarthaḥ || 30 ||  
 51827  
 51828 dīrghastaraṅgaḥ svaṃ rūpaṃ bhāvayansvasvabhāvataḥ |  
 51829 dīrgho'smīti vikalpena karoti svena bhāvanām || 31 ||  
 51830  
 51831 hrasvaścaiva paribhraṣṭarūpo'smīti talātalam |  
 51832 bhāvayanbhūtalam yāti tādṛgbhāvanayā svayā || 32 ||  
 51833  
 51834 talātalam pātalam bhāvayanpatanabhayādbhūtalam tīrabhūmimuddiśya yāti || 32 ||  
 51835  
 51836 utpannaśca palādūrdhvamutthito'smīti bhāvitaḥ |  
 51837 saraśmiratnajālastu śobhate dīptayā śriyā || 33 ||  
 51838  
 51839 palādālpakālādūrdhvanamanantaram utthito bhogayogyaṃ janma prāpto'smīti  
 51840 bhāvito'bhimanyamāno daivādgiririva praratnaraśmijālasahitaḥ san śobhate |  
 51841 bhūṣito'smīti hr̥ṣyatītyarthaḥ || 33 ||  
 51842  
 51843 tuṣārakarabimbasthaḥ śītalo'smīti bimbati |  
 51844 sataṭācaladāvāgnipratibimbo jvaladvapuḥ || 34 ||  
 51845  
 51846 tasyānyānyapi harṣabhayaṣṭhānāni darśayati - tuṣārakaretyādinā |  
 51847 tuṣārakarasya candrasya bimbanaṃ bimbastatra upādhitvena sthitaḥ san śītalo'smīti  
 51848 bimbatyabhimanayate | taṭasthācaladāvāgnipratibimbena sahitastu jvaladvapurasmīti  
 51849 bibheti kampate ceti preṇānvayaḥ || 34 ||  
 51850  
 51851 bibheti vata dagdho'smītyāttamaunaśca kampate |  
 51852 pratibimbitavelādritataṭapakṣavanadrumaḥ || 35 ||  
 51853  
 51854 pratibimbitaḥ velādritatayoḥ pakṣaprāyā vanadrumā yasmiṃstathābhūtaḥ san  
 51855 mahatā rājyaprapṛtyādīphalārambhāḍambareṇa saṃyuktaḥ kṛtārtho'smīti rājate  
 51856 iti preṇānvayaḥ || 35 ||  
 51857  
 51858 mahadārambhasaṃrambhasaṃyukto'smīti rājate |  
 51859 viśallolānilātyantadvastalolaśarīrakaḥ || 36 ||  
 51860  
 51861 khaṇḍaśaḥ pariyāto'smītyāttakranda ivāravī |  
 51862 na cormayaste jaladhervyatiriktāḥ payodharāt || 37 ||  
 51863  
 51864 āttakranda ārabdharodana iva āravī dhvanimān | dṛṣṭānte āropamuktvā  
 51865 apavādaṃ darśayati - na cetyādinā | payobharādvārisamūharūpājjaladheḥ ||  
 51866 37 ||  
 51867  
 51868 nacaikaṃ rūpameteṣāṃ kiṃcitsannāpyasanmayam |  
 51869 nacaite hrasvadairghyādyā guṇāsteṣu na teṣu te || 38 ||  
 51870  
 51871 teṣūrmīṣu guṇā na santi teṣu guṇeṣu ūrmayaśca neti dṛṣṭāntārthaḥ || 38 ||  
 51872  
 51873 normayaḥ saṃsthitā hyabdhau na tattatra na saṃsthitāḥ |  
 51874 kevalaṃ svasvabhāvasthasaṃkalpavikalīkṛtāḥ || 39 ||  
 51875  
 51876 tatrābdhau na saṃsthitā iti yattatra | adhiṣṭhānātmanā sattvādvivartātmanā tu  
 51877 pratiyogyasiddhāvabhāvāsiddheriti bhāvaḥ | ke tarhi te ūrmayastatrāha -  
 51878 kevalamīti | vikalīkṛtā alpīkṛtāḥ | paricchedabhedavikalpitā iti yāvat || 39 ||  
 51879  
 51880 naṣṭānaṣṭāḥ punarjātā jātājātāḥ punaḥ punaḥ |  
 51881 parasparaparāmarśānnānyatāmupayāntyalam || 40 ||  
 51882  
 51883 parasparaparāmarśādanyonyamelanāt || 40 ||  
 51884  
 51885 ekarūpāmbusāmānyamayā eva nirāmayāḥ |  
 51886 tathaivāsmīnpravitate site śuddhe nirāmāye || 41 ||

51887  
 51888 dārṣṭāntike yojayati - tathaivetyādinā | site bhārūpe || 41 ||  
 51889  
 51890 brahmamātraikavapuṣi brahmaṇi sphārarūpiṇi |  
 51891 sarvaśaktāvanādyante pṛthagvadapṛthakkr̥tāḥ || 42 ||  
 51892  
 51893 brahmamātraikavapuṣi niraṅkuśabrahmaṇaikasvabhāve | ata eva brahmaṇi |  
 51894 pūrṇataivātra bṛṃhaṇaṃ na vṛddhikriyetyāśayena tadvyākhyā sphārarūpiṇīti  
 51895 || 42 ||  
 51896  
 51897 saṃsthitāḥ śaktayaścitrā vicitrācāracañcalāḥ |  
 51898 nānāśaktirhi nānātvameti sve vapuṣi sthitim || 43 ||  
 51899  
 51900 śaktayaḥ upacarājjaganti abhedopacāre hetumāha - nāneti || 43 ||  
 51901  
 51902 bṛṃhitaṃ brahmaṇi brahma payasīvormimaṇḍalam |  
 51903 strīpumānvyaṅgarūpeṇa brahmaiva parivartate || 44 ||  
 51904  
 51905 vyaṅgo napuṃsakaḥ tripadadvandve vibhaktyaluk chāndasaḥ || 44 ||  
 51906  
 51907 kalpanānyā jagannāmnī nāsīdasti bhaviṣyati |  
 51908 brahmaṇo jagato bhedo manāgapi na vidyate || 45 ||  
 51909  
 51910 yauktikadr̥ṣṭyopapādyā paramārthadr̥ṣṭyāpyāha - kalpaneti || 45 ||  
 51911  
 51912 saṃpūrṇaṃ khalvidaṃ brahma jagadbrahmaiva kevalam |  
 51913 iti bhāvaya yatena hyanyatsarvaṃ parityaja || 46 ||  
 51914  
 51915 nānārūpiṇyekarūpā vairūpyaśatakāriṇī |  
 51916 niyatirniyatākārā padārthamadhitiṣṭhati || 47 ||  
 51917  
 51918 anyaparityāgopāyatayā sarvādhiṣṭhānasanmātraṃ vyutpādayati - nāneti |  
 51919 niyatākārā sadā sarvatraikarūpā | niyatiḥ sattā || 47 ||  
 51920  
 51921 jaḍājaḍamupādatte cittamāyāti cinmaye |  
 51922 vāsanārūpiṇī śaktiḥ svasvarūpā sthitātmanaḥ || 48 ||  
 51923  
 51924 nanu jaḍājaḍasādhāraṇī sattā kathaṃ niyataikarūpā syādityāśaṅkya na  
 51925 cittakṛtājaḍājaḍavikalpābhyāṃ sanmātraikarūpyakṣatirityāśayenāha -  
 51926 jaḍeti | cinmaye cidābhāse cittam āyāti | prāpte satī  
 51927 tattadvyāptamahamkāramevātmatayā tadanyasanmātraṃ cānātmatayā  
 51928 manyamānamanādhyātmikaṃ jaḍamādhyātmikaṃ cājaḍamiti bhedamupādatte |  
 51929 seyaṃ cittasya bhedavāsanārūpiṇī śaktiradhiṣṭhānasanmātrātireke  
 51930 mithyātvāpatterātmanaḥ svasvarūpaiva sthiteti naikarasyahānirityarthaḥ || 48 ||  
 51931  
 51932 brahmaivānagha tenedaṃ sphārākāraṃ vijṛmbhate |  
 51933 nānārūpaiḥ pratispandaiḥ paripūrṇa ivārṇavaḥ || 49 ||  
 51934  
 51935 evaṃ ca varṇitadr̥ṣṭāntadārṣṭāntikasāmyamavyāhatamityāha -  
 51936 brahmaivetyādinā || 49 ||  
 51937  
 51938 nānātāṃ svayamādatte nānākāravīhārataḥ |  
 51939 ātmaivātmanyātmanaiva samudrāmbha ivāmbhasī || 50 ||  
 51940  
 51941 vyatiriktā na payaso vicitrā vicayo yathā |  
 51942 vyatiriktā na viśveśātsamagrāḥ kalpanāstathā || 51 ||  
 51943  
 51944 śākhāpuṣpalatāpatraphalakorakayuktayaḥ |  
 51945 yathaikasmimstathā bīje sarvadā sarvaśaktitā || 52 ||  
 51946  
 51947 ekasminbīje || 52 ||  
 51948  
 51949 vicitravarṇatā yadvadr̥ṣyate kaṭhinātape |  
 51950 vicitraśaktitā tadvaddeveśe sadasanmayī || 53 ||  
 51951  
 51952 pariṇāmavādadṛṣṭāntenopapādyā  
 51953 vivartavādaprasiddhadṛṣṭāntenāpyupapādayati - vicitretyādinā || 53 ||  
 51954  
 51955 vicitrarūpodetiyamavicitrātsthitīḥ śivāt |

51956 ekavarṇātpayovāhācchakracāpalatā yathā || 54 ||  
 51957  
 51958 payovāhānmeghāt || 54 ||  
 51959  
 51960 ajaḍājjāḍatodeti jāḍyabhāvanahetukā |  
 51961 ūrṇanābhādyathā tanturyathā puṃsaḥ suṣuptatā || 55 ||  
 51962  
 51963 cetanādacetanotpattāvapi vādadvayānurūpe dve dṛṣṭānte āha - ajaḍāditi |  
 51964 suṣuptatā svāpnarathādiḥ || 55 ||  
 51965  
 51966 acitaścetasāḥ śaktiṃ svabandhāyecchayā śivaḥ |  
 51967 tanoti tāntavaṃ kośaṃ kośakāraḥkṛmiryathā || 56 ||  
 51968  
 51969 nanu cita aikarūpyāttatkārye aciti kathāṃ vaicitryasiddhirityata uktaṃ - cetasaḥ  
 51970 śaktimiti | vāsanāvaicitryamityarthaḥ || 56 ||  
 51971  
 51972 svecchayātmātmano brahmanbhāvayitvaiṣa viśmṛtiṃ |  
 51973 karoti kaṭhinaṃ bandhaṃ kośakāraḥkṛmiryathā || 57 ||  
 51974  
 51975 svecchayātmātmano brahmanbhāvayitvā svakaṃ vapuḥ |  
 51976 saṃsārānmokṣamāpnoti svālānādiva vāraṇaḥ || 58 ||  
 51977  
 51978 svakaṃ vapuḥ svīrya pūrṇasvarūpaṃ bhāvayitvā sāksādanubhūya || 58 ||  
 51979  
 51980 yathaiva bhāvayatyātmā satataṃ bhavati svayam |  
 51981 tathaivāpūryate śaktyā śīghrameva mahānapi || 59 ||  
 51982  
 51983 bhāvitā śaktirātmānamātmātmaṃ nayati kṣaṇāt |  
 51984 anantamakhilaṃ prāvṛḍmihikā mahatī yathā || 60 ||  
 51985  
 51986 bhāvitā cirabhāvanayā dṛḍhikṛtā śaktirvāsanā | ātmatmaṃ svānurūpatam |  
 51987 anantamākāśam | prāvṛṇihikā prasiddhā || 60 ||  
 51988  
 51989 yā śaktiruditā śīghraṃ yāti tanmayatāmajaḥ |  
 51990 ya evartuḥ sthitiṃ yāstastanmayo bhavati drumāḥ || 61 ||  
 51991  
 51992 uktameva sphuṭayati - yā śaktiriti || 61 ||  
 51993  
 51994 na mokṣo mokṣa īśasya na bandho bandha ātmanaḥ |  
 51995 bandhamokṣadṛśau loke na jāne protthite kutaḥ || 62 ||  
 51996  
 51997 iyaṃ bandhamokṣakalpanā ajñadṛśā tattvadṛśā tu tatsaṃbhāvanaiva  
 51998 nāstītyāha - neti || 62 ||  
 51999  
 52000 nāsti bandho na mokṣo'sti tanmayastviva lakṣyate |  
 52001 grastaṃ nityamanityena māyāmayamaho jagat || 63 ||  
 52002  
 52003 tanmayo bandhamokṣavikāravāniva lakṣyate bhrāntyā | kutaḥ yato'sya nityaṃ  
 52004 pūrṇātmarūpamanityena āvidyakena vāsanādhyastabhokṛbhogyādibhāvena  
 52005 grastaṃ ritohitam | tadeva māyāmayam jagadityarthaḥ || 63 ||  
 52006  
 52007 yadaiva cittam kalitam kilānenākalātmanā |  
 52008 kośakāravādātmāyamanenāvalitastadā || 64 ||  
 52009  
 52010 tatra mukyaṃ bandhaṃ darśayati - yadaiveti || 64 ||  
 52011  
 52012 anyonyarūpāstvatyantaṃ vikalpitaśarīrakāḥ |  
 52013 manaśśaktaya etasmādimā niryānti koṭayaḥ || 65 ||  
 52014  
 52015 anye bandhāstu tatkr̥tā evetyāha - anyonyeti || 65 ||  
 52016  
 52017 tajjāstatsthāḥ pṛthagrūpāḥ samudrādiva vīcayaḥ |  
 52018 tajjāstatsthāḥ pṛthaksthāśca candrādiva marīcayaḥ || 66 ||  
 52019  
 52020 pṛthagiva bhūtāḥ | karmajñānendriyabhedāttāmasasāttvikabhedādvā  
 52021 vibhāgavivakṣayā kramādṛṣṭāntadvayopanyāsaḥ || 66 ||  
 52022  
 52023 asminspandamaye sphāre paramātmamahāmbudhau |  
 52024 cijjale vitatābhoge cinmātrarasamālini || 67 ||



52025  
 52026 mukhyāmukhyabandhopādḥikajīvākhyasaṃvidbhedāneva  
 52027 nāmarūpakriyādivaicitryairvistareṇa darśayitumupakramate - asminnityādinā ||  
 52028 67 ||  
 52029  
 52030 kāścītsthīrā brahmaviṣṇū kāścīdrudratvamāgatāḥ |  
 52031 kāścītpuruṣatām prāptāḥ kāścīddevatvamāgatāḥ || 68 ||  
 52032  
 52033 puruṣatām manuṣyatām || 68 ||  
 52034  
 52035 (laharyaḥ [koṣṭhakavyastāḥ ślokaḥ prakṣiptā iti bhāti]  
 52036 prasphurantyetāḥ svabhāvodbhāvitātmakāḥ |  
 52037 kāścīdyamamahendrārkaḥnivaiśravaṇādikāḥ ||  
 52038  
 52039 ghnanti kurvanti tiṣṭhanti laharyaścapalaiṣaṇāḥ |  
 52040 kāścītkiṃnaragandharvavidyādharasurādikāḥ ||  
 52041  
 52042 utpatanti patantyugrā laharyaḥ parivalgitāḥ |  
 52043 kāścītkiṃcitsthīrākārā yathā kamalajādikāḥ ||  
 52044  
 52045 kāścīdutpannavidhvastā yathā suranarādikāḥ ||)  
 52046  
 52047 kṛmikiṭapataṅgāhigomaśājagarādikāḥ |  
 52048 kāścīttasminmahāmbhodhau sphurantyetembubinduvat || 69 ||  
 52049  
 52050 maśā maśakāḥ | mahāmbhodhau yādorūpeṇeti śeṣaḥ | dṛṣṭāntaśeṣo vā || 69  
 52051 ||  
 52052  
 52053 kāścīccalā naramṛgagṛdhrajambulakādikāḥ |  
 52054 sphuranti girikuñjeṣu velāvanataṭeṣviva || 70 ||  
 52055  
 52056 jambulakā jambukāḥ | cañculakā iti pāṭhe pakṣibhedāḥ | velāvanataṭeṣviva calā  
 52057 asthīrāḥ | teṣu hi vāyuprābalyātsadaiva tarugulmalatādīnām calatā prasiddhā || 70 ||  
 52058  
 52059 sudīrghajīvitāḥ kāścītkāścīdatyalpajīvitāḥ |  
 52060 atucchakalanāḥ kāścītkāścīttucchaśarīrakāḥ || 71 ||  
 52061  
 52062 atucchā mahatī kalanā dehasaṃsthānakalpanā yāsāṃ tāḥ || 71 ||  
 52063  
 52064 saṃsārasvapnasaṃrambhe kāścīsthairyeṇa bhāvitāḥ |  
 52065 suvikalpahatāḥ kāścīcchaṅkante susthiraṃ jagat || 72 ||  
 52066  
 52067 sthairyeṇa cirasthāyitvena | suvikalpairdṛḍhavikalpairhatā mohitāḥ | śaṅkante  
 52068 saṃbhāvayanti || 72 ||  
 52069  
 52070 alpālpabhāvanāḥ kāścīddainyadoṣavaśīkṛtāḥ |  
 52071 kṛśo'tidukhī mūḍho'hamitidukhkhairvaśīkṛtāḥ || 73 ||  
 52072  
 52073 alpabhāvanāmeva tridhā darśayati - kṛśa iti || 73 ||  
 52074  
 52075 kāścīststhāvaratām yātāḥ kāścīddevatvamāgatāḥ |  
 52076 kāścītpuruṣatām prāptāḥ kāścīdarṇavatām gatāḥ || 74 ||  
 52077  
 52078 puruṣatām sadehatām | arṇavatām susuptipralayayorivānāvirbhūtavāsanām  
 52079 mohārṇavatām || 74 ||  
 52080  
 52081 kāścīststhitā jagati kalpaśatānyanalpāḥ  
 52082 kāścīdvrajanti paramaṃ padaminduśuddhaḥ |  
 52083 brahmārṇavātsamuditā laharīvilolā-  
 52084 ścītsaṃvido hi mananāparanāmavatyāḥ || 75 ||  
 52085  
 52086 induriva jñānāmṛtapūrṇatvācchuddhāḥ satyāḥ paramaṃ padaṃ  
 52087 pūrṇasvarūpāvasthītilakṣaṇaṃ mokṣaṃ vrajanti | laharya iva vilolāścītaḥ saṃvida  
 52088 aupādḥikasaṃvedanabhedāḥ mananaṃ manastattādātmyādhyāsāttannāmadheyāḥ  
 52089 || 75 ||  
 52090  
 52091 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthītiprakaṛaṇe  
 52092 bhārgavopākhyāṇe saṃsārapravṛttidarśanaṃ nāmaikādaśaḥ sargaḥ || 11  
 52093 ||

52094  
 52095 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe sthitiprakarāṇe  
 52096 saṃsārapravṛttidarśanaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 52097  
 52098  
 52099 dvādaśaḥ sargaḥ 12  
 52100  
 52101 kāla uvāca |  
 52102  
 52103 surāsuranarākārā imā yāḥ saṃvido mune |  
 52104 brahmārṇavādabhinnāstāḥ satyametanmṛṣetarat || 1 ||  
 52105  
 52106 taraṅgāmbudhidṛṣṭāntātprāptāmātmavikāratām |  
 52107 vārayan vakti mohotthavaicitryasya vivartatām || 1 ||  
 52108  
 52109 tatrādaḥ sarvajīvanām brahmaikyam bhedakaprapañcamithyātvaṃ copapādayitum  
 52110 pratijānīte - surāsureti || 1 ||  
 52111  
 52112 mithyābhāvanayā brahmansvavikalpakalāṅkitāḥ |  
 52113 na brahma vayamityantarniścayena hyadhogatāḥ || 2 ||  
 52114  
 52115 yadyabhinnāstarhi kutastathā nānubhavanti tatrāha - mithyeti | mithyābhāvanā  
 52116 anātmayātmatābhrāntistayā hetunetyarthaḥ | adhogatāḥ nikṛṣṭām daśām  
 52117 prāptāḥ || 2 ||  
 52118  
 52119 brahmaṇo vyatiriktatvaṃ brahmārṇavagatā api |  
 52120 bhāvayantyo vimuhyanti bhīmāsu bhavabhūmiṣu || 3 ||  
 52121  
 52122 vyatiriktatvaṃ paricchinnatām bhāvayantyaḥ kalpayantyaḥ || 3 ||  
 52123  
 52124 yā etāḥ saṃvido brāhmyo mananaikakalāṅkitāḥ |  
 52125 etattatkarmaṇām bījamapyakarmaiva viddhi tāḥ || 4 ||  
 52126  
 52127 mananaṃ dehātmabhāvasya punaḥpunaranusaṃdhānaṃ tadevaitatkarmaṇām  
 52128 puṇyapāpapravṛttinām | evaṃbhūtā api tāḥ saṃvidaḥ akarma niṣkriyaṃ  
 52129 brahmaiveti viddhi || 4 ||  
 52130  
 52131 saṃkalparūpayaivāntarmune kalanayaitayā |  
 52132 karmajālakarañjānām bījamuṣṭyā karālayā || 5 ||  
 52133  
 52134 prāṇastejasā yuktaḥ sahātmanā yathāsaṃkalpitaṃ lokaṃ nayati iti śruteḥ  
 52135 karmabījaprarohavaicitryavyavasthāyāmapī saṃkalpo heturityāha -  
 52136 saṃkalparūpayeti || 5 ||  
 52137  
 52138 imā jagati vistīrṇāḥ śariropalapaṅktayaḥ |  
 52139 tiṣṭhanti parivalganti rudanti ca hasanti ca || 6 ||  
 52140  
 52141 ābrahmastambaparyantaṃ spandanaiḥ pavano yathā |  
 52142 ullasanti nilīyante mlāyanti vihasanti ca || 7 ||  
 52143  
 52144 tā etāḥ kāścidatyacchā yathā hariharādayaḥ |  
 52145 kāścidalpavimohasthā yathoraganarāmarāḥ || 8 ||  
 52146  
 52147 idānīm taraṅgasthānīyāṃscitsaṃvicchabditān jīvanupādhivaiśadyatāratamyena  
 52148 jñānabhūmikābhedenā karmagativaicitryaprayuktasaṃsaraṇaparakārabhedenā ca  
 52149 vibhajyodāharati - tā etā ityādinā | jñānaiśvaryotkarṣāvadhitvādatyacchāḥ |  
 52150 jñānādhikārayogyatāprāpteralpavimohasthāḥ || 8 ||  
 52151  
 52152 kāścidatyantamohasthā yathā tarutṛṇādayaḥ |  
 52153 kāścidajñānasamūḍhāḥ kṛmīkīṭatvamāgatāḥ || 9 ||  
 52154  
 52155 iṣṭāniṣṭayoḥ pravṛttinivṛttikṣamatvāt kṛmīkīṭadeḥ  
 52156 sthāvarannātyantamohasthateti bhāvaḥ || 9 ||  
 52157  
 52158 kāścittṛṇavaduhyante dūre brahmamahodadheḥ |  
 52159 aprāptabhūmikā etā yathoraganagādayaḥ || 10 ||  
 52160  
 52161 brahmamahodadhermukterdūre uhyante pravāhyante  
 52162 śāstrapratikūlapravṛttibhirityarthaḥ || 10 ||

52163  
 52164 sattvamātram samālokya kāścidevamupāgatāḥ |  
 52165 jātājātā nikhanyante kṛtāntajaraṭhākhunā || 11 ||  
 52166  
 52167 evaṃ saṃsaraṇakrameṇa narādibhāvamupāgatāḥ santaḥ sattvaṃ  
 52168 saṃsaraṇaśramaviśrāntihetubhūtayogabhūmikāsadbhāvastanmātram |  
 52169 taṭamātram iti pāṭhe'pyayamevārthaḥ | samālokya śāstrataḥ śrutvā  
 52170 tadunmukhāḥ jātājātā api kṛtānto vighnakāri duradṛṣṭaṃ tallakṣaṇena  
 52171 jaraṭhākhunā nikhanyante | bhūmikādūṣaṇena pīḍyanta iti yāvat || 11 ||  
 52172  
 52173 kāścidentaramāsādyā brahmatattvamahāmbudheḥ |  
 52174 gatāstattāṃ samaṃ kāyairharibrahmaharādikāḥ || 12 ||  
 52175  
 52176 antaraṃ iṣadbhedakaṃ viśuddhajñānopādhiṃ | kāyair samaṃ tattāṃ  
 52177 brahmamahāmbudhitāṃ | jīvanmuktimiti yāvat || 12 ||  
 52178  
 52179 alpamohātmikāḥ kāścittameva brahmavāridhiṃ |  
 52180 adṛṣṭapārabhūmyaughamavalambya vyavasthitāḥ || 13 ||  
 52181  
 52182 na dṛṣṭā pārabhūmiryasya tathāvidhaḥ oghaḥ pūrṇatā yasya taṃ  
 52183 samādhibiravalambya || 13 ||  
 52184  
 52185 kāściddbhoktavayajanmaughabhuktajanmaughakoṭayaḥ |  
 52186 vandhyāḥ prakāśatāmasyaḥ saṃsthitā bhūtajātayaḥ || 14 ||  
 52187  
 52188 adhikāridehaprāptyā prakāśe'pi rāgāndhatvāttāmasyaḥ || 14 ||  
 52189  
 52190 kāścidūrdhvhādadho yānti yathā hastānmahatphalam |  
 52191 ūrdhvhādūrdhvataraṃ kāścidadhastātkāscidapyadhaḥ || 15 ||  
 52192  
 52193 ūrdhvāt utkrṣṭajanmanaḥ adhaḥ nikṛṣṭapaśvādi janma || 15 ||  
 52194  
 52195 bahusukhaduḥkhakarākārākṣayeyaṃ  
 52196 paramapadāsmaraṇātsamāgateha |  
 52197 paramapadāvagamātprayāti nāśaṃ  
 52198 vihaḡapatismaraṇāddviṣavyatheva || 16 ||  
 52199  
 52200 evamanarthasahasranidānaṃ jīvabhāvaṃ prapañcya tanmūlaṃ  
 52201 smārayaṃstannivṛttyupāyamāha - vahviti | bahavaḥ sukhaduḥkhakarāṇāṃ  
 52202 janmanāṃ ākarāḥ khanībhūtā rāgādayo yasyāṃ tathāvidhā iyaṃ jīvatā  
 52203 paramapadasya svātmatattvasyāsmaraṇādaparyālocanadoṣātsamāgatā || 16 ||  
 52204  
 52205 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaṛaṇe  
 52206 bhārgavopākhyāṇe saṃsārotpattivistāravarṇanaṃ nāma dvādaśaḥ sargaḥ ||  
 52207 12 ||  
 52208  
 52209 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaṛaṇe  
 52210 saṃsārotpattivistāravarṇanaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 52211  
 52212  
 52213 trayodaśaḥ sargaḥ 13  
 52214  
 52215 kāla uvāca |  
 52216  
 52217 etāsāṃ bhūtajātīnāmūrmīṇāmiva sāgarāt |  
 52218 vividhānāṃ vicitrāṇāṃ latānāmiva mādhave || 1 ||  
 52219  
 52220 upavarṇya manaḥśaktīrathātra bhṛgukālayoḥ |  
 52221 śukrasya saṃnidhau gantumutthānaṃ pratipādyate || 1 ||  
 52222  
 52223 uktāsu jīvajātiṣu jīvanmuktānāmeva kṛtārthatā nānyeṣāmityāha -  
 52224 etāsāmityādinā | sāgarāt āvirbhūtānāmīti śeṣaḥ | etāsāṃ madhye ye  
 52225 jītamanomohāste bhavantīti bhavyāḥ kṛtārthā iti pareṇānvayaḥ |  
 52226 bhavyageyapravacanīya - ityādinā kartari yat |  
 52227 yakṣādītritayopādānamudāharaṇārthaṃ natu parigaṇanāya | manuṣyādiṣvapi  
 52228 saṃbhavāt || 1 ||  
 52229  
 52230 bhavyā jītamanomohā dṛṣṭalokaḡarāvarāḥ |  
 52231 jīvanmuktā bhramantiha yakṣagandharvakīṇnarāḥ || 2 ||

52232  
 52233 anye tu kâṣṭhakuḍyābhā mūḍhāḥ sthāvarajaṃgamāḥ |  
 52234 apare kṣīṇamohāste kiṃ teṣāṃ pravacāryate || 3 ||  
 52235  
 52236 sādhanacatuṣṭayasampannā ajñā eva śāstravicāre'dhikāriṇo na tattvajñā  
 52237 ityāśayenāha - kiṃ teṣāmiti || 3 ||  
 52238  
 52239 loke prabudhyamānānāṃ bhūtānāmātmasiddhaye |  
 52240 viharantiha śāstrāṇi kalpitānyuditātmasiddhaye || 4 ||  
 52241  
 52242 kimartha tarhi teṣāṃ dehadhāraṇamiti cet  
 52243 śāstraprakalpanenājñoddhārārthamevetyāśayenāha - loke iti || 4 ||  
 52244  
 52245 saṃprabuddhāśayā ye tu duṣkṛtānāṃ parikṣaye |  
 52246 teṣāṃ śāstravicāreṣu nirmalā dhīḥ pravartate || 5 ||  
 52247  
 52248 jñānamutpadyate puṃsaḥ kṣayātpāpasya karmaṇaḥ iti smṛteḥ śāstramapi  
 52249 śuddhacitteṣveva saphalaṃ nānyeṣvityāśayenāha - saṃprabuddhete || 5 ||  
 52250  
 52251 vilīyate manomohaḥ sacchāstrapravacāraṇāt |  
 52252 nabhovihaṇādbhānoḥ śārvaraṃ timiraṃ yathā || 6 ||  
 52253  
 52254 śarvāryāṃ bhavaṃ śārvaraṃ || 6 ||  
 52255  
 52256 akṣiyamāṇaṃ hi mano mohāyaiva na siddhaye |  
 52257 nīhāra iva saṃcārya vetāla iva valgati || 7 ||  
 52258  
 52259 nīhāra ivetyāvaraṇe vetāla iveti vikṣepe dṛṣṭāntau | valgati nṛtyati || 7 ||  
 52260  
 52261 sarveṣāmeva dehānāṃ sukhaduḥkārthabhājanam |  
 52262 śarīraṃ mana eveha natu māṃsamayaṃ mune || 8 ||  
 52263  
 52264 dehānāṃ tadātmatāpannajīvanāṃ || 8 ||  
 52265  
 52266 yo'yaṃ māṃsāsthisamghāto dṛśyate pāñcabhautikaḥ |  
 52267 manovikalpanaṃ viddhi na dehaḥ paramārthataḥ || 9 ||  
 52268  
 52269 manaḥśarīreṇa tava putro'yaṃ kṛtavānmune |  
 52270 tadeva prāptavānāsu vayaṃ nātrāparādhinaḥ || 10 ||  
 52271  
 52272 svayā vāsanayā loko yadyatkarma karoti yaḥ |  
 52273 sa tathaiva tadāpnoti netarasyeha kartṛtā || 11 ||  
 52274  
 52275 svānusaṃhitamantaryāmanovāsanayā svayā |  
 52276 ko nāma bhuvaneśo'sti tatkartuṃ yasya śaktatā || 12 ||  
 52277  
 52278 manovāsanayā anusaṃdhānamātreṇāpi kṣaṇādyatkriyate tadasmābhirmahatāpi  
 52279 yatnena cireṇāpi kartuṃ na śakyata iti  
 52280 nāsmāsvaparādhasaṃbhāvanāpityāśayenāha - svānusaṃhitamiti || 12 ||  
 52281  
 52282 ye sargā narakābhogā yā janmamaraṇaiṣaṇāḥ |  
 52283 svamanomananenedaṃ sa niṣpando'pi duḥkhadaḥ || 13 ||  
 52284  
 52285 sa mananātmako niṣpanda iṣa~calanamapi duḥkhadaḥ || 13 ||  
 52286  
 52287 bahunātra kimuktena śabdasaṃgrahakāriṇā |  
 52288 uttiṣṭha bhagavanyāmo yatra te tanayaḥ sthitaḥ || 14 ||  
 52289  
 52290 śabdasaṃgrahaḥ śravaṇaṃ tatkāriṇā natvarthapradarśakenetyarthaḥ | yāma iti  
 52291 asmado dvayośca iti vā anucarasāhityādvā bahuvacanam || 14 ||  
 52292  
 52293 sarvaṃ cittasārīreṇa bhuktvā śukraḥ kṣaṇādiva |  
 52294 tathenduraśmisamghaṭṭātsamaṅgātāpasāḥ sthitaḥ || 15 ||  
 52295  
 52296 sarvaṃ svargabhogaṃ cittakalpitaśarīreṇa bhuktvā atha ākāśādikrameṇa  
 52297 bhūmāvavatiṛṇa induraśmisamparkādoṣadhīḥ praviśyānnātibhāvakrameṇa  
 52298 janmaparamparāṃ prāpya saṃprati samaṅgāyāṃ tāpaso bhūtvā sthita ityārthaḥ ||  
 52299 15 ||  
 52300

52301 tatprāṇapavanaścittānmukta indvaṃśuvatphalam |  
 52302 avaśyāyatayā bhūtvā vīryaṃ tenāntarāsthitaḥ || 16 ||  
 52303  
 52304 induraśmisaṃghaṭṭāditi yaduktaṃ tadviśadayati - tatprāṇeti | tasya śukrasya  
 52305 prāṇapavanaścittāccetanaśaktermuktaḥ saṃmūrcchitaḥ saṃ avaśyāyatayā  
 52306 nīhārabhāvena indvaṃśusaṃparkāttadvadbhūtvā sasyādvārā tatphalaṃ vīrihyādi  
 52307 bhūtvā puruṣaṃ praviśyavīryaṃ reto bhūtvā antara strīgarbhe sthita ityārthaḥ || 16 ||  
 52308  
 52309 ityuktvā bhagavānkālo hasanniva jagadgatim |  
 52310 hastāddhastena jagrāha bhṛgumindumivāṃśumān || 17 ||  
 52311  
 52312 hastāditi lyablope pañcamī | hastaṃ prasāryetyārthaḥ | dṛṣṭāntapakṣe  
 52313 lakṣitalakṣaṇayā hastaśabdena karaśabdavācyakiraṇaparigrahaḥ || 17 ||  
 52314  
 52315 aho nu citrā niyatervyavastheti vadañchanaiḥ |  
 52316 bhagavānbhṛguruttasthāvudayādreryathā raviḥ || 18 ||  
 52317  
 52318 niyaterdaivasya karmaṇo vā || 18 ||  
 52319  
 52320 tejonidhī ha samamaṅga smutthitau tau  
 52321 bhātastadāmbaratale sāmāljāle |  
 52322 tulyodayāviva nabhasyamale vihartu-  
 52323 mabhyutthitau sajaladau sakalendusūryau || 19 ||  
 52324  
 52325 śrīvālmikiruvāca |  
 52326  
 52327 ha iti kiletyarthe nipātaḥ aṅgeti saṃbodhane | satamāljāle mandare samaṃ samaṃ  
 52328 yugapatsamutthitau tejonidhī tau bhṛgukālau sajalade ambaratale tulyodayau sakalaḥ  
 52329 pūrṇa induśca sūryaśca tāviva bhātaḥ prakāśata ityārthaḥ || 19 ||  
 52330  
 52331 ityuktavatyatha munau divaso jagāma  
 52332 sāyaṃtanāya vidhaye'stamino jagāma |  
 52333 snātuṃ sabhā krtanamaskaraṇā jagāma  
 52334 śyāmākṣaye ravikaraiśca sahājagāma || 20 ||  
 52335  
 52336 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaraṇe  
 52337 bhārgavopākhyāne bhṛgusaṃśvāsanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 52338  
 52339 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaparakāśe sthitiprakaraṇe  
 52340 bhṛgusaṃśvāsanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 52341  
 52342  
 52343 aṣṭamo divasaḥ ||  
 52344  
 52345 caturdaśaḥ sargaḥ 14  
 52346  
 52347 śrīvāsiṣṭha uvāca |  
 52348  
 52349 atha kālābhṛgū devau mandarācalakandarāt |  
 52350 gantuṃ pravṛttāvavanau samaṅgāsaritastaṭam || 1 ||  
 52351  
 52352 gatvā tābhyāṃ samādhistaśukrasyātra prabodhanam |  
 52353 smāraṇaṃ pūrvavṛttasyāgamaneccā ca kīryate || 1 ||  
 52354  
 52355 avanau avatīryeti śeṣaḥ || 1 ||  
 52356  
 52357 tau śailādavarohantau dṛṣṭavantau mahādyutī |  
 52358 navahaimalatājālakuñjasuptanabhaścarān || 2 ||  
 52359  
 52360 nabhaścarān devagaṇānpakṣiṇaśca || 2 ||  
 52361  
 52362 vallīvalayadolābhiḥ kṛḍato gaganāṅgaṇe |  
 52363 hariṇimugdhamugdhākṣiprekṣitasmāritotpalān || 3 ||  
 52364  
 52365 hariṇīnāmiva mugdhamugdhaiḥ akṣiprekṣitaiḥ kaṭākṣaiḥ smāritānyutpalāni yaiḥ |  
 52366 sadṛśadarśanasya smṛtihetutvātsādṛśyaṃ gamyate || 3 ||  
 52367  
 52368 siddhānadyāsitottuṅgasilāśakalaviṣṭarān |  
 52369 dhṛtākārānivotsāhānhelādṛṣṭajagattrayān || 4 ||

52370  
 52371 adhyāsītānyāśrītānyuttuṅgaśilāśakalānyeva viṣṭarāṇi āsanāni yaiḥ |  
 52372 dhṛtākārān svīkṛtaśarīrān utsāhāniva sthitān | helayā līlayā dṛṣṭam  
 52373 jagattrayaṃ yaiḥ || 4 ||  
 52374  
 52375 kṛtājasrapatatpuṣpadhārāsāranimajjanān |  
 52376 tālottālakṛtoddhastahastān hastighaṭāpatīn || 5 ||  
 52377  
 52378 tālavṛkṣā [iyaṃ vyākhyā na mūlānusāriṇī] ivottālāḥ sthūladīrghāḥ  
 52379 karāḥ śuṇḍādaṇḍā yeṣāṃ tān hastighaṭāpatīn gajayūthapān tau dṛṣṭavantau  
 52380 iti sarvatra saṃbadhyate || 5 ||  
 52381  
 52382 madāvalepanidrālūnmadānmūrtāniva sthitān |  
 52383 puṣpakesararaktāṅgapavanāruṇavāladhīn || 6 ||  
 52384  
 52385 tāneva viśīnaṣṭi - madeti | puṣpakesaraiḥ raktāṅgena rañjītena pavanena  
 52386 parāgaiḥ pūraṇādaruṇavāladhīniti dehalīdīpanyāyena pūrvottarābhyāṃ  
 52387 saṃbadhyate || 6 ||  
 52388  
 52389 cañcalāmścamarāmścārūnbhūbhṛnmaṇḍalacāmarān |  
 52390 kṛtājasrapatatpuṣpadhārāsāranimajjanān || 7 ||  
 52391  
 52392 camarānmṛgaviśeṣān | bhūbhṛnmaṇḍalasya parvatarājasamūhasya  
 52393 cāmarāniva sthitān || 7 ||  
 52394  
 52395 kinnarānbhūmakharjūrāñśākhāsaralatām gatān |  
 52396 parasparaphalāghātakṣveḍāvarjitakīcakān || 8 ||  
 52397  
 52398 kinnarāndṛṣṭavantāvīti pūrvatra saṃbandhaḥ | bhūmakharjūrān  
 52399 kharjūrottamajātibhedān śākhāparyantaṃ saralatāmṛjutām gatān | parasparasya  
 52400 kharjūraphalairāghātastāḍanāni tallakṣaṇābhiḥ kriḍābhirāvarjitāḥ  
 52401 saphalikṛtā adhaḥprarūḍhāḥ kīcakā veṇavo yaistānmarkaṭān || 8 ||  
 52402  
 52403 dhātupāṭaladurvaktrānmarkaṭānnaṭanotkaṭān |  
 52404 latāvitānasamchannasānūpavanamandirān || 9 ||  
 52405  
 52406 dhāturgairikamiva pāṭalāni durvaktrāṇi vikṛtamukhāni yeṣāṃ tān | naṭane  
 52407 avaspadane utkaṭān śauṇḍān || 9 ||  
 52408  
 52409 siddhānamaranārībhirmandārakusumāhatān |  
 52410 dhātupāṭalanīrdrvārapayodapaṭasaṃvṛtān || 10 ||  
 52411  
 52412 siddhān devayoniviśeṣān | amaranārībhirapsarobhiḥ ratikārajñāpanāya  
 52413 mandārakusumairāhatān | ata eva dhātupāṭalairnīrdrvārairacchidraiḥ payodapaṭaiḥ  
 52414 saṃvṛtān || 10 ||  
 52415  
 52416 taṭānajanasaṃsargānbauddhānpravrajitāniva |  
 52417 saritaḥ kundamandārapinaddhalaharīghaṭāḥ |  
 52418 sāgarotkatayevāttamadhumaśprasāadhanāḥ || 11 ||  
 52419  
 52420 taṭān prapātadeśān | ajanasaṃsargān janasaṃcārānarhān |  
 52421 bauddhapravrajitadrṣṭānto vṛthāpatanayogyatāvivakṣayā | sāgare kānte  
 52422 utkatayā sotkaṇṭhatayā hetuneva āttāni gṛhītāni  
 52423 madhumāsaścaitrastatsaṃbandhīni prasāadhanāni puṣpapallavādyalaṃkāṛā  
 52424 yābhistāḥ | utkaṭatācāntamadhumaśprasāadhanā iti pāṭhe tu  
 52425 sāgarasyotkaṭatāyāi upabhogamadāya ācāntairupayuktairmadhumāṃsaiḥ  
 52426 prasādhanaṃ yāsāṃ tāḥ || 11 ||  
 52427  
 52428 puṣpabhārapinaddhāṅgānvṛkṣānpavanakampitān |  
 52429 kṣībāniva madhuprāptau ghūrṇānmadhukarekṣaṇān || 12 ||  
 52430  
 52431 śailarājaśriyaṃ sphītām paśyantau tāvitastataḥ |  
 52432 prāptavantau vasumatīṃ purapattanamaṇḍitām || 13 ||  
 52433  
 52434 kṣaṇādavāpatustatra puṣpalolatarāṅgiṇīm |  
 52435 samaṅgāṃ saritaṃ sādhu sarvapūṣpamayīmiva || 14 ||  
 52436  
 52437 puṣpalolatarāṅgāmiti bahuvrīhiṇaiva matvarthalābhe atīśayanityayogadyotanārtha  
 52438 inipratyayaḥ | tadeva spaṣṭhikartumāha - sarvapūṣpamayīmiveti || 14 ||

52439  
 52440 dadarśātha taṭe tasminkasmiṃścittanayaṃ bhṛguḥ |  
 52441 dehāntaraparāvṛttaṃ bhāvamanyamupāgatam || 15 ||  
 52442  
 52443 anyam bhāvaṃ aśukratām || 15 ||  
 52444  
 52445 śāntendriyaṃ samādhisthamacañcalamanomṛgam |  
 52446 sucirādiva viśrāntaṃ suciraśramaśāntaye || 16 ||  
 52447  
 52448 suciraśramaḥ anādisaṃsāraśramastasya śāntaye || 16 ||  
 52449  
 52450 cintayantamivānantāściraabhuktā'cirojjhitāḥ |  
 52451 saṃsārasāgaragatīrharṣaśokanirantarāḥ || 17 ||  
 52452  
 52453 ciraṃ bhuktā acirāt ujjhitāstyaktāḥ || 17 ||  
 52454  
 52455 nūnaṃ niścalatāṃ yātamatibhramitacakravat |  
 52456 anantajagadāvartavivartātīśayādiva || 18 ||  
 52457  
 52458 atibhramitacakravaditi dṛṣṭānto rāgoparamakrameṇa cittaṃ svayameva  
 52459 viśrāmyatīti dyotanāya || 18 ||  
 52460  
 52461 ekāntasaṃsthitaṃ kāntaṃ kāntyaikākinamāśritam |  
 52462 upaśāntehasaṃbhagnacittasaṃbhramasaṃgamam || 19 ||  
 52463  
 52464 cakradṛṣṭāntābhiprāyameva spaṣṭamāha - upaśānteheti || 19 ||  
 52465  
 52466 nirvikalpasamādhistaṃ virataṃ dvandvavṛttitaḥ |  
 52467 hasantamakhilāṃ lokagatiṃ śīṭalyā dhiyā || 20 ||  
 52468  
 52469 dvandvavṛttitaḥ śītoṣṇasukhaduḥkhādeḥ || 20 ||  
 52470  
 52471 vigatākhilavṛttāntaṃ vigatāśeṣabhokṛtaṃ |  
 52472 nirastakalpanājālamāmbitamahāpadam || 21 ||  
 52473  
 52474 vṛttāntāni pravṛttayaḥ | bhokṛtāstatphalāni | mahāpadaṃ  
 52475 aparicchinātmasukham || 21 ||  
 52476  
 52477 anantaviśrāntitāte pade viśrāntamātmani |  
 52478 pratibimbamagr̥hṇantaṃ sitaṃ maṇimivāsthitam || 22 ||  
 52479  
 52480 heyopādeyasamkalpavikalpābhyāṃ samujjhitam |  
 52481 saṃprabuddhamatiṃ dhīraṃ dadarśa tanayaṃ bhṛguḥ || 23 ||  
 52482  
 52483 tamālokyā bhṛgoḥ putraṃ kālo bhṛgumuvāca ha |  
 52484 vākyamabdhidhvaninibhaṃ tava putrastvasāviti || 24 ||  
 52485  
 52486 vibudhyatāmiti girā samādhervirarāma saḥ |  
 52487 bhārgavo'mbhodaghoṣeṇa śanairiva śikhaṇḍabhṛt || 15 ||  
 52488  
 52489 śikhaṇḍabhṛt mayūraḥ || 25 ||  
 52490  
 52491 unmīlya netre so'paśyadante kālabhṛgū prabhū |  
 52492 samodayāvivāyātau devau śaśidivākarau || 26 ||  
 52493  
 52494 ante antike | samodayau saṃmukhoditau natvasamoditau || 26 ||  
 52495  
 52496 kadambalatikāpīṭhādathotthāya nanāma tau |  
 52497 samau samāgatau kāntau viprau hariharāviva || 27 ||  
 52498  
 52499 viprau vipraveṣau || 27 ||  
 52500  
 52501 mithaḥkṛtasamācārāḥ śilāyāṃ samupāviśan |  
 52502 merupṛṣṭhe jagatpūjyā brahmaviṣṇuharā iva || 28 ||  
 52503  
 52504 mithaḥ anyonyaṃ kṛtāḥ samācārāstatkālocitagauravābhinandanādyācārā yaiḥ  
 52505 || 28 ||  
 52506  
 52507 atha śāntajapo rāma sa samaṅgātāṭe dvijaḥ |

52508 tāvuvāca vacaḥ śāntamamṛtasyandasundaram || 29 ||  
 52509  
 52510 śāntajapaḥ samāpitasamādhiḥ | japa mānase ca iti dhātvarthadarśanāt |  
 52511 idamardhaṁ pāṭhakramādārthakramabalīyastvātkadambalatikāpīṭhādityataḥ  
 52512 prāgyojyam || 29 ||  
 52513  
 52514 bhavator darśanenāhamadya nirvṛtimāgataḥ |  
 52515 samamāgatayorloke śītalōṣṇarucoriva || 30 ||  
 52516  
 52517 nirvṛtiṁ sukham || 30 ||  
 52518  
 52519 yo na śāstreṇa tapasā na jñānenāpi vidyayā |  
 52520 vinaṣṭo me manomohaḥ kṣiṇo'sau darśanena vām || 31 ||  
 52521  
 52522 jñānena upāsanena vidyayā brahmavidyayā | atīśayoktiriyam praśamsārthā |  
 52523 vām yuvayoḥ || 31 ||  
 52524  
 52525 na tathā sukhayantyanarnirmalāmṛtavṛṣṭayaḥ |  
 52526 yathā praharṣayantyetā mahatāmeva dṛṣṭayaḥ || 32 ||  
 52527  
 52528 caraṇābhyāmimaṁ deśaṁ bhavantau bhūritejasau |  
 52529 kau pavitritavantau naḥ śaśāṅkārkāvivāmbaram || 33 ||  
 52530  
 52531 ityuktavantam provāca bhṛgurjanmāntarātmajam |  
 52532 smarātmānaṁ prabuddho'si nājño'sīti raghūdvaha || 34 ||  
 52533  
 52534 prabodhito'sau bhṛguṇā janmāntaradaśāṁ nijām |  
 52535 muhūrtamātraṁ sasmāra dhyānonmīlitalocanaḥ || 35 ||  
 52536  
 52537 dhyānena unmīlitaṁ udghāṭitaṁ divyaṁ locanaṁ yasya saḥ || 35 ||  
 52538  
 52539 athāsau vismayātsmeramukho muditamānasaḥ |  
 52540 vitarkamantharām vācamuvāca vadatām varaḥ || 36 ||  
 52541  
 52542 vismayādāścaryadarśanāt || 36 ||  
 52543  
 52544 jagatyaviditārambhā niyatiḥ paramātmanaḥ |  
 52545 yadvaśādidamābhogi jagaccakraṁ pravartate || 37 ||  
 52546  
 52547 niyatiḥ karmaphalavyavasthāheturmāyāśaktiḥ || 37 ||  
 52548  
 52549 mamānantānyatītāni janmānyaviditānyapi |  
 52550 daśāphalānyanantāni kalpāntakalitādiva || 38 ||  
 52551  
 52552 daśāphalāni maraṇamūrcchādidurdaśāphalāni duḥkhamohādīni | kalpāntaḥ  
 52553 pralayastena kalitātsampannādvarṣavātadāhāderiva || 38 ||  
 52554  
 52555 dṛṣṭāḥ kaṭhinasamrambhā vibhavo'pyarjanabhramāḥ |  
 52556 vihr̥taṁ vītaśokāsu ciraṁ merusthalīṣu ca || 39 ||  
 52557  
 52558 kaṭhinaḥ samrambhaḥ krodhaḥ udyāogaśca yeṣu te vibhavo rājāno  
 52559 dravyārjanabhramā api || 39 ||  
 52560  
 52561 pītamāmodi mandārakesarārūṇitaṁ payaḥ |  
 52562 mandākinyāḥ sakahlāraṁ taṭīśvamarabhūbhṛtaḥ || 40 ||  
 52563  
 52564 payo vāri || 40 ||  
 52565  
 52566 bhrāntaṁ mandarakuñjeṣu phullahemalatāliṣu |  
 52567 meroḥ kalpatarucchāyāpuṣpasundarasānuṣu || 41 ||  
 52568  
 52569 na tadasti na yadbhuktaṁ na tadasti na yatkr̥taṁ |  
 52570 na tadasti na yaddṛṣṭamiṣṭāniṣṭāsu vṛttiṣu || 42 ||  
 52571  
 52572 na tadastīti | sarvaṁ kr̥taṁ bhuktaṁ dṛṣṭaṁ cetyarthaḥ | iṣṭāniṣṭāsu  
 52573 anukūlapratikūlāsu vṛttiṣu daśāsu || 42 ||  
 52574  
 52575 jñātaṁ jñātavyamadhunā dṛṣṭaṁ draṣṭavyamakṣatam |  
 52576 viśrānto'tha ciraṁ śrānto gato me sakalo bhramaḥ || 43 ||



52577  
 52578 ekavijñānenāpi sarvavijñānaṃ darśayati - jñātamiti | ciraṃ śrānto'haṃ  
 52579 saṃprati viśrāntaḥ || 43 ||  
 52580  
 52581 uttiṣṭha tāta gacchāmaḥ paśyāmo mandarasthitām |  
 52582 tāṃ tanuṃ tāvadāśuṣkāṃ śuṣkāṃ vanalatāmiva || 44 ||  
 52583  
 52584 na samīhitamastīha nāsamīhitamasti me |  
 52585 niyate racanāṃ draṣṭuṃ kevalaṃ viharāmyaham || 45 ||  
 52586  
 52587 kiṃ te tayā tanvā samīhitaṃ tatrāha - neti || 45 ||  
 52588  
 52589 yadatisubhagamāryasevitaṃ ta-  
 52590 tsthiramanuyāmi yadekabhāvabuddhyā |  
 52591 tadalamabhimatā matirmamāstu  
 52592 prakṛtamimaṃ vyavahāramācarāmi || 46 ||  
 52593  
 52594 nanu niyate racanāṃ draṣṭuṃ viharatastava tatrābhiniveśātpunaḥ  
 52595 pūrvavadapsaromanorathānugamanādisaṃsārāpattirityāśaṅkya  
 52596 dṛḍhataratattvajñānabādhitānuvṛttimātravānna  
 52597 pūrvavadabhiniveśaprasaktirityāha - yaditi |  
 52598 yadyasmātkāraṇādahamekabhāvabuddhyā eka evātmā bhāvaḥ paramārthasatyo  
 52599 nānyaditi dṛḍhaniścayena  
 52600 yaccaritramatīsubhagamatyantaśubhāvahamāryairanyaiśca jīvanmuktaiḥ sevitaṃ  
 52601 tadeva sthiraṃ yathā syāttathā anuyāmyanudarāmi na pūrvavanmūḍhavarjitaṃ  
 52602 tattasmāttava mama ca abhimatā pūrvadehajīvanādirūpā matiralaṃ samyagastu  
 52603 nāma na kācittayā kṣatiḥ | tayā prakṛtaṃ  
 52604 prārabdhaśeṣabhojakavyavahāramācarāmi na mūḍhavadabhinivekṣyāmītyarthaḥ ||  
 52605 46 ||  
 52606  
 52607 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe bhā0  
 52608 bhārgavajanmāntarasmarāṇavarṇanaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 52609  
 52610 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 52611 bhārgavajanmāntaravarṇanaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 52612  
 52613  
 52614 pañcadaśaḥ sargaḥ 15  
 52615  
 52616 śrīvāsiṣṭha uvāca |  
 52617  
 52618 vicārayantastattvajñā itī te jāgatīrgatīḥ |  
 52619 samaṅgāyāstaṭāttasmātpraceluścañcalāsavaḥ || 1 ||  
 52620  
 52621 atra tāṃ tanumālokyā śukrasya paridevanam |  
 52622 tannimittaviśeṣoktyā svabhāvaścopadiśyate || 1 ||  
 52623  
 52624 itī prāguktaprakārah jāgatīḥ sāmsārikīrgatīrvicārayantaḥ santaḥ  
 52625 samaṅgātaṭādbhṛgvāśramaṃ prati praceluḥ pracalitāḥ | cañcalāsava ityanena  
 52626 prāṇakriyayaiva teṣāṃ calanopacāro natvātmani kriyāstīti dyotanāya || 1 ||  
 52627  
 52628 kramādākāśamākramya nirgatyāmbudakoṭaraiḥ |  
 52629 saṃprāpuḥ siddhamārgēṇa kṣaṇānmandarakandaram || 2 ||  
 52630  
 52631 ambudakoṭarairmeghacchidraiḥ || 2 ||  
 52632  
 52633 adhityakāyāṃ tasyādrerārdraparṇāvaguṇṭhitām |  
 52634 dadarśa bhārgavaḥ śuṣkāṃ pūrvajanmodbhavāṃ tanuṃ || 3 ||  
 52635  
 52636 adhityakāyāṃ ūrdhvabhāgabhūmau || 3 ||  
 52637  
 52638 uvācedaṃ ca he tāta tanvī tanuriyaṃ hi sā |  
 52639 yā tvayā sukhasaṃbhogaiḥ purā samabhilālītā || 4 ||  
 52640  
 52641 idaṃ vakṣyamāṇaprakāraṃ vākyam | tanvī kṛśā || 4 ||  
 52642  
 52643 iyaṃ sā mattanuryasyāḥ karpūrāgurucandanaiḥ |  
 52644 aṅgamaṅgikṛtasnehā dhātrī ciraemalepayat || 5 ||  
 52645

52646 sukhasaṃbhogairiti yaduktam tatprapañcayati - karpūretyādinā || 5 ||  
 52647  
 52648 iyaṃ sā mattanuryasyā mandārakusumotkaraiḥ |  
 52649 racitā śītalā śayyā merūpavanabhūmiṣu || 6 ||  
 52650  
 52651 iyaṃ sā mattanurmattadevastrīgaṇalālītā |  
 52652 sarisṛpamukhakṣuṇṇā paśya śete dharātale || 7 ||  
 52653  
 52654 sarisṛpamukhaiḥ sarpavṛścikaprabhṛtikīṭaiḥ kṣuṇṇā saṃcūrṇitā | chidriteti  
 52655 yāvat || 7 ||  
 52656  
 52657 candanodyānakhaṇḍeṣu mama tanvā yayānayā |  
 52658 ciraṃ vilasitaṃ seyaṃ śuṣkakaṅkālatāṃ gatā || 8 ||  
 52659  
 52660 candanānāṃ haricandanānāmudyānakhaṇḍeṣu vilasitaṃ kriḍābhīḥ śobhitam |  
 52661 nandanā iti pāṭhe spaṣṭam || 8 ||  
 52662  
 52663 surāṅganāṅgasamsargāduttūṅgānaṅgabhaṅgayā |  
 52664 cetovṛtṭyā rahitayā tanvādya mama śuṣyate || 9 ||  
 52665  
 52666 uttuṅgā anaṅgabhaṅgāḥ kāmatarāṅgā yasyāṃ tathāvidhayā cetovṛtṭyā  
 52667 rahitayā tyaktayā śuṣyate | bhāve laṭ || 9 ||  
 52668  
 52669 teṣu teṣu vilāseṣu tāsu tāsu daśāsu ca |  
 52670 tathā tadbhāvanābandhaḥ kathaṃ svastho'si dehaka || 10 ||  
 52671  
 52672 idānīm dehameva saṃbodhyānuśocati - teṣu teṣvityādinā | teṣu teṣu vicitreṣu  
 52673 avakāseṣu devodyānādipradeṣeṣu | tāsu tāsu vicitrāsu bālyayauvanādidaśāsu |  
 52674 tathā prāgabhūtaprakārāstattatsaundaryālaṃkāra  
 52675 gītaḥśyarativilāsādibhāvanāsaṃbandhā yasya sa tathāvidho bhūtvā saṃprati  
 52676 kathaṃ svastho'si | kutastannānuśocasītyarthaḥ || 10 ||  
 52677  
 52678 hā tano śavanāmāsi tāpasasṃśoṣamāgatā |  
 52679 kaṅkālatāṃ prayātāsi mām bhīṣayasi durbhage || 11 ||  
 52680  
 52681 kaṅkālatāṃ asthimātrāvaśeṣatām || 11 ||  
 52682  
 52683 dehenāhaṃvilāseṣu [alamiti pāṭhaḥ] yenaiva mudito'bhavam |  
 52684 kaṅkālatāmupagatāttasmādeva bibhemyaham || 12 ||  
 52685  
 52686 tārājālasamākāro yatra hāro'bhavatpurā |  
 52687 mamorasi nilīyante tatra paśya pipīlikāḥ || 13 ||  
 52688  
 52689 hāro muktāvalī || 13 ||  
 52690  
 52691 dravatkāñcanakāntena lobhaṃ nītā varāṅganā |  
 52692 yena madvapuṣā tena paśya kaṅkālatohyate || 14 ||  
 52693  
 52694 dravatkāñcanaṃ drutaṃ suvarṇamiva kāntena bhāsureṇa | lobhaṃ  
 52695 kāmabhogaspṛhām | uhyate dhāryate | paśyati punaḥ pitaraṃ pratyuktiḥ || 14 ||  
 52696  
 52697 paśya me vitatāsyena tāpasasṃśuṣkakṛttinā |  
 52698 matkaṅkālakuvaktreṇa vitrāsyante vane mṛgāḥ || 15 ||  
 52699  
 52700 kuvakreṇa vikṛtena mukhena || 15 ||  
 52701  
 52702 paśyāmi saṃśuṣkatayā śavodaradarī mama |  
 52703 prakāśārkāṃsujālena vivekeneva śobhate || 16 ||  
 52704  
 52705 antaḥpraviṣṭatvātprakāśena prakāśamānenārkaṃsujālena śobhate |  
 52706 paśyāmītyasya paśya mṛgo dhāvatītyatreva vākyaṛthaḥ karma || 16 ||  
 52707  
 52708 mattanuḥ pariśuṣkeyaṃ sthitottānācalopale |  
 52709 vairāgyaṃ nayatīvātmatucchatvenāntaraṃ satām || 17 ||  
 52710  
 52711 ātmanaḥ svasyāstucchatvena phalgutvena | kutsitarūpatāpradarśaneneti yāvat |  
 52712 nayatyupadiśatīva || 17 ||  
 52713  
 52714 śabdarūparasasparśagandhalobhādvimuktayā |

52715 nirvikalpasamādhyeva tadetacchuṣyate girau || 18 ||  
 52716  
 52717 gandhāntānām lobhādabhilāṣādvimuktayā mattanvā tadetāvatkālaṃ  
 52718 matparokṣametadidānīm matpratyakṣaṃ ca nirvikalpaḥ samādhirasyāstayeva  
 52719 śuṣyate tapyate || 18 ||  
 52720  
 52721 muktācittapiśācena nūnaṃ sukhamivāsthitaḥ |  
 52722 tanurdaivatabhāṅgebhyo na bibheti manāgapi || 19 ||  
 52723  
 52724 sukhaṃ svasthaṃ | daivatopapāditebhyo bhāṅgebhyovipadbhyaḥ || 19 ||  
 52725  
 52726 saṃśānte cittavetāle yāmānandakalām tanuḥ |  
 52727 yāti tāmapi rājyena jāgatena na gacchati || 20 ||  
 52728  
 52729 ānandasya kalām camatkṛtim | jāgatena trailokyasaṃbandhinā  
 52730 rājyenāpītyanvayaḥ || 20 ||  
 52731  
 52732 paśya viśrāntasaṃdehaṃ vigatāśeṣakautukam |  
 52733 nirastakalanājālaṃ sukhaṃ śete kathaṃ vane || 21 ||  
 52734  
 52735 cittamarkaṭasaṃrambhasaṃkṣubdhaḥ kāyapādapaḥ |  
 52736 tathā vegena calati yathā'mūlānnikṛntati || 22 ||  
 52737  
 52738 saṃrambheṇa kāmādicāpalena saṃkṣubdho na kevalaṃ  
 52739 vivekasadvāsanādisākhāpallavādīnyeva svasya yathā viśātayati tathā calati kiṃtu  
 52740 āmūlādyathā nikṛntati unmūlito bhavati tathā calati |  
 52741 vivekādyanadhikṛtasthāvarādiyoṇiṣveva jīvaṃ pātayatītyarthaḥ || 22 ||  
 52742  
 52743 cittānarthavimukto'drau gajābhraharivigrahaṃ |  
 52744 nādyā paśyati me dehaḥ parānanda iva sthitaḥ | 23 ||  
 52745  
 52746 adrau asminmandare me dehaścittalakṣaṇenānarthena vimuktaḥ sannadya  
 52747 gajānāmabhrairmeghairharibhiḥ siṃhaiśca vigrahaṃ vairaṃ  
 52748 yuyutsāpratigarjanābhigamanādilakṣaṇaṃ na paśyati |  
 52749 prākkautukadarśanaparānande sthita iva yathā prāgbahīḥ kautukadarśanena nandati  
 52750 tathādyā netyarthaḥ | athavā adrau sphaṭikaśilāsu pratibimbitaṃ jagābhraharīnām  
 52751 vigrahaṃ yuddhaṃ mūrtiliṃ vādyā na paśyatītyarthaḥ | nāṭyaṃ paśyati iti pāṭhe tu  
 52752 yathā parānande paramātmāni sthito jīvanmuktaḥ prathamam gajamiva sthūlaṃ  
 52753 abhramiva sūkṣmaṃ harimiva kāraṇaṃ ca vigrahāḥ śarīrāṇi  
 52754 yasmīnstathāvidhamātmānaṭasya nāṭyaṃ paśyati tathā mama deho'pi  
 52755 cittānarthavimuktatvādeva pṛthak sthītena madātmanā asmiñjadrau kvacidravāḥ  
 52756 kvacidabhrāṇi kvacidharayaḥ siṃhamarkaṭādaya iti nānāvigrahamātmānaṭasya  
 52757 nāṭyaṃ paśyatītyarthaḥ || 23 ||  
 52758  
 52759 sarvāśajvarasaṃmohamihikāśaradāgamam |  
 52760 acittatvaṃ vinā nānyacchreyaḥ paśyāmi jantuṣu || 24 ||  
 52761  
 52762 sarve āśārūpā ye jvarāstannidānabhūto yo mohastallakṣaṇāyā mihikāyā  
 52763 abhrabījasya śaradāgamabhūtam | sarvāsāmāsānām diśāṃ vā sarvāsvāśāsu  
 52764 dikṣu vā jvarabhūtāyā mohamihikāyāḥ śaradāgamam | acittatvaṃ manonāśaṃ  
 52765 vinā || 24 ||  
 52766  
 52767 ta eva sukhasaṃbhogasīmāntaṃ samupāgatāḥ |  
 52768 mahādhiyā śāntadhiyo ye yātā vīmanaskatām || 25 ||  
 52769  
 52770 sukhasaṃbhogā hairaṇyagarbhānandāntā viśayasukhabhogāsteṣāṃ sīmāntaṃ  
 52771 paramāvadhiṃ bhūmānandam | aparicchinnaabrahmasākṣātkāratvānmahādhiyā |  
 52772 rāgādidhīkāryopasaṃacchāntadhiyaḥ || 25 ||  
 52773  
 52774 sarvaduḥkhadaśāmuktāṃ saṃsthitāṃ vigatajvarāṃ |  
 52775 diṣṭyā paśyāmyamanānām vane tanumimāmahaṃ || 26 ||  
 52776  
 52777 svadehe jīvanmuktadehasāmyaṃ saṃbhāvyābhinandati - sarveti | diṣṭyā  
 52778 bhāgyodayena || 26 ||  
 52779  
 52780 śrīrāma uvāca |  
 52781  
 52782 bhagavansarvadharmajña bhārgaveṇa tadā kila |  
 52783 subahūnyupabhuktāni śarīrāṇi punaḥpunāḥ || 27 ||

52784  
 52785 rāmasya praśnāśayaḥ spaṣṭaḥ || 27 ||  
 52786  
 52787 bhṛguṇotpādite kāye tattasmimstasya kiṃ punaḥ |  
 52788 mahānatisāyo jātaḥ paridevanameva vā || 28 ||  
 52789  
 52790 tattebhyaḥ śarīrebhyaḥ | tasminkāye kiṃ kasmāddhetoḥ mahān pravṛddhaḥ |  
 52791 atisāyaḥ snehasyeti śeṣaḥ || 28 ||  
 52792  
 52793 śrīvasiṣṭha uvāca |  
 52794  
 52795 śukrasya kalanā rāma yāsau jīvadaśāṃ gatā |  
 52796 karmātmikā samutpannā bhṛgorbhārgavarūpiṇī || 29 ||  
 52797  
 52798 śukrasya  
 52799 sāmpratikagrahapadādhikāropabhogaprayojakaprākkalpānuṣṭhitasatkarmaṇāmutkr  
 52800 āntikāle etatkalpabhāvibhṛgūtpādyāśarīrākāreṇa pariṇatānāṃ  
 52801 tādrśākāravāsanātmanaiva pralaye cīramavasthānādākāśādikrameṇaitatkalpe  
 52802 bhṛguśarīrotpattau annadvārā prāṇāpānapravāheṇa taddhṛdayaṃ praviśya  
 52803 retorūpapariṇāmadvārā  
 52804 cīrābhyāsadr̥ghīkṛtaprāktanakāmakarmavāsanānusāreṇaiva  
 52805 śukradehārambhāttena katipayakarmabhoge'pi bhoktavyaprārabdhakarmanāṃ  
 52806 bahūnāmavaśiṣṭatvādyuktastasminsnehātisāyo na dehāntareṣu  
 52807 tadbhogyakarmanāmanavaśeṣādityāśayenottaraṃ vasiṣṭha āha -  
 52808 śukrasyetyādinā | kalanā prāktanotkrāntikālikī bhāvidehākārakalanā |  
 52809 bhārgavarūpiṇī bhṛgūtpādyadehākārā yā prākkalpe āsīditi śeṣaḥ || 29 ||  
 52810  
 52811 sā hīdaṃprathamatvena samupetya parātpadāt |  
 52812 bhūtākāśapadaṃ prāpya vātavyāvalitā satī || 30 ||  
 52813  
 52814 sā hi saivedānīmauśanasī tanuḥ saṃpanneti pareṇānvayaḥ | kena krameṇa tamāha  
 52815 - idaṃprathamatvenetyādinā |  
 52816 parātpadātpralayakālapariśiṣṭānmāyāśabaleśvarāt idaṃprathamatvena  
 52817 etatkalpiyaprathamāśarīrabhāvena samupetya  
 52818 siktocchūnabījāntaraṅkuraśaktivadiśadāvirbhūya kramādākāśādipadaṃ  
 52819 tattadbhūtasāmyaṃ prāṇavātena vṛṣṭidvārā annādibhāvena vyāvalitā  
 52820 antarbhāvitā satī || 30 ||  
 52821  
 52822 prāṇāpānapravāheṇa praviśya hṛdayaṃ bhṛgoḥ |  
 52823 krameṇa vīryatāmetya saṃpannauśanasī tanuḥ || 31 ||  
 52824  
 52825 prāṇakriyāviśeṣātmanā annagrāsīnā apānapravāheṇa || 31 ||  
 52826  
 52827 vihitabrāhmasaṃskārā tatra sā pituragragā |  
 52828 kālena mahatā prāptā śuṣkakaṅkālarūpatām || 32 ||  
 52829  
 52830 vihitā vidhivadanuṣṭhitā brāhmā brāhmaṇajanmocitā  
 52831 garbhādhānapuṃsavanajātakarmānnaprāśanacaulopanayanādayaḥ saṃskārā  
 52832 yasyām | nahyasaṃskṛtatayā grahādhikāro bhoktuṃ śakyata iti bhāvaḥ || 32 ||  
 52833  
 52834 idaṃprathamamāyātā yadāsau brahmaṇastanuḥ |  
 52835 atastāṃ prati śukreṇa tadā tatparidevitam || 33 ||  
 52836  
 52837 brahmaṇaḥ sakāśāduktarītyā idaṃ prathamam yathā syāttathā yadā  
 52838 yasmāddhetorāyātā ataḥ akāle | pañcamyā api cchāndaso dāpratyayaḥ || 33 ||  
 52839  
 52840 vītarāgo'pyaniccho'pi samaṅgāvīprarūpavān |  
 52841 sa śuśoca tanuṃ śukraḥ svabhāvo hyeṣa dehajaḥ || 34 ||  
 52842  
 52843 jñānino'pi na prārabdhamativartanta ityāśayenāha - vīteti || 34 ||  
 52844  
 52845 jñasyājñasya ca dehasya yāvaddehamayaṃ kramaḥ |  
 52846 lokavadvyavahāro'yaṃ saktyāsaktyāthavā sadā || 35 ||  
 52847  
 52848 yāvaddeham yāvajjīvanaṃ sadā sarvakāle kramo maryādānīyamaḥ na  
 52849 kadācidvyabhicaratītyarthaḥ | jñasya saktyā ajñasya tvasaktyeti viśeṣa ityarthaḥ ||  
 52850 35 ||  
 52851  
 52852 ye pariñātagatayo ye cājñāḥ paśudharmināḥ |

52853 lokasaṃvyavahāreṣu te sthitā lokajālavat || 36 ||  
 52854  
 52855 ata evetaravyavahāreṣvapi tayostulyataivetyāha - ye iti || 36 ||  
 52856  
 52857 vyavahāre yathaivājñastathaivākhilapaṇḍitaḥ |  
 52858 vāsanāmātrabhedo'tra kāraṇaṃ bandhamokṣadam || 37 ||  
 52859  
 52860 tarhi dvayoḥ sāmye ekasya bandho'parasya mokṣa iti viśeṣaḥ kutastatrāha -  
 52861 vāsaneti || 37 ||  
 52862  
 52863 yāvaccharīraṃ tāvaddhi duḥkhe duḥkhaṃ sukhe sukham |  
 52864 asaṃsaktadhiyo dhīrā darśayantyaprabuddhavad || 38 ||  
 52865  
 52866 duḥkhe duḥkhanimittaprāptau | darśayanti viḍambayanti || 38 ||  
 52867  
 52868 sukheṣu sukhitā nityaṃ duḥkhitā duḥkhavṛttiṣu |  
 52869 mahātmāno hi dṛśyante dṛśya evāprabuddhavad || 39 ||  
 52870  
 52871 duḥkhavṛttiṣu duḥkhanimittēṣu duḥkhitā duḥkhitā iva | dṛśye  
 52872 vyavahāraviṣaye evāprabuddhavadvartante svātmatattve tu susthirā  
 52873 nājñavadvartanta ityārthaḥ || 39 ||  
 52874  
 52875 sūryasya pratibimbāni kṣubhyanti na punaḥ sthiram |  
 52876 calācalatayā tajjño lokavṛttiṣu tiṣṭhati || 40 ||  
 52877  
 52878 ekasyaikadaiva sthirāsthiravṛttivirodhavāraṇāya dṛṣṭāntamāha -  
 52879 sūryasyeti | yathā sūryasya jalasthāni pratibimbavapūṃṣyeva kṣubhyanti saṃcalanti  
 52880 natu nabhasthaṃ sthiram bimbavapustadvadityārthaḥ | tvarthe punaḥśabdaḥ || 40 ||  
 52881  
 52882 avasthita iva svasthaḥ pratibimbeṣu bhāskaraḥ |  
 52883 saṃtyaktalokakarmāpi buddha evāprabuddhadhīḥ || 41 ||  
 52884  
 52885 yathā pratibimbeṣvavasthito bhāskaraḥ svastha evāsvastho'bhinnaścala iva bhavati  
 52886 tadvadbuddha eva vyavahārastho'prabuddhadhīrbhavatītyārthaḥ || 41 ||  
 52887  
 52888 muktabuddhindriyo mukto baddhakarmendriyo'pi hi |  
 52889 baddhabuddhindriyo baddho muktakarmendriyo'pi hi || 42 ||  
 52890  
 52891 tarhyajñavadvihitaniṣiddhakarmabhistasya bandho'pi syādityāśaṅkya  
 52892 buddhindriyāsaṅgapūrvakakarmanāmeva bandhakatā nānyeṣāmityāśayenāha ##-  
 52893 | indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate || ityādinā || 42 ||  
 52894  
 52895 sukhaduḥkhadṛṣo loke bandhamokṣadṛśastathā |  
 52896 heturbuddhindriyāṇyeva tejāṃsīva prakāśane || 43 ||  
 52897  
 52898 sukhaduḥkhadṛṣaḥ sukhaduḥkhabhogasya || 43 ||  
 52899  
 52900 bahirlokocitācārastvantarācārarajitaḥ |  
 52901 samo hyatīva tiṣṭha tvaṃ saṃsāntasakalaiṣaṇaḥ || 44 ||  
 52902  
 52903 nanu tarhi mayā kathaṃ stheyaṃ tatrāha - bahiriti | ācārarajitaḥ  
 52904 kūṭasthātmadṛḍhaniṣkriyaḥ | ata eva samo vaiṣamyāśūnyaḥ || 44 ||  
 52905  
 52906 sarvaiṣaṇāvimuktena svātmanātmani tiṣṭhatā |  
 52907 kuru karmāṇi kāryāṇi nūnaṃ dehasya saṃsthiṭiḥ || 45 ||  
 52908  
 52909 eṣaṇā karmaphalāsaṅgastadvimuktena ātmani brahmaṇi tiṣṭhatā  
 52910 pratiṣṭhitenātmanā manasā karmāṇi kuru | nūnamiti hetau | yato dehasya kāryāṇi  
 52911 karmāṇi saṃsthiṭiḥ svabhāva ityārthaḥ | nahi dehabhṛtā śakyaṃ tyaktuṃ  
 52912 karmāṇyaśeṣataḥ iti bhagavatāpyuktaṃ || 45 ||  
 52913  
 52914 ādhivyādhimahāvartagartasaṃsāravartmani |  
 52915 mamatogrāndhakūpe'sminmā patātāpadāyini || 46 ||  
 52916  
 52917 ādhayo mānasaduḥkhāni | vyādhayaḥ śārīraduḥkhāni | mahānta āvartā  
 52918 maraṇajanmabhyāṃ parivartanāni tānyeva gartāḥ śvabhrāṇi yasmiṃstathāvidhe  
 52919 saṃsāravartmani mamatogrāndhakūpe mā pata || 46 ||  
 52920  
 52921 na tvaṃ bhāveṣu no bhāvāstvayi tāmarasekṣaṇa |

52922 śuddhabuddhasvabhāvastvamātmāntaḥ susthiro bhava || 47 ||  
 52923  
 52924 tadapatane upāyamāha - na tvamityādinā | bhāveṣu dṛśyavastuṣu dehādiṣu  
 52925 tiṣṭhasītyarthaḥ | tvayi santīti śeṣaḥ || 47 ||  
 52926  
 52927 tvaṃ brahma hyamalaṃ śuddhaṃ tvaṃ sarvātmā ca sarvakṛt |  
 52928 sarvaṃ śāntamajaṃ viśvaṃ bhāvayanvai sukhī bhava || 48 ||  
 52929  
 52930 bhāvayan vicāreṇānubhavansan || 48 ||  
 52931  
 52932 vyapagatamamatāmahāndhakāraḥ  
 52933 padamamalaṃ vigataiṣaṇaṃ sametya |  
 52934 prabhavasi yadi cetaso mahātmaṃ-  
 52935 stadatidhiye mahate sate namaste || 49 ||  
 52936  
 52937 he mahātman vigataiṣaṇaṃ sakalaiṣaṇānivartakaṃ  
 52938 pūrṇānandamamalamavidyādiśūnyaṃ padaṃ sametya samyaganubhavana prāpya  
 52939 vyapagatamamatāmahāndhakāraḥ saṃścetasaścittasya yadi vadhe prabhavasi  
 52940 samarthaḥ syāstarhi atidhiye aparimitabuddhaye mahate pūrṇāya sate  
 52941 paramārthasatyabrahmabhūtāya te namaḥ | asmadādīnāmapī sadā vandyo  
 52942 bhaviṣyasītyāśayaḥ || 49 ||  
 52943  
 52944 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitipra0 bhārgavopā0  
 52945 bhārgavaparidevanaprasaṅgenopadeśakaraṇaṃ nāma pañcadaśaḥ sargaḥ ||  
 52946 15 ||  
 52947  
 52948 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe sthitiprakaraṇe  
 52949 bhārgavaparidevanaprasaṅgenopadeśakaraṇaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 52950  
 52951  
 52952 ṣoḍaśaḥ sargaḥ 16  
 52953  
 52954 śrīvāsiṣṭha uvāca |  
 52955  
 52956 athākṣipya vacastasya tanayasya tathā bhr̥goḥ |  
 52957 uvāca bhagavānkālo vaco gambhīraniḥsvanaḥ || 1 ||  
 52958  
 52959 kālavākyādgate kāle praveśaḥ svatanau punaḥ |  
 52960 śukrasya daityagurutā jīvanmuktiśca varṇyate || 1 ||  
 52961  
 52962 tathā prāgvarṇitaprakāraṃ bhr̥gostanayasya śukrasya vacaḥ  
 52963 paridevanavākyamākṣipya ayuktatvavarṇanena nirasya || 1 ||  
 52964  
 52965 kāla uvāca |  
 52966  
 52967 samaṅgātāpasīmetāṃ tanuṃ saṃtyajya bhārgava |  
 52968 praviśemāṃ tanuṃ sādho nagarīmiva pārthivaḥ || 2 ||  
 52969  
 52970 kāle pūrvajayā tanvā tapaḥ kṛtvā tayā punaḥ |  
 52971 gurutvamasurendrāṇāṃ kartavyaṃ bhavatānagha || 3 ||  
 52972  
 52973 kāle ādhikārikaprārābhdhodbodhakāle | pūrvajayā idaṃprathamayā || 3 ||  
 52974  
 52975 mahākālpānta āyāte bhavatā bhārgavī tanuḥ |  
 52976 apunargrahaṇāyaisā tyājyā pramlānapuṣpavat || 4 ||  
 52977  
 52978 kadā tarhi sā tyājyā tadāha - mahākālpānte iti | mahataḥ  
 52979 sahasrayugaparimitasya kalpasya brahmadinasyānte | apunargrahaṇāya punaḥ  
 52980 śarīrāntarāgrahaṇāya | upabhuktamlānapuṣpavat || 4 ||  
 52981  
 52982 jīvanmuktapadaṃ prāptastanvā prāktanarūpayā |  
 52983 mahāsurendragurutāṃ kurvaṃstiṣṭha mahāmate || 5 ||  
 52984  
 52985 prāktanarūpayā pūrvakālpārjitakarmārabdhayā || 5 ||  
 52986  
 52987 kalyāṇamastu vāṃ yāmo vayaṃ tvabhimatāṃ diśam |  
 52988 na kiṃcidapi yaccittaṃ yasya nābhimataṃ bhavet || 6 ||  
 52989  
 52990 kalyāṇaṃ śubhaṃ vāṃ yuvābhyāmastu | vayamiti asmado dvayośca

52991 ityekasminbahuvacanamamanucarāsāhityavivakṣayā vā | abhimatāmiti  
 52992 digviśeṣaṇamanabhimatavyāvṛttaye nopāttaṃ  
 52993 pūrṇātmano'nabhimatasyaivāprasiddheḥ | yasya tu cittasyedamabhimatamidam  
 52994 nābhimatamiti vikalpo bhavettadyadanabhimataṃ viḥāyābhimatamupasarpaccittaṃ  
 52995 paryālocyamānaṃ na kiṃcidvasturūpamasti tasmādabhimatāṃ diśamityasya  
 52996 paramapremāspadamātmabhāvāvasthānaṃ yāma iti svāśayasūcanāya  
 52997 viśeṣaṇamupāttamiti darśayannāha - na kiṃciditi || 6 ||  
 52998  
 52999 ityuktvā muñcatorbāṣpaṃ tayoḥ so'ntaradhīyata |  
 53000 taptāṅgyoriva rodasyoḥ samamaṃśubhiraṃśumān || 7 ||  
 53001  
 53002 tayorbhṛguśukrayoḥ snehādbāṣpaṃ muñcatoḥ | śaṣṭhī cānādare iti  
 53003 bhāvalakṣaṇe śaṣṭhī saptamī vā || 7 ||  
 53004  
 53005 gate tasminbhagavati kṛtānte bhavitavyatām |  
 53006 vicārya bhārgavo'bhedyaṃ niyaterniyatām gatim || 8 ||  
 53007  
 53008 kṛtānte kāle | bhavitavyatāmavaśyabhāvikarmagatim | niyaterīśvarecchāyā  
 53009 niyatāmanivāryaṃ gatim ca vicāryetyarthaḥ || 8 ||  
 53010  
 53011 kālakāraṇasaṃśuṣkāṃ bhāvipuṣpaśubhodayām [phalodayāmiti  
 53012 pāṭhaḥ] |  
 53013 viveśa tām tanuṃ bālām sulatāmiva mādhaveḥ || 9 ||  
 53014  
 53015 kālāścirakālo hemantaśiśirakālāśca tena kāraṇena nimittena saṃśuṣkāṃ |  
 53016 mādhave vasantaḥ || 9 ||  
 53017  
 53018 sā brāhmaṇītanurbhūmau vivarṇavadanāṅgikā |  
 53019 papāta kampitā tūrṇaṃ chinnamūlā latā yathā || 10 ||  
 53020  
 53021 sā vāsudevābhidhānā samaṅgā tāpasatanuḥ || 10 ||  
 53022  
 53023 tasyāṃ praviṣṭajīvāyāṃ putratānvāṃ mahāmuniḥ |  
 53024 cakārāpyāyanaṃ mantraiḥ sa kamaṇḍaluvāribhiḥ || 11 ||  
 53025  
 53026 tasyāṃ śukrākhyāyāṃ putratānvāṃ praviṣṭo jīvo yasyāṃ tathāvidhāyāṃ  
 53027 satyāṃ || 11 ||  
 53028  
 53029 sarvā nāḍyastatastanvāstasyāḥ pūrṇā virejire |  
 53030 saritaḥ prāvṛṣṣivāmbupūrapūritakoṭarāḥ || 12 ||  
 53031  
 53032 tataḥ āpyāyanānantaram || 12 ||  
 53033  
 53034 nalinī prāvṛṣṣivāsau madhāviva navā latā |  
 53035 yadā pūrṇā tadā tasyāḥ prāntāḥ pallavitā babhuḥ || 13 ||  
 53036  
 53037 prāntā aṅgulinakhakeśādayaḥ pallavitāḥ pallavavannirgatāḥ santo babhuḥ || 13 ||  
 53038  
 53039 atha śukraḥ samuttasthau vahatprāṇasamīraṇaḥ |  
 53040 rasamārutasamīyogādāpūrṇa iva vāridaḥ || 14 ||  
 53041  
 53042 rasasya jalasya mārutasya purovātasya ca samīyogāt || 14 ||  
 53043  
 53044 puro'bhivādayāmāsa pitaraṃ pāvanākṛtim |  
 53045 prathamollāsito meghaḥ staniteneva parvatam || 15 ||  
 53046  
 53047 staniteneveti dṛṣṭāntabalānnāmagotrakīrtanapūrvakatā abhivādane gamyate || 15 ||  
 53048  
 53049 pitātha prāktanīm tanvā ālilingākṛtim tataḥ |  
 53050 snehādravṛttirjaladaścirādadrītaṭīmiva || 16 ||  
 53051  
 53052 tanvāḥ putratānvāḥ | śoṣaviśīrṇākṛtyapekṣayā prāktanīm |  
 53053 pūrvavadyauvanasaundaryādiśālinīmiti yāvat || ākṛtim ākāram || 16 ||  
 53054  
 53055 bhṛguradarśa sasnehaṃ prāktanīm tānavīm tanuṃ |  
 53056 matto jāteyamityāsthām hasannapi mahāmatih || 17 ||  
 53057  
 53058 bālatvāttanuḥ sūkṣmā saiva tānavī tām tanuṃ putradeham | tattvadṛśā  
 53059 anaucityacintanāddhasannapi | cakāreti śeṣaḥ || 17 ||

53060  
 53061 matputro'yamiti sneho bhṛgumapyaharattadā |  
 53062 paramātmīyatā dehe yāvadākṛtibhāvinī || 18 ||  
 53063  
 53064 yāvadākṛti yāvajjīvaṃ bhāvinī | āvaśyake ṇiniḥ |  
 53065 prārabdhaprābalyādavaśyabhāvinītyarthaḥ || 18 ||  
 53066  
 53067 babhūvatuḥ pitāputrau tāvathānyonyaśobhitau |  
 53068 niśāvasānamuditāvarkapadmākārāviva || 19 ||  
 53069  
 53070 cirasaṃgamasambaddhāviva cakrāhvadampatī |  
 53071 ghanāgamanasasnehau mayūrajaladāviva || 20 ||  
 53072  
 53073 cakrāhvadampatī cakravākajāyāpatī | ghanaśabdena tatkālo lakṣyate |  
 53074 babhūvaturityanuṣaṅgaḥ || 20 ||  
 53075  
 53076 cirakāladr̥ḍhotkaṇṭhau tulyayogyatayā tayā |  
 53077 sthitvā tatra muhūrtaṃ tāvathotthāya mahāmatī || 21 ||  
 53078  
 53079 cirakālaviyogāddr̥ḍhikṛtasamāgamotkaṇṭhau | tayā jagatprasiddhayā  
 53080 varṇitarūpayā ca tulyānandabharayogyatayā muhūrtaṃ sthitvā jaḍhībhūya || 21 ||  
 53081  
 53082 samaṅgādvijadehaṃ taṃ bhasmasāttatra cakratuḥ |  
 53083 ko hi nāma jagajjātamācāraṃ nānutiṣṭhati || 22 ||  
 53084  
 53085 ācāraṃ sadācāraṃ | tathācācāraparipālanameva dāhādiphalaṃ na  
 53086 phalāntaramatretyarthaḥ || 22 ||  
 53087  
 53088 evaṃ tau kānane tasminpāvane bhṛgubhārgavau |  
 53089 saṃsthitau tāpasau dīptau divīva śaśibhāskarau || 23 ||  
 53090  
 53091 ceraturjñātaviijñeyau jīvanmuktau jagadgurū |  
 53092 deśakāladaśaugheṣu susamau susthirau tataḥ || 24 ||  
 53093  
 53094 deśakālānāṃ śubhāśubhādidaśaugheṣu samau harṣaviṣādavaiṣamyarahitau |  
 53095 yataḥ svarūpe susthirāvitīyārthaḥ || 24 ||  
 53096  
 53097 athāsuragurutvaṃ sa śukraḥ kālena labdhavān |  
 53098 bhṛgurapyātmano yogye pade'tiṣṭhadanāmāye || 25 ||  
 53099  
 53100 asuragurutvagrahaṇaṃ grahādhikārasyāpyupalakṣaṇaṃ | pade prājāpatyādhikāre ||  
 53101 25 ||  
 53102  
 53103 śukro'sau prathamamiti krameṇa jāta-  
 53104 stasmātsatparamapadādudārakīrtiḥ |  
 53105 svenāśu smṛtipadavibhrameṇa paścā-  
 53106 danyeṣu pravilulito daśāntareṣu || 26 ||  
 53107  
 53108 uktāṃ śukragatiṃ saṃkṣipyopasaṃharati - śukra iti | svena svīyena  
 53109 smṛtipadaṃ punaḥ punaḥ smaraṇārūḍhā apsarāstatprayuktena  
 53110 manorājyavibhrameṇa || 26 ||  
 53111  
 53112 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaraṇe  
 53113 bhārga0 śukrasya punarjīvanaṃ nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 53114  
 53115 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāprakāśe sthitiprakaraṇe śukrasya  
 53116 punarjīvanaṃ nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 53117  
 53118 saptadaśaḥ sargaḥ 17  
 53119  
 53120 śrīrāma uvāca |  
 53121  
 53122 bhagavanbhṛguputrasya pratibhāsānubhūtitāḥ |  
 53123 yathaiṣā saphalā jātā tathānyasya na kiṃ bhavet || 1 ||  
 53124  
 53125 śuddhānāmiha cittānāṃ satyasamkalpatocyate |  
 53126 vāsanādr̥ṣṭatulyatve melanaṃ ca parasparam || 1 ||  
 53127  
 53128 nanu śukrasyāpsaraḥ svargādimanorājyasya ciraṃ bhogena



53129 sāphalayamivānyeṣāmapī tasya tathātvam kiṃ na syāditi rāmaḥ śaṅkate -  
 53130 bhagavanniti | yā bhānorathikī pratibhā saiṣā yathā svargādyanubhūtitāḥ saphalā  
 53131 jātā tathā anyeṣāmapī kiṃ na bhavedityanvayaḥ || 1 ||  
 53132  
 53133 śrīvasiṣṭha uvāca |  
 53134  
 53135 iyaṃ prathamamutpannā sā tanurbrahmaṇaḥ padāt |  
 53136 śuddhā jātirbhārgavasya nānyajanmakalāṅkitā || 2 ||  
 53137  
 53138 pratibhānām phalopabhogasaṃvādena saphalatve dvau hetū satyasaṃkalpatvayogyā  
 53139 cittaśuddhiḥ utkrāntikālodbuddhaparipakvabhāvibhogapradakarmodbhāvitatvaṃ ca |  
 53140 tatrādyam śukrasya darśayansamādhatte - iyaṃ prathamamityādinā | śukrasya  
 53141 prāṅkalpiyasarvadoṣāṇām taccaramajanmānuṣṭhitakarmopāsanaḥ  
 53142 kṣayādasminkalpe seyaṃ tanuḥ  
 53143 prathamamutpannetyetatkalpiyadoṣāprasakterbrahmaṇaḥ  
 53144 padādevādhikārabhogārthaṃ dhātuḥ saṃkalpājātatvena  
 53145 tatsaṃkalpikadoṣasyāprasakterubhayakulaśuddhā brāhmaṇajātiriti  
 53146 bijagarbhajātyādidoṣasyāpyaprasakternāsatyasaṃkalpatāprāptirityanyebhyo'sya  
 53147 viśeṣa ityārthaḥ || 2 ||  
 53148  
 53149 sarvaiṣaṇānām saṃśāntau śuddhacittasya yā sthitiḥ |  
 53150 tatsatyamucyate saiṣā vimalā cidudāhṛtā || 3 ||  
 53151  
 53152 anyeṣāṃ brahmaavidāmapi satyasaṃkalpatve rāgādidoṣakṣayaprayuktaśuddhyā  
 53153 cittasya satyātmabhāvāpattireva heturityāśayenāha - sarvaiṣaṇānāmiti || 3 ||  
 53154  
 53155 manonirmalasattvātma yadbhāvayati yādṛśam |  
 53156 tattathāśu bhavatyeva yathāvarto bhavetpayāḥ || 4 ||  
 53157  
 53158 yathā bhṛgusutasyaiva bibhramaḥ protthitaḥ [sotthitaḥ iti pāṭhaḥ]  
 53159 svayam |  
 53160 pratyekamapyevameva dṛṣṭānto'tra bhṛgoḥ sutaḥ || 5 ||  
 53161  
 53162 anyeṣāṃ cittaśuddhyabhāvātsatyasaṃkalpatvāsiddhyā ādyakalpāsaṃbhave'pi  
 53163 dvitīyakalpānusārātprāktanamaraṇodbuddhakarmavāsanādyanugūṇasukhaduḥkhabh  
 53164 ogānukūlajagatpratibhāse śukrasāmyamastyevetyāśayenāha - yatheti || 5 ||  
 53165  
 53166 bijasthāṅkurapatrādi svaṃ camatkurute yathā |  
 53167 sarveṣāṃ bhūtasāṅghānām bhramakhaṇḍāstathaiva hi || 6 ||  
 53168  
 53169 bhramakhaṇḍā bhrāntikṛtadvaitavibhāgāḥ || 6 ||  
 53170  
 53171 yadidaṃ dṛśyate viśvamevamevākhiḷaṃ jagat |  
 53172 pratyekamuditam mithyā mithyaivāstamupaiti ca || 7 ||  
 53173  
 53174 dṛśyate asmābhiriti śeṣaḥ | pratyekaṃ pratijīvam || 7 ||  
 53175  
 53176 nāstameti nacodeti jagatkiṃcana kasyacit |  
 53177 bhrāntimātramidaṃ māyāmugdheva pariṇībhate || 8 ||  
 53178  
 53179 paramārthadṛśā tvāha - nāstamiti | mugdhā unmatteva || 8 ||  
 53180  
 53181 yathā saṃpratibhāsaṣṭhaḥ svayaṃ saṃsāraḥkhaṇḍakaḥ |  
 53182 tathā teṣāṃ sahasrāṇi mithyā dṛṣṭāni santi hi || 9 ||  
 53183  
 53184 ekaikasyāpi jīvasyānekaṃ jagadanubhavasiddhamityāha - yatheti | saṃprati  
 53185 jāgare bhāso'paroṣāvabhāsaṣṭhaḥ | asmākamiti śeṣaḥ |  
 53186 teṣāṃ saṃsāraḥkhaṇḍānām | santi svapnabhramādāvityārthaḥ | athavā yadi  
 53187 pratijīvam saṃsārāḥ pratyekamuditāstarhi kuto na bhāsaṇa ityā cet bhāsaṇa evetyāha  
 53188 - yatheti | samyakpratibhāsaḥ sphuṭānubhavasatsthaḥ asmākamiti śeṣaḥ |  
 53189 teṣāṃ jīvāntarāṇām sahasrāṇi saṃsārāṇāmiti śeṣaḥ || 9 ||  
 53190  
 53191 svapnasaṃkalpanagaravyavahārāḥ parasparam |  
 53192 pṛthaggyathā na dṛśyante tathaite saṃsṛtibhramāḥ || 10 ||  
 53193  
 53194 tarhi sarvaiḥ parasparam saṃsārāḥ pṛthakkuto na dṛśyante tatrāha -  
 53195 svapneti | yathānyasya svapno'nyairna dṛśyate tadvadityārthaḥ || 10 ||  
 53196  
 53197 evaṃ nagaravṛndāni nabhassaṃkalparūpiṇi |

53198 santi tāni na dṛśyante mithyājñānadṛśaṃ vinā || 11 ||  
 53199  
 53200 piśācayakṣarakṣāṃsi santyevamrūpakāṇi ha |  
 53201 saṃkalpamātradehāni sukhaduḥkhamayāni ca || 12 ||  
 53202  
 53203 evameva vayaṃ ceme saṃpannā raghunandana |  
 53204 svasaṃkalpātmaakārā mithyāsatyatvabhāvinaḥ || 13 ||  
 53205  
 53206 evameva śukravadeva || 13 ||  
 53207  
 53208 evamrūpaiva hi pare vidyate sargasamtatiḥ |  
 53209 na vāstavi vastutā tu saṃsthitaivamavastuni || 14 ||  
 53210  
 53211 vyaṣṭeḥ pare hiraṇyagarbhe'pi evamandhaparamparayaiva saṃsthitā || 14 ||  
 53212  
 53213 pratyekamuditam viśvamevameva mughaiva hi |  
 53214 vanagulmakarūpeṇa vasaṇtaikaraso yathā || 15 ||  
 53215  
 53216 sarvajīvajagadākāreṇa brahmaivoditamityāha - pratyekamiti || 15 ||  
 53217  
 53218 prathamoyaṃ svasaṃkalpaḥ prathāmabhyāgato yathā |  
 53219 tathātiparamārthena dṛṣṭenettam vibhāvyaṭe || 16 ||  
 53220  
 53221 prāthamikaḥ svasaṃkalpa eva jagadākāraprathāmabhyāgata iti katham jñāyate  
 53222 tatrāha - prathama iti | tattvadarśanena jñāyata ityārthaḥ || 16 ||  
 53223  
 53224 pratyekamuditam cittam svasvabhāvodarasthitam |  
 53225 idamittam samārambham jagatpaśyanvināśyati || 17 ||  
 53226  
 53227 svasya svabhāvaḥ anādyajñānam tadudarasthitam cittameva jagaditi  
 53228 paśyanvināśyati svayamityārthaḥ || 17 ||  
 53229  
 53230 pratibhāsavasādaṣṭi nāṣṭi vaṣṭvavalokaṇāt |  
 53231 dīrghaṣvaṇo jagajjālamālānam cittadantinaḥ || 18 ||  
 53232  
 53233 tathāca pratibhāsaakālikyeva jagatsattā na vāṣṭavādhiṣṭhānadarśane  
 53234 sthātumarhatityāha - pratibhāṣeti || 18 ||  
 53235  
 53236 citsattaiva jagatsattā jagatsattaiva cittakam |  
 53237 ekābhāvāddvayornāṣaḥ sa ca satyavicāraṇāt || 19 ||  
 53238  
 53239 tarhi jagati kiṃ prākpratibhātā sattā atyantāṣaṭi netyāha - citsattaiveti |  
 53240 cittasattaiva hi jagat iti pāṭhe ālānam cittadantina iti yaduktam tadāśayaṃ  
 53241 sphuṭayati - cittasattaiveti | tatphalamāha - ekābhāvāditi || 19 ||  
 53242  
 53243  
 53244  
 53245 śuddhasya pratibhāso hi satyo bhavati cetasaḥ |  
 53246 pramārjanādiva maṇermalinasyeha yukṭitaḥ || 20 ||  
 53247  
 53248 cittasattayā jagatsattā kva dṛṣṭeti cecchuddhacittānām satyasamkalpotthe vastuni  
 53249 dṛṣṭetyāśayenāha - śuddhasyeti | maṇeḥ pramārjanānmaṇikāryasya  
 53250 prakāśaviṣanirharaṇāderivetyārthaḥ | yukṭita upāyataḥ || 20 ||  
 53251  
 53252 ciramekadṛḍhābhyāśacchuddhirbhavati cetasaḥ |  
 53253 anākraṇṭasya saṃkalpaiḥ pratibhodeti cetasaḥ || 21 ||  
 53254  
 53255 ekadṛḍhābhyāśa aikāgryadārḍhyābhyāśaḥ | pratibhā  
 53256 svacchatāprayukṭabhāṣvaratā || 21 ||  
 53257  
 53258 suvarṇam na sthitiṃ yāti malavatyaṃśuke yathā |  
 53259 ekā dṛṣṭiḥ sthitiṃ yāti na mlāne cittake tathā || 22 ||  
 53260  
 53261 suvarṇam śobhanavarṇam rañjakadravyam drutasvarṇam vā | malavatyaṃśuke  
 53262 malinavastre | ekā dṛṣṭiradvaitātmaajñānam || 22 ||  
 53263  
 53264 śrīrāma uvāca |  
 53265  
 53266 pratibhāṣātmani jagatyete kālakriyākramāḥ |

53267 sodayāstamayā jātāḥ kathaṃ śukrasya cetasaḥ || 23 ||  
 53268  
 53269 vāsanānusārī jagadbhrama ityuktaṃ tatrānanubhūte  
 53270 svargāpsarojanmaparamparādivaicitryakrame vāsanārūpabījāsambhavācchukrasya  
 53271 kathaṃ tadāropakramaḥ saṃpanna ityāśayena rāmaḥ prcchati -  
 53272 pratibhāsātmanīti | śukrasya cetasaścittasya pratibhāsātmani  
 53273 prātibhāsikakalpanātmake jagati kathaṃ kena hetunā jātāḥ || sodayāstamayā  
 53274 ityanena pratibhāsodayāstamayayoḥ pratibhāsakāle grahaṇāyogādapratibhāsakāle  
 53275 ca taylorapyanubhavāsiddheḥ sutarāṃ tadgocaravāsanā'siddhistadasiddhau  
 53276 kramasyāpyasiddhirityāśayaḥ sūcitaḥ || 23 ||  
 53277  
 53278 śrīvasiṣṭha uvāca |  
 53279  
 53280 yādṛgjjagadidaṃ dṛṣṭaṃ śukreṇa pitṛśāstrataḥ |  
 53281 tādṛkkasya sthitaṃ citte mayūrāṇḍe mayūravat || 24 ||  
 53282  
 53283 pitṛtaḥ pitṛjanyacakṣurādivaśātpitṛvākyācca | śāstrataḥ  
 53284 śrutismṛtyādibhyaśca yādṛk  
 53285 yādṛśotpattināśādiviśiṣṭamastītyavagatamaihikaṃ pāralaukikaṃ ca tasya citte  
 53286 tādṛgeva saṃskārarūpeṇa sthitam | tathāca  
 53287 pitṛśāstrādipramāṇatadābhāsaireva [pramāṇatayābhāsaiḥ iti  
 53288 pāṭhaḥ] vāsanodayastasyāpyāsīdevetyarthaḥ |  
 53289 utpattināśakramagocarasaṃskāraḥ sāksiṇaiva setsyatīti bhāvaḥ || 24 ||  
 53290  
 53291 svabhāvakośasthamidaṃ tadetena kramoditam |  
 53292 bījenāṅkurapatrādilatāpuṣpaphalaṃ yathā || 25 ||  
 53293  
 53294 svabhāvakośaścidadhiṣṭhitā sajīvā avidyā | etena pitṛśāstranimittena || 25 ||  
 53295  
 53296 jīvo yadvāsanābaddhastadevāntaḥ prapaśyati |  
 53297 svarūpaṃ cātra dṛṣṭānto dirghasvapnastvidaṃ jagat || 26 ||  
 53298  
 53299 svarūpaṃ svapne svakalpitaṃ śarīram | nanu nāyaṃ svapno netyāha - dīrgheti ||  
 53300 26 ||  
 53301  
 53302 pratyekamudito rāma nūnaṃ saṃsṛtikhaṇḍakaḥ |  
 53303 rātrau sainyanarasvapnajālavatsvātmani sphuṭaḥ || 27 ||  
 53304  
 53305 yathā sainyasthā narā divā sainyavāsanānvāsītā rātrau svapne pratyekaṃ sainyaṃ  
 53306 svasvavāsanākalpitaṃ nānāsainyaṃ paśyanto'pi aikyaṃ manyante tadvadityarthaḥ ||  
 53307 27 ||  
 53308  
 53309 śrīrāma uvāca |  
 53310  
 53311 eṣa saṃsṛtikhaṇḍottho mithaḥ sa milati svayam |  
 53312 no vā milati tanme tvam yathāvadvaktumarhasi || 28 ||  
 53313  
 53314 nanvevaṃ sati narastadiyasamsāraśca parairna draṣṭuṃ śakyata iti gurūṇaṃ  
 53315 śiṣyoddhārāya pravṛttiḥ śāstrapraṇayanaṃ ca svaprakṛtaparopakāra iva na  
 53316 śiṣyaṃ prāpnuyāt tathā copadeśālābhācchiṣyasyānirmokṣaprāptau tulyayuktyā  
 53317 gurorapi svagurorupadeśālābhādanirmokṣadoṣānirmokṣa iti mūlaghātinyeveyaṃ  
 53318 kalpanetyāśayena rāmaḥ prcchati - eṣa iti | yadi na milati tadoktadoṣaḥ yadi  
 53319 milati tarhi sādharmaṇo'yaṃ saṃsāro naikaikasya jñānena bādhituṃ śakya  
 53320 ityubhayataspāśā rajjirityāśayaḥ || 28 ||  
 53321  
 53322 śrīvasiṣṭha uvāca |  
 53323  
 53324 malinaṃ hi mano'vīryaṃ na mithaḥ śleṣamarhati |  
 53325 ayo'yasi ca saṃtapte śuddhe taptaṃ tu liyate || 29 ||  
 53326  
 53327 doṣadvayāsparśāya vyavasthayottaramāha - malinamiti | ayaṃ bhavaḥ -  
 53328 malinaṃ hi manaḥ śuddhe manasi mithaḥ parasparasamśleṣaṃ melanaṃ nārhati |  
 53329 kutaḥ yataḥ avīryaṃ śuddhamelanayogyasaukṣmyasāmarthyahinaṃ | taptaṃ  
 53330 kaśāyapācanaśuddhaṃ tu saṃtapte ayasi saṃtaptamaya iva liyate aikyaṃ gacchati |  
 53331 yatastatsamādhiḥjñābhyastasaūkṣmyeṇa savīryamityāśayaḥ | tathāca  
 53332 savīryatvādeva devānāṃ parakīyasvapnapraveśena varadānānugraha iva  
 53333 śiṣyamaṇaḥkalpitajagadantaḥpraveśena bodhanasamarthameveti nādyo doṣaḥ |  
 53334 sādharmaṇatvānabhyupagamāna dvitīyadoṣo'pīti bhāvaḥ || 29 ||  
 53335

53336 cittatattvāni śuddhāni saṃmilanti parasparam |  
 53337 ekarūpāni toyāni yāntyaikyam nāvilāni hi || 30 ||  
 53338  
 53339 śuddhirhi cittasya vivāsanatva-  
 53340 mabhūtasamvedanamekarūpam |  
 53341 tasyāśu śuddhyāṃ bhavati prabuddha-  
 53342 stanmātrayuktyā parasamgameti || 31 ||  
 53343  
 53344 cittaśuddheḥ parāṃ kāṣṭhāṃ darśayamstatprāptyaiva tattvajñatā dṛḍhā  
 53345 paramaprāptiśca pratiṣṭhitā bhavati nānyathetyupasaṃharati - śuddhirhīti |  
 53346 vivāsanatvamātyantikavāsanākṣaya eva cittasya paramā śuddhirityarthaḥ | tasya  
 53347 cittasya tanmātrasya tādrśacinmātrapariśeṣalakṣaṇaśuddhimātrasya yuktyā  
 53348 lābhena pareṇa paramakaivalyātmanā saṅgam mokṣameti yāvat || 31 ||  
 53349  
 53350 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 sthi0 bhārgavopākhyāne  
 53351 manorājyasammelanam nāma saptadaśaḥ sargaḥ || 17 ||  
 53352  
 53353 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 53354 manorājyasammelanam nāma saptadaśaḥ sargaḥ || 17 ||  
 53355  
 53356 aṣṭādaśaḥ sargaḥ 18  
 53357  
 53358 śrīvāsiṣṭha uvāca |  
 53359  
 53360 sarvasaṃsṛtikhaṇḍeṣu bhūtabījakalātmanaḥ |  
 53361 tanmātrapratibhāsasya pratibhāseṇa bhinnatā || 1 ||  
 53362  
 53363 malinānāṃ tu malinairyogo'vasthāviśodhataḥ |  
 53364 tanmātrayuktirvijñasya paraśaṅgaśca varṇyate || 1 ||  
 53365  
 53366 śuddhamanorājyasya śuddhaimalinaiśca sammelanaprakāra uktaḥ | idānīm  
 53367 malinānāṃ malinairmelanaprakāraṃ jāgradādyavasthānāṃ  
 53368 draṣṭṛdr̥śyādīnāṃ ca viśodhanena caramaślokoktatatanmātrayuktim  
 53369 [yuktitayā iti pāṭhaḥ] tayā paraśaṅgaprāptim ca vyutpādayitum  
 53370 prāguktaṃ  
 53371 jāgradādiprapañcabhedamasādhāraṇasvātmapratibhāsādhīnapratibhāseṇa  
 53372 sādhayati - sarveti | sarveṣāṃ jīvanāṃ svasvakalpitasam̐sṛtirūpeṣu  
 53373 sṛṣṭisaṃsṛteḥ khaṇḍeṣu śakaleṣu bhūtātmanaḥ sthūlasya bījātmanaḥ  
 53374 sūkṣmasya kalanaṃ kalā līṅgabhāvonmukhatā tadātmanaḥ kāraṇarūpasya  
 53375 prapañcasya pratijīvaṃ bhinnatā yuktā sā sa eva tanmātraḥ pratibhāsate nānyaditi  
 53376 tanmātrapratibhāsaḥ svaprakāśacidekarasa ātmā tasya pratibhāseṇa  
 53377 pratinīyatākāraikalpanayā na vastuvṛttyetyarthaḥ || 1 ||  
 53378  
 53379 pravṛttirvā nivṛttirvā tanmātrāvṛttipūrvakam |  
 53380 sarvasya jīvajātasya suṣuptatvādanantaram || 2 ||  
 53381  
 53382 tatkuto'vagamyate tatrāha - pravṛttirīti | yataḥ sarvasya jīvajātasya  
 53383 suṣuptatvādanantaramavyavahitottarakṣaṇe hyanādīdvaitavyavahārā yayā  
 53384 pravṛttirvā ca svapne jāgare ca vananadyādyabhimukhī pravṛttistato nivṛtṭiḥ  
 53385 parāvṛttirvā sā sarvāpi tanmātrasya cidekarasasya yā  
 53386 āsamantādvṛttirvyāptistatpūrvakameva prasiddhā ato hetorityarthaḥ || 2 ||  
 53387  
 53388 pravṛttibhājo ye jīvāste tanmātrapradarśinaḥ |  
 53389 tanmātraikatayā sargānmithaḥ paśyanti kalpitān || 3 ||  
 53390  
 53391 pravṛttim bhajante vyavaharanti ye ye jīvāste sarve'pi tanmātreṇa cinmātreṇaiva  
 53392 pradarśinaḥ arthaprakāśavanto nānyena jyotiṣā | astvevaṃ tathāpi  
 53393 kathamanyasyānyamanorājyaprapañcadarśanasiddhistatrāha - tanmātreṇi |  
 53394 tanmātrasya svasvasākṣicinnmātrasyopādhimelanena brahmaikyadārḍhyena vā  
 53395 ekatayā ekatvaprapṛtyā mithaḥ parasparasargānpaśyanti nānyathetyarthaḥ || 3 ||  
 53396  
 53397 tanmātraikyapraṇālena citrāḥ sargajalāśayāḥ |  
 53398 parasparam saṃmilanti ghanatām yānti cābhitaḥ || 4 ||  
 53399  
 53400 uktalakṣaṇena cinmātraikapraṇālena | ekamārgeneti yāvat | ghanatām  
 53401 parakīyavyavahārasamvādādinā satyatābhrāntidārḍhyānnivīḍatām || 4 ||  
 53402  
 53403 kecitpr̥thaksthitigatāḥ pr̥thageva layam gatāḥ |  
 53404 kecinmithaḥ saṃmilatā jagadguṇjā sthitākṣatā || 5 ||

53405  
 53406 pr̥thaksargāntaramelanam vinaiva kecinmithaḥ saṃvalitāḥ evaṃrītyā jagat  
 53407 brahmāṇḍam tallakṣaṇā guṇjā prasiddhā || 5 ||  
 53408  
 53409 jagadguṇjāsahasrāṇi yatrāsamkhyānyaṇāvaṇau |  
 53410 aparasparalagnāni kānaṇam brahma nāma tat || 6 ||  
 53411  
 53412 aṇāvaṇau pratiparamāṇu | brahma māyāsabalam | kānaṇam vanam || 6 ||  
 53413  
 53414 mithaḥ saṃmilanenaitā ghanatām samupāgatāḥ |  
 53415 yadyadyatra yathā rūḍham tattatpaśyati netarat || 7 ||  
 53416  
 53417 etā jagadguṇjāḥ ghanatām nivṛḍibhāvātsādhāraṇavyavahārayogyatām | kiṃ  
 53418 sarvabhāvāḥ sarveṣāṃ darśanayogyā netyāha - yadyaditi | yāvatām  
 53419 prāṇinām yādṛśakarmabhogānukūlam yatra yathā rūḍham tatra tāvadeva  
 53420 paśyati netarat | deśāntariyam lokāntariyamityarthaḥ || 7 ||  
 53421  
 53422 vartamānaṃ manorājyam naiṣphalyam samupāgatā |  
 53423 sā kṛttirmanaso jñeyā tasya jīvaparamparā || 8 ||  
 53424  
 53425 ata eva cittabhedastadupādhi jīvabhedaśca siddhyatītyāśayenāha -  
 53426 vartamānamiti | ekasya manaso manontare vartamānaṃ manorājyam prati  
 53427 naiṣphalyam taddarśanopabhogādyasamarthatālakṣaṇām niṣphalatām samupāgatā  
 53428 yā sthitiḥ saiva kṛttirvicchittirmanobhedaheturjñeyetyarthaḥ | tasyā eva  
 53429 sakāśāj jīvaparamparā jīvabhedaḥ api jñeyā ityanuśajyate || 8 ||  
 53430  
 53431 parasparam saṃmilatām sargāṇām rūḍhabhāvinām |  
 53432 dehasattā bhṛṣam rūḍhā dehābhāvastu vismṛtiḥ || 9 ||  
 53433  
 53434 evaṃ vibhinna manorājyarūpāṇām sargāṇām tulyakarmavāsanādinām  
 53435 yugapatphalaunmukhyena melanena vyaṣṭisamaṣṭisthūladehasattāpi nirūḍhā jñeyā  
 53436 tadvismṛtau tu dehābhāva eva svābhāvika ityarthaḥ || 9 ||  
 53437  
 53438 dehatvaparirūḍhatvācciddhemnā vismṛtātmanā |  
 53439 mithyānubhūta'vidyā tu śuddhā kaṭakatāmitā || 10 ||  
 53440  
 53441 sthūladehabhāve nirūḍhe svābhāvikātmasthitirvismṛtā kālpanikī  
 53442 sāṃsārikasthitiḥ svikṛtā cetyāha - dehatveti | cideva hema ciddhema tena  
 53443 vismṛtātmanā śuddhā kevalā kaṭakatāmitā kaṭakatvasadṛśī  
 53444 saṃsāralakṣaṇā avidyā mithyaivānubhūtyetyarthaḥ || 10 ||  
 53445  
 53446 yathā śuddhaḥ prāṇamarutparaprāṇādivedanāt |  
 53447 vetti vedyam manorājyam tathā sargāntarāśrayam || 11 ||  
 53448  
 53449 evamaśuddhānāmapi parasparam kvacinmelanamupapādyā śuddhānām  
 53450 paramanorājyavedane dṛṣṭāntamāha - yatheti | yathā haṭhayogābhyāseṇa  
 53451 śuddhaḥ prāṇamarut parakāyapraveśeṇa paraprāṇānām  
 53452 ādipadāttadiyadehendriyāṇām ca svavaśyatāvedanāttairvedyam śabdādi vetti  
 53453 tathā śuddham mano'pi sargāntarāśrayam manorājyam vettītyarthaḥ || 11 ||  
 53454  
 53455 sarveṣāṃ jīvarāśināmātmāvasthātrayam śritaḥ |  
 53456 jāgratsvapnasuṣuptyākhyamatra deho na kāraṇam || 12 ||  
 53457  
 53458 nanu yadi manorājyānām parasparasammilanādeva sthūladehasattā rūḍhā  
 53459 tarhyasammilane dehābhāvāt netrastham jāgratam vidyātkaṇṭhe svapnam  
 53460 samāviśet | suṣuptam hṛdayastham tu turīyam mūrdhni saṃsthitam || iti  
 53461 śrutibodhitadehapradeśabhedādhinā jāgradādyavasthā api na syurityāśaṅkyāha  
 53462 - sarveṣāmiti | jīvatvasvabhāvādevāvasthātrayakālpanā na dehamapekṣya |  
 53463 jāgratkālpanām vinā dehāśiddhāvanyonyāśrayāpatteḥ | śrutistu  
 53464 parādṛṣṭisiddhadehānuvādena tadekādeśadṛśyatvānna  
 53465 jāgradādiprapaṇcavistāraḥ satya ityevamparā na dehasya taddhetutvapareti bhāvaḥ  
 53466 || 12 ||  
 53467  
 53468 evamātmani jīvatve satyavasthātrayātmani |  
 53469 nacāmbhasīva vicītvamasminkacati dehatā || 13 ||  
 53470  
 53471 ambha eva vīcyādyātmakam prathate iti tattvadarśane sati tataḥ  
 53472 pr̥thagvīcyādivastviva jīva evāvasthātrayātmeti paryālocane'pi na jīvādanyā  
 53473 dehatā vastubhūtā pariśiṣyata ityāha - evamiti || 13 ||

53474  
 53475 citkalāpadamāsādyā suṣuptāntapadasthitam |  
 53476 buddho nivartate jīvo mūḍhaḥ sarge pravartate || 14 ||  
 53477  
 53478 evameva buddhastattvavit suṣuptasyāntamavasānabhūtaṃ yatturyaṃ padaṃ  
 53479 svarūpaṃ tatra sthitam citkalāpadaṃ caitanyaikarasasvabhāvamāsādyā jñānena  
 53480 prāpya jīvabhāvānnivartate | yastu mūḍhaḥ atattvavit sa eva svakalpanayā  
 53481 punardehādyaḥkarakalpanārūpe sarge pravartata ityārthaḥ || 14 ||  
 53482  
 53483 dvayorekasvarūpaiva svasauhārdanidarśanāt |  
 53484 ajñāḥ suṣupto'saṃbuddho jīvaḥ kaścitsa sargabhāk || 15 ||  
 53485  
 53486 tarhi kiṃ jñājñayoḥ suṣuptirapi bhidyate netyāha - dvayoriti | ekasvarūpaiva  
 53487 suṣuptiriti śeṣaḥ | svasyājñasyāpi sauhārdasya saṃprasādasya śrutau  
 53488 niratiśayānandamokṣanidarśanatvenopanyāsāt | tarhi saikasya sargabījamanyasya  
 53489 neti kuto viśeṣatatrāha - ajñā iti | tayormadhye ajñāḥ suṣupto'saṃbuddho  
 53490 vāstavātmaññānahīno dehādyaṭmatābhramavāsanāvāsitaścetyasmādeva  
 53491 viśeṣātsa jīvaḥ sargabhāgityārthaḥ || 15 ||  
 53492  
 53493 sarvagatvāccitaḥ [1] kaścitparasargeṇa nīyate |  
 53494 sarge sarge pṛthagrūpaṃ santi sargāntarāṇyapi || 16 ||  
 53495  
 53496 tatrāpyavāntaraviśeṣamāha - sarvagatvāditi [sargagatvāt ityubhayatra  
 53497 pāṭhaḥ] | nīyate antaḥ praveśyate | pṛthagrūpamiti kriyāviśeṣaṇam || 16 ||  
 53498  
 53499 teṣvapyantasthasargaughāḥ kadalīdalapīṭhavat |  
 53500 sarvasargāntarādūraṃ patrapīvaravṛttimat || 17 ||  
 53501  
 53502 kadalīdalasya pīṭhānyādhārabhūtāstvakkośāstadvadantarantaḥ santītyārthaḥ |  
 53503 brahma tu sarvasargeṣvapyaikarūpyeṇa saṃnihitam kadalīdalamaṇḍapavadityāha ##-  
 53504 adūraṃ bahirvistīrṇaiḥ patrairiva pīvaravṛttimat bṛhaditi [bṛhadityasya  
 53505 paraślokaṣṭhena brahmetyanenānvaya ityārthaḥ] pareṇānvayaḥ || 17 ||  
 53506  
 53507 svabhāvaśītaḥ brahma kadalīdalamaṇḍapaḥ |  
 53508 kadalyāmanyatā nāsti yathā patraśateṣvapi || 18 ||  
 53509  
 53510 dṛṣṭāntaṃ vivṛṇoti - kadalyāmiti || 18 ||  
 53511  
 53512 brahmatattve'nyatā nāsti tathā sargaśateṣvapi |  
 53513 bījameva rasātpḥullaṃ bhūtvā bījaṃ punarbhavet || 19 ||  
 53514  
 53515 itthaṃ jagadbhāvāpannasya brahmaṇaḥ punaḥ svabhāvāpattau dṛṣṭāntamāha  
 53516 - bījamiti | yathā vaṭādibījameva rasājjalādisaṃsargātpḥullaṃ vṛkṣādi  
 53517 bhūtvā tadviṭapaprasaraphalādiddvārā punaḥ prāktanabījabhāvenāvīrabhavati tathā  
 53518 brahmāpi kāmakarmādirasasāṃparkānmano bhūtvā janmamaraṇādikalpanayā  
 53519 adhikāridehaprāptau śravaṇamananādikrameṇa  
 53520 bodhodayātpṛktanabrahmabhāvenāvīrabhavatītyārthaḥ || 19 ||  
 53521  
 53522 tathā brahma mano bhūtvā bodhādbrahma paraṃ bhavet |  
 53523 rasakāraṇakaṃ bījaṃ phalabhāvena jṛmbhate || 20 ||  
 53524  
 53525 yadi tasyāpi bījasya rasasaṃparkaiḥ punarvṛkṣabhāvavanmuktasyāpi  
 53526 punarjīvabhāvaḥ syāditi bījamadṛṣṭāntaṃ manyase tarhi rasa eva  
 53527 dṛṣṭānto'stvityāha - rasakāraṇakamiti || 20 ||  
 53528  
 53529 brahmakāraṇako jīvo jagadrūpeṇa jṛmbhate |  
 53530 rasasya kāraṇaṃ kiṃ syāditi vaktuṃ na yujyate || 21 ||  
 53531  
 53532 evaṃca sati brahmaṇaḥ kāraṇaṃ kiṃ syāditi śaṅkāyā api na prasara ityāha -  
 53533 rasasyeti || 21 ||  
 53534  
 53535 brahmaṇaḥ kāraṇaṃ kiṃ syāditi vaktuṃ na yujyate |  
 53536 svabhāvo nirviśeṣatvātparo vaktuṃ na yujyate || 22 ||  
 53537  
 53538 nanu patrakāṇḍavṛkṣapūṣpaphalādīnāṃ sarasatādarśanāttatsvabhāvabhūto  
 53539 rasasteṣāṃ kāraṇamiva jagatkāraṇaṃ brahmāpi jagaddharmasvabhāvaviśeṣa eva  
 53540 syāttathāca brahmakāraṇatāsādhanaṃ svabhāvakāraṇatāvādenārthāntaritaṃ  
 53541 syādityāśaṅkyāha - svabhāva iti | na yujyate | kutaḥ |  
 53542 nirviśeṣatvātkāraṇasya

53543 kār̥yasahotpattikāsādhārāṇadharmaviśeṣarūpatatsvabhāvarūpatvā##-  
 53544  
 53545 nākāraṇe kārāṇādi pare vastvādikāraṇe |  
 53546 vicāraṇīyaḥ sāro hi kimasāravavicāraṇaiḥ || 23 ||  
 53547  
 53548 tarhi cidbrahmamātreṇa kāreṇena jagati  
 53549 jād̥yādisvabhāvatvāsiddherjād̥yaduḥkḥādisvabhāvaṃ brahmaṇi jagataḥ  
 53550 kārāṇāntaraṃ vaicitryahetūni nimittāntarāṇi cābhyupeyāni syuriti cennetyāha ##-  
 53551 sarvaprapaṇcāropasyādikāraṇe brahmaṇi kārāṇanimittādi vastvapi na sambhavati  
 53552 tatsvabhāvavirodhādevetyakārāṇavivartarūpaṃ jagadanṛtamevetyarthaḥ | tarhi  
 53553 jaḍānṛtaduḥkharūpasya jagato jaḍānṛtaduḥkharūpamevādikāraṇamucitamiti  
 53554 tadeva vicāryatām kimakārāṇabrahmavivartarūpaṃ cettatrāha - vicāraṇīya iti |  
 53555 asāravavicāraṇaiḥ kiṃ | kaḥ puruṣārtha ityarthaḥ || 23 ||  
 53556  
 53557 bījaṃ jahadbījavapuḥ phalībhūtaṃ vilokyate |  
 53558 brahmājahannijavapuḥ phalaṃ bīje ca saṃsthitam || 24 ||  
 53559  
 53560 akārāṇamādikārāṇamiti yaduktaṃ tadāśayodghāṭanāya  
 53561 prāguktabījadṛṣṭāntāpekṣayā brahmaṇi yo viśeṣastamāha - bījamiti | bījaṃ  
 53562 bījavapurbījākāraṃ jagat tyajat sat ankurādiphalībhūtaṃ loke vilokyate na tathā  
 53563 brahmeti | ata eva tadvivartopādānaṃ  
 53564 svasamasattākakāryābhāvādakārāṇamityuktamityāśayaḥ || 24 ||  
 53565  
 53566 bījasyākṛtimatsarvaṃ tenānākṛtimatpadam |  
 53567 na yujyate samikartuṃ tasmānnāstyupamā śive || 25 ||  
 53568  
 53569 viśeṣāntaramapi darśayannirviśeṣasyopacārādevopamopanyastā na  
 53570 vastuvṛttiyetyāha - bījasyeti | sarvaṃ svarūpamavayavaguṇādi ca ākṛtimat  
 53571 itaravyāvartakajātisaṃsthānādimat | tena bījena samikartuṃ tulayitum || 25 ||  
 53572  
 53573  
 53574  
 53575 svameva jāyate'svābhaṃ na ca tajjāyate'nyadṛk |  
 53576 ato na jātaṃ nājātaṃ viddhi brahma nabho jagat || 26 ||  
 53577  
 53578 tarhyupamopacārasya kiṃ phalaṃ tadāha - svameveti | asvābhaṃ  
 53579 anātmābhāsam || 26 ||  
 53580  
 53581 dṛśyaṃ paśyansvamātmānaṃ na draṣṭā saṃprapaśyati |  
 53582 prapaṇcākrāntasaṃvitteḥ kasyodeti nijā sthitiḥ || 27 ||  
 53583  
 53584 yadi svameva jagadābhāsaṃ paśyati tarhi kuto'syānarthaprāptiryatastatparihārāya  
 53585 śāstraṃ saphalaṃ syāttatrāha - dṛśyamiti | yathābhūtaṃ svamātmānaṃ na  
 53586 paśyatityata evānārtha ityarthaḥ || 27 ||  
 53587  
 53588 mṛgatṛṣṇājalabhrāntau satyāṃ kaiva vidagdhatā |  
 53589 vidagdhatāyāṃ satyāṃ tu kaivāsau mṛgatṛṣṇikā || 28 ||  
 53590  
 53591 bhrāntiyudaye svābhāvikyapyasya pūrṇānandasvaparakāśatā vṛthā  
 53592 saṃpannetyāśayenāha - mṛgatṛṣṇeti | vidagdhatā vidvatā || 28 ||  
 53593  
 53594 ākāśaviśado draṣṭā sarvāṅgo'pi na paśyati |  
 53595 netraṃ nijamivātmānaṃ dṛśībhūtamaho bhramaḥ || 29 ||  
 53596  
 53597 nirmalasvaparakāśasarvagatasvabhāvatvātsarveṣāṃ sarvadā  
 53598 sphuṭadarśanārho'pyātmā kadāpi kenāpi tattvato na vīkṣyate aho bahirmukhānām  
 53599 bhrāntiprābalyamityāha - ākāśeti | yathā netraṃ  
 53600 parākpravaṇatvātsvamātmānaṃ na paśyati tadvat || 29 ||  
 53601  
 53602 ākāśaviśado draṣṭā sarvāṅgo'pi na paśyati |  
 53603 teṣāṃ nijamivātmānaṃ dṛśībhūtamivābhramaḥ || 30 ||  
 53604  
 53605 nanu bahirmukha āntaraṃ svamātmānaṃ na paśyatu bāhyānām tu  
 53606 pareṣāmātmānaṃ paśyatviti cennetyāha - ākāśeti | nijātmānamiva teṣāṃ  
 53607 sarveṣāṃ bāhyānāmapyātmānaṃ pāramārthikarūpaṃ na paśyati | yathā  
 53608 abhramaḥ niḥśeṣanivṛttabhrāntirmuktaḥ dṛśībhūtaṃ dṛśyatāpannaṃ  
 53609 dvaitaṃ na paśyati tadvadityarthaḥ || 30 ||  
 53610  
 53611 ākāśaviśadaṃ brahma yatnenāpi na labhyate |

53612 dṛśye dṛśyatayā dṛṣṭe tvasya lābhaḥ sudūrataḥ || 31 ||  
 53613  
 53614 tathāca dṛśyaṃ dṛśyatayā na draṣṭavyaṃ kiṃtu dṛṇmātratayeti bhāvaḥ ||  
 53615 31 ||  
 53616  
 53617 tādr̥gbhāvasvarūpeṇa vinā yatra na dṛśyate |  
 53618 tatrāpi dūrodastaiva draṣṭuḥ sūkṣmasya dṛśyatā || 32 ||  
 53619  
 53620 nanu pramāturāntara ātmā viṣayābhimukhena tena na dṛśyatām  
 53621 ghaṭādiviṣayādhiṣṭhānabhūtaḥ bahirvṛttivṛtyā dṛśyatām tatra  
 53622 pratyānmukhatvasyānupayogādityāśaṅkyāha - tādr̥giti | yatra  
 53623 ghaṭādiviṣayapradeśe vṛttyavacchinnasya  
 53624 draṣṭurvṛtterbāhyaghaṭādyākārānurañjanātsvasyāpi tādr̥gbhāvasvarūpeṇa  
 53625 vinā ghaṭādi draṣṭuḥ na śakyate tatrāpi draṣṭurdṛśyatā darśanārhatā  
 53626 dūrodastā dūrānnirastaiva | tatra hetugarbhaṃ viśinaṣṭi - sūkṣmasyeti |  
 53627 viṣayavṛttitādrūpyānuraktasvarūpādvivicya  
 53628 sūkṣmacinmātrasyāvadhāraṇāśakteriti bhāvaḥ || 32 ||  
 53629  
 53630 dṛśyaṃ ca dṛśyate tena draṣṭā rāma na dṛśyate |  
 53631 draṣṭaiva saṃbhavatyekō nātū dṛśyamihāsti hi || 33 ||  
 53632  
 53633 yadi sarvathā draṣṭā na dṛśyate tarhi katham tanmātrayuktyā  
 53634 tallābhasiddhirityāśaṅkyā tadupāyamāha - draṣṭaiva saṃbhavatītyādinā || 33  
 53635 ||  
 53636  
 53637 draṣṭā sarvātmako dṛśye sthitaścetkaiva draṣṭṛtā |  
 53638 sarvaśaktimatā rājñā yadyatsaṃpadyate yathā || 34 ||  
 53639  
 53640 kuto nāsti tadāha - draṣṭeti | dṛśyapradeśāsthitasya draṣṭṛtve  
 53641 atiprasaṅgāt sarvabhūtādhibāsaḥ sākṣī cetā ityādiśruteśca sarvātmā dṛśye  
 53642 sthitaśca draṣṭāvaśyaṃ vācyaḥ | evaṃ cettasya svātmabhūte sarvasmindṛśye  
 53643 svātmani kriyāvirodhāt kuto draṣṭṛtetyarthaḥ | yadi tu sarvaśaktimattvātsamartho  
 53644 rājeva dṛśyaṃ saṃpādyā tattathānubhavan draṣṭā bhaviṣyatīti brūyāstarhi  
 53645 svātiriktopakaraṇāpekṣatve śaktisaṃkocāpatteravikṛtaḥ sa eva  
 53646 tattaddṛśyarūpeṇa tathā tathodetīti pakṣasyaiva pariśeṣānna  
 53647 draṣṭṛtetyatiriktavastusiddhirityāśayenāha - sarvaśaktimateti || 34 ||  
 53648  
 53649 tattathānubhavatyāśu sa evodeti tattathā |  
 53650 yathā madhurasollāsaḥ khaṇḍo bhavati bhāsuraḥ || 35 ||  
 53651  
 53652 ukte'rthe samañjasam dṛṣṭāntamupavarṇya prakṛte yojayati - yathetyādinā  
 53653 | madhurasasya madhurarasasyaikṣavarasasya prasiddhamadhurūpasya vā rasasya  
 53654 deśaviśeṣe madhuno'pi khaṇḍaśarkarotpattiprasiddheḥ | khaṇḍaḥ  
 53655 khaṇḍaśarkarā || 35 ||  
 53656  
 53657 rasatāmajahaccaiva phalapuṣpalatonnataḥ |  
 53658 cidullāsastathā jīvo bhūyo bhavati dehakaḥ || 36 ||  
 53659  
 53660 phalapuṣpādirasairmadhumakṣikāhṛtairunnataḥ [mūle  
 53661 phalapuṣpalatāśabdena lakṣaṇayā tadraso gṛhyate] | athavā madhuraso  
 53662 vasantakāle vṛkṣapraviṣṭarasaḥ phalapuṣpalatātmanonnato vanakhaṇḍo yathā  
 53663 bhavati tadvaditi vyākhyeyam || 36 ||  
 53664  
 53665 cinmātratām tāmajahadeva darśanadṛṇmayam |  
 53666 antaḥsvānubhavaścaiva jagatsvapnaṃ prapaśyati || 37 ||  
 53667  
 53668 ahaṃtādirase bhaume khaṇḍakatvamivātmani |  
 53669 nānākhaṇḍasahasraughairadvitīyairnijaṭmanāḥ || 38 ||  
 53670  
 53671 ātmani ahaṃtādirase bhaume rase lavaṇādaḥ khaṇḍakatvamiveti pratijñātasyārthasya  
 53672 nānākhaṇḍasahasraughairityādi cittathodetyasaṃbhramamityantamupapādanam |  
 53673 nijaṭmano lavaṇāderadvitīyairabhinnaiḥ || 38 ||  
 53674  
 53675 yathodeti raso bhaumaścittathodetyasaṃbhramam |  
 53676 cidrasollāsavṛkṣāṇām kacatāmātmanātmani || 39 ||  
 53677  
 53678 brahmāṇḍānantyaṃ darśitamityāśayenāha - cidraśeti || 39 ||  
 53679  
 53680 dṛśyaśākhāśatāḍhyānāmiha nānto'vagamyate |



53681 khaṇḍaḥ pratyekamevāyaṃ yathā rasacamatkṛtim || 40 ||  
 53682  
 53683 teṣu teṣu bhogacamatkāṛā apyanantā iti darśayati - khaṇḍa iti | ayaṃ  
 53684 dṛśyamāṇaḥ khaṇḍa etadbrahmāṇḍalakṣaṇo vanakhaṇḍo yathā yathā  
 53685 svarasacamatkṛtim svādayati anubhāvayati evaṃ tathā tathā eṣā cit  
 53686 paśyatyanubhavatīti pareṇānvayaḥ || 40 ||  
 53687  
 53688 svādayatyevameṣā citprṛthakpaśyati saṃsthitim |  
 53689 yā yodeti yathā yasyā jīvaśakteḥ svasaṃsṛtiḥ || 41 ||  
 53690  
 53691 prṛthagiti vīpsitaṃ bodhyam | pratibrahmāṇḍamityarthaḥ | camatkṛtīvaicitrye  
 53692 tatkalpakavicitratatattajjīvasaṃskārodbodha eva heturityāha - yā yeti || 41 ||  
 53693  
 53694 tāṃ tāṃ tathaiti sā svātmacidrūpabhuvanasthitim |  
 53695 jīvasaṃsṛtayaḥ kāścītpramilanti parasparam || 42 ||  
 53696  
 53697 tatra samānākāravāsanodbhave'jñājīvānāmapi saṃsṛtayo milantīti  
 53698 jīvasaṃsṛtimelanamupavarṇitamupasaṃharati - jīvasaṃsṛtaya iti || 42 ||  
 53699  
 53700 svayaṃ vihr̥tya saṃsāre sāmyanti cirakālataḥ |  
 53701 sūkṣmayā parayā dṛṣṭyā tvaṃ paśya jñānacetasā || 43 ||  
 53702  
 53703 mama tarhi parasaṃsṛtisahasradarśane ka upāyastamāha - sūkṣmayetyādinā |  
 53704 jñānacetaseti | prāguktena śuddhacittānāṃ darśanopāyenetyarthaḥ || 43 ||  
 53705  
 53706 jagajjvālasahasrāṇi paramāṇvantareṣvapi |  
 53707 citte nabhasi pāṣāṇe jvālāyāmanile jale || 44 ||  
 53708  
 53709 santi saṃsāralakṣāṇi tile tailamivākhile |  
 53710 siddhimeti yadā cetastadā jīvo bhaveccitiḥ || 45 ||  
 53711  
 53712 śuddhā ca sā sarvagatā tena tanmelanaṃ mithaḥ |  
 53713 sarveṣāṃ padmajādīnāṃ svasattābhramarūpakaḥ || 46 ||  
 53714  
 53715 padmajādīnāmasmadādisaṃsāradarśanaṃ śuddhivaśādevetyāha - śuddhā  
 53716 ceti | sarvagatabrahmaikarasatvātsarvagatā | melanamapi svakīyaparakīyasvapnānāṃ  
 53717 daivātkvacitsaṃvādavatsvāntaḥkalpanātmakamevetyāśayenāha -  
 53718 sarveṣāmityādinā || 46 ||  
 53719  
 53720 jagaddīrghamahāsvapnaḥ so'yamantaḥ samutthitaḥ |  
 53721 svapnātsvapnāntaraṃ yānti kāścīdbhūtaparamparāḥ || 47 ||  
 53722  
 53723 tenopalambhaḥ kuḍyādāvasau dṛḍhataṛaḥ sthitaḥ |  
 53724 yadyatra cidbhāvayati tattatrāśu bhavatyaḥ || 48 ||  
 53725  
 53726 tena svapnaparamaparābhramaṇena | tadvāsanādārḍhyāddṛḍhataṛaḥ | cito  
 53727 vāsanodbhavānurūpavivartasāmarthyam sārvaṭrikamīti darśayati - yadyatreṭi ||  
 53728 48 ||  
 53729  
 53730 tayā svapne'pi yaddṛṣṭaṃ tatkāle satyameva tat |  
 53731 cidaṇorantare santi samastānubhavāṇavaḥ || 49 ||  
 53732  
 53733 ata eva citsattāyāstatrānuvedhānubhava ityāha - tayeti | anubhavāṇavaḥ  
 53734 sūkṣmībhūtānubhavāḥ jagadākāravāsanā iti yāvat || 49 ||  
 53735  
 53736 (yathā [koṣṭhakavinyasto'yaṃ pāṭhaḥ prakṣipta iti bhāti  
 53737 ādarśāntareṣvadarśanāṭṭikākārtrasaṃmatatvācca] bījāntare  
 53738 patralatāpuṣpaphalāṇavaḥ) |  
 53739 paramāṇujagatyantarmanye citparamāṇavaḥ |  
 53740 līnamākāśamākāśe dvaitaikyabhramamutsṛja || 50 ||  
 53741  
 53742 paramāṇviti | tathāca cijjagatoḥ kārtsyena parasparāntaḥpraviṣṭatvamāścaryaṃ  
 53743 manye ityarthaḥ | athavā nedamāścaryaṃ cidākāśasyaiva jagadbhramairbhadena  
 53744 gṛhītasya svātmani līnatvādityāśayenāha - līnamīti || 50 ||  
 53745  
 53746 deśakālakriyādravyaiḥ svairevānubhireva cit |  
 53747 aṇūnanubhavatyantaritarāṇi nasaṃbhavāt || 51 ||  
 53748  
 53749 uktameva prapañcayati - deśetyādinā | aṇubhiḥ sūkṣmaiḥ svaireva

53750 cidaṃsaiḥ svātmabhūtānevetarāṇivānubhavatīnatu vastuta itarāṇi | itareṣāṃ  
 53751 nasaṃbhavādasambhavāt || 51 ||  
 53752  
 53753 svayaṃ sargasya kacitaḥ svapne cidaṇukhaṇḍakaḥ |  
 53754 brahmādeḥ kiṭāniṣṭhasya dehadṛṣṭyānubhāvitaḥ || 52 ||  
 53755  
 53756 brahmādeḥ kiṭāniṣṭhasya kiṭāntasthasya  
 53757 sādharmaṇastattadantaḥkaraṇopādhiḥsvāccidaṇukhaṇḍakaḥ pralayakāle asphuṭo'pi  
 53758 sargasya svapne prasakte tattaddehadṛṣṭyānubhāvito bhavatītyarthaḥ || 52 ||  
 53759  
 53760 kacitaṃ kiṃcideveha vastutastu na kiṃcana |  
 53761 svayaṃ satyaṃ svādayante dvaitaṃ citparamāṇavaḥ || 53 ||  
 53762  
 53763 yadanubhūyate kiṃ taditi tatrāha - kacitamiti |  
 53764 kiṃcidevetyanirvacanīyamityarthaḥ | tarhi tatkiṃ tatrāha - svayaṃ satyamiti |  
 53765 yathā kaściddbhrāntaḥ svayaṃ svaskandhamārurukṣati tadvaccitparamāṇavo jīvāḥ  
 53766 svayaṃ satyamātmarūpameva dvaitaṃ manyamānā bhrāntyā svādayantītyarthaḥ ||  
 53767 53 ||  
 53768  
 53769 svayaṃ prakacati sphāradehaścidaṇukhaṇḍakaḥ |  
 53770 netrādikusumadvārāiḥ saṃvidāmodamudgiran || 54 ||  
 53771  
 53772 cidevāṇvantaḥkaraṇaparicchedādaṇukhaṇḍakaḥ || 54 ||  
 53773  
 53774 saṃpaśyatitarāṃ kaściddbahīrūpeṇa cidghaṭaḥ |  
 53775 sarvagatvādanāśītvāddṛśyabījasya vai citeḥ || 55 ||  
 53776  
 53777 kaściddvyaṣṭirūpaścideva ghaṭasadrśasthūladehaparicchedāccidghaṭaḥ |  
 53778 deśataḥ kālataśca bahīrūpeṇa | tatra kramāddhetuḥ -  
 53779 sarvagatvādanāśītvācceti || 55 ||  
 53780  
 53781 antarevākhilaṃ kaścitpaśyatya vimalaṃ jagat |  
 53782 tatrātikālakalanādunmajjati nimajjati || 56 ||  
 53783  
 53784 kaścitsamaṣṭyātmā brahmāṇḍarūpaḥ |  
 53785 atikālakalanāccirābhyāsāttādātmyābhimānena nimajjati liyate unmajjati  
 53786 punarāvīrbhavati || 56 ||  
 53787  
 53788 svapnātsvapnāntaraṃ tatra tathā paśyanpunāḥ punāḥ |  
 53789 mithyā vaṇeṣu luṭhati śīleḥ śikharacyutā || 57 ||  
 53790  
 53791 kecitsaṃmilitāḥ kecidātmanyevābhrame sthitāḥ |  
 53792 magnāḥ svasaṃvitprasare sphuranto dehaḥkhaṇḍakāḥ || 58 ||  
 53793  
 53794 svayamantaḥ prapaśyanti ye jagajjīvavibhramam |  
 53795 taistaiḥ kaiścittataṃ dṛśyamasatsvapnavadāśritam || 59 ||  
 53796  
 53797 antardṛśyadraṣṭṛṇāṃ tanmithyātvajñānaṃ viśeṣa ityāśayenāha -  
 53798 svayamiti || 59 ||  
 53799  
 53800 sarvātmavātsvabhāvasya taddṛśyaṃ satyamātmani |  
 53801 sarvagaṃ vidyate yatra tatra sarvamudeti hi || 60 ||  
 53802  
 53803 teṣāmantareva viśvodaye cāntastatsattāheturbahiḥ keṣāṃcittaddarśane tu bahireva  
 53804 tatsattāheturiti bījavavyavasthāṃ hṛdi nidhāyāha - sarvātmavāditī || 60 ||  
 53805  
 53806 jīvāntaḥ pratibhāsasya sarvasya punarantare |  
 53807 jīvakhaṇḍa udetyuccaistasyāntaritaro'pi ca || 61 ||  
 53808  
 53809 jīvāntarjīvāntarasya tatra tatra ca jīvāntarasya saprapañcasyānavasthitasodyade'pi  
 53810 tatratyaciti tattatsattaivajñānasahitā heturjñāte tu na kiṃcitkvāpyāsīdasti  
 53811 bhaviṣyati vetyāśayenāha - jīvāntarītyādinā || 61 ||  
 53812  
 53813 jīvāntarjāyate jīvastasyāntarapi jīvakaḥ |  
 53814 sarvatra rambhādalavajjīvo jīvantareva hi || 62 ||  
 53815  
 53816 dṛśyabuddhiparāvṛttau samametadanantaram |  
 53817 hemnīva kaṭakādītvam pariññātaṃ vinasīyati || 63 ||  
 53818

buddheḥ parāvṛttau parākpravaṇatām tyaktvā pratyakpravaṇatve sati samam  
 yugapadeva caitadāntaram bāhyaṃ ca tattvataḥ pariññātaṃ sadvinaśyati || 63 ||  
 vicāro yasya nodeti ko'haṃ kimidamityalam |  
 tasyāntarna vimukto'sau dīrgho jīvajvarabhramaḥ || 64 ||  
 evaṃ tattvadarśanalakṣaṇāṃ tanmātrayuktiṃ darśayitvā  
 tatprāptipratiśṭhopāyānindriyajayādivicārāntānvyutkrameṇa vaktumupakramate  
 - vicāra iti || 64 ||  
 vicāraḥ saphalastasya vijñeyo yasya sanmateḥ |  
 dinānudinamāyāti tānavaṃ bhogagṛdhnutā || 65 ||  
 vairāgyapūrvakavicāra eva phalaparyavasāyī na rāgīkṛta ityāha - saphala iti ||  
 65 ||  
 yathā dehopayuktaṃ hi karotyārogyamauśadham |  
 tathendriyajaye'bhyaste vivekaḥ phalito bhavet || 66 ||  
 indriyajayābhyāsapūrvakameva vairāgyaṃ vivekaheturnānyādṛśamityāha -  
 yatheti | dehenopayuktaṃ pathyāśanādiniyamaiḥ sevitam || 66 ||  
 viveko'sti vacasyeva citre'gniriva bhāsvaraḥ |  
 yasya tenāparityaktā duḥkhāyaivāvivekitā || 67 ||  
 veveko'pi vairāgyamumukṣautkaṇṭhyāpādanena  
 saṃnyāsaśravaṇādipahalaparyavasita eva  
 tanmātrayuktijanmapratiśṭhayorupayujyate na vānmātrapallavita iti darśayati -  
 viveka ityādinā | yasya vacasyeva viveko'sti na manasi tena avivekitā aparityakteti sā  
 duḥkhāyaiva bhavatītyarthaḥ || 67 ||  
 yathā sparśena pavanaḥ sattāmāyāti no girā |  
 tathecchātānavenaiva viveko'sya vibudhyate || 68 ||  
 tarhi manaḥpratiśṭhite'sya viveke kiṃ līngamiti cedvairāgyadārḍhyamevetyāha ##-  
 tadvadityarthaḥ | tānavaṃ apakṣayakrameṇa nāśaḥ || 68 ||  
 citrāmṛtaṃ nāmṛtameva viddhi  
 citrānalaṃ nānalameva viddhi |  
 citrāṅganā nūnamanaṅganeti  
 vācā vivekastvaviveka eva || 69 ||  
 rāgiṇā vānmātradarśito vivekastu avivekaśākhopaśākhātmakatvādaviveka  
 eveti tulyoktyā darśayati - citrāmṛtamiti | citralikhitamamṛtaṃ pīyūṣaṃ  
 vāri vā || 69 ||  
 pūrvaṃ vivekena tanutvameti  
 rāgo'tha vairaṃ ca samūlameva |  
 paścātparikṣiyata eva yatnaḥ  
 sa pāvano yatra vivekitāsti || 70 ||  
 yatna iṣṭāniṣṭaprāptiparihārānukūlā pravṛttirjñānodayena  
 mūlocchedātparikṣiyata eva | tasmādyatra vevekitāsti sa eva  
 pumāṃstanmātrayuktipratiśṭhāyogyāḥ pāvana ityarthaḥ || 70 ||  
 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthitiprakarāṇe  
 jīvanakhaṇḍakāvatāro nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakarāṇe  
 jīvanakhaṇḍakāvatāro nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 ekonaviṃśaḥ sargaḥ 19  
 śrīvāsiṣṭha uvāca |  
 jīvabījaṃ paraṃ brahma sarvatra khamiva sthitam |  
 tena jīvodarajagatyapi jīvo'styanekadhā || 1 ||  
 yathopāstiphalāvāptirbodhātsatyātmasaṃsthitih |

53888 jāgratsvapnasuṣuptinām sthitisturyasya cocyate || 1 ||  
 53889  
 53890 nanu jīvāntarjīvaparamparākalpanāyām bāhyabāhyajīvā  
 53891 āntarāntarajīvajagatāmadhiṣṭhānatvādbījaṃ syustathāntarāntarāṇām  
 53892 bāhyabāhyajīvātmabhāvabodhāttattadbhāvaprāptikrameṇa sarvabāhyajīvasya  
 53893 brahmabodhodaye muktiryuktā nāntarāṇām sākṣādbrahmābodhādbrahmaṇastatra  
 53894 tatrāsaṃnidhānēadhiṣṭhānatvalakṣaṇabījatvāsaṃbhavāttatsaṃbhava ca sarveṣāṃ  
 53895 tulyatayā tattadantaḥsattvakalanā nirmulā syādityāśaṅkya  
 53896 jīvodarajagajjīvānāmapi brahmaivādhiṣṭhānatvādbījamiti sādhayati -  
 53897 jīvabījamiti | tena sarvatra sthitatvena hetunā || 1 ||  
 53898  
 53899 cidghanaikaḡhanātmavājīvāntarjīvajātayaḥ |  
 53900 kadalīdalavatsanti kitā iva dharodare || 2 ||  
 53901  
 53902 ekāntarekastadantarapyeka iti paramparākalpanāyām kadalīdalavadekaikāntarvahava  
 53903 iti paramparākalpanāyām tu dharodare kitā iveti bhedaḥ || 2 ||  
 53904  
 53905 yo yo nāma yathā grīṣme kalpasvedādbhavetkṛmiḥ |  
 53906 yadyaddṛśyaṃ śudhacitkhaṃ tajjīvo bhavati svataḥ || 3 ||  
 53907  
 53908 tulyādhiṣṭhānakatve āntaratvakalpanā nirmūletyasya kaḥ parihāra iti cettamāha ##-  
 53909 sa tattadantareva bhavati tathā śuddhacittvamapi āntaraṃ bāhyaṃ vā yadyadeva  
 53910 yatra dṛśyaṃ bhavati tattadbhoktā tatra tatra jīvo bhavatītyarthaḥ || 3 ||  
 53911  
 53912 yathā yathā yatante te jīvakāḥ svāmtasiddhaye |  
 53913 tathā tathā bhavantyāsu vicitropāsanakramaiḥ || 4 ||  
 53914  
 53915 prāktanapurūṣaprayatnarūpakarmavaśādvā sarvavyavasthāsiddhirityāśayenāha ##-  
 53916  
 53917 devāndevayajo yānti yakṣā yakṣānvrajanti hi |  
 53918 brahma brahmayajo yānti yadatucchaṃ tadāśrayet || 5 ||  
 53919  
 53920 karmopāsanātāratamyānusāridevatājīvasāyujyeṣvapi tattaddevāntastāratamyena  
 53921 bhogaprasiddhiḥ sāstraprāmāṇyātsiddhetyāśayenāha - devāniti | brahma  
 53922 hiraṇyagarbhākhyāṃ paraṃ ca | teṣu kiṃ heyaṃ kimupādeyaṃ tadāha - yadīti ||  
 53923 5 ||  
 53924  
 53925 sa mukto bhṛguputro hi nirmalatvātsvasaṃvidaḥ |  
 53926 baddhaḥ prathamadṛṣṭena dṛśyenāsu svabhāvataḥ || 6 ||  
 53927  
 53928 bhārgavopākhyānamapyukte'rthe'nukūlamityāha - sa iti |  
 53929 prathamadṛṣṭenāpsarorūpeṇa śukro baddho'bhūdityarthaḥ || 6 ||  
 53930  
 53931 bhuvi jātā parimlānā bālā yatprathamam puraḥ |  
 53932  
 53933 tathaivāvyutpannā bālā saṃvidyathaiva vyutpādyate tathaiva bhavatīti  
 53934 vāstavabrahmātmabhāvenaiva sā vyutpādyā na  
 53935 mithyājīvādibhāvenetyāśayenopasaṃharati - bhuvīti |  
 53936 sāmśārikavyasanatāpairyāvadaparimlānetyarthaḥ || 7 ||  
 53937  
 53938 śrīrāma uvāca |  
 53939  
 53940 jāgratsvapnadaśābhedaṃ bhagavanvaktumarhasi |  
 53941 katham ca jāgrajjāgratsyātsvapno jāgradbhramaḥ katham || 8 ||  
 53942  
 53943 saṃvitkadā bālā kadā vā prauḍheti viśeṣaṃ jñātuṃ  
 53944 jāgratsvapnadaśāvailakṣaṇyahetuṃ śrīrāmaḥ pṛcchati - jāgraditi |  
 53945 aparokṣāvbhāsatvāviśeṣe'pi jāgratkatham kena hetunā  
 53946 jāgratsatyatāvvyavahārahetuḥ | svapnastu jāgradākāro bhrama iti kathamityarthaḥ || 8 ||  
 53947 ||  
 53948  
 53949 śrīvasiṣṭha uvāca |  
 53950  
 53951 sthirapratyayayuktaṃ yattajjāgraditi kathyate |  
 53952 asthirapratyayaṃ yatsyāttatsvapnaḥ samudāhṛtaḥ || 9 ||  
 53953  
 53954 sthirapratītiyogyataiva punaḥpunaḥ saṃvādipratyaabhiñjñopanītā jāgradartheṣu  
 53955 satyatāvvyavahāraheturiti vasiṣṭhaḥ samādhatte - sthīreti || 9 ||  
 53956

53957 jāgrattve kṣaṇadṛṣṭaḥ syātsvapnaḥ kālāntare sthitaḥ |  
 53958 tajjāgratsvapnatāmeti svapno jāgrattvamṛcchati || 10 ||  
 53959  
 53960 svapno'pi cetkālāntare sthitaḥ syāttadā jāgrattve kṣaṇena jāgradevedamiti  
 53961 pratyakṣānubhavaṇa dṛṣṭaḥ syādevaṃ jāgradapi kālāntare yadi na sthitaḥ  
 53962 syāttattarhi svapna eva syāditi jāgratsvapnatām svapnaśca jāgrattvaṃ ṛcchati  
 53963 gacchatītyarthaḥ || 10 ||  
 53964  
 53965 jāgratsvapnadaśābhedo na sthirāsthirate vinā |  
 53966 samaḥ sadaiva sarvatra samasto'nubhavo'nayoḥ || 11 ||  
 53967  
 53968 anubhavaḥ anubhavāṃśastvanayoḥ samaḥ || 11 ||  
 53969  
 53970 svapno'pi svapnasamaye sthairyājājāgrattvamṛcchati |  
 53971 asthairyājājāgradevāste svapnastādṛśabodhataḥ || 12 ||  
 53972  
 53973 asthairyāditi | yathā jāgranmanorathādiḥ || 12 ||  
 53974  
 53975 svapno'pi jāgradbuddhyaṃśo jāgrattvamanugacchati |  
 53976 svapnatā svapnabuddhyā tu yathāsaṃvedanaṃ sthitaṃ || 13 ||  
 53977  
 53978 jāgradbuddhyaṃśo jāgradbuddhigrāhyāsthairyāṃśo yathā hariścandrasya  
 53979 dvādaśavārṣikaḥ | tarhi tasya kathaṃ svapnatā tatrāha - svapnateti || 13 ||  
 53980  
 53981 yattu yāvatsthiraṃ buddhaṃ tattāvajjāgraducyate |  
 53982 kṣaṇabhaṅgāttu tatsvapno yathā bhavati tacchṛṇu || 14 ||  
 53983  
 53984 yathāsaṃvedanaṃ sthiramityetadviśadayati - yattvityādinā || 14 ||  
 53985  
 53986 jīvadhātuḥ śarīre'ntarvidyate yena jīvyate |  
 53987 tejo vīryaṃ jīvadhāturityādyabhidhamaṅga yat || 15 ||  
 53988  
 53989 pratijñātavarṇanopodghātena taddraṣṭṛjīvabhāvaṃ sādhayati - jīvadhāturityi  
 53990 | yena jīvyate ityanena jīvanameva tatsadbhāvasādhakaṃ līṅgaṃ darśitaṃ | teja iti  
 53991 nāmnā śarīrośmā tallīṅgaṃ vīryamiti nāmnā śarīraceṣṭānimittaṃ balaṃ  
 53992 tallīṅgamuktaṃ | jīvadhāturityanena jīvanahetuḥ sāro nirupādhipremā  
 53993 tallīṅgamuktaṃ | ādipadādaḥamityabhimānanimittaṃ jñānādyapi tathā  
 53994 prasiddhaṃ darśitaṃ bodhyaṃ || 15 ||  
 53995  
 53996 vyavahārī yadā kāyo manasā karmaṇā girā |  
 53997 bhavettadā marunnunno jīvadhātuḥ prasarpati || 16 ||  
 53998  
 53999 astu dehe jīvastasya rūpādidarśanārthapravṛttau kiṃ nimittaṃ tadāha -  
 54000 vyavahārīti | prasarpati hṛdayātkulyādvārā saro jalamiva nirgatya  
 54001 saṃcaratītyarthaḥ || 16 ||  
 54002  
 54003 tasminprasarpatyaṅgeṣu sarvā saṃvidudeti hi |  
 54004 dṛṣṭatvātpraiti cittākhyamantarlīnajagadbhramam || 17 ||  
 54005  
 54006 tatrāśya vāsanodbhavātsvapnadarśanamityāha - tasminniti | aṅgeṣu  
 54007 aṅgāntargatanāḍīṣu || 17 ||  
 54008  
 54009 ikṣaṇādiṣu randhreṣu prasaratī bahirmayam |  
 54010 nānākāravikārāḍhyaṃ rūpamātmani paśyati || 18 ||  
 54011  
 54012 tasya jāgaraṇamāha - ikṣaṇādiṣviti | anubhavaḥkāle pratyayasya  
 54013 svapnāviśeṣe'pyatha prātyahikapratyabhiññānantaraṃ sthiraṭvakalpanā  
 54014 jāgradityavagamyata ityarthaḥ || 18 ||  
 54015  
 54016 sthiraṭvāttattathaivātha jāgradityavagamyate |  
 54017 jāgratkrama iti proktaḥ suṣuptādikramaṃ śṛṇu || 19 ||  
 54018  
 54019 suṣuptādityādipadātturiyakramaṃ ca || 19 ||  
 54020  
 54021 manasā karmaṇā vācā yadā kṣubhyati no vapuḥ |  
 54022 śāntātmā tiṣṭhati svastho jīvadhātustadā tvasau || 20 ||  
 54023  
 54024 vācīkakāyīkavikṣepoparame svapnodayo mānasavikṣepasyāpyuparame tu  
 54025 suṣuptirityāśayenāha - manasetyādinā || 20 ||

54026  
 54027 samatāmāgatairvātaiḥ kṣobhyate na hṛdambare |  
 54028 nirvātasadane dīpo yathā'lokaikakārakaḥ || 21 ||  
 54029  
 54030 ālokaikakārakaḥ nirvikṣepaparakāśamātranimitam || 21 ||  
 54031  
 54032 tataḥ sarati nāṅgeṣu saṃvitkṣubhyati tena no |  
 54033 na cekṣaṇādīnyāyāti randhrāṇyāyāti no bahiḥ || 22 ||  
 54034  
 54035 pūrvārdhena svapnanimittābhāva uttarārdhena jāgrannimitābhāva uktaḥ || 22 ||  
 54036  
 54037 jīvo'ntareva sphurati tailasaṃvidyathā tile |  
 54038 śītasamviddhima iva snehasamvidyathā ghr̥te || 23 ||  
 54039  
 54040 nanu satā somya tadā saṃpanno bhavati svamapīto bhavati iti śrutyā suṣuptau jīvasya  
 54041 brahmaṇyapyayaḥ śrūyate tatkatham tadā dīpavajjivasthānamucyate tatrāha -  
 54042 jīva iti | jīvo'hamiti saṃskārasaciva eva brahmāpyeti na tadvimukta iti tile  
 54043 tailasaṃvidiva tadbhāvāpannaḥ sphuratītyarthaḥ || 23 ||  
 54044  
 54045 jīvākārā kalā kāciccitiḥ svacchatayātmani |  
 54046 daśāmāyāti saṃsuptiṃ saumyavātām vicetanām || 24 ||  
 54047  
 54048 nanu tarhi tīrṇo hi tadā sarvāñchokān hṛdayasya bhavati salila eko draṣṭā'dvaito  
 54049 bhavati ityādiśrutibhirātyantikabrahmaikyoktestarhi kā gatistatrāha - jīvākāreti  
 54050 | prāgukta jīvākārā yā kāciccitiḥ sā kalā upādhivilayātsvacchatayā brahmātmani  
 54051 vicetanām pṛthakcetanaśūnyām daśāmāyātītyaṃsamādāya tāḥ śrutayaḥ  
 54052 pravṛttā na bhedavāsanāvilayābhīprāyeṇetyarthaḥ |  
 54053 prāṇavātakṛtavikṣepamāśaṅkya viśiṇaṣṭi - saumyavātāmiti || 24 ||  
 54054  
 54055 jñātvā vaicityuparate [1] sāmyaṃ vyavaharannapi |  
 54056 jāgratsvapnasuṣupteṣu saṃbuddhasturyavānsmṛtaḥ || 25 ||  
 54057  
 54058 prasaṅgāttasya turyāvasthām darśayati - jñātveti | citte [cetasyuparate iti  
 54059 pāṭhaḥ] uparate sarvavyavahāroparamavati citi sāmyaṃ avaiṣamyam śāstrato  
 54060 jñātvā vicāraikāgryābhyām svaprayatnaiḥ saṃbuddhaḥ prāptasākṣātkāro yogī  
 54061 jāgratsvapnasuṣupteṣu prasiddheṣu prāguktabhūmikābhedeṣu vā vyavaharan |  
 54062 apīśabdātsamādhistho'pi bodhadārḍhyabalātturyātmasvabhāvādapraciyutaḥ sadaiva  
 54063 turyāvasthāvān smṛta ityarthaḥ || 25 ||  
 54064  
 54065 suṣupte saumyatām yātaiḥ prāṇaiḥ saṃcālyate yadā |  
 54066 sa jīvadhātuḥ sā saṃvittataścittatayoditā || 26 ||  
 54067  
 54068 prastutam suṣuptimevānūdyā tataḥ prāguktasvapnāvatāram prapañcayitum  
 54069 cittotpattimāha - suṣupte iti | saumyatām prāptaiḥ prāṇairupalakṣitaḥ sa  
 54070 jīvadhāturyadā bhojakādṛṣṭaparipākāpāditavaiṣamyāstaireva cālyate tadā sā  
 54071 jīvacittattadbhogānukūlaprāktanasaṃskārodbodhāccittatayoditā | āvirbhūtā  
 54072 bhavatītyarthaḥ || 26 ||  
 54073  
 54074 svāntaḥsaṃstha jagajjālaṃ bhāvābhāvaiḥ kramabhramaiḥ |  
 54075 paśyati svāntarevāśu sphāraṃ bīja iva drumam || 27 ||  
 54076  
 54077 tataḥ svapnadarśanamāha - svāntaḥsaṃstheti | bīja iva yathā yogī bīje sthitaṃ  
 54078 drumam yogaśaktyā bhāvivistārayuktaṃ vivicya paśyati tadvat || 27 ||  
 54079  
 54080 jīvadhāturyadā vātaiḥ kiṃcitsaṃkṣubhyate bhṛśam |  
 54081 tato'smyaḥ sūpta iti paśyatyātmani khe gatim || 28 ||  
 54082  
 54083 uktameva sphuṭamanūdyā cittādahaṃkārot pattiṃ bhrāntibhedanimitāni cāha -  
 54084 jīveti | sūptaḥ puruṣo yadā vātaiḥ kiṃcitsaṃkṣubhyate tadā ahamasmīti paśyati |  
 54085 yadā tu bhṛśam saṃkṣubhyate tadā khe gatimākāśagamaṇam paśyatītyarthaḥ ||  
 54086 28 ||  
 54087  
 54088 yadāmbhasā plāvyaṭe'sau tadā vāryādisaṃbhramam |  
 54089 antarevānubhavati svāmodaṃ kusumaṃ yathā || 29 ||  
 54090  
 54091 ambhasā nāḍyantargataśleṣmadravaṇa || 29 ||  
 54092  
 54093 yadā pittādinākrāntastadā grīṣmādisaṃbhramam |  
 54094 antarevānubhavati sphāraṃ bahirivākhilam || 30 ||

54095  
 54096 raktāpūrṇo raktavarṇāndeśāṅkāḷānbahiryathā [deśakālān iti  
 54097 pāṭhaḥ] |  
 54098 paśyatyānubhavātmatvāttatraiva ca nimajjati || 31 ||  
 54099  
 54100 raktena nāḍyantargatarudhireṇāpūrṇa āplutaḥ san deśān gairikādivyāptadeśān  
 54101 kāḷān raktābhavyāptasam̐dhyādikālān || 31 ||  
 54102  
 54103 sevate vāsanām yām tām so'ntaḥ paśyati nidritaḥ |  
 54104 pavanakṣobhito randhraiṛbhairakṣādibhiryathā || 32 ||  
 54105  
 54106 anākrāntendriyacchidro yataḥ kṣubdho'ntareva saḥ |  
 54107 sam̐vidānubhavatyāśu sa svapna iti kathyate || 33 ||  
 54108  
 54109 na ākrāntānīndriyacchidrāṇi cakṣurādīsthānāni yena sa tathāvidhaḥ san | saḥ  
 54110 āntarārthānubhavaḥ || 33 ||  
 54111  
 54112 samākrāntendriyacchidro yaḥ kṣubdho vāyunā yadā |  
 54113 paripaśyati tajjāgradityāhurmunisattamāḥ || 34 ||  
 54114  
 54115 tasya jāgratprāptilakṣaṇamāha - samākrānteti | yo jīvo yadā kṣubdhaḥ san  
 54116 samākrāntendriyacchidro bhūtvā bahiḥ śabdādīnparipaśyati taddarśanaṁ  
 54117 jāgradityāhurityarthaḥ || 34 ||  
 54118  
 54119 iti viditavatā tvayādhunāntaḥ  
 54120 prathitamahāmatineha satyatākhyā |  
 54121 asati jagati naiva bhavanīyā  
 54122 mṛtiḥatisam̐hṛtidoṣabhāvanī yā || 35 ||  
 54123  
 54124 jāgradādibhedaiḥ prapañcite jagati satyatābuddhirevābhiniveśahetutvādanartha iti  
 54125 saiva heyetyāha - itīti | iha asati jagati satyatākhyā dṛṣṭirnaiva bhāvanīyā |  
 54126 kutaḥ yato yā dṛṣṭirmṛtirādhyātmikanimittairmaraṇaṁ  
 54127 hatirādhibhautikairnimittairmaraṇaṁ sam̐hṛtirādhidāivikairnimittairmaraṇaṁ  
 54128 taddhetavaśca ye doṣāsteṣāṁ bhāvanī avaśyaṁ sampādayitrītyarthaḥ || 35 ||  
 54129  
 54130 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 sthitiprakaṛaṇe  
 54131 jāgratsvapnasuṣuptituriyasvarūpavicāro nāmaikonaviṁśaḥ sargaḥ || 19 ||  
 54132  
 54133 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 54134 jāgratsvapnasuṣuptituriyasvarūpavicāro nāmaikonaviṁśaḥ sargaḥ || 19 ||  
 54135  
 54136  
 54137 viṁśaḥ sargaḥ 20  
 54138  
 54139 śrīvāsiṣṭha uvāca |  
 54140  
 54141 etatte kathitaṁ sarvaṁ manorūpanirūpaṇaṁ |  
 54142 mayā rāghava nānyena kenacinnāma hetunā || 1 ||  
 54143  
 54144 viśvaṁ hi manaso bhrāntiḥ satyātmānavalambinaḥ |  
 54145 satyātmālabane ceto viśvaṁ cātmeti varṇyate || 1 ||  
 54146  
 54147 prāgvarṇitajāgradādisvarūpavarṇanasya prastutārthasam̐bandhaṁ darśayati -  
 54148 etaditi | manorūpaṁ nirūpyate yathāvadbodhyate yena upāyena tattathābhūtaṁ |  
 54149 manaḥsvabhāvaparijñānāya jāgradādivarṇanaṁ prastutaṁ nānyena  
 54150 prayojanenetyarthaḥ || 1 ||  
 54151  
 54152 dṛḍhaniścayavacceto yadbhāvayati bhūriśaḥ |  
 54153 tattām yātyanalāśleṣādayaḥpiṇḍo'gnitāmiva || 2 ||  
 54154  
 54155 anena manasaḥ kidṛśaḥ svabhāvaḥ pariññāta iti  
 54156 cedddṛḍhabhāvitārthākāradhāraṇasvabhāva ityāha - dṛḍheti || 2 ||  
 54157  
 54158 bhāvābhāvagrahotsargadṛśaścetanakalpitāḥ |  
 54159 nāsatyā nāpi satyāstā manaścāpalakāritāḥ || 3 ||  
 54160  
 54161 tena sadasadrūpaheyopādeyapratyayaviśayāḥ sarve  
 54162 manaḥkalpanāmātratvātsadasadvilakṣaṇā iti siddhamityāha - bhāveti || 3 ||  
 54163

54164 mano mohe tu kartṛ syātkāraṇaṃ ca jagatsthiteḥ |  
 54165 viśvarūpatayaivedaṃ tanoti malinaṃ manaḥ || 4 ||  
 54166  
 54167 tatra manaso vyaṣṭirūpeṇa bhrāntikartṛtā samaṣṭirūpeṇa  
 54168 tadviśaya jagadupādānateti viśeṣamāha - mana iti | viśvarūpatayā  
 54169 vyaṣṭisamaṣṭirūpatayā || 4 ||  
 54170  
 54171 mano hi puruṣo nāma taṃ niyojya śubhe pathi |  
 54172 tajjayaikāntasādhyā hi sarvā jagati bhūtayaḥ || 5 ||  
 54173  
 54174 tatra kartraśaḥ śubhe pathi niyuktaścedupādānāṃśagatā  
 54175 aṇimādibhūtayastattvabodhaśca vaśe bhavantītyāha - mana iti || 5 ||  
 54176  
 54177 puruṣaśceccharīraṃ syātkathaṃ śukro mahāmatih |  
 54178 agamadvididhākāraṃ janmāntaraśatabhramam [janāntara iti  
 54179 pāṭhaḥ] || 6 ||  
 54180  
 54181 nanu deha eva puruṣo'stu na mana iti cennetyāha - puruṣa iti || 6 ||  
 54182  
 54183 ataścittaṃ hi puruṣaḥ śarīraṃ cetyameva hi |  
 54184 yanmayam ca bhavatyetattadavāpnotyasaṃśayam || 7 ||  
 54185  
 54186 śarīrasya puruṣatvāsaṃbhava ghaṭakuḍyādivaccetyataiva pariśeṣādityāha -  
 54187 ata iti | etaccittam || 7 ||  
 54188  
 54189 yadatucchamanāyāsamanupādhi gatabhramam |  
 54190 yatnāttadanusaṃdhānaṃ kuru tattāmavāpsyasi || 8 ||  
 54191  
 54192 manaḥ sarvāvāptisamarthamastu tato mama ko lābhastatrāha - yaditi |  
 54193 mokṣaprayatne kṛte tava tallābho bhaviṣyatītyarthaḥ || 8 ||  
 54194  
 54195 abhipatati manaḥsthitam śarīraṃ  
 54196 natu vapurācaritam manaḥ prayāti |  
 54197 abhipatatu tavātra tena satyam  
 54198 subhaga manaḥ prajahātvasatyamanyat || 9 ||  
 54199  
 54200 uktamevārtha saṃkṣipyopasaṃharati - abhipatatīti | manaḥsthitam  
 54201 manobhilaṣitam deśaṃ viśayaṃ vā śarīramabhipatati vapuṣācaritam tu deśaṃ  
 54202 viśayaṃ vā mano na niyamena prayāti ato manasaḥ svābhilaṣitasiddhau  
 54203 dehendriyādiniyamanasamarthatvāttavāpi manassatyam  
 54204 paramārthabhūtamātmatattvamabhipatatu tatprāptaye yatatām | tena  
 54205 dehendriyādyasatyam dvaitabhramam prajahātvytyarthaḥ || 9 ||  
 54206  
 54207 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāye sthitiprakaṛaṇe  
 54208 manorūpavarṇanaṃ nāma viṃśatitamaḥ sargaḥ || 20 ||  
 54209  
 54210 iti śrīvāsiṣṭhamhārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe manorūpavarṇanaṃ  
 54211 nāma viṃśatitamaḥ sargaḥ || 20 ||  
 54212  
 54213  
 54214 ekaviṃśaḥ sargaḥ 21  
 54215  
 54216 śrīrāma uvāca |  
 54217  
 54218 bhagavansarvadharmajña saṃśayo yo mahānayam |  
 54219 hṛdi vyāvartate lolāḥ kallola iva sāgare || 1 ||  
 54220  
 54221 viśuddhe kalpakābhāvānmanaḥklptirna yujyate |  
 54222 aviśuddhe manaḥsiddhernānāmatavikalpanāḥ || 1 ||  
 54223  
 54224 yadatucchamanāyāsamanupādhi gatabhramam | yatnāttadanusaṃdhānaṃ kurviti  
 54225 guruṇokto rāmaḥ svabuddhikausālena tadanusaṃdhāya tatra  
 54226 manaḥkalpanāyogyatāmāpaśyanprāguktāyām tatra  
 54227 manaḥkalpanāyāmāśvāsamalabhamāno'rdhavigāsitamatiḥ praṣṭukāmo  
 54228 gurumabhimukhikṛtya saṃśayaṃ darśayati - bhagavanniti | sarvadharmajñeti  
 54229 śiṣyāśayaparijñānakauśaladyotanāya viśeṣaṇam || 1 ||  
 54230  
 54231 dikkālādyanavacchinne tate nitye nirāmāye |  
 54232 mlānā saṃvinmanonāmnī kutaḥ keyamupasthitā || 2 ||



54233  
 54234 dikkṛtaparicchedābhāvāttate kālakṛtaparicchedābhāvānnitye  
 54235 ādipadopāttavastukṛtaparicchedavirahānnirāmāye | mlānā viṣayākārakaluṣā |  
 54236 kuta iti kāraṇāsaṃbhavaḥ keti svarūpāsaṃbhavaḥ iyamityaparokṣatā ca manaso  
 54237 darśitā || 2 ||  
 54238  
 54239 yasmādanyanna nāmāsti na bhūtaṃ na bhaviṣyati |  
 54240 kutaḥ kīdṛkkathaṃ tatra kalaṅkastasya vidyate || 3 ||  
 54241  
 54242 yadyavidyākalaṅkavaśāditi brūyustatrāpyāha [brūyāḥ iti pāṭhaḥ] ##-  
 54243 kalaṅkasadbhāvo na saṃbhāvita ityārthaḥ || 3 ||  
 54244  
 54245 śrīvasiṣṭha uvāca |  
 54246  
 54247 sādhu rāma tvayā proktaṃ jātā te mokṣabhāginī |  
 54248 matiruttamaniṣyandā nandanasyeva mañjarī || 4 ||  
 54249  
 54250 evaṃ prṣṭo vasiṣṭho vastuparicayacamatkāri rāmabuddhikausālaṃ prathamam  
 54251 praśaṃsati - sādhviti | uttamo makarandaniṣyanda iva vastvanubhavacamatkāro  
 54252 yasyāḥ || 4 ||  
 54253  
 54254 pūrvāparavicārārthatatpareyaṃ matistava |  
 54255 saṃprāpsyasi padaṃ proccairyatprāptaṃ saṃkarādibhiḥ || 5 ||  
 54256  
 54257 praśnasyāsyā tu he rāma na kālāstava saṃprati |  
 54258 siddhāntaḥ kathyate yatra tatrāyaṃ praśna ucyate || 6 ||  
 54259  
 54260 śuddhe cidātmanyavidyākalaṅko na yukta iti praśnaḥ  
 54261 śuddhātmāmanubhūtavataḥ śobheta | naca taṃ prati vayaṃ mano nirūpayāmo  
 54262 yena sa tathā prcchet | yastu śuddhaṃ nānubhūtavān vidvāmsamevātmānaṃ  
 54263 manyamānastena svānubhavaviruddhā ātmanaḥ śuddhireva kathamiti  
 54264 śaṅkitavyaṃ natvanubhavaviruddhāṃ śuddhimabhyupagamya śuddhe mālīnyaṃ  
 54265 kathamiti nājñopadeśakāle vijñavatpraśnāvasara ityāśayenāha -  
 54266 praśnasyeti | yatra nirvāṇaprakaraṇe tavātmadarśanasamādhipratīṣṭhānantaraṃ  
 54267 siddhānto'nubhavārūḍha evārtho mayā svānubhavasamvādāya kathyate tatrāyaṃ  
 54268 praśna ucyate | samādhīyata ityārthaḥ || 6 ||  
 54269  
 54270 siddhāntakāle bhavatā praṣṭavyo'hamidaṃ param |  
 54271 karāmalakavattena siddhāntaste bhaviṣyati || 7 ||  
 54272  
 54273 vakṣyāmi navetyanāśvāse punarvā ahaṃ praṣṭavya ityāha - siddhāntakāle iti  
 54274 | tena praśnena mayā samāhitena siddhāntaḥ anubhavārūḍhatattva ātmā bhaviṣyati  
 54275 || 7 ||  
 54276  
 54277 siddhāntakāle praśnoktīreṣā tava virājate |  
 54278 prāvṛṣīva hi kekoktiriyuktā śaradi haṃsagīḥ || 8 ||  
 54279  
 54280 śaradi tu haṃsagīryuktā natu kekoktistadvadajñānurūpa eva praśno yuktaḥ |  
 54281 sarveṣāṃ śrotṛṇāmadyāpyātmātattvapratibodhānudayāditi bhāvaḥ || 8 ||  
 54282  
 54283 sahaḥ nīlimā vyomni śobhate prāvṛṣaḥ kṣaye |  
 54284 prāvṛṣi tvatanūdagrapayodapaṭalotthitaḥ || 9 ||  
 54285  
 54286 sāmpratam tvayaṃ praśnaḥ prāvṛṣi nabhasaḥ sahaḥ nīlimavarṇanavadityāha ##-  
 54287  
 54288 ayaṃ prakṛta ārabdho manonirṇaya uttamaḥ |  
 54289 yadvaśājjanatājanma tadākarṇaya suvrata || 10 ||  
 54290  
 54291 evaṃ samādhāya prastutaśravaṇe rāmamanukūlayati - ayamiti || 10 ||  
 54292  
 54293 evaṃ prakṛtirūpeyaṃ manomananadharmiṇī |  
 54294 karmeti rāma nirṇītaṃ sarvairēva mumukṣubhiḥ || 11 ||  
 54295  
 54296 evaṃ prāguktadiśā mālīnyasyājñānubhavasiddhatvāttadupahitā iyaṃ cit  
 54297 vyākriyamāṇā prakṛtirūpā bhavati | mananadharmiṇī satī mano bhavati | paśyanti  
 54298 cakṣurbhavati | śṛṇvanti śrotraṃ | paśyaṃścakṣuḥ śṛṇvan śrotraṃ  
 54299 manvāno manaḥ ityādiśruteḥ | evaṃ karmendriyabhāvāpannā vyāpāreṇa  
 54300 dharmādharmākhyakarmāpi svayameva bhavatīti mumukṣubhiḥ  
 54301 śrutyā dipramāṇairnirṇītamityārthaḥ || 11 ||

54302  
 54303 śṛṇu darśanabhedena tannāmābhimatākṛtim |  
 54304 vāgminām vadatām yātaṃ citrābhīḥ śāstradr̥ṣṭibhīḥ || 12 ||  
 54305  
 54306 bahubhīrvādibhīḥ svasvābhimatanāmarūpākāreṇānyathāpyutprekṣyamāṇaṃ  
 54307 tadevetyāha - śṛṇviti || 12 ||  
 54308  
 54309 yaṃ yaṃ bhāvamupādatte mano mananacāñcalam |  
 54310 tattāmeti ghanāmodamantaḥsthaḥ pavano yathā || 13 ||  
 54311  
 54312 tarhi ekamūlatve kutasteṣāṃ siddhāntabhedā iti śaṅkāparihāravayājena karmeti  
 54313 nirṇītamiti yaduktaṃ taddarśayati - yaṃ yamityādinā | yaṃ yaṃ bhāvaṃ  
 54314 yādṛśayādṛśavāsanodbhavam | yathā  
 54315 surabhipūtyugranirhāryādinānāgandhavatkusumāntaḥsthaḥ  
 54316 pavanastadgandhātmakatāmeti tadvat || 13 ||  
 54317  
 54318 tatastameva nirṇīya tameva ca vikalpayan |  
 54319 antaḥsthayā rañjanayā rañjayansvāmahaṃkṛtim || 14 ||  
 54320  
 54321 taṃ svasvavāsanākalpitameva yuktibhirnirṇīya rañjanayā svakalpitārthe  
 54322 svīyatārāgeṇa svāmahaṃkṛtim rañjayaṃstadbhāvamivāpādayan || 14 ||  
 54323  
 54324 tanniścayamupādāya tatraiva rasamṛcchati |  
 54325 yanmayatvaṃ śarīre tu tato buddhīndriyeṣu ca || 15 ||  
 54326  
 54327 rasaṃ punaḥpunarāsvādanacamatkāram | viṣayiṇāṃ viṣayāsvādarase'pyeṣaiva  
 54328 gatirityāśayena tadanurūpadehadhāraṇāmāha - yanmayatvamiti || 15 ||  
 54329  
 54330 yanmayam hi mano rāma dehastadanu tadvāśaḥ |  
 54331 tattāmāyāti gandhāntaḥ pavano gandhatāmiva || 16 ||  
 54332  
 54333 gandhāntaḥ gandhavaddravayāntaḥ praviṣṭaḥ pavanastadgandharūpatāmiva || 16 ||  
 54334  
 54335 buddhīndriyeṣu valgatsu karmendriyagaṇastataḥ |  
 54336 sphurati svata evorvī rajolola ivānile || 17 ||  
 54337  
 54338 manonusāridehadhāraṇe tatra jñānendriyāvīrbhāve  
 54339 tatparyālocitaviṣayaaprāptihetukriyānimittakarmendriyaprādurbhāva ityāha -  
 54340 buddhīndriyeṣviti | valgatsu āvīrbhūya svasvaviṣaye valgatsu | rajolole anile valgati  
 54341 tadantargatarajorūpā urvīva || 17 ||  
 54342  
 54343 karmendriyagaṇe kṣubdhe svaśaktiṃ praṇayatyalam |  
 54344 karma niṣpadyate sphāraṃ pāṃsujālamivānile || 18 ||  
 54345  
 54346 svaśaktiṃ kriyāśaktiṃ | praṇayati prakāṣayati || 18 ||  
 54347  
 54348 evaṃ hi manasaḥ karma karmabījaṃ manaḥ smṛtam |  
 54349 abhinnaiva tayoḥ sattā yathā kusumagandhayoḥ || 19 ||  
 54350  
 54351 upapāditakramāṃ manasaḥ karmarūpatāprāptimupasamharan karmamanasoḥ  
 54352 parasparabījatāmabhinnaśattāṃ cāha - evamiti || 19 ||  
 54353  
 54354 yādṛśaṃ bhāvamādatte dṛḍhābhyāsavaśānmanaḥ |  
 54355 tathā spandākhyakarmākhyaprathāśākhā vimuñcati || 20 ||  
 54356  
 54357 evaṃ vāsanākarmatatphalānubhavānāmapi samānarūpatvādekā sattetyāha -  
 54358 yādṛśamiti dvābhyām || 20 ||  
 54359  
 54360 tathā kriyāṃ tatphalatāṃ niṣpādayati cādarāt |  
 54361 tatastameva cāsvādamanubhūyāśu badhyate || 21 ||  
 54362  
 54363 yaṃ yaṃ bhāvamupādatte taṃ taṃ vastviti vindati |  
 54364 tattacchreyo'nyannāstīti niścayo'sya ca jāyate || 22 ||  
 54365  
 54366 astvevaṃ tathāpyasāre'pi svasyābhimate kathaṃ pakṣapātaḥ prāṇināṃ vādināṃ  
 54367 ca tatrāha - yaṃ yamiti || 22 ||  
 54368  
 54369 dharmārthakāmamokṣārthaṃ prayatante sadaiva hi |  
 54370 manāṃsi dṛḍhabhinnāni pratipattiyā svayaiva ca || 23 ||

54371  
 54372 mano vai kâpilânâṃ tu pratipattinijāmalam |  
 54373 urarīkṛtya nirṇīya kalpitāḥ śāstradr̥ṣṭayaḥ || 24 ||  
 54374  
 54375 tatra kâpilânâṃ manastu vivekitvādasāṅgacinmātratvaṃ padārthamātrapratipattyā  
 54376 nijayā amalāṃ nirmalameva | tatpadārthaviṣaye tu śrutyanavalambanena  
 54377 vyāmohātsvabuddhyaiva sukhaduḥkhamohātmakasya jaḍasya  
 54378 jagatastādṛśamevopādānaṃ triguṇātmakaṃ pradhānaṃ  
 54379 bhavitumarhatītyurarīkṛtya punaḥpunarāsvādanena tadeva tattvamiti nirṇīya  
 54380 tathaiva teṣāṃ śāstradr̥ṣṭayaḥ kalpitā ityārthaḥ || 24 ||  
 54381  
 54382 mokṣe tu nānyathā prāptirīti bhāvitacetasaḥ |  
 54383 svām dṛṣṭiṃ pratibimbanti sthitāḥ svaniyamabhramaiḥ || 25 ||  
 54384  
 54385 anyathā svoktopāyamantareṇa mokṣe kasyāpi prāptirnāstīti niścītacetasaḥ  
 54386 svakalpitanīyamabhramaiḥ sthitā upāyāntaramatibhyo nivṛttāḥ santaḥ svām  
 54387 dṛṣṭiṃ granthanirmāṇādīnā prakāśayantaḥ pratibimbanti parabuddhiṣu  
 54388 saṃkrāmāyantītyārthaḥ || 25 ||  
 54389  
 54390 vedāntavādinō buddhyā brahmedamiti rūḍhayā |  
 54391 muktiḥ śamadamopetā nirṇīya parikalpitā || 26 ||  
 54392  
 54393 evaṃ vedāntino'pītyāha - vedāntavādinā iti |  
 54394 śrutiprāmāṇyādadhyaṅgopāpavādanyāyenedaṃ jagadbrahmaiva  
 54395 nānyadbrahmaṇo'ṇumātramapyastīti rūḍhayā | śamaḥ sarvānarthanivṛttiḥ damo  
 54396 vāstavaniratisāyānandāparicchin nabrahmātmabhāvenāvirbhāvastādrūpyeṇa upa  
 54397 samīpe svasthāna eva itā prāptā natvarcirādimārgēṇa dūragamanenetyārthaḥ |  
 54398 śamadamopetā vedāntina iti vā | pariruparyarthe | sarvotkṛṣṭatayā  
 54399 samarthitetyārthaḥ || 26 ||  
 54400  
 54401 muktau tu nānyathā prāptirīti bhāvitacetasaḥ |  
 54402 svām dṛṣṭiṃ pravivṛṇvanti svaireva niyamabhramaiḥ || 27 ||  
 54403  
 54404 niyamabhramairityanena vedāntināmupeyatattvamātraṃ  
 54405 vāstavamupāyaprakriyābhedāstu pāṇineriva kalpitā eveti sūcitam || 27 ||  
 54406  
 54407 vijñānavādinō buddhyā sphuratsvabhramapūrayā |  
 54408 muktiḥ śamadamopetā nirṇīya parikalpitā || 28 ||  
 54409  
 54410 śamena sām̐vartikopaplavopaśamena damenendriyadvārasaṃvaraṇena copetā  
 54411 yuktā sarvajñabuddhidhārānupraveśalakṣaṇā |  
 54412 śamadamādirasiddhasādhanaairupetā prāpteti vā || 28 ||  
 54413  
 54414 muktau tu nānyathā prāptirīti bhāvitacetasaḥ |  
 54415 svām dṛṣṭiṃ pravivṛṇvanti svaireva niyamabhramaiḥ || 29 ||  
 54416  
 54417 niyamabhramaiḥ  
 54418 prakriyāniyamabhramaistaptaśīlārohaṇādisādhana niyamabhramairvā || 29 ||  
 54419  
 54420 ārhatādibhiranyaiśca svayābhimatayecchayā |  
 54421 citrāścitrāsamācāraiḥ kalpitāḥ śāstradr̥ṣṭayaḥ || 30 ||  
 54422  
 54423 ārhatādibhirityādīpadātkāpilakaulikādayo [ārhatamate hi jīvādayo  
 54424 bhokṣāntāḥ sapta padārthāḥ | tatra jīvaścetanāḥ śarīraparimāṇāḥ 1  
 54425 ajīvo'śmādiḥ 2 āsraṇatī jīvo'nenetyāsrava indriyavargaḥ 3 saṃvṛṇotīti saṃvaro  
 54426 vivekaḥ yamanīyamādirityanye 4 niḥśeṣatayā jīryati kāmādiraneneti nirjaraḥ  
 54427 keśolluṇcanāditapaḥ 5 bandho muhurjanmamaraṇe 6  
 54428 mokṣastaducchedādālokākāśe sadordhvagamaṇaṃ 7 iti | eṣāṃ saptānāṃ  
 54429 sādhaḥ saptabhaṅgīnyāyāḥ sadvādī 1 asadvādī 2 sadasadvādī 3  
 54430 anirvacanīyavādī 4 iti caturvidhā vādināḥ | anirvacanīyavāde'pi  
 54431 sadādibhedātpunastrividhā iti saṃkalanayā sapta vādināḥ | tatra sadvādinā ārhatāṃ  
 54432 prati tava mate mokṣādirastīti pṛṣṭe sa brūte syādestīti | syādīti  
 54433 tiṇantapratirūpakamīpadarthakaṃ kathaṃcidarthakaṃ vā'vyayaṃ sarvatra |  
 54434 evamasadvādyādīnprati krameṇa syānnāstītyādīnyuttarāṇi | tena teṣāṃ  
 54435 tūṣṇīm̐bhāva ityārhatamanorathaḥ iti | idaṃca kāśmīrasthapustake  
 54436 ṭippanīrūpeṇopalabhdam] gr̥hyante |  
 54437 jīvājīvāsravasāṃvaranirjarabandhamokṣādīpadārthavibhāgakalpanaiḥ syādasti  
 54438 syānnāsti syādasti ca nāsti ca syādavaktavyaḥ syādasti cāvaktavyaśca syānnāsti  
 54439 cāvaktavyaśca syādasti nāsti cāvaktavyaśca ityādisaptabhaṅgīnayakalpanaiśca

54440 citrāḥ | citraiḥ samācāirvivasanabhikṣācaryādyācāraiḥ || 30 ||  
 54441  
 54442 nirnimittotthasaumyāmbubudbudaughairivotthitaiḥ |  
 54443 svaniścitaṛiti prauḍhā nānākārā hi rītayaḥ || 31 ||  
 54444  
 54445 sarveṣāṃ kalpanāvaicitryāṇāṃ na mānameye mūlaṃ kiṃtu cirābhyāsarūḍhā  
 54446 manaḥkalpanaivetyāha - nirnimitteti dvābhyāṃ || 31 ||  
 54447  
 54448 sarvāsāmeva caitāsāṃ rītīnāmevamākaraḥ |  
 54449 mano nāma mahābāho maṇīnāmiva sāgaraḥ || 32 ||  
 54450  
 54451 na nimbekṣū kaṭusvādū śītoṣṇau nendupāvakau |  
 54452 yadyathā paramābhyastamupalabdhaṃ tathaiva tat || 33 ||  
 54453  
 54454 śītoṣṇāvīti | ata eva hi candramaṇḍale arkāgnimaṇḍalādiṣu ca vasatāṃ devānāṃ  
 54455 na śītoṣṇādīpīḍeti bhāvaḥ | paramābhyastaṃ  
 54456 bhojakādrṣṭaphalotpādaparyantamabhyastamityarthaḥ || 33 ||  
 54457  
 54458 yastvakṛtrima ānandastadarthaṃ prayatairnaraiḥ |  
 54459 manastanmayatāṃ neyaṃ yenāsau samavāpyate || 34 ||  
 54460  
 54461 evaṃ tucche'pi kale dṛḍhābhyāsāpekṣā cetkiṃ  
 54462 vācyamanādisāṃsārikaviparītabhāvanātīraskṛte akṛtrimānandamokṣaphale  
 54463 dṛḍhābhyāsāpekṣetyāśayenāha - yastvīti || 34 ||  
 54464  
 54465 dṛśyaṃ saṃpariḍimbhaṃ svaṃ tucchaṃ pariharanmanaḥ |  
 54466 tajjābhyāṃ sukhaduḥkḥābhyāṃ nāvaśyaṃ parikṛṣyate || 35 ||  
 54467  
 54468 kasya tarhi dṛḍhābhyāso muktaye kārya itī  
 54469 ceddṛśyamārjanasyaivetyāśayenāha - dṛśyamityādinā |  
 54470 samyakparirabhya ḍimbhamarbhakamiva snehātkaṛotīti saṃpariḍimbhaṃ evaṃrūpaṃ  
 54471 svaṃ manastadṛśyaṃ pariharattyajatsadṛśyajābhyāṃ sukhaduḥkḥābhyāṃ na  
 54472 parikṛṣyate | avaśyamityavadhāraṇe || 35 ||  
 54473  
 54474 apavitramasadrūpaṃ mohanaṃ bhayakāraṇaṃ |  
 54475 dṛśyamābhāsamābhogi bandhamābhāvayānagha [bandhaṃ  
 54476 mābhāvaya itī pāṭhaḥ] || 36 ||  
 54477  
 54478 māyaiṣā sā hyavidyaiṣā bhāvanaiṣā bhayāvahā |  
 54479 saṃvidastanmayatvaṃ yattatkarmeti vidurbudhāḥ || 37 ||  
 54480  
 54481 tanmayatvaṃ dṛśyaprāyatvaṃ yattadeva prāguktakrameṇa bandhakaṃ karma  
 54482 bhavatīti vidurityarthaḥ || 37 ||  
 54483  
 54484 dṛṣṭvā dṛśyaikatānatvaṃ viddhi tvaṃ mohanaṃ manaḥ |  
 54485 pramārjayaiva tanmithyā mahāmālinakardamaṃ || 38 ||  
 54486  
 54487 dṛśyatanmayatā yaiṣā svabhāvasthānubhūyate |  
 54488 saṃsāramadirā seyamaṇḍityucyate budhaiḥ || 39 ||  
 54489  
 54490 dṛśyena kimaparāddhaṃ yadarthaṃ tanmārjanamucyata itī cetatrāha -  
 54491 dṛśyete || 39 ||  
 54492  
 54493 anayopahato lokaḥ kalyāṇaṃ nādhigacchati |  
 54494 bhāsvaraṃ tāpanālokaṃ paṭalāndheḥṣaṇo yathā || 40 ||  
 54495  
 54496 tapanāḥ sūryastasyemaṃ tāpanamālokaṃ || 40 ||  
 54497  
 54498 svayamutpadyate sā ca saṃkalpādvayomavṛkṣavat |  
 54499 asaṃkalpanamātreṇa bhāvanāyāṃ mahāmate || 41 ||  
 54500  
 54501 dṛśyamārjane cāsaṃkalpanaṃ heturityāha - svayamīti || 41 ||  
 54502  
 54503 kṣīṇāyāṃ svarasādeva vimarśena vilāsinā |  
 54504 asaṃsaṅgaḥ padārtheṣu sarveṣu sthīratāṃ gataḥ || 42 ||  
 54505  
 54506 vimarśena vicāreṇa śravaṇamananātmanā | vilāsinā  
 54507 samādhyabhyāsadārḍhyavilāsavatā || 42 ||  
 54508

54509 satyadṛṣṭau prapannāyāmasatye kṣayamāgate |  
 54510 nirvikalpacidacchātmā sa ātmā samavāpyate || 43 ||  
 54511  
 54512 acchātmā svacchasvabhāvaḥ sa paramārthasatya ātmā | ahaṃ sa ātmāhaṃ sa  
 54513 ātmeti vā pāṭhāntare [nirvikalpacidaccho'haṃ sa ātmā samavāpyate  
 54514 ityevamrūpe] cchedaḥ | ubhayatrāpi pratyagātmetyarthaḥ || 43 ||  
 54515  
 54516 na sattā yasya nāsattā na sukhaṃ nāpi duḥkhitā |  
 54517 kevalaṃ kevalībhāvo yasyāntarupalabhyate || 44 ||  
 54518  
 54519 sattā vyaktatā | asattā avyaktatā | sukhaṃ sāttvikacittavṛttirūpam | antaḥ svahr̥di  
 54520 svānubhavādevopalabhyate || 44 ||  
 54521  
 54522 abhavyayā bhāvanayā na cittendriyadṛṣṭibhiḥ |  
 54523 ātmano'nanyabhūtābhirapi yaḥ parivarjitaḥ || 45 ||  
 54524  
 54525 abhavyayā anarthahetubhūtayā dehādyahaṃbhāvanayā yo nopalabhyata  
 54526 ityanuśajyate | ātmanastādātmyādhyāsādananyabhūtābhiḥ || 45 ||  
 54527  
 54528 vāsanābhiranantābhirvyomeva ghanarājibhiḥ |  
 54529 saṃdigdhāyāṃ yathā rajjvāṃ sarpatattvaṃ tathaiva hi || 46 ||  
 54530  
 54531 apīśabdānukarṣādvāsanābhirapi parivarjita iti pūrveṇānvayaḥ |  
 54532 etadantaviśeṣaṇānāṃ sarveṣāṃ sa ātmā samavāpyate iti vyavahitena saṃbandhaḥ  
 54533 | bandhanirāsopāyaṃ prapañcya bandhakalpanākartāramāha -  
 54534 saṃdigdhāyāmityādinā | sarpatattvaṃ sarpatvam || 46 ||  
 54535  
 54536 cidākāśātmanā bandhastvabandhenaiva kalpitaḥ |  
 54537 kalpitaṃ kalpitaṃ vastu pratikalpanayānyathā || 47 ||  
 54538  
 54539 cidākāśātmanā svātmanīti śeṣaḥ | kalpitavastvanuvedhātprativastu bahmaiva  
 54540 nānāvaicitryamiva gataṃ duḥkhasaṃsārātmanā vibhāvyata ityāśayenāha -  
 54541 kalpitaṃ kalpitamiti || 47 ||  
 54542  
 54543 tadevānyatvamādatte svamahorātrayoriva |  
 54544 yadatucchamanāyāsamanupādhi gatabhramam || 48 ||  
 54545  
 54546 tadeva kalpanātyāge paramapuruṣārthasukhaṃ pariśiṣyata ityāha -  
 54547 yadatucchamiti || 48 ||  
 54548  
 54549 tattatkalpanayātītaṃ tatsukhāyaiva kalpate |  
 54550 śūnya eva kusūle tu śiṃho'stīti bhayaṃ yathā || 49 ||  
 54551  
 54552 śūnya eva śarīre'ntarbaddho'smīti bhayaṃ tathā |  
 54553 śūnya eva kusūle tu prekṣya śiṃho na labhyate || 50 ||  
 54554  
 54555 abhaye'pyajñānādbhayadarśane prekṣaṇamātreṇa tannivṛttau ca  
 54556 dṛṣṭāntamāha - śūnya evetyādinā || 50 ||  
 54557  
 54558 tathā saṃsārabandhārthaḥ prekṣito'sau na labhyate |  
 54559 idaṃ jagadayaṃ cāhamiti saṃbhrāntamutthitam || 51 ||  
 54560  
 54561 ayaṃ dehādīsaṃghātaḥ || 51 ||  
 54562  
 54563 bālānāṃ madhyame kāle chāyā vaitālikī yathā |  
 54564 kalpanāvaśato jantorbhāvābhāvaśubhāśubhāḥ || 52 ||  
 54565  
 54566 atīśaiśavayauvanayormadhyame tricaturhāyanādikāle prakāśaniśayormadhyame  
 54567 mandāndhakārakāle vā | chāyā vṛkṣamūlādipradeśasthagāḍhāndhakāraḥ |  
 54568 vaitālikī vetālākārā | bhāvo vaibhavamabhāvo dāridryaṃ tadrūpāḥ  
 54569 śubhāśubhā bhāvāḥ || 52 ||  
 54570  
 54571 kṣaṇādasattāmāyānti sattamapi punaḥ kṣaṇāt |  
 54572 mātāiva gṛhiṇībhāvagṛhītā kaṇṭhalambinī || 53 ||  
 54573  
 54574 asattāṃ tirobhāvaṃ punaḥ sattāmāvirbhāvamāpyāyāntītyarthaḥ | padārthānāṃ  
 54575 kalpanānusāryarthakriyākāritā prasiddhaivetyāha - mātāivetyādinā || 53 ||  
 54576  
 54577 karoti gṛhiṇīkāryaṃ suratānandadā satī |

54578 kāntaiva mātṛbhāvena gṛhītā kaṇṭhalambinī || 54 ||  
 54579  
 54580 nūnaṃ vismārayatyeva manmathaṃ mātṛbhāvanāt |  
 54581 bhāvānusāriphaladaṃ padārthaughamavekṣya ca || 55 ||  
 54582  
 54583 na jñeneha padārtheṣu rūpamekamudiryate |  
 54584 dṛḍhabhāvanayā ceto yadyathā bhāvayatyaḥ || 56 ||  
 54585  
 54586 tattatphalaṃ tadākāraṃ tāvatkālaṃ prapaśyati |  
 54587 na tadasti na yatsatyam na tadasti na yanmṛṣā || 57 ||  
 54588  
 54589 yadyathā yena nirṇītaṃ tattathā tena lakṣyate |  
 54590 bhāvitākāśamātaṅgaṃ vyomahastitayā manaḥ || 58 ||  
 54591  
 54592 bhāvitaḥ ākāśo mātaṅgo yena tathāvidhaṃ manastasminkalpitayā  
 54593 vyomahastitayā ākāśagajabhāvena kāmāturaṃ sat vyomakalpitakānanacāriṇīm  
 54594 svasaṃkalpitam mātaṅgīm kareṇumanudhāvatyānusaratīti pareṇānvayaḥ || 58 ||  
 54595  
 54596 vyomakānanamātaṅgīm vyomasthāmanudhāvati |  
 54597 tasmātsaṃkalpameva tvaṃ sarvabhāvamayātmakam || 59 ||  
 54598  
 54599 tasmātsaṃkalpatyāgenaiva svābhāvikātmabhāvena sthitirityupasaṃharannupadiśati  
 54600 - tasmāditi || 59 ||  
 54601  
 54602 tyaja rāma suṣuptasthaḥ svātmanaiva bhavātmanaḥ |  
 54603 maṇirhi pratibimbānāṃ pratiṣedhakriyāṃ prati || 60 ||  
 54604  
 54605 ātmanaḥ svasya pāramārthikenādvayānandātmanaiva bhava  
 54606 natvapāramārthikaduḥkhātmanetyarthaḥ | nanu mayā saha saṃkalpaistyaktā api  
 54607 dvaitabhāvā anicche'pi mayi maṇau pratibimbā iva durvārāḥ syurityāśaṅkya  
 54608 viśeṣamāha - maṇiriti || 60 ||  
 54609  
 54610 na śakto jaḍabhāvena natu rāma bhavādṛśaḥ |  
 54611 yadātmani jagadrāma taveha pratibimbati || 61 ||  
 54612  
 54613 niruddhe cetasi daivātkadācid dvaitapratibimbane'pi tasya mithyātvānusaṃdhānena  
 54614 tādrūpyarañjanaṃ tyājyamityāha - yadeti || 61 ||  
 54615  
 54616 tadavastviti nirṇīya mā tenāgaccha rañjanam |  
 54617 tadeva satyamiti vāpyabhinnam paramātmanaḥ || 62 ||  
 54618  
 54619 tasya cidaikyānusaṃdhānena pravilāpanam vā kāryamityāha - tadeveti |  
 54620 evakāro bhinnakramaḥ | tatsatyam brahmaivetyarthaḥ || 62 ||  
 54621  
 54622 matvāntastvamanādyantaṃ bhāvayātmānamātmanā |  
 54623 cetasi pratibimbanti ye bhāvāstava rāghava |  
 54624 rañjayantvanyasaktatvānmā te tvam sphaṭikaṃ yathā || 63 ||  
 54625  
 54626 te tvam mā rañjayantu || 63 ||  
 54627  
 54628 sphaṭikamamananaṃ yathā viśanti  
 54629 prakāṣatayā na ca rañjanā vicitrā |  
 54630 iha hi vimananaṃ tathā viśantu  
 54631 prakāṣatayā bhuvanaiṣaṇā bhavantam || 64 ||  
 54632  
 54633 astu vā dvaitapratibhāsastathāpi nirvikārātmabodhātsphaṭikasyeva na taistava  
 54634 rañjanāstvityāha - sphaṭikaṃ iti | mananaṃ pratibimbītarthānām  
 54635 punaḥpunaranusaṃdhāne rāgādivāsanādhānaṃ tadrahitam | bhuvanaiṣaṇāḥ  
 54636 prārabdhabhogocitajagadvavahārecchāḥ || 64 ||  
 54637  
 54638 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu sthitiprakaṛaṇe  
 54639 vijñānavādo nāmaikaviṃśaḥ sargaḥ || 21 ||  
 54640  
 54641 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe vijñānavādo  
 54642 nāmaikaviṃśaḥ sargaḥ || 21 ||  
 54643  
 54644  
 54645 dvāviṃśaḥ sargaḥ 22  
 54646

54647 śrīvasiṣṭha uvāca |  
 54648  
 54649 jantoḥ kṛtavicārasya vigaladvṛtticetasāḥ |  
 54650 mananaṃ tyajato jñātvā kiṃcitpariṇatātmanaḥ || 1 ||  
 54651  
 54652 iha prarūḍhabodhasya sarvadoṣaparikṣayaḥ |  
 54653 prasādaḥ suviśuddhātmadarśanaṃ copavarṇyate || 1 ||  
 54654  
 54655 jñānaphalajīvanmuktāvasthānubhavaprakāraṃ prapañcayiṣyan  
 54656 śravaṇamananādyupacayakrameṇa yathā yathā jñānadārḍhyaṃ tathā tathā  
 54657 doṣakṣayaprakarṣaṃ prathamam darśayati - jantorityādinā |  
 54658 samādhyabhyāseṇa kramādbāhyamananamātmamananaṃ ca tyajataḥ kiṃcitpariṇato  
 54659 viśuddhātmākāratayā viśrānta ātmā mano yasya tathāvidhasya jantoradhikāriṇo  
 54660 jīrṇajādye ātmāmbhasā ekatvaṃ vrajati sati vijñānavaśataḥ svabhāvaḥ  
 54661 prasīdatītyanenānvayaḥ [aṣṭamaślokaṣṭhenetyarthaḥ] || 1 ||  
 54662  
 54663 dṛśyaṃ samtyajato heyamupādeyamupeyusaḥ |  
 54664 draṣṭāraṃ paśyato dṛśyamadraṣṭāramapaśyataḥ || 2 ||  
 54665  
 54666 heyamajñānabhūmikābhedaṃ samtyajataḥ | upādeyaṃ  
 54667 jñānabhūmikāviśeṣamupeyusaḥ | draṣṭāraṃ pramātāramapi dṛśyaṃ  
 54668 sākṣicidvedyaṃ paśyataḥ | athavā sarvaṃ dṛśyaṃ draṣṭāraṃ bhāsakaṃ  
 54669 cinmātrameveti paśyataḥ adraṣṭāraṃ bhāsakacidvyatiriktamapaśyataḥ || 2 ||  
 54670  
 54671 jāgartavye pare tattve jāgarūkasya jīvataḥ |  
 54672 suptasya ghanasaṃmohamaye saṃsāravartmani || 3 ||  
 54673  
 54674 ghane saṃmohamaye ajñānavikārātmake suptasya | yasyāṃ jāgrati bhūtāni sā  
 54675 niśā paśyato muneḥ iti bhagavadvacanāt || 3 ||  
 54676  
 54677 paryantātyantavairāgyātsaraseṣvaraseṣvapi |  
 54678 bhogeṣvābhogaramyeṣu viraktasya nirāśiṣaḥ || 4 ||  
 54679  
 54680 sarvasukhalavāvadhi virañcipadaparyantamatyantavairāgyāt saraseṣu  
 54681 kramamuktirasavatsu araseṣu tadrahiteṣu ābhogaṃ bhogakālaparyantameva ranyeṣu  
 54682 bhogeṣu bhogasādhaneṣu śrak candanādiṣu viraktasya | ata eva lokasaṃgrahārthaṃ  
 54683 kriyamānakarmaphaleṣu prārādhopaniṭabhogēṣu ca nirāśiṣaḥ | āviriñcasukheṣu  
 54684 vairāgyāttatsādhanaṃ sarovimānādiviṣayeṣu aihikabhogeṣu ca viraktasyeti  
 54685 piṇḍitārthaḥ || 4 ||  
 54686  
 54687 vrajatyātmāmbhasaikatvaṃ jīrṇajādye nabhasyalam |  
 54688 galatyapagatāsaṅge himāpūra ivātape || 5 ||  
 54689  
 54690 jīrṇajādye anādijaḍe nabhasi ajñānākāṣe galati sati | kiṃ jale  
 54691 saindhavakhaṇḍavadrasāvaśeṣeṇa netyāha - ātmāmbhasā ekatvaṃ vrajatīti |  
 54692 ātape himakhaṇḍavanniravaśeṣamityarthaḥ || 5 ||  
 54693  
 54694 taraṅgitāsu kallolajalalolāntarāsu ca |  
 54695 śāmyantiśvatha tṛṣṇāsu nadiśviva ghanātyaye || 6 ||  
 54696  
 54697 taraṅgitāsviti dve nadīṣu tṛṣṇayordvayorapi viśeṣaṇe | tṛṣṇāpakṣe  
 54698 kallolajalamiva lolāntarāsu || 6 ||  
 54699  
 54700 saṃsāravāsanājāle khagajāla ivākhunā |  
 54701 troṭite hṛdayagranthau ślathe vairāgyaramhasā || 7 ||  
 54702  
 54703 khagajāle pakṣibandhanānāye | ākhunā mūṣakeṇa || 7 ||  
 54704  
 54705 kātakaṃ phalamāsādyā yathā vāri prasīdati |  
 54706 tathā vijñānavaśataḥ svabhāvaḥ saṃprasīdati || 8 ||  
 54707  
 54708 kātakaṃ katakasambandhi phalaṃ | tadraja iti yāvat | svabhāvo'tra manaḥ || 8 ||  
 54709  
 54710 nīrogaṃ nirupāsaṅgaṃ nirdvandvaṃ nirupāśrayam |  
 54711 viniryāti mano mohādvihagaḥ pañjarādiva || 9 ||  
 54712  
 54713 rāgaḥ kāmaḥ | upa āsaṃjayati prasaṃjayati viśayeṣvityupāsaṅgo  
 54714 viśayaḥ pañjānusaṃdhānam | dvandvaṃ bhāryādiḥ janasāhityam | upāśrayaḥ  
 54715 punaḥ punarbhogalābhabhūmiḥ | ityetebhyaḥ prathamam nirgataṃ

54716 paścānmohādaññādvīniriyāti || 9 ||  
 54717  
 54718 śānte saṃdehadaurātmye gatakautukavibhramam |  
 54719 paripūrṇāntaraṃ cetaḥ pūrṇenduriva rājate || 10 ||  
 54720  
 54721 vinirgatasya punaḥ kiḍṛṣī sthitistām varṇayati - śānte ityādinā || 10 ||  
 54722  
 54723 janitottamasaundaryā dūrādastamayonnatā |  
 54724 samatodeti sarvatra śānte vāta ivārṇave || 11 ||  
 54725  
 54726 samatā samadṛṣṭitā || 11 ||  
 54727  
 54728 andhakāramayī mūkā jādyaajarjaritāntarā |  
 54729 tanutvameti saṃsāravāsanevodaye kṣapā || 12 ||  
 54730  
 54731 mūkā bodhavāgyavahāraśūnyā | kṣapāpakṣe jādyaena tuṣāraśaityena  
 54732 vāsanāpakṣe maurkhyeṇa jarjarāntarā | tanutvamapakṣayam | udaye sūryodaye  
 54733 kṣapevetyanvayaḥ || 12 ||  
 54734  
 54735 dṛṣṭacidbhāskarā prajñāpadminī puṇyapallavā |  
 54736 vikasatyamaloddyotā prātardyuriva rūpiṇī || 13 ||  
 54737  
 54738 dṛṣṭaḥ cidbhāskaro yayā | puṇyāni  
 54739 gurusevāśravaṇasamādhyabhyāsādisukṛtānyeva pallavāḥ kisalayāni  
 54740 yasyāstathāvidhā | hṛdayasarasi prajñāpadminī vivekapadminī vilasati |  
 54741 dyaurvyomeva || 13 ||  
 54742  
 54743 prajñā hṛdayahāriṇyo bhuvanāhlādanakṣamāḥ |  
 54744 sattvalabdhāḥ pravardhante sakalendorivāmśavaḥ || 14 ||  
 54745  
 54746 hṛdayahāriṇyo manoharāḥ sattvagunopacayāllabdhāḥ prajñāḥ pravardhante ||  
 54747 14 ||  
 54748  
 54749 bahunātra kimuktena jñātajñeyo mahāmatih |  
 54750 nodeti naiva yātyastamabhūtākāśakośavat || 15 ||  
 54751  
 54752 abhūto vāyavādhībūtacatuṣṭayarahito ya ākāśakośastadvatparicchinna  
 54753 [tadvadaparicchinna iti pāṭhaḥ] ityārthaḥ || 15 ||  
 54754  
 54755 vicāraṇā pariññātasvabhāvasyoditātmanaḥ |  
 54756 anukampā bhavantiha brahmaviṣṇuvindraśaṃkarāḥ || 16 ||  
 54757  
 54758 tasya mahāprabhāvatāmāha - vicāraṇeti |  
 54759 sargāvatārādyadhikāraśāntādanukalpyāḥ || 16 ||  
 54760  
 54761 prakāṭākāramapyantarnirahaṃkāracetasam |  
 54762 nāpnuvanti vikalpāstaṃ mṛgatṣṇāmivaiṇakāḥ || 17 ||  
 54763  
 54764 tasya punaḥ pramādātpūrvavadvikṣepaprasaktiṃ vārayati - prakāṭākāramiti |  
 54765 mṛgatṣṇā tatsalilapānaṃ lakṣaṇayā || 17 ||  
 54766  
 54767 taraṅgavadime lokāḥ prayāntyāyānti cetasaḥ |  
 54768 kroḍīkurvanti cājñāṃ te na jñāṃ maraṇajanmanī || 18 ||  
 54769  
 54770 evaṃ janmamaraṇaprasaktimāpi vārayati - taraṅgavaditi | āyānti jāyante |  
 54771 prayānti mriyante | cetasaḥ svacittavāsanāvaśāt || 18 ||  
 54772  
 54773 āvirbhāvatirobhāvau saṃsāro netarakramaḥ |  
 54774 iti tābhyāṃ samāloko ramate sa nibadhyate || 19 ||  
 54775  
 54776 itarasminnajñābhinne tattvajñe kramate iti kramastathāvidho na iti jñātveti śeṣaḥ |  
 54777 samyagāloko vastutattvadarśanaṃ yasya sa tattvavit |  
 54778 māvāvyāghrādikautukadarśaneneva ramate so'jñastu nibadhyate || 19 ||  
 54779  
 54780 na jāyate na mriyate kumbhe kumbhanabho yathā |  
 54781 bhūṣite dūṣite vāpi dehe tadvadihātmavān || 20 ||  
 54782  
 54783 viveka uditē śīte mithyā bhramamarūditā |  
 54784 kṣiyate vāsanā sāgre mṛgatṣṇā marāviva || 21 ||



54785  
 54786 sāgre agrabhāgoditacandrasahite pradoṣe | sāye iti vā pāṭhaḥ || 21 ||  
 54787  
 54788 ko'haṃ kathamidaṃ ceti yāvanna pravacāritam |  
 54789 saṃsārāḍambaram tāvadandhakāropamaṃ sthitam || 22 ||  
 54790  
 54791 mithayābhramabharodbhūtaṃ śarīraṃ padamāpadām |  
 54792 ātmabhāvanayā nedaṃ yaḥ paśyati sa paśyati || 23 ||  
 54793  
 54794 kīdṛśasthityā tarhi niḥsaṃsārāndhakāraṃ pūrṇātmānaṃ paśyati tāmāha ##-  
 54795  
 54796 deśakālavaśotthāni na mameti gatabhramam |  
 54797 śarīre sukhaduḥkhāni yaḥ paśyati sa paśyati || 24 ||  
 54798  
 54799 devavaśotthānyādhibhautikāni kālavaśotthānyādhidaivikāni śarīre  
 54800 utthānyādhyātmikāni ca sukhaduḥkhāni na mameti yaḥ paśyati || 24 ||  
 54801  
 54802 apāraparyantanabho dikkālādikriyānvitam |  
 54803 ahameveti sarvatra yaḥ paśyati sa paśyati || 25 ||  
 54804  
 54805 apāraparyantaṃ yannabhodikkālādi yacca tatra  
 54806 paricchinnamutpatticalatādikriyānviṭaṃ tatra sarvatrāhameveti yaḥ paśyati || 25 ||  
 54807  
 54808 bālāgralakṣabhāgāttu koṭīsaḥ parikalpitāt |  
 54809 ahaṃ sūkṣma iti vyāpī yaḥ paśyati sa paśyati || 26 ||  
 54810  
 54811 yo vyāpī san koṭīsaḥ parikalpitādvālāgralakṣabhāgāt | tuśabdo'pyarthe || 26 ||  
 54812  
 54813 ātmānamitaraccaiva dṛṣṭyā nityāvibhinnayā |  
 54814 sarvaṃ cijjyotireveti yaḥ paśyati sa paśyati || 27 ||  
 54815  
 54816 ātmānaṃ svātmātvena prasiddhaṃ jīvaṃ itarattadṛśyaṃ ca sarva cijjyotiriti tena  
 54817 nityamavibhinnayā dṛṣṭyā yaḥ paśyatītyarthaḥ || 27 ||  
 54818  
 54819 sarvaśaktiranantātmā sarvabhāvāntarasthitaḥ |  
 54820 advitīyaścidityantaryaḥ paśyati sa paśyati || 28 ||  
 54821  
 54822 ādhivyādhibhayodvigno jarāmaraṇajanmavān |  
 54823 deho'hamiti yaḥ prājño na paśyati sa paśyati || 29 ||  
 54824  
 54825 tiryagūrdhvamadhastācca vyāpako mahimā mama |  
 54826 dvitīyo na mamāstīti yaḥ paśyati sa paśyati || 30 ||  
 54827  
 54828 mahimā vistāraḥ || 30 ||  
 54829  
 54830 mayi sarvamidaṃ protaṃ sūtre maṇigaṇā iva |  
 54831 cittaṃ tu nāhameveti yaḥ paśyati sa paśyati || 31 ||  
 54832  
 54833 cideva tantustena prote sarvamahameveti vā cittamantaḥkaraṇaṃ tu nāhameveti vā ||  
 54834 31 ||  
 54835  
 54836 nāhaṃ na cānyadastīti brahmaivāsti nirāmayam |  
 54837 itthaṃ sadasatormadhye yaḥ paśyati sa paśyati || 32 ||  
 54838  
 54839 ahameveti paśyatītyukte citparityāgena ahaṃkāra eva parigrhīto mābhūditi  
 54840 sahāhaṃkāreṇa jagatpratiśedhena cidekarasaṃ brahmaiva pariśeṣya  
 54841 draṣṭavyamityāha - nāhamiti | sato vartamānasyāsato'tītyasya bhaviṣyataśca  
 54842 madhye | sato vyaktasyāsato'vyaktasyeti vā || 32 ||  
 54843  
 54844 yannāma kiṃcitttrailokyaṃ sa evāvayavo mama |  
 54845 taraṅgo'bdhāvivetyantaryaḥ paśyati sa paśyati || 33 ||  
 54846  
 54847 avayava iti | pādo'sya sarvā bhūtāni iti śruteḥ viṣṭabhyāhamidaṃ  
 54848 kṛtsnamekāṃśena sthito jagat iti bhagavadvacanācceti bhāvaḥ || 33 ||  
 54849  
 54850 śocyā pālyā mayaiveyaṃ svaseyaṃ me kaṇīyasī |  
 54851 trilokī pelavetyuccairyaḥ paśyati sa paśyati || 34 ||  
 54852  
 54853 svataḥ sattāsūnyatvena mṛtaprāyatvācchocyā | ata eva svasattāsphūrtyarpaṇena

54854 pālyā | svasā anujā kanīyaso alpā | yuvālpayoh kananyatarasyām iti kanādeśaḥ |  
 54855 dṛṣṭimātreṇāpi pīḍyamānatvātpelavā || 34 ||  
 54856  
 54857 ātmatāparate tvattāmatte yasya mahātmanah |  
 54858 bhavāduparate nūnaṃ sa paśyati sulocanaḥ || 35 ||  
 54859  
 54860 bhavaḥ sāmsārikadehādistantasmāduparate vivekabādhābhyām nivṛtte || 35 ||  
 54861  
 54862 cetyānupātarahitaṃ cidbhairavamayaṃ vapuḥ |  
 54863 āpūritajagajjālaṃ yaḥ paśyati sa paśyati || 36 ||  
 54864  
 54865 cetyānupāto dṛśyasaṃvalanaṃ tadrahitam | ata eva niṣpratyūhasvabhāvasphūrtyā  
 54866 āpūritaṃ prabhayā tama iva sarvato vyāptaṃ jagajjālaṃ yena || 36 ||  
 54867  
 54868 sukhaṃ duḥkhaṃ bhavo bhāvo vivekakalanāśca yāḥ |  
 54869 ahameveti vā nūnaṃ paśyannapi na hīyate || 37 ||  
 54870  
 54871 bhavaḥ adhikāridehastatra bhāvo gurudaivataśāstrādiśraddhā tatra  
 54872 nityānityādivivekastena kalanāḥ  
 54873 śravaṇādikrameṇātmaparicayatāratamyabhedāśca sarve ahameveti yaḥ paśyati ||  
 54874 37 ||  
 54875  
 54876 svātmasattāparāpūrṇe jagatyamśena vartinā |  
 54877 kiṃ me heyam kimādeyamiti paśyansudṛṅgaraḥ || 38 ||  
 54878  
 54879 ātmasattayaiva parayā niratiśayānandaghanayā āpūrṇe brahmādistambaparyante  
 54880 ānandalavārpaṇena tarpite jagati amśenaikadeśena vartinā  
 54881 aihikapāralaukikabhogyavastunā me kiṃ duḥkhamasti yaddheyam  
 54882 kiṃvānyatsukhamasti yadupādeyamiti paśyansudṛk abhrāntadṛṣṭirityarthaḥ ||  
 54883 38 ||  
 54884  
 54885 apratarkyamanābhāsaṃ sanmātramidamityalam |  
 54886 heyopādeyakalanā yasya kṣiṇā sa vai pumān || 39 ||  
 54887  
 54888 apratarkyaṃ tarkāgamyam | anābhāsaṃ vṛttibhedapratiphalanarahitaṃ  
 54889 nirvikṣepamiti yāvat || 39 ||  
 54890  
 54891 ya ākāśavadekātmā sarvabhāvagato'pi san |  
 54892 na bhāvaraṇjanāmeti sa mahātmā maheśvaraḥ || 40 ||  
 54893  
 54894 mahānīśvaro niratiśayasvānandopabhogasamarthaḥ śiva ityārthaḥ || 40 ||  
 54895  
 54896 tamaḥprakāśakalanāmuktaḥ kālātmatām gataḥ |  
 54897 yaḥ saumyaḥ susamaḥ svasthastam naumi padamāgatam || 41 ||  
 54898  
 54899 tamaḥ suṣuptiḥ prakāśo jāgaraḥ kalanā svapnastairmuktaḥ | kālasya  
 54900 mṛtyorapyātmatām niratiśayapremāspadatām gataḥ |  
 54901 svasthasturiyāvasthāpratiṣṭho yastam || 41 ||  
 54902  
 54903 yasyodayastamayasaṃkalanākalāsu  
 54904 citrāsu cāruvibhavāsu jagadgatāsu |  
 54905 vṛttiḥ sadaiva sakalaikamateranantā  
 54906 tasmai namaḥ paramabodhavate śivāya || 42 ||  
 54907  
 54908 sakale'pi jagatyekaṃ brahmeti matiriyasya | jagadgatāsu citrāsūdayaḥ sargo'stamayaḥ  
 54909 pralayaḥ saṃkalanā sthitistallakṣaṇāsu vṛttirbrahmākāradṛṣṭiranantā  
 54910 aparicchinnā | tasmai paramabodhavate jīvanmuktavigrahāya sāṅśācchivāya nama  
 54911 ityārthaḥ || 42 ||  
 54912  
 54913 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 54914 anuttamapadaviśrāntivarṇanaṃ nāma dvāvīṃśaḥ sargaḥ || 22 ||  
 54915  
 54916 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaṛaṇe  
 54917 anuttamapadaviśrāntivarṇanaṃ nāma dvāvīṃśaḥ sargaḥ || 22 ||  
 54918  
 54919  
 54920 trayaviṃśaḥ sargaḥ 23  
 54921  
 54922 śrīvāsiṣṭha uvāca |

54923  
 54924 ya uttamapadālambī cakrabhramavadāsthitaḥ |  
 54925 śarīranagarīrājyaṃ kurvannapi na lipyate || 1 ||  
 54926  
 54927 śarīranagare rājyaṃ prabuddhasyātra varṇyate |  
 54928 vinodosaktasadbhogairmanojayasukhodayaḥ || 1 ||  
 54929  
 54930 jīvanmuktasya śarīranagarīrājyaṃ varṇayiṣyan rāmasya tajjijñāsām  
 54931 praśnaprayojikāmutthāpayati - śarīreti | nivṛtte ghaṭotpādanaprayojane  
 54932 yāvadvegaṃ kulālacakrabhramavadyāvatprārabdhakṣayaṃ  
 54933 dehadhāraṇavyavahāramāsthito jīvanmuktaḥ ityārthaḥ | na lipyate  
 54934 satyatvābhimānābhāvāditi bhāvaḥ || 1 ||  
 54935  
 54936 tasyeyaṃ bhogamokṣārthaṃ tajjñasyopavanopamā |  
 54937 sukhāyaiva na duḥkhāya svaśarīramahāpurī || 2 ||  
 54938  
 54939 kṛḍāvinoda hetutvādupavanopamā || 2 ||  
 54940  
 54941 śrīrāma uvāca |  
 54942  
 54943 nagarītvaṃ śarīrasya kathaṃ nāma mahāmune |  
 54944 etāṃ cādhiprasanyogī kathaṃ rājasukhaikabhāk || 3 ||  
 54945  
 54946 etāṃ tvaduktāṃ śarīranagarīmadvivasannadhiṣṭhāya pālayan |  
 54947 ekapadasvārasyātsukhameva bhajate natu rājāna iva tadduḥkhaleśamapītyārthaḥ || 3 ||  
 54948 ||  
 54949  
 54950 śrīvasiṣṭha uvāca |  
 54951  
 54952 ramyeyaṃ dehanagarī rāma sarvaguṇānvitā |  
 54953 jñasyānantavilāsāḍhyā svālokaṅkraprakāśitā || 4 ||  
 54954  
 54955 svāloka ātmajyotiḥ sa evārkaḥ || 4 ||  
 54956  
 54957 netravātāyanoddyotaparakāśabhuvanāntarā |  
 54958 karapratolīvistārāprāptapāḍopajāṅgalā || 5 ||  
 54959  
 54960 netre eva vātāyane tatrasthābhyāmuddyotābhyāmindriyapradīpābhyāṃ prakāśante  
 54961 iti prakāśāni bhuvanāntarāṇi yasyām | karāveva pratolyau rathye tadvistāreṇa  
 54962 prāptaṃ jānuparyantatālakṣaṇaṃ pāḍopajāṅgalaṃ yasyāḥ || 5 ||  
 54963  
 54964 romarājīlatāgulmā tvacājālakamālītā |  
 54965 gulphāṅgulyāṃ pravīśrāntajāṅghorustambhamaṇḍalā || 6 ||  
 54966  
 54967 tvacāgataiḥ śīrājālakairmālītā | gulphau pādajāṅghāsamdhigranthī tābhyāṃ  
 54968 pārṣṇīrlakṣyate tatsahitāyāmaṅgulyām | jātāveka vacanam || 6 ||  
 54969  
 54970 rekhāvibhaktapādāgraśīlāprathamānirmītā |  
 54971 carmamarmaśīrāsārāsamdhisīmāmanoramā || 7 ||  
 54972  
 54973 pādāgrapadenātra pādādastanī kaṭhinā tvagucyate saiva stambhamūlādhāraśīlā |  
 54974 rekhābhirvibhaktayā nānālakṣaṇayā tayā prathamānirmītā |  
 54975 prathamādhāranirmāṇena nirmītyetārthaḥ | bahīścarma antarmarmāṇi sīmānaḥ  
 54976 madhye madhye śīrāṇaṃ sārāḥ śākhāprarohāḥ sīmānaḥ asthiṣu tu samdhayaḥ  
 54977 sīmānaḥ tābhirmanoramā || 7 ||  
 54978  
 54979 urūrutānubhāgāgranirmītopasthanimnagā |  
 54980 kacatkeśāvalīkācadalaprasthavanāvṛtā || 8 ||  
 54981  
 54982 urvoḥ ūrvostānāmadhyakāyasya ca yaḥ samdhibhāgastasyāgre purobhāge nirmītā  
 54983 upasthendriyarūpā nimnagā nagaramadhyānādī yasyāḥ | kacantī keśāvalyeva  
 54984 kācavannīlāni dalāni yeṣu tathāvidhaiḥ kṛḍāśailaprāyaśīraḥprasthena  
 54985 śmaśrukakṣādiromavanaiścāvṛtā || 8 ||  
 54986  
 54987 bhrūlalāṭoṣṭhasacchāyavadānodyānaśobhitā |  
 54988 dṛṣṭipātōtpalākīrṇakapolavipulasthalī || 9 ||  
 54989  
 54990 nīlacchadasadṛśābhyāṃ bhrūbhyāṃ pāṇḍunavacchadasadṛśena lalāṭena  
 54991 puṣpasadṛśābhyāmoṣṭhābhyāṃ ca sacchāyāṃ

54992 kāntimadyadvadanalakṣaṇamudyānaṃ kadaliṽanaṃ tena śobhitā | dṛṣṭipātāḥ  
 54993 kaṭākṣāstallakṣaṇairutpalairākīrṇau yau kapolau tallakṣaṇe vihārasthalyau yatra || 9  
 54994 ||  
 54995  
 54996 vakṣaḥsthalasaraḥsyūtakucapaṅkajakorakā |  
 54997 ghanaromāvalicchannaskandhakriḍāśiloccayā || 10 ||  
 54998  
 54999 skandhāveva kriḍāśiloccayau yasyām || 10 ||  
 55000  
 55001 udaraśvabhraṇikṣiptasvāṇneṣṭā bhakṣyatatparā |  
 55002 dīrghakaṇṭhabhiloḍgīrṇavātasamṛambhaśābditā || 11 ||  
 55003  
 55004 udaralakṣaṇe kośāgāraśvabhre nikṣiptāni yāni svaprārabdhaprāpitānyannāni  
 55005 tānyeva svāni dhanāni annāni dhānyādīniṣṭāni priyāṇi vasanābharaṇādīni ca  
 55006 yasyām | bhakṣyamaniśiddhaviṣayaḥpabhogaṃ tanvantīti bhakṣyatato  
 55007 rasanaśrotrādayaḥ parāḥ śīraḥsaudhavātāyanopaviṣṭanāgarasthānīyā yasyām |  
 55008 dīrghamūrdhvamukhaṃ yatkaṇṭhabilaṃ taddvārā udgīrṇo yaḥ  
 55009 prāṇavātastatkṛtena samṛambheṇa kaṇṭhadvārakapāṭodghātanena śābditā || 11  
 55010 ||  
 55011  
 55012 hr̥dayāpaṇanirṇītayathāprāptārthabhūṣitā |  
 55013 anāratanaṇadvārapravahatprāṇanāgarā || 12 ||  
 55014  
 55015 hr̥dayāpaṇaśābdena tatsthā vicāralakṣaṇā ratnādīparīkṣakajanā gṛhyante |  
 55016 tairnirṇītāḥ parīkṣya gṛhītāścakṣurādīdvārā yathāyogyāṃ prāptā ye  
 55017 śābdādyarthāstairvāsanārūpaiḥ paṇyairbhūṣitā || 12 ||  
 55018  
 55019 āsyasphāravādādr̥ṣṭadantāsthīśakalākulā |  
 55020 mukhāspadābhramajjihvācaṇḍīcarvitabhojanā || 13 ||  
 55021  
 55022 āsye sphāravat dvārabhaktiracanā  
 55023 gajadantavibhāgadīṣaddr̥ṣṭāirdantalakṣaṇairasthīśakalairākulā | mukhāspadayā  
 55024 āsamantādbhramantīyā jihvālakṣaṇayā caṇḍyā kālyā carvitāni āsvāditāni  
 55025 bhojanāni caturvidhānyannāni yasyām || 13 ||  
 55026  
 55027 romaśaṣpataracchannā karṇakoṭarakūpakā |  
 55028 sphikśṛṅghalāsthītopāntapṛṣṭhavistīrṇajaṅgalā || 14 ||  
 55029  
 55030 romalakṣaṇaiḥ śa.patarairdīrghatṛṇaiśchannā || 14 ||  
 55031  
 55032 gudotthānāraghaṭṭāntapradrutānantakardamā |  
 55033 cittodyānamahīvalgadātmacintāvarāṅganā || 15 ||  
 55034  
 55035 gudādutthānamudgamo yasya malasya tadeva mūtrasthānalakṣaṇasya āraghaṭṭasya  
 55036 ghaṭīyantrasyānte prānte pradrutaḥ pravahannananto dūrataḥ kardamo yasyām |  
 55037 cittalakṣaṇāyāmudyānamahyām valgantī sadākriḍamānā ātmacintālakṣaṇā  
 55038 varāṅganā purasvāminī yasyām || 15 ||  
 55039  
 55040 dhīvaratrādr̥ḍhāvaddhacapalendriyamarkaṭā |  
 55041 vadanodyānahasanapuṣpodgamamanoramā || 16 ||  
 55042  
 55043 dhīreva varatrā carmarajjustayā dr̥ḍhā baddhāscapalendriyamarkaṭā yasyām |  
 55044 vadanodyāne hasanameva puṣpodgamastena manoramā || 16 ||  
 55045  
 55046 svaśarīramanojñasya sarvasaubhāgyasundarī |  
 55047 sukhāyaiva na duḥkhāya paramāya hitāya ca || 17 ||  
 55048  
 55049 svaśarīramanasī jñātīti svaśarīramanojñastattvavittasya sukhāyaiva  
 55050 paramahitamupadeśādīnā paroddhārastasmai ca || 17 ||  
 55051  
 55052 ajñasyeyamanantānāṃ duḥkhānāṃ kośamālikā |  
 55053 jñasya tvīyamanantānāṃ sukhānāṃ kośamālikā || 18 ||  
 55054  
 55055 kiṃcidasyām pranaṣṭāyām jñasya naṣṭamarindama |  
 55056 sthitāyām samsthitam sarvaṃ teneyam jñasukhāvahā || 19 ||  
 55057  
 55058 jñasyānantasukhāyeti yaduktaṃ taddarśayati - kiṃciditi | kiṃcidalpaṃ  
 55059 tucchameva naṣṭam na satyavastvityarthaḥ | sarvaṃ bhogamokṣasukham || 19 ||  
 55060

55061 yadenām jñāḥ samāruhya saṃsāre viharatyalam |  
 55062 aśeṣabhogamokṣārthaṃ teneyam jñārathaḥ smṛtaḥ || 20 ||  
 55063  
 55064 jñasya ratha iva rathaḥ || 20 ||  
 55065  
 55066 śabdarūparasasparśagandhabandhuśriyo yataḥ |  
 55067 anayaiva hi labhyante teneyam jñasya lābhadā || 21 ||  
 55068  
 55069 sukhaduḥkhakriyājālaṃ yadeṣodvahati svayam |  
 55070 tadeṣā rāma sarvajñasarvavastubharaḥ || 22 ||  
 55071  
 55072 sarvaṃ pūrṇamātmānaṃ jñātīti sarvajñastattvavittasya sarveṣāṃ  
 55073 bhogamokṣopāyavastūnāṃ bharaṇaṃ bharaḥ saṃgrahastatkṣamā || 22 ||  
 55074  
 55075 tasyām śarīrapuryām hi rājyaṃ kurvangatajvaraḥ |  
 55076 jñastiṣṭhati gatavyagraḥ svapuryāmiva vāsavaḥ || 23 ||  
 55077  
 55078 vyagraśabdo bhāvapradhānaḥ | tathāca gatavyagraḥ svastha ityārthaḥ || 23 ||  
 55079  
 55080 na kṣipatyavaṭāṭope manomattaturaṅgamam |  
 55081 na lobhadurdurmadāya prajñāputrīm prayacchati || 24 ||  
 55082  
 55083 avaṭe yonigarte āṭopaḥ parākramo yasya kāmasya tadviṣaye | na kṣipati na prerayati |  
 55084 lobha eva durdurviṣavṛkṣastamādāya śulkaṭvena gṛhītvā prajñālakṣaṇam  
 55085 putrīm kanyām mohādharmaḍidauṣkuleyebhyo na prayacchati | athavā  
 55086 durdrumaśabdena tatphalaṃ lakṣyate | lobhalakṣaṇadurdrumaphalamatti anubhavatīti  
 55087 lobhadurdurmadāḥ adhārmikajanastasmai prajñā vivekavati buddhistallakṣaṇam  
 55088 putrīm na prayacchati | teṣu svaprajñāṃ gūhamānaścaratītyārthaḥ || 24 ||  
 55089  
 55090 ajñānapararāṣṭraṃ ca na randhraṃ tvasya paśyati |  
 55091 saṃsārāribhayasyāntarmūlānyeva nikṛntati || 25 ||  
 55092  
 55093 saṃsāralakṣaṇāribhayasya mūlāni snehāstāni nikṛntati || 25 ||  
 55094  
 55095 tṛṣṇāsāraparāvartaṃ kāmasaṃbhogadurgrahe |  
 55096 na nimajjati paryastaḥ sukhaduḥkhapradevane || 26 ||  
 55097  
 55098 tṛṣṇānadyāḥ saraṇaṃ saraḥ pravāhastasya mahatyāvarte  
 55099 kāmasaṃbhogalakṣaṇaduṣṭagrāhavati antarmukhatvātparyasto bahirmukhaḥ san na  
 55100 nimajjati | sukhalaṃalakṣaṇairduḥkhaiḥ pradevane paridevanasādhane || 26 ||  
 55101  
 55102 karotyavirataṃ snānaṃ bahirantaravikṣaṇāt |  
 55103 saritsaṃgamatīrtheṣu manorathagataḥ kramāt || 27 ||  
 55104  
 55105 bahirantaśca asya vāsudevasya paramātmāna ikṣaṇādādhībhautikeṣvādhyātmikeṣu  
 55106 ca saritsaṃgamatīrtheṣu avirataṃ sārvaśālikam snānaṃ karoti |  
 55107 tathācāhurvṛddhaḥ - snātaṃ tena samastatīrthasāle sarvāpi  
 55108 dattā'vaniryaññānaṃ ca kṛtaṃ sahasramayutaṃ devāśca saṃpūjitāḥ |  
 55109 saṃsārācca samuddhṛtāḥ svapitarāḥ sarvasya pūjyo hyasau yasya brahmavicāraṇe  
 55110 kṣaṇamapi prāpnoti dhairyaṃ manaḥ || iti | manoratho'tra  
 55111 mānasabrahmākāravṛttistadgatastadārūḍhaḥ || 27 ||  
 55112  
 55113 sakalākṣajanādrīyasukhaprekṣāparāṇmukhaḥ |  
 55114 dhyānaṇāmnī sukhaṃ nityaṃ tiṣṭhatyantaḥpurāntare || 28 ||  
 55115  
 55116 sakalairakṣalakṣaṇairjanairādrīyeṣu āpātadrīyeṣu viṣayeṣu sukhānāṃ  
 55117 prekṣāyāṃ parāṇmukhaḥ || 28 ||  
 55118  
 55119 sukhāvahaiṣā nagarī nityaṃ vai viditātmanaḥ |  
 55120 bhogamokṣapradā caīṣā śakrasyevāmarāvatī || 29 ||  
 55121  
 55122 sthitayā saṃsthitam sarvaṃ kiṃcinnaṣṭam na naṣṭayā |  
 55123 yayā puryā mahiyasyā sā kathaṃ na sukhāvahā || 30 ||  
 55124  
 55125 vinaṣṭe dehanagare jñasya naṣṭam na kiṃcana |  
 55126 ākrāntakumbhākāśasya svasya kumbhakṣaye yathā || 31 ||  
 55127  
 55128 ākrāntaḥ svasātkutaḥ kumbhākāśo yena tasya svasya || 31 ||  
 55129

55130 vidyamānaṃ ghaṭaṃ vāyuḥ kiṃcitsprśati nāsthitam |  
 55131 yathā tathaiva dehī svām śarīranagarīmimām || 32 ||  
 55132  
 55133 yasya sthitidaśāyāmapī na samyak sparśastasya nāśe sparśo neti kiṃ vācyamiti  
 55134 dṛṣṭāntenāha - vidyamānamiti || 32 ||  
 55135  
 55136 atrasthaḥ puruṣo bhogānātmā sarvagato'pi san |  
 55137 viśvakalpakṛtānbhuktvā puṃsāmadhigatārthabhāḥ || 33 ||  
 55138  
 55139 atrāsyām śarīranagaryām tiṣṭhatītyatrastha ātmā tattvavidviśvakalpanam  
 55140 viśvakalpataṭkṛtānprārabdhabhogānbhuktvā adhigataṃ prākṣāṅkṣātkṛtaṃ  
 55141 pūrṇaṃ svātmārūpamārthaṃ paramapuruṣārthaṃ mokṣaṃ bhajat  
 55142 ityadhigatārthabhāgbhavadīti śeṣaḥ || 33 ||  
 55143  
 55144 kurvannapi na kurvāṇaḥ samastārthakriyomukhaḥ |  
 55145 kadācitprakṛtānsarvāṅkāryārthānanutiṣṭhati || 34 ||  
 55146  
 55147 vyavahāradṛśā kurvannapi paramārthadṛśā na kurvāṇaḥ || 34 ||  
 55148  
 55149 kadācillīlayā lolaṃ vimānamadhirohati |  
 55150 anāhatagatiḥ kāntaṃ vihartumamalaṃ manaḥ || 35 ||  
 55151  
 55152 tasya dehanagaryām kāntādibhogaphalānyāha - kadāciditi | vimānaṃ  
 55153 vimānatulyaṃ hṛtpuṇḍarikam | kāntaṃ bhogakautukavanmano vihartum  
 55154 vinodayitum || 35 ||  
 55155  
 55156 tatrastho lokasundaryā satataṃ śītalāṅgayā |  
 55157 ramate rāmayā maitryā nityaṃ hṛdayasaṃsthiṭaḥ || 36 ||  
 55158  
 55159 tatrasthaḥ pūrvavat | maitryā maitrīlakṣaṇayā | rāmayā priyayā || 36 ||  
 55160  
 55161 dve kānte tiṣṭhataḥ samyak pārśvayoḥ satyataikate |  
 55162 indoriva viśāḁhe dve samāhlāditacetasī || 37 ||  
 55163  
 55164 kṣapitānakhilāṃ lokaṇḍuḥkhakrakacadāritān |  
 55165 vallīvanasthānabhasaḥ prṣṭhādarka iva kṣate || 38 ||  
 55166  
 55167 svargiṇo nārakiduḥkhadarśitāmiva tasyājñājanaduḥkhadarśitāmāha -  
 55168 kṣapitāniti | vallībhirvanamiva parasparaṃ saṃveṣṭya sthitān | nabhasaḥ prṣṭhe  
 55169 sthito'rka iveti dṛṣṭāntāttattvavido'pi saṃsāraṇaviprakarṣo gamyate || 38 ||  
 55170  
 55171 ciraṃ pūritasarvāśaḥ sarvasaṃpatīśundaraḥ |  
 55172 apunaḥkhaṇḍanāyenduḥ pūrṇāṅga iva rājate || 39 ||  
 55173  
 55174 āśā diśo manorathāśca | sarvāḥ saṃpattayastābhiḥ sarvātmabhāvasaṃpattiyā ca  
 55175 sundaraḥ | apunaḥkhaṇḍanāya punaḥkṣayābhāvāya || 39 ||  
 55176  
 55177 sevyāmāno'pi bhogaugho na khedāyāsyā jāyate |  
 55178 kālakūṭaḥ kileśasya kaṇṭhe pratyuta rājate || 40 ||  
 55179  
 55180 bhogaughaḥ śrakcandranādibhogaughaḥ | khedāya punarjanmādiduḥkhāya | athavā  
 55181 bhogaugho duṣprārabdhaḥ bhogaughaḥ khedāya tātkālikaduḥkhāya | pratyuteti |  
 55182 tattvavido'pi tapa ādikleśaḥ pratyutājñājanaśikṣāmāhāphalo rājate iti bhāvaḥ ||  
 55183 40 ||  
 55184  
 55185 pariññātopabhukto hi bhogo bhavati tuṣṭaye |  
 55186 vijñāya sevito maitrīmeti coro na śatrutām || 41 ||  
 55187  
 55188 pariññāya bhoge pratyuta tasya sukhahetutaivetyāśāyenāha - pariññātetī || 41 ||  
 55189  
 55190 naranārī naṭaughānām [nadaughānām iti pāṭhaḥ] virahe  
 55191 dūragāminām |  
 55192 jñena yātreva subhagā bhogaśrīravalokyate || 42 ||  
 55193  
 55194 tatkutastatrāha - nareti | virahe samājavighaṭane dūragamanaśīlānām  
 55195 samājamilitanaranārīnaṭaughānām yātrā samāja iva |  
 55196 bhogaśrīrbhogyaputradhanādiśrīḥ || 42 ||  
 55197  
 55198 aśaṅkitopasaṃprāptā grāmayātrā yathādhvagaiḥ |

55199 prekṣyante tadvadeva jñairvyavahāramayāḥ [nīybhāva ārṣaḥ]  
 55200 kriyāḥ || 43 ||  
 55201  
 55202 ayatnopanate'pyakṣi padārtheṣu yathā punaḥ |  
 55203 nīrāgameva patatī tadvatkāryeṣu dhīradhīḥ || 44 ||  
 55204  
 55205 yathā akṣi cakṣurayatnopanate yatnāviracite parvatavanapuṣkarīṇyādau  
 55206 tadgatatarugulmatāmarasādipadārtheṣu  
 55207 mamatvābhimānābhāvācchedabhedāpahārādīdarśane'pi  
 55208 duḥkhādarśanānnīrāgameva patatī tadvaddhīrasya viduṣo dhīḥ  
 55209 svaputramitrādivyavahārakāryeṣvapi nīrāgameva patatītyarthaḥ || 44 ||  
 55210  
 55211 indriyāṇāṃ na harai prāptamarthaṃ kadācana |  
 55212 nādadāti tathā'prāptaṃ saṃpūrṇo jño'vatiṣṭhate || 45 ||  
 55213  
 55214 kathaṃ tarhi pravartate tadāha - indriyāṇāmiti | prāptaṃ  
 55215 prārābhdhopasthāpitamarthaṃ viśayaṃ na haratī na vārayatī | aprāptaṃ ca  
 55216 yatnapūrvakaṃ nādadāti na saṃpādayatī | yathāprāptopayogena jīvatītyarthaḥ || 45 ||  
 55217  
 55218 aprāptacintāḥ saṃprāptasamupekṣāśca sanmatim |  
 55219 na kampayanti taralāḥ picchāghātā ivācalam || 46 ||  
 55220  
 55221 tatkutastatrāha - aprāpteti | yataḥ aprāptacintāḥ prāptopekṣāḥ paścāttāpācca  
 55222 taṃ na kampayanti na taralīkurvantya jñānamivetyarthaḥ | picchāghātā  
 55223 mayūrabarhaghātāḥ || 46 ||  
 55224  
 55225 saṃśāntasarvasaṃdeho galitākḥilakautukaḥ |  
 55226 saṃkṣīṇakalpanādeho jñāḥ samrāḍiva rājate || 47 ||  
 55227  
 55228 sarvasaṃdehakāraṇājñānanāśādeva saṃśāntasarvasaṃdehaḥ | sarvabhogeṣu  
 55229 mithyātvadarśanādgalitākḥilakautukaḥ | saṃkṣīṇau tadubhayakalpanāhetū  
 55230 sthūlasūkṣmadehau yasyeti hetugarbhaṃ viśeṣaṇam | samrāt rājasūyaphalaṃ  
 55231 svārājyapadaṃ prāptavāniva | sa svarāḍbhavati iti śruteḥ || 47 ||  
 55232  
 55233 ātmanyeva na mātyantaḥ svātmanātmani jṛmbhate |  
 55234 saṃpūrṇo'pāraparyantaḥ kṣīrārṇava ivārṇave || 48 ||  
 55235  
 55236 pāmaradṛśā svārājyadṛṣṭāntastattvadṛśā tu nāsti dṛṣṭāntaḥ  
 55237 paricchedābhāvādityāśayenāha - ātmanyeveti | arṇave svātmanītyarthaḥ || 48 ||  
 55238 ||  
 55239  
 55240 bhogecchākṛpaṇāñjantūndīnāndīnendriyāṇi ca |  
 55241 anunmattamanāḥ śānto hasatyunmattkāniva || 49 ||  
 55242  
 55243 anunmattamanāḥ prasāntacittaḥ saṃbhogecchākṛpaṇān jantūn dīnāni  
 55244 svaparendriyāṇi ca unmattakāniva hasatī || 49 ||  
 55245  
 55246 icchato'nyojjhitāṃ jāyāṃ yathaivānyena hasyate |  
 55247 indriyasyecchato bhogaṃ tadvajjñena vihasyate || 50 ||  
 55248  
 55249 tattvavidojjhitāṃ bhogamicchata indriyasya | hasyate pravṛttirityubhayatra śeṣaḥ ||  
 55250 50 ||  
 55251  
 55252 tyajatsvātmasukhaṃ saumyaṃ mano viśayavidrutam |  
 55253 aṅkuśeneva nāgendraṃ vicāreṇa vaśaṃ nayet || 51 ||  
 55254  
 55255 nanu mandajñānena puruṣeṇa viśayeṣu drutaṃ manaḥ kathaṃ nigrāhyaṃ tatrāha  
 55256 - tyajaditi || 51 ||  
 55257  
 55258 bhogeṣu prasaro yasyā manovṛtteśca dīyate |  
 55259 sāpyādāveva hantavyā viśasyevāṅkurodgaṭiḥ || 52 ||  
 55260  
 55261 dīyate yayā bhogaṭṛṣṇayeti śeṣaḥ || 52 ||  
 55262  
 55263 tāḍitasya hi yaḥ paścātsaṃmānaḥ so'pyanantakaḥ |  
 55264 śālergrīṣmābhitaptasya kuseko'pyamṛtāyate || 53 ||  
 55265  
 55266 nanu [tanunigrahaṇīditaṃ iti pāṭhaḥ] nigrāhaṇīditaṃ mano ruṣṭo bāla iva  
 55267 svātmanyapi na rajyaseti cettatrāha - tāḍitasyeti | cironmādalālitasya

55268 sakṛnnigrahe punaḥ parityāge hi tathā syācciranigraheṇa nirāśatām nītasya tu na  
 55269 tatheti bhāvaḥ | kuseko'pītyapiśabdātsuseke kiṃ vācyamiti gamyate || 53 ||  
 55270  
 55271 anārtena hi sanmāno bahumāno na budhyate |  
 55272 pūrṇānām saritām prāvṛṭṭpūraḥ svalpo na rājate || 54 ||  
 55273  
 55274 uktameva bhāvaṃ prakāśayati - anārteneti || 54 ||  
 55275  
 55276 pūrṇastu prākṛto'pyanyatpunarapyabhivāñchate |  
 55277 jagatpūraṇayogyāmburgrhṇātyevārṇavo jalam || 55 ||  
 55278  
 55279 manaso'bhiḡrhitasya yā paścādbhogamaṇḍanā |  
 55280 tāmevālabdhavistārām [tāmeva labdhavistārāt iti ṭikānugunaḥ pāṭha iti  
 55281 bhāti] kliṣṭatvādbahu manyate || 56 ||  
 55282  
 55283 abhiḡrhitasya sarvato niḡrhitasya |  
 55284 bhogamaṇḍanābhikṣāsānādyalpaviśayārpaṇena lālanam |  
 55285 labdhavistārātprāktanabhogādbahu adhikaṃ manyate || 56 ||  
 55286  
 55287 bandhamukto mahīpālo grāsamātreṇa tuśyati |  
 55288 parairabaddho nākrānto na rājyaṃ bahu manyate || 57 ||  
 55289  
 55290 ukte'rthe dṛṣṭāntamāha - bandhamukta iti || 57 ||  
 55291  
 55292 hastam hastena saṃpīḍya dantairdantānvicūrṇya ca |  
 55293 aṅgānyaṅgairivākramya jayeccendriyaśātravān || 58 ||  
 55294  
 55295 tasmācciranigraheṇa bodhena ca samūlamanojayāya prathamamindriyajaya eva  
 55296 sarvaprayatnaiḥ kārya ityāha - hastamiti || 58 ||  
 55297  
 55298 jetumanyaṃ kṛtotsāhaiḥ puruṣairiha paṇḍitaiḥ |  
 55299 pūrvaṃ hṛdayaśatrutvājjetavyānindriyāṇyalam || 59 ||  
 55300  
 55301 na manojayārthameva bāhyaśatrujayārthamapīndriyajaya āvaśyaka ityāha -  
 55302 jetumiti || 59 ||  
 55303  
 55304 etāvati dharaṇitale  
 55305 subhagāste sādhu cetanāḥ puruṣāḥ |  
 55306 puruṣakalāsu ca gaṇyā  
 55307 na jītā ye cetasā svena || 60 ||  
 55308  
 55309 indriyanigrahaphalaṃ manojayamāśrayapraśaṃsāvandanābhyāṃ praśaṃsati ##-  
 55310 puruṣāṇām kalāsu svabandhamokṣakauśaleṣu gaṇyā ityārthaḥ || 60 ||  
 55311  
 55312 hṛdayabile kṛtakunḍala-  
 55313 kalanāvivaśo manomahābhujagaḥ |  
 55314 yasyopasāntimāgata-  
 55315 malamuditam taṃ sunirmalam vande || 61 ||  
 55316  
 55317 hṛdayabile kṛtayā kunḍalakalanayā vivaśo garvaparavaśo mahābhujago mano  
 55318 yasya upasāntimātyantikanāśamāgatam mahāmuniṃ alam svena  
 55319 rūpeṇoditamāvirbhūtam sunirmalam taṃ tattvavidam vande ityārthaḥ || 61 ||  
 55320  
 55321 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 55322 śarīranagaravibhūtiyogo nāma trayaviṃśaḥ sargaḥ || 23 ||  
 55323  
 55324 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 55325 śarīranagaravibhūtiyogo nāma trayaviṃśaḥ sargaḥ || 23 ||  
 55326  
 55327  
 55328 caturviṃśaḥ sargaḥ 24  
 55329  
 55330 śrīvāsiṣṭha uvāca |  
 55331  
 55332 mahānarakasāmrājye mattaduṣkṛtavāraṇāḥ |  
 55333 āśāśaraśalākāḍhyā durjayā hīndriyārayaḥ || 1 ||  
 55334  
 55335 iha prābalyamakṣāṇām jayopāyaśca varṇyate |  
 55336 tena prasādabodhābhyāṃ vāsanākṣaya iryate || 1 ||



55337  
 55338 tatrendriyajaye upāyaprayatnādhikyam vidhitsurindriyāṇām durjayatāmāha -  
 55339 mahānaraketi |  
 55340 tapanā'vicimahārauravarauravasamghātakālasūtrasamjñakamahānaraka##-  
 55341 vāraṇa gajā yeṣām | āśāstrṣṇāstā eva śaraśalākāstābhirāḍhyāḥ || 1 ||  
 55342  
 55343 svāśrayam prathamam deham kṛtaghnā nāsayanti ye |  
 55344 te kukāryamahākośā durjayāḥ svendriyārayaḥ || 2 ||  
 55345  
 55346 kukāryāṇi pāpāni tānyeva mahāntaḥ kośā dhanasamcayā yeṣām || 2 ||  
 55347  
 55348 kalevarālayam prāpya viṣayāmiṣagṛdhrukāḥ |  
 55349 akṣagṛdhrā vivalganti kāryākāryograpakṣiṇaḥ || 3 ||  
 55350  
 55351 kalevaralakṣaṇamālayam kulāyam | viṣayalakṣaṇeṣvāmiṣeṣu gṛdhrukā  
 55352 abhikāṅkṣiṇaḥ | akṣiṇīndriyāṇyeva gṛdhnāḥ | kāryam kartu  
 55353 yogyamaṇiṣiddham karma akārya niṣiddham karma te evograpakṣau  
 55354 tābhyāmugrapakṣiṇaḥ || 3 ||  
 55355  
 55356 vivekatantujālena gṛhītā yena te śaṭhāḥ |  
 55357 tasyāṅgāni na lumpanti pāsā nāgabalaṃ yathā || 4 ||  
 55358  
 55359 śaṭhā dhūrtāste indriyārayo yena gṛhītā nigṛhītāstasya puṃso'ṅgāni  
 55360 śāntyādini na lumpanti | nāgabalaṃ gajāghaṭām || 4 ||  
 55361  
 55362 āpātaramaṇīyeṣu ramate viṣayeṣu yaḥ |  
 55363 vivekadhanavānasminkukalevarapattane || 5 ||  
 55364  
 55365 tānarīn jetum prathamam vivekadhanasamcayaḥ kārya ityāśayenāha - āpāteti  
 55366 || 5 ||  
 55367  
 55368 indriyāribhirantasthairavaśo nābhibhūyate |  
 55369 na tathā sukhītā bhūpā mṛṇmayograpurījuṣaḥ || 6 ||  
 55370  
 55371 mṛṇmayogratvābhyām purīviṣeṣaṇam  
 55372 svaśarīrapuryāstadvilakṣaṇatvenotkarṣapratipādanārtham || 6 ||  
 55373  
 55374 yathā svādhinamanasaḥ svaśarīrapurīśvarāḥ |  
 55375 ākrāntendriyabhṛtyasya sugṛhītamanoripoḥ || 7 ||  
 55376  
 55377 indriyādinigrahasya phalānyāha - ākrāntetyādinā || 7 ||  
 55378  
 55379 vasanta iva mañjaryo vardhante śuddhabuddhayaḥ |  
 55380 prakṣiṇācittadarpasya nigṛhītendriyadviṣaḥ || 8 ||  
 55381  
 55382 padminya iva hemante kṣīyante bhogavāsanāḥ |  
 55383 tāvanniśīthavetālā valganti hṛdi vāsanāḥ || 9 ||  
 55384  
 55385 niśīthapadenājñānāndhakāro gamyate || 9 ||  
 55386  
 55387 ekatattvadṛḍhābhyāsādyāvanna vijitam manaḥ |  
 55388 bhṛtyo'bhimatakartṛtvānmantrī satkāryakāraṇāt || 10 ||  
 55389  
 55390 svadehanagarisāmrajye bhṛtyamantrisāmāntādikāryam śuddham mana eva  
 55391 nirvāhayatītyāha - bhṛtya iti || 10 ||  
 55392  
 55393 sāmantaścendriyākrāntermano manye vivekinaḥ |  
 55394 lālanātsnigdhalalanā pālanātpāvanaḥ pitā || 11 ||  
 55395  
 55396 snigdhā snehavatī | lalanā bhāryā || 11 ||  
 55397  
 55398 suhṛduttamaviśvāsānmano manye maṇiṣiṇām |  
 55399 svālokitaḥ śāstradṛśā buddhyāntaḥ svānubhāvitaḥ || 12 ||  
 55400  
 55401 manasaḥ pitṛtve hetvantaramapyāha - svālokita iti | śāstradarśitayā  
 55402 devatādṛśā anullaṅghyaśāsanatvena cinmātraspandatvena ca svālokitaḥ |  
 55403 buddhyā snehabuddhyā vivekabuddhyā ca || 12 ||  
 55404  
 55405 prayacchatti parām siddhiṃ tyaktvātmānam manaḥpitā |

55406 sudrṣṭaḥ suparāmrṣṭaḥ sudrḍhaḥ suprabodhitaḥ || 13 ||  
55407  
55408 parāṃ svārjitadhanādīlakṣaṇāṃ tattvajñānalakṣaṇāṃ ca siddhim | ātmānaṃ  
55409 dehaṃ manorūpaṃ ca tyaktvā | sudrḍha iti viśeṣaṇādvajramaṇirīti gamyate |  
55410 ādau śāstradarśitaparīkṣādrśā sudrṣṭaḥ khanisthāne bhāgyādrṣṭaśca |  
55411 tata ācāryasatīrthyādisahāyena svānubhavaparyantaṃ suparāmrṣṭaḥ samyak  
55412 śāṇollekhanaparāmrṣṭaśca | tato nididhyāsanena sudrḍho  
55413 ghanaghātasahasrābhedyāśca | tatastattvasākṣātkāreṇa  
55414 suprabodhitastejovyañjakarasakṣālanasuprabodhitaśca || 13 ||  
55415  
55416 suguṇe yojito bhāti hr̥di hr̥dyo manomaṇiḥ |  
55417 janmavṛkṣakuṭhārāṇi tathodarkodayāni ca || 14 ||  
55418  
55419 tataḥ suguṇe pañcamādibhūmikābhede yojitaḥ śobhanaguṇavati svarṇahārādau  
55420 yojitaśca | maṇirūpakaprastāve'pi rāmasyāntarā mantrī satkāryakāraṇādīti  
55421 prāgukte satkāryaviśeṣajijñāsāmupalakṣyāha - janmeti | śubhakarmaṇi  
55422 śāstriye pravṛttasyeti śeṣaḥ | anarthaparamparālakṣaṇānāṃ  
55423 janmavṛkṣāṇāṃ kuṭhārāṇi cchedakāni tathā udarkastaduttaraphalabhūta udayo  
55424 niratīśayānandāvirbhāvo yebhyastathāvidhāni ca  
55425 sādhanacatuṣṭayasaṃpattiyādisākṣātkārāntāni karmāṇi satkāryāṇi diśati |  
55426 kārayatītyarthaḥ || 14 ||  
55427  
55428 diśatyevaṃ manomantrī karmāṇi śubhakarmaṇi |  
55429 evaṃ manomaṇiṃ rāma bahupaṅkakalaṅkitam || 15 ||  
55430  
55431 itthaṃ rāmaṃ samādhāya prastutaṃ maṇirūpakamevāvalambyopasaṃharati -  
55432 evamīti | athavā  
55433 maṇimantrauśadhīnāmacintyaprabhāvatvānmantrakāryasiddhivaicitryāṇāṃ  
55434 maṇināpi saṃbhavānmanomaṇireva mantrītyuktaḥ | tasya ca janmavṛkṣacchedo  
55435 niratīśayānandodayaśca siddhivaicitrye iti tātparyeṇa maṇirūpakānusāreṇaiva  
55436 yojyam || 15 ||  
55437  
55438 vivekavāriṇā siddhyai prakṣālyālokavānbhava |  
55439 bhavabhūmiṣu bhīmāsu vivekavikalo vasan || 16 ||  
55440  
55441 evaṃ vivekasya niratīśayaśubhodarkatāmuktvā  
55442 mahānarthodarkāttatpramādādrāmaṃ vārayati - bhavabhūmiṣvityādinā || 16 ||  
55443  
55444 mā patotpātāpūrṇāsu [pātotpāta iti pāṭhaḥ] vivaśaḥ prākṛto  
55445 yathā |  
55446 saṃsāramāyāmuditāmanarthaśatasamkulām || 17 ||  
55447  
55448 ut ūrdhvātpātayantītyutpātā rāgādayastaiḥ pūrṇāsu || 17 ||  
55449  
55450 mā mahāmohamihikāmimāṃ tvamavadhīraya |  
55451 vivekaṃ paramāśritya buddhyā satyamavekṣya ca || 18 ||  
55452  
55453 māvadhīraya mahārogamiva nopekṣayāvamaṃsthā ityarthaḥ |  
55454 prastutamindriyārijayopāyopadeśamupasaṃharati - vivekamīti || 18 ||  
55455  
55456 indriyārīnalaṃ jitvā tīrṇo bhava bhavārṇavāt |  
55457 asatyeva śarīre'sminsukhaduḥkheṣvasatsu ca || 19 ||  
55458  
55459 nanu utpattiprakaṛaṇe dehendriyādīnāmasattvamupapāditam tatkuto'tra tajjayopāya  
55460 upadiśyate tatrāha - asatyeveti || 19 ||  
55461  
55462 dāmavyālakaṭanyāyo mā te bhavatu rāghava |  
55463 bhīmabhāsadrḍhasthityā tvam yāsyasi viśokatām || 20 ||  
55464  
55465 tattvadṛśā asattve'pi mohadrśā tatsattvasyānubhaviḥkatvādacikitsane  
55466 vāsanādārḍhyena dāmavyālakaṭanyāyenānarthaprāptīrdurvārā |  
55467 vivekādyabhyāsenā taccikitsane tu  
55468 bhīmabhāsadrḍhanyāyānnānarthaprāptīrityāha - dāmeti || 20 ||  
55469  
55470 ayamahamīti niścayo vṛthā ya-  
55471 stamalamapāsyā mahāmate svabuddhyā |  
55472 yaditaradavalambya tatpadaṃ tvam  
55473 vraja piba bhuṅkṣva na badhyase manaskaḥ || 21 ||  
55474

55475 ayaṃ dṛṣyabhūto dehādirevāhamiti yo vṛthā nīścayo mithyābhimānastaṃ  
 55476 svabuddhyā svatattvaniścayena alamapāśya yadidaṃ vastuna itarat pratyagekarasaṃ  
 55477 tadevāvalambya tatsvabhāvena sthitatvādamanaskaḥ saṃ vrajanādivyavahāraṃ  
 55478 kurvannapi na badhyase mukta evāsītyarthaḥ || 21 ||  
 55479  
 55480 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaraṇe  
 55481 manasyasattāpratipādanaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 55482  
 55483 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaraṇe  
 55484 manasyasattāpratipādanaṃ nāma caturviṃśaḥ sargaḥ || 23 ||  
 55485  
 55486  
 55487 pañcaviṃśaḥ sargaḥ 25  
 55488  
 55489 śrīvāsiṣṭha uvāca |  
 55490  
 55491 asminvihārato loke lokārāmasya dhīmataḥ |  
 55492 śreyase tiṣṭhato yatnamuttamārthābhīdhāyinaḥ || 1 ||  
 55493  
 55494 senāpatināṃ tridaśaiḥ śambarasyātra sūdanam |  
 55495 dāmavyālakaṭotpattistairjayāśā ca varṇyate || 1 ||  
 55496  
 55497 nirvāsanasyāpi śanairvāsanāsaṃcayena dehādyabhimānajanane  
 55498 janmamarāṇaparāmparā bhavati kiṃ punarvivekaviralavāsanasyeti  
 55499 kaimutikanyāyapradarśanamukheneṣadātavyutpannānāmālabdhapūrṇaniṣṭhānā  
 55500 ṃ mandamādhyamādhikāriṇāṃ  
 55501 vāsanocchedaprayatnadārḍhyāvaśyakatāpradarśanaparāṃ  
 55502 dāmavyālakaṭākhyāyikāṃ vivakṣurvasiṣṭho rāmasya  
 55503 tacchuśrūṣotpādanāyoktameva vivicya punaranuvadati - asminniti dvābhyāṃ |  
 55504 lokā janā āramante viśrāmyantyaasminniti lokārāmastasya te yatnaṃ tiṣṭhataḥ  
 55505 anutiṣṭhataḥ uttamān śamadamādyarthānābhīdhatte svātmani prakāśayati  
 55506 tacchīlasya || 1 ||  
 55507  
 55508 dāmavyālakaṭanyāyo mā te bhavatu rāghava |  
 55509 bhīmabhāsadārḍhasthityā tvaṃ viśoko bhaveti ca || 2 ||  
 55510  
 55511 dāmavyālakaṭanyāyo mābhūditi bhīmabhāsadārḍhasthityā viśoko bhaveti ca  
 55512 udāhṛtaṃ prāgiti śeṣaḥ || 2 ||  
 55513  
 55514 śrīrāma uvāca |  
 55515  
 55516 dāmavyālakaṭanyāyo mā te bhūdityudāhṛtaṃ |  
 55517 brahman kimetadbhavatā bhavatāpāpahāriṇā || 3 ||  
 55518  
 55519 evaṃ punaranuvādenotthāpitajijñāso rāmastadubhayoktervistaraṃ prcchati -  
 55520 dāmetyādinā || 3 ||  
 55521  
 55522 bhīmabhāsadārḍhasthityā tvaṃ viśoko bhaveti ca |  
 55523 prabho kimuktaṃ bhavatā bhavatāpāpahāriṇā || 4 ||  
 55524  
 55525 udārayaitayā śuddhaṃ saṃprabodhaya mām girā |  
 55526 ghanastāpāpahāriṇyā prāvṛṣīva kalāpinam || 5 ||  
 55527  
 55528 etayā etatkathādvayavarṇanarūpayā | ghano meghaḥ | kalāpipakṣe  
 55529 saṃprabodhanamullāsanam || 5 ||  
 55530  
 55531 śrīvāsiṣṭha uvāca |  
 55532  
 55533 dāmavyālakaṭanyāyaṃ bhīmabhāsadārḍhasthitim |  
 55534 śṛṇu rāghava tacchrutvā yadiṣṭaṃ tatsamācara || 6 ||  
 55535  
 55536 āsitpātālakuhare sarvāścaryamanorame |  
 55537 śambaro nāma daityendro māyāmaṇimahārṇavaḥ || 7 ||  
 55538  
 55539 māyālakṣaṇānāṃ maṇināṃ mahārṇava ivākaraḥ || 7 ||  
 55540  
 55541 ākāśanagarodyānaracitāsuramandiraḥ |  
 55542 kṛtrimottamacandrārkaḥbhūṣitātmiyamaṇḍalaḥ || 8 ||  
 55543

55544 tattvameva prapañcayati - ākāśetyādinā | ākāśakalpīte nagare udyāneṣu  
 55545 racitānyasuramandirāṇi yena || 8 ||  
 55546  
 55547 śilāśakalasaṃbhūtapadmādyairamarācalaḥ |  
 55548 anantavibhavārambhaparipūritadānavaḥ || 9 ||  
 55549  
 55550 śilāśakalānīva saṃbhūtaiḥ sulabhaiḥ padmādyāḥ  
 55551 padmarāgādyairmaṇibhirnidhiśca amarācalo meruriva saṃpannaḥ || 9 ||  
 55552  
 55553 gṛharatnāṅganāgeyajitāmaravadhūdhvaniḥ |  
 55554 candrabimbakalāpūrṇakriḍopavanapādapaḥ || 10 ||  
 55555  
 55556 gṛhe ratnabhūtānāmaṅganānām geyairgītairjitā amaravadhūnām dhvanayo  
 55557 gītisaṃpado yasya || 10 ||  
 55558  
 55559 phullanīlotpalavyūhakarālaramaṇālayaḥ |  
 55560 ratnaḥsaḍdhvanāhūtaḥemāmburuhasārasaḥ || 11 ||  
 55561  
 55562 phullairnīlotpalavyūhaiḥ karālaḥ kāmibhayaṃkaro ramaṇālayaḥ kriḍāgṛhaṃ  
 55563 yasya | dhvananaṃ dhvanistenāhūtaḥ || 11 ||  
 55564  
 55565 hemaḥpādapaśākhāgrakṛtāmbhoruhakuḍmalaḥ |  
 55566 karañjajālaprapatanmandārakusumākaraḥ || 12 ||  
 55567  
 55568 tarkuyantramayānantadaityanirjitavāsavaḥ |  
 55569 himaśītānalajvālānirmītodyaṇamaṇḍapaḥ || 13 ||  
 55570  
 55571 tarkuyantraṃ kartariyantraṃ tanmayairanantairbahubhirdaityairnirjito vāsavo yena |  
 55572 himamiva śītairanalajvālairnirmīto racita udyānamaṇḍapo yena || 13 ||  
 55573  
 55574 sarvatra kusumodyānajitānandanadanadanaḥ |  
 55575 māyāsarvahr̥tavyālamalayācalacandanaḥ || 14 ||  
 55576  
 55577 māyayā sarvāṇi hr̥tāni vyālasahitāni malayācalacandanāni yena || 14 ||  
 55578  
 55579 hemaśrīlokalāvaṇyanirjitāntaḥpurāṅganaḥ |  
 55580 nānākusumasāmbhārajānudaghnagr̥hāṅgaṇaḥ || 15 ||  
 55581  
 55582 hemnaḥ śrīrlokalāvaṇyāni ca nirjitāni yābhistathāvidhā antaḥpurāṅganā yasya |  
 55583 niṣṭhāparanipātaśchāndasaḥ || 15 ||  
 55584  
 55585 kriḍārthamṛṇmayeśānajitacakraḡadādharāḥ |  
 55586 ajasroḍḍīnaratnaughatārāḍhyakḡapurāntaraḥ || 16 ||  
 55587  
 55588 kriḍārthena mṛṇmayeśānena jitaścakragadādharo viṣṇuryena |  
 55589 ajasramuḍḍīnaiḥ khadyotabaddhramadbhiḥ ratnaughastārāḍhyam tārakitaṃ kham  
 55590 purāntaraṃ ca yasya || 16 ||  
 55591  
 55592 niśīthākhilapātālaśatacandranabhastalaḥ |  
 55593 svaśālabhañjikālokaḡitaḡitiraṇotkṛtaḥ || 17 ||  
 55594  
 55595 amāvāsyādiniśītheṣvakhile pātāle śatacandraṃ nabhastalaṃ yasya |  
 55596 svaracitaśālabhañjikāmarcām ālokaḡantīti svaśālabhañjikālokaśtaiḥ  
 55597 svaśālabhañjikālakṣaṇairlokairvā ḡitā ḡitīḥ prabandho yasya tathāvidho  
 55598 raṇotkṛto yuddhaśauḍīryaṃ yasya || 17 ||  
 55599  
 55600 māyairāvaṇanāgendravīdrutāmaravāraṇaḥ |  
 55601 trailokyavibhavotkarṣapūritāntaḥpurāntaraḥ || 18 ||  
 55602  
 55603 vibhaveṣu strīhastyaśvādiṣūtkarṣaiḥ ratnabhūtaiḥ strīratnādibhiḥ || 18 ||  
 55604  
 55605 sarvasaṃpattisubhagaḥ sarvaiśvāryanamaskṛtaḥ |  
 55606 samastadaityasāmantavanditogrānuśāsaṇaḥ || 19 ||  
 55607  
 55608 mahābhujavanacchāyāviśrāntāsuramaṇḍalaḥ |  
 55609 sarvabudhigaṇādhāraratnamaṇḍalamaṇḍitaḥ || 20 ||  
 55610  
 55611 vanagrahaṇādicchayā māyikasahasrāyutādibhujasaṃpattirgamyaḥ || 20 ||  
 55612

55613 tasyotsāditadevasya kaṭhinoḍḍāmarākṛteḥ |  
 55614 babhūva vipulaṃ sainyamāsuram suranāśanam || 21 ||  
 55615  
 55616 tasya śambarasya | kaṭhinā duḥsahā uḍḍāmarā bhīṣaṇā nabhaścari vā  
 55617 ākṛtiryasya || 21 ||  
 55618  
 55619 tasminmāyābale supṭe deśāntaragate tathā |  
 55620 tatsainyaṃ tarasā jaghnuścīdraṃ prāpya kilāmarāḥ || 22 ||  
 55621  
 55622 māyā balaṃ yasya tathāvidhe tasminmaye || 22 ||  
 55623  
 55624 atha śambaradaityena muṇḍikrodhadrumādayaḥ |  
 55625 rakṣārthamatha sāmantaḥ svasenāsu niyojitāḥ || 23 ||  
 55626  
 55627 sāmantaḥ senāpatayaḥ || 23 ||  
 55628  
 55629 tānapyantaramāsādyā jaghnurdevā bhayānakāḥ |  
 55630 vyomāntaragataḥ śyenāḥ kalaviṅkānivākulān || 24 ||  
 55631  
 55632 senāpatīnpunaścānyāṃścakārāsurasattamaḥ |  
 55633 capalānudbhaṭārāvāṃstaraṅgāniva sāgaraḥ || 25 ||  
 55634  
 55635 devāstānapi tasyāśu jaghnustena [jagmuḥ iti pāṭhaḥ] sa kopavān |  
 55636 jagāmāmaranāśāya paripūrṇaṃ triviṣṭapam || 26 ||  
 55637  
 55638 paripūrṇaṃ devairityarthādgamyaṭe || 26 ||  
 55639  
 55640 tasmāttanmāyayā bhītāḥ surāste'ntardhimāyayauḥ |  
 55641 merukānanakuñjeṣu mṛgā gaurīhareriva || 27 ||  
 55642  
 55643 gaurīharergaurivāhanasiṃhādbhītā mṛgā iva || 27 ||  
 55644  
 55645 krandatkṣudrāmaragaṇaṃ bāṣpaklinnāpsaromukham |  
 55646 śūnyaṃ dadarśa sa svargaṃ kalpakṣiṇajagatsamam || 28 ||  
 55647  
 55648 viharankupitastatra labdhamāhṛtya sundaram |  
 55649 lokapālapuriṃ dagdhvā jagāmātmīyamālayam || 29 ||  
 55650  
 55651 tatra svarge luṇṭhanena labdham sundaraṃ ratnādi āhṛtya ādāya || 29 ||  
 55652  
 55653 evaṃ dṛḍhatarībhūte dveṣe dānavadevayoḥ |  
 55654 devāḥ svargaṃ parityajya dikṣu jagmuradarśanam || 30 ||  
 55655  
 55656 adarśanamantardhānam || 30 ||  
 55657  
 55658 atha śambaradaityena ye ye senādhināyakāḥ |  
 55659 kriyante yatnatastāmstu jaghnuryatnaparāḥ surāḥ || 31 ||  
 55660  
 55661 tāmstān jaghnuryāvaccchambara udvegamāyātaḥ san jajvāleti pareṇānvayaḥ || 31 ||  
 55662  
 55663 yāvadudvegamāyātaḥ śambaraḥ kopavānbhṛśam |  
 55664 tārṇo'timātramanala iva jajvāla socchvasan || 32 ||  
 55665  
 55666 socchvasanniti soci lope cetpādapūraṇam iti sorlopaḥ || 32 ||  
 55667  
 55668 trailokyamapi cānviṣyanna devāḥ labdhavānatha |  
 55669 pareṇāpi prayatnena nidhānamiva duṣkṛtī || 33 ||  
 55670  
 55671 sasarja māyayā ghorānasurāṃstrīnmahābalān |  
 55672 balarakṣārthamuditāṅkālānmūrtimiva sthitān || 34 ||  
 55673  
 55674 balaṃ sainyaṃ tasya rakṣārthamuditānudyuktān | kālān bhūto bhaviṣyan vartamāna  
 55675 iti tridhā prasiddhān || 34 ||  
 55676  
 55677 nirvṛttā māyayā bhīmā balapādapavāhinaḥ |  
 55678 udaguste mahāmāyāḥ pakṣakṣubdhā ivādrayaḥ || 35 ||  
 55679  
 55680 balamiva pādapānvahanti tacchīlānityadripakṣe || 35 ||  
 55681

55682 dāmo vyālaḥ kaṭaśceti nāmabhiḥ parilāñchitāḥ |  
 55683 yathāprāptaikakartāraścetanāmātradharmiṇaḥ || 36 ||  
 55684  
 55685 damayati śatrūniti damaḥ sa eva dāmaḥ | vyāla iva veṣṭayati parāniti vyālaḥ |  
 55686 kaṭatyāvṛṇoti parāstrebyaḥ svāniti kaṭa iti vyutpattyānvarthairnāmabhiḥ  
 55687 parilāñchitā aṅkitāḥ || 36 ||  
 55688  
 55689 abhāvātkarmaṇām te ca prāktanā naca vāsanāḥ |  
 55690 nirvikalpakacinmātraparispandaikadharmakāḥ || 37 ||  
 55691  
 55692 pūrvebhyasteṣu ko'tiśaye hetustamāha - abhāvādityādinā | te dāmādayaḥ  
 55693 prāktanāḥ pūrvasiddhajīvā na | naca vāsanāsteṣāṃ santi | kutaḥ | karmaṇām  
 55694 dharmādināmabhāvāt | kiṃtu nirvikalpako bhayaśaṅkāpalāyanādivikalpaśūnyo  
 55695 yaścinnmātrasaṃnidhānanimittadehapaṇispandastadekadharmakāḥ || 37 ||  
 55696  
 55697 karmajīvakalām tanvīmasārām ca manobhidām |  
 55698 aputām kṛtrimāmantaścodayaodayamāgatāḥ || 38 ||  
 55699  
 55700 nanu yadi teṣāṃ karmakāmavāsanā na santi tarhi janmabījābhāvājjanmaiva na syāt  
 55701 | yadi ca bījābhāve'pi janma syāttarhi muktānāmapi punarjanma syāditi | tathā  
 55702 cāgre'pi vakṣyati vidyate vāsanā yatra tatra sā yāti pīnatām iti | ato'saṃgataṃ  
 55703 karmādyabhāvavacanamityāśaṅkyāha - karmajīvakalāmiti | naite svatantrā  
 55704 jīvāḥ kiṃtu antaścodayati prerayatīyantaścodā antaryāmicit tayā nimittabhūtayā  
 55705 karmajīvasya śambarasya kalām kauśalarūpām tanvīmalpaparimāṇāmapuṣṭām  
 55706 karmavāsanādyanupacitām kṛtrimām mākākalpanārūpāmata evāsārām  
 55707 bhogasārasūnyām manobhidām sargasamkalpavṛttimādāya  
 55708 udayamāvirbhāvamāgatāḥ | tathā caindrajālikasṛṣṭapuruṣāntarāṇāmiva  
 55709 svatantrakarmābhāve'pyāvirbhāvalakṣaṇam janmopapadyata iti bhāvaḥ | athavā  
 55710 vipaścīdupākhyānavakṣyamāṇanyāyena  
 55711 śambarajīvasyaivāgnivīspḥuliṅgavadantaścādbahiśca vibhāgātkarmajīvasya  
 55712 kalāmaṃśabhūtām tatra karmavāsanādināmatyalpatvādapuṣṭām mano  
 55713 manaḥprāyām kṛtrimām bhidām prāpya dehādyupādhyudayādudayaṃ janma  
 55714 āgatāḥ prāptāḥ | tathāca  
 55715 yogidehabhedavacchambarakāmakarmavāsanābījavaśādevaiṣāṃ janmasiddherna  
 55716 pṛthaktadapekṣāsti | etāvāṃstu viśeṣaḥ | yoginām dehabhede tattvajñānena  
 55717 bādhitatvāna pratiśarīraṃ kāmādijanmabījopacayo dāmavyālakaṭādidehe  
 55718 tvajñatvāttadupacaye janmaparamparāprāptirīti na kācidanupapattirīti bhāvaḥ || 38 ||  
 55719  
 55720 te hyandhapāraṃparyeṇa kākatāliyavadbhaṭāḥ |  
 55721 prakṛtāmanuvartante kriyāmujjhitavāsanāḥ || 39 ||  
 55722  
 55723 ata eva yogivadeva teṣāṃ yāvadavāsanopacayaṃ vyavahāra ityāha - te hīti || 39 ||  
 55724  
 55725 ardhasuptā yathā bālāḥ svāṅgai riṅganti kevalam |  
 55726 vāsanātmābhimānābhyām hīnāste tadvadeva hi || 40 ||  
 55727  
 55728 aprabuddhavāsanānām kva ceṣṭā dṛṣṭeti cettatrāha - ardhasuptā iti |  
 55729 riṅganti ceṣṭante || 40 ||  
 55730  
 55731 nābhipātaṃ na cāpātaṃ na viduste palāyanam |  
 55732 na jīvitaṃ na maraṇam na raṇam na jayājayau || 41 ||  
 55733  
 55734 abhipātaṃ yuddhakāle ābhīmukhyena śatrūṇām patanam | āpātaṃ  
 55735 viśrāntaviśvasteṣu akasmācchatrūṇām patanam || 41 ||  
 55736  
 55737 kevalam sainikānagre dṛṣṭānāhananodyatān |  
 55738 abhijagmuḥ parānājau prahāradalitādrayaḥ || 42 ||  
 55739  
 55740 yadi na vidustarhi svayaṃ katham śatrūnabhipetustatrāha - kevalamiti | abhipatya  
 55741 prahartavyamityetādṛśaśambarasaṃkalpavāsanāmātraśarīratvādbhimukha##-  
 55742  
 55743 śambaraścintayāmāsa parituṣṭamanāḥ param |  
 55744 vijeṣyate hi me senā māyāsurasurakṣitā || 43 ||  
 55745  
 55746 māyākṛtairasuraiḥ surakṣitā || 43 ||  
 55747  
 55748 atibalāsradordrumapālītā  
 55749 mama camūḥ sthīratāmameṣyati |  
 55750 amaravāraṇadantavighaṭṭane-

55751 şvamaraparvatahemaśilā yathā || 44 ||  
 55752  
 55753 amaravāraṇā diggajāsteṣāṃ dantavighaṭṭaneṣvamaraparvato merustadiyā  
 55754 hemaśileva śatruprahāreṣvapi alamyantaṃ sthiraśāmeṣyati prāpsyati || 44 ||  
 55755  
 55756 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaṇe  
 55757 dāmayālakaṭotpattivarṇanaṃ nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 55758  
 55759 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṇe  
 55760 dāmayālakaṭotpattivarṇanaṃ nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 55761  
 55762  
 55763 ṣaḍviṃśaḥ sargaḥ 26  
 55764  
 55765 śrīvāsiṣṭha uvāca |  
 55766  
 55767 iti nirṇīya daityendro dāmayālakaṭānvitām |  
 55768 senāṃ saṃpreṣayāmāsa bhūtalaṃ devanāśinīm || 1 ||  
 55769  
 55770 dāmayālakaṭādīnāmudbhūtānām rasātalāt |  
 55771 daivataiḥ saha saṃgrāmo varṇyate'tra mahodbhaṭaḥ || 1 ||  
 55772  
 55773 iti vijeṣyate ityādipūrvoktaprakāreṇa || 1 ||  
 55774  
 55775 daityāḥ sāgarakuñjebhyaḥ kandarebhyaśca sāyudhāḥ |  
 55776 udagurbhīmanirhrādāḥ sapakṣagirilīlayā || 2 ||  
 55777  
 55778 sāgarebhyo velāvanakuñjebhyo girikandarebhyaśca yathāmārgalābhaṃ udaguḥ  
 55779 ūrdhva niścakramuḥ || 2 ||  
 55780  
 55781 rodasīkoṭaram hastaprahārahatabhāskaram |  
 55782 dānavāḥ pūrayāmāsurdāmayālakaṭaidhitāḥ || 3 ||  
 55783  
 55784 hastaprahārairhato nistejaskaḥ kṛto bhāskaro yasmimstathāvidhaṃ  
 55785 rodasyordyāvārṇthivyoḥ koṭaramantarālākāśam | dāmayālakaṭairedhitā  
 55786 vardhitāḥ || 3 ||  
 55787  
 55788 athottasthurnikuñjebhyaḥ kandarebhyaḥ surācalāt |  
 55789 pralayānta ivākṣubdhā bhīmāḥ svarvāsinām gaṇāḥ || 4 ||  
 55790  
 55791 uttasthuryuddhāyeti śeṣaḥ || 4 ||  
 55792  
 55793 devāsurapatākinyostadyuddhamabhavattayoḥ |  
 55794 akālolbaṇakalpāntabhiṣaṇaṃ bhuvanāntare || 5 ||  
 55795  
 55796 akāle ulbaṇo duḥsahaḥ kalpāntaḥ pralaya iva bhīṣaṇam || 5 ||  
 55797  
 55798 petuḥ pralayaparyastacandrārka iva diptayaḥ |  
 55799 śīrāṃsi kuṇḍaloddyotatejaḥpītatamāṃsyatha || 6 ||  
 55800  
 55801 kuṇḍaloddyotatejobhiḥ pītatamāṃsi śīrāṃsi pralayaparyastacandrārka diptaya iva  
 55802 kabandhātpetuḥ || 6 ||  
 55803  
 55804 jughūrṇurbhaṭanirmuktasimhanādavirāvitāḥ |  
 55805 pralayānilasampūraiḥ sphuṭahāsā ivādrayaḥ || 7 ||  
 55806  
 55807 pralayānilānām sampūrairmahāpravāhaiḥ sphuṭanaṃ sphuṭaḥ | ghaṇarthe  
 55808 kavīdhānātkaḥ | sa evāntaradhātuvaicitryadantaprakāśasāmyāddhāso yeṣāṃ || 7 ||  
 55809  
 55810 reṇuḥ śailaśīlātulyahetighātāstabhittayaḥ |  
 55811 kulācalataṭābhīruviśrāntaharimaṇḍalāḥ || 8 ||  
 55812  
 55813 bhīravaḥ ata eva viśrāntā antarnilīnā harimaṇḍalāḥ siṃhasamūhā yeṣu  
 55814 tathāvidhāḥ śailaśīlāsadrśahetīnām ghātairastabhittayo bhagnavaprāḥ  
 55815 [bhaṅgavaprāḥ iti pāṭhaḥ] | kulācalānām himavadādīnām taṭāḥ  
 55816 reṇuḥ dadhvanuḥ | raṇaterliṭ || 8 ||  
 55817  
 55818 ceruḥ parasparāghātahatahetisamutthitāḥ |  
 55819 lolānalakaṇāḥ kalpaviśīrṇā iva tārakāḥ || 9 ||

55820  
 55821 vilesū raktamāmsaughapūrṇaikārṇavatīragāḥ |  
 55822 kalpatālavaduttālā vetālāstālatālitāḥ || 10 ||  
 55823  
 55824 kalpaḥ saṃvartastadiyotpātabhūtātālavr̥kṣavaduttālāḥ || 10 ||  
 55825  
 55826 prasphuradrudhirāsārasāntapāmsupayodhare |  
 55827 vyomni hetihataksuṇṇā maulikunḍalakotaṭayaḥ || 11 ||  
 55828  
 55829 śāntāḥ payodharā iva pāmsavo yasminvyomni maulikunḍalakotaṭayo  
 55830 bhāskarākārairupalakṣitā babhūvuriti dehalīdīpanyāyena saṃbadhyate || 11 ||  
 55831  
 55832 babhūvurbhāskarākāraiḥ kalpabhūruhadhāribhiḥ |  
 55833 prahāradalitādrindrairdaityairnirvivarā diśaḥ || 12 ||  
 55834  
 55835 praharaṇāyotpāṭitakalpabhūruhadhāribhiḥ || 12 ||  
 55836  
 55837 jagmurjvaladasiprāntavātapātītabhittayaḥ |  
 55838 kaṇaprakaratām śailāḥ kalpāgnidalitā iva || 13 ||  
 55839  
 55840 asiprāntalakṣaṇairvātairjhañjhāpavanaiḥ pātītā bhittayo vapraṇi yeśām |  
 55841 kaṇaprakaratām cūrṇasamūhatām || 13 ||  
 55842  
 55843 devāste ca samājagmuraśvamedhaidhitā iva |  
 55844 asurānastravibhraṣṭāñjaladāniva vāyavaḥ || 14 ||  
 55845  
 55846 jagṛhustānathākramya jaraṭhākhūnivautavaḥ |  
 55847 te'pi tāñjagṛhurmattānṛkṣārūḍhāniva drumān || 15 ||  
 55848  
 55849 tānasurān rajaṭhākhunvṛddhamūśakān otavo mārjārā iva te asurāstān devān  
 55850 drumān rūḍhānārūḍhān mattān pramattapurūṣān ṛkṣā bhallūkā iva jagṛhuḥ  
 55851 || 15 ||  
 55852  
 55853 dorvṛkṣavilasaddhetikusumāḥ śastrapallavāḥ |  
 55854 rejuḥ surāsurāḥ phullā vanalolā iva drumāḥ || 16 ||  
 55855  
 55856 dorlakṣaṇeṣu vṛkṣeṣu vilasantyo hetayaḥ śastrāṇyeva kusumāni yeśām || 16 ||  
 55857  
 55858 anyonyaṃ pūrayāmāsuḥ śastrapūrairdiśo daśa |  
 55859 vanāni kusumavrātaiḥ sumerāviva mārutaḥ || 17 ||  
 55860  
 55861 ghoram samabhavadyuddham devadānava senayoḥ |  
 55862 rodorandhrodumbarāntarmahāmaśakasamghayoḥ || 18 ||  
 55863  
 55864 rodorandhrarūpo ya udumbarāntaḥpradeśastatra  
 55865 mahāmaśakasamghaprayayordevadānavasenayoḥ || 18 ||  
 55866  
 55867 athodapataduttālairlokapālebhamanḍalaiḥ |  
 55868 kalpābhraṣphūrjitākāro dāruṇaḥ samarāraṇaḥ || 19 ||  
 55869  
 55870 idānīm diggajādipramṛdyamānajanaraṇakolāhalaṃ varṇayati -  
 55871 athetyādisaptabhiḥ || 19 ||  
 55872  
 55873 piṇḍagraheṇa nabhasi bhūbhāgamiva kuṭṭimam |  
 55874 muṣṭigrāhyo mahāmeghamantharodarapīvaraḥ || 20 ||  
 55875  
 55876 piṇḍagraheṇa ghanībhāvasvikāreṇa nabhasi kuṭṭimam bhūbhāgamiva kurvāṇa iti  
 55877 śeṣaḥ | kvacitpradeśe muṣṭigrāhya iva kvacicca meghānām mantharam  
 55878 jalabhāramantharamudaramiva pīvaro gambhīra iti yāvat || 20 ||  
 55879  
 55880 rathasampātasampiṣṭaśastraśailaraṭannaṭaḥ |  
 55881 truṭaddhṛdayaniḥsattvakarkaśākrandaghargharaḥ || 21 ||  
 55882  
 55883 rathasampātena sampiṣṭaiḥ śastraiḥ śaileṣu raṭan naṭa iva tālalayānusārī |  
 55884 truṭaddhṛdayānām nissattvānām karkaśākrandairghargharaḥ || 21 ||  
 55885  
 55886 pralayapratyayollāsikalpāntārāvabṛmhaṇaḥ |  
 55887 dvādaśādityasaṃghaṭṭadravatkāñcanaparvataḥ || 22 ||  
 55888



55889 pralayasya pratyayaiḥ kāraṇairagnivāyvādibhirullāsī yaḥ kalpasya brahmāḥṇo'nte  
 55890 prasiddha ārāvastasya bṛṃhaṇaḥ pratigarjanaprāyaḥ | dvādaśādityānām  
 55891 saṃghaṭṭanena melanena dravan yaḥ kāñcanaparvatatastadiyaśabda ivetyarthaḥ || 22  
 55892 ||  
 55893  
 55894 brahmāṇḍakuṇḍasaṃghaṭṭātparāvṛtṭyā ca nirgataḥ |  
 55895 mahāsrotaḥpayahpūraḥ sattvāhata ivākaraḥ || 23 ||  
 55896  
 55897 saṃghaṭṭāditi lyablope pañcamī | saṃghaṭṭam prāpya parāvṛtṭyā cakāreṇa  
 55898 svasthānācca nirgataḥ sattvaiḥ prāñbhirāhataḥ ākaraḥ sattvākaraḥ mahāsrotasaḥ  
 55899 payahpūradhvaniriva || 23 ||  
 55900  
 55901 cañcatsapakṣaśailendrapakṣapātacaladdhvanīḥ |  
 55902 kaṭhināpūraṇoddhūtasphuṭacchailendrakandaraḥ || 24 ||  
 55903  
 55904 cañcatām calatām sapakṣaśailendrānām pakṣavāteneva calan dhvaniryatra |  
 55905 kaṭhinairduḥśravairāpūraṇairuddhūtā udvignāḥ sphuṭantaḥ śrotraprāyāḥ  
 55906 śailendrakandarāḥ yena || 24 ||  
 55907  
 55908 mandaroddhūtaḍugdhābdhisamkṣobhasaḍṣāṅgakaḥ |  
 55909 ratiśruddhumghumāsphoṭaghaṭitadvīpajantubhūḥ || 25 ||  
 55910  
 55911 amṛtārthaṃ mathane mandareṇoddhūtasya ḍugdhābdheḥ samkṣobhadhvaninā  
 55912 saḍṣamaṅgaṃ svarūpaṃ yasya | tatraivāmṛtotpattau ratyā tadāśaktyā  
 55913 śṛṇvanti ye devāsuraśteṣāṃ harṣotkarṣe ghumghumā iva dhvananta āsphoṭā  
 55914 bhujāsphālana śabdāstairghaṭitā vyāptāḥ saptadvīpalakṣaṇā jantubhuvāḥ  
 55915 prāṇyāvāsāyena || 25 ||  
 55916  
 55917 senayoḥ kṣubdhayorāsīdyuddhamuddhatadānavam |  
 55918 niṣpiṣṭanagaragrāmagirikānanamānavam || 26 ||  
 55919  
 55920 ita ārabhya āsargasamāpteryuddhameva varṇayati - senayorityādinā || 26 ||  
 55921  
 55922 mahāhetīśatacchinnadānavācalapūrṇadik |  
 55923 anyonyāhatahetyādīcūrṇapūrṇāmbaṛodaram || 27 ||  
 55924  
 55925 bhuśuṇḍimaṇḍalāsphoṭasphuṭanmeruśiraḥśatam |  
 55926 śaramārutanīrlūnadaityaḍevamukhāmbujam || 28 ||  
 55927  
 55928 cakrāvartaśatabhrāntadevadaityajaratṭṛṇam |  
 55929 senāprahārakallolavalanāvalitāmbaram || 29 ||  
 55930  
 55931 hetuyugravātaniṣpiṣṭapatadvaimānikavrajam |  
 55932 astroditābḍhivāryoghaplāvitavyomapattanam || 30 ||  
 55933  
 55934 hetaya evogravātāstairniṣpiṣṭāḥ patantaśca vaimānikavrajā yatra |  
 55935 astrairvāruṇāstrādibhiruditasyābḍhervāryodhaiḥ plāvitāni  
 55936 vyomapattanānyamarāvatyādīni yatra || 30 ||  
 55937  
 55938 vahanmahāstrapātāśiśūlaśaktinadiśatam |  
 55939 śailapakṣoḍbhaṭāśphoṭaluṭhadbrahmāṇḍamaṇḍapam || 31 ||  
 55940  
 55941 śailānām pakṣeṣu pārśveṣu udbhaṭairāsphoṭairluṭhan kampamāno  
 55942 brahmāṇḍamaṇḍapo yatra || 31 ||  
 55943  
 55944 daityapārṣṇiprahāraughapatallōkeśapattanam |  
 55945 nārīhalahalārāvaraṇatkaṅkaṇamandiram || 32 ||  
 55946  
 55947 luṭhaddaityabalodbhūtamattāsraughajalānvitam [baloddhūta iti  
 55948 pāṭhaḥ] |  
 55949 raktadhautanaraughogramuktanādadravajjanam || 33 ||  
 55950  
 55951 lokapānikapāmbhojacchannācchannayamānvitam |  
 55952 punaḥ surāsurairghātairdṛṣṭasainyakulākulam || 34 ||  
 55953  
 55954 lokapānāmindrādīnāmanīkapāḥ senānāyakāstallakṣaṇeṣvambhojeṣu bhramara iva  
 55955 kadācinmṛtānām prāṇaharaṇāya cchannaḥ kadācidyuddhārthamacchannaḥ  
 55956 prakāṭaśca yo yamastenānvitam | palāyanakāle ghātaiḥ prahāraiḥ punaḥ  
 55957 parāvṛtṭya dṛṣṭenārthātpraharatā sainyakulenākulam || 34 ||

55958  
55959 sapakṣaparvatākāradānavādrigamāgamaiḥ |  
55960 vahacchavaśavāśabdabhūribhāṅkārabhīṣaṇam || 35 ||  
55961  
55962 śavaśavetyanukaraṇaśabdarūpairbhūribhirbhāṅkārairbhīṣaṇam || 35 ||  
55963  
55964 āyudhāgravibhinno gradaityaparvatanirjharaiḥ |  
55965 raktairaruṇitāśeṣavasudhārṇavaparvatam || 36 ||  
55966  
55967 utsannarāṣṭranagaravipinagrāmagahvaram |  
55968 dhṛtāsaṃkhyāsurebhāśvamanuṣyaśavaparvatam || 37 ||  
55969  
55970 dhṛtā asaṃkhyāsurebhāśvamanuṣyaśavā yaistathāvidhāḥ parvatā mervādayo  
55971 yatra || 37 ||  
55972  
55973 sutālottālanārācarājirocitavāraṇam |  
55974 muṣṭiprahārapīṣṭhāmsamattairāvaṇavāraṇam || 38 ||  
55975  
55976 kalpābhraṇaṭalāsārādhārādālitaparvatam |  
55977 mahāśaniviniṣpeṣapīṣṭhoḍḍīnakulācalam || 39 ||  
55978  
55979 kupitāgniḥvalajjvālājāvalitadānavam |  
55980 ekāṅjalipuṭānītasamudrotsāditānalam || 40 ||  
55981  
55982 kupitāgnīti devaparākramaḥ | ekāṅjalītyasuraparākramaḥ || 40 ||  
55983  
55984 caṇḍadaityātisaṃbhāraśīlikṛtamahājvalam |  
55985 vanavyūhendhanāgnyarcirdrāvitāmbuśiloccayam || 41 ||  
55986  
55987 caṇḍairdaityaiḥ śailaśīlādyātisaṃbhāraiḥ prakṣiptaiḥ śīlikṛtaḥ mahān jvalatīti  
55988 jvalo'gniryatreti daityaparākramaḥ |  
55989 vanavyūhalakṣaṇendhanaprayuktābhīrannārcirbhīrdrāvitā ata evāmbuprāyāḥ  
55990 śiloccayā yatreti devaparākramaḥ | evamagre'pi yathāyogyam bodhyam || 41 ||  
55991  
55992 astranirmitadurvāratamaḥkalpāntarātrikam |  
55993 mājāsūryagaṇoddyotaiḥ pītātanutamaḥpaṭam || 42 ||  
55994  
55995 mājāgnivarṣaṇiṣpītakalābhraḥghanavarṣaṇam |  
55996 sasītkārāgnivamaṇaśastrasaṃghaṭṭavarṣaṇam || 43 ||  
55997  
55998 kalā mājākauśalam tatprayuktānāmabhrāṇām dhanam varṣaṇam yatra || 43 ||  
55999  
56000 vajravarṣāstranīrdhūtaśailavarṣāstrasaṃbhramam |  
56001 nidrābodhāstrayuddhāḍhyaṃ saṃgharṣāvagrahāśrayam || 44 ||  
56002  
56003 saṃgharṣaḥ parābhībhavaḥ sa evāvagrahaḥ prāguktavarṣapratibandhastadāśrayam  
56004 || 44 ||  
56005  
56006 vahatkrakacavṛkṣāstraṃ jalāgnyasmarāṇānvitam |  
56007 brahmāstrayuddhaviṣamaṃ tamastejostrasāritam || 45 ||  
56008  
56009 jalāgnyorasmarāṇena vyāmohenāndhitam || 45 ||  
56010  
56011 astrodgīrṇāyudhānīkanīrandhrasakalāmbaram |  
56012 śīlavarṣāstradalitaṃ vahnivarṣāstrabhāsuram || 46 ||  
56013  
56014 āsurapaiśācādyastrairudgīrṇaistomaramusalamudgarādyāyudhānīkairnīrandhraṃ  
56015 sakalāmbaram yatra || 46 ||  
56016  
56017 patākāsprṣṭaśāśikaścakraḥcītkāragarjitaiḥ |  
56018 muhūrtena rathairlaṅghitodayāstamayācalam || 47 ||  
56019  
56020 vajraprahārāviratamriyamāṇamahāsuram |  
56021 śukrāmaramahāvidyājīvamānamahāsuram || 48 ||  
56022  
56023 śukrasya amarākhyā mahāvidyā mṛtasamjīvanavidyā tayā jīvamānā mahāsurā  
56024 yatra || 48 ||  
56025  
56026 vidravaddevasaṃghātaṃ jayaproḍḍāmarāmaram |

56027 śubhagrahamahāketumālikānāmitastataḥ || 49 ||  
 56028  
 56029 kvacidvidravaddevasaṃghātaṃ kvacijjayaproḍḍāmarāmaram |  
 56030 kvacicchubhagrahāṇāṃ mahatīnāṃ ketumālikānāṃ ca  
 56031 buddherdarśanārthamitastata uddharakandharam unnamitakaṇṭham || 49 ||  
 56032  
 56033 utpātamaṅgalughānāṃ buddheruddharakandharam |  
 56034 sādrikhorviśamudradyujagadrudhiravāridhi || 50 ||  
 56035  
 56036 kvacittu utpātānāṃ maṅgalaughānāṃ buddherdarśanārthamuddharakandharam |  
 56037 phalasyāpi hetutvavivakṣaṇādvuddheriti pañcamī | adribhiḥ svena samudreṇa divā  
 56038 ca sahitaṃ jagadeva rudhiravāridhiryatra || 50 ||  
 56039  
 56040 phullaikakimśukavanaṃ kurvaddurvāravairataḥ |  
 56041 parvatapratimāsaṃkhyāṃ śavapūrṇamahārṇavam || 51 ||  
 56042  
 56043 jagadityanuvartate | kurvaditi pūrvottarārdhānvayi | ubhayatrāpi rudhireṇeti śeṣaḥ ||  
 56044 51 ||  
 56045  
 56046 samagrataruśākhāgralambalolamahāśavam |  
 56047 dīpyamānaiḥ svavātārtaiḥ pakṣapuṣpairlasatphalaiḥ || 52 ||  
 56048  
 56049 śaravrātasya vanatvena rūpaṇāya viśinaṣṭi - dīpyamānairityādi |  
 56050 arkaraśmipratibimbapallavairdīpyamānaiḥ svasya vegavātenārtaiścañcalaiḥ  
 56051 kaṅkā dipakṣā garuta eva puṣpāṇi yeṣāṃ taiḥ | lasanti phalāni lohahāgā eva  
 56052 śleṣātphalāni yeṣāṃ taiḥ || 52 ||  
 56053  
 56054 tālōttālaiḥ śaravrātavanairvyāptanabhasthalaṃ |  
 56055 parvatapratimāsaṃkhyakabandhaśatabāhubhiḥ || 53 ||  
 56056  
 56057 tālebhyo'pyuttālairucchritaiḥ || 53 ||  
 56058  
 56059 nṛtyadbhiḥ pātītāmbhodavimānasuratāarakam |  
 56060 śaraśaktigadāprāsapaṭṭiśaprotaparvatam || 54 ||  
 56061  
 56062 kabandhaśatabāhubhiḥ pātītā ambhodā vimānāni surastārakāśca yatra |  
 56063 paṭṭiśāntaiḥ protāḥ saṃtatāḥ parvatā yatra || 54 ||  
 56064  
 56065 lokasaptakavibhraṣṭakuḍyakhaṇḍacitāmbaram |  
 56066 anāratarasanmattakalpābhraḍṇadundubhi || 55 ||  
 56067  
 56068 yadyapyūrdhvaṃ ṣaḍeva lokāstathāpi  
 56069 bhūlokaṣṭhakakuḍyakhaṇḍānāmapyudḍāyanena  
 56070 bhraṃśasaṃbhavāllokasaptaketyuktaṃ || 55 ||  
 56071  
 56072 evaṃ śabdaśatōnnādapātālatalavāraṇam |  
 56073 vināyakakarākṛṣṭadīrghadānavaparvatam || 56 ||  
 56074  
 56075 evaṃ prāguktaprakāraiḥ śabdaśatairunnādāḥ pratigarjantaḥ pātālatalavāraṇā  
 56076 diggajā yatra || 56 ||  
 56077  
 56078 ekadikkaraniṣpandasiddhasādhymarudgaṇam |  
 56079 palāyamānagandharvakinnarāmaracāraṇam || 57 ||  
 56080  
 56081 digbhedakarāṇāṃ sūryendrādīnāmekasyāṃ diśi daivānmilane ekadikkarā  
 56082 asurabhayānniṣpandāśca siddhasādhymarudgaṇā yatra || 57 ||  
 56083  
 56084 vaburaśaninipātakhaṇḍitāṅgā  
 56085 dalitaśilāśakalāḥ kakummukheṣu |  
 56086 pralayasamayāsūcakāḥ surāṇāṃ  
 56087 suratarugharaghasmarāḥ samīrāḥ || 58 ||  
 56088  
 56089 idānima utpātikaṃ jhaṃjhāpavanaṃ varṇayati - vavuriti |  
 56090 aśaninipātairvaidyutāgnipātanaḥ khāṇḍitaprāṇyāṅgā dalitaśilāśakalāśca |  
 56091 surāṇāṃ pralayasamayasya sūcakāḥ suratarugharagharāṇāṃ  
 56092 kalpavṛkṣasaṃbandhibhramarakokilādīdihvanīnāṃ ghasmarā  
 56093 bhakṣakāstīrodhāyakā iti yāvat | samīrā jhaṃjhāmārutā vavuh || 58 ||  
 56094  
 56095 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaṛaṇe

56096 dānavyālakaṭasaṃgrāmavarṇanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
 56097  
 56098 iti śrīvāsiṣṭhamahārāmāyaṇe tātṭparyaprakāśe sthitiprakaṛaṇe  
 56099 dānavyālakaṭasaṃgrāmavarṇanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
 56100  
 56101  
 56102 saptaviṃśaḥ sargaḥ 27  
 56103  
 56104 śrīvaiṣṭha uvāca |  
 56105  
 56106 tasmimstadā vartamāne ghore samarasambhrame |  
 56107 devāsuraśarīreṣu garteṣvabhrodareṣviva || 1 ||  
 56108  
 56109 devāḥ parājitāstebhyaḥ prapannebhyo'tra padmabhūḥ |  
 56110 prāha daityavadhopāyaṃ vāsanopacayaṃ cirāt || 1 ||  
 56111  
 56112 devāsuraśarīreṣu jāteṣu garteṣu vrateṣu aśṛkpravāheṣu vahatsviti pareṇānvayaḥ  
 56113 || 1 ||  
 56114  
 56115 vahatsvasṛkpravāheṣu gaṅgāpūreṣvivāmbārāt |  
 56116 dāmnī veṣṭitadevaughakṛtakṣveḍāghanārave || 2 ||  
 56117  
 56118 veṣṭitadevaughaṃ yathā syāttathā kṛtaḥ kṣveḍā siṃhanādarūpo mahāravo yena  
 56119 || 2 ||  
 56120  
 56121 vyāle nijakarākṛṣṭīpiṣṭasarvasurālaye |  
 56122 kaṭe kaṭhinasamrambhasaṅgarakṣapitāmāre || 3 ||  
 56123  
 56124 ākṛṣṭirākarṣaṇaṃ tayā piṣṭāḥ saṃcūrṇitāḥ sarvasurālayā yena || 3 ||  
 56125  
 56126 airāvate kṣīṇarave palāyanaparāyaṇe |  
 56127 pravṛddhe dānavāṇike madhyāhna iva bhāskare || 4 ||  
 56128  
 56129 patitāṅgavyathārtāni prasnavadrudhirāṇi ca |  
 56130 payāṃsīvāvasetūni devasaṇyāni dudruvuḥ || 5 ||  
 56131  
 56132 avasetūni avasannasetūni || 5 ||  
 56133  
 56134 dānavyālakaṭāstāni cīramantarhitāni ca |  
 56135 anujagmurlasannādamindhanānīva pāvakaḥ || 6 ||  
 56136  
 56137 antarhitāni dūraṃ tirohitāni | lasannādaṃ bhrājamānādhikṣepadhvani yathā  
 56138 styāttathā || 6 ||  
 56139  
 56140 anviṣṭānapi yatnena nālabhantāsurāḥ surān |  
 56141 ghanajālavanodḍīnānsiṃhā hariṇakāniva || 7 ||  
 56142  
 56143 dhanāni nibiḍāni latādiḥjālāni yasminstathāvidhe vane uḍḍīnān utplutya līnān || 7 ||  
 56144  
 56145 alabdheṣvamarauḡheṣu dānavyālakaṭāstadā |  
 56146 jagmuḥ pātālakośasthaṃ prabhuṃ pramuditāśayāḥ || 8 ||  
 56147  
 56148 nirvāsanātvātsvata eva pramuditāśayatā jayalābhanimittakatvenopacaryate || 8 ||  
 56149  
 56150 atha devā viṣaṇṇāste kṣaṇamāśvāsyā vai yayuḥ |  
 56151 jayopāyāya vijitā brahmāṇamamitaujasam || 9 ||  
 56152  
 56153 jayopāyāya jayopāyapraśnāya || 9 ||  
 56154  
 56155 teṣāmāvirabhūdbrahmā raktaraktānanaśriyām |  
 56156 sāyaṃ raktikṛtāmbūnāmabdhīnāmiva candramāḥ || 10 ||  
 56157  
 56158 raktai rudhirai raktā śoṇā ānanaśrīryeṣāṃ teṣām || 10 ||  
 56159  
 56160 praṇāmya te surāstasmā anarthaṃ śambarehitam |  
 56161 samyakprakathayāmāsurdānavyālakaṭakramam || 11 ||  
 56162  
 56163 śambarasyehitamīcchā | sṛṣṭyātmakaṃ dānavyālakaṭakamam || 11 ||  
 56164

56165 tadākarṇyākhilam brahmā vicārya sa vicāravīt |  
 56166 uvācedam surāṇīkamāśvāsanakaram vacaḥ || 12 ||  
 56167  
 56168 śrībrahmavāca |  
 56169  
 56170 śatavarṣasahasrānte śambareṇa hareḥ karāt |  
 56171 martavyam samareśasya tatkālam sampratīkṣatām || 13 ||  
 56172  
 56173 tatkālamiti kālādhvanoḥ iti dvitīyā || 13 ||  
 56174  
 56175 dāmavyālakaṭānetānadya tvamarasattamāḥ |  
 56176 yodhayantaḥ palāyadhvam māyāyuddhena dānavān || 14 ||  
 56177  
 56178 yuddhābhyāśavaśādeśam mukurāṇāmivāśaye |  
 56179 ahaṁkāracamatkāraḥ pratibimbamupaiśyati || 15 ||  
 56180  
 56181 ahamityākārā prathamāntaḥkaraṇavṛttirahaṁkāracamatkāraḥ || 15 ||  
 56182  
 56183 gr̥hītavāsanāstvete dāmavyālakaṭāḥ surāḥ |  
 56184 sujeyā vo bhaviṣyanti lagnajālāḥ khagā iva || 16 ||  
 56185  
 56186 tayā vṛtṭyā gr̥hītāḥ krameṇopacitā vāsanā yeśām || 16 ||  
 56187  
 56188 adya tvavāsanā hyete sukhaduḥkhavivarjitāḥ |  
 56189 dhairyeṇārīnvinighnanto devā durjayatām gatāḥ || 17 ||  
 56190  
 56191 avāsanāḥ śambarasaṁkalpena pratibandhādanāvirbhūtavāsanā natvatyantā  
 56192 vāsanāḥ | jñānam vinā ātyantikavāsanocchedāsaṁbhavāt | nirvāsanānām  
 56193 janmānupapatteśceti bodhyam || 17 ||  
 56194  
 56195 vāsanātantubaddhā ye āśāpāśavaśīkṛtāḥ |  
 56196 vaśyatām yānti te loke rajjubaddhāḥ khagā iva || 18 ||  
 56197  
 56198 ye bhinnavāsanā dhīrāḥ sarvatrāsaktabuddhayaḥ |  
 56199 na hr̥ṣyanti na kupyanti durjayāste mahādhiyaḥ || 19 ||  
 56200  
 56201 bhinnavāsanā naṣṭavāsanāḥ || 19 ||  
 56202  
 56203 yasyāntarvāsanārajivā granthibandhaḥ śarīriṇaḥ |  
 56204 mahānapi bahujñāo'pi sa bālenāpi jīyate || 20 ||  
 56205  
 56206 ayaṁ so'ham mamedam tadityākalpitakalpanaḥ |  
 56207 āpadam pātratāmeti payasāmiva sāgaraḥ || 21 ||  
 56208  
 56209 iyanmātraparicchinno yenātmā bhavyabhāvitāḥ |  
 56210 sa sarvajño'pi sarvatra parām kṛpānatām gataḥ || 22 ||  
 56211  
 56212 sarvadurvāsanānām madhye ātmano dehāditādātmyena  
 56213 paricchinnaṭābhrāntivāsanaiva  
 56214 mahāmaurkhyākārpaṇyajanaṁmāraṇādibījatvānmahānanārtha ityāha -  
 56215 iyanmātretyādinā || 22 ||  
 56216  
 56217 anantasyāprameyasya yeneyattā prakalpītā |  
 56218 ātmanastasya tenātmā svātmanaivāvaśīkṛtāḥ || 23 ||  
 56219  
 56220 avāśīkṛto vivaśīkṛtāḥ | saṁsāranarthavīhvalīkṛta iti yāvat || 23 ||  
 56221  
 56222 ātmano vyatiriktaṁ yatkiṁcidasti jagattraye |  
 56223 yatropādeyabhāvena baddhā bhavatu vāsanā || 24 ||  
 56224  
 56225 yadyadi ātmano vyatiriktaṁ kiṁcidasti tarhi tatra upādeyabhāvena upādātuṁ  
 56226 yogyatayā vāsanā bhavatu nāma natu tadastītyarthaḥ || 24 ||  
 56227  
 56228 āsthāmātramānantānām duḥkhānāmākaram viduḥ |  
 56229 anāsthāmātramabhītaḥ sukhānāmākaram viduḥ || 25 ||  
 56230  
 56231 tathā cāśadvastunyāsthā tyājyetyāśayenāha - āsthāmātramiti || 25 ||  
 56232  
 56233 dāmavyālakaṭā yāvadanāsthā bhavasamsthītau |

56234 tāvanna nāma jeyāvo maśakānāmivānalāḥ || 26 ||  
 56235  
 56236 uktaṃ prakṛte yojayati - dāmeti || 26 ||  
 56237  
 56238 antarvāsanayā janturdīnatāmanuyātayā |  
 56239 jito bhavatyanyathā tu maśako'pyamarācalaḥ || 27 ||  
 56240  
 56241 dehādyahaṃbhāvagrāhiṇyā antarvāsanayā  
 56242 dehādīnāśēnātmanāśasaṃbhāvanayā dīnatāṃ kātaratām | anyathā  
 56243 tādrśāvāsanābhāve tu maśako'pyamarācalo merurivāprakampyo bhavatītyarthaḥ  
 56244 || 27 ||  
 56245  
 56246 vidyate vāsanā yatra tatra sā yāti pīnatām |  
 56247 guṇo guṇini hi dvitvaṃ sato dr̥ṣṭaṃ hi nāsataḥ || 28 ||  
 56248  
 56249 hi yasmādgūṇini dharminī sati pīnatvākhyo guṇo bhavati | kiṃcopacayamantarā na  
 56250 pīnatvasiddhiḥ | upacayaśca dvitīyāvayavasiddhau | tacca dvitvaṃ sato dravyasya  
 56251 dr̥ṣṭaṃ nāsata ityārthaḥ || 28 ||  
 56252  
 56253 ayaṃ so'haṃ mamedam cetyevamantaḥ svāsanam |  
 56254 yathā dāmādayaḥ śakra bhāvayanti tathā kuru || 29 ||  
 56255  
 56256 dāmādayo yathā yenopāyena | ayaṃ dehādireva sa prasiddho'ham | idaṃ  
 56257 jayaparājayapūjājīvanādi mama iti bhāvayantyaabhimamśyante tathā tamupāyaṃ  
 56258 kurvityārthaḥ || 29 ||  
 56259  
 56260 yā yā janasya vipado bhāvābhāvadaśāśca yāḥ |  
 56261 tṛṣṇākarañjavallyāstā mañjaryaḥ kaṭukomalāḥ || 30 ||  
 56262  
 56263 vāsanātantubaddho yo loko viparivartate |  
 56264 sā pravṛddhātīduḥkhāya sukhāyocchedamāgatā || 31 ||  
 56265  
 56266 yo viparivartate tasya sā vāsanā atīduḥkhāyetyārthaḥ || 31 ||  
 56267  
 56268 dhīro'pyatibahujño'pi kulajo'pi mahānapi |  
 56269 tṛṣṇayā badhyate jantuḥ siṃhaḥ śṛṅkhalayā yathā || 32 ||  
 56270  
 56271 dehapādapasamsthasya hṛdayālayagāminaḥ |  
 56272 tṛṣṇā cittakhagasyeyam vāgurā parikalpitā || 33 ||  
 56273  
 56274 hṛdayapūṇḍarīkamevālayo nīḍaṃ tadgāminaścittopalakṣitajīvakhagasya || 33 ||  
 56275  
 56276 dīno vāsanayā lokaḥ kṛtāntenāpakṛṣyate |  
 56277 rajjveva bālena khago vivaśo bhṛśamucchvasan || 34 ||  
 56278  
 56279 rajjvā tantuneva || 34 ||  
 56280  
 56281 alamāyudhabhāreṇa saṃgara bhramaṇena ca |  
 56282 vāsanāyā viparyāsaṃ yuktyā yatnādripoḥ kuru || 35 ||  
 56283  
 56284 vāsanāyāḥ śambarasaṃkalpāhitanirabhimānavāsanāyāḥ | viparyāsaṃ  
 56285 vaiparītyam | abhimānopacayamiti yāvat | ripordāmādeḥ || 35 ||  
 56286  
 56287 antarā [antarakṣubhite iti pāṭhaṣṭīkākr̥tsaṃmata iti bhāti]  
 56288 kṣubhite dhairye riporamānāyaka |  
 56289 na śāstrāṇi na cāstrāṇi na śāstrāṇi jayanti ca || 36 ||  
 56290  
 56291 śatorantaḥ akṣubhite dhairye satīti śeṣaḥ | śāstrāṇi auśanasādīni nītiśāstrāṇi  
 56292 || 36 ||  
 56293  
 56294 dāmavyālakaṭāstvete yuddhābhyāsavaśena ca |  
 56295 ahaṃkāramayīm mattāste grahīṣyanti vāsanām || 37 ||  
 56296  
 56297 ahaṃkāramayīm vāsanām te ete saṃkalpādbahīṣyanti || 37 ||  
 56298  
 56299 yadā te'tyajñapurūṣaḥ śambareṇa vinīrmitāḥ |  
 56300 vāsanāmāśrayīṣyanti tadā yāsyanti jeyatām || 38 ||  
 56301  
 56302 tattvajñebhyasteṣu ko'pakarṣo yena te vāsanām gr̥hṇīyustatrāha - asyajñeti

56303 || 38 ||  
 56304  
 56305 tattāvadyuktiyuddhena tñprabodhayatāmarāḥ |  
 56306 yāvadabhyāsavaśato bhaviṣyanti savāsanāḥ || 39 ||  
 56307  
 56308 prabodhayata vyavahārapadeṣu jāgarūkāṅkuruta || 39 ||  
 56309  
 56310 tato vaśyā bhaviṣyanti bhavatām baddhavāsanāḥ |  
 56311 tṛṣṇā'protāśayā loke na ca kecana pelavāḥ || 40 ||  
 56312  
 56313 kecana kecidapi tṛṣṇayā aprotāśayāścenna ca te pelavāḥ || 40 ||  
 56314  
 56315 samaviṣamamidaṃ jagatsamagraṃ  
 56316 samupanataṃ sthiraatām svavāsanāntaḥ |  
 56317 calacalalaharībharo yathābdhā-  
 56318 vata iha saiva cikitsyatām prayātā || 41 ||  
 56319  
 56320 yathā jalāśayāntaścalacalānāmatyantacapalānām vicitralaharīṇām bharo'tiśayo  
 56321 jalātmanaivāsti tathā svavāsanāntaridaṃ samaviṣamaṃ sthiraatām pravāhanityatām  
 56322 samupanataṃ samupagataṃ sthitamityarthaḥ || 41 ||  
 56323  
 56324 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 56325 pitāmahavākyaṃ nāma saptaviṃśaḥ sargaḥ || 27 ||  
 56326  
 56327 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāṣe sthitiprakaṛaṇe pitāmahavākyaṃ  
 56328 nāma saptaviṃśaḥ sargaḥ || 27 ||  
 56329  
 56330  
 56331 aṣṭaviṃśaḥ sargaḥ 28  
 56332  
 56333 śrīvāsiṣṭha uvāca |  
 56334  
 56335 ityuktvā bhagavāṇdevāmstatraivāntardhimāyayau |  
 56336 velāvanitaṭe śabdaṃ kṛtvevāmbutarāṅgakaḥ || 1 ||  
 56337  
 56338 viśrāntānām punaryuddhaṃ vistareṇātra varṇyate |  
 56339 devānām dānavānām ca ciraṃāvāsanodayāt || 1 ||  
 56340  
 56341 ambunastaraṅgako velāpadasānnidhyātsamudratarāṅga iti gamyate || 1 ||  
 56342  
 56343 surāstvākaraṇya tadvākyaṃ jagmuḥ svābhimatām diśam |  
 56344 kamalāmodamādāya vanamālāmivānilāḥ || 2 ||  
 56345  
 56346 svābhimatām svābhipretām tattaddikpālādhiṣṭhitadiśam |  
 56347 svābhimatāmityetadvanamālāyā api viśeṣaṇam || 2 ||  
 56348  
 56349 dināni katicitsveṣu kānteṣu sthirakāntiṣu |  
 56350 dvirephā iva padmeṣu mandireṣu viśāśramuḥ || 3 ||  
 56351  
 56352 viśāśramurviśrāntāḥ || 3 ||  
 56353  
 56354 kaṃcitkālāṃ samāsādyā svātmodayakaraṃ śubham |  
 56355 cakrurduṇḍubhinirghoṣaṃ pralayābhraravopamam || 4 ||  
 56356  
 56357 aṭha daityairmamāvvyomni taiḥ pātālatale sthitaiḥ |  
 56358 kālakṣepakaraṃ ghoṛaṃ punaryuddhamavartata || 5 ||  
 56359  
 56360 aṭha duṇḍubhiravaṃ śrutvā sannahya daityeṣūrdhvamāgateṣu satsu |  
 56361 mahāvvyonnyantarikṣe || 5 ||  
 56362  
 56363 vavurasīśaraśaktimudgaraughā  
 56364 musalagaḍāparaśūgracakraśaṅkhāḥ |  
 56365 aśanigiriśilāhutāśavṛkṣā  
 56366 ahigaruḍādimukhāni cāyudhāni || 6 ||  
 56367  
 56368 āsargasamāpteryuddhameva varṇayati - vavaurityādinā | śaṅkhāḥ  
 56369 śaṅkhākārā āyudhaviśeṣāḥ | paraprāṇahāritvādāyudhaprāyāḥ  
 56370 śaṅkhaśabdā vā | giriṇām śilāśahitaḥ giriprāyāḥ śilā girayaḥ śilāśceti vā  
 56371 vṛkṣāntāḥ | ahigaruḍādimukhānyāyudhāni ca mahāvvyomni vavuḥ jagmuḥ || 6 ||

56372  
 56373 mājākr̥tāyudhamahāmbughanapravāhā  
 56374 kṣiprāvahā pratidiśaṃ kila nirjagāma |  
 56375 pāśāṇaparvatamahīruhalakṣavṛkṣa-  
 56376 kṣubdhāmbupūraghanaghoṣavatī nadī drāk || 7 ||  
 56377  
 56378 tadeva varṇayati - māyeti | mājākr̥tānyāyudhānyeva mahāmbūni teṣāṃ  
 56379 ghaṇaḥ pravāho yasyāḥ | ata eva kṣiprān śighrahastānāvahati jayāyeti kṣiprāvahā  
 56380 | pāśāṇaiḥ parvatairmahīruhalakṣaisteṣvapi pradhānairvṛkṣaiśca  
 56381 kṣubdhāmbupūreva ghanaghoṣavatī nadī drāk nirjagāmetyarthaḥ || 7 ||  
 56382  
 56383 madhyappravāhavadulmukaśūlaśaila-  
 56384 prāsāsikuntaśaratomaramudgaraughā |  
 56385 gaṅgopamāmbuvalitāmaramandireṇa  
 56386 sarvāsu dikṣvaśanivarṣanikarṣaṇena || 8 ||  
 56387  
 56388 tāmeva nadīm punarvarṇayati - madhyeti | ambubhirjalairiva valitaṃ veṣṭitaṃ  
 56389 amaramandiraṃ mervādi yena tathāvidhenāsanipramukhāyudhavarṣaprayuktena  
 56390 nikarṣaṇena vaprachedaneva gaṅgopamā |  
 56391 mervādigiripṛṣṭhapravahadgaṅgāsadṛśītyarthaḥ || 8 ||  
 56392  
 56393 pṛthvyādidāruṇaśarīramapi prahāra-  
 56394 dānagrahā gahanarāśīśarīrakeva |  
 56395 mājopasāmyati surāsurasiddhasannā  
 56396 mājākr̥tiḥ punarudeti nacaiva saiva || 9 ||  
 56397  
 56398 saṃprati surāsurāṇāṃ parasparavyāmohanāya vicitramāyānirmāṇaṃ  
 56399 pratikāraiśca tadupaśamaṃ punaḥpunastatsadṛśamāyāntarodbhavopaśamaṃ  
 56400 cāha - pṛthvyādīti | pṛthvī mahī tanmayī  
 56401 ādipadājjalatejovāyvakāśamayīva mājā | yatheyaṃ pṛthivī bhramatīva patatīva  
 56402 niruṇaddhivāpsviva nimajjantyagnineva dahyante vāyunevoḍḍiyante  
 56403 mahāgartākāśa iva nipatanti janā iti | dāruṇāni rakṣaḥpiśācādisarīrāṇi  
 56404 tanmayīva | yathā tāni nipatantīva dhāvantīva yudhyantīva khādantīvetyevaṃrūpā  
 56405 dāruṇaśarīramayī | prahārāṇāṃ dānaṃ graho grahaṇaṃ ca bahuśo yasyāṃ  
 56406 tathāvidhānyā | gahanāni parairdustarāṇi rāśibhūtānīva bahutvamāpannāni  
 56407 śarīrakāṇi pratiyodhaśarīrāṇi yasyāṃ sā tathāvidhevānyā | evaṃvidhāpi  
 56408 prayuktā mājā surairasuraiḥ siddhaiśca pratikāraiḥ sannā vināśitā satī  
 56409 upasāmyati punastādṛśyeva mājākr̥tirudeti sā kiṃ saiva pūrvotpannaiva  
 56410 mājākr̥tiruta na caiva ca sā kiṃtvanyaiveti tattvato durjñeyetyarthaḥ || 9 ||  
 56411  
 56412 śailopamāyudhavighaṭṭitabhūdharāṇi  
 56413 raktāmbupūraparipūrṇamahārṇavāni |  
 56414 devāsurendraśavaśailavirūḍhakunta-  
 56415 tālivanāni kakubhāṃ vadanāni cācan || 10 ||  
 56416  
 56417 devalakṣaṇeṣvasurendraśavalakṣaṇeṣu ca śaileṣu virūḍhāni  
 56418 kuntapaṅktīlakṣaṇatālivanāni yeṣu tathāvidhāni ca kakubhāṃ diśāṃ vadanāni  
 56419 mukhānyāsan || 10 ||  
 56420  
 56421 udgīrṇakuntaśaraśaktigadāsīcakra-  
 56422 helānigīrṇasuradānavamuktaśailā |  
 56423 kāṣollasatkrakacadantanakhāgramālā  
 56424 jīvānvitā hyapatadāyasaśiṃhasṛṣṭiḥ || 11 ||  
 56425  
 56426 udgīrṇaiḥ kuntaśaraśaktigadāsīcakrairhelayaiva nigīrṇāḥ surairdānvavaiśca  
 56427 muktāḥ śailā yasyāṃ | kāṣeṇa cchedanenollasatāṃ krakacānāṃ dantā eva  
 56428 nakhāgramālā yasyāstathāvidhā | parajīvagrāhitvājīvānvitā |  
 56429 āyasanāmayovikārāyudhamayānāṃ hīmsratvātsiṃhānāṃ sṛṣṭirapatat |  
 56430 niṣpapātetyarthaḥ || 11 ||  
 56431  
 56432 ujjvālalocanaviṣajvalanātapaugha-  
 56433 digdāhadarśitayugāntadineśasenā |  
 56434 uḍḍiyamānaparidirghamahāmāhidhna-  
 56435 magnādbhivadviṣadharāvalirullalāsa || 12 ||  
 56436  
 56437 idānīm sarpāstranirmitadr̥ṣṭivīṣamāyāsarpasamūhaṃ varṇayati - ujjvāleti |  
 56438 udgatā jvālā yebhyastathāvidhānāṃ locanaviṣajvalanānāmātapaughena ye diśāṃ  
 56439 dāhāstairdarśitā yugānte yugapaduditadvādaśadineśānāṃ senā yayā  
 56440 tathāvidhā viṣadharāṇāṃ sarpāṇāmāvaliḥ uḍḍiyamānaiḥ parito



56441 dīrghairucchrayeṇa mahadbhirmahādhrairmagnena vyāptenābdhinā tulyaṃ  
 56442 magnābdhivat ullalāsa śuśubhe || 12 ||  
 56443  
 56444 unnādavajramakaroṭkarakarkaśāntaḥ-  
 56445 kṣubdhābdhivīcivalayairvalitācalendraiḥ |  
 56446 āsijjagatsakalameva susaṃkaṭāṅga-  
 56447 māvṛttibhirvividhahetinaḍipravāhaiḥ || 13 ||  
 56448  
 56449 idānīm sāmudrāstramāyayā samudraveṣṭanaṃ varṇayati - unnādeti | valito  
 56450 veṣṭito'calendro meruryaistathāvidhairvividhairhetinaḍipravāhaiḥ unnādasya  
 56451 vajrādiratnairmakaroṭkaraiśca karkaśasyāntaḥkṣubdhasyābdhervīcivalayaiḥ  
 56452 sakalameva jagat āvṛttibhiḥ parivartanaiḥ susaṃkaṭāṅgaṃ  
 56453 pīḍitasarvāvayavamāsīt || 13 ||  
 56454  
 56455 śailāstraśastragaruḍācalacālitocca-  
 56456 nāgaṃ mahāsuragaṇāṅgaṇamantarikṣaṃ |  
 56457 āsītḥkṣaṇaṃ jaladhibhiḥ kṣaṇamagnipūraiḥ  
 56458 pūrṇaṃ kṣaṇaṃ dinakaraiḥ kṣaṇamandhakāraiḥ || 14 ||  
 56459  
 56460 mahatāṃ surāṇāmasurāṇāṃ ca yuddhāṅgaṇabhūtamantarikṣaṃ śailāstraiḥ  
 56461 śastrairmāyārācitagaruḍairbalādutpātya prakṣiptairacalaiśca cālītāḥ palāyitāḥ  
 56462 prāgvarṇitadṛṣṭivīṣanāgā yasmāstathāvidhaṃ satkṣaṇaṃ jalādhibhiḥ  
 56463 pūrṇamāsīt | kṣaṇamagnipūraiḥ pūrṇamāsīt | kṣaṇaṃ dinakaraiḥ pūrṇamāsīt |  
 56464 kṣaṇamandhakāraiḥ pūrṇamāsīditi prāguktasyaivānuvādaḥ || 14 ||  
 56465  
 56466 garuḍaguḍaguḍākulāntarikṣa-  
 56467 pravisṛtahetihutāśaparvataughaiḥ |  
 56468 jagadabhavadasahyakalpakāle  
 56469 jvalitasurālayabhūtalāntarālam || 15 ||  
 56470  
 56471 gāruḍāstraprabhavaairgaruḍaiḥ | guḍaguḍetyavyaktānukaraṇaṃ | guḍaguḍeti  
 56472 dhvanibhirākulentarikṣe pravisṛtairhetihutāśaparvatānāmoghaiḥ pravāhaiḥ  
 56473 punarapi jagadasahyakalpakāla iva jvalitasurālayabhūtalāntarālamabhavat || 15 ||  
 56474  
 56475 udapatannasurā vasudhātalā-  
 56476 dgaganamadritaṭādiva pakṣiṇaḥ |  
 56477 atibalādapatanvibudhā bhuvi  
 56478 pralayacālitaśailaśilā iva || 16 ||  
 56479  
 56480 asurā vasudhātalāt gaganam ut ūrdhvaṃ apatan | vibudhāstu ūrdhvadeśādbhuvi  
 56481 apatan || 16 ||  
 56482  
 56483 śarīrarūḍhonnatahetivṛkṣa-  
 56484 vanāvalilagnamahāgnidāhāḥ |  
 56485 surāsurāḥ prāpurathāmbarāntaḥ  
 56486 kalpānilāndolitaśailaśobhāṃ || 17 ||  
 56487  
 56488 śarīre rūḍhairunnatahetivṛkṣaiḥ saṃpannāsu vanāvaliṣu lagnō mahānagnidāho  
 56489 yeṣāṃ tathāvidhāḥ surāsurāḥ kalpānilairāndolitānāṃ  
 56490 bhrāmyamāṇānāmarthāj jvalatāṃ śailānāṃ śobhāṃ prāpuḥ || 17 ||  
 56491  
 56492 surāsurādrīndraśarīramuktai  
 56493 raktapravāhairabhito bhramadbhiḥ |  
 56494 vabhāra pūrṇaṃ parito'mbaro'dreḥ  
 56495 saṃdhyākaraughakṣatamaṅga gaṅgāṃ || 18 ||  
 56496  
 56497 adrermeroḥ parito'bhitaścaturdisamambara ākāśo nāyakaḥ | vyatyayena puṃstvam  
 56498 | surāsuralakṣaṇānāmadrīndrāṇāṃ śarīrebhyo muktairabhito bhramadbhiḥ  
 56499 raktapravāhaiḥ pūrṇaṃ saṃdhyāyā nāyikāyāḥ | karaughapadena karajaughā  
 56500 lakṣyante | teṣāṃ kṣataṃ babhāra | athavā tathāvidharaktapravāhaiḥ pūrṇaṃ  
 56501 gaṅgāṃ babhāretyutprekṣayorvikalpaḥ | aṅgeti sa.bodhane |  
 56502 pūrṇamityetannakṣatagaṅgayordvayorapi viśeṣaṇaṃ | strīnapuṃsakayoḥ  
 56503 napuṃsakamanapuṃsakena ityekaśeṣe ekavadbhāvaḥ || 18 ||  
 56504  
 56505 girivarṣaṇamambuvarṣaṇaṃ  
 56506 vividhogrāyudhavarṣaṇaṃ tathā |  
 56507 viśamāśanivarṣaṇaṃ ca te  
 56508 samamanyonyamathāgnivarṣaṇaṃ || 19 ||  
 56509

56510 te surāsurāḥ anayan iti parenānvayaḥ || 19 ||  
 56511  
 56512 anayannayamārgakovidā  
 56513 dalitāśeṣagirīndrabhittayaḥ |  
 56514 sasṛjuśca samaṁ samantataḥ  
 56515 karikumbheṣviva puṇyavarṣaṇam || 20 ||  
 56516  
 56517 puṇye puṇyake utsavaviśeṣe kriḍārthaṁ  
 56518 nalikāyantraīrlākṣākunkumacandanādirasavarṣaṇamivetyarthaḥ || 20 ||  
 56519  
 56520 devāsuraḥ samarasambhramamākulāste  
 56521 anyonyamaṅgadalanākulahetihastāḥ |  
 56522 nāgendradimbhapṛtanāpṛthupīṭhapeṣaiḥ  
 56523 kīrṇaśriyo nabhasi babhramurakṣipantaḥ || 21 ||  
 56524  
 56525 anyonyam samarasambhramam yuddhotsāhamakṣipantaḥ atyajanto devāsura  
 56526 aṅgadalane ākulā vyagrā hetiyuktā hastā yeṣāṁ tathāvidhāḥ santo  
 56527 nāgendrānāmairāvatādīdiggaṇāṁ ḍimbhānāṁ santatibhūtānāṁ ganānāṁ  
 56528 pṛtanāyāḥ samūhasya pṛthūnāṁ pīṭhānāṁ pīṭhasadṛśapṛsthānāṁ  
 56529 peṣairiva pīḍākarairgurutarasambhārasambhṛtāroha'niḥ kīrṇaśriyo  
 56530 vistāritaśobhā nabhasi babhramurityarthaḥ || 21 ||  
 56531  
 56532 chinnaḥ śiraḥkarabhujorubharairbhramadbhi-  
 56533 rākāśakāṣṭhaśalabhairaśivaistadānīm |  
 56534 āsījjagajjaṭharamabhrabharairivograi-  
 56535 rābhāskarasthagitaḍikṭaṭaśailajālam || 22 ||  
 56536  
 56537 ākāśasya kāṣṭhānāṁ diśāṁ ca samāhāra ākāśakāṣṭham tatra śalabhaiḥ  
 56538 autpātikaraktapataṅgaviśeṣabhūtaiḥ ākāśasyaiva  
 56539 phalapuṣpaparṇādyanavaśeṣātkāṣṭhasadṛśasya śalabhairiti vā | abhrānāṁ  
 56540 meghānāṁ bhairairatiśayairiva | abhramaraiḥ iti pāṭhe'pi apāṁ  
 56541 bhramarairmeghairityevārthaḥ | ābhāskaram bhāskaraparyantaṁ  
 56542 sthagitānyāchāditāni dikṭaṭāni śailajālāni ca yatra tathāvidhamāsīt || 22 ||  
 56543  
 56544 raṭadbhaṭāsphoṭakaṭisphuṭadbhiḥ  
 56545 samīritairhetikalāsitaughaiḥ |  
 56546 parasparāghātahataiḥ patadbhi-  
 56547 rjagāma śīrṇā dalaśo dharitrī || 23 ||  
 56548  
 56549 samyagīritaiḥ prahr̥taiḥ raṭatām bhaṭānāmāspḥoṭenāspḥālanena  
 56550 kaṭipradeśeṣu sphuṭadbhistruṭyadbhistathā parasparāspḥālahatairata eva  
 56551 patadbhirhetibhiḥ kalābhīryantrakṣepaṇyādikauśalairasitānāṁ kṣiptānāṁ  
 56552 śīlāparvatādīnāmoghaiḥ | iṭ chāndasaḥ | dharitrī śīrṇā satī dalaśaḥ khaṇḍaśo  
 56553 jagāma | khaṇḍitābhūḍityarthaḥ || 23 ||  
 56554  
 56555 anyonyamāyudhaśīlācalavṛkṣavarṣai-  
 56556 rmerupramāṇakāṭhināṅganigharṣaṇaiśca |  
 56557 āsīdraṇam caṭacaṭāsphuṭadantarikṣam  
 56558 kalpakṣayāntamiva bhīmabharogranādaiḥ || 24 ||  
 56559  
 56560 merupramāṇānāṁ kaṭhinānāmaṅgānāṁ dehānāṁ nigharṣaṇaiḥ  
 56561 parasparasamghaṭṭanaśca janitairbhīmo bharo'tiśayo yeṣāṁ  
 56562 tathāvidhairugranādaiḥ raṇam kalpakṣayāntamivāsīḍityarthaḥ || 24 ||  
 56563  
 56564 mattānilakṣubdhajalānalārka-  
 56565 daladvayaṁ dīrghasurāsuraugham |  
 56566 brahmāṇḍamākhaṇḍitakuḍyakoṇa-  
 56567 makālakalpāntakarālamāsīt || 25 ||  
 56568  
 56569 mattenā pracaṇḍenānilena kṣubdhā jalānalāvadhaḥ arkaśca ūrdhvaṁ yatra  
 56570 tathāvidham daladvayaṁ yatra | dīrghā māyāvibhavaḥ pravṛddhāḥ surāsuraughā  
 56571 yatra | ākhaṇḍitā vidāritāḥ prāntakuḍyakoṇā yatra tathāvidham  
 56572 brahmāṇḍamakālapravṛttakalpānta iva karālam bhīṣaṇamāsīt || 25 ||  
 56573  
 56574 bhrāntairbhṛśam bharitadikṭaṭamadrikūṭai-  
 56575 rātmāpramāṇaghanahetihatai raṇadbhiḥ |  
 56576 kūjadbhirārtibhirivograguhoccavātaiḥ  
 56577 krandadbhirāpatitasiṁharavairadabhraiḥ || 26 ||  
 56578

56579 punastatkidṛśamāsittadāha - bhrāntairiti | ātmapramāṇaiḥ  
 56580 svasadṛśāyāmairghanairhetibhirhataiḥ | ata eva bhṛśaṃ bhrāntaiḥ | bhramaṇe  
 56581 ca raṇadbhirugraguhoccavātairārtibhiḥ kūjadbhiriva adabhraistāraiḥ |  
 56582 āpatitasimharavaiḥ krandadbhiriva sthitairadrikūṭairbharitadiktaṭamāsīt || 26 ||  
 56583  
 56584 māyānadījaladhiyodhaganāgnidāhai-  
 56585 rvṛkṣaiḥ surāsuraśavairacalaiḥ śiloccaiḥ |  
 56586 bhrāntaiḥ śarāśiśitaśaktigadāstraśastrai-  
 56587 rvātāvakīrṇavanaparṇavadantarantaḥ || 27 ||  
 56588  
 56589 vātāvakīrṇavanaparṇavadantarantarbhrāntaiḥ  
 56590 śarāsiṣprabhṛtibhirbharitamasīdityanuvarṭate || 27 ||  
 56591  
 56592 adrīndrapakṣaparimāṇagamākṣamokta-  
 56593 durvārahastivaladāruṇadehakairdrāk |  
 56594 āsītpatadbhaṭaśarīragirīndravāta-  
 56595 vibhraṣṭadevapurapūrṇajalārṇavaugham || 28 ||  
 56596  
 56597 punastatkidṛśamāsittadāha - adrīndreti | adrīndrasya meroḥ pakṣāḥ  
 56598 pratyantaparvatāstadsadṛśaparimāṇairata eva gamanaṃ gamo manuṣyādīnāṃ  
 56599 saṃcārastannirodhakatvāttadakṣamaiḥ pūrvoktānāṃ durvārahastibalānāṃ  
 56600 hastiyuthānāṃ dehakaiḥ śavairbharitadiktaṭamāsīt | kiṃca  
 56601 patadbhirbhaṭaśarīrairgirīndrairvātavibhraṣṭadevapuraiśca  
 56602 pūrṇajalārṇavaughamāsīt || 28 ||  
 56603  
 56604 ghanaghuṃghumapūritāntarikṣā  
 56605 kṣatajakṣālitabhūdharā dharā ca |  
 56606 rudhirahadavṛttivartinī vā  
 56607 bhuvanābhogaguḥā tadākulābhūt || 29 ||  
 56608  
 56609 kiṃca tadā bhuvanābhogasya brahmāṇḍasyodaraguḥā  
 56610 ghanaighuṃghumairdhvanibhiḥ pūritāntarikṣā | kṣatajaiḥ kṣālitā  
 56611 bhūdharāstadadharāḥ pṛthvipātālādayaśca yasyāṃ tathāvidhā | rudhirahrada  
 56612 eva vṛttirāhāro yeṣāṃ rakṣaḥpiśācādīnāṃ ta iva vartanaśīlā vā satī  
 56613 ākulābhūt || 29 ||  
 56614  
 56615 anantadṛkprasṛtavikārakāriṇī  
 56616 kṣayodayonmukhasukhaduḥkhaśaṃsinī |  
 56617 raṇakriyāsurasuraghaṭṭasaṃkaṭā  
 56618 tadābhavatkhalu sadṛśīha saṃsṛteḥ || 30 ||  
 56619  
 56620 anantadṛśāmindrādīdevānāṃ prasṛtabhayādivikārakāriṇī | anantāyāṃ  
 56621 trividhaparicchedaśūnyāyāṃ dṛśī ātmacaitanye prasṛtajagadvikārakāriṇī ca |  
 56622 kṣayonmukhānāmudayonmukhānāṃ ca vyutkramātsukhaduḥkhaśaṃsinī  
 56623 asurāṇāṃ āśāstriyācittavṛttināṃ surāṇāṃ śāstriyatadvṛttināṃ  
 56624 prasiddhānāṃ cāsurasurāṇāṃ ghaṭṭanaṃ ghaṭṭaḥ parasparasamāgamastena  
 56625 saṃkaṭā dustarā raṇakriyā saṃsṛteravidyādisaṃsārasya sadṛśī abhavat || 30 ||  
 56626  
 56627 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthitiprakaṛaṇe  
 56628 dāmavyālakaṭapunaryuddhavarṇanaṃ nāmāṣṭaviṃśaḥ sargaḥ || 28 ||  
 56629  
 56630 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 56631 dāmavyālakaṭapunaryuddhavarṇanaṃ nāmāṣṭaviṃśaḥ sargaḥ || 28 ||  
 56632  
 56633 ekonatrimśaḥ sargaḥ 29  
 56634  
 56635 śrīvāsiṣṭha uvāca |  
 56636  
 56637 evaṃprāyākulārambhairasurairasuhāribhiḥ |  
 56638 sahasā hṛtasaṃrabdhairārabdhaḥ sumahān raṇaḥ || 1 ||  
 56639  
 56640 prāptadehābhīmānānāṃ dāmādināṃ surairmṛdhe |  
 56641 viśādo varṇyate paścātpalāyanaparājayau || 1 ||  
 56642  
 56643 evaṃprāyāḥ prāgvarṇitaprakārā ākulā vyagraprāyā ārambhā yeṣāṃ  
 56644 tairasuhāribhīrasuraiḥ sumahān raṇa ārabdhaḥ || 1 ||  
 56645  
 56646 māyayātha vivādena sandhinā vigraheṇa ca |

56648 palāyanena dhairyeṇa cchannagopāyanena ca || 2 ||  
 56649  
 56650 sa saṃgaro devaiḥ kadācinmāyayā vivādena vāgyuddhamātreṇa dānādyupāyaiḥ  
 56651 sandhinā kadācidvigraheṇa kadācitpalāyanena pracchannatayā sthitvā  
 56652 svajanagopāyanena || 2 ||  
 56653  
 56654 kārpaṇyenāstrayuddhena svāntardhānaiśca bhūriśaḥ |  
 56655 dhṛtaḥ sa saṃgaro devaistriṃśadvarṣāṇi pañcakam || 3 ||  
 56656  
 56657 kadācitkārpaṇyena kṛpaṇavaccharaṇāgatiyāñcādinā sa saṃgaro vidhṛtaḥ |  
 56658 tatrādyāḥ saṃgrāmastrimśadvarṣāṇi vidhṛtaḥ | dvitīyastu pañcakam varṣāṇi  
 56659 aṣṭau māsāndaśa divasānvidhṛtaḥ | tṛtīyastu sapta pañca ceti  
 56660 dvādaśadivasānvidhṛtaḥ | tāvatkālaṃ dvayorapi senayorvṛkṣāṇāmagninām  
 56661 hetināmekeṣāṃ mukhyānāmaśanīnām bhūbhṛtām parvatānām ca varṣāṇi  
 56662 vṛṣṭayaḥ peturityarthaḥ || 3 ||  
 56663  
 56664 varṣāṇi divasānmāsāndaśāṣṭau sapta pañca ca |  
 56665 varṣāṇi peturvṛkṣāgnihietyekāsanibhūbhṛtām || 4 ||  
 56666  
 56667 etāvatā tu kālena dṛḍhābhyāsādahaṃkṛteḥ |  
 56668 dāmādayo'hamityāsthām jagṛhurgrastacetasaḥ || 5 ||  
 56669  
 56670 grastacetaso vāsanayeti śeṣaḥ || 5 ||  
 56671  
 56672 naikaṭyātiśayādyadvaddarpaṇaṃ bimbavadbhavet |  
 56673 abhyāsātiśayāttadvatte sāhaṃkāratām gatāḥ || 6 ||  
 56674  
 56675 abhimānābhyāsasyāhaṃkāradārḍhyahetutām dṛṣṭāntena darśayati -  
 56676 naikaṭyāditi || 6 ||  
 56677  
 56678 yadvaddūragataṃ vastu nādarśe pratibimbati |  
 56679 padārthavāsanā tadvadanabhyāsāna jāyate || 7 ||  
 56680  
 56681 utpannāpi vāsanā ciramabhyāsatyāgena naśyatītyāśayenāha - yadvaditi |  
 56682 dūragataṃ dūraparityaktaṃ na pratibimbati pratibimbabhāvādapaiti |  
 56683 anabhyāsādabhyāsaparityāgāt || 7 ||  
 56684  
 56685 yadā dāmādayo jātā ahaṃkārātmavāsanāḥ |  
 56686 tadā me jīvitam me'rtha iti dainyamupāgatāḥ || 8 ||  
 56687  
 56688 ahaṃkāra evātmēti vāsanā yeṣāṃ te ahaṃkārātmavāsanāḥ | jīvitam jīvanam me  
 56689 syāt tadarthaṃ me artho dhanaṃ syādityāśayā dainyamupāgatāḥ || 8 ||  
 56690  
 56691 bhavavāsanayā grastā mohavāsanayā tataḥ |  
 56692 āśāpāsanibaddhāste tataḥ kṛpaṇatām gatāḥ || 9 ||  
 56693  
 56694 tataḥ bhavatyasmāditi bhavo vihitaniśiddhapravṛttistadvāsanayā grastāḥ | deho me  
 56695 sadaivārogadṛḍhabhogakṣamo'stvityādimohavāsanayā || 9 ||  
 56696  
 56697 mugdheva hyanaḥkārairmamatvamupakalpitam |  
 56698 rajjvām bhujaṅgatvamiva dāmavyālakaṭaistataḥ || 10 ||  
 56699  
 56700 mugdheva hyanaḥkārāiḥ iti pāṭhe mugdheva kṛpaṇatām gatā iti  
 56701 pūrvenānvayaḥ | śuddhairapyanaḥkārāiḥ iti pāṭhe tu vastutaḥ śuddhairapi  
 56702 dāmādibhirmamatvamupakalpitamiti spaṣṭo'rthaḥ || 10 ||  
 56703  
 56704 āpādamastako dehaḥ katham me bhavatu sthiraḥ |  
 56705 mameti tṛṣṇākrpaṇā dīnatām te samāyayuh || 11 ||  
 56706  
 56707 mameti tṛṣṇayā eva vivaraṇamāpādamastaka iti || 11 ||  
 56708  
 56709 sthiro bhavatu me dehaḥ sukhāyāstu dhanaṃ mama |  
 56710 iti baddhadhiyām teṣāṃ dhairyamantarddhimāyayau || 12 ||  
 56711  
 56712 savāsanatvādvapuṣāmalpasattvātsuradviṣām |  
 56713 yā tu prahāraparatā mārjītevāśu sābhavat || 13 ||  
 56714  
 56715 suradviṣām dāmādinām yā prāk prasiddhā prahāraparatā sā  
 56716 alpasattvānnyūnabalatvānmārjīteva lipiḥ kāryākṣamā abhavat || 13 ||

56717  
 56718 katham surā jagatyasminbhavāma iti cintayā |  
 56719 vivaśā dīnatām jagmuḥ padmā iva nirambhasaḥ || 14 ||  
 56720  
 56721 surā amarāḥ katham bhavāma iti cintayā || 14 ||  
 56722  
 56723 teṣām yośānnapānena svāhaṃkṛtimatām ratiḥ |  
 56724 babhūva bhāvabhāvasthā bhīṣaṇā bhavabhājinī || 15 ||  
 56725  
 56726 bhāvā viṣayasteṣām bhāvanam bhāvastatsthā ata eva bhavam bhājayati prāpayati  
 56727 tacchilā || 15 ||  
 56728  
 56729 atha tasminraṇe bhītyā sāpekṣatvamupāyayuh |  
 56730 mattebhaganasaṃrabdhe vane hariṇakā iva || 16 ||  
 56731  
 56732 sāpekṣatvam jīvane iti śeṣaḥ | mattebhairyudhāya ghanam saṃrabdhe kupite || 16 ||  
 56733  
 56734 mariṣyāmo mariṣyāma iti cintāhatāśayāḥ |  
 56735 mandaṃ mandaṃ kila bhremuḥ kupitairāvaṇe raṇe || 17 ||  
 56736  
 56737 kupitaḥ airāvaṇa airāvato yatra || 17 ||  
 56738  
 56739 śarīraikārthinām teṣām bhītānām maraṇādapi |  
 56740 alpasattvatayā mūrdhni kṛtameva paraiḥ padam || 18 ||  
 56741  
 56742 paraiḥ śatrubhiḥ || 18 ||  
 56743  
 56744 atha pramlānasattvāste hantumagragataṃ bhaṭam |  
 56745 na śekurindhane kṣīṇe havirdagdhumivāgnayaḥ || 19 ||  
 56746  
 56747 vibudhānām praharatām maśakatvamupāgatāḥ |  
 56748 kṣatavikṣatasamghātāstasthuḥ sāmānyasadbhaṭāḥ || 20 ||  
 56749  
 56750 sāmānyā itare sadbhaṭā iva sāmānyasadbhaṭāḥ || 20 ||  
 56751  
 56752 bahunātra kimuktena maraṇādbhītacetasaḥ |  
 56753 daityā deveṣu valgastu dudruvuḥ samarājirāt || 21 ||  
 56754  
 56755 valgatsu abhipatatsu || 21 ||  
 56756  
 56757 teṣu dravatsu bhīteṣu sarvato dānavādiṣu |  
 56758 dāmavyālakaṭākhyeṣu vikhyāteṣu surālaye || 22 ||  
 56759  
 56760 taddaityasainyaṃ nyapatadvidrutaṃ khāditastataḥ |  
 56761 kalpāntapavanodbhūtaṃ [pavanoddhūtaṃ iti pāṭhaḥ]  
 56762 tārājālamivābhitaḥ || 23 ||  
 56763  
 56764 khāt nabhasaḥ || 23 ||  
 56765  
 56766 amarācalakuñjeṣu śikharāṇām śikhāsu ca |  
 56767 taṭeṣu vārīrāśīnām payodapaṭaleṣu ca || 24 ||  
 56768  
 56769 amarācalakuñjeṣvityādisaptamyantapadānām sarveṣām patitāste surārāya ityatra  
 56770 [ekonatriṃśaśloka iti bhāvaḥ] saṃbandhaḥ || 24 ||  
 56771  
 56772 sāgarāvartagarteṣu śvabhreṣūdyatsaritsu ca |  
 56773 jaṅgaleṣu diganteṣu jvalatsu vipineṣu ca || 25 ||  
 56774  
 56775 udyantiṣu pravṛddhāsu saritsu | karmadhāraye puṃvadbhāvaḥ || 25 ||  
 56776  
 56777 tadbāṇocchinnadeṣeṣu grāmeṣu nagareṣu ca |  
 56778 aṭaviṣūgrapakṣāsu marubhūmidavāgniṣu || 26 ||  
 56779  
 56780 teṣām devāsurāṇām bāṇairucchinneṣu deṣeṣu | ugrāṇām krūrāṇām  
 56781 śiṃhavyāghrarakṣasām pakṣāsu parigrahabhūtāsu || 26 ||  
 56782  
 56783 lokālokācalānteṣu parvateṣu hradeṣu ca |  
 56784 āndhradraviḍakāśmīrapārasīkapureṣu ca || 27 ||  
 56785

56786 nānāmbhodhitarāṅgāsu gaṅgājalaghaṭāsu ca |  
 56787 dvipāntareṣu jāleṣu jambukhaṇḍalatāsu ca || 28 ||  
 56788  
 56789 sahasramukhairgaṅgāyāḥ samudrapraveśādeko'pyambhodhiḥ pradeśabhedena  
 56790 nāneti nānāmbhodhiṣu tarāṅgā yāsām tāsu | dvipāntareṣu matsyabandhanāya  
 56791 prasārīteṣu jāleṣu | jambūkhaṇḍā deśabhedāḥ || 28 ||  
 56792  
 56793 sarvataḥ parvatākārāḥ patitāste surārayaḥ |  
 56794 visphoṭitāṅgacaraṇā vibhinnakarabāhavaḥ || 29 ||  
 56795  
 56796 patitāneva viśīnaṣṭi - visphoṭitāṅgetyādinā || 29 ||  
 56797  
 56798 śākhālaghnāntratantrikā muktaraktabharacchaṭāḥ |  
 56799 vyastāśekharamūrdhāno niṣkrāntāḥ kupitekṣaṇāḥ || 30 ||  
 56800  
 56801 muktā raktabharacchaṭā yaiḥ | niṣkrāntā nitarāṃ vikṣiptapādāḥ || 30 ||  
 56802  
 56803 sāyudhā balamāyeṣucchinnaḥkaṅkaṭaḥetayaḥ |  
 56804 dūrāpātaviparyastapatannānāyudhāṃśukāḥ || 31 ||  
 56805  
 56806 balairmāyābhiriṣubhiṣca cchinnaḥ kaṅkaṭā vārabāṇā hetayaśca yeṣām |  
 56807 dūrāpātena palāyanena viparyastāḥ patanto nānāyudhānāmaṃśukānāṃ ca  
 56808 samāhārā yeṣām || 31 ||  
 56809  
 56810 kaṅṭhalambiśirastrāṇacaṭatkārograbhītayaḥ |  
 56811 śikhāśataśilāprotā dehabhāgavilambinaḥ || 32 ||  
 56812  
 56813 kaṅṭhivilambināṃ śirastrāṇānāṃ caṭatkārairugrā bhītiryeṣām | granthitāgraiḥ  
 56814 śikhāśataiḥ parvatāgraśilāsu protāḥ | ata eva dehabhāgarvilambino lambamānāḥ  
 56815 || 32 ||  
 56816  
 56817 śālmalyugradṛḍhāpātakaṭatkaṅṭakasaṃkaṭāḥ |  
 56818 suśilāphalakāśphālaśatadhāśīrṇamastakāḥ || 33 ||  
 56819  
 56820 śālmaliṣu sakaṅṭakatvādrḍhāpāte kaṭadbhiḥ kaṅṭakaiḥ saṃkaṭaṃ duḥkhaṃ  
 56821 yeṣām || 33 ||  
 56822  
 56823 sarva eva sakalāyudhaśastra-  
 56824 pātamātrasamanantarameva |  
 56825 dikṣu nāśamagamannasurendrāḥ  
 56826 pāṃsavo'mbudanidhau payasīva || 34 ||  
 56827  
 56828 upasaṃharati - sarva eveti | itthaṃ sarva evāsurendrāḥ sakalānāmāyudhānāṃ  
 56829 śastrāṇāṃ ca pātamātrādyuddhārambhātsamanantarameva dikṣu  
 56830 nāśamadarsanamagaman | yathāmbudānāṃ nidhau varṣartau payasi jale pāṃsavo  
 56831 nāśaṃ gacchanti tadvadityarthaḥ || 34 ||  
 56832  
 56833 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthitiprakaraṇe  
 56834 dāmavyālakaṭopākhyāne asuraparibhramśo nāmaikonatrimśaḥ sargaḥ || 29  
 56835 ||  
 56836  
 56837 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe sthitiprakaraṇe asuraparibhramśo  
 56838 nāmaikonatrimśaḥ sargaḥ || 29 ||  
 56839  
 56840  
 56841 triṃśaḥ sargaḥ 30  
 56842  
 56843 śrīvāsiṣṭha uvāca |  
 56844  
 56845 iti tuṣṭeṣu deveṣu dānaveṣu hateṣu ca |  
 56846 dāmavyālakaṭā [dāmavyālakaṭādināṃ iti ṣaṣṭhibahuvānvanāntaḥ  
 56847 pāṭhaḥ prāṇmudrite ādarśāntare ca labhyate tatsvārasyaṃ tu  
 56848 dhidhiṣaṇebhya eva samadhigantavyam] dinā babhūvurbhayavīhvalāḥ || 1 ||  
 56849  
 56850 pātāle yamadagdhānāmātra janmaparamparā |  
 56851 kāśmīradeśamatsyāntā dāmādināṃ prakīrtyate || 1 ||  
 56852  
 56853 ityanayā rītyā dānaveṣu hateṣu satsu | deveṣu tuṣṭeṣviti  
 56854 pāṭhakramādarthakramabaliyastvādyojyam | dinā viṣaṇṇāḥ || 1 ||

56855  
 56856 jajvāla kupitaḥ kveti kalpāntāgniriva jvalan |  
 56857 śambaraḥ śamitānīko dāmavyālakaṭānprati || 2 ||  
 56858  
 56859 śambaro dāmavyālakaṭānprati kupitaḥ san kveti prcchan jajvāletyarthāḥ || 2 ||  
 56860  
 56861 śambarasya bhayādgatvā pātālamatha saptamam |  
 56862 dāmavyālakaṭāstasthustyaktvātha nijamaṇḍalam || 3 ||  
 56863  
 56864 saptamam pātārameva viśinaṣṭi - yamasyeti | tatrāpi śambarādbhayaṃ kiṃ na  
 56865 syāditi śaṅkāṃ vārayituṃ kālātrāśanakṣamā iti | kālo mṛtyurivānyeṣāṃ  
 56866 trāśanakṣamā ityarthāḥ || 4 ||  
 56867  
 56868 yamasya kiṅkarā yatra ye kālātrāśanakṣamāḥ |  
 56869 kutūhalena tiṣṭhanti narakārṇavapālakāḥ || 4 ||  
 56870  
 56871 te teṣāmatha yātānām dattvā bhayamabhīravaḥ |  
 56872 cintā iva ghanākārāḥ kumārīśca daduḥ kramāt || 5 ||  
 56873  
 56874 yātānām śaraṇamiti śeṣaḥ | tribhyastisraḥ kumārīḥ kanyā ghanākārā  
 56875 mūrtimatīścintā iva sthitā ityarthāḥ || 5 ||  
 56876  
 56877 taiḥ sārddham nītavantaste tatra dāmādayo'vadhīm |  
 56878 daśavarṣasahasrāntamāntānantakuvāsanāḥ || 6 ||  
 56879  
 56880 avadhīm āyuhśeṣam || 6 ||  
 56881  
 56882 iyaṃ me kāmīnī kanyā mameyaṃ prabhuteti ca |  
 56883 durūḍhasnehabandhānām kālāsteṣāṃ vyavartata || 7 ||  
 56884  
 56885 āttānantakuvāsanāḥ prapañcayati - iyamiti || 7 ||  
 56886  
 56887 dharmarājo'tha taṃ deśam kadācitsamupāyayau |  
 56888 mahānarakakāryāṇām vicārārthaṃ yadṛcchayā || 8 ||  
 56889  
 56890 dharmarājo yamaḥ || 8 ||  
 56891  
 56892 aparijñātamenam te dharmarājaṃ trayo'surāḥ |  
 56893 na praṇemurvināśāya sāmānyamiva kiṅkaram || 9 ||  
 56894  
 56895 chatracāmarādilingādarśanādyamarājo'yamityaparijñātam || 9 ||  
 56896  
 56897 atha vaivasvatenaite jvalitāsūgrabhūmiṣu |  
 56898 vihitabhrūparispandamātreṇaiva niveśitāḥ || 10 ||  
 56899  
 56900 jvalitāsu rauravādyugranarakabhūmiṣu | tāsu hi śatayojanaparyantaṃ  
 56901 jānumitajvaladaṅgārādayaḥ prasiddhāḥ || 10 ||  
 56902  
 56903 tatra te karuṇākrandāḥ sasuhṛddārabandhavaḥ |  
 56904 pradagdhāḥ parṇaviṭapā vṛkṣā iva vanānilaiḥ || 11 ||  
 56905  
 56906 parṇānyeva viṭapāḥ śākhā yeṣāṃ te parṇaviṭapāḥ | bālā iti yāvat || 11 ||  
 56907  
 56908 svayā vāsanayā jātāstayaiva krūrayā punaḥ |  
 56909 bandhakarmakarākārāḥ kirātā rājakiṅkarāḥ || 12 ||  
 56910  
 56911 vadhabandhakarmakarayamakīṅkarasahavāsāttādṛśavāsanayā  
 56912 bandhakarmakarākārāḥ kiṅkarāśca | evamagre'pyūham || 12 ||  
 56913  
 56914 tajjanmātha parityajya jātāḥ śvabhreṣu vāyasāḥ |  
 56915 tadante ṛḍhratām yātāstato'pi śukatām gatāḥ || 13 ||  
 56916  
 56917 sūkaratvaṃ trigarteṣu meṣatvaṃ parvateṣu ca |  
 56918 magadheṣvatha kiṭatvaṃ babhruste [te vakrabuddhaya iti pāṭhaḥ] ca  
 56919 kubuddhayaḥ || 14 ||  
 56920  
 56921 te babhruḥ | dadhurityarthāḥ || 14 ||  
 56922  
 56923 anubhūyetarāmanyām citrām yoniparamparām |

56924 adya matsyāḥ sthitā rāma kāśmīrāraṇyapalvale || 15 ||  
 56925  
 56926 matsyā bhūtveti śeṣaḥ || 15 ||  
 56927  
 56928 dāvāgnikvathitālpālpapaṅkakalpāmbupāyinaḥ |  
 56929 na mriyante na jīvanti jarajjambālarjarāḥ || 16 ||  
 56930  
 56931 jarajjambālaṃ jirṇapaṅkasteṣu jarjarāḥ ślathadehāḥ || 16 ||  
 56932  
 56933 vicitrasyonisaṃrambhamanubhūya punaḥpunaḥ |  
 56934 bhūtvā bhūtvā punarnaṣṭāstaraṅgā jaladhāviva || 17 ||  
 56935  
 56936 uktamevānuvadati - vicitrete || 17 ||  
 56937  
 56938 bhavajaladhigatāste vāsanātantununnā-  
 56939 strṇamiva ciraṃūḍhā deharūpaistaraṅgaiḥ |  
 56940 upaśamamupayātā rāma nādyāpyanantaṃ  
 56941 parikalaya mahattvaṃ dāruṇaṃ vāsanāyāḥ || 18 ||  
 56942  
 56943 upasaṃharati - bhavajaladhīti | vāsanātantubhirnunnāḥ preritāḥ santo  
 56944 deharūpaistaraṅgaistrṇamiva ciraṃ ūḍhā nānāpradeśaṃ prāpitāste adyāpi  
 56945 anantaṃ aparicchedyaphalaṃ upaśamaṃ nopayātāḥ | vāsanāyā dāruṇaṃ  
 56946 vidāruṇaṃ mahattvaṃ | mahānartharūpatvamiti yāvat | parikalaya | anenaiva  
 56947 dṛṣṭāntena sarvatra paśyetyarthaḥ || 18 ||  
 56948  
 56949 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāye sthitiprakaṛaṇe  
 56950 dāmaṇyālakaṭajānmanātaracitravarṇanaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 56951  
 56952 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe sthitiprakaṛaṇe  
 56953 dāmaṇyālakaṭajānmanātaracitravarṇanaṃ nāma triṃśaḥ sargaḥ || 30 ||  
 56954  
 56955  
 56956 ekatriṃśaḥ sargaḥ 31  
 56957  
 56958 śrīvāsiṣṭha uvāca |  
 56959  
 56960 ataḥ prabodhāya tava vacmi rāma mahāmate |  
 56961 dāmaṇyālakaṭanyāyo mā te'stviti tu līlayā || 1 ||  
 56962  
 56963 arthacyutiranarthāptirahaṃmānādiocyate |  
 56964 tathā dāmādhībhāvanāṃ sattvāsattvanīrākriyā || 1 ||  
 56965  
 56966 pūrvoktaṃ smārayan prakṛtakathāṃ tatra yojayati - ata iti || 1 ||  
 56967  
 56968 avivekānuṣaṃdhānāccittamāpadamīdṛśīm |  
 56969 anantabhavaduḥkhāya pariḡrṇāti helayā || 2 ||  
 56970  
 56971 avivekānuṣaṃdhānādvivekānuṣaṃdhānābhāvāt | īdṛśīm abhimānalakṣaṇaṃ  
 56972 āpadam || 2 ||  
 56973  
 56974 kva kilāmaravidhvamsiśambarānīkanāthataḥ |  
 56975 kva tāpataptajambālaḥjalajaramīnatā || 3 ||  
 56976  
 56977 prāktanānirabhimānitāyāḥ paścāttanābhīmānasya ca phalato mahadantaraṃ  
 56978 darśayati - kva kīlētādīnā || 3 ||  
 56979  
 56980 kva dhairyamamarānīkavidrāvaṇakaraṃ mahat |  
 56981 kva kirātamahīpālakṣudrakīṅkararūpatā || 4 ||  
 56982  
 56983 kva nāma nirahaṅkāracsattvodāradhīratā |  
 56984 kva mithyāvāsanāveśādahaṅkārakukalpanā || 5 ||  
 56985  
 56986 svarūpato'pyantaramāha - kva nāmeti || 5 ||  
 56987  
 56988 śākhāpratānagahanā saṃsāraṇīkamañjarī |  
 56989 ahaṅkārāṅkurā deva samudetiyaṃātātā || 6 ||  
 56990  
 56991 mañjarīpadena tatpradhānā vallī gr̥hyate || 6 ||  
 56992



56993 ahaṅkāramato rāma mārjayāntaḥ prayatnataḥ |  
 56994 ahaṁ na kiṁcideveti bhāvayitvā sukhī bhava || 7 ||  
 56995  
 56996 kenopāyena tanmārjanaṁ tamāha - ahaṁ na kiṁcideveti | dṛśye jaḍe  
 56997 sarvatredaṁtvasyaiva darśanādahaṁtvāyogādṛksvarūpe  
 56998 ahaṅkārādisarvasākṣiṇyabhimānadharmakatvāghaṭanenaṁahaṁtvāyogādṛgdṛs  
 56999 hyavyatiriktasya cālikatvādahaṁtvāspadaṁ na kiṁcideveti tattvato  
 57000 bhāvayitvetyarthaḥ || 7 ||  
 57001  
 57002 ahaṅkārāmbudacchannaṁ paramārthendumaṇḍalam |  
 57003 rasāyanamayam śītamadrśyatvamupāgatam || 8 ||  
 57004  
 57005 ahaṅkārasyānarthahetutāmuktivā arthavighātakatāmāha - ahaṅkāreti |  
 57006 rasāyanamayamānandaikarasam | amṛtamayaṁ śītatāpatrayaśūnyaṁ [atra  
 57007 śītaṁ tāpatrayaśūnyaṁ ca iti pāṭhaḥ sādhiyān] ca || 8 ||  
 57008  
 57009 ahaṅkārapiśācārtā dāmaṇḍalakaṭāstrayaḥ |  
 57010 gatāḥ sattāmasanto'pi māyāmāhātmyadānavāḥ || 9 ||  
 57011  
 57012 sattāṁ janmamaraṇapravāhe sthitim | prāktatrāsanto'pi māyāmāhātmyaprayuktā  
 57013 dānavā dāmādayaḥ || 9 ||  
 57014  
 57015 kāśmīreṣu mahāraṇyasarasīvanapalvale |  
 57016 adya matsyāḥ sthitā rāma śaivālalavalālasāḥ || 10 ||  
 57017  
 57018 śaivālalaveṣu lālasā atyantam sābhilāṣāḥ || 10 ||  
 57019  
 57020 śrīrāma uvāca |  
 57021  
 57022 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
 57023 te hyasantaḥ katham sattāṁ saṁpannā iti me vada || 11 ||  
 57024  
 57025 asanto'pi sattāṁ gatā ityetacchrutvā rāmastadanupapattiṁ śaṅkate - nāsata iti  
 57026 || 11 ||  
 57027  
 57028 śrīvasiṣṭha uvāca |  
 57029  
 57030 evametanmahābāho nāsatsaṁbhavati kvacit |  
 57031 kadācitkiṁcidapyeva bṛhatsaṁpadyate tanu || 12 ||  
 57032  
 57033 svābhipretaṁ viśeṣam vaktum prathamam rāmoktimabhyupagamya vasiṣṭhaḥ  
 57034 pariḥāramārabhate - evametaditi | satyam kadācidapi kiṁcidapi nāsatsaṁbhavati  
 57035 kiṁtu tanu sūkṣmameva sadāvirbhāvena bṛhatsaṁpadyate  
 57036 saivotpattirbṛhattirobhāvena tanu saṁpadyate sa eva vināśa ityarthaḥ || 12 ||  
 57037  
 57038 kimasatsaṁsthitam brūhi kiṁ tatsadvātha saṁsthitam |  
 57039 samyaṅgidarśanenaiva kariṣye tava bodhanam || 13 ||  
 57040  
 57041 astvevaṁ tathāpi anātmavastuṣu sattvāsattvavibhāga eva durnirūpa iti vivakṣū  
 57042 rāmaṁ pṛcchati - kimiti || 13 ||  
 57043  
 57044 śrīrāma uvāca |  
 57045  
 57046 santa eva sthitāḥ santo brahmanvayamime kila |  
 57047 dāmādayastvasanto'pi vakṣi santaḥ sthitā iti || 14 ||  
 57048  
 57049 nanu asmadādīnām sattvaṁ pratyakṣādipramāṇasiddham dāmādīnām  
 57050 māyāmātratvādasattvaṁ tvayaivoktaṁ tathāca katham teṣāṁ punaḥ sattvaṁ  
 57051 vipratīṣiddham vadasi ko vā tavābhiprāya ityarthaḥ || 14 ||  
 57052  
 57053 śrīvasiṣṭha uvāca |  
 57054  
 57055 yathā dāmādayo rāma sthitā māyāmāyā iti |  
 57056 asatyā eva satyābhā mṛgatṛṣṇāmbupūravat || 15 ||  
 57057  
 57058 yadyasmadādiśarīrāṇām vyāvahārikapramāṇavyavahārayogyatvātsattvaṁ  
 57059 manyase tarhi dāmādīnāmapi tattulyam | atha  
 57060 tattvajñānabādhyatvāddurvacatvādvā asattvaṁ manyase tadapi tulyamiti na  
 57061 vipratīṣedha ityāśayena vasiṣṭha uttaramāha - yathetyādinā || 15 ||

57062  
 57063 tathaiveme vayamapi sasurāsuradānavāḥ |  
 57064 asatyā eva valgāmo yāma āyāma eva ca || 16 ||  
 57065  
 57066 alikameva tvadbhāvo madbhāvo'likameva ca |  
 57067 anubhūto'pyasadrūpaḥ svapne svamaraṇaṃ yathā || 17 ||  
 57068  
 57069 tvadbhāvo rāmaśarīrabhāvaḥ madbhāvo vasiṣṭhaśarīrabhāvaḥ || 17 ||  
 57070  
 57071 mṛto bandhuryathā svapne'pyanubhūto'pyasanmayaḥ |  
 57072 mṛto'yamiti cejjñaptirbhavedevamidaṃ jagat || 18 ||  
 57073  
 57074 eṣātimūḍhaviṣaya uktireva na rājate |  
 57075 abhyāsenā vinodeti nānubhūterapahnavaḥ || 19 ||  
 57076  
 57077 jagatsatyatāniścayavānatimūḍhastadviṣaye taṃ prati eṣā alikatvoktirna rājata eva |  
 57078 kutastatrāḥa - abhyāseneti | paramārthatattvavicārābhyāsenā vinā  
 57079 jagatsatyatvānubhūterapahnavaḥ'palāpo nodeti || 19 ||  
 57080  
 57081 niścayo'ntaḥprarūḍho yaḥ saṃpanno'bhyasanaṃ vinā |  
 57082 nāśamāyāti loke'sminna kadācana kasyacit || 20 ||  
 57083  
 57084 evaṃ pūrvotpannaduḥsaṃskāraṇāśo'pi śāstrārthatattvābhyāsaṃ vinā  
 57085 nodetītyāḥa - niścaya iti || 20 ||  
 57086  
 57087 idaṃ jagadasadbrahma satyamityeva vakti yaḥ |  
 57088 tamunmattamivonmatto vimūḍho'pi hasatyalam || 21 ||  
 57089  
 57090 ata eva hyanadhikāriṇyupadeśavākya munmattapralapitaprāyatvāda##-  
 57091  
 57092 akṣibakṣibayoraikyaṃ kva kilehājñatajjñayoḥ |  
 57093 andhaprakāśayorbodhe syācchāyātapayoriva || 22 ||  
 57094  
 57095 yadyajñānnopadiśettaiḥ sahājñaceṣṭābhireva jño'pi vyavaharettarhi so'pyajñāḥ  
 57096 syāt tathā cājñatajjñayoraikyaṃ syādityāśaṅkyāḥa - akṣibeti | kṣībo  
 57097 madirāmattaḥ akṣībo vimadastayoraikyaṃ kva syāt | andhayatītyandhaṃ tamaḥ |  
 57098 prakāśaḥ sūryādiḥ || 22 ||  
 57099  
 57100 yatnenāpyanubhūto'rthaḥ satye kartumapahnavaṃ |  
 57101 ajño'ntaśca na śaknoti śavamākramaṇaṃ yathā || 23 ||  
 57102  
 57103 ito'pyajño nopadeśya ityāḥa - yatneneti | ajño mahatāpi yatnena  
 57104 bodhyamāno'pi antarbahisca manobuddhyādibhedena rūparasādibhedena cānubhūto  
 57105 dvaitarūpo yo'rthastasya satye adhiṣṭhāne apahnavaṃ netinetīti bādhaṃ kartuṃ na  
 57106 śaknoti | yathā śavaṃ kuṇapaṃ ākramaṇaṃ svapadbhyāṃ bhramaṇaṃ kartuṃ na  
 57107 śaknoti tadvat | nacāpyastāpahnavaṃ vinā adhiṣṭhānatattvaṃ boddhuṃ śakyamiti  
 57108 vyarthastadupadeśaḥ syādityarthaḥ || 23 ||  
 57109  
 57110 brahma sarvaṃ jagaditi vaktuṃ nājñasya yujyate |  
 57111 tapovidyānanubhave sa tadevānubhūtavān || 24 ||  
 57112  
 57113 tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena  
 57114 iti jñānādhikārasiddhaye tapa upāsanādividhānādapi tadasaṃskṛto'jño  
 57115 nopadeśārha ityāḥa - brahmeti | yatastapovidyādīnāmananubhave  
 57116 anubhavaprayuktasaṃskārābhāve sati so'jñastatprasiddhaṃ  
 57117 saṃsāridehādyātmabhāvamevānādikālamānubhūtavānna kadāpi  
 57118 asaṃsāryātmabhāvamityarthaḥ || 24 ||  
 57119  
 57120 abuddhaviṣaye hyeṣā rāma vākpravirājate |  
 57121 buddhasyāsmīti rūpeṇa kila nāstyeva kiṃcana || 25 ||  
 57122  
 57123 kva tarhyupadeśavāgvirājate tatrāḥa - abuddheti | anudarā kanyetivadalpārtho  
 57124 nañ samasyate | alpabuddhaviṣaye ityarthaḥ | buddhasya samyagbodhavatastu asmīti  
 57125 ahaṃkāraparāmarśirūpeṇa parāmraṣṭuṃ kiṃcidapi nāstyeveti so'pi nopadeśārha  
 57126 ityarthaḥ | tathācoktamupakrame nātyantamajño nota jñāḥ  
 57127 so'smiñchāstre'dhikāravān iti || 25 ||  
 57128  
 57129 brahmaivedaṃ paraṃ śāntamityevānubhavansudhīḥ |  
 57130 apahnavaḥ svānubhūteḥ kartuṃ tasya kva yujyate || 26 ||

57131  
 57132 asmīti boddhumaśaktyāhaṃ brahmāsmīti  
 57133 vākyārthabodhajñāsyānadhikāravanniśedhyāprasiddhernetītyapahnavaṃvākyārthabo  
 57134 dhe pi jñāsyānadhikāramāha - brahmaiveti || 26 ||  
 57135  
 57136 parasmādvyatirekeṇa nāhamātmani kiṃcana |  
 57137 hemaṇivormikāditvaṃ na mayyasti viśiṣṭatā || 27 ||  
 57138  
 57139 nanu hemanyūrmikāderivāhaṃkārasyaiva brahmaṇya hvo'jñena kuto na kriyate  
 57140 tatrāha - parasmāditi | yataḥ ātmani ahaṃpadavācyam  
 57141 parasmādvyatirekeṇormikādikamiva prātītikamapi jñāsyā kiṃcinnāstītyarthaḥ | na  
 57142 mayīti | yato'dvaye mayi viśiṣṭatā bhrāntyāpi nāsti yatra viśeṣaṇāpahnavaḥ  
 57143 kriyetetyarthaḥ || 27 ||  
 57144  
 57145 bhūtataṃ vyatirekeṇa mūḍhe nātmani kiṃcana |  
 57146 ūrmyādibuddhau hemeva jñe nāsti paramārthataṃ || 28 ||  
 57147  
 57148 jñadr̥ṣṭyā jagadivājñadr̥ṣṭyā paramārtho'pyatyantāsanneveti tasya tadastitā  
 57149 na bodhayitum śakyetyāśayenāha - bhūtataṃ | bhūtataṃ  
 57150 pāñcabhautikakāryakāraṇamātrātmatā || 28 ||  
 57151  
 57152 mithyāhaṃtāmāyo mūḍhaḥ satyaikātmanayaḥ sudhīḥ |  
 57153 yujyate na kvacinnāma svabhāvāpahnavaḥ'nayoḥ || 29 ||  
 57154  
 57155 uktameva saṃkṣīpya sphuṭamāha - mithyetaṃ dvābhyām || 29 ||  
 57156  
 57157 yo yanmayastasya tasminyujyate'pahnavaḥ katham |  
 57158 puruṣasya ghaṭo'smīti vākyamunmattameva hi || 30 ||  
 57159  
 57160 anyātmatāniścayavatastadanyātmatoṇṇāśavaiyarthye dr̥ṣṭāntamāha -  
 57161 puruṣasyeti || 30 ||  
 57162  
 57163 tasmānneme vāyam satyā naca dāmādayaḥ kvacit |  
 57164 asatyāste vāyam ceme nāsti naḥ khalu saṃbhavaḥ || 31 ||  
 57165  
 57166 aupoddhātikaṃ samāpya prastutamupapāditamupasamharati - tasmāditi | ime  
 57167 pratyakṣagamyavasiṣṭharāmādidehātmanā prasiddhā vāyam śāstradr̥ṣṭā na  
 57168 satyāḥ | vidvadanubhavadr̥ṣṭāpyasatyāḥ | yauktikadr̥ṣṭāpi na saṃbhavaḥ |  
 57169 sadbhāvo nāstītyarthaḥ || 31 ||  
 57170  
 57171 satyaṃ saṃvedanaṃ śuddhaṃ bodhākāśaṃ nirañjanam |  
 57172 satyaṃ sarvagataṃ śāntamastyanastamayodayam || 32 ||  
 57173  
 57174 kiṃ tarhi satyaṃ tadāha - satyamiti | saṃvedanameva [saṃvedanāmāva iti  
 57175 pāṭhaḥ] śāstradr̥ṣṭāpi satyaṃ vidvadanubhavadato'pi satyaṃ  
 57176 yauktikadr̥ṣṭāpi tadevānastamayodayamastītyarthaḥ || 32 ||  
 57177  
 57178 sarvaṃ śāntaṃ ca niḥśūnyaṃ na kiṃcidiva saṃsthitam |  
 57179 tatra vyomni vibhāntimā nijā bhāso'ṅga sr̥ṣṭayaḥ || 33 ||  
 57180  
 57181 sarvaṃ jagacchāntaṃ uparataṃ | kiṃ śūnyapariśeṣeṇa netyāha -  
 57182 niḥśūnyamiti | nirastaśūnyaṃ | tarhi kathaṃ śāntaṃ tatrāha - na kiṃcidiveti |  
 57183 sarvaśūnyamiva natu śūnyameva | sanmātrapūrṇabhāvena sthitamityarthaḥ | nijāḥ  
 57184 bhāsaḥ anyathāprathāḥ || 33 ||  
 57185  
 57186 yathā taimirikākṣasya sahaajā eva dr̥ṣṭayaḥ |  
 57187 keṣoṇḍrakādivadbhānti tathemāstatra dr̥ṣṭayaḥ || 34 ||  
 57188  
 57189 sataḥ asatsadākāreṇa prathā kva dr̥ṣṭeti cettadāha - yatheti || 34 ||  
 57190  
 57191 sa ātmānaṃ yathā vetti tathānubhavati kṣaṇāt |  
 57192 cidākāśastato'satyamapi satyaṃ tadikṣaṇāt || 35 ||  
 57193  
 57194 sa satyātmā ātmānaṃ yathā yena yena prakāreṇa vetti tathaiva kṣaṇādanubhavati |  
 57195 tatastasmāttadikṣaṇāt satyātmadr̥ṣṭībalādasatyamapi satyamiva  
 57196 kṣaṇādbhavadītyarthaḥ || 35 ||  
 57197  
 57198 na satyamasti nāsatyamiti tasmājjagattraye |  
 57199 yadyathā vetti cidrūpaṃ tattathodetyasaṃśayam || 36 ||

57200  
 57201 yadi satyekṣaṇātsatyam svatastarhi jagatkimrūpamasti tatrāha - na satyamiti || 36  
 57202 ||  
 57203  
 57204 yathā dāmādayastadvadevamabhyuditā vayam |  
 57205 satyāsatyāḥ kimatrāṅga tānpratyaṇi vikalanā || 37 ||  
 57206  
 57207 evaṃ prasiddhena vasiṣṭharāmādyākāreṇa | tān dāmādīn | apīśabda evakārārthe  
 57208 || 37 ||  
 57209  
 57210 asyānantasya cidbyomnaḥ sarvagasya nirākṛteḥ |  
 57211 cidudeti yathā yāntastathā sā tatra bhātyalam || 38 ||  
 57212  
 57213 yā cit antaḥ yathā yādṛśākāreṇa udeti || 38 ||  
 57214  
 57215 yatra dāmādirūpeṇa saṃvitprakacitā svayam |  
 57216 tathā sā tatra saṃpannā tathākārānubhūtiḥ || 39 ||  
 57217  
 57218 uktamevodāhṛtya darśayati - yatreti || 39 ||  
 57219  
 57220 asmadādisvarūpeṇa saṃvidyatroditā svayam |  
 57221 tathāsau tatra saṃpannā tathākārānubhūtiḥ || 40 ||  
 57222  
 57223 svasvapnapratibhāsasya jagadityabhīdhā kṛtā |  
 57224 cidvyomno vyomavapuṣastāpasyeva mṛgāmbutā || 41 ||  
 57225  
 57226 tāpasya marumayūkhasya || 41 ||  
 57227  
 57228 yatra prabuddhaṃ cidvyoma tatra dṛśyābhīdhā kṛtā |  
 57229 yatra sūptaṃ tu tenaiva tatra mokṣābhīdhā kṛtā || 42 ||  
 57230  
 57231 yatra jagadviṣaye prabuddhaṃ jāgarūkam | bāhyārthopalabdhirūpamiti yāvat | yatra  
 57232 advitīyasvaparakāṣe svātmani prasūptaṃ bāhyopalabdhirahitaṃ tatra tenaiva  
 57233 cidvyomnaiva | tathāca śrutiḥ yatra hi dvaitamiva bhavati taditara itaraṃ paśyati yatra  
 57234 tvasya sarvamātmaivābhūttatkena kaṃ paśyet iti || 42 ||  
 57235  
 57236 naca tatkvacidāsuṇptaṃ na prabuddhaṃ kadācana |  
 57237 cidvyoma kevalaṃ dṛśyaṃ jagadityavagamyatām || 43 ||  
 57238  
 57239 idaṃ tu bodhanāyāvasthādvayaṃ sādṛśyakalpanayoktaṃ paramārthatastvāha ##-  
 57240  
 57241 nirvāṇameva sargaśrīḥ sargaśrīreva nirvṛtiḥ |  
 57242 nānayoḥ śabdayorarthabhedāḥ paryāyayoriva || 44 ||  
 57243  
 57244 yadā dṛśyaṃ kevalaṃ cidvyomaiva tadā sarganirvāṇayorbhedo nivṛtta ityāha  
 57245 - nirvāṇameveti || 44 ||  
 57246  
 57247 paramārtho jagaditi rūpaṃ vetti svayaṃ svakaṃ |  
 57248 yathā taimirikaṃ cakṣuḥ keṣaṇḍrakamivekṣate || 45 ||  
 57249  
 57250 uktamupapādayati - paramārtha iti dvābhyām | svayaṃ ajñānopahita ātmā || 45  
 57251 ||  
 57252  
 57253 na tatkeṣaṇḍrakam kiṃcitsā hi dṛṣṭistathā sthitā |  
 57254 nedam dṛśyamidaṃ kiṃciditthaṃ cidvyoma saṃsthitam || 46 ||  
 57255  
 57256 sarvatra sarvamidaṃ yathānubhūtaṃ  
 57257 no kiṃcana kvacidihāsti na cānubhūtaṃ |  
 57258 śāntaṃ sadekamidaṃātataṃmitthamāste  
 57259 saṃtyaktaśokabhayaḥbhedaṃatastvamāssva || 47 ||  
 57260  
 57261 adhyāropadṛṣṭau sarvatrage cidvyomni sarvāropasaṃbhavātsarvatra sarvamasti  
 57262 apavādadṛṣṭau tu kvacidapi kiṃcinnāsti | itthamuktaprakāradvaye'pi idaṃ jagat  
 57263 śāntaṃ nirastabhedam ata evaikaṃ sat tataṃ pūrṇamāste | atastvamapi  
 57264 saṃtyaktaśokabhayaḥbhedaṃ yathā syāttathā pūrṇa āssvetyarthaḥ || 47 ||  
 57265  
 57266 śīlodarākāraghanaṃ praśāntaṃ  
 57267 mahācite rūpamidaṃ svamaccham |  
 57268 naivāsti nāstīti dṛśau kvacittu

57269 yaccāsti tatsādhu tadeva bhāti || 48 ||  
 57270  
 57271 tadeva punaḥ sthīrikurvanvarṇayati - śīleti | sphaṭikaśīlāyā udaramiva  
 57272 śūnyākāraṃ bhāsamānamapi ghaṇaṃ tatra pratibimbavanagirinadyādisvarūpa  
 57273 ivāsti nāstīti dṛśau tu kvacinnaiva | yacca pratibhānamātrenaśti  
 57274 tattaccitirūpameva tathā bhātītyarthaḥ || 48 ||  
 57275  
 57276 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu  
 57277 sthītiprakaraṇe sadasannirākaraṇaṃ nāmaikatrimśaḥ sargaḥ || 31 ||  
 57278  
 57279 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthītiprakaraṇe  
 57280 sadasannirākaraṇaṃ nāmaikatrimśaḥ sargaḥ || 31 ||  
 57281  
 57282  
 57283 dvātriṃśaḥ sargaḥ 32  
 57284  
 57285 śrīrāma uvāca |  
 57286  
 57287 satāmapyasatāmeva bālayakṣapīśācavat |  
 57288 dāmavyālakaṭādīnāṃ duḥkhasyāntaḥ kathaṃ bhavet || 1 ||  
 57289  
 57290 matsyasārasajanmāptyā viyuktā rājasadmani |  
 57291 maśakāditanuṣvāptajñānāste muktimāyayuh || 1 ||  
 57292  
 57293 ajñabuddhyā satāmapī paramārthato'satāmeva duḥkhasyānto mokṣaḥ kathaṃ  
 57294 bhavet | kadā bhaviṣyatīti yāvat || 1 ||  
 57295  
 57296 śrīvāsiṣṭha uvāca |  
 57297  
 57298 dāmavyālakuṭumbaistaistadaiva yamakiṅkaraiḥ |  
 57299 prārthitena yamenoktamidaṃ śṛṇu raghūdvaḥ || 2 ||  
 57300  
 57301 dāmavyālakaṭānāṃ kuṭumbairbāndhavabhūtairyamakiṅkaraiḥ || 2 ||  
 57302  
 57303 yadā viyogameṣyanti śroṣyanti ca nijāṃ kathāṃ |  
 57304 dāmādayastadā muktā bhaviṣyantītyasaṃśayaṃ || 3 ||  
 57305  
 57306 nijāṃ svīyāṃ  
 57307 śambaramāyākalpitajīvabhāvanīrvāsanādvayacinmātrasvasvābhāvyakathāṃ |  
 57308 tadā svatattvaṃ buddhvā muktā bhaviṣyantīti asaṃśayaṃ niḥsaṃśayaṃ  
 57309 yamenoktamītyarthaḥ || 3 ||  
 57310  
 57311 śrīrāma uvāca |  
 57312  
 57313 svavṛttāntamimaṃ kutra kadā kathayate katham |  
 57314 śroṣyanti bhagavaṃste vā varṇayedam yathākramam || 4 ||  
 57315  
 57316 te dāmādayaḥ | tvarthe vāśabdaḥ | kathayate kathayataḥ sakāśāt | vyatyayena  
 57317 pañcamyathe caturthī || 4 ||  
 57318  
 57319 śrīvāsiṣṭha uvāca |  
 57320  
 57321 kāśmīreṣu mahāpadmasarasītīrapalvale |  
 57322 bhūyobhūyo'nubhūyaiva matsyayoniparamparāṃ || 5 ||  
 57323  
 57324 ālolitāśayā lolāḥ kālena layamāgatāḥ |  
 57325 tatraiva padmasarasi te bhaviṣyanti sārāsāḥ || 6 ||  
 57326  
 57327 ālolitaḥ grīṣme mahiṣasūkarādibhirāloḍita āśayaḥ palvalaṃ yeṣāṃ tathāvidhāḥ  
 57328 santaḥ || 6 ||  
 57329  
 57330 tatra khlāramālāsu sarojapaṭaliṣu ca |  
 57331 śaivālavavaravalliṣu taraṅgavalanāsu ca || 7 ||  
 57332  
 57333 calatkusumadolāsu nīlotpalalatāsu ca |  
 57334 sīkaraughābhralekhāsu śītalāvartavartīṣu || 8 ||  
 57335  
 57336 sārāsāḥ sarasaṃbhogānbhuktvā bhuvanabhūṣaṇāḥ |  
 57337 vihr̥tya suciraṃ kālamalamāgataśuddhayaḥ || 9 ||

57338  
 57339 te viyuktā bhaviṣyanti muktaye labdhabuddhayaḥ |  
 57340 rajaḥsattvatamāṃsīva bhedaṃ prāpya yadṛcchayā || 10 ||  
 57341  
 57342 labdhabuddhayaḥ prāptavicārabuddhayaḥ | yathā rajaḥsattvatamāṃsi vivekadṛśā  
 57343 paryālocyamānāni muktaye bhedaṃ vivekaṃ prāpnuvanti tadvat || 10 ||  
 57344  
 57345 kāśmīramaṇḍalasyāntarnagaraṃ nagaśobhitam |  
 57346 nāmnādhiṣṭhānamityeva śrīmattasya bhaviṣyati || 11 ||  
 57347  
 57348 nagairvr̥kṣairadribhiśca śobhitam || 11 ||  
 57349  
 57350 pradyumnaśikharaṃ nāma tasya madhye bhaviṣyati |  
 57351 śṛṅgaṃ laghu sarojasya kośacakramivodare || 12 ||  
 57352  
 57353 laghu laṅghanārhaṃ svārohamiti yāvat | kośacakraṃ karṇikeva || 12 ||  
 57354  
 57355 tasya mūrdhni girergehaṃ kaścidrājā bhaviṣyati |  
 57356 abhramaḥkaśamahāśālaṃ śṛṅge [śālaśṛṅge iti ṭikānugūṇaḥ  
 57357 pāṭhaḥ] śṛṅgamivāparam || 13 ||  
 57358  
 57359 tasya girermūrdhni kaścitkiṃcidgehaṃ anyeṣāṃ gṛhāṇāṃ rājeva rājā  
 57360 bhaviṣyati | abhramākāśaṃ kaṣaṭi cchidrikarotivetyabhramaḥkaṣe mahati  
 57361 śālavr̥kṣasya śṛṅge madhyamaśākhāgre | abhramaḥkaśa mahatyaḥ śālāḥ  
 57362 prāsādā yatra tathāvidhe giriśṛṅge aparaṃ śṛṅgamivetyutprekṣā vā || 13 ||  
 57363  
 57364 gṛhasyeśānakṣe'sti śirobhittivraṇodare |  
 57365 tasyāniśamaviśrāntavātādhūtatr̥ṇāntike || 14 ||  
 57366  
 57367 śirobhitterūrdhvakuḍyasya vraṇo vidirṇaśilāsaṃdhibhāgastasyodare asti nīḍamiti  
 57368 śeṣaḥ || 14 ||  
 57369  
 57370 ālaye dānavo vyālaḥ kalaviṅko bhaviṣyati |  
 57371 prathamālpaśrutaśāstra ivārtharahitāravaḥ || 15 ||  
 57372  
 57373 ālaye tasminniḍe kalaviṅkaścaṭakaḥ | prathamamalpaṃ śrutam śāstram yena  
 57374 tathāvidho dviḥ iva artharahito nirarthaka āravo yasya | cīcikūcityavyaktavāśita iti  
 57375 yāvat || 15 ||  
 57376  
 57377 tasminneva tadā kāle tatra rājā bhaviṣyati |  
 57378 śrīyaśaskaradevākhyāḥ śakraḥ svarga ivāparaḥ || 16 ||  
 57379  
 57380 dānavo dāmanāmātra maśakastasya sadmani |  
 57381 bhaviṣyati bṛhatstambhapṛṣṭhacchidre mṛdudhvaniḥ || 17 ||  
 57382  
 57383 adhiṣṭhānābhidhe tasminnevāntarnagare tadā |  
 57384 ratnāvalīvihārākhyo vihāro'pi bhaviṣyati || 18 ||  
 57385  
 57386 viharantyasmiñjanā iti vihāraḥ kriḍāgṛhaṃ || 18 ||  
 57387  
 57388 tasmīṃstadbhūmipāmātyo narasiṃha iti śrutaḥ |  
 57389 karāmalakavaddṛṣṭabandhamokṣo nivatstyati || 19 ||  
 57390  
 57391 karāmalakavat dṛṣṭau śrutiyuktigurūpadeśasvānubhavaiḥ parīkṣya  
 57392 ratnatattvamiva niścitau bandhamokṣau yena || 19 ||  
 57393  
 57394 bhaviṣyati gṛhe tasya kriḍanaḥ krakaraḥ khagaḥ |  
 57395 kaṭo māyāsuro nāma kṛtarājatapañjaraḥ || 20 ||  
 57396  
 57397 tasyāmātyasya kriḍanaḥ kriḍāsādhanabhūtaḥ krakaraḥ śārikābhedaḥ kaṭo nāma  
 57398 māyāsura ityanvayaḥ || 20 ||  
 57399  
 57400 sa nṛsiṃho nṛpāmātyaślokaīrviracitāmimāṃ |  
 57401 dāmavyālakaṭādīnāṃ kathayiṣyati satkathāṃ || 21 ||  
 57402  
 57403 sakaṭaḥ krakaraḥ śrutvā tatkathāsaṃsmṛtātmabhūḥ |  
 57404 śāntamitthaṃ mahāśāntaṃ paraṃ nirvāṇameṣyati || 22 ||  
 57405  
 57406 saṃsmṛta ātmaiva sarvataḥ sarvadā bhavatītyātmabhūraparicchinātmā yena |

57407 śāntaṃ bādhiṭasambarakalitajīvarūpaṃ | itthameva mahāsāntaṃ mūlataḥ  
 57408 śāntaṃ saṃsārarūpaṃ yatra tathāvidhaṃ paraṃ mokṣaṃ || 22 ||  
 57409  
 57410 pradyimnaśikharaprāntavāstavyaḥ kalaviṅkakaḥ |  
 57411 tatratyaisca kathāṃ śrutvā paraṃ nirvāṇameṣyati || 23 ||  
 57412  
 57413 pradyumnasya gireḥ śikharaprānte vasatīti vāstavyaḥ | vasestavyatkartari ṇicca iti  
 57414 tavyatpratyyaḥ | tatratyaiscādanyaisca varṇyamānāmiti śeṣaḥ | kathāṃ  
 57415 svapūrvavṛttāntaghaṭitabrahmakatham || 23 ||  
 57416  
 57417 rājamandiradārvantarvraṇavāstavyatām gataḥ |  
 57418 maśako'pi prasaṅgena śrutvā śāntimupaiśyati || 24 ||  
 57419  
 57420 dārvantaḥ stambhapṛṣṭhe | śāntiṃ mokṣaṃ || 24 ||  
 57421  
 57422 pradyumnaśṛṅgāccaṭako maśako rājamandirāt |  
 57423 viharātkrakaraśceti mokṣameṣyanti rāghava || 25 ||  
 57424  
 57425 eṣa te kathitaḥ sarvo dāmavyālakathākramaḥ |  
 57426 māyaivameva saṃsārasūnyaivātyantabhāsura || 26 ||  
 57427  
 57428 bhramayatyparijñānānmṛgatṛṣṇāmbudhīriḥ |  
 57429 mahato'pi padādevaṃ nānājñānavaśādadhaḥ || 27 ||  
 57430  
 57431 itarapadebhyo mahato'pi padāt aparipakvajñānadaśātaḥ || 27 ||  
 57432  
 57433 patanti mohitā mūḍhā dāmavyālakatā iva |  
 57434 kva bhrūkṣepaviniṣṭiṣṭamerumandarasadmatā || 28 ||  
 57435  
 57436 nirvāsanatvaprayuktaprāktanotkarṣasya paścāttanamaśakādi janmanaśca  
 57437 mahadantaraṃ darśayati - kvetyādinā || 28 ||  
 57438  
 57439 kva rājagṛhadārvantarvraṇe maśakarūpatā |  
 57440 kva capeṭabhujāmātrapātītārkendubimbatā || 29 ||  
 57441  
 57442 capeṭaḥ karatalena prahārastena bhujāmātreṇa bāhumātreṇa | vinaiva praharaṇānīti  
 57443 yāvat || 29 ||  
 57444  
 57445 kva pradyumnagirau gehe bhittivraṇavihaṅgatā |  
 57446 kva puṣpalīlayā lolakaratolitamerutā || 30 ||  
 57447  
 57448 puṣpalīlayā puṣpavallolena kareṇa tolito bhāreyattayāvadhārīto meruryaistadbhāvaḥ  
 57449 kva || 30 ||  
 57450  
 57451 kva vā śṛṅge nṛsiṃhasya gṛhe krakarapotatā |  
 57452 cidākāśo'hamityeva rajasā rañjitaprabhaḥ || 31 ||  
 57453  
 57454 nṛsiṃhasya mantriṇaḥ | idānīm rajasāhaṃkārarañjanena cidākāśasya  
 57455 dehādyākārābhīmānāvātāraprakāraṃ darśayati - cidākāśa iti || 31 ||  
 57456  
 57457 svarūpamatyajanneva virūpamapi budhyate |  
 57458 svayaiva vāsanābhrāntyā satyayevāpyasatyayā || 32 ||  
 57459  
 57460 svarūpaṃ svābhāvikasvaparakāśatām | virūpaṃ  
 57461 ahaṃkāraprāṇadehendriyādirūpaṃ || 32 ||  
 57462  
 57463 mṛgatṛṣṇāmbubuddhyeva yāti janturivāntaram |  
 57464 taranti te bhavāmbhodhiṃ svapravāhadhiyaiva ye || 33 ||  
 57465  
 57466 antaraṃ cidrūpādbhedamiva yāti | idānīm tattaraṇopāyamāha - tarantīti |  
 57467 svapravāhadhiyā pratyakpravaṇabuddhyā || 33 ||  
 57468  
 57469 śāstreṇāsāditāṃ dṛśyamīti nirvāṇasaṃsthitāḥ |  
 57470 nānāduḥkhavikārāṇi śuṣkatarkamatāni ye || 34 ||  
 57471  
 57472 śāstreṇa mahāvākyādīlakṣaṇena | kimiti mahāvākyāvalambastarkaireva  
 57473 tannirṇayaḥ kuto na syāttatrāha - nāneti || 34 ||  
 57474  
 57475 yānti śvabhraṃ [svabhraṃ ityapi pāṭhaḥ] jalānīva svalābhaṃ

57476 nāśayanti te |  
 57477 svānubhūtiprasiddhena mārgenāgamagāminā || 35 ||  
 57478  
 57479 svalābhaṃ pāramārthikātmabhāvasthitilakṣaṇaparamapuruṣārthalābhaṃ |  
 57480 aupaniṣadamārgamanubhūtirapi saṃvadati na tārkkikamityāśayenāha -  
 57481 svānubhūtitī | āgamagāminā śrutyanusāriṇā || 35 ||  
 57482  
 57483 na vināśo bhavatyāṅga gacchatām paramām gatim |  
 57484 idaṃ me syādidam me syāditibuddhermahāmate [buddherityatra  
 57485 vṛddhairiti kvacitpaṭhyate] || 36 ||  
 57486  
 57487 aṅgetyāmantraṇe | kena tarhi puruṣārthavināśastadāha - idamiti | itibuddheḥ  
 57488 puruṣasya || 36 ||  
 57489  
 57490 svena daurbhāgyadainyena na bhasmāpyupatiṣṭhate |  
 57491 vetti nityamudārātmā trailokyamapi yastṛṇam || 37 ||  
 57492  
 57493 daurbhāgyaprayuktadainyenyarthah | naṣṭasya ca puruṣārthasya bhasmāpi  
 57494 nopatiṣṭhata iti sarvathā nairāśyamityarthah | evaṃ spṛhāyā anarthatvamuktivā  
 57495 vairāgyasya sarvānarthanivartakatvamāha - vettīti || 37 ||  
 57496  
 57497 taṃ tyajantyāpadaḥ sarvāḥ sarpā iva jarattvacam |  
 57498 parisphuratī yasyāntarnityaṃ sattvacamatkṛtiḥ || 38 ||  
 57499  
 57500 viraktasya cejjñānakalāpi syāttarhi tasya dūre āpacchaṅkā pratyuta sarve devāḥ  
 57501 svopajīvyam svādhāraṃ brahmāṇḍamiva sadā taṃ pālayantyaṇīyāha -  
 57502 parisphuratīti || 38 ||  
 57503  
 57504 brāhmamaṇḍamivākhaṇḍam lokeśāḥ pālayanti tam |  
 57505 apyāpadi durantāyām naiva gantavyamakrame || 39 ||  
 57506  
 57507 na kramyata ityakrame'sanmārga || 39 ||  
 57508  
 57509 rāhurapyakrameṇaivam pabannapyamṛtaṃ mṛtaḥ |  
 57510 sacchāstrasādhusaṃparkamarkamugraprakāśadam || 40 ||  
 57511  
 57512 kastarhi mārgastamāha - sacchāstreti |  
 57513 sacchāstramupaniṣadastadupabṛṃhaṇāni ca tadarthaniṣṭhāḥ  
 57514 sādhavastadubhayena saṃparkaḥ sadā tanniṣevanaṃ tamevārka sūrya nirdayaṃ  
 57515 niḥśeṣasaṃsārasaṃhāratvādugraḥ śivaḥ paramātmā tasya prakāśadam  
 57516 sāṅśātkārahetuṃ tamonabhibhavanīyam prakāśadam ca || 40 ||  
 57517  
 57518 ye śrayante na te yānti mohāndhyasya punarvaśam |  
 57519 avaśyā vaśyatām yānti yānti sarvāpadaḥ kṣayam || 41 ||  
 57520  
 57521 mohalakṣaṇasyāndhyasyāndhakārasya | idānīm vairāgyādiguṇānpunaḥ  
 57522 praśaṃsati - avaśyā iti || 41 ||  
 57523  
 57524 akṣayaṃ bhavati śreyāḥ kṛtaṃ yena guṇairyaśaḥ |  
 57525 yeśāṃ guṇeṣvasaṃtoṣo rāgo yeśāṃ śrutaṃ prati || 42 ||  
 57526  
 57527 yena puruṣaśreṣṭhena vairāgyaśamadamādiguṇairyaśaḥ satsvagraṇyatvena  
 57528 vikhyātiḥ | uktaguṇeṣu yeśāmasaṃtoṣaḥ analambuddhiḥ |  
 57529 śrutamadhyāsmāśāstraśravaṇābhyāsādi prati yeśāṃ sadā rāga icchā || 42 ||  
 57530  
 57531 satyavyasanino ye ca te narāḥ paśavo'pare |  
 57532 yaśaścandrikayā yeśāṃ bhāsitaṃ jantuhṛtsaraḥ || 43 ||  
 57533  
 57534 ye ca satyam satyavākyaṃ brahma ca tayorvyasaninasta eva  
 57535 narañjanmasārthakikaraṇānnarāḥ apare tu narā api paśuvadvarthajanmatvātapaśava  
 57536 ityarthah | yeśāṃ yaśolakṣaṇasya candrasya candrikayā jantūnām prāṇinām hṛt  
 57537 hṛdayalakṣaṇaṃ saro bhāsitaṃ āhlādakairavonmeṣaiḥ prakāśitam || 43 ||  
 57538  
 57539 teśāṃ kṣīrasamudrāṇām nūnam mūrtau sthito hariḥ |  
 57540 bhuktaṃ bhoktavyamakhilaṃ dṛṣṭā draṣṭavyadṛṣṭayaḥ || 44 ||  
 57541  
 57542 ta eva kṣīrasamudrā ata eva teśāṃ mūrtau harirviṣṇuḥ paramātmā sphuṭaṃ sthita  
 57543 ityarthah | idānīm jagato hitaiṣi pitṛmātṛbhyo'pyāptatamaḥ śrīvasiṣṭhaḥ  
 57544 sarvairanādaḥ saṃsāre punaḥpunaḥ sahānarthaparamparāphalairanubhūteṣu



57545 viṣayeṣu dṛśyakautukaviśeṣeṣu ca nāpūrvaṃ kiṃcidavaśiṣṭamiti  
 57546 darśayanvairāgyaśāstrācāraniṣṭhāmeva praśamsamāṇaḥ prarocayati -  
 57547 bhuktamityādinā || 44 ||  
 57548  
 57549 kimanyadbhavabhaṅgāya bhūyo bhogeṣu lubdhatā |  
 57550 yathākramaṃ yathāśāstraṃ yathācāraṃ yathāsthiti || 45 ||  
 57551  
 57552 anyadbhaveṣu bhāvijanmaparamparāsu bhaṅgāya svātmavināśāya bhūyo'pi  
 57553 bhogeṣu lubdhatā kiṃ yuktā | sarvathā na yuktetyarthaḥ | anyadbhavetyatra duk  
 57554 chāndasaḥ | yathākramaṃ svasvādhikārānurūpaṃ | yathāśāstraṃ  
 57555 tādṛśādhikārikacittaśuddhyādanukūlaśāstrānurūpaṃ | tatrāpi yathācāraṃ  
 57556 pūrvapūrvācāryappravartitasampradāyānurūpaṃ | yathāsthiti  
 57557 tatrāpyekaikabhūmikāyāṃ yāvatparipākaṃ sthitimanatikramyetyarthaḥ || 45 ||  
 57558  
 57559 sthīyatām mucyatāmantarbhogajālamavāstavam |  
 57560 saṃstavāḥ kriyatām kīrtiyā guṇairgaganagāmibhiḥ || 46 ||  
 57561  
 57562 saṃstavāḥ sādhanamukheṣu svasādhuvādaḥ | gaganagāmibhiḥ  
 57563 svargaparyantaprakhyātaiḥ || 46 ||  
 57564  
 57565 trāyete mṛtyuto hyete na kadācana bhogakāḥ |  
 57566 gāyanti siddhasundaryo yeśāmindusitam yaśaḥ || 47 ||  
 57567  
 57568 ete saṃstavakīrti | strīśeṣaśchāndasaḥ sāmānye napuṃsakaṃ vā || 47 ||  
 57569  
 57570 gītibhīrgaganābhogaiste jīvanti mṛtāḥ pare |  
 57571 paramaṃ pauraṣaṃ yatnamāsthāyādāya sūdyamam || 48 ||  
 57572  
 57573 gaganābhogairgaganavatsarvadeśakālavyāpibhiḥ | yaśaḥ kathaṃ saṃpādayituṃ  
 57574 śakyate tatrāha - paramamiti || 48 ||  
 57575  
 57576 yathāśāstramanudvegamācaranko na siddhibhāk |  
 57577 yathāśāstraṃ viharatā tvarā kāryā na siddhiṣu || 49 ||  
 57578  
 57579 ācaran sādhanānīti śeṣaḥ || 49 ||  
 57580  
 57581 cirakālaparipakvā siddhiḥ puṣṭaphalā bhavet |  
 57582 vītaśokabhayāyāsamagarvamapayantraṇam || 50 ||  
 57583  
 57584 apayantraṇam śighratānirbandharahitam || 50 ||  
 57585  
 57586 vyavahāro yathāśāstraṃ kriyatām mā vinaśyatām |  
 57587 jīvo jīrṇāndhakūpeṣu bhaveṣvantamivāgataḥ || 51 ||  
 57588  
 57589 bhavatām bhūriśaṅgānāmadhunendriyadāmataḥ |  
 57590 itaḥprabhṛti mā bhūyo gamyatāmādhamaḍadhaḥ || 52 ||  
 57591  
 57592 bhūriśaṅgānām bhavatām jīva indriyadāmataḥ antaṃ mṛtyumivāgataḥ san  
 57593 bhavalakṣaṇeṣu jīrṇāndhakūpeṣu mā vinaśyatāmiti pūrvatrānvayaḥ || 52 ||  
 57594  
 57595 idaṃ vicāryatām śāstramastramāpannivāraṇam |  
 57596 raṇe śītaśaraśreṇiśatanirlūnavāraṇe || 53 ||  
 57597  
 57598 śītaistīkṣṇiḥ śaraśreṇiśatairnlūnāśchinnā vāraṇā gajā yatra tathāvidhe'pi  
 57599 raṇe sadyaḥ prasaktamahābhayamṛtyvādyāpadāmapī  
 57600 nivāraṇamajarāmaranītyaniratiśayānandātmapradaśakamidaṃ śāstramavaśyaṃ  
 57601 vicāryatāmityarthaḥ || 53 ||  
 57602  
 57603 jīvamudrā ca kiṃ pañke bhogagandho nirasyatām |  
 57604 kimarthamātrayā kāryamāryāḥ śāstramavekṣyatām || 54 ||  
 57605  
 57606 kiṃ pañke grīṣmoṣmasaṃtaptapalvaladurgandhipaṅkasadr̥ṣe saṃsāre punaḥ  
 57607 punarmṛtojjīvitajaranaṃdūkavajjīvamudrā jīvitāśeti yāvat | kiṃ  
 57608 atitucchetyarthaḥ | muhyasi iti pāṭhe spaṣṭam | ato bhogagandho bhogavāsanā  
 57609 hṛdayādapanīyatām | tadarthayā arthamātrayā dravyaleśena kiṃ kāryam | he  
 57610 āryāḥ sarva parityajya mokṣaśāstramevāvekṣyatāmityarthaḥ || 54 ||  
 57611  
 57612 idaṃ bimbamidaṃ bimbamiti satyaṃ vicāryatām |  
 57613 dhiyā paraprerāṇayā yātamāpaśavo yathā || 55 ||

57614  
 57615 viṣayākāravṛttipratiphalitacidābhāsānāmantahkaraṇāvacchinnaṃ caitanyaṃ  
 57616 bimbam | antahkaraṇopahitacidābhāsasya tu śuddhaṃ brahmacaitanyameva bimbam |  
 57617 pratibimbatadupādhiḥ asatye bimbam tu satyam | tatrāntahkaraṇopādhyasatyatve  
 57618 tadavacchin nabimbacaitanyasya tatsamaniyatacidābhāsabimbabhūtabrahmacaitanyasya  
 57619 ca bhedo mithyāivetyakhaṇḍaṃ satyaṃ pratyagabhinnam brahmacaitanyameva  
 57620 pariśiṣyata iti vicāryatāmityarthaḥ | nanu pare  
 57621 sāmṁkhyapātāñjalagautamakaṇādabuddhārhadādayo  
 57622 noktapatibimbatāprakriyāmicchanti kiṃtvanyathānyathaiva nirūpayantastatraiva  
 57623 janānprerayanti tatpreraṇāpi kimupādeyā netyāha - dhiyeti | yathā hyayaṃ  
 57624 jyotirātmā vivasvānapo bhinnā bahudhaiko'nugacchan  
 57625 ityādisvatantraśrutipramāṇānusāriṇaṃ paśuvatparapreraṇayā  
 57626 yānamanucitameveti bhāvaḥ || 55 ||  
 57627  
 57628 daurbhāgyadāyiniḥ dīnā śubhahīnā vicāraṇā |  
 57629 ghanadīrghamahānidrā tyajyatām saṃprabudhyatām || 56 ||  
 57630  
 57631 evaṃ śāstrārthavicāraṇaṃ vidhāya saṃprati  
 57632 jīvanadhanapaśuputrādisāṃsārikavicāraṇaṃ darśanāntaravicāraṇaṃ ca  
 57633 tyājayitum nindati - daurbhāgyeti | udarke daurbhāgyadāyiniḥ svakāle  
 57634 kārpaṇyahetutvāddīnā tucchaphalatvātphalahīnā  
 57635 gāḍhatamaomātraniveśāddhanadīrghamahānidrā tyajyatām || 56 ||  
 57636  
 57637 suptaṃ māsthiyatām vṛddhakacchapeneva palvale |  
 57638 utthānamaṅgikriyatām jarāmaraṇaśāntaye || 57 ||  
 57639  
 57640 anarthāyārthasaṃpattirbhogaugho bhavarogadaḥ |  
 57641 āpadaḥ saṃpadaḥ sarvāḥ sarvatrānādaro jayaḥ || 58 ||  
 57642  
 57643 pūrvottarārdhayorādyavākyaṛthayor̥ prathamau vidheyau  
 57644 dvitīyavākyaṛthayostadvaiparityam || 58 ||  
 57645  
 57646 lokatantrānusāreṇa vicārādvyaavahāriṇaṃ |  
 57647 śāstrācārānusāreṇa karmaṇā satphalāya ca || 59 ||  
 57648  
 57649 lokatantraṃ janavṛttaṃ tadanusāreṇa tadavirodhinā | śāstrācārau anusarati  
 57650 tathāvidhena karmaṇā tatphalāya cotthānamaṅgikriyatāmiti vyavahitānuṣaṅgaḥ ||  
 57651 59 ||  
 57652  
 57653 ācārācārucaṛitasya viviktavṛtteḥ  
 57654 saṃsārasaukhyaphaladuḥkhadaśāstragṛdhnoḥ [daśāsvagṛdhroḥ iti  
 57655 pāṭhaṣṭikānugūṇaḥ susamīcīnaśceti pratiyate anyathā  
 57656 mūle'narthāpātaṣṭikānanugūṇatvaṃ cāpateta] |  
 57657 āyuryaśāṃsi ca guṇāśca sahaiva lakṣmīyā  
 57658 phullanti mādhaivalatā iva satphalāya || 60 ||  
 57659  
 57660 uktamartha saṃkṣipyopasaṃharati - ācāreti | viviktabuddhervivekibuddheḥ |  
 57661 aṅgṛdhnoranabhilāśasya | phullanti vikasanti | mādhaivalatā vasantakālapallavitalatā  
 57662 iva | satphalāya uttamaphalāya || 60 ||  
 57663  
 57664 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaraṇe  
 57665 dāmaṇyālakāṭopākhyāne sadācāranirūpaṇaṃ nāma dvātriṃśaḥ sargaḥ ||  
 57666 32 ||  
 57667  
 57668 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaraṇe  
 57669 sadācāranirūpaṇaṃ nāma dvātriṃśaḥ sargaḥ || 32 ||  
 57670  
 57671  
 57672 trayastriṃśaḥ sargaḥ 33  
 57673  
 57674 śrīvāsiṣṭha uvāca |  
 57675  
 57676 sarvātīśayasāphalyātsarvaṃ sarvatra sarvadā |  
 57677 saṃbhavatyeva tasmāttvaṃ śubhodyogaṃ na saṃtyaja || 1 ||  
 57678  
 57679 varṇyate'tra śubhodyogasādhūsaṃcchāstravaibhavam |  
 57680 bandho'haṅkāratastasya tyāgānmuktiśca vistarāt || 1 ||  
 57681  
 57682 vakṣyamāṇasya śubhodyogādeḥ sevanotkarṣe phalāvaśyaṃbhāvaṃ darśayitum

57683 sāmānyanyāyaṃ darśayati - sarveti | sarveṣāṃ sādhanātīśayānāṃ  
 57684 sāphalyaniyamātsarvatra dṛṣṭakṛṣ.isevādisādhane śāstriyamokṣasādhane  
 57685 śubhodyogādaṃ ca sarva svasvānurūpaṃ phalaṃ sambhavatyeva na kadāpi  
 57686 vaiphalyaṃ tasmānmokṣaphalārthī tvamapi śubhodyogaṃ kadāpi na  
 57687 saṃtyajetyarthaḥ || 1 ||  
 57688  
 57689 mitrasvajanabandhūnāṃ nandinānandadāyinaḥ |  
 57690 sarasīśānamāsādyā mṛtyurapyupanirjitaḥ || 2 ||  
 57691  
 57692 tatra śāstriyaśubhodyogasyāsādhyaṃ kiṃcinnāstyeveti darśayituṃ  
 57693 nandīśvaropākhyānādi saṃkṣipyodāharati - mitretyādinā | śilādanāmā kila  
 57694 muniḥ sarvajñaṃ putraṃ kāmayaṃnastapasā bhagavantaṃ rudraṃ  
 57695 prasādayāmāsa | tasmai cireṇa tapasā prasanno varaṃ dāsyankila sa bhagavānuvāca  
 57696 | na matto'nyaḥ sarvajñaḥ sambhavatyato'hamevāṃśenāvātīrṇaste putro  
 57697 bhaviṣyāmi sa te madamaśajaḥ putraḥ oṃśasavarṣe mṛtyupadaṃ yātetī |  
 57698 tacchrutvā śilādastadvacanāṃ pratikūlayitumaśaknuvaṃstameva śaraṇaṃ  
 57699 gatastathāstvityanumene | atha tasya sarvajñaḥ putro nandināmā babhūva | sa bāla  
 57700 eva pituḥ sakāśātsvasya bhāvimṛtyupāśabandhanaṃ śrutvā tapasā tameva  
 57701 rudramārādhayāmāsa | atha ṣoḍaśe varṣe sarastīre līṅgārcaṇakāle mṛtyunā  
 57702 pāśairvadhyamānastatraivāvīrbhūtena śivena mṛtyuṃ vāmapādāgreṇa hatvā  
 57703 pāśāṃschittvā sa jarāmṛtyuvarjitaḥ svānucaraḥ kṛtaḥ iti laiṅge prasiddham  
 57704 || 2 ||  
 57705  
 57706 sarvotkarṣeṇa saṃpannā devā api vimarditāḥ |  
 57707 dānavairdānavārthāḍhyairgajaiḥ padmākarā iva || 3 ||  
 57708  
 57709 dānavairbaliprabhṛtibhiḥ dānavaiḥ sainikairarthairghanaiścāḍhyaiḥ  
 57710 saṃpannataraīḥ || 3 ||  
 57711  
 57712 maruttanṛpateryajñe saṃvartena maharṣiṇā |  
 57713 brahmaṇevāparaḥ sargo bhāvitaḥ sasurāsuraḥ || 4 ||  
 57714  
 57715 yadyapi mahābhārate maruttayajñe vighnaṃ cikīrṣoḥ surasainyasahitasyendrasya  
 57716 saṃvartena svasaṃkalpamātreṇa vaśīkṛtasya devaiḥ saha yajñaparicāraṇatvaṃ  
 57717 kṛtamityevaṃ prasiddham tathāpi purāṇāntare surāsurasargārambho'pi  
 57718 kvacicchruyata eveti kalpāntarakathātvānna virodhaḥ || 4 ||  
 57719  
 57720 mahātīśayayuktena viśvāmitreṇa vipratā |  
 57721 bhūyobhūyaḥ prayuktena duṣprāpā tapasārjitā || 5 ||  
 57722  
 57723 piṣṭasekāmbu duṣprāpaṃ rasāyanavadaśnatā |  
 57724 durbhagenedṛśenāptaḥ kṣīroda upamanyunā || 6 ||  
 57725  
 57726 piṣṭasekāmbu piṣṭamiśritodakaṃ tadapi rodanādiyatnaprāpyatvādduṣprāpaṃ  
 57727 [prāpyeti padaṃ kvacinna paṭhyate] | idṛśena durbhagena  
 57728 bhāgyahīnenāpyupamanyunā kṣīrodaḥ kṣīrasamudrastapasā śivaprasādādāptaḥ  
 57729 prāpta iti bhāratādaṃ prasiddham || 6 ||  
 57730  
 57731 trailokyamallāṃstrṇavadaśnanviṣṇvabjajādikān |  
 57732 bhaktyātīśayadārḍhyena kālaḥ śvetena kālitaḥ || 7 ||  
 57733  
 57734 trailokyamallān | atibalatvena khyātāniti yāvat | tathāvidhānapi  
 57735 viṣṇvabjajādikāṃstrṇavadaśrangraṣan | tathāca bhārgavākhyāne kālavacanāṃ  
 57736 saṃsārāvalayo bhuktāḥ ityādi | śvetena śvetākhyena muninā kālo mṛtyuḥ  
 57737 kālito nirjitaḥ | idamapi laiṅge prasiddham || 7 ||  
 57738  
 57739 praṇayena yamaṃ jītvā kṛtvā vacanasaṃgamam |  
 57740 paralokādupānītaḥ sāvītryā satyavānpatiḥ || 8 ||  
 57741  
 57742 sāvītryā rājakanyayā praṇayena bhartṛprāṇānugamanastutyādiḥprīṇanopāyena  
 57743 yamaṃ jītvā vaśīkṛtya ṛte satyavataḥ prāṇādanyaṃ varaṃ vṛṇīṣveti  
 57744 yamavacanasya svasyāḥ satyavataḥ śataputrotpattivaraprārthanāvacanena  
 57745 saṃgamaṃ sambandham | sāvītryupākhyānamapi bhārate prasiddhameva || 8 ||  
 57746  
 57747 na so'styatīśayo loke yasyāsti na phalaṃ sphuṭam |  
 57748 bhavitavyaṃ vicāryāntaḥ sarvātīśayaśālinā || 9 ||  
 57749  
 57750 atīśayaḥ śāstriyaśubhodyogātīśayaḥ | tarhi nānāvidhaśubhodyogeṣu darśiteṣu  
 57751 mādrśena kutrātīśayinā bhāvyam tatrāha - bhavitavyamityādinā |

57752 adhikāriṇā na mūḍhavatkṣudraphalaprarthanayā phalgunā bhavitavyaṃ  
 57753 kiṃtvantarmanasi phalatāratamyam vicārya sarvātīśāyiphalaalābhena  
 57754 sarvātīśayaśālinā bhavitavyamityarthaḥ || 9 ||  
 57755  
 57756 ātmajñānaśeṣāṇaṃ sukhaduḥkhadaśādrśāṃ |  
 57757 mūlakāṣakaram tasmādbhāvyaṃ tatrātīśāyinā || 10 ||  
 57758  
 57759 sarvātīśayaścātmajñānādeva yatastadāśeṣāṇaṃ  
 57760 sukhaduḥkhajanmamarāṇādidaśābhrāntidṛṣṭīnāṃ mūlocchedakaram  
 57761 tasmāttatraiva śubhodyogātīśayaśālinā bhāvyaṃityarthaḥ || 10 ||  
 57762  
 57763 nāśāyāpadgatārthinyā dṛṣṭyā dṛśyādīdṛṣṭayaḥ |  
 57764 duḥkhādrṣṭe nirābādhaṃ sukhaṃ kiṃ cidavāpyate || 11 ||  
 57765  
 57766 tatrādaḥ bhogarāgadṛṣṭīnāṃ vināśāya tattadviśayadoṣadṛṣṭayo'nveṣṭavyā  
 57767 ityāha - nāśāyeti | kṣuttṛṣṇākāmādyāpadgatānarthayati  
 57768 viśayopahāreṇānugṛhṇātītyāpadgatārthinyā dṛṣṭyāḥ  
 57769 bhogadṛṣṭernāśāya prathamam tadvirodhiviśayadoṣadṛṣṭayo dṛśyā  
 57770 anveṣṭavyāḥ | hisabdastadāvaśyakatvadyotanārthaḥ | nanu tadanveṣaṇe  
 57771 viśayatyāgaparyavasānātsadyo duḥkhaṃ syāditi cettatrāha - duḥkhāditi |  
 57772 vairāgyābhyāsādīduḥkhādrṣṭe nirābādhaṃ bhūmānandasukhaṃ cit kiṃ  
 57773 avāpyate | nāvāpyata evetyarthaḥ | kiṃciditi cchede tu kākurbodhyaḥ || 11 ||  
 57774  
 57775 aśamaḥ paramaṃ brahma śamaśca paramaṃ padam |  
 57776 yadyapyevaṃ tathāpyenaṃ prathamam viddhi śaṃkaram || 12 ||  
 57777  
 57778 nanu sarvaviśayaduḥkhatyāgamapyāṅgīkṛtya vairāgyeṇa  
 57779 rāgādidoṣapraśamo'vaśyaṃ saṃpādyāḥ syādyadi prāpyam brahma śaśamameva  
 57780 puruṣārthaḥ syāt | natu tathā | śamasyāpi  
 57781 sātṭvikacittavṛttibhedasyāntaḥkaraṇadharmasyādvitīye  
 57782 brahmaṇyabhāvātsukhaikarasabrahmātiriktasya dṛśyatayā  
 57783 paramapuruṣārthaghaṭakatvābhāvāccetyāśaṅkāmadhāṅgīkāreṇa pariharan  
 57784 śamasyāvaśyakatvaṃ darśayati - aśama iti | satyamaśamaścidātmaiva  
 57785 paramaṃ brahma tathāpi śamo'pi sanidānaśaṃsārānarthanivṛttirūpaḥ paramaṃ  
 57786 padaṃ paramapuruṣārtho bhavatyeva | yadyapyevaṃ dvayamapi samamiti prāptaṃ  
 57787 tathāpi enaṃ praśamaṃ śaṃ bhūmānandabrahmasukhaṃ karotyabhivyanaktīti  
 57788 śaṃkaram viddhi | nahyanabhiviyaktasukhasya puruṣārthateti tdupayogitāsyādhiketi  
 57789 bhāvaḥ || 12 ||  
 57790  
 57791 abhimānaṃ parityajya śamamāśritya śāśvatam |  
 57792 vicārya prajñāyāryatvaṃ kuryātsajjanasevanam || 13 ||  
 57793  
 57794 idānīm praśamopāyamāha - abhimānamiti | śāśvatam yatkaivalyamavicāli  
 57795 āryatvaṃ mokṣayogyābhyarhitajanmādisālitam svasya vicārya pariśīlya || 13 ||  
 57796  
 57797 na tapāṃsi na tīrthāni na śāstrāṇi jayanti ca |  
 57798 saṃsārasāgarottāre sajjanāsevanam vinā || 14 ||  
 57799  
 57800 cittaśuddhyarthaṃ sevitānāṃ tapa ādināmapi sajjanasevanadvāraiva jñānopayogo  
 57801 nānyathetyāśayenāha - neti | jayanti | jñānotpattaye prabhavantīti yāvat || 14 ||  
 57802  
 57803 lobhamoharuṣāṃ yasya tanutānudinam bhavet |  
 57804 yathāśāstraṃ viharati svasvakarmasu sajjanaḥ || 15 ||  
 57805  
 57806 idānīm sajjanalakṣaṇamāha - lobheti | yasya sevanāditi śeṣaḥ || 15 ||  
 57807  
 57808 athātmaviduṣāṃ saṅgāttasya sādhoḥ pravartate |  
 57809 atyantābhāva evāśya yathā dṛśyasya dṛśyate || 16 ||  
 57810  
 57811 sadā sajjanasevāparāyaṇasya kadācidātmavitsaṅgo'pyavaśyaṃ bhavati yena  
 57812 jñānalābha ityāha - atheti || 16 ||  
 57813  
 57814 dṛśyātyantābhāvatastu paramevāvaśīṣyate |  
 57815 anyābhāvavaśādāśu jīvastatraiva līyate || 17 ||  
 57816  
 57817 tena tasya paramapuruṣārtho'pi siddhyatītyāha - dṛśyete || 17 ||  
 57818  
 57819 nacotpannam nacaivāsiddṛśyaṃ naca bhaviṣyati |  
 57820 vartamāne'pi naivāsti paramevāstyavedhitam || 18 ||

57821  
 57822 paramevāvaśiṣyate iti yaduktaṃ taddṛśyātyantābhāvopapādanena samarthayati  
 57823 - nacetyādīnā | avedhitamatoditaṃ apīḍitamiti yāvat || 18 ||  
 57824  
 57825 evaṃ yuktisahasreṇa darśitaṃ dṛśyate'pi ca |  
 57826 sarvairēvānubhūtaṃ ca darśayiṣyāmi cādhunā || 19 ||  
 57827  
 57828 yathotpattyādikaṃ na saṃbhavati tathotpattiprakaṛaṇe'pi  
 57829 yuktibhirupapāditamupapādayiṣyate cetyāha - evamiti | yathā  
 57830 sarvairvidvadbhiranubhūtaṃ ca tathā te idaṃ trijagatsaṃvidambaraṃ adhunā  
 57831 darśayiṣyāmi ceti pareṇa sahānvayaḥ || 19 ||  
 57832  
 57833 tathedamamalaṃ śāntaṃ trijagatsaṃvidambaraṃ |  
 57834 idaṃ tattvamatattvādi kuto'tra syātkathaṃ ca vā || 20 ||  
 57835  
 57836 tadeva darśayati - idaṃ tattvamiti | idaṃ saṃvidambaraṃ tattvaṃ  
 57837 paramārtharūpam atra atattvaṃ māyā tadeva ādi mūlakāraṇaṃ yasya tadviyadādi  
 57838 kutaḥ syāt | kiṃ sata uta asata uta māyāyāḥ | ādayoravikāratvānmāyayotpāde  
 57839 mithyātvāpatteranutpattipakṣasyaiva pariśeṣāt | evaṃ kathaṃ vā syāt | acchidre  
 57840 kūṭasthanitye cidātmāni chidrasvabhāvasya  
 57841 viyataṣṭaṅkasahasrairapyutpādayitumaśakyatvādityarthaḥ || 20 ||  
 57842  
 57843 ciccamatkurute cāru cañcalā'cañcalātmani |  
 57844 yattayaiva tadevedaṃ jagadityavabudhyate || 21 ||  
 57845  
 57846 yadi notpannameva kathaṃ tarhi jagaditi sarvairavabudhyate tatrāha - ciditi |  
 57847 acañcalātmani kalpitacāñcalyena cañcalā māyāpratibimbacidyaccamatkurute  
 57848 jagadbhāvamiva kalpayati tadeva jagaditi tayaivāvabudhyata ityarthaḥ || 21 ||  
 57849  
 57850 trailokyabhūyonubhavaścidādityāṃśumaṇḍalam |  
 57851 ko vā svāṃśumatorbhedo nirvikalpaḥ sa kathyatām || 22 ||  
 57852  
 57853 nanviyaṃ jagadavabodhacitsavikalpā brahmacinnirvikalpeti jagadbhedamapalapituṃ  
 57854 pravṛttasya te pratyuta cityapi bhedaḥ prasakta ityāśaṅkyāha - trailokyeti |  
 57855 trailokye yāvānbhūyānanubhavaḥ sa sarvo'pi brahmacidādityasyāṃśumaṇḍalaṃ  
 57856 kiraṇasamūha iva vastuto na bhidyata ityarthaḥ |  
 57857 svasyāṃśumaṇḍalasyāṃśumataśca ko vā bhedaḥ | vikalpānāṃ mithyātve sa  
 57858 trailokyabhūyonubhavo'pi nirvikalpaka eva kathyatāmityarthaḥ || 22 ||  
 57859  
 57860 svābhāvato'syāściddṛṣṭerye [cidvṛtteriṭi pāṭhaścettarhi  
 57861 vyākhyānukūlaḥ syāt] unmeṣanimeṣaṇe |  
 57862 jagadrūpānubhūtestāvetāvastamayodayau || 23 ||  
 57863  
 57864 asyāḥ savikalpāyāścidvṛtteścidābhāsasya unmeṣo jagadanubhūterudayo  
 57865 nimeṣo'stamaya ityārthakramaprābalyātpāṭhavvyutkrameṇa yojyam | athavāsyā  
 57866 nirvikalparūpāyāścidvṛtteścaramasākṣātkārasya unmeṣo  
 57867 jagadrūpānubhūterastamayo nimeṣo'nāvirbhāvastūdaya iti pāṭhakrameṇaiva  
 57868 yojyam || 23 ||  
 57869  
 57870 ahamartha'parijñātaḥ paramārthāmbare malam |  
 57871 parijñāto'hamarthastu paramātmāmbaraṃ bhavet || 24 ||  
 57872  
 57873 tasmānnimeṣa eva pratīco'vidyāmala unmeṣaśca nairmalyalakṣaṇo mokṣa  
 57874 ityāśayenāha - ahamartha iti || 24 ||  
 57875  
 57876 ahaṃbhāvaḥ parijñāto nāhaṃbhāvo bhavatyalam |  
 57877 ekatāmambunevāmbu yāti cinnabhasātmanā || 25 ||  
 57878  
 57879 nanvahamartha'haṃkāraḥ sa kathaṃ parijñāto'pi paramātmāmbaraṃ syāttatrāha  
 57880 - ahamartha iti | yāvattattvato na parijñātaśtāvadevāhaṃkāraḥ saḥ parijñāte  
 57881 tu na tathetyarthaḥ || 25 ||  
 57882  
 57883 ahamādi jagaddṛśyaṃ kila nāstyeva vastutaḥ |  
 57884 avaśyameva tattasmācchiṣyate'haṃvicārataḥ || 26 ||  
 57885  
 57886 parijñāto bādhyeta tarhi kiṃ śiṣyate tadāha - avaśyameveti | taccinnabhaḥ  
 57887 śiṣyate pariśiṣyate | vicārataḥ ko'yamahampadārthaḥ syāditi  
 57888 pramāṇapūrvakavicārajanyaññāt || 26 ||  
 57889

57890 bādhyate cāmaladhiyāmapisāce piśācadhīḥ |  
 57891 śisūnām tāvadādhvāntaḥkaraṇānām vicāraṇā || 27 ||  
 57892  
 57893 apisāce piśācadhīḥ amaladhiyām prauḍhabuddhīnām bādhyate |  
 57894 ādhvāntaḥkaraṇānām iṣanmārgappravṛttabuddhīnām tu śataśo nāyaṃ piśāca  
 57895 ityupadiṣṭe'pi vicāraṇā saṃśaya eva bhavati natu bādhyata ityārthaḥ || 27 ||  
 57896  
 57897 cijjyotsnā yāvadevāntarahaṃkāraghanāvṛtā |  
 57898 vikāsayati no tāvatparamārthakumudvatīm || 28 ||  
 57899  
 57900 yathā bālānām moho bodhanirodhī tadvatprauḍhānāmabhimāno'pi  
 57901 tannirodhityāśayenāha - cijjyotsneti || 28 ||  
 57902  
 57903 pramārjite'hamityasminpade svārthe svayaṃ vinā |  
 57904 narakasvargamokṣāditṛṣṇāyāḥ kalpanaiva kā || 29 ||  
 57905  
 57906 ahamabhimānāpāye  
 57907 bhayarāgamumukṣāhetukadveṣarāgagocarānarakasvargamokṣatṛṣṇāpyapaitityāha  
 57908 - pramārjite iti || 29 ||  
 57909  
 57910 hṛdi yāvadahaṃbhāvo vāridaḥ pravijṛmbhate |  
 57911 tāvadvikāsamāyāti tṛṣṇākuṭajamañjarī || 30 ||  
 57912  
 57913 ākramya cetanām nityamahaṃkāraṃbude sthite |  
 57914 jādṛyameva sthitiṃ yāti na prakāśaḥ kadācana || 31 ||  
 57915  
 57916 asannayamahaṃkāraḥ svayaṃ mithyā prakalpitaḥ |  
 57917 duḥkhāyaiva na harṣāya bālasaṃbhramayakṣavat || 32 ||  
 57918  
 57919 mudhaiva kalpito mohamahaṃbhāvaḥ prayacchati |  
 57920 anantasamsārakaraṃ dāmādiṣviva durmatau || 33 ||  
 57921  
 57922 moḥaṃ bhramam | durmatau abhimānadūṣitāntaḥkaraṇe || 33 ||  
 57923  
 57924 ayaṃ so'hamiti sphārānmohādanyatarattamaḥ |  
 57925 anarthabhūtaṃ saṃsāre na bhūtaṃ na bhaviṣyati || 34 ||  
 57926  
 57927 tatrāpyayaṃ deho'hamiti bhramaḥ sarvānarthanidānamityāha - ayamiti || 34 ||  
 57928  
 57929 yatkiṃcididamāyāti sukhaduḥkhamalaṃ bhava |  
 57930 tadahaṃkāracakrasya pravikāro vijṛmbhate || 35 ||  
 57931  
 57932 pravikāro mukhyaḥ pariṇāmastadarthatvātpariṇāmāntarāṇām || 35 ||  
 57933  
 57934 ahaṃkāraṅkuraḥ kṛṣṭo hṛdayenāvaropitaḥ |  
 57935 sahasraśākhaṃ duśchedaṃ tasya saṃsṛtināśanam || 36 ||  
 57936  
 57937 yena ahaṃkāralakṣaṇo durvṛkṣāṅkuro hṛdayena vicārapariṣkṛtamanasaiva  
 57938 halena kṛṣṭaḥ karṣaṇena mūlaśaithilyamāpāditaḥ sannavaropita utkhāya  
 57939 nirastastasyārthādātmacakṣetre saṃsṛtināśanaṃ jñānasasyaṃ sahasraśākhaṃ  
 57940 pravṛddhaṃ phalatīti śeṣaḥ || 36 ||  
 57941  
 57942 ahaṃbhāvo'ṅkuro janma vṛkṣāṇāmakṣayātmanām |  
 57943 mamedamiti vistīrṇāsteṣāṃ śākhāḥ sahasraśaḥ || 37 ||  
 57944  
 57945 tadanucchede'narthamāha - ahaṃbhāva iti | akṣayātmanām  
 57946 jñānakuṭhāramantareṇānucchedyasvabhāvānām || 37 ||  
 57947  
 57948 karaṭāpātavisphoṭā bhāntyarthā vāsanādayaḥ |  
 57949 vicāryacāruravattaraṅgavarapaṅktivāt || 38 ||  
 57950  
 57951 jñānamātroccedyatvādatiniḥsārāśca te ityāha - karaṭāpāteti | karaṭānām  
 57952 kākānāmāpāta iṣatpatanaṃ tenāpi visphuṭanti viśīryante iti  
 57953 karaṭāpātavisphoṭāḥ | vicāryo vimṛśyaścāruḥ ravo visphoṭanaśabdo yasya  
 57954 tathāvidhapakvaśālmalīphalādivāt | taraṅgāṇām varā ramyā yāḥ  
 57955 paṅktayastadvaccāpātabhaṅgurāḥ phalgava ityārthaḥ || 38 ||  
 57956  
 57957 ahaṃbhāvanayā bhāti tvamahaṃbhāvavarjitaḥ |  
 57958 saṃsāracakravahanamātmanāḥ pariṇirodhayā || 39 ||

57959  
 57960 vastutastvahaṃbhāvavarjita evātmā ātmanaḥ parirodhayā  
 57961 tirodhātryāhaṃbhāvanayā svayameva saṃsāracakre vahanam bhramaṇamiva  
 57962 bhātītyarthaḥ || 39 ||  
 57963  
 57964 ahaṃbhāvatamo yāvajjanmāraṇye vijṛmbhate |  
 57965 tāvadetā vivalganti cintāmattāḥ piśācikāḥ || 40 ||  
 57966  
 57967 cintālakṣaṇā mattāḥ piśācikā vivalganti vidhāvanti || 40 ||  
 57968  
 57969 ahaṃkārapīśācena grhīto yo narādhamah |  
 57970 na śāstrāṇi na mantrāśca tasyābhāvasya siddhaye || 41 ||  
 57971  
 57972 tasyāhaṃkārapīśācasyābhāvasya nivṛtteḥ siddhaye prabhavantīti śeṣaḥ || 41 ||  
 57973  
 57974 śrīrāma uvāca |  
 57975  
 57976 kenopāyena bhagavannaḥaṃkāro na vardhate |  
 57977 taṃ tvaṃ kathaya me brahmansasārabhayaśāntaye || 42 ||  
 57978  
 57979 taṃ upāyam || 42 ||  
 57980  
 57981 śrīvasiṣṭha uvāca |  
 57982  
 57983 cinmātradarpaṇākāre nirmale svātmani sthite |  
 57984 iti bhāvānusaṃdhānādahaṃkāro na vardhate || 43 ||  
 57985  
 57986 iti uktaprakārasya bhāvasya svātmasvabhāvasyānusaṃdhānāt sadā  
 57987 smaraṇātsvātmani cinmātradarpaṇākāre nirmale sthite satī ahaṃkāro na vardhate ||  
 57988 43 ||  
 57989  
 57990 mithyeyamindrajālaśrīḥ kiṃ me snehavirāgayoḥ |  
 57991 ityantārānusaṃdhānādahaṃkāro na jāyate || 44 ||  
 57992  
 57993 snehavirāgayoḥ rāgadveṣābhyāṃ kiṃ na  
 57994 kiṃcitprayojanamityantarmānasyānusaṃdhānāt || 44 ||  
 57995  
 57996 nāhamātmani no yasya dṛśyaśrīya iti svayam |  
 57997 śāntena vyavahāreṇa nāhaṃkāraḥ pravardhate || 45 ||  
 57998  
 57999 yasya puṃsa ātmani nāhaṃ ahaṃkāro nāsti dṛśyaśrīyaśca no santi iti sthityā  
 58000 svayameva śāntena || 45 ||  
 58001  
 58002 ahaṃ hi jagadityantarheyādeyadṛśoḥ kṣaye |  
 58003 samatāyāṃ prasannāyāṃ [prapannāyāṃ ktyubhayatra pāṭhaḥ  
 58004 kvacit] nāhaṃbhāvaḥ pravardhate || 46 ||  
 58005  
 58006 antarahamiti bahirjagaditi heyādeyavyvahāranimittayordṛśoḥ kṣaye satī  
 58007 samatāyāmavaiṣamyalakṣaṇāyāṃ prasannāyāṃ || 46 ||  
 58008  
 58009 ahaṃ cijjagadityantarheyādeyadṛśoḥ kṣaye |  
 58010 samatāyāṃ prasannāyāṃ [prapannāyāṃ ktyubhayatra pāṭhaḥ  
 58011 kvacit] nāhaṃbhāvaḥ pravardhate || 47 ||  
 58012  
 58013 ahaṃ draṣṭā ciddarśanam jagaddṛśyaṃ iti tripuṭīpratyaḥ tatrāpīdam heyam  
 58014 śatrubhūtamidamādeyaṃ mitrabhūtamiti dṛśoḥ kṣaye samatāyāṃ  
 58015 sarvātmātālakṣaṇāyāṃ || 47 ||  
 58016  
 58017 śrīrāma uvāca |  
 58018  
 58019 kimākṛtirahaṃkāraḥ katham saṃtyajyate prabho |  
 58020 saśarīro'śarīraśca tyakte tasmīnśca kiṃ bhavet || 48 ||  
 58021  
 58022 saśarīro jāgradahaṃkāraḥ | aśarīraḥ svāpnamānorathikāhaṃkāraśca | athavā  
 58023 saśarīro dehamātrāhaṃbhāvalakṣaṇaḥ | aśarīro  
 58024 dehavyatiriktabuddhimātropādihikāhaṃbhāvalakṣaṇaḥ  
 58025 sarvāhaṃbhāvalakṣaṇaścetyarthaḥ | katham kenopāyena saṃtyajyate || 48 ||  
 58026  
 58027 śrīvasiṣṭha uvāca |

58028  
 58029 trividho rāghavāstīha tvahaṃkāro jagattraye |  
 58030 dvau śreṣṭhāvitarastyājyaḥ śṛṇu tvam kathayāmi te || 49 ||  
 58031  
 58032 aśāstriyasyāhaṃkārasya tyājanārthaṃ śāstriyau dvāvahaṃkārau vihitau  
 58033 sūkṣmātmaviṣayaḥ sārvaṭmyaviṣayaśca  
 58034 tayostattvadarśanāpratīkūlatvātsāmpratikatvena  
 58035 sutyajatvādaparicchinātadarśanadvāratvācca śreṣṭhatā | itarasya  
 58036 dehamātrāhaṃbhāvarūpasyānartharūpatvātyājyatā cetyarthaḥ || 49 ||  
 58037  
 58038 ahaṃ sarvamidaṃ viśvaṃ paramātmāhamacyutaḥ |  
 58039 nānyadastīti paramā vijñeyā sā hyahaṃkṛtiḥ || 50 ||  
 58040  
 58041 ahaṃ sarvamidaṃ viśvamiti kāryabrahmaviṣayā paramātmāhamacyuta iti  
 58042 kāraṇaviṣayā tatpadavācyārthalakṣyārthaviṣayā vā | anyadanahaṃbhūtaṃ jagati  
 58043 nāstītyarthaḥ || 50 ||  
 58044  
 58045 mokṣāyaiśā na bandhāya jīvanmuktasya vidyate |  
 58046 sarvasmādvayatirikto'haṃ vālāgrasatakalpitaḥ || 51 ||  
 58047  
 58048 jīvanmuktasya caturthapañcamabhūmikāsthasya |  
 58049 yadyapīyamabhyāsadaśāpannasyāpi [yaṃ tṛtīyetyapi pāṭhaḥ] bhavati  
 58050 tathāpi jīvanmuktesu pakveti bhāvaḥ | bālāgrasya keśāgrabhāgasya  
 58051 śatatamabhāga iti kalpitaḥ | śodhanena niravayavaḥ samarthita iti yāvat |  
 58052 sthauilyavirahe buddhisaukṣmyopādhikasaukṣmyakāṣṭhāyāṃ vā'yaṃ dṛṣṭānto  
 58053 natvaṇuparimāṇatve | tasyāvaidikatvāt | sa cānanyāya kalpata iti śrutivirodhācceti  
 58054 bodhyam || 51 ||  
 58055  
 58056 iti yā saṃvideśāsau dvitīyāhaṃkṛtiḥ śubhā |  
 58057 mokṣāyaiśā na bandhāya jīvanmuktasya vidyate || 52 ||  
 58058  
 58059 ata evāha - jīvanmuktasyeti | śaṣṭhabhūmikāsthasyetyāśayaḥ || 52 ||  
 58060  
 58061 ahaṃkārabhidhā yā sā kalpyate natu vāstavi |  
 58062 pāṇipādādīmatro'yamahamityeṣa niścayaḥ || 53 ||  
 58063  
 58064 ye tu saptamabhūmikārūḍhāsteṣu jīvanānyathānupapattyā yā kalpyate natu vāstavi  
 58065 sā kalpanā | kalpayitrā veditrā vā pratyakṣamananubhavāt |  
 58066 ato'tyantāsattvādahaṃkāra iti  
 58067 nāmamātrapariśeṣādahaṃkārabhidhāmātramityāha - ahaṃkārabhidheti |  
 58068 tṛtīyaṃ darśayati - pāṇipādādīti | ayaṃ deha evāhamityeṣa niścayo  
 58069 mithyābhimānaḥ || 53 ||  
 58070  
 58071 ahaṃkārastrīti'sau laukikastuccha eva saḥ |  
 58072 varjya eva durātmāsau śatruleva [kandaḥ saṃsārasaṃtateḥ iti  
 58073 pāṭhaḥ] paraḥ smṛtaḥ || 54 ||  
 58074  
 58075 anenābhihato janturna bhūyaḥ parirohati |  
 58076 ripuṇānena balinā vividhādhipradāyinā || 55 ||  
 58077  
 58078 na parirohati nāparicchinnaśvabhāvenāvirbhavati | ādhigrahaṇaṃ  
 58079 prādhānyādduḥkhamātropalakṣaṇam || 55 ||  
 58080  
 58081 kaṣṭikṛtamatirlokaḥ saṃkaṭeṣveva majjati |  
 58082 anayā durahaṃkṛtyā bhāvātsaṃsaktayā ciraṃ || 56 ||  
 58083  
 58084 bhāvātsvabhāvādeva ciraṃanādikālādārabhya saṃsaktayā  
 58085 kaṣṭikṛtamatirdurvāsanāpracayaduṣpravṛttyādyāpādanena pīḍitacittaḥ || 56 ||  
 58086  
 58087 śiṣṭāhaṃkāravāñjanturbhagavānyāti muktatām |  
 58088 lokāhaṃkāravaddoṣavapurasminnirūpaṇaḥ || 57 ||  
 58089  
 58090 kena tarhi tasmājjanturmucyate tadāha - śiṣṭeti | śiṣṭau prāguktau yau  
 58091 śuddhāhaṃkārau tadvānsan doṣānmmatāprayuktarāgādīnvapati  
 58092 sarvataśchinattīti doṣavapuḥ san asminsarvātmabhāvāhaṃkāre'pi  
 58093 lokaprasiddhadehātmaabhāvāhaṃkāravannirūpayatīti nirūpaṇo dṛḍhībhūtaḥ san  
 58094 bhagavān hiraṇyagarbha īśvaro vā svayameva bhāvanayā saṃpanno  
 58095 dehāhaṃbhāvāhaṃkāramuktatām yātītyarthaḥ || 57 ||  
 58096



58097 na deho'smīti nirṇīya varjanaṃ mahatāṃ matam |  
 58098 prathamam dvāvahaṃkāraṅgīkṛtyāntyalaukikau || 58 ||  
 58099  
 58100 ayameva prakāro'nyeṣāṃ brahmaniṣṭhānāṃ saṃmata ityāha - na deha iti |  
 58101 antyo dehātmabhāvāhaṃkāra iva laukikau nirūḍhatamau ādyau dvāvahaṃkārau  
 58102 prathamamaṅgīkṛtya na deho'smīti vicārato'pi nirṇīya tadahaṃkāravarjanaṃ  
 58103 kāryamīti mahatāṃ pūrveṣāmapi matamityarthaḥ || 58 ||  
 58104  
 58105 prathamam dvāvahaṃkāraṅgīkṛtyāntyalaukikau |  
 58106 tṛtīyāhaṃkṛtistiyājyā laukikī duḥkhadāyinī || 59 ||  
 58107  
 58108 uktamevārtha punaranūdyopasaṃharati - prathamamīti || 59 ||  
 58109  
 58110 anayā durahaṃkṛtyā dānavyālakaṭāḥ kila |  
 58111 tāṃ daśāṃ samanuprāptā yā kathāsvapi khedadā || 60 ||  
 58112  
 58113 tatroktopākhyānamapi nidarśanamityāha - anayeti || 60 ||  
 58114  
 58115 śrīrāma uvāca |  
 58116  
 58117 tṛtīyāṃ laukikīmetāṃ tyaktvā cittādahaṃkṛtim |  
 58118 kiṃbhāvaḥ puruṣo brahmanprāpnuyādātmano hitam || 61 ||  
 58119  
 58120 praśnadvaye samāhite rāmastṛtīyaṃ  
 58121 praśnamarthātṛtīyāhaṃkāranivṛttiphalapraśnatayā  
 58122 paryavasannamadyavasyaṃstādṛṣapuruṣasthitiprakārabhedānprcchati -  
 58123 tṛtīyamīti | ke bhāvāḥ sthitiprakārā yasya sa kiṃbhāvaḥ || 61 ||  
 58124  
 58125 śrīvasiṣṭha uvāca |  
 58126  
 58127 eṣā tāvatparityājyā tyaktvaitāṃ duḥkhadāyinīm |  
 58128 yathā yathā pumāṃstiṣṭhetparameti tathā tathā || 62 ||  
 58129  
 58130 yathā yathā sarvāhaṃbhāvena śuddhāhaṃbhāvena  
 58131 śravaṇaguruśūśrūṣādīparatayā saptabhūmikābhedeṣu vā yena yena prakāreṇa  
 58132 sthātum śaknoti tathā tathā svarūpasukhābhivyaktyutkarṣalābhātparametītyarthaḥ  
 58133 || 62 ||  
 58134  
 58135 ahaṃkāradṛśāvete pūrvokte bhāvayanyadi |  
 58136 tiṣṭhedupaiti paramam tatpadaṃ puruṣa'nagha || 63 ||  
 58137  
 58138 tadeva prapañcayati - ahaṃkāretyādinā | pūrvokte ādye dve || 63 ||  
 58139  
 58140 atha te api saṃtyajya sarvāhaṃkṛtivarjitaḥ |  
 58141 saṃtiṣṭheta tathātyuccaiḥ padamevādhirohati || 64 ||  
 58142  
 58143 sarvadā sarvayatnena laukikī durahaṃkṛtiḥ |  
 58144 paramānandabodhāya varjanīyā'nayā dhiyā || 65 ||  
 58145  
 58146 śatakṛtvo'pi pathyaṃ vaktavyamīti  
 58147 nyāyātpunardehātmabhāvanātyāgaguṇāṅkīrtayamstadāvaśyakatvaṃ darśayati  
 58148 - sarvadetyādinā || 65 ||  
 58149  
 58150 śarīrāsthāmayāpuṇyadurahaṃkāravarjanam |  
 58151 atyantaparamam śreya etadeva param padam || 66 ||  
 58152  
 58153 śarīrāsthāmayāḥ apuṇyāḥ pāparūpo yo durahaṃkārastasya varjanam || 66 ||  
 58154  
 58155 bhāvādahaṃkṛtim tyaktvā sthūlāmetāṃ hi laukikīm |  
 58156 tiṣṭhanvyavaharanvāpi na naraḥ prapatatyadhaḥ || 67 ||  
 58157  
 58158 bhāvanam bhāvo vicārastasmāt || 67 ||  
 58159  
 58160 saṃsāntāhaṃkṛterjantorbhogā rogā mahāmate |  
 58161 na svadante sutṛptasya yathā prativiṣā rasāḥ || 68 ||  
 58162  
 58163 pratipannaviṣāḥ prativiṣāḥ | viṣasaṃprkṛtā iti yāvat || 68 ||  
 58164  
 58165 bhogeṣvasvadamāneṣu puṃsaḥ śreyaḥ puro gatam |

58166 kṣiṇe'ndhakāre kiṃ nāma manaso'nyatpravartate || 69 ||  
 58167  
 58168 pratibandhanirāsātpurogatamiva bhavatīti śeṣaḥ | manasaḥ andhakāre  
 58169 andhakāravadagrahaṇānyathāgrahaṇanimitte'haṃkāre kṣiṇe satyanyatkiṃ  
 58170 pratibandhakaṃ pravartate yena śreyahprāptivighātaḥ syāt | na kiṃcidityarthaḥ || 69  
 58171 ||  
 58172  
 58173 ahaṃkārānusaṃdhānavarjanādeva rāghava |  
 58174 pauraṣeṇa prayatnācca tīryate bhavasāgaraḥ || 70 ||  
 58175  
 58176 pauraṣeṇa dhairyeṇa śravaṇādiprayatnācca || 70 ||  
 58177  
 58178 nāhaṃ na tena mama kiṃcidapīti matvā  
 58179 sarvaṃ ca me sakalamapyahameva ceti |  
 58180 labdhāspadaṃ manasi saṃvidamevamīḍyāṃ  
 58181 nītvā sthitiṃ paramupaiti padaṃ mahātmā || 71 ||  
 58182  
 58183 prathamam sakalamapyahameva tena sarvaṃ ca me iti matvā tena dehādi nāhaṃ  
 58184 tatsaṃbandhi ca kiṃcidapi mama na iti matvā tena sarvapratibandhakṣayānmanasi  
 58185 labdhāspadaṃ yathā syāttathā īḍyāṃ pūjyāṃ evaṃ prāgvistaroktaprakārāṃ  
 58186 śuddhātmasaṃvidam nītvā prāpayya krameṇa saptabhūmikāsthitiṃ prāpya  
 58187 mahānaparicchinna ātmā svayaṃ san paraṃ padaṃ videhakaivalyamupaiti  
 58188 prāpnotītyarthaḥ || 71 ||  
 58189  
 58190 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 58191 dāmavyālakaṭopākhyāne'haṃkāravicāro nāma trayastriṃśaḥ sargaḥ || 33 ||  
 58192  
 58193 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaparakāṣe sthitiprakaṛaṇe ahaṃkāravicāro  
 58194 nāma trayastriṃśaḥ sargaḥ || 33 ||  
 58195  
 58196  
 58197 catustriṃśaḥ sargaḥ 34  
 58198  
 58199 śrīvāsiṣṭha uvāca |  
 58200  
 58201 atra te śṛṇu vakṣyāmi dāmādiṣu gateṣvatha |  
 58202 yadvṛttam śambarasyaiva nagare nagasaṃnibhe || 1 ||  
 58203  
 58204 bhīmabhāsadr̥ḍhaiḥ kṛttairdevairabhyarthito hariḥ |  
 58205 śambaram nijaghānātra te ca muktā vivāsanāḥ || 1 ||  
 58206  
 58207 jñānavivekayorabhāve saṃpannamapi nirvāsanatvaṃ durabhyāsenā vihanyate |  
 58208 tayordār̥ḍhye tu tasya ha na devāśca nābhūtyā īśate ātmā hyeṣāṃ sa bhavati iti  
 58209 śrutyuktadiśā na devairapi punarbandhaḥ kartuṃ śakya ityarthe  
 58210 bhīmabhāsadr̥ḍhanyāyaṃ nidarśayitumupakramate - atretyādinā | atra  
 58211 bhāvādahaṃkṛtiṃ tyaktvetyādivarṇite'rthe | nagasannibhe saṃpadā merusadr̥ṣe  
 58212 || 1 ||  
 58213  
 58214 tathā gaganavibhraṣṭe samaste dhvastasaṃsthitau |  
 58215 vinaṣṭe śambarānike śaradivābdamaṇḍale || 2 ||  
 58216  
 58217 tathā varṇitaprakāreṇa | gaganādvibhraṣṭe adhaḥpatite sati | dhvastasaṃsthitau  
 58218 bhinnamaryāde || 2 ||  
 58219  
 58220 devanirjitasainyo'sau nītvā katipayāḥ samāḥ |  
 58221 punardevavadhodyuktaścintayāmāsa dānavaḥ || 3 ||  
 58222  
 58223 asau dānavaḥ śambaraḥ || 3 ||  
 58224  
 58225 dāmādayastu racitā ye mayā māyayā'surāḥ |  
 58226 maurkhyāttairbhāvitā yuddhe mithyaiva durahaṃkṛtiḥ || 4 ||  
 58227  
 58228 cintāprakāramevāha - dāmādaya ityādinā || 4 ||  
 58229  
 58230 idāniṃ saṃsṛjāmyanyāndānavānmāyayoditān |  
 58231 tānapyadyātmasāstrajñānsavivekāṅkaromyaham || 5 ||  
 58232  
 58233 tānadyātmasāstrajñān savivekānapi karomītyanvayaḥ || 5 ||  
 58234

58235 tatastattvaparijñānānmithyābhāvanayojjhitāḥ |  
 58236 nāhaṃkāraṃ prayāsyanti vijeṣyanti ca tānsurān || 6 ||  
 58237  
 58238 iti saṃcintya daityendrastādṛśāndānavāndhiyā |  
 58239 māyayotpādayāmāsa budbudāniva vāridhiḥ || 7 ||  
 58240  
 58241 varaprāptividyaḥ balavaśīkṛtāvidyālakṣaṇayā māyayā || 7 ||  
 58242  
 58243 sarvajñā vedyavettāro vītarāgā gatainasah |  
 58244 yathāprāptaikakartāro bhāvitātmāna uttamāḥ || 8 ||  
 58245  
 58246 ekavijñānena sarvavijñānātsarvajñāḥ | vedyātmatattvavettṛtvādeva  
 58247 vītarāgādiviśeṣaṇā || 8 ||  
 58248  
 58249 bhīmo bhāso dṛḍha iti nāmabhiḥ parilāñchitāḥ |  
 58250 jagatṛṇamivāśeṣaṃ paśyantaḥ pāvanāśayāḥ || 9 ||  
 58251  
 58252 te daityā bhuvanaṃ prāpya cchādayāmāsurambaram |  
 58253 garjanto hetitaḍitaḥ prāvṛṣṣiva payodharāḥ || 10 ||  
 58254  
 58255 bhuvanamūrdhnavabhuvanam | hetitaḍita ityupamānapakṣe ivārthagarbho bahuvrīhiḥ ||  
 58256 10 ||  
 58257  
 58258 ayudhyanta samaṃ devairapi varṣagaṇānbahūn |  
 58259 vivekavaśato jagmurnāhaṃkāraṃ kadācana || 11 ||  
 58260  
 58261 teṣāṃ yāvadudetyantarmamedamiti vāsanā |  
 58262 tāvatko'yamaham ceti vicārādyātyasatyatām || 12 ||  
 58263  
 58264 asaccharīraṃ vibudhāḥ ko'sāvahamiti sthitiḥ |  
 58265 vicārāditthameteṣāṃ prodagurna bhayādayaḥ || 13 ||  
 58266  
 58267 yebhyo bhetavyaṃ yadarthe ca tadubhayaṃ mithyeti vicārādbhayādyanudaya ityāha  
 58268 - asaditi | śarīraṃ vibudhāśca asat |  
 58269 napuṃsakamanapuṃsakenaikavaccāsyānyatarasyām ityekaśeṣaikavadbhāvaḥ || 13 ||  
 58270  
 58271 asaccharīraṃ nāstidaṃ cicchuddhaivātmani sthitā |  
 58272 ahaṃnāma na cānyo'sti nīscityaivāsurā yayuḥ || 14 ||  
 58273  
 58274 tatastairnirahaṃkārairjarāmarāṇanirbhayaīḥ |  
 58275 prāptārthakāribhirdhīrairvartamānānusāribhiḥ || 15 ||  
 58276  
 58277 asaktabuddhibhirnityaṃ hatānyairapyahantṛbhiḥ |  
 58278 vāsanājālanirmuktaiḥ kṛtakāryairakartṛbhiḥ || 16 ||  
 58279  
 58280 hatā anye yaistathāvidhairapi hantṛtvābhimānābhāvādahantṛbhiḥ || 16 ||  
 58281  
 58282 prabhoḥ kāryamidaṃ kāryamiti saṃgaratatparaiḥ |  
 58283 vītarāgaigatatveṣaiḥ sarvadā samadṛṣṭibhiḥ || 17 ||  
 58284  
 58285 tarhi teṣāṃ kutaḥ saṃgare pravṛttistatrāha - prabhoriti | prabhoḥ sāmbarasya  
 58286 dṛśā idaṃ kāryam | tasyājñatvādityarthaḥ | athavā sevakībhūtaiḥ sadasadvā  
 58287 prabhoḥ kāryamavaśyaṃ kāryamiti niyatirīti hetoḥ saṃgaratatparairnatu  
 58288 phalābhilāṣayetyarthaḥ || 17 ||  
 58289  
 58290 sā daivī dānavaiḥ senā bhīmabhāsadṛḍhādibhiḥ |  
 58291 hatā bhuktā hṛtā pluṣṭā svānnaśrīriva bhoktṛbhiḥ || 18 ||  
 58292  
 58293 bhuktā javena vaśīkṛtya sevādinopabhuktetyarthaḥ || 18 ||  
 58294  
 58295 bhīmabhāsadṛḍhakṣuṇṇā jātā gīrvāṇavāhinī |  
 58296 paridudrāva vegena gaṅgeva himavaccyutā || 19 ||  
 58297  
 58298 sā surānikinī devaṃ kṣīrodārṇavaśāyinam |  
 58299 jagāma śaraṇaṃ śailaṃ vātārte vābdamālikā || 20 ||  
 58300  
 58301 surāṇaṃ anīkinī senā || 20 ||  
 58302  
 58303 harirāśvāsayāmāsa tām bhītām devavāhinīm |

58304 bhujāṅgābhivṛtāmekāṃ ramaṇīmiva nāyakaḥ || 21 ||  
 58305  
 58306 bhujāṅgairviṭairbalādupabhogāyābhivṛtām | bhītāmityasyā api viśeṣaṇam |  
 58307 nāyako bhartā || 21 ||  
 58308  
 58309 atha kṣīrodakuhare tāvatsā suravāhinī |  
 58310 uvāsa yāvadbhagavāṃstannirāsārthamudyayau || 22 ||  
 58311  
 58312 kṣīrodasya kuhare śvetadvīpe | tāvat yāvaccchambarasyāyuhkṣayastāvat | tasya  
 58313 śambarasya nirāso vadhastadartham || 22 ||  
 58314  
 58315 babhūva dāruṇaṃ yuddhaṃ śauriśambarayostataḥ |  
 58316 akāla iva kalpānte samuḍḍīnakulācalam || 23 ||  
 58317  
 58318 kalpānta iva akāle'pi samuḍḍīnakulācalaṃ yuddham || 23 ||  
 58319  
 58320 śasāma samare tasmindaityaḥ sabalavāhanaḥ |  
 58321 nārāyaṇahato yātaḥ śambaro vaiṣṇaviṃ purīm || 24 ||  
 58322  
 58323 śasāma | mṛta iti yāvat | vaiṣṇaviṃ purīm yātaḥ | ye ye hatāścakradhareṇa  
 58324 daityāstrailokyanāthena janārdanena | te te gatā viṣṇupuraṃ narendra krodho'pi  
 58325 devasya vareṇa tulyaḥ || iti śāstrādityarthaḥ || 24 ||  
 58326  
 58327 bhīmabhāsadr̥ghāste tu tasminviṣamasamgare |  
 58328 viṣṇunaiva śamaṃ nītāḥ pavaneneva dipikāḥ || 25 ||  
 58329  
 58330 śamaṃ videhakaivalyam || 25 ||  
 58331  
 58332 te hi nirvāsanā eva yadā śāntimupāgatāḥ |  
 58333 na tadaishāṃ gatiṛjñātā dipānāmiva śāmyatām || 26 ||  
 58334  
 58335 teṣāmapī śambaravatprasaktāṃ deśāntaragatiṃ pratiśedhati - te hīti | vāsanā  
 58336 hi gatikāraṇam | tadeṣa saktaḥ saha karmaṇaiti līṅgaṃ mano yatra niṣaktamasya iti  
 58337 śruteḥ | nirvāsanatvātteṣāṃ gatyabhāvādeva gatiṛna jñātetyarthaḥ || 26 ||  
 58338  
 58339 tasmādvāsanayā baddhaṃ muktaṃ nirvāsaṇaṃ manaḥ |  
 58340 rāma nirvāsanibhāvamāharasva vivekataḥ || 27 ||  
 58341  
 58342 uktāṃ kathāṃ prakṛte yojayannupasaṃharati - tasmāditi | āharasva ānaya |  
 58343 avaśyaṃ saṃpādayeti yāvat || 27 ||  
 58344  
 58345 samyagālokanātsatyādvāsanā pravilīyate |  
 58346 vāsanāvilaye cetaḥ śamamāyāti dipavat || 28 ||  
 58347  
 58348 tadāharaṇe ka upāyastamāha - samyagiti |  
 58349 satyādyathābhūtārthagocarātsamyagālokanādratnatattvasākṣātkāravacciravicārapr  
 58350 aṇidhānajanitasākṣātkārādityarthaḥ | ceto manaḥ | śamaṃ nāśam || 28 ||  
 58351  
 58352 na satyaṃ kiṃcideveha sadbhāvo bhāvayatyaḥ |  
 58353 nāstyeva bhāvanā tasmādityetatsamyagīkṣaṇam || 29 ||  
 58354  
 58355 samyagālokanaprakāramidānīm darśayati - na satyamiti | alaṃ pūrṇaḥ  
 58356 sadbhāvaḥ paramārthasatyaścidātmā yadidaṃ dṛśyaṃ bhāvayati tatkiṃcidapi  
 58357 na satyam | tasmāttasya dṛśyasya bhāvanā darśanamapi dṛśyaviśeṣitākārā  
 58358 nāstyeva iti etatsvaparakāśacinmātrapariśeṣadarśanameva samyagīkṣaṇamityarthaḥ  
 58359 || 29 ||  
 58360  
 58361 ātmaivedaṃ jagatsarvaṃ kaḥ kiṃ bhāvayatu kva vā |  
 58362 bhāvanā nāma nāstyeva tadetatsamyagīkṣaṇam || 30 ||  
 58363  
 58364 kaḥ kiṃ bhāvayatviti tripuṭīniśedhaḥ | kvetyādhāraniśedhaḥ | bhāvaneti  
 58365 tatsaṃskāraniśedhaḥ || 30 ||  
 58366  
 58367 vāsanācittanāmānau śabdāvarthasamanvitau |  
 58368 satyāvalokanādyatra vilīnau tatparaṃ padam || 31 ||  
 58369  
 58370 vāsanā cittamitiśabdāvapi rāhoḥ śira itivadvaikalpikabhedakalpanāttannāmānau ||  
 58371 31 ||  
 58372

58373 vāsanāvalitaṃ cittamiha sthitimupāgatam |  
 58374 tadeva tadvinirmuktaṃ vimuktamiti kathyate || 32 ||  
 58375  
 58376 vimuktaṃ jīvanmuktaṃ | videhakaivalye cittasyābhāvāt || 32 ||  
 58377  
 58378 nānāghaṭapaṭākāraiścetaḥsthitimupāgatam |  
 58379 tadevāśu śamaṃ neyaṃ mithyāyakṣa ivotthitaḥ || 33 ||  
 58380  
 58381 mithyāyakṣo bālavetāla iva || 33 ||  
 58382  
 58383 dāmavyālakaṭākāraiścetaḥ pariṇataṃ yathā |  
 58384 bhīmabhāsadṛḍhanyāyo rāghavāstvacalastava || 34 ||  
 58385  
 58386 dehātmaññānavajññānaṃ dehātmaññānabādhakam | ātmanyeva bhavedyasya sa  
 58387 necchannapi mucyate iti nyāyāddāmavyālakaṭadehātmaññānavajññānāyā yathā teṣāṃ  
 58388 cetaḥ pariṇataṃ tathaiva brahmātmabhāvanayā  
 58389 bhīmabhāsadṛḍhanyāyastavācalo'stvityarthaḥ || 34 ||  
 58390  
 58391 dāmavyālakaṭanyāyo mā te bhavatu rāghava |  
 58392 etadrāma purā proktaṃ pitrā kamalajena me || 35 ||  
 58393  
 58394 svoktārthe sādaraagrahaṇasiddhaye pitṛprasādalabdhatām darśayanpunah  
 58395 snehātīśayāttamevārthaṃ sthirayannupadiśati - dāmetyādinā || 35 ||  
 58396  
 58397 bhavate yanmayā proktaṃ śiṣyāyātyantadhimate |  
 58398 dāmavyālakaṭanyāyastasmān mā te'stu rāghava |  
 58399 bhīmabhāsadṛḍhanyāyo nityamastu tavānagha || 36 ||  
 58400  
 58401 aviralasukhaduḥkhasaṃkaṭeyaṃ  
 58402 bhavapadavī bhavatāpanopayātā |  
 58403 vyavaharaṇavato vibhūtiyātau  
 58404 satatamasaktatayaiva naśyatīti || 37 ||  
 58405  
 58406 iti uktaprakāreṇa bhīmabhāsadṛḍhanyāyena vyavaharaṇavatastava  
 58407 sarvavyavahāraviśayeśvasaktatayaiva  
 58408 vibhūtestattvabodhaparipākalakṣaṇasyaiśvaryaśya yātau prāptau satyāṃ  
 58409 aviralasukhaduḥkhasaṃkaṭā bhaveṣu janmaparamparāsu tāpanāya  
 58410 trividhatāpabhogāyopayātā bhavapadavī mūlocchedena naśyati nānyathetyarthaḥ ||  
 58411 37 ||  
 58412  
 58413 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 sthitiprakaraṇe  
 58414 dāmavyālakaṭopākhyānasamāptirnāma catustriṃśaḥ sargaḥ || 34 ||  
 58415  
 58416 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaraṇe  
 58417 dāmavyālakaṭopākhyānasamāptirnāma catustriṃśaḥ sargaḥ || 34 ||  
 58418  
 58419  
 58420 pañcatriṃśaḥ sargaḥ 35  
 58421  
 58422 śrīvāsiṣṭha uvāca |  
 58423  
 58424 jayanti te mahāśūrāḥ sādhave yairvinirjitam |  
 58425 avidyāmedurollāsaiḥ svamano viśayonmukham || 1 ||  
 58426  
 58427 iha cittaśamopāyo bhogecchātyāga ucyate |  
 58428 satsaṃgamavivekātmabodharūḍhasamādhīyuk || 1 ||  
 58429  
 58430 tatra manonigraha eva mukhyopāyo'nye tadarthā ityāśayena tameva prathamam  
 58431 praśaṃsanprastauti - jayantīti dvābhyām || 1 ||  
 58432  
 58433 saṃsārasyāśya duḥkhasya sarvopadravadāyinaḥ |  
 58434 upāya eka evāsti manasaḥ svasya nigrahaḥ || 2 ||  
 58435  
 58436 śrūyatām jñānasarvasvaṃ śrutvā caivāvadhāryatām |  
 58437 bhogecchāmātrako bandhastattyāgo mokṣa ucyate || 3 ||  
 58438  
 58439 manonigrahopāyeṣu bhogecchātyāgo mukhya ityāha - śrūyatāmīti || 3 ||  
 58440  
 58441 kimanyaiḥ śāstrasamdarbhaiḥ kriyatāmidameva tu |

58442 yadyatsvādvīha tatsarvaṃ dṛśyatām viśavahnivat || 4 ||  
 58443  
 58444 tasmim̐śca viśayeṣu doṣadarśanādbībhatsā upāyā ityāśayenāha -  
 58445 kimanyairiti || 4 ||  
 58446  
 58447 viśamā viśayābhogāḥ pravīcārya punaḥpunaḥ |  
 58448 upariṣṭātparityajya sevyaṃnāḥ sukhāvahāḥ || 5 ||  
 58449  
 58450 tatrāvicārya sahasā viśayatyaḡo duḥkhada eva vicārya guruśāstroktrakrameṇa  
 58451 tyāgastvāpātakaṭuko'pyudarke mahāsukha ityāha - viśamā iti |  
 58452 viśayānāmbhogāstyāḡa viśamāḥ | vināvicāramiti śeṣaḥ | punaḥpunaḥ  
 58453 pravīcārya sahanābhyāsādupariṣṭātkrameṇa bhogavāsanāḥ parityajya  
 58454 sevyaṃnāstu paripāke sukhāvahā ityārthaḥ || 5 ||  
 58455  
 58456 doṣānprasavati sphārānvāsanāvalitā matiḥ |  
 58457 kīrṇakaṇṭakabījā bhūḥ kaṇṭakaprasaraṃ yathā || 6 ||  
 58458  
 58459 bhogavāsanāsu satīṣu kā hānistatrāha - doṣāniti | doṣān rāḡādīn prasavati  
 58460 punaḥpunarviśayasmāraṇenotpādayati | kīrṇāni kaṇṭakadrumabījāni yasyām || 6 ||  
 58461  
 58462 alagnavāsanājālā matiḥ prasavararjitā |  
 58463 adṛṣṭarāḡadveṣā yā śamameti śanaiḥ param || 7 ||  
 58464  
 58465 ato yā matiralagnavāsanājālā ata evāḡṣṭarāḡadveṣā ata eva  
 58466 prasaraścāñcalyaṃ tadvarjitā satī sā śanaiḥ śamametityārthaḥ || 7 ||  
 58467  
 58468 śubhāśubhānasadglānīnprasūte suguṇānsadā |  
 58469 phaladānaṅkurāṅkāle śreṣṭhabījavatīva bhūḥ || 8 ||  
 58470  
 58471 śubhā matiḥ asatī avidyamānā glānīrduḥkhaṃ yebhyastathāvidhānsugūṇān  
 58472 śāntidāntyādīsadguṇayuktān śubhāneva  
 58473 jñānasamādhivīśrāntīlakṣaṇānmokṣaphaladānaṅkurānsūte | yathā śālyādi  
 58474 śreṣṭhabījavatī bhūmīrityārthaḥ || 8 ||  
 58475  
 58476 śubhabhāvānusaṃdhānātprasanne manasi sthite |  
 58477 śanaiḥ śanaiḥ praśānte ca mithyājñānaghanāmbude || 9 ||  
 58478  
 58479 dayādākṣīṇyakṣamādiśubhabhāvābhyāsamārabhya samādhīparyantāni  
 58480 manovīśrāntīsādhānāni krameṇāha - śubhetyādinā | sarveṣāṃ  
 58481 bhāvalakṣaṇasaptamyantānāṃ mano bhavati nīrdvandvamityatrānvayaḥ || 9 ||  
 58482  
 58483 vṛddhiṃ yāte ca saujanye yakṣe śukla ivoḡupe |  
 58484 viveke prasṛte puṇye nabhasīvārkatējasi || 10 ||  
 58485  
 58486 uḡupe candre || 10 ||  
 58487  
 58488 dhṛtāvantarvivṛddhāyāṃ muktāyāmiva kīcake |  
 58489 sthītāvantaḥ kṛtārthāyāṃ madhāviva nīśākare || 11 ||  
 58490  
 58491 dhṛtau indriyanīgrahadhairye | kīcake veṇau |  
 58492 karīndrajīmūtavarāhaśaṅkhamatsyādisūktyudbhavaveṇujāni | muktāphalāni  
 58493 prathītāni loke teṣāṃ tu sūktyudbhavameva bhūri || ityaṣṭasu muktāprakāreṣu  
 58494 [muktākāreṣu iti pāṭhaḥ] veṇūnāmapi ratnaśāstre parīgaṇītatvāt |  
 58495 antarhṛdi manasi sthītau ātmasaukhyalābhena kṛtārthāyāṃ || 11 ||  
 58496  
 58497 phalite śītalacchāye satsaṅgasaphaladrume |  
 58498 sravatyānandasurase samādhīsaraladrume || 12 ||  
 58499  
 58500 satsaṅgo gurvādisamāḡamaḥ || 12 ||  
 58501  
 58502 mano bhavati nīrdvandvaṃ nīṣkāmaṃ nīrupadravaṃ |  
 58503 praśāntacāpalānārthaśokamohabhayāmayam || 13 ||  
 58504  
 58505 kṣīṇaśāstrārthasaṃdehaṃ vigatāśeṣakautukam |  
 58506 nīrastakalpanājālaṃ mohamuktamalepakam || 14 ||  
 58507  
 58508 kautukaṃ vicitraviśayadarśanotkaṇṭhā || 14 ||  
 58509  
 58510 nīrihaṃ nīrupākrośaṃ nīrapekṣaṃ nīrādhikam |

58511 saṃsāntaśokanīhāramasaktaṃ granthivarjitaṃ || 15 ||  
 58512  
 58513 kāmo [trayodaśe śloke niṣkāmamityuktyātra ca  
 58514 nirīhanirapekṣatvapratipādanātprāptaṃ paunaś \*? yaṃ pariharati]  
 58515 bījāvasthā | apekṣā pravṛtṭyunmukhāvasthā | ihā pravṛtṭyavastheti bhedāna  
 58516 paunaruktyam | granthibhirāsaṅgairvarjitaṃ bhavatīti sarvatrānukṛṣyate || 15 ||  
 58517  
 58518 saṃdehograsutaṃ sāgraṃ satṛṣṇādārapañjaram |  
 58519 nāśayitvā svamātmānaṃ sādhayatyarthamaisvaram || 16 ||  
 58520  
 58521 evaṃbhūtaṃ manaḥ kiṃ karoti tadāha - saṃdeheti | ka ātmā kiṃśo vā kaiḥ  
 58522 sādhanairvā labhyaḥ karmabhirjñānena vā kiṃśaṃ vā jñānaṃ sādhanāni ca  
 58523 tasya kāni syurnānāvādibhiranyathānyathā nirūpañādityādibahuvidhasaṃdehā eva  
 58524 ugrāḥ sutā duṣputrā yasya tathāvidham | agraiḥ  
 58525 śākhāprāyairnāmanorathārambhaiḥ sahitaṃ | tṛṣṇālakṣaṇā ye dārāḥ  
 58526 pañjaraṃ sthūlaśarīraṃ ca tatsahitaṃ ātmānaṃ svaṃ manaḥ svarūpaṃ  
 58527 nāśayitvā svasyeśvaro yaḥ pratyagātmā tatsaṃbandhinamarthaṃ  
 58528 jīvanmuktilakṣaṇaṃ paramapurūṣārtha sādhayatītyarthaḥ || 16 ||  
 58529  
 58530 ātmapīvaratāhetūnvikalpāṃścāyamujjhati |  
 58531 saṃsmṛtya prabhutāmeṣu jahāti tṛṇavattanum || 17 ||  
 58532  
 58533 manaḥ kena krameṇa svātmānaṃ nāśayati tamāha - ātmeti |  
 58534 prathamamātmānaḥ svasya pīvaratā  
 58535 puṣṭistaddhetūnarimitrasādhvasādhvādivikalpānujjhati | katham | eṣu vikalpeṣu  
 58536 svasya utpādana iva nigrahe'pi prabhutāṃ samarthatāṃ saṃsmṛtya vicintyetyarthaḥ  
 58537 | tatastanuṃ dehākāraṃ svīyaṃ kalpitarūpaṃ tṛṇavajjahāti | yāvadeva hi  
 58538 dehāhaṃbhāvena vāsitaṃ mano dehākāraṃ bhavati tāvadeva  
 58539 dehānukūlapratikūlaviṣayeṣu rāgadveṣātiprabhavairvikalpasahasrairvardhate  
 58540 tasmīnstu kṣīṇe kṣīyata iti bhāvaḥ || 17 ||  
 58541  
 58542 manaso'bhyudayo nāśo manonāśo mahodayaḥ |  
 58543 jñamano nāśamabhyeti mano'jñasya vivardhate || 18 ||  
 58544  
 58545 nanu svanāśasyābhyudayatvābhāvātpratyutānartharūpatvāttatra manaḥ katham  
 58546 pravartatāṃ tatrāha - manasa iti | ayaṃ bhāvaḥ - nahi manaḥ  
 58547 svātantryeṇābhyudayamicchati kiṃtvātmabhūtattvāt ātmabhūtasya ca  
 58548 manobhāvo'narthastannāśastu  
 58549 sarvānarthaprahāṇarūpatvānniratisāyānandasvarūpapariśeṣāccābhyudaya eveti |  
 58550 pratyagātmanastu svarūpalābhānmahodayatvaṃ nirvivādamevetyāśayenāha -  
 58551 manonāśa iti | tarhi dehāhaṃkāratyāgamātraṃ kāryaṃ kiṃ  
 58552 brahmātmatajñānena tatrāha - jñamana iti | jñasya brahmātmaikyajñasya |  
 58553 ajñasyeti | ajñānarūpe male'nucchinne mano bhūyaḥ prarohatyeveti bhāvaḥ || 18 ||  
 58554  
 58555 manomātraṃ jagaccakraṃ manaḥ parvatamaṇḍalam |  
 58556 mano vyoma mano devo mano mitraṃ mano ripuḥ || 19 ||  
 58557  
 58558 prarohatāṃ kā hānistatrāha - manomātramiti | jagadanarthaprāptireva hāniriti  
 58559 bhāvaḥ || 19 ||  
 58560  
 58561 vikalpakaluṣā yā syācittattvasyātmavismṛtiḥ |  
 58562 mana ityucyate seyaṃ vāsanā bhavabhāginī || 20 ||  
 58563  
 58564 tarhi tasya manasaḥ kiṃ svarūpaṃ yadavaśyocchedyaṃ tadāha - vikalpeti |  
 58565 ātmāpratisaṃdhānanimittanānāvikalpavāsanā eva tatsvarūpamityarthaḥ || 20 ||  
 58566  
 58567 cetyānupātakalitacinmātre tiṣṭhatābhidham |  
 58568 manāgvikalpakaluṣaṃ cittattvaṃ jīva ucyate || 21 ||  
 58569  
 58570 astveveṃvidhaṃ manastena badhyo jīvaḥ kastamāha - cetyeti | manasi cetyasya  
 58571 viśayasya yo'nupāto vāsanātmānaḥ praveśastena kalite paricchinne cinmātre |  
 58572 tiṣṭhatīti tiṣṭhastadbhāvastiṣṭhatā | vyatyayena kartari śaḥ |  
 58573 sthitirityabhidhāśabdavyavahārayogyatā yasmīnstathāvidhaṃ  
 58574 manāgvikalpavāsanākaluṣaṃ brahma tadeva jīva ityucyata ityarthaḥ || 21 ||  
 58575  
 58576 cetyaprapatitaṃ rūḍhasaṃjñamajñatvamāgatam |  
 58577 tadevādhikaniḥsāraṃ kalpyate'ntarmanastayā || 22 ||  
 58578  
 58579 yataścetye prapatitaṃ tatraiva cirābhyāsādrūḍhā saṃjñā ātmatvābhimāno yasya

58580 tathāvidhaṃ yadajñatvaṃ svarūpavismaraṇamāgatam yajjīvarūpaṃ tadeva  
 58581 vikalpasahasrairmomuhyaṃānatayā sārabhūtasukhasvabhāvatāpahārādyadā  
 58582 adhikaniḥsāraṃ bhavati tadā jīvopakaraṇamanastayā bhedena kalpyata ityārthaḥ || 22  
 58583 ||  
 58584  
 58585 nātmā saṃsāripuruṣo na śarīraṃ na śoṇitam |  
 58586 jaḍaṃ sarvaṃ śarīrādi dehī khavadalepakaḥ || 23 ||  
 58587  
 58588 evaṃ jīvatadupādhiṃ pradarśya tadviviktaṃ śuddhātmasvarūpaṃ darśayati -  
 58589 netyādinā | saṃsāripuruṣo jīvasvabhāvo vastuto na bhavatītyārthaḥ || 23 ||  
 58590  
 58591 śarīre kaṇaśaḥ kṛtte nāstyanyadrudhirādikāt |  
 58592 nirbhinne kadalīstambhe nāstyanyatpallavādṛte || 24 ||  
 58593  
 58594 jaḍatvameva sphuṭayati - śarīre iti | kṛtte chinne |  
 58595 pallavātpallavaprakṛtitvakṣaṃghātāt || 24 ||  
 58596  
 58597 mano jīvo naraṃ viddhi tadevākāramāgatam |  
 58598 ātmanātmānamādatte svavikalpātmakalpitaṃ || 25 ||  
 58599  
 58600 svavikalpānnarastatra prasārya racayatyalam |  
 58601 jālamātmanibandhāya kośakāraḥkṛmiryathā || 26 ||  
 58602  
 58603 vikalpān vikalpavāsanāḥ | prasārya udbhāvya | naro jīvaḥ || 26 ||  
 58604  
 58605 imaṃ dehabhramaṃ tyaktvā deśakālāntare punaḥ |  
 58606 śarīratvamathādatte pallavatvamivāṅkuraḥ || 27 ||  
 58607  
 58608 taddehātmakatvābhāve yuktimāha - imamiti | śarīratvaṃ dehāntarabhāvam ||  
 58609 27 ||  
 58610  
 58611 yādṛgvāsanametatsyānmanastādṛkprajāyate |  
 58612 jātaṃ svapiti yaccittaṃ tatsvapne niśi tiṣṭhati || 28 ||  
 58613  
 58614 śarīrasya vāsanāmayatve yuktimāha - yādṛgiti | cittaṃ yajjātaṃ satsvapiti  
 58615 svapne tadeva bhūtvā tiṣṭhatītyanvayaḥ || 28 ||  
 58616  
 58617 amlaṃ madhurasāsiktaṃ madhuraṃ madhurañjitaṃ |  
 58618 bījaṃ prativiṣākalkasiktaṃ ca kaṭu jāyate || 29 ||  
 58619  
 58620 viśayasya vāsanādhāyakatve dṛṣṭāntamāha - amlamiti | amlaṃ  
 58621 tintinīyādyamlaṃ bījaṃ madhurasāsiktaṃ cedāṅkurādikrameṇa vṛkṣābhūya  
 58622 phalakāle'pi madhurañjitaṃ sat madhuraṃ jāyate tadeva bījaṃ prativiṣāyāḥ  
 58623 viśapratinidhibhūtatdhattūrakarañjādīvallyāḥ kalkena rasena siktaṃ cet phalakāle'pi  
 58624 kaṭu jāyate iti loke ārāmaśāstre ca prasiddhamityārthaḥ || 29 ||  
 58625  
 58626 śubhavāsanayā ceto mahatyā jāyate mahat |  
 58627 bhavatīndramānorājya indratā svapnabhāṅnaraḥ [svapnabhāṅkuraḥ iti  
 58628 kvacit] || 30 ||  
 58629  
 58630 kṣudravāsanayā cetaḥkṣudratāmapi pelavām |  
 58631 piśācavibhramātsvapne piśācānniśi paśyati || 31 ||  
 58632  
 58633 pelavām paśyatītyapakṣyate || 31 ||  
 58634  
 58635 sarasi sphāranairmalye kāluṣyaṃ yāti na sthitim |  
 58636 tathaiva sphāraḥkāluṣye prasādo yāti na sthitim || 32 ||  
 58637  
 58638 nairmalye kṛte'pi punarvyutthāne dvaitadarśanātkāluṣyaprasaktimāśaṅkyāha  
 58639 - sarasīti | etenālpavivekādinā nairmalyasthitiprasaktirapi vāritetyāśayenāha  
 58640 - tathaiveti || 32 ||  
 58641  
 58642 manasi sphāraḥkāluṣye tadrūpaṃ jāyate phalam |  
 58643 tathaiva sphāranairmalye tadrūpaṃ jāyate phalam || 33 ||  
 58644  
 58645 tyajatyudārāṃ na gatiṃ kṣīṇo'pyaniśamuttamaḥ |  
 58646 udyogavānavirataṃ pūraṇāśāmvōḍupaḥ || 34 ||  
 58647  
 58648 nanu tarhi deśopaplavādinā cirasamādhībhaṅge punaḥ kāluṣyaṃ



58649 syādityāśaṅkyāha - tyajatīti | kṣiṇo dāridryādyupapluto'pi | udārām  
 58650 śāntiṃ samādhānādicittaprasādanagatim || 34 ||  
 58651  
 58652 neha bandho na mokṣo'sti nābandho'sti [na bodhyo na ca bandhanaṃ iti  
 58653 pāṭhaḥ | ādye na bandhatetyatra bandhaśabdādarśa ādyatvi  
 58654 bandhavattetyarthaḥ] na bandhatā |  
 58655 mithyotthitaiva māyeyamindrajālalatā yathā || 35 ||  
 58656  
 58657 athavā tattvabodhabādhitatvādeva nopaplavasahasre'pi  
 58658 kāluṣyaprasaktirityāśayenāha - neheti || 35 ||  
 58659  
 58660 gandharvanagarākārā mṛgatṛṣṇā ivotthitā |  
 58661 dvicandravibhramābhāsā dvaitaikatvavivarjitā || 36 ||  
 58662  
 58663 māyāmeva viśinaṣṭi - gandharveti | dvaitaikatvavivarjitetyuttarānvayi || 36 ||  
 58664  
 58665 sarvaiva brahmasatteyamityeṣā paramārthatā |  
 58666 parisphurati niḥsāraḥ saṃsāro'yamasanmayāḥ || 37 ||  
 58667  
 58668 kā tarhi paramārthatā tāmāha - sarvaiveti || 37 ||  
 58669  
 58670 nānanto'haṃ varāko'hamiti durniścayoditaḥ |  
 58671 ananto'smīśvaro'smīti niścayena vilīyate || 38 ||  
 58672  
 58673 ahamananto'paricchinno na | ata eva varākaḥ kṣudraḥ || 38 ||  
 58674  
 58675 sarvage svātmani svacche eṣo'hamiti bhāvanā |  
 58676 etattadbandhanaṃ loke svavikalpopakalpitaṃ || 39 ||  
 58677  
 58678 eṣaḥ etaddehamātraḥ || 39 ||  
 58679  
 58680 bandhamokṣadaśāhīnā dvitvaikatvavivarjitā |  
 58681 sarvaiva brahmasatteyamityeṣā paramārthatā || 40 ||  
 58682  
 58683 nairmalyaprāptamaraṇamasaktaṃ sarvadrṣṭiṣu |  
 58684 amanastvamihāpannaṃ brahma paśyati nānyathā || 41 ||  
 58685  
 58686 nairmalyātiśayena prāptaṃ sannihitaṃ maraṇaṃ svanāśo yasya tathāvidhaṃ ata  
 58687 evāmanastvamāpannaṃ mana iha asminnadhikāriśarīra eva brahma paśyati || 41 ||  
 58688  
 58689 mano nirmalatāṃ yātaṃ śubhasaṃtānavāribhiḥ |  
 58690 brāhmīṃ drṣṭimupādatte rāgaṃ śuklapaṭo yathā || 42 ||  
 58691  
 58692 śubhasaṃtānaṃ samādhyaabhyāśajanyadharmopacayastallakṣaṇavāribhiḥ |  
 58693 brāhmīṃ drṣṭiṃ sarvatra brahmadrṣṭim | rāgaṃ rañjakadravyavarṇaṃ || 42 ||  
 58694  
 58695 sarvameva mamātmeti sarvabhāvanayānagha |  
 58696 heyādeyabale kṣiṇe bandhamokṣo vimucyatām || 43 ||  
 58697  
 58698 bandhasāpekṣo mokṣo'pi vimucyatām || 43 ||  
 58699  
 58700 śuddhasya manasaḥ kāyaśāstravairāgyabuddhibhiḥ |  
 58701 abhijātopalasyeva jagattasyeti [jagattasyaiveti pāṭhaḥ] vidyutiḥ || 44 ||  
 58702  
 58703 nanu kāyādibandhaḥ satyaḥ kiṃ na syāditi cenna |  
 58704 manovikāramātratvānmānorathikaprasādādivadityāśayenamāha -  
 58705 śuddhasyeti | ādāvanadhikāryadhikāriśarīrābhīmānātkāyātmanā tataḥ  
 58706 sacchāstraśravaṇābhīmānācchāstrātmanā vairāgyātmanā tata  
 58707 ātmabodhādbodhātmanā ca | śuddhasya manasa eva abhijātopalasya sphaṭikasyeva  
 58708 iti vidyutirvividhapratibhāsa eva jagatsaṃsāra ityarthaḥ || 44 ||  
 58709  
 58710 padārthenaikatāmetya manaso naikatānatā |  
 58711 asatyajñānadṛṣṭiṃ tāṃ viddhi kṣaṇavināśinīm || 45 ||  
 58712  
 58713 dvaitadarśanakṣaṇa eva bandhaprāptimātmadarśanakṣaṇa eva sadyomokṣaprāptiṃ  
 58714 ca karatalāmalakavadvivicya darśayati - padārtheneti ślokadavayena || 45 ||  
 58715  
 58716  
 58717

58718 sabāhyābhyantaram tyaktvā sarvām dṛśyadṛśam yadā |  
 58719 manastiṣṭhati tallīnam samprāptam tatpadam tadā || 46 ||  
 58720  
 58721 dṛśyadṛṣṭiḥ sphuṭā yeyam sā hyavaśyamasanmayī |  
 58722 tanmayatvam ca manasaḥ svarūpam viddhi netarat || 47 ||  
 58723  
 58724 tanmayatvam dṛśyadṛṣṭipracuratvam || 47 ||  
 58725  
 58726 ādyantayorvināśitvānmadhye'pi tadasanmayam |  
 58727 ajñātamanasastena duḥkhitā hastasaṁsthitā || 48 ||  
 58728  
 58729 dṛśyadṛṣṭerasanmayatvam kutastatrāha - ādyantayoriti | vināśitvāt  
 58730 asattvāt | evamasadityajñātaṁ mano yena tasya hastasaṁsthitā karaprāpteḥ na  
 58731 duranveṣetyarthaḥ || 48 ||  
 58732  
 58733 ātmaivedaṁ jagaditi vinā bhāvena duḥkhadā |  
 58734 dṛśyaśrīranyathā tveṣā bhogamokṣapradāyinī || 49 ||  
 58735  
 58736 iti bhāvena bodhena vinā dṛśyaśrīrduḥkhadā | anyathā tādṛśabodhasattve tu  
 58737 bhogagrahaṇamajñābhogavaddurvāsanādhānaprayuktaduḥkhabījatvā##-  
 58738 dyatanārtham || 49 ||  
 58739  
 58740 jalamanyattaraṅgo'nya iti nānātayā'jñatā |  
 58741 jalameva taraṅgo'yamityekatvātkila jñatā || 50 ||  
 58742  
 58743 lokavadeva śāstre'jñatājñate bodhye nāpūrve ityāha - jalamiti || 50 ||  
 58744  
 58745 duḥkhamāyātyasaditi heyopādeyarūpi yat |  
 58746 tadabhāvena tu jñānādānantyamavaśiṣyate || 51 ||  
 58747  
 58748 nānātā kuto heyā ekatā ca kuta upādeyā tatrāha - duḥkhamiti |  
 58749 heyopādeyarūpi yannānātvaṁ tadasadavidyamānamiti hetorduḥkham  
 58750 janmamaraṇādyāyāti anusarati ato heyam | tadabhāvena  
 58751 tvātmatattvajñānādānantyamaparicchinnātmarūpamavaśiṣyate  
 58752 atastadupādeyamityarthaḥ || 51 ||  
 58753  
 58754 saṁkalpakalpitatvācca manorūpamasanmayam |  
 58755 asanmayavināśe tu kaḥ śoko vada rāghava || 52 ||  
 58756  
 58757 nanu priyatamamanobuddhyādidvaitasya satyatvādātmopakaraṇatvācca tannāśe  
 58758 dhanādināśa iva śokaḥ syāttatrāha - saṁkalpeti || 52 ||  
 58759  
 58760 avatsalo yathā bandhurarāgadveṣayā dhiyā |  
 58761 dṛśyate paśya tadvattvaṁ tattvaṁ pañjaramātmanaḥ || 53 ||  
 58762  
 58763 kiṁca rāgadveṣayoḥ satoriṣṭahānādaniṣṭaprāpteśca śokaḥ syāttau tyaktvā  
 58764 udāsīnadṛśā dehatrayapañjaram paśyato na śokaprasaktirityāśayenāha -  
 58765 avatsala iti | avatsalo niḥsnehaḥ | tattvaṁ pṛthivyādibhūtatattvarūpam || 53 ||  
 58766  
 58767 avatsalādyathā bandhoḥ sukhaduḥkhairna lipyate |  
 58768 tattvena [jñāneneti pāṭhāntaram] saṁparijñānāttathā  
 58769 tattvacayātmanaḥ || 54 ||  
 58770  
 58771 tattvacayātmano bhūtarāśimātrasvabhāvāddehadvayapañjarāt || 54 ||  
 58772  
 58773 tadanādi śivaṁ jñānam yanmadhyam draṣṭṛdṛśyayoḥ |  
 58774 tasminsatyē manaḥ śāntaṁ pāṁsurvāyukṣaye yathā || 55 ||  
 58775  
 58776 yasminnadhiṣṭhāne manaḥkṣayastatsvarūpamāha - taditi | śivaṁ  
 58777 nityaniratiśayānandarūpam | draṣṭṛdṛśyayormadhyam dṛgrūpamityarthaḥ ||  
 58778 55 ||  
 58779  
 58780 upaśānte manovāyau dehapāmsuḥ praśāmyati |  
 58781 punaḥ saṁsāranagare na nīhāraḥ pravartate || 56 ||  
 58782  
 58783 manonāśe sthūladeho'pyasanbhavatītyāha - upaśānte iti | saṁsārasya  
 58784 nagaravadadhiṣṭhāne pratīci nīhāro nīhāravādāvarikā avidyā kṣīṇatvāna  
 58785 pravartate || 56 ||  
 58786

58787 vāsanāprāvṛṣi kṣiṇe saṁsthitau rāmamāgate |  
 58788 jādye janitahṛtkampe paṅke śoṣamupāgate || 57 ||  
 58789  
 58790 tatksayaprakārameva śaratkālatvenopapādayati - vāsanetyādinā | kṣiṇe iti  
 58791 padasaṁskārapakṣe sāmānye napuṁsakam | saṁsthitau svarūpasthitau ramaṇaṁ  
 58792 rāmo vihārastamāgate prāpte manasīti śeṣaḥ | rāgamiti pāthe  
 58793 tādrūpyarañjanamityarthaḥ | janito hṛtkampo bhayaṁ yena tathāvidhe jādye  
 58794 mauḍhye | pakṣāntare śaitye tadrūpe paṅke śoṣamupāgate sati || 57 ||  
 58795  
 58796 śuṣke tṛṣṇāvaṭe śānte mande hṛdayakānane |  
 58797 kṣiṇeṣvakṣakadambeṣu mithyājñānaghane kṣate || 58 ||  
 58798  
 58799 mande rāgādigulmavirale | akṣakadambeṣu indriyasamūhalakṣaṇakadambavṛkṣeṣu  
 58800 kṣiṇeṣu kṣiṇaphaleṣu || 58 ||  
 58801  
 58802 kṣīyate mohamihikā prabhāta iva śarvarī |  
 58803 kvāpi gacchati tajjādyaṁ viṣaṁ mantrahataṁ yathā || 59 ||  
 58804  
 58805 dehādrau na bhayakṣudrāḥ saritaḥ prasarantyaalam |  
 58806 nollasanti lasatpakṣāḥ saṁkalpograkalāpinaḥ || 60 ||  
 58807  
 58808 bhayalakṣaṇāḥ kṣudrāḥ saritaḥ kulyāḥ | kalāpino mayūrāḥ || 60 ||  
 58809  
 58810 parāṁ nirmalatāmeti saṁvidākāśagocaraḥ |  
 58811 rājate'titarāmaccho jīvādityo mahodayaḥ || 61 ||  
 58812  
 58813 svarūpasamvillakṣaṇe ākāśe gocaraḥ aparokṣaṁ sphuran || 61 ||  
 58814  
 58815 ghanamohabharonmuktā viviktatvaṁ paraṁ gatāḥ |  
 58816 samaye hyatiśobhante dhautā āśā mahādīśaḥ || 62 ||  
 58817  
 58818 viviktatvaṁ vivekitāṁ vibhaktatāṁ ca | samaye samādhyādikāle  
 58819 sūryacandrodayakāle ca | dhautā rajobhiradūṣitā āśāstṛṣṇāstallakṣaṇā  
 58820 mahādīśaḥ || 62 ||  
 58821  
 58822 bhṛṣamābhāti vimalā muditākāśamañjarī |  
 58823 śītalikṛtadikcakrā śaradvyomnīva candrikā || 63 ||  
 58824  
 58825 muditā puṇyaphalānuśāyini cittaṁvṛttistallakṣaṇā cittākāśasya mañjarī || 63 ||  
 58826  
 58827 sarvasaṁpatprakāśena paramānandadāyinā |  
 58828 bhṛṣaṁ saphalatāmeti suviviktā vivekabhūḥ || 64 ||  
 58829  
 58830 sarvāḥ saṁpado viṣayānandalavān svāntarbhāveṇa prakāśayatīti  
 58831 sarvasaṁpatprakāśa ātmā tallakṣaṇena phalena sasysphalapakṣe tu sarveṣāṁ  
 58832 kṛṣīvalādīnāṁ bhāvisampadaḥ prakāśayatīti teneti yojyam | suviviktā  
 58833 samyakpariśodhitā kedārabhedairvibhaktā ca || 64 ||  
 58834  
 58835 saparvatavanābhogaṁ paramālokasundaram |  
 58836 acchācchaṁ śītalacchāyaṁ jāyate bhuvanāntaram || 65 ||  
 58837  
 58838 paramālokenātmaprakāśena sūryacandrajyotiṣā ca tattvapakṣe śītalā  
 58839 trividhatāpaśūnyā chāyā cidābhāso yasminnityarthaḥ | śaratpakṣe spaṣṭam || 65 ||  
 58840  
 58841  
 58842 vistāritaṁ susumatāṁ sphāritaṁ sphaṭikākṛtim |  
 58843 upaiti hṛtsaraḥ svacchaṁ nīrajombujakośakam || 66 ||  
 58844  
 58845 paricchedāpagamādvistāritam | vivekajalopacayātsphāritam |  
 58846 hṛnmanastallakṣaṇaṁ saraḥ | nirgatarajoguṇo hṛdayāmbujakośo yatra |  
 58847 śaratpakṣe spaṣṭam || 66 ||  
 58848  
 58849 hṛtpadmakośānmalinaḥ svāhaṁkāramadhuvrataḥ |  
 58850 apunardarśanāyaiva cañcalaḥ kvāpi gacchati || 67 ||  
 58851  
 58852 nīrajastvaṁ kāryato'pyāha - hṛditi || 67 ||  
 58853  
 58854 bhavatyapagatākṣepaḥ sarvagaḥ sarvanāyakaḥ |  
 58855 nirvāsaṇaḥ śāntamanāḥ svadehanagareśvaraḥ || 68 ||

58856  
 58857 apagata ākṣepaḥ saṃkoco yasya ata eva sarvagaḥ || 68 ||  
 58858  
 58859 vicāraṇāsamadhigatātmadīpako  
 58860 manasyalaṃ parigalīteva dhīradhīḥ |  
 58861 vilokayankṣyabhavanīrasā gatī-  
 58862 rgatajvaro vilasati dehapattane || 69 ||  
 58863  
 58864 evaṃ vāsanākṣayaphalāni prapañcya taireva jīvanmuktasthitiṃ darśayati -  
 58865 vicāraṇeti | avamatya svadoṣān dhīrā dhīryasya tathāvidhaḥ saṃ kṣayeṣu mṛtyuṣu  
 58866 bhaveṣu janmasu ca pāralaukikiraihalaukikiśca nīrasā gatīrvilokayan  
 58867 vicāraṇāsamadhigatātmadīpako bhūtvā jīvanmukto gatajvaraḥ saṃ nehapattane  
 58868 svasārīranagare vilasati virājate ityārthaḥ || 69 ||  
 58869  
 58870 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāye  
 58871 sthitiṭiprakaṛaṇe upaśamavarṇanaṃ nāma pañcatrīṃśaḥ sargaḥ || 35 ||  
 58872  
 58873 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiṭiprakaṛaṇe  
 58874 upaśamavarṇanaṃ nāma pañcatrīṃśaḥ sargaḥ || 35 ||  
 58875  
 58876  
 58877 ṣaṭtrīṃśaḥ sargaḥ 36  
 58878  
 58879 śrīrāma uvāca |  
 58880  
 58881 yathedṛśaṃ sthitaṃ viśvaṃ viśvātīte cidātmani |  
 58882 tanme kathaya he brahman punarbodhavivṛddhaye || 1 ||  
 58883  
 58884 svataḥ sthitā hyasaktaiva citśarvatra sthitocyate |  
 58885 citsthityā sarvabhāvānāṃ sthitiṛna pṛthagityapi || 1 ||  
 58886  
 58887 idānīm mukhyaṃ prakaraṇārtha jagatsthitistvarūpaṃ jijñāsuḥ śrīrāmaḥ  
 58888 pṛcchati - yatheti | idṛśaṃ pṛagvarṇitaprakāraṃ || 1 ||  
 58889  
 58890 śrīvāsiṣṭha uvāca |  
 58891  
 58892 yathormayo'nabhiviyaktā bhāvināḥ payasi sthitāḥ |  
 58893 na sthitāścātmano'nyatvāccittatve sṛṣṭayastathā || 2 ||  
 58894  
 58895 brahmasattayaiva jagatsthitirna pṛthak | prāṇināṃ pṛthakśvasattayā  
 58896 jagatsthitipratyayastu brahmāsvarūpasthityabodhanibandhana iti samādhātukāmo  
 58897 vasiṣṭhastadanurūpaṃ dṛṣṭāntamāha - yathetyādinā |  
 58898 sadrūpādātmano'nyatvātsvataḥ sattvaśūnyatvācca na sthitāḥ || 2 ||  
 58899  
 58900 yathā sarvagataḥ sauṣmyādākāśo nopalakṣyate |  
 58901 tathā niraṃśaścidbhāvaḥ sarvago'pi na lakṣyate || 3 ||  
 58902  
 58903 yadyātmasthityaiva sarvasthītistarhi sarvatrātmā kuto na lakṣyate tatrāha - yatheti  
 58904 | niraṃśa iti sauṣmye upapattiḥ || 3 ||  
 58905  
 58906 susthitevāsthitevāntaḥ pratibhāsti maṇau yathā |  
 58907 na satyabhūtā nāsatyā tattheyaṃ sṛṣṭirātmani || 4 ||  
 58908  
 58909 susthite nirāvaraṇasthite āsthite āvṛtasthite | pratibhā pratibimbaḥ | maṇau  
 58910 sphaṭikāḍau | susthitā iva āsthitā iveti pratibhāviśeṣaṇe vā || 4 ||  
 58911  
 58912 svādhārairambudaiḥ svasthairna sprṣṭaṃ gaganam yathā |  
 58913 citsthaiḥ sargaiścidādhārairna sprṣṭā citparā tathā || 5 ||  
 58914  
 58915 asaṅgateve dṛṣṭāntamāha - sveti | anyonyatādātmyādhyāsāccita ādhārāiḥ  
 58916 || 5 ||  
 58917  
 58918 jaladhiṣṭhitatattejo yathāṅga pratibimbati |  
 58919 tathā puryaṣṭakeṣveva ciddhi deheṣu lakṣyate || 6 ||  
 58920  
 58921 tarhi sūkṣmāccidghaṭādāviva dehe'pi na lakṣyeta lakṣyate tu tatra ko hetustatrāha  
 58922 - jaladhiṣṭhīti | aṅgeti saṃbodhane | yathā jale saṃyuktāḥ kīraṇāḥ  
 58923 saṃpṛktatayā sphuṭaṃ na lakṣyante pratibimbātmanā tu sphuṭaṃ lakṣyante  
 58924 tadvatpuryaṣṭakātmakeṣu deheṣvityārthaḥ || 6 ||

58925  
58926 sarvasaṃkalparahitā sarvasaṃjñāvivarjitā |  
58927 saiṣā cidavināśātmā taccetyādikṛtābhīdā || 7 ||  
58928  
58929 tasyāḥ pratibimbātā tadadhīnakāmasaṃkalpanāmarūpabhāvatvācca na  
58930 vāstavitṛyāha - sarveti | kiṃkṛtā tarhi jīvādyabhīdā tadāha - taditi |  
58931 ādipadādābhāsaagrahaḥ || 7 ||  
58932  
58933 ākāśasatabhāgacchā jñeṣu niṣkalarūpiṇī |  
58934 sakalākalasaṃsārasvarūpaikātmyadarśinī || 8 ||  
58935  
58936 citsaukṣmyasvācchyaparyālocane ākāśo'pi śataguṇasthūlo'svacchaśca syāditi  
58937 vidvadanubhavenāha - ākāśeti | sakalamapyakalaṃ niṣkalaṃ  
58938 saṃsārasvarūpaṃ yatra tathāvidhaikātmyadarśanaśīleti vidvadanubhavābhīnayaḥ |  
58939 amaleti pāṭhe māyāmalarahitamityarthaḥ || 8 ||  
58940  
58941 taraṅgādimayī sphārā nānātā salilārṇave |  
58942 tasmāna vyatirekeṇa yathā bhāvavikāriṇī || 9 ||  
58943  
58944 ata eva tatra bhrāntidṛṣṭā bhāvavikārāstadvyatirekeṇa na santītyāha -  
58945 taraṅgeti dvābhyām || 9 ||  
58946  
58947 tvattāmattāmayi sphārā nānāteyaṃ cidarṇave |  
58948 cinmātravyatirekeṇa tathā naiva prakāśate || 10 ||  
58949  
58950 ciccinoti citaṃ cetyaṃ tenedaṃ sthitamātmani |  
58951 ajñe'jñe tvanyadāyātamanyadastīti kalpanā || 11 ||  
58952  
58953 yadi cit cetyaṃ cinoti upacinotīti manyase tarhi ciccitameva cinotīti  
58954 manyasvanacetyamanyadastīti | evaṃ manane tena citaḥ svātmani vyāpārāyogena  
58955 hetunā idaṃ citsvarūpamātmanyeva sthitaṃ na kiṃciccinotīti phalatītyarthaḥ | seyaṃ  
58956 paramārthadṛṣṭiḥ | yastvajña eva san jño'smītyabhimanyate tasyaiva  
58957 cidvyatiriktaṃ sargeṣvanyadāyātamastīti ca kalpanetyarthaḥ | ajñe'jñe iti vīpsā vā ||  
58958 11 ||  
58959  
58960 ajñeṣvasatsvabhāvograsaṃsāragañagarbhiṇī |  
58961 jñeṣu prakāśarūpaiva sakalaikātmikā satī || 12 ||  
58962  
58963 tāmeva jñājñayoḥ kalpanayā citaṃ punarvibhajyāha - ajñeṣviti || 12 ||  
58964  
58965 anubhūtivaśānnityamarkādīnāṃ prakāśinī |  
58966 svādinī sarvabhūtānāṃ bhāvinī bhavabhogināṃ || 13 ||  
58967  
58968 tasyā eva cito jagatprakāśabhogajanmanirvāhakatāmāha - anubhūtitī | svādinī  
58969 viśayasvādane nimittabhūtā | bhavabhogināṃ jīvānāṃ bhāvinī janmādaḥ  
58970 nimittabhūtā ca | ānandāddhyeva khalvimāni bhūtāni jāyante iti śruteḥ || 13 ||  
58971  
58972 nāstameti na codeti nottiṣṭhati na tiṣṭhati |  
58973 na cāyāti na vā yāti na ceha naca neha cit || 14 ||  
58974  
58975 ajñānāṃ janmādinimittabhāve'pi jñādṛśā kūṭasthāparicchinnaikarūpaiva  
58976 setyāha - nāstametīti || 14 ||  
58977  
58978 saiṣā cidamalākārā svayamātmani saṃsthitā |  
58979 rāghavetthaṃ prapañcena jagannāmnā vijṛmbhate || 15 ||  
58980  
58981 vijṛmbhate vivartate || 15 ||  
58982  
58983 tejaḥpuñjairyathā tejaḥ payaḥpūrainyathā payaḥ |  
58984 parisphurati saṃspandaistathā citsargavibhramaiḥ || 16 ||  
58985  
58986 cidvivarto'pi paramārthadṛśā cidevetyāśayena dṛṣṭāntāvāha -  
58987 tejaḥpuñjairiti || 16 ||  
58988  
58989 tatsvabhāvena cinnāmnā sarvagenoditātmanā |  
58990 prakāśenāprakāśena niraṃśenāṃśadhāriṇā || 17 ||  
58991  
58992 svataḥśuddhasyāpyavidyayā sargavibhramaiḥ parisphuraṇameva sargakartṛtvaṃ  
58993 nānyādṛṣamīti darśayitum tadupayoginī dve rūpe āha - taditi | svabhāvena

58994 cinnāmnā | vyavahārataḥ sarvagena | paramārthataḥ prakāśena | nāhaṃ jānāmīti  
 58995 vyavahārādaprakāśena | evamagre'pi || 17 ||  
 58996  
 58997 svayaṃ svakalanābhogādanantaṃ padamujjhatā |  
 58998 ahamasmīti bhāvena gacchatā jñapadaṃ śanaiḥ || 18 ||  
 58999  
 59000 svakalanā avidyāyāṃ svapratibimbastallakṣaṇādābhogātkṛtrimaveśāt | anantaṃ  
 59001 padamaparicchinnasvarūpamujjatevāpratisaṃdadhānena | ajñapadaṃ jīvatām || 18 ||  
 59002  
 59003 nānātāyāṃ prarūḍhāyāmyāṃ saṃsṛtipūrvakam |  
 59004 bhāvābhāvagrahotsargapade sthitimupāgate || 19 ||  
 59005  
 59006 idamasti idaṃ nāstīti bhāvābhāvau | idaṃ grāhyamidaṃ  
 59007 tyājyāmitiṣṭhāniṣṭhayorgrahotsargau ca | teṣāṃ pade sthāne dehātmabhāve || 19 ||  
 59008  
 59009 puryaṣṭakaspaṇḍasātaiḥ karoti na karoti ca |  
 59010 utsedhameti bhūkośakoṭarastho'ṅkurotkaraḥ || 20 ||  
 59011  
 59012 adhyastātmabhāvapuryaṣṭakaspaṇḍasātaiḥ vihitāniśiddhakarmabhirbhogyāṃ  
 59013 jagatkaroti na karotīti | vastutaḥ tattadvastubhāvena karaṇaparakāśane prapañcayati  
 59014 - utsedhamityādinā | utsedhamupacayenaunnatyam || 20 ||  
 59015  
 59016 vyoma sauśīryamādatte sarvamūrtyavirodhi yat |  
 59017 spandaikadharmavānvāto rasarūpatayā jalam || 21 ||  
 59018  
 59019 bhuvonkurātmanotsedhe bhūtāntarabhāvena tadānukūlyācaraṇamāha -  
 59020 vyometi | yadi vyoma sauśīryaṃ nādadyānniravakāśo'ṅkuro na nirgacchet | evaṃ  
 59021 spandātmako vāyurākarṣati yenāṅkuro nirgacchatītyāha - spandeti | evaṃ  
 59022 jalam svarasenāṅkuraṃ snehayatītyāśayenāha - raseti || 21 ||  
 59023  
 59024 dṛḍhorvī prakāṣaṃ tejaḥ sthitimanti jaganti ca |  
 59025 pratibandhābhyanuñāsu kālaḥ kalanayā sthitaḥ || 22 ||  
 59026  
 59027 evamurvī svadārḍhyadānenāṅkuramanuḡṛhṇātītyāśayenāha - dṛḍheti |  
 59028 tejaśca rūpadānena prakāṭīkarotītyāśayenāha - prakāṣamīti | evaṃ  
 59029 sarvajaganti tattatkāryāṇāṃ sthityavighātābhyāmanuḡrāhakāñītyāśayenāha ##-  
 59030 yavāṅkurodgamābhyanuñānena cānuḡrāhaka ityāha - pratibandheti |  
 59031 kalanayā pariṇāmakatayā || 22 ||  
 59032  
 59033 puṣpeṣu gandhatāṃ yāti śanaiḥ saṃcitakesaram |  
 59034 mṛtkoṭararasollāsaḥ sthāṇutāmeti bhūtale || 23 ||  
 59035  
 59036 pūrvapuṇyādibhāvāpannā cidgandhādyaṭmanā vivartata ityāha - puṣpeṣviti |  
 59037 mṛdantargatarasabhāvāpannā cit sthāṇutāṃ tarūpacayena tanmūladārutām || 23 ||  
 59038  
 59039 mūlasthāḥ phalamāyānti pelavā rasaleśakāḥ |  
 59040 saṃniveśaṃ vrajantyetā rekhāḥ pallavapāliṣu || 24 ||  
 59041  
 59042 mūlastharasabhāvāpannā ca phalabhāvaṃ yāti | ta eva rasāḥ pallavapāliṣu  
 59043 praviṣṭā rekhāḥ śīrā bhūtvā patrādisaṃniveśaṃ vrajanti || 24 ||  
 59044  
 59045 navatāmanuḡṛhṇāti śakrabāñāsanena ca |  
 59046 yo [yoyo nūtanatāsaṃpādanapūrvako'nugrahaḥ] yo bhavatyavirataṃ  
 59047 saṃsthānena vanena ca || 25 ||  
 59048  
 59049 śakrabāñāsanenendracāpena samāmiti śeṣaḥ | navatāṃ vṛkṣasya nūtanatāṃ ca  
 59050 saṃpādayannanuḡṛhṇāti || 25 ||  
 59051  
 59052 vasantamupatiṣṭhanti puṣpapallavarāśayaḥ |  
 59053 nidāghavidhimāyānti daivadhāvibhūtayaḥ || 26 ||  
 59054  
 59055 tasyā ṛturūpeṇāpi kāryānuḡrāhakatvaṃ prapañcayati - vasantamityādinā |  
 59056 daivasya saurasya tejaso dāhavibhūtayastāpaśaktayaḥ || 26 ||  
 59057  
 59058 prāvṛṭsamayamīhante nīlā jaladarāśayaḥ |  
 59059 śaradaṃ cānudhāvanti samagrāḥ phalarāśayaḥ || 27 ||  
 59060  
 59061 samagrāḥ kṣetreṣu pracurībhūtā dhānyādiphalarāśayaḥ || 27 ||  
 59062

59063 hemante himahāsinyo bhavanti kakubho daśa |  
 59064 nayantyupalatāmambu śiśire śītalānilāḥ || 28 ||  
 59065  
 59066 na jahāti svamaryādāṃ kālo yugamayīmimāṃ |  
 59067 taraṅgiṇītarāṅgaughalīlayā yānti sṛṣṭayaḥ || 29 ||  
 59068  
 59069 saṃvatsarayugādikālātmanā ca tasyāḥ sargādimaryādānugrāhakatvamāha -  
 59070 na jahātīti || 29 ||  
 59071  
 59072 niyatiḥ sthitimāyāti sthairyacāturyakāriṇī |  
 59073 tiṣṭhatyāpralayaṃ dhīrā dharādharmaṇadharmiṇī || 30 ||  
 59074  
 59075 niyatyādirūpeṇāpi tasyā jaganmaryādāvyaṣṭhāpakatvamāha - niyatīriti |  
 59076 sthairyacāturyakāritvameva dharādāvudāhṛtya darśayati - tiṣṭhatīti -  
 59077 dharaṇadharmiṇī sarvajanādharasvabhāvā || 30 ||  
 59078  
 59079 caturdaśavidhāniha bhūtāni bhuvanāntare |  
 59080 nānācāravihārāṇi nānāviracanāni ca || 31 ||  
 59081  
 59082 caturdaśalokavāsītvāccaturdaśavidhāni bhūtāni prāṇinaḥ || 31 ||  
 59083  
 59084 punaḥpunarvilīyante jāyante ca punaḥpunaḥ |  
 59085 dhārāparamparā yāti vinā vārīva budbudāḥ || 32 ||  
 59086  
 59087 bhūtānāṃ dhārā paramparā janmamaraṇapravāhaparamparā yātyapagacchati  
 59088 tattvajñāneneti śeṣaḥ || 32 ||  
 59089  
 59090  
 59091  
 59092 āyāti yāti paritiṣṭhati līlayāti-  
 59093 svārthānupārjayati dhāvati janmanāśaiḥ |  
 59094 unmattavadvihitabhāvanamāhitehā  
 59095 mugdhā kṛtāntavivaśā janatā varākī || 33 ||  
 59096  
 59097 uktamevārthaṃ prapañcayannupasaṃharati - āyātīti | brahmāṇḍakoṭīlakṣaṇā  
 59098 tadantargataprāṇīlakṣaṇā ca śocyatvādvarākī janatā vihitabhāvanaṃ yathā  
 59099 syāttathā | prāktanasaṃkalpavāsanārāgādīti yāvat | āhitehā udbhūtakāmā  
 59100 svarūpavicāravārtānabhiḥjñatvānmugdhā unmattavadiha loke janmabhirāyāti  
 59101 paralokaṃ yāti paritaśca sthāvarādījanmabhistiṣṭhati līlayā bhogakautukena  
 59102 atīsayitān aihikāmuṣmīkabhogopāyadhanadharmādīlakṣaṇānsvārthānupārjayati  
 59103 janmanāśairdhāvati saṃsāre itthaṃ bhramatītyarthaḥ || 33 ||  
 59104  
 59105 ityārṣe śrīvāsisṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu sthitiprakaṛaṇe  
 59106 cidādityasvarūpavarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 59107  
 59108 iti śrīvāsisṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 59109 cidādityasvarūpavarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 59110  
 59111  
 59112 saptaṭtriṃśaḥ sargaḥ 37  
 59113  
 59114 śrīvāsisṭha uvāca |  
 59115  
 59116 itthaṃ sthiratarākārāḥ saṃsārāvalayo'bhitāḥ |  
 59117 svabhāvādbrahmaṇaḥ sarvāḥ punarāyānti yānti ca || 1 ||  
 59118  
 59119 ātmano'nātmabhāvo'yamavidyākāmakarmabhiḥ |  
 59120 bodhādakāmānnaīṣkarmyātsvarūpāvasthitistataḥ || 1 ||  
 59121  
 59122 citśvarūpasthitireva jagatsthitiścīta eva jagadrūpeṇāvasthānādīti vaktum  
 59123 prāguktamanuvadati - itthamīti || 1 ||  
 59124  
 59125 svataḥ sarvamiḍaṃ jātamanyonyaṃ hetutāṃ gatam |  
 59126 anyonyamabhinaśyattatsvata eva vilīyate || 2 ||  
 59127  
 59128 anyonyaṃ hetutāṃ gatamidaṃ jagatsvataḥ svādhiṣṭhānacaitanyādeva jātam |  
 59129 evamagre'pi || 2 ||  
 59130  
 59131 svato'spando'pi tu spando yathā'gādhajalodare |

59132 tathaiveyamasatsacca cideva paridṛśyate || 3 ||  
 59133  
 59134 yathā agādhajalodare jalāvyāptadeśābhāvājjalasya spando'pyaspandastathetyarthaḥ  
 59135 || 3 ||  
 59136  
 59137 vyomanyeva nirākāre nidāghātsarito yathā |  
 59138 lakṣyante tadvadevemāścittattve sṛṣṭidṛṣṭayaḥ || 4 ||  
 59139  
 59140 sarito mṛgatṛṣṇāḥ || 4 ||  
 59141  
 59142 yathā madavaśādātmā so'nyavatpratibhāsate |  
 59143 tathaiva cittvācciddhātuḥ sa evā'sa iva sthitaḥ || 5 ||  
 59144  
 59145 sa eva svātmā anyavat aghūrṇamāno'pi ghūrṇamāna iva | ciddhātuścitsāraḥ | asaḥ  
 59146 acidiva || 5 ||  
 59147  
 59148 na cedam sadasannedam tatsthātasthatayā citaḥ |  
 59149 nātiriktātiriktā ca kaṭakādiṣu hematā || 6 ||  
 59150  
 59151 uktārthaṁ sthirayituṁ jagato'nirvacanīyasvabhāvatāṁ darśayati - na ceti |  
 59152 sataiva tadveśadhāraṇādasattvaṁ durvacanaṁ bādhyatvācca sattvaṁ  
 59153 durvacanamityāśayenāha - tatsthātasthatayeti || 6 ||  
 59154  
 59155 yena śabdaṁ rasaṁ rūpaṁ gandhaṁ jñāsi rāghava |  
 59156 so'yamātmā paraṁ brahma sarvamāpūrya samsthitaḥ || 7 ||  
 59157  
 59158 nanu brahmaṇo jagadvivartaḥ śrūyate na pratyakcita ityāśaṅkya saiva brahmeti  
 59159 darśayati - yeneṭi | yena rūpaṁ rasaṁ gandhaṁ śabdānsparśāṁśca  
 59160 maithunān | etenaiva vijñānāti kimatra pariśiṣyata || etadvai tat iti kāṭhakaśrutau  
 59161 brahmaṇa eva pratyagātmatābhīdhānāditi bhāvaḥ || 7 ||  
 59162  
 59163 nānaikatvādatītāttu sarvagādamalātmanaḥ |  
 59164 dvitīyā kalanā nāsti kācinnetarathā kvacit || 8 ||  
 59165  
 59166 nanu praticāṁ nānātvādbrahmaṇaścaikatvātkathamaikyamityāśaṅkya  
 59167 nānaikatvayormithyātvānnāyaṁ doṣa ityāśayenāha - nānaikatvādatītāditi || 8  
 59168 ||  
 59169  
 59170 rāma bhāvanādanyasya bhāvābhāvāḥ śubhāśubhāḥ |  
 59171 sṛṣṭayaḥ parikalpyante'nātmanyevāthavātmani || 9 ||  
 59172  
 59173 yato'nyasya vastuno bhāvāḥ sadbhāvā abhāvāḥ śubhāśubhāḥ sṛṣṭayaśca  
 59174 bhāvanādvāsanāvaśādeva parikalpyante | tāśca māyikadṛśā  
 59175 anātmabhūtamāyāyāmeva | athavā tattvadṛśā ātmamātratvādātmanyeva || 9 ||  
 59176  
 59177 yasmādātmano vyatirikte vastuni siddhe sati tatrecchā pravartate | yatra  
 59178 svātmano vyatiriktaṁ na kiṁcidapi sambhavati tatrātmā kimiva  
 59179 vāñchankimanusmarandhāvatu kimupaitu || 10 ||  
 59180  
 59181 athavātmanīti yatpadye pakṣāntaramuktaṁ tadyuktiprayojanābhyāṁ  
 59182 gadyairupapādayati - yasmādityādinā | yadā ātmarūpā sṛṣṭirātmanyevāste  
 59183 iti pakṣastadā ātmānyā sṛṣṭirnāstyeveti phalitam | icchāpūrvikā hi sṛṣṭiḥ |  
 59184 so'kāmayata bahu syāṁ prajāyeya ityādiśruteḥ | nacātmana ātmanīcchāsiddhatvāt  
 59185 | nacātmano'nyatprasiddhamasti yadicchannātmā sraṣṭuṁ pravarteta |  
 59186 nacāpravartamānaḥ kaścitsraṣṭuṁ śaknotītyāśayaḥ | kimupaitu dhāvanena vā  
 59187 kiṁ phalaṁ prāpnotu || 10 ||  
 59188  
 59189 ata idamīhitamidamanīhitamityātmānaṁ na spṛśanti vikalpāḥ | ato  
 59190 niricchatāyāmātmā na kiṁcidapi karoti kartṛkaraṇakarmaṇāmekatvāt na  
 59191 kvacittiṣṭhatyādhārādheyayorekatvāt naca niricchasyātmano [1]  
 59192 naiṣkarmyamabhimatam dvitīyāyāḥ kalpanāyā abhāvāt || 11 ||  
 59193  
 59194 nanu naiṣkarmyasiddhistatphalamastu tatrāha - naceti | niriccheti [niricchati  
 59195 iti mūle ṭīkāyāṁ ca niricchati = anicche iti kvacitpaṭhyate] | anicche  
 59196 karmaprasiddhau naiṣkarmyaphalaṁ syānnaca sāstītyāśayenāha - dvitīyāyā iti  
 59197 || 11 ||  
 59198  
 59199 netarā jñāsi rāma tvamiyaṁ brahmasamsthitiḥ |  
 59200 sarvadvandvavinirmuktaḥ kartā bhava gatajvaraḥ || 12 ||



59201  
 59202 itarā uktaparakāre'bhyo'nyā sāphalyādikalpanā na nāstyeva | iyaṃ hi  
 59203 brahmasaṃsthiṭiḥ | yadyatra tvamitarāṃ jñāsi tarhi sarvadvandvavinirmukto  
 59204 gatajvaro'pi san kartā bhava nāhaṃ nivārayāmiti bhāvaḥ || 12 ||  
 59205  
 59206 anyacca rāghava punaḥ  
 59207  
 59208 punaḥ kṛtvā kṛtvā bahuvidhamidaṃ karma tarasā  
 59209 tvayā prāpyaṃ kiṃ tadvada yaducitaṃ bhūtakaraṇāt |  
 59210 akartṛtve vāsthā bhavatu tava cāpyāgamavato  
 59211 bhava svasthaḥ svacchaḥ stimita iva nirvātajaladhiḥ || 13 ||  
 59212  
 59213 ajñatādaśāyāmapi bhautikaśarīraparigrahaṇakartṛtve bhūtaireva bhūtāni  
 59214 kṛtvā bhautikāni phalāni prāptāni natvasaṅgodāsīnenātmanā kiṃ vācyaṃ tasya  
 59215 prabodhadaśāyāṃ kriyātatphalayorasambhava iti na tatrāsthocitetyāśayena  
 59216 gadyoktārthasamarthanāya padyamavatārayati - anyacceti | dvitīyaṃ  
 59217 punaḥśabdāmārabhya padyaṃ bodhyam | he rāghava tvayā tarasā  
 59218 kartṛtvābhīniveśena punaḥpunaḥ kṛtvā kṛtvā bhūtakaraṇāt  
 59219 viśayabhūtairdehabhūtopacayāderanyatkiṃ phalaṃ prāpyaṃ yatte tava  
 59220 nityaniratiśayānandātmana ucitaṃ phalaṃ syādityarthaḥ | ataḥ  
 59221 sarvakartṛtvābhīniveśaṃ hitvā svasvarūpocite akartṛtva evāsthā bhavatu |  
 59222 evārthe vāśabdaḥ | tadupapattaye hetugarbha viśiṇaṣṭi - āgamavata iti |  
 59223 śrutiguruvākyairātmaprabodhavata iti yāvat | apiśabdānmukhyādhikāravattānuktā  
 59224 samuccīyate | ataḥ svacchaḥ svastho bhavetyarthaḥ || 13 ||  
 59225  
 59226 gatvā sudūramapi yatnavatā javena  
 59227 nāsādyate tadiha yena supūrṇataiti |  
 59228 matveti mā vraja padārthagaṇāndhiyā tvaṃ  
 59229 na tvaṃ tvameva paramārthatayā cidātmā || 14 ||  
 59230  
 59231 vistaroktamartha saṃkṣipyopasaṃharati - gatveti | yena supūrṇatā  
 59232 aparicchinnasukhalābhena pūrṇakāmatā eti tatsādhanam sudūram diśāmantamapi  
 59233 gatvā bhramitvā atyantayatnavatāpi nāsādyata iti matvā niścītya tvaṃ dhiyā  
 59234 manasāpi bāhyapadārthagaṇānmā vraja | itthaṃ kriyāḥ sarvāstyājayitvā svasthāna  
 59235 eva paramapuruṣārtha darśayati - na tvamiti | na tvaṃ nirastaparāgrūpastvameva  
 59236 paramārthatayā dṛṣṭaḥ pūrṇānandacidātmā paramapuruṣa ityarthaḥ || 14 ||  
 59237  
 59238 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaṛaṇe  
 59239 upaśamavarṇanaṃ nāma saptatrimśaḥ sargaḥ || 37 ||  
 59240  
 59241 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 59242 upaśamavarṇanaṃ nāma saptatrimśaḥ sargaḥ || 37 ||  
 59243  
 59244  
 59245 śrīvāsiṣṭha uvāca |  
 59246  
 59247 evaṃ sthite tu tajjñānāṃ yadetatkartṛtvaṃ dṛśyate sukhaduḥkhādīṣu  
 59248 yogādīṣu vā tadasannatu mūrkhāṇāṃ || 1 ||  
 59249  
 59250 asaṅgātmānabhiḥjñasya manaḥsaṅgena kartṛtā |  
 59251 jñasyākartṛrabhoktṛtvānna bandho'stītyudīryate || 1 ||  
 59252  
 59253 nanu tattvavidāmapi laukikeṣu śāstrīyeṣu ca karmasu kartṛtvaṃ dṛśyate  
 59254 taccāvaśyamiṣṭhāniṣṭhabhoktṛtvaṃ prāpayiṣyatītyajñātko viśeṣastatrāha ##-  
 59255 samādhyaḥbhyāsaparipākabhūmikābhedeṣu vā tajjñānāṃ tattvavidāṃ  
 59256 taddṛśyamānaṃ karma asat nāstyeva natu mūrkhāṇāṃ tattathetyayameva viśeṣa  
 59257 ityarthaḥ || 1 ||  
 59258  
 59259 yataḥ kartṛtvaṃ nāma kimucyate | yo hyantasthāyā manovṛtterniścaya  
 59260 upādeyatāpratyayo vāsanābhīdhānastatkartṛtvaśabdenocyate || 2 ||  
 59261  
 59262 tadubhayamupapādayituṃ kartṛtvarūpaṃ vimṛśati - yata ityādinā | yo hīti |  
 59263 śārīrakriyā na kartṛtā | abuddhipūrvaceṣṭāyāṃ karomiti pratyayādarśanāt  
 59264 kiṃtu mānasī pūrvapūrvakartṛtā vāsanārāgātmakamanovṛtterudbhūtā  
 59265 kāryamidamiti niścayātmakavṛttirūpeṇa pariṇatā kriyābhīdhānetyarthaḥ || 2 ||  
 59266  
 59267 ceṣṭāvaśāttādṛkphalabhoktṛtvaṃ vāsanānurūpaṃ spandate puruṣaḥ  
 59268 spandānurūpaṃ phalamanubhavati | phalabhoktṛtvaṃ nāma kartṛtvāditī  
 59269 siddhāntaḥ || 3 ||

59270  
 59271 bhokṭṛtvamapi  
 59272 tadadhīnaceṣṭāvaśāttattadvāsanānurūpaphalāśvādagocarodbhūtavāsanaiivetyāha  
 59273 - ceṣṭāvaśāditi | yato vāsanānurūpaṃ spandate puruṣaḥ || 3 ||  
 59274  
 59275 tathāca |  
 59276  
 59277 kurvato'kurvato vāpi svarge'pi narake'pi vā |  
 59278 yādṛgvāsanametatsyānmanastadanubhūyate || 4 ||  
 59279  
 59280 ukte'rthe ślokamudāharati - tathāceti | svarge narake'pi vā tadanubhūyate iti  
 59281 saṃbandhaḥ || 4 ||  
 59282  
 59283 tasmādajñātatatvānām puṃsām kurvatāmakurvatām ca kartṛtā natu  
 59284 jñātatatattvānāmavāsanatvāt || 5 ||  
 59285  
 59286 astu vāsanaiiva kartṛtā bhokṭṛtā ca tathāpi kathaṃ  
 59287 jñājñāyorviśeṣasiddhistatrāha - tasmāditi || 5 ||  
 59288  
 59289 jñātatatattvo hi śīthilībhūtavāsanāḥ kurvannapi phalaṃ nānusaṃdadhāti |  
 59290 athaca spandanamātraṃ kevalaṃ karotyasaktabuddhiḥ saṃprāptamapi  
 59291 phalamātmaivedaṃ sarvameva karmaphalamanubhavatyakurvannapi karoti  
 59292 magnamanāḥ || 6 ||  
 59293  
 59294 jñe viśeṣamuktamupapādayati - jñātatatattvo hīti | evaṃ tasya  
 59295 bhokṭṛtvamapyasadityetadupapādayati - saṃprāptamapīti | magnamanā  
 59296 bhogāśaktacitto'jñastu akurvannapi karoti || 6 ||  
 59297  
 59298 mano yatkaroti tatkr̥taṃ bhavati yanna karoti tanna kr̥taṃ bhavati ato mana  
 59299 eva kartṛ na dehaḥ || 7 ||  
 59300  
 59301 cittādevāyaṃ saṃsāra āgataścittamaya eva cittamātraṃ citta eva sthita iti  
 59302 vijñātam | viśayaśca sarvamupaśāntamabhūdvāsanaiiveti jñā evāstīti || 8 ||  
 59303  
 59304 vijñātaṃ vicārya nirdhāritaṃ prāgiti śeṣaḥ | sarvo viśayaśca  
 59305 vṛttibhedaścetyubhayamupaśāntaṃ sadvāsanaiivābhūttadā tadupahito jño jīva  
 59306 evāsti || 8 ||  
 59307  
 59308 ātmavidāṃ hi tanmanaḥ paramupaśamamāgataṃ mṛgatṛṣṇājalāmiva  
 59309 varṣati jalade himakaṇa iva caṇḍātape vilīnaṃ turyadaśāmupāgataṃ sthitam ||  
 59310 9 ||  
 59311  
 59312 teṣu jīveṣvātmavidāṃ tanmanaḥ varṣati jalade prāvṛṣi  
 59313 mṛgatṛṣṇājalāmivopaśamamāgataṃ sat caṇḍātape himakaṇa iva nilīnaṃ  
 59314 turyadaśāmupāgataṃ sattadbhāvenaiva sthitamiti viśeṣa ityārthaḥ || 9 ||  
 59315  
 59316 nānandaṃ na nirānandaṃ na calaṃ nācalaṃ sthīram |  
 59317 na sannāsanna caiteṣāṃ madhyaṃ jñānimano viduḥ || 10 ||  
 59318  
 59319 uktamanodaśāvarṇanaparaṃ ślokamudāharati - nānandamiti | ānandaṃ  
 59320 viśayasukhaviśrāntaṃ na | nāpi svarūpānandaśūnyam | acalaṃ  
 59321 śilādivajjadāvasthaṃ na | eteṣāṃ uktānandanirānandacalācalasadasatām  
 59322 madhyaṃ saṃdhyavasthārūpaṃ ca na kiṃtu  
 59323 pariśeṣādbhūmātmasukhaikarasamityārthaḥ || 10 ||  
 59324  
 59325 na vāsanāmaye spandarase gaja iva palvale majjati tajjño  
 59326 mūrkhamanobhogabhūmiveva paśyati na sattattvaṃ || 11 ||  
 59327  
 59328 jñājñāyorviśeṣāntaramapyāha - na vāsanetyādinā | na sattattvaṃ  
 59329 paramārthatattvaṃ || 11 ||  
 59330  
 59331 tathācāyamatrāparo dṛṣṭāntaḥ | akurvannapi śvabhṛpatanaṃ  
 59332 śayyāsanagato'pi śvabhṛpātavāsanānvāsite cetasi  
 59333 śvabhṛpatanaduḥkhamanubhavati | aparastu kurvannapi śvabhṛpatanaṃ  
 59334 paramamupaśamamupagatavati manasi śayyāsanasukhamanubhavati |  
 59335 evamanayoḥ śayyāsanāśvabhṛpātayorekaḥ śvabhṛpatanasyākartāpi kartā  
 59336 saṃpanno dvitīyaśca śvabhṛpatanasya kartāpyakartā  
 59337 saṃpannaścittavaśāttasmādyaccittaṃ tanmayo bhavati puruṣa iti siddhāntaḥ  
 59338 || 12 ||

59339  
 59340 ajñamanaso durvāsanāduḥkhamajjane svapno dṛṣṭānta ityuktavopapādayati -  
 59341 tathācetyādinā | tathāca śrutirapi atha yatrainaṃ ghnantīva jinantīva hastīva  
 59342 vicchādayati gartamiva patati yadeva jāgradbhayaṃ paśyati tadatrāvidyayā manyate  
 59343 iti | aparastattvajñastu | uktamupasaṃhṛtya prakṛte yojayati - tasmāditi || 12 ||  
 59344  
 59345 tena tatra karturakarturvā nityamasamśaktaṃ bhavatu ceto nahi  
 59346 kiṃcidastyātmatattvavyatiriktaṃ yatra saṃsaktirbhāvyate | yatkiṃcididaṃ  
 59347 jagadgataṃ tatsarvaṃ śuddhacittatvādābhāsamavehi || 13 ||  
 59348  
 59349 bhavatu cetaḥ | taveti śeṣaḥ | tattvadṛṣastava yatra saṃsaktiḥ saṃbhāvyate  
 59350 tadātmatattvavyatiriktaṃ nahyasti || 13 ||  
 59351  
 59352 evaṃ cāsyā jñātajñeyasya puṃso nāmātmā sukhaduḥkhanām na gamya iti  
 59353 niścaye jāte nātmavyatirikta ādhārādheyadṛṣṭayo vidyanta iti niścaye jāte  
 59354 kartā bhoktā sarvapadārthavyatirikto vālāgrasahasrabhāgo'hamiti niścaye  
 59355 jāte yatkiṃcididaṃ tatsarvamahameveti vā niścaye jāte  
 59356 sarvasattvāvabhāsakaḥ sarvagastiṣṭhāmyevāhamiti niścaye jāte nāhaṃ  
 59357 sukhaduḥkhanām gamya iti vigatajvaratayā cittavṛttirīlayaiva tiṣṭhate  
 59358 vyavahāreṣu || 14 ||  
 59359  
 59360 nāmetyavadhāraṇe nipātaḥ | sukhaduḥkhanāmagamya eveti niścaye jāte  
 59361 ityasyopapādaka ādhārādheyadṛṣṭyasattvaniścayastadupapādako  
 59362 dehātiriktavālāgramātrātmaniścayaḥ sarvāhaṃbhāvaniścayo vā  
 59363 tadviśodhanaphalabhūtaḥ sarvagatātmaniścayastaddvārā prāguktenāhaṃ  
 59364 sukhaduḥkhanām gamya iti niścaye jāte  
 59365 vigateṣṭāniṣṭaprapṛtiparihāracintājvaratayā cittavṛttirātmanyeva līlayā  
 59366 prārabdhabhogārtha līlāṃ prakāśayantī vyavahāreṣu tiṣṭhate |  
 59367 prakāśanastheyākhyayośca iti taṃ || 14 ||  
 59368  
 59369 tajjñasya saṃkaṭe ca muditaiva kevalaṃ jyotsneva bhuvanabhāvamalaṃkaroti  
 59370 yena cittādr̥te tu jñāḥ kurvannapyakartā saṃpanno  
 59371 manaso'lepakatvānnāsau pādapaṇyādivikṣepasya yatnakṛtasyāpi karmaṇaḥ  
 59372 phalamanubhavati || 15 ||  
 59373  
 59374 atastattvajñasya saṃkaṭeṣvapi na duḥkhabhoktṛtvaṃ pratyutānanda evetyāha ##-  
 59375  
 59376 evaṃ manaḥ sarvakarmaṇāṃ sarvehitānāṃ sarvabhāvānāṃ sarvalokānāṃ  
 59377 sarvagatīnāṃ bījaṃ tasminparihṛte sarvakarmāṇi parihṛtāni bhavanti  
 59378 sarvaduḥkhanāni kṣīyante sarvakarmāṇi layamupayānti | mānasenāpi karmaṇā  
 59379 yatkr̥tenāpi jño nākramyate na vivaśīkriyate na  
 59380 rañjanāmupaityavyatirikatāt || 16 ||  
 59381  
 59382 manasaḥ sarvakāryamanobuddhitadviśayatadgatīnāṃ bijatvāttattatyāge  
 59383 sarvasaṃsāraparihāraḥ siddha ityāha - evamiti | sarvakarmāṇi sarvāśceṣṭāḥ  
 59384 sarvakarmāṇi sarvāṇi puṇyapāpāni layamupayānti mānasena sām̐kalpikena kṛte  
 59385 śārīrenāpi karmaṇā yadyasmāt jño nākramyate tatra heturna vaśīkriyate iti | tatra  
 59386 heturna rañjanāmupaitīti | tatphale rakto hi tatsāadhanakriyayā svasiddhyai  
 59387 vaśīkṛtya pravṛtyate | pravṛttaśca tatkr̥taguṇadoṣairākramyate | kutaḥ |  
 59388 avyatirikatāt paramārthataḥ svavyatiriktasyābhāvāt || 16 ||  
 59389  
 59390 yathā bālo manasā nagarasya nirmāṇaṃ nirmṛṣṭaṃ ca  
 59391 kurvannagaranirmāṇaṃ manaḥkr̥tamakṛtamiva līlayānubhavati  
 59392 nopādeyatayāsukhaduḥkhamakṛtrimamiti paśyati nagaranirmathanāṃ ca  
 59393 manaḥkr̥taṃ kr̥tamiti paśyatīti duḥkhamapi līlayānubhavannapi na  
 59394 duḥkhamiti paśyati | evamasau paramārthataḥ kurvannapi na lipyate eveti || 17 ||  
 59395  
 59396 kr̥tasyāpyakṛtatve dṛṣṭāntamāha - yathetyādinā | nirmṛṣṭaṃ  
 59397 nirmitasya pariṣkāraṃ | nagarasya nirmathanāṃ pravilāpanaprayuktāṃ nivṛttim |  
 59398 kr̥taṃ vāstavaṃ | dārṣṭāntike uktaṃ yojayati - evamiti || 17 ||  
 59399  
 59400 sarvabhāveṣu heyopādeyatābhyāṃ jagati kiṃ kāraṇaṃ duḥkhasya na  
 59401 copādeye kiṃcidapi saṃbhavati yadavināśaṃ vyatiriktaṃ  
 59402 cātmanastasmādayamātmā'kartā'bhoktā'tattvato yadetatkarṛtvaṃ ca  
 59403 svadhyāropyate || 18 ||  
 59404  
 59405 itthaṃ karṛtvaṃ vicārya duḥkhakāraṇaṃ vimṛśati - sarvabhāveṣviti |  
 59406 jagati sarvabhāveṣu heyopādeyatābhyāṃ vyavahriyamāṇeṣu duḥkhasya kāraṇaṃ  
 59407 kim | naca heyaṃ duḥkhakāraṇaṃ | upādānapūrvakatvāddhānasya |

59408 heyasyopādeyatvābhāvādeva tato duḥkhāprasakteriti pariśeṣādupādeyaṃ  
 59409 duḥkhaḥeturiti syāt | naca tadapi saṃbhavatītyāha - nacopādeya iti |  
 59410 naśvarādupādeyādduḥkhamavināśino vināśino vā | nādyah | vināśinah  
 59411 svarakṣaṇe asamarthasya kvāpi kāraṇatvāyogāt | na dvitīyo'pi | nahyupādeye jagati  
 59412 tādrśaṃ kiṃcidapi saṃbhavati yadavināśi | ato'nyadārtam iti śrutya  
 59413 ātmavyatiriktasya vināśitvokterityāśayena hānopādānatāyogyatvādupādeyasya  
 59414 tadvyatiriktasya naśvaratvādityarthaḥ | evaṃ bhogyaduḥkhasya  
 59415 kāraṇānirūpaṇādapyātmā akartā abhoktā ceti siddhamityāha - tasmāditi |  
 59416 cakāro bhinnakramaḥ | etacca kartṛtvaṃ yadanubhūyate tat atattvataḥ su  
 59417 adhyāropyate ityanvayaḥ || 18 ||  
 59418  
 59419 āvaśyakaṃ tatsamyagdarśanamohānna vastuta iti  
 59420 yathābhūtavastuvicāraṇātkartṛtvabhoktṛtve na staḥ |  
 59421 indriyendriyārthadveṣābhilāṣādikā dṛṣṭayastaddṛṣṭinām dṛśyante  
 59422 nātaddṛṣṭinām || 19 ||  
 59423  
 59424 āvaśyakaṃ jīvatā anivāryam | nahi dehabhṛtā śakyaṃ tyaktuṃ  
 59425 karmānyaśeṣataḥ iti nyāyādityarthaḥ | āvaśyakatvaṃ kutastatrāha - indriyeti  
 59426 | indriyairindriyārtheṣu dveṣābhilāṣādikāistannimittaiḥ  
 59427 puṇyapāpādṛṣṭaiścāyastā vivaśikkṛtā buddhiryeṣāmajñānām  
 59428 [mūlasthasyaiva dṛṣṭipadasyāyaṃ paryāyārthaḥ] teṣāmevetyarthaḥ ||  
 59429 19 ||  
 59430  
 59431 mokṣo'sti na saṃsāre svasaṃsaktamanasāmihāsaṃsaktamanasām  
 59432 tvetatsarvamevāsti || 20 ||  
 59433  
 59434 ata eva tattvavidāṃ na mokṣakalpanāpyastītyāha - mokṣa iti |  
 59435 svasminpūrṇātmanyeva saṃsaktam mano yeṣām | iha  
 59436 svātmanyasaṃsaktamanasāmabhyāsadaśāpannānām tu dṛṣṭyā  
 59437 etadbandhamokṣādi sarvamevāsti || 20 ||  
 59438  
 59439 yathāsthitaṃ jñasya kevalamātmataṭtvamevallasati taddvitvaikatvavādisiddhe  
 59440 dvitvaikatve karoti sattvāsattve karoti śaktijālādabhinnām sarvaśaktitām ca  
 59441 darśayati tasya || 21 ||  
 59442  
 59443 jñasya dṛśā tarhi kimasti tadāha - yathāsthitamiti | katham tarhi tasya  
 59444 vyavahārasiddhiriti  
 59445 cetparadṛṣṭiprasiddhadvitvaikatvādestātkālikēnābhyyupagamamātreṇetyāha -  
 59446 taddvitvaikatveti | tadātmataṭtvameva tasya tattvajñasya jīvanādivyavahārasiddhaye  
 59447 dvitvaikatvavādidṛṣṭisiddhe dvitvaikatve tatkālaṃ karoti || 21 ||  
 59448  
 59449 na bandho'sti na mokṣo'sti nābandhosti na bandhanam |  
 59450 aprabodhādidaṃ duḥkhaṃ prabodhātpravilīyate || 22 ||  
 59451  
 59452 phalitārthaṃ padyenāha - na bandha iti | bandhanaṃ bandhakāraṇaṃ  
 59453 kāmakarmādi || 22 ||  
 59454  
 59455 saṃkalpitā jagati mokṣamatirmudhaiva  
 59456 saṃkalpitā jagati bandhamatirmudhaiva |  
 59457 saṃtyajya sarvamanahaṃkṛtirātmaniṣṭho  
 59458 dhīro dhiyā vyavaharanbhuvi rāma tiṣṭha || 23 ||  
 59459  
 59460 uktāṃ pūrṇātmaniṣṭhāmupasaṃharan rāmāyopadiśati - saṃkalpiteti |  
 59461 spaṣṭo'rthaḥ || 23 ||  
 59462  
 59463 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaraṇe  
 59464 upaśamavarṇanaṃ nāma aṣṭatrimśaḥ sargaḥ || 38 ||  
 59465  
 59466 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaraṇe  
 59467 upaśamavarṇanaṃ nāma aṣṭatrimśaḥ sargaḥ || 38 ||  
 59468  
 59469  
 59470 ekonacatvārimśaḥ sargaḥ 39  
 59471  
 59472 śrīrāma uvāca |  
 59473  
 59474 bhagavannevaṃ sthite pare brahmaṇyeva vidyamāne kuta  
 59475 evābhitticitrarūpāyāḥ sṛṣṭeragama iti kathaya mahātman || 1 ||  
 59476

59477 brahmaṇaḥ sarvaśaktitvaṃ rānavyāmohavistarāḥ |  
 59478 tadbodhāya vasiṣṭhasya vimarśādīha kīrtyate || 1 ||  
 59479  
 59480 ajñadr̥ṣṭāveva sthito rāmo guruvacanaviśvāsātparokṣatayaiva pūrṇatāsthitim  
 59481 paryālocya virodhaṃ manyamānaḥ śaṅkate - bhagavanniti | evaṃ  
 59482 tvaduktarityā bandhamokṣāderasaṃbhava sthite sati || 1 ||  
 59483  
 59484 śrīvasiṣṭha uvāca  
 59485  
 59486 rājaputra brahmatattvamevedamāvartate yasmātsarvaśakti tattasmātsarvāḥ  
 59487 śaktayo brahmaṇi dṛśyante || 2 ||  
 59488  
 59489 kimasāvajñadr̥ṣṭāvavasthitaḥ śaṅkate utābhijñātām  
 59490 kām̐citprāpto'ntarālavatim sanniti parīkṣitum vasiṣṭhaḥ  
 59491 sarvaśaktitāvādābhypagamena pariharati - rājaputretyādinā | āvartate  
 59492 nivartate | dṛśyante kāryalingairanumīyante || 2 ||  
 59493  
 59494 sattvamasattvaṃ dvitvamekatvamanekatvamādyatvamantatvamiti || 3 ||  
 59495  
 59496 tathācāśaktānāmeva virodho na sarvaśakterityabhipretyodāharati -  
 59497 sattvamasattvamityādi || 3 ||  
 59498  
 59499 tacca nānyat | yathā jalarāserjalāśaya ullāsapraphullāsenā nānākāratām  
 59500 [nānākāratāditi pāṭhaḥ] darśayanprakaṭatām gacchati || 4 ||  
 59501  
 59502 yathā jalarāseḥ samudrasya jalāśayo jalapūra ullāsenā candrodāyanimittakena  
 59503 svāvirbhāviṇa praphullatīti praphul | phulla vikasane kvip [saṃhitāyām halo  
 59504 yamām ityanena madhyavartilalopa iti jñeyam] | vikasvaraḥ san | lāsenā  
 59505 taraṅganṛtyena || 4 ||  
 59506  
 59507 tathā ciddhanaścittaṃ cittvācca sarvāḥ śaktiḥ  
 59508 karmamayīrvāsanāmayīrmanomayīścinoti darśayati bibharti janayati  
 59509 kṣipayati ceti || 5 ||  
 59510  
 59511 cittaṃ cittopādhikaṃ jīvabhāvam | tasyāpi cidābhāsarūpasya cittvācca |  
 59512 cinotyekaikaśaḥ saṃcinoti | saṃcitāṃśca phalamukhena darśayati -  
 59513 upabhogairbibharti punastirobhāvena kṣipayati || 5 ||  
 59514  
 59515 sarveṣāmeva jīvānām sarvāsāmabhito dṛśām |  
 59516 samagrānām padārthānām utpattirbrahmaṇo'niśam || 6 ||  
 59517  
 59518 ukte'rthe ślokaṁvudāharati - sarveṣāmeveti || 6 ||  
 59519  
 59520 lokātparādūpāyānti tasmim̐ścittvādviśantyaalam |  
 59521 tanmayā eva satataṃ taraṅgā iva sāgare || 7 ||  
 59522  
 59523 parālokātparamātmanaḥ || 7 ||  
 59524  
 59525 śrīrāma uvāca |  
 59526  
 59527 bhagavaṃstavātīgahaneyaṃ vacanavyaktirna khalvadya  
 59528 vākyārthamavagacchāmi || 8 ||  
 59529  
 59530 evaṃ śaktivādena samādhīyamāno'pi rāmo vahnau śaityaśaktimiva jale  
 59531 dahanaśaktimiva viruddhām citi jāḍyaśaktim̐ adṛśye dṛśyatāśaktim̐ nitye  
 59532 anityatāśaktim̐ ca brahmaṇyasam̐bhāvayan śaṅkate - bhagavannityādinā |  
 59533 vacanavyaktirvākyārthāvagatiḥ | atīgahanā duḥsāmpādā virodhasattvādityarthaḥ ||  
 59534 8 ||  
 59535  
 59536 kva kilātītamaṇaḥṣaṣṭhendriyavṛtti brahmatattvaṃ kva bhaṅgureyaṃ tajjā  
 59537 padārthaśrīriti vacanaracanā | yadi cāyamārambho brahmaṇa  
 59538 āpatitastadanena tatsadr̥śenaiva bhavitavyam || 9 ||  
 59539  
 59540 virodhāneva darśayati - kva kileti | vacanaracanā nāmasṛṣṭiḥ | ārambho  
 59541 rūpasṛṣṭiḥ | sadṛśenaiva bhavitavyaṃ natu viruddhenetyarthaḥ || 9 ||  
 59542  
 59543 yo yasmājjāyate sa tatsadr̥śa eva bhavati || 10 ||  
 59544  
 59545 bhavati loke iti śeṣaḥ || 10 ||

59546  
 59547 yathā dīpāddīpaḥ puruṣātpuruṣaḥ sasyātsasyam || 11 ||  
 59548  
 59549 yato nirvikārādyadāgataṁ nirvikāreṇaivānena bhavitavyam || 12 ||  
 59550  
 59551 athaitadvyatiriktaṁ cidātmanastanniṣkalaṅkasya parameśvarasya yeyaṁ  
 59552 kalaṅkāpattirityākārṇya bhagavān brahmaṛṣiruvāca [etadagre  
 59553 śrīvasiṣṭha uvāceti kvacit paṭhyate] || 13 ||  
 59554  
 59555 athaśabdo yadītyarthe | tatttarhi niṣkalaṅkasya parameśvarasya yā  
 59556 jagadbhāvāpattistvayoktā iyaṁ kalaṅkāpattiruktā syādītyarthaḥ || 13 ||  
 59557  
 59558 brahmaivedaṁ sthitaṁ nāma malamastiha nānagha |  
 59559 taraṅgaughagaṇairambhaḥ sindhau sphurati no rajaḥ || 14 ||  
 59560  
 59561 tattvadṛṣā vasiṣṭho jagataścidbhāvamevamavikāratām ca paśyansamādhatte  
 59562 - brahmaivedamiti || 14 ||  
 59563  
 59564 dvitīyā kalpanaiveha na raghūdvaḥ vidyate |  
 59565 brahmamātrādṛte vahvāvauṣṇyamātrādṛte yathā || 15 ||  
 59566  
 59567 śrīrāma uvāca |  
 59568  
 59569 nirduḥkhaṁ brahma nirdvandvaṁ tajjaṁ duḥkhamayaṁ jagat |  
 59570 aspaṣṭārthamidaṁ brahmanā vedmi vacanaṁ tava || 16 ||  
 59571  
 59572 ajñādṛṣṭāveva sthito rāmaḥ sarvathā ānandaikarasasvabhāve  
 59573 tadviruddhaduḥkhajagadrūpatā brahmaṇo durvacaiveti pratyavatiṣṭhate -  
 59574 nirduḥkhamiti || 16 ||  
 59575  
 59576 śrīvālmikiruvāca |  
 59577  
 59578 ityukte tatra rāmeṇa cintayāmāsa cetasā |  
 59579 vasiṣṭho munīśārdūlo rāghavasyopadeśane || 17 ||  
 59580  
 59581 evaṁ niruttarīkṛtasya vasiṣṭhasya rāmaprabodhanopāyacintām vālmīkīdarśayati  
 59582 - ityukte ityādinā || 17 ||  
 59583  
 59584 paraṁ vikāsamāyātā nāsyā tāvadiyaṁ matiḥ |  
 59585 kiṁcinnirmalatām prāptā prohyate ceha vastuni || 18 ||  
 59586  
 59587 yo vyutpannamanāstasya jñātajñeyasya dhīmataḥ |  
 59588 mokṣopāyagīrāṁ pāraṁ prayātasya vivekataḥ || 19 ||  
 59589  
 59590 yaḥ puruṣo vyutpannamanā jagato jaḍabhāvaṁ vihāya cidekarasatām draṣṭuṁ  
 59591 samārtha itī yāvāt || 19 ||  
 59592  
 59593 na kaścitkasyaciddoṣo nāsti vidyātmani hyalam |  
 59594 yāvannoktaṁ na viśrāntiṁ tāvadetyeṣa rāghavaḥ || 20 ||  
 59595  
 59596 tasya dṛṣā kasyacidvastunaḥ kaścīdapi doṣo virodho nāsti | yato  
 59597 jagadviruddharūpaṁ vidyātmani kvacīdapi nāsti | alaṁ samyak yāvannoktaṁ  
 59598 nopadiṣṭamāsmābhīstāvadeva rāghavo viśrāntiṁ naiti na prāpnoti |  
 59599 ato'vaśyamupadeṣṭavya ityarthāḥ || 20 ||  
 59600  
 59601 ardhavyutpannabuddhestu naitadvyaktaṁ hi śobhate |  
 59602 dṛṣyānaya bhogadṛṣā bhāvayanneṣa naśyati || 21 ||  
 59603  
 59604 paraṁtu ardhavyutpannadṛṣṭeretat prāguktaṁ sarvaṁ brahmetyupadeśanaṁ na  
 59605 śobhate | kutaḥ | yata eṣo'rdhavyutpanno dṛṣyānyānayatupasthāpayati  
 59606 saṁjīvayatīti vā dṛṣyānā | aniteḥ kvipi āpaṁ caivaṁ halantānām iti tūpū |  
 59607 tathāvidhayā bhogadṛṣā sadaiva arthāddṛṣyānyeva bhāvayansannaśyati |  
 59608 tattvabodhādbhraśyatīti yāvāt || 21 ||  
 59609  
 59610 parāṁ dṛṣṭiṁ prayātasya bhogecchā nābhijāyate |  
 59611 sarvaṁ brahmeti siddhāntaḥ kāle nāmāsyā yujyate || 22 ||  
 59612  
 59613 kasya tarhi tādṛśopadeśo yujyate tamāha - parāmiti | siddhāntaḥ  
 59614 pariniṣṭhitopadeśaḥ || 22 ||

59615  
 59616 ādau śamadamaprāyairguṇaiḥ śiṣyaṃ viśodhayet |  
 59617 paścātsarvamidaṃ brahma śuddhastvamiti bodhayet || 23 ||  
 59618  
 59619 kathaṃ tarhyardhavyutpanna upadeśyastatrāha - ādāviti || 23 ||  
 59620  
 59621 ajñasyārdhaprabuddhasya sarvaṃ brahmeti yo vadet |  
 59622 mahānarakajāleṣu sa tena viniyojitaḥ || 24 ||  
 59623  
 59624 prabuddhabuddheḥ prakṣiṇabhogecchasya nirāśiṣaḥ |  
 59625 nāstyavidyāmalamiti yuktaṃ vaktuṃ mahātmanaḥ || 25 ||  
 59626  
 59627 aparīkṣya ca yaḥ śiṣyaṃ praśāstyativimūḍhadhīḥ |  
 59628 sa eva naraḥ yāti yāvadābhūtasamplavam || 26 ||  
 59629  
 59630 attvajña evānadhikāryupadeśe pravartate tasya śiṣyapratārakasya yukto narakapāta  
 59631 ityāśayenāha - aparīkṣyati | evakāro bhinnakramaḥ | sa yātyeveti || 26 ||  
 59632  
 59633 iti saṃcintya bhagavānajñānatimirāpahaḥ |  
 59634 tamuvāca munīśreṣṭho vasiṣṭho bhūmibhāskaraḥ || 27 ||  
 59635  
 59636 śrīvasiṣṭha uvāca |  
 59637  
 59638 kalaṅkakalanā brahmaṇyasti nāstīti vānagha |  
 59639 siddhāntakāle vaktavyaṃ svayaṃ jñāsyasi rāghava || 28 ||  
 59640  
 59641 svayameva jñāsyasi | yadi na jñāsyasi tarhi siddhāntakāle vaktavyaṃ  
 59642 nādhunetyarthaḥ || 28 ||  
 59643  
 59644 brahma sarvaśakti sarvavyāpi sarvagataṃ sarvohameveti || 29 ||  
 59645  
 59646 sāmpratamardhavyutpannayogyāṃ brahmaṇaḥ prāguktasarvaśaktitvādi pratīcaḥ  
 59647 sarvāhaṃbhāvadārśanaṃ ca prathamamupadiśati - brahma sarvaśaktīti || 29 ||  
 59648  
 59649 yathendrajāliṇaḥ paśyasi citrā māyayā kriyā janayantaḥ sadasattāṃ  
 59650 nayantyasacca sattāṃ nayanti tathaivātmā amāyāmāyo'pi māyāmāya iva  
 59651 parama aindrajālika ghaṭaṃ paṭaṃ karoti paṭaṃ ca ghaṭaṃ karoti upale  
 59652 latāṃ janayati merau kanakataṭe nandanavanamiva latāyāmupalamutpādayati  
 59653 kalpapādapeṣu ratnastabakamiva vyomni kānanamadhyāropayati || 30 ||  
 59654  
 59655 māyayaivāsyā sarvaśaktitā pratīcaḥ sārvaśaktiṃ ceti prapañcayati -  
 59656 yathendrajāliṇa ityādinā | asaṃbhāvitasaṃbhāvanāya lokaśāstraprasiddhaṃ  
 59657 dṛṣṭāntamāha - kanakataṭe iti | yadvaddevaśaktiṃ asaṃbhāvitānyapi  
 59658 nandanavanaratnastabakādini saṃbhāvyante tadvadātmaśaktiṃ saṃbhāvyatāmiti  
 59659 bhāvaḥ || 30 ||  
 59660  
 59661 gandharva udyānamiva tasmin jagati bhaviṣyati gagane kalpanayā nagaratāṃ  
 59662 janayati naṣṭacchāyāñjanamiva vyoma dharātalaṃ nayatīti || 31 ||  
 59663  
 59664 vastuvyatyaya iva deśakālavatyayo'pi māyāśaktiṃ saṃbhāvanīya  
 59665 ityāśayenāha - bhaviṣyati gagane iti | vyoma naṣṭacchāyāñjanaṃ  
 59666 nirastanailyakajjalaṃ kṛtvā dharātalaṃ bhūpradeśaṃ nayati prāpayati |  
 59667 itīśabdastatrāpyasaṃbhāvitasaṃbhāvanārthaḥ || 31 ||  
 59668  
 59669 gandharvanagararājagṛhe vipulāṅganājanamiva bhūtale vyoma niveśayati ||  
 59670 32 ||  
 59671  
 59672 tarhi kiṃ gaganasyādho niveśāya bhūtalamanyato nayati netyāha -  
 59673 gandharvanagareti || 32 ||  
 59674  
 59675 raktakuṭṭimeshvākāśapratibimbamiva kiṃcidasti jagati bhaviṣyati vā babhūva  
 59676 || 33 ||  
 59677  
 59678 jagati yatkiṃcidasti bhaviṣyati babhūva tatsarva raktakuṭṭimeṣu  
 59679 padmarāgamaṇimayasaudhabhāveṣu ākāśapratibimbamivādhiṣṭhānaraktimnā  
 59680 raktaṃ svato'sadapi brahmasattayā sadiva bhavatītyarthaḥ || 33 ||  
 59681  
 59682 yadiśvaro vyaktarūpo vicitratāmupetya nidarśayati || 34 ||  
 59683

59684 tatra hetumāha - yadīśvara iti | nidarśayati svātmānamityarthaḥ || 34 ||  
 59685  
 59686 sarvameva sarvathā sarvatra yathā sambhavatyekameveha vastu vidyata iti  
 59687 tasmāddharṣāmarṣavismayānām kva vā'vasaro rāma || 35 ||  
 59688  
 59689 evaṃ caikameva vastu sarvathā sarvaṃ bhavatīti nāsamhbhāvanā  
 59690 harṣāmarṣādayaśca yuktā ityāha - sarvameveti || 35 ||  
 59691  
 59692 samatayaiva satataṃ dhṛtimatā sthātavyam || 36 ||  
 59693  
 59694 evamasambhāvanām rāmasya nirasya prāguktasamatāsthitimeva vidhatte -  
 59695 samatayaiveti || 36 ||  
 59696  
 59697 vismayasmayasamṃmohaharṣāmarṣavikāritām |  
 59698 samatāvalitastajjño na kadācana gacchati || 37 ||  
 59699  
 59700 tadaiva harṣāderātyantikakṣaya ityāśayena ślokamudāharati - vismayeti || 37 ||  
 59701  
 59702 aparyavasāne deśakālavati citrā hi jagati yuktayo dṛśyante || 38 ||  
 59703  
 59704 aparyavasāne samatāyā iti śeṣaḥ | yuktayo dṛśyaraṇjanātmikā dṛśyante || 38 ||  
 59705  
 59706 etāśca yuktīrnāmāsāvātmā yatnena racanām karoti na cotpannām  
 59707 tiraskāroti sāgara iva vīcīḥ || 39 ||  
 59708  
 59709 sāmāgriyuktāvasthāyuktiḥ phalāvasthāracaneti pravṛttinimittabhedādyuktiḥ  
 59710 racanām karotīti sāmānādhikaraṇyam | ayamātmā na tiraskaroti || 39 ||  
 59711  
 59712 kiṃ tarhi kṣīra iva ghṛtaṃ ghaṭa iva mṛdi paṭa iva tantuṣu vaṭa iva  
 59713 dhānāyātmanyeva sthitāḥ śaktayaḥ prakāṭatāmāgatā  
 59714 vyavahriyante'viracitameva taraṅgavat || 40 ||  
 59715  
 59716 kiṃ tarhyanena prakāṭatāmāgatāḥ śaktayo vyavahriyante iti kathamcidyojyam |  
 59717 iyaṃ ca vyavahārādṛṣṭiḥ kalpanaiva paramārthatastu aviracitameva jagat || 40 ||  
 59718  
 59719 nātra kaścitkartā na bhoktā na vināśameti || 41 ||  
 59720  
 59721 nātra kartetyādi spaṣṭam || 41 ||  
 59722  
 59723 kevalamātmatattve sākṣiṇi nirāmaye samatayātmani nityamasamṃkṣubdhe  
 59724 tiṣṭhati satyevaṃ sampadyate || 42 ||  
 59725  
 59726 tādrśe'pi paramārthe sati jagatsampattau dṛṣṭāntapradarśakau  
 59727 ślokaṇvavatārayati - satyeva(?)sampadyata iti || 42 ||  
 59728  
 59729 sati dīpa ivālokaḥ satyarka iva vāsaraḥ |  
 59730 sati puṣpa ivāmodaḥ svataḥ sampadyate jagat || 43 ||  
 59731  
 59732 ślokaḥ spaṣṭau || 43 ||  
 59733  
 59734 ābhāsamātramevedaṃ paridṛśyata eva ca |  
 59735 spandaḥ samīraṇasyeva na sannāsadavasthitam || 44 ||  
 59736  
 59737 na sannāsaditi | anirvacanīyamityarthaḥ || 44 ||  
 59738  
 59739 nirdoṣavadeva jāgatīnām dṛṣṭīnām paramārthato bhagavānsthito  
 59740 vīnaṣṭānām punaḥ kartā kṛtānām vā nāśayitā sa kevalam  
 59741 kadācitprakāṭāḥ kadācidalpaprakāṭāḥ kadācidaprakāṭāstārakā iva  
 59742 kusumarāśayaḥ || 45 ||  
 59743  
 59744 evaṃ ca svasamnidhimātrājāyamānajaḡaddoṣairalipyamāna evātmā jagataḥ  
 59745 karteḥ harteḥ niyanteḥ nabha iva tārakākusumarāśīnām bhavatītyāha -  
 59746 nirdoṣavadevetyādinā | kevale nabhasi tārakāḥ kusumarāśaya iva  
 59747 kadācitprakāṭāstasminbhavantīti sarvatra śeṣaḥ || 45 ||  
 59748  
 59749 nāśyatiha hi tadvastu nātmabhūtaṃ yadātmanaḥ |  
 59750 katham nāśyati tadvastu svātmabhūtaṃ yadātmanaḥ || 46 ||  
 59751  
 59752 itthaṃ cāsato jagataḥ asattātmako nāśaḥ svata eva sattātmikā utpattiḥ sthitiśca



59753 brahmasattaiveti vibhāge phalitamāha - naśyatītyāvisārdhaślokadvayena || 46 ||  
 59754  
 59755 jāyate naiva tadvastu nātmabhūtaṃ yadātmanaḥ |  
 59756 jāyate caiva tadvastu svātmabhūtaṃ yadātmanaḥ || 47 ||  
 59757  
 59758 jāyata ityetatsthiterapyupalakṣaṇam || 47 ||  
 59759  
 59760 kathaṃ tajjāyate tasmātsvātmabhūtaṃ yadātmanaḥ || 48 ||  
 59761  
 59762 tarhi kimātmā janyo netyāha - kathamiti || 48 ||  
 59763  
 59764 tasmātsamyagjñānavaśādbrahmaṇaḥ sarvapadārthānāmāgamaḥ || 49 ||  
 59765  
 59766 ātmasattāyā jagatyadhyāso jagato janma nātmano  
 59767 bhedābhāvādityāśayenoktamupasaṃharati - tasmāditi |  
 59768 samyagjñānavaśātparamārthasatyacitsvarūpabalāt | āgamo'vatāraḥ utpattiriti  
 59769 yāvat || 49 ||  
 59770  
 59771 avatīrṇānāṃ ca teṣānavataraṇasamakālamevāvidyodeti tattvajñānaṃ  
 59772 dṛḍhatāmeti tadanu śatasahasraskandho  
 59773 vicitraśubhāśubhaphalabharaphalito bhūriśākhaḥ sphāratāmeti  
 59774 saṃsāradrumaḥ || 50 ||  
 59775  
 59776 astu padārthānāmavatārastairātmanaḥ kathaṃ saṃsāraprāptiriti taddarśayati -  
 59777 athatīrṇānāmiti | avidyātra tadabhimānaḥ | tattau ajñānaṃ abhimānalakṣaṇaṃ  
 59778 kālena dṛḍhatāmeti || 50 ||  
 59779  
 59780 āśāmañjaritākṛtiṃ viphalitaṃ duḥkhādibhirdāruṇairbhogaiḥ pallavitaṃ  
 59781 jarākusumitaṃ tṛṣṇālatābhāsuram |  
 59782 saṃsārābhīdhavṛkṣamātmanigaḍaṃ chittvā vivekāsinā muktastvaṃ  
 59783 vihareha vāraṇapatiḥ stambhādivonmocitaḥ || 51 ||  
 59784  
 59785 saṃsāradrumameva nirvarṇya taducchedopāyamāha - āśeti |  
 59786 āśābhīrmañjaritā saṃjātamañjarikā ākṛtiryasya duḥkhādibhirvividhaṃ  
 59787 phalitaṃ | prakṛtyā cārurityādivadabhede prakṛtyādibhya upasaṃkhyānam iti  
 59788 tṛtīyā | latāḥ śākhāḥ vallyaśca | ātmano nigaḍaṃ bandhasthānam | śiṣṭaṃ  
 59789 spaṣṭam || 51 ||  
 59790  
 59791 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 sthitiprakaṛaṇe  
 59792 sarvaikatvapratipādanaṃ nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
 59793  
 59794 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaṛaṇe  
 59795 sarvaikatvapratipādanaṃ nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
 59796  
 59797  
 59798 catvāriṃśaḥ sargaḥ 40  
 59799  
 59800 śrīrāma uvāca |  
 59801  
 59802 utpattiḥ kathameteṣāṃ jīvānāṃ brahmaṇaḥ padāt |  
 59803 kiyatī kīdṛśī ceti vistareṇa vada prabho || 1 ||  
 59804  
 59805 varṇyate jīvaabhedānāmihotpattirupādhibhiḥ |  
 59806 teṣāṃ tadupadhīnāṃ ca brahmabhāvaśca vistarāt || 1 ||  
 59807  
 59808 praśnaḥ spaṣṭaḥ | yadyapi jīvaabhedānām utpattir utpattiprakaṛaṇe vistareṇa varṇiteti  
 59809 na punaḥ praśnārthā tathāpi kariṣyamāṇasyākṣepasyotthānāya viśeṣabubhutsayā  
 59810 ca punaḥ praśno bodhyaḥ || 1 ||  
 59811  
 59812 śrīvāsiṣṭha uvāca |  
 59813  
 59814 utpadyante yathā citrā brahmaṇo bhūtajātayaḥ |  
 59815 yathā nāśaṃ prayāntyetā yathā muktā bhavanti hi || 2 ||  
 59816  
 59817 ata eva vasiṣṭhaḥ s'mkṣīpya tatsamādhim pratijānīte - utpadyante  
 59818 ityādidvābhyām || 2 ||  
 59819  
 59820 yathā ca parivardhante tiṣṭhantyanantarhitā yathā |  
 59821 saṃkṣepeṇa mahābāṇo śṛṇu vakṣyāmi te'nagha || 3 ||

59822  
 59823 brāhmī cicchaktiramalā kalpayantī yadṛcchayā |  
 59824 sarvaśaktiḥ svayaṃ cetyaṃ bhavatyākalanātmakam || 4 ||  
 59825  
 59826 kalpanābījaprāktanavāsanodbodhasyāniyatarūpatāpradarśanāya yadṛcchayeti |  
 59827 bhāvidehādhyākārasyevatsphuraṇamākalanā tadātmakam || 4 ||  
 59828  
 59829 kalanāddhanatāmetya yatkiṃcidapi sā svayaṃ |  
 59830 saṃkalpayati paścāttattattāmeti manaḥpadam || 5 ||  
 59831  
 59832 tasyaiva samyagahaṃbhāvena sphuraṇaṃ ghanatāmetya prāpya sā ghanataiva mano  
 59833 jīvopādhiścetyāśayenāha - mana iti || 5 ||  
 59834  
 59835 manaḥsaṃkalpamātreṇa gandharvapurvavatkṣaṇāt |  
 59836 tanotīdamasaddṛśyaṃ brāhmīṃ sthitimiva tyajat || 6 ||  
 59837  
 59838 brāhmīṃ sthitiṃ dṛgrūpatāṃ dṛśyāhaṃkārādikalpanayā tyajadiva || 6 ||  
 59839  
 59840 citśvarūpaṃ parikacacchūnyamevāvatiṣṭhate |  
 59841 yattaddṛśyaṃ sthitaṃ tatsyāddṛśyamākāśameva tat || 7 ||  
 59842  
 59843 tataḥ kiṃ vṛttaṃ tadāha - citśvarūpamiti | paritaḥ kacat svaprakāśamapi  
 59844 citśvarūpaṃ parāgdṛśtyā dṛśyamānaṃ śūnyaṃ  
 59845 riktaghaṭodarasaddṛśamevāvabhāsate | tadavasthayā sthitaṃ tādṛgrūpameva  
 59846 sarvajanaḥdṛśyaṃ tatprasiddhamākāśamityucyata ityārthaḥ || 7 ||  
 59847  
 59848 kṛtvā padmajasaṃkalpaṃ rūpaṃ paśyati padmajam |  
 59849 tato jagatkalpayati saprajāpatipūrvakam || 8 ||  
 59850  
 59851 tasminnākāśe caturmukhādīsthūladehasya bhuvanānāṃ ca kalpanāṃ darśayati ##-  
 59852  
 59853 caturdaśavidhānantabhūtajātasaghuṃghumā |  
 59854 śṛṣṭirevamiyaṃ rāma cittanirmītimāgatā || 9 ||  
 59855  
 59856 cittamātramayī śūnyā vyomamātraśarīrikā |  
 59857 saṃkalpamātranagarī bhrāntimātrātmikā satī || 10 ||  
 59858  
 59859 itthaṃ copādhyutpattermithyātve tatprayuktā jīvotpattiḥ sutarāṃ  
 59860 mithyetyāśayenāha - cittamātreṇi || 10 ||  
 59861  
 59862 iha kāścinmahāmohā bhūtānāṃ jātayaḥ sthitāḥ |  
 59863 kāścidabhyuditaññānāḥ kāścinmadhye skhalanti hi || 11 ||  
 59864  
 59865 tatra śāstrādhikāridaurlabhyapradarśanāya jīvāṃstridhā vibhajate - iheti | iha  
 59866 bhuvaneṣu | abhyuditaññānāḥ sanakādayaḥ | madhye āntarālikadaśāyāṃ sthitā  
 59867 mokṣāya yatamānā api punaḥpunarvighnaiḥ skhalanti |  
 59868 vairāgyadārḍhyābhāvādityārthaḥ || 11 ||  
 59869  
 59870 bhuvi saṃbadhyamānānāṃ yāntyenāmupadeśyatām |  
 59871 sarvāsāṃ bhūtajātīnāṃ yā etā naraajātayaḥ || 12 ||  
 59872  
 59873 kva tarhi śāstrādhikāraprayojakaṃ vairāgyaṃ sulabhaṃ tānāha - bhuvīti |  
 59874 nirdhāraṇe śaṣṭhyaḥ | etā bharatakhaṇḍasthāḥ || 12 ||  
 59875  
 59876 bahvādhayo duḥkhamayā mohadveṣabhayāturāḥ |  
 59877 tāsāṃ samyakpravakṣyāmi tāvadrājasasāttvikīḥ || 13 ||  
 59878  
 59879 tāsāṃ vairāgyasaṃbhava hetūnāha - vahvādhaya iti | tāsāṃ naraajātīnāṃ  
 59880 madhye tāmasīnāṃ śāstrānadhikārādupadeśayogyā  
 59881 rājasasāttvikīrdvicatvāriṃśe sarge jīvāvataraṇakramavarṇane  
 59882 pravakṣyāmītyārthaḥ || 13 ||  
 59883  
 59884 yattadapyamṛtaṃ brahma sarvavyāpi nirāmayaṃ |  
 59885 cidābhāsamanantākhyamanādi vigatabhramam || 14 ||  
 59886  
 59887 yadamṛtaṃ brahma taccidābhāsaṃ jīvarūpaṃ yathā jātaṃ tadapi tatraiva  
 59888 vakṣyāmītyārthaḥ || 14 ||  
 59889  
 59890 nispanḍavapuṣastasya spandaḥ sattaikadeśataḥ |

59891 ghanatāmeti saumye'bdhau calatā calatāmiva || 15 ||  
 59892  
 59893 nispanḍavapuṣastasya paramātmanaḥ | saumye niścale'bdhau calatām taraṅgāṇām  
 59894 calatā cāñcalyamiva sattaikadeśato jīvabhāvena spando yathā ghanatāmeti tathā  
 59895 tadapi tatraiva pravakṣyāmityarthaḥ || 15 ||  
 59896  
 59897 śrīrāma uvāca |  
 59898  
 59899 anantasyātmatattvasya ekadeśaḥ ka ucyate |  
 59900 kathaṃ vikāritā vā syātkathaṃ vā dvayavikramaḥ || 16 ||  
 59901  
 59902 spandaḥ sattaikadeśata iti yaduktam tadayuktam | akhaṇḍapūrṇasattaikarase  
 59903 brahmaṇi sattaikadeśasya spandasya cāsaṃbhāvyatvāditi rāmaḥ śaṅkate -  
 59904 anantasyeti || 16 ||  
 59905  
 59906 śrīvasiṣṭha uvāca |  
 59907  
 59908 tena jātam tato jātamitiyaṃ racanā girām |  
 59909 śāstrasaṃvyavahārārthaṃ na rāma paramārthataḥ || 17 ||  
 59910  
 59911 jīvabrahmaikyasya vāstavasya  
 59912 vyutpādanāyāyamutpattye kadeśaspaṇḍādivyavahāraḥ śāstre kalpitaḥ ato na  
 59913 vastuvṛttīśrayeṇa tasyām virodha udbhāvanīya ityāśayena vasiṣṭha  
 59914 uttaramāha - tena jātamityādinā | tena nimittena | tata upādānāt || 17 ||  
 59915  
 59916 vikāritāvayavitādiksattādeśatādayaḥ |  
 59917 kramā na saṃbhavantiśe dṛśyamānodayā api || 18 ||  
 59918  
 59919 kuto na paramārthatastatatrāha - vikāriteti | deśatā ekadeśatā |  
 59920 dṛśyamānodayaḥ pratyakṣeṇotpadyamānatayā dṛśyamānā api || 18 ||  
 59921  
 59922 taṃ vinā kalpanaivānyā nāsti nāpi bhaviṣyati |  
 59923 kutastyau kramaśabdārthāhvuktayo vyavahārajāḥ || 19 ||  
 59924  
 59925 yadi tatra na saṃbhavanti tarhi jagatāmanyadeva mūlaṃ kalpyatām tatrāha - taṃ  
 59926 vineti | anyakalpanāyā api citprakāśaṃ vinā'yogādityarthaḥ | hetukārye  
 59927 kramaśabdārthau vyavahārajā uktayaśca kutastyā iti vipariṇamyate || 19 ||  
 59928  
 59929 yā yeha kalanā yo'rtho yaḥ śabdo yo girām gaṇaḥ |  
 59930 tajjatvāttanmayatvācca tattatpadamiveṣyate || 20 ||  
 59931  
 59932 śabdo nāmāni | girām gaṇo vākyāni | tanmayatvātsanmayatvāt | padaṃ sadvastviva  
 59933 || 20 ||  
 59934  
 59935 tajjaḥ sa eva bhavati vahnervahnirivotthitaḥ |  
 59936 janyo'yaṃ janakaścāyamityuktā bhedakalpanā || 21 ||  
 59937  
 59938 evaṃca sattābhedābhāvādbhedapratyayo mithyaivetyāha - tajja ityādinā || 21 ||  
 59939  
 59940 ayamasmātsamutpanna itīyaṃ yā jagatsthitiḥ |  
 59941 ādhikyaṃ tatkrīyāśaktau janyaṃ janakameva vā || 22 ||  
 59942  
 59943 kathaṃ tarhi dīpāddīpāntaramidamutpannamiti vyavahārastatrāha - ayamiti |  
 59944 ekasyaiva dīpasya māyayā dvidhā svarūpanirmāṇakrīyāśaktau  
 59945 yadādhikyamatisāyastadeva janyaṃ janakamiti dvidhā bhāsata ityarthaḥ || 22 ||  
 59946  
 59947 idamanyadidaṃ cānyaditi śabdārthaviklavaḥ |  
 59948 uktāveva na deve'sti pramitau bhinnatā yataḥ || 23 ||  
 59949  
 59950 śabdārthaviklavo nāmarūpavyavahāraśramaḥ uktau vānmātre'sti na deve  
 59951 paramātmanyasti | vācārambhaṇaṃ vikāro nāmadheyam iti śruteḥ | yataḥ pramitau  
 59952 paricchede sati bhinnatā syādityarthaḥ || 23 ||  
 59953  
 59954 tajjayaiva manaḥśaktyā svataḥ saṃjñā pravartate |  
 59955 dṛḍhabhāvanayā tasmādiṣṭo'rthaḥ pratipadyate || 24 ||  
 59956  
 59957 tajjayā krīyāśaktijanyayaiva manaḥśaktyā svataḥ svabhāvata eva saṃjñā  
 59958 nāmavibhāgo'pi pravartate | iṣṭo'rtho vyavahāraḥ pratipadyate saṃpadyate || 24 ||  
 59959

59960 agneḥ śikhāyā ekasyā dvitīyā janaketi yā |  
 59961 uktivaicitryamevaitannoktyarthe'trāsti satyatā || 25 ||  
 59962  
 59963 uktamevārthamudāhṛtya darśayati - agneriti || 25 ||  
 59964  
 59965 na janyajanakādyāstāḥ saṁbhavantyuktayaḥ pare |  
 59966 ekameva hyanantatvātkiṁ kathaṁ janayiṣyati || 26 ||  
 59967  
 59968 uktereṇa svabhāvo'yamukteruktiranantaram |  
 59969 pratiyogivyaṇacchedasaṁkhyādyarthe na yujyate || 27 ||  
 59970  
 59971 pratiyogī svāśrayatādātmyavirodhī | vyavacchedo bhedaḥ | saṁkhyādvitvādiḥ || 27 ||  
 59972 ||  
 59973  
 59974 ūrmijālamivāmbhodhau pare yaḥ paridṛśyate |  
 59975 śabda'rthakalanākārastadbrahmaiva vidurbudhāḥ || 28 ||  
 59976  
 59977 brahma cidbrahma ca mano brahma vijñānavastu ca |  
 59978 brahmārtho brahma śabdaśca brahma cidbrahma dhātavaḥ || 29 ||  
 59979  
 59980 kastarhi siddhāntastamāha - brahmetyādinā | citpratyaḡātmā vijñānavastu  
 59981 buddhivṛttibhedāḥ | cit īśvaraḥ sākṣī arthaprathā vā || 29 ||  
 59982  
 59983 brahma sarvamiḡaṁ viśvaṁ viśvātītaṁ ca tatpadam |  
 59984 vastutastu jagannāsti sarvaṁ brahmaiva kevalam || 30 ||  
 59985  
 59986 ayamanyo'yamanyo'yam bhāḡa ityambarātmani |  
 59987 mithyājñānavikalpoktīrvāci satyārthatātra kā || 31 ||  
 59988  
 59989 vahneḥ śikheṇa jāteyaṁ śikheti manaso'bhidhā |  
 59990 cāpalotthavikalpaśrīrvastutaḥ syānna siddhyati || 32 ||  
 59991  
 59992 siddhyati nityasiddhakūṭasthe || 32 ||  
 59993  
 59994 asatyaiva vikalpoktiḥ satyabhāvo vikalpate |  
 59995 tamopahataḡṣṭītvāddvicandrajñānadoṣavat || 33 ||  
 59996  
 59997 vikalpate bhrāntyā prathate || 33 ||  
 59998  
 59999 sarvasmātsarvagāttasmādanantādbrahmaṇaḥ padāt |  
 60000 nānyatkiṁcitsaṁbhavati tadutthaṁ yattadeva tat || 34 ||  
 60001  
 60002 brahmatattvaṁ vinā neha kiṁcidevopapadyate |  
 60003 sarvaṁ ca khalvidaṁ brahmetyeṣaiva paramārthatā || 35 ||  
 60004  
 60005 evaṁprāyaśca he prājña siddhāntaste bhaviṣyati |  
 60006 tatraivodāhariṣyāpaḥ siddhāntārthoktipañjaram || 36 ||  
 60007  
 60008 bhaviṣyati buddhau pratiṣṭhāsyati | tatraiva tadaiva | udāhariṣyāmo  
 60009 nirvāṇaprakaraṇe || 36 ||  
 60010  
 60011 ihāvidyādikāḥ kecidvidyante netarakramāḥ |  
 60012 jñāsyasyalamaśeṣārthāṁstattadajñānasamkṣaye || 37 ||  
 60013  
 60014 iha asyāṁ paramārthatāyām | alaṁ pūrṇabrahmabhāvena | ekasyāpyajñānasya  
 60015 saṁśayabhedaiḥ saha bahutvavivakṣayā tattadajñānasamkṣaye iti vīpsoktiḥ || 37 ||  
 60016  
 60017 avastusamkṣaye vastu yathāvastu prasīdati |  
 60018 yathā ca ḡśyate ḡśyaṁ jagannaiśatamaḥkṣaye || 38 ||  
 60019  
 60020 ḡśyaṁ cakṣuṣā darśanārham | jagatsthāṇvādi || 38 ||  
 60021  
 60022 yadidamakhilamātataṁ kuḡṣṭyā  
 60023 tadupaśame tava rāma nirmalābhe |  
 60024 avitathapadanirmale bhaviṣya-  
 60025 tyavitathameva na saṁśayo'tra kaścit || 39 ||  
 60026  
 60027 uktaṁ sarvamupasaṁharati - yaditi | kuḡṣṭyā ajñānadūṣitadṛṣṭyā  
 60028 yadidamakhilaṁ jagadātataṁ sarvato vīṣṭaṁ bhāti tasya sarvasya sahājñānena

60029 nāṣe sati nirmaladarpaṇābhe avitathe paramārthabhūte paramapade nirmale  
 60030 avitathaṃ tadeva bhaviṣyati sthāsyati || 39 ||  
 60031  
 60032 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 60033 brahmaivedaṃ sarvaṃ jagaditi pratipādanaṃ nāma catvāriṃśaḥ sargaḥ || 40 ||  
 60034  
 60035 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe sthitiprakaṛaṇe brahmaivedaṃ  
 60036 sarva jagaditi pratipādanaṃ nāma catvāriṃśaḥ sargaḥ || 40 ||  
 60037  
 60038  
 60039 ekacatvāriṃśaḥ sargaḥ 41  
 60040  
 60041 śrīrāma uvāca |  
 60042  
 60043 kṣīrodakukṣitulyābhiḥ śītalāmaladīptibhiḥ |  
 60044 tavoktibhirvicitrābhīrgambhīrābhīrivābhitaḥ || 1 ||  
 60045  
 60046 kalanādiviśeṣāṇaṃ māyā mūlamihocyate |  
 60047 durvacā sā cikitsyaiva na vicintyā mṛṣetyapi || 1 ||  
 60048  
 60049 pūrva sarvatra kalanaiva mana ādidvaitakalpanāyā mūlamityuktaṃ idānīm  
 60050 nirvikāre'dvaye kalanāyā nimittamasambhāvayaṃstatpraṣṭukāmo rāmo  
 60051 gurorādarāya prāktanoktīḥ praśaṃsamānaḥ prathamam svavyāmohamudgirati ##-  
 60052 candratulyābhīrityarthaḥ | ata eva śītalāmaladīptibhiriti viśeṣaṇam | āndhyaṃ  
 60053 vyāmohatamaḥ | prāvṛṣi lolānyabhrāṇi yasmin || 1 ||  
 60054  
 60055 kṣaṇamāndhyamivāpnomi kṣaṇam yāmi prakāśatām |  
 60056 śāntātapalavaḥ prāvṛḍlolābhra iva vāsaraḥ || 2 ||  
 60057  
 60058 anantasyāprameyasya sarvasyaikasya bhāsvataḥ |  
 60059 anastamitasārasya kalanā kathamāgatā || 3 ||  
 60060  
 60061 anantatvādevāprameyasya pramāṇāparicchedyasya | sarvasya pūrṇasya | bhāsvataḥ  
 60062 svataḥ sadā prathamānasya | na astamitaḥ sārāḥ paramārthasvarūpaprathā yasya |  
 60063 tathāca prathamāne'dvītiyapūrṇasvabhāve paricchinnaḥkalanātmako vikāro vastutaḥ  
 60064 kalpanayā vā na sambhāvya iti tatra heturvācyā ityarthaḥ || 3 ||  
 60065  
 60066 śrīvāsiṣṭha uvāca |  
 60067  
 60068 yathābhūtārthavākyaṛthāḥ sarvā eva mamoktayāḥ |  
 60069 nāsamarthā virūpārthāḥ pūrvāparavirodhadāḥ || 4 ||  
 60070  
 60071 tavāyaṃ vyāmoho na madvākyaadoṣātkiṃtu te tātparyānavadhānadoṣādeveti  
 60072 darśayanvasiṣṭhaḥ samādhatte - yathābhūtetyādinā | yathābhūto  
 60073 yathāsthito'rtha eva vākyaṛtho yāsām | asāmarthyā  
 60074 padānāmākāṅkṣayogyatāsattirāhityam | vairūpyaṃ tu avāntaravākyaṇām  
 60075 mahāvākyaṛthāparyavasānam | virodha upakramopasaṃhārayoḥ  
 60076 parasparavyāghātastairvarjitā ityarthaḥ || 4 ||  
 60077  
 60078 jñānadṛṣṭau prasannāyām prabodhe vitatodaye |  
 60079 yathāvajjñāsyasi svastho madvāgdṛṣṭibalābalaṃ || 5 ||  
 60080  
 60081 kadā tarhi mama tātparyānavadhānaṃ syāttatrāha - jñānadṛṣṭāvīti |  
 60082 madvācām tatprayuktatattvadṛṣṭeśca itaravāgdṛṣṭyapekṣayā balābalaṃ  
 60083 prābalyam || 5 ||  
 60084  
 60085 upadeśyopadeśārthaṃ sāstrārthapratipattaye |  
 60086 śabdārthavākyaṛacanābhramo mā tanmayo bhava || 6 ||  
 60087  
 60088 nanu yathā svamātā vandhyā svamukhe jihvā nāsti mūko'hamiti vākyaṃ  
 60089 hetusvasattābādhitārthakaṃ tathā neha nānāsti kiṃcana ekamevādvītiyam  
 60090 ityādiśrutiśāstraṃ tadvākyaṇi ceti kathaṃ virodhaparihāra iti cettatrāha -  
 60091 upadeśyēti | asatyasyāpi svapnādeḥ  
 60092 satyārthapratipattiyupāyatādarśanānmithyābhūtaśabdārthavākyaṛacanābhramo'pi  
 60093 satyaśāstrārthapratipattihetuḥ sambhavatīti vyāmūḍhatayā tanmayo bhramamayo  
 60094 mā bhavetyarthaḥ || 6 ||  
 60095  
 60096 yadā purā jñāsyasi tatsatyamatyantanirmalam |  
 60097 vācyavācakaśabdārthabhedaṃ tyakṣyasi vai tadā || 7 ||

60098  
 60099 kiyatkālaṃ tarhi śabdārthavākyaṛacanābhramo'nusartavyastatrāha - yadeti |  
 60100 yāvadavākyaṛthāparokṣodayamiti bhāvaḥ || 7 ||  
 60101  
 60102 bhedaḥdvāḥprapañco'yamupadeśyeṣu kalpitaḥ |  
 60103 upadeśyopadeśārthaṃ śāstrārthapratipattaye || 8 ||  
 60104  
 60105 tatkutastatrāha - bhedeti dvābhyām || 8 ||  
 60106  
 60107 śabdārthavākprapañco'yamupadeśeṣu kalpitaḥ |  
 60108 sadā'jñeṣu na tajjñeṣu vidyate pāramārthikaḥ || 9 ||  
 60109  
 60110 kalanāmalamohādi kiṃcinnātmani vidyate |  
 60111 nīrāgaṃ brahma paramaṃ tadevedaṃ jagatsthitam || 10 ||  
 60112  
 60113 prāguktā kalanā citaścetyonmukhatā | tannimitte male pūrvasaṃskāra karmaṇī |  
 60114 moho'vidyā || 10 ||  
 60115  
 60116 etadvicitrarūpābhīryuktibhīrbahūśaḥ punaḥ |  
 60117 vistareṇaiva vaktavyaṃ siddhāntāvasare'nagha || 11 ||  
 60118  
 60119 siddhāntāvasare asaṃbhāvanocchedānantaraṃ nirvāṇaprakaraṇe || 11 ||  
 60120  
 60121 vākprapañcaṃ vinā tvetadajñānamatulaṃ tamaḥ |  
 60122 bhettumanyonyamuditam yatnaṃ kartuṃ na śakyate || 12 ||  
 60123  
 60124 tarhīdānīmṭano vākprapañcaste kimarthastatrāha - vākprapañcamiti |  
 60125 ajñānaṃ sādhanājñānaṃ atulaṃ tamomūlājñānaṃ cānyonyaṃ  
 60126 parasparasahāyena bhrāntisahasraśākhāprarohairuditaṃ prarūḍhaṃ bhettum  
 60127 tatsādhanēṣu yatnaṃ kartuṃ ca na śakyata ityārthaḥ || 12 ||  
 60128  
 60129 avidyayaivottamayā svātmanāśodyamecchayā |  
 60130 vidyā sā prārthyate rāma sarvadoṣāpahāriṇī || 13 ||  
 60131  
 60132 tarhi upadeśavākprapañcasya  
 60133 tajjanyavidyāyāścāvidyākāryatvāviśeṣātkathamavidyāvirodhitā  
 60134 svavirodhividyāṃ vā kathamavidyā prārthayediti cettatrāha - avidyayaiveti |  
 60135 uttamayā bahujaṇmasaṃcitasukṛtaviśuddhāntaḥkaraṇākārapariṇatayā | tathāca  
 60136 svaśarīravirodhe'pi svātmahitatvādvivekinyāḥ pativratāyāḥ paticitārohaṇeneva  
 60137 tatprārthanopapattiriti bhāvaḥ || 13 ||  
 60138  
 60139 sāmyati hyastramastreṇa malena kṣālyate malaḥ |  
 60140 samaṃ viṣaṃ viṣeṇaiti ripuṇā hanyate ripuḥ || 14 ||  
 60141  
 60142 virodhitāmupapādayati - sāmyatīti | malena kṣāreṇa || 14 ||  
 60143  
 60144 īdṛśī rāma māyeyaṃ yāṃ svanāśena harṣadā |  
 60145 na lakṣyate svabhāvo'syāḥ prekṣyamāṇaiva naśyati || 15 ||  
 60146  
 60147 tasyāḥ svanāśakatve karmakartṛtāvirodhamāśaṅkya kriyāyāṃ sa virodho na  
 60148 jñānenājñānabādhe ityāśayenāha - īdṛśīti || 15 ||  
 60149  
 60150 vivekamācchādayati jaganti janayatyaḥ |  
 60151 naca vijñāyate kaiśa paśyāścaryamidaṃ jagat || 16 ||  
 60152  
 60153 tasyā asaṃbhāvitānantakāryadarśanādapi na virodhasaṃbhāvanetyāśayenāha ##-  
 60154  
 60155 apreṣyamāṇā sphurati prekṣitā tu vīnaśyati |  
 60156 māyeyamaparijñāyamānarūpaiva valgati || 17 ||  
 60157  
 60158 aho nu khalu citreyaṃ māyā saṃsārabandhanī |  
 60159 asatyevātisatyeva svajñānaṃ vihitam tayā || 18 ||  
 60160  
 60161 atyabhinnapade tasmimstanvānā bheda mātatam |  
 60162 saṃsāramāyā yenāsau tenāsau puruṣottamaḥ || 19 ||  
 60163  
 60164 yena hetunā asau akṣarākhyā māyā tasmin atyabhinnapade ātmani kṣarātmakaṃ  
 60165 ātataṃ sarvato viśṛtaṃ tanvānā āste tena hetunā asau  
 60166 kṣarākṣaralakṣaṇapuruṣātīta ātmā puruṣottama ityārthaḥ || 19 ||

60167  
 60168 nāstyeṣā paramārthe na tvevaṃ bhāvanayeddhayā |  
 60169 jño bhūtvā jñeyasaṃprāpto jñāsyasyasyāstvamāśayam || 20 ||  
 60170  
 60171 eṣā māyā paramārthe na vastuvṛtyā tu nāsti evaṃ bhāvanayā iddhayā  
 60172 ācāryaśrutitarkasvānubhavābhyāsapradīpitayā tvaṃ jñastattvavidbhūtvā jñeyaṃ  
 60173 svātmavāstavarūpaṃ viśmṛtakaṇṭhacāmīkaravat saṃprāptaḥ sannasyā  
 60174 madukterāśayaṃ jñāsyasi saṃbhāvayīṣyasi || 20 ||  
 60175  
 60176 yāvattu na prabuddhastvaṃ tāvanmadvacasaiva te |  
 60177 niścayo bhavatūddāmo nāstyavidyeti niścalaḥ || 21 ||  
 60178  
 60179 idāniṃ tu madvacanaviśvāsātparokṣakalpa eva madukto'rtho grāhya ityāha -  
 60180 yāvaditi || 21 ||  
 60181  
 60182 yadidaṃ dṛśyatāṃ yātaṃ mānaṃ mananaṃ mahat |  
 60183 asanmātramidaṃ yasmānmanomātravijṛmbhitam || 22 ||  
 60184  
 60185 niścayasya niścalatāsaṃpādane upāyamāha - yadidamiti || 22 ||  
 60186  
 60187 sattadbrahmeti yasyāntarniścayaḥ so'pi mokṣabhāk |  
 60188 calācalākṛtiryā yā dṛṣṭirābaddhabhāvanā || 23 ||  
 60189  
 60190 mānaṃ manovṛttirūpaṃ yadidaṃ dṛśyatāṃ sāksipratyavedyatāṃ yātaṃ  
 60191 sarvavyavahārābijatvānmahat mananaṃ atitānāgatānekārthapratisaṃdhānaṃ idaṃ  
 60192 asanmātraṃ asadevetyarthaḥ | tatra hetumāha - yasmāditi | manananirāse mano  
 60193 nirindhanāgnivatsvayameva sāmyatīti brahmasanmātrapariśeṣe  
 60194 prāguktaniścayanaiścalyātpuruṣārthasiddhirityāśayenāha - sattaditi |  
 60195 uktamarthaṃ sthīrikartuṃ bāhyārthamananaḥ dṛṣṭīnāṃ bandha hetutāmāha -  
 60196 calācaleti || 23 ||  
 60197  
 60198 sā samagrajagadbhūtakhagabandhanavāgurā |  
 60199 yaḥ svapnabhūmivadbhrāntamasatsadvyekaniścayaḥ || 24 ||  
 60200  
 60201 samaste jagati bhūtakhagānāṃ jīvapakṣiṇāṃ | asati anāgatātīte sati vartamāne ceti  
 60202 dvirūpe'pi mananaviśaye sadevedamasadevedamiti vā ekarūpo dṛḍhaniścayo yasya  
 60203 tathāvidho yo'dhikārī jagatsvapnabhūmivadbhrāntimātramiti paśyati sa na  
 60204 nimajjati tyarthaḥ || 24 ||  
 60205  
 60206 jagatpaśyatyasaktātmā na sa duḥkhe nimajjati |  
 60207 yasyaitāsvasvarūpāsu bhāvanā svātmabhāvanā || 25 ||  
 60208  
 60209 kastarhi nimajjati tamāha - yasyeti | asvarūpāsu mithyābhr̥tāsu  
 60210 dehendriyādidvaitabhāvanāsu ātmabhāvanā ahamiti buddhiḥ || 25 ||  
 60211  
 60212 asvarūpasya tasyāpi sā hyavidyaiva vidyate |  
 60213 vikāritādayo doṣā na kecana mahātmani || 26 ||  
 60214  
 60215 mithyātmadarśinastasya avidyāmajjanameva daṇḍa ityāśayenāha -  
 60216 asvarūpasyeti || 26 ||  
 60217  
 60218 paramātmāni vidyante payasīveha pāṃsavaḥ |  
 60219 bhāvanāśabdaśabdārtharājaneyaṃ jagadgatā || 27 ||  
 60220  
 60221 tarhi tattvavidāṃ pūrvāparārthabhāvanābhāvādvavahārāsiddhirityāśaṅkyāha  
 60222 - bhāvaneti | śabdeṣu nāmasu śabdārtheṣu rūpeṣu ca sphaṭikavadrañjanā  
 60223 tātkālikānuṣaṅgaḥ || 27 ||  
 60224  
 60225 vyavahārārthamutpannā vyatiriktā ca nātmanaḥ |  
 60226 anena vyavahāreṇa vinaitāḥ śāstradr̥ṣṭayaḥ || 28 ||  
 60227  
 60228 saṃsthitim nādhigacchanti paṭā iva vitantavaḥ |  
 60229 uhyamāno hyavidyāyāmātmā nehopalakṣyate || 29 ||  
 60230  
 60231 yadyavidyādi nāstyeva tarhi kimarthaṃ śāstramiti cettatrāha - uhyamāna iti |  
 60232 avidyānadyām uhyamānaḥ pravāhyamāṇa ātmā ātmajñānādṛte  
 60233 naivopalakṣyate anubhūyate || 29 ||  
 60234  
 60235 ātmajñānādṛte tacca śāstrārthātsamavāpyate |

60236 avidyāsaritaḥ pāramātmalābhādṛte kila || 30 ||  
 60237  
 60238 tacca ātmajñānaṃ tu || 30 ||  
 60239  
 60240 rāma nāsādyate taddhi padamakṣayamucyate |  
 60241 yataḥkutaścijjāteyamavidyā maladāyini || 31 ||  
 60242  
 60243 nanviyamavidyā paramātmani kuto jātā tatrāha - yataḥkutaściditi || 31 ||  
 60244  
 60245 nūnaṃ sthitimupāyātā samāsādyā padaṃ sthitā |  
 60246 kuto jāteyamiti te rāma māstu vicāraṇā || 32 ||  
 60247  
 60248 imāṃ kathamaḥaṃ hanmītyeṣā te'stu vicāraṇā |  
 60249 astaṃ gatāyāṃ kṣiṇāyāmasyāṃ jñāsyasi rāghava || 33 ||  
 60250  
 60251 tarhiyamanādiruta sādih | ādye ātmavannityā syāt dvitiye tu heturvācyaḥ | evaṃ  
 60252 kiṃ satyā utāsatyā | ādye'jñānādanivṛttiḥ dvitiye  
 60253 saṃvādivyavahārahetutvānupapattirityādyāśaṅkāśahasrasyāpi tannāśādeva  
 60254 nivṛttirityāśayenāha - astaṃ gatāyāmiti || 33 ||  
 60255  
 60256 yata eṣā yathā caiṣā yathā naṣṭetyakhaṇḍitam |  
 60257 vastutaḥ kila nāstyeṣā vibhātyeṣā na vekṣitā || 34 ||  
 60258  
 60259 asato bhrāntatām satyarūpāṃ jānātu kaḥ kutaḥ |  
 60260 jāteyaṃ prauḍhimāpannā doṣāyaivātatakr̥tiḥ || 35 ||  
 60261  
 60262 asataḥ satyavadvimarśaḥ svāpnapurusaḥgotracintāvadvr̥thaivetyāśayenāha -  
 60263 asata iti || 35 ||  
 60264  
 60265 balātpraṇāśaya tvenāṃ pariñāsyasi vai tataḥ |  
 60266 api sūra atiprājñāste na santi jagattraye || 36 ||  
 60267  
 60268 tarhi svāpnapurusaḥavadhodyogavattannivṛttau yatnātiśayo vr̥thetyāśaṅkya  
 60269 tadvilakṣaṇamanarthaprābhāyamāha - apīti || 36 ||  
 60270  
 60271 avidyayā ye puruṣā na nāma vivaśīkr̥tāḥ |  
 60272 tadasyā rogaśīlāyā yatnaṃ kuru vināśane || 37 ||  
 60273  
 60274 yathaiṣā janmaduḥkheṣu na bhūyastvāṃ niyokṣyati |  
 60275 sarvāpadāmekasakhimajñānatarumañjarīm |  
 60276 anarthasārthajanānīmavidyāmalamuddhara || 38 ||  
 60277  
 60278 bhayaviṣādadurādhivipatpradāṃ  
 60279 hṛdayamohamahāpaṭalāṅkurām |  
 60280 bhṛṣamapāśya kudṛṣṭimimāṃ balā-  
 60281 dbhava bhavārṇavapāramupāgataḥ || 39 ||  
 60282  
 60283 upasaṃharati - bhayeti | hṛdayapadena tatsthā ātmadr̥ṣṭirupalakṣyate | tasyā  
 60284 mohalakṣaṇāndhyahetunāṃ mahatām paṭalatvaksthāniyānāṃ  
 60285 sthūladehādīnāmaṅkuravatkāraṇabhūtāṃ kudṛṣṭimavidyām || 39 ||  
 60286  
 60287 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 60288 avidyākathanāṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 60289  
 60290 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe avidyākathanāṃ  
 60291 nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 60292  
 60293  
 60294 dvicacatvāriṃśaḥ sargaḥ 42  
 60295  
 60296 śrīvāsiṣṭha uvāca |  
 60297  
 60298 kupitasyāsato'pyasya prekṣāmātravināśinaḥ |  
 60299 avidyāvitatavyādherauśadhaṃ śṛṇu rāghava || 1 ||  
 60300  
 60301 anantaśakteścidbhūmno vāsanāghanatākramāt |  
 60302 varṇyate vistareṇātra jīvāvataṛaṇakramaḥ || 1 ||  
 60303  
 60304 evamavidyāvyādhimupavarṇya taccikitsopāyaṃ bahubhiḥ sargairvaktuṃ pratijānīte



60305 - kupitasyeti || 1 ||  
 60306  
 60307 yām tām kathayitum jātim rāma rājasasāttvikīm |  
 60308 manovīryavicārārthaṃ prastuto'smīha tām śṛṇu || 2 ||  
 60309  
 60310 tadarthaṃ jīvāvatarāṇakramaṃ varṇayitum catvāriṃśe sarge tāsām  
 60311 samyakpravakṣyāmi tāvadrājasasāttvikīḥ iti yatpratijñātaṃ taccheṣavarṇanamiti  
 60312 smārayati - yām tāmīti || 2 ||  
 60313  
 60314 yattadapyamṛtaṃ brahma sarvavyāpi nirāmayam |  
 60315 cidābhāsamanantākhyamanādi vigatabhramam || 3 ||  
 60316  
 60317 yattadapīti ślokaṣṭaiva vyākhyātaḥ || 3 ||  
 60318  
 60319 citṣpandavapuṣastasya [atra niṣpandavapuṣa iti pāṭho yuktaḥ syāt]  
 60320 spandastasmāccideva hi |  
 60321 pradeśāddhanatāmeti saumyo'bdhīscalānādiva || 4 ||  
 60322  
 60323 spandata iti spandaścidābhāsaḥ | pradeśādaupādhikaikadeśāt | yathā saumya  
 60324 evābhdhīscalānāttaraṅgādighanatāmeti tadvat || 4 ||  
 60325  
 60326 antarabdherjalaṃ yadvatṣpandāspandavadīhate |  
 60327 sarvaśaktistathaikatratra gacchati spandaśaktitām || 5 ||  
 60328  
 60329 śaktivaicitryāṇām  
 60330 sattvādiguṇopacayāpacayamiśraṇatāratamyakṛtatvādupacayādeśca  
 60331 rājasakriyāśaktimūlakatvātprathamam kriyāśaktyudbhavam darśayati -  
 60332 antarabdherīti || 5 ||  
 60333  
 60334 ātmanyevātmanā vyomni yathā sarati mārutaḥ |  
 60335 tatthehātmatmaśaktyaiva svātmanyevaiti lolatām || 6 ||  
 60336  
 60337 svataḥ kūṭasthe'pyādhyāsikacalanāvirodhamāha - ātmanyeveti || 6 ||  
 60338  
 60339 svaśikhāspandaśaktyaiva dīpaḥ saumyo yathonnatam |  
 60340 eti tadvadasāvātmā tatsve vapuṣi valgati || 7 ||  
 60341  
 60342 spandaśakterasṇandaprakāśaśaktyāpyavirodhe dṛṣṭāntamāha - dīpa iti |  
 60343 saumyo vāyavadyavikṣiptaḥ unnatamūrdhvadeśameti | valgati calati prakāśayatīti  
 60344 yāvat || 7 ||  
 60345  
 60346 jalāntare'mbudhiryadvallasadvārīva cañcalaḥ |  
 60347 sarvaśaktirvapūṣyeva tathā spandavilāsavān || 8 ||  
 60348  
 60349 śaradātapādīsaṃparkāllasati sphurati vāripradeśe cañcala iva na sarvataṣṭadvadīti  
 60350 kalpitaikadeśe calānārope dṛṣṭāntaḥ || 8 ||  
 60351  
 60352 yathollasati bhāścakraiḥ kacankanakasāgaraḥ |  
 60353 tathātmani pariṣpandaiḥ sphuratyakṣaiścidarṇavaḥ || 9 ||  
 60354  
 60355 paramārthato'nyathaiva sataḥ kalpitarūpāntareṇa sphuraṇe'pyayameva dṛṣṭānta  
 60356 ityāśayenāha - yatheti | bhāsām śaradātapānām cakraiḥ samūhaiḥ kacan  
 60357 dīpyan dravībhūtakanakamiva sāgaraḥ sphurati | akṣairaindriyakaprakāśaiḥ || 9 ||  
 60358  
 60359 lakṣyate mauktikaṣṇando yathā vyomni dṛśo'dṛśī |  
 60360 tathā bhāti lasadrūpā cicchaktiścinmahāmbare || 10 ||  
 60361  
 60362 atīndriye aindriyakarūpasphuraṇe'pi tamāha - lakṣyata iti | adṛśī atīndriye || 10  
 60363 ||  
 60364  
 60365 kiṃcitkṣubhitarūpā sā cicchaktiścinmahārṇave |  
 60366 tanmayī citṣphuratyacchā tatraivormirivārṇave || 11 ||  
 60367  
 60368 ātmano'vyatiriktaiva vyatirikteva tiṣṭhati |  
 60369 ālokaśrīrivālokaḥkoṭare yattatām gatā || 12 ||  
 60370  
 60371 aindriyakacicchaktiḥ paramārthacideva janyatāropa eva kevalamaupādhika  
 60372 ityāśayenāha - ātmana iti | avyatiriktaiveti cchedaḥ | ālokaḥkoṭare  
 60373 sūcīpāsādikalpītalokacchidre | yattatām upādhipāravaśyam || 12 ||

60374  
 60375 kṣaṇaṃ sphurati sā devī sarvaśaktitayā tayā |  
 60376 cetati svāṃ svayaṃ śaktiṃ kalendoḥ śītatāmiva || 13 ||  
 60377  
 60378 ata eva tasyāḥ kālikaparicchedaḥ śaktiśaktimattādibhedavibhāvanaṃ  
 60379 copapannamityāśayenāha - kṣaṇamiti || 13 ||  
 60380  
 60381 uditaiṣā prakāśākhyā cicchaktiḥ paramātmanaḥ |  
 60382 deśakālakriyāśaktirvayasyāḥ saṃprakarṣati || 14 ||  
 60383  
 60384 śaktyantarāṇaṃ cicchaktyudayādhīnaiva pravṛttirna svātantryeṇetyāha -  
 60385 uditeti | vayasāḥ sakhiḥ || 14 ||  
 60386  
 60387 svasvabhāvaṃ viditvaivamanādyantapade sthitā |  
 60388 rūpaṃ parimitevēsau bhāvayatyavibhāvitā || 15 ||  
 60389  
 60390 evaṃ svasvabhāvaṃ viditvā anādyantapade sthitā bhavati | avibhāvitā satī  
 60391 evamuktalakṣaṇaṃ kalpitarūpaṃ bhrāntyā svasvabhāvaṃ gr̥hītvā parimitā  
 60392 paricchinnaṣmīti svātmānaṃ bhāvayati | dṛḍhaṃ vāsayatītyarthaḥ || 15 ||  
 60393  
 60394 yadaivaṃbhāvitam rūpaṃ tayā paramasattayā |  
 60395 tadaivaināmanugatā nāmasaṃkhyādikā dṛśaḥ || 16 ||  
 60396  
 60397 nāmeti | tathāca śrutiḥ prāṇanneva prāṇo nāma bhavati  
 60398 vadanvākpaśyaṃścakṣuḥ iti | saṃkhyā rūpabhedāḥ |  
 60399 ādipadādiṣṭāniṣṭādisarvajagatkalanā gr̥hyante || 16 ||  
 60400  
 60401 cidevaitadavastveva vyatiriktā tathātmanaḥ |  
 60402 anantā tadgataivāśu laharīva mahārṇavāt || 17 ||  
 60403  
 60404 evaṃca citi kalpitasya sarvasya cinmātrataiva paramārtharūpamiti phalitamityāha ##-  
 60405 śeṣaḥ || 17 ||  
 60406  
 60407 yathā kaṭakakeyūrairbhedo hemno vilakṣaṇaḥ |  
 60408 tathātmanaścito rūpaṃ bhāvayantyāḥ svamāṃśīkam || 18 ||  
 60409  
 60410 āṃśīkaṃ aṃśakalpanādhīnaṃ sarvajagadrūpamityarthaḥ || 18 ||  
 60411  
 60412 yathā dīpena dīpānāṃ jātānāmātmanāṃ tathā |  
 60413 deśakālakalāmātrabhedāḥ svābhāvikaścīteḥ || 19 ||  
 60414  
 60415 vartikādyupādhideśena deśaḥ tatkālana kālataṭkalābhīstadavayavaiḥ kalāśceti  
 60416 tanmātrayukto bhedo na dīpāgnisvarūpe tathā citerapi upādhisvabhāvādāgataḥ  
 60417 svābhāvikaḥ || 19 ||  
 60418  
 60419 deśakālapariśpandaśaktisandīpitātha cit |  
 60420 saṃkalpamanudhāvanti prayāti kalanāpadam || 20 ||  
 60421  
 60422 dṛṣṭāntoktaṃ cityupapādayati - deśeti || 20 ||  
 60423  
 60424 vikalpakalitākāraṃ deśakālakriyāspadam |  
 60425 cito rūpaṃ mahābāho kṣetrajña iti kathyate || 21 ||  
 60426  
 60427 ata eva kṣetropādhīkalpanādhīnaṃ citaḥ kṣetrajñatvaṃ prasiddhamityāha -  
 60428 vikalpeti || 21 ||  
 60429  
 60430 kṣetraṃ śarīramityāhustadasau vettyakhaṇḍitam |  
 60431 sabāhyābhyantaram tena kṣetrajña iti kathyate || 22 ||  
 60432  
 60433 vāsanāṃ kalayanso'pi yātyahaṃkāratāṃ punaḥ |  
 60434 ahaṃkāro'pi nirṇetā kalaṅkī buddhirucyate || 23 ||  
 60435  
 60436 kṣetrakalpanākramaṃ darśayati - vāsanāmityādinā | nirṇetā adhyavasātā | ata  
 60437 eva kalpanāntarakalaṅkī || 23 ||  
 60438  
 60439 buddhiḥ saṃkalpakalitā prayāti manasaḥ padam |  
 60440 mano ghanavikalpaṃ tu gacchatīndriyatāṃ śanaiḥ || 24 ||  
 60441  
 60442 pāṇipādamayaṃ dehamindriyāṇi vidurbudhāḥ |

60443 deho'sau jñāyate loke sūyate'pi ca jīvati || 25 ||  
 60444  
 60445 dehaṃ dehatāṃ gacchantīti vipariṇamyānuṣajjate || 25 ||  
 60446  
 60447 evaṃ jīvo hi saṃkalpavāsanārajjuveṣṭitaḥ |  
 60448 duḥkhajālaparītātmā kramādāyāti cittatām || 26 ||  
 60449  
 60450 cittatām bāhyārthacetanasamarthatām || 26 ||  
 60451  
 60452 krameṇa pākavaśataḥ phalameti yathānyatām |  
 60453 avasthayaiva nākṛtyā jīvo malavaśāttathā || 27 ||  
 60454  
 60455 phalaṃ badarādi | anyatām vailakṣaṇyam | avasthayā  
 60456 rūparasapariṇāmādiguṇaparāvṛtṭyaiva na tvākṛtyā badaratvādi jātyā tathā  
 60457 jīvaḥ kṣetrajño'pyavidyāmalapariṇāmavaśādvailakṣaṇyam yāti  
 60458 nāpariṇāmicitsvabhāvenetyarthaḥ || 27 ||  
 60459  
 60460 jīvo'haṃkāratāṃ prāptastvahaṃkāraśca buddhitām |  
 60461 saṃkalpajālakalitām manastāṃ buddhirāgatā || 28 ||  
 60462  
 60463 evaṃ kṣetrasiddhimupavarṇya jīvasyāhaṃkāradikṣetre  
 60464 tādātmyasaṃsargādhyāśalakṣaṇaṃ bandhaṃ krameṇāha - jīva ityādinā || 28 ||  
 60465  
 60466 mano hi saṃkalpamayaṃ saṃsthāgrahaṇatātparam |  
 60467 pratiyogivyavacchinnaprāptisatyairapīhitaiḥ || 29 ||  
 60468  
 60469 saṃsthānaṃ saṃsthā strīputrādiśarīrākāraśtasya grahaṇe tadākāravṛttidvārā  
 60470 saṃskārātmanā dhāraṇe tatparam | satyaiḥ saphalaiḥ apīśabdādviphalairapi  
 60471 īhitairmanorathaiḥ pratiyogibhyo vastvantarebhyo vyavacchinā vyāvṛttā  
 60472 prāptirarthagraho yasya | paricchinnaucchaviṣayāsaktaṃ bhavatītyarthaḥ || 29 ||  
 60473  
 60474 icchādyāḥ śaktayaśceto gāvo vṛṣamivonmadam |  
 60475  
 60476 tadāśaktau tānviṣayānpunaḥpunaḥ smaraccittabhāvāpannaṃ  
 60477 rāgadveṣādidoṣairāskandyata ityāha - icchādyā iti | anudhāvantyānuseranti ||  
 60478 30 ||  
 60479  
 60480 iti śaktimayaṃ ceto ghanāhaṃkāratāṃ gatam |  
 60481 kośakāraḥkrimiriva svecchayā yāti bandhanam || 31 ||  
 60482  
 60483 iti uktakrameṇa rāgadveṣādiśaktipracuraṃ cetaḥ  
 60484 śākhāpraroḥaśatakoṭibhirabhimānavṛddhyā ghanāhaṃkāratāṃ gataṃ sat || 31 ||  
 60485  
 60486  
 60487 svasaṃkalpānusaṃdhānātpāśairiva nayanvapuḥ |  
 60488 kaṣṭamasminsvayaṃ bandhametyātmā paritapyate || 32 ||  
 60489  
 60490 pāśairbaḍiśajālādīpāśaiḥ svavapurmr̥tyave nayanmatsyādiriva etya prāpya |  
 60491 ātmā manaḥ prakṛtatvāt || 32 ||  
 60492  
 60493 baddhamasmīti kalyadvidyātattvaṃ jahacchanaiḥ |  
 60494 avidyāṃ janayatyanantarjagajjanāḡalarākṣasīm || 33 ||  
 60495  
 60496 asmīti kalayat paramārthasatyamiti paśyat | vidyātattvaṃ pāramārthikamātmarūpaṃ  
 60497 jahat tyajat | svapne'pyavicārayaditi yāvat | avidyāṃ  
 60498 janmamaraṇādibhrāntiparamparām || 33 ||  
 60499  
 60500 svasaṃkalpitanmātra jvālābhyantaravartī ca |  
 60501 parām vivaśatāmeti śṛṅkhalābaddhasiṃhavad || 34 ||  
 60502  
 60503 tanmātrāṇi śabdādiviṣayāstadindhanā rāgādi jvālāstadabhyantaravartī manaḥ |  
 60504 cakāraḥ pūrvoktāvidyāntasamuccayārthaḥ || 34 ||  
 60505  
 60506 vicitrakāryakartṛtvamāharadvāsanāvaśāt |  
 60507 svecchāmātrānuracitā daśāścānupatattathā || 35 ||  
 60508  
 60509 vicitrāṇaṃ vihitaniśiddhanānārūpāṇaṃ kāryāṇaṃ karmaṇaṃ  
 60510 kartṛtvamāharadyatnaiḥ saṃpādayat | daśāḥ nānāyoninarakādīdurdaśāḥ  
 60511 vakṣyamāṇamananādīdaśāśca anupatadvivaśatāmetīti prāktanēnāvayaḥ || 35 ||

60512  
 60513 kvacinmanah kvacidbuddhiḥ kvacijjñānaṃ kvacitkriyāḥ |  
 60514 kvacidetadahaṃkāraḥ kvacitpuryaṣṭakaṃ smṛtaṃ || 36 ||  
 60515  
 60516 tasyaiva mananādivṛttibhedairmana ādiśabdabhāktvaṃ nānyasyetyāha -  
 60517 kvacidityādinā || 36 ||  
 60518  
 60519 kvacitprakṛturityuktaṃ kvacinmāyeti kalpitam |  
 60520 kvacinmalamiti proktaṃ kvacitkarmeti saṃsthitam || 37 ||  
 60521  
 60522 kvacidbandhamiti khyātaṃ kvaciccittamiti sphuṭam |  
 60523 proktaṃ kvacidavidyeti kvacidiccheti saṃsthitam || 38 ||  
 60524  
 60525 tadetadābaddhamiha cittaṃ rāghava duḥkhitam |  
 60526 tṛṣṇāsokasamāviṣṭaṃ rāgāyatanamātataṃ || 39 ||  
 60527  
 60528 tathāca baddhatvamapi tasyaiva nātmana iti prapañcayati - tadetadityādinā || 39 ||  
 60529  
 60530 jarāmarāṇamohāntarbhavabhāvanayāhatam |  
 60531 ihitānīhitairgrastamavidyārāgarañjitam || 40 ||  
 60532  
 60533 icchāsaṃkṣubhitākāraṃ karmavṛkṣavanāṅkuram |  
 60534 suvismṛtotpattipadaṃ kalpitānarthakalpitam || 41 ||  
 60535  
 60536 suṣṭhu vismṛtaṃ svotpattinimittaṃ paramātmapadaṃ yena || 41 ||  
 60537  
 60538 kośakāravādābaddhaṃ śokākārapadaṃ gatam |  
 60539 tanmātravṛndāvayavamanantanarakātapam || 42 ||  
 60540  
 60541 svadṛśyamapi śailendrasamabhārabhayāvaham |  
 60542 jarāmarāṇasākhāḍhyaṃ saṃsāraṇiṣadurdrumam || 43 ||  
 60543  
 60544 svasyātmano dṛśyamapi anātmatvena jñātuṃ योगyamapi durvivekatvena  
 60545 duruddharatvācchailendrasamena bhāreṇa gauraveṇa bhayāvaham | viṣamayam  
 60546 durdrumam duṣṭavṛkṣam || 43 ||  
 60547  
 60548 imaṃ saṃsāramakhilamāsāpāsavidhāyakam |  
 60549 dadhadantaḥ phalairhīnaṃ vaṭadhānā vaṭaṃ yathā || 44 ||  
 60550  
 60551 phalaiḥ puruṣārthairhīnam || 44 ||  
 60552  
 60553 cintānalaśikhādagdhaṃ kopājagaracarvitam |  
 60554 kāmābdhikallolahataṃ vismṛtātmapiṭāmaham || 45 ||  
 60555  
 60556 vismṛtaḥ ātmasvarūpaḥ piṭāmaho mūlakāraṇaṃ yena || 45 ||  
 60557  
 60558 mṛgaṃ yūthādiva bhraṣṭaṃ śokopahatacetanam |  
 60559 pataṅgakamiva jvālādagdhaṃ viṣayapāvake || 46 ||  
 60560  
 60561 chinnaṃmūlamivāmbhojaṃ paramāṃ mlānimāgatam |  
 60562 chinnaṅgamātmanaḥ sthānādvīṣeṣāsaṅgaduḥsthitam || 47 ||  
 60563  
 60564 ātmanaḥ svasya sthānānnivāsabhūtāddehabhedānmṛtyunāpanayane  
 60565 tattaddehābhīmānavicchedācchinnāṅgam | ata eva  
 60566 tattaddehaviṣeṣāsaṅgādduḥsthitam || 47 ||  
 60567  
 60568 viṣayādiṣu madhyasthaṃ citrarūpeṣu śatruṣu |  
 60569 daśāsvetāsvanantāsu luṭhitaṃ saṃkaṭāsviti || 48 ||  
 60570  
 60571 viṣayendriyadehādilaṅkaṣaṇeṣu citrarūpeṣu nānāvaicitryaiḥ svavadhodyateṣu śatruṣu  
 60572 tadviśvāsena tanmadhyasthaṃ | iti prapañcitaprakārāsvityarthaḥ || 48 ||  
 60573  
 60574 duḥkhe nipatitaṃ ghore vihaṅgaḥ sāgare yathā |  
 60575 svabandhāsthaṃ jagajjāle śūnye gandharvapattane || 49 ||  
 60576  
 60577 svasya bandhe bandhanahetau tatsādhanadehātau ca āsthā snehātīśayo yasya tat || 49  
 60578 ||  
 60579  
 60580 uhyamānāmanāsthābdhau mano viṣayavidrutam |

60581 uddharāmarasaṃkāśa mātāṅgamiva kardamāt || 50 ||  
 60582  
 60583 tattvajñānatatsādhanādāvanāsthānādarastadrūpe'bdhāvuhyamānaṃ plavamānaṃ  
 60584 manastadāsthopodbalanenoddhara || 50 ||  
 60585  
 60586 balivardavadāmagnaṃ mano madanapalvale |  
 60587 ālūnaśīrṇāvayavaṃ balādrāma samuddhara || 51 ||  
 60588  
 60589 ciraviśayabhogaprayuktapuṇyakṣaye  
 60590 paralokagatisādhanābhāvādālūnaśīrṇapādādyavayavaprāyam | balivardapakṣe  
 60591 spaṣṭam || 51 ||  
 60592  
 60593 śubhāśubhaprasaraparāhatākṛtau  
 60594 jvalajjarāmaraṇaviśādamūrcchite |  
 60595 vyatheha yasya manasi bho na jāyate  
 60596 narākṛtirjagati sa rāma rākṣasaḥ || 52 ||  
 60597  
 60598 prāguktānāsthā paranindanenopasaṃharati - śubhāśubhete | śubhānām  
 60599 kāmyasukṛtānāmaśubhānām niśiddhakarmaṇām ca prasaraṇaṃ parāhatā  
 60600 malinīkṛtā ākṛtiryasya | jvaladbhirjarāmaraṇaviśādairmūrcchite idṛṣe  
 60601 svamanasi sati yasya vyathā taduddhāraphalacintāprayuktapiḍā na jāyate sa pumān  
 60602 narākṛtipratīcchanno rākṣasa evetyarthaḥ || 52 ||  
 60603  
 60604 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 60605 jīvāvataraṇaṃ nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
 60606  
 60607 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe jīvāvataraṇaṃ  
 60608 nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
 60609  
 60610  
 60611 tricvatvāriṃśaḥ sargaḥ 43  
 60612  
 60613 śrīvāsiṣṭha uvāca |  
 60614  
 60615 evaṃ jīvāścito bhāvā bhavabhāvanayohitāḥ |  
 60616 brahmaṇaḥ kalpitākārāṇaḥ śaśo'pyatha koṭīśaḥ || 1 ||  
 60617  
 60618 jīvānām karmagatayaḥ prapañcyante'tra vistarāt |  
 60619 vivekādeḥ sudaurlabhyānmuktiḥ keśamcidityapi || 1 ||  
 60620  
 60621 evaṃ manasaḥ svabandhakatvaparakāramupavarṇya  
 60622 tadupahitacidrūpajīvānāmāmokṣaṃ saṃsārasthitiprakāraṇaṃ  
 60623 varṇayīṣyaṃstatsaṃgatipradarśanāya prāguktajīvotpattiṃ prakārabhedairanuavadati  
 60624 - evamityādinā | citaḥ bhāvā aupādrikā vibhāvarūpā jīvā bhavabhāvanayā  
 60625 saṃsāravāsanayā ūhitāḥ pravāhitāḥ | itī chāndasaḥ | pūrvavāsanānusāreṇa  
 60626 kalpitākārāṇaḥ sakāśajjātā ityādipareṇānvayaḥ || 1 ||  
 60627  
 60628 asaṃkhyātāḥ purā jātā jāyante cāpi vādya bhoḥ |  
 60629 utpatiṣyanti caivāmbukaṇaughā iva nirjharāt || 2 ||  
 60630  
 60631 adya saṃprati jāyante | bho iti rāmasaṃbodhanam || 2 ||  
 60632  
 60633 svavāsanādaśāveśādāśāvivaśatām gatā |  
 60634 daśāsvativicitrāsu svayaṃ nigaḍitāśayāḥ || 3 ||  
 60635  
 60636 anārataṃ pratidiśaṃ deśe deśe jale sthale |  
 60637 jāyante vā mriyante vā budbudā iva vāriṇi || 4 ||  
 60638  
 60639 anārataṃ satatam | vāśabdau paryāyārthau || 4 ||  
 60640  
 60641 kecitprathamajanmānaḥ kecijjanmaśatādhikāḥ |  
 60642 kecidvā'jnmasaṃkhyākāḥ kecidvitribhavāntarāḥ || 5 ||  
 60643  
 60644 prathamajanmānaḥ asminkalpe ekameva janma prāptāḥ | na vidyate janmasaṃkhyā  
 60645 yeṣāṃ te ajanmasaṃkhyākāḥ || 5 ||  
 60646  
 60647 bhaviṣyajjātayaḥ kecitkecidbhūtabhavodbhavāḥ |  
 60648 vartamānabhavāḥ kecitkecittvabhavatām gatāḥ || 6 ||  
 60649

60650 bhaviṣyanti jātirjanma yeṣāṃ te bhaviṣyajjātayaḥ | asmin kalpe adyāpyanutpannā  
60651 ityārthaḥ | bhūtā atītā bhavodbhavā yeṣāṃ jīvanmuktā iti yāvat | abhavatām  
60652 videhamuktim || 6 ||  
60653  
60654 kecitkalpasahasrāṇi jāyamānāḥ punaḥ punaḥ |  
60655 ekāmevāsthitā yoniṃ kecidyonyantaram śritāḥ || 7 ||  
60656  
60657 yoniṃ deha-jātim || 7 ||  
60658  
60659 kecinmahāduḥkhasahāḥ kecidalpodayāḥ sthitāḥ |  
60660 kecidatyantamuditāḥ kecidarkādivoditāḥ || 8 ||  
60661  
60662 mahāduḥkhasahā nārakāḥ | alpodayā alpasukhā martyāḥ | atyantamuditā devāḥ |  
60663 arkādivoditāḥ satyalokagāḥ || 8 ||  
60664  
60665 kecitkiṃnaragandharvavidyādharamahoragāḥ |  
60666 kecidarkendraravaruṇāstryakṣādhokṣajapadmajāḥ || 9 ||  
60667  
60668 tryakṣādigrahaṇaṃ tryakṣādisārūpyaprāptajīvābhiprāyam || 9 ||  
60669  
60670 kecitkūsmāṇḍavetālayakṣarakṣaḥpiśācakāḥ |  
60671 kecidbrāhmaṇabhūpālā vaiśyaśūdragaṇāḥ sthitāḥ || 10 ||  
60672  
60673 kecicchvapacacāṇḍālakirātāveśapuṣkasāḥ |  
60674 kecitrṇauśadhī kecitphalamūlapataṅgakāḥ || 11 ||  
60675  
60676 kirātāveśāḥ kirātayonipraviṣṭāṣṭa eva | rṇauśadhī iti jātyordvivacanam |  
60677 phalamūlagrahaṇaṃ tadantargatabījāvasthajīvābhiprāyeṇa || 11 ||  
60678  
60679 keciccitralatāgulmatrṇopaladṛśo'bhitāḥ |  
60680 kecitkadambajambīrasālatālatamālakāḥ || 12 ||  
60681  
60682 punastrṇagrahaṇaṃ tadavāntarajātīprapañcārtham | upalaṃ paśyanti  
60683 svadehatayetyupaladṛśaḥ parvatādayaḥ || 12 ||  
60684  
60685 kecidvibhavasamsāramantrisāmantaabhūmipāḥ |  
60686 keciccirāmarācchannā munimaunamupasthitāḥ || 13 ||  
60687  
60688 vibhavaiḥ saṃsaranti bhramantīti vibhavasamsārāḥ | ambaradaurlabhyāttaporthaṃ  
60689 vā cīrāmarācchanāḥ || 13 ||  
60690  
60691 kecidbhujaṅgagonāsakṛmikiṭapipīlikāḥ |  
60692 kecinmṛgendramahiṣamṛgājacamaraiṇakāḥ || 14 ||  
60693  
60694 gonāsā ajagarāḥ || 14 ||  
60695  
60696 kecitsārasacakraḥvabalākābakakokilāḥ |  
60697 kecitkamalakahlārakumudotpalatām gatāḥ || 15 ||  
60698  
60699 kecitkalabhamātaṅgavarāhavṛṣṣagardabhāḥ |  
60700 keciddvirephamaśakāḥ puttikādaṃśavaṃśajāḥ || 16 ||  
60701  
60702 kalabhaḥ kariśāvaḥ | puttikā pataṅgikā || 16 ||  
60703  
60704 kecidāpadbalākrāntāḥ kecitsaṃpadamāgatāḥ |  
60705 kecitsthitāḥ svargapure kecinnaarakamāsthitāḥ || 17 ||  
60706  
60707 ṛkṣacakragatāḥ kecidvṛkṣarandhragatāḥ pare |  
60708 vātabhūtāḥ sthitāḥ kecitkecidvyomapade sthitāḥ || 18 ||  
60709  
60710 ṛkṣacakraṃ nakṣatracakraṃ tadgatāḥ | vātabhūtā  
60711 āvahapravahādivāyavadhikāraṃ prāptāḥ | vyomapade ākāśādhikāre || 18 ||  
60712  
60713 sūryāṃśuṣu sthitāḥ kecitkecidindvaṃśuṣu sthitāḥ |  
60714 kecitrṇālatāgulmarasasvāduṣvavasthitāḥ || 19 ||  
60715  
60716 sūryāṃśuṣu rasādānādyadhikāre | indvaṃśuṣu oṣadhyādyāpyāyanādhikāre |  
60717 rṇādināṃ rasaḥ svāduryatra paśvādiyogye viṣayalāmpaṭhye iti yāvat || 19 ||  
60718

60719 jīvanmuktā bhramantīha kecitkalyāṇabhājanāḥ |  
 60720 ciramuktāḥ sthitāḥ kecinnūnaṃ pariṇatāḥ pare || 20 ||  
 60721  
 60722 pare paramātmani pariṇatāstadbhāvaṃ prāptā videhamuktāḥ || 20 ||  
 60723  
 60724 keciccireṇa kālena bhaviṣyanmuktayaḥ śivāḥ |  
 60725 keciddviṣanti cidbhāvāḥ kevalībhāvamātmanaḥ || 21 ||  
 60726  
 60727 cidbhāvā jīvā bhogalampaṭāḥ santaḥ kevalībhāvaṃ kaivalyaṃ dviṣanti || 21 ||  
 60728  
 60729 kecidviśālāḥ kakubhaḥ kecinnadyo mahārayāḥ |  
 60730 kecitstriyaḥ kāntadṛśaḥ kecitpaṇḍanapuṃsakāḥ || 22 ||  
 60731  
 60732 kakubho digdevatāḥ || 22 ||  
 60733  
 60734 kecitprabuddhamatayaḥ kecijjaḍatarāśayaḥ |  
 60735 kecijjñānopadeṣṭāraḥ kecidāttasamādhayaḥ || 23 ||  
 60736  
 60737 ete sarve'pi saṃsaraṇānarthavāsanāvasādeveti saiva  
 60738 samūlamucchedyetyāśayenopasaṃharati - jīvā iti |  
 60739 uktānuktasarvasaṃgrahārthametāsvetāsvitī vīpsā || 24 ||  
 60740  
 60741 jīvāḥ svavāsanāveśavivaśāśayatāṃ gatāḥ |  
 60742 etāsvetāsvavasthāsu saṃsthitā baddhabhāvanāḥ || 24 ||  
 60743  
 60744 viharanti bhuvi | nipatanti narake | utpatanti svarge | ata eva kandukā iva || 25 ||  
 60745  
 60746 viharanti jagatkecinnipatantyutpatanti ca |  
 60747 kandukā iva hastena mṛtyunā'virataṃ hatāḥ || 25 ||  
 60748  
 60749 viharanti bhuvi | nipatanti narake | utpatanti svarge | ata eva kandukā iva || 25 ||  
 60750  
 60751 āśāpāśasatābaddhā vāsanābhāvadhāriṇaḥ |  
 60752 kāyātkāyamupāyānti vṛkṣādvṛkṣamivāṇḍajāḥ || 26 ||  
 60753  
 60754 vāsanārūpānbhāvānbhāvidehādīndhārayanti tacchīlāḥ || 26 ||  
 60755  
 60756 anantānantasaṃkalpakalpanotpādamāyayā |  
 60757 indrajālaṃ vitanvānā jaganmayamidaṃ mahat || 27 ||  
 60758  
 60759 ananteṣu viṣayeṣu anantasaṃkalpakalpanotpādanahetubhūtayā māyayā avidyayā ||  
 60760 27 ||  
 60761  
 60762 tāvadbhramanti saṃsāre vāriṇyāvartarāśayaḥ |  
 60763 yāvanmūḍhā na paśyanti svamātmānamaninditam || 28 ||  
 60764  
 60765 āvartarāśaya iveti śeṣaḥ || 28 ||  
 60766  
 60767 dṛṣṭvātmānamasattvyaktvā satyāmāsādyā saṃvidam |  
 60768 kālena padamāgatya jāyante neha te punaḥ || 29 ||  
 60769  
 60770 vivekināṃ tarhyātmadarśanātko lābhastamāha - dṛṣṭveti | kālena  
 60771 bhūmikādārḍhyakrameṇa || 29 ||  
 60772  
 60773 bhuktvā janmasahasrāṇi bhūyaḥ saṃsārasaṃkaṭe |  
 60774 patanti kecidabudhāḥ saṃprāpyāpi vivekitāṃ || 30 ||  
 60775  
 60776 vivekabhraṣṭānāṃ yā gatistāmāha - bhuktveti || 30 ||  
 60777  
 60778 kecicchaktatvamapyuccaiḥ prāpya tucchatayā dhiyā |  
 60779 punastiryaktvamāyānti tiryaktvānnarakānapi || 31 ||  
 60780  
 60781 śaktatvaṃ praśastajanmadeśakālapratibhāvinayasatsamāgamādisaṃpannatāṃ |  
 60782 uccairdevagandharvabrāhmaṇādyutkrīṣṭasaṃpadrūpaṃ | tucchatayā  
 60783 tucchaviṣayalampaṭatayā dhiyā svabuddhyaiva | śakratvam iti pāṭhe nahuṣaḥ  
 60784 udāhāryaḥ || 31 ||  
 60785  
 60786 kecinmahādhiyaḥ santa utpada brahmaṇaḥ padāt |  
 60787 tadaiva janmanaikena tatraivāśu viśantyaalam || 32 ||

60788  
 60789 mahādhiyaḥ sanakādayaḥ | tadaiva tasminneva kalpe | tatra mokṣākhye brahmapade ||  
 60790 32 ||  
 60791  
 60792 brahmāṇḍeṣvitareṣvanye teṣvanye jīvarāśayaḥ |  
 60793 prayānti padmodbhavatāmanye ca haratāmapi || 33 ||  
 60794  
 60795 itareṣu svotpattibrahmāṇḍāntareṣu yathaindavāḥ | teṣu  
 60796 svotpattisthānabrahmāṇḍeṣu | haratām harasārūpyam || 33 ||  
 60797  
 60798 anye prayānti tiryaktvamanye ca suratāmapi |  
 60799 anye'pi jāgatām rāma yathaiveha tathaiva hi || 34 ||  
 60800  
 60801 nāgatām sarpatām jagatām vā | yathaiveha brahmāṇḍe tathaiva  
 60802 brahmāṇḍāntare'pīti śeṣaḥ || 34 ||  
 60803  
 60804 yathedaṃ hi jagatsphāraṃ tathānyāni jagantyaḥ |  
 60805 vidyante samatītāni bhaviṣyanti ca bhūriśaḥ || 35 ||  
 60806  
 60807 idaṃ jagat brahmāṇḍam | jaganti brahmāṇḍāni || 35 ||  
 60808  
 60809 anyenānyena citreṇa krameṇānyena hetunā |  
 60810 vicitrāḥ sṛṣṭayasteṣāmapatanti patanti ca || 36 ||  
 60811  
 60812 āpatantyāvirbhavanti patanti tirobhavanti ca || 36 ||  
 60813  
 60814 kaścidgandharvatām yāti kaścidgacchati yakṣatām |  
 60815 kaścitprayāti suratām kaścidāyāti daityatām || 37 ||  
 60816  
 60817 atraiva brahmāṇḍāntareṣvapi karmavaicitryājīvagatirvicitraivetyāśayenāha -  
 60818 kaściditi || 37 ||  
 60819  
 60820 yenaiva vyavahāreṇa brahmāṇḍe'sminjanāḥ sthitāḥ |  
 60821 tenaivānyeṣu tiṣṭhanti sanniveśavilakṣaṇāḥ || 38 ||  
 60822  
 60823 yenaiva manuṣyādiyogyavyavahāreṇa | dvīpāntarīyaṇavatsanniveśena  
 60824 saṃsthānabhedena paraṃ vilakṣaṇāḥ || 38 ||  
 60825  
 60826 svasvabhāvavaśāveśādanyonyaparighaṭṭanaiḥ |  
 60827 sṛṣṭayaḥ parivartante taraṅgiṇyā ivormayaḥ || 39 ||  
 60828  
 60829 astvevaṃ tathāpi katham teṣāmuttamādhamādibhāvena parasparasnehavirodhādīnā  
 60830 ca sṛṣṭiparivṛttistatrāha - svasvabhāveti |  
 60831 sātṭvikarājasatāmasādisvasvabhāvavaśāttattadanukūlavvyavahārābhīniveśātpravṛ  
 60832 ^ittānāmekaviṣaye spardhayā anyonyaparighaṭṭanaiḥ sṛṣṭiparivṛttirityarthaḥ ||  
 60833 39 ||  
 60834  
 60835 āvirbhāvatirobhāvairunmajjananimajjanaiḥ |  
 60836 sṛṣṭayaḥ parivartante taraṅgiṇyā ivormayaḥ || 40 ||  
 60837  
 60838 tatrāpi tehumāha - āvirbhāveti | rajasa āvirbhāve sṛṣṭerunmajjanaṃ  
 60839 sattvatamasornimajjanaṃ tamasa āvirbhāvena rajasastirobhāve  
 60840 sṛṣṭernimajjanamantarā sattvāvirbhāve tāvatkālaṃ pālanamiti hetuparivṛttyā  
 60841 parivartanta ityarthaḥ || 40 ||  
 60842  
 60843 niryāntyavirataṃ tasmātparasmājjīvarāśayaḥ |  
 60844 anirdeśyāḥ svasaṃvedyāstatraivāśu sphuranti ca || 41 ||  
 60845  
 60846 guṇādhīnāntaḥkaraṇādisṛṣṭyā  
 60847 tadupādhikajīvanirmagamaprasiddhirityāśayenāha - niryāntīti | tatra  
 60848 parasminneva sphuranti sphuṭaṃ vyavaharanti ca || 41 ||  
 60849  
 60850 dipādivālokaḍṛśaḥ sūryādiva marīcayaḥ |  
 60851 kaṇāstaptāyasa iva sphuliṅgā iva pāvakāt || 42 ||  
 60852  
 60853 tatra śrutyādiprasiddhadṛṣṭāntamāha - dipādīti || 42 ||  
 60854  
 60855 kālādivartavaścitrā āmodāḥ kusumādiva |  
 60856 śītalā iva varṣāṇupūrādabdhervormayaḥ || 43 ||



60857  
 60858 śītalāstuṣārā iva || 43 ||  
 60859  
 60860 utpattyotpattya kālena bhuktvā dehaparamparām |  
 60861 svata eva pade yānti nilayaṃ jīvarāśayaḥ || 44 ||  
 60862  
 60863 pralaye śānte pade bijabhūte | nilayaṃ nilīnatām || 44 ||  
 60864  
 60865 aviratamiyamātata tathoccai-  
 60866 rbhavati vinaśyati vardhate mudhaiva |  
 60867 tribhuvanaracanādimohamāyā  
 60868 paramapade laharīva vārirāśau || 45 ||  
 60869  
 60870 uktaṃ jīvajagatsargaṃ saṃkṣipyopasaṃharati - aviratamiti | iyaṃ  
 60871 tribhuvanaracanābhrāntilakṣaṇā māyā paramapade avirataṃ saṃtataṃ mudhaiva  
 60872 ātatā sargeṇa viśṛtā vardhate tathā uccairbhavati vipariṇamate vinaśyati ca |  
 60873 vārirāśau laharīveti mudhātve dṛṣṭāntaḥ || 45 ||  
 60874  
 60875 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaṛaṇe  
 60876 jīvanicayasthānopadeśo nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 60877  
 60878 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaṛaṇe  
 60879 jīvanicayasthānopadeśo nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 60880  
 60881  
 60882 catuṣcatvāriṃśaḥ sargaḥ 44  
 60883  
 60884 śrīrāma uvāca |  
 60885  
 60886 krameṇānena yenāptā jīvena sthitirātmanaḥ |  
 60887 sa kathaṃ bhagavandehaṃ samādhatte'sthipañjaram || 1 ||  
 60888  
 60889 muktipralayasāmye'pi viśeṣo'tra prakīrtyate |  
 60890 tathā viriñcijīvasya śarīragrahaṇakramaḥ || 1 ||  
 60891  
 60892 pralaye svata eva pradeśānte jīvarāśayo vilayaṃ yāntīti yaduktaṃ tatra rāmaḥ  
 60893 śaṅkate - krameṇeti | anena utpattyotpattya kālena bhuktvā dehaparamparāmiti  
 60894 tvaduktena krameṇa yena jīvena pralaye svata eva paramapade ātmanaḥ sthitirāptā sa  
 60895 mukta eveti punaḥ kathaṃ dehamādatte | paramapadaṃ prāptasya punarāvṛttau  
 60896 muktāvapyanāśvāsaprasaṅgāt | na cājñānāvṛtasya bijabhāvakṛto viśeṣaḥ  
 60897 | abījasya  
 60898 śīlāśakalāderajñānamātrāvaraṇenāṅkurādibijatvādarśanādityarthaḥ || 1 ||  
 60899  
 60900 śrīvāsiṣṭha uvāca |  
 60901  
 60902 pūrvameva mayā proktaṃ rāma kiṃ nāvabudhyase |  
 60903 pūrvāparavicārārṇhā śeṃṣī kva gatā tava || 2 ||  
 60904  
 60905 svasamasattākaṃ bijatvādarśane'pi āvaraṇasamasattākasarpādikaṃ prati  
 60906 āvṛtarajjvāderbijatvadarśanānmithyābijatvamāvaraṇamātrakṛtaṃ  
 60907 viśeṣeṇānuktamapi svabuddhyaiva tvayohituṃ śakyamiti na  
 60908 praśnārhametadityāśayena parihāramāha - pūrvameveti || 2 ||  
 60909  
 60910 yadidaṃ hi śarīrādi jagatsthāvarajaṅgamam |  
 60911 ābhāsamātramevaitadasatsvapnamivotthitam || 3 ||  
 60912  
 60913 ābhāso vivartastāvanmātram || 3 ||  
 60914  
 60915 dīrghasvapno hyayaṃ rāma mithyaivānagha dṛśyate |  
 60916 dvicandravibhramākāraṃ bhramāntarbhṛntaśailavat || 4 ||  
 60917  
 60918 cirasthāyinām brahmāṇḍabhuvanādinām kathamābhāsamātratā tatrāha -  
 60919 dīrgheti || 4 ||  
 60920  
 60921 praśāntājñānanidrastu nūnaṃ galitabhāvanaḥ |  
 60922 prabuddhacetāḥ saṃsārasvapnaṃ paśyanna paśyati || 5 ||  
 60923  
 60924 ajñānātmano bijabhāvātpunaḥ saṃsārasvapnadarśane'pi jñasya na  
 60925 tatprasaktirityāśayenāha - praśānteti | jīvanmuktavyavahārārha paśyannapi

60926 paramārthadṛśā na paśyati || 5 ||  
 60927  
 60928 svabhāvakalpito rāma jīvanām sarvadaiva hi |  
 60929 āmokṣapadasaṃpāpti saṃsāro'styātmano'ntare || 6 ||  
 60930  
 60931 bijabhūte ajñānātmani bhāvisamsārasyāmokṣaṃ sūkṣmarūpeṇa sattvādapi  
 60932 punarjanamopapattirityāśayenāha - svabhāveti || 6 ||  
 60933  
 60934 jīvasya taralaḥ kāya āvartaḥ payaso yathā |  
 60935 yathā bīje'ṅkuraḥ sphāraḥ pallavaḥ svāṅkure yathā || 7 ||  
 60936  
 60937 jīvasyāntare taralaḥ kāyo'sti yathā payaso'ntare āvarta ityādidṛṣṭāntāḥ || 7 ||  
 60938  
 60939 pallave ca yathā puṣpaṃ puṣpakośe phalaṃ yathā |  
 60940 yataḥ sa kalpanārūpo deho'sti manaso'ntare || 8 ||  
 60941  
 60942 kuto jīvāntaḥ kāyo'sti tatrāha - yata iti | antare madhye || 8 ||  
 60943  
 60944 bahūrūpatayā rāma yato'styekatamaḥ sphuṭaḥ |  
 60945 sa eva pratibhāso'sya manasaḥ kila jāyate || 9 ||  
 60946  
 60947 tatrāpi dehaḥ kathaṃ saṃbhāvyate tatrāha - baturūpatayeti | manaso  
 60948 baturūpatayā prasiddherdeharūpasyāpi vāsanātmanā tatra saṃbhavādityarthaḥ |  
 60949 tarhi bahūni śarīrāṇi yugapatkuto na jāyante tatrāha - yata iti | yato bahuṣu  
 60950 vāsanātmanā sthiteṣu ya evaikatamaḥ paripakvaiḥ karmabhiḥ sphuṭo'bhivyaṅktaḥ  
 60951 kriyate sa eva pratibhāso'sya prāyeṇa kāle jāyate na sarva ityarthaḥ || 9 ||  
 60952  
 60953 sa evāśu bhavatyetanmr̥tapiṇḍo ghaṭakopamaḥ |  
 60954 ādisarge purā kāyaḥ pratibhāso'sya cottamaḥ || 10 ||  
 60955  
 60956 etanmanaḥ sa eva deho bhavati | tatrottamakarmaparipāke uttama eva deho  
 60957 bhavatītyetadādisargamārabhya darśayati - ādisarga iti || 10 ||  
 60958  
 60959 yasmādeṣa vibhurbrahmā padmakōśagr̥hasthitaḥ |  
 60960 tatsaṃkalpakrameṇaiva tataḥ sthitimupāgatā || 11 ||  
 60961  
 60962 ityaṃ sṛṣṭiraparyantā māyeva ghanamāyayā |  
 60963  
 60964 śrīrāma uvāca |  
 60965  
 60966 jīvo manaḥpadaṃ prāpya vairiṇcaṃ padamāgataḥ || 12 ||  
 60967  
 60968 yathā brahmaṃstathā sarvaṃ vistareṇa vadāśu me |  
 60969  
 60970 śrīvasiṣṭha uvāca |  
 60971  
 60972 brahme śṛṇu mahābāho śarīragrahaṇe kramam || 13 ||  
 60973  
 60974 nidarśanena tenaiva jāgatīm jñāsyasi sthitim |  
 60975 dikkālādyanavacchinnaṃmātmatattvaṃ svaśaktitaḥ || 14 ||  
 60976  
 60977 līlayaiva yadādatte dikkālakalitaṃ vapuḥ |  
 60978 tadaiva jīvaparyāyaṃ vāsanāveśatatparam || 15 ||  
 60979  
 60980 manaḥ saṃpadyate lolaṃ kalanākalanonmukham |  
 60981 malayantī manaḥśaktirādaḥ bhāvayati kṣaṇāt || 16 ||  
 60982  
 60983 kalanākalanonmukhamiti yaduktaṃ tadvivṛṇoti - kalayantītyādinā | pūrvasarge  
 60984 ākāśādikramāvirbhūtaḥiraṇyagarbhāhaṃgrahopāsanasaṃskṛtaṃ  
 60985 manastathaivāvyaṅkte līnaṃ manaḥ śaktirityucyate sā tenaiva krameṇa  
 60986 svāvirbhāvaṃ kalpayantī satītyarthaḥ || 16 ||  
 60987  
 60988 ākāśabhāvanāmacchāṃ śabdabījarasonmukhīm |  
 60989 tatastāṃ ghanatāṃ yātaṃ ghanaspaṇḍakramāṇmanaḥ || 17 ||  
 60990  
 60991 śabdānāṃ bījaṃ śabdatanmātraṃ rasaḥ śrotrendriyam | tāṃ  
 60992 tāḍṛśākāśabhāvanāṃ prāpya ghanatāmupacayaṃ yātaṃ manaḥ || 17 ||  
 60993  
 60994 bhāvayatyānilaspaṇḍam sparśabījarasonmukham |

60995 tābhyāmākāśavātābhyāmadṛṣṭābhyām manodṛśā || 18 ||  
 60996  
 60997 anilātmanā spandamīśaccalanam | sparśabījetyādi prāgvat | apañcīkṛtatvena  
 60998 sūkṣmatamatvānmanodṛśā manovacchinna caitanyātmanā  
 60999 jīvenādṛṣṭābhyām || 18 ||  
 61000  
 61001 śabdasparśasvarūpābhyām saṃghātājanyate'nalaḥ |  
 61002 manastadghantām prāpya tato bhāvayati kṣaṇāt || 19 ||  
 61003  
 61004 saṃghātāt upacayādabhighātācca | analo rūpabījarasātmakaḥ || 19 ||  
 61005  
 61006 prākāśyamamalālokaṃmalokastena vardhate |  
 61007 manastāvadguṇagataṃ rasatanmātravedanam || 20 ||  
 61008  
 61009 tāvadguṇagataṃ tāvadbhirākāśavāyutejobhīrguṇanam guṇa upacayastaṃ gataṃ  
 61010 prāptam || 20 ||  
 61011  
 61012 kṣaṇārdhena tvapām śaityaṃ jalasaṃvittato bhavet |  
 61013 tatastādṛgguṇagataṃ mano bhāvayati kṣaṇāt || 21 ||  
 61014  
 61015 apām śaityaṃ rasatanmātraṃ prāpya jalamiti saṃvedyata iti saṃvitpratītyarhaṃ  
 61016 bhavedityarthaḥ | tādṛśāmuktaprakārāṇām caturṇām guṇam  
 61017 saṃghātabhāvaṃ gataṃ || 21 ||  
 61018  
 61019 svarūpaṃ gandhavatsthūlaṃ yenodeśyati medinī |  
 61020 athetthaṃbhūtatanmātraveṣṭitaṃ tanutām jahat || 22 ||  
 61021  
 61022 udeśyatīti pūrvabhūtajanmakālamapekṣya bhaviṣyattvavivakṣaṇāllt |  
 61023 bhūtatanmātraveṣṭitamidaṃ pañcakaṃ militaṃ sattanutām saukṣmyaṃ jahattyajat ||  
 61024 22 ||  
 61025  
 61026 vapurvahnikaṇākāraṃ sphuritaṃ vyomni paśyati |  
 61027 ahaṃkāraḥkalāyuktaṃ buddhibījasamanvitam || 23 ||  
 61028  
 61029 yadvapuḥ paśyati tallīṅgākhyam puryaṣṭakamityanvayaḥ || 23 ||  
 61030  
 61031 tatpuryaṣṭakamityuktaṃ bhūtaḥṛtpadmaṣaṭpadam |  
 61032 tasmīṃstu tīvrasaṃvegādbhāvayadbhāsvaraṃ vapuḥ || 24 ||  
 61033  
 61034 karmajñānendriyagaṇau bhūtaprāṇamanogaṇāḥ | avidyākāmakarmāṇi līṅgaiḥ  
 61035 [līṅgaṃ iti pāṭhaḥ] puryaṣṭakaṃ vidu | vakṣyamāṇadehabhāvanayā  
 61036 līṅgasyaiva hi pañcīkaraṇena ghanatve sthūladehatāvibhāvanamityāha -  
 61037 tasmīṃstviti || 24 ||  
 61038  
 61039 sthūlatāmeti pākena mano bilvaphalaṃ yathā |  
 61040 mūṣāsthadrutahemābhaṃ sphuritaṃ vimalāmbare || 25 ||  
 61041  
 61042 mūṣā pratimākāranabhogarbhamṛtpiṇḍastadantarniṣiktadrutahemābhaṃ bahiḥ  
 61043 sthūlabhāsvaramantaḥ sūkṣmabhāsvaraṃ sthūladehasaṃvalitaṃ  
 61044 vakṣyamāṇasaṃniveśamupādatte tattejo līṅgaṃ kartṛ || 25 ||  
 61045  
 61046 sanniveśamupādatte tattejaḥ svasvabhāvataḥ |  
 61047 tasminsvasanniveśe ca tejaḥpuñjamaye punaḥ [mana ityapi pāṭhaḥ] ||  
 61048 26 ||  
 61049  
 61050 tatra manaso viśeṣakalpanābhīniveśasākhopaśākhāpracaya ityāha -  
 61051 tasmīnnityādinā || 26 ||  
 61052  
 61053 bhajate bhāvanām sphārām niścītāmātātāmbarām |  
 61054 ūrdhvaṃ śīraḥpīṭhamayīmadhaḥpādamayīm tathā || 27 ||  
 61055  
 61056 ātatāmbarām vyāptākāśam bhūyuasīmiti yāvat | tatra kramācchira  
 61057 ādyavayavakalpanāmāha - ūrdhvamiti || 27 ||  
 61058  
 61059 pārśvayorhastasaṃsthānām madhye codaradharminīm |  
 61060 prakāṭāvayavo bālo jvālāmālāmālākṛtiḥ || 28 ||  
 61061  
 61062 aṅgulyādiniṣpattyā prakāṭāvayavaḥ || 28 ||  
 61063

61064 manorathavaśopāttavapustīṣṭhatyasāvatha |  
 61065 evaṃ svavāsanāveśātkalitāṅgo manomuniḥ || 29 ||  
 61066  
 61067 asau brahmā | muniḥ pūrvopāsita prakāramananaśīlaḥ || 29 ||  
 61068  
 61069 nayatyupacayaṃ dehaṃ svasvabhāvamṛturyathā |  
 61070 kālena sphuṭatāmeti bhavatyamalavigrahaḥ || 30 ||  
 61071  
 61072 buddhisattvabalotsāhavijñānaiśvaryasaṃsthitaḥ |  
 61073 sa eva bhagavānbrahmā sarvalokapitāmahaḥ || 31 ||  
 61074  
 61075 jñānamapratimaṃ yasya vairāgyaṃ ca jagatpateḥ | aiśvaryaṃ caiva dharmaśca  
 61076 sahasiddhaṃ catuṣṭayaṃ || iti smṛtiprasiddhaviśeṣaṇasiddhiṃ tasya darśayati ##-  
 61077  
 61078 dravatkanakasaṃkāśaḥ paramākāśasaṃbhavaḥ |  
 61079 yathāsau paramākāśe tiṣṭhatyapararūpavān || 32 ||  
 61080  
 61081 paramākāśe brahmaṇyasau yathā yādṛśyā svasattayā tiṣṭhati tathā  
 61082 tādṛśyaiva vyavahāraśamasattayā ātmano mohamajñānameva cittalīlayā  
 61083 pañcīkṛtasthūlavayomādivakṣyamāṇarūpeṇa janayatītyarthaḥ || 32 ||  
 61084  
 61085 janayatyātmano mohamātmasthaṃ cittalīlayā |  
 61086 kadācitkevalaṃ vyoma paramaṃ pāravarjitaṃ || 33 ||  
 61087  
 61088 tasya kālabhedena nānāvidhāḥ kalpanā darśayati - kadāciditi | pāraṃ  
 61089 parāvadhiḥ ādiḥ pūrvāvadhiḥ paryantau pārśvato'vadhista dabhāvēva  
 61090 madhyamāvadhirahitaṃ ca kevalaṃ vyoma kalpayatītyarthaḥ || 33 ||  
 61091  
 61092 anādimadhyaparyantaṃ kadācidamalaṃ payaḥ |  
 61093 kadācitkalpakālāgniḥvālābhāsvaramaṇḍakam || 34 ||  
 61094  
 61095 dainamdinapralayakāle tu amalaṃ paya eva kalpayati | kadācitkalpānte dāhakāle || 34  
 61096 ||  
 61097  
 61098 kadācitkānaṃ kārṣṇyaṃ kālaṃ kamalakuṇḍmalaṃ |  
 61099 anyānyanyānyānekāni pratijanmāvadhiḥ prabhuḥ || 35 ||  
 61100  
 61101 kadācitprthivīsargottaraṃ bhūtasargātprākkāle kṛṣṇameva kārṣṇyaṃ |  
 61102 cāturvarṇyamitativatsvārthe śyañ | haritavarṇaṃ kānaṃ vṛkṣavyāptāṃ  
 61103 kṛtsnāṃ bhuvamityarthaḥ | kadācitpādme kalpe  
 61104 śyāma bhūpadmaprakṛtitvātkālaṃ śyāmaṃ viṣṇunābhyyutthaṃ  
 61105 kamalakuṇḍmalaṃ | anyānyanyāni bhuvanārṇava janādirūpānyānekāni saṃsthānāni  
 61106 kalpayanviṣṇvādirūpeṇa svayameva pālayati || 35 ||  
 61107  
 61108 kalpayanpālayatyēṣa nānārūpāni helayā |  
 61109 tatredaṃprathamatvena yadaiṣa brahmaṇaḥ padāt || 36 ||  
 61110  
 61111 tasya prathamakalpamārabhya pratidinaṃ suptotthitasya svadehakalpanākramaṃ  
 61112 darśayati - tatretyādinā | sarveṣāṃ brahmāṇḍānāṃ tadabhimānibrahmaṇāṃ  
 61113 ca kālānavacchinnabrahmapadādevāvīrbhāvāttaddṛśā na paurvāparyamastīti  
 61114 prāthamyamevetyabhipretyedaṃprathamatvenetyucyate || 36 ||  
 61115  
 61116 avatīrṇastadā'jñānāttathaiva sukhamasmṛtaṃ |  
 61117 garbhanidrāvyapagame vapuḥ paśyati bhāsvaraṃ || 37 ||  
 61118  
 61119 yadāvatīrṇastadāprabhṛti brahmāṇḍagarbhe viṣṇukukṣigarbhe vā sukhaṃ  
 61120 sauṣuptasukhopalakṣitamasmṛtaṃ prāktanavāstavārūpasya  
 61121 dehavyavahārādeścāsmaraṇarūpaṃ suṣuptamabhūditi śeṣaḥ || 37 ||  
 61122  
 61123 prāṇāpānapravāhāḍhyaṃ dravyairiva vinirmitaṃ |  
 61124 roma koṭibhirākīrṇaṃ dvātriṃśaddaśānānvitaṃ || 38 ||  
 61125  
 61126 dravyaiḥ pañcabhūtasvacchabhāgaiḥ || 38 ||  
 61127  
 61128 trīsthūṇaṃ pañcadaivatya madhaścaraṇalāñchitaṃ |  
 61129 pañcabhāgaṃ navadvāraṃ tvaglepamasṛṇāṅgakaṃ || 39 ||  
 61130  
 61131 sakthipṛṣṭhāsthībhīstrīsthūṇaṃ | pañcabhiḥ prāṇaiḥ pañcadaivasyaṃ |  
 61132 pāṇipādaśīrovakṣaḥkukṣiṇā pañcabhāgaṃ || 39 ||

61133  
 61134 yuktamaṅgulirviśatyā nakhaviṃśatilāñchitam |  
 61135 dvibāhuṃ dvistanam dvyakṣam bahvakṣibhujameva ca || 40 ||  
 61136  
 61137 icchayā kadācidbahvakṣibhujamapi || 40 ||  
 61138  
 61139 nīḍam cittavihaṅgasya nīḍam manmathabhoginaḥ |  
 61140 tṛṣṇāpiśācyā nilayaṃ jīvakesarikandaram || 41 ||  
 61141  
 61142 abhimānagajālānaṃ mānasāmbhojaśobhitam |  
 61143 athālocya vapurbrahmā kāntamātmīyamuttamam || 42 ||  
 61144  
 61145 cintayāmāsa bhagavāṃstrikālāmaladarśanaḥ |  
 61146 asminnākāśakuhare tate madhupalāñchite || 43 ||  
 61147  
 61148 madhupapadena tatsadṛśaśyāmatā lakṣyate tayā lāñchite || 43 ||  
 61149  
 61150 adṛṣṭapāraparyante prathamam kimabhūditi |  
 61151 iti cintitavānbrahmā sadyo jāto'malātmadṛk || 44 ||  
 61152  
 61153 prathamam madutpatteḥ pūrvam | itisābdadvayaṃ vīpsayā  
 61154 sarvapūrvaviśeṣacintālābhārtham | amalā nirmalatvādatītānāgatadarśane kṣamā  
 61155 ātmadṛg yasya || 44 ||  
 61156  
 61157 apaśyatsargavṛndāni samatītānyanekaśaḥ |  
 61158 atha sasmāra sakalānsarvāndharmagaṇāṅkramāt || 45 ||  
 61159  
 61160 atha tatkāraṇacintānantaram | sakalān sāṅgopāṅgān |  
 61161 dharmagaṇagrahaṇamadharmāṇāmapyupalakṣaṇam || 45 ||  
 61162  
 61163 vasantaḥ kusumāniva vedānādāya saṃstutān |  
 61164 līlayā kalpayāmāsa citrasaṃkalpajāḥ prajāḥ || 46 ||  
 61165  
 61166 ata eva tasyottarakāle sargo'pi vedoktakrameṇaiva sukaro'bhūdityāśayenāha -  
 61167 līlayeti || 46 ||  
 61168  
 61169 nānācārasamācāraṃ gandharvanagare yathā |  
 61170 tāsāṃ svargāpavargārthaṃ dharmakāmārthasiddhaye || 47 ||  
 61171  
 61172 anantāni vicitrāṇi śāstrāṇi samakalpayat |  
 61173 dṛṣṭirevamiyaṃ rāma sarge'sminsthitimāgatā |  
 61174 viriñcirūpānmanasaḥ puṣpalakṣmīrmadhoriva || 48 ||  
 61175  
 61176 manasa eva sarvasṛṣṭirīti yatpratijñātaṃ tadevaṃrītyā samarthitamityupasaṃharati  
 61177 - dṛṣṭirīti || 48 ||  
 61178  
 61179 vividhāviraṇaṇi kriyāvilāsaḥ  
 61180 kamalajarūpadhareṇa cetasaiva |  
 61181 raghusuta parikalpanena nītā  
 61182 sthitimatulāṃ jagatīha sargalakṣmīḥ || 49 ||  
 61183  
 61184 he raghusuta raghusamtate paridṛśyamānā sargalakṣmīḥ kamalajarūpadhareṇa  
 61185 cetasā manasaiva svaparikalpanena atulāṃ satyatucchavilakṣaṇatvādasadṛśīm  
 61186 sthitim nītetyarthaḥ || 49 ||  
 61187  
 61188 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mo0 sthitiprakaṛaṇe  
 61189 saṃsārāvataranaṇapratipādanopadeśo nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
 61190  
 61191 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 61192 saṃsārāvataranaṇapratipādanopadeśo catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
 61193  
 61194  
 61195 pañcacatvāriṃśaḥ sargaḥ 45  
 61196  
 61197 śrīvāsiṣṭha uvāca |  
 61198  
 61199 jagatsaṃpannamevedaṃ saṃpannaṃ kiṃcideva na |  
 61200 śūnyameva ca bhāmātraṃ manovilasitaṃ sthitam || 1 ||  
 61201

61202 manorathādaṁ dṛṣṭatvānmanāḥ kāryaṁ na satkvacit |  
 61203 asattasmājjagadrūpaṁ satsadeveti varṇyate || 1 ||  
 61204  
 61205 saṁpannaṁ pariniṣṭhitaṁeva sanna kiṁcīdeva saṁpannaṁ | yato manovilasitaṁ  
 61206 sarvaṁ bhāmātraṁ pratibhāsamātraṁ sthitaṁ | tadvyatirekeṇa śūnyamevetyarthaḥ  
 61207 || 1 ||  
 61208  
 61209 na deśakālāvetena brahmāṇḍenāvṛtau sthitaṁ |  
 61210 manāgapi mahārūpavatāpyākāśarūpiṇā || 2 ||  
 61211  
 61212 kutaśca pratibhāsavyatirekeṇa śūnyatā tasyeti tatrāha - neti | yataḥ  
 61213 pratibhāśadeśakālaṁ etena paricchinnaṁ brahmāṇḍena nāvṛtau na vyāptau |  
 61214 atitānāgatabahihsthitabrahmāṇḍakoṭināmapi trasareṇūnāmātapāntariva  
 61215 pratibhāśāntaḥsphuraṇadarśanāt | kiṁ bahunā | mahārūpavatā paramamahattvena  
 61216 prasiddhenāpyākāśarūpiṇā prathamabhūtena tasya tau na vyāptau |  
 61217 jyāyānākāśāt iti śruteḥ apratibhāsamāne ākāśe jyāyastve mānābhāvena  
 61218 pratibhāśāntareva tasya bhānasyāvaśyavācyatve  
 61219 pratibhāsamānānantakoṭiṣvekatamabhūtasya tasya nirastā  
 61220 pratibhāśadeśakālavyāpakateti sūcanāya manāgapītyuktirīti bodhyam || 2 ||  
 61221  
 61222 etatsaṁkalpamātrātma svapnadṛṣṭapuroṣamam |  
 61223 yatraiva tatra tacchūnyaṁ kevalaṁ vyoma saṁsthitam || 3 ||  
 61224  
 61225 pūrvottaradeśakālāvyāptirāstām nāma svāśrayayordeśakālayorapi  
 61226 adhyastenādhiṣṭhānāsaṁsparsānaṁ pratibhāsavvyāptiprasaktirityāśayenāha -  
 61227 etadīti | yatraiva deśe kāle ca jagacciti bhāśati tatraiva tadadhiṣṭhānaṁ cit  
 61228 jagacchūnyaṁ kevalaṁ vyomeva saṁsthitamityarthaḥ || 3 ||  
 61229  
 61230 abhittirāgaracanamapi dṛṣṭamasanmayam |  
 61231 akṛtaṁ kṛtamevaitadvomni citraṁ vicitrakam || 4 ||  
 61232  
 61233 ata evedaṁ gandharvanagaracitravadīti prāguktamityāha - abhittīti || 4 ||  
 61234  
 61235 manasā kalpitaṁ sarvaṁ dehādibhuvanatrayam |  
 61236 saṁsmṛtau kāraṇaṁ caitaccakṣurālokaṁ yathā || 5 ||  
 61237  
 61238 kiṁca manasaḥ smṛtimātre hetuvāttadracitamidaṁ smṛtitulyamīti na  
 61239 svakāle'rtharūpaṁ sadityāha - manaseti | etat manaḥ || 5 ||  
 61240  
 61241 ābhāsamātraṁ hi jagadghaṭāvaṭapaṭabhramaiḥ |  
 61242 āvartate na sadrūpātprthakkuḍyādayaḥ sthitāḥ || 6 ||  
 61243  
 61244 kuḍyādi jagataḥ sataḥ prthakkṛtya darśayitumaśakyatvādapi  
 61245 sadvyatirekeṇāsattvamityāha - ābhāseti || 6 ||  
 61246  
 61247 manasedaṁ śarīraṁ hi vāsanārthaṁ prakalpitaṁ |  
 61248 kṛmikośaprakāreṇa svātmakośa iva svayam || 7 ||  
 61249  
 61250 yathā svātmanaḥ svayaṁ kośa iva prakalpitaṁ tathaiva idaṁ śarīraṁ svasya  
 61251 vāsanārthaṁ sthityarthaṁ kṛmikośaprakāreṇa nīḍabhūtaṁ kalpitamityarthaḥ || 7 ||  
 61252  
 61253 na tadasti ca yannāma cetaḥsaṁkalpamambaram |  
 61254 na karoti na cāpnoti durgamapyatiduṣkaram || 8 ||  
 61255  
 61256 cetasaḥ saṁkalpamātreṇāsadracanāprāptiśaktiprasiddherapyuktārthopapattirityāha  
 61257 - na tadīti | yadīti sāmānye napuṁsakam | ambaramarthaśūnyaṁ saṁkalpaṁ  
 61258 saṁkalparūpaṁ yanna karoti nāpnoti cetyanvayaḥ | durgam durāpaṁ || 8 ||  
 61259  
 61260 sarvaśaktidhare deve kā nāma nanu śaktayaḥ |  
 61261 na saṁbhavantyāśriyante yābhirantarmānuguhāḥ || 9 ||  
 61262  
 61263 yābhiḥ śaktibhirmanoguhā antarnāśriyante tāḥ śaktayo deve jagadīśvare'pi kā  
 61264 nāma saṁbhavantītyanvayaḥ || 9 ||  
 61265  
 61266 sattāsatte padārthhānāṁ sarveṣāṁ sarvadaiva hi |  
 61267 mahābāho saṁbhavataḥ sarvaśaktau vibhau satī || 10 ||  
 61268  
 61269 yadi sadaiva jagadasadbrahma sadaiva satparasparaṁ ca tayoḥ sadaivāsaṁsparsāstarhi

61271 katham jagati kādācitke sattāsatte tatrāha - sattāsatte iti | na kādācitke api tu  
61272 sadātane | tayoh parasparābhibhavana paryāyeṇāveśakalpanamevācintyaṃ  
61273 māyāśaktikṛtamiti bhāvaḥ || 10 ||  
61274  
61275 paśya bhāvanayā prāptaṃ manasaivātmajaṃ vapuḥ |  
61276 tasmāttatkalanāṃ rāma sarvaśaktiyutāṃ viduḥ || 11 ||  
61277  
61278 seyamaśvarī sarvaśaktiḥ svamanasyeva pratyakṣaṃ dṛśyatāmityāha -  
61279 paśyeti | jagati vicitrapadārthaśaktayo'pi sarvaśaktimanmanaḥkalpanādevetyāha ##-  
61280  
61281 svasaṃkalpakṛtāḥ sarve devāsuranarādayaḥ |  
61282 svasaṃkalpopaśamane śāmyantyasnehadipavat || 12 ||  
61283  
61284 ata eva na devādiśaktibhirapi muktiḥ pratibaddhuṃ śakyetyāśayenāha -  
61285 svasaṃkalpeti || 12 ||  
61286  
61287 ākāśasadr̥śaṃ sarvaṃ kalanāmātrajṛmbhitam |  
61288 jagatpaśya mahābuddhe sudīrghaṃ svapnamutthitam || 13 ||  
61289  
61290 na jāyate na mriyate iha kiṃcitkadācana |  
61291 paramārthena sumate mithyā sarvaṃ tu vidyate || 14 ||  
61292  
61293 na vṛddhimeti no hrāsaṃ yanna kiṃcitkadācana |  
61294 kiṃ vā tanu bhavettatra kasya kā nāma khaṇḍanā || 15 ||  
61295  
61296 natu khaṇḍanenālpikṛtaṃ | nahyakhaṇḍe khaṇḍanamatareṇa paricchedaprasaktiḥ  
61297 naca khaṇḍanaṃ vā saṃbhavatītyarthaḥ || 15 ||  
61298  
61299 bhūmabhūtaṃ svakāyotthamapaśyannipuṇaṃ dṛśā |  
61300 rāghavā'mahatā svāntaḥ kimajña iva muhyasi || 16 ||  
61301  
61302 bahorbhāvo bhūmā tathābhūtaṃ | aparicchinnamiti yāvat | svakāyādutthaṃ  
61303 muñjeṣīkāvat pṛthakkṛtamapaśyan amahatā paricchinnātmadarśanena kiṃ  
61304 muhyasi || 16 ||  
61305  
61306 mṛgatṛṣṇā yathā tāpānmanaso niścayāttathā |  
61307 asanta iva dṛśyante sarve brahmādayo'pyamī || 17 ||  
61308  
61309 tāpāt marumayūkhāt | niścayāt saṃkalpāt || 17 ||  
61310  
61311 dvicandravibhramaprakhyā manorathavadutthitāḥ |  
61312 mithyājñānaghanāḥ sarve jagatyākārarāśayaḥ || 18 ||  
61313  
61314 ākārarāśayo dṛśyākārasamūhāḥ || 18 ||  
61315  
61316 yathā nauyāyino mithyā sthāṇuspandamatistathā |  
61317 asatyaivotthitā nityamākārāṇāṃ paramparā || 19 ||  
61318  
61319 indrajālamidaṃ viddhi māyāracitapañjaram |  
61320 manomanananirmāṇaṃ na sannāsadiva sthitam || 20 ||  
61321  
61322 nāsadiva satyamiva || 20 ||  
61323  
61324 brahmaivedaṃ jagatsarvamanyatāyāstataḥ kutaḥ |  
61325 prasaṅgaḥ kidṛśaḥ ko'sau kva vā sā paritiṣṭhati || 21 ||  
61326  
61327 anyatāyāḥ bhedasya | caturbhiḥ kiṃvṛttaiḥ pramāṇaprakārasvarūpādhārāṇāṃ  
61328 niṣedhaḥ | sā anyatā || 21 ||  
61329  
61330 ayaṃ girirayaṃ sthāṇurityāḍambaravibhramaḥ |  
61331 manaso bhāvanādārḍhyādasansanniva lakṣyate || 22 ||  
61332  
61333 upacayāvadhirgirirapacayāvadhiḥ sthāṇustābhyāṃ sarve  
61334 tadāntarālikaparicchedāḍambaravibhramā apyupalakṣyante || 22 ||  
61335  
61336 prapañcapatanārambhaṃ pramattasya idaṃ jagat |  
61337 sakāmatṛṣṇāmananaṃ tyaktvānyadrāma bhāvaya || 23 ||  
61338  
61339 pramattasya vicārahīnasya puṃsaḥ sakāmatṛṣṇāmananamidaṃ jagat prapañce

61340 svarganarakatiriyagādi janmasu patanamārabhata iti prapañcapatanārambham bhavatīti  
 61341 śeṣaḥ | atastvaṃ vivekena jagattyaktvā anyat niṣprapañcamātmānaṃ  
 61342 bhāvayetyarthaḥ || 23 ||  
 61343  
 61344 yathā svapno mahārambho bhrāntireva na vastutaḥ |  
 61345 dirghasvapnaṃ tathaivedaṃ viddhi cittopapāditam || 24 ||  
 61346  
 61347 dṛśyamānamahābhogaṃ gr̥hyamānamavastukam |  
 61348 kośamāsābhujāṅgānāṃ saṃsārāḍambaram tyaja || 25 ||  
 61349  
 61350 dṛśyamānavasthaṃ mahābhogaṃ bahuvistīrṇaṃ ramaṇīyamiva | teṣu  
 61351 katipayānāmeva grahituṃ śakyatvādgr̥hiteṣvapi  
 61352 kadācitkasyacidevopabhogāttaduttarakṣaṇa eva kṣayācca avastukaṃ tuccham |  
 61353 abhukteṣu pūrvadṛṣṭeṣvadṛṣṭeṣu ca viśayeṣu  
 61354 tṛṣṇāviṣotkatānāmāsābhujāṅgānāṃ kośaṃ valmīkamiva sthitam || 25 ||  
 61355  
 61356 asadetaditi jñātvā mā'tra bhāvaṃ niveśaya |  
 61357 anudhāvati na prājño vijñāya mṛgatṣṇikām || 26 ||  
 61358  
 61359 kathaṃ tyājyaṃ tatrāha - asaditi | bhāvaṃ rāgam || 26 ||  
 61360  
 61361 svasaṃkalpātsvarūpāḍhyāṃ manorathamayīm śrīyam |  
 61362 yo'nugacchati mūḍhātmā duḥkhasyaiva sa bhājanam || 27 ||  
 61363  
 61364 tadanudhāvane'narthamāha -svasaṃkalpeti || 27 ||  
 61365  
 61366 vastunyasati loko'yaṃ yātu kāmamavastuni |  
 61367 yastu vastu parityajya yātyavastu sa naśyati || 28 ||  
 61368  
 61369 na kevalamanarthaprāptireva kiṃtvarthanāśo'pi tasyāstītyāha - yastviti | naśyati  
 61370 paramapurūṣārthādbhraśyati || 28 ||  
 61371  
 61372 manovyāmoha evedaṃ rajjvāmahibhayaṃ yathā |  
 61373 bhāvanāmātravaicitryācciramāvartate jagat || 29 ||  
 61374  
 61375 asadbhyuditairbhāvairjalāntaścandravaccalaiḥ |  
 61376 vañcayate bāla eveha na tattvajño bhavādṛṣaḥ || 30 ||  
 61377  
 61378 ya imaṃ guṇasaṃghātaṃ bhāvayansukhamihate |  
 61379 pramārṣṭi sa jaḍo jāḍyaṃ vahnibhāvanayā svayā || 31 ||  
 61380  
 61381 guṇānāṃ śabdādīnāṃ saṃghātaṃ dehādi bhāvayan  
 61382 ahaṃnametyabhimanyamānaḥ | jāḍyaṃ śītam | vahnibhāvanayā |  
 61383 manorathakalpitavahnineti yāvat || 31 ||  
 61384  
 61385 asadevedamābhogi dṛśyate jalapañjaram |  
 61386 manomananānirmāṇahṛdaye nagaraṃ yathā || 32 ||  
 61387  
 61388 jalapañjaraṃ laḍayorabhedājjaḍasaṃghātabhūtaṃ dehādi || 32 ||  
 61389  
 61390 idaṃ citteccayodeti līyate tadanicchayā |  
 61391 mithyaivaṃ dṛśyate sphītaṃ gandharvanagaraṃ yathā || 33 ||  
 61392  
 61393 yadīdamaicchikasaṃkalpavaśāduditaṃ tarhi aicchikanivṛttisaṃkalpādeva kuto na  
 61394 nivartate tatrāha - līyata iti | tasya citrasyānicchayā rāgakṣayamātreṇa |  
 61395 evaṃvidhaṃ loke mithyaiva dṛśyate | gandharvanagaragrahaṇaṃ  
 61396 manorathakalpitanagaropalakṣaṇam || 33 ||  
 61397  
 61398 rāma naṣṭe jagatyasminna kiṃcidapi naśyati |  
 61399 yukte'pi ca jagatyasminna kiṃcidapi yujyate || 34 ||  
 61400  
 61401 ato nāśya nāśe saṃṛddhau vā śokaharṣau kāryāvityāśayenāha -  
 61402 rāmetyādinā | yukte saṃṛddhe || 34 ||  
 61403  
 61404 manaḥprakalpite bhagne hṛdi vistīrṇapattane |  
 61405 vṛddhiṃ copagate brūhi kiṃ vṛddhaṃ kasya kiṃ kṣatam || 35 ||  
 61406  
 61407 kriḍārthena yathodeti bālānāṃ hṛdi vartanam |  
 61408 manasā tadvadevedamudetyavirataṃ jagat || 36 ||



61409  
 61410 kriḍārthēna putrikādinā vartanaṃ putrapaśvādivyavahārābhāsakalpanaṃ yathā na  
 61411 śocyate iti śeṣaḥ || 36 ||  
 61412  
 61413 na kiṃcitkasyacinnaṣṭamindrajālaḥ yathā |  
 61414 bhraṣṭe naṣṭe tathaivāśminsamsāre vitathottḥite || 37 ||  
 61415  
 61416 yadasattadasatsyāccenna kiṃ kasya kila kṣatam |  
 61417 tato harṣaviṣādānāṃ samsāre nāma nāspadam || 38 ||  
 61418  
 61419 yadasadalikaṃ tadasadavidyamānameva cetsyāt kasya kiṃ kṣatam | na kiṃciditi  
 61420 śeṣaḥ | ivārthe vā nakāraḥ | ataḥ samsāre harṣaviṣādānāmāspadam na  
 61421 kiṃcinnāmetyanvayaḥ || 38 ||  
 61422  
 61423 asadeva yadatyantam tasmātkiṃ nāma naśyati |  
 61424 nāśābhāve hi duḥkhasya kaḥ prasaṅgo mahāmate || 39 ||  
 61425  
 61426 itthaṃ nāśābhūyapagamena śokānarhatāmuktivā vastuto nāśa eva kasyacinnāstīti  
 61427 tāmāha - asadeveti | yadyato'sadeva tasmāttataḥ || 39 ||  
 61428  
 61429 sadeva vā yadatyantam tasya kiṃ nāma naśyati |  
 61430 brahmaivedaṃ jagatsarvaṃ sukhaduḥkhe kimutthite || 40 ||  
 61431  
 61432 adhyastadrṣṭyā nāśāsambhavamupapādyā adhiṣṭhānadṛṣṭyāpi  
 61433 tamupapādayati - sadeveti | sukhaduḥkhe kiṃnimittamutthite | notthite evetyarthaḥ  
 61434 || 40 ||  
 61435  
 61436 asadvāpi yadatyantam vṛddhiḥ syāttasya kīdrśī |  
 61437 vṛddherabhāve harṣasya kaḥ prasaṅgo mahāmate || 41 ||  
 61438  
 61439 utpattinirāsādeva vṛddhyādivikārā api nirastā eveti  
 61440 tannimittaharṣasyāpyayuktatetyāha [pyuktatā iti pāṭhaḥ] - asaditi |  
 61441 vāpi avadhāraṇe || 41 ||  
 61442  
 61443 sarvatrāsatyabhūte'sminprapañcaikāntakāriṇi |  
 61444 samsāre kimupādeyaṃ prājño yadabhivāñchatu || 42 ||  
 61445  
 61446 iṣṭaprāptaḥ hi harṣaḥ syādiṣṭameva māyāmāyā nāstītyāha - sarvatreti || 42 ||  
 61447  
 61448 sarvatra satyabhūte'sminbrahmatattvamāyāpi ca |  
 61449 kiṃ syāttribhuvane heyam prājñāḥ pariharantu yat || 43 ||  
 61450  
 61451 evaṃ sarvamānandaikarasyena paśyato heyamāpi nāstītyāha - sarvatreti |  
 61452 brahmatattvamāyā | svārthe mayat | pariharantu tyajantu || 43 ||  
 61453  
 61454 asatsadvā jagadvyasya tenāsau sukhaduḥkhaḥ |  
 61455 agamyā eva mūrkhastu tadvināśena duḥkhitaḥ || 44 ||  
 61456  
 61457 tasya pakṣadvāpi vināśānarhasya putramitrādevināśena svabhrāntikalpītena  
 61458 duḥkhitaḥ || 44 ||  
 61459  
 61460 ādāvante ca yannāsit vartamāne'pi tattathā |  
 61461 yo'bhivāñchatyasadrāma tasyāsattaiva dṛśyate || 45 ||  
 61462  
 61463 idānīmasatsatpakṣayostulye upapatti darśayati - ādāvīti dvābhyām | asadvā  
 61464 idamāgra āsit naiveha kiṃcanāgra āsit  
 61465 ityādiśrutibhīrgaganapavanabhuvanādīnāmādyantayorasattvaṃ śrūyate  
 61466 ghaṭādeśca pratyakṣamanubhūyate ciraṃ cobhayataścāsattvamāciraṃ sakṛcca  
 61467 sattvaṃ prativyakti prasiddham | te ca parasparocchittisvabhāvena  
 61468 sattvāsattvenaikavastunyekataraprahāṇamantareṇa nivīśete  
 61469 ityavaśyamekatarasminprahātavye  
 61470 ādyantayościrataramasattvaprasiddhervartamānadaśāyāmapyasattvameva  
 61471 sarvavyaktīnāmiti asattvapakṣecchunā asattvameva śrūtiyuktyanubhāvairdṛśyata  
 61472 ityarthaḥ || 45 ||  
 61473  
 61474 ādāvante ca yatsatyam vartamāne sadeva tat |  
 61475 yasya sarvaṃ sadeva syāttasya sattaiva dṛśyate || 46 ||  
 61476  
 61477 sadeva somyedamāgra āsit kathamasataḥ sajjāyeta ityādiśrutibhīḥ satsadityeva

61478 pramāṇappravṛttikāle sarvavastvanubhavādādyantakālayoḥ  
 61479 sattānabhivvyaktitirodhānamātrakalpanenāpi asadvā idamagra āsīt  
 61480 ityādiśrutiyuktyorupapatteḥ sattvaśrutiyuktyoranyathopapādayitumaśakyatvācca  
 61481 sadātānī sārvaatrikī ca sarvavastūnām sattā lāghavādekaiva yukteti sattaikyē siddhe  
 61482 ādāvante ca kāraṇabrahmasattayaiva sarvasya satyatvādvartamānakāle tattathaiveti  
 61483 sadvādinā akhaṇḍabrahmasattaiva sarvatra dṛśyata ityārthaḥ || 46 ||  
 61484  
 61485 asatyabhūtaṁ toyāntaścandravyomatalādikam |  
 61486 bālā evābhivāñchanti manomohāya nottamāḥ || 47 ||  
 61487  
 61488 deśakālaparicchinnaśattākālpanaṁ pakṣadvayabahiṣkṛtaṁ  
 61489 sarvaśrutiyuktiviruddhaṁ mūrkhāsahasrairandhaparamparayā parikalpitaṁ  
 61490 sarvānarthakārīti bālīśānām teṣāmevocitaṁ na tavetyāśayenāha -  
 61491 asatyabhūtamityādinā || 47 ||  
 61492  
 61493 bālo hi vitatākārairvasturiktaiḥ prayojanaiḥ |  
 61494 saṁtoṣametyanantāya duḥkhāya na sukhāya tu || 48 ||  
 61495  
 61496 vasturiktairarthasūnyaiḥ | prayojanaiḥ sukhābhāsaiḥ || 48 ||  
 61497  
 61498 tasmānmā tvaṁ bhavo bālo rāma rājīvalocana |  
 61499 avināśamihālōkyā nityamāśraya susthīram || 49 ||  
 61500  
 61501 mā bhavaḥ mā bhūḥ | luṅviṣaye vyatyayena laṅ || 49 ||  
 61502  
 61503 asadidamakhilaṁ mayā sametaṁ  
 61504 tviti viṇayya viśāditāstu mā te |  
 61505 sadiha hi sakalaṁ mayā sametaṁ  
 61506 tviti ca vilōkyā viśāditāstu mā te || 50 ||  
 61507  
 61508 idānīm darśitayoḥ sadasatpakṣayordvārabhedenaikaprayojanāvasāne phalataḥ  
 61509 samuccayaṁ darśayannupasaṁharati - asaditi | māyāmūḍhairātmatvena  
 61510 kalpitenāhaṁkāreṇa sametaṁ sahitamidamakhilaṁ jagadasadeveti mattvā  
 61511 śrutiguruyuktisvānubhavairavadhārya putramitradhanādināśe viśāditā śokaḥ |  
 61512 viṣamiva pariṇāmaduḥkhadānviṣayānattum bhoktum śīlamasyeti viśādī rāgī  
 61513 tadbhāvo viśādītā rāgaśca māstu | tathāca śokarāgādinirāsadvārā  
 61514 aikātmyadarśane prapañcāsattvavāda upayujyata iti bhāvaḥ |  
 61515 evamanyārthenāsadvādaprastāvena nistattvameva jagaditi na mantavyaṁ kiṁtu  
 61516 sakalaṁ sadeva | sattvasyāprasiddhau tatpratikṣepakasyāsattvasyāprasiddheḥ |  
 61517 prasiddhau ca tatpratikṣiptatvādevāsattvāsiddheḥ | evaṁ sarvatra sattayā  
 61518 pratikṣiptamasattvaṁ nirāspadaṁ na kvacitkasyacitparicchedāya  
 61519 prabhavatityaparicchinnaśadaikarasye siddhe ghaṭapaṭādiparicchedakākārasya  
 61520 pṛthaganaavaśeṣānmayā śodhitacinmātraikarasena praticā akhaṇḍaikyena  
 61521 sametaṁ sadeva bhūmākhyamahamiti vilōkyā svātmapratiṣṭhasya te tava viśāditā  
 61522 punaḥsāmsārikajanmamaraṇādiviśādāvāptirmāstu | kālatraye'pi na  
 61523 saṁbhāvitetyārthaḥ || 50 ||  
 61524  
 61525 śrīvālmīkiruvāca |  
 61526  
 61527 ityuktavatyatha munau divaso jagāma  
 61528 sāyaṁtanāya vidhaye'stamino jagāma |  
 61529 snātum sabhā kṛtanamaskaraṇā jagāma  
 61530 śyāmākṣaye ravikaraiśca sahājagāma || 51 ||  
 61531  
 61532 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaṛaṇe  
 61533 yathābhūtārthayogopadeśo nāma pañcacatvāriṁśaḥ sargaḥ || 45 ||  
 61534  
 61535 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe sthitiprakaṛaṇe  
 61536 yathābhūtārthayogopadeśo nāma pañcacatvāriṁśaḥ sargaḥ || 45 ||  
 61537  
 61538 || navamo divasaḥ ||  
 61539  
 61540 ṣaṭcatvāriṁśaḥ sargaḥ 46  
 61541  
 61542 śrīvāsiṣṭha uvāca |  
 61543  
 61544 ramye dhaneṣu dārādau śokasyāvasaro [mūle harṣasyāvasaro hi kaḥ iti  
 61545 pāṭhaḥ | ṭikāyām ca ubhayānvayītyasyānantaraṁ - dārādāvindrajāle  
 61546 kṣaṇā duṣṭe sati harṣasyāvasaraḥ kaḥ tasminnaṣṭe vā kā

61547 paridevanetyanvayaḥ iti pāṭho'dhikaḥ kvacit] hi kaḥ |  
61548 indrajālekṣaṇāddṛṣṭe naṣṭe kā paridevanā || 1 ||  
61549  
61550 viharannapi saṃsāre yairguṇairna nimajjati |  
61551 te rāmāyātra kīrtyante jīvanmukteṣu ye sthitāḥ || 1 ||  
61552  
61553 tatra sarvavastuṣvanāsthayā naṣṭopekṣaṇānāgatāvāñchanalakṣaṇau guṇau  
61554 prathamamupadidikṣu pūrvaprastāvasya tadupayogaṃ darśayitumāha - ramye  
61555 ityādinā | ramye iti padasaṃskārapakṣe ekavacanam  
61556 vacanasarvanāmetyanuśāsanādekavacanam āvṛṭtyobhayānvayi || 1 ||  
61557  
61558 gandharvanagarasyārthe dūṣite bhūṣite tathā |  
61559 avidyāṃśe sutādaḥ vā kaḥ kramaḥ sukhaduḥkhaḥ || 2 ||  
61560  
61561 kramaṇaṃ kramaḥ prasaraḥ || 2 ||  
61562  
61563 ramye dhane'tha dārādaḥ harṣasyāvasaro hi kaḥ |  
61564 vṛddhāyāṃ mṛgatṛṣṇāyāṃ kimānando jalārthināṃ || 3 ||  
61565  
61566 dhanadārādaḥ ca saṃvṛddhe satīti śeṣaḥ | ānando jalakṛiḍādisukhādhikyam kim ||  
61567 3 ||  
61568  
61569 dhanadāreṣu vṛddheṣu duḥkhaṃ yuktaṃ na tuṣṭayaḥ |  
61570 vṛddhāyāṃ mohamāyāyāṃ kaḥ samāśvāsavāniha || 4 ||  
61571  
61572 tadvṛddhau saṃsārārogaḥ vṛddhisambhāvanayā duḥkhameva kartumucitaṃ na  
61573 harṣa ityāha - dhaneti || 4 ||  
61574  
61575 yaireva jāyate rāgo mūrkhasyādhikatāgataiḥ |  
61576 taireva bhogaiḥ prājñasya virāga upajāyate || 5 ||  
61577  
61578 adhikatāṃ abhivṛddhiṃ āgataiḥ || 5 ||  
61579  
61580 naṣṭe dhane'tha dārādaḥ harṣasyāvasaro hi kaḥ |  
61581 pārāvalokinastvetairvirāgaṃ yānti sādhaḥ || 6 ||  
61582  
61583 naṣṭe naśvarasvabhāve | pārāvalokinaḥ  
61584 naśvaratānarakahetutvādyudarkakataḥ ukatādarśinaḥ || 6 ||  
61585  
61586 ato rāghava tattvajño vyavahāreṣu saṃsṛteḥ |  
61587 naṣṭaṃ naṣṭamupekṣasva prāptaṃ prāptamupāhara || 7 ||  
61588  
61589 yadarthamayam prastāvastaṃ darśayati - ata iti | upāhara upayukṣva |  
61590 prāptopayogo'rthaprāptatvānna vidheyo guṇaḥ || 7 ||  
61591  
61592 anāgatānāṃ bhogānāmavāñchanamakṛtrimam |  
61593 āgatānāṃ ca sambhoga iti paṇḍitalakṣaṇam || 8 ||  
61594  
61595 guṇāntaramāha - anāgatānāmiti || 8 ||  
61596  
61597 saṃsārasambhrame hyaśiṃśchannātmanyātataiḥ |  
61598 tathā vihara sambuddho yathā nāyāsi mūḍhatām || 9 ||  
61599  
61600 apramādalakṣaṇaṃ guṇāntaramupadiśati - saṃsāreti | saṃsāre  
61601 sambhramayatīti saṃsārasambhramaḥ kāmastallakṣaṇe cchannātmani jighāṃsayā  
61602 pracchanne ātatena viśaśastrāgnyādinā hantuṃ ayate upagacchatītyātatāyī  
61603 śatrustasmin | taduktam udyatāsiṃ viśāgniṃ ca śāpodyatakaram tathā |  
61604 ātharvaṇena hantāraṃ piśunaṃ rājasadmasu | bhāryātikramaṇaṃ caiva  
61605 vidyātsaptātatāyinaḥ || iti | sambuddhaḥ prabodhe apramattaḥ || 9 ||  
61606  
61607 saṃsārāḍambarasyāsyā prapañcarahite krame |  
61608 samyagjñā nānupaśyanti ye hatāste kubuddhayaḥ || 10 ||  
61609  
61610 prapañcarahite kramyata iti kramaḥ paramapadaṃ tasminsamyagjñā api ye  
61611 pramādādasya saṃsārāḍambarasya vāñcanāṃ nānupaśyanti te kubuddhayaḥ |  
61612 pramādena hatā ityārthaḥ | athavā prapañcarahite brahmaṇi  
61613 vivekavairāgyaprabodhāpramādādiguṇārjanakrame ye samyagjñāste'sya  
61614 saṃsārāḍambararasya | karmaṇa eva śeṣātvavivakṣayā śaṣṭhī | imaṃ  
61615 saṃsārāḍambaram nānupaśyanti | ye tu kubuddhaya uktaguṇahīnāste hatā

61616 ityarthah || 10 ||  
 61617  
 61618 yayā kayācidyuktyaiva dṛśyādyasya gatā ratiḥ |  
 61619 parimajjati tasyāsthā na kvacidvimalā matiḥ || 11 ||  
 61620  
 61621 dṛśyadarśanāratilakṣaṇamaparaṃ guṇamupadiśati - yayeti |  
 61622 cittarañjanadvaitavāsanādhānasvarūpapracīyāvananarakādyanarthahetutvamithyātv  
 61623 ānāmanyatamopapādikayā yayā kayācidyuktyā | gatā nivṛttā āsthā  
 61624 paramārthābhiniṣṭhā vimalā vipāpā matirna parimajjati mohābdhau || 11 ||  
 61625  
 61626 yasyāsadidamityāsthā nivṛttā sarvavastuḥ |  
 61627 kroḍikaroti sarvajñaṃ nāvidyā tamavāstavi || 12 ||  
 61628  
 61629 evaṃ bāhyārthābhiniveśatyāgo'pi guṇa ityāśayenāha - yasyeti | asadidamiti  
 61630 niścayeneti śeṣaḥ | āsthā abhiniveśaḥ || 12 ||  
 61631  
 61632 ahaṃ jagaccaikamidaṃ sarvameveti yasya dhīḥ |  
 61633 āsthānāsthe parityajya saṃsthitā sa na majjati || 13 ||  
 61634  
 61635 aikeyātmadarśanamapi guṇa ityāha - ahamiti | anāsthāparityāgo  
 61636 yathāprāptānuvartanam || 13 ||  
 61637  
 61638 śuddhaṃ sadasatormadhyam padam buddhyā'valambya ca |  
 61639 sabāhyābhyantaram dṛśyam mā gṛhāṇa vimuñca mā || 14 ||  
 61640  
 61641 uktameva vivṛṇoti - śuddhamiti | sadasatorvyaktāvyaktayormadhyamanugatam  
 61642 | śuddhaṃ sattāmātram | padam tadeva pratyagātmetyavalambya || 14 ||  
 61643  
 61644 atyantavirataḥ svasthaḥ sarvavāsavivarjitaḥ |  
 61645 vyomavattiṣṭha nīrāgo rāma kāryaparo'pi san || 15 ||  
 61646  
 61647 uparatisaṃtoṣāniketanatvāsaṅgatvaguṇānupadiśati - atyanteti || 15 ||  
 61648  
 61649 yasya necchā na vānicchā jñasya karmaṇi tiṣṭhataḥ |  
 61650 na tasya lipyate prajñā padmapatramivāmbubhiḥ || 16 ||  
 61651  
 61652 katham nīrāgaḥ syātkatham vā asaṅgastatrāha - yasyeti || 16 ||  
 61653  
 61654 darśanasparśanādīni mā karotu karotu ca |  
 61655 tavendriyamano gaṇam tvamaniccho bhavātmavān || 17 ||  
 61656  
 61657 bādhitānuvṛttimātratvenāmukhyatvādgaṇam tava indriyasahitaṃ mano  
 61658 darśanādīni karotu na karotu vā || 17 ||  
 61659  
 61660 mamedamityasadbhūtamindriyārthe bhavanmanaḥ |  
 61661 mā nimajjatvamagnaḥ sanmā karotu karotu vā || 18 ||  
 61662  
 61663 indriyārthe mamatātyāgalakṣaṇam guṇamupadiśannanāsthāmupapādayati -  
 61664 mameti | amagnaḥ sanniti puṃstvam chāndasaṃ | tvamajñaḥ sanniti pāṭhe tu tvam  
 61665 manaḥ mā nimajjayetyarthaḥ || 18 ||  
 61666  
 61667 yadā te nendriyārthaśrīḥ svadate hṛdi rāghava |  
 61668 tadā vijñātavijñānaḥ samuttīrṇabhavārṇavaḥ || 19 ||  
 61669  
 61670 svasya jīvanmuktatāprāptipratyaye līṅgamāha - yadeti | na svadate  
 61671 anarthahetutvāpratisaṃdhāne'pi svata eva na rocate || 19 ||  
 61672  
 61673 āsvāditendriyārthasya satanoratanorapi |  
 61674 anicchato'pi saṃpannā muktirarthavaśāttava || 20 ||  
 61675  
 61676 ā asvāditeti cchedaḥ | āsamantāt aihalaukikāḥ pāralaukikāśca asvāditāḥ  
 61677 aruciviṣayīkṛtā indriyārthā viśayā yasya dhīrasya | satanorvyutthāne  
 61678 dehabhānavataḥ | atanoḥ samādhinā tadrahitasyāpi | arthavaśāt anāyāseneti yāvat  
 61679 || 20 ||  
 61680  
 61681 uccaiḥpadāya parayā prajñayā vāsanāgaṇāt |  
 61682 puṣpādgandhamivodāraṃ ceto rāma pṛthakkuru || 21 ||  
 61683  
 61684 tasyām jīvanmuktau vāsanābhyāścittasya niṣkarṣa eva mukhyaṃ sādhanamityāha

61685 - uccaiḥpadāyeti | udāraṃ vivekavairāgyotkr̥ṣṭaṃ ceto manaḥ || 21 ||  
 61686  
 61687 saṃsārāmbunidhāvasminvāsanāmbupariplute |  
 61688 ye prajñā nāvamārūḍhāste tīrṇā bruḍitāḥ pare || 22 ||  
 61689  
 61690 bruḍitā nimagnāḥ || 22 ||  
 61691  
 61692 kṣuradhārāpramitayā dhiyā paramadhīrayā |  
 61693 pravacāryātmanastattvaṃ tataḥ svapadamāviśa || 23 ||  
 61694  
 61695 kīdr̥śī sā prajñānaustāṃ darśayati - kṣuradhāreti |  
 61696 vivekavairāgyāditikṣṇīkr̥ṣṭayetyarthaḥ | dhīrayā dvandvasahane dhairyaṃ vyatya || 23 ||  
 61697  
 61698 yathā tattvavidāḥ prajñā jñānabṛṃhitacetasaḥ |  
 61699 viharanti tathā rāma vihartavyaṃ na mūḍhavat || 24 ||  
 61700  
 61701 jīvanmuktā mahātmāno nityatr̥ptā mahādhiyaḥ |  
 61702 ācārairanugantavyā na bhogakṛpaṇāḥ śaṭhāḥ || 25 ||  
 61703  
 61704 śaṭhāḥ svaparavañcakāḥ || 25 ||  
 61705  
 61706 na tyajanti na vāñchanti vyavahāraṃ jagadgatam |  
 61707 sarvamevānuvartante pārāvāravidō janāḥ || 26 ||  
 61708  
 61709 pārāṃ brahmatattvamavāraṃ jagattattvaṃ tadvidāḥ || 26 ||  
 61710  
 61711 prabhāvasyābhimānasya guṇānāṃ yaśasaḥ śriyaḥ |  
 61712 na kvacitkṛpaṇā loke mahāntastattvadarśinaḥ || 27 ||  
 61713  
 61714 nanu viduṣāmapī kvacitkārpaṇyaṃ syānnetyāha - prabhāvasyeti | prabhāvo  
 61715 vidyātapahparākramādyutkarṣaḥ | guṇā dākṣyakulaśīlādayaḥ | śriyaḥ  
 61716 saṃpadaḥ | eteṣāṃ hi viśaye loke kārpaṇyaṃ prasiddham | tattvadarśinaḥ  
 61717 prabhāvādīnāṃ mithayatvādapuruṣārthatādarśinaḥ || 27 ||  
 61718  
 61719 suśūnye'pi na khidyante devodyāne nasaṅginaḥ |  
 61720 niyatiṃ ca na muñcanti mahānto bhāskarā iva || 28 ||  
 61721  
 61722 suśūnye sarvanāśe'pi | devodyāne sarvakāmasaṃṛddhanandanādāvapi  
 61723 nasaṅgino nāsaktāḥ | niyatiṃ śāstramaryādām | bhāskarapakṣe suśūnye ākāśe  
 61724 | niyatiṃ svamārgamaryādām || 28 ||  
 61725  
 61726 vigatecchā yathāprāptavyavahārānuvartinaḥ |  
 61727 vicaranti samunnaddhāḥ svasthā deharathe sthitāḥ || 29 ||  
 61728  
 61729 samunnaddhāḥ vijñānasārathiryaṣtu manaḥpragrahavānnaraḥ  
 61730 ityādisutyuktasādhanaśannaddhāḥ || 29 ||  
 61731  
 61732 tvamapi prāptavān rāma vivekamimamātataṃ |  
 61733 prajñābalena cānena jñāne svastho'si sundara || 30 ||  
 61734  
 61735 mayi tarhi te guṇāḥ santi na veti sadehakātaraṃ rāmamāśvāsayati - tvamapīti ||  
 61736 30 ||  
 61737  
 61738 spaṣṭāṃ dr̥ṣṭimavaṣṭabhya nirmāno gatamatsaraḥ |  
 61739 viharāsmimbhuvāḥ pīṭhe parāṃ siddhimavāpsyasi || 31 ||  
 61740  
 61741 svasthaḥ sarvehitatyāgī dūrālokanavāñchanaḥ |  
 61742 parāṃ śītalatāmantarādāya viharānagha || 32 ||  
 61743  
 61744 dūrāḥ ālokanavāsanāviśayakautukadarśaneccchā yasya tathāvidho bhūtvetyarthaḥ  
 61745 || 32 ||  
 61746  
 61747 śrīvālmikiruvāca |  
 61748  
 61749 itthaṃ girā vimalayā vimalāśayasya  
 61750 rāmo muneḥ sapadi mṛṣṭa ivābabhāse |  
 61751 jñānāmṛtena madhureṇa virājītāntaḥ  
 61752 pūrṇaḥ śaśāṅka iva śītalatāṃ jagāma || 33 ||  
 61753

61754 upadiṣṭārtharahasyānām rāmasyāntarunmeṣādāvirbhāvaṃ vālmīkirāha -  
 61755 itthamiti | vimalāśayasya munervasiṣṭhasyetthamuktaparakārayā girā rāmo  
 61756 mṛṣṭaḥ parimārjito darpaṇa iva ābabhāse | jñānāmṛtena  
 61757 virājitāntaḥkaraṇaḥ san [saṃpūrṇa iti pāṭhaḥ] pūrṇaḥ śaśāṅka iva  
 61758 śītalatām tāpatrayopasāntiṃ jagāma prāpa || 33 ||  
 61759  
 61760 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 61761 jīvanmuktasthitagaṇavarṇanaṃ nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 61762  
 61763 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaparakāṣe sthitiprakaṛaṇe  
 61764 jīvanmuktasthitagaṇavarṇanaṃ nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 61765  
 61766 saptaṭcatvāriṃśaḥ sargaḥ 47  
 61767  
 61768 śrīrāma uvāca |  
 61769  
 61770 bhagavansarvadharmajña sarvavedāṅgapārāga [vedavedāṅgapārāga iti  
 61771 pāṭhaḥ] |  
 61772 āśvasta iva tiṣṭhāmi śuddhābhirbhavaduktibhiḥ || 1 ||  
 61773  
 61774 atītā bhāvinaḥ santo brahma brahmāṇḍakoṭayaḥ |  
 61775 devādyāścātra varṇyante niyatāniyatakramāḥ || 1 ||  
 61776  
 61777 āśvastaḥ apanītabhārādhvakṣucchramaḥ puruṣa iva || 1 ||  
 61778  
 61779 udārāṇi viviktāni peśalānyuditāni ca |  
 61780 śrotuṃ tṛptiṃ na gacchāmi vacāṃsi vadatastava || 2 ||  
 61781  
 61782 udārāṇyuttamabhūryarthapradāni | viviktāni  
 61783 varṇapadavākyaparakaraṇabhedairvyaktāni | peśalāni  
 61784 vicitrakathāyuktisaṃdarbhacaturāṇi | uditāni ātmatattvaparakāśakatvena  
 61785 hṛdayapadmaṇvikaśatvena ca sūryādivadudgatāni || 2 ||  
 61786  
 61787 jātyā rājasasāttvikyāḥ kathanāvasarāntare |  
 61788 utpattirbhavatā proktā śāstraiḥ kamalajanmanaḥ || 3 ||  
 61789  
 61790 evaṃ praśaṃsayā gurumutsāhya prāsaṅgikaṃ brahmādiddevataiśvaryatattvaṃ  
 61791 jijñāsuḥ pṛcchati - jātyā iti | rājasasāttvikyā jātyāḥ jīvajāteḥ  
 61792 kathanāvasare bhavatā  
 61793 śāstrairnānāvidhasṛṣṭipratipādakaśrutipurāṇādipramāṇaiḥ kamalajanmana  
 61794 utpattirya proktā prastutā tām sphuṭaṃ varṇayeti śeṣaḥ || 3 ||  
 61795  
 61796 śrīvāsiṣṭha uvāca |  
 61797  
 61798 bahūni brahmalakṣāṇi śaṃkarendraśatāni ca |  
 61799 nārāyaṇasahasrāṇi samatītāni rāghava || 4 ||  
 61800  
 61801 bahūnītyasya sarvatra saṃbandhācchatasahasrādipadānyapyānantaparāṇi || 4 ||  
 61802  
 61803 anyeṣu ca vicitreṣu brahmāṇḍeṣu ca bhūriśaḥ |  
 61804 nānācāravihārāṇi viharanti sahasraśaḥ || 5 ||  
 61805  
 61806 anyeṣu brahmāṇḍeṣu cadasminnapī nānācāravihārāṇi surāsurādīśarīrāṇīti  
 61807 śeṣaḥ || 5 ||  
 61808  
 61809 tulyakālamanteṣu kālāntarabhavēṣu ca |  
 61810 jagatsu prodbhaviṣyanti bahūnyanyāni bhūriśaḥ || 6 ||  
 61811  
 61812 teṣāmbjodbhavādīnāṃ brahmāṇḍeṣu divaukasāṃ |  
 61813 utpattayo mahābāho vicitrābhyutthitā iva || 7 ||  
 61814  
 61815 vicitre indrajāle abhyutthitā iva || 7 ||  
 61816  
 61817 kacācitsṛṣṭayaḥ sārvyāḥ kadācitpadmajodbhavāḥ |  
 61818 kadācidapi vaiṣṇavyāḥ kadācinmuninirmitāḥ || 8 ||  
 61819  
 61820 sārvyo rudrapūrvāḥ | padmajādeva prathamajādudbhavo yāsāṃ tāḥ | vaiṣṇavyo  
 61821 viṣṇupūrvāḥ | tathācoktaṃ purāṇe tapasā toṣayitveśaṃ  
 61822 brahmaviṣṇumaheśvarāḥ | parasparasmājjāyante parasparajayaiṣiṇaḥ || iti

61823 muninirmitā ityavāntarasargābhiprāyam || 8 ||  
 61824  
 61825 kadācitpadmajo brahmā kadācitsalilodbhavaḥ |  
 61826 aṇḍodbhavaḥ kadācittu kadācijjāyate'mbarāt || 9 ||  
 61827  
 61828 brahmādināmāvirbhāvasthānānyapyaniyatānityāha - kadāciditi | pādmakalpe  
 61829 padmajaḥ salilodbhava āpavākyaḥ aṇḍodbhavaḥ prasiddhaḥ | ambarāditi | tathāca  
 61830 ākāśaprabhavo brahmā iti sūryavaṃśādiprastāve pūrvārāmāyaṇe uktam || 9 ||  
 61831  
 61832 kasmimścidaṇḍe tryakṣo'rkaḥ kasmimścidapi vāsavaḥ |  
 61833 kasmimścitpuṇḍarīkāḥ kasmimścittryakṣa eva hi || 10 ||  
 61834  
 61835 evamarkādipadādhikāriṣvapyanīyama ityāha - kasmimściditi | tryakṣa eva  
 61836 sarvadevatādhikāreṣviti evakārabalāllabhyate | hiśabdashyaivānyatrāpi  
 61837 devatāntarabhāvakalpanā nānyasyeti dyotanārthaḥ || 10 ||  
 61838  
 61839 kasyāṃcidbhūrabhūtsrṣṭau nīrandhratarusaṃkaṭā |  
 61840 kasyāṃcinnaranīrandhrā kasyāṃcidbhūdharāvṛtā || 11 ||  
 61841  
 61842 nīrandhratarusaṃkaṭā prathamamiti sarvatra śeṣaḥ || 11 ||  
 61843  
 61844 bhūrabhūnmṛṇmayī kācitrkācidāsiddhṣanmayī |  
 61845 āsiddhemamayī kācitrkācittāmramayī tathā || 12 ||  
 61846  
 61847 prācurye mayat || 12 ||  
 61848  
 61849 ihaiva kāni citrāṇi jagantyanānyathānyathā |  
 61850 anyānyekaikalokāni nirmahāṃsyāpi kānicit || 13 ||  
 61851  
 61852 ihāsmīnbrahmāṇḍe eva kāni kiyanti citrāṇyāścaryāṇi | atha anyānyapi jaganti  
 61853 brahmāṇḍāni | anyathā anyaiḥ prakāraiḥ | bahvāścaryāṇītyarthaḥ | ekaika eva  
 61854 sūryādivalokaḥ ālokaḥ prakāśātmā yeṣu nirmahāṃsi niṣprakāśāni || 13 ||  
 61855  
 61856 anantāni jagantyasminbrahmatattvamahāmbare |  
 61857 ambhodhivīcijalavannimajjantyudbhavanti ca || 14 ||  
 61858  
 61859 nimajjanti līyante || 14 ||  
 61860  
 61861 yathā taraṅgā jaladhau mṛgatṛṣṇā marau yathā |  
 61862 kusumāni yathā cūte tathā viśvaśriyaḥ pare || 15 ||  
 61863  
 61864 bhānorgaṇayitum śakyā raśmiṣu trasareṇavaḥ |  
 61865 ālolavapuṣo brahma tattvena jagatāṃ gaṇāḥ || 16 ||  
 61866  
 61867 ālola vapuṣaścañcalāḥ || 16 ||  
 61868  
 61869 yathā maśakajālāni varṣādiṣvākulāni tu |  
 61870 utpattyotpattyā naśyanti tathemā lokasṛṣṭayaḥ || 17 ||  
 61871  
 61872 naca vijñāyate kasmātkālātprabhṛti cāgatāḥ |  
 61873 nityāgamāpāyaparā etāḥ sargaparamparāḥ || 18 ||  
 61874  
 61875 teṣāṃ sargāṇāṃ pravāhānāditāmāha - nacetyādinā | nityameva  
 61876 āgamāpāyāvāvirbhāvatirobhāvau tatparāḥ || 18 ||  
 61877  
 61878 anādimatyo'virataṃ prasphuranti taraṅgavat |  
 61879 pūrvātpūrvam kilābhūvamstataḥ pūrvataram yathā || 19 ||  
 61880  
 61881 bhūtvā bhūtvā praliyante sasurāsuramānavāḥ |  
 61882 sarittaraṅgabhaṅgyaiva samastā bhūtajātayaḥ || 20 ||  
 61883  
 61884 sarittaraṅgāṇāṃ bhaṅgyā rītyā || 20 ||  
 61885  
 61886 yathedamaṇḍam vairiñcam tathā brahmāṇḍapaṅktayaḥ |  
 61887 yāḥ sahasrāḥ parikṣiṇā nāḍikā vatsareṣviva || 21 ||  
 61888  
 61889 sahasrāḥ sahasraśaḥ | nāḍikā ghaṭikāḥ || 21 ||  
 61890  
 61891 anyāḥ saṃprati vidyante vartamānaśarīrakāḥ |

61892 prānte brahmapurasyāśya vitate brahmaṇaḥ pade || 22 ||  
 61893  
 61894 sarveṣāṃ brahmāṇḍānāṃ līlopākhyānoktarītyā hṛdayākāśasthe brahmaṇyeva  
 61895 kalpanamityāha - anyā iti | anyā brahmāṇḍapaṅktayaḥ | samprati idānīmapi |  
 61896 asya brahmopalabdhisthānatvādbrahmapurasya śarīrasya prānte  
 61897 hṛdayapuṇḍarikadeśe sthite vitate atyantavistīrṇe brahmaṇaḥ pade brahmaṇi  
 61898 vartamānaśarīrakāḥ parivartamānamūrtayaḥ satyo vidyante | asmindyāvāpṛthivī  
 61899 antareva samāhite iti śruteriti bhāvaḥ || 22 ||  
 61900  
 61901 brahmaṇyanyā bhaviṣyanti brāhyo brahmapuraśriyaḥ |  
 61902 punastāśca vinaṅkṣyanti bhūtvā bhūtvā yathā giraḥ || 23 ||  
 61903  
 61904 brahmapuropalakṣitahṛdayākāśasya śriyaḥ śobhābhūtāḥ brāhmyo  
 61905 brahmanirmītā brahmāṇḍapaṅktayaḥ | yathā giro dhvanibhedā ākāśe bhūtvā  
 61906 bhūtvā naśyanti tadvat || 23 ||  
 61907  
 61908 brahmaṇyanyā bhaviṣyantyāḥ sthitāḥ sargaparamparāḥ |  
 61909 ghaṭā iva mṛdo rāsāvaṅkure pallavā iva || 24 ||  
 61910  
 61911 dṛṣṭāntāntaroktyarthamuktamevāha - brahmaṇīti || 24 ||  
 61912  
 61913 yāvadbrahma cidākāśe tathā tribhuvanaśriyaḥ |  
 61914 sphārākāravikārāḍhyāḥ prekṣyamāṇā na kiṃcana || 25 ||  
 61915  
 61916 yāvattattvajñānena prekṣyamāṇā na kiṃcaneti bādhasṭāvatkālaṃ  
 61917 bhaviṣyantītyarthaḥ || 25 ||  
 61918  
 61919 unmajjantyo nimajjantyo na satyā nāpyasacchriyaḥ |  
 61920 jaḍārambhā vitanvantyastā eva khalatā iva || 26 ||  
 61921  
 61922 jaḍārambhāḥ mūrkhairadhyastāḥ | vitanvantyo vistīryamāṇāḥ khalatā vyomalatā  
 61923 iva || 26 ||  
 61924  
 61925 taraṅgasamadharminyo dṛṣṭanaśṭaśarīrakāḥ |  
 61926 sarvāsāṃ sṛṣṭirāśīnāṃ citrākāraviceṣṭitāḥ || 27 ||  
 61927  
 61928 sṛṣṭirāśīnāṃ svāntargatasṛṣṭisamaṣṭibhūtānāṃ brahmāṇḍānāṃ  
 61929 sṛṣṭayaścitrākārāṇi viceṣṭitāni tadantargataprāṇiceṣṭā yāsāṃ tāḥ || 27 ||  
 61930  
 61931 citrākāravikārāśca citrarūpā hi sṛṣṭayaḥ |  
 61932 vyatiriktā na sarveṣāṃ samastāḥ sṛṣṭidṛṣṭayaḥ || 28 ||  
 61933  
 61934 sarveṣāṃ brahmāṇḍānāṃ samastāḥ sṛṣṭidṛṣṭayastattvajñaviṣaye  
 61935 salilādvṛṣṭaya iva na vyatiriktā iti pareṇānvayaḥ || 28 ||  
 61936  
 61937 tattvajñaviṣaye rāma salilādiva vṛṣṭayaḥ |  
 61938 āyānti sṛṣṭayo devājjaladādiva vṛṣṭayaḥ || 29 ||  
 61939  
 61940 atattvajñadṛṣṭyā tu jaladādvṛṣṭaya iva devātataṣṭheśvarādāyānti || 29 ||  
 61941  
 61942 vyatiriktā na sarveṣāṃ samastāḥ sṛṣṭidṛṣṭayaḥ |  
 61943 vyatiriktā dravāmbhodhisvāṣṭhīlāḥ śālmaleriva || 30 ||  
 61944  
 61945 paramārthatastu ajñānāṃ tattvavidāṃ ca sarveṣāṃ na vyatiriktāḥ |  
 61946 mūlakṛṣṭāni dravarūpāṇi bhūmerambhāsi dhārayantīti dravāmbhodhayaḥ  
 61947 śīrāstāśca svāḥ svīyāstvakkīnāṭapatrādayaśca aṣṭhīlādārubijādigranthayaśca  
 61948 śālmalervṛkṣādyathā na vyatiriktāstadvat || 30 ||  
 61949  
 61950 iha sṛṣṭiṣu puṣṭāsu nikṛṣṭāsu ca rāghava |  
 61951 paramānnabhaso jātāstanmātramalamālikā || 31 ||  
 61952  
 61953 puṣṭāsu sthūlabhūtārabdhāsu dehādiṣu nikṛṣṭāsu  
 61954 sūkṣmabhūtārabdhāsvindriyādiṣu ca paramānnabhasaḥ avyākṛtākāśājñātāḥ  
 61955 bhūtasūkṣmākhyapañcatanmātralakṣaṇasya māyāmalasya sūtrasthānīyasya  
 61956 sphaṭikarudrākṣagrathitā mālikā iva sarvabhāvā ityārthaḥ || 31 ||  
 61957  
 61958 kadācitprathamam vyoma patiṣṭhāmadhigacchati |  
 61959 tataḥ prajāyate brahmā vyomajo'sau prajāpatiḥ || 32 ||  
 61960



61961 kadācitpadmajo brahmeti yaduktaṃ tatra yathāyogaṃ  
 61962 pañcikaraṇottarabhāvisthūlavvyomādīnāṃ prathamāvirbhāvakramo niyāmaka  
 61963 ityāha - kadācidityādīnā | pratiṣṭhāṃ sthūlibhāvena sthitim | evaṃ sarvatra ||  
 61964 32 ||  
 61965  
 61966 kadācitprathamam vāyuh pratiṣṭhāmadhigacchati |  
 61967 tataḥ prajāyate brahmā vāyujō'sau prajāpatiḥ || 33 ||  
 61968  
 61969 kadācitprathamam tejaḥ pratiṣṭhāmadhigacchati |  
 61970 tataḥ prajāyate kartā tejaso'sau prajāpatiḥ || 34 ||  
 61971  
 61972 kadācitprathamam vāri pratiṣṭhāmadhigacchati |  
 61973 tataḥ prajāyate brahmā vārijo'sau prajāpatiḥ || 35 ||  
 61974  
 61975 kadācitprathamam pṛthvī sphāratāmadhigacchati |  
 61976 tataḥ prajāyate brahmā pārhivo'sau prajāpatiḥ || 36 ||  
 61977  
 61978 idaṃ catvāri sampīḍya pañcamam vardhate yadā |  
 61979 tadā tajjāta evaiṣa kurute jāgatiṃ kriyām || 37 ||  
 61980  
 61981 idānīmekaikasyoktavyomādeḥ prathamamāvirbhāve yuktimāha - idamiti | idaṃ  
 61982 svātiriktaṃ catvāri bhūtacatuṣṭayam sampīḍya svāmśopabrṃhaṇena  
 61983 tirobhūtamiva kṛtvā pañcamam yadeva bhūtaṃ yadā vardhate tadā tajjāta evaiṣa  
 61984 brahmā jāgatiṃ taduttarasṛṣṭyādikriyām kuruta ityārthaḥ || 37 ||  
 61985  
 61986 kadācidapsu vāyau vā susphāre vāpi tejasi |  
 61987 svayam sampadyate'kasmātpumānprakṛtibhāvitaḥ || 38 ||  
 61988  
 61989 sarveṣāṃ pañcabhūtakāryatayā pañcātmakatve sati tadudbhavasya prajāpateḥ  
 61990 kathamekaikajatvavyapadeśa iti cedvaiśeṣyāditi nyāyenyāha - kadāciditi |  
 61991 susphāre adhikabhāgavati sati tadupādhiḥ pumānprajāpatiḥ prakṛtyā  
 61992 pūrvopāsanakramānusārisvabhāvena bhāvito vāsitaḥ svayameva āpavo  
 61993 vāyujastaijasa ityādyākāreṇākasmātsampadyata ityārthaḥ || 38 ||  
 61994  
 61995 tasyātha śabdo vadanātkadācijjāyate padāt |  
 61996 kadācidamśātprṣṭhādvā kadācillocanātkarāt || 39 ||  
 61997  
 61998 tasya dehāvayavebhyaḥ sargapravṛttiṃ darśayati - tasyeti | athānantaram |  
 61999 śabdo nāmarūpayorapyupalakṣaṇam | tathāca mukhādyavayavebhyo  
 62000 brāhmaṇādiśabdāḥ sahārthairiyathāyogaṃ jāyante | brāhmaṇo'sya mukhamāśit  
 62001 ityādiśruterityārthaḥ | amśātpurobhāgāt | prṣṭhātpaścādbhāgāt || 39 ||  
 62002  
 62003 kadācitpuruṣasyāśya nābhau padmaṃ prajāyate |  
 62004 tasminsamvardhate brahmā padmajo'sau prakīrtitaḥ || 40 ||  
 62005  
 62006 asyaiva nārāyaṇākhyasya puruṣasya | tatra tasyaiva padme  
 62007 janmavaśātpadmajākhyetyāha - tasminniti || 40 ||  
 62008  
 62009 māyeyam svapnavadbhrāntirmithyārācitacakrikā |  
 62010 manorājyamivālolasalilāvartasundarī || 41 ||  
 62011  
 62012 satastata eva tasya katham janma ghaṭatāmiti paryanujuñjānam rāmam pratyāha ##-  
 62013  
 62014 kimivāśyām vada jñaptau katham sambhavatīha te |  
 62015 kvacidbālaṃmanorājyamidaṃ paryanuyujyate || 42 ||  
 62016  
 62017 yadi sataḥ puruṣasya svanābhipadme janma na sambhavati tarhi aśyām  
 62018 asaṅgādvitīyāyām jñaptau brahmaṇi te tava kimiva dvitīyam jagadrūpaṃ  
 62019 sambhavati katham ca sambhavati tadvadetyārthaḥ | tathāca tava paryanuyogo  
 62020 bālaṃmanorājyaparyanuyogasama evetyāha - kvaciditi | kākuḥ || 42 ||  
 62021  
 62022 kadācidambare śuddhe manastattvānurañjanāt |  
 62023 sauvarṇam brahmagarbham ca svayamaṇḍam pravartate || 43 ||  
 62024  
 62025 padmajotpattivadyomajotpattimapi manaso'cintyaracanāśaktimavalambya  
 62026 samarthayati - kadāciditi || 43 ||  
 62027  
 62028 kadācideva [eṣa iti pāṭhaḥ] puruṣo vīryam sṛjati vāriṇi |  
 62029 tasmātpajāyate padmaṃ brahmāṇḍamathavā mahat || 44 ||

62030  
 62031 padmaṃ bhūpadmaṃ || 44 ||  
 62032  
 62033 tasmātprajāyate brahmā kadācidbhāskaro'pyasau |  
 62034 kadācidvaruṇo brahmā kadācidvāyuraṇḍajaḥ || 45 ||  
 62035  
 62036 bhāskaraḥ prākkalpe sūryādhikāraṣtho'sminkalpe brahmā bhavati | evaṃ  
 62037 varuṇādayo'pi || 45 ||  
 62038  
 62039 evamantarvihīnāsu vicitrāsviha sṛṣṭiṣu |  
 62040 vicitrotpattayo rāma brahmaṇo vividhā gatāḥ || 46 ||  
 62041  
 62042 antaḥ pratyagātmani vihināsu asatiṣu | brahmaṇaḥ prastutahiraṇyagarbhasya vicitrā  
 62043 utpattayo gatāḥ | brahmāṇaḥ iti pāṭhaḥ spaṣṭaḥ || 46 ||  
 62044  
 62045 nidaśānārthaṃ sṛṣṭestu mayaikasya prajāpateḥ |  
 62046 bhavate kathitotpattirna tatra niyamaḥ kvacit || 47 ||  
 62047  
 62048 ekasyedaṃ varṇanamanyeṣāmapi sthālīpulākanyāyena nidaśānārthamityāha -  
 62049 nidaśāneti || 47 ||  
 62050  
 62051 manovijṛmbhaṇamidaṃ saṃsāra iti saṃmatam |  
 62052 saṃbodhanāya bhavataḥ sṛṣṭīkrama udāhṛtaḥ || 48 ||  
 62053  
 62054 saṃmataṃ siddhantaḥ | tasya samyagbodhanāya || 48 ||  
 62055  
 62056 sāttvikīprabhṛtayo yāśca jātayaścetthamāgatāḥ |  
 62057 iti te kathanāyaiṣa sṛṣṭīkrama udāhṛtaḥ || 49 ||  
 62058  
 62059 pūrvavarṇitā jīvajātibhedā api nidaśānārthamevetyāha - sāttvikīti |  
 62060 sṛṣṭīkramavarṇanamapi etadarthamevetyāha - itīti || 49 ||  
 62061  
 62062 punaḥ sṛṣṭiḥ punarṇāśaḥ punarduḥkhaṃ punaḥ sukham |  
 62063 punarajñāḥ punastajjño bandhamokṣadṛśaḥ punaḥ || 50 ||  
 62064  
 62065 yāvadetanmanaḥ samūlaṃ nonmūlyate tāvatsaṃsāraparamparāyāḥ  
 62066 kadāpyanuparama iti darśayati - punaḥ sṛṣṭirityādinā | mokṣadṛśo  
 62067 mokṣāstitvakalpanāḥ || 50 ||  
 62068  
 62069 punaḥ sṛṣṭīkarā'vītavītasnehadṛśaḥ punaḥ |  
 62070 dīpā iva kṛtālokāḥ praśāmyantiyudbhavanti ca || 51 ||  
 62071  
 62072 avīteṣu vartamānāgāmipriyeṣu vīteṣvatītapriyeṣu snehadṛśaḥ || 51 ||  
 62073  
 62074 dehotpattau vināśe ca dīpānāṃ brahmaṇāmapi |  
 62075 kālenādhikatāṃ tyaktvā nāśe bhedo na kaścana || 52 ||  
 62076  
 62077 nanu dīpā alpakālasthāyino dviparārdhāyusāṃ brahmādiśarīrāṇāṃ  
 62078 kathamupamāstatrāha - dehotpattāviti | dīpapakṣe  
 62079 dehotpattiścampakakalikākārasaṃsthānaniṣpattiḥ | utpattināśau  
 62080 ādyantakṣaṇīkabhāvavikārau nāśastvanādyantayoḥ pūrvottarakālayorasattvamiti  
 62081 na paunaruktyam || 52 ||  
 62082  
 62083 punaḥ kṛtaṃ punastretā punaḥ sa dvāparaḥ kaliḥ |  
 62084 punarāvartate sarvaṃ cakrāvartatayā jagat || 53 ||  
 62085  
 62086 cakramivāvartata iti cakrāvartastadbhāvena || 53 ||  
 62087  
 62088 punarmanvantarārambhāḥ punaḥ kalpaparamparāḥ |  
 62089 punaḥ punaḥ kāryadaśāḥ prātaḥ prātaraho yathā || 54 ||  
 62090  
 62091 lokālokalakālakalanākalitāntaram |  
 62092 punaḥpunaridaṃ sarvaṃ na kiṃcana punaḥpunaḥ || 55 ||  
 62093  
 62094 lokālokau dinarātrī kalāstriṃśatkāṣṭhātmake muhūrtadvādaśabhāgasya  
 62095 kṣaṇasya triṃśo bhagastadghaṭitābhiḥ prāṇyāyuhkālakalanābhiḥ kalitāḥ  
 62096 paricchinā āntarāḥ sarvapadārthā yasmin || 55 ||  
 62097  
 62098 anāhate pratapte'yaḥpiṇḍe'nalakaṇā iva |

62099 ime bhāvāḥ sthitā nityaṃ cidākāśe svabhāvataḥ || 56 ||  
 62100  
 62101 anāhate śilādyāghātarahite | svabhāvato māyābījasvabhāvāt || 56 ||  
 62102  
 62103 kadācidanabhivyaktaṃ kadācidvyaktimāgatam |  
 62104 idamasti pare tattve sarvaṃ vṛkṣa ivārtavam || 57 ||  
 62105  
 62106 ārtavaṃ tattadṛtubhavaṃ phalapuṣpādīva || 57 ||  
 62107  
 62108 citspanda eva sarvātmā sarvadaivedṛśākṛtiḥ |  
 62109 yadasmājīyate sargo dvindutvamiva locanāt || 58 ||  
 62110  
 62111 citspandaścidvivartaḥ | dvindutvamindudvitvam || 58 ||  
 62112  
 62113 citaḥ sarvāḥ samāyānti saṃtatāḥ sṛṣṭidṛṣṭayaḥ |  
 62114 tatsthā evāpyatatsthābhāścandrādiva marīcayaḥ || 59 ||  
 62115  
 62116 na kadācana saṃsāraḥ kilāyaṃ rāma satsadā |  
 62117 sarvaśaktāvasaṃsāraśaktitā vidyate yataḥ || 60 ||  
 62118  
 62119 asaṃsāraśaktitā asaṃsārasvabhāvataḥ | asaṅgādvitīyasvabhāvateti yāvat | vidyate  
 62120 paramārthata iti śeṣaḥ || 60 ||  
 62121  
 62122 na caivedaṃ kadācittu sādho jagadanīdṛśam |  
 62123 sarvaśaktau hi saṃsāraśaktitā vidyate yataḥ || 61 ||  
 62124  
 62125 saṃsāraśaktitā jagadbījamaryādā || 61 ||  
 62126  
 62127 mahākālpāvadhiḥ kālena saṃsāritayeddhayā |  
 62128 na bhaviṣyati saṃsāra idānīmīti yujyate || 62 ||  
 62129  
 62130 iddhayā adhiṣṭhānacaitanyadiptayā saṃsāritayā kālena copalakṣitaḥ saṃsāro  
 62131 mahākālpo vaijñāniko mokṣākhyāḥ pralayastadavadhirvidyate agre na bhaviṣyatīti  
 62132 vyavahāra idānīm yujyata ityanvayaḥ || 62 ||  
 62133  
 62134 jñadrṣṭyā sarvamevedaṃ brahmaiveti mahāmate |  
 62135 nāsti saṃsāra ityetadupapadyata eva ca || 63 ||  
 62136  
 62137 saṃsārāsattvasattvayorvirodhamāśaṅkya dṛṣṭibhedena virodhamāha -  
 62138 jñadrṣṭyetyādinā || 63 ||  
 62139  
 62140 ajñadrṣṭyā tvavicchinnaśaṃsāratvādanāratam |  
 62141 nityā saṃsāramāyeyaṃ mithyāpīhopapadyate || 64 ||  
 62142  
 62143 punaḥpunaśca bhāvitvāna kadācidanīdṛśam |  
 62144 jagadityetadityuktaṃ na mṛṣā raghunandana || 65 ||  
 62145  
 62146 ata eva karmamīmāṃsakānāṃ na kadācidanīdṛśam jagaditi  
 62147 jagatpravāhanityavyavahāro'pyupapanna ityāha - punarīti | iti anayā dṛṣṭyā na  
 62148 mṛṣā | tadipsitakarmakāṇḍaprāmāṇyopapādakatvādityarthaḥ || 65 ||  
 62149  
 62150 anāratapatadrūpā diśo dṛṣṭā vinaśvarāḥ |  
 62151 vināśīdaṃ jagatsarvamīti kiṃ nopapadyate || 66 ||  
 62152  
 62153 ajñadrṣṭīnāṃ vicitratvādbuddhādibhiḥ svasvaparakriyānirvāhāya kalpitāḥ  
 62154 kṣaṇikaparamāṇvādivyavahārā api taddṛṣṭyā upapadyanta evetyāha -  
 62155 anārateti | diśo dikṣūditā vidyudādayaḥ anāratam sadā patadrūpāḥ  
 62156 kṣaṇapradhvaṃsisvabhāvā dṛṣṭāḥ | tathaiva sarvatra kalpanādityarthaḥ | kimiti  
 62157 kākuḥ || 66 ||  
 62158  
 62159 sarvatroditacandrārka diśo dṛṣṭāḥ sthirācalāḥ |  
 62160 avināśī jagatsarvamityapyavitathopamam || 67 ||  
 62161  
 62162 evaṃ candrārkaḥ disphītalokāsu dikṣu parvatabhūmyabdhīnāṃ  
 62163 sthiratādarśanātsadaiva svasattayā sadeva jagaditi sāmkyādikalpanāpyupapadyata  
 62164 evetyāha - sarvatreti || 67 ||  
 62165  
 62166 na tadasti na yattasminnekasminvitatātmani |  
 62167 saṃkalpakalanājālamānākhye nopapadyate || 68 ||

62168  
 62169 tathāca brahmaṇi tattatsaṃkalpitesvartheṣvanupapannaṃ kimapi nāsti  
 62170 saṃkalpakalanājālameva paraṃ nopapadyata ityāha - na tadastīti || 68 ||  
 62171  
 62172 punaḥpunaridaṃ sarvaṃ punarmaraṇajanmaṇi |  
 62173 punaḥ sukhaṃ punarduḥkhaṃ punaḥ karaṇakarmaṇi || 69 ||  
 62174  
 62175 prāsaṅgikaṃ sarvasaṃbhavamupapādyā prastutaṃ sargapaunaḥpunyameva  
 62176 varṇayati - punarityādinā || 69 ||  
 62177  
 62178 punarāśāḥ punarvyoma punarambhodhayo'drayaḥ |  
 62179 abhyudeti punaḥ sṛṣṭiḥ khavadarkaprabhā yathā || 70 ||  
 62180  
 62181 svavatsu gavākṣacchidravatsu gr̥heṣu ekaivārkaprabhā yathā nānātvenodeti tathā  
 62182 || 70 ||  
 62183  
 62184 punardaityāḥ punardevāḥ punarlokāntarakramāḥ |  
 62185 punaḥ svargāpavargehāḥ punarindraḥ punaḥ śaśi || 71 ||  
 62186  
 62187 punarnārāyaṇo devaḥ punardanusutādayaḥ |  
 62188 punarāśācalaccārucandrār̥kavaruṇānilāḥ [āśāscalat iti pāṭhaḥ]  
 62189 || 72 ||  
 62190  
 62191 sumerukarṇikākāntā sahyakesaraśālini |  
 62192 pūrṇā sphītodarodeti rodasi nalinī punaḥ || 73 ||  
 62193  
 62194 pūrṇā prāṇipuṇyāmodairbhogamakarandaiśca sphītodarā viśālakukṣiḥ |  
 62195 dyāvāpṛthivyau rodasyau tallakṣaṇā nalinī || 73 ||  
 62196  
 62197 vyomakānanamākramya valgatyamśunakhotkaraiḥ |  
 62198 tamaḥkarighaṭā bhettuṃ punarbhāskarakesarī || 74 ||  
 62199  
 62200 valgatyudracchati || 74 ||  
 62201  
 62202 punarinduścalatsvacchamañjarīsundaraiḥ karaiḥ |  
 62203 karotyamṛtamāhlādi digvadhūmukhamaṇḍanam || 75 ||  
 62204  
 62205 āhlādi sarvaprāṇisukhakaraṃ amṛtaṃ karotyupacinoti || 75 ||  
 62206  
 62207 punaḥ svargataroḥ puṇyakṣayavātasamīritāḥ |  
 62208 patantīha vinunnāṅgāḥ puṇyakṛtpuṣparāśayaḥ || 76 ||  
 62209  
 62210 puṇyāni kṛntanti bhogaiśchindantīti puṇyakṛtaḥ svargiṇastallakṣaṇāḥ  
 62211 puṣparāśayaḥ || 76 ||  
 62212  
 62213 punaḥ kāryakriyāpakṣaiḥ saṃsārārambhanāmakaṃ |  
 62214 kiṃcitpaṭapaṭaṃ kṛtvā yāti kālakapiñjalaḥ || 77 ||  
 62215  
 62216 paṭapaṭaṃ kṛtvā | nanu anukaraṇaṃ cānitiparam iti gatisaṃjñāyāṃ  
 62217 kugatiprādayaḥ iti nityaṃ samāse lyapā bhāvyam | satyam | kiṃciditi  
 62218 viśeṣaṇadarśanāt saviśeṣaṇānāṃ vṛttirna iti mahābhāṣyokterna samāsaḥ |  
 62219 kālaḥ sṛṣṭikālastallakṣaṇaḥ kapiñjalaḥ pakṣiviśeṣaḥ || 77 ||  
 62220  
 62221 punarindrādi ke yāte sajjamāsthāya kevalam |  
 62222 āyātyaparadevendraśaṭpadaḥ svargapañkajam || 78 ||  
 62223  
 62224 pūrvendralakṣaṇe alike kṣudrabhramare yāte nivṛttādhikāre sati | sajjam  
 62225 nūtanatattanmanvantarādhikāridevatāgaṇāntarasannaddhamairāvatādyāsthāya |  
 62226 rājyam iti pāṭhe spaṣṭam | kevalaṃ pūrvadevagaṇaśūnyam || 78 ||  
 62227  
 62228 punaḥ kālaṃ kṛtāpūtaṃ [kṛpāpūtaṃ iti kvacit] kaluṣīkurute  
 62229 kaliḥ |  
 62230 sacakriṇamivāmbhodhiṃ pravṛddho'vakarānilaḥ || 79 ||  
 62231  
 62232 kṛtena yugena āpūtaṃ sarvataḥ pūtam | kaliradharmāḥ | sacakriṇaṃ  
 62233 svāntaḥśayānaviṣṇusahitam | avakirati pāṃsūnityavakaro'nilaḥ pralayavāyuh || 79  
 62234 ||  
 62235  
 62236 punaḥ kālakulālana kṛtabhūtaśarāvakaṃ |

62237 cakramāvartyate vegādaśasraṃ kalpanāmakam || 80 ||  
 62238  
 62239 kṛtāḥ prāṇīśarāvā yasmin || 80 ||  
 62240  
 62241 punarnīrasatāmeti jagadastaśubhasthiti |  
 62242 abhyāsībhūtasamkalpaṃ saṃśuṣkamiva kānanam || 81 ||  
 62243  
 62244 nīrasatām dharmarasahīnatām | abhyāsībhūtasamkalpaṃ yasya yadviṣaye  
 62245 pūrvābhyāsastadanugūṇībhūtāḥ samkalpā yasmin || 81 ||  
 62246  
 62247 punararkagaṇeṣvagnidagdhānantakalevaram |  
 62248 sarvabhūtāsthisampūrṇaṃ jagadeti śmaśānatām || 82 ||  
 62249  
 62250 punaḥ kulācalākārapuṣkarāvartavarṣaṇaiḥ |  
 62251 nṛtyadbhavavṛhatphenām yātyekārṇavatām jagat || 83 ||  
 62252  
 62253 nṛtyan bhavaḥ saṃhārarudra eva śubhratvādvṛhan pheno yasyām || 83 ||  
 62254  
 62255 punaḥ saṃśāntavāyavamburiktaṃ sakalavastubhiḥ |  
 62256 tadapūrvamivākāśaṃ jagadāyāti sūnyatām || 84 ||  
 62257  
 62258 punaḥ katipayā bhuktvā samāḥ samarasāśayaḥ |  
 62259 jīvitam jīrṇayā tanvā punaḥ svātmani līyate || 85 ||  
 62260  
 62261 jīvitam bhuktvā anubhūya || 85 ||  
 62262  
 62263 punaranyena kālena tathaiva jagatām gaṇān |  
 62264 manastanoti vai sūnye gandharvanagaram yathā || 86 ||  
 62265  
 62266 punaḥ sarmasamārambhaḥ pralaye sarvasambhavaḥ |  
 62267 sarvaṃ punaridaṃ rāma cakravatparivartate || 87 ||  
 62268  
 62269 punaḥ pralaye sati sargasamārambhaḥ [sarvasamārambhaḥ iti pāṭhaḥ] || 87 ||  
 62270 ||  
 62271  
 62272 kimetasminmahāmāyāḍambare dīrghaśambare |  
 62273 rāma satyamasatyam vā nirṇeyam yadihocyate || 88 ||  
 62274  
 62275 dīrghaśambare dīrghabhrame kiṃ nirṇeyam vicāryetthamiti niśceyam na  
 62276 kiṃcidityarthaḥ | nirṇayam iti pāṭhe niryuktikamityarthaḥ || 88 ||  
 62277  
 62278 dāśūrākhyāyikeveyam rāma saṃsārācakrikā |  
 62279 kalpanārācitākārā vastuśūnyā na vastutaḥ || 89 ||  
 62280  
 62281 ukte'rthe dāśūrākhyāyikāmudāhariṣyāmityāśayenāha - dāśūreti || 89 ||  
 62282  
 62283 aviralamidamātataṃ vikalpai-  
 62284 rasaduditairapi tairdvicandrakalpaiḥ |  
 62285 viracitamasatānupannasatyam  
 62286 jagadiha tena vimūḍhātā kimutthā || 90 ||  
 62287  
 62288 yena hetunā idaṃ jagadasato'jñānāduditairvikalpairaviralamavicchinnaṃpravāhaṃ  
 62289 yathā syāttathā ātataṃ tathā asatā avidyamānenaiva kartrā  
 62290 viracitamanutpannamanusṛtamadhiṣṭhānabrahma satyam yena tathāvidhaṃ tena  
 62291 hetunā te vimūḍhātā kimutthā kasmānnimittājātā | yannimittaṃ tvaṃ paśyasi  
 62292 tannāstyeva yattvasti paramārthatastadabhayaṃ brahmaiveti na te nirnimitto moho'yaṃ  
 62293 yukta ityupasaṃhāraḥ || 90 ||  
 62294  
 62295 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 sthitiprakaṛaṇe  
 62296 jagadvāsanirṇayayogopadeśo nāma saptacatvāriṃśaḥ sargaḥ || 47 ||  
 62297  
 62298 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaṛaṇe  
 62299 jagadvāsanirṇayayogopadeśo nāma saptacatvāriṃśaḥ sargaḥ || 47 ||  
 62300  
 62301  
 62302 aṣṭacatvāriṃśaḥ sargaḥ 48  
 62303  
 62304 śrīvāsiṣṭha uvāca |  
 62305

62306 kriyāviśeṣabahulā bhogaiśvaryahatāśayāḥ |  
 62307 nāpekṣante yadā satyaṃ na paśyanti śaṭhāstadā || 1 ||  
 62308  
 62309 bhogādilipsā kutsātra dāsūrasyaṭha saṃbhavaḥ |  
 62310 prasannāccānalāttasya varaprāptyantamīryate [prāptyarthaṃ iti pāṭhaḥ] ||  
 62311 1 ||  
 62312  
 62313 yadi iyaṃ saṃsāracakrikā kalpanāmātram yadi ca brahmaiva tattvato'sti tarhi tathā  
 62314 kimiti medhāpratibhākauśalaśāliṣvapi mahājaneṣu ko'pi na paśyati tatra ko heturiti  
 62315 cettadanapekṣā tadviruddhabhogaiśvaryādyabhiniveśaśca heturityāha -  
 62316 kriyāviśeṣeti | aihikāmuṣmikabhogaiśvaryopāyabhūtairlaukikairvaidikaiśca  
 62317 kriyāviśeṣairbahulā upacitakāmāḥ śaṭhāḥ svaparavañcakāḥ || 1 ||  
 62318  
 62319 ye tu pāraṃ gatā buddherindriyairna vaśīkṛtāḥ |  
 62320 ta enāṃ jāgatiṃ māyāṃ paśyanti karabilvavat || 2 ||  
 62321  
 62322 tarhi ke paśyanti tānāha - ye tviti | māyāgrahaṇaṃ satyasyāpyupalakṣaṇaṃ || 2  
 62323 ||  
 62324  
 62325 tucchāṃ tām jāgatiṃ māyāṃ dṛṣṭvā jīvo vicāravān |  
 62326 ahaṃkāramayīm māyāṃ tyajatyahiriva tvacam || 3 ||  
 62327  
 62328 jāgatiṃ bāhyāṃ mametyabhiniveśahetubhūtām |  
 62329 ahaṃkāramayīmāntarīmahamityabhiniveśahetubhūtām || 3 ||  
 62330  
 62331 asaktatām tato'bhyetya punā rāma na jāyate |  
 62332 kṣetreṣvapi ciraṃ tiṣṭhanbījaṃ dagdhamivāgninā || 4 ||  
 62333  
 62334 ādhivyādhiparītāya prātarvādya vināśīne |  
 62335 prayatante śarīrāya hitamajñāstu nātmane || 5 ||  
 62336  
 62337 bhogaiśvaryaprasaktasya kārāgṛhadārḍhyāyeva deharakṣaṇāya vṛthānarthāya  
 62338 ca prayāsaṃ paramapuruṣārthopekṣāṃ cātyantānucitām dṛṣṭvā tamanuśocati  
 62339 - ādhīti | prātaḥ adya vā vināśīne | caturthī tadarthārtha - iti  
 62340 hitaśabdayoge caturthī || 5 ||  
 62341  
 62342 tvamapyajñavadañāsya śarīrasya samīhitam |  
 62343 mā saṃpādaya duḥkhāya bhavātmaikaparāyaṇaḥ || 6 ||  
 62344  
 62345 śrīrāma uvāca |  
 62346  
 62347 dāsūrākhyāyikeveyaṃ sukhasaṃsāracakrikā |  
 62348 kalpanārācitākārā vastuśūnyeti kiṃ prabho || 7 ||  
 62349  
 62350 prāk prastutām dāsūrākhyāyikām śuśrūṣū rāmaḥ pṛcchati - dāsūreti  
 62351 | viśayasukhārthā saṃsāracakrikā vastuśūnyā iti yattvayoktaṃ tatkiṃ kīdṛśam |  
 62352 yādṛśam tathā varṇayetyarthaḥ || 7 ||  
 62353  
 62354 śrīvasiṣṭha uvāca |  
 62355  
 62356 jaganmāyāsvarūpasya varṇanāvyapadeśataḥ |  
 62357 dāsūrākhyāyikām rāma varṇyamānām mayā śṛṇu || 8 ||  
 62358  
 62359 varṇanāyā vyapadeśataḥ | udāharaṇatayetyarthaḥ || 8 ||  
 62360  
 62361 astyasminvasudhāpīṭhe vicitrakusumadrumaḥ |  
 62362 māgadho nāma vikhyātaḥ śrīmāñjanapado mahān || 9 ||  
 62363  
 62364 magadhānām nivāso janapado māgadhaḥ | tasya nivāsaḥ ityaṇ || 9 ||  
 62365  
 62366 kadambavanavistāralilāvalitajaṅgalaḥ |  
 62367 vicitravihagavyūhasarvāścaryamanoharaḥ || 10 ||  
 62368  
 62369 sasyasaṃkaṭasīmāntaḥ puropavanamaṇḍitaḥ |  
 62370 kamalotpalakahlārapūrṇasarvasarittataḥ || 11 ||  
 62371  
 62372 sasyaiḥ saṃkaṭā nibiḍitāḥ sīmāntā grāmasīmāvadhayo yasmin || 11 ||  
 62373  
 62374 udyānadolāvilasallalanāgeyaghūṃghumaḥ |

62375 niśopabhuktakusumanīrandhraviśikhāvaniḥ || 12 ||  
 62376  
 62377 niśayā upabhuktairiva mlānotsrṣṭaiḥ kusumairnīrandhrā viśikhā  
 62378 manmathaśarā yasyāṃ tathāvidhā avaniryasmin || 12 ||  
 62379  
 62380 tatraikasmingiritate karṇikārasamākule |  
 62381 kadalikhaṇḍanīrandhranīpagulmavirājite || 13 ||  
 62382  
 62383 tatra tasmin janapade | nīpaiḥ kadambairanyaśca gulmairvirājite || 13 ||  
 62384  
 62385 puṣpaughasphūrjadanile kesarāruṇadhūlini |  
 62386 kāraṇḍavakṛtārāve rasatsarasasārāse || 14 ||  
 62387  
 62388 puṣpeṣu oghaiḥ pravāhaiḥ sphūrjanto dhvananto'nilā yasmin | rasantaḥ sarasāḥ  
 62389 sānurāgāḥ sārāsā yasmin || 14 ||  
 62390  
 62391 tasminnagavare puṇye vicitravihagadrume |  
 62392 kaścitparamadharmātmā munirāsīnmahātāpāḥ || 15 ||  
 62393  
 62394 dāsūranāmā mahatā tapoyogena saṃyutaḥ |  
 62395 kadambapṛṣṭhavāstavyo vītarāgo mahāmatiḥ || 16 ||  
 62396  
 62397 tapaḥsahitena yogena | kadambapṛṣṭhe kadambāgre vasatīti vāstavyaḥ |  
 62398 vasestavyatkartari ṇicca ityanuśāsanāt || 16 ||  
 62399  
 62400 śrīrāma uvāca |  
 62401  
 62402 asau tapasvī bhagavanvipine kena hetunā |  
 62403 katham cāpyavasatpṛṣṭhe kadambasya mahātaroḥ || 17 ||  
 62404  
 62405 katham kena prabhāvena prakāreṇa ca || 17 ||  
 62406  
 62407 śrīvasiṣṭha uvāca |  
 62408  
 62409 śaralometi vikhyātaḥ pitā tasya babhūva ha |  
 62410 rāmā'para iva brahmā tasminnevāvasadgirau || 18 ||  
 62411  
 62412 tasyāsāvekaputro'bhūtkaco devaguroriva |  
 62413 tena sārḍham sa putreṇa nītavāñjīvitam vane || 19 ||  
 62414  
 62415 jīvitamāyurnītavān || 19 ||  
 62416  
 62417 athāsau śaralomātra bhuktvā yugagaṇaṃ yayau |  
 62418 tyaktadehaḥ surāgāraṃ muktanīḍaḥ khago yathā || 20 ||  
 62419  
 62420 yugagaṇaṃ ayanayugalātmakavatsaragaṇaṃ sukhaduḥkhādīdvandvagaṇaṃ vā  
 62421 bhuktvā anubhūya || 20 ||  
 62422  
 62423 eka eva vane tasmindāsūraḥ praruroda ha |  
 62424 daśāpanītapitṛkaḥ karuṇaṃ kuraro yathā || 21 ||  
 62425  
 62426 eka evetyuktyā mātāpitaramanvagāditi gamyate | daśayā caramabhāvavikāreṇa  
 62427 grahadaśāviśeṣeṇa vā apanītaḥ pitā yasya daśabhiḥ prāṇairvā dehādapasṛtya  
 62428 nītaḥ paralokāya pitā yasya | kuraraḥ pakṣibhedaḥ || 21 ||  
 62429  
 62430 mātāpitṛviyogena śokasaṃtāpitāśayaḥ |  
 62431 mlānimabhyāyayau nūnaṃ hemanta iva pañkajam || 22 ||  
 62432  
 62433 bālo'sāvatidīnātmā vanadevatayā vane |  
 62434 itthamāśvāsito rāma tadā'dṛśyaśarīrayā || 23 ||  
 62435  
 62436 ittham vakṣyamānaprakāreṇa | adṛśyaśarīrayā antarhitayeti yāvat || 23 ||  
 62437  
 62438 ṛṣiputra mahāprājña kimajña iva rodiṣi |  
 62439 saṃsārasya na kasmāttvaṃ svarūpaṃ vetsi cañcalam || 24 ||  
 62440  
 62441 cañcalamaśāśvatam || 24 ||  
 62442  
 62443 sarvadaivedṛśī sādho saṃsāre saṃsṛtiścalā |

62444 jāyate jīvyate paścādavaśyaṃ ca vinaśyati || 25 ||  
 62445  
 62446 jīvyate jīvati | vikaraṇapadavyatyayaśchāndasaḥ || 25 ||  
 62447  
 62448 yadyatkimciddṛśyadṛśi brahmādikamidaṃ mune |  
 62449 gantavyastena sarveṇa vināśo nātra saṃśayaḥ || 26 ||  
 62450  
 62451 dṛśyadṛśi vyavahāradṛṣṭau yadyatkimcitprasiddhamiti śeṣaḥ | gantavyaḥ  
 62452 prāptavyaḥ || 26 ||  
 62453  
 62454 tadarthaṃ mā kṛthā vyarthaṃ viśādaṃ maraṇe pituḥ |  
 62455 avaśyabhāvvyastamayo jātasyāharpateriva || 27 ||  
 62456  
 62457 tadarthaṃ tasmāddhetoḥ | aharpateḥ sūryasya | aharādīnāṃ patyādiṣu vā repho  
 62458 vaktavyaḥ iti ratvam || 27 ||  
 62459  
 62460 aśarīrāmiti śrutvā giramāraktalocanaḥ |  
 62461 dhairyamāsādayāmāsa śikhaṇḍī stanitādiva || 28 ||  
 62462  
 62463 stanitāt meghagarjitāt || 28 ||  
 62464  
 62465 utthāyāvaśyakaṃ kṛtvā pāścātyaṃ piturādarāt |  
 62466 cakāra tapase buddhiṃ dṛḍhāmuttamasiddhaye || 29 ||  
 62467  
 62468 āvaśyakaṃ putreṇāvaśyaṃ kartavyaṃ pituraurdhvadehikam || 29 ||  
 62469  
 62470 brāhmeṇa karmaṇā tasya vipine caratastapaḥ |  
 62471 anantasamkalpamayam śrotriyatvam babhūva ha || 30 ||  
 62472  
 62473 anantasamkalpamayam bahutaraśuddhyaśuddhyādikalpanāpracuram | śrotriyatvam  
 62474 vedādhyayanatadarthavicārānuṣṭhānaniṣṭhatvam || 30 ||  
 62475  
 62476 ajñātajñeyabuddheastu śrotriyasya tayā tayā |  
 62477 na viśāsrāma ceto'sya pavitre'pi dharātale || 31 ||  
 62478  
 62479 na jñātamavaśyajñeyaṃ brahma yayā tathāvidhā buddhiryasya | tayā tayā  
 62480 śuddhyaśuddhyādikalpanayā || 31 ||  
 62481  
 62482 kevalaṃ sarvamevedamapi śuddhaṃ dharātalam |  
 62483 aśuddhamiva paśyansa na reme kvacideva hi || 32 ||  
 62484  
 62485 kvacidevetyapyarthe evakāraḥ || 32 ||  
 62486  
 62487 atha samkalpayāmāsa svasamkalpanayaiva saḥ |  
 62488 vṛkṣāgrameva saṃśuddhaṃ sthitistatrocitā mama || 33 ||  
 62489  
 62490 tadidānīm tapastapsye tapasā yena śākhīṣu |  
 62491 svagavatsthitimāpnomi śākhāsu ca daleṣu ca || 34 ||  
 62492  
 62493 tat tadarthaṃ | khagavatpakṣivaddevavadvā sthitimavasthānasāmarthyam || 34 ||  
 62494  
 62495 iti saṃcintya saṃjvālya hutāśamatibhāsvaram |  
 62496 juhāva tasminprotkṛtṭya māmśam svaskandhabhittitaḥ || 35 ||  
 62497  
 62498 tapastapsye iti saṃkalpadarśanāttaponantaraṃ tataḥ śīghraṃ  
 62499 siddhyadarśanādayaṃ homasāhasārambha iti gamyate || 35 ||  
 62500  
 62501 atha gīrvāṇavṛndasya samagrā galabhittayaḥ |  
 62502 manmukhatvena mā yāntu vipramāṃsena bhasmatām || 36 ||  
 62503  
 62504 atha bhagavānsaptārciḥ iti saṃcintyeti pareṇānvayaḥ | cintāprakārameva darśayati  
 62505 - gīrvāṇavṛndasyetyādīnā | manmukhatvena agnimukhatvena | agnimukhā vai  
 62506 devāḥ iti śruteḥ | samagrā glabhittayaḥ kaṇṭhadeśā vipramāṃsena jagdhena  
 62507 bhasmatām mā yāntu na prāpnuvantviti saṃcintyetyanvayaḥ || 36 ||  
 62508  
 62509 iti saṃcintya bhagavānsaptārcistasya devatā |  
 62510 puro babhūva diptāmśurdiptāmśurvākpateriva || 37 ||  
 62511  
 62512 diptāmśurbhāsvaraprabho diptāmśuḥ sūryovākpaterbṛhaspateriva || 37 ||



62513  
 62514 uvāca vacanaṃ dhīraṃ [dhīraṃ iti dvitīyaikavacanasthāne dhīra iti  
 62515 saṃbuddhiṣṭikākṛtorarīkaraṇātsusvārasyaḥ sa eva pāṭhaḥ  
 62516 samīcīnaḥ] kumārābhīmatam varam |  
 62517 gr̥hāṇa sthāpitaṃ sādho kośākāśānmaṇiṃ yathā || 38 ||  
 62518  
 62519 dhīreti sāhasānurūpaṃ saṃbodhanam | sthāpitaṃ tvatsaṃkalpasiddham tvayi  
 62520 sthītameva gr̥hāṇa | kośākāśātkośodarānmaṇiṃ yathā tatsvāmī gr̥hṇāti  
 62521 tadvat || 38 ||  
 62522  
 62523 ityuktavantamanalamarghapuṣpeṇa śobhinā |  
 62524 saṃpūjya stutivādena prāha viprakumārakaḥ || 39 ||  
 62525  
 62526 bhagavan bhūtapūrṇāyā bhuvāḥ pāvanamaṇḍalam |  
 62527 nāpnomi tena vṛkṣāṇāmupari sthītirastu me || 40 ||  
 62528  
 62529 viśuddhidūṣakaiḥ śūdracāṇḍālaśvamārjārādibhūtaiḥ pūrṇāyāḥ |  
 62530 pāvanamaṇḍalam pavitrapradeśam || 40 ||  
 62531  
 62532 ityukte muniputreṇa sarvadevamukhaṃ śikhī |  
 62533 evamastu tavetyuktvā jagāmāntarddhimīśvaraḥ || 41 ||  
 62534  
 62535 śikhī agnidevaḥ || 41 ||  
 62536  
 62537 tasminnantarhite deve kṣaṇātsāndhya ivāmbuje |  
 62538 pūrṇakāmaḥ kumāro'sau pūrṇenduriva cābabhau || 42 ||  
 62539  
 62540 adhigatābhīmatānanamaṇḍala-  
 62541 dyutibhareṇa jahāsa sa tuṣṭimān |  
 62542 śāśīnamāptakalākulamambujaṃ  
 62543 vikasitaṃ ca sitasmitaśobhinā || 43 ||  
 62544  
 62545 tanmukhaśobhāmeva varṇayati - adhigateti | adhigatena prāptenābhīmatena  
 62546 vareṇa prayuktenānanamaṇḍaladyutibhareṇa sa dāśūraḥ śāśīnamambujaṃ ca  
 62547 jahāsetyutprekṣā || 43 ||  
 62548  
 62549 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthītiprakaraṇe dāśūro0  
 62550 dāśūravaraḥ pradānavarṇanaṃ nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
 62551  
 62552 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthītiprakaraṇe  
 62553 dāśūravaraḥ pradānavarṇanaṃ nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
 62554  
 62555  
 62556 ekonapañcāśaḥ sargaḥ 49  
 62557  
 62558 śrīvāsiṣṭha uvāca |  
 62559  
 62560 atha kānanamadyasthaṃ cumbitāmbudamaṇḍalam |  
 62561 madhyāhnakhinnasūryāśvasevitaskandhamaṇḍalam || 1 ||  
 62562  
 62563 śākhāpallavapuṣpaughaphalapakṣīmanoharaḥ |  
 62564 ihotprekṣādyalāṅkāraiḥ kadamba upavarṇyate || 1 ||  
 62565  
 62566 madhyāhne khinnairiva sūryāśvaiḥ sevitāni skandhamaṇḍalāni yasya || 1 ||  
 62567  
 62568 vitānamiva dikkukṣīdirghaṃ viṭapabāhubhiḥ |  
 62569 ālokaṃ yantaṃ kakubho vikāsīkusumekṣaṇaiḥ || 2 ||  
 62570  
 62571 vitānamiva kurvānamiti śeṣaḥ | viṭapavitānānāvṛto deśaḥ pariśiṣṭo'nyo'sti na  
 62572 veti paritaḥ kakubho diśa ālokaṃ yantaṃ || 2 ||  
 62573  
 62574 vātāvadhūlitānalpabhramadbhramarakuntalam |  
 62575 pramārjayanta māśānāṃ mukhaṃ pallavapāṇibhiḥ || 3 ||  
 62576  
 62577 vātairavadhūlitā niṣparāgīkṛtā analpā bhramadbhramarā eva kuntalāḥ keśā  
 62578 yasya | āśānāṃ dikkāntānāṃ || 3 ||  
 62579  
 62580 kacchairuruguḍucchācchamañjarīpuñjakañjaraiḥ |  
 62581 āsyairiva satāmbūlairhasantaṃ vanamālikāḥ || 4 ||

62582  
 62583 kaṃ himajalaṃ chayanti bindubhāvena paricchindantīti kacchāḥ  
 62584 pallavapradeśāstaiḥ urubhinguḍucchānāṃ latāviśeṣāṇāṃ  
 62585 acchairdantapaṅktivatsthitairmañjarīpuñjaiḥ kañjaraiḥ kesaritaiḥ || 4 ||  
 62586  
 62587 latāvilasitollāsaiḥ puṣpakesaradhūlibhiḥ |  
 62588 ābaddhamaṇḍalābhogaṃ pūrṇendumiva dīptibhiḥ || 5 ||  
 62589  
 62590 latānāṃ vilasitena śobhātīśayena ullāsairullasadbhiḥ  
 62591 puṣpakesaraniviṣṭaparāgairābaddho maṇḍalākāraveṣo yena || 5 ||  
 62592  
 62593 saṃkaṭaṃ viṭapāvalyā kuñjakūjaccakorayā |  
 62594 channayā siddhavīthyeva jagaduccatayā śritam || 6 ||  
 62595  
 62596 kuñjeṣu latāpihitapradeṣeṣu kūjantaścakorā yasyāṃ tathāvidhayā | viṭapānāṃ  
 62597 śākhānāmāvalyā paṅktyā saṃkaṭaṃ nibiḍitam |  
 62598 grahanakṣatratārāvīmānādicchannayā siddhavīthyā svātīpathavīthyā uccatayā  
 62599 ūrdhvaabhāvena śritam jagadbrahmāṇḍamiva sthitamityarthaḥ || 6 ||  
 62600  
 62601 skandhapīṭhopaviṣṭānāṃ lambamānaiḥ kalāpinām |  
 62602 kalāpaiḥ śobhitam vyoma sendracāpairivāmbudaiḥ || 7 ||  
 62603  
 62604 kalāpinām mayūrāṇāṃ kalāpairvarhaiḥ || 7 ||  
 62605  
 62606 magnonmagnaiḥ pratiskandhamāśritaiścamaraiḥ sitaiḥ |  
 62607 pūrṇaṃ muhurḍṣṭanaṣṭaiḥ saṃvatsaramivendubhiḥ || 8 ||  
 62608  
 62609 pratiskandhaṃ pratiskandhakoṭaramāśritairviśrāntairantargatakāyārdhena  
 62610 magnairbahirniḥśṛtakāyārdhenonmagnaiḥ kaiścītpraviṣṭaiḥ  
 62611 kaiścidbahiṣṭhairvā | ata eva  
 62612 ḍṣṭanaṣṭairḍṣṭāḍṣṭaiścamarairmṛgabhedaiḥ | etena parito'dhaḥ  
 62613 skandhānāṃ bṛhattvaṃ bhūsaṃlagnatā ca gamyate | indupakṣe  
 62614 magnonmagnairastamitoditairata eva ḍṣṭanaṣṭaiḥ || 8 ||  
 62615  
 62616 kapiñjalakulālāpaiḥ kalakokilakūjitaiḥ |  
 62617 jīvaṃjīvavirāvaiśca pragāyantamivocchritaiḥ || 9 ||  
 62618  
 62619 jīvaṃjīvāścakorāḥ || 9 ||  
 62620  
 62621 kādambakakadambaiśca kulāyakṛtakelibhiḥ |  
 62622 svargakoṭaraviśrāntaiḥ siddhairjagadivāvṛtam || 10 ||  
 62623  
 62624 kādambakāḥ kalahaṃsāḥ | kulāyeṣu nīḍeṣu kṛtakelibhiḥ kṛḍādbhiḥ  
 62625 siddhairdevairāvṛtam jagadbrahmāṇḍamiva sthitam || 10 ||  
 62626  
 62627 pravālacalahastābhiralinetṛābhiraśritam |  
 62628 apsarobhiriva svargaṃ mañjarībhirīṣṭataḥ || 11 ||  
 62629  
 62630 pravāletyādiviśeṣaṇe apsarasāṃ mañjarīṇāṃ ca śleṣātsādhāraṇe yojye || 11 ||  
 62631  
 62632 sendracāpavilāśena kumudotkarareṇunā |  
 62633 mañjarīpiñjarāśyāmaṃ vidyutvantamivāmbudam || 12 ||  
 62634  
 62635 kumudagrahaṇaṃ  
 62636 kumudanīlotpalakokanadādisadṛśanānāvārṇalatāpuṣpopalakṣaṇaṃ | ata  
 62637 evendracāpavilāśasahitena tadreṇunā upalakṣitaṃ svamañjarībhiśca piñjaraṃ  
 62638 āsamantāt patraiḥ śyāmaṃ | vidyutvantamiti tasau matvarthe iti bhatvāna jaś || 12 ||  
 62639  
 62640 sahasrabhujaśākhāḍhyaṃ pūritākāśakoṭaram |  
 62641 viśvarūpamivonnṛttaṃ candrārkaḥkṛtakunḍalam || 13 ||  
 62642  
 62643 svaṃ viśvarūpaṃ darśayantaṃ viṣṇumiva sthitamityarthaḥ | athavā viśvarūpaṃ  
 62644 jagatsvarūpamiva sthitamityarthaḥ || 13 ||  
 62645  
 62646 p. 523)  
 62647  
 62648 tale niṣaṇṇanāgendraṃ vyomni tārāṇākulam |  
 62649 latāpuṣpamayāṃ madhye khamāṇḍalamivāparam || 14 ||  
 62650

62651 khamaṇḍalaṃ brahmāṇḍadarākāśam | tadapi hi tale bhūmeradho niṣaṇṇā  
 62652 niviṣṭā nāgendrāḥ śeṣādayo diggajāśca yasmīṃstat | śiṣṭaṃ spaṣṭam || 14 ||  
 62653  
 62654 pitāmahamivāśeṣaśailakānanaśālinam |  
 62655 phalapallavapuṣpāṇaṃ kośamekamivāvanau || 15 ||  
 62656  
 62657 pitāmahapakṣe svasrṣṭairāśeṣaiḥ prāṇibhiḥ śailaiḥ kānanaiśca śālinam  
 62658 śobhamānam | kadambapakṣe aśeṣaiḥ śailasya kānanaiḥ śobhamānamityarthaḥ ||  
 62659 15 ||  
 62660  
 62661 dadhānaṃ kalikājālaṃ sthagitaṃ puṣpadhūlibhiḥ |  
 62662 kaccheṣvarkakaracchannatārājālamivāmbaram || 16 ||  
 62663  
 62664 prāgukteṣu kaccheṣu puṣpadhūlibhiḥ sthagitamācchāditaṃ kalikājālaṃ  
 62665 korakasamūhaṃ dadhānam || 16 ||  
 62666  
 62667 vilolavihagaiḥ skandhaiḥ kulāyakulasamkulaiḥ |  
 62668 valitaṃ bhūtalaṃ loke pūrṇairjanapadairiva || 17 ||  
 62669  
 62670 valitaṃ vyāptam || 17 ||  
 62671  
 62672 mañjarīsupatākāḍhyaṃ latāmaṇḍalamaṇḍitam |  
 62673 puṣpamaṅkoladhavalaṃ puṣpaprakarapūritam || 18 ||  
 62674  
 62675 antaḥpurasāmyamāha - mañjarītyāditribhiḥ | maṅkolaṃ gṛhalepanacūrṇam  
 62676 || 18 ||  
 62677  
 62678 kūjaccakorabhramaraśukakokilasārikam |  
 62679 ghanastabakasamchannakuharogragavākṣakam || 19 ||  
 62680  
 62681 antaḥpurapakṣe ghanairbahubhiḥ ratnādistabakaiḥ samchannakuharāḥ  
 62682 pūritagarbhāḥ | lohārgalavarṣavaraguptatvādugrā apradhṛṣyā gavākṣāḥ  
 62683 kuḍyāpavarakāṇi yatra | vṛkṣapakṣe sarpagarbhatvādugrāḥ || 19 ||  
 62684  
 62685 samcaratpakṣibahulaṃ janamantharakoṭaram |  
 62686 sarvāsāṃ vanadevināmantaḥpuramivottamam || 20 ||  
 62687  
 62688 vṛkṣapakṣe chāyopasevibhirjanairmantharakoṭaram viloḍitatalam || 20 ||  
 62689  
 62690 kūladbhrṅgatarāṅgaughaiḥ puṣpakesararājibhiḥ |  
 62691 rājamānaṃ patantībhiḥ saridbhiriva parvatam || 21 ||  
 62692  
 62693 bhramadbhiḥ puṣpapatraughairmandavātavilāsibhiḥ |  
 62694 vardhamānairvṛtaskandhaṃ śubhrābhrairiva bhūdharam || 22 ||  
 62695  
 62696 vardhamānaiḥ pratyahamupacīyamānaiḥ || 22 ||  
 62697  
 62698 mātāṅgakaṭaghrṣṭena jānustabdhena pīṭhinā |  
 62699 ābhoginā baddhapadaṃ taruṇeva mahācalam || 23 ||  
 62700  
 62701 idānīm mūlabandhaṃ varṇayati - mātāṅgeti |  
 62702 mātāṅgakaṭaghṛṣṭenetyanena mūlabandhasya tāvadaunnatyam gamyate |  
 62703 ūrdhvajñūjānuvatstabdhena pīṭhinā pīṭhavadatprasṛtena ābhoginā vistīrṇena  
 62704 mūlabandhena baddhapadaṃ avaṣṭabdhasthānam | taruṇā  
 62705 upatyakāprarūḍhataruvṛndena || 23 ||  
 62706  
 62707 vicitravarṇapakṣāṇāṃ skandhakoṭaraccariṇām |  
 62708 vṛtaṃ khagānāṃ vṛndena bhūtānāmiva śārṅgiṇām || 24 ||  
 62709  
 62710 bhūtānāṃ pārśadānāṃ vṛndeneva || 24 ||  
 62711  
 62712 stabakāṅgulijālena lolenābhinayakriyām |  
 62713 diśantamiva vallinām pranṛttānām vanānilaiḥ || 25 ||  
 62714  
 62715 abhinayā nāṭyaśāstraprasiddhā bhāvavyaṅjakakaranetrādiceṣṭāviśeṣāsteṣāṃ  
 62716 kiryaṃ niṣpādanaprakāraṃ diśantamupadiśantamiva || 25 ||  
 62717  
 62718 kaścideva nivāso me nārthināmiti tuṣṭitaḥ |  
 62719 nṛtyantamiva bahnāḍhyalatāvalayavalganaiḥ || 26 ||

62720  
 62721 mūlakōṭaraskandhaśākhāpatrapuṣpādipradeśānām madhye me mama kaścideka  
 62722 eva arthinām manuṣyamṛgapakṣyādīnām nivāso na | anyaḥ sarvo'pi  
 62723 nivāsatvenopayuktaḥ kadācitkaścidekaḥ pariśiṣyate | aho me paropakāre  
 62724 sarvāṅgasāphalyamiti tuṣṭito harṣapāravaśyena hetunā || 26 ||  
 62725  
 62726 latākāntaikaakāntatvācchṛṅgāraranirbharam |  
 62727 kākalyeva pragāyantaṁ mattālinijaniḥsvanaiḥ || 27 ||  
 62728  
 62729 latālakṣaṇānām vahvīnām kāntānāmekakāntatvāddhetoḥ | kākalyā  
 62730 kaladhvaninā || 27 ||  
 62731  
 62732 ādaronmuktakusumaṁ siddhānām vyomacāriṇām |  
 62733 svāgatānīva kurvāṇaṁ kokilālikulāravaiḥ || 28 ||  
 62734  
 62735 ādaronmuktakusumaṁ yathā syāttathā || 28 ||  
 62736  
 62737 latāpuṣpaphalollāsaṁ prāntapañcamahīruhām |  
 62738 vihasantamivācchābhiḥ puṣpakuṣṭmaladīptibhiḥ || 29 ||  
 62739  
 62740 prāntasthānām pañcamahīruhām vaṭodumbaraplakṣāmrapalāśākhyānām  
 62741 pañcapuṇyavṛkṣānām | uttaraprāntasthānām mandārādīpañcakalpatarūṇām  
 62742 vā | latādyullāsaṁ hasantamiva || 29 ||  
 62743  
 62744 pārijātamivājetumūrdhvagaiḥ khagamaṇḍalaiḥ |  
 62745 vyomāntarābhīdhāvantamalamuddhatakandharam || 30 ||  
 62746  
 62747 alamatyarthamuddhatakandharamunnamitagrīvaṁ yathā syāttathā vyomāntarā  
 62748 ākāśodare abhīdhāvantamiva || 30 ||  
 62749  
 62750 madhyabhāgasphurattuṅgaiḥ [sphuradbhṛṅgaiḥ iti pāṭhaḥ]  
 62751 stabakairghanapañktibhiḥ |  
 62752 sahasrākṣatvamatulairjetumindramivodyatam || 31 ||  
 62753  
 62754 ghanapañktibhirnibiḍaśreṇibhiḥ | sahasrākṣatvaṁ asaṁkhyanetratvaṁ prāpyeti  
 62755 [prāptaiḥ iti pāṭhaḥ] śeṣaḥ | atulaiḥ śobhayā saṁkhyayā  
 62756 cendranetrebhyo'dhikatvāttaistulayitumaśakyaiḥ || 31 ||  
 62757  
 62758 kvacitkusumagucchācchaphaṇāmaṇigaṇāvṛtam |  
 62759 pātālādutthitaṁ śeṣamiva vyomadidṛkṣayā || 32 ||  
 62760  
 62761 kusumagucchalakṣaṇaiḥ kusumagucchasadṛśaiśca  
 62762 acchaphaṇāmaṇibhirvyomadidṛkṣayā hetunā pātālādutthitaṁ śeṣamiva sthitaṁ  
 62763 || 32 ||  
 62764  
 62765 rajasoddhūlitākāraṁ dvitīyamiva śaṁkaram |  
 62766 chāyayā phalaśālinīyā samastajanaśaṁkaram || 33 ||  
 62767  
 62768 bhagavāṁstu bhaktānāmeva śaṁkaraḥ ayaṁ tu samastajanaśaṁkara ityatiśayaḥ ||  
 62769 33 ||  
 62770  
 62771 nibiḍadalanivāhabhinnakośaiḥ  
 62772 kusumalatānavamaṇḍapairupetaṁ |  
 62773 puramiva gagane kadambavṛkṣaṁ  
 62774 khagakulanāgarasaṁkulaṁ dadarśa || 34 ||  
 62775  
 62776 nibiḍānām dalānām nivāhā nivahāsteṣu  
 62777 bhinnakośairvikāsitamukulairnibiḍadalanivāhabhedena bhinnasaṁsthānaiśca  
 62778 kusumalatānām navamaṇḍapairupetaṁ ghaṭitaṁ | khagakulakṣaṇairnāgarairjanaiḥ  
 62779 saṁkulaṁ gagane racitaṁ puramiva sthitaṁ kadambavṛkṣaṁ dadarśetyarthaḥ || 34  
 62780 ||  
 62781  
 62782 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaṛaṇe  
 62783 dāśūro0 dāśūrakadambavarṇanaṁ nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 62784  
 62785 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe sthitiprakaṛaṇe  
 62786 dāśūrkadambavarṇanaṁ nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 62787  
 62788

62789 pañcāsaḥ sargaḥ 50  
 62790  
 62791 śrīvasiṣṭha uvāca |  
 62792  
 62793 tamathāsau tathā buddhiphalapallavaśālinam |  
 62794 ānandamantharamanāḥ puṣparūpācalopamam || 1 ||  
 62795  
 62796 tatkadambāgrasaṁsthena dāsūreṇa vilokitāḥ |  
 62797 diśo'tra vanitākārā varṇyante guṇavistaraiḥ || 1 ||  
 62798  
 62799 asau dāsūraḥ | tathā prāguktaparakārā bhūmyapavitratatābuddhiryasya || 1 ||  
 62800  
 62801 kadambaṁ rodasīstambhamāruroha vanasthitam |  
 62802 ekārṇavagataṁ śaurirvaṭavṛkṣamivonnatam || 2 ||  
 62803  
 62804 rodasyordyāvāpṛthivyoḥ stambhamiva vane sthitam || 2 ||  
 62805  
 62806 tatrāsau vyomalagnāyāḥ śākhāyāḥ prāntapallave |  
 62807 viveśa vigatāśaṅkamekāgraṁ tapa āsthitāḥ || 3 ||  
 62808  
 62809 vigatāpāvitryavikṣepāśaṅkaṁ yathā syāttathā || 3 ||  
 62810  
 62811 athopaviśya mṛduni navapallavaviṣṭare |  
 62812 kṣaṇamālokitāstena diśaḥ kautukacañcalam || 4 ||  
 62813  
 62814 navapallavakalpīte viṣṭara āsane | kautukena cañcalaṁ capalekṣaṇaṁ yathā  
 62815 syāttathā || 4 ||  
 62816  
 62817 saridekāvalīramyāḥ śailendrastanakuṇḍmalāḥ |  
 62818 nirmalākāśakabarā lolanīlāmbudālakāḥ || 5 ||  
 62819  
 62820 atra sarvatra viśeṣaṇānyubhayatra yojyāni |  
 62821 sarillakṣaṇābhīrekaśālikāvalībhirhārābhedaibhiḥ ramyāḥ || 5 ||  
 62822  
 62823 nīlapallavavasanāḥ puṣpapūrāvataṁsikāḥ |  
 62824 gṛhītasāgarāpūrṇakalāśāḥ purubhūṣaṇāḥ || 6 ||  
 62825  
 62826 purubhūṣaṇā bahubhūṣaṇāḥ || 6 ||  
 62827  
 62828 dhṛtapraphullapadminyāḥ sugandhimukhamārutāḥ |  
 62829 nīlaghūṅghumakākalyo nirjharārāvanūpurāḥ || 7 ||  
 62830  
 62831 nīlānāṁ bhramarakokilādīnāṁ ghūṅghumā dhvanaya eva kākalyo  
 62832 madhurāvvyaktabhāṣitāni yāsāṁ tāḥ || 7 ||  
 62833  
 62834 dyumūrdhāno mahīpādā vanāliromarājayaḥ |  
 62835 jaṅgalorunitambīnyaścandrārkaḥkṛtakūṇḍalāḥ || 8 ||  
 62836  
 62837 śālisamsārakedārāścandanasthālikānvitāḥ |  
 62838 śikharorasijālagnahimaśubhrāmbudāṁśukāḥ || 9 ||  
 62839  
 62840 śālyādisasyakampaiḥ saṁsārāḥ spandamānāḥ kedārāḥ kṣatragabhaktayo  
 62841 yāsāṁ | candanasthaiścandanāśritairalikaīrlalāṭairanvitāḥ |  
 62842 parvataśikharalakṣaṇeṣūrasijeṣu staneṣvāsamantāllagnāni himamiva  
 62843 śubhrāṇyambudāṁśukāni yāsāṁ || 9 ||  
 62844  
 62845 mahārṇavapayaḥpūranavamaṇḍanadarpaṇāḥ |  
 62846 ṛkṣaughagharmapulakā bhuvanāntaḥpurāntarāḥ || 10 ||  
 62847  
 62848 mahārṇavānāṁ payaḥpūrā eva navamaṇḍanadarśanārthā darpaṇā yāsāṁ |  
 62849 ṛkṣaughā nakṣatrapaṅktaya eva gharmapulakāḥ svedabindavo yāsāṁ || 10 ||  
 62850  
 62851 ārtavastanadhāriṇyo lagnasūryāṁśukuṅkumāḥ |  
 62852 vicitrakusumopetāścandrāṁśusitacandanāḥ || 11 ||  
 62853  
 62854 ārtavāni tattadṛtūtpannakusumapallavādīnyeva stanadhāriṇyaḥ kūrpāsakā  
 62855 yāsāṁ || 11 ||  
 62856  
 62857 gaganagatalatādalopaviṣṭaḥ

62858 prasṛtavanāvanivārivāhaveṣāḥ |  
 62859 tribhuvanavanitā dadarśa hr̥ṣṭaḥ  
 62860 kusumanirantaramaṇḍitā daśāśāḥ || 12 ||  
 62861  
 62862 gaganagatāyā latāyāḥ śākhāyā daleṣūpaviṣṭaḥ san prasṛtā vistīrṇā vanāni  
 62863 avanayo vārivāhāśca veṣāḥ kṛtrimākārabhedakālaṃkāṛā yāsāṃ  
 62864 tathāvidhāstribhuvanasthajanopabhogyatvāttribhuvanavanitāḥ daśa āśā diśo  
 62865 dadarśetyarthaḥ || 12 ||  
 62866  
 62867 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaraṇe dā0  
 62868 dāsūradigavalokanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
 62869  
 62870 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaparakāṣe sthitiprakaraṇe  
 62871 dāsūradigavalokanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
 62872  
 62873  
 62874 ekapañcāśaḥ sargaḥ 51  
 62875  
 62876 śrīvāsiṣṭha uvāca |  
 62877  
 62878 tataḥprabhṛti tatrāsau prasiddhastāpasāśrame |  
 62879 kadambadāsūra iti sūrastapasi dāruṇe || 1 ||  
 62880  
 62881 manoyajñairātmabodho vanadevyāṃ sutodbhavaḥ |  
 62882 dāsūrasyātra putrāya jñānadānaṃ ca kīrtiyate || 1 ||  
 62883  
 62884 dāruṇe tapasi sūraḥ aparāṇmukhaḥ | adodyukta iti yāvat || 1 ||  
 62885  
 62886 tasmāllatādāle sthitvā vilokya kakubhaḥ kṣaṇāt |  
 62887 dṛḍhapadmāsanaṃ baddhvā digbhyaḥ pratyāhṛtātmanā || 2 ||  
 62888  
 62889 kakubho diśaḥ | pratyāhṛtātmanā parāvartitena || 2 ||  
 62890  
 62891 ajñātaparamārthena kriyāmātre ca tiṣṭhatā |  
 62892 phalakārpaṇyayuktena manasā so'karonmakham || 3 ||  
 62893  
 62894 nabhogatalatāpatrasaṃsthitenaṅtarātmanā |  
 62895 sarvāḥ svamanasā tena kṛtā yajñakriyāḥ kramāt || 4 ||  
 62896  
 62897 nabhogatāyā latāyāḥ śākhāyāḥ patreṣu sthitena tena sarvā  
 62898 ādhānādyāśvamedhāntāḥ || 4 ||  
 62899  
 62900 tatrāsau daśa varṣāṇi manasaivāyajatsurān |  
 62901 gavāśvanaramedhādyairyajñairvipuladakṣiṇaiḥ || 5 ||  
 62902  
 62903 kālenāmalatām yāte vitate tasya cetasi |  
 62904 balādavatatārāntarjñānamātmaprasādam || 6 ||  
 62905  
 62906 amalātām rāgādidoṣaśūnyatām | evaṃ pratibandhakṣaye sati balāt  
 62907 prāgjanmakṛtaśravaṇasaṃskārodbodhabalāt || 6 ||  
 62908  
 62909 tato viśīrṇāvaraṇo vigaladvāsanāmalaḥ |  
 62910 sa dadarśikadā tasyāṃ latāyāmagrataḥ sthitām || 7 ||  
 62911  
 62912 tato jñānādviśīrṇājñānāvaraṇaḥ | tadabhyāsācca vigaladvāsanāmalo  
 62913 jīvanmuktaḥ sannityarthaḥ || 7 ||  
 62914  
 62915 vanadeviṃ viśālākṣimālokakusumāmbarām |  
 62916 kāmīṃ kāntavadanām madagūrṇitalocanām || 8 ||  
 62917  
 62918 nilotpālāmodavatīmatīva sumanoharām |  
 62919 tāmuvācānavadyāṅgīm sa munirvinatānanām || 9 ||  
 62920  
 62921 bhaktipraṇāmalaḥ jñābhīrvinatānanām || 9 ||  
 62922  
 62923 kokilākusumāpūranatām vanalatāmiva |  
 62924 kā tvamutpalapatrākṣi kāntivikṣobhitasmarā || 10 ||  
 62925  
 62926 kokilayā kusumāpūraiśca natām || 10 ||

62927  
62928 vayasyāmiva puṣpāḍhyāṃ latām kimiva tiṣṭhasi |  
62929 ityukte mṛgaśāhvākṣī gaurapīnapayodharā || 11 ||  
62930  
62931 latām avaṣṭabhyeti śeṣaḥ || 11 ||  
62932  
62933 munimāha manohāri mugdhākṣaramidaṃ vacaḥ |  
62934 yāni yāni durāpāni vāñchitāni mahītale || 12 ||  
62935  
62936 prāpyante tānti tānyāśu mahatāmeva yācñayā |  
62937 ahamasmiṃllatākīrṇe tvatkadambābhyalaṃkṛte || 13 ||  
62938  
62939 yāñcayā prārthanayā || 13 ||  
62940  
62941 latālīlālayā brahmanvipine vanadevatā |  
62942 yaścaitrasitapakṣasya trayodaśyāṃ smarotsave || 14 ||  
62943  
62944 latākuñjā eva līlārthā ālayā yasyāḥ | kā tvamiti praśnasyottaramuktivā  
62945 svāgamanaprayojanamāha - ya ityādinā | smarārādhanāya pravartite  
62946 gītavāditranāṭyabalibhojyādyutsave || 14 ||  
62947  
62948 babhūva vanadevinām samājo nandane vane |  
62949 tatrāhamagamaṃ nātha trailokyālalanāsadaḥ || 15 ||  
62950  
62951 trailokyasthānām lalanānām vanadevinām sadaḥ samājam || 15 ||  
62952  
62953 tatra dṛṣṭā mayā sarvā vayasyā madanotsave |  
62954 aputrayā putrayutāstenāhaṃ duḥkhitā bhṛṣam || 16 ||  
62955  
62956 tenāputratvena || 16 ||  
62957  
62958 tvayi sarvārthasārthasya bṛhatkalpatarau sthite |  
62959 anātheva kathaṃ nātha kila śocāmyaputrikā || 17 ||  
62960  
62961 sarveṣāmarthānām puruṣārthānām sārthasya saṅghasya | ajantusaṃghe  
62962 sārthaśabdo gaṇaḥ || 17 ||  
62963  
62964 dehi me bhagavanputra no deddehamihāgnaye |  
62965 prakaromyāhutim putra duḥkhadāhopaśāntaye || 18 ||  
62966  
62967 dāhopaśāntayaiti mānasadāhāpekṣayā śarīradāhaḥ [dāhaduḥkhamalpamiti  
62968 pāṭhaḥ] sukhāyata iti bhāvaḥ || 18 ||  
62969  
62970 tāmityuktavatim tanvim vihasya munipuṅgavaḥ |  
62971 prāha hastagataṃ puṣpaṃ tasyai dattvā dayānvitaḥ || 19 ||  
62972  
62973 dayānvito natu dhairyāccyuta iti bhāvaḥ || 19 ||  
62974  
62975 gaccha tanvaṅgi māsenā pūjārhamalilocanam |  
62976 prasoṣyase sutaṃ kāntaṃ prasūnamiva sallatā || 20 ||  
62977  
62978 pūjārhaṃ jagatpūjyam || 20 ||  
62979  
62980 kiṃtvasau maraṇāveśayāyinyā nastvayā sutaḥ |  
62981 yācitāḥ kṛcchraṃ saṃprāpya jñātā tena bhaviṣyati || 21 ||  
62982  
62983 kṛcchraṃ prāṇasaṃkaṭaṃ saṃprāpya maraṇāveśa ātmaghātasamkalpastena  
62984 yāyinyā āgatayā tvayā naḥ asmatto yācitastena hetunā jñātā tattvajñaḥ |  
62985 natvanyavanadeviputravadasau bhogalampaṭa ityārthaḥ || 21 ||  
62986  
62987 ityuktivā sa munistanvim prasannamukhamaṇḍalām |  
62988 paricaryām karomiti prārthanotkāṃ vyasarjayat || 22 ||  
62989  
62990 paricaryām saṃgamasevādyupacāram || 22 ||  
62991  
62992 sā jagāmātmasadanaṃ so'tiṣṭhatsvātmanā saha |  
62993 avahatkramaśaḥ kāla ṛtusaṃvatsarāṅkitaḥ || 23 ||  
62994  
62995 svātmanā sahetyasahāya iti yāvat | avahat aticakrame || 23 ||

62996  
 62997 atha dīrghēṇa kālena saivotpalavilocanā |  
 62998 dvādaśābdamupādāya sutam munimupāyayau || 24 ||  
 62999  
 63000 sā praṇamyopaviśyāgre munimindusamānanam |  
 63001 uvāca kalayā vācā cūtaḍṛumamivālīnī || 25 ||  
 63002  
 63003 alinī bhramarī || 25 ||  
 63004  
 63005 ayaṃ sa bhagavanbhavyaḥ kumāraḥ putra āvayoḥ |  
 63006 kṛto mayā samagrāṇām kalānām kila kovidaḥ || 26 ||  
 63007  
 63008 kalānām vedādisarvavidyānām || 26 ||  
 63009  
 63010 prabho kevalametena jñānam nādhigataṃ śubham |  
 63011 yena saṃsārācakre'sminna punaḥ paripīḍyate || 27 ||  
 63012  
 63013 jñānam brahmavidyā || 27 ||  
 63014  
 63015 jñānam tvamevāsyā vibho kṛpayopadiśādhunā |  
 63016 ko hi nāma kule jātaṃ putraṃ maurkhyeṇa yojayet || 28 ||  
 63017  
 63018 maurkhyeṇeti | itaravidyānāmatattvaviśayatvādaḍṛyāt tvameveti na  
 63019 maurkhyanistārastābhiriti bhāvaḥ || 28 ||  
 63020  
 63021 evaṃ vadantīm sa muniḥ sacchiśyamabale sutam |  
 63022 ihaiva sthāpayainaṃ tvamityuktvā tāṃ vyaśarjayat || 29 ||  
 63023  
 63024 sacchiśyamuttamaśiśyaguṇasaṃpannam || 29 ||  
 63025  
 63026 tasyām gatāyām sa piturantevāsitaḍṛyā tayā |  
 63027 atiśṭhatsaṃyato dhīmānarkasyevāruṇaḥ puraḥ || 30 ||  
 63028  
 63029 antevāsitaḍṛyā guruśuśrūṣaṇavratena saṃyataḥ sthiraniyamaḥ san | aruṇo  
 63030 garuḍāgrajaḥ || 30 ||  
 63031  
 63032 kadhartaḥ prāpya vijñānam tataścitrābhīrūktibhiḥ |  
 63033 cirakālamasau tatra muniḥ putramabodhayat || 31 ||  
 63034  
 63035 kadhartaḥ śuśrūṣāvratacaryādiklēśaiḥ kadharthitaḥ san vijñānam  
 63036 upāyabhūtaśāśtrajanyaṃ parokṣajñānam prāpya sthita iti śeṣaḥ |  
 63037 tataśtadanantaraṃ taṃ putraṃ cirakālaṃ abodhayat |  
 63038 aparokṣibhāvāyopadideśetyarthaḥ | athavā pitā prāktapaḥkadharthitaḥ san  
 63039 vijñānam prāpya putro'pyevaṃ kadharthito mābhūḍiti svayamabodhayadityarthaḥ ||  
 63040 31 ||  
 63041  
 63042 ākhyāyikākhyānaśatairdṛṣṭāntairdṛṣṭikalpitaḥ |  
 63043 tathetiḥāsavṛttāntairvedavedāntaniścayaiḥ || 32 ||  
 63044  
 63045 svopalabdhārthakathānibandhā ākhyāyikāḥ | parākhyānādikathānibandhā  
 63046 ākhyānāni | teṣāṃ śataḥ | dṛṣṭikalpitaḥ  
 63047 sāmyadarśanakalpitaḥbhāratādītiḥāsaprasiddhairvṛttāntaiḥ niścayaiḥ  
 63048 siddhāntaiḥ || 32 ||  
 63049  
 63050 anudvegitaḍṛyā nityaṃ viśtareṇa kathākramaḥ |  
 63051 anubhūtimupārūḍhai rūḍhimeti yathā mayi || 33 ||  
 63052  
 63053 mayi pratyagātmani rūḍhiṃ vyutpattidārḍhyaṃ yathā dhiyā putra eti prāpnoti tathā  
 63054 itiḥāśadṛṣṭāntādibhirabodhayaditi pūrvatrānvayaḥ || 33 ||  
 63055  
 63056 anubhavaśato raśātiriktai-  
 63057 ralamucitārthavacogaṇairmahātmā |  
 63058 jalada iva śikhaṇḍinaṃ puraḥsthaṃ  
 63059 tanayamabodhayadambare maharṣiḥ || 34 ||  
 63060  
 63061 anubhavaḥ svātmabodhacamatkāraśtadvaśataḥ sarvarasebhyo'tiriktairatiśayitaiḥ |  
 63062 ucitaḥ paramapuruṣārtharūpatvādaśyabodhārhaḥ artho yeṣāṃ  
 63063 tathāvidhairvacogaṇaiḥ | jaladapakṣe anubhavaśataḥ śravaṇamātreṇa  
 63064 śikhaṇḍinaṃ prītijananāḍanyarasādhikāḥ | ucitaḥ śikhaṇḍiniśahanṛtyāḍyartho



63065 yebhyastathāvidhairvacogaṇairgarjitasamūhaiḥ | ambare vṛkṣāgre antarikṣe ca || 34  
 63066 ||  
 63067  
 63068 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu sthitiprakaṛaṇe  
 63069 dāsūro0 dāsūrasutānubodhanaṃ nāmaikapañcāśaḥ sargaḥ || 51 ||  
 63070  
 63071 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe sthitiprakaṛaṇe  
 63072 dāsūrasutānubodhanaṃ nāmaikapañcāśattamaḥ sargaḥ || 51 ||  
 63073  
 63074  
 63075 dvipañcāśaḥ sargaḥ 52  
 63076  
 63077 śrīvāsiṣṭha uvāca |  
 63078  
 63079 kadācidatha mārgaṇa tena kailāsavāsinīm |  
 63080 ahaṃ snātumadṛśyātmā vyomavīthīgato'gamam || 1 ||  
 63081  
 63082 khotthasya rājñāscaritaṃ kalpayitveha varṇyate |  
 63083 saṃkalpakalpitaṃ viśvaṃ mithyaiveti vivakṣayā || 1 ||  
 63084  
 63085 tena dāsūrakadambopalakṣitena mārgaṇa | kailāsavāsinīm mandākinīmiti śeṣaḥ ||  
 63086 1 ||  
 63087  
 63088 nirgatya nabhasaḥ saptamunimaṇḍalakotārāt |  
 63089 rātrau prāpto'smi sumate dāsūratarumunnatam [mūlataḥ iti pāṭhaḥ  
 63090 tatra sārvaṇibhaktikastasiḥ] || 2 ||  
 63091  
 63092 saptarṣimaṇḍalaṃ koṭaramivaikadeśo yasya tathāvidhānnabhaso dyulokākāśāt ||  
 63093 2 ||  
 63094  
 63095 yāvacchṛṇomi viṭapakuharātkānane vacaḥ |  
 63096 kuḍmalāmbhojalagnasya śaṭṭpadasyeva niḥsvanam || 3 ||  
 63097  
 63098 yāvaditi sākalye nipātaḥ || 3 ||  
 63099  
 63100 śṛṇu putra mahābuddhe vastuto'sya samāmimām |  
 63101 varṇayāmi mahāścaryāmekāmākhyāyikām tava || 4 ||  
 63102  
 63103 yadvacaḥ śrutaṃ tadevāha - śṛṇu putretyādinā | asya saṃsārasya  
 63104 samāmupamānabhūtām || 4 ||  
 63105  
 63106 asti rājā mahāvīryo vikhyāto bhuvanatraye |  
 63107 nāmnā khottha iti śrīmāñjagadākramaṇakṣamaḥ || 5 ||  
 63108  
 63109 khāt avyākṛtākāśāt kālratraye'pi jagacchūnyādbrāhmākāśādvā utthaḥ  
 63110 uttarasarge'sya vyākhyā mūle spaṣṭeti na vistareṇātra vyākhyāyate || 5 ||  
 63111  
 63112 asyānuśāsaṇaṃ sarve bhuvaneṣvapi nāyakāḥ |  
 63113 śīrobhirdhārayantyuccaiścaḍāmaṇimivārthinaḥ || 6 ||  
 63114  
 63115 nāyakā īśvarā brahmādayo'pi | arthino dhaninaḥ || 6 ||  
 63116  
 63117 yaḥ sāhasaikaṛasiko nānāścaryavihāravān |  
 63118 kenacittriṣu lokeṣu na mahātmā vaśīkṛtaḥ || 7 ||  
 63119  
 63120 yasyārambhasahasrāṇi sukhaduḥkhaḥpradānyalam |  
 63121 saṃkhyātum kena śakyante kallolā jaladheriva || 8 ||  
 63122  
 63123 yasya vīryaṃ suvīryasya na śastrairna ca pāvakaiḥ |  
 63124 kenacidbhuvane krāntamākāśamiva muṣṭinā || 9 ||  
 63125  
 63126 krāntamabhibhūtamanuṣṭaṃ vā || 9 ||  
 63127  
 63128 yādīyāṃ vitatārambhāṃ līlāṃ nirmāṇabhāsurām |  
 63129 na manāganuvartante śakropendrahārā api || 10 ||  
 63130  
 63131 alpe'pi prayojane bahutarakalpanāśahasrasaṃkulatvādvitatārambhāṃ |  
 63132 svapnāmanorathādīnirmāṇairbhāsurām | anuvartante anukartuṃ śaknuvantīti yāvat ||  
 63133 10 ||

63134  
 63135 trayastasya mahābāho dehā viharāṇakṣamāḥ |  
 63136 jagadākramya tiṣṭhanti hyuttamādhama madhyamāḥ || 11 ||  
 63137  
 63138 sāttvikarājasatāmasabhedāttrayaḥ | viharāṇakṣamāḥ  
 63139 sarvavyavahāra kriḍāsamarthaḥ || 11 ||  
 63140  
 63141 vyomanyevātivitate jāto'sau triśarīraḥ |  
 63142 tatraiva ca sthitiṃ yātaḥ śabdapātaśca pakṣivat || 12 ||  
 63143  
 63144 vyomanyavyākṛtākāśe | yathā pakṣī  
 63145 vyomanyevāṇḍapiṇḍagarunmayadehatrayātmakaḥ kramājjātaḥ sarvataḥ  
 63146 paribhavaśaṅki niḥsārapippalādiphalāsvādalolupaḥ śabdamātrādutpatati  
 63147 natvarthataṭṭvaṃ vimṛśati tadvadayaṃapi sthūlasūkṣmakāraṇātmakatriśarīraḥ  
 63148 vyomani brahmākāśe jātaḥ san sarvato bhītaśtucchaviṣayāśakto  
 63149 vidhiniṣedhaśabdānupātī bhramatītyarthaḥ || 12 ||  
 63150  
 63151 tatraivāpāragagane nagaraṃ tena nirmītaṃ |  
 63152 caturdaśamahārathyaṃ vibhāgatrayabhūṣitaṃ || 13 ||  
 63153  
 63154 nagaraṃ brahmāṇḍarūpaṃ caturdaśalokātmakamahārathyaṃ  
 63155 caturdaśavidyātmakarathyaṃ mārgavibhaktaṃ ca | evaṃ karmakaraṇavyutpattibhyaṃ  
 63156 vibhāgatrayeṇa trilokātmanā trayyātmanā ca bhūṣitaṃ || 13 ||  
 63157  
 63158 vanopavanamālāḍhyaṃ kriḍāśikharisundaram |  
 63159 muktālatāvivalitavāpīsapṭakabhūṣitaṃ [vigalita iti pāṭhaḥ] || 14 ||  
 63160  
 63161 vanānāṃ nandanādīnāṃ | śikharibhirmervādibhiḥ | vāpīsapṭakaṃ samudrāḥ || 14 ||  
 63162  
 63163 śītalāṣṇātmakākṣīṇadīpadvayavirājitaṃ |  
 63164 ūrdhvādhogatirūpeṇa vaṇīnāmārgaṇa saṃkulam || 15 ||  
 63165  
 63166 dīpadvayaṃ candrasūryau | śāstrīyaiḥ  
 63167 karmabhirūrdhvagatirāśāstrīyairadhogatirityevaṃ rūpeṇa || 15 ||  
 63168  
 63169 tasminnevātivipule pattane tena bhūbhṛtā |  
 63170 saṃsāriṇo viracitā mugdhāpavarakā gaṇāḥ || 16 ||  
 63171  
 63172 saṃsāriṇo jaṅgamāḥ | mugdhā viṣayavyāmūḍhā  
 63173 apavarakavadātmakāśaparicchedakatvādapavarakā devamānuṣādidehagaṇāḥ || 16 ||  
 63174 ||  
 63175  
 63176 ūrdhvaṃ kecidadhaḥ kecitkecinmadhye niyojitāḥ |  
 63177 keciccireṇa naśyantaḥ kecicchighravinaśīnaḥ || 17 ||  
 63178  
 63179 asitacchādanacchannā navadvāravibhūṣitāḥ |  
 63180 anāratavahadvātā bahuvātāyanānvitāḥ || 18 ||  
 63181  
 63182 asitaiśchādanaiḥ keśatṛṇaiśchannāḥ | bahubhirvātāyanairūrdhvacchidraiḥ ||  
 63183 18 ||  
 63184  
 63185 dīpapañcakasālokāstristhūṇāḥ śukladāravaḥ |  
 63186 maṣṇālepamṛdavaḥ pratolībhujasaṃkulāḥ || 19 ||  
 63187  
 63188 dīpapañcakairjñānendriyaiḥ sālōkāḥ saprakāśāḥ - ūrū kaserukā  
 63189 [kaserukā = prṣṭhāsthī] ceti tisraḥ sthūṇāḥ stambhā yeṣāṃ |  
 63190 śuklānyasthīnyeva vaṃśadārusthānīyāni yeṣu | maṣṇaiḥ  
 63191 snighairālepamṛttikāsthānīyaiścarmabhiḥ | pratolīyo rathyāstadrūpairbhujaiḥ  
 63192 saṃkulāḥ || 19 ||  
 63193  
 63194 māyayā racitāstena rājñā teṣu mahātmanā |  
 63195 rakṣitāro mahāyakṣā nityamāloka bhīraḥ || 20 ||  
 63196  
 63197 teṣāṃ apavarakāṇāṃ abhimānena rakṣitāro yakṣāḥ kāryakaraṇaiḥ pūjyāḥ  
 63198 svāmibhūtā ahaṃkāraḥ | āloka dātmavivekādbhīraḥ | tatastatkṣayādityarthaḥ ||  
 63199 20 ||  
 63200  
 63201 athāpavarakaugheṣu calatsu sa mahīpatiḥ |  
 63202 karoti vividhāṃ kriḍāṃ nīdeṣviva vihaṅgamaḥ || 21 ||

63203  
 63204 calatsu vyavahāravatsu sa mahīpatiḥ saṃkalpātmā jīvaḥ || 21 ||  
 63205  
 63206 triśarīraśateṣvantastairyakṣaiḥ saha putraka |  
 63207 līlāvaśamuṣitvā tu punarnirgamyā gacchati || 22 ||  
 63208  
 63209 līlābhiravaśamasvādhīnaṃ yathā syāttathetyuṣitvā nirgamyā cetyubhayānvayi || 22  
 63210 ||  
 63211  
 63212 tasyecchā jāyate vatsa kadāciccalacetasah |  
 63213 puraṃ bhaviṣyannirmāṇaṃ kiṃcidyāmīti nīscalā || 23 ||  
 63214  
 63215 bhaviṣyannirmāṇaṃ avidyamāṇaṃ svapnādi jagat | nīscalā yāvattadbhogaṃ sthirā  
 63216 || 23 ||  
 63217  
 63218 bhūtāviṣṭa ivāvegāttata uthāya dhāvati |  
 63219 puraṃ tadapyathāpnoti [tadāyamāpnoti iti pāṭhaḥ] gandharvairiva  
 63220 nirmitam || 24 ||  
 63221  
 63222 āvegānnidrādyāveśāt utthāya jāgraddehādyabhimāṇaṃ tyaktvā dhāvati | sa tatra  
 63223 buddhānte ratvā caritvā dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca punaḥ pratinyāyaṃ  
 63224 pratiyonyādravati svapnāntāyaiva iti śruteḥ gandharvairnirmitam puram  
 63225 gandharvanagaramiva mithyābhūtamityarthaḥ || 24 ||  
 63226  
 63227 tasyecchā jāyate putra kadāciccalacetasah |  
 63228 vināśaṃ saṃprayāmīti tenāśu sa vinaśyati || 25 ||  
 63229  
 63230 vināśaṃ saṃkalpalayāvasthāṃ suṣuptim | vinaśyati kāraṇāvidyāyāṃ  
 63231 karmabījaśaṃskāraśeṣaṃ karakavadvillīyate || 25 ||  
 63232  
 63233 punarutpadyate tūrṇaṃ [puraṇaṃ iti pāṭhaḥ]  
 63234 svātmanormirivāmbhasaḥ |  
 63235 vyavahāraṃ tanotyuccaiḥ punarārambhamantharam || 26 ||  
 63236  
 63237 svātmanā pūrvasvabhāvenaiva | sa evāhamiti suṣuptotthitasya  
 63238 pratyabhiññānubhavāditi bhāvaḥ || 26 ||  
 63239  
 63240 svayaiva vyavahṛtyātha kadācitparibhūyate |  
 63241 kiṃkarosmyahamajñāo'smi duḥkhito'smīti śocati || 27 ||  
 63242  
 63243 paribhūyate śatrurogadāridryādibhiḥ || 27 ||  
 63244  
 63245 mudametya kadācicca svayamāyāti dīnatām |  
 63246 prāvṛḍvarṣakalollāsapūrādiva nadirayaḥ || 28 ||  
 63247  
 63248 mudaṃ pūrvānubhūtasukhametya atikramya smṛtvā vā || 28 ||  
 63249  
 63250 jayati gacchati valgati jṛmbhate  
 63251 sphurati bhāti na bhāti ca bhāsuraḥ |  
 63252 suta mahāmahimā sa mahīpatiḥ  
 63253 patirapāmiva vātarayākulaḥ || 29 ||  
 63254  
 63255 he suta mahātmā sa pūrvokto mahīpatiḥ sati parābhibhavasāmarthyē parān gacchati  
 63256 jayati ca saṃpadaḥ prāpya jṛmbhatte sphurati saṃcalati bhāti ca jāgratsvapnayoḥ  
 63257 suṣuptipralayasamādhimuktiṣu na bhāti ca | antargatenātmaajyotiṣā bhāsuraḥ ata eva  
 63258 mahāmahimā apāṃ patiḥ samudra iva || 29 ||  
 63259  
 63260 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 sthitiprakaṛaṇe  
 63261 dāśūro0 khotthavibhavavarṇanaṃ nāma dvipaṇcāśaḥ sargaḥ || 52 ||  
 63262  
 63263 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe  
 63264 khotthavibhavavarṇanaṃ nāma dvipaṇcāśaḥ sargaḥ || 52 ||  
 63265  
 63266  
 63267 tripaṇcāśaḥ sargaḥ 53  
 63268  
 63269 śrīvāsiṣṭha uvāca |  
 63270  
 63271 athāpṛcchatsutastatra jambūdvīpe mahānīśi |

63272 kadambāgrāvacūḍasthaṃ pitaraṃ pāvanāśayam || 1 ||  
 63273  
 63274 khotthākhyānasya tātparityaṃ vistareṇeḥa varṇyate |  
 63275 saṃkalpakathitaṃ viśvamityuktārthe nidarśanam || 1 ||  
 63276  
 63277 kadambasyāgre avacūḍa uttaṃsa iva sthitamityupamitasamāsaḥ || 1 ||  
 63278  
 63279 putra uvāca |  
 63280  
 63281 ko'sau khottha iti khyāto bhūpastātottamākṛtiḥ |  
 63282 kathitaṃ ca kimetanme tvayeti brūhi tattvataḥ || 2 ||  
 63283  
 63284 kva bhaviṣyati nirmāṇaṃ vartamāne kva gamyatā |  
 63285 ubhayārthaviruddhatvānmanmohāya vacastava || 3 ||  
 63286  
 63287 yathāśrutārthe tātparityaṃ nāsti kiṃtu anyatra tātparityamiti tvayā kuto jñātamiti cet  
 63288 puram bhaviṣyannirmāṇaṃ kiṃcidyāmīti niścalā ityādyuktau  
 63289 bhaviṣyattvavartamānatvayoryaugapadyavirodhādyananvitārthakatva##-  
 63290  
 63291 dāsūra uvāca |  
 63292  
 63293 śṛṇu putra yathābhūtametatte kathayāmyaham |  
 63294 yena saṃsāracaḥkasya tattvamasyāvabudhyase || 4 ||  
 63295  
 63296 avabudhyase avabhotsyase || 4 ||  
 63297  
 63298 asadapyutthitārambhamavastumayamātataṃ |  
 63299 saṃsārasaṃsthānamidamevamākathitaṃ mayā || 5 ||  
 63300  
 63301 asataḥ paramārthasattāsūnyādevājñānādabhyudyatārambhaṃ ata evāvastu  
 63302 mātā tanmayam | evamasyārthasya bodhanāya ākathitaṃ pāroḥṣyeṇa varṇitam || 5 ||  
 63303  
 63304 paramānnabhaso jātaḥ saṃkalpaḥ khottha ucyate |  
 63305 jāyate svayamevāsau svayameva vilīyate || 6 ||  
 63306  
 63307 saṃkalpaḥ saṃkalpapradhānaṃ manaḥ | samaṣṭivyaṣṭīmanasorekikāreṇa  
 63308 khādavyaktākāśāduttha iti vyutpattyā khottha ucyata ityarthaḥ | svayameva  
 63309 svasaṃkalpajanyapravṛttivāsanodbhavādeva jāyate nivṛttivāsanādārḍhyacca  
 63310 svayameva līyata ityarthaḥ || 6 ||  
 63311  
 63312 tatsvarūpamidaṃ sarvaṃ jagadābhogi vidyate |  
 63313 jāyate tatra jāte tu tasminnaṣṭe vinaśyati || 7 ||  
 63314  
 63315 tatsvarūpaṃ tatpariṇāmaḥ | uktārthaṃ tadanvayavyatirekānuvidhānapradarśanena  
 63316 draḍhayati - jāyata iti || 7 ||  
 63317  
 63318 brahmaviṣṇvindrarudrādyāmstasyaivāvayavānviduḥ |  
 63319 viṭapāniva vṛkṣasya śṛṅgāṇīva mahībhṛtaḥ || 8 ||  
 63320  
 63321 nanu brahmaviṣṇvādibhyaḥ sakāśāj jagadutpannamiti śrutaṃ  
 63322 tat kathamanyasmāducyate tatrāha - brahmeti | viṭapānskandhān || 8 ||  
 63323  
 63324 sūnye vyomani tenedaṃ nirmitaṃ trijagatpuram |  
 63325 pratibhāsānusaṃdhānamātreṇaitya viriñcitām || 9 ||  
 63326  
 63327 sūnye traikālikajagadabhāvavati vyomani brahmaṇi | acetanasyāsyā kuto  
 63328 nirmāṇaśaktiriti cedadhiṣṭhānacaitanyānugraheṇa  
 63329 cetanaviriñcyākāratāprāpterityāha - pratibhāseti || 9 ||  
 63330  
 63331 yatreme vitatālokā lokakośāścaturdaśa |  
 63332 vanopavanamālāśca yatrodyānaparamparāḥ || 10 ||  
 63333  
 63334 tadeva trijagatpuram prāgvarṇitamityāha - yatretyādinā | vitatālokāḥ  
 63335 sūryādiprabhādīptāḥ | prasiddhavanopavanamālā yatra udyānaparamparā varṇitā  
 63336 ityarthaḥ || 10 ||  
 63337  
 63338 kṛiḍāśikharīṇo yatra sahyamandarameravaḥ |  
 63339 śītoṣṇadiptī candrārkaḥ dipau yatrānalākṛtī || 11 ||  
 63340

63341 analākṛti dīpyamānau | anilākṣatau iti pāṭhe spaṣṭam || 11 ||  
 63342  
 63343 sūryāmśukacadālolataraṅgottuṅgamauktikāḥ |  
 63344 vahanti sarito yatra sanmuktāvalayaścalāḥ || 12 ||  
 63345  
 63346 muktālatāvivalitavāpīsapṭakabhūṣitamityukterarthamāha [vigalita iti  
 63347 pāṭhaḥ] - sūryeti | taraṅgāṇām muktāsāmye upapattiḥ  
 63348 sūryāmśukacadālolatvam || 12 ||  
 63349  
 63350 ikṣukṣīrādisalilā maṇiratnavisāṅkurāḥ |  
 63351 aurvānalāmbujā yatra vāpyaḥ sapta mahārṇavāḥ || 13 ||  
 63352  
 63353 maṇiratnāni maṇiśreṣṭhā eva bisāṅkurā yāsu | aurvānalā vaḍavāgnaya eva  
 63354 ambujāni yāsu | yatra nagare || 13 ||  
 63355  
 63356 adha urvyām tathordhve khe puṇyāpuṇyadhanaśriyaḥ |  
 63357 narāmarakirāṭānām yatrāntaḥ krayavikrayau || 14 ||  
 63358  
 63359 ūrdhvādhogatirūpeṇa vaṇijmārgēṇa saṃkulamiti yaduktaṃ tasyārthamāha -  
 63360 adha iti | puṇyānyapuṇyāni pāpāni ca dhanaśriyo yeṣāṃ teṣāṃ narāṇām  
 63361 karmopāsanādhikāriṇāmāryāṇāmamarāṇām ca devān bhāvayatānena te deva  
 63362 bhāvayantu vaḥ iti bhagavaduktanyāyena puṇyatatphalakrayavikrayau | kirāṭānām  
 63363 pratyantadeśavāsīnām karmādhikārabahiṣkṛtānām  
 63364 pāpatatphalasthāvaratiryagādibhiḥ parasparopakārabāhulyātkrayavikrayau bodhyau ||  
 63365 14 ||  
 63366  
 63367 tasminneva jagatyasminpure saṃkalpabhūbhṛtā |  
 63368 kṛdārthamātmanaścitrā dehāpavarakāḥ kṛtāḥ || 15 ||  
 63369  
 63370 saṃsāriṇo viracitā mugdhāpavarakā gaṇā ityuktestātparyamāha -  
 63371 tasminnevyetyādīnā || 15 ||  
 63372  
 63373 kecidgīrvāṇanāmāna ūrdhva eva niyojitāḥ |  
 63374 naranāgādayaḥ kecidadha eva niyojitāḥ || 16 ||  
 63375  
 63376 vātayantrapravāheṇa calanto māṃsamṛṇmayāḥ |  
 63377 sitāsthidāravaścitrāstvaglepamasṛṇāmālāḥ || 17 ||  
 63378  
 63379 vātayantrāṇi prāṇastatpravāheṇa | māṃsānyeva mṛdastadvikārāḥ |  
 63380 sitānyasthīnyeva dārūṇi yatra | tvaco lipyante yaistailodvartanādibhiste  
 63381 tvaglepāstairmasṛṇāścikkaṇā amalāśca || 17 ||  
 63382  
 63383 keciccireṇa naśyanti kecicchīghravinaśīnaḥ |  
 63384 kecitkeśolapollāsaracitācchādanaśriyaḥ || 18 ||  
 63385  
 63386 keśalakṣaṇānām ulapānām tṛṇaviśeṣāṇām ullāsenā racitā  
 63387 ācchādanaśrīryeṣāmiti asitacchādanacchannā ityuktervivaraṇam || 18 ||  
 63388  
 63389 karṇākṣināsāpramukhairdvārairnavabhiranvitāḥ |  
 63390 anāratavahatprāṇapavanenoṣṇaśītalāḥ || 19 ||  
 63391  
 63392 navadvāravibhūṣitā ityuktiṃ vivṛṇoti - karṇeti | anāratavahadvātā ityuktiṃ  
 63393 vivṛṇoti - anārateti | prāṇasyoṣṇatvamapānasya ca śītatvam  
 63394 pratyakṣasiddham || 19 ||  
 63395  
 63396 karṇanāsāsyatālvādivātāyanagaṇānvitāḥ |  
 63397 bhujādyāṅgapratolikāḥ pañcendriyakudīpakāḥ || 20 ||  
 63398  
 63399 bahuvātāyanānvitā ityādi vivṛṇoti - karṇanāsetyādīnā | kudīpaketi  
 63400 vivaraṇena dīpapañcaketyatra saṃghārthe jātaḥ kan tantreṇa kutsāmapī dyotayatīti  
 63401 tātparyam sūcitam || 20 ||  
 63402  
 63403 māyayā racitāsteṣu saṃkalpena mahāmate |  
 63404 ahaṅkāramahāyakṣāḥ paramālokabhīravaḥ || 21 ||  
 63405  
 63406 rakṣitāro mahāyakṣā ityetadvivṛṇoti - māyayeti | paramālokabhīrava ityasya  
 63407 paramātmadarśanena hṛdayagranthyātmakāhaṅkāraṁ rakṣayaśruteḥ  
 63408 paramasyālokanādbhīravo bibhyata iti tātparyamityarthaḥ || 21 ||  
 63409

63410 dehāpavarakeṣvantarmahāhaṅkārayakṣakaiḥ |  
 63411 saha saṃkriḍate'tyartham sa sadaivāsadutthitaiḥ || 22 ||  
 63412  
 63413 yathā kusūle mārjāro bhastrāyām bhujago yathā |  
 63414 muktāphalam yathā veṇāvahaṅkārastathā tanau || 23 ||  
 63415  
 63416 nanu deha evāhaṅkāro nānyo netyāha - yatheti || 23 ||  
 63417  
 63418 kṣaṇamabhyudayaṃ yānti kṣaṇam śāmyanti dīpavat |  
 63419 dehageheṣu saṃkalpataraṅgāḥ sāgaṛeṣviva || 24 ||  
 63420  
 63421 saṃkriḍanaprakāramāha - kṣaṇamiti | saṃkalpasya taraṅgā vṛttayaḥ || 24 ||  
 63422  
 63423 bhaviṣyannavanirmāṇam sa vyāpnoti tadā puram |  
 63424 yadā saṃkalpitaṃ vastu kṣaṇādeva prapaśyati || 25 ||  
 63425  
 63426 tasyecchā jāyate ityādestātparyam putroktavirodhaparihāreṇa varṇayati -  
 63427 bhaviṣyaditi || 25 ||  
 63428  
 63429 asaṃkalpanamātreṇa svenaivāsu vinaśyati |  
 63430 śreyase paramāyasya nāsatvena tu saṃbhavaḥ || 26 ||  
 63431  
 63432 tenāsu sa vinaśyatītyasya tātparyamāha - asaṃkalpaneti |  
 63433 jāgratsvapnāvasthayoḥ paraṃ atyantam āyasya bhramaṇaprayuktamāyāsam prāpya  
 63434 śreyase viśrāntisukhāya asaṃkalpanamātreṇa suṣuptau nāsatvena pravilayena  
 63435 kāraṇībhūtāvidyāmātrabhāvena saṃbhavaḥ sattetyarthaḥ | athavā  
 63436 nānājanmakotiśvāyasya daivānnirvinṇaḥ  
 63437 śāstrācāryasamādhyabhyāsādibalādātmatattvasākṣātkāre sati  
 63438 saṃkalpamūlocchedādevāsaṃkalpanamātreṇa śreyase mokṣāya saṃbhavo  
 63439 nirvṛtiḥ | paramāyāsyā iti pāṭhe tu asya saṃkalpasya nāsatvena  
 63440 vāsanākṣayaprayuktaśūnyabhāvena saṃbhavaḥ abhiniṣpattiḥ paramāya śreyase  
 63441 bhavatīti sarvatra śeṣaḥ || 26 ||  
 63442  
 63443 svayaṃ saṃkalpanāmātram jāyate bālayakṣavat |  
 63444 anantāyātmaduḥkhāya nānandāya kadācana || 27 ||  
 63445  
 63446 punarutpadyate ityuktestātparyamāha - svayamiti || 27 ||  
 63447  
 63448 idaṃ sphāram jagadduḥkham pratanotyātmasattayā |  
 63449 asattayā nāśayati ghanamāndhyaṃ yathā tamaḥ || 28 ||  
 63450  
 63451 svayaiva duḥkhadāyinyā ceṣṭayā pariroditi |  
 63452 kāṣṭhāvaṣṭabdhavṛṣaṇaḥ kilotpāṭi kapiryathā || 29 ||  
 63453  
 63454 kiṃ karomityādiśokokterbījamāha - svayaiveti | duḥkhadāyinyām  
 63455 niśiddhācaraṇābhīmānādirūpayā | kāṣṭhāvaṣṭabdhetyutpattiprakaṛaṇe  
 63456 vyākhyātam || 29 ||  
 63457  
 63458 saṃkalpitānandalavastiṣṭhatyuddharakandharam |  
 63459 akasmātpracyutamadhubindubhukkarabho yathā || 30 ||  
 63460  
 63461 karabho gardabhaḥ | anena viśayasukhamapi rāsabhasya madhulehanavadatidurlabham  
 63462 kiṃ punarmokṣasukhamiti dhvanitam || 30 ||  
 63463  
 63464 kṣaṇam viratimāyāti ratimeti kṣaṇam svayaṃ |  
 63465 kṣaṇam vikāramāyāti saṃkalpenaiva bālavat || 31 ||  
 63466  
 63467 enaṃ sakalabhāvebhyaḥ kṛtvā nirmūlamādarāt |  
 63468 matirantaḥpadaṃ yāti yathā putra tathā kuru || 32 ||  
 63469  
 63470 khotthākhyāyikāvarṇanaprayojanamāha - enamiti | sakalabhāvebhyaḥ  
 63471 sarvabhāyavastubhyaḥ parāvṛtṭiya samādhyabhyāsenā tattvajñānena ca nirmūlam  
 63472 nirvāsanā'jñānam kṛtvā matiḥ antaḥpadaṃ pratyagbhūtaṃ brahma yathā  
 63473 yātyavalambya viśrāmyati tathā kurvityarthaḥ || 32 ||  
 63474  
 63475 trayastasyā materdehā adhamottamamadhyamāḥ |  
 63476 tamaḥsattvarajaḥsaṃjñāḥ kāraṇam jagataḥ sthiteḥ || 33 ||  
 63477  
 63478 prāgye trayo dehā uktāstānprapañcayati - traya iti | mateḥ saṃkalpātmano

63479 manasaḥ || 33 ||  
 63480  
 63481 tamorūpo hi saṃkalpo nityaṃ prākṛtaceṣṭayā |  
 63482 parāṃ kṛpaṇatāmetya prayāti kṛmikiṭatām || 34 ||  
 63483  
 63484 prākṛtaceṣṭayā svābhāvikapravṛtityā parāṃ kṛpaṇatām narakeṣu  
 63485 prasiddham | kṛmikiṭagrahaṇaṃ sthāvarādīnāmapyupalakṣaṇam || 34 ||  
 63486  
 63487 sattvarūpo hi saṃkalpo dharmajñānaparāyaṇaḥ |  
 63488 adūrakevalībhāvaṃ svārājyamadhitiṣṭhati || 35 ||  
 63489  
 63490 jñānamatropāśanaṃ śāstriyapravṛttiniyama iti yāvat | adūrakevalībhāvaṃ  
 63491 saṃnihitamokṣaṃ svārājyaṃ hairaṇyagarbhabhāvāntadevatāpadam || 35 ||  
 63492  
 63493 rajo rūpo hi saṃkalpo lokasaṃvyavahāravān |  
 63494 paritiṣṭhati saṃsāre putradārānurañjitaḥ || 36 ||  
 63495  
 63496 lokasaṃvyavahāro manuṣyajanmanā tadyogyavyavahārastadvān || 36 ||  
 63497  
 63498 trividhaṃ tu parityajya rūpametannamahāmate |  
 63499 saṃkalpaḥ paramāyāti padamātmaparīkṣaye || 37 ||  
 63500  
 63501 paraṃ padaṃ mokṣam | ātmaparīkṣaye ātyantikasaṃkalpocchede sati || 37 ||  
 63502  
 63503 sarvā dṛṣṭiḥ parityajya niyamyā manasā manaḥ |  
 63504 sabāhyābhyantarārthasya saṃkalpasya kṣayaṃ kuru || 38 ||  
 63505  
 63506 tarhi saṃkalpakṣaye ka upāyastamāha - sarvā iti | dṛṣṭīrbāhyārthadarśanāni  
 63507 bāhyendriyāṇi vairāgyeṇa nirudhyeti yāvat || 38 ||  
 63508  
 63509 yadi varṣasahasrāṇi tapaścarasi dāruṇam |  
 63510 yadi vā vilayātmānaṃ śilāyāṃ cūrṇayasyaalam || 39 ||  
 63511  
 63512 nanu saṃkalpakṣayo duṣkaraḥ anya evopāyo mokṣārthamupadiśyatām netyāha ##-  
 63513  
 63514 yadi vāgniṃ praviśasi vaḍavāgnimathāpi vā |  
 63515 yadi vā patasi śvabhre khaḍgadhārājave tathā || 40 ||  
 63516  
 63517 haro yadyupadeṣṭā te hariḥ kamalajo'pi vā |  
 63518 atyantakarūṇākrānto lokanātho'thavā yatiḥ || 41 ||  
 63519  
 63520 lokanātho yatiḥ śrīdattātreyo durvāsā vā atyantakarūṇākrāntaḥ sannupadeṣṭā  
 63521 syāt | athavā atyantakarūṇākrānta iti viśeṣaṇasvārasyādātyantikāhimsopadeṣṭā  
 63522 buddho'tra yatiḥ | tasyātra grahaṇaṃ tvavaidikamārgeṣvapi  
 63523 mokṣapratyāśāvāraṇārtham || 41 ||  
 63524  
 63525 pātālasthasya bhūsthasya svargasthasyāpi tattava |  
 63526 nānyaḥ kaścīdupāyo'sti saṃkalpopaśamādṛte || 42 ||  
 63527  
 63528 anābhādhe'vikāre ca sukhe paramapāvane |  
 63529 saṃkalpopaśame yatnaṃ pauraṣeṇa paraṃ kuru || 43 ||  
 63530  
 63531 saca saṃkalpopaśamo brahmasvarūpa evetyāśayena viśiṇaṣṭi - anābhādha  
 63532 ityādi | paraṃ yatnaṃ  
 63533 sādhanacatuṣṭayasampattīśravaṇamanananididhyāsanalakṣaṇam || 43 ||  
 63534  
 63535 saṃkalpatantāvakhilā bhāvāḥ protāḥ kilānagha |  
 63536 chinne tantau na jāne te kva yānti viśarāravaḥ || 44 ||  
 63537  
 63538 nanu saṃkalpamātroccchedena sarvajagadbandhanivṛttiḥ kutastatrāha -  
 63539 saṃkalpeti | tarhi te naṣṭā bhāvāḥ kva yānti tatrāha - na jāne iti |  
 63540 āropitabhāvānāmadhiṣṭhāne bādhe'nyatra [bodhe iti kvacitpaṭhyate]  
 63541 gamanāprasiddheriti bhāvāḥ || 44 ||  
 63542  
 63543 asatsatsadasatsarvaṃ saṃkalpādeva nānyataḥ |  
 63544 saṃkalpaṃ sadasaccaivamiha satyaṃ kimucyatām || 45 ||  
 63545  
 63546 nanvityaṃ saṃkalpādisarvabhāvanivṛttirasatī satī sadasatī vā | ādye  
 63547 mokṣāsiddhirdvitiye mokṣe'pi dvaitāpattistṛtiye

63548 pākṣikabandhadvaitayoravāraṇamiti na mokṣe  
 63549 nirvraṇatāsiddhirityādidoṣagaṇānekoktyā pariharati - asaditi | sadasattvādayaḥ  
 63550 sarve vikalpāḥ saṃkalpādeva sahabhāvairutpannāḥ saṃkalpameva sadasaccetyevaṃ  
 63551 vikalpituṃ na śaknuvanti iha paramārthasatyasaṃkalpaṃ brahma na spṛśantīti kiṃ  
 63552 vācyam | kāryāṇaṃ yatra svasaṅgini kārāṇe'pyāntare kuṇṭhībhāvastatra kiṃ  
 63553 vācyamasāṅge paramātmanīti bhāvaḥ || 45 ||  
 63554  
 63555 saṃkalpyate yathā yadyattattathā bhavati kṣaṇāt |  
 63556 mā kiṃcidapi tattvajña saṃkalpaya kadācana || 46 ||  
 63557  
 63558 niḥsaṃkalpo yathāprāptavyavahāraparo bhava |  
 63559 cidacetyonmukhatvaṃ hi yāti saṃkalpasamkṣaye || 47 ||  
 63560  
 63561 utthāya sattvarūpeṇa yonyā satyamayātmakam |  
 63562 na tajjagadduḥkhamidaṃ vyartham sadṛśamātmanaḥ || 48 ||  
 63563  
 63564 nanu mokṣasampādane kā kṣatistatrāha - utthāyeti | satyamayātmakam  
 63565 satyaikasvabhāvaṃ brahma asatyamāyāvaśāt yonyā  
 63566 suranaratiryaḡādicaturaśītiyonidvāreṇa sattvarūpeṇa tattatprāṇibhedarūpeṇotthāya  
 63567 vyarthameva jagadduḥkhamanubhavati idamātmanaḥ svasya na sadṛśam na  
 63568 yuktamityarthaḥ || 48 ||  
 63569  
 63570 tena duḥkhāya mahate kiṃ mṛtena tavānagha |  
 63571 yadaduḥkhāya tatprājñāḥ saṃśrayantiha netarat || 49 ||  
 63572  
 63573 tena nānāyonijanmanā nimittena duḥkhāya duḥkhārtham mṛtena  
 63574 punaḥpunarmaraṇena ca tava kiṃ phalam || 49 ||  
 63575  
 63576 adhigataparamārthatāmupetya  
 63577 prasabhamapāsya vikalpajālamuccaiḥ |  
 63578 adhigamaya padaṃ tadadvitīyaṃ  
 63579 vitatasukhāya suṣuptacittavṛttiḥ || 50 ||  
 63580  
 63581 tarhi mayā kiṃ kāryam tatrāha - adhigateti | tvaṃ adhigataparamārthatām  
 63582 tattvajñātāmupetya prāpya prasabham mūlocchedabalādvikalpajālamapāsya  
 63583 yadadvitīyaṃ padaṃ mokṣākhyam tadvitatasukhāya niratiśayānandāvāptaye  
 63584 adhigamaya svaprayatnena sādhayetyarthaḥ | mukham vyādāya  
 63585 svapititivatpūrvakālatvāropeṇa lyap || 50 ||  
 63586  
 63587 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 sthiti0 dāsūro0  
 63588 saṃsāranagaravikalpayogavicāro nāma tripañcāśaḥ sargaḥ || 53 ||  
 63589  
 63590 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaraṇe  
 63591 saṃsāranagaravikalpayogavicāro nāma tripañcāśattamaḥ sargaḥ || 53 ||  
 63592  
 63593  
 63594 catuḥpañcāśaḥ sargaḥ 54  
 63595  
 63596 putra uvāca |  
 63597  
 63598 kīdṛśastāta saṃkalpaḥ kathamutpadyate prabho |  
 63599 katham ca vṛddhimāpnoti katham caiśa vinaśyati || 1 ||  
 63600  
 63601 saṃkalpasya yathotpattiryaḡadrūpaṃ ghanatā yathā |  
 63602 yenopāyena cocchedastatsarvamiha kīrtiyate || 1 ||  
 63603  
 63604 praśnaḥ spaṣṭaḥ || 1 ||  
 63605  
 63606 dāsūra uvāca |  
 63607  
 63608 anantasyātmatattvasya sattāsāmānyarūpiṇaḥ |  
 63609 citaścetyonmukhatvaṃ yattatsaṃkalpāṅkuraṃ viduḥ || 2 ||  
 63610  
 63611 leśataḥ prāptasattākaḥ sa eva ghanatām śanaiḥ |  
 63612 yāti cittakhamāpūrya dṛḡhajāḍyāya meghavat || 3 ||  
 63613  
 63614 cetyonmukhatvaṃ yatprāṇmana iti vyākhyātaṃ tadeva  
 63615 saṃkalpavṛkṣasyāvidyābījodbhavaṃ [bījodbhedaṃ ityapi pāṭhaḥ]  
 63616 prathamāṅkuraṃ vidurityarthaḥ | cittakham tameva cittākāśam āpūrya sarvato



63617 vyāpya dṛḍhajādyāya adhiṣṭhānacitaścitsvabhāvatātirodhānena  
 63618 jaḍaprapañcākārasaṃpattaye iti yāvat || 3 ||  
 63619  
 63620 bhāvayantī citiścetyaṃ vyatiriktamivātmanaḥ |  
 63621 saṃkalpatāmupāyāti bījamaṅkuratāmiva || 4 ||  
 63622  
 63623 evaṃ samaṣṭisaṃkalpāj jagadudbhavamuktvā tathaiva  
 63624 buddhyahaṃkāraprāṇendriyadehādyākāravyaṣṭisaṃkalpotpattimāha -  
 63625 bhāvayantīti || 4 ||  
 63626  
 63627 saṃkalpena hi saṃkalpaḥ svayameva prajāyate |  
 63628 vardhate svayamevāśu duḥkhāya na sukhāya tu || 5 ||  
 63629  
 63630 tato mūlāṅkurācchākhāṅkurāṇāmiva  
 63631 bāhyaviṣayākārasaṃkalpaparamaparābhirvṛddhiṃ duḥkhāntāmāha -  
 63632 saṃkalpeneti || 5 ||  
 63633  
 63634 saṃkalpamātraṃ hi jagajjalamātraṃ yathārṇavaḥ |  
 63635 ṛte saṃkalpamanyā te nāsti saṃsāraduḥkhitā || 6 ||  
 63636  
 63637 kākātāliya yogaṇa saṃjāto'sti mudhaiva hi |  
 63638 mṛgatṛṣṇādvicandratvamivāsatyam ca vardhate || 7 ||  
 63639  
 63640 nanu nirvikārādvaye vastuni kathaṃ nirbījajagadudbhavastatrāha - kākātāliyeti |  
 63641 vivartavādāśrayeṇa cāyaṃ doṣaḥ parihārya ityāśayenāha - mṛgatṛṣṇeti  
 63642 || 7 ||  
 63643  
 63644 nigīrṇamātulingasya kanakapratyayo yathā |  
 63645 svayamabhyetyasatyō'ntaḥ saṃkalpaste tathā hṛdi || 8 ||  
 63646  
 63647 pūrvānubhūta viṣayavāsanodbodhāddheyā jagadbhrāntirityāśayenāha -  
 63648 nigīrṇeti | mātulingaṃ phalaviśeṣaḥ | taddhi cākṣuṣaṃ pitta mudhāpāyacchukle  
 63649 pītabhramaṃ janayati || 8 ||  
 63650  
 63651 asatyameva jātastvamasatyamapi vartase |  
 63652 asmiñjñāte ca vijñāne hyasatyam saṃvillīyate || 9 ||  
 63653  
 63654 asminmadupadeśātmake vijñāyate aneneti vijñāne śāstre || 9 ||  
 63655  
 63656 asau so'hamime bhāvāḥ sukhaduḥkhamayā mama |  
 63657 vyarthameveti nānāsthā yenāntaḥ paritapyase || 10 ||  
 63658  
 63659 asau yo vedānteṣu prasiddhaḥ pūrṇātmā saḥ ahameva mama ime sukhaduḥkhamayā  
 63660 janmādibhāvā vyartham mithyaiva ityanāsthā yenājñānena hetunā nāsti tena  
 63661 paritapyase || 10 ||  
 63662  
 63663 asannevāsya jāto'si kuto janmavilāsataḥ |  
 63664 vyarthamevāvamūḍho'si saṃkalpavaśataḥ svataḥ || 11 ||  
 63665  
 63666 asya janmādeḥ saṃbandhī kadāpyasanneva bhrāntyā jāto'si |  
 63667 vilāsatastāttvikapūrṇatālakṣaṇasvavilasanāttu kuto janma || 11 ||  
 63668  
 63669 mā saṃkalpaya saṃkalpaṃ bhāvaṃ bhāvaya mā sthītau |  
 63670 etāvataiva bhāvena bhavyo bhavati bhūtaye || 12 ||  
 63671  
 63672 tarhyasya bhramasya nivṛttau ka upāyastamāha - mā saṃkalpayeti |  
 63673 pūrvānubhūtaṃ sukhaduḥkhādibhāvaṃ sāṃpratīkasthītau mā bhāvaya mā smara |  
 63674 smṛterhi pūrvabhāve tadupādānāhānādyarthasaṃkalpodayaḥ syādeveti bhāvāḥ ||  
 63675 12 ||  
 63676  
 63677 saṃkalpanāśayatnena na bhayānyanugacchati |  
 63678 bhāvanābhāvamātreṇa saṃkalpaḥ kṣīyate svayam || 13 ||  
 63679  
 63680 tathāca saṃkalpakṣayātsarvabhayaḥ | pūrvabhāvābhāvanācca saṃkalpakṣaya  
 63681 iti kramaḥ siddha ityāha - saṃkalpeti || 13 ||  
 63682  
 63683 sumanaḥpallavāmarde kiṃcidvyatikaro bhavet |  
 63684 susādhya bhāvamātreṇa natu saṃkalpanāśane || 14 ||  
 63685

63686 ayamupāyo'tyantasukara iti praśaṃsati - sumana ityādinā | sumanasāṃ  
 63687 śīriṣādipuṣpāṇāṃ pallavasya dalasyāmardane kaściccāsau vyatikaraśca  
 63688 kiṃcidvyatikaraḥ prayatnaḥ susādhyāḥ sukaro'pi bhavet saṃbhāvito natu  
 63689 abhāvo'bhāvanā tanmātreṇa sādhye saṃkalpanāśane tatsaṃbhāvanetyarthaḥ || 14 ||  
 63690  
 63691 puṣpākṛāntau karaspandayatnaḥ putropayujyate |  
 63692 tadapyupakaro tyasminna saṃkalpaparikṣaye || 15 ||  
 63693  
 63694 uktameva vyācaṣṭe - puṣpeti | tadapi so'pi tāvānapīti yāvat | nopakaroti || 15 ||  
 63695  
 63696 saṃkalpo yena hantavyastena bhāvaviparyayāt |  
 63697 apyarthena nimeṣeṇa līlayaiva nihanyate || 16 ||  
 63698  
 63699 bhāvo bhāvanā smṛtistasya viparyayādasmarāṇāt || 16 ||  
 63700  
 63701 bhāvamātropasaṃpanne svātmani sthitimāgate |  
 63702 sādhyate yadasādhyam tatkaśya syātkimivāṅga te || 17 ||  
 63703  
 63704 nanu saṃkalpakṣayādduḥkhakṣaye'pi niratiśayānandāvāptiḥ kenopāyena sādhyā  
 63705 tatrāha - bhāveti | bhāvo bhāvanā nirantaram svapūrṇānandātmatācintanaṃ  
 63706 tanmātreṇopasaṃpanne prāpte svātmani sthitiṃ svarūpāpracyutimāgate sati  
 63707 yadasādhyam tadapi sādhyate | nanvasādhyam sādhyata iti vipratīṣiddham tatrāha  
 63708 - kasyeti | svataḥsiddham tannāpaitītyāśayena sādhyam syādityuktaṃ  
 63709 natūtpadyata ityāśayena | bhāvānām hyapagamo dvedhā | pareṇāpahāre vā  
 63710 nāśena bhāvāntaraprāptau vā | he aṅga te tava ātmā anyenāpahriyamāṇaḥ kasya  
 63711 syāt | nahyadvitīyātmano'nyaḥ prasiddhaḥ vinaśyanvā kimiva syāt | ghaṭo hi  
 63712 vinaśyan kapālaṃ bhavati | ātmā tu kiṃ syāt | yatsyāttanna naṣṭena draṣṭuṃ  
 63713 śakyam | nacātmānyo draṣṭāsti | tasmādātmanāśo niḥśākṣiko na  
 63714 siddhyatyevetyātmarūpo mokṣaḥ svataḥ siddho nāpaiśyatītyarthaḥ || 17 ||  
 63715  
 63716 saṃkalpenaiva saṃkalpaṃ manasā svamano mune |  
 63717 chittvā svātmani tiṣṭha tvaṃ kimetāvati duṣkaram || 18 ||  
 63718  
 63719 asaṃkalpanasaṃkalpenaiva sarvasaṃkalpaṃ ātmatattvamananarūpeṇa manasaiva  
 63720 svamanaśchittvetyarthaḥ || 18 ||  
 63721  
 63722 upasānte hi saṃkalpe upasāntamidaṃ bhavet |  
 63723 saṃsāraduḥkhamakhilaṃ mūlādapi mahāmate || 19 ||  
 63724  
 63725 uktopāyadvayena mūlādapyupasānte sati duḥkhamapi mūlādupasāntaṃ  
 63726 bhavedityarthaḥ || 19 ||  
 63727  
 63728 saṃkalpo hi mano jīvaścittaṃ buddhiḥ savāsanā |  
 63729 nāmnaivānyatvameteṣāṃ nārthenārthavidāṃ vara || 20 ||  
 63730  
 63731 nanu saṃkalpe upasānte'pi jīvacittavāsanādivaśādduḥkham syādevetyāśaṅkya  
 63732 teṣāṃ saṃkalpe'ntarbhāvamāha - saṃkalpa iti || 20 ||  
 63733  
 63734 saṃkalpanādr̥te neha kiṃcidevāsti kutracit |  
 63735 tameva hṛdayācchindhi kimetatpariśocasi [kimanyat iti pāṭhaḥ] ||  
 63736 21 ||  
 63737  
 63738 yathaivedaṃ nabhaḥ śūnyaṃ jagacchūnyaṃ tathaiva hi |  
 63739 asanmayavikalpotthe ubhe ete tate yataḥ || 22 ||  
 63740  
 63741 nanu saṃkalpasyaiva jīvajagadātmakatve tatkaśye nairātmyalakṣaṇaśūnyatāpattiḥ  
 63742 nahi jīvānya ātmā nāmāstītyāśaṅkyāha - yathaiveti | marumarīcikācchede'pi  
 63743 na marubhūḥ śūnyātmikā yathedaṃ nidarśanaṃ tathā  
 63744 jagajjīvādidṛśyamātrabādhe'pi na dṛgrūpa ātmā śūnyātmakaḥ | ete  
 63745 marīcikājagatī ubhe same tate āropaṇavistṛte || 22 ||  
 63746  
 63747 asiddham sarvamevaitadasiddhenaiva sādhitam |  
 63748 saṃkalpena jagadyasmādbhāvanā kvāvatiṣṭhatām || 23 ||  
 63749  
 63750 nanu bādhitamapi bhāvanayā punaḥ syādityāśaṅkyāha - asiddhamiti  
 63751 bādHITE'rthe bhāvanaiva nāvataratītyarthaḥ || 23 ||  
 63752  
 63753 (satyāsthāyāmasatyām [idamardhamadhikaṃ kvacit] tu  
 63754 kiṃniṣṭhā vāsanā bhavet |)

63755 bhāvanākṣayataḥ siddhistataḥ prāpyaṃ na śiṣyate |  
 63756 tasmādasadidaṃ sarvaṃ vijñeyaṃ helayeddhayā || 24 ||  
 63757  
 63758 tasmājjaganmithyātvadarśanaṃ bhāvanocchedārthinā prathamam  
 63759 sādhyamityāśayenāha - bhāvaneti | iddhayā abhyāsadr̥ghīkṛtayā | helayā  
 63760 dr̥śyāvahelanayā || 24 ||  
 63761  
 63762 tanubhāvanayā tena sukhaduḥkhairna lipyate |  
 63763 avastviti ca nirṇīya snehāsthā na pravartate || 25 ||  
 63764  
 63765 tena dr̥śyāvahelanena tanubhāvanayā dehātmatāpratisaṃdhānena prāguktaiḥ  
 63766 sukhaduḥkhaiḥ | tanusaṃbandhiputramitrādyapyavastviti vijñāya teṣu snehāsthā ca  
 63767 na pravartata ityārthaḥ || 25 ||  
 63768  
 63769 āsthākṣaye na jāyete harṣāmarṣau bhavābhavau |  
 63770 tasmādasadidaṃ sarvaṃ sukhaduḥkhādivibhramaiḥ || 26 ||  
 63771  
 63772 mano jīvaḥ sphuratyuccairmānasaṃ nagaraṃ jagat |  
 63773 bhaviṣyadvartamānaṃ ca bhūtaṃ ca parivartayan || 27 ||  
 63774  
 63775 mana eva citpratibimbājjīvaḥ san jagallakṣaṇaṃ mānasaṃ nagaraṃ parivartayan  
 63776 racayan pariṇamayan vināśayaṃśca sphuratītyārthaḥ || 27 ||  
 63777  
 63778 vāsanāvalitaṃ loke sphuracchakti manaḥ sthitam |  
 63779 karoti svāśayenemāṃ vyavasthāṃ malinaścalaḥ || 28 ||  
 63780  
 63781 kutastathā parivartayansphurati tatrāha - vāsaneti | yato'sya  
 63782 manoviśayasambandhāttattadvāsanābhīrāvalitamadhiṣṭhānacitsambandhā##-  
 63783 prāguktāṃ racanādivyavasthāṃ karotītyārthaḥ || 28 ||  
 63784  
 63785 ātmanaḥ sadṛśiṃ līlāṃ jīvo hṛdvanamarkaṭaḥ |  
 63786 dīrghamākāramādāya nimeṣādyāti hrasvatām || 29 ||  
 63787  
 63788 tarhiṣṭameva kuto na karoti anīṣṭaṃ ca kutaḥ karoti tatrāha - ātmana iti || 29 ||  
 63789  
 63790 grahītuṃ ca na śakyante saṃkalpajalavīcayaḥ |  
 63791 manāgdṛṣṭā vivardhante hrasanti saparicchadāḥ || 30 ||  
 63792  
 63793 kuto'sya vṛddhihrāsau tatrāha - grahītumiti | niyantumityārthaḥ | dṛṣṭāḥ  
 63794 viśayadarśanodbuddhaḥ | viśayadarśanasmaraṇatyāge tu saparivārā hrasanti || 30 ||  
 63795  
 63796 tṛṇamātreṇa dīpyante saṃkalpā vahnīśeṣavat |  
 63797 jagatyaprakāṭākārāḥ pradīptāḥ kṣaṇabhaṅgurāḥ || 31 ||  
 63798  
 63799 tṛṇamātreṇa tṛṇasadṛśenālpenāpi viśayeneti yāvat | vahnīśeṣo'gnikaṇaḥ |  
 63800 jagatītyādyuttarānvayi || 31 ||  
 63801  
 63802 bhramadā jaḍasaṃsthānāḥ saṃkalpāstaḍidagnayaḥ |  
 63803 yadevāsanmayam putra tadevāśu cikitsitum || 32 ||  
 63804  
 63805 bhramadāḥ sthāṇvādaḥ corādibhrāntihetavaḥ jaḍeṣu viśayeṣu  
 63806 laḍayorabhedānmeghajaleṣu ca saṃsthānaṃ yeṣāṃ | itthaṃ kīdṛśastāta  
 63807 saṃkalpaḥ ityādipraśnānāmuttaramupavarṇya kathaṃ caiṣa vinaśyati iti  
 63808 caramapraśnasyottaram vivakṣurvarṇitasya saṃkalpasya sucikitsyatāmāha -  
 63809 yadevetyādinā | asanmayam asatyājñānavikārabhūtam || 32 ||  
 63810  
 63811 śakyate nātra saṃdeho nāsatsadbhavati kvacit |  
 63812 saṃsthito yadi saṃkalpo duścikitsyaḥ svato bhavet || 33 ||  
 63813  
 63814 śakyate jñāneneti śeṣaḥ | saṃsthitaḥ paramārthabhūto yadi bhavet || 33 ||  
 63815  
 63816 kiṃtvasadbhūta evaiṣa sucikitsyastadā bhavet |  
 63817 akṛtrimam cetsaṃsāramalamāṅgārakārṣṇyavat || 34 ||  
 63818  
 63819 jagatsatyatāpakṣe tu ātmano'pi jagadaviśeṣānmalinasvabhāvatvāpattau jñānena  
 63820 satyanirāsa eva sarvapramāṇaviruddha ityanirmokṣaprasaṅgaḥ |  
 63821 viruddhasyāpyabhyupagame āṅgārakārṣṇyasya saśeṣakṣālāne malinasyaiva  
 63822 pariśeṣo niḥśeṣakṣālāne tu śūnyāvasānatativatpuruṣārtho  
 63823 pariśeṣaścetyāśayenāha - akṛtrimamiti | kṛtirmithyākalpanā tayā

63824 nirvṛttaṃ kṛtrimaṃ tadbhinnamakṛtrimaṃ satyam || 34 ||  
 63825  
 63826 tadetatkaśālane sādho kaḥ pravarteta durmatih |  
 63827 kiṃtvetatāṇḍuleṣveva tuṣakañcukavatsthitam || 35 ||  
 63828  
 63829 tuṣakañcukaṃ yathā ataṇḍulabhūtameva taṇḍule nirasyate tadvadasadeva sati  
 63830 nirasyamityarthaḥ || 35 ||  
 63831  
 63832 yatastataḥ prayatnena pauraṣeṇa vinaśyati |  
 63833 akṛtrimamapi prāptaṃ bhṛṣaṃ putra tathā punaḥ || 36 ||  
 63834  
 63835 kṛtiḥ kāraṇavyāpārastayā nirvṛttaṃ kṛtrimaṃ tadbhinnaṃ  
 63836 anādibhūtamapityarthaḥ | ḍukṛṇo nṛvitaḥ kriḥ krermamnityam iti nirvṛttārthe  
 63837 map || 36 ||  
 63838  
 63839 sukhocchedyatayā jñasya saṃsāramalamātataṃ |  
 63840 taṇḍulasya yathā carma yathā tāmrasya kālīmā || 37 ||  
 63841  
 63842 jñasya tattvavidaḥ sukhena anāyāsenaiṃ ucchedyatayā ucchedārhatayā ātataṃ  
 63843 vistīrṇam | anādyajñānasyātivistīrṇasya ca rajatasvapnādivibhramasya  
 63844 prabodhamātreṇocchedadarśanāditi bhāvaḥ |  
 63845 asaṃbhāvanāvīparītabhāvanādimalaṃ tu  
 63846 jñānabhūmikābhyāsalakṣaṇapurūṣapratyatnenāpi naśyatītyāśayenāha -  
 63847 taṇḍulasyetyādinaḥ || 37 ||  
 63848  
 63849 naśyati kriyayā putra puruṣasya tathā malam |  
 63850 naśyatyeva na saṃdehastasmādudiyamavānbhava || 38 ||  
 63851  
 63852 asatkalpairvikalpairyatsaṃsāro na jito mudhā |  
 63853 stokenāśu layaṃ yāti kvāśadvastu ciraṃ sthitam || 39 ||  
 63854  
 63855 asatkalpairvikalpairupalakṣitaḥ saṃsāro yadetāvantaṃ kālaṃ tvayā na  
 63856 jītanamudhaivopāyāparijñānādityarthaḥ || 39 ||  
 63857  
 63858 asatyāmeti saṃsāraḥ svavyavasthāṃ vicārataḥ |  
 63859 dīpālokādibāndhasya dvindutvaṃ svīkṣitādiva || 40 ||  
 63860  
 63861 asatyāṃ svavyavasthāṃ svaniṣṭhāṃ bādhāmiti yāvat | andhasya  
 63862 tamastirobhūtacakṣuṣo dīpāloke sati āndhyamiveti śeṣaḥ || 40 ||  
 63863  
 63864 nāsau tava na cāsyā tvam bhrāntiṃ putra parityaja |  
 63865 asatye satyavaddṛṣṭe bhāvanā mā sma hīdṛśaḥ || 41 ||  
 63866  
 63867 asau saṃsāraḥ | hi yasmādasatye satyavaddṛṣṭe sati īdṛśaḥ etādṛśasya  
 63868 bhāvanā punaścintā mā sma na khalu yukteti śeṣaḥ || 41 ||  
 63869  
 63870 mama guruvibhavojjvalā vilāsā  
 63871 iti tava māstu vṛthaiva vibhramo'ntaḥ |  
 63872 tvamapi ca vitatāśca te vilāsā  
 63873 vilasati sarvamidaṃ tadātmatattvam || 42 ||  
 63874  
 63875 mama saṃsārisvabhāvasya ete gurubhirmahadbhirvibhavaiḥ saṃpadbhirujjvalā  
 63876 dīpyamānā bhogavilāsāḥ satyāḥ śāśvatāśceti vibhramastava māstu | tvam  
 63877 saṃsārī api ca te vilāsāścakārādanyadapi jananamaraṇādīdṛśyamātraṃ  
 63878 tadātmatattvameva tathā vilasati na dṛśyarūpaṃ sadanyadastītyarthaḥ || 42 ||  
 63879  
 63880 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaraṇe  
 63881 dāsūro0 saṃkalpacikitsā nāma catuḥpañcāśaḥ sargaḥ || 54 ||  
 63882  
 63883 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaraṇe saṃkalpacikitsā  
 63884 nāma catuḥpañcāśaḥ sargaḥ || 54 ||  
 63885  
 63886  
 63887 pañcapanācāśaḥ sargaḥ 55  
 63888  
 63889 śrīvāsiṣṭha uvāca |  
 63890  
 63891 ityākarmaṇya tadā tatra rātrāvālapanaṃ dvayoḥ |  
 63892 ahaṃ raghukulākāśaśaśāṅka raghunandana || 1 ||

63893  
63894 dāsūreṇa vasiṣṭhasya pūjitasya mithaḥ kathāḥ |  
63895 kadambaśobhāvīkṣātra prātaryānaṃ ca varṇyate || 1 ||  
63896  
63897 ālapanam vyaktasambhāṣaṇam || 1 ||  
63898  
63899 patitaḥ khātkadambāgre patrapuṣpaphalākule |  
63900 tūṣṇīm nirvr̥ṣṭamuktātmā śṛṅgāgra iva toyadaḥ || 2 ||  
63901  
63902 svāttūṣṇīm niḥśabdaṃ patito'vatīrṇaḥ | nirvr̥ṣṭena vr̥ṣṭijalaveṣe'na muktaḥ  
63903 adhovatārita ātmā yena toyadena || 2 ||  
63904  
63905 apaśyaṃ tatra dāsūraṃ sūramindriyanigrahe |  
63906 pareṇa tapasā yuktaṃ tejaseva hutāśanam || 3 ||  
63907  
63908 tejobhirdehaniṣkrāntaiḥ kāñcanīkṛtabhūtalām |  
63909 tāpayantaṃ pradeśaṃ taṃ bhuvanaṃ bhāskaro yathā || 4 ||  
63910  
63911 tāpayantaṃ bhāsayantaṃ [trāsayantaṃ iti pāṭhaḥ] || 4 ||  
63912  
63913 māmāthālokyā saṃprāptaṃ dāsūro'rghasaparyayā |  
63914 vitīrṇaviṣṭaraṃ patrapūjayā paryapūjayat || 5 ||  
63915  
63916 vitīrṇo viṣṭara āsanaṃ yasmai tam | patragrahaṇaṃ  
63917 puṣpaphalādināmapyupalakṣaṇam || 5 ||  
63918  
63919 tataḥ pūrvakathāstena saha dāsūra bhāsvatā |  
63920 kṛtāstanayasambodhāḥ saṃsārottaraṇakṣamāḥ || 6 ||  
63921  
63922 pūrvakathāḥ prākprasutabrahmacarcāḥ | tanayaṃ samyagbodhayantīti  
63923 tanayasambodhāḥ | karmaṇyaṃ | gatikārakopapadānāṃ kṛdbhiḥ saha  
63924 samāsavacane kṛdgrahaṇe gatipūrvakasyāpi grahaṇātsopasargeṇa saha samāsaḥ ||  
63925 6 ||  
63926  
63927 dṛṣṭavāṃstamahaṃ vr̥kṣaṃ korakottarakoṭaram |  
63928 dāsūrasyecchayā sarvairayatadbhirmṛgavrajaiḥ || 7 ||  
63929  
63930 ayatadbhiḥ avyākulayadbhiriti yāvat || 7 ||  
63931  
63932 sevyamānaṃ vanamiva latāmaṇḍalamaṇḍitam |  
63933 smitena visphuṭamiva śvasanasphuritaacchadam || 8 ||  
63934  
63935 taṃ kadambaṃ vadhūśliṣṭavaraveṣeṇa varṇayati - smitenetyādinā | yataḥ  
63936 korakottarakoṭaraṃ śvasanasphuritaapallavaṃ ca ata eva smitena sphuṭamiva sthitam ||  
63937 8 ||  
63938  
63939 latākoṭigatairbhrāntaiścāmarairindusundaraiḥ |  
63940 śubhrābhrakhaṇḍanikaraiḥ śarannabha ivāvṛtam || 9 ||  
63941  
63942 latānāṃ koṭiṣu śākhāgreṣu gataiḥ saṃkrāntaiścāmaraiścamarapucchaiḥ || 9 ||  
63943  
63944 prāleyaṇapaddhatyā muktāvalyābhyalaṃkṛtam |  
63945 sarvāvayavamevācchapuṣpapūraiḥ prapūritam || 10 ||  
63946  
63947 sarvāvayavaṃ abhivyāpyeti śeṣaḥ || 10 ||  
63948  
63949 svareṇucandanālepaiḥ samālabdhamakhaṇḍitam |  
63950 svacchadābhogavipularaktāmbaraparicchadam || 11 ||  
63951  
63952 samālabdhaṃ liptam | svasya cchadābhogaiḥ pallavavistārairvipulā raktāḥ śoṇā  
63953 ambaraparicchadā antariyottariyakañcukoṣṇīśādayo yasya || 11 ||  
63954  
63955 vivāhāyeva veṣeṇa puṣpabhārātibhāriṇā |  
63956 latāṅganānuṣaktena nāgareṇa kṛtopamam || 12 ||  
63957  
63958 munibaddhoṭajākāralatāmaṇḍapamaṇḍitam |  
63959 mañjarībhiḥ patākābhiryuktaṃ puramahotsave || 13 ||  
63960  
63961 munibhīrbaddhānāmuṭajānāmākāra ivākāro yeṣāṃ tairlatāmaṇḍapairmaṇḍitam

63962 | puramahotsave patākābhiryuktaṃ arthātpuramivetyanuṣajyate | puramivotsave iti  
 63963 pāṭhaḥ sādhuḥ || 13 ||  
 63964  
 63965 mṛgakaṇḍūyanadhvastapuṣpadhūlividhūsaram |  
 63966 protsāritopāntavanaṃ vṛṣamallamivotthitam || 14 ||  
 63967  
 63968 mṛgakaṇḍūyanakampena dhvastaiḥ skhalitaiḥ puṣpadhūlibhirvidhūsaram |  
 63969 protsāritam svotkarṣeṇa nyagbhāvitam upāntavanaṃ yena | vṛṣamallam  
 63970 vṛṣaśreṣṭham || 14 ||  
 63971  
 63972 barhibhiḥ kusumodvāntaparāgaparipāṭalaiḥ |  
 63973 nikṣepakṣiptasaṃdhyābhrabālavālamivācalaiḥ || 15 ||  
 63974  
 63975 barhibhirmayūraiḥ | acalaiḥ parvatairnikṣepabhūtāḥ kṣiptāḥ sthāpitāḥ  
 63976 saṃdhyābhrapotalakṣaṇā vālāḥ svakeśā yasmimstathāvidhamivetyutprekṣā || 15 ||  
 63977  
 63978 pravālāruṇahastena kusumasmitaśobhinā |  
 63979 madhunā ghūrṇamānena prāntena pulakatviṣā || 16 ||  
 63980  
 63981 idānīmalinetreṇa bhāsinetyantaiḥ sādharmaṇairviśeṣaṇairvilāsipurūṣarūpeṇa  
 63982 kadambaṃ vasantaṃ vanadevivṛṇḍaṃ vā varṇayaṃstadālayatvena taṃ varṇayati  
 63983 - pravāletyādīnā | tatrādyakalpe svena svadeheneti vā  
 63984 viśeṣyamante'dhyāhāryam | madhunā śleṣānmakarandena madyna ca madeneva  
 63985 ghūrṇamānena | prāntenārthātkesarapūrṇena hetunā pulakaśobhāvatā || 16 ||  
 63986  
 63987 nīrandhrapuṣpapūrṇena ghūrṇitena vanānilaiḥ |  
 63988 nidrālukuḍmaladṛśā stabakastanadhāriṇā || 17 ||  
 63989  
 63990 nīrandhram nirantaram puṣpaiḥ pūrṇena | latāstabakastanāndhāriṇā pallavakaraiḥ  
 63991 parāmṛsatā || 17 ||  
 63992  
 63993 puṣpajālarajaḥpuñjakuṅkumāruṇavāsasā |  
 63994 latāvitānanilayavātāyananiṣaṅgiṇā || 18 ||  
 63995  
 63996 latāracitavitānalakṣaṇānām nilayānām grhāṇām vātāyaneṣu  
 63997 prāsādagavākṣadvārakeṣu niṣaṅgiṇā anuraktena || 18 ||  
 63998  
 63999 nilapuṣpalatādolālilālāsyaivilāsinā |  
 64000 āpādamastakaprāntam sarvato nirmitālayam || 19 ||  
 64001  
 64002 nīlāsu snigdhaharitamacchadāsu puṣpayuktalatādolsāsu līlālāsye  
 64003 kautukāṇḍolanaviṣaye vilāsipurūṣabhūtena | kokilālāpaśālinā vanadevinām  
 64004 vṛṇḍena vṛteneti vā pāṭhayoranyataradadyāhāryam | idṛśena svena  
 64005 svadehena vā āpādamastakaprāntam sarvataḥ sarve'vayavāḥ nirmitā ālayāḥ  
 64006 puṣpaphalapakṣyādibhūṣaṇāśrayā yena tam | dvitīye uktaviśeṣaṇagaṇavatā  
 64007 madhunā vasantena sarvataḥ sarvadā sarvāṅge nirmitālayamiti yojyam | tṛtīye'pi  
 64008 uktaviśeṣaṇagaṇavatā vanadevinām vṛṇḍena sarvato nirmitālayamiti pareṇa saha  
 64009 yojyamiti || 19 ||  
 64010  
 64011 vṛṇḍena vanadevinām kokilālāpaśālinā |  
 64012 saṃdigdhamañjarījālamalinetreṇa bhāsinā || 20 ||  
 64013  
 64014 alīnām paryāyeṇa latākadambamañjarīṣūpaveśanātkimētāni latānetrāṇi uta  
 64015 kadamanetrāṇīti saṃdehāspadībhūtamañjarījālayuktamityarthaḥ | athavā  
 64016 vanadevināmalisadrśanetreṇa vṛṇḍena kimētāni vanadevinām netrāṇyuta  
 64017 bhramarayutā mañjarya iti saṃdigdhamañjarījālamiti yojyam || 20 ||  
 64018  
 64019 avaśyāyopaśamitaratikhedairmadālasaiḥ |  
 64020 puṣpadhūlisamālabdhairāśliṣṭhairnibiḍam mithaḥ || 21 ||  
 64021  
 64022 puṣpadhūlibhiḥ samālabdhairliptaiḥ | mithaḥ anyonyam rahasi ca nibiḍamāśliṣṭaiḥ  
 64023 || 21 ||  
 64024  
 64025 puṣpāntarāntaḥpuragaiḥ kimapi praṇayocitam |  
 64026 dhvanadbhirabhitaḥ svacchamattāliyuḡgalairvṛtam || 22 ||  
 64027  
 64028 puṣpasyāntaro garbha evāntaḥpuram | mattālīnām yuḡgalairmithunaiḥ || 22 ||  
 64029  
 64030 kānanopāntanagarīguṃḡmākaraṇanecchayā |

64031 kṣaṇamutkarṇamāsāntacāruvarvaṇaṭāmṛtaiḥ || 23 ||  
 64032  
 64033 āsānteṣu dikpradeṣeṣu cārubhirmadhurairvarvaṇānām nīlamakṣikāṇām  
 64034 nivedakapuruṣasthānīyānām ṭāmṛtairdhvanibhiḥ kānanopāntalakṣaṇāyāḥ  
 64035 svanagaryā ghuṅghumasya mṛgapakṣyādyākrośasyākarnanecchayā kṣaṇam  
 64036 utkarṇamūrdhvikṛtakarṇamiva sthitamityarthaḥ || 23 ||  
 64037  
 64038 kṣaṇam dalāgraviśrāntamugdhamugdhaśirastayā |  
 64039 paśyadbhirindvaṃśukavajjālāmārṇavamekhalām || 24 ||  
 64040  
 64041 dalāgreṣu pallaveṣu upadhānasthāniyeṣu nidrāveśācāpalācca kṣaṇam  
 64042 viśrāntāni mugdhamugdhāni darśanīyatamāni śīrāṃsi yeṣāṃ tadbhāvena |  
 64043 indunā aṃśukavanti kiraṇapaṭairācchādītāni vanādyavayavajālāni  
 64044 yasyāstathāvidhāmārṇavamekhalām bhūmiḥ niśāpagamapratīkṣayā paśyadbhiḥ  
 64045 || 24 ||  
 64046  
 64047 vanasthalīnām tanayairnayairmūrtimivāsthitaiḥ |  
 64048 śubhaiḥ patrapuṭeṣvantarmṛgaiḥ sāratalāntaram || 25 ||  
 64049  
 64050 vanasthalīnām tanayaiḥ putrabhūtairmuniprabhāvānmūrtimāśritairnayairvinayairiva  
 64051 sthitaiḥ patrapuṭeṣu parṇajālodayeṣu antarlīnairmṛgaiḥ śākhāmṛgādibhiḥ  
 64052 sārāḥ śobhamānāḥ sārthakībhūtāśca talamadhobhūbhāga āntarāḥ  
 64053 śākhādyavayavāśca yasya tam || 25 ||  
 64054  
 64055 nīḍaśvasatsuviśvastasuptamātrakapakṣiṇam |  
 64056 pākacyutaphalopāntabhūtakañcukamaṇḍalī || 26 ||  
 64057  
 64058 nīḍeṣu śvasantaḥ muniprabhāvanirbhayatvātsuviśvastam yathā syāttathā  
 64059 suptamātrakāḥ | ajñātekan | suptatvādalakṣyamāṇā iti yāvat | pakṣiṇo yatra tam |  
 64060 pūrvam bhramarāviṣṭeṣu daivātpākavaśādadhaścyuteṣu phaleṣu  
 64061 upāntasthitamṛgādibhūtaiḥ kañcukavatsarvato vyāptamaṇḍalībhyo  
 64062 bhakṣaṇopamardādīśaṅkayā saṃdigdhāḥ bhayānmūkāśca bhramarakīṭā yasya  
 64063 tamityuttareṇa saha samāsaḥ || 26 ||  
 64064  
 64065 saṃdigdhamūkabhramaram gucchaiḥ pūjākṣasūtrakaiḥ |  
 64066 śyāmalīkṛtaparyantaṃ nīḍaiḥ pallavamaṇḍitaiḥ || 27 ||  
 64067  
 64068 pūjāpadena tatkalīko japo lakṣyate | tatrākṣasūtrakalpaiḥ lambamānalatāgucchaiḥ  
 64069 sugandhitam aśeṣam vanaṃ yena || 27 ||  
 64070  
 64071 sugandhitāśeṣavanaṃ puṣpameghīkṛtāmbaram |  
 64072 dhūlikadambaśabalaphalaughavalitaṃ tale || 28 ||  
 64073  
 64074 tale mūlabhuvi dhūlikadambaśabalaiḥ phalaughairvalitaṃ vyāptam || 28 ||  
 64075  
 64076 bahunātra kimuktena na kiṃcidapi vidyate |  
 64077 patram yatra tarau yatra noṣyate vā na yujyate || 29 ||  
 64078  
 64079 yatra tarau yatra yasminpatre prāṇibhirnoṣyate na yujyate nopayujyate vā tādrśam  
 64080 patramapi kiṃcinna vidyate kiṃ vācyam śākhāphalapuṣpādityaho'sya sarvathā  
 64081 paropakāreṇa janmasārthakyaṃ iti bhāvaḥ || 29 ||  
 64082  
 64083 patre patre mṛgāḥ suptā viśrāntāśca pade pade |  
 64084 kacche kacche khagā līnāstasya bhūruhabhūpateḥ || 30 ||  
 64085  
 64086 patre patre | adhogalitapatreṣu sarveṣvityarthaḥ | kaṃ avaśyāyajalaṃ chayati  
 64087 chinattīti kacchaḥ patrādyadhodeśaḥ | cho chedane ityasmādāto'nupasarge kaḥ ||  
 64088 30 ||  
 64089  
 64090 evaṃguṇaviśiṣṭam taṃ samālokeyato mama |  
 64091 mahotsavena sadṛśī sā babhūva tamasvinī || 31 ||  
 64092  
 64093 divyadrśā samālokeyataḥ | tamasvinīti | yadyapi  
 64094 prāgindvaṃśukavajjālāmityuktatvājyotsnāvatyeva tathāpi  
 64095 rātrītvamātravivakṣayaivamuktam || 31 ||  
 64096  
 64097 tataḥ kathābhī ramyābhiḥ sa tasya tanayo mayā |  
 64098 vijñānālokaramyābhirnīto bodham param punaḥ || 32 ||  
 64099

64100 āvayostattra citrābhiḥ kathābhiritaretaram |  
 64101 śarvarī sā vyatīyāya muhūrta iva kāntayoḥ || 33 ||  
 64102  
 64103 mama tasya ca āvayoḥ | tyadādīni sarvairnityam ityasmacchabdaśeṣaḥ || 33 ||  
 64104  
 64105 prātaḥ pratanutām yāte puṣparddhighanajālake |  
 64106 svargāṅganāṅgabhogābhe tārakānikare śanaiḥ || 34 ||  
 64107  
 64108 puṣparddhighanajālapratikṛtau tārakānikare | ive pratikṛtau iti kan || 34 ||  
 64109  
 64110 ākadambanabhobhāgamupayātaṁ [mārgam iti pāṭhaḥ] sutānvitam |  
 64111 ahaṁ viśṛjya dāśuraṁ tato'maranadīm gataḥ || 35 ||  
 64112  
 64113 upayātamanuyātam | odakāntātpriyaṁ pānthamanuvrajet iti smṛteḥ | gṛhaṁ prati  
 64114 viśṛjya nivartya || 35 ||  
 64115  
 64116 tatrābhimatamāsādyā sthānametya nabhastalam |  
 64117 praviśya khaṁ muninām ca madhyaṁ svastha iva sthitaḥ || 36 ||  
 64118  
 64119 dāsūrākhyāyikaiśā te kathitā raghunandana |  
 64120 jagataḥ pratibimbābhā satyākārāpyasanmayī || 37 ||  
 64121  
 64122 dāsūrākhyāyikeveyamityetatkathitaṁ mayā |  
 64123 tubhyaṁ rāghava bodhāya jagadrūpanirūpaṇe || 38 ||  
 64124  
 64125 ākhyāyikāyāḥ prāguktām saṁgatiṁ smārayati - dāsūreti || 38 ||  
 64126  
 64127 tasmādavāstavīm tyaktvā vāstavīmapi rañjanām |  
 64128 dāsūrasiddhāntadṛśā sadodāro bhavātmavān || 39 ||  
 64129  
 64130 dāsūropadiṣṭasiddhāntadṛśā || 39 ||  
 64131  
 64132 tasmādvikalpaṁ malamātmanastvaṁ  
 64133 nirdhūya paśyāmalamātmatattvaṁ |  
 64134 āsādayiṣyasyacirātpadaṁ ta-  
 64135 dbhaviṣyasījyo bhuvaneṣu yena || 40 ||  
 64136  
 64137 vikalpaṁ taddharmimanastaddhetubhūtaṁ malamajñānaṁ ca nirdhūya | yena  
 64138 āsādanena ijjyaḥ pūjyo bhaviṣyasi || 40 ||  
 64139  
 64140 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mo0 sthitiprakaṛaṇe dāsūro0  
 64141 vasiṣṭhadāsūramelanaṁ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 64142  
 64143 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe sthitiprakaṛaṇe  
 64144 vasiṣṭhadāsūramelanaṁ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 64145  
 64146 dāsūropākhyānaṁ samāptam |  
 64147  
 64148  
 64149 ṣaṭpañcāśaḥ sargaḥ 56  
 64150  
 64151 śrīvāsiṣṭha uvāca |  
 64152  
 64153 nāstīdamiti nirṇīya sarvatastyaja rañjanām |  
 64154 yannāsti tatprati kila kevaṁstheha vicāriṇām || 1 ||  
 64155  
 64156 sattāsatte jaḍasyātra kartṛtākartṛte citaḥ |  
 64157 vimṛśya sarvathā dṛśye rañjanāsthā nivāryate || 1 ||  
 64158  
 64159 idaṁ jaḍam jagat |  
 64160 rañjanāmahaṁmametisaṁsargatādātmyādhyāsalakṣaṇāmāsthām | vicāriṇām  
 64161 vivekinām || 1 ||  
 64162  
 64163 dṛśyamānamathedaṁ cedasti sattāmupāgatam |  
 64164 tiṣṭha svātmāni badhnāsi tvaṁ kimatra kilātmatām || 2 ||  
 64165  
 64166 kiṁ dṛśyaṁ sadatha-sadasat utāsadeva | pakṣatrayepi tatrāhaṁtādirañjanaṁ  
 64167 nocitamityāha - dṛśyamānamiti tribhiḥ | idaṁ dehādi  
 64168 tvatsattānirpaekṣasattāmupāgataṁ yadyastīti manyase tarhi tvamapi tatsattānirapekṣe



64169 asaṅgodāsīnacidrūpe svātmani tiṣṭha | atra tvaṃ nirapekṣe dehāda  
 64170 adhayaśenātmatām kiṃ badhnāsi | nacedaṃ tavocitamityarthaḥ | tiṣṭhatvātmani iti  
 64171 pāṭhe tu yadi sattāmupāgatamasti tarhi ātmani svīyajaḍasvabhāve tiṣṭhatu nāma |  
 64172 tvamatretyādi prāgvat || 2 ||  
 64173  
 64174 atha cedasti nāstīdamiti niścayavānāsi |  
 64175 tathāpi bhāvanāsaṅgaḥ kathaṃ yuktaścalācale || 3 ||  
 64176  
 64177 bhāvanāsaṅgaḥ prāguktādhyāsaḥ | calācale sattvāsattvayoḥ  
 64178 parasparocchittirūpatvādānīyatasvabhāve || 3 ||  
 64179  
 64180 nedamasti jagadrāma tava nāsti mahāmate |  
 64181 kevalaṃ svacchamevetthamātataṃ mitamidṛśam || 4 ||  
 64182  
 64183 atha cedityanukṛṣyate | atha cennedaṃ jagadasti tarhi tava bandho nāstyeva kevalaṃ  
 64184 svacchamevātmatattvamitthaṃrītyā ātataṃ sarvato vistīrṇa mitaṃ pramitamiti  
 64185 nānyarañjanāvākāśa ityarthaḥ || 4 ||  
 64186  
 64187 nedaṃ kartṛkṛtaṃ kiṃcinna vā kartṛkṛtakramam |  
 64188 svayamābhāsate cedaṃ kartrakartṛpadaṃ gatam || 5 ||  
 64189  
 64190 kiṃcedaṃ jagatsakartṛkamutākartṛkamatha kartrakartṛsādhāraṇam  
 64191 udāsīnātmasaṃnidhimātralabdhāsvārūpam | triṣvapi pakṣeṣu tava tadrañjanā na  
 64192 yuktetyāha - nedamiti dvābhyām || 5 ||  
 64193  
 64194 akartṛkaṃ jagajjālaṃ bhavatvatha sakartṛkam |  
 64195 mā tvametena śabalaṃ bhāvayannāsva cetasi || 6 ||  
 64196  
 64197 śabalaṃ anyonyatādātmyādhyāsādaikyamivāpannaṃ bhāvayan  
 64198 dehādyātmabhāvaṃ paśyaṃścetasi buddhyupādhiparicchede mā āsva na  
 64199 tiṣṭhetyarthaḥ || 6 ||  
 64200  
 64201 sarvendriyavihīnātmā karteḥ sa jaḍopamaḥ |  
 64202 akartṛ ca tadā manye kākatāliyavajjagat || 7 ||  
 64203  
 64204 nanu yato vā imāni bhūtāni jāyante viśvasya kartā bhuvanasya goptā  
 64205 ityādiśrutiviruddho'yamakartṛkatvapakṣaḥ kathamutthitaḥ kimarthaṃ vā  
 64206 tvayopanyastastatrāha - sarveti |  
 64207 yattadadreśyamagrāhyamavarṇamacakṣuḥśrotraṃ tadapāṇipādaṃ nityaṃ vibhuṃ  
 64208 sarvagataṃ susūkṣmaṃ | tadavyayaṃ yadbhūtayoniṃ paripaśyanti  
 64209 ityādiśrutibhirasaṅgodāsīnatvājjaḍaparvatādyupama ātmā meruḥ sūryaṃ  
 64210 parivartayatītivatkartevopacaryate jaganmīthyātvavyutpādanāyeti yadā sarvāsāṃ  
 64211 sakartṛkatvapratipādakaśrūtināṃ hṛdayaṃ jñātaṃ tadetyarthaḥ || 7 ||  
 64212  
 64213 kākatāliyayogena jātaṃ yatkiṃcideva tat |  
 64214 tasminbhāvānusaṃdhānaṃ bālo badhnāti netaraḥ || 8 ||  
 64215  
 64216 yatkiṃcideva anirvacanīyameva | bhāvo'haṃtādyabhimānastena  
 64217 punaḥpunaranusaṃdhānaṃ smaraṇam | bālo bālīśaḥ || 8 ||  
 64218  
 64219 na kadācididaṃ śāntaṃ jagadrāma na ca kṣayi |  
 64220 aśraṃ dṛśyamānatvādbhāvitvācca punaḥ punaḥ || 9 ||  
 64221  
 64222 anirvacanīyatvameva yuktyā darśayati - netyādinā |  
 64223 śāntamatyantāmbhāvātmakaśūnyasvabhāvaṃ | kṣayi  
 64224 pradhvaṃsaprayuktaśūnyasvabhāvaṃ ca na | śūnyasya  
 64225 darśanāyogyatvāj jagataśca sadā pravāharūpeṇa  
 64226 dṛśyamānatvāddhvastasyotpattivirodhāj jagataśca  
 64227 punaḥpunarutpadyamānatvādityarthaḥ || 9 ||  
 64228  
 64229 na kadācididaṃ cāsti jagadrāma na ca kṣayi |  
 64230 aśraṃ kṣiyamānatvānāstitvāccānumānataḥ || 10 ||  
 64231  
 64232 tarhyātmavatsadā satśvabhāvaṃ kṣaṇikasattāśvabhāvaṃ vāstu tatrāha - neti |  
 64233 asti nityasattāśvabhāvaṃ | kṣayi kṣaṇikasattāśvabhāvaṃ | ādye aśraṃ  
 64234 pratikṣaṇam pariṇāmaḥhedena kṣiyamānatvānubhavavirodhāt | dvitīye  
 64235 anādyanantayoḥ pūrvottarakālayorasato vartamānatvābhimataḥkṣaṇe'pyasataḥ  
 64236 sattvāyogenāśattvānumānādityarthaḥ || 10 ||  
 64237

64238 sarvendriyapadātīto yadā karteha vijvaraḥ |  
 64239 kurvāṇaḥ sarvadā khedaṃ na kadācana gacchati || 11 ||  
 64240  
 64241 astu vāsyā niyatiprayuktasargādaṃ saṃnidhimātreṇa kartṛtvam tathāpi  
 64242 sṛjyābhimānena tatra khedo na yukta ityāha - sarvendriyeti dvābhyām || 11 ||  
 64243  
 64244 teneyaṃ niyatiḥ prauḍhā bhāvābhāvadaśamayī |  
 64245 idṛśyeva sthīrā dīrghā mithyotthāpi ca dṛśyate || 12 ||  
 64246  
 64247 aparyantasya kālasya kaścidaṃśaḥ śaracchatam |  
 64248 tāvanmātramahāścaryaḥ kimarthaṃ so'nudhāvati || 13 ||  
 64249  
 64250 śaracchatam mānuṣadehajīvanaparamāvadhiḥ kālaḥ | anādyanantayoḥ  
 64251 pūrvottarakālayoḥ kadāpyasattvādatyantāsaṃbhāvitaṃ tāvatkālamātram  
 64252 mahadatidīrḡhaṃ manuṣyadehātmatālakṣaṇamāścaryaṃ yasya tathāvidhaḥ sa  
 64253 sa sarvendriyapadātīta ātmā kimarthamanudhāvati | sarvathedamanucitamityarthaḥ ||  
 64254 13 ||  
 64255  
 64256 sthīrāścejjagatām bhāvāstattvādāsthā na śobhate |  
 64257 kathamanyonyasaṃśleṣo jaḍacetanayoḥ kila || 14 ||  
 64258  
 64259 idānīmakartṛkatvapakṣe sthīratvābhyupagame'pyāsthā nocitetyāha - sthīrā iti  
 64260 | tattvāt sthīratvādeva hānopādānāyogyatvādityarthaḥ | asaṅgacito  
 64261 jaḍasaṃbandhāghaṭanādapi tatra sā anucitetyāśāyenāha - kathamiti || 14 ||  
 64262  
 64263 asthīrāścejjagadbhāvāstadapyāsthā na śobhate |  
 64264 payaḥphenāsthīrasyānte duḥkhameṣā dadāti te || 15 ||  
 64265  
 64266 idānīmakartṛkāsthīratvapakṣe'pyāsthā nocitetyāha - asthīrā iti | yataste asthīre  
 64267 āsthāṃ badhnataḥ payaḥphenalakṣaṇasyāpyasthīrasyānte nāśe eṣā āsthā  
 64268 prasaktā satī duḥkhaṃ dadāti dātum prasajjeteti yāvat | tathāca payaḥphenāsthayā  
 64269 tannāśe śoka ucitaśceddehādyāsthayā tannāśe'pi sa ucitaḥ syāditi bhāvaḥ || 15 ||  
 64270  
 64271 āsthābandho mahābāho jagadbhāvatvamātmanaḥ |  
 64272 na sthīrāsthīrayoḥ phenaśailayoriva rājate || 16 ||  
 64273  
 64274 ātmano jagadbhāvatvaṃ jagatsvabhāvatā | janmanāśādisvabhāvateti yāvat | sāca  
 64275 anyonyatādātmyasaṃsargādhyāśalakṣaṇa āsthābandha eva na tadanyo nirūpayitum  
 64276 śakyaḥ | sāca tattvavimarśe sthīrāsthīrapakṣayordvayorapi na rājate | na śobhate  
 64277 ityarthaḥ | athavā sthīrāsthīrayorātmajagatostādātmyalakṣaṇa āsthābandho na  
 64278 rājate phenaśailayorivetyarthaḥ || 16 ||  
 64279  
 64280 sarvakartāpyakarteva karotyātmā na kiṃcana |  
 64281 tiṣṭhatyevamudāsīna ālokaṃ prati dipavat || 17 ||  
 64282  
 64283 nanu kartṛtvapakṣe kathamanāsthopapattistatrāha - sarveti | akartā śaila iva |  
 64284 audāsīnyāṃśe'yam dṛṣṭāntaḥ | kāryanīrvāhātu kartetyucyata iti  
 64285 sadṛṣṭāntamāha - tiṣṭhatītyādinā || 17 ||  
 64286  
 64287 kurvanna kiṃcitkurute divākāryamivāṃśumān |  
 64288 gacchanna gacchati svasthaḥ svāspadastho raviryathā || 18 ||  
 64289  
 64290 divākāryaṃ sarvaprāṇīdīnakṛtyanīrvāham || 18 ||  
 64291  
 64292 yataḥ kutaścidevedaṃ saṃpannamiva lakṣyate |  
 64293 aruṇātīravadvāripūrāvartavadātataṃ || 19 ||  
 64294  
 64295 nanvādityo dīnakṛtyanimittamātram kartārastu janāstadbhinnā dṛśyante  
 64296 jagannirmāṇe tu nānye kartāraḥ santīti vaiṣamyamāśaṅkyāha - aruṇeti |  
 64297 aruṇākhyā nadī tasyāstīraṃ svabhāvata eva śīlāviśamamudāsīnaṃ ca | vāripūro'pi  
 64298 nīmānūsārisvabhāvo na pravāhavaīṣamyakartā | dvayostayoḥ sannidhāne  
 64299 jāyamāna āvarto yataḥ kutaścideva ākasmikaḥ saṃpannastadvacciḥ jaḍasannidhau  
 64300 jagadapīti nātra kasyacicchirasi tatkartṛtābhāra āropayitum śakya iti bhāvaḥ |  
 64301 ādyo vātirivārthe saptamyantāt | dvitīyastu tena tulyamiti tṛtīyāntāt || 19 ||  
 64302  
 64303 iti cedbhavatā rāma naipuṇyenāvadadhāritam |  
 64304 pramāṇapariśuddhena cetasā na vicāritam || 20 ||  
 64305  
 64306 evaṃ vimarśe tu sutarāṃ jagatyāsthā nocitetyāha - itīti tribhiḥ || 20 ||

64307  
 64308 tathāpi bhāvanām sādho padārthaṃ prati nārhasi |  
 64309 alātacakre svapne ca bhrame vā keva bhāvanā || 21 ||  
 64310  
 64311 akasmādāgato jantuḥ sauhārdasya na bhājanam |  
 64312 bhramodbhūtaṃ jagajjālamāsthāyāstanna bhājanam || 22 ||  
 64313  
 64314 sauhārdasya maitryāḥ || 22 ||  
 64315  
 64316 auṣṇyendau śītale bhānau mṛgatṛṣṇājale tathā |  
 64317 yathā na bhāvayasyāsthāmevaṃ bhāvaya mā sthītau || 23 ||  
 64318  
 64319 anṛtatvācca tatrāsthā nocitetyāha - auṣṇyeti | yathā śītārta  
 64320 auṣṇyabhrāntigṛhīte indau | tāpārto bhrāntikṛtāśītale bhānau tṛṣārtaśca  
 64321 tvaṃ mṛgatṛṣṇājale āsthām na bhāvayasi evaṃ jagatsthitāvapītyarthaḥ || 23 ||  
 64322  
 64323 saṃkalpapuruṣasvapnajanadvīduttvavibhramam |  
 64324 yathā paśyasi paśya tvaṃ bhāvajātamidam tathā || 24 ||  
 64325  
 64326 antarāsthām parityajya bhāvaśrībhāvanāmayīm |  
 64327 yo'si so'si jagatyasmi līlayā viharānagha || 25 ||  
 64328  
 64329 bhāvaśrīḥ stṛyādivastusaundaryaṃ taccintanapracurām || 25 ||  
 64330  
 64331 akartṛtvapadam pītvā pītvecchāmapī kurvataḥ |  
 64332 sarvabhāvāntarasthasya sarvātītasya cātmanaḥ || 26 ||  
 64333  
 64334 akartṛtvapadam tadicchām apīśabdātkartṛtvapadam tadicchām ca pītvā  
 64335 nirgīrya yo'si pariśiṣṭaḥ so'sīti pūrveṇāpyanvayaḥ | līlayā vihareti yaduktaṃ  
 64336 tadvivṛnoti - akartṛtvapadamiti | kurvato vyavahāre audāsīnyena  
 64337 kartṛbhūtasya te sannidhimātreṇa niricchaiva niyatiḥ parijṛmbhate |  
 64338 vyavahārākāreṇa prathate iti yāvat || 26 ||  
 64339  
 64340 iyaṃ saṃnidhimātreṇa niyatiḥ parijṛmbhate |  
 64341 dīpasamnidhimātreṇa niricchaiva prakāśate || 27 ||  
 64342  
 64343 tatra dṛṣṭāntānāha - dīpeti | niricchaiva prabheti śeṣaḥ || 27 ||  
 64344  
 64345 abhrasaṃnidhimātreṇa kuṭajāni yathā svayam |  
 64346 ātmasaṃnidhimātreṇa trijaganti tathā svayam || 28 ||  
 64347  
 64348 kuṭajāni kuṭajapuṣpāni | ubhayatra jāyanta iti śeṣaḥ || 28 ||  
 64349  
 64350 sarvecchārahite bhānau yathā vyomani tiṣṭhati |  
 64351 jāyate vyavahāraśca sati deve tathā kriyā || 29 ||  
 64352  
 64353 deve paramātmani || 29 ||  
 64354  
 64355 niricche saṃsthitē ratne yathālokaḥ pravartate |  
 64356 sattāmātreṇa deve tu tathāivāyaṃ jagadgaṇaḥ || 30 ||  
 64357  
 64358 ataḥ svātmani kartṛtvamakartṛtvam ca saṃsthitam |  
 64359 niricchatvādakartāsau kartā saṃnidhimātrataḥ || 31 ||  
 64360  
 64361 kartṛtvākartṛtvoktyorbījaṃ darśayannupasaṃharati - ata iti || 31 ||  
 64362  
 64363 sarvendriyādyatītatvātkartā bhoktā na sanmayaḥ |  
 64364 indriyāntargatatvāttu kartā bhoktā sa eva hi || 32 ||  
 64365  
 64366 bījāntare ca darśayati - sarveti | kartā bhoktā ca na akartā abhoktā cetyukta  
 64367 ityarthaḥ || 32 ||  
 64368  
 64369 dve etāmani vidyete kartṛtākartṛtānagha |  
 64370 yayaiva paśyasi śreyastāmāśritya sthīro bhava || 33 ||  
 64371  
 64372 kartṛtā akartṛtā cetyadhyāhāryam || 33 ||  
 64373  
 64374 sarvastho'hamakarteti dṛḍhabhāvanayānayā |  
 64375 pravāhapatitaṃ kāryaṃ kurvannapi na lipyate || 34 ||

64376  
 64377 dvayorapi śreyastvaṃ pratyekaṃ darśayati - sarvastha ityādinā || 34 ||  
 64378  
 64379 yāti nīrasatām janturapravṛtteśca cetasaḥ |  
 64380 yasyāhaṃ kiṃcideveha na karomīti niścayaḥ || 35 ||  
 64381  
 64382 kathaṃ na lipyate tadāha - yātīti | nīrasatām virāgam || 35 ||  
 64383  
 64384 bhogaughakāmavāmstatra kaḥ karotu jahātu vā |  
 64385 tasmānityamakartāhamīti bhāvanayeddhayā || 36 ||  
 64386  
 64387 paramāmṛtanāmnī sā samataivāvaśiṣyate |  
 64388 atha sarvaṃ karomīti mahākartṛtayā tayā || 37 ||  
 64389  
 64390 dvitīyakalpasyāpi śreyastvaṃ darśayati - athetyādinā || 37 ||  
 64391  
 64392 yadicchasi sthitiṃ rāma tattāmapyuttamāṃ viduḥ |  
 64393 aho yanna karomīmaṃ samagraṃ jāgataṃ bhramam || 38 ||  
 64394  
 64395 tattām tādr̥śiṃ sthitimapi | prathamakalpe rāgadveṣādyaprasaktiṃ darśayati ##-  
 64396  
 64397 rāgadveṣakramastatra kuto'nyasyātyasaṃbhavāt |  
 64398 yadanyena śarīraṃ tu dagdhamanyena lālitam || 39 ||  
 64399  
 64400 kramaḥ prasaṅgo mama kutaḥ | yataḥ syāttasya madanyasya  
 64401 atyantamasāṃbhavādityarthaḥ | anyasaṃbhavāt iti pāṭhe tu akarturanyasya  
 64402 karturevānyasya rāgādeḥ saṃbhavādityarthaḥ | dvitīyakalpe'pi tadaprasaktiṃ  
 64403 darśayati - yaditi || 39 ||  
 64404  
 64405 so'smadārambha evātaḥ kaḥ khedollāsayoḥ kramaḥ |  
 64406 matsukhāsukhavistāre jagajjālakṣayodaye || 40 ||  
 64407  
 64408 asmadārambho'smatkṛta eva ataḥ khedollāsayorduḥkhaharṣayoḥ | jagajjālasya  
 64409 kṣaye udaye ca ahaṃ kartā || 40 ||  
 64410  
 64411 ahaṃ karteti matvāntaḥ kaḥ khedollāsayoḥ kramaḥ |  
 64412 khedollāsavilāseṣu svātmakartṛtayaitayā || 41 ||  
 64413  
 64414 matvā sthitasyeti śeṣaḥ | astvevaṃ tathāpi kathaṃ samatālābhastatrāha -  
 64415 svedeti || 41 ||  
 64416  
 64417 svayameva layaṃ yāte samataivāvaśiṣyate |  
 64418 samatā sarvabhūteṣu yāsau satyā parā sthitiḥ || 42 ||  
 64419  
 64420 layaṃ yāte yāteṣu | vyatyayenaikavacanaṃ chāndasam || 42 ||  
 64421  
 64422 tasyāmavasthitaṃ cittam na bhūyo janmabhānmanāk |  
 64423 athavā sarvakartṛtvamakartṛtvam ca rāghava || 43 ||  
 64424  
 64425 abhyāsadr̥śā dr̥ṣṭī dve vyutpādya pariniṣṭhitadr̥ṣṭiṃ darśayati -  
 64426 athaveti || 43 ||  
 64427  
 64428 sarvaṃ tyaktvā manaḥ pītvā yo'si sosi sthīro bhava |  
 64429 ahaṃ so'hamayaṃ nāhaṃ karomīdamidaṃ tu na || 44 ||  
 64430  
 64431 etadr̥ṣṭidr̥śā pūrvadr̥ṣṭyoralpatām darśayati - ayamiti | ayaṃ  
 64432 etaddehe prasiddho haṃsaḥ sarvadehātmakasamaṣṭirūpa iti dvitīyakalpe  
 64433 samaṣṭiparicchedasya kartṛtvābhīmānasya cānapagamādapūrṇatā ādyakalpe tu  
 64434 idaṃ dehendriyādyahaṃ na ata idaṃ kiṃcidapi na karomītyadhyātmaparicchedasya  
 64435 kartṛtvādeśca nīrāsena śodhitatvaṃpadārthamātraniṣṭhatve'pi  
 64436 tatpadārthaśodhanasya vākyaṛthanīṣṭhāyāścālābhādapūrṇateti  
 64437 dr̥ṣṭidvayamapi tuṣṭaye netyarthāḥ || 44 ||  
 64438  
 64439 iti bhāvānusaṃdhānamayī dr̥ṣṭirna tuṣṭaye |  
 64440 sā kālasūtrapadavi sā mahāvīcivāgurā || 45 ||  
 64441  
 64442 yadi te na tuṣṭaye tarhi kimarthamupanyaste iti  
 64443 cetsarvānarthamūladehāhaṃbhāvavimocanopāyatvenopanyaste ityāśayena  
 64444 dehāhaṃbhāvasyānartharūpatām sarvathā tyājyātām ca darśayati -

64445 setyādinā | kālasūtrādicayasipatravanāni narakabhedāḥ |  
 64446 kāryakāraṇayorāyurghṛtamitivadamedāropātsāmānādhikaraṇyam || 45 ||  
 64447  
 64448 sāsipatravanaśreṇī yā deho'hamiti sthitiḥ |  
 64449 sā tyājyā sarvayatnena sarvanāśe'pyupasthite || 46 ||  
 64450  
 64451 spraṣṭavyā sā na bhavyena saśvamāmseva puṣkasī |  
 64452 tayā sudūrojjhitayā dṛṣṭau paṭalalekhayā || 47 ||  
 64453  
 64454 śvamāmsena sahitā saśvamāmsā | dehāhaṃmaterapi  
 64455 śvamāmsasadṛśakāmādyasucidūṣitatvāditi bhāvaḥ | viśuddhātmadrṣṭau  
 64456 svādhiṣṭhāne paṭalalekhāvadāvaraṇavikṣepahetubhūtayeti yāvat || 47 ||  
 64457  
 64458 udeti paramā dṛṣṭirjyotsneva vigatāmbudā |  
 64459 yayābhyuditayā rāma tīryate bhavasāgaraḥ || 48 ||  
 64460  
 64461 kartā nāsmi na cāhamasmi sa iti jñātvaivamantaḥ sphuṭaḥ |  
 64462 kartā cāsmi samagramasmi taditi jñātvāthavā niścayaḥ ||  
 64463 kopyevāsmi na kiṃcidevamiti vā nirṇīya sarvottame |  
 64464 tiṣṭha tvaṃ svapade sthitāḥ padavido yatrottamāḥ sādhaṇaḥ || 49 ||  
 64465  
 64466 idānīm dṛṣṭitrayaṃ saṃgrhya tāsu svādhikārānurūpāmaicchikīm  
 64467 sthitimupadiśannupasaṃharati - karteti | saḥ kartṛtāprayojako dehādiścāhaṃ  
 64468 nāsmi | samagramiti padaṃ tantreṇa dvitīyāprathamāntaṃ dehalīdīpanyāyena  
 64469 pūrvottarayor saṃbadhyate | tathāca samagraṃ sarvaṃ kartā ahamevāsmi |  
 64470 samagraṃ sarvasamaṣṭibhūtaṃ tadbrahmāṇḍamapyahamevāsmītyarthaḥ | evaṃ  
 64471 prasiddhadṛṣyārūpaṃ na kiṃcidasmi kiṃtu ko'pyeva  
 64472 lokaprasiddhaparicchinnajaḍaduḥkhasvabhāvātmavilakṣaṇaḥ  
 64473 pūrṇānandacidātmāsmītyarthaḥ | nirṇīyetyanena  
 64474 pūrvadrṣṭyorapyetatparyavasānamāvaśyakamiti dhvanitam | padavido  
 64475 brahmavidaḥ || 49 ||  
 64476  
 64477 ityārše śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 sthitiprakaṛaṇe  
 64478 kartṛtvavicārayogopadeśakaraṇaṃ nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 64479  
 64480 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthitiprakaṛaṇe kartṛtvayogo  
 64481 nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 64482  
 64483 saptapañcāśaḥ sargaḥ 57  
 64484  
 64485 śrīrāma uvāca |  
 64486  
 64487 satyametattvayā brahmanyaduktaṃ sūktisundaram |  
 64488 akartaiva hi kartātmā bhoktābhoktaiva bhūtakṛt || 1 ||  
 64489  
 64490 rāmapraśnānavasaro vāsanāvarjanakramaḥ |  
 64491 tadekopāyasiddhānāṃ praśaṃsā cātra vistarāt || 1 ||  
 64492  
 64493 vakṣyamāṇapraśnakāmo rāmaḥ prāguktārthānāmanuvādapraśaṃsābhyāṃ  
 64494 svasya tadavabodhaṃ darśayati - satyamityādinā |  
 64495 tulyanyāyenānuktamasyābhoktṛtvaṃ sarvabhoktṛtvaṃ cetyetadapi  
 64496 mayāvayatamiti sūcayati - bhokteti || 1 ||  
 64497  
 64498 sarveśvaraḥ sarvagaśca cinmātramamalaṃ padam |  
 64499 sthānaṃ bhuvi vapurdevaḥ sarvabhūtāntarasthitaḥ || 2 ||  
 64500  
 64501 tiṣṭhanti sarvabhūtānyasminniti sthānaṃ | yathā bhuvi  
 64502 vapuścaturvidhabhūtagrāmaśarīraṃ tiṣṭhati tadvadityadyāhṛtya  
 64503 kathaṃcidyojyam | svayaṃ ca sarvabhūtāntarasthitaḥ || 2 ||  
 64504  
 64505 hṛdayaṃgamatām prāptamidānīm brahma me vibho |  
 64506 tvaduktibhiryathāmbhodadhārābhīrbhūbhṛdavyathaḥ || 3 ||  
 64507  
 64508 tathāca sarvabhūteṣu cātmānaṃ sarvabhūtāni cātmani | saṃpāśyanbrahma  
 64509 paramaṃ yāti nānyena hetunā | iti śrutyuktārthasyāpi tulyayuktyaiva  
 64510 mayāvagatatvādbrahma me anubhavapadamārūḍhamityāha -  
 64511 hṛdayaṃgamatāmiti | yathā ambhodadhārābhīrbhūmṛtparvato'vyatho  
 64512 nirastagriṣmatāpa āste tathā tvaduktibhiridānīmahamāse iti śeṣaḥ || 3 ||  
 64513

64514 audāsīnyādanicchatvānna bhūṅkte na karoti ca |  
 64515 samagrāloka-kāritvādbhūṅkte devaḥ karoti ca || 4 ||  
 64516  
 64517 bhoktṛtvābhoktṛtvayoravirodhe'pi tvaduktopapattistulyeti mayāvagatamiti  
 64518 darśayati - audāsīnyāditi || 4 ||  
 64519  
 64520 kiṃtvayaṃ bhagavansphāraḥ saṃśayo me hṛdi sthitaḥ |  
 64521 taṃ tvaṃ chindhi girā brahmandīdhityenduryathā tamaḥ || 5 ||  
 64522  
 64523 ayaṃ vakṣyamānaprakāraḥ || 5 ||  
 64524  
 64525 idaṃ sattadidaṃ vā'sadayaṃ so'hamidaṃ natu |  
 64526 ayameko dvitiyo'yamityādikalanāmayam || 6 ||  
 64527  
 64528 praśnopayogitayā pūrvasargoktaṃ jagataḥ sattvāsattvadṛṣṭipakṣaṃ  
 64529 vyaṣṭyahamātāparityāgena samaṣṭyahambhāvapakṣaṃ cānūdyā pṛcchati -  
 64530 idamiti | idaṃ jagatsattadidamasadvā tvaduktadiśā | so'yaṃ prasiddhaḥ  
 64531 samaṣṭirevāhamidaṃ vyaṣṭidehamātraṃ tu na ityetadvā | ayaṃ prapañcaḥ  
 64532 samaṣṭidṛśā eko vyaṣṭidṛśā tu dvitiyo nānā vā |  
 64533 ityādyaniyatabahurūpakalpanāmayamekasminniyataikasvabhāve adhvānte  
 64534 svaprakāśatvādeva svataḥ parihṛtamohāndhakāre acche nirmale ātmani bhāskare  
 64535 nīhāra iva viruddhaṃ kathaṃ sāmpratam vidyate | yadi brūyāḥ prathamam  
 64536 māvāśabalabrahmodare sthitamidaṃ sāmpratamabhivyaktaṃ vidyata iti tatrāpi  
 64537 pṛcchāmi - idaṃ prathamameva vā kathaṃ sthitam | virodhasya tadānīmapi  
 64538 tulyatvādityarthaḥ || 6 ||  
 64539  
 64540 ekasminvidyate'dhvānte nīhāra iva bhāskare |  
 64541 idaṃ prathamamevācche kathamātmani saṃsthitam || 7 ||  
 64542  
 64543 śrīvasiṣṭha uvāca |  
 64544  
 64545 siddhāntakāla evāsyā saṃpraśnasyottaraṃ sthiram |  
 64546 kathayiṣyāmi te rāma yena jñāsyasi tattvataḥ || 8 ||  
 64547  
 64548 rāmavākya-balādeva rāmasya svaprakāśapratyagātmadarśanaṃ tasya  
 64549 sarvaśarīreṣvekatājñānaṃ jagato'nirvacanīyatābodhaśca vṛtto  
 64550 vāsanākṣayābhāvāttu sarvasaṃśayamūlāvidyocchedi  
 64551 pratyagātmabrahmaikyalakṣaṇākhaṇḍākārānubhavo na vṛtta iti niścitya  
 64552 vasiṣṭhastadupāyatayā vāsanocchedopāyānvivakṣurasyottaraṃ vaktuṃ  
 64553 nāyamavasara ityāha - siddhānta ityādinā | siddhānte  
 64554 nirvāṇaprakaraṇasyottarārdhe pāṣāṇākhyāyikādau || 8 ||  
 64555  
 64556 mokṣopāyasya siddhāntamasamprāpya na rāghava |  
 64557 śrotuṃ praśnottarāṇyetānyalaṃ yogyo bhaviṣyasi || 9 ||  
 64558  
 64559 mokṣopāyasyopadeśasya siddhāntaṃ pariniṣṭhārūpamakhaṇḍākārabodham || 9 ||  
 64560  
 64561 kāntāgitagirāṃ rāma taruṇo bhājanaṃ yathā |  
 64562 praśnānāmuttamoktīnāṃ puṇyakṛdbhājanaṃ tathā || 10 ||  
 64563  
 64564 sāmpratamucyamānamapi na te cittamadhirokṣyatītyāśayenāha - kānteti |  
 64565 puṇyakṛtsarvakarmaphalapariniṣṭhātma-jñānavān || 10 ||  
 64566  
 64567 vṛthā bhavati bāleṣu yathā rāgamayī kathā |  
 64568 nirarthakālpabodheṣu tathodārodayā kathā || 11 ||  
 64569  
 64570 udāra udayo niḥśreyasaṃ yasyāḥ sakāśātsā || 11 ||  
 64571  
 64572 kasmimścideva samaye kiṃcitpuṃso virājate |  
 64573 phalamābhāti vṛkṣasya śaradyeva na mādhave || 12 ||  
 64574  
 64575 tathā praśno'pyayaṃ tadaiva rājate ityāśayenāha - kasmimściditi | vṛkṣasya  
 64576 nāraṅgapūgajambirādeḥ || 12 ||  
 64577  
 64578 upadeśagiro vṛddhe rañjanā nirmale paṭe |  
 64579 lagantyudāravijñānakathā cādhigatātmani || 13 ||  
 64580  
 64581 upadeśagiro vairāgyopadeśaḥ vṛddhe jñānavṛddhe vivekini natu rāgiṇi  
 64582 lagantītyarthaḥ || 13 ||

64583  
 64584 praśnasyāsyottaraṃ pūrvam leśataḥ kathitaṃ mayā |  
 64585 na vistareṇa tenaitanna jñātaṃ bhavatā sphuṭam || 14 ||  
 64586  
 64587 bhārgavopākhyānānte  
 64588 prāgārabdhamapyasyottaramanadhikāramālokyaivopekṣitamityāha -  
 64589 praśnasyeti || 14 ||  
 64590  
 64591 yadi tvamātmanātmānamadhigacchasi taṃ svayam |  
 64592 etatpraśnottaraṃ sādhu jñāsyatra na saṃśayaḥ || 15 ||  
 64593  
 64594 akhaṇḍārthabodhe jāte maduktiṃ vināpyasyottaraṃ svayameva jñāsyasītyāha ##-  
 64595  
 64596 mayā siddhāntakāle tu prāptabodhe tvayi sthite |  
 64597 vaktavyo vistareṇaiva sādho praśnottarakramaḥ || 16 ||  
 64598  
 64599 tarhi tvam kimupekṣiṣyase netyāha - mayeti || 16 ||  
 64600  
 64601 jñātyātmānamātmaiva kṛta ātmātmanaiva hi |  
 64602 ātmaiva saṃprasannaḥ sannātmānaṃ pratipadyate || 17 ||  
 64603  
 64604 madupadeśo dvārapradarśanamātraṃ tvayā tvātmanaivātmā praṇidhānena  
 64605 draṣṭavya ityāśayenāha - jñātīti | saṃsāriṇamapyātmānamātmaiva jñātī |  
 64606 hi yasmādātmanaivātmā aprasādāttathā kṛtaḥ sa  
 64607 ātmaivātmabodhātsaṃprasannaḥ san vāstavaṃ pūrṇamātmānaṃ pratipadyata  
 64608 ityarthaḥ || 17 ||  
 64609  
 64610 tadetatkathitaṃ rāma kartrakartṛvicāraṇam |  
 64611 ajñātattvāttu tāmetāmakṣiṇavāsano bhavet || 18 ||  
 64612  
 64613 kartrakartrātmavicāraṇamapi mayā tadetadakhaṇḍabrahmabodhamuddiśyaiva  
 64614 kathitam | kathite'pi tāmetāmakhaṇḍātmāmajñātattvānna jñātavānityatastu  
 64615 nūnaṃ bhavānakṣiṇavāsano bhavet | saṃbhāvanāyām liṅ | vāsanākṣayastava na  
 64616 jāta iti saṃbhāvayāmītyarthaḥ || 18 ||  
 64617  
 64618 baddho hi vāsanābaddho mokṣaḥ syādvāsanākṣayaḥ |  
 64619 vāsanāstvam parityajya mokṣārthitvamapi tyaja || 19 ||  
 64620  
 64621 idānīm bandhamokṣarahasye darśayanvāsanocchedopāyakramamāha - baddha  
 64622 ityādinā || 19 ||  
 64623  
 64624 tāmasīrvāsanāḥ pūrvam tyaktvā viśayavāsitāḥ |  
 64625 maitryādibhāvanānāmniṃ gṛhāṇāmalavāsanām || 20 ||  
 64626  
 64627 tatra vāsanākṣaye prathamapīṭhikā vairāgyadārḍhyamityāha - tāmasīriti |  
 64628 tāmasiḥ tamaḥpradhānatiryagyonyādigatipradāḥ |  
 64629 rājasamanuṣyādijanmapradānāmapyupalakṣaṇametāt | viśayairvāsitā āhitāḥ |  
 64630 maitrikaruṇāuditopekṣā maitryādayastadbhāvanānāmniṃ | tathāca  
 64631 pātañjalasūtram maitrikaruṇāuditopekṣāṇām  
 64632 sukhaduḥkhaṇḍapūṇyāpūṇyaphalānām bhāvanātaścittaprasādanam iti || 20 ||  
 64633  
 64634 tāmapyantaḥ parityajya tābhirvyavaharannapi |  
 64635 antaḥśāntasamasteho bhava cinmātravāsanāḥ || 21 ||  
 64636  
 64637 antaścinnmātravyatirekeṇa maitryādayo'pi na santīti darśanena  
 64638 bahistābhirmaityādibhirvyavaharannapi cinmātramevāhamiti  
 64639 saṃpraññātasamādhyaḥsadṛḍhikṛtavāsano bhava || 21 ||  
 64640  
 64641 tāmapyatha parityajya manobuddhisamanvitām |  
 64642 śeṣe sthīrasamādhāno yena tyajasi tattyaḥ || 22 ||  
 64643  
 64644 manobuddhigrahaṇaṃ cittatadvṛttināmapyupalakṣaṇam | śeṣe ātmatvādeva  
 64645 tyaktumaśakyatvādavaśyaṃ pariśiṣyamāṇe pratyaktatve sthīraṃ samādhānaṃ  
 64646 viśrāntiriyasya tathāvidhaḥ | asaṃpraññātasamādhau viśrānta iti yāvat | yena  
 64647 kalanākhyena dvaitakalpanāmūlastambhabhūtenāhaṃkāreṇa prāguḥktaṃ sarvaṃ  
 64648 tyajasi tadapi tyaja | sarvasyāpi hi tyāgastatra tatrāhaṃ mametyabhimānavarjanameva |  
 64649 taccāhaṃkāre'pi śuddhacinmātrarūpānaḥbhūtapūrṇātmadarśanena  
 64650 mūlājñānocchedātsvayameva bhavātīti na tatra kāraṇāntarāpekṣeti nānavastheti  
 64651 bhāvaḥ || 22 ||

64652  
 64653 cinmayah kalanākālaprakāśatimirādikam |  
 64654 vāsanām vāsītāram ca prāṇaspandanapūrvakam || 23 ||  
 64655  
 64656 prāṇaspandanapūrvakam kalanākālaprakāśatimirādikam vāsanām vāsītāram  
 64657 viśayam cakārāttaddvārāṇindriyāṇi ca samūlamahaṃkāramapi conmūlya  
 64658 vyomeva saumyā nirmalā praśāntavikṣepā ca brahmātmākhaṇḍaikākārā  
 64659 dhīryasya tathāvidhaṃ san yaścinnamayastvaṃ bhavasi saṃpadyase sa eva  
 64660 paramārtharūpo bhvānastviti pareṇa sahānvayaḥ | satkṛtaḥ sarvapūjitaḥ || 23 ||  
 64661  
 64662 samūlamapi saṃtyaktvā vyomasauṃyapraśāntadhīḥ |  
 64663 yastvaṃ bhavasi sadbuddhe sa bhavānastu satkṛtaḥ || 24 ||  
 64664  
 64665 hṛdayātsaṃparityajya sarvameva mahāmatih |  
 64666 yastiṣṭhati gatavyagraḥ sa muktaḥ parameśvaraḥ || 25 ||  
 64667  
 64668 idṛśīm sthitim prāptasya pūjyatāmeva praśaṃsābhirdarśayati -  
 64669 hṛdayādityādīnā | gato vyagraḥ sarvavikṣepaheturabhimāno yasya || 25 ||  
 64670  
 64671 samādhimatha karmāṇi mā karotu karotu vā |  
 64672 hṛdayenāstasarvāsthō mukta evottamāśayaḥ || 26 ||  
 64673  
 64674 evamabhyāsaparipākena saptamim bhūmikāmārūḍhasya siddhasya  
 64675 kṛtakṛtyataiva na kartavyāntarapariśeṣo'stityāha - samādhimiti | astā  
 64676 nirastāḥ sarvā āsthāḥ prāguktābhimānādhyāsā yena saḥ || 26 ||  
 64677  
 64678 naiṣkarmyeṇa na tasyārtho na tasyārtho'sti karmabhiḥ |  
 64679 na samādhānajāpyābhyām yasya nirvāsanam manaḥ || 27 ||  
 64680  
 64681 vicāritamalaṃ śāstraṃ ciraṃmudgrāhitaṃ mithaḥ |  
 64682 saṃtyaktavāsanānmaunādṛte nāstyuttamaṃ padama || 28 ||  
 64683  
 64684 katipayakālānuṣṭhitaśravaṇamananadhyānairvāsanākṣayātprāgeva  
 64685 kṛtakṛtyatābhramātparāvṛttiṃ vārayannāha - vicāritamiti | mithaḥ  
 64686 parasparam vidvadbhiḥ saha saṃvādenodvāhitaṃ dṛḍhamupanyāsakṣamaṃ  
 64687 kṛtam | mahatā pariśrameṇa sarvavidvatsaṃmatyā cedameva  
 64688 mokṣaśāstrarahasyamiti nirṇitamityarthah |  
 64689 maunādbālyapāṇḍityaśabdavācyāśravaṇamananaparipākajanyaprāguktanirvikalp  
 64690 āsaṃprajñātasamādhiparipākāntānmunibhāvādṛte param padaṃ  
 64691 brāhmaṇākhyam pariniṣṭhitatattvajñānam nāstīti nirṇitamityarthah | tathāca  
 64692 śrutiḥ tasmādbrahmaṇaḥ pāṇḍityam nirvidya bālyena tiṣṭhāsedbālyam ca  
 64693 pāṇḍityam nirvidyātha muniramaunaṃ maunaṃ ca nirvidyātha brāhmaṇaḥ iti | eṣa  
 64694 nityo mahimā brāhmaṇasya iti ca || 28 ||  
 64695  
 64696 dṛṣṭam draṣṭavyamakhilaṃ bhrāntvā bhrāntvā diśo daśa |  
 64697 janāḥ katipayā eva yathāvastvavalokinaḥ || 29 ||  
 64698  
 64699 ata eva tattvajñā viralā durlabhāścetyāha - dṛṣṭamiti || 29 ||  
 64700  
 64701 yadyadālokyate kiṃcitkaścidyattanna vidyate |  
 64702 īpsitānīpsitādanyanna tatra yatate janaḥ || 30 ||  
 64703  
 64704 sarvajananām bahirmukhatvādbahiścepsitānīpsitayoreva  
 64705 darśanāttatprāptiparihāropāyapravaṇataiva dṛṣṭā nātmapravaṇatetyāha -  
 64706 yadyaditi | yadyatkiṃcidālokyate tat īpsitānīpsitādanyanna vidyate  
 64707 tadanyadyadaviśayamātmataṭṭvaṃ tatra tu kaścidapi jano na yatate  
 64708 kiṃtvīpsitānīpsitayorevetiyarthah || 30 ||  
 64709  
 64710 ye kecana samārambhā ye janasya kriyākramāḥ |  
 64711 te sarve dehamātrārthamātmārtham natu kiṃcana || 31 ||  
 64712  
 64713 sa cānātmaviśaye  
 64714 yatno'nātmadehamātrārthatvātpunaḥpunardehārambhānarthaheturevetiyāśayenāha  
 64715 - ye kecaneti | samārambhā laukikagrhaprāsādādi viśayāḥ | kriyākramā  
 64716 vaidikayajñādayaḥ || 31 ||  
 64717  
 64718 pātāle brahmaloke ca svarge ca vasudhātale |  
 64719 vyomni katipayā eva dṛśyante dṛṣṭādṛṣṭayaḥ || 32 ||  
 64720



64721 vyomni antarikṣaloke | dṛṣṭā dṛṣṭiścidekarasaṃ brahma yaiste puruṣāḥ || 32 ||  
64722  
64723 idaṃ heyamupādeyamidamityasadutthitau |  
64724 niścayau galitau yasya jñasyāsāvatidurlabhaḥ || 33 ||  
64725  
64726 asadutthitau svātmājñānādudbhūtau || 33 ||  
64727  
64728 karotu bhuvane rājyaṃ viśatvambhodamambu vā |  
64729 nātmalābhādṛte janturviśrāntimadhigacchati || 34 ||  
64730  
64731 nanu saṃsāre'pyuttamarājyādipadalābhe viśrāntirdṛśyate kimātmadarśanena  
64732 netyāha - karotviti | indrapadalābhena vṛṣṭyadhikāre ambhodaṃ viśatu |  
64733 varuṇapadalābhenāmbu vā yogasiddhibhirvā bhūtajayātsarvatra viśatu || 34 ||  
64734  
64735 ye mahāmatayaḥ santaḥ śūrāścendriyaśatruṣu |  
64736 janmajvaravināśāya ta upāsyā mahādhiyaḥ || 35 ||  
64737  
64738 tarhi viśrāntyarthinā ke upāsyāstānāha - ye iti || 35 ||  
64739  
64740 sarvatra pañcabhūtāni ṣaṣṭhaṃ kiṃcinna vidyate |  
64741 pātāle bhūtale svarge ratimetu kva dhīradhīḥ || 36 ||  
64742  
64743 tadupāsanena tattvabodhe'pi punarbhogabhūmiṣu ratiḥ kena vāryate tatrāha -  
64744 sarvatreti | apāgādagneragnitvaṃ triṇi rūpāṇityeva satyam iti  
64745 śrutyuktadiśāsarvabhautikānāṃ bhūtamātratālakṣaṇamithyātvabodhe teṣu  
64746 ratyanudayāditi bhāvaḥ || 36 ||  
64747  
64748 yuktyā vai carato jñasya saṃsāro goṣpadākṛtiḥ |  
64749 dūrasaṃtyaktayuktestu mahāmattārṇavopamaḥ || 37 ||  
64750  
64751 tarhi bhūtānāmeva pariśiṣṭānāmānantyāttaduttaraṇāsaṃbhava iti  
64752 cetsatyamidamajñānānevameva | tattvavidāṃ tu annena somya śuṅgenāpo  
64753 mūlamanviccha iti śrutidarśitayuktyā sarvādhiṣṭhānabrahmadarśanena  
64754 bhūtānāmapyanṛtatvaniścayāttaduttaraṇaṃ sulabhamevetyāśayenāha -  
64755 yuktyeti | mattārṇavaḥ pralayārṇavaḥ || 37 ||  
64756  
64757 kadambagolakaistulyaṃ brahmāṇḍaṃ sphāracetasaḥ |  
64758 kiṃ prayacchati kiṃ bhuṅkte prāpte'sminsakalepi saḥ || 38 ||  
64759  
64760 kiṃcāparicchinātmanānandadṛṣṭyā brahmāṇḍasyālpataratvadarśanādapi  
64761 kadambagolakamaśakabhogyeṣviva tuccheṣu dhanadārādiṣu na  
64762 dānabhogādivāñchāprasaktirityāha - kadambeti || 38 ||  
64763  
64764 etadarthamabuddhīnāṃ yanmahāsamarakriyāḥ |  
64765 tanmanye rāma dhikkāryaṃ dvandvalaks'kṣayāvaham || 39 ||  
64766  
64767 rājyādisukhaṃ samarādyanarthairiyodhadvandvalakṣṇāṃ kṣayāvahatvāttattvavidā  
64768 dayālunā dhikkāryameva na satkāryamityāha - etadarthamiti | yacchadbārthe  
64769 etacchabdaḥ | abuddhīnāṃ mūḍhānāṃ | tadrājyasukhamiti śeṣaḥ || 39 ||  
64770  
64771 kalpamātreṇa kālena sumahāpelavodare |  
64772 tasminnapi hi yo nāsaḥ sarvādhiramahādhiyām || 40 ||  
64773  
64774 nanu mahākālpāvasānacirakālabhogye brāhṃe pade tasya ratiḥ syānnetyāha -  
64775 kalpeti | dviparārdhāvadhinā mahākālpāntamātreṇa kālenāpi  
64776 śīryamānatvātsumahāpelavodare tasminnapi pade sarvaprañināṃ  
64777 pralayanimittatvādādhirmānasavyathānimittabhūto nāsaḥ so'mahādhiyām  
64778 mūḍhānāmeva | spṛhaṇīyo na tattvavidāmityarthaḥ || 40 ||  
64779  
64780 ātmano jñasya sargāderyanmanāgapi nodgatam |  
64781 tasmiñjagattraye prāpte kiṃ cidātmā balī bhavet || 41 ||  
64782  
64783 kiṃca jñasya tattvavido dṛśā yajjagattrayaṃ sargāderupāyānmanāgiṣadapi  
64784 nodgataṃ notpannameva | na nirodho na cotpattiḥ ityādiśruteḥ | tasmiṃstucche  
64785 vandhyāputraprāye jagattraye prāpte cidātmā kiṃ balī balavān bhavet | yena tatra  
64786 rāgaḥ syādityarthaḥ || 41 ||  
64787  
64788 itaḥ śailaśatairvyāptā tatheto jalarāśibhiḥ |  
64789 kiyānasya bhuvo deho yenodāraṃ prapūrayet || 42 ||

64790  
 64791 asārabahulatvādupayuktāmśālpatvādapi sārvaḥaumaḍadipadasya na  
 64792 sṛṇṇāṇīyatetyāśayenāha - ita iti | udāraṃ sarvatyāgariktavipulāśayam || 42 ||  
 64793  
 64794 na tadasti jagatyasminsapātālasurālaye |  
 64795 yannāmātmavato jñasya kiṃcitkāryataraṃ bhavet || 43 ||  
 64796  
 64797 kāryataraṃ avaśyakartavyam | sarvakāmāvāptyā kṛtakṛtyatvādityarthaḥ || 43 ||  
 64798  
 64799 ekatāmanuyātasya vyomavadvitatasya ca |  
 64800 svasthasyātmavato jñasya sthitasyātmanyacetasaḥ || 44 ||  
 64801  
 64802 yathā mṛgatṛṣṇā savituḥ prakāśamapekṣya siddhyanti savitāramapekṣate natu  
 64803 savitā mṛgatṛṣṇānimittabhūto'pi tāmapekṣate tathā  
 64804 tattvavidaścīprakāśamapekṣya prasiddhyajjagadeva pratyuta tattvavidamapekṣatām  
 64805 tattvavitta pūrṇānandārāmaḥ kaṭākṣeṇāpi jaganna paśyati dūre tasya  
 64806 tadapekṣetyāśayenāha - ekatāmityādinā | acetaso  
 64807 nirmanaskasyātmavatastrilokilakṣaṇā vipulā mṛgatṛṣṇānadītaṭi  
 64808 śāntasarvasaṃsārasubhagā satī śūnyakoṭarā ākāśodaranibhaiva na  
 64809 mūrtarūpāstītyarthaḥ | asatāmapi bādhitānuvṛtṭyā yāvatprārābhakṣayam  
 64810 pratibhāsanīrvāhāya viśīnaṣṭi - śarīrajālanīhāreti || 44 ||  
 64811  
 64812 śarīrajālanīhāradhūsarā śūnyakoṭarā |  
 64813 śāntasaṃsārasubhagā trilokīvipulātaṭi || 45 ||  
 64814  
 64815 sphārabrahmāmalāmbhodhiphenāḥ sarve kulācalāḥ |  
 64816 cidādityamahābhāsamṛgatṛṣṇājalaśriyaḥ || 46 ||  
 64817  
 64818 jagatastattvavidātmaprakāśāpekṣam prapañcayati - sphāretyādinā | jalaśriyo  
 64819 nadīsamudrādayaḥ || 46 ||  
 64820  
 64821 ātmataṭtvamahāmbhodhivīcayaḥ sargarājayaḥ |  
 64822 anuttamapadāmbhodavṛṣṭayaḥ śāstradrṣṭayaḥ || 47 ||  
 64823  
 64824 śāstradrṣṭayaḥ śrautasamārtadharmabrahmāditattvapratibhāsaḥ | yadyapi  
 64825 laukikacākṣuṣādīdrṣṭayo'pi prakāśātmakatvādbrahmāmbhodavṛṣṭikalpā eva  
 64826 tathāpi sukṣetre vṛṣṭivacchāstradrṣṭīnāmeva puruṣārthopayogāttā  
 64827 evopāttāḥ || 47 ||  
 64828  
 64829 candrāgnitapanālokā ghaṭakāṣṭhādisannibhāḥ |  
 64830 prakāśanīyāścidrūpatviṣo malakaṇāstathā || 48 ||  
 64831  
 64832 adhiṣṭhānatvena tadapekṣāmuktvā jaḍānām prakāśārthamapi tadapekṣāmāha  
 64833 - candreti | yadā nirmalā ādityādayo'pi tatprakāśāpekṣāstadā  
 64834 atyantamalinatvānmalakaṇa prāyāḥ pāṛthivādīdhātavastamapekṣanta iti kiṃ  
 64835 vācyamityāśayena malakaṇāstathetyuktaṃ || 48 ||  
 64836  
 64837 viharanti svamātmānaḥ saṃsāraṇacāriṇaḥ |  
 64838 kāmabhogolapagrāsamṛgā narasurāsurāḥ || 49 ||  
 64839  
 64840 etasyaivānandasyānyāni bhūtāni mātrāmupajīvanti iti śruteḥ sarvaprañīnām  
 64841 jīvanahetuviśayānandārthamapi tadapekṣāmāha - viharantīti | svo  
 64842 dehastadātmanā mīyate paricchidyate anubhūyate hīṃsyate vā yaḥ sa  
 64843 svapnastathāvidha ātmā yeṣāṃ kāmabhogalakṣaṇānām ulapānām  
 64844 tṛṇarājīnām grāse mṛgā iva mṛgāḥ bhavantīti śeṣaḥ || 49 ||  
 64845  
 64846 asthikhaṇḍārgalāmūrdhapīdhānāḥ snāyuśṛṅkhalāḥ |  
 64847 jagaddehā jarajjīvaraktamāṃsasamudgakāḥ || 50 ||  
 64848  
 64849 mṛgānām vane vihāre svātantryamasti | narasurāsurajīvānām tu dehapañjare  
 64850 baddhatvādatyantapāratantryaduḥkhamevetyāśayenāha - asthīti | jagatām  
 64851 sarveṣāṃ narasurāsurādīdehā jaratāmanādisaṃsārakāntāre jīrṇānām jīvānām  
 64852 paryāyeṇa bandhanārthāḥ raktamāṃsanīrmitāḥ samudgakāḥ saṃpuṭakāḥ |  
 64853 pañjarāñīti yāvat | kṛtā dhātreti śeṣaḥ | pañjarasāmagrīmevāha - asthīti |  
 64854 asthikhaṇḍā eva argalā viṣkambhadārūṇi yeṣāṃ | mūrdhaiva  
 64855 pīdhānamūrdhāvaphalakaṃ yeṣāṃ | snāyavaḥ śīrāḥ śṛṅkhalā lohabandhanāni  
 64856 yeṣāṃ || 50 ||  
 64857  
 64858 vanamālāmṛgā mugdhāḥ purasaṃcārasaṃsthitau [saṃcāpitāsthitau iti

64859 pāṭhaḥ] |  
 64860 bālabbuddhivinodāya yojitāścarmaputrikāḥ || 51 ||  
 64861  
 64862 evaṃ jīvāviṣṭāścarma putrikā eva saṃsāravānamālāmṛgāsta eva mugdhā  
 64863 dehavivekaśūnyā bālānāṃ svasvabuddhīnāṃ bhogapallavagrāsairvinodāya  
 64864 tattadbhogabhūmilakṣaṇapurasaṃcārasaṃsthitau dhātrā yojitā ityārthaḥ || 51 ||  
 64865  
 64866 naivaṃvidhodāramanā manāgapi mahāmatih |  
 64867 na jñāscalati bhogaughairmandavātairivācalaḥ || 52 ||  
 64868  
 64869 tattvavido'pi dehadarśanātso'pi kiṃ tathā netyāha - naivaṃvidheti |  
 64870 udāramanāḥ sarvatyāgī prāguktamahāmatistu evaṃvidho manāgapi na |  
 64871 yalopasyāsiddhatvātsaṃdhirārṣaḥ | dāreṣu dāropalakṣitabhogeṣu mano yasya  
 64872 evaṃvidho neti vā || 52 ||  
 64873  
 64874 tasminkila pade rāma jñastiṣṭhati mahottame |  
 64875 yasmīṃścandrārkaśo'pi na pātālamiva sthitaḥ || 53 ||  
 64876  
 64877 candrārkaṃaṇḍalapradeśaḥ pātālamiva parihṛtaprakāśo'pi na sthitaḥ kiṃ  
 64878 vācyaṃ prakāśamāno na sthita iti | athavā candrārkaśaṃcārāśo vipula  
 64879 ākāśo'pi pātālaṃ bhūcchidramivālpabhāvenāpi na sthita iti | tādrśamaḥpade  
 64880 sthitasyākāśodaraikadeśaparicchinneṣu padeṣu kā tṛṣṇetyārthaḥ || 53 ||  
 64881  
 64882 yasyālokallokapālāḥ samālokāḥ suvedinaḥ |  
 64883 śarīraṃ pāntiyayamiva paśyanmūḍhāḥ kṣapārṇave || 54 ||  
 64884  
 64885 yasya tattvavida ālokāccitprakāśālllokapālā brahmādayaḥ samālokāḥ  
 64886 sarvajagatsādhāraṇaprakāśāḥ santaścakṣurādīdvārā bahirantarabuddhyā ca  
 64887 suvedinaḥ samyagvyvahārocitabodhaśāliṇaḥ santaḥ kṣapārṇave ajñānasamudre  
 64888 magnāḥ paśyanmūḍhā āśarīraṃ svātmānaṃ vivicya paśyanto'pi mūḍhāḥ  
 64889 santaḥ ayamajñajana iva śarīrātmabhāvena śarīraṃ pānti rakṣanti |  
 64890 dṛḍhābhyastabhogavāsanāsahakṛtādhikārikaprārābhadhaprābalyādityārthaḥ || 54 ||  
 64891  
 64892 na kecana jagadbhāvāstattvajñāṃ rañjayantyaṃ |  
 64893 apyabhyāśatāḥ sphārahṛdayaṃ khamivāmbudāḥ || 55 ||  
 64894  
 64895 tattvajñāṃ tu vairāgyadārḍhyena bhogavāsanākṣayātsphārahṛdayaṃ  
 64896 nirvāsanaśuddhāntaḥkaraṇaṃ kecana lokapālabhogyā apyaṃ  
 64897 trailokyārājyādi jagadbhāvā abhyāśatāḥ punaḥpunaḥ pariśīlyamānā api na  
 64898 rañjayantītyārthaḥ || 55 ||  
 64899  
 64900 na kecana jagadbhāvāstattvajñāṃ rañjayantyaṃ |  
 64901 markatā iva nṛtyanto gaurilāsyārthinaṃ haram || 56 ||  
 64902  
 64903 na kecana jagadbhāvāstattvajñāṃ rajayantyaṃ |  
 64904 prāktanapratibimbaśrī ratnaṃ kumbhagataṃ yathā || 57 ||  
 64905  
 64906 prāktanī kumbhādbahiḥ sthitidaśāyāṃ ratnāntardṛśyamānā  
 64907 stambhakuḍyādipratibimbaśrīḥ || 57 ||  
 64908  
 64909 vajrārpitopamamasanmayamambubhaṅga-  
 64910 tuṅgaṃ taraṅgakṛtabimbamivāvalokya |  
 64911 lolāṃ tadihitasukheṣu ratiṃ na yāti  
 64912 tajjñāḥ kuśaivalalaveṣviva rājamaṃsaḥ || 58 ||  
 64913  
 64914 uktamevārthaṃ saṃkṣipyopasaṃharati - vajreti | tajjñāstattvavit |  
 64915 brahmalokāntaṃ sarvaṃ jagadvaibhavamajñādṛśā  
 64916 atidurbhedatvādvajrārpitopamam | vivekadṛśāmbubhaṅgeṣu jalavilāseṣu  
 64917 tuṅgamucchritaṃ taraṅgeṇa svāgre kṛtaṃ  
 64918 candrādipratibimbamivānirvacanīyamasthiram | tattvadṛśā tvasanmayam  
 64919 tucchamavalokya ajña iva tadihitasukheṣu lolāṃ laulyavatīṃ ratiṃ na yāti yathā  
 64920 madgubhogyeṣu kutsitaśaivalakhaṇḍeṣu rājamaṃso ratiṃ na badhnāti  
 64921 tadvadityārthaḥ || 58 ||  
 64922  
 64923 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu  
 64924 sthitiprakaṛaṇe pūrṇāśayasvarūpavarṇanaṃ nāma saptapañcāśaḥ sargaḥ ||  
 64925 57 ||  
 64926  
 64927

64928 iti śrīvāsiṣṭhamahārāmāyaṇatātparāyaprakāśe sthiti prakaraṇe  
 64929 pūrṇāśayasvarūpavarṇanam nāma saptapañcāśaḥ sargaḥ || 57 ||  
 64930  
 64931  
 64932 aṣṭapañcāśaḥ sargaḥ 58  
 64933  
 64934 śrīvāsiṣṭha uvāca |  
 64935  
 64936 atraiva vastunyuditā śṛṇu rāghava pūrvajāḥ |  
 64937 kacena gāthā yā gītā bārhaspatyena pāvanāḥ || 1 ||  
 64938  
 64939 ārūḍhasya padaṃ pūrṇaṃ sārvaśāstrīyasthiti bodhinī |  
 64940 rāmāyātra vasiṣṭhena kacagāthopadiśyate || 1 ||  
 64941  
 64942 atraiva prāgukte vastuni viśaye pūrvajāḥ pūrvakālavṛttāḥ | bārhaspatyena  
 64943 bārhaspatiputrena | anantarāpatye patyuttarapadalakṣaṇo ṇyaḥ || 1 ||  
 64944  
 64945 kasmimścinmerugahane'tiṣṭhansuraguroḥ sutaḥ |  
 64946 kadācidabhyāsavaśādviśrāntiṃ prāpa cātmani || 2 ||  
 64947  
 64948 abhyāsavaśāt śrutāyā brahmavidyāyā mananamididhyāsanaparipākāditi yāvat ||  
 64949 2 ||  
 64950  
 64951 samyagjñānāmṛtāpūrṇā matirnāramatāsyā sā |  
 64952 pañcabhūtamaye'mānye dṛśye'sminpelavātmani [dṛśyaḥ iti  
 64953 pāṭhaḥ] || 3 ||  
 64954  
 64955 amānye anādarārhe || 3 ||  
 64956  
 64957 sa tena nirviṇṇa iva sadātmatvādṛte padaṃ |  
 64958 apaśyansamuvācedameko gadgadayā girā || 4 ||  
 64959  
 64960 tena dṛśyāramaṇena sadātmatvāt ṛte vinā sadaikātmyātiriktaṃ padaṃ vastu  
 64961 apaśyan ekamātrapariśeṣānnirviṇṇa ivetyutprekṣā | harṣagadgadayā girā idaṃ  
 64962 vakṣyamāṇaṃ samuvāca || 4 ||  
 64963  
 64964 kiṃ karomi kva gacchāmi kiṃ gṛhṇāmi tyajāmi kim |  
 64965 ātmanā pūritaṃ viśvaṃ mahākālpāmbunā yathā || 5 ||  
 64966  
 64967 yaduvāca tadāha - kiṃ karomītyādinā || 5 ||  
 64968  
 64969 duḥkhamātmā sukhaṃ caiva khamāśāsumahattayā |  
 64970 sarvamātmamayam jñātaṃ naṣṭakaṣṭha'hamātmā || 6 ||  
 64971  
 64972 nanu jīvātmano yāni sukhāśādhānāni tāni kuru | yatra tāni prāpyante tatra gaccha |  
 64973 sukhaṃ tatsādhanāni ca gṛhṇāna duḥkhasādhanāni duḥkhaṃ ca tyajeti cettatrāha  
 64974 - duḥkhamiti | duḥkhaṃ tadupabhoktātmā jīvastadabhilaṣaṇīyam sukhaṃ  
 64975 cetyādi sarvaṃ jagannūlānveṣaṇe khamākāśamātraṃ sadāśābhyo digbhyo  
 64976 manorathebhyāśa sumahattayā ātmamayam | svārthe mayat | ātmaiveti  
 64977 jñātamatastenaivānandaikaraseṇātmana naṣṭasarvaduḥ'o'smīti na  
 64978 hānopādānaprayojanamastītyarthaḥ || 6 ||  
 64979  
 64980 sabāhyābhyantare dehe adhaścordhvaṃ ca dikṣu ca |  
 64981 ita ātmā tataścātmā nāstyanātmamayam kvacit || 7 ||  
 64982  
 64983 bāhyairādhibhītikādibhirābhyantarairādhyātmikaisca sahite  
 64984 ubhayavibhāganimittabhūte dehe adhaḥ ūrdhvaṃ prācyādīdikṣu tattvato  
 64985 dṛśyamāneśvātmaiva sarvamītyarthaḥ | tathāca śrutiḥ  
 64986 ātmaivādhaścātmopariśīdātmā paścādātmā purastādātmā dakṣiṇata  
 64987 ātmottarata ātmaivedaṃ sarvam iti || 7 ||  
 64988  
 64989 sarvatraiva sthito hyātmā sarvamātmamayam sthitam |  
 64990 sarvamevedamātmāiva matmanyeva bhavāmyaham || 8 ||  
 64991  
 64992 sarvatraivādhiṣṭhānabhāvena sthito vivartātmakakalpitavikāradarśane  
 64993 sarvamātmamayam tattvadarśane tu sarvamātmāiva | evamanayā dṛśā ahaṃ  
 64994 paramārthātmani bhavāmi varte sarvadaivetyarthaḥ || 8 ||  
 64995  
 64996 yannāma nāma tatkiṃcitsarvamevāhamāntaraḥ |

64997 āpūritāpāranabhāḥ sarvatra sanmayāḥ sthitaḥ || 9 ||  
 64998  
 64999 yannāma cetanaṃ prasiddhaṃ yatkiṃcidacetanaṃ ca nāma prasiddhaṃ  
 65000 tatsarvamityarthaḥ | sanmaya iti sadamśasya sarvānugatatvena  
 65001 sarvādhiṣṭhānatvādityarthaḥ || 9 ||  
 65002  
 65003 pūrṇastiṣṭhāmi modātmā sukhamekārṇavopamaḥ |  
 65004 ityevaṃ bhāvayaṃstatra kanakācalakuñjake || 10 ||  
 65005  
 65006 modātmetyasya vivaraṇaṃ sukhamityādi || 10 ||  
 65007  
 65008 uccārayannoṅkāraṃ ca ghaṇṭāsvanamiva kramāt |  
 65009 oṃkārasya kalāmātraṃ pāścātyaṃ vālakomalam |  
 65010 nāntarastho na bāhyastho bhāvayanparama hṛdi || 11 ||  
 65011  
 65012 idaṃ tena kena pramāṇena dṛṣṭaṃ tadāha - uccārayanniti | tathāca śrutih  
 65013 praṇavo dhanuḥ śaro hyātmā brahma tallakṣyamucyate | apramattena veddhavyaṃ  
 65014 śaravattanmayo bhavet iti | oṃkāre'kārādimātrāṇaṃ virāḍādivācakatvātturiyaṃ  
 65015 kenāṃśena dṛṣṭaṃ tamāha - oṃkārasyeti |  
 65016 pūrvapūrvamātrāvirāḍādisvārthaiḥ sahottarottaratra prabilāpya bālaḥ keśa  
 65017 ivoṅkārasya śirasi lakṣyamāṇaṃ sūkṣmaṃ komalaṃ ca  
 65018 pāścātyamardhamātrākhyam kalāmātraṃ  
 65019 sarvapraivilayāvadhibhūtaturīyalakṣaṇaṃ [lakṣakaṃ iti pāṭhaḥ]  
 65020 turīyātmanaiva bhāvayaṃstadbhāvāpannaḥ sannāntarakāraṇastho na  
 65021 bāhyakāryasthaśca vakṣyamāṇarītyā sthita ityarthaḥ || 11 ||  
 65022  
 65023 vyapagatakalanākalanākaśuddho  
 65024 hṛdayanirantaralīnavātavṛttiḥ |  
 65025 gataghanaśaradāśayopamāṇaḥ  
 65026 sthita iti rāma kacaḥ sa gāyamāṇaḥ || 12 ||  
 65027  
 65028 tāmeva sthitiṃ darśayannupasaṃharati - vyapagateti | vātavṛttiḥ  
 65029 prāṇaspanḍaḥ | sā ca kalanā nirodhe svata eva nilīneti bhāvaḥ | gatā ghanā meghā  
 65030 yasmāttathāvidho yaḥ śaradāśayaḥ śaradākāśastadupamāṇaḥ sthita ityarthaḥ ||  
 65031 12 ||  
 65032  
 65033 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 sthitiprakaraṇe  
 65034 kacagāthānāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 65035  
 65036 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe sthitiprakaraṇe  
 65037 kacagāthānāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 65038  
 65039  
 65040 ekonaṣaṣṭitamāḥ sargaḥ 59  
 65041  
 65042 annapānāṅganāsaṅgādr̥te nāstīha kiṃcana |  
 65043 śubhamastviti saṃvādi mahāṅkimiva vāñchatu || 1 ||  
 65044  
 65045 viśayāsāratā brāhmātsaṃkalpādvīśvakalpanā |  
 65046 dhātunirvedaviśrāntiḥ śāstrasrgaśca kīrtyate || 1 ||  
 65047  
 65048 prāsaṅgikīṃ kacagāthāṃ samāpya prakṛtaṃ bhogajātasya  
 65049 tattvavidvāñchādyayogyatvopapādanamevānuvartamāno vasiṣṭho  
 65050 vairāgyopadeśāya viśayāsāratāṃ prapañcayati - annapānetyādinā | iha  
 65051 saṃsāre annapānāṅganālakṣaṇairviśayairjihvopasthādīndriyāṇāṃ yaḥ  
 65052 saṅgastasmādr̥te śubhaṃ puruṣārtharūpamanyannāsti iti  
 65053 śrtusmṛtyāptopadeśānubhavasamvādi yathā syāttathā nīscitya  
 65054 mahānparamapadārūḍha eteṣu bhogeṣu kimiva vāñchatu | na  
 65055 kiṃcittadvāñchāyogyamatrāstītyarthaḥ || 1 ||  
 65056  
 65057 tiryāñcaḥ paśavo mūḍhā ye na tuṣyantyāsādhavaḥ |  
 65058 bhogaiḥ kṛpaṇasarvasvairādimadhyāntapelavaiḥ || 2 ||  
 65059  
 65060 nanu mokṣa iva kāmō'pi puruṣārtha eveti sarvairvāñchaniya eveti ye  
 65061 prāhustānpratyaḥ - tiryāñca ityādi || 2 ||  
 65062  
 65063 viśvāsaṃ yānti ye loke tairalaṃ naragardabhaiḥ |  
 65064 itaḥ keśā ito raktamitīyaṃ pramadātanuḥ || 3 ||  
 65065

65066 etayā toṣamāyānti sārameyā na mānavāḥ |  
 65067 mṛṇmahīdārutaravo dehā māṃsamayā api || 4 ||  
 65068  
 65069 saramā devaśunī tatsaṃtatijāḥ sārameyāḥ śunakāḥ | sarvā mahī mṛdeva |  
 65070 sarve'pi taravo dārūkāṣṭhameva | sarve'pi dehā māṃsamayā eva || 4 ||  
 65071  
 65072 adho bhūrambaram pṛṣṭhe kimapūrvam sukhāya tu |  
 65073 mātṛasparśānusāriṇyo vivekapadabhaṅgurāḥ || 5 ||  
 65074  
 65075 pṛṣṭhe ūrdhvabhāge ambaramākāśameva | apūrvam sārabhūtam kimasti  
 65076 yatsukhāyetyarthaḥ | minvanti viśayāniti mātṛā indriyāṇi tatsparśānusāriṇyaḥ |  
 65077 vivekasya pade sthāne tattve bhaṅgurā bādhyamānāḥ || 5 ||  
 65078  
 65079 mohāyaivāparāmrṣṭāḥ sakalā lokasaṃvidaḥ |  
 65080 sarvasyā eva paryante sukhāśāyāśca saṃsthitam || 6 ||  
 65081  
 65082 aparāmrṣṭā avicāraramaṇiyāḥ | lokasaṃvido janavyavahārāḥ | sarvasyāḥ  
 65083 sukhāśāyā viśayalābhenālābhena vā paryante | caṣṭvarthe | mālinyaṃ  
 65084 pāpaviśayādikāluṣyaṃ viyogaviśādādiprayukt'm duḥkhamapi evaṃ  
 65085 sāmpratikasukhāntavadeva saṃsthitamiti pareṇa sahānvayaḥ || 6 ||  
 65086  
 65087 mālinyaṃ duḥkhamapyevaṃ jvālāyā iva kajjalam |  
 65088 āgamāpāyino'nityā manaḥṣaṣṭhendriyakriyāḥ || 7 ||  
 65089  
 65090 indriyāśaktikṣayādviśayasamṣatkṣayādvā  
 65091 bhogakṣayo'vaśyamāpatatītyāśayenāha - āgameti || 7 ||  
 65092  
 65093 latā nāgendramṛditā dhārayanti na saṃpadaḥ |  
 65094 putrikā raktamāṃsasya kānteyamiti sādaram || 8 ||  
 65095  
 65096 saṃpado viśayasamṣado nityamupabhuḥyamānā nāgendramṛditalatāprāyāḥ satyo  
 65097 na dhārayanti kṣiyanta ityarthaḥ | na kevalamanityatvameva  
 65098 kāntādibhogasyāśucinarakarūpatvamapītyāha - putriketi | asthicaye  
 65099 svadehanāmnā puruṣeṇa raktamāṃsasya putrikā iyaṃ kāntā iti buddhyā sādaram  
 65100 śliṣyate | mohakasya kāmasyāyaṃ krama ityarthaḥ || 8 ||  
 65101  
 65102 svadehanāmnā'sthicaye [nāmnā sthitaye ityapi kvacitpaṭhyate tattu  
 65103 saṅgativikalamiti pratiyate] śliṣyate mohakakramaḥ |  
 65104 sarvaṃ satyamidaṃ rāma sthiramajñasya tuṣṭaye || 9 ||  
 65105  
 65106 ata evājñasyaiva bhogastuṣṭaye na jñasyetyāha - sarvamiti || 9 ||  
 65107  
 65108 jñasyāsthairyamasaṭyaṃ ca jagadrāma na tuṣṭaye |  
 65109 abhukte'pi viśā yaiśā viśamūrcchāṃ prayacchati || 10 ||  
 65110  
 65111 asthiramevāsthairyam | abhukte abhoge'pyeṣā bhogatrṣṇā viśā  
 65112 [viśabdādarśabhādyapi(?) viśayatītyarthaḥ] yā  
 65113 viśavanmūrcchā prayacchati kiṃ punarabhukte satītyarthaḥ || 10 ||  
 65114  
 65115 tāṃ parityajya bhogāsthāṃ svātmaikatvagatiṃ bhaja |  
 65116 anātmamayabhāvena cittam sthitimupāgatam |  
 65117 yadā tadaitadājātam jagajjālamasanmayam || 11 ||  
 65118  
 65119 bhogavāsanayaivātmanaḥ anātmadehādimaṣmātmabhāvanayā yadā cittam  
 65120 sthitimupāgataṃ tadetyarthaḥ || 11 ||  
 65121  
 65122 vāsanāvaśato brahmamanasā kalpitaṃ vapuḥ |  
 65123 tejasā śritakuḍyena hemābhatvamivātmanaḥ || 12 ||  
 65124  
 65125 nanu asmaccittasthityanusāridehādijagajjātamiti kathamucyate  
 65126 viriñcisamkalpajātasya tanmanonusāritvasyaivaucityādityāśaṅkyāha -  
 65127 vāsaneti | brahmaṇo viriñcermanasā asmadvāsanākarmādivaśatastadanusāreṇaiva  
 65128 saṃkalpājagadvapuḥ kalpitamityarthaḥ || 12 ||  
 65129  
 65130 śrīrāma uvāca |  
 65131  
 65132 vairiñcapadamāsādyā mano brahmanmahāmate |  
 65133 idaṃ jagatsughanatām kathamānayati kramāt || 13 ||  
 65134

65135 anyasyānyānusārīrūpakalpane dṛṣṭāntamāha - tejaseti | yathā  
 65136 āśritahemarajatendranīlādikuḍyena tejasā sūryādyālokena tattadanusārisvarūpaṃ  
 65137 kalpitaṃ tadvadityarthaḥ | prasaṅgādrāmo viriñcimanaso jagatkalpanākramaṃ  
 65138 pṛcchati - vairiñceti | pūrvopāsakasya manaḥ prāktanaṃ vyaṣṭyabhimānaṃ  
 65139 samaṣṭyātmatābhāvanāpracayaḥ janyasaṃskāraparipākena nirasya  
 65140 samaṣṭyātmanābhiniṣpattīlakṣaṇaṃ vairiñcapadamāsādyā kāryabrahmabhūtaṃ  
 65141 sat idaṃ jagatkathaṃ kramātsughanatāṃ caturvidhabhūtagrāmanibhīdatāṃ |  
 65142 avāntarasargaviṣayo'yaṃ praśnaḥ | ādyasargakramasya prāgbahuśa uktatvāt || 13 ||  
 65143  
 65144 śrīvasiṣṭha uvāca |  
 65145  
 65146 garbhatalpātsamutthāya padmajāḥ prathamāḥ śīśuḥ |  
 65147 brahmeti śabdamaḥkarodbrahmā tena sa ucyate || 14 ||  
 65148  
 65149 garbhāḥ padmakōśastallakṣaṇāttatlpāt | saṃkalpajālaṃ  
 65150 saṃkalpātmakamanaḥsamaṣṭistadrūpasya manasā svenaiva  
 65151 kalpitacaturmukhākṛteḥ || 14 ||  
 65152  
 65153 saṃkalpajālarūpasya manasā kalpitākṛteḥ |  
 65154 akarottasya saṃkalpalakṣmīḥ padamathottare || 15 ||  
 65155  
 65156 atha utthānalakṣaṇajāgaraṇakalpanānantaraṃ uttare sarge padaṃ vyavasāyamakarot  
 65157 || 15 ||  
 65158  
 65159 tataḥ saṃkalpayāmāsa pūrvaṃ tejo mahāprabham |  
 65160 śaradante latācakracakrīkṛtadigantaram || 16 ||  
 65161  
 65162 sarvavyavahārāṇāmādityādyālokādhīnatvātprathamamādityasarga  
 65163 vivakṣustadupādānasarvanabhovyāpītejaḥsargamuktivā tadeva tejo varṇayati -  
 65164 tata ityādinā | śaratkālaṃte himapāṇḍurairlatācakrairiva cakrīkṛtaṃ  
 65165 digantarālaṃ yena || 16 ||  
 65166  
 65167 pakṣapratimanisyūtakarmanātiguṇākṣaram |  
 65168 puñjapiñjaraparyantaṃ hemajñānanibhāmbaram || 17 ||  
 65169  
 65170 pakṣapratimani prasāritapakṣipakṣasadrśe pārśvadvaye syūtakarmanā  
 65171 tantusaṃtānakaraṇena atiguṇaṃ bahutantukamiva akṣaraṃ kṣayadharmavarjitaṃ  
 65172 śūnyātmakamākāśaṃ yena |  
 65173 prasṛtaistejaḥpuñjairdigantagatacakravālagiriśikharacitradhātusaṃbhedaṭpiñjar  
 65174 ādikparyantā yena | hemeva  
 65175 bhāsvaramanāvṛtāparicchinnaṃ prakāśaikaḥsatvādbrahmajñānanibhaṃ  
 65176 cāmbaramākāśaṃ yena || 17 ||  
 65177  
 65178 jālahemalatājālaḥ jaṭālanijamandiraṃ |  
 65179 kacatprasaraḍudyānākāraḥ kuṇḍalamaṇḍitaṃ || 18 ||  
 65180  
 65181 vikāśāya dalakoṭāreṣu praviṣṭaiḥ kiraṇairjāleṣu vātāyaneṣu  
 65182 kalpitairhemalatājālairiva bhāsvaraiḥ kesarairjaṭālaṃ nijamandiraṃ  
 65183 vairiñcapadmaṃ yena | ekārṇavataṛaṅgeṣu pratiphalaṇena kacadbhirdīpyamānaiḥ  
 65184 prasaraḍudyānavanākāraiśca kuṇḍalaiḥ kiraṇāvartirmaṇḍitaṃ || 18 ||  
 65185  
 65186 taṃ śarīraṃ manastasmimstatatejasi bhāsvare |  
 65187 ātmākārasamākāraṃ bhāsvaraṃ samakalpayat || 19 ||  
 65188  
 65189 tasmimstejasi hiraṇyagarbhasya svasadrśamūrtyantarakalpanena praveśamāha ##-  
 65190 prāguḥktaṃ manastasmimstejasi bhāsvaraṃ tejomayaṃ taṃ  
 65191 purāṇādiprasiddhamātmākārasamākāraṃ samakalpayat || 19 ||  
 65192  
 65193 sa tatatejastasmādhābhyudeti divākaraḥ |  
 65194 jālamaṇḍalamadhyastho jvalatkanakakuṇḍalaḥ || 20 ||  
 65195  
 65196 sa devastatastasmāttejasaḥ piṇḍibhūtāddivākaraḥ sannadyāpi pratyakṣamabhyudeti |  
 65197 prabhājālātmakasya maṇḍalasya madhyasthaḥ | jvalatī kanakakuṇḍale yasya | athavā  
 65198 digjālalakṣaṇasya vadhūmaṇḍalasya madhyasthaḥ sādharmaṇaḥ | jvalan  
 65199 prakāśamānaḥ kanakakuṇḍalabhūta ityarthāḥ || 20 ||  
 65200  
 65201 jvalajjaṭābhāradharopāntavisphārapāvakaḥ |  
 65202 jvālāvisālāvayavaḥ pūritākāśamaṇḍalaḥ || 21 ||  
 65203

65204 jvalanto jaṭābhāradharā jvā \* ?\* līdhāriṇa upānteṣu visphārā  
 65205 pāvakā yasya || 21 ||  
 65206  
 65207  
 65208  
 65209 atha brahmā mahābuddhiranyāstāstejasah kalāḥ |  
 65210 apālya yadasadbrahmā taraṅgāniva sāgaraḥ || 22 ||  
 65211  
 65212 tadanantaram marīcyādiprajāpatīsargamāha - atheti | brahmā  
 65213 viśvabr̥mhaṇakartā mahābuddhiḥ sarvajñaḥ samaṣṭibuddhyātmā vā brahmā  
 65214 sa caturmukhaḥ anyā ādityanirmāṇāvaśiṣṭāstejasastāḥ kalāḥ | apālya apavārya |  
 65215 vibhajyeta yāvat | yannavadhā asat kṣiptavān | te'pi  
 65216 tejaḥkhaṇḍāstatsaṃkalpavaśādeva saṃprāptasarvasiddhayastatsamānaśaktayaḥ  
 65217 prajāpatayaḥ santo yathā saṃkalpitaṃ vastu kṣaṇādevāgrato dṛṣṭvā āpuḥ  
 65218 prāpuriti pareṇānvayaḥ | apapūrvādalaṃ  
 65219 bhūṣaṇaparyāptiśaktivāraṇaṇiśedheṣvitidhātorlyap | asu kṣepaṇe iti dhātoḥ ūdito  
 65220 vā ityaṇi āṭṭhukorabhāvaśchāndasaḥ || 22 ||  
 65221  
 65222 te'pi saṃkalpasamprāptasiddhayaḥ samaśaktayaḥ |  
 65223 yathāsaṃkalpitaṃ vastu kṣaṇāddṛṣṭvāpuragrataḥ || 23 ||  
 65224  
 65225 saṃkalpayanto yānyāṃste nānābhūtagaṇānbahūn |  
 65226 bhūteṣvanyāṃstu teṣvanyāṃsteṣvanyānvividhānapi || 24 ||  
 65227  
 65228 tebhyo devadānavayakṣarākṣasamānavādisargappravṛttirityāha -  
 65229 saṃkalpayanta iti | te prajāpatayo yān yān putrapautraparamparayā  
 65230 devadānavādi jātibhedairnānāvidhān vyaktibhedācca bahūnbhūtagaṇān  
 65231 saṃkalpayanto babhūvustāṃstānāpurityanuvajjate | teṣvagre  
 65232 maithunasṛṣṭipravṛttiṃ darśayati - bhūteṣviti || 24 ||  
 65233  
 65234 saṃsmṛtya vedāṃstadanu yajñakramaguṇānbahūn |  
 65235 jagadgr̥hādayaṃ brahmā maryādāṃ samakalpayat || 25 ||  
 65236  
 65237 saṃkalpayanta āpurityatrāpyanuvartate | tato yajñāvikarma pravṛttiṃ darśayati ##-  
 65238  
 65239 brāhmaṇa rūpamupādāya manonāma mahadvapuḥ |  
 65240 tanotitthamimāṃ dṛṣṭiṃ bhūtasam̐tatisaṃkulām || 26 ||  
 65241  
 65242 samudrācalavṛkṣāḍhyāṃ kṛtalokottarakramām |  
 65243 merubhūpīṭhadikkuñjajaṭālodaramaṇḍalām || 27 ||  
 65244  
 65245 sukhaduḥkhajarājanmamaraṇasvādhbodhitām |  
 65246 rāga dveṣa mayodvignāṃ guṇatrayamayātmikām || 28 ||  
 65247  
 65248 śārīraiḥ sukhaduḥkhajarājanmamaraṇaiḥ svairmānasaiścādhībhiḥ sarvathā  
 65249 heyo'yaṃ saṃsāra iti bodhitām || 28 ||  
 65250  
 65251 manohastairvirim̐cotthairadyathā kalpitaṃ purā |  
 65252 tattathaivākhilāṃ draṣṭuṃ dṛśyate'dyāpi māyayā || 29 ||  
 65253  
 65254 nanu sarvasya vyavahārasya virim̐cimanaḥvṛtatve yajñādīnām  
 65255 śārīratvamupāsānādīnām mānasatvamiti vyavasthāyāṃ ko hetustamāha -  
 65256 manohastairiti | viriṇcotthairmanovṛttibhirhastairvā yaidvastu yathā draṣṭuṃ  
 65257 prāptuṃ ca yogaṃ purākalpitaṃ tattathaivādyāpi vyavasthitaṃ dṛśyate prāpyate  
 65258 ca | tatkalpanānusāreṇaivānyeṣāmapī kalpanāniyaterityarthaḥ || 29 ||  
 65259  
 65260 itthaṃ sarveṣu bhūteṣu keśucittvathavā punaḥ |  
 65261 saṃkalpayati saṃsāraṃ paraṃ paśyati citsthitam || 30 ||  
 65262  
 65263 samaṣṭidṛṣṭyā sarveṣu bhūteṣu vyaṣṭidṛṣṭyā ekajīvapakṣeṇa vā  
 65264 keśucitsthitam manaḥ saṃkalpayati citpaśyati | athavā mana eva citsthitam  
 65265 saṃkalpayati paraṃ paśyati ca || 30 ||  
 65266  
 65267 moha evaṃmayo mithyā jāgataḥ sthīratām gataḥ |  
 65268 saṃkalpanena manasā kalpito'cirataḥ svayam || 31 ||  
 65269  
 65270 evaṃmaya uktaprakāraḥ | acirataḥ śīghrameva saṃkalpitaḥ || 31 ||  
 65271  
 65272 saṃkalpavaśataḥ sarvāḥ prasavanti jagatkriyāḥ |



65273 saṃkalpavaśato devā niryānti niyatisthitāḥ || 32 ||  
 65274  
 65275 kopitāyāḥ prajānātharjagatsrṣṣṭeḥ kulodbhavaḥ |  
 65276 brahmā saṃcintayatyeṣa padmāsanagataḥ prabhuḥ || 33 ||  
 65277  
 65278 itthaṃ sargavistāraṃ prapañcya taduparame śāstranirmāṇe ca kāraṇaṃ vaktuṃ  
 65279 pīṭhikāṃ racayati - kopitāyā iti | indravirocanādibhirdevāsurasprajānāthaiḥ  
 65280 svasvotkarṣāya manuṣyādiprajāsu dharmādharmābhivṛddhaye  
 65281 yataṃnairbalātsāttvikarājasatāmasavṛttiṣu  
 65282 pravartanādbadhabandhajanmajarāmāyādikleśasahasraiḥ kopitāyā atipīḍitāyā  
 65283 jagatsrṣṣṭeḥ sakāśānnirviṇṇaḥ sarvaprajākulānyudbhavantyasmāḍiti kulodbhava  
 65284 eṣa prāgukto brahmā vakṣyamāṇaprakāreṇa saṃcintayatītyarthaḥ || 33 ||  
 65285  
 65286 manaḥspandanamātreṇa citraṃ cittam yadutthitam |  
 65287 sṛṣṭirvā bhoginī sphārā vyavahāravikāriṇī || 34 ||  
 65288  
 65289 manaḥspandanamātreṇa yaccittaṃ vyaṣṭijīvopādhibhūtam | tadupabhogārthā  
 65290 bhoginī sphārā vistīrṇā bhuvanādisṛṣṭirveti yadutthitam idaṃ sarvaṃ mayā  
 65291 svasaṃkalpajālamevāmitastatamiti pareṇānvayaḥ || 34 ||  
 65292  
 65293 rudropendramahendrādyā [mahendrāḍhyā iti pāṭhaḥ]  
 65294 śailasāgarasaṃkulā |  
 65295 pātālarododiksvargamārgasaṃkaṭakoṭarā || 35 ||  
 65296  
 65297 saṃkalpajālamatyantaṃ mayedamabhitastatam |  
 65298 adhunā virato'smyasmādvikalpollāsanakramāt || 36 ||  
 65299  
 65300 iti niścitya virataḥ kalpanānarthasaṃkaṭāt |  
 65301 anādimatparaṃ brahma smaratyātmānamātmanā || 37 ||  
 65302  
 65303 virata iti śamaṃ prāptaḥ san || 37 ||  
 65304  
 65305 tamāsādyā tadābhāse pade galitamānase |  
 65306 sukhaṃ tiṣṭhati śāntātmā talpe'dhaḥ śramavāniva || 38 ||  
 65307  
 65308 taṃ paramātmānaṃ smṛtimātreṇa āsādyā prāpya tadeva āsamantādbhāsate  
 65309 yasmīṃstathāvidhe galitamānase saptamabhūmikālakṣaṇe pade sukhaṃ  
 65310 tiṣṭhatītyarthaḥ | adhaḥsaṃvṛttāpavarake kṛpte talpe | rahasīti yāvat || 38 ||  
 65311  
 65312 nirmamo nirahaṃkāraḥ parāṃ śāntimupāgataḥ |  
 65313 avikṣubdha ivāmbhodhirātmanātmani tiṣṭhati || 39 ||  
 65314  
 65315 dhyānātkadācidbhagavānsvayaṃ viramati prabhuḥ |  
 65316 bandhanātsalilasyandātsaumyatvādiva vāridhiḥ || 40 ||  
 65317  
 65318 bandhanāt ekākāravṛttidhāraṇānirbandhalakṣaṇāddhyānāt || 40 ||  
 65319  
 65320 vicārayati saṃsāraṃ sukhaduḥkhasamanvitam |  
 65321 āśāpāśāśatairbaddhaṃ rāgadveṣabhayāturam || 41 ||  
 65322  
 65323 tataḥ sa karuṇākrāntamanā bhūtavibhūtaye |  
 65324 karotīha mahārthāni śāstrāṇi vividhāni ca || 42 ||  
 65325  
 65326 adhyātmaññānagarbhāṇi vedavedāṅgasamgraham |  
 65327 purāṇāḍini cānyāni muktaye sarvadehinām || 43 ||  
 65328  
 65329 punasttpadamālambya paramāpadvinirgataḥ |  
 65330 svasthastiṣṭhati śāntātmā nirmandara ivārṇavaḥ || 44 ||  
 65331  
 65332 tatprāguktaṃ saptamabhūmikālakṣaṇaṃ paraṃ padam |  
 65333 sṛṣṭivikṣepalakṣaṇābhya āpadbhyo vinirgataḥ || 44 ||  
 65334  
 65335 avalokya jagacceṣṭāṃ maryādāṃ viniyojya ca |  
 65336 brahmā kamalapīṭhasthaḥ punaḥ svātmani tiṣṭhati || 45 ||  
 65337  
 65338 kadācitkevalaṃ sarvasaṃkalpaparihīnayā |  
 65339 yadṛcchayānugrahārthaṃ lokakramavadāsthitaḥ || 46 ||  
 65340  
 65341 kevalamanugrahārthamevetyarthaḥ || 46 ||

65342  
 65343 nārjavam nāsyā samtyāgo vapoṣo naca samgrahaḥ |  
 65344 nānā na cetanam neha na sthitirnāsthitiḥ sthitā || 47 ||  
 65345  
 65346 tarhi tasya samādhikāle ārjavam sargasamhārādikāle tu tasya samtyāgo  
 65347 dehādisamgrahaḥ sargarūpeṇa nānātvam vyutthānakāle cetanam padme  
 65348 sthithiranyatra cāsthitiriti nānābhāvasamārambheṣu cittavṛttiṣu cājñavadeva  
 65349 vaiṣamyam prāptamityāśaṅkya kramātpariharati - nārjavamityādinā || 47 ||  
 65350  
 65351 sarvabhāvasamārambhaḥ samaḥ sarvāsu vṛttiṣu |  
 65352 paripūrṇārṇavākāro muktaśeṣo'vatiṣṭhate || 48 ||  
 65353  
 65354 kadācitkevalam sarvasamkalpaparihinayā |  
 65355 yadṛcchayānugrahārtham lokānām pratibudhyate || 49 ||  
 65356  
 65357 eṣā brāhmī sthitiḥ puṇyā yā mayoktā mahāmate |  
 65358 yātām vidhisurāṇīkau tāmetām sātvikīmapī || 50 ||  
 65359  
 65360 upasamharati - eṣeti | idāniṁ mānasaḥ prajāpatinām sargaste hi  
 65361 samkalpasamprāptasiddhayaḥ svayam prajānātajñānayogaiśvaryāḥ prathamā  
 65362 vidhyānikāḥ | maithunasarge'pi devagandharvayakṣādīnām  
 65363 sāttrikavātsakṛdupadeśaprāptajñānaiśvaryāḥ surāṇīko madhyamāḥ |  
 65364 manuṣyādīnā rajastamograsatāḥ prayatnasahasrasādhyaajñānaiśvaryo  
 65365 narāṇīko'dhama ityanīkatrayavibhāgaṁ manasi nidhāya teṣām  
 65366 svakāraṇāsāditacittasuddhyanurūpajñānodayena brahmaprāptiṁ vibhajya  
 65367 darśayati - yātāmityādinā | tām varṇitaprakārām etām sāttrikīm  
 65368 sattvotkarṣaprāpyām brāhmīm sthitiṁ vidhisurāṇīkāvapi yātām prāpnuyātām ||  
 65369 50 ||  
 65370  
 65371 citsargoparamākāśe brahmaṇo yanmanahphalam |  
 65372 udeti prathamāḥ saiva brahmatvam samavāśnute || 51 ||  
 65373  
 65374 tatra prathamānikasya mānasopāsanāphalatvānmanomātrajanyatvena  
 65375 saukṣmyāttatprāptau viśeṣamāha - citsargeti | yadyasmāt  
 65376 prathamā'nikāścidrūpe sarvasargoparamarūpe sarvabrahmākāśe brahmaṇo  
 65377 viriñcermanahkalpitaṁ phalamiva manahphalam satprathamamadeti ataḥ saiva sa eva  
 65378 | soci lope cetpādapūraṇam iti sulopaḥ | svataḥ siddhajñānaiśvaryeṇa prathamam  
 65379 samyagavagamyāśrute ityārthaḥ || 51 ||  
 65380  
 65381 sarge sthitiṁ gate tvanyā yodeti kalpanāparā |  
 65382 sā vyomānilamāśritya praviśyausadhipallavān || 52 ||  
 65383  
 65384 dvitīyānikasyausadhipallavavikārabhūtasomājyapayaḥsādhyaakarmaphalatvena  
 65385 tatpariṇāmatayā prakṛtāpekṣayā sthauḷyādupadeśamātramapekṣya  
 65386 brahmaprāptiriti viśeṣam darśayati - sarge ityādinā |  
 65387 prajāpatināmośadhyādinām ca sarge sthitiṁ gate sati yā surāṇīkalakṣaṇānyā  
 65388 aparā prathamā pekṣayā nyūnā kalpanodeti sā prathamam candrakalātmanā  
 65389 vyomānilam cāśrityausadhipallavānpraviśya somājyapayobhāvenāgnau  
 65390 hūyamānā sūryamaṇḍale amṛtākārapariṇatā prajāpatiprabhṛtibhirupabhuktā  
 65391 tadretorūpapariṇatā maithunadvāreṇendrādisuratvam kuberādiyakṣādidevayonitām  
 65392 cāyātīti pareṇānvayaḥ || 52 ||  
 65393  
 65394 kācitsuratvamāyāti kācidāyāti yakṣatām |  
 65395 udeti prathamam saiśā brahmatvam samavāśnute || 53 ||  
 65396  
 65397 saiśā sāttrikatvānmanuṣyādyapekṣayā prathamam  
 65398 prajāpatināmanugrahopadeśādinā jñānaiśvaryasampadā udeti | ataḥ  
 65399 prathamameva brahmatvam samavāśnuta ityārthaḥ || 53 ||  
 65400  
 65401 yā yatsattvam samanveti sā tadevāśu jāyate |  
 65402 jātā saṁsargavaśatastasminneva ca janmani |  
 65403 badhyate mucyate vāsau svayamanvārabhedaḥ || 54 ||  
 65404  
 65405 tarhi kiṁ sarveṣām devānām muktirnetyāha - yeti | deveṣu mānaveṣu vā jātā  
 65406 yā vyaktiryaṣatsattvam jñānavairāgyasampannam bhogalampaṭam vā maitryādinā  
 65407 samanveti sā tatsamgatya āśu tadeva jāyate tādrśaguṇavatī bhavatītyārthaḥ |  
 65408 bhogalampaṭasaṁsargavaśataḥ svayamapi tathābhūtā satī badhyate  
 65409 tadviparītasamgatya svayamapi jñānavairāgyasampannā mucyate ityārthaḥ | tarhi  
 65410 tṛtīyānikaiḥ kiṁ kāryam tadāha - svayamiti | ato bandhamokṣayoḥ

65411 saṅgānurūpatvātsvayameva pauraṣaprayatnena  
 65412 sādhusaṃgamasacchāstraśravaṇādīnindriyamanojayopāyāṃsānvārabhet |  
 65413 yāvatphalodayamabhyasyedityarthaḥ || 54 ||  
 65414  
 65415 itthaṃ gatāsthitiriyam kila rāmabhadra  
 65416 sṛṣṭiḥ sphuṭapraṇāṭasaṃkṛtākarmalabdā |  
 65417 āvirbhavedvividhavegavihārābhāra-  
 65418 saṃrambhagarbhavidhṛtā kalanāpade sā || 55 ||  
 65419  
 65420 uktaṃ sarvaṃ saṃkṣipyopasaṃharati - itthamiti | sphuṭāni prakāśabahulāni  
 65421 upāsanāni prakṛtāni sarvajanaḥprasiddhāni yajñādīni saṃkṛtānyanarthaphalāni  
 65422 karmāni niṣiddhamiśrāni tairnimittaiḥ kramāllabdā vividhaiḥ  
 65423 prārābhavedgairvihārābhāraiḥ kriḍākautukaiḥ saṃrambhagarbhāiḥ  
 65424 krodhalobhasaṃbhṛtāiśca vyavahāraiḥ kramādvidhṛtā avaṣṭābdhā satī  
 65425 kalanāpade sargonmukhe brahmaṇi itthaṃ prāguktasaṃkalpakalpanayaiva gatā  
 65426 prāptā āsthitīḥ sattā yayā tathāvidhā seyaṃ tryanīkātmikā  
 65427 sṛṣṭirāvirbhavedityarthaḥ || 55 ||  
 65428  
 65429 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 sthitiprakaṛaṇe  
 65430 kamalajavyavahāravarṇanaṃ nāmaikonaṣaṣṭitamāḥ sargaḥ || 59 ||  
 65431  
 65432 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe sthitiprakaṛaṇe  
 65433 kamalajavyavahāravarṇanaṃ nāmaikonaṣaṣṭitamāḥ sargaḥ || 59 ||  
 65434  
 65435 ṣaṣṭitamāḥ sargaḥ 60  
 65436  
 65437 śrīvāsiṣṭha uvāca |  
 65438  
 65439 asminbhagavati brahmaṃścapalaṃ padamāśrite |  
 65440 pitāmahe mahābāho kṛtasargavyavasthitau || 1 ||  
 65441  
 65442 brahmotthitānāṃ jīvanāmiha dehagrahakramaḥ |  
 65443 varṇyate sāttvikānāṃ ca prādhānyādbodhabhāgināṃ || 1 ||  
 65444  
 65445 prāguktatryanīkasṛṣṭiṃ sā vyomānilamāśrityeti  
 65446 saṃkṣepoktakramaprapañcanaṃ varṇayituṃ bhūmikāṃ racayati -  
 65447 asminnityādīnā | brahmaṇi brahmaṇi pitāmahe | supāṃ suluk iti saptamā lukina  
 65448 nīsaṃbuddhyoḥ iti nalopaniṣedhaḥ | capalaṃ padaṃ samādhivyutthānam || 1 ||  
 65449  
 65450 jagajjīrṇāraghaṭṭe'sminvahati svavyavasthayā |  
 65451 vipretabhūtaghaṭṭayā rajjvā jīvitatṛṣṇayā || 2 ||  
 65452  
 65453 āraghaṭṭe ghaṭṭiyantre vipretānāṃ mṛtānāṃ bhūtānāṃ ghaṭṭayā  
 65454 samūhalakṣaṇayā vipretāni bhūtānyeva ghaṭṭā yasyāṃ tathāvidhayā vā  
 65455 ghaṭṭimālārajjvā jīvitam punardehagrahaṇena jīvanam jalam ca tadviṣayatṛṣṇayā  
 65456 ārohāvarohābhyaṃ vahati parivartamāne || 2 ||  
 65457  
 65458 brahmottheṣu ca bhūteṣu viśatsu bhavapañjaram |  
 65459 āvarteṣvīśvaravyomabālamadhyavivartiṣu || 3 ||  
 65460  
 65461 anyeṣu manaḥsu īśvarasya māyāśabalabrahmaṇo bālaḥ putrabhūtaṃ prathamajaṃ  
 65462 yadvyoma tanmadhye vivartiṣu bhramaṇaśīleṣu satsu || 3 ||  
 65463  
 65464 manaḥsvanyeṣu vātāntalolāhatakaṇeṣviva |  
 65465 anārataṃ viniryānti viśantyanye tathābhitaḥ || 4 ||  
 65466  
 65467 he rāma brahmaṇi jīvaughā anārataṃ satataṃ kecana  
 65468 upādhivinirgamādagnaviṣphuliṅgavadviniryānti | kecittvanye  
 65469 upādhivilayātsuptāviva viśrāntaye praviśantītyarthaḥ || 4 ||  
 65470  
 65471 rāma brahmaṇi jīvaughāstaraṅgā iva vāridhau |  
 65472 anādyantapadotpannāḥ kalanāpadamāgatāḥ || 5 ||  
 65473  
 65474 utpannā ityasya vyākhyā kalanāpadamāgatā iti || 5 ||  
 65475  
 65476 bhūtākāśaṃ viśantyyete dhūmaśrīriva cāmbudam |  
 65477 ekatam yānti jīvaughā brahmaṇyākāśamārutaiḥ || 6 ||  
 65478  
 65479 tatra pūrvasarge'nuktaṃ tṛtīyānikotpattikramaṃ prathamam prapañcayati -

65480 bhūtākāśamityādinā | brahmaṇi adhyastairākāśamārutaiḥ saha  
 65481 kṣīrodakavadekatām yānti || 6 ||  
 65482  
 65483 dinam tanmātravātena tatprāṇātmatayā yathā |  
 65484 ākramyante pracaṇḍena daityaughenāmarā iva || 7 ||  
 65485  
 65486 tatastejombubhuvāmutpattau satyām dinam prakāśam prāpya  
 65487 śabdasparśarūparasagandhalakṣaṇatanmātrasahitena prāguktavāyunā tathā  
 65488 tadupabhogahetvamukhyamukhyobhayavidhaprāṇātmatayā ca ākramyante  
 65489 vaśīkriyante || 7 ||  
 65490  
 65491 bhūtaprāṇānilam tena gandhavāhena tena ca |  
 65492 nivīśanti śarīreṣu jīvā gacchanti vīryatām || 8 ||  
 65493  
 65494 evam līngadehatām prāptāstena prāṇātmabhāvena tena gandhavāhena  
 65495 bhūtatanmātrasahitavāyunā ca sahānnodakādīdvārā caturvidhabhūtagrāmāṇām  
 65496 prāṇānilamannagrāsakamapānavṛttibhedam prāpya śarīreṣu nivīśanti |  
 65497 nervīśaḥ iti taṇabhāvaśchāndasaḥ | vīryatām retobhāvam || 8 ||  
 65498  
 65499 tato jagati jāyante bhavanti prāṇino'sphuṭāḥ |  
 65500 anyā dhūmādimājātā rāma jīvaparamparā || 9 ||  
 65501  
 65502 asphuṭā anabhiviyaktajñānaiśvaryaḥ | tṛtīyānikasya sargakramamuktvā  
 65503 dvitīyānikasya tamāha - anyā iti | asyā api līngadehaprāptiparyantaṁ prāgukta  
 65504 eva kramam | oṣadhivanaspatipraveśena kṣīrājyādīpariṇatyāgnau hutā  
 65505 āhutirdhūmadvārā sūryamaṇḍalam prāpya sūryakiraṇadvārā candrānupraveśena  
 65506 vā raṁhatyadhikaraṇanyāyenāhutyappariveṣṭitayajamānaprāṇāṇām  
 65507 dhūmādimārgaṇa candramaṇḍalānupraveśādvā dhūmādim mārḡam ājātā  
 65508 anupraviṣṭāa || 9 ||  
 65509  
 65510 tanmātravati tāvadbhiraśūnye'mbarakoṭare |  
 65511 udeti yāvadbhagavāninduruddāmamaṇḍalaḥ || 10 ||  
 65512  
 65513 sāpi candrakalātmatām prāptā kalpavṛkṣaphaleṣu  
 65514 rasabhāvenānupraveśāttadupabhoktṛvīryabhāvapariṇāmena devagarbhe jāyate iti  
 65515 kramamabhipretyāha - tanmātravatītyādinā |  
 65516 prāguktatanmātrātmakalīngadehavati | uddāmamaṇḍalaḥ pūrṇo  
 65517 bhagavāninduryāvat yāvadbhī raśmibhirjagadbhāsayannudeti tāvadbhirlolaiḥ  
 65518 pāṇḍurūpavadraśmibhiraśūnye pūrṇe ata eva kṣīrāmbudhernidhau āśrayabhūte  
 65519 pratinidhibhūte vā ambarakoṭare sā tiṣṭhatīti śeṣaḥ || 10 ||  
 65520  
 65521 kṣīrāmbudhinidhau lolaiḥ pāṇḍuvadraśmibhirjagat |  
 65522 tatasteṣvatiramyeṣu candraraśmiṣu saṁpatat || 11 ||  
 65523  
 65524 tatastadanantaram teṣu candraraśmiṣu nandanādivane saṁpatat saṁpatatsu |  
 65525 chāndasaḥ supo luk | raśmyanusāreṇa saṁpatantī tasminvane preṣyā dāsī āntareṣu  
 65526 gṛhābhyantarakṛtyeṣviva lolā vyagrā vihaḡī pakṣiṇīprāyā karoti praveśamitī  
 65527 śeṣaḥ || 11 ||  
 65528  
 65529 karoti vihaḡī lolā vane preṣyāntareṣviva |  
 65530 tebhyo'pi svarasenaiva yānti pīvaratāmapi || 12 ||  
 65531  
 65532 tatasminvane phalāni tebhyścandraraśmibhyo'piśabdādraviraśmibhyaśca  
 65533 nimittebhyaḥ svarasenaiva pīvaratām kramādupacayaṁ mādhyamapi yānti || 12 ||  
 65534  
 65535 phaleṣu teṣu badhnāti padamindukarātkṣatā |  
 65536 jīvālī kṣīrapūrṇeṣu mātuh stanabhareṣviva || 13 ||  
 65537  
 65538 evam rasapūrṇeṣu prāguktā jīvālī indukarāt kṣatā vibhaktā satī teṣu phaleṣu  
 65539 padaṁ sthitiṁ badhnāti | yathā śīsurmātuḥ stanabhareṣu padaṁ badhnāti tadvat ||  
 65540 13 ||  
 65541  
 65542 tāḥ phalāvalayaḥ pakvā bhaviṣyanti marīcibhiḥ |  
 65543 teṣveva vīryamāgatya tiṣṭhantyaaprāptabodhitāḥ || 14 ||  
 65544  
 65545 marīcibhiḥ raviraśmibhiḥ | teṣveva phaleṣu kaśyapādibhirupabhukteṣu vīrya  
 65546 vīryatāmāgatya prāpya | aprāptabodhitāḥ mūrcchitaprāyāḥ || 14 ||  
 65547  
 65548 prasuptavāsanājālaḡjivatāgarbhapañjaram |

65549 adhitiṣṭhathi bījaśrīḥ suptapatrā yathā vaṭam || 15 ||  
 65550  
 65551 mūrcchitajīvanām prabuddhapitṛmātrgarbhasṭhitau dṛṣṭāntamāha -  
 65552 bījaśrīriti | yathā suptapatrā anāvirbhūtāṅkuraviṭapapatrā  
 65553 vaṭabījaśrīrāvirbhūtaviṭapāṅkurapatraphalaṃ vaṭamadhiṣṭhāya tiṣṭhathi  
 65554 tadvadityarthaḥ || 15 ||  
 65555  
 65556 yathā kāṣṭhe sthitaścāgniriyathā mṛdi ghaṭā sthitāḥ |  
 65557 anekakramayogena parāgatya maheśvarāt || 16 ||  
 65558  
 65559 na kevalaṃ garbha eva mūrcchitānāmanyamāśritya tirohitasthitiḥ kiṃtu  
 65560 maheśvarāt pralaye upādhipravilayena prāptādvayaktātparāgatya  
 65561 nirgamyākāśādibhāve līṅgārambhakāle candraraśmyādyanupraveśakāle ca  
 65562 anekakramayogena pravṛttestathaiva sthītirityarthaḥ || 16 ||  
 65563  
 65564 adṛṣṭānyaśarīraśrīḥ kramateyo na codati |  
 65565 sa hi satye jātiḥ syādudāravavahāravān || 17 ||  
 65566  
 65567 evaṃ garbhe prāptānām janmani nimittabhedādviśeṣaṃ darśayati -  
 65568 adṛṣṭetyādīnā | prāgjanmani na dṛṣṭā anyasya strīputrādīśarīrasya śrīryena  
 65569 tathāvidhaḥ sarvato viraktaḥ san yo maraṇāntaṃ kālāṃ kramate yaśca  
 65570 rāgādibhirbahubhiḥ  
 65571 karmakāṇḍādīśāstraiḥcaihikapāralaukikabhogasādhanalaukikavaidikakarmasu  
 65572 codyamāno'pi na codati na pravartate sa hi dhīraḥ puruṣadhaureyaḥ  
 65573 prāguktakramāddevagarbhe jāyamānaḥ satī atyantasāttvikyeva jātiḥ saṃstatra  
 65574 jñānaṃ prāpya udārajīvanmuktocitavyavahāravānsyādityarthaḥ || 17 ||  
 65575  
 65576 tenaiva mokṣabhāgī cejjanmanā sa tu sāttvikaḥ |  
 65577 athaitaṃ yonimāsādyā kṛtyāṃ janmaparamparām || 18 ||  
 65578  
 65579 devapadādhikāraprāptyanukūlakarmopāsanānuṣṭhāyinām tvāha - atheti |  
 65580 etāṃ devayonimāsādyā kṛtyāṃ chettuṃ śakyāmapi janmaparamparām  
 65581 bhogalāmpatyādakṛtansvādhikārabhogarakṣārthameva prāptajanmā cetsa  
 65582 tamoyukto rājasasāttvika ityarthaḥ || 18 ||  
 65583  
 65584 rakṣārthaṃ prāptajanmā cettamorājasasāttvikaḥ |  
 65585 pāścātyajanmanā puṃso rāma vakṣyāmi cādhunā || 19 ||  
 65586  
 65587 idānīm prathamānikajānām kevalasāttvikatvamapunarjanmatām cāha -  
 65588 pāścātyeti | pāścātyena caramaṇa janmanā narasurānikāpekṣayā prādhānyena  
 65589 prajāpatyādhikāreṇa saṃsāramāyātaḥ kevalasāttvikō vidhyanīko yathā mucyate iti  
 65590 tathā vakṣyāmītyanvayaḥ || 19 ||  
 65591  
 65592 prādhānyena yathā'yātaḥ saṃsāramiti sāttvikaḥ |  
 65593 sa kadācinna kaścicca saṃbhavatyanaghākṛte || 20 ||  
 65594  
 65595 sa prathamānikajaḥ puṃs kaścicdapi kadācidapi na punaḥ saṃbhavati mucyata  
 65596 evetyarthaḥ || 20 ||  
 65597  
 65598 saṃbhavantīha puruṣā rāma rājasasāttvikāḥ |  
 65599 pravacārya samāyāta mantavyaṃ ceha taddhiyā || 21 ||  
 65600  
 65601 ke tarhi saṃbhavanti tānāha - saṃbhavantīti | kevalasāttvakasya  
 65602 punarjanmābhāve ko hetustamāha - pravacāryeti | yataste prāgjanmanyapyātma  
 65603 tattvaṃ śravaṇādyupāyair pravacārya pratibandhamātrakṣayāya tadyogyāṃ  
 65604 sāttvikaṃ janma samāyātā iha janmanyapi teṣāṃ dhiyā sadaivātmatattvameva  
 65605 mantavyaṃ mananena pariśīlanīyaṃ tasmādityarthaḥ || 21 ||  
 65606  
 65607 prādhānyena samāyātā ye yadā paramātmanaḥ |  
 65608 durlabhāḥ puruṣā rāma te mahāguṇaśālināḥ || 22 ||  
 65609  
 65610 ata eva te durlabhā ityāha - prādhānyeneti || 22 ||  
 65611  
 65612 ye cānye vividhā mūḍhā mūkāstāmasajātayaḥ |  
 65613 teṣāṃ sthāvaratulyānām kiṃca rāma vicāryate || 23 ||  
 65614  
 65615 ye vidhisuranarānikabhyo'nye rakṣaḥpiśācādayastiryañcaśca teṣāṃ  
 65616 sthāvarādītulyatvājñānādhikārakathāyāṃ vicārayogyataiva nāstīti tenopanyastā  
 65617 ityāha - ye cānye iti || 23 ||

65618  
 65619 katipayā na gatā bhavabhāvanām  
 65620 narasurāḥ prakṛtakramajanmani |  
 65621 ahamiva pravīcāraṇayogyatā-  
 65622 manugato nanu rājasasāttvikāḥ || 24 ||  
 65623  
 65624 tattvadaurlabhyamevopapādayannupasaṃharati - katipayā iti | prakṛte krameṇa  
 65625 prāpte'pi uttamajanmani katipayā eva narāḥ surāśca bhavabhāvanām  
 65626 sāṃsārikabhogaruciṃ na gatāḥ | tathāca vairāgyamevātidurlabhamityarthaḥ |  
 65627 kiṃbahunā | apyartho nanuśabdaḥ | teṣvahamiva janmaprabhṛtyeva  
 65628 śamadamādisarvagūṇasaṃpattiyā prakarṣeṇātmavīcāraṇayogyatāmanugato'pi  
 65629 nirantarasaṃmādhisukhaviḥṇanabhūtarājakulapaurohityādyadhikāraprārabdhayogādrāj  
 65630 asāttvika īśadrajayuktasāttvika eva na śuddhasāttvika ityatidaurlabhyadyotanāya  
 65631 nirabhimānādatisāyoktiḥ || 24 ||  
 65632  
 65633 sthitasya te mahāpadāvicāryayaivamāyatā |  
 65634 vicāraya tvamañjasā tadadya ceha na dvayam || 25 ||  
 65635  
 65636 mameva tavāpi vairāgyaśamadamādisaṃpattipūrṇatvamastyeva kiṃtu mahataḥ  
 65637 paramātmāpadasya avīcāryayā avīcāraṇayā sthitasyaivamuktaprakārā  
 65638 saṃsārabhṛntirāyatā vistīrṇā | tatpadaṃ iha matpurataḥ adyaiva añjasā śīghraṃ  
 65639 vicāraya | vicārayamātreṇa tvameva ca iha pratyakṣaṃ na dvayamadvayaṃ  
 65640 tatparamāpadamasītyarthaḥ | avīcārya yā mahatī āpadā āpat te āyatā āyātā iti vā  
 65641 yojyam || 25 ||  
 65642  
 65643 ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 sthiti0  
 65644 vicārapuruṣanirṇayaprasaṅgopadeśajīvāvātāro nāma śaṣṭitamah sargaḥ ||  
 65645 60 ||  
 65646  
 65647 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe sthiti prakaraṇe  
 65648 vicārapuruṣanirṇayaprasaṅgopadeśajīvāvātāro nāma śaṣṭitamah sargaḥ || 60 ||  
 65649  
 65650 ekaśaṣṭitamah sargaḥ 61  
 65651  
 65652 śrīvāsiṣṭha uvāca |  
 65653  
 65654 ye hi rājasasāttvikyā jātā bhuvi mahāgūṇāḥ |  
 65655 te nityameva muditāḥ prakāśāḥ sva ivendavaḥ || 1 ||  
 65656  
 65657 muktiyogyāḥ prasāsyante janā rājasasāttvikāḥ |  
 65658 teṣāṃ vivekavairāgyakramaścātropadiśyate || 1 ||  
 65659  
 65660 ye pravīcāraṇayogyatāmanugatāḥ puruṣā rājasasāttvikyā prāktanakarmopāsanayā  
 65661 bhuvi jātāḥ || 1 ||  
 65662  
 65663 na khedamabhigacchanti vyomabhāgo malaṃ yathā |  
 65664 nāpadā mlānimāyānti niśi hemāmbujaṃ yathā || 2 ||  
 65665  
 65666 khedaṃ mānaṃ duḥkham | mlāniṃ śārīraṃ duḥkham || 2 ||  
 65667  
 65668 nehante prakṛtādanyatte nānyatsthāvaro yathā |  
 65669 ramante svasadācāraiḥ svārthebhyaḥ pādapā yathā || 3 ||  
 65670  
 65671 yathā sthāvaro vṛkṣādīḥ prārabdhabhogādanyannehate tadvate prakṛtāt  
 65672 jñānatatsādhanasaṃpado'nyannehante | svārthebhyaḥ svīyapuṣpaphalādibhyo  
 65673 hetubhyaḥ || 3 ||  
 65674  
 65675 nityamāpūryatām yāti sudhāyāmindusundarī |  
 65676 rāma rājasasattvasya mokṣamāyātyasau yathā || 4 ||  
 65677  
 65678 rājasasattvasyoktapuruṣasya dhīḥ  
 65679 śāntyādisudhāyāmupacitāyāmāpūryatāmupaceyatām yāti | ata eva  
 65680 śuklapakṣenduriva sundarī || 4 ||  
 65681  
 65682 āpadyapi na muñcanti śaśivacchītatāmiva |  
 65683 prakṛtyaiva virājante maitryādiguṇakāntayā || 5 ||  
 65684  
 65685 śītatāmiva sthitāṃ saumyatām śaśivanna muñcanti || 5 ||  
 65686

65687 navastabakabhāvinyā latayeva vanadrumāḥ |  
 65688 samāḥ samarasāḥ saumyāḥ satataṃ sādhusādhavaḥ || 6 ||  
 65689  
 65690 navaiḥ stanakalpaiḥ stabakairbhāvaḥ premā tadvatyā latayeva nityāśliṣṭayā  
 65691 guṇakāntayeti pūrveṇānvayaḥ | sādhubhyo'pi sādhaḥ || 6 ||  
 65692  
 65693 abdhivaddhṛtamaryādā bhavanti bhavatā samāḥ |  
 65694 atasteṣāṃ mahābāho padamāpadavāsanam || 7 ||  
 65695  
 65696 yata evaṃguṇasaṃpannā atasteṣāmāpadāmavāsanamanadhikaraṇaṃ yatpadaṃ tattu  
 65697 tadeva yathā gantavyaṃ tatheha jagati akhedinā manasā vihartavyamiti pareṇānvayaḥ  
 65698 || 7 ||  
 65699  
 65700 satataṃ tattu gantavyaṃ gantavyaṃ nāpadarṇave |  
 65701 tathā tatheha jagati vihartavyamakhedinā || 8 ||  
 65702  
 65703 ātmodayāśca vardhante yathā'rājasasāttvikāḥ |  
 65704 acintyagatyā sacchāstraṃ vicāryaṃ ca punaḥpunaḥ || 9 ||  
 65705  
 65706 arājasā rajaḥkṣayopetāḥ sāttvikā ātmodayāḥ svānandalābhā yathā vardhante  
 65707 tathā acintyagatyā mūḍhacintanārhaṇiṣayagatiparityāgena punaḥpunaḥ  
 65708 sacchāstraṃ vicāryaṃ bhavatītyarthaḥ || 9 ||  
 65709  
 65710 anityatā svamanasā vividhaivāśu bhāvataḥ |  
 65711 ādāvante ca yāṃ nityaṃ kriyāṃ trailokyavartinīm || 10 ||  
 65712  
 65713 evaṃ bhāvataḥ atyādareṇa sarvavastūnāṃ vividhā nānānimittopapādyā anityatāpi  
 65714 āśu vicāryā bhavatīti vipariṇamyate | etāvantaṃ kālamudārapraśaṃsāmukhena  
 65715 rāmāya sadguṇānupadiśyedānīm sākṣādevopadiśati - ādāvityādinā |  
 65716 evamanityatāṃ vicārayan sudhīrviśuddhabuddhiḥ ādau aihikopabhogāyopayuktāṃ  
 65717 laukikimante maraṇottarakāle upayuktāṃ pāralaukikīm ca trailokyavartinīm kriyāṃ  
 65718 tatphalabhūtānpaśuputradhanasvargavimānāpsaraḥprabhṛtipadārthāṃśca  
 65719 āpadeveti bhāvayet na itarat saṃpadiyamiti bhāvayediti pareṇānvayaḥ || 10 ||  
 65720  
 65721 padārthānāpadevāśu bhāvayennetaratsudhīḥ |  
 65722 asamyagdarśanaṃ tyaktvā vyarthamajñānasamṭatim || 11 ||  
 65723  
 65724 smartavyaṃ samyagevedaṃ jñānamarthamanantakam |  
 65725 ko'haṃ kathamidaṃ jātaṃ saṃsārāḍḍambaram vibho || 12 ||  
 65726  
 65727 idaṃ vakṣyamāṇaprakāraṃ vicārātmakaṃ jñānamanantakamarthaṃ prāptumiti  
 65728 śeṣaḥ | vidhivadupagatena sādhubhiḥ satīrthyaiḥ saha prayatnena sevādinā  
 65729 prasāditena prājñena guruṇā he prabho ko'hamityādisavinayapraśnapūrvakaṃ  
 65730 vicārya smartavyamiti saṃbandhaḥ || 12 ||  
 65731  
 65732 pravacārya prayatnena prājñena saha sādhubhiḥ |  
 65733 naca karmasu maṅktavyaṃ nānarthena sahāvaset || 13 ||  
 65734  
 65735 śravaṇāṅgatayā karmasaṃnyāsamāha - naceti | maṅktavyaṃ majjanīyam |  
 65736 masjerbhāve tavyaḥ masjinaśorjhalī iti num || 13 ||  
 65737  
 65738 draṣṭavyaḥ sarvavicchedaḥ saṃsārānugataḥ sadā |  
 65739 sādhubhūvānugantavyo mayūreṇāmbudo yathā || 14 ||  
 65740  
 65741 sarvasya priyasya vicchedo'vaśyaṃbhāvīti draṣṭavyaḥ || 14 ||  
 65742  
 65743 ahaṃkārasya dehasya saṃsārasyāplavasya ca |  
 65744 svavicāramalaṃkṛtya satyamevāvalokayet || 15 ||  
 65745  
 65746 āntarasyāhaṃkārasya tato bāhyasya dehasya tato'pi bāhyasya  
 65747 putramitādisaṃsārasya cāplavārṇavatrayakalpasya plavabhūtaṃ svavicāraṃ alaṃ  
 65748 pūrṇabhāvāvasānaṃ kṛtvā || 15 ||  
 65749  
 65750 śarīramasthīramapi saṃtyaktvā ghaṇaśobhanaṃ |  
 65751 vītamuktāvalītantuṃ cinmātramavalokayet || 16 ||  
 65752  
 65753 satyamevāvalokayediti yaduktaṃ tatropāyamāha - śarīramiti |  
 65754 apīśabdādahaṃkāramapi saṃtyaktvā | lyabakaraṇaṃ chāndasaṃ | ghaṇaśobhanaṃ  
 65755 atyantaṃ śubham | vītā vyāptā muktāvalī yena tathāvidham |

65756 chāndasatvādupasarjanahrasvābhāvaḥ | bhūtetī pāṭhe spaṣṭam |  
 65757 tadantargatatantumiva sarvadehāhaṃkārasādhāraṇamantargataṃ  
 65758 sāksīcinmātramityarthaḥ || 16 ||  
 65759  
 65760 tasminpade nityatate sarvage sarvabhāvite |  
 65761 śive sarvamidaṃ protaṃ sūtre maṇigaṇā yathā || 17 ||  
 65762  
 65763 dṛṣṭāntasāmyaṃ darśayati - tasminnityādinā || 17 ||  
 65764  
 65765 yaiva cidbhuvanābhoge bhūṣaṇe vyomni bhāskare |  
 65766 dharāvivarakośasthe saiva citkīṭakodare || 18 ||  
 65767  
 65768 kumbhavyomnāṃ na bhedo'sti yatheha paramārthataḥ |  
 65769 citau śarīrasaṃsthānāṃ na bhedo'sti tathānagha || 19 ||  
 65770  
 65771 cidbhedāśaṅkāṃ nirasyati - kumbheti | śarīrasaṃsthānāṃ jīvānāṃ | citau  
 65772 citi || 19 ||  
 65773  
 65774 sarveṣāmeva bhūtānāṃ tiktakaṭvādimeḍināṃ [kaṭvādivēdināṃ iti  
 65775 pāṭhaḥ] |  
 65776 ekatvādanubhūterhi kutaścinmātrabhinnatā || 20 ||  
 65777  
 65778 yathā ekapuruṣāsādvadāmiyatiktakaṭvādirasabhede'pi  
 65779 nānubhavabhedastadvaddehādibhedeṣvapītyāśayenāha - sarveṣāmiti || 20 ||  
 65780  
 65781 ekasinneva satataṃ sthite sanmātravastuni |  
 65782 jāto'yamayamunnaṣṭa iti teṣāṃ taveha dhīḥ || 21 ||  
 65783  
 65784 cetaneṣu cidbheda iva sarvavastuṣu satsvarūpabhedo'pi nāstītyāśayenāha -  
 65785 ekasminniti | teṣāṃ jātādivastūnāṃ | tava iha mūḍhajaneṣu prasiddhā dhīrya  
 65786 śāstriyetyarthaḥ || 21 ||  
 65787  
 65788  
 65789  
 65790 naca tannāma vastvasti yadbhūtvā saṃpralīyate |  
 65791 ābhāsamātramevedaṃ na sannāsacca rāghava || 22 ||  
 65792  
 65793 kīdṛśī tarhi śāstriyadhīstāmāha - naceti || 22 ||  
 65794  
 65795 udbhūtenāpraśāntena cetasā sapadi sthitam |  
 65796 neha mohānta āmokṣānneḍaṃ yattadavastu ca || 23 ||  
 65797  
 65798 na sannāsaccetyuktimupapādayati - udbhūteneti | yata āmokṣāt  
 65799 udbhūtenābhiviyaktena apraśāntena ca cetasā sphuṭaṃ gṛhyamāṇaṃ sapadi  
 65800 svakāle sthitaṃ ato nāsat | mohasyānte nivṛttau tu āmokṣātprasiddhe iha  
 65801 pūrvakāle idaṃ nāsti mokṣakāle tvidaṃ sutarāṃ nāstītyavastu ceti na  
 65802 sadapītyarthaḥ || 23 ||  
 65803  
 65804 kiṃ kilāṣati rāmeha mohajāle samujjhati |  
 65805 yatkiṃcitsaṅgasāṅgatya vimohe kāraṇaṃ hi tat || 24 ||  
 65806  
 65807 jñānasāphalyaparyālocane'pi mohādeḥ sattvamatyantāsattvaṃ vā  
 65808 durvacamityanirvacanīyataiva phalitetyāha - kiṃ kileti | mohajāle atyantāṣati  
 65809 jñānena kiṃ kila samujjhati nirasyati | nirasyābhāve nirāsakasāphalyāyogāt |  
 65810 evamatyantasattve vā jñānena kiṃ samujjhati | satyasya jñānanirasyatvadarśanāt |  
 65811 tasmādyāḥ kaściccāsau saṅgaśca  
 65812 yatkiṃcitsaṅgo'nirvacanīyādhyāṣastallakṣaṇayā saṅgatya rajjusarpādīva tat  
 65813 dṛśyajātaṃ vimohe kāraṇamiti pariśeṣātsiddhamityarthaḥ || 24 ||  
 65814  
 65815 (aṣati [idamantimaṃ padmaṃ kvacidṛśyate] jagati kiṃ kileha  
 65816 mohaḥ  
 65817 sati ca kimaṅga vimohakāraṇaṃ tat |  
 65818 jananamaraṇasaṃsthiṭiṣvatastvaṃ  
 65819 bhava khamivātisamaḥ sadopaśāntaḥ ||)  
 65820  
 65821 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāyeṣu sthitiprakaṛaṇe  
 65822 jananamaraṇasaṃsthitirnāmaikaṣaṣṭitamāḥ sargaḥ || 61 ||  
 65823  
 65824 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaparakāṣe sthitiprakaṛaṇe



65825 jananamaraṇasaṁsthitirnāmaikaśaṣṭitamahaḥ sargaḥ || 61 ||  
 65826  
 65827  
 65828 dviśaṣṭitamahaḥ sargaḥ 62  
 65829  
 65830 śrīvasiṣṭha uvāca |  
 65831  
 65832 dhīro vicāravānsākṣādādāveva mahādhiyā |  
 65833 śāstreṇa viduṣā śāstraṁ sujanena vicārayet || 1 ||  
 65834  
 65835 rāmasya sarvaśāstroktaguṇasaṁpattirucyate |  
 65836 avarasyāpi satsaṅgapauruṣābhyāṁ varasthitiḥ || 1 ||  
 65837  
 65838 acintyagatyā sacchāstraṁ vicāryaṁ ca punaḥpunariti prāguktaṁ tat kathāṁ vicārya  
 65839 tadāha - dhīra iti | dhīro bāhyābhyantaradvandvasahiṣṇuḥ | vicāravān  
 65840 ūhāpohakuśalaḥ | sākṣātsvayameva tadvijñānārtha sa  
 65841 gurumevābhigacchetsamitpāṇiḥ ityādiśāstreṇopagatena viduṣā sujanena  
 65842 śiṣyāparādhasahiṣṇunā guruṇā saha śāstramādao vicārayedityarthaḥ || 1 ||  
 65843  
 65844 sujanena vitṛṣṇena viduṣā mahatā saha |  
 65845 pravicyāya mahāyogātpadamāsādyate param || 2 ||  
 65846  
 65847 sujanena śobhanābhijanena | mahāyogānmanonāśāntātsamādheḥ || 2 ||  
 65848  
 65849 śāstrārthasujanāsaṅgavairāgyābhyāsasatkṛtaḥ |  
 65850 puruṣastvamivābhāti nijavijñānabhājanam || 3 ||  
 65851  
 65852 śāstrāṇāṁ vedāntopayogiśāstrāntarāṇāmarthānāṁ satkarmasadācārādīnāṁ  
 65853 sujanāsaṅgavairāgyādīnāṁ ca nirantarābhyāsaiḥ satkṛtaḥ saṁskṛto yaḥ  
 65854 puruṣastvamivābhāti sa prakṛtaśāstraśravaṇe nijasya  
 65855 pratyaktattvaviṣayasvavijñānasya bhājanamityarthaḥ | athavā  
 65856 adhyātmaśāstrādibhiḥ satkṛto nijavijñānabhājanam bhūtvā tvamivābhātīti  
 65857 yojanā || 3 ||  
 65858  
 65859 tvamudāranijācāro dhīro guṇagaṇākaraḥ |  
 65860 adhitiṣṭhasi nirduḥkhaṁ vītasargamanomalaḥ || 4 ||  
 65861  
 65862 uktaguṇāstvayi santyevetyāha - tvamiti || 4 ||  
 65863  
 65864 nūnamutsarjitābhreṇa śaradvyomnā samo bhavān |  
 65865 bhava bhāvanayā mukto yukta uttamasaṁvidā || 5 ||  
 65866  
 65867 idānīm rāmasya prabodhāj jīvanmuktatām saṁbhāvayannāha - nūnamityādinā  
 65868 || 5 ||  
 65869  
 65870 cintāmuktakalāvatyā muktakalpanayā sthitam |  
 65871 mano muktavibhāgaṁ ca muktameva na saṁśayaḥ || 6 ||  
 65872  
 65873 tatsaṁbhāvanābījaṁ muktamanaso lakṣaṇamāha - cinteti |  
 65874 sarvabāhyārthacintābhirnuktayā antaśca paramātmanā kṣīrodakavadekībhāvāt  
 65875 kalāvatyā brahmākārapariṇatīlakṣaṇakauśalavatyā muktānāmanubhavasiddhayā  
 65876 kalpanayā sthitam mano muktameva nātra saṁśaya ityarthaḥ || 6 ||  
 65877  
 65878 tavottamānubhāvasya ta idānīm narā bhuvi |  
 65879 ceṣṭāmanusariṣyanti rāgadveṣavīhīnayā || 7 ||  
 65880  
 65881 evaṁ muktamanasastava ceṣṭānte prāguktā jīvanmuktā idānīm rāgadveṣavīhīnayā  
 65882 prāguktakalpanayā anusariṣyanti || 7 ||  
 65883  
 65884 vahirlokocitācārā vihariṣyanti ye janāḥ |  
 65885 bhavārṇavaṁ tariṣyanti dhīmantaḥ potakānvitāḥ || 8 ||  
 65886  
 65887 potakā jñānaplavāstairanvitāḥ || 8 ||  
 65888  
 65889 tava tulyamatiryaḥ syātsujanāḥ samadarśanaḥ |  
 65890 yogyo'sau jñānadṛṣṭīnāṁ mayoktānāṁ sudṛṣṭīmān || 9 ||  
 65891  
 65892 yāvaddehaṁ dhiyā tiṣṭha rāgadveṣavīhīnayā |  
 65893 bahirlokocitācārastvantastyaktākhillaiṣaṇaḥ || 10 ||

65894  
 65895 kiṃ tarhi jīvanmuktasya mama śarīratyāgo yatheṣṭācaraṇaṃ vāstu netyāha -  
 65896 yāvaddehamiti | lokocitodharmaśāstrasadduttānusārī ācāro yasya || 10 ||  
 65897  
 65898 parāṃ śāntimupāgaccha yathānye guṇaśālināḥ |  
 65899 avicāryāsta eveha gomāyuśīśudharmakāḥ || 11 ||  
 65900  
 65901 gomāyudharmakāḥ svārthakauśalena paravañcakāḥ | śīśudharmakā  
 65902 yatheṣṭācāriṇo mūḍhāḥ || 11 ||  
 65903  
 65904 ye svabhāvā mahāsatyā nṛṇā sāttvikajanmanām |  
 65905 tānbhajanpuruṣo yāti pāścātyodārajanmatām || 12 ||  
 65906  
 65907 śuddhasāttvikajanmanām jīvanmuktānām ye svabhāvāḥ svābhāvikāḥ  
 65908 śamadamādiguṇāstānbhajan arjayansādhāraṇo'pi puruṣaḥ kramāt jñānaṃ  
 65909 prāpya pāścātyodārajanmatām caramajīvanmuktaśarīraṃ prāpnotītyarthaḥ || 12 ||  
 65910  
 65911 yāneva sevate tanturiha jātiguṇānsadā |  
 65912 athānyajātijāto'pi [1] jātiṃ bhajati tāṃ kṣaṇāt || 13 ||  
 65913  
 65914 tatkutastatrāha - yāneveti | utkrṣṭajātiguṇasevane utkrṣṭajātau janma  
 65915 labhate nikṣṭajātiguṇasevane nikṣṭamiti niyamādītyarthaḥ || 13 ||  
 65916  
 65917 prāktanānakhilānbhāvānyānti karmavaśaṃ gatāḥ |  
 65918 pauraṣeṇāvajīyante dharādharamahākulāḥ || 14 ||  
 65919  
 65920 prāktanāniti | yaṃ yaṃ vāpi smaranbhāvam iti nyāyādītyarthaḥ | avaśyaṃ  
 65921 nikṣṭatamenāpi mokṣāyaiva yatnaḥ kāryaḥ pauraśādanuparatasya  
 65922 phalasiddheravaśyaṃbhāvādītyāśayenāha - pauraṣeṇeti | dharādhara  
 65923 rājānaḥ parvatāśca teṣāṃ mahākulāḥ senāvanāni ca  
 65924 nītiśāstrānusāripauraṣeṇa cchedanādinā cāvajīyante loke || 14 ||  
 65925  
 65926 dhairyeṇābhyuddharedbuddhiṃ paṅkānmugdhagavīmiva |  
 65927 tāmasiṃ rājasīṃ caiva jātimanyāmapi śritāḥ || 15 ||  
 65928  
 65929 abhyuddharedviśayebhyo nivartayet | tāmasiṃ rakṣaḥpiśācaśūdrādirūpāṃ jātiṃ  
 65930 yoniṃ rājasīṃ kṣatriyavaiśyādirūpāmanyāṃ sattvatamomiśrasarpādirūpāṃ  
 65931 śritāḥ prāptaḥ puruṣaḥ || 15 ||  
 65932  
 65933 svavivekavaśādyānti santaḥ sāttvikajātītām |  
 65934 ataścittamaṇau svacche yadrāghava niyojyate || 16 ||  
 65935  
 65936 uktameva prapañcayati - svaviveketyādinā | cittamaṇau cittasphaṭike | niyojyate  
 65937 āsajjyate || 16 ||  
 65938  
 65939 tanmayo vibhavatyevaṃ tasmādbhavati pauraṣaṃ |  
 65940 pauraṣeṇa prayatnena mahārhaḥguṇaśālināḥ || 17 ||  
 65941  
 65942 mumukṣavo bhavantiha pāścātyaśubhajātayaḥ |  
 65943 na tadasti pṛthivyāṃ vā divi deveṣu vā kvacit || 18 ||  
 65944  
 65945 pauraṣeṇa prayatnena yannāpnoti guṇānvitāḥ |  
 65946 brahmacāryeṇa dhairyeṇa vīryavairāgyaramhasā |  
 65947 yuktyā yuktena hi vinā na prāpnoṣi tadīhitam || 19 ||  
 65948  
 65949 hitaṃ mahāsattvatayātmatattvaṃ  
 65950 vidhāya buddhyā bhava vītaśokaḥ |  
 65951 tava krameṇaiva tato jano'yaṃ  
 65952 mukto bhaviṣyatītyatha vītaśokaḥ || 20 ||  
 65953  
 65954 uktaṃ saṃkṣipyopasaṃharati - hitamiti |  
 65955 sarvaprāṇināmātyantikaduḥkhopaśāmapalakṣitaniratiśayānandarūpa##-  
 65956 viśuddhasattvagūṇopacayopāye prāṇidhānavatyā buddhyā vidhāya ātmabhāvena  
 65957 sthīrikṛtya vītaśoko bhavetyupadeśa āśīśca | tavopadiṣṭena  
 65958 krameṇānyo'pyayamadhikārijano mukto bhaviṣyatītyarthaḥ || 20 ||  
 65959  
 65960 pāścātyajanmani vivekamahāmāhimnā  
 65961 yukte tvayi prasṛtasarvagūṇābhīrāme |  
 65962 sattvasthakarmaṇi padaṃ kuru rāmabhadra

65963 maiṣā karotu bhavaśaṅgavimohacintā || 21 ||  
65964  
65965 he rāmabhadra tvaṃ vivekamahāmahimnā yukte prasṛtaiḥ pallavitaiḥ sarvaiḥ  
65966 śāntidāntyādiguṇairabhirāme'sminpāścātyajanmani prāpte sati sattvasthānāṃ  
65967 jīvanmuktānāṃ karmaṇi saptamabhūmikālakṣaṇe padaṃ sthānaṃ kuru | eṣā  
65968 vairāgyaparakaraṇopavarṇitā sarvajanaḥprasiddhā ca bhavaśaṅgavimohacintā tvayi  
65969 padaṃ sthānaṃ mā karotvityarthaḥ || 21 ||  
65970

65971 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte  
65972 dvātriṃśatsāhastyaṃ saṃhitāyāṃ mokṣopāyeṣu sthitiprakaraṇe  
65973 dviṣaṣṭitamah sargaḥ || 62 ||  
65974

65975 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe sthitiprakaraṇe dviṣaṣṭitamah  
65976 sargaḥ || 62 ||  
65977

65978 iti śrīmatparamahamṣaparivrajakācāryaśrīmatsarvajñasarasvatī##-  
65979 śrīmadgaṅgādharendrasarasvatīpūjyapādaśiṣyeṇa  
65980 śrīmadānandabodhendrasarasvatyākhyabhikṣuṇā viracite  
65981 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe sthitiprakaraṇaṃ samāptam ||  
65982

65983 samāptamidaṃ sthitiprakaraṇaṃ  
65984  
65985  
65986  
65987  
65988  
65989  
65990  
65991  
65992

65993 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
65994 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
65995  
65996

65997 E-texts may be viewed only online or downloaded for private study.  
65998 E-texts may not, under any circumstances, be copied, republished,  
65999 reproduced, distributed or sold, either in original or altered form, without  
66000 the express permission of Muktabodha Indological Research Institute in writing.  
66001 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
66002  
66003  
66004  
66005

66006 #####  
66007  
66008

66009 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE  
66010 www.muktabodha.org  
66011

66012 ©2011 Muktabodha Indological Research Institute All Rights Reserved.  
66013  
66014

66015 E-texts may be viewed only online or downloaded for private study.  
66016 E-texts may not, under any circumstances, be copied, republished,  
66017 reproduced, distributed or sold, either in original or altered form, without  
66018 the express permission of Muktabodha Indological Research Institute in writing.  
66019 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
66020  
66021

66022 Catalog number : M00339  
66023 Uniform title: yogavāsiṣṭha part 5 with commentary tātparyaprakāśa  
66024 Main title: yogavāsiṣṭha part 5 with commentary tātparyaprakāśa  
66025 Author : valmiki  
66026 Commentator : ānandabodhendra sarasvatī  
66027 Editor : Vasudeva Laxmana Sharma Pansikar  
66028 Notes:  
66029 Data entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
66030  
66031 Revision 0: Dec. 15, 2015

66032 Publication year : 1918  
 66033 Publication city : Delhi  
 66034 Publication country : India  
 66035 #####  
 66036  
 66037  
 66038  
 66039 yogavāsiṣṭha  
 66040 of  
 66041 vālmiki  
 66042 śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśākhyavyākhyāsahitaḥ  
 66043 With the commentary  
 66044 vāsiṣṭhamahārāmāyaṇatātparyaparakāśa  
 66045 paṇaśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
 66046 sampāditaḥ  
 66047 Edited by  
 66048 Vasudeva Laxmana śharma Pansikar  
 66049 1918  
 66050  
 66051  
 66052  
 66053 prathamah sargaḥ 1  
 66054  
 66055 śrīvāsiṣṭha uvāca |  
 66056  
 66057 atha sthitiprakaṛaṇādanantaramidaṃ śṛṇu |  
 66058 upāsamaprakaṛaṇaṃ jñātaṃ nirvāṇakāri yat || 1 ||  
 66059  
 66060 bhuvanaracanapālanopaśāntiprathitamahāvibhavasvabhāvapūrṇam |  
 66061 nigamahṛdayasākṣi niṣprapañcaṃ nijasukhabodhaghanaṃ śivaṃ prapadye || 1 ||  
 66062  
 66063 madhyāhnaśaṅkhadhvaninā sabhotthānamihocyate |  
 66064 vāsiṣṭhasyāhnikam rātrau viśvāmitrasahasthitiḥ || 1 ||  
 66065  
 66066 utpattiprakaṛaṇe sarvasṛṣṭiśrutitātparyodghāṭanāya manodhīnaiva  
 66067 sarvaprapañcaracaneti darśitam | sthitiprakaṛaṇe ca  
 66068 sarvajagatsthitipratipādakaśrutitātparyapradarśanāya manaḥsthitiyadhīnaiva  
 66069 sarvaprapañcasthitiriti darśitam | idāniṃ yathā gārgya marīcayo'rkasyāstaṃ  
 66070 gacchata etasmimstejomaṇḍala ekībhavanti suṣuptikāle sakale vilīne  
 66071 yatprayantyaabhisaṃviśanti yathā nadyaḥ syandamānāḥ samudre'staṃ gacchanti  
 66072 nāmarūpe vihāya gatāḥ kalāḥ pañcadaśa pratiṣṭhām evamevāsya  
 66073 paridraṣṭurimāḥ ṣoḍaśakalāḥ puruṣāyaṇāḥ puruṣaṃ prāpyāstaṃ gacchanti  
 66074 ityādināṃ suṣuptipralayasamādhisākṣātkāravidehakaivalyeṣu  
 66075 prapañcopaśamāj jīvasya brahmasvabhāvatāprāptipratipādanena  
 66076 pratyagbrahmaikarasākhaṇḍavastulakṣakaśrutināmapi mana upāsamādeva  
 66077 sarvaprapañcopaśamena svarūpapratīṣṭhāyām tātparyamiti  
 66078 rahasyodghāṭanāyopaśamaprakaṛaṇamārabhamāṇaḥ pūrvottaraprakaṛaṇayoḥ  
 66079 saṃgatim darśayan viśayaprayojane nirdiśya śiṣyamavadhānayanpratijānīte -  
 66080 atheti | atha  
 66081 sthitipratipādakaśrutitātparyavarṇanānāntaramupasaṃhārabodhakaśrutitātparyavar  
 66082 ṇanasyāvasarasamgatirityarthaḥ | jñātaṃ nirvāṇakārīti | tathāca  
 66083 pūrvaprakaṛaṇaprayojanamevāpyāpītyekakāryakāritāsaṃgatirapi darśitā bodhyā ||  
 66084 1 ||  
 66085  
 66086 śrīvālmīkiruvāca |  
 66087  
 66088 śarattāraakitākāśastimitāyām susaṃsadi |  
 66089 kathayatyevamāhlādi vāsiṣṭhe pāvanaṃ vacaḥ || 2 ||  
 66090  
 66091 śarattāraakitetyādikathāsaṃdarbhaḥ samayocitācārāvaśyakatvadyotanārthaḥ |  
 66092 śaradi tāraakitaḥ saṃjātataāraka ākāśa iva stimitāyām | sarveṣāṃ  
 66093 saptamyantapadānāṃ madhyāhna śaṅkhānāṃ svana udabhūḍiti caturdaśe śloke  
 66094 saṃbandhaḥ || 2 ||  
 66095  
 66096 śravaṇārthitvamaunasthapārthive saṃsadantare |  
 66097 nirvāta iva nispanḍakamale kamalākare || 3 ||  
 66098  
 66099 śravaṇārthitvena maunasthāḥ pārthivā yatra | saṃsadantare sabhāmadhye || 3 ||  
 66100

66101 vilāsinīṣu saṃśāntamadamoḥabalāsu ca |  
66102 śamamantaḥ prayāntīṣu cirappravrajitāsviva || 4 ||  
66103  
66104 karāmbhoruhahaṃseṣu līneṣu śravaṇādiva |  
66105 muktaghurghuravādeṣu vāyaseṣu tarāviva || 5 ||  
66106  
66107 saṃnidhānādvilāsinīnām karāmbhoruheṣu haṃsāyamāneṣu cāmāreṣu  
66108 śravaṇācchrutārthe samādhinā līneṣvivetī niḥspandatvadarśanādutprekṣā |  
66109 muktaghurghuravādeṣu tyaktakaṅkaṇakiṅkiṇīraveṣu | vāyāṃsyeva vāyasāsteṣu |  
66110 tarāviti sadasa upamā || 5 ||  
66111  
66112 nāsāgrapariviśrāntatarjanyaṅgulikoṭīṣu |  
66113 vicārayatsu vijñānakalām tajjñeṣu rājasu || 6 ||  
66114  
66115 tajjñeṣu vicārajñeṣu || 6 ||  
66116  
66117 rāme vikāsamāyāte prabhāta iva paṅkaje |  
66118 parityaktatamaḥpīṭhe sūryodaya ivāmbare || 7 ||  
66119  
66120 tamaso bhūmāveva ghanatvāduparitanāambarapīṭhatvenotprekṣā | yathā  
66121 ācāryāgamane śiṣya uttiṣṭhan pīṭhaṃ parityajati tadvatsūryasyodaye  
66122 parityaktatamaḥpīṭhe satītyarthaḥ || 7 ||  
66123  
66124 ākarṇayati vāsiṣṭhīrgiro daśarathe rasāt |  
66125 kalāpinīva jīmūtanirhrādānmuktavarṣaṇāt || 8 ||  
66126  
66127 rasāt premārdrabhāvāt | tasyopamā muktavarṣaṇāditi |  
66128 muktavarṣaṇaprayuktādādrīmbhāvāditi yāvat || 8 ||  
66129  
66130 āhṛtya sarvabhogebhyo mano markāṭacañcalam |  
66131 śravaṇaṃ prati yatnena sāreṇa mantriṇi sthite || 9 ||  
66132  
66133 yatnena āhṛtya parāvartya sthite || 9 ||  
66134  
66135 vasiṣṭhoktyā pariññātasvātmanīndukalāmāle |  
66136 lakṣmaṇe vilasallakṣye śikṣābalavicakṣaṇe || 10 ||  
66137  
66138 śikṣābalavicakṣaṇatvādeva vilasaddhṛdi sphurallakṣyaṃ brahma yasya  
66139 tathābhūte || 10 ||  
66140  
66141 śatrughne śatrudalane cetasā pūrṇatām gate |  
66142 alamānandamāyāte rākācandropame sthite || 11 ||  
66143  
66144 alaṃ pūrṇamānandamāyāte prāpte || 11 ||  
66145  
66146 sumitre mitratām yāte mānase duḥkhaśīlīte |  
66147 vikāsihṛdaye jāte tatkāla iva paṅkaje || 12 ||  
66148  
66149 sumitre mantriviśeṣe duḥkhaśīlīte mānase mitratām vaśyatām yāte sati  
66150 vikāsihṛdaye jāte | ambujapakṣe āprātarmānase sarasi manasi ca duḥkhena śīlīte  
66151 cintite śobhane mitre sūrye mitratāmudayena prītikaratām yāte sati tatkāle  
66152 vikāsihṛdaye jāte || 12 ||  
66153  
66154 tatrastheṣu tathānyeṣu tadā muniṣu rājasu |  
66155 sudhautacittaratneṣu prollasatsviva cetasā || 13 ||  
66156  
66157 prollasatsviva jāteṣviti yathāyogaṃ vipariṇāmena sarvatrānuṣajjate || 13 ||  
66158  
66159 udabhūtpūrayannāśāḥ kalpābhraravamāṃsalaḥ |  
66160 atha madhyāhnaśāṅkhānāmabdhighoṣasamaḥ svanaḥ || 14 ||  
66161  
66162 āśā diśaḥ | kalpābhrarava hava māṃsalobalavān || 14 ||  
66163  
66164 mahatā tena śabdena tirodhānaṃ munergiraḥ |  
66165 yayurjaladanādena kokiladhvanayo yathā || 15 ||  
66166  
66167 munervasiṣṭhasya || 15 ||  
66168  
66169 munirantarayāṃcakre svām vācamatha saṃsadi |

66170 jitasāro guṇaḥ kena mahatā samudīryate || 16 ||  
66171  
66172 antarayāmcakre tirodadhe upasaṃjahāreti yāvat | jito'bhibhūtaḥ sāro  
66173 janāhlādakāśo yasya tathāvidho guṇaḥ kena mahatā abhijñenābhyudīryate  
66174 prakāṭikriyate || 16 ||  
66175  
66176 muhūrtamātraṃ bibhrabhya śrutvā madhyāhnaniḥsvanam |  
66177 ghane kolāhale śānte rāmaṃ muniruvāca ha || 17 ||  
66178  
66179 rāmādyatanametāvadāhnikam kathitaṃ mayā |  
66180 prātaranyattu vakṣyāmo vaktavyamarimardana || 18 ||  
66181  
66182 ahnā nirvṛttamāhnikam | vakṣyāmo vayamiti śeṣaḥ || 18 ||  
66183  
66184 idaṃ niyatitaḥ prāptaṃ kartavyaṃ taddvijanmanām |  
66185 madhyāhnamupapannaṃ yatkartavyaṃ nāvasīdati || 19 ||  
66186  
66187 madhyāhnaṃ madhyāhne yadupapannaṃ yuktaṃ dvijanmanām niyatitaḥ prāptaṃ  
66188 kartavyaṃ karma nāvasīdatīti yat tadidaṃ mayāpi kartavyamityanvayaḥ || 19 ||  
66189  
66190 tvamapyuttiṣṭha subhaga samastācārasatkriyām |  
66191 ācarācāracaturasnānadānārcanādikām || 20 ||  
66192  
66193 ityuktvā muniruttasthau samaṃ daśarathaḥ prabhuḥ |  
66194 sasadāḥ sendurāditya udayādritaṭādiva || 21 ||  
66195  
66196 muninā samaṃ sasadāḥ sabhāptyasarvajanasahito daśaratho'pyuttasthau || 21 ||  
66197  
66198 tayloruttiṣṭhatoḥ sarvā sabhotthātumakampata |  
66199 mandavātaparāmṛṣṭā nalinīvālilocanā || 22 ||  
66200  
66201 alilocanā iti sabhāyā api viśeṣaṇam || 22 ||  
66202  
66203 uttasthau sāvatamsotthabhrṅgamaṇḍalamaṇḍitā |  
66204 kariseneva sandhayadrāvālolakarapuṣkarā || 23 ||  
66205  
66206 atratyamadhyāhnaḥ astācale sūryodayakālaḥ kariṇāmutthānayogya ityāśayena  
66207 saṃdhyādrāviti | vindhyādrāviti pāṭhe sthānopamā || 23 ||  
66208  
66209 parasparāṅgasamghaṭṭacūrṇitāṅgadamaṇḍalī |  
66210 ratnapūrṇāruṇāmbhodasandhyāsamayasūcanī || 24 ||  
66211  
66212 yato ratnapūrṇā ataḥ sādṛśyādaruṇāmbhodasaṃdhyāsamayasya sūcanī |  
66213 smāriketi yāvat || 24 ||  
66214  
66215 pataduttamaṃsavibhrāntabhrṅgopahitaghūṃghumā |  
66216 mukuṭoddāmaṇḍavyoṭaśakracāpikṛtāmbarā || 25 ||  
66217  
66218 patadbhiruttamaṃsavibhrāntairbhrṅgairāhitaghūṃghumā |  
66219 mukuṭānāmuddāmairnānāmaṇḍividyotaiḥ śakracāpikṛtamambaramākāśaṃ  
66220 vastrajātaṃ vā yayā sā || 25 ||  
66221  
66222 kāntālatāhastadalacārucāmaramaṇjarī |  
66223 vanalekheva vikṣubdhavaravāraṇamaṇḍalā || 26 ||  
66224  
66225 kāntālakṣaṇānām latānām hastalakṣaṇeṣu daleṣu pallaveṣu cārucāmaralakṣaṇā  
66226 maṇjaryo yasyām tathāvidhā vanalekhevetyarthaḥ || 26 ||  
66227  
66228 kacatkaṭakabhāraṭikṛtānyonyatatāmbarā |  
66229 vātavyādhūtapuṣpeva mandāraṇamālikā || 27 ||  
66230  
66231 kacantibhiḥ kaṭakabhābhiḥ rakṭikṛtānyonyanyamākarṣaṇāttatāni  
66232 viśṛtānyambarāṇi yasyām || 27 ||  
66233  
66234 karpūraṇānīhāraracitāmalavāridā |  
66235 śaraddikṭatāmāleṇa prasṛtāśeṣabhūmikā || 28 ||  
66236  
66237 karpūraṇalakṣaṇaistatsadṛśaiśca nīhārairhimakaṇairuḍḍiyamānai racitā  
66238 amalāḥ śubhrā vāridā yayā | ata eva

66239 nīhārakāśapuṣpādibhirvyāptāśeṣabhūmikā śaraddikṭaṭamāleṣa sthitā || 28 ||  
 66240  
 66241 lolamaulimaṇiprāntapāṭalāmbarakoṭarā |  
 66242 saṃdhyevāphullanīlābjā kāryasaṃhārakāriṇī || 29 ||  
 66243  
 66244 kāryāṇām dinakṛtyānāmupasaṃhārakāriṇī || 29 ||  
 66245  
 66246 ratnāṃśusalilāpūramukhapadmanirantarā |  
 66247 padminīvālivalitā nūpurāravasārasā || 30 ||  
 66248  
 66249 saṃtatā sā sabhottasthau bhūbhṛcchataśamākulā |  
 66250 bhūtasamṭatisaṃbhrāntā sṛṣṭirnavamivoditā || 31 ||  
 66251  
 66252 bhūbhṛtām rājñām parvatānām ca śataiḥ || 31 ||  
 66253  
 66254 praṇamyātha nṛpaṃ bhūpā niryayurnṛpamandirāt |  
 66255 śakracāpīkṛtā ratnairambudheriva vīcayaḥ || 32 ||  
 66256  
 66257 sumantro mantriṇaścaiva vasiṣṭhamatha bhūmipam |  
 66258 praṇamya jagmuḥ snānāya rasavijñānakovidāḥ || 33 ||  
 66259  
 66260 rase brahmarase jale ca vihāravijñāne kovidāḥ || 33 ||  
 66261  
 66262 vāmadevādayaścānye viśvāmitrādayastathā |  
 66263 vasiṣṭhaṃ purataḥ kṛtvā tasthurāvarṇanānāmukhāḥ || 34 ||  
 66264  
 66265 āvarjanamanujñā tadunmukhāstatpratīkṣāḥ || 34 ||  
 66266  
 66267 rājā daśarathastatra pūjayitvā munivrajaṃ |  
 66268 tadvisṛṣṭo jagāmātha svakāryārthamarindamaḥ || 35 ||  
 66269  
 66270 vanaṃ vanāspadā jagmurvyoma vyomanivāsinaḥ |  
 66271 nagaraṃ nāgarāścaiva prātarāgamanāya te || 36 ||  
 66272  
 66273 vanāspadā vānaprasthāḥ || 36 ||  
 66274  
 66275 mahīpativasīṣṭhābhyaṃ praṇayātprārthitaḥ prabhuḥ |  
 66276 vasiṣṭhasadmani nīśaṃ viśvāmitro'tyavāhayat || 37 ||  
 66277  
 66278 vasiṣṭhaḥ saha viprendraiḥ pārthivairmunibhistathā |  
 66279 upāsyamāno rāmādyaiḥ sarvairdaśarathātmajaiḥ || 38 ||  
 66280  
 66281 jagāma svāśramaṃ śrīmānsarvalokanamaskṛtaḥ |  
 66282 anuyātaḥ suraughena brahmalokamivābjajaḥ || 39 ||  
 66283  
 66284 tasmātpradeśādrāmādīnpunardaśarathātmajān |  
 66285 sarvānvisarjayāmāsa pādopānte natānasau || 40 ||  
 66286  
 66287 tasmādāśramapradeśāt || 40 ||  
 66288  
 66289 nabhaścarāndharaṇicarānadhaścarā-  
 66290 nvisṛjya saṃstutaguṇagocarāṃśca tān |  
 66291 yathākramaṃ svagṛhamudārasattvavāṃ-  
 66292 ścakāra tāṃ dvijajanavāśarakriyām || 41 ||  
 66293  
 66294 adhaścarānnāgān | saṃstutānām praśastānām guṇānām gocarānāśrayāniti  
 66295 yāvat | yathākramaṃ visṛjya svagṛhaṃ praviśyeti śeṣaḥ | dvijajanānām  
 66296 vāsarocitāṃ pañcayajñakriyām cakāretyarthaḥ || 41 ||  
 66297  
 66298 ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmīkiye devadūtokte mo0  
 66299 upāśamaprakaraṇe āhnikavarṇanaṃ nāma prathamāḥ sargaḥ || 1 ||  
 66300  
 66301 iti śrīvāsīṣṭhamahārāmāyaṇatātparyaparakāśe upāśamaprakaraṇe  
 66302 āhnikavarṇanaṃ nāma prathamāḥ sargaḥ || 1 ||  
 66303  
 66304  
 66305 dvitīyaḥ sargaḥ 2  
 66306  
 66307 śrīvālmīkiruvāca |

66308  
 66309 te sametya gr̥haṃ gatvā rājaputrāḥ śaśitviṣaḥ |  
 66310 cakruḥ sarvamaśeṣeṇa svasadmasu dinakramam || 1 ||  
 66311  
 66312 ihāhnikakriyā rātrau rāmasya śrutacintanam |  
 66313 buddheḥ śrutārthe sthairyārtha prārthanā copavarṇyate || 1 ||  
 66314  
 66315 dinakramamāhnikam || 1 ||  
 66316  
 66317 vasiṣṭho rāghavaścaiva rājāno munayo dvijāḥ |  
 66318 iti cakruḥ svakāryāṇi tathā svagr̥havīthiṣu || 2 ||  
 66319  
 66320 iti vakṣyamāṇaprakāreṇa cakruḥ | svagr̥heṣu vīthiṣu tathā bahiśca  
 66321 yānyucitānītyarthaḥ || 2 ||  
 66322  
 66323 sasnuḥ kamalakahlārakumudotpalahāriṣu |  
 66324 jalāśayeṣu cakraḥvahaṃsasārasarājiṣu || 3 ||  
 66325  
 66326 gobhūtilahirāṇyāni śayanānyāsanāni ca |  
 66327 dadurdānāni viprebhyo bhājanānyamśukāni ca || 4 ||  
 66328  
 66329 hemaratnavicitreṣu sveṣu cāmarasadmasu |  
 66330 ānarcuracyuteśānahutāśārkādikānsurān || 5 ||  
 66331  
 66332 amarasadmasu devālayeṣu | sveṣu svagr̥heṣu ca || 5 ||  
 66333  
 66334 putrapautrasuhr̥dbhr̥tyabandhumitraganaiḥ saha |  
 66335 tata āsvādayāmāsurbhojanānyucitāni vai || 6 ||  
 66336  
 66337 etasminsamaye cāsminnagare divaso'bhavat |  
 66338 tanuraṣṭāṅgaśeṣatvāddṛṣṭo na ca manoharaḥ || 7 ||  
 66339  
 66340 divasastanuḥ sūkṣmo'bhavat | aṣṭāṅgaśeṣatvādaṣṭamabhāgaśeṣatvāt || 7 ||  
 66341  
 66342 sāyantanadināntaṃ te tatkalocitaceṣṭayā |  
 66343 anayannaṃsubhiḥ sārdaṃ yāvadastaṃ yayau raviḥ || 8 ||  
 66344  
 66345 tatkalocitaceṣṭayā purāṇadharmaśāstrāvalokanādirūpayā || 8 ||  
 66346  
 66347 saṃdhyāṃ vavandire suṣṭhu jepuścaivāghamarṣaṇam |  
 66348 peṭhuḥ stotrāṇi puṇyāni jagurgāthā manoharāḥ || 9 ||  
 66349  
 66350 tataścābhyuditā śyāmā kāmīniśokahāriṇī |  
 66351 kṣīrodādiva māhendri candrāvaśyāyadāyini || 10 ||  
 66352  
 66353 tata ityupāttasya taduttarakālasya kṣīrodaḥ kāmīnyā aindrī dik  
 66354 kāntasaṃgamaprayuktaśokaharaṇānandasya  
 66355 candrasaṃgamaprayuktastāpopaśamano'vaśyāya iti krameṇopamānāni || 10 ||  
 66356  
 66357 śanairāstīrṇapuṣpeṣu kīrṇakarpūramuṣṭiṣu |  
 66358 dīrghendubimbaramyeṣu tasthustalpeṣu rāghavāḥ || 11 ||  
 66359  
 66360 dīrghībhūtamindubimbamiva rāmyeṣu || 11 ||  
 66361  
 66362 atha rāmādr̥te'nyeṣāṃ tatra tadvyavahāriṇī |  
 66363 vyatīyāya śanaiḥ śyāmā muhūrta iva śobhanā || 12 ||  
 66364  
 66365 tadvyavahāriṇī tatkalocitaviṣayabhoganidrādivyavahāravatī || 12 ||  
 66366  
 66367 tasthau rāmastu tāmeva vāsiṣṭhīm vacanāvalīm |  
 66368 cintayanmadhurodārāṃ kariṇīm kalabho yathā || 13 ||  
 66369  
 66370 kalabhaḥ kariśāvaḥ kariṇīm mātaraṃ yathā || 13 ||  
 66371  
 66372 kimidaṃ nāma saṃsārabhramaṇaṃ kimime janāḥ |  
 66373 bhūtāni ca vicitrāṇi kimāyānti prayānti kiṃ || 14 ||  
 66374  
 66375 cintāprakārameva prapañcayati - kimityādinā || 14 ||  
 66376



66377 manasaḥ kiḍḍasaṃ rūpaṃ kathaṃ caitatprasāmyati |  
 66378 māyeyaṃ sā kimutthā syātkathaṃ caiva nivartate || 15 ||  
 66379  
 66380 nivṛttayānayaḥ kaḥ syādguṇo doṣo'tha vā bhavet |  
 66381 kathamātmani caivāyaṃ tate saṃkoca āgataḥ || 16 ||  
 66382  
 66383 sarvabhogyabhoktṛbhoganivṛtterdoṣaḥ puruṣārthavighāto bhavet | tate  
 66384 ākāśādapi vistīrṇe || 16 ||  
 66385  
 66386 kimuktaṃ syādbhagavatā muninā manasaḥ kṣaye |  
 66387 kiṃ cindriyajaye proktaṃ kimuktamathavātmani || 17 ||  
 66388  
 66389 kiṃ sādhanam phalaṃ coktaṃ syāt | ātmani vijñāte iti śeṣaḥ || 17 ||  
 66390  
 66391 jīvaścittaṃ mano māyetyevamādibhirātataiḥ |  
 66392 rūpairātmaiva saṃsāraṃ tanotīmamasanmayam || 18 ||  
 66393  
 66394 ebhirevaṃ manomātratantuvaddhaiḥ kṣayaṃ gataiḥ |  
 66395 duḥkhopaśāntiretāni sucikitsyāni naḥ katham || 19 ||  
 66396  
 66397 duḥkhopaśāntiḥ siddhyatīti śeṣaḥ | etāni mano māyādirūpāni || 19 ||  
 66398  
 66399 bhogābhramālāvalayāṃ dhībalākāmimāṃ katham |  
 66400 pṛthakkaromi payaso dhārāṃ haṃsa ivāmbhasaḥ || 20 ||  
 66401  
 66402 bhujyanta iti bhogā viṣayāsta eva saṃskārātmanā ghanībhūya  
 66403 cittākāśāvarakatvādduḥkhasahasradhārāvarṣitvāccābhrāṇi tānyanusṛtya  
 66404 māleḥ valayati veṣṭayatīti mālāvalayāṃ dhīvṛttlakṣaṇāṃ balākāṃ bakīm  
 66405 kathaṃ pṛthakkaromi | vevekena parāvartayāmīti yāvat | payaso dugdhasya dhārāṃ  
 66406 bhāgāmīti yāvat || 20 ||  
 66407  
 66408 bhogāstyaktuṃ na śakyante tattyāgena vinā vāyam |  
 66409 prabhavāmo na vipadāmaho saṃkaṭamāgatam || 21 ||  
 66410  
 66411 nanu kiṃ vimarśena tyajyantāṃ bhogāstatrāha - bhogā iti | vipadāṃ pratīkāre  
 66412 iti śeṣaḥ | sarvātmanā bhogatyāge jīvanāsiddhestadarthamalpasyāpi  
 66413 bhogasyopādāne vāsanāvṛddheḥ saṃkaṭamāgatamityarthaḥ || 21 ||  
 66414  
 66415 manomātramidaṃ prāpyaṃ taccaivedaṃ prayojanam |  
 66416 saṃpannam no giriguru maurkhyādyakṣaḥ śīśoriva || 22 ||  
 66417  
 66418 saṃkaṭāntaramapyāha - manomātramīti | idaṃ  
 66419 prāpyamavaśyaprāptavyamātmataṭṭvaṃ mana eva mīyate pramīyate'nayeti mātṛā  
 66420 pramāṇaṃ yasya tathāvidham | tacca mano no'smākamidaṃ bāhyameva  
 66421 viṣayajātameva prayujyate yena tatprayojanaṃ niṣpattihetubhūtaṃ puruṣārthabhūtaṃ  
 66422 ca yasya tathāvidhaṃ sanmaurkhyādgirito'pi guru duruddharaṃ saṃpannam | yathā  
 66423 śīśormaurkhyātkalpito yakṣaḥ | tathāca viṣayādhīnasiddhikaṃ manastebhyo  
 66424 nivartayitumevāśakyam niḥsvarūpatāpattestadanivṛttau tu na tattvasākṣātkāre  
 66425 pramāṇaṃ tatkartu śakyamīti saṃkaṭāntaramityarthaḥ || 22 ||  
 66426  
 66427 paramāṃ sāntimāgatya gatasamsārasaṃbhramā |  
 66428 bāleḥ labdhadayitā kaṃcitprāpsyati no matīḥ || 23 ||  
 66429  
 66430 yadi tu nirvāsaṇaṃ sarvaviṣayopaśame'pi brahmākāratāmātrāvalambanena  
 66431 mano'vasthāpayituṃ śakyeta tadā syādabhilaṣitasiddhirīti cintayannāha -  
 66432 paramāmīti | labdho dayitaḥ kānto yayā tathāvidhā bālā taruṇīva  
 66433 labdhabrahmākārā satī kaṃcidanyaṃ no prāpsyati | na smariṣyatītyarthaḥ || 23 ||  
 66434  
 66435 kadopaśāntasaṃrambhaṃ vigatāśeṣakautukam |  
 66436 apāpamātmaviśrāntaṃ [apāpapaḍaviśrāntaṃ iti pāṭhaḥ] mama  
 66437 syātpāvanaṃ manaḥ || 24 ||  
 66438  
 66439 tāṃ daśāṃ prāptumutkaṇṭhate - kadetyādinā | saṃrambhaḥ krodhaḥ |  
 66440 kautukaṃ kāmāḥ | pāpagrahaṇaṃ puṇyatadubhayakāryāṇāmapyupalakṣaṇam || 24 ||  
 66441  
 66442  
 66443 kalākalāpasamṇācchaśāṅkādapī śītale |  
 66444 pade surūḍhaṃ viśramya bhramiṣyāmi kadā jagat || 25 ||  
 66445

66446 saptamabhūmikāparyantaṃ surūḍhaṃ yathā syāttathā viśramya |  
 66447 jīvanmuktisukhaṃ prāpyeti yāvat || 25 ||  
 66448  
 66449 kalanāpelavaṃ rūpamutsrjyālīnamātmani |  
 66450 kadaiṣyati manaḥ śāntimambhasīva taraṅgakaḥ || 26 ||  
 66451  
 66452 ātmani ālīnaṃ tirohitaṃ sat || 26 ||  
 66453  
 66454 tṛṣṇātarāṅgākulitamāsāmakaramālinam |  
 66455 kadā saṃsārajaladhiṃ tīrtvā syāmahamajvaraḥ || 27 ||  
 66456  
 66457 kadopaśamaśuddhāsu padaviṣu vicakṣaṇāḥ |  
 66458 mumukṣūṇāṃ nivatsyāmo niḥśokaṃ samadarśanāḥ || 28 ||  
 66459  
 66460 mumukṣūṇāṃ prāpyāsu padaviṣu padeṣu || 28 ||  
 66461  
 66462 saṃtāpitasaṃastāṅgaḥ sarvadhātubhayaṃkaraḥ |  
 66463 saṃsṛtijvara ādirghaḥ kadā nāsamupaiṣyati || 29 ||  
 66464  
 66465 aṅgāni śrīputrapaśvādīni hastapādādīni ca dhātavaḥ  
 66466 svarṇarūpyādayastvagasṛṇmāṃsādayaśca tebhyaḥ kṣīyamāṇebhyo  
 66467 bhayaṃkaraḥ || 29 ||  
 66468  
 66469 nirvātadīpalekheva kadā cittaṃ gatavyatham |  
 66470 śaṃameṣyati he buddhe suprakāśaghaṇāntaram || 30 ||  
 66471  
 66472 kadendriyāṇi duḥkhebhyaḥ saṃtariṣyanti helayā |  
 66473 durīhādagdhadehāni garutmanta ivārṇavān || 31 ||  
 66474  
 66475 viśayābhimukhākaraṇadurīhābhirduṣṣeṣṭābhirdagdhō deho  
 66476 yaistathāvidhānīndriyāṇi viśayahelayā kadā duḥkhāni saṃtariṣyantītyarthaḥ |  
 66477 athavā indriyāṇi kartṛṇi | durīhā duṣṭaviśayābhilāṣastatprayuktāni  
 66478 dagdhadehāni bhāvinānāsarīrāṇi karmabhūtāni viśayahelayā duḥkhebhyaḥ  
 66479 duḥkhāni parihartuṃ kadā tariṣyantīti yojanā | duḥkhebhya iti  
 66480 sukhaduḥkhatatkriyāyām iti caurādikādduḥkhadhātorbhāve ghaṇi tumarthacca  
 66481 bhāvavacanāt iti caturthī || 31 ||  
 66482  
 66483 ayaṃ so'haṃ rudanmūḍha iti vyarthāhito bhramaḥ |  
 66484 śaradīvāsito meghaḥ kadā nāsamupaiṣyati || 32 ||  
 66485  
 66486 paśuputradhanānnapānādīnāmālābhaviyogādīnā rudati mūḍhe mayi  
 66487 rodananimittabhūto'yaṃ deha eva sa prasiddha ātmā ahaṃ ceti vyartham  
 66488 pūrvapūrvadehavāsanākāmakarmaparamparāhito bhramaḥ prabodhavaimalye śaradi  
 66489 pravṛttāyām vārṣiko'sito megha iva kadā nāsamupaiṣyatītyarthaḥ || 32 ||  
 66490  
 66491 mandāraṇalekhāsu yā matiḥ sā tṛṇāyate |  
 66492 yāce tatpadaṃmātmīyaṃ saṃprāpsyāmaḥ kadā vayam || 33 ||  
 66493  
 66494 utkaṭayā mumukṣayā svargo'pi svasya tṛṇavadbhātītyāha - mandāreti | matiḥ  
 66495 sukhānubhavaḥ | ahaṃ yāce vāñchāmiti yāvat | vayamiti asmado dvayośca iti  
 66496 bahuvacanam || 33 ||  
 66497  
 66498 vītarāgaḥjanaproktā nirmalā jñānadṛṣṭayaḥ |  
 66499 kaccitpadaṃ tvayi manaḥ kariṣyantīti me vada || 34 ||  
 66500  
 66501 idāniṃ mana-ādīnvivekagrahaṇāya prārthayate - vītarāgetyādīnā | he  
 66502 manaḥ tvayi padaṃ sthānaṃ kañcitkariṣyanti || 34 ||  
 66503  
 66504 hā tāta mātāḥ putreti girāmāsāmaḥ punaḥ |  
 66505 bhājanaṃ citta mābhūvaṃ bhojanaṃ duḥkhabhoginām || 35 ||  
 66506  
 66507 ahaṃ duḥkhalakṣaṇānām bhogināmajagarāṇām bhojanaṃ bhakṣyaṃ  
 66508 sannāsāmākrandagirām punarbhājanaṃ mābhūvamityanvayaḥ || 35 ||  
 66509  
 66510 he buddhe bhagini bhrāturararthitāṃ pūrayāsu me |  
 66511 āvayorduḥkhamokṣāya vicāraya munergiraḥ || 36 ||  
 66512  
 66513 jīvabuddhyorekāvidyodarodbhūtatvādbhaginīti saṃbodhanam | munervasiṣṭhasya ||  
 66514 36 ||

66515  
 66516 tvām pādapatitaḥ prītyā yāce sati sute mate |  
 66517 tena bhavye bhavocchedabhūtaye susthirā bhava || 37 ||  
 66518  
 66519 sati sādhi | śāstrasajjanaprasādena paścādutpannatvātsute putri | mate sanmate |  
 66520 tena matprārthanena | bhavocchedopalakṣitaḥ pūrṇatāsaṃpade || 37 ||  
 66521  
 66522 vasiṣṭhamuninā proktā viraktāḥ prathamam giraḥ |  
 66523 tato mumukṣorācāra utpattinām kramastataḥ || 38 ||  
 66524  
 66525 evaṃ prārthanayā sthīrīkṛtām matim  
 66526 vairāgyaprakaraṇādiprakaraṇacatuṣṭayārthasmarāṇe kramānniyunkte -  
 66527 vasiṣṭheti | proktā manmukhena vāditāḥ svayamproktāśca sthītiprakaraṇāntā  
 66528 giraḥ || 38 ||  
 66529  
 66530 tataḥ sthītiprakaraṇam samam dṛṣṭāntasundaram |  
 66531 vijñānagarbhasulabham yathāvatsmara he mate || 39 ||  
 66532  
 66533 vijñānagarbham sulabham saralam ca | vijñānagarbhairadhikāribhirākhyānairvā  
 66534 sulabham subodhamiti vā || 39 ||  
 66535  
 66536 kṛtamati śataśo vicāritaṃ ya-  
 66537 dyadi tadupaiti na mānasasya buddhiḥ |  
 66538 bhavati tadaphalam śaradghanābham  
 66539 satatamato matireva kāryasāraḥ || 40 ||  
 66540  
 66541 nanu manasaḥ prākprārthitatvāttata eva prakaraṇacatuṣṭayārthāhvadhāraṇasiddheḥ  
 66542 kimarthaṃ tadvyatirekeṇa punarmatiḥ prārthyate tatrāha - kṛtamatīti |  
 66543 mānasasya manasaḥ kṛtamatīnipuṇam yathā syāttathā śataśo yadvastu  
 66544 vicāritaṃ bhavati tadbuddhiradhyavasānamatiryadi nopaiti nāṅgikaroti tarhi tattathā  
 66545 vicāritamapyaphalam śaraddhanavannaśyatyeva na sthīribhavatītyarthaḥ | ataḥ  
 66546 śravaṇena vicārite'pi tattve matirmananakṛtādhyavasāyabuddhireva satatam kārye  
 66547 kartavyārthaviśaye sāro mukhyo bhavatīti mananāya pṛthak tatprārthanam  
 66548 yuktamevetyarthaḥ || 40 ||  
 66549  
 66550 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 66551 mokṣopāyeṣūpaśamaprakaraṇe upadeśānuvarṇanam nāma dvitīyaḥ sargaḥ  
 66552 || 2 ||  
 66553  
 66554 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 66555 upadeśānuvarṇanam nāma dvitīyaḥ sargaḥ || 2 ||  
 66556  
 66557  
 66558 tṛtīyaḥ sargaḥ 3  
 66559  
 66560 śrīvālmīkiruvāca |  
 66561  
 66562 tasyaivamprāyayā tatra tatayodāracintayā |  
 66563 sā vyatīyāya rajanī padmasyevārkaśāṅkṣiṇāḥ || 1 ||  
 66564  
 66565 uśaḥsnānagrāhāyātarāmaprabhṛtibhiḥ saha |  
 66566 vasiṣṭhasya sabhāyānam prastāvaścātra kīrtiyate || 1 ||  
 66567  
 66568 sya rāmasya | evamprāyayā uktaparakārayā | tatayā vistrīyatatā cintayā || 1 ||  
 66569  
 66570 kiṃcittamaḥkaḍārāsu kiṃcidapyaruṇāsu ca |  
 66571 nabhoviralatārāsu dikṣu saṃmārjitāsviva || 2 ||  
 66572  
 66573 tamobhiḥ kaḍārāsu kapiśavarṇāsu || 2 ||  
 66574  
 66575 prabhātātūryaghoṣeṇa samamindusamānanāḥ |  
 66576 uttasthau rāghavaḥ śrīmānpadmaḥ padmakarādiva || 3 ||  
 66577  
 66578 prātaḥsnānavidhiṃ kṛtvā saṃpādya bhrātṛbhiḥ punaḥ |  
 66579 prahitālpaparīvaro vasiṣṭhasadanam yayau || 4 ||  
 66580  
 66581 saṃpādya nirvartya saṃdhyāvandanādikamityaucityādgamyate | bhrātṛbhiḥ  
 66582 prahitaḥ preṣitaḥ alpaḥ parivāraḥ parijano yasya | bhrātṛbhiḥ saha prahitaḥ  
 66583 āptatamo'lpāḥ parivāro yasyeti vā || 4 ||

66584  
66585 samādhisaṃsthame kānte munimātmaparāyaṇam |  
66586 dūra evānanāmāsau rāmo vinatakandharaḥ || 5 ||  
66587  
66588 samādhisaṃsthamiti | pūrvameva snātvā prātaḥkṛtyaṃ nirvartya  
66589 samādhisaṃsthamiti gamyate || 5 ||  
66590  
66591 taṃ praṇamyāṅgaṇe tasthustasmiṃste vinayānvitāḥ |  
66592 yāvattamaḥ samālūnaṃ vyaktaṃ diṇmukhamaṇḍalam || 6 ||  
66593  
66594 te rāmādayo yāvattamaḥ samyagālūnaṃ chinnaṃ bhavati tāvattasthuḥ || 6 ||  
66595  
66596 rājāno rājaputrāśca ṛṣayo brāhmaṇāstataḥ |  
66597 āyayuḥ sadanaṃ maunaṃ brahmalokamivāmarāḥ || 7 ||  
66598  
66599 maunaṃ niḥśabdaṃ yathā syāttathā || 7 ||  
66600  
66601 tadvasiṣṭhasya sadanaṃ babhūva janasaṃkulam |  
66602 hastyaśvarathasaṃbādhaṃ pārthivācāraśobhanam || 8 ||  
66603  
66604 pārthivocitācāre'pi pārthivasadanamiva śobhanaṃ śobhamānam || 8 ||  
66605  
66606 kṣaṇādvasiṣṭho bhagavānvirarāma samādhitaḥ |  
66607 ācāreṇopacāreṇa jagrāha praṇataṃ janam || 9 ||  
66608  
66609 vinayādyācāreṇa priyavacanādyupacāreṇa || 9 ||  
66610  
66611 tathānuyāto munibhirviśvāmitrānvito muniḥ |  
66612 āruroha rathaṃ śrīmānsahasābjamivābjajaḥ || 10 ||  
66613  
66614 yayau gṛhaṃ dāśarathaṃ sainyena mahatā vṛtaḥ |  
66615 brahmeva śakranagaram samastasuramālitaḥ || 11 ||  
66616  
66617 viveśāvanatāṃ tatra ramyāṃ dāśarathīm sabhām |  
66618 haṃsayūthānuvalito rājahaṃsa ivābjinīm || 12 ||  
66619  
66620 avanatāṃ praṇamrajanām || 12 ||  
66621  
66622 trīṇi tatra padānyāśu tadā daśaratho nṛpaḥ |  
66623 nirjagāma mahāvīraḥ siṃhāsanasamutthitaḥ || 13 ||  
66624  
66625 nirjagāma abhijagāma || 13 ||  
66626  
66627 viviśustatra te sarve nṛpā daśarathādayaḥ |  
66628 vasiṣṭhādyāśca munayo ṛṣayo brāhmaṇāstathā || 14 ||  
66629  
66630 mantriṇaśca sumantrādyāḥ saumyādyāśca vipaścitaḥ |  
66631 rājaputrāśca rāmādyā mantriputrāḥ śubhādayaḥ || 15 ||  
66632  
66633 amātyādyāḥ prakṛtayaḥ suhotrādyāśca nāgarāḥ |  
66634 mālavādyāstathā bhṛtyāḥ paurādyāścaiva mālinaḥ || 16 ||  
66635  
66636 atha teṣūpaviṣṭeṣu sveṣu sveṣvāsaneṣu ca |  
66637 sarveṣvevopaviṣṭeṣu vasiṣṭhonmukhadṛṣṭiṣu || 17 ||  
66638  
66639 teṣu muninṛpamantriprabhṛtiṣu prathamamupaviṣṭeṣu satsu paścādanyeṣvapi  
66640 sarveṣūpaviṣṭeṣvityarthaḥ | sarveṣvevetyādīnāṃ sargasamāptiparyantaṃ sarveṣāṃ  
66641 saptamyantānāmuttarasargastha idaṃ daśaratho vākyamuvācetyatra saṃbandhaḥ ||  
66642 17 ||  
66643  
66644 sabhākalakale śānte maunasamstheṣu bandiṣu |  
66645 vṛttāsu sthitivārtāsu saumye tasminsabhāntare || 18 ||  
66646  
66647 sabhāyāḥ kalakale kolāhale | sthitivārtāsu parasparam  
66648 rātrisukhāvasthitipraśnaprativacanavārtāsu vṛttāsu satīṣu || 18 ||  
66649  
66650 sphuratpavanamālāsu viśatsvambhojakoṭarāt |  
66651 parāgeṣu viloleṣu muktādāmasu cañcalam || 19 ||  
66652

66653 ambhojakotaṛānnirgatya sabhāṃ viśatsviti śeṣaḥ | ata evāmbhojānāṃ parāgeṣu  
 66654 muktādāmasu cañcalaṃ yathā syāttathā viloleṣu lampāṭeṣu || 19 ||  
 66655  
 66656 bṛhatkusumadolābhyah prasṛtābhyah samamṭataḥ |  
 66657 vāti māṃsalamāmodamādāya madhurānile || 20 ||  
 66658  
 66659 vātāyaneṣu mṛduṣu kusumākīrṇabhūmiṣu |  
 66660 paryañkeṣūpaviṣṭāsu paśyantīṣu puraṃdhriṣu || 21 ||  
 66661  
 66662 mṛduṣu paryañkeṣu || 21 ||  
 66663  
 66664 jālāgatārkakaralolavilocanāsu  
 66665 ratnaprabhānikarapiṅgalakomalāsu |  
 66666 samtyaktacāpalalavaṃ capalāsu tāsu  
 66667 maunsthītāsu sitacāmaradhāriṇīṣu || 22 ||  
 66668  
 66669 jālāgatairarkakarairavalokanapratighātāllolāni vilocanāni yāsām |  
 66670 ratnaprabhānikaraiḥ piṅgalāsu komalāsu sukumāriṣu tāsu prāguktāsu  
 66671 sitacāmaradhāriṇīṣu samtyaktacāpalalavaṃ yathā syāttathā maunasthītāsu || 22 ||  
 66672  
 66673 muktāphalapratiphalapratimārkaśmi-  
 66674 rāgodarāsvajirabhūmiṣu puṣpakaugham |  
 66675 nāsādayatyabhinavātapabimbabuddhyā  
 66676 bhrānte bhramatyalikule nabhasīva meghe || 23 ||  
 66677  
 66678 nānāratnakhacitāsvajirabhūmiṣu muktāphalānāṃ pratiphalāni  
 66679 praticchāyāstatpratimā arkaraśmirāgā udare yāsām tathāvidhāsu  
 66680 nānāpuṣpākāracitrāsu jātāsu abhinavātapabimbā evame iti bhrāntibuddhyā alikule  
 66681 puṣpakaugham vikīrṇapuṣpasamūham nāsādayati alabhamāne ata eva  
 66682 bhūmyasparśānnabhasi meghe iva bhramati sati || 23 ||  
 66683  
 66684 puṇyairvasiṣṭhavadanaprasṛtaṃ śrutaṃ ya-  
 66685 ttatsamṭatiprasṛtavismayamāryaloke |  
 66686 satsaṃgame mṛdupadākṣaramugdhavākya-  
 66687 manyonyamīpsitamānalpaguṇābhīrāmam || 24 ||  
 66688  
 66689 tasminsatsaṃgame satām samāje āryaloke bahumatajane prākṣaṃcitaiḥ  
 66690 puṇyairvadvasiṣṭhavadanaprasṛtaṃ vacanaṃ śrutaṃ tasya samṭatyā hṛdi  
 66691 vistāreṇa prasṛtavismayamudbhūtāścaryaṃ yathā syāttathā  
 66692 anyonyamīpsitamabhimatamanalpaguṇābhīrāmam mṛdupadākṣaramugdhavākyaṃ  
 66693 bhāṣamāne satīti śeṣaḥ || 24 ||  
 66694  
 66695 digbhyaḥ purācca gaganācca vanācca siddha-  
 66696 vidyādhārāryamunivipragaṇe vasiṣṭham |  
 66697 maunapraprāṇamabhitaḥ praviśatyāśabdaṃ  
 66698 sopāṃsu gauravavatā saha jātavākye || 25 ||  
 66699  
 66700 vanācca samāgate iti śeṣaḥ | vidyādhārāṇāmāryamunīnāmanyeṣāṃ ca  
 66701 viprāṇāṃ gaṇe vasiṣṭhamabhito maunapraṇāmaṃ praṇamya āśabdaṃ pihitāsyam  
 66702 yathā syāttathā praviśati sati | tato gauravavatā garīyasā avaśyasaṃbhāṣyeṇa saha  
 66703 sopāṃsu atimandasvaraṃ karṇasannidhau jātavākye sati | vasiṣṭhamabhita iti  
 66704 abhitaḥ paritaḥ samayānikaśāhāpratiyoge'pi iti śaṣṭhyarthe dvitīyā || 25 ||  
 66705  
 66706 unnidrakokanadakomalakośakṛṣṭa-  
 66707 magnālijālamakarandasuvarṇarāgaiḥ |  
 66708 āpiṇale maruti vāti vilolaghaṇṭā-  
 66709 ṭākāragītavinipītanīśāntagīte || 26 ||  
 66710  
 66711 unnidrāṇāṃ kokanadānāṃ raktakamalānāṃ komalebhyaḥ kośebhyaḥ  
 66712 kṛṣṭānāṃ prāktadantarmagnānāmaliḥjālānāṃ makarandānāmsuvarṇānāṃ  
 66713 parāgāṇāṃ ca rāgai rañjanairāpiṅgale īṣatpiṅgalavarṇe marutā  
 66714 svābhimarśādvilolānāṃ gṛhaprāntaghaṇṭānāṃ  
 66715 ṭāmkāragītairvinipītanīyabhibhūtāni nīśāntānāṃ gṛhāṇāṃ gītāni yena  
 66716 tathāvidhe maruti vāti sati | ghaṇṭājīhvāgre  
 66717 pippalapatrākāraracanānmandavātairapi gṛhapaṭalaghaṇṭāvalidhvananam  
 66718 dakṣiṇadeśe nepāle ca prasiddham || 26 ||  
 66719  
 66720 agurutagaradhūme candanāmodamiśre  
 66721 sarasakusumadāmoddāmagandhāṅkitābhre |

66722 sarati sati vitānāmbhoruhāmodalesai-  
 66723 ścalakusumarajoṅke śabdavijñātabhṛṅgam || 27 ||  
 66724  
 66725 candanāmodairmiśre calakusumarajobhiraṅkyata ityaṅkastathāvidhe ata eva  
 66726 sarasānām kusumadāmnāmuddāmairgandhairaṅkitāni surabhitānyabhrāṇi yena  
 66727 tathāvidhe agurutagaraniriyāsadhūme tannilimnā tirohitavarṇatvācchabdhaireva  
 66728 vijñātā natu sākṣāddṛṣṭā bhṛṅgā yasminkarmaṇi tadyathā syāttathā  
 66729 vitānavaddhānāmambhoruhānāmāmodalesaiḥ saha sarati ūrdhvaṃ pravahati  
 66730 satītyarthaḥ || 27 ||  
 66731  
 66732 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣūpaśamaprakaraṇe  
 66733 sabhāsaṃsthānavarṇanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 66734  
 66735 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe upaśamaprakaraṇe  
 66736 sabhāsaṃsthānavarṇanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 66737  
 66738  
 66739 caturthaḥ sargaḥ 4  
 66740  
 66741 śrīvālmīkiruvāca |  
 66742  
 66743 meghagambhīrayā vācā viśrabdhapadasundaram |  
 66744 idaṃ daśaratho vākyamuvāca munināyakam || 1 ||  
 66745  
 66746 rājñā vasiṣṭhavākyaṇām praśaṃsā munivākyaataḥ |  
 66747 rāmeṇa cintitārthānāmanuvādaśca varṇyate || 1 ||  
 66748  
 66749 viśrabdhairviśvāsātīśayaparakāśakaiḥ padaiḥ sundaram || 1 ||  
 66750  
 66751 bhagavanhyastanena tvaṃ vākyasaṃdarghajanmanā |  
 66752 kaccinmukto'si khedena tapaḥkārsyātīśāyinā || 2 ||  
 66753  
 66754 hyastanena pūrvedyurbhavena vākyasaṃdarbhoccāraṇajanmanā khedena śrameṇa ||  
 66755 2 ||  
 66756  
 66757 hyastanokto ya ānandī vivikto vacasāṃ gaṇaḥ |  
 66758 amṛtavarṣaṇeneva tenaivāśvāsītā vayam || 3 ||  
 66759  
 66760 ānandī śrotrānandanaśīlaḥ | vivikto viśadaḥ || 3 ||  
 66761  
 66762 candrāṃśava ivotsārya tamāṃsyamṛtanirmalāḥ |  
 66763 antaḥśītalayantyetā mahatāmamalā giraḥ || 4 ||  
 66764  
 66765 tamāṃsi ajñānānyandhakārāṃśca || 4 ||  
 66766  
 66767 apūrvāhlādadāyinya uccaistarapadāśrayāḥ |  
 66768 atimohāpahāriṇyaḥ sūktayo hi mahīyasām || 5 ||  
 66769  
 66770 idānīm candrāṃśubhyo'pyutkarṣamāha - apūrveti | apūrvaḥ  
 66771 anāsvāditapūrvaḥ kāraṇaśūnyaścānando brahmasukhaṃ prayojanam | tadeva  
 66772 mānuṣānandādihairaṇyagarbhānandāntaviṣayasukhebhya uccaistaraṃ padaṃ  
 66773 tadāśrayāstadviṣayāḥ | atimohāpahāriṇya ityanarthanivṛttirūpaṃ  
 66774 prayojanāntaraṃ tāsāmuktam || 5 ||  
 66775  
 66776 ātmaratnāvalokaikadīpikā sarasātmikā |  
 66777 yamādyuktilatodeti sa vandyāḥ sujanadrumaḥ || 6 ||  
 66778  
 66779 yuktilakṣaṇā jyotirlatā yasmādudeti yamāśrityodeti || 6 ||  
 66780  
 66781 durīhitaṃ durvihitaṃ sarvaṃ sajjanasūktayaḥ |  
 66782 pramārjayanti śītāṃśostamaḥkāṇḍamivāṅghrayaḥ || 7 ||  
 66783  
 66784 durīhitaṃ mānasadoṣam | durvihitaṃ śārīradoṣam | sarvaṃ samastendriyadoṣam |  
 66785 śītāṃśoścandrasyāṅghrayaḥ kiraṇāḥ || 7 ||  
 66786  
 66787 tṛṣṇālobhādayo'smākaṃ saṃsāranigaḍā mune |  
 66788 tavoktyā tanutāṃ yātāḥ śaradivāsītāmbudāḥ || 8 ||  
 66789  
 66790 tāneva spaṣṭamāha - tṛṣṇeti | tanutāmalpāvaśeṣatām || 8 ||

66791  
66792 saṃpravṛttā vayaṃ draṣṭumātmānamapakalmaṣaṃ |  
66793 rasāñjanānītadṛśo jātyandhā iva kāñcanam || 9 ||  
66794  
66795 rasaḥ siddharasastadracitaiḥ siddhāñjanairānītadṛśo  
66796 brahmarasābhyañjanenānītapratyagdṛśāśca || 9 ||  
66797  
66798 saṃsāravāsanānāmnī mihikā hṛdayāmbare |  
66799 pravṛttā tanutām gantum tvaduktiśaradeva naḥ || 10 ||  
66800  
66801 hṛdayāmbare sthiteti śeṣaḥ | rūpakabalādevāntarbhūte | ivārthe gamyamāne  
66802 punarivaśabdaprayoga utprekṣādyotanārthaḥ || 10 ||  
66803  
66804 mune mandāramañjaryastaraṅgā vāmṛtāmbhasaḥ |  
66805 na tathā hlādayantyantaryathodāradhiyām girāḥ || 11 ||  
66806  
66807 amṛtāmbhasaḥ amṛtāmbhodheḥ || 11 ||  
66808  
66809 yadyadrāghava saṃyāti mahājanasaparyayā |  
66810 dināṃ tadiha sālokaṃ śeṣāstvandhā dinālayaḥ || 12 ||  
66811  
66812 yadyaddināṃ mahatām janānām brahmavidām saparyayā pūjayā saṃyātyapayāti |  
66813 sālokaṃ saprakāśam | andhāstamovṛtāḥ || 12 ||  
66814  
66815 rāma rājīvapatrākṣa prakṛtārthamihāvvyayam |  
66816 munimābodhaya punaḥ prasāde samavasthitam || 13 ||  
66817  
66818 ābodhaya pṛccha || 13 ||  
66819  
66820 ityukto bhūbhṛtā tatra rāmābhīmukhamāsthitaḥ |  
66821 uvācedamudārātmā vasiṣṭho bhagavānmuniḥ || 14 ||  
66822  
66823 āsthitta upaviṣṭaḥ || 14 ||  
66824  
66825 śrīvasiṣṭha uvāca |  
66826  
66827 rāghava svakulaikendo yanmayoktaṃ mahāmate |  
66828 kaccitsmarasi vāk्यārthaṃ pūrvāparavicāritam || 15 ||  
66829  
66830 utpattīnām vicitrāṇām sattvādiguṇabhedataḥ |  
66831 kaccitsmarasi sarvāsām vibhāgamarimardana || 16 ||  
66832  
66833 sarvāsām prāgukta jīvajātīnām || 16 ||  
66834  
66835 kaścitsarvamasarvaṃ ca sadasacca sadoditam |  
66836 rūpaṃ smarasi vetsyeva viviktaṃ paramātmanaḥ || 17 ||  
66837  
66838 sarvaṃ naṭavanmāyayā jagadveṣeṇa sthitaṃ brahma | asarvaṃ niṣprapañcam |  
66839 satsthūlamasatsūkṣmaṃ satyāsatarūpaṃ vā maduktaṃ smarasi svabuddhyā  
66840 dṛśyebhyo viviktaṃ vetsyeva vā || 17 ||  
66841  
66842 yathedamuditaṃ viśvaṃ viśveśādeva ceśvarāt |  
66843 kaccitsmarasi tatsādho sādhu vādāikabhājana || 18 ||  
66844  
66845 viśveśātsarvaśaktisaṃpannādiśvarādbrahmaṇaḥ | evakāraḥ  
66846 sāmkyādyabhimatapradhānādikāraṇavādanirāsārthaḥ | sādhu vādāḥ  
66847 praśaṃsāḥ sadupadeśāśca || 18 ||  
66848  
66849 rūpaṃ kaccidavidyāyā balādbhaṅguramātataṃ |  
66850 anantamantavaccaiva samyaksmarasi sanmate || 19 ||  
66851  
66852 balātkālabalāt | saṃkhyayā anantaṃ deśakālādinā tvantavat || 19 ||  
66853  
66854 cittameva naro nānyaditi yatpratipāditam |  
66855 lakṣaṇādivicāreṇa kaccitsmarasi sādhu tat || 20 ||  
66856  
66857 vāk्यārthaścākhilaḥ kaccittvayā rāma vicāritaḥ |  
66858 hyastanasya vicārasya rātrau hṛdi niveśitaḥ || 21 ||  
66859

66860 hyastanasya vicārasya śravaṇasya viṣayo vākyārtho vicārito mananena pariṣkṛtaḥ  
 66861 || 21 ||  
 66862  
 66863 bhūyobhūyaḥ parāmr̥ṣṭaḥ hṛdaye suniyojitaḥ |  
 66864 prayojanaṁ phalatyuccairna helāhatasamsthiteḥ || 22 ||  
 66865  
 66866 helayā anādareṇa hatā samsthitirupadiṣṭārthadhāraṇaṁ yena tathāvidhasya  
 66867 puruṣādhamasya na phalatītyarthaḥ || 22 ||  
 66868  
 66869 bhājanaṁ tvaṁ viviktānāṁ vacasāṁ śuddhiśālināṁ |  
 66870 viviktahṛdayaḥ kaṇṭhe muktānāmiva rāghava || 23 ||  
 66871  
 66872 viviktahṛdayo vivekaśālimanāḥ viśālavakṣāśca || 23 ||  
 66873  
 66874 śrīvālmīkiruvāca |  
 66875  
 66876 kamalāsanaputreṇa muninā samahaujasā |  
 66877 evaṁ vitirṇāvasaro rāmo vākyamuvāca ha || 24 ||  
 66878  
 66879 śrīrāma uvāca |  
 66880  
 66881 bhagavansarvadharmajña tavaivaitadvijṛmbhitaḥ |  
 66882 yadaḥ paramodāro buddhavānvacanaṁ tava || 25 ||  
 66883  
 66884 vijṛmbhitaṁ prabhāvistāraḥ || 25 ||  
 66885  
 66886 yadādiśasi tatsarvaṁ tathaiva na tadanyathā |  
 66887 apāstanidreṇa mayā vākyārtho hṛdi cintitaḥ || 26 ||  
 66888  
 66889 tathaiva kṛtamiti śeṣaḥ | tadeva spaṣṭamāha - apāsteti || 26 ||  
 66890  
 66891 bhavāndhakāraḥsataye bhavatoktīvivasvatā |  
 66892 hyaḥprasāditamāhlādi vāgraśmipaṭalaṁ prabho || 27 ||  
 66893  
 66894 bhavatā kartrā uktilakṣaṇena vivasvatā sūryeṇa karaṇena | uktau  
 66895 upadeśenārthaprakāśanaviṣaye vivasvatā sūryabhūtena bhavateti  
 66896 sāmānādhikaraṇyaṁ vā | āhlādi jāḍyaśītāpanayasukhakaram || 27 ||  
 66897  
 66898 tadatītamadīnātmansarvamantaḥkṛtaṁ mayā |  
 66899 ramaṇyaṁ puṇyaṁ pavitraṁ ca ratnavṛndamivānvitaṁ || 28 ||  
 66900  
 66901 antaḥkṛtaṁ hṛdi kṛtaṁ | anvitaṁ kramayuktaṁ || 28 ||  
 66902  
 66903 hitānubandhi hṛdyaṁ ca puṇyamānandasādhanaṁ |  
 66904 śīrasā dhriyate kairno sidhaistvadanuśāsanam || 29 ||  
 66905  
 66906 sarvāniṣṭahānānubandhitvānmadhurataratvātparamapuruṣārthasādhanaṭvādanullaṇ  
 66907 ^ghyaśāsanatvācca tava vacanamavaśyaṁ śīrasā praṇamya hṛdi  
 66908 kāryamityāśayenāha - hitānubandhīti |  
 66909 siddhairdevabhedairyogamantrādisiddhaiḥ svataḥsiddhaiḥ sanakādibhirvā kairna  
 66910 śīrasā dhriyate || 29 ||  
 66911  
 66912 pratikṣipantaḥ saṁsāramihikāvaraṇaṁ vyaṁ |  
 66913 prasannāstvatprasādena varṣānta iva vāsarāḥ || 30 ||  
 66914  
 66915 svasminnupadeśasya naiṣṭhalayaśaṅkāṁ vārayannāha - pratikṣipanta iti |  
 66916 nirasyanta ityarthaḥ | varṣānte śaradi || 30 ||  
 66917  
 66918 āpātamadhurārambhaṁ madhye saubhāgyavardhanaṁ |  
 66919 anuttamaphalodarkaṁ puṇyaṁ tvadanuśāsanam || 31 ||  
 66920  
 66921 upadeśasya kālatraye'pi hitakāritāmāha - āpāsteti | āpāte śravaṇakāle |  
 66922 madhye mananadidhyāsanakāle | saubhāgyasya antarmukhatāprayuktasya  
 66923 śamādisaṁpatsukhasya | anuttamaṁ mokṣākhyaṁ phalaṁ yatra tathāvidha udarka  
 66924 uttarakālo yasya tat || 31 ||  
 66925  
 66926 vikāsisitamamlānamāhlāditaśubhāśubhaṁ |  
 66927 tvadvacaḥkusumaṁ nityaṁ śrīmatphaladamastu naḥ || 32 ||  
 66928



66929 sitaṃ svacchaṃ śubhraṃ ca | āhlāditāni ānandaikarasīkṛtāni śubhāśubhāni  
 66930 puṇyapāpāni tatphalāni ca yena | āhlāditāḥ śubhā devā aśubhāḥ sarpādayaśca  
 66931 yena | tvadvacolakṣaṇaṃ kusumaṃ kalpavṛkṣapuṣpaṃ || 32 ||  
 66932  
 66933 sakalaśāstravicāraśiśārada  
 66934 prasṛtapuṇyajalāikamahāhada |  
 66935 bhaja bhṛṣaṃ vitatavrata saṃprati  
 66936 prasṛtatāṃ hatakilbiṣa saṃtatim || 33 ||  
 66937  
 66938 idāniṃ guruṃ tīrthatvānmahāhradatvena rūpayansaṃbodhya punaḥ  
 66939 śiṣṭārthopadeśavākpravāhaṃ prārthayate - sakaleti |  
 66940 deśakālaśāstravicāreṣu [deśakāleti sakalaśabdārthaḥ] viśārada he  
 66941 prasṛtācārapuṇyajalānāmekamahāhrada vitatavrata māṃ prati [ayaṃ  
 66942 saṃtatipadasyārthaḥ tathāca tvatsaṃtatim māṃ pratītyārthaḥ | rāmasya  
 66943 vidyāvaṃśatvena vasiṣṭhasaṃtānatvāt] saṃprati prasṛtatāṃ  
 66944 upadeśavākprasaraṃ bhajetyārthaḥ | hradapakṣe sakalaśāstralakṣaṇānāṃ vīnāṃ  
 66945 haṃsādīpakṣiṇāṃ cārairviśārada śobhamāna | vitatāni vistāritāni vratāni  
 66946 munibhīryatra | snātṛṇāṃ hatāni kilbiṣāni yena | evaṃvidha he  
 66947 prasṛtapuṇyajalāikamahāhrada tvaṃ saṃprati idāniṃ saṃtatim  
 66948 vāksaṃtānarūpāṃ prasṛtatāṃ pravāhaṃ bhajetyārthaḥ | māṃ pratītyante pāṭhe  
 66949 madviśuddhaye ityārthaḥ || 33 ||  
 66950  
 66951 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāye  
 66952 upaśamaprakaraṇe rāghavapraśno nāma caturthaḥ sargaḥ || 4 ||  
 66953  
 66954 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe upaśamaprakaraṇe  
 66955 rāghavapraśno nāma caturthaḥ sargaḥ || 4 ||  
 66956  
 66957  
 66958 pañcamaḥ sargaḥ 5  
 66959  
 66960 śrīvāsiṣṭha uvāca |  
 66961  
 66962 idamuttamasiddhāntasundaraṃ suandarākṛte |  
 66963 upaśāntiprakaraṇaṃ śṛṇuṣvāvahito hitaṃ || 1 ||  
 66964  
 66965 avivekapravṛddhāyā manomātrajagatsthiteḥ |  
 66966 ihopaśamanopāyakramaḥ samyagudīryate || 1 ||  
 66967  
 66968 avahitaḥ sāvadhānacittaḥ || 1 ||  
 66969  
 66970 dīrghasaṃsāramāyeyaṃ rāma rājasatāmasaiḥ |  
 66971 dhāryate jantubhīrṇityaṃ sustambhairiva maṇḍapaḥ || 2 ||  
 66972  
 66973 prāguktamanūdyā prastutena saṃgamayati - dīrgheti | rājasatāmasaiḥ  
 66974 prāguktañjivairdhāryate | puruṣo vā akṣitīḥ sahīdamannaṃ dhiyādhiyā janayate  
 66975 karmabhiḥ ityādiśruteriti bhāvaḥ || 2 ||  
 66976  
 66977 sattvasthajātibhīrdhīraistvādrṣairguṇabṛṃhitaiḥ |  
 66978 helayā tyajyate pakvā [tucche iti pāṭhaḥ] māyeyaṃ tvagivoragaiḥ || 3  
 66979 ||  
 66980  
 66981 prāguktalakṣaṇaiḥ sattvasthajātibhiḥ rājasasāttvikaiḥ śuddhasāttvikaiśca || 3 ||  
 66982  
 66983 ye sattvajātayaḥ prājñāstathā rājasasāttvikāḥ |  
 66984 vicārayanti te sādho jagatpūrvaparamparāṃ || 4 ||  
 66985  
 66986 kenopāyena tyajyate tamāha - ye iti | pūrvaparamparāṃ mūlaparamparāṃ  
 66987 annena somya śuṅgenāpomūlamanviccha ityādiśrutidarśitāṃ || 4 ||  
 66988  
 66989 śāstrasajjanasatkāryasaṅgenopahatainasāṃ |  
 66990 sārāvalokinī buddhīrjāyate dīpikopamā || 5 ||  
 66991  
 66992 satkāryāṇi yajño dānaṃ tapaścaiva pāvanāni manīṣiṇāṃ iti bhagavaduktāni || 5 ||  
 66993  
 66994 svayameva vicāreṇa vicāryātmānamātmanā |  
 66995 yāvannādhigataṃ jñeyaṃ na tāvadadhigamyate || 6 ||  
 66996  
 66997 svayameveti | uddharedātmanātmānaṃ iti nyāyāditi bhāvaḥ | nādhigataṃ na

66998 jñātam | adhigamyate prāpyate || 6 ||  
 66999  
 67000 prajñāvatām nayavatām dhīrāṇām kulaśālinām |  
 67001 jātyā rājasasattvānām mukhyastvaṃ raghunandana || 7 ||  
 67002  
 67003 tvayi tu tatprāptiyogyatāstyeveyāha - prajñāvatāmiti | nayavatām  
 67004 pramāṇakuśalānām || 7 ||  
 67005  
 67006 svayamālokaya prājña saṃsārārambhadrṣṭiṣu |  
 67007 kiṃ satyaṃ kimasatyaṃ vā bhava satyaparāyaṇaḥ || 8 ||  
 67008  
 67009 ālokaya vicāreṇa paśya || 8 ||  
 67010  
 67011 ādāvante ca yannāsi kīdṛśī tasya satyatā |  
 67012 ādāvante ca yannityaṃ tatsatyaṃ nāma netarat || 9 ||  
 67013  
 67014 astīti sat sadeva satyamasattāviruddhasvabhāvaṃ tadviruddhaṃ nāstisvabhāvaṃ  
 67015 kathaṃ saṃbhavet | svabhāvaviparyāsāyogāditi bhāvaḥ | nityaṃ  
 67016 niyatasatsvabhāvaṃ || 9 ||  
 67017  
 67018 ādyantāsanmaye yasya vastunyāsajjate manaḥ |  
 67019 tasya mugdhapaśorjantorvivekaḥ kena janyate || 10 ||  
 67020  
 67021 āsajjate satyabuddhyā rajyate || 10 ||  
 67022  
 67023 jāyate mana eveha mana eva vivardhate |  
 67024 samyagdarśanadrṣṭyā tu mana eva hi mucyate || 11 ||  
 67025  
 67026 manoratharacitaprāsādavanmanomātrakāryatvādapi na satyatāprasaktirjagata  
 67027 ityāśayenāha - jāyata iti || 11 ||  
 67028  
 67029 śrīrāma uvāca |  
 67030  
 67031 jñātāmetanmayā brahmanyathāsmimbhuvanatraye |  
 67032 mana eva hi saṃsārijarāmaraṇabhājanam || 12 ||  
 67033  
 67034 praśnaḥ spaṣṭaḥ || 12 ||  
 67035  
 67036 yastasyottaraṇopāyastanme brūhi suniścitam |  
 67037 hārdaṃ tamastvayārkeṇa rāghavāṇām vināśyate || 13 ||  
 67038  
 67039 śrīvasiṣṭha uvāca |  
 67040  
 67041 pūrvaṃ rāghava śāstreṇa vairāgyeṇa pareṇa ca |  
 67042 tathā sajjanasaṅgena nīyatām puṇyatām manaḥ || 14 ||  
 67043  
 67044 prathamam śāstrasajjanasaṅgābhyām vairāgyādisāadhanacatuṣṭayaṃ  
 67045 saṃpādyamityāha - pūrvamiti | puṇyatām jñānodayayogyatāpādikām  
 67046 viśuddhim || 14 ||  
 67047  
 67048 saujanyaṃ nirabhimānitā | ye guravo vijñānaguravo'pi ye || 15 ||  
 67049 tadānugamyā tadānuguravo'pi ye || 15 ||  
 67050  
 67051 saujanyaṃ nirabhimānitā | ye guravo vijñānena sarvaśāstrarahasyajñānena guravo  
 67052 gariyāṃso'pi śabdādūpadeśakuśalena śiṣyabodhanasamarthāśca bhavanti te  
 67053 vidhinā anugamyāḥ || 15 ||  
 67054  
 67055 tatastasyopadiṣṭena kṛtvā dhyānārcanādikam |  
 67056 krameṇa padamāpnoti tadyatparamapāvanam || 16 ||  
 67057  
 67058 umāsaḥāyaṃ parameśvaraṃ prabhuṃ trilokaṇṭhaṃ praśāntam |  
 67059 dhyātvā munirgacchati bhūtayoniṃ samastasākṣiṃ tamasaḥ parastāt ityādiśruteḥ  
 67060 prathamam gurūpadiṣṭamārgaṇa saguṇeśvaradhyānārcanādikam kṛtvā  
 67061 tadānugrahādvakṣyamāṇavicārādikameṇetyarthaḥ || 16 ||  
 67062  
 67063 vicāreṇāvadātena paśyatyātmānamātmanā |  
 67064 indunā śītaḥ nāntarvīśvaṃ khamiva tejasā || 17 ||  
 67065  
 67066 vīśvaṃ kṛtsnaṃ khamindunā tejasā pūrṇamiva || 17 ||

67067  
67068 tāvadbhavamahāmbhodhau janastṛṇavaduhyate |  
67069 vicārataṭaviśrāntimeti yāvanna cetasā || 18 ||  
67070  
67071 cetasā buddhiplavena vicāralakṣaṇe taṭe yāvadviśrāntiṃ sthairya naiti || 18 ||  
67072  
67073 vicāreṇa pariññātavastuno'sya janasya dhīḥ |  
67074 sarvānadhḥkarotyādhīnsaumyāmbha iva vālukāḥ || 19 ||  
67075  
67076 ādhīn mānasaduḥkhāni | adhaḥkaroti nirasyatīti yāvat | saumyaṃ nimnaprasannam ||  
67077 19 ||  
67078  
67079 idaṃ rukmamidaṃ bhasma pariññātamiti sphuṭam |  
67080 na yathā hemakārasya hemajñānātmanastathā || 20 ||  
67081  
67082 bhasmani gūḍhaṃ hema anyairvivektumaśakyamapi yathā hemajñānātmanaḥ sadā  
67083 hemapariśodhanena tadvivekakuśalātmano hemakārasya idaṃ rukmamidaṃ  
67084 bhasmeti sphuṭam pariññātamiti na tadālābhamohasyāvasarastathā  
67085 ayamajñādṛśā prasiddho manāgātmā paricchinnajīvaściraṃ vicāreṇa vivicya  
67086 svātmani avagata sati akṣayaḥ kālādiparicchedaśūnyaḥ svata eva sphuṭam  
67087 bhavatīti kuto mohasyāvasara iti pareṇānvayaḥ || 20 ||  
67088  
67089 akṣayo'yaṃ manāgātmā svātmanyavagata ciraṃ |  
67090 bhavatīti narasyeha mohasyāvasaraḥ kutaḥ || 21 ||  
67091  
67092 apariññātasāre hi mano'ntaryadi muhyate |  
67093 jñātasāre tvaṣaṃdigdhamasatī kila mūḍhata || 22 ||  
67094  
67095 apariññātasāre puruṣe | yadi muhyati tarhi muhyatāṃ nāmeti śeṣaḥ | asatī  
67096 asaṃbhāvitaiva kiletyarthaḥ || 22 ||  
67097  
67098 he janā apariññāta ātmā vo duḥkhasiddhaye |  
67099 pariññātaṣṭvanantāya sukhāyopaśamāya ca || 23 ||  
67100  
67101 idānīmanukrośātsarvaśrotrjanānpratyaḥ - he janā iti | yadā hyevaiṣa  
67102 etasminnudaramantaraṃ kurute atha tasya bhayaṃ bhavati tattveva bhayaṃ  
67103 viduṣo'manvānasya ityādiśruteriti bhāvaḥ | pariññātaṣṭviti | rasa hyevāyaṃ  
67104 labdhvānandi bhavati | sarvāṅkāmanāptvā'mṛtaḥ samabhavat | jñātvā taṃ  
67105 mṛtyumatyeti | ānandaṃ brahmaṇo vidvānna bibheti kutaścana ityādiśruteriti  
67106 bhāvaḥ || 23 ||  
67107  
67108 miśrībhūtamivānena dehenopahatātmanā |  
67109 vyaktikṛtya svamātmānaṃ svasthā bhavata mā ciraṃ || 24 ||  
67110  
67111 vyaktikṛtya pañcakośavivekena dṛṣṭvā || 24 ||  
67112  
67113 dehenāsyā na saṃbandho manāgevāmalātmanaḥ |  
67114 hemnaḥ pañkalaveneva tadgatasyāpi mānavāḥ || 25 ||  
67115  
67116 vyaktikaraṇameva sphuṭayati - dehenetyādinā | apyathe evakāraḥ || 25 ||  
67117  
67118 pṛthagātmā pṛthagdehī jalapadmalavopamau |  
67119 ūrdhvavāhurviraumyeṣa na ca kaścicchṛnoti me || 26 ||  
67120  
67121 ātmā brahma dehī jīvaśca yathā padmādhāramahājalaṃ  
67122 padmapatranaviṣṭajalalavaścopādhita eva pṛthaṅna vastutastadvadityarthaḥ | nanu  
67123 mahājalasya padmapatrārohaparicchedaḍau vāyvādinimittam prasiddham |  
67124 pūrṇātmanaḥ paricchadena dehārohaṇe kiṃ nimittamiti cedasakṛdudghoṣitaṃ  
67125 pāpiṣṭhaṃ mana eva | atastannāśāyaiva yatnaḥ kārya  
67126 ityāśayenānukrośādākrośati - ūrdhvabāhurityādinā || 26 ||  
67127  
67128 jaḍadharmi mano yāvadgartakacchapavatsthitam |  
67129 bhogamārgavadāmūḍhaṃ vismṛtātma vicāraṇam || 27 ||  
67130  
67131 durvāsanāpañkagarte kacchapavannilīnaṃ kaṭhoraṃ ca bhogaaprāptau  
67132 mārgavaddvārabhūtairindriyairviṣayeṣvāmūḍhaṃ mano yāvatsthitam  
67133 tāvatsaṃsāratimiraṃ sendunā savahninā  
67134 apīśabdānnakṣatramāṇyādisarvatejaḥsahitena arkadvādaśakenāpi manāk iṣadapi  
67135 na bhidyate iti pareṇa sahānvayaḥ || 27 ||

67136  
 67137 tāvatsaṃsārātīmiraṃ sendunāpi savahninā |  
 67138 arkadvādaśakenāpi manāgapi na bhidyate || 28 ||  
 67139  
 67140 saṃprabuddhe hi manasi svāṃ vivecayati sthitim |  
 67141 naiśamarkodaya iva tamo hārdaṃ palāyate || 29 ||  
 67142  
 67143 svāṃ pāramārthikīm sthitim vivecayati anṛtādvivicya paśyati sati || 29 ||  
 67144  
 67145 nityamuttamabodhāya yogaśayyāgataṃ manaḥ |  
 67146 bodhayedbhavabhedāya bhavo hyatyantaduḥkhadaḥ || 30 ||  
 67147  
 67148 yogo dehāditādātmyādhyāsastallakṣaṇāyām śayyāyām gataṃ suptaṃ  
 67149 samādhiviśrāntim kṛtveti vā || 30 ||  
 67150  
 67151 yathā rajobhīrgaganaṃ yathā kamalamambubhiḥ |  
 67152 na lipyate hi saṃśliṣṭairdehairātmā tathaiva ca || 31 ||  
 67153  
 67154 kathaṃ bodhayettadāha - yatheti || 31 ||  
 67155  
 67156 kardamādi yathā hemnā śliṣṭimeti pṛthaksthitam |  
 67157 nāntaḥpariṇatim yāti jaḍo dehastathātmanā || 32 ||  
 67158  
 67159 hematādātmyāpattilakṣaṇaṃ pariṇatimantarvastuto na yāti || 32 ||  
 67160  
 67161 sukhaduḥkhānubhāvitvamātmanītyavabudhyate |  
 67162 asatyameva gagane bindutāmlānate yathā || 33 ||  
 67163  
 67164 anubhāvitvamanusāritvamanubhavitṛtvaṃ ca ityavabudhyate mūḍha iti śeṣaḥ |  
 67165 bindutā tadyathāvaṭarakāṇi saṃpatantīva dṛśyante iti śrutyanubhavasiddhā  
 67166 bindusahasrākārātā | mlānatā mālinyam || 33 ||  
 67167  
 67168 sukhaduḥkhe na dehasya sarvātītasya nātmanaḥ |  
 67169 ete hyajñānakasyaiva tasminnaṣṭe na kasyacit || 34 ||  
 67170  
 67171 yadi nātmanaḥ sukhaduḥkhe tarhi kiṃ dehasya netyāha - sukhaduḥkhe iti | tarhi  
 67172 kasya tatrāha - ete iti | ajñānamevājñānakaṃ tasyaiva || 34 ||  
 67173  
 67174 na kasyacitsukhaṃ kiṃcidduḥkhaṃ ca naca kasyacit |  
 67175 sarvamātmaṃyāṃ śāntamanantaṃ paśya rāghava || 35 ||  
 67176  
 67177 ātmamayaṃmātmavivartam | śāntaṃ nityaprasāntam || 35 ||  
 67178  
 67179 imā yāḥ paridṛśyante vitatāḥ sṛṣṭidṛṣṭayaḥ |  
 67180 payasīva taraṅgāste picchaṃ vyomnīva cātmani || 36 ||  
 67181  
 67182 vivartatāṃ dṛṣṭāntena darśayati - imā iti | vyomni picchaṃ  
 67183 ardhanimilitākṣasya sūryābhīmukhaṃ śayānasya bhrāntyā prasiddham || 36 ||  
 67184  
 67185 yathā maṇirdadātyātmacchāyāḥ svayamakāraṇam |  
 67186 tejomayīstathaivāyamātmā sṛṣṭiḥ prayacchati || 37 ||  
 67187  
 67188 tejomayīrātmacchāyāḥ svakāntīrdadāti prasārayati | akāraṇamakriyāvyāpṛta iti  
 67189 yāvat | prayacchati prasārayati || 37 ||  
 67190  
 67191 ātmā jagacca sumate naikaṃ na dvaitamapyasat |  
 67192 ābhāsamātramevedamitthaṃ saṃprati jṛmbhate || 38 ||  
 67193  
 67194 naikaṃ nādvayam na dvaitam na nānāpi yato jagadrūpamasat | nahyasatā sato'bhedo  
 67195 bhedo vā nirūpayituṃ śakyata ityārthaḥ | saṃpratyaññānakāle || 38 ||  
 67196  
 67197 samastaṃ khalvidaṃ brahma sarvamātmavivartatam |  
 67198 ahamanyadidaṃ cānyaditi bhrāntim tyajānagha || 39 ||  
 67199  
 67200 paramārthatastu bhrānterapi pṛthagdurnirūpatvāt brahmaivedaṃ  
 67201 sarvamātmavivartatam sarvam iti śrutyuktadṛṣā brahmaiva sarvamityāha -  
 67202 samastamiti || 39 ||  
 67203  
 67204 tate brahmaghane nitye saṃbhavanti na kalpanāḥ |

67205 vicchittayaḥ payorāsau yathā rāma na sanmayāḥ || 40 ||  
 67206  
 67207 tate daiśikaparicchedarahite | brahmaghane vastukṛtaparicchedarahite | nitye  
 67208 kālikaparicchedaśūnye || 40 ||  
 67209  
 67210 ekasinneva sarvasminparamātmāni vastuni |  
 67211 dvitīyā kalpanā nāsti vahnau himakaṇo yathā || 41 ||  
 67212  
 67213 vāstavaikatvavirodhādapi na dvaitakalpanā satītyāha - ekasminneveti || 41 ||  
 67214  
 67215 bhāvayannātmanātmānaṃ cidrūpeṇaiva cinmayam |  
 67216 ṛjūjjvalamaye hyātmā svayamātmāni jṛmbhate || 42 ||  
 67217  
 67218 idānīm tādṛśātmaparicayena tatra viśrāntaye sadā tadbhāvanā kāryetyāha ##-  
 67219 ṛjūjjvalamaye māyākauṭilyamālinyarahite iti yāvat || 42 ||  
 67220  
 67221 na śokosti na mohosti na janmāsti na janmavān |  
 67222 yadastiha tadevāsti vijvaro bhava rāghava || 43 ||  
 67223  
 67224 tadbhāvapannasya jīvanmuktiviśrāntiṃ darśayati - na śoka ityādinā || 43 ||  
 67225  
 67226 nirdvandvo nityasattvastho nir yogakṣema ātmavān |  
 67227 advitīyo viśokātmā vijvaro bhava rāghava || 44 ||  
 67228  
 67229 nirdvandvaḥ śitoṣṇādiśārīradvandvavikṣeparahitaḥ | nityasattve  
 67230 sthitatvādrajastamaḥprayuktamānasavikṣeparahitaḥ | ata eva  
 67231 tadubhayaparihāropāyayogakṣemacintojjhitaḥ || 44 ||  
 67232  
 67233 samaḥ svasthaḥ sthīramatiḥ śāntaśokamanā muniḥ |  
 67234 maunī varamaṇisvaccho vijvaro bhava rāghava || 45 ||  
 67235  
 67236 viviktaḥ śāntasaṃkalpo dhīradhīrvijitāśayaḥ |  
 67237 yathāprāptānuvartī ca vijvaro bhava rāghava || 46 ||  
 67238  
 67239 viviktaḥ avidyātatkāryanirṇiktaḥ | vijitāśayaḥ svādhīnacittaḥ || 46 ||  
 67240  
 67241 vītarāgo nirāyāso vimalo vītakalmaṣaḥ |  
 67242 nādātā na parityāgī vijvaro bhava rāghava || 47 ||  
 67243  
 67244 viśvātītapadaṃ prāptaḥ prāptaprāptavyapūritaḥ |  
 67245 pūrṇārṇavavadakṣubdho vijvaro bhava rāghava || 48 ||  
 67246  
 67247 vikalpajālanirmukto māyāñjanavivarjitaḥ |  
 67248 ātmanātmāni tṛptātmā vijvaro bhava rāghava || 49 ||  
 67249  
 67250 anantāpāraparyantavapurātmaavidāṃvara |  
 67251 dharādharāśīrodhīro vijvaro bhava rāghava || 50 ||  
 67252  
 67253 dharādharāṇāṃ śira iva śreṣṭho meruḥ sa iva dhīraḥ || 50 ||  
 67254  
 67255 yathāprāptānubhavanātsarvatrānabhivāñchanāt |  
 67256 tyāgādānaparityāgādvijvaro bhava rāghava || 51 ||  
 67257  
 67258 ātmanyevātmanaudāryaṃ bhaja pūrṇa ivārṇavaḥ |  
 67259 ātmanyevātmanāhlādaṃ bhaja pūrṇendubimbavat || 52 ||  
 67260  
 67261 audāryamakārpaṇyam | pūrṇakāmatāmiti yāvat | āhlādaṃ  
 67262 sarvatāpopaśamasukham || 52 ||  
 67263  
 67264 viśvaprapaṇcaracaneyamasatyarūpā  
 67265 nāsatyarūpamanudhāvati rāma tajjñāḥ |  
 67266 tajjño'si śāntakalano'si nirāmāyo'si  
 67267 nityodito'si bhava sundara śāntaśokaḥ || 53 ||  
 67268  
 67269 uktamarthaṃ saṃgrhyopadiśannupasaṃharati - viśveti | spaṣṭo'rthaḥ || 53 ||  
 67270  
 67271 ekātapatramavanau guruṇopadiṣṭaṃ  
 67272 samyaksupālaya ciraṃ samayeha dṛṣṭyā |  
 67273 rājyaṃ samastaguṇarañjitarājaloka-

67274 styāgo na yukta iha karmasu nāpi rāgaḥ || 54 ||  
 67275  
 67276 yadi tajjño'satyaṃ nānudhāvati tarhi kiṃ mama rājyādinā pārivrājyameva  
 67277 yuktamiti rāmāsayamālakṣyāha - eketi | guruṇā pitrā  
 67278 upadiṣṭamājñaptamekātapatram rājyaṃ samastaguṇarañjitā rājāno lokāḥ  
 67279 prajāśca yena tathāvidhaḥ san samayā dṛṣṭyā ciraṃ samyak supālaya |  
 67280 prārabdhatvādavaśyabhoktavyeṣu karmasu tatphaleṣu ca tyāgo na yukto nāpi rāgo  
 67281 yukta ityārthaḥ | tyaktvā karmaphalāsaṅgaṃ nityayukto nirāśrayaḥ |  
 67282 karmaṇyabhipravṛtto'pi naiva kiṃcitkaroti saḥ | iti bhagavadvacanāditi bhāvaḥ || 54  
 67283 ||  
 67284  
 67285 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu  
 67286 upaśamaprakaraṇe praśamopadeśo nāma pañcamaḥ sargaḥ || 5 ||  
 67287  
 67288 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe  
 67289 praśamopadeśo nāma pañcamaḥ sargaḥ || 5 ||  
 67290  
 67291  
 67292 ṣaṣṭhaḥ sargaḥ 6  
 67293  
 67294 śrīvāsiṣṭha uvāca |  
 67295  
 67296 imaṃ viśvaparispandaṃ karomītyastavāsanam |  
 67297 pravartate yaḥ kāryeṣu sa mukta iti me matiḥ || 1 ||  
 67298  
 67299 iha karmagatīḥ pūrvamuktvā caramajanmanām |  
 67300 jīvanmuktyai guṇāvāptau sāmānyakrama īryate || 1 ||  
 67301  
 67302 guṇārjanakramasya vakṣyamāṇasya prakṛtasambandhaṃ darśayituṃ prastutaṃ  
 67303 nirāsaṅgavihitāpratiśiddhakāryappravṛtṭyā jīvanmuktaṃ lakṣayati - imamiti |  
 67304 viśvaṃ kṛtsnaṃ parispandaṃ  
 67305 śrutismṛtisadācāraprāptavyavahāramayaskāntavatsannidhimātreṇa  
 67306 karomītyastavāsanam pravartate natvajña iva kartṛtvābhiniveśenetyārthaḥ || 1 ||  
 67307  
 67308 pauraṣiṃ tanumāśritya kecidetatkriyāratāḥ |  
 67309 svargānnarakamāyānti svargaṃ ca narakātpunaḥ || 2 ||  
 67310  
 67311 karmaphalāsaṅgādevājñānāmanarthaprāptiriti darśayati - pauraṣimīti |  
 67312 pauraṣiṃ mānuṣiṃ tanuṃ dehamāśritya prāpyāpi kecinmūḍhā etasyām  
 67313 nirāsaṅgakarmānuṣṭhānalakṣaṇāyām kriyāyāmaratāḥ kāmātmānaḥ  
 67314 kāmākarmabhiḥ svarga bhuktvā tataḥ katipayakarmānuṣayāvaśeṣeṇa  
 67315 [kapūya iti pāṭhaḥ] narakamāyānti || 2 ||  
 67316  
 67317 kecittvakarmaṇi ratā viratā api karmaṇaḥ |  
 67318 narakānnarakaṃ yānti duḥkhādduḥkhaṃ bhayādbhayam || 3 ||  
 67319  
 67320 akarmaṇi niśiddhakarmaṇi ratāḥ | karmaṇaḥ satkarmaṇo viratāḥ | tathāca smṛtiḥ  
 67321 - vihitasyānanuṣṭhānānninditasya ca sevanāt | anigrahāccendriyāṇāṃ naraḥ  
 67322 patanamṛcchati || iti || 3 ||  
 67323  
 67324 kecitsvavāsanātantubaddhāḥ karmaphaloditāḥ |  
 67325 tiryaktvātsthāvaratanuṃ yānti tiryaktanūṃ tataḥ || 4 ||  
 67326  
 67327 narakopabhuktaduṣkarmaphalakrameṇa tiryagyoniṣu uditā jātāḥ || 4 ||  
 67328  
 67329 kecidātmavido dhanyā vicāritamanodṛśaḥ |  
 67330 vicchinnaṭṛṣṇānigaḍā yānti niṣkevalaṃ padam || 5 ||  
 67331  
 67332 rājasatāmasān śuddhatāmasāmścoktvā śuddhasāttvikajīvanāha - keciditi |  
 67333 vicārito manodṛk manaḥsākṣyātmā yaiste niṣkevalaṃ paramakaivalyārūpaṃ  
 67334 padam || 5 ||  
 67335  
 67336 purā katipayānyeva bhuktvā janmāni rāghava |  
 67337 asmiñjanmani yo muktastasmādrājasasāttvikaḥ [tasmādrājasa ityatra sa  
 67338 syādrājasa iti pāṭho yuktaḥ] || 6 ||  
 67339  
 67340 rājasasāttvikāndarśayati - pureti | katipayānyuttarottarotkrṣṭāni  
 67341 mānuṣajanmāni || 6 ||  
 67342

67343 jāto'sau vṛddhimabhyeti pārvaṇaścandramā iva |  
 67344 kuṭajam prāvṛṣṣivainaṃ saubhāgyamanugacchati || 7 ||  
 67345  
 67346 tasya śāntyādiguṇairabhivṛddhimāha - jāta ityādinā | saubhāgyam  
 67347 sādhanacatuṣṭayam | kuṭajapakṣe puṣpaśrīḥ || 7 ||  
 67348  
 67349 yasyedaṃ janma pāścātyaṃ tamāsveva mahāmate |  
 67350 viśanti vidyā vimalā muktā veṇumivottamam || 8 ||  
 67351  
 67352 vidyā brahmavidyopāyasarvavidyāḥ | veṇumiveti veṇuviśeṣasyāpi  
 67353 muktākaraṭvaprasiddheḥ || 8 ||  
 67354  
 67355 āryatā hṛdyatā maitrī saumyatā karuṇā jñatā |  
 67356 samāśrayanti taṃ nityamantaḥpuramivāṅganāḥ || 9 ||  
 67357  
 67358 jñatā parokṣaprāyaṃ jñānam || 9 ||  
 67359  
 67360 yaḥ kurvansarvakāryāṇi puṣṭe naṣṭe'tha tatphale |  
 67361 samaḥ sansarvakāryeṣu na tuṣyati na śocati || 10 ||  
 67362  
 67363 tasyopakramoktajīvanmuktalakṣaṇopakramamāha - ya iti | puṣṭe pravṛddhe ||  
 67364 10 ||  
 67365  
 67366 tamāṃsīva divā yānti tatra dvandvāni saṃkṣayam |  
 67367 śaradīva ghanāstatra guṇā gacchanti śuddhatām || 11 ||  
 67368  
 67369 dvandvāni sukhaduḥkhādīni | prāṇmalinā api dhṛtiśraddhāhrīprabhṛtayo  
 67370 guṇāḥ || 11 ||  
 67371  
 67372 peśalācāramadhuraṃ sarve vāñchanti taṃ janāḥ |  
 67373 veṇuṃ madhuranidhvānaṃ vane vanamṛgā iva || 12 ||  
 67374  
 67375 veṇuṃ kīcakam | mārutapūrṇarandhratvena madhuranidhvānam || 12 ||  
 67376  
 67377 naraṃ pāścātyajanmānamevaṃprāyā guṇaśriyaḥ |  
 67378 jātamevānudhāvanti balākā iva vāridam || 13 ||  
 67379  
 67380 jātameveti bālyātprabhṛtyeveti yāvat || 13 ||  
 67381  
 67382 tato'sau guṇasaṃpūrṇo gurumevānugacchati |  
 67383 sa tamevaṃ viveke vai niyojayati pāvane || 14 ||  
 67384  
 67385 evaṃguṇasaṃpattau gurumukhācchravaṇādhikāro nāpakvacittānāmityāśayenāha  
 67386 - tata iti | evaṃ prāṇmadukṭaparakāre ātmānātmatattvaviveke upāyānupadiśya  
 67387 svabuddhyāpi kārye manane niyojayatī tyarthaḥ || 14 ||  
 67388  
 67389 vicāravairāgyavatā cetasā guṇaśālinā |  
 67390 devaṃ paśyatyathātmānamekarūpamanāmayam || 15 ||  
 67391  
 67392 evaṃguṇasaṃpannasyaiva gurupūrvakaśravaṇādinā sāṅgātākāralābhaṃ darśayati  
 67393 - vicāreti | ekarūpamānandaikarasam || 15 ||  
 67394  
 67395 tanotyayaṃ vicāreṇa cāruṇā śāntacetasā |  
 67396 prabodhanāya prathamam manomananamāntaram || 16 ||  
 67397  
 67398 niyojayatītyatra sūcitaṃ mananaṃ vivṛṇoti - tanotīti || 16 ||  
 67399  
 67400 ye hi pāścātyajanmānaste hi suptaṃ manomṛgam |  
 67401 prabodhayanti prathamam guṇahīnaṃ mahāguṇāḥ || 17 ||  
 67402  
 67403 guṇahīnaṃ nirguṇam brahmaiva yathā bhavati tathā prabodhayantītyarthaḥ || 17 ||  
 67404  
 67405 prathitagūṇānsugurūnniṣevya yatnā-  
 67406 damaladhiyā pravīcārya cittaratnam |  
 67407 gatimamalāmupayānti mānavāste  
 67408 paramavalokya ciraṃ prakāśamantaḥ || 18 ||  
 67409  
 67410 uktamartha saṃkṣipyopasaṃharati - prathiteti | te  
 67411 uktaguṇasaṃpannāścaramajanmāno mānavāḥ prathitagūṇān

67412 prakhyātajīvanmuktalakṣaṇaguṇān sugurūn yatnānniṣevya  
 67413 taddarśitayuktibhīramaladhiyā cittāntargataṃ ratnaṃ pratyagātmānaṃ pravacārya  
 67414 ratnaparīkṣāvanmananena parīkṣya cittāntaḥprakāśaṃ paraṃ pratyagabhinnaṃ  
 67415 brahma cīramavalokya sākṣādanubhūya tatsākṣātkāramātreṇa  
 67416 tadbhāvalābhalakṣaṇāmamalāṃ māyātatkāryasarvamalanirmuktāṃ  
 67417 paramapurūṣārthalakṣaṇāṃ gatimupa samīpe svasthāna eva yānti labhante  
 67418 nopāsakavadutkramya lokāntaraṃ gatvetyarthaḥ || 18 ||  
 67419  
 67420 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
 67421 mokṣopāyeṣūpaśamaprakaraṇe prathamopadeśo nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 67422  
 67423 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 67424 prathamopadeśo nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 67425  
 67426  
 67427 saptamaḥ sargaḥ 7  
 67428  
 67429 śrīvāsiṣṭha uvāca |  
 67430  
 67431 eṣa tāvatkramaḥ proktaḥ sāmānyaḥ sarvadehinām |  
 67432 imamanyaṃ viśeṣaṃ tvaṃ śṛṇu rājīvalocana || 1 ||  
 67433  
 67434 iha svena vicāreṇa kiṃcidvyutpannacetasā |  
 67435 varṇyate jñānasamprāptiprakāśaphalapātavat || 1 ||  
 67436  
 67437 uktaṃ sāmānyakramamanūdyā kasyacidbhāgyavato vinaiva taṃ daivopanītena  
 67438 svavicāramātreṇaiva sahasā sarvaguṇasaṃpatsahitajñānodayalakṣaṇaṃ viśeṣaṃ  
 67439 darśayati - eṣa ityādinā || 1 ||  
 67440  
 67441 asminsamsārasaṃrambhe jātānāṃ dehadhāriṇām |  
 67442 apavargakṣamaṃ rāma dvāvimāvuttamaṃ kramaṃ || 2 ||  
 67443  
 67444 apavargakṣamaṃ mokṣaphalopahitau | imau uktavakṣyamāṇau || 2 ||  
 67445  
 67446 ekastāvadguruproktādanuṣṭhānācchanaiḥ śanaiḥ |  
 67447 janmanā janmabhirvāpi siddhidaḥ samudāhṛtaḥ || 3 ||  
 67448  
 67449 ekena janmanā bahubhirvā janmabhiḥ siddhido mokṣaprāpakāḥ samudāhṛtaḥ |  
 67450 prāgukta ityārthaḥ || 3 ||  
 67451  
 67452 dvitīyastvātmanaivāśu kiṃcidvyutpannacetasā |  
 67453 bhavati jñānasamprāptirākāśaphalapātavat || 4 ||  
 67454  
 67455 ātmanā svenaiva daivopanītajīvajagattattvavicāravatā  
 67456 jñānasamprāptirbhavatītyārthaḥ || 4 ||  
 67457  
 67458 nabhaḥphalanipātābhajjñānasampratipattaye |  
 67459 tatremaṃ śṛṇu vṛttāntaṃ prāktanaṃ kathayāmi te || 5 ||  
 67460  
 67461 dvitīye krame janakākhyāyikāmudāhariṣyanbhūmikāṃ racayati - nabhaḥphaleti  
 67462 || 5 ||  
 67463  
 67464 śṛṇu subhaga kathāṃ mahānubhāvā  
 67465 vyapagatapūrvāsubhāśubhārgalaughāḥ |  
 67466 khapatitaphalavatparaṃ vivekaṃ  
 67467 caramabhavā vimalaṃ samaśnuvanti || 6 ||  
 67468  
 67469 he subhaga caramabhavāścaramajanmāno mahānubhāvāḥ puruṣāḥ paraṃ vivekaṃ  
 67470 yathā khapatitaphalavatsamaśnuvanti tathā vakṣyamāṇāṃ kathāṃ  
 67471 śṛṇvityārthaḥ || 6 ||  
 67472  
 67473 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mokṣopāyeṣūpaśamaprakaraṇe  
 67474 ākāśaphalaprapṛtivajjñānasamprāptikramasūcanaṃ nāma saptamaḥ sargaḥ  
 67475 || 7 ||  
 67476  
 67477 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 67478 ākāśaphalaprapṛtivajjñānasamprāptikramasūcanaṃ nāma saptamaḥ sargaḥ || 7 ||  
 67479  
 67480



67481 aṣṭamaḥ sargaḥ 8  
 67482  
 67483 śrīvasiṣṭha uvāca |  
 67484  
 67485 astyastamitasarvāpadudyatsaṃpadudāradhīḥ |  
 67486 videhānāṃ mahīpālo janako nāma vīryavān || 1 ||  
 67487  
 67488 janakena vasante'tra vane viharatā kvacit |  
 67489 siddhagītāḥ śubhāḥ ślokāḥ śrutā ityupavarṇyate || 1 ||  
 67490  
 67491 videhānāṃ janapadānāṃ mahīpālo rājā || 1 ||  
 67492  
 67493 kalpavṛkṣo'rthisārthhānāṃ mitrābjānāṃ divākaraḥ |  
 67494 mādhave bandhupuṣpāṇāṃ strīṇāṃ makaraketanaḥ || 2 ||  
 67495  
 67496 arthisārthhānāṃ yācakajanasaṅghānāṃ | bandhulakṣaṇānāṃ puṣpāṇāṃ  
 67497 mādhavī vantaḥ || 2 ||  
 67498  
 67499 dvijakairavaśītāṃśurdviṣattimirabhāskaraḥ |  
 67500 saujanyaratnajaladhirbhuvam viṣṇurivāsthitaḥ || 3 ||  
 67501  
 67502 bhuvam viṣṇurbhavanīva āsthitaḥ pālanārthamāśritaḥ || 3 ||  
 67503  
 67504 praphullabālalatike mañjarīpuñjapīṇjare |  
 67505 sa kadācinmadhau matte kokilālāpalāsini || 4 ||  
 67506  
 67507 praphullā bālalatikā yatra | anukampāyāṃ kan | matte mattavadvijṛmbhamāṇe ata  
 67508 eva kokilālāpairlāsini nṛtyatīva sthite madhauvasante || 4 ||  
 67509  
 67510 yayau kusumitābhogaṃ suvilāsalatāṅganam |  
 67511 līlayopavanaṃ kāntaṃ nandanaṃ vāsavo yathā || 5 ||  
 67512  
 67513 suvilāsā latā evāṅganālatā aṅganāśca vā yatra || 5 ||  
 67514  
 67515 tasminvaravane hr̥dye kesaroddāmamārute |  
 67516 dūrasthānucaraḥ sānukuñjeṣu vicacāra ha || 6 ||  
 67517  
 67518 kesareśuddāmā rajaḥsaugandhyamakaraṇdakaṇāpaharaṇasamarthā natu  
 67519 pāṃsuvikiraṇāḍau | mandasurabhiśītā iti yāvat | tathāvidhā mārutā yatra |  
 67520 sānukuñjeṣu kriḍāśailaprasthaprarūḍheṣu latāgr̥heṣu || 6 ||  
 67521  
 67522 atha śuśrāva kasmīṃścittamālavanagulmake |  
 67523 siddhānāmapradṛśyānāṃ svaprasaṅgādudāhṛtāḥ || 7 ||  
 67524  
 67525 apradṛśyānāmantarhitānāṃ | svaprasaṅgāt svānugrahārthamiti yāvat || 7 ||  
 67526  
 67527 viviktavāsināṃ nityaṃ śailakandaracāriṇāṃ |  
 67528 imāḥ kamalapatrākṣa gītā gītātmabhāvanāḥ || 8 ||  
 67529  
 67530 śrutismṛtipurāṇetiḥsaairgītāmātmānaṃ śravaṇamātreṇa bhāvayanti yathā  
 67531 svayameva sāṅsādbhavati tathā kurvantīti gītātmabhāvanāḥ | gītāḥ  
 67532 smārtopaniṣadaḥ śuśrāva || 8 ||  
 67533  
 67534 siddhā ūcuḥ |  
 67535  
 67536 draṣṭṛdṛśyasamāyogātpratyayānandaniścayaḥ |  
 67537 yastaṃ svamātmattattvotthaṃ niḥspandaṃ samupāśmahe || 9 ||  
 67538  
 67539 draṣṭuścakṣurādīdvārā viṣayapramāturdṛśyena srakcandanavanitādiviṣayeṇa  
 67540 samāyogātsaṃnikarṣājāte pratyaye viṣayākārabuddhivṛttau svayaṃ prathamāno  
 67541 ya ānandarūpo niścayastaṃ tatsvabhāvameva ātmatattvapariśodhanena utthaṃ  
 67542 niratisāyabhūmātmanāvirbhūtaṃ svamātmānaṃ niḥspandaṃ  
 67543 nirvikalpasamādhinirastabāhyāntaḥkaraṇaspaṇḍam yathā syāttathā samupāśmahe  
 67544 nīrantaramanubhavāmaḥ | ayaṃ bhāvaḥ - viṣayākāravṛttau svayaṃ  
 67545 prathamāna ānando na viṣayakoṭau | jaḍatvaprasaṅgāt | nāpi  
 67546 kartṛkaraṇavṛttikoṭau | teṣāṃ kārakatvena taccheṣatānubhavavirodhāt |  
 67547 tasmātsākṣikoṭāveva | sākṣyeva  
 67548 hyavidyāvaraṇamandikṛtacidānandasvabhāvo'nyamahamkāratmānaṃ kalpayitvā  
 67549 taccheṣatāmivāpanno viṣayākāravṛttyāvirbhūtaṃ svānandaṃ taccheṣatāmiva

67550 nayan na svātmānaṃ niratīśayānandaṃ pratibuddhyate atastameva  
 67551 svatattvavicārotthaniratīśayānandasvabhāvaṃ samāhitena manasā vayamupāsmahe  
 67552 etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti iti  
 67553 śruterbrahmānandasyaivāvidyayā viśayākāravṛttiparicchedena  
 67554 viśayānandatvavibhāvanāditi | athavā draṣṭuḥ puruṣasya dṛśyasya viyadādeśca  
 67555 bāhyādhyātmikavaiśamyapṛavilāpanena same pariśiṣṭasānāmātrāsabhāve  
 67556 ātyantikābhedāpattilakṣaṇādāyogānmelanārūḍhādhyogāditi vyutpattyā  
 67557 nirvikalpakasamādhiparipākādvā pratyayaḥ pratyeyaḥ svānubhavādeva  
 67558 viśvasanīyo bhūmānandaniścayo yastamātmanastattvena yathārtharūpeṇotthaṃ  
 67559 prakāṭībhūtaṃ svaṃ nispandaṃ samupāsmahe ityārthaḥ | athavā  
 67560 draṣṭurbuddherdṛśyānāṃ viśayānāṃ  
 67561 copacayāpacayajāḍyapriyāpriyādirūpasāmyena  
 67562 samādāyogātsambandhāttadubhayāntarālikastadubhayavilakṣaṇatvātpratyaya  
 67563 evānanda iti niścīyata ityānandaniścayastaṃ nispandaṃ  
 67564 sakriyavṛttiyupādhinirmuktamata evātmataṭtvotthaṃ  
 67565 svīyayathārtharūpeṇāvirbhūtaṃ cidānandaikarasaṃ svaṃ pratyagātmānaṃ  
 67566 samupāsmaha ityārthaḥ | athavā ya ātmā ahamiti draṣṭā idaṃ mameti  
 67567 dṛśyaiścānyonyatādātmyasaṃsargādhyāsalakṣaṇātsamāyogātpratīyate  
 67568 anubhūyate śunakasūkarādibhirapīti pratyayo viśayānanda eva puruṣārtha iti  
 67569 niścayavānsaṃsarati | svā svīyā yā mā pramā  
 67570 vedāntajanyākhaṇḍākāravṛttistayā ātmatattvotthaṃ  
 67571 svīyapāramārthikarūpeṇāvirbhūtaṃ kṛtvā nispandaṃ niścalaṃ samupāsmaha  
 67572 ityārthaḥ | athavā yaḥ pratyayaḥ svaprakāśa ānandaikarasaḥ svarūpaniścayo  
 67573 draṣṭṛdṛśyasamāyaḥ saṃ draṣṭṛdṛśyākāramāyāsahito bhūtvā agāt  
 67574 svarūpapracyuto'bhūttamānandaniścayaṃ caramasākṣātkāravṛttiyārūḍhā yā  
 67575 svātmabhūtaiva mā tayā dṛṣṭṛdṛśyamāyanirāsenātmatattvenotthamityādi  
 67576 prāgvat | athavā draṣṭṛdṛśyasamāḥ yaḥ agāditi cchedaḥ | ya ātmā  
 67577 tadetatpreyaḥ putrātpreyo vittātpreyo'nyasmātsarvasmāt  
 67578 ityādiśrutyanubhavasiddhātparamapremāspadatvapratyayādānandarūpatvena  
 67579 niścetaṃ yogyo'pi vivekavicārādipratyayābhāvād draṣṭṛdṛśyasamā  
 67580 bhokṭṛbhogyapṛāyaḥ saṃsāradaśā agāt taṃ yastam | yasū prayatne ktaḥ |  
 67581 vivekavairāgyaśravaṇamanānādiprayatnaiḥ sākṣātkṛtaṃ svenaiva mimīte  
 67582 paricchinatti hinasti vā sarva draṣṭṛdṛśyadvaitajātamiti svamaṃ  
 67583 yadātmatattvaṃ tadbhāvenotthitaṃ nispandaṃ punaḥ  
 67584 saṃsāraprasaktiśaṅkāśūnyaṃ samyagupetya sarvasāmīpyāvadhi  
 67585 pratyagātmatayā prāpya āsmahe tiṣṭhāmaha ityārthaḥ || 9 ||  
 67586  
 67587 anye ūcuḥ |  
 67588  
 67589 draṣṭṛdarśanadṛśyāni tyaktvā vāsanayā saha |  
 67590 darśanaprathamābhāsamātmānaṃ samupāsmahe || 10 ||  
 67591  
 67592 tamevātmānaṃ niṣkṛṣya karatalāmalakavaddarśayanta ivānye prāhuḥ -  
 67593 draṣṭṛdarśaneti | draṣṭṛādītripuṭītyāgenāvasthādvayanirāsaḥ | vāsanayā  
 67594 sahetyanenatu tadubhayabījavāsanāsaṃbhṛtasauṣuptājñānasyāpi nirāsaḥ uktaḥ |  
 67595 darśanāccakṣuṣamānasādivṛtteḥ prathamam pūrvameva tadutpattisākṣitayā  
 67596 bhāsamānamityanena pūrvasiddhastripuṭīsākṣī sarvānubhavasiddho vivīcya  
 67597 darśitaḥ | tameva sabījatripuṭītyāgātturiyamātmānaṃ samupāsmaha ityārthaḥ || 10  
 67598 ||  
 67599  
 67600 anye ūcuḥ |  
 67601  
 67602 dvayormadhyagataṃ nityamastināstīti pakṣayoḥ |  
 67603 prakāśanaṃ prakāśyānāmātmānaṃ samupāsmahe || 11 ||  
 67604  
 67605 darśanaprathamābhāse sākṣiṇi ye astināstīti vipratipadyante tānpratyapi  
 67606 tadubhayapakṣāviruddhaṃ sākṣiṇaṃ darśayanto'nye prāhuḥ - dvayorīti | ye  
 67607 tāvadasti darśanaprathamābhāsaḥ paraṃtu so'pi janya eva na nitya ityāhusteṣāṃ  
 67608 pūrvapūrvatatadbhāsanāṃ svaprakāśatve svaviśayatve vā  
 67609 svamātrābhānaparīkṣiṇatvātpūrvottaravijñānāsparsītvacca na  
 67610 tadutpattiyādisākṣitā nirvahaṭīti tatsākṣī anya āvaśyaka iti tatpakṣamadhyagataṃ  
 67611 tadaviruddhaṃ ye'pi nāstityāhusteṣāṃ nāstītayā api niḥsākṣikāyā  
 67612 asiddhestatpakṣasādhakatvena tanmadhyagatamityārthaḥ | athavā jagataḥ astitvaṃ  
 67613 āvirbhūtāvasthākāryam | nāstitvaṃ tu tirobhāvāvasthākāraṇam | asadvā idamagra  
 67614 āsittato vai sadajāyata iti śruteḥ | tayorubhayorayaugapadyātpakṣayoḥ  
 67615 pākṣikayoranugatasānāmātrārūpeṇa madhyagatamityārthaḥ athavā astināstīti  
 67616 pakṣayoḥ kalpitaviruddhakoṭyordvayorapyadhiṣṭhānatayā madhyagatamityārthaḥ |  
 67617 ata eva kalpitānāstitvasyādhiṣṭhānasparsānnityaṃ prakāśyānāṃ  
 67618 bhāvābhāvānāṃ prakāśakam || 11 ||

67619  
 67620 anye ūcuḥ |  
 67621  
 67622 yasminsarvaṃ yasya yataḥ sarvaṃ yasmāyidam [yasmā idam iti kvacit] |  
 67623 yena sarvaṃ yaddhi sarvaṃ tatsatyam samupāsmahe || 12 ||  
 67624  
 67625 yasminsarvamiti | yasmai idamiti cchedaḥ | saptamīvibhaktimārabhya vyutkrameṇa  
 67626 sarvā vibhaktayaḥ śaṇṇām kārakāṇām sambandhaprātipadikārthābhedasya ca  
 67627 pradarśanāyātra nirdiṣṭāḥ | tathāca yadbrahma sarvādhāratvātsarvasvāmitvādeḥ  
 67628 sarvopādānanimittāvadhibhāvātsarvapārārthyasaṃpradānādibhāvanīrvāhakatvāts  
 67629 arvakartṛkaraṇādibhāvācca māyayā sarvajagadvavahāranīrvāhakaṃ  
 67630 sarvātmakaṃ ca bhavati tatsarvādhiṣṭhānaṃ paramārthasatyam pratyagātmaiveti  
 67631 bodhena samyagupetya tadbhūtā āsmahe ityārthaḥ || 12 ||  
 67632  
 67633 anye ūcuḥ |  
 67634  
 67635 aśiraskaṃ hakārāntamaśeṣākārasaṃsthitam |  
 67636 ajasramuccarantaṃ svaṃ tamātmānamupāsmahe || 13 ||  
 67637  
 67638 aḥ śira iva prathamam yasya tamakārādimityarthaḥ | hakāro'nte yasya taṃ  
 67639 hakārāntamaḥpadamaśeṣavastuprakāśakavedaśāstrādisābdajālaprakṛtibhū  
 67640 tānāmaśeṣavarṇānāmākṣarasamāmnāye  
 67641 akārahakārāntarālaniveśadaśeṣajagadākāre saprapañce brahmaṇi na hanyate na  
 67642 hīyate iti vyutpattyā aha vyāptāviti dhātuniṣpattyā ca na śiṣyate ākāro  
 67643 yasminnityaśeṣākāre nirguṇe ca saṃsthitam tātparyaniṣṭhāṃ prāptamajasraṃ  
 67644 kriyamāṇeṣu svavyavahāreṣu uccarantaṃ ahaṃkāropādhinirāseṇa taṃ  
 67645 varṇitāḥpadārthaṃ ātmā vā idameka evāgra āsīt  
 67646 ityādiśrutiprasiddhabrahmātmānamupāsmahe nirantaram bhāvayāma ityārthaḥ |  
 67647 athavā aśeṣavastvākārasaṃsthitam lavarayaṃhaṃ iti hakārāntaṃ  
 67648 pañcabījapratipādyapañcamahābhūtātmakaṃ jagat aśiraskaṃ  
 67649 śīrobhūtamūlājñānarahitaṃ kartumiva astyasyati vā māyāntaṃ jagaditi  
 67650 vyutpattyā'smacchabdaniṣpannamakāraśiraskahakārāntamaḥpadamajasramuccara  
 67651 ntam | yuṣyasibhyām madik ityasterasyatervāsmacchabdavyutpādanādityārthaḥ |  
 67652 athavā aśeṣajagadākārasaṃsthitam niṣpramāṇakatvena  
 67653 nirmūlatvācchrutiśīrobāhyatvācāśiraskaṃ hakārāntaṃ so'haṃ  
 67654 paramārthhāsaṅgacidekarasatvādajasramuccarantaṃ udasya carantamuddhṛtya  
 67655 bhakṣayantaṃ vā svaṃ pratyagrūpamātmānamupāsmahe ityārthaḥ | saṃgrahe tu  
 67656 saśiraskaṃ hakārādimiti pāṭhaḥ | tasya ca suranaratiryaḡadyaśeṣaśarīrākāreṣu  
 67657 saṃsthitam saśiraskaṃ hakārādi haṃsa iti mantramajapāḡyatrīrūpeṇa  
 67658 ṣaṭṣatādhikaikaviṃśatisahasrasaṃkhyayā ajasraṃ pratyahaṃ  
 67659 śvāsocchvāsacchalenoccarantamityārthaḥ | udaścaraḥ sakarmakāt  
 67660 ityātmanepadaviṣaye laṭaḥ śatrādeśaśchāndasaḥ | athavā  
 67661 pūrvarūpeṇāpahārāṇa śiṣyate akāro yatra tadaśeṣākāraṃ so iti padaṃ tatra  
 67662 saṃsthitam ata eva aśiraskaṃ śīrobhūtaprathamavarṇarahitaṃ hakārāntaṃ  
 67663 hakāramātrāvaśeṣaṃ ahaṃpadaṃ sohaṃmantramiti yāvat |  
 67664 ajasramuccarantamityādi prāgvat || 13 ||  
 67665  
 67666 anye ūcuḥ |  
 67667  
 67668 saṃtyajya hṛdguheśānaṃ devamanyaṃ prayānti ye |  
 67669 te ratnamabhivāñchanti tyaktahastasthakaustubhāḥ || 14 ||  
 67670  
 67671 hṛdguheśānaṃ aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānām hṛdaye  
 67672 saṃniviṣṭaḥ | aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakaḥ līlāno  
 67673 bhūtabhavyasya sa evādyā sa uśvaḥ ityādiśrutiprasiddhamiti bhāvaḥ || 14 ||  
 67674  
 67675 anye ūcuḥ |  
 67676  
 67677 sarvāśāḥ kila saṃtyajya phalametadavāpyate |  
 67678 yenāśāviṣavallīnām mūlamālā vilūyate || 15 ||  
 67679  
 67680 anye tatprāptau vairāgyameva mukhyaṃ sādhanamityāhuḥ - sarvāśā iti | etat  
 67681 hṛdayasthaṃ jñānaphalaṃ brahma avāpyate labhyate | yena tallābhena  
 67682 mūlamālāvāsanājālaḥ jātīlahṛdayagranthiḥ | raso'pyasya paraṃ dṛṣṭvā nivartate  
 67683 iti bhagavadvacanāditi bhāvaḥ || 15 ||  
 67684  
 67685 anye ūcuḥ |  
 67686  
 67687 buddhvāpyatyantavairasyaṃ yaḥ padārtheṣu durmatiḥ |

67688 badhnāti bhāvanām bhūyo naro nāsau sa gardabhaḥ || 16 ||  
 67689  
 67690 padārtheṣu bhogyaviṣayeṣu | bhāvanām bhogatrṣṇām || 16 ||  
 67691  
 67692 anye ūcuḥ |  
 67693  
 67694 utthitānutthitānetānindriyāhīnpunaḥ punaḥ |  
 67695 hanyādvivekadanḍena vajreṇeva harirgirīn || 17 ||  
 67696  
 67697 anye indriyanigraha eva mukhyaṃ sādhanamityāśayenāhuḥ - utthitāniti |  
 67698 haririndrah | tathāca brahmavaivarte ekamekaṃ kālakūṭamindriyaṃ  
 67699 nāsakṛtpunaḥ | tadeva śodhitaṃ sākṣādvīṣamapyamṛtaṃ yathā iti | tathāca  
 67700 bhārate'pi - indriyāṇyeva tatsarva yatsvarganarakāvubhau |  
 67701 nigṛhītavisṛṣṭāni svargāya narakāya ca || 17 ||  
 67702  
 67703 anye ūcuḥ |  
 67704  
 67705 upāśamasukhamāharetpavitram  
 67706 suśamavataḥ śamameti sādhuḥcetaḥ |  
 67707 praśamitamanaśaḥ svake svarūpe  
 67708 bhavati sukhe sthitiruttamā cirāya || 18 ||  
 67709  
 67710 anye tu upāśama eva mukhyaṃ sādhanamitaratsarvaṃ  
 67711 tadarthamityāśayenopasaṃharanti - upāśameti | upāśamo  
 67712 bāhyābhyantarendriyavyāpāroparamastena  
 67713 vikṣepadukhahopāśamavadāvirbhūtamātmasukhamāharetsaṃpādayet | taddhi na  
 67714 viśayasukhavaddośahetuḥ kiṃtu cittaprasādahetutvātpavitram | śamavaśato  
 67715 nirindhanāgnivaccetaḥ śamamupakṣayaṃ prayāti | evaṃ praśamitamanaśaḥ sukhe  
 67716 niratiśayānande svake svīye paramārthasvarūpe sthitirbhūmikā  
 67717 paramparārohaṇakrameṇottamā saptamabhūmikāpratiṣṭhālakṣaṇā cirāya  
 67718 videhakaivalyāvadhi bhavatītyarthaḥ || 18 ||  
 67719  
 67720 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 67721 mokṣopāyeṣūpāśamaprakaraṇe siddhagītānāmāṣṭamaḥ sargaḥ || 8 ||  
 67722  
 67723 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upāśamaprakaraṇe  
 67724 siddhagītānāmāṣṭamaḥ sargaḥ || 8 ||  
 67725  
 67726 navamaḥ sargaḥ 9  
 67727  
 67728 śrīvāsiṣṭha uvāca |  
 67729  
 67730 iti siddhaganodgītā gītāḥ śrutvā mahīpatiḥ |  
 67731 viśādamājagāmāśu bhīrū raṇaravādiva || 1 ||  
 67732  
 67733 iha śrutavato rājño nirvedādgr̥hamīyuṣaḥ |  
 67734 vimarśenārthamūlānām manonirṇaya īryate || 1 ||  
 67735  
 67736 bhīrurbhayaśīlaḥ | dhralope pūrvasya dīrgho ṇaḥ || 1 ||  
 67737  
 67738 jagāma parivāraṃ svamākarṣansvagṛhaṃ prati |  
 67739 svatīravṛkṣānugataḥ saridogha ivārṇavam || 2 ||  
 67740  
 67741 svaṃ svīyaṃ parivāraṃ || 2 ||  
 67742  
 67743 parivāramaśeṣeṇa viśṛjya svaṃ svamālayam |  
 67744 eka evārurohāgryaṃ gr̥hamarka ivācalam || 3 ||  
 67745  
 67746 svaṃ svamālayaṃ gr̥haṃ prati viśṛjya | gr̥haṃ gr̥haprāsādam |  
 67747 acalamudayādrim || 3 ||  
 67748  
 67749 tatra proḍḍayanālolakhaḡapakṣaticañcalāḥ |  
 67750 ālokaya&llokagatirvilalāpedamākulaḥ || 4 ||  
 67751  
 67752 proḍḍayane ālolāḥ khagānām pakṣatayaḥ pakṣamūlānīva cañcalāḥ | sodvegaṃ  
 67753 bhaṅgurā iti yāvat | lokagatīrdehādīdṛśyapadārthasthitīḥ | idaṃ  
 67754 vakṣyamāṇaprakāraṃ vilalāpa || 4 ||  
 67755  
 67756 hā kaṣṭamatikaṣṭāsu lokaloladaśāsavyam |

67757 pāṣāṇeṣviva pāṣāṇā āluṭhāmi balādaham || 5 ||  
67758  
67759 lokānām jīvānām lolāsu janmajarābhayamaraṇādinā lolāsu daśāsu |  
67760 pāṣāṇadr̥ṣṭānto maurkhyakaṭhoratādyotanārthaḥ || 5 ||  
67761  
67762 aparyantasya kālasya ko'pyaṃśo jīvyate mayā |  
67763 tasminbhāvaṃ nibadhnāmi dhiṃmāmadhamacetanam || 6 ||  
67764  
67765 jīvadhātorakarmakatve'pi kālabhāvādhvagantavyāḥ karmasaṃjñāstvakarmaṇām  
67766 iti kātyāyanavacanājīvyate iti kāle karmaṇi laḥ | tasmimstādr̥ṣe'pi jīvane  
67767 bhāvamāśām || 6 ||  
67768  
67769 kiyanmātramidaṃ nāma rājyamājīvitam mama |  
67770 kimetena vinā duḥkhaṃ tiṣṭhāmi hatadhīryathā || 7 ||  
67771  
67772 ājīvitam jīvitāvadhi rājyam | etenaitāvanmātreṇa saṃtuṣṭaḥ san hatadhīrmūrkhā  
67773 iva duḥkhaṃ bhāviduḥkhapratikāracintām vinā kiṃ tiṣṭhāmityarthaḥ | athavā  
67774 etena etāvanmātreṇa hatadhīrvinaṣṭabuddhyupādhirjīvanmukta iva vinā duḥkhaṃ  
67775 nirduḥkhaṃ tiṣṭhāmi kiṃ iti kākṇvā yojyam || 7 ||  
67776  
67777 ādāvante'pyananto'haṃ madhye pelavajīvitaḥ |  
67778 bālaścitreṇa dūnevāhaṃ kiṃ mudhā dhṛtimāsthitaḥ || 8 ||  
67779  
67780 nanu deha evātmā tasya nāśe sahaiva tena sarvaduḥkhanivṛttiḥ kiṃ na  
67781 syānnetyāha - ādāviti | kāmakarmavāsanābījamantareṇa  
67782 bhogavaicitryaprayojakajanmāsiddhervidhiniṣedhamokṣasāśāstraprāmāṇyānurodhāc  
67783 cānādiranantaścāhaṃ na dehamātra ityarthaḥ | citralikhitenānindunaivendubuddhyā  
67784 gṛhītena bāla ivānātmanaivātmatayā gṛhītena dehenetyarthaḥ |  
67785 dhṛtimāśvāsam || 8 ||  
67786  
67787 prapañcarahitenāhamindrajālena jālinā |  
67788 hā kaṣṭamatimuhyāmi kenāsmi parimohitaḥ || 9 ||  
67789  
67790 kena jālinā aindraajālikena parimohito'smi || 9 ||  
67791  
67792 yadvastu yacca vā ramyaṃ yadudāramakṛtrimam |  
67793 kiṃcittadiha nāstyeva kiṃniṣṭheha matirmama || 10 ||  
67794  
67795 vasatīti vastu satyam ramyaṃ sukhaikarūpam udāramaparicchinnaṃ  
67796 akṛtrimamajanyaṃ ca tattādr̥ṣaṃ kiṃcidapi iha jagati nāstyeva | kasmin niṣṭhā  
67797 viśrāntiriyasyāḥ sā kiṃniṣṭhā bhavatviti śeṣaḥ || 10 ||  
67798  
67799 dūrasthamapyadūrasthaṃ yanme manasi vartate |  
67800 iti niścitya bāhyārthabhāvanām saṃtyajāmyaham || 11 ||  
67801  
67802 nanu dūradeśe tādr̥ṣaṃ vastu prasiddhaṃ syānnetyāha - dūrasthamiti |  
67803 dūrasthatvena prasiddhamapi yatkiṃcidvastu adūrasthameva | kutaḥ | yadyasmānme  
67804 manasi vartate | nahi mano dehādbahirdūraṃ vrajati | tathā satī dūre eva  
67805 tatprathānubhūyeta na hṛdi | hṛdyeva hi sarve bāhyavastubodhamanubhavanti |  
67806 tasmāddūradīkalpanāpyantarbhāsamānā na vāstavītyanartha eveti tadbhāvanā  
67807 tyājyaiva nopādeyetyarthaḥ || 11 ||  
67808  
67809 lokājayaṃ javībhāvaḥ salilāvartabhaṅguraḥ |  
67810 dr̥ṣṭo'dyāpi hi duḥkhyā keyamāsthā sukhaṃ prati || 12 ||  
67811  
67812 lokānām janānām bhogārthaṃ dhanārjanādipravṛttirūpa ājavaṃ javībhāvaḥ  
67813 salilāvarta iva bhaṅguro naśvaraphalo janmamaraṇādiduḥkhaḥetuśca bahuśo  
67814 dr̥ṣṭaḥ | sukhaṃ viśayasukhaṃ prati || 12 ||  
67815  
67816 pratyabdam pratimāsaṃ ca pratyahaṃ ca pratikṣaṇam |  
67817 sukhāni duḥkhaṇiṇḍāni duḥkhāni tu punaḥ punaḥ || 13 ||  
67818  
67819 uktameva prapañcayati - pratyabdamityādinā | duḥkhaṇiṇḍāni duḥkhanibiḍāni  
67820 | evārthe tuśabdaḥ || 13 ||  
67821  
67822 parāmr̥ṣṭaṃ viśiṣṭaṃ hi dr̥ṣṭaṃ naṣṭaṃ na bhāvitam |  
67823 atraṣṭhaṃ na tadastīha satām yatrāstu saṃsthiṭiḥ || 14 ||  
67824  
67825 atra saṃsāre tiṣṭhatītyatrasthaṃ kiṃcitkālāṃ dr̥ṣṭaṃ sadya eva naṣṭaṃ

67826 svarājyādipadaṃ tuccatvāṇṇa bhāvitam na cintitameva | hi yato viśiṣṭam  
 67827 sarvotkr̥ṣṭatvena prasiddhamaindraprājāpatyādipadamapi parāmṛṣṭam  
 67828 vicāritam satam vivekinām saṃsthitirātyantikaviśrāntiriyatrāstu tādṛśamiha  
 67829 nāstyeveyarthah || 14 ||  
 67830  
 67831 adya ye mahatām mūrdhni te dinairnipatantyadhaḥ |  
 67832 hatacittamahattāyām kaiṣā viśvastatā bata || 15 ||  
 67833  
 67834 hatetyadhikṣepārthaṃ cittaviśeṣaṇam | mahattāyām rājyādivaibhavotkarṣe |  
 67835 hatacittamaḥattāyām iti pāṭhe tu hatacittam yathā syāttathā aḥattāyām  
 67836 rājyābhimāne iti yojyam || 15 ||  
 67837  
 67838 arajjureva baddho'hamapaṅko'smi kalaṅkitaḥ |  
 67839 patitosmyuparisthopi hā mamātmanhataḥ sthitiḥ || 16 ||  
 67840  
 67841 ātmanniti saṃbodhanam | ātmani svasvabhāve sthitirhateti subhūki saptamyantaṃ vā  
 67842 yojyam || 16 ||  
 67843  
 67844 kasmādakasmānmohoyamāgato dhīmato'pi me |  
 67845 asitaḥ pihitāloko bhāskarāgramivāmbudaḥ || 17 ||  
 67846  
 67847 asitaḥ śyāmaḥ | bhāskarasya agraṃ purodeśam || 17 ||  
 67848  
 67849 ka ime me mahābhogāḥ ka ime mama bāndhavāḥ |  
 67850 bālo bhūtamayeneva saṃketenāhamākulaḥ || 18 ||  
 67851  
 67852 saṃketena mamatālakṣaṇasaṃbandhakalpanena || 18 ||  
 67853  
 67854 svayameva nibadhnāmi jarāmaraṇarāgiṇīm |  
 67855 kimimāmahameteṣu dhṛtimudvegakāriṇīm || 19 ||  
 67856  
 67857 eteṣu bhogādiṣu jarāmaraṇayoḥ rāgiṇīm priyasakhīgivānayatrim | dhṛtim  
 67858 āsthām || 19 ||  
 67859  
 67860 yātu tiṣṭhatu vā samyaṅ mamaitam prati ko grahaḥ |  
 67861 budbudaśrīrivaiṣā hi mathyaivetthamupasthitā || 20 ||  
 67862  
 67863 etam bhogabāndhavādisaṃpadaṃ prati ko graha āgrahaḥ || 20 ||  
 67864  
 67865 te mahāvibhavā bhogāste santaḥ snigdhabāndhavāḥ |  
 67866 sarvaṃ smṛtipathaṃ prāptaṃ vartamāne'pi kā dhṛtiḥ || 21 ||  
 67867  
 67868 te cakravartinām pṛthumaruttādīnām prasiddhā mahāvibhavāḥ | santaḥ  
 67869 sadguṇāḥ | sarvamiti sāmānye napuṃsakam | kā dhṛtirāsthā || 21 ||  
 67870  
 67871 kva dhanāni mahīpānām brahmaṇaḥ kva jaganti vā |  
 67872 prāktanāni prayātāni keyaṃ viśvastatā mama || 22 ||  
 67873  
 67874 brahmaṇaḥ prāktanahiranyaagarbhasya | jaganti bhuvanāni kva prayātāni mama  
 67875 nidhanādiṣviti śeṣaḥ || 22 ||  
 67876  
 67877 gilitānīndralakṣaṇi budbudānīva vāriṇi |  
 67878 mām jīvitānibaddhāsthaṃ vihasiṣyanti sādhaveḥ || 23 ||  
 67879  
 67880 gilitāni kāleneti śeṣaḥ | galitāni iti vā pāṭhaḥ | sādhave vivekinaḥ || 23 ||  
 67881  
 67882 brahmaṇām koṭayo yātā gatāḥ sargaparamparāḥ |  
 67883 prayātāḥ pāmsuvadbhūpāḥ kā dhṛtirmama jīvite || 24 ||  
 67884  
 67885 koṭigrahaṇamānantyopalakṣaṇam saṃsārasyānāditvāt | dhṛtirāsthā || 24 ||  
 67886  
 67887 saṃsārārātriduḥsvapne cetye [cetyadehabhaye iti pāṭhaḥ] dehamaye  
 67888 bhrame |  
 67889 āsthām cedanubadhnāmi tatremām tu dhigasthitim || 25 ||  
 67890  
 67891 saṃsāra eva rātristamomayatvāttatra ye duḥsvapnabhūte dehamaye dehapracure  
 67892 aḥamamatāvyaavahārabhrame asthitimamaryādāmavivekitāmiti yāvat || 25 ||  
 67893  
 67894 ayaṃ so'hamiti vyarthakalpanā'satsvarūpiṇi |

67895 ahaṃkārapīśācena kimajñavadahaṃ sthitaḥ || 26 ||  
 67896  
 67897 ayamiti dehasaṃnihite aparokṣatākalpanam | sa iti tadviprakṛṣṭe parokṣatākalpanā  
 67898 | ahamiti dehe ātmatākalpanā | sā trividhāpi asatsvarūpiṇyeva | ataḥ  
 67899 ahaṃkārapīśācena mohita iti śeṣaḥ | ahamajñavatkiṃ kimarthaṃ nirvicāra  
 67900 etāvantam kālam sthita ityārthaḥ || 26 ||  
 67901  
 67902 hataṃ hatamidaṃ kasmādāyurātayatāyānāyā |  
 67903 paśyannapi na paśyāmi sūkṣmayā kālalekhayā || 27 ||  
 67904  
 67905 sūkṣmayā kṣaṇalavamuhūrtādirūpayā kālalekhayā idamāyurhataṃ hataṃ  
 67906 pratikṣaṇaṃ muhurmuḥuśchinnaṃ paśyannapi kasmānna paśyāmi na  
 67907 vimṛśāmityārthaḥ || 27 ||  
 67908  
 67909 pādapīṭhe kṛteśānāḥ śārṅkikrīḍanakandukāḥ |  
 67910 kālakāpālikāgrastāḥ kimāsthe mayi valgasī || 28 ||  
 67911  
 67912 pādapīṭhe pādapīṭhavadraciteṣu bhuvaneṣu kṛtāḥ pratimāvadracitā namitā vā  
 67913 īśānā īśvarā brahmādayo'pi yaiḥ | śārṅgiṇo viṣṇvādidehāḥ krīḍanakandukā  
 67914 iva muhurmuḥuryuddhādivyavahāreṣu nabhasyutkṣiptā yaiḥ | tahāvidhā  
 67915 mahākālpalakṣaṇakālarūpā brahmakāpālapāṇitvātkāpālikā rudrāste'pi  
 67916 mahākālena grastāḥ | āsthe he jīvitāśe mayi kiṃ valgasī nṛtyasī || 28 ||  
 67917  
 67918 ajasramupayāntyete yānti cādyāpi vāsarāḥ |  
 67919 avinaṣṭaikasadvasturdrṣṭo nādyāpi vāsaraḥ || 29 ||  
 67920  
 67921 upayānti āgacchanti | adyāsminnapi vayasi yānti vṛthaivāpagacchanti | avinaṣṭam  
 67922 nityamekaṃ sannirdoṣamānandaikarasaṃ vastu labdham yasmimstathāvidho  
 67923 vāsaro'dyāpi adyatanakālāvadhi na drṣṭaḥ || 29 ||  
 67924  
 67925 sārāsāḥ sarasīvaite sarvasmiñjanacetasi |  
 67926 bhogā eva sphurantyantarna tu svapadadrṣṭayaḥ || 30 ||  
 67927  
 67928 svaṃ pratyagātmabhūtaṃ yatparamaṃ padaṃ tasya drṣṭayaḥ sāksātkārāḥ || 30  
 67929 ||  
 67930  
 67931 kaṣṭātkaṣṭataraṃ prāpto duḥkhādduḥkhataṃ gataḥ |  
 67932 adyāpi na viraktosmi hā dhiṃmāmadhamāśayam || 31 ||  
 67933  
 67934 rāgalobhādidūṣitatvādadhama āśayo mano yasya tam || 31 ||  
 67935  
 67936 yeṣu yeṣu drḍhā baddhā bhāvanā bhavyavastuṣu |  
 67937 tāni tāni vinaṣṭāni drṣṭāni kimihottamam || 32 ||  
 67938  
 67939 bhāvanā prītiḥ | bhavyeṣu ramaṇīyeṣu vastuṣu viṣayeṣu || 32 ||  
 67940  
 67941 yanmadhye yacca paryante yadāpāte manoramam |  
 67942 sarvamevāpavitraṃ tadvināśāmedhyadūṣitam || 33 ||  
 67943  
 67944 madhye manoramam vayaḥ | paryante manoramo dharmah | āpāte manoramā  
 67945 viṣayāḥ || 33 ||  
 67946  
 67947 yeṣu yeṣu padārtheṣu dhṛtiṃ badhnāti mānavaḥ |  
 67948 teṣu teṣveva tasyāyam drṣṭo nāśodayo bhṛśam || 34 ||  
 67949  
 67950 dhṛtimāsthām | tasya mānavasya | ayam prasiddhaḥ | nāśodayo  
 67951 duḥkhaprādurbhāvaḥ || 34 ||  
 67952  
 67953 śvaḥśvaḥ pāpiyasīmeṣa śvaḥśvaḥ krūratarāmapī |  
 67954 śvaḥśvaḥ svedakarīmeti daśāmiha jaḍo janaḥ || 35 ||  
 67955  
 67956 ajñasyottarakāle'pi viśrāntipratyāśā nāstītyāha - śvaḥśva iti |  
 67957 rāgalobhādyabhivṛddhyā pāpiyasīm | hiṃsādipravṛtṭyā krūratarām |  
 67958 tatphalakāle khedakarīm || 35 ||  
 67959  
 67960 ajñānaikahato bālye yauvane madanāhataḥ |  
 67961 śeṣe kalatracintārtaḥ kiṃ karoti kadā jaḍaḥ || 36 ||  
 67962  
 67963 śeṣe vayasi | kalatraṃ tadupalakṣitaṃ kuṭumbaṃ tadbharaṇādicintayā ārtaḥ |

67964 vittārtāḥ iti pāṭhe kalatravittādikṣayeṇārtāḥ | kadā kiṃ svoddhārasādhanaṃ karoti  
 67965 | na kadācidapītyarthaḥ || 36 ||  
 67966  
 67967 āgamāpāyi virasaṃ daśāvaiṣamyadūṣitam |  
 67968 asārasāraṃ saṃsāraṃ kiṃ tatpāśyati durmatih || 37 ||  
 67969  
 67970 āgamāpāyi ādyantayorasat | bhogakāle'pi virasaṃ |  
 67971 dāridryarogavārdhakādidaśāvaiṣamyairdūṣitam | asārameva sāraṃ sārabbuddhyā  
 67972 gṛhītam | kiṃ vṛthā paśyati | yatpāśyati tatkiṃnimittamiti vārthaḥ || 37 ||  
 67973  
 67974 rājasūyāśvamedhādyairiṣṭvā yajñasatairapi |  
 67975 mahākālpāntamapyamśaṃ svargaṃ prāpnoti nādhikam || 38 ||  
 67976  
 67977 nanu yatra duḥkhena saṃbhinnam ityādiśrutyuktalakṣaṇaḥ svargaḥ sārabbhūtaḥ kiṃ  
 67978 na syāttatrāha - rājasūyeti | mahākālpāntaṃ brahmādhibhogyamapi svarga  
 67979 mahākāladṛśā aṃśaṃ kṣaṇabhogyaprāyamalpameva prāpnoti  
 67980 natvadhikamaparicchinnamityasāra eva sa ityarthaḥ || 38 ||  
 67981  
 67982 ko'sau svargo'sti bhūmau vā pātāle vā pradeśakaḥ |  
 67983 na yatrābhibhavantyetā durbhramarya ivāpadaḥ || 39 ||  
 67984  
 67985 na ha vai saśarīrasya sataḥ priyāpriyayorapahatirasti iti śruteḥ  
 67986 svargiṇāmapyasurādipīḍāśruteśca na duḥkhāsaṃbinnatvamapi tasya  
 67987 saṃbhavatītyāśayenāha - ko'sāviti || 39 ||  
 67988  
 67989 nijacetobilavyālāḥ śarīrasthalapallavāḥ |  
 67990 ādhayo vyādhayaścaite nivāryante kathaṃ kila || 40 ||  
 67991  
 67992 kiṃca dehābhimāne satyādhivyādhyaordurnivāratvānna kvāpyajñasya  
 67993 viśrāntirastītyāśayenāha - nijeti || 40 ||  
 67994  
 67995 sato'sattā sthitā mūrdhni mūrdhni ramyeṣvaramyatā |  
 67996 sukheṣu mūrdhni duḥkhāni kimekaṃ saṃśrayāmyaham || 41 ||  
 67997  
 67998 bhaṅguratvaduḥkhagrastatvābhyāṃ sarvasyāmaṅgalatāmeva prapañcayati -  
 67999 sata ityādinā | sataḥ vartamānakāladṛśyasya | asattā nāśaḥ || 41 ||  
 68000  
 68001 jāyante ca mriyante ca prākṛtāḥ kṣudrajantavaḥ |  
 68002 dharā taireva nīrandhrā durlabhāḥ sādhusādhavaḥ || 42 ||  
 68003  
 68004 prākṛtāḥ prakṛtisvābhāvīkamajñānaṃ tanmohitāḥ | nīrandhrā nibiḍiteti  
 68005 yāvat || 42 ||  
 68006  
 68007 nilotpālālinayanāḥ paramapremabhūṣaṇāḥ |  
 68008 hāsāyaiva vilāsinyāḥ kṣaṇabhaṅgitayā sthitāḥ || 43 ||  
 68009  
 68010 hāsāyaiva yogyā iti śeṣaḥ || 43 ||  
 68011  
 68012 yeṣāṃ nimeṣaṇomeṣairjagatāṃ pralayodayau |  
 68013 tādṛśāḥ puruṣāḥ santi mādṛśāṃ gaṇanaiva kā || 44 ||  
 68014  
 68015 nanu rājatvātsarvaniyamanasamarthasyottamapuruṣasya tava kuto nāśvāsastatrāha  
 68016 - yeṣāmiti || 44 ||  
 68017  
 68018 santi ramyatarādramyāḥ susthirādapi susthirāḥ |  
 68019 cintāparyavasāneyaṃ padārthaśrīḥ kimihase || 45 ||  
 68020  
 68021 cintā arjanarakṣaṇaviyogādinā | cintaiva paryavasānaṃ phalaṃ  
 68022 yasyāstathāvidheyam padārthaśrīratastāṃ kimihase icchasi || 45 ||  
 68023  
 68024 saṃpadaśca vicitrā yāstāśceccittena saṃmatāḥ |  
 68025 tattā api mahārambhā hanta manye mahāpadaḥ || 46 ||  
 68026  
 68027 yā nānāratnagajavājīdhanadārādibhedena vicitrāḥ saṃpadastāśceccittena  
 68028 saṃmatā bahumatāḥ syustattarhi tā api mahārambhā bahuprayatnalabhyā  
 68029 duḥkharakṣyā avaśyāpāyinyaśceti mahāpada ityeva manye ityarthaḥ || 46 ||  
 68030  
 68031 āpado'pi vicitrā yāstāścenmanasi saṃmatāḥ |  
 68032 tattā api mahārambhā manye manasi saṃpadaḥ || 47 ||



68033  
 68034 evaṃ yā dāridryabandhurājyādināśalakṣaṇā āpadopi yadi  
 68035 sādhusaṅgatīrthatapaḥprabodhādiprāpaṇena vicitrāḥ śreya eveti manasi  
 68036 saṃmatāścettā api vivekavairāgyādimahārambhāḥ saṃpada eva manye ityārthaḥ ||  
 68037 47 ||  
 68038  
 68039 manomātravivarte'smiñjagatyabdhindubhaṅgure |  
 68040 mamedamityapūrveyaṃ kutastyā'kṣaramālikā || 48 ||  
 68041  
 68042 tasmādasatye jagati mamatābhivṛddhireva vipat | vevekāttatparikṣaya eva  
 68043 saṃpadityāśayena jagato mamatānarhatvaṃ darśayati - manomātreṭi | abdhau  
 68044 pratibimbata induriva bhaṅgure bhaṅgasvabhāve mithyābhūte ca | akṣaramālikā  
 68045 padavākyaṭmikā varṇapaṅktiḥ kutastyā | nirarthiketi yāvat || 48 ||  
 68046  
 68047 kākatāliya yogaṇa saṃpannāyāṃ jagatsthitaḥ |  
 68048 dhūrtena kalpitā vyartham heyopādeyabhāvanā || 49 ||  
 68049  
 68050 kākatāliya yogaṇa kākāgamanamiva tacchirasi tālapatanamivāvicāramātrakṛtena  
 68051 svasaṃbandhena | dhūrtena bhogalampaṭena manasā || 49 ||  
 68052  
 68053 iyattācchinnataptāsu sukhānāmnīṣu dṛṣṭīṣu |  
 68054 kāsveśāsvanurakto'smi pataṅgo'gniśikhāsviva || 50 ||  
 68055  
 68056 deśakālavastukṛtayā iyattayā ācchinnāsu paricchinnāsu  
 68057 trividhatāpagrastatvāttaptāsu | dipāgniśikhāpakṣe spaṣṭam || 50 ||  
 68058  
 68059 varamekāntadāheṣu luṭhanam rauravāgniṣu |  
 68060 natvālūnavivartāsu sthitaṃ saṃsāravṛttiṣu || 51 ||  
 68061  
 68062 niran taraduhkhabhogo'bhyāsātsahyo'pi syāt sukhābhogavicchinnābhyāso  
 68063 duhkhabhogo'yam duḥsaha evetyāśayenāha - varameti | ālūnā vicchinnāḥ  
 68064 sukhaduḥkha parivartā yāsu | sthitaṃ sthitiḥ | bhāve ktaḥ || 51 ||  
 68065  
 68066 saṃsāra eva duḥkhānām sīmānta iti kathyate |  
 68067 tanmadhyapatite dehe sukhāmāsādyate katham || 52 ||  
 68068  
 68069 viśayasukhānām sukhātā nāstyeva kiṃtu duḥkhaviśeṣarūpataiveti  
 68070 yuktyopapādayati - saṃsāra iti || 52 ||  
 68071  
 68072 akṛtrimamahāduḥkhe saṃsāre ye vyavasthitāḥ |  
 68073 ta ete'nyāni duḥkhāni jānate madhurāṇyalam || 53 ||  
 68074  
 68075 katham tarhi sukhātvanubhavastatra yuktimāha - akṛtrimeti |  
 68076 khaḍgāghātānubhavātkaśāghātānubhavaḥ sukhāmitivadduḥkhānyeva madhurāṇi  
 68077 sukhāni jānate manyanta ityārthaḥ || 53 ||  
 68078  
 68079 ahamapyadhamotkṛṣṭakāṣṭhaloṣṭasamasthitiḥ |  
 68080 ajñairevāgataḥ sāmyaṃ paramāmṛṣṭavastubhiḥ || 54 ||  
 68081  
 68082 śrutismṛtyādipramāṇakuśalo medhāvi vicārapaṭurapyahaṃ paramatyantameva  
 68083 na mṛṣṭāni na vicāritāni śāstralokapramāṇavastūni yaistairajñairmūrkhaiḥ  
 68084 sāmyamityārthaḥ || 54 ||  
 68085  
 68086 sahasrāṅkuraśākhātmaphalapallavaśālināḥ |  
 68087 asya saṃsāravṛkṣasya mano mūlamahāṅkuraḥ || 55 ||  
 68088  
 68089 idāniṃ svasya pramāṇakuśalatām saṃsāramūlāvadhāraṇena saphalayati -  
 68090 sahasreṭi | āṅkurāḥ saṃkalpāḥ śākhā dehabhuvanādayaḥ | ātmā  
 68091 śākhādyavayavā virāt | phalāni sukhaduḥkhe | pallavā rāgalobhāstaiḥ śālināḥ  
 68092 śobhamānasya || 55 ||  
 68093  
 68094 saṃkalpameva tanmanye saṃkalpopaśameṇa tat |  
 68095 śoṣayāmi yathā śoṣameti saṃsārapādapaḥ || 56 ||  
 68096  
 68097 manaso'pi rahasyaṃ svena jñātamevetyāha - saṃkalpameveti || 56 ||  
 68098  
 68099 ākāramātraramyāsu manomarkaṭavṛttiṣu |  
 68100 pariñātāsavihādyāiva na rame nāśaniṣvahaṃ || 57 ||  
 68101

68102 manomarkaṣasya vṛttiṣu cāpaleṣu | adyaiva adyaprabhṛti || 57 ||  
68103  
68104 āśāpāśaśataprotāḥ pātotpātopatāpadāḥ |  
68105 saṃsāravṛttayo bhuktā idānīm viśramāmyaham || 58 ||  
68106  
68107 pāto'dhogatiḥ | utpāta ūrdhvagatiḥ apakarṣotkarṣau vā | upatāpo duḥkham || 58 ||  
68108  
68109 hā hato'smi vinaṣṭo'smi mṛto'smīti punaḥpunaḥ |  
68110 śocitaṃ gatamevāhamidānīm nānurodimi || 59 ||  
68111  
68112 iti mayā yatpunaḥpunaḥ prāk śocitaṃ tadgatameva | ahamidānīm nānurodimi na  
68113 śocāmityarthaḥ || 59 ||  
68114  
68115 prabuddho'smi prahr̥ṣṭo'smi dṛṣṭaścoro'yamātmanaḥ |  
68116 mano nāma nihanmyenaṃ manasāsmi ciraṃ hataḥ || 60 ||  
68117  
68118 kuto nānuśocasi tatrāha - prabuddho'smīti | ātmanaḥ  
68119 svapāramārthikarūpadhanasya coro'pahartā | na kevalaṃ coratvādeva nihanmyapi tu  
68120 vairitvādapītyāha - manaseti || 60 ||  
68121  
68122 etāvantamimaṃ kālaṃ manomuktāphalaṃ mama |  
68123 aviddhamāsīdadhunā viddhaṃ tu guṇamarhati || 61 ||  
68124  
68125 aviddhamalakṣīkṛtaṃ | muktāphalapakṣe acchidritaṃ | guṇaṃ śamadamādim |  
68126 muktāpakṣe sūtraṃ || 61 ||  
68127  
68128 manastuṣārakaṇikā vivekārkatāpena me |  
68129 cirapravṛttaye nūnamacirāllayameṣyati || 62 ||  
68130  
68131 ciraṃ anādibrahmatattvaṃ tatra pravṛttaye pratiṣṭhārthaṃ | tuṣārakaṇikāpakṣe  
68132 cirapravṛtṭiḥ sadāgatirvāyustatprāptaye | yadā vā āpa ucchuṣyanti  
68133 vāyumevāpiyanti iti śruterityarthaḥ || 62 ||  
68134  
68135 vividhaiḥ sādhubhiḥ siddhairaḥ sādhu prabodhitaḥ |  
68136 ātmānamanugacchāmi paramānandasādhanam || 63 ||  
68137  
68138 vividhairupadeśaiḥ | siddhaviśeṣaṇaṃ vā | anugati-mātreṇa paramānandasya  
68139 svasyaiva sādhanam | abhede'pyupacārātkaraṇatā || 63 ||  
68140  
68141 ātmānaṃ maṇimekānte labdhvaivālokayansukham |  
68142 tiṣṭhāmyastamitānyehaḥ śārādīvācale'mbudaḥ || 64 ||  
68143  
68144 ataḥ paramātmaniṣṭhāṃ kadāpi na tyakṣyāmītyāha - ātmānamiti | acale  
68145 himavadādaḥ || 64 ||  
68146  
68147 ayamahamidamātataṃ mameti  
68148 sphuritamapāśya balādasatyamantaḥ |  
68149 ripumatibalinaṃ mano nihatya  
68150 praśamamupaimi namo'stu te viveka || 65 ||  
68151  
68152 idānīmuktaṃ saṃkṣipyopasaṃharan vivekaguruṃ namasyati - ayamiti | ayaṃ  
68153 deho'hamiti idaṃ dhanarājyādi mameti sphuritamātataamasatyarūpaṃ  
68154 jñānabalādapāśya samādhyabhyāsenātibalinaṃ manoripuṃ niḥśeṣaṃ hatvā  
68155 saptamabhūmikāviśrāntilakṣaṇaṃ praśamamupaimi prāpnomi || 65 ||  
68156  
68157 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 upaśamaprakaraṇe  
68158 janakavitarko nāma navamaḥ sargaḥ || 9 ||  
68159  
68160 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe upaśamaprakaraṇe janavitarko  
68161 nāma navamaḥ sargaḥ || 9 ||  
68162  
68163 daśamaḥ sargaḥ 10  
68164  
68165 śrīvāsiṣṭha uvāca |  
68166  
68167 iti cintayatastasya puraḥ saṃpraviveśa ha |  
68168 pratihāraḥ paro bhānoḥ syandanāgra ivāruṇaḥ || 1 ||  
68169  
68170 dvāḥsthena prārthite'nyatra mādhyāhnikavidhikrame |

68171 tūṣṇīm vicāro bhūyo'pi janakasyopavarṇyate || 1 ||  
 68172  
 68173 pratīhāro dvārapālaḥ | upasargasya ghaṇyamanuṣye bahulam iti dīrghaḥ || 1 ||  
 68174  
 68175 pratīhāra uvāca |  
 68176  
 68177 deva doḥstambhaviśrāntasamastavasuddhābhara |  
 68178 saṃpādayottiṣṭha dinavyāpāraṃ nṛpatocitam || 2 ||  
 68179  
 68180 doḥstambhayorviśrāntaḥ samastavasudhābharo yasya | nṛpatāyā ucitamanurūpam  
 68181 || 2 ||  
 68182  
 68183 etāḥ kusumakarpūrakuṅkumāmbughaṭāḥ striyaḥ |  
 68184 snānabhūmau sthitāḥ sajjā nadyo mūrtiyutā iva || 3 ||  
 68185  
 68186 tatra sāmāgrīśiddhimāha - etā ityādinā || 3 ||  
 68187  
 68188 etāḥ kamalakahlārakānanabhrāntaṣaṭpadāḥ |  
 68189 kṛtāḥ kamalinīpāśaracitāṃśukamaṇḍapāḥ || 4 ||  
 68190  
 68191 kamalinīpāśaiḥ sapadmabīsarajjubhī racitāḥ paritāścārunīrmitāḥ  
 68192 kanakacitrāṃśumaṇḍapā yāsu tathāvidhā ata eva etāḥ karburavarṇāḥ  
 68193 kamalinyāḥ kamalavatyāḥ sarasyāstīrabhuva iti pareṇānvayaḥ || 4 ||  
 68194  
 68195 etāḥ kamalinītirabhuvaśchatraiḥ prapūritāḥ |  
 68196 sacāmararathebhāśvaiḥ snānāvasarasevinām || 5 ||  
 68197  
 68198 tathā snānāvasare sevante tacchīlānām janānām cāmarai rathairibhairaśvaiśca  
 68199 sahitaiśchatraiśca prapūritāḥ | anena  
 68200 haṃsasārasanakrapadmādisahitasarasīśāmyāpattistīrabhuvo'rthādgamyate || 5 ||  
 68201  
 68202 samagrasumanāḥpūrṇairannaṣadhipariplutaiḥ |  
 68203 sajjīkṛtāḥ paṭalakairdevārcanagṛhāstathā || 6 ||  
 68204  
 68205 samagraiḥ sumanobhiḥ puṣpairāptabhṛtyaiśca pūrṇaiḥ | annaiḥ  
 68206 pakvairoṣadhibhīryavāṅkurādibhiśca pariplutaiḥ pariṣkṛtaiḥ | ratnaṣadhīti  
 68207 pāṭhe spaṣṭam | paṭalakaiḥ prāntabhāgaiḥ | he deveti saṃbuddhiḥ | arcanagṛhā  
 68208 devabrāhmaṇātithipūjāgṛhāḥ | devārcanagṛhāḥ ityaikapadyam vā || 6 ||  
 68209  
 68210 snātaḥ pavitrahastaśca pariḥjapyāghamaṛṣaṇaḥ |  
 68211 tvāmeva prekṣate deva dakṣiṇārho dvijavrajaḥ || 7 ||  
 68212  
 68213 tava snānakāle parito japyā japitavyā aghamaṛṣaṇamantrā yena ata eva dakṣiṇārhaḥ  
 68214 || 7 ||  
 68215  
 68216 lasaccāmarahastābhiḥ pālyate paramēśvara |  
 68217 sajjīkṛtāste kāntābhiḥ śītā bhojanabhūmayāḥ || 8 ||  
 68218  
 68219 lepanacandanodakasekādiḥpariṣkṛtatvācchītaḥ śītalāḥ || 8 ||  
 68220  
 68221 śīghramuttiṣṭha bhadraṃ te nipataṃ kāryamācara |  
 68222 na kālamativartante mahāntaḥ sveṣu karmasu || 9 ||  
 68223  
 68224 pratīhārapatāvitthamuktavatyatha pārthivaḥ |  
 68225 tathaiva cintayāmāsa citrāṃ saṃsārasaṃsthitim || 10 ||  
 68226  
 68227 kiyanmātramidaṃ nāma rājyaṃ sukhamiti sthitam |  
 68228 na prayojanametena mameha kṣaṇabhaṅginā || 11 ||  
 68229  
 68230 sarvameva parityajya mithyāśambaraḍambaram |  
 68231 ekānta eva tiṣṭhāmi saṃśānta iva vāridhiḥ || 12 ||  
 68232  
 68233 śambaraḍambaram sāmbarīmāyā lakṣyate | mithyāśambaram mṛgatṛṣṇājalam  
 68234 tatsadṛśam vā || 12 ||  
 68235  
 68236 alamebhīrasatprāyairmama bhogavijṛmbhitaiḥ |  
 68237 tyaktvā sarvāṇi karmāṇi sukhaṃ tiṣṭhāmi kevalam || 13 ||  
 68238  
 68239 citta cāturyametasmādbhogābhyāsakusaṃbhramāt |

68240 tyaja janmajarājāḍyaajālambāśāntaye || 14 ||  
 68241  
 68242 he citta cāturyaṃ sukhavāsvādacaturatāṃ tyaja || 14 ||  
 68243  
 68244 daśāsu svāsu yāsveva saṃbhramaṃ citta paśyasi |  
 68245 tābhya evābhīracitaṃ paramaṃ duḥkhameśyasi || 15 ||  
 68246  
 68247 yāsu daśāsu viśayābhilāṣatatprayatnatadupabhogatadanusmaraṇādirūpāsu |  
 68248 saṃbhramaṃ sukhavāsvādabhrāntiṃ mutsāhaṃ vā || 15 ||  
 68249  
 68250 pravṛttaṃ sannivṛttaṃ sadbhūyobhūyaściraṃciraṃ |  
 68251 bhogabhūmiṣu sarvāsu cittaṃ tṛptiṃ na gacchati || 16 ||  
 68252  
 68253 bhogaśayā pravṛttaṃ sat bhogaśaktikuṇṭhībhāvāllokaśāstrādirbhayaḥ  
 68254 nivṛttaṃ sat || 16 ||  
 68255  
 68256 tasmātpāpālamanaḥ tu cchayaḥ bhogacintayā |  
 68257 bhavatyakṛtrimā tṛptiryaṇābhīpata taṃ tataḥ || 17 ||  
 68258  
 68259 tataḥ kṛtrimasukhānāmanarthabījātadvādyena hetunā akṛtrimā prītirbhavati taṃ  
 68260 hetuṃ pata | labhasveti yāvāt || 17 ||  
 68261  
 68262 iti saṃcintya janakastūṣṇīmeva babhūva ha |  
 68263 śāntacāpalacetastvāllīpikarmārpitopamaḥ || 18 ||  
 68264  
 68265 pratīhāro'pi novāca gauraveṇa bhayena ca |  
 68266 punarvākyaṃ mahīpānāṃ cittavṛttiṣu śikṣitaḥ || 19 ||  
 68267  
 68268 cittavṛttiṣu cittānuvartaneṣu || 19 ||  
 68269  
 68270 tūṣṇīmātha kṣaṇaṃ sthitvā janako janajīvitam |  
 68271 punaḥ saṃcintayāmāsa manasā śamaśālinā || 20 ||  
 68272  
 68273 janajīvitam prāṇijīvananidānam | yena jātāni jīvanti iti śruteḥ || 20 ||  
 68274  
 68275 kimupādeyamastīha yatnātsaṃsādhayāmyaham |  
 68276 kasmīnvastuni badhnāmi dhṛtiṃ nāśavivarjite || 21 ||  
 68277  
 68278 kiṃ me kriyāparatayā kiṃ me niṣkriyayāpi vā |  
 68279 na tadasti vināśena varjitaṃ yatkiloditam || 22 ||  
 68280  
 68281 api vā kāryamiti śeṣaḥ | yatkila uditam janma prāptaṃ tat vināśena varjitaṃ nāsti |  
 68282 janyabhāvasya vināśanīyamāditi bhāvaḥ || 22 ||  
 68283  
 68284 kriyāvānakriyā vāstu kāyo'yamasadutthitaḥ |  
 68285 samasthitasya śuddhasya citaḥ kā nāma me kṣatīḥ || 23 ||  
 68286  
 68287 samasthitasya dehacalanācalanadaśayostulyarūpasthiteḥ | citaścīnmatrasvabhāvasya  
 68288 || 23 ||  
 68289  
 68290 nābhivāñchāmyasaṃprāptaṃ saṃprāptaṃ na tyajāmyaham |  
 68291 svastha ātmani tiṣṭhāmi yanmamāsti tadastu me || 24 ||  
 68292  
 68293 yanmama prārābhohopānītamāsti tadevāstu nānyadityarthaḥ | athavā yanmama  
 68294 niratīśayānandarūpamāntaramāsti tadevāstu na bāhyaṃ kiṃcidityarthaḥ || 24 ||  
 68295  
 68296 na mameha kṛtenārtho nākṛteneha kaścana |  
 68297 kriyayā'kriyayā vāpi yatprāptaṃ tadasanmayam || 25 ||  
 68298  
 68299 akṛtena upekṣaṇena | kaścana anartha iti śeṣaḥ | akriyayā upekṣayā | prāptaṃ  
 68300 duḥkhamasanmayam māyāmayam | mithyaiveti yāvāt || 25 ||  
 68301  
 68302 akurvataḥ kurvato vā yuktāyuktāḥ kriyā mama |  
 68303 nābhivāñchitamastīha yadupādeyatāṃ gatam || 26 ||  
 68304  
 68305 yuktāḥ śāstravīhitāḥ | ayuktā lokaprāptāḥ || 26 ||  
 68306  
 68307 tadutthāya kramaprāptaṃ kāyo'yam prakṛtāṃ kriyāṃ |  
 68308 karotvaspanditāṅgastu kimayaṃ sādhu śuśyati || 27 ||

68309  
 68310 pūrvapūrvavyavahārakramaprāptām | aspanditāṅgastvayaṃ dehaḥ śuśyati tatkiṃ  
 68311 sādhu āvaśyakaṃ netyarthaḥ || 27 ||  
 68312  
 68313 sthite manasi niškāme same vigatarañjane |  
 68314 kāyāvayavajau kāryau spandāspandau phale samau || 28 ||  
 68315  
 68316 kāryau prārabdhakarmopanītau | puṇyapāpānudayalakṣaṇe phale samau || 28 ||  
 68317  
 68318 karmajāsu phalaśrīṣu manasā kartṛbhoktṛte |  
 68319 tasminprasāntimāyāte kṛtamapyakṛtaṃ nṛṇām || 29 ||  
 68320  
 68321 tatkutastatrāha - karmajāsviti | kṛtamapyakṛtaṃ bhuktamapyabhuktamityapi  
 68322 yojyam || 29 ||  
 68323  
 68324 yo niścayo'ntaḥ puruṣasya rūḍhaḥ  
 68325 kriyāsvasau tanmayatāmupaiti |  
 68326 anāmayaṃ me padamāhatā dhī-  
 68327 radhīratāmantaralaṃ tyajāmi || 30 ||  
 68328  
 68329 puruṣasyāntarya eva niścayaḥ kartā bhokteti vā asau puruṣaḥ sarvāsu  
 68330 dehādikriyāsu tanmayatām svaniścītārthamayatatāmupaitīti vastusthitiḥ | sāmpratam  
 68331 tu me mama dhīranāmayaṃ kartṛbhoktṛtārogaśūnyamātmapadamāhatā  
 68332 āviddhā taddṛḍhaniścayāsampannetyarthaḥ | ataḥ antaścitte  
 68333 kṛtākṛtaphalāvaśyaṃbhāvāya  
 68334 punarjanmādiprāptiśaṅkānimittāmiṣṭhāniṣṭhāprāptivighātanimittam  
 68335 cādhīratāmalamatyantameva tyajāmītyarthaḥ || 30 ||  
 68336  
 68337 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāye  
 68338 upaśamaprakaraṇe janakaniścayo nāma daśamaḥ sargaḥ || 10 ||  
 68339  
 68340 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe upaśamaprakaraṇe janakaniścayo  
 68341 nāma daśamaḥ sargaḥ || 10 ||  
 68342  
 68343  
 68344 ekādaśaḥ sargaḥ 11  
 68345  
 68346 śrīvāsiṣṭha uvāca |  
 68347  
 68348 iti saṃcintya janako yathāprāptam kriyāmasau |  
 68349 asaktaḥ kartumuttasthau dinam dinapatiryathā || 1 ||  
 68350  
 68351 kṛtāhnikasya rājño'tra niśānte varṇyate punaḥ |  
 68352 vivekairbahubhiścitraiḥ svacittasya prabodhanam || 1 ||  
 68353  
 68354 asaktaḥ kartṛtvabhoktṛtvābhimānalakṣaṇāsaṅgarahitaḥ || 1 ||  
 68355  
 68356 iṣṭāniṣṭhāḥ parityajya cetasa vāsanāḥ svayam |  
 68357 yathāprāptam cakārāsau jāgratyeva śuśuptavat || 2 ||  
 68358  
 68359 idaṃ me iṣṭhamidaṃ me'niṣṭhamiti kalpanānimittabhūtā vāsanāḥ | śuśuptavaditi |  
 68360 sthūlasūkṣmadehādyabhimānābhāve jāgratsūśuptayorviśeṣābhāvāditi bhāvaḥ ||  
 68361 2 ||  
 68362  
 68363 saṃpādyā tadahaḥkāryamāryāvarjanapūrvakam |  
 68364 anayaccharvarīmekastayaiva [mekāntayaiva iti pāṭhaḥ] dhyānalīlayā  
 68365 || 3 ||  
 68366  
 68367 āryāṇam pūjyāṇam devabrāhmaṇādīnāmāvarjanaṃ pūjādānādīnā  
 68368 samādhānam | ahaḥkāryamāhnikam || 3 ||  
 68369  
 68370 manaḥ samarasam kṛtvā saṃśāntaviśayabhramam |  
 68371 śarvāryam kṣiyamāṇāyāmittham cittamabodhayat || 4 ||  
 68372  
 68373 samarasam samāhitaṃ kṛtvā | ittham vakṣyamāṇadiśā || 4 ||  
 68374  
 68375 citta cañcala saṃsāra ātmano na sukhāya te |  
 68376 śamehi śamācchāntam sukham saramavāpyate || 5 ||  
 68377

68378 śāntaṃ nirvikṣepaṃ sārabhūtamātmasukham || 5 ||  
 68379  
 68380 yathā yathā vikalpaughānsaṃkalpayasi helayā |  
 68381 tathā tathaiti sphāratvaṃ saṃsārastava cintayā || 6 ||  
 68382  
 68383 śataśākhavatvāyāti sekena viṭapī yathā |  
 68384 anantādhitvāyāsi śaṭhabhogecchayā tathā || 7 ||  
 68385  
 68386 anantādhitvamasāṃkhyavyathāśālitāmāyāsi prāpnoṣi tvam || 7 ||  
 68387  
 68388 cintājālavilāsotthā [atra vikalpotyā iti pāṭhaḥ]  
 68389 janmasaṃsārasṛṣṭayaḥ |  
 68390 tasmātyaktvā vicitrāṃ tvam cintāmupaśamaṃ vraja || 8 ||  
 68391  
 68392 yato janmasaṃsārasṛṣṭayo viśayacintājālavikalpotthā iti pūrveṇānvayaḥ || 8 ||  
 68393  
 68394 saṃsārasṛṣṭitaralāmimāṃ tulaya sundara |  
 68395 asyāṃ cetsāramāpnoṣi tadetāmeva saṃśraya || 9 ||  
 68396  
 68397 he sundara vivekin imāṃ saṃsārasṛṣṭiṃ śamasukhaṃ ca tulaya tulāmāropyeva  
 68398 buddhyā kaḥ sāra iti parīkṣasva | taralāmityanena  
 68399 naśvaratvādvikṣepaduḥkhajaṭīlatvācca nāstyatra sāra iti sūcitam || 9 ||  
 68400  
 68401 āsthāṃ yasmātparityajya dṛśyadarśanalālasāt |  
 68402 maitadgṛhāṇa mā muñca svecchayā viharecchayā || 10 ||  
 68403  
 68404 yasmādiyamasārā tasmādasyāmāsthāṃ parityajya etadasāraṃ dṛśyaṃ  
 68405 darśanayogyametaditi darśanalālasātpriyaṃ mā gṛhāṇa apriyaṃ ca  
 68406 darśanānarhamiti dveṣānmā muñca kiṃtūbhayasākṣisvātmamātrecchayā  
 68407 ātmakāmaḥ san icchayā svairaṃ vihara || 10 ||  
 68408  
 68409 idaṃ dṛśyamasatsadvāpyudetvastamupaitu vā |  
 68410 sādho viśamatāṃ gaccha maitadīyairguṇāguṇaiḥ || 11 ||  
 68411  
 68412 asatprāgavidyamānaṃ sukhaduḥkhasādhanamudetu sāmpratam  
 68413 sadvidyamānamastaṃ nāsamupaitu vā | mā  
 68414 tadāgamāpāyaprayuktaharṣaviśādalakṣaṇaṃ viśamatāṃ gacchetvyarthaḥ || 11 ||  
 68415  
 68416 manāgapi na saṃbandhastava dṛśyena vastunā |  
 68417 avidyamānarūpeṇa saṃbandhaḥ ko'yamīdṛśaḥ || 12 ||  
 68418  
 68419 nanu sati tatsaṃbandhe kathaṃ tatprayuktavaiśamyavarjanasaṃbhavastatrāha -  
 68420 manāgapīti || 12 ||  
 68421  
 68422 asattvametaṇa na saddvayorevāsatoḥ satoḥ |  
 68423 saṃbandha iti citreyamaṇpūrvaivākṣarāvalī || 13 ||  
 68424  
 68425 he manaḥ tvamasat | etaddṛśyaṃ ca na sat | apyartho evakāraḥ | ato dvayorapi  
 68426 bandhyāputrakhapuṣpayorivāsatoḥ satorniḥsvarūpasthitikayoḥ saṃbandha  
 68427 ityakṣarāvalī uktiḥ apūrvā | āścaryaivetyarthaḥ || 13 ||  
 68428  
 68429 asadetattu saccettvaṃ tathāpi kila sundara |  
 68430 saṅgaḥ sadasatoḥ kīdṛgvada tvam martyajīvayoḥ || 14 ||  
 68431  
 68432 yadi manyase nāhamasat satya ātmaivāhaṃ dṛśyamevāsaditi tathāpi na  
 68433 saṃbandhaghaṭanetyāha - asaditi | martyajīvayoḥ sadā mṛtajīvatoḥ || 14 ||  
 68434  
 68435 citta tvamatha dṛśyaṃ ca dve eva yadi sanmaye |  
 68436 sadāsthite tatprasaraḥ kuto harṣaviśādayoḥ || 15 ||  
 68437  
 68438 dvayorapi sattvameva nāsattvaṃ kasyacidapīti kalpe'pi kadāpīṣṭaviyogābhāvānna  
 68439 harṣaviśādaprasaktirityāha - citteti | he citta tvam iti cchedaḥ || 15 ||  
 68440  
 68441 tasmānmaḥādhiṃ muñca tvam mūkamullāsamāhara |  
 68442 saṃkṣubdhāmbudhimāviṣṭāṃ tyajābhavyāmimāṃ sthitm || 16 ||  
 68443  
 68444 mahāntamādhiṃ viśādaṃ mūkaṃ tūṣṇīmabhūtaṃ  
 68445 sadātmavarūpasthitāvutsāhamāhara samādhyabhyāsenā saṃpādaya |  
 68446 saṃkṣubdhaṃ saṃkṣobho vikṣepastallakṣaṇamambudhim || 16 ||

68447  
 68448 kandukālātavadvyarthamātmanaiva parijvalan |  
 68449 mā mohamalamāsādyā mandatām gaccha sanmate || 17 ||  
 68450  
 68451 kandukālātamutsaveṣu janakautukārthamāgneyadravyaracitaṃ  
 68452 kandukākāramalātayantram | taddhi svata eva jvalatpunahpunarucchalati | moham  
 68453 alamiti vā mohalakṣaṇaṃ malamiti vā || 17 ||  
 68454  
 68455 na tadihāsti samunnatamuttamaṃ  
 68456 vrajasi yena parām paripūrṇatām |  
 68457 tadavalambya balādati dhīratām  
 68458 jahihi cañcalatām śaṭha re manaḥ || 18 ||  
 68459  
 68460 iha dṛśyavargamadhye yena labdhena tvaṃ paripūrṇatām vrajasi tattādṛśaṃ  
 68461 kimapi nāsti | kathaṃ tarhi pūrṇatālābhastamupāyamāha - taditi |  
 68462 tattasmādabhyāsavairāgyabalādatidhīratāmavalambya  
 68463 tadbrahmāvalambyātidhīratām prāpyeti vā | cañcalatām jahihi tyaja || 18 ||  
 68464  
 68465 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
 68466 mokṣopāyeṣūpaśamaprakaraṇe cittānuśāsaṇaṃ nāmaikādaśaḥ sargaḥ || 11  
 68467 ||  
 68468  
 68469 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 68470 cittānuśāsaṇaṃ nāmaikādaśaḥ sargaḥ || 11 ||  
 68471  
 68472  
 68473 dvādaśaḥ sargaḥ 12  
 68474  
 68475 śrīvāsiṣṭha uvāca |  
 68476  
 68477 evaṃ vicārayaṃstatra svarājye janako nṛpaḥ |  
 68478 cakārākhilakāryāṇi na mumoha ca dhīradhīḥ || 1 ||  
 68479  
 68480 varṇyate janakasyātra jīvanmuktatayā sthitiḥ |  
 68481 vicāraprajñāyościtraṃ mātmyamāpi vistarāt || 1 ||  
 68482  
 68483 na mumoha ahaṃmamatābhyāṃ pūrvavadityarthaḥ || 1 ||  
 68484  
 68485 na manaḥ prollalāsāsyā kvacidānandavṛttiṣu |  
 68486 kevalaṃ suṣuptasaṃsthaṃ sadaiva vyavatiṣṭhata || 2 ||  
 68487  
 68488 ānandavṛttiṣu harṣasthāneṣu | suṣuptāviva saṃsthā nirvikṣepasthitiryaśminniti  
 68489 vyavasthitikriyāviśeṣaṇaṃ || 2 ||  
 68490  
 68491 tataḥprabhṛtyasau dṛśyaṃ nājahāra na vātyajat |  
 68492 kevalaṃ vigatāśaṅkaṃ vartamāne vyavasthitaḥ || 3 ||  
 68493  
 68494 vartamāne tatkalopasthite dṛśye | vyavasthitaḥ alaṃbuddhyā sthitaḥ || 3 ||  
 68495  
 68496 anāratavivekena tena sadyaḥ sanātanaṃ |  
 68497 punaḥ kalaṅgaṃ naivāptamambareṇeva rājasam || 4 ||  
 68498  
 68499 anāratavivekena sadā vicāravatā | sanātanaṃ anādisvabhāvaprāptam |  
 68500 kalaṅkamahaṃmāmābhīmānamālinyam | rājasam rajoḡṇena dhūlibhīśca  
 68501 prasañjitam || 4 ||  
 68502  
 68503 svavivekānusaṃdhānāditi tasya mahīpateḥ |  
 68504 samyagjñānāmanantābhamalaṃ vimalatām yayau || 5 ||  
 68505  
 68506 anantābhamapāricchinnaabrahmākāram || 5 ||  
 68507  
 68508 anāmṛṣṭavikalpāṃśuścidātmā vigatāmayaḥ |  
 68509 udiyāya hṛdākāṣe tasya vyomnīva bhāskaraḥ || 6 ||  
 68510  
 68511 vikṣepairmeghapaṭalaiśca anāmṛṣṭavikalpā asaṃpāditarañjanābheda  
 68512 aṃśavaḥ prakāśā yasya | vigatā dehabhedanīrodhaprayuktā āmayā duḥkhānī  
 68513 yasya || 6 ||  
 68514  
 68515 sa dadarśākhilānbhāvāṃścicchaktau samavasthitān |

68516 ātmabhūtānanantātmā sarvabhūtātma kovidaḥ || 7 ||  
 68517  
 68518 cicchaktau cidātmani samavasthitānadhyastān ata eva paramārthadṛśā  
 68519 ātmabhūtān || 7 ||  
 68520  
 68521 prahr̥ṣṭo na babhūvāsau kvacinna ca suduḥkhitaḥ |  
 68522 prakṛtervyavahāratvātsadaiva samamānasaḥ || 8 ||  
 68523  
 68524 prakṛtermāyā eva  
 68525 sarvavyavahārarūpatvādasan̄gātmāsaṃsparśadarśanātsamamānasaḥ || 8 ||  
 68526  
 68527 jīvanmukto babhūvāau tataḥprabhṛti mānadaḥ |  
 68528 janako jaraṭhajñānī jñātalokaparāvaraḥ || 9 ||  
 68529  
 68530 jaraṭhajñānī jñānavṛddha iti yāvat || 9 ||  
 68531  
 68532 rājyaṃ kurvanvidehānām janako janajīvitam |  
 68533 naiva harṣaviṣādābhyāṃ so'vaśaḥ paritapyate || 10 ||  
 68534  
 68535 janānām jīvitamiva priya iti yāvat || 10 ||  
 68536  
 68537 nāstameti na codeti guṇadoṣaviceṣṭitaiḥ || 11 ||  
 68538  
 68539 mānasairguṇadoṣaviceṣṭitairastaṃ svarūpatirodhānaṃ udayaṃ  
 68540 punastadāvirbhāvaṃ ca naiti bāhyaśca rājyotthairarthānarthairna hr̥ṣyati na  
 68541 glāyatīti vyutkrameṇānvayaḥ || 11 ||  
 68542  
 68543 arthānarthaiḥ sa rājyotthairna glāyati na hr̥ṣyati |  
 68544 kurvannapi karotyeṣa na kiṃcidapi kutracit |  
 68545 sa tiṣṭhatyeva satataṃ sarvadaivāntare citaḥ || 12 ||  
 68546  
 68547 na kiṃcidapi karoti akartrātmabhūtātvdityarthaḥ | tadevāha - sa iti || 12 ||  
 68548  
 68549 suṣuptāvasthitasyaiva janakasya mahīpateḥ |  
 68550 bhāvanāḥ sarvabhāvebhyaḥ sarvathaivāstamāgatāḥ || 13 ||  
 68551  
 68552 bhāvanā rāgādivāsanāḥ || 13 ||  
 68553  
 68554 bhaviṣyaṃ nānusaṃdhatte nātītaṃ cintayatyasau |  
 68555 vartamānanimeṣaṃ tu hasannevānuvartate || 14 ||  
 68556  
 68557 vāsanākṣayaphalamāha - bhaviṣyamiti |  
 68558 vāsanāvaśātpūrvottarānusaṃdhānaṃ tena prāktanāniṣṭakāriṣu dveṣa  
 68559 āgāmipriyārthaṃ rāgastataḥ pravṛttiriti sarvānarthaprasaktiḥ |  
 68560 vartamānamātradarśanaṃ tu duḥkhasyānupekṣayā nāpriyatānusaṃdhānamiti  
 68561 saha jānandānuvṛtṭyā hasannevetyarthaḥ || 14 ||  
 68562  
 68563 svavicāravaśenaiva tena tāmarasekṣaṇa |  
 68564 prāptaṃ prāpyamaśeṣeṇa rāma netarayecchayā || 15 ||  
 68565  
 68566 ākhyānopakramabījaṃ smārayannupasaṃharati - svavicāreti | aśeṣeṇa  
 68567 niravaśeṣeṇa prāptaṃ jñānamātreṇa vismṛtakaṇṭhacāmīkaravallabdham | tena  
 68568 janakena || 15 ||  
 68569  
 68570 tāvattāvatsvakenaiva cetasā pravicāryate |  
 68571 yāvadyāvadvicārānām sīmāntaḥ samavāpyate || 16 ||  
 68572  
 68573 tathāca phalaparyantaṃ vicāraḥ kāryo nāntarā nirvedāddheya ityāha - tāvaditi  
 68574 | pravicāryate pravicārayeditiyarthaḥ || 16 ||  
 68575  
 68576 na tadgurorna śāstrārthānna puṇyātprāpyate padam |  
 68577 yatsādhusaṅgābhyuditādvicāraviśadāddhṛdaḥ || 17 ||  
 68578  
 68579 gurvādīnām sādhanānāmasādhanatvvavādo vicāraprādhānyabodhanārthaḥ |  
 68580 apaśavo vā anye go aśvebhyaḥ paśavo go aśvāḥ itivat || 17 ||  
 68581  
 68582 sundaryā nijayā buddhyā prajñayeva vayasyayā |  
 68583 padamāsādyate rāma na nāmakriyayānyayā || 18 ||  
 68584



68585 sundaryā sacchāstravivekāḍpariṣkṛtayā | ūhāpohakuśalā matiḥ prajñā tayā  
 68586 vayasyayā sakhyā || 18 ||  
 68587  
 68588 yasyojjvalati tīkṣṇāgrā pūrvāparavicāriṇī |  
 68589 prajñādīpaśikhā jātu jāḍyāndhyaṃ taṃ na bād hate || 19 ||  
 68590  
 68591 jāḍyamajñānaṃ tallakṣaṇamāndhyaṃ tamaḥ || 19 ||  
 68592  
 68593 duruttarā yā vipado duḥkhakallolasamkulāḥ |  
 68594 tīryate prajñayā tābhyo nāvāpadbhyo mahāmate || 20 ||  
 68595  
 68596 tābhyo vipatradibhyaḥ prajñayā nāvā tīryate janairiti prasiddham || 20 ||  
 68597  
 68598 prajñāvirahitaṃ mūḍhamāpadalpāpi bād hate |  
 68599 pelavācānilakalā sārāhīnamivolapam || 21 ||  
 68600  
 68601 pelavā mṛdulā anilasya kalā leśaḥ | ulapaṃ tṛṇaviśeṣam || 21 ||  
 68602  
 68603 prajñāvānasahāyo'pi viśāstro'pyarimardana |  
 68604 uttaratyeva saṃsārasāgarādrāma pelavāt || 22 ||  
 68605  
 68606 asahāyo gurvādisahāyaśūnyaḥ | viśāstraḥ śāstraśravaṇaśūnyo'pi | iyamapi  
 68607 praśamsārthamevātyuktiḥ | ācāryāddhaiva vidyā viditā sāpiṣṭhaṃ prāpat  
 68608 ityādiśrutivirodhāt | he rāma pelavājñānamātrabādhyatvenātikomalāt || 22 ||  
 68609  
 68610 prajñāvānasahāyo'pi kāryāntamadhigacchati |  
 68611 duṣprajñāḥ kāryamāsādyā pradhānamapi naśyati || 23 ||  
 68612  
 68613 loke'pi prajñāvato mantryāderbalāntaravadbhyaḥ prābalyaṃ prasiddhamityāha ##-  
 68614 prajā caramasākṣātkāravṛttistadvānātmā sarveṣāṃ kāryaprapaṇcānāmantaṃ  
 68615 bādhaṃ sarveṣāmavaśyakartavyapuruṣārthānāmantaṃavadhiṃ paramapuruṣārtha  
 68616 ca adhigacchati | duṣprajño mohastu sarvaprapaṇcasamānālakṣaṇaṃ  
 68617 kāryajātamāsādyā tanmūlatvātpradhānaṃ sadapi jñānamātreṇa naśyatītyarthaḥ |  
 68618 jñājñapakṣabhedena [jñānapakṣa iti kvacit] vā yojyam || 23 ||  
 68619  
 68620 śāstrasajjanasamsargaiḥ prajñāṃ pūrvam vivardhayet |  
 68621 sekasamrakṣaṇārambhaiḥ phalapraptau latāmiva || 24 ||  
 68622  
 68623 prajñatā tarhi kenopāyena labhyā tatrāha - śāstreṇi || 24 ||  
 68624  
 68625 prajñābalabṛhanmūlaḥ kāle satkāryapādapaḥ |  
 68626 phalaṃ phalatyatisvādu bhāso bimbamivaindavam || 25 ||  
 68627  
 68628 prajñābalameva bṛhat mūlaṃ yasya tathāvidhaḥ | satkāryaṃ satkarma  
 68629 prāktanabhāgyaṃ tallakṣaṇaḥ pādapaḥ | bhāsaḥ sūryaparakāśaḥ sa yathā  
 68630 śuklapakṣe krameṇa candramaṇḍalaṃ praviṣṭaḥ pūrṇamamṛtamayaṃ  
 68631 candrabimbaṃ phalati tadvat | athavā aindavam bimbaṃ kartṛ | tadyathā  
 68632 jagattimirāpahā bhāsaścandrikāḥ phalati  
 68633 tadvanmūlājñānanibarhaṇakṣamamātmañānaṃ phalatītyarthaḥ || 25 ||  
 68634  
 68635 ya eva yatnaḥ kriyate bāhyārthopārjane janaiḥ |  
 68636 sa eva yatnaḥ kartavyaḥ pūrvam prajñāvivardhane || 26 ||  
 68637  
 68638 yo yādṛśaḥ yatna udyogaḥ | sa tādṛśaḥ | tathāca nādhikaḥ  
 68639 śramo'stītyarthaḥ || 26 ||  
 68640  
 68641 sīmāntaṃ sarvaduḥkhānāmāpadāṃ kośamuttamam |  
 68642 bījaṃ saṃsāravṛkṣāṇāṃ prajñāmāndyaṃ vināśayet || 27 ||  
 68643  
 68644 sarveṣāṃ duḥkhānāṃ durdaśānāṃ sīmāntaṃ paramāvadhim || 27 ||  
 68645  
 68646 svargādyadyacca pātālādrājyādyatsamavāpyate |  
 68647 tatsamāsādyate sarvaṃ prajñākośānmahātmanā || 28 ||  
 68648  
 68649 evaṃ prajñākośasyāpi sarvasam padavadhitvamiti darśayati - svargāditi |  
 68650 yatsamavāpyate sukhamiti śeṣaḥ | svarlokaḍapi ramyaṇi pātālānīti nāradaḥ |  
 68651 jagāda dyusadāṃ madhye pātālebhyaḥ samāgataḥ || iti paurāṇikavacanātpātāle'pi  
 68652 sukhātīśayaḥ prasiddhaḥ || 28 ||  
 68653

68654 prajñayottīryate bhīmāttasmātsaṃsārasāgarāt |  
 68655 na dānairna ca vā tīrthaistapasā naca rāghava || 29 ||  
 68656  
 68657 ātyantikaduḥkhakṣayo'pi prajñāikaphalamityāha - prajñayeti |  
 68658 dānatapaḥprabhṛtīnāmālpapāpakṣayaphalatvāditi bhāvaḥ || 29 ||  
 68659  
 68660 yatprāptāḥ saṃpadaṃ daivīmapi bhūmicarā narāḥ |  
 68661 prajñāpuṇyalatāyāstatphalaṃ svādu samutthitam || 30 ||  
 68662  
 68663 yaccānyatsvargādi dānādikarmaṇāṃ phalaṃ tadapi prajñāphalamevetyāha -  
 68664 yaditi | bhūmicarā api narā daivīm nabhaścaratvādilakṣaṇāṃ saṃpadaṃ prāptā iti  
 68665 yattadapītyarthaḥ || 30 ||  
 68666  
 68667 prajñayā nakharālūnamattavāraṇayūthapāḥ |  
 68668 jambukairvijitāḥ siṃhāḥ siṃhairhariṇakā iva || 31 ||  
 68669  
 68670 sāmānyairapi bhūpatvaṃ prāptaṃ prajñāvaśānnaraiḥ |  
 68671 svargāpavargayogyatvaṃ prajñasyaiveha dṛśyate || 32 ||  
 68672  
 68673 prajñayā vādinaḥ sarve svavikalpavilāsinaḥ |  
 68674 jayanti subhaṭap prakhyānnarānāpyatibhīravaḥ || 33 ||  
 68675  
 68676 subhaṭap prakhyān vādaśūrāniti yāvat || 33 ||  
 68677  
 68678 cintāmaṇiriyam prajñā hṛtkośasthā vivekinaḥ |  
 68679 phalaṃ kalpalatevaiśā cintitaṃ saṃprayacchati || 34 ||  
 68680  
 68681 bhavyastarati saṃsāraṃ prajñayāpohyate'dhamāḥ |  
 68682 śikṣitaḥ pāramāṇoti nāvā nāpnotyaśikṣitaḥ || 35 ||  
 68683  
 68684 śikṣito naukānayanāśikṣāvānkaivartaḥ || 35 ||  
 68685  
 68686 dhīḥ samyagyojitā pāramasamyagyojitā'padam |  
 68687 naraṃ nayati saṃsāre bhramantī naurivārṇave || 36 ||  
 68688  
 68689 dhīrnauriva samyagvivekavairāgyādisanmārga yojitā cetpāraṃ nayati | asamyag  
 68690 rāgadveśalobhādyasanmārga yojitā tu āpadaṃ nayati prāpayatītyarthaḥ || 36 ||  
 68691  
 68692 vivekinamasamṃmūḍhaṃ prajñamāsāgaṇotthitāḥ |  
 68693 doṣā na paribādhante sannaddhamiva sāyakāḥ || 37 ||  
 68694  
 68695 āsā tṛṣṇā tatpakṣiyā gaṇā lobhamohakrodhacintādayastebhya utthitā doṣā  
 68696 dveśacintāviśādādayaḥ | saṃnaddhaṃ varmanaddham || 37 ||  
 68697  
 68698 prajñayeha jagatsarvaṃ samyagevāṅga dṛśyate |  
 68699 samyagdarśanamāyānti nāpado naca saṃpadaḥ || 38 ||  
 68700  
 68701 samyak guṇadoṣatattvavivekena dṛśyate | samyag darśanaṃ yasya taṃ  
 68702 samyagdarśanaṃ puruṣam || 38 ||  
 68703  
 68704 pidhānaṃ paramārkasya jaḍātmā vitato'sitaḥ |  
 68705 ahaṃkāraṃbudo mattaḥ prajñāvātena bādhyate || 39 ||  
 68706  
 68707 paramaḥ paramātmā tallakṣaṇasyārkasya pidhānaṃ tirodhāyakaḥ |  
 68708 laḍayorabhedādāmbudapakṣe jalātmā | vitato vistīrṇaḥ | asito'svaccho nīlaśca || 39 ||  
 68709  
 68710 padamatulamupaitumicchatoccaiḥ  
 68711 prathamamiyaṃ matireva lālānīyā |  
 68712 phalamabhilaṣatā kṛṣṇivalena  
 68713 prathamataraṃ nanu kṛṣyate dharaiva || 40 ||  
 68714  
 68715 lālānīyā bāla iva kramādvivekaśikṣaṇena śodhanīyā | phalaṃ kṛṣiphalam  
 68716 dhānyābhivṛddhim | nanviti prasiddhau || 40 ||  
 68717  
 68718 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 68719 mokṣopāyeṣūpaśamaprakaraṇe prajñāmāhātmyaṃ nāma dvādaśaḥ  
 68720 sargaḥ || 12 ||  
 68721  
 68722 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe

68723 prajñāmāhātmyaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 68724  
 68725  
 68726 trayodaśaḥ sargaḥ 13  
 68727  
 68728 śrīvasiṣṭha uvāca |  
 68729  
 68730 evaṃ janakavadrāma vicāryātmānamātmanā |  
 68731 padaṃ viditavedyānāmavighnenādhighacchasi || 1 ||  
 68732  
 68733 janakasya vicāraṃ taṃ dr̥ṣṭāntīkṛtya vistarāt |  
 68734 cittaprasāmanopāyāḥ kīrtiyanta iha yuktibhiḥ || 1 ||  
 68735  
 68736 avighnena asaṃbhāvanādipratibandhakanirāśena || 1 ||  
 68737  
 68738 ye hi pāścātyajanmānaḥ prājñā rājasasāttvikāḥ |  
 68739 prāpnuvanti svayaṃ prāpyaṃ te janā janakā iva || 2 ||  
 68740  
 68741 rajasā puruṣaprayatnasambhavātsattvena ca cittaprasādupacayādrājasasāttvikā eva  
 68742 svavivekenākāśaphalapātavajjñānaprāptāvapyadhikāriṇa iti bhāvaḥ || 2 ||  
 68743  
 68744 tāvattāvadvijityārīnindriyākhyānpunaḥpunaḥ |  
 68745 yāvadātmātmanaivāyamātmanyeva prasīdati || 3 ||  
 68746  
 68747 te kathaṃ prāpnuvanti tadāha - tāvattāvaditi | sattvopacayādyāvadātmā ātmani  
 68748 prasīdati tāvattāvadrajaso viṣṭambhaśaktyā indriyārīnpunaḥpunarvijityetyarthaḥ || 3 ||  
 68749 ||  
 68750  
 68751 prasanne sarvage deve deveśe paramātmani |  
 68752 svayamālokite sarvāḥ kṣīyante duḥsvadr̥ṣṭayaḥ || 4 ||  
 68753  
 68754 adhyātmādhikārātsarveṣāṃ devānāmindriyāṇāmīśe vaśīni deve paramātmani  
 68755 svayamālokite sati || 4 ||  
 68756  
 68757 muṣṭayo mohabījānāṃ vṛṣṭayo vividhāpadām |  
 68758 kudṛṣṭayaḥ kṣayaṃ yānti dr̥ṣṭe tasminparāvare || 5 ||  
 68759  
 68760 mohabījānāṃ durvāsanānāṃ muṣṭayo muṣṭivadantardṛḍhaṃ  
 68761 saṃgrāhakāścittakṣetre upyamānāśca  
 68762 vividhānāmādhyātmikādibhinnānāmāpadām duḥkhānāṃ vṛṣṭayo  
 68763 vṛṣṭivadakasmātsarvataḥ kṣārayitryaḥ |  
 68764 kudṛṣṭayo'haṃmamātādipratyayalakṣaṇā hṛdayagranthayaḥ | parā  
 68765 mānuṣānandādihairaṇyagarbhānandāntāḥ sukhakarṣā avarā nyūnā  
 68766 yasmāttathāvidhe | tathāca śrutiḥ - bhidyate hṛdayagranthiśchidyante  
 68767 sarvasaṃśayāḥ | kṣīyante cāsya karmāṇi tasmindr̥ṣṭe parāvare iti || 5 ||  
 68768  
 68769 sadā janakavadrāma sarvārambhavadātmanā |  
 68770 prajñayātmānalakṣya lakṣmīvānuttamo bhava || 6 ||  
 68771  
 68772 prajñayā vivekabuddhyā ātmānaṃ svaṃ  
 68773 sarvārambhavatsarvajagadutpattyādyadhiṣṭhānaṃ brahma tadātmanā ālakṣya  
 68774 sākṣādanubhūya paramapuruṣārthalakṣmīvānuttamaḥ sarvotkṛṣṭo bhavetyarthaḥ  
 68775 || 6 ||  
 68776  
 68777 nityamantarvicārasya paśyataścañcalaṃ jagat |  
 68778 janakasyeva kālena svayamātmā prasīdati || 7 ||  
 68779  
 68780 idānīmātmaprasādupāye vicāra eva mukhya ityāha - nityamiti |  
 68781 cañcalamanityaṃ bhramaṇasvabhāvaṃ ca || 7 ||  
 68782  
 68783 na daivaṃ naca karmāṇi na dhanāni na bāndhavāḥ |  
 68784 śaraṇaṃ bhavabītanāṃ svaprayatnādr̥ṣṭe nṛṇām || 8 ||  
 68785  
 68786 vicārasyāpi mūlaṃ puruṣaprayatna evetyāśayenāha - neti || 8 ||  
 68787  
 68788 ye daivaniṣṭhāḥ kṛtyādau kuvikalpaparāyaṇāḥ |  
 68789 teṣāṃ mandā matistāta nānugamyā vināśanī || 9 ||  
 68790  
 68791 nanu daivavaśātsvayameva kālena jñānaṃ bhaviṣyati kimasmātprayatneneti ye

68792 manyante tannindati - ya iti | kṛtiryatnaḥ |  
 68793 ādipadādvivekavairāgyavicārādayasteṣu | daive pratikūle kiṃ svaprayatnasahasreṇa  
 68794 setsyati bahūnāṃ yatamānānāṃ daivopahatānāṃ  
 68795 kāmamanyubhirbhraṃśadarśanādityādikuvikalpaparāyaṇāḥ || 9 ||  
 68796  
 68797 vivekaṃ paramāśritya vilokyātmānamātmanā |  
 68798 dhiyā virāgoddhurayā saṃsārajaladhiṃ taret || 10 ||  
 68799  
 68800 eṣā sā kathitā rāma nabhaḥphalanipātavat |  
 68801 sukhadā jñānasamprāptirajñānataruśātanī || 11 ||  
 68802  
 68803 eṣā janakākhyāyikodāharaṇaprapañcitā || 11 ||  
 68804  
 68805 janakasyeva sadbuddheḥ svayameva vilokinaḥ |  
 68806 vikāsametyayaṃ dehī devaḥ prātarivāmbujam || 12 ||  
 68807  
 68808 dehī dehāntarhṛdi sthito devaḥ paramātmā || 12 ||  
 68809  
 68810 saṃsāramananaṃ citraṃ vicāreṇa vilīyate |  
 68811 galadvaśīkṛtasparśamātapena himaṃ yathā || 13 ||  
 68812  
 68813 saṃsārasya mananaṃ vikalpanaṃ cintanaṃ vā |  
 68814 vaśīkṛtasparśamapahr̥taśāityam || 13 ||  
 68815  
 68816 ayamevāhamityasyā niśāyā udite kṣaye |  
 68817 svayaṃ sarvagataḥ sphāraḥ svālokaḥ sampravartate || 14 ||  
 68818  
 68819 dehāhaṃbhāvatyāga eva pūrṇātmadarśane mukhyaṃ sādhanamityāha -  
 68820 ayamiti || 14 ||  
 68821  
 68822 ayamevāhamityasminsamkoce vilayaṃ gate |  
 68823 anantabhuvanavyāpī vistāra upajāyate || 15 ||  
 68824  
 68825 janakena parityaktā yathāhaṃkāravāsanā |  
 68826 tathā tvamapi sadbuddhe vicāryāntaḥ parityaja || 16 ||  
 68827  
 68828 ahaṃkārāmbude kṣiṇe cidvyomni vimale tate |  
 68829 nūnaṃ samprouḍhatāmeti svāloko bhāskaraḥ paraḥ || 17 ||  
 68830  
 68831 nūnaṃ niścayena avaśyamiti yāvat | svālokātmā bhāskaraḥ sūryaḥ  
 68832 samprouḍhatāṃ śaradīva sphuṭaprakāśatām || 17 ||  
 68833  
 68834 etāvadevātitamō yadahaṃbhāvabhāvanam |  
 68835 tasmim̐śca śamamānīte prakāśa upajāyate || 18 ||  
 68836  
 68837 atitamaḥ tamaso mukhyaṃ balamiti yāvat || 18 ||  
 68838  
 68839 nāhamasti na cānyosti naca nāstīti bhāvitam |  
 68840 manaḥ praśāntimāyātāṃ nopādeyeṣu majjati || 19 ||  
 68841  
 68842 ahamahaṃtā nāsti | asmacchabdārthasyāpyahaṃkārasyāpratyaṅktvavivakṣaṇāna  
 68843 tadabhidhānāyottamapuruṣaḥ kṛtaḥ | ahamarthasya tadanyasya ca niṣedhe  
 68844 śūnyatāprasaktimāśaṅkyoktaṃ naca nāstīti | ubhayasākṣiṇaḥ sattvādīti bhāvaḥ  
 68845 | upādeyeṣu upādānārheṣu viṣayeṣu || 19 ||  
 68846  
 68847 upādeyānupātanaṃ heyaikāntavivarjanam |  
 68848 yadetanmanaso rāma tadbandhaṃ viddhi netarat || 20 ||  
 68849  
 68850 upādeyeṣu rāgo heyeṣu dveṣaśca mānasaḥ puruṣasya bandho nānya ityāha -  
 68851 upādeyeti || 20 ||  
 68852  
 68853 mā khedaṃ bhaja heyeṣu nopādeyaparo bhava |  
 68854 heyādeyadṛśau tyaktvā śeṣasthaḥ svacchatām vraja || 21 ||  
 68855  
 68856 heyādeyadṛśau rāgadveṣātmakavṛttī | śeṣastatsākṣī tatsthastadekaniṣṭhaḥ san  
 68857 svacchatām vikṣepakāluṣyaśūnyatām || 21 ||  
 68858  
 68859 yeṣāmidamupādeyamidaṃ heyamiti sthitiḥ |  
 68860 vilinā te na vāñchanti ta tyajantiha kiṃcana || 22 ||

68861  
68862 iti sthitirevaṃrūpā vyavasthā yeṣāṃ  
68863 sarvatraheyānupādeyātmmātratādārśanādvilīnā te puruṣāḥ || 22 ||  
68864  
68865 heyopādeyakalane kṣīṇe yāvanna cetasaḥ |  
68866 na tāvatsamatā bhāti sābhre vyomnīva candrikā || 23 ||  
68867  
68868 samatā aviṣamabrahmātmatā || 23 ||  
68869  
68870 avastvidamidam vastu yasyeti lulitaṃ manaḥ |  
68871 tasminnodeti samatā śākhoṭa iva mañjarī || 24 ||  
68872  
68873 avastu aprasastaṃ vastu ato heyaṃ vastu prasastaṃ vastu ata upādeyamiti yasya  
68874 manaḥ antarlulitaṃ lolatāṃ gatamityarthaḥ | śākhoṭa vṛkṣaviśeṣaḥ  
68875 mahāpuṣpaphalapallavo'nupajīvyacchāyaḥ prasiddhaḥ || 24 ||  
68876  
68877 yuktāyuktaiṣaṇā yatra lābhālābhavilāsinī |  
68878 samatā svacchatā tatra kuto vairāgyabhāsinī || 25 ||  
68879  
68880 yuktamanukūlamata idaṃ me bhūyādityeṣaṇālābhavilāsinī | ayuktaṃ  
68881 pratikūlamidamato me kadāpi mābhūdityarāgavilāsinī eṣaṇā icchā dveṣaśca yatra  
68882 yasminpuruṣe || 25 ||  
68883  
68884 ekasminbrahmatattve'sminvidyamāne nirāmaye |  
68885 nānā'nānātayā nityaṃ kimayuktaṃ kva yuktatā || 26 ||  
68886  
68887 tatra samatāsvacchatayoḥ saṃbhāvane ko virodhastamāha - ekasminniti |  
68888 nānā'nānātayā bhedābhedavikalpanayā | yadyasaṅgādvitīyānandā abhinnāstarhi  
68889 ātmatvādeva sarve'pyanukūlā eva | yadi bhinnāstathāpyātmāsparsānnānukūlā na  
68890 vā pratikūlā iti na tadāpi tayoravakāśa iti bhāvaḥ || 26 ||  
68891  
68892 īpsitānīpsitāśaṅke markatyaṃ cittapādape |  
68893 cañcale sphurato yasminkutastasyeha saumyatā || 27 ||  
68894  
68895 tasya cittapādapasya | saumyatā niṣkampatā || 27 ||  
68896  
68897 nirāśatā nirbhayatā nityatā samatā jñatā |  
68898 nirihatā niṣkriyatā saumyatā nirvikalpatā || 28 ||  
68899  
68900 idānīm jīvanmuktalakṣaṇabhūtānpaṇcadaśaguṇānāha - nirāśateti  
68901 dvābhyāṃ | nirihatā manaścāpalābhāvaḥ | niṣkriyatā  
68902 śārīrakartṛtvābhiniveśābhāvaḥ | saumyatā sadāprasannatā || 28 ||  
68903  
68904 dhṛtirmaitrī matistuṣṭirmṛdutā mṛdubhāṣitā |  
68905 heyopādeyanirmukte jñe tiṣṭhantyaṃpavāsanam || 29 ||  
68906  
68907 maitrī sarvabhūtasuhr̥ttvam | matirmananaśīlatā | yadi guṇāstīṣṭhanti tarhi  
68908 tadvāsanayaiva tasya bandhaḥ syādityāśaṅkyāha - apavāsanamiti |  
68909 vāsanābijasyājñānasya naṣṭatvāditi bhāvaḥ || 29 ||  
68910  
68911 dhāvamānamadhobhāge cittaṃ pratyāharedbalāt |  
68912 pratyāhāreṇa patitamadho vārīva setunā || 30 ||  
68913  
68914 idānīm rāmasya tadguṇārjane upāyamāha - dhāvamānamityādinā |  
68915 adhobhāge nikṣṣṭeṣu viṣayeṣu | pratyāhāreṇa viṣayebhyaḥ  
68916 sarvabāhyendriyāṇāṃ parāvartanena | adhaḥpatitaṃ pravāhonmukhaṃ vāri  
68917 setuneva || 30 ||  
68918  
68919 bāhyānarthānimāṃstyaktvā tiṣṭhangacchansvapanaśvasan |  
68920 sarvathā sarvadā sarvānāntarāṃśca vicāraya || 31 ||  
68921  
68922 bāhyeṣvartheṣvātmatābhrāntyaṃprasaktestyāga evopāyaḥ | āntareṣu tu tatprasakteḥ |  
68923 sarvadā sarvaprakāreṇa tatra ratnatattvaparikṣāvadvicāraḥ kārya ityāha-  
68924 bāhyāniti | tathācāhurvṛddhāḥ - gacchatastīṣṭhato vāpi jāgrataḥ svapato'pi  
68925 vā | na vicāraparaṃ ceto yasyāsau mṛta ucyata iti || 31 ||  
68926  
68927 gr̥hītatṛṣṇāśaphari vāsanājālamāvilam |  
68928 saṃsāravāriprasṛtaṃ cintātantubhirātataṃ || 32 ||  
68929

68930 anayā madupadiṣṭayā buddhilakṣaṇayā śalākayā kartaryā vāsanālakṣaṇam  
 68931 jālamānāyam chindhīti pareṇānvayaḥ | gṛhītāstrṣṇāsapharyo yena  
 68932 mohaśaivālairāvilam malinam | saṃsāralakṣaṇe vāriṇi prasṛtam prasāritam |  
 68933 cintālakṣaṇaistantubhirātataṃ nirmitam || 32 ||  
 68934  
 68935 anayā tikṣṇayā tāta cchindhi buddhiśalākayā |  
 68936 vātyayevāmbudaṃ kāle vahantya vitate pade || 33 ||  
 68937  
 68938 vitate vistīrṇatare pade ākāśe brahmaṇi ca vahantyeti vātyāśalākayorviśeṣaṇam ||  
 68939 33 ||  
 68940  
 68941 asya saṃsāravṛkṣasya mūlaṃ doṣāṅkurāspadam |  
 68942 bhavyadhireṇa dhairyeṇa proddharoddhurayā dhiyā || 34 ||  
 68943  
 68944 he bhavya dhireṇa cirābhyāsadr̥ghīkṛtenaikātmasthairyalakṣaṇena  
 68945 cittadhairyeṇa saṃpannayā ata evoddhurayā  
 68946 anādikālanimagnātmoddhārasamarthayā aparokṣasākṣātkāradhiyā  
 68947 saṃsāravṛkṣasya mūlaṃ savāsanamajñānaṃ chindhītyarthaḥ || 34 ||  
 68948  
 68949 manasaiva manaścittva kuṭhāreṇeva pādapam |  
 68950 padaṃ pāvanamāsādyā sadya eva sthīro bhava || 35 ||  
 68951  
 68952 nanu sati vikṣepahetau manasi katham mūlacchedastatrāha - manasaiveti | yathā  
 68953 agraniviṣṭalohena pādapāvayavakāṣṭhātmanā kuṭhāreṇa pādapaśchidyate  
 68954 tadvadagraniveśitavṛttiddhabrahmacaitanyena manasaiva manaścchittvetyarthaḥ ||  
 68955 35 ||  
 68956  
 68957 manasaiva manacchittvā vismṛtyā caramaṃ manaḥ |  
 68958 vartamānamapi cchittvā cchinnaśaṃsāratāṃ vraja || 36 ||  
 68959  
 68960 nanu pūrvasiddhamanasa uktopāyena cchedanepi bhāvīmanovṛttinām  
 68961 vartamānabrahmākāramanovṛttervā katham chedanaṃ tatrāha - vismṛtyeti  
 68962 | vismṛtīrvāsanocchedastayā caramamuttarakālaprasaktaṃ vṛttirūpam | asatyām  
 68963 vāsanāyāmagre'pi vṛttīyanudayāt | vartamānaṃ katakareṇunyāyena svenaiva  
 68964 svasya nirāsacchittvā || 36 ||  
 68965  
 68966 moho vismṛtya saṃsāraṃ na bhūyaḥ parirohati |  
 68967 cittaṃ vismṛtya saṃsāro na bhūyaḥ parirohati || 37 ||  
 68968  
 68969 nanvevamapi tattvavido jīvanasiddhaye tadupādānabhūtāvidyākhyo  
 68970 moho'vaśyamabhyupagantavyaḥ sa eva punaḥ saṃsāraṃ  
 68971 prarohayiṣyatītyāśaṅkyāha - moha iti | parirohati prarohati |  
 68972 vāsanākṣayalakṣaṇe vismaraṇe sati tasya bījaśaktyabhāvāditi bhāvaḥ | tarhi  
 68973 saṃsārastasminmohakṣetre svayameva prarohatu tatrāha - cittamiti |  
 68974 cittasaṃskārocchedalakṣaṇe cittavismaraṇe sati na cetyasya prarohaḥ saṃbhavati |  
 68975 cittasaṃskārasyāpi cetyāropabījatvāditi bhāvaḥ || 37 ||  
 68976  
 68977 tiṣṭhangacchansvapañjāgrannivasannutpatanpatan |  
 68978 asadevedamityantarniścītyāsthāṃ parityaja || 38 ||  
 68979  
 68980 cittacetyobhayavismaraṇe tadāsthātyāga evopāya ityāha - tiṣṭhanniti || 38 ||  
 68981  
 68982 samatāmalamāśritya saṃprāptaṃ kāryamāharan |  
 68983 acintayaṃstathā'prāptaṃ vihareha hi rāghava || 39 ||  
 68984  
 68985 āsthāparityāge samatāpi siddhyatītyāśayenāha - samatāmiti | tathā  
 68986 aprāptamiti cchedaḥ || 39 ||  
 68987  
 68988 yathā śarvo'pi līṅgāni na bibharti bibharti ca |  
 68989 tvamevamiha kāryāṇi kuru mā kuru cānagha || 40 ||  
 68990  
 68991 yathā śarvo maheśvaraḥ kṣityādyāṣṭamūrtilakṣaṇāni līṅgāni  
 68992 śuddhacinmātradr̥śā na bibharti  
 68993 jagadākāravivartamāyādhiṣṭhānatvātsannidhimātreṇa bibharti ca tena sarvakartā  
 68994 ca bhavati evaṃ tvamapi rājyādikāryāṇyanāsthayā sannidhimātreṇa kuru  
 68995 akartrātmaniścayānmā kuru cetyarthaḥ || 40 ||  
 68996  
 68997 tvameva vettā tvamajastvamātmā tvam maheśvaraḥ |  
 68998 ātmano'vyatiriktaḥ saṃstvyatthamidamātataṃ || 41 ||

68999  
 69000 kiṃca nānyo'to'sti draṣṭā nānyo'to'sti śrotā ityādiśruteḥ sarva śarīreṣu tvameva  
 69001 vettā veditā | iḍa bhāvaśchāndasaḥ | sattārthādvidyatervā tṛc |  
 69002 paramārthasannityarthaḥ | ajo janmādivikriyāsūnyaḥ | sarvasyātmā pratyakcidrasaḥ  
 69003 prāgukto maheśvaraśca tvameva | ātmanaḥ svasvabhāvādavyatiriktaḥ  
 69004 apracyutasvabhāva eva san | evāmbhūtena tvayā svamohādītthamidamātataṃ  
 69005 vistāritaṃ nānyenetyarthaḥ || 41 ||  
 69006  
 69007 yenātmadṛśyasadbhāvādabhito bhāvanojjhitā |  
 69008 sa na saṃgṛhyate doṣairharṣāmarṣaviṣādañaiḥ || 42 ||  
 69009  
 69010 yadi mayaivedamātataṃ tarhi kathaṃ mamātra harṣāmarṣadoṣodayastatrāha -  
 69011 yenetī | yena tattvavidā ātmadṛśyasya  
 69012 sadbhāvātparamārthasanmātratābhāvanādabhito'nyaditi bhāvanā ujjhitā tyaktā sa  
 69013 na doṣaiḥ saṃgṛhyate atastvamapyujjhetyarthaḥ || 42 ||  
 69014  
 69015 rāgadveṣavinirmuktaḥ samaloṣṭāśmakāñcanaḥ |  
 69016 yukta ityucyate yogī tyaktasaṃsāravāsanāḥ || 43 ||  
 69017  
 69018 sa yatkaroti yadbhunkte yaddadāti nihanti yat |  
 69019 tatra muktadhiyastasya samatā sukhaduḥkhaḥ || 44 ||  
 69020  
 69021 prāptaṃ kartavyameveti tyakteṣṭāniṣṭabhāvanaḥ |  
 69022 pravartate yaḥ kāryeṣu na sa majjati kutracit || 45 ||  
 69023  
 69024 citsattāmātramevedamiti niścayavanmanaḥ |  
 69025 tyaktabhogābhimananaṃ śamameti mahāmate || 46 ||  
 69026  
 69027 idaṃ jagat svayaṃ ca | bhogābhimananaṃ bhogacintā sā tyaktā yena || 46 ||  
 69028  
 69029 manaḥ prakṛtyaiva jaḍaṃ cittattvamanudhāvati |  
 69030 māṃsagardhena mārjāro vane mṛgapatiṃ yathā || 47 ||  
 69031  
 69032 citsattāmātramevedamiti yaduktaṃ tadupapādayati - mana ityādinā | yato jaḍaṃ  
 69033 ataḥ svataḥ seddhuṃ paraṃ sādhayituṃ cāsamarthatvātsvasiddhaye  
 69034 svaviśayasiddhaye ca svasākṣibhūtaṃ svaprakāśacidrūpaṃ tattvaṃ pāramārthikaṃ  
 69035 vastu anudhāvatyānusarati | yathā svajīvanāya svaputrādibharaṇāya ca mārjāraḥ  
 69036 siṃhamanusarati tadvadityarthaḥ || 47 ||  
 69037  
 69038 siṃhavīryavaśāllabdhaṃ māṃsaṃ bhunkte'nugo hareḥ |  
 69039 cidvīryavaśataḥ prāptaṃ dṛśyamāśrayate manaḥ || 48 ||  
 69040  
 69041 dṛśyaṃ svaṃ svaviśayaṃ ca āśrayate upajīvati || 48 ||  
 69042  
 69043 mana evamasatkalpaṃ citprasādena jīvati |  
 69044 bhāvayanviśvamevaikaṃ cintāmetya cidapyuta || 49 ||  
 69045  
 69046 astvevaṃ kiṃ tatastatrāha - mana iti | evaṃca satī manaḥ asatkalpaṃ  
 69047 śūnyaprāyaṃ mithyeti siddhamityarthaḥ | kathaṃ jīvati tadāha - bhāvayanniti |  
 69048 ekamadvitīyamātmānaṃ viśmṛtya viśvaṃ jagadākārameva bhāvayan | chāndaso  
 69049 liṅgavyatyayaḥ | kalpayatsajjagadākāraṃ bhūtvā jīvātītyarthaḥ | ata eva  
 69050 cintāmātmasmṛtimetya prāpya uta punaścidapi bhavati manastvaṃ jahātītyarthaḥ  
 69051 || 49 ||  
 69052  
 69053 jaḍaṃ yatkila nirhīnaṃ citā dipikayaujasā |  
 69054 tanmanaḥ śavasaṃkāśamaciduttiṣṭhate kathaṃ || 50 ||  
 69055  
 69056 manasaḥ prakāśaśaktiriva spandaśaktirapi cidadhīnaivetyāha - jaḍamiti |  
 69057 cillakṣaṇayā dipikayā ojasā balena ca vinā | uttiṣṭhate spandate || 50 ||  
 69058  
 69059 citsvabhāvaparāmrṣṭā spandaśaktirasānmayī |  
 69060 kalpanā cittamityuktyā kathyate śāstradṛṣṭibhiḥ || 51 ||  
 69061  
 69062 ata eva citi spandakalpanaiva mana iti vidvatpravādo'pyastītyāha - citsvabhāveti ||  
 69063 51 ||  
 69064  
 69065 yaścittaphaṇiphūtkāraḥ saiveyaṃ kalanocyate |  
 69066 cidevāhamiti jñātvā sā cittāmeva gacchati || 52 ||  
 69067

69068 spandaśaktereva vilāsaścittam tadvṛttayaścetyāha - ya iti |  
 69069 phūtkāragrahaṇam viśasyāpyupalakṣaṇam | tathāca cittāditripuṭī  
 69070 dṛśyākārataiva kalanetyarthaḥ | cittām śuddhacinmātratām || 52 ||  
 69071  
 69072 cetyena rahitā yaiśā cittadbrahma sanātanam |  
 69073 cetyena sahitā yaiśā citseyaṁ kalanocyate || 53 ||  
 69074  
 69075 tathāca citaścetyatyāga eva brahmatā paryavasannetyāha - cetyeneti || 53 ||  
 69076  
 69077 kiṁcidāmṛṣṭarūpaṁ yadbrahma tacca sthiraṁ manaḥ |  
 69078 kalpanā satsadaivaitatsadivopasthitā hṛdi || 54 ||  
 69079  
 69080 kalanaiva mananānmano bhavatītyāha - kiṁciditi | tadbrahmaiva  
 69081 kiṁcidāmṛṣṭarūpaṁ kalanā sat sadaiva hṛdi sadiva upasthitā  
 69082 saṁkalpavikalpakalpanā bhūtvā sthiraṁ etatprasiddham mano bhavatītyarthaḥ || 54 ||  
 69083  
 69084 cittamityeva rūḍheyam yadaiva kalanoditā |  
 69085 tadaiva cittvaṁ vismṛtya sā jaḍeva vyavasthitā || 55 ||  
 69086  
 69087 nityānubhavasvabhāvasya svarūpavismaraṇe kalanaiva smṛtitvamāpannacittatām  
 69088 gacchatītyāha - cittamiti | tadā parokṣatāpattiyogyā jaḍatāpyasyāḥ  
 69089 saṁpannetyāha - jaḍveti || 55 ||  
 69090  
 69091 saṁpannā kalanānāmnī saṁkalpānuvidhāyinī |  
 69092 avacchedavatī vāgrā heyopādeyadharmiṇī || 56 ||  
 69093  
 69094 atītaviśayākāraikalpanena cittatāmiva anāgataviśayākāraikalpanena  
 69095 saṁkalpavikalpānuvidhānānmanastāmapi sā prāptetyāśayenāha - saṁpanneti  
 69096 | evamavacchedavatī dvidhā paricchinnā satī  
 69097 prāktaneṣṭāniṣṭasādhanaśājātyamadyavasya bhāviṣṭāniṣṭasādhanatām  
 69098 saṁkalpya heyopādeyadharmiṇī agrā mukhyā cideva saṁpannetyarthaḥ || 56 ||  
 69099  
 69100 saiśā cideva jagatāmāgateva svaśaktitaḥ |  
 69101 na saṁprabodhitā yāvadrūpaṁ tāvanna budhyate || 57 ||  
 69102  
 69103 manaḥ prakṛtyaivetyādinopapāditam citsattāmātramevedamityaṁsaṁ  
 69104 piṇḍikṛtyopasaṁharati - saiśaiti | svaśaktitaḥ svīyamāyāśaktivaśāt |  
 69105 guruśāstrasvavicārairyāvanna saṁprabodhitā tāvadvāstavaṁ  
 69106 pūrṇānandādvayarūpaṁ na budhyata ityarthaḥ || 57 ||  
 69107  
 69108 ataḥ śāstravicāreṇa vairāgyeṇa pareṇa ca |  
 69109 nigraheṇendriyāṇāṁ ca bodhayetkalanāṁ svayam || 58 ||  
 69110  
 69111 bodhayejjāḍākāraikalalanālakṣaṇādavasthātrayasvapnādvyaḍvartayedityarthaḥ || 58 ||  
 69112  
 69113 kalanā sarvajantūnāṁ vijñānena śamena ca |  
 69114 prabuddhā brahmatāmeti bhramatītarathā jagat || 59 ||  
 69115  
 69116 vijñānena śāstrajanyañānena | śamena vijñānaśamābhyāmaprabodhane || 59 ||  
 69117  
 69118 vyāmohamadirāmattam luṭhitām viśayāvaṭe |  
 69119 ātmāvedanasamsuptām kalanāmeva bodhayet || 60 ||  
 69120  
 69121 vyāmoho rāgaḥ | ātmanaḥ avedanamajñānaṁ nidrā tena samsuptām || 60 ||  
 69122  
 69123 aprabuddhā yadā hyeṣā na kiṁcidavabudhyate |  
 69124 saṁkalpakalanevāntardṛśyamānāpyasanmayī || 61 ||  
 69125  
 69126 nanu kalanā yadi suptā katham jagadavabudhyate avabodhe vā tasyāḥ  
 69127 prasiddhacitsvabhāvātko'tiśayastatrāha - aprabuddheti | yanmanyase  
 69128 jagadavabudhyata iti tanna kiṁcidavabudhyate | jagato'navabodhamātravilasitatvāt |  
 69129 yato dṛśyamānāpi jagatsthitiḥ sāmkalpikaprasādakalaneva asanmayītyarthaḥ || 61 ||  
 69130  
 69131  
 69132 tayā paramayā dṛṣṭyā kalanaiśāntarasthayā |  
 69133 mañjarī gandhaśaktyeva padārtheṣu virājate || 62 ||  
 69134  
 69135 viśayāṁśaparitāge'vaśiṣṭā kalanaivātmetyukte vṛttijñānamevāyamātmēti  
 69136 mā grāhīti tatsākṣiṇiṁ tadāntariṁ śuddhacitam vivicya darśayati -



69137 tayetyādinā | eṣā cittavṛttirūpā kalanā antarasthayā tayā sarvasākṣiṇyā  
 69138 paramayā dṛṣṭyā vyāptā satī padārtheṣu svasvaviṣayeṣu virājate  
 69139 prakāśanasamarthā bhavati na svata ityārthaḥ || 62 ||  
 69140  
 69141 tanuḥ saṃkalpitā yaiṣā kalaneti jagattraye |  
 69142 sā hi kiṃcidvijānāti nityaṃ jñānaikadharminī || 63 ||  
 69143  
 69144 yadi sā sarvasākṣiṇīm kutastattadantaḥkaraṇadharmāneva prakāśayati na sarva  
 69145 tatrāha - tanuḥsaṃkalpiteti | yā eṣā jñānaikadharminī nityabodhasvabhāvā  
 69146 sākṣicitsā paricchinnavṛttikalanopādhivaśāttanuralpaiveti jagattraye'pi taistaiḥ  
 69147 prāṇibhiḥ saṃkalpitā ataḥ kiṃcidalpameva tattadantaḥkaraṇādi vijānātītyārthaḥ ||  
 69148 63 ||  
 69149  
 69150 cetanena jaḍā rāma kalanopalarūpiṇī |  
 69151 padminīvātapenāsau pareṇaiva prabodhyate || 64 ||  
 69152  
 69153 vṛttirūpā tu kalanā viveke upalarūpiṇī pāṣāṇakalpā jaḍaiva | ata eva cetanena  
 69154 sākṣiṇā prabodhyate || 64 ||  
 69155  
 69156 yathā śilāmayī kanyā coditāpi na nṛtyati |  
 69157 tatheyam kalanā dehe na kiṃcidavabudhyate || 65 ||  
 69158  
 69159 ye tu naiyāyikaprabhṛtayo nityasākṣiṇamajānānāḥ  
 69160 paraprakāśasyaivānityajñānasya arthaprakāśatām manyante  
 69161 tānbahubhirdṛṣṭāntairupahasati - yathetyādinā || 65 ||  
 69162  
 69163 lipikarmanṛpairyuddhaṃ kva kṛtaṃ ghargharāravam |  
 69164 kvacinna candrakiraṇairoṣadhyāḥ pratibodhitāḥ || 66 ||  
 69165  
 69166 acetanasyāntaḥkaraṇatadvṛttyādernityacitsaṃnidhānābhāve  
 69167 viṣayonmukhapravṛttireva durlabhā dūre tatprakāśakatetyāśayenāha -  
 69168 lipikarmeti | lipikarmabhiścitraḥlikhitairnṛpaiḥ | pratibodhitā āpyāyitāḥ || 66 ||  
 69169  
 69170 asṛgāliptagātraisca śavaiḥ kva parivalgitam |  
 69171 kva gītaṃ madhuradvānaṃ vanapāṣāṇakhaṇḍakaiḥ || 67 ||  
 69172  
 69173 parivalgitam dhāvitam || 67 ||  
 69174  
 69175 kva puṃsā vihitairarkaiḥ kṣapitaṃ yāminītamaḥ |  
 69176 kva saṃkalpamayaiśchāyā kriyate vyomakānanaiḥ || 68 ||  
 69177  
 69178 puṃsā vihitaiḥ śilādinā nirmitaiḥ || 68 ||  
 69179  
 69180 kva jaḍairupalākārairmithyābhramabharotthitaiḥ |  
 69181 mṛgatṛṣṇāmayairebhirmānubhaiḥ kriyate kriyā || 69 ||  
 69182  
 69183 yathātape kṣate sphāre mṛgatṛṣṇātaraṅgiṇī |  
 69184 kalanā tadvadeveyaṃ sphuratyātmani satyalam || 70 ||  
 69185  
 69186 nityacidātmānabhyupagame kalanādyadhyāsa eva na sidhyedityāśayenāha -  
 69187 yatheti || 70 ||  
 69188  
 69189 yadetatspanditaṃ nāma tanmano'dhigataṃ śaṭhaiḥ |  
 69190 marutāṃ viddhi tāṃ śaktimantaḥ prāṇaśarīriṇīm || 71 ||  
 69191  
 69192 citaḥ paricchedaspaṇḍakalpanaiva mana ityuktam idānīm saiva cidacidamśaviveke  
 69193 cidamśasyātmamātratvājjaḍamśa eva pariśiṣyate tathāvidhā tu spandaśaktiḥ  
 69194 prāṇa eveti tannirodhe kṛte na mano nāma pṛthānnirodhyamastīti vaktum  
 69195 bhūmikām racayati - yadetaditi | śaṭhaiḥ svavañcakairajñaiḥ |  
 69196 annamayāntaḥprāṇaśarīriṇīm prāṇamayakośātmikām || 71 ||  
 69197  
 69198 yeṣāṃ saṃvidanākrāntā saṃkalpalavaniścayaiḥ |  
 69199 anākṣiptarasākārā prabhaisā pāramātmikī || 72 ||  
 69200  
 69201 sā prāṇaśaktiḥ saṃkalpādutthitā niḥsaṃkalpānām yoginām cidātmaiva sā  
 69202 pṛthagastītyāha - yeṣāmiti | na ākṣiptaḥ kalpitaḥ rasyanta iti rasā  
 69203 viśayāstadākāro yayā || 72 ||  
 69204  
 69205 ayaṃ so'hamidaṃ tanma iti yā kalanāvilā |

69206 prāṇātmatattvayostasyāḥ saṃjñā jīveti kathyate || 73 ||  
 69207  
 69208 saiva ahaṃmametyākṣiptarasākārā yadā tadā vinā spandaṃ  
 69209 tadākṣepāyogātspandātmakaprāṇatattvasya cidātmakasyātmattattvasya ca  
 69210 prṛthagiva saṃjātasyāvivekātpunaraikyādhyāsenāvilā jaḍasaṃvalitacidrūpā  
 69211 kalanā jīva prāṇadhāraṇa iti dhātvarthānugamāj jīvatīti jīveti saṃjñā kathyata  
 69212 ityarthāḥ || 73 ||  
 69213  
 69214 dhīścittaṃ jīva ityetāḥ saṃkalpasyāsato matāḥ |  
 69215 saṃjñāḥ saṃkalpītāstajjñairna rāma paramārthataḥ || 74 ||  
 69216  
 69217 evamanyā api saṃjñāstasyāḥ prasiddhā ityāha - dhīriti || 74 ||  
 69218  
 69219 mano na na matirnāpi dhīreṣā na śarīrakam |  
 69220 astīha paramārthena svātmaivehāsti sarvadā || 75 ||  
 69221  
 69222 kuto na paramārthatastatrāha - mana iti | yataḥ paramārthena manaścittaṃ  
 69223 buddhiḥ śarīramityetadupalakṣitaṃ dṛśyamātramihātmani nāsti aprāṇo  
 69224 hyamanāḥ śubhraḥ akāyamavraṇamasnāviraṃ asthūlamanaṇu ityādiśrutīsatena  
 69225 vidvadanubhavairyuktibhiśca bādhitatvāditi bhāvaḥ || 75 ||  
 69226  
 69227 ātmaivedaṃ jagatsarvamātmā kālakramastathā |  
 69228 sa cākāśadacchataro nāstivāstyeva cāmalaḥ || 76 ||  
 69229  
 69230 yadyātmaivāsti tarhi sa kuto na bhāti jagadrūpeṇa vā ko bhāti tatrāha -  
 69231 ātmaiveti || 76 ||  
 69232  
 69233 acchatvādasadābhāsaḥ saṃvidrūpatayā tu sat |  
 69234 ātmā sarvapadātītaḥ svānubhūtyānubhūyate || 77 ||  
 69235  
 69236 kuto nāstīva kutaścāstyeveti niścayastatrāha - acchatvāditi |  
 69237 achatvāccakṣurādiyogyatāprayojakasthaulyanailyādyabhāvādasannivābhāsata  
 69238 ityasadābhāsaḥ | cidrūpatayā svaparaprathānirvāhakatvāttu sat | ata eva  
 69239 svānubhūtyaivānubhūyate na karaṇairityarthāḥ || 77 ||  
 69240  
 69241 manastatra parikṣiṇaṃ yatra saṃvitparātmanaḥ |  
 69242 andhakāraḥ sayastatra yatrālokaḥ pravartate || 78 ||  
 69243  
 69244 sthaulyādyabhāvātkaraṇāntarāṇi tatra na pravartantāṃ manastu  
 69245 sūkṣmatayārthanirṇayanimittatvena prasiddhaṃ kuto napravartate tatrāha - mana  
 69246 iti | satyaṃ tatra manaḥ pravarteta yadi taddarśanakāle svayaṃ na naśyet  
 69247 manasastvajñānakāryatvāttaddarśanavṛttiyudayasamakālamevāvidyayā saha  
 69248 kṣayāna taddarśanaśaktatetyarthāḥ || 78 ||  
 69249  
 69250 yatrātmasaṃvido'cchāyāḥ saṃkalpotthatayā matāḥ |  
 69251 tatrātmano vismaraṇaṃ smaraṇaṃ cittajanmanaḥ || 79 ||  
 69252  
 69253 kva tarhi manasaḥ pravṛttiśaktistadāha - yatreti | yatra yasyāṃ  
 69254 daśāyāmacchāyāḥ svacchatarāyā ātmarūpāyāḥ saṃvidaḥ  
 69255 saṃkalpavaśādbāhyaviśayākārotthatayā bāhyārthāḥ  
 69256 prakāśyatvenābhimatāstatra pāramārthikasyātmāno vismaraṇaṃ cittajanmano  
 69257 mithyārthasya smaraṇaṃ darśanamityādiprasiddhamityarthāḥ || 79 ||  
 69258  
 69259 parasya puṃsaḥ saṃkalpamayatvaṃ cittamucyate |  
 69260 acittatvamasāṃkalpānmokṣastenābhijāyate || 80 ||  
 69261  
 69262 svodbhavaḥ pratikūlatvādapi na manasa ātma darśanaśaktirastītyāha - parasyeti |  
 69263 saṃkalpamayatvādhīnodbhavaṃ manaḥ sarvasaṃkalpakṣayopalakṣite mokṣātmani  
 69264 kathaṃ pravarteteti bhāvaḥ || 80 ||  
 69265  
 69266 etāvaccetaso janma bījaṃ saṃsārabhūtaye |  
 69267 saṃkalponmukhatāṃ yātaḥ saṃvido vā kilātmanaḥ || 81 ||  
 69268  
 69269 ata eva saṃkalpacittajanmabījamityasakṛdā veditamityāha - etāvaditi |  
 69270 saṃkalponmukhatāṃ yāto gacchata ātmano yat saṃvidaścitsvabhāvādvā  
 69271 vikalpanamīśadanyathābhāvalakṣaṇametāvadeva cetaso janma kiletyanvayaḥ || 81 ||  
 69272  
 69273 nirvikalpāccitaḥ sattā saṃkalpāṅkakalāṅkitā |  
 69274 kalanetyucyate tena puṃstsvavadbuddhyate manaḥ || 82 ||

69275  
 69276 uktameva sphuṭīkṛtyāha - nirvikalpāḍiti | nirvikalpātpracyuteti śeṣaḥ | yathā  
 69277 śtryādisaṃkalpakalanayā puṃstvam puṃvyañjanam buddhyate  
 69278 prajāprasavārthamāvirbhavati tathā mano'pi jagatprasavārthamityarthaḥ | tathāca  
 69279 bādarāyaṇasyāpi sūtram puṃstvādivadapi hi loke iti || 82 ||  
 69280  
 69281 prāṇaśaktau niruddhāyām mano rāma vilīyate |  
 69282 dravyacchāyānu taddravyam prāṇarūpaḥ hi mānasam || 83 ||  
 69283  
 69284 yadetatspanditam nāmetyādinā yat prastutam tasya prayojanamāha -  
 69285 prāṇaśaktāviti | yathā dravyasya darpaṇādeḥ saṃbandhinī chāyā praticchāyā  
 69286 tasmindravye vilīne taddravyamanu vilīyate tadvat | tatkutaḥ | yato yathā pratibimbaḥ  
 69287 darpaṇasyaiva kalpitaḥ rūpaḥ tathā mānasam mano'pi prāṇasyaiva rūpamityarthaḥ  
 69288 || 83 ||  
 69289  
 69290 deśāntarānubhavanam prāṇo vetti hṛdi sthitam |  
 69291 spandavedanato yattanmana ityabhidhīyate || 84 ||  
 69292  
 69293 prāṇarūpaḥ mānasamiti kuto jñātam tatrāha - deśāntareti | yataḥ prāṇo  
 69294 jīvanpuruṣo dūradeśāntarasyānubhavanam mānasānubhavam hṛdi sthitam vetti  
 69295 hṛdi me tasya deśasyānubhavo'stīyanubhavati | tatra deśāntarasambandhasya  
 69296 spandamantareṇāsiddhervedanāmśasya  
 69297 citṣaṃvalanamantareṇāyogātspandavedanobhayaśaktiyogātprāṇa eva mana  
 69298 ityabhidhīyate ityarthaḥ || 84 ||  
 69299  
 69300 vairāgyātkāraṇābhyāsādyuktito vyasanakṣayāt |  
 69301 paramārthāvabodhācca rodhyante prāṇavāyavaḥ || 85 ||  
 69302  
 69303 ittham prāṇanīrodhena manonīrodhasiddhaye tayoraikyam vyutpādyedānīm  
 69304 nīrodhopāyamāha - vairāgyāḍiti | kāraṇam prāṇāyāmastasyābhyāsāt | yogo  
 69305 yuktiḥ samādhistasmāt | cittasya bāhyaviśayopasarpaṇadurabhyāso vyasanam tasya  
 69306 kṣayāt || 85 ||  
 69307  
 69308 dṛṣado vidyate śaktiḥ kadāciccalanaidhasām |  
 69309 na punarmanasāmasti śaktiḥ spandāvabodhane || 86 ||  
 69310  
 69311 idānīm annamayam hi somya mana āpomayaḥ prāṇaḥ iti śrutyā  
 69312 bhinnopādānakayoḥ prāṇamanasorbheda iti pakṣe'pi manasaḥ  
 69313 svataḥspandaśakteścicchakteścābhāvātprāṇacidātmādhīne eva te iti  
 69314 prāṇanīrodhe nīrodhopapattirityāśayenāha - dṛṣada iti | edhaḥśabdena  
 69315 kāṣṭhavācinā tatkāryajvalanaśaktirlakṣyate | dṛṣadaḥ śīlāyā api  
 69316 kadāciccalanaśaktirjvalanaśaktiśca vidyate saṃbhavet natu manasām spandaviśaye  
 69317 avabodhaviśaye vā śaktirastītyarthaḥ || 86 ||  
 69318  
 69319 spandaḥ prāṇamarucchaktiścaladrūpaiva sā jaḍā |  
 69320 cicchaktiḥ svātmanaḥ svacchā sarvadā sarvagaiva sā || 87 ||  
 69321  
 69322 kayostarhi te śaktiḥ tāvāha - spanda iti || 87 ||  
 69323  
 69324 cicchakteḥ spandaśakteśca saṃbandhaḥ kalpyate manaḥ |  
 69325 mithyaiva tatsamutpannam mithyā jñānam taducyate || 88 ||  
 69326  
 69327 kiṃ tarhi manastadāha - cicchakteriti || 88 ||  
 69328  
 69329 eṣā hyavidyā kathitā māyaiṣā sā nigadyate |  
 69330 parametattadaññānam saṃsārādiviśapradam || 89 ||  
 69331  
 69332 avidyā kāryāvidyā | māyā vikṣepaśaktiḥ | etanmana  
 69333 evāññānasarvasvanīrvāhakatvādaññānam || 89 ||  
 69334  
 69335 cicchakteḥ spandaśakteśca saṅge saṃkalpakalpanam |  
 69336 na kṛtam cetparikṣiṇāstadimā bhavabhītaḥ || 90 ||  
 69337  
 69338 saṃkalpakalpanam saṃkalpakalpananimittamiti yāvat | ata eva nimittājanane  
 69339 naimittikāpāyasiddhirityāha - na kṛtam cediti || 90 ||  
 69340  
 69341 vāyutaḥ spandaśaktirya sā citā cetyate yadā |  
 69342 sacetyā cittadaivāntaḥ saṃkalpādyāti cittatām || 91 ||  
 69343

69344 vāyoriti vāyutaḥ | śaṣṭhyantātsārvavibhaktikastasiḥ || 91 ||  
 69345  
 69346 cittataiṣā cito mithyā kalpitā bālayakṣavat |  
 69347 akhaṇḍamaṇḍalākāraspandarūpā cideva yat || 92 ||  
 69348  
 69349 na vidyante'khaṇḍamaṇḍalākāraspandarūpāṇi yasyām tathāvidhā cideva  
 69350 yadyasmātparamārtha ityārthaḥ || 92 ||  
 69351  
 69352 saiṣā cittā tadanyena kena saṃbādhyate kila |  
 69353 akhaṇḍaśakterindrasya kena syātsaha saṃgaraḥ || 93 ||  
 69354  
 69355 sā uktākhaṇḍapūrṇatālakṣaṇā cittā citsvabhāvatā tadanyena kena saṃbādhyate  
 69356 khaṇḍyate | kileti tadasaṃbhāvanādyotanārthaḥ | kiṃ tadadhīnasiddhikena utānyena  
 69357 anyasyāprasiddheḥ | cidadhīnasiddhikasya cidbādhanaśakterbādhasyāpi  
 69358 siddheścitsattādhīnatvāccitkhaṇḍanamantareṇa cidantarāle acitsiddhyayogācceti  
 69359 bhāvaḥ | tadvidante iti pāṭhe tu tām tādṛśiṃ citsvabhāvatām svasya vettiti tadvit  
 69360 ante sakāryāvidyānāśe satī kena saṃbādhyate iti yojyam | indrasya devarājasya  
 69361 parameśvarasya vā || 93 ||  
 69362  
 69363 ataḥ saṃbandhino'bhāvātsaṃbandho'tra na vidyate |  
 69364 saṃbandhena vinā kasya siddhaṃ tatkiḍṛśaṃ manaḥ || 94 ||  
 69365  
 69366 ato'citaścidavirodhāyogādvirodhe citsattābādhitasthitikatvācca kiḍṛśaṃ manaḥ |  
 69367 yadi jaḍamapi svasattāyāmanyānirapekṣaṃ svataḥsiddhamucyeta tathāpi  
 69368 tadanubhavitustatsaṃbandhinaścetanasyānyasyābhāvāccitsaṃbandhena vinā  
 69369 tanmanaḥ kasya siddhaṃ kiḍṛśaṃ vā tatsyāt | anubhāvānārohe alikasya tasya ca  
 69370 viśeṣāsiddheriti bhāvaḥ || 94 ||  
 69371  
 69372 citspandayorekatāyām kiṃ nāma mana ucyate |  
 69373 kā senā hayamātaṅgasaṅgasamghaṭṭanaṃ vinā || 95 ||  
 69374  
 69375 itthaṃ citspandayorbhedapakṣe manaso'likatāmuktivā ekatāpakṣe tu sutarām  
 69376 tathetyāha - citspandayoriti | citspandayorekatā cidapalāpena tāvadaśakyā  
 69377 vaktum | spandasādhakābhāvaprasaṅgāt | pariśeṣātsandāpalāpenaikatvoktau  
 69378 rājātiriktagajaturagādyapalāpe senāsvarūpāsiddhivanmanasaḥ  
 69379 sutarāmasiddhirityārthaḥ || 95 ||  
 69380  
 69381 tasmānnāstyeva duṣṭātma cittam rāma jagattraye |  
 69382 saiṣā samyakparijñānāccetaso jāyate kṣatiḥ || 96 ||  
 69383  
 69384 tasmātpakṣadvaye'pyasaṃbhavāccittam mano nāstyeva tattvajñānānnāstīti  
 69385 niścaya eva manonāśa ityārthaḥ || 96 ||  
 69386  
 69387 mudhā maivamanarthāya manaḥ saṃkalpayānagha |  
 69388 mano mithyāsamuditam nāstyatra paramārthataḥ || 97 ||  
 69389  
 69390 mā tvamantaḥ kvacitkiṃcitsaṃkalpaya mahāmate |  
 69391 manaḥ saṃkalpakaṃ rāma yasmānnāstīha kutracit || 98 ||  
 69392  
 69393 asamyagjñānasambhūtā kalpanā mṛgatṛṣṇikā |  
 69394 hṛnmarau tava saṃsāntā samyagālokanānmune || 99 ||  
 69395  
 69396 hṛtpadena hṛdayāntasthapratyagātmocyate | tallakṣaṇe marau | asamyagjñānena  
 69397 saṃbhūtā | mune iti rāmasaṃbodhanaṃ mananapravaṇatāvidhānārtham || 99 ||  
 69398  
 69399 jaḍatvānniḥsvarūpatvātsarvadaiva mṛtaṃ manaḥ |  
 69400 mṛtena māryate lokaścitreyam maurkhyacakrikā || 100 ||  
 69401  
 69402 maraṇam yadi caitanyanivṛttiryadi vā niḥsvarūpatāpattistadubhayamapi  
 69403 manasyastīti nityamṛtam | maurkhyacakrikā cakravatparivartamānā  
 69404 maurkhyaparamparā || 100 ||  
 69405  
 69406 yasya nātmā na deho'sti nādhāro nāpi cākṛtiḥ |  
 69407 tenedaṃ bhakṣyate sarvaṃ citreyam maurkhyavāgūrā || 101 ||  
 69408  
 69409 ātmā svarūpaṃ | ākṛtiravayavasamsthānaṃ jātirvā || 101 ||  
 69410  
 69411 sarvasāmagryahīnena hanyate manasāpi yaḥ |  
 69412 nilotpaladalāghātairmanyā dalitamastakam || 102 ||

69413  
 69414 sāmāgryaṃ śāstrāstradehahastapādādiyuḍḍhasāmāgrī tena hīnena | dalitamastakaṃ  
 69415 taṃ iti śeṣaḥ || 102 ||  
 69416  
 69417 jaḍena mūkenāndhena nihato manasāpi yaḥ |  
 69418 manye sa dahyate mūḍhaḥ pūrṇacandramaricibhiḥ || 103 ||  
 69419  
 69420 vidyamāno'pi yaḥ śūro lokastenābhibhūyate |  
 69421 avidyamānamevedaṃ hanyate mugdhatoditā || 104 ||  
 69422  
 69423 tena avidyamānena manasā vidyamānaḥ | śūraḥ  
 69424 śatrujayasasarvasāmāgrisaṃpanno'pi loko mūḍhajano'bhibhūyate | vivekibhiḥ  
 69425 vairāgyādibhirmahāprayatnasampādyaiḥ sādhanairmahatā  
 69426 yogadyānasamādhyabhyāsaśātkāropāyenāvidyamānameva hanyate itīyaṃ  
 69427 sarvā vikalpanā mugdhataivoditā na pāramārthikītyarthaḥ | tathācāhuḥ svāmināḥ  
 69428 samasaramiti niravidamiti samataramiti ceha sahasasāndrasukhe | kevalacidgagane mayi  
 69429 keyamaho viphalabahuvikalpalatā || iti || 104 ||  
 69430  
 69431 mithyāsaṃkalpakalitaṃ mithyāvasthitimāgatam |  
 69432 anviṣṭamapi no dṛṣṭaṃ kā tasya kila śaktatā || 105 ||  
 69433  
 69434 śaktatā abhibhavitumiti śeṣaḥ || 105 ||  
 69435  
 69436 aho nu khalu citreyaṃ māmāmayavidhāyinī |  
 69437 cetasaṃpyatilolena loko'yamabhibhūyate || 106 ||  
 69438  
 69439 mahāmāyāvitvena prasiddhasya mayasyāpi vidhāyinī nirmātrī || 106 ||  
 69440  
 69441 maurkhyāṃ yadāpadānviṣṭaḥ kā hi nāpadajānataḥ |  
 69442 paśya maurkhyādiyaṃ sṛṣṭirajñānenaiva jānyate || 107 ||  
 69443  
 69444 yadā maurkhyā tadā sa puruṣaḥ sarveṇāpyāpadā [atra sarvayāpyāpadā |  
 69445 sarveṇāpi prakāreṇetyartha itī yuktam] anviṣṭaḥ parimṛgya āśrito nātra  
 69446 vipratipattiḥ | hi yasmādaśānato mūrkhasya kā āpannāsti sarvāpyastyeveत्यarthaḥ |  
 69447 na vidyate jñānaṃ yasya saḥ ajñānaḥ mūrkhātmā tena  
 69448 maurkhyādḍuṣkarmādidvārā iyaṃ sarvāpannidhibhūtā sṛṣṭiḥ | āpadāṃ  
 69449 niṣṭheti pāṭhe tu spaṣṭam || 107 ||  
 69450  
 69451 hā kaṣṭamapi durbuddheḥ sṛṣṭirmaurkyavaśaṃ gatā |  
 69452 asataiva yadetena jīvenāpyupapādyate || 108 ||  
 69453  
 69454 iyaṃ sṛṣṭirmanodehādīdurbuddhernimittānmaurkhyasya vaśaṃ gatā maurkhyeṇa  
 69455 pīḍyamānāpyetena prasiddhena jīvenāpyasatā  
 69456 asanmārgānuvartanenaivottarottaraduḥkḥāyopapādyate | tathācāndhasyeva jaḍasya  
 69457 mana ādeḥ svābhāvikaṃmaurkhyātpīḍitasya punastadduḥkḥābhijñāna jīvenāpi  
 69458 pīḍanaṃ kaṣṭātkaṣṭataramanucitamityarthaḥ || 108 ||  
 69459  
 69460 manye maurkhyamayī sṛṣṭiriyamatyantapelavā |  
 69461 vāstaraṅgapravāheṇa kaṣaṣaḥ pariśīryate || 109 ||  
 69462  
 69463 atyantapelavā avicāramātrasiddhatvādvicāramātreṇa bādhituṃ śakyeti yāvat | tatra  
 69464 tādrśānvicāramātranirasyāndṛṣṭāntānāha - vārityādinā | yathā vāḥ  
 69465 vāri svakalpītena taraṅgapravāheṇa piṣyamāṇaṃ kaṣaṣaḥ pariśīryate iti  
 69466 bhrāntivadityarthaḥ || 109 ||  
 69467  
 69468 nīlāñjanālavālena yantreṇaiva vicūrṇyate |  
 69469 indorābhogapūrṇasya karasparśena muhyati || 110 ||  
 69470  
 69471 tadeva vāri yatrāvartastatra nīlāñjanavarṇeṇa ālavālena madhyacchidravatā  
 69472 peṣaṇayantreṇaiva vicūrṇyate | tadeva vāri yatra kampate tatra ābhogena maṇḍalena  
 69473 pūrṇasyendoḥ karasparśena muhyati unmādaparavaśatāṃ gacchatīti ca  
 69474 bhrāntiryathā tadvadityarthaḥ || 110 ||  
 69475  
 69476 ripubhīrṇayanonmuktairdṛṣṭaḥ sūtrairnibadhyate |  
 69477 saṃkalpakṛtayā śūrasenayā paribhūyate || 111 ||  
 69478  
 69479 ripubhīrdṛṣṭo dṛṣṭamātraḥ puruṣo nayanonmuktairnetrasṛṣṭaiḥ  
 69480 sūtrairbadhyata ityādibhrāntivadityarthaḥ | athavā manye ityādi asatī  
 69481 mṛgatṛṣṇānvāstaraṅgapravāhādināpiyaṃ sṛṣṭirvināśayitum śakyate kiṃ

69482 punaḥ sâstriyopâyeneti manye ityevaṃ yojyam || 111 ||  
 69483  
 69484 tasmâtkileyam manasâ na sthitenaiṃ kutracit |  
 69485 kalpitenā mudhānyena kṛpāṇena nihanyate || 112 ||  
 69486  
 69487 tasmādatipelavatvādiyaṃ mūrkhālokaṃ mayi sṛṣṭirnihanyata iti pareṇa sahānvayaḥ  
 69488 || 112 ||  
 69489  
 69490 mūrkhālokaṃ mayi sṛṣṭirmanā evāsadutthitam |  
 69491 yaḥ śakto na vaśīkartuṃ nāsau rāmopadiśyate || 113 ||  
 69492  
 69493 tasmānmanovaśīkaraṇāśakto nādhyātmasāstraḍhikārītyāha - mana eveti ||  
 69494 113 ||  
 69495  
 69496 abhijātā'svarūpaiṣā prajñā kṣodeṣu na kṣamā |  
 69497 nopadeśagīrāṃ योग्या परिपूरुणा सम्स्थिता || 114 ||  
 69498  
 69499 kuto nopadiśyate tatrāha - abhijātetī | yatastasyaiṣā prajñā abhito jātā  
 69500 abhijātā bāhyaviśayeṣveva nirūḍhā tāvataiṃ paripūrṇeva samsthitā na  
 69501 manonigrahodyuktā | asvarūpā na vidyate āntaram svarūpaṃ yasyāstathāvidhā  
 69502 pratyakpravaṇā na bhavatītyarthaḥ | ata eva kṣodeṣu sūkṣmārthavicāreṣu na kṣamā  
 69503 || 114 ||  
 69504  
 69505 bibhetyeṣāpi vīṇāyāstantrīguṇatanudhvaneḥ |  
 69506 bandhorapi sanidrasya bibhetti vadanadyuteḥ || 115 ||  
 69507  
 69508 ata eva dhairyahetvabhāvātsarvato bibhettītyāha - bibhettīti || 115 ||  
 69509  
 69510 asato'pi janāduccairgītādbhītā palāyate |  
 69511 svenaiva manasāpyajñā kilaiṣā vivaśīkṛtā || 116 ||  
 69512  
 69513 asato'pi śatrujanātpratārakādibhirāyātaste śatrujana ityuccairgītādbhītā satī  
 69514 palāyate | kiṃ bahunā svena svīyenaiva manasāpi vivaśīkṛtā bhīṣitā  
 69515 kimanyenetyarthaḥ || 116 ||  
 69516  
 69517 sukhālavavivaśā dviṣeva taptā  
 69518 hṛdayagatena nijena cetasaiva |  
 69519 vidhūritadhiṣaṇā na veti satyaṃ  
 69520 tadapi katham parimohito mudhaiva || 117 ||  
 69521  
 69522 idānīm sā duṣprajñā bibhetu nāma tathāpi na tadvaśena puruṣasya vyāmoho yukta  
 69523 iti prākprastutamevopasaṃharati - sukheti | yataḥ sā prajñā  
 69524 viśasaṃprkṭamodakāśvādasukhālavaprāyeṇa viśayasukhālavena maraṇonmukhīva  
 69525 vivaśā dviṣeva praharatā hṛdayagatena cetasaiva taptā saṃtāpitā vidhūritā  
 69526 śūnyā dhiṣaṇā vivekabuddhirasyāstathāvidhā satyaṃ tu sutarāṃ na veti  
 69527 tattathābhūtayāpi tayā puruṣo mudhaiva parimohitaḥ  
 69528 svacchacittātsvajanāsaṃtaptādvivekabuddhimataḥ satyasvarahasyavedināḥ śatroḥ  
 69529 sakāśānmoho yukto nātu tadviparītāyā duṣprajñāyāḥ sakāśāditi bhāvaḥ || 117 ||  
 69530 ||  
 69531  
 69532 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 69533 mokṣopāyeṣūpaśamaprakaraṇe manovīnīvāraṇaṃ nāma trayodaśaḥ sargaḥ  
 69534 || 13 ||  
 69535  
 69536 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 69537 manonivāraṇaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 69538  
 69539  
 69540 caturdaśaḥ sargaḥ 14  
 69541  
 69542 śrīvāsiṣṭha uvāca |  
 69543  
 69544 saṃsārasāgarāsārakallolairuhyamānayā |  
 69545 mātermānada mukatvaṃ yayā janatayārjitam || 1 ||  
 69546  
 69547 upekṣyānupadeśārhanānāyoniṣu duḥkhiṇaḥ |  
 69548 manonirmārjanopāyastadarhebhya'tra varṇyate || 1 ||  
 69549  
 69550 tatrādaṃ mana evāsadutthitam | yaḥ śakto na vaśīkartuṃ nāsau rāmopadiśyate iti

69551 prakprastutanupadesānadhikārijanānevopekṣaṇīyatayā varṇayati -  
 69552 saṃsāretyādinā | saṃsārasāgarasya  
 69553 asārakallolabhūtairviṣayasukhābhilāṣairuhyamānayā niranteram pravartyamānayā  
 69554 yayā janatayā manonigrahavivekavairāgyādiviṣaye apekṣābhāvādviduṣaḥ  
 69555 prāpyāpi prāśnaprārthanādyakaraṇānmatermūkatvamevāśritam sā janatā mayā  
 69556 ātmalābhōpāyapracurotkṛṣṭakalāśālibhirvicāroktibhiriha jagatyasmin śāstre  
 69557 nopadiśyate iti dvayoranvayaḥ || 1 ||  
 69558  
 69559 ātmalābhamayodāarakalābhiriha sā mayā |  
 69560 vicāroktibhīretābhīḥ śāstre'sminnopadiśyate || 2 ||  
 69561  
 69562 na paśyatyeva yo'tyartham [yo nityam iti pāṭhaḥ] tasya kaḥ khalu  
 69563 durmatīḥ |  
 69564 vicitramañjarī citram saṃdarśayati kānanam || 3 ||  
 69565  
 69566 yo'ndha ityeva vaktavye nityam na paśyatītyuktiścakṣuṣmānapi yo  
 69567 duradṛṣṭadveṣādinā na paśyati tasyāpi tatpradarśanamānucitamiti sūcanārtham ||  
 69568 3 ||  
 69569  
 69570 kaḥ kuṣṭhaghargharaghrāṇam nānāmodavicāraṇe |  
 69571 mūrkhāmātmopadeśena pramāṇīkurute'matīḥ || 4 ||  
 69572  
 69573 kuṣṭharogaviśīrṇaghargharasvananādighrāṇam yasya taṃ puruṣam  
 69574 ko'matirnirbuddhirnānāmodānām vicāraṇe parīkṣaṇe pramāṇīkurute  
 69575 āmodatattvanirṇetṛtvenāśrayatītyarthaḥ || 4 ||  
 69576  
 69577 viparyastendriyam mattam madirāghūrṇitekṣaṇam |  
 69578 dharmanirṇayasākṣitve kaḥ pramāṇīkarotyadhīḥ || 5 ||  
 69579  
 69580 kaḥ śavam vā śmaśānastham samavāyakathāśatam |  
 69581 paripṛcchati saṃdehe kaśca mūrkham prasaśti ca || 6 ||  
 69582  
 69583 samavāyā janasaṃmūhastatratyam kathāśatam || 6 ||  
 69584  
 69585 yenāśayabilastho'pi mūkondho'pi na nirjitaḥ |  
 69586 manovyālaḥ sa durbuddhīḥ katham nāmopadiśyate || 7 ||  
 69587  
 69588 āśete asminnityāśayo hṛdayam tadbilasthaḥ || 7 ||  
 69589  
 69590 jītameva mano viddhi vastuto yanna vidyate |  
 69591 nikaṭātsā cirāstaiva yā śīlā naiva vidyate || 8 ||  
 69592  
 69593 tarhi kiṃ vivekino'pi manojayo'śakyo netyāha - jītameveti |  
 69594 nikaṭātsvasaṃnidheḥ astā dūranirastaiva || 8 ||  
 69595  
 69596 mano na vijitam rāma yenāśadapi durdhiyā |  
 69597 tenāgrastaviṣeṇaiva mriyate viṣamūrcchayā || 9 ||  
 69598  
 69599 agrastaviṣeṇeti sarpadaṃśādyabhāvasyāpyupalakṣaṇam || 9 ||  
 69600  
 69601 jñāḥ paśyati sadaivātmā spandane prāṇasaktayaḥ |  
 69602 indriyāṇi svadharmaṣu mano rāma kimucyate || 10 ||  
 69603  
 69604 vastuto yanna vidyate ityetadupapādayati - jñā iti | kimarthaprathārtham mana uta  
 69605 spandārthamuta jñānakarmendriyaprayojanasiddhaye | tattrayamapi  
 69606 prāṇapreritairindriyarupanītānāmarthānām sākṣiṇaiva prathāsaṃbhavānna  
 69607 manasaḥ kṛtyamastīti bhāvaḥ || 10 ||  
 69608  
 69609 prāṇānām spandanī śaktirjñānaśaktiḥ parātmanah |  
 69610 indriyāṇām nijā śaktirekaḥ ko'tra nibadhyate || 11 ||  
 69611  
 69612 nanu sarvaśaktibhīrnibaddham manaḥ kiṃ na syāditi cenna iyamuktirviveke ghaṭate  
 69613 viṇāmadhuradhvanivatsamājenāpi samuditavyavahārasiddherityāśayenāha -  
 69614 prāṇānāmiti | tathāca yathā tairthikasamājasnānādānagānastavanādivyavahāro na  
 69615 sarvaśaktimadekaprayuktastadvadayamapītyarthaḥ || 11 ||  
 69616  
 69617 sarvāstadamaśavastasya [sarvāstā aśava iti pāṭhaḥ] sarvaśakteḥ  
 69618 kilātmanaḥ |  
 69619 pṛthaktā vācyatā ceyam kuto nāma tavotthitā || 12 ||

69620  
 69621 yadi kaścīdbrūyātsaṃghātasya saṃhantr̥parārthatvaniyamādatrāpi  
 69622 kaścīdapekṣita iti tarhyasyāpi saṃghātasya jagatsaṃghātāntaḥpātātsarveṣāṃ  
 69623 sarvā vyavahāraśaktayaḥ sarvanirmāturīśvarasyātmana evaṃśava iti  
 69624 tādarthamevāsyāpi siddhyennācetanamanorthatvamiti na pratiśarīrabhinnā  
 69625 cetanamanaḥsiddhirityāśayenāha - sarvā iti | vācyatā mana ādiśabdavācyatā  
 69626 || 12 ||  
 69627  
 69628 kiṃ nāma jīva ityuktaṃ yenehāndhīkṛtaṃ jagat |  
 69629 cittaṃ caivāsadeva tvaṃ viddhi kā tasya śaktatā || 13 ||  
 69630  
 69631 tarhyastu jīvaścetano'syādhiṣṭhātā sa ca na cittākhyā manaḥpragraheṇa vinā  
 69632 indriyāśvānadhiṣṭhātum śaknotīti cittamapi siddhameveti cettatrāha - kiṃ  
 69633 nāmeti | jīva iti cittameva ceti yattvayoktaṃ tadubhayaṃ kiṃ nāma | kimātmātiriktaṃ  
 69634 cetanāntaramutācetanam | nādyāḥ nānyo'to'sti draṣṭā nānyo'to'sti śrotā iti śrutya  
 69635 brahmātiriktacetanāntarasya pratiṣedhāt | dvitīye tvāha - kā tasya śaktateti |  
 69636 acetanasya cetanārthatvāvaśyakatayā indriyebhyo  
 69637 viśeṣābhāvāttadadhiṣṭhānaśaktyabhāvāt | atastvaṃ tadubhayamasadeva  
 69638 viddhityarthaḥ || 13 ||  
 69639  
 69640 manonirdaghdadṛṣṭīnāṃ dṛṣṭvā duḥkhaparamparām |  
 69641 matirme karuṇākrāntā rāma mugdheva tapyate || 14 ||  
 69642  
 69643 svakalpitenā manasā nirdagdhā paramārthadṛṣṭiryeṣāṃ |  
 69644 tadduḥkhanivāraṇopāyasyānveṣaṇe varṣakoṭibhirapyalābhānmugdhā  
 69645 vyāmohamivāpannā || 14 ||  
 69646  
 69647 kaḥ kilātra kutaḥ khedo yanmūrkhāḥ paritapyate |  
 69648 duḥkhāyaiva hi jāyante karabhāḥ prakṛtāstathā || 15 ||  
 69649  
 69650 sanimittakaṃ hi duḥkhaṃ nimittanivāraṇena vārayitum śakyam mūrkhānāṃ tu  
 69651 nirnimittameva duḥkhamato durvāramevetyāśayenāha - kaḥ kileti | karabhā  
 69652 gardabhāḥ prakṛtā mūrkhāśca ataḥ śocyā evetyarthaḥ | athavā naite śocyāḥ  
 69653 idṛśāṃ mūḍhayonīnāmasaṃkhyātānāṃ darśanena  
 69654 tadvadevopekṣārhatvādityāśayena iyamuktiḥ || 15 ||  
 69655  
 69656 vināśāyaiva jāyante jaḍā deheṣvabuddhayaḥ |  
 69657 anāratodayāḥ pāpā budbudā jaladheriva || 16 ||  
 69658  
 69659 uktāthavivaraṇāya nānāyonibhedaduḥkhina udāhartum pīṭhikāṃ racayati -  
 69660 vināśāyaiveti | pāpāḥ yataḥ pāpakāriṇa ityarthaḥ || 16 ||  
 69661  
 69662 kiyantaḥ paśya paśavaḥ pratyahaṃ pratimaṇḍalam |  
 69663 sūnāvadbhirnihanyante kaivātra paridevanā || 17 ||  
 69664  
 69665 ajñānāṃ yonibhedeṣu duḥkhavaicitryāṇi vairāgyadārḍhyāyodāharati -  
 69666 kiyanta ityādinā | pratimaṇḍalaṃ pratideśam | sūnā paśuhiṃsāsthānaṃ  
 69667 tadbadbhistadadhiṣṭhitaiḥ puruṣaiḥ || 17 ||  
 69668  
 69669 arbudānyanilo hanti kṣamājāteṣu cānvaham |  
 69670 daṃśānāṃ maśakānāṃ ca kaivātra paridevanā || 18 ||  
 69671  
 69672 kṣamājāteṣu bhūmyudbhavajantuṣu madhye anilo daṃśānāṃ maśakānāṃ  
 69673 cārbudānyasaṃkhyātāni hanti || 18 ||  
 69674  
 69675 diśaṃ prati girīndreṣu pulindādyā vane vane |  
 69676 nighnanti mṛgalakṣāṇi kaivātra paridevanā || 19 ||  
 69677  
 69678 diśaṃ prati pratidiśaṃ | vīpsāyāṃ  
 69679 dvirvacanasyāvayvībhāvārambhasāmarthyādvikalpitatve'pyanyatarasyāvaśyakatvā  
 69680 dubhayābhāvaśchāndasaḥ || 19 ||  
 69681  
 69682 jale jalacaravyūhānsūkṣmānsthūlo nikṛntati |  
 69683 grāsārthaṃ nirdayo matsyaḥ kaivātra paridevanā || 20 ||  
 69684  
 69685 likṣāmaṇukaṇakṣāmāṃ kṣudhā khādati makṣikā |  
 69686 tāṃ kośakāraḥ kṣudhito daṃśastamapi cañcalam || 21 ||  
 69687  
 69688 idāniṃ durbalānāṃ prabalaiḥ pīḍanaṃ paramparayopapādayati - likṣetyādinā



69689 | añukaṇavatksāmām likṣām vastrayūkām makṣikā kṣudhā bubhukṣayā khādati  
 69690 | kośakāra ūrṇanābhiḥ kīṭaviśeṣo vā | daṃso vanamakṣikā || 21 ||  
 69691  
 69692 taṃ daṃsaṃ darduro bhuṅkte vyālastamapi darduram |  
 69693 sarpamugraṃ khago hanti babhruścainaṃ nikṛntati || 22 ||  
 69694  
 69695 darduro bhekaḥ | khago garuḍādiḥ | babhurnakulaścainaṃ sarpam || 22 ||  
 69696  
 69697 babhruṃ hinasti mārjāro mārjāraṃ śvā nikṛntati |  
 69698 ṛkṣaḥ kauleyakaṃ hanti ṛkṣaṃ vyāghro nikṛntati || 23 ||  
 69699  
 69700 ṛkṣo bhallūkaḥ | riccha iti pāṭhe śvāpadaviśeṣaḥ || 23 ||  
 69701  
 69702 siṃho'bhibhavati vyāghraṃ śarabhaḥ siṃhamatti ca |  
 69703 śarabho nāśamāyāti mattameghavilaṅghane || 24 ||  
 69704  
 69705 mattasya garjato meghasya vilaṅghane svoparibhāge gamane prasakte  
 69706 tadasahanenotpattya śīlātale nipātānnāśamāyātīti prasiddhamityarthaḥ || 24 ||  
 69707  
 69708 meghā vātairvidhūyante vāyavo giribhirjitāḥ |  
 69709 girayo vajraniṣpiṣṭāḥ śakrasya vaśagaḥ pavīḥ || 25 ||  
 69710  
 69711 vajreṇa niṣpiṣṭāḥ khaṇḍitāḥ | pavirvajro'pi śakrasya vaśagaḥ | śakreṇa  
 69712 balādvaśīkṛta iti yāvat || 25 ||  
 69713  
 69714 viṣṇunā kriyate śakro viṣṇurgacchati jantutām |  
 69715 sukhaduḥkhadaśāmetām jarāmaraṇapālītām || 26 ||  
 69716  
 69717 kriyate vaśaga ityanuvartate | jantutām matsyakūrmavarāhāditiryagjantvavatārān |  
 69718 anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi iti saṃkalpya jīvātmanā  
 69719 viṣṇoreva praveśajjīvabhāvena sarvajantuśarīritvātsarvajantvātmakatām vā | ata  
 69720 eva viśinaṣṭi - sukhaduḥkheti jarāmaraṇābhyām svabhojyamannamiva  
 69721 yāvadāyuhpālītām || 26 ||  
 69722  
 69723 jantavo'pi mahākāyā api vidyāyudhānvitāḥ |  
 69724 likṣābhiraṅgalagnābhirupajīvyanta eva hi || 27 ||  
 69725  
 69726 likṣāgrahaṇaṃ maśakamatkuṇamakṣikākṛavyādādyupalakṣaṇam | upajīvyante  
 69727 bhakṣyante || 27 ||  
 69728  
 69729 aśasramevamālūnaviśīrṇaṃ bhūtajaṅgalam |  
 69730 parasparamalaṃ mohādadyate rakṣyate'pi ca || 28 ||  
 69731  
 69732 ādhibhautikairālūnaṃ ādhyātmikairādhidaivikaiśca duḥkhairviśīrṇaṃ  
 69733 bhūtajaṅgalam prāṇivṛndam | adyate bhakṣyate uttarakāle bhakṣaṇāyedānīm  
 69734 rakṣyate | apīśabdādardham bhakṣayitvārdham rakṣyate || 28 ||  
 69735  
 69736 anārataṃ vinaśyanti vividhā bhūtajātayaḥ |  
 69737 anārataṃ ca jāyante likṣāyūkāpipīlikāḥ || 29 ||  
 69738  
 69739 anārataṃ saṃtatam | yūkāḥ śīroruhajāḥ | likṣāyūkāpipīlikā iti kṣudrajanṭavaḥ  
 69740 ityekavadbhāvākaraṇaṃ chāndasam | naca sarvo dvandvo vibhāśaikavadbhavati iti  
 69741 tiṣyapunarvasvornakṣatradvandve bahuvacanasya dvivacanam nityam ityatra  
 69742 bahuvacanagrahaṇena jñāpanātsiddhamiti yuktam | jñāpakasya sajātiyāpekṣatvena  
 69743 tasyāprāptavibhāśātvādanyathā prāṇitūryādyaṅgadvandve'pi vibhāśāpatteriti ||  
 69744 29 ||  
 69745  
 69746 jalakośeṣu jāyante matsyebhamakarādayaḥ |  
 69747 bhūmāvantaḥ prajāyante kīṭaughā vṛścikādayaḥ || 30 ||  
 69748  
 69749 bādhakaparamparāṃ samāpya prakṛtamanuvartate - jalakośeṣviti |  
 69750 jalakośeṣu jalāśayeṣu | ibhā ibhākārā jalajantuvīśeṣāḥ || 30 ||  
 69751  
 69752 antarikṣe'pi jāyante ākāśavihagādayaḥ |  
 69753 vanavīthiṣu jāyante siṃhavyāghramṛgādayaḥ || 31 ||  
 69754  
 69755 ākāśavihagāḥ kṣudrapakṣivīśeṣāste hi sadā bhramanto'ntarikṣa eva prasūyante  
 69756 prasūtaṃ cāṇḍamadhaḥpātātprāgeva bhittvā nirgatāḥ sāvakāḥ sadyaḥ  
 69757 saṃjātapakṣā antarikṣamevotpattya bhramantīti lokapṛavādaprasiddham |

69758 ādipadātpiśācā bhūtavetālādayo grāhyāḥ || 31 ||  
 69759  
 69760 prānyaṅgeṣvapi jāyante vicitrāḥ kakubhaṃ prati |  
 69761 sthāvařeṣvapi jāyante ghuṇā jaghanakādayaḥ || 32 ||  
 69762  
 69763 prānyaṅgeṣu kṛmiyūkādayaḥ | kakubhaṃ prati pratidiśam | ghuṇāḥ  
 69764 kāṣṭhakṛmayāḥ jaghanakā bhramarikākārāḥ kāṣṭhakīṭāḥ |  
 69765 ādipadātpatraphalapuṣpādyudbhavāḥ kṛmimaśakabhedā gr̥hyante || 32 ||  
 69766  
 69767 śilāntareṣu jāyante kiṭabhekaghuṇādayaḥ |  
 69768 viṣṭhāyāmapī jāyante nānākīṭagaṇāstathā || 33 ||  
 69769  
 69770 evameteṣvasaṃkhyeṣu janmasvapacayeṣu ca |  
 69771 ajasraṃ karuṇāvanto nandantu prarudantu vā || 34 ||  
 69772  
 69773 upasaṃhṛtya prastute yojayati - evamiti | nandantu prarudantu veti  
 69774 dveṣābhāvātparapīḍābhinandanamiva  
 69775 snehābhāvādrodanamapyanucitamityupekṣaiva yukteti bhāvaḥ || 34 ||  
 69776  
 69777 anāratamṛtāvasminnanāratasamudbhava |  
 69778 saṃsārasaṃbhrame yuktā na tuṣṭirna ca duḥkhitā || 35 ||  
 69779  
 69780 uktameva spaṣṭamāha - anārateti || 35 ||  
 69781  
 69782 paṅktayastvevamevemā vṛkṣaparṇagaṇaiḥ samāḥ |  
 69783 utpattyotpattyā liyante bhūtānāṃ bhūrisaṃbhavāḥ || 36 ||  
 69784  
 69785 bhūtānāṃ paṅktayaḥ samūhāḥ | evameva vṛthaivetyarthaḥ || 36 ||  
 69786  
 69787 yaḥ pravṛttaḥ kubuddhīnāṃ dayāvānduḥkhamārjane |  
 69788 svagatacchatranirmṛṣṭasūryāmśu khidyate nabhaḥ || 37 ||  
 69789  
 69790 yaḥ dayāvānsankubuddhīnāṃ duḥkhamārjane pravṛttaḥ saḥ nabhaḥ  
 69791 kṛtsnamākāśaṃ svagatena cchatreṇa nirmṛṣṭasūryāmśu nivāritātapam  
 69792 kartuṃ khidyate śrāmyatītyarthaḥ | khidyate na saḥ iti pāṭhe tu kiṃ na khidyate iti  
 69793 kākṡvā yojyam || 37 ||  
 69794  
 69795 na tiryaksamadharmaṇa upadeśyā narā bhuvi |  
 69796 kathārthakathanenārthaḥ kaḥ sthāṇunikaṭe vane || 38 ||  
 69797  
 69798 kiṃ kila sphāramanasāṃ paśūnāṃ ca viśeṣaṇam |  
 69799 kṛṣyante paśavo rajjvā manasā mūḍhacetasaḥ || 39 ||  
 69800  
 69801 sphāramanasāṃ viśayavistāritamanasāṃ | viśeṣaṇam viśeṣaḥ || 39 ||  
 69802  
 69803 svacittapaṅkamagnānāṃ svanāśārabdhakarmanāṃ |  
 69804 mūrkhānāmāpadaṃ dṛṣṭvā prarudantyupalā api || 40 ||  
 69805  
 69806 upalāḥ pāṣāṇā api prarudanti kiṃ punaḥ sacetanā ityatiśayoktiḥ || 40 ||  
 69807  
 69808 anirjitātmacittānāṃ samantādduḥkhadā daśāḥ |  
 69809 tanmārjanaṃ kṛtaprajño nā'taḥ saṃpratipadyate || 41 ||  
 69810  
 69811 samantātsarvadeśeṣu sarvadā ca duḥkhadā daśāḥ pūrṇāḥ santīti śeṣaḥ | ataḥ  
 69812 kṛtsnabhūmipāṃsusamārjanavadaśakyatvānna saṃpratipadyata ityarthaḥ || 41 ||  
 69813  
 69814 vinirjitātmacittānāṃ duḥkhāni raghunandana |  
 69815 suvicāryāṇi tenātra jñātajñeyaḥ pravartatām || 42 ||  
 69816  
 69817 suvicāryāṇi ralayorabhedāsu vicālyāṇi | su Khanirasyānītyarthaḥ tena hetunā | atra  
 69818 tanmārjane | jñātajñeyastattvavit || 42 ||  
 69819  
 69820 mano nāsti mahābāho mā mudhopa prakalpaya |  
 69821 anena kalpitenā tvaṃ vetāleneva hanyase || 43 ||  
 69822  
 69823 prāsaṅgikīmadhikāricintāṃ samāpya prastutamevānuvartamāna āha - mana iti  
 69824 || 43 ||  
 69825  
 69826 yāvadvismṛtavānātmatattvaṃ mūḍho bhavadbhavān |

69827 tāvattava manovyālo babhūvābhyuditastataḥ || 44 ||  
 69828  
 69829 yadi nāsti tarhi pratiyogyaprasiddhau niṣedhānavakāśamāśaṅkyāha -  
 69830 yāvaditi | tathāca prāktanīmajñādaśāmādāya prasiddhirupapannetyarthaḥ || 44 ||  
 69831  
 69832 idāniṃ bhavatā jñātaṃ yathābhūtamariṃdam |  
 69833 saṃkalpādvardhate cittam tadevāsu parityaja || 45 ||  
 69834  
 69835 yathābhūtaṃ paramārthātmarūpaṃ || 45 ||  
 69836  
 69837 dṛśyamāśrayasidaṃ cettatsacitto'si bāndhavān |  
 69838 dṛśyaṃ saṃtyajasidaṃ cettatsacittosi mokṣavān || 46 ||  
 69839  
 69840 bandhamokṣarahasyamāha - dṛśyamiti || 46 ||  
 69841  
 69842 ayaṃ guṇasamāhāro bandhāyaiva samāśritaḥ |  
 69843 saṃtyakto bhava mokṣāya yathecchasi tathā kuru || 47 ||  
 69844  
 69845 kiṃ tarhi dṛśyatattvaṃ tadāha - ayamiti | triguṇātmakamāyāmaya ityarthaḥ ||  
 69846 47 ||  
 69847  
 69848 nāhaṃ nedamiti dhyāyaṃstiṣṭha tvamacalācalaḥ |  
 69849 anantākāśasaṃkāśahrdayo hṛdayeśvaraḥ || 48 ||  
 69850  
 69851 ahamityāntaraṃ dṛśyaṃ idamiti bāhyaṃ ca nastyeveti dhyāyan | acalaḥ parvata  
 69852 ivācalaḥ sthiraḥ | hṛdayeśvara ātmā || 48 ||  
 69853  
 69854 ātmano jagataścāsyā tvamaṅga kalanāmalam |  
 69855 rāma dvitvamayīṃ tyaktvāśeṣasthaḥ susthiro bhava || 49 ||  
 69856  
 69857 ahamidamiti dvitvamayīṃ kalanāṃ alaṃ sarvātmanā tyaktvetyarthaḥ || 49 ||  
 69858  
 69859 ātmano jagataścāntardraṣṭṛdṛśyadaśāntare |  
 69860 darśanākhye svamātmānaṃ sarvadā bhāvayanbhava || 50 ||  
 69861  
 69862 nanu tadubhayakalanātyāge kimavaśiṣyate yatra sthitirupadiśyate tadāha -  
 69863 ātmana iti | draṣṭṛdṛśyadaśayorantare antarāle ityetāvatyukte  
 69864 vṛttijñānasyāpyāntarālikatvādgrahaṇaṃ syāttanmābhūdityātmano  
 69865 jagataścāntariti | tathāca tripuṭyanusyūtasamātrārūpe darśanākhye  
 69866 tripuṭisākṣisvabhāve sthitaṃ svamātmānaṃ bhāvayan bhava āśva || 50 ||  
 69867  
 69868 svādyasvādakasamtyakaṃ svādyasvādakamadhyagaṃ |  
 69869 svādanaṃ kevalaṃ dhyāyannityamātmamayo bhava || 51 ||  
 69870  
 69871 cākṣuṣatripuṭīvadrāsanādītripuṭīṣvapi sa eva tatsākṣī pariceya ityāśayenāha ##-  
 69872  
 69873 rāmānubhavanīyasya tathānubhavituḥ svayaṃ |  
 69874 avalambya nirālambaṃ madhyaṃ madhye sthiro bhava || 52 ||  
 69875  
 69876 anumityādyanubhavāntareṣvapyevaṃ bodhyamityāśayenāha - rāmeti |  
 69877 nirālambaṃ ālambo viśayabhūtastripuṭyaṃśastadvyatiriktaṃ madhyaṃ tadāntaraṃ  
 69878 hṛdayamadhye avalambya sthiro bhavetyarthaḥ || 52 ||  
 69879  
 69880 bhavabhāvanayā hīnaṃ bhāvābhāvadaśojjhitam |  
 69881 bhāvayannevamātmānamātmasaṃsthaḥ svayaṃ bhava || 53 ||  
 69882  
 69883 bhavasya bhāvanā saṃskāravaśāddarśanaṃ svapnadaśeti yāvat | bhāvadaśā  
 69884 jāgrat | abhāvadaśā suptiḥ | bhāvābhāvadrāśojjhitam iti pāṭhe  
 69885 tadubhayadarśanojjhitamityarthaḥ || 53 ||  
 69886  
 69887 ātmasattāṃ tyajannetāṃ cetyaṃ bhāvayasi svayaṃ |  
 69888 yadā rāma tadā yāsi cittatāmatiduḥkhadāṃ || 54 ||  
 69889  
 69890 etāṃ śuddhacīnmatrasvabhāvāmātmāsattāṃ pramādāttyajan yadā cetyaṃ  
 69891 tadatiriktaṃ bhāvayasi tadā cittatāṃ yāsītyanvayaḥ || 54 ||  
 69892  
 69893 cittatāṃ śṛṅghalāmetāṃ svarūpajñānayuktitaḥ |  
 69894 bilāccittānmahābāho svātmasiṃhaṃ vimocaya || 55 ||  
 69895

69896 svarūpajñānayuktito bhaṅktveti śeṣaḥ | cittāccitalakṣaṇādbilātpañjarāt |  
 69897 balāditi pāṭhe tu mananādikṛtajñānadārḍhyabalāt || 55 ||  
 69898  
 69899 paramātmadaśam tyaktvā cetyaṃ paripatannalam |  
 69900 yadā gacchasi saṃkalpaṃ cetyaṃ smpaśyase tadā || 56 ||  
 69901  
 69902 sampaśyase paśyasi | padavyatyayaśchāndasaḥ || 56 ||  
 69903  
 69904 ātmano vyatiriktaṃ saccittamityaṅga saṃvidā |  
 69905 manaḥ saṃpadyae duḥkhi kṣīyate tyaktayā tayā || 57 ||  
 69906  
 69907 kathaṃ cetyaparipatanaṃ tena ca kathaṃ saṃkalpagamanaṃ kathaṃ vā  
 69908 tatksayastadāha - ātmana iti | he aṅga yadā cittaṃ  
 69909 pūrvānubhavajanitadṛśyasamskārod bodhe sati cideva kiṃcitsthauilyamivāpannaṃ  
 69910 cittamiti saṃvidā ātmano vyatiriktaṃ sat siddhaṃ bhavati tadaiva  
 69911 punaḥpunarmananāddṛḍhībhūtaṃ saṃkalpasamarthaṃ sanmanaḥ saṃpadyate  
 69912 tadeva duḥkhi | tayā svavyatiriktasattāsaṃvidā tyaktayā tu kṣīyate || 57 ||  
 69913  
 69914 ātmaivedaṃ jagatsarvamityantaḥ saṃvidodaye |  
 69915 kva cetā kva ca vā cittaṃ kiṃ cetyaṃ cetanaṃ ca kim || 58 ||  
 69916  
 69917 etadeva spaṣṭamāha - ātmaivedamiti | saṃvideva saṃvidā | bhāgurimatena  
 69918 halantātṭāp | tasyā udaye sati cetā cetitā upahitaḥ cittamupādhiḥ cetyaṃ  
 69919 tadvr̥ttivṛpyam | cetanaṃ vr̥ttiriti catuṣkamapi kiṃ | na kiṃcidavaśiṣyata  
 69920 ityarthāḥ || 58 ||  
 69921  
 69922 ahamātmēti jīvo'smītyetāvaccittakaṃ viduḥ |  
 69923 anenettamanādyantaṃ duḥkhaṃ rāghava tanyate || 59 ||  
 69924  
 69925 iti evamanubhūyamānadehendriyādiśālī jīvo'smi || 59 ||  
 69926  
 69927 ahamātmā na jīvākhyāḥ sattāḥ santītarāḥ kvacit |  
 69928 ityeva cittopaśamaḥ paramaṃ sukhamucyate || 60 ||  
 69929  
 69930 ātmā brahmaiva na jīvākhyā brahmetarāḥ sattaḥ paramārthasatyāḥ santi || 60 ||  
 69931  
 69932 ātmaivedaṃ jagaditi jāte rāghava niścaye |  
 69933 asattā cetaso jātā bhavatyeva na saṃśayaḥ || 61 ||  
 69934  
 69935 sarvasya jagato brahmabhāve tadantargatacittasyāpyasattā arthātsaṃpannā  
 69936 bhavatyevetyāha - ātmaivedamiti || 61 ||  
 69937  
 69938 evaṃ satyāvabodhena svātmaivedamiti sthith |  
 69939 manaḥ sugalitaṃ viddhi sūryabhāsā tamo yathā || 62 ||  
 69940  
 69941 manonāśopāyamuktamupasaṃharati - evamiti || 62 ||  
 69942  
 69943 manaḥsarpa śarīrastho yāvattāvanmahadbhayaṃ |  
 69944 tasminnutsārīte yogādbhayasyāvasaraḥ kutaḥ || 63 ||  
 69945  
 69946 atha tatphalānyāha - manaḥsarpa ityādinā | yogātsamādeheḥ prātico  
 69947 brahmaikyalakṣaṇamilanādvā | hyevaīṣa  
 69948 etasminnadṛśye'nātmye'nirukte'nīlayane'bhayaṃ pratiṣṭhāṃ vindate atha  
 69949 so'bhayaṃ gato bhavati | ānandaṃ brahmaṇo vidvāna bibhēti kutaścana  
 69950 ityādiśruteriti bhāvaḥ || 63 ||  
 69951  
 69952 bhrāntimātrothhitaścitte vetālo'tibalo'nagha |  
 69953 samyagjñānena mantreṇa prasabhaṃ vinipātyatām || 64 ||  
 69954  
 69955 dehagehādgate cittayakṣe balavatām vare |  
 69956 nirādhirvigatodvegastiṣṭha nāsti bhayaṃ tava || 65 ||  
 69957  
 69958 ādhigrahaṇaṃ sarvaduḥkhopalakṣaṇaṃ | udvego duḥkhāsahiṣṇutayā vyākulatā ||  
 69959 65 ||  
 69960  
 69961 nīrāga eva nirupārjana eva cāsmī-  
 69962 tyetāvataiva galitā tava cittasattā |  
 69963 nirduḥkhamuttamapadaṃ paramaṃ gato'si  
 69964 tiṣṭhopaśāntaparamaiṣaṇa evamantaḥ || 66 ||

69965  
 69966 ātmalābhenāvāptasarvakāmatvānnirāgo'ta eva nirupārjano  
 69967 bāhyasukhasādhanopārjanaśūnyaḥ | evaṃca mumukṣāpi na pariśiṣṭeti na  
 69968 tadarthamapi pravṛttiprasaktirityāśayenāha - upaśāntaparamaiṣaṇa iti || 66 ||  
 69969  
 69970 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu  
 69971 upaśamaprakaraṇe svacittanirūpaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 69972  
 69973 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 69974 svacittanirūpaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 69975  
 69976  
 69977 pañcadaśaḥ sargaḥ 15  
 69978  
 69979 śrīvāsiṣṭha uvāca |  
 69980  
 69981 etāmanusaranrāma cittasattāmapāvanīm |  
 69982 saṃsārabījakaṇikāṃ jīva-bandhanavāgurām || 1 ||  
 69983  
 69984 ātmā manastvamāpanno badhyate saṃsṛtau yayā |  
 69985 sā tṛṣṇā'narthabījānāṃ suvicitropavarṇyate || 1 ||  
 69986  
 69987 cittanāśane paramapuruṣārthaprāptiruktā idānīm cittānusaṛaṇe  
 69988 tṛṣṇābhivṛddhyā anarthaparamaparāprāptiriti darśayituṃ bhūmikāṃ racayati  
 69989 - etamityādinā | ātmā etāṃ cittasattāmanusaran  
 69990 saṃstyaktasvīyabrahmātmarūpābho bhūtvā  
 69991 malināmavidyāpihitāmindriyavṛttiyadhīnābhivyaktikāṃ dṛśaṃ  
 69992 jñānamāpatacittamevānuruddhya cittakalpitadehādīsaṃghātāmātro'hamiti  
 69993 saṃdhatte cittopanītanānāviśayakalanāprayuktaṃ rāga-dveṣa-vāsanāmalaṃ ca dhatte  
 69994 iti dvayoranvaya || 1 ||  
 69995  
 69996 ātmā tyaktātmarūpābho malināmāp taddṛśaṃ |  
 69997 cittaṃ samanusāṃdhatte dhatte ca kalanāmalaṃ || 2 ||  
 69998  
 69999 vardhamānamahāmohadāyiniṃ bhayakāriṇī |  
 70000 tṛṣṇā viśalatārūpā mūrcchāmeva prayacchati || 3 ||  
 70001  
 70002 dhattāṃ nāma kiṃ tatastatrāha - vardhamāneti |  
 70003 maraṇamūrccchābhrāntisahasrahetutvādviśalatārūpā tṛṣṇā asmai  
 70004 kalanāmala-dhāriṇe ātmane mūrccchāmeva prayacchati na sukhaleśa-mapītyarthaḥ ||  
 70005 3 ||  
 70006  
 70007 yadā yadodeti tadā mahāmohapradāyiniṃ |  
 70008 tṛṣṇā kṛṣṇānīseveyamanantātma-vikāriṇī || 4 ||  
 70009  
 70010 vardhamānamahāmohadāyiniṃ tyetadvivṛṇoti - yadeti | kṛṣṇānīśā  
 70011 vārṣikītamisrā | sāpi hi anantātmanyākāśe  
 70012 meghavisphūrjitavṛṣṭhyādyane-kavikāriṇī || 4 ||  
 70013  
 70014 kalpānalaśikhādāhaṃ soḍhuṃ śaktā harādayaḥ |  
 70015 tṛṣṇānalaśikhādāhaṃ soḍhuṃ śaktā na kecana || 5 ||  
 70016  
 70017 bhayakāriṇī tyetadapi vivṛṇoti - kalpānaleti | na kecana dhīrā iti śeṣaḥ || 5 ||  
 70018  
 70019 tikṣṇā kṛṣṇā sudīrghā ca vaha-tyaṅgaṃ sadā nijam |  
 70020 śīta-laivāsukhodarkā ghorā tṛṣṇā-kṛpāṇikā || 6 ||  
 70021  
 70022 kṛpāṇikā asiḥ | tikṣṇetyādyasitvopapādanam | nijamaṅgaṃ sadā vahati  
 70023 kṛm-tatīti yāvat | asukhaḥ udarkaḥ phalākālo yasyāḥ || 6 ||  
 70024  
 70025 yānyetāni durantāni durjarāṇyunnatāni ca |  
 70026 tṛṣṇāvallyāḥ phalāniha tāni duḥkhāni rāghava || 7 ||  
 70027  
 70028 viśalatetyetadvīśadayati - yānīti | durjarāṇi rajayitumaśakyāni | durnivārāṇīti  
 70029 yāvat || 7 ||  
 70030  
 70031 adṛśyaivātti māṃsāsthirudhirādi śarīrakāt |  
 70032 manobilavilīnaiṣā tṛṣṇāvanaśunī nṛṇām || 8 ||  
 70033

70034 vanaśunī vṛkī || 8 ||  
 70035  
 70036 kṣaṇamullāsamāyāti kṣaṇamāyāti śūnyatām |  
 70037 jaḍā vidalayatyāśu tṛṣṇāprāvṛṭṭtaraṅgiṇī || 9 ||  
 70038  
 70039 kṣaṇamullāsaṃ vṛddhim | viśeṣaṇānyubhayaatra yojyāni | jaḍā śītalā malinā ca  
 70040 | vidalayati śīlakaṇṭhakāraṇyādipraveśaṃ nītvā khaṇḍayati | prāvṛṭṭtaraṅgiṇī  
 70041 varṣābhivṛddhanadī || 9 ||  
 70042  
 70043 dṛṣṭadainyo hatasvānto hataujā yāti nīcatām |  
 70044 muhyate rauti patati tṛṣṇayābhīhato janaḥ || 10 ||  
 70045  
 70046 mūrcchāmeva prayacchatītyetadvivṛṇoti - dṛṣṭadainya iti || 10 ||  
 70047  
 70048 na sthitā koṭare yasya tṛṣṇākṛṣṇabhujāṅgamī |  
 70049 tasya prāṇānilāḥ svasthāḥ puṃso hṛdayarandhragāḥ || 11 ||  
 70050  
 70051 tṛṣṇākṣaye sarvaduḥkhaḥāniḥ sarvapuṇyodayaśca siddhyatītyāha - na  
 70052 sthitetyādinā || 11 ||  
 70053  
 70054 nūnamastaṃgato yatra tṛṣṇākṛṣṇanīśākramaḥ |  
 70055 puṇyāni tatra vardhante śuklapakṣa ivendavaḥ || 12 ||  
 70056  
 70057 yo na tṛṣṇāghuṇāvallyā kṣataḥ puruṣapādapaḥ |  
 70058 puṇyaprasūnaiḥ sa sadā daśāṃ yāti vikāsinīm || 13 ||  
 70059  
 70060 anantākulakallolā vivartāvartasaṃkulā |  
 70061 pravahatyāśayāraṇye tṛṣṇāndhānām nadī nṛṇām || 14 ||  
 70062  
 70063 andhānām vivekadṛṣṭihīnānām nṛṇāmāśayaścittaṃ tallakṣaṇe'raṇye  
 70064 anantavyākulatālakṣaṇakallolavati bhrāntīlakṣaṇairāvartaiśca saṃkulā  
 70065 tṛṣṇānadī nūnaṃ vahati pravahati || 14 ||  
 70066  
 70067 tṛṣṇayeme janāḥ sarve sūtrayantrapatatrivat |  
 70068 bhrāmyante praviśīryante saṃhriyante ca bhūriśaḥ || 15 ||  
 70069  
 70070 sūtreṇa yantryate badhyate iti sūtrayantraḥ patatrī pakṣī tadvat | prathamam  
 70071 vittasyārjanāya bhrāmyante tato rakṣaṇavyayakṣayacintāśokaiḥ pakṣaluṇcanairiva  
 70072 praviśīryante ante ca saṃhriyante māryante || 15 ||  
 70073  
 70074 mūlānyapi susūkṣmāṇi kaṭhināśayakarkaśā |  
 70075 tṛṣṇā paraśudhāreva valgantī vinīkṛntati || 16 ||  
 70076  
 70077 dharmajñānamūlāni dayāvivekādini susūkṣmāṇi īśadaṅkuritānyapi kaṭhinena  
 70078 nirdayenāśayena karkaśā | valgantī tatkālaṃ nipatantī || 16 ||  
 70079  
 70080 nipatatyavaṭe mūḍhastrṛṣṇāmanusarajjanaḥ |  
 70081 nīlāmanupatañchvabhratrṛṇaśākhāṃ yathaiṇakaḥ || 17 ||  
 70082  
 70083 avaṭe narakāndhakūpe | nīlām haritām | śvabhṛasya kūpasya mukhe rūḍhasya  
 70084 tṛṇasya śākhāmanupatan eṇako hariṇa iva || 17 ||  
 70085  
 70086 nonmattapi jarā cakṣustathā jarayati kṣaṇāt |  
 70087 yathā jarayati kṣāmā tṛṣṇā hṛdayarūpikā || 18 ||  
 70088  
 70089 unmattā prarūḍhatamāpi jarā cakṣurjarayatyanḍhayati | hṛdayasthā rūpikā  
 70090 piśācī || 18 ||  
 70091  
 70092 tṛṣṇayāśayakauśikyā hṛdyamaṅgalabhūtayā |  
 70093 rūḍhayā bhagavāneṣa viṣṇurvāmanatām gataḥ || 19 ||  
 70094  
 70095 amaṅgalabhūtayā hṛdi rūḍhayā kṛtanīḍayā || 19 ||  
 70096  
 70097 kayācideva daivikyā hṛdi grathitayānayā |  
 70098 tṛṣṇayā bhrāmyate vyomni rajjvevārko'nvahaṃ kila || 20 ||  
 70099  
 70100 daivikyā deveneśvareṇa prayuktayā devabhogyasukhavaviśayayā vā tṛṣṇayā  
 70101 rajjveva baddha iti śeṣaḥ || 20 ||  
 70102

70103 sarvaduḥkhamayākārāṃ jagatījīvanacchidam |  
 70104 tṛṣṇāṃ pariharetkrūrāmuraḡimiva dūragah || 21 ||  
 70105  
 70106 jagatīpadena jagatīsthāḥ sarvapraṇino lakṣyante || 21 ||  
 70107  
 70108 tṛṣṇayā vāyavo vānti śailāstīsthanti tṛṣṇayā |  
 70109 tṛṣṇayaiva dharā dhātrī trailokyam tṛṣṇayā dhṛtam || 22 ||  
 70110  
 70111 sarvasaṃsārasthitistṛṣṇāvasādevetyāśayenāha - tṛṣṇayeti || 22 ||  
 70112  
 70113 sarvaiva lokayātreyaṃ protā tṛṣṇāvaratrayā |  
 70114 rajjubandhādvimucyante tṛṣṇābandhāna kecana || 23 ||  
 70115  
 70116 varatrā carmamayī rajjuḥ || 23 ||  
 70117  
 70118 tasmādrāghava tṛṣṇāṃ tvaṃ tyaja saṃkalpavarjanāt |  
 70119 manastvakalpanaṃ nāsti nirṇītamiti yuktitaḥ || 24 ||  
 70120  
 70121 saṃkalpavarjanamātreṇa kathaṃ tṛṣṇātyāgasiddhistatrāha - mana iti |  
 70122 akalpanaṃ saṃkalparahitaṃ mano nāsti | manaso'bhāve kutastṛṣṇāprasaktiriti  
 70123 bhāvaḥ || 24 ||  
 70124  
 70125 ayaṃ tvamahamityeva prathamam tāvadāśaye |  
 70126 māṃ durāsāṃ mahābāho saṃkalpaya tamomayīm || 25 ||  
 70127  
 70128 tvaṃ ayaṃ deho'hamiti durāsāṃ sarvadurāsānimittamabhimānaṃ mā saṃkalpaya  
 70129 || 25 ||  
 70130  
 70131 etāṃ duḥkhaprasavinīmanātmānyātmabhāvanām |  
 70132 na bhāvayasi cedrāma tadā tajjñeṣu gaṇyase || 26 ||  
 70133  
 70134 etāmahaṃbhāvamayīmapuṇyāṃ  
 70135 chittvānahaṃbhāvasālākayaiva |  
 70136 svabhāvanām bhavya bhavāntabhūmau  
 70137 bhavābhibhūtākḥilabhūtabhītiḥ || 27 ||  
 70138  
 70139 anahaṃbhāvalakṣaṇayā śalākayā kartaryā ahaṃbhāvamayīmetāṃ tṛṣṇāṃ  
 70140 chittvā he bhavya bhavasyānto bādḥastadbhūmau brahmaṇi saptamabhūmikābhede  
 70141 vā bhava āssvetyarthaḥ || 27 ||  
 70142  
 70143 ityārṣe śrīvāsisīṣṭhamahārāmāyaṇe vālmikiye  
 70144 mokṣopāyeṣūpaśamaṃ prakaraṇe tṛṣṇāvarṇanaṃ nāma pañcadaśaḥ  
 70145 sargaḥ || 15 ||  
 70146  
 70147 iti śrīvāsisīṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaṃ prakaraṇe  
 70148 tṛṣṇāvarṇanaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 70149  
 70150  
 70151 ṣoḍaśaḥ sargaḥ 16  
 70152  
 70153 śrīrāma uvāca |  
 70154  
 70155 svabhāvagambhīrametadbhagavanvacanaṃ tava |  
 70156 yadahaṃkāratṛṣṇāṃ tvaṃ mā ḡṛhāṇeti vakṣi mām || 1 ||  
 70157  
 70158 varṇyate vāsanātyāgo dhyeyajñeyavibhāgataḥ |  
 70159 tenātra jīvanmuktānāṃ videhānāṃ ca lakṣaṇam || 1 ||  
 70160  
 70161 jīvatā dehe'haṃbhāvasya tyaktumaśakyatvācchiṣyamarāṇe  
 70162 gurostatparyāyogādetāmahaṃbhāvamayīm tṛṣṇāṃ  
 70163 cittvetyādyuktestātparyamanavadhārayan rāmaḥ pṛcchati - svabhāvetyādīna  
 70164 || 1 ||  
 70165  
 70166 yadyahaṃkārasaṃtyāgaṃ karomi tadidaṃ prabho |  
 70167 tyajāmi dehanāmānaṃ saṃniveśamaśeṣataḥ || 2 ||  
 70168  
 70169 aśeṣata iti |  
 70170 prāṇāhaṃkārayorekatāpattestvayaivoktatvātprāṇānpariśeṣyāhaṃkāratyāgāsaṃ  
 70171 bhavātprāṇānāmapyanavaśeṣaṇenetyarthaḥ || 2 ||

70172  
70173 jānustambhena mahatā dhāryate sutaruryathā |  
70174 ahaṃkāreṇa deho'yaṃ tathaiva kila dhāryate || 3 ||  
70175  
70176 jānustambhena jānuvatprasṛtamūlabandhaviṣṭambhena || 3 ||  
70177  
70178 ahaṃkārakṣaye dehaḥ kilāvaśyaṃ vinaśyati |  
70179 mūle krakacasamlūne sumahāniva pādapaḥ || 4 ||  
70180  
70181 tadeva vyatirekeṇa draḍhayati - ahaṃkāreti || 4 ||  
70182  
70183 tatkaṭhaṃ saṃtyajāmyena jīvāmi ca kathaṃ mune |  
70184 enamārthaṃ viniścitya vada me vadatāṃ vara || 5 ||  
70185  
70186 śrīvasiṣṭha uvāca |  
70187  
70188 sarvatra vāsanātyāgo rāma rājīvalocana |  
70189 dvividhaḥ kathyate tajjñairjñeyo dhyeyaśca mānada || 6 ||  
70190  
70191 jñeyo viduṣāṃ samādhikāle videhakaivalye ca jñānabādhitaḥ |  
70192 adhiṣṭhānamātrapariśeṣātmā dhyeyaḥ | vyutthānakāle  
70193 vākyaajanyākhaṇḍākāravṛttyā savāsanasyājñānasya bādhe'pi  
70194 jīvanmuktiśāstrānurodhātprārābhdhaphalabhogaśeṣācca tannirvāhāya  
70195 bādhitānuvṛtteravidyāleśapariśeṣasya vikṣepāṃśābādhasya  
70196 vābhyupagamādanadhyastāhaṃbhāvena dehena  
70197 bhogahetuvyavahārāsiddhestātkālikāhaṃkārābhāsānuvṛttervidvadanubhava##-  
70198 dhyānaprāyatvāddhyeya iva dhyeya iti dvividha ityārthaḥ || 6 ||  
70199  
70200 ahameṣāṃ padārthānāmete ca mama jīvitam |  
70201 nāhamebhirvinā kaścinna mayaite vinā kila || 7 ||  
70202  
70203 tatra dvitīyamupapādayati - ahamiti | vivekidṛṣātra dvāvahaṃpratyayagocarau  
70204 pratīyete | eko dehendriyabuddhimanāḥsāpekṣaḥ saṃghātātmā  
70205 putramitrakalatradhanādīmatānirūpakaḥ |  
70206 aparo'khaṇḍaikasvabhāvo'vasthātṛayamaraṇamūrcchājānāmāntarasādhāraṇaścinn  
70207 ātrasvabhāvo vivekاپariśiṣṭaḥ | tatṛādyasya svarūpaṃ prathamam vicārya  
70208 nirdhāryamityāha - ahamiti | eṣāṃ dehendriyādinām bāhyānapānādinām  
70209 copabhuktānām padārthānām saṃghātātmetyārthaḥ | ete dehādayo'nnādayaśca  
70210 mama jīvitam svarūpasiddhinimittam | ata evaibhirvinā'haṃ na kaścīdvavahārapade  
70211 prasiddho'smītyantaḥprathamasyāhaṃpadārthasya niścayaṃ kṛtvā manasā saha  
70212 pṛthakkarāṇe saṃghātātmānamatyantāsadrūpameva vicārya dvitīye  
70213 pariśiṣṭacidrūpeṇāhaṃpadārthasya na me ete padārthā iti niṣkṛṣṭabodhena  
70214 tathaiva bhāvite sati yo bhāvanātmā vāsanātyāgaḥ sa dhyeya iti mayā kīrtita iti  
70215 trayāṇāmarthaḥ || 7 ||  
70216  
70217 ityantarniścayaṃ kṛtvā vicārya manasā saha |  
70218 nāhaṃ padārthasya na me padārtha iti bhāvite || 8 ||  
70219  
70220 antaḥśītalayā buddhyā kurvatyā līlayā kriyām |  
70221 yo nūnaṃ vāsanātyāgo dhyeyo rāma sa kīrtitaḥ || 9 ||  
70222  
70223 sarvaṃ samatayā buddhvā yaṃ kṛtvā vāsanākṣayam |  
70224 jahāti nirmamo dehaṃ jñeyo'sau vāsanākṣayaḥ || 10 ||  
70225  
70226 prathamam vāsanākṣayamupapādayati - sarvamiti | sarvaṃ jagatsamatayā  
70227 samaṃ brahma tadbhāvena buddhvā sāṅśātkṛtya bhūmikābhyāsakrameṇa yaṃ  
70228 vāsanākṣayaṃ kṛtvā nirmamo nirahaṃkāraśca nirvikalpakasamādhistaḥ  
70229 prārābhdakṣayeṇa vā yatsarvathā dehaṃ jahāti asau jñeyo vāsanākṣaya ityārthaḥ ||  
70230 10 ||  
70231  
70232 ahaṃkāramayīm tyaktvā vāsanām līlayaiva yaḥ |  
70233 tiṣṭhati dhyeyasaṃtyāgī jīvanmuktaḥ sa ucyate || 11 ||  
70234  
70235 tatra dvitīyamudāharati - ahaṃkāreti | līlayā lokasaṃprahocitavyavahāreṇa  
70236 yastiṣṭhati sa dhyeyasaṃtyāgī dhyeyavāsanātyāgavān || 11 ||  
70237  
70238 nirmūlakalanām tyaktvā vāsanām yaḥ śamaṃ gataḥ |  
70239 jñeyatyāgamayaṃ viddhi muktaṃ taṃ raghunandana || 12 ||  
70240



70241 ādyamudāharati - nirmūleti | mūlājñānena saha kalanām tyaktvetyarthaḥ |  
 70242 jñeyatyāgamayaṃ jñānabādhitasavāsanājñānapariśiṣṭacinmātrapradhānam ||  
 70243 12 ||  
 70244  
 70245 dhyeyaṃ taṃ vāsanātyāgaṃ kṛtvā tiṣṭhanti līlayā |  
 70246 jīvanmuktā mahātmānaḥ sujanā janakādayaḥ || 13 ||  
 70247  
 70248 uktameva prapañcayati - dhyeyamityādinā | līlayā vyavahāreṇa || 13 ||  
 70249  
 70250 jñeyaṃ tu vāsanātyāgaṃ kṛtvopaśamamāgatāḥ |  
 70251 videhamuktāstiṣṭhanti brahmaṇyeva parāvare || 14 ||  
 70252  
 70253 dvāveva rāghava tyāgau samau muktapade sthitau |  
 70254 dvāvetau brahmatām yātau dvāveva vigatajvarau || 15 ||  
 70255  
 70256 apyarthē evakāraḥ || 15 ||  
 70257  
 70258 yuktāyuktamatī svāse kevalaṃ vimale'nagha |  
 70259 ekaḥ sthitaḥ sphuraddehaḥ śāntadehaḥ sthito'paraḥ || 16 ||  
 70260  
 70261 yuktamatīḥ samādhyārūḍhaḥ | ayuktamatirvyutthānavyavahāravān | etau  
 70262 yuktāyuktamatī dvāvapi sukhena āsyate viśramyate asminniti svāse vimale  
 70263 avidyāmalanirmukte brahmaṇyeva kevalaṃ sthitau | kastarhi viśeṣastamāha -  
 70264 eka iti | eko vyutthitaḥ | aparaḥ samāhitaḥ || 16 ||  
 70265  
 70266 ekaḥ sadeho nirmuktastiṣṭhatyapagatajvaraḥ |  
 70267 tyaktadeho vimukto'nyo vartate'jñeyavāsanāḥ || 17 ||  
 70268  
 70269 ajñeyavāsana iti cchedaḥ || 17 ||  
 70270  
 70271 āpatatsu yathākālaṃ sukhaduḥkheṣvanāratam |  
 70272 na hṛṣyati glāyati yaḥ sa mukta iti hocyate || 18 ||  
 70273  
 70274 vyavaharato muktasya lakṣaṇānyāha - āpatatsvityādinā || 18 ||  
 70275  
 70276 īpsitānīpsite na sto yasyeṣṭāniṣṭavastuṣu |  
 70277 suṣuptavaccarati yaḥ sa mukta iti kathyate || 19 ||  
 70278  
 70279 īpsitānīpsite icchādveṣau | ajñadrśā iṣṭāniṣṭatvena saṃmateṣu vastuṣu  
 70280 suṣuptavadanāsakta iti yāvat || 19 ||  
 70281  
 70282 heyopādeyakalane mametyahamiheti ca |  
 70283 yasyāntaḥ saṃparikṣiṇe sa jīvanmukta ucyate || 20 ||  
 70284  
 70285 iha dehe tatsaṃbandhini ca ahamiti mameti ca kalane iti yojanā || 20 ||  
 70286  
 70287 harṣāmarṣabhayakrodhakāmakārpaṇyadrṣṭibhiḥ |  
 70288 na parāmrśyate yo'ntaḥ sa jīvanmukta ucyate || 21 ||  
 70289  
 70290 suṣuptavatpraśamitabhāvavṛttinā  
 70291 sthitaṃ sadā jāgrati yena cetasā |  
 70292 kalānvito vidhuriva yaḥ sadā mudā  
 70293 niṣevyate mukta itīha sa smṛtaḥ || 22 ||  
 70294  
 70295 yena puṃsā suṣuptavatpraśamitā bhāvavṛttayaḥ padārtheṣvāsthā yasya  
 70296 tathāvidhena cetasopalakṣitena jāgrati jāgarepi sadā sthitaṃ | bhāve ktaḥ | yaśca  
 70297 sadā mudā svābhāvikaharṣeṇa kalānvitaḥ pūrṇakalo vidhuścandra iva prasādena  
 70298 niṣevyate sa iha jagati mukto jīvanmukta iti smṛta ityārthaḥ || 22 ||  
 70299  
 70300 śrīvālmīkiruvāca |  
 70301  
 70302 ityuktavatyatha munau divaso jagāma  
 70303 sāyaṃtanāya vidhaye'staminō jagāma |  
 70304 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
 70305 śyāmākṣaye ravikaraiśca sahājagāma || 23 ||  
 70306  
 70307 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 70308 mokṣopāyeṣūpaśamaprakaraṇe tṛṣṇācikitsā nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 70309

70310 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaparakāśe upaśamaparakaraṇe  
 70311 tṛṣṇācikitsā nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 70312  
 70313 ekādaśo divasaḥ ||  
 70314  
 70315  
 70316 saptadaśaḥ sargaḥ 17  
 70317  
 70318 śrīvāsiṣṭha uvāca |  
 70319  
 70320 videhamuktā ye rāma te girāmiha gocare |  
 70321 naiva tiṣṭhanti tasmāttvaṃ jīvanmuktimimāṃ śṛṇu || 1 ||  
 70322  
 70323 yādṛśairniścayairyukto jīvanmukto na badhyate |  
 70324 ajñaśca badhyate bhūyastadvibhāgo'tra varṇyate || 1 ||  
 70325  
 70326 rāmasyeṅgitairvidehamuktalakṣaṇajijñāsāṃ pratilakṣya tasyaika rūpyeṇa  
 70327 lakṣaṇādyabhāvādvācāṃ kuṇṭhībhāvoktyaiva  
 70328 niratiśayasvaparakāśabhūmānandamātrapariśeṣastatsvarūpalakṣaṇamiti sūcayan  
 70329 jīvanmuktilakṣaṇeṣvevāvaśyopādeyānviśeṣānvaktuṃ pratijānīte -  
 70330 vedehamuktā iti || 1 ||  
 70331  
 70332 prākṛtānye va karmāṇi [kāryāṇi ti pāṭhaḥ] yayā  
 70333 varjitavāñchayā |  
 70334 kriyante tṛṣṇayemāṇi tāṃ jīvanmuktatāṃ viduḥ || 2 ||  
 70335  
 70336 nanu tarhi jīvanmuktānāṃ tattadvarṇāśramocitakarmaphalatṛṣṇā yadyasti tarhi  
 70337 ajñavadeva tadbhogāya punardehabandho'pi syāt | yadi nāsti tarhi pravṛttireva na  
 70338 syāt prayojanamānuddiśya na mando'pi pravartate iti nyāyāditi doṣaṃ parihartuṃ  
 70339 jñājñayoh  
 70340 pravartakaśuddhāśuddhatṛṣṇāvailakṣaṇyamupapādayitumupakramate -  
 70341 prākṛtānyevetyādinā | prākṛtāni tattadvarṇāśramasvabhāvaprāpitāni |  
 70342 vāñchā viśayāsvādanotsāha || 2 ||  
 70343  
 70344 yā sthitistṛṣṇayā jantorbāhyārthe baddhabhāvayā |  
 70345 taṃ bandhamāhurācāryāḥ saṃsāranigaḍaṃ dṛḍham || 3 ||  
 70346  
 70347 baddha utsāhadṛḍhikṛto bhāvaḥ saṃsārasatyatābuddhyā bhogotsāho yayā || 3 ||  
 70348  
 70349  
 70350 nūnamujjhitasaṃkalpā hṛdi bāhye vihāriṇī |  
 70351 vāsanā yoditā seha jīvanmuktaśarīriṇī || 4 ||  
 70352  
 70353 bhogyavargānāmanṛtatvaniścayena hṛdi ujjhitabhogasaṃkalpā bāhye  
 70354 lokasaṃgrahamātraprayojanena vihāriṇī vāsanā tṛṣṇā jīvanmuktānāṃ  
 70355 śarīramātrāśritetyarthaḥ || 4 ||  
 70356  
 70357 bāhyārthavyasanocchūnā tṛṣṇā baddheti rāghava |  
 70358 sarvārthavyasanonmuktā tṛṣṇā mukteti kathyate || 5 ||  
 70359  
 70360 uktalakṣaṇe eva tṛṣṇe prapañcayiṣyan piṇḍikṛtyāha - bāhyeti | vyasanaṃ  
 70361 lāmpaṭyam || 5 ||  
 70362  
 70363 pūrvaṃ yasyāstu tṛṣṇāyā vartamāne'pi śāśvatī |  
 70364 nirduḥkhatā niṣkalatā sā mukteti budhaiḥ smṛtā || 6 ||  
 70365  
 70366 pūrvaṃ viśayaprāpteḥ prākkāle | viśayanāśottarakālasyāpyupalakṣaṇametat |  
 70367 nirduḥkhatā rāgavirahādiprayuktaduḥkhaśūnyatā | viśayaprāptikāle'pi niṣkalatā  
 70368 nirucchūnatā || 6 ||  
 70369  
 70370 idamastu mametyantaryaiśā rāghava bhāvanā |  
 70371 tāṃ tṛṣṇāṃ śṛṅkhalāṃ viddhi kalanāṃ ca mahāmate || 7 ||  
 70372  
 70373 tāmetāṃ sarvabhāveṣu satsvasatsu ca sarvadā |  
 70374 saṃtyajya paramodāraḥ parameti mahāmanāḥ || 8 ||  
 70375  
 70376 paraṃ jīvanmuktipadam || 8 ||  
 70377  
 70378 bandhāśāmatha mokṣāśāṃ sukhaduḥkhadaśāmapī |

70379 tyaktvā sadasādāsām ca tiṣṭhākṣubdhamahābdhivat || 9 ||  
 70380  
 70381 badhnantīti bandhā dehādayastadāsām | mokṣastannivṛttistadāsām |  
 70382 bandhamithyātvaniścaye tannivṛtteranāsāsyatvānnahi jāgarūkaḥ  
 70383 svāpnanigaḍabandhamokṣamāsāsta iti bhāvaḥ | sukhaduḥkhadaśānāmapi  
 70384 mithyātvaniścaya evātra tyāgaḥ || 9 ||  
 70385  
 70386 ajarāmaramātmānaṃ buddhvā buddhimatām vara |  
 70387 jarāmaraṇasaṅkābhirmā manaḥ kaluṣaṃ kṛthāḥ || 10 ||  
 70388  
 70389 padārtha tattvaṃ nedaṃ te nāyaṃ tvamasi rāghava |  
 70390 kiṃcittadanyadevedamanya evāsi rāghava || 11 ||  
 70391  
 70392 āsātyāge upāyamāha - padārtheti | idaṃ dṛśyaṃ padārthatattvaṃ  
 70393 padārtharūpaṃ te tava na | tvamapi na | tattasmātparamārthasatyādanyadeva  
 70394 kiṃcittucchamityarthaḥ || 11 ||  
 70395  
 70396 asadabhyudite viśve sativāsati saṃsthite |  
 70397 tvayi tattāmatigate tṛṣṇāyāḥ saṃbhavaḥ kutaḥ || 12 ||  
 70398  
 70399 anyacca rāma manasi puruṣasya vicāriṇaḥ |  
 70400 jāyate niścayaḥ sādho sphārākāraścaturvidhaḥ || 13 ||  
 70401  
 70402 he rāma anyacca vakṣyamāṇaṃ caturvidhaniścayabhedam śṛṇviti śeṣaḥ |  
 70403 tamevāha - manasīti || 13 ||  
 70404  
 70405 āpādamastakamaḥ mātāpitṛvinirmitaḥ |  
 70406 ityeko niścayo rāma bandhāyāsadvilokaṇāt || 14 ||  
 70407  
 70408 atītaḥ sarvabhāvebhya vālāgrādapyahaṃ tanuḥ |  
 70409 iti dvitīyo mokṣāya niścayo jāyate satām || 15 ||  
 70410  
 70411 sarvebhya dehendriyādibhedebhya'tīto'tiriktaḥ | tanuḥ sūkṣmaḥ sthauilyarahita iti  
 70412 yāvat | tvampadārthaśodhanavidhayāsyā mokṣahetutvam || 15 ||  
 70413  
 70414 jagajjālapadārthātmā sarvamevāhamakṣayaḥ |  
 70415 tṛtīyo niścayaścetthaṃ mokṣāyaiva raghūdvaḥ || 16 ||  
 70416  
 70417 tṛtīya iti | asyāpyādhyātmikaparicchinātmatābhramanivṛttyā tatpadārthena  
 70418 sahaiva śodhanasaṃbhavānmokṣopayogaḥ || 16 ||  
 70419  
 70420 ahaṃ jagadvā sakalaṃ śūnyaṃ vyomasamaṃ sadā |  
 70421 evameṣa caturtho'nyo niścayo mokṣasiddhaye || 17 ||  
 70422  
 70423 ahamityādhyātmikaparicchedopādhiḥ jagaditi ādhidaivikādyupādhiḥ | sadā  
 70424 kālātraye'pi | eṣaḥ sarvadr̥śyabādhātmaniścayaḥ || 17 ||  
 70425  
 70426 niścayeṣu caturṣveṣu bandhāya prathamāḥ smṛtaḥ |  
 70427 trayo mokṣāya kathitāḥ śuddhabhāvanayotthitāḥ || 18 ||  
 70428  
 70429 eteṣāṃ prathamāḥ proktastṛṣṇāyā bandhayogyatā |  
 70430 śuddhatṛṣṇāstrayaḥ svacchā jīvanmuktavilāsinaḥ || 19 ||  
 70431  
 70432 tṛṣṇābhedanirūpaṇe'sya vibhāgasya kā prasaktistatrāha - eteṣāmiti |  
 70433 asmīnsatyeva tṛṣṇāyā bandhakatvādayameva bandhaheturityarthaḥ | śuddhā  
 70434 nirdoṣā tṛṣṇā yeṣu te śuddhatṛṣṇāḥ uttare trayo niścayaḥ || 19 ||  
 70435  
 70436 sarvamātmāhameveti niścayo yo mahāmate |  
 70437 tamādāya viśādāya na bhūyo yāti me matiḥ || 20 ||  
 70438  
 70439 tatra tṛtīyasya prayojanamāha - sarvamiti || 20 ||  
 70440  
 70441 tiryagūrdhvamadhastācca vyāpako mahimātmanaḥ |  
 70442 sarvamātmeti tenāntarniścayena na badhyate || 21 ||  
 70443  
 70444 śūnyaṃ tatprakṛtirmāyā brahmavijñānamityapi |  
 70445 śivaḥ puruṣa īśāno nitya ātmaiva kathyate || 22 ||  
 70446  
 70447 caturthasya śūnyavādimatapraviṣṭatām vārayannāha - śūnyamiti |

70448 pariśiṣṭātmaiva vādidbhiḥ śūnyādiśabdaiḥ kathyate nāvastvityarthaḥ || 22 ||  
 70449  
 70450 sadā sarvaṃ sadevedaṃ neha dvitvānyate kvacit |  
 70451 vidyete vidyayā vyāptaṃ jagannetarayā dhiyā || 23 ||  
 70452  
 70453 vidyayā paramārthasvarūpadrṣṭyā jagadvyāptaṃ grastam | itarayā  
 70454 pūrvavadbhrāntidhiyā na || 23 ||  
 70455  
 70456 āpātalamanantātmā pūrito'mbhodhirambudhiḥ |  
 70457 ābrahmastambaparyantaṃ jagadāpūrṇamātmanā || 24 ||  
 70458  
 70459 yathā anantātmā aparicchedyapariṇāho'mbhodhirāpātālamambubhiḥ  
 70460 pūritastathetyarthaḥ || 24 ||  
 70461  
 70462 ataḥ satyamṛtaṃ nityaṃ nāṇṛtaṃ vidyate kvacit |  
 70463 vāryeva sakalāmbhodhirna taraṅgādayaḥ kvacit || 25 ||  
 70464  
 70465 astvāpūrṇaṃ kiṃ tatastatrāha - ata iti | ataḥ ṛtaṃ pramāṇabodhitam  
 70466 brahmaikyameva nityaṃ satyam | tadvyatirekeṇāmṛtaṃ jagadrūpaṃ na vidyata iti  
 70467 siddhamityarthaḥ || 25 ||  
 70468  
 70469 pṛthakkaṭakakeyūranūpurādi na kāñcanāt |  
 70470 bhinnāstarutrṇākārakoṭayaścaiva nātmanaḥ || 26 ||  
 70471  
 70472 kāñcanāna pṛthak | ātmanaḥ pṛthivyātmanaḥ sakāśāna bhinnāḥ || 26 ||  
 70473  
 70474 dvaitādvaitasamudbhedairjagannirmāṇalīlayā |  
 70475 paramātmamayī śaktiradvaitaiva vijṛmbhate || 27 ||  
 70476  
 70477 kathaṃ tarhi jalasamudrādu jagati bhedābhedapratyayastatrāha - dvaitādvaiteti |  
 70478 advaitā paramātmayī śaktirbrahmasattaivājñānprati  
 70479 dvaitādvaitasamudbhedairvijṛmbhata ityarthaḥ || 27 ||  
 70480  
 70481 ātmiye parakiye ca sarvasminneva sarvadā |  
 70482 naṣṭe vopacite kārye sukhaduḥkhe gṛhāṇa mā || 28 ||  
 70483  
 70484 astvevaṃ kiṃ tatastrāha - ātmiye iti | sviye parakiye vā putramitrādu sarvasmin  
 70485 jagati ca upacite naṣṭe vā sukhaduḥkhe abhijñastvaṃ mā gṛhāṇetyarthaḥ || 28 ||  
 70486  
 70487 bhāvādvaitamupāśritya sattādvitamayātmakaḥ |  
 70488 karmādvaitamanādrṭya dvaitādvaitamayo bhava || 29 ||  
 70489  
 70490 kathaṃ tarhi mayā vyavahartavyamiti cedbrahmavaddvaitādvaitāmbanenaiveti  
 70491 tadvibhajyāha - bhāvādvaitamiti | brahmavadeva tvaṃ paramārthataḥ  
 70492 sattādvaitamayātmaka eva san vyavahārakāle'pi bhāvanayā advaitamevopāśritya  
 70493 tattatprāṇikarmaphaladāne brahmeva varṇāśramadharmavyavasthāpanakarmaviṣaye  
 70494 advaitaṃ sarvathaivānādrṭya vyavaharan yathocitaṃ dvaitādvaitobhayaparo  
 70495 bhavetyarthaḥ | advaite karmaṇāmevāsiddheraikarūpyeṇa sarvatra  
 70496 kathaṃcidadvaitācaraṇe jagadvyavasthādharmaśāstrādibādhaprasaṅgācca tatra  
 70497 dvaitāśrayaṇamevocitamiti bhāvaḥ || 29 ||  
 70498  
 70499 bhavabhūmiṣu bhīmāsu bhāvabhāvanavātyayā |  
 70500 mā patotpātapūrṇāsu dariṣvantaḥ karī yathā || 30 ||  
 70501  
 70502 bhāve'pi dvaitāśrayaṇe kā kṣatistatrāha - bhaveti | utpātairaśubhanimittaiḥ  
 70503 pūrṇāsu | dariḡgrahaṇena garto lakṣyate | tathāca saṃsāragartapāta eva tatra kṣatiriti  
 70504 bhāvaḥ || 30 ||  
 70505  
 70506 dvaitaṃ na saṃbhavati cittamayaṃ mahātma-  
 70507 nnātmanyathaikyamapi na dvitayoditātma |  
 70508 advaitamaikyarahitaṃ satatoditaṃ sa-  
 70509 tsarvaṃ na kiṃcidapi cāhurataḥ svarūpaṃ || 31 ||  
 70510  
 70511 sattadvaitamuktamupapādayati - dvaitamiti | dvaitaṃ paramārthasanna saṃbhavati  
 70512 | yatastaccittamayaṃ cittakalpitameva na vastusparśi  
 70513 parairapyapekṣābuddhijanyatvābhyupagamāttannāśe nāśābhyupagamācca |  
 70514 evamātmanyaikyamekatvākhyasaṃkhyāguṇo'pi na saṃbhavati yatastadapi  
 70515 dvitvādivyāvartakatvenaiva kalpitatvāddvitayādevodita ātmā svarūpaṃ yasya  
 70516 tathābhūtaṃ | ataḥ advaitamaikyena ca rahitaṃ

70517 svasiddhavapyanyanirapekṣatvātsatatoditaṃ satsanmātraṃ brahma aikyanirāsātsarva  
 70518 dvaitanirāsāna kiṃcidapīti ca | tasmāttatsarvamabhavat neha nānāsti kiṃcana  
 70519 ityādiśrutayastadanubhaviṇaśca lakṣaṇayā āhurityarthaḥ || 31 ||  
 70520  
 70521 naivāhamasti naca nāma jaganti santi  
 70522 sarvaṃ ca vidyata idaṃ nanu nirvikāram |  
 70523 vijñānamātramavabhāsata eva śāntaṃ  
 70524 nāsanna saj jagadidaṃ ca sadeti viddhi || 32 ||  
 70525  
 70526 ahamiti yuṣmadātmapravibhaktarūpaṃ naivāsti asmadarthapravibhaktarūpāṇi  
 70527 yuṣmadādi jaganti ca na santi kiṃtu sarvamidaṃ nirvikāraṃ vijñānamātrameva  
 70528 vidyate | tadavabhāsatastatsākṣātkāramātrataḥ śāntamidaṃ tu jagatsadā nāsat na  
 70529 sacceti viddhityarthaḥ || 32 ||  
 70530  
 70531 paramamṛtamanādyam bhāsanam sarvabhāsā-  
 70532 majaramajamacintyam niṣkalaṃ nirvikāram |  
 70533 vigatakarāṇajālaṃ jīvanam jīvaśakteḥ  
 70534 sakalakalanahīnam kāraṇam kāraṇānām || 33 ||  
 70535  
 70536 punastanniścayameva dṛḍhamāśiṣāpi saṃpādayati - paramiti dvābhyām |  
 70537 jīvaśakteḥ prāṇasya jīvanam prāṇanavyavahāranimittam | prāṇasya prāṇam  
 70538 ityādiśruteḥ || 33 ||  
 70539  
 70540 satatamuditamiśam vyātate citprakāśe  
 70541 sthitamanubhavabijaṃ svātmabhāvopadeśyam |  
 70542 svadanamanucito'ntarbrahma sarvaṃ sadaiva  
 70543 tvamahamapi jagaccetyastu te niścayontaḥ || 34 ||  
 70544  
 70545 anubhavānām cākṣuṣādīnām bijaṃ mūlabhūtam | svātmabhāvaḥ  
 70546 svasvarūpāvasthitistena daśamastvamasītivacchadbāparokṣāpādanenopadeśyam  
 70547 antaḥsvadanamāntarānandaikaraṣaṃ brahmaiva tvamaham jagacca na  
 70548 tato'nyadastītyanusṛtya cita upacito niścayaste'ntarastvityāśīrupadeśaśca || 34 ||  
 70549  
 70550 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāye  
 70551 upaśamaprakaraṇe tṛṣṇāvicchedopadeśo nāma saptadaśaḥ sargaḥ || 17 ||  
 70552  
 70553 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 70554 tṛṣṇāvicchedopadeśo nāma saptadaśaḥ sargaḥ || 17 ||  
 70555  
 70556  
 70557 aṣṭādaśaḥ sargaḥ 18  
 70558  
 70559 śrīvāsiṣṭha uvāca |  
 70560  
 70561 yuktāśayānām mahatāmahatānām kuḍṛṣṭibhiḥ |  
 70562 svabhāvo'yaṃ mahābāho līlayā caratāmiha || 1 ||  
 70563  
 70564 yayā sthityā sthito vidvānsaṃsāre nāvasīdati |  
 70565 sā sthitirvistareṇātra rāghavāyopadiśyate || 1 ||  
 70566  
 70567 yuktāśayānām samāhitamanasām |  
 70568 kāmālobhādikuḍṛṣṭibhirahatānāmādūṣitānāmayaṃ vakṣyamāṇaprakāraḥ  
 70569 svabhāvaḥ sthitiḥ śrūyatāmiti śeṣaḥ || 1 ||  
 70570  
 70571 viharannapi saṃsāre jīvanmuktamanā muniḥ |  
 70572 ādimadhyāntavirasā vihasejjāgatīrgatīḥ || 2 ||  
 70573  
 70574 ādau janmādiduḥkhairmadhye ādhyātmikādiduḥkhairante  
 70575 mṛtyunarakādiduḥkhairvirasāḥ | vihaset hāsayogyatayā tucchīkr̥tya paśyet || 2 ||  
 70576  
 70577  
 70578 sarvaprakṛtakāryastho madhyasthaḥ sarvadr̥ṣṭiṣu |  
 70579 dhyeyaṃ taṃ vāsanātyāgamavalambya vyavasthitaḥ || 3 ||  
 70580  
 70581 sarveṣu prakṛteṣu tattatkālaprasakteṣu kāryeṣūcitācaraṇeṣu tiṣṭhatīti sthaḥ  
 70582 sarvāsu śatrumitrādidr̥ṣṭiṣu madhyasthaḥ samaḥ taṃ jñeyo dhyeyaśceti dvidhā  
 70583 varṇitavāsanātyāgayormadhye dhyeyaṃ vāsanātyāgamavalambyetyarthaḥ || 3 ||  
 70584  
 70585 sarvatra vigatodvegaḥ sarvārthaparipoṣakaḥ |

70586 vivekoddyotadṛṣṭātmā prabodhopavanasthitiḥ || 4 ||  
 70587  
 70588 sarveṣāmarthasyābhimatasya paripoṣako na kasyacidvipriyakārī | prabodhalakṣaṇe  
 70589 upavane sthitirasya || 4 ||  
 70590  
 70591 sarvātītapadālambī pūrṇenduśīśirārāśayaḥ |  
 70592 nodvegī naca tuṣṭātmā saṃsāre nāvasīdati || 5 ||  
 70593  
 70594 sarvaśatruṣu madhyastho dayādākṣiṇyasamṃyutaḥ |  
 70595 prāptakarmakaro'gryāṇaṃ saṃsāre nāvasīdati || 6 ||  
 70596  
 70597 samaḥ [mūlasthitapāṭhe sarvaśatruṣu madhyasthapadamahimnā mitreṣu ca  
 70598 madhyasthaḥ ubhayatra rāgadveṣaśūnyatvātsama ityārthaḥ] śatrau ca mitre ceti  
 70599 pāṭhaḥ spaṣṭaḥ | agryāṇaṃ guruprabhṛtīnāṃ  
 70600 samayocitaprāptasevāparipālanādikarmakaraḥ || 6 ||  
 70601  
 70602 nābhinandati na dveṣṭi na śocati na kāṅkṣati |  
 70603 maunasthaḥ prakṛtārambhī saṃsāre nāvasīdati || 7 ||  
 70604  
 70605 maunastho mitabhāṣī | prakṛtārambhī āvaśyakakāryeṣvanalasaḥ || 7 ||  
 70606  
 70607 prṣṭaḥ sanprakṛtaṃ vakti na prṣṭaḥ sthānuvatsthitaḥ |  
 70608 īhitānīhitairmuktaḥ saṃsāre nāvasīdati || 8 ||  
 70609  
 70610 tadevāha - prṣṭa itī || 8 ||  
 70611  
 70612 sarvasyābhimataṃ vaktā coditaḥ peśaloktimān |  
 70613 āśayajñaśca bhūtānāṃ saṃsāre nāvasīdati || 9 ||  
 70614  
 70615 abhimataṃ priyaṃ vaktā | codita ākṣiptaḥ peśaloktimān caturaṃ samādhātā || 9 ||  
 70616  
 70617 yuktāyuktadṛśā grastamāśopahataceṣṭitam |  
 70618 jñāti lokadṛṣṭāntaṃ karakoṭarabilvat || 10 ||  
 70619  
 70620 idaṃ yuktamidamayuktamiti vaiṣamyadṛśā | jñāti apakṣapātītayā paśyati | ata  
 70621 eva karakoṭaraḥ karatalagartastatpratiṣṭhitabilvaphalavatspaṣṭamityuktaṃ |  
 70622 ekatarapakṣapāte tu tatpakṣadoṣā aparapakṣagataguṇāśca rāgadveṣapihitatvānā  
 70623 spaṣṭaṃ bhāśanta itī || 10 ||  
 70624  
 70625 paraṃ padamupārūḍho bhaṅgurāṃ jāgatīm sthitim |  
 70626 antaḥśītalayā buddhyā hasanniva nirīkṣate || 11 ||  
 70627  
 70628 ata eva vaiṣamyadarśanādeḥ phalamapi janānāṃ hasanniva tāṭasthyenaiva  
 70629 paśyatītyāha - paramiti || 11 ||  
 70630  
 70631 jitacittā mahātmāno ye hi dṛṣṭaparāvarāḥ |  
 70632 svabhāva īdṛśasteṣāṃ kathitastava rāghava || 12 ||  
 70633  
 70634 upasaṃharati - jīte || 12 ||  
 70635  
 70636 vayaṃ tu vaktuṃ mūrkhāṇāmajitātmīyacetasāṃ |  
 70637 bhogakardamamagnānāṃ na vidmo'bhimataṃ matam || 13 ||  
 70638  
 70639 muktasthitiriva baddhasthitirapi tadāśayodghāṭanena varṇyatāmiti  
 70640 cenmūrkhamanorathabhrāntīnāṃ tatprayuktaduṣceṣṭānāṃ  
 70641 tatphaladuḥkhavacitryāṇāṃ cānantyānna sā varṇayituṃ śakyetyāśayenāha ##-  
 70642  
 70643 teṣāmbhimatā nāryo bhāvābhāvavibhūsitāḥ |  
 70644 jvālānarakavahnīnāṃ yāstāḥ kanakarociṣaḥ || 14 ||  
 70645  
 70646 teṣāṃ mūrkhāṇāṃ nāryaḥ striyo'bhimatā abhilaṣitā yāḥ bhāvānāṃ  
 70647 vivekabuddhīnāmatyantābhāvaiḥ pūrvasaṃcitasukṛtānāṃ pradhvaṃsābhāvaiḥ  
 70648 saṃbhāvitasukṛtatapaḥsaṃyamādināṃ prāgabhāvaparipālanaiśca vibhūsitā  
 70649 āpādamastakamalaṃkṛtāḥ | ata eva narakavahnīnāṃ kanakasamānarociṣo jvālā  
 70650 eva tā ityārthaḥ || 14 ||  
 70651  
 70652 anarthagahanāścārthā vyarthānarthakadarthanāḥ |  
 70653 diśanto duḥkhasaṃrambhamabhitāḥ prahitāpadaḥ || 15 ||  
 70654

70655 tathā mūrkhāṇāmbhilaṣitā arthā dhanāni te ca anarthagahanā arjane pālāne vyaye  
 70656 nāṣe ca bahvāyāsādharmarāśinimittabhūtāḥ | vyarthā  
 70657 anarthaprayojakakalahavairādikadarthanāśca yebhyastathāvidhāścetyarthaḥ || 15 ||  
 70658  
 70659 phalasaṃdhīni karmāṇi nānācāramayāni ca |  
 70660 sukhaduḥkhāvapūrṇāni tāni vaktuṃ na śaknumaḥ || 16 ||  
 70661  
 70662 nanu teṣāṃ tādṛśairapyarthairyajñādisatkarmācaraṇasiddhernistāraḥ  
 70663 syānnetyāha - phalasaṃdhīnīti | yāni mūrkhāṇāṃ yajñādikarmāṇi tānyapi  
 70664 phalābhisāṃdhiyuktānyeva na nirabhisāṃdhīni |  
 70665 nānāvidhairdambhāmānamadamātsaryādyācārairdurācāraiśca pracurāṇi ata eva  
 70666 punarjanmādirayuktasukhaduḥkhairavapūrṇānīti mūrkhāṇāṃ kiṃcidapi  
 70667 nistāranimittam vaktuṃ na śaknuma ityārthaḥ || 16 ||  
 70668  
 70669 pūrṇāṃ dṛṣṭimavaṣṭabhya dhyeyatyāgavilāsinīm |  
 70670 jīvanmuktatayā svastho loke vihara rāghava || 17 ||  
 70671  
 70672 atastvamapi vidvaccharitreṇaiva vihara nānyenetyāha - pūrṇāmityādinā || 17 ||  
 70673  
 70674 antaḥ saṃtyaktasarvāśo vītarāgo vivāśanaḥ |  
 70675 bahiḥ sarvasamācāro loke vihara rāghava || 18 ||  
 70676  
 70677 udāraḥ peśalācāraḥ sarvācārānuvṛttimān |  
 70678 antaḥ sarvaparityāgī loke vihara rāghava || 19 ||  
 70679  
 70680 sarveṣāmajñānāmapi karmādyācāreṣu anuvṛttimān | na buddhibhedaṃ  
 70681 janayedajñānāṃ karmasaṅginām iti bhagavadvacanādīti bhāvaḥ || 19 ||  
 70682  
 70683 pravacārya daśāḥ sarvā yadatucchaṃ paraṃ padam |  
 70684 tadeva bhāvenālambya loke vihara rāghava || 20 ||  
 70685  
 70686 sarvāḥ saṃsāradaśāḥ paramārthasvarūpāvasthitibhūmikābhedadaśāśca || 20 ||  
 70687  
 70688 antarnairāśyamādāya bahirāśonmukhehitāḥ |  
 70689 bahistapto'ntarāśīto loke vihara rāghava || 21 ||  
 70690  
 70691 āśonmukhānāmiva ihitāni ceṣṭā yasya | sarvātmanā nairāśyaprakāṣane  
 70692 dhanamitrādisaṃgrahāyogādrājyaparipālānānirvāhādīti bhāvaḥ | ata eva  
 70693 dhanādināṣe bahistapta iva taptaḥ | antastu āśītaḥ sarvataḥ śītalāḥ || 21 ||  
 70694  
 70695 bahiḥ kṛtrimasaṃrambho hṛdi saṃrambhavarjitaḥ |  
 70696 kartā bahirakartāntarloke vihara rāghava || 22 ||  
 70697  
 70698 jñātavānāsi sarveṣāṃ bhāvānāṃ samyagantaram |  
 70699 yathecchasi tathā dṛṣṭyā loke vihara rāghava || 23 ||  
 70700  
 70701 antaraṃ vyavahārataḥ paramārthataśca sārāsāratāratamyam | ataḥ sadvyavahāre  
 70702 atisargastavetyāha - yathecchasi || 23 ||  
 70703  
 70704 kṛtrimollāśaharṣasthaḥ kṛtrimodvegagarhaṇaḥ |  
 70705 kṛtrimārambhasaṃrambho loke vihara rāghava || 24 ||  
 70706  
 70707 tyaktāhaṃkṛtirāśvastamatirākāśasobhanaḥ |  
 70708 aḡhītakalaṅkāṅko loke vihara rāghava || 25 ||  
 70709  
 70710 candrastu rātrāvahameva prakāśaka iti gṛhītāhaṃkṛtiḥ  
 70711 kṣayarogitvādanāśvastamatirgṛhītakalaṅkalāñchanaśca tvaṃ tu na tatheti  
 70712 vyatirekaḥ || 25 ||  
 70713  
 70714 āśāpāśātonmuktaḥ samaḥ sarvāsu vṛttiṣu |  
 70715 bahiḥ prakṛtikāryastho loke vihara rāghava || 26 ||  
 70716  
 70717 prakṛtistattadvarṇāśramasvabhāvastaducitakāryasthaḥ prajāhitakāryastho vā || 26 ||  
 70718  
 70719  
 70720 na bandho'sti na mokṣo'sti dehinaḥ paramārthataḥ |  
 70721 mithyeyamindrajālaśrīḥ saṃsāraparivartinī || 27 ||  
 70722  
 70723 samaḥ sarvāsu vṛttiṣviti yaduktaṃ

70724 tadbandhamokṣādivaiṣamyapraṭiṣedhenopapādayati - na bandha ityādinā || 27 ||  
 70725  
 70726 bhrāntimātramidaṃ mohāj jagadrāghava dṛśyate |  
 70727 janitapratyayaṃ sphāraṃ jalaṃ tīvrātape yathā || 28 ||  
 70728  
 70729 jalaṃ mṛgatṛṇodakam || 28 ||  
 70730  
 70731 abaddhasyaika rūpasya sarvagasyātmanaḥ katham |  
 70732 bandhaḥ syāttadabhāve tu mokṣaḥ kasya vidhīyate || 29 ||  
 70733  
 70734 kuto na bandho'sti tatra yuktimāha - abaddhasyeti | asaṅgasyetyarthaḥ | vidhīyate  
 70735 yatnena sampādyate || 29 ||  
 70736  
 70737 atattvajñānājāteyaṃ saṃsārabhrāntirātata |  
 70738 tattvajñānātkṣayaṃ yāti rajjvāmiva bhujāṅgadhiḥ || 30 ||  
 70739  
 70740 tarhi kiṃ tattvajñānaṃ vyarthaṃ netyāha - atattveti || 30 ||  
 70741  
 70742 jñātavānasi tattvaṃ svamekayā sūkṣmayā dhiyā |  
 70743 jāto'si nirahaṃkāro vyomavattiṣṭha nirmalaḥ || 31 ||  
 70744  
 70745 jñō'si tvitthaṃ tadakhilāḥ suhṛdbāndhavavāsanāḥ |  
 70746 saṃtyajāsatsvabhāvasya kā nāma kila bhāvanā || 32 ||  
 70747  
 70748 jñāḥ sākṣyasi tattasmātsuhṛdbāndhavaviṣayā mamatāvāsanāḥ |  
 70749 asatsvabhāvasya avidyamānasvarūpasya suhṛdāderbhāvanā cintanā kā nāma | na  
 70750 yuktetyarthaḥ || 32 ||  
 70751  
 70752 api cetthaṃ tadanyastvaṃ sattvavānanumīyase |  
 70753 idaṃ prathamataḥ prāptaṃ paramādapi kāraṇāt || 33 ||  
 70754  
 70755 api ca itthaṃ maduktaprakāreṇa vāsanātyāge tābhyo'nyaḥ pariśiṣṭaḥ sākṣi tvam  
 70756 paramārthasattvavānpariśeṣādanumīyate | prathamataḥ vāsanātyāgātpūrvam te  
 70757 paramātkāraṇādbrahmaṇaḥ pralayasusūptyorṇityaprāptādapi idaṃ  
 70758 paricchināsatyārūpameva prāptaṃ na paramārthasatyārūpamiti vāsanātyāga eva  
 70759 tatprāptiheturnānya ityarthaḥ | athavā api ceti samuccaye |  
 70760 tadanyastasmādasatsvabhāvādanyaḥ paramārthasatsvabhāvastvaṃ  
 70761 svabhāvenaivāsatsvabhāvebhyo'vidyātatkāryebhyaḥ sattvavān balavānanumīyase |  
 70762 ataḥ paramādādyāda vidyālakṣaṇātkāraṇādapi idaṃ prathamataḥ  
 70763 anādikālātprāptaṃ bandhamapi itthaṃ vāsanāvadeva saṃtyajetyanuṣajyate || 33 ||  
 70764  
 70765 bhogabandhu jagadbhāvaiḥ karmabhiṣca śubhāśubhaiḥ |  
 70766 ātmano nāsti saṃbandhaḥ kimetānanuśocasi || 34 ||  
 70767  
 70768 bhogaistatsādhakairbandhubhir jagadbhāvaiḥ srakcandanādibhistatprāptinimittaiḥ  
 70769 śubhāśubhaiḥ karmabhiṣca || 34 ||  
 70770  
 70771 ātmatattvikasāro'hamiti jātadhiyo bhayaiḥ |  
 70772 na te rāmāsti saṃbandhaḥ kiṃ bibheṣi jagadbhramāt || 35 ||  
 70773  
 70774 ātmatattvamevaikaḥ sārāḥ satyaḥ paramānando yasya tathāvidho'hamiti jātā  
 70775 dhīryasya | bhayairbhayahetubhiḥ || 35 ||  
 70776  
 70777 ajātasya sato bandhorbandhuduḥkhasukhabhramaiḥ |  
 70778 kaste rāghava saṃbandho yadetānanuśocasi || 36 ||  
 70779  
 70780 mama tattvavidaḥ svato duḥkhaṃ mābhūt bandhūnāmajñatvena  
 70781 duḥkhitvāttad duḥkhasamāgamairduḥkhaṃ tu durvāramiti cettatrāha - ajātasyeti  
 70782 | mithyātvādbandhau ajāte satītyarthaḥ | ṣaṣṭhī cānādare iti ṣaṣṭhī | athavā  
 70783 bandhoḥ saṃbandhitayā'jātasya taveti yojyam || 36 ||  
 70784  
 70785 tvam cedbabhūvitha purā tathedāniṃ bhaviṣyasi |  
 70786 adya ceha sthito'sīti jñātavānasi niścayam || 37 ||  
 70787  
 70788 evamātmano'saṅgatvādvitīyatvadarśane śokāsaṃbhava uktaḥ idānīmastvātmā  
 70789 saṅgī tathāpi sa kiṃ nitya uta kṣaṇika uta prāgabhāvavadghaṭādivadvā kālāntare  
 70790 naśvaraḥ sarveṣvapi pakṣeṣu bandhuśoko na yukta iti prauḍhyā samādhitsurādye  
 70791 kalpe tāvadāha - tvam cediti | purā pūrvajanmasu babhūvitha tathā  
 70792 bhāvijanmasu bhaviṣyasi | adyedānīmiha janmani ca



70793 sthito'sityevaṃsvabhāvamātmānaṃ yadi niścayaṃ dṛḍhaṃ jñātavānāsi tadā  
 70794 anantaragānvartamānānnikaṭasthitānsannihitānbandhūn  
 70795 prāṇādīnivetyadyāhāraḥ | anantajanmasvatītānsubahūn kasmānnānuśocasi |  
 70796 vinigamanāvirahātsarvaśokāśakteśca na kvāpi śoko yukta iti bhāvaḥ || 37 ||  
 70797  
 70798 tadānantaragānanyānprāṇādinnikāṭasthitān |  
 70799 bandhūnatītānsubahūnkasmāttvaṃ nānuśocasi || 38 ||  
 70800  
 70801 pūrvamanyastathedānīm babhūvitha bhaviṣyasi |  
 70802 yadi rāma tathāpi tvaṃ sadrūpaṃ kiṃ vimuhyasi || 39 ||  
 70803  
 70804 dvitīye'pyāha - pūrvamiti | idānīmanyaḥ agre'pyanyo bhaviṣyasi iti  
 70805 kṣaṇikamātmānaṃ yadi jñāsi tathāpi tvaṃ kiṃ sadrūpamālambya vimuhyasi  
 70806 śocasi | dvitīyakṣaṇe śocyasya śocituścāsattvena śokāvasarābhāvādityarthaḥ ||  
 70807 39 ||  
 70808  
 70809 purā bhūtvādya bhūtvā ca bhūyaścenna bhaviṣyasi |  
 70810 tathāpi kṣīṇasaṃsāraḥ kimarthamanuśocasi || 40 ||  
 70811  
 70812 tṛtīye'pyāha - pureti | tathāpyātmanāsādeva kṣīṇasaṃsāraḥ || 40 ||  
 70813  
 70814 tasmāna duḥkhitā yuktā prākṛte jāgate krame |  
 70815 tathaiva muditā yuktā yuktaṃ kāryānuvartanam || 41 ||  
 70816  
 70817 yadā ātmano janmādisaṅgitve'pi śoko na yuktastadā kiṃ  
 70818 vācyamaśogodāsīnānityakūṭasthasvaparakāśapūrṇānandaikarasatve sa na yukta  
 70819 itītyāśayenopasaṃharati - tasmāditi | muditā sahaśaṃtoṣavṛttiḥ || 41 ||  
 70820  
 70821 mā gaccha duḥkhitāṃ rāma sukhitāmapī mā vraja |  
 70822 samatāmeḥi sarvatra paramātmā hi sarvagaḥ || 42 ||  
 70823  
 70824 anantaḥ satsvarūpastvaṃ khamivātītatāntaram |  
 70825 prakāśo nityaśuddhastvaṃ jvālānāmiva koṭaram || 43 ||  
 70826  
 70827 yathā jvālānāṃ koṭare sarvataḥ prabhāvyaṅkte tamaso nāvakāśastadvattvayyapi  
 70828 tamoduḥkhāderiti bhāvaḥ || 43 ||  
 70829  
 70830 jāgatānāṃ padārthānāmadrṣṭātmātanustanuḥ |  
 70831 hṛtstho'si hāramuktānāmekastanturivātataḥ || 44 ||  
 70832  
 70833 tvameva sarvāntara ityāha - jāgatānāmīti | na drṣṭā ātmanastanuḥ  
 70834 svarūpaṃ yasya | tanuḥ sūkṣmaḥ hārabhūtamuktāphalānāṃ  
 70835 tanturivātato'nusyūtaḥ || 44 ||  
 70836  
 70837 saṃsārasthitireveyaṃ yadbhūtvā bhūyate punaḥ |  
 70838 ajñenaiva na tajjñena jño'si rāma sukhī bhava || 45 ||  
 70839  
 70840 punarjanmaśaṅkāṃ vārayati - saṃsāreti | bhūtvā utpada punarbhūyate || 45 ||  
 70841  
 70842 svarūpamidamasyāstu saṃsrteḥ satatādhimat |  
 70843 ajñānātsphāratāmeti jñātavānāsi sanmate || 46 ||  
 70844  
 70845 svarūpaṃ svabhāvaḥ | satatamādhimat duḥkhabahulam || 46 ||  
 70846  
 70847 rūpaṃ kimanyadbhavatu bhramamātrādr̥te bhrame |  
 70848 svapnamātrādr̥te svapne bhavatyanyo hi kaḥ kramaḥ || 47 ||  
 70849  
 70850 svarūpaṃ tattvamīti na mantavyamityāha - rūpamīti | bhrāntyantareṣu  
 70851 tattvāprasiddheratrāpi na tattvamastītyarthaḥ || 47 ||  
 70852  
 70853 sarvaśakteriyaṃ śaktirbhramamātramayaṃ tathā |  
 70854 rāma dṛśyata evedamābhānamatibhāsvaram || 48 ||  
 70855  
 70856 nanu nistattvaṃ kathaṃ saditi dṛśyate tatrāha - sarveti | ābhānaṃ  
 70857 jagadākārabhānaṃ | atibhāsvaraṃ vyaktam || 48 ||  
 70858  
 70859 subandhuḥ kasyacitkaḥ syādiha no kaścidapyariḥ |  
 70860 sadā sarve sa sarvasya sarvaṃ sarveśvareccayā || 49 ||  
 70861

jagato bhrāntimātratāpradarśanāyāniyatasvabhāvatām darśayati -  
 subandhurityādinā | sarvasya sarve'pi sarve arayo mitrāṇi udāsīnāścetyarthaḥ || 49 ||  
 ālūnaśīrṇamakhilamidamanyonyasaṃśritam |  
 anārataṃ yāti jagattaraṅgaudha ivāmbhasaḥ || 50 ||  
 anyonyasaṃśritam parasparanimittam || 50 ||  
 adha ūrdhvatvamāyāti yātyūrdhvatvamadhastathā |  
 saṃsārasya calasyāsyā cakranemirivābhitaḥ || 51 ||  
 adha iti | pratyakṣaṃ cedaṃ jyotiścakrabhāgānām bhūmeśceti bhāvaḥ || 51 ||  
 svargasthā narakaṃ yānti nārakāśca triviṣṭapam |  
 yoneyonyantaram yānti dvīpāddvipāntaram janāḥ || 52 ||  
 evamutkarṣāpakarṣāvapyaniyatāvevetyāha - svargasthā iti || 52 ||  
 dhīrāḥ kārpaṇyamāyānti kṛpaṇā yānti dhīratām |  
 parisphuranti bhūtāni pātotpātaśatabhramaiḥ || 53 ||  
 dhīrā aprārthanāśīlāḥ || 53 ||  
 ekarūpasthiraṃ cakram svacchaṃ saṃtāpavarjitaṃ |  
 neha saṃprāpyate kiṃcidagnau himakaṇo yathā || 54 ||  
 upasaṃharati - ekarūpeti | cakram padārthamaṇḍalam || 54 ||  
 ye ye nāma mahābhāgā bahavo bāndhavāstathā |  
 vinaṣṭā eva dṛśyante te te katipayairdinaiḥ || 55 ||  
 vināśastu sarvatra niyata ityāha - ye ye iti || 55 ||  
 paratātmīyatānyatvatvatvamattvādibhāvanā |  
 neha satyā mahābāho dvicandrādīdṛśo yathā || 56 ||  
 astvaniyatatā kiṃ tatastatrāha - parateti || 56 ||  
 ayaṃ bandhuḥ paraścāyamayaṃ cāhamayaṃ bhavān |  
 iti mithyādṛśo rāma vigalantu tavādhunā || 57 ||  
 vigalantu viśīryantām || 57 ||  
 kriḍārthaṃ vyavahāraṣtha etābhīrhatadṛṣṭibhiḥ |  
 āmūlamantaśchinnābhīrbahirvihara helayā || 58 ||  
 hatadṛṣṭibhīrbādhitānuvṛttidṛṣṭibhiḥ | āmūlamajñānavāsanābhyāṃ saha  
 antaśchinnābhiḥ || 58 ||  
 saṃsārasaraṇāvasyāṃ tathā vihara suvrata |  
 na yathaiva śramaśrānto vāsanābhāravāniva || 59 ||  
 vāsanābhāravān ajña iva śramaśrānto yathā na bhavasyeva tathā asyāṃ  
 saṃsārasaraṇau vihara || 59 ||  
 yathā yathaiśā kāryāṇi vāsanākṣayakāriṇī |  
 vicāraṇā tavodeti saṃśāmyanti tathā tathā || 60 ||  
 kadā tarhi mama vyavahāroparamo bhaviṣyati tatrāha - yathā yatheti |  
 vāsanākṣayakāriṇī vicāraṇā yathā yathodeti tathā tathā kāryāṇi vyavahārāḥ  
 praśāmyanti uparaṃsyanta ityarthaḥ || 60 ||  
 ayaṃ bandhurayaṃ neti gaṇanā laghucetasām |  
 udāracaritānām tu vigatāvaraṇaiva dhīḥ || 61 ||  
 vigataṃ ayameva bandhuriti paricchedalakṣaṇaṃ āvaraṇaṃ yasyāstādṛśyeva  
 sarvatra samatādarśinītyarthaḥ || 61 ||  
 na tadasti na yatrāhaṃ na tadasti na yanmama |

70931 iti nirṇīya dhīrāṇām vigatāvaraṇaiva dhīḥ || 62 ||  
 70932  
 70933 uktamevārtha kāraṇopanyāsenā vivṛṇoti - na taditi || 62 ||  
 70934  
 70935 nāstameti na codeti yaścidākāśavanmahān |  
 70936 sarvaṃ saṃpaśyati svasthaḥ svastho bhūmitalaṃ yathā || 63 ||  
 70937  
 70938 svasthaḥ svarūpapratīṣṭhito vikṣepaduḥkhopaśamasvāsthyavānvā || 63 ||  
 70939  
 70940 sarvā eva hi te bhūtajātayo rāma bandhavaḥ |  
 70941 atyantāsaṃyutā etāstava rāma na kāścana || 64 ||  
 70942  
 70943 sarvā iti | anādaḥ saṃsāre sarvayoniṣu svasya bahuśo janmānubhavādityarthaḥ |  
 70944 bandhutvenātyantamasāmyutāḥ kāścana kāścidapi na paryāyeṇa sarvaiḥ saha  
 70945 saṃbandhādityarthaḥ | athavā dehadvārakaparamparāsaṃbandhāpekṣayā  
 70946 sarvajīvaiḥ saha sāṅśādaikātmyasaṃbandhasyāntaraṅgatvāttena  
 70947 saṃbandhenātyantāsaṃyutā na kāścanetyarthaḥ || 64 ||  
 70948  
 70949 vividhajanmaśatāhitasaṃbhrame  
 70950 jagati bandhurabandhuritīkṣaṇam |  
 70951 bhramadaśaiva vivalgati vastuta-  
 70952 sribhuvanaṃ cīrabandhurabandhvapi || 65 ||  
 70953  
 70954 uktamevārtha saṃkṣīpya vivṛṇvannupasaṃharati - vividheti |  
 70955 vividhairnānāyonivicitrairjanmaśatāirāhitāḥ saṃbhramā yasmīnstathāvidhe jagati  
 70956 ayaṃ bandhurayaṃbandhuriti īkṣaṇam bhedadarśanaṃ bhramadaśaiva vivalgati  
 70957 vijṛmbhate | vastutastu jīvabhāvadṛṣṭau tribhuvanaṃ tribhuvanasthaṃ jīvajātaṃ  
 70958 nijabandhurbrahmabhāvadṛṣṭau tu svayameva sarvamityabandhvapi tadevetyarthaḥ ||  
 70959 65 ||  
 70960  
 70961 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
 70962 mokṣopāyeṣūpaśamaṃ prakaraṇe jīvanmuktavarṇanaṃ nāmāṣṭādaśaḥ  
 70963 sargaḥ || 18 ||  
 70964  
 70965 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaṃ prakaraṇe  
 70966 jīvanmuktavarṇanaṃ nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 70967  
 70968  
 70969 ekonaviṃśaḥ sargaḥ 19  
 70970  
 70971 atraivodāharantīmamitihāsaṃ purāṇaṃ |  
 70972 bhrātrostripathagātīre saṃvādaṃ muniputrāyoh || 1 ||  
 70973  
 70974 ihoktasiddhaye puṇyapāvanākhyānamucyate |  
 70975 puṇyo yatpitṛśokārtaṃ pāvanaṃ samabodhayat || 1 ||  
 70976  
 70977 atra uktārthaviśaye || 1 ||  
 70978  
 70979 ayaṃ bandhurayaṃ neti kathāprastāvataḥ smṛtaṃ |  
 70980 itihāsamimaṃ puṇyamāścaryaṃ śṛṇu rāghava || 2 ||  
 70981  
 70982 astyasya jambūdvīpasya kasmīṃścidgirikuñjake |  
 70983 vanavyūhamahottaṃsaṃ mahendro nāma parvataḥ || 3 ||  
 70984  
 70985 madhye | nirdhāraṇe saptamī | puñjake iti pāṭhaḥ spaṣṭhaḥ || 3 ||  
 70986  
 70987 kalpadrumavanacchāyāviśrāntamunikinnaraḥ |  
 70988 śṛṅgairātataṃ mākaśaṃ jītavānyaḥ samunnataiḥ || 4 ||  
 70989  
 70990 ātataṃ vistīrṇamapyākāśaṃ śṛṅgairjītavān vyāptavān || 4 ||  
 70991  
 70992 brahmalokāntaraprāptaśṛṅgakandaracāribhiḥ |  
 70993 sāmavedapratidhvānaghūṃghumairgāyatīva yaḥ || 5 ||  
 70994  
 70995 brahmaloketyatiśayoktiḥ || 5 ||  
 70996  
 70997 yaḥ payamedurairmeghairlasitaiḥ śṛṅgakoṭīṣu |  
 70998 latākusumasāṃprotaiḥ kuntalairiva rājate || 6 ||  
 70999

71000 payomedurairnīlairiti yāvat | lasitairvidyudbhīrvirājamānaiḥ | kuntalaiḥ keśaiḥ || 6 ||  
 71001  
 71002 yastadoḍḍayanotkānām [yastaḍḍayanotkānām iti ṭīkākr̥tsaṃmataḥ  
 71003 pāṭhaḥ] śarabhāṇām vijṃbhītaiḥ |  
 71004 visphūrjati guhāvakraiḥ kalpābhrāṇi hasanniva || 7 ||  
 71005  
 71006 taṭeṣu uḍḍayane utkānām sotkaṇṭhānām śarabhāṇāmaṣṭāpadānām  
 71007 vijṃbhītaiḥ visphūrjati garjati [garjati iti kvacinna paṭhyate] || 7 ||  
 71008  
 71009 yena nirjharanirhrādaiḥ kandarāntaracāribhiḥ |  
 71010 samudrajalakallolavilāso vijito'bhitāḥ || 8 ||  
 71011  
 71012 kandarāntareṣu cāribhiḥ pratidhvanitairiti yāvat | kallolānām vilāsaḥ  
 71013 sagarjitanṛtyam || 8 ||  
 71014  
 71015 tasyaikaḍeṣe vitate ratnasānau manorame |  
 71016 munibhiḥ snānapānārthaṃ vyomagaṅgāvatāritā || 9 ||  
 71017  
 71018 ratnamaye sānau prasthaḍeṣe vyomagaṅgā mandākinī || 9 ||  
 71019  
 71020 tasyāstripathagāyāstu tīre vikasitadrume |  
 71021 ratnādrītaṭavidyote kacatkanakapiṇjare || 10 ||  
 71022  
 71023 ratnādrīmerostaṭamiva vidyotamāne || 10 ||  
 71024  
 71025 āsīdabhyudītajñānastaporāśīrudārādhiḥ |  
 71026 munīrghatapā nāma tapo mūrtamivāparam || 11 ||  
 71027  
 71028 abhyudītaṃ jñānaṃ paramātmabodho yasya | mūrta dhṛtaśarīram || 11 ||  
 71029  
 71030 munerbabhūvatustasya putrau dvāvīndusundarau |  
 71031 puṇyapāvananāmānau dvau kacāviva vākpateḥ || 12 ||  
 71032  
 71033 dvau kacāvivetyabhūtopamā | vākpaterbṛhaspateḥ || 12 ||  
 71034  
 71035 sa tābhyām saha putrābhyām bhāryayā ca sahaikayā |  
 71036 uvāsa saritastīre tasminsaphalapādape || 13 ||  
 71037  
 71038 atha kāle tayostasya putrayorjñānavānabhūt |  
 71039 puṇyo nāma ca yo jyeṣṭho guṇajyeṣṭhaśca rāghava || 14 ||  
 71040  
 71041 jñānavān tattvavit || 14 ||  
 71042  
 71043 pāvanordhaprabuddho'bhūtpūrvasaṃdhyāmbujaṃ yathā |  
 71044 maurkhyādadhigato nāptaḥ pade dolāyitaḥ sthitaḥ || 15 ||  
 71045  
 71046 ardhaprabuddha ityasya vivaraṇaṃ maurkhyādadhigato nirgataḥ | pade  
 71047 paramātmavastuni cānāptaḥ | antarāle dolāyitaḥ sthitaḥ || 15 ||  
 71048  
 71049 tato vahatyakalite kāle kalitakāraṇe |  
 71050 saṃvatsaraśate jīrṇadīrghadehalatāyūṣi || 16 ||  
 71051  
 71052 akalite prāṇibhirāyuhkṣayatvenālakṣite | saṃvatsaraśatātmake | dehalatā ca  
 71053 āyūśca dehalatāyūṣi jīrṇe dehalatāyūṣi yena tathāvidhe kāle vahatyatikrāmati satī  
 71054 munirdehaṃ jahāvīti vyavahitena saṃbandhaḥ || 16 ||  
 71055  
 71056 asmādbhaṅgurabhūtāḍhyādvṛttāntaśatabhīṣaṇāt |  
 71057 ratimutsṛjya saṃsārājjarājarajarajīvitaḥ || 17 ||  
 71058  
 71059 janmajarāmarāṇasvargapātānarakādivṛttāntaśatairbhīṣaṇātsaṃsārādrati##-  
 71060 17 ||  
 71061  
 71062 kalanāpakṣiṇī nīḍaṃ dehaṃ dīrghatapā muniḥ |  
 71063 jahau giriguḥāgehe bhāraṃ vaivadhiko yathā || 18 ||  
 71064  
 71065 yathā vaivadhiko vīvadhavāhako gehe vīvadhavāhako jahāti tathetyarthaḥ |  
 71066 vīvadhavīvadhavāhako gehe vīvadhavāhako jahāti tathetyarthaḥ |  
 71067 18 ||  
 71068

71069 praśāntakalanārambhāṃ cetyariktacidāspadam |  
 71070 padaṃ jagāma nīrāgaṃ puṣpagandha ivāmbaram || 19 ||  
 71071  
 71072 praśāntāḥ kalanārambhā yatra | cetyai riktā rahitā yāscitastattajjīvacaitanyāni  
 71073 teṣāṃāspadam pratiṣṭhābhūtaṃ paramapadam | yathā  
 71074 puṣpagandho'mbaramākāśaṃ gacchati tadvat || 19 ||  
 71075  
 71076 atha bhāryā munerdehaṃ prāṇāpānavivarjitam |  
 71077 dṛṣṭvā vilulitaṃ bhūmau vinālamiva pañkajam || 20 ||  
 71078  
 71079 ciraṃabhyastayā yogayuktyā pativitīrṇayā |  
 71080 tatyāja tanumamlānāṃ ṣaṭpadī padminīmiva || 21 ||  
 71081  
 71082 patyā vitīrṇayā upadiṣṭayā yogayuktyā | amlānāṃ rogajarādīmlānirahitāmapi  
 71083 tanuṃ tatyāja || 21 ||  
 71084  
 71085 bhartāramevānuyayau janasyādṛṣṭatām gatā |  
 71086 prabhāgaganakośasthamastaṃ yātamivoḍupam || 22 ||  
 71087  
 71088 brahmībhūtaṃ bhartārameva anuyayau svayamapi brahmībhāvaṃ prāpeti yāvat | nahi  
 71089 brahmavidāṃ deśāntare gatiṃ rasti | na tasya prāṇā utkrāmantyatraiva samavānīyante  
 71090 iti śruteḥ || 22 ||  
 71091  
 71092 mātāpitrostu gatayoraurdhvadehikakarmaṇi |  
 71093 puṇya eva sthito'vyagraḥ pāvano duḥkhamāyayau || 23 ||  
 71094  
 71095 avyagro viśokaḥ || 23 ||  
 71096  
 71097 śokopahṛtacitto'sau bhramankānanavīthiṣu |  
 71098 jyāyāṃsamanavekṣyaiva pāvano vilālāpa ha || 24 ||  
 71099  
 71100 jyāyāṃsaṃ jyeṣṭhabhrātaraṃ anavekṣya | tadvaddhairyamanālmbyeti yāvat || 24 ||  
 71101  
 71102 athaurdhvadehikaṃ kṛtvā mātāpitrorudārādhiḥ |  
 71103 āyayau vipine puṇyaḥ pāvanaḥ śokalālasam || 25 ||  
 71104  
 71105 puṇya uvāca |  
 71106  
 71107 kiṃ putra ghanatām śokaṃ nayasyāndhyaikakāraṇam |  
 71108 bāṣpadhārādharmaṃ ghoram prāvaṭkāla ivāmbujam || 26 ||  
 71109  
 71110 pitṛsamo jyeṣṭha iti śāstrātputreti saṃbodhanam | śokaṃ duḥkhamūṣmāṇam ca  
 71111 | ghanatām nibiḍatām meghatām ca | ata eva  
 71112 bāṣpadhārādharmaṃndhyaikakāraṇamiti ca śleṣāt sādharmaṇe viśeṣaṇe |  
 71113 āmbujam ambujasaṃbandhinamambujasadrśanetrasaṃbandhinam ca || 26 ||  
 71114  
 71115 pitā tava mahāprājña gataḥ sārḍham tvadambayā |  
 71116 svāmeva paramātmāmapadaviṃ mokṣanāmikām || 27 ||  
 71117  
 71118 tatsthānaṃ sarvajantūnāṃ tadrūpaṃ vijitātmanām |  
 71119 svabhāvamabhisampanne kiṃ pitaryanuśocasi || 28 ||  
 71120  
 71121 sthānaṃ utpattyādikālatraye'pyādhārābhūtam | jantūnāṃ janānadharmiṇāṃ  
 71122 prāṇināṃ | vijitātmanāṃ brahmavidāṃ | rūpaṃ svarūpaṃ | ata eva na pituḥ  
 71123 śocyatetyāha - svabhāvamiti || 28 ||  
 71124  
 71125 idṛśī tu tvayā baddhā bhāvaneha vimohajā |  
 71126 saṃsāre yadaśocyo'pi tvayā tātonuśocyate || 29 ||  
 71127  
 71128 idṛśī iyameva mama mātā ayameva mama pitetyevaṃrūpā | yat yayā bhāvanayā  
 71129 || 29 ||  
 71130  
 71131 na saiva bhavato mātā nāsāveva pitā tava |  
 71132 na bhavāneṣa tanayastayorniḥsaṃkhyaputrayoḥ || 30 ||  
 71133  
 71134 niḥsaṃkyāḥ saṃkhyātumaśakyāḥ putrā yayoḥ || 30 ||  
 71135  
 71136 mātāpitṛsahasrāṇi samatītāni te suta |  
 71137 bahūnyambupravāhasya nimnānīva vane vane || 31 ||

71138  
 71139 nimnāni gambhīrasthānānīva || 31 ||  
 71140  
 71141 asaṃkhyaputrayornaiva bhavāneva sutastayoḥ |  
 71142 sarittaraṅgavatputra gatāḥ putragaṇā nṛṇām || 32 ||  
 71143  
 71144 he putra nṛṇāmanyeshāmapī || 32 ||  
 71145  
 71146 asmatpitroratītāni putralakṣāṇyanekaśaḥ |  
 71147 patrakorakavṛntāni latāviṭapayoriva || 33 ||  
 71148  
 71149 viṭapagrahaṇena viṭapī lakṣyate | viṭapīnoriveti vā pāṭhaḥ || 33 ||  
 71150  
 71151 mitrabāndhāvavṛndāni jantorjanmani janmani |  
 71152 ṛtāvṛtāvatītāni phalānīva mahātaroḥ || 34 ||  
 71153  
 71154 śocanīyā yadi snehānmātāpitṛsutāḥ suta |  
 71155 tadatītā na śocyante kimajasraṃ sahasraśaḥ || 35 ||  
 71156  
 71157 na śocyante tvayeti śeṣaḥ || 35 ||  
 71158  
 71159 prapañco'yaṃ mahābhāga dṛśyate jāgate bhrame |  
 71160 paramārthena te prājña nāsti mitraṃ na bāndhavāḥ || 36 ||  
 71161  
 71162 jāgate jagatkalpanānimitte bhrame mohe satyeva dṛśyate | paramārthena  
 71163 paramārthatastu te tava na | tathācoktaṃ vārtike -  
 71164 avidyāstītyavidyāyāmevāsītvā prakalpyate | brahmadṛṣṭyā tvavidyeyaṃ na  
 71165 kathaṃcana yujyate iti || 36 ||  
 71166  
 71167 na nāśa iva hi bhrātaḥ paramārthena vidyate |  
 71168 mahatyapi cirātapte marāviva payolavāḥ || 37 ||  
 71169  
 71170 paramārthena paramārthadṛṣṭyā marormarutvādeva payolavā na santi tatra  
 71171 cirātapte sutarām | tathā brahmasvābhāvyādeva nāśo nāsti tatra tattvabodhe  
 71172 sutarāmiti dyotanāyāpiśabdaḥ || 37 ||  
 71173  
 71174 etā yāḥ prekṣase lakṣmīschatracāmaracañcalāḥ |  
 71175 svapna eva mahābuddhe dināni trīṇi pañca vā || 38 ||  
 71176  
 71177 lakṣmīḥ rājyādisaṃpadaḥ | svapna eva tā iti śeṣaḥ || 38 ||  
 71178  
 71179 dṛṣṭyā tu pāramārthikyā putraṃ satyaṃ vicāraya |  
 71180 naiva tvaṃ na vayaṃ caiva bhrāntimantaḥ parityaja || 39 ||  
 71181  
 71182 ayaṃ gato mṛtaścāyamiti durdṛṣṭayaḥ puraḥ |  
 71183 svasaṃkalpopatāpotthā dṛśyante natu satyataḥ || 40 ||  
 71184  
 71185 svasaṃkalpalakṣaṇo ya upatāpaḥ saṃnipātabhramastadutthāḥ puro dṛśyante || 40  
 71186 ||  
 71187  
 71188 ajñānavistīrṇamarau vilolaṃ  
 71189 śubhāśubhasyandamayaistarāṅgaiḥ |  
 71190 savāsanānāmamarīcivāri  
 71191 parisphuratyetadanantarūpaṃ || 41 ||  
 71192  
 71193 ajñānalakṣaṇenātapena vistīrṇe ācchanne marau marubhūmisadṛśe ātmani |  
 71194 svasaṃkalpavāsanānāmakaṃ marīcivāri mṛgatṛṣṇodakam || 41 ||  
 71195  
 71196 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye  
 71197 mokṣopāyeṣupaśamaaprakarāṇe pāvanabodhanaṃ nāmaikonaviṃśaḥ sargaḥ  
 71198 || 19 ||  
 71199  
 71200 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaaprakarāṇe  
 71201 pāvanabodhanaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||  
 71202  
 71203  
 71204 viṃśaḥ sargaḥ 20  
 71205  
 71206 puṇya uvāca |

71207  
 71208 kaḥ pitā kiṃ ca vā mitraṃ kā mātā ke ca bāndhavāḥ |  
 71209 svabuddhyaivāvadbhūyante vātyayā janapāṃsavaḥ || 1 ||  
 71210  
 71211 nānāyonīṣu janmāni pāvanasyātmanastathā |  
 71212 iha puṇyena kīrtiyante śokamohāpanuttaye || 1 ||  
 71213  
 71214 śokasya mohamūlakatvānmohāpanayanenaivāsyā śoko'paneya iti manyamānaḥ  
 71215 puṇyastadviṣayāṇāṃ pitrādīnāmanirvacanīyatvānmithyātvaṃ pratijñāya  
 71216 jñānāpanodyatāmāha - kaḥ piteti | kaḥ kiṃsvarūpaḥ | tattvato  
 71217 nirvaktumaśakyāḥ sarve'pītyarthaḥ | svabuddhyā svabhrāntyaivāvadbhūyante  
 71218 utthāpyante | athavā svavivekabuddhilakṣaṇayā vātyayā  
 71219 svajanapāṃsavo'vadbhūyante nirasyante || 1 ||  
 71220  
 71221 bandhumitrasutasnehadveṣamohadaśāmayāḥ |  
 71222 svasaṃjñāmātrakeṇaiva prapañco'yaṃ vitanyate || 2 ||  
 71223  
 71224 snehadveṣamohadaśālakṣaṇa āmayo rogaḥ | svasaṃjñā svakṛtaḥ  
 71225 saṃketastanmātrakeṇaiva || 2 ||  
 71226  
 71227 bandhutve bhāvito bandhuḥ paratve bhāvitaḥ paraḥ |  
 71228 viśāmr̥tadaśeveha sthitirbhāvanibandhanī || 3 ||  
 71229  
 71230 uktamupapādayati - bandhutve iti | bhāvito dṛḍhabhāvanayā saṃketitaḥ |  
 71231 paratve śatrutve | yathā viśakṛtibhirviṣasya jīvanahetutvena  
 71232 dṛḍhabhāvanāttānprati amṛtadṛśā anyastadviparītabhāvanādviṣadaśā ceti  
 71233 bhāvanibandhanī sthitistadvadityarthaḥ || 3 ||  
 71234  
 71235 ekatve vidyamānasya sarvagasya kilātmanaḥ |  
 71236 ayaṃ bandhuḥ paraścāyamityasau kalanā kutaḥ || 4 ||  
 71237  
 71238 āstāṃ bandhutattvacintā tadanuśocinastava svatattvavimarśamātreṇa te nirasitum  
 71239 śakyā ityāśayenāha - ekatve iti | sarvadeheṣvekatve abhinnatve || 4 ||  
 71240  
 71241 raktamāṃsāsthisamghātāddehādevāsthīpañjarāt |  
 71242 ko'haṃ syāmiti cettēna svayaṃ putra vicāraya || 5 ||  
 71243  
 71244 nanvahaṃ kathaṃ sarvadeheṣveka iti cedahaṃ pratyayavedyameva ko'sāviti  
 71245 vimṛśetyāha - rakteti | raktādiḥ saṃghātāddehādanyaścetanasvabhāvaḥ  
 71246 ko'haṃ syāmiti vicārayetyarthaḥ || 5 ||  
 71247  
 71248 dṛṣṭyā tu pāramārthikyā na kaścittvaṃ na vāsmyaham |  
 71249 mithyājñānamidaṃ puṇyaḥ pāvanaśceti valgati || 6 ||  
 71250  
 71251 tvaṃ pāvanaśabdavāc्यo dehādirna kaścit | ahaṃ puṇyaśabdavāc्यāḥ |  
 71252 mithyājñānaṃ dehātmatābhrama eva valgati prathate || 6 ||  
 71253  
 71254 kaste pitā kaśca suhṛtkā mātā kaśca vā paraḥ |  
 71255 kasyānantavilāsasya kimatvaṃ kiṃ svamucyatām || 7 ||  
 71256  
 71257 evaṃ pitrādīśarīramapi vimarśe bhrāntirevetyāha - ka iti | yadi tu  
 71258 dehādyupādhiṇiṣkṛṣṭaṃ cidākāśamevāhaṃ tvaṃ pitrādayaśceti manyase tadā  
 71259 mama pitā mama bhrātetyādibhedaghaṭitaḥ svatvādisaṃbandho na ghaṭata evetyāha  
 71260 - khasyēti | khasya cidākāśasya || 7 ||  
 71261  
 71262 asi cettvaṃ tadanyēṣu yāteṣu bahujaṇmasu |  
 71263 ye bandhavo ye vibhavāḥ kiṃ tānapi na śocasi || 8 ||  
 71264  
 71265 liṅgaśarīrāṇyevāhaṃ madbāndhavāśceti cettatrāha - asi cediti | tvaṃ  
 71266 madvyāvṛttalingātmā asi cettattadā yāteṣvatīteṣu kiṃ kimarthaṃ na śocasi || 8 ||  
 71267  
 71268 babhūvuste supuṣpāsu sthalīṣu mṛgayoniṣu |  
 71269 bahavo bandhavo mārḡastānkathaṃ nānuśocasi || 9 ||  
 71270  
 71271 janmāntarabandhūnprapañcayati - babhūvurityādinā | mārḡāḥ mṛgayonijā  
 71272 jīvāḥ || 9 ||  
 71273  
 71274 babhūvuste sapadmāsu taṭīṣvambhojinīṣu te |  
 71275 haṃsasya bandhavo haṃsāstānkathaṃ nānuśocasi || 10 ||

71276  
71277 ambhojinīṣu padmavanīṣu nadyāditaṭīṣu haṃsasya te te tatkālaprasiddhā haṃsā  
71278 bandhavo babhūvuḥ | taṭīṣvambhodhiyoṣitām iti pāṭhe nadīnām taṭīṣvityarthaḥ ||  
71279 10 ||  
71280  
71281 babhūvuste'lamanyatra citrāsu vanarājiṣu |  
71282 bahavo bandhavo vṛkṣāstānkathaṃ nānuśocasi || 11 ||  
71283  
71284 anyatrānyeṣu janmasu | alamyantaṃ bandhavo babhūvuḥ || 11 ||  
71285  
71286 babhūvuste mahogreṣu śikhareṣu mahābhṛtām |  
71287 bahavo bāndhavāḥ siṃhāstānkathaṃ nānuśocasi || 12 ||  
71288  
71289 babhūvuste sravantiṣu saraḥsvambhojinīṣu ca |  
71290 bahavo bandhavo matsyāstānkathaṃ nānuśocasi || 13 ||  
71291  
71292 sravantiṣu nadiṣu || 13 ||  
71293  
71294 babhūvitha daśārṇeṣu kapilo vanavānaraḥ |  
71295 rājaputrastuṣāreṣu puṇḍreṣu vanavāyasaḥ || 14 ||  
71296  
71297 idānīm bhrāturjanmabhedānyogabalena dṛṣṭānviśīṣya smārayannāha -  
71298 babhūvitheti | daśārṇatuṣārapuṇḍrādayo deśaviśeṣāḥ || 14 ||  
71299  
71300 haihayeṣu ca mātaṅgastrigarteṣu ca gardabhaḥ |  
71301 śālveṣu saramāputraḥ patatrī saraladrume || 15 ||  
71302  
71303 saramā śunī tasyāḥ putraḥ | patatrī pakṣī arthācchālveṣveva || 15 ||  
71304  
71305 vindhyādrau pippalo bhūtvā ghuṇo bhūtvā mahāvaṭe |  
71306 mandare kukkuṭo bhūtvā vipro jāto'si kandare || 16 ||  
71307  
71308 ghuṇaḥ kāṣṭhakīṭakaḥ arthānmandarasyaiva kandare darīpradeśe || 16 ||  
71309  
71310 kosaleṣu dviḥ bhūtvā bhūtvā vaṅgeṣu tittiriḥ |  
71311 aśvo bhūtvā tuṣāreṣu jātaṣṭvaṃ brahmaṇo'dhvare || 17 ||  
71312  
71313 puṣkareṣu prasiddhe brahmaṇaḥ prajāpateradvare jātaḥ paśuriti śeṣaḥ | yātaḥ iti  
71314 vā pāṭhaḥ || 17 ||  
71315  
71316 yaḥ kīṭastālakandāntarmaśako ya udumbare |  
71317 yaḥ prāgbako vindhyavane sa tvaṃ putra mānūjaḥ || 18 ||  
71318  
71319 tālataroḥ kando mūlaṃ tadantaḥ | triṇyapi janmāni vindhyavane || 18 ||  
71320  
71321 himavatkandare bhūrjatanutvaggranthikoṭare |  
71322 pipīliko yaḥ ṣaṇmāsānso'yaṃ tvamanujo mama || 19 ||  
71323  
71324 bhūrjavṛkṣasya tanvī mṛdulā yā tvak tadgranthiprabhave koṭare bile || 19 ||  
71325  
71326 sthitaḥ sīmāntakugrāmagomaye yaśca vṛścikaḥ |  
71327 sārđhasaṃvatsaraṃ sādho so'yaṃ tvamanujo mama || 20 ||  
71328  
71329 arthātsvadeśasīmāyā ante yaḥ kugrāmastatratye śuṣkagomayotkare || 20 ||  
71330  
71331 pulindīstanapīṭheṣu nilīnaṃ yena kānane |  
71332 ṣaṭpadeneva padmeṣu so'yaṃ tvamanujo mama || 21 ||  
71333  
71334 līnaṃ arthātpulindīśīśujnma prāpyeti gamyate || 21 ||  
71335  
71336 etāsvanyāsu bahviṣu janayoniṣu putraka |  
71337 jāto'si jambūdvipe'sminpurā śatasahasraśaḥ || 22 ||  
71338  
71339 itthaṃ tavātmanaścaiva prāktanaṃ vāsanākramam |  
71340 paśyāmi sūkṣmayā buddhyā samyagdarśanaśuddhayā || 23 ||  
71341  
71342 māmāpi bahvyo bahudhā yonayo mohamantharāḥ |  
71343 samatītāḥ smarāmyadya tā jñānoditayā dṛśā || 24 ||  
71344



71345 bhrātrjanmoktīrupasaṃhṛtya svajanmabhedānvaktumārabhate - mamāpīti |  
 71346 mohamantharā ajñānajaḍāḥ || 24 ||  
 71347  
 71348 trigarteṣu śuko bhūtvā bheko bhūtvā sarittate |  
 71349 vaneṣu lāvako bhūtvā jāto'hamiha kānane || 25 ||  
 71350  
 71351 lāvakaḥ kṣudrapakṣiviśeṣaḥ || 25 ||  
 71352  
 71353 bhuktvā pulindatām vindhye kṛtvā vaṅgeṣu vṛkṣatām |  
 71354 uṣṭratvamapi vindhyādrau jāto'hamiha kānane || 26 ||  
 71355  
 71356 vṛkṣatām kṛtvā vṛkṣajanma bhuktvetyarthaḥ | uṣṭratvamuṣṭrajanma |  
 71357 nyubjatvam iti pāṭhe'pi nyubjapṛṣṭhamuṣṭratvameva bhuktvaha jāta ityarthah || 26  
 71358 ||  
 71359  
 71360 yaścātako himagirau yo rājā paṇḍramaṇḍale |  
 71361 vyāghro yaḥ sahyakuñjeṣu sa evāhaṃ [sa eveha iti pāṭhaḥ]  
 71362 tavāgrajaḥ || 27 ||  
 71363  
 71364 yo gṛdhro daśavarṣāṇi yo grāho māsapañcakam |  
 71365 yaḥ samānām siṃhaḥ sa eveha tavāgrajaḥ || 28 ||  
 71366  
 71367 ihāsmiñjanmani || 28 ||  
 71368  
 71369 āndhragrāmacakoreṇa tuṣāraṇṇparājinā |  
 71370 śrīśailācāryaputreṇa dambhavatkathyate mayā || 29 ||  
 71371  
 71372 tuṣāreṣu himavatpradeṣeṣu nṛpavadvirājanaśīlena māṇḍalikenetyarthaḥ |  
 71373 apuṇyasya svasya lokavañcanāya puṇyanāmnā prakhyāpanaṃ  
 71374 dambhastadvatsthitena mayetyutprekṣā | mayedaṃ kathyate tava iti pāṭhe tu spaṣṭam  
 71375 || 29 ||  
 71376  
 71377 sarve vividhasaṃsārā vividhācāraceṣṭitāḥ |  
 71378 vilāsā janmano bhrānte smaryante prāktanā mayā || 30 ||  
 71379  
 71380 janmanaḥ janmabhedarūpāyā bhrāntervilāsāḥ || 30 ||  
 71381  
 71382 evaṃ sthite jagajjātā bāndhavāḥ śataśo gatāḥ |  
 71383 pitaro mātaraścaiva bhrātaraḥ suhṛdastathā || 31 ||  
 71384  
 71385 upasaṃhṛtya prakṛte yojayati - evaṃ sthite iti || 31 ||  
 71386  
 71387 kāmstānsamanuśocāvo na śocāvaśca kānapi |  
 71388 bandhūnihātiśocāva idṛśyeva jagadgatiḥ || 32 ||  
 71389  
 71390 tān prāktanānbandhūnkān śocāvaḥ | tānbandhūnatikramya iha kān śocāvaḥ | na  
 71391 kāmścidapi śocāvaḥ | yata idṛśyeva jagadgatirityarthaḥ || 32 ||  
 71392  
 71393 anantāḥ pitaro yānti yāntyanantāśca mātaraḥ |  
 71394 iha saṃsāriṇām puṃsām vanapādapaparṇavat || 33 ||  
 71395  
 71396 kiṃ pramāṇamataḥ putra duḥkhasyātra sukhasya ca |  
 71397 tasmātsarvaṃ parityajya tiṣṭhāvaḥ svacchatām gatau || 34 ||  
 71398  
 71399 kiṃ pramāṇamavadhiḥ | sarvaṃ śokaṃ dṛśyamātraṃ vā || 34 ||  
 71400  
 71401 prapañcabhāvanām tyaktvā manasyahamiti sthitām |  
 71402 tām gatiṃ gaccha bhadraṃ te yāṃ yānti gatikovidāḥ || 35 ||  
 71403  
 71404 gatikovidā ātmāvagatikuśalāḥ || 35 ||  
 71405  
 71406 ihājavam javibhāvaṃ patanotpatanātmakam |  
 71407 na [nānuśocanti iti pāṭhaḥ] ca śocanti sudhiyaściraṃ valganti  
 71408 kevalam || 36 ||  
 71409  
 71410 patanamadhogatirutpatanamūrdhvatistadātmakam ājavam  
 71411 javibhāvamaviśrāntabhramaṇam | kevalaṃ nirabhimānatayā valganti vyavaharanti ||  
 71412 36 ||  
 71413

71414 bhāvābhāvavinirmuktaṃ jarāmaraṇavarjitam |  
 71415 saṃsmaratmānamavyagro mā vimūḍhamanā bhava || 37 ||  
 71416  
 71417 na te duḥkhaṃ na te janma na te mātā na te pitā |  
 71418 ātmaivasi na sadbuddhe tvamanyaḥ kaścideva hi || 38 ||  
 71419  
 71420 tvamātmaivāsi nānyaḥ anātmabhūtadehādiḥ kaścittvamasītyarthaḥ || 38 ||  
 71421  
 71422 asyāṃ saṃsārayātrāyāṃ nānābhinayadāyinaḥ |  
 71423 ajñā eva narāḥ sādhusababhāvasamanvitāḥ || 39 ||  
 71424  
 71425 nartakavannānābhinayā abhiniveśaceṣṭāstaddāyinastatkāriṇo'jñāmūḍhā eva  
 71426 narāḥ sādhusababhāvaḥ puruṣārthasārātābuddhistatsamanvitā ityarthaḥ || 39 ||  
 71427  
 71428 madhyasthadṛṣṭayaḥ svasthā yathāprāptārthadarśinaḥ |  
 71429 tajjñāstu prekṣakā eva sāksidharme vyavasthitāḥ || 40 ||  
 71430  
 71431 tajjñāstattvajñāstu taṭasthadṛṣṭaya udāsīnāḥ prekṣakā eva | ata eva  
 71432 sāksidharme vyavasthitā || 40 ||  
 71433  
 71434 kartāro'pi na kartāro yathā dīpā niśāgame |  
 71435 ālokakarmanāmevaṃ tajjñā lokasthitāviha || 41 ||  
 71436  
 71437 niśāyā āgame āgamane sati ālokakarmanāṃ prakāśanakriyāṇāṃ yathā dīpāḥ  
 71438 saṃnidhimātreṇa kartāro'pi avyāpriyamāṇatvādakartāra evaṃ tajjñā  
 71439 lokavyavahārasthitāvityarthaḥ || 41 ||  
 71440  
 71441 pratibimbe na dṛśyante svātmabimbagatairapi |  
 71442 yathā darpaṇaratnādyaṣṭathā kārye mahādhiyaḥ || 42 ||  
 71443  
 71444 dṛṣṭāntāntaramāha - pratibimbe iti | yathā karādigatadarpaṇā ratnādyāḥ  
 71445 pratibimbopādhayaḥ svātmano bimbabhūtasarvadehagataiḥ sarvairdharmaibḥ sahāpi  
 71446 svātmani kṛte pratibimbe bimbadharmāntaravatsvayaṃ niviṣṭā na dṛśyante  
 71447 tadvatsvātmanyadhyaste kārye kartāro'pi madhādhiyaḥ svayamabhiniviṣṭā na  
 71448 bhavantītyarthaḥ || 42 ||  
 71449  
 71450 sarvaiṣaṇāmayaakalaṅkavivarjitena  
 71451 svasthātmabhāvakalitena hṛdabjamadhye |  
 71452 putrātmanātmani mahāmuniṇāmunaiva  
 71453 saṃtyajya saṃbhramamalaṃ paritoṣamehi || 43 ||  
 71454  
 71455 he putra sarvairiṣaṇāmayaakalaṅkairvivarjitena ata eva muninā mananaśīlena  
 71456 ātmanā svenaiva hṛdabjamadhye svasthātmāsabhāvena kalitena sāksātkṛteṇa  
 71457 saṃsārasaṃbhramaṃ alaṃ niḥśeṣaṃ tyaktvā amunā pariśiṣṭenātmanaiva  
 71458 paritoṣamehītyarthaḥ || 43 ||  
 71459  
 71460 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu  
 71461 upāsamaprakaraṇe pāvanabodho nāma viṃśaḥ sargaḥ || 20 ||  
 71462  
 71463 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upāsamaprakaraṇe pāvanabodho  
 71464 nāma viṃśaḥ sargaḥ || 20 ||  
 71465  
 71466  
 71467 ekaviṃśaḥ sargaḥ 21  
 71468  
 71469 śrīvāsiṣṭha uvāca |  
 71470  
 71471 evaṃ prabodhitastena tadā puṇyena pāvanaḥ |  
 71472 prabodhamāpa prakāśyaṃ prabhāta iva bhūtaḥ || 1 ||  
 71473  
 71474 tṛṣṇāpāsakṣayo mokṣo hyāśayā cittavṛttayaḥ |  
 71475 nirāśasyātmāpūrṇasya svato muktiritīryate || 1 ||  
 71476  
 71477 prabodhaṃ pariniṣṭhitamātmaniścayam || 1 ||  
 71478  
 71479 ubhāvapi tataḥ siddhau jñānavijñānapāragau |  
 71480 viceraturvane tasminyāvadicchamaninditau || 2 ||  
 71481  
 71482 yāvadicchaṃ prārābhakṣayaparyantamiti yāvat || 2 ||

71483  
71484 tataḥ kadācitkālena nirvāṇapadamāgatau |  
71485 tau videhau gatasnehau dīpāviva śamaṃ gatau || 3 ||  
71486  
71487 gatasnehau kṣīṇatailau || 3 ||  
71488  
71489 evaṃ prāgbhuktadehānāmanantā janabandhutā |  
71490 āḥ kaiḥ kiṃ gr̥hyate tābhyaḥ kiṃ vā saṃtyajyate'nagha || 4 ||  
71491  
71492 uktamākhyānamupasaṃhṛtya prakṛte yojayati - evamiti | janabandhutā  
71493 suhr̥jjanabandhusamūhaḥ | āḥ iti vismaye nipātaḥ | gr̥hyate śocyatvenopādiyate  
71494 || 4 ||  
71495  
71496 tasmādāsāmanantānāṃ tṛṣṇānāṃ raghunandana |  
71497 upāyastyāga evaiko na nāma paripālanam || 5 ||  
71498  
71499 āsāṃ sarvaśokādīmūlabhūtānāṃ prativīṣayamanantānāṃ | paripālanam  
71500 viṣayasampādanairabhivardhanam || 5 ||  
71501  
71502 cintanenaīdhate cintā tvindhaneneva pāvakaḥ |  
71503 naśyatyacintatenaiva vinendhanamivānalaḥ || 6 ||  
71504  
71505 viṣayācintanameva tatparityāga ityāśayenāha - cintaneneti | edhate vardhate || 6  
71506 ||  
71507  
71508 dhyeyatyāgarathārūḍhaḥ karuṇodārayā dṛśā |  
71509 lokamālokayandīnamātiṣṭhotttiṣṭha rāghava || 7 ||  
71510  
71511 dhyeyatyāgaḥ prāgvarṇitadhyeyavāsanātyāgaḥ | karuṇā sarvabhūtānukampā |  
71512 ātiṣṭha anutiṣṭha | prakṛtavvyavahāramiti śeṣaḥ || 7 ||  
71513  
71514 eṣā brahmī sthitiḥ svacchā niṣkāṃā vigatāmayā |  
71515 enāṃ prāpya mahābāho vimūḍho'pi na muhyati || 8 ||  
71516  
71517 vimūḍho vyavahāreṣvacaturo'pi na muhyati || 8 ||  
71518  
71519 ekaṃ vivekaṃ suhr̥damekāṃ prauḍhasakhīm dhiyam |  
71520 ādāya viharannevaṃ saṃkaṭeṣu na muhyati || 9 ||  
71521  
71522 vivekalakṣaṇaṃ suhr̥daṃ mitram | dhiyaṃ paramārthabodhalakṣaṇaṃ  
71523 priyasakhīm || 9 ||  
71524  
71525 vinivāritasarvārthādapahastitabāndhavāt |  
71526 na svadhairyādṛte kaścidabhyuddharati saṃkaṭāt || 10 ||  
71527  
71528 vinivāritāḥ parityaktāḥ sarve arthā dhanāni yena | apahastitā  
71529 antaḥsnehavicchedādapahastitā hastena kakudī praṇodya nirastā iva bāndhavā yena |  
71530 abhyuddharati saṃkaṭādunnayati svamiti śeṣaḥ || 10 ||  
71531  
71532 vairāgyeṇātha śāstreṇa mahattvādiguṇairapi |  
71533 yatnenāpadvighātārthaṃ svayamevonnayenmanaḥ || 11 ||  
71534  
71535 unnayet utkarṣaṃ nayet viṣayagartāduddharedvā || 11 ||  
71536  
71537 na tattribhuvanaiśvaryaṇna kośādratnadhāriṇaḥ |  
71538 phalamāsādyate cittādyanmahattvopabṛṃhitāt || 12 ||  
71539  
71540 tat sarvaduḥkhapraśamanopalakṣitaniratiśayānandalābhalakṣaṇaṃ phalam |  
71541 mahattvaṃ tucchaviṣayānabhilāṣastenopavṛṃhitāduplicitāt || 12 ||  
71542  
71543 tadetasmīṃjagatkukṣau pātotpātanadolanaīḥ |  
71544 patanti puruṣā ye vai manasteṣāṃ gatajvaram || 13 ||  
71545  
71546 pātā adhogatayaḥ utpatanānyūrdhvagatayaḥ dolanāni martyalokeṣveva  
71547 janmaparamparayā bhramaṇāni ca taistannimittabhūtairviṣayābhilāṣairye patanti  
71548 teṣāṃ manaḥ sadaiva gatajvaraṃ prāptasaṃtāpameva na  
71549 kadācidviśrāmyatītyarthaḥ | athavā pūrvaślokānnetyanuvartya ye na patanti teṣāṃ  
71550 manogatajvaraṃ niḥsaṃtāpamiti vyākhyeyam | punanti yatante iti vā pāṭhe  
71551 pātayantyutpātayanti ca ye viṣayarāgāste pātotpātanāstebhyo dolanairutkṣepaṇaiḥ

71552 pratyāhāropāyairātmani sthairyāpādanena ye manaḥ punanti yatante vā teṣāṃ  
 71553 manogatajvaraṃ śāntatrividhatāpaṃ bhavatīti vyākhyeyam || 13 ||  
 71554  
 71555 pūrṇe manasi saṃpūrṇaṃ jagatsarvaṃ sudhādravaiḥ |  
 71556 upānadgūḍhapādasya nanu carmāstr̥taiva bhūḥ || 14 ||  
 71557  
 71558 nanu saṃtāpahetuṣvādhyātmikādhidaivikādhibhautikeṣu  
 71559 rogavarṣātapacorasarpādiṣu satsu kathaṃ manaḥprasāntimātreṇa  
 71560 sarvatāpanivṛttistatrāha - pūrṇe iti | trividhā api saṃtāpā manodoṣamūlā eva  
 71561 | manasi viśuddhabrahmāmṛtarasapūrṇe sati sarvaṃ jagadānandapūrṇameva bhāti  
 71562 | yathā mṛdulopānadbhyaṃ saṃvṛtacaraṇasya kuśakaṇṭakādīsaṃkulāpi  
 71563 sarvā bhūrmṛdulataracarmāstr̥taiva bhāti tadvadityarthaḥ || 14 ||  
 71564  
 71565 vairāgyātpūrṇatāmeti mano nāsāvaśānugam |  
 71566 āśayā riktatāmeti śaradeva saromalam || 15 ||  
 71567  
 71568 na āśāvaśānugamiti cchedaḥ | riktatām śuṣkārṇavodarakalpatām | saromalam  
 71569 bhinnataḍāgapāṅkaḥ | sarojalam iti vā pāṭhaḥ || 15 ||  
 71570  
 71571 hṛdayaṃ śūnyatāmeti prakāṭikṛtakotāram |  
 71572 agastipītārṇavavadāśāvivaśacetāsām || 16 ||  
 71573  
 71574 riktatāmetītyetaddr̥ṣṭāntena vivṛṇoti - hṛdayamiti | koṭarasya  
 71575 prakāṭikaraṇapatrāntargatalobhadainyādidoṣāṇāṃ grāhabhujāṅgādināṃ ca  
 71576 sphuṭaṃ prakāśanam || 16 ||  
 71577  
 71578 yasya cittatarau sphāre tṛṣṇācapalamarkaṭi |  
 71579 na valgati mahattasya rājate hṛdvanaṃ tatam || 17 ||  
 71580  
 71581 sphāre dharmajñānavairāgyaśāntidāntyādipuṣpaphalapallavādisamṛddhe  
 71582 cittatarau manovṛkṣe | hṛvanaṃ manobuddhirahaṃkāraścittamiti  
 71583 caturvidhavṛkṣaghaṭitamantaḥkaraṇavanam || 17 ||  
 71584  
 71585 padmākṣakoṣaṃ trijagadgoṣpadaṃ yojanavrajam |  
 71586 nimeṣārdhaṃ mahākālpaḥ spṛhārahitacetāsām || 18 ||  
 71587  
 71588 niḥspṛhaṃ praśamsati - padmākṣetyādinā | trijagattrailokyamapi  
 71589 padmabijakoṣavadalpamiti yāvat | aparicchinnabrahmasukhadṛśā  
 71590 brahmāṇḍāntargatasukhalavānāmālpataratvāt | evaṃ nityasarvagatabrahmadṛśā  
 71591 deśakālaparicchinnādhipatyādivibhavo'pyalpa evetyāśayenāha - goṣpadamiti  
 71592 || 18 ||  
 71593  
 71594 śītatā sā na śītāṃśorna himācalakandare |  
 71595 na rambhācandanāvalyāṃ niḥspṛheṣu manaḥsu yā || 19 ||  
 71596  
 71597 śītatā nistāpāhlādaḥ | rambhāḥ kadalyaścandanataravaśca tadāvalyāṃ tadvane  
 71598 yathāyogyāṃ tatsaṃśleṣe vā || 19 ||  
 71599  
 71600 na tathā bhāti pūrṇendurna pūrṇaḥ kṣīrasāgaraḥ |  
 71601 na lakṣmīvadanaṃ kāntaṃ spṛhāhīnaṃ yathā manaḥ || 20 ||  
 71602  
 71603 yathābdalekhā śāśinaṃ sudhālepaṃ maṣī yathā |  
 71604 dūṣayatyevamevāntarnaramāśāpiśācikā || 21 ||  
 71605  
 71606 abdalekhā megharājīḥ | maṣī kajjaladravaḥ | dūṣayati malinayati || 21 ||  
 71607  
 71608 āśākhyāścittavṛkṣasya śākhāḥ sthagitadiktaṭāḥ |  
 71609 tāsu cchinnāsvarūpatvaṃ yāti cittamahādrumaḥ || 22 ||  
 71610  
 71611 sthagitadiktaṭā ācchāditadigantāḥ | arūpatvaṃ brahmatām sthāṇutām ca || 22 ||  
 71612  
 71613 chinnaṭṛṣṇāmahāśākhe cittasthāṇau sthitiṃ gate |  
 71614 ekarūpatayā dhairyaṃ prayāti śataśākhataṃ || 23 ||  
 71615  
 71616 nirodhakakuvṛkṣe cchinne tadadhaḥ prarūḍhaḥ sadvṛkṣa iva paścāddhairyaṃ  
 71617 śataśākhataṃ prayāti | vardhata yāvat || 23 ||  
 71618  
 71619 anastamitadhairyeṇa tena citte kṣayaṃ gate |  
 71620 tatpadaṃ prāpyate rāma yatra nāśo na vidyate || 24 ||

71621  
 71622 astu dhairyābhivṛddhiḥ kiṃ tatastatrāha - anastamiteti | anastamitadhairyeṇa  
 71623 abhivṛddhavairāgyajitendriyatvadvandvasahiṣṇutvādidhairyavatā puruṣeṇa || 24 ||  
 71624  
 71625 etāsāṃ cittavṛttināmāsānāmuttamāśayaḥ |  
 71626 na dadāsi prarohaṃ cettadbhayaṃ nāsti rāghava || 25 ||  
 71627  
 71628 prarohaṃ punaḥ prarohāvakāśaṃ na dadāsi cettattarhi janmātibhayaṃ  
 71629 nāstityarthaḥ || 25 ||  
 71630  
 71631 cittaṃ vṛttivihīnaṃ te yadā yātamacittatām |  
 71632 tadā mokṣamayīmanthaḥ sattāmāpnoṣi tām tatām || 26 ||  
 71633  
 71634 tatām pūrṇām || 26 ||  
 71635  
 71636 cittakauśikapakṣiṇyā tṛṣṇayā kṣubdhayāntare |  
 71637 amaṅgalāni vistāramalamāyānti rāghava || 27 ||  
 71638  
 71639 citte praviṣṭayā kauśikapakṣiṇyā ulūkyā | yadā kadācidgṛhe'pi ulūkī praviṣṭā  
 71640 cenmṛtyudāridryopaplavādyamaṅgalāni bhavantīti jyotiḥśāstrādaḥ prasiddham |  
 71641 sā ceddehāntāscitte nirantaraṃ praviṣya sarvavyavahāreṣu kṣubdhā tiṣṭhati tadā  
 71642 tayā amaṅgalāni sarvāṇyeva alaṃ vistāramāyāntīti kiṃ vācyamīti bhāvaḥ || 27 ||  
 71643  
 71644 cintanaṃ vṛttirityuktaṃ vartate cittamāśayā |  
 71645 cittavṛttimato hyāsāṃ tyaktvā niścittatām vraja || 28 ||  
 71646  
 71647 nanu āśātyāgamātreṇa kathaṃ cittopaśamaḥ  
 71648 saṃkalpavicikitsādhṛtyadhṛtyādivṛttyantarairapi tatprarohasya  
 71649 durvāratvādityāśaṅkāṃ sarvavṛttināmāsāmūlatāpradarśanena pariharati ##-  
 71650 cākṣuṣādivṛttiprasaktirastīti cintanameva tadā cittasya vṛttiḥ pariśiṣyata iti  
 71651 prāguktam | cintane ca cittamāśayaiva pravartate | āśāyānāmeva viśayāṇām  
 71652 cintanadarśanāt | saṃkalpādivṛttinām ca cintitārthaviśayatayā  
 71653 cintāpūrvakatvāccintāmūlabhūtāmāsākhyāṃ cittavṛttiṃ tyaktvā niścittatām  
 71654 vrajetyarthaḥ || 28 ||  
 71655  
 71656 yo yayā vartate vṛttyā sa tayaiva vinā kṣayī |  
 71657 ataścittopaśāntyarthaṃ tadvṛttiṃ prakṣayaṃ naya || 29 ||  
 71658  
 71659 jvālauṣṇyakṣaye vahneriva vṛttikṣaye manasa upaśamaḥ siddhyatītyāha - yo  
 71660 yayeti | tayaiva vinā tadvṛtterātyantikanirodhena kṣayī apakṣayakrameṇa naśyati ||  
 71661 29 ||  
 71662  
 71663 praśamitasakalaiṣaṇo mahātma-  
 71664 nabhava bhavabandhamapāśya muktacittaḥ |  
 71665 manasi nigaḍarajjavaḥ kadāśāḥ  
 71666 parigalitāsu ca tāsu ko na muktaḥ || 30 ||  
 71667  
 71668 uktamarthaṃ saṃgṛhyopasaṃharati - praśamiteti | he mahātmana tvam  
 71669 praśamitaputravittalokādisakalaiṣaṇaḥ san bhavabandhamāsākhyamapāśya  
 71670 muktacitto jīvanmukto bhava | yataḥ kutsitā āśā manasi vidyamānā ātmano  
 71671 nigaḍarajjavaḥ nigaḍavadrajjuvacca bandhanahetavaḥ | tāsu parigalitāsu satīṣu ko na  
 71672 muktaḥ | sarvo'pi janturmucyata evetyarthaḥ || 30 ||  
 71673  
 71674 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 71675 mokṣopāyeṣūpaśamaprakaraṇe tṛṣṇāvicikitsāyogotpattirnāmaikaviṃśaḥ  
 71676 sargaḥ || 21 ||  
 71677  
 71678 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 71679 tṛṣṇāvicikitsāyogotpattirnāmaikaviṃśaḥ sargaḥ || 21 ||  
 71680  
 71681  
 71682 dvāviṃśaḥ sargaḥ 22  
 71683  
 71684 śrīvāsiṣṭha uvāca |  
 71685  
 71686 athavā raghuvaṃśākhyānabhaḥpūrṇaniśākara |  
 71687 balivadbuddhibhedena jñānamāsādayāmalam || 1 ||  
 71688  
 71689 balyākhyānamupakramya pātāламиha varṇyate |

71690 baleśca rājyaṃ nirvedānmeruśṛṅge vicāraṇā || 1 ||  
 71691  
 71692 idānīm padmākṣakośaṃ trijagaditi vivekodaye trailokyaiśvaryasyāpyalpatvaṃ  
 71693 yaduktaṃ tadupapādanāya balyākhyānaṃ vaktukāmo vasiṣṭho bhūmikāṃ racayati  
 71694 - athaveti | buddhibhedena akasmādvicārodayena || 1 ||  
 71695  
 71696 śrīrāma uvāca |  
 71697  
 71698 bhagavansarvadharmajña tvatprasādānmayā hṛdi |  
 71699 prāptaṃ prāptavyamakhilāṃ viśrāntaṃ cāmale pade || 2 ||  
 71700  
 71701 prāptavyamakhilāṃ sarvātmakāṃ brahma hṛdi prāptaṃ tasminnevāmale pade  
 71702 viśrāntaṃ ca || 2 ||  
 71703  
 71704 śaradivāmbarādabhramadabhraṃ mama cetasaḥ |  
 71705 vibho vyapagataṃ sarvaṃ tṛṣṇākhyāṃ tanmahātamaḥ || 3 ||  
 71706  
 71707 adabhramanalpaṃ tṛṣṇākhyāṃ tatprasiddhaṃ mahātamo mama cetasaḥ  
 71708 sakāśādapagataṃ || 3 ||  
 71709  
 71710 amṛtāpūritaḥ khaṣṭhaḥ śītalātmā mahādyutiḥ |  
 71711 tiṣṭhāmyānandavānantaḥ sāyaṃ pūrṇa ivoḍurāt || 4 ||  
 71712  
 71713 amṛtāpūrita ityādiviśeṣaṇāni svasya uḍurājasya ca sādharmaṇāni || 4 ||  
 71714  
 71715 aśeṣasaṃśayāmbhodaśaratsamaya kiṃtvaham |  
 71716 tṛptimeṣāṃ na gacchāmi vacasāṃ vadatastava || 5 ||  
 71717  
 71718 aśeṣāṇāṃ saṃśayalakṣaṇānāmambhodānāṃ śaratsamaya iva nivāraka iti  
 71719 gurusambodhanam | vadatastava eṣāṃ vacasāṃ śravaṇaviśaye tṛptiṃ  
 71720 alaṃbuddhiṃ na gacchāmi || 5 ||  
 71721  
 71722 balervijñānasamprāptiṃ punarmadbodhavṛddhaye |  
 71723 vibho kathaya khidyante santo nāvanataṃ prati || 6 ||  
 71724  
 71725 vijñānasya samprāptiṃ prāptiprakāram | avanataṃ praṇāmopanataṃ śiṣyaṃ prati  
 71726 upadeśane iti śeṣaḥ || 6 ||  
 71727  
 71728 śrīvasiṣṭha uvāca |  
 71729  
 71730 śṛṇu rāghava te vakṣye balervṛttāntamuttamam |  
 71731 śrutena yena taṃ tattvabodhaṃ prāpsyasi śāśvataṃ || 7 ||  
 71732  
 71733 taṃ tādrśaṃ tattvabodhaṃ vicārapūrvakatattvāvadharmaṇam | śāśvataṃ  
 71734 nityātmalābhaphalam | śāśvataṃ nityaṃ tattvabhūtamātmasvarūpabodhamiti vā ||  
 71735 7 ||  
 71736  
 71737 astyasmiñjagataḥ kośe kasmimściddiṇnikuñjake |  
 71738 pātālamiti vikhyāto loko bhūmeradhaḥ sthitaḥ || 8 ||  
 71739  
 71740 jagataḥ kośe brahmāṇḍe | diglakṣaṇe nikuñjake alpe kuñje || 8 ||  
 71741  
 71742 kṣīrodārṇavajātābhirdiradhābhīramṛtāṃsubhiḥ |  
 71743 kvaciddānavakanyābhīrbhāti nirvivarāntaraḥ || 9 ||  
 71744  
 71745 kṣīrodārṇave kṣīrasamudre jātābhiḥ | dānavānāmarṇavodare'pi nivāsaprasiddheḥ |  
 71746 ata eva tatrotpannasyāmṛtasyāṃsubhiravayavairdigdhābhīrupacitābhīriva  
 71747 ramyābhiḥ | nirvivarāntaraḥ pūrṇa iti yāvat || 9 ||  
 71748  
 71749 jihvāgaṇoddāmaravairvilolarasanāyugaiḥ |  
 71750 kvacidbhogibhirāpūrṇaḥ sahasraśatamastakaiḥ || 10 ||  
 71751  
 71752 dvyaḍidivisaḥsrāntasaṃkhyākairjihvāgaṇairitarāpekṣayā dviguṇaṃ  
 71753 vyākaraṇacchandaḥ sāstrādivyākhyānāduddāmaravaiḥ | ata eva  
 71754 vilolarasanāyugaiḥ | bhogibhiḥ śeṣādibhiḥ || 10 ||  
 71755  
 71756 dehādrivalitāśeṣaviśvoddharaṇaghasmaraiḥ |  
 71757 kvaciddanusutairvyāptaścaladbhiriva merubhiḥ || 11 ||  
 71758

71759 dehādribhirvalitaṃ vyāptamaśeṣaṃ jagadyeṣāṃ tathāvidhairviśvoddharaṇasya  
 71760 dharmasya yajñahaviṣo vā ghasmarairbalādbhakṣakaiḥ | karmadhārayaḥ || 11 ||  
 71761  
 71762 kumbhakūṭāgraviśrāntavasudhāmaṇḍalodaraiḥ |  
 71763 kvaciddigdantibhridantadrumādrimbhirupāśritāḥ || 12 ||  
 71764  
 71765 kumbhalakṣaṇānāṃ kūṭānāṃ śikharāṇāmagreṣu viśrāntaṃ  
 71766 vasudhāmaṇḍalasyodaraṃ madhyaṃ yeṣāṃ |  
 71767 udaragrahaṇādadhōjambūdvīpapraṇteṣveva dikṣu  
 71768 madhyatanamaṇḍapastambhavaddiggaṇāṃ bhūmidhāraṇe niveśa iti gamyate | ata  
 71769 eva jambūdvīpabhuvam khanadbhiḥ sagaraputrairḥ pratidiśaṃ diggaṇā dṛṣṭā iti  
 71770 pūrvarāmāyaṇe'pyuktam | dantalakṣaṇānāṃ drumāṇāmadribhiḥ  
 71771 parvatavadāśrayabhūtaiḥ || 12 ||  
 71772  
 71773 mahākaṭakaṭāśabdatrastabhūtaparamparaiḥ |  
 71774 kvaciddurgandhabhūtābhairadhonārakamaṇḍalaiḥ || 13 ||  
 71775  
 71776 durgandha iti bhūtānāṃ nāraki prāṇināṃ ābhāḥ svakarmaikṛtāḥ pratibhāsā  
 71777 yatra | adhaḥ sarvādhaḥ | tatra hi purāṇeṣu narakāḥ prasiddhāḥ || 13 ||  
 71778  
 71779 ābhūtaḥ abhiprotasaptapātālamaṇḍalaiḥ |  
 71780 kvacidratnākairvyāptaḥ pātālvivairiva || 14 ||  
 71781  
 71782 kvacit adhastananārakapradeśamārabhya ābhūtaḥ  
 71783 uparitanāsmadiyabhūtalaparyantaṃ saptāpūpaprotaloḥaśalākāvat  
 71784 protasaptapātālamaṇḍalaiḥ ratnānāmākairabhūtairmervādigiripādairvyāptaḥ |  
 71785 kvacicca vivairiva saṃkucitaprāyaiḥ pātālvaiḥ pātālāvayavairvyāptaḥ || 14 ||  
 71786  
 71787 surāsuraśiraḥsuptapādāmbhoruhapāṃsunā |  
 71788 kvacidbhagavatā tena kapilena pavitritāḥ || 15 ||  
 71789  
 71790 surāṇāmasurāṇāṃ ca śiraḥsu suptā iva viśrāntāḥ pādāmbhoruhapāṃsavo  
 71791 yasya tathāvidhena | trailokyavanditeneti yāvat || 15 ||  
 71792  
 71793 āsurīsaṃbhṛtānantapūjanakṛiḍanaiṣiṇā |  
 71794 kvacidbhagavatā tena hāṭakeśena pālitaḥ || 16 ||  
 71795  
 71796 āsurībhirasurastrībhiḥ senābhirvā saṃbhṛtairanantairbahuvīdhopakaraṇaiḥ  
 71797 pūjanāni kṛiḍanāni ca eṣṭumabhilaṣitum śīlaṃ yasya tathāvidhena hāṭakeśena  
 71798 svarṇalingātmanā purāṇeṣu prasiddhena śīvena || 16 ||  
 71799  
 71800 tasminnasuradostambhadhāryamāṇamahābhare |  
 71801 babhūva dānavo rājā virocanaśuto baliḥ || 17 ||  
 71802  
 71803 tasmin pātālaloke | asurāṇāṃ dostambhairdhāryamāṇo mahān bharo rājyabhāro  
 71804 [rājyabhāra ityagrīgaṃ padaṃ kvacinna labhyate] yatra || 17 ||  
 71805  
 71806 sākrandena samaṃ sarvaiḥ suravidyādharoragaiḥ |  
 71807 pādasamvāhanaṃ yasya surarājena vāñchitam || 18 ||  
 71808  
 71809 tasya parākramamāha - sākrandeneti | ākrando rodanaṃ tatsahitena |  
 71810 vāñchitam balāditi śeṣaḥ || 18 ||  
 71811  
 71812 kośastrailokyaratnānāṃ pātā sarvaśarīriṇāṃ |  
 71813 dhartā bhuvanadhartṛṇāṃ yasya pālayitā hariḥ || 19 ||  
 71814  
 71815 kutastasyedṛśaṃ sāmārthyaṃ tatrāha - kośa iti | trailokyalakṣaṇānāṃ  
 71816 ratnānāṃ kośa iva svodare rakṣitā | bhuvanadhartṛṇāṃ trailokyapālakānāṃ  
 71817 indramanuśeṣādīnāṃ dhartā ādhārabhūtaḥ | yasya baleḥ || 19 ||  
 71818  
 71819 airāvaṇasya saṃśoṣaṃ yannāmnā kaṭabhittayaḥ |  
 71820 kekayevāhihṛnnāḍyo jagmurājagmurārtatām || 20 ||  
 71821  
 71822 airāvaṇasyairāvatasya | kaṭabhittayaḥ gaṇḍasthalāni | bahuvacanaṃ saptānāṃ  
 71823 madasthānānāmupalakṣaṇārtham | yannāmnā śruteneti śeṣaḥ | kekayā  
 71824 mayūravāṇyā ahīnāṃ hṛnnāḍyo hṛdayaśīrā iva śoṣaṃ jagmurārtatām  
 71825 bhayasvinnatām cājagmuḥ || 20 ||  
 71826  
 71827 pratāpogroṣmabhiryasya kalpakāla ivābdhayaḥ |

71828 yayaḥ śoṣonmukhāḥ sapta saptatām kupitākṛteḥ || 21 ||  
 71829  
 71830 kupitākṛteryasya pratāpasya ugrairduḥsahairūṣmabhiruṣṇasparśaiḥ sapta  
 71831 mahābdhayaḥ śoṣonmukhāḥ santaḥ kalpakāla iva gartasaṃkhyāmātreṇa saptatām  
 71832 yayurna jalādipūrasaṃkhyayetyarthaḥ || 21 ||  
 71833  
 71834 yadadhvarāgryadhūmābhrarājayo valitābdhayaḥ |  
 71835 brahmāṇḍakoṭarasyāśya sadā kavacatām yayaḥ || 22 ||  
 71836  
 71837 adhvarāgryāḥ aśvamedhāstadiyadhūmaprabhavā abhrapaṅktayaḥ | jalapānāya  
 71838 valitā abdhayo yābhiḥ | koṭarapadena tatsthāḥ prāṇino gṛhyante | vṛṣṭyā  
 71839 jagatpālanahetutvādāvarakatvācca kavacatām varmatām || 22 ||  
 71840  
 71841 yasya dṛṣṭidṛḍhāghātanunnādhāraḥ kulācalāḥ |  
 71842 vinamanti diśaḥ sarvā latāḥ phalanatā iva || 23 ||  
 71843  
 71844 dṛṣṭyā dṛḍhāghāstastiryakprekṣaṇaṃ tena nunnā bhūmyādhāraḥ kulācalā  
 71845 yāsāṃ tathāvidhā diśaḥ | bhūmernaṃ diśāmadhaḥpradeśe  
 71846 darśanānnaṃnotprekṣā || 23 ||  
 71847  
 71848 līlāvijitaniḥśeṣabhuvanābhogabhūṣaṇaḥ |  
 71849 daśakoṭīḥ sa varṣāṇi daityo rājyaṃ cakāra ha || 24 ||  
 71850  
 71851 līlayā vijitā aśeṣāṇāṃ bhuvanābhogaṇāṃ lokasaṃsthānāṃ bhūṣaṇabhūtā  
 71852 indrādayo yena || 24 ||  
 71853  
 71854 atha gacchatsvanalpeṣu yugeṣvāvartavṛttiṣu |  
 71855 surāsuramaḥaḥgaṣu protpatatsu patatsu ca || 25 ||  
 71856  
 71857 āvartavṛttiṣu jalāvartasadrśasvabhāveṣu || 25 ||  
 71858  
 71859 aśasramatibhukteṣu trailokyodāravṛttiṣu |  
 71860 bhogeṣvabhajadudvegaṃ balirdānavanāyakaḥ || 26 ||  
 71861  
 71862 trailokye'pyudāravṛttiṣūtkṛṣṭasthitiṣu bhogeṣu bhukteṣu satsu viśayabhūteṣu ca  
 71863 udvegaṃ vairasyamabhajat || 26 ||  
 71864  
 71865 meruśṛṅgaśikhāratnakṛtavātāyanasthitaḥ |  
 71866 ekadā cintayāmāsa svayaṃ saṃsārasaṃsthitim || 27 ||  
 71867  
 71868 meruśṛṅgasya śikhāyāmagrabhāge ratnakṛtaharmyavātāyane sthita  
 71869 upaviṣṭaḥ san || 27 ||  
 71870  
 71871 kiyantamidamakṣuṇṇaśaktinaiva mayādhunā |  
 71872 sāmrajyamiha kartavyaṃ vihartavyaṃ jagattraye || 28 ||  
 71873  
 71874 na kṣuṇṇā parairakuṇṭhitā śaktiriyasya athāvidhena mayā || 28 ||  
 71875  
 71876 mahatā mama rāṣṭreṇa trailokyādbhutakāriṇā |  
 71877 kiṃ vā bhavati bhuktena bhūribhogātihāriṇā || 29 ||  
 71878  
 71879 rāṣṭreṇa bhuktena kiṃ vā bhavati | bhūribhirbhogairitiśayena hāriṇā manohāriṇā  
 71880 || 29 ||  
 71881  
 71882 āpātamātramadhuramāvaśyakaparikṣayam |  
 71883 bhogopabhogamātraṃ me kiṃ nāmedaṃ sukhāvaham || 30 ||  
 71884  
 71885 bhogopabhogamātraṃ kṛtsnopabhogāḥ | puruṣārthāntaravyāvṛttaye vā  
 71886 mātṛaśabdaḥ || 30 ||  
 71887  
 71888 punardinaikakalanāśarvarīsaṃsthitīḥ punaḥ |  
 71889 punastānyeva karmāṇi lajjāyai naca tuṣṭaye || 31 ||  
 71890  
 71891 tānyeva snānabhojanaśayanādīni | nābhinavaṃ kiṃcitkarma sukhaṃ vastītyarthaḥ |  
 71892 ato mahatām puro lāmpaṭyaṃ lajjāyai natu tuṣṭaye || 31 ||  
 71893  
 71894 punarāliṅgyate kāntā punareva ca bhujyate |  
 71895 seyaṃ śīśujanakriḍā lajjāyai mahatāmiha || 32 ||  
 71896



71897 uktameva sphuṭayati - punarityādinā || 32 ||  
 71898  
 71899 tameva bhuktavirasam vyāpāraugham punaḥpunaḥ |  
 71900 divase divase kurvanprājñāḥ kasmāna lajjate || 33 ||  
 71901  
 71902 punardinaṃ punā rātriḥ punaḥ kāryapramparāḥ |  
 71903 punaḥpunaraḥ manye prājñasyeyaṃ viḍambanā || 34 ||  
 71904  
 71905 prājñasya dṛśyā iyaṃ viḍambanā punaḥpunaḥ  
 71906 kṛtānukaraṇamivopahāsaheturityarthaḥ || 34 ||  
 71907  
 71908 ūrmitāṃ punarāsādyā punareti nirūrmitāṃ |  
 71909 yathā jalaṃ tathaivāyaṃ tāṃ tāmēti kriyāṃ janaḥ || 35 ||  
 71910  
 71911 vyarthakṛtānukaraṇe dṛṣṭāntamāha - ūrmitāmiti || 35 ||  
 71912  
 71913 unmattaceṣṭitākārā punaḥpunariyaṃ kriyā |  
 71914 janaṃ hāsayaṭe prājñāṃ bālalīlopamā muhuḥ || 36 ||  
 71915  
 71916 kṛtayāpyanayā nityaṃ kriyayā kṛtakāryayā |  
 71917 ko'rthaḥ syāttadṛśo yena punaḥ karma na vidyate || 37 ||  
 71918  
 71919 yena labdhena punaḥ karma na vidyate kṛtakṛtyatā syāttādṛśo'rthaḥ kaḥ syāt  
 71920 || 37 ||  
 71921  
 71922 kiyantamathavā kālamidamāḍambaram mahat |  
 71923 ihāsmābhiranuṣṭheyaṃ kiṃ tāvatsamavāpyate || 38 ||  
 71924  
 71925 mahadāḍambaram dṛṣṭādṛṣṭārthakarmajātam || 38 ||  
 71926  
 71927 ananteyaṃ śīśukrīḍā vastuśūnyaiva vastutaḥ |  
 71928 āvṛtṭyā kriyate vyarthamanarthaprasarārthibhiḥ || 39 ||  
 71929  
 71930 anantā pravāhānantā | utpannapradhvamsasvabhāvatvāt | vastutaḥ paramārthato  
 71931 vastuśūnyaiva iyaṃ śīśukrīḍā anarthaprasaro  
 71932 duḥkhaparamparāprāptistadarthibhiḥ kriyate || 39 ||  
 71933  
 71934 phalamekaṃ mahodāraṃ neha paśyāmi kiṃcana |  
 71935 kāryamastītaratprāpte yasminnāma na kiṃcana || 40 ||  
 71936  
 71937 yasminprāpte sati itaranna kiṃcana kārya kartavyamasti tādṛśaṃ phalaṃ  
 71938 puruṣārthamiha na kiṃcana paśyāmi || 40 ||  
 71939  
 71940 bhogādṛte kimanyatsyāttadbhavyamavināśi yat |  
 71941 evaṃ saṃcintayāmyāśu dadhyau matvetyasau baliḥ || 41 ||  
 71942  
 71943 bhogāt kṣaṇikatucchaviṣayasukhādṛte'nyadyadavināśi nityaṃ tadbhavyaṃ  
 71944 sukhāṃ kiṃ syādevaṃ saṃcintayāmīti matvā asau balirāśu dadhyāvityanvayaḥ ||  
 71945 41 ||  
 71946  
 71947 athābhyuvācāsurarāḍāḥ saṃsmṛtamiti kṣaṇāt |  
 71948 svātmanyeva manasyarthaṃ sabhrūbhaṅgaṃ vimarśayan || 42 ||  
 71949  
 71950 dhyānena saṃskārodbodhātsavimarśaṃ  
 71951 prākṣvapṛṣṭhapitruṇādeśakramasmṛtiṃ darśayati - atheti | atha  
 71952 kṣaṇādātmani svasminneva uvāca | āḥ iti smaraṇadyotako nipātaḥ | kimuvāca  
 71953 tadāha - saṃsmṛtaṃ samyañmayā smṛtamiti smṛtārthaṃ manasyeva  
 71954 vimarśayanvimṛśan | preṣaṇādhyāropāṇṇic || 42 ||  
 71955  
 71956 purā kileha bhagavānprṣṭo'bhūtsa virocanaḥ |  
 71957 pitā mayātmataṭṭvājño dṛṣṭalokaparāvaraḥ || 43 ||  
 71958  
 71959 smṛtamarthe krameṇāha - purā kiletyādinā || 43 ||  
 71960  
 71961 yathā sakaladuḥkhānāṃ sukhānāṃ ca mahāmate |  
 71962 yatra sarve bhramāḥ śāntāḥ ko'sau sīmānta ucyaṭe || 44 ||  
 71963  
 71964 kiṃ prṣṭastadāha - yathetyādinā | yatheti tatprakāropakramārthaḥ |  
 71965 sakaladuḥkhānāṃ sāṃsārikasukhānāṃ ca parihāraprāpnayupāyagocarāḥ sarve

71966 vyavahārabhramā yatra śāntā asau saṃsārasīmno'nto'vadhiḥ kaḥ ucyate  
 71967 prājñairityarthaḥ || 44 ||  
 71968  
 71969 kvopasānto manomohaḥ kvātītāḥ sakalaiṣaṇāḥ |  
 71970 virāmarahitaṃ kutra tāta viśramaṇaṃ ciraṃ || 45 ||  
 71971  
 71972 virāmaḥ punarāvṛttistadrahitaṃ viśramaṇaṃ viśrāntiḥ || 45 ||  
 71973  
 71974 kiṃ prāpteḥa samastebhyaḥ prāpye'smiṃstr̥ptimānpumān |  
 71975 kiṃ dṛṣṭvā darśanaṃ bhūyo na tātopakarotyalam || 46 ||  
 71976  
 71977 pumān kiṃ sukhaṃ prāptā prāptavān sannasminneva dehe samastebhyo  
 71978 brahmalokāntaviṣayebhyaḥ prāpye sukhe yā tṛptirāśāparipūrtistadvān syāditi  
 71979 śeṣaḥ | nopakaroti phalāntareṇa | ekavijñānena sarvavijñānaṃ siddhyatītyarthaḥ ||  
 71980 46 ||  
 71981  
 71982 atyantabahavo'pyete bhogā hi na sukhāvahāḥ |  
 71983 kṣobhayanti mano mohe pātayanti satāmapī || 47 ||  
 71984  
 71985 kutaste tajjijñāsā tatrāha - atyanteti | kuto na sukhāvahāstatrāha -  
 71986 kṣobhayantīti || 47 ||  
 71987  
 71988 tattātāvihātānandasundaraṃ kiṃcideva me |  
 71989 tādṛkkathaya yatrasthaściraṃ viśrāntimemyaḥ || 48 ||  
 71990  
 71991 ityākārṇya purā niśākarakarasparadhālugucchaskhala-  
 71992 tpuṣpāpūrakṛtāvaguṇṭhanapadasyoktaṃ tale tena me |  
 71993 pitrā svargahṛtasya sāgarataroḥ saṃropitasyājire  
 71994 sphārākārarasāyanāsavasamaṃ saṃmohaśāntyai vacaḥ ||  
 71995  
 71996 purā pūrvakāle niśākarasya candrasya karaiḥ kiraṇaiḥ saha  
 71997 saundaryāmṛtarasapūrṇatvādiguṇādhikyātspardhālubhyo gucchebhyaḥ  
 71998 puṣpaphalastabakebhyaḥ skhalatām puṣpāṇāṃ phalāṇāṃ cāpūreṇa samūhena  
 71999 kṛtamavaguṇṭhanaṃ yasya tathāvidhaṃ padaṃ mūlasthānaṃ yasya tathāvidhasya  
 72000 svargāt hṛtasya balādānītasya ajire svāṅgaṇe saṃropitasya sāgarataroḥ  
 72001 kṣīrasamudrotpannasya kalpavṛkṣasya tale upaviṣṭena me mama pitrā virocaneṇa iti  
 72002 prāguktaprakāraṃ praśnamākārṇya tasya kalpataroḥ sphārākārai  
 72003 rasāyanalakṣaṇairāsavairmakarandaiḥ samaṃ tulyaṃ surabhi madhuraṃ  
 72004 jarāmaraṇaduḥkhanivāraṇaṃ ceti yāvāt | vacaḥ saṃmohaśāntyai  
 72005 madyājñānabhramanivāraṇāya yaduktaṃ tanmayā smṛtamityarthaḥ || 49 ||  
 72006  
 72007 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 72008 mokṣopāyeṣūpaśamaprakaraṇe virocanasmarāṇaṃ nāma dvāviṃśaḥ sargaḥ  
 72009 || 22 ||  
 72010  
 72011 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 72012 virocanasmarāṇaṃ nāma dvāviṃśaḥ sargaḥ || 22 ||  
 72013  
 72014  
 72015 trayaviṃśaḥ sargaḥ 23  
 72016  
 72017 virocana uvāca |  
 72018  
 72019 asti putrātivitato deśo vipulakoṭaraḥ |  
 72020 trailokyānāṃ sahasrāṇi yatra mānti bahūnyapi || 1 ||  
 72021  
 72022 vaktuṃ cittajayaṃ rājamantryupākhyānamucyate |  
 72023 tatrātra mantriṇo vīryamapratidvandvamūrjitam || 1 ||  
 72024  
 72025 cittam vṛttivihīnaṃ te yadā yātamacittatām | tadā mokṣamayīmantaḥ  
 72026 sattāmāpnoṣi tām tatām | iti mokṣasya cittajayādhīnatvamuktaṃ cittajaye ca  
 72027 ātyantika āśātyāga upāya uktaḥ sa cātmadarśanamantareṇa na siddhyati | viṣayā  
 72028 vinivartante nirāhārasya dehinaḥ | rasavarjaṃ raso'pyasya paraṃ dṛṣṭvā nivartate ||  
 72029 iti bhagavadvacanāt | ātmadarśanaṃ ca manojayamantareṇa na  
 72030 siddhyatītyanyonyāśrayatāpannamidamaśakyamevetyāśāṅkāṃ parihartuṃ  
 72031 sādhanadvayayaugapadyābhyāsādyupāyabhedam vaktuṃ balyupākhyānāntarāle  
 72032 rājamantryupākhyānaṃ virocanamukhena prastauti - asti putretyādinā | deśo  
 72033 mokṣākhyāḥ || 1 ||  
 72034 yatra nāmbhodayo nāpi sāgarā vā na cādrayaḥ |

72035 na vanāni na tīrthāni na nadyo na sarāṃsi ca || 2 ||  
 72036  
 72037 na mahī nāpi cākāśaṃ na dyaurna pavanādayaḥ |  
 72038 na candrārkaḥ na lokeśā na devā naca dānavāḥ || 3 ||  
 72039  
 72040 na bhūtayaḥ sarakṣāṃsi na gulmā na vanaśriyaḥ |  
 72041 na kṣāṭhatṛṇabhūtāni sthāvarāṇi carāṇi ca || 4 ||  
 72042  
 72043 nāpo na jvalano nāśā nordhvaṃ nādho na viṣṭapam |  
 72044 na loko nātaḥ nāhaṃ na harīndraharādayaḥ || 5 ||  
 72045  
 72046 eka evāsmi sumahāṃstatra rājā mahādyutiḥ |  
 72047 sarvakṛtsarvagaḥ sarvaḥ sa ca tūṣṇīm vyavasthitaḥ || 6 ||  
 72048  
 72049 rājā ātmā | tūṣṇīm vyavasthitaḥ | kūṭastha iti yāvat || 6 ||  
 72050  
 72051 tena saṃkalpito mantrī sarvasanmantraṇonmukhaḥ |  
 72052 aghaṭaṃ ghaṭayatyāśu ghaṭaṃ vighaṭayatyalam || 7 ||  
 72053  
 72054 mantrī manaḥ | aghaṭamatyantānupapannamapyātmanaḥ saṃsāritvaṃ ghaṭayati |  
 72055 ghaṭaṃ ghaṭamānamapi pūrṇānadekarasatvaṃ vighaṭayati nāsti na  
 72056 bhātītyapalāpayati || 7 ||  
 72057  
 72058 bhoktuṃ na kiṃcicchaknoti na ca jānāti kiṃcana |  
 72059 rājārthaṃ kevalaṃ sarvaṃ karotyajño'pi sansadā || 8 ||  
 72060  
 72061 ajño'pi jaḍo'pi san || 8 ||  
 72062  
 72063 sa eva sarvakāryaika kartā tasya mahīpateḥ |  
 72064 rājā kevalamekānte svastha evāvatiṣṭhate || 9 ||  
 72065  
 72066 ekānte advitīyasvabhāve || 9 ||  
 72067  
 72068 baliruvāca |  
 72069  
 72070 ādhivyādhivinirmuktaḥ kaḥ sa deśo mahāmate |  
 72071 kathamāsādyate cāpi kena vādhigataḥ prabho || 10 ||  
 72072  
 72073 balipraśnā nigadavyākhyātāḥ || 10 ||  
 72074  
 72075 kaḥ sa tādr̥gvidho mantrī rājā cāpi mahābalaḥ |  
 72076 helālūnajaḡajjālairyo'smābhirapi no jītaḥ || 11 ||  
 72077  
 72078 apūrvametadākhyānaṃ mamāmarabhayaḥ |  
 72079 kathayāpanayāsmākaṃ hṛdvyomnaḥ saṃśayāmbudam || 12 ||  
 72080  
 72081 kathayā asmābhistadajaye nimittakathanena || 12 ||  
 72082  
 72083 virocana uvāca |  
 72084  
 72085 sa tatra mantrī balavāndevāsuragaṇaiḥ suta |  
 72086 sametairlakṣaḡaṇitairapi nākramyate manāk || 13 ||  
 72087  
 72088 tatrādāvante pr̥ṣṭaṃ tadajaye nimittameva vistareṇāha - sa tatretyādinā |  
 72089 manāk iṣadapi || 13 ||  
 72090  
 72091 nāsau sahasranayano na yamo na dhaneśvaraḥ |  
 72092 nāmāro nāsuro vāpi yadi putraka jīyate || 14 ||  
 72093  
 72094 sa mantrī kiṃ dvitīya indra uta yama uta kubera uta kaścidadamaro'suro vā  
 72095 mahānubhāvo yato jetumaśakyo netyāha - nāsāviti | yadi sahasrākṣādih  
 72096 kaścitsyāttarhi tvayā jīyate evetyarthaḥ || 14 ||  
 72097  
 72098 tatrāsimusalaprāsavajracakragadādayaḥ |  
 72099 hetayaḥ kuṇṭhatāṃ yānti dṛṣadīvotpalāhatiḥ || 15 ||  
 72100  
 72101 kiṃ mama āyudhāni bhaṭā vā na santi santu nāma nāsau tadviṣaya ityāha -  
 72102 tatreti || 15 ||  
 72103

72104 gamyo'sau nāstraśastrāṇaṃ na bhaṭodbhavakarmaṇaṃ |  
 72105 tena devāsurāḥ sarve sarvadaiva vaśīkṛtāḥ || 16 ||  
 72106  
 72107 pratyuta tvadādayastenaiva jītā ityāha - teneti || 16 ||  
 72108  
 72109 aviṣṇunāpi teneha hiraṇyākṣādayo'surāḥ |  
 72110 pātītāḥ kalpavātena merukalpadrūmā iva || 17 ||  
 72111  
 72112 asmatpūrvajādayo'pi tenaiva vaśīkṛtya viṣṇunā ghātītā ityāśayenāha -  
 72113 aviṣṇunāpīti | kalpavātena pralayavāyunā || 17 ||  
 72114  
 72115 nārāyaṇādayo devā api sarvāvabodhinaḥ |  
 72116 tenākramya yathākāmamavaṇeṣu niveśītāḥ || 18 ||  
 72117  
 72118 sarveṣāmvabodhino vivekopadeṣṭāro'pi tenaiva  
 72119 bhṛguśāpādinimittāpādanenākramya vaśīkṛtya | avāṇeṣu garbhaśvabhreṣu ||  
 72120 18 ||  
 72121  
 72122 tatprasādena sātopaṃ pañcamātraśaraḥ smaraḥ |  
 72123 trailokyamidamākramya samrāḍiva vivalgati || 19 ||  
 72124  
 72125 smaraḥ kāmāḥ pañcamātraśaro'pi tatprasādenedaṃ trailokyamākramya jītvā  
 72126 vivalgati vijṛmbhate || 19 ||  
 72127  
 72128 surāsuraughagṛhyo'pi guṇahīno'pi durmatih |  
 72129 durākṛtirapi krodhastatprasādena jṛmbhate || 20 ||  
 72130  
 72131 surāsuraughā gṛhyā asvairiṇo yena | padāsvairibāhyāpakṣyeṣu ca iti kyap || 20 ||  
 72132  
 72133 devāsurasahasrāṇaṃ saṃgaro yaḥ punaḥ punaḥ |  
 72134 tadetatkrīḍanaṃ tasya mantriṇo mantraśālināḥ || 21 ||  
 72135  
 72136 sa mantriḥ kevalaṃ putra tenaiva prabhuṇā yadi |  
 72137 jīyate tatsujeyo'sāvanyathā tvacalopamaḥ || 22 ||  
 72138  
 72139 prabhuṇā ātmanā | yadi jīyate tattadā sujeyo jayyaḥ || 22 ||  
 72140  
 72141 tasyaiva tatprabhoḥ kāle jetuṃ taṃ mantriṇaṃ nijam |  
 72142 icchā saṃjāyate tena jīyate'sāvayatnataḥ || 23 ||  
 72143  
 72144 kāle bahutarasukṛtaparipākādvivekodayakāle | ayatnato jñānamātrataḥ || 23 ||  
 72145  
 72146 trailokyabalināṃ mallamucchvāsita jagattrayaṃ |  
 72147 jetuṃ cedasti te śaktistatparākramavānasi || 24 ||  
 72148  
 72149 trailokye yāvanto balinasteṣāṃ mallaṃ balena jetāraṃ | ucchvāsitaṃ  
 72150 mriyamāṇajantuvadūrdhvaśvasanaśīlaṃ kṛtaṃ jagattrayaṃ yena | tattarhi || 24 ||  
 72151  
 72152 tasminnabhyudite sūrye trailokyakamalākarāḥ |  
 72153 ime vikāsamāyānti vilīyante'stamāgate || 25 ||  
 72154  
 72155 tasya na sarvajayaśaktimātraṃ kiṃtu trailokyajananādiśaktirapyastītyāha -  
 72156 tasminniti | tasmin sūrye iti vyastarūpakam || 25 ||  
 72157  
 72158 tamevamekayā buddhyā vyāmohaparihīnayā |  
 72159 yadi jetuṃ samartho'si dhīrastadasi suvrata || 26 ||  
 72160  
 72161 ekayā niścitayā ekāgrayā ca | tattarhi dhīro'si || 26 ||  
 72162  
 72163 tasmiñjite jītā lokā bhaviṣyantyajitā api |  
 72164 ajite tvajitā ete cirakālajitā api || 27 ||  
 72165  
 72166 tasmādanantasiddhyarthaṃ śāśvatāya sukhāya ca |  
 72167 tajjaye yatnamātiṣṭha kaṣṭayāpi hi ceṣṭayā || 28 ||  
 72168  
 72169 anantā yāḥ siddhayastadartham | anto mṛtyustadabhāvo'nantaṃ  
 72170 mṛtyujayastatsiddhyarthaṃ ca | kaṣṭayā śramasādhayāpi sarvatyāgādiceṣṭayā  
 72171 || 28 ||  
 72172

72173 sasuradanujanāgayakṣasaṃghaṃ  
 72174 sanaramahoragakinnaraṃ sametaṃ |  
 72175 trijagadapi vaśīkṛtaṃ samantā-  
 72176 datibalinā nanu helayaiva tena || 29 ||  
 72177  
 72178 punastatprabhāvamevoktamanūdyopasaṃharati - sasureti | nāgā diggajāḥ |  
 72179 mahoragāḥ śeṣādayaḥ || 29 ||  
 72180  
 72181 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 72182 mokṣopāyeṣūpaśamaprakaraṇe virocanavacanāṃ nāma trayaviṃśaḥ sargaḥ  
 72183 || 23 ||  
 72184  
 72185 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe  
 72186 virocanavacanāṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
 72187  
 72188  
 72189 caturviṃśaḥ sargaḥ 24  
 72190  
 72191 baliruvāca |  
 72192  
 72193 kenopāyena balavānsa tāta pariḷyate |  
 72194 ko'sāvatimahāvīryaḥ sarvaṃ prakathayāśu me || 1 ||  
 72195  
 72196 ida durmantriṇastasya jayopāyaḥ prakirṭyate |  
 72197 rājasaṃdarśanopāyavairāgyādisamanvitaḥ || 1 ||  
 72198  
 72199 praśnaḥ spaṣṭaḥ || 1 ||  
 72200  
 72201 virocana uvāca |  
 72202  
 72203 mantriṇastasya tanaya nityājeyasthiterapi |  
 72204 śṛṇu vacmi susādhatvaṃ yenāsau pariḷyate || 2 ||  
 72205  
 72206 susādhatvaṃ sukhajayopāyamiti yāvat || 2 ||  
 72207  
 72208 putra yuktyā gr̥hīto'sau kṣaṇādāyāti vaśyatām |  
 72209 yuktiṃ vinā dahatyēṣa āśīviṣa ivoddhataḥ || 3 ||  
 72210  
 72211 bālavallālayitvaināṃ yuktyā niyamayanti ye |  
 72212 rājānaṃ taṃ samālokyā padamāsādayanti te || 4 ||  
 72213  
 72214 lālayitvā alpaviśayapradānena muhurviśayadoṣakhyāpanena ca vañcayitvā | yuktyā  
 72215 rājayogākhyayā | padaṃ rājapadam || 4 ||  
 72216  
 72217 dṛṣṭe tasminmahīpāle sa mantriṇi vaśameti ca |  
 72218 tasmīṃśca mantriṇyākṛānte sa rājā dṛśyate punaḥ || 5 ||  
 72219  
 72220 punaḥśabdo vākyālaṃkāṛārthaḥ || 5 ||  
 72221  
 72222 yāvanna dṛṣṭo rājāsau tāvanmantriṇi na jīyate |  
 72223 mantriṇi ca yāvanna jitastāvadrājā na dṛśyate || 6 ||  
 72224  
 72225 rājanyadṛṣṭe durmantriṇi sa duḥkhāya phalatyati |  
 72226 mantriṇyanirjite rājā so'tyantaṃ yātyadṛśyatām || 7 ||  
 72227  
 72228 ati duḥkhāya rāgadveśādinphalati || 7 ||  
 72229  
 72230 abhyāsenobhayaṃ tasmātsamameva samārabhet |  
 72231 rājasaṃdarśanaṃ tasya mantriṇaśca parājayam || 8 ||  
 72232  
 72233 saṃdarśanaparājayasābdau tattadupāyaparau || 8 ||  
 72234  
 72235 pauraṣeṇa prayatnena svabhyāsenā śanaiḥśanaiḥ |  
 72236 dvayaṃ saṃpādyā yatnena deśamāpnoṣi taṃ śubham || 9 ||  
 72237  
 72238 dvayaṃ rājasaṃdarśanaṃ mantriparājayam ca || 9 ||  
 72239  
 72240 tvamabhyāse phalībhūte taṃ deśamabhigacchasi |  
 72241 yadi daityendra tadbhūyo manāgapi na śocasi || 10 ||

72242  
 72243 phalibhūte saphalibhūte jñānaphalātmanā pariṇate vā || 10 ||  
 72244  
 72245 saṁśāntasakalāyāsā nityapramuditāśayāḥ |  
 72246 sādhasvastatra tiṣṭhanti praśāntāśeṣasaṁśayāḥ || 11 ||  
 72247  
 72248 tatra ke tiṣṭhanti tānāha - saṁśānteti | nivṛttasarvānarthā  
 72249 niratiśayanityānandapūrṇāśca ye sādhasvaste tatra tiṣṭhantītyarthaḥ || 11 ||  
 72250  
 72251 śṛṇu kaḥ putra deśo'sau sarvaṁ prakāṣayāmi te |  
 72252 deśānāmnā mayoktaste mokṣaḥ sakaladuḥkhaḥ || 12 ||  
 72253  
 72254 idāniṁ gūḍhoktiṁ vivarītumāha - śṛṇviti || 12 ||  
 72255  
 72256 rājā tu tatra bhagavānātmā sarvapadātigaḥ |  
 72257 tena mantrī kṛtaḥ prājño mano nāma mahāmate || 13 ||  
 72258  
 72259 sarvāṇi mānuṣānandādihairaṇyagarbhānandāntapadānyatītya gacchatīti  
 72260 sarvapadātigaḥ sarvavāḍhyanasāgocaraśca | prājñaḥ sarvaprajñāsamaṣṭirūpaḥ  
 72261 || 13 ||  
 72262  
 72263 manoniṣṭhatayā viśvamidaṁ pariṇatiṁ gatam |  
 72264 ghaṭatveneva mṛtpiṇḍo dhūmo'mbudatayaiva ca || 14 ||  
 72265  
 72266 manoniṣṭhatayā manasi vāsanātmakasūkṣmabhāvena sthitayetyarthaḥ | pariṇatiḥ  
 72267 sthauilyam | ghaṭatvena ghaṭabhāvena | mṛtpiṇḍaḥ piṇḍāntargatamṛdbhāgaḥ ||  
 72268 14 ||  
 72269  
 72270 tasmiñjite jitaṁ sarvaṁ sarvamāsāditam bhavet |  
 72271 durjayaṁ tadviñjānīyādyuktyaiva pariñīyate || 15 ||  
 72272  
 72273 jetavyaṁ sarvaṁ jitamāsādayitavyaṁ sarvamāsāditam bhavedityarthaḥ || 15 ||  
 72274  
 72275 baliruvāca |  
 72276  
 72277 yā yuktirbhagavamstasya cittasyākramaṇe sphuṭam |  
 72278 tāṁ me kathaya tattāvadyathā jeṣyāmi dāruṇam || 16 ||  
 72279  
 72280 ākramaṇe āskandane | jaye iti yāvat || 16 ||  
 72281  
 72282 virocana uvāca |  
 72283  
 72284 viśayānprati bhoḥ putra sarvāneva hi sarvathā |  
 72285 anāsthā paramā hyeṣā sā yuktirmanaso jaye || 17 ||  
 72286  
 72287 anāsthā asprhā | yuktirupāyaḥ || 17 ||  
 72288  
 72289 eṣaiva paramā yuktiranayaiva mahāmadaḥ |  
 72290 svamanomattamātaṅgo drāgityevāvadamyate || 18 ||  
 72291  
 72292 drāgityeva jhaṭityeva | avadamyate avamatya damyate | muktimicchasi cettāta  
 72293 viśayānviśavattyaja ityabhiyuktokteḥ || 18 ||  
 72294  
 72295 eṣā hyatyantaduṣprāpā suprāpā ca mahāmate |  
 72296 anabhyastātīduṣprāpā svabhyastā prāpyate sukham || 19 ||  
 72297  
 72298 iṣā yuktiḥ || 19 ||  
 72299  
 72300 kramādabhyasyamānaiṣā viśayāratirātmaja |  
 72301 sarvataḥ sphuṭatāmeti sekasiktā latā yathā || 20 ||  
 72302  
 72303 viśayeṣvaratirviraktiḥ | sphuṭatām śāntyādiviṭapavistāravyaktatām || 20 ||  
 72304  
 72305 nāsādyate hyanabhyastā kāṅkṣatāpi śaṭhātmanā |  
 72306 putra śālirivāvyuptā tasmādenām samāhara || 21 ||  
 72307  
 72308 śaṭhātmanā bhogalubdhamanasā | avyuptā sukṣetreṣvanuptā | samāhara abhyāsenā  
 72309 sthīrikuru || 21 ||  
 72310

72311 tāvadbhramanti duḥkheṣu saṃsārāvaṭavāsinaḥ |  
72312 viratiṃ viṣayeṣvete yāvannāyānti dehinaḥ || 22 ||  
72313  
72314 viratiṃ vairāgyam || 22 ||  
72315  
72316 abhyāsenā vinā kaścinnāpnoti viṣayāratim |  
72317 apyatyantabalo dehī deśāntaramivāgatiḥ || 23 ||  
72318  
72319 agatirgamanaśūnyaḥ || 23 ||  
72320  
72321 dhyeyatyāgamato'jasraṃ dhyāyatā dehadhāriṇā |  
72322 bhogeṣvaratirabhyāsādvṛddhiṃ neyā latā yathā || 24 ||  
72323  
72324 dhyeyatyāgaṃ prāgukta jīvanmuktihetudhyeyavāsanātyāgaṃ | dhyāyatā vāñchātā  
72325 || 24 ||  
72326  
72327 puruṣārthādṛte putra neha saṃprāpyate śubham |  
72328 kriyāphalaṃ pariprāptuṃ harṣāmarṣavivarjitaṃ || 25 ||  
72329  
72330 nākaśmātsarve viṣayāstyuktuṃ śakyāḥ kiṃtu krameṇaikaikaṃ viṣayaṃ ciraṃ  
72331 tyaktvā sakṛtsakṛtkadācitsevamānaḥ kramātsarva vairāgyaparipāke tyajet tatra  
72332 ca puruṣaprayatnadārḍhye  
72333 punarharṣāmarṣalaulyaprasaṅgavārakamāvaśyakamityāśayenāha -  
72334 puruṣārthāditi | puruṣārthaḥ puruṣaprayatnastasmādṛte harṣāmarṣavivarjitaṃ  
72335 kriyāphalaṃ pariprāptumanukūlaṃ śubhaṃ sādhanam na saṃprāpyate || 25 ||  
72336  
72337 daivamityucyate loke na daivam dehavatkvacit |  
72338 avāśyam bhavitavyākhyā svehayā [1] niyatiśca yā || 26 ||  
72339  
72340 nanu daivādeva tatprāptiḥ kiṃ na syāttatrāha - daivamiti | svā svīyā yā  
72341 niyatiprayuktā śubhāśubhakriyā saiva narairmānuṣadṛṣṭibhirdaivaśabdenocyate  
72342 na itarairdivyāśāstriyadṛṣṭimadbhiriti pareṇānvayaḥ || 26 ||  
72343  
72344 ucyate daivaśabdena sā naraireva netaraiḥ |  
72345 yadyasyeha yadā yatra saṃpannam samatām gatam || 27 ||  
72346  
72347 nanu vināpi prayatnam daivādeva keśāmciddharṣāmarṣopaśamo dṛśyate  
72348 tatkaṭhaṃ tatrāha - yaditi | harṣāmarṣahetukarmakṣaye sati yadeva  
72349 harṣāmarṣavināśāya saṃpannam tadeva janairdaivamiti kathyata ityārthaḥ || 27 ||  
72350  
72351 harṣāmarṣavināśāya taddaivamiti kathyate |  
72352 daivam niyatirūpaṃ ca pauraṇopajīyate || 28 ||  
72353  
72354 astu tvaduktameva daivam kiṃ tatastatrāha - daivamiti | maduktaṃ niyatirūpaṃ  
72355 daivam tu vairāgyadārḍhyābhyāsādipauruṣeṇa upasamīpe alpakālenaiva jīyate  
72356 marubhūmitattvajñānavilāsenā mṛgatṛṣṇābhrama ivetyārthaḥ || 28 ||  
72357  
72358 samyagjñānavilāsenā mṛgatṛṣṇābhramo yathā |  
72359 yathā saṃkalpyate yadyatpauruṣeṇa tathaiva tat || 29 ||  
72360  
72361 nanu yadi daivākhyā niyatiḥ pauraṣākhyayā tayā jīyate tarhi tasyāḥ  
72362 phalanīyamābhāvādaniyatatvaprasaṅga iti cediṣṭāpattiḥ | sarveṣu  
72363 manaḥsaṃkalpajeṣvasati bādhake pramāṇaiḥ phalavattayā gṛhītatve phalavatta  
72364 sukhapradamityeva niyamābhyupagamādityāha - yatheti || 29 ||  
72365  
72366 phalavattāgṛhītatve phalavattāsukhapradam |  
72367 kartā no mana eveha yatkālpayati tattathā || 30 ||  
72368  
72369 nacaivamanīyatitvaprasaṅgaḥ manasā kartrā idṛśanīyamasyaiva  
72370 kalpanānnīyatitvavyavahārasiddherityāśayenāha - karteti | kartā jīvo naḥ  
72371 asmākaṃ mate mana eva || 30 ||  
72372  
72373 niyatiṃ yādṛśīmetatsaṃkalpayati sā tathā |  
72374 niyatānīyatānkāmścidarthānaniyatānapi || 31 ||  
72375  
72376 niyatiṃ yādṛśīmetatsaṃkalpayatītyetadupapādayati - niyatānīyatāniti |  
72377 utsargataḥ phalanīyatānapavāda viṣayeṣvanīyatān vyāvahārikānarthānaniyatān  
72378 atyantam phalanīyatān prātibhāsikānapi karotīti pareṇānvayaḥ || 31 ||  
72379

72380 karoti cittam tenaitaccittam niyatiyojakam |  
 72381 niyatyām niyataṃ kurvankadācitsvārthanāmikām || 32 ||  
 72382  
 72383 tena hetunā etaccittam svasaṃkalpitarthānusāreṇa phalaniyaterapi  
 72384 yojakamupapāḍakamityarthaḥ | ata evārthasya pāramārthikatve tadviśayabodhasya  
 72385 niyataphalatvameva na daivavat-karmavadvā aniyataphalatvamityāśayenāha -  
 72386 niyatyāmiti | ayaṃ cittātmā jīvaḥ kadācinmokṣādhikṛtajanmani niyatyām  
 72387 nityanīyataikasvabhāve paramātmāni svārthanāmikām  
 72388 pratyakparamārthagocarasākṣātkāranāmikām niyatim samānākāravṛttidhārām  
 72389 nirvikalpakasamādhimiti yāvat | kurvannasmin jagatkoṣe vyomni māruta iva  
 72390 asaṅgaḥ sphurati svasvabhāve prakāśata ityarthaḥ || 32 ||  
 72391  
 72392 sphuratyasmiñjagatkoṣe jīvo vyomnīva mārutaḥ |  
 72393 niyatyā vihitam kurvankadācinniyatim caraḥ || 33 ||  
 72394  
 72395 kadācidvyutthānakāle niyatyāśāstralakṣaṇayā vihitam svasvāśramocitam karma  
 72396 kurvan saṃjñārthamajñājanabodhanārthamete yājñikāḥ śiṣṭāḥ  
 72397 sadācārapravartakā ityādinā loke rūḍhaḥ prakhyāto niyatīśabdo yasya  
 72398 tathāvidhaḥ sansphurati | yathā sānurgiriprasthaḥ svayamacalasvabhāvo'pi  
 72399 pavanavegāccalatsu vṛkṣeṣu cala iva sthīreṣu ca sthira iva sphurati tadvadityarthaḥ ||  
 72400 33 ||  
 72401  
 72402 saṃjñārtham rūḍhaniyatīśabdaḥ sphurati sānuvat |  
 72403 tasmādyāvanmanastāvanna daivam niyatirna ca || 34 ||  
 72404  
 72405 atastvayāpi yāvajjīvam caramoktacaritadvayamavalambyatāmityāha - tasmāditi ||  
 72406 34 ||  
 72407  
 72408 manasyastamgate sādho yadbhavatyastu tattathā |  
 72409 jīvo hi puruṣo jātaḥ pauruṣeṇa sa yadyathā || 35 ||  
 72410  
 72411 taduttaram kiṃ bhaviṣyati tatrāha - manasīti | puruṣo jātaḥ  
 72412 karmajñānādhikāriśarīram prāptaḥ sanyadyathā saṃkalpayati tattathā bhavatīti  
 72413 svāyatte saṃkalpe pauruṣeṇa vairāgyādisāadhanāni saṃpāḍya  
 72414 paramapuruṣārthātmakabrahmātmabhāva eva saṃkalpanīyo na saṃsāryātmabhāva  
 72415 ityāśayenāha - puruṣārthādr̥te ityādinā || 35 ||  
 72416  
 72417 saṃkalpayati loke'smiṃstattathā tasya nānyathā |  
 72418 puruṣārthādr̥te putra na kiṃcidiha vidyate || 36 ||  
 72419  
 72420 param pauruṣamāśritya bhogeṣvaratimāharet |  
 72421 na bhogeṣvaratiryāvajjāyate bhavanāśanī || 37 ||  
 72422  
 72423 na parā nirvṛtistāvatprāpyate jayadāyinī |  
 72424 viśayeṣu ratiryāvatsthitā saṃmohakāriṇī || 38 ||  
 72425  
 72426 yāvadviśayeṣu ratirasti tāvadvilolāndolanasthitirbhogalakṣaṇairbhogibharaiḥ  
 72427 sarpabhāraiḥ protā grathitā ata eva duḥkhadā kadāśalakṣaṇā bhavadaśādolā  
 72428 preṅkholikā vairāgyaśravaṇasamādhyaḍyabhyāseṇa vinā kadācana kadāpi na  
 72429 nivartate nāvaritum śakyeti pareṇa sahānvayaḥ || 38 ||  
 72430  
 72431 tāvadbhavadaśādolā vilolāndolanasthitiḥ |  
 72432 abhyāseṇa vinā putra na kadācana duḥkhadā || 39 ||  
 72433  
 72434 bhogabhogibharaprotā kadāśā vinivartate || 40 ||  
 72435  
 72436 baliruvāca |  
 72437  
 72438 bhogeṣvaratirevāntaḥ katham sarvāsureśvara |  
 72439 sthitimāyāti jīvasya dīrghajīvitadāyinī || 41 ||  
 72440  
 72441 dīrghajīvitam nityātmabhāvena sthitiḥ || 41 ||  
 72442  
 72443 virocana uvāca |  
 72444  
 72445 ātmāvalokanalatā phalinī phalati sphuṭam |  
 72446 jīvasya bhogeṣvaratim śaradīva mahālatā || 42 ||  
 72447  
 72448 phalinī mokṣaphalavatī bhogeṣvaratim vairāgyamavāntaraphalam phalati | yathā



72449 drākṣādimahālatā śaradi śalāṭuṃ phalati tadvat || 42 ||  
 72450  
 72451 ātmāvalokanenaīṣā viṣayāratiruttamā |  
 72452 hṛdaye sthitimāyāti śrīrivāmbhojakoṭare || 43 ||  
 72453  
 72454 śrīrlakṣmīḥ | ambhojakoṭare padmagarbhe || 43 ||  
 72455  
 72456 tasmātprajñānikāṣeṇa vicāreṇāticāruṇā |  
 72457 devamālokayedbhogādratiṃ cāvaharetsamam || 44 ||  
 72458  
 72459 prajñāmaṇernikāṣeṇa śāṇasthānīyena vicāreṇa | samam tulyakālam || 44 ||  
 72460  
 72461 cittasya bhogairdvau bhāgau śāstreṇaikaṃ prapūrayet |  
 72462 guruśuśrūṣayā caikamavyutpannasya satkrame || 45 ||  
 72463  
 72464 tatra cittaparipākabhedānusāreṇa bhūmikābhedān vivakṣuḥ  
 72465 prathamabhūmikāmāha - cittasyeti | bhogairdehamātropāyairdvau dinasya  
 72466 kālabhāgau śāstreṇa śravaṇena | avyutpannasya cittasya satkrame sanmārgārambhe  
 72467 śāstroktakrame iti vā || 45 ||  
 72468  
 72469 kiṃcidvyutpattiyuktasya bhāgaṃ bhogaiḥ prapūrayet |  
 72470 guruśuśrūṣayā bhāgau bhāgaṃ śāstrārthacintayā || 46 ||  
 72471  
 72472 tajjaye taduttarabhūmikāmāha - kiṃciditi | ātmajñāne labdhacamatkārasyeti  
 72473 yāvat | ata eva bhogeṣvanāsthodayādbhāganyūnatāpattiḥ | guruśuśrūṣāyāṃ ca  
 72474 bhāgāntaravṛddhiḥ | ciraṃ gurusannidhāne satyavasare guruṣu  
 72475 svasaṃdehapraśnasambhavāditi bhāvaḥ || 46 ||  
 72476  
 72477 vyutpattimanuyātasya pūrayeccetaso'nvaham |  
 72478 dvau bhāgau śāstravairāgyairdvau dhyānagurupūjayā || 47 ||  
 72479  
 72480 tajjaye taduttarabhūmikāmāha - vyutpattimiti | ratnatattvavacciraparīkṣaṇena  
 72481 tattvato'vadhāraṇaṃ vyutpattistāmanuyātasya cetaso dvau bhāgau śāstravairāgyaiḥ  
 72482 samuccitaiḥ pūrayet | dvau tu dhyānairgurupūjanena ca kramātpūrayet || 47 ||  
 72483  
 72484 sādhutāmāgato jīvo yogyo jñānakathākrame |  
 72485 nirmalākṛtirādatte paṭa uttamarañjanām || 48 ||  
 72486  
 72487 caturvidhe'pi krame śuddhacitta evādhikārī nānya ityāha - sādhutāmiti | paṭo  
 72488 nirmalākṛtiḥ samyakpariśuddhasaṃsthāna evottamāṃ  
 72489 kusumbhakiṃśukādirañjanāmādatte na malina ityarthah || 48 ||  
 72490  
 72491 śanaiḥ śanairlālāniyaṃ yuktibhiḥ pāvanoktibhiḥ |  
 72492 śāstrārthapariṇāmena pālayeccittabālakam || 49 ||  
 72493  
 72494 iṣanmalinasya tarhi kathaṃ tatrāha - śanairiti |  
 72495 yuktibhirduḥkhānvayavyatirekapradarśanaiḥ pāvanoktibhiḥ  
 72496 śrutismṛtigurūktibhiḥ śāstrārthe cittasya pariṇāmaścirapariśīlanena  
 72497 śarkarāmalakavanmadhuraikarasya pariṇatistena || 49 ||  
 72498  
 72499 pare pariṇataṃ jñāne śīthilībhūtadurgraham |  
 72500 jyotsnā'hīnasphaṭikavaccetaḥ śītaṃ virājate || 50 ||  
 72501  
 72502 śīthilībhūto durgraho bāhyamalinajaḍākāragrahaṇaṃ yasya | jyotsnayā ahīnena  
 72503 aprthagbhūtena sphaṭikena tulyaṃ citprakāśasamarasamiti yāvat | līneti pāṭhe  
 72504 spaṣṭam | śītaṃ nistāpam || 50 ||  
 72505  
 72506 prajñayā parayā ṛjvyā bhogānāmīśvarasya ca |  
 72507 samamevātha dehasya rūpamāśvavalokayet || 51 ||  
 72508  
 72509 kīdrśī pare pariṇatistāṃ darśayati - prajñayeti | ṛjvyā  
 72510 galitabhedavaiṣamyakauṭilyayā parayā brahmākārayā prajñayā bhogānām  
 72511 karaṇakarmabhāvavyutpattibhirindriyaviṣayatadvṛttināmīśvarasya tatsvāmino  
 72512 jīvasya atha dehasya bhogāyatanasya ca samam tulyaṃ  
 72513 saccidānandādvayaikarasamadhiṣṭhānabrahmasvarūpamevāvalokayet samam  
 72514 tulyakālamevādhiṣṭhānarūpamavalokayediti vā || 51 ||  
 72515  
 72516 prajñāvicāraśataḥ samameva sadā suta |  
 72517 ātmāvalokanaṃ tṛṣṇāsaṃtyāgaṃ ca samāharet || 52 ||

72518  
 72519 vicāraphalatṛṣṇāsamtyāgo'pyātyantikastadaiva bhavatītyāśayenāha -  
 72520 prajñeti || 52 ||  
 72521  
 72522 paradṛṣṭau vitṛṣṇatvaṃ tṛṣṇābhāve ca dṛkparā |  
 72523 ete mithaḥ sthite dṛṣṭi tejodīpadaśe yathā || 53 ||  
 72524  
 72525 vicāraphalaṃ puruṣāparādhānivr̥ttirjñānaphalaṃ mūlāvidyānivr̥tṭiśca na  
 72526 pṛthaksiddhyata ityāha - paradṛṣṭāvitī | yathā vahnestejodaśā  
 72527 prabhāvasthā dīpadaśā dīpākārāvasthā ca timiratailobhayanivartike mithaḥ  
 72528 anyonyayaugapadyena sthite tadvadityarthaḥ || 53 ||  
 72529  
 72530 bhogapūge gatāsvāde dṛṣṭe deve parāvare |  
 72531 pare brahmaṇi viśrāntiranantodeti śāśvatī || 54 ||  
 72532  
 72533 āsvādyata ityāsvādo rasaḥ | gatarasa ityarthaḥ || 54 ||  
 72534  
 72535 viśayākalitānandamanantodeti nirvr̥tiḥ |  
 72536 na kadācana jīvanāmātmaviśravaṇādṛte || 55 ||  
 72537  
 72538 bhogāsvādālampaṭānāṃ tu nātmānandaprāptirastītyāha - viśayeti |  
 72539 viśayeṣveva ākalitaḥ sāratayā gṛhīta ānando yasminkarmaṇi tathā āsvādayatām  
 72540 jīvanām kadācana kadāpi na nirvr̥tirniratiśayānando nāsti || 55 ||  
 72541  
 72542 yajñadānatapastīrthasevābhīrjāyate sukham |  
 72543 na tapobhirna dānena na tīrthairapi jāyate || 56 ||  
 72544  
 72545 ātmāvalokanenaishā viśayāratiruttamā | hṛdaye sthitimāyātīti yaduktaṃ tatkecinna  
 72546 mṛṣyanti yajñādibhireva cittasuddhyā viśayāratisaṃbhavāditi tānpratyaḥ ##-  
 72547 viratīrjāyata iti pareṇānvayaḥ || 56 ||  
 72548  
 72549 bhogeṣu viratīrjantoḥ svabhāvālokanādṛte |  
 72550 kayācidapi no yuktyā buddhirātmāvalokane || 57 ||  
 72551  
 72552 evaṃ bhogavairāgyābhyāsapuruṣaprayatnaṃ vinā kenāpyupāyāntareṇa  
 72553 ātmāvalokane'pi buddhirna pravartata ityāha - kayāciditi || 57 ||  
 72554  
 72555 svaprayatnādṛte puṃsaḥ śreyase saṃpravartate |  
 72556 bhogasaṃtyāgasamprāptaparamārthādṛte suta || 58 ||  
 72557  
 72558 na brahmapadaviśrāntisukhamāsādyate param |  
 72559 ābrahmastambaparyante jagatyasminna kutracit || 59 ||  
 72560  
 72561 tadvadāśvasyate bhāte parame kāraṇe yathā |  
 72562 pauraṣaṃ yatnamāśritya daivaṃ kṛtvā sudūrataḥ || 60 ||  
 72563  
 72564 āśvasyate viśramyate | bhāte svātmatayā abhivyakte parame kāraṇe paramātmani ||  
 72565 60 ||  
 72566  
 72567 bhogānvigarhayetprājñāḥ śreyodvāradṛghārgalān |  
 72568 prauḍhāyāṃ bhogagarhāyāṃ vicāra upajāyate || 61 ||  
 72569  
 72570 vicāraḥ sadasadvivekaḥ || 61 ||  
 72571  
 72572 vṛddhāyāṃ prāvṛṣi śrīmāñśaratkāla ivāmalaḥ |  
 72573 vicāro bhogagarhāto vicārādbhogagarhaṇam || 62 ||  
 72574  
 72575 vṛddhāyāṃ sasyādyabhivṛddhiyuktāyāṃ | śālyādīphalasaṃpadā śrīmān |  
 72576 taylorapyanyonyādhīnā abhivṛddhiriti yugapadvardhanīyatetyāha - vicāra iti ||  
 72577 62 ||  
 72578  
 72579 anyonyamete pūryete samudrajaladāviva |  
 72580 bhogagarhāvicāraśca svātmālokaśca śāśvataḥ || 63 ||  
 72581  
 72582 yathā samudreṇa raśmidvārā jaladāḥ pūryante jaladaiśca vṛṣṭīdvārā  
 72583 samudrastadvat | idānīm trayāṇāṃ yugapadvardhanīyatāmāhā - bhogagarheti |  
 72584 ātmāloka ātmadarśanam || 63 ||  
 72585  
 72586 anyonyaṃ sādhayantyarthaṃ susnigdhāḥ suhṛdo yathā |

72587 pūrvam daivamanāḍṛtya pauraṣeṇa prayatnataḥ || 64 ||  
 72588  
 72589 dantairdantānprasampīḍya bhogeṣvaratimāharet |  
 72590 deśācārāviruddhena bāndhavaikamatena ca || 65 ||  
 72591  
 72592 prathamam bhogāratireva mahatā prayatnenāvaśyaṃ sādhyetyāha - dantairiti |  
 72593 tadarthamupāyamāha - deṣeti | tattadvarṇavihitapratigrahādyupāyeṣu  
 72594 deśabandhujanasaṃmata eva parigrāhyo nānya ityāśayaḥ || 65 ||  
 72595  
 72596 pauraṣeṇa krameṇāḍau dhanāni samupārjayet |  
 72597 dhanairabhyāharedbhavyānsujanānguṇaśālināḥ || 66 ||  
 72598  
 72599 pauraṣeṇa tattadvarṇotpannapuruṣocitena pratigrahādikrameṇa | abhyāharet |  
 72600 ārādhya vaśīkuryāditi yāvat || 66 ||  
 72601  
 72602 pravartate samāsaṅgātteṣāṃ bhogavigarhaṇā |  
 72603 tato vicārastadanu jñānam śāstrārthasaṃgrahaḥ || 67 ||  
 72604  
 72605 tadanu vicārānantaram jñānam vicāritavākyārthajñānam tadanu  
 72606 gatisāmānyanyāyālocanācchāstrārthasaṃgrahaḥ sarvaśrutināmadvitiye  
 72607 brahmaṇe tātparyanirṇayo bhavatītyarthaḥ || 67 ||  
 72608  
 72609 tataḥ krameṇa paramapadaprāptiḥ prajāyate |  
 72610 yadā tūparate kāle viṣayebhyo viramyase || 68 ||  
 72611  
 72612 tato manananididhyāsanakrameṇa bhūmikārohaṇakrameṇa vā itthaṃ sāmpratam  
 72613 viṣayavirāmeṇa paramapadaprāptyupāya uktaḥ |  
 72614 viṣayāmstyaktumasamarthaścedyauvanakāle uparate sati yadā viṣayebhyo viramyase  
 72615 tadaiva vicāravaśataḥ paramam padameṣyasi nādhunetyarthaḥ || 68 ||  
 72616  
 72617 tadā vicāravaśataḥ paramam padameṣyasi |  
 72618 samyakprāpsyasi viśrāntimātmanyatyantapāvane || 69 ||  
 72619  
 72620 evam viṣayoparamāvaśyakatve satīdānīmevoparamaste yukta ityāśayenāha -  
 72621 samyagiti || 69 ||  
 72622  
 72623 na punaḥ kalpanāpaṅke duḥkhāya nipatiṣyasi |  
 72624 sthitāpi nāsthā te śuddha namaste'stu sadāśiva || 70 ||  
 72625  
 72626 he śuddha te tava | bhogasthānasthitāpi yayā kālāntarapratīkṣā syādatastvam  
 72627 sadāśiva eva ataste sāmpratameva brahmabhūtāya namo'stvityanucito'pi  
 72628 putradṛśā namaskāro brahmadṛṣṭyā kṛtaḥ || 70 ||  
 72629  
 72630 deśakrameṇa dhanamalpavigarhaṇena  
 72631 tenāṅga sādhujanamarjaya mānapūrvam |  
 72632 tatsaṃgamotthaviṣayādyavahelanena  
 72633 samyagvicāravibhavana tavātmalābhaḥ || 71 ||  
 72634  
 72635 uktamarthaṃ saṃkṣipyopasaṃharati - deṣeti | deśācārāviruddhakrameṇa  
 72636 dhanam arjayeti śeṣaḥ | tena dhanena alpasya tucchatarasya bhogasya vigarhaṇena |  
 72637 bhogārthaṃ dhanavyayamakṛtveti yāvat | sādhujanam brahmavijjanam  
 72638 praṇipātasevānācchādanādisanmānapūrvakam arjaya | śāstrapūrvamiti pāṭhe tu  
 72639 tadvijñānārthaṃ sa gurumevābhigacchetsamitpāṇiḥ śrotriyaṃ brahmaniṣṭham iti  
 72640 śāstroktarītyetyarthaḥ | tataḥ satsaṃgamotthena viṣayatadrāgadveśādyavahelanena  
 72641 sādhanacatuṣṭayasampattiyā pravṛttena samyagadhyātmaśāstravicārasya  
 72642 vibhavana te tava ātmalābho vismṛtakaṇṭhacāmikaralābhavadbhaviṣyatītyarthaḥ ||  
 72643 71 ||  
 72644  
 72645 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 72646 mokṣopāyeṣūpaśamaprakaraṇe cittavicikitsāyogopadeśo nāma caturviṃśaḥ  
 72647 sargaḥ || 24 ||  
 72648  
 72649 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 72650 cittavicikitsāyogo nāma caturviṃśaḥ sargaḥ || 24 ||  
 72651  
 72652  
 72653 pañcaviṃśaḥ sargaḥ 25  
 72654  
 72655 baliruvāca |

72656  
 72657 etanme kathitaṃ pūrvam pitrā cāruvicāriṇā |  
 72658 idāniṃ saṃsmṛtaṃ diṣṭyā saṃprabodhamahaṃ gataḥ || 1 ||  
 72659  
 72660 iha bhūyo balerantarvivekenduśubhodayaḥ |  
 72661 saṃdehaśāntaye śukracintecchāto'nuvarṇyate || 1 ||  
 72662  
 72663 avāntarākhyānamupasaṃhṛtya prakṛte yojayati - etaditi || 1 ||  
 72664  
 72665 adyeyaṃ mama saṃjātā bhogānpratyaratiḥ sphuṭam |  
 72666 diṣṭyā śamasukhaṃ svacchaṃ viśāmyamṛtaśītalam || 2 ||  
 72667  
 72668 punarāpūrayannāsāṃ punarapyāharandhanam |  
 72669 punarāvarjayankātāṃ khinno'smi vibhavasthitau || 3 ||  
 72670  
 72671 punariti vīsitam | punaḥpunarityarthaḥ | āvarjayan prārthanādinā anukūlayan |  
 72672 vibhavasthitau saṃpatparipālanaviṣaye khinnaḥ saṃtapto'smi || 3 ||  
 72673  
 72674 aho nu khalu ramyeyaṃ śamabhūḥ śītalāntarā |  
 72675 sarvā eva śamaṃ yānti sukhaduḥkhaḍṛśaḥ śame || 4 ||  
 72676  
 72677 śame śāntiguṇe | sarvā eva sukhaduḥkhaḍṛśaḥ samaṃ nāśaṃ yānti || 4 ||  
 72678  
 72679 śāmyāmi parinirvāmi sukhamāse śame [mudritapustakeṣu prāyaḥ same  
 72680 ityeva pāṭho labhyate sa tvasaṃgata ityanyādarśagataḥ śame ityayaṃ  
 72681 pāṭhaḥ ṭikākṛdanumatyādṛtaḥ] sthitaḥ |  
 72682 ayamantaḥ prahṛṣyāmi candrabimba ivārpitaḥ || 5 ||  
 72683  
 72684 śame sthitaḥ pratiṣṭhito'haṃ śāmyāmīti sarvatāpopaśamoktiḥ | candrabimbe'rpita  
 72685 iva parinirvāmīti cittasya niratiśayasukhapāravaśyoktiḥ | sukhamāsa iti  
 72686 taddhetusukhātmanā sthityuktiḥ | antariti sarvatra saṃbādhyate | ayaṃ  
 72687 prahṛṣyāmīti harṣalingapulakādyatisāyoktiḥ || 5 ||  
 72688  
 72689 uttāṇḍavanmanoraṃhaḥproṣitoruśarīrakam |  
 72690 anārataparikṣobhaṃ hā duḥkhaṃ vibhavārjanam || 6 ||  
 72691  
 72692 uttāṇḍavaśabdāt sarvaprātipadikebhya ācāre kvibvaktavyaḥ iti kvipi laṭaḥ  
 72693 śatrādeśaḥ | bhogotkaṇṭhayā uttāṇḍavato manaso raṃhobhiḥ proṣitaṃ dagdhaṃ  
 72694 deśabhramaṇaśīlam vā uru pradhānaṃ śarīraṃ uru śarīraṃ vā yasmin ata  
 72695 evānārataparikṣobhaṃ vibhavārjanam duḥkhameva | hā iti khede || 6 ||  
 72696  
 72697 aṅgamaṅgena saṃpīḍya māṃsaṃ māṃsena ca striyaḥ |  
 72698 purāhamabhavaṃ prīto yattanmohavijṛmbhitam || 7 ||  
 72699  
 72700 idāniṃ tatphalastryādibhogasvarūpamapyasāratayā vivicya pariśocati -  
 72701 aṅgamiyādinā || 7 ||  
 72702  
 72703 dṛṣṭāntadṛṣṭayo dṛṣṭā bhuktaṃ bhoktavyamakṣatam |  
 72704 ākrāntamakhilaṃ bhūtaṃ jātaṃ kimiva śobhanam || 8 ||  
 72705  
 72706 sarveṣāṃ vibhavānāṃ dṛṣṭāntabhūtamahāvibhavādṛṣṭayaḥ svena dṛṣṭāḥ  
 72707 | akṣataṃ parairavyāhataṃ bhoktavyaṃ rājyabhogādi bhuktaṃ | akhilaṃ bhūtaṃ  
 72708 prāṇijātamākrāntaṃ svasāmarthyena nāmitamiti yāvat | tathāpi kimiva śobhanaṃ  
 72709 śāśvatasukhaṃ jātam | anādao saṃsāre sarveṣāmapi kadācidevaṃ  
 72710 vaibhavasambhavātsvasyāpi pūrvavacchataśo durdaśāsahasrasyāgne'pi  
 72711 saṃbhāvitatvācca na kiṃcicchobhanamityarthaḥ || 8 ||  
 72712  
 72713 punastānyeva tānyeva tatrehānyatra vāpi ca |  
 72714 itaścetaśca vastūni nāpūrvam nāma kiṃcana || 9 ||  
 72715  
 72716 abhinavacamatkārantarādarśanāccarvitacarvaṇaprāyatvācca  
 72717 naihi kāmūṣmikabhogānāṃ sāratastītyāha - punariti | tatra svargādao | iha bhuvi  
 72718 | anyatra nāgalokādao || 9 ||  
 72719  
 72720 sarvameva parityajya parihṛtya dhiyā svayam |  
 72721 svastha evāvatiṣṭhe'haṃ pūrṇātpūrṇa ivātmani || 10 ||  
 72722  
 72723 pūrṇātsvarūpādbodhataḥ prāptātpūrṇa ivetyapūrṇatābhrāntinirāsa eva  
 72724 nāpūrvapūrṇatāprāptirastīti dyotanāya | athavā pūrṇāccandrānnimittātpūrṇaḥ

72725 kṣīrābhdhirivetyarthaḥ || 10 ||  
 72726  
 72727 pātāle bhūtale svarge striyo ratnopalādayaḥ |  
 72728 sāraṃ tadapi tucchena kālenāśu nigīryate || 11 ||  
 72729  
 72730 yadapi bhogyamajñadṛṣṭyā sārātvena gṛhītaṃ tadapi naśvaratvādduḥkhāya  
 72731 paryavasitaṃ taddṛṣāpyasāramevetyāśayenāha - pātāla iti || 11 ||  
 72732  
 72733 etāvantamahaṃ kālaṃ bhṛṣaṃ bālo'bhavaṃ purā |  
 72734 yaḥ kurvandveṣamamaraistucchayā jagadicchayā || 12 ||  
 72735  
 72736 tucchayā jagadādhipatyecchayā amaraiḥ saha dveṣaṃ kurvannahaṃ mṛṣaṃ bālo  
 72737 mūrkhā evābhavamityarthaḥ || 12 ||  
 72738  
 72739 manonirmāṇamātreṇa jagannāmnā mahādhinā |  
 72740 tyaktenānena ko'rthaḥ syātko nu rāgo mahātmanaḥ || 13 ||  
 72741  
 72742 jagannāmnā jagadādhipatyanāmnā mahatā ādhinā mānasaduḥkhena atyakteneti  
 72743 [pūrvārdhena militoccāraṇāt] cchedaḥ | arthaḥ puruṣārthaḥ syāt |  
 72744 anurāge hi sati tatra puruṣārthatābuddhiḥ sa eva nāstītyāha - ka iti || 13 ||  
 72745  
 72746 kaṣṭhaṃ cirataraṃ kālamanartha'rthadhiyā mayā |  
 72747 ajñānamadamattena kālena svena sevitaḥ || 14 ||  
 72748  
 72749 kālena svamṛtyubhūtena svenaiva mayā anarthaḥ arthadhiyā sevita ityarthaḥ || 14 ||  
 72750  
 72751 tarattaralatrṣṇena kimivāsmiñjagattrayam |  
 72752 mayā na kṛtamajñena paścāttāpābhivṛddhaye || 15 ||  
 72753  
 72754 etayā tadalaṃ me'stu tucchayā pūrvacintayā |  
 72755 pauraṣaṃ yāti sāphalyaṃ vartamānacikitsayā || 16 ||  
 72756  
 72757 athavā kiṃ mama gataśokena sāmpratikamohacikitsayā  
 72758 puruṣajanmasāphalyopāyaṃ cintayāmītyāha - etayeti || 16 ||  
 72759  
 72760 adyāparimitākārakāraṇaikatayātmani |  
 72761 sarvataḥ sukhamabhyeti rasāyanamivārṇave || 17 ||  
 72762  
 72763 aparimitākāraṃ aparicchinnaśvarūpaṃ yatkāraṇaṃ brahma tadekatayā  
 72764 tadabhedasthityā ātmani sarvataḥ pūrṇaṃ sukhamarṇave kṣīrasamudre  
 72765 rasāyanamamṛtamathaneneva yathā sarvataḥ abhyetyāvīrbhavati tathā adya  
 72766 auśanaśaṃ śukraṃ pṛcchāmi pareṇānvayaḥ || 17 ||  
 72767  
 72768 ko'yaṃ tāvadahaṃ kiṃ syādātmetyātmāvalokaṇam |  
 72769 pṛcchāmyauśanaśaṃ nāthaṃ nūnamajñānaśāntaye || 18 ||  
 72770  
 72771 ayaṃ prapañcaḥ kaḥ | ahaṃ ahaṃpratyayavedyaṃ jīvatattvaṃ kim | ityātmā  
 72772 avalokyate yena tadātmāvalokaṇamupāyaṃ nāthaṃ  
 72773 kulagurutvātkulasyeśvaramauśanaśamevauśanaśaṃ pṛcchāmi prakṣyāmi || 18 ||  
 72774  
 72775 saṃcintayāmi parameśvaramāśu śukra-  
 72776 mudyatprasādamatha tena giropadiṣṭe |  
 72777 tiṣṭhāmyanantavibhave svayamātmanātmā-  
 72778 nyakṣīṇamarthamupadeśagiraḥ phalanti || 19 ||  
 72779  
 72780 ahaṃ parameśvaraṃ yogasiddhatvātsarvakāmeśvaram | svāśriteṣvāśu  
 72781 udyatprasādaṃ śukraṃ saṃcintayāmi | tena śukreṇa girā upadiṣṭe anantavibhave  
 72782 ātmani svayamātmanaiva tiṣṭhāmi sthāsyāpi | vartamānaśāmīpye laṭ |  
 72783 tatrāvasthāne kena hetunā tavāśvāsastatrāha - akṣīṇamiti | yato  
 72784 mahatāmupadeśagiro'kṣīṇamakṣayamarthaṃ phalanti na  
 72785 kadācidviphalibhavantītyarthaḥ || 19 ||  
 72786  
 72787 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 upaśamaprakaraṇe  
 72788 balicintāsiddhāntayogopadeśo nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 72789  
 72790 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 72791 bālacintāsiddhāntayogopadeśo nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 72792  
 72793

72794 ṣaḍviṃśaḥ sargaḥ 26  
 72795  
 72796 śrīvasiṣṭha uvāca |  
 72797  
 72798 iti saṃcintya balavānbalirāmilitekṣaṇaḥ |  
 72799 dadhyau kamalapatrākṣaṃ śukramākāśamandiram || 1 ||  
 72800  
 72801 smṛtyā yātasya śukrasya saṃkṣepeṇa baliṃ prati |  
 72802 tattvasāropadeśo'tha nabhogatiriheryate || 1 ||  
 72803  
 72804 ākāśo brahmākāśa eva mandiraṃ viśrāntisthānaṃ yaya tam || 1 ||  
 72805  
 72806 sarvasthaṃ cintayānaṃ tu nityadhyāno'tha bhārgavaḥ |  
 72807 cetaḥsthaṃ jñātavān śiṣyaṃ baliṃ gurvarthinaṃ pure || 2 ||  
 72808  
 72809 atha nityadhyāno'bhīkṣaṇaṃ dhyānaparo bhārgavaḥ  
 72810 sarvāntarabrahmarūpatvātsarvasthaṃ svaṃ cintayānaṃ svacetāḥsthaṃ baliṃ  
 72811 śiṣyaṃ gurvarthinaṃ tattvajijñāsayā svadarśaneccchuṃ jñātavānityanvayaḥ || 2 ||  
 72812  
 72813 atha sarvagatānantacidātmā bhārgavaḥ prabhuḥ |  
 72814 ānināya sa dehaṃ svaṃ ratnavātāyanaṃ baleḥ || 3 ||  
 72815  
 72816 atha sa bhārgavaḥ svaṃ dehaṃ baleḥ ratnavātāyanaṃ ratnagavākṣasthānaṃ prati  
 72817 ānināya | svayamājagāmeti yāvat || 3 ||  
 72818  
 72819 gurudehaprabhājālaparimṛṣṭatanurbaliḥ |  
 72820 bubudhe prātararkāṃśusaṃbodhitamivāmbujam || 4 ||  
 72821  
 72822 parimṛṣṭatanuḥ saṃsprṣṭaśarīraḥ | saṃbodhitaṃ vikāsitam || 4 ||  
 72823  
 72824 tatra ratnārghyadānena mandārakusumotkaraiḥ |  
 72825 pādābhivandanairenaṃ pūjayāmāsa bhārgavam || 5 ||  
 72826  
 72827 ratnārghyaparipūrṇāṅgaṃ kṛtamandāraśekharam |  
 72828 mahārḥṣanaviśrāntamathovāca guruṃ baliḥ || 6 ||  
 72829  
 72830 baliruvāca |  
 72831  
 72832 bhagavaṃstvatprasādotthā pratibheyaṃ purastava |  
 72833 niyojayati mām vaktuṃ kāryaṃ kartumivārkabhāḥ || 7 ||  
 72834  
 72835 pratibhā navanavonmeṣaśālinī buddhiḥ yathā prātaruditā arkabhā brāhmaṇādīn  
 72836 saṃdhyāvandanādikāryaṃ kartuṃ sannidhānamātreṇa niyojayati tadvat || 7 ||  
 72837  
 72838 bhogānprati virakto'smi mahāsaṃmohadāyinaḥ |  
 72839 tattattvaṃ jñātumicchāmi mahāsaṃmohahāri yat || 8 ||  
 72840  
 72841 yatsvajñānamātreṇa mahāsaṃmohahāri tattādṛśaṃ tattvam || 8 ||  
 72842  
 72843 kiyaṃmātramidaṃ bhogajālaṃ kiṃmayameva vā |  
 72844 ko'haṃ kastvaṃ kimete vā lokā iti vadāsu me || 9 ||  
 72845  
 72846 kiyatī mātṛā utkarṣāvadhiryasya tat | bhogajālaṃ viśayasukham | kiṃmayam  
 72847 kiṃprakṛtikamiti bhogatattvapraśnaḥ | ko'haṃ kastvamiti bhokṛtattvapraśnaḥ |  
 72848 kimete lokā iti bhogyatattvapraśnaḥ | lokyante iti lokā iti vyutpatteḥ || 9 ||  
 72849  
 72850 śukra uvāca |  
 72851  
 72852 bahunātra kimuktena khaṃ gantuṃ yatnavānaḥ |  
 72853 sarvādānavarājendra sāraṃ saṃkṣepataḥ śṛṇu || 10 ||  
 72854  
 72855 bhokṛādritripuṭībhedasyaikaśyām citi kalpitatvātsaṃkṣepatastadupadeśenaiva  
 72856 praśnatrayasyāpyuttaraṃ suvacamityāśayaṃ dyotayannāha - bahuneti | khaṃ  
 72857 ākāśamārgam | sāraṃ praśnatrayasāraṃ || 10 ||  
 72858  
 72859 cidihāsti hi cinmātramidaṃ cinmayameva ca |  
 72860 cittvaṃ cidahamete ca lokāsciditi saṃgrahaḥ || 11 ||  
 72861  
 72862 iha jagati cidasti | hiśabdashatsiddheranyanirapekṣatvaprasiddhidhyotanāya | ata idaṃ

72863 ciddṛśyaṃ cidadhīnasiddhikaṃ bhogajātaṃ cideva mātṛā utkarṣāvadhiryasya  
 72864 tathāvidham | yato vāco nivartante iti śrutyā pūrṇacita eva  
 72865 sarvānandotkarṣāvadhitvokteḥ | cityeva bhedavaicitryādhyāsāccinmayameva ca  
 72866 etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti iti śruteḥ | evaṃ  
 72867 tattvamasyaḥ brahmāsmi eṣa brahmaiṣa indraḥ nānyo'to'sti draṣṭā nānyo'to'sti  
 72868 śrotā ityādiśrutiśatebhyastvamahamādibhokṛtattvamapi cinmātramevetyāha ##-  
 72869 tatsattāsphūrtyościdadhīnatvāt brahmaivedaṃ viśvamidaṃ variṣṭhaṃ  
 72870 ityādiśruteścetyāśayenāha - ete ceti || 11 ||  
 72871  
 72872 bhavyo'si cettadetasmātsarvamāpnoṣi niścayāt |  
 72873 no cettadbahvapi proktaṃ tvayi bhasmani hūyate || 12 ||  
 72874  
 72875 bhavatīti bhavyaḥ śraddadhāno vivekī || 12 ||  
 72876  
 72877 ciccetyakalanābandhastanmuktirmuktirucyate |  
 72878 cidacetyākhilātmēti sarvasiddhāntasaṃgrahaḥ || 13 ||  
 72879  
 72880 citaścetyākāraḥkalanaiva bandhaḥ acetyā cetyākāranirmuktā | akhilātmā  
 72881 pūrṇātmā || 13 ||  
 72882  
 72883 enaṃ niścayamādāya vilokayasi helayā |  
 72884 svayamevātmanātmāmanantaṃ padamāpsyasi || 14 ||  
 72885  
 72886 vilokayasi cediti śeṣaḥ | ātmanāṃ akhaṇḍākāravṛttyā rūḍhapratīcā || 14 ||  
 72887  
 72888 khaṃ vrajāmyahamatraiva munayaḥ sapta saṃgatāḥ |  
 72889 kenāpi surakāryeṇa vastavyaṃ tatra vai mayā || 15 ||  
 72890  
 72891 khaṃ devalokaḥ | vastavyaṃ avaśyaṃ saṃnidhātavyam | bhāve tavyaḥ || 15 ||  
 72892  
 72893 rājanyāvadayaṃ dehastāvanmuktadhiyāmapi |  
 72894 yathāprāptakriyātyāgo rocate na svabhāvataḥ || 16 ||  
 72895  
 72896 nanu muktadhiyaḥ kṛtakṛtyasya tava tatra agamane kā kṣatistatrāha -  
 72897 rājanniti || 16 ||  
 72898  
 72899 iti kathitavatātha bhārgaveṇa  
 72900 sphuṭajalarāśipathā mahājavena |  
 72901 plutamaliśabale nabhontarāle  
 72902 taralatarāṅgavadākule grahaughaiḥ || 17 ||  
 72903  
 72904 atha iti kathitavatā bhārgaveṇa grahaughairākule ata eva puṣpareṇuvyāpto'liriva  
 72905 śabale kirmire nabhontarāle sphuṭena jalarāśermeghasya samudrasya ca pathā  
 72906 uparimārgēna taralatarāṅgavanmahājavena plutam uḍḍinam | bhāve ktaḥ || 17 ||  
 72907  
 72908 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 72909 mokṣopāyeṣūpaśamaprakaraṇe balyupadeśayogo nāma ṣaḍviṃśaḥ sargaḥ ||  
 72910 26 ||  
 72911  
 72912 iti śrīvāsiṣṭhamahārāmāyaṇatātātparyaprakāśe upaśamaprakaraṇe  
 72913 balyupadeśayogo nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
 72914  
 72915  
 72916 saptaviṃśaḥ sargaḥ 27  
 72917  
 72918 śrīvāsiṣṭha uvāca |  
 72919  
 72920 surāsurasabhājyeṣṭhe tasminbhṛgusute gate |  
 72921 manasā cintayāmāsa balirbuddhimatām varaḥ || 1 ||  
 72922  
 72923 śukropadiṣṭhamārgēna sarvaṃ viṃśato baleḥ |  
 72924 citpūrṇānandaviśrāntyā ciraṃ sthitirihocyate || 1 ||  
 72925  
 72926 surāsurasabhāsu jyeṣṭhe praśasyatame | jyaceti praśasyaśabdasyeṣṭhani  
 72927 jyādeśaḥ || 1 ||  
 72928  
 72929 yuktamuktaṃ bhagavatā cidevedaṃ jagattrayam |  
 72930 cidahaṃ cidime lokāścidāśāscidiyaṃ kriyā || 2 ||  
 72931

72932 yaccintayāmāsa tadāha - yuktamityādinā || 2 ||  
 72933  
 72934 sabāhyābhyantaram sarvaṃ cideva paramārthataḥ |  
 72935 asti cidvyatirekeṇa neha kiṃcana kutracit || 3 ||  
 72936  
 72937 ayamāditya ityarko na citā yadi cetyate |  
 72938 tadarkatamasorbhedaḥ ka ihevopalabhyate || 4 ||  
 72939  
 72940 yuktatāmupapādayati - ayamāditya ityādinā | cetyate saṃjñāyate |  
 72941 tamoghaṭadīpādīvyāvṛttatayā [vyāvṛttatā ityapi kvacit] yadi na  
 72942 prakāśyata ityarthah | bhedo vyāvṛttirvicchittivaidharmyaṃ ca | ivaśabdo  
 72943 vākyaḥ | 4 ||  
 72944  
 72945 iyaṃ bhūriti bhūreṣā citā yadi na cetyate |  
 72946 bhūmeḥ kiṃ nāma bhūmitvaṃ tadbhavye bhavyatām gatam || 5 ||  
 72947  
 72948 bhūmitvaṃ jalādivyāvṛttarūpaṃ kim | evamagre'pi sarvatra | bhavyatām  
 72949 nirūḍhatām gataṃ prāptam || 5 ||  
 72950  
 72951 imā diśo diśa iti cetyante na citā yadi |  
 72952 tatkiṃ nāma diśāṃ diktvaṃ śailānāṃ cāpi kādritā || 6 ||  
 72953  
 72954 śaileṣvapi ime śailā iti yadi na cetyante ityarthādgamyate || 6 ||  
 72955  
 72956 idaṃ jagajjagaditi citā yadi na cetyate |  
 72957 tatkiṃ jagattvaṃ jagato nabhastvaṃ nabhaso'tha kim || 7 ||  
 72958  
 72959 jagat kriyāvanmūrtadravyaṃ nabhastvamūrtam || 7 ||  
 72960  
 72961 kāyo'yaṃ parvatākāraścītā yadi na cetyate |  
 72962 tatkiṃ nāma śarīratvaṃ śarīrasya śarīriṇām || 8 ||  
 72963  
 72964 bhūteṣūktvā bhautikeṣvāha - kāya iti | parvatākāraḥ | sthūla iti yāvat || 8 ||  
 72965  
 72966 cidindriyāṇi citkāyaścinmanaścittadeśaṇā |  
 72967 cidantaścidbahiścitkhaṃ cidbhāvāścidbhavasthitiḥ || 9 ||  
 72968  
 72969 khaṃ śūnyamasat | bhāvāstadvilakṣaṇāḥ santaḥ |  
 72970 bhavasthitistadubhayasaṃvalanātkādācitkīśattā || 9 ||  
 72971  
 72972 citaivainamahaṃ sarvaṃ sparśanaīṣaṇapūrvakam |  
 72973 karomi mātrāsaṃsparśaṃ śarīreṇa na kiṃcana || 10 ||  
 72974  
 72975 sparśanaīṣaṇaṃ bhogecchā tatpūrvakaṃ mātrāṇāṃ śabdādiviṣayāṇāṃ  
 72976 saṃsparśaṃ bhogam | śarīreṇeti | acetanasya bhokṛtvāyogāditi bhāvaḥ || 10 ||  
 72977  
 72978 kīmanena śarīreṇa kāṣṭhaloṣṭasamena me |  
 72979 aśeṣajagadekātmā cidahaṃ cetanātmakaḥ || 11 ||  
 72980  
 72981 yadi śarīreṇa na kiṃcana tarhi śarīrābhimāno vṛthaiveti tyājya evetyāha -  
 72982 kīmaneneti | tattyāge nirupādhicitām  
 72983 bhedakābhāvātsarvacidaikātmyasiddhiraparolābha ityāśayenāha - aśeṣeti |  
 72984 cetanātmaka iti | cetanā cit tadātmakatvasya sarvatrāviśeṣāditi  
 72985 hetupradarśanārtham || 11 ||  
 72986  
 72987 ahaṃ cidambare bhānāvahaṃ cidbhūtapañjare |  
 72988 surāsureṣu cidahaṃ sthāvareṣu careṣu ca || 12 ||  
 72989  
 72990 ambare ākāśe | bhānau sūryāditejasi | bhūtapañjare avaśiṣṭabhūtatraye |  
 72991 surāsurādīsthāvarajaṅgamadeheṣu ca | yā citsā ahameva saivāhamiti vārthaḥ || 12 ||  
 72992  
 72993 cidastīha dvitīyā hi kalpanaiva na vidyate |  
 72994 dvitvasyāsaṃbhavālloke kaḥ śatruḥ kaśca vāsuhṛt || 13 ||  
 72995  
 72996 evaṃ sarvacidaikye bhedapratyayānāṃ pṛthaganaavaśeṣādvyaḡhātācca  
 72997 dvitvasyāsaṃbhavācchatrumitrādikalpanāpi dūranirastetyāha - cidastīti || 13 ||  
 72998  
 72999 balināmnaḥ śarīrasya cchinne śīrasi bhāsure |  
 73000 citaḥ kiṃ tadbhaveccinnaṃ sarvalokāvapūraṇāt || 14 ||



73001  
 73002 astu vā dehādidvaitaṃ tathāpyasaṅgapūṛṇacinmātrarūpasya mama na tatkṣatyā  
 73003 kāpi kṣatirastītyāha - balināmna iti || 14 ||  
 73004  
 73005 citā saṃcetitō dveṣo dveṣo bhavati nānyathā |  
 73006 tasmāddveṣādayaḥ sarve bhāvābhāvāścidātmakāḥ || 15 ||  
 73007  
 73008 astu vā taccita eva cchinnaṃ tathāpi cchedyacchedanādibhāvābhāvānāṃ  
 73009 tadgocararāgadveṣādīnāṃ ca cidadhīnakalpanatvena cidavyatirekāṇa citpratikūlaṃ  
 73010 kiṃcidāpannamityāśayenāha - citeti || 15 ||  
 73011  
 73012 na cito vyatirekeṇa pravacāryāpi kiṃcana |  
 73013 āsādyate kila sphārādasmāttribhuvanodarāt || 16 ||  
 73014  
 73015 na dveṣo'sti na rāgo'sti na mano nāsyā vṛttayaḥ |  
 73016 cinmātrasyātiśuddhasya vikalpakalanā kutaḥ || 17 ||  
 73017  
 73018 cidahaṃ sarvago vyāpī nityānandamayātmakāḥ |  
 73019 vikalpakalanātito dvitīyāṃśavivarjitaḥ || 18 ||  
 73020  
 73021 pratikūlāprasiddhau cito nityānukūlaprathamānatālakṣaṇā ānandātmanā svata eva  
 73022 pariśiṣyata ityāśayena nityānandamayātmaka ityuktiḥ || 18 ||  
 73023  
 73024 citaściditi yannāma nirnāmāyā na nāma tat |  
 73025 śabdātmikaiṣā cicchaktiḥ parisphurati sarvagā || 19 ||  
 73026  
 73027 jagadrūpanāmakalpanāvaccitaḥ svanāmakalpanāpi svavivarta evetyāha - cita iti |  
 73028 sarvagā sarvanāmarūpakalpanādhiṣṭhānacicchaktireva svanāmaśabdātmikeva  
 73029 parisphuratītyarthaḥ || 19 ||  
 73030  
 73031 dṛśyadarśananirmuktakevalāmalarūpavān |  
 73032 nityodito nirābhāso draṣṭāsmi parameśvaraḥ || 20 ||  
 73033  
 73034 evaṃ ca ko'hamiti praśnottaramapi svayameva mayāvagatamityāha - dṛśyetai ||  
 73035 20 ||  
 73036  
 73037 kalpanāvikalākāraḥ kālakāntakalāmayaḥ |  
 73038 ābhāsamātramudito nityābhāsavivarjitaḥ || 21 ||  
 73039  
 73040 idṛśe bhārūpaikasvarūpe asminmayi nityasvātmāvabhāsavivarjitaḥ ke jale  
 73041 alakānte keśāgre vā pratibimbītacandrakalāprāyaḥ śuklapakṣakāle  
 73042 upacayātkāntāḥ kalā yasya candrasya tatprāyo vā svakalpanārūpo vikalākāraḥ  
 73043 paricchinnajīvabhāvo ya uditaḥ sa ābhāsamātraṃ bhrāntireva na vāstava ityarthaḥ ||  
 73044 21 ||  
 73045  
 73046 bhārūpaikasvarūpe'sminsvarūpeṇa jayāmyaham |  
 73047 cetyarañjanariktāya vimuktāya mahātmāne || 22 ||  
 73048  
 73049 ata eva taṃ jīvabhāvaṃ caramasākṣātkāravṛttiddhena svarūpeṇaivāhaṃ  
 73050 jayāmyabhibhavāmi | jītajīvabhāvaḥ svātmaiva parameśvara iti taṃ namasyati -  
 73051 cetyetyādinā || 22 ||  
 73052  
 73053 pratyakcetanarūpāya svarūpāya namo'stu te |  
 73054 citaye cetyamuktāya yuktyā yuktāya yogyayā || 23 ||  
 73055  
 73056 yogyayā yuktyā pratyakparāgabhedānvayayogyenākhaṇḍābhedena yuktāya  
 73057 sākṣātkārayogyayā manananididhyāsanayuktyā yuktāyeti vā mahyaṃ  
 73058 pratyagrūpāya te brahmaṇe namo'stu || 23 ||  
 73059  
 73060 sarvāvabhāsadīpāya [rūpāya iti pāṭhaḥ] mahyameva namo'stu te |  
 73061 cetyanirmuktacidrūpaṃ viśvagviśvāvapūrakam || 24 ||  
 73062  
 73063 saṃśāntasarvasaṃvedyaṃ saccinmātramahaṃ mahat |  
 73064 ākāśavadananto'hamapyaṇoraṇurātataḥ || 25 ||  
 73065  
 73066 nāsādayanti māmētāḥ sukhaduḥkhadaśā dṛśaḥ |  
 73067 saṃvedanamasāṃvedyamacetyaṃ cetanaṃ tatam || 26 ||  
 73068  
 73069 vartamānaviṣaye saṃvedanamasāṃvedyaṃ atitānāgataviṣaye acetyaṃ cetanam |

73070 ubhayatra cākṣuṣādivṛttinām smṛtyādivṛttinām ca vyāvṛttaye  
 73071 asaṃvedyamacetyamiti ca viśeṣaṇe || 26 ||  
 73072  
 73073 na śaktā mām paricchettum bhāvābhāvā jagadgatāḥ |  
 73074 atha caite jagadbhāvāḥ paricchindantu māmimam || 27 ||  
 73075  
 73076 paricchettum deśataḥ kālato vastuto vā iyattve vyavasthāpayitum na śaktāḥ |  
 73077 bhāvābhāvayoḥ pratyuta sākṣiparicchedyatvāditi bhāvaḥ | yadi brūyā na  
 73078 vayamiyattve vyavasthāpanam paricchedaṃ brūmaḥ kiṃtu tattvāvadhāraṇam  
 73079 tadanukūlāśca pramāṇādayo jagadbhavāstattvataḥ paricchindantyevātmānamiti  
 73080 tatrāha - atha ceti | prakārāntaradyotanārtho'thaśabdaḥ || 27 ||  
 73081  
 73082 yathābhimatamevaite matto na vyatirekiṇaḥ |  
 73083 yadi [mayi ityapi kvacillabhyate] svabhāvabhūtena vastunā vastu nīyate  
 73084 || 28 ||  
 73085  
 73086 evaṃ paricchedanaṃ mama yathābhimatam saṃmatameva | yataste  
 73087 matsvarūpaparicchedamātreṇa matto na vyatirekiṇo madekapariśeṣāḥ | ahameva  
 73088 saṃpadyanta ityārthaḥ | evaṃbhūtaiśca paricchede vāmahastagatasya dhanasya  
 73089 dakṣiṇahastena nayane haraṇe parāvṛtya dāne vā hastadvayābhinnasya  
 73090 dehātmakasya devadattasya yathā na dhanakṣatistadvanna kācitkṣatirityāha -  
 73091 yadīti || 28 ||  
 73092  
 73093 hriyate diyate vāpi tatkiṃ kasya kila kṣatam |  
 73094 sarvadā sarvamevāhaṃ sarvakṛtsarvasaṃgataḥ || 29 ||  
 73095  
 73096 vastutastu tattvabodhātpūrvamapi jagatsvayameveti prāgapi na kiṃciduditaṃ kṣatam  
 73097 vetyāśayenāha - sarvadeti || 29 ||  
 73098  
 73099 cetyamasmyahamevaitanna kiṃcidapi coditam |  
 73100 kiṃ saṃkalpavikalpābhyāṃ citaṃ cidiyamekikā || 30 ||  
 73101  
 73102 ahamekikā cit cidbhūtasya ca mama saṃkalpavikalpābhyāṃ kiṃ  
 73103 citamupacitamapacitaṃ vā || 30 ||  
 73104  
 73105 saṃkṣobhayāmyahaṃ tāvacchāmyāmyātmani pāvane |  
 73106 iti saṃcintayanneva baliḥ paramakovidāḥ || 31 ||  
 73107  
 73108 ajñānātsaṃkṣobhayāmi tattvabodhācca sāmyāmi iti saṃcintayanbaliḥ  
 73109 oṃkāratsthūlasūkṣmasaṃkṣobhābhyāṃ tadbījājñānena ca saṃvalitaṃ caitanyam  
 73110 bodhayadakārādimātrātrayaṃ vihāya paramardhamātrārthaṃ turīyam bhāvayan  
 73111 svātmatayānubhavaṃstatra samāhitaḥ sthitaḥ || 31 ||  
 73112  
 73113 oṃkāradardhamātrārthaṃ bhāvayanmaunamāsthitaḥ |  
 73114 saṃśāntasarvasaṃkalpaḥ praśāntakalanāgaṇaḥ || 32 ||  
 73115  
 73116 niḥsaṅkamapi dūrāstacetyacintakacintanaḥ |  
 73117 dhyātṛdhyeyadhyānahīno nirmalaḥ śāntavāśanaḥ || 33 ||  
 73118  
 73119 dūre astāni cetyacintakacintanāni yena | tripuṭimātratyāgopalakṣaṇametataḥ | tatra  
 73120 hetuḥ - dhyātrīti || 34 ||  
 73121  
 73122 babhūvāvātadīpābho baliḥ prāptamahāpadaḥ |  
 73123 upaśāntamanāstatra ratnavātāyane baliḥ |  
 73124 avasadbahukālaṃ sa samutkīrṇa ivopale || 34 ||  
 73125  
 73126 upale samutkīrṇaḥ ṭaṅkacchedaniṣpāditaḥ puruṣa iva || 34 ||  
 73127  
 73128 praśamitaiṣaṇayā paripūrṇayā  
 73129 mananadoṣadaśojjhitayaitayā |  
 73130 balirarājata nirmalasattayā  
 73131 vighanamacchatayeva śarannabhaḥ || 35 ||  
 73132  
 73133 baliḥ praśamitaiṣaṇayā ata eva paripūrṇayā ata eva  
 73134 viśayamananadoṣadaśābhirujjhitayā etayā nirmalabrahmabhāvaprāptilakṣaṇayā  
 73135 sattayā vighanaṃ gatameghaṃ śarannabha iva arājata || 35 ||  
 73136  
 73137 ityārṣe śrīvāsiṣṭhamahārāmāyane vālmikiye devadūtokte mo0  
 73138 upasamaprakaraṇe baliviśrāntirnāma saptaviṃśaḥ sargaḥ 27 ||

73139  
 73140 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe upaśamaprakaraṇe  
 73141 baliviśrāntirṇāma saptaviṃśatitamaḥ sargaḥ || 27 ||  
 73142  
 73143  
 73144 aṣṭāviṃśaḥ sargaḥ 28  
 73145  
 73146 śrīvāsiṣṭha uvāca |  
 73147  
 73148 atha te dānavāstatra baleranucarāstadā |  
 73149 tadgehaṃ sphāṭikaṃ saudhamuccairāruruḥ kṣaṇāt || 1 ||  
 73150  
 73151 niśceṣṭaṃ balimālokyā viṣaṇṇairdānavaiḥ smṛtaḥ |  
 73152 śukrastatsthithimākhyāya teṣāṃ śokamihāharat || 1 ||  
 73153  
 73154 tasya balergehaṃ āśrayabhūtaṃ saudham || 1 ||  
 73155  
 73156 ḍimbhādyā mantriṇo dhīrāḥ sāmāntāḥ kumudādayaḥ |  
 73157 surādyāścaiva rājāno vṛttādyā balahāriṇaḥ || 2 ||  
 73158  
 73159 anucarāneva nāmabhiruddiśati - ḍimbhādyā ityādinā || 2 ||  
 73160  
 73161 hayagrīvādayaḥ sainyaścākrājādyāśca [cakretyapi pāṭhaḥ]  
 73162 bāndhavāḥ |  
 73163 laḍukādyāśca suhr̥do ballūkādyāśca lālakāḥ || 3 ||  
 73164  
 73165 kuberayamaśakrādyā upāyanakarāḥ surāḥ |  
 73166 yakṣavidyādharā nāgāḥ sevāvasarakāṅkṣiṇaḥ || 4 ||  
 73167  
 73168 rambhātilottamādyāśca cāmarīṇyo varāṅganāḥ |  
 73169 sāgarāḥ saritaḥ śailā diśaśca vidiśastathā || 5 ||  
 73170  
 73171 diśo vidiśaśca digadhidevatāstātṭvadhikṛtā janāśca || 5 ||  
 73172  
 73173 sevārthamāyayustasya taṃ pradeśaṃ tadā baleḥ |  
 73174 anye ca bahavaḥ siddhāstrailokyaodaravāsinaḥ || 6 ||  
 73175  
 73176 siddhāḥ devayoniviśeṣāḥ || 6 ||  
 73177  
 73178 dhyānamaunasamādhistaṃ citrārpitamivācalam |  
 73179 namatkirīṭāvalayo dadṛśurbalimāḍṛtāḥ || 7 ||  
 73180  
 73181 śironamanānnamantyaḥ kirīṭāvalayo yeṣāṃ | āḍṛtāḥ sādaraḥ || 7 ||  
 73182  
 73183 taṃ dṛṣṭvā kṛtakartavyapraṇāmāste mahāsurāḥ |  
 73184 viśādavismayānandabhayamantharatāṃ yayuḥ || 8 ||  
 73185  
 73186 kṛtaḥ avaśyakartavyaḥ praṇāmo yaiḥ | suhr̥do viśādamantharatāṃ udāsīnā  
 73187 vismayamantharatāṃ tattvavidastvānandamantharatāṃ  
 73188 anabhijñopajīvinastūbhayamantharatāṃ yayuḥ | athavā  
 73189 prāṇasaṃśayādviśādamantharatāṃ sukhaprasādadarśanādvismayamantharatāṃ  
 73190 romāñcādyānandaliṅgadarśanādānandamantharatāṃ cīramanutthāne  
 73191 trāṇādarśanādbhayamantharatāṃ yayurityarthaḥ || 8 ||  
 73192  
 73193 mantriṇaḥ pravacāryātra kiṃ prāptamiti dānavāḥ |  
 73194 bhārgavaṃ cintayāmāsurgurum sarvavidāṃvaram || 9 ||  
 73195  
 73196 cintanānantaram daityā bhārgavaṃ bhāsvaraṃ vapuḥ |  
 73197 dadṛśuḥ kalpitaṃ prāptaṃ gandharvanagaraṃ yathā || 10 ||  
 73198  
 73199 kalpitaṃ saptarṣisabhāgatenaiva bhārgaveṇa yogabalādbalisaudhadeśe prāptātvena  
 73200 kalpitaṃ || 10 ||  
 73201  
 73202 pūjyamāno'suragaṇairniviṣṭo guruviṣṭare |  
 73203 dadarśa dhyānamaunastaṃ bhārgavo dānaveśvaram || 11 ||  
 73204  
 73205 viśramya sa kṣaṇamiva premavānavalokya ca |  
 73206 baliṃ vicārayandṛṣṭvā parikṣiṇabhavabhramam || 12 ||  
 73207

73208 ivaśabdo viśrānterapi kalpitatvadyotanārthaḥ || 12 ||  
73209  
73210 deharaśmiśatairdattadīptibhiḥ kṣīrasāgaram |  
73211 kṣipanniva sabhāmāha hasanvākyamidaṃ guruḥ || 13 ||  
73212  
73213 kṣipan prasāraya nindanvā | sabhāṃ tatsthāndaityān  
73214 hasannanabhiḥjñatākhyāpanāyopahasan || 13 ||  
73215  
73216 atimātramidaṃ daityāḥ svavicāraṇayaiva yat |  
73217 saṃprāptavimalāvāsaḥ siddho'yaṃ bhagavānbaliḥ || 14 ||  
73218  
73219 he daityāḥ ayaṃ baliḥ svavicāraṇayaiva saṃprāpto vimala āvāsaḥ  
73220 sarvādhiṣṭhānaṃ brahma yena tathāvidha iti yattadatimātram | atīśayo'sya  
73221 sukhaviśrānterityarthaḥ || 14 ||  
73222  
73223 ayaṃ tadevameveha tiṣṭhandānavasattamāḥ |  
73224 svātmani sthitimāpnotu padaṃ paśyatvanāmayam || 15 ||  
73225  
73226 tattasmādayameva samāhitastiṣṭhan niratīśayānande svātmani sthitiṃ  
73227 cirāvasthānamāpnotu || 15 ||  
73228  
73229 śrānto viśrāmamāyātaḥ kṣīnacittabhavabhramāḥ |  
73230 śāntasaṃsāraṇihāro vācanīyo na dānavāḥ || 16 ||  
73231  
73232 na vācanīyo na saṃbhāṣaṇīyaḥ tūṣṇīmādhvamiti yāvat || 16 ||  
73233  
73234 sva evāloka etena saṃprāpto'jñānasaṃkaṭe |  
73235 śānte'tra saṃbhrame sauro dineneva karotkaraḥ || 17 ||  
73236  
73237 atra bhuvi rātryandhakāranidrādisaṃbhrame śānte sati dinena divasena sauraḥ  
73238 karotkaraḥ kiraṇasamūha iva | etena balinā ajñānasaṃkaṭe śānte sati sva  
73239 evālokaḥ saṃprāptaḥ || 17 ||  
73240  
73241 svayameva hi kālena prabodhamayameṣyati |  
73242 bījakośātsvasaṃvittiyā suptamūrtirivāṅkuraḥ || 18 ||  
73243  
73244 bījakośādbījapuṭāt svasaṃvittiyā mūrcchitāvasthāpracyutyā |  
73245 aṅkurāhaṃbhāvaprabodheneti yāvat || 18 ||  
73246  
73247 kurudhvaṃ svāmikāryāṇi sarve dānavanāyakāḥ |  
73248 balirvarṣasahasreṇa samādherbodhameṣyati || 19 ||  
73249  
73250 svāmikāryāṇi rājyatantrāṇi || 19 ||  
73251  
73252 ityuktā guruṇā tatra harṣāmarṣaviṣādajām |  
73253 daityāścintām jahuḥ śuṣkām mañjarīmiva pādapāḥ || 20 ||  
73254  
73255 daityagrahaṇaṃ devānāmapyupalakṣaṇaṃ | ata eva durhṛdo harṣajām  
73256 dviṣo'marṣajām suhṛdupajīvinaśca viṣādajām cintām jahuḥ || 20 ||  
73257  
73258 vairocanisabhāsaṃsthāṃ vidhāya prāgvvyavasthayā |  
73259 svavyāpārāparāstasthuḥ sarva evāsurāstataḥ || 21 ||  
73260  
73261 prāgvvyavasthayā pūrvakḷptarājyatantravyavahārakrameṇa || 21 ||  
73262  
73263 narā mahī mahipatayo rasātalaṃ  
73264 grahā nabhastridaśagaṇāstriviṣṭapam |  
73265 diśo'drayo [asminpadye chandobhedah] dikpatayaśca kaṃdarā-  
73266 nvanecarā gaganacarāśca khaṃ yayuḥ || 22 ||  
73267  
73268 āgantukā naranāgādayastadā kiṃ cakrustadāha - narā iti | yayuriti sarvatra  
73269 saṃbadhyate | adrayaḥ kulācalādhidevatā dikpatayo dikpālāśca svāḥ svā diśo  
73270 yayuḥ | vanecarā ṛkṣavānarādiyūthapatayaḥ kiṣkindhādikandarān yayuḥ |  
73271 gaganacarā garuḍasaṃpātijaṭāyuprabhṛtayaḥ || 22 ||  
73272  
73273 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
73274 mokṣopāyeṣūpaśamaprakaraṇe balisamādhānavarṇanaṃ nāmāṣṭāviṃśaḥ  
73275 sargaḥ || 28 ||  
73276  
73276

73277 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaprakāśe upaśamaprakaraṇe  
 73278 balisamādhānavarṇanaṃ nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
 73279  
 73280  
 73281 ekonatrimśaḥ sargaḥ 29  
 73282  
 73283 śrīvāsiṣṭha uvāca |  
 73284  
 73285 atha varṣasahasreṇa divyenāsurapuṅgavaḥ [sattama iti pāṭhaḥ] |  
 73286 devadundubhinirghoṣairbubudhe bhagavānbaliḥ || 1 ||  
 73287  
 73288 jīvanmuktasya rājyaśrīḥ pātāle rodhanaṃ baleḥ |  
 73289 rāmāya balivatpūrṇasthitiścātropadiśyate || 1 ||  
 73290  
 73291 varṣasahasreṇeti samādhervarṣa sahasreṇātyantasamṃyogādapavarge tṛtīyā || 1 ||  
 73292  
 73293 balau prabuddhe tadbālaṃ vireje nagaraṃ tadā |  
 73294 vairiṅca iva sūryaugha udite kamalākaraḥ || 2 ||  
 73295  
 73296 baleridaṃ bālaṃ nagaraṃ vairiṅce viriṅcerāyatanabhūtagagane sūryaughe  
 73297 sūryakiraṇapravāhe udite sati kamalākaraḥ padmākara iva vikāsaśrīmānityarthaḥ |  
 73298 sargaughe sarvaughe iti pāṭhayostu sarva padārthajātaṃ sargaṃ vā oghayati  
 73299 samarthayatīti vyutpattiyā sūrya eva grāhyastasminnudite satītarthaḥ | oghṛ  
 73300 sāmārthye iti dhātorṇyantātkarmaṇyaḥ || 2 ||  
 73301  
 73302 baliḥ prabuddha evāsau yāvannāyānti dānavāḥ |  
 73303 tāvatsaṃcintayāmāsa samādhisadane kṣaṇam || 3 ||  
 73304  
 73305 samādhisadane prāguktasamādhisthāne || 3 ||  
 73306  
 73307 aho nu ramyā padavī śītalā pāramārthikī |  
 73308 ahamasyāṃ kṣaṇam sthitvā parāṃ viśrāntimāgataḥ || 4 ||  
 73309  
 73310 samādhisukhamagnasya divyavarṣasahasramapi kṣaṇavadgatamiti kṣaṇam  
 73311 sthitvetyuktiḥ || 4 ||  
 73312  
 73313 tadetāmeva padavīmaivalambya karomyaham |  
 73314 bhavatihopabhuktābhiḥ kiṃ me bāhyavibhūtibhiḥ || 5 ||  
 73315  
 73316 karomi viśrāntimiti śeṣaḥ | bāhyavibhūtibhirupabhuktābhirme kiṃ bhavati | na  
 73317 kiṃcidīdṛśaṃ viśrāntisukhamityarthaḥ || 5 ||  
 73318  
 73319 aindaveṣvapi bimbeṣu na tathānandavīcayaḥ |  
 73320 toṣayanti yathāntarme saṃsiddhibhavabhūtayaḥ || 6 ||  
 73321  
 73322 tadevāha - aindaveṣviti | saṃsiddhiḥ samādhiparipākastadbhavā bhūtaya  
 73323 ānandāḥ | ekasminneva iyattayā aparicchedyatvādbahutvakalpanayā bahuvacanam ||  
 73324 6 ||  
 73325  
 73326 iti bhūyo'pi viśrāntyai kurvāṇaṃ galitaṃ manaḥ |  
 73327 balimāvārayāmāsurdaityaścandramivāmbudāḥ || 7 ||  
 73328  
 73329 āvārayāmāsuraḡatya parivavruḥ || 7 ||  
 73330  
 73331 tānālokyā punardadhyau tatpraṇāmākulekṣaṇaḥ |  
 73332 taiḥ kulācalasaṃkāśaiḥ parivītavapustvidam || 8 ||  
 73333  
 73334 punaḥśabdaḥ pūrvasamādhisaṃkalpaparāvṛttidyotanārthaḥ || 8 ||  
 73335  
 73336 citaḥ kṣīṇavikalpasya kimupādeyamasti me |  
 73337 manastadabhipātītvādyāti tadrāsātāmālam || 9 ||  
 73338  
 73339 upādeyabuddhyā hi bāhyārthadarśane manastadabhipātītvāttadrāgitālakṣaṇaṃ  
 73340 malaṃ yāti na darśanamātreṇetyarthaḥ || 9 ||  
 73341  
 73342 mokṣamicchāmyaham kasmādbaddhaḥ kenāsmi vai purā |  
 73343 abaddho mokṣamicchāmi keyaṃ bālaviḍambanā || 10 ||  
 73344  
 73345 nanu mokṣecchayā samādhyavalambanīyamo'stu tatrāha - mokṣamiti | jñānena

73346 traikālike avidyātatkāryabādhe sati bandhasyaivādarśanāditi bhāvaḥ | bālānām  
 73347 mūrkhānām viḍambanā ceṣṭānukṛtiḥ || 10 ||  
 73348  
 73349 na bandhosti na mokṣosti maurkhyaṃ me kṣayamāgatam |  
 73350 kiṃ me dhyānavilāśena kiṃ vā dhyānena me bhavet || 11 ||  
 73351  
 73352 dhyānādhyānabhramau tyaktvā puṃstvaṃ svamavalokayat |  
 73353 yadāyāti tadāyātu na me vṛddhirna vā kṣayaḥ || 12 ||  
 73354  
 73355 svaṃ pratyagrūpaṃ puṃstvamātmatattvaṃ dṛksvabhāvādeva  
 73356 bahirapyaudāsīnyenāvalokayatsadyadvastu prati āyāti tadāyātu sphuratu nāma  
 73357 naitāvata me'jñānāmiva dehāditādātmyādhyāsāttadvṛddhikṣayaprayuktau  
 73358 vṛddhikṣayau sto yenānārthaḥ syādityārthaḥ | ayaṃ ślokaḥ kvacidevāsti na  
 73359 sarvatra || 12 ||  
 73360  
 73361 na dhyānaṃ nāpi vā'dhyānaṃ na bhogānnāpyabhogitām [nātha bhogitā  
 73362 iti pāṭhaḥ] |  
 73363 abhivāñchāmi tiṣṭhāmi samameva gatajvaraḥ || 13 ||  
 73364  
 73365 na me vāñchā pare tattve na me vāñchā jagatsthitau |  
 73366 na me dhyānadaśākāryaṃ [atra dhyānadṛśā kārya iti sādhu] na  
 73367 kāryaṃ vibhavana me || 14 ||  
 73368  
 73369 nāhaṃ mṛto na jīvāmi na sannāsanna sanmayaḥ |  
 73370 nedaṃ me naiva cānyanme namo mahyamahaṃ bṛhat || 15 ||  
 73371  
 73372 dehasaṃbandhābhāvānna mṛtaḥ | prāṇasaṃbandhābhāvānna jīvāmi |  
 73373 sanmūrtaḥ | sanmayastadvikāraḥ | idaṃ dehabhuvanādi |  
 73374 anyaddehāntarabhuvanāntarādi || 15 ||  
 73375  
 73376 idamastu jagadrājyaṃ tiṣṭhāmyatra tu saṃsthitāḥ |  
 73377 neha vāstu jagadrājyaṃ tiṣṭhāmyātmani śītalāḥ || 16 ||  
 73378  
 73379 kiṃ me dhyānadṛśā kāryaṃ kiṃ rājyavibhavaśriyā |  
 73380 yadāyāti tadāyātu nāhaṃ kiṃcana me kvacit || 17 ||  
 73381  
 73382 na kiṃcidapi kartavyaṃ yadi nāma mayādhunā |  
 73383 tatkaśmāna karomidaṃ kiṃcitprakṛtakarma vai || 18 ||  
 73384  
 73385 kartavyaṃ kartṛtvāsthayā nirvartanīyam | tattarhi kiṃcit anāsthitaceṣṭāsādhyāṃ  
 73386 prakṛtaṃ karma rājyaparipālanaṃ kiṃ kuto na karomi || 18 ||  
 73387  
 73388 iti nirṇīya pūrṇātmā balirjñānavatām varaḥ |  
 73389 daityānālokayāmāsa padmānīva divākaraḥ || 19 ||  
 73390  
 73391 dṛṣṭipātavibhāgena sarveśaṃ danujanmanām |  
 73392 śiraḥpraṇāmāñjagrāha puṣpāmodānivānilaḥ || 20 ||  
 73393  
 73394 dṛṣṭipātānām vibhāgena tattaducitavaicitryeṇa || 20 ||  
 73395  
 73396 atha vairocānistatra dhyeyatyāgamayātmanā |  
 73397 manasā sakalānyeva rājakāryāṇi saṃvyaghāt || 21 ||  
 73398  
 73399 dhyeyo vāsanātyāgaḥ prāgvarṇitastanmayātmanā tadvilāsapracureṇa || 21 ||  
 73400  
 73401 dvijāndevāṅgurūṃścaiva pūjayāmāsa pūjayā |  
 73402 saṃmānayāmāsa suhṛdbandhusāmantasajjanān || 22 ||  
 73403  
 73404 pūjā pādyārghyādi ucitadānasambhāvanādisatkāraḥ saṃmānanamiti bhedaḥ || 22  
 73405 ||  
 73406  
 73407 arthenāpūrayāmāsa bhūtyānarthigaṇāmstathā |  
 73408 lalanā lālayāmāsa vicitravibhavārpaṇaiḥ || 23 ||  
 73409  
 73410 ityasau vavṛdhe tasminrājye sakalaśāsane |  
 73411 yajñaṃ prati babhūvātha matirasya kadācana || 24 ||  
 73412  
 73413 asau baliḥ sakalānām devāsurādinām śāsane ājñāpanaviṣaye rājye vavṛdhe |  
 73414 rājyāṅgādyabhivṛddhiṃ prāpetyārthaḥ | atha kadācana yajñaṃ prati asya

73415 matiricchā babhūva || 24 ||  
 73416  
 73417 tarpitāśeṣabhuvaṇaṃ devarṣigaṇapūjitaṃ |  
 73418 saha śukrādibhirmukhyaiḥ sa cakāra mahāmakhaṃ || 25 ||  
 73419  
 73420 mahāmakhaṃ aśvameghaṃ || 25 ||  
 73421  
 73422 balirbhogabharasyārthī neti nirṇīya mādhaḥ |  
 73423 balerīhitasiddhyarthaṃ siddhidastanmakhaṃ yayau || 26 ||  
 73424  
 73425 bhogaikakṛpāyedaṃ jagajjaṅgalakhaṇḍakam |  
 73426 dātum śocyāya śakrāya vayoḥjyeṣṭhāya kāryavit || 27 ||  
 73427  
 73428 bhoge ekasminneva āsaktatvātkṛpāyā ata eva śocyāya |  
 73429 kāryamavaśyakartavyaṃ śakrasukṛtaphalapradānaṃ vettīti kāryavit  
 73430 bhikṣaṇacāturyavidvā || 27 ||  
 73431  
 73432 kramamāṇo balenātra vañcayitvā baliṃ hariḥ |  
 73433 babandha pātālatale bhūgeha iha vānaram || 28 ||  
 73434  
 73435 balena māyābalena kramamāṇastrīṇ lokāniti śeṣaḥ || 28 ||  
 73436  
 73437 adyāsau saṃsthito rāma punarindratvahetunā |  
 73438 jīvanmuktavapuḥ svastho nityaṃ dhyānaviṣaṇṇadhīḥ || 29 ||  
 73439  
 73440 adya adyāpi | asau baliḥ pātāle punarindratvahetunā prārabdhenopalakṣita iti śeṣaḥ  
 73441 | sthitaḥ | dhyāne nirvikalpasamādhau viṣaṇṇā galitā dhīryasya || 29 ||  
 73442  
 73443 pātālahare tiṣṭhañjīvanmuktagatirbaliḥ |  
 73444 āpadaṃ saṃpadaṃ dṛṣṭyā samayaiva sa paśyati || 30 ||  
 73445  
 73446 nāstameti na codeti tatprajñā sukhaduḥkhaḥ |  
 73447 samā sthirakarā citralekhyā sūryāvaliriyathā || 31 ||  
 73448  
 73449 samā udayāstamayarahitā | sthirāḥ karā marīcayo yasyāḥ | citrasya lekhaṇaṃ  
 73450 citralekhyā tatsaṃbandhinī sūryāvaliḥ sūryamaṇḍalaṃ yathā tathetyarthaḥ || 31 ||  
 73451  
 73452 āvirbhāvatirobhāvasahasrāṇi jīvatām |  
 73453 tanmanāściramālokyā bhīmeṣu viratiṃ gatam || 32 ||  
 73454  
 73455 jīvatām jīvanāsthāvatām bhogalampaṭānām bibhavānām janmādinām  
 73456 cāvirbhāvatirobhāvasahasrāṇi ciramālokyā tasya balermano viratiṃ vairāgyaṃ  
 73457 gatam || 32 ||  
 73458  
 73459 daśakoṭīśca varṣāṇāmanuśāsya jagattrayaṃ |  
 73460 ante viraktatām prāptamupaśāntaṃ balermanaḥ || 33 ||  
 73461  
 73462 ūhāpohasahasrāṇi bhāvābhāvaśatāni ca |  
 73463 balinā paridṛṣṭāni kva samāśvāsametyasau || 34 ||  
 73464  
 73465 sukhaduḥkhaḥ ūhāpohayorāgamāpāyayoh sahasrāṇi | bhāvābhāvayoh  
 73466 saṃpadvipadoḥ śatāni ca | sahasraśataśabdāvasaṃkhyeyaparau || 34 ||  
 73467  
 73468 bhogābhilāṣaṃ saṃtyajya baliḥ saṃpūrṇamānasah |  
 73469 ātmārāmasthito nityaṃ madhye pātālakoṭare || 35 ||  
 73470  
 73471 sapta pātālānām madhyabhūte rasātalākhye pātālakoṭare yāvadvipatkṣayaṃ  
 73472 sthitaḥ || 35 ||  
 73473  
 73474 punaretena balinā jagadindratayākhilam |  
 73475 anuśāsyamidaṃ rāma bahūnvarṣagaṇāniha || 36 ||  
 73476  
 73477 anuśāsyam svāmibhāvena ājñāpyaṃ bhaviṣyatītyarthaḥ || 36 ||  
 73478  
 73479 na tasyendrapadaprāptyā tuṣṭiḥ samupajāyate |  
 73480 na tasya svapadabhraṃśādudvega upajāyate || 37 ||  
 73481  
 73482 samaḥ sarveṣu bhāveṣu sarvadaivoditāśayaḥ |  
 73483 saṃprāptamāharansvasta ākāśa iva tiṣṭhati || 38 ||

73484  
 73485 uditāśayaḥ saṃtuṣṭacittāḥ | saṃprāptaṃ  
 73486 prārabdhopanītamāharannupabhuñjānaḥ || 38 ||  
 73487  
 73488 balervijñānasamprāptireṣā te kathitā mayā |  
 73489 etāṃ dṛṣṭimavaṣṭabhya tvamapyabhyudito bhava || 39 ||  
 73490  
 73491 balicaritramupasamhṛtya rāmāyopadiśati - balerityādinā | abhyudito  
 73492 jīvanmuktyabhyudayaavān || 39 ||  
 73493  
 73494 balivatpravivekena nityo'hamiti niścayāt |  
 73495 padamāsādayādvaitaṃ pauraṣeṇaiva rāghava || 40 ||  
 73496  
 73497 pravivekena svavicāreṇa || 40 ||  
 73498  
 73499 dve cāṣṭau caiva varṣāṇām koṭīrbhuktvā jagattrayam |  
 73500 ante vairasyamāpanno balirapyasarottamaḥ || 41 ||  
 73501  
 73502 dve cāṣṭau ca | daśakoṭīriti yāvat || 41 ||  
 73503  
 73504 tasmādavaśyavairasyaṃ bhogabhāramariṃdama |  
 73505 saṃtyajya satyamānandamavairasyaṃ padaṃ vraja || 42 ||  
 73506  
 73507 avaśyaṃ vairasyaṃ duḥkhaparyavasānaṃ yasya | avairasyaṃ nirduḥkham || 42 ||  
 73508  
 73509 imā dṛśyadṛśo rāma nānākāravikāradāḥ |  
 73510 neha kāntatayā jñeyā dūrācchailaśilā iva || 43 ||  
 73511  
 73512 kāntatayā ramyatayā | tatra dūrasthāḥ parvatā ramyāḥ iti prasiddhaṃ  
 73513 dṛṣṭāntamāha - dūrāditi || 43 ||  
 73514  
 73515 dhāvamānamihāmutra luṭhitaṃ lokavṛttiṣu |  
 73516 saṃsthāpaya nibaddhyaitacceto hṛdayakoṭare || 44 ||  
 73517  
 73518 iha aihikabhogeṣu amutra pāralaukikabhogeṣu dhāvamānam | lokavṛttiṣu  
 73519 pamaraceṣṭāsu luṭhitaṃ pravṛttam || 44 ||  
 73520  
 73521 cidādityo bhavāneva sarvatra jagati sthitaḥ |  
 73522 kaḥ paraste ka ātmīyaḥ pariskhalasi kiṃ mudhā || 45 ||  
 73523  
 73524 nanu śatrumitrayoḥ kathaṃ samadṛṣṭiḥ syāttatrāha - cidāditya iti | āditya  
 73525 iva sarvāvabhāsikā cit cidādityaḥ | tathāca tvameva śatrudehādāvapi prakāśaka  
 73526 ātmeti na vaiśamyē heturastīti bhāvaḥ || 45 ||  
 73527  
 73528 tvamananto mahābāho tvamādyāḥ puruṣottamaḥ |  
 73529 tvam padārthaśatākāraiḥ parisphūrjasi cidvapuḥ || 46 ||  
 73530  
 73531 nanu jīvasya mama kathamiśvarātmamasamadārśanaṃ tatrāha - tvamiti |  
 73532 jaḍavaiśamyamapyānantyenaiva nāśaṅkyamityāśayenāha - tvam  
 73533 padārthaśatākārairiti || 46 ||  
 73534  
 73535 tvayi sarvamidaṃ protaṃ jagatsthāvarajaṃgamam |  
 73536 bodhe nityodite śuddhe sūtre maṇigaṇā yathā || 47 ||  
 73537  
 73538 tatsaṃbhāvanārthamāha - tvayīti || 47 ||  
 73539  
 73540 na jāyase na mriyase tvamajaḥ puruṣo virāt |  
 73541 cicchuddhā janmamaraṇabhṛntayo mā bhavantu te || 48 ||  
 73542  
 73543 kālakṛtavaiśamyānyapi parihartumāha - na jāyase iti || 48 ||  
 73544  
 73545 samastajanmarogāṇām pravacārya balābalam |  
 73546 tṛṣṇāmutsṛjya bhogāṇām bhoktaiva bhava kevalam || 49 ||  
 73547  
 73548 tṛṣṇāvrddhau janmādirogāṇām prābalyaṃ tṛṣṇāpakṣaye ca teṣāṃ  
 73549 daurbalyamityanvayavyatirekābhyāṃ parīkṣyetyarthaḥ | bhogāṇām  
 73550 tṛṣṇāmutsṛjya bhoktā bhogasākṣicinnātrameva bhava || 49 ||  
 73551  
 73552 tvayi sthite jagannāthe cidāditye sadodite |



73553 idamābhāsate sarvaṃ saṃsārasvapnamaṇḍanam || 50 ||  
73554  
73555 tvadiyacidbalādeva jagatsiddhamityāha - tvayīti || 50 ||  
73556  
73557 mā viśādaṃ kṛthā vyartham sukhaduḥkhaiṣaṇā na te |  
73558 śuddhacitto'si sarvātmā sarvavastvavabhāsakaḥ || 51 ||  
73559  
73560 śuddhacittaḥ prabuddhacittaḥ || 51 ||  
73561  
73562 pūrvamiṣṭamaniṣṭam tvamaniṣṭam ceṣṭamityapi |  
73563 parikalpya tadabhyāsāttattato'pi parityaja || 52 ||  
73564  
73565 yadyaśuddhacitto'si tathāpi tacchuddhaye kramādupāyaṃ śṛṇvityāha -  
73566 pūrvamiti | yadyadiṣṭam manaḥpriyaṃ tadaniṣṭamanarthasādhanaṃ  
73567 yaccāniṣṭamapriyaṃ manasastapaḥkleśendriyasamyamaprāṇāyāmādi  
73568 tatsarvamiṣṭamāvaśyakaṃ mameti prathamam parikalpya  
73569 saptamabhūmikāparipākāparyantaṃ tadabhyāsāttajjaye satī tat tām kalpanāmapi  
73570 tataḥ parityajetyarthaḥ || 52 ||  
73571  
73572 iṣṭāniṣṭadṛśostyāge samatodeti śāśvatī |  
73573 tayā hṛdayavartinyā punarjanturna jāyate || 53 ||  
73574  
73575 tattyāgaphalamāha - iṣṭeti | hṛdayavartinyā abhyāsāddhṛdaye  
73576 sthīrikṛtayā || 53 ||  
73577  
73578 yeṣu yeṣu pradeṣeṣu mano majjati bālavat |  
73579 tebhyastebhyaḥ samāhṛtya taddhi tattve niyojayet || 54 ||  
73580  
73581 tattve tattadadhiṣṭhānacinmātre | tathāca bhagavatāpyuktam yato yato niścarati  
73582 manaścañcalamasthīram | tatastato niyamaitadātmānyeva vaśam nayet || iti || 54 ||  
73583  
73584 evamabhyāgatābhyāsaṃ manomattamataṃgajam |  
73585 nibadhya sarvabhāvena param śreyo'dhigamyate || 55 ||  
73586  
73587 sarvabhāvena sarvaprayatnena sarvātmabhāvena ca | nibadhya nirudhya || 55 ||  
73588  
73589 mā śarīrayathārthajñairmithyādṛṣṭihatāśayaiḥ |  
73590 dhūrtaiḥ saṃkalpavikṛitairvimūḍhaiḥ samatām vraja || 56 ||  
73591  
73592 śarīra meva yathārtham paramārtha iti ye jñānti taiḥ | bhogasaṃkalpebhyo  
73593 vikṛitairiva tatparavaśaiḥ || 56 ||  
73594  
73595 akimcanātsvanirṇītau lambamānātparoktiṣu |  
73596 na maurkhyādadhiko loke kaścidastiha duḥkhadaḥ || 57 ||  
73597  
73598 parādhīnaprajñānām svayaṃvicārāsamarthānām maurkhyameva mahānanartha  
73599 ityāha - akimcanāditi | svayātmatattvasya nirṇītau nirṇayaviśaye akimcanāt  
73600 vivekavairāgyādyupāyadaridrāt | pareṣāṃ pratārakāṇām mūrkhāṇām coktiṣu  
73601 andhagolāṅgalanyāyenāvalambamānāt || 57 ||  
73602  
73603 tvametadvivekābbhramuditaṃ hṛdayāmbare |  
73604 vivekapavenenāśu dūraṃ naya mahāmate || 58 ||  
73605  
73606 etanmaurkhyalakṣaṇamavivekābbharaṇādavivekābbhram || 58 ||  
73607  
73608 ātmanaiva prayatnena yāvadātmāvalokane |  
73609 na kṛto'nugrahastāvanna vicārodayo bhavet || 59 ||  
73610  
73611 maurkhyanirāśaheturvicāraḥ sa ca  
73612 bahujanmasaṃcitasukṛtaparipākajādātmānugrahādeva bhavatītyāha -  
73613 ātmanaiveti | prayatnena śravaṇavairāgyādīpuruṣaprayatnena || 59 ||  
73614  
73615 vedavedāntaśāstrārthatarkadṛṣṭibhirapyayam |  
73616 nātmā prakāṣatāmeti yāvanna svamavekṣitam || 60 ||  
73617  
73618 satyapi vairāgyavicāraśravaṇādu  
73619 bahirmukhadṛṣṭerjñānānudayātpratyagdṛṣṭirapyāvaśyakītyāśayenāha ##-  
73620 pratyagdṛṣṭāṃ vimokṣāya vibandhāya parāgdṛṣṭāṃ || iti || 60 ||  
73621

73622 tvamātmanyātmanā rāma prasāde samavasthitaḥ |  
 73623 prāpto'si vitataṃ bodhaṃ madvacasyeva budhyase || 61 ||  
 73624  
 73625 tarhi pratyagdr̥ṣṭirevaikā jñānāyastu kiṃ gurūpadeśenetyāśaṅkyāha -  
 73626 madvacasyeveti | madupadeśe satyevetyarthaḥ | balavadapi śikṣitānāmātmanya  
 73627 pratyayaṃ cetaḥ itinyāyādguruśāstrokṭtisaṃvāde satyeva svapratyaye  
 73628 viśvāsādasamdigdhabodhasiddhiriti dyotanāyaivakāraḥ || 61 ||  
 73629  
 73630 vikalpāṃśavihīnasya tvayaiśā cidvivasvataḥ |  
 73631 gr̥hītā vitatā vyāptirmaduktyā paramātmanaḥ || 62 ||  
 73632  
 73633 amumevārthaṃ spaṣṭamāha - vikalpeti |  
 73634 saṃdehādicittavikalpairaviśayīkṛtasyetyarthaḥ | vitatā  
 73635 vyāptistredhāpyaparicchinatā || 62 ||  
 73636  
 73637 vilīnasarvasaṃkalpaḥ śāntasaṃdehavibhramaḥ |  
 73638 kṣīṇakautukanīhāro jāto'si vigatajvaraḥ || 63 ||  
 73639  
 73640 kautukaṃ bāhyārthacamatkārakutūhalamātmatattvajijñāsākutūhalaṃ ca sa eva  
 73641 nīhāro'vaśyāyaḥ || 63 ||  
 73642  
 73643 yadupagacchasi pāsi nihaṃsi vā  
 73644 pibasi vismayase ca vivardhase |  
 73645 tadapi tena tadāstu yadā mune  
 73646 vigatabodhakalaṅkaviśaṅkitaḥ || 64 ||  
 73647  
 73648 he mune mananaśīla rāma tvaṃ yadā vigato bodhasya bodhaikarasyātmatattvasya  
 73649 kalaṅka āvaraṇaṃ viśaṅkitaṃ vikṣepaśca yasya tathāvidho bhaviṣyasi tadā te  
 73650 yadaprāptaṃ jñānaṃ tatsādhanam ca vicāraguruśāstropadeśādyupagacchasi  
 73651 mokṣārthaṃ svīkaroṣi yacca vivekavairāgyādi pāsi yatnena rakṣai  
 73652 yaccālasyapramādādidoṣajātaṃ nihaṃsi yatnena jayasi yacca  
 73653 samādhisukhāmṛtaṃ pibasi yaccottarottarabhūmikādhirohaṇena vismayase yacca  
 73654 saptamabhūmikāviśrāntiā pūrvapūrvāvasthādhikasukhotkarṣādvivardhase tadapi  
 73655 tadā nāstu kiṃtu brahmaiva yathāsthitam tiṣṭhetyarthaḥ || 64 ||  
 73656  
 73657 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 upaśamaprakaraṇe  
 73658 balervijñānaprāptirnāmaikonatrimśaḥ sargaḥ || 29 ||  
 73659  
 73660 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe upaśamaprakaraṇe  
 73661 balervijñānaprāptirnāmaikonatrimśaḥ sargaḥ || 29 ||  
 73662  
 73663  
 73664 triṃśaḥ sargaḥ 30  
 73665  
 73666 śrīvāsiṣṭha uvāca |  
 73667  
 73668 athemaṃ paramaṃ rāma vijñānābhigame kramam |  
 73669 śṛṇu daityeśvaraḥ siddhaḥ prahrādaḥ svātmanā yathā || 1 ||  
 73670  
 73671 hiraṇyakaśiporvīryaṃ prahrādādisutodbhavaḥ |  
 73672 nṛsiṃhena vadhaḥ śokādaurghvaṃdahikamucyate || 1 ||  
 73673  
 73674 itthaṃ kevalam  
 73675 kākatāliyanāyāpravṛttātsvavicārācchāstrācāryopadeśānuḡrhitācca  
 73676 jñānodayakramo nirūpitaḥ |  
 73677 idānimupāsiteśvarānugrahaḥ janyādvicārājñānodayaprakāraṃ varṇayituṃ  
 73678 prahrādupākhyānamācikyāsurasīṣṭhastacchravaṇe rāmamavadhāpayati -  
 73679 atheti | vijñānasyābhigame ābhimukhyena prāptau | niṣpratyūhaprāptāvitī yāvat |  
 73680 tathāca bhagavataivoktaṃ jarāmaraṇamokṣāya māmāśritya yatanti ye | te brahma  
 73681 tadviduḥ kṛtsnam iti || 1 ||  
 73682  
 73683 āsitpātālakuhare vidrāvitasurāsuraḥ |  
 73684 hiraṇyakaśipurnāma nārāyaṇaparākramaḥ || 2 ||  
 73685  
 73686 nārāyaṇasya parākrama ivetyarthe pūrvapadaṃ lakṣaṇayā vartate | uṣṭramukhaḥ  
 73687 kharamukha ityatroṣṭraśabdastanmukhasadṛśārtha iveti bodhyam |  
 73688 ivārthavṛttimadhyamapadalopī vā bahuvrīhiḥ || 2 ||  
 73689  
 73690 ākrāntabhuvaṇābhogaḥ sa jahāra harerjagat |

73691 śaṭṭpadasya bṛhatpatraṃ rājahaṃsa ivāmbujaṃ || 3 ||  
 73692  
 73693 nārāyaṇaparākramatvopapādakaṃ viśeṣaṇamākrāntabhuvanābhoga iti |  
 73694 bhuvanapadena trīṇyapi bhuvanāni gṛhyante | sa  
 73695 hiraṇyakaśīpurharerindrādācchidya jagattribhuvanaīśvaryaṃ jahāra | śaṭṭpadasya  
 73696 rātrau gṛhabhūtaṃ prātarvikāśena bṛhatpatramambujaṃ rājahaṃsa iva  
 73697 surāsuraśabdastattadadhipatiparaḥ || 3 ||  
 73698  
 73699 cakāra jagatām rājyaṃ samākrāntasurāsaraḥ |  
 73700 dantī nirastahaṃsaudho nalināmālināmiva || 4 ||  
 73701  
 73702 nalinām alinām bhramarāṇām rājyaṃ nirastahaṃsaugho  
 73703 dantivetyupamānurodhāj jagaduddvejakatā gamyate || 4 ||  
 73704  
 73705 athāsāvasurādhiśaḥ kurvaṃstribhuvaneśatām |  
 73706 kālena suśuve putrāṇāṅkurāniva mādhaveḥ || 5 ||  
 73707  
 73708 mādhave vasantakālāḥ || 5 ||  
 73709  
 73710 te'vardhantācīreṇaiva tejasyūrjitabālakāḥ |  
 73711 daśārkāṃśusātānīva vyomākrāntivilāsināḥ || 6 ||  
 73712  
 73713 tejasyūrjitā vayasā bālakāḥ | daśa daśasaṃkhyākāni arkasyāṃśusātānīva |  
 73714 vyomā krāntirākāśavyāptiḥ suralokākramaṇaṃ ca tayā vilāsināḥ || 6 ||  
 73715  
 73716 prahrādanāmā balavānpradhānātmā babhūva ha |  
 73717 teṣāṃ madhye mahārhanām maṇināmiva kaustubhaḥ || 7 ||  
 73718  
 73719 teṣāṃ madhye prahrādanāmā pradhānātmā yuvarājo babhūva | hetyaitihye || 7 ||  
 73720  
 73721 tenārājata putreṇa hiraṇyakaśīpurbhṛśam |  
 73722 sarvasaundaryayuktena vasanteneva vatsaraḥ || 8 ||  
 73723  
 73724 atha putrasahāyo'sau balakośasamanvitaḥ |  
 73725 ājagāma madam daityastrigaṇḍagalitebhavat || 9 ||  
 73726  
 73727 trīṇi gaṇḍopalakṣitamukhāśritāni galitāni madadhārā yasya tathāvidho ya  
 73728 ibhastadvat | yadyapi sapta madasthānāni prasiddhāni tathāpi  
 73729 prādhānyāttrīṇyupāttāni | uktastrigaṇḍagalito yo gajaḥ śaṣṭihāyanaḥ  
 73730 ityabhiyuktavacanāt śaṣṭihāyane bhavaditi vā || 9 ||  
 73731  
 73732 tattāpākrāntitāpena trijaganti vikāsinā |  
 73733 kalpāntasūryagaṇavannavayaiva karaśriyā || 10 ||  
 73734  
 73735 vikāsinā vijṛmbhamāṇena | ākrāntirāskandanaṃ tatprayuktena tāpena pīḍanena |  
 73736 navayā taruṇayā nityābhinavayā ca karaśriyā kiraṇakāntyā  
 73737 karagrahaṇaprayuktasampadā ca || 10 ||  
 73738  
 73739 akhidyantāsyā tenātha sūryendupramukhāḥ surāḥ |  
 73740 durvilāsavilolasya bālasyeva svabandhaveḥ || 11 ||  
 73741  
 73742 tena ākrāntitāpena || 11 ||  
 73743  
 73744 prārthayāṃcakrire'thājyaṃ daityendrebhapatervadhe |  
 73745 na kṣamante mahāntopī paunaḥpunyena duṣkriyām || 12 ||  
 73746  
 73747 paunaḥpunyena punaḥpunarbhāvena kṛtām duṣkriyāmaparādhā || 12 ||  
 73748  
 73749 tataḥ pralayaparyastajagadghargharaṇjṛmbhitam |  
 73750 digdantidaśanaprakhyanakhavajrādijṛmbhitam || 13 ||  
 73751  
 73752 tatastadanantaram mādhaveḥ pralayaparyastetyādi viśeṣaṇaviśiṣṭaṃ nārasimhaṃ  
 73753 vapuḥ kṛtvā mahāsuraṃ hiraṇyakaśīpuṃ ahan iti saptamena sambandhaḥ | pralaye  
 73754 paryastaṃ jagadiva ghargharaṃ dhvanat jṛmbhitam gātravinamanaṃ yasya tat |  
 73755 digdantidaśanaprakhyairnakhairvajrādibhiriva jṛmbhitam yatra || 13 ||  
 73756  
 73757 sthiraavidyullatājālabhāsuraadvijamaṇḍalam |  
 73758 daśadikkoṭarodbhṛntajvalajjvalanakunḍalam || 14 ||  
 73759

73760 sthirāṇyavañcalāni vidyullatājālānīva bhāsurāṇi dvijānām dantānām  
 73761 maṇḍalāni yasya | dikśrotrakatvāddaśasu dikkoṭāreṣūdbhrāntajvalajjvalanāḥ  
 73762 kuṇḍalānīva yasya || 14 ||  
 73763  
 73764 samastakulaśailendrapinḍapīṭhodbhaṭodaram |  
 73765 dordrumādhūtanirdhūtasphuradbrahmāṇḍakharparam || 15 ||  
 73766  
 73767 samastānām kulaśailendrānām pinḍapīṭhaṃ  
 73768 pinḍākārasaṃsthānamivodbhaṭaṃ bhīṣaṇamudara yasya | dordrumānāmādhūtaiḥ  
 73769 parivartanairnirdhūtamata eva sphuratsaṃcaladvidīryamāṇaṃ brahmāṇḍakharparaṃ  
 73770 yasya || 15 ||  
 73771  
 73772 vadanodaranīṣkrāntavātotsāritaparvatam |  
 73773 trijagaddahanodyuktakopakalpāgnigarvitam || 16 ||  
 73774  
 73775 vadanena udarānnīṣkrāntaiḥ śvāsavātairutsāritāḥ parvatā yasya || 16 ||  
 73776  
 73777 saṭāvikaṭapīnāmsaspaṇḍaprēritabhāskaram |  
 73778 romaḥkūpalasadvahnipuñjāpīñjaraparvatam || 17 ||  
 73779  
 73780 kulācalamahākuḍyaghaṭanodbhaṭadikṭaṭam |  
 73781 sarvāvayavaniṣkrāntapaṭṭīśaprāsatomaram || 18 ||  
 73782  
 73783 kulācalairutkhātairmahākuḍyastha ghaṭanāyām racanāyāmiva udbhaṭāni  
 73784 udyuktāni dikṭaṭāni yatra | sarvāvayavebhyo niṣkrāntāni  
 73785 paṭṭīśaprāsatomarāṇyāyudhaviśeṣā yasya || 18 ||  
 73786  
 73787 nārasimhaṃ vapuḥ kṛtvā mādhave'hrīmahāsuram |  
 73788 lasatkaṭakaṭārāvaṃ turaṅgamamiva dvipaḥ || 19 ||  
 73789  
 73790 tathāvidhaṃ nārasimhaṃ vapuḥ kṛtvetyarthaḥ | ahan hataṇvān | hanterlaṇi tipa iti  
 73791 lope halnyādilopaḥ | lasatkaṭakaṭārāvamiti kriyāviśeṣaṇam | tena vidāryāhanniti  
 73792 gamyate | turaṅgamasyāpi dvipena vidāraṇaṃ yuddheṣu prasiddham || 19 ||  
 73793  
 73794 pauramāsuramudvāntairdadāheḥṣaṇavahnibhiḥ |  
 73795 sa sarvabhūtakalpānte jagajjālamivānalaḥ || 20 ||  
 73796  
 73797 āsuram pauraṃ puravāstavyasarvajantaṃ puropakaraṇaṃ ca |  
 73798 īkṣaṇavahnibhirnetrānalaiḥ || 20 ||  
 73799  
 73800 nṛsimhamārute tasminbhṛṣaṃ kṣobhamupāgate |  
 73801 viśphūrjitaḥśaṇāśphoṭairekārṇava ivākule || 21 ||  
 73802  
 73803 viśphūrjitasadṛśairghanairāsphoṭairbāhūdhanibhiḥ | pralayapakṣe ghanānām  
 73804 saṃvartameghānāmāsphoṭairgarjitaiḥ | ekārṇave jalapralaye || 21 ||  
 73805  
 73806 dudruvurdānavaghaṭe digjvalanmaśakā iva |  
 73807 upāyayuradṛśyatvaṃ dipā iva gatatviṣaḥ || 22 ||  
 73808  
 73809 dikṣu jvalanto maśakā iva || 22 ||  
 73810  
 73811 atha vidrutadaityendraṃ dagdhāntaḥpuramaṇḍalam |  
 73812 babhūva pātālatalaṃ kalpakṣuṇṇajagatsamam || 23 ||  
 73813  
 73814 kalpena pralyakālena kṣuṇṇaṃ cūrṇitaṃ yajjagattatsamam || 23 ||  
 73815  
 73816 akālakalpāntavidhau hatvā daityaṃ śanairvibhau |  
 73817 kvāpi yāte samāśvastasurasamrambhapūjite || 24 ||  
 73818  
 73819 akāle kalpāntavidhānasadṛśe yuddhe daityaṃ hiraṇyakaśipuṃ hatvā  
 73820 samāśvastaiḥ suraiḥ saṃrambheṇa ādaranirbhareṇa pūjite vibhau nṛsimhe kvāpi  
 73821 vācāmagocare svapade yāte sati || 24 ||  
 73822  
 73823 mṛtaśiṣṭā danusutāḥ prahrādaparipālītāḥ |  
 73824 dagdhaṃ taṃ deśamājagmuḥ saraḥ śuṣkamivāṇḍajāḥ || 25 ||  
 73825  
 73826 aṇḍajāḥ pakṣiṇaḥ || 25 ||  
 73827  
 73828 tatra kālocitāṃ kṛtvā svanāśaparidevanām |

73829 aurdhvadehikasatkāraṃ cakruḥ preteṣu bandhuṣu || 26 ||  
 73830  
 73831 svānāṃ bāndhavānāṃ nāsaprayuktāṃ paridevanāṃ vilāpam || 26 ||  
 73832  
 73833 hatabandhujanaṃ pluṣṭabandhubāndhavamaṇḍalam |  
 73834 śanairāśvāsāyāmāsurmr̥taśiṣṭaṃ svakaṃ janam || 27 ||  
 73835  
 73836 pluṣṭaṃ dagdhaṃ saprāṇaṃ bandhūnāṃ tadbāndhavānāṃ ca maṇḍalam  
 73837 samūham || 27 ||  
 73838  
 73839 citrārpitopamadurākṛtayo nirihā  
 73840 dināśayā hi mahatāmburuhopamānāḥ |  
 73841 śokopataptamanaso'suranāyakāste  
 73842 dagdhadrumā iva nirastavikāramāsan || 28 ||  
 73843  
 73844 nirihāścintayā niśceṣṭāḥ ata eva citrārpitopamāḥ duḥkhitā ākṛtayo yeṣāṃ te  
 73845 prahrādādayo'suranāyakā dagdhā dagdhapatrasākhā drumā iva nirastavikāraṃ  
 73846 niśceṣṭaṃ āsan | sthāṇūnāṃ vāyunā calanābhāvaḥ prasiddhaḥ || 28 ||  
 73847  
 73848 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mo0 upaśamaprakaraṇe  
 73849 prahrādaviśrāntau hiraṇyakaśipuvadho nāma triṃśaḥ sargaḥ || 30 ||  
 73850  
 73851 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 73852 hiraṇyakaśipuvadho nāma triṃśattamaḥ sargaḥ || 30 ||  
 73853  
 73854  
 73855 ekatriṃśaḥ sargaḥ 31  
 73856  
 73857 śrīvāsiṣṭha uvāca |  
 73858  
 73859 atha duḥkhaparītātmā hariṇā hatadānave |  
 73860 prahrādaścintayāmāsa maunī pātālakoṭare || 1 ||  
 73861  
 73862 harivikramacintātra svajanakṣemacintanam |  
 73863 prahrādasya harerbhaktiā tadbhāvaścopavarṇyate || 1 ||  
 73864  
 73865 hatā dānavā yasmimstathāvidhe pātālakoṭare || 1 ||  
 73866  
 73867 ko nvasmākamupāyaḥ syādya evehāsurāṅkuraḥ |  
 73868 tikṣṇāgro jāyate taṃ taṃ bhuṅkte śākhāmṛgo hariḥ || 2 ||  
 73869  
 73870 upaitītyupāyaḥ sahāyaḥ | tikṣṇāgraḥ saṃpatpallavodgamakṣamo ya  
 73871 eṣāsuravṛkṣāṇāmaṅkuraprāyastejasvī jāyate taṃ taṃ bhuṅkte | haripadasya  
 73872 śākhāmṛgapadena  
 73873 vyākhyānamāṅkuravināśakatvopapādanārthamadhikṣepārtah ca || 2 ||  
 73874  
 73875 na kadācana pātāle daityā dordandaśālināḥ |  
 73876 sthirā babhūvurudbhinnāḥ padmā iva himācale || 3 ||  
 73877  
 73878 udbhinnā āṅkuritā vīryavikasitā vā || 3 ||  
 73879  
 73880 utpattyotpattyā naśyanti bhāsurākāraghargharāḥ |  
 73881 kṣīṇaprasphuritārambhāstaraṅgā iva vāridheḥ || 4 ||  
 73882  
 73883 naśyantyasurā ityanuṣajyate || 4 ||  
 73884  
 73885 sabāhyābhyantaram kaṣṭaṃ samagrālokaḥ hariṇaḥ |  
 73886 ripavaḥ prauḍhimāyātā apūrvatimirabhramāḥ || 5 ||  
 73887  
 73888 kaṣṭamiti khede | ālokyanta ityālokā bāhyarājyādisaṃpadaḥ | ābhyantarā  
 73889 utsāhaharṣaprasādasukhaviśrāntyādisaṃpadaśca ta eva ālokāḥ prakāśasteṣāṃ  
 73890 hāriṇo'paharaṇaśīlāḥ | ata eva apūrvastimirabhramo yeṣu tathāvidhā ripavo devāḥ  
 73891 prauḍhimutkarṣam || 5 ||  
 73892  
 73893 tamaḥprapūrṇahṛdayāḥ saṃkucatpatrasaṃpadaḥ |  
 73894 suhṛdaḥ khedamāyānti niśīthakamalākarāḥ || 6 ||  
 73895  
 73896 tamasā kaśmalāndhakāreṇa prapūrṇahṛdayāḥ saṃkucantyaḥ patrasthānīyāḥ  
 73897 saṃpado yeṣāṃ tathāvidhāḥ suhṛllakṣaṇā niśīthakamalākarāḥ khedamāyānti

73898 || 6 ||  
73899  
73900 tātasya malinairnūnaṃ pādapīṭhopamardakaiḥ |  
73901 surairviṣaya ākrānto mṛgairiva mahāvanam || 7 ||  
73902  
73903 malinairdveṣakaluṣaistātasya praṇāmakāle pādapīṭhopamardakaiḥ surairviṣayo  
73904 deśa ākrānto nūnamiti vitarke | mahāvanam siṃhavanam || 7 ||  
73905  
73906 nirudyamā gataśrīkā dīnāḥ prakāṭitāśayāḥ |  
73907 bāndhavā na virājante padmāḥ pluṣṭadalā iva || 8 ||  
73908  
73909 prakāṭitāśayāḥ khyāpitahārdaduḥkhāḥ | pluṣṭadalā grīṣmadagdhapatrāḥ || 8 ||  
73910  
73911 sphurantyasuravīrāṇāṃ gr̥heṣvaviratānilaiḥ |  
73912 dhūsarā bhasmanīhārā dhūpadhūmabharā iva || 9 ||  
73913  
73914 aviratairanilairutpātāghātaiḥ kīryamāṇā bhasmalakṣaṇā nīhārāḥ  
73915 prāktanadhūpadhūmabharā iva sphuranti || 9 ||  
73916  
73917 hṛtadvāraḥkapātāsu daityāntaḥpurabhittiṣu |  
73918 prabhā marakatasyeva jātā navayavāṅkurāḥ || 10 ||  
73919  
73920 prāṇmarakatasya prabhā iva sāṃprataṃ yavāṇāṃ navāṅkurā jātāḥ || 10 ||  
73921  
73922 trilokinābhinalinimattebhā dānavā api |  
73923 devavaddainyamāyātāḥ kimasādhyamaho vidheḥ || 11 ||  
73924  
73925 trilokyā nābhinalinī merustadupamarde mattebhabhūtā api dānavāḥ prāgdevā iva  
73926 dainyamāyātāḥ | kimityākṣepe | asādhyam nāstītyarthaḥ || 11 ||  
73927  
73928 manākalati parṇe'pi dṛṣṭāribhayabhītayaḥ |  
73929 vadhvastrasyanti vidhvastā mṛgyo grāmagatā iva || 12 ||  
73930  
73931 vadhvo daityasīmantinyastrasyanti udvijanti || 12 ||  
73932  
73933 āsurīkarṇapūrārthaṃ phullā ratnagulucchakāḥ |  
73934 narasiṃhakarālūnāḥ sthāṇutāmāgatā drumāḥ || 13 ||  
73935  
73936 ratnamayā gulucchakāḥ stabakā yeṣāṃ tathāvidhā drumā divyavṛkṣāḥ || 13 ||  
73937  
73938 divyāambaralatāpatrā ratnastabakadanturāḥ |  
73939 punarāropitāstatra nandane kalpapādapāḥ || 14 ||  
73940  
73941 divyānyambarāṇi yeṣu tathāvidhā latāḥ śākhāḥ patrāṇi ca yeṣāṃ |  
73942 ratnastabakairdanturāḥ | danta unnata urac | punarītyanena pūrvaṃ tata ānītā iti  
73943 gamyate || 14 ||  
73944  
73945 purā tvamarabandīnāmasuraiḥ saṃstutaṃ mukham |  
73946 adya tvasurabandīnāṃ surairālokitam mukham || 15 ||  
73947  
73948 bandīnāṃ bandīkṛtastrīṇāṃ | saṃstutaṃ saprasaṃsaṃ dṛṣṭam || 15 ||  
73949  
73950 manye dānamahānadyaḥ surebhakāṭabhittiṣu |  
73951 pravṛttāstā bhaviṣyanti śailasānuṣvivāpagāḥ || 16 ||  
73952  
73953 dānāni madadhārāstallakṣaṇā mahānadyaḥ | manye iti vitarke || 16 ||  
73954  
73955 asmākamibhagaṇḍeṣu dānadāhavibhūtayaḥ |  
73956 lasanti marukhaṇḍeṣu saṃśuṣkeṣviva dhūlayaḥ || 17 ||  
73957  
73958 dānasya madasya dāhastatprayuktā vibhūtayo bhasmāni || 17 ||  
73959  
73960 vikāsisitamandāramakarandāruṇānilāḥ |  
73961 te meruśikharaistulyā daityā durlabhatām gatāḥ || 18 ||  
73962  
73963 vikāsināṃ sitamandārāṇāṃ saparāgairmakarandairaruṇā rañjitā  
73964 aṅgasparśino'nilā yeṣāṃ | ata eva meruśikharaistulyāḥ || 18 ||  
73965  
73966 suragandharvasundaryo dānavāntaḥpurocitāḥ |

73967 adya merau sthitiṃ yātā mañjarya iva pādape || 19 ||  
 73968  
 73969 kaṣṭaṃ tāta puraṃdhrīṇāṃ śuṣkāmburuhanīrasāḥ |  
 73970 vilāsāḥ suranārībhīrhatrsyante lāsyalīlayā || 20 ||  
 73971  
 73972 lāsyalīlayā nṛtyeṣu viḍambanalīlayā || 20 ||  
 73973  
 73974 pūrvaṃ yaireva mattātaścāmarairupavījitaḥ |  
 73975 sahasranayanaḥ svarge kaṣṭaṃ taireva vījyate || 21 ||  
 73976  
 73977 iyamaśmākamapyāpadāgatā dainyadāyinī |  
 73978 tasyaikasya prasādena duṣpauruṣagaterhareḥ || 22 ||  
 73979  
 73980 aśmākāṃ mahāprabhāvāṇāmapi duḥkhā pauraṣagatiḥ parākramasmarāṇamapi  
 73981 yasya || 22 ||  
 73982  
 73983 taddorvanaghanacchāyālabdhaviśrāntayaḥ surāḥ |  
 73984 na kadācana tapyante himādreriva sānavaḥ || 23 ||  
 73985  
 73986 tapyante vayamiva saṃtapyante || 23 ||  
 73987  
 73988 śauriśauryāgraśikharasaṃśrayeṇāśritaśriyaḥ |  
 73989 aśmānsamuparundhanti śunaḥ śākhāmṛgā iva || 24 ||  
 73990  
 73991 śaurerhareḥ śaurya parākramastadeva girestarorvā śikharasyāgramagraśikharaṃ  
 73992 tatsaṃśrayeṇa āśritaśriyaḥ prāptasaṃpado devā giritaruśikharasaṃśrayāḥ  
 73993 śākhāmṛgā markatā śunaḥ kukkurānivāsmānvalavato'pi samuparundhanti  
 73994 pātāle niyacchanti || 24 ||  
 73995  
 73996 tenāsurapurandhrīṇāṃ nityaṃ maṇḍanamaṇḍane |  
 73997 mukhapadme sthitaṃ bāṣpamañjinīnāṃ himaṃ yathā || 25 ||  
 73998  
 73999 maṇḍanānāmalaṃkāraṇāmapi maṇḍanabhūte mukhapadme bāṣpamasraṃ tena  
 74000 śauriśauryeṇa hetunā nityaṃ sthitaṃ | abjinīnāṃ mukhabhūte padme  
 74001 himamavaśyāyabinduryathā yadvadityarthaḥ || 25 ||  
 74002  
 74003 śīrṇabhinnaluṭhadbhittirjagajjaraṭhamaṇḍapaḥ |  
 74004 ayaṃ nīlamañnistambhaistadbhujaireva dhāryate || 26 ||  
 74005  
 74006 arthādasuravikramaiḥ śīrṇo vidārīto'ta eva luṭhadbhittirjagallakṣaṇo  
 74007 jaraṭhamaṇḍapo jīrṇālayo nīlamañnistambhaprāyaistasya śaurerbhujaireva dhāryate  
 74008 avaṣṭabhyate || 26 ||  
 74009  
 74010 sa dhartā surasainyasya majjato vipadarṇave |  
 74011 kṣīrododaramagnasya mandarasyeva kacchapāḥ || 27 ||  
 74012  
 74013 kacchapāḥ kacchapāvātāraḥ sa iva sa śaurirdhartā dhārayitā || 27 ||  
 74014  
 74015 ete tātādayaḥ sarve tenaivāsurasattamāḥ |  
 74016 pātītāḥ kṣubdhakalpāntavāteneva kulācalāḥ || 28 ||  
 74017  
 74018 sa eka eva saṃhāraśamabhujaṇālaḥ |  
 74019 surasārthaguruḥ śrīmānviśamo madhusūdanaḥ || 29 ||  
 74020  
 74021 viśama ākramitumaśakya iti yāvat || 29 ||  
 74022  
 74023 daityadordaṇḍaparaśostasya vīryeṇa vīryavān |  
 74024 dānavānbādhate śakro bālakāniva markatāḥ || 30 ||  
 74025  
 74026 daityadordaṇḍakhaṇḍane paraśubhūtasya | yathā mahāmarkaṭavīryeṇa  
 74027 vīryavānmarkaṭo bālakānbādhate tadvat || 30 ||  
 74028  
 74029 durjayaḥ puṇḍarikākṣaḥ pravimuktāyudho'pi san |  
 74030 nāsau śāstrāstravicchedairvajrasāro vidīryate || 31 ||  
 74031  
 74032 śāstrāstrakṛtairvicchedaiḥ khaṇḍanaiḥ | vajrādapi sāro dṛḍhatarāḥ || 31 ||  
 74033  
 74034 abhyastā bahavastena mithaḥ preritaparvatāḥ |  
 74035 bhīmāḥ samarasamrambhāḥ samamasmatpitāmahaiḥ || 32 ||

74036  
74037 preritāḥ kṣiptāḥ parvatā yatra tathāvidhāḥ samarasamrambhā  
74038 yuddhakauśalaviśeṣā asmatpitāmahaiḥ saha yuddhvā abhyastāḥ śikṣitā  
74039 ityutprekṣā || 32 ||  
74040  
74041 tāsu tāsvatighorāsu vitatāsvatirājiṣu [arirājiṣu iti pāṭho yuktaḥ] |  
74042 yo na bhīta idānīm sa bhayameṣyati kā kathā || 33 ||  
74043  
74044 bhayameṣyati iti kā kathā kaḥ prasaṅga ityārthaḥ || 33 ||  
74045  
74046 upāyamekamevemaṃ harerākramaṇe sphuṭam |  
74047 manye tadvyatirekeṇa vidyate na pratikriyā || 34 ||  
74048  
74049 ākramaṇe vaśīkaraṇe | pratikriyā tatkr̥ta pīḍāpratīkāraḥ || 34 ||  
74050  
74051 sarvātmanā sarvadhiyā sarvasamrambharamhasā |  
74052 sa eva śaraṇam devo gatirastīha nānyathā || 35 ||  
74053  
74054 kuto na vidyate tatrāha - sarvātmaneti | iha jagati sarvātmanā  
74055 sarvavastusvabhāvena sarvadhiyā sarvabuddhibhedena sarvasamrambharamhasā  
74056 sarvakriyodyogena ca śaraṇārthinām sa eva śaraṇam nānyathā gatirastītyārthaḥ ||  
74057 35 ||  
74058  
74059 na tasmādadhikaḥ kaścidasti lokatrayāntare |  
74060 pralayasthitisargāṇām hariḥ kāraṇatām gataḥ || 36 ||  
74061  
74062 nanvanye śaraṇam kiṃ na syustatrāha - neti || 36 ||  
74063  
74064 asmānnimeṣādārabhya nārāyaṇamajam sadā |  
74065 samprapanno'smi sarvatra nārāyaṇamayo hyaham || 37 ||  
74066  
74067 iti niścitya sarvabhāvena tatpratipattiṃ samkalpayati - asmāditi | kiṃ  
74068 deśakālavastubhedena prapadyase netyāha - sarvatreti |  
74069 sarvadeśakālavastuṣvahaṃ nārāyaṇamayaḥ || 37 ||  
74070  
74071 namo nārāyaṇāyeti mantraḥ sarvārthasādhakaḥ |  
74072 nāpaiti mama hṛtkośādākāśādiva mārutaḥ || 38 ||  
74073  
74074 nirantaratatpratipattidhāraṇānusmaraṇajapasādhanaṃ śrautaṃ  
74075 tanmantramanusmṛtya nirantaram tajjapam samkalpayati - namo nārāyaṇāyeti  
74076 | sapraṇavo'yaṃ śuceḥ śuddhe deśādāveva japārho na nirantaramiti  
74077 niṣpraṇavopādānam | hṛtkośādityuktirmānasajapamukhyatādyotanārthā || 38 ||  
74078  
74079 harirāśā harirvyoma harirurvī harirjagat |  
74080 ahaṃ harirameyātmā jāto viṣṇumayo hyaham || 39 ||  
74081  
74082 sarvatra nārāyaṇamayo hyahamityuktaṃ viśadayati - haririti | āśā diśaḥ |  
74083 viṣṇumayo bhāvanena viṣṇuprāyaḥ | strīmayo jālma  
74084 itivadbhāvanākṛtatadbhāvalakṣaṇe prācurye mayat || 39 ||  
74085  
74086 a viṣṇuḥ pūjayanviṣṇuṃ na pūjāphalabhāgbhavet |  
74087 viṣṇurbhūtvā yajedviṣṇumayaṃ viṣṇurahaṃ sthitaḥ || 40 ||  
74088  
74089 kimarthamevam kalpayasi tatrāha - a viṣṇuriti | nāviṣṇuḥ pūjayedviṣṇuṃ  
74090 nāśivaḥ pūjayecchivam iti vidhyanurodhādityārthaḥ || 40 ||  
74091  
74092 hariḥ prahrādanāmā yo matto nānyo hariḥ pṛthak |  
74093 iti niścayavānantarvyāpako'haṃ ca sarvataḥ || 41 ||  
74094  
74095 yo hariḥ sa eva prahrādanāmā | nānyo'to'sti draṣṭā ityādiśruteḥ | mattaḥ  
74096 pratīcācānyo hariḥ pṛthak ātmāntarabhṛto nāsti || 41 ||  
74097  
74098 anantamidamākāśamāpūrya vinatāsutaḥ |  
74099 kanakāṅgo mamāṅgānamayamāsanatām gataḥ || 42 ||  
74100  
74101 idānīm harervāhanāyudhāmaraṇaśarīrādīni svātmanaḥ kalpayati -  
74102 anantamityādinā | āpūrya sthita iti śeṣaḥ | kanakamivāṅgaṃ yasya svarṇavarṇa  
74103 ityārthaḥ || 42 ||  
74104



74105 karaśākhaikaviśrāntasarvahetivihangamāḥ |  
 74106 nakhāṃśumañjarīkirṇā mahāmarakatadrumāḥ || 43 ||  
 74107  
 74108 karāṇām śākhāsvaṅgeṣu ekaviśrāntā nityaviśrāntāḥ sarve  
 74109 hetayaścakragadānandakādyāyudhalakṣaṇā vihaṅgamāḥ pakṣiṇo yeṣām |  
 74110 nakhakāntilakṣaṇamañjarībhiḥ kirṇā ata eva mahāmarakatadrumabhūtāḥ |  
 74111 mṛdumandāradāmadigdhe aṃsamaṇḍale mūlapradeśau yeṣām |  
 74112 samudramathanakāle mandareṇāghṛṣṭakeyūrā mama hareścatvāra ete bāhava iti  
 74113 dvayoranvayaḥ || 43 ||  
 74114  
 74115 ime te mṛdumandāradāmadigdhāṃsamaṇḍalāḥ |  
 74116 mandarāghṛṣṭakeyūrāscatvāro mama bāhavaḥ || 44 ||  
 74117  
 74118 calacchaśikalāpūracārucāmaradhāriṇī |  
 74119 iyaṃ me pārśvagā lakṣmīḥ kṣīrodakuharotthitā || 45 ||  
 74120  
 74121 helāvilubdhabhuvanā trailokyatarumañjarī |  
 74122 iyaṃ me pārśvagā kīrtiracalāmalabhāsini || 46 ||  
 74123  
 74124 helayā ayatnenaiva vilubdhāni vilobhitāni śravaṇasasprhīkṛtāni bhuvanāni  
 74125 tatsthā janā yayā | ata eva trailokyalakṣaṇatarormañjarīva virājamānā hareḥ  
 74126 kīrtirmūrtimatī me pārśvagā vartate || 46 ||  
 74127  
 74128 anāratajagajjālanavanirmāṇakāriṇī [jarajjāla ityapi pāṭhaḥ] |  
 74129 iyaṃ me pārśvagā māyā svendrajālavilāsini || 47 ||  
 74130  
 74131 pārśvagā pārśvāntare sthitā jayānāmnī lakṣmīsakhī || 47 ||  
 74132  
 74133 iyaṃ sā helayākrāntatrailokyatarukhaṇḍikā |  
 74134 jayā sphurati me pārśve latā kalpataroriva || 48 ||  
 74135  
 74136 imau me nityaśītoṣṇau devau śītāṃsubhāskarau |  
 74137 prakṛtikṛtasamśarau mukhamadhye vilocane || 49 ||  
 74138  
 74139 mameyamutpalaśyāmā pīnāmbhodharasundarī |  
 74140 śyāmīkṛtakakupcakrā dehadīptirvisarpiṇī || 50 ||  
 74141  
 74142 dehadīptiḥ śarīrakāntiḥ || 50 ||  
 74143  
 74144 ayaṃ mama kare śāṅkhaḥ pāñcajanyaḥ sphuraddhvaniḥ |  
 74145 mūrtaṃ khamiva śabdātmā kṣīroda iva saṃsthitāḥ || 51 ||  
 74146  
 74147 kṣīroda iva śubhra iti śeṣaḥ || 51 ||  
 74148  
 74149 ayaṃ me karṇikākośanilīnabrahmaṣaṭpadaḥ |  
 74150 padmaḥ karatale śrīmānsvanāḍīkuharodbhavaḥ || 52 ||  
 74151  
 74152 svasya nāḍīkuharaṃ nābhīstadudbhavaḥ | tathāca nābhipadameva kadācitkareṇa  
 74153 dhāryate kadācinnābhāviti gamyate || 52 ||  
 74154  
 74155 iyaṃ me ratnacitrāṅgī sumeruśikharopamā |  
 74156 hemāṅgadā gadā gurvī daityadānavamardinī || 53 ||  
 74157  
 74158 hemāṅgadā hemaṇḍinī gadā || 53 ||  
 74159  
 74160 ayaṃ me bhāskarākāra [bhāsvarākāra iti pāṭhaḥ] udyadaṃśuḥ  
 74161 sudarśanaḥ |  
 74162 jvālājaṭilaparyantaparipāṭaladiktataḥ || 54 ||  
 74163  
 74164 paritaḥ pāṭalavarṇāni dikṭatāni yasmāt | anenāsurarudhirāktatā gamyate || 54 ||  
 74165  
 74166 ayaṃ me ketumadvahnīsundaro jvalito'sitaḥ |  
 74167 kuṭhāro daityavṛkṣāṇām nandayannandakaḥ sthitaḥ || 55 ||  
 74168  
 74169 ketumān dhūmarekhāvānvahniriva sundaraḥ | ata evāsitaḥ | daityavṛkṣāṇām  
 74170 kuṭhāra iva cchettā | devān nandayan nandako bhagavatkhadgaḥ || 55 ||  
 74171  
 74172 idaṃ me śaradhārāṇām puṣkarāvartakopamam |  
 74173 śārṅgaṃ dhanurahindrābhamindrakārmukasundaram || 56 ||

74174  
74175 indrakārmukamiva sundaram nānāmaṇicitram || 56 ||  
74176  
74177 imānyahamanantāni jaganti jaṭhare ciram |  
74178 bibharmi jātanaṣṭāni vartamānānyanekaśaḥ || 57 ||  
74179  
74180 sāmpratam jātāni ciranaṣṭāni cirajātavartamānāni ca |  
74181 bhaviṣyatāmapyupalakṣaṇametata || 57 ||  
74182  
74183 imau mahī me caraṇāvidaṃ me gaganam śiraḥ |  
74184 idaṃ vapurme trijagadime me kukṣaya diśaḥ || 58 ||  
74185  
74186 idāniṃ harervirāḍrūpamapi svasyaivetyāha - imāviti | mahī me imau  
74187 caraṇāvityanvayaḥ | kukṣaya iti bahutvaṃ digbahutvādaditiḥ pāsānitivat || 58 ||  
74188  
74189 sāḁṣādayamahaṃ viṣṇurnīlameghodaradyutiḥ |  
74190 suparṇaparvatārūḍhaḥ śaṅkhacakraḡadādharāḥ || 59 ||  
74191  
74192 ete mattaḥ palāyante samagrā duṣṭacetasaḥ |  
74193 tārnāstaralasaṃcārāḥ pavanādiva rāsayaḥ || 60 ||  
74194  
74195 tārnā rāsayaḥ śuṣkatṛṇarāsayaḥ || 60 ||  
74196  
74197 ayaṃ nilotpalaśyāmaḥ pītavāsā gadādharāḥ |  
74198 lakṣmivāṅgaruḍārūḍhaḥ svayamevāhamacyutaḥ || 61 ||  
74199  
74200 ko māmēti viruddhātmā trailokyadahanakṣamaṃ |  
74201 svanāśāya tataḥ kṣubdhaṃ kālāgniṃ śalabho yathā || 62 ||  
74202  
74203 viruddhātmā dviṣan eti yuddhāyāḡacchati | ya āḡacchati sa yataḥ  
74204 svanāśāyaivāḡacchati nānyattadāḡamanaphalamityarthaḥ || 62 ||  
74205  
74206 ime me taijasīm sṛṣṭiṃ mamāgrasthāḥ surāsurāḥ |  
74207 na śaknuvanti saṃroddhuṃ cakṣurmandāḥ prabhā iva || 63 ||  
74208  
74209 taijasīm sṛṣṭiṃ tejojvālāprasaram saṃroddhuṃ praśamayituṃ soḍhuṃ vā || 63 ||  
74210  
74211 imaṃ māmīśvaram viṣṇuṃ brahmendrāḡniharādayaḥ |  
74212 stuvantyanantayā vācā bahuvakrasamutthayā || 64 ||  
74213  
74214 ayaṃ vijṛmbhitaiśvāryo jāto'hamajitākṛtiḥ |  
74215 sarvadvandvapadātīto mahimnā paramēṇa hi || 65 ||  
74216  
74217 ajito viṣṇustadākṛtiḥ paramēṇa mahimnā prabhāveṇa paramārthasvabhāvena ca |  
74218 eṣa nityo mahimā iti śruteḥ || 65 ||  
74219  
74220 tribhuvanabhavanodaraikamūrti  
74221 prasabhavibhinnasamastaduṣṭasattvaṃ |  
74222 ghanagiritṛṇakānanāntarasthaṃ  
74223 sakalabhayāpaharam vapuḥ praṇaumi || 66 ||  
74224  
74225 tribhuvanabhavanamudare yasya tathāvidhaikā mūrtirasya tat | ghanā meḡhāḥ  
74226 girayastṛṇāni kānanāni cetyetadādi sarvavamtūnāmāntare adhiṣṭhānabhāve  
74227 sthitaṃ ata eva tattvataḥ sāḁṣātkāramātreṇa sakalabhayāpaharam vaiṣṇavaṃ  
74228 vapurvīrāḍrūpaṃ devatārūpaṃ parabrahmātmakaṃ cāhameveti māṃ  
74229 praṇaumityarthaḥ || 66 ||  
74230  
74231 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣo  
74232 upāsamaprakaraṇe prahrādanirvāṇe nārāyaṇīkaraṇam nāmaikatrimśaḥ  
74233 sargaḥ || 31 ||  
74234  
74235 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upāsamaprakaraṇe  
74236 nārāyaṇīkaraṇam nāmaikatrimśaḥ sargaḥ || 31 ||  
74237  
74238  
74239 dvātrimśaḥ sargaḥ 32  
74240  
74241 śrīvāsiṣṭha uvāca |  
74242

74243 prahrāda iti saṃcintya kṛtvā nārāyaṇīm tanum |  
 74244 punaḥ saṃcintayāmāsa pūjārthamasuradviṣaḥ || 1 ||  
 74245  
 74246 viṣṇormānasapūjātra bāhyapūjā'suraiḥ saha |  
 74247 śrutvā viśmitadevānām hareḥ pṛcchā ca varṇyate || 1 ||  
 74248  
 74249 svatanuṃ bhāvanayā nārāyaṇīm nārāyaṇātmikām kṛtvā || 1 ||  
 74250  
 74251 vapuṣo vaiṣṇavādasmānmā bhūnmūrtiḥ parāvarā |  
 74252 ayaṃ prāṇapravāheṇa bahirviṣṇuḥ sthito'paraḥ || 2 ||  
 74253  
 74254 asmānmayā parikalpitāttrividhādvaivaiṣṇavādvapuṣo'nyā parā samaṣṭirūpā avarā  
 74255 vyaṣṭidevatārūpā vā mā bhūt kiṃtvayameva madrūpo  
 74256 viṣṇurhṛdayātprāṇapravāheṇa puṣpāñjalibhāvanayā bahirāvāhitaḥ san  
 74257 yāvatpūjākālamapara iva sthitaḥ kalpyata ityārthaḥ || 2 ||  
 74258  
 74259 vainateyasamārūḍhaḥ sphuracchakticatuṣṭayaḥ |  
 74260 śaṅkhacakraḡadāpāṇiḥ śyāmalāṅgaścaturbhujāḥ || 3 ||  
 74261  
 74262 sa kīdṛśastamāha - vainateyete dvābhyām | sphurat  
 74263 kriyājñānecchānugrahākhyam śakticatuṣṭayam yasya || 3 ||  
 74264  
 74265 candrārkanayanaḥ śrīmāṅkāntanandakanandanaḥ |  
 74266 padmapāṇirviśālākṣaḥ śārṅgadhanvā mahādyutiḥ || 4 ||  
 74267  
 74268 kāntena nandakena khaḍgena nandanaḥ svajanāṇdanaḥ || 4 ||  
 74269  
 74270 tadenaṃ pūjayāmyāsu parivārasamanvitam |  
 74271 saparyayā manomayyā sarvasaṃbhāraramyayā || 5 ||  
 74272  
 74273 parivāraiḥ saṃkarṣaṇapradyumṇādivyūhaiḥ pārṣadaiśca samanvitam || 5 ||  
 74274  
 74275 tata enaṃ mahādevaṃ pūjayiṣyāmyahaṃ punaḥ |  
 74276 pūjayā bāhyasaṃbhogamahatyā bahuratnayā || 6 ||  
 74277  
 74278 mahādevaṃ pūjyam devaṃ svakuladevaśivābhinnam vā | bāhyaiḥ saṃbhogaiḥ  
 74279 saṃbhārairmahatyā viśṛṭayā || 6 ||  
 74280  
 74281 prahrāda iti saṃcintya saṃbhārabharabhāriṇā |  
 74282 manasā pūjayāmāsa mādhamam kamalādhavam || 7 ||  
 74283  
 74284 kamalā lakṣmīstasyā dhavam patim || 7 ||  
 74285  
 74286 ratnaughapātrapāṭalaiścandanādivilepanaiḥ |  
 74287 dhūpairdīpairvicitraiśca nānāvibhavabhūṣaṇaiḥ || 8 ||  
 74288  
 74289 ratnaughakhacitānām pātrāṇām paṭalaiḥ prāntairabhiṣecanairiti śeṣaḥ |  
 74290 nānāvibhavairbhūṣaṇairalaṃkāraiḥ || 8 ||  
 74291  
 74292 mandāramālāvalanairhemābjapaṭalotkaraiḥ |  
 74293 kalpavṛkṣalatāgucchai ratnastabakamaṇḍalaiḥ || 9 ||  
 74294  
 74295 pallavairdivyavṛkṣāṇām nānākusumadāmabhiḥ |  
 74296 kiṃkirātairbakaiḥ kundaiścampakairasitotpalaiḥ || 10 ||  
 74297  
 74298 kiṃ kirātādayo yathāyogaṃ puṣpajātibhedā bodhyāḥ || 10 ||  
 74299  
 74300 kahlāraiḥ kumudaiḥ kāsaiḥ kharjūraiścūtakiṃśukaiḥ |  
 74301 aśokairmadanairbilvaiḥ karṇikāraiḥ kirātakaiḥ || 11 ||  
 74302  
 74303 kadambairbakulairnimbaiḥ sinduvāraiḥ sayūthakaiḥ |  
 74304 pāribhadrairguggulībhīrbindukaiḥ puṣpakotkaraiḥ || 12 ||  
 74305  
 74306 priyaṅgupaṭalaiḥ pāṭaiḥ pāṭalairdhātupāṭalaiḥ |  
 74307 āmrairāmṛatairgavyairharītakabibhītakaiḥ || 13 ||  
 74308  
 74309 śālatālatamālānām latākusumapallavaiḥ |  
 74310 komalaiḥ kalikājālaiḥ sahaḡaraiḥ saḡuṅkumaiḥ || 14 ||  
 74311

74312 sakunkumaiḥ kāśmīradravāktaiḥ || 14 ||  
 74313  
 74314 ketakaiḥ śatapatraiśca tathailāmañjarīgaṇaiḥ |  
 74315 sarvasaundaryasaṃmānaiḥ svayamātmārpaṇairapi || 15 ||  
 74316  
 74317 sarvairdhūpadipanaivedyatāmbūladarpaṇacchatracāmaranīrājanapuṣpāñalipradakṣ  
 74318 iṇānamaskārādibhiḥ saundaryayuktaiḥ saṃmānairupacāraiḥ || 15 ||  
 74319  
 74320 hariṃ paramayā bhaktyā jagadvibhavabhavyayā |  
 74321 manasā pūjayāmāsa prahrādo'ntaḥpure patim || 16 ||  
 74322  
 74323 jagati ye ye vibhavāḥ prasiddhāstaistairupakaraṇīkṛtairbhavyayā bhaktyā patim  
 74324 jagatpatim svasvāminam vā || 16 ||  
 74325  
 74326 atha devagr̥he tasminbāhyārthaiḥ paripūrṇayā |  
 74327 pūjayā pūjayāmāsa dānaveśo janārdanam || 17 ||  
 74328  
 74329 atha mānasapūjānantaram | tasminnantāḥpure sthite devagr̥he || 17 ||  
 74330  
 74331 bahirdravayairanenaiva krameṇa parameśvaram |  
 74332 punaḥpunaḥ pūjayitvā tuṣṭimāndānavo'bhavat || 18 ||  
 74333  
 74334 anena mānasapūjoktenaiva krameṇa || 18 ||  
 74335  
 74336 tatastataḥ prabhṛtyeva prahrādaḥ parameśvaram |  
 74337 tathaiva [tayaiva ityapi kvacit] pratyahaṃ bhaktyā pūjayāmāsa  
 74338 pūrṇayā || 19 ||  
 74339  
 74340 atha tasminpure daityāstataḥ prabhṛti vaiṣṇavāḥ |  
 74341 sarva evābhavanbhavyā rājā hyācārakāraṇam || 20 ||  
 74342  
 74343 rājā hīti | rājñi dharmini dharmiṣṭhāḥ pāpe pāpāḥ same samāḥ |  
 74344 taddharmamanuvartante yathā rājā tathā prajāḥ || iti nyāyādityarthaḥ || 20 ||  
 74345  
 74346 jagāma vārtā gaganam devalokamathārihan |  
 74347 viṣṇordveṣaṃ parityajya bhaktā daityāḥ sthitā iti || 21 ||  
 74348  
 74349 vārtā jagāma cāramukhādityarthādgamyate || 21 ||  
 74350  
 74351 devā vismayamājagmuḥ śakrādyāḥ samarudgaṇāḥ |  
 74352 gr̥hītā vaiṣṇavī bhaktirdaityaiḥ kimiti rāghava || 22 ||  
 74353  
 74354 kiṃ kasmādgṛhīteti || 22 ||  
 74355  
 74356 kṣīrode bhogibhogasthaṃ bibudhā vismayākulāḥ |  
 74357 jagmurambaramutsṛjya harimāhavaśālinam || 23 ||  
 74358  
 74359 ambaraṃ amarāvatim || 23 ||  
 74360  
 74361 tatrainaṃ daityavṛttāntaṃ kathayāmāsurasya te |  
 74362 papracchuścainamāsīnamapūrvāścaryavismayam || 24 ||  
 74363  
 74364 asya asmai haraye | enaṃ harim || 24 ||  
 74365  
 74366 vibudhā ūcuḥ |  
 74367  
 74368 kimetadbhagavandaityā viruddhā ye sadaiva te |  
 74369 te hi tanmayatām yātā māyeyamiti bhāvyate || 25 ||  
 74370  
 74371 te viruddhāstvam̐ dviṣanta iti yāvat | tanmayatām̐ tvanmayatām̐ || 25 ||  
 74372  
 74373 kva kilātyantadurvṛttā dānavā dalitādrayaḥ |  
 74374 kva pāścātyamahājanmalabhyā bhaktirjanārdane || 26 ||  
 74375  
 74376 dveṣāddalitāḥ adrayastvadbhaktadevamunyāvāsā yaiḥ || 26 ||  
 74377  
 74378 prākṛto guṇavāñjāta ityeṣā bhagavankathā |  
 74379 akālapuṣpamāleḥ sukhāyodvejanāya ca || 27 ||  
 74380

74381 prākṛtaḥ pāmaraḥ | eṣā kathā | autpātikī akāla puṣpamāleḥ || 27 ||  
 74382  
 74383 nopapannaṃ hi yadyatra tatra tatra virājate |  
 74384 madhye kācakalāpasya mahāmūlyo maṇiryathā || 28 ||  
 74385  
 74386 na upapannaṃ yuktam || 28 ||  
 74387  
 74388 yo yo yādṛgguṇo jantuḥ sa tāmevaiti saṁsthitim |  
 74389 sadṛśeṣvapyajeṣu śvā na madhye ramate kvacit || 29 ||  
 74390  
 74391 nanu kaśyapavaṁśyatvādyuṣmatsadṛśā eva te iti cedguṇavaiṣamyānnetyāśaye  
 74392 nāhuḥ - yo ya iti | tāmasastāmasiṃ rājaso rājasīṃ sāttvikastu sāttvikīṃ  
 74393 saṁsthitimetīti yuktamityarthaḥ || 29 ||  
 74394  
 74395 na tathā duḥkḥayantyaṅge majjantyo vajrasūcayaḥ |  
 74396 vaisādrśyena sambaddhā yathaitā vastudṛṣṭayaḥ || 30 ||  
 74397  
 74398 vaisādrśyena anaucityena | tathāca hariṇoktam - śaśī divasadhūsaro  
 74399 galitayauvanā kāmīni saro vigatavārijaṃ mukhamanakṣaram svākṛteḥ |  
 74400 prabhurdhanaparāyaṇaḥ satatadurgatiḥ sajjano nṛpāṅgaṇagataḥ khalo manasi  
 74401 sapta śalyāni me || iti || 30 ||  
 74402  
 74403 yadyatra kramasaṃprāptamupapannamaninditam |  
 74404 tadeva rājate tatra jale'mbhojaṃ natu sthale || 31 ||  
 74405  
 74406 kramo yogyatā tayā saṃprāptam || 31 ||  
 74407  
 74408 kvādhamaḥ prākṛtārambho hīnakarmaratīḥ sadā |  
 74409 varāko dānavo [dānavastucchajātiḥ iti kvacitpāṭhaḥ]  
 74410 hīnajātīrbhaktīḥ kva vaiṣṇavī || 32 ||  
 74411  
 74412 hīnajātistāmasayoniḥ || 32 ||  
 74413  
 74414 kamalinī parūṣoṣarabhūgatā  
 74415 sukhayatiḥa yathā na durāśrayā |  
 74416 ditisuto'pi hi mādhavebhaktimā-  
 74417 niti kathā na tatheṣa sukhāya naḥ || 33 ||  
 74418  
 74419 kamalinī parūṣāyāṃ taptāyāmūṣarabhuvi gatā iti kathā yathā śrotṛiṇna  
 74420 sukhayati tathā he īśa diteḥ sutaḥ saṃtatīrapi mādhave bhaktimāniti | durāśrayā  
 74421 adhamāśrayaviṣayā kathāpi naḥ tathaiva na sukhāyetyarthaḥ || 33 ||  
 74422  
 74423 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 74424 mokṣopāyeṣūpaśamaprakaraṇe vivudhavākyaṃ nāma dvātriṃśaḥ sargaḥ ||  
 74425 32 ||  
 74426  
 74427 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 74428 vibudhavākyaṃ nāma dvātriṃśaḥ sargaḥ || 32 ||  
 74429  
 74430  
 74431 trayastriṃśaḥ sargaḥ 33  
 74432  
 74433 śrīvāsiṣṭha uvāca |  
 74434  
 74435 garjantamatisaṃrabdhaṃ suralokamathārihā |  
 74436 uvāca mādhave vākyaṃ śikhivṛndamivāmbudaḥ || 1 ||  
 74437  
 74438 haribhaktyātra daityasya vivekādiguṇodayaḥ |  
 74439 hariṃ prasannaṃ dṛṣṭvāgre stavaścaivopavarṇyate || 1 ||  
 74440  
 74441 anucitadarśanādatisaṃrabdhaṃ kupitamata eva garjantaṃ prāguktaprakāreṇa  
 74442 uccairākruśya pṛcchantaṃ suralokamatha mādhave uvācetyanvayaḥ || 1 ||  
 74443  
 74444 śrībhagavānuvāca |  
 74445  
 74446 vibudhā mā viṣaṇṇaḥ stha prahrādo bhaktimāniti |  
 74447 pāścātyaṃ janma tasyedaṃ mokṣārho'sāvariṇdamaḥ || 2 ||  
 74448  
 74449 svata eva balino daityāstvadbhaktyāpyupaskṛtā balavattarā bhaviṣyanti kuto na

74450 viṣāḍastatrāḥa - mokṣārha iti | yato mokṣārhasato na vastucchaṃ rājyasukhaṃ  
 74451 sa vāñchatītyarthaḥ || 2 ||  
 74452  
 74453 ata uttarametena garbhatā danujanmanā |  
 74454 na kartavyā pradagdhena bījenevāṅkurakriyā || 3 ||  
 74455  
 74456 etena danujanmanā ato'smājjanmana uttarakālaṃ garbhatā mātṛgarbhe vasatirna  
 74457 kartavyā || 3 ||  
 74458  
 74459 guṇavānnirguṇo jāta ityanarthakramaṃ viduḥ |  
 74460 nirguṇo guṇavāñjāta ityāhuḥ siddhidāṃ kramam || 4 ||  
 74461  
 74462 devairuktaṃ tasya bhagavadbhaktyanaucityadoṣaṃ pariharati - guṇavāniti |  
 74463 jātaśceti [cediti ityapi pāṭhaḥ] śeṣaḥ | anarthakramaṃ  
 74464 anarthaparyavasitaṃ puruṣārthavighātaṃ ca kramaṃ viduḥ āhuṣca vidvāṃsaḥ ||  
 74465 4 ||  
 74466  
 74467 ātmīyāni vicitrāṇi bhuvanānyamarottamāḥ |  
 74468 prayāta nāsukhāyaiśa prahrāḍi guṇiteha vaḥ || 5 ||  
 74469  
 74470 prāhlāḍi prahrāḍasaṃbandhinī madbhaktyādiguṇitā vaḥ asukhāya na || 5 ||  
 74471  
 74472 śrīvasiṣṭha uvāca |  
 74473  
 74474 ityuktvā vibudhāṃstatra kṣīrodārṇavavīciṣu |  
 74475 antardhānaṃ yayau devastaṭatāpicchagucchavat || 6 ||  
 74476  
 74477 taṭotpannatāpicchasya nīlaṃ gucchaṃ yathā unnatāsu vīciṣu  
 74478 vyavadhānāntardhānaṃ yāti tadvat || 6 ||  
 74479  
 74480 so'pi saṃpūjitahariḥ suraugho vrajadambaram |  
 74481 punarmandaranirdhūtātkaṇajālamivārṇavāt || 7 ||  
 74482  
 74483 pūrvamambarādarṇave patitaṃ kaṇajālaṃ  
 74484 mandaranirdhūtādarṇavātpunarambaramiva || 7 ||  
 74485  
 74486 prahrāḍaṃ prati gīrvāṇāstataḥ snigdhatvamāyayuh |  
 74487 mahānto yatra nodvignāstatra viśvāsavanmanaḥ || 8 ||  
 74488  
 74489 snigdhatvaṃ sauhṛdam | yatra yasminpuruṣe viṣaye vā mahāntaḥ svapūjyāḥ  
 74490 pītrācāryādayo nodvignāstatra tasminbālāmāpī mano  
 74491 viśvāsavatprasiddhamityarthaḥ || 8 ||  
 74492  
 74493 pratyahaṃ pūjayāmāsa devadevaṃ janārdanam |  
 74494 manasā karmaṇā vācā prahrāḍo bhaktimāniti || 9 ||  
 74495  
 74496 atha pūjāparasyāsyā samavardhanta kālataḥ |  
 74497 vivekānandavairāgyavibhavapramukhā guṇāḥ || 10 ||  
 74498  
 74499 ānando yathāprāptena saṃtoṣaḥ || 10 ||  
 74500  
 74501 nābhyanandadasau bhogapūgaṃ śuṣkamiva drumam |  
 74502 na cāramata kāntāsu mṛgo lokamahīṣviva || 11 ||  
 74503  
 74504 lokamahīṣu janākīrṇabhūmiṣviva || 11 ||  
 74505  
 74506 na reme lokacaryāsu śāstrārthakathanādṛte |  
 74507 na jāyate ratistasya dṛṣye sthala ivābjinī || 12 ||  
 74508  
 74509 lokacaryāsu aśāstriyalokavṛtteṣu | dṛṣye darśanārhe samājotsavādikautuke ||  
 74510 12 ||  
 74511  
 74512 na viśāsrāma ceto'sya bhogarogānurañjane |  
 74513 muktāphalamasaṃśliṣṭhaṃ muktāphala ivāmale || 13 ||  
 74514  
 74515 bhogarūpāṇāṃ rogāṇāṃ viṣayāpathyasevanenānukūlācaraṇe |  
 74516 asaṃśliṣṭhamagrathitamacchidritaṃ vā || 13 ||  
 74517  
 74518 tyaktabhogādikalanaṃ viśrāntimanupāgatam |

74519 cetaḥ kevalamasyāsiddolāyāmiva yojitam || 14 ||  
 74520  
 74521 kathaṃ tarhi ceta āsittadāha - tyakteti | dolāyāṃ yojitamiva  
 74522 naikatarabhāgaviśrāntamantarālāmbītyarthaḥ || 14 ||  
 74523  
 74524 prāhlādiṃ tām sthitiṃ viṣṇurdevaḥ kṣīrodamandirāt |  
 74525 viveda sarvagatayā dhiyā paramakāntayā || 15 ||  
 74526  
 74527 paramakāntayā śuddhasattvātmikayā dhiyā jñānaśaktyā viveda viditavān || 15 ||  
 74528  
 74529 atha pātālamārgēṇa viṣṇurāhlāditāgrataḥ |  
 74530 pūjādevagrhaṃ tasya prahrādasya samāyayau || 16 ||  
 74531  
 74532 āhlāditā bhaktāhlādakartā | etasyaivānandatyānyāni bhūtāni mātrāmupajīvanti iti  
 74533 śruteḥ sarvānandakartā vā | pūjādevagrhaṃ gatvā prahrādasya agrataḥ  
 74534 samāyayau || 16 ||  
 74535  
 74536 vijñāyābhyāgataṃ devaṃ pūjayā dviguṇeddhayā |  
 74537 daityendraḥ puṇḍarikākṣamādarātṭparyapūjayat || 17 ||  
 74538  
 74539 dviguṇenopakaraṇopacāreṇa iddhayā dīptayā || 17 ||  
 74540  
 74541 pūjāgrhagataṃ devaṃ pratyakṣāvasthitaṃ harim |  
 74542 prahrādaḥ paramaprito girā tuṣṭāva puṣṭayā || 18 ||  
 74543  
 74544 puṣṭayā harṣopacitayā || 18 ||  
 74545  
 74546 prahrāda uvāca |  
 74547  
 74548 tribhuvanabhavanābhīrāmakośaṃ  
 74549 sakalakalāṅkaharaṃ paraṃ prakāśam |  
 74550 āsaraṇāśaraṇaṃ śaraṇyamīśaṃ  
 74551 harimajamacyutamīśvaraṃ prapadye || 19 ||  
 74552  
 74553 tribhuvanasya yadbhavanaṃ surakṣitasthitistadanukūlamabhīrāmaṃ kośagrhaṃ |  
 74554 svāntaḥsthitatribhuvanasya svenaiva pālanāt | sakalasya bāhyābhyantarasya  
 74555 kalāṅkasya tamasaḥ haraṃ apahartāram | paraṃ  
 74556 sūryacandrāgnivākkaraṇaprakāśebhyo'pyutkrīṣṭaṃ svayaṃjyotiḥ prakāśam | na  
 74557 vidyate'nyaccharaṇaṃ yeśāṃ te āsaraṇāsteśāṃ śaraṇaṃ rakṣakam |  
 74558 avināśitvāccharaṇaṃ śaraṇārham | īśaṃ sarvaśaktisaṃpannam | ata eva rajasā  
 74559 ajaṃ sattvenācyutaṃ tamasā ceśvaraṃ sarvaduḥkhaḥharatvāddharim tvāṃ prapadye  
 74560 ityārthaḥ || 19 ||  
 74561  
 74562 kuvalayadalanīlasaṃnikāśaṃ  
 74563 śaradamalāmbarakoṭaropamānam |  
 74564 bhramaratimirakajjalāñjanābhaṃ  
 74565 sarasijacakragadādharāṃ prapadye || 20 ||  
 74566  
 74567 kuvalayadalenotpalena nīlamaṇinā ca saṃnikāśaṃ samānakāntim || 20 ||  
 74568  
 74569 vimalamalikalāpakomalāṅgaṃ  
 74570 sitadalapaṅkajakuṇḍmalābhaśaṅkham |  
 74571 śrutiraṇitavirañcicañcarīkaṃ  
 74572 svahṛdayapadmadalāśrayaṃ prapadye || 21 ||  
 74573  
 74574 alikalāpamiva komalāni sundarānyaṅgāni yasya | sitadalapaṅkajasya  
 74575 puṇḍarikasya kuṇḍalamiva ābhātīti sitadalapaṅkajakuṇḍmalābhaḥ śaṅkho yasya  
 74576 | śrutaya eva raṇitāni guṇjāravā yasya tathāvidho viriñcināmā cañcarīko  
 74577 nābhipadme bhṛṅgo yasya | svānāṃ svabhaktānāṃ  
 74578 hṛdayapadmadalānyaśraya ādhāro yasya tam || 21 ||  
 74579  
 74580 sitanakhagaṇatāarakāvākīrṇaṃ  
 74581 smitadhavalānanapīvarendubimbam |  
 74582 hṛdayamaṇimarīcijālagāṅgaṃ  
 74583 hariśaradambaramātataṃ prapadye || 22 ||  
 74584  
 74585 harilakṣaṇaṃ śaradambaraṃ śaratkālakāśaṃ prapadye |  
 74586 śaradambaratvopapādanāya viśiṇaṣṭi - sitanakhetyādi | smitena  
 74587 dhavalamānanalakṣaṇaṃ pīvaraṃ pūrṇamindubimbaṃ yasya | hṛdayamaṇiḥ

74588 kaustubhastanmarīcijālānyeṇa gaṅgā mandākinī yatra || 22 ||  
 74589  
 74590 aviralakṛtasṛṣṭīsarvalīnaṃ  
 74591 satatamajātamavardhanaṃ viśālam |  
 74592 guṇaśatajaraṭhābhijātadehaṃ  
 74593 tarudalaśāyīnamarbhakaṃ prapadye || 23 ||  
 74594  
 74595 aviralā nibiḍā kṛtā sṛṣṭiḥ sarvāpyasaṃbādhaṃ līnā niviṣṭā yasmin | svayaṃ  
 74596 tu satatamajātamanutpannamata evā'vardhanaṃ vṛddhyādivikāraśūnyam | kathaṃ  
 74597 tasya dehitvaṃ tatrāha - guṇeti |  
 74598 sattvādimāyāguṇaprayuktairguṇaśatairanantakalyāṇaguṇairjaraṭho'ticiraṃtano'bhiḥ  
 74599 ātaḥ sundaro deho yasya tathāvidham | pralayakāle vaṭatarudale śāyīnamarbhakaṃ  
 74600 prapadye ityārthaḥ || 23 ||  
 74601  
 74602 navavikasitapadmareṇugauram  
 74603 sphuṭakamalāvapuṣā vibhūṣitāṅgam |  
 74604 dīnaśamasamayāruṇāṅgarāgam  
 74605 kanakanibhāmbarasundaram prapadye || 24 ||  
 74606  
 74607 navavikasitasya nābhipadmasya reṇubhīrgauram pītamarthādudaradeṣe | sphuṭena  
 74608 prakāśamānena kamalāyā lakṣmīyā vapuṣā vibhūṣitamāṅgam vakṣo vāmorurvā  
 74609 yasya | dīnaśamasamayaḥ sāyamkāla ivāruṇo raktacānadanakāśmīrādyāṅgarāgo  
 74610 yasya || 24 ||  
 74611  
 74612 dītisutanalinītuṣārapātaṃ  
 74613 suranalinīsatatoditārkaḥbimbam |  
 74614 kamalajanalinījalāvapūram  
 74615 hṛdi nalinīnilayaṃ vibhuṃ prapadye || 25 ||  
 74616  
 74617 kamalajo brahmā tannalinyā jalenāvapūryata iti jalāvapūrastaḍāgastadrūpaṃ |  
 74618 hṛdi prasiddhā nalinī hṛtpadmamiti yāvat || 25 ||  
 74619  
 74620 tribhuvananalinīsītāravindaṃ  
 74621 timirasamānavimohadīpamagryam |  
 74622 sphuṭataramajaḍaṃ cidātmataṭṭvaṃ  
 74623 jagadakhilārtiharam hariṃ prapadye || 26 ||  
 74624  
 74625 tribhuvananalinyāḥ site aravinde kare yasya sūryasya tathābhūtaṃ | ata eva  
 74626 timirasamānasya vimohasya dīpaṃ | agryam śreṣṭham | kiṃ bhautikaprakāśo'sau  
 74627 netyāha - sphuṭataramiti | sphuṭataram nityasvaparakāśamata evājaḍaṃ  
 74628 cidrūpamātmataṭṭvamata eva sāṅśātkāramātreṇa jagatām  
 74629 jagadgatajīvānāmakhilārtiharam || 26 ||  
 74630  
 74631 śrīvāsiṣṭha uvāca |  
 74632  
 74633 iti guṇabāhulābhīrvāgbhīrabhyarcito'sau  
 74634 harirasuravināśaḥ śrīniṣaṇṇāmsadeśaḥ |  
 74635 jalada iva mayūraṃ prītimānpriyamānaṃ  
 74636 kuvalayadalanīlaḥ pratyuvācāsurendram || 27 ||  
 74637  
 74638 iti uktaprakārābhīrguṇairbahulābhiḥ stutivāgbhīrabhyarcitaḥ | śrīyā niṣaṇṇa  
 74639 ālīngito'm'sadeśo yasya tathāvidho harirjalado mayūramiva asurendraṃ prahrādaṃ  
 74640 pratyuvāca || 27 ||  
 74641  
 74642 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 74643 mokṣopāyeṣūpaśamaprakaraṇe nārāyaṇāgamanaṃ nāma trayastriṃśaḥ  
 74644 sargaḥ || 33 ||  
 74645  
 74646 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe upaśamaprakaraṇe  
 74647 nārāyaṇāgamanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
 74648  
 74649  
 74650 catustriṃśaḥ sargaḥ 34  
 74651  
 74652 śrībhagavānuvāca |  
 74653  
 74654 varam guṇanidhe daityakulacūḍāmahāmaṇe |  
 74655 gṛhāṇābhīmataṃ bhūyo janma duḥkhopaśāntaye || 1 ||  
 74656



74657 harervarādiha prāpya prahrādaḥ suvicāraṇām |  
74658 nirasyānātmavargaṃ svamapaśyaccitsadadvayam || 1 ||  
74659  
74660 he daityakulacūḍāmahāmaṇe tvaṃ varaṃ gr̥hāṇa || 1 ||  
74661  
74662 prahrāda uvāca |  
74663  
74664 sarvasaṃkalpaphalada sarvalokāntarasthita |  
74665 yadudāratamaṃ vetsi tadevādiśa me vibho || 2 ||  
74666  
74667 sarveṣāṃ lokānāṃ prāṇināmantare hṛdaye sthita | udāratamaṃ  
74668 sarvakārpaṇyanivārakamiti yāvat | ādiśa ājñāpayeti vinayoktyāṃ yācanam || 2 ||  
74669  
74670 śrībhagavānuvāca |  
74671  
74672 sarvasaṃbhramasaṃśāntyai paramāya phalāya ca |  
74673 brahmaviśrāntiparyanto vicāro'stu tavānagha || 3 ||  
74674  
74675 evaṃ prārthito viṣṇuḥ  
74676 svavicārotpannabrahmātmataṭṭvasākṣātkāraviśrāntimantareṇa  
74677 nātyantikakārpaṇyanivṛttiriti manyamānastadanurūpaṃ varaṃ diśati - sarveti  
74678 | sarvasaṃbhramasaṃśāntirātyantikānarthanivṛttiḥ | paramaṃ phalaṃ  
74679 niratiśayānandāvāptiḥ || 3 ||  
74680  
74681 śrīvasiṣṭha uvāca |  
74682  
74683 ityuktvā ditiputrendraṃ viṣṇurantaradhīyata |  
74684 kṛtaghargharanirhrādestaraṅgastoyadheriva || 4 ||  
74685  
74686 viṣṇāvantarhite deve pūjāyāṃ kusumāñjalim |  
74687 pāścātyaṃ dānavastyaktvā maṇiratnapariṣkṛtam || 5 ||  
74688  
74689 padmāsanastho'timudā hypaviśya varāsane |  
74690 stotrapāṭhavidhāvantāścintayāmāsa cetasa || 6 ||  
74691  
74692 varāsane upaviśya padmāsanasthaḥ saṃstotrapāṭhavidhānakāle  
74693 antarvakṣyamānaprakāreṇa cintayāmāsa || 6 ||  
74694  
74695 vicāravāneva bhavānbhavatviti bhavāriṇā |  
74696 devenokto'smi tenāntaḥ karomyātmavicāraṇam || 7 ||  
74697  
74698 bhavaḥ saṃsārastadariṇā tannivārakeṇa | tena hetunā || 7 ||  
74699  
74700 kimahaṃ nāma tāvatsyāṃ yo'sminbhuvanaḍambare |  
74701 vacmi gacchāmi tiṣṭhāmi prayatnenāharāmi ca || 8 ||  
74702  
74703 tatra sarvasya dṛśyasyātmārthatvādātmana eva prādhānyaṃ niścitya sa evāsmin  
74704 kaḥ syāditi vicārayati - kimahamityādinā | prayatnena sarvodyogena | āharāmi  
74705 viśayānupabhuṅje || 8 ||  
74706  
74707 jagattāvadidaṃ nāhaṃ savṛkṣatṛṇaparvatam |  
74708 yadbāhyamalamatyantaṃ tatsyāṃ kathamahaṃ kila || 9 ||  
74709  
74710 tatra dehādbāhyaṃ tāvannātmetyāha - jagaditi || 9 ||  
74711  
74712 asannabhyudito mūkaḥ pavanaiḥ sphuritaḥ kṣaṇam |  
74713 kālenālpēna vilayī deho nāhamacetanaḥ || 10 ||  
74714  
74715 deho'pi nāhamityāha - asanniti | mūko'nabhiññatvādeva vaktumasamarthaḥ |  
74716 pavanaiḥ prāṇavāyubhiḥ kṣaṇaṃ svasaṃcāraḥ sphuritaḥ saṃcalitaḥ || 10 ||  
74717  
74718 jaḍayā karṇaśaṣkulyā kalpyamānaḥ kṣaṇakṣayī |  
74719 śūnyākṛtiḥ śūnyabhavaḥ śabda nāhamacetanaḥ || 11 ||  
74720  
74721 evaṃ śabdādiviśayā api nātmetyāha - jaḍayetyādinā | jaḍayā acidrūpayā  
74722 kalpyamānastāro mandraḥ padaṃ vākyamityādibhedaiḥ samarthyamānaḥ |  
74723 kṣayitvādeva śūnyākṛtiḥ | śūnyādākāśādbhavatīti bhavaḥ | yadyapyākāśo  
74724 na śūnyasvabhāvastathāpyātmasattātaḥ pṛthakkarāṇe niḥsvarūpa iti  
74725 śūnyatvoktiḥ || 11 ||

74726  
 74727 tvacā kṣaṇavināśinyā prāpyamaprāpyamapyatha |  
 74728 citprasādopalabd dhātmasparśanaṃ nāsmyacetanam || 12 ||  
 74729  
 74730 prāpyamaprāpyamapi kadācitprāpyam | sparśanaṃ uṣṇatvādi | na  
 74731 nityaprāptasvabhāva ātmā bhavitumarhatīti bhāvaḥ || 12 ||  
 74732  
 74733 baddhātmā jihvayā tuccho lolayā lolasattayā |  
 74734 svalpaspaṇḍo dravyaniṣṭho raso nāhamacetanaḥ || 13 ||  
 74735  
 74736 lolasattayā anityayā lolayā calayā jihvayā baddhātmā sambaddhasvabhāvo  
 74737 rasanendriyādhīnasiddhika iti yāvat | svalpo jihvāgrātkaṇṭhaparyantaḥ spanda  
 74738 āsvādaprasaro yasya || 13 ||  
 74739  
 74740 dṛśyadarśanayorlīnaṃ kṣayikṣaṇavināśinoḥ |  
 74741 kevale draṣṭari kṣīṇaṃ rūpaṃ nāhamacetanaṃ || 14 ||  
 74742  
 74743 dṛśye dravye darśane cakṣuṣi ca līnaṃ tadubhayādhīnasiddhikamiti yāvat |  
 74744 kṣaṇavināśinoranityayoḥ | kevale draṣṭari upabhogajananena kṣīṇamupakṣīṇam ||  
 74745 14 ||  
 74746  
 74747 nāsayāpyandhajaḍayā kṣayiṇyā parikalpitaḥ |  
 74748 pelavo'niyatākāro gandho nāhamacetanaḥ || 15 ||  
 74749  
 74750 andhavaḥ jaḍayā aprakāśayā | nāsayā ghrāṇendriyeṇa | kālenānyathā  
 74751 pariṇāmādaniyatākāraḥ || 15 ||  
 74752  
 74753 nirmamo'mananaḥ śānto gatapañcendriyabhramaḥ |  
 74754 śuddhacetana evāhaṃ kalākalanavarjitaḥ || 16 ||  
 74755  
 74756 śabdāviśayānāmanātmatvavacanāṃ vacanādānādināmapi samānaṃ satsarvatra  
 74757 tripuṭīnāṃ nyāyasāmyādanātmatvopalakṣaṇam |  
 74758 tenāhaṃkāraṇanobuddhicittatritiputya apyanātmatvena nirāse  
 74759 śuddhacinmātramevātmā pariśiṣṭa ityāśayenāha - nirmama iti || 16 ||  
 74760  
 74761 cetyavarjitacinmātramaḥ meṣo'vabhāsaḥ |  
 74762 sabāhyābhyantaravyāpī niṣkalāmalasanmayāḥ || 17 ||  
 74763  
 74764 cetana padena cetanāvato jaḍāśasyāpi grahaṇaṃ mābhūḍiti tatpariśodhāyāha ##-  
 74765  
 74766 anena cetaneneme sarve ghaṭapaṭādayaḥ |  
 74767 sūryāntā avabhāsyante dīpenottamatejasā || 18 ||  
 74768  
 74769 itthaṃ tvam padārtha pariśuddhaṃ vicārya tanmukhenaiva tatpadārthamapi  
 74770 pariśodhyāvad dhārayitumupakramate - anenetyādinā |  
 74771 anyanirapekṣatvāduttamatejasā cetanena dīpena || 18 ||  
 74772  
 74773 ā idāniṃ smṛtaṃ satyametattadakhilaṃ mayā |  
 74774 nirvikalpacidābhāsa eṣa ātmāsmi sarvagaḥ || 19 ||  
 74775  
 74776 nirvikalpo viyadādivikalpaśūnyaścillakṣaṇa ābhāsaḥ prakāśa eṣa ātmāsmīti  
 74777 anātyeśvaranirāsaḥ || 19 ||  
 74778  
 74779 anenaitāḥ sphurantīha vicitrendriyavṛttayaḥ [pañktaya ityapi  
 74780 pāṭhaḥ] |  
 74781 tejasāntaḥ prakāśena yathāgnikaṇapañktayaḥ || 20 ||  
 74782  
 74783 agnibhūtā āṅgārakaṇapañktayo yathetyarthaḥ || 20 ||  
 74784  
 74785 anenaitāḥ sphurantīha [sphuraritaḥ iti pāṭhaḥ]  
 74786 vicitrendriyapañktayaḥ |  
 74787 sarvarena nidāghena yathā marumarīcikāḥ || 21 ||  
 74788  
 74789 anenaitatpadārthānāṃ vastutvaṃ pratipādyate |  
 74790 śuklādiguṇavattvaṃ svaṃ pradīpeneva vāsasām || 22 ||  
 74791  
 74792 sarvapañdarthānāṃ sphūrtiriva sattāpyetadadhīnaivetyāha - aneneti |  
 74793 sattopapādane pradīpadṛṣṭāntaḥ sphūrtisattayorabhedadyotanārthaḥ || 22 ||  
 74794

74795 asāveva hi bhūtānām sarveṣāmeva jāgratām |  
 74796 sarvānubhavitābhūmirātmā mukuravatsthitaḥ || 23 ||  
 74797  
 74798 jāgratām sacetasāmiti yāvat | sarvāsāmanubhava eṣāmastītyanubhavino  
 74799 dehendriyamanobuddhyādayastadbhāvānām anubhavitānāmanubhavānām bhūmiḥ  
 74800 paraṃ viśrāntisthānam | yathā mukuraḥ sarvavastupratibimbaviśrāntibhūstadvat ||  
 74801 23 ||  
 74802  
 74803  
 74804  
 74805 tasyaikasyāvikalpasya ciddīpasya prasādataḥ |  
 74806 uṣṇo'rkaḥ śīśīraścandro ghano'drirvidrutaṃ payaḥ || 24 ||  
 74807  
 74808 padārthānām svabhāvavaicitryānyapyetadadhīnasiddhikānītyāha - tasyeti |  
 74809 ghaṇaḥ kaṭhinaḥ | vidrutaṃ dravam [dutaṃ iti pāṭhaḥ] || 24 ||  
 74810  
 74811 sātatyenānubhūtānām sarveṣāṃ ca jagatsthitau |  
 74812 etatkāraṇamādyam tatkāraṇam nāsya vidyate || 25 ||  
 74813  
 74814 sātatyena ākāśadvāyurvāyo ragniragnerāpaḥ ityādikrameṇa śrutipratyakṣādinā  
 74815 anubhūtānām sarveṣāṃ padārthānām jagati utpattiyādīvyavasthitau etadādyam  
 74816 kāraṇam | tanotīti tat sadrūpeṇa sarvakāryavyāpakam || 25 ||  
 74817  
 74818 sātatyenānubhūtānām padārthānāmanena tat |  
 74819 padārthatvamudetyuccaiḥ pratāpeneva taptatā || 26 ||  
 74820  
 74821 tat prasiddham viyadādīpadārthatvam | pratāpena grīṣmāṛkatāpena  
 74822 bhūmyādestaptateva || 26 ||  
 74823  
 74824 anākārātkāraṇācca sarvakāraṇakāraṇāt |  
 74825 etasmādidamutpannam jagacchaityam himādiva || 27 ||  
 74826  
 74827 paramārthato'nākārātkāraṇatvādyākāraśūnyāt avidyayā kāraṇabhūtācca  
 74828 sarveṣāṃ brahmādikāraṇānām kāraṇādetasmātpratyagrūpadbrahmaṇa idaṃ  
 74829 jagadutpannam || 27 ||  
 74830  
 74831 brahmaviṣṇvindrārudrānām kāraṇānām jagatsthitau |  
 74832 etatkāraṇamādyam tatkāraṇam nāsya vidyate || 28 ||  
 74833  
 74834 sarvakāraṇakāraṇādityetadvivṛṇoti - brahmaviṣṇviti || 28 ||  
 74835  
 74836 ciccetyadraṣṭṛdrśyādināmabhirvarjītātmane |  
 74837 svayam sakṛdvibhātāya mahyamasmai namo namaḥ || 29 ||  
 74838  
 74839 sakṛdvibhātāya nityasvaparakāśāya || 29 ||  
 74840  
 74841 etasminsarvabhūtāni nirvikalpacidātmani |  
 74842 guṇabhūtāni bhūteṣu tiṣṭhanti viviśanti ca || 30 ||  
 74843  
 74844 kāraṇatvātsargahetutvavasthītipralayaHetutvamapyasyaivetyāha - etasminniti |  
 74845 guṇabhūtātpradhānabhūtāni guṇavadapṛthaksattākāni vā viviśanti praviśanti |  
 74846 tathāca yato vā imāni bhūtāni jāyante ityādiśrutyuktābrahmalakṣaṇasyāsminneva  
 74847 samanvayaḥ ityārthaḥ || 30 ||  
 74848  
 74849 yatkilānena kalitam cetanenātarātmanā |  
 74850 tattadbhavati sarvatra netaratsadapi sthitam || 31 ||  
 74851  
 74852 kāraṇe sūkṣmarūpeṇa sthitamidānīm sadvartamānamapi yadaneneśvareṇa  
 74853 cetanenātarātmanottarakṣaṇe'stviti kalitam saṃkalpitam tattadbhavatyuttarakṣaṇe  
 74854 netaradityārthaḥ || 31 ||  
 74855  
 74856 yaccitā kalitam kiṃcittadāpnoti niḥ padam |  
 74857 yaccitākalitam neha tatsadapyantamāgatam || 32 ||  
 74858  
 74859 kalitam svīyasattāsphurtipradānenojjīvitam | niḥ ghaṭo'stītyādivyavahārapadam |  
 74860 antamasattvalakṣaṇam nāśamāgataṃ prāptam || 32 ||  
 74861  
 74862 ime ghaṭapaṭākārāḥ padārthaśatapaṅktayaḥ |  
 74863 jāgatyo vipulādarśe hyasminvyomani bimbitāḥ || 33 ||

74864  
 74865 etadvṛddhaṃ vṛddhatare kṣayi kṣayiṇi jāyate |  
 74866 padārthe sadasaccāpi pratibimbārkavatsthitam || 34 ||  
 74867  
 74868 evaṃ vṛddhyādibhāvavikārā apyetasminnevādhyastā ityāha - etaditi | yathā  
 74869 pratibimbārke kṣayavṛddhī tadrūpeṇa sthite bimbe evādhyaste anyavṛttitaye  
 74870 vibhāvyyete tadvadityarthaḥ || 34 ||  
 74871  
 74872 adṛśyaṃ sarvabhūtānāṃ prāpyaṃ galitacetasām |  
 74873 etattadadṛśyate sadbhiḥ paraṃ vyomātinirmalam || 35 ||  
 74874  
 74875 sarveṣāṃ bhūtānāmajñānām | galitacetasām dṛśyamiti vaktavye  
 74876 prāpyamityuktirdarśanaprāptyorbhedābhāvadyotanāyetyāśayena vyācaṣṭe -  
 74877 etattaditi || 35 ||  
 74878  
 74879 iyamabhyudayaṃ yāti nānādṛśyasumañjarī |  
 74880 ācāracañcarīkāḍhyā etasmātkāraṇadrumāt || 36 ||  
 74881  
 74882 ye tu kāraṇasyaikadeśe pariṇāmo jagaditi kalpayanti teṣāṃ kalpanāpyasminneva  
 74883 nānyatretyāśayenāha - iyamiti dvābhyām || 36 ||  
 74884  
 74885 asmādiyamudetyuccaiḥ saṃsāraracanācalā |  
 74886 vicitratarugulmāḍhyā śailādiva vanāvalī || 37 ||  
 74887  
 74888 sarveṣāṃavibhinno'sau trailokyodaravartinām |  
 74889 brahmādinām tṛṇāntānām cidātmā saṃprakāśakaḥ || 38 ||  
 74890  
 74891 asminneva kalpaneti kuto jñātamiti cedetadabhinnaṣphūrtikatvājagata ityāha -  
 74892 sarveṣāmiti || 38 ||  
 74893  
 74894 eko'sāvahamādyantarahitaḥ sarvagākṛtiḥ |  
 74895 carācarāṇāṃ bhūtānāmantaḥ svānubhavaḥ sthitaḥ || 39 ||  
 74896  
 74897 asya tasya mamemāni sthāvarāṇi carāṇi ca |  
 74898 parisamkhyādiḥnāni śarīrāṇi bahūni ca || 40 ||  
 74899  
 74900 paricchidya saṃkhyāgaṇanā vyaktīyattā | ādipadāddeśeyattākāleyatte gṛhyete ||  
 74901 40 ||  
 74902  
 74903 eko'sāvanubhūtyātmā svānubhūtivaśātsvayam |  
 74904 sarvadṛgdraṣṭṛdṛśyatvātsahasrakaralocanaḥ || 41 ||  
 74905  
 74906 svānubhūtivaśātsvātmani kriyāvirodhenānubhūtyantarā  
 74907 ghaṭanātsvaparakāśānubhūtyātmāyamityarthaḥ | paraprakāśane'pyasya  
 74908 saṃkocābhāvena sarvadṛgdraṣṭṛdṛśyāsākṣitayā bhāsyā yasya  
 74909 tathāvidhatvātpratiśarīramātmabhedāsiddhāvayameva sarveṣāṃ karalocanaiḥ  
 74910 sahasrakaralocana ityarthaḥ || 41 ||  
 74911  
 74912 eṣo'sāvahamākāśe sūryadehena cāruṇā |  
 74913 viharāmitareṇāpi vāyudehena vāyunā || 42 ||  
 74914  
 74915 sarvātmabhāvaṃ svasya pratyekamāha - eṣo'sāviti | eṣa  
 74916 pratyakṣo'sāviśvarabhūto'haṃ sūryabhūtaḥ sansūyadehena viharāmi | evaṃ  
 74917 vāyunā vāyudehena || 42 ||  
 74918  
 74919 mamaitadvapurāṇilaṃ śaṅkhacakraḡadādharam |  
 74920 sarvasaubhāgyasīmāntaṃ hyasmiñjagati valgati || 43 ||  
 74921  
 74922 valgati vyavaharati || 43 ||  
 74923  
 74924 ahamasminsamudbhūtaḥ padmāsanagataḥ sadā |  
 74925 nirvikalpasamādhistaḥ parāṃ nirvṛtimāgataḥ || 44 ||  
 74926  
 74927 ahaṃ trinetrayā'kṛtyā gaurīvagrābjaṣaṭpadaḥ |  
 74928 sargānte saṃharāmīdaṃ kūrmo'ṅgaṭaḡalaṃ yathā || 45 ||  
 74929  
 74930 ākṛtyā mūrtyā || 45 ||  
 74931  
 74932 ahamindreṇa rūpeṇa trilokīmakhilāmimāṃ |

74933 pālayāmi kramaprāptām maṭhikāmiva tāpasah || 46 ||  
 74934  
 74935 kramaprāptām manvantarakramaprāptām || 46 ||  
 74936  
 74937 strīpumānahamevaitatkumāro hyahamityapi |  
 74938 jīrṇo'haṃ dehadhāritvājāto'haṃ viśvatomukhaḥ || 47 ||  
 74939  
 74940 tvaṃ strī tvaṃ pumānasi tvaṃ kumāra uta vā kumārī | tvaṃ jīrṇo daṇḍena vañcasi  
 74941 tvaṃ jāto bhavasi viśvatomukhaḥ iti śrutiṃ svātmani svānubhavana saṃvādayati  
 74942 - strīti || 47 ||  
 74943  
 74944 ahaṃ tṛṇalatāgulmajālaṃ rasatayā sthitaḥ |  
 74945 utthāpayāmi cidbhūmeḥ kūpo'ntaralatāmiva || 48 ||  
 74946  
 74947 rasatayā jīvasāratayā jalatayā ca | kūpo jīrṇakūpaḥ || 48 ||  
 74948  
 74949 svalilārthamidaṃ cāru jagadāḍambaraṃ tatam |  
 74950 mayābhijātabālena paṅkakriḍanakaṃ yathā || 49 ||  
 74951  
 74952 abhijātena kriḍanakanirmāṇakuśalena bālena || 49 ||  
 74953  
 74954 mayedamāpyate sarvaṃ sattā māṃ prāpya gacchati |  
 74955 matparityaktametacca sadāpyeva na kiṃcana || 50 ||  
 74956  
 74957 āpyate kāraṇabhāvena vyāpyate | kāryasya ca sattāpravilayena māṃ prāpya  
 74958 gacchati tirobhavati | mayā svatattvadarśanena  
 74959 parityaktametajjagajjivanmuktavyavahāre sadapi na kiṃcana || 50 ||  
 74960  
 74961 mayi sphāre cidādarśe pratibimbaṃ yadāgatam |  
 74962 tadastī netaradyasmānmattoṇyanneha vidyate || 51 ||  
 74963  
 74964 kusumeśvahaṃāmodaḥ puṣpapatreśvahaṃ chaviḥ |  
 74965 chaviśvahaṃ rūpakalā rūpeśvanubhavo'pyaham || 52 ||  
 74966  
 74967 idānīmīśvarabhūtasya svasya vibhūtivistaramupabhogenubhavāntaramāha -  
 74968 kusumeśviti || 52 ||  
 74969  
 74970 yadyatkiṃcididaṃ dṛśyaṃ jagatsthāvarajaṅgamam |  
 74971 sarvasaṃkalparahitaṃ taccittattvamahaṃ param || 53 ||  
 74972  
 74973 dṛśyaṃ darśanārha sthāvaram jaṅgamaṃ vā vibhūtimacchrīmadūrjitaṃ vā  
 74974 tasya sarvasyotkarṣanimittaṃ cidātmatattvaṃ ahameva kiṃ  
 74975 saṃkalpādidūṣitajīvarūpeṇa netyāha - sarvasaṃkalparahitamiti | ata eva param ||  
 74976 53 ||  
 74977  
 74978 ādyā rasamayī śaktī rasaugho vistr̥to yayā |  
 74979 sā yathā dārukuḍyeṣu tathāhaṃ sarvavastuṣu || 54 ||  
 74980  
 74981 rasamayī ādyā śaktiḥ rasatanmātrā yathā sāgaranadī saraḥkūpādirasaugho  
 74982 jalaughaḥ san vistr̥taḥ saiva jalabhūtā śaktirdāruṣu vṛkṣeṣu  
 74983 śākhāpallavādyudbhavanimittatayā kuḍyeṣu ca  
 74984 tṛṇayavāṅkurādyudbhavanimittatayā prasṛtā tathāhaṃ sarvavastuṣu  
 74985 tattatkāryodbhavanimittatayā prasṛta ityārthaḥ || 54 ||  
 74986  
 74987 paramāṃ tāmahaṃ sarvapadārthāntaravartitām |  
 74988 upetya saṃvidvaicitryaṃ pratanomi svayecchayā || 55 ||  
 74989  
 74990 svasṛṣṭakāryāntarānupraveśena jīvasaṃvidvaicitrye'pi svayameva heturityāha ##-  
 74991  
 74992 ghṛtaṃ yathāntaḥ payaso rasaśaktiryathā jale |  
 74993 cicchaktiḥ sarvabhāveṣu tathāntarahamāsthitaḥ || 56 ||  
 74994  
 74995 idaṃ jagattrikālasthaṃ citi madhye ca saṃsthitam |  
 74996 cetyopacārarahitaṃ vastujātāmivāvanau || 57 ||  
 74997  
 74998 cetyopacāraścetyaprathā tadrahitaṃ jaḍamiti yāvat | trikālasthamatītaṃ  
 74999 vartamānaṃ bhaviṣyacedaṃ jagat citi cidrūpe mayi madhye ekāṃśe vyavasthitam |  
 75000 yathā tṛṇakāṣṭhaloṣṭhādivastujātāmavanau tadvat || 57 ||  
 75001

75002 bharitāśeṣadikkukṣistyaṭkasaṃkocavibhramaḥ |  
 75003 sarvasthaḥ sarvakartā ca virāṭ samrāḍahaṃ sthitaḥ || 58 ||  
 75004  
 75005 vividho vyaṣṭibhedena rājata iti virāṭ | samyaksamaṣṭibhāvena rājata iti samrāṭ |  
 75006 athavā viśeṣeṇa rājāntarebhyo rājata iti virāṭ | samrāṭ sarveṣāṃ  
 75007 rājñāmājñāpayitā || 58 ||  
 75008  
 75009 apūrvamanibaddhendramaśaṣṭradalitāmaram |  
 75010 aprārthitaṃ me saṃprāptaṃ jagadrājyamidaṃ tatam || 59 ||  
 75011  
 75012 indrādhikarājyāprāpteḥ kathaṃ samrāṭtvaṃ tatrāha - apūrvamiti || 59 ||  
 75013  
 75014 aho nu vitatātmāsmi na māmypyātmanātmani |  
 75015 kalpāntapavanādhūta ekārṇava ivārṇave || 60 ||  
 75016  
 75017 na māmi kusūle dhānyamiva samāveśaṃ na prāpnomi | arṇave  
 75018 prāktanārṇavaparimāṇe || 60 ||  
 75019  
 75020 nātmanyantamavāpnomi svasthe'ntaḥ svadite svayam |  
 75021 kṣīravārīnidhau paṅguḥ sarīṣpa iva sphuran || 61 ||  
 75022  
 75023 antaḥ svayaṃ svadite svenaiva niratiśayānandātmanā svadamāne | paṅguḥ  
 75024 kuṇṭhitagatiḥ sarīṣpaḥ sarpāḥ sphuran saṃcaran || 61 ||  
 75025  
 75026 svalpeyaṃ maṭhikā brāhmī jagannāmnī susaṃkaṭā |  
 75027 gajo bilva iva svāṅge na māti vipulaṃ vapuḥ || 62 ||  
 75028  
 75029 brāhmī maṭhikā brahmāṇḍaḥ | susaṃkaṭā saṃkucitagarbhā | vipulaṃ viśṛtaṃ  
 75030 vapurmatsvarūpaṃ na māti na samāviśati || 62 ||  
 75031  
 75032 viriñcibhavanātpāre tattvānte'pyāharatpadam |  
 75033 prasaratyeva me rūpamadyāpi na nivartate || 63 ||  
 75034  
 75035 uttarottaradaśaguṇapārthivādyāvaraṇāvṛtādbrahmāṇḍalakṣaṇādviriñcibhava  
 75036 nātpāreparataścatuṛviṃśatisaṃkhyānām  
 75037 sām̐khyavaiṣṇavāditantraprasiddhānām ṣaṭtriṃśatsaṃkhyānām  
 75038 śaivapāśupatābhimatānām vā tattvanāmante'pi padamāharat kramamāṇamiti  
 75039 yāvat | me rūpaṃ prasaratyeveti vāstavasyaiva vistārasya prasāratvena kalpanā || 63 ||  
 75040  
 75041 ayaṃ nāmāhamityantaḥ kuto niravalambanā |  
 75042 aparyantākṛtereṣā kilāśītsvalpatā mama || 64 ||  
 75043  
 75044 ayaṃ dehādirahamiti kalpanā kuta āsīdiyantaṃ kālamityarthaḥ || 64 ||  
 75045  
 75046 bhavānayamayaṃ cāhamiti mithyaiva vibhramaḥ |  
 75047 ko dehaḥ ko'pyadeho vā ko mṛtaḥ kaśca jīvati || 65 ||  
 75048  
 75049 dehasyaivāprasiddhāvadeho'pi kaḥ | vandhyāputrasyeva taddhanturapyaprasiddheḥ |  
 75050 evaṃ ko mṛtaḥ prāṇasyaivāprasiddhau kastena viyuktaḥ | kaśca jīvati prāṇān  
 75051 dhārayati || 65 ||  
 75052  
 75053 varākāḥ pelavadhiyo babhūvurme pitāmahāḥ |  
 75054 ye sām̐rājyamidaṃ tyaktvā remire bhavabhūmiṣu || 66 ||  
 75055  
 75056 mithyā sām̐rājyāsaktānsvapitāmahādinidānīmanuśocati - varākā iti |  
 75057 pelavadhiyaḥ kṣudradhiya iti yāvat || 66 ||  
 75058  
 75059 kveyaṃ kila mahādṛṣṭirbharitā brahmabṛmhitā |  
 75060 kva sarīṣpabhīmāśā bhīmā rājyavibhūtibhiḥ [vibhūtayaḥ iti  
 75061 pāṭhaścetsādhu] || 67 ||  
 75062  
 75063 sarīṣpāḥ sarpā iva bhīmābhiraśābhirmīmāḥ || 67 ||  
 75064  
 75065 anantānandasambhogā paropaśamaśālinī |  
 75066 śuddheyaṃ cinmayī dṛṣṭirjayatyakhiladṛṣṭiṣu || 68 ||  
 75067  
 75068 sarvabhāvāntarasthāya cetyamuktacidātmane |  
 75069 pratyakcetanarūpāya mahyameva namo namaḥ || 69 ||  
 75070

75071 jayāmyahamajo jāto jirṇasaṃsārasaṃsṛtiḥ |  
 75072 prāptaprāpyo mahātmāyaṃ jīvāmi ca jayāmi ca || 70 ||  
 75073  
 75074 yato'haṃ cirabhuktamannamiva jirṇā saṃsārasaṃsṛtiryena tathāvidhaḥ san ajo  
 75075 jātaḥ ato jayāmi sarvato jetavyajayaphalaṃ sarvānarthanivṛttiṃ prāpto'smi | kiṃca  
 75076 prāptāni prāptavyāni sarvāṇi sukhāni yena tathāvidhaḥ san jīvāmi jīvitasāphalyaṃ  
 75077 prāpto'smi | ata eva jayāmi sarvotkarṣeṇa varte cetyarthaḥ || 70 ||  
 75078  
 75079 idamuttamasāmrājyaṃ bodhaṃ saṃtyajya śāśvatam |  
 75080 na rame'hamaramyāsu rājyaduḥkhavibhūtiṣu || 71 ||  
 75081  
 75082 dāruvāridṛṣanmātre lulito yo dharātale |  
 75083 dhigvarākamanātmaññaṃ taṃ kudānavakīṭakam || 72 ||  
 75084  
 75085 vanadurge dāruṇi jaladurge vārigiridurge ca dṛṣadaḥ minvantīti mātṛāḥ vipatsu  
 75086 śaraṇaṃ yatra tathāvidhe dharātale bhūtale svāmitvābhimānena yo lulito lolatāṃ  
 75087 gatastaṃ kudānavalakṣaṇaṃ kīṭakam | kīṭakeṣvapi dārukīṭakānāṃ  
 75088 dārubhirdurgabhūtairvārikīṭakānāṃ vāriṇā  
 75089 dṛṣatsaṃdhigatavṛścikādikīṭakānāṃ dṛṣadbhiṣca trāṇadarśanaṭsvataḥ  
 75090 svatrāṇasaḥkṛtestulyatvādityarthaḥ || 72 ||  
 75091  
 75092 avidyaikātmabhirdravvyairavidyāmayamaṅgakam |  
 75093 ajñena saṃtarpayatā kiṃ nāma guruṇā kṛtaṃ || 73 ||  
 75094  
 75095 kāryakāraṇayorabhedādauidyaikātmakaiḥ | dravyairannapānādiviṣayaiḥ | guruṇā  
 75096 pitrā || 73 ||  
 75097  
 75098 varṣāṇi katicitprāpya jagacchrīmaṭhikāmimāṃ |  
 75099 kiṃ nāma prāpaducitaṃ hiraṇyakaśipuḥ kila || 74 ||  
 75100  
 75101 jagattrailokyāṃ tallakṣaṇāṃ śrīyuktāṃ maṭhikāṃ | ucitaṃ kāśyape kule  
 75102 janmanonurūpaṃ paramapuruṣārtham || 74 ||  
 75103  
 75104 anāsvādyedamānandaṃ jagadrājyaśatānyapi |  
 75105 samāsvādayatā neha kiṃcidāsvāditaṃ bhavet || 75 ||  
 75106  
 75107 ayamātmaivānanda idamānandastaṃ | idaṃ jaḍaduḥkharūpamapi  
 75108 dehendriyaviṣayādyānandayati ānandarūpatayānubhāvayatīti vā idamānandastaṃ ||  
 75109 75 ||  
 75110  
 75111 na kiṃcidyena saṃprāptaṃ tenedaṃ paramāmṛtaṃ |  
 75112 saṃprāpyāntaḥ prapūrṇena sarvaṃ prāptamakhaṇḍitaṃ || 76 ||  
 75113  
 75114 ekasaṃprāptyaiva vinaiva viṣayaṃ sarvaviṣayasukhaprāptimāha - na kiṃciditi |  
 75115 akhaṇḍitaṃ nirantaram || 76 ||  
 75116  
 75117 tyaktvā padamidaṃ mūrkhō mitameti na paṇḍitaḥ |  
 75118 uṣṭro hi tyaktasulataḥ kaṇṭakaṃ yāti netaraḥ || 77 ||  
 75119  
 75120 tyaktā sulatā phalabharānatadrākṣādivallī yena tathāvidhaḥ san || 77 ||  
 75121  
 75122 parāṃ dṛṣṭimimāṃ tyaktvā dagdharājye rameta kaḥ |  
 75123 kastyaktvekṣurasam prājñāḥ kaṭu nimbapayaḥ pibet || 78 ||  
 75124  
 75125 nimbapayaḥ picumandapatrarasam || 78 ||  
 75126  
 75127 mūrkhā eva hi te sarve babhūvurme pitāmahāḥ |  
 75128 imāṃ dṛṣṭiṃ parityajya remire rājyasamkaṭe || 79 ||  
 75129  
 75130 remire ye iti śeṣaḥ || 79 ||  
 75131  
 75132 kva phullānandanasthalyaḥ kva dagdhamarubhūmayāḥ |  
 75133 kvemā bodhadṛṣaḥ śāntāḥ kva bhogeṣvātmabuddhayaḥ || 80 ||  
 75134  
 75135 bhogeṣu bhogāyatanadehādiṣu || 80 ||  
 75136  
 75137 na kiṃcidapi trailokye yadrājyamapi vāñchate |  
 75138 sarvamastyeva cittattve tatkasmānnānubhūyate || 81 ||  
 75139

75140 na kiṃcidapi sukhāmiti śeṣaḥ | rājyamapi prāpyeti śeṣaḥ || 81 ||  
 75141  
 75142 citā sarvasthayā svasthasamayā nirvikārayā |  
 75143 sarvayā sarvadā sarvaṃ sarvataḥ sādhu labhyate || 82 ||  
 75144  
 75145 sarvaṃ sukhaṃ tatsādhanam ca || 82 ||  
 75146  
 75147 bhāsinī taijasī śaktiramṛtaprāptiraindavi |  
 75148 brāhmī mahattā mahatī śākṛī trailokyarājatā || 83 ||  
 75149  
 75150 tatkutastatrāha - bhāsinītyādinā | yataḥ bhāsinīyādayastattatsukhanimittā  
 75151 vicitrāḥ śaktayaḥ parayā citā kriyante ityaṣṭamenānvayaḥ | brāhmī  
 75152 hairaṇyagarbhī | mahattā mānyatā | mahatī sarvotkṛṣṭā || 83 ||  
 75153  
 75154 paramā pūrṇatā śārvī jayalakṣmīśca vaiṣṇavī |  
 75155 mānasī śīghragatitā balavattā ca vāyavī || 84 ||  
 75156  
 75157 śarvaḥ śivastatsaṃbandhinī paramā pūrṇatā  
 75158 niratisāyajñānaiśvaryānandaśaktisaṃpūrṇatā || 84 ||  
 75159  
 75160 āgneyī dāhakalanā pāyasī rasanirvṛtiḥ |  
 75161 maunī mahātapāḥsiddhirvidyā bārhaspatī tathā || 85 ||  
 75162  
 75163 pāyasī jalasaṃbandhinī rasanirvṛttirāpyāyakatā | maunī  
 75164 bhṛgvādimunisāṃbandhinī vidyā vākpatitā || 85 ||  
 75165  
 75166 vaimānikī vyomagatiḥ sthīratā cāpi pārvatī |  
 75167 gambhīratātha sāmudrī mairavī ca mahonnatiḥ || 86 ||  
 75168  
 75169 śamaśrīḥ saugatī saumyā mādirī madalolatā |  
 75170 mādhavī puṣpamayatā vārṣikī [śārādī ghanasasyateti pāṭhaḥ]  
 75171 ghaṇaśabditā || 87 ||  
 75172  
 75173 saugatī sugatarāddhāntasiddhā śamaśrīḥ śūnyatālakṣaṇa sarvopaplavaśāntiḥ |  
 75174 athavā śobhanā gatiḥ sugatirbrahmasākṣātkārastatsaṃbandhinī śamaśrīḥ  
 75175 sarvānarthanirvāpaṇaśaktiḥ || 87 ||  
 75176  
 75177 yākṣī ca māyāmayatā nābhasī niṣkalaṅkatā |  
 75178 śītatāpi ca tauṣārī naidāghī tāpataptatā || 88 ||  
 75179  
 75180 māyāmayatā māyāpracuratā | niṣkalaṅkatā nirlepatā || 88 ||  
 75181  
 75182 etāścānyāstathā bavhyo deśakālakriyātmikāḥ |  
 75183 nānakāravikārotthāstrikālodarasamsthītāḥ || 89 ||  
 75184  
 75185 trikālodarasamsthītā atītā anāgatā vartamānāścetyarthaḥ || 89 ||  
 75186  
 75187 vicitrāḥ śaktayaḥ svasthasamayā nirvikārayā |  
 75188 citā kriyante parayā kalākalanayuktayā || 90 ||  
 75189  
 75190 svasthayā svabhāvādapracayutayā ata eva samayā ekarūpayā | nirvikārayā  
 75191 vāstavavikāraśūnyayā citā | kalākalanam tacchaktikāryānusamdhānam  
 75192 tadyuktayā || 90 ||  
 75193  
 75194 vikalpahīnā citsarvā padārthaśatadṛṣṭiṣu |  
 75195 samamevābhipatati prabhā prābhākari yathā || 91 ||  
 75196  
 75197 nanu vicitrāṇāmarthānām vicitraprathādarśanātkathaṃ citaḥ samatā tatrāha -  
 75198 vikalpeti | sarvāsarvavṛttipraviṣṭāpi cittavṛttigatairvikalpavaicitryairlipyate |  
 75199 yathā prābhākari prabhā na vṛttikṛtairsthaṇupuruṣādivikalpaistadvadityarthaḥ  
 75200 || 91 ||  
 75201  
 75202 sarvāśākośaviśrāntām padārthapaṭaliṃ mahīm |  
 75203 kālātrayehākalitām yathānubhavati kṣaṇāt || 92 ||  
 75204  
 75205 dikkālabhedaprayuktamapi vaiśamyamasyā nāstītyāha - sarvāśeti | mahīm  
 75206 vahvīm | anubhavati prakāśayati saurī prabhā yathā tathā cidapi cetati prathayatīti  
 75207 pareṇānvayaḥ || 92 ||  
 75208



75209 tathā samastasaṃsārabṛhaddṛśyadaśāśriyam |  
 75210 kālātrayasthāmamalā ciccetati tadātmikā || 93 ||  
 75211  
 75212 tulyakālaparāmrṣṭā trikālakalanāśatā |  
 75213 anantabhuvanābhogā paripūrṇaiva śuddhacit || 94 ||  
 75214  
 75215 deśakālabhedāśca svāpradeśakāladairghye ivābhinnakālayaiva citā bhāsyanta  
 75216 ityāha - tulyakāleti | tulyaśabdo'bhinna paraḥ | tathā ca paripūrṇā akhaṇḍaiva  
 75217 śuddhacidabhinna kālāparāmrṣṭaiva satī atītādītrikālakalanāśatabhinneva  
 75218 pratyakṣānumityupamityādyanantamānameyapurūṣabhedabhinna bhogeva ca  
 75219 bhātītyarthaḥ || 94 ||  
 75220  
 75221 parāmrṣṭātrikālāyā dṛṣṭānantadṛśaścitāḥ |  
 75222 samatāparaparyāyā pūrṇataivāvaśiṣyate || 95 ||  
 75223  
 75224 ata eva kālabhede vṛttibhede'pi ca tatsākṣiṇyāścito na bheda iti pūrṇataivetyāha  
 75225 - parāmrṣṭeti || 95 ||  
 75226  
 75227 tulyakālāvabuddhena svādunā kaṭunāpi cit |  
 75228 samena samatāmeti madhunimbānubhūtivat || 96 ||  
 75229  
 75230 ata eva madhuradvayasya tiktadvayasya vā yugapadāsvāde viśayabhede'pi  
 75231 nānubhūtibheda iti viśayādibhedo na cidbhedaprayojaka ityāha - tulyakāleti |  
 75232 samena tulyarasena svādunā madhuradvayena | tatra  
 75233 madhunimbādyekaika nubhūtivaditi cidabhede dṛṣṭāntaḥ || 96 ||  
 75234  
 75235 tyaktasaṃkalpakalayā sūkṣmayā cidvyavasthayā |  
 75236 sarvabhāvānugatayā sattādvaitaika rūpayā || 97 ||  
 75237  
 75238 ghaṭapaṭādivicitrā padārthaśrīrapi tyaktaparasparavyāvartakabhedasaṃkalpakalayā  
 75239 sūkṣmayā sattādvaitaika rūpayā cidvyavasthayā tulyakālamānubhūyamānā  
 75240 sāmyenaivānubhūyate na bhedavaiśāmyeṇeti na viśayādibhedaścidbhedaka iti  
 75241 dvayorārthaḥ || 97 ||  
 75242  
 75243 vicitrāpi padārthaśrīranyonyavalitāntarā |  
 75244 tulyakālānubhavanā sāmyenaivānubhūyate || 98 ||  
 75245  
 75246 bhāvenābhāvamāśritya bhāvastyajati duḥkhatām |  
 75247 prekṣya bhāvamabhāvena bhāvastyajati duṣṭatām || 99 ||  
 75248  
 75249 bhedasaṃkalpakalātyāge upāyamāha - bhāveneti | bhāvena cittena  
 75250 vācārambhaṇaśrutyā netinetyādiśrutyā ācāryopadeśasvavicārādīnā ca  
 75251 dṛśyajātasyābhāvamāśritya sa cittarūpo bhāvo duḥkhatām  
 75252 śokamohādīpariṇāmaṃ sadyastyajati | tathāpi rāgādisaṃskāraduṣṭatayā  
 75253 kālāntare punaḥ śokādyudbhavaḥ syādātāḥ  
 75254 sarvadrīṣyapratiśedhalakṣaṇenābhāvena bhāvaṃ  
 75255 paramārthasādadvaitānandasvabhāvamātmānaṃ prekṣya sa cittalakṣaṇo bhāvo  
 75256 rāgādiduṣṭatāmapi jahāti | raso'pyasya paraṃ dṛṣṭvā nivartate iti  
 75257 bhagavadvacanāt | ato bījābhāvādbhedasaṃkalpakalātyāgaḥ siddha ityarthaḥ || 99 ||  
 75258  
 75259 kālātrayamapaśyantyā hīnāyāścetyabandhanaiḥ |  
 75260 citaścetyamupekṣiṇyāḥ samataivāvaśiṣyate || 100 ||  
 75261  
 75262 uktamarthaṃ bhaṅgyantareṇopapādayati - kālātrayamiti | vartamānaṃ cetyaṃ  
 75263 dṛśyaṃ upekṣiṇyā atītacyavāsanābandhanairhīnāyāścetyādhāraṃ  
 75264 kālātrayamāpyapaśyantyāścito na bhāvypati cetyayogaḥ saṃbhāvyata iti samataiva  
 75265 pariśiṣyata ityarthaḥ || 100 ||  
 75266  
 75267 yāti vācāmagamyatvādasattāmiva śāśvatīm |  
 75268 nairātmyasiddhāntadaśāmupayāteva tiṣṭhati || 101 ||  
 75269  
 75270 upayāteveti | vastutastu nopayātā yatastiṣṭhati sato'sattvāyogāditi bhāvaḥ || 101 ||  
 75271  
 75272 bhavatyātmā tathā brahma na kiṃciccākhilaṃ ca vā |  
 75273 paramopaśame'linā mokṣanāmnā parocyate || 102 ||  
 75274  
 75275 yastiṣṭhati sa śāstriyavyavahāre pratyaktvādātmā bhavati tathā bṛhattvādbrahma  
 75276 bhavati | paramārthadṛśā tu vācāṃ pravṛttyabhāvānna kiṃcit | yadi ca  
 75277 pravṛttinimittakalpanayā śabdapravṛttirucyeta tadā

75278 saṃkocakāraṇabhāvātsarvapravṛttinimittakalpanādakhilaṃ ca | yato vāco  
 75279 nivartante aprāpya manasā saha tasmāttatsarvamabhavat iti ca śrutau dvedhāpi  
 75280 nirūpaṇāditi bhāvaḥ | sarvadr̥śyānāṃ paramopaśame satī tadavadhitvādalīnā  
 75281 parā samatā mokṣanāmnocyata ityārthaḥ || 102 ||  
 75282  
 75283 saṃkalpakalitā tveṣā mandābhāsatayā jagat |  
 75284 na samyakpaśyatiḍaṃ ciddṛṣṭiḥ paṭalinī yathā || 103 ||  
 75285  
 75286 itthaṃ bhedasamkalpakalanātyāgaḥ sopāyo varṇitaḥ | idānīm saṃkalpakalane cito  
 75287 māndyaprasarakramamāha - saṃkalpe ityādinā |  
 75288 jagatsamyakpāramārthikarūpeṇa na paśyati | paṭalinī paṭalāvaraṇavatī || 103 ||  
 75289  
 75290 ihānīhāmairantaryā cidāvalitā malaiḥ |  
 75291 sā hi noḍḍayitum śaktā pāśabaddheva pakṣiṇī || 104 ||  
 75292  
 75293 ihānīhāmairiṣṭāniṣṭasamkalpanarūpairmalaiḥ uḍḍayitum sarvanabho vyāptum  
 75294 nabhasā gantum ca || 104 ||  
 75295  
 75296 saṃkalpakalanenaiva ye kecana janā ime |  
 75297 patitā mohajāleṣu vinetrā iva pakṣiṇaḥ || 105 ||  
 75298  
 75299 saṃkalpajālavalitairviṣayāvaṭapātibhiḥ |  
 75300 padavī gatabādheyam na dṛṣṭā matpitāmahaiḥ || 106 ||  
 75301  
 75302 iyaṃ gatabādḥā nirduḥkhā aparicchinṇātmāpadavī na dṛṣṭā || 106 ||  
 75303  
 75304 dinaiḥ katipayaireva sphuritā dharaṇītale |  
 75305 varākāstena te naṣṭā maśakāḥ kuhareṣviva || 107 ||  
 75306  
 75307 tena ātmapadavyadarśanena | te matpitāmahāḥ || 107 ||  
 75308  
 75309 yadyajñāsyannime tattvaṃ bhogaduḥkhārthinastadā |  
 75310 bhāvābhāvāndhakūpeṣu nāpatipyanhatāśayāḥ || 108 ||  
 75311  
 75312 hatāśayā durbuddhayaḥ | ime matpitāmahā yadi ātmatattvamajñāsyamstadā  
 75313 nāpatiṣyan | hetuhetumattve līnnimitte kriyātipattau ḥn || 108 ||  
 75314  
 75315 icchādveṣasamutthena dvandvamohena jantavaḥ |  
 75316 dharāvivaramagnānāṃ kiṭānāṃ samatām gatāḥ || 109 ||  
 75317  
 75318 dvandvamohena sukhaduḥkhaśītoṣṇādyarjanapratīkārābhīniveśena || 109 ||  
 75319  
 75320 ihitānīhitākārāḥ kalanāmṛgatṛṣṇikāḥ |  
 75321 satyāvabodhameghena yasya śāntāḥ sa jīvati || 110 ||  
 75322  
 75323 satyāvabodhameghena dvandvatāpopaśāntiā śāntāḥ | sa jīvati sārthakajīvana iti  
 75324 yāvat || 110 ||  
 75325  
 75326 kutaḥ kilāsyāḥ śuddhāyā avicchinṇāmālākṛteḥ |  
 75327 candrikāyā rucaḥ koṣṇāḥ kalaṅkāḥ kalanāścitaḥ || 111 ||  
 75328  
 75329 satyāvabodhamātreṇa kathaṃ tacchāntirīti cedasattvadevetyāha - kuta iti |  
 75330 koṣṇā mandoṣṇāḥ | kalaṅkāḥ śyāmikāḥ || 111 ||  
 75331  
 75332 ātmane'stu [ātmane tu namo iti pāṭhaḥ] namo  
 75333 mahyamavicchinṇacidātmane |  
 75334 lokālokaṃ deva cireṇādhigato'syaho || 112 ||  
 75335  
 75336 idānīmakhaṇḍavākyaṛthaṃ sāṅsātkṛtya  
 75337 tadbhāve'vasthitamātmānamatidurlabhamadhigataṃ praṇayānnamasyati -  
 75338 ātmane iti | lokasyāloko jñānaprakāśastannimittabhūtamāne | cireṇeti |  
 75339 tathācoktaṃ svārājyasiddhau api bhūparamāṇubhūrisaṃkhyeṣvapayāteṣu  
 75340 caturmukheṣvalabdḥāt | apaduḥkhanirantasaukhyasindhorna ca lābho'sti paro  
 75341 nijātmalābhāt || iti || 112 ||  
 75342  
 75343 parāmr̥ṣṭo'si labdho'si prodito'si cirāya ca |  
 75344 uddhṛtosī vikalpebhyo yosī sosi namostu te || 113 ||  
 75345  
 75346 proditaḥ svīyaparamārtharūpeṇābhivvyaktaḥ || 113 ||

75347  
75348 mahyaṃ tubhyamanantāya mahyaṃ tubhyaṃ śivātmāne |  
75349 namo devādhīdevāya parāya paramātmāne || 114 ||  
75350  
75351 prathame mahyaṃtubhyamiti pade parasparaviśeṣaṇena śodhanārthe | ata  
75352 evānantāya | dvitiye tu akhaṇḍaikarasatālakṣaṇaḥ vākyārthalābhārthe | ata eva  
75353 śivātmāne devānāṃ brahmādināṃ sarvendriyaprāṇamanasāṃ cādhidevāya  
75354 adhiṣṭhāya prakāśakāya || 114 ||  
75355  
75356 gataghanaparipūrṇamindubimbaṃ  
75357 gatakalanāvaraṇaṃ svameva rūpaṃ |  
75358 svavapuṣi mudite svayaṃ svasaṃsthaṃ  
75359 svayamuditaṃ svavaśaṃ svayaṃ namāmi || 115 ||  
75360  
75361 gataghanam nirastameghāvaraṇaṃ paripūrṇamindubimbamiveti śeṣaḥ | svavapuṣi  
75362 svātmani mudite ānandaikarase svayamananyādhāratayā svena pāramārthikarūpeṇa  
75363 saṃsthaṃ viśrāntaṃ | nirādhāramiti yāvat | svayamuditaṃ svaprakāśaṃ  
75364 svavaśaṃ svādhīnasvānandaṃ svayamananyo'haṃ namāmi |  
75365 sarvotkarṣeṇānusaṃdadhe ityārthaḥ || 115 ||  
75366  
75367 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
75368 mokṣopāyeṣūpaśamaaprakaraṇe prahrādātmopadeśayogo nāma  
75369 catustriṃśaḥ sargaḥ || 34 ||  
75370  
75371 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe upaśamaaprakaraṇe  
75372 prahrādātmopadeśayogo nāma catustriṃśaḥ sargaḥ || 34 ||  
75373  
75374  
75375 pañcatriṃśaḥ sargaḥ 35  
75376  
75377 prahrāda uvāca |  
75378  
75379 momityekocitākāro vikāraparivarjitaḥ |  
75380 ātmaivāyamidaṃ sarvaṃ yatkiṃcijjagatīgatam || 1 ||  
75381  
75382 sāṅgātīkṛtamiḥātmanāṃ nirvarṇyāntaḥ praṇamya ca |  
75383 tadbalena jītaṃbandhānanusaṃdhāya nandati || 1 ||  
75384  
75385 omīti | omīti brahma omītiḥ sarvaṃ etadvai satyakāma paraṃ cāparaṃ ca brahma  
75386 yadoṃkāraḥ ityādiśruteḥ sarvādhyāropavadbrahmabodhakaḥ  
75387 sarvāpavādapariśiṣṭatadbodhakaśca omītyeka eva ucītaḥ svānurūpaḥ  
75388 abhidhānākāro yasya | jagatī jagat tadgataṃ yatkiṃcittatsarvamayamanubhūyamāna  
75389 ātmaiva || 1 ||  
75390  
75391 medosthimāṃsamajjāsṛgatīto'pyeṣa cetanaḥ |  
75392 antarastho hi sūryādīnprakāśayati dīpakaḥ || 2 ||  
75393  
75394 dehamātrāntargato'yaṃ kathaṃ bāhyaṃ sūryādi sarvamidaṃ syādīti  
75395 cettatprakāśakatvādityāha - meda iti | nāyaṃ  
75396 medo'sthyādyātmakadehaparimitaḥ kiṃtu tadatīto'pi | yataḥ sūryādyantarasthaḥ || 2 ||  
75397  
75398 uṣṇīkaroti dahanam rasayatyaṃṛtaṃ rasam |  
75399 indriyānubhavānbhūṅkte bhogāniva mahīpatiḥ || 3 ||  
75400  
75401 kathaṃ tatprakāśyatvamātreṇa sarvaṃ tadātmakaṃ tatrāha - uṣṇīkarotīti | yato  
75402 dahanāderuṣṇādisvabhāvātā cidadhīnoṣṇatābhānādhīnā ataścidātmaiva  
75403 svasattayā dahanamuṣṇīkaroti | evaṃ rasaṃ jalaṃ svasattayaivāṃṛtaṃ  
75404 labdhasattākaṃ rasayati rasatayā vibhāvayati | evamanyānapi  
75405 indriyānubhavānsparsādīsvabhāvānarthānsvasattayaiva saṃpādyā bhūṅkte || 3 ||  
75406  
75407 tiṣṭhannapi hi nāsīno gacchannapi na gacchati |  
75408 śānto'pi vyavahāraṣṭhaḥ kurvannapi na lipyate || 4 ||  
75409  
75410 tiṣṭhan sadā niṣkriyo'pi na āsīna upaviṣṭa iva dhāvanādivyavahārāduparataḥ |  
75411 vāyvādityātmanā sadāgatitvāt | tathā kālātmanā sadā gacchannapi  
75412 kulālacakramiva na tilamātramanyato gacchati | śānto nirvyavahāro'pi  
75413 sarvavyavahāraṣṭhaḥ || 4 ||  
75414  
75415 pūrvamadya tathedānīmihāmūtrobhayatra ca |

75416 vihito'vihito'pyeṣa samaḥ sarvāsu vṛttiṣu || 5 ||  
 75417  
 75418 nanu pūrvakṛtenādyā sukhaduḥkḥābhyāṃ lipyate | idānīmihakṛtenāgre'mutra  
 75419 lipsyate tat kathāṃ kurvannapi na lipyata ityucyate tatraha - pūrvamiti | ihāsmi  
 75420 loke amutra paraloke ubhayatra ihalokasaṃdhibhūte svaprasthāne ca vihitāḥ  
 75421 śāstrāṇiśiddhāśubhakarmaphalabhuk avihitāḥ  
 75422 śāstrāṇiśiddhāśubhakarmaphalabhugapi san sarvāsu bhogavṛttiṣu sama eva |  
 75423 dṛṣyairbhogairdṛṣo vikārāsiddherityarthaḥ || 5 ||  
 75424  
 75425 udbhavatyabhayo bhāvaṃ bhuvanāni tatastataḥ |  
 75426 brahmāditṛṇaparyantaṃ jagadāvartayansthitaḥ || 6 ||  
 75427  
 75428 bhokrasparśibhirbhogaiḥ kathāṃ karmaṇāṃ sāphalyaṃ tatrāha - udbhavatīti |  
 75429 vastuto'bhaya evātmā tattatkarmānurūpaṃ svayamudbhavati udbhūtaṃ ca  
 75430 brahmāditṛṇaparyantaṃ bhoktṛbhogyabhāvaṃ tadadhikaraṇāni  
 75431 caturdaśabhuvanāni ceti jagatsvasaṃnidhimātreṇāvartayan sthitastadevāsyā  
 75432 karmaphalamityarthaḥ || 6 ||  
 75433  
 75434 nityaspadamayo nityamapi devātsadāgateḥ |  
 75435 sthāṇorapyakriyo nityamākāśādapyalepakaḥ || 7 ||  
 75436  
 75437 nanvaspandaḥ kathamāvartayettatrāha - nityeti | nityātmasattāyā eva  
 75438 spandasattātvānnityaṃ spandamayo nityamakriyo nityamalepakaśca || 7 ||  
 75439  
 75440 manāṃsi kṣobhayatyeṣa pallavānīva mārutaḥ |  
 75441 vāhayatyakṣapaṅktiṃ svāmaśvālīmīva sārathiḥ || 8 ||  
 75442  
 75443 nanu mana indriyāṇi vā dehādi pravartayanti nātmā tatrāha - manāṃsīti |  
 75444 akṣapaṅktimindriyapaṅktim || 8 ||  
 75445  
 75446 atidurvidhavaddhagehe karmarataḥ sadā |  
 75447 samrādivātmani svasthaḥ saṃsthito bhogabhugvibhuḥ || 9 ||  
 75448  
 75449 atyantā durvidhā durdaśā yasya tadvat | ivaśabdo durvidhāyā  
 75450 mithyātvadyotanārthaḥ pūrvaviruddhadaśāsvapī yojyaḥ || 9 ||  
 75451  
 75452 eṣa eva sadā'nviṣyaḥ stutyō dhyātavya eva tu |  
 75453 jarāmarāṇasaṃmohādānenottīrya gamyate || 10 ||  
 75454  
 75455 anena anviṣṭeneti śeṣaḥ || 10 ||  
 75456  
 75457 sulabhaścāyamatyantaṃ sujetyaścāptabandhuvāt |  
 75458 śārīrapadmakuhare sarveṣāmeva śatpadaḥ || 11 ||  
 75459  
 75460 sulabho jñānamātreṇa labdhum śakyaḥ | sujeyaḥ smṛtimātreṇa vaśīkartum  
 75461 yogyaḥ || 11 ||  
 75462  
 75463 anākruṣṭo'pyanāhūtaḥ svadehādeva labhyate |  
 75464 manāgevpahūto'pi kṣaṇādbhavati sanmukhaḥ || 12 ||  
 75465  
 75466 dūrasthasya mitrāderākruśyāhvānāllābhaḥ | iṣaddurasthasya  
 75467 tvāhvānamātrādasya tu lābhena tadubhayāpekṣeti bhāvaḥ | upahūtaḥ  
 75468 praṇavoccāraṇenānusmṛtaḥ || 12 ||  
 75469  
 75470 nāsyā saṃsevyamānasya sarvasaṃpattiśālināḥ |  
 75471 dhanānāmīśvarasyeva smayo garvo yathā bhavet || 13 ||  
 75472  
 75473 dhanānāmīśvarasya dhanikasya yathā smayo māno garvaḥ parāvahelanā  
 75474 saṃbhāvyaṭe tathāsyā netyarthaḥ || 13 ||  
 75475  
 75476 āmoda iva puṣpeṣu tailaṃ tilakaṇeṣviva |  
 75477 rasajātiṣvivāsvādo devo deheṣu saṃsthitaḥ || 14 ||  
 75478  
 75479 kathamayaṃ dehe'sti tadāha - āmoda iti | āsvādo mādhyam || 14 ||  
 75480  
 75481 avicāraśādeṣa hṛdayastho'pi cetanaḥ |  
 75482 na jñāyate cirāddṛṣṭo [cirāddṛṣṭo ityapi pāṭhaḥ]  
 75483 dṛṣṭabandhurivāgrataḥ || 15 ||  
 75484

75485 ciraṃ prāgaḍṛṣṭaḥ saṃpratyagrato ḍṛṣṭo bandhuḥ pitrādiriva || 15 ||  
 75486  
 75487 vicāraṇāparijñāta etasminparameśvare |  
 75488 abhyudeti parānando labdhe priyajane yathā || 16 ||  
 75489  
 75490 asminḍṛṣṭe pare bandhāvuddāmānandadāyini |  
 75491 āyānti ḍṛṣṭayastāstā yābhirbhaṅgo vilīyate || 17 ||  
 75492  
 75493 bhaṅgo maraṇādirvicchedaḥ || 17 ||  
 75494  
 75495 trutyante sarvataḥ pāsāḥ kṣīyante sarvaśatravaḥ |  
 75496 na kṛntanti manāṃsyāśā gṛhāṇiva durākhavaḥ || 18 ||  
 75497  
 75498 pāsāḥ snehādayaḥ | śatravaḥ kāmādayaḥ | āśāstrṣṇāḥ || 18 ||  
 75499  
 75500 asminḍṛṣṭe jagadḍṛṣṭaṃ śrute'sminsakalaṃ śrutam |  
 75501 sprṣṭe cāsmiñjagatsprṣṭaṃ sthite'sminsamsthitaṃ jagat || 19 ||  
 75502  
 75503 tadekavijñānena sarvavijñānamāha - asminniti | sthite'sminniti  
 75504 tatsattādhīnasattākaṃ jagadityarthaḥ || 19 ||  
 75505  
 75506 eṣa jāgarti suptānāṃ praharatyavivekinām |  
 75507 haratyāpadamārtānāṃ vitaratyamahātmanām || 20 ||  
 75508  
 75509 eṣa supṭeṣu jāgarti kāmāṃ kāmāṃ puruṣo nirmimāṇaḥ iti śrutimālambyāha -  
 75510 eṣa iti | amahātmanāṃ paricchinātmakeśvaropāsakānām | ārtānāmāpadaṃ  
 75511 harati vitarati vāñchitamiti śeṣaḥ || 20 ||  
 75512  
 75513 vicaratyeṣa lokeṣu jīva eva jagatsthītau |  
 75514 vilasatyeva bhogeṣu prasphuratyeva vastuṣu || 21 ||  
 75515  
 75516 jagatsthītau eṣa ātmā jīva eva bhūtvā vicarati bhogeṣu vilasati |  
 75517 vastrālaṃkārasamājotsavādivastuṣu sphurati śobhate || 21 ||  
 75518  
 75519 ātmanātmānamevātaḥ śāntenānubhavanbhavī |  
 75520 sthītaḥ sarveṣu deheṣu tīkṣṇatvaṃ mariceṣviva || 22 ||  
 75521  
 75522 asādhāraṇajīvabhedabhramadaśāyāmapyasya na  
 75523 sādharmaṇaikātmyasphūrtikṣatirityāha - ātmaneti || 22 ||  
 75524  
 75525 cetanākalanārūpī sabāhyābhyanantarāśritaḥ |  
 75526 jagatpadārthasaṃbhāre sattāsāmānyamāsthītaḥ || 23 ||  
 75527  
 75528 pūrvottarānusaṃdhānaṃ cetanā vartamānadarśanaṃ kalanā tadrūpī  
 75529 sabāhyeṣvābhyanantareṣu cetanopādhiṣu āśritaḥ | jagatpadārthānāṃ saṃbhāre tu  
 75530 adhiṣṭhānasattāsāmānyamātravabhāvaṃ sarvānugatamāsthītaḥ || 23 ||  
 75531  
 75532 eṣa śūnyatvamākāśe spanda eṣa sadāgatau |  
 75533 prakāśaścaiva tejastu payassveṣa rasaḥ paraḥ || 24 ||  
 75534  
 75535 kāṭhinyamavanāvevamauṣṇyameva hutāśane |  
 75536 śaittyameṣa niśānāthe sattā caiṣa jagadgaṇe || 25 ||  
 75537  
 75538 maṣīpiṇḍe yathā kārṣṇyaṃ śaittyaṃ himakaṇe yathā |  
 75539 yathā puṣpeṣu saugandhyaṃ dehe dehapatistathā || 26 ||  
 75540  
 75541 tathā dehapatirātmā dehe prakāśataḥ ityārthaḥ || 26 ||  
 75542  
 75543 yathā sarvagatā sattā kālāḥ sarvagato yathā |  
 75544 prabhuśaktirmahī yasya sarvadeśagatā yathā || 27 ||  
 75545  
 75546 prakāśatāmeva mana-indriyādivyāvṛttāṃ sarvakṣetrasādhāraṇīm  
 75547 ḍṛṣṭāntairdarśayati - yatheti dvābhyām || 27 ||  
 75548  
 75549 rūpālokamanaskārayuktaṃ sattvaṃ tathātmanaḥ |  
 75550 nityaḥ so'yaṃ mahādeva devānāmeva bodhakaḥ || 28 ||  
 75551  
 75552 yathaite ḍṛṣṭāntāstathā  
 75553 rūpālokaīścakṣurādivyāpārairmanaskārairmānasavyāpāraiśca yuktaṃ

75554 yadbāhyābhyantaraprakāśanaṃ tadātmanaḥ kṛtyamiti prakāśaikasvabhāvaḥ sa  
 75555 ityārthaḥ | evamadhidaivam sarvadevānāṃ sūryendracandrādīnāmapi bodhako'yaṃ  
 75556 prasiddho mahādevo'hamevāsmīti preṇānvayaḥ || 28 ||  
 75557  
 75558 ahamevāsmi me nāsti kalanāpi kiletarā |  
 75559 reṇunevāṇunā vyomni padmapatramivāmbhasā || 29 ||  
 75560  
 75561 aṇunā sūkṣmatamena reṇunā || 29 ||  
 75562  
 75563 saṃbhrameṇeva pāṣāṇe saṃbandho mayi netaraiḥ |  
 75564 sukhaduḥkhaśriyo dehe mā patantu patantu vā || 30 ||  
 75565  
 75566 saṃbhrameṇa bhayakampādinā || 30 ||  
 75567  
 75568 tumbakopari dhārāśca kā naḥ kṣatirupasthitā |  
 75569 dīpāṅgātigato rajjvā nāluko badhyate yathā || 31 ||  
 75570  
 75571 tumbakaḥ alābūḥ | ivārthe cakāraḥ | jaladhārā ivetyārthaḥ | naḥ asmākaṃ  
 75572 tumbakākāśakalpānāmīti bhāvaḥ | dīpāṅgāni tailavartipātrāṇyatikramya nirgato  
 75573 dīpāluko yathā rajjvā na badhyate || 31 ||  
 75574  
 75575 tathā nāyamahaṃ baddhaḥ sarvabhāvagaṇātigaḥ |  
 75576 saṃbandhaḥ ko'stu naḥ kāmairbhāvābhāvairathendriyaiḥ || 32 ||  
 75577  
 75578 kena saṃbadhyate vyoma kena saṃbādhyate manaḥ |  
 75579 śarīre śatadhā yāte khaṇḍanā kā śarīriṇaḥ || 33 ||  
 75580  
 75581 saṃbādhyate abhihanyate | amūrtatvādīti bhāvaḥ || 33 ||  
 75582  
 75583 kumbhe bhagne kṣate kṣīṇe kumbhākāśasya kā kṣatiḥ |  
 75584 piśācaka ivādṛśyo mano nāmoditaṃ mudhā || 34 ||  
 75585  
 75586 kapālaśo bhagne chidribhāvena kṣate mṛdapacayena kṣīṇe || 34 ||  
 75587  
 75588 jaḍe tasminḥkṣate bodhātkā naḥ kṣatirupasthitā |  
 75589 sukhaduḥkhamayī yasya vāsanā tanmano mama || 35 ||  
 75590  
 75591 bodhānmanovyatiriktātmadarśanāt | yasya sukhaduḥkhamayī vāsanā tattādṛśaṃ  
 75592 manaḥ pūrvamajñātādaśāyāmabhavannedānīmastītyārthaḥ || 35 ||  
 75593  
 75594 abhavatpūrvamadyaikā saṃpannā'tanunirvṛtiḥ |  
 75595 anyo bhuṅkte'nya ādatte'pyanyasyānarthasaṃkaṭaḥ || 36 ||  
 75596  
 75597 atanuraparicchinnā nirvṛtiḥ sukhaviśrāntiḥ || 36 ||  
 75598  
 75599 anyāḥ paśyatyaho maurkhyam kasyeyam khalu cakrikā |  
 75600 bhuṅkte prakṛtirādatte manodehasya saṃkaṭaḥ || 37 ||  
 75601  
 75602 eṣāṃ bhokrādīnāmaikyādadhyaśalakṣaṇaṃ maurkhyam kasyaindrajālikasya  
 75603 cakrikā cakravatparivartanacāturītyārthaḥ | bhokrādibhedaṃ darśayati -  
 75604 bhuṅkte iti || 37 ||  
 75605  
 75606 duṣṭātmā maurkhyamastīha na kiṃcitkevale kṣatiḥ |  
 75607 na me bhogasthitau vāñchā na ca bhogavivarjane || 38 ||  
 75608  
 75609 prakṛtyādiduṣṭaḥ doṣāropita ātmā | vimarśena kiṃcinmaurkhyamasti  
 75610 tenākṣatirityārthaḥ || 38 ||  
 75611  
 75612 yadāyāti tadāyātu yatprayāti prayātu tat |  
 75613 sukheṣu mama nāpekṣā nopekṣā duḥkhavṛttiṣu || 39 ||  
 75614  
 75615 sukhaduḥkhānyupāyāntu yāntu vāpyahameṣu kaḥ |  
 75616 vāsanā vividhā dehe tvastaṃ codayameva vā || 40 ||  
 75617  
 75618 prayāntu nāhametāsu na caitā mama kāścana |  
 75619 etāvantamaham kalamajñānaripuṇā hataḥ || 41 ||  
 75620  
 75621 etā vāsanāḥ || 41 ||  
 75622

75623 hṛtvā vivekasarvasvamekāntamavapothitam |  
75624 vaiṣṇavena prasādena svasamutthēna cāruṇā || 42 ||  
75625  
75626 ajñānaripuṇāvapothitaṃ hiṃsitam | avabodhitam iti pāṭhe avivekasarvasvamiti  
75627 cchedaḥ | vaiṣṇavena prasādenānugraheṇa me avivekasarvasvaṃ hṛtvā ekāntaṃ  
75628 niyataikasvabhāvaṃ brahma avabodhitam || 42 ||  
75629  
75630 idānīm saṃparijñāya mayaiṣa parimoṣitaḥ |  
75631 ahaṃkārapīśāco'yaṃ śarīratarukoṭarāt || 43 ||  
75632  
75633 parimoṣito'pahāritaḥ || 43 ||  
75634  
75635 parāvabodhamantreṇa mayedānimapākṛtaḥ |  
75636 nirahaṃkārayakṣo'yaṃ maccharīramahādrumaḥ || 44 ||  
75637  
75638 idānīm maccharīramahādrumo nirgato'haṃkārayakṣo yasmāttathāvidhaḥ san  
75639 puṇyatāmāyātaḥ || 44 ||  
75640  
75641 puṇyatāmālamāyātaḥ praphulla iva rājate |  
75642 prasāntamohadāridryo durāśādoṣasaṃkṣaye || 45 ||  
75643  
75644 vivekadhanasaṃbhārānsthito'smi parameśvaraḥ |  
75645 jñātaṃ jñātavyamakhilaṃ dṛṣṭā draṣṭavyadṛṣṭayaḥ || 46 ||  
75646  
75647 vivekadhanasaṃbhārān prāpyeti śeṣaḥ || 46 ||  
75648  
75649 tatprāptamadhunā yena nāprāptamavaśiṣyate |  
75650 diṣṭyā dūrojjhitānarthāmapetaviṣayoragām || 47 ||  
75651  
75652 saṃsāntamohanīhārāṃ sāntāśāmr̥gatṛṣṇikām |  
75653 rajorahitasarvāśāṃ śītalopaśāmadrumām || 48 ||  
75654  
75655 prāpto'smi vitatām bhūmimunnatām pāramārthikīm |  
75656 stutyā praṇatyā vijñāptyā śamena niyameṇa ca || 49 ||  
75657  
75658 viṣṇoḥ stutyā praṇatyā vijñāptyā prārthanayā ca varamukhena labdhaḥ || 49 ||  
75659  
75660 labdho'yaṃ bhagavānātmā dṛṣṭaścādhigataḥ sphuṭam |  
75661 ahaṃkārapadātītaścirātsaṃsmṛtimāgataḥ || 50 ||  
75662  
75663 svabhāvādbhagavānātmā viṣṇorbrahma sanātanam |  
75664 indriyoragagarteṣu maraṇaśvabhṛabhūmiṣu || 51 ||  
75665  
75666 viṣṇoḥ prasādādbrahma ātmā saṃsmṛtimāgata iti pūrveṇānvayaḥ |  
75667 indriyetyāderahaṃ samavamoṣita iti caturthenānvayaḥ | indriyāṇyevoragagartāḥ  
75668 sarpabilāni yeṣu | evamuttaratrāpi bahuvrīhayaḥ || 51 ||  
75669  
75670 tṛṣṇākaraṇjakuṇḇeṣu kāmakoḷāhaleṣu ca |  
75671 vāsanāvanajāleṣu janmakūpāntareṣu ca || 52 ||  
75672  
75673 vāsanāvanajāleṣviti sarvasaptamyantānām viśeṣyam || 52 ||  
75674  
75675 duḥkhadāvāgnidāheṣu duḥkhadāvāgnihāriṣu |  
75676 pātotpātadaśālakṣairmajjanonmajjanabhramaiḥ || 53 ||  
75677  
75678 duḥkhānyeva dāvāgnidāho yatra | duḥkhāḥ dāvāgnaya iva hāriṇaḥ  
75679 paradhanaprāṇāpahāriṇaścorā yatra |  
75680 pātotpātasadṛśairvipatsampaddaśālakṣaiḥ |  
75681 majjanaprāyairadhogatibhirunmajjanaprāyaiḥ sadgatibhiḥ || 53 ||  
75682  
75683 āvirbhāvatirobhāvairāśāpāśaviceṣṭanaiḥ |  
75684 ahaṃ cīramahaṃkāradviṣā samavamoṣitaḥ || 54 ||  
75685  
75686 ahaṃ cīramahaṃkāralakṣaṇena dviṣā samyagavamoṣitaḥ ātmapramoṣeṇa pīḍitaḥ ||  
75687 54 ||  
75688  
75689 niśāyāmalpavīryātmā piśāceneva jaṅgale |  
75690 svayameva tvathedānīm kriyāśaktyā svayaiva hi || 55 ||  
75691

75692 śauriṇā vyapadeśena prasannaviṣṇuvyājena svayaṃ svenaiva vivekaśrīḥ  
75693 prabodhitā uddīpitā | tayā vivekaśrīyā īśāne īśvare svātmani prabuddhe bhavati  
75694 prabuddhe sati || 55 ||  
75695  
75696 śauriṇā vyapadeśena vivekaśrīrvibodhitā |  
75697 prabuddhe bhavatiśāne tamahaṃkārarākṣasam || 56 ||  
75698  
75699 na paśyāmi nabhodīpe jvalite timiraṃ yathā |  
75700 tasyāhaṃkārayakṣasya manovivaravāsinaḥ || 57 ||  
75701  
75702 dipasyeva praśāntasya na vedmi gatimīśvaraḥ |  
75703 dṛṣṭa eva tvayīśāne palāyanaparāyaṇaḥ || 58 ||  
75704  
75705 saṃpanno madahaṃkāraścoraḥ sūryodaye yathā |  
75706 asadabhyutthite tasminnahamkāre piśācavat || 59 ||  
75707  
75708 asato'jñānātprāgabhyutthite saṃprati gate sati nirgato gonaso'jagaro  
75709 yasmāttathāvidho drumo vṛkṣavān ārāma iva |  
75710 druśabdādāvṛkṣavācakānmatvarthe dyudrubhyāṃ maḥ iti mapratyayaḥ || 59 ||  
75711  
75712 gate tiṣṭhāmyahaṃ svastho nirgonasa iva drumāḥ |  
75713 śāmyāmi parinirvāmi jagatyasminprabodhavān || 60 ||  
75714  
75715 taskareṇojjhito'smīti nirvṛto'smi cirodayam |  
75716 śaityamabhyāgatosmyantaḥ śāntāśāmr̥gatṛṣṇikaḥ || 61 ||  
75717  
75718 taskareṇa ātmapramoṣakeṇāhaṃkāreṇa || 61 ||  
75719  
75720 prāvṛḍambubharasnātaḥ śāntadāva ivācalaḥ |  
75721 pramārjitehamityasminpade svārthavicārataḥ || 62 ||  
75722  
75723 śāntadāvo nirvāṇadavāgniracalaḥ parvata iva || 62 ||  
75724  
75725 ko mohaḥ kāni duḥkhāni kāḥ kadāśāḥ ka ādhayaḥ |  
75726 narakasvargamokṣādibhramāḥ satyāmahaṃkṛtau || 63 ||  
75727  
75728 ke ādhayo mānasavyathāḥ | paralokaduḥkhādīcintayā kuto nādhayaḥ syustatrāha  
75729 - naraketi || 63 ||  
75730  
75731 bhittāveva pravartante citrehā na nabhastale |  
75732 ahaṃkāraśkalāpitte citte jñānacamatkṛtiḥ |  
75733 na rājateṃ'suke mlāne yathā kuṅkumarañjanā || 64 ||  
75734  
75735 nanu satyevāhaṃkāre mohādipraśamacamatkṛtiḥ kiṃ na syāttatrāha -  
75736 ahaṃkāreti | ahaṃkāraśkalālakṣaṇe pitte pittaṇmāde sati || 64 ||  
75737  
75738 nirahaṃkārajalade tṛṣṇāsāravivarjite |  
75739 bhāti cittaśaradvayomni svacchatā kāntiśālinī || 65 ||  
75740  
75741 idāniṃ saraḥsamudrādinānbhāvairātmānaṃ rūpayannamasyati -  
75742 nirahaṃkāretyādinā | kāntiśālinī ātmacandraprakāśāśālinī | svacchatā  
75743 nairmalyam || 65 ||  
75744  
75745 nirahaṃkārapaṅkāya saṃprasannāntarāya ca |  
75746 mahyamānandasarase tubhyamātmannamo namaḥ || 66 ||  
75747  
75748 mahyaṃ pratyagātmabhūtāya | tubhyaṃ brahmaṇe | evamagre'pi || 66 ||  
75749  
75750 śāntendriyogrāgrāhāya kṣīṇacittaurvavahnaye |  
75751 ānandāmbudhaye tubhyaṃ mahyamātmannamo namaḥ || 67 ||  
75752  
75753 gatāhaṃkārameghāya śāntāśādāvavahnaye |  
75754 mahyamānandaśailāya viśrāntāya namo namaḥ || 68 ||  
75755  
75756 viśrāntāya acalāya || 68 ||  
75757  
75758 praphullānandapadmāya śāntacintāmayormaye |  
75759 mahyaṃ sanmānasāyātmaṃstubhyamantarnamo namaḥ || 69 ||  
75760



75761 sadbrahma tallakṣaṇāya | mānasāya devasarase || 69 ||  
 75762  
 75763 saṃvidābhāsapakṣāya padmakōṭaravāsine |  
 75764 sarvamānasahaṃsāya svātmāne'ntarnamo namaḥ || 70 ||  
 75765  
 75766 saṃvidābhāsau buddhitadvṛttipratibimbacaitanye eva pakṣau yasya || 70 ||  
 75767  
 75768 kalākalitarūpāya niṣkalāyāmṛtātmane |  
 75769 sadoditāya pūrṇātman śāsine te namo namaḥ || 71 ||  
 75770  
 75771 kalābhiḥ etasmājīyate prāṇo manaḥ sarvendriyāṇi ca iti śrutyuktābhiḥ  
 75772 saptadaśabhiḥ ṣoḍaśakalaḥ soṃya puruṣa iti śrutidarśitābhirvā | candrapakṣe tu  
 75773 prasiddhābhiḥ | niṣkalāya niravayavāya | candrapakṣe kalāvratiriktadevatātmane ||  
 75774 71 ||  
 75775  
 75776 sadoditāya śāntāya mahāhṛddhvāntahāriṇe |  
 75777 sarvagāyāpyadṛśyāya citsūryāya namo namaḥ || 72 ||  
 75778  
 75779 citsūrye prasiddhasūryātsadoditāyetyādīviśeṣaṇairviśeṣo darśitaḥ | śāntāya  
 75780 atāpakāya | adṛśyāya dṛśyavilakṣaṇāya || 72 ||  
 75781  
 75782 asnehasnehadīpāya vṛttiniṣkrāntavartine |  
 75783 svabhāvādhārādhīrāya ciddīpāya namo namaḥ || 73 ||  
 75784  
 75785 asneho nistailaḥ | snehaṃ paramapremāṇaṃ dīpayatīti snehadīpaḥ | athavā  
 75786 putramitradhanādīśvasnehāḥ yatayasteṣāṃ snehena dīpyate |  
 75787 sarvavastusvabhāvānāmādhārāya | dhīrāya dhīprakāśakāya || 73 ||  
 75788  
 75789 madanānalasaṃtaptē śītena manasā manaḥ |  
 75790 bhagnamantarmayā taptamayaseva balādayaḥ || 74 ||  
 75791  
 75792 idānīm svapauruṣaṃ saphalamityabhinandati - madanetyādīnā | yathā ayasā  
 75793 kārṣṇāyasaṭaṅkena taptamayo bhajyate tathā śītena śamādiyuktena manasā  
 75794 madanānalasaṃtaptam mano mayā bhagnamityarthaḥ || 74 ||  
 75795  
 75796 indriyeṇendriyaṃ chittvā chittvā ca manasā manaḥ |  
 75797 ahaṃkṛtimahaṃkṛtyā chittvā śeṣo jayāmyaham || 75 ||  
 75798  
 75799 pratyakpravaṇenendriyeṇ cakṣurādīnā parākpravaṇaṃ tadeva chittvā | evaṃ  
 75800 manohaṃkārayorapi bodhyam | śeṣo'vaśiṣṭacinmātro'ham || 75 ||  
 75801  
 75802 bhāvenābhāvamācchidya hitvā tṛṣṇāmatṛṣṇayā |  
 75803 niṣpiṣya prajñayā'prajñāṃ jño'jñaḥ satyosī te namaḥ || 76 ||  
 75804  
 75805 bhāvena śraddhayā | abhāvamaśraddhāṃ | ūhāpohavatī buddhiḥ prajñā tayā  
 75806 avicārasaṃdehādīlakṣaṇāmaprajñāṃ | ajño jñātṛtvābhīmānāśūnyo jño  
 75807 jñaptimātrasvabhāva eva satyo'si tādṛśāya te tubhyaṃ [atra mahyaṃ iti  
 75808 kvacitpāṭhyate] namaḥ || 76 ||  
 75809  
 75810 manasā manasi cchinne nirahaṃkāratām gate |  
 75811 bhāvena galite bhāve svacchastiṣṭhāmi kevalaḥ || 77 ||  
 75812  
 75813 bhāvena brahmāhaṃbhāvena dehādyahaṃbhāve galite || 77 ||  
 75814  
 75815 nirbhāvaṃ nirahaṃkāraṃ nirmanaskamanīhitam |  
 75816 kevalaṃ spandaśuddhātmanyeva [ātmanyetattiṣṭhati iti pāṭhaḥ]  
 75817 tiṣṭhati me vapuḥ || 78 ||  
 75818  
 75819 nirbhāvaṃ bhāvanāhetubuddhiśūnyam | anīhitaṃ icchāhetucittaśūnyam | spandaḥ  
 75820 prāṇanakriyā tanmātreṇa śuddha ātmā yasya tathāvidhe jīvanmuktātmani tiṣṭhati  
 75821 jīvati | tathā ca śrutiḥ tasmādekameva vrataṃ caretprāṇyaccaivāpānyācca iti || 78 ||  
 75822  
 75823 helānukampitānantaviśveśādatisāyinī |  
 75824 paramopāśamopetā jāteyaṃ mama nirvṛtiḥ || 79 ||  
 75825  
 75826 helayaiva anukampitā bhogaiśvaryaadānenānugṛhītā anantāḥ svabhaktā yena  
 75827 tathāvidhādvīśveśādbrahmaviṣṇvāderapyatisāyinī utkr̥ṣṭā  
 75828 nirvṛtirniratisāyānandaviśrāntiḥ || 79 ||  
 75829

75830 praśāntamohavetālo gatāhaṃkārarākṣasaḥ |  
 75831 kadāśārūpikonamukto jāto'smi vigatajvaraḥ || 80 ||  
 75832  
 75833 rūpikā piśācī tayonmuktaḥ | ata eva vigatajvaraḥ || 80 ||  
 75834  
 75835 tṛṣṇārajjuguṇaṃ chittvā maccharīrakapañjarāt |  
 75836 na jāne kva gatoḍḍiya durahaṃkṛtipakṣiṇī || 81 ||  
 75837  
 75838 uddhūlite ghanājñānakulāye kāyapādapāt |  
 75839 na jāne gata uḍḍiya kvāhaṃbhāvavihaṃgamaḥ || 82 ||  
 75840  
 75841 uddhūlite jñānābhyāsapeṣaṇena dhūlikṛtyoḍḍāyite || 82 ||  
 75842  
 75843 durāśādirghadaurātmyadhūsarā bhogabhasmanā |  
 75844 bhayabhogihitā diṣṭyā bhūyasyo vāsanāḥ kṣatāḥ || 83 ||  
 75845  
 75846 durāśābhirdirghairdaurātmyairduṣṭadehādyātmatvābhimānaiśca dhūsarā malinā  
 75847 | bhayalakṣaṇānāṃ bhogināṃ sarpāṇāṃ hitā | bhūyasyo durvāsanāḥ  
 75848 bhogānbhasmayatīti bhogabhasma samādhistena kṣatā ucchinnāḥ || 83 ||  
 75849  
 75850 etāvantamaḥ kālaṃ ko'bhuvaṃ citramīdṛśam |  
 75851 yenāhameṣa mithyaiva dṛḍhāhaṃkāratām gataḥ || 84 ||  
 75852  
 75853 idānīm nidrākṣaye svāpnadurdaśāmiva prāktanīmaḥkāradaśām smṛtvā  
 75854 vismayate - etāvantamiti | citramāścaryam || 84 ||  
 75855  
 75856 adyāhamasmi jāto'yamahamadya mahāmatih |  
 75857 ahaṃkāramahābhreṇa yatkrṣṇenālamujjhitaḥ || 85 ||  
 75858  
 75859 adyāhamayamanubhūyamānaniratiśayānandasvabhāvo jātaḥ prādurbhūtaḥ |  
 75860 yadyato'haṃ mahatī aparicchinnabrahmākārā matiḥ sāksātkāravṛttiryaśya  
 75861 tathāvidhaḥ sannahaṃkāramahābhreṇālaṃ niḥśeṣamujjhitaḥ | nirmukta ityārthaḥ ||  
 75862 85 ||  
 75863  
 75864 dṛṣṭo'yamātmā bhagavāṃstathaivādhigato mayā |  
 75865 ālabdhaścānubhūto'ṅgaṃ svānubhūtau niyojitaḥ || 86 ||  
 75866  
 75867 mahāmatirityetadviśadayati - dṛṣṭa iti | vākyapramāṇena dṛṣṭo  
 75868 mananenādhigataḥ samādhau manasā  
 75869 cirāśleṣamālabdhasamādhyanubhūtaścāṅgaṃ svadehamiva sadā svānubhūtau  
 75870 niyojitaḥ | tathācāhuḥ dehātmaññānavajjñānaṃ dehātmaññānabādhakam |  
 75871 ātmanyeva bhavedyaśya sa necchannapi mucyate || iti || 86 ||  
 75872  
 75873 gatāspadaṃ gatamananaṃ gataiṣaṇaṃ  
 75874 tiraskṛtaṃ nipuṇamahamkṛtibhramaiḥ |  
 75875 nirīhitaṃ vyapagatarāgarañjanaṃ  
 75876 vikautukaṃ praśamamidaṃ gataṃ manaḥ || 87 ||  
 75877  
 75878 sāmpratam nirdoṣavikṣepaṃ svamanaḥ praśamaṃ gatamityāha - gatāspadamiti  
 75879 | gatāspadaṃ nirviśayam | viśayāṇāṃ mananāddhi teṣveṣaṇā prasiddheti  
 75880 mūlocchittyā gatamananaṃ gataiṣaṇaṃ ca | nipuṇaṃ nitarāṃ tiraskṛtaṃ  
 75881 nirākṛtamujjhitamiti yāvat | ata eva nirīhitaṃ niśceṣṭam | kautukaṃ  
 75882 bhogotkaṇṭhā tadrahitam | ata eva nirindhanāgnivatpraśamaṃ gatamityārthaḥ || 87 ||  
 75883  
 75884 duruttarāḥ samaviṣamā mahāpadaḥ  
 75885 suduḥsahāḥ prabhavanadirghadoṣadāḥ |  
 75886 gatāḥ kṣayaṃ samadhigato maheśvara-  
 75887 ścidadvayo'pagāmacittvamantare || 88 ||  
 75888  
 75889 manaḥpraśamādeva sarvāpannivr̥ttiṃ niratiśayānandātmāvāptiṃ ca  
 75890 vadannupasaṃharati - duruttarā iti | prabhavanāni nānāyonijanmaparamparāḥ  
 75891 dirghā doṣāḥ kāmaloḥhamohādayastatpradāḥ samāściraakālaikarūpaduḥkhāḥ  
 75892 viṣamāḥ pratikṣaṇavicitraduḥkhā mahāpadaḥ kṣayaṃ gatāḥ | cidadvayo  
 75893 maheśvaraḥ pūrṇānandātmā samadhigataḥ prāptaḥ | tatkutaḥ | yataḥ antare  
 75894 pratyagātmanyacittvamajñānajādyam jñānenāpagataṃ bādhitamityārthaḥ || 88 ||  
 75895  
 75896 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 75897 mokṣopāyeṣūpaśamaprakaraṇe brahmātmacintā [1] nāma  
 75898 pañcatrimśaḥ sargaḥ || 35 ||

75899  
 75900 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe upaśamaprakarāṇe  
 75901 brahmātmacintā [brahmatātmalābhacintā iti pāṭhaḥ] nāma  
 75902 pañcaviṃśaḥ sargaḥ || 35 ||  
 75903  
 75904  
 75905 ṣaṭtriṃśaḥ sargaḥ 36  
 75906  
 75907 prahrāda uvāca |  
 75908  
 75909 ātmā sarvapadātītaścirātsaṃsmṛtimāgataḥ |  
 75910 diṣṭyā labdho'si bhagavannamastestu mahātmāne || 1 ||  
 75911  
 75912 ātmānaṃ durlabhaṃ prāpya prahrādaḥ praṇamanmuhūḥ |  
 75913 stauti nandati kānteva kāntena ramate rahaḥ || 1 ||  
 75914  
 75915 sarvebhyo mānuṣānandādihairaṇyagarbhaṇtebhyāḥ padebhyāḥ  
 75916 sukhotkarṣasthānebhyo'pyatīto niratīśayānandarūpaḥ ātmā pratyak | mahātmāne  
 75917 aparicchinnasvabhāvāya || 1 ||  
 75918  
 75919 abhivandyātha cālokya ciramāliṅgyase mayā |  
 75920 ko'nyaḥ syāttvadṛte bandhurbhagavanbhuvanatraye || 2 ||  
 75921  
 75922 ciramāliṅgyase kṣīrodakavatsamarasavṛtṭyā samādhāvanubhūyase | bandhuḥ  
 75923 paramapriyaḥ || 2 ||  
 75924  
 75925 haṃsi pāsi dadāsi tvaṃ stauṣi yāsi vivalgasi |  
 75926 ayaṃ prāptosi dṛṣṭosi kiṃ karoṣi kva gacchasi || 3 ||  
 75927  
 75928 yāvanna prāpto na dṛṣṭaśca tāvanmṛtyurbhūtvā abhaktān haṃsi |  
 75929 bhaktānpāsi | upāsanākarmabhirārādhito dadāsi | stāvakādirūpeṇa stauṣi |  
 75930 gantṛrūpeṇa yāsi | sarvarūpeṇa ca vivalgasi vyavaharasi | mayā tu ayaṃ  
 75931 nityāparokṣasvabhāvaḥ prāpto dṛṣṭaśca | ataḥ paraṃ māṃ prati kiṃ karoṣi kva  
 75932 vā gacchasi | na tvayedānīmanyato gantum kiṃcitkartum vā  
 75933 pūrvavacchakyamityarthaḥ || 3 ||  
 75934  
 75935 svasattāpūritāśeṣaviśva viśvajānīna bhoḥ |  
 75936 sarvatra lakṣyase nityamadhunā kva palāyase || 4 ||  
 75937  
 75938 viśvebhyo jānebhyo hita viśvajānīna || 4 ||  
 75939  
 75940 āvayorantaram bhūri janmavyavahitāntaram |  
 75941 adūramadya saṃpannaṃ diṣṭyā dṛṣṭo'si bāndhava || 5 ||  
 75942  
 75943 antaramantardhāyakamajñānam | abhūditi śeṣaḥ | adya  
 75944 tannāśādadūramatyantābhedalakṣaṇamatisāmīpyaṃ saṃpannam || 5 ||  
 75945  
 75946 namaste kṛtakṛtyāya kartre bhartre namostu te |  
 75947 namaḥ saṃsāravṛntāya nityāya vimalātmāne || 6 ||  
 75948  
 75949 saṃsāralakṣaṇasya parṇasya vṛntāya || 6 ||  
 75950  
 75951 namaścakrābjahastāya namaścandrārdhadhāriṇe |  
 75952 namo vibudhanāthāya namaste padmajanmane || 7 ||  
 75953  
 75954 vibudhanāthāyendrārūpāya || 7 ||  
 75955  
 75956 vācyavācakadrṣṭyaiva bhedo yo'yamihāvayoḥ |  
 75957 asatyā kalpanaiveṣā vīcivīcyambhasoriva || 8 ||  
 75958  
 75959 vācyavācakadrṣṭyā vyavahāradṛṣṭyā | eṣā vyavahāradṛṣṭirbhidā ca || 8 ||  
 75960  
 75961 tvamevānantayānantavastuvaicitryarūpayā |  
 75962 bhāvābhāvavilāsinyā nityayaiva vijṛmbhase || 9 ||  
 75963  
 75964 anantayā kalpanayeti śeṣaḥ | nityayā pravāhānādyayā [pravāhanadyā ityapi  
 75965 kvacit] || 9 ||  
 75966  
 75967 namo draṣṭre namaḥ sraṣṭre namo'nantavikāsine |

75968 namaḥ sarvasvabhāvāya namaste sarvagātmane || 10 ||  
75969  
75970 ādau sṛjyapadārthānām draṣṭre | tataḥ sraṣṭre | sṛṣṭvā cānantarūpairvikāśine  
75971 | ata eva sarvasvabhāvāya | adhiṣṭhānatayā sarvagātmane || 10 ||  
75972  
75973 pratijanma ciraṃ bahvyo dīrghaduḥkhavatā mayā |  
75974 tvayā mayopadiṣṭena dagdhenāpahataujasā || 11 ||  
75975  
75976 etāvantam kālām madrūpeṇa tvameva macchandānuvartanācchānta idānīm  
75977 tvayaiva tvam viśrāntaye labdha ityāha - pratijanmeti | mayā madbhāvāpannena  
75978 jīvabhūtena tvayā mayā svakāmādidoṣānusāreṇopadiṣṭenāsanmārgēṇa  
75979 pravṛttatvāddagdhenā ata evāpahataujasā tirohiteśvarabhāvena || 11 ||  
75980  
75981 ālokitā lokadṛśo dṛṣṭā dṛṣṭāntadṛṣṭayaḥ |  
75982 na prāptastattvayā'nena kiṃcidāsāditam bhavet || 12 ||  
75983  
75984 tvayā lokadṛśa ūrdhvādhomadhyalokasaṃcārabhramāsteṣu  
75985 vivekānukūladṛṣṭāntadṛṣṭayaśca ālokitāḥ | tattasmādbahirlokadarśanātvaṃ  
75986 tvayā na prāptaḥ | anena lokatrayadarśanena ca kiṃcitsvalpamapi  
75987 puruṣārtharūpamāsāditam na bhavet nābhūditi dvayorārthaḥ || 12 ||  
75988  
75989 sarvaṃ mṛtkāṣṭhapāṣāṇavārimātramidaṃ jagat |  
75990 nehāsti tvadṛte deva yatprāptau nābhivāñchati || 13 ||  
75991  
75992 kuto nābhūttatrāha - sarvamiti | nābhivāñchati puruṣārtheccchā pūrṇā  
75993 bhavati tattādṛśaṃ vastu tvadṛte tvam vinā iha jagati anyannāstītyārthaḥ || 13 ||  
75994  
75995 devāyamadya labdho'si dṛṣṭo'syadhigato'si ca |  
75996 saṃprapto'si gṛhīto'si namastestu na muhyasi || 14 ||  
75997  
75998 na muhyasi | mohanistīrṇo'sīti yāvat || 14 ||  
75999  
76000 yo'kṣṇoḥ kanīnikāraśmijālaprotavapuḥ sthitaḥ |  
76001 deva darśanarūpeṇa katham so'tra na dṛśyate || 15 ||  
76002  
76003 kathamahaṃ dṛṣṭa iti ceccākṣuṣādisarvavṛttiprathārūpeṇa pratibodhaviditāṃ  
76004 matamiti śrutidarśitopāyenetyāha - ya iti | cakṣurdvārāntaḥkaraṇasya  
76005 ghaṭādideśanirgamane  
76006 tadavacchinnacaitanyātmā'kṣikanīnikāraśmijālaprotavapuḥsthita ityārthaḥ |  
76007 evamagre'pyūhyam || 15 ||  
76008  
76009 yastvaksparsāu sṛṣānsarvaṃ gandhaṃ tailaṃ tile yathā |  
76010 sparsāmantahkarotyēsa sa katham nānubhūyate || 16 ||  
76011  
76012 tvacaṃ sparsāmauṣṇyādikaṃ ca sṛṣān spārsānavṛttyā vyāpnuvan yathā  
76013 tile'ntargataṃ tailaṃ tilasaṃyuktapūṣpagandhamantaḥkaroti gṛhṇāti  
76014 tadvatsparsāṃ śītādi antahkaroti vyāpya prakāśayati || 16 ||  
76015  
76016 yaḥ śabdaśravaṇādantaḥ śabdaśaktiṃ parāmrśan |  
76017 romāñcaṃ janayatyaṅge sa dūrasthaḥ katham bhavet || 17 ||  
76018  
76019 śabdaśaktiṃ gānakāvyaḍiguṇacamatkāram | parāmrśan prakāśayan || 17 ||  
76020  
76021 jihvāpallavalagnāni svaditasyāgrato'pi ca |  
76022 svadante yasya vastūni svadate sa na kasya ca || 18 ||  
76023  
76024 vastūni madhurāmlāḍini agrataḥ purastādeva svaditasya svārasikapremaviśayasya  
76025 svadante | svadate sukhātmanā sphurati || 18 ||  
76026  
76027 puṣpagandhānupādāya ghrāṇahastena dehakam |  
76028 ya ālokeyati prītyā kasyāsau na kare sthitaḥ || 19 ||  
76029  
76030 ghrāṇahastena hastavadupādānakāraṇena ghrāṇena kaṇṭhadhṛtasrajaḥ  
76031 puṣpāṇāṃ gandhānupādāya mālālaṃkṛtaṃ svaṃ dehakamālokeyati paśyati |  
76032 kare sthita iva sphuṭaṃ pratyakṣaḥ ityārthaḥ || 19 ||  
76033  
76034 vedavedāntasiddhāntatarkapaurāṇagītibhiḥ |  
76035 yo gītaḥ sa katham hyātmā vijñāto yāti vismṛtiṃ || 20 ||  
76036

76037 saiveha dehabhogālī subhagāpīyamadya me |  
 76038 antarna svadate svacche tvayi dṛṣṭe parāvare || 21 ||  
 76039  
 76040 tvayā vimaladīpena bhānuḥ prakāṣatām gataḥ |  
 76041 tvayā śītatuṣāreṇa candraḥ śīśīratām gataḥ || 22 ||  
 76042  
 76043 yena sūryastapati tejaseddhaḥ ityādiśrutidṛśāpyāha - tvayeti || 22 ||  
 76044  
 76045 tvayaite guravaḥ śailāsttvayaite dyucarā dhṛtāḥ |  
 76046 tvayaiveyaṃ dharā dhīrā tvayaivāmbaramambaram || 23 ||  
 76047  
 76048 dyucarā nabhaścarā vāyvādayaḥ | dhīrā niścalā | ambaramavakāśadam || 23 ||  
 76049  
 76050 diṣṭyā mattāmasi prāpto diṣṭyā tvattāmahaṃ gataḥ |  
 76051 ahaṃ tvaṃ tvamahaṃ deva diṣṭyā bhedo'sti nāvayoḥ || 24 ||  
 76052  
 76053 diṣṭyā bhāgyena | ahaṃ tvaṃ tvamahamiti vyatihāreṇābhedo dṛḍhīkṛtaḥ || 24 ||  
 76054  
 76055 ahaṃ tvamitiśabdābhyāṃ paryāyābhyāṃ mahātmanaḥ |  
 76056 tava vā mama vā śākhā saṃyuktābhyāṃ namo namaḥ || 25 ||  
 76057  
 76058 idānīmakhaṇḍārthe pramāṇatayā saṃpannāvahaṃtvaṃśabdau namasyati -  
 76059 ahamiti | lakṣyasya mahātmano bodhane paryāyābhyāṃ | tava  
 76060 kāraṇopādhiviśiṣṭasya vācyārthasya mama kāryopādhiviśiṣṭasya vācyārthasya  
 76061 vā śākhāvadekadeśabhūtābhyāmupādhibhyāṃ bhedakalpanātsaṃyuktābhyāṃ  
 76062 sāmānādhikaraṇyenānvitābhyāmahaṃtvaṃmīti śabdābhyāṃ | namo nama  
 76063 ityādarādabhyāsaḥ | dvau vāśabdau  
 76064 śākhādvayasambandhayormithyātvadyotanārthau || 25 ||  
 76065  
 76066 namo mahyamanantāya nirahaṃkārarūpiṇe |  
 76067 namo mahyamarūpāya namaḥ samasamātmane || 26 ||  
 76068  
 76069 idānīmakhaṇḍārthaṃ pratyakprādhānyena praṇamya tasyaiva brahmatām darśayati  
 76070 - nama ityādinā || 26 ||  
 76071  
 76072 mayyātmani same svacche sākṣibhūte nirākṛtau |  
 76073 dikkālādyanavacchinne svātmanyaveha tiṣṭhasi || 27 ||  
 76074  
 76075 he brahman tvaṃ mayyātmani pratyaksvabhāva eva tiṣṭhasi na kadācitparāgbhāve  
 76076 ityārthaḥ || 27 ||  
 76077  
 76078 manaḥ prakṣomamāyāti sphurantīndriyavṛttayaḥ |  
 76079 śaktirullasati sphārā prāṇāpānapravāhinī || 28 ||  
 76080  
 76081 tat kuto jñātaṃ tatrāha - mana iti | keneṣitaṃ patati preṣitaṃ manaḥ  
 76082 ityādiśrutidarśitena manaḥprabhṛtīnāmayaskāntavatpravartakatvena  
 76083 jñātamityārthaḥ || 28 ||  
 76084  
 76085 vahanti dehayāntrāṇi kṛṣṭānyāśāvaratrayā |  
 76086 carmamāṃsāsthidigdhāni manaḥsārathimanti ca || 29 ||  
 76087  
 76088 ayaṃ saṃvidvapuraḥ na kācinna kṛtāspadaḥ |  
 76089 dehaḥ patatu vodetu yathābhīmatayecchayā || 30 ||  
 76090  
 76091 tarhi tvaṃ kiṃ prāṇanādiśaktiruta dehakṛtāspado'haṃkāradirvā netyāha -  
 76092 ayamiti | ayamahaṃ saṃvidvapureva natu kācicchaktirnāpi dhyeyakṛtāspadaḥ  
 76093 [dehakṛta iti pāṭhaḥ] | tarhi te kiṃ deheneti cenna kiṃcidityāha -  
 76094 deha iti || 30 ||  
 76095  
 76096 cirādahamaḥ jātaḥ svātmalābhaścīrādayam |  
 76097 cirādupaśama yāti kalpasyānte jagadyathā || 31 ||  
 76098  
 76099 upaśamaṃ yāti bhrama iti śeṣaḥ || 31 ||  
 76100  
 76101 cirātsaṃsāragāmitvāddīrghe saṃsāravartmani |  
 76102 viśrānto'smi ciraṃ śrāntaḥ kalpasyānta ivānalaḥ || 32 ||  
 76103  
 76104 saṃsāragāmitvātsaṃsāre bhramaṇaśīlatvāt | etāvatkālaṃ saṃsāravartmani  
 76105 śrānto'haṃ saṃprati viśrāntaḥ || 32 ||

76106  
76107 sarvātītāya sarvāya tubhyaṃ mahyaṃ namo namaḥ |  
76108 tebhyo'pi ca namastestu ye mām tvām pravadanti ca || 33 ||  
76109  
76110 ye guravo vedāntāśca tvām mām madrūpameva pravadanti || 33 ||  
76111  
76112 akhilānantasaṃbhogā na spṛṣṭā doṣavṛttibhiḥ |  
76113 jayatyakṛtasaṃrambhā sākṣitā paramātmanaḥ || 34 ||  
76114  
76115 akhilā anantāḥ saṃbhogāḥ prakāśyā yasyāstathāvidhāpi  
76116 prākāśyadoṣavṛttibhirasprṣṭā | na kṛtaḥ saṃrambho'bhiniveśo yayā |  
76117 udāsinetyarthaḥ | ata eva jayati || 34 ||  
76118  
76119 ātmanpuṣpa ivāmodo bhastrāpiṇḍa ivānilaḥ |  
76120 tile tailamivāsmiṃstvaṃ sarvatra vapuṣi sthitaḥ || 35 ||  
76121  
76122 tvameva sarvatra sāra ityāha - ātmanniti || 35 ||  
76123  
76124 haṃsi pāsi dadāsi tvamavasphūrjasi valgasi |  
76125 anahaṃkṛtirūpo'pi citreyaṃ tava māyitā || 36 ||  
76126  
76127 sarvakartāpi tvamevetyāha - haṃsīti || 36 ||  
76128  
76129 jayāmiśajvaladdiptiḥ sarvamunmilayaṃ jagat |  
76130 jayāmyuparatārambho jagadbhūyo nimilayan || 37 ||  
76131  
76132 sargakāle īśena tvayā cidātmanā  
76133 jvaladdiptirbahirantaścārthaprakāśanenojjvalito'haṃ jīvabhāvenānupraviśya  
76134 nāmarūpātmakaṃ sarvaṃ jagadunmilayanvyākurvaṃstvadātmanaiva jayāmi  
76135 vaśīkṛtya pālayāmi | pralayakāle cāhamuparatārambho jagadbhūyaḥ  
76136 punarnimilayannupasaṃharannapi tvadātmanaiva jayāmyabhibhavāmitiyarthaḥ || 37 ||  
76137  
76138 paramāṇostavaivāntaridaṃ saṃsāramaṇḍalam |  
76139 vaṭatvaṃ vaṭadhānāyāṃ babhūvāsti bhaviṣyati || 38 ||  
76140  
76141 paramāṇoratyantāsūkṣmasya | durlakṣyasyetyarthaḥ | vaṭatvaṃ vaṭavyaktisaṃvalitā  
76142 jātiḥ || 38 ||  
76143  
76144 hayadviparathākārairyadvatkhe dṛśyate'mbudaḥ |  
76145 tadvadālokyase deva padārthaśatavibhramaiḥ || 39 ||  
76146  
76147 bhāvānāṃ bhūribhaṅgānāmabhavāya bhavāya ca |  
76148 bhava bhāvavimuktātmā bhāvābhāvabahiṣkṛtaḥ || 40 ||  
76149  
76150 idānīm svayaṃ muktātmā svābhinnāya baddhātmane mokṣopāyamupadiśati -  
76151 bhāvānāmityādinā | bhūribhaṅgānāṃ bahuvidhavigrahābhāvānāṃ abhavāya  
76152 bādhyā bhavāya niratiśayanandasvarūpāvirbhāvāya ca asaṅgātadarśanena  
76153 bhāvābhāvābhyāṃ bahiṣkṛto viviktaḥ saṃstadbhāvenaiva sadā vimuktātmā  
76154 bhava | mā punarbandhaṃ pratipadyasvetyarthaḥ || 40 ||  
76155  
76156 jahi mānaṃ mahākopaṃ kālūṣyaṃ krūratāṃ tathā |  
76157 na mahānto nimajjanti prākṛte guṇasaṃkaṭe || 41 ||  
76158  
76159 tadupāyabhūtāṃ pūrvapīṭhikāmupadiśati - jahītyādinā || 41 ||  
76160  
76161 prāktanīm dirghadaurātmyadaśāṃ smṛtvā punaḥpunaḥ |  
76162 kohaṃ kiṃ tadbabhūveti hasanmuktācchaṭāsitam || 42 ||  
76163  
76164 iti vicāryeti śeṣaḥ | muktānāṃ chaṭāḥ kaṇā iva sitaṃ śubhraṃ yathā syāttathā  
76165 hasan prāktanīm dirghadaurātmyadaśāṃ jahīti pūrveṇānvayaḥ || 42 ||  
76166  
76167 te prayātāḥ samārambhā gatāste dagdhavāsarāḥ |  
76168 yeṣu cintānalajvālājālākīrṇo bhavānabhūt || 43 ||  
76169  
76170 adya tvaṃ dehanagare rājā sphāramanorathaḥ |  
76171 na duḥkhaigrhyase nāpi sukhairvyoma karairiva || 44 ||  
76172  
76173 karairmuṣṭibhirvyomeva || 44 ||  
76174

76175 adyendriyaduraśvāṃśca jītvā jītaṃanogajaḥ |  
 76176 bhogārimabhito bhāṅktvā sāmrājyamadhitiṣṭhaḥ || 45 ||  
 76177  
 76178 apārāmbharapānthastvamajasrāstamayodayaḥ |  
 76179 avabhāśakaro nityaṃ bahirantaśca bhāskarahaḥ || 46 ||  
 76180  
 76181 bahiḥ avidyādṛśi ant'h svarūpadṛśi ca yathākramamajasramastamaya udayaśca  
 76182 yasya | athavā aśramabhikṣaṇaṃ jagataḥ astamayodayau pralayasargau  
 76183 yasmādityarthaḥ | bhāskarapakṣe spaṣṭaṃ || 46 ||  
 76184  
 76185 sarvadaivāsi saṃsuptaḥ śaktyā saṃbodhyase vibho |  
 76186 bhogālokanalīlārthaṃ kāmīnyā kāmuko yathā || 47 ||  
 76187  
 76188 yadyevaṃ tarhi sarvatra tathā kuto nāvagacchāmi tatrāha - sarvadaiveti | sarvadā  
 76189 anādikālātsupto'si | śaktyā bhojakādṛṣṭaśaktyā bhogālokanalīlārthaṃ  
 76190 tāvaṃmātraṃ saṃbodhyase na pūrṇātmarūpeṇetyarthaḥ || 47 ||  
 76191  
 76192 dṛkṣudrābhirupānītaṃ dūrādrūpamadhu tvayā |  
 76193 piyate svikṛtaṃ śaktyā netravātāyanasthayā || 48 ||  
 76194  
 76195 bhogālokanalīlāmeva viśadayati - dṛkṣudrābhiriti | dṛśa  
 76196 indriyavṛttayastallakṣaṇābhiḥ kṣudrābhirmadhumakṣikābhedaḥ |  
 76197 rūpādīlakṣaṇaṃ madhu kṣaudraṃ | netrādivātāyanasthayā cicchaktyā || 48 ||  
 76198  
 76199 brahmāṇḍakoṭarādhvāntāḥ prāṇāpānaparaistvayā |  
 76200 gatāgatairbrahmapure saṃprekṣyante pratikṣaṇaṃ || 49 ||  
 76201  
 76202 yogināmutkramaṇakāle suṣumnādimārgaparakāśo'pi tvadadhīna evetyāha -  
 76203 brahmāṇḍeti | prāṇāpānaśabdābhyāṃ tannirodhābhyāso lakṣyate |  
 76204 tatparairyogibhirbrahmopalabdhīsthānatvādbrahmapure dehe  
 76205 pratikṣaṇamabhyastairhṛdi saṃpiṇḍitānāṃ prāṇānāmutkramya  
 76206 parakāyapraveśalokāntarasamcārādyanukulairnānānāḍīmārgēṣu gatāgataiḥ  
 76207 samcārairbrahmāṇḍāntaraṃ gantumarcirādimārgēṇa sūryamaṇḍalaṃ gantum vā  
 76208 brahmāṇḍakoṭarasya brahmarandhrasya ca saṃbandhinaḥ adhvāntāḥ  
 76209 suṣumnādimārgaparvāṇi tvayaiva svayaṃjyotiṣā karaṇena saṃprekṣyante sphuṭaṃ  
 76210 dṛśyante | hṛdayasyāgraṃ pradyotate tena pradyotenaiṣa ātmā niṣkrāmatīti  
 76211 śruteriyadyapi sarveṣāṃ maraṇena [maraṇe iti pāṭhaḥ]  
 76212 nāḍīdvāraparakāśa ātmajyotiradhīna eva tathāpyayogināṃ pīḍāpāravaśyādīnā  
 76213 tadavadhānāśakteryogināṃ cābhyāśakāle maraṇakāle ca sāvadhānatvātta  
 76214 evodāhṛtāḥ || 49 ||  
 76215  
 76216 dehapuṣpe tvamāmodo dehendau tvamṛtāmṛtaṃ |  
 76217 rasastvaṃ dehaviṭape śaityaṃ dehahime bhavān || 50 ||  
 76218  
 76219 ṛtaṃ paramārthasatyabhūtamamṛtaṃ [satyamṛtāmṛtaṃ iti  
 76220 pāṭhaḥ] | dehalakṣaṇe viṭape śākhāyaṃ rāgādīpallavodgamanimittabhūto  
 76221 rasaḥ || 50 ||  
 76222  
 76223 tvayyasti vismayasnehaḥ śarīrakṣīrasarpiṣi |  
 76224 tvamantarasya dehasya dāruṇyagniriva sthitaḥ || 51 ||  
 76225  
 76226 sarvapraṇīnāṃ śarīre smayasya garvasya nimittabhūtaḥ sneho yo'sti sa  
 76227 śarīralakṣaṇasya kṣīrasya sarpiṣi ghṛtavatsārābhūte tvayyeva so'sti | tvayā  
 76228 tadabhimānatyāge snehādarśanādityarthaḥ || 51 ||  
 76229  
 76230 tvamevānuttamāśvādaḥ prākāśyaṃ tejasāmapi |  
 76231 avagantā tvamarthānāṃ tvaṃ bhāśānavabhāśakaḥ || 52 ||  
 76232  
 76233 anuttamāśvādo'timadhuro'mṛtasvarūpa iti yāvat | tejasāṃ sūryādīnāṃ |  
 76234 adhidaivaṃ prākāśyaṃ prakāśanimittam | adhyātmaṃ ca bhāśāṃ  
 76235 cakṣurādīkaraṇānāmavabhāśakaḥ || 52 ||  
 76236  
 76237 spandastvaṃ sarvavāyūnāṃ tvaṃ manohastino madaḥ |  
 76238 prajñānalakṣikāyāstvaṃ prākāśyaṃ taikṣṇyameva ca || 53 ||  
 76239  
 76240 vāyūnāṃ prāṇānāṃ spandayatīti spandaḥ | manolakṣaṇasya hastino mada iva  
 76241 bhrāntinimittam | taikṣṇyamauşṇyanimittam || 53 ||  
 76242  
 76243 tvadvaśādiyamātmīyā vācā saṃpraviliyate |

76244 dīpavatpunaranyatra samudeti kuto'pi sã || 54 ||  
 76245  
 76246 vācā vāṇī | āpaṃ caiva halantānām iti bhāgurimatena t̥āp |  
 76247 tvadvaśāttvayopasaṃhārātsaṃpravillīyate upaśāmyati maraṇamūrcchāsvapneṣu |  
 76248 anyatra dehāntareṣu || 54 ||  
 76249  
 76250 tvayi saṃsāravartinyaḥ padārthāvalayastathā |  
 76251 kaṭakāṅgadakeyūrayuktayaḥ kanake yathā || 55 ||  
 76252  
 76253 padārthāvalayaḥ samudyantīti vipariṇāmenānuśajyate || 55 ||  
 76254  
 76255 bhavānayamayaṃ cāhaṃtvamśabdairvamādibhiḥ |  
 76256 svayamevātmanātmānaṃ lilārthaṃ stauṣi vakṣi ca || 56 ||  
 76257  
 76258 tvayaiva svātmani madādiśabdairvyavahāraḥ kriyate na tvatto'nyo'stītyāha -  
 76259 bhavāniti | stauṣi guṇaiḥ | vakṣi anyat || 56 ||  
 76260  
 76261 mandānilavinunno'bdo gajāśvanaradṛṣṭibhiḥ |  
 76262 yathā saṃlakṣyate vyomni tathā tvaṃ bhūtadṛṣṭibhiḥ || 57 ||  
 76263  
 76264 abdo meghaḥ || 57 ||  
 76265  
 76266 yathā hayagajākārairjvālā lasati vahnīṣu |  
 76267 tathaivāvyatiriktaistvaṃ dṛśyase bhuvi sṛṣṭiṣu || 58 ||  
 76268  
 76269 pratyekaṃ jvalatsu kāṣṭheṣu kāsāṃcijjvālānām hayādyākāratāpi  
 76270 kadācidṛśyate || 58 ||  
 76271  
 76272 tvaṃ brahmāṇḍakamuktānāmacchinnastanturātataḥ |  
 76273 kṣetraṃ tvaṃ bhūtasasyānām cidrasāyanasevitam || 59 ||  
 76274  
 76275 brahmāṇḍalakṣaṇānām muktānām muktāphalānām | jalateja##-  
 76276  
 76277 asattadanabhivyaktaṃ padārthānām prakāśyate |  
 76278 tvayā tattvaṃ yathā paktyā māṃsānām svādavedanam || 60 ||  
 76279  
 76280 kṣetratvamupapādayati - tvayeti | tvayā anabhivyaktamata##-  
 76281 svarūpaṃ sargeṇa prakāśyate | yathā paktyā pākena māṃsānām  
 76282 svādavedanamāsvādanārthā svādutā prakāśyate tadvat || 60 ||  
 76283  
 76284 vidyamānāpi vastuśrīrna sthitā tvayi na sthite |  
 76285 vanitārūpalāvaṇyasatteva gatacakṣuṣaḥ || 61 ||  
 76286  
 76287 evaṃ citprakāśānākalitaṃ sadapyasatprāyamevetyāha - vidyamāneti |  
 76288 vanitāsaṃbandhinī rūpalāvaṇyasatteva || 61 ||  
 76289  
 76290 sadapiha na sattayai vastu nāvarjitaṃ tvayā |  
 76291 tṛptaye na svalāvaṇyaṃ mukurātpratibimbam || 62 ||  
 76292  
 76293 anāvarjitaṃ arthakriyāśaktyā ananugṛhītaṃ satpratītamapi na sattāyai  
 76294 arthakriyāyai samarthamityarthaḥ | mukurāddarpaṇānnimittātpratibimbam  
 76295 svalāvaṇyaṃ svamukhasaundaryaṃ kāntānām  
 76296 cumbanādhārāsvādanādyarthakriyāprayuktatṛptaye kāmopaśamāya  
 76297 nālamityarthaḥ || 62 ||  
 76298  
 76299 luṭhati tvāṃ vinā dehaḥ kāṣṭhaloṣṭasamaḥ kṣitau |  
 76300 sannapyasannagocchrāyaḥ śyāmāsviva raviṃ vinā || 63 ||  
 76301  
 76302 nagasya girervṛkṣasya cocchrāya aunnatyaṃ san  
 76303 vidyamāno'pyabhānādasannasatprāyaḥ | śyāmāsu tamisrāsu || 63 ||  
 76304  
 76305 sukhaduḥkhakramaḥ prāpya bhavantaṃ parinaśyati |  
 76306 prakāśyamāsādyā yathā tamastejo'thavā himam || 64 ||  
 76307  
 76308 prāpya sāksādanubhūya | prakāśyaṃ sūryaprakāśam | tejo dīpanakṣatrādīprabhā  
 76309 || 64 ||  
 76310  
 76311 tvadālokanayaivaite sthitiṃ yānti sukhādayaḥ |  
 76312 sūryālokanayā prātarvarṇaḥ śuklādayo yathā || 65 ||



76313  
 76314 yatastvadālokanayaiva labdhātmānaste sukhādayaḥ ataścaramasākṣātkāreddhasya  
 76315 te tava saṁbandhakṣaṇa eva vinaśyanti paraṇu tvayā dṛṣṭā eva  
 76316 vrajantypagacchanti nopāyāntareṇetyarthaḥ || 65 ||  
 76317  
 76318 labdhātmāno vinaśyanti saṁbandhakṣaṇa eva te |  
 76319 te tamāṁsīva dipasya dṛṣṭā eva vrajantyalam || 66 ||  
 76320  
 76321 tamastā tamaso dipāsattāyāṁ sphuṭatām gatā |  
 76322 dipasaṁbandhasamaye sā cotpadya vinaśyati || 67 ||  
 76323  
 76324 dipasyāsattāyāmaavidyamānatāyāṁ sphuṭatām gatā tamasastamastā  
 76325 dipālokaśaṁbandhasamaye saivotpadya svadharmiṇo viyujya vinaśyati taddharmī tu  
 76326 sanmātrasvabhāvo na naśyatītyarthaḥ | evārthe cakāraḥ || 67 ||  
 76327  
 76328 tadevaṁ sukhaduḥkhaśrīrdṛṣṭvaiva tvāmanāmayam |  
 76329 jāyate jātamātraivaṁ sarvanāśena naśyati || 68 ||  
 76330  
 76331 dṛṣṭāntoktaṁ dārṣṭāntike yojayati - tadevamiti | sarvanāśeneti |  
 76332 bījabhāvena sahetyarthaḥ || 68 ||  
 76333  
 76334 bhaṅgurativādiha sthātum kālāṁ nānumapi kṣamā |  
 76335 nimeṣalakṣabhāgākhyā tanvī kālakalā yathā || 69 ||  
 76336  
 76337 sukhaduḥkhaśrīrviṣayāpagame svarasabhaṅgurativādiha  
 76338 nityaniratisāyānandaprakāśātmani aṇumapi kālāṁ kṣaṇamapi sthātum na kṣamā  
 76339 | yathā nimeṣakālasya lakṣatamabhāgatvena prasiddhā tanvī atisūkṣmā kālakalā  
 76340 svata eva naśyati tadvadityarthaḥ || 69 ||  
 76341  
 76342 gāndharvī nagarī tanvī sukhaduḥkhādibhāvanā |  
 76343 sphurati tvatprasādena tvayi dṛṣṭe vilīyate || 70 ||  
 76344  
 76345 evamatisūkṣmakālatvāllakṣayitumaśakyā gāndharvanagarīva mithyābhūtāpi  
 76346 sukhaduḥkhādibhāvanā ajñātativatprasādena sthīreva satyeva sphurati tvayi dṛṣṭe  
 76347 sati vilīyate naśyatītyarthaḥ || 70 ||  
 76348  
 76349 tvadālokekṣaṇodbhūtā tvadālokekṣaṇakṣayā |  
 76350 mṛteva jātā jāteva mṛtā kenopalakṣyate || 71 ||  
 76351  
 76352 ajñātativadālokalakṣaṇenekṣaṇena duṣṭacakṣuṣodbhūtā |  
 76353 sujñātativadālokekṣaṇakṣayā | evāmbhūteyaṁ mṛtā svapne punarjāteva  
 76354 svapnajātā jāgare punarmṛtevetyarthaḥ || 71 ||  
 76355  
 76356 kṣaṇamapyasthiraṁ vastu kathaṁ kāryakaraṁ bhavet |  
 76357 taraṅgairutpalākārairmālā kathamavekṣyate || 72 ||  
 76358  
 76359 mithyāvastūnāṁ kṣaṇasthāyitvasyāpi  
 76360 durghaṭatvādarthakriyākāritvamatyāścaryamityāha - kṣaṇamapīti |  
 76361 utpalākārairutpalabuddhyā kalpitākāraiḥ || 72 ||  
 76362  
 76363 yadā vā jātanirnaṣṭaṁ kriyāṁ vastu kariṣyate |  
 76364 tadā rameta loka'yaṁ mālāṁ kṛtvā taḍidgaṇaiḥ || 73 ||  
 76365  
 76366 nanu saugatadarśanavadatrāpi kṣaṇikairarthakriyā kiṁ na syāttatrāha - yadā  
 76367 veti | na prāmāṇikī saugatairapyarthakriyā sādhayitum śakyeti bhāvaḥ || 73 ||  
 76368  
 76369 imāṁ sukhādikāṁ lakṣmīṁ vivekijanacetasi |  
 76370 sthitaḥ sanneva gṛhṇāsi na jahāsi samasthitim || 74 ||  
 76371  
 76372 imāmuktarītyā durghaṭamapi sukhaduḥkhādikāṁ lakṣmīṁ  
 76373 taddurghaṭatābhijñānāṁ vivekijanānāṁ cetasi sthitaḥ san gṛhṇāsyeva |  
 76374 avivekibhyo vivekiṣu yo viśeṣastamāha - na jahāsīti || 74 ||  
 76375  
 76376 avivekiṣu yo'si tvaṁ sahajātmanyadṛcchayā |  
 76377 tadrūpakathanenālaṁ mamānalpapadāspada || 75 ||  
 76378  
 76379 avivekiṣu tarhi kīdṛśo'hamiti praśne tu nottaramasti  
 76380 avivekikalpanānāmānāntyādaniyatatvāccetyāha - avivekiṣviti | yadṛcchayā  
 76381 ākasmikanānāvāsanodbodhena nimittena mama vāñīti śeṣaḥ | nālaṁ na samarthā

76382 he analpānāmanantānām padānām rūpabhedānām nāmnām ca āspada  
 76383 ityasāmarthyopapādakam sambodhanam || 75 ||  
 76384  
 76385 nirīheṇa niraṃśena nirahaṃkṛtinā tvayā |  
 76386 satā vāpyasatā vāpi kartṛtvamurarīkṛtam || 76 ||  
 76387  
 76388 analpapadāspadatve ca kartṛtvādhyāso mūlamityāśayenāha - nirīheṇeti |  
 76389 satā mūrtasthūaldehopādhinā | asatā amūrtasūkṣmadehopādhinā | vāśabdaḥ  
 76390 svapne sūkṣmasya svātantryadyotanārthaḥ | apīśabdo jāgare dehadvayasamuccayena  
 76391 kartṛtvadyotanārthaḥ || 76 ||  
 76392  
 76393 jaya proḍḍāmarākāra jaya śāntiparāyaṇa |  
 76394 jaya sarvāgamātīta jaya sarvāgamāspada || 77 ||  
 76395  
 76396 idānīm vivekyavivekiprasiddharūpadvayenāpi stauti - jayeti dvābhyām |  
 76397 proḍḍāmaro brahmāṇḍādyativistrīta ākāro yasya | āgamagrahaṇam  
 76398 sarvapramāṇopalakṣaṇam | sarvāgamāspada sarvapramāṇavedya || 77 ||  
 76399  
 76400 jaya jāta jayājāta jaya kṣata jayākṣata |  
 76401 jaya bhāva jayābhāva jaya jeya jayājaya || 78 ||  
 76402  
 76403 jeya āvidyakarūpeṇa jetum yojya | svābhāvikenā tvajaya ajayya || 78 ||  
 76404  
 76405 ullasāmyupaśāmyāmi tiṣṭhāmyadhigato'smi ca |  
 76406 jayī jayāya jīvāmi namo mahyaṃ namo'stu te || 79 ||  
 76407  
 76408 ata evāhamāvidyakarūpajayavattvājjayī | prārabdhaśeṣasyāpi jayāya jīvāmi || 79 ||  
 76409  
 76410 tvayi sthite mayi vigatāmayātmani  
 76411 svasaṃsthītau vyapagatarāgarañjane |  
 76412 kva bandhanaṃ kva ca vipadaḥ kva saṃpado  
 76413 bhavābhavau kva śamamupaimi śāśvatam || 80 ||  
 76414  
 76415 tvatsvarūpeṇāvasthītau mama sarvānarthanirāśasiddhiḥ saṃpannetyupasaṃharati ##-  
 76416 bhavābhavau janmamaraṇe kva | ataḥ śāśvatam śamaṃ sukhaviśrāntimupaimi  
 76417 prāpnomītyarthaḥ || 80 ||  
 76418  
 76419 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 76420 mokṣopāyeṣūpaśamaprakaraṇe ātmastavanaṃ nāma ṣaṭtriṃśaḥ sargaḥ ||  
 76421 36 ||  
 76422  
 76423 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe ātmastavanaṃ  
 76424 nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 76425  
 76426  
 76427 saptattriṃśaḥ sargaḥ 37  
 76428  
 76429 śrīvāsiṣṭha uvāca |  
 76430  
 76431 iti saṃcintayanneva prahrādaḥ paravīrahā |  
 76432 nirvikalpaparānandasamādhiṃ samupāyayau || 1 ||  
 76433  
 76434 iha bhūyaḥ samādhisthe prahrāde dānavam puram |  
 76435 anāyakaṃ dasyuhataṃ durdaśāpannamīryate || 1 ||  
 76436  
 76437 iti varṇitaprakāramātmānaṃ saṃcintayan || 1 ||  
 76438  
 76439 nirvikalpasamādhisthaścitrārpita ivācalaḥ |  
 76440 śailādiva samutkīrṇo babhau svapadamāsthitaḥ || 2 ||  
 76441  
 76442 svapadam svarūpasāmrājyam || 2 ||  
 76443  
 76444 tathānutiṣṭhatastasya kālo bahutaro yayau |  
 76445 svagṛhe bhuvanasthasya meroriva suradviṣaḥ || 3 ||  
 76446  
 76447 svagṛhe tathā samādhau tiṣṭhatastasya suradviṣaḥ prahrādasya  
 76448 bhuvanamadhyastharūpameroriva bahutaraḥ kālo yayau || 3 ||  
 76449  
 76450 bodhito'pyasurādhiśairnābudhyata mahāmatih |

76451 akāle bahuseko'pi bījakośādivāṅkuraḥ || 4 ||  
 76452  
 76453 bījakośādbījapuṭāt || 4 ||  
 76454  
 76455 evaṃ varṣasahasrāṇi pīnātmā'tiṣṭhadekadṛk |  
 76456 śānta evāsurapure mārtaṇḍa iva copale || 5 ||  
 76457  
 76458 pīnaṃ pravṛddhatamaṃ brahma tadātmā | pīnāṃsa iti pāṭhe spaṣṭam | ekadṛk  
 76459 bāhyadṛk | śūnya iti yāvat upale utkīrṇo mārtaṇḍaḥ sūrya iva | niścala iti yāvat  
 76460 || 5 ||  
 76461  
 76462 parānandadaśaikāntapariṇāmitayā tayā |  
 76463 nirānandaṃ parābhāsamivābhāsapadaṃ gataḥ || 6 ||  
 76464  
 76465 tayā parānando bhūmākhyastaddaśāyāmekāntamekarasaṃ pariṇāmī  
 76466 pariṇatastattayā nirānandamatyantāsatprāya ānando yasmīṃstathāvidha paraḥ  
 76467 paramātmā na bhāsate yasmīṃstathāvidhaṃ maraṇamiva prāpto  
 76468 dehamātrāvaśeṣamābhāsapadaṃ draṣṭṛjanapratītiyogyatvaṃ gataḥ || 6 ||  
 76469  
 76470 etāvatātha kālena tadrasātalamaṇḍalam |  
 76471 babhūvārājaṃ tīkṣṇaṃ mātṣyanyāyakadarthitam || 7 ||  
 76472  
 76473 mātṣyanyāyo balavadbhiḥ svajātiyairanyaiśca durbalānāṃ niṣkāraṇaṃ  
 76474 vadhādīstena kadarthitaṃ pīḍitaṃ || 7 ||  
 76475  
 76476 hiraṇyakaśīpau kṣīṇe samādhau tatsute sthite |  
 76477 na babhūvāparaḥ kaścīdrājā danusutālaye || 8 ||  
 76478  
 76479 tatkutastatrāha - hiraṇyakaśīpāviti | danusutālaye daityapure || 8 ||  
 76480  
 76481 asureśārthināṃ teṣāṃ dānavānāṃ samādhitaḥ |  
 76482 pareṇāpi prayatnena prahrādo na vyabudhyata || 9 ||  
 76483  
 76484 dānavānāṃ pareṇāpi prayatnena prahrādaḥ samādhito nāvabudhyata || 9 ||  
 76485  
 76486 na prāpurvikasadrūpaṃ patiṃ tamamarārayaḥ |  
 76487 lasatpatralatājālaṃ niśi padmamivālayaḥ || 10 ||  
 76488  
 76489 vikasadrūpaṃ prabodhavantamiti yāvat | na prāpurnāpaśyan || 10 ||  
 76490  
 76491 saṃvidvādo na tasyāntarabodhyata vicetasah |  
 76492 bhuvaśceṣṭākrama iva pauraṣo gatabhāsvataḥ || 11 ||  
 76493  
 76494 saṃvidvādaḥ prabodhavārtāpi | vicetaso galitacittasya | gato bhāsvānsūryo yasyāḥ  
 76495 sakāśāttathāvidhāyā bhuvo bhūmerantaḥ pauraṣaḥ suṣuptapurūṣasaṃbandhī  
 76496 snānadānaprasthānadhāvanādiceṣṭākrama iva || 11 ||  
 76497  
 76498 athodvigneṣu daityeṣu gateṣvabhimatāṃ diśam |  
 76499 vicaratsu yathākāmarājani pure purā || 12 ||  
 76500  
 76501 udvigneṣu durbaleṣu daityeṣu gateṣu balavatsu ca daityeṣu yathākāmaṃ  
 76502 dasyuvadyathecchaṃ vicaratsu vyavaharatsu satsu pātālaṃ cirāya  
 76503 mātṣyanyāyaviparyastamabhūḍiti pareṇānvayaḥ || 12 ||  
 76504  
 76505 cirāya pātālamabhūḍabhūpālatayā tayā |  
 76506 mātṣyanyāyaviparyastamastamgataguṇakramam || 13 ||  
 76507  
 76508 balimuktābalapuraṃ [bhuktābala iti pāṭho'pekṣitaḥ]  
 76509 maryādākramavarjitaṃ |  
 76510 sarvārtāśeṣavanitaṃ parasparahr̥tām̐baram || 14 ||  
 76511  
 76512 mātṣyanyāyameva tatrovapādayati - balītyādinā |  
 76513 balibhirbalavadbhirmuktānyapahr̥tānyabalānāṃ purāṇi yatra | sarvebhya ārtāḥ  
 76514 pīḍitā aśeṣā vanitāḥ striyo yatra || 14 ||  
 76515  
 76516 pralāpākrandapurūṣaṃ viśaṃsthānapurāntaram |  
 76517 luṭhadudyānanagaraṃ vyarthānarthakadarthitam || 15 ||  
 76518  
 76519 viśaṃsthānaṃ bhagnasaṃniveśam | udyānanagarapadābhyāṃ tatsthā vṛkṣā

76520 janāśca lakṣyante || 15 ||  
 76521  
 76522 cintāparāsuragaṇaṃ nirannaphalabāndhavam |  
 76523 akāṇḍotpātavivaśaṃ dhvastāśāmukhamaṇḍalam || 16 ||  
 76524  
 76525 dhvastāni reṇuvyāptānyāsānāṃ diśāṃ mukhamaṇḍalāni yatra || 16 ||  
 76526  
 76527 surārbhakaparābhūtaṃ bhūtairākrāntamantyajaiḥ |  
 76528 bhūtarikṭamalakṣmīkamucchinnaṇḍakṣaṇḍam || 17 ||  
 76529  
 76530 surāṇāmarbhakairapi parābhūtaṃ tiraskṛtaṃ |  
 76531 antyajaistāmasairbhūtaiścaṇḍāśvaśṛgālarakṣaḥpiśācādibhiḥ || 17 ||  
 76532  
 76533 aniyatavanitārthamantrayuddhaṃ  
 76534 hṛtadhanadāravirāviṭaṃ samantāt |  
 76535 kaliyugasamyodbhaṭotkātābhāṃ  
 76536 tadasuramaṇḍalamākulaṃ babhūva || 18 ||  
 76537  
 76538 na niyatāni niyamavanti vanitā arthā dhanāni mantrāḥ sauhārdasaṃketā yuddhāni  
 76539 tannimittavairāṇi ca yasya | kaliyugasamaye udbhaṭāḥ parasvaharaṇasūṛā ye  
 76540 utkātāḥ krūrā dasyavastadābhāṃ | ata evākulaṃ sarvato bhayodvignaṃ babhūva ||  
 76541 18 ||  
 76542  
 76543 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 76544 mokṣopāyeṣūpaśamaprakaraṇe asuramaṇḍalavyākulībhavanaṃ nāma  
 76545 saptatṛiṃśaḥ sargaḥ || 37 ||  
 76546  
 76547 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 76548 asuramaṇḍalavyākulībhavanaṃ nāma saptatṛiṃśaḥ sargaḥ || 37 ||  
 76549  
 76550  
 76551 aṣṭatṛiṃśaḥ sargaḥ 38  
 76552  
 76553 śrīvāsiṣṭha uvāca |  
 76554  
 76555 athākhilajagajjālakramapālanadevanaḥ |  
 76556 kṣīrodanagare śeṣaśayyāsanagato hariḥ || 1 ||  
 76557  
 76558 jagadvyavasthāsiddhyartham hareścintopavarṇyate |  
 76559 iha daityakulaṃ trātuṃ prahrādasya prabodhane || 1 ||  
 76560  
 76561 akhilānāṃ jagajjālasaṃbandhināṃ kramāṇāṃ niyatīnāṃ pālanameva devanaṃ  
 76562 kṛīḍanaṃ yasya || 1 ||  
 76563  
 76564 prāvṛṇṇidrāvyparame devārthamarisūdanaḥ |  
 76565 dhiyā vilokayāmāsa kadācijjāgatīm gatim || 2 ||  
 76566  
 76567 prāvṛṇṇidrāvypagame | kārtikānte iti yāvat | devānāmartha prayojanaṃ  
 76568 sādhayitumiti śeṣaḥ | anena devaiḥ kāle stutyā prabodhita iti gamyate | jānatīm  
 76569 trailokyasaṃbandhinīm gati tātkālikasthitim || 2 ||  
 76570  
 76571 triviṣṭapaṃ svamanasā pārthivaṃ cāvalokya saḥ |  
 76572 ācāramājagāmāsu pātālaripālitaṃ || 3 ||  
 76573  
 76574 vilokanakramameva vivicyāha - triviṣṭapamityādinā | pārthivaṃ  
 76575 bhūlokasaṃbandhināmācāraṃ janānāṃ śubhāśubhācaraṇam | manasā  
 76576 pātālamājagāma pātālasthitim paryālocitavāniti yāvat || 3 ||  
 76577  
 76578 tatra sthīrasamādhāne sthite prahrādādānave |  
 76579 dṛṣṭvā saṃpadamindrasya pure prauḍhimupāgatām || 4 ||  
 76580  
 76581 tatra pātāle prahrādādānave sthīre samādhāne samādhau sthite sati indrasya pure  
 76582 svarge prauḍhimabhivṛddhimupāgatām saṃpadaṃ dṛṣṭvā pūrvam  
 76583 kṣīrodārṇavaśāyinaḥ paścātprabudhya vyālatalpatalasthasya tatrāpi  
 76584 padmāsanabandhena sthitasya śāṅkhacakraḡadāpānervīṣṇorṇamaṇaḥ  
 76585 svakalpitenātibhāsvatā trailokyābjasya mahatā alinā bhramarabhūtena śarīreṇa  
 76586 idaṃ vakṣyamānaprakāraṃ kartavyaṃ saṃcintayāmāseti trayāṇāmanvayaḥ || 4 ||  
 76587  
 76588 vyālatalpatalasthasya kṣīrodārṇavaśāyinaḥ |

76589 śaṅkhacakraḡadāpāṇerdehasyāntaracāriṇaḡ || 5 ||  
 76590  
 76591 padmāsanasthasya manaḡ śarīreṇātibhāsvatā |  
 76592 idaḡ saṃcintayāmāsa trailokyābjamahālinā || 6 ||  
 76593  
 76594 prahrāde padaviśrānte pātāle gatanāyake |  
 76595 kaṣṭaḡ sṛṣṭiriyam prāyo nirdaityatvamupāgatā || 7 ||  
 76596  
 76597 padaḡ samādhisāmrajyapadaḡ tatra viśrānte || 7 ||  
 76598  
 76599 daityābhāve suraśreṇī nirjigīṣupadaḡ gatā |  
 76600 śamameṣyatyaḡṣṭābdapaṭaleṣu saridyathā || 8 ||  
 76601  
 76602 śamamarāḡadveṣatām | na ḡṣṭānyabḡapaṭalāni yeṣu tathāvidheṣu  
 76603 anāvṛṣṭikāleṣu || 8 ||  
 76604  
 76605 mokṣākhyam nirgatadvandvam tato yāsyati tatpadam |  
 76606 kṣiṇābhimānavirasā lateva praviśuṣkatām || 9 ||  
 76607  
 76608 tataḡ samānnirgatadvandvam gataśītoṣṇādidvandvopaplavamadvitīyamiti vā |  
 76609 virasā svargasukhādviraktā jalasekaśūnyā ca || 9 ||  
 76610  
 76611 devaughe śāntimāyāte bhuvi yajñatapahkriyā |  
 76612 cidevatvaphalāḡ sarvāḡ śamameṣyantyasamśayam || 10 ||  
 76613  
 76614 dveṣyābhāvātsvargasukhe durlabhatvādarśanādupekṣāpatteḡ svataḡ  
 76615 sāttvikatvācca devaughe śāntimāyāte sati | mukteśca bibhyato devā mohenāpi  
 76616 dadhurnarān | tasmādeṣāḡ tanna priyam yadetanmanuṣyā vidyuḡ | tasmādete'surā  
 76617 vighnamācaranti śapanti ca | pramāḡdino bahiścittāḡ piśunāḡ kalahotsukāḡ |  
 76618 samnyāsino'pi ḡṣyante devasaḡḡṣitāśayāḡ ||  
 76619 ityāḡśrutismṛtīvārtikāḡdiprasiddhadevasaḡḡṣitāśayatvāsiddhermanuṣyāṇām  
 76620 api samāḡdiprasaṅge bhuvi yajñatapahkriyā adevatvaphalāḡ satyaḡ  
 76621 samamutsāḡdameṣyantītyarthaḡ || 10 ||  
 76622  
 76623 kriyāsvathopaśāntāsu bhūrloko'stamupaiṣyati |  
 76624 asaḡsāraprasaṅgo'tha tasya nāśe bhaviṣyati || 11 ||  
 76625  
 76626 astu kriyotsāḡḡ kā kṣatistatrāha - kriyāsviti | bhūrlokagrahaṇam  
 76627 karmabhūmiparam | astaḡ vaiyarthyam tasya nāśe vaiyarthye  
 76628 karmādhīnasamśārasyocchedaprasaṅga ityarthaḡ || 11 ||  
 76629  
 76630 ākalpāntam tribhuvanam yadidaḡ kalpitaḡ mayā |  
 76631 nāśameṣyatyakālena tāpe himakaṇo yathā || 12 ||  
 76632  
 76633 astvevam kiḡ tataste kṣataḡ tatrāha - ākalpāntamiti || 12 ||  
 76634  
 76635 kimevamasminnābhoge vilīya kṣayamāgate |  
 76636 kṛtaḡ mayeha bhavati svalilākṣayakāriṇā || 13 ||  
 76637  
 76638 asmin ābhoge jagatsamsthāne vilīya kṣayamāgate sati svalilāyāḡ kṣayakāriṇā  
 76639 mayā kimucitaḡ kṛtaḡ bhavati na kiḡcidityarthaḡ || 13 ||  
 76640  
 76641 tato'hamapi śūnye'sminnaṣṭacandrārkatārake |  
 76642 vapuḡpraśāntimādhāya sthitimeṣyāmi tatpade || 14 ||  
 76643  
 76644 tataḡ svalilākṣayāḡdahamapi lilārthasya vapuṣaḡ praśamamupasaḡhāramādhāya  
 76645 saḡpāḡḡya apunaḡsaḡsārodbhavāya tasminpūrṇātmapade sthitimeṣyāmi  
 76646 prāpsyāmi | saḡbhāvanādhike'pi bhaviṣyati lḡdeva || 14 ||  
 76647  
 76648 akāṇḡa evamevam hi jagatyupaśamaḡ gate |  
 76649 neha śreyo na paśyāmi manye jīvantu dānavāḡ || 15 ||  
 76650  
 76651 evamevamuktanānāprakārabhedena akāṇḡe anavasare jagatyupaśamaḡ gate sati iha  
 76652 devamanuṣyāḡjīvavarge śreyo na paśyāmi na apitu paśyāmyeva |  
 76653 vairāḡyātprakṛtau layaḡ iti smṛteḡ prakṛtilaye suṣuptāviva  
 76654 sarvaduḡkhopaśamalakṣaṇaśreyahśiddheḡ kiḡtu tamevaitaḡ vedānuvacanena  
 76655 brāhmaṇā vividīṣanti anekajanmasaḡsiddhastato yāti parāḡ gatim  
 76656 ityāḡśrutismṛtisiddhānekaḡjanmānuṣṭhitaniṣkāmakarmasāḡḡḡyavividīṣātattvasāk  
 76657 ṣātkārābhāvānmūlājñānāvaraṇānivṛttertviḡ sati

76658 punarāvṛttiśaṅkāprasakteśca na niratiśayānandāvāptilakṣaṇaṃ śreyaḥ  
 76659 kasyacitsiddhyatīti manye | ataḥ krameṇa sarveśāṃ tallābhārthaṃ dāna vā  
 76660 jīvantvityarthaḥ || 15 ||  
 76661  
 76662 daityodyogena vibudhāstato yajñatapaḥkriyāḥ |  
 76663 tena saṃsārasaṃsthānaṃ na saṃsārakramo'nyathā || 16 ||  
 76664  
 76665 tameva kramaṃ punaḥ saṃkṣipyāha - daityeti | vibudhā devāḥ | tatastebhyo  
 76666 vibudhebhyaḥ || 16 ||  
 76667  
 76668 tasmādrasātalaṃ gatvā yathāvatsthāpayāmyaham |  
 76669 sve krame dānavādhiśamṛtuḥ punariva drumam || 17 ||  
 76670  
 76671 yathāvat yathāpūrvam | ṛturvasantādiḥ || 17 ||  
 76672  
 76673 vinā prahrādamatha ciditaraṃ dānaveśvaram |  
 76674 karomi tadasau manye devānāsādayiṣyati || 18 ||  
 76675  
 76676 prahrādasya tvayaṃ dehaḥ paścimaḥ pāvano mahān |  
 76677 ākalpamiha vastavyaṃ dehenānena tena ca || 19 ||  
 76678  
 76679 evaṃ hi niyatirdevī niścītā pārameśvarī |  
 76680 prahrādena yathākalpaṃ sthātavyamiha dehinā || 20 ||  
 76681  
 76682 tasmāttameva gatvā tu daityendraṃ bodhayāmyaham |  
 76683 garjangirinadīsupṭaṃ mayūramiva vāridaḥ || 21 ||  
 76684  
 76685 garjanvāridaḥ || 21 ||  
 76686  
 76687 jīvanmuktasamādhistaḥ karotvasuranāthatām |  
 76688 maṇirmuktamanaskāraḥ pratibimbakriyāmiva || 22 ||  
 76689  
 76690 jīvanmuktānāṃ yaḥ sadātanaḥ asaṃsaktilakṣaṇaḥ samādhistatsthaḥ |  
 76691 muktamanaskāraḥ manastacceṣṭārahitaḥ | pratibimbakriyāṃ svasmin  
 76692 sannihitavastupratibimbadhāraṇam || 22 ||  
 76693  
 76694 nahi naśyati sargo'yamevaṃ saha surāsuraiḥ |  
 76695 bhaviṣyati ca taddvandvaṃ tanme kriḍā bhaviṣyati || 23 ||  
 76696  
 76697 tat prasiddham | dvandvapadena tatkriyā yuddhaṃ lakṣyate || 23 ||  
 76698  
 76699 sargakṣayodayāvetau susamau mama yadyapi |  
 76700 tathāpīdaṃ yathāsaṃsthaṃ bhavatvanyena kiṃ mama || 24 ||  
 76701  
 76702 sargasya sṛjyasya jagataḥ kṣayodayau | prāktanāsargasamsthāmanatikramyeti  
 76703 yathāsaṃstham | padārthānativṛttāvavyayībhāvaḥ || 24 ||  
 76704  
 76705 bhāvābhāveṣu yattulyaṃ tannāśe tatsthitau ca vā |  
 76706 yaḥ prayatnastvabuddhitvāttadyogagamaṇaṃ bhavet || 25 ||  
 76707  
 76708 nanu yoganidrayā svarūpasukhagamaṇaṃ muktivā daityapuragamaṇaṃ  
 76709 tavānucitamityāśaṅkyāha - bhāveti | abuddhitvādabhiniveśavirahādyo  
 76710 gamanādiprayatnastadyogagamaṇameva bhavennānyato gamanaṃ | yato  
 76711 yadyoganidrāprāpyaṃ sukhaṃ gamanayatnāderbhāvābhāveṣūtpattyanutpattiṣu  
 76712 tannāśe tatsthitau ca samamityarthaḥ || 25 ||  
 76713  
 76714 tasmātprayāmi pātālaṃ bodhayāmyasūreśvaram |  
 76715 sthairyam yāmi na saṃsāralīlāṃ saṃpādayāmyaham || 26 ||  
 76716  
 76717 gacchannapyahaṃ sthairyamacalatvameva yāmi yato nājñavatsaṃsāralīlāṃ  
 76718 saṃpādayāmītyarthaḥ || 26 ||  
 76719  
 76720 asurapuramavāpya proddhatācāraghoraṃ  
 76721 kamalamiva vivasvāndaityamudbodhayāmaḥ |  
 76722 jagadidamakhilaṃ svasthairyamabhyānayāmo  
 76723 ghanavidhiriva śaile cañcalaṃ meghajālam || 27 ||  
 76724  
 76725 proddhatānāṃ nirmalyādānāṃ dasyūnāmācāreṇa ghoraṃ  
 76726 bhayānakamasurapuramavāpya gatvā vivasvānsūryaḥ kamalamiva daityaṃ

76727 prahrādaṃ samādherudbodhayāmaḥ | tena cedamakhilaṃ jagatprāguktarītyā  
 76728 sthairyamabhyānayaṃmaḥ | yathā ghanānvidhatte iti ghanavidhirvarṣartuścañcalaṃ  
 76729 meghajālaṃ śaile himavadādaḥ sthairyamabhyānayaṃ tadvadityarthaḥ || 27 ||  
 76730  
 76731 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 76732 mokṣopāyeṣupaśamaprakaraṇe parameśvaravitarko nāmāṣṭatrimśaḥ  
 76733 sargaḥ || 38 ||  
 76734  
 76735 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 76736 parameśvaravitarko nāmāṣṭatrimśaḥ sargaḥ || 38 ||  
 76737  
 76738  
 76739 ekonacatvāriṃśaḥ sargaḥ 39  
 76740  
 76741 śrīvāsiṣṭha uvāca |  
 76742  
 76743 iti saṃcintya sarvātmā kṣīrodādātmakātpurāt |  
 76744 cacāla parivāreṇa saha sānurivācalaḥ || 1 ||  
 76745  
 76746 harirdaityapuraṃ gatvā śaṅkhanādaprabodhitam |  
 76747 prahrādamavadadrājyamākālpaṃ pālyatāmiti || 1 ||  
 76748  
 76749 kṣīrodāntargataśvetadvīpāntargatādātmakādātmīyātpurāt | parivāreṇa saheti  
 76750 śeṣaḥ | sānuḥ prasthastena sahitaḥ acalo mandara iva | acalaḥ  
 76751 paramārthataścalanaśūnya iti vā || 1 ||  
 76752  
 76753 kṣīrodatalarandhreṇa tenaiva stambhitāmbhasā |  
 76754 prahrādanagaraṃ prāpa śakralokamivāparam || 2 ||  
 76755  
 76756 dhātṛsaṃkalpādeva stambhitaṃ pātāluharāpraveśi ambho  
 76757 yasmiṃstathāvidhena kṣīrodasya talarandhreṇādhaśchidreṇa | śakralokamiva  
 76758 ramyamityarthaḥ || 2 ||  
 76759  
 76760 hemamandirakośasthaṃ dadarśātrāsuraṃ hariḥ |  
 76761 atha śailaguhālīnaṃ samādhisthamivābjajam || 3 ||  
 76762  
 76763 atha atra prahrādanagare | asuraṃ prahrādam | śailasya merorguhāyāṃ līnamabjajam  
 76764 brahmāṇamiva || 3 ||  
 76765  
 76766 tatra te tejasā daityā vaiṣṇavenāvadhūlitāḥ |  
 76767 dūraṃ yayurdineśāṃsuvitrastā iva kauśikāḥ || 4 ||  
 76768  
 76769 avadhūlitāḥ dhūlivadavadhūtāḥ | kauśikā ulūkāḥ || 4 ||  
 76770  
 76771 dvitraiḥ sahāsurairmukhyaiḥ parivārayuto hariḥ |  
 76772 praviveśāsuraḡṛhaṃ tārāvāniva khaṃ śaśī || 5 ||  
 76773  
 76774 vainateyāsanastho'sau lakṣmīvidhutacāmarāḥ |  
 76775 svāyudhādiparivāro devarṣimunivanditaḥ || 6 ||  
 76776  
 76777 mahātmansaṃprabudhyasvetyevaṃ viṣṇurudāharan |  
 76778 pāñcajanyaṃ pradadhmau ca dhvanayankakubhāṃ gaṇam || 7 ||  
 76779  
 76780 kakubhāṃ diśāṃ || 7 ||  
 76781  
 76782 mahatā tena śabdena vaiṣṇavaprāñajanmanā |  
 76783 tulyakālaparikṣubdhakalpābhrārṇavaramhasā || 8 ||  
 76784  
 76785 prāṇo balaṃ tajjanmanā | tulyakālaparikṣubdhāni pralayābhrāṇi pralayārṇavāśca  
 76786 tadraṃhasā | rahaśśabdena tatprabhavo dhvanīrlakṣyate || 8 ||  
 76787  
 76788 āsurī janatā bhūmau papātāgatasambhramā |  
 76789 mattalilābhranādena rājamaṃsāvalī yathā || 9 ||  
 76790  
 76791 āgatasambhramā prodbhūtabhayamūrcchā || 9 ||  
 76792  
 76793 jaharṣa janitānandā vaiṣṇavī gatasambhramā |  
 76794 janatā jaladadhvānaphulleva kuṭajāvalī || 10 ||  
 76795

76796 babhūva saṃprabuddhātṃ dānaveśaḥ śanaiḥśanaiḥ |  
 76797 meghāvasara utphullakadamba iva kānane || 11 ||  
 76798  
 76799 dānaveśaḥ prahrādaḥ || 11 ||  
 76800  
 76801 brahmarandhrakṛtotthānā prāṇaśaktirathāsuraṃ |  
 76802 śanairākramyāmāsa gaṅgā sarvamivārṇavam || 12 ||  
 76803  
 76804 saṃprabodhakramaṃ prapañcayati - brahmarandhretyādinā | ākramayāmāsa  
 76805 āpūrayāmāsa || 12 ||  
 76806  
 76807 kṣaṇādākramayāmāsa prāṇaśrīḥ sarvato'suram |  
 76808 udayānantaram saurī prabheva bhuvanāntaram || 13 ||  
 76809  
 76810 prāṇeṣu randhranavake pravṛtṭeṣvatha tasya cit |  
 76811 cetyonmukhī babhūvāntaḥ prāṇadarpaṇabimbitā || 14 ||  
 76812  
 76813 prāṇeṣu indriyeṣu | prāṇo līṅgadehastallakṣaṇe darpaṇe bimbitā pratiphalitā || 14 ||  
 76814  
 76815 cetanīyonmukhī cetyaṃ cinmanastāmupāyayau |  
 76816 dvitvaṃ mukurasamkrāntā mukhaśrīriva rāghava || 15 ||  
 76817  
 76818 cetanīyaviṣayonmukhī cit cetyākārasaṃskārodbodhāccetyamiva bhūtvā  
 76819 cijjaḍobhayarūpatālakṣaṇaṃ manastāmupāyayau prāpa || 15 ||  
 76820  
 76821 kiṃcidanḁkurite citte netre vikasanonmukhe |  
 76822 śanairbabhūvatustasya prātarnīle yathotpale || 16 ||  
 76823  
 76824 tasya netre śanairvikasanonmukhe babhūvatuḥ || 16 ||  
 76825  
 76826 prāṇāpānaparāmrṣṭānāḍdivivarasaṃvidaḥ |  
 76827 vātārtasyeva padmasya spando'sya samajāyata || 17 ||  
 76828  
 76829 prāṇāpānābhyāmantahpraviṣṭābhyāṃ parāmrṣṭāyā udbodhitāyā  
 76830 āsamantānāḍdivivareṣu saṃvidaḥ saṃvedanānnimittāt | vātenārtasya nunnasya  
 76831 padmasyeva asya taddehasya spanda īśaccalanaṃ samajāyata || 17 ||  
 76832  
 76833 nimeṣāntaramātreṇa manaḥ pīvaratāṃ yayau |  
 76834 tasminprāṇavaśātpūrṇe taraṅga iva vāriṇi || 18 ||  
 76835  
 76836 athāsau vikasanetramanaḥprāṇavapurbabhau |  
 76837 ardhodita ivāditye saraḥ sphuritapañkajam || 19 ||  
 76838  
 76839 asminnavasare yāvadbudhyasvetyavadadvibhuḥ |  
 76840 prabuddhastāvadeṣo'bhūdbarhī ghanaravādiva || 20 ||  
 76841  
 76842 barhī mayūraḥ | ghanaravānmeghaśabdāt || 20 ||  
 76843  
 76844 praphullanayanaṃ jātamananaṃ pīvarasmṛtim |  
 76845 uvācainaṃ trilokeśaḥ purā nābhyabjajaṃ yathā || 21 ||  
 76846  
 76847 jātamananaṃ saṃjātaprahrādāhaṃbhāvapratyabhiñṇam | pīvarī samyagupacitā  
 76848 pūrvāvasthādismṛtiyasya tam || 21 ||  
 76849  
 76850 sādho smara mahālakṣmīmātmīyāṃ smara cākṛtim |  
 76851 akāṇḁa eva kiṃ dehavirāmaḥ kriyate tvayā || 22 ||  
 76852  
 76853 mahatīm lakṣmīm daityarājyaśrīyamātmīyāṃ svīyāmākṛtim dehākāraṃ ca  
 76854 smara | tvayā dehavismarāṇenā'kāṇḁe'navasara eva dehasya virāmo'vasānaṃ kiṃ  
 76855 kimarthaṃ kriyate || 22 ||  
 76856  
 76857 heyopādeyasamkalpavihīnasya śarīragaiḥ |  
 76858 bhāvābhāvaistavārthaḥ kimuttiṣṭhotttiṣṭha saṃprati || 23 ||  
 76859  
 76860 nanu na ha vai saśarīrasya priyāpriyayorapahatirasti iti śruteḥ sarvajanānāṃ  
 76861 tathānubhavāccānarthaheturdehasmaraṇamiti cettatrāha - heyeti |  
 76862 heyopādeyasamkalpatyāge satyapi dehe priyāpriyairbhāvābhāvestavārtho nāstīti  
 76863 nānarthaprasaktirityarthaḥ || 23 ||  
 76864



76865 manta(?)vyamiha dehena kalpaṃ yāvadanena te |  
 76866 vayaṃ hi niyatiṃ vidmo yathābhūtāmaninditām || 24 ||  
 76867  
 76868 kiyatkālaṃ tarhi dehadhāraṇaṃ tatrāha - sthātavyamiti | niyatiṃ  
 76869 tvadāyurniyamam || 24 ||  
 76870  
 76871 jīvanmuktena bhavatā rājya eveha tiṣṭhatā |  
 76872 kṣepaṇīyā gatodvegamākalpāntamiyaṃ tanuḥ || 25 ||  
 76873  
 76874 kṣepaṇīyā vyavahāre preraṇīyā || 25 ||  
 76875  
 76876 tanvāṃ kalpāntaśirṇāyāṃ sve mahimni tvayānagha |  
 76877 vastavyaṃ sphuṭite kumbhe kumbhākāśena khe yathā || 26 ||  
 76878  
 76879 kalpānte tarhi mayā kathaṃ stheyaṃ tadāha - tanvāmiti | sve mahimni  
 76880 svātmabhūte niratiśayamahattve | sve mahākāśe || 26 ||  
 76881  
 76882 kalpāntasthāyini śuddhā dṛṣṭalokaparāvarā |  
 76883 iyaṃ tava tanurjātā jīvanmuktavilāsinī || 27 ||  
 76884  
 76885 noditā dvādaśādityā na pralīnāḥ śiloccayāḥ |  
 76886 na jagajjvalitaṃ sādho tanuṃ tyajasi kiṃ mudhā || 28 ||  
 76887  
 76888 tarhi kiṃ kalpāntaḥ saṃnihito netyāha - noditā ityādinā || 28 ||  
 76889  
 76890 vāyurvahati nonmattastrlokībhasmadhūsaraḥ |  
 76891 lolāmarakapālāṅkastanuṃ tyajasi kiṃ mudhā || 29 ||  
 76892  
 76893 lolānyamarāṇāṃ śiraḥkapālānyaṅkaścihaṃ yasya tathāvidhaḥ || 29 ||  
 76894  
 76895 aśoka iva mañjaryaḥ puṣkarāvartavidyutaḥ |  
 76896 na sphuranti jagatkoṣe tanuṃ tyajasi kiṃ mudhā || 30 ||  
 76897  
 76898 puṣkarāvartākhyeṣu saṃvartamegheṣu vidyutastaḍito na sphuranti | idānīmiti  
 76899 sarvatrānuṣaṅgaḥ || 30 ||  
 76900  
 76901 dharāsāraraṇacchailāḥ prajvalajjvalanojjvalāḥ |  
 76902 kakubho na viśīryante tanuṃ tyajasi kiṃ mudhā || 31 ||  
 76903  
 76904 dharāyā bhūmerdahyamānāyā āsamantātsaraṇaṃ sāraḥ prakampastena  
 76905 vidīryamāṇatvādraṇantaḥ śailā yāsu | kakubho diśaḥ | amūrtānāṃ  
 76906 viśaraṇāyogāddigantasthā brahmāṇḍabhittayo gṛhyante || 31 ||  
 76907  
 76908 na brahmaviṣṇurudrākhyatrayīśeṣamidaṃ sthitam |  
 76909 jagajjaraṭhajīmūtaṃ tanuṃ tyajasi kiṃ mudhā || 32 ||  
 76910  
 76911 idaṃ jagat jaraṭhāḥ pravṛddhā jīmūtāḥ pralayameghā yasmimstathāvidhaṃ sat  
 76912 brahmaviṣṇurudrākhyadevatrayīmātraśeṣaṃ bhūtvā na sthitam || 32 ||  
 76913  
 76914 na cehādridalasreṇimātraikānumitāntarāḥ |  
 76915 diśo jarjaratāṃ yātāstanu tyajasi kiṃ mudhā || 33 ||  
 76916  
 76917 adrerlokālokācalasya bhūpadmadalaprāyaiḥ śṛṅgairanumitamantaraṃ bhedo  
 76918 yāsāṃ na sūryodayādinā tathāvidhā diśo brahmāṇḍabhittayaḥ || 33 ||  
 76919  
 76920 sphuṭadadrīndraṭaṃkārāḥ karāḥ saurā bhramanti khe |  
 76921 kalpābhrāṇi na garjanti tanuṃ tyajasi kiṃ mudhā || 34 ||  
 76922  
 76923 sphuṭato dīryamāṇasyādrīndrasya meroriva ṭaṃkārā dhvanayo yeśāṃ saurā  
 76924 dvādaśādityasaṃbandhinaḥ karāḥ kiraṇā na bhramantīti nañanuṣajjate || 34 ||  
 76925  
 76926 ahaṃ bhūtāvakīrṇāsu sālōkāsu khagadhvaajaḥ |  
 76927 viharāmi daśāsāsu mā dehamavadhīraya || 35 ||  
 76928  
 76929 bhūtāvakīrṇāsvaṇḍajādicaturvidhaprāṇivyāptāsu | ahaṃ viṣṇurviharāmi | mā  
 76930 avadhīraya tyaja | tathā cedānīm tava maraṇaṃ na śobhata ityarthaḥ || 35 ||  
 76931  
 76932 ime vayamime śailā bhūtānīmānyayaṃ bhavān |  
 76933 idaṃ jagadidaṃ vyoma mā dehamavadhīraya || 36 ||

76934  
 76935 pīvarājñānayogena yasya paryākulaṃ manaḥ |  
 76936 duḥkhāni vinikṛntanti maraṇaṃ tasya rājate || 37 ||  
 76937  
 76938 kasya tarhi maraṇamucitaṃ tamāha - pīvaretyādinā | yasya manaḥ  
 76939 ajñānayogena duḥkhāni vinikṛntanti tasya maraṇaṃ rājate | atyantapiḍito jīvaḥ  
 76940 sthūladehaṃ vimuñcati iti smṛtisiddhamaraṇahetūpapatterityarthaḥ || 37 ||  
 76941  
 76942 kṛśo'tiduḥkhī mūḍho'hametāścānyāśca bhāvanāḥ |  
 76943 matiṃ yasyāvalumpanti maraṇaṃ tasya rājate || 38 ||  
 76944  
 76945 āśāpāsanibaddho'ntaritaścetaśca nīyate |  
 76946 yo vilolamanovṛtṭyā maraṇaṃ tasya rājate || 39 ||  
 76947  
 76948 yasya tṛṣṇāḥ prabhañjanti hṛdayaṃ hṛtabhāvanāḥ |  
 76949 prarohamiva gardhebhyaḥ maraṇaṃ tasya rājate || 40 ||  
 76950  
 76951 hṛtabhāvanā apahr̥tavivekāṅkurāstr̥ṣṇā yasya hṛdayaṃ prabhañjanti  
 76952 āmr̥dranti yathā mahāphalaṃ śālyādyāṅkurapraroḥaṃ gardhebhyaḥstadabhilāṣi  
 76953 paśvādibhyaḥ mūḍhāḥ prabhañjanti tadvat || 40 ||  
 76954  
 76955 cittavṛttilatā yasya tālottālamānovane |  
 76956 phalitā sukhaduḥkhābhyāṃ maraṇaṃ tasya rājate || 41 ||  
 76957  
 76958 tālavṛkṣavaduttāle rāgādyucchrāyavati manolakṣaṇe vane || 41 ||  
 76959  
 76960 romarājīlatājālaṃ yasyemaṃ dehadurdrumam |  
 76961 anarthaughō haratyuccairmaraṇaṃ tasya rājate || 42 ||  
 76962  
 76963 romarājyeva latājālaṃ śākhāsamūho yasmiṃstathāvidhaṃ dehalakṣaṇaṃ  
 76964 durdrumaṃ viśavṛkṣaṃ kāmādyanarthalakṣaṇa oghaścaṇḍamārutapravāho  
 76965 harati || 42 ||  
 76966  
 76967 yasya svadehavipinamādhivyādhidavāgnayaḥ |  
 76968 dahanti lolāṅgalataṃ maraṇaṃ tasya rājate || 43 ||  
 76969  
 76970 kāmākopātmakā yasya sphūrjantyajāgarāstanau |  
 76971 antaḥśuṣkadrumasyeva maraṇaṃ tasya rājate || 44 ||  
 76972  
 76973 antaḥ koṭarāntaḥ || 44 ||  
 76974  
 76975 yo'yaṃ dehaparityāgastallope maraṇaṃ smṛtam |  
 76976 na satā nāsatā tena kāraṇaṃ vedyavedanam || 45 ||  
 76977  
 76978 maraṇasvarūpaparyālocane'pi tattvajñasya tanna saṃbhavatītyāha - yo'yamiti |  
 76979 smṛtaṃ prasiddham | tacca tattvavido na satā ātmanā saṃpādayituṃ śakyaṃ  
 76980 nāpyasatā tena dehena saṃpādayituṃ śakyaṃ sadātmano niṣkriyatayā  
 76981 tyāgakriyāyogāt | asaṅgasya dehasaṅgāprasiddheśca asatā svapṛityāgasya  
 76982 dūranirastatvācca | nanu dehasyāsattve kiṃ kāraṇaṃ tadāha - kāraṇamiti |  
 76983 vedyasya pramāṇairavaśyavedanārhasya svātmano vedanaṃ jñānameva  
 76984 dehādyasattve kāraṇam |  
 76985 dehādisadbhāvapratyayasyājñānanibandhanatvādityarthaḥ || 45 ||  
 76986  
 76987 yasya notkrāmati matiḥ svātmatattvāvalokanāt |  
 76988 yathārthadarśino jñasya jīvitaṃ tasya śobhate || 46 ||  
 76989  
 76990 kasya tarhi jīvitaṃ śobhate tamāha - yasyetyādinā | tathāca na  
 76991 dehātprānotkramaṇaṃ kiṃtvātmatattvānmaterutkramaṇameva tacca jñasya  
 76992 nāstyeveti sadaiva tasya jīvitaṃ śobhate | ajñasya tu matiḥ sadaiva  
 76993 svātmatattādutkrāmatītyasau nityamṛtasvarūpa iti bhāvaḥ || 46 ||  
 76994  
 76995 yasya nāhaṃkṛto bhāvo buddhiryasya na lipyate |  
 76996 yaḥ samaḥ sarvabhāveṣu jīvitaṃ tasya rājate || 47 ||  
 76997  
 76998 kiṃcaikadehābhīmāne tattyāgo maraṇaṃ syāt yasya tu sa nāsti yasya  
 76999 buddhistadīyapriyāpriyairna lipyate sa sarveṣu bhāveṣu deheṣu viśayeṣu ca samaḥ  
 77000 sādharmaṇātmā tasya maraṇāsaṃbhavājīvitameva rājate ityarthaḥ |  
 77001 evamagne'pyūhyam || 47 ||  
 77002

77003 yo'ntaḥśītalayā buddhyā rāgadveṣavimuktayā |  
 77004 sākṣivatpaśyatīdaṃ hi jīvitam tasya rājate || 48 ||  
 77005  
 77006 yena samyakparijñāya heyopādeyamujjhatā |  
 77007 cittasyānte'rpitam cittam jīvitam tasya śobhate || 49 ||  
 77008  
 77009 samyagasāratayā parijñāya | cittasyānte avasānabhūte sākṣiṇi || 49 ||  
 77010  
 77011 avastusadṛṣe vastunyasaktaṃ kalanāmale |  
 77012 yena līnaṃ kṛtaṃ ceto jīvitam tasya śobhate || 50 ||  
 77013  
 77014 avastu śuktirajatādi tatsadṛṣe vastuni vastuvadbhāsamāne  
 77015 bāhyārthakalanātmaṃ male asaktaṃ ceto brahmaṇyeva līnaṃ ghṛtakāṭhinyamiva  
 77016 vilīnaṃ kṛtamityarthaḥ || 50 ||  
 77017  
 77018 satyāṃ dṛṣṭimavaśṭabhya līlayeyaṃ jagatkriyā |  
 77019 kriyate'vāsanam yena jīvitam tasya rājate || 51 ||  
 77020  
 77021 jagatkriyā jagato vyavahāraḥ || 51 ||  
 77022  
 77023 nāntastuṣyati nodvegameti yo viharannapi |  
 77024 heyopādeyasamprāptau jīvitam tasya śobhate || 52 ||  
 77025  
 77026 heyasya duḥkhaheṭoḥ samprāptau nodvegameti | upādeyasya sukhasādhanaṣya  
 77027 prāptau nāntastuṣyati || 52 ||  
 77028  
 77029 śuddhapakṣasya śuddhasya haṃsaughaḥ saraso yathā |  
 77030 yasmādguṇaughō niryāti jīvitam tasya śobhate || 53 ||  
 77031  
 77032 śuddhāstattvavida eva pakṣāḥ svīyā yasya svayaṃ ca śuddhasya | saraḥpakṣe  
 77033 śuddhaḥ śubhrā haṃsā bakādayaḥ pakṣā yasya | svataḥśuddhasya nirmalasya  
 77034 pavitrasya ca | guṇāḥ śāntikṣamāmādhuryādayaḥ śaityasaurabhyādayaśca || 53 ||  
 77035  
 77036 yasminśrutipathaṃ prāpte dṛṣṭe smṛtimupāgate |  
 77037 ānandaṃ yānti bhūtāni jīvitam tasya śobhate || 54 ||  
 77038  
 77039 śrutī karṇau tatpatham || 54 ||  
 77040  
 77041 yasyodayeṣu hṛdayena [hṛdayeṣu iti pāṭhaḥ] janāmbujāni  
 77042 jīvalimanti sakalāni vilāsavanti |  
 77043 tasyaiva bhāti parijīvitamakṣayendo-  
 77044 rāpūrṇateva danujeśvara netarasya || 55 ||  
 77045  
 77046 yasya udayeṣu sampatsu udgamaneṣu ca jīvalakṣaṇabhramaravanti  
 77047 janalakṣaṇāmbujāni kumudāni vilāsavanti ānanditāni bhavanti | akṣayendoḥ  
 77048 kṣayaroganirmuktacandraṣya āpūrṇateva tasyaiva tattvavido jīvitam rājate  
 77049 netarasyājñasyetyarthaḥ || 55 ||  
 77050  
 77051 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mokṣo0 upaśamaprakaraṇe  
 77052 prahrādanirvāṇe nārāyaṇavacanonyāso nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
 77053 ||  
 77054  
 77055 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe upaśamaprakaraṇe  
 77056 nārāyaṇavacanopanyāso nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
 77057  
 77058  
 77059 catvāriṃśaḥ sargaḥ 40  
 77060  
 77061 śrībhagavānuvāca |  
 77062  
 77063 sthairyam dehasya dṛṣṭasya jīvitam procyate janaiḥ |  
 77064 dehāntarārthaṃ dehasya samtyāgo maraṇam smṛtam || 1 ||  
 77065  
 77066 sadeho'pi videho'tra kūṭastho'pi kriyāparaḥ |  
 77067 yathā vyavaharejjñānī sa kramo hariṇocyate || 1 ||  
 77068  
 77069 jīvanmuktasyāpi prahrādasya samnidhimātrena  
 77070 rājyaparipālananirvāhopāyamupadidikṣurbhagavānvāsudevaḥ satyapi dehe tasya  
 77071 tatsambandhābhāvātprāgukte jīvitamarāṇe gauṇe eva na mukhye iti vaktum

77072 jīvanamaraṇayorlokaprasiddhaṃ svarūpamāha - sthairyamiti | dehāntarārthaṃ  
77073 punardehāntaragrahaṇāya pūrvadehasya saṃtyāga utkrāmya gamanaṃ prāṇānāṃ  
77074 maraṇaṃ smṛtaṃ | mṛṇ prāṇatyāge iti dhātvarthaprasiddherityarthaḥ || 1 ||  
77075  
77076 dvābhyāṃ caivāsi pakṣābhyāmābhyāṃ mukto mahāmate |  
77077 kiṃ te maraṇamastiha kiṃ vā jīvitamasti te || 2 ||  
77078  
77079 dvābhyāṃ dehassthairyaprāṇotkramaṇapakṣābhyāṃ | āsarīraṃ śarīreṣu na tasya  
77080 prāṇā utkrāmāntyatratraiva samavanīyante iti śruteriti bhāvaḥ || 2 ||  
77081  
77082 nidarśanārthametattu mayoktamarimardana |  
77083 na tvam jīvasi sarvajña mriyase na kadācana || 3 ||  
77084  
77085 kathaṃ tarhi jīvitaṃ tava śobhate maraṇaṃ na śobhate iti tvayoktaṃ tatrāha -  
77086 nidarśanārthamiti | jñānājñānaguṇadoṣaprapañcanārthamityarthaḥ || 3 ||  
77087  
77088 dehasaṃstho'pyadehatvādadeho'si videhadṛk |  
77089 vyomasamstho'pyasaktatvādavyomeva hi mārutaḥ || 4 ||  
77090  
77091 adehatve videhadṛk vigatadehadṛṣṭiriti hetuḥ | asaktatvādāsaṅgavirahāt || 4 ||  
77092  
77093 sparśasaṃbodhakāritvāddeha evāsti suvrata |  
77094 utsedhārodhakatvena khamutsedhasya kāraṇaṃ || 5 ||  
77095  
77096 dehasaṃsthatvaṃ kathaṃ jñāyate tatrāha - sparśeti | dehe  
77097 śītoṣṇādisparśasaṃvedananimittatvādanyatra tadadarśanāddeha evāsti bhavāniti  
77098 śeṣaḥ | tvāce [tvaci iti kvacit] sparśasaṃvedane kathamaṅgātma  
77099 kāraṇamiti tatra dṛṣṭāntamāha -utsedheti | yathā tarūtsedhe  
77100 arodhakatvātkhamutsedhakāraṇamityucyate tadvadityarthaḥ || 5 ||  
77101  
77102 prabuddho jñātavastutvāddehaḥ kva śamināmiha |  
77103 idaṃ tvekaṃ paricchinnaṃ rūpamajñeṣu duḥsthitam || 6 ||  
77104  
77105 adehatvaṃ tarhi kathaṃ tatrāha - prabuddha iti | tvam jñātataṭtvatvātprabuddhaḥ  
77106 prabodhe ca sati śamināṃ sarvadvaitopaśamavatāṃ dehaḥ kva vartate | nahī  
77107 svapnopaśame svāpnadeho'sti | idaṃ tvekaṃ paricchinnaṃ  
77108 deharūpamajñeṣvaprabodhavatsu duḥsthitamasambaḥvyamapi sthitamityarthaḥ || 6 ||  
77109  
77110 sarvadā sarvamevāsi citprakāśaḥ paraikadhīḥ |  
77111 ko dehaḥ ko'pyadehaste yaṃ gṛhṇāsi jahāsi ca || 7 ||  
77112  
77113 yadyajño'pi dehe sthītvā dehī tarhyahamapi dehe sparśavedanātsthitastadvatkiṃ na  
77114 syāṃ tatrāha - sarvadeti | prakāśakatvena sthitiḥ sarvadā sarvavastuṣvapi tulyeti  
77115 sarvameva tvamasi nājñavaddehamātramityarthaḥ | evaṃca tava kaḥ padārtho dehaḥ  
77116 syādyamahambuddhyā gṛhṇāsi gṛhṇīyāḥ | adeho'pi kaḥ  
77117 syādyamanahambuddhyā jahāsi tyajerityarthaḥ || 7 ||  
77118  
77119 samudetu vasanto vā vātu vā pralayānilaḥ |  
77120 bhāvābhāvavihīnasya kimabhyāgatamātmanaḥ || 8 ||  
77121  
77122 nanu yadupacayātsvasya harṣopacayo yannāśanimittadarśanācca viṣādaḥ sa deha  
77123 itarastvadeha iti bheḍaḥ kiṃ na syāditi cenna | tattvavido  
77124 harṣaviṣādahetvasaṃbhavādityāha - samudetvityādinā | bhāvvyate prītyā  
77125 smaryata iti bhāvaḥ priyam | na bhāvvyate ityabhāvo'priyaṃ  
77126 tadubhayavihīnasyetyarthaḥ || 8 ||  
77127  
77128 praluṭhatsvapi śaileṣu kalpāgniṣu dahatsvapi |  
77129 vahatsūtpātavāteṣu svātmānyeva hi tiṣṭhati || 9 ||  
77130  
77131 tiṣṭhati tattvajña iti śeṣaḥ || 9 ||  
77132  
77133 sarvabhūtāni tiṣṭhantu sarvameva prayātu vā |  
77134 naśyantu vātha vardhantāmātmanyevābhītiṣṭhati || 10 ||  
77135  
77136 kṣīyate na kṣayaṃ prāpte vardhamāne na vardhate |  
77137 na spandate spandamāne dehe'sminparameśvaraḥ || 11 ||  
77138  
77139 dehasyāhamahaṃ dehīti kṣīṇe cittavibhrame |  
77140 tyajāmi na tyajāmi kiṃ mudhā kalanoditā || 12 ||

77141  
 77142 dehasya saṁbandhinyahamiti tādātmyādhyāsalakṣaṇe dehīti  
 77143 taddharmasaṁsargādhyāsalakṣaṇe ca cittavibhrame kṣiṇe sati mudhā nirhetukā  
 77144 niṣphalā ca tyajāmi na tyajāmiti kalanā kimuditā syāt | naivodetītyarthaḥ || 12 ||  
 77145  
 77146 idaṁ kṛtvā karomīdamidaṁ tyaktvedamityalam |  
 77147 iti tattvavidāṁ tāta saṁkalpāḥ saṁkṣayaṁ gatāḥ || 13 ||  
 77148  
 77149 tyaktvedaṁ tyakṣyāmīti śeṣaḥ || 13 ||  
 77150  
 77151 prabuddhāḥ sarvakartāraḥ kariṣyantiha kiṁcana |  
 77152 na tasyākarāṇe nityamakartṛtvapadaṁ gatāḥ || 14 ||  
 77153  
 77154 sarvakartāro'pi kiṁcana kiṁcidapi na kariṣyantiṭi pūrvārdhe nañ'o'nvayaḥ | tasya  
 77155 kadāpyakaraṇe nityameva te akartṛtvapadaṁ gatāstiṣṭhantītyarthaḥ || 14 ||  
 77156  
 77157 akartṛtvādabhoktṛtvamarthādeva samāgatam |  
 77158 saṁgrhītaṁ kilānuptaṁ keneha bhuvanatrāye || 15 ||  
 77159  
 77160 tatphalamāha - akartṛtvāditi | anuptaṁ vāpādinā aniṣpāditam vrihyādi || 15 ||  
 77161  
 77162 śānte kartṛtvabhoktṛtve śāntireveha śiṣyate |  
 77163 prauḍhimabhyāgatā saiva muktirityucyate budhaiḥ || 16 ||  
 77164  
 77165 śāntirnirvikṣepatā | prauḍhiṁ kartṛtvamūlocchedena prarūḍhatām || 16 ||  
 77166  
 77167 prabuddhāścīnmayāḥ śuddhāḥ sarvamākramya saṁsthitāḥ |  
 77168 kiṁ tyaktaṁ parigṛhṇantu kiṁ grhītaṁ tyajantu vā || 17 ||  
 77169  
 77170 uktaṁ vyaktaupapādayati - prabuddhā ityādinā | ākramya  
 77171 paramārthasvarūpāvirbhāveṇa paribhūya tyaktaṁ aprāptaṁ kiṁ phalamaihikaṁ  
 77172 parigṛhṇantu || 17 ||  
 77173  
 77174 grāhyagrāhakasaṁbandhapramitāvayavikramaiḥ |  
 77175 hīnaḥ prameyāvayavaiḥ kiṁ grhṇātu jahātu kim || 18 ||  
 77176  
 77177 grāhyagrāhakatatsaṁbandhalakṣaṇairajñadaśāpramitakriyākāraḥ saṁbandhaghaṭ  
 77178 itāvāntaravākyaṛthalakṣaṇāvayavikramairmahāvākyaaprimeyāvayavairāṅgapradh  
 77179 ānakriyākālāpalakṣaṇavikārairhīnaḥ kūṭasthātmā  
 77180 tadghaṭīasāṅgapradhānakriyāniṣpādanasādhyaṁ pāralaukikaṁ svargādiphalaṁ  
 77181 vā kiṁ grhṇantu kiṁ jahātvityarthaḥ || 18 ||  
 77182  
 77183 grāhyagrāhakasaṁbandhe kṣiṇe śāntirudetyalam |  
 77184 sthitimabhyāgatā śāntirmokṣanāmnābhidhiyate || 19 ||  
 77185  
 77186 aihikāmuṣmikeṣṭāniṣṭasāadhanahānopādānanimittagrāhyagrāhaka##-  
 77187 sthitimabhyāgatā mokṣanāmnocyata ityuktupapādanopasaṁhāraḥ || 19 ||  
 77188  
 77189 tatra sthitāḥ sadā śāntāstvadṛśāḥ puruṣottamāḥ |  
 77190 suṣuptāvayavaspaṇdasādharmyeṇa caranti hi || 20 ||  
 77191  
 77192 evaṁ sthitānāmapi yāvatprārābdhakṣayaṁ vyavahārasiddhau dṛṣṭāntamāha ##-  
 77193 prāṇodarānnarasādispaṇdaṁ jīvanādṛṣṭātmasaṁnidhimātreṇācarantītyucyate  
 77194 tadvajjīvanmuktā api caranti | vyavaharantītyarthaḥ || 20 ||  
 77195  
 77196 parāvabodhaviśrāntavāsano jagati sthitim |  
 77197 ardhasupta ivehemāṁ tvaṁ paśyātmasthayā dhiyā || 21 ||  
 77198  
 77199 tadvattvamapi rājyapālanamācaretyāśayenāha - parāvabodheti | ardhasuptaḥ  
 77200 suṣuptajāgratsaṁdhisthaḥ || 21 ||  
 77201  
 77202 na ramante hi rāmyeṣu svātmānyeva gatāśayāḥ |  
 77203 nodvijante'nyaduḥkheṣu svātmānyekarasāyanāḥ || 22 ||  
 77204  
 77205 rāmyeṣu anātmasviti śeṣaḥ | ātmānyeṣu ātmāsparśiṣu duḥkheṣu | svātmānyeva  
 77206 ekaṁ rasāyanamiva madhuraṁ sukhaṁ yeṣāṁ | tathācoktaṁ vārtike duḥkhī yadi  
 77207 bhavetsākṣī kaḥ sākṣī duḥkhito bhavet | duḥkhinaḥ sākṣitā nāsti sākṣiṇo  
 77208 duḥkhitā kutaḥ iti || 22 ||  
 77209

77210 nityaprabuddhā gr̥hṇanti kār्याṇīmānyasaṅginaḥ |  
 77211 mukurā iva bimbāni yathāprāptānyavāñchayā || 23 ||  
 77212  
 77213 sukhaduḥkhābhāve tatprāptiparihārārthāni kār्याṇi katham gr̥hṇanti tatrāha ##-  
 77214  
 77215 jāgrati svātmani svasthāḥ suptāḥ saṃsārasaṃsthitau |  
 77216 bālavatpravivepante suṣuptasaddaśāsayāḥ || 24 ||  
 77217  
 77218 tarhi te kiṃ svātmanyapyāsthāsūnyā netyāha - jāgratīti | tathāca yā niśā  
 77219 sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī iti bhagavatāpi teṣāmtmāsthā darśinā |  
 77220 pravivepante prakampante | vyavaharantīti yāvat || 24 ||  
 77221  
 77222 tvamajitapadavīmupāgato'ntaḥ  
 77223 kamalajavāsaramekameva bhuktvā |  
 77224 guṇagaṇakalitāmihaiva lakṣmīm  
 77225 vraja paramāspadamacyutaṃ mahātman || 25 ||  
 77226  
 77227 vivakṣitārthaṃ saṃkṣipyopasaṃharati - tvamiti | he mahātman tvamantaḥ  
 77228 ajitasya viṣṇoḥ padaviṃ paramātmapadaṃ saṃgataḥ prāptavānsannekaṃ  
 77229 kamalajavāsaram kalpaparyantamihaiva pātāle guṇagaṇaiḥ kalitāṃ rājyalakṣmīm  
 77230 bhuktvā acyutaṃ videhakaivalyākhyam cyutirahitaṃ paramāspadaṃ paramapadaṃ  
 77231 vrajetyarthaḥ || 25 ||  
 77232  
 77233 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
 77234 mokṣopāyeṣūpaśamaaprakaraṇe prahrādabodhanaṃ nāma catvāriṃśaḥ  
 77235 sargaḥ || 40 ||  
 77236  
 77237 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaaprakaraṇe  
 77238 prahrādabodhanaṃ nāma catvāriṃśaḥ sargaḥ || 40 ||  
 77239  
 77240  
 77241 ekacatvāriṃśaḥ sargaḥ 41  
 77242  
 77243 śrīvāsiṣṭha uvāca |  
 77244  
 77245 jagadratnasamudgena trailokyādbhutadarśinā |  
 77246 ityukte padmanābhena jyotsnāśītalayā girā || 1 ||  
 77247  
 77248 gr̥hītaśāsanāddaityātpūjāṃ saṃprāpya sānugaḥ |  
 77249 daityarājye'bhiścicyainaṃ varairacchandayaddhariḥ || 1 ||  
 77250  
 77251 pralaye jagallakṣaṇānāṃ ratnānāṃ svāntaḥ praveśanātsamudrena saṃputakena  
 77252 sṛṣṭikāle trailokyalakṣaṇādbhutapradarśanaśīlena padmanābhena viṣṇudehena  
 77253 iti prāguktaparakāreṇokte sati || 1 ||  
 77254  
 77255 prahrādanāmā deho'sau vikāśinayanāmbujaḥ |  
 77256 mudovāca vaco dhīro gr̥hītamananakramaḥ || 2 ||  
 77257  
 77258 prahrādanāmā asau prāgukto deho gr̥hītamananakramaḥ san mudā uvāca |  
 77259 dehagrahaṇamātmāni vyavahartṛtāvāraṇārthaṃ || 2 ||  
 77260  
 77261 prahrāda uvāca |  
 77262  
 77263 hitāhitavicāreṇa rājakār्याśatena ca |  
 77264 atyahaṃ śramito deva kṣaṇaṃ viśrāmatāṃ gataḥ || 3 ||  
 77265  
 77266 asurāṇāṃ kiṃ hitaṃ devānāṃ kisahitamiti vicāreṇa śramitaḥ śramaṃ prāpitaḥ |  
 77267 kṣaṇamiti samādhau kāladairghyāpratyaśāyāduktam || 3 ||  
 77268  
 77269 bhagavaṃstvatprasādena sthitiḥ samyagathāgatā |  
 77270 samādhāvasamādhau ca rūpeṇāhaṃ samaḥ sadā || 4 ||  
 77271  
 77272 sthitistattvabodhena svarūpāvasthitiḥ | rūpeṇa pāramārthikasvarūpeṇa | sadā  
 77273 samādhyaśamādhyaḥ sadehavidhamuktyośca || 4 ||  
 77274  
 77275 ciramantarmahādeva dṛṣṭo'syamalayā dhiyā |  
 77276 punarbahirayaṃ dṛṣṭyā diṣṭyā deva pradṛśyase || 5 ||  
 77277  
 77278 imau ślokau kvacideva pustake dṛśyete | antardhiyā

77279 akhaṇḍamānasasākṣātkāravṛtṭyā dṛṣṭo'si | bahirdṛṣṭyā cakṣuṣā diṣṭyā  
 77280 bhāgyavaśena dṛṣyase || 5 ||  
 77281  
 77282 ahamāsamanantāyāmasyām dṛṣṭau maheśvara |  
 77283 sarvasaṃkalpamuktāyām vyoma vyomnīva nirmale || 6 ||  
 77284  
 77285 asyāmāntaryām dṛṣṭau || 6 ||  
 77286  
 77287 na śokena na mohena na ca vairāgyacintayā |  
 77288 na dehatyāgakāryeṇa na saṃsārabhayena ca || 7 ||  
 77289  
 77290 tatra śokamohādinimittavaśādahaṃ samādhiṃ nāśrito yena mama  
 77291 dehatyāgaprasaktiḥ syādityāha - na śokeneti || 7 ||  
 77292  
 77293 ekasminvidyamāne hi kutaḥ śokaḥ kutaḥ kṣatiḥ |  
 77294 kuto dehaḥ kva saṃsāraḥ kva sthitiḥ kva bhayābhaye || 8 ||  
 77295  
 77296 dṛṣṭa eva te pitṛrājyādināśādiḥ śokahetustaṃ kathamapalapasi tatrāha -  
 77297 ekasminniti | satyamatra dṛṣṭo natvadvaitātmani sa iti na taddhetuko me  
 77298 samādhirityarthaḥ || 8 ||  
 77299  
 77300 yathecchayaivāmalayā kevalaṃ svayamutthayā |  
 77301 evamevāhamavasāṃ vitate pāvane pade || 9 ||  
 77302  
 77303 tarhi samādhesto ko heturiti cedvicārajā viśrāntīcchaivetyāha - yathecchayeti |  
 77304 evameva dehatyāgādyabhisandhiṃ vinaiva || 9 ||  
 77305  
 77306 hā virakto'smi saṃsāraṃ tyajāmītiyamīśvara |  
 77307 aprabuddhadṛṣāṃ cintā harṣaśokavikāradā || 10 ||  
 77308  
 77309 naca vairāgyacintayeti vairāgyāpahnava na yuktastasya vicārapūrvake  
 77310 samādhāvanukūlatvāditi cettatrāha - hā virakta iti || 10 ||  
 77311  
 77312 dehābhāve na duḥkhāni dehe duḥkhāni me matiḥ |  
 77313 iti cintāviśavyālī mūrkhamevāvalumpatī || 11 ||  
 77314  
 77315 vairāgyasya samādhihetutve rāgavaddehasyāpi  
 77316 duḥkhaheutvānubhavāttatyāgasyāpi samādhinimittatā syāt so'pyatattvavida eva  
 77317 vāñchito na mametyāha - dehābhāva iti || 11 ||  
 77318  
 77319 idaṃ sukhamidaṃ duḥkhamidaṃ nāstīdamasti me |  
 77320 iti dolāyitaṃ ceto mūḍhameva na paṇḍitaṃ || 12 ||  
 77321  
 77322 ata eva sukhālipsayā duḥkhanivṛttilipsayāpi vā na samādhirityāha - idamiti |  
 77323 mūḍhameva avalumpatītyanukṛṣyate || 12 ||  
 77324  
 77325 ahamanyo'nya evāyamityajñānāṃ tu vāsanā |  
 77326 dūrodastātmabuddhīnāṃ jayatyasumatāmiha || 13 ||  
 77327  
 77328 tarhyastu bheda vāsanākṣayecchayā samādhistatrāha - ahamanya iti | dūrodastā  
 77329 ātmabuddhistattvajñānāṃ yaisteṣāmajñānāmeva jayati na tattvavidāmitiyarthaḥ |  
 77330 asumatāṃ prāṇināṃ || 13 ||  
 77331  
 77332 idaṃ tyājyamidaṃ grāhyamiti mithyā manobhramaḥ |  
 77333 nonmattatāṃ nayatyantarjñamajñamiva durdhiyaḥ || 14 ||  
 77334  
 77335 tarhi saṃsāratyāgāya mokṣagrahaṇāya vā samādhirastviti cettatrāpyāha -  
 77336 idamiti | iti prasiddho durdhiyaḥ saṃbandhī bhramaḥ ajñamiva jñāṃ nonmattatāṃ  
 77337 nayatītyanvayaḥ || 14 ||  
 77338  
 77339 sarvasminnātmani tate tvayi tāmarasekṣaṇa |  
 77340 heyopādeyapakṣasthā dvitīyā kalanā kutaḥ || 15 ||  
 77341  
 77342 tatkutastatrāha - sarvasminnityādinā || 15 ||  
 77343  
 77344 vijñānābhāsamakhilaṃ jagatsadasadutthitam |  
 77345 kiṃ heyam kimupādeyamiha yattiyajyate na vā || 16 ||  
 77346  
 77347 bhrāntivijñāne śuktirajatādivadābhāsate na paramārthata iti vijñānābhāsam |

77348 sata ātmano'sato  
 77349 māyāyāścānyonyatādātmyādhyāsalakṣaṇānmithunīkaraṇādutthitam || 16 ||  
 77350  
 77351 kevalaṃ svasvabhāvena draṣṭṛdr̥śye vicārayan |  
 77352 kṣaṇaṃ viśrāntavānantaḥ paramātmanātmani || 17 ||  
 77353  
 77354 ata eva mama tattvavicāraviśrāntireva samādhiḥ saṃpanna ityāha - kevalamiti ||  
 77355 17 ||  
 77356  
 77357 bhāvābhāvavinirmukto heyopādeyavarjitaḥ |  
 77358 evamāsamahaṃ pūrvamadhunetthaṃ vyavasthitaḥ || 18 ||  
 77359  
 77360 pūrva samādhikāle | adhunā vyutthānakāle | itthaṃ  
 77361 tvadājñaptārthopādānayogyatayā vyavasthito'smītyarthaḥ || 18 ||  
 77362  
 77363 sa mayātmīyamāpannaṃ sarvamātmātmatām gataḥ |  
 77364 karomyahaṃ mahādeva tubhyaṃ yatparirocate || 19 ||  
 77365  
 77366 sa ātmatām svasvabhāvaṃ gata ātmā ahaṃ mayā ātmīyaṃ svakartavyatām  
 77367 prāptaṃ sarva tvadājñaptaṃ kārya karomi | kiṃ svarāgeṇa kariṣyasi netyāha -  
 77368 tubhyamiti | tvadicchānuvartitayetyarthaḥ || 19 ||  
 77369  
 77370 tvamayaṃ puṇḍarikākṣaḥ pūjyastāvajjagattraye |  
 77371 tanmattaḥ prakṛtiprāptām pūjāmādātumarhasi || 20 ||  
 77372  
 77373 yathā tvadājñaptaṃ rājyaṃ niyatiprāptamahamaṅgīkaromi tathā tvamapi  
 77374 maddattām pūjāṃ sarveśvaratvāttava niyatiprāptām gṛhāṇetyāha - tvamiti  
 77375 | prakṛtiḥ śāstralokaprasiddhā niyatiḥ || 20 ||  
 77376  
 77377 ityuktvā dānavādhiśaḥ puraḥ kṣīrodaśāyinaḥ |  
 77378 śailendra iva pūrṇendumardhapātramupādade || 21 ||  
 77379  
 77380 śailendra udayādriḥ || 21 ||  
 77381  
 77382 sāyudhaṃ sāpsarovṛndaṃ sasuraṃ sakhagādhipam |  
 77383 pūjayāmāsa govindaṃ satrailokyamathāgragam || 22 ||  
 77384  
 77385 satrailokyamudarāntaḥsthitatrailokyasahitam | agragaṃ puraḥsthitam || 22 ||  
 77386  
 77387 sabāhyābhyantarabhrāntabhuvanaṃ bhuvaneśvaram |  
 77388 pūjayitvātha tiṣṭhantamuvāca kamalāpatiḥ || 23 ||  
 77389  
 77390 bāhyeṣu romaḥkūpādiṣu ābhyantareṣu bastijaṭharahṛdayādiṣu ca bhrāntāni  
 77391 parivartamānāni bhuvanāni yasya tam || 23 ||  
 77392  
 77393 śrībhagavānuvāca |  
 77394  
 77395 uttiṣṭha dānavādhiśa siṃhāsanamupāśraya |  
 77396 yāvadāśvabhiṣekaṃ te svayameva dadāmyaham || 24 ||  
 77397  
 77398 pāñcājanyaravaṃ śrutvā ya ime samupāgatāḥ |  
 77399 siddhāḥ sādhyāḥ suraughāste kurvantu tava maṅgalam || 25 ||  
 77400  
 77401 ityuktvā puṇḍarikākṣoṃ dānavaṃ siṃhaviṣṭare |  
 77402 yojayāmāsa yogaṃ taṃ meruśṛṅga ivāmbudam || 26 ||  
 77403  
 77404 siṃhaviṣṭare siṃhāsane || 26 ||  
 77405  
 77406 athainaṃ harirāhūtaiḥ kṣīrodādyairmahābhibhiḥ |  
 77407 gaṅgādibhiḥ saritpūraiḥ sarvatīrthajalaistathā || 27 ||  
 77408  
 77409 sarvaviprarṣisaṅghaiśca sarvasiddhagaṇaiḥ saha |  
 77410 punarvidyādharayuto lokapālasamanvitaḥ || 28 ||  
 77411  
 77412 punaḥśabdasvārasyātpūrvam svayameka evābhyāṣiṇcidvidyādharādibhiḥ saha  
 77413 punarutsāhātīśayādabhyāṣiṇcaditi gamyate || 28 ||  
 77414  
 77415 abhyāṣiṇcadameyātmā daityarājye mahāsuraṃ |  
 77416 marudgaṇaiḥ stūyamānaṃ pūrvam svarge hariṃ yathā || 29 ||



77417  
77418 harimindram || 29 ||  
77419  
77420 surāsuraiḥ stūyamānaṃ stūyamānaḥ surāsuraiḥ |  
77421 abhiṣiktamuvācedaṃ prahrādaṃ madhusūdanaḥ || 30 ||  
77422  
77423 śribhagavānuvāca |  
77424  
77425 yāvanmerurdharā yāvadyāvaccandrārkaṃḍale |  
77426 akhaṇḍitaḡaṣḡāḡhī tāvadrājā bhavānagha || 31 ||  
77427  
77428 dharā pṛthvī | dharāḥ anye parvatāśceti vā || 31 ||  
77429  
77430 iṣṡāniṣṡaphalaṃ tyaktvā samadarśanayā dhiyā |  
77431 vītarāgabhayakrodho rājyaṃ samanupālaya || 32 ||  
77432  
77433 rājye'sminbhogasampūrṇe dṛṣṡānuttamabhūminā |  
77434 na gantavyastvayodvegaḥ svarge mānavake'thavā || 33 ||  
77435  
77436 dṛṣṡā anuttamā niratiśayānandabhūmiryena tathāvidhena tvayā rājye udvegaḥ  
77437 aratilaḡaṣḡaṇo na gantavyastathā pitrādivatsvarge devaloke mānave bhūloke ca udvego  
77438 na gantavyo na gamayitavyaḥ || 33 ||  
77439  
77440 deśakālakriyākāraiṛyathāprāptāsu dṛṣṡiṣu |  
77441 prakṛtaṃ kāryamātiṣṡha tyaktvā mānasamāssva bho || 34 ||  
77442  
77443 yathāprāptāsu prajāśātravādinigrahānugrahādidṛṣṡiṣu  
77444 tattatpuruṣānurūpairdeśakālakriyākāraiḥ prakṛtaṃ prasaṇjitaṃ  
77445 vadhabandhadaṇḡādikāryamātiṣṡha anutiṣṡha | mānaṣaṃ rāḡādivaiṣamyāṃ  
77446 tyaktvā āssva || 34 ||  
77447  
77448 atidehatayedamṡāmamatāparivarjitaṃ |  
77449 bhāvābhāve samaṃ kāryaṃ kurvanniha na bādhyase || 35 ||  
77450  
77451 atidehatayā dehātiriktātmbhāvena | bhāvābhāve lābhālābhe || 35 ||  
77452  
77453 dṛṣṡasamśāraparyāyastulitātulatatpadaḥ |  
77454 sarvaṃ sarvatra jānāsi kimanyadupadiśyate || 36 ||  
77455  
77456 vyavahāre paramārthe ca tvameva nipuṇoaṣīti nopadeśyaṃ tavāstītyāha -  
77457 dṛṣṡeti || 36 ||  
77458  
77459 vītarāgabhayakrodhe tvayi rājani rājati |  
77460 nedāniṃ duḡkhadurgranthirnāsuraṇḡalayaṣyati || 37 ||  
77461  
77462 anena tava pūrvamanoratho'pi setsyatītyāha - vīteti |  
77463 duḡkhadurgranthirasureṣvidāniṃ na sthāsyati devasthaśca sa maddvārā asurāṇna  
77464 dalayaṣyatītyarthaḥ || 37 ||  
77465  
77466 bāṣpaśrīrnāsurikaṇṡamaṇjariḥ plāvayaṣyati |  
77467 vanarājimivonmattā sarittāratarāṇgiṇī || 38 ||  
77468  
77469 unmattā varṣābhivardhitā sarinnadī | tāratarāṇgiṇī bṛhattaraṇḡā || 38 ||  
77470  
77471 adyaprabhṛtyasaṃprāptadānavāmarasaṃgaram |  
77472 nirmandarāmbhonidhivajjagatsvasthamiva sthitaṃ || 39 ||  
77473  
77474 jagatsvāsthyamapi setsyatītyāha - adyeti | nirmandaro nirgatamanthācalo  
77475 yo'mbhonidhistadvat || 39 ||  
77476  
77477 devāsurakuṡumbinyo bhartṛṣvantaḡpureṣu ca |  
77478 sveṣveva yāntu viśvāsamaparasparamāhṛtāḥ || 40 ||  
77479  
77480 aparasparamāhṛtāḥ parasparabhartṛbhirabandīkṛtāḥ || 40 ||  
77481  
77482 bhavabahulaniśānitāntanidrā-  
77483 timiramapāśya sadoditāśayaśrīḥ |  
77484 danusuta vanitāvilāsaramyāṃ  
77485 ciraṡajitāmupabhuṇḡṣva rājyalakṣmīm || 41 ||

77486  
 77487 he danusuta tvaṃ bahulaniśā  
 77488 kṛṣṇapakṣarātristatratyanitāntanidrātimiraprāyamajñānāndhakāramapāsyā  
 77489 sadā uditā āśayaśrīḥ svaprakāśabrahmātmāspḥūrtiryasya tathāvidhaḥ san  
 77490 vanitānāmasurastrīṇāṃ sambhajanīyaśāntyādināṃ ca vilāsaiḥ ramyām | ajitām  
 77491 śatrubhiḥ kāmādiṣaṭkaiścāparābhūtāṃ rājyalakṣmīṃ svārājyalakṣmīṃ ca  
 77492 ciramupabhunkṣvetyāśiḥ || 41 ||  
 77493  
 77494 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 77495 mokṣopāyeṣūpaśamaprakaraṇe prahrādābhiṣeko nāmaikacatvāriṃśaḥ  
 77496 sargaḥ || 41 ||  
 77497  
 77498 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe  
 77499 prahrādābhiṣeko nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 77500  
 77501  
 77502 dvicacatvāriṃśaḥ sargaḥ 42  
 77503  
 77504 śrīvāsiṣṭha uvāca |  
 77505  
 77506 ityuktvā puṇḍarikākṣaḥ sanarāmarakinnaraḥ |  
 77507 dvitīya iva saṃsāraścacālāsuraṃmandirāt || 1 ||  
 77508  
 77509 viṣṇoḥ kṣīrodagamanamākhyānaphalamuttamam |  
 77510 samādhimuktavyutthāne hetuścātropavarṇyate || 1 ||  
 77511  
 77512 sanarāmarakinnaratvādeva dvitīyaḥ saṃsāra iva vistṛtaḥ | cacāla jagāma || 1 ||  
 77513  
 77514 prahrādādivinirmuktaiḥ paścātṭpūṣpāñjalivrajaiḥ |  
 77515 pūryamāṇo vihaṅgeśapāścāyāṅgaruhotkaraiḥ || 2 ||  
 77516  
 77517 vihaṅgeśasya garuḍasya pāścātyeṣvaṅgaruheṣu utkaravadrāśībhūtaiḥ  
 77518 pūṣpāñjalivrajaiḥ || 2 ||  
 77519  
 77520 kramātkṣīrodamāsādyā viṣṇjya suravāhinīm |  
 77521 bhogibhogāsane tasthau śvetābja iva ṣaṭpadaḥ || 3 ||  
 77522  
 77523 bhogibhogāsane viṣṇuḥ śakraḥ svarge sahāmaraiḥ |  
 77524 pātāle dānavādhiśa iti tasthurgatajvarāḥ || 4 ||  
 77525  
 77526 eṣā te kathitā rāma niḥśeṣamalanāśinī |  
 77527 prāhrādī bodhasaṃprāptiraindavadravaśītalā || 5 ||  
 77528  
 77529 aindavo dravo'mṛtamiva śītalā || 5 ||  
 77530  
 77531 tām tu ye mānavā loke bahuduṣkṛtino'pi hi |  
 77532 dhiyā vicārayiṣyanti te prāpsyantyacirātpadam || 6 ||  
 77533  
 77534 sāmānyena vicāreṇa kṣayamāyāti duṣkṛtam |  
 77535 yogavākyavicāreṇa ko na yāti paraṃ padam || 7 ||  
 77536  
 77537 duṣkṛtapadena pāpaṃ tanmūlamajñānaṃ ca || 7 ||  
 77538  
 77539 ajñānamucyate pāpaṃ tadvicāreṇa naśyati |  
 77540 pāpamūlacchidaṃ tasmādvicāraṃ na parityajet || 8 ||  
 77541  
 77542 mayoktaṃ na pāpamevetyāha - ajñānamiti || 8 ||  
 77543  
 77544 imāṃ prahrādasamsiddhiṃ pravīcārayatām nṛṇāṃ |  
 77545 saptajanmakṛtaṃ pāpaṃ kṣayamāyātyasaṃśayam || 9 ||  
 77546  
 77547 saptajanmakṛtamityāpātavicārāphalametat | jñānaphalaparyantena tu vicāreṇa  
 77548 prārābhaphalātirikṭasarpapāpakṣayaḥ prasiddha eveti || 9 ||  
 77549  
 77550 śrīrāma uvāca |  
 77551  
 77552 pare pade pariṇataṃ pāñcajanyaśvanairmanaḥ |  
 77553 katham prabuddhaṃ bhagavanprahrādasya mahātmanaḥ || 10 ||  
 77554

77555 samādhimuktasya videhamuktena saha viśrāntisukhādisāmye punarvyutthānahetuṃ  
77556 jijñāsamāno rāmaḥ pṛcchati - pare iti | manaso vilaye  
77557 pāñcajanyasvanaśravaṇamapi durlabhamiti kathaṃ tena prabodha iti bhāvaḥ || 10 ||  
77558  
77559 śrīvasiṣṭha uvāca |  
77560  
77561 dvividhā muktatā loke saṃbhavatyanaghākṛte |  
77562 sadehaikā videhānyā vibhāgo'yaṃ tayoḥ śṛṇu || 11 ||  
77563  
77564 prārabdhaśeṣodbodhitaśuddhavāsanāsahitabhaḡavadicchaiva tatprabodhe heturiti  
77565 viśeṣaṃ vaktuṃ sadehavidehamukṭī vibhajya darśayati - dvividhetyādinā |  
77566 vibhāgo vibhājakalakṣaṇabhedaḥ | ayaṃ vakṣyamāṇaprakāraḥ || 11 ||  
77567  
77568 asaṃsaktamateryasya tyāgādāneṣu karmaṇām |  
77569 naiṣaṇā tatsthitim viddhi tvaṃ jīvanmuktatāmiha || 12 ||  
77570  
77571 karmaṇāmiṣṭāniṣṭānām tyāgādāneṣu viśayeṣu eṣaṇā rāgo nāsti | tasya tāṃ  
77572 sthitim jīvanmuktatām viddhi || 12 ||  
77573  
77574 saiva dehakṣaye rāma punarjananavarjitā |  
77575 videhamuktatā proktā tatsthā nāyānti dṛśyatām || 13 ||  
77576  
77577 dehapadena taddhāraṇahetuḥ prārabdhaśeṣo lakṣyate | tasya bhogena kṣaye  
77578 satītyarthaḥ || 13 ||  
77579  
77580 sṛṣṭabījopamā bhūyo janmāṅkuravivarjitāḥ [janmāntareti  
77581 pāṭhaḥ] |  
77582 hṛdi jīvadvimuktānām śuddhā bhavati vāsanā || 14 ||  
77583  
77584 bhrṣṭāni bharjitāni bījānyupamā yeṣāmiti punardṛśyatānavāptau  
77585 hetuḡarbhaṃ viśeṣaṇam | jīvanmukṭeṣu tu samādhivyutthānena  
77586 punardehadṛśyatāyāṃ heturastītyāha - hṛdīti | śuddhā  
77587 āsaṅgamālinyanirmuktā || 14 ||  
77588  
77589 pāvaṇī paramodārā śuddhasattvānupātinī |  
77590 ātmadhyānamayī nityaṃ suṣuptasyeva tiṣṭhati || 15 ||  
77591  
77592 pāvaṇī śuddhabrahmātmabhāvanā pavitrā paramodārā tṛṣṇākārpaṇyarahitā |  
77593 antaḡkaraṇasya brahmaṇila ye'pi vāsanāsthitau dṛṣṭāntamāha -  
77594 suṣuptasyeveti || 15 ||  
77595  
77596 api varṣasahasrānte tayaivāntaravasthayā |  
77597 sati dehe prabudhyante jīvanmuktā raghūdvaha || 16 ||  
77598  
77599 dehapadenātrāpi taddhāraṇahetuḥ prārabdhaśeṣo lakṣyate || 16 ||  
77600  
77601 prahrādo'ntasthayā śuddhasattvavāsanayā svayā |  
77602 bodhamāpa mahābāho śaṅkhaśabdāvabuddhayā || 17 ||  
77603  
77604 saiva prahrādabodhe'pi heturityāha - prahrāda iti || 17 ||  
77605  
77606 harirātmā hi bhūtānām tasya yatpratibhāṣate |  
77607 tattathaiva bhavatyāśu sarvamātmaiva kāraṇam || 18 ||  
77608  
77609 line śrotre śaṅkhaśabdasyāpyagrahāttāvanmātreṇa kathaṃ bodha  
77610 ityāśaṅkāṃ pariharannāha - haririti | ātmā kāraṇātmā | satyasaṃkalpa iti  
77611 yāvat || 18 ||  
77612  
77613 prabodhametu prahrādo yadaiveti vicintitam |  
77614  
77615 ātmanyakāraṇenaiva bhūtānām kāraṇena ca |  
77616 sṛṣṭyartham vapurāttaṃ hi vāsudevamayātmanā || 20 ||  
77617  
77618 akāraṇenaiva śuddhātmanā bhūtānām kāraṇenāvyākṛtena  
77619 cakārātkāmakarmādinā ca nimittena ātmanyeva jagatsṛṣṭyartham  
77620 vāsudevamayātmanā vapuḥ śarīramātraṃ grhītam | hīśabdastathā  
77621 śrutismṛtipurāṇaprasiddhidyotanārthaḥ || 20 ||  
77622  
77623 ātmāvalokanenāśu mādhaveḥ paridṛśyate |

77624 mādhavārādhanaṇāśu svayamātmāvalokyate || 21 ||  
 77625  
 77626 ata eva tadvapurdarśane ātmaadarśanaṃ siddhyatyātmaadarśane ca taddarśanaṃ  
 77627 sulabhamityāha - ātmeti || 21 ||  
 77628  
 77629 etāṃ dṛṣṭimavaṣṭabhya rāghavātmāvalokane |  
 77630 viharāśu vicārātmā padaṃ prāpsyasi śāśvatam || 22 ||  
 77631  
 77632 vihara yatasva || 22 ||  
 77633  
 77634 duḥkhāsāravatī rāma saṃsāraprāvṛḍātātā |  
 77635 jādyaṃ dadāti paramaṃ vicārārkamapaśyatām || 23 ||  
 77636  
 77637 duḥkhānyeva āsārā dhārāsampātāstadvatī | jādyaṃ maurkhyam rogaṃ ca || 23 ||  
 77638  
 77639 prasādādātmano viṣṇormāyeyamatibhāsurā |  
 77640 prabād hate na dhīrāmstu yakṣī mantravato yathā || 24 ||  
 77641  
 77642 yakṣigrahaṇaṃ sarvapiśācādyupalakṣaṇaṃ | mantravato mantrasiddhān || 24 ||  
 77643  
 77644 ātmecchayaiva ghanatām samupāgatānta-  
 77645 rātmecchayaiva anutāmupayāti kāle |  
 77646 saṃsārajālaracaneyamanantamāyā-  
 77647 jvāleha vātavalayādiva pāvakasya || 25 ||  
 77648  
 77649 saṃsārajālaracanālakṣaṇā anantasya viṣṇoriyaṃ māyā tasyaivātmana icchayaiva  
 77650 ghanatām dehādighanānarthabhāvaṃ samupāgatā | sā ca  
 77651 nirvyājabhaktipraṇidhānādyārādhitasya tasyātmana icchayaiva  
 77652 vivekavicārādi janmakāle tanutām hrāsamupayāti | yathā pāvakasya jvālā  
 77653 vātavalayādeva ghanatāmupayāti ante ca tadvaśādeva tanutāmupayāti tadvat | ata  
 77654 īśvaraprasādajanitavicārādinaivāvaśyaṃ jñānalābha ityākhyānatātparyamiti  
 77655 bhāvaḥ | tathāca bhagavato bādarāyaṇasya sūtram parābhidyānāttu tirohitaṃ tato  
 77656 hyasya bandhaviparyayau iti | mattaḥ smṛtirjñānamapohanaṃ ca iti  
 77657 bhagavadvacanaṃ ceti bhāvaḥ || 25 ||  
 77658  
 77659 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mo0  
 77660 upaśamaprakaraṇe prahrādavyavasthā nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
 77661  
 77662 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 77663 prahrādavyavasthā nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
 77664  
 77665  
 77666 tricativāriṃśaḥ sargaḥ 43  
 77667  
 77668 śrīrāma uvāca |  
 77669  
 77670 bhagavansarvadharmajña śuddhaistvadvacanāṃśubhiḥ |  
 77671 nirvṛtāḥ sma śāśāṅkasya karairoṣadhayo yathā || 1 ||  
 77672  
 77673 īsaprasādalabhye'pi neśvare diyatām bharaḥ |  
 77674 pauraṇendriyākrāntyā sādhyam jñānamitīryate || 1 ||  
 77675  
 77676 nirvṛtā āhlāditāḥ sma || 1 ||  
 77677  
 77678 karṇābhivāñchayamānāni pavitrāṇi mṛdūni ca |  
 77679 sukhayanti gṛhītāni puṣpāṇīva vacāṃsi te || 2 ||  
 77680  
 77681 karṇābhyām śravaṇāyāvataṃsanāya cābhivāñchayamānāni | puṣpapakṣe  
 77682 gurudevātādiprasādarūpatayā pāpāpahāritvātpavitrāṇi puṣpāṇyutpalādīnīva || 2 ||  
 77683  
 77684 pauraṇa prayatnena sarvamāsādyate yadi |  
 77685 prahrādastatkathaṃ buddho na mādhavavaraṃ vinā || 3 ||  
 77686  
 77687 tattarhi prahrādo mādhasya varaṃ vināpi svapauraṇaiva kathaṃ na  
 77688 prabuddhavān | ataḥ svapauraṇādeva sarvatra jñānalābha iti  
 77689 prāguktaniyamabhaṅga ityārthaḥ || 3 ||  
 77690  
 77691 śrīvāsiṣṭha uvāca |  
 77692

77693 yadyadrāghava saṃprāptaṃ prahrādena mahātmanā |  
77694 tattadāsāditaṃ tena pauraśādeva nānyataḥ || 4 ||  
77695  
77696 svapauruṣasādhyāyāṃ puruṣārthasiddhau mādhavavaro'pi dvāraviśeṣa eva na  
77697 svatantra iti noktaniyamabhaṅga ityāśayena saṃkṣipyottaramāha - yadyaditi || 4  
77698 ||  
77699  
77700 ātmā nārāyaṇascaiva na bhinnastilatailavat |  
77701 tathaiva śauklyapaṭavatkusumāmodavattathā || 5 ||  
77702  
77703 athavā viṣṇoḥ prahrādātmaabhedābhāvāttatprayatnaprāpto varaḥ  
77704 prahrādaprayatnādeveti vātra parihāraḥ sulabha ityāśayenāha - ātmetyādinā |  
77705 yathā tilāntargataṃ tato niḥsāritaṃ ca tailaṃ na bhinnaṃ tadvat | nanvevaṃ sati  
77706 vikāritā syāditi dṛṣṭāntāntaramāha - śauklyapaṭavāditi | yathā  
77707 kusumānāṃ sāra āmodastadvajjīvanāṃ paramārthasāro viṣṇuriti vā abhedo  
77708 jñeya ityāha - kusumeti || 5 ||  
77709  
77710 yo hi viṣṇuḥ sa evātmā yo hyātmāsau janārdanaḥ |  
77711 viṣṇvātmaśabdau paryāyau yathā viṭapipādapau || 6 ||  
77712  
77713 athavā kāryakāraṇopādhityāge pariśiṣṭacinmātrasyātyantābheda eveti  
77714 lakṣyaparayorviṣṇvātmaśabdayoḥ paryāyataivetyāha - ya iti |  
77715 viṭapavattvapādakaraṇakapānakartṛtvopādhibhede'pyakhaṇḍavṛkṣasvarūpe  
77716 yathā viṭapipādapaśabdayoḥ paryāyatā tadvadityarthaḥ || 6 ||  
77717  
77718 prahrādanāmā prathamamātmaiva svayamātmanā |  
77719 svayaiva parayā śaktyā viṣṇubhaktau niyojitaḥ || 7 ||  
77720  
77721 prahrādo hyātmanaivainaṃ varamarjitavānsvayam |  
77722 svayaṃ vicāragaṃ kṛtvā svayaṃ viditavānmanaḥ || 8 ||  
77723  
77724 ātmanā svātmabhūtenaiva viṣṇunā svamanaḥ svayameva vicāragaṃ kṛtvā  
77725 svātmānaṃ svayameva viditavānityarthaḥ || 8 ||  
77726  
77727 kadācidātmanaivātmā svayaṃ śaktyā prabudhyate |  
77728 kadācidviṣṇudehena bhaktilabhyena bodhyate || 9 ||  
77729  
77730 śaktyā svaprayatnakṛtavicārabalena | bhaktilakṣaṇaprayatnalabhyena  
77731 viṣṇudehadvāreṇetyarthaḥ || 9 ||  
77732  
77733 ciraṃārādhito'pyeṣa paramaprītimānapi |  
77734 nāvicāravato jñānaṃ dātuṃ śaknoti mādhaveḥ || 10 ||  
77735  
77736 anvayena darśitamārthaṃ vyatirekasyāpi pradarśanena draḍhayati - ciraṃmīti || 10  
77737 ||  
77738  
77739 mukhyaḥ puruṣayatnottho vicāraḥ svātmadarśane |  
77740 gaṇo varādiko heturmukhyahetuparo bhava || 11 ||  
77741  
77742 ātmāvabodhaparyanto vicāro'stṛviti varaṃ dadato hareḥ puruṣaprayatnottho vicāra eva  
77743 mukhyoabhimato na varaḥ | anyathā jñānamastvityeva  
77744 varadānaprasaṅgādityāśayenāha - mukhya iti || 11 ||  
77745  
77746 pūrvameva balāttasmādākramyendriyapañcakam |  
77747 abhyasansarvayatnena cittam kuru vicāravat || 12 ||  
77748  
77749 yadvīṣayaprayatnādvicārodayastaṃ darśayati - pūrvamīti | pañcakagrahaṇaṃ  
77750 daśakopalakṣaṇaṃ || 12 ||  
77751  
77752 yadyadāsādyate kiṃcitkenacitkvacideva hi |  
77753 svaśaktisaṃpravṛttyā tallabhyate nānyataḥ kvacit || 13 ||  
77754  
77755 svasya śaktirayatnastatprayuktayā saṃpravṛttyā śubhācaraṇena || 13 ||  
77756  
77757 pauraṣaṃ yatnamāśritya prollaṅghyendriyaparvatam |  
77758 saṃsārajaladhiṃ tīrtvā pāraṃ gaccha paraṃ padam || 14 ||  
77759  
77760 vinā puruṣayatnena dṛśyate cejjanārdanaḥ |  
77761 mṛgapakṣigaṇaṃ kasmāttadāsau noddharatyajaḥ || 15 ||

77762  
77763 dṛśyate tattvataḥ sāṅgātkriyate | noddharatiṃ nātmatattvaṃ darśayati |  
77764 ātmadarśanamevoddhāra ityāśayaḥ || 15 ||  
77765  
77766 guruśceduddharatyajñamātmīyātpauruṣādṛte |  
77767 uṣṭraṃ dāntaṃ balivardaṃ tatkaśmānnoddharatyasau || 16 ||  
77768  
77769 vinaiva śiṣyaprayatnaṃ śaktipātādinā gurustamuddharatīti yogaśāstrāda  
77770 siddhamiti tatrānaikāntyamāsaṅkyāha - guruścediti | gurubhaktyādiyatna eva  
77771 tatrāpi jñānajanane gurvānugrahaṃ dvārikarotīti bhāvaḥ || 16 ||  
77772  
77773 na harerna gurornārthātkiṃcidāsādyate mahat |  
77774 ākrāntamanasaḥ svasmādyadāsāditamātmanaḥ || 17 ||  
77775  
77776 arthāddhanāt | amṛtatvasya tu nāsāsti vittena iti śruteriti bhāvaḥ |  
77777 ākrāntamanaso jñānadārḍhyena bādhitamānaso yadātmanaḥ  
77778 svasmānmahatparamapuruṣārtharūpamāsāditam tat || 17 ||  
77779  
77780 abhyāsavairāgyayutādākrāntendriyapannagāt |  
77781 nātmanaḥ prāpyate yattatprāpyate na jagattrayāt || 18 ||  
77782  
77783 yatparamapuruṣārtharūpam || 18 ||  
77784  
77785 ārādhayātmanātmānamātmanātmānamarcaya |  
77786 ātmanātmānamālokyā saṃtiṣṭhasvātmanātmani || 19 ||  
77787  
77788 ārādhaya utkrīṣṭabuddhyā śravaṇādinā sādhyā siddham ca  
77789 nirantarānusaṃdhānenārcaya | ālokyā tattvataḥ sāṅgātkṛtya saṃtiṣṭhasva tatraiva  
77790 samyagavatiṣṭhasva | tadbhāvāna cyavasvetyarthaḥ || 19 ||  
77791  
77792 śāstrayatnavicārebhyaḥ mūrkhāṇāṃ prapalāyinām |  
77793 kalpitā vaiṣṇavī bhaktiḥ pravṛttyartham śubhasthitau || 20 ||  
77794  
77795 yadi svaprayatnajanavivācārādeva jñānodayastarhi kimarthaṃ śāstreṣu  
77796 viṣṇvādibhaktividhānaṃ tatrāha - śāstreti |  
77797 viṣayāsaktiprābalyādadhyaśāstrebhyaḥ indriyajayādiyatnebhyaḥ vicārebhyaśca  
77798 prapalāyinām dūri bhūtānāṃ mūrkhāṇāṃ kathaṃcicchubhasthitau sanmārga  
77799 pravṛttyarthamityarthaḥ || 20 ||  
77800  
77801 abhyāsayatnau prathamam mukhyo vidhirudāhṛtaḥ |  
77802 tadabhāve tu gaṇaḥ syātpūjyapūjāmayakramaḥ || 21 ||  
77803  
77804 uktamevārthamupapattibhirdraḍhayati - abhyāsetyādinā || 21 ||  
77805  
77806 asti cedindriyākrāntiḥ kiṃ prāpyam pūjanaiḥ phalam |  
77807 nāsti cedindriyākrāntiḥ kiṃ prāpyam pūjanaiḥ phalam || 22 ||  
77808  
77809 vicāropaśamābhyāṃ hi na vināśādyate hariḥ |  
77810 vicāropaśamābhyāṃ ca muktasyābjakareṇa kim || 23 ||  
77811  
77812 āsādyate svātmabhāvena tattvato labhyate | hariḥ pūrṇānandātmā |  
77813 vicāropaśamābhyāmeva muktasya paramapuruṣārthaṃ prāptasyābjakareṇa  
77814 haridehena kimadhikaṃ prāpyamastītyarthaḥ | athavā vicāropaśamābhyāṃ  
77815 muktasya rahitasya viṣayāsaktasya abjakareṇeśvareṇāpi kiṃ hitam kartum  
77816 śakyamityarthaḥ || 23 ||  
77817  
77818 vicāropaśamopetaṃ cittamārādhayātmanaḥ |  
77819 tasminsiddhe bhavānsiddho no cettvaṃ vanagardabhaḥ || 24 ||  
77820  
77821 ārādhaya prasādaya | siddhe prasanne sati bhavānapi siddhaḥ  
77822 paramapuruṣārthalakṣaṇam siddhiṃ prāptaḥ || 24 ||  
77823  
77824 kriyate mādhavādinām praṇayaprārthanā svayam |  
77825 tathaiva kriyate kaśmāna svakasyaiva cetasaḥ || 25 ||  
77826  
77827 kriyate yatheti śeṣaḥ || 25 ||  
77828  
77829 sarvasyaiva janasyāsys viṣṇurabhyantare sthitaḥ |  
77830 tam parityajya ye yānti bahirviṣṇuṃ narādhamāḥ || 26 ||

77831  
 77832 manobhaktireva mukhyā viṣṇubhaktirnatu bāhyetyāha - sarvasyetyādinaḥ || 26 ||  
 77833  
 77834 hṛdguhāvāsicittattvaṃ mukhyaṃ sānātanaṃ vapuḥ |  
 77835 śaṅkhacakraḡadāhasto gaṇa ākāra ātmanaḥ || 27 ||  
 77836  
 77837 cillakṣaṇaṃ tattvamabādhitam vastu sanātanameva sānātanaṃ śāśvataṃ vapuḥ  
 77838 svarūpe | gaṇo māyāguṇakalpita āgantuka iti yāvat || 27 ||  
 77839  
 77840 yo hi mukhyaṃ parityajya gaṇaṃ samanudhāvati |  
 77841 tyaktvā rasāyanaṃ siddhaṃ sādhyam saṃsādhayatyasau || 28 ||  
 77842  
 77843 rasāyanamamṛtam | sādhyamodanādi saṃsādhayati kṛṣyādinotpādayati || 28 ||  
 77844  
 77845 yastu bhoḥ sthitimevāsyāmātmaññānacamatkṛtau |  
 77846 nāsādayati saṃmattamanāḥ sa raghunandana || 29 ||  
 77847  
 77848 kastarhi bāhyaviṣṇubhaktāvadhikārī tamāha - yastviti dvābhyām | ya  
 77849 ātmatattvacamatkṛtau sthitiṃ nāsādayatyeva sa śaṅkhacakraḡadāpāṇiṃ  
 77850 parameśvaramarcayedityanvayaḥ || 29 ||  
 77851  
 77852 aprāptātmaiviveko'ntarajñacittavaśīkṛtaḥ |  
 77853 śaṅkhacakraḡadāpāṇimarcayetparameśvaram || 30 ||  
 77854  
 77855 kāle nirmalatāmeti cittaṃ vairāgyakāriṇā || 31 ||  
 77856  
 77857 vairāgyakāriṇā tapasā || 31 ||  
 77858  
 77859 nityābhyāsavivekābhyām cittamāśu prasīdati |  
 77860 āmra eva daśāmeti sāhakārīṃ śanaiḥ śanaiḥ || 32 ||  
 77861  
 77862 āsugrahaṇaṃ prasādāvaśyambhāvadyotanārthaṃ | sahaakāraḥ  
 77863 puṣpaphalādyatisaurabhastadbhāvalakṣaṇaṃ daśām || 32 ||  
 77864  
 77865 etadapyātmanaivātmā phalamāpnoti bhāṣitam |  
 77866 haripūjākramākhyena nimittenārisūdana || 33 ||  
 77867  
 77868 śāstre haripūjākramākhyena nimittena yatphalaṃ bhāṣitametadapyātmanā svenaiva  
 77869 saṃkalpitaṃ prāpnotītyarthaḥ || 33 ||  
 77870  
 77871 varamāpnoti yo vāpi viṣṇoramitatejasah |  
 77872 tena svasyaiva tatprāptaṃ phalamabhyāsaśākhinaḥ || 34 ||  
 77873  
 77874 yo'pi viṣṇoḥ sakāśādvaram prāpnoti tenāpi svasya svīyasyaivābhyāsaśākhinaḥ  
 77875 phalaṃ prāptaṃ nākasamikamityarthaḥ || 34 ||  
 77876  
 77877 sarveṣāmuttamasthānāṃ sarvāsāṃ ciraśaṃpadām |  
 77878 svamanonigraho bhūmirbhūmiḥ sasyaśrīyāmiva [svasya iti pāṭhaḥ] ||  
 77879 35 ||  
 77880  
 77881 uttamasthānāṃ praśastapurūṣārthābhīniveśānāṃ ciraśaṃpadām  
 77882 cirabhogyamanvādisaṃpadām ca svamanonigraha eva  
 77883 bhūmirudbhavasthānamityarthaḥ || 35 ||  
 77884  
 77885 apyurvīsvananotkasya karṣato'pi śiloccayam |  
 77886 svamanonigrahādanyo nopāyo'stiha kaścana || 36 ||  
 77887  
 77888 urvikhananotkasya sagarasutādeḥ śiloccayam manthācalaṃ karṣato devāsuraḡderapi |  
 77889 nidhiratnādīlābhāyorvikhananādyutkasya vā | manasa aikāgryam vinā  
 77890 mahākāryāsiddherityāśayaḥ || 36 ||  
 77891  
 77892 tāvajjanmasahasrāṇi bhramanti bhuvi mānavāḥ |  
 77893 yāvannopaśamaṃ yāti manomattamahārṇavaḥ || 37 ||  
 77894  
 77895 brahmaviṣṇvindrarudrādyāściraśaṃpūjitā api |  
 77896 upaplavānmanovyādherna trāyante'pi vatsalāḥ || 38 ||  
 77897  
 77898 vatsalā dayāvanto'pi brahmādyā manovyādherupaplavāna trāyante || 38 ||  
 77899

77900 ākārabhāsuraṃ tyaktvā bāhyamāntaramapyajam |  
 77901 kuru janmakṣayaṃ saṃvinmātraikacintanam || 39 ||  
 77902  
 77903 bāhyam bahirindriyagamyamāntaramantaḥkaraṇagamyam cākārabhāsuraṃ  
 77904 viṣayarūpaṃ tyaktvā ajaṃ janmādivikriyaśūnyam |  
 77905 saṃvinmātrasyaikamakhaṇḍākāraṃ cintanaṃ kurvityarthaḥ || 39 ||  
 77906  
 77907 saṃvedyanirmuktanirāmayaika-  
 77908 saṃvinmayāsvādamanantarūpaṃ |  
 77909 sanmātramāsvādāya sarvasāraṃ  
 77910 pāraṃ paraṃ prāpsyasi janmanadyāḥ || 40 ||  
 77911  
 77912 uktameva vyaktoktyopasaṃharati - saṃvedyeti | he rāma tvaṃ  
 77913 saṃvedyairbāhyāntaraviṣayairnirmuktaṃ yannirāmayaikasāṃvinmaya  
 77914 svayamevāsvadate niratiśayanandātmanā sphurati tathāvidhaṃ sanmātraṃ  
 77915 niranteraṃ tadākāravṛttiyā āsvādāya | evamāsvādāya janmanadyāḥ paraṃ  
 77916 pāraṃ prāpsyasītyarthaḥ || 40 ||  
 77917  
 77918 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣūpaśamaprakaraṇe  
 77919 prahrādaviśrāntirnāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 77920  
 77921 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 77922 prahrādaviśrāntirnāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 77923  
 77924  
 77925 catuṣcatvāriṃśaḥ sargaḥ 44  
 77926  
 77927 śrīvāsiṣṭha uvāca |  
 77928  
 77929 rāmāparyavasāneyaṃ māyā saṃsṛtināmikā |  
 77930 ātmacittajayenaiva kṣayamāyāti nānyathā || 1 ||  
 77931  
 77932 manonairāśyasiddhyarthaṃ mṛṣā duḥkhasvarūpatā |  
 77933 dṛśyasya vistareṇāśmīṅgādhyākhyāne pradarśyate || 1 ||  
 77934  
 77935 tatra viṣṇuvarādgādherjale māyānirīkṣaṇe |  
 77936 gṛhe mṛtasya nītasya śmaśāne dāha īryate || 2 ||  
 77937  
 77938 aparyavasānā aparimitabhrāntiheturiti yāvat || 1 ||  
 77939  
 77940 jaganmāyāprapañcasya vaicitryapratipattaye |  
 77941 itihāsamimaṃ vakṣye śṛṇuṣvāvahito'nagha || 2 ||  
 77942  
 77943 avahitaḥ sāvadhānacittaḥ || 2 ||  
 77944  
 77945 astyasminvasudhāpīṭhe kosalo nāma maṇḍalaḥ |  
 77946 kalpavṛkṣavanaṃ merāviva ratnagaṇākaraḥ || 3 ||  
 77947  
 77948 maṇḍalo deśaviśeṣaḥ | merau kalpavṛkṣavanaṃ nandanādīva || 3 ||  
 77949  
 77950 tatrābhūdbrāhmaṇaḥ kaścidguṇī gādhiriti śrutaḥ |  
 77951 paramaśrotriyo dhīmāndharmamūrtiriva sthitaḥ || 4 ||  
 77952  
 77953 tatra tasminmaṇḍale || 4 ||  
 77954  
 77955 ābālyātpraviraktena cetasā sa vyarājata |  
 77956 niṣkalaṅkāvadātena bhuvaṇaṃ nabhasā yathā || 5 ||  
 77957  
 77958 niṣkalaṅkāvadāteneti nabhaso'pi viśeṣaṇam || 5 ||  
 77959  
 77960 kimapyabhimataṃ kāryaṃ vinidhāya svacetasi |  
 77961 bandhuvṛndādvinīṣkramya tapastaptaṃ vanaṃ yayau || 6 ||  
 77962  
 77963 kāryaṃ tapaḥprajājanam || 6 ||  
 77964  
 77965 utphullakamalaṃ prāpa sarastatra sa viprarāṭ |  
 77966 candraḥ prasannavimalaṃ tārāsāramivāmbaram || 7 ||  
 77967  
 77968 tatra vane | tārā āsvinyādyāḥ sārādarśanīyatamā yasmin || 7 ||



77969  
77970 āsauridarśanaṃ tasmimstaporthaṃ sarasi dvijaḥ |  
77971 ākaṇṭhamambunirmagnaḥ prāvṛṭṭpadma ivāviśat || 8 ||  
77972  
77973 āsauridarśanaṃ viṣṇudarśanaparyantaṃ taporthaṃ sarasi prāvṛṭṭpadma iva  
77974 ākaṇṭhamambunirmagnaḥ san āviśat praviśya sthita ityārthaḥ || 8 ||  
77975  
77976 yayau māsāṣṭakaṃ tasya magnasya saraso'mbhasi |  
77977 vāsaṇkaḥ saṃkocamanāgbhagnamukhacchaveḥ || 9 ||  
77978  
77979 vāso nivāsasthānaṃ tatratyānāṃ ṣaṇkaḥ sūryavivṛṇṇaṃ saṃkoce  
77980 tatsaṃvāsasnehānmanāgbhagnā mukhacchavirasya || 9 ||  
77981  
77982 athainaṃ tapasā taptamājagāmaikadā hariḥ |  
77983 nidāghārtam ghaṇaḥ śyāmaḥ prāvṛṣṣīva dharātalam || 10 ||  
77984  
77985 śyāma iti harerapi viśeṣaṇam || 10 ||  
77986  
77987 śrībhagavānuvāca |  
77988  
77989 viprottiṣṭha payomadhyādgrhāṇābhīmatam varam |  
77990 abhīpsitaphalopeto jātaste niyamadrumaḥ || 11 ||  
77991  
77992 niyamadrumastapovṛkṣaḥ | abhīpsitena phalena upetaḥ phalito jāta ityārthaḥ || 11 ||  
77993  
77994 brāhmaṇa uvāca |  
77995  
77996 asaṃkhyeyajagadbhūtahṛtpadma kuharāline |  
77997 jagattrayaikaṇalīnīsarase viṣṇave namaḥ || 12 ||  
77998  
77999 asaṃkhyeyānāṃ jagati vidyamānānāṃ bhūtānāṃ prāṇināṃ  
78000 hṛtpadmakuharasthāya śyāmatvādāline bhṛṅgāya || 12 ||  
78001  
78002 māyāmimāṃ tvadracitāṃ bhagavānpāramātmikīm |  
78003 draṣṭumicchāmi saṃsāraṇāmnīmāndhyaikakāriṇīm || 13 ||  
78004  
78005 pāramātmikīm paramātmānyadhyastām || 13 ||  
78006  
78007 śrīvasiṣṭha uvāca |  
78008  
78009 imāṃ draṣṭavyāṃ māyāṃ tvam tatastyakṣyaṃ cetyajāḥ |  
78010 uktvā yayāvadṛśyatvam gāndharvamiva pattanam || 14 ||  
78011  
78012 māyādarśanamātreṇa paramapuruṣārthaphalakasya svārādhanaṭapasaḥ  
78013 sārthakyālābhāttatastyakṣyaṃ cetyaprārthito'pi bhagavatā dvitīyo varo dattaḥ |  
78014 adṛśyatvamantardhānam || 14 ||  
78015  
78016 gate viṣṇau samuttasthau jalātsa brāhmaṇeśvaraḥ |  
78017 śītalāmalamūrtitvādinuḥ kṣīrodakādīva || 15 ||  
78018  
78019 babhūva parituṣṭātmā darśanena jagatpateḥ |  
78020 darśanasparśanairindorutphullamiva kairavam || 16 ||  
78021  
78022 darśanasparśanairityukteḥ sthāvarāṇāmapi cākṣuṣādijñānamastīti gamyate || 16  
78023 ||  
78024  
78025 athāsya katicittasmindivasā nirayayurwane |  
78026 harisaṃdarśanānandavato brāhmaṇakarmaṇā || 17 ||  
78027  
78028 brāhmaṇakarmaṇā tapaḥsvādhyāyātithipūjanādīnā || 17 ||  
78029  
78030 ekadārābhadhāvānsnānaṃ sarasyuditapaṅkaje |  
78031 cintayanvaiṣṇavaṃ vākyam maharṣiriva mānase || 18 ||  
78032  
78033 uditapaṅkaje phullapadme | yathā maharṣiryogabalenātītānāgataṃ draṣṭum  
78034 mānase cintayati tadvat || 18 ||  
78035  
78036 aṭha snānavidhāvantarjalameṣa cakāra ha |  
78037 sakalāghavighātārthaṃ parivartamivātmanā || 19 ||

78038  
 78039 sakalāghavighātārthamaghamarṣaṇārthamantarjalam parivartamāvartamiva  
 78040 sakuṣena kareṇa cakāretyarthaḥ || 19 ||  
 78041  
 78042 antarjalavihau tasminvismṛtadhyānamantradhīḥ |  
 78043 paryastasaṃvitprasaraḥ so'paśyajjalamadhyataḥ || 20 ||  
 78044  
 78045 antarjalam nimajjya praṇavādimantrasmaraṇalakṣaṇe aghamarṣaṇavidhau paryasto  
 78046 viparītgrahaṇonmukhaḥ saṃvitprasaro yasya tathāvidhaḥ san || 20 ||  
 78047  
 78048 mṛtamātmānamātmīye sadane śocyatām gatam |  
 78049 patitaṃ vātavegena kandarāntariva drumam || 21 ||  
 78050  
 78051 kandarāntardarīgarbhe patitaṃ drumamiva || 21 ||  
 78052  
 78053 prāṇāpānapravāheṇa muktamantamupāgatam |  
 78054 saṃśāntāvayavaspaṇḍam nirvāta iva khaṇḍakam || 22 ||  
 78055  
 78056 mṛtamityasya vivaraṇam prāṇāpāneti | nirvātapatitaṃ kadalyādikhaṇḍakamiva ||  
 78057 22 ||  
 78058  
 78059 pāṇḍurānanamāmlānam vṛkṣaparṇamivārasam |  
 78060 śavībhūtamivāglānam chinnaṇālamivāmbujam || 23 ||  
 78061  
 78062 śavībhūtaṃ | ivakāro mithyātvaparo nopamārthaḥ || 23 ||  
 78063  
 78064 viparyastekṣaṇam prāṭarmagnatāramivāmbaram |  
 78065 sāvagrahamiva grāmaṃ sarvataḥ pāṃsudhūsaram || 24 ||  
 78066  
 78067 avagraho varṣapratirodhastenodvastaṃ grāmamiva || 24 ||  
 78068  
 78069 bāṣpaklinnamukhairdīnaiḥ karuṇākrandakāribhiḥ |  
 78070 āvṛtaṃ bandhubhiḥ khinnaiḥ kurarairiva pādapam || 25 ||  
 78071  
 78072 karuṇayā ākrando rodanam tatkāribhiḥ | kuraraiḥ pakṣiviśeṣaiḥ || 25 ||  
 78073  
 78074 setubhaṅgaladvārihriyamānamukhābjayā |  
 78075 nalinyā samadharminyā bhāryayā pādayoḥ śritam || 26 ||  
 78076  
 78077 setubhaṅgādgalaḍbhiḥ pravahadbhirkaribhirhriyamānam mukhamiva abjam  
 78078 yasyāstathāvidhayā nalinyā kamalinyā || 26 ||  
 78079  
 78080 tārākrandaraṇadrepapralāpālāpalubdhayā |  
 78081 mātṛā gṛhitaṃ cibuke navavyaṅjanalāñchite || 27 ||  
 78082  
 78083 tāreṇoccatareṇākrandena raṇanto rephā dvirephā iva pralāpe anarthakavyaktavākye  
 78084 dīrghasvarālāpe ca lubdhayā āsaktayā | navairvyāṅjanaiḥ śmaśrubhirlāñchite  
 78085 cihnite || 27 ||  
 78086  
 78087 anyaiḥ pārśvagatairdīnaiḥ sravadaśrumukhairjanaiḥ |  
 78088 śritam galadavaśyāyaiḥ śuṣkaparṇairiva drumam || 28 ||  
 78089  
 78090 śritam pariveṣṭitam || 28 ||  
 78091  
 78092 viyogabhītyā saṃyogaparihāraparairiva |  
 78093 dūram viprasṛtairāṅgairanātmīyairivāvṛtam || 29 ||  
 78094  
 78095 saṃyogā viprayogāntāḥ iti nyāyaprāpitaviyogabhītyā  
 78096 saṃyogaparihāraparairivetyutprekṣā | āṅgairhastapādādibhiḥ |  
 78097 anātmīyairasvīyairasvajanairiva vetyupamā || 29 ||  
 78098  
 78099 parasparamalagnābhyāmoṣṭhābhyām daśanaiḥ sitaiḥ |  
 78100 savirāgamivāmlānairhasantaṃ svātmajīvitam || 30 ||  
 78101  
 78102 āmlānairīṣanmalinairdaśanaiḥ svātmajīvitametāvatkālam vṛtheti hasantaṃ  
 78103 savirāgam viraktapuruṣamiva || 30 ||  
 78104  
 78105 maunadhyānamivāpannam paṅkādiva vinirmitam |  
 78106 aprabodhāya saṃsuptam viśrāmyantamivoccakaiḥ || 31 ||

78107  
 78108 maunadhyānamityādyāścatastra utprekṣāḥ || 31 ||  
 78109  
 78110 bāndhavākrandasaṃrambhakolāhalagatā girāḥ |  
 78111 snehabhāvavicārārthaṃ śṛṇvantamiva yatnataḥ || 32 ||  
 78112  
 78113 bāndhaveṣu kasyādhikaḥ snehaḥ kasyālpā iti tattadāśayavimarsārthaṃ  
 78114 yatnato'vāhitamanaskatayā tūṣṇīm tadākrandānśṛṇvantamiva || 32 ||  
 78115  
 78116 atha tatkālakallolapralāpākulaceṣṭitaiḥ |  
 78117  
 78118 atha krameṇa svajanairniṣkālitaṃ gṛhādbahirniṣkāsitamiti pareṇānvayaḥ || 33 ||  
 78119  
 78120 krameṇa svajanaiḥ kṣubdhaistārākrandādighargharaiḥ |  
 78121 niṣkālitaṃ māṅgalyamapunardarśanāya vai || 34 ||  
 78122  
 78123 nītaṃ śmaśānaṃ māṃsāntravasāpaṅkakalaṅkitam |  
 78124 śuṣkāśuṣkarasaklinnaṃ kaṃkāśatasasamkulam || 35 ||  
 78125  
 78126 māṃsāntretyādi jaratkhaṃgamityantāni śmaśānaviśeṣaṇāni || 35 ||  
 78127  
 78128 gṛdhrābhṛacchannasūryāṃśucitājvalananistamaḥ |  
 78129 śivāśivamukhajvālājālapallavitāvani || 36 ||  
 78130  
 78131 śivānāmaśivairmukhanirgatajvālājālaiḥ pallavitevāvaniriyasya || 36 ||  
 78132  
 78133 vāhadraktasaritsnātāmagṇakaṅkogravāyasam |  
 78134 raktārdratantrīprasaraḥ jālābaddhajaratkhaṃgam || 37 ||  
 78135  
 78136 vāhadraktasaritsukecitsnātāḥ kecinmagnāśca kaṅkā ugravāyasāśca yatra |  
 78137 raktairārdrāṇāṃ tantrīṇāṃ prasaraḥ lakṣaṇairjālairānāyairābaddhā jaratkhaḡ  
 78138 vṛddhapakṣiṇo yatra || 37 ||  
 78139  
 78140 tatra te jvalane dīpte cakrustaṃ bhasmasācchavam |  
 78141 bāndhavāḥ salilāpūraṃ samudrā iva vāḍave || 38 ||  
 78142  
 78143 vāḍave vāḍavāgnau samudrāḥ svasalilāpūraṃ yathā bhasmasāccakrustadvat || 38 ||  
 78144  
 78145 citiścaṭacaṭāsphoṭaiḥ śavamāśu dadāha sā |  
 78146 śuṣkendhanabahūcchūnajvālājālaḥ jaṭāvalī || 39 ||  
 78147  
 78148 śuṣkairindhanairbahu ucchūnā abhivṛddhā jvālājālalakṣaṇā jaṭāvaliriyasyāḥ  
 78149 sā citiścitā caṭacaṭāsabdaistaṃ śavamāśu dadāha || 39 ||  
 78150  
 78151 abhyullasatkaṭakaṭāravamuktagandha-  
 78152 vyāptāmbuvāhapaṭalo'sthicayaṃ hutāśaḥ |  
 78153 dantī sarandhramiva veṇuvanaṃ samantā-  
 78154 dudvāntamedurarasam dalayāṃcakāra || 40 ||  
 78155  
 78156 abhyullasadbhiḥ kaṭakaṭāravairmuktairgandhaiśca vyāptānyambuvāhapaṭalāni  
 78157 yena tathāvidho hutāśo'gniḥ samantādudvāntā udgīrṇā medurā upacitā rasā  
 78158 yasmāttathāvidhamasthicayaṃ dantī sarandhraṃ veṇuvanamiva dalyāṃcakāra |  
 78159 vidalayāṃsetyarthāḥ || 40 ||  
 78160  
 78161 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 mokṣopāyeṣūpaśamaprakaraṇe  
 78162 gādhivṛttānte gādhivināśo nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
 78163  
 78164 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe gādhivināśo  
 78165 nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
 78166  
 78167  
 78168 pañcacatvāriṃśaḥ sargaḥ 45  
 78169  
 78170 śrīvāsiṣṭha uvāca |  
 78171  
 78172 athāpaśyadasau gādhiḥ svādhipīvarayā dhiyā |  
 78173 antarjalastha evāntarātmanātmani nirmale || 1 ||  
 78174  
 78175 ihāśya pulkaśikukṣau janma kairātakī sthitiḥ |

78176 mṛtabandhoḥ kīrapure rājyaprāptiśca varṇyate || 1 ||  
 78177  
 78178 svasyādhībhirmānasaduḥkhaiḥ pīvarayā upacitayā | ita ārabhya sarveṣāṃ  
 78179 kārakāṇāṃ viṃśatitamaślokaśthe apaśyadityatra krameṇānvayaḥ || 1 ||  
 78180  
 78181 bhūtamaṇḍalaparyantaḥgrāmopāntanivāsinām |  
 78182 śvapacānām striyā garbhe sthitimātmānamākulam || 2 ||  
 78183  
 78184 bhūtamaṇḍalākhyo deśabhedastasya paryantaḥ sīmā tatratyagrāmasya upānte  
 78185 saṃnihitabhūmau nivāsinām || 2 ||  
 78186  
 78187 garbhayāsabharākrāntaṃ pīḍitaṃ pelavāṅgakaṃ |  
 78188 śvapacihr̥daye suptaṃ svaviṣṭhāyāmivākulam || 3 ||  
 78189  
 78190 garbhavāsapadena tatratyaduḥkhāni lakṣyante tadbhareṇākrāntaṃ |  
 78191 pīḍitamityādīstasyaiva prapañcaḥ || 3 ||  
 78192  
 78193 śanaiḥ pakvatayā kāle prasūtaṃ mecakacchaviṃ |  
 78194 śvapacyā prāvṛṣṇevābdaṃ śyāmamāvalitaṃ malaiḥ || 4 ||  
 78195  
 78196 śvapacyā kāle prasūtaṃ | abdaṃ megham || 4 ||  
 78197  
 78198 saṃpannaṃ śvapacāgāre śīṣuṃ śvapacavallabham |  
 78199 itaścetaśca gacchantamutpīḍamiva yāmunaṃ || 5 ||  
 78200  
 78201 yāmunaṃ yamunāpravāhapatitamutpīḍamuttaṃsotpalamiva || 5 ||  
 78202  
 78203 dvādaśābdadaśāṃ yātaṃ saṃsthitaṃ ṣoḍaśābdikaṃ |  
 78204 pīvarāṃsamudārāṅgaṃ payodamiva meduram || 6 ||  
 78205  
 78206 sārameyaparivāraṃ viharantaṃ vanādvanam |  
 78207 nighantaṃ mṛgalakṣāṇi paulindīm sthitimāgataṃ || 7 ||  
 78208  
 78209 sārameyāḥ śvāna eva mṛgayādyarthaṃ parivāro yasya | paulindīm kairātīm  
 78210 sthitīm vṛttim || 7 ||  
 78211  
 78212 tamālalatayevātha śritaṃ śvapacakāntayā |  
 78213 stanastabakaśālinyā navapallavahastayā || 8 ||  
 78214  
 78215 atha śvapacakanyayā śritam | kṛtodvāhamiti yāvat || 8 ||  
 78216  
 78217 śyāmayā malinākāradaśanāmalamālayā |  
 78218 vanapallavayā bhūrivilāsavalitāṅgayā || 9 ||  
 78219  
 78220 dantadhāvanābhāvānmalinākārā svābhāvikaśauklyādamalā daśanamālā  
 78221 yasyāstayā | vanapallavān yāntyanugacchanti  
 78222 tathāvidhairbhūrivilāsairvalitāṅgayā | vanapallavaśabde upapade yāteḥ kvip || 9 ||  
 78223  
 78224 vilasantaṃ vanānteṣu tayā saha naveṣṭayā |  
 78225 śyāmalaṃ śyāmayā bhṛṅgaṃ bhṛṅgyeva kusumarddhiṣu || 10 ||  
 78226  
 78227 navatvādeveṣṭayā navaṃ nityāminavaṃ yathā syāttathā iṣṭayā vā |  
 78228 kusumarddhiṣu puṣpasamṛddhamatsu vanānteṣu || 10 ||  
 78229  
 78230 vanaparṇalatāpatre vasantaṃ vyasanāturam |  
 78231 vindhyakāntāramākāramabhyāgatamivodbhaṭam || 11 ||  
 78232  
 78233 ākāramabhyāgataṃ gṛhītapuruṣākāraṃ vindhyakāntāramivetyutprekṣā || 11 ||  
 78234  
 78235 viśrāntaṃ vanakuñjeṣu suptaṃ giridarīṣu ca |  
 78236 nilīnaṃ patrapuñjeṣu gulmakeṣu kṛtālayam || 12 ||  
 78237  
 78238 kiṃkirātāvataṃsāḍhyaṃ yūthikāśragvibhūṣitam |  
 78239 ketakottaṃsasubhagaṃ sahakārasragākulam || 13 ||  
 78240  
 78241 kiṃkirātādīpadaistattanmañjaryo gṛhyante || 13 ||  
 78242  
 78243 lulitaṃ puṣpaśayyāsu bhrāntamadritaṭīṣu ca |  
 78244 tajjñāṃ kānanakoṣeṣu bahujñāṃ mṛgamāraṇe || 14 ||

78245  
 78246 kānanakośeṣu viṣayeṣu tajjñamasādhāraṇajñānavantamityarthaḥ | bahujñam  
 78247 paṇḍitam || 14 ||  
 78248  
 78249 prasūtamatha śaileṣu putrānnijakulāṅkurān |  
 78250 atyantaviṣamodantāṅkhadiraḥ kaṇṭakāniva || 15 ||  
 78251  
 78252 atyantaṃ viṣamāḥ śrotumapyasakyā udantāscaritrāṇi yeṣām || 15 ||  
 78253  
 78254 kalatravantaṃ saṃpannaṃ sthitaṃ prakṣiṇayauvanam |  
 78255 śanairjarjaratām yātaṃ vṛṣṭihīnamiva sthalaṃ || 16 ||  
 78256  
 78257 tato bhūtagrahaḥgrāmajānmadeśamupetya tam |  
 78258 saṃsthitam maṭhikāṃ parṇaiḥ kṛtvā dūre munīndravat || 17 ||  
 78259  
 78260 bhūtagraho bhūtamaṇḍalākhyo deśastadiyagrāmasaṃbandhinim  
 78261 janmabhūmimupetya dūre tālādiparṇairmaṭhikāṃ kuṭim kṛtvā sthitam || 17 ||  
 78262  
 78263 jarājaratātaṃ yātaṃ svadehasamaputrakam |  
 78264 jirṇaprāyarasasvabhṛatamālatarusaṃnibham || 18 ||  
 78265  
 78266 svadehasamapramāṇaḥ putrā yasya | jirṇaprāyā rasā yasya tathāvidhena  
 78267 śvabhṛtṣannatamālatāruṇā saṃnibham sadṛśam || 18 ||  
 78268  
 78269 prauḍham śvapacagārhasṭhyaṃ kurvāṇam bahubāndhavam |  
 78270 krūranāmārthavacanaṃ parām vṛddhimupāgatam || 19 ||  
 78271  
 78272 krūrāṇi nāmānyākhyā arthāḥ kriyāvacanāni ca yasya | parām  
 78273 kuṭumbavṛddhimupāgataṃ svaṃ apaśyaditi | etadantānām sarvaviśeṣaṇānām  
 78274 pareṇānvayaḥ || 19 ||  
 78275  
 78276 athāpaśyadasau gādhiryāvattasya kalatriṇaḥ |  
 78277 jaraṭhaḥ śvpacebhyasca svātmano bhramahāriṇaḥ || 20 ||  
 78278  
 78279 anyebhyaḥ śvpacebhyo jaraṭho'sau gādhiḥ | athānantaraṃ bhramahāriṇaḥ  
 78280 bhrāntimevānuvartamānasya kalatriṇaḥ kuṭumbinaḥ svātmanaḥ svasya  
 78281 yāvatkalatram kuṭumbamabhūttanmr̥tyunā āvṛtya aśeṣeṇa niḥśeṣatayā  
 78282 nītamapaśyaditi dvayoranvayaḥ | yathā āsārasalilena vṛṣṭijalapravāheṇa  
 78283 vanapatitaśuṣkaparṇagaṇo nīyate tadvadityarthaḥ || 20 ||  
 78284  
 78285 tatkalatramaśeṣeṇa nītamāvṛtya mr̥tyunā |  
 78286 āsārasalilenāśu vanaparṇagaṇo yathā || 21 ||  
 78287  
 78288 pralapatyeka evāsāvaṭavyām duḥkhakarśitaḥ |  
 78289 viyūtha iva sāraṅgo vigatāsthō'sruloanaḥ || 22 ||  
 78290  
 78291 athāsau jaraṭha eka eva aṭavyām pralapati roditi || 22 ||  
 78292  
 78293 dināni katicittatra nītvā śokaparītadhīḥ |  
 78294 jahau svadeśam saṃśuṣkapadmaṃ sara ivāṇḍajaḥ || 23 ||  
 78295  
 78296 aṇḍajo haṃsādiḥ || 23 ||  
 78297  
 78298 vijahāra bahūndeśānanāsthaścintayānvitaḥ |  
 78299 preryamāṇa ivānyena vātanunna ivāmbudaḥ || 24 ||  
 78300  
 78301 anyena preryamāṇaḥ parādhīna iva || 24 ||  
 78302  
 78303 ekadā prāpa kīrāṇām maṇḍale śrīmatim purim |  
 78304 khecaro viharāṇśūnye sadvimānamivāmbare || 25 ||  
 78305  
 78306 kīrāṇām jānapadānāmāvāsabhūte maṇḍale | śūnye ambare viharan saṃcaran ||  
 78307 25 ||  
 78308  
 78309 nṛtyadratnāmśukacchannamārgavṛkṣalatāṅganam |  
 78310 āgūlpākīrṇakusumaṃ candanāgurusundaram || 26 ||  
 78311  
 78312 nṛtyato ratnairamśukaiśca cchannā mārgasthā vṛkṣā latā aṅganāśca  
 78313 yasmimstathāvidham rājamārgamadhyamavāpeti pareṇānvayaḥ || 26 ||

78314  
78315 sāmantaīrlalanābhiśca nāgaraiśca nīrantaram |  
78316 svargamārgopamaṃ rājamārgamadhyamavāpa saḥ || 27 ||  
78317  
78318 nīrantaraṃ nibiḍitaṃ || 27 ||  
78319  
78320 maṇiratnakṛtāgāraṃ tatra maṅgalaḥastinam |  
78321 dadarśāmarasāilendramiva saṃcāracañcalam || 28 ||  
78322  
78323 maṇiratnairmaṇiśreṣṭhaiḥ kṛtāgāraṃ kṛtāśrayaṃ kṛtajālakam |  
78324 śailendrapakṣe kṛtadevasadanam | amaraśailendraṃ merum || 28 ||  
78325  
78326 mṛte rājani rājārthaṃ viharantamitastataḥ |  
78327 ratnajñamiva ratnārthaṃ cintāmaṇididṛkṣayā || 29 ||  
78328  
78329 itastato viharantaṃ saṃcarantaṃ | ratnajñam ratnaparīkṣākuśalaṃ puruṣam || 29 ||  
78330  
78331 tamasau śvapaco nāgaṃ kautukoddhurayā dṛśā |  
78332 cīramālokaśyāmāsa spandayuktācalopamaṃ || 30 ||  
78333  
78334 asau śvapacaḥ || 30 ||  
78335  
78336 ālokaśyāmādaya taṃ kareṇa sa vāraṇaḥ |  
78337 svakaṭe'yojayanmerustaṭe'rkamiva sādaram || 31 ||  
78338  
78339 svasya kaṭe gaṇḍasthale ayojayat ārohaśyāmāsa || 31 ||  
78340  
78341 tasminkaṭagata ne durjayadundubhaya'bhiṭaḥ |  
78342 kalpāmbuda ivākāśamadhīrūḍhe mahārṇavāḥ || 32 ||  
78343  
78344 mahānto'rṇavāḥ samudrā iva || 32 ||  
78345  
78346 pūritāśo babhau rājā jayatīti janasvanaḥ |  
78347 udabhūtsaṃprabuddhānāṃ vihaḡānāmivāravaḥ || 33 ||  
78348  
78349 āśā diśo manorathāśca || 33 ||  
78350  
78351 udabhūdbandivṛndānāṃ ghanakolāḥalastataḥ |  
78352 velāvilulitāmbūnāmambudhīnāmiva dhvaniḥ || 34 ||  
78353  
78354 taṃ tatrāvarayāmāsurmaṇḍanārthaṃ varāṅganāḥ |  
78355 kṣīrodagatavibhrāntā laharya iva mandaram || 35 ||  
78356  
78357 āvarayāmāsuḥ parivavruḥ | kṣīrodasya gatena mathanakṛtakṣomeṇa vibhrāntāḥ ||  
78358 35 ||  
78359  
78360 māninyastaṃ guṇaprotairnānāratnairapūrayan |  
78361 nānāprabhāprabhātārkā velā iva taṭācalam || 36 ||  
78362  
78363 guṇeṣu sūtreṣu protairgrathitairmālābhutairiti yāvat | nānāvarṇamaṇiṣu  
78364 pratibimbanāttattatprabhābhiḥ prabhāto'rko yāsu tathāvidhāḥ velāḥ  
78365 svataṭasthamacalaṃ girimiva || 36 ||  
78366  
78367 tuṣāraśīśīrasparśaistāstaṃ hārairabhūṣayan |  
78368 śyāmā vananadīpūrairvarṣāḥ śṛṅgamivottamaṃ || 37 ||  
78369  
78370 śyāmāḥ yuvatyāḥ | varṣāḥ vṛṣṭayo vananadīnāṃ puraīstanmadhyapatitaṃ  
78371 giriśṛṅgamiva || 37 ||  
78372  
78373 vicitravarṇasaugandhyaiḥ puṣpairāvalayanstriyaḥ |  
78374 anaṃ madhuśrīya iva taṃ lolakarapallavāḥ || 38 ||  
78375  
78376 nānāvarṇarasāmodaistāstamāśu vilepanaiḥ |  
78377 alepayanprabhājālairnago'bhramiva dhātubhiḥ || 39 ||  
78378  
78379 nago girirdhātubhīrlakṣaṇayā dhātusaṃbandhibhiḥ prabhājālairabhramākāśaṃ  
78380 meghamiva vā || 39 ||  
78381  
78382 ratnakāñcanakānto'sāvādade cittamātataṃ |

78383 samdhyābhratārendunadīvyāptaṃ merurivāmbaram || 40 ||  
 78384  
 78385 ratnakāñcanabhūṣaṇaiḥ kānto bhūṣito'sau rājā cittamādade tāsāmiti śeṣaḥ || 40  
 78386 ||  
 78387  
 78388 bhūṣitaḥ savilāsābhīrbālavallībhīrāvṛtaḥ |  
 78389 ratnapuṣpāṃśukākīrṇaḥ kalpavṛkṣa ivābabhau || 41 ||  
 78390  
 78391 tādṛṣaṃ tamupājagmuḥ parivārasamanvitāḥ |  
 78392 sarvāḥ prakṛtayaḥ phullaṃ mārgadrumamivādhvagāḥ || 42 ||  
 78393  
 78394 tā enamāsane saiṃhe tatrābhiṣiṣicuḥ kramāt |  
 78395 tasminneva gaje śakramairāvata ivāmarāḥ || 43 ||  
 78396  
 78397 tā prakṛtayaḥ saiṃhe āsane upaveśya  
 78398 kramādbrāhmaṇādīvarṇakramādabhiṣiṣicuḥ | abhiṣicya ca tasminprāgukte gaje  
 78399 upaveśyānujagmurita śeṣaḥ || 43 ||  
 78400  
 78401 evaṃ sa śvapaco rājyaṃ prāpa kirapurāntare |  
 78402 āraṇyaṃ hariṇaṃ puṣṭamaprāṇamiva vāyasaḥ || 44 ||  
 78403  
 78404 kīrīkaratalāmbhojapramṛṣṭacaraṇāmbujaḥ |  
 78405 sarvāṅge kuṅkumālepaiḥ samdhyāmbudharaśobhanaḥ || 45 ||  
 78406  
 78407 jājvāla kīranagare nāgarīgaṇavānasau |  
 78408 siṃhīgaṇayutaḥ siṃho yathā kusumite vane || 46 ||  
 78409  
 78410 harihatakarikumbhonmuktamuktākālāpa-  
 78411 praviracitaśarīraḥ śāntacintāviśādaḥ |  
 78412 aramata saha sadbhistatra bhogaiḥ sarasyāṃ  
 78413 ravikaramadatapto vāripūrainivebhaḥ || 47 ||  
 78414  
 78415 hariṇā siṃhena hatādvidāritātkaṛikumbhādunmuktānāṃ muktāphalānāṃ  
 78416 kalāpaiḥ praviracitaṃ bhūṣitaṃ śarīraṃ yasya | śāntāḥ prāktana cintā  
 78417 viśādāśca yasya tathāvidhaḥ saṃstatra nagare sadbhīrmantripaurādibhiḥ saha  
 78418 bhogairaramata reme | yathā ravikarairmadena ca tapta ibhaḥ sarasyāṃ vāripūrai  
 78419 ramate tadvat || 47 ||  
 78420  
 78421 parivisṛtanṛpaujāḥ sarvadiksaṃsthitājñāḥ  
 78422 katipayadivasehāsiddhadeśavyavasthaḥ |  
 78423 prakṛtibhīralamūḍhāśeṣarājanyabhāraḥ  
 78424 sa gavala iti nāmnā tatra rājā babhūva || 48 ||  
 78425  
 78426 parito visṛtaṃ prasṛtaṃ nṛpaujo rājaśaktiriyasya | ata eva sarvadikṣu saṃsthitā  
 78427 ājñā yasya | katipayadivasairīhayā svecchayaiva siddhā rājyavyavasthā yasya sa  
 78428 śvapaco gavala ityabhinavena nāmnā prasiddhastatra kīradeśe rājā  
 78429 babhūvetyarthaḥ || 48 ||  
 78430  
 78431 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣūpaśamaprakaraṇe  
 78432 gāthivṛttānte śvapacarājyalābho nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 78433  
 78434 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 78435 śvapacarājyalābho nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 78436  
 78437  
 78438 ṣaṭcatvāriṃśaḥ sargaḥ 46  
 78439  
 78440 śrīvāsiṣṭha uvāca |  
 78441  
 78442 vilāsinībhīrvalīto mantrimaṇḍalapūjitaḥ |  
 78443 vanditaḥ sarvasāmantaiśchatracāmaralālitaḥ || 1 ||  
 78444  
 78445 iha taṃ śvapacācchrutvā śvapacaṃ jvalanaṃ jane |  
 78446 praviṣṭe so'pi nirdagdhaḥ prabuddho gādhīrīryate || 1 ||  
 78447  
 78448 vilāsinībhīrvalita ityādiviśeṣaṇaḥ sa vismṛtātmasvabhāvo'bhūḍiti  
 78449 tṛṭīyenānvayḥ || 1 ||  
 78450  
 78451 siddhānuśāsanaḥ kānto jñātarājyaguṇakramaḥ |

78452 vītaśokabhayāyāsaprajñāḥ [prajāḥ iti sādhiyānatra]  
 78453 prāptamahādaśaḥ || 2 ||  
 78454  
 78455 siddhamapratihatamanuśāsanamājñāpanaṃ yasya | vītaśokabhayāyāsāḥ prajā  
 78456 yasya || 2 ||  
 78457  
 78458 viśmṛtātmasvabhāvo'bhūdaniśaṃ stavamaṅgalaiḥ |  
 78459 ānandapūrṇayā vṛttiyā bhṛśaṃ kṣība ivāsavaiḥ || 3 ||  
 78460  
 78461 kṣīṇo matta iva || 3 ||  
 78462  
 78463 kīreṣu śvapaco rājyaṃ varṣānyaṣṭau cakāra ha |  
 78464 āryavṛttamaśeṣeṇa tāvatkālaṃ babhāra ha || 4 ||  
 78465  
 78466 āryavṛttaṃ dayādākṣiṇyaśaucādi || 4 ||  
 78467  
 78468 yadṛcchayaikadāthāsāvatiṣṭhattatyaktabhūṣaṇaḥ |  
 78469 atamastārakendvarkatejo'mbhodamivāmbaram || 5 ||  
 78470  
 78471 na vidyante tamastārakendvarkatejāṃsyambhodāśca  
 78472 yasmimstathāvidhamambaramiva sarvato nīlaḥ || 5 ||  
 78473  
 78474 vahvamanyata no hārakeyūravalayānyasau |  
 78475 prabhutābṛṃhitam ceto nāhāryamabhinandati || 6 ||  
 78476  
 78477 kimarthaṃ tyaktabhūṣaṇastatrāha - bahviti | prabhutayā bṛṃhitamupacitam |  
 78478 āhārya kṛtrimaṃ bhūṣaṇādi nābhinandati || 6 ||  
 78479  
 78480 eka evājiraṃ bāhyaṃ tādṛgveṣaḥ sa nirayau |  
 78481 mukhyāṅgaṃ ṇānnabhobhāgādastaṃ gacchannivāṃśumān || 7 ||  
 78482  
 78483 āntarānmukhyajanāsritādaṅgaṇādbāhyaṃ  
 78484 nīcajanasādhāraṇamajiramaṅgaṇaṃ nirayau | yathā astaṃ  
 78485 gacchangamiṣyannaṃśumānmukhyādgaganāṅgaṇātprāntanabhobhāgaṃ niryāti  
 78486 tadvat || 7 ||  
 78487  
 78488 tatrāpaśyaddhanaṃ śyāmaṃ pīnaṃ śvapacapetākam |  
 78489 gāyanmṛdu vasantotthaṃ kokilānāmiva vrajam || 8 ||  
 78490  
 78491 śvapacānāṃ petākam saṃgham | mṛdu madhuraṃ gāyat || 8 ||  
 78492  
 78493 dhunānaṃ vallakītantrīṃ karapallavalīlayā |  
 78494 mṛdurephaṃ raṇadrepḥāmaliśreṇimiva drumam || 9 ||  
 78495  
 78496 vallakyā viṇāyāstantrīṃ guṇam | mṛdurephaṃ mṛdusvaram | drumam  
 78497 dhunānāṃ kampayantīm | raṇanto repḥāḥ pakṣā yasyāstathāvidhāmaliśreṇīm  
 78498 bhramarapaṅktimiva || 9 ||  
 78499  
 78500 ekastasmātsamuttasthau jarāvānraktalocanaḥ |  
 78501 kācaśṛṅgahimāpūrṇamiva śvapacanāyakaḥ || 10 ||  
 78502  
 78503 himairāpūrṇam kācamayaṃ gireḥ śṛṅgamiva sthitaḥ śyāmo dhūlidhūsara iti  
 78504 yāvat || 10 ||  
 78505  
 78506 bho kaṭaṃjeti sahasā vadankīramahīpatim |  
 78507 iha rājā bhavantaṃ vā kaccidgeyakriyāvidam || 11 ||  
 78508  
 78509 kaṭaṃjeti pūrvanāmnā vadan saṃbodhayan || 11 ||  
 78510  
 78511 raktakaṇṭhaṃ mānayati rāgavāniva kokilam |  
 78512 āpūrayati vā kaccidgṛhavastrāsanārpaṇaiḥ || 12 ||  
 78513  
 78514 raktakaṇṭhaṃ madhuraṇṭhadhvanim | mānayati bahumanyate kim | rāgavān  
 78515 svaravit kāntādyanurāgavānvā | gṛhasya vastrāsanānāṃ cārpaṇairdānaiḥ || 12 ||  
 78516  
 78517 madhū rasālaviṭapaṃ phalapuṣṭapabharairiva |  
 78518 darśanena tavādyāhaṃ parāṃ nirvṛtimāgataḥ || 13 ||  
 78519  
 78520 madhurvasantaḥ | ralope dirghaḥ | nirvṛtiṃ sukham || 13 ||



78521  
78522 padmaṃ sūryodayeneva candrodaya iva uṣadhiḥ |  
78523 ānandānāmaśeṣāṇaṃ lābhānāṃ mahatāmapi || 14 ||  
78524  
78525 viśrāmaṇāmanantānāṃ śimānto bandhudarśanam |  
78526 śvapace pravadyevaṃ rājā yāvattayā tayā |  
78527 vakāra tatkalajayā ceṣṭayaivāvadhīraṇam || 15 ||  
78528  
78529 śimāntaḥ paramāvadhiḥ | śimāntaḥ keśaveśe ityukteḥ pararūpābhāvaḥ |  
78530 avadhīraṇaṃ tiraskāraṃ tadvyājena gūhanamiti yāvat || 15 ||  
78531  
78532 tāvadvātāyanagatāḥ kāntāḥ prakṛtayastathā |  
78533 śvapaco'yamiti jñātvā mlānatāmalamāyayauḥ || 16 ||  
78534  
78535 alamyantam | mloānatām kṣīṇaḥarṣatām || 16 ||  
78536  
78537 padmāstuśāraprāvṛṣṭyā grāmāḥ sāvagrahā iva |  
78538 dāvavanta ivādrindrā nāgarā na virejire || 17 ||  
78539  
78540 tuśāraiḥ prāti pūrayatīti tayā tuśāraprāvṛṣṭyā | ivetyatrāpi sambadhyate | prā  
78541 pūraṇe ityasmātkvipi tṛtīyaikavacane āto dhātoḥ ityālopaḥ | sāvagrahā  
78542 anāvṛṣṭipīḍitāḥ dave bhavo dāvo'gnistadvanta iva || 17 ||  
78543  
78544 nṛpo'vadhīrayāmāsa tām tām śvapacasamkathām |  
78545 vṛkṣāgragatamārjāraphetkāraṃ mṛgarāḍiva || 18 ||  
78546  
78547 avadhīrayāmāsa nirbhartsayāmāsa | samkathām sambhāṣām || 18 ||  
78548  
78549 satvaraṃ praviveśāntaḥpuramāmlānamānavam |  
78550 rājahaṃsa ivāvarṣe śidatsarasijaṃ saraḥ || 19 ||  
78551  
78552 śidatsarasijaṃ śudhyatpaṅkajam || 19 ||  
78553  
78554 sarvāvayavaviśrāntām mlānatāmāyamāyayau |  
78555 jānustambhāntaramahārāndhrāgniriva durdrumaḥ || 20 ||  
78556  
78557 sarveṣvavayaveṣu viśrāntām vyāptām | jānviva stabhrāti viṣṭabhrotīti  
78558 jānustambho mūlabhāgastadantarālasthe mahārāndhre koṭare agniriyasya | durdrumaḥ  
78559 śālmalyādiḥ || 20 ||  
78560  
78561 tatrāpaśyadasau sarvaṃ viśaṇṇavadanaṃ janam |  
78562 jālaṃ kuṅkumapuṣpāṇāṃ bhuktamūlamivākhunā || 21 ||  
78563  
78564 jālapadena puṣpajālāspadaṃ gulmaṃ [gulmaṃ iti kvacinna paṭhyate]  
78565 gṛhyate | ākhunā mūṣakeṇa bhuktamūlaṃ khaṇḍitamūlam || 21 ||  
78566  
78567 mantriṇo nāgarā nāryastataste taṃ mahīpatim |  
78568 nāsprākṣurapi tiṣṭhantaṃ gṛha eva śavaṃ yathā || 22 ||  
78569  
78570 gṛhe eva tiṣṭhantaṃ nāsprākṣurna sprṣṭavantaḥ || 22 ||  
78571  
78572 bhṛtyāścākṛtasatkāraṃ dūra enamathātyajan |  
78573 duḥkhayuktā ghanasnehā api bālāḥ śavaṃ yathā || 23 ||  
78574  
78575 anānandamukhaṃ śyāmaṃ śarīraṃ śrīvivarjitam |  
78576 dagdhaṃ sthalaṃ mivainaṃ te vahvamanyanta nākulāḥ || 24 ||  
78577  
78578 dagdhaṃ sthalaṃ śmaśānadeśamiva || 24 ||  
78579  
78580 dhūmayamānadehasya paritāpadaśāvatī |  
78581 nāḍhaukatāsyā janatā pārśvamagnirgireriva || 25 ||  
78582  
78583 janatā janasaṃuho'sya pārśvaṃ nāḍhaukata nāsarpaṭa | gireḥ pārśvaṃ  
78584 vapraśilābhāgamagniriva || 25 ||  
78585  
78586 mandotsāhāḥ samudbhūtāḥ sabhyasaṃghātavarjitāḥ |  
78587 na tadājñāḥ padaṃ prāpurbhasmanivāmbuvipruṣaḥ || 26 ||  
78588  
78589 sa ājñāśaktyā tām kuto na vaśicakāra tatrāha - mandotsāhā iti |

78590 sabhyairbhaṭādisaṃghātaiśca varjitā upekṣitāstadājñāḥ padam  
 78591 viṣayamājñāpanayogyam puruṣam na prāpuḥ || 26 ||  
 78592  
 78593 krūrakarmakarākārātsaṃgatāśubhadāyinaḥ |  
 78594 tasmādviśeṣeṇa janā rākṣasādiva dudruvuḥ || 27 ||  
 78595  
 78596 saṃgatena aśubhasya pāpasya vadhādeśca dāyinaḥ | rākṣasādiva bhītā iti śe'ḥ ||  
 78597 27 ||  
 78598  
 78599 eka eva babhūvāsau janamadhyagato'pi san |  
 78600 arthādiguṇanirmuktaḥ paradeśa ivādhvagaḥ || 28 ||  
 78601  
 78602 arthā dhanāni | ādipadātsvajanasuhrḍādayo gṛhyante || 28 ||  
 78603  
 78604 bhṛśamālapate'pyasmai nālāpaṃ nāgarā daduḥ |  
 78605 muktājālayutāyāpi kīcakāyādhvagā iva || 29 ||  
 78606  
 78607 veṇūnāmapi muktākaratvānmuktājālayutāya vāyunā kūjate kīcakāya  
 78608 veṇujātibhedāya || 29 ||  
 78609  
 78610 atha sarve vayaṃ dīrghakālaṃ śvapacadūṣitāḥ |  
 78611 prāyaścittairna śuddhyāmaḥ praviśāmo hutāśanam || 30 ||  
 78612  
 78613 iti nirṇīya nagare nāgarā mantriṇastathā |  
 78614 abhito jvālayāmāsuścitāḥ śuṣkendhanaidhitāḥ || 31 ||  
 78615  
 78616 śuṣkairindhanairredhitā vardhitāḥ || 31 ||  
 78617  
 78618 jvalitāsvabhitastāsu tārakāsviva khe tadā |  
 78619 babhūva nagaram sarvamākrandaparamānavam || 32 ||  
 78620  
 78621 tārakāsviva jvalitāsu dīpyamānāsu satīṣu | akarmakatvātkartari ktaḥ | nagarapadena  
 78622 tatsthā janā lakṣyante || 32 ||  
 78623  
 78624 karuṇārāvamukharaiḥ kalatrirbāṣpavarṣibhiḥ |  
 78625 avaṣṭabdhāṃ jvalatkuṇḍopāntamandarudatprajam || 33 ||  
 78626  
 78627 tadeva nagaram varṇayati - karuṇetyādyavaṣṭabhiḥ | avaṣṭabdhāṃ  
 78628 karādyavalambena viṣṭabdhāṃ | jvalatām kuṇḍānāmupānte mandā vyāmūḍhā  
 78629 rudantaśca prajā yatra || 33 ||  
 78630  
 78631 agnikuṇḍapraviṣṭānām mantriṇām bhṛtyarodanaiḥ |  
 78632 rudatkrandaddṛḍhataaramaṇyamiva mārutaiḥ || 34 ||  
 78633  
 78634 rudat aśrūnvimuñcat | krandat ākruśaditi bhedaḥ | mārutaiḥ  
 78635 sāvaśyāyajhañjhānilaiḥ || 34 ||  
 78636  
 78637 citādīpitaviprendramāṃsamāṃsalagandhayā |  
 78638 jātānīhāramutpātavātyayāvakaroddhataiḥ || 35 ||  
 78639  
 78640 citāsvādīpitānām viprendrāṇām māmśairmāsala upacito gandho yasyāstayā  
 78641 vātyayā avakarebhya utkarebhya utthitai rajobhirjātānīhāramudbhūtamihikamiva  
 78642 sthitam || 35 ||  
 78643  
 78644 vakrairvyobhābhavacchannabhāskaram jaladairiva || 36 ||  
 78645  
 78646 vātena dīrghairdūraprasṛtairvasāgandhairdūrādānītaiḥ khagaiḥ pakṣibhiḥ  
 78647 piśācādibhiścorjitaisteṣāṃ cakrairmaṇḍalairjaladaiścchannabhāskaram vyomeva  
 78648 nagaramabhavat || 36 ||  
 78649  
 78650 vātoddhūtacitāvahniprajvaladvyomamaṇḍalam |  
 78651 uḍḍīnāgnikaṇavṛatatārāsāradigantaram || 37 ||  
 78652  
 78653 pramattataskarakrandadvelladbālakumārakam |  
 78654 saṃtrastanāgarāpāstajīvitākhyamasamsthiti || 38 ||  
 78655  
 78656 punaḥ kīḍṛśam tadabhavattadāha - pramatteti |  
 78657 pramattairuddhataistaskarairbhūṣaṇādyapahārakāle krandanto vellantaḥ kampanto  
 78658 bālāḥ kumārā iṣatprauḍhāśca yatra | saṃtrastairnāgarairapāstaṃ tyaktaṃ jīvitam

78659 ākhyā svanāma ca yatra | asaṃsthiti nirmarṇyādam || 38 ||  
78660  
78661 alakṣitaḡṛhaṃ cauraluṇṭhitākḥilasaṃcayam |  
78662 tyaktaputrakalatraṃ tanmaraṇavyagranāḡaram || 39 ||  
78663  
78664 maraṇāya vyagrāstvaramāṇā nāḡarā yatra tathāvidhamabhavadityanuṣajjate || 39 ||  
78665  
78666 tasmimṣtathā vartamāṇe kaṣṭe vidhiviparyaye |  
78667 aṣeṣajanatāṣeṣakalpāntasadrṣasthitau || 40 ||  
78668  
78669 rājyasajjanasamparkapavitrikṛtadhīradhīḥ |  
78670 gavalaścintayāmāsa śokenākulacetanaḥ || 41 ||  
78671  
78672 madarthe hi kadharto'yaṃ deṣe'sminsthitimāḡataḥ |  
78673 akālakalpāntamayāḥ sarvanāyakanāśanaḥ || 42 ||  
78674  
78675 ayaṃ kadharto'narthaḥ || 42 ||  
78676  
78677 kiṃ me jīvitaduḥkḥena maraṇaṃ me mahotsavaḥ |  
78678 lokanindyasya durjantorjīvitānmaraṇaṃ varam || 43 ||  
78679  
78680 iti niścitya gavalō jvalite jvalane punaḥ |  
78681 pataṅgavadanudvegamakarodāhutiṃ vapuḥ || 44 ||  
78682  
78683 vapuḥ svaśarīraṃ jvalite'nale āhutamakarot || 44 ||  
78684  
78685 tasminbalādgavalanāmni hutāśarāśau  
78686 dehe patatyavayavākulatāṃ prayāte |  
78687 svāṅgāvadāhadahanasphuraṇānurodhā-  
78688 dantarjale jhaṭiti bodhamavāpa gādhiḥ || 45 ||  
78689  
78690 tasmin gavalanāmni dehe nirvedabalāddhutāśarāśau patati sati svāṅgānāṃ  
78691 hastapādādīnāmavadāhe dahane yāni sphuraṇāni saṃcalanāni  
78692 tadanurodhādaghamaṛṣaṇaṃ kurvāḡadhīrantarjale jhaṭiti bodhamavāpetyarthaḥ || 45 ||  
78693 ||  
78694  
78695 śrīvālmīkiruvāca |  
78696  
78697 ityuktavatyatha munau divaso jagāma  
78698 sāyaṃtanāya vidhaye'staminō jagāma |  
78699 snātuṃ sabhā kṛtanamaskaraṇā jagāma  
78700 śyāmākṣaye ravikaraiśca sahājagāma || 46 ||  
78701  
78702 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo upaśamaprakaraṇe  
78703 gādhivṛttānte rājyabhraṃśo nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
78704  
78705 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāṣe upaśamaprakaraṇe  
78706 rājyabhraṃśo nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
78707  
78708 || dvādaśo divasaḥ ||  
78709  
78710 sapṭacatvāriṃśaḥ sargaḥ 47  
78711  
78712 śrīvāsiṣṭha uvāca |  
78713  
78714 muhūrtadvitayenātha gādhīrādhībhavabhramāt |  
78715 praśāśāmākulībhāvo velāvarta ivāmbudheḥ || 1 ||  
78716  
78717 gādhiḥ svamatitheḥ [svapnamiva smṛtveti pāṭhaḥ] śrutvā  
78718 tatkīraṇṛpaceṣṭitam |  
78719 gatvā drṣṭvā muhuḥ pṛṣṭvā vismito'bhūditīryate || 1 ||  
78720  
78721 ādhīrūpātprāḡukṭabhavabhramātpraśāśāma | ākulībhavatyaśminnityākulībhāvaḥ  
78722 | adhīkaraṇe ghaṇa | velāśannihita āvarta iva || 1 ||  
78723  
78724 manonirmāṇasaṃmohāttasmātsa virarāma ha |  
78725 kalpāntasamaye brahmā jagadviracanādīva || 2 ||  
78726  
78727 bodhamāpa śanaiḥ śāntaḥ svamevonnidradhīriva |

78728 kṣībatāyāṃ praśāntāyāṃ yathā pariṇatāśayaḥ || 3 ||  
 78729  
 78730 svaṃ prāktanagādhyahaṃbhāvalakṣaṇaṃ bodhamāpa | unnidrā vyapetanidrā  
 78731 dhīryasya sa iva | kṣībatāyāṃ madirādimate | pariṇatāśayaḥ svacchacittaḥ || 3 ||  
 78732  
 78733 ayaṃ so'hamidaṃ kāryamidaṃ neti dadarśa ha |  
 78734 niśāvyapagame loko yathā kṣīṇe tamaḥpaṭe || 4 ||  
 78735  
 78736 yo jale snānāyāvatiṛṇaḥ so'yaṃ gādhiraham | snānaśeṣatarpaṇādikṛtyaṃ me  
 78737 kāryam | idaṃ prāgdr̥ṣṭacaṇḍālarājyādi na kāryam | loko jano yathā paśyati  
 78738 tadvat || 4 ||  
 78739  
 78740 smṛtasvarūpo'tha padamuddadhre sa jalāntarāt |  
 78741 śīśirānte pravṛttāsyāṃ sarojamiva mādhaveḥ || 5 ||  
 78742  
 78743 padaṃ pādumuddadhre uddhṛtavān | śīśirānte śītāpagame pravṛttāsyāṃ  
 78744 saṃjātamukulamukham | mādhave vasantaḥ || 5 ||  
 78745  
 78746 etadvārikakubbbvyomavatīṃ vasumatīmimāṃ |  
 78747 anyāmiva punaḥ paśyanvismayaṃ paramaṃ yayau || 6 ||  
 78748  
 78749 eṣā cāsau vārikakubbbvyomavatī ceti vā etaiḥ  
 78750 paridṛśyamānairvāryādibhistadvatīmiti vā vighrahaḥ || 6 ||  
 78751  
 78752 ko'haṃ kimiva paśyāmi kimakārṣamahaṃ kila |  
 78753 evaṃ vicārayaṃścitaṃ sabhrūbhaṅgamabhūtkṣaṇam || 7 ||  
 78754  
 78755 sabhrūbhaṅgaṃ evamantarvicārayannabhūt || 7 ||  
 78756  
 78757 śrāntastatkṣaṇamātreṇa saṃbhramaṃ dr̥ṣṭavānaham |  
 78758 iti vijñāya salilādudasthādudayārkatvat || 8 ||  
 78759  
 78760 tattasmācchrāntivaśāt kṣaṇamātreṇa | saṃbhramaṃ mahābhramaṃ | udasthāt |  
 78761 luṇi gātisthā iti sico luk | udayo giriḥ kālo vā tatratyārkatvat || 8 ||  
 78762  
 78763 cintayāmāsa ca taṭe kva sā mātā kva sā priyā |  
 78764 yadāhaṃ mṛtimāyāto madhye mātṛmahelayoḥ || 9 ||  
 78765  
 78766 cintāprakārameva darśayati - kvetyādinā | mahilāśabdasyaiva mahaleti  
 78767 cchāndaso guṇaḥ || 9 ||  
 78768  
 78769 bālasya mātāpitarau naṣṭau kila mamāmateḥ |  
 78770 vātanītasya patrasya vallivṛkṣamivāsinā || 10 ||  
 78771  
 78772 amateḥ aprauḍhacittāvasthasya | vātanītasya patrasya parṇasya  
 78773 mātāpitṛsthānīyaṃ vallivṛkṣaṃ asineva mṛtyunā naṣṭau || 10 ||  
 78774  
 78775 avivāho'smi jānāmi na svarūpamapi striyaḥ |  
 78776 duṣṭāyāḥ kṣobhakāriṇyā madirāyā iva dvijaḥ || 11 ||  
 78777  
 78778 dvijo vipro madirāyāḥ svarūpaṃ rasamiva || 11 ||  
 78779  
 78780 atidūratarībhūtāḥ svadeśasya svabāndhavāḥ |  
 78781 ke nāma mama yeṣāṃ te madhye jīvaṃ tyajāmyaham || 12 ||  
 78782  
 78783 svadeśasya janmabhūmeḥ | svā bāndhavāḥ jñātayaḥ | yeṣāṃ madhye ahaṃ  
 78784 jīvaṃ tyajāmi maraṇaṃ dr̥ṣṭvānasmī te ke nāmeti saṃbandhaḥ || 12 ||  
 78785  
 78786 tasmādetatsamudbhūtamahaṃ kiṃ nāma dr̥ṣṭavān |  
 78787 vividhārambhasaṃrambhaṃ gandharvanagaraṃ yathā || 13 ||  
 78788  
 78789 vividhaṃ ārabhyata ityārambhaṃ padārthajātaṃ saṃrambhaṃ  
 78790 janmādyabhiniveśaṃ ca kiṃ nāma dr̥ṣṭavān || 13 ||  
 78791  
 78792 tadāstāmetadeṣā hi bandhumadhye mṛtasthitiḥ |  
 78793 māyāmohe manāgasminna satyamupalabhyate || 14 ||  
 78794  
 78795 svapnasyeva bādhānmithyātvaṃ nīścityopekṣate - tadāstāmiti | tattasmādeṣā  
 78796 bhrāntirāstāṃ nāmetyārthaḥ || 14 ||

78797  
78798 nityamevamanantāsu bhrāntidṛṣṭiṣu dehinām |  
78799 ceto bhramati śārdūlo vanarājiṣvivonmadaḥ || 15 ||  
78800  
78801 avadhāryeti taṃ citte moham gādhirnināya saḥ |  
78802 dināni katicittasminsvaka evāśrame tadā || 16 ||  
78803  
78804 svaka evāśrame katiciddināni nināya || 16 ||  
78805  
78806 ekadā gādhimagamatkaścittatra priyo'tithiḥ |  
78807 brahmāṇamiva durvāsāḥ sa viśāśrāma saśramaḥ || 17 ||  
78808  
78809 kṛśatvātsaśramaḥ so'tithistadāśrame viśāśrāma viśrāntimakarot |  
78810 sāyamuvāseti yāvat || 17 ||  
78811  
78812 paramām tuṣṭimānītaḥ phalapuṣparasāśanaiḥ |  
78813 so'tithirgādhinā tena vasanteneva pādapaḥ || 18 ||  
78814  
78815 tuṣṭim tṛptim || 18 ||  
78816  
78817 mitho vanditasamdhya tau kṛtajāpyāvubhāvapi |  
78818 kramācchayanamāsādyā tasthaturmṛdupallavam || 19 ||  
78819  
78820 tataḥ prāvartate [prāvartata iti chedaḥ] śāntā tayostāpasayoḥ kathā  
78821 |  
78822 svavyāpārocitā puṣpaśrīrivartutvamāsayoḥ || 20 ||  
78823  
78824 svasvatapodhyānādivyāpārāṇāmucitā anurūpā kathā prāvartata | ī  
78825 [prāvartata ī iti chedaḥ] iti khalvarthe nipātaḥ | śāntā śāntirasapradhānā  
78826 | svakriyāya ṛtūnāmṛtutvaṃ minoti paricchinattīti ṛtutvaḥ sūryastasya  
78827 āśāyā uttaradiśaśca yoge vasante taducitā puṣpaśrīriva || 20 ||  
78828  
78829 taṃ papracchātithiṃ gādhiḥ prasaṅgapatitaṃ vacaḥ |  
78830 kiṃ brahmansukṛśāṅgastvaṃ kimiti śramavānasi || 21 ||  
78831  
78832 tayorvārtāprasaṅgapatitam || 21 ||  
78833  
78834 atithiruvāca |  
78835  
78836 mamātikārśyaśramayorbhagavan śṛṇu kāraṇam |  
78837 kathayāmi tathābhūtaṃ vayaṃ nāsatyavādinaḥ || 22 ||  
78838  
78839 vayaṃ | asmado dvayośceti bahuvacanam || 22 ||  
78840  
78841 astyasminvasudhāpīṭhe uttarāśānikuñjake |  
78842 kīro nāmātivikhyātaḥ śrīmāñjanapado mahān || 23 ||  
78843  
78844 tatrāhamavasam māsam pūjyamānaḥ pure janaiḥ |  
78845 nānātmasvādalolātmā cittavetālamohitaḥ || 24 ||  
78846  
78847 nānāvidhā ātmanaḥ svadante rocanta iti nānātmasvādā bhojyabhedāsteṣu lobho  
78848 gārdhyaṃ tadātmā tatpradhānaḥ san | kutastvamevamabhūstatrāha - citteti || 24  
78849 ||  
78850  
78851 ekadaikena tatroktaṃ kathāprastāvataḥ kvacit |  
78852 ihābhūcchvapaco rājā varṣānyaṣṭau dvijeti me || 25 ||  
78853  
78854 tato grāmeṣu tatprṣṭaiḥ proktaṃ sakalajantubhiḥ |  
78855 rājā babhūva śvapaco varṣānyaṣṭāviheti taiḥ || 26 ||  
78856  
78857 so'yamante pariññātaḥ praviṣṭo jvalanaṃ javāt |  
78858 tato dvijaśatāniha praviṣṭāni hutāśanam || 27 ||  
78859  
78860 sa śvapacaḥ | ante aṣṭamavarṣānte || 27 ||  
78861  
78862 iti teṣāṃ mukhācchrutvā tasmānnirgatya maṇḍalāt |  
78863 prayāge'karavaṃ śuddhyai prāyaścittamaham dvija || 28 ||  
78864  
78865 śuddhyai taddeśavāsadoṣaśāntyai || 28 ||

78866  
78867 kṛtvā cāndrāyaṇasyānte tṛtīyasyādyā pāraṇam |  
78868 ihāhamāgatastena śrāntosmyatikṛśosmi ca || 29 ||  
78869  
78870 śrīvasiṣṭha uvāca |  
78871  
78872 iti śrutavatā tena gādhinā sa tadā dvijaḥ |  
78873 bhūyaḥ pṛṣṭo'pyetadeva kathayāmāsa nānyathā || 30 ||  
78874  
78875 atha vismayavāṅgādhistām nītvā tatra śarvarīm |  
78876 jagadgehamahādipe ravāvudayamāgate || 31 ||  
78877  
78878 atha gādhiḥ ravau udayamāgate svātithau āpṛcchya gate sati vismayenoddhurayā  
78879 garīyasyā dhiyā idaṃ vakṣyamāṇaṃ saṃcintayāmāseti pareṇa saṃbandhaḥ || 31 ||  
78880  
78881 kṛtaprāttahsnānavidhāvāpṛcchaya svātithau gate |  
78882 idaṃ saṃcintayāmāsa vismayoddhurayā dhiyā || 32 ||  
78883  
78884 yanmayā saṃbhrame dṛṣṭaṃ satyabhūtaṃ dvijena tat |  
78885 uktaṃ mameti kiṃ nāma syānmāyāsambākramaḥ || 33 ||  
78886  
78887 mayā yatsaṃbhrame bhrāntidaśāyāṃ dṛṣṭaṃ taddvijenātithinā  
78888 satyabhūtamuktaṃ mama iti evaṃrūpamidaṃ kiṃ māyālakṣaṇaḥ  
78889 śambarasyāsurasya racanākramaḥ syāt | saṃbhāvanāyāṃ līna || 33 ||  
78890  
78891 ya \*? dhumadhye maraṇaṃ mayā taddṛṣṭamātmanaḥ |  
78892 sā māyaiva na saṃdehaḥ śeṣaṃ paśyāmi tasya tam || 34 ||  
78893  
78894 sā māyā mithyaiva tatra na saṃvādo draṣṭuṃ śakyaḥ | śeṣamavaśiṣṭaṃ  
78895 tasyātithesścāndrāyaṇanimittaṃ tamātmaśvapacodantaṃ paśyāmi  
78896 draṁśyāmityarthaḥ || 34 ||  
78897  
78898 tadātmaśvapacodantaṃ draṣṭuṃ tāvadakhinnadhīḥ |  
78899 bhūtamaṇḍalaparyantaḡrāmaṃ gacchāmi satvaram || 35 ||  
78900  
78901 tadevāha - taditi | tasya tadavasthasyātmanaḥ śvapacasya udantaṃ vṛttāntam ||  
78902 35 ||  
78903  
78904 iti saṃcintayangantuṃ maṇḍalāntaramādarāt |  
78905 uttasthau bhāskaraḥ pārśvaṃ merordraṣṭumivodyataḥ || 36 ||  
78906  
78907 iti saṃcintayan gādhirmaṇḍalāntaraṃ draṣṭumuttasthau | udyata udyuktaḥ || 36 ||  
78908  
78909 manorājyamapi prājñā labhante vyavasāyinaḥ |  
78910 gādhinā svapnasamḡdṛṣṭaṃ gatvā labdhamakhaṇḡitam || 37 ||  
78911  
78912 tat kathāṃ draṣṭuṃ śakyaṃ iti cetpuruṣaprayatnasyālabhyaṃ nāstītyāha -  
78913 manorājyamiti || 37 ||  
78914  
78915 sarvamadhyavasāyena duṣprāpamapi labhyate |  
78916 paśyangādhirjaganmāyāṃ prameyīkartumudyataḥ || 38 ||  
78917  
78918 prameyīkartuṃ cakṣuḥpramāṇagocarīkartuṃ || 38 ||  
78919  
78920 vinirgatyābhavanmārgaḡ prāvṛḡḡoghajavena saḥ |  
78921 deśānullaṅghayāmāsa bahūnvātaturaṅgavat || 39 ||  
78922  
78923 sa mārgaḡ prāvṛṣi ya ogho jalapravāhastajjavena tvaramāṇo'bhavat | vāta eva  
78924 turaṅgo vāhanaṃ yasya meghasya tadvat || 39 ||  
78925  
78926 tacedṛṣṇanijācāraṃ bhūtamaṇḡdalamāgataḥ |  
78927 karabhaḥ kaṇṭakārthyekaḥ kāraṇjamiva kāṇanam || 40 ||  
78928  
78929 idṛśaḥ prāḡdṛṣṭaprakāro nijācāro yasmimstadbhūtamaṇḡdalaṃ ca  
78930 prathamamāgataḥ || 40 ||  
78931  
78932 tatra saṃvitsthitenaiva saṃniveśena vai punaḥ |  
78933 apaśyadgrāmakaṃ kaṃcidgandharva iva pattanam || 41 ||  
78934

78935 saṃvidi buddhau sthitenaiṣa smāyamaṇenaiva sanniveśeṇa saṃsthānaviśeṣeṇa  
 78936 sthitaṃ kaṃcidvāmakamapaśyat || 41 ||  
 78937  
 78938 dadarśa tasya paryante tameva śvapacālayam |  
 78939 adhaśtādbhūvanasyeva pātāle narakavrajam || 42 ||  
 78940  
 78941 cittacintitavistāraṃ tanniveśamayaṃ param |  
 78942 gandharvavadaśvātmaśvapacatvaṃ dṛṣṭavān || 43 ||  
 78943  
 78944 citte cintito janmādivistāro yatra tathāvidhaṃ sa prāgdṛṣṭo yo  
 78945 gr̥hādīniveśastatpracuraṃ ātmanaḥ śvapacatvaṃ ca līngaiḥ  
 78946 punardṛṣṭavānityarthaḥ || 43 ||  
 78947  
 78948 tenaiṣa saṃniveśeṇa prāgdṛṣṭaṃ śvapacāspadam |  
 78949 tasya kāmapī vairāgyapadavīmanayanmanaḥ || 44 ||  
 78950  
 78951 tacchvapacāspadam karṭṛ tasya manaḥ kāmapī  
 78952 vairāgyapadavīmanayatprāpayāmāsa || 44 ||  
 78953  
 78954 prāvṛḍāsāraluṭhitaṃ bhittijātayavāṅkuram |  
 78955 paryastacchādanārdhāṅkaṃ kiṃcidādṛṣṭatalpakam || 45 ||  
 78956  
 78957 tadeva varṇayati - prāvṛḍityādinā | kiṃcidādṛṣṭaṃ pratyabhijñātaṃ  
 78958 talpakam śayanakaṭakhaṇḍādi yasmin || 45 ||  
 78959  
 78960 dāridryaṃ taddṛḍhamiva daurbhāgyamiva kuḍyamataḥ |  
 78961 bhraṣṭāṅgamiva daurātmyaṃ dauḥsthityamiva khaṇḍitam || 46 ||  
 78962  
 78963 kuḍyamataḥ bhittiyavaśeṣagr̥hākāramiti yāvataḥ | yavādītṛvādavatvaṃ |  
 78964 bhraṣṭāṅgaṃ skhalitāvayavaṃ cauryādidaurātmyamiva | dauḥsthityaṃ durdaśam  
 78965 | khaṇḍitam chinnaikadeśam || 46 ||  
 78966  
 78967 gādhirantāvalitairgavāśvamaḥiśāsthībhiḥ |  
 78968 dhavalairvyāptaparyantaṃ sākṣyaṃ kartumiva sthitaiḥ || 47 ||  
 78969  
 78970 gādhiścīramālokaḥ yāmāseti tṛtīyena sambandhaḥ || 47 ||  
 78971  
 78972 bhuktaṃ pītaṃ purā tena yeṣu kharparakeṣu vai |  
 78973 tairaspandābhrasālilaiḥ pānapūrṇairivāvṛtaḥ || 48 ||  
 78974  
 78975 aspandānyabhrasālilāni [nyabhrasālilānīti kvacit] daivāgatavṛṣṭijalāni  
 78976 yeṣu taiḥ || 48 ||  
 78977  
 78978 tābhirevāntratantrībhiḥ saṃśuśkābhīrlatāvṛtaiḥ |  
 78979 tṛṣṇābhīriva dīrghābhiḥ paritāḥ pariveṣṭitam || 49 ||  
 78980  
 78981 latāvṛtairlatāvatstambhādīpariveṣṭanaiḥ paritāḥ pariveṣṭitam | āttatantrībhiḥ iti  
 78982 pāṭhe latānāmāvṛtairāvaraṇairāttābhistantrībhiḥ pratānaiḥ  
 78983 pariveṣṭitamityarthaḥ || 49 ||  
 78984  
 78985 cīramālokaḥ yāmāsa sa tadātmagr̥haṃ javāt |  
 78986 prāktanaṃ śuśkaśavatāṃ yātaṃ dehamivātmavān || 50 ||  
 78987  
 78988 śuśkaśavaprāyatāṃ yātaṃ svadehamiva | ātmavān tattvavit || 50 ||  
 78989  
 78990 ativismayamātasthau grāmakaṃ samupāyayau |  
 78991 ullāṅghya mleccanagaramāryadeśamivādhvagaḥ || 51 ||  
 78992  
 78993 tatsvagr̥hamullāṅghya | tatsamīpasthaṃ grāmakaṃ kugrāmam || 51 ||  
 78994  
 78995 tatrāpṛcchajjanaṃ sādho kaccitsmarati bho bhavān |  
 78996 prāgvṛttamasya grāmasya paryante śvapacakramam || 52 ||  
 78997  
 78998 śvapacakramam śvapacavṛttāntam || 52 ||  
 78999  
 79000 sarva eva hi dhīmanāścīravṛttamapi sphuṭam |  
 79001 karasthamiva paśyanti mayeti sujanācchrutam || 53 ||  
 79002  
 79003 paśyanti sphuṭam smarantīti yāvataḥ || 53 ||

79004  
79005 atra śvapacamekānte vāsinam vṛddhamuttamam |  
79006 smarasyenaṃ kimuta bho duḥkhānāmiva dehakam || 54 ||  
79007  
79008 yadi jānāsi bhoḥ sādho tanme kathaya tattvataḥ |  
79009 pāntha saṃśayavicchede mahatpuṇyaphalaṃ smṛtam || 55 ||  
79010  
79011 bhūyo bhūya iti grāmyāḥ pṛṣṭā gādhidvijanmanā |  
79012 analpasmayasamrambhamārteneva cikitsakāḥ || 56 ||  
79013  
79014 analpaḥ smayo vismayāḥ samrambhaḥ praśnodyogaśca yasminkarmaṇīti  
79015 kriyāviśeṣaṇam | ārtena rogārtena || 56 ||  
79016  
79017 grāmyā ūcuḥ |  
79018  
79019 yathā kathayasi brahmaṃstattathā na tadanyathā |  
79020 kaṭaṃjanāmā śvapaca ihābhūddāruṇākṛtiḥ || 57 ||  
79021  
79022 putrapautrasuhr̥dbhr̥tyabandhusvajanapeṭakam |  
79023 yasyātivistīrṇamabhūtpatravṛndaṃ taroriva || 58 ||  
79024  
79025 yasya vṛddhasya tatsarvaṃ kalatraṃ mṛtyurācchinat |  
79026 adreḥ puṣpaphalopetaṃ dāvo vanamivānalaḥ || 59 ||  
79027  
79028 dave bhavo dāvaḥ || 59 ||  
79029  
79030 yastato deśamutsṛjya yayau kīrapurāntaram |  
79031 varṣānyaṣṭāvanudvegaṃ tatra rājā babhūva saḥ || 60 ||  
79032  
79033 yastatrārthaṃ pariññāya janairdūre nirākṛtaḥ |  
79034 yathā rāsīranarthasya yathā grāme viśadrumaḥ || 61 ||  
79035  
79036 tato jane'gniṃ praviśatyātmanā yo hutāśanam |  
79037 āryatāmāryasaṃsargādāgataḥ praviveśa ha || 62 ||  
79038  
79039 kiṃ tvameva prayatnena śvapacaṃ pṛcchasi prabho |  
79040 kiṃ te bandhurasau kaccidabhavastvaṃ svato'thavā || 63 ||  
79041  
79042 sa te bandhuḥ kimabhavat | athavā tvaṃ svataḥ svayameva tadbandhurabhavaḥ || 63 ||  
79043  
79044 evaṃ kathayato grāmyāṅgādhiḥ pṛcchanpunahpunah |  
79045 sarveṣu tatra prānteṣu māsamekamuvāsa saḥ || 64 ||  
79046  
79047 tatra grāme | sarveṣu prānteṣu tattadvāsayogyagr̥heṣviti yāvat || 64 ||  
79048  
79049 yathā tenānubhūtaṃ tacchvāpacaṃ tattathaiva taiḥ |  
79050 grāmīṇaistasya kathitaṃ sarvairevāvakhaṇḍitam || 65 ||  
79051  
79052 avyāhataṃ sakalabhūtamukhādathaita-  
79053 dākārṇya samyagavalokya yathānubhūtam |  
79054 gādhiḥ śasāṅkamalavaddhṛdaye'dhirūḍhaṃ  
79055 gūḍhākṛtiḥ paramavismayamājagāma || 66 ||  
79056  
79057 sakalabhūtabhukhādavyāhatamamṛṣārthakaṃ vākyamākārṇya svayaṃ  
79058 cābādhitapratyabhiññayā yathānubhūtamavalokya lajjayā gūḍhākṛtirgādhiḥ  
79059 śasāṅkasyendormalavatkalaṅkamiva svahṛdaye adhirūḍhaṃ paramaṃ  
79060 vismayamājagāma prāpetyarthaḥ || 66 ||  
79061  
79062 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
79063 mokṣopāyeṣūpaśamaprakarāṇe gādhivṛttānte pratyakṣāvalokanaṃ nāma  
79064 saptacatvāriṃśaḥ sargaḥ || 47 ||  
79065  
79066 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakarāṇe  
79067 pratyakṣāvalokanaṃ nāma saptacatvāriṃśaḥ sargaḥ || 47 ||  
79068  
79069  
79070 aṣṭacatvāriṃśaḥ sargaḥ 48  
79071  
79072 śrīvāsiṣṭha uvāca |



79073  
 79074 luṭhitaṃ śvapacāgāre punarvismayamāyayau |  
 79075 gādhermano hi nāyāti tṛptimāścaryadarśane || 1 ||  
 79076  
 79077 gādhinā kīranagaram gatvā dṛṣṭvā ca vismayāt |  
 79078 tapasā toṣito viṣṇuḥ sarvaṃ māyetyuvāca tam || 1 ||  
 79079  
 79080 luṭhitaṃ parivṛttam | ciramāsaktamiti yāvat || 1 ||  
 79081  
 79082 tatrāvalokayāmāsa sthānāni sadanāni ca |  
 79083 kalpakṣobhāvivṛttāni jagantīvāmbujodbhavaḥ || 2 ||  
 79084  
 79085 kalpaḥ saṃvartastadiye kṣobhe upaplave vivṛttāni bhagnāni | ambujodbhavo  
 79086 brahmā || 2 ||  
 79087  
 79088 uvāca svātmanaivedamarāṇye luṭhitālaye |  
 79089 śuṣkāsthimālāvalite piśācaka iva drume || 3 ||  
 79090  
 79091 luṭhitālaye bhagnagrhe | svamanasyeva uvāca | drume śmaśānavṛkṣe || 3 ||  
 79092  
 79093 imāstā mṛtamātaṅgadantamālā vṛtau kṛtāḥ |  
 79094 adyāpi saṃsthitāḥ kalpaṃ pratimeruśikhā iva || 4 ||  
 79095  
 79096 yaduvāca tadāha - imāstā ityādinā | vṛtau prākāre kṛtāḥ  
 79097 śūlavannikhātā mṛtamātaṅgadantamālāstā imāḥ | pratyakṣaṃ  
 79098 pratyabhijñāyanta ityārthaḥ | kalpaṃ pralayakālaṃ prati lakṣīkṛtya meroḥ  
 79099 śikhāḥ śikharāṇīva || 4 ||  
 79100  
 79101 iha tadvānarīmāṃsaṃ pakvavaṃśāṅkuraiḥ saha |  
 79102 bhuktaṃ purāsavonmattaiḥ saha śvapacabandhubhiḥ || 5 ||  
 79103  
 79104 pakvairvaśāṅkuraiḥ karīravyañjaneḥ saha || 5 ||  
 79105  
 79106 ālīngya śvapacaśyāmāmiha kesari varmaṇi |  
 79107 suptamāpiya maireyaṃ tiktaṃ gajamadena ca || 6 ||  
 79108  
 79109 kesariṇo'śvasya carmaṇi | gajamadena tiktamityuktyā hastipakātkṛitaṃ maireyamiti  
 79110 gamyate | maireye madaśaktyutkarṣāya hastipakā gajamadamapi melayantīti  
 79111 prasiddham || 6 ||  
 79112  
 79113 kauleyakakuṭumbinyaḥ piṇyākapalavardhitāḥ |  
 79114 iha baddhā varatrābhirmṛtebharadakāṣṭhake || 7 ||  
 79115  
 79116 kauleyakakuṭumbinyaḥ śunyaḥ | piṇyākaiḥ palairmāṃsaiśca vardhitāḥ |  
 79117 varatrābhiścarmarajjubhiḥ || 7 ||  
 79118  
 79119 iha vāraṇamuktānāṃ dadāsītpiṭhara trayam |  
 79120 pinaddhaṃ māhiṣeṇogracarmanāmbudaśobhinā || 8 ||  
 79121  
 79122 vāraṇamuktānāṃ gajamauktikānāṃ piṭharatrayaṃ ukhātrayapramāṇaṃ dat  
 79123 gajadantaracitaṃ pātramihāsminsthale āsīt || 8 ||  
 79124  
 79125 sthaliṣvetāsu tāsvatra saha śvapacabālakaiḥ |  
 79126 ciraṃ viluṭhitaṃ cūtapatrapuñje pikairiva || 9 ||  
 79127  
 79128 etāsu dṛśyamānāsu | tāsu pūrvadṛṣṭāsu | atrāsmiṇ grāmānte | viluṭhitaṃ  
 79129 pāṃsukriḍāsvityārthaḥ || 9 ||  
 79130  
 79131 atra tadālaniḥśvāsaraṇadvamśapravṛttavat |  
 79132 gītaṃ pītaṃ śunīraktaṃ sādhitā śavabhūṣitaḥ || 10 ||  
 79133  
 79134 bālānāṃ niḥśvāsairmukhavātaiḥ raṇatāṃ vaṃśānāṃ pravṛttaṃ  
 79135 svaratālapravṛttistadvattadanurūpatayā gītaṃ | śavān bhūṣayitum śīlaṃ yasyeti  
 79136 śavabhūṣi śmaśānamālyacandanādi tasmāditi tataḥ | sādhitā  
 79137 sarveṣāmalaṃkriyeti śeṣaḥ || 10 ||  
 79138  
 79139 atra sārddhaṃ kuṭumbena janyatreṣu kuṭumbinā |  
 79140 mṛttaṃ tatkr̥tamunnādaṃ kallolairjaladhāviva || 11 ||  
 79141

79142 janyatreṣu vivāheṣu || 11 ||  
 79143  
 79144 atroḍḍayanalolānām kākabhāsapatattriṇām |  
 79145 dhṛtānāmanyadāsārthaṃ grathitaṃ vaṃśapañjaram || 12 ||  
 79146  
 79147 anyadā āsanaṃ āsaḥ dināntare bhakṣaṇaṃ tadarthaṃ | dāsārthaṃ iti pāṭhe tu  
 79148 dasu hiṃsāyām ityasmāddham | dināntare hiṃsanārthamityarthaḥ || 12 ||  
 79149  
 79150 śrīvasiṣṭha uvāca |  
 79151  
 79152 evaṃprāyāḥ smaragādhiḥ prāktanīḥ śvapacakriyāḥ |  
 79153 vismayotkampitaśirā dhātuśceṣṭāṃ parāmṛśat || 13 ||  
 79154  
 79155 parāmṛśat tarkitavān || 13 ||  
 79156  
 79157 cacāla tasmāddīrghena deśātkālena kāryavit |  
 79158 bhūtamaṇḍalamutsrjya prāpa deśāntaraṃ kramāt || 14 ||  
 79159  
 79160 sapullaṅghya nadiśailamaṇḍalāraṇyasamṭatim |  
 79161  
 79162 tuṣārādrikukṣau ratnamiva śreṣṭhaṃ janāspadaṃ janapadaṃ  
 79163 prāgdr̥ṣṭakīradeśamityarthaḥ || 15 ||  
 79164  
 79165 tatra prāpa mahīpālanagaraṃ nagasaṃnibham |  
 79166 jagadbhramaṇakhinnātmā svarlokamiva nāradaḥ || 16 ||  
 79167  
 79168 nagasaṃnibhaṃ parvatavadunnataprāsādaṃ ratnādyāḍhyaṃ ca || 16 ||  
 79169  
 79170 athātmanānubhūtāni dr̥ṣṭānyasevitāni ca |  
 79171 sthānāni nagare paśyanpapraccha janamādṛtaḥ || 17 ||  
 79172  
 79173 anubhūtāni svagṛhaprāsādādīni | dr̥ṣṭāni paragṛhaprāsādādīni |  
 79174 āsevitānyārāmasthānaśālādīni sthānāni || 17 ||  
 79175  
 79176 sādho smarasi kiṃcittvamiha śvapacamīśvaram |  
 79177 yadi jānāsi tattvaṃ me varṇayāśu yathāvidhi || 18 ||  
 79178  
 79179 yathāvidhi vidhiṃ vidhānamanatikramyetyarthaḥ || 18 ||  
 79180  
 79181 nāgarā ūcuḥ |  
 79182  
 79183 amūdihāṣṭau varṣāni śvapaco bhūmipo dviḥ |  
 79184 rājatvamarpitaṃ yasya nāma maṅgalahastinā || 19 ||  
 79185  
 79186 nāmeti prasiddhau || 19 ||  
 79187  
 79188 ante ca saṃparijñātaḥ sa praviṣṭo hutāśanam |  
 79189 adya dvādaśavarṣāni samatītāni tāpasa || 20 ||  
 79190  
 79191 yaṃ yaṃ pṛcchatyasau gādhirjanaṃ jātakutūhalaḥ |  
 79192 tasya tasya mukhādeva śṛṇotyāsvādayatyapi || 21 ||  
 79193  
 79194 antaḥ svapratyabhijñāsaṃvādādāsvādayati camatkāramanubhavatyapītyarthaḥ || 21 ||  
 79195  
 79196  
 79197 athāpaśyatspure tasminnṛpaṃ sabalavāhanam |  
 79198 devaṃ cakradharaṃ viṣṇuṃ mandirānnirgataṃ bahiḥ || 22 ||  
 79199  
 79200 tasya bhagavadanugrahāttasminpure rājarūpeṇa bhagavaddarśanamabhūdityāha ##-  
 79201 mandirarādrājasadanādbahirnirgataṃ || 22 ||  
 79202  
 79203 sa dr̥ṣṭvā sthagitākāśaṃ calareṇupayodharaiḥ |  
 79204 prāktanīṃ rājataṃ smṛtvā samuvācāti vismayaḥ || 23 ||  
 79205  
 79206 bāhyavastu darśanavyāmohacittasya tasya dr̥ṣṭāyāmapī bhagavanmūrtau tatra  
 79207 bhāvo vicāro'pi vā nābhūtkiṃtu prāktaneṣu svānubhūtastricchatracāmarādiṣu  
 79208 pratyabhijñākautukeṣveva cittaṃ babhrāmetyāśayenāha - sa iti | calairudgatai  
 79209 reṇulakṣaṇaiḥ payodharairmeghaiḥ sthagitamācchāditamākāśaṃ yena  
 79210 tathāvidhaṃ tatsainyaṃ dr̥ṣṭvetyarthaḥ || 23 ||

79211  
 79212 imāstāḥ kīrakāminyāḥ padmagarbhopamatvacāḥ |  
 79213 kanakadravavarṇinyo lolanīlotpalekṣaṇāḥ || 24 ||  
 79214  
 79215 tā imāḥ pratyabhijñātāḥ kīranṛpateḥ kāmīnyo veśyāḥ || 24 ||  
 79216  
 79217 cāmaraughā ime candrakarasampiṇḍapāṇḍurāḥ |  
 79218 sthīranirjharasamkāsāḥ kāsapuṣpacayā iva || 25 ||  
 79219  
 79220 candrakarāṇām [etadagre sampiḍanaṁ iti kvacitpaṭhyate] sampiṇḍaḥ  
 79221 piṇḍibhāva iva pāṇḍurāḥ | sthīrā mūrtibhāvātsthairyamāpannā ye nirjharā  
 79222 girivāriprapātāstatsamkāsāḥ || 25 ||  
 79223  
 79224 kāntābhiravadhūyante bālavyajanararājayaḥ |  
 79225 imāstā vanavallībhirdīpyamānā ivarddhayaḥ || 26 ||  
 79226  
 79227 ṛddhayaḥ puṣpamañjarīsamṛddhaya iva || 26 ||  
 79228  
 79229 imāstā mattamātaṅgaghaṭā ghaṭitadikṭatāḥ |  
 79230 samkalpapādapā meroriva śṛṅgaparamparāḥ || 27 ||  
 79231  
 79232 mattamātaṅgānām ghaṭāḥ saṅghāḥ | ghaṭitā dantāgranirbhinnā dikṭatā  
 79233 yābhistāḥ | sambhāvanayātiśayoktiḥ | samkalpānusāriphaladāḥ pādapā yeṣu ||  
 79234 27 ||  
 79235  
 79236 ete te yamavārīśakuberapratimaujasaḥ |  
 79237 sāmāntā vāsavasyeva lokapālā mahībhṛtaḥ || 28 ||  
 79238  
 79239 vāsavasya yamādayo lokapālā iva mahīmṛta ete sāmāntā avāntaradeśādhiśāḥ  
 79240 || 28 ||  
 79241  
 79242 imāstāḥ sarvavastvoghāḥ sarvābhīmatadāstatāḥ |  
 79243 kalpavṛkṣalatākuñjasundaryo gṛhapaṅktayaḥ || 29 ||  
 79244  
 79245 sarve dhanadhānyādivastvoghā yāsu || 29 ||  
 79246  
 79247 idaṁ tatkirājanatārājyaṁ prāgbhuktamadya me |  
 79248 ātmajanmāntarācāra eva pratyakṣatām gatam || 30 ||  
 79249  
 79250 prāgbhuktamadyajanmāntarācāro janmāntaracaritramiva pratyakṣatām gatam || 30 ||  
 79251  
 79252 satyaṁ svapna ivāyaṁ me jāgradbhūtaḥ punaḥ sthitaḥ |  
 79253 na jāne kiṁkṛtotthānā māyeyaṁ pravijṛmbhate || 31 ||  
 79254  
 79255 satya niścitaṁ prākṣvapna iva dṛṣṭaḥ punarjāgradbhūtaḥ sthitaḥ | kiṁ kena  
 79256 kimarthaṁ vā kṛtamutthānamāvirbhāvo yayā || 31 ||  
 79257  
 79258 aho nu khalu dīrghēṇa manomohena valgatā |  
 79259 vaivaśyamupanīto'haṁ jāleneva śakuntakaḥ || 32 ||  
 79260  
 79261 vaivaśyamasvādhīnatām || 32 ||  
 79262  
 79263 hā dhikkaṣṭabuddhaṁ me mano vāsanayā hatam |  
 79264 paśyati bhramajālāni vitatāni śīśoriva || 33 ||  
 79265  
 79266 abuddhamaprabuddham || 33 ||  
 79267  
 79268 eṣā hi māyā mahatī tena me cakradhāriṇā |  
 79269 darśitetyadhunā sādhu mayā smṛtamakhaṇḍitam || 34 ||  
 79270  
 79271 tena prākprasāditena cakradhāriṇā viṣṇunā || 34 ||  
 79272  
 79273 tadidāniṁ tathā yatnaṁ kariṣye girikandare |  
 79274 yathā kuṣāmbhramasyāśya jāne janma tathā sthitim || 35 ||  
 79275  
 79276 janmasthitipadābhyāṁ tannimittaṁ lakṣyate || 35 ||  
 79277  
 79278 iti saṁcintya nagarādgādhīstasmājjaḡāma ha |  
 79279 kandaraṁ prāpya śailasya tasthau viśrāntasiṁhavat || 36 ||

79280  
 79281 tatra saṃvatsaraṃ sārdhaṃ payaśculukabhojanam |  
 79282 tapaścakre mahātejāstuṣṭaye śārṅgadhanvanaḥ || 37 ||  
 79283  
 79284 payaśculukasya bhojanam pānaṃ kurvanniti śeṣaḥ | śāṅgadhanvano viṣṇoḥ |  
 79285 dhanuṣaśca ityanaḥ || 37 ||  
 79286  
 79287 athāsyā puṇḍarikākṣaḥ payomūrtirupāyayau |  
 79288 prasādamutpalāśyāmaḥ śaradīva mahāhradaḥ || 38 ||  
 79289  
 79290 paya iva prasādasvabhāvā mūrtirasya | hradapakṣe paya eva mūrtiḥ svarūpaṃ yasya  
 79291 || 38 ||  
 79292  
 79293 tamājagāma śailendrakandaraṃ dvijamandiram |  
 79294 payodharavadacchācchacchavirvyomanyathāvasat || 39 ||  
 79295  
 79296 dvijasya gādhermandiraṃ nivāsabhūtaṃ kandaram | payodharavadacchādapyacchā  
 79297 nirmalatarā chaviḥ kāntirasya | payodharavadvyomanyāvasadatiṣṭhaditi vā || 39 ||  
 79298  
 79299 śrībhagavānuvāca |  
 79300  
 79301 gādhe kaccittvayā dṛṣṭā māyā mama garīyasī |  
 79302 dṛṣṭaṃ tvayā jagajjālāceṣṭitaṃ daiṣṭikātmakam || 40 ||  
 79303  
 79304 diṣṭaṃ daivameva matiḥ pratītinimittaṃ yasya na vastutadātmakam || 40 ||  
 79305  
 79306 cittābhigata etasminprāpte samyaganinditaḥ |  
 79307 tapo giritaṭe kurvankimanyadabhivāñchasi || 41 ||  
 79308  
 79309 cittenābhigate vāñchite etasmin manmāyādarśane prāpte sati punargiritaṭe tapaḥ  
 79310 kurvannaninditaḥ śuddhastvamanyatkimabhivāñchasītyanvayaḥ || 41 ||  
 79311  
 79312 śrīvasiṣṭha uvāca |  
 79313  
 79314 evaṃ vadantamālokyā hariṃ gādhirdvijottamaḥ |  
 79315 arcāṃ kusumapūreṇa pādayoḥ paryapūrayat || 42 ||  
 79316  
 79317 arcāṃ nityaṃ pūjyamānāṃ bhagavatpratimāṃ pādayorarcāṃ pūjāṃ  
 79318 kusumapūreṇa karonmuktapuṣpapravāheṇa payaḥpūravat pūrṇā cakāreti vā | anena  
 79319 pūjākāle bhagavadāgamaṃ gamyate || 42 ||  
 79320  
 79321 dattvārghyaṃ kīrṇakusumaḥ praṇamyāśu pradakṣiṇaiḥ |  
 79322 viṣṇumāha dviḥ vākyamambhodamiva cātakaḥ || 43 ||  
 79323  
 79324 arghyaṃ uttarārghyaṃ | pradakṣiṇaiḥ saha praṇamya praṇāmāntāṃ pūjāṃ  
 79325 samāpya || 43 ||  
 79326  
 79327 gādhiruvāca |  
 79328  
 79329 deva yaiśa tvayā māyā darśitā'titamomayī |  
 79330 mahiṃ prātarivādityastāṃ me prakāṣatāṃ naya || 44 ||  
 79331  
 79332 bhramaṃ yaṃ paśyati mano vāsanāmalamālitam |  
 79333 svapnavatsa kathaṃ deva jāgratyapi hi dṛśyate || 45 ||  
 79334  
 79335 yastatra jñātavyāṃśastamāha - bhramamiti | bhramaṃ mithyāviśayaajātam ||  
 79336 45 ||  
 79337  
 79338 muhūrtamupalabdhaśca jalāntaḥ svapnavibhramaḥ |  
 79339 kathaṃ pratyakṣatāṃ prāpto mamāmalapadāspada || 46 ||  
 79340  
 79341 pratyakṣatāṃ ciraṃ cakṣurādigocaratāṃ | amalamavidyāmalarahitaṃ  
 79342 padamāspadaṃ pratiṣṭhā yasya || 46 ||  
 79343  
 79344 dairghyādairghye'sya kālasya śarīrasya bhavābhavāḥ |  
 79345 kathamantasthitā na syurmadīyaiḥ śvapacabhramaiḥ || 47 ||  
 79346  
 79347 madiyaiḥ śvapacabhramaiḥ kṛte asya kālasya dairghyādairghye tathā  
 79348 śvapacaśarīrasya bhavābhavā utpattināśāśca antarmanasyeva sthitāḥ kathaṃ na

79349 syuḥ bahiste kathaṃ tiṣṭhanitītyarthaḥ || 47 ||  
 79350  
 79351 śrībhagavānuvāca |  
 79352  
 79353 gādhe svādhividhūtasya svarūpasyaitadātmakam |  
 79354 cetaso'drṣṭatattvasya yatpaśyatyuruvibhramam || 48 ||  
 79355  
 79356 he gādhe bhavānyat uru mahajjagadvibhramam paśyati tat adṛṣṭatattvasya ata eva  
 79357 svaniṣṭhairādhibhirvāanārogairgrhītasya  
 79358 cetasaścittabhāvāpannasyātmasvarūpasya etadātmakam rūpaṃ bhāsate tadvastuto  
 79359 nāntarna vā bahirnalpaṃ na vā dīrghamityarthaḥ || 48 ||  
 79360  
 79361 bahirna kiṃcidapyasti khādryabdhurvidigādikam |  
 79362 etatsvacitta evāsti patrapuñjamivāṅkure || 49 ||  
 79363  
 79364 yadi cāstīti manyase tarhi svacitta evastītyāha - bahiriti | khamākāśam adrayaḥ  
 79365 parvatāḥ urvī prṭhvī diśaścetyādikaṃ jagadītyarthaḥ || 49 ||  
 79366  
 79367 phalādi sphāratāmeti yathaiva bahiraṅkurāt |  
 79368 bahiḥ prakaṭatām yāti tathā prṭhvyādicetasaḥ || 50 ||  
 79369  
 79370 satyaṃ prṭhvyādi cittasthaṃ na bahiṣṭhaṃ kadācana |  
 79371 aṅkurasthaḥ pallavastu tasmādyasmātphalasīriyaḥ || 51 ||  
 79372  
 79373 yasmāddhetoḥ phalasīriyastasmāddṛśyante iti śeṣaḥ || 51 ||  
 79374  
 79375 rūpālokamanaskāratattākālakriyātmakam |  
 79376 kumbhakāro ghaṭamiva ceto hanti karoti ca || 52 ||  
 79377  
 79378 vartamānaviṣaye cakṣurādinā rūpālokaḥ | bhāvinī ca manasā  
 79379 samarthanānmanaskāraḥ | atīte ca smaryamāṇe tattā tannirūpakāstrividhāḥ  
 79380 kālataḍvyañjikā ca sūryādikriyetyevamātmakam | hanti svātmanyupasaṃharati  
 79381 karoti sṛjati ca || 52 ||  
 79382  
 79383 ābālametatpuruṣaiḥ sarvairēvānubhūyate |  
 79384 svapnabhramamadāvegarāgarogādiddṛṣṭiṣu || 53 ||  
 79385  
 79386 sarvānubhavasiddhaṃ cedamityāha - ābālamiti || 53 ||  
 79387  
 79388 citte vṛttāntalakṣaṇi saṃsthitānyāttavāsane |  
 79389 pādape phalapuṣpāṇi mūlākrāntāvanāviva || 54 ||  
 79390  
 79391 mūlairaṅkrāntā avaniḥ prṭhvī yena tathāvidhe pādape iveti  
 79392 manaso'pyadhiṣṭhānasadavaṣṭambhabalāj jagaddhāraṅkatvamiti dyotanārtham || 54 ||  
 79393  
 79394 tyaktāvanerviṭapino bhūyaḥ patrāṇi no yathā |  
 79395 nirvāsanasya jīvasya punarjanmādi no tathā || 55 ||  
 79396  
 79397 tyaktāvanerunmūlitasyeti yāvat || 55 ||  
 79398  
 79399 yatrānantajagajjālaṃ saṃsthitam tena tejasā |  
 79400 śvapacatvaṃ prakaṭitam yadi tadvismayo'tra kim || 56 ||  
 79401  
 79402 tathā cedam śvapacatvaṃ manaḥsthitānantavāsanājāle ekadeśaprakaṭanamityāha  
 79403 - yatreti || 56 ||  
 79404  
 79405 avabuddhā śvapacatā pratibhāsavaśāttvayā |  
 79406 yathaivānalpasamrambhā vicitrādhivikāradā || 57 ||  
 79407  
 79408 tava satyatvenābhimatamatithyāgamanādiprapañcajātamapi  
 79409 śvapacatvavanmanaḥsthamevetyāha - avabuddhetyādinā || 57 ||  
 79410  
 79411 tathaivātithirāyāto bhuktavānsuptavāndvijāḥ |  
 79412 kathāṃ kathitavāṃsceti dṛṣṭavānāsi saṃbhramam || 58 ||  
 79413  
 79414 tathaivotthāya gacchāmi prāpto'haṃ bhūtamaṇḍalam |  
 79415 ime bhūtā ime grāmā dṛṣṭavānāsi saṃbhramam || 59 ||  
 79416  
 79417 ime grāmā iti saṃbhramam dṛṣṭavānasīti sarvatra itīśabdo'dhyāhāryaḥ || 59 ||

79418  
79419 tathaivedaṃ kaṭaṃjasya prāktanāṃ luṭhitāṃ gṛhaṃ |  
79420 janairuktaṃ kaṭaṃjasya dṛṣṭavānāsi saṃbhramam || 60 ||  
79421  
79422 tathaiva kīranagaram prāpto'smi kathitaṃ ca me |  
79423 kiraiḥ śvapacarājatvaṃ dṛṣṭavānāsi sabhramam || 61 ||  
79424  
79425 evaṃ sarvaṃ tvayā dṛṣṭaṃ mohajālaṃ dvijottama |  
79426 yatsatyamiti jānāsi yaccāsatyamavaiṣi ca || 62 ||  
79427  
79428 vāsanāvalitaṃ cetaḥ kiṃ nāmāntarna paśyati |  
79429 sārthitaṃ dṛśyate svapne varṣasādhyam prayojanam || 63 ||  
79430  
79431 sādhitāṃ kṣaṇenaiva siddham || 63 ||  
79432  
79433 sarvameṭanmahābuddhe vyāmohāddṛṣṭavānāsi || 64 ||  
79434  
79435 gacchatā bhavatā bhūtadeśaṃ pānthena kandare |  
79436 kasmimściddvipra viśrāntaṃ kuraṅgeṇeva kānane || 65 ||  
79437  
79438 kiṃca tvayedānīmapi na bhūtamaṇḍale kīranagare vā gataṃ kiṃtvatithivākyam  
79439 śrutvā bhūtadeśaṃ rpati gacchatā prasthitena pānthena tvayā pathi  
79440 kasmimściddgirikandare viśrāntaṃ tatraiva śrameṇa  
79441 mūḍhatvātparavaśacittatvātsvapnavadidaṃ tadbhūtamaṇḍalamidaṃ  
79442 tacchvapacāgāramityādi dṛṣṭaṃ na paramārthata iti dvayorārthaḥ || 65 ||  
79443  
79444 tatraiva śramamūḍhatvādidam tadbhūtamaṇḍalam |  
79445 idaṃ tacchvapacāgāramiti dṛṣṭaṃ na satyataḥ || 66 ||  
79446  
79447 tathaiva kīranagaram dṛṣṭavānāsi tattathā |  
79448 tadaiva cānyadā vāpi māyārthaṃ hi bhavāndvija || 67 ||  
79449  
79450 tattasminkandare tadaiva śramakāle kīranagaram dṛṣṭavānāsi anyadā  
79451 aghamarṣaṇakāle vāpi tathavia māyāmayamarthaṃ bhavān dṛṣṭavānityarthaḥ ||  
79452 67 ||  
79453  
79454 sarvadaiva samagrāsu viharannāsi dṛṣṭavān |  
79455 dikṣu pronmattaka iva vibhramam manasā mune || 68 ||  
79456  
79457 cale [jalakandare tadā iti pāṭhaḥ] kandare tadeti ca deśakālaniyamo  
79458 bhramasya nāsti yāvattattvabodham sarvadā bhrāntyaiva  
79459 viharāṇādivyavahāradaśanādityāśayenāha - sarvadaiveti || 68 ||  
79460  
79461 taduttiṣṭha niṣaṃ karma kurvaṃstiṣṭhopaśāntadhīḥ |  
79462 na svakarma vinā śreyasḥ prāpnuvantīha mānavāḥ || 69 ||  
79463  
79464 niṣaṃ brahmacaryāśramocitamagnikāryasvādhyāyādi karma || 69 ||  
79465  
79466 śrīvāsiṣṭha uvāca |  
79467  
79468 iti nigaditavānsa padmanābho  
79469 bhuvanagatāpasavṛndapūjyamānaḥ |  
79470 vibudhamuniṣaṇairvīraḥ pavitrahastai-  
79471 rvṛta udadhiṃ niṣaṃspadaṃ jagāma || 70 ||  
79472  
79473 bhuvanagaistribhuvanagataistāpasavṛndaiḥ pūjyamānaḥ sa padmanābha iti  
79474 uktaprakāreṇa nigaditavānsa bhagavaccaraṇasparśasevādinā  
79475 pavitrahastairvibudhamuniṣaṇairvīraḥ sa niṣaṃspadaṃ gṛhabhūtaṃ  
79476 kṣīrodadhiṃ jagāmetyarthaḥ || 70 ||  
79477  
79478 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye  
79479 mokṣopāyeṣūpaśamaprakaraṇe gādhivṛttānte māyāmahattvakathanaṃ  
79480 nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
79481  
79482 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
79483 māyāmahattvakathanaṃ nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
79484  
79485  
79486 ekonapañcāśaḥ sargaḥ 49

79487  
 79488 śrīvasiṣṭha uvāca |  
 79489  
 79490 atha gādhirgate viṣṇau punarbhūtādikaṃ kramāt |  
 79491 svayaṃ mohavicārārthaṃ babhrāmābhramivāmbare || 1 ||  
 79492  
 79493 gādhirdeśau punargatvā hariṃ prṣṭvā punaḥ punaḥ |  
 79494 sarvaṃ māyeti niścitya jīvanmukto'bhavatkramāt || 1 ||  
 79495  
 79496 tathaivotthāya gacchāmi prāpto'haṃ bhūtamaṇḍalām | ime bhūtā ime grāmā  
 79497 dṛṣṭavānāsi sambhramam || nātithirna ca bhūtāni na kirāste na tatpuram ||  
 79498 ityādibhagavadvacanārthaṃ  
 79499 tvasambhāvanāviparītabhāvanādārḍhyādapratipadyamāno  
 79500 gādhirjagadadhiṣṭhānātmatattvasākṣātkāraṃ vinaiva pūrvadṛṣṭadesādinām  
 79501 bādho'sti na veti parīkṣyānubhavitukāmaḥ punarbhūtamaṇḍalādideśān  
 79502 babhrāmetyāha - atheti | bhūtādikaṃ bhūtamaṇḍalādideśam | ātmanaḥ svasya  
 79503 śvapacatvādivṛttāntaṃ tathā pūrvānubhūtavadevopalabhya || 1 ||  
 79504  
 79505 upalabhya tathaivātmaṣṭāntaṃ janatastataḥ |  
 79506 harimārādhayāmāsa punaradriguhāṃ gataḥ || 2 ||  
 79507  
 79508 śrutvā līngairdṛṣṭvā ca bhagavadvākyatātparyabhoḍhāya  
 79509 punarharimārādhayāmāsetyārthaḥ || 2 ||  
 79510  
 79511 ājagāmainamalpena kālenātha janārdanaḥ |  
 79512 sakṛdārāadhanenaiva mādhave yāti bandhutām || 3 ||  
 79513  
 79514 uvāca gādhiṃ bhagavānmayūramiva vāridaḥ |  
 79515 kiṃ tvaṃ prārthayase bhūyastapaseti prasādavān || 4 ||  
 79516  
 79517 prasādavān prasannaḥ san || 4 ||  
 79518  
 79519 gādhiruvāca |  
 79520  
 79521 bhrānto'smi deva ṣaṃmāsānbhūtakīrajanāspadam |  
 79522 tatra vyabhicaratyasmadvṛttānto na kathāsvapī || 5 ||  
 79523  
 79524 kathāsu janapravādeṣu | apipadāllīngapratyabhihijñādisaṃvādeṣvapi na  
 79525 vyabhicaratītyārthaḥ || 5 ||  
 79526  
 79527 māyayā bhūtabhūrdṛṣṭā tvayetyukto'smi kiṃ prabho |  
 79528 mohanāśāya mahatāṃ vaco no mohavṛddhaye || 6 ||  
 79529  
 79530 astu tathā kiṃ tatastatrāha - māyayeti | māyādṛṣṭārthā avāśyaṃ kālāntare  
 79531 vyabhicaranti avyabhicāriṇaścaite'rthāḥ kathaṃ māyetyavadhārayituṃ śakyā iti  
 79532 mohavṛddhaye tvadvacanāṃ saṃpannamiti bhāvaḥ || 6 ||  
 79533  
 79534 śrībhagavānuvāca |  
 79535  
 79536 kākatālīyayogena cetasi śvapacasthitiḥ |  
 79537 sarveṣāṃ bhūtakīrāṇāṃ taveva pratibimbati || 7 ||  
 79538  
 79539 māyikasyāpi kathāsvavyabhicāre upapattimāha - kākatālīyetyeti |  
 79540 prasiddhabhūtadeśajānāṃ kīradeśajānāṃ ca janānāṃ cetasi tava cetasi  
 79541 kathaṃjakaśvapacasya sthitiraparokṣatayā bhrāntyā pratibimbatītyārthaḥ || 7 ||  
 79542  
 79543 tenāṅga tava vṛttāntaṃ yathāvatkathayanti te |  
 79544 pratibhāso hi nāyāti punarapratibhāsatām || 8 ||  
 79545  
 79546 tathāca te'pi svabhrāntyaiva tathā vadantītyārthasamājagrastastadvacanasaṃvādo na  
 79547 satyatāpādaka ityāha - teneti | pratibhāsa iti | vinā bhādamiti śeṣaḥ || 8 ||  
 79548  
 79549 kenacicchvapacenānte grāmasya racitaṃ gṛhaṃ |  
 79550 tattvayā dṛṣṭamāviṣṭamiṣṭakākhaṇḍatāṃ gatam || 9 ||  
 79551  
 79552 pratyabhihijñāsaṃvādasya tarhi kā gatistāmāha - kenaciditi | āviṣṭaṃ mayedaṃ  
 79553 prāgracitamiti bhrāntyabhiniveśaviṣayīkṛtaṃ || 9 ||  
 79554  
 79555 kadācitpratibhaikaiva bahūnāmapi jāyate |

79556 kākolatālasthithivadvicitrā hi manogatiḥ || 10 ||  
 79557  
 79558 pratibhā bhrāntirūpaḥ pratibhāsa ekā ekarūpaiva | kākolo droṇakākākhyāḥ  
 79559 kākajātibhedastasya tāle pakvatālaphale tālamūle vā sthithirupaveśanaṁ tadvat || 10  
 79560 ||  
 79561  
 79562 tathāhi bahavaḥ svapnamekaṁ paśyanti mānavāḥ |  
 79563 svāpabhramadamaireyamadamantharacittavat || 11 ||  
 79564  
 79565 svāpo nidrā tadvadbhramadena maireyamadena mantharacittā yathā bahavastulyarūpā  
 79566 ghūrṇamānā iva diśaḥ paśyanti tadvat || 11 ||  
 79567  
 79568 ekasyāmeva lilāyām ramante bahubālakāḥ |  
 79569 ekasyāmeva nilāyām vanasthalyāmivaiṇakāḥ || 12 ||  
 79570  
 79571 ekasyāmeva  
 79572 sikatādisaṁniveśasaṁketakalpitaḥprāsādadurgādibhramalilāyām bahavo  
 79573 bālakā ramante | nilāyām śādvalaśyāmalāyām vanasthalyām | eṇakā  
 79574 mṛgapotāḥ || 12 ||  
 79575  
 79576 bahavastulyakālaṁ ca pratibhāsenā karmaṇām |  
 79577 janā yatante svaphalapāke'tibahulākṛtau || 13 ||  
 79578  
 79579 atibahulākṛtau vadhabandhaparājayapalāyanādinānākāre svaprārabdhaphalapāke  
 79580 labhye'pi bahavaḥ sainikādi janāstulyakālaṁ jayalābhabhogādīnām tulyarūpāṇām  
 79581 karmaṇām prayojanānām bhrāntyā pratibhāsenā tallobhādyuddhādīnā yatante iti  
 79582 prasiddhamityarthaḥ || 13 ||  
 79583  
 79584 pratibandhābhyānujñānām kālo dāteti yā śrutiḥ |  
 79585 vipra saṁkalpamātro'sau kālo hyātmani tiṣṭhati || 14 ||  
 79586  
 79587 yadi mānasakalpanaiva jagattarhi hemantādiḥ kālo vṛihyādyānkurodayasya  
 79588 pratibandhako yavādīnām cābhyānujñāteti lokaprasiddherbādhaḥ  
 79589 syānmānasakalpanāyām bāhyakālasya vyavasthāpakatvāyogādityāśaṅkāṁ  
 79590 gādheḥ pariharannāha - pratibandheti | śrutirlaukikapravādaśravaṇam | sā na  
 79591 virudhyata iti śeṣaḥ | yato'sau pratibandhābhyānujñānaheturapi kālāḥ  
 79592 saṁkalpamātraḥ | digviśeṣāvacchinnām sūryakriyām dṛṣṭvā manasaiva  
 79593 yathāśāstraṁ māśartvādibhedakalpanāditi bhāvaḥ | kastarhyakalpitaḥ  
 79594 kālāstamāha - kāla iti | yastvakalpito'khaṇḍaḥ kālāḥ paramātmā sa  
 79595 svātmāneva tiṣṭhati na kasyacitpratibandhamabhyānujñānām vā dadātītyarthaḥ || 14  
 79596 ||  
 79597  
 79598 amūrto bhagavānkālo brahmaiva tamajaṁ viduḥ |  
 79599 na jahāti na cādatte kiṁcitkasya kadeti ca || 15 ||  
 79600  
 79601 amumevārthaṁ spaṣṭayati - amūrta ityādīnā || 15 ||  
 79602  
 79603 laukiko yastvayaṁ kālo varṣakalpayugātmakaḥ |  
 79604 saṁkalpyate padārthaughaiḥ padārthaughāśca tena tu || 16 ||  
 79605  
 79606 ādyasya saṁkalpātmatāmupapādayati - laukika iti | janyamātrasya  
 79607 kālōpādhitvātsūryakriyācandrapīṇḍādīpadārthaughaiḥ saṁkalpyate | tena ca  
 79608 pratibandhānujñābhyām sarvapadārthaughastatkriyāphalādivyavasthā ca  
 79609 saṁkalpyata ityarthaḥ | tuśabdaścārthe || 16 ||  
 79610  
 79611 samānapratibhāsothhasaṁbhramaṁ bhrāntacetasaḥ |  
 79612 tathā taṁ dṛṣṭavantaste bhūtakīrajanoccayāḥ || 17 ||  
 79613  
 79614 prāsaṅgikīm śaṅkāṁ parihṛtya prakṛtamālambyāha - samāneti |  
 79615 bhūtadeśajāḥkīradeśajāśca janoccayā janasaṁmūhāḥ || 17 ||  
 79616  
 79617 svavyāpārāparo bhūtvā dhiyātmānaṁ vicārāya |  
 79618 sādho gatamanomohamihaivāsva vrajāmyaham || 18 ||  
 79619  
 79620 tarhi mayā kiṁ kāryaṁ tatrāha - svavyāpāreti | svavarṇāśramocitācaraṇapara  
 79621 ityarthaḥ || 18 ||  
 79622  
 79623 ityuktvā bhagavānviṣṇurjagāmāntardhimīśvaraḥ |  
 79624 atiṣṭhatkandare gādhirādhipīvarayā dhiyā || 19 ||



79625  
79626 ādhipīvarayā cintopacitayā || 19 ||  
79627  
79628 tataḥ katipayeṣvadrau māseṣvatigateṣu saḥ |  
79629 punarārādhayāmāsa puṇḍarīkakaraṃ dvijaḥ || 20 ||  
79630  
79631 dadarśa caikadā nāthamāgataṃ praṇanāma tam |  
79632 pūjayāmāsa manasā cektenovāca ceśvaram || 21 ||  
79633  
79634 manasā cakārādvacasā karmaṇā ca pūjayāmāsa uktena  
79635 praśnānujñāvākyenovāca papraccha ca || 21 ||  
79636  
79637 gādhiruvāca |  
79638  
79639 bhagavansaṃsmaraṃścaitāmātmanaḥ śvapacasthitam |  
79640 imāṃ saṃsāramāyāṃ ca parimuhyāmi cetasā || 22 ||  
79641  
79642 imāṃ jananamaraṇādyanarthabahulāṃ saṃsāramāyāṃ ca saṃsmaran || 22 ||  
79643  
79644 taduktṡvāsṡva yathāvastu mahāmohanivṛttaye |  
79645 ekasminneva vimale māṃ niyojaya karmaṇi || 23 ||  
79646  
79647 tattasmāddhetormahāmohasya nivṛttaye upāyamuktṡvā jhaṭiti na gaccha kiṃtu  
79648 yāvatsaṃśayamohocchedamāsṡva tiṣṭhetyarthaḥ || 23 ||  
79649  
79650 śrībhagavānuvāca |  
79651  
79652 brahman jagadidaṃ māyāmahāśambaraḍambaram |  
79653 sarvā āścaryakalanāḥ saṃbhavantīha vismṛteḥ || 24 ||  
79654  
79655 vismṛteḥ svātmatattṡvavismaraṇāt | āvaraṇanimittādajñānāditi yāvat || 24 ||  
79656  
79657 bhūtakīrapure mohāddṛṣṭavāṃstattathā bhavān |  
79658 ityetatsaṃbhavatyeva dṛśyate hi janairbhramaḥ || 25 ||  
79659  
79660 māyāyāṃ cāsaṃbhāvitasahasramapi saṃbhavatyevetyāha - bhūteti |  
79661 tacchvapacatṡvādi tathā tattatprakāreṇa  
79662 dṛṣṭavānityetanmohādajñānātsaṃbhavatyeva | tathāhi  
79663 janairnidrādāvasaṃbhāvitagocaropi bhramo dṛśyata ityarthaḥ || 25 ||  
79664  
79665 bhūtāstvamiva kīrāśca dṛṣṭavantastathā bhramam |  
79666 mudhaivetyapi satyābhaṃ samakālādisaṃbhavāt || 26 ||  
79667  
79668 mudhā mithyaiva | iti evaṃ mithyāsvabhāvamapi satyābhaṃ dṛṣṭavanta ityarthaḥ |  
79669 samena saṃkalpena samakālādeḥ saṃbhavādityarthaḥ || 26 ||  
79670  
79671 idaṃ tu śṛṇu vakṣyāmi yathābhūtamaninditam |  
79672 yathaiti tanutāṃ cintā mārگاśīrṣalateva te || 27 ||  
79673  
79674 yathābhūtaṃ yathāsthitam | aninditaṃ tava  
79675 śvapacanindāsaṃbandhanivārakamityarthaḥ | tanutāmapakṣayam || 27 ||  
79676  
79677 yo'sau kaṭaṃjako nāma śvapaco bhūtamaṇḍale |  
79678 tenaiva saṃniveśena sa tathaivābhavatpurā || 28 ||  
79679  
79680 tena tvaddṛṣṭasadṛśenaiva saṃniveśena śarīragrāmagṛhadārādyākāreṇa  
79681 tathaiva yukto'bhavadityarthaḥ || 28 ||  
79682  
79683 babhūva kīraṇṇpatiḥ praviveśānalaṃ tataḥ || 29 ||  
79684  
79685 tathaiveti sarvatrānuṣaṇjanīyam || 29 ||  
79686  
79687 bhavataḥ kevalaṃ citte jalāntarvartinastadā |  
79688 pratibhātā tathābhūtā kaṭaṃjācārasaṃsthitīḥ || 30 ||  
79689  
79690 yadi tathābhūto'nyo'bhūttarhi mama kathaṃ tadanubhavapathaṃ prāptaṃ tatrāha ##-  
79691 kevalaṃ pratibhātā matsaṃkalpavaśādityarthaḥ || 30 ||  
79692  
79693 draṣṭānubhūtamapyarthaṃ kadācidvismaratyalam |

79694 kadācidapyadrṣṭaṃ tu cetaḥ paśyati dṛṣṭavat || 31 ||  
 79695  
 79696 kadāpyadrṣṭasya deśāntarasthasyātītasya ca kathaṃ purovartamānatayā  
 79697 darśanaṃ tatrāha - draṣṭeti | yathā anubhūtamapi vismarati tathā adrṣṭamapi  
 79698 paśyatītyarthaḥ || 31 ||  
 79699  
 79700 yathā svapnāmanorājyadhātusaṃsthitivibhramāḥ |  
 79701 jāgratyapi tathaivāṅga dṛśyante manasā svayam || 32 ||  
 79702  
 79703 dhātusaṃsthiṭiḥ saṃnipātaḥ || 32 ||  
 79704  
 79705 bhaviṣyadbhūtakālasthaṃ yathā traikālyadarśinaḥ |  
 79706 pratibhāmeti gādhe yatkaṭaṃjācaritaṃ tathā || 33 ||  
 79707  
 79708 yathā traikālyadarśino yogino dṛṣṭyā bhaviṣyadapi vastu taduttarakālikeṣu  
 79709 dṛśyamāneṣu bhūtakālasthaṃ bhavati tathā he gādhe atītamapi kaṭaṃjācaritaṃ  
 79710 vartamānapratibhāmetītyarthaḥ || 33 ||  
 79711  
 79712 ayaṃ so'hamidaṃ tanma iti majjati nātmavān |  
 79713 ayaṃ so'hamidaṃ tanma iti majjatyānātmavān || 34 ||  
 79714  
 79715 nanvanātmānyānātmīye ca kaṭaṃjake tadīyagr̥hakalatṛādau ca mama sa evāhaṃ  
 79716 tadīyameva tanme madiyamiti kathaṃ majjanamiti cedatyalpamidamucyate |  
 79717 anātmavidāṃ sarveṣāmapyānātmāni dehe anātmīye ca  
 79718 gr̥hakalatṛādāvahaṃmametyabhimānadarśanādātmavida eva kevalaṃ  
 79719 tanmajjanābhāvādityāśayenāha - ayamiti || 34 ||  
 79720  
 79721 sarvamevāhameveti tattvajño nāvasīdati |  
 79722 na gr̥hṇāti padārtheṣu vibhāgānarthabhāvanam || 35 ||  
 79723  
 79724 sarvāhaṃbhāvanayāpi tattvavidastatra na majjanaṃ paricchināhaṃbhāvasyaiva  
 79725 majjanahetutvādityāha - sarvameveti || 35 ||  
 79726  
 79727 tenāsau bhramayogeṣu sukhaduḥkhavilāsiṣu |  
 79728 na nimajjati magno'pi tumbīpātramivāmbhasi || 36 ||  
 79729  
 79730 sarvāhaṃbhāve'pyahaṃkārasattvānmagnaprāyo'pi || 36 ||  
 79731  
 79732 tvaṃ tāvadvāsanājālagrastacitto vicetanaḥ |  
 79733 kiṃciccheṣamahāvvyādhiriva na svasthamāgataḥ || 37 ||  
 79734  
 79735 ahaṃ tarhi kīdrśa iti cedāntarālika ityāha - tvamiti | svasthaṃ  
 79736 svarūpāvasthitamātmānamāgataḥ prāptaḥ || 37 ||  
 79737  
 79738 jñānasyāparipūrṇatvānna śaknoṣi manobhramam |  
 79739 vinivārayitum meghasamyagyatnavāniva || 38 ||  
 79740  
 79741 meghapadena tatkāryaṃ vṛṣṭīrlakṣyate |  
 79742 gr̥haracanaparagr̥hapraveśādisamyagyatnaśūnyaḥ puruṣa iva || 38 ||  
 79743  
 79744 yadeva te manomātre sahasā pratibhāsate |  
 79745 taruruccajaneneva tenaivākramyase kṣaṇāt || 39 ||  
 79746  
 79747 ākramyase tadabhimānena paribhūyase || 39 ||  
 79748  
 79749 cittaṃ nābhiḥ kilāsyeha māyācakrasya sarvataḥ |  
 79750 sthīyate cettadākramya tanna kiṃcitprabādhate || 40 ||  
 79751  
 79752 nābhirmadhyam | sarvato bhramata iti śeṣaḥ | taccittamākramya ātmani  
 79753 pravilāpanena tiraskṛtya | tanmāyācakraṃ kiṃcidapi na prābadhate || 40 ||  
 79754  
 79755 tvamuttiṣṭha gireḥ kuṅje daśavarṣāṇyakhinnadhīḥ |  
 79756 tapaḥ kuru tato jñānāmanantaṃ samavāpsyasi || 41 ||  
 79757  
 79758 tapaścittanīrodhābhyāsam || 41 ||  
 79759  
 79760 ityuktvā puṇḍarikākṣastatraivāntaradhīyata |  
 79761 vātābhṛavaddīpakavadyamunotpīḍavatksaṇāt || 42 ||  
 79762

79763 vātalinābhavrannirvāṇadīpakavadyamunātaraṅgavacceti mālopamā || 42 ||  
 79764  
 79765 gādhirvivekavaśajaṃ vairāgyapadamāgataḥ |  
 79766 śaratsamayaparyante vairasyamiva pādapaḥ || 43 ||  
 79767  
 79768 vairasyamasnigdhatām || 43 ||  
 79769  
 79770 vicitraṃ ceṣṭitaṃ dhāturasamañjasamāgatam |  
 79771 bhramadbhramabharonmuktamatirmandamagarhayat || 44 ||  
 79772  
 79773 bhramatā bhramabhareṇonmuktā matiriyasya tathāvidhaḥ san dhātuḥ  
 79774 prāktanakarmalakṣaṇasya  
 79775 daivasyāsamañjasamayuktaśvapacabhāvādipradarśanarūpaṃ vicitraṃ  
 79776 ceṣṭitamagarhayat || 44 ||  
 79777  
 79778 jagāma karuṇārdrātmā niyamāyottamaśriye |  
 79779 viśrāntyai ṛṣyamūkaṃ tu payodhara ivācalam || 45 ||  
 79780  
 79781 niyamāya cittanīyamanābhyāsāya | ṛṣamūkaṃ mataṅgāśramasthamacalam || 45  
 79782 ||  
 79783  
 79784 nirastāśeṣasaṃkalpastapastatra cakāra ha |  
 79785 daśavarṣāṇi tenāsāvātmajñānamavāpa ha || 46 ||  
 79786  
 79787 tapaḥ manasaścendriyāṇāṃ ca aikāgryaṃ paramaṃ tapaḥ iti prasiddham || 46 ||  
 79788  
 79789 aramata tadanu svām prāpya sattām mahātmā  
 79790 hyapagatabhayaśoko bhogabhūvāvanīṣu |  
 79791 satatamudita jīvanmuktarūpaḥ praśāntaḥ  
 79792 sakala iva śāśāṅko bhūrṇitāpūrṇacetāḥ || 47 ||  
 79793  
 79794 tadanu ātmajñānaprāptyanantaram mahātmā gādhiḥ svām pāramārthikīm  
 79795 sattām prāpya apagatabhayaśokaḥ san satatamuditaṃ jīvata eva muktarūpaṃ yasya  
 79796 tathāvidhaḥ ata evāparicchinnaśvānandamadena ghūrṇitamāpūrṇa ca ceto yasya  
 79797 tathāvidhaḥ san sakalaḥ kalāpūrṇaḥ śāśāṅka ivāparicchinne brahmākāśe  
 79798 aramata vijahāra | viśrāntiṃ prāpetyarthaḥ || 47 ||  
 79799  
 79800 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 79801 mokṣopāyeṣūpaśamaprakaraṇe gādhivṛttānte  
 79802 gādherjñānaprāptirnāmaikonapañcāśaḥ sargaḥ || 49 ||  
 79803  
 79804 iti śrīvāsiṣṭhamahārāmāyāṇatātparyaparakāśe upaśamaprakaraṇe  
 79805 gādherjñānaprāptirnāmaikonapañcāśaḥ sargaḥ || 49 ||  
 79806  
 79807 gādhyupākhyānaṃ saṃpūrṇam |  
 79808  
 79809 pañcāśaḥ sargaḥ 50  
 79810  
 79811 śrīvāsiṣṭha uvāca |  
 79812  
 79813 evameṣātivitatā durjñānā raghunandana |  
 79814 mahāmohamayī māyā viśamā pāramātmikī || 1 ||  
 79815  
 79816 cittasyākramaṇopāyā jñānamāhātmyamuttamam |  
 79817 cetohipīnatādoṣahetavaścātra kīrtitāḥ || 1 ||  
 79818  
 79819 varṇitaṃ gādhyupākhyānaṃ prakṛte yojayati - evamityādinā | durjñānā  
 79820 acintyā | pāramātmikī paramātmamātrāśrayaviśayā || 1 ||  
 79821  
 79822 kva muhūrtadvayasvapnasambhramāllokaḍṣṭatā |  
 79823 kvānekavarṣasaṃbhuktaśvapacāvanipabhramaḥ || 2 ||  
 79824  
 79825 durjñānatāmeva tredhā darśayati - kveti dvābhyām || 2 ||  
 79826  
 79827 kva saṃbhramopalabdhatvaṃ kva pratyakṣanidarśanam |  
 79828 kvāsatyatvamasamdigdhaṃ kva satyapariṇāmitā || 3 ||  
 79829  
 79830 ato vacmi mahābāho māyeyaṃ viśamānvaham |  
 79831 asāvadhānamanasam saṃyojayati saṃkaṭe || 4 ||

79832  
 79833 śrīrāma uvāca |  
 79834  
 79835 evamasya katham brahmanmāyācakrasya rodhanam |  
 79836 kuryuḥ pravahato vegātsarvāṅgacchedakāriṇaḥ || 5 ||  
 79837  
 79838 cittaṁ nābhiḥ kilāsyeha māyācakrasya sarvataḥ | sthīyate cettadākramya tanna  
 79839 kiṃcitprabādhate || iti yadbhagavatānte upadiṣṭam tadupāyaṁ jijñāsū rāmaḥ  
 79840 pṛcchati - evamiti | kuryuradhikāriṇa iti śeṣaḥ | pūrṇānandātmanaḥ  
 79841 paricchedaduḥkhāpādanamevāṅgacchedasāmyādaṅgacchedastatkāriṇaḥ || 5 ||  
 79842  
 79843 śrīvasiṣṭha uvāca |  
 79844  
 79845 asya saṃsārarūpasya māyācakrasya rāghava |  
 79846 cittaṁ viddhi mahānābhiṃ bhramato bhramadāyinaḥ || 6 ||  
 79847  
 79848 bhagavadupadiṣṭamāyācakrāvaṣṭambhaprakāraṃ prathamam  
 79849 prapañcayitumuktamanuvadati - asyetyādinaḥ || 6 ||  
 79850  
 79851 tasmin drutamavaṣṭabdhe dhiyā puruṣayatnataḥ |  
 79852 gr̥hītanābhivahanānmāyācakram nirudhyate || 7 ||  
 79853  
 79854 māyācakram gr̥hītā nābhīryasya tattathāvidham  
 79855 sadvahanādbhramaṇānnirudhyate | nivartate iti yāvat || 7 ||  
 79856  
 79857 avaṣṭabdhamanonābhīmohacakram na gacchati |  
 79858 yathā rajjvām niruddhāyām kilakaṃ rajjuveṣṭitam || 8 ||  
 79859  
 79860 yathā bālānām kāmśyādimayaṃ kriḍācakram tantuveṣṭitanābhikilakaṃ  
 79861 tarjanyagranibaddhāyām rajjvām tantau niruddhāyām na gacchati na bhramati tadvat  
 79862 || 8 ||  
 79863  
 79864 cakrayuddhaikatajjño'si kasmājjjānāsi nānagha |  
 79865 cakram nābhāvavaṣṭabdham vaśamāyāti nānyathā || 9 ||  
 79866  
 79867 kiṃca he rāghava tvaṃ cakrayuddheṣveko mukhyastajjñāśca  
 79868 viṣṭambhabhramaṇādyabhiḥ jño'si ataḥ kasmāduktadṛṣṭāntaṃ na jānāsi || 9 ||  
 79869  
 79870 cittaṁ nābhīmavaṣṭabhya tasmādyatnena rāghava |  
 79871 saṃsāracakram vahanādātmanaḥ pari rodhaya || 10 ||  
 79872  
 79873 ātmano vahanājjanmaparamparāprāpaṇāt samyañnirodhaya nirundhi || 10 ||  
 79874  
 79875 etāṃ yuktiṃ vinā duḥkhamanantamitamātmanaḥ |  
 79876 asyām dṛṣṭau kṣaṇādantaṃ gatamevāvalokaya || 11 ||  
 79877  
 79878 etāṃ cittarodhanalakṣaṇāṃ yuktiṃ yogamupāyaṃ vinā ātmano'nantaṃ  
 79879 duḥkhamitaṃ prāptam | tacca duḥkhamasyām dṛṣṭau prāptāyām satyāmantaṃ  
 79880 nāśaṃ gatameva avalokaya | maduktārthe saṃśaye tvaṃ tathā kṛtvā  
 79881 paśyetyarthaḥ || 11 ||  
 79882  
 79883 cittākramaṇamātrāttu paramādaṣadhādṛte |  
 79884 prayatnenāpi saṃsāramahārogo na śāmyati || 12 ||  
 79885  
 79886 upāyāntaraṃ ca nāstītyāha - citteti || 12 ||  
 79887  
 79888 tasmādrāghava saṃtyajya tīrthadānatapaḥkriyāḥ |  
 79889 śreyase paramāyāntaścittameva vaśaṃ kuru || 13 ||  
 79890  
 79891 cittāntareva saṃsāraḥ kumbhāntaḥ kumbhakhaṃ yathā |  
 79892 cittanāśe na saṃsāraḥ kumbhanāśe na kumbhakham || 14 ||  
 79893  
 79894 tatropapattimāha - cittantariti || 14 ||  
 79895  
 79896 ciraṃ saṃsaraṇākāśakoṭaraṃ cittakumbhakham |  
 79897 vināśyātulitākāśasvarūpaṃ rūpamāviśa || 15 ||  
 79898  
 79899 yathā kumbhakhe niruddho maśakādiḥ svaduḥkhasaṃsaraṇākāśakoṭaraṃ  
 79900 daivātkumbhanāśena vināśyātulitamanupamaṃ mahākāśasvarūpamāviśya

79901 muktabandhaḥ sukhī bhavati tathā tvamapi cittanāśena cittakumbhakhaṃ vināśya  
 79902 atulitaṃ brahmākāśamāviśetyarthaḥ || 15 ||  
 79903  
 79904 vartamānamanāyāsaṃ bhajadbāhyadhiyā kṣaṇam |  
 79905 bhūtaṃ bhaviṣyadabhajadyāti cittamacittatām || 16 ||  
 79906  
 79907 cittanāśe tarhi ka upāyastamāha - vartamānamiti |  
 79908 bhūtabhaviṣyadaviśayānusaṃdhānatyāgādeva kramāccittaṃ kṣīyata ityarthaḥ || 16 ||  
 79909  
 79910 saṃkalpāṃśānusaṃdhānavarjanaṃ cetpratikṣaṇam |  
 79911 karoṣi tadacittatvaṃ prāpta evāsi pāvanam || 17 ||  
 79912  
 79913 bhāviviśayasaṃkalpasya tadaṃśabhūtārthānusaṃdhānasya ca varjanaṃ  
 79914 pratikṣaṇam sāvadhānatayā karoṣi cettattarhi || 17 ||  
 79915  
 79916 yāvatsaṃkalpakalanā tāvaccittavibhūtayāḥ |  
 79917 yāvajjaladavistārastāvatkhajalabindavaḥ || 18 ||  
 79918  
 79919 khajalasya varṣasya bindavaḥ || 18 ||  
 79920  
 79921 sacittaṃ cetanaṃ yāvattāvatsaṃkalpakalpanam |  
 79922 sacandrāṃsu jagadyāvattāvatprāleyaleśakāḥ || 19 ||  
 79923  
 79924 evaṃ saṃkalpā api sati citte durvārā ityāha - sacittamiti | cetanaṃ  
 79925 cidātmarūpam || 19 ||  
 79926  
 79927 cetanaṃ cittariktaṃ cedbhāvitam tatsvasaṃsrteḥ |  
 79928 āmūlameva dagdhāni viddhi mūlāni siddhavat || 20 ||  
 79929  
 79930 cittariktaṃ cittātprthakkṛtaṃ kūṭasthamiti yāvat | tattadā svasaṃsrtermūlāni  
 79931 kāmākarmavāsanādini āmūlaṃ mūlājñānena saha dagdhānīti siddhavatkāreṇa  
 79932 mahāsiddhasāmyena vā viddhityarthaḥ || 20 ||  
 79933  
 79934 cetanaṃ cittariktaṃ hi pratyakcetanamucyate |  
 79935 nirmanaskasvabhāvaṃ tanna tatra kalanāmalaḥ || 21 ||  
 79936  
 79937 nanvastu dāhastathāpi cetane punaḥ kalanāmalaśāccittādisamudbhavaḥ kiṃ na  
 79938 syādityāśaṅkyāha - cetanamiti || 21 ||  
 79939  
 79940 sā satyatā sā śivatā sāvasthā pāramātmikī |  
 79941  
 79942 cittarahitacetanasvarūpaṃ yatsaiva paramārthasatyatā | śivatā  
 79943 niratiśayānandarūpatā | saiva paramātmavabhāvabhūtā avasthā | sarvajñatā  
 79944 sarvābhāsakacidrūpatā | dṛṣṭiḥ paramārthadṛk | yatra yasyānavasthāyām |  
 79945 kṣatamiti nindārthaṃ viśeṣaṇam || 22 ||  
 79946  
 79947 mano yatra tu tatrāśāstatra duḥkhasukhāni ca |  
 79948 sadā saṃnidhimāyānti śmaśāna iva vāyasāḥ || 23 ||  
 79949  
 79950 nindyatābījānyeva darśayati - mana iti || 23 ||  
 79951  
 79952 vastutattvābodbodhena sarvabhāvavyavasthiteḥ |  
 79953 sasṛtivrataaterbījaṃ saṃkalpenopajāyate || 24 ||  
 79954  
 79955 nanu viduṣāmapī mano'sti tatrāpyāśādini kuto nopajāyante tatrāha -  
 79956 saṃsṛtīti | satyamasti tathāpi teṣāṃ mānase saṃkalpe  
 79957 āśādisarvabhāvavyavasthāpikāyāḥ saṃsāravallyā vāsanātmakaṃ bījameva na  
 79958 jāyate vastutattvābodbodhena bādhitatvādityarthaḥ || 24 ||  
 79959  
 79960 śāstrasajjanasaṃparkasaṃtatābhyāsayogataḥ |  
 79961 jāgatānāmavastutvaṃ bhāvānāmavagamyate || 25 ||  
 79962  
 79963 vastutvenāvagatānāṃ kenopāyenāvastutvāvagamalakṣaṇo bādhamāha -  
 79964 śāstreṭi || 25 ||  
 79965  
 79966 avivekādupāhṛtya cetasodyamaniścayaiḥ |  
 79967 balātkāreṇa saṃyojyaṃ śāstrasatpuruṣakramaiḥ || 26 ||  
 79968  
 79969 upāhṛtya nivartya | udyamaḥ puruṣayatnastatsahitairavaśyamasmīñjanmani

79970 jñānaṃ sādhayāmiti dṛḍhaniścayaiḥ || 26 ||  
79971  
79972 mukhyaṃ kāraṇamātmaiva paramātmāvalokane |  
79973 agādhe patitaṃ ratnaṃ ratnenaivāvalokyate || 27 ||  
79974  
79975 kiṃ mukhyaṃ kāraṇamavalambya śāstrādināpyātmānveṣya iti  
79976 cetsvayaṃjyotirūpaṃ pratyagātmānameva | tadvedyavailakṣaṇyena tasyaiva svataḥ  
79977 prathamānatvādityāśayenāha - mukhyamiti | ratnena prakāśamānena  
79978 svenaivetyarthaḥ || 27 ||  
79979  
79980 svānubhūtāni duḥkhāni svātmaiva tyaktumicchati |  
79981 tenātmaivātmavijñāne heturekaḥ paraḥ smṛtaḥ || 28 ||  
79982  
79983 uktāṃ mukhyakāraṇatām sphuṭayati - sveti | svenānubhūtāni dṛśyajātāni  
79984 duḥkhānyeveti vivekena yena hetunā tyaktumicchati tenaiva hetunā svātmāvalokane  
79985 tatpratikūlasvabhāvaḥ svayaṃ mukhyo hetuḥ | nahi  
79986 svayamapyasukhajaḍasvabhāvatve tatpratikūlaḥ syāditi bhāvaḥ || 28 ||  
79987  
79988 pralapanvisṛjjaṅgṛhṇannunmiṣannimiṣannapi |  
79989 nirastamananānantasaṃvinmātraparo bhava || 29 ||  
79990  
79991 tasmāttvaṃ sadā tadekapravaṇo bhava tallābhāyetyāha - pralapannityādinā ||  
79992 29 ||  
79993  
79994 jāyamānastathā jīvanmriyamāṇaḥ kriyārataḥ |  
79995 svātmanyamalatām prāpte saṃvidamśe sthīro bhava || 30 ||  
79996  
79997 janmamarāṇagrahaṇaṃ tatsamasukhaduḥkhadurdaśāntareṣvadapyātmāpravaṇatāyā  
79998 avismaraṇavidhānārtham | śodhanenāmālatām prāpte saṃvinmātrāmśe || 30 ||  
79999  
80000 mamedam tadayaṃ so'hamiti saṃtyajya vāsanāḥ |  
80001 ekaniṣṭhatayāntasthasaṃvinmātraparo bhava || 31 ||  
80002  
80003 idaṃ purovarti taddūrasthaṃ ca mama | ayaṃ sa pratyabhijñāyamāno deho'hamiti  
80004 vāsanāḥ samyak tyaktvā || 31 ||  
80005  
80006 vartamānabhaviṣyantyoh sthityorādehamekadhiḥ |  
80007 svasaṃvittiyānusaṃdhānasamādhānaparo bhava || 32 ||  
80008  
80009 vartamānā bālyādisthitirbhaviṣyanti yauvanarājyādisthitistayoranusamādhānaṃ  
80010 dhyānaṃ samādhānaṃ samādhiḥ || 32 ||  
80011  
80012 bālyayauvanavṛddheṣu duḥkheṣu ca sukheṣu ca |  
80013 jāgratsvapnasuṣupteṣu svasaṃvittiparo bhava || 33 ||  
80014  
80015 uktameva spaṣṭamāha - bālyeti || 33 ||  
80016  
80017 malaṃ saṃvedyamutsṛjya mano nirgalayanparam |  
80018 āśāpāśamalaṃ chittvā svasaṃvittiparo bhava || 34 ||  
80019  
80020 saṃvedyaṃ bāhyaviṣayalakṣaṇam || 34 ||  
80021  
80022 śubhāśubhasvasaṃketasaṃśāntāviṣūcikaḥ |  
80023 naṣṭeṣṭāniṣṭadṛṣṭistvaṃ saṃvitsāraparo bhava || 35 ||  
80024  
80025 śubhāśubhalakṣaṇau yau svasaṃkalpakṛtasamketau tayoh saṃśāntā  
80026 āśāviṣūcikā yasya | ata eva naṣṭeniṣṭā dṛṣṭiriyasya || 35 ||  
80027  
80028 sakartṛkarmakaraṇānsvāsparsānantarā spṛśan |  
80029 nirvikalpanirālambaḥ svacinmātraparo bhava || 36 ||  
80030  
80031 kartā vijñānamayaḥ karma bāhyaviṣayāḥ karaṇānīndriyāṇi tatsahitān | svaṃ na  
80032 spṛśantīti svāsparsānevaṃvidhasaṃsārān svasyāntarā madhye maṇiḥ  
80033 svāntargatapratibimbāniva spṛśanprathayan || 36 ||  
80034  
80035 jāgratyeva hi saṃsuptāṃ bhāvayansusthirāṃ sthitim |  
80036 sarvamaṣmīti saṃcintya sattaikātmavapurbhava || 37 ||  
80037  
80038 saṃsuptāṃ suṣuptavannirvikalpāṃ || 37 ||

80039  
 80040 nānā'nānādaśamukto yukto muktatayā same |  
 80041 samagrakalanādīpaḥ svacinmātraparo bhava || 38 ||  
 80042  
 80043 nānādaśā jāgratsvapnau anānādaśā suṣuptistābhyāṃ  
 80044 sṛṣṭipralayadaśābhyāṃ vā muktaḥ | samagrasya dṛśyasya kalanāyāṃ  
 80045 prathāyāṃ dipaḥ | samastānāṃ sakalanānābuddhivṛttināṃ dipavatprakāśaka iti  
 80046 vā || 38 ||  
 80047  
 80048 ātmatāparate tyaktvā nirvibhāgo jagatsthītau |  
 80049 vajrastambhavadātmānamavalambya sthīro bhava || 39 ||  
 80050  
 80051 ātmatā svatā paratā tadanyatā te tyaktvā || 39 ||  
 80052  
 80053 sthītvāntarmānasānpāśānāśārūpānudārayā |  
 80054 dhiyā dhairyaikadharmiṇyā nirdharmādharimatām vraja || 40 ||  
 80055  
 80056 nirdharmādharimatām dharmādharमारहितatām || 40 ||  
 80057  
 80058 samāsvādayatastattvaṃ svasaṃvedanadharmiṇaḥ |  
 80059 viṣaṃ hālāhalaṃ yāsyatyamṛtatāmātha || 41 ||  
 80060  
 80061 sarvasyāmṛtatve saṃpanne viṣasyāpyamṛtatāyā arthasiddhatvāditi bhāvaḥ || 41 ||  
 80062  
 80063 tadodeti mahāmohaḥ saṃsṛtibhramakāraṇam |  
 80064 nirmalāyā niraṃśāyāḥ saṃvittesāmatiriyadā || 42 ||  
 80065  
 80066 amatirivismṛtiḥ | ajñānamiti yāvat || 42 ||  
 80067  
 80068 tadā saṃkṣīyate mohaḥ saṃsārabhramakāraṇam |  
 80069 nirmalāyāṃ niraṃśāyāṃ svasaṃvittau sthītiryadā || 43 ||  
 80070  
 80071 svarūpamanuyātasya tīrṇasyāśāmahārṇavam |  
 80072 prasariṣyati te saṃvitsūryāṃśuriva sarvataḥ || 44 ||  
 80073  
 80074 tīrṇasyeti | svarūpaprāptyaivāśāmahārṇavatarāṇāt raso'pyasya paraṃ dṛṣṭvā  
 80075 nivartate iti bhagavadvacanāditi bhāvaḥ || 44 ||  
 80076  
 80077 svabhāvamālokaṃ yata ānandādvayasamsthiteḥ |  
 80078 rasāyanamāpi svādu rāma prativiṣāyate || 45 ||  
 80079  
 80080 muktasyānyatrāśāsaṃbhāvanā dūre  
 80081 pratyutāmṛtādirasāyanāsvāde'pyātmānandāsvādavighnatvasaṃbhāvanayā  
 80082 viṣavaddheyatābuddhyudayādityāśāyenāha - svabhāvamiti | pratikūlaṃ  
 80083 viṣamivācarati prativiṣāyate || 45 ||  
 80084  
 80085 tairno bhajāmahe puṃbhirye svabhāvamupāgatāḥ |  
 80086 śeṣāḥ puruṣānāmāno gardabhā dīrghabāhavaḥ || 46 ||  
 80087  
 80088 ye puruṣā no'smākaṃ svabhāvaṃ pratyagātmabhāvamupāgatā jīvanmuktāḥ  
 80089 puṃjanmasārthakīkaraṇātpuruṣārthasādhanaṭsaphalapauruṣatvācca puṃbhistaiḥ  
 80090 puruṣadhaureyaiḥ saha bhajāmahe sadā maitrīmiti śeṣāḥ | anye tu  
 80091 puruṣārthopayogipauruṣahīnatvānnāmamātreṇa puruṣā nārthaleśenāpīti  
 80092 gardabhavadupekṣyā eva na darśanādiyogyā apītyāśāyenāha - śeṣā iti || 46 ||  
 80093  
 80094 parvatātparvataṃ yānti puro'dreriva dantīnaḥ |  
 80095 parāṃ koṭīm prayātasya svasaṃvittiyunnatasthiteḥ || 47 ||  
 80096  
 80097 nanvanye'pi yogina upāsakāśca jagati mahāntaḥ santyeva tebhyo'pi tattvavida eva ka  
 80098 utkars'satrāha - parvatāditi | svasaṃvittiyā sarvonnatasthiterata eva parāṃ  
 80099 koṭimutkarśakāśṭhāṃ prayātasya tattvavidaḥ puro yogiprabhṛtayo  
 80100 jñānārthaṃtāmstāmahata upasarpanto'drermervādeḥ puro dantīnaḥ  
 80101 pratyantaparvatātparvatāntaraṃ yāntīva bhāsante na meruriva sarvonnatā  
 80102 dṛḍhaviśrāntāścetyarthaḥ || 47 ||  
 80103  
 80104 adṛṣṭādṛśyasīmno'ntaḥ sūryādīnyakhilānyapi |  
 80105 na tejāṃsyupakurvanti svasaṃviddivyacakṣuṣāḥ || 48 ||  
 80106  
 80107

80108 svasaṃvittyā unnatasthitimupapādayati - adṛṣṭeti | prākkenāpyadṛṣṭāḥ  
 80109 sāmpratamagre ca adṛśyā draṣṭumaśakyāḥ sīmāno'vadhayo yasya  
 80110 tathāvidhasya svasaṃvillakṣaṇaṃ divyaṃ cakṣuryasya tasya tattvavidaḥ antaḥ  
 80111 kalpitāni sūryādīnyakhilānyapi tejāṃsi nopakurvantīti svasaṃvittyaiva  
 80112 tasyonnatasthitirityarthaḥ || 48 ||  
 80113  
 80114 avastutām vrajantyyete mādhyāhnā iva dīpakāḥ |  
 80115 arkādayo mahālokā vidyayādhighatātmanaḥ || 49 ||  
 80116  
 80117 na kevalaṃ nopakartuṃ śaknuvanti kiṃtu tatpurato'vastutāmeva gacchantītyāha ##-  
 80118  
 80119 tejoṃśuṣu prabhāveṣu baliṣvapi mahatsvapi |  
 80120 sarveṣūnnatīyukteṣu tattvajñāḥ paramonnataḥ || 50 ||  
 80121  
 80122 ata uktam siddhamityāha - tejoṃśuṣviti | tejasaḥ aṃśuṣu kāryeṣu  
 80123 prakāśaneṣu yogasiddhivaśītvāadiprabhāveṣu baliṣu śarīrādibalavatsu  
 80124 aiśvaryāyurādīnā mahatsu anyeṣvapi vāgmitvādyunnatīyukteṣu sarveṣu madhye  
 80125 paramonnataḥ | sarvaunnatyānāmetasminnadhyaastatvāditi bhāvaḥ || 50 ||  
 80126  
 80127 bhāntīha bhāsā yasyārkaḥ nīdumaṇitārakāḥ |  
 80128 tathā jagati rājante jñātajñeyā narottamāḥ || 51 ||  
 80129  
 80130 yasya jagadīśvarasya bhāsā bhānti tathā tattulyatayetyarthaḥ || 51 ||  
 80131  
 80132 dharāvivarakīṭebhyo gardhabhebhyo'pi mānavaḥ |  
 80133 tiryagbhyaścāpyatatvajñā rāma tucchatarāḥ smṛtāḥ || 52 ||  
 80134  
 80135 tucchatarā mūḍhatarāḥ | tattvajñānābhāve  
 80136 tato'pyadhamatamayonikoṭiprāpterdurvāratvāditi bhāvaḥ || 52 ||  
 80137  
 80138 tāvatsaṃmohavetālo dehī yāvadanātmavān |  
 80139 ātmajña eva saṃyuktaścetaneneti tadvidaḥ || 53 ||  
 80140  
 80141 sato'pyātmano'jñānenāsattvāpādanādanātmavān ata evāsāvacetana iti ātmajña  
 80142 eva cetanena saṃyukta iti tadvida āhuriti śeṣaḥ || 53 ||  
 80143  
 80144 anātmajño hi duḥkhehaḥ prasphurannapi bhūtale |  
 80145 śava eva bhramatyuccairātmañastu sacetanaḥ || 54 ||  
 80146  
 80147 duḥkhadāhārthā ihā ceṣṭā yasya | evārthe tuśabdaḥ || 54 ||  
 80148  
 80149 dūrādātmañnatā yāti citte pīvaratām gate |  
 80150 ālokalakṣmīrabhito mahāmegha ivotthite || 55 ||  
 80151  
 80152 citte pīvaratām sthaulyaṃ gate sati | ātmajñatā iṣatsaṃpāditāpi dūrādyāti || 55 ||  
 80153  
 80154 bhogābhogatiraskāraiḥ kārśyaṃ neyaṃ śanairmanaḥ |  
 80155 rasāpahāraistajjñeyan kālenājīrṇaparṇavat || 56 ||  
 80156  
 80157 ataḥ kāraṇānmanaḥ prāptānām bhogānām viṣayānāmābhogaḥ sevanaṃ  
 80158 tattiraskārairaprāptānām rasasyābhilāṣasyāpahāraiśca cirābhyastaiḥ kālena  
 80159 ājīrṇaparṇavat kārśyamapacayaṃ neyamityarthaḥ || 56 ||  
 80160  
 80161 anyātmanyātmabhāvena dehamātrāsthayānayā |  
 80162 putradārakuṭumbaiśca ceto gacchati pīnatām || 57 ||  
 80163  
 80164 ke te manaḥpīnatāhetavo yadvarjanena tat kārśyaṃ syāttānāha -  
 80165 anātmanītyādinā || 57 ||  
 80166  
 80167 ahaṃkāravikāreṇa mamatāmalahelayā |  
 80168 idaṃ mameti bhāvena ceto gacchati pīnatām || 58 ||  
 80169  
 80170 vikāreṇa vikāseṇa | mamatālakṣaṇe male helayā līlayā āsaktyeti yāvat |  
 80171 sarvamamatāmūlamāha - idamiti | idaṃ śarīraṃ mama ātmā bhogāyatanaṃ  
 80172 veti bhāvenetyarthaḥ || 58 ||  
 80173  
 80174 jarāmarañaduḥkhena vyarthamunnatimīyusā |  
 80175 doṣāśīviṣakośena ceto gacchati pīnatām || 59 ||  
 80176



80177 tameva bhāvaṃ viśinaṣṭi - jareti || 59 ||  
 80178  
 80179 ādhivyādhivilāśena samāśvāśena saṃsṛteḥ |  
 80180 heyādeyaprayatnena ceto gacchatī pīnatām || 60 ||  
 80181  
 80182 saṃsṛteḥ samāśvāśena ramyatācirasthāyitādiviśvāśena || 60 ||  
 80183  
 80184 snehena dhanalobhena lābhena maṇiyoṣitām |  
 80185 āpātaramaṇīyena ceto gacchatī pīnatām || 61 ||  
 80186  
 80187 āsthādānena cāreṇa cittāhīryāti pīnatām || 62 ||  
 80188  
 80189 cāreṇa nānāviśayasaṃcāreṇa || 62 ||  
 80190  
 80191 āgamāpāyavapuṣā viśavaīśamyāśaṃsinā |  
 80192 bhogābhogena bhīmena ceto gacchatī pīnatām || 63 ||  
 80193  
 80194 āgamāpāyau vapuṣsvabhāvau yasya viśeṇeva vaiśamyam  
 80195 dāhamūrchādivyākulatā tacchaṃsinā | tatparyavasiteneti yāvat |  
 80196 bhogānāmābhogena prāgvīkhyātena || 63 ||  
 80197  
 80198 śarīraduḥśvabhāraciraprarūḍham  
 80199 cintācayoccākṛtimañjarīkam |  
 80200 jarāmṛtivyādhiphalaughanamram  
 80201 kāmopabhogaughavikāśipuṣpam || 64 ||  
 80202  
 80203 śarīralakṣaṇe duṣṭaśvabhre cirāya prarūḍhamenaṃ cittaviśadrumaṃ  
 80204 tvamaśaṅkaṃ vicārasāarakrakacena cchindhīti pareṇānvayaḥ | cintācayā eva  
 80205 uccākṛtayo mañjaryo yasmin | nadyṛtaśca iti kap || 64 ||  
 80206  
 80207 vicārasāarakrakacena citta-  
 80208 viśadrumaṃ tvadbhutamadrikalpam |  
 80209 āśāmahāśākhamāśaṅkamenam  
 80210 chindhi prasahyātra vikalpapatram || 65 ||  
 80211  
 80212 vikalpā eva patrāṇi yasmin || 65 ||  
 80213  
 80214 mattekṣaṇam caikataṭopaveśam  
 80215 viśrāntisaukhyeṣvasamarthamugram |  
 80216 ālokanotkaṃ sujanakramābja-  
 80217 khaṇḍasya caṇḍam sukhaduḥkhagaṇḍam || 66 ||  
 80218  
 80219 idānīm tadeva ceto gajātvena varṇayati - mattekṣaṇamiti dvābhyām | he  
 80220 rāghavarājasiṃha tvamuktadaśaviśeṣaṇaviśiṣṭa cetogajaṃ sutikṣṇayā  
 80221 dhikarajāgrapaṅktyā vidārayeti dvitīyenānvayaḥ | matte svavivekapramādavati  
 80222 madaghūrṇe ca āgamānumānalakṣaṇe īkṣaṇe yasya tam | ekasmin  
 80223 bahirmukhalakṣaṇe saṃsārādrītaṭe upaveśanamupaveśo yasya tam | ata  
 80224 evāntarmukhaviśrāntisaukhyeṣvasamartham | dveṣāsūyādibhīṣaṇatvādugram |  
 80225 sujanaiḥ kramyanta iti sujanakramāḥ  
 80226 śamadamatitikṣādayastallakṣaṇasyābjakhaṇḍasya padmavanasyālokane utkam  
 80227 sotkaṇṭham paraṃtu caṇḍamatikopanam tadrakṣaṇāyogyamiti yāvat | sukhaduḥkhe  
 80228 eva śītoṣṇabāṣpamadasrāviṇau gaṇḍau yasya || 66 ||  
 80229  
 80230 cetogajaṃ kāyakukānanastham  
 80231 sutikṣṇayā dhikarajāgrapaṅktyā |  
 80232 vidārayādirghavikāradantaṃ  
 80233 kriyākaram rāghava rājasiṃha || 67 ||  
 80234  
 80235 ādirghāḥ kāmādivikārā eva dantau yasya ata eva  
 80236 dharyādivapraavidāraṇakriyākaram || 67 ||  
 80237  
 80238 ratim gatam nityamasatpradeśe  
 80239 śarīramāṃsagrāśanena puṣṭam |  
 80240 duṣṭakriyākarkaśacañcudāṇḍa-  
 80241 mekeṣaṇam puṣṭamomśukṣṇam || 68 ||  
 80242  
 80243 asati kutsite strīvyañjanaśmaśānādipradeśe ratimāsaktim gatam |  
 80244 śarīralakṣaṇasya māṃsasya grāśanenevāntarbhāvāpādanena puṣṭamupacitam |  
 80245 duṣṭakriyā paramarmatodanam tatra karkaśaścañcudāṇḍastroṭyagraṃ

tatsadṛṣṭauṣṭhavyāpāro yasya | ekasminsvārtha eva ikṣaṇaṃ darśanaṃ yasya |  
 puṣṭaistamoṣubhistāmasavṛttibhiḥ kṛṣṇaṃ malinaṃ | kākapakṣe catvāri  
 viśeṣaṇāni spaṣṭāni | puṣṭāstamoṣavo'ndhakārabhāgā iva kṛṣṇaṃ  
 nijacittakākaṃ kāyakulāyakośāddüre samutsārayetyuttareṇānvayaḥ || 68 ||  
 düre samutsāraya bhārabhūtaṃ  
 duṣceṣṭitaṃ karkaśamāraṭantaṃ |  
 gandhodgataṃ kāyakulāyakośā-  
 ddoṣopaśāntyai nijacittakākaṃ || 69 ||  
 voḍhurātmano vṛkṣādeśca vṛthāśramahetutvādbhārabhūtaṃ | gandhebhyo  
 durvāsanābhya udgatamāvirbhūtaṃ prasthitaṃ ca || 69 ||  
 tṛṣṇāpiśācayā paricaryamāṇaṃ  
 viśrāntamajñānamahāvaṭeṣu |  
 bhrāntaṃ ciraṃ dehaśateṣvaṭavyāṃ  
 svasaṃsṛtau cetanavarjiteṣu || 70 ||  
 tadeva cittaṃ piśācatvena rūpayamṣtadanutsādane mokṣāsiddhimāha -  
 tṛṣṇeti dvābhyāṃ | ajñānalakṣaṇeṣu mahatsu vaṭeṣvavaṭeṣu vā | dehaśateṣu  
 anantakoṭidehalakṣaṇāyā maṭavyāmiti vyastarūpakam | svasya cittasya  
 saṃsṛtāvapasarāṇe cetanavarjiteṣu | pratyakṣamacetaneṣviti yāvat | idṛśameṇaṃ  
 cittapiśācam svacidātmano  
 gehabhūtāddhṛdayādyāvannotsārayettāvadātmasvabhāvabhūtāsiddhirmuktiḥ  
 kuta ityubhayoranvayaḥ || 70 ||  
 vivekavairāgyaguruprayatna-  
 mantraiḥ svatantraiḥ svacidātmagehāt |  
 notsādayeccittapiśācamenaṃ  
 yāvatkutastāvadīhātmasiddhiḥ || 71 ||  
 śubhāśubhāsyāṃ hatamānavauḥ  
 cintāviṣaṃ kāyakukañcukaṃ ca |  
 ajasramacchaśvasanāśanaṃ ca  
 sarvasya nānābhayanāśadaṃ ca || 72 ||  
 idāniṃ mano'hitvena rūpayamṣtyājayati - śubheti dvābhyāṃ |  
 śubhāśubhalakṣaṇamāsyē bhavamāsyam | śarīrāvayavādyat | daṃṣṭrādvayaṃ  
 yasya | acchaḥ śramādidoṣāparāmṛṣṭaḥ śvasanaḥ prāṇavāyuraśanaṃ yasya  
 pavanāśanatvāt | nānāvidhaṃ bhayaṃ nāśaṃ maraṇaṃ ca dadātīti  
 nānābhayanāśadaṃ || 72 ||  
 hṛdabjaduḥśālmalikotarastha-  
 mamoghayā citkhagamantraśaktyā |  
 nītvā śamaṃ rāma manomahāhiṃ  
 bhayaṃ bhṛśaṃ projjhya bhavābhayātmā [abhavātmā iti pāṭhaḥ]  
 || 73 ||  
 idṛśaṃ manolakṣaṇaṃ mahāhimamoghayā citkhagasya cidekarasagaruḍasya  
 bodhakā ye satyaṃ jñānāmanantaṃ brahma ityādīmantrāsteṣāṃ śaktyā śamaṃ  
 mūlājñānena sahocchedaṃ nītvā bhayaṃ bhṛśaṃ niḥśeṣaṃ projjhya vihāya  
 abhavo'bhayo vā ātmā bhavetyarthaḥ || 73 ||  
 amaṅgalākāradharaḥ śarīra-  
 śavāvalīsaṃtatasevanena |  
 digāvalīsaṃbhramaṇaśramārtāḥ  
 śmaśānasevī vapuṣā kṣatena || 74 ||  
 tadeva cittaṃ gṛdhratvena rūpayati - amaṅgaleti dvābhyāṃ |  
 śarīralakṣaṇānāṃ śavāvalīnāṃ saṃtataṃ sevanenānusaṃdhānena bhakṣaṇena  
 ca | kākakañcācuprahārairapamānavyayaśokabhayādibhiśca kṣatena vapuṣā  
 suṣuptau śmaśānavṛkṣaṃ tatsadṛśasuptadehaṃ ca sevate tacchīlaḥ || 74 ||  
 bhogāmiṣo dikṣvabhīdhāvamāna  
 utkandharo dhīravivṛddhagardhaḥ |  
 uḍḍīya vai gacchati cittagṛdhro  
 dehadrumāttannipuṇaṃ jayaste || 75 ||  
 adhiro bivṛddhaśca gardho'bhilāṣo yasya idṛśāścittagṛdhro yadi te

80315 dehadrūmāduḍḍīya gacchati tattarhi te nipuṇaṃ nitarāṃ jaya ityārthaḥ || 75 ||  
 80316  
 80317 bhrāntaṃ vanānteṣu digantareṣu  
 80318 phalārthinaṃ cañcalamākulāṅgaṃ |  
 80319 janmāvanerjanmamahiṃ prayātaṃ  
 80320 saṃsārabandhaṃ janatāṃ hasantaṃ || 76 ||  
 80321  
 80322 tadeva mana idāniṃ markāṭatvena rūpayati - bhrāntamiti dvābhyāṃ | ekasyā  
 80323 janmabhūmerjanmanūnyantaraṃ prayātaṃ | janatāṃ janasaṃmūhaṃ  
 80324 tādīyasaṃsārabandhaṃ ca hasantaṃ svaceṣṭitairviḍambayantaṃ || 76 ||  
 80325  
 80326 drume'kṣināsākusume bhujādi-  
 80327 śākhē vilolāṅgulijālapatre |  
 80328 samullasantaṃ parimārayānta-  
 80329 rmanomahāmarkāṭamaṅga siddhyai || 77 ||  
 80330  
 80331 akṣināsayoḥ samāhāro'kṣināsaṃ tadeva āsamantātkusumāni yasmin |  
 80332 bhujakarādayaḥ śākhā yasmin | vilolāṅgulijālaṃ patrāṇi yasmin | idrṣe  
 80333 dehavṛkṣe samullasantaṃ manomahāmarkāṭaṃ parito'bhirodhena [parito  
 80334 nirodhena ityapi pāṭhaḥ] mārayetyārthaḥ || 7 ||  
 80335  
 80336 abhyutthitaṃ satphalasaṃkṣayāya  
 80337 lasanmukhāsaṅgitaḍitprakāśaṃ |  
 80338 varṣantaṃsāramanarthasārtha-  
 80339 māndolitaṃ vāsanāvātyayāntaḥ || 78 ||  
 80340  
 80341 idāniṃ tadeva cittaṃ meghatvena rūpayati - abhyutthitamiti dvābhyāṃ |  
 80342 satphalasya paramārthasukhasya pakvasasyaphalasya ca kṣayāya akāle samupasthitaṃ |  
 80343 mukhe mukhasaḍṣābahirmukhavṛtṭyagre āsaṅgī pratibimbanena  
 80344 viśaktastaḍitsaḍṛśaścidābhāsaprakāśo yasya | anarthasārtharūpamāsāraṃ  
 80345 varṣantaṃ | vāsanāni vāsanāstallakṣaṇayā vātyayā antaḥ āndolitaṃ parivartitaṃ ||  
 80346 78 ||  
 80347  
 80348 saṃkalpasamkalpanavarjanogra-  
 80349 mantraprabhāvāddhṛdayāmbaraṣṭhaṃ |  
 80350 sotsāhamutsādaya cittameghaṃ  
 80351 bṛhatphalaṃ prāpya bhavālamādyāḥ || 79 ||  
 80352  
 80353 hṛdayāmbaraṣṭhamidrṣaṃ cittameghaṃ saṃkalpānāṃ yāni samyakkalpanāni  
 80354 punaḥpunaḥsamarthanāni teṣāṃ varjanarūpādugramantraprabhāvāt sotsāhaṃ  
 80355 utsāraya tena ca bṛhajjīvanmuktiphalaṃ prāpya ādyāḥ pūrvasiddhasvabhāvo  
 80356 nityamuktātmaiva alaṃ samyagbhavetyārthaḥ || 79 ||  
 80357  
 80358 granthikṛtaṃ karmabhirātmaśṣṭe-  
 80359 rmantrairabhedyāṃ jvalanairadagdhāṃ |  
 80360 pīḍāṃ parāmātmani kalpayantaṃ  
 80361 samastajātyantaradīrghadāma || 80 ||  
 80362  
 80363 idāniṃ tadeva cittaṃ pāsātvena rūpayati - granthikṛtamiti dvābhyāṃ | ā  
 80364 ātmaśṣṭerātmapādānakaṃ kalpādisargaṃ maryādikṛtya  
 80365 adyatanakālaparyantaṃ kṛtaiḥ sukṛtaduṣkṛtakarmabhirnirantaraṃ  
 80366 granthikṛtaṃ ganthidānena dṛḍhikṛtaṃ | ata eva samastānāṃ jātyantarānāṃ  
 80367 nānāyonijanmabhedānāṃ kramādbandhanāya dīrghadāmeva sthitaṃ || 80 ||  
 80368  
 80369 saṃprotaniḥsaṃkhyāśarīramālaṃ  
 80370 balādaśaṃkalpanamātraśāstraiḥ |  
 80371 chittvā svayaṃ rāghava cittapāśaṃ  
 80372 yathāsukhaṃ tvaṃ viharāstaśaṅkaḥ || 81 ||  
 80373  
 80374 ata eva saṃprotā niḥsaṃkhyāḥ śarīramālā yasmin | astaśaṅkḥa  
 80375 punarjanmaśaṅkāśūnyaḥ || 81 ||  
 80376  
 80377 phūtkāradagdhākhilapānthaloka-  
 80378 matyantaduṣprāpaparaprabodhaṃ |  
 80379 āśīviṣaṃ śoṣitalokakhaṇḍaṃ  
 80380 vyāṭtyāmiṣoddhūtaśarīradaṇḍaṃ || 82 ||  
 80381  
 80382 idāniṃ tatsaṃkalpamajāgaratvena rūpayamṣṭadvadhoppāyamāha - phūtkāreti  
 80383 dvābhyāṃ | phūtkāreṇa krodhādirūpasaviṣaśvāsena dagdhā akhilāḥ pānthalokā

80384 dakṣiṇottaramārgagā jīvā yena | āśīviṣaṃ viṣadharam | ata eva śoṣitāḥ  
 80385 saṃtāpitā lokakhaṇḍā bhuvanabhedā yena | vyāṭṭyā  
 80386 tṛṣṇālakṣaṇamukhavyādānena viṣayāmiṣārthaṃ uddhūtaḥ  
 80387 kampitaścaturvidhaśarīradaṇḍo yena || 82 ||  
 80388  
 80389 āmantharam dehaguhāsu guptaṃ  
 80390 saṃkalpaghorājaḡaram javena |  
 80391 akāmanānāmamahānalena  
 80392 balena dagdhvā vibhavo bhava tvam || 83 ||  
 80393  
 80394 mokṣodyogālasatvādāmantharam mandagatimīdṛśaṃ saṃkalpaghorājaḡaram  
 80395 akāmanā paravairāgyaṃ tannāmnā mahatā analena vahninā dagdhvā  
 80396 bhaṣmikṛtya niḡe pūrṇānandavibhavaḥ tvam bhavetyarthaḥ || 83 ||  
 80397  
 80398 cittena cetaḥ śamamāśu nītvā  
 80399 śuddhena ghorāstramivāstrayuktyā |  
 80400 cirāya sādho tyaja cañcalatvaṃ  
 80401 vimarkaṭo vṛkṣa ivākṣataśrīḥ || 84 ||  
 80402  
 80403 vairāgyeṇa saṃkalpajaye cittasuddhau satyāṃ tathaiva bodhasamādhikrameṇa  
 80404 cittajayo'pi siddhyatītyāha - citteneti | sahasā kṛtārthatābuddhyā  
 80405 prayatnoparamo mābhūḍiti cirāyeti | tatphalamāha - tyajeti || 84 ||  
 80406  
 80407 amalamiti ca kṛtvā cetasā vītaśaṅka-  
 80408 mupaśamitamano'ntaḥ sarvamādehameva |  
 80409 tṛṇalavalaghu paśya&llīlayā heyadṛṣṭyā  
 80410 piba vihara ramaṣva prāptasaṃsārapāraḥ || 85 ||  
 80411  
 80412 ātyantikacittopāśamo niḡśeṣaṃ dehādāvahaṃmamataābhīmānatyāgasiddhyā  
 80413 jīvanmuktivihārasukhaṃ siddhyatītyāśayenopasaṃharati - amalamiti | iti  
 80414 uktaprakāreṇa cakārātprāḡupadiṣṭatattvāvabodhena ca antaḥ  
 80415 pratyagātmanyupaśamitamano'malaṃ nirastarāḡādimalaṃ kṛtvā tāḍṛśena  
 80416 cetasā ādehaṃ sthūlasūkṣmakāraṇadehaparyantaṃ sarvameva ḍṛśyaṃ  
 80417 heyadṛṣṭyā tṛṇalavādapi laghu tucchataraṃ  
 80418 svāpnaśarīrādivadatyantopekṣārhamasadeveti paśyan prāptasaṃsārapāraṣtvam  
 80419 prārabdhaśeṣabhogārthaya ātmakriḍa ātmaratiḥ kriyāvāneṣa brahmaavidāṃ  
 80420 variṣṭhaḥ iti śrutidarśitayā līlayā lokasaṃgrahāya somādi piba  
 80421 ṛtvigādimiryajñeṣu vihara śāstrāviruddhe laukikepi ramaṣva ca na tena tava  
 80422 [tatra iti pāṭhaḥ] punarbandhaprasaktirityarthaḥ || 85 ||  
 80423  
 80424 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 80425 mokṣopāyeṣūpaśamaḡprakaraṇe rāḡhavāśayaviniyogo nāma pañcāśaḥ  
 80426 sargaḥ || 50 ||  
 80427  
 80428 iti śrīvāsiṣṭhamahārāmāyaṇatāṭparyaparakāṣe upaśamaḡprakaraṇe  
 80429 rāḡhavāśayaviniyogo nāma pañcāśaḥ sargaḥ || 50 ||  
 80430  
 80431  
 80432 ekapañcāśaḥ sargaḥ 51  
 80433  
 80434 śrīvāsiṣṭha uvāca |  
 80435  
 80436 kṣuradhāropamānāsu cittavṛttiṣu tiṣṭha mā || 1 ||  
 80437  
 80438 uddālakamuneḥ śānte pade viśrāntimicchataḥ |  
 80439 yuñjānasya manodoṣairvikṣepo bahudheryate || 1 ||  
 80440  
 80441 śravaṇamananābhyāmavadhāritepyātmatattve cittaviśrāntimantareṇa  
 80442 nirvikṣepajīvanmuktisukhāprāptiriti tadarthaṃ samādhyaābhyāseṣvapramādena  
 80443 bodhavarḍhanamāvaśyakamityuddālakacaritravarṇanamukhenopadi##-  
 80444 paridīrghāsviti | aihikāmuṣmikadūrasthaviṣayaśāṅgātparidīrghāsu  
 80445 vāsanāpracuratvāttanviṣu pramādyato jhaṭityeva  
 80446 samādhisukhavicchedakṣatahetutvātsutikṣṇāsu  
 80447 ātmapratibimbagrahaṇayogyatālakṣaṇanairmalyātsitāsu ata eva  
 80448 kṣuradhāropamānāsu cittasya vṛttiṣu cāritryeṣu pramādādviśvasto mā  
 80449 tiṣṭhetyarthaḥ || 1 ||  
 80450  
 80451 kālena mahatā kṣetre jāteyaṃ buddhivallari |  
 80452 vṛddhiṃ vivekasekena naya tāṃ nayakovida || 2 ||

80453  
 80454 satkulakṣetre jātāyām kāyalatāyām cittasuddhiśravaṇādidoḥadopāyairiyam  
 80455 paramātmāparicayalakṣaṇā buddhivallārī tava jātā tām  
 80456 bāhyadr̥śyavyāvṛttilakṣaṇavivekāmr̥tasekena vṛddhiṁ nayetyarthaḥ || 2 ||  
 80457  
 80458 yāvanmlāyati no kāyalatikā kālabhāsvatā |  
 80459 bhūtale'patitām tāvadenāmuddhṛtya dhārāya || 3 ||  
 80460  
 80461 sā ca bālyātprabhṛti sicyamānā vardhate vārdhakādīnā kāyalatāmlānau  
 80462 patanasambhāvanāttaduddhāro'pyaśakyo dūre tanmañjarīvardhanamityāśayenāha  
 80463 - yāvaditi | bhūtale apatitām enām kāyalatām guruśuśrūṣāśravaṇādīnā  
 80464 uddhṛtya buddhivallārīṁ pālayetyarthaḥ || 3 ||  
 80465  
 80466 madvākyārthaikatattvajña madvākyārthaikabhāvanāt |  
 80467 sukhamāpnoṣi sarpāriyathābhraravabhāvanāt || 4 ||  
 80468  
 80469 vivekasekaśca vakṣyamāṇākhyānarūpamadvākyārthasyaiva śrutvāvadhārya  
 80470 punaḥpunarbhāvanam tatraiva sarvamananayuktīnām sattvādityāśayenāha -  
 80471 madvākyeti | sarpārirmayūro yathā abhraravasya meghagarjitasya  
 80472 bhāvanātsukhamāpnoti tadvadityarthaḥ || 4 ||  
 80473  
 80474 uddālakavadālūnam viśīrṇam bhūtapañcakam |  
 80475 kṛtvā kṛtvā dhiyā dhīradhīrayāntarvicārāya || 5 ||  
 80476  
 80477 tānevākhyāyikānavatārya tadarthavicārakartavyatāmāha - uddālakavaditi |  
 80478 dehādyārambhakam bāhyaprapañcārambhakam ca bhūtapañcakam  
 80479 tattvaṁpadārthaśodhaparayā dhiyā annena somya śuṅgenāpomūlamanviccha iti  
 80480 śrutidarśitayuktyā kāraṇavyatiriktakāryāṅkurāplāpādālūnam  
 80481 mūlāvidyāviśaraṇādviśīrṇam ca kṛtvā tadadhiṣṭhānasanmātranveṣaṇe  
 80482 dhīrebhyo'pi dhīrayā dhiyā antarvicārayetyarthaḥ || 5 ||  
 80483  
 80484 śrīrāma uvāca |  
 80485  
 80486 kena krameṇa bhagavanmuninoddālakena tat |  
 80487 bhūtapañcakamālūnam kṛtvāntaḥ pravicāritam || 6 ||  
 80488  
 80489 śrīvasiṣṭha uvāca |  
 80490  
 80491 śṛṇu rāma yathāpūrvam bhūtavṛndavicāraṇāt |  
 80492 uddālakena samprāptā paramā dṛṣṭirakṣatā || 7 ||  
 80493  
 80494 jagajjīrṇagr̥hasyāsyā koṇe kasmim̐ścidātate |  
 80495 bhūmeraniladignāmnī bhūbhṛdbhāṇḍasamākule || 8 ||  
 80496  
 80497 bhūbhṛta eva nyubjīkṛtabhāṇḍāni taiḥ samākule iti  
 80498 gr̥hkoṇasāmyopapādakam viśeṣaṇam || 8 ||  
 80499  
 80500 gandhamādanaśailendranāmnī kācitkila sthalī |  
 80501 vidyate kīrṇakusumā drumakarpūrakesarā || 9 ||  
 80502  
 80503 puṣpitadrumā eva karpūrasadr̥śaparāgaiḥ kesaraiśca sarvato  
 80504 vyāptatvātkarpūrakesarā yasyām || 9 ||  
 80505  
 80506 vicitravarnānavihagā nānāvallīvilāsinī |  
 80507 vanecaravyāptataṭī puṣpakesarabhāsinī || 10 ||  
 80508  
 80509 kvacitsphītamahāratnā kvacillolāmbujotpalā |  
 80510 kvacinnīhāarakabarī sarasīdarpaṇā kvacit || 11 ||  
 80511  
 80512 sarasyo mahāsarāṁsyeva darpaṇāni yasyām || 11 ||  
 80513  
 80514 tatra kasmim̐ścidudite sānau saralapādape |  
 80515 āgūlpākīrṇakusume snigdhacchāyamahādrume || 12 ||  
 80516  
 80517 sānau prasthapradeśe || 12 ||  
 80518  
 80519 uddālako nāma munirmaunī mānī mahāmatīḥ |  
 80520 aprāptayauvanaḥ pūrvamuvāsoddāmatāpasāḥ || 13 ||  
 80521

80522 mānī avasīyaṃ yatnaiḥ puruṣārthaṃ sādhaiṣyāmītyabhimānavān  
80523 āgamānumānādīmānakuśalaśca | mahāmatirakṣudramanāḥ || 13 ||  
80524  
80525 prathamam tu babhūvāsāvalpaprajño vicāravān |  
80526 aprāptapadaviśrāntiraprabuddhaḥ śubhāśayaḥ || 14 ||  
80527  
80528 śubhāśayaḥ prabodhānukūlasukṛtasambhṛtāntaḥkaraṇaḥ || 14 ||  
80529  
80530 tataḥ krameṇa tapasā śāstrārthanīyamaiḥ kramaiḥ |  
80531 viveka ājagāmainaṃ navarturiva bhūtaḥ || 15 ||  
80532  
80533 kramairabhyāsaparipākakramaiḥ | navarturādyarturvasantaḥ || 15 ||  
80534  
80535 athemaṃ cintayāmāsa saṃsārāmayabhīrudhīḥ |  
80536 ekānta eva nivasankadācitkāntamānasaḥ || 16 ||  
80537  
80538 imaṃ vakṣyamāṇaprakāraṃ cintayāmāsa | kāntamānasaḥ śubhacittaḥ |  
80539 klāntamānasaḥ iti pāṭhe spaṣṭam || 16 ||  
80540  
80541 kiṃ tatprāpyaṃ pradhānaṃ syādyadviśrāntau na śocyate |  
80542 yatprāpya janmanā bhūyaḥ sambandho nopajāyate || 17 ||  
80543  
80544 prāpyānāṃ puruṣārthanāṃ madhye pradhānaṃ prāpyaṃ mokṣākhyam kiṃ  
80545 tatsyāt || 17 ||  
80546  
80547 kadāhaṃ tyaktamanane pade paramapāvane |  
80548 ciraṃ viśrāntimesyāmi meruśṛṅga ivāmbudaḥ || 18 ||  
80549  
80550 tyaktāni mananāni manovyāpārā yatra || 18 ||  
80551  
80552 kadā śamamupaiśyanti mamāntarbhogasaṃvidaḥ |  
80553 ālolakallolaravā ūrmayo'mbunidhāviva || 19 ||  
80554  
80555 bhogasaṃvido bhogatrṣṇāḥ || 19 ||  
80556  
80557 idaṃ kṛtvedamapyanyatkartavyamiti kalpanām |  
80558 kadāntarvihasiśyāmi padaviśrāntayā dhiyā || 20 ||  
80559  
80560 kadā vikalpajālaṃ me na lagiśyati cetasi |  
80561 sthitamapyujjhitāsaṅgaṃ payaḥ padmadale yathā || 21 ||  
80562  
80563 ābhāsamātrena sthitamapyupekṣyamāṇatvādujjhitāsaṅgaṃ || 21 ||  
80564  
80565 kadā bahulakallolāṃ nāvā paramayā dhiyā |  
80566 paritīrṇo bhaviśyāmi mattām trṣṇātaraṅgiṇīm || 22 ||  
80567  
80568 mattām avivekapravṛddhām || 22 ||  
80569  
80570 kademāṃ jāgatairbhūtaiḥ kriyamāṇāmasanmayīm |  
80571 kriyāmapahasiśyāmi bālalilāmivākulām || 23 ||  
80572  
80573 kriyām bāhyapravṛttim | ākulām vyagracittām || 23 ||  
80574  
80575 kadā vikalpaparyastaṃ mano dolāvadolanam |  
80576 śamameśyati me śāntavātaujaśa iva bhramaḥ || 24 ||  
80577  
80578 vikalpaiḥ paryastaṃ vikṣiptam | doleva avadolanam yasya tadaviśrāntam |  
80579 śāntavātaujaśaḥ praśāntonmādavātarogasya bhramo vikṣiptateva || 24 ||  
80580  
80581 kadoditavapurbhāsā vihasaṅjāgatīrgatīḥ |  
80582 antaḥ saṃtoṣameśyāmi virāḍātmeva pūrṇadhīḥ || 25 ||  
80583  
80584 uditavapuṣa āvirbhūtasvarūpasya bhāsā svaprakāśasphuraṇena |  
80585 virāṭbrahmāṇḍaśarīra ātmeva svāntaḥ pūrṇadhīḥ || 25 ||  
80586  
80587 antaḥ samasamākāraḥ saumyaḥ sarvārthanisṛhaḥ |  
80588 kadopaśamameśyāmi manthamuktāmṛtādbhivat || 26 ||  
80589  
80590 samena paramātmanā sama ekarasaḥ samena samāhitena viṣṇunā samaḥ

80591 saśrikaśca ākāro yasya | sarveṣvartheṣu dharmārthakāmeṣu amṛtakaustubhādiṣu  
80592 ca nisprhaḥ | manthena mathanavikṣepeṇa mukto'mṛtābdhiḥ kṣīrārṇavastadvat ||  
80593 26 ||  
80594  
80595 kademāmacalām dṛśyaśriyamāsāśatātmiḥ |  
80596 sarvām suṣuptavatpaśyanbhaviṣyāmyantarātataḥ [antarānata iti  
80597 pāṭhaḥ] || 27 ||  
80598  
80599 suṣuptavatsanmātrātmanā paśyan || 27 ||  
80600  
80601 sabāhyābhyantaram sarvaṁ śāntakalpanayā dhiyā |  
80602 paśyaṁścinnmātramakhilam bhāvayiṣyāmyaham kadā || 28 ||  
80603  
80604 bhāvayiṣyāmi tadbhāvanayā sthīro bhaviṣyāmi || 28 ||  
80605  
80606 kadopasāntacittātmā cittāmupagataḥ parām |  
80607 paramālokaśyāmi jātyandhavigamādiva || 29 ||  
80608  
80609 parām cittām cidekarasatām | param paramātmānam puraḥsthitapuruṣāntaram ca |  
80610 jātyandha iti bhāvapradhāno nirdeśaḥ |  
80611 jātyandhatāsadṛśānādīmūlājñānāpagamāditi bhāvaḥ || 29 ||  
80612  
80613 kadābhyāśopalabhyena citprakāśena cāruṇā |  
80614 dūrādālokaśyāmi tanvīm kālakālāmimām || 30 ||  
80615  
80616 tanvīm bādhitānuvṛttirūpatvāttucchāmalpāvaśiṣṭām cāyuhśeṣalakṣaṇām  
80617 kālakālāmātmāsparsītāddūrādevālokaśyāmītyarthaḥ || 30 ||  
80618  
80619 īhitānīhitairmukto heyopādeyavarjitaḥ |  
80620 kadāntaśameśyāmi svaprakāśapade sthitaḥ || 31 ||  
80621  
80622 kadāśākaśikīrṇā jāḍyajīrṇahṛdambujā |  
80623 kṣayameśyati kṣṇeyam kadā me doṣayāminī || 32 ||  
80624  
80625 jāḍyena maurkhyeṇa himena ca jīrṇam jaritam hṛdambujam yayā |  
80626 doṣo'vidyātamaślakṣaṇā yāminī rātriḥ || 32 ||  
80627  
80628 kadopasāntamanano dharaṇīdharakandare |  
80629 sameśyāmi śīlāsāmyam nirvikalpasamādhinā || 33 ||  
80630  
80631 nirvikalpasamādhinā śāntamananaścidaikarasyavigalitamanovṛttiḥ || 33 ||  
80632  
80633 kadā me mānamātaṅgaḥ svābhimānamahāmadaḥ |  
80634 sattvāvabodhahariṇā hato nāsamupaiśyati || 34 ||  
80635  
80636 mānohaṁkāraślakṣaṇo mātaṅgaḥ sve svāmśabhūtā abhimānavṛttaya eva  
80637 mahānto madapravāhā yasya | sattvam paramārthasanmātram tadavabodhalakṣaṇena  
80638 hariṇā śiṁhena || 34 ||  
80639  
80640 niraṁśadhyānaviśrāntermūkasya mama mūrdhani |  
80641 kadā tārṇam kariṣyanti kulāyam vanaghūrṇikāḥ || 35 ||  
80642  
80643 niraṁśe nirvikalpe dhyāne viśrāntiriyasya | mūkasya maunavratino mama mūrdhani |  
80644 tārṇam tṛṇamayam kulāyam nīḍam | ghūrṇikāḥ pakṣibhedāḥ || 35 ||  
80645  
80646 kadā niḥśaṅkamurasi dhyānadhīradhiyaḥ khagāḥ |  
80647 mama viśrāntimeśyanti śailasthāṇvacalasthiteḥ || 36 ||  
80648  
80649 dhyāne dhīrā sthīrā dhīryasya | urasi urolambijaṭāgraracitanīḍe iti yāvat || 36 ||  
80650  
80651 tṛṣṇākaraṇjajaṭilām janmajarjaragulmikaḥ |  
80652 saṁsārāraṇyasarasīm tyaktvā yāsyāmyaham kadā || 37 ||  
80653  
80654 tṛṣṇālakṣaṇaistīraruhaiḥ karaṇjairjaṭilām | janmānyeva  
80655 kāmādimṛgasamcārajarjarāṇi gulmāntarāṇi yasyām || 37 ||  
80656  
80657 iti cintāparavaśo vana uddālako dvijaḥ |  
80658 punaḥ punastūpaviśandhyānābhyāsam cakāra ha || 38 ||  
80659

80660 na sa lebhe samādhānapratīṣṭhām prītidāyinīm || 39 ||  
 80661  
 80662 kadācidbāhyasaṃsparśaparityāgādanantaram |  
 80663 tasyāgacchaccittakapiḥ prodvegamaṃ sattvasaṃsthitau || 40 ||  
 80664  
 80665 pratyāhāreṇa bāhyānām viśayasamsparsānām tyāgādanantaram  
 80666 sattvaguṇapradhānasamādhisaṃsthitau prasaktāyām rajasā kṣobhyamāṇam  
 80667 bhayāratyālasyaḍirūpaṃ prodvegamaḡamat | athavā sattvasaṃsthitau  
 80668 sāttvikadevādibhogye viśaye sāttvikavṛttisukhāsvāde vā prodvegamaṃ  
 80669 manorathaiścalanamamaḡamat || 40 ||  
 80670  
 80671 kadācidāntarān sparsānparityajya manaḡkapiḥ |  
 80672 lolatvāttasya saṃyāto viśayamaṃ viśadagdhavat || 41 ||  
 80673  
 80674 āntarān samādhisukhasparsān | viśeṇa dagdho mṛto yathā lokāntaram prayāti  
 80675 tadvat | tatpakṣe āntarān jāṭharāgnisaṃbandhinaḡ sparsān dehoṣmaṇaḡ || 41 ||  
 80676  
 80677 kadāciduditārkaḡbhaṃ tejo dṛṣṭvāntare manaḡ |  
 80678 viśayonmukhatām yātaṃ tasya tāmarasekṣaṇa || 42 ||  
 80679  
 80680 āntare hārdabrahmaṇi uditārkaḡbhaṃ tejo dṛṣṭvā | tathā ca śrutiḥ -  
 80681 nīhāradhūmārkaṇālānilānām khadyotavidyutsphaṭikaśāśīnām | etāni rūpāṇi  
 80682 puraḡsarāṇi brahmaṇyabhivyaktikarāṇi yoge iti || 42 ||  
 80683  
 80684 āntarāndhyatamastyāḡamaṃ kṛtvā viśayalampaṭam |  
 80685 tasyoḡḡliya mano yāti kadācitttrastapakṣivat || 43 ||  
 80686  
 80687 āntarasyāndhyatamaso'jñānāndhakārasya iṣadbrahmābhivyaktyā tyāḡamaṃ  
 80688 iṣatpraśamaṃ kṛtvā tadānīmeva viśayavāsanodbodhāttallampaṭamaṃ  
 80689 bhūtvetyarthaḡ || 43 ||  
 80690  
 80691 bāhyānābhyantarānsparsāṃstyaktvā nidrām ca tanmanaḡ |  
 80692 tamastejontike lebhe kadācicchāśvatīm sthitim || 44 ||  
 80693  
 80694 bāhyābhyantarasparsāu vyākhyātau | tamaso'jñānasya tejasa  
 80695 ātmajyotiśāścāntarāle saṃdhau līnaṃ sannidrāmeva śāśvatīm cirānuvṛttām  
 80696 sthitim lebhe || 44 ||  
 80697  
 80698 iti paryākulasyāntaḡ sa khalu dhyānavṛttiṣu |  
 80699 dariṣvanvahaṃugrāsu vātamagna iva drumamaḡ || 45 ||  
 80700  
 80701 dariṣu dhyānasamrūḡhamananaḡ [manasaḡ paryākulasya ityapi pāṭhaḡ]  
 80702 saḡ paryākulasya manaso madhye madhye vātena sannihitajale magno majjito drumo  
 80703 yathā tathā tṛṣṇālakṣaṇaistīrataraṅgakairdolāyitavapuḡ san saṃkaṭe atīṣṭhaditi  
 80704 pareṇa sahānvayaḡ || 45 ||  
 80705  
 80706 atīṣṭhadhyānasamrūḡhamananaḡ saṃkaṭe yathā |  
 80707 dolāyitavapustucchatṛṣṇātīrataraṅgakaiḡ || 46 ||  
 80708  
 80709 atha paryākulamanā vijahāra munirgirau |  
 80710 pratyahamaṃ divasādhīśo mahāmerāvivaikakaḡ || 47 ||  
 80711  
 80712 vijahāra saṃcacāra | mahāmerau  
 80713 sadaivārkapāḡdasambandhadarśanāttatrārkaḡviharaṇakalpanayopamoktiḡ || 47 ||  
 80714  
 80715 samastabhūtaduṣprāpāmekadā prāpa kandarām |  
 80716 saṃsāntasarvasaṃcārām munirmokṣadaśāmiva || 48 ||  
 80717  
 80718 samastabhūtaduṣprāpāmata eva saṃsāntasarvasaṃcārām |  
 80719 kandarāmokṣadaśāsādhāreṇa viśeṣaṇe | āsargasamāpteḡ kandaraivamaṃ viśeṣyate  
 80720 || 48 ||  
 80721  
 80722 aparyākulitām vātairaprāptamṛḡgapakṣiṇīm |  
 80723 adṛṣṭām devagandharvaiḡ paramākāśaśobhanām || 49 ||  
 80724  
 80725 paramākāśo brahmeva śobhamānām || 49 ||  
 80726  
 80727 puṣpaprakarasamchannām mṛduśādvalakomalām |  
 80728 jyotīrasāśmasamprotaiḡ kṛtām marakatairiva || 50 ||



80729  
 80730 jyotirūpo rasaścandrastadaśmabhiścandrakāntaiḥ saha  
 80731 saṃprotairghaṭitairmarakatamaṇibhiḥ kṛtāmiva || 50 ||  
 80732  
 80733 susnigdhaśītalacchāyām prakatām ratnadīpakaiḥ |  
 80734 suguptām vanadevināmantaḥpurakuṭīmiva || 51 ||  
 80735  
 80736 dvāri susnigdhaśītalacchāyām || 51 ||  
 80737  
 80738 kulambanāhimālokām nātyuṣṇām nātiśītalām |  
 80739 śāradasyoditārkaśya hemagauriṃ prabhāmiva || 52 ||  
 80740  
 80741 kau dvārabhūmau lambante prasantiti kulambanāḥ | ahimāḥ  
 80742 śītanivāraṇamātrakṣamā ālokā yasyām | ata eva nātyuṣṇām nātiśītalām |  
 80743 uditārkaśya bālasūryasya | hemeva gauriṃ pītām || 52 ||  
 80744  
 80745 bālālokaparimlānām komalāśabdamārutām |  
 80746 mañjarijaṭilopetām bālām mālāvatīmiva || 53 ||  
 80747  
 80748 bālena ālokena parimlānām śuṣkām | anena guhā prā"mukhīti gamyate | komalo  
 80749 mandaḥ aśabdaśca māruto yasyām | tena pratyagbhāge'pi gavākṣavattā gamyate |  
 80750 mañjarijaṭilaistarubhirupetām | anena surabhītā gamyate | svayaṃvarodyuktām  
 80751 mālāvatīm bālām rājakanyāmiva sthitāmityarthaḥ || 53 ||  
 80752  
 80753 upaśamapadavīmivānurūpām  
 80754 kamalajaviśramaṇāya yogyarūpām |  
 80755 kusumanikarakomalābhīrāmām  
 80756 sarasijakoṭarakomalām samantāt || 54 ||  
 80757  
 80758 sarasijakoṭaramiva komalām | ata eva kamalajasya dhāturviśramaṇāya yogyarūpām  
 80759 | samantātkusumanikaraiśca komalām ramyām | upaśamapadavīmiva  
 80760 sadaivāśrayitumanurūpām kandarām prāpeti pūrvatra saṃbandhaḥ || 54 ||  
 80761  
 80762 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 80763 mokṣopāyeṣūpaśamaprakaraṇe uddālakamanoratho nāmaikapāñcāśaḥ  
 80764 sargaḥ || 51 ||  
 80765  
 80766 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 80767 uddālakamanoratho nāmaikapāñcāśaḥ sargaḥ || 51 ||  
 80768  
 80769  
 80770 dvipañcāśaḥ sargaḥ 52  
 80771  
 80772 sa tām viveśa dharmātmā gandhamādanakandarām |  
 80773 citrabhramaṇasaṃprāptāmaliḥ padmakūṭīmiva || 1 ||  
 80774  
 80775 guhāyāmāsanasthena samādhiṃ pravivikṣatā |  
 80776 cittaprabodhanopāyāścintitā iha varṇitāḥ || 1 ||  
 80777  
 80778 citreṇa bahuvidhena bhramaṇenānveṣaṇena | padmakūṭimivetyanena praviṣṭasya  
 80779 tatra niratiśayānandarasaṇānaviśrāntirbhaviṣyatīti gamyate || 1 ||  
 80780  
 80781 samādhānonmukhatayā praviśansa vyarājata |  
 80782 sargavyāpāraviratāvātmapuryāmivābjajaḥ || 2 ||  
 80783  
 80784 ātmanaḥ puryām satyalokasthāyāmaparājitākhyāyām  
 80785 bhagavannābhipadmalakṣaṇāyām vā || 2 ||  
 80786  
 80787 cakārāsanamamlānaiḥ patrairantasvagucchakam |  
 80788 mṛdumeghavidhirvṛṇdamambhodamiva tatra saḥ || 3 ||  
 80789  
 80790 ante madhye svaṃ śarīraṃ gucchamiva yasminbhāsate tathāvidhaṃ anteṣu svāni  
 80791 tattatpatrasaṃbaddhāni puṣpagucchāni vā yasmin tathāvidhamāsanam |  
 80792 meghānvidadhātīti meghavidhirindro'mbhodaṃ meghaṃ vṛṇdaṃ kadambitamiva |  
 80793 tatpakṣe anteṣu prasṭtāni svagucchānīva vidyuto yasminniti yojyam || 3 ||  
 80794  
 80795 sa tatprastārayāmāsa pṛṣṭhe cāru mṛgājitam |  
 80796 nilaratnataṭe merustārāsāramivāmbaram || 4 ||  
 80797

80798 tattasyāsanasya prṣṭhe upari tatsvakakṣāsthāṃ mṛgājinamiti vā | tārā eva sārā  
 80799 bahumūlyaratnāni yasmin | anena tatprṣṭatājinamiti [puruṣatājinam itī  
 80800 pāṭhaḥ] gamyate || 4 ||  
 80801  
 80802 sa tatropāviśadvṛttiścetasastanutām nayan |  
 80803 antaḥsuddhavadapuḥ śṛṅge vṛṣya mūka ivāmbudaḥ || 5 ||  
 80804  
 80805 cetaso vṛttirjaḍaviṣayatyāgena tanutām laghutām | yathā ambudo vṛṣya  
 80806 vṛṣṭyā svajāḍyaṃ vihāya śuddhavadapuḥ śubhṛarūpo mūko nirgarjanaḥ san  
 80807 giriśṛṅge upaviśati tadvat | vṛṣyetyasamāse lyap chāndasaḥ | ṛṣyamūka iti  
 80808 pāṭhe ṛṣyamūkākhye sahyaśṛṅge || 5 ||  
 80809  
 80810 buddhavatsudṛḍhaṃ baddhapadmāsana udaṇmukhaḥ |  
 80811 pārṣṇibhyāṃ vṛṣṇanau dhṛtvā cakāra brāhmamañjalim || 6 ||  
 80812  
 80813 buddhavatprabuddhakapilādivat | padmāsanagrahaṇaṃ siddhāsanopalakṣaṇaṃ |  
 80814 pārṣṇibhyāṃ vṛṣṇanau dhṛtvetyuktestatraivopapatteḥ | brāhmamañjalim  
 80815 brahmādiguruparamparāpraṇāmāñjalim || 6 ||  
 80816  
 80817 vāsanābhyāḥ samāhṛtya manomṛgamupaplutam |  
 80818 nirvikalpasamādhyaṛthaṃ cakāremām vicāraṇām || 7 ||  
 80819  
 80820 upa samīpe viṣayeṣu plutam dhāvitām || 7 ||  
 80821  
 80822 ayi mūrkhā manaḥ ko'rthastava saṃsāravṛttibhiḥ |  
 80823 dhīmanto na niṣevante paryante duḥkhadām kriyām || 8 ||  
 80824  
 80825 ayīti komalāmantraṇe || 8 ||  
 80826  
 80827 anudhāvati yo bhogāṃstyaktvā śamarasāyanam |  
 80828 saṃtyajya mandāravanaṃ sa yāti viṣajaṅgalam || 9 ||  
 80829  
 80830 mandārā devatarubhedāsteṣāṃ vanam || 9 ||  
 80831  
 80832 yadi yāsi mahīrandhraṃ brahmalokamathāpi vā |  
 80833 tanna nirvāṇamāyāsi vinopāśamanāmṛtam || 10 ||  
 80834  
 80835 mahīrandhraṃ pātālam | nirvāṇaṃ niratiśayasukhaviśrāntim || 10 ||  
 80836  
 80837 āśāsatāvapūrṇatve tvamevaṃ sarvaduḥkhadam |  
 80838 tyajya yāhi paraṃ śreyāḥ paramekāntasundaram || 11 ||  
 80839  
 80840 tvaṃ bhogāśāstenāvapūrṇatve sati evaṃ prāguktarītyā sarvaduḥkhadam bhavasi  
 80841 | ataḥ paraṃ bhogāśāstyajya tyaktvā | lyap chāndasaḥ |  
 80842 nirduḥkhaniratiśayānandarūpatvādekāntasundaraṃ paraṃ śreyo nirvāṇaṃ yāhi ||  
 80843 11 ||  
 80844  
 80845 imā vicitrāḥ kalanā bhāvābhāvamayātmikāḥ |  
 80846 duḥkhāyaiva tavogrāya na sukhāya kadācana || 12 ||  
 80847  
 80848 iṣṭasaṃpādanaṃ bhāvaḥ aniṣṭānivāraṇamabhāvaḥ tatpracurā vicitrāḥ kalanā  
 80849 viṣayāḥ || 12 ||  
 80850  
 80851 śabdādikābhiretābhiḥ kiṃ mūrkhā hatavṛttibhiḥ |  
 80852 bhramasyavirataṃ vyartham meḡhe maṇḍūkikā yathā || 13 ||  
 80853  
 80854 hataśabdo nindārthaḥ | maṇḍūkikā yathā meḡhe  
 80855 śabdādikābhīrvyarthavṛttibhīrbhramati tathetyarthaḥ || 13 ||  
 80856  
 80857 manomaṇḍūkike vyarthamiyantaṃ kālamandhayā |  
 80858 bhramantyā bhuvanaṃ kṣīpraṃ kiṃ samāsāditam tvayā || 14 ||  
 80859  
 80860 tadeva spaṣṭamāha - mana iti | bhuvanaṃ jagajjalaṃ ca || 14 ||  
 80861  
 80862 yasmātkiṃcidavāpnoṣi yasminvahasi nirvṛtim |  
 80863 tasmīnścetaḥ śame mūrkhā nānubadhnāsi kiṃ padam || 15 ||  
 80864  
 80865 kiṃcidavānmanasagamyaṃ videhakaivalyasukham | nirvṛtim  
 80866 jīvanmuktiviśrāntisukhaṃ vahasi prāpnoṣi tasmin śame

80867 sarvavṛtṭyuparamalakṣaṇe samādhau he cetaḥ padaṃ vyavasāyaṃ kiṃ  
 80868 nānubadhnāsi || 15 ||  
 80869  
 80870 āgatya śrottratām mūrkhā vyarthotthānopabṛṃhitām |  
 80871 dhiyā śabdānusārīṇyā mṛgavanmā kṣayaṃ vraja || 16 ||  
 80872  
 80873 kalanā duḥkhāyaiveti yaduktaṃ tatpratyekeṃ dṛṣṭāntodāharaṇaiḥ prapañcayati  
 80874 - āgatyetyādīnā | vyarthena bahirmukhatālakṣaṇenotthānena  
 80875 upabṛṃhitāmupacitām śrotrendriyatādātmyāpattirūpām śrottratāmāgatya  
 80876 prāpya | prāṇanneva prāṇo nāma bhavati vadanvākpaśyaṃścakṣuḥ śṛṇvan  
 80877 śrotraṃ iti līṅgādātmanaḥ śravaṇādikāle śrotrādibhāvaḥ śruteriva bhāvaḥ |  
 80878 lubdhakagītaghaṇṭāsvanamohitamṛgavat || 16 ||  
 80879  
 80880 tvaktāmāgatya duḥkhāya sparśonmukhatayā dhiyā |  
 80881 mūrkhā mā baddhatāmeḥi gajilubdhagajendravat || 17 ||  
 80882  
 80883 tvaktām tvagindriyatām | gajī kareṇustasyām tatsparśalubdhagajendravat |  
 80884 suśikṣitayā kariṇyā vanagajendraṃ pralobhyākṛṣya gartapātādīnā hastipakā  
 80885 badhnanṭīti prasiddham || 17 ||  
 80886  
 80887 rasanābhāvamāgatya garddhenāndha durandhasām |  
 80888 mā nāsameḥi baḍīsaṇḍīlampaṭamatsyavat || 18 ||  
 80889  
 80890 he andha durandhasām durannānām garddhenābhilāṣeṇa || 18 ||  
 80891  
 80892 cākṣuṣīm vṛttimāśritya prabhārūpacayonmukhīm |  
 80893 mā gaccha dagdhatām mugdha kāntilubdhapataṅgavat || 19 ||  
 80894  
 80895 cākṣuṣīm vṛttim cākṣuṣṭām | prabhā kāntistatsaṃbandhī yo rūpacayo  
 80896 nānārūpabhedastadunmukhīm tatpravaṇām || 19 ||  
 80897  
 80898 ghrāṇamārgamupāśritya śarīrāmbhojakotāre |  
 80899 gandhonmukhatayā bandhaṃ mā tvaṃ saṃśraya bhṛṅgavat || 20 ||  
 80900  
 80901 gajonmṛditapadmagarbhasṭhabhṛṅgavat || 20 ||  
 80902  
 80903 kuraṅgālipataṅgebhamināstvekaikaśo hatāḥ |  
 80904 sarvairyuktairanarthaistu vyāptasyājña kutaḥ sukham || 21 ||  
 80905  
 80906 ekaikasaktayāpyevamanarthe sarvasaktasya tava durvārameva  
 80907 niratīśayaduḥkhamityāha - kuraṅgeti | anarthairanarthasādhanaḥ  
 80908 śabdādibhiryuktairmilitaiḥ | he ajñeti cittasaṃbodhanam || 21 ||  
 80909  
 80910 he citta vāsanājālaṃ bandhāya bhavatohitam |  
 80911 svātmanaḥ saha jaḥ phenastataḥ kukṛmiṇā yathā || 22 ||  
 80912  
 80913 kutsitena kṛmiṇā kośakāraḥ kṛtēna saha jaḥ svābhāvikaḥ svalālāphenāḥ  
 80914 svātmano bandhāya yathā kośātmanā tato vistāritastathā vāsanājālaṃ svātmano  
 80915 bandhāya ūhitam kuvitarkanirmitamityarthaḥ | bhavataḥ ahitamiti vā chittvā tatamiti  
 80916 līṅgavipariṇāmena yojyam || 22 ||  
 80917  
 80918 yadi sāmyasi nirmūlaṃ tadananto jayastava || 23 ||  
 80919  
 80920 katham tarhi pramādaḥ kṛtasyāsyā bandhasya jayastatrāha - śaradabhreti |  
 80921 prathamam karmopāśanādibhiḥ śaradabhṛavacchuddhimāgatya tataḥ  
 80922 śravaṇādiparipākājjñānodayena nirmūlaṃ yadi sāmyasi tattadā ananto jaya  
 80923 ityarthaḥ || 23 ||  
 80924  
 80925 kṣayodayadaśādhātrīm paryantaparitāpinīm |  
 80926 jānannapi jagatsṛṣṭīm na tyakṣyasi vinaṃkṣyasi || 24 ||  
 80927  
 80928 vaktavyam sarvaṃ piṇḍikṛtyakoktyāha - kṣayeti | kṣayodayau janmamaraṇe  
 80929 daśā bālyādyā dāridryādyāśca tāsām dhātrīm | paryante maraṇottaramapi  
 80930 narakasthāvarādigatiparitāpanaśīlām | jagatsṛṣṭīm jāgatīm pravṛttim || 24 ||  
 80931  
 80932 karomyatha kimarthaṃ vā tavaitadanuśāsanam |  
 80933 vicāraṇavataḥ puṃsaścittamasti hi nānagha || 25 ||  
 80934  
 80935 athavā ahitasya cittasya nānuśāsanam kāryam kiṃtu balānnigṛhya

80936 vicāreṇoccheda eva kārya ityāśayenāha - karomīti | anusāsanam  
 80937 hitopadeśam || 25 ||  
 80938  
 80939 yāvadaññānaghanatā tāvatpraghanacittatā |  
 80940 yāvatprāvṛḍḍjaladatā tāvannihārabhūritā || 26 ||  
 80941  
 80942 athavā na cittocchede'pi pṛthagyatnaḥ kāryastasya  
 80943 mūlāññānāvayavyatirekānuvidhāyitayā taducchedenaivocchedaḥ sādhyā  
 80944 ityāśayenāha - yāvaditi tribhiḥ || 26 ||  
 80945  
 80946 yāvadaññānatanutā tāvaccittasya tānavam |  
 80947 prāvṛṭṭparikṣayo yāvattāvannihārasaṃkṣayaḥ || 27 ||  
 80948  
 80949 uttarau yāvattāvaditi nipātau yāvāmstāvānityarthakau || 27 ||  
 80950  
 80951 yāvattānavamāyātaṃ śuddhaṃ cittaṃ vicārataḥ |  
 80952 tāvattatkṣīṇamevāhaṃ manye śāradameghavat || 28 ||  
 80953  
 80954 tānavam vāsanākṣayeṇa saukṣmyam || 28 ||  
 80955  
 80956 anusāsanametadyadasato naśyato'tha vā |  
 80957 kriyate tannabhovāripavanāhananaiḥ samam || 29 ||  
 80958  
 80959 avivekinaścittamanusāsanāyogyameva vivekinastu naśyadavasthaṃ naṣṭaṃ vā  
 80960 tatsutarām tathetyāśayenāha - anusāsanamiti | nabhaso vāriṇaḥ pavanasya ca  
 80961 āhananaistāḍanaiḥ samaṃ vyarthamiti yāvat || 29 ||  
 80962  
 80963 tasmātsaṃkṣīyamāṇatvāttyajāmi tvāmasanmayam |  
 80964 maurkhyam paramamevāhuḥ parityājyānusāsanam || 30 ||  
 80965  
 80966 uktamevānuvādenopasaṃharati - tasmāditi || 30 ||  
 80967  
 80968 nirvikalpo'smi ciddīpo nirahaṃkāravāsanāḥ |  
 80969 tvayāhaṃkārabījena na saṃbaddho'smyasanmaya || 31 ||  
 80970  
 80971 ātmanastadasaṃbandhadarśanameva tatttyāga ityāśayenāha - nirvikalpa iti || 31  
 80972 ||  
 80973  
 80974 ayaṃ so'hamiti vyartham durdṛṣṭiravalambitā |  
 80975 tvayā mūḍhavināśāya śaṅkāviṣaviṣūcikā || 32 ||  
 80976  
 80977 mama ko'parādhō yena mām vināśāya parityajasīti  
 80978 ceddehādāvahaṃtādurdṛṣṭyavalambanamevetyāha - ayamiti | sā ca  
 80979 durdṛṣṭiḥ śaṅkāviṣaprayuktā viṣūcikeva mithyāhetukāpi mūḍhānām  
 80980 vināśāyaiva saṃpadyata ityaparādha ityārthaḥ || 32 ||  
 80981  
 80982 anantasyātmatattvasya tanvīti manasi sthitiḥ |  
 80983 na saṃbhavati bilvāntarvāsītādantinoryathā || 33 ||  
 80984  
 80985 kuto mithyātmamiti cedanupapannatvādevetyāha - anantasyeti | iti evaṃrūpe  
 80986 paricchinne manasi tanvī paricchinṇā sthitirdehādyahaṃbhāvena sthitirna saṃbhavati  
 80987 nopapadyata ityārthaḥ | vāsītā kariṇī dantī ca tayorbilvāntasthitiriyathā na saṃbhavati  
 80988 tathetyārthaḥ || 33 ||  
 80989  
 80990 mahāśvabhṛiva gambhīrā duḥkhadā vāsanāśritā |  
 80991 tvayaiśā bata citteti naināmanusarāmyaham || 34 ||  
 80992  
 80993 cittasya tyājyatve hetvāntaramapyāha - mahāśvabhṛīti | he citta tvayā mahatī  
 80994 śvabhṛī jīrṇakūpādiriva gambhīrā adṛśyatalā  
 80995 kāmakrodhalobhādisarpavṛścikapiśācālayatvādduḥkhadā durvāsanaiva  
 80996 svālyatvenāśritā | vateti khede | ahaṃ tu eṇām nānusarāmīti tadanusāriṇaṃ tvām  
 80997 tyajāmityārthaḥ || 34 ||  
 80998  
 80999 kaḥ kilāyam mudhā moho bālasyevāvicāriṇaḥ |  
 81000 ayaṃ so'hamiti bhrāntistvahaṃtāparikalpitā || 35 ||  
 81001  
 81002 kiṃ cāyam dehaḥ sa ātmāhamiti bhrāntistu yā tvayā ahaṃtāparikalpitā ayaṃ  
 81003 bālasyevāvicāriṇo moho vicāriṇo mama kaḥ kila | na kaścidapīti nāstyevetyārthaḥ  
 81004 || 35 ||

81005  
81006 pādānguṣṭhācchiro yāvatkaṇaśaḥ pravicaṛitam |  
81007 na labdho'sāvahaṃ nāma kaḥ syādahamiti sthitaḥ || 36 ||  
81008  
81009 tannāstitvameva vimṛśya viśadayati - pādānguṣṭhādityānā | kaṇaśo  
81010 vivicyeti śeṣaḥ || 36 ||  
81011  
81012 bharitāśeṣadikkuñjaṃ yatsyāmekam jagattraye |  
81013 saṃvedanamasamvedyaṃ sarvatravigatātmakam || 37 ||  
81014  
81015 yadyahaṃpadārtho nāstyeva tarhi kastaṃ tatrāha - bhariteti dvābhyām |  
81016 bharitāśeṣadikkuñjaṃ dikṛtaparicchedarahitam | ekaṃ vastukṛtatadrahitam |  
81017 asaṃvedyaṃ kramasaṃvedyāvasthātrayaḥlakṣaṇakālakṛtaparicchedaśūnyam | ata  
81018 eva sarvatra sarveṣu prakāreṣu vigato vastvantarātmā yasya | idṛśaṃ  
81019 saṃvedanamevāhaṃ syāmityarthaḥ || 37 ||  
81020  
81021 dṛśyate yasya neyattā na nāma parikalpanā |  
81022 naikatā nānyataiveha na mahattā na cāputā || 38 ||  
81023  
81024 iyattā paricchinnaṃ rūpaṃ | ekatā ekatvasaṃkhyā | anyatā adanyasaṃkhyā |  
81025 mahattāṇute parimāṇe || 38 ||  
81026  
81027 veda tattvām svasaṃvedyamātataṃ duḥkhakāraṇam |  
81028 vivekajena bodhena tadidaṃ hanyase mayā || 39 ||  
81029  
81030 yato'haṃ saṃvedanātmā tattasmātsākṣibhūtena svena saṃvedyaṃ tvāṃ cittam veda  
81031 paśyāmi | tato duḥkhakāraṇatvādeva idaṃ vakṣyamāṇaṃ vivekamādāya hanyase  
81032 || 39 ||  
81033  
81034 idaṃ māṃsamidaṃ raktamimānyasthīni dehake |  
81035 ime te śvāsamarutaḥ ko'sāvahamiti sthitaḥ || 40 ||  
81036  
81037 vivecanaprakārameva darśayati - idamityādinā || 40 ||  
81038  
81039 spando hi vātaśaktināmavabodho mahācitaḥ |  
81040 jarā mṛtiśca kāye'sminko'sāvahamiti sthitaḥ || 41 ||  
81041  
81042 spandāṃśaḥ sarvo'pi vātaśaktinām prāṇānām | avabodhāṃśastu mahācitaḥ  
81043 paramātmānaḥ | jarā mṛtiścetyete kāyakoṭau || 41 ||  
81044  
81045 māṃsamanyadasṛkvānyadasthīnyanyāni citta he |  
81046 bodho'nyaḥ spandanaṃ cānyatko'sāvahamiti sthitaḥ || 42 ||  
81047  
81048 anyadahaṃpadārthādvayatiriktam || 42 ||  
81049  
81050 idaṃ ghrāṇamiyaṃ jihvā tvagiyam śravaṇe ime |  
81051 idaṃ cakṣurasau sparśaḥ ko'sāvahamiti sthitaḥ || 43 ||  
81052  
81053 yathābhūtatayā nāhaṃ mano na tvaṃ na vāsanā |  
81054 ātmā śuddhacidābhāsaḥ kevalo'yaṃ vijṛmbhate || 44 ||  
81055  
81056 yathābhūtatayā paramārthatayā vicāre manaḥ ahaṃ na | na tvaṃ cittamaḥ  
81057 vāsanāpi nāhaṃ | ātmā tu sarvathā ahaṃtayā na spṛṣṭa ityāha - ātmeti || 44  
81058 ||  
81059  
81060 ahameveha sarvatra nāhaṃ kiṃcidapīha vā |  
81061 ityeva sanmayī dṛṣṭirnetaro vidyate kramaḥ || 45 ||  
81062  
81063 tasminnātmani yadyadhyāropadṛṣṭistarhyahameva sarvatrādhiṣṭhānamiti  
81064 sarvamevāhaṃ | yadyapavādadṛṣṭistarhi nāhaṃ kiṃcidapīti  
81065 naikadehamātraparicchinannāhaṃbhāvalakṣaṇa itaro'haṃkārakramo vidyata ityarthaḥ  
81066 || 45 ||  
81067  
81068 ciraṃajñānadhūrtena pothito'smi tvahaṃtayā |  
81069 vṛkeṇa dṛptenāṭavyām labdhena paśupotakaḥ || 46 ||  
81070  
81071 ajñānalakṣaṇena dhūrtena kitavenāhaṃtayā vañcanayā ciraṃ pothitaḥ  
81072 saṃkleśito'smi | labdheneti bhāve ktaḥ | vipralambhenetyarthaḥ | mṛgapotaka iveti  
81073 śeṣaḥ | labdhveva iti pāṭhaḥ sādhuḥ | potako vatsaḥ || 46 ||

81074  
81075 diṣṭyedānīm parijñāto mayaivājñānataskaraḥ |  
81076 punarna saṃśrayāmyenaṃ svarūpārthāpahāriṇaṃ || 47 ||  
81077  
81078 svaṃ pāramārthikaṃ yadrūpaṃ tallakṣaṇasyārthasya dhanasyāpahāriṇaṃ || 47 ||  
81079  
81080 nirduḥkho duḥkhaḥyogyasya nāhaṃ tasya na caiṣa me |  
81081 kaściddbhavati śailasya tatstha eva yathāmbudaḥ || 48 ||  
81082  
81083 parasparaviruddhasvabhāvayoḥ saṃbandho'pi nāsti dūre aikyamityāśayenāha -  
81084 nirduḥkha iti | śailasyāmbudo yathā kaścidadpi na bhavati tadvat || 48 ||  
81085  
81086 bhūtvā tvahamidaṃ vacmi vedmi tiṣṭhāmi yāmi ca |  
81087 ātmāvalokanenāhamanahaṃkāratām gataḥ || 49 ||  
81088  
81089 yadi te sarvathāhaṃkāradir nāsti tarhi kathaṃ vacanādinā vyavaharasi tatrāha -  
81090 bhūtveti | naṭa iva tātkālikena tadbhāvakalpanenāhaṃkāro bhūtvā idaṃ  
81091 tvadupadeśavacanādi vacmi cakṣurādinā vedmi || 49 ||  
81092  
81093 nūnamevāhamevaite manye jñāścakṣurādayaḥ |  
81094 yāntu tiṣṭhantu vā dehe mamaite tu na kiṃcana || 50 ||  
81095  
81096 nūnaṃ niścitateva manye | ime cakṣurādayastattvato'hameva | yadi  
81097 madvyatiriktāstarhyajñā jaḍā dehe tiṣṭhantu yāntu vā naite mama kiṃcanetyarthaḥ  
81098 || 50 ||  
81099  
81100 kaṣṭaṃ ko'yamahaṃ nāma kathaṃ kenopakalpitaḥ |  
81101 jagadbālakavetālastālottālātulākṛtiḥ || 51 ||  
81102  
81103 tālādapyuttālā dirghā atulā ākṛtirasya || 51 ||  
81104  
81105 etāvantam ciraṃ kālaṃ vyarthamāluṭhito'vaṭe |  
81106 ahamatra tṛṇonmukte duradrau hariṇo yathā || 52 ||  
81107  
81108 idānīm prāktanīmavicāradaśāmanuśocati - etāvantamiti || 52 ||  
81109  
81110 svārthamālokane cakṣuryaditūnmukhatām gatam |  
81111 tadahaṃ nāma kosau syādyo'sminduḥkhe na mohitaḥ || 53 ||  
81112  
81113 idānīm pratīndriyaviśayasambandhamahaṃpratyayāspadaṃ mṛgayati -  
81114 svārthamityādinā || 53 ||  
81115  
81116 sparśanāya niḥe tattve yadi jātā tvagunmukhī |  
81117 tatkoṃyaṃ syādahaṃ nāma kupiśāca ivoditaḥ || 54 ||  
81118  
81119 niḥe tattve viśaye || 54 ||  
81120  
81121 raseṣvabhiniṣaṇṇe'sminsvakrame rasanendriye |  
81122 ahaṃ mṛṣṭabhugityeṣa kutastyaḥ kutsito bhramaḥ || 55 ||  
81123  
81124 svakrame svaviśaye | sāmānye ekavacanam padasaṃskārapakṣāśrayāt || 55 ||  
81125  
81126 śabdaśaktiṃ gate śrotre varāke svārthapīḍite |  
81127 tadahaṃkāraduḥkhasya nirbījasya ka āgamaḥ || 56 ||  
81128  
81129 śabdaśaktiṃ śabdalakṣaṇaviśayam | svārthaḥ śravaṇatṛṣṇā tena pīḍite  
81130 vaśīkṛte | āgamaḥ prasaṅgaḥ || 56 ||  
81131  
81132 ātmaṃbharitvena niḥe ghrāṇe svaṃ gandhamāgate |  
81133 ahaṃ ghrāteti yo mātā taṃ cauraṃ naiva vedmyaham || 57 ||  
81134  
81135 ātmaṃbharitayā svodarapūrakatayā gardheneti yāvat | mātātrābhimantā || 57 ||  
81136  
81137 mṛgatṛṣṇākrameṇaiśā bhāvanā vyarthabhāvinī |  
81138 bhāvastasyāmasatyāyām yaḥ so'yamiti saṃbhramaḥ || 58 ||  
81139  
81140 eṣā uktasthaleṣu prasiddhā bhāvanā ahaṃtākalpanā | tasyām  
81141 bhāvanāyāmasatyāyām nirviśayāyām satyāmayaṃ dehaḥ saḥ ahamiti bhāvaḥ |  
81142 saṃbhramo bhrāntireveti sarvathā dehāhaṃbhāvavāsanā tyājyetyarthaḥ || 58 ||

81143  
 81144 vāsanāhīnamapyetaccakṣurādīndriyaiḥ svataḥ |  
 81145 pravartate bahiḥ svārthe vāsanā nātra kāraṇam || 59 ||  
 81146  
 81147 nanu vāsanābhāve bāhyappravṛttinām sarvatoparamaḥ syāditi jīvanameva  
 81148 puruṣasya na syāttatrāha - vāsanāhīnamapīti | etat śarīraṁ svārthe jīvanahetau  
 81149 karmaṇi vāsanāhīnamapi pravartate | dāmavyālakaṭānām  
 81150 prāgyuddhādipravṛttivārṇanāditi bhāvaḥ || 59 ||  
 81151  
 81152 vāsanārahitaṁ karma kriyate nanu citta he |  
 81153 kevalaṁ nānubhūyante sukhaduḥkhaḍṛśo'gragāḥ || 60 ||  
 81154  
 81155 yadi pravartate tarhi tatprayuktaṁ duḥkhamapi bhaviṣyatyeveti vāsanātyāgātko  
 81156 guṇastatrāha - vāsaneti | tātkālikabhogābhāse ahaṁ duḥkhiṭi nābhimānaḥ  
 81157 agragāḥ bhāvinyastu sukhaduḥkhaḍṛśo nānubhūyanta iti tatprayuktā  
 81158 śokamohabhayaaviṣādacintodvegādisarvasaṁtāpaśāntīrevāsya guṇa iti bhāvaḥ ||  
 81159 60 ||  
 81160  
 81161 tasmānmūrkhāṇīndriyāṇi tyaktvāntarvāsanām nijām |  
 81162 kurudhvaṁ karma he sarvaṁ na duḥkhaṁ samavāpsyatha || 61 ||  
 81163  
 81164 idānīmindriyāṇi saṁbodhyāmumārthaṁ vivicyopadiśati - tasmādityādinā || 61  
 81165 ||  
 81166  
 81167 bhavadbhireva duḥkhāya vāsanāvāsītā mudhā |  
 81168 bālaiḥ paṅkakriḍānakaṁ vināśeneva khinnatā || 62 ||  
 81169  
 81170 bālaiḥ prathamam paṅkakriḍānakamiva paścāttadvināśena khinnateva ca  
 81171 bhavadbhirviṣayārjane tadvināśe ca duḥkhāyaiva bhogavāsanā'jñātmani  
 81172 vāsitetiyarthaḥ || 62 ||  
 81173  
 81174 vāsanādyā ḍṛśaḥ sarvā vyatiriktāstu nātmanaḥ |  
 81175 jalādiva taraṅgādyā jñasyaivānyasya nānagha || 63 ||  
 81176  
 81177 ata eva viduṣāmājñānabādhitāḥ saha svakāryaiḥ śuddhātmaiva saṁpannā iti na  
 81178 pṛthaksaṁtītyāha - vāsanādyā iti | ādyapadena  
 81179 tatkāryarāgapravṛttyādirgrhyate | jñasyaiva tā na santi  
 81180 nānyasyājñasyetyarthaḥ || 63 ||  
 81181  
 81182 tṛṣṇayaiva vinaṣṭāḥ stha vyarthamindriyabālakāḥ |  
 81183 kośakārakukṛmayastantuneva svayaṁbhuvā || 64 ||  
 81184  
 81185 ata evājñāistrṛṣṇayaivendriyāṇi nāsītānītyāha - tṛṣṇayaiveti |  
 81186 svayaṁbhuvā svata evodbhūtayā || 64 ||  
 81187  
 81188 tṛṣṇayaiveha luṭhatha jarāmarāṇasaṁkaṭe |  
 81189 bhramaddṛṣṭyeva śikharipathikāḥ śvabhrabhūmiṣu || 65 ||  
 81190  
 81191 iha adhaḥsaṁsāraśilākaṇṭakabhuvi luṭhatha | yathā śikharipathikāḥ  
 81192 parvataśikhare gacchantāḥ pittavaśādbhramantīyā ḍṛṣṭyā śikharātpatitā adho  
 81193 viṣameṣu luṭhanti tadvat || 65 ||  
 81194  
 81195 vāsanaiveha bhavatām heturekatra bandhane |  
 81196 rajjuḥ śūnyāśayaprotā muktānāmātata yathā || 66 ||  
 81197  
 81198 yathā muktānām śūnye chidrite āśaye garbhe protā ātatā dīrghā  
 81199 rajjustanturbandhane hetustadvat || 66 ||  
 81200  
 81201 kalpanāmātrakalitā satyaiṣā hi na vastutaḥ |  
 81202 asaṁkalpanamātreṇa dātreṇeva vilūyate || 67 ||  
 81203  
 81204 kalpanādbhrāntīstanmātreṇa kalitā saṁpāditā | eṣā vāsanā || 67 ||  
 81205  
 81206 eṣā hi bhavatāmeva vimohāya kṣayāya ca |  
 81207 vātalekheva dipānām sphuratāmapi tejasām || 68 ||  
 81208  
 81209 bhavatām cittendriyāṇām | vardhamānā vimohāya | kṣayāya maraṇādīduḥkhāya |  
 81210 sphuratām tejasāmulkāvidyudādīnāmapi || 68 ||  
 81211

81212 he citta sarvendriyakośa tasmā-  
 81213 tsarvendriyairaikiyamupetya nūnam |  
 81214 ālokyā cātmānabhasatsvarūpaṃ  
 81215 nirvāṇamevāmalabodhamāssva || 69 ||  
 81216  
 81217 tasmāduktahetoḥ sarvendriyāṇāṃ kośavadādhāra he citta tvaṃ sarvendriyaiḥ saha  
 81218 aikiyamaikamatyamupetya nūnaṃ niścayenātmānaṃ svamasatsvarūpaṃ  
 81219 mithyābhūtamityālokyā svasākṣinirvāṇamalabodhamātraṃ tattvato bhūtvā āssva  
 81220 na bhūyaścittarūpamādatsvetyarthaḥ || 69 ||  
 81221  
 81222 viṣayaviṣaviṣūcikāmanantāṃ  
 81223 nipuṇamahamsthitivāsanāmapāsyā |  
 81224 abhimataparihāraṃmantrayuktyā  
 81225 bhava vibhavo bhagavānbhiyāmabhūmiḥ || 70 ||  
 81226  
 81227 sarvaśāstratattvajñābhimatā ye dvaitavāsanāparihārāstallakṣaṇayā  
 81228 abhilaṣitaviṣayatyaḡalakṣaṇayā mantrayuktyā  
 81229 anantāmasaṃkhyaduḥkhamamahamsthitirahaṃkāraṣṭadvāsanālakṣaṇāṃ  
 81230 viṣamaviṣasādṛśājñānaprayuktāṃ viṣūcikāṃ nipuṇamapāsyā vibhavo  
 81231 viśamsāraḥ saṃ bhīyāṃ maraṇādisarvabhayānāmabhūmīraṇāspadaṃ  
 81232 bhagavānpūrṇānandātmaiva bhavetyarthaḥ || 70 ||  
 81233  
 81234 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 upaśamaprakaraṇe  
 81235 uddālakavicāro nāma dvipaṅcāśaḥ sargaḥ || 52 ||  
 81236  
 81237 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāprakāśe upaśamaprakaraṇe  
 81238 uddālakavicāro nāma dvipaṅcāśaḥ sargaḥ || 52 ||  
 81239  
 81240  
 81241 tripaṅcāśaḥ sargaḥ 53  
 81242  
 81243 uddālaka uvāca |  
 81244  
 81245 apāraparyantavapuḥ paramāṇvaṇureva ca |  
 81246 cidacetyā tadākrāntau na śaktā vāsanādayaḥ || 1 ||  
 81247  
 81248 vāsanābhīralepitvamahaṃkāreṇa cātmanaḥ |  
 81249 śarīramanasorvairamityādyatropapādyate || 1 ||  
 81250  
 81251 paricchinnaṣṭilādiḥ kusumādibhīrvāsyate ātmapitu(?) \*?  
 81252 vidyate pāraṃ parāvadhiḥ paryantāḥ pūrvapaścīmapārśvāvadhayaśca  
 81253 yasyāstathāvidhasvarūpā | tathā sthūlāḥ pṛthivyaptejovāyavaḥ kastūryādīnā  
 81254 vāsyante cittu paramāṇorapaṅcikṛtākāśādvākyākṛtākāśāccāṇuḥ  
 81255 sūkṣmatamā atastasyā ākrāntau iṣadapi sparśe vāsanādayo na śaktā ityarthaḥ |  
 81256 sākṣattatsparśāśaktāvapi taccetyasparśadvārā  
 81257 tatsaṃbandhaprasaktiśaṅkāḥvāraṇāya viśīnaṣṭi - acetyeti || 1 ||  
 81258  
 81259 manaḥ śeṃśyahaṃkārapratibimbairjaḍendriyaiḥ |  
 81260 vāsanāvitatāḥ śūnyā vetālatrāsanodyatāḥ || 2 ||  
 81261  
 81262 nanu tvadaprakāśitaviṣaye vāsanodayādarśanāttvayaiva vitatāstāḥ katham  
 81263 tvadasparśinyastatrāha - mana iti | na mayā tāḥ vitatāḥ kiṃtu  
 81264 jaḍendriyairupāttānāṃ viṣayāṇāṃ śeṃśyāṃ buddhau ahaṃkāre ca  
 81265 citpratibimbairhetubhistatsūkṣmāvasthārūpā ata eva śūnyā asadrūpā api vetālā  
 81266 iva trāsanodyatā vāsanāvitatā vistāritā manaḥ anubhavatīti pareṇānvayaḥ || 2 ||  
 81267  
 81268 tatkr̥tebhyo vicārebhyo'nubhūtebhyo'pi bhūriśaḥ |  
 81269 bhūyo'pyanubhavatyantarahaṃ hi cidalepikā || 3 ||  
 81270  
 81271 jāgare bhūriśaḥ kr̥tebhyo viṣayavicārebhyo'nubhūtebhyaśca viṣayebhyo  
 81272 bhūyo'pi svapne'ntarnāḍicchidrāntarvāsanāmayāneva viṣayāṃstanmanaḥ  
 81273 anubhavati | naca buddhyahaṃkārakṛtena manonubhūtena vā mama lepaḥ | hi  
 81274 yasmādalepikā cedevāhaṃ na mana ādisaṃghātātmetyarthaḥ | tathāca śrutiḥ ##-  
 81275 ||  
 81276  
 81277 svadurbhāvoparacitāṃ dehaḥ saṃsārasaṃsthitim |  
 81278 gṛhṇātvatha tyajatu vāpyahaṃ hi cidalepikā || 4 ||  
 81279  
 81280 evaṃ sthūladehakṛtenāpi na lepa ityāha - svadurbhāveti | durbhāvā



81281 duśceṣṭāstairuparacitām || 4 ||  
 81282  
 81283 cito na janmamaraṇe sarvagāyāścitaḥ kila |  
 81284 kiṃ nāma mriyate janturmāryate kena vāpi kim || 5 ||  
 81285  
 81286 ata eva janmamaraṇe api svasya na sta ityāha - cita iti | sarvagatvāccittvācceti  
 81287 hetugarbhe viśeṣaṇe iti dyotanāya kileti nipātaḥ | avināśyadivitiyātmadarśane  
 81288 vadhyaghātakabuddhirnirviṣayaiva saṃpadyata  
 81289 ityātyantikābhayasiddhirityāśayenāha - kiṃ nāmeti || 5 ||  
 81290  
 81291 cito na jīvitenārthaḥ sarvātmā sarvajīvitam |  
 81292 kiṃ prāpsyati kadātmaishā prāyatā yadi jīvitam || 6 ||  
 81293  
 81294 yasya hi jīvitenārthāstasya maraṇādbhayaṃ syānna tvasau cita ityāha - cita iti |  
 81295 yataḥ sarvātmā cideva sarvavastūnāṃ jīvitam | evamasyāḥ sarvadeśakālavastuṣu  
 81296 prāyatā viśṛtā svarūpacideva yadi jīvitam tadā tena jīvitena kadā  
 81297 kimanyadaprāptaṃ prāpsyati yadārthaṃ tadicchetyarthaḥ || 6 ||  
 81298  
 81299 jīvyate mriyate ceti kuvikalpakamālinī |  
 81300 kalanā manasāmeva nātmano vimalātmanaḥ || 7 ||  
 81301  
 81302 maraṇajīvanayormanāḥkalpanāmātratvādapi na taddveṣavāñchāprasaktirityāha  
 81303 - jīvyata iti || 7 ||  
 81304  
 81305 yo hyahaṃbhāvatāṃ prāpto bhāvābhāvaiḥ sa gṛhyate |  
 81306 ātmano nāstyahaṃbhāvo bhāvābhāvāḥ kuto'sya te || 8 ||  
 81307  
 81308 yo hi dehāhaṃbhāvatāṃ prāptaḥ sa  
 81309 dehabhāvābhāvarūpairjanmamaraṇairgṛhyate || 8 ||  
 81310  
 81311 ahaṃbhāvo mudhā moho manaśca mṛgatṛṣṇikā |  
 81312 jaḍaḥ padārthasaṃbhāraḥ kasyāhaṃkārabhāvanā || 9 ||  
 81313  
 81314 dehāhaṃbhāvanā kimahaṃkārasya uta manasa uta padārthavargasya | tatrādyau na  
 81315 pramāṇavedyāvityasadrūpau | padārthāstvatyantajaḍā nābhimānayogyā iti  
 81316 nirviṣayā nirāśrayā ca setyāha - ahaṃbhāva iti | ahaṃbhāvo'haṃkāraḥ || 9 ||  
 81317  
 81318 raktamāṃsamayo deho mano naṣṭaṃ vicāraṇāt |  
 81319 jaḍāścittādayaḥ sarve kuto'haṃbhāvabhāvanā || 10 ||  
 81320  
 81321 uktamevārthaṃ bhaṅgyantareṇa vistareṇāha - raktetyādinā || 10 ||  
 81322  
 81323 ātmaṃbharitayā nityamindriyāṇi sthitānyalam |  
 81324 padārthāśca padārthatve kuto'haṃbhāvabhāvanā || 11 ||  
 81325  
 81326 ātmaṃbharitayā svasvaviṣayamātravyāpṛtatālakṣaṇasvodaramātrapūrakatayā  
 81327 nāhaṃkārapuṣṭilakṣaṇaparopakāritayetyarthaḥ | padārthatve padārthasvarūpe || 11 ||  
 81328  
 81329  
 81330 guṇā guṇārthe vartante prakṛtau prakṛtiḥ sthitā |  
 81331 sadeva sati viśrāntaṃ kuto'haṃbhāvabhāvanā || 12 ||  
 81332  
 81333 guṇāḥ sattvādayo guṇānāmarthe prakāśapravṛttimohalakṣaṇe svavyāpāre |  
 81334 prakṛtau guṇasāmyāvasthālakṣaṇe svabhāve | prakṛtiḥ pradhānākhyā māyā |  
 81335 sadbrahma sati svātmabhūte satsvabhāve eva viśrāntam || 12 ||  
 81336  
 81337 sarvagaṃ sarvadehasthaṃ sarvakālamayaṃ mahat |  
 81338 kevalaṃ paramātmānaṃ cidātmaiveha saṃsthitaḥ || 13 ||  
 81339  
 81340 ihāsmindehe yaścidātmā so'pi sarvagatvādiviśeṣaṇaṃ paramātmānamevāhamiti  
 81341 saṃdhāya sthitaḥ | so'pi nāhaṃkāraspadamityarthaḥ || 13 ||  
 81342  
 81343 evaṃ kimākṛtiḥ ko vā kimādeśāśca kimkṛtaḥ |  
 81344 kimrūpaḥ kimmayāḥ kohaṃ kiṃ gṛhṇāmi tyajāmi kim || 14 ||  
 81345  
 81346 evaṃ sati ahamityetaddehamātrābhīmānī kimākṛtiḥ kimjātīyaḥ  
 81347 kīḍṛśasaṃsthāno vā tattvataḥ ko vā kimādeśaḥ ka iti nirdeśārhaḥ kena hetunā  
 81348 vā kṛtaḥ kimvarṇaḥ kasya vikāraḥ | tadbhāvena kiṃ vā gṛhṇāmi atadbhāvena  
 81349 kiṃ vā tyajāmi || 14 ||

81350  
 81351 tenāhaṃ nāma nehāsti bhāvābhāvopapattimān |  
 81352 anahaṃkārarūpasya saṃbandhaḥ kena me katham || 15 ||  
 81353  
 81354 ato nirvaktumayogyatvānmithyaivāhaṃkāra iti nātmanastatsaṃbandha ityāha -  
 81355 teneti | bhāvatve abhāvatve vā upapattimān || 15 ||  
 81356  
 81357 asatyalamahaṃkāre saṃbandhaḥ kasya kena kaḥ |  
 81358 saṃbandhābhāvasaṃsiddhau vilīnā dvitvakalpanā || 16 ||  
 81359  
 81360 dvitvakalpanā tvamahamiti dvaividhyakalpanā || 16 ||  
 81361  
 81362 evaṃ brahmātmakamidaṃ yatkiṃcijjagati sthitam |  
 81363 sadevāsmi tadevāsmi pariśocāmi kiṃ mudhā || 17 ||  
 81364  
 81365 evaṃ sadvastuvyatiriktedaṃpadārthaparimārgaṇe'pi tasya mithayatvameva  
 81366 paryavasyatīti sadbrahmādvaitasāmrājyaṃ pratiṣṭhitamiti na śokasyāvakāśa  
 81367 ityāha - evamiti || 17 ||  
 81368  
 81369 ekasminneva vimale pade sarvagate sthite |  
 81370 ahaṃkārakalanāskasya katham nāmodayaḥ kutaḥ || 18 ||  
 81371  
 81372 sadadvaitasiddhibalādapyahaṃkāro nirasituṃ śakya ityāśayenāha -  
 81373 ekasminniti || 18 ||  
 81374  
 81375 nāstyeva hi padārthaśrīrātmaivāstīha sarvagaḥ |  
 81376 padārthalakṣmyāṃ satyāṃ ca saṃbandhosti na kasyacit || 19 ||  
 81377  
 81378 astu vā padārthalakṣmīstathāpi saṃbandho durvaca iti na  
 81379 tatsādhakapramāṇādiprasarāttatsiddhiriti prauḍhiṃ nidarśayannāha -  
 81380 padārthalakṣmyāmiti || 19 ||  
 81381  
 81382 indriyairindriyairāṅgairmano manasi valgati |  
 81383 cidaliptavapuḥ kena saṃbandhaḥ kasya kiṃ katham || 20 ||  
 81384  
 81385 asaṃbandhamevopapādayati - indriyairiti | āṅgaiḥ svāvayavatvena  
 81386 kalpitairindriyairindriyaiḥ sarvendriyairmano manasyeva svapnavadvalgati na  
 81387 bāhyārthānspraṣṭuṃ kṣamate | cittu indriyairbāhyārthaiśca  
 81388 aliptatanurasaṅgasvabhāvā | evaṃca kasya kena saha saṃbandhaḥ katham vā kena  
 81389 vā siddhyatītyarthaḥ || 20 ||  
 81390  
 81391 upalāyaḥśalākānāṃ saṃbandho na yathā mithaḥ |  
 81392 tathaikatrāpi dṛṣṭānāṃ dehendriyamanaścītām || 21 ||  
 81393  
 81394 asaṃbandhe dṛṣṭāntamāha - upaleti || 21 ||  
 81395  
 81396 asadabhyutthite vyarthamahaṃkāramahābhrame |  
 81397 mamedamidamasyeti viparyastamidaṃ jagat || 22 ||  
 81398  
 81399 kutastarhi laukikānāṃ mamedaṃ dhanamityādivyavahārastatrāha - asaditi |  
 81400 viparyastaṃ bhrāntam || 22 ||  
 81401  
 81402 atattvālokaajāteyamahaṃkāracamatkṛtiḥ |  
 81403 tāpena himalekheva tattvāloke vilīyate || 23 ||  
 81404  
 81405 ātmano vyatirekeṇa na kiṃcidapi vidyate |  
 81406 sarvaṃ brahmeti me tattvametatadbhāvayāmyaham || 24 ||  
 81407  
 81408 iti me mama prāṭicastattvaṃ yadanubhavasiddhaṃ vā tattvam || 24 ||  
 81409  
 81410 ahaṃkārabhramasyāsyā jātasyākāśavarṇavat |  
 81411 apunaḥsmaraṇaṃ manye nūnaṃ vismaraṇaṃ varam || 25 ||  
 81412  
 81413 idānīmahaṃkāramārjanopāyamāha - ahaṃkāreti | prāgvvyākhyātam || 25 ||  
 81414  
 81415 samūlaṃ saṃparityajya cirāyāhaṃkṛtibhramam |  
 81416 tiṣṭhāmyātmani śāntātmā śaratkhaṃ śaradīva khe || 26 ||  
 81417  
 81418 śaratkhaṃ śaradi khe nirmale svasvabhāva iva || 26 ||

81419  
 81420 dadātyanarthanicayaṃ vistārayati duṣkṛtam |  
 81421 vistārayati saṃtāpamaḥambhāvonusaṃhitaḥ || 27 ||  
 81422  
 81423 sati tasminkā kṣatistāmāha - dadātītyādinā || 27 ||  
 81424  
 81425 sphuratyahaṃkāraghane hṛdvyomni salilātmani |  
 81426 vikasatyabhitaḥ kāyakadambe doṣamañjarī || 28 ||  
 81427  
 81428 salilātmani durvāsanāsalilagarbhe || 28 ||  
 81429  
 81430 maraṇaṃ jīvitopāntaṃ jīvitaṃ maraṇāntagaṃ |  
 81431 bhāvo'bhāvādvyaavacchinnaḥ kaṣṭeyaṃ duḥkhavedanā || 29 ||  
 81432  
 81433 maraṇaṃ maraṇādīpārālaulikaduḥkham | jīvitaṃ punarjanma tadupāntaṃ  
 81434 tadavadhikam | evaṃ jīvitamaīhikaduḥkhaṃ maraṇāntagaṃ maraṇāvadhikam |  
 81435 bhāvo bhogyavargaḥ abhāvānnāśādvyaavacchinnaḥ khaṇḍitaḥ || 29 ||  
 81436  
 81437 idaṃ labdhamidaṃ prāpsyāmityārtīrīdāhakārīṇī |  
 81438 na śāmyatyarkaratnānāṃ grīṣme'gniriva durdhiyām || 30 ||  
 81439  
 81440 arkaratnānāṃ sūryakāntamaṇīnāṃ grīṣmakāle agniriva na śāmyati  
 81441 nityamudbhavatyevetyarthaḥ || 30 ||  
 81442  
 81443 nāstīdamidamastīti cintā dhāvatyahaṃkṛtim |  
 81444 jaḍāśayā jaḍāmabhramālā śailāvalīmiva || 31 ||  
 81445  
 81446 jaḍāśayā jaḍāśrayā jalāśrayā ca | dhāvatyanusarati | śailāvalīpakṣe jaḍam  
 81447 gurutarām || 31 ||  
 81448  
 81449 ahaṃbhāve parikṣiṇe śuṣkaḥ saṃsārapādapaḥ |  
 81450 bhūyaḥ prayacchatyaraso na pāṣāṇavadaṅkuram || 32 ||  
 81451  
 81452 na prayacchati na janayati | yataḥ arasaḥ rāgalakṣaṇāṅgarajananaśaktiśanyaḥ ata  
 81453 eva pāṣāṇa tulyaḥ || 32 ||  
 81454  
 81455 svatṛṣṇākṛṣṇabhoginyo dehadrumakṛtālayāḥ |  
 81456 kvāpi yānti vicārātmanyāgate vinatāsute || 33 ||  
 81457  
 81458 vicārātmani vicārarūpe | vinatāsute garuḍe || 33 ||  
 81459  
 81460 asadabhyutthite viśve tajjāte bhramasanmaye |  
 81461 asanmayaparispande tvahaṃ tvaṃ ceti kaḥ kramaḥ || 34 ||  
 81462  
 81463 asato mithyābhūtādajñānādabhyutthite ata eva bhramādadhyāsādeva sanmaye |  
 81464 viśvasyāsattvepi tatprayukto vyavahāraḥ satyaḥ syādityata āha -  
 81465 asanmayaparispande iti | bhedavyavahāramātrasyāsanmayatve tvamahamiti kramo  
 81466 bhedavyavahāro'pi kaḥ || 34 ||  
 81467  
 81468 idaṃ jagadudetyādāvākāraṇamakāraṇāt |  
 81469 yadākāraṇamudbhūtaṃ [kāraṇamucchūnamityapi pāṭhaḥ]  
 81470 tatsadityucyate katham || 35 ||  
 81471  
 81472 ata evākāraṇaṃ satyaprayojanaśūnyameva akāraṇatvānarhādevājñānādudeti |  
 81473 tataḥ kiṃ tatrāha - yaditi || 35 ||  
 81474  
 81475 aparyantapurākāle mṛdi kumbha ivākṛtiḥ |  
 81476 deho'bhavadidānīm tu tathaivāsti bhaviṣyati || 36 ||  
 81477  
 81478 evaṃcotpatteḥ puro dehāderyādṛśī sthitistādṛśyeva sarvadeṭi siddhamityāha  
 81479 - aparyanteti | mṛdi kumbharūpā ākṛtiḥ saṃsthānamiva | tuśabdo'pyarthe ||  
 81480 36 ||  
 81481  
 81482 madhyetarapayomātraṃ kaṃcitkālaṃ calācalam |  
 81483 ādyantasaumyate tyaktvā vāri vīcitayā yathā || 37 ||  
 81484  
 81485 ukte'rthe dṛṣṭāntamāha - madhyeti | yathā vāri madhyetarayoḥ  
 81486 pūrvottarakālayoravikṛtapayomātraṃ madhye tu kaṃcitkālaṃ calācalam  
 81487 cañcalaṃ sadādyantayoḥ pūrvottarakālayoḥ prasiddhe saumyate tyaktvā vīcitayā

81488 sthitaṃ vāryeva na vastvantaraṃ tadvaddehādyapi kālatraye'pi brahmaiva na  
 81489 vastvantaramastītyarthaḥ || 37 ||  
 81490  
 81491 asminkṣaṇapariśpande dehe visaraṇonmukhe |  
 81492 taraṅge ca nibaddhāsthā ye hatāste kubuddhayaḥ || 38 ||  
 81493  
 81494 kṣaṇapariśpande asmindehe visaraṇonmukhe taraṅge ca ye ahaṃtvena  
 81495 nibaddhāsthāste kubuddhayastannāśenaiva hatā ityarthaḥ || 38 ||  
 81496  
 81497 prākpurastācca sarvāṇi santi vastūni nābhitaḥ |  
 81498 madhye sphuṭatvameteṣāṃ kaivāsthā hatarūpiṇī || 39 ||  
 81499  
 81500 deśataḥ paricchinnaṭvādapi dehādivastuṣu nāsthā yuktetyāha - prāgiti |  
 81501 madhye svādhikaraṇavitastyādimitadeśamātre sphuṭatvaṃ vidyamānatayā  
 81502 pratiyamānatvaṃ tadapi kārtsnyaikadeśābhyāṃ vikalpya vimarśe durvacameveti  
 81503 tatrāpi nirviṣayatvāddhatarūpiṇī āsthā kaiva | anucitaiveti bhāvaḥ || 39 ||  
 81504  
 81505 cittaṃ pūrvam purastācca ciddeśam śāntamityapi |  
 81506 sadasadvā svasaṃlīnaṃ madhye'sminkīṃ tavoditam || 40 ||  
 81507  
 81508 uktaṃ nyāyaṃ līngepi darśayaṃstasyāpi tathātvaṃ māha - cittamiti | cittaṃ  
 81509 cittopalakṣitaṃ līgaṃ svotpatteḥ pūrvam pūrvakāle purastātpurodeśe ca  
 81510 ciddehaṃ svasākṣicinnmātrasvabhāvam | evaṃ uttarakāle deśāntare ca śāntaṃ  
 81511 naṣṭaṃ iti anayaiva [anayaivetyādirvicāryośaḥ] deśataḥ paricchinnaṃ  
 81512 khe saṃlīnamivātyantatirohitam sadasadveti durvacam | evaṃvidhaṃ cittaṃ madhye  
 81513 sāṃpratametaddeśe sadvyatiriktaṃ kimuditam | na kiṃcidityarthaḥ || 40 ||  
 81514  
 81515 yathā svapnavikāreṣu yathā saṃbhramadṛṣṭiṣu |  
 81516 yathā vā madalīlāsu yathā nauyānasambhrame || 41 ||  
 81517  
 81518 yadi sthūlasūkṣmadehādyasadeva kīdṛśastarhi tatpratibhāsaṭatrāha -  
 81519 yathetyādinā | saṃbhramāvyāghracorādibhayāni taddṛṣṭiṣu asatsvapi  
 81520 vyāghrādiṣu sarvatra vyāghrādiśāṅkā bhavati tadvat || 41 ||  
 81521  
 81522 yathā dhātuvikāreṣu yathā cendriyaviklave |  
 81523 yathātiṣaṃbhramānande doṣāveśadaśāsu ca || 42 ||  
 81524  
 81525 dhātuvikāreṣu vātapittādisannipāteṣu | cakṣurādīndriyasya timirādaḥ viklave doṣe  
 81526 dvicandrādibhrame | atisaṃbhramahetau atipriyatamalābhādiprayukte ānande |  
 81527 vidhurādīnāṃ kāmādisoṣāveśadaśāsu ca yathā sadasatorbhāvābhāvayo rūpaṃ  
 81528 calaṃ pratītikālamātrasthāyi kiṃcītkāminyādirūpaṃ dṛśyate jhaṭityeva  
 81529 bādhātkṣīyate ca tathaiva eṣā bhrāntirīti preṇānvayaḥ || 42 ||  
 81530  
 81531 dṛśyate kṣīyate caiva rūpaṃ sadasatoścalaṃ |  
 81532 tathaiveyamiha tveṣā kāle nyūnātiriktatā || 43 ||  
 81533  
 81534 yo viśeṣastamāha - iha tvīti | svapnādayo'lpakālāḥ jagadbhramastu  
 81535 yāvanmokṣamīti kāle nyūnātiriktataiva viśeṣa ityarthaḥ || 43 ||  
 81536  
 81537 sā ca tvayā kṛtā nityaṃ citta duḥkhasukhodaye |  
 81538 yathā viyogayāminyo matayo hanti rāgiṇaṃ || 44 ||  
 81539  
 81540 he citta sā kāle nyūnātiriktatā tvayā vyāvahārikavastuṣu satyatābhrāntiā  
 81541 viyogasaṃyogābhyāṃ nityaṃ duḥkhasukhayorudaye nimittatayā kṛtā satī tvāṃ  
 81542 hanti pīḍayati | yathā asatyapi bhāryāputrādīmarāṇe  
 81543 pratārakavākyādutpannāstanmaraṇamatayastatkalpitaviyogayāminyaśca rāgiṇaṃ  
 81544 ghnanti tadvadityarthaḥ || 44 ||  
 81545  
 81546 mayaivehāsadabhyāsānmithyā sadiva lakṣyase |  
 81547 mṛgatṛṣṇeva tenaitattvatkṛtaṃ matkṛtaṃ bhavet || 45 ||  
 81548  
 81549 athavā nāyaṃ tavāparādhaḥ kiṃtu tvayyahambhāvābhyāsino mamaivāparādho  
 81550 yena mithyābhūtamapi tvaṃ sadiva lakṣyase | tvatkṛtaṃ ca sarvaṃ matkṛtaṃ  
 81551 saṃpannamityarthaḥ || 45 ||  
 81552  
 81553 yadidaṃ kiṃcidābhogi tatsarvaṃ dṛśyamaṇḍalam |  
 81554 avastvīti vinirṇīya mano yātyamaṇḍapadam || 46 ||  
 81555  
 81556 ata eva tvadiyavivekajñānādeva madaparādharūpasya tava śāntirityāha -

81557 yadidamiti || 46 ||  
 81558  
 81559 avastvidamiti sphāre rūḍhe manasi niścaye |  
 81560 hemanta iva mañjaryaḥ kṣīyante bhogavāsanāḥ || 47 ||  
 81561  
 81562 tvaddhetubhogavāsanānāmapi tata eva kṣaya ityāha - avastviti || 47 ||  
 81563  
 81564 cittvāddṛṣṭātmanā nūnaṃ saṃtyaktamananaujasā |  
 81565 manasā vītarāgeṇa svayaṃ svasthena bhūyate || 48 ||  
 81566  
 81567 athavā citpratibimbagrahaṇena cittvādvītarāgeṇa ata eva saṃtyaktamananavyasanena  
 81568 caramasākṣātkāravṛtṭyā dṛṣṭātmanā manasā svayameva svasthena  
 81569 mokṣaviśrāntimatā bhūyate na mayā sadaikarūpatvādityāśayenāha -  
 81570 cittvādityādinā || 48 ||  
 81571  
 81572 paramātmānale kṣiptaṃ saṃvṛtṭyāvayavaṃ svayaṃ |  
 81573 dagdhvātmānamalaṃ cittaṃ śuddhatāmeti śāśvatīm || 49 ||  
 81574  
 81575 cittaṃ svayameva bahiḥ pravṛttaṃ svāvayavamindriyādi saṃvṛtṭya tattvabodhena  
 81576 paramātmānalakṣiptaṃ sadātmānaṃ cittasvarūpaṃ dagdhvā alamatyantaṃ  
 81577 śāśvatīm nityaṃ śuddhatāmetītyarthaḥ || 49 ||  
 81578  
 81579 dehamanyatayā dṛṣṭvā tyaktvā viśayavāsanāṃ |  
 81580 vināśamurarīkṛtya mano jayati vīravat || 50 ||  
 81581  
 81582 yathā vīraḥ puruṣo yuddhe svadehaṃ svargagāmisvānyatayā dṛṣṭvā  
 81583 taddehasaṃbandhigṛhakṣetradhanādiviśayavāsanāṃ ca tyaktvā  
 81584 maraṇamapyāṅgīkṛtya brahmalokaṃ jayati tadvanmano'pītyarthaḥ || 50 ||  
 81585  
 81586 manaḥ śatruḥ śarīrasya śarīraṃ manaso ripuḥ |  
 81587 ekābhāvena naśyete ādhārādheyakāryavat || 51 ||  
 81588  
 81589 idānīm dehamanasoḥ parasparatapyatāpakatayā virodhaṃ  
 81590 parasparatādātmyābhimānātparasparābhivṛddhyā  
 81591 parasparopajīvyatāmekatarābhimānocchedenobhayocchedaṃ ca vistareṇa  
 81592 darśayitumupakramate - mana iti | śatruripuśabdau tāpakaparau | ekābhāvena  
 81593 ekataravāsanocchedena | yathā ādhārādheyayorjalaghaṭayorḥ kāryabhūtaḥ saṃyoga  
 81594 ekataranāśena naśyati tadvat || 51 ||  
 81595  
 81596 rāgadveṣavatornityamanyonyātiviruddhayorḥ |  
 81597 etayormūlakāṣeṇa vināśaḥ paramaṃ sukhaṃ || 52 ||  
 81598  
 81599 tathāca parasparopajīvitvādrāgavatoḥ parasparopatāpakatvāddveṣavatorvyāghrayorḥ  
 81600 satorvanahariṇasyeva etayorḥ satorna jīvasya sukhaṃ kiṃtveta yormūlakāṣeṇa  
 81601 mūlājñānanāśena vināśa eva paramaṃ sukhamityarthaḥ || 52 ||  
 81602  
 81603 etayorekasamsthāne mṛturityeva yā kathā |  
 81604 sā vyomnyayā striyā bhuktā dhareti kathayā samā || 53 ||  
 81605  
 81606 nanu maraṇena bhogāyatanadehanāśādeva sarvaduḥkhaṇaparihāraḥ kiṃ na  
 81607 syāttatrāha - etayoriti | dehanāśe'pyekasya manasaḥ saṃsthāne dehakalpanāyā  
 81608 anivāraṇānmṛtiriti kathā vyomni ayā gacchantyā striyā dharā bhūmirbhuktā  
 81609 grastā iti kathayā samā | asaṃbhāvitārthetyarthaḥ | ayateḥ kvipi yalope tāpi  
 81610 savarṇadīrghe ā tayā ayā | ayaḥstriyā iti pāṭhe tu ayovikārabhūtayā strīpratimayā  
 81611 vyomni dharā bhukteti kathayā sametyarthaḥ | ayaḥpratimāyā vyomni gamanaṃ tatra  
 81612 dharābhakṣaṇaṃ ca yathā atyantāsaṃbhāvitāṃ tathā manasi sati maraṇamapīti  
 81613 bhāvaḥ || 53 ||  
 81614  
 81615 akṛtrimavirodhasthau yatra saṃghaṭitāvubhau |  
 81616 dhārā iva patantyeva tatrānarthaparamparāḥ || 54 ||  
 81617  
 81618 tayorḥ satoḥ kā kṣatistatrāha - akṛtrimeti | yudhyatorantarāle sthitasya dehe  
 81619 khaḍgaśarādīdhārā iva || 54 ||  
 81620  
 81621 mitho viruddhasaṃsarge ratimetyadhamo hi yaḥ |  
 81622 tyaktavyaḥ sa patadvārāvagnirāśāvalepane || 55 ||  
 81623  
 81624 mitho viruddhe dehamanasī saṃsṛjyete asminniti viruddhasaṃsargo  
 81625 vaiśayikasukhabhogastasmin yo'dhamo ratimāsthāmeti sa puruṣaḥ alepane nirāvaraṇe

81626 patadvārau patanti vārīṇi samudrodakāni yasmīnstathāvidhe agnirāsau vaḍavānale  
 81627 tyaktavyaḥ | sa tatrāpi ratimesyatiṭiyarthaḥ || 55 ||  
 81628  
 81629 saṃkalpena manaḥ puṣṭvā śarīraṃ bālayakṣavat |  
 81630 āyurevāśanānyasmai svaduḥkhāni prayacchatī || 56 ||  
 81631  
 81632 rāgadveṣavatoriti yaduktaṃ tatra manaso dehe rāgadveṣāṃsau darśayati -  
 81633 saṃkalpeneti | manaḥ svasaṃkalpena bālo yakṣamiva śarīraṃ parikalpya asmai ā  
 81634 āyuh yāvadyuḥkālaṃ āśanaṃ parikalpya puṣṭvā svābhīniveśanimittāni  
 81635 sarvaduḥkhāni prayacchatīṭiyarthaḥ || 56 ||  
 81636  
 81637 tarduḥkhaistāpito deho mano hantumathecchati |  
 81638 putro'pi hanti pitaramātataṭyipadaṃ gataṃ || 57 ||  
 81639  
 81640 dehasyāpi manasi dveṣāṃsaṃ sahanimittena darśayati - tairiti |  
 81641 durvis'yasevanena manasi rāgadveṣaśokamohapāpādiḥjananena  
 81642 tatpīḍayitumicchatiṭiyarthaḥ | nanu manojanitatvātputraprāyo dehaḥ pitṛsthānīyaṃ  
 81643 manaḥ kathaṃ hantumicchati tatrāha - putra iti | udyatāsiṃ viṣāgniṃ ca  
 81644 śāpodyatakaraṃ tathā | ātharvaṇena hantāraṃ piśunaṃ caiva rājasu |  
 81645 bhāryātikramaṇaṃ caiva vidyātsaptātataṭyinaḥ | iti  
 81646 viṣṇukātyāyanoktānāmātataṭyinaṃ padaṃ svapīḍāvyavasāyaṃ gataṃ  
 81647 prāptamityarthaḥ || 57 ||  
 81648  
 81649 nāsti śatruḥ prakṛtyaiva na ca mitraṃ kadācana |  
 81650 sukhadaṃ mitramityuktaṃ duḥkhadāḥ śatravaḥ smṛtāḥ || 58 ||  
 81651  
 81652 tasya śatrutāṃ lokaprasiddhanyāyenopapādayati - nāstīti || 58 ||  
 81653  
 81654 deho duḥkhānyanubhavansvamano hantumicchati |  
 81655 dehaṃ manaḥ svaduḥkhānāṃ saṃketaṃ kurute kṣaṇāt || 59 ||  
 81656  
 81657 saṃketaṃ niketaṃ | bhogāyatanamiti yāvat || 59 ||  
 81658  
 81659 evaṃ mitho duḥkhadayoḥ śliṣṭayoḥ kaḥ sukhāgamaḥ |  
 81660 etayordehamanasorjātyaivātiviruddhayoḥ || 60 ||  
 81661  
 81662 virodhamupapāditamanūdyā tatra sukhadaurlabhyamuktamupasaṃharati - evamiti  
 81663 || 60 ||  
 81664  
 81665 manasyeva parikṣiṇe na deho duḥkhabhājanam |  
 81666 tatksayotkatayā nityaṃ deho'pi paridhāvati || 61 ||  
 81667  
 81668 manasi kṣiṇe tu na dehasya duḥkhaprasaktirastītyāha - manasīti | atastatkṣaye  
 81669 utkatayā sotkaṇṭhatayā jñānatatsādhanopāyeṣu paridhāvati | yatate iti yāvat || 61 ||  
 81670  
 81671 naṣṭānaṣṭamanarthāya śarīraṃ padamāpadāṃ |  
 81672 alabdhātmaṃvivekena manasā suprajāyate || 62 ||  
 81673  
 81674 tarhi mano'pi dehanāsāyaiva kuto na yatate tatrāha - naṣṭeti |  
 81675 alabdhātmaṃvivekena manasā naṣṭaṃ nāsitamanāsitaṃ vā śarīramāpadāṃ  
 81676 padaṃ sadanarthāyaiva suprajāyate iti tannāsānmanaso neṣṭasiddhirityarthaḥ || 62 ||  
 81677  
 81678 ete manaḥśarīre hi mithaḥ pīvaratāṃ gate |  
 81679 jaḍarūpe hi vapuṣā payodasarasī yathā || 63 ||  
 81680  
 81681 mithaḥ anugrahāditi śeṣaḥ | sarasyapi haviryajñādiniṣpattidvārā  
 81682 payodānugrahikā kvacitsaṃbhavedityupamopapattiḥ || 63 ||  
 81683  
 81684 mitho duḥkhāya saṃpanne ekarūpe dvidhā sthite |  
 81685 vyavahārapare sārdaṃ loke vāryanālāviva || 64 ||  
 81686  
 81687 mitho viruddhayoranayoḥ kimarthaṃ sahabhāva iti cedvārivahnyo pākārthamiva  
 81688 puruṣasya bhogamokṣopāyavyavahārārthamityāśayenāha - mitha iti |  
 81689 viruddhatayā dvidhā sthite apyete anyonyatādātmyādhyāsādekarūpe sati duḥkhāya  
 81690 duḥkhāni bhoktuṃ parihartuṃ ca sākaṃ bhogamokṣavyavahārasādhanaṃ  
 81691 saṃpanne ityarthaḥ || 64 ||  
 81692  
 81693 citte kṣayiṇi saṃkṣiṇe deho hyāmūlito bhavet |  
 81694 vardhamāne taruriva śataśākhaḥ pravartate || 65 ||

81695  
 81696 dehasya cittādhīnatokteḥ phalamāha - citte iti || 65 ||  
 81697  
 81698 kṣīyate manasi kṣīṇe dehaḥ prakṣīṇavāsanāḥ |  
 81699 mano na kṣīyate kṣīṇe dehe tatksāpayenmanāḥ || 66 ||  
 81700  
 81701 saṃkalpapādapaṃ tṛṣṇālatam chittvā manovanam |  
 81702 vitatām bhuvamāsādyā viharāmi yathāsukham || 67 ||  
 81703  
 81704 ato mana eva nāśayāmītyāha - saṃkalpeti || 67 ||  
 81705  
 81706 prakṣīyamāṇamevedaṃ na mano manasi sthitam |  
 81707 praśāmyadvāsanājālaṃ prāvṛḍanta ivāmbudaḥ || 68 ||  
 81708  
 81709 saṃkalpanāśe ca mano manasi manḥsvabhāvena sthitamiti  
 81710 praśāmyadvāsanājālaṃ sat prāvṛḍante'mbuda iva naṅkṣyatītyarthaḥ || 68 ||  
 81711  
 81712 dhātūnām saṃniveśo'yaṃ dehanāmā ripurmama |  
 81713 prakṣīyamāṇe manasi galatveśo'vatiṣṭhatu || 69 ||  
 81714  
 81715 tvagasṛṇmāṃsamedosthimajjāsukrākhyānām dhātūnām  
 81716 saṃniveśatmakō'yaṃ deho manasi prakṣīyamāṇe galatu tiṣṭhatu vā na  
 81717 kācitkṣatirityarthaḥ || 69 ||  
 81718  
 81719 yadartham kila bhogaśrīrvāñchate svakalevaram |  
 81720 tanme nāpi na tasyāhaṃ ko'rthaḥ sukhālavena me || 70 ||  
 81721  
 81722 tiṣṭhati dehe duḥkhamapi kiṃ na syāditi cettatsaṃbandhahetormanaso  
 81723 nāśātsaṃbandha eva nāsti dūre duḥkhaprasaktirityāśāyenāha - yadarthamiti ||  
 81724 70 ||  
 81725  
 81726 nāhaṃ deha iti tvasminyuktimākarṇaya krame |  
 81727 sarvāṅgeśvapi satsveva śavaḥ kasmāna valgati || 71 ||  
 81728  
 81729 nāhaṃ deha ityasmin kramyate budhyata iti  
 81730 kramo'vaśyajñātavyārthastasminyuktimupapattim | valgati darśanaśravaṇādīnā  
 81731 vyavaharati || 71 ||  
 81732  
 81733 tasmāddehādatīto'haṃ nityo'nastamitadyutiḥ |  
 81734 yaḥ saṅgaṃ bhāsvatā prāpya vedmi vyomani bhāskaram || 72 ||  
 81735  
 81736 tasmācchavyasya bodhādyadarśanāt | yo vibhutvena sūryamaṇḍa.e'pi  
 81737 sattvādbhāsvatā saṅgaṃ prāpya vyomani bhāskaramvedmi sa eva  
 81738 cidrūpo'hamityarthaḥ || 72 ||  
 81739  
 81740 nājño'haṃ naca me duḥkham nānartho na ca duḥkhitā |  
 81741 śarīramastu māvāstu sthitosmi vigatajvaraḥ || 73 ||  
 81742  
 81743 yatrātmā tatra na mano nendriyāṇina vāsanāḥ |  
 81744 pāmarāḥ paritiṣṭhanti nikaṭe na mahībhṛtaḥ || 74 ||  
 81745  
 81746 bhūmni tu mana ādeḥ prasaktireva nāstītyāha - yatreti | śreṣṭhasaṃnidhau  
 81747 kṣudrāṇāmanavasthāne lokaprasiddhimudāharati - pāmarā iti | mahībhṛto  
 81748 rājñaḥ || 74 ||  
 81749  
 81750 padaṃ tadanuyāto'smi kevalosmi jayāmyaham |  
 81751 nirvāṇosmi niraṃśosmi [nirīhosmi niraṃśosmi iti vyutkrameṇa  
 81752 kvacitpaṭhyate] nirīhosmi nirīpsitaḥ || 75 ||  
 81753  
 81754 tatpadamanuyātaḥ prāpto'smi || 75 ||  
 81755  
 81756 idānīmasmyasaṃbaddho manodehendriyādibhiḥ |  
 81757 pṛthakkṛtasya tailasya tilairvigalanairiva || 76 ||  
 81758  
 81759 svaśmātpadavarādasmāllīlayā calitasya me |  
 81760 pṛthakkṛtamateḥ kiṃca parivāro hyayaṃ śubhaḥ || 77 ||  
 81761  
 81762 kiṃca prārabdhaśeṣabhogalīlayā svātmarūpātpadavarādvavahārābhāse calitasya  
 81763 pūrvavāsanayā pṛthakkṛtamaterayaṃ dehendriyādirme parivāraḥ parijana iva

81764 vinodaheturityarthaḥ || 77 ||  
81765  
81766 svacchatorjitatā sattā hṛdyatā satyatā jñatā |  
81767 ānanditopaśamitā sadā ca mṛdubhāṣitā || 78 ||  
81768  
81769 tasyām līlāyām svacchatādiguṇasampadaḥ svasya hṛdayavallabhāḥ kāntā iti  
81770 rūpayati - svacchatetyāditribhiḥ | ūrjitatā pūrṇakāmatā | jñatā viditātmatā ||  
81771 78 ||  
81772  
81773 pūrṇatodārāa satyā kāntimattaikatānatā |  
81774 sarvaikatā nirbhayatā kṣīṇadvitvavikalpatā || 79 ||  
81775  
81776 udāratā nirlobhatā | satyā abādhitasvabhāvatā || 79 ||  
81777  
81778 nityoditāḥ samāḥ svasthāḥ sundaryaḥ subhagodayāḥ |  
81779 mamaikātmamaternityam kāntā hṛdayavallabhāḥ || 80 ||  
81780  
81781 etā mama nityamuditā abhyudayaśālinyaḥ kāntāḥ || 80 ||  
81782  
81783 sarvathā sarvadā sarvaṁ sarvasminsambhavatyataḥ |  
81784 sarvaṁ prati mama kṣīṇe vāñchāvāñche sukhāsukhe || 81 ||  
81785  
81786 sambhavati kalpanayeti śeṣaḥ | ataḥ sarvaṁ viśayajātaṁ prati vāñchāvāñche  
81787 rāgadveṣau | sukhāsukhe tatphale sukhaduḥkhe || 81 ||  
81788  
81789 vigatamohatayā vīmanastayā  
81790 gatavikalpanacittatayā sphuṭam |  
81791 uparamāmyahamātmani śītale  
81792 ghanalavaḥ śaradīva nabhastale || 82 ||  
81793  
81794 ato'haṁ śaradī nabhastale ghanalavo meghakhaṇḍa iva śītale nistāpe ātmani  
81795 dṛśyabhāvaṁ parityajya viśrāmyāmityarthaḥ || 82 ||  
81796  
81797 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
81798 mokṣopāyeṣūpaśamaprakaraṇe uddālakavicāravilāso nāma tripañcāśaḥ  
81799 sargaḥ || 53 ||  
81800  
81801 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
81802 uddālakavicāravilāso nāma tripañcāśaḥ sargaḥ || 53 ||  
81803  
81804  
81805 catuḥpañcāśaḥ sargaḥ 54  
81806  
81807 śrīvāsiṣṭha uvāca |  
81808  
81809 iti nirṇīya tatayā dhiyā dhavalayā munīḥ |  
81810 baddhapadmāsanastasthāvardhonmīlitalocanaḥ || 1 ||  
81811  
81812 dahanāplāvanādyaiḥ svām bhāvayanvaiṣṇavīm tanum |  
81813 dhūtvā vikalpānviśrāntaḥ samādhau sa itīryate || 1 ||  
81814  
81815 dhavalayā viśuddhayā tatayā akṣudrayā dhiyā iti uktarītyā nirṇīya || 1 ||  
81816  
81817 omityetatparaṁ brahma nirṇīya sa munistadā |  
81818 oṃkāroccārīto yena tenāptaṁ paramaṁ padam || 2 ||  
81819  
81820 sa muniruddālakaḥ | yena oṃkāra uccāritastena paramaṁ padamāptaṁ prāptameva |  
81821 yalopāśiddheḥ saṁdhirārṣaḥ | yata omityetadakṣaraṁ parasya  
81822 brahmaṇo'bhidhānatvātpratīkatvācca parameva brahma iti nirṇīya tāra uccaiḥ svarō  
81823 yasya tathāvidham | ūrdhvagato dhvaniriyasya tathāvidhaṁ oṃkāraṁ akarot  
81824 uccāritavānīti pareṇānvayaḥ || 2 ||  
81825  
81826 oṃkāramakarottārasvaramūrdhvagatadhvanim |  
81827 samyagāhatalāṅgūlaṁ ghaṇṭākuṇḍamivāravam || 3 ||  
81828  
81829 samyagāhataṁ laṅgūlaṁ lambamānājihvākāraṁ lohaṁ yasmiṁstathāvidhaṁ  
81830 ghaṇṭāyāḥ kuṇḍaṁ mukhākāśamāravaṁ nādamiva || 3 ||  
81831  
81832 omuccārayatastasya saṁvittattve tadunmukhe |



81833 yāvadoṃkāramūrdhasthe vitate vimalātmani || 4 ||  
 81834  
 81835 kiyatkālamōṃkāramakarottatrāha - oṃṃiti | oṃkāraṃ  
 81836 punaḥpunaruccārayatastasyoddālakasya mūlādhāramārabhya  
 81837 brahmarandhraparyantaṃ prasiddhāyāmasyoṃkārasya mūrdhasthe  
 81838 ardhamātroparamordhvamabhivyakte [ardhe mātroparamo iti pāṭhaḥ] vitate  
 81839 amalātmani brahmaṇi saṃvidōṃkārkāravṛtṭyupahitaṃ caitanyaṃ tattvaṃ  
 81840 kūṭasthajīvacaitanyaṃ ca yāvattadunmukhe akhaṇḍabrahmacaitanyonmukhe  
 81841 bhavatastāvatkālamōṃkāramakaroditi pūrveṇa saṃbandhaḥ || 4 ||  
 81842  
 81843 sārdhatryaṃśātmatrasya prathamēṃ'se sphuṭārave |  
 81844 praṇavasya samākṣubdhapraṇāraṇitadehake || 5 ||  
 81845  
 81846 tatra nirvikalpasamādhipratīṣṭhāyogyatāsiddhyartham prathamam tenaiva praṇavena  
 81847 sthūladehasya  
 81848 śoṣaṇādanaduṣṭabhasmāṃśanirasanāplāvanadivadehāntaranirmāṇādyapi  
 81849 prathamam tadbhāvanayā vṛttamityāha - sārdhatryaṃśetyādinā |  
 81850 sārdhatryaṃśā ardhamātrāsahitā akāroḥkāramakārākhyā ātmamātrāḥ  
 81851 svāvayavā yasya tathāvidhasya praṇavasya prathamēṃ'se udātte akārabhāge  
 81852 sphuṭārave uccaiḥsvareṇābhiviyaktatārabhāve ata eva  
 81853 samyagākṣubdhairbahirnirgamanodyuktaiḥ prāṇairmūlādhāramārabhya  
 81854 oṣṭhapuṭāvadhi raṇitadehake jāte sati recakākhyāḥ prāṇaniṣkramaṇakramo'khilaṃ  
 81855 kāyaṃ riktīcakāra recanena śoṣayāmāseti dvayorarthāḥ || 5 ||  
 81856  
 81857 recakākhyo'khilaṃ kāyaṃ prāṇaniṣkramaṇakramaḥ |  
 81858 riktīcakāra pītāmburagastya iva sāgaram || 6 ||  
 81859  
 81860 atīṣṭhatprāṇapavanaścidrasāpūritāmbare |  
 81861 tyaktadehaḥ parityaktanīḍaḥ khaga ivāmbare || 7 ||  
 81862  
 81863 tasya recitaḥ prāṇapavanaḥ kvātiṣṭhattatrāha - atīṣṭhaditi | cidrasena  
 81864 brahmabhāvanābhiviyaktahārdarasena āpūrite ambare bāhyākāśe || 7 ||  
 81865  
 81866 hṛdayāgnirjvalajjvālo dadāha nikhilaṃ vapuḥ |  
 81867 utpātapavanodbhūto dāvaḥ śuṣkamiva drumam || 8 ||  
 81868  
 81869 tadānīm bhāvanayā yadvṛttaṃ tadāha - hṛdayāgniriti | prāṇānām  
 81870 niṣkramaṇasaṃgharṣaṇāddhṛdaye bhāvanayodbhūto vahniḥ | dave araṇye bhavo  
 81871 dāvo'gniḥ || 8 ||  
 81872  
 81873 yāvaditthamavasthaiṣā praṇavaprathamakrame |  
 81874 babhūva na haṭhādeva haṭhayogo hi duḥkhadaḥ || 9 ||  
 81875  
 81876 praṇavasya pūrvokte prathamakrame prathamēṃ'se | idaṃ ca sarvaṃ bhāvanayā  
 81877 vṛttaṃ na haṭhādeva | tatkutastatrāha - haṭhayoga iti | haṭhātprāṇānām  
 81878 nirgamane mūrcchāmaraṇādiprasaṅgāditi bhāvaḥ || 9 ||  
 81879  
 81880 athetarāṃśāvasare praṇavasya samasthitau |  
 81881 niṣkampakumbhako nāma prāṇānāmbhavatkramaḥ || 10 ||  
 81882  
 81883 itaroṃśa ukārabhāgastasya anudāttamandroccāraṇāvasare  
 81884 kumbhasthajalavanniścalapūrṇatvātkumbhako nāma kramaḥ || 10 ||  
 81885  
 81886 na bahirnantare nādho nordhve nāsāsu tatra te |  
 81887 saṃkṣobhamagamanprāṇām āpaḥ saṃstambhitā iva || 11 ||  
 81888  
 81889 uktaṃ kumbhakanāma viśadayati - na bahiriti || 11 ||  
 81890  
 81891 dagdhadehapuro vahniḥ śāsāmāśanivatḥkṣaṇāt |  
 81892 adṛśyata sitaṃ bhasma śārīraṃ himapāṇḍuram || 12 ||  
 81893  
 81894 aśanivadvaidyutāgnivat || 12 ||  
 81895  
 81896 yatra karpūraśayyāyām suptānīva sukhocitam |  
 81897 śārīrāsthīni lakṣyante niṣpandāni sitāni ca || 13 ||  
 81898  
 81899 yatra yasyāmavasthāyām śārīrāsthīni karpūradhūliracitāyām śayyāyām  
 81900 suptānīva bhāvanādṛśā lakṣyante || 13 ||  
 81901

81902 tadbhasma pavanānītaṃ sās̥thi vāyurayojayat |  
 81903 svadehe bhṛ̥ṣamutsanne trinetravratavāniva || 14 ||  
 81904  
 81905 vātyā pavanairūrdhvamānītaṃ sās̥thi asthisahitaṃ tadbhasma vāyurūrdh vapravāhī  
 81906 caṇḍapavanastrinetrasya rudrasya vratamasthibhasmadhāraṇaṃ tadvāniva  
 81907 bhṛ̥ṣamutsanne tapaḥkṛ̥ṣa iva alakṣye svadehe ayojayat | uddhūlayāmāseti  
 81908 yāvat || 14 ||  
 81909  
 81910 taccaṇḍapavanoddhūtamāvṛt̥tya gaganam̐ kṣaṇāt |  
 81911 śaradīvābhramihikā kvāpi bhasmāsthimadyayau || 15 ||  
 81912  
 81913 tat asthimadbhasma kvāpi yayau || 15 ||  
 81914  
 81915 yāvaditthamavasthaiṣā praṇavasyāpare krame |  
 81916 babhūva na haṭhādeva haṭhayogo hi duḥkhadaḥ || 16 ||  
 81917  
 81918 praṇavasya madhyamabhāgasādhye kumbhakākhye krame itthameṣāpyavasthā  
 81919 bhāvanayaiva babhūva natu haṭhāt || 16 ||  
 81920  
 81921 tatastr̥t̥iyāvasare praṇavasyopaśāntide |  
 81922 pūraṇātpūrakō nāma prāṇānāmabhavatkramaḥ || 17 ||  
 81923  
 81924 tr̥t̥iyāvasare tr̥t̥iyabhāgoccāraṇāvasare | yadyapi recakapūrakakumbhakeṣu  
 81925 samagrasyaiva praṇavasya sādhanatvaṃ prasiddhaṃ tathāpi recake ādibhāga eva  
 81926 tāyate kumbhake madhyamabhāga eva pūrake caramabhāga eva |  
 81927 kaṇṭhānnirgacchatā prāṇena kaṇṭhyabhāgasyaivābhivyakteḥ  
 81928 saṃkucadbhyāmoṣṭhābyāmukārabhāgasyaivābhivyakteroṣṭhasaṃpuṭite  
 81929 makārabhāgābhivyaktau punaḥ praviśatyapi prāṇe tatsaṃskārasyaivānuvartanāditi  
 81930 tattadbhāgāvasaravibhāgoktiriti bodhyam || 17 ||  
 81931  
 81932 asminnavasare prāṇāścetanāmṛtamadhyagāḥ |  
 81933 vyomni śītalatāmīyurhimasaṃsparśasundarīm || 18 ||  
 81934  
 81935 cetanā jīvacit tasyām̐ bhāvitam̐ yadamṛtam̐ tanmadhyagāḥ | vyomni bahirākāśe ||  
 81936 18 ||  
 81937  
 81938 kramādgaganamadhyasthāścandramaṇḍalatām̐ yayuḥ |  
 81939 dhūmā gaganakośasthāḥ śītalāmbudatāmiva || 19 ||  
 81940  
 81941 gaganakośasthā dhūmā nīhārabhāgāḥ śītalāmbudabhāvamiva || 19 ||  
 81942  
 81943 kalākalāpasampūrṇe te tasmīṃścandramaṇḍale |  
 81944 puṇyarāśāvivāpūrṇe rasāyanamahārṇave || 20 ||  
 81945  
 81946 amṛtamayānām̐ kalānām̐ kalāpaiḥ saṃghātaiḥ saṃpūrṇe ata eva  
 81947 rasāyanamahārṇave tasmīṃścandramaṇḍale puṇyarāśau  
 81948 dharmameghākhyasamādhāvivāhlādenāpūrṇe te prāṇavāyavo rasāyanamayā  
 81949 amṛtamayāḥ kiraṇadhārāḥ saṃpannā iti pareṇānvayaḥ || 20 ||  
 81950  
 81951 rasāyanamayā dhārāḥ saṃpannāḥ prāṇavāyavaḥ |  
 81952 maṇiyaṣṭisamākārā jāleṣvindorivāṃśavaḥ || 21 ||  
 81953  
 81954 maṇiyaṣṭhiḥ sphaṭikadaṇḍastatsamākārāḥ || 21 ||  
 81955  
 81956 sā papātāmarāddhārā śeṣe śārīrabhasmani |  
 81957 rasāyanī haraśiraḥpatiteva surāpagā || 22 ||  
 81958  
 81959 śeṣe pavanāvadhūtāvaśiṣṭe | rasānāmayanī pravahaṇī || 22 ||  
 81960  
 81961 udabhūdindubimbābhaṃ caturbāhuvapustayā |  
 81962 prasphuranmandarādabdheḥ pārijāta iva drumāḥ || 23 ||  
 81963  
 81964 tayā dhārāyā | mathanena prasphuranmandaro yasmiṃstathāvidhādabdheḥ pārijāto  
 81965 drumā iva || 23 ||  
 81966  
 81967 uddālakaśarīram̐ tannārāyaṇatayoditam̐ |  
 81968 praphullanetravaktrābjamābabhau dīptisundaram̐ || 24 ||  
 81969  
 81970 nārāyaṇatayā nārāyaṇaśarīratayā || 24 ||

81971  
 81972 rasāyanamayāḥ prāṇāstaccharīramapūrayan |  
 81973 salilaughā iva saro vṛkṣaṃ madhurasā iva || 25 ||  
 81974  
 81975 madhau vasante pallavodgamahetavo bhaumā rasāḥ vṛkṣamiva ceti paramopamā ||  
 81976 25 ||  
 81977  
 81978 antaḥkuṇḍalinīm prāṇāḥ pūrayāmāsurādṛtāḥ |  
 81979 cakrānuvartaprasṛtām payāṃsīva saridvarām || 26 ||  
 81980  
 81981 cakrākārairanuvṛttairāvartaiḥ prasṛtām pravahantīm saridvarām gaṅgām |  
 81982 saritpatim iti pāṭhe prasṛtamiti pāṭhyam || 26 ||  
 81983  
 81984 prakṛtasthaṃ babhūvāsya taccharīraṃ dvijanmanaḥ |  
 81985 prāvṛṭṣārīravigame dhautam talamivāvaneḥ || 27 ||  
 81986  
 81987 dahanapḷāvanādinā viṣṇuśarīrātmanotpattikathanasya prayojanamāha -  
 81988 prakṛtasthamiti | yathā avanestalaṃ śaradi caramavṛṣṭyā dhautam  
 81989 sadyaḥśoṣitaṃ ca sat prāvṛṭṣkālāprasiddhasya paṅkaśaivalādidūṣitasya  
 81990 śarīrasya svākārasya vigame prasannaṃ nirmalaṃ ca sadvyavahārīnām  
 81991 prakṛtayātrādikāryayogyam bhavati tathā asya tat śarīramapi  
 81992 dahanapḷāvanādibhāvanādhautam vikaluṣaṃ satprakṛtasamādhikāryasthaṃ  
 81993 babhūvetyarthaḥ || 27 ||  
 81994  
 81995 atha padmāsanagataḥ kṛtvā dehe sthitiṃ dṛḍham |  
 81996 ālāna iva mātāṅgaṃ nibaddhyendriyapañcakam || 28 ||  
 81997  
 81998 padmāsanabandhena sthitiṃ kṛtvā dehe indriyapañcakam baddhvā || 28 ||  
 81999  
 82000 nirvikalpasamādhyaṛthaṃvyavasāyamupādade |  
 82001 svabhāvaṃ svacchatām netuṃ śaratkāla ivāmalam || 29 ||  
 82002  
 82003 svabhāvaṃ svātmānaṃ svamano vā || 29 ||  
 82004  
 82005 prasāntavātahariṇamāśādigaṇagāminam |  
 82006 cintayā hṛdayaṃ ninye dūrādrajjveva kīlakam || 30 ||  
 82007  
 82008 svabhāvameva viśīnaṣṭi - prasānteti | prāṇāyāmābhyāsātprasāntāḥ  
 82009 prāṇādivātahariṇā yasmin | āśā tṛṣṇālobha utkalikā  
 82010 pratikṣetyādibhedaprasiddhena gaṇena bahirgamanaśīlaṃ svabhāvaṃ  
 82011 prasāntavātahariṇaṃ kṛtvā svacchatām netuṃ vyavasāyamupādade iti  
 82012 pūrveṇānvayaḥ | evaṃ kurvato yadvṛttaṃ tadāha - cintayeti | tasya hṛdayaṃ  
 82013 manāḥ pūrvānubhūtagṛhakṣetraputramitrādicintayā ninye | yathā  
 82014 adṛḍhanikhātamaśvādibandhanakīlakam tadākṛṣṭayā rajjvā utkhāyāpanīyate  
 82015 tadvat || 30 ||  
 82016  
 82017 dhāvamānamadho mattaṃ cittaṃ vimalamākulam |  
 82018 balātsaṃrodhayāmāsa seturjalamiva drutaṃ || 31 ||  
 82019  
 82020 tadā sa yaccakāra tadāha - dhāvamānamiti | dhāvamānaṃ cittaṃ  
 82021 vivekabalādvimalaṃ kṛtvā saṃrodhayāmāsetyārthaḥ | drutaṃ dravaṇonmukhaṃ  
 82022 jalaṃ seturāliriva | drutaṃ śīghramiti vā || 31 ||  
 82023  
 82024 nimimīla dṛśāvardhaṃ paripakṣmalapakṣmake |  
 82025 nispanдатārāmādhure saṃdhyākāla ivāmbuje || 32 ||  
 82026  
 82027 tataḥ sa kiṃ cakāra tadāha - nimimīleti | parasparāgragrathanātparita ubhayataḥ  
 82028 pakṣmalāni pakṣmavantīva pakṣmāni yayostathāvidhe | nispandābhyām  
 82029 tārābhyām kanīnikābhyām madhure sundare dṛśau ardhaṃ nimimīla nimīlitavān  
 82030 | ambujapakṣe nispan dau tāre kanīnike iva madhu rātaḥ pibata iti madhura bhramarau  
 82031 yayoste || 32 ||  
 82032  
 82033 saumyatāmanayanmaunī [kṣobhavaiṣamyādirahitatām]  
 82034 prāṇāpānajaṃ mukhe |  
 82035 śvasanaṃ śreyase deśe prasastāḥ samayo yathā || 33 ||  
 82036  
 82037 tasya prathamam rājayogānukūlaṃ vākprāṇāpānanirodhamāha -  
 82038 saumyatāmīti | yathā cakravartinām janmādinimittabhūtaḥ prasastāḥ samayo  
 82039 jagacchreyase śubhasūcanāya śaityamāndyādiguṇaṃ śvasanaṃ vāyuraṃ

82040 tajjanmadeśe samaṃ stimitaṃ nayati tadvat | tathācoktaṃ bhagavatā -  
 82041 prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau iti || 33 ||  
 82042  
 82043 tilebhya iva tailāni pṛthak cakre prayatnataḥ |  
 82044 indriyāṇīndriyārthebhyaḥ kūrmo'ṅgānīva gopayan || 34 ||  
 82045  
 82046 tasya pratyāhārakramamāha - tilebhya ityādinā |  
 82047 indriyāṇītyetadropayannityatrāpi sambadhyate || 34 ||  
 82048  
 82049 bāhyasparśānaśeṣeṇa jahau dūre sa dhīradhīḥ |  
 82050 sahasā kuṇḍakacchanno maṇirdūratviṣo yathā || 35 ||  
 82051  
 82052 bāhyeti | kuṇḍakena alpapiṭharenācchannaḥ pihito maṇirdūraprasṛtāstviṣo  
 82053 raśmīn || 35 ||  
 82054  
 82055 vilīnānāntarāmścakre sparśānujjhitadarśanāt |  
 82056 rasānviṭapakośasthānmārgaśīrṣa iva drumah || 36 ||  
 82057  
 82058 āntarānmanovāsanārūpān sparśānviṣayānadhiṣṭhānatattve ākarṣaṇena  
 82059 bādhādvilīnāmścakre || 36 ||  
 82060  
 82061 rurodha gudasamkocānnavadvārānilānatha |  
 82062 mukhasamsthagitaḥ kumbho randhrakośanivetarān || 37 ||  
 82063  
 82064 pārṣṇinā mūlādhārāvaṣṭambhena gudasamkocānnavadvārānilān hrdaye  
 82065 rurodha | yathā adhomukhapūrṇakumbho mukhe dṛḍhaṃ samsthagitaḥ  
 82066 pihito'ntarvāyupraveśamantareṇa cchidrāntarebhyo jalakṣaraṇāyogāditarān  
 82067 randhrakośān ruṇaddhi tadvat || 37 ||  
 82068  
 82069 svātmaratnaprakāśādhyām spaṣṭām kusumalāñchitām |  
 82070 dadhāra kandharām dhiro meruḥ śṛṅgaśikhāmiva || 38 ||  
 82071  
 82072 svātmaiva ratnaṃ tatprakāśena svātmano ratnānām prakāśaiśca ādhyām |  
 82073 rajastamobhyāmanāvaraṇātspaṣṭām | prasannamukhapadmakusumena  
 82074 kalpadrumakusumaiśca lāñchitām | yathā merustathāvidhām  
 82075 svaśṛṅgalakṣaṇām śikhām dhārayati tadvat || 38 ||  
 82076  
 82077 babhāra hrdayākāśe manaḥ saṃyamamāgatam |  
 82078 vindhyakhāta ivonmattaṃ gajaṃ yuktivaśīkṛtam || 39 ||  
 82079  
 82080 dhāraṇāmāha - babhāreti | ekaviṣaye dhāraṇādhyānasamādhayaḥ  
 82081 saṃyamastaṃ prati āgatamunmukham | yuktibhiḥ pratyāhāropāyervaśīkṛtam || 39  
 82082 ||  
 82083  
 82084 śarannabhovadāsādyā nirmalāmatisaumyatām |  
 82085 jahāra paripūrṇābdhernirvātasyācalām śriyam || 40 ||  
 82086  
 82087 dhāraṇayā cittaprasādātparipūrṇātmadhyānaviśrāntimāha -  
 82088 śarannabhovaditi || 40 ||  
 82089  
 82090 dudhāvātivikalpaughānpratibhāsamupeyuṣaḥ |  
 82091 puraḥ parisphuradrūpānmaśakānīva mārutaḥ || 41 ||  
 82092  
 82093 brahmākāra katipayacittavṛttidhārāvicchedino madhye madhye  
 82094 pratibhāsamupeyuṣo viparītabhāvanāvikalpaughān dudhāva nirastavān || 41 ||  
 82095  
 82096 āgacchato yathākāmaṃ pratibhāsānpunaḥ punaḥ |  
 82097 acchinanmanasā sūraḥ khadgeneva raṇe ripūn || 42 ||  
 82098  
 82099 vikalpaughe parālūne so'paśyaddhrdayāmbare |  
 82100 tamacchannavivekārkaṃ lolakajjalamecakam || 43 ||  
 82101  
 82102 tamastamoguṇodrekaprayuktamandhakāram || 43 ||  
 82103  
 82104 tamapyunmārjayāmāsa samyaksvāntavivasvatā |  
 82105 samyagjñānoditenāśu pavaneneva kajjalam || 44 ||  
 82106  
 82107 sattvagūṇodbhāvanapradiptasamyagjñānoditena svāntaṃ manastadrūpeṇa  
 82108 vivasvatā sūryeṇa || 44 ||

82109  
 82110 tamasyuparate kāntaṃ tejaḥpuñjaṃ dadarśa saḥ |  
 82111 śārvare timire śānte prātaḥsaṃdhyānivāmbujam || 45 ||  
 82112  
 82113 sattvagunodbhāvanavyagrasya tadanurūpastejaḥpuñjabhramastasyābhūdityāha ##-  
 82114  
 82115 tallulāva sthalābjānāṃ vanaṃ bāla iva dvipaḥ |  
 82116 apibaccāpyasṛkpūraṃ vetāla iva vegataḥ || 46 ||  
 82117  
 82118 tatkiṃ tadvirodhirajogunādyudbhavena lulāva netyāha - apibaditi |  
 82119 adhiṣṭhānatattvadarśanena bādhādagrasadityarthaḥ | asṛkpūraṃ raktapravāham |  
 82120 tejaso lohitavarṇatvādasṛgupamā || 46 ||  
 82121  
 82122 tejasyuparate tasya ghūrṇamānaṃ mano muneḥ |  
 82123 niśābjavadagānnidrāṃ lolaṃ kṣībavadeva vā || 47 ||  
 82124  
 82125 rajasā samādhānāccālitasya cittasya viśayālābhena vilayānnidrāmajjanamāha ##-  
 82126 madirāmattastadvadeva vā || 47 ||  
 82127  
 82128 meghamālāmiva marudvyālo nīlābjinīmiva |  
 82129 yāminīmiva tīkṣṇāṃsustāmapyāśu lulāva saḥ || 48 ||  
 82130  
 82131 vyālaśabdena bhujaṃganāgaparyāyeṇa śiṅgo gajo vā lakṣyate | lulāva  
 82132 vivekaprabodheneti bhāvaḥ || 48 ||  
 82133  
 82134 nidrāvyapagame tasya bhāvayāmāsa tanmanaḥ |  
 82135 vyomaśyāmaladṛgjanturnabhasīva śikhaṇḍakān || 49 ||  
 82136  
 82137 vyoma śyāmalaṃ paśyatīti vyomaśyāmaladṛk | yadā sūryātapasaṃmukhe  
 82138 vyomni prasāritadṛṣṭirjantuḥ  
 82139 keśoṇḍravaṭarakābhāsamayūrasīkhaṇḍakākārān vibhāvayati tadvanmano  
 82140 nānāvāsanāparikalpitarūpavadvyoma bhāvayāmāsetyārthaḥ || 49 ||  
 82141  
 82142 payoda iva tāpicchaṃ nīhāramiva mārutaḥ |  
 82143 dīpastama ivācchātma tadapyāśu mamārja saḥ || 50 ||  
 82144  
 82145 tāpicchaṃ tamālapuṣpaṃ taddhi vṛṣṭyā śīryate śyāmatāṃ ca jahātīti |  
 82146 acchātma svacchasvabhāvaṃ tadvyomāpi mamārja || 50 ||  
 82147  
 82148 vyomasamvidi [saṃvidvinaṣṭāyāṃ ityapi pāṭhaḥ] naṣṭāyāṃ  
 82149 mūḍhaṃ tasyābhavanmanaḥ |  
 82150 nidrāyāṃ tu vilīnāyāṃ maireyamadavāniva || 51 ||  
 82151  
 82152 mūḍhaṃ kaśmalopahatam || 51 ||  
 82153  
 82154 mohamapyeṣa manasastaṃ mamārja mahāśayaḥ |  
 82155 yāminījanitaṃ jāḍyaṃ bhuvanādiva bhāskaraḥ || 52 ||  
 82156  
 82157 mamārja viśodhyāpaninye || 52 ||  
 82158  
 82159 tatastejastamonidrāmohādiparivarjitam |  
 82160 kāmāpyavasthāmāsādyā viśaśrāma manaḥ kṣaṇam || 53 ||  
 82161  
 82162 kāmāpi vācāmagocarāṃ nirvikalpasamādhyavasthām | viśaśrāma viśrāntiṃ  
 82163 prāpa | kṣaṇamalpakālam || 53 ||  
 82164  
 82165 viśramyāśu papātāṅga saṃvidaṃ viśvarūpiṇīm |  
 82166 seturuddhaṃ sarovāri pratīpaṃ svamivāspadam || 54 ||  
 82167  
 82168 vikṣepasamskāraprābalyāttatra sthairyā na prāpetyāha - viśramyeti | angeti  
 82169 saṃbodhanam | viśvarūpiṇīm bāhyaprapaṇcasamākārāṃ vṛttisaṃvidaṃ  
 82170 papāta prāpeti yāvat | prāgbāhyākārādākṛṣya pūrṇātmani niruddhasya  
 82171 parāvṛtṭya punarbāhyākārāpattāvanurūpaṃ dṛṣṭāntamāha - setviti |  
 82172 yathā sarovāri kulyādvārā kedāre praveśitaṃ kedāramāpūrya tatseturuddhaṃ  
 82173 satkulyādvārā parāvṛtṭya pratīpaṃ pratikūlapravāhaṃ satpunaḥ svāspadam sara  
 82174 eva praviśati tadvadityārthaḥ || 54 ||  
 82175  
 82176 cirānusaṃdhānavasātsvadanācca svasaṃvidaḥ |  
 82177 tataścinnmayatāmāgāddhema nūpuratāmiva || 55 ||

82178  
 82179 bāhyasaṃvidāḥ parāvṛtya punaḥ svasaṃvidāḥ prati nīyamānasya antarāle  
 82180 savikalpakasamādhīprāptimāha - cireti | prāgdhyānādinā  
 82181 cirānusaṃdhānavaśātsamādhāvānandānubhavaṇa svadanācca hetostatsaṃskāreṇa  
 82182 punastatrākṛṣyaṃāṇaṃ manastato'ntarāle cinmayatām  
 82183 citpracurasavikalpasamādhīrūpatāmāgāt | yathā hema caraṇavalayatānūrūpām  
 82184 nūpuratām yāti tadvadityarthaḥ || 55 ||  
 82185  
 82186 cittatvamatha saṃtyajya cittam cittattvatām gatam |  
 82187 anyadeva babhūvāśu paṅkaḥ kumbhasthito yathā || 56 ||  
 82188  
 82189 evaṃ savikalpakasamādhinā krameṇa nirindhanāgnivat prakṣīyamāṇaṃ  
 82190 kṣīrodakavaccidaikarasyaṃ jagāmetyāha - cittatvamiti | cittam svīyaṃ cittatvam  
 82191 saṃtyajya cideva yattattvam tadbhāvaṃ gatam sat pūrvāvasthāto'nyadeva babhūva |  
 82192 yathā kumbhasthitapaṅkilajalapaṅko jalaśoṣe kumbhamālipyā kumbhabhāvameva  
 82193 gacchati tadvadityarthaḥ || 56 ||  
 82194  
 82195 cetyaṃ saṃtyajya cicchuddhā citsāmānyamathāyayau |  
 82196 tyaktavīcyādibhedo'bdhīrvāḥsāmānyamivaikadhīḥ || 57 ||  
 82197  
 82198 cittasya cittabhāvāpagame tatpratibimbacitanyasya bimbacitsāmānyaikyam  
 82199 vṛttamityāha - cetyamiti | cetyaṃ svāvabhāsyam vṛttyākāraṃ saṃtyajya  
 82200 pratibimbacicchuddhā satī  
 82201 sarvavṛttisādhāraṇasākṣicitsāmānyabhāvamupāyayau yataḥ sā ekadhīḥ  
 82202 ekarasībhūtā svopādhibuddhiryasyāstathāvidhetyarthaḥ || 57 ||  
 82203  
 82204 tyaktabhūtaughamananaṃ tato viśvaṃbharaṃ mahat |  
 82205 cidākāśaṃ tataḥ śuddhaṃ so'bhavadbodhamāgataḥ || 58 ||  
 82206  
 82207 evaṃ nirvikalpasamādhīpratiṣṭhitasyoddalakasya tatparipākāttattvasākṣātkāraṃ  
 82208 tatphalaṃ brahma veda brahmaiva bhavati iti śrutidarśitaṃ brahmabhāvaṃ ca  
 82209 darśayati - tyakteti | tatastadanantaraṃ uddālakastatastādṛśasya  
 82210 samādherbodhaṃ tattvasākṣātkāramāgataḥ san viśvaṃbharaṃ  
 82211 sarvajagadadhiṣṭhānaṃ tyaktabhūtaughamananaṃ dvaitapratibhāsarahitaṃ  
 82212 śuddhaṃ mahaccidākāśamabhavat || 58 ||  
 82213  
 82214 tatra prāpadathānandaṃ dṛśyadarśanavarjitam |  
 82215 anantamuttamāsvādaṃ rasāyanamivārṇava || 59 ||  
 82216  
 82217 tadbhāva eva niratīśayānandāvāptiriti darśayati - tatreti |  
 82218 uttamairbrahmādibhirāsvādyata ityuttamāsvādam | rasānām  
 82219 sarvaviśayasukhakaṇṇānāmayanamādhārabhūtaamarṇavamiva sthitaṃ || 59 ||  
 82220  
 82221 śarīrātsamaveto'sau kāmapyavanimāgataḥ |  
 82222 sattāsāmānyarūpātmā babhūvānandasāgaraḥ || 60 ||  
 82223  
 82224 tāmeva daśaṃ varṇayati - śarīrādityādinā | śarīrātsamyagavamatya ito  
 82225 nirgata iva śodhita iti yāvat || 60 ||  
 82226  
 82227 dvijacetanaḥso'sāvānandasarasi sthitaḥ |  
 82228 atiṣṭhaccharadacche khe kalāpūrṇa ivoḍupaḥ || 61 ||  
 82229  
 82230 uḍupaścandraḥ || 61 ||  
 82231  
 82232 babhūvāvātadipābho lipikarmārpitopamaḥ |  
 82233 vītavīcyambudhiprakhyaḥ vṛṣṭamūkāmbudasthitiḥ || 62 ||  
 82234  
 82235 pūrva vṛṣṭaḥ paścāccharadi mūko nirgatajalaśca yo'mbudastatsadṛśasthitiḥ ||  
 82236 62 ||  
 82237  
 82238 athaitasminmahāloke tiṣṭhannuddālakaściraṃ |  
 82239 apaśyadvyomagānsiddhānamarānapi bhūriśaḥ || 63 ||  
 82240  
 82241 tatpadārūḍho brahmalokāntasiddhigaṇān pādapātena prārthayato'pi kaṭākṣeṇāpi  
 82242 na paśyatītyetaddarśayati - athetyādinā || 63 ||  
 82243  
 82244 āgatāni vicitrāṇi siddhijālāni cābhitaḥ |  
 82245 śakrārkapadadātṛṇi nīrandhrāṇyapsarogaṇaiḥ || 64 ||  
 82246

82247 tāni nādarayāmcakre siddhivṛndāni sa dvijaḥ |  
 82248 gambhīramatirakṣubdho vilāsāniva śaiśavān || 65 ||  
 82249  
 82250 siddhisārthamanāḍṛtya tasminnānandamandire |  
 82251 atiṣṭhadatha ṣaṇmāsāndikṭaṭe'rka ivottare || 66 ||  
 82252  
 82253 ānandasya mandire | tasmimstādṛśasamādhau | uttare utarāyaṇādhāre dikṭaṭe'rka  
 82254 iva ṣaṇmāsam || 66 ||  
 82255  
 82256 jīvanmuktapadaṃ tattadyāvatsaṃprāptavāndvijaḥ |  
 82257 tatra siddhāḥ surāḥ sādhyāḥ sthitā brahmaharādayaḥ || 67 ||  
 82258  
 82259 tattaduttarotkrṣṭaṃ saptamabhūmikāpratiṣṭham | surā devāḥ siddhā  
 82260 devayonibhedāḥ sādhyā gaṇadevatāḥ | surebhyasteṣāṃ pṛthaggrahaṇaṃ  
 82261 gobalivardanyāyena || 67 ||  
 82262  
 82263 ānande pariṇāmitvādanānandapadaṃ gataḥ |  
 82264 nānande na nirānande tatastatsaṃvidābabhau || 68 ||  
 82265  
 82266 tasmimścānande rasāsvādalakṣaṇacittapariṇāmasūnyatvāna vidyate  
 82267 ānando'syeti vyutpannamanānandapadaṃ gataḥ prāptaḥ | tatastasmāddhetostasya  
 82268 saṃvidātmacaitanyaṃ na viṣayiṇāmiva kṣudrānande babhau nāpi nirānande duḥkhe  
 82269 kiṃtu svaprakāśaikarasapūrṇamavatasthe ityarthaḥ || 68 ||  
 82270  
 82271 kṣaṇaṃ varṣasahasraṃ vā tatra labdhvā sthitiṃ manaḥ |  
 82272 ratimeti na bhogaughe dṛṣṭasvarga ivāvanau || 69 ||  
 82273  
 82274 tatprāptau na punaḥ kṣudrānandasprhodbhava ityāha - kṣaṇamiti |  
 82275 dṛṣṭasvargo'nubhūtasvargavibhavaḥ puruṣaḥ | avanau bhūlokaśukhe || 69 ||  
 82276  
 82277 tatpadaṃ sā gatiḥ śāntā tacchreyaḥ śāśvataṃ śivam |  
 82278 tatra viśrāntimāptasya bhūyo no bhādhate bhramaḥ || 70 ||  
 82279  
 82280 tadeva sarvotkrṣṭamiti varṇayati - tadityādinā || 70 ||  
 82281  
 82282 tatpadaṃ sādavaḥ prāpya dṛśyadṛṣṭimimāṃ punaḥ |  
 82283 nāyānti khadirodyānaṃ labdhacaitrarathā iva || 71 ||  
 82284  
 82285 tāṃ mahānandapadaviṃ cittādāsādyā dehinaḥ |  
 82286 dṛśyaṃ na bahu manyante rājāno dīnatāmiva || 72 ||  
 82287  
 82288 śravaṇamananasamādhpariṣkṛtāccittādāsādyā aparokṣatayā prāpya | vittāt iti  
 82289 pāṭhe vicāritaśāstrāt || 72 ||  
 82290  
 82291 cetastatpadaviśrāntaṃ buddhaṃ dṛśyadaśāṃ prati |  
 82292 kadhādbodhamāyāti nāyātyevāthavānagha || 73 ||  
 82293  
 82294 buddhaṃ cittaṃ dṛśyadaśāṃ samādhivyutthānadaśāṃ prati kadhāth  
 82295 pareṣāṃ mahataḥ prayatnādbodhamāyāti ṣaṣṭhabhūmikāyāṃ | nāyātyeva  
 82296 saptamabhūmikāyāṃ || 73 ||  
 82297  
 82298 uddālako'tra ṣaṇmāsāndūrotsāritasiddhibhūḥ |  
 82299 uṣitvonmiṣitombhodakośādarko madhāviva || 74 ||  
 82300  
 82301 ambhodakośānnihārapaṭalāt | madhau caitre || 74 ||  
 82302  
 82303 dadarśa saṃprabuddhātmā punaḥ paramatejasaḥ |  
 82304 praṇāmalālasāḥ snigdhaścandrabimbavapurddharāḥ || 75 ||  
 82305  
 82306 prāgdṛṣṭā eva ramaṇīrdyuvimānaparamparāśca punardadarṣeti pareṇānvayaḥ ||  
 82307 75 ||  
 82308  
 82309 ramaṇīrgauramandārareṇubhramaracāmarāḥ |  
 82310 sphuratpatākāpaṭalā dyuvimānaparamparāḥ || 76 ||  
 82311  
 82312 gauramandārareṇacchannā bhramarāścāmarāṇi ca yāsāṃ | sphuranti  
 82313 patākāpaṭalāni yāsviti ca sādharmaṇe viśeṣaṇe || 76 ||  
 82314  
 82315 asmadādinmunīndarbhapavitrāṅkakaraṃbujān |

82316 vidyādhārībhirvalitānvidyādharapatīnapi || 77 ||  
 82317  
 82318 vidyādharapatīnapi dadarśetyanukṛṣyate || 77 ||  
 82319  
 82320 te tamūcurmahātmānamuddālakamuniṃ tathā |  
 82321 prasādena praṇāmānno bhagavannaivalokaya || 78 ||  
 82322  
 82323 te vaimānikā munayaśca tamuddalakamūcurhe bhagavan naḥ asmān  
 82324 praṇāmātprasādenānugrahadṛṣā avalokaya || 78 ||  
 82325  
 82326 āruhyedaṃ vimānaṃ tvamehi traiviṣṭapaṃ puram |  
 82327 svarga eva hi sīmānto jagatsaṃbhogasampadām || 79 ||  
 82328  
 82329 ehi āgaccha | svargasyānupekṣāyām hetumāhaḥ - svarga eveti || 79 ||  
 82330  
 82331 ākalpamucitānbhuṅkṣva bhogānabhimatānvibho |  
 82332 svargādīphalabhogārthamevāśeṣatapaḥkriyāḥ || 80 ||  
 82333  
 82334 ākalpaṃ dviparārdhāvasānāntakālam | anenaiva sarveṣāṃ  
 82335 tapaḥkleśādisārthakyaṃityāhuḥ - svargādīti || 80 ||  
 82336  
 82337 hāracāmaradhāriṇyo vidyādharavarāṅganāḥ |  
 82338 paśyemāstvāmupāsīnāḥ kariṇyaḥ kariṇaṃ yathā || 81 ||  
 82339  
 82340 kāmo dharmārthayoḥ sārāḥ kāmasārāḥ suyoṣitaḥ |  
 82341 vasanta iva mañjaryaḥ svarga eva bhavanti tāḥ || 82 ||  
 82342  
 82343 dharmārthayoḥ phalatvātsārāḥ || 82 ||  
 82344  
 82345 evaṃ kathayataḥ sarvānatithīnityasau muniḥ |  
 82346 paripūjya yathānyāyamatiṣṭhadgatasamḥbhrāmam || 83 ||  
 82347  
 82348 gatasamḥbhrāmam mithyātvādinīścayādvigatakutuhalaṃ yathā syāttathā atiṣṭhat ||  
 82349 83 ||  
 82350  
 82351 nābhyanandanna tatyāja tāṃ vibhūtiṃ sa dhīradhīḥ |  
 82352 bho siddhā vrajatyuktavā svavyāpāraparo'bhavat || 84 ||  
 82353  
 82354 svavyāpāraḥ samādhīstatparo'bhavat || 84 ||  
 82355  
 82356 atha svadharmanirataṃ bhogeṣvaratimāgatam |  
 82357 tamupāsya yayuḥ siddhā dinaiḥ katipayaiḥ svayam || 85 ||  
 82358  
 82359 upāsya cirapratikṣāpraṇāmaprasāmsādinopacaryaṃ || 85 ||  
 82360  
 82361 jīvanmuktaḥ sa ca munirvijahāra yathāsukham |  
 82362 yāvadicchaṃ vanānteṣu munīnāmāśrameṣu ca || 86 ||  
 82363  
 82364 merumandarakailāśahimavadvindhyaśānuṣu |  
 82365 dvīpopavanadīkuñjajagāṅgalāraṇyabhūmiṣu || 87 ||  
 82366  
 82367 tataḥprabhṛti samprāptapadamuddālako dvijaḥ |  
 82368 guhāsu girikuṅkṣīṇāmavasadvyānalīlayā || 88 ||  
 82369  
 82370 samprāptapadaṃ yathā syāttathā avasat | dhyānalīlayetyanena dhyānamapi tasya  
 82371 līlaiva na tenāpi tasya sādhyamastīti sūcitam || 88 ||  
 82372  
 82373 kadācidahnā māsenā kadācidvatsareṇa ca |  
 82374 kadācidvatsaraugheṇa dhyānāsakto vyabudhyata || 89 ||  
 82375  
 82376 dhyānāsaktaḥ samādhimārūḍhaḥ || 89 ||  
 82377  
 82378 uddālakastadārabhya vyavahāraparo'pi san |  
 82379 susamāhita evāsau cittattvaikatvamāgataḥ || 90 ||  
 82380  
 82381 vyavahārakāle'pi susamāhita eva nājñavadvikṣepa vānityarthaḥ || 90 ||  
 82382  
 82383 cittattvaikaghanābhyāsānmahācittvamupetya saḥ |  
 82384 babhūva sarvatra samastejaḥ sauramivāvanau || 91 ||



82385  
 82386 cittattvamantaḥkaraṇatadvṛttyanugatatatsākṣicinmātraṃ tasyaiva vivicya  
 82387 darśanadhārālakṣaṇātsamādhirūḍhābhyāsānmahācittvamaparicchinna##-  
 82388 snehadveṣavarjanātkāruṇyādaviṣamabrahmabhāvadarśanācca samaḥ | anena tasya  
 82389 kramātpañcamabhūmeḥ śaṣṭhabhūmikāprāptiruktā || 91 ||  
 82390  
 82391 citsāmānyacirābhyāsātsattāsāmānyametya saḥ |  
 82392 dṛśye'smiṃscitraravivannāstamāyāna codayam || 92 ||  
 82393  
 82394 athāsya saptamabhūmikāviśrāntiṃ darśayati - citsāmānyeti | sarvathā  
 82395 dṛśyasya tatsaṃskārasya cocchede  
 82396 tatprathārūpatvalakṣaṇacittvavyavahārasyāpyuparamātsvaprakāśanirati##-  
 82397 dṛśye etebhyo bhūtebhyaḥ samutthāya tānyevānu vinaśyati na pretya saṃjñāsti  
 82398 ityādiśrutidarśitamāvirbhāvatirobhāvalakṣaṇamastamayamudayaṃ ca nāyāt |  
 82399 tadbijāvidyākāmakarmavāsanānāmatyantocchedāditi bhāvaḥ || 92 ||  
 82400  
 82401 śamaparapadalābhaprāptisaṃsāntacetā  
 82402 galitajanānapāśaḥ [nāśa ityapi pāṭhaḥ] kṣīṇasaṃdehadolaḥ |  
 82403 śaradi khamiva śāntaṃ vyātataṃ corjitaṃ ca  
 82404 sphuṭamamalamacetastadvapuḥ saṃbabhāra || 93 ||  
 82405  
 82406 etāmeva sthitiṃ prapañcayannupasaṃharati - śameti |  
 82407 sarvavikṣepopāśamanānniratiśayānandarūpaparapadalābhaprāpteśca samyak  
 82408 śāntaṃ galitaṃ mano yasya | ata eva sarvakarmabījakṣayādgalitajanānapāśaḥ  
 82409 kṣīṇaḥ saṃdehadolāvasthāśca [saṃdehāḥ dolā ityapi pāṭhaḥ] yasya  
 82410 tathāvidhaḥ san śaradi khamiva śāntaṃ praśāntāvidyāmeghaḍambaram |  
 82411 vyātataṃaparicchinnamata eva  
 82412 nirāṅkuśabṛhattvānniratiśayasattāsphūrtisukhotkarṣādūrjitaṃ nirāvaraṇatvāt  
 82413 sphuṭaṃ prāktanadaśāyā atyantavismaraṇādacetastadbrahmasvabhāvāpannaṃ  
 82414 vapuḥ svarūpaṃ saṃbabhāra na prāgivoddālakavapurityarthaḥ || 93 ||  
 82415  
 82416 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 82417 mokṣopāyeṣūpaśamaprakaraṇe uddālakaviśrāntirnāma catuḥpañcāśaḥ  
 82418 sargaḥ || 54 ||  
 82419  
 82420 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 82421 uddālakaviśrāntirnāma catuḥpañcāśaḥ sargaḥ || 54 ||  
 82422  
 82423  
 82424 pañcapañcāśaḥ sargaḥ 55  
 82425  
 82426 śrīrāma uvāca |  
 82427  
 82428 ātmajñānadinaikārka matsaṃśayatṛṇānala |  
 82429 ajñānadāhaśītāṃso sattāsāmānyamīśa kim || 1 ||  
 82430  
 82431 sattāsāmānyalakṣmāsyā yuktyā dehojjñā(?)nakramaḥ |  
 82432 tyaktadehena khimkhinyā bhūṣākṣiptiśca varṇyate || 1 ||  
 82433  
 82434 guruṃ stutibhiḥ prasādyā rāmaścaramaparyāyoktasattāsāmānyaṃ  
 82435 lakṣaṇairjijñāsamānaḥ pṛcchati - ātmajñāneti |  
 82436 ajñānaprayuktatāpatrayalakṣaṇasya dāhasya saṃtāpasya śītāṃsoḥ |  
 82437 ajñānāndhakārocchede tatprayuktasaṃśayaviparyayādyucchede  
 82438 tatprayuktasarvaduḥkhocchede ca tvameva samartha iti viśeṣaṇatrayatātparyārthaḥ |  
 82439 iśetyuktirgurāviśvaradrṣṭireva sadā kāryā na sādharmaṇabuddhiriti dyotanāya ||  
 82440 1 ||  
 82441  
 82442 śrīvāsiṣṭha uvāca |  
 82443  
 82444 yadā saṃkṣīyate cittamabhāvātyantabhāvanāt |  
 82445 citsāmānyasvarūpasya sattāsāmānyatā tadā || 2 ||  
 82446  
 82447 śaṣṭhabhūmikāyāṃ cidavāntarabhedānparimṛjya citsāmānyasvarūpabhūtasya  
 82448 cetyābhāvasyātyantabhāvanāccetyasaṃskārānāmātyantikocchede sati yadā  
 82449 cittaṃ saṃkṣīyate tadā svamātrasattayā svataḥ siddhyantī pariśiṣṭā  
 82450 cidacidubhayānugatasattaiva sattāsāmānyamityarthaḥ || 2 ||  
 82451  
 82452 nūnaṃ cetyāṃśarahitā cidyadātmani liyate |  
 82453 asadrūpavadatyacchā sattāsāmānyatā tadā || 3 ||

82454  
 82455 sarvavṛttipratibimbitā cit sarvadr̥śyabādhe cetyāṃśairvṛttitadviṣayai rahitā  
 82456 satī yadā svātmani bimbacaitanye līyate tadā tasya bimbasya asadrūpaṃ  
 82457 yasmīṃstadasadrūpamākāśastadvadatyacchā sattāsāmānyatā bodhyetyarthaḥ || 3 ||  
 82458  
 82459 yadā sarvamidaṃ kiṃcitsabāhyābhyantarātmakam |  
 82460 apalapyā vaseccetaḥ sattāsāmānyatā tadā || 4 ||  
 82461  
 82462 cetaścittavṛttyabhivyaktākhaṇḍacaitanyam || 4 ||  
 82463  
 82464 yadā sarvāṇi dr̥śyāni sattāsāmānyavedanam |  
 82465 svarūpeṇa svarūpābhaṃ sattāsāmānyatā tadā || 5 ||  
 82466  
 82467 yadā sarvāṇi bhūtāni svapāramārthikarūpeṇa svarūpameva ābhā svaprathā yasya  
 82468 nānyā tathāvidhaṃ sattāsāmānyātmakam vedanam cinmātram bhavatīti śeṣaḥ || 5  
 82469 ||  
 82470  
 82471 kūrmo'ṅgānīva dr̥śyāni līyante svātmanātmāni |  
 82472 abhāvitānyeva yadā sattāsāmānyatā tadā || 6 ||  
 82473  
 82474 abhāvitāni bhāvanayatnaṃ vinaiva sahajadr̥śetyarthaḥ || 6 ||  
 82475  
 82476 dr̥ṣṭireṣā hi paramā sadehādehayoḥ sadā |  
 82477 muktayoḥ sambhavyeva turyātītapadopamā || 7 ||  
 82478  
 82479 eṣā saptamabhūmikārūḍhadṛṣṭiriyatasturyātītapadopamā ataḥ  
 82480 sadehādehamuktayoḥ samānasvarūpasthitau viśeṣo'stītyarthaḥ || 7 ||  
 82481  
 82482 vyutthitasya bhavatyēṣā samādhisthasya cānagha |  
 82483 jñasya kevalamajñasya na bhavatyēṣa bodhajā || 8 ||  
 82484  
 82485 seyaṃ dr̥ṣṭiḥ pañcamādibhūmikāsvapi samādhisthasya bhavati  
 82486 saptamabhūmikārūḍhasya tu vyutthitasyāpi | kevalamajñasya na bhavatyevetyarthaḥ  
 82487 || 8 ||  
 82488  
 82489 asyāṃ dr̥śī sthitāḥ sarve jīvanmuktā mahāśayāḥ |  
 82490 siddhā rasā iva bhuvi vyomavīthyāmivānilāḥ || 9 ||  
 82491  
 82492 sarve'pi jīvanmuktā asyāṃ dr̥śī sthitāḥ santo bhuvi siddhā rasāḥ pāradādaya iva  
 82493 vyomavīthyāmanilā iva ca  
 82494 aihikāmuṣmikabhogatr̥ṣṇārajobhīraspr̥ṣṭāstīṣṭhantītyarthaḥ || 9 ||  
 82495  
 82496 asmatprabhṛtayaḥ sarve nāradādyāśca rāghava |  
 82497 brahmaviṣṇvīśvarādyāśca dr̥ṣṭāvasyāṃ vyavasthitāḥ || 10 ||  
 82498  
 82499 tānevodāharati - asmatprabhṛtaya iti | asmatprabhṛtayo bhuvi nāradādyā  
 82500 vyomavīthyāṃ brahmādyāstadūrdhvalokeṣvītyarthaḥ || 10 ||  
 82501  
 82502 etāmālambya padaviṃ samastabhayanāśinīm |  
 82503 uddālako'sāvavasadyāvadicchaṃ jagadgr̥he || 11 ||  
 82504  
 82505 yāvadicchamāprārabdhaḥsayam || 11 ||  
 82506  
 82507 atha kālena bahunā buddhistasya babhūva ha |  
 82508 videhamuktastīṣṭhāmi dehaṃ tyaktveti nīscalāḥ || 12 ||  
 82509  
 82510 nīscalā dr̥ḍhā || 12 ||  
 82511  
 82512 evaṃ cintitavānadr̥guhāyāṃ pallavāsane |  
 82513 baddhapadmāsanastasthāvardhonmīlitalocanaḥ || 13 ||  
 82514  
 82515 cintitavān cintitārthadr̥ḍhaniścayavānsan || 13 ||  
 82516  
 82517 saṃyamyā gudasamrodhāddvārāṇi nava cetasaḥ |  
 82518 mātṛāsparsānvicinvāno bhāvitāsvāṅgaciddhanaḥ || 14 ||  
 82519  
 82520 mātṛāsparsānsābdasparśādigocaravṛttirvicinvāno badarāṇīvaikaikaśa  
 82521 upasamhṛtya hṛdi niveśayan hṛdi niviṣṭhānāṃ ca teṣāṃ paramārtharūpo  
 82522 bhāvitāḥ svāṅgamiva svātmanaikikṛtāścīdrūpo ghaṇaḥ

82523 saindhavadhanavadekaraso yena || 14 ||  
 82524  
 82525 saṃruddhaprāṇapavanaḥ samasaṃsthānakandharaḥ |  
 82526 tālumūlatalāagnajihvāmūlo lasanmukhaḥ || 15 ||  
 82527  
 82528 samasaṃsthānā kandharā kaṇṭho yasya | tālumūlatale ālagnena kaṇṭhacchidre  
 82529 kavāṭavanniveśitena jihvāmūlenonnatamiva lasanmukhaṃ yasya || 15 ||  
 82530  
 82531 na bahirnāntare nādho nordhve nārthe na śūnyake |  
 82532 saṃyojitamanodṛṣṭīrdantairdantānasaṃsprśan || 16 ||  
 82533  
 82534 arthe rūpādiviṣaye | na saṃyojite manodṛṣṭī yena || 16 ||  
 82535  
 82536 prāṇapravāhasaṃrodhasamaḥ svacchānanacchaviḥ |  
 82537 aṅga citsaṃviduttānaromakaṇṭakitāṅgabhūḥ || 17 ||  
 82538  
 82539 prāṇādipravāhāṇaṃ saṃrodhena  
 82540 samastakriyākṛtadehamanaḥkaraṇacāñcalyaśūnyaḥ svacchānanacchaviḥ  
 82541 prasannavadanaḥ | aṅgeti saṃbodhane | citsaṃvidā cidrūpābrahmānandānubhavana  
 82542 uttānairūrdhvarjubhī romabhiḥ kaṇṭakitā saṃjātakaṇṭakā aṅgabhūryasya || 17 ||  
 82543  
 82544 aṅgacitsaṃvidābhyāsāccitsāmānyamupādade |  
 82545 tadabhyāsādavāpāntarānandaspaṇḍamuttamam || 18 ||  
 82546  
 82547 tasyānandāvirbhāve pūrvoktameva kramamāha - aṅgeti |  
 82548 aṅgeśvantaḥkaraṇaikaadeśabhūtavṛttibhedeṣu pratibimbītā cit avacchinṇā  
 82549 saṃvidā ca svopādhibhūtavṛttibhedānāṃ  
 82550 vilayābhyāsādbimbabhūtacitsāmānyamupādade praviveśa |  
 82551 bimbabhūtacinmātrānusamdhānābhyāsācca antarhṛdī uttamaṃ  
 82552 sarvotkrṣṭamānandaspaṇḍam avāpa anvabhūḍityarthaḥ || 18 ||  
 82553  
 82554 tadāsvādanato līnacitsāmānyadaśākramam |  
 82555 viśvaṃbharamanantātma sattāsāmānyamāyayau || 19 ||  
 82556  
 82557 tasya pūrvavat sattāsāmānyānupraveśamāha - tadāsvādanata iti | yāvanna  
 82558 niratiśayānandāsvādanam tāvadeva cittaṃ nirodhakleśāsahiṣṇutayā bahiḥ  
 82559 pravartate | āsvādite tvānande tatraiva guḍapipīlikānyāyenāsaktaṃ svarūpamapi  
 82560 vismṛtya svānugataṃ citsāmānyam niratiśayasvaparakāśasattāsāmānyabhāvaṃ  
 82561 nayati sa eva citsāmānyadaśākramasya layastasya sattāsāmānyaprāptiśceti  
 82562 bhāvaḥ || 19 ||  
 82563  
 82564 tasthau samasaṃmābhogaḥ parāṃ viśrāntimāgataḥ |  
 82565 ānāndasamānandamugdhamugdhamukhadyutiḥ || 20 ||  
 82566  
 82567 tatraiva tasyāpunarāvartinīm sthitimāha - tasthāviti | samebhyo'pi sama  
 82568 ātyantikavikṣepavaiṣamyasūnya ābhogaḥ svarūpaṃ yasya | na vidyante ānandāḥ  
 82569 samā yasya tathāvidhānandena prasannatamatvānmugdhebhyaḥ sundarebhyo'pi  
 82570 mugdhā mukhadyutiriyasya tathāvidhaḥ san || 20 ||  
 82571  
 82572 saṃśāntānandapulakaḥ padaṃ prāpyāmalaṃ gataḥ |  
 82573 cirakālaparikṣiṇamananādibhavabhramaḥ || 21 ||  
 82574  
 82575 ānandāvirbhāvaliṅgaromāñcādīnāmapi kramāduparamamāha - saṃśānteti  
 82576 | jīvanneva padaṃ prāpya prārabdhabhogaḥhetumalaśeṣakṣayādamalaṃ gataḥ san ||  
 82577 21 ||  
 82578  
 82579 babhūva sa mahāsattvo lipikarmārpitopamaḥ |  
 82580 samaḥ kalāvapūrṇena śaradacchāmbarendunā || 22 ||  
 82581  
 82582 kalābhīravapūrṇena || 22 ||  
 82583  
 82584 upaśaśāma śanairdivasairasau  
 82585 katipayaiḥ svapade vimalātmani |  
 82586 tarurasāḥ śaradanta ivāmāle  
 82587 ravikaraujasi janmadaśātigaḥ || 23 ||  
 82588  
 82589 na tasya prāṇa utkrāmantyatraiva samavanīyante iti śrutyuktarītyā tatraiva  
 82590 tatprāṇānāṃ taptodakauṣṇyavatkrāmādupaśamamabhipretyāha -  
 82591 upaśaśāmeti | śaradante hemante tarūṇaṃ raso ravikaraujasīva vimale svapade

82592 upaśaśāma || 23 ||  
 82593  
 82594 gatasakalavikalpo nirvikāro'bhirāmaḥ  
 82595 sakalamalavilāśopādhinirmuktamūrtiḥ |  
 82596 vigalitasukhamādyam tatsukham prāpa yasmim-  
 82597 strṇamiva jalarāśāvūhyate śakralakṣmīḥ || 24 ||  
 82598  
 82599 prāṇādyupaśame pariśiṣṭam tatsvarūpaṁ varṇayati - gatetyādinā |  
 82600 agniviśphuliṅgavatprāgupādhībhirvigalitāni niḥśṛtāni  
 82601 hairaṇyagarbhāntaviśayasukhāni yasmāttathāvidhaṁ ādyam tadvacāmagocaram  
 82602 sukham sa prāpa | yasminsukhe śakralakṣmīrapyabdhau tṛṇamiva ūhyate  
 82603 [ādye sa uhyata iti cchedaḥ] pravāhyate tarkyate vā taddarśibhiritiyarthaḥ ||  
 82604 24 ||  
 82605  
 82606 aparimitanabhontarvyāpidigvyāpi pūrṇam  
 82607 bhuvanabharaṇaśīlam bhūribhavyopasevyam |  
 82608 kathanaguṇamatītam satyamānandamādyam  
 82609 paramasukhamanantaṁ brāhmaṇo'sau babhūva || 25 ||  
 82610  
 82611 asau brāhmaṇa uddālakaḥ pratibrahmāṇḍam bhedādaparimitānyanantāni  
 82612 nabhāṁsi antaḥ svodare vyāpnuvanti yā diśastā api vyāptum śīlamasya | anena  
 82613 deśakṛtaparicchedanirāsaḥ | sarvadā sarvavastuṣu pūrṇam |  
 82614 sarvavastvādhārabhuvanānām bharaṇam dhāraṇam poṣaṇam ca śīlam yasya |  
 82615 anena sarvādhiṣṭhānatoktyā vastukṛtabhedanirāsaḥ |  
 82616 bhūribhīrbhavyairbhāgyairuttamajanaiścopasevyam | kathanaguṇam  
 82617 vākpravṛttinimittadharmān atītam anantamādyam kālakṛtaparicchedahīnamata  
 82618 eva satyādīlakṣaṇam | ānandayati sukhaikarasīkarotyakhilamityānandam  
 82619 bhūmākhyam paramasukham babhūvetyarthaḥ || 25 ||  
 82620  
 82621 gatavati padamādyam cetasi svacchabhāvam  
 82622 dvijatanuratha māsaḥ sopaviṣṭaiva ṣaḍbhiḥ |  
 82623 ravikaraparitaptā vātabhāṁkāraramyā  
 82624 tanutarubhujatantrī śailaviṇā babhūva || 26 ||  
 82625  
 82626 atha taccetasi jīve svacchabhāvam nirmalasvarūpamādyam padaṁ gatavati sati tasya  
 82627 dvijasya tanuḥ śarīram tatropaviṣṭaiva satī ṣaḍbhirmāsai ravikaraiḥ paritaptā  
 82628 śuṣkā satī pravahadvātaghaṭṭanajairbhākāraiḥ kvaṇitai ramyā tanutarūṇām  
 82629 bālavr̥kṣalakṣaṇānām bhujānām vādanayogyābhiḥ śīrātantribhiḥ śailasya  
 82630 parvatasya viṇeva vilāśaheturbabhūvetyutprekṣā || 26 ||  
 82631  
 82632 atha bahutarakālenaitadadrerbhuvam tā-  
 82633 mupayayuragakanyāsaṁyutā mātaraḥ khāt |  
 82634 abhimataphalasiddhyai saṁyutā eva sarvā  
 82635 analamiva śikhānām paṅktayaḥ piṅgakeśyaḥ || 27 ||  
 82636  
 82637 atha bahutarakālēna | ṣaṇmāseneti yāvat | etat vṛttam | kim |  
 82638 khānnabhastalādagakanyāsaṁyutāḥ parasparasahacāritāniyamātsarvāḥ saṁyutāḥ  
 82639 sadā militā eva sthitā brāhmyādyā mātaraḥ  
 82640 kasyacidbhaktasyābhimataphalasiddhyai śikhānām jvālānām paṅktayaḥ  
 82641 analamiva tāmadrerbhuvamupayayuh || 27 ||  
 82642  
 82643 dinakarakaraśuṣkam viprakamkālakam ta-  
 82644 jjhaṭīti mukuṭakoṭau khaḍgakhaṭvāṅgamadhye |  
 82645 sakalavibudhavandya khimkhinī devadevī  
 82646 niśi navataravṛttā kāntakāntim cakāra || 28 ||  
 82647  
 82648 tāsām mātṛṇām madhye niśi rātrau navanavabhūśāvaicitryānnavatarāṇi  
 82649 lāsyādivṛttāni yasyāstathāvidhā | sakalairbrahmādibhirvibudhairvandyā |  
 82650 devānāmapi devī pūjyā | khimkhinī cāmuṇḍā | dinakarasya karaiḥ śuṣkam  
 82651 tadviprasyoddālakasya kamkālakam śavam jhaṭīti udyatayoḥ  
 82652 khaḍgakhaṭvāṅgayormadhye antarālāsthāyām svamukuṭasya kirīṭasya koṭau  
 82653 kāntakāntim bhūṣaṇam bhūṣaṇam cakāretyarthaḥ || 28 ||  
 82654  
 82655 ityuddālakadehakaṁ suvilasanmāyūrabarhavraja-  
 82656 vyālolābdalave navairvivalite mandāramālāgaṇaiḥ |  
 82657 śete khimkhinikā mahābhagavatī līlālālāme latā-  
 82658 jāle bhṛṅga ivāntapuṣpapaṭale paścādupāgacchatī || 29 ||  
 82659  
 82660 yasya mūḍhadṛṣṭīkalpito malamāṁsādimayaḥ sthūladeho'pi trijagadvandyaḥ

82661 devyāḥ śīrobhūṣaṇatayā sarvotkarṣa prāptastena sarvotkrṣṭaṃ padaṃ  
 82662 prāptamiti kiṃ vācyamiti jñānamāhātmyotkarṣa darśayannāha - itīti | iti  
 82663 uktarītyā uddālakasya kutsito deho dehakaṃ suṣṭhu vilasati virājamāne  
 82664 māyūrabarhāṇaṃ vrajaḥ samūhastallakṣaṇā vyālolāḥ kampamānā abdalavā  
 82665 meghakhaṇḍā yasmin | navaiḥ pratyagrairmandāramālāgaṇairvivalite veṣṭite  
 82666 khiṃkhiṇikākhyāyā mahatyā bhagavatya līlārthe lalāme śīrobhūṣaṇamālye  
 82667 anteṣu agrabhāgeṣu puṣpapaṭalāni yasya tathāvidhe veṇicchalātpaścātprṣṭhata  
 82668 upāgacchati latājāle bhṛṅga iva śete sukhaviśrāntiṃ bhajate ityutprekṣā || 29 ||  
 82669  
 82670 eṣoddālakacittavṛttikalanāvallī vivekasphura-  
 82671 tsvānandapravikāśabhāsikusumā hṛtkānane viśṛtā ||  
 82672 rūḍhā yasya kadācideva viharannapyeva sacchāyayā  
 82673 nāsāveti viyogameti saphalenoccaistarāṃ saṃgamam || 30 ||  
 82674  
 82675 uktamuddālakākhyānamupasaṃharamstatpariśīlanaparāṇaṃ  
 82676 saṃsāratāpopaśamaṃ paramapuruṣārthaphalalābhaṃ ca darśayati - eṣeti |  
 82677 sarvadṛśyaviveke sphuranyaḥ svānandaḥ sa eva pravikāśairbhāsīni kusumāni  
 82678 yasyāstathāvidhā eṣā darśitaprakārā  
 82679 uddālakacittavṛttervidehakaivalyaprāptyantasakalacaritrasya [uddālake  
 82680 cittavṛtteḥ iti pāṭhaḥ] kalanā ādaranairantaryābhyāṃ śikṣā tallakṣaṇā  
 82681 kalpavallī yasya hṛtkānane rūḍhā prādurbhūtā satī  
 82682 uttarottarabhūmikādhirohaṇakrameṇa viśṛtā asau puruṣastāpatrayārkaśaṃkule  
 82683 vyavahārakāntāre viharansaṃcarannapi satyaśāntidāntyādiguṇasurabhiśītalayā  
 82684 sahaśaṃtoṣalakṣaṇayā chāyayā | apyārthe evakāraḥ | kadācidapi viyogaṃ naiti na  
 82685 prāpnotyeva | kiṃca sa uccaistarāṃ sarvotkrṣṭatamena mokṣaphalena saṃgamam  
 82686 punarāvṛttirahitaṃ svātmabhāvena saṃbandhameti prāpnotītyavaśyaṃ sā vallī  
 82687 hṛdi saṃropya viśtāraṇīyetyarthaḥ || 30 ||  
 82688  
 82689 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mo0  
 82690 upaśamaprakaraṇe uddālakanirvāṇaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 82691  
 82692 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe  
 82693 uddālakanirvāṇaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 82694  
 82695  
 82696 ṣaṭpañcāśaḥ sargaḥ 56  
 82697  
 82698 śrīvāsiṣṭha uvāca |  
 82699  
 82700 krameṇānena viharanvicāryātmānamātmanā |  
 82701 viśrāntimehi vitate pade padmadalekṣaṇa || 1 ||  
 82702  
 82703 nirmṛṣṭamāyātimirāḥ prabuddho dhvastavāśanaḥ |  
 82704 vyavahāraprasakto'pi samādhista itīryate || 1 ||  
 82705  
 82706 anena uktaprakāreṇa vicāravairāgyasamādhyaḥśakrameṇa viharan || 1 ||  
 82707  
 82708 śāstrārthagurucetobhistāvattāvadvicāryate |  
 82709 sarvadṛśyakṣayābhyāśādyāvādāsādyate padam || 2 ||  
 82710  
 82711 śāstraśravaṇena arthatattvaparikṣaṇena guruvacanaviśvāśena svacittaśodhanena  
 82712 ca sarvadṛśyabādhena paramapadaviśrāntiparyantamavaśyaṃ vicāraḥ kartavya  
 82713 iti tātṭparyārthaḥ || 2 ||  
 82714  
 82715 vairāgyābhyāśaśāstrārthaprajñāgurumayakramaiḥ  
 82716 [guruyamakramairiti pāṭhaḥ | tatra yamaśabdena manonigraho  
 82717 jñeyaḥ] |  
 82718 padamāsādyate puṇyaṃ prajñayaivaikayāthavā || 3 ||  
 82719  
 82720 saṃprabodhavatī tīkṣṇā kalaṅkarahitā matiḥ |  
 82721 sarvasāmagryahīnāpi padam prāpnoti śāśvatam || 4 ||  
 82722  
 82723 prajñāsvarūpamāha - saṃprabodhavatīti | prāpnoti prāpayati || 4 ||  
 82724  
 82725 śrīrāma uvāca |  
 82726  
 82727 bhagavanbhūtabhavyeśa kaścijjātasamādhikaḥ |  
 82728 prabuddha iva viśrānto vyavahāraparo'pi san || 5 ||  
 82729

82730 kaścitprabuddho vyavahāraparo'pi san jātasamādhika iva viśrānta ityanvayaḥ || 5 ||  
 82731  
 82732 kaścidekāntamāśritya samādhiniyataḥ sthitaḥ |  
 82733 tayostu katarāḥ śreyāniti me bhagavanvada || 6 ||  
 82734  
 82735 śrīvasiṣṭha uvāca |  
 82736  
 82737 imaṃ guṇasamāhāramanātmatvena paśyataḥ |  
 82738 antaḥśītalatā yāsau samādhiriti kathyate || 7 ||  
 82739  
 82740 antaḥśītalatā pūrṇakāmatā jñānapraṭiṣṭhāphalaṃ tallābhe  
 82741 vikṣepaprasaktyabhāvātsaiva samādhirabhidhiyata ityārthaḥ | manasi sati  
 82742 dṛśyairvikṣepahetuḥ saṃbandhaḥ syānnatu mama tadastīti niścityetyārthaḥ || 7 ||  
 82743  
 82744 dṛśyairmanasi saṃbandha iti niścitya śītalaḥ |  
 82745 kaścitsaṃvyavahāraṣṭhaḥ kaściddhyāne vyavasthitaḥ || 8 ||  
 82746  
 82747 dṛśyairmananasamābandhaḥ iti pāṭhastu spaṣṭa eva || 8 ||  
 82748  
 82749 dvāvetau rāma sukhitāvantaścetpariśītalau [saṃpannāviti pāṭhaḥ] |  
 82750 antaḥśītalatā yā syāttadanantatapaḥphalam || 9 ||  
 82751  
 82752 samādhisthānakasthasya cetaścedvṛtticañcalam |  
 82753 tattasya [tattarhītyārthaḥ] tatsamādhānaṃ samamunmattatāṇḍavaiḥ ||  
 82754 10 ||  
 82755  
 82756 unmattatāṇḍavasthasya cetaścetkṣīṇavāsanam |  
 82757 tadasyonmattavṛttam tatsamaṃ buddhasamādhinā || 11 ||  
 82758  
 82759 vyavahārī prabuddho yaḥ prabuddho yo vane sthitaḥ |  
 82760 dvāvetau susamau nūnamasaṃdehaṃ padaṃ gatau || 12 ||  
 82761  
 82762 asaṃdehaṃ sarvasaṃmedhocchedi paramapadaṃ gatau tatra praṭiṣṭhitau cetyārthaḥ || 12 ||  
 82763 ||  
 82764  
 82765 akarṭṛ kurvadapyetaccetaḥ pratanuvāsanam |  
 82766 dūraṃ gatamanā jantuḥ kathāsaṃśravaṇe yathā || 13 ||  
 82767  
 82768 vyavahāriṇaḥ karṭṛtvaprayukto bandhaḥ kiṃ na syāttatrāha - akartriti |  
 82769 pratanuvāsanam nirvāsanam | yathā kāntādikathāsaṃśravaṇe anyatra  
 82770 prasaktamanāḥ kurvannapi rāgādivikārānodayāttatprayuktairdoṣairna badhyate  
 82771 tadvadityārthaḥ || 13 ||  
 82772  
 82773 akurvadapi karteḥ cetaḥ praghanavāsanam |  
 82774 nispandāṅgamapi svapne śvabhṛpātasthitāviva || 14 ||  
 82775  
 82776 nispandānyaṅgāni dehāvayavā yasya tathāvidhamapi suptasya manaḥ  
 82777 śvabhṛpātaṃ tatra sthitau ca yathā karṭṛ tadvat || 14 ||  
 82778  
 82779 cetaso yadakarṭṛtvam tatsamādhānamuttamam |  
 82780 taṃ viddhi kevalībhāvaṃ sā śubhā nirvṛtiḥ parā || 15 ||  
 82781  
 82782 nirvṛtiḥ sukhaviśrāntiḥ || 15 ||  
 82783  
 82784 cetaścalācalatvena paramaṃ kāraṇaṃ smṛtam |  
 82785 dhyānādhyānadṛśostena tadevānaṅkuraṃ kuru || 16 ||  
 82786  
 82787 dhyānādhyāne samādhyasamādhī taddṛṣṭyoḥ | anaṅkuraṃ  
 82788 aṅkurabījavāsanāśūnyamiti yāvat || 16 ||  
 82789  
 82790 avāsanam sthiraṃ proktaṃ manodhyānaṃ tadeva tu |  
 82791 sa eva kevalībhāvaḥ śāntataiva ca sā sadā || 17 ||  
 82792  
 82793 tanuvāsanamatyuccaiḥ padāyodyatamucyate |  
 82794 avāsanam mano karṭṛpadaṃ tasmādavāpyate || 18 ||  
 82795  
 82796 tanuvāsanam caturthādibhūmikāsu kṣīyamāṇavāsanam | avāsanam kṣīṇavāsanam  
 82797 padaṃ saptamabhūmikāpraṭiṣṭhā || 18 ||  
 82798

82799 ghanavāsanametattu cetaḥ kartṛtvabhājanam |  
 82800 sarvaduḥkhaḥpradaṃ tasmādvāsanāṃ tanutāṃ nayet || 19 ||  
 82801  
 82802 praśāntajagadāsthō'ntarvītaśokabhayaiṣaṇaḥ |  
 82803 svastho bhavati yenātmā sa samādhiriti smṛtaḥ || 20 ||  
 82804  
 82805 praśāntā jagati dehādidiṣṣye āsthā ahaṃmamatābhīniveśo yasya | svasthaḥ  
 82806 svarūpapraṭiṣṭho yenopāyena bhavati || 20 ||  
 82807  
 82808 cetasā saṃparityajya sarvabhāvātmaḥbhāvanām |  
 82809 yathā tiṣṭhasi tiṣṭha tvaṃ tathā śaile gṛhe'thavā || 21 ||  
 82810  
 82811 sarveṣu bhāveṣu ātmabhāvanām ahaṃmamatādhyāsam | śaile samāhito gṛhe  
 82812 vyavaharanvā || 21 ||  
 82813  
 82814 gṛhameva gṛhasthānām susamāhitacetasām |  
 82815 śāntāhaṃkṛtidoṣāṇām vijānāvanabhūmayāḥ || 22 ||  
 82816  
 82817 araṇyasadane tulye samāhitamanodṛśām |  
 82818 bhavatāmiha bhūtānām bhūtānām mahatāmiva || 23 ||  
 82819  
 82820 iha nityāparokṣe pratyagātmani bhūtānām sthitānām | mahatām  
 82821 bhūtānāmākāśādīnāmiva || 23 ||  
 82822  
 82823 śāntacittamahābhṛasya janajvālojjvalānyapi |  
 82824 nagarāṇyapi śūnyāni vanānyavanipātmaja || 24 ||  
 82825  
 82826 śāntacittamahābhṛasya śaradakāśakalpasyetyarthaḥ || 24 ||  
 82827  
 82828 vṛttimaccittamattasya vijānāni vanānyapi |  
 82829 nagarāṇi mahālokapūrnāni paravīrahan || 25 ||  
 82830  
 82831 rāgādivṛttimatā citena mattasya || 25 ||  
 82832  
 82833 vyutthitaṃ cittamabhyeti bhṛamasyāntaḥ suṣuptatām |  
 82834 nirvāṇameti nirvāṇaṃ yathecchasi tathā kuru || 26 ||  
 82835  
 82836 vyutthitaṃ rāgādivikṣiptaṃ cittaṃ nānāvidhaviṣayabhṛamasyāntarlayena  
 82837 punarvyutthānasahasrabhūtaṃ suṣuptatāmeti | nirvāṇaṃ śāntarāgādivāsanam  
 82838 tu cittaṃ nirvāṇaṃ mokṣameti || 26 ||  
 82839  
 82840 sarvabhāvapadātītaṃ sarvabhāvātmaṃ ca vā |  
 82841 yaḥ paśyati sadātmānaṃ sa samāhita ucyate || 27 ||  
 82842  
 82843 tarhi prākkathaṃ vyavahāryavyavahāriṇostattvavidostulyaḥ samādhiruktastatrāha  
 82844 - sarveti | tattvavitsamādhau sarvabhāvapadātītaṃ paśyati vyavahāre tu  
 82845 sarvabhāvātmaṃ paśyatītyekapiṇḍamātrāhaṃmānābhāvāna tasya rāgādirīti  
 82846 na vikṣepaprasaktiriti bhāvaḥ || 27 ||  
 82847  
 82848 īhitānīhite kṣīṇe yasyāntarvitatākṛteḥ |  
 82849 sarve bhāvāḥ samā yasya sa samāhita ucyate || 28 ||  
 82850  
 82851 uktamevārtha phalata āha - īhiteti | īhitānīhite rāgadveṣau || 28 ||  
 82852  
 82853 sadātmanā sadevedaṃ jagatpaśyati no manaḥ |  
 82854 yathā svapne tathaivāsmiñjāgratyapi janeśvara || 29 ||  
 82855  
 82856 kathaṃ sarve bhāvāḥ samāstaddarśayati - sadātmaneti | tasya mano yathā  
 82857 svapne tathā jāgratyapi idaṃ diṣyaṃ sadātmanā sadeva paśyati | jagat  
 82858 sadvyatiriktārūpaṃ no paśyatītyarthaḥ || 29 ||  
 82859  
 82860 yathā vipaṇikālokā viharanto'pyasatsamāḥ |  
 82861 asaṃbandhāttathā jñasya grāmopi vipinopamaḥ || 30 ||  
 82862  
 82863 nagarāṇyapi śūnyānīti yaduktaṃ tadupapādayati - yatheti | vipaṇikā  
 82864 paṇavīthikā tatra samavetā api bahavo janāḥ svasvakārye  
 82865 vyavaharanto'pyudāsīnasyānupakāritvādasatprāyāstadvat || 30 ||  
 82866  
 82867 antarmukhamanā nityaṃ supto buddho vrajannapi |

82868 puram janapadam grāmamaraṇyamiva paśyati || 31 ||  
 82869  
 82870 sarvamākāśatāmeti nityamantarmukhasthiteḥ |  
 82871 sarvathānupayogyatvādbhūtākulamidaṃ jagat || 32 ||  
 82872  
 82873 bhūtaiḥ prāṇibhiḥ pṛthivyādibhiścākulamapi bādhitatvādākāśatām  
 82874 śūnyatām || 32 ||  
 82875  
 82876 antaḥśītalatāyām tu labdhāyām śītalam jagat |  
 82877 vijvarāṇāmiva nṛṇām bhavatyājīvitasthiteḥ || 33 ||  
 82878  
 82879 ājīvitasthiteḥ yāvajjīvam || 33 ||  
 82880  
 82881 antaṣṭṣṇopatataptānām dāvadāhamayaṃ jagat |  
 82882 bhavatyakhilajantūnām yadantastadbahiḥ sthitam || 34 ||  
 82883  
 82884 yasmānantaryadyādṛśaṃ taptaṃ śītalam vā cittam tadeva bahirjagadākāreṇa  
 82885 sthitamityarthaḥ || 34 ||  
 82886  
 82887 dayuḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
 82888 antaḥkaraṇatattvasya bhāgā bahiriva sthitāḥ || 35 ||  
 82889  
 82890 tadevāha - dyauriti || 35 ||  
 82891  
 82892 vaṭadhānā vaṭa iva yadantaḥstham sadātmanaḥ |  
 82893 tadbahirbhāsate bhāsvadvikāse puṣpagandhavat || 36 ||  
 82894  
 82895 na bahiṣṭham na [na vāntastham ityapi kvacitpaṭhyate] cāntaḥstham  
 82896 kvacitkiṃcana vidyate |  
 82897 yadyathā kacitaṃ cittvāttattathā tattvamutthitam || 37 ||  
 82898  
 82899 adhyāropadṛṣṭyoktvā apavādadṛṣṭyā āha - na bahiṣṭhamiti | katham tarhi  
 82900 tatra jagadākārabhānaṃ tatrāha - yaditi | yadvastu prāgvāsanābalādyathā  
 82901 kacitaṃ tathā tadveṣeṇa paramārthatattvamevotthitamityarthaḥ || 37 ||  
 82902  
 82903 ātmatattvāntaraṃ bhāti bahiṣṭvena jagattayā |  
 82904 karpūramiva gandhena saṃkoce pravikāsi ca || 38 ||  
 82905  
 82906 ātmatattvarūpaṃ yadāntaraṃ vastu tadeva bahiṣṭvena jagattayā bhāti |  
 82907 tattadupādhyanusārisaṃkoce'pi sati pravikāsi ca bhavati | yathā saṃpuṭāntaḥstham  
 82908 karpūraṃ gandharūpeṇa tathā bhāti bhavati cetyarthaḥ || 38 ||  
 82909  
 82910 ātmaiva sphurati sphāraṃ jagattvenāpyahamṭayā |  
 82911 bāhyatvenāntaratvena sa ca nāsanna sanvibhuḥ || 39 ||  
 82912  
 82913 na asan cakṣurādyadṛśyāhaṃkārādirūpaḥ | nāpi san  
 82914 taddṛśyabāhyasthūlarūpaḥ | kiṃtu vibhurubhayānususyūtasamātrārūpa ityarthaḥ  
 82915 || 39 ||  
 82916  
 82917 bahiṣṭhenāntaraṃ bāhyamantaḥsthenāntarasthitam |  
 82918 yathāviditamātmāyaṃ svacittamanupaśyati || 40 ||  
 82919  
 82920 ata evāyamātmā āntaraṃ svacittameva yathā viditaṃ pūrvapūrvavedanānusāreṇa  
 82921 bahiṣṭhena bahirmukhena cakṣurādinā bāhyam jagadākāramanupaśyati |  
 82922 antaḥsthena jāgradvāsanādinā āntare hṛdi sthitaṃ  
 82923 svapnarājyādyanupaśyatītyarthaḥ || 40 ||  
 82924  
 82925 sabāhyābhyantaraṃ śāntamātmano bheditaṃ jagat |  
 82926 ahantvādisthite bhede bhūribhaṅgabhayaṃ tu tat || 41 ||  
 82927  
 82928 na bahiṣṭham na cāntaḥsthamiti yaduktaṃ tadyuktyānubhāvayati - sabāhyeti |  
 82929 sabāhyābhyantaraṃ dvividhamapi jagadubhayānususyūtasadātmanaḥ  
 82930 sakāśādbheditaṃ pṛthakkṛtaṃ sadasadeveti śāntaṃ mṛtamevetyarthaḥ |  
 82931 tatpṛthakkaraṇābhāve tu tatsattayaiva bāhyābhyantarabhede sthite sati  
 82932 tadahaṃmamataādhyāsāttattadbhaṅge bhūribhaṅgabhayaṃ bhavedityarthaḥ || 41 ||  
 82933  
 82934 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
 82935 kalpādireva jvalitaṃ sarvamādhihatātmanaḥ || 42 ||  
 82936



82937 bhūribhaṅgabhayamupapādayati - dyauriti | tattadādhibhirhatātmano  
 82938 dyukṣamādi sarvaṃ vastu tāpatrayajvālājvalitaṃ sat tathāvidhaṃ kalpādiḥ  
 82939 pralayārambhasamaya eva sadā saṃpadyata ityārthaḥ || 42 ||  
 82940  
 82941 yastvātmaratirevāntaḥ kurvankarmendriyaiḥ kriyāḥ |  
 82942 na vaśo harṣaśokābhyāṃ sa samāhita ucyate || 43 ||  
 82943  
 82944 sanmātrātmadarśane tu karmendriyairvyavahāre'pi abhimānābhāvāna  
 82945 harṣaśokādivikṣepaleśasyāpi prasaktiriti sadāsamādhisthatulyataiva  
 82946 phalaṭītyāśayenāha - yastvityādinā || 43 ||  
 82947  
 82948 yaḥ sarvagatamātmānaṃ paśyansamupaśāntadhīḥ |  
 82949 na śocati dhyāyati vā sa samāhita ucyate || 44 ||  
 82950  
 82951 sa pūrvāparaparyantāṃ yaḥ paśyañjāgatīm gatim |  
 82952 dṛṣṭiśvetāsu hasati sa samāhita ucyate || 45 ||  
 82953  
 82954 pūrvaparyanta utpattiḥ aparaparyanto nāśaḥ tatsahitām | etāsu  
 82955 mūḍhajanaprasiddhāsvahaṃmamataḍṛṣṭiṣu || 45 ||  
 82956  
 82957 same pare'pi nāhaṃtā na jagajjanmano mayi |  
 82958 vīcivṛndeṣvīvātaptā nākāśe phaladhātavaḥ || 46 ||  
 82959  
 82960 kimarthaṃ hasatīti cedahaṃmameti  
 82961 dṛṣṭigocarayorabhimānābhīmantavyalakṣaṇayorahaṃtājagatorāśrayasyaivāsidd  
 82962 hyā mithyātvādityāha - same iti | te hi sarvānubhavasiddhapratyaksvabhāve  
 82963 mayi vā syātāṃ śrutisiddhabrahmasvabhāve vā | na tāvanmayi | dṛśo  
 82964 dṛśyāśrayatvāyogānnāpi pare brahmaṇi | asaṅgādvayakūṭasthasvarūpe same  
 82965 tasminnaḥaṃtājagajjanmādivaiśamyādharatvāyogāt | yathā  
 82966 śaradātapasaṃbhinneṣu dūrāddṛśyamāneṣu vīcivṛndeṣu dṛśyamānā  
 82967 ātaptā prataptadrutarajataprāyā visphurantī puñjībhūtā kāntirna  
 82968 vīcivṛndeṣvantarasti samīpopasarpaṇe teṣu nimajjyānveṣaṇe cādarśanāt | nāpi  
 82969 tadantarabahiṣṭhe ākāśe asaṅgakūṭasthe caturvidhakriyāphaladhātavadarśanena  
 82970 vīcikriyājanyaphalāśrayatvasya dūranirastatvāt | ataḥ sā kāntirivāhaṃtājagato api  
 82971 nirāśrayatvānmithyaivetyārthaḥ || 46 ||  
 82972  
 82973 yasyāntarasthitāhantvaṃ na vibhāgādi no manaḥ |  
 82974 na cetanācetanatve so'sti nāstītarō janaḥ || 47 ||  
 82975  
 82976 ahaṃtājagadbhedam nirasya taddraṣṭṛbhedaṃ nirasyati - yasyeti | yasya  
 82977 jñasya antaḥ āntaraṃ pratyagātmarūpaṃ na sthitaṃ ahantvaṃ yasmīnstathāvidhaṃ  
 82978 saṃpannaṃ dṛśyajagadvibhāgādikam manaśca nāsti tasya tadadhīnakalpane  
 82979 cetanācetanā api na staḥ | ataḥ sa eka eva sarvātmāsti taditaro  
 82980 janaścetanadhātūrnāsti | nānyo'to'sti draṣṭā ityādiśruterityārthaḥ || 47 ||  
 82981  
 82982 vyomasvaccho bahiṣṭhehām samyagācaratīha yaḥ |  
 82983 harṣāmarṣavikāreṣu kāṣṭhaloṣṭasamaḥ śamaḥ || 48 ||  
 82984  
 82985 tasya lakṣaṇānyāha - vyometi dvābhyām | samyak  
 82986 śāstraśiṣṭācārāvirodhena | śamaḥ śāntisvabhāvaḥ || 48 ||  
 82987  
 82988 ātmavatsarvabhūtāni paradravayāni loṣṭavat |  
 82989 svabhāvādeva na bhayādyāḥ paśyati sa paśyati || 49 ||  
 82990  
 82991 artho'tanustanurvāpi nāsadrūpeṇa cetyate |  
 82992 sadrūpo nānubhūto'jñe na jñenaiva na tattayā || 50 ||  
 82993  
 82994 tattvajñasyaiva samadarśitve upapattimāha - artha iti | ajñena mūḍhena  
 82995 atanurmahān hiraṇyagarbhaisvayāntastanuralpaḥ kākīṇīmātropi vā  
 82996 kanakakāminyādirartha viśayaḥ asadrūpeṇa mithyātvena na cetyate na dṛśyate  
 82997 tadadhiṣṭhānasadrūpaśca nānubhūta iti na tattayāsanmātrasvabhāvenāpi cetyate |  
 82998 jñena tattvavidaiva tathā dṛśyata iti tasyaivobhayathāpi samadarśitvamupapadyata  
 82999 ityārthaḥ || 50 ||  
 83000  
 83001 idṛśāśayasampanno mahāsattvapadaṃ gataḥ |  
 83002 tiṣṭhatūdetu vā yātu mṛtmetu na tatsthitim || 51 ||  
 83003  
 83004 yasyāśaye samadarśanaṃ nirūḍhaṃ sa sarvatra sarvāsvapyavasthāsu na  
 83005 harṣaviṣādādinā lipyata ityāha - idṛśetyādinā | tiṣṭhatvakiṃcanaḥ | udetu

83006 aiśvaryādyabhyudayaṃ prāpnotu vā | mṛtiṃ putrabāndhavādimaraṇaṃ |  
83007 tatsthitim abhyudayaasthitim naitu || 51 ||  
83008  
83009 vasatūttamabhogaḍhye svagrhe vā janākule |  
83010 sarvabhogojjhitābhoge sumahatyathavā vane || 52 ||  
83011  
83012 uddāmamanmathaṃ pānatatparo vāpi nṛtyatu |  
83013 sarvasaṅgaparityāgī samamāyātu vā girau || 53 ||  
83014  
83015 uddāmamanmathamiti kriyāviśeṣaṇaṃ | samaṃ nirvikāraṃ || 53 ||  
83016  
83017 candanāgurukarpūrairvapurvā parilimpatu |  
83018 jvālājaṭilavistāre nipatatvathavā'nale || 54 ||  
83019  
83020 pāpaṃ karotu sumahadvahulaṃ puṇyameva ca |  
83021 adya vā mṛtimāyātu kalpāntanicayena vā || 55 ||  
83022  
83023 nāsau kiṃcinna tatkiṃcitkṛtaṃ tena mahātmanā |  
83024 nāsau kalaṅkamāpnoti hema paṅkagataṃ yathā || 56 ||  
83025  
83026 asau samadarśī | kiṃcinmaraṇaduḥkhādivikāridehamana-ādirahaṃtāśrayaḥ |  
83027 ata-eva tena na kiṃcitkṛtaṃ || 56 ||  
83028  
83029 saṃvitpuruṣaśabdārthaiḥ sa kalaṅkaiḥ kalaṅkyate |  
83030 ahaṃtvaṃvāsanārūpaiḥ śuktikārajatopamaiḥ || 57 ||  
83031  
83032 ajñeṣu tarhi kasya kalaṅkastaṃ darśayati - saṃviditi | sakalaṅkaiḥ  
83033 śāstrānabhyanuñātasevanadūṣitairvāsanārūpairaindriyakasaṃvidbhistadāyatanen  
83034 a puruṣeṇa dehena tadbhogyaiḥ śabdārtharūpairviśayaiśca  
83035 ahantvamahaṃkārapradhānalīngātmā || 57 ||  
83036  
83037 samastavastuprasamātsamyagjñānādyathāsthiteḥ |  
83038 svabhāvasyopaśāntontaḥkalaṅko'sattayā svataḥ || 58 ||  
83039  
83040 kasmādupāyādantaḥkalaṅkopaśamastamāha - samasteti | svabhāvasya cittasya  
83041 kalaṅko bādhādasattayā svataḥ praśānto bhavatīti śeṣaḥ || 58 ||  
83042  
83043 ahaṃtvavāsanānarthaprasūteḥ saṃvidātmanaḥ |  
83044 puruṣasya vicitrāṇi sukhaduḥkhāni janmani || 59 ||  
83045  
83046 saṃsāraduḥkhaprāptetarhi kiṃ kāraṇaṃ tadāha - ahaṃtveti |  
83047 ahaṃtvādhyāsādvāsanālakṣaṇānāmanarthānāṃ prasūterudbodhātpuruṣasya  
83048 janmani santītyarthaḥ || 59 ||  
83049  
83050 rajjvāṃ sarpabhrame sānte'hirneti nirvṛtiryathā |  
83051 ahaṃtvabhāvasaṃśāntau tathāntaḥ samatā matā || 60 ||  
83052  
83053 ata-evāhantvaśāntyā saṃsāraduḥkhanivṛttirityāha - rajjvāmiti | samatā  
83054 sarvaduḥkhavaiśamyāśūnyatā || 60 ||  
83055  
83056 yatkaroti yadaśnāti yaddadāti juhوتي vā |  
83057 na tajjñasya na tatra jño mā karotu karotu vā || 61 ||  
83058  
83059 duṣkṛtaphalamiva sukṛtaphalamapi jñasya nāstīti tasya sarvakartavyahānirityāha  
83060 - yadityādinā || 61 ||  
83061  
83062 karmaṇāsti na tasyārtho nārthastasyāstyakarmaṇā |  
83063 yathāsvabhāvāvagamātsa ātmanyeva saṃsthitāḥ || 62 ||  
83064  
83065 akarmaṇā karmatyāgena || 62 ||  
83066  
83067 icchāstataḥ samudyanti na mañjarya ivopalāt |  
83068 yāścodyanti ca tāḥ sarvāḥ sa evāpsviva vicayaḥ || 63 ||  
83069  
83070 phalecchayā hi tadupāye karmaṇi pravṛttiḥ syātsaiva tasya pūrṇatvānnodetītyāha  
83071 - icchā iti | kadācidvāsanābhyāsādudītā apīcchāḥ paramārthadr̥śā tasya  
83072 svātmabhūtā evetyāha - yāśceti || 63 ||  
83073  
83074 sakalamidamasāvasau ca sarvaṃ

83075 jagadakhilaṃ na vibhāgitātra kācit |  
 83076 paramapuruṣapāvanaika rūpī  
 83077 sa saditi tatsadakiṃcideva nāsau || 64 ||  
 83078  
 83079 tasya sarvātmatāṃ sarvasya tadātmatāṃ ca  
 83080 draḍhayannubhayorniṣprapañcacinmātrataiva paramārthataḥ phaliteti darśayati ##-  
 83081 kācinnāsti | evaṃ bheda kānāṃ kāryakāraṇopādhiṇāṃ tattatsākṣicinmātratve sa  
 83082 tattvavit sarvajagadadhiṣṭhānaśāstrameva | yato'sau paramaḥ pūrṇatvātpuruṣaḥ  
 83083 sarvadoṣāsparsācca pavano yaḥ paramātmā tadekarūpīti anayā rītyā  
 83084 akiṃcitsarvadvaitabandhanirmuktasatsvarūpamātrapariśiṣṭo'sau nityamuktaḥ  
 83085 saṃpanna ityārthaḥ || 64 ||  
 83086  
 83087 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 83088 mokṣopāyeṣūpaśamaprakaraṇe dhyānavicāro nāma ṣaṭpañcāśaḥ sargaḥ ||  
 83089 56 ||  
 83090  
 83091 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe dhyānavicāro  
 83092 nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 83093  
 83094  
 83095 saptapañcāśaḥ sargaḥ 57  
 83096  
 83097 śrīvāsiṣṭha uvāca |  
 83098  
 83099 yadātmamaricasyāntaścittvāttikṣṇatvavedanam |  
 83100 tadahaṃtādi bhedādi deśakālādi cetyataḥ || 1 ||  
 83101  
 83102 ajñātasvasvabhāvā ciddṛkṭvāddṛśyasvabhāvatām |  
 83103 yāṃ dhatte sā cideveti cidanyanneti varṇyate || 1 ||  
 83104  
 83105 evaṃ sarvajagataścidabhede paramārthataḥ siddhe vyavahāre'pi jagadvaicitryaṃ  
 83106 tattadrūpacitsvabhāva eveti phalitamityāha - yadityādinā | ātmaiva  
 83107 svaprakāśataikṣyaṃ maricaṃ tasya cittvāttaikṣṇyaprathārūpaṃ yadvedanam  
 83108 tatsthānīyaṃ ajñātabrahmasvabhāva eva ahaṃtātvaṃtādirūpaṃ  
 83109 ghaṭakuḍyabhedādirūpaṃ tadādhāradeśakālādirūpaṃ ca jagadīti |  
 83110 ataścidabhedaśādhātphalitamityārthaḥ || 1 ||  
 83111  
 83112 yadātmalavaṇasyāntaścittvāllavaṇavedanam |  
 83113 tadahaṃtādi bhedādi deśakālādi matsthitam || 2 ||  
 83114  
 83115 svato yadantarātmekṣościttvānmādhuryavedanam |  
 83116 tadahaṃtādi bhedādi jagattattvādi jṛmbhitam || 3 ||  
 83117  
 83118 tattvādinā tattadākārabhedena jṛmbhitamabhivvyaktam || 3 ||  
 83119  
 83120 svato yadātmadrṣadaścittvātkāṭhinyavedanam |  
 83121 tadahaṃtādi bhedādi deśakālāditām gatam || 4 ||  
 83122  
 83123 svato yadātmaśailasya jñatayā jāḍyavedanam |  
 83124 tadahaṃtādi bhedādi bhuvanādīti saṃsthitam || 5 ||  
 83125  
 83126 jāḍyaṃ gauravam || 5 ||  
 83127  
 83128 svato yadātmato yasya cidravatvādivartanam |  
 83129 tadāvartādyahaṃtādibhedādyākāritā iva || 6 ||  
 83130  
 83131 ākāritāstattadākāravatā iva sthitamityanuṣajyate || 6 ||  
 83132  
 83133 svato yadātmavṛkṣasya śākhādistasya vedanam |  
 83134 tadahaṃtādi bhedādi bhuvanādīva satsphurat || 7 ||  
 83135  
 83136 sat vartamānaṃ tathā sphuradbhāsamānam || 7 ||  
 83137  
 83138 yadātmagaganasyāntaścittvācchūnyatvavedanam |  
 83139 tadahaṃtādi bhedādi bhuvanādīti bhāvanam || 8 ||  
 83140  
 83141 bhāvanaṃ kalpanam || 8 ||  
 83142  
 83143 yadātmagaganasyāntaścittvātsauṣiryavedanam |

83144 tadahaṃtādi bhedādi śarīrādi ca dīpitam || 9 ||  
 83145  
 83146 dravyādbahiṣṣūnyatvam mūrtadravyāntaśchidratā tu sauṣīryamiti bhedaḥ || 9 ||  
 83147  
 83148 svato yadātmakuḍyasya nairantaryaṃ nirantaram |  
 83149 tadahaṃtādibhedena cittādbahiriva sthitam || 10 ||  
 83150  
 83151 nairantarya nibiḍatā | bahirdṛśyatvāccidvyatiriktamivetyarthaḥ || 10 ||  
 83152  
 83153 svato yadātmasattāyāścittvātsattvaikavedanam |  
 83154 tadahaṃtādi bhedādi cetanānītivatsthitam || 11 ||  
 83155  
 83156 cetanāni cidābhāsāḥ || 11 ||  
 83157  
 83158 antarātmaprakāśasya svato yadavabhāsanam |  
 83159 tadahaṃtādi cittvādi jīva ityeva veda saḥ || 12 ||  
 83160  
 83161 cittvaṃ vṛttibhedabhinnacidābhāseṣvanugataṃ sāmānyaṃ veda kalpayati sa jīvaḥ  
 83162 || 12 ||  
 83163  
 83164 antarasti yadātmendoścīdrūpaṃ cidrasāyanam |  
 83165 svata āsvāditam tena tadahaṃtādinoditam || 13 ||  
 83166  
 83167 rasāyanamamṛtam | svata āsvāditam svaprakāśatayā anubhūtam |  
 83168 uditamāvirbhūtam || 13 ||  
 83169  
 83170 paramātmaguḍasyāntaryaccitsvādūdayātmakam |  
 83171 tadevāsvādyate tena svato'haṃtādi nāntare || 14 ||  
 83172  
 83173 āntare svātmanyeva || 14 ||  
 83174  
 83175 paramātmamañeścittvādyadantaḥ kacanaṃ svayam |  
 83176 cetanātmapade cāntarahamityādi vettyasau || 15 ||  
 83177  
 83178 cetanārūpe ātmapade svarūpe || 15 ||  
 83179  
 83180 na ca kiṃcana vettyantarvedyasyāsaṃbhavādiha |  
 83181 na cāsvādayati svādu svādyasyāsaṃbhavādayam || 16 ||  
 83182  
 83183 māyikajagadākārānubhavasya svaprakāśasvātmānubhavamātravavyutpādanāya  
 83184 paśyati vettyāsvādayatyāsvādyate iti karmakartṛbhāvavyapadeśo na  
 83185 tadbhedasādhanāśayenetyāha - na ceti || 16 ||  
 83186  
 83187 na ca kiṃciccinotyantaścetyasyāsaṃbhave sati |  
 83188 vindate na ca vā kiṃcidvedyasyāsaṃbhavādasau || 17 ||  
 83189  
 83190 cinoti caitanyāntarātmanā vikaroti | vedyasya labhyasya || 17 ||  
 83191  
 83192 asadābhāsa evātmā ananto bharitākṛtiḥ |  
 83193 sthitaḥ sadaivaikaghano mahāśaila ivātmani || 18 ||  
 83194  
 83195 asan ābhāsata ityābhāso jagadākāro yasmimstathāvidha eva || 18 ||  
 83196  
 83197 anayā tu vacobhaṅgyā mayā te raghunandana |  
 83198 nāhaṃtādi jagattādibhedostīti nidarśitam || 19 ||  
 83199  
 83200 tarhi yadātmamaricasyetyādyukteḥ ko'bhiprāyastamāha - anayeti || 19 ||  
 83201  
 83202 na cittamasti no cetā na jagattādivibhramaḥ |  
 83203 vṛṣṭamūkāmbudasitam śāntaṃ śāmyati kevalam || 20 ||  
 83204  
 83205 pūrvaṃ vṛṣṭo vṛṣṭavānpaścāccharadi mūkastūṣṇīm̐bhūto'mbuda iva sitam  
 83206 śuddhamadhiṣṭhānasanmātratayā pariśiṣṭaṃ bādhitam jagat śāntameva  
 83207 śāmyatītyarthaḥ || 20 ||  
 83208  
 83209 yathāhartādītāmeti dravatvādvāri vāriṇi |  
 83210 tadāhaṃtādītāmeti jñaptā jñaptau jña ātmani || 21 ||  
 83211  
 83212 jñaptā māyāvi jñaḥ sarvajñaḥ svamāyāvṛte jñaptirūpe ātmani

83213 ahaṃtādirūpatām jīvajagadbhāvamiti yāvat || 21 ||  
 83214  
 83215 yathā dravatvaṃ payasi yathā spandaḥ sadāgatau |  
 83216 ahaṃtādeśakālādi tathā jñe jñaptimātrake || 22 ||  
 83217  
 83218 sadāgatau vāyau | paramārthato jñaptimātrarūpe jñe sarvajñeśvare || 22 ||  
 83219  
 83220 jño jñatāyām śiva jñānaṃ jñāti jñānabṛṃhayā |  
 83221 jñāyate'haṃtadi jñena jīvādītyabhiijīvanaiḥ || 23 ||  
 83222  
 83223 yadi jīvajagadrūpe jñapterananye tarhi jñapte jīveśvarabhāvayoḥ ko  
 83224 viśeṣastamāha - jña iti | jña īśvaro jñatāyāmiśvarabhāve śivaṃ  
 83225 niratiśayānandarūpaṃ svarūpajñānaṃ [svarūpajñānabṛṃhayā iti  
 83226 mudritapustake pāṭhaḥ] jñānabṛṃhayā anāvaraṇāparicchedalakṣaṇayā  
 83227 jñānābhivṛddhyā sadaiva jñāti | ahaṃtādi ahaṃkārasthūladeharūpajīvabhāve  
 83228 tu jñena cetanabhūtenāpi abhiijīvanairjīvanahetubhiḥ  
 83229 prāṇakaraṇaviśayasambandhādyāsairjīvādirūpa evātmeti jñāyate na tattvata iti  
 83230 viśeṣa ityārthaḥ || 23 ||  
 83231  
 83232 yathodeti yayā'jñasya tṛptirjñānena yādṛśī |  
 83233 ananye vānyatā buddhā sa tathā jṛmbhate tayā || 24 ||  
 83234  
 83235 ata-eva jīvasya yathā yathā bhrāntistathā tatheśvaro vivartata ityāha -  
 83236 yatheti | yayā yayā kāmakarmavāsanayā yādṛśaviśayaajñānena ajñasya yathā  
 83237 yena yena darśanalābhopabhogavaicitryaprakāreṇa yādṛśī  
 83238 priyaodapramodādinānāprakārā tṛptirupabhoga udeti ananye svarūpe  
 83239 bhoktṛbhogyabhogavaicitryarūpā anyatā vā jñena buddhā sa parameśvarastayā  
 83240 tayā tādīyakāmādivāsanayā tathā tathā jṛmbhate svagātrāṇi vināmayati  
 83241 vivartate | vaicitryaṃ dhatte iti yāvat || 24 ||  
 83242  
 83243 jīvanaṃ jñātata jñātā jīvanaṃ jīvajīvanam |  
 83244 atyantamasti no bhedaścidrūpatve jñajīvayoḥ || 25 ||  
 83245  
 83246 yadā tvanena sacchāstrasadrūpadeśādbhogyasya jagato jñātata  
 83247 adhiṣṭhānaśanmātrarūpā sphūrtireva jīvanaṃ sārāḥ paramārthasthitirjñātā  
 83248 jīvānāṃ sarveṣāṃ yadadhīnaṃ jīvanaṃ tādṛśānandarūpameva jīvanaṃ  
 83249 bhoktuḥ sāro jñātastadā bhogyabhokradhiṣṭhānayordvayorapi cidrūpatve  
 83250 pariśiṣṭe jñajīvayorjīveśvayorbhedo'styantaṃ nāsti | sarvathaiva nivartata  
 83251 ityārthaḥ || 25 ||  
 83252  
 83253 yathā jñajīvayornāsti bhedo nāma tathaitayoḥ |  
 83254 bhedo'sti na jñāśīvayorviddhi śāntamakhaṇḍitam || 26 ||  
 83255  
 83256 jīveśvarabhedaśānjñāne naṣṭe prājñaturiyabhedo'pi nivṛtta  
 83257 ityakhaṇḍapūrṇānandaikarasacinmātrasāmrajyaṃ siddhamityāha - yatheti || 26 ||  
 83258  
 83259  
 83260 sarvaṃ praśāntamajamekamanādīmadhya-  
 83261 mābhāsvaraṃ svadanamātramacetyacihnam |  
 83262 sarvaṃ praśāntamiti śabdamayī tu dṛṣṭi-  
 83263 rbodhārthameva hi mudhaiva tadomitīdam || 27 ||  
 83264  
 83265 niṣkṛṣṭārthamanūdyopasaṃharati - sarvamiti | sarvaṃ jagat āsamantāt  
 83266 bhāsvaraṃ pūrṇasvapraśāsarūpaṃ svadanamātramānandaikarasam  
 83267 cetyairviśayaīścihna svavyāvartakadharṇeṇa ca rahitaṃ praśāntaṃ brahma  
 83268 tadeva sarvaṃ praśāntamiti tātkālikaśabdamayī  
 83269 padavācyārthābhedasamsargagocarā āhāryā bhedadṛṣṭiḥ  
 83270 sākṣātprayojanaśūnyatvānmudhaiva | hi yasmātkāraṇādvirodhapratisaṃdhāne  
 83271 bhāgastyāgalakṣaṇāśrayadvārā lakṣyārthākhaṇḍabodhārthameva |  
 83272 tadvākyabodhamakhaṇḍārtharūpaṃ tu omīti omkāraṃ jagadbhāva caikīkṛtya  
 83273 virāṭhiraṇyagarbhāvākṛtaturīyātmakān  
 83274 akāśekāramakārārdhamātrāpādāmścaturdhā vibhajya  
 83275 pūrvapūrvapādānuttarottareṣu pravilāpyārdhamātrayā yadadvayaṃ  
 83276 pūrṇānandaikarasam nityāparokṣapratyakcinmātrarūpaṃ lakṣyate idameva na  
 83277 saṃśṛṣṭārūpamityārthaḥ || 27 ||  
 83278  
 83279 ityārṣe śrīvāsiṣṭhamahāramāyaṇe vālmikiye de0  
 83280 mokṣopāyeṣūpaśamapakaraṇe bhedanirāso nāma saptapañcāśaḥ sargaḥ ||  
 83281 57 ||

83282  
 83283 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe bhedanirāso  
 83284 nāma saptapañcāśaḥ sargaḥ || 57 ||  
 83285  
 83286  
 83287 aṣṭapañcāśaḥ sargaḥ 58  
 83288  
 83289 śrīvāsiṣṭha uvāca |  
 83290  
 83291 atraivodāharantīmamiti hāsaṃ purāṭanam |  
 83292 kirāteśasya suraghorvṛttāntaṃ vismayāspadam || 1 ||  
 83293  
 83294 kirāreśasya suraghornirvedo'tropavarṇyate |  
 83295 māṇḍavyenopadeśaśca sarvatyāgādyupāyataḥ || 1 ||  
 83296  
 83297 atrāsmiṇ śabdamayī dṛṣṭirbodhārthamevetyukte'rthe || 1 ||  
 83298  
 83299 uttarasyā diśo medaḥ karpūrapaṭalaṃ bhuvaḥ |  
 83300 saṃbhūtaṃ hasanaṃ śārvaṃ śuklo vā cāndra ātapaḥ || 2 ||  
 83301  
 83302 suraghornivāsadeśaṃ vaktuṃ tatsaṃnihitaṃ himavacchṛṅgaṃ varṇayati -  
 83303 uttarasyā ityādinā | medaḥ sāra iti yāvat | bhuvaḥ saṃbhūtaṃ nirgataṃ  
 83304 karpūrāṇaṃ paṭalaṃ rāśiḥ | śārva hasanaṃ cāndra ātapo veti  
 83305 pratyekamutprekṣā | athavā diśo medaḥ hasanaṃ cāndra ātapo vā bhuvaḥ bhūmiḥ  
 83306 prāpya karpūrapaṭalaṃ saṃbhūtamityautprekṣikavaikalpikanānāhetūpapādyā  
 83307 ekaiva viśiṣṭotprekṣā || 2 ||  
 83308  
 83309 himādreḥ śṛṅgamastīha kailāso nāma parvataḥ |  
 83310 śailakuñjaranirmuktakalāpasyeva nāyakaḥ || 3 ||  
 83311  
 83312 himādreḥ śṛṅgamiti viśeṣaṇānmerusaṃnihitaprasiddharajatāderayamānya iti  
 83313 gamyate | śailakuñjareṇa parvataśreṣṭhena himavatā nirmuktasya dhṛtasya  
 83314 śṛṅgaparamparālakṣaṇasya muktākālāpasya nāyako mañiriva sthita ityārthaḥ |  
 83315 śailasthakuñjarebhyo nirgalitasya muktākālāpasya nāyakaḥ saṃgrāhako rāśiriveti  
 83316 vā || 3 ||  
 83317  
 83318 viṣṇoḥ kṣīrodaka iva svargaḥ surapateriva |  
 83319 abjajasyeva nābhyabjaṃ gṛhaṃ yaḥ śaśimaulinaḥ || 4 ||  
 83320  
 83321 nābhyabjaṃ viṣṇunābhikamalam | gṛhaṃ śvaśurakalpitamityarthādgamyate || 4 ||  
 83322  
 83323 rudrākṣavṛkṣadolābhiḥ sāpsarobhirvibhāti yaḥ |  
 83324 lolaratnaśalākābhirlaharībhirivārṇavaḥ || 5 ||  
 83325  
 83326 rudrākṣavṛkṣeṣu lambamānābhirdilābhiḥ preṅkṣolikābhiḥ |  
 83327 lolaratnaśalākābhiriti laharīṇāmapi viśeṣaṇam || 5 ||  
 83328  
 83329 gaṇāṅganānāmaṇiśaṃ mattānāṃ caraṇairhatāḥ |  
 83330 aśokā iva rājante yatrāśokā vilāsinaḥ || 6 ||  
 83331  
 83332 gaṇāṅganānāṃ pramathastrīṇāṃ || 6 ||  
 83333  
 83334 saṃcaraṇśaṃkaro dikṣu bhṛguṣvindumaṇidravaiḥ |  
 83335 nivartante pravartante yatrājasraṃ ca nirjharāḥ || 7 ||  
 83336  
 83337 yatra yāsu dikṣu saṃcaran bhavati tatra bhṛguṣu prapātasthaleṣu pravartante anyāsu  
 83338 nivartante || 7 ||  
 83339  
 83340 yo latāvṛkṣagulmaughavāpīhradanadīnadaiḥ |  
 83341 mṛgairmṛgagaṇairbhūtairbrahmāṇḍavadivāvṛtaḥ || 8 ||  
 83342  
 83343 brahmāṇḍavadiveti | uktārthānāmapi prayogo dṛśyate | yathā  
 83344 dvāvapūpāvanayeti mahābhāṣyoktidarśanāt | dyotakānāṃ bahūnāmapi  
 83345 udyantaṃ vā ādityamagniranusamārohati itivatsahaprayogasaṃbhavādvatinokte'pi  
 83346 sādṛśye ivaśabdaprayogaḥ | aṇḍavadvirāḍākāraviśiṣṭaṃ brahmeveti  
 83347 matubantaṃ vā yojyam || 8 ||  
 83348  
 83349 tasya hemaजाता nāma kirātāḥ saṃsthitāḥ sthale |  
 83350 pipilikā vaṭatarormūlakośagatā iva || 9 ||

83351  
83352 tasya himavacchṛṅgasya | sthale mūladeśe || 9 ||  
83353  
83354 kailāsapādāraṇyānām rudrākṣaistarugulmakaiḥ |  
83355 vasanti dhūkavatkṣudrāste vai nikaṭajīvināḥ || 10 ||  
83356  
83357 teṣām jīvanopāyamāha - kailāseti | kailāsākhyasṛṅgasya pādāḥ  
83358 pratyantaparvatāstadīyānāmarāṇyānām sambandhibhi rudrākṣairanyaiśca  
83359 tarugulmakaiḥ phalapuṣpakāśṭhamūlādyupajīvanena nikaṭajīvināḥ || 10 ||  
83360  
83361 āsitteṣāmudārātmā rājā parapuraṃjayaḥ |  
83362 jayalakṣmyā bhuja iva yaḥ prajāyāśca dakṣiṇāḥ || 11 ||  
83363  
83364 jayalakṣmyā bhuja iva parapuraṃjayaḥ prajāyāḥ pālāne ca dakṣiṇo rājā  
83365 vakṣyamāṇaviśeṣaṇairbrahmavidyādhikāradarśanāccāsau kṣatriya iti gamyate ||  
83366 11 ||  
83367  
83368 suraghurnāma balavānsuraghorārīdarpahā |  
83369 arkaḥ parākrama iva mūrtimāniva mārutaḥ || 12 ||  
83370  
83371 parākrame arka iveti yojanā || 12 ||  
83372  
83373 jito vai rājyavibhavaairdhanairguhyakanāyakaḥ |  
83374 śatakratugururbodhaiḥ kāvyairasuradeśikaḥ || 13 ||  
83375  
83376 rājyavibhavaairdhanaiśca guhyakanāyako rājarājo dhaneśvaro'pi jitasteneti śeṣaḥ |  
83377 kāvyai rasālaṃkāradīśālīprabandharacanairasuradeśikaḥ śukraḥ || 13 ||  
83378  
83379 sa cakre rājakāryāṇi nigrahānugrahakramaiḥ |  
83380 yathāprāptānyakhinnāṅgo dinānīva divākaraḥ || 14 ||  
83381  
83382 tajjābhyām sukhaduḥkhābhyāmatha tasyābhyabhūyata |  
83383 svagatirvāgurābandhaiḥ śliṣṭāṅgasyeva pakṣiṇāḥ || 15 ||  
83384  
83385 kimārtaṃ pīḍayāmyenaṃ tilānyantramivaujasā |  
83386 sarveṣāmeva bhūtānāṃ mamevārtiḥ prajāyate || 16 ||  
83387  
83388 duḥkhavaśāccintāśokādyudbhavaṃ darśayati - kimārtamiti | enaṃ  
83389 prajājanam || 16 ||  
83390  
83391 dhanamasmai prayacchāmi dhanenānandavāñjanaḥ |  
83392 bhavatyahamivāśeṣastadalaṃ me'tinigrahaiḥ || 17 ||  
83393  
83394 kartavyasaṃśaye prathamām koṭiṃ darśayati - dhanamiti | tattasmāddhetoḥ |  
83395 ārtāyāsmāi janāya dhanam prayacchāmi | atinigrahaiśca alaṃ | prayojanam  
83396 nāstītyarthaḥ || 17 ||  
83397  
83398 athavā nigrahaṃ prāptaṃ karomyetena vai vinā |  
83399 vartate na prajāiveyaṃ vinā vāri saridyathā || 18 ||  
83400  
83401 dvitīyaṃ darśayati - athaveti | etena nigraheṇa vinā prajā na vartata eva |  
83402 svasvamaryādāyāmiti śeṣaḥ || 18 ||  
83403  
83404 hā kaṣṭameva [kaṣṭameva ityapi kvacitpāṭhaḥ] nigrāhyo  
83405 nityānugrāhya eṣa me |  
83406 diṣṭyādya sukhavānasmi kaṣṭamadyāsmi duḥkhavān || 19 ||  
83407  
83408 nigrāhyo vadhabandhādīnā daṇḍya || 19 ||  
83409  
83410 iti dolāyitaṃ [lolāyitaṃ iti pāṭhaḥ] ceto na viśaśrāma bhūpateḥ |  
83411 ekatrāmbumahāvarte ciratrṣṇamiva bhramat || 20 ||  
83412  
83413 ekatra na viśaśrāma | yathā tṛṣṭitanidrāṇasya ciratrṣṇaṃ manaḥ  
83414 ambumahāvarte bhramati tadvat || 20 ||  
83415  
83416 athaikadā grhaṃ tasya māṇḍavyo munirāyayau |  
83417 bhrāntāśeṣakakupkuṇḍjo vāsavasyeva nāradaḥ || 21 ||  
83418  
83419 bhrāntānyaśeṣāṇi kakupkuṇḍjāni diṇmaṇḍalāni yena || 21 ||

83420  
83421 tamasau pūjayāmāsa papraccha ca mahāmunim |  
83422 saṃdehadurdrumastambhaparaśuṃ sarvakovidam || 22 ||  
83423  
83424 suraghuruvāca |  
83425  
83426 bhavadāgamanenāsmi mune nirvṛtimāgataḥ |  
83427 paramāṃ vasudhāpīṭhaṃ saṃprāpta iva mādhave || 23 ||  
83428  
83429 paramāṃ nirvṛtiṃ sukham | mādhave vasante viṣṇau vā || 23 ||  
83430  
83431 adya tiṣṭhāmyahaṃ nātha dhanyānāṃ dhuri dharmataḥ |  
83432 vikāsi raviṇevābjaṃ yattvayāsmyavalokitaḥ || 24 ||  
83433  
83434 bhagavansarvadharmañña ciraṃ viśrāntavānasi |  
83435 tadamuṃ saṃśayaṃ chindhi mamārkastimiraṃ yathā || 25 ||  
83436  
83437 yadi viśrāntavān gataśramo'si tattarhi | athavā paramapade ciraṃ viśrāntavānasi  
83438 tattasmāddhetoḥ || 25 ||  
83439  
83440 mahatāṃ saṃgamenārtiḥ kasya nāma na naśyati |  
83441 saṃdehaṃ tu parāmārtimāhurārtivido janāḥ || 26 ||  
83442  
83443 mannigrahanugrahañā madbhṛtyavapuṣi sthitāḥ |  
83444 kaṣanti māmalaṃ cintā gajaṃ harinakhā iva || 27 ||  
83445  
83446 bhṛtyagrahaṇaṃ śatrumitrādisarvopalakṣaṇam | vapuṣi viṣaye sthitā nirūḍhāḥ |  
83447 kaṣanti pīḍayanti || 27 ||  
83448  
83449 tadyathā samatodeti sūryāṃśuriva sarvadā |  
83450 matau mama mune nānyā tathā karuṇayā kuru || 28 ||  
83451  
83452 samatā samadṛṣṭiḥ | anyā viṣamadṛṣṭiriyathā nodeti tathā || 28 ||  
83453  
83454 māṇḍavya uvāca |  
83455  
83456 svayatnena svasaṃsthena svenopāyena bhūpate |  
83457 eṣā manaḥpelavatā himavatpravilīyate || 29 ||  
83458  
83459 vairāgyatyāgādirūpeṇa svayatnena śravaṇamananādinā svavyaṅjakopāyena |  
83460 svasaṃsthena svātmabodhaparyavasitena | pelavatā mṛdutā |  
83461 harṣaviṣādashānakaṇṭakasahasravedhārhateti yāvat || 29 ||  
83462  
83463 svavicāraṇayaivāśu śāmyatyantarmanojvaraḥ |  
83464 śaradāgamamātreṇa mihikā mahatī yathā || 30 ||  
83465  
83466 svenaiva manasā svāni svaśarīragatāni ca |  
83467 vicārayendriyāṇyantaḥ kīḍṣānyatha kāni ca || 31 ||  
83468  
83469 svāni svīyāni putramitrādini svaśarīragatānīndriyāṇi cādanyāni ca tattvataḥ kāni  
83470 yuktitaḥ kīḍṣāni ceti vicārayetyarthaḥ || 31 ||  
83471  
83472 ko'haṃ kathamidaṃ kiṃvā kathaṃ maraṇajanmanī |  
83473 vicārayāntarevaṃ tvaṃ mahattāmalameṣyasi || 32 ||  
83474  
83475 avicārādhyastaparicchinnaṭāpagamānmahattām || 32 ||  
83476  
83477 vicāraṇā pariññātasvabhāvasya satastava |  
83478 harṣāmarṣadaśāscetastolayiṣyanti nācalam || 33 ||  
83479  
83480 srataḥ paramārthavastubhūtasya tava acalaṃ ceto na tolayiṣyanti | tulāyāmiva  
83481 nonnamanāmanābhyāmaniyatasthitiṃ kariṣyantītyarthaḥ || 33 ||  
83482  
83483 manaḥ svarūpamutsṛjya śamameṣyati vijvaram |  
83484 bhūtapūrvavapurbhūtvā taraṅgaḥ payasīva te || 34 ||  
83485  
83486 vijvaram te manaḥ svaṃ manorūpamutsṛjya bhūtapūrvavapuḥ  
83487 pūrvasiddhabrahmasvabhāvaṃ bhūtvā śamaṃ nirvikṣepatāmeṣyati || 34 ||  
83488



83489 tiṣṭhadeva manorūpaṃ parityakṣyati te'nagha |  
 83490 kalaṅkavikalaṃ kālaṃ manvantaragatāviva || 35 ||  
 83491  
 83492 tarhi kiṃ manasaḥ sattaiva naṅkṣyati netyāha - tiṣṭhadeveti | yathā  
 83493 pūrvamanorante kalikālaṃ prāpya kalaṅkaiḥ pāpairvikalaṃ bhuvanaṃ  
 83494 punarmanvantaragatau satyāṃ tiṣṭhadeva kalaṅkaṃ tyajati tadvanmano'pi  
 83495 jīvanmuktavyavahāraḥamatayā tiṣṭhadeva pūrvatanaṃ manorūpaṃ tyajatītyarthaḥ  
 83496 || 35 ||  
 83497  
 83498 anukampyā bhaviṣyanti śrīmanthaḥ sarva eva te |  
 83499 dṛṣṭatattvasya tuṣṭasya janāḥ piturivāvanau || 36 ||  
 83500  
 83501 na kevalaṃ duḥkhanivṛttireva jñānaphalaṃ kiṃtu niratiśayānandasāmrājyamapi  
 83502 yatra brahmādayo'pyanukampyā ityāha - anukalpyā iti || 36 ||  
 83503  
 83504 vivekadīpadṛṣṭātmā mervabdhinabhasāmapī |  
 83505 adho [atho iti pāṭhaḥ] kariṣyasi nṛpa mahattāmuttamārthadām || 37 ||  
 83506 ||  
 83507  
 83508 yadā ākāśādīnāmapi mahattā tatsattādhīnā tadā tasya niratiśayaṃ mahattvaṃ  
 83509 kiṃ vācyamityāśayenāha - viveketi | vivekajanyena jñānadīpena dṛṣṭa  
 83510 ātmā yena || 37 ||  
 83511  
 83512 mahattāmāgate cetastava saṃsāravṛttiṣu |  
 83513 na nimajjati he sādho goṣṭpadeṣviva vāraṇaḥ || 38 ||  
 83514  
 83515 kṛpaṇaṃ tu mano rājanpelave'pi nimajjati |  
 83516 kārye goṣṭpadatoye'pi jīrṇāṅgo maśako yathā || 39 ||  
 83517  
 83518 kṛpaṇaṃ kāmākārpaṇyadūṣitam | pelave kṣudre'pi kārye | nimajjati muhyati || 39 ||  
 83519  
 83520 cetovāsanayā paṅke kiṭavatparimajjasi |  
 83521 dṛśyamātrāvalambinyā svayā dīnatayā tayā || 40 ||  
 83522  
 83523 tayā prasiddhayā || 40 ||  
 83524  
 83525 tāvattāvanmahābāho svayaṃ saṃtyajyate'khilam |  
 83526 yāvadyāvatparālokaḥ paramātmaiva śiṣyate || 41 ||  
 83527  
 83528 tarhi kiyatsu viśayeṣu kiyatkālaṃ vā vairāgyaṃ kartavyamiti cettatrāha -  
 83529 tāvaditi | svayaṃjyotirātmamātrapariśeṣānubhavaparyantamityarthaḥ || 41 ||  
 83530  
 83531 tāvatprakṣālyate dhāturyāvaddhemaiva śiṣyate |  
 83532 tāvadālokyate sarvaṃ yāvadātmaiva labhyate || 42 ||  
 83533  
 83534 nānāśrutiśāstraparyālocanamapyātmadarśanaparyantamevetyāha - tāvaditi |  
 83535 dhātuḥ svarṇākaradhātuḥ | sarvamadhyātmaśāstram || 42 ||  
 83536  
 83537 sarvaḥ sārvikayā buddhyā sarvaṃ sarvatra sarvadā |  
 83538 sarvathā saṃparityajya svātmanātmopalabhyate || 43 ||  
 83539  
 83540 sārvikayā sarvavastubhūtayā buddhyā sarvadā sarvatra deṣe sarvaṃ dṛśyaṃ  
 83541 sarvathā parityajya sarvaḥ pūrṇātmā svātmanaivopalabhyate na  
 83542 kadācitkutracitkathaṃcitkatipayaviśayatyāgamātreṇetyarthaḥ || 43 ||  
 83543  
 83544 yāvatsarvaṃ na saṃtyaktaṃ tāvadātmā na labhyate |  
 83545 sarvāvasthāparityāge śeṣa ātmeti kathyate || 44 ||  
 83546  
 83547 uktamevārthaṃ vyatirekamukhenāpi draḍhayati - yāvaditi | tatkutastatrāha -  
 83548 sarveti || 44 ||  
 83549  
 83550 yāvadanyanna saṃtyaktaṃ tāvatsāmānyameva hi |  
 83551 vastu nāsādyate sādho svātmalābhe tu kā kathā || 45 ||  
 83552  
 83553 sāmānyaṃ lokavyavahārasādhāraṇaṃ godhanādi | apyartho evakāraḥ |  
 83554 yāvadanyattadvirodhi vastu na saṃtyaktaṃ tāvannāsādyate || 45 ||  
 83555  
 83556 yatra sarvātmanaivātmā lābhāya yatati svayam |  
 83557 tyaktānyakāryaṃ prāpnoti tannāma nṛpa netarat || 46 ||

83558  
83559 yatra yasminviṣaye | tat taṃ viṣayam || 46 ||  
83560  
83561 svātmāvalokanārthaṃ tu tasmātsarvaṃ parityajet |  
83562 sarvaṃ kiṃcitparityajya yadṛṣṭaṃ tatparaṃ padam || 47 ||  
83563  
83564 sarvaṃ dṛśyaṃ parityajya yatkiṃcitsarvathā parityaktumaśakyam dṛṣṭaṃ  
83565 tadeva paraṃ padamityarthaḥ || 47 ||  
83566  
83567 sakalakāraṇakāryaparamparā-  
83568 mayajagadgatavastuvijṛmbhitam |  
83569 alamapāsya manaḥ svavapustataḥ  
83570 parivilāpya yadeti tadeva tat || 48 ||  
83571  
83572 manaḥ sakalakāraṇakāryaparamparāmāye jagati maṇiṣu sūtramivānugate sanmātre  
83573 svakalpanayā vijṛmbhitam sadvyatiriktaṃ sarvaṃ rūpaṃ alaṃ niḥśeṣamapāsya  
83574 tatastadanantaraṃ svavapurmanorūpamapi mūlājñānanāśādbādhena parivilāpya  
83575 yatsaccinmātraikarasaṃ vastu eti prāpnoti tadeva tadbrahmarūpamityarthaḥ || 48 ||  
83576  
83577 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
83578 mokṣopāyeṣūpaśamaprakaraṇe suraghuvṛttānte māṇḍavyopadeśo  
83579 nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
83580  
83581 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
83582 māṇḍavyopadeśo nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
83583  
83584  
83585 ekonaṣaṣṭitamahaḥ sargaḥ 59  
83586  
83587 śrīvāsiṣṭha uvāca |  
83588  
83589 ityuktvā bhagavānenam suraghuṃ raghunandana |  
83590 yayau svameva ruciraṃ māṇḍavyo maunamaṇḍalam || 1 ||  
83591  
83592 bāhyamābhyantaram caiva dṛśyaṃ saṃtyajato rahaḥ |  
83593 iha rājño vicāreṇa svātmalābha udiryate || 1 ||  
83594  
83595 gate varamunau rājā gatvaikāntamaninditam |  
83596 dhiyā saṃcintayāmāsa ko nāmāhamiti svayam || 2 ||  
83597  
83598 uktvā upadiśya | svaṃ svīyaṃ maunamaṇḍalaṃ munyāvāsadeśam || 1 ||  
83599  
83600 nāhaṃ merurna me merurjagannāhaṃ na me jagat |  
83601 nāhaṃ śailā na me śailā dharā nāhaṃ na me dharā || 3 ||  
83602  
83603 tatrādaḥ bāhye dṛśye ātmatāmātmīyatāṃ ca vicārya nirasyati -  
83604 nāhamityādiṣaḍbhiḥ | jagatpadena ūrdhvādholokā gṛhyante || 3 ||  
83605  
83606 kirātamaṇḍalaṃ nedaṃ mama nāhaṃ ca maṇḍalam |  
83607 nijasaṃketamātreṇa kevalaṃ deśa eva me || 4 ||  
83608  
83609 nijah saṃketaḥ sarvajanasaṃmatyā paṭṭābhiṣekādinā ahaṃ rājeti kalpanā  
83610 tāvanmātreṇa || 4 ||  
83611  
83612 tyakto mayaiṣa saṃketo nāhaṃ deśona vaiṣa me |  
83613 idānīm nagaraṃ śiṣṭameṣa evātra niścayaḥ || 5 ||  
83614  
83615 atra etasminnagare'pi saṃketatyāgādeṣa eva niścayaḥ || 5 ||  
83616  
83617 patākāvanapañktyāḍhyā bhr̥tyopavanasaṃkulā |  
83618 gajāśvasāmantaḥ purī nāhaṃ na me purī || 6 ||  
83619  
83620 tameva niścayaṃ sphuṭamāha - patāketi || 6 ||  
83621  
83622 vyarthasaṃketasaṃbandhaṃ saṃketavigame kṣatam |  
83623 bhogavṛndaṃ kalatraṃ ca nāhaṃ naitanmamākhilam || 7 ||  
83624  
83625 vyarthena saṃketena saṃbadhyata iti saṃbandham || 7 ||  
83626

83627 evaṃ sabhṛtyaṃ sabalaṃ savāhanapurāntaram |  
83628 nāhaṃ rājyaṃ na me rājyaṃ saṃketo hyayamākulaḥ || 8 ||  
83629  
83630 ākulaḥ kākiṇīkārsāpaṇasaṃbandhavadandhaparamparāvyavahārasiddha iti yāvat ||  
83631 8 ||  
83632  
83633 dehamātramahaṃ manye hastapādādisaṃyutam |  
83634 tadidaṃ tāvadāśvantaralamālokayāmyaham || 9 ||  
83635  
83636 saṃketamātratyaḡopāyena bāhyaiḥ saṃbandhaṃ nirasya acetanatvaHetunā  
83637 dehendriyādibhirapi taṃ nirasitumārabhate - dehamātramityādinā || 9 ||  
83638  
83639 tadatra tāvanmāṃsāsthi nāhametadacetanam |  
83640 na caitanmama saṃśleṣametyabjasya yathā jalam || 10 ||  
83641  
83642 saṃśleṣaṃ saṃbandhamapi naiti | asaṅgatvādityarthaḥ || 10 ||  
83643  
83644 māṃsaṃ jaḍaṃ na tadahaṃ naivāhaṃ raktamaṃpyalam |  
83645 jaḍānyasthīni naivāhaṃ na caitāni mama kvacit || 11 ||  
83646  
83647 karmendriyāṇi naivāhaṃ na ca karmendriyāṇi me |  
83648 jaḍaṃ yatkila dehe'smiṃstadahaṃ naiva cetanaḥ || 12 ||  
83649  
83650 nāhaṃ bhogā na me bhogā na me buddhindriyāṇi ca |  
83651 jaḍānyasatsvarūpāṇi na ca buddhindriyāṇyaham || 13 ||  
83652  
83653 buddhindriyāṇi jñānendriyāṇi || 13 ||  
83654  
83655 mūlaṃ saṃsṛtidoṣasya mano nāhaṃ jaḍaṃ hi tat |  
83656 atha buddhirahaṃkāra iti dṛṣṭīrmanomayī || 14 ||  
83657  
83658 atha buddhirahaṃkāra iti yā dṛśyata iti dṛṣṭiḥ sāpi nāhaṃ na  
83659 mametyanuṣajyate | yataḥ sā manomayī antaḥkaraṇāvasthā | bhedarūpeti yāvat || 14 ||  
83660 ||  
83661  
83662 manobuddhindriyādyanto bhūtakōśaścaladvapuḥ |  
83663 nāhamevaṃ śarīrādi śiṣṭamālokayāmyaham || 15 ||  
83664  
83665 śarīrādimanobuddhindriyādyanto bhūtakōśaḥ sthūlasūkṣmabhūtasamghāta  
83666 evamuktārītyā nāham | śiṣṭamavaśiṣṭamālokayāmi | dṛṣṭvā vicārayāmīti  
83667 yāvat || 15 ||  
83668  
83669 śeṣastu cetano jīvaḥ sa ceccetyena cetati |  
83670 anyena bodhyamāno'sau nātmatattvavapurbhavet || 16 ||  
83671  
83672 cetanaḥ pramātā cetyena prameyeṇa saha cetati | tathāca ahamidaṃ cetyāmīti  
83673 tripuṭīśākṣiṇā bodhyamāno'sau pramātā nātmanastattvavapustāttvikaṃ rūpamīti  
83674 saṃbhāvyata ityarthaḥ || 16 ||  
83675  
83676 evaṃ tyajāmi saṃvedyaṃ cetyaṃ nāhaṃ hi tat kila |  
83677 śeṣo vikalparahito viśuddhacidahaṃsthitāḥ || 17 ||  
83678  
83679 evamanayaiva yuktyā sāḁśisaṃvedyaṃ pramitiṃ prameyaṃ ca tyajāmi | hi  
83680 yasmāccetyaṃ nāhaṃ kileti prasiddham | viśuddhacit śuddhasākṣī ahamātmeti  
83681 sthitāḥ | nīścaye pratiṣṭhita ityarthaḥ || 17 ||  
83682  
83683 citrameṣo'smi labdhātmā jātaḥ kālena kāryavān |  
83684 eṣa so'hamanantātmā nāto'sya paramātmanaḥ || 18 ||  
83685  
83686 taddarśanamātreṇa kaṇṭhacāmīkaravattallābhamāścaryabhūtaṃ darśayati -  
83687 citramīti | kālenānādikālādārabhya yatamāno'pyadya kāryavān  
83688 paramapuruṣārthaphalavān jāto'smītyarthaḥ || 18 ||  
83689  
83690 brahmaṇindre yame vāyau sarvabhūtagaṇe tathā |  
83691 sa eṣa bhagavānātmā tanturmuktāsviva sthitāḥ || 19 ||  
83692  
83693 eṣa brahmaīṣa indraḥ ityādiśrutigaṇānanubhavana saṃvādayati - brahmaṇīti ||  
83694 19 ||  
83695

83696 cicchaktiramalā saiṣā cetyāmayavivarjitā |  
 83697 bharitāśeṣadikkuñjā bhairavākāradhāriṇī || 20 ||  
 83698  
 83699 ajñānām bhayaHetutvādbhairavākāradhāriṇī || 20 ||  
 83700  
 83701 sarvabhāvagatā sūkṣmā bhāvābhāvavivarjitā |  
 83702 ābrahmabhuvanāntaḥsthā sarvaśaktisamudgikā || 21 ||  
 83703  
 83704 sarveṣu bhāveṣu manovṛttiṣu gatā | pratibodhaviditaṃ matam iti śruteḥ || 21 ||  
 83705  
 83706 sarvasaundaryasubhagā sarvapṛākāśyadīpikā |  
 83707 sarvasaṃsāramuktānām tanturātatarūpiṇī || 22 ||  
 83708  
 83709 sarvasaundaryam niratiśayānandastena subhagā pūrṇā | saṃsāralakṣaṇānām  
 83710 muktānām muktāphalānām || 22 ||  
 83711  
 83712 sarvākāravikārāḍhyā sarvākāravivarjitā |  
 83713 sarvabhūtaughatāṃ yātā sarvadā sarvatām gatā || 23 ||  
 83714  
 83715 caturdaśavidhānyeṣā bhūtāni bhuvanodare |  
 83716 etanmayīyam kalanā jāgatī vedanātmikā || 24 ||  
 83717  
 83718 bhuvanasaṃkhyayā caturdaśavidhāni bhūtāni dhatte iti śeṣaḥ || 24 ||  
 83719  
 83720 mithyāvabhāsamātraṃ tu sukhaduḥkhadaśāgatiḥ |  
 83721 nānākāramayābhāsaḥ sarvamātmaiva citparā || 25 ||  
 83722  
 83723 so'yamātmā mama vyāpī seyaṃ yadavabodhanam |  
 83724 seyamākalitāṅgābhā karoti nṛpavibhramam || 26 ||  
 83725  
 83726 vyāpī jagadanugataḥ | avabodhanam madruddhisākṣī | seyaṃ  
 83727 ciddraṣṭṛḍṣyamedanākalitaśarīrā satī nṛpo'hamiti vibhramam karoti |  
 83728 pṛakkṛtavatītyarthaḥ || 26 ||  
 83729  
 83730 asyā eva prasādena mano deharathe sthitam |  
 83731 saṃsārajālalīlāsu yāti valgati nṛtyatī || 27 ||  
 83732  
 83733 idaṃ manaḥśarīrādi na kiṃcidapi vastutaḥ |  
 83734 naṣṭe na kiṃcidapyasminparinaśyati pelave || 28 ||  
 83735  
 83736 jagajjālamayaṃ nṛttamidaṃ cittanaṭaistatam |  
 83737 etayaivaikayā buddhyā ḍṛśyate dīpalekhayā || 29 ||  
 83738  
 83739 etayā uktayā sāksīrūpayā || 29 ||  
 83740  
 83741 kaṣṭam mudhaiva me cintā nigrāhānugrahasthitau |  
 83742 babhūva dehaniṣṭheha na kiṃcidapi dehakam || 30 ||  
 83743  
 83744 aho tvahaṃ prabuddho'smi gataṃ durdarśanam mama |  
 83745 ḍṛṣṭam draṣṭavyamakhilam prāptaṃ prāpyamidaṃ mayā || 31 ||  
 83746  
 83747 sarvaṃ kiṃcididaṃ ḍṛśyam ḍṛśyate yajjagadgatam |  
 83748 cinniṣpandāṃśamātrāṃśānnānyatkiṃcana śāśvatam || 32 ||  
 83749  
 83750 cito yo niṣpando māyayā jīvabhāvabhramastadaṃśaḥ  
 83751 saptadaśakalīṅgabhramastasya mātṛā bāhyāntaḥkaraṇabhedabhramāstadaṃśo  
 83752 jāgratsvapnadṛśyabhramastasmādanyatkiṃcicchāśvataṃ kālatrayābādhyam  
 83753 ḍṛśyam na vidyata ityārthaḥ || 32 ||  
 83754  
 83755 kva tau kiḍṛgvidhau vāpi kiṃniṣṭhau vā kimātmakau |  
 83756 nigrāhānugrahau loke harṣāmarṣakramau tathā || 33 ||  
 83757  
 83758 evaṃ jagato mṛṣātve nigrāhānugrahakramau tatprayojakaharṣāmarṣakramau ca  
 83759 nirāśrayau niṣprakārau nirviṣayau niḥsvarūpau ca saṃpannāvityāha - kveti ||  
 83760 33 ||  
 83761  
 83762 kiṃ sukhaṃ kiṃ nu vā duḥkhaṃ sarvaṃ brahmedamātataṃ |  
 83763 ahamāsaṃ mudhā mūḍha diṣṭyā mūḍho'smyahaṃ sthitaḥ || 34 ||  
 83764

83765 svamohe'pagate sukhaduḥkḥādiprasaktireva nāstītyāha - kimiti |  
 83766 sāṃpratamamūḍhaḥ svarūpe sthito'smītyarthaḥ || 34 ||  
 83767  
 83768 kimasminnevamāloke śocyate kiṃ vimuhyate |  
 83769 kiṃ prekṣyate kiṃ kriyate sthīyate vātha gamyate || 35 ||  
 83770  
 83771 evamānandaikarasapūrṇasvabhāvenālokyate anubhūyata ityevamālokastasmin |  
 83772 kiṃśabdā ākṣepe | śokādisāmbhāvanaiva nāstītyarthaḥ || 35 ||  
 83773  
 83774 kiṃcidevamidaṃ nāma cidākāśaṃ virājate |  
 83775 namo namaste nistattva diṣṭyā dṛṣṭo'si sundara || 36 ||  
 83776  
 83777 kiṃcidalaukikacamatkāram | idaṃ cidākāśaṃ || 36 ||  
 83778  
 83779 aho nu saṃprabuddho'smi samyagjñātamalaṃ mayā |  
 83780 namo mahyamanantāya samyagjñānodayāya ca || 37 ||  
 83781  
 83782 samyagjñāne udaya āvirbhāvo yasya tathāvidhāya | cakāraḥ  
 83783 pūrvaślokanamaskāryasamuccayārthaḥ | samyagjñānalakṣaṇāyābhyudaya ceta  
 83784 vā || 37 ||  
 83785  
 83786 vigatarañjananirviṣayasthiti-  
 83787 rgatabhavabhramarañjitavarjite |  
 83788 sthirasuṣuptakalābhigatastataḥ  
 83789 samasamaṃ nivasāmyahamātmani || 38 ||  
 83790  
 83791 vigatarañjanatvādeva nirmṛṣṭāvasthātrayaviṣayasthitiriti  
 83792 śodhitatvaṃpadārthanirdeśaḥ | gatabhavabhramatvādeva  
 83793 viyadādyadhyāroparañjitavarjite iti śodhitatatpadārthanirdeśaḥ | bhāve ktaḥ |  
 83794 sthirayā suṣuptikalayā svāpyayayuktyeva upādhivigamādabhigata ekībhūta  
 83795 ityakhaṇḍaikyanirdeśaḥ | tatastasmādahamātmani pratyagbrahmaṇi  
 83796 samasamamātyantikābhedalakṣaṇaparamasāmyena nivasāmi na kadācidapi me  
 83797 punarvaiṣamyaprasaktiriti phalāvasthānirdeśaḥ || 38 ||  
 83798  
 83799 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 83800 mokṣopāyeṣūpaśamaprakaraṇe suraghuvr0  
 83801 suraghuviśrāntirnāmaikonaṣaṣṭitamahaḥ sargaḥ || 59 ||  
 83802  
 83803 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe upaśamaprakaraṇe  
 83804 suraghuviśrāntirnāmaikonaṣaṣṭitamahaḥ sargaḥ || 59 ||  
 83805  
 83806  
 83807 ṣaṣṭitamahaḥ sargaḥ 60  
 83808  
 83809 śrīvāsiṣṭha uvāca |  
 83810  
 83811 iti hemaṇḍaḍhīśo lebhe padamanuttamam |  
 83812 vivekādhavasāyena brāhmaṇyamiva gādhijaḥ || 1 ||  
 83813  
 83814 ādehapātaṃ suraghorasaṅgācāra ucyate |  
 83815 jīvanmuktasya tasyātha dehasāntau khavasthitiḥ || 1 ||  
 83816  
 83817 gādhiḥ viśvamiṭraḥ || 1 ||  
 83818  
 83819 anarthākāraḥ kāryāsu nāśicceṣṭāsu khedavān |  
 83820 bhūyobhūyaḥ prayuktāsu dinamālāsiviveśvaraḥ || 2 ||  
 83821  
 83822 bhūyobhūyaḥ punaḥpunaḥ prayuktāsu anuṣṭhitāsu  
 83823 dharmārthaprāptiyupāyaceṣṭāsu pariceṣṭitairdaivādanarthākārāṇi viphalāni  
 83824 duḥkḥaparyavasitāni vā kāryāṇi phalāni yāsāṃ tathāvidhāsu satīṣu  
 83825 khedavānnāśit | īśvaro dineśvaraḥ sūryaḥ || 2 ||  
 83826  
 83827 tataḥprabhṛti so'tiṣṭhatsarvadā vigatajvaraḥ |  
 83828 samāsama svake kārye jalaughāgra ivācalaḥ || 3 ||  
 83829  
 83830 samāsama anugrahanigraharūpe niḥe rājocite kārye yathā nadīmadhyagat'h parvato  
 83831 niṣkampastiṣṭhati tadvat || 3 ||  
 83832  
 83833 harṣāmaṛṣavinirmuktaḥ pratyahaṃ kāryamāharan |

83834 udāragambhīravapurjahārāmbunidheḥ śriyam || 4 ||  
 83835  
 83836 kāryamāvyayādi | āharan kurvan || 4 ||  
 83837  
 83838 suṣuptapadadharminyā cittavṛttyā vyarājata |  
 83839 niṣkampayā prakāśinyā dipaḥ svaśikhayeva saḥ || 5 ||  
 83840  
 83841 suṣuptāviva niścalayeti yāvat || 5 ||  
 83842  
 83843 na nirghṛṇo dayāvānno na dvandvī nātha matsarī |  
 83844 na sudhīrnāsudhīrnārthī nānarthī sa babhūva ha || 6 ||  
 83845  
 83846 amatsarī iti pāṭhe atyantanimatsaravatparadoṣopekṣakaḥ || 6 ||  
 83847  
 83848 samadarśanayā nityaṃ vṛttyā'cāpaladhīrayā |  
 83849 antaḥśītalayā reje paripūrṇārṇavenduvat || 7 ||  
 83850  
 83851 acāpaladhīrayeti cchedaḥ | paripūrṇau yau arṇavendū tadvat || 7 ||  
 83852  
 83853 sarvaṃ cittattvakalanaṃ jagadityavalokya saḥ |  
 83854 praśāntasukhaduḥkhaśrīstasya pūrṇā matirbabhau || 8 ||  
 83855  
 83856 sa ityasya samasamādhistho'bhūditi pareṇānvayaḥ | tatra heturyatastasya paripūrṇā  
 83857 matirbabhāviṭi || 8 ||  
 83858  
 83859 ullasanvikasanpūrṇastiṣṭhangacchanviśansvapan |  
 83860 abhūtasamasamādhisthaḥ prabuddhaścillayaṃ gataḥ || 9 ||  
 83861  
 83862 ullasanvapuṣā | vikaśaṃścetasā || 9 ||  
 83863  
 83864 sa kurvanvigatāsaṅgaṃ rājyaṃ rājīvalocanaḥ |  
 83865 atiṣṭhadakṣatākāro bhūrivarṣaśatānyatha || 10 ||  
 83866  
 83867 saṃniveśamimaṃ dehanāmakaṃ tadanu svayam |  
 83868 sa jahau tejasākraṇto rūpaṃ himakaṇo yathā || 11 ||  
 83869  
 83870 ākraṇtaḥ śoṣitaḥ | rūpaṃ mūrtākāram || 11 ||  
 83871  
 83872 viveśa paramādyantakāraṇaṃ kāraṇeśvaram |  
 83873 prajñayā saritāṃ vāri paripūrṇamivāmbudhim || 12 ||  
 83874  
 83875 sarveśāmevāntaḥkāraṇānāṃ hiraṇyagarbhādīnāmīśvaraṃ niyantāram |  
 83876 sarvajagatāmādyantayoḥ sṛṣṭipralayayoḥ kāraṇaṃ paraṃ braha prajñayā  
 83877 sākṣātkāravṛttyā janmādihetubijamarṇavamiva viveśetyarthaḥ || 12 ||  
 83878  
 83879 adhigatavimalaika rūpatejā  
 83880 vijanadaśāṃ samupetya śāntaśokaḥ |  
 83881 alamabhavadasau parasvarūpaṃ  
 83882 ghaṭakhamivāmbarasamṃyutaṃ mahātmā || 13 ||  
 83883  
 83884 tatpraviśyāsau kīḍṛgabhūttadāha - adhigateti | asau suraghuḥ prajñayā  
 83885 adhigataṃ svātmatayā prāptaṃ vimalamekarūpamānandaikarasaṃ tejaḥ  
 83886 svaprakāśātmarūpaṃ yena tathāvidhaḥ sa vijanāṃ janmādivikriyāhīnāṃ  
 83887 daśāṃ samupetya śāntasarvaśokaḥ sa ghaṭabhaṅge ghaṭakhamambareṇa  
 83888 mahākāśena saṃyutamekībhūtamiva parasvarūpaemva abhavat | tadevāsya  
 83889 nirvāṇamityarthaḥ || 13 ||  
 83890  
 83891 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 83892 mokṣopāyeṣūpaśamaprakaraṇe suraghuvṛttānte suraghunirvāṇaṃ nāma  
 83893 ṣaṣṭitamaḥ sargaḥ || 60 ||  
 83894  
 83895 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 83896 suraghanirvāṇaṃ nāma ṣaṣṭitamaḥ sargaḥ || 60 ||  
 83897  
 83898  
 83899 ekaṣaṣṭitamaḥ sargaḥ 61  
 83900  
 83901 śrīvāsiṣṭha uvāca |  
 83902

83903 evamutpalapatrākṣa rāghavāghaviparyaye |  
 83904 padamāsādayādvandvaṃ viśoko bhava bhūṭaye || 1 ||  
 83905  
 83906 sahaḥjaikasamādhānalakṣaṇapratipattaye |  
 83907 paṛighenātra saṃvādaḥ suraghorupavarṇyate || 1 ||  
 83908  
 83909 he rāghava eva suraghuvattvamapi aghasya harṣaśokādinimittasya pāpasya viparyaye  
 83910 tattvabodhena samūlamucchede sati || 1 ||  
 83911  
 83912 etāṃ dṛṣṭimavaṣṭabhya na manaḥ paritapyate |  
 83913 ghore tamasi nirmagnaṃ labdhadīpaṃ śīśuryathā || 2 ||  
 83914  
 83915 śīśurbāla iva ghore ajñānatamasi nirmagnaṃ mana etāṃ dṛṣṭimavaṣṭabhya  
 83916 labdhadīpaṃ prāptaprakāśaṃ sanna paritapyate || 2 ||  
 83917  
 83918 vivekāvasthayā cetastathaivāyāti nirvṛtim |  
 83919 patacchvabhre dṛḍhatṛṇapracayālbambanādiva || 3 ||  
 83920  
 83921 śvabhre mohāndhakūpe patanmanastathā tādrṣyā suraghūpavarṇitaprakārayaiva  
 83922 vivekāvasthayā dṛḍhasya tṛṇapracayasya kakṣasya ālbambanādiva nirvṛtim  
 83923 viśrāntisukham || 3 ||  
 83924  
 83925 athaitāṃ pāvanīm dṛṣṭim bhāvayitvāpyudāharan |  
 83926 nityamekasamādhāno bhava bhūṣitabhūṭalaḥ || 4 ||  
 83927  
 83928 bhāvayitvā punaḥpunaḥ pariśīlanena svayaṃ  
 83929 dṛḍhīkṛtyānyebhyo'pyudāharannupadiśan || 4 ||  
 83930  
 83931 śrīrāma uvāca |  
 83932  
 83933 kathamekasamādhānaṃ kīdrśaṃ vā munīśvara |  
 83934 vātāhatamayūrāṅgaruhalolaṃ mano bhavet || 5 ||  
 83935  
 83936 vātairāhataṃ mayūrāṅgaruḥaṃ barhamiva lola capalaṃ mana ekasamādhānaṃ  
 83937 kathaṃ kena prakāreṇa bhavet || 5 ||  
 83938  
 83939 śrīvasiṣṭha uvāca |  
 83940  
 83941 śṛṇu tasyaiva suraghoḥ prabuddhasya satastadā |  
 83942 parṇādasya [parighasya nāmāntarametat] ca rājarṣe  
 83943 saṃvādamimamadbhutam || 6 ||  
 83944  
 83945 rāghavaikasamādhānabodhitāyojitātmanoḥ |  
 83946 parasparaṃ samālāpamimaṃ prakathayāmi te || 7 ||  
 83947  
 83948 he rāghava ekasamādhāne bodhita āyojita ātmā yayoh || 7 ||  
 83949  
 83950 babhūva pārasīkānāṃ pārthivaḥ paravīrahā |  
 83951 parigho nāma vikhyātaḥ parighaḥ syandane yathā || 8 ||  
 83952  
 83953 pārasīkā deśaviśeṣāḥ | pārthivo rājā | syandane rathe parigho'kṣadaṇḍa  
 83954 ivādhārabhūtaḥ || 8 ||  
 83955  
 83956 sa babhūva paraṃ mitraṃ suragho raghunandana |  
 83957 nandanodyānasamsthasya madanasyeva mādhaveḥ || 9 ||  
 83958  
 83959 mādhave vasantaḥ || 9 ||  
 83960  
 83961 kadācitparighasyābhūdavarṣaṃ maṇḍale mahat |  
 83962 kalpānta iva saṃsāre prajāduṣkṛtadoṣajam || 10 ||  
 83963  
 83964 avarṣamanāvṛṣṭiḥ | kiṃ rājadoṣānnetyāha - prajeti || 10 ||  
 83965  
 83966 vineśurjanatāstatra bahvyaḥ kṣutkṣāmajīvitāḥ |  
 83967 jvalite vipine vahnau yathā bhūtaparamparāḥ || 11 ||  
 83968  
 83969 tadduḥkhaṃ parigho dṛṣṭvā viśādamatulaṃ yayau |  
 83970 tatyājāśvakhilaṃ rājyaṃ dagdhaṃ grāmamivādhvagaḥ || 12 ||  
 83971

83972 prajānāśapratikāreṣvasamartho virāgavān |  
 83973 jagāma vipine kartuṃ tapo'jinamunīndravat || 13 ||  
 83974  
 83975 ajinapradhānā munīndrā ajinamunīndrāstadvat || 13 ||  
 83976  
 83977 pauraṇāmaparijñāte kasmimściddūrakānane |  
 83978 samuvāsa viraktātma lokāntara ivāpare || 14 ||  
 83979  
 83980 apare dvitiye lokāntare paraloka ivetyutprekṣā || 14 ||  
 83981  
 83982 tapaścarañchāntamatirdāntaḥ kandaramandire |  
 83983 svayaṃ śirṇāni śuṣkāṇi tatra parṇānyabhakṣayat || 15 ||  
 83984  
 83985 ativiraktatvātparṇakuṭyādiparigraho'pyasya nābhūditī sūcanāya kandaramandire  
 83986 ityuktam || 15 ||  
 83987  
 83988 ciraṃ hutāśavacchuṣkaparṇānyevātha bhakṣayan |  
 83989 parṇāda iti nāmāsau prāpa madhye tapasvinām || 16 ||  
 83990  
 83991 asau parighaḥ || 16 ||  
 83992  
 83993 tataḥprabhṛti parṇādanāmā rājarṣisattamaḥ |  
 83994 jambūdviṇṇaḥ babhūvāsau vikhyāto munisadmasu || 17 ||  
 83995  
 83996 tato varṣasahasreṇa tapasā dāruṇātmanā |  
 83997 prāpadabhyāsavaśato jñānamātmāprasādam || 18 ||  
 83998  
 83999 ātmāprasādaścittaśuddhirīśvarānugrahaśca tasmājjātaṃ tattvajñānaṃ  
 84000 prāpatprāptavān || 18 ||  
 84001  
 84002 babhūva vigatadvandvo nirāśaḥ śāntamānasaḥ |  
 84003 nīrāgo niranukrośo jīvanmuktaḥ prabuddhadhīḥ || 19 ||  
 84004  
 84005 vijahāra yathākāmaṃ trilokīmaṭhikāmimān |  
 84006 siddhasādhyaiḥ samaṃ sādho sahaṃsālirivābjinīm || 20 ||  
 84007  
 84008 siddhairārūḍhaiḥ sādhyairārūruḥsubhiśca kadācitparivṛtaḥ | haṃsaiḥ sahitaḥ  
 84009 sahaṃso'lirbhramaro'bjinīm kamalinīmiva || 20 ||  
 84010  
 84011 ekadā tasya sadanaṃ hemacūḍamahīpateḥ |  
 84012 prāpa ratnavinirmāṇaṃ meroḥ śṛṅgamivāparam || 21 ||  
 84013  
 84014 hemacūḍaḥ svarṇajaṭākhya deśastanmahīpateḥ suraghoḥ || 21 ||  
 84015  
 84016 te tatra prāktane mitre pūjāmakurutāṃ mithaḥ |  
 84017 pūrṇau vijñātavijñeyau maurkhyagarbhādvinirgatau || 22 ||  
 84018  
 84019 maurkhyagarbhaḥ saṃsārastasmādvinirgatau jīvanmuktāvityarthaḥ || 22 ||  
 84020  
 84021 aho nu bata kalyāṇaiḥ phalitaṃ mama pāvanaiḥ |  
 84022 saṃprāptavānahaṃ yattvāmityanyonyamathocatuḥ || 23 ||  
 84023  
 84024 kalyāṇaiḥ sukṛtaiḥ | phalitamiti bhāve ktaḥ || 23 ||  
 84025  
 84026 āliṅgitaśarīrau tāvanyonyānanditākṛtī |  
 84027 ekāsane viviśatuścandrārkaḥviva bhūdhare || 24 ||  
 84028  
 84029 parigha uvāca |  
 84030  
 84031 paramānandamāyātaṃ cetastvaddarśanena me |  
 84032 indubimba ivonmagnaṃ manaḥ śītalatāṃ gatam || 25 ||  
 84033  
 84034 citiśaktipradhāne ānandāvirbhāvo mananaśaktipradhāne tāpopaśama iti  
 84035 viśeṣadyotanāya ceto mana iti bhekoktiḥ || 25 ||  
 84036  
 84037 akṛtrimasukhaṃ prema viyoge śataśākhatām |  
 84038 prayāti palvalataṭe'cchinnaṃūla iva drumāḥ || 26 ||  
 84039  
 84040 acchinnaṃūlaśchinnaśākho drumāḥ iveti yojyam || 26 ||



84041  
84042 viśrabdhāstānkathālāpāmstā līlāstacca ceṣṭitam |  
84043 saṁsmṛtya prāktanam sādho hṛṣyāmi ca punaḥpunaḥ || 27 ||  
84044  
84045 viśrabdhān viśvāsagarbhān | tān prāktanānsukhaduḥkhakathālāpān || 27 ||  
84046  
84047 jñānametanmayā prāptam tvayā jñātam yathā'nagha |  
84048 māṇḍavyasya prasādena paramātmāprasādajam || 28 ||  
84049  
84050 tvayā yathā māṇḍavyasya prasādena jñātam tathaiva mayā paramātmana  
84051 īśvarasya tapasā'rādhitasya prasādajametajjñānam prāptam || 28 ||  
84052  
84053 adya kaccidaduḥkhastvam kaccidviśrāntavānasi |  
84054 parame kāraṇe merāviva bhūmaṇḍalādhipaḥ || 29 ||  
84055  
84056 parame kāraṇe vivartopādānatvopalakṣite brahmaṇi  
84057 kacciduttarottarabhūmikāparipākena viśrāntavānasi || 29 ||  
84058  
84059 kaccitparamakalyāṇa ātmārāmatayā tava |  
84060 prasādo jāyate citte śaradīva sarombhasi || 30 ||  
84061  
84062 prasādo rajastamobhyāmanāvaraṇam || 30 ||  
84063  
84064 kaccitkaroṣi samayā suprasannagabhīrayā |  
84065 dṛṣṭyā subhaga kāryāṇi kāryāṇyeva narādhipa || 31 ||  
84066  
84067 kāryāṇi sarvajanaḥhitatvādavaśyakartavyāṇyeva kāryāṇi karmāṇi karoṣi || 31 ||  
84068  
84069 nirādhivyādhayo dhīrāḥ kaccitsaṁpannaśālayaḥ |  
84070 janatāstava deśeṣu tiṣṭhanti vigatajvaram || 32 ||  
84071  
84072 janatāḥ prajāsamūhāḥ || 32 ||  
84073  
84074 kacciduddāmaphalinī phalinīva phalānatā |  
84075 dharā tava phalāpūrainrbhṛsaṁ dhārayati prajāḥ || 33 ||  
84076  
84077 dharā pṛthvī uddāmaphalinī utkrṣṭasasyādīphalavatī phalairānatā phalinī  
84078 kalpalateva tava prajāḥ phalāpūraiḥ kāle kāle  
84079 tattadabhilaṣitaphalapūraṇairbhṛsamatisāyena dhārayati bibharti poṣayati kaccit ||  
84080 33 ||  
84081  
84082 kaccittava diganteṣu candrasyevāṁśupañjaram |  
84083 tuṣāranikarākāraṁ prasṛtam pāvanaṁ yaśaḥ || 34 ||  
84084  
84085 candrasya aṁśupañjaraṁ kiraṇajālamiva || 34 ||  
84086  
84087 kaccidguṇagaṇairetā diśo nirvivarīkṛtāḥ |  
84088 tvayā sarombhasā'bāhyā bisānāmiva bhūmayaḥ || 35 ||  
84089  
84090 sarombhasā taḍāgodakena avāhyāḥ svāntargatā bisānām mṛṇālānām  
84091 bhūmaya iva tvayā diśo guṇagaṇairyaśobhīrṇirvivarīkṛtāḥ pūritāḥ kaccit || 35 ||  
84092  
84093 kaccitkalamakedāraḥkoṇasthāneṣu hṛṣyatīḥ |  
84094 pratigrāmaṁ kumāryaste gāyantyānandanaṁ yaśaḥ || 36 ||  
84095  
84096 kalamakedārāṇām koṇāścātuṣkasaṁdhayastatratyeṣvāsandīsthāneṣu |  
84097 hṛṣyatīrhṛṣyantyaḥ | chāndaso vibhaktivatyayaḥ || 36 ||  
84098  
84099 kuśalaṁ tava dhānyeṣu dhaneṣu vibhaveṣu ca |  
84100 bhṛtyeṣu ca kalatreṣu putreṣu nagareṣu ca || 37 ||  
84101  
84102 ādhivyādhivihīneyaṁ kaccitkāyalatā tava |  
84103 phalaṁ phalati puṇyākhyam yadihāmutra coditam || 38 ||  
84104  
84105 iha aihikaphalatvena coditam kārīryādi | amutra pāralaukikaphalatvena coditam  
84106 jyotiṣṭomādi || 38 ||  
84107  
84108 āpātaramaṇīyeṣu vartetātyantavairiṣu |  
84109 kaccidviśayasarpeṣu savirāgaṁ manastava || 39 ||

84110  
 84111 tava mano viṣayasarpeṣu kaccitsavirāgaṃ varteta vartate || 39 ||  
 84112  
 84113 aho bata ciraṃ kālamāvāṃ viśleṣamāgatau |  
 84114 kālena śleṣitau bhūyo vasantādrītaṭāviva || 40 ||  
 84115  
 84116 na tā jagati vidyante sukhaduḥkhadaśāḥ sakhe |  
 84117 jīvadbhiryā na dṛṣyante saṃyogajavīyogajāḥ || 41 ||  
 84118  
 84119 iṣṭāniṣṭajānas'myogajāstadvīyogajāśca sukhaduḥkhadaśāḥ || 41 ||  
 84120  
 84121 tathaitāsvatidīrghāsu daśāsvanyatvamāgatāḥ |  
 84122 bhūyo vayamapi śliṣṭāścitro hi niyatervidhiḥ || 42 ||  
 84123  
 84124 anyatvaṃ vīyogamāgatāḥ prāptāḥ | niyateḥ prāṇikarmānusāriṇyā  
 84125 īśvarecchāyā vidhirvilāsaścitraḥ adbhutaḥ || 42 ||  
 84126  
 84127 suraghuruvāca |  
 84128  
 84129 bhagavanniyaterasyā gatiṃ sarpagateriva |  
 84130 daivikyāḥ ko hi jānāti gambhīrāṃ vismayapradām || 43 ||  
 84131  
 84132 parighoktamarthamanumodamānaḥ suraghurapi tamevāha - bhagavannityādinā |  
 84133 daivikyāḥ deva īśvarastadicchārūpāyāḥ || 43 ||  
 84134  
 84135 tvamahaṃ ca vyapohyeti dūre dūradaśāsu ca |  
 84136 adya saṃghaṭitau bhūyaḥ kimasādhyamaho vidheḥ || 44 ||  
 84137  
 84138 deśato dūre kālataśca dūradaśāsu iti evaṃ vyapohya vīyojya || 44 ||  
 84139  
 84140 vyaṃ tvadya mahāsattva bhṛśaṃ kuśalinaḥ sthitāḥ |  
 84141 tvadāgamanapuṇyena parāṃ pāvanatām gatāḥ || 45 ||  
 84142  
 84143 paśya tvadāgamakṣīṇapāpānāṃ puṇyapādapaiḥ |  
 84144 tathā phalitamaśmākāṃ na yathā vyaṃmākulāḥ || 46 ||  
 84145  
 84146 tathā tādrīśacittasamādhānātmanā phalitaṃ yathā vyaṃ na vyākulāḥ  
 84147 sarvavyākulatānirmuktāḥ kṛtakṛtyāḥ saṃpannāḥ || 46 ||  
 84148  
 84149 sarvāḥ saṃpattayo'smākāṃ rājarṣe saṃsthitāḥ pure |  
 84150 bhavadāgamanenādyā prayātāḥ śataśākhatām || 47 ||  
 84151  
 84152 śataśākhatām | sarvataḥ phalonmukhatāmiti yāvat || 47 ||  
 84153  
 84154 vikīrati parito rasāyanānā-  
 84155 miva nikaraṃ madhuraṃ mahānubhāva |  
 84156 tava vacanamavekṣaṇaṃ ca puṇyaṃ  
 84157 paramapadapratīmo hi sādhusaṅgaḥ || 48 ||  
 84158  
 84159 he mahānubhāva puṇyaṃ tava vacanamavekṣaṇaṃ darśanaṃ ca parito  
 84160 rasāyanānāmamṛtānāṃ nikaraṃ vikīrati varṣatīva | hi yasmatśādhūnāṃ  
 84161 saṅgaḥ samāgamaḥ paramapadapratīmaḥ | mokṣasukhaprāptitulya ityārthaḥ || 48 ||  
 84162  
 84163 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye  
 84164 mokṣopāyeṣūpaśamaprakaraṇe suraghuvr0 suraghuparighasamāgamo  
 84165 nāmaikaśaṣṭitamaḥ sargaḥ || 61 ||  
 84166  
 84167 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 84168 suraghuparighasamāgamo nāmaikaśaṣṭitamaḥ sargaḥ || 61 ||  
 84169  
 84170  
 84171 dviśaṣṭitamaḥ sargaḥ 62  
 84172  
 84173 śrīvāsiṣṭha uvāca |  
 84174  
 84175 athaivaṃprāyayā tatra viśrambhakathayā ciraṃ |  
 84176 prāktanāsnehagarbhīṇyā sthitvovācāyudhābhīdhaḥ || 1 ||  
 84177  
 84178 ajñānāvaraṇe dhvaste nityacitsuraṇasthiteḥ |

84179 sadaivaikasamādhānaṃ viduṣāmatra varṇyate || 1 ||  
84180  
84181 āyudhasyābhidheva abhidhā nāma yasya sa āyudhābhidhaḥ parighaḥ || 1 ||  
84182  
84183 parigha uvāca |  
84184  
84185 yadyatsaṃsārajāle'sminkriyate karma bhūmipa |  
84186 tatsamāhitacittasya sukhāyānyasya nānagha || 2 ||  
84187  
84188 kimayaṃ tattvavido vyavahārasamādhayoḥ sukhātāratamyāṃ vakṣyatyuta neti  
84189 parikṣaṇāya prathamam svānubhavamudghāṭayati - yadyaditi | anyasya ajñasya  
84190 || 2 ||  
84191  
84192 kaccitsaṃkalparahitaṃ paraṃ viśramaṇāspadam |  
84193 paramopaśamaṃ śreyaḥ samādhimanutiṣṭhasi || 3 ||  
84194  
84195 evaṃ svānubhavamudghāṭya tatsavādyasavādī veti parānubhavaṃ jijñāsamānaḥ  
84196 samādhau viśrāntyādhikeyamiva darśayanpṛcchati - kacciditi |  
84197 vikṣepaduḥkhānāṃ paramamupaśamaṃ samsārikasukhebhyaśca śreyaḥ  
84198 praśasyataram | sāmānye vyatyayena vā klībatā || 3 ||  
84199  
84200 suraghuruvāca |  
84201  
84202 etanme brūhi bhagavansarvasaṃkalpavarjitaṃ |  
84203 paramopaśamaṃ śreyaḥ samādhirhi kimucyate || 4 ||  
84204  
84205 samāhitacittasya sarvaṃ karma sukhāyeti paśyataste samādhau  
84206 viśrāntyādhikeyadarśanaṃ vyavahārasamādhibhedābhyupagamena  
84207 praśnaścānupapanna eveti evadanubhavasamvādyeva mamāpyanubhava  
84208 ityāśayena suraghuḥ saṃkalparahitaṃ paramopaśamaṃ śreya iti  
84209 taduktāṃśasyātmasvarūpe'pi saṃbhavāttāvadabhyupagacchan viśramaṇāspadam  
84210 samādhimanutiṣṭhasityaṃśasya samādheyasyāviśramahetormanaso  
84211 bādhitatvādevāsaṃbhavaṃ manyamāna āks.ipati - etaditi |  
84212 sarvasaṃkalpavarjitaṃ paramopaśamaṃ śreya ityetanme mahyaṃ yuktatvādbrūhi |  
84213 samādhiranuṣṭheya iti kimarthaṃ tvayocyata ityārthaḥ || 4 ||  
84214  
84215 yo jño mahātmansatataṃ tiṣṭhanvyavaharaṃśca vā |  
84216 asaṃhitacitto'sau kadā bhavati kaḥ kila || 5 ||  
84217  
84218 yo jñastattvavit sa vyavaharannapi kaḥ kiṃsvarūpaḥ kila | yataḥ  
84219 sadaivānāvṛtādvayacitsvabhāvo'sau kadā asaṃhitacitto bhavati | na  
84220 kadācidapītyārthaḥ || 5 ||  
84221  
84222 nityaṃ prabuddhacittāstu kurvanto'pi jagatkriyāḥ |  
84223 ātmaikatattvasaṃniṣṭhāḥ sadaiva susamādhayaḥ || 6 ||  
84224  
84225 yadi tu niścalātmasvarūpāvasthitireva samādhiste'bhimataḥ syāttarhi sa sadaivāstīti  
84226 nānuṣṭheyaṃ kiṃcidastītyāha - nityamiti || 6 ||  
84227  
84228 baddhapadmāsanasyāpi kṛtabrahmāñjalerapi |  
84229 aviśrāntasvabhāvasya kaḥ samādhiḥ kathaṃ ca vā || 7 ||  
84230  
84231 yadi tvaṃ māmajñaṃ manyase tadāpi samādhypadeśo'nupapanna ityāśayenāha  
84232 - baddheti | kathaṃ kenopāyena vā | yatra cittaṃ samādheyaṃ  
84233 tasyaivāparicayādītyārthaḥ || 7 ||  
84234  
84235 tattvāvabodho bhagavansarvāsātrṇapāvakaḥ |  
84236 proktaḥ samādhiśabdena natu tūṣṇīmavasthitiḥ || 8 ||  
84237  
84238 tattvāvabodha iti samyak samūlasarvāsāviśayabādhena ātmanaḥ  
84239 paramārthasvarūpe ādhānaṃ samādhiriti vyutpatteriti bhāvaḥ || 8 ||  
84240  
84241 samāhitā nityatrīptā yathābhūtārthadarśinī |  
84242 sādho samādhiśabdena parā prajñocyate budhaiḥ || 9 ||  
84243  
84244 abādhitātmadarśanarūpā parā prajñā || 9 ||  
84245  
84246 akṣubdhā nirahaṃkāra dvandveṣvananupātini |  
84247 proktā samādhiśabdena meroḥ sthiratarākṛtiḥ || 10 ||

84248  
 84249 tāmeva phalato varṇayati - akṣubdheti dvābhyām || 10 ||  
 84250  
 84251 niścintādhigatābhīṣṭā heyopādeyavarjitā |  
 84252 proktā samādhiśabdena paripūrṇā manogatiḥ || 11 ||  
 84253  
 84254 yataḥprabhṛti bodhena yuktamātyantikaṃ manaḥ |  
 84255 tadārabhya samādhānamavyucchinnaṃ mahātmanaḥ || 12 ||  
 84256  
 84257 sā tu mama pūrvameva siddheti nānuṣṭheyetyāśayenāha - yata ityādinā || 12 ||  
 84258  
 84259 nahi prabuddhamanaso bhūtvā vicchidyate punaḥ |  
 84260 samādhirdūramākṛṣṭo bisatantuḥ śīśoriva || 13 ||  
 84261  
 84262 yathā dūramākṛṣṭo bisatantuḥ kriḍataḥ śīśorhastādvicchidyate tadvaditi  
 84263 vyatireke dṛṣṭāntaḥ || 13 ||  
 84264  
 84265 samagraṃ dinamālokādvīramatyakṣayo yathā |  
 84266 ājīvitāntaṃ no prajñā tathā tattvāvalokanāt || 14 ||  
 84267  
 84268 nanu brahmākāravṛttivicchede vyutthānātsamādhivicchedastasya syāttatrāha ##-  
 84269 vīramatīti sambadhyate | tathā prajñā brahmākāravṛttirapi ājīvitāntaṃ  
 84270 videhakaivalyaparyantaṃ tattvālokanānno vīramatī |  
 84271 dṛḍhasaṃskārabalādanuvartata evetyarthaḥ || 14 ||  
 84272  
 84273 ajasramambuvahanādyathā nadyā na ruddhyate |  
 84274 tathā vijñānadṛgbodhātkaṣaṇamātraṃ na ruddhyate || 15 ||  
 84275  
 84276 svarūpācchādakasyājñānasya sakṛduditayā vṛttyā niḥśeṣanāśe  
 84277 punarāvarakābhāvādvā tasya na  
 84278 svarūpanirodhalakṣaṇasamādhībhaṅgaprasaktirityāśayenāha - ajasramiti | na  
 84279 ruddhyate āvaraṇena na pratibadhyate || 15 ||  
 84280  
 84281 na vismaratyavirataṃ yathā kālaḥ kalāgatim |  
 84282 na vismaratyavirataṃ svātmānaṃ prājñādhīstathā || 16 ||  
 84283  
 84284 paramapremāspadatvādvā sakṛllabhasya tasya na vismaraṇaprasaktirityāśayenāha  
 84285 - na vismaratīti dvābhyām || 16 ||  
 84286  
 84287 na vismarati sarvatra yathā satatago gatim |  
 84288 na vismarati niśceyaṃ cinmātraṃ prājñā dhīstathā || 17 ||  
 84289  
 84290 gatim kālakalā yadvaccinvānā samavasthitā |  
 84291 ciccitiścetyarahitā cinvānā gatayastathā || 18 ||  
 84292  
 84293 bhagnāvaraṇa ātmaiva yāvajjivaṃ svākāravṛttiparamparāṃ janayannevāste  
 84294 ityāśayenāha - gatimiti | kālasya kalā mūrṭiḥ sūryādiḥ |  
 84295 ciccitiścaitanyasphūrṭiḥ | rāhoḥ śīra itivadupacāraḥ | gatayaḥ svākāravṛttiḥ |  
 84296 chāndaso vibhaktivyatyayaḥ || 18 ||  
 84297  
 84298 yathā sattāvihīnātmā padārtho nopalabhyate |  
 84299 tathātmaājñānahīnātmā kālo jñasya na labhyate || 19 ||  
 84300  
 84301 bodhasya tajjīvanakāladharmatvādvā na vicchedaprasaktirityāśayenāha -  
 84302 yatheti || 19 ||  
 84303  
 84304 na sambhavati saṃsāre guṇahīno guṇī yathā |  
 84305 na sambhavatyātmasaṃvidvarjito hyātmavāmstathā || 20 ||  
 84306  
 84307 agnyaupyaṇyavattatsvabhāvatvādvā na vicchedaprasaktirityāśayenāha - na  
 84308 sambhavatīti || 20 ||  
 84309  
 84310 sarvadaivāsmi sambuddhaḥ sarvadaivāsmi nirmalaḥ |  
 84311 sarvadaivāsmi śāntātmā sarvadāsmi samāhitaḥ || 21 ||  
 84312  
 84313 bhedaḥ kena samādherme janyate kathameva vā |  
 84314 ātmano'vyatirekeṇa nityameva sadātmatā || 22 ||  
 84315  
 84316 bhedo vicchedaḥ | matsamādherātmavarūpādayatirekeṇa hetunetyarthaḥ |

84317 sadātmatā sattā siddhetyarthaḥ || 22 ||  
 84318  
 84319 tasmātkadācidapi me nāsamādhimayaṃ manaḥ |  
 84320 na vā samāhitaṃ nityamātmataattvaikasambhavāt || 23 ||  
 84321  
 84322 yadi mano'stīti manyase tarhi sadā samāhitameva yadi tu nāstīti tadā samādhirapi  
 84323 māstu vikṣepahetorevāprasakterityāśayenopasaṃharati - tasmāditi || 23 ||  
 84324  
 84325 sarvagaḥ sarvadaivātmā sarvameva ca sarvathā |  
 84326 asamādhirhi ko'sau syātsamādhirapi kaḥ smṛtaḥ || 24 ||  
 84327  
 84328 nityaṃ samāhitadhiyaḥ susamā mahānta-  
 84329 stiṣṭhanti kāryapariṇāma vibhāgamuktāḥ |  
 84330 tenāsamāhitasamāhitabhedabhaṅgyā  
 84331 nityoditaḥ kva nu sa uttamavākprapañcaḥ || 25 ||  
 84332  
 84333 samyak prṥhaktvabādhenāhitā dhīryaiḥ | tena hetunā  
 84334 asamāhitasamāhitabhedabhaṅgyā pravṛttastvadvākyaprapañcaḥ kva nu  
 84335 kasminnarthe vyavatiṣṭheta | ato mithyaivodita ityarthaḥ || 25 ||  
 84336  
 84337 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 84338 mokṣopāyeṣūpaśamaprakarāṇe samādhiniścayo nāma dviṣaṣṭitamah  
 84339 sargaḥ || 61 ||  
 84340  
 84341 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakarane  
 84342 samādhiniścayo nāma dviṣaṣṭitamah sargaḥ || 62 ||  
 84343  
 84344  
 84345 triṣaṣṭitamah sargaḥ 63  
 84346  
 84347 parigḥa uvāca |  
 84348  
 84349 rājannūnaṃ prabuddho'si prāptavānāsi tatpadam |  
 84350 saṃśītalāntaḥkaraṇaḥ pūrṇenduriva rājase || 1 ||  
 84351  
 84352 parigḥeṇa parīkṣyātra stutaḥ sa suraghurnijām |  
 84353 saha jasthitimevātra varṇayāmāsa vistarāt || 1 ||  
 84354  
 84355 nūnaṃ niścayena prabuddhastattvavidasi | parīkṣaṇena mayā prabuddhastvamasīti vā  
 84356 || 1 ||  
 84357  
 84358 ānandamadhusaṃpūrṇo [ānandamadhusaṃpūrṇalakṣmyā iti  
 84359 pāṭhaḥ] lakṣmyā ca parayā śritaḥ |  
 84360 śītalāḥ snigdhama dhuro rājīvamiva rājase || 2 ||  
 84361  
 84362 ānandalakṣaṇena madhunā makarandena saṃpūrṇaḥ | rājīvaṃ padmamiva rājase ||  
 84363 2 ||  
 84364  
 84365 nirmalo vitataḥ pūrṇo gambhīraḥ prakāṭāśayaḥ |  
 84366 velānilavilāśena mukto'bdhiriva rājase || 3 ||  
 84367  
 84368 nirmalatvādeva prakāṭaḥ spaṣṭadṛśya āśayo'ntaḥpradeśo manaśca yasya || 3 ||  
 84369  
 84370 svaccha ānandasamṃpūrṇo naṣṭāhaṃkāravāridaḥ |  
 84371 sphuṭo vistīrṇagambhīraḥ śaratkhamaiva rājase || 4 ||  
 84372  
 84373 sarvatra lakṣyase svasthaḥ sarvatra parituṣyasi |  
 84374 sarvatra vītarāgo'si rājansarvatra rājase || 5 ||  
 84375  
 84376 sarvatra iṣṭāniṣṭaviṣaye || 5 ||  
 84377  
 84378 sārāsāraparicchedapāragastvaṃ mahādhiyā |  
 84379 jānāsi sarvamevedaṃ yathāsthitamakhaṇḍitam || 6 ||  
 84380  
 84381 paricchedo vicārya nirṇayastatpāragaḥ | akhaṇḍitamaparicchinna brahmarūpam || 6 ||  
 84382  
 84383 bhāvābhāvaparicchedatattvajñamuditāśayam |  
 84384 gamāgamadaśālaulyamuktaṃ tava vapuḥ sthitam || 7 ||  
 84385

84386 tattvajñetyantaṃ saṃbodhanam | uditāśayamiti vā chedaḥ | gamāgamau  
 84387 ārohāvarohau tatprayojikā bhogarāgitādaśā tayā tatprayuktalaulyena ca muktam || 7  
 84388 ||  
 84389  
 84390 vastunā'vastunevāntaramṛteneva sāgaraḥ |  
 84391 apunaḥprakṣayāyaiva pare tṛpto'si sundara || 8 ||  
 84392  
 84393 na vidyate vastu paramārthavastu yasmāttathāvidhena vastunā svātmanā  
 84394 svāntaḥsthena amṛtena sāgara iva pade sve mahimni tṛpto'si || 8 ||  
 84395  
 84396 suraghuruvāca |  
 84397  
 84398 na tadasti mune vastu yatropādeyatāsti naḥ |  
 84399 yāvatikiṃcididaṃ dṛśyaṃ tāvadetanna kiṃcana || 9 ||  
 84400  
 84401 taduktaṃ sarvaṃ yuktibhiḥ samarthayannanumodamānaḥ suraghuruvāca - na  
 84402 tadityādinā | na kiṃcana | anṛtamityarthaḥ || 9 ||  
 84403  
 84404 upādeyasya cābhāvāddheyamapyasti kiṃ kila |  
 84405 pratiyogi vyavacchedyaṃ vinā heyam kimucyate || 10 ||  
 84406  
 84407 upāttasya tyāgo hi hānaṃ tatra pratiyogi hānapratikūlaṃ hānena vyavacchedyaṃ  
 84408 vināśyaṃ upādānaṃ vinā heyamiti kimucyate vaktuṃ śakyate | na kiṃcidityarthaḥ  
 84409 || 10 ||  
 84410  
 84411 tucchatvātsarvabhāvānāmatucchatvācca kālataḥ |  
 84412 ciraṃ mama parikṣiṇe tucchātucche manaḥsthitī || 11 ||  
 84413  
 84414 nanu tucchaṃ heyamatucchamupādeyaṃ kiṃ na syāttatrāha - tucchatvāditi |  
 84415 yathāhuḥ baddhamukto mahīpālo grāmamātreṇa tuṣyati | sa eva pūrva saṃpūrṇo na  
 84416 rājyaṃ bahu manyate || iti || 11 ||  
 84417  
 84418 deśakālavaśādeva tucchasyātucchatāmiha |  
 84419 atucchasya tu tucchatvaṃ varjye nindāstutī budhaiḥ || 12 ||  
 84420  
 84421 iha manyante iti śeṣaḥ | ato na kiṃcittucchātucchabuddhyā nindyaṃ stutyaṃ  
 84422 vetyāha - varjye iti || 12 ||  
 84423  
 84424 rāgānnindāstutī loke rāgaśca parivāñchitam |  
 84425 vāñchite ca mahodāraṃ vastu śobhanabuddhinā || 13 ||  
 84426  
 84427 trailokye ca striyaḥ śailāḥ samudravanarājayaḥ |  
 84428 bhūtāni vastuśūnyāni sāro nāstyatra vastutaḥ || 14 ||  
 84429  
 84430 vastuśabdo bhāvapradhānaḥ | satyatvaśūnyānītyarthaḥ || 14 ||  
 84431  
 84432 māṃsāsthidārumṛdratnamaye jagati jarjare |  
 84433 vāñchanīyavihīne'smiñśūnye kimiva vāñchyate || 15 ||  
 84434  
 84435 adhyātmaṃ māṃsāsthimaye adhibhūtaṃ ca dārumṛdratnādimaye | ratnaśabdaḥ  
 84436 śilāparaḥ || 15 ||  
 84437  
 84438 vāñchāyāṃ vinivṛttāyāṃ saṃkṣayo dveṣarāgayoḥ |  
 84439 dinalakṣmyāṃ vyapetāyāmālokātapayoriva || 16 ||  
 84440  
 84441 alamativitatairvacāḥprapañcai-  
 84442 riyamuciteha sukhāya dṛṣṭirekā |  
 84443 upaśamitarasaṃ samaṃmano'nta-  
 84444 ryadi muditaṃ tadanuttamā pratiṣṭhā || 17 ||  
 84445  
 84446 yadi sarvamevāsāraṃ kiṃ tarhi sārabhūtaṃ sevitumucitaṃ tadāha - alamiti |  
 84447 yadi mana upaśamitarasaṃ sarvato nirogaṃ samaṃ vikṣepavaiṣamyarahitaṃ  
 84448 sadantaḥ svātmanyeva muditaṃ tattarhi saivottamā pratiṣṭhā  
 84449 viśrāntiriyamevaikadṛṣṭiḥ sukhāya sadā sevitumucitetyarthaḥ || 17 ||  
 84450  
 84451 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte mo0  
 84452 upaśamaprakaraṇe suraghuparighaniścayo nāma triṣaṣṭhitamaḥ sargaḥ || 63  
 84453 ||  
 84454

84455 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaprakaraṇe  
84456 suraghuparighaniścayo nāma triṣaṣṭitamah sargaḥ || 63 ||  
84457  
84458  
84459 catuṣṣaṣṭitamah sargaḥ 64  
84460  
84461 śrīvāsiṣṭha uvāca |  
84462  
84463 suraghuḥ parighaścaiva vicāryeti jagadbhramam |  
84464 mithaḥ prapūjītau tuṣṭau svayvāpāraparau gatau || 1 ||  
84465  
84466 yairupāyairupāyājño manodoṣairna bādhyate |  
84467 ātmā coddhriyate duḥkhātta upāyā ihoditāḥ || 1 ||  
84468  
84469 iti varṇitaprakāreṇa vicārya || 1 ||  
84470  
84471 tadeva rāghava śrutvā paramaṃ bodhakāraṇam |  
84472 anenaiva vibodhena bhava labdhāspadaḥ sphuṭam || 2 ||  
84473  
84474 tat varṇitasamvivādarūpaṃ bodhakāraṇam śrutvā | etāvadeva śrutvāvadhāritaṃ  
84475 bodhāya paryāptamiti sūcanāya prathama evakāraḥ | etāvadbodha eva  
84476 supraṭiṣṭhitaḥ paramapadaprāptaye paryāpta iti dyotanāya dvitīyaḥ || 2 ||  
84477  
84478 parayā prajñayā dhīravīcāragatatīkṣṇayā |  
84479 galatyalamahaṃkāraḥ kālameghe hṛdambare || 3 ||  
84480  
84481 dhīrairvidvadbhiḥ saha vicāreṇa dhīreṇa niścalena svavīcāreṇa ca gatatīkṣṇayā  
84482 prāptaniśītabhāvayā hṛdambare ahaṃkāralakṣaṇe kālameghe galati sati || 3 ||  
84483  
84484 samastalokānumate saphale hlādakāriṇi |  
84485 nirmale vitate cetaḥ śaratkāla upasthite || 4 ||  
84486  
84487 samastetyādiviśeṣaṇāni śaratkāle'pi yojyāni || 4 ||  
84488  
84489 dhyeye śaraṇye sugame sakalānandasampadī |  
84490 suprasanne cidākāśe sthīyate paramātmāni || 5 ||  
84491  
84492 sarvānarthanivartakatvāccharaṇye || 5 ||  
84493  
84494 yo nityamadyātmanamayo nityamantarmukhaḥ sukhī |  
84495 nityaṃ cidanusaṃdhāno manaḥśokairna bādhyate || 6 ||  
84496  
84497 adhyātmanamaya ātmaikavīcārapracuraḥ | antarmukho bāhyāsaktiśūnyaḥ |  
84498 cityevānusaṃdhānaṃ punaḥpunarādarādāsvādanaṃ yasya || 6 ||  
84499  
84500 vyavahāraparo'tyuccai rāgadveṣamayo'pi san |  
84501 nāntaḥkalaṅkamāyāti padmo jalagato yathā || 7 ||  
84502  
84503 rāgadveṣamayo rāgadveṣapracura iva mūḍhaiḥ kalpyamāno'pi || 7 ||  
84504  
84505 samyagvijñānavānsuddho yo'ntaḥsāntamanā muniḥ |  
84506 na bādhyate sa manasā kariṇeva mṛgādhipaḥ || 8 ||  
84507  
84508 bhogaikaśaraṇaṃ dīnaṃ na cittam jñasya vidyate |  
84509 nandane durdruma iva jñacittam hi mahāvapuḥ || 9 ||  
84510  
84511 durdrumo viśakaṇṭhakavṛkṣaḥ | hi yasmājñasya cittam mahāvapuḥ |  
84512 kṣudrasukhalavanīḥ sprhamiti yāvat || 9 ||  
84513  
84514 virakto janmamarāṇe yathā duḥkhī na mānavaḥ |  
84515 pariñātākḥilāvidyaṃ tathā cittam na duḥkhitaṃ || 10 ||  
84516  
84517 yathā virakto mānava jñāmarāṇe sati kāmuka iva na duḥkhī tathā parito vicārya  
84518 jñātā akhilā viśayendriyaśarīrādisarvadṛśyarūpā avidyā mithyābhrāntirya  
84519 tathāvidhaṃ jñacittam na duḥkhitaṃ bhavatītyarthaḥ || 10 ||  
84520  
84521 pariñātamanomoho jagadbhāvodbhavatmanā |  
84522 sprśyate nainasā sādho rajaseva nabhastalam || 11 ||  
84523

84524 tasya bhāviduḥkhaḥetupāpasambandho'pi nāstītyāha - pariññātetī | jagati  
 84525 vyavahārapade bhāvaḥ kartṛtvābhīmānastasmādudbhavatīti jagadbhāvodbhavaṃ  
 84526 tadātmanā enasā pāpena || 11 ||  
 84527  
 84528 avidyāsaṃpariññātamidameva mahauśadham |  
 84529 avidyāvitatavyādhestimirasyeva dipakam || 12 ||  
 84530  
 84531 avidyālakṣaṇajagadākāravistīrṇavyādheravidyāmātraṃ jagaditi  
 84532 samyakpariññātaṃ vicārajanyaṃ jñānameva mahauśadhamityarthaḥ || 12 ||  
 84533  
 84534 avidyā saṃpariññātā yadaiva hi tadaiva hi |  
 84535 sā parikṣīyate bhūyaḥ svapneneva hi bhogabhūḥ || 13 ||  
 84536  
 84537 yathā svapno'yamiti pariññātena svapnena tadbhogabhūḥ parikṣīyate tadvat || 13 ||  
 84538  
 84539 vyavahāraparo'pyantarasaṃskṛtamatirekadhīḥ |  
 84540 spṛśyate nainasā sādhumatsyekaṣaṇamivāmbhasā || 14 ||  
 84541  
 84542 matsyānāmikṣaṇaṃ cakṣurambhasā na spṛśyate tadvat | tatsparśe  
 84543 pihitākṣaṇāṃ teṣāṃ jale darśanādivyavahāro na syāditi bhāvaḥ || 14 ||  
 84544  
 84545 prāpte cidbhāsurāloke prakṣiṇā'jñānayāminī |  
 84546 śemuṣī paramānandamāgatā jñāsyā rājate || 15 ||  
 84547  
 84548 śemuṣī prajñā || 15 ||  
 84549  
 84550 ajñānanidropaśame jano jñānārkaśodhitāḥ |  
 84551 tatprabodhamavāpnoti punaryena na muhyati || 16 ||  
 84552  
 84553 jñāyate'neneti jñānaṃ śāstraṃ tadrūpeṇārkeṇa bodhitāḥ | tattādṛśaṃ  
 84554 prabodham || 16 ||  
 84555  
 84556 dināni jīvyate tāni sānandāste kriyākramāḥ |  
 84557 ātmacandroditā yeṣu cijjyotsnā hṛdayāmbare || 17 ||  
 84558  
 84559 idāniṃ vidyāṃ stauti - dinānītyādinā | jīvyate iti bhāve laḥ | dinānīti  
 84560 kālādhvanoratyantasamyoge dvitīyā natu karmaṇi | yeṣu dineṣu cijjyotsnā  
 84561 hṛdayāmbare āhlādayati virājateveti śeṣaḥ || 17 ||  
 84562  
 84563 naro mohasamuttīrṇaḥ satataṃ svātmacintayā |  
 84564 antaḥśītalatāmeti svāmṛteneva candramāḥ || 18 ||  
 84565  
 84566 tāni mitrāṇi śāstrāṇi tāni tāni dināni ca |  
 84567 virāgollāsavānyebhya ātmacittodayaḥ sphuṭam || 19 ||  
 84568  
 84569 yebhyo mitrādibhyo nimित्तेbhyo virāgollāsavān  
 84570 ātmākāravṛttīlakṣaṇaścittābhīyudayaḥ sphuṭaṃ siddhyatīti śeṣaḥ || 19 ||  
 84571  
 84572 ciraṃ śocanti te dinā janmajaṅgalavīrudhaḥ |  
 84573 ātmāvalokane helā yeṣāṃavigatainasām || 20 ||  
 84574  
 84575 helā avahelanam | upekṣeti yāvat | avigatainasāmakṣiṇapāpānām || 20 ||  
 84576  
 84577 āśāpāśasatairbaddhaṃ bhogolapasulālasam |  
 84578 jarājarjaritākāraṃ śokocchvāsakadarthitam || 21 ||  
 84579  
 84580 ita ārabhya sarveṣāṃ dvitīyāntapadānāṃ navamaślokaśthe jīvabalīvarda  
 84581 uttārayeditiyatra sambandhaḥ | ulapāstrṇaviśeṣāḥ || 21 ||  
 84582  
 84583 vyūḍhaduḥkhamahābhāraṃ janmajaṅgalajīvitam |  
 84584 kukarmakardamāliptaṃ mohapalvalaśāyīnam || 22 ||  
 84585  
 84586 viśeṣeṇa ūḍho duḥkhamahābhāro yena || 22 ||  
 84587  
 84588 rāgaśāśvalīdaṣṭaṃ kṛṣṭaṃ tṛṣṇāvaratrayā |  
 84589 manovaṇīnnīketasthaṃ bandhubandhananīśalam || 23 ||  
 84590  
 84591 varatrayā carmamayyā nāsārajīvā | manolakṣaṇasya vaṇijo nikete ājñālakṣaṇe  
 84592 saṃkete nivāse ca sthitam | bandhujanalakṣaṇairbandhanairnīśalam calitumaśaktam



84593 || 23 ||  
 84594  
 84595 putradārajarājirṇe magnonmagnaṃ kukardame |  
 84596 śrāntaṃ vigataviśrāmaṃ bhagnaṃādīrghavartmani || 24 ||  
 84597  
 84598 kukardame gomayapaṅke || 24 ||  
 84599  
 84600 gamāgamaparikṣiṇaṃ saṃsārāraṇyacāriṇaṃ |  
 84601 alabdhaśītalacchāyaṃ tīvratāpopatāpitam || 25 ||  
 84602  
 84603 ākārabhāsuram dīnaṃ bāhyairākrāntamindriyaiḥ |  
 84604 karmaghaṇṭāravākrāntaṃ krāntaṃ duṣkṛtatāḍanaiḥ || 26 ||  
 84605  
 84606 bahirākāramātreṇa bhāsuramantastu dīnaṃ |  
 84607 bāhyairindriyaiścakṣurādibhirākrāntamārūḍham | karma padena  
 84608 kāmyakarmaprarocakārthavādā lakṣyante | tallakṣaṇena ghaṇṭāraveṇākrāntaṃ  
 84609 bhramitam || 26 ||  
 84610  
 84611 āvirbhāvatirobhāvacakrāvartadhurodvaham |  
 84612 ajñānavikaṭāṭavyāṃ luṭhitam sannagātrakam || 27 ||  
 84613  
 84614 cakrāvartadhurā śakaṭabhāraḥ | sā hi śakaṭacakrairāvartate tadudvaham || 27 ||  
 84615  
 84616 nijānarthasadāmagṇaṃ sīdamānamakiṃcanam |  
 84617 sannāṅgaṃ karmabhāreṇa karuṇākrandakāriṇam || 28 ||  
 84618  
 84619 karuṇaṃ yathā syāttathā ākrandakāriṇam || 28 ||  
 84620  
 84621 rāma jīvabalīvardamimaṃ saṃsārapalvalāt |  
 84622 paramaṃ yatnamāsthāya cīramuttārayedbalāt || 29 ||  
 84623  
 84624 cīraṃ paramaṃ yatnamāsthāya jñānabalāduttārayedityarthaḥ || 29 ||  
 84625  
 84626 tattvāvalokanātkṣiṇe citte no jāyate punaḥ |  
 84627 jīvaḥ kadācana tadā bhavettīrṇabhavārṇavaḥ || 30 ||  
 84628  
 84629 uttāritasya punaḥ paṅkamajjanaśaṅkāṃ vārayati - tattveti || 30 ||  
 84630  
 84631 mahānubhāvasaṃparkātsaṃsārārṇavalanṅhane |  
 84632 yuktiḥ saṃprāpyate rāma sphuṭā nauriva nāvikaṭ || 31 ||  
 84633  
 84634 uttāraṇopāyajñānalābhastu sadgurorabhogamanātsiddhyatītyāśayenāha -  
 84635 mahānubhāveti || 31 ||  
 84636  
 84637 yasmindeśamarau tajjñō nāsti sajjanapādapaḥ |  
 84638 saphalaḥ śītalacchāyo na tatra nivasedbudhaḥ || 32 ||  
 84639  
 84640 deśo maruriva deśamarustasmin || 32 ||  
 84641  
 84642 snigdhaśītavacaḥpatre sacchāye smitapuṣpake |  
 84643 kṣaṇādviśramyate rāma bhṛśaṃ sujanacampake || 33 ||  
 84644  
 84645 sujanalakṣaṇe campakavṛkṣe | viśeṣaṇānyubhayasādhāraṇyena yojyāni || 33 ||  
 84646  
 84647 tadabhāve mahāmohatāpasampattidāyini |  
 84648 kiṃcijjātavivekena svaptavyaṃ neha dhīmatā || 34 ||  
 84649  
 84650 tadabhāve svātmalābhaviśrāntyabhāve iha saṃsāre na svaptavyam || 34 ||  
 84651  
 84652 ātmaiva hyātmano bandhurātmanātmaivamuddharet |  
 84653 nātmānavalepena janmapaṅkāṇave kṣipet || 35 ||  
 84654  
 84655 evamanenopāyena uddharedātmānamityarthaḥ | avalepena dehābhimānagarveṇa || 35 ||  
 84656 ||  
 84657  
 84658 kimidaṃ kathamāyātaṃ kiṃmūlami kiṃkṣayam |  
 84659 dehaduḥkhamiti prājñaiḥ prekṣaṇīyaṃ prayatnataḥ || 36 ||  
 84660  
 84661 kasmātkṣayo yasya kiṃkṣayam | dehādhīnaṃ duḥkhaṃ prekṣaṇīyaṃ svabuddhyā

84662 śāstrasajjanasahāyena ca vicāraṇīyam | dvāvitiśabdau  
 84663 vicāryavicāraprakārabāhulyadyotanārthau || 36 ||  
 84664  
 84665 na dhanāni na mitrāṇi na śāstrāṇi na bāndhavāḥ |  
 84666 narāṇāmupakurvanti magnasvātmasamuddhṛtau || 37 ||  
 84667  
 84668 śāstrāṇyanātmasāstrāṇi || 37 ||  
 84669  
 84670 manomātreṇa suhṛdā sadaiva sahaiva sahaiva |  
 84671 saha kiṃcitparāmr̥śya bhavatyātmā samṛddhṛtaḥ || 38 ||  
 84672  
 84673 kiṃ tarhyupakaroti tadāha - manomātreṇeti | suhṛdā pariśuddheneti yāvat ||  
 84674 38 ||  
 84675  
 84676 vairāgyābhyāsayatnābhyāṃ svaparāmarśajanmanā |  
 84677 tattvālokanapotena tīryate bhavasāgaraḥ || 39 ||  
 84678  
 84679 śocyamānaṃ janairnityaṃ dahyamānaṃ durāśayā |  
 84680 nātmānamavamanyeta proddharedenamādarāt || 40 ||  
 84681  
 84682 nāvamanyeta nopekṣeta || 40 ||  
 84683  
 84684 ahaṃkāramahālānaṃ tṛṣṇārajjuṃ manomadam |  
 84685 janmajambālanirmagnaṃ jīvadantinamuddharet || 41 ||  
 84686  
 84687 ālānaṃ gajabandhanastambhaḥ | jambāle paṅke nirmagnaṃ || 41 ||  
 84688  
 84689 ayametāvataivātmā trāto bhavati rāghava |  
 84690 yadapāśya vimūḍhatvamahaṃkāraḥ pramārjyate || 42 ||  
 84691  
 84692 vimūḍhatvaṃ svātmājñānaṃ || 42 ||  
 84693  
 84694 etāvataiva sanmārga yāti prakāṣatāmālam |  
 84695 yadapāśya manojālamahaṃbhāvo vilūyate || 43 ||  
 84696  
 84697 sataḥ paramātmāno mārṇaṃ mārṇa bodhaparyanto vicārastasmin prakāṣatām  
 84698 sphuṭāvalokanatām | manoracitaṃ bāhyādhyātmikāsaktijālam || 43 ||  
 84699  
 84700 etāvataiva deveśaḥ paramātmāvagamyate |  
 84701 kāṣṭhaloṣṭhasamatvena deho yadavalokyate || 44 ||  
 84702  
 84703 tatrāpi dustyajadehābhīmānatyāga eva mukhya ityāśayenāha - etāvataiveti || 44  
 84704 ||  
 84705  
 84706 ahaṃkārambude kṣīṇe dṛśyate ciddivākaraḥ |  
 84707 tatastatpariṇāmena tatpadaṃ samavāpyate || 45 ||  
 84708  
 84709 tasya darśanasya pariṇāmena bhūmikāparipākena ciddivākara bhāvāpattyā vā || 45  
 84710 ||  
 84711  
 84712 yathā dhvāntasamucchede svayamālokavedanam |  
 84713 tathāhaṃkāravicchede svayamātmāvalokanam || 46 ||  
 84714  
 84715 avalokanaṃ siddhyatīti śeṣaḥ || 46 ||  
 84716  
 84717 ahaṃkāre parikṣīṇe yāvasthā sukhamodajā |  
 84718 sāvasthā bharitākārā sā sevyā samprayatnataḥ || 47 ||  
 84719  
 84720 sukhamodo niratiśayānandaviśrāntistajjā tādrūpyeṇāvirbhūtā nirvikalpāvasthā ||  
 84721 47 ||  
 84722  
 84723 paripūrṇārṇavaprakhyā na vā gocarameti naḥ |  
 84724 nopamānamupādatte nānudhāvati rañjanam || 48 ||  
 84725  
 84726 tāmeva varṇayati - parupūrṇetyādinā | rañjanaṃ dṛśyoparāgam || 48 ||  
 84727  
 84728 kevalaṃ citprakāśaśakalikā sthīratām gatā |  
 84729 turyā cetprāpyate dṛṣṭistattayā sopamiyate || 49 ||  
 84730

84731 tayaiva sopamīyate nānyattadupamānamastītyarthaḥ || 49 ||  
 84732  
 84733 adūragatasādṛśyātsuṣuptasyopalakṣyate |  
 84734 sāvasthā bharitākārā gaganaśrīrivātata || 50 ||  
 84735  
 84736 kena tarhi nidarśanena tatsambhāvanā syāttadāha - adūreti | nirvikṣepatvāmśe  
 84737 sannihitātsādṛśyādityarthaḥ | upa samīpe lakṣyate | ajñānāvaraṇaṃ cettadā na  
 84738 syāttarhi turyāvasthaiva syādityanayā rītyetyarthaḥ || 50 ||  
 84739  
 84740 manohaṃkāravilaye sarvabhāvāntarasthitā |  
 84741 samudeti parānandā yā tanuḥ pārameśvarī || 51 ||  
 84742  
 84743 ghaṭavilaye tadākāśasya mahākāśatvamiva manohaṃkāropādhivilaye  
 84744 tvampadalakṣyasya tatpadalakṣyātmasvabhāvatā siddhyatītyāha - mana iti || 51 ||  
 84745  
 84746 sā svayaṃ yogasaṃsiddhā suṣuptādūrabhāvinī |  
 84747 na gamyā vacasāṃ rāma hṛdyevehānubhūyate || 52 ||  
 84748  
 84749 suṣupta adūrabhāvinī saṃnihitā hṛdyevānubhūyate svānubhavatiriktaṃ  
 84750 tatparicāyakaṃ nāstītyarthaḥ || 52 ||  
 84751  
 84752 anubhūtiṃ vinā tattvaṃ khaṇḍādernānubhūyate |  
 84753 anubhūtiṃ vinā rūpaṃ nātmanaścānubhūyate || 53 ||  
 84754  
 84755 yathā khaṇḍādyasādhāraṇagavādisvarūpaparicaye nānubhavādanyanmānaṃ  
 84756 tathā ātmanyapītyāha - anubhūtimiti | ātmano rūpaṃ paramārthasvarūpaṃ |  
 84757 co'pyarthaḥ || 53 ||  
 84758  
 84759 akhilamidamanantamātmatattvaṃ  
 84760 dṛḍhapaṇināmini cetasi sthite'ntaḥ |  
 84761 bahirupaśamite carācarātmā  
 84762 svayamanubhūyata eva devadevaḥ || 54 ||  
 84763  
 84764 idamakhilamātmatattvameva tarhi tatkathamānubhūyate tatrāha - dṛḍheti |  
 84765 cetasi bahirviśayeśūpaśamite antaḥ pratyagātmani kṣīrodakavadaikarasyena  
 84766 dṛḍhaṃ paṇināmini sthite nīscale satī carācarānāmātmā pratyagbhṛto  
 84767 devānāṃ cakṣurādīnāṃ devaḥ sākṣitayā prakāśayitā svayaṃ  
 84768 sākṣādanubhūyata eva nātra saṃśayaḥ kārya ityarthaḥ || 54 ||  
 84769  
 84770 tadanu viśayavāsanāvināśa-  
 84771 stadanu śubhaḥ paramaḥ sphuṭaparakāśaḥ |  
 84772 tadanu ca samatāvasātsvarūpe  
 84773 paṇināmanaṃ mahatāmacintyarūpaṃ || 55 ||  
 84774  
 84775 evaṃ caturthabhūmikāyāmātmānubhave tadanu  
 84776 pañcamabhūmikāyāntikaviśayavāsanāvināśāstadanu  
 84777 ṣaṣṭhabhūmikāyāṃ vinaiva yatnaṃ śubhaḥ paramapuruṣārtharūpaḥ svātmanaḥ  
 84778 sphuṭaḥ prakāśaḥ sadaiva pūrṇabhāvānubhavaḥ siddhyati | tadanu  
 84779 saptabhūmikāyāṃ samādhyasamādhyoḥ  
 84780 samatāvasādatyantikavaiśamyānivṛtteḥ  
 84781 samudrāntarvilīnasaindhavaghanavatsukhaikarasatayā paṇināmanaṃ siddhyati tattu  
 84782 mahatāṃ brahmādīnāmapi iyattayā'cintyarūpaṃ | yato vāco nivartante aprāpya  
 84783 manasā saha iti śruterityarthaḥ || 55 ||  
 84784  
 84785 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0  
 84786 mokṣopāyeṣūpaśamaprakaraṇe upadeśo nāma catuḥṣaṣṭitamāḥ sargaḥ || 64  
 84787 ||  
 84788  
 84789 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe upadeśo  
 84790 nāma catuḥṣaṣṭitamāḥ sargaḥ || 64 ||  
 84791  
 84792  
 84793 pañcaṣaṣṭitamāḥ sargaḥ 65  
 84794  
 84795 śrīvāsiṣṭha uvāca |  
 84796  
 84797 manasaiva manaschittvā yadyātmā nāvalokyate |  
 84798 mametyahamiti tyaktvā tattāmarasalocana || 1 ||  
 84799

84800 sahyākhyāsailastatrātrērāsramastatra varṇyate |  
 84801 vilāsabhāsayorjanmakarmaśokodayakramaḥ || 1 ||  
 84802  
 84803 ātmadarśanopāyopekṣaṇe śokamohādiduḥkhaparamparā durvāretyarthe  
 84804 bhāsavilāsākhyāyikāmavātārāyīṣyannāha - manasaiveti | yadi nāvalokyate  
 84805 tattarhi jagadduḥkhaṃ yathā citragato ravirnāstameti tathā nāstametīti pareṇānvayaḥ  
 84806 || 1 ||  
 84807  
 84808 nāstameti jagadduḥkhaṃ yathā citragato raviḥ |  
 84809 āyātyāpadanantatvaṃ mahārṇavavadātātā || 2 ||  
 84810  
 84811 āpadanantatvamaparicchedyatvamāyāti || 2 ||  
 84812  
 84813 punaḥpunarupāyāti jalakallolakāraṇam |  
 84814 meghaṇīlatamaḥśyāmā saṃsṛtiprāvṛḍākulā || 3 ||  
 84815  
 84816 meghairnīlatamobhiśca śyāmā saṃsṛtilakṣaṇā prāvṛṭ varṣartuḥ || 3 ||  
 84817  
 84818 atraivodāharantīmamitihāsaṃ purātanam |  
 84819 saṃvādaṃ suhṛdoḥ sahyasānau bhāsavilāsayoḥ || 4 ||  
 84820  
 84821 suhṛdormitrayoḥ śuddhacittayośca || 4 ||  
 84822  
 84823 astyutsedhajitākāśaḥ pīṭhena jītabhūtalaḥ |  
 84824 talena jītapātālastrilokavijayo giriḥ || 5 ||  
 84825  
 84826 pīṭhena upatyakābhāgena talena bhūmyantaḥ praviṣṭamūlabhāgena | jītaśabda  
 84827 ākrāntaparaḥ || 5 ||  
 84828  
 84829 asaṃkhyakusumāpūro'saṃkhyanirmalanirjharāḥ |  
 84830 guhyakāraḥkṣitanidhiḥ sahyānāmā'viśahyabhāḥ || 6 ||  
 84831  
 84832 aviśahyā dṛkprasaraḥpratighātinī bhā ratnādidīptiryaṣmin || 6 ||  
 84833  
 84834 muktāpāṭalasampūrṇairbhānubhāsurabhittibhiḥ |  
 84835 bhāsurāḥ kāñcanaṭaṭaiḥ kaṭairiva suradvipaḥ || 7 ||  
 84836  
 84837 bhānubhiḥ sūryaratnādikiraṇairbhāsurabhittibhirdīptavapraiḥ | pāṭalabhittibhiḥ iti  
 84838 pāṭhe'pyevam | kāñcanaṭaṭairnitambaiḥ kaṭairgaṇḍaiḥ | jātyākhyāyāṃ iti  
 84839 bahuvacanam || 7 ||  
 84840  
 84841 kvacitpuṣṭapabharāsāro dhātusārātataḥ kvacit |  
 84842 kvacitphullasaraḥsāro ratnaśāliśīlaḥ kvacit || 8 ||  
 84843  
 84844 dhātusārairharitālamanāḥśīlāgairikādibhirātataḥ || 8 ||  
 84845  
 84846 iti raṭannirjharavānitaḥ kvaṇītakīcakaḥ |  
 84847 ito raṭadguḥāvāta itaḥ ṣaṭpadaghuṃghumaḥ || 9 ||  
 84848  
 84849 ita ita iti pradeśabhedoktiḥ || 9 ||  
 84850  
 84851 sānau gīto'psarovṛndairvane mṛgakhaḡāravaḥ |  
 84852 adhityakāyāṃ mattābhro gaganeṣu khaḡāravaḥ || 10 ||  
 84853  
 84854 sānau prasthe | mattānīva garjantyabhrāṇi yasmin || 10 ||  
 84855  
 84856 vidyādharaśśritaguho bhṛṅgagītāmbujākaraḥ |  
 84857 kirātagītāparyantaḥ khaḡagītavanadrumaḥ || 11 ||  
 84858  
 84859 skandheṣu devairvalitaḥ pādeṣu valito naraiḥ |  
 84860 pātāle valito nāḡairjagadgṛhamivāparam || 12 ||  
 84861  
 84862 jagatpadena lokatrayavāsino lakṣyante | teṣāṃ gṛhamiva trailokyalakṣaṇaṃ  
 84863 brahmāṇḍagṛhamiveti vā sthita iti śeṣaḥ || 12 ||  
 84864  
 84865 kandareṣu śritaḥ siddhairnidhānairantarāśritaḥ |  
 84866 candaneṣu śrito nāḡaiḥ siṃhaiḥ śṛṅgaśikhāsu ca || 13 ||  
 84867  
 84868 nidhānairnikhātadhanaiḥ || 13 ||

84869  
84870 puṣpābhrasamvitavapuḥ puṣparenṇvabhrapāṃsulaḥ |  
84871 puṣpavātyābhrāḥṛdbhrāntaḥ puṣpapādapapāṇḍuraḥ || 14 ||  
84872  
84873 adhaḥpatitapuṣpāṇi sadyaḥpatitapuṣpāṇāmantarikṣasthā reṇavaḥ  
84874 patamānapuṣpāṇi vṛkṣasthapuṣpāṇi cābhratvena kramādvārṇyante || 14 ||  
84875  
84876 dhātudhūlyabhrakapilo ratnopalatalasthitaiḥ |  
84877 mandāragairiva purastrīgaṇairalamāśritaḥ || 15 ||  
84878  
84879 mandāraḥ kalpavṛkṣamedastadraistadārūḍhairiva || 15 ||  
84880  
84881 abhṛanilāṃśukacchannā mūkaratnavibhūṣaṇāḥ |  
84882 śilāḥ kanakasundaryo yatra śṛṅgābhisārikāḥ || 16 ||  
84883  
84884 śilā evābhisārikātvenotprekṣate - abhṛeti |  
84885 kvaṇanmañjīrādikhacitaratnānāmabhisāravirodhitvānmūkaratnavibhūṣitāḥ |  
84886 śṛṅgairabhisārikā ivāśliṣṭatvāt śṛṅgābhisārikāḥ || 16 ||  
84887  
84888 tatrottarataṭe sānau vinamraphalapādape |  
84889 ratnapuṣkariṇījālavahannirjharavāriṇi || 17 ||  
84890  
84891 tatra uttarataṭe atrerāśramo'stīti caturthena saṃbandhaḥ || 17 ||  
84892  
84893 cūtaḍṛumalatonmuktapuṣpastabakadanture |  
84894 vipḥullāṅkolapunnāganīlanīrajadikṭaṭe || 18 ||  
84895  
84896 cūtaḍṛumāṇāṃ latābhiḥ śākhābhirunmuktairūrdhvbabhāge prasāritaiḥ  
84897 puṣpastabakairdanture unnataḍantavatsthite | nīlanīrajāni nīlotpalāni || 18 ||  
84898  
84899 latāvitānacchannārke ratnāṃśubhagbhāsvare |  
84900 sravajjambūrasasyūte svalokāhlāḍakāriṇi || 19 ||  
84901  
84902 svarlokaḥ svargasthānamivāhlāḍakāriṇi || 19 ||  
84903  
84904 brahmalokasamaḥ svargaramyaḥ śivapuroṇamaḥ |  
84905 atrerastyāśramaḥ śrīmānsiddhaśramaharo mahān || 20 ||  
84906  
84907 mahatyatrāśrame tasmimstāpasau dvau babhūvatuḥ |  
84908 kovidaḥ tu nabhomārga iva śukrabṛhaspatī || 21 ||  
84909  
84910 mahati vistīrṇe | kovidaḥ vidvāṃsau | śukrabṛhaspatī iti tayornāmanirdeśo'pi || 21 ||  
84911  
84912  
84913 tayorathaikāśpadayostatatrābhūtāṃ sutāvubhau |  
84914 phullāṅkurau śuddhatanū sarasyambujayoriva || 22 ||  
84915  
84916 ambujayoḥ padmagulmayoḥ phullārau puṣpaprakṛtibhūte kalike iva || 22 ||  
84917  
84918 vilāsabhāsanāmānau vṛddhimāyayatuḥ kramāt |  
84919 tau pitroḥ pallave dīrghe latāpādapayoriva || 23 ||  
84920  
84921 latāpādapayoḥ pallave iva vṛddhimāyayatuḥ || 23 ||  
84922  
84923 āstāmanyonyasusnigdhau suhṛḍau vallabhau mithaḥ |  
84924 tilatailavadāśliṣṭau tau puṣpāmodavatsthitau || 24 ||  
84925  
84926 nā'yuktau putrayuktau tu suraktāviva dāṃpatī |  
84927 ekaṃ dvitvamivāpannāṃ samamāsīttayormanau || 25 ||  
84928  
84929 nāyuktau na viyuktau | putrārtha yuktau parasparam ca suraktau dāṃpatī iva || 25 ||  
84930  
84931 tau tathānyonyamuditau manoharatarākṛtī |  
84932 tasthatuḥ svāśrame maune saroja iva śaṭpadau || 26 ||  
84933  
84934 maune mudrite muniyukte ca || 26 ||  
84935  
84936 prāpaturyauvanaṃ bālyamutsṛjya navavallabhau |  
84937 kālenālpatareṇaiva candrasūryāvivoditau || 27 ||

84938  
 84939 jagmaturdehamutsrjya tatastau pitarau tayoh |  
 84940 svargam jarartavudqdiya niddadiva vihangamau || 28 ||  
 84941  
 84942 pañcatvam gatayoh pitrordīnavakrau babhūvatuh |  
 84943 taptāṅgau vigatotsāhau padmāviva jaloddhṛtau || 29 ||  
 84944  
 84945 pañcatvam maraṇam gatayoh satoḥ || 29 ||  
 84946  
 84947 tatraurdhvadaihikaṁ kṛtvā cakrāte paridevanam |  
 84948 lokasthitiralāṅghyā hi mahatāmapi mānada || 30 ||  
 84949  
 84950 aurdhvadaihikamityanuśatikāditvādubhayapadavṛddhiḥ | paridevanam vilāpam ||  
 84951 30 ||  
 84952  
 84953 kṛtvaurdhvadaihikamatho vyathayābhibhūtau  
 84954 śokotthayā karuṇayārtagirā vilapya |  
 84955 citrārpitāviva nirastasamastaceṣṭau  
 84956 tau saṁsthitau sukhamasūnyahṛdau vivṛttau || 31 ||  
 84957  
 84958 nirastasamastaceṣṭau cetkiṁ mṛtau netyāha - asūnyahṛdāviti | tathāca  
 84959 mūrcchitau vivṛtau vivṛttau saṁpannāvityarthaḥ || 31 ||  
 84960  
 84961 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0  
 84962 mokṣopāyeṣūpaśamaprakaraṇe bhāsavilāsavṛttānte sahyagirivarṇanaṁ  
 84963 nāma pañcaśaṣṭhitamaḥ sargaḥ || 65 ||  
 84964  
 84965 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe sahya  
 84966 girivarṇanaṁ nāma pañcaśaṣṭhitamaḥ sargaḥ || 65 ||  
 84967  
 84968  
 84969 ṣaṭṣaṣṭhitamaḥ sargaḥ 66  
 84970  
 84971 śrīvāsiṣṭha uvāca |  
 84972  
 84973 atisokaparābhūtau tasthaturdr̥ḥatāpasau |  
 84974 tāpasamśuṣkasarvāṅgau tāvaraṇyadrumāviva || 1 ||  
 84975  
 84976 aprabuddhamateratra duḥkhābdhau parivartanam |  
 84977 bhāsasya vacanenātra vistareṇa prakāśyate || 1 ||  
 84978  
 84979 araṇyadrumapakṣe tāpenātapasaṁbandhinā grīṣmātapena dāvāgninā ca  
 84980 saṁśuṣkasarvāṅgau || 1 ||  
 84981  
 84982 viraktau vipine kālaṁ kṣepayāmāsaturdvijau |  
 84983 viyūthāviva sārāṅgāvanāsthāmagatau parām || 2 ||  
 84984  
 84985 anāsthāṁ gr̥hakṣetradhanādāvanāsaktim || 2 ||  
 84986  
 84987 jagmurdināni māsāśca varṣānyatha tayostadā |  
 84988 kramāddvāvapi saṁyātau jarāṁ śvabhradrumāviva || 3 ||  
 84989  
 84990 aprāptavimalajñānau cirājjarjaratāpasau |  
 84991 tāvekadā saṁghaṭitāvidamanyonyamūcatuh || 4 ||  
 84992  
 84993 saṁghaṭitau kaṁcitkālaṁ daivādvīyujya punarmilitau || 4 ||  
 84994  
 84995 vilāsa uvāca |  
 84996  
 84997 jīvitāgryadrumaphala hṛdāvāsāmṛtāmbudhe |  
 84998 jagatyasminmahābandho bhāsa svāgatamastu te || 5 ||  
 84999  
 85000 jīvitāgryaṁ śreṣṭhaṁ jīvanaṁ tallakṣaṇadrumaphalabhūta hṛdi āvāso yasya  
 85001 tathāvidhāmṛtāmbudhe iti maitryatisayoddīpane viśeṣaṇe || 5 ||  
 85002  
 85003 etāvatyo dināvallyo madviyogavatā tvayā |  
 85004 vada kva kṣapitāḥ sādho kaccitte saphalaṁ tapaḥ || 6 ||  
 85005  
 85006 kaccitte vijvarāḥ buddhiḥ kaccijjātastvamātmavān |

85007 kaccitphalitavidyastvaṃ kaccitkuśalavānasi || 7 ||  
 85008  
 85009 ātmavān prabodhalabdhātmā ata-eva phalitavidyaḥ || 7 ||  
 85010  
 85011 śrīvasiṣṭha uvāca |  
 85012  
 85013 ityuktavantam saṃsārasamudvignamalam tathā |  
 85014 prāhāprāptamahājñānam suhṛtsuhṛdamādarāt || 8 ||  
 85015  
 85016 alam spaṣṭam prāha || 8 ||  
 85017  
 85018 bhāsa uvāca |  
 85019  
 85020 sādho svāgatatādyaiva diṣṭyā dṛṣṭo'si mānada |  
 85021 kuśalam tu kuto'smākaṃ saṃsāre tiṣṭhatāmiha || 9 ||  
 85022  
 85023 yāvannādhigataṃ jñeyam yāvatkṣīṇā na cittabhūḥ |  
 85024 yāvattirṇo na saṃsārastāvanme kuśalam kutaḥ || 10 ||  
 85025  
 85026 citte bhavatīti cittabhūḥ kāmasaṃkalpādiḥ || 10 ||  
 85027  
 85028 āśā yāvadaśeṣeṇa na lūnāścittasaṃbhavāḥ |  
 85029 vīrudho dātrakeṇeva tāvannaḥ kuśalam kutaḥ || 11 ||  
 85030  
 85031 vīrudho latāpāsāḥ | dātrakeṇa śaṅkulādinā || 11 ||  
 85032  
 85033 yāvannādhigataṃ jñānam yāvanna samatoditā |  
 85034 yāvannābhyyudito bodhastāvannaḥ kuśalam kutaḥ || 12 ||  
 85035  
 85036 jñānam śodhitatattvaṃ padārthajñānam bodho'khaṇḍavākyaṛtha iti bhedaḥ || 12 ||  
 85037  
 85038  
 85039 ātmaśābhaṃ vinā sādho vinā jñānamahauśadham |  
 85040 udeti punareveyaṃ duḥsaṃsṛtiviśūcikā || 13 ||  
 85041  
 85042 śaiśavāṅkuritojjṛmbhānnavayauvanapallavaḥ |  
 85043 jarākusumito'bhyeti punaḥ saṃsāradurdrumaḥ || 14 ||  
 85044  
 85045 śaiśavalakṣaṇamaṅkuritasyojjṛmbhaṇamujjṛmbhastamatityeti lyablope hetau  
 85046 vā pañcamī || 14 ||  
 85047  
 85048 kāyajīrṇatarorasmādbāndhavākṛandaṣaṭpadā |  
 85049 jarākusumitodeti [puṣpasiteti pāṭhaḥ] punarmaraṇamañjarī || 15 ||  
 85050  
 85051 bāndhavanāmākṛandā eva ṣaṭpadā lakṣaṇayā tadguñjāravā yasyām | jarayā  
 85052 kusumitā saṃjātakusumā || 15 ||  
 85053  
 85054 bhuktakarmartuvirasā purāṇadivasombhitā |  
 85055 nīyate nīrasapṛāyā punaḥ saṃvatsarāvalī || 16 ||  
 85056  
 85057 maraṇottaraṃ daivānnarakasthāvaratiryagjanmaprāptaḥ bhuktāni duṣkṛtakarmāṇi  
 85058 yeṣu tathāvidhaiḥ śītoṣṇavātavarṣādamaśākādīsaṃkulairvasantādi##-  
 85059 puṇyasamcayānadhikārātpūrvasaṃcitapuṇyavyayāddharṣāmarṣāsūyākāmādido  
 85060 śabahlutvācca śamadamādyasaṃbhavena jñānasyāpi  
 85061 daurlabhyātkevalabhogaikalampaṭatayā purāṇaiḥ  
 85062 prāgbahuśo'nubhūtatvādabhinavavisayābhāvātpurātanaprāyaireva divasaiḥ  
 85063 umbhitā pūritā ata-eva nīrasapṛāyā saṃvatsarāvalī punarvr̥thaiva nīyate  
 85064 ityarthaḥ || 16 ||  
 85065  
 85066 mahādariṣu dehādrestṛṣṇākāṇṭakitāsvapi |  
 85067 phalavyālāsu ca punaḥ kriyāsu pariluṭhyate || 17 ||  
 85068  
 85069 daivātpunarmānuṣye tatrāpi durlabhatame brāhmaṇādīśarīre prāpte'pi sāmpratike  
 85070 deha iva bhogalampaṭatayaiva bhramaṇam durvāramityāśayenāha -  
 85071 mahādariṣviti | viśayabhogalakṣaṇāni phalānyeva vyālā yāsu |  
 85072 tatrṛṣṇāsahasraiḥ saṃjātakāṇṭakāsu  
 85073 dehalakṣaṇasyādrermahābhīṣaṇadarīprāyacchidrasthendriyāsaktiṣu  
 85074 aihikāmuṣmika bhogopāyalaulikavaidikakriyāsu ca pariluṭhyate na  
 85075 tatrāpyātmavivekasambhāvanāstityarthah || 17 ||

85076  
 85077 duḥkhaiḥ sukhavākārairdīrghādīrghaiḥ śubhāśubhaiḥ |  
 85078 aparyāptāgamāpāyāḥ prayāntyāyānti rātrayaḥ || 18 ||  
 85079  
 85080 cirālpakālabhogyatvābhyāṃ dīrghādīrghairduḥkhaiḥ aparyāptā asamāptā  
 85081 āgamāpāyā yāsu | rātrigrahaṇaṃ kālamātropalakṣaṇaṃ | prayānti sarvajanmasviti  
 85082 śeṣaḥ || 18 ||  
 85083  
 85084 ayathārthakriyārambhaiḥ kadāśāveśapallavaiḥ |  
 85085 kṣīyate karmabhistucchairāyurāhatakarmabhiḥ || 19 ||  
 85086  
 85087 uktameva tatkāraṇamukhenāha - ayathāartheti | ayathārthā mithyābhūtāḥ  
 85088 kriyābhirārabhyanta iti kriyārambhāḥ phalāni yeṣāṃ tathāvidhaiḥ karmabhiḥ  
 85089 āhatāni mṛṣābhūtāni karmāṇi yeṣāṃ tathāvidhairjantubhirāyuh kṣīyate  
 85090 vināśyate || 19 ||  
 85091  
 85092 unmūlitāśrayālāno manomattamataṅgajaḥ |  
 85093 tṛṣṇākareṇukonnidro dūraṃ viparidhāvati || 20 ||  
 85094  
 85095 janmani janmani vivekavirodhi prābalyaṃ tatsahāyadaurbalyaṃ ca prapañcayati ##-  
 85096 tadunmūlitaṃ yena | tṛṣṇāpadena tadviśayo lakṣyate | tallakṣaṇāyāṃ  
 85097 kareṇukāyāṃ sakāmatvādunnidro nirnidraḥ || 20 ||  
 85098  
 85099 jihvācapalatālagnaḥ kāyadrūmamahālaye |  
 85100 pataccintāmaṇau vṛddho garddhagṛdhro vivardhate || 21 ||  
 85101  
 85102 vyartha patan paramapuruṣārthopayogī āyurlakṣaṇo vivekalakṣaṇaśca  
 85103 cintāmaṇiryaśmāttathāvidhe kāyalakṣaṇadrūmasthe mahati hṛdayalakṣaṇe ālaye  
 85104 nīḍe garddhaḥ svādvannādyabhilāṣaḥ sa eva gṛdhraḥ || 21 ||  
 85105  
 85106 nīrasā niḥsukhā laghvī patatpelavagātrikā |  
 85107 jīrṇaparṇasavarṇeyaṃ kṣīyate divasāvalī || 22 ||  
 85108  
 85109 śramadaurbalyāmayādinā patanti pelavāni kāryākṣamāṇi bhavanti gātrāṇi  
 85110 yasyāṃ | divasāvalīpadena tatparicchinā kāyalatā gṛhyate || 22 ||  
 85111  
 85112 avamānaraḥ jodhvastamastaṃgata vapuḥśriyaṃ |  
 85113 mukhaṃ dhūsaratāmeti himaiḥ padmamivāhatam || 23 ||  
 85114  
 85115 vārdhake putrabhṛtyāvamānaiḥ rajobhiśca dhvastam | astaṃ gatā  
 85116 vapuḥśrīryasya tathāvidham | klībe amo'luk chāndasaḥ || 23 ||  
 85117  
 85118 śuśyataḥ kāyasarasāḥ pragaladyauvanāmbhasāḥ |  
 85119 rājahaṃsaḥ kṣaṇādāyuranivarti palāyate || 24 ||  
 85120  
 85121 rājahaṃsa iveti śeṣaḥ || 24 ||  
 85122  
 85123 kālānilabaloddhūtājjarjarājjjīvitadrūmāt |  
 85124 bhogapuṣpāṇi divasaparṇāni nipatantyadhaḥ || 25 ||  
 85125  
 85126 bhogalakṣaṇāni puṣpāṇi divasarūpāṇi parṇāni ca adho nipatanti | apayāntīti yāvat  
 85127 || 25 ||  
 85128  
 85129 bhogabhogīśriteṣvantarduḥkhadarduradhāriṣu |  
 85130 manomohāndhakūpeṣu pūreṣu vinimajjati || 26 ||  
 85131  
 85132 bhogeṣu nivṛtteṣvapi bhogāśā tadaśaktiduḥkhaṃ  
 85133 tatprayuktacintāśokamohādhiśca vardhata evetyāśayenāha - bhogetyādinā ||  
 85134 26 ||  
 85135  
 85136 nānānurañjanāsprṣṭā tṛṣṇā taralapelavā |  
 85137 caityamagrapatākeva dūraṃ samadhirohati || 27 ||  
 85138  
 85139 caityaṃ devādyāyatanam | agre baddhā patākeva dūramucchritaṃ yathā syāttathā ||  
 85140 27 ||  
 85141  
 85142 asya saṃsāratantrasya bṛhatkālabilāspadaḥ |  
 85143 jīvitāśāmayāṃ tantumantakākḥurnikṛntati || 28 ||  
 85144



85145 saṃsāralakṣaṇasya tantrasya pravāṇyāḥ jīvitāsāpracuramāyustantum || 28 ||  
 85146  
 85147 yauvanotkaṭakallolā vahallolāsiphenilā |  
 85148 parāvartamahāvartā yāti jīvitadurnadī || 29 ||  
 85149  
 85150 vahallolāsisadṛśakrodhadveṣabhayādinā phenilā | parāvartā lobhatṛṣṇādinā  
 85151 bhramaṇānyeva mahānta āvartā yasyāḥ || 29 ||  
 85152  
 85153 kalākulajagatkāryakallolākulasamkulā |  
 85154 kriyāsaridaparyantā vahatyākulakoṭarā || 30 ||  
 85155  
 85156 śilpatarkanītiśāstrādibhiḥ kalākulaiḥ  
 85157 kauśalavṛndairjagadvyavahārakāryalakṣaṇaiśca kallolairākulā samkulā ca kriyā  
 85158 pravṛttistallakṣaṇā sarit pratijanma evameva vahatītyarthaḥ || 30 ||  
 85159  
 85160 anantā bandhujanatānadyo gambhīrakoṭare |  
 85161 ajasraṃ nipatantyeta vitate kālasāgare || 31 ||  
 85162  
 85163 deharatnaśalākeyaṃ nāśapaṅkārṇavodare |  
 85164 na jñāyate kva magneti tāta janmani janmani || 32 ||  
 85165  
 85166 deha eva paramapuruṣārthasāadhanatvādratnaśalākā || 32 ||  
 85167  
 85168 cintācakre ciraṃ baddhaṃ kukriyācāracañcuram |  
 85169 ceto bhramati sāmudre gartāvarte tṛṇaṃ yathā || 33 ||  
 85170  
 85171 gartāvarte sacchidrāvarte || 33 ||  
 85172  
 85173 uhyamānamananteṣu cetaḥ kāryamahormiṣu |  
 85174 kṣaṇameti na viśrāntiṃ cintātāṇḍavitāsayam || 34 ||  
 85175  
 85176 idaṃ kṛtaṃ karomīdaṃ kariṣyāmīdamityalam |  
 85177 kalanājālavalitā mūrcchitā matipakṣiṇī || 35 ||  
 85178  
 85179 kalanājāle valitā baddhā satī mūrcchitā mohitaḥ || 35 ||  
 85180  
 85181 ayaṃ suhṛdayaṃ śatruriti dvandvamahādvipaḥ |  
 85182 vinikṛntati marmāṇi yathā nīlotpalāni me || 36 ||  
 85183  
 85184 nīlotpalāni yathā vinikṛntati tathā me mama marmāṇyapi || 36 ||  
 85185  
 85186 cintānadyā mahāvarte vicikānicaye ciraṃ |  
 85187 kṣaṇāducchūnatāmeti manomīnaḥ kṣaṇādgatiḥ || 37 ||  
 85188  
 85189 ucchūnatām vivṛddhim | kṣaṇān atanti gatayo yasya sa kṣaṇādgatiścapala  
 85190 ityarthaḥ || 37 ||  
 85191  
 85192 anātmīyāni duḥkhāni bhūnyevaṃvidhānyayam |  
 85193 ātmabuddhyā vicinvāno jano gacchati dīnatām || 38 ||  
 85194  
 85195 anātmīyānyātmāsamsparsīni anātmadehādinimittāni ca | dehādāvātmabuddhyā ||  
 85196 38 ||  
 85197  
 85198 bahuvidhasukhaduḥkhamadhyapātī  
 85199 vitatajarāmarāṇapravātabhagnaḥ |  
 85200 jagadudaragirau luṭhañjano'yaṃ  
 85201 gatarasaparṇavadeti jarjaratvam || 39 ||  
 85202  
 85203 sarvajanmasu duḥkhasthānānāmānantaṃ darśayannupasaṃharati -  
 85204 bahuvidheti | jarāmarāṇalakṣaṇena pravātena caṇḍavāyunā bhagnaḥ  
 85205 punaḥpunarāmardito jagallakṣaṇe udayagirau luṭhannayaṃ jano gatarasaparṇavat  
 85206 śuṣkaparṇavat || 39 ||  
 85207  
 85208 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 upaśamaprakaraṇe  
 85209 bhāsavilāsavṛttānte anityatāpratipādanaṃ nāma ṣaṭṣaṣṭitamah sargaḥ ||  
 85210 66 ||  
 85211  
 85212 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 85213 anityatāpratipādanaṃ nāma ṣaṭṣaṣṭitamah sargaḥ || 66 ||

85214  
 85215  
 85216 saptaṣaṣṭitamahaṁ sargaṁ 67  
 85217  
 85218 śrīvasiṣṭha uvāca |  
 85219  
 85220 evaṁ tau kuśalapraśnaṁ kṛtavantau parasparam |  
 85221 kālenāsādyā vimalaṁ jñānaṁ mokṣaṁ tato gatau || 1 ||  
 85222  
 85223 dehātmanorasambandhaṁ samarthayitumīryate |  
 85224 antaḥsaktikṛto bandhastattyāgācca nivāryate || 1 ||  
 85225  
 85226 evamuktaprakārasaṁsārāsāratāvicārabahulaṁ kuśalapraśraṁ || 1 ||  
 85227  
 85228 tato vacmi mahābāho yathā jñānetarā gatiḥ |  
 85229 nāsti saṁsāratarāṇe pāśabandhasya cetasaḥ || 2 ||  
 85230  
 85231 pāśā iva bandhā bandhanahetavo yasmiṁstathāvidhasya cetasaḥ saṁsaraṇaṁ  
 85232 saṁsārastasya tarāṇe gatirupāyaḥ || 2 ||  
 85233  
 85234 idaṁ bhavyamaterduḥkhamanantamapi pelavam |  
 85235 kukhagasyā'taro'mbhodhiḥ sarpārergoṣpadāyate || 3 ||  
 85236  
 85237 idaṁ varṇitaprakāraṁ duḥkhaṁ bhavyamatervivēkinaḥ pelavaṁ komalam |  
 85238 sukhocchedyamiti yāvat | ataro dustaraḥ | sarpārergaruḍasya || 3 ||  
 85239  
 85240 dehātītā mahātmānaścinnmātrasvātmani sthitāḥ |  
 85241 dūrāddehaṁ samīkṣante prekṣako janatāmiva || 4 ||  
 85242  
 85243 dehadvayābhīmānatyāya eva taducchedopāya ityāśayenāha - dehātītā  
 85244 ityādinā || 4 ||  
 85245  
 85246 dehe duḥkhātisaṁkṣubdhe kā naḥ kṣatirupasthitā |  
 85247 rathe vidhurite bhagne sāratheḥ keva khaṇḍanā || 5 ||  
 85248  
 85249 duḥsthiṭiḥ iti pāṭhe duḥsthiṭiḥ kṣatirityarthaḥ || 5 ||  
 85250  
 85251 manasi kṣubdhatām yāte cittvasyāṅga kimāgatam |  
 85252 taraṅgajalasaṁtāne vaiparītyaṁ kimambudheḥ || 6 ||  
 85253  
 85254 cittvasya citsvabhāvasyātmanaḥ | vaiparītyaṁ pūrṇatāsvarūpapracyutiḥ || 6 ||  
 85255  
 85256 ke'bhavanpayasāṁ haṁsāḥ payasāmupalāśca ke |  
 85257 kāḥ śilāḥ kila dārūṇāṁ ke bhogaḥ paramātmanaḥ || 7 ||  
 85258  
 85259 ahaṁtātyāge kasyāpi kvāpi mamatāprasaktireva nāstītyāśayenāha -  
 85260 ke'bhavannityādinā | nahyacetanānāmasaṅgacito vā mamatāprasaktirastīti bhavaḥ ||  
 85261 7 ||  
 85262  
 85263 saṁbandhaḥ ka iva śrīman śailāparasamudrayoḥ |  
 85264 antare girisaṁbādhe kaśca cittattvabandhayoḥ || 8 ||  
 85265  
 85266 antare madhye | giribhiḥ saṁbādhe saṁkulatve'pi | cittattvaṁ paramātmā bandhaḥ  
 85267 saṁsārastayoḥ kaḥ saṁbandhaḥ | nahyākāśaḥ pāśairbadhyata iti bhavaḥ || 8 ||  
 85268  
 85269 apyutsaṅgohyamānāni padmāni saridambhasāṁ |  
 85270 kāni nāma bhavantīha śarīrāṇi tathātmanaḥ || 9 ||  
 85271  
 85272 utsaṅge anke iva uhyamānāni dhāryamāṇānyapi padmāni || 9 ||  
 85273  
 85274 saṁghaṭṭātkāṣṭhapayasoryathottuṅgāḥ kaṇādayaḥ |  
 85275 dehātmanoḥ samāyogāttathaitāścittavṛttayaḥ || 10 ||  
 85276  
 85277 saṁghaṭṭādabhighātāt | samāyogādanyonyatādātmyādhyāsāt  
 85278 sukhaduḥkhādicittavṛttayaḥ || 10 ||  
 85279  
 85280 saṁbandhāddārupayasāṁ pratibimbāni dārūṇaḥ |  
 85281 yathā payasi lakṣyante śarīrāṇi tathātmani || 11 ||  
 85282

85283 dehasaṃbandhasyādhyāsikatve dṛṣṭāntamāha - saṃbandhāditi |  
 85284 saṃbandhātsaṃnidhimātrānnimittāt || 11 ||  
 85285  
 85286 yathā darpaṇavicyādaḥ pratibimbāni vastutaḥ |  
 85287 nāsatyāni ca satyāni śarīrāṇi tathātmanaḥ || 12 ||  
 85288  
 85289 dāruvāryupalāsphoṭe duḥkhitā na yathā kvacit |  
 85290 saṃyukteṣu viyukteṣu na tathā pañcasu kṣatiḥ || 13 ||  
 85291  
 85292 pañcasu dehādyākārapariṇateṣu bhūteṣu kaśācandanādisaṃyukteṣu  
 85293 strīputrādiviyukteṣu ca kṣatirduḥkhadiprasaktiḥ || 13 ||  
 85294  
 85295 dārusaṃśleṣitāttoyātkampaśabdādāyo yathā |  
 85296 prajāyante tathaivāsmādehāccitparibodhitāt || 14 ||  
 85297  
 85298 citā saṃnidhimātrenādhīṣṭhāya parito bodhitāt || 14 ||  
 85299  
 85300 na śuddhajaḍayoretāḥ saṃvidaściccharīrayoḥ |  
 85301 etā hyajñānamātrasya tasminnaṣṭe cideva naḥ || 15 ||  
 85302  
 85303 bhāsamānāḥ sukhaduḥkhādisaṃvidaḥ kasya tarhīti cenna kasyāpītyāha - neti ||  
 85304 15 ||  
 85305  
 85306 yathā na kasyacidvāridāruśleṣe'nubhūtayaḥ |  
 85307 tathā na kasyaciddehadehisaṅge'nubhūtayaḥ || 16 ||  
 85308  
 85309 anubhūtayaḥ sukhaduḥkhānubhavāḥ | dehadehinordehatadabhimāninoḥ saṅge || 16 ||  
 85310  
 85311  
 85312 ajñasyāyaṃ yathā dṛṣṭaḥ saṃsāraḥ satyatām gataḥ |  
 85313 na jñasyāyaṃ yathābhūtaḥ saṃsāraḥ satyatām gataḥ || 17 ||  
 85314  
 85315 tarhi jñājñayoraviśeṣaḥ kiṃ na syāttatrāha - ajñasyeti || 17 ||  
 85316  
 85317 antaḥsaṅgavihīnāstu yathā snehā dṛṣajjale |  
 85318 tathāsaṅgamanovṛttau bāhyabhogānubhūtayaḥ || 18 ||  
 85319  
 85320 kīdṛśyastarhi jñasya prārabdhabhogānubhūtayastatrāha - antarīti |  
 85321 antaḥsaṅgo'bhimāno'ntaranupraveśaśca | snehāḥ saṃbandhāḥ | dṛṣadāṃ  
 85322 jalānāṃ ca samāhāre || 18 ||  
 85323  
 85324 antaḥsaṅgena rahito yadvatsalilakāṣṭhayoḥ |  
 85325 saṃbandhastadvadevāntarasaṅgo dehadehinoḥ || 19 ||  
 85326  
 85327 asaṅgaḥ paramārthasaṅgaśūnyaḥ || 19 ||  
 85328  
 85329 antaḥsaṅgena rahitaḥ saṃbandho jalakāṣṭhayoḥ |  
 85330 sa dehadehinoścaivaṃ pratibimbāmbhasostathā || 20 ||  
 85331  
 85332 jalakāṣṭhayoryadvaditi śeṣaḥ | sa saṃbandhaḥ | cakāro'pyarthaḥ | pūrvaṃ  
 85333 salilakāṣṭhopanyāsaḥ saṃsargābhāve dṛṣṭāntārtha iha tādātmyābhāve  
 85334 ityapaunaruktyam || 20 ||  
 85335  
 85336 sthitā sarvatra saṃvittiḥ śuddhā saṃvedyavarjitā |  
 85337 dvitvopalāñchitā tvanyā duḥsaṃvittirna vidyate || 21 ||  
 85338  
 85339 nanu sukhaduḥkhādisaṃvittiniśedhe saṃvittiyantarāprasiddheḥ śūnyatā  
 85340 syādityāśaṅkyāha - sthiteti | na vidyate tadviśayānirūpaṇādityarthaḥ || 21 ||  
 85341  
 85342 aduḥkhameti duḥkhitvamantaḥsaṃvedanā sphuṭam |  
 85343 sphāro bhavati vetālo vetālatvena bhāvitaḥ || 22 ||  
 85344  
 85345 asato'pyajñānādbhrāntyā astīti bhānaṃ prasiddhamityāha - aduḥkhamiti || 22 ||  
 85346  
 85347 asaṃbandho'pi saṃbandho bhavatyantarviniścayāt |  
 85348 svapnāṅganāsuratavatsthāṇuvetālasaṅgavat || 23 ||  
 85349  
 85350 saṃbandha ādhyāsikayogaḥ | ādyaḥ saṃsargādhyāse dvitīyastādātmyādhyāse  
 85351 dṛṣṭāntaḥ || 23 ||

85352  
 85353 asatprāyo hi saṃbandho yathā salilakāṣṭhayoḥ |  
 85354 tathaiva mithyāsaṃbandhaḥ śarīraparamātmānoḥ || 24 ||  
 85355  
 85356 antaḥsaṅgaṃ vinā nāmbu kāṣṭhapātaiḥ praḡrhyate |  
 85357 ātmā'ṅgasaṅgarahito dehaduḥkhairna dahyate || 25 ||  
 85358  
 85359 antaḥsaṅgaṃ vinā ahaṃtādhyāsābhāvāt | na praḡrhyate na pīḍyate  
 85360 yathetyarthaḥ | aṅgasaṅgarahito dehādhyāsaśūnyaḥ || 25 ||  
 85361  
 85362 dehabhāvanayaivātmā dehaduḥkhavaśe sthitaḥ |  
 85363 tattyāgena tato mukto bhavatīti vidurbudhāḥ || 26 ||  
 85364  
 85365 antaḥsaṅgavihīnatvādduḥkhavantyaṅga no yathā |  
 85366 patrāmbumaladārūṇi śliṣṭānyapi parasparam || 27 ||  
 85367  
 85368 dārvantānyarthātpalvalapatitāni || 27 ||  
 85369  
 85370 antaḥsaṅgena rahitā yānti nirduḥkhatām parām |  
 85371 śliṣṭānyapi tathaivātmadehendriyamanāṃsyalam || 28 ||  
 85372  
 85373 rahitā rahitāni | śasaśchāndaso ḍādeśa. tā tā piṇḍānām prajuhomītivat || 28 ||  
 85374  
 85375 antaḥsaṅgo hi saṃsāre [saṃsāraḥ ityapi pāṭhaḥ] sarveṣāṃ rāma  
 85376 dehinām |  
 85377 jarāmaraṇamohānām tarūṇām bijakāraṇam || 29 ||  
 85378  
 85379 antaḥsaṃsaṅgavāñjanturmagnaḥ saṃsārasāgare |  
 85380 antaḥsaṃsaktimuktastu tīrṇaḥ saṃsārasāgarāt || 30 ||  
 85381  
 85382 antaḥsaṃsaṅgavaccittam śataśākhamivocyate |  
 85383 antaḥsaṃsaṅgarahitam vilīnam cittamucyate || 31 ||  
 85384  
 85385 śataśākhamanantaśākham | kāmavṛttināmānantiyāt || 31 ||  
 85386  
 85387 bhagnasphaṭikavadviddhi manaḥ saktamapāvanam |  
 85388 abhagnasphaṭikābhāsamasaktaṃ viddhi me manaḥ || 32 ||  
 85389  
 85390 yathā bhagnamantarvidīrṇaṃ sphaṭikalingādi apāvanam pūjādyayogyam tadvat ||  
 85391 32 ||  
 85392  
 85393 asaktaṃ nirmalam cittam muktaṃ saṃsāryapi sphuṭam |  
 85394 saktaṃ tu dīrghatapasā yuktamapyatibandhavat || 33 ||  
 85395  
 85396 antaḥsaktaṃ mano baddham muktaṃ saktivivarjitam |  
 85397 antaḥsaṃsaktirevaikaṃ kāraṇam bandhamokṣayoḥ || 34 ||  
 85398  
 85399 antaḥsaṃsaktimuktasya kurvato'pi na kartṛtā |  
 85400 guṇadoṣavatī toye dāruvāhananauryathā || 35 ||  
 85401  
 85402 dārūṇi kāṣṭhabhārā vāhyante uttāryante yayā tathāvidhā nauryathā svayam  
 85403 dārubbhūṭāpi  
 85404 dārugataiśchedabhedadāhādiguṇadoṣairjalagataiścalanaparivartananairmalyapaṅk  
 85405 ilatvādiguṇadoṣaiśca na tadvatī tathetyarthaḥ || 35 ||  
 85406  
 85407 antaḥsaṃsaktito jantorakarturapi kartṛtā |  
 85408 sukhaduḥkhavati svapne saṃbhramonmukhatā yathā || 36 ||  
 85409  
 85410 saṃbhramonmukhatā vyāghrādibhayapalāyanādivyākulatā || 36 ||  
 85411  
 85412 citte kartari kartṛtvamadehasyāpi [kartṛtvam dehasyāpi hi iti  
 85413 pāṭhaścintyaḥ] vidyate |  
 85414 svapnādāviva vikṣubdhasukhaduḥkhaḍṛśopamam || 37 ||  
 85415  
 85416 adehasya dehaceṣṭāśūnyasyāpi svaputramṛtyayuddhādi paśyato jāgrato'pi  
 85417 svapnādāviva kartṛtvam vidyate | yato vikṣubdhasukhaduḥkhadarśanena  
 85418 mukhyakartrupamameva tadapītyarthaḥ || 37 ||  
 85419  
 85420 akartari manasyantarakartṛtvam sphuṭam bhavet |

85421 śūnyacitto hi puruṣaḥ kurvannapi na cetati || 38 ||  
 85422  
 85423 na cetati nābhimanyate | naiva kiṃcitkaromīti yukto manyeta tattvavit iti  
 85424 bhagavadvacanāt || 38 ||  
 85425  
 85426 cetasā kṛtamāpnoṣi cetasā na kṛtaṃ tu na |  
 85427 na kvacitkāraṇaṃ deho na ca cittena kartṛtā || 39 ||  
 85428  
 85429 na ceti | hetau cakāraḥ | nahi citte kartṛtāśaktirnāsti yena dehaḥ kartā  
 85430 kalpyetetyarthaḥ || 39 ||  
 85431  
 85432 asaṃsaktamakarteva kurvadeva mano viduḥ |  
 85433 na karmaphalabhoktṛtvamasaktaṃ pratipadyate || 40 ||  
 85434  
 85435 apyartho dvitīya evakāraḥ || 40 ||  
 85436  
 85437 brahmahatyāśvamedhābhyāmasaṃsakto na lipyate |  
 85438 dūrasthakāntāsaṃlīnamanāḥ kāryairivāgragaiḥ || 41 ||  
 85439  
 85440 agragaiḥ purogataiḥ śītoṣṇānubhavādikāryaiḥ | taccorvaśyāsaktasya purūravasaḥ  
 85441 prasiddhamindrāhalyākhyāne ca prākprapañcitamiti bhāvaḥ || 41 ||  
 85442  
 85443 antaḥsaṃsaktinirmukto jīvo madhuravṛttimān |  
 85444 bahiḥkurvannakurvanvā kartā bhoktā na hi kvacit || 42 ||  
 85445  
 85446 madhuravṛttirnirvikṣepasaukhyam tadvān || 42 ||  
 85447  
 85448 antaḥsaṃsaktimuktaṃ yanmanaḥ syāttadakarṭṛkam |  
 85449 tadvimuktaṃ praśāntaṃ tattadyuktaṃ tadalepakam || 43 ||  
 85450  
 85451 saṃsaktityāgamātreṇa sarve jīvanmuktaguṇā manasi siddhyantityāśayenāha -  
 85452 antariti || 43 ||  
 85453  
 85454 tasmātsarvapadārthānām śliṣṭhānām niścitaṃ bahiḥ |  
 85455 sarvaduḥkhakarīm krūrāntaḥsaktim vivarjayet || 44 ||  
 85456  
 85457 upasaṃharati - tasmāditi | sarvāntarasyātmāno bahirbahiḥśliṣṭhānām  
 85458 pañcakośalakṣaṇānām bhogyavargalakṣaṇānām ca bandhabhūtānām  
 85459 sarvapadārthānām nirāse idamevaikaṃ mukhyopāyatayā niścitaṃ  
 85460 yatsarvaduḥkhakarīmantāḥsaktim vivarjayet | vivarjanamityarthaḥ || 44 ||  
 85461  
 85462 virahitamalamantaḥsaṅgadoṣeṇa cetaḥ  
 85463 śamamupagatamādyam vyomavannirmalābham |  
 85464 sakalamalavimuktenātmanaikatvameti  
 85465 sthīramāṇinibhamambhováriṇī vārinīle || 45 ||  
 85466  
 85467 antaḥsaṅgaḥ saṃsaktistaddoṣeṇālamatyantaṃ virahitamata##-  
 85468 pratyaktattvamupagataṃ cetparātmanā ekatvamaikarasyameti | yathā sthīramāṇiḥ  
 85469 sphaṭikastannibhamambhaḥ arā niśitadhārā yeṣāṃ santi te ariṇaḥ khaḍgādaya  
 85470 nīle yamunādivāriṇi militamekatvameti tadvadityarthaḥ || 45 ||  
 85471  
 85472 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 85473 mokṣopāyeṣūpaśamaprakaraṇe antaḥsaṃsaṅgavicāro nāma  
 85474 saptaśaṣṭitamaḥ sargaḥ || 67 ||  
 85475  
 85476 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 85477 antaḥsaṃsaṅgavicāro nāma saptaśaṣṭitamaḥ sargaḥ || 67 ||  
 85478  
 85479 aṣṭaśaṣṭitamaḥ sargaḥ 68  
 85480  
 85481 śrīrāma uvāca |  
 85482  
 85483 kīḍṛśo bhagavansaṅgaḥ katham bandhāya vā nṛṇām |  
 85484 kaśca mokṣāya kathitaḥ katham vaiṣa cikitsyate || 1 ||  
 85485  
 85486 lakṣmasaṃsaktyasaṃkaktyościkitsopāyasamṃyutaiḥ |  
 85487 vandyāvandhyāvibhāgaśca phalaṃ cātropavarṇyate || 1 ||  
 85488  
 85489 katham kena prakāreṇa kiṃprakāraśca bandhāya kaśca kīḍṛśaśca mokṣāya

85490 katham kenopāyena cikitsyate || 1 ||  
 85491  
 85492 śrīvasiṣṭha uvāca |  
 85493  
 85494 dehadehivibhāgaikaparityāgena bhāvanāt |  
 85495 dehamātre tu viśvāsaḥ saṅgo bandhārha ucyate || 2 ||  
 85496  
 85497 dehasya kṣetrasya dehinaḥ kṣetrajñasya ca yo jādycitsvabhāvatālakṣaṇo vibhāgo  
 85498 viruddhasvabhāvatā tasya  
 85499 ekaparityāgenātyantāparyālocanenānyonyatādātmyadharmavinimayabhāvanāddeha  
 85500 māt্রে ātmatāviśvāso yaḥ sa eva bandhārha bandhahetuḥ saṅga ityārthaḥ || 2 ||  
 85501  
 85502 anantasyātmatattvasya saparyantatvaniścaye |  
 85503 yatsukhārthitvamant'h sa saṅgo bandhārha ucyate || 3 ||  
 85504  
 85505 lakṣaṇāntarāṇyāha - anantasyetyādinā | saparyantatvaṃ  
 85506 trividhaparicchedasahitatvaṃ tanniścaye satī  
 85507 svāparicchinnaśukhasvabhāvavismaraṇādyadviśayebhyaḥ sukhārthitvamityārthaḥ ||  
 85508 3 ||  
 85509  
 85510 sarvamātmedamakhilaṃ kiṃ vāñchāmi tyajāmi kim |  
 85511 ityasaṅgasthitim viddhi jīvanmuktatanusthitim || 4 ||  
 85512  
 85513 tadvirodhinīmasaṅgasthitim lakṣayati - sarvamiti || 4 ||  
 85514  
 85515 nāhamasmi na cānyo'sti mā bhavantu bhavantu vā |  
 85516 sukhānyasakta ityantaḥ kathyate muktibhāñnaraḥ || 5 ||  
 85517  
 85518 ahaṃ ahaṃkāraparicchinno nāsmi | madanyaśca nāsti | ato mithyābhūte dehādau  
 85519 viśayasukhāni mā bhavantu bhavantu vā | ahaṃ tu dehādyasaṅgasvabhāva ityevaṃ  
 85520 dṛḍhaniścayādasaktaḥ || 5 ||  
 85521  
 85522 nābhinandati naiṣkarmyaṃ nakarmasvanuṣajjate |  
 85523 susamo yaḥ phalatyāgī so'saṃsakta iti smṛtaḥ || 6 ||  
 85524  
 85525 naiṣkarmya sarvakarmatyāgam | phalamanulakṣya sajjate abhiniviśate | susamaḥ  
 85526 siddhyasiddhyoriti śeṣaḥ || 6 ||  
 85527  
 85528 ātmatattvaikaniṣṭhasya harṣāmarṣavaśaṃ manaḥ |  
 85529 yasya nāyatyasakto'sau jīvanmuktaḥ sa kathyate || 7 ||  
 85530  
 85531 sarvakarmaphalādināṃ manasaiva na karmaṇā |  
 85532 nipuṇaṃ yaḥ parityāgī so'saṃsakta iti smṛtaḥ || 8 ||  
 85533  
 85534 lokasaṃgrahasyāvaśyakatvadyotanāya na karmaṇeti || 8 ||  
 85535  
 85536 asaṃsaṅgena sakalāśceṣṭā nānā vijṛmbhitāḥ |  
 85537 cikitsitā bhavantīha śreyāḥ saṃpādayanti ca || 9 ||  
 85538  
 85539 trīṇpraśnānsamādhāya caturthapraśnaṃ samādhatte - asaṃsaṅgeneti | ceṣṭā  
 85540 duśceṣṭāḥ nānāvidhaiḥ phalarāgairvijṛmbhitāḥ | śravaṇādiceṣṭāśca  
 85541 nirvighnatayā śreyāḥ saṃpādayanti || 9 ||  
 85542  
 85543 saṃsaktivaśataḥ sarve vitatā duḥkharāśayaḥ |  
 85544 prayānti śataśākhatvaṃ śvabhraṇṭakavṛkṣavat || 10 ||  
 85545  
 85546 idānīm saṃsaktiphalāni prapañcayati - saṃsaktivaśata ityādinā || 10 ||  
 85547  
 85548 rajjukṛṣṭaḥ śaṅkhaṇaḥ yadgatya pathi gardabhaḥ |  
 85549 bhāraṃ vahati bhītātmā tatsaṃsaktivijṛmbhitam || 11 ||  
 85550  
 85551 gardabhānāmapi nāsārajjurdeśabhede prasiddhā |  
 85552 grāmyapaśujanmātropalakṣaṇametat | evamagre'pi | saṃsaktervijṛmbhitam  
 85553 phalavistāraḥ || 11 ||  
 85554  
 85555 śītavātātapakleśamekadeśaniṣaṇṇayā |  
 85556 tarurvahati yattanvā tatsaṃsaktivijṛmbhitam || 12 ||  
 85557  
 85558 ekadeśe niṣaṇṇayā tanvā sthāvaradehena vahati | anubhavatīti yāvat || 12 ||

85559  
 85560 dharāvivarānirmagno yatkiṭaḥ pīḍitāṅgakaḥ |  
 85561 kṣiṇoti vikalaḥ kālaḥ tatsaṃsaktivijṛmbhitam || 13 ||  
 85562  
 85563 kṣutkṣāmakukṣiḥ kṣapayatyāyurvyāghātabhīrudhiḥ |  
 85564 pakṣi vṛkṣaśikhāśāyī tatsaṃsaktivijṛmbhitam || 14 ||  
 85565  
 85566 vyāghātaḥ śarapāśānamṛdguṭikādyabhighātastasmātpratikṣaṇam  
 85567 bhīrurbhayavatī dhīryasya || 14 ||  
 85568  
 85569 dūrvāṅkuratṛṇāhāraḥ kirātaśarapīḍayā |  
 85570 jahāti yanmṛgo dehaḥ tatsaṃsaktivijṛmbhitam || 15 ||  
 85571  
 85572 kṛmikiṭatvamāyānti jāyamānāḥ punaḥ punaḥ |  
 85573 yadimā janatā jīrṇāstatsaṃsaktivijṛmbhitam || 16 ||  
 85574  
 85575 janatāḥ puṇyapāpādhikārijanasamūhāḥ || 16 ||  
 85576  
 85577 utpattyotpattyā liyante taraṅgiṇi taraṅgavat |  
 85578 bhūtāni yadanantāni tatsaṃsaktivijṛmbhitam || 17 ||  
 85579  
 85580 taraṅgiṇi taraṅgavati jalāśaye taraṅgavat || 17 ||  
 85581  
 85582 vīrutṛṇadaśam yātā mriyante yatpunaḥpunaḥ |  
 85583 narā vigatasamcārāstatsaṃsaktivijṛmbhitam || 18 ||  
 85584  
 85585 vīrut latā || 18 ||  
 85586  
 85587 rasātalarasāyogātṛṇagulmalatādayaḥ |  
 85588 janayanti yadākāraṃ tatsaṃsaktivijṛmbhitam || 19 ||  
 85589  
 85590 rasāyā bhūmestale nipatitasya rasasya jalasya āyogādupayogānmūlaiḥ pānāt |  
 85591 janayantīti yattaditi sambandhaḥ || 19 ||  
 85592  
 85593 svānarthāntarasamkāśapadārthaśatasamkulā |  
 85594 yatsaṃsāranadī mattā tatsaṃsaktivijṛmbhitam || 20 ||  
 85595  
 85596 svasyāḥ  
 85597 anarthāntarāṇyanarthādanarthāntarāṇyanarthaparaṃparāstatsamkāśairvicchedabh  
 85598 rāntinipātādivikṣepasahasrahetubhirbāhyābhyantarapadārthaśataiḥ samkulā |  
 85599 mattā pravṛddhā || 20 ||  
 85600  
 85601 saṃsaktirdvividhā proktā vandyā vandhyā ca rāghava |  
 85602 vandhyā sarvatra mūḍhānam vandyā tattvavidam nijā || 21 ||  
 85603  
 85604 vandyā praśasyā | vandhyā puruṣārthaphalaśūnyā || 21 ||  
 85605  
 85606 ātmatattvāvabodhena hīnā dehādivastujā |  
 85607 bhūyaḥ saṃsārasaktiryā dṛḍhā vandhyeti kathyate || 22 ||  
 85608  
 85609 yā dṛḍhā saṃsāre saktiḥ sā vandhyā || 22 ||  
 85610  
 85611 ātmatattvāvabodhena satyabhūtavivekajā |  
 85612 vandyā hi kathyate saktirbhūyaḥ saṃsāravarjitā || 23 ||  
 85613  
 85614 śaṅkhacakraḡadāhasto devo vividhayehayā |  
 85615 vandyasaṃsaktivaśataḥ paripāti jagattrayam || 24 ||  
 85616  
 85617 vandyasaṃsakterjīvanmuktavyavahārādisarvotkars'nirvāhakatvaṃ prapañcayati ##-  
 85618  
 85619 anāratānirālambaṃ vyoma vartmani pānthatām |  
 85620 vandyasaṃsaktivaśataḥ karoti raviranvahaṃ || 25 ||  
 85621  
 85622 anāratam saṃtatam | raviḥ pānthatām karoti | saṃcaratīti yāvat || 25 ||  
 85623  
 85624 mahākālpasamādhānacirakālpitakalpanam |  
 85625 vandyasaṃsaktivaśato brāhmaṇaṃ sphurati vai vapuḥ || 26 ||  
 85626  
 85627 mahākālpaḥ prākṛtapralayastatra samādhānaṃ videhakaivalyaḥ śrāntistadartha

85628 ciraṃ dviparārdhakālaṃ kalpitāḥ sargādikalpanā yena | brāhmaṃ hairaṇyagarbhaṃ  
 85629 vapuḥ sphurati vyavaharati || 26 ||  
 85630  
 85631 līlayā lalanālānalīnaṃ bhūtivibhūṣitam |  
 85632 vandyasaṃsaktivaśataḥ śārīraṃ śāṅkaraṃ sthitam || 27 ||  
 85633  
 85634 lalanā gaurī tallakṣaṇe ālāne bandhanastambhe līlayaiva līnaṃ saktam || 27 ||  
 85635  
 85636 vijñānagatayaḥ siddhā lokapālāstathetare |  
 85637 vandyasaṃsaktivaśatastiṣṭhanti jagato'ṅgaṇe || 28 ||  
 85638  
 85639 vijñāne brahmatattvabodhe gatirdṛḍhapratiṣṭhā yeṣāṃ || 28 ||  
 85640  
 85641 dhatte śārīrayantraughamanyā bhuvanasaṃtatiḥ |  
 85642 vandyasaṃsaktivaśato jarāmṛtivivarjitam || 29 ||  
 85643  
 85644 lokatrayādanyā | bhuvanasaṃtatipadena maharjanastapaḥsatyādilokasthāstattvavido  
 85645 lakṣaṇayocyante || 29 ||  
 85646  
 85647 manaḥ patati bhogeṣu gṛdhro māṃsalaveṣviva |  
 85648 vandyasaṃsaktivaśato vyarthayā ramaśaṅkayā || 30 ||  
 85649  
 85650 vandhyasaṃsaktervandhyātvamupapādayati - mana iti || 30 ||  
 85651  
 85652 saṃsaktivaśato vāti vāyurbhuvanakoṭare |  
 85653 pañcabhūtāni tiṣṭhanti vahatīryaṃ jagatsthitiḥ || 31 ||  
 85654  
 85655 muktāmuktasādhāraṇaṃ vyavahāramātraṃ saṃsaktinirvāhyamiti prapañcayan  
 85656 darśayati - saṃsaktivaśata ityādinā || 31 ||  
 85657  
 85658 divi devā bhuvi narāḥ pātāle bhogino'surāḥ |  
 85659 brahmāṇḍodumbaraphale sphuranmaśakavatsthitāḥ || 32 ||  
 85660  
 85661 jāyante ca mriyante ca nipatantyatpatanti ca |  
 85662 bhūtāni yadanantāni taraṅgiṇi taraṅgavat || 33 ||  
 85663  
 85664 utpattyotpattyā līyante tatsaṃsaktivijṛmbhitam |  
 85665 bhūtāni virasaṃ bhūyo nirjharāmbukaṇā iva || 34 ||  
 85666  
 85667 virasaṃ yathā syāttathā utpattyotpattyā || 34 ||  
 85668  
 85669 parasparanigīrṇāṅgā janatā jāḍyajarjarā |  
 85670 saṃbhrāntā prabhramatyaṅga śīrṇaparṇamivāmbare || 35 ||  
 85671  
 85672 mātasyanyāyena parasparanigīrṇāṅgā || 35 ||  
 85673  
 85674 nakṣatracakraṃ gagane drume maśakasamṭatiḥ |  
 85675 sphuratyāvartavṛttyaiva pātāle'ṅga jalaughavat || 36 ||  
 85676  
 85677 maśakasamṭatiriveti śeṣaḥ | aṅgetyāmantraṇe || 36 ||  
 85678  
 85679 pātotpātadaśājīrṇaṃ kālabālakakandukam |  
 85680 adyāpi na jahātīndurjalamāmālīnaṃ vapuḥ || 37 ||  
 85681  
 85682 pātotpātau udayāstamayau vṛddhikṣayau patanotpatane ca sadaiva taddaśayā  
 85683 jīrṇaṃ śithilaṃ ata-eva kālarūpabālakasya kandukabhūtaṃ jalaṃ jalamayaṃ  
 85684 laḍayorabhedājjaḍaṃ ca āmalīnaṃ kalaṅkamlānaṃ ceti bahudoṣatvāddhātum  
 85685 yogyamapi vapuḥ saṃsaktivaśādevādyāpi na jahāti || 37 ||  
 85686  
 85687 nānāpārayugāvartaduḥkhālokanakarkaśam |  
 85688 na lunāti manaḥkhaṇḍaṃ duḥkhigīrvāṇamaṇḍalam || 38 ||  
 85689  
 85690 nānāvidhānāmapārāṇāṃ yugāvartaduḥkhānāmālokanena  
 85691 punaḥpunaranubhavana karkaśaṃ kaṭhoraṃ manolakṣaṇaṃ khaṇḍakaṃ  
 85692 chedanacikitsyaṃ vṛṇaviśeṣaṃ tadduḥkhena sadā duḥkhyapi  
 85693 gīrvāṇamaṇḍalamindrādīdevasamūhaḥ saṃsaktivaśādeva na lunāti cchedanena na  
 85694 cikitsate || 38 ||  
 85695  
 85696 vāsanāmātravaśataḥ pare vyomani kenacit |



85697 idamāracitaṃ citraṃ vicitraṃ paśya rāghava || 39 ||  
 85698  
 85699 saṃsaktiśca vivekamātrajanya bodhenocchettuṃ śakyeti darśayituṃ tadviśayasya  
 85700 jagato vāsanāmātrakalpitatvamāha - vāsaneti || 39 ||  
 85701  
 85702 manaḥsaṅgaikaraṅgeṇa śūnye vyomni jaganmayam |  
 85703 yadidaṃ racitaṃ citraṃ tatsatyaṃ na kadācana || 40 ||  
 85704  
 85705 manasaḥ saṅgaḥ saṃsaktistallakṣaṇenaikenaiva raṅgeṇa rañjakadravyeṇa || 40 ||  
 85706  
 85707 saṃsaktamanasāmasminsamsāre vyavahāriṇām |  
 85708 atti tṛṣṇā śarīrāṇi tṛṇānyagnīśikhā yathā || 41 ||  
 85709  
 85710 tṛṣṇā śarīrāṇyatti bhakṣayati || 41 ||  
 85711  
 85712 parisaktamaterdehānsikatāḥ patyurambhasām |  
 85713 kaḥ śaktaḥ pariśaṃkhyātuṃ trasareṇugaṇaṃ yathā || 42 ||  
 85714  
 85715 saṃsaktidoṣātprāptānām tṛṣṇayā bhakṣitānām dehānāmānantyamāha -  
 85716 parisakteti | parito viśayeṣu saktamaterjīvasya | ambhasām patyuḥ samudrasya sikatāḥ  
 85717 pariśaṃkhyātuṃ gaṇayitum || 42 ||  
 85718  
 85719 muktālatāyā gaṅgāyā merorāpādamastakam |  
 85720 taraṅgamuktā gaṇyante na dehāḥ saktacetāsām || 43 ||  
 85721  
 85722 merorāpādamastakaṃ lambinyā ata-eva muktālatātvenotprekṣyāyā  
 85723 gaṅgāyāstarāṅgalakṣaṇā muktā gaṇyante kadācidgaṇayitum śakyante  
 85724 saktacetāsām dehāstu netyārthaḥ || 43 ||  
 85725  
 85726 saṃsaktamanasāmetā ramyāntaḥpurapaṅktayaḥ |  
 85727 racitā rauravā vicikālasūtrādināmikāḥ || 44 ||  
 85728  
 85729 agniśastrādipradīptatvādgamyāḥ yātanākhyānāyikāḥ  
 85730 saṃbhogasthānatvādantaḥpurapaṅktayo racitāḥ karmaśilpinetyārthaḥ || 44 ||  
 85731  
 85732 saktacittaṃ janaṃ duḥkhaśuṣkamindhanasaṃcayam |  
 85733 jvalatām narakāgnīnām viddhi tena jvalanti te || 45 ||  
 85734  
 85735 duḥkhajālamidaṃ nāma yatkiṃcijjagatīgataṃ |  
 85736 saṃsaktamanasāmarthe tatsarvaṃ parikalpitam || 46 ||  
 85737  
 85738 saṃsaktacittamāyānti sarvā duḥkhaparamparāḥ |  
 85739 jalakallolavalitā mahānadya ivāmbudhim || 47 ||  
 85740  
 85741 saṃsaktacittaṃ prati āyānti || 47 ||  
 85742  
 85743 manaḥsaṃsargarūpiṇyā bhārabhūtaśarīrayā |  
 85744 kṣayodayadaśārthinyā sarvaṃ tatamavidyayā || 48 ||  
 85745  
 85746 saṃsargaḥ saṃsaktistadviśayaḥ ata-eva svayaṃ śirasi gṛhītaḥ śilādibhāra  
 85747 iva avaśyavoḍhavyatvena bhārabhūtaṃ śarīraṃ yayā | kṣayo maraṇaṃ udayo  
 85748 janma tadubhayadurdaśām jīvasya prārthayantyeva sthitayā avidyayā sarvaṃ  
 85749 duḥkhajālaṃ tatamityārthaḥ || 48 ||  
 85750  
 85751 asaṃsaṅgena bhogānām sarvā rāma vibhūtayaḥ |  
 85752 paraṃ vistāramāyānti prāvṛṣṣīva mahāpagāḥ || 49 ||  
 85753  
 85754 saṃsaktityāgastu sarvasukhāvaha ityāha - asaṃsaṅgenetyādinā || 49 ||  
 85755  
 85756 antaḥsaṃsaṅgamaṅgānāmaṅgāraṃ viddhi rāghava |  
 85757 anantaḥsaṅgamaṅgānām viddhi rāma rasāyanam || 50 ||  
 85758  
 85759 anantaḥsaṅgamaṅgāntaḥsaṅgaparityāgam || 50 ||  
 85760  
 85761 saṃsaṅgenāntarasthena dahyate prakṛtiḥ svayam |  
 85762 svakalotte nairakāṅkṣī pāvakena yathauṣadhiḥ || 51 ||  
 85763  
 85764 erā erakāstrṇaviśeṣāstānavalanbānāya kāṅkṣate iti erakāṅkṣī | karmaṇyaṇ |  
 85765 oṣadhirlatā yathā svaṃ kalayanti miśrayanti yāni tṛṇāni tadutthena pāvakena

85766 dahyate tathā prakṛtikāryadehādīsaṃsaṅgātprakṛtibhūtaḥ svayaṃ jīvo'pi  
 85767 dahyata ityārthaḥ || 51 ||  
 85768  
 85769 sarvatrāsaktamāsāntamanantamiva saṃsthitam |  
 85770 asatkalpaṃ sadābhāsaṃ sukhāyaiva mano bhavet || 52 |  
 85771  
 85772 asaktaṃ manaḥ sarvatra sukhāyaiva | anantamākāśamiva saṃsthitam || 52 ||  
 85773  
 85774 vidyādr̥śi prodayamāgatena  
 85775 kṣayaṃ tvavidyāviśaye gatena |  
 85776 sarvatra saṃsaktivivarjītena  
 85777 svacetasā tiṣṭhati yaḥ sa muktaḥ || 53 ||  
 85778  
 85779 asatkalpatām sadābhāsatām ca viśayavibhāgena vivṛṇvannupasaṃrati -  
 85780 vidyādr̥śīti | prakṣṭamudayaṃ sūryādivadavirbhāvam || 53 ||  
 85781  
 85782 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 85783 mokṣopāyeṣūpaśamaprakaraṇe saṅgavicārayogopadeśo  
 85784 nāmāṣṭaṣaṣṭitamahā sargaḥ || 68 ||  
 85785  
 85786 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 85787 saṅgavicārayogopadeśo nāmāṣṭaṣaṣṭitamahā sargaḥ || 68 ||  
 85788  
 85789  
 85790 ekonasaptatitamahā sargaḥ 69  
 85791  
 85792 śrīvāsiṣṭha uvāca |  
 85793  
 85794 sarvadā sarvasaṃsthena sarveṇa saha tiṣṭhatā |  
 85795 sarvakarmaratenāpi manaḥ kāryaṃ vijānatā || 1 ||  
 85796  
 85797 manaḥ sarvārthasaṃsaktityāgāccinmātrasusthiraṃ |  
 85798 cinmātraśeṣaṃ yena syātsa kramo'tra nigadyate || 1 ||  
 85799  
 85800 vijānatā vivekinā sarvadā tattatkālocitasarvavyavahārasaṃsthena  
 85801 tattadvyavahārociteṣṭamitrabhṛtyaputradārādīnā sarveṇa saha tiṣṭhatā  
 85802 anīśiddhalaukikaśāstriyasarvakarmaratenāpi mano vakṣyamāṇalakṣaṇaṃ  
 85803 kāryamityārthaḥ | athavā ekaikakāladeśamitrabhṛtyādisāhyena  
 85804 katipayakarmaratatvāpādakaparicchinnaśaṃsaktinivāraṇāya prathamam  
 85805 sarvadeśakālādisarvopakaraṇasaṃpattiyā sarvajagadvyavahārakarmaratenāpi svena  
 85806 bhūtvā paścādvakṣyamāṇaprakāraṃ manaḥ kāryamityārthaḥ || 1 ||  
 85807  
 85808 na saktamiha ceṣṭāsu na cintāsu na vastuṣu |  
 85809 nākāśe nāpyadho nāgre na dikṣu na latāsu ca || 2 ||  
 85810  
 85811 ceṣṭādikalakalanānteṣu manaḥ saktam na kāryamiti saṃbandhaḥ | sādhyaviśayāsu  
 85812 ceṣṭāsu | atītaviśayāsu cintāsu | vartamāneṣu vastuṣu | agre madhye | latāsu  
 85813 dikśākhāprāyāsu vidikṣu || 2 ||  
 85814  
 85815 na bahirvipulābhoge na caivendriyavṛttiṣu |  
 85816 nābhyantare na ca prāṇe na mūrdhani na tāluni || 3 ||  
 85817  
 85818 bahirādhībhautike | vipule3 ābhujyata ityābhoge kalatrabhṛtyādiviśaye |  
 85819 tadbhogalakṣaṇāsvindriyavṛttiṣu | ābhyantare ādhyātmike | prāṇamūrdhādīni  
 85820 yogaśāstroktāni tattatkāmyasiddhyanukūlāni dhāraṇāsthānāni teṣvapi || 3 ||  
 85821  
 85822 na bhrūmadhye na nāsānte na mukhe na ca tārake |  
 85823 nāndhakāre na cābhāse na cāsminhṛdayāmbare || 4 ||  
 85824  
 85825 tārake dakṣiṇākṣikanīnikāyām || 4 ||  
 85826  
 85827 na jāgrati na ca svapne na suṣupte na nirmale |  
 85828 nāsite na ca vā pītaraktātau śābale na ca || 5 ||  
 85829  
 85830 nirmale śuddhasattvaguṇe | asite tamasi | pītaraktātau rajasi | śābale guṇasaṃmāhāre  
 85831 || 5 ||  
 85832  
 85833 na cale na sthire nātau na madhye netaratra ca |  
 85834 na dūre nāntike nāgre na padārthe na cātmani || 6 ||

85835  
 85836 cale kāryavarge | sthire kāraṇe avyakte | ādimadhyetarāḥ sargādikālāsteṣu |  
 85837 dūrādiṣu dikparicchedeṣu | padārthe nāmarūpasamāhāre | ātmani jīve || 6 ||  
 85838  
 85839 na śabdaspārśarūpeṣu na mohānandavṛttiṣu |  
 85840 na gamāgamaceṣṭāsu na kālakalanāsu ca || 7 ||  
 85841  
 85842 rūpāntagrahaṇaṃ rasagandhayorapyupalakṣaṇaṃ | moho viṣayābhilāṣapāravaśyam  
 85843 | ānandavṛttayoviṣayopabhogaphalāni teṣvapi | gamāgamaceṣṭāsu  
 85844 khecaratvādisiddhiṣu | kālakalanāsu atītānāgatajñātācirajīvanādisiddhiṣu || 7 ||  
 85845  
 85846 kevalaṃ citi viśramya kiṃciccetyāvalambini |  
 85847 sarvatra nīrasamiva tiṣṭhatvātmarasaṃ manaḥ || 8 ||  
 85848  
 85849 kiṃciccetyaṃ nīscalā buddhistadavalambini tatsākṣiṇi | ātmarasaṃ  
 85850 bhūmānandapravaṇamata-eva sarvatra nīrasaṃ || raso'pyasya paraṃ dṛṣṭvā  
 85851 nivartate iti bhagavadvacanāt | ivakārastādṛśamanaḥsthiterapi  
 85852 mithyātvadyotanārthaḥ || 8 ||  
 85853  
 85854 tatrastho vigatāsaṅgo jīvo'jīvatvamāgataḥ |  
 85855 vyavahāramiṃsaṃ sarvaṃ mā karotu karotu vā || 9 ||  
 85856  
 85857 ajīvatvaṃ brahmatām || 9 ||  
 85858  
 85859 akurvannapi kurvāṇo jīvaḥ svātmaratiḥ kriyāḥ |  
 85860 kriyāphalairna saṃbandhamāyāti khamivāmbudaiḥ || 10 ||  
 85861  
 85862 svātmaratiḥ svātmaikapriyaḥ || 10 ||  
 85863  
 85864 athavā tamapi tyaktvā cetyāṃsaṃ śāntaciddhanaḥ |  
 85865 jīvastiṣṭhatu saṃśānto jvalanmaṇirivātmani || 11 ||  
 85866  
 85867 cetyāsaṃ prāguktaṃ buddhisākṣitvam || 11 ||  
 85868  
 85869 nirvāṇamātmani gataḥ satatoditātmā  
 85870 jīvo'rucirvyavaharannapi rāmabhadra |  
 85871 no saṅgameti gatasāṅgatayā phalena  
 85872 karmodbhavana sahatīva ca dehabhāram || 12 ||  
 85873  
 85874 arucirvyavahāraphalecchāsūnyo jīvo gatasāṅgatayā  
 85875 saṅganimittvāvidyākāmakarmavāsanāsūnyatayā hetunā karmodbhavana phalena  
 85876 saṅgaṃ no eti kiṃtu yāvatprārabdhaḥkṣayaṃ dehabhāramātraṃ sahatīva | tasya  
 85877 tāvadeva ciraṃ yāvanna vimokṣye ityādiśruteriti bhāvaḥ || 12 ||  
 85878  
 85879 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 85880 mokṣopāyeṣūpaśamaprakarāṇe śāntisaṃśāntayogopadeśo  
 85881 nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 85882  
 85883 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakarāṇe  
 85884 śāntisaṃśāntayogopadeśo nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 85885  
 85886  
 85887 saptatitamaḥ sargaḥ 70  
 85888  
 85889 śrīvāsiṣṭha uvāca |  
 85890  
 85891 asaṃsaṅgasukhābhyāsaṃsthitairvitatātmabhiḥ |  
 85892 vyavahāribhirapyantarvītaśokabhayaiḥ sthitam || 1 ||  
 85893  
 85894 asaṅgasukhaviśrānto vyavahārasamudbhavaiḥ |  
 85895 yathā na dūyate doṣaistathā yuktyopapādyate || 1 ||  
 85896  
 85897 asaṃsaṅgasukhasyābhyāso niranteramāsvādanaṃ tatra sthitairviśrāntaiḥ || 1 ||  
 85898  
 85899 prakṣubdhākṣubdhadehasyāviśamvādena saṃvidāḥ |  
 85900 antaḥpūrṇasya vadane śrīrindoriva lakṣyate || 2 ||  
 85901  
 85902 teṣāṃ tathā sthitiḥ kena līṅgena jñātā tadāha - prakṣubdheti | yataḥ  
 85903 prakṣobhanimittaiḥ putradhananāśabandhanāpamānādibhiḥ

85904 prakṣubdhadehavallakṣyamāṇasyāpi vastutastadrahitasya saṃvidaścittavṛtteḥ |  
 85905 paramārthasukhe avisaṃvādena avipralambhena hetunā antaḥpūrṇasya | indupakṣe  
 85906 jyotiścakrarathādigatyā prakṣubdhadehasyāpi svāsane sthira tvādakṣubdhadehasya |  
 85907 saṃvedayatīti saṃvitsūryastasya avisaṃvādena  
 85908 paurṇamāsyāmatyantasaṃmukhyādavaiṣamyeṇāntaramṛtaiḥ pūrṇasya  
 85909 vadanasadṛṣe bimbe || 2 ||  
 85910  
 85911 cetyahīnaṃ cidālambaṃ mano yasya gatajvaram |  
 85912 tenāmbu katakeneva janatā saṃprasīdati || 3 ||  
 85913  
 85914 yadanugrahādanye'pi kṣobhamālinyānmucyante tasya nirvikṣobhatvaṃ kiṃ  
 85915 vācyamityāśayenāha - cetyeti || 3 ||  
 85916  
 85917 nityamātmadṛśā līno jñāḥ svasthaścañcalo'pi san |  
 85918 kṣubdho dṛśyata evāsau pratibimbārkavanmudhā || 4 ||  
 85919  
 85920 ātmārāmā mahātmānaḥ prabuddhaḥ paramodayāḥ |  
 85921 bahiḥ picchāgrataralā antarmerurivācalāḥ || 5 ||  
 85922  
 85923 cittamātmatvamāyātaṃ sukhaduḥkhānurañjanam |  
 85924 nopaiti raṅgasam yukto maṣṇaḥ sphaṭiko yathā || 6 ||  
 85925  
 85926 vikṣobhadarśane'pi tadabhāve dṛṣṭāntamāha - cittamiti | raṅgo  
 85927 rañjakopādhirjapākusumādiḥ | maṣṇaḥ snigdhaḥ || 6 ||  
 85928  
 85929 saṃsārādṛṣṭiruditam jñātalokaparāvaram |  
 85930 na rañjayati saccittam jalalekhā yathāmbujam || 7 ||  
 85931  
 85932 uditam niratiśayānandābhyudayaṃ prāptavantam | jñātam lokānāṃ paraṃ  
 85933 īśvaratattvamavaram jīvatattvaṃ ca yena || 7 ||  
 85934  
 85935 ātmadhyānamayo'dhyāne prabodham paramātmanaḥ |  
 85936 kalanāmalanirmuktaḥ svasakta iti kathyate || 8 ||  
 85937  
 85938 yāvadayamantaḥ svasakto na bhavati tāvadbāhyeṣu asaṃsaktirdurlabhetyāśayena  
 85939 svasaṃsaktalakṣaṇamāha - ātmeti | yadā ayaṃ paramātmanaḥ prabodham  
 85940 prāpya kalanāhetubhirmalairnirmuktaḥ san adhyāne'pi niratiśayānandātmanaḥ  
 85941 svataḥsphuraṇānnirvikalpasamādhāviva sadaiva ātmadhyānamaya iva sukhamagno  
 85942 bhavati tadā svasakta iti kathyata ityārthaḥ || 8 ||  
 85943  
 85944 ātmārāmatayā jīvo yātyasaṃsaṅgatāmiha |  
 85945 ātmajñānena saṃsaṅgastanutāmeti nānyathā || 9 ||  
 85946  
 85947 jñānaparipākotkarṣādātmasaktyutkarṣakrameṇa saṃsaṅgaḥ kṣīyata ityāha -  
 85948 ātmārāmatayeti || 9 ||  
 85949  
 85950 jāgratyeva suṣuptastho jīvo bhavati rāghava |  
 85951 asyāṃ diśi gato'dvandvo nityānastamayodayaḥ || 10 ||  
 85952  
 85953 asyāṃ uktalakṣaṇāyāṃ svasaṃsaktidṛśi gataḥ pariṇataḥ | advandvaḥ  
 85954 priyāpriyarahitaḥ || 10 ||  
 85955  
 85956 atra prauḍhimupāyātaḥ sūryatāmeti pāvanīm |  
 85957 pariṇāmavaśādinduramāvāsyārkatāmiva || 11 ||  
 85958  
 85959 prauḍhiṃ abhyasakramātprarūḍhatām | pariṇāmaḥ  
 85960 kramātkalāpacayastadvaśājalamaye maṇḍale sūryapratibimbātmā induryathā  
 85961 amāvāsyāyāṃ svabimbabhūtārkatāmeti tadavadityārthaḥ || 11 ||  
 85962  
 85963 citte cittadaśāhīne yā sthitiḥ kṣīṇacetasām |  
 85964 socyate śāntakalanā jāgratyeva suṣuptatā || 12 ||  
 85965  
 85966 jāgratyeva suṣuptastha iti yaduktaṃ tadviśadayati - citte iti || 12 ||  
 85967  
 85968 tāṃ suṣuptadaśāmetya jīvanvyavaharannaraḥ |  
 85969 sukhaduḥkhavaratrābhīrṇa kadācana kṛṣyate || 13 ||  
 85970  
 85971 jāgratyeva suṣuptastho yaḥ karoti jagatkriyām |  
 85972 taṃ yantraputrakamiva nāyāti sukhaduḥkhaḍṛk || 14 ||

85973  
 85974 nirahaṃbhāvasāmyādyantraputrako nartakapratimā tattulyadeham || 14 ||  
 85975  
 85976 cittasya bādhikā śaktirbhāvābhāvopatāpadā |  
 85977 ātmātāmāgate citte tasya kiṃ bādhate katham || 15 ||  
 85978  
 85979 cittasya bādhikā piḍākarī ahaṃbhāvalakṣaṇaiva śaktiḥ sā hi  
 85980 aniṣṭānāmiṣṭānāṃ ca bhāvābhāvabhyāmāgamāpāyābhyāmupatāpadā || 15 ||  
 85981  
 85982 suṣuptabuddhiḥ karmāṇi pūrvamevāvahelayā |  
 85983 kurvanna badhyate jīvo jīvanmuktatayā sthitaḥ || 16 ||  
 85984  
 85985 pūrvaṃ sādhanadaśmārabhyaivāvahelayā abhiniveśatyāgena || 16 ||  
 85986  
 85987 sauṣuptiṃ vṛttimāśritya kuru mā kuru vānagha |  
 85988 karma prakṛtiḥ pākavaśādupagataṃ sthitam || 17 ||  
 85989  
 85990 prakṛtirvarṇāśramasvabhāvastajjaṃ taducitaṃ prārabdhapākavaśādupagataṃ  
 85991 prāptaṃ lokaśāstrasthitam || 17 ||  
 85992  
 85993 nādānaṃ na parityāgaḥ karmaṇo'jñāya rocate |  
 85994 tiṣṭhantyaavagatātmāno yathāprāptānuvartinaḥ || 18 ||  
 85995  
 85996 ye tvāśramocitamapi karma tyājyaemveti manyante tātpratyāha - nādānamiti ||  
 85997 18 ||  
 85998  
 85999 kurvannapi na kartāsi suṣuptyaikasthayā dhiayā |  
 86000 akartāpi ca kartāsi yathecchasi tathā kuru || 19 ||  
 86001  
 86002 yadi tattvaśo yadi vā atattvajña iti pūrvottaravākyayoḥ śeṣaḥ || 19 ||  
 86003  
 86004 yathā na kiṃcitkalayanmañcake spandate śiśuḥ |  
 86005 tathā phalānyakalayankuru karmāṇi rāghava || 20 ||  
 86006  
 86007 na kiṃcitprayojanaṃ kalayansaṃkalpayan | sahañāandalīlayaiva spandate || 20 ||  
 86008  
 86009 acetyacitpadasvastho [svaccha iti pāṭhaḥ] jāgratyapi suṣuptadhīḥ |  
 86010 yadyatkaroti labdhātmā tasmimstasya na kartṛtā || 21 ||  
 86011  
 86012 tacchabdo vīpsito bodhyaḥ || 21 ||  
 86013  
 86014 daśmāsādyā sauṣuptiṃ svacitte ca vivāsanāḥ |  
 86015 antaḥ śītalatāmeti jño rasena yathā śaśī || 22 ||  
 86016  
 86017 suṣuptastho mahātejāḥ pūrṇaḥ pūrṇendubimbavat |  
 86018 samaḥ sarvāsvavasthāsu bhavatyadriryathartuṣu || 23 ||  
 86019  
 86020 yathā adriḥ ṣaṭsvapi ṛtuṣu avikṛtatvātsamastadvatsarvāsu  
 86021 āpatsampadavasthāsu samo bhavatītyarthaḥ || 23 ||  
 86022  
 86023 suṣuptasamstho dhīrātmā bahirāyāti lolatām |  
 86024 kriyāsu no bhavatkampaḥ prasandita ivācalaḥ || 24 ||  
 86025  
 86026 dhīrātmā laukikavaidikakriyāsu bahirevameva lolatāmivāyāti no'ntarbhavan kampo  
 86027 yasya tathāvidho bhavati tathā vāyunā bahirvṛkṣatṛṇāḍau prasandito'calaḥ  
 86028 parvatastadvadityarthaḥ || 24 ||  
 86029  
 86030 suṣuptāvasthito bhūtvā dehaṃ vigatakalmaṣaḥ |  
 86031 pātayāśvathā vā dīrghaṃ kālaṃ dhāraya śailavat || 25 ||  
 86032  
 86033 kriyāsviva tasya maraṇajīvanayorapyavikāritā tulyetyāśayenāha - suṣupteti ||  
 86034 25 ||  
 86035  
 86036 eṣaiva rāma sauṣuptiḥ sthitirabhyāsayogataḥ |  
 86037 prauḍhā satī turyamiti kathitā tattvakovidaiḥ || 26 ||  
 86038  
 86039 nanu viduṣāṃ sadaiva turyasthitiriyuktā na sauṣupte seti śaṅkāmalakṣyāha -  
 86040 eṣaiveti || 26 ||  
 86041

86042 ānandamaya evāntaḥ prakṣiṇasakalāmayaḥ |  
 86043 atyantāstaṁ gatamanā bhavati jñō mahodayaḥ || 27 ||  
 86044  
 86045 tarhi sauṣuptī sthitirityukteḥ ko'bhiprāyastamāha - ānandamaya iti | nirduḥkhatve  
 86046 sati niratiśayasukhasamṛddhatā sauṣupte ānanda \*? ye  
 86047 sattvāttadvivakṣayā tathoktirityarthaḥ || 27 ||  
 86048  
 86049 tatrastho jñāḥ pramuditaḥ paramānandaghūrṇitaḥ |  
 86050 līlāmivemām racanām sadā samanupaśyati || 28 ||  
 86051  
 86052 tatsthasya kidṛśaṁ jagaddarśanaṁ tadāha - tatreti || 28 ||  
 86053  
 86054  
 86055  
 86056 vītaśokabhayāyāso gatasamśārasambhramaḥ |  
 86057 turyāvasthāmupārūḍho bhūyaḥ patati nātmavān || 29 ||  
 86058  
 86059 nanu tām līlām paśyamstatra sa punaḥ patedapi netyāha - vīteti || 29 ||  
 86060  
 86061 prāpya svām padaviṁ puṇyām yathedaṁ bhramitaṁ jagat |  
 86062 śailasamstha ivādhaḥsthaṁ hasanpaśyati dhīradhīḥ || 30 ||  
 86063  
 86064 kuto na patati tatrāha - prāpyeti | yato doṣadrṣṭyā hasanpaśyati na  
 86065 puruṣārthabuddhyetyarthaḥ || 30 ||  
 86066  
 86067 asyām tu turyāvasthāyām sthitiṁ prāpyāvināśinīm |  
 86068 ānandaikāntalīnatvādanānandapadaṁ gataḥ || 31 ||  
 86069  
 86070 anānandamahānandakalātītastato'pi hi |  
 86071 mukta ityucyate yogī turyātītaṁ padaṁ gataḥ || 32 ||  
 86072  
 86073 itthaṁ yāvajjīvaṁ tasya turyasthithimuktvānte videhasya turyātītasthithimāha -  
 86074 anānandeti | anānandamavasthātrayapadaṁ tadapekṣya turyapadaṁ mahānandamiti  
 86075 tajjivanmuktasya sadā bhavati | videhamuktau tu anānandasmarāṇāyogāttadapekṣayā  
 86076 mahattvakalanāyogāttadatītastato'pi muktasturyātītapadaṁ gata ityucyata ityarthaḥ ||  
 86077 32 ||  
 86078  
 86079 parigalitasamastajanmapāśaḥ  
 86080 sakalavilīnatamomayābhimānaḥ |  
 86081 paramarasamayīm prayāti sattām  
 86082 jalagatasaindhavakhaṇḍavanmahātmā || 33 ||  
 86083  
 86084 tāmeva sthitiṁ varṇayannupasaṁharati - parigaliteti | yataḥ sakalā  
 86085 vilīnāstamomayā abhimānā yasya ata-eva  
 86086 parigalitasamastajanmahetukāmakarmavāsanāpāśo mahātmā  
 86087 jalagatasaindhavakhaṇḍavatkhilyabhāvavilayātparamo rasyata iti rasa ānando  
 86088 rasanaikavedyāṁśaśca tanmayīm sattām paramārthasthitiṁ prayātītyarthaḥ || 33 ||  
 86089  
 86090 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 86091 mokṣopāyeṣūpaśamaprakaraṇe asaṁsaṅgavikalpopadeśo nāma  
 86092 saptatitamaḥ sargaḥ || 70 ||  
 86093  
 86094 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 86095 asaṁsaṅgasavikalpopadeśo nāma saptatitamaḥ sargaḥ || 70 ||  
 86096  
 86097  
 86098 ekasaptatitamaḥ sargaḥ 71  
 86099  
 86100 śrīvāsiṣṭha uvāca |  
 86101  
 86102 yāvatturyaparāmarśastāvatkevalatāpadaṁ |  
 86103 jīvanmuktasya viśayo vacasām ca raghūdvaha || 1 ||  
 86104  
 86105 parasyāvvyavahāryatvātturyamatropavarṇyate |  
 86106 śārīrādinirāśena yathā mohājjanikramaḥ || 1 ||  
 86107  
 86108 turyātītapadasya vāgādivyavahārāviśayatvaṁ darśayituṁ bhūmikām racayati ##-  
 86109 cinmātrapariśeṣāvasthithilakṣaṇaturyasya yāvatparāmarśaḥ  
 86110 sākṣādanubhavastāvanmātraṁ kevalatāpadaṁ jīvanmuktasya śrutyādivacasām ca

86111 viṣayaḥ | vākyaḥ janyākhaṇḍākāravṛtttestāvatyeva paryavasānāditi bhāvaḥ || 1 ||  
 86112  
 86113 ata ūrdhvamadehānām muktānām vacasām tathā |  
 86114 viṣayo na mahābāho puruṣaṇāmivāmbaram || 2 ||  
 86115  
 86116 tata ūrdhvaṁ adehānām muktānām prāpyamapi turyātītapadaṁ teṣām  
 86117 vedavacasām ca viṣayo na tadviṣayatāpādanahetormanasāḥ kṣayāt | yathā  
 86118 vāyugamyamambaramākāśam puruṣāṇām manuṣyāṇām viṣayo na  
 86119 tadvadityarthaḥ || 2 ||  
 86120  
 86121 sā hi viśrāntipadavī dūrebhyo'pi davīyasī |  
 86122 gamyā videhamuktānām khalekheva nabhasvatām || 3 ||  
 86123  
 86124 gamyā prāpyā | khalekhā vyomavīthī | nabhasvatām vāyunāmiva || 3 ||  
 86125  
 86126 suṣuptāvasthayā kaṁcitkālāṁ bhuktvā jagatsthitim |  
 86127 turyatāmeti tadanu paramānandaghūrṇitaḥ || 4 ||  
 86128  
 86129 ataḥ sadehamuktānām pañcamabhūmikākrameṇa saptamāntabhūmikāsveva  
 86130 sthitirityāha - suṣupteti || 4 ||  
 86131  
 86132 turyātītadaśām tajjñā yathā yāntyātmakovidāḥ |  
 86133 tathādhigaccha nirdvandvaṁ padaṁ raghukulodvaha || 5 ||  
 86134  
 86135 jñānadārḍhyaṁ tu turyātītapadaviśrāntiparyantaṁ tvayā kāryaṁ  
 86136 nāntarālikabhūmikāmātraparyavasitamityāha - turyātīteti || 5 ||  
 86137  
 86138 suṣuptāvasthayā rāma bhava saṁvyavahāravān |  
 86139 citrendoriva te na staḥ kṣayodvegāvarindama || 6 ||  
 86140  
 86141 tatra prathamam pañcamabhūmikaiva  
 86142 śāstrīyavyavahāranirvāhārthamabhyasaniyetyāśayenāha - suṣuptāvasthayeti |  
 86143 kṣayo mṛtyuḥ kalāpacayaśca | udvego bhayaṁ rāhūparodhaśca || 6 ||  
 86144  
 86145 śarīrasaṁniveśasya kṣaye sthairyeca saṁvidaḥ |  
 86146 mā gṛhṇāna bhramo hyeṣa śarīramiti jṛmbhate || 7 ||  
 86147  
 86148 nanu dehanāśe saṁvinnāśasyāpyavarjanātkathaṁ saṁvidātmano me na  
 86149 kṣayastatrāha - śarīreti | saṁvidaḥ kṣayaṁ sthairyaṁ ceti śeṣaḥ || 7 ||  
 86150  
 86151 dehanāśena ko'rthaste ko'rthaste dehasaṁsthayā |  
 86152 bhava tvaṁ prakṛtārambhastiṣṭhatveṣa yathāsthitam || 8 ||  
 86153  
 86154 yadi deha iti bhramastarhi sa eva naśyatām tatrāha - deheti | prakṛte  
 86155 svātmabodhasthairye ārambhaḥ prayatno yasya tathāvidho bhava | eṣa dehaḥ || 8 ||  
 86156  
 86157 jñātavānāsi tatsatyam buddhavānāsi tatpadaṁ |  
 86158 prāptavānāsi rūpaṁ svaṁ viśoko bhava bhūtaye || 9 ||  
 86159  
 86160 svātmabodhe saṁdehaṁ vārayati - jñātavānāsitī | satyaṁ  
 86161 jagadadhiṣṭhānatattvam | padaṁ avasthātrayādhiṣṭhānam | svaṁ rūpaṁ  
 86162 akhaṇḍavākyaṛthasvarūpaṁ || 9 ||  
 86163  
 86164 īpsitānīpsitaṁ tyaktvā śītalālōkaśobhayā |  
 86165 andhakārāttathāmbhodānmuktaṁ khamiva śobhate [śobhase iti  
 86166 pāṭhaścedanugunaḥ syāt] || 10 ||  
 86167  
 86168 khaṁ arthāccharadrākākāśam || 10 ||  
 86169  
 86170 manastavātmasaṁpannam nādhaḥ samanudhāvati |  
 86171 yogamantratapaḥsiddhaḥ puruṣaḥ khādivāvanim || 11 ||  
 86172  
 86173 adhaḥ arvāktanaviṣayasukhe | siddhaḥ khecarasiddhiṁ prāptaḥ khāt khaṁ vihāya  
 86174 yathā avanim na samanudhāvati tadvat || 11 ||  
 86175  
 86176 iha śuddhā cidevāsti pārāvāravivarjitā |  
 86177 ayaṁ so'hamidaṁ tanma iti te māstu vibhramaḥ || 12 ||  
 86178  
 86179 pārāvāre parārvācītire | pariccheda iti yāvat || 12 ||

86180  
 86181 ātmeti vyavahārārthamabhidhā kalpitā vibhoḥ |  
 86182 nāmarūpādibhedastu dūramasmādalaṃ gataḥ || 13 ||  
 86183  
 86184 yadi śuddhā cidekaivāsti tarhyātmeti tadvyatiriktā abhidhā kathaṃ tatrāha -  
 86185 ātmeti || 13 ||  
 86186  
 86187 jalameva yathāmbhodhirna taraṅgādikaṃ pṛthak |  
 86188 ātmaivedaṃ tathā sarvaṃ na bhūtoyādikaṃ pṛthak || 14 ||  
 86189  
 86190 yathā samastājjaladhau jalādanyanna labhyate |  
 86191 tathaiva jagataḥ sphārādātmano'nyanna labhyate || 15 ||  
 86192  
 86193 samastātpūrṇājjalāt | jagataḥ sphārājjagadātmanā viśṛtāt || 15 ||  
 86194  
 86195 ayaṃ so'hamiti prājña kva karoṣi vyavasthitim |  
 86196 kiṃ tattvaṃ kiṃ ca vā te syātkiṃ tattvaṃ kiṃ ca vā na te || 16 ||  
 86197  
 86198 dehādibhāveṣu yattvaṃ yacca te tatkim | yatra tvaṃ yacca vā na te tatkim |  
 86199 adhyāsadr̥śā kasyāpi  
 86200 tvadātmatāyāstvatsaṃsṛṣṭatāyāścāsaṃbhavādadhīṣṭhānadṛśā sarvatraiva  
 86201 tatsaṃbhavācceti bhāvaḥ || 16 ||  
 86202  
 86203 na dvitvamasti no dehāḥ saṃbandho na ca taiḥ sthitaḥ |  
 86204 saṃbhāvyate kalaṅko vā bhānoriva tamaḥpaṭaiḥ || 17 ||  
 86205  
 86206 paramārthatastu dvitvameva nāstīti tadadhīnā  
 86207 dehatatsaṃbandhatadupādānakalaṅkādisaṃbhāvanā dūranirastetyāha - neti ||  
 86208 17 ||  
 86209  
 86210 dvitvamabhyupagamyāpi kathayāmi tavārihan |  
 86211 dehādibhiḥ sadbhīrapi na saṃbandho vibhorbhavet || 18 ||  
 86212  
 86213 abhyupagate'pi dvaite dehādisatyatve ca cidātmanastatsaṃsparśo na saṃbhavatyeveti  
 86214 prauḍhimādarśayannāha - dvitvamityādinā || 18 ||  
 86215  
 86216 chāyātapaprasarayoh prakāśatamasoryathā |  
 86217 na saṃbhavati saṃbandhastathā vai dehadehinoḥ || 19 ||  
 86218  
 86219 ādya ekapradeśaprasaraṇalakṣaṇe saṃsarge dvitīyastādātmye dṛṣṭāntaḥ || 19 ||  
 86220  
 86221 yathā śītoṣṇayornityaṃ parasparaviruddhayoh |  
 86222 na saṃbhavati saṃbandho rāma dehātmanostathā || 20 ||  
 86223  
 86224 avinābhāvinoryastu saṃbandhaḥ kathametayoh |  
 86225 jaḍacetanayordehadehinoranubhūyate || 21 ||  
 86226  
 86227 māstu saṃyogastādātmyaṃ vā samavāyastu kiṃ na syāttatrāha -  
 86228 avinābhāvinoriti | ayutasiddhayorityarthaḥ || 21 ||  
 86229  
 86230 cinmātrasyātmano dehasaṃbandha iti yā kathā |  
 86231 saiṣā duravabodhārthā dāvāgnau jaladhīryathā || 22 ||  
 86232  
 86233 yā kathā uktiḥ | dehasya cidāśrayatve viśayatvāyogādasphuraṇāpatterviśayatve  
 86234 cāśrayatvāyogātsamavāyadyasiddherviśayatāsaṃbandhasya ca  
 86235 mithyārthasādhāraṇasya satyatvāyogādduravabodhārthetyarthaḥ | agnau jaladhīriti  
 86236 katheti śeṣaḥ || 22 ||  
 86237  
 86238 satyāvalokanena iṣā mithyādr̥ṣṭīrvinaśyati |  
 86239 avalokanayā sāmyamātape jaladhīryathā || 23 ||  
 86240  
 86241 tarhyastvadyasta eva saṃbandhastatrāpyāha - satyeti |  
 86242 dehātmasaṃbandhādhyāsasya ātmādhiṣṭhānakatve ātmadarśanādeva bādhaḥ  
 86243 syādityarthaḥ | sāmyaṃ adhyastavaiśamyāṃ bādhaṃ yathā yātīti śeṣaḥ || 23 ||  
 86244  
 86245 cidātmā nirmalo nityaḥ svāvabhāso nirāmayaḥ |  
 86246 dehasvanityo malavāṃstena saṃbadhyate katham || 24 ||  
 86247  
 86248 śuddhamapāpavidham ityādiśrutisiddhasvābhāvikaśuddhyā virodhādapyātmā



86249 nāśuddhaṃ dehādi spr̥śatītyāha - cidātmeti || 24 ||  
 86250  
 86251 spandamāyāti vātena bhūtairivā pīvarīkṛtaḥ |  
 86252 dehastena na saṃbandho manāgeva sahātmanā || 25 ||  
 86253  
 86254 nanvātmasaṃbandhābhāve dehasya spandādiḥ kathaṃ mṛtadehe tadadarśanāditi  
 86255 cettatrāha - spandamiti | vātena prāṇavāyunā | bhūtairannādibhiḥ  
 86256 prāṇāvaṣṭambahetubhiḥ pīvarīkṛta upacitaḥ | āhitabala iti yāvat | tathāca spande  
 86257 prāṇo balaṃ vā heturnātmetyarthaḥ | apyathe evakāraḥ | na saṃbandho dehasya ||  
 86258 25 ||  
 86259  
 86260 siddhe dvitve'pi dehasya na saṃbandhasya saṃbhavaḥ |  
 86261 dvitvāsiddhau tu sumate kalanaivedṛśī kutaḥ || 26 ||  
 86262  
 86263 evaṃ dvaitasatyatvābhyupagame yadā na saṃbandhastadā kiṃ vaktavyaṃ  
 86264 tadanabhyupagame iti prauḍhivādamupasaṃharannāha - siddhe iti | siddhe satye ||  
 86265 26 ||  
 86266  
 86267 ityetadeva tatsattve tatraivāntaḥsthitim kuru |  
 86268 na bandho'sti na mokṣo'sti kadācitkasyacitkvacit || 27 ||  
 86269  
 86270 nanu dvitvāsiddhireva kuta ityāśaṅkya saṃbandhadūṣaṇārthaṃ darśitā  
 86271 yuktīstatrāpyatidiśati - itīti | tasya dvitvasya sattve satyatve  
 86272 kenacidāśaṅkyamāne sati iti prāguktametadeva yuktijātamupanyasaniyam |  
 86273 dvitīyasiddhau hi dvitvaṃ syāt | dvitīyaṃ ciccettatra bhedakābhāvaḥ | jaḍaṃ  
 86274 cecchāyātapādivadvirodhātpūrvasiddhacidviruddhaṃ na siddhyati | cicca  
 86275 svāsaṃbaddhaṃ jaḍaṃ sādhyatīti kathā duravabodhārthā | adhyastaṃ  
 86276 cetsatyacidavalokanamātrādvinaśyet | nirmalāsaṅgatvādyātmasvabhāvaviruddhaṃ  
 86277 ca malinaṃ jaḍaṃ asaṅgena kathaṃ sādhyetetyādiyuktīnāmātrāpi sāmyāditi  
 86278 bhāvaḥ | ato dvaitabhramaṃ vihāya tatra advitīyacinnmātra eva sthitim kuru | tatra ca  
 86279 bandhamokṣādiśaṅkaiva nāstītyarthaḥ || 27 ||  
 86280  
 86281 sarvamātmamayaṃ śāntamityevaṃ pratyayaṃ sphuṭaṃ |  
 86282 sabāhyābhyantaraṃ rāma sarvatra dṛḍhatām naya || 28 ||  
 86283  
 86284 kīdṛśī sā sthītiryā mayā kāryā tāmāha - sarvamiti || 28 ||  
 86285  
 86286 sukhī duḥkhī vimūḍho'smītyetā durdṛṣṭayaḥ smṛtāḥ |  
 86287 āsu cedvastubuddhiste tacciraṃ duḥkhamicchasi || 29 ||  
 86288  
 86289 sarvātmadr̥ṣṭīśca viruddhadurdṛṣṭinirāse dṛḍhībhavati  
 86290 nānyathetyāśayenāha - sukhīti | tat tarhi || 29 ||  
 86291  
 86292 yaḥ kramaḥ śailatṛṇayoḥ kauśeyopalayostathā |  
 86293 sāmyaṃ prati sa evoktaḥ paramātmāsarīrayoḥ || 30 ||  
 86294  
 86295 nanu dehaduḥkhhādayo'pi pratyakṣādbhiḥ puraskṛtāḥ ātmāpi śrutiyuktibhiḥ  
 86296 puraskṛtastadanayostulyatve ko viśeṣo yenātmadr̥ṣṭimavalamba  
 86297 dehādidṛṣṭirnirasaniyetyucyate tatrāha - ya iti | kramo viśeṣaḥ | yathā  
 86298 cakṣuṣā dūrācchailatṛṇayormadhye mahattvātsthīratvācca śailadr̥ṣṭiḥ sukarā  
 86299 | calatvātpelavatvācca tṛṇadr̥ṣṭirduṣkarā | yathā vā tvacā  
 86300 mṛdutvātsukhasparśatvācca kauśeyasparśa upādeyaḥ  
 86301 kaṭhoratvādduḥkhhadatvācca upalaspārśo heyastathā aparicchinnavātsadā  
 86302 svaprakāśatvādānandarūpatvācca paramātmadr̥ṣṭiḥ sukarā upādeyā ca |  
 86303 dehādyanātmadr̥ṣṭistu pelavatvādashīratvānmana-ādisāpekṣatvācca  
 86304 duṣkarā heyā ceti mahadantaramastīti na sāmyamityarthaḥ || 30 ||  
 86305  
 86306 yathā tejastimirayorna saṃbandho na tulyatā |  
 86307 atyantabhinnayo rāma tathāivātmāsarīrayoḥ || 31 ||  
 86308  
 86309 viruddhatvādapi saṃbandhavatsādr̥śyamapi nirasitum śakyamityāśayenāha ##-  
 86310  
 86311 yathā śītoṣṇayoraikyam kathāsvapi na dṛśyate |  
 86312 jaḍaprakāśayoḥ śleṣo na tathātmāsarīrayoḥ || 32 ||  
 86313  
 86314 virodhādeva tādātmyāśaṅkāyāḥ prasaktireva nāstītyāśayenāha - yatheti |  
 86315 śleṣaḥ saṃyogastasyāpyasaṃbhāve aikyam dūranirastamityāśayaḥ || 32 ||  
 86316  
 86317 dehaścalati vātena tenaivāyāti gacchati |

86318 śabdaṃ karoti vātena dehanāḍḍivilāsinā || 33 ||  
 86319  
 86320 pūrvamātmasaṃbandhābhāve'pi dehaceṣṭādervātena gatārthatoktā atra tu  
 86321 ātmaikyābhāve'pīti na paunaruktyam || 33 ||  
 86322  
 86323 śabdaḥ kaccatataprāyaḥ sphuratyantāḥ samīraṇaiḥ |  
 86324 yathā prajāyate vaṃśāddeharandhrāttathaiva hi || 34 ||  
 86325  
 86326 deharandhraṃ kaṇṭhastadudgataiḥ prāṇasamīraṇaiḥ kaṇṭhatālvādisthāneṣu  
 86327 jihvādinābhihatya niḥsāryamāṇaiḥ kavargacavargaṭavargādiḥ śabdaḥ sphuratīti  
 86328 pratyakṣasiddhamityarthaḥ | vaṃśātsacchidrakīcakāt || 34 ||  
 86329  
 86330 kanīnikāparispandaścakṣuḥspandasya mārutāt |  
 86331 indriyasphuraṇātsaiva saṃvitkevalamātmanaḥ || 35 ||  
 86332  
 86333 evaṃ cakṣurādisarvendriyaspaṇdo'pi vāyuta eva | ātmanastu kevalaṃ saṃvideva  
 86334 kṛtyaṃ nānyadityāha - kanīniketi | viśayapradeśe cakṣuḥspandasya  
 86335 nimittabhūtaḥ kanīnikāparispando'pi mārutādeva | evaṃ  
 86336 sarvendriyasphuraṇājīyamānā sā sphūrtilakṣaṇā saṃvideva kevalamātmano  
 86337 nānyadityarthaḥ || 35 ||  
 86338  
 86339 ākāśopalakuḍyāḍau sarvatrātmadaśā sthitā |  
 86340 pratibimbamivādarśe citta evātra dṛśyate || 36 ||  
 86341  
 86342 yadyapi sā saṃvitsarvagatā sadātānī ca tathāpi cittatadvṛttiṣvevābhivyaktā  
 86343 nānyatretyāha - ākāśeti || 36 ||  
 86344  
 86345 śarīrālayamutsṛjya yatra cittavihaṅgamaḥ |  
 86346 svavāsanāvaśādyāti tatraivātmānubhūyate || 37 ||  
 86347  
 86348 ata-eva tadgamanādevātmanaḥ paralokagamanādivyavahāro'pītyāha -  
 86349 śarīreti || 37 ||  
 86350  
 86351 yatra puṣpaṃ tatra gandhasaṃvidaḥ saṃsthitā yathā |  
 86352 yatra cittaṃ hi tatrātmasaṃvidaḥ saṃsthitāstathā || 38 ||  
 86353  
 86354 sarvatra sthitamākāśamādarśe pratibimbati |  
 86355 yathā tathātmā sarvatra sthitaścetasi dṛśyate || 39 ||  
 86356  
 86357 apāmavanataṃ sthānamāspadaṃ bhūtale yathā |  
 86358 antaḥkaraṇamevātmasaṃvidāmāspadaṃ tathā || 40 ||  
 86359  
 86360 avanataṃ nimnam | ātmasaṃvidāṃ citpratibimbānām || 40 ||  
 86361  
 86362 satyāsatyaṃ jagadrūpamantaḥkaraṇabimbitā |  
 86363 ātmasaṃvittanotīdamālokaṃiva sūryabhā || 41 ||  
 86364  
 86365 satyaṃ vyāvahārikam | asatyaṃ prātibhāsikam | anena jīvenātmanānupraviśya  
 86366 nāmarūpe vyākaravāṇi iti śruteriti bhāvaḥ || 41 ||  
 86367  
 86368 antaḥkaraṇamevātaḥ kāraṇaṃ bhūtasamsṛtau |  
 86369 ātmā sarvātigatvāttu kāraṇaṃ sadakāraṇam || 42 ||  
 86370  
 86371 antaḥkaraṇaṃ tatsamaṣṭyātmā hiraṇyagarbhaḥ | pratibimbadvārā kāraṇaṃ sadapi  
 86372 svataḥ akāraṇam || 42 ||  
 86373  
 86374 avicāraṇamajñānaṃ maurkhyamāhurmahādhiyaḥ |  
 86375 saṃsārasamsṛtau sāramantaḥkaraṇakāraṇam || 43 ||  
 86376  
 86377 antaḥkaraṇasya tarhi kiṃ kāraṇaṃ tadāha - avicāraṇamiti |  
 86378 paryāyatrāyopādānaṃ prasiddhidhyotanārtham || 43 ||  
 86379  
 86380 asamyakprekṣaṇānmohāccetaḥsattāṃ gṛhītavat |  
 86381 saṃmohabījakaṇikāṃ tamo'rkādiva dṛśyate || 44 ||  
 86382  
 86383 asamyakprekṣaṇādanyathā grahaṇasaṃskārabalānmohāt | saṃmohānām  
 86384 bhramānām bījadhānābhūtām | cetaḥsattāṃ cittākārapariṇāmam | yataḥ  
 86385 saṃmohādārkāttama ivātyantāsaṃbhāvitāpi janmajarāmaraṇādyanarthaparamparā  
 86386 dṛśyata ityarthaḥ | athavā ajñānaṃ sarvaiḥ svātmāni ahamajña iti pratyakṣaṃ

86387 dṛśyate | yathā arkāttadvāsi tamo rāhurḍṛśyate tadvadityarthaḥ || 44 ||  
 86388  
 86389 yathā bhūtātmatattvaikaparijñānena rāghava |  
 86390 asattāmetyaḥ cetō dīpeneva tamaḥ kṣaṇāt || 45 ||  
 86391  
 86392 kena tarhi cittanāśastadāha - yatheti || 45 ||  
 86393  
 86394 saṃsārakāraṇamitaḥ svayaṃ cetō vicārayet |  
 86395 jīvo'ntaḥkaraṇaṃ cittaṃ manaścetyādināmakaṃ || 46 ||  
 86396  
 86397 kenopāyenātmatattvaparijñānaṃ tadāha - saṃsāreti | ita etasmāddhetoḥ  
 86398 saṃsārakāraṇamajñānaṃ itaḥ prāpto'dhikāri svayamiti vā yaṃ vicārayettamāha  
 86399 - jīva iti | jīvādini nāmāni yasya tam |  
 86400 ādipadādutpattiprakaraṇoktanāmāntarāṇāmapī saṃgrahaḥ || 46 ||  
 86401  
 86402 śrīrāma uvāca |  
 86403  
 86404 etāḥ saṃjñāḥ prabho brahmaṃścetaso rūḍhimāgatāḥ |  
 86405 kathamityeva kathaya mayi mānada siddhaye || 47 ||  
 86406  
 86407 rūḍhi yogarūḍhim | kathaṃ kena yogena | siddhye taduktavicārasiddhaye || 47 ||  
 86408  
 86409 śrīvasiṣṭha uvāca |  
 86410  
 86411 sarve bhāvā ime nityamātmatattvaikarūpiṇaḥ |  
 86412 cittāttaraṅgakagaṇā jalaikakalitā yathā || 48 ||  
 86413  
 86414 tatrādaḥ rūḍhiyogāṃśābhyaṃ jīvanāma nirvaktuṃ vasiṣṭhaḥ pīṭhikāṃ racayati  
 86415 - sarve bhāvā ityādinā | bhāvāḥ padārthā ātmatattvena saha  
 86416 aikyādhyāśādekarūpiṇaḥ samaṣṭicittādevotpannā iti prāguktasmāraṇaṃ || 48 ||  
 86417  
 86418 ātmā spandaikarūpātmā sthitasteṣu kvacitkvacit |  
 86419 taraṅgeṣu viloleṣu payodheḥ salilaṃ yathā || 49 ||  
 86420  
 86421 utpannānāṃ ca sthāvaravibhāge nimittamāha - ātmetyādinā || 49 ||  
 86422  
 86423 kvacidaspandarūpātmā sthitasteṣu maheśvaraḥ |  
 86424 taraṅgatvamayāteṣu jalabhāvo jaleṣviva || 50 ||  
 86425  
 86426 tatropalādayo bhāvā alolāḥ svātmani sthitāḥ |  
 86427 surāphenavadutspandā lolāstu puruṣādayaḥ || 51 ||  
 86428  
 86429 tatra teṣu śarīreṣu sarvaśaktistadatmanaḥ |  
 86430 kalitā'jñānakalanā tenājñānamasau sthitaḥ || 52 ||  
 86431  
 86432 kalitasya kalpitasyājñānasya kalanā prasiddhā | tena hetunā tatsvakalpitamajñānaṃ  
 86433 svayameva bhūtvā pralayasusuptyoḥ sthitaḥ || 52 ||  
 86434  
 86435 tadājñānāmanantātmabhūṣitaṃ jīva ucyate |  
 86436 sa saṃsāre mahāmohamāyāpañjarakuñjaraḥ || 53 ||  
 86437  
 86438 anantenātmanā pratibimbabhāvāpannena bhūṣitamiva sphurata | sa eva  
 86439 rūḍhyaṃśena jīva ucyate || 53 ||  
 86440  
 86441 jīvanājīva ityukto'haṃbhāvāḥ syāttvahaṃtayā |  
 86442 buddhirniścāyakatvena saṃkalpakalanānmanaḥ || 54 ||  
 86443  
 86444 tatra yogāṃśamāha - jīvanāditi | prāṇadhāraṇādityarthaḥ | ahaṃnāma  
 86445 nirvakti - ahaṃbhāvāditi | so'hamityagre vyāharattasmādahamnamābhavat iti  
 86446 śruteḥ | nāmāntarāṇyapī nirāha - buddhirityādinā || 54 ||  
 86447  
 86448 prakṛtiḥ prakṛtitvena deho digdhatayā sthitaḥ |  
 86449 jaḍaḥ prakṛtibhāvena cetanaḥ svātmasattayā || 55 ||  
 86450  
 86451 digdhatayā upacitatayā | prakṛtibhāvena ajñānāṃśaprādhānyena |  
 86452 svātmasattayā citprādhānyena || 55 ||  
 86453  
 86454 jaḍājaḍadṛśormadhyaṃ yattattvaṃ pāramātmikam |  
 86455 tadetadeva nānātvaṃ nānāsaṃjñābhīratatam || 56 ||

86456  
 86457 jaḍājaḍaḍṛsorajñānatatsākṣiṇormadhyamāntarālikam sābhāsam  
 86458 manastadetadeva nānātvam prāpya  
 86459 jīvabuddhimanaścittāhaṃkāradinānāsamjñābhirātatatamityarthaḥ || 56 ||  
 86460  
 86461 evaṃ svarūpaṃ jīvasya bṛhadāraṇyakādiṣu |  
 86462 bahudhā bahuṣu proktaṃ vedānteṣu kilānagha || 57 ||  
 86463  
 86464 paramātmāna evopādhipraveśena aupādhikanānāsamjñālābhe śrutīḥ  
 86465 pramāṇayati - evamiti | sa eṣa iha praviṣṭa ānakhāgrebhyaḥ ityupakramyoktam  
 86466 prāṇanneva prāṇo nāma bhavati vadanvāk paśyaṃścakṣuḥ śṛṇvan śrotraṃ  
 86467 manvāno manastānyasyaitāni karmanāmānyeva iti | tathā sa samānaḥ satrabhau  
 86468 lokāvanusaṃcarati dhyāyatīva lelāyatīva sa dhīḥ svapno bhūtvemaṃ  
 86469 lokamatikrāmati mṛtyo rūpāṇi iti | tathā śrutyantare buddherguṇenātmaḡuṇena  
 86470 caiva ārāgramātro hyavaro'pi dṛṣṭaḥ | vālāgraśatabhāgasya śatadhā kalpitasya  
 86471 ca | bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate iti | tatsṛṣṭvā  
 86472 tadevānuprāviśat | tadanupraviśya sacca tyaccābhavat iti | taittirīyake sa etaṃ  
 86473 sīmānaṃ vidāryaitayā dvārā prāpadyata tasmādidandro nāma | yadetaddhṛdayaṃ  
 86474 manaccaitatsamjñānamājñānaṃ vijñānaṃ prajñānaṃ ityādyaitareyake |  
 86475 tvameko'si bahūnanupraviṣṭaḥ | eko devo bahudhā vicāra ekaḥ san bahudhā vicāra  
 86476 ityādiśrutiśateṣu ca bahudhā proktamityarthaḥ || 57 ||  
 86477  
 86478 ajñāistvetāsu samjñāsu kuvikalpakutārkkikaiḥ |  
 86479 mohāya kevalaṃ mūḍhairvyarthamāsthāḥ prakalpitaḥ || 58 ||  
 86480  
 86481 ata-evāvoidikakutārkkikāṇāmanyathānyathā jīvasvarūpakalpanā  
 86482 nādartavyetyāśayenāha - ajñairiti | āsthāḥ abhiniveśāḥ || 58 ||  
 86483  
 86484 evameṣa mahābāho jīvaḥ saṃsāraakāraṇam |  
 86485 mūkenātivārākeṇa dehakeneha kiṃ kṛtaṃ || 59 ||  
 86486  
 86487 evaṃ ca na śuddhātmanaḥ saṃsāritā nāpi dehasya kiṃtvāntarālikasya jīvasyaiveti  
 86488 siddhamityāśayenāha - evamiti | mūkena vāgādiśūnyena | jaḍeneti yāvat || 59  
 86489 ||  
 86490  
 86491 ādhārādheyayorekanāśe nānyasya naṣṭatā |  
 86492 yathā tathā śarīrādināśe nātmani naṣṭatā || 60 ||  
 86493  
 86494 ata-eva dehanāśe'pi na jīvanāśa ityāha - ādhāreti | nāśe na iti cchedaḥ ||  
 86495 60 ||  
 86496  
 86497 ekaṇaṇarase kṣiṇe raso naiti yathā kṣayam |  
 86498 yāti paṇṇarasaścārkaśmijālāntare yathā || 61 ||  
 86499  
 86500 śarīrasaṃkṣaye dehī na kṣayaṃ yāti kasyacit |  
 86501 nirvāsanaścettadvayomni tiṣṭhatyātmapade tathā || 62 ||  
 86502  
 86503 savāsanaścet śarīrasaṃkṣaye vāsanāyāṃ tiṣṭhati | nirvāsanaścetdvayomni  
 86504 brahmākāśasvabhāve tiṣṭhatītyarthaḥ || 62 ||  
 86505  
 86506 dehanāśe vinaṣṭo'smītyevaṃ yasyā'materbhramaḥ |  
 86507 mātuh stanataṭāttasya manye vetāla utthitaḥ || 63 ||  
 86508  
 86509 amatermūrkhasya yasya | aśarīraṃ vāva santaṃ na priyāpriye sprṣataḥ iti  
 86510 śruterabhayaḥetau dehanāśe bhayaḥetau valakṣaṇaviparītadarśino mūḍhasya mātuh  
 86511 stanādapi vetālotthānasaṃbhāvanayā stanyapānena jīvanamapi durlabhaṃ  
 86512 syādityāśayaḥ || 63 ||  
 86513  
 86514 yasya hyātyantiko nāśaḥ syādasāvuditaḥ smṛtaḥ |  
 86515 cittanāśo hi nāśaḥ syātsa mokṣa iti kathyate || 64 ||  
 86516  
 86517 dehasya jīvavyatiriktatvānmātu tannāsādbhayaṃ cittasya  
 86518 jīvasvarūpatvāttannāsāttu jīvasya bhayaṃ yuktameveti cettatrāha - yasyeti |  
 86519 yasya upādhervajranigaḍavadbandhanabhūtasyātyantiko nāśaḥ syācedasau jīvaḥ  
 86520 smṛtaḥ pratyabhijñātabrahmabhāvaḥ sannudito  
 86521 niratiśayānandalakṣaṇamabhyudayaṃ prāpto bhavati tādrśacittanāśo hi jīvasya  
 86522 vināśaḥ syātsaṃbhāvyaṭe sa ca tasya mokṣaḥ paramapuruṣārtha iti śāstre kathyate  
 86523 | atastasmādapi bhayaṣaṃbhāvanā atyantamanucittaivetyarthaḥ || 64 ||  
 86524

86525 mṛto naṣṭa iti prokto manye tacca mṛṣā hyasat |  
86526 sa deśakālāntarito bhūtvā bhūtvānubhūyate || 65 ||  
86527  
86528 sa jīvaḥ | anubhūyate punardehāntaragrahaṇe dṛśyate || 65 ||  
86529  
86530 ihohyante janairevaṃ taraṅgāntastṛṇairiva |  
86531 maraṇavyapadeśāsu deśakālatirohitaiḥ || 66 ||  
86532  
86533 iha saṃsāre maraṇavyapadeśāsu nadiṣu taraṅgāntastṛṇāyamānairjanairjīvairiha  
86534 saṃsāre deśakālatirohitaiḥ svarūpaiḥ evaṃ varṇitaprakārā mṛto naṣṭo  
86535 jāto'bhivṛddhaḥ sukhī duḥkḥityādibhāvā ūhyante bhrāntyā vitarkyanta ityarthah  
86536 || 66 ||  
86537  
86538 vāsanāvasthito jīvo yātyutsṛjya śarīrakam |  
86539 kapiṛvanataruṃ tyaktvā tarvantaramivāsthitaḥ || 67 ||  
86540  
86541 tathā ūhanavaicitrye vāsanāvaicitryaṃ heturityāśayenāha - vāsaneti || 67 ||  
86542  
86543 punastadapi saṃtyajya gacchatyanyadapi kṣaṇāt |  
86544 anyasminvitate deśe kāle'nyasmiṃśca rāghava || 68 ||  
86545  
86546 itaścetaśca nīyante jīvā vāsanayā svayā |  
86547 ciraṃ tadapijīvinī dhūrtyā dhātryeva bālakāḥ || 69 ||  
86548  
86549 tān jīvānapidhāya tiraskṛtya jīvitum śīlaṃ yasyāḥ sā tadapijīvinī tathāvidhayā  
86550 vāsanayā dhūrtyā | puṃyogānniṣ | dhūrtāsaktayā dhātryā upamātrā || 69 ||  
86551  
86552 vāsanārajjuvalitā jīrṇāḥ parvatakukṣiṣu |  
86553 jarayantyatiduḥkhena jīvitam jīvajīvikāḥ || 70 ||  
86554  
86555 vāsanārajjubhirvalitā veṣṭitāḥ jīvā eva parasparopayogājīvikā jīvanopāyo yeṣāṃ  
86556 tathāvidhā jīvāḥ pūrvam jīrṇāḥ sāmpratam jarayanti || 70 ||  
86557  
86558 jaraṭhajaradupoḍhaduḥkhabhārāḥ  
86559 pariṇatijarajarajīvitāśca satyaḥ |  
86560 hṛdayajanitavāsanānuvṛttyā  
86561 narakabhare janatāściraṃ patanti || 71 ||  
86562  
86563 janatā jīvā hṛdayavihitavāsanānuvṛttyā nimittena jaraṭhebhya'pi jaranto jīrṇāḥ  
86564 santa upoḍhā dāridryarogaviyogādiduḥkhabhārā yaistathāvidhāḥ pariṇatyā  
86565 nānāyonidurdaśāpariṇāmairjarjaram duḥkhaiḥ khaṇḍena śīthilīkṛtamiva  
86566 jīvitam yāsāṃ tathāvidhāśca satyo narakabhareṣu ciraṃ patanti vasantītyaho  
86567 vāsanādoṣaprayuktā anantā durdaśetyarthaḥ || 71 ||  
86568  
86569 śrīvālmīkiruvāca |  
86570  
86571 ityuktavatyyatha munau divaso jagāma  
86572 sāyaṃtanāya vidhaye'stamino jagāma |  
86573 snātum sabhā kṛtanamaskaraṇā jagāma  
86574 śyāmākṣaye ravikaraiśca sahājagāma || 72 ||  
86575  
86576 ityārṣe śrīvāsiṣṭhamahārāmāya.en vālmīkiye  
86577 mokṣopāyeṣūpaśamaprakaraṇe saṃsāropadeśo nāmaikasaptatitamah sargaḥ  
86578 || 71 ||  
86579  
86580 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśe upaśamaprakaraṇe  
86581 saṃsāropadeśo nāmaikasaptatitamah sargaḥ || 71 ||  
86582  
86583 || trayodaśo divasaḥ ||  
86584  
86585 dvisaptatitamah sargaḥ 72  
86586  
86587 śrīvāsiṣṭha uvāca |  
86588  
86589 dehe jāte na jāto'si dehe naṣṭe na naśyasi |  
86590 tvamātmanyakalaṅkātmā dehastava na kaścana || 1 ||  
86591  
86592 bhautikatvāccharīrasya śokamohādyayogyatā |  
86593 dṛśyadarśanasambandhaḥ sākṣī śuddhaśca varṇyate || 1 ||

86594  
86595 pūrvārdhārthe uttarārdhārtho hetuḥ || 1 ||  
86596  
86597 yaḥ kuṇḍabadaranyāyo yā ghaṭākāśasaṁsthitih |  
86598 tatraikasminkṣate kṣiṇe dve iti vyarthakalpanā || 2 ||  
86599  
86600 nanu gauro'haṁ sthūlo'hamiti ātmani dehatādātmyānubhavāddehanāśe  
86601 kathamātmasthitistatrāha - ya iti | saṁsthitirmāyādā saivātra grāhyā na  
86602 tādātmyam | tatraivaṁ sati ekasminkuṇḍe ghaṭe vā kṣate naṣṭe sati dve api kṣiṇe iti  
86603 mūḍhānāṁ vyarthakalpanetyarthaḥ || 2 ||  
86604  
86605 vināśini vinaṣṭe'smindehe svāṁ sthitimāgate |  
86606 vinaśyāmīti yaḥ khedī taṁ dhigastvandhacetasam || 3 ||  
86607  
86608 vināśini naśvarasvabhāve || 3 ||  
86609  
86610 yādṛśo raśmirathayoḥ snehodvegavivarjitaḥ |  
86611 saṁbandhastādṛśo dehacittendriyamukhaiściteḥ || 4 ||  
86612  
86613 yadyātmano dehāditādātmyaṁ nāsti tarhi kathaṁ sākhākampena vṛkṣa iva  
86614 tatpravṛttyāyaṁ saṁsarati tatrāha - yādṛśa iti | snehaḥ prītiyogyatā udvego  
86615 dveṣayogyatā tābhyāṁ vivarjitaḥ || 4 ||  
86616  
86617 gatetaretarāpekṣaḥ saraḥpaṅkāmalāmbhasāṁ |  
86618 yathā rāghava saṁbandhastathā dehendriyātmanāṁ || 5 ||  
86619  
86620 itaretarāpekṣā parasparānurāgaḥ || 5 ||  
86621  
86622 yādṛśo'dhvā gatādhvānāṁ nirāsthāparidevanaḥ |  
86623 saṁyogo viprayogaśca tādṛśo dehadehinoḥ || 6 ||  
86624  
86625 gatādhvānāmadhvagānāṁ āsthā ahaṁmamatābhimānaḥ paridevanaṁ tadviyogajo  
86626 vilāpaḥ tadubhayāyogyā ityarthaḥ || 6 ||  
86627  
86628 yathā kalpitavetālavikārabhayabhītayaḥ |  
86629 mithyaiva kalpitā ete tathā snehasukhādayaḥ || 7 ||  
86630  
86631 tatkutastatrāha - yatheti | kalpitavetālasya vikārāḥ  
86632 karālavadanadaśanavyādānādayastajjanyātprathamabhayātpunaḥ##-  
86633  
86634 bhūtapañcakasaṁpiṇḍādracitā janatāḥ pṛthak |  
86635 ekasmādeva viṭapādvicitrā iva putrikāḥ || 8 ||  
86636  
86637 kāṣṭhetaratkāṣṭhabhāre kiṁcidanyanna dṛśyate |  
86638 bhūtapiṇḍetaraddehe kiṁcidanyanna dṛśyate || 9 ||  
86639  
86640 bhūtapañcakavikṣobhanāśotpādeṣu he janāḥ |  
86641 harṣāmarṣaviṣādānāṁ kiṁ bhavanto vaśaṁ gatāḥ || 10 ||  
86642  
86643 ko nāmātisayaḥ puṁsāṁ strīnāṁnyaparanāṁni ca |  
86644 pelave bhūtasamghāte prodbhūtajanapātavat || 11 ||  
86645  
86646 svadehe snehādyayogyatvamupapādyā stryādipiṇḍe'pi taddarśayati - ka iti |  
86647 pataṅgavadvyāmoharāgābhyāṁ prodbhūtānāṁ janānāṁ viṣayāgnau  
86648 pātavaddṛśyamānā ceṣṭā yenātisayenopapadyeta so'tisayaḥ ko nāmetyarthaḥ  
86649 || 11 ||  
86650  
86651 saṁniveśāṁśavaicitryamajñānāmeva tuṣṭaye |  
86652 tajjñānāṁ tu yathābhūtabhūtapañcakadarśanam || 12 ||  
86653  
86654 sukumārasundarāvayavasasaṁniveśaviśeṣa eva so'tiśayo dṛśyate tatrāha -  
86655 saṁniveśa iti || 12 ||  
86656  
86657 mithaḥ śilāputrakayoryathaikopalaputrayoḥ |  
86658 śliṣṭayorapi no rāgastathā cittaśarīrayoḥ || 13 ||  
86659  
86660 bhrātrādiṣu rāgaṁ vārayati - mitha iti | ekopalaputrayorekopalajanyayoḥ |  
86661 śliṣṭayorāśliṣṭayoḥ || 13 ||  
86662

86663 mṛtpuṃsām yādṛśo'nyonyamāsayāḥ saṃgame bhavet |  
86664 buddhindriyātmamanasām saṃgame tādṛśo'stu te || 14 ||  
86665  
86666 mṛnnirmītānām puṃsām pratimānām saṃgame satyapi yādṛśo  
86667 mamatādisūnya āśayo bhāvo bhavedityāśayakalpanayoktiḥ || 14 ||  
86668  
86669 nānyonyasnehasaṃbandhabhājanam śailaputrakāḥ |  
86670 dehendriyātmaprāṇāśca kasyātra paridevanā || 15 ||  
86671  
86672 itaścetaśca jātāni yathā saṃśleṣayantyaḥ |  
86673 taraṅgāstrṇajālāni tathā bhūtāni dehadṛk || 16 ||  
86674  
86675 itaśca itaśca bhinnapradeśayorjātāni tṛṇajālāni || 16 ||  
86676  
86677 saṃyujyante viyujyante tṛṇānyabdhijale yathā |  
86678 muktāntaḥkalanam dehe bhūtānyātmani vai tathā || 17 ||  
86679  
86680 muktāntaḥkalanam nirmuktarāgābhīmānam yathā syāttathā bhūtāni  
86681 putrapaśvādiprāṇinaḥ pṛthivyādini vā svārabdhe dehe svādhiṣṭhāne ātmani ca  
86682 tathā saṃyujyante viyujyante cetyarthaḥ || 17 ||  
86683  
86684 ātmā cittatayā dehabhūtānyāśleṣayansthitaḥ |  
86685 tṛṇānyāvṛttavṛttāntakalanotsiktamabdhivat || 18 ||  
86686  
86687 yathā abdhirāvṛttavṛttanta āvartākārastatkalpanena utsiktamupacitam veṣam  
86688 prāpya tṛṇakāṣṭhādīnyāśleṣayan sthitastathā ātmāpi cittatayā cittaveṣam  
86689 prāpyetyarthaḥ || 18 ||  
86690  
86691 prabodhāccetyatām tyaktvā vrajatyātmātmatām svayam |  
86692 svaspandavaśato vāri tyaktvācchatvamivācchatām || 19 ||  
86693  
86694 kenopāyena tarhi ātmā bhūtāśleṣanimittāccittabhāvānmucyate tamāha -  
86695 prabodhādityādinā | tyaktvā ācchatvamanacchatvam | naṭtatpuruṣe nakāralope  
86696 savarṇadīrgho nuḍababhāvaśchāndasaḥ || 19 ||  
86697  
86698 tato viśliṣṭabhūtaugho dehaṃ saṃprati paśyati |  
86699 vāyuskandhagato janturvasudhāmaṇḍalam yathā || 20 ||  
86700  
86701 viśliṣṭabhūtaugho manaḥkṛtabhūtāśleṣanirmuktaḥ | saṃprati prabodhakāle |  
86702 vāyuskandhe gataḥ khecaro devādiḥ || 20 ||  
86703  
86704 pṛthagbhūtagaṇam dṛṣṭvā dehātīto bhavatyajaḥ |  
86705 param prakāśamāyāti sūryakāntirivāhani || 21 ||  
86706  
86707 tatphalamāha - pṛthagiti || 21 ||  
86708  
86709 jānātyathātmanātmānam mānameyāmawayojjhitam |  
86710 muktakṣibatayevāntaḥ svām saṃvidamanusmaran || 22 ||  
86711  
86712 muktakṣibatayā nirmuktamadirāmadatayā || 22 ||  
86713  
86714 ātmaiva spandate viśvam vastujātairivoditam |  
86715 taraṅgakaṇakallolairanantāmbvambudhāviva || 23 ||  
86716  
86717 evaṃprāyamahābodhā vitarāgā gatainasah |  
86718 jīvanmuktāscarantiha mahāsattvapadam gatāḥ || 24 ||  
86719  
86720 yathā caranti vividhairmaṇiratnairmahormayaḥ |  
86721 nirastavāsanāścittavyavahāraistathottamāḥ || 25 ||  
86722  
86723 vividhairmaṇiśreṣṭhaiḥ saṃbadhyamānā api tadanāsaktyā teṣu  
86724 śilāśakalādisāmyena yathā caranti vyavaharanti || 25 ||  
86725  
86726 na kūlakāṣṭhairjaladhirna rajobhīrṇabhastalam |  
86727 na mlāyati nijairlokaḥvyavahārairihātmavān || 26 ||  
86728  
86729 yathā tadvaditi pade atrādhyāhārye || 26 ||  
86730  
86731 gatairabhyāgatāiḥ svacchaiscapalairmalinairjaḍaiḥ |

86732 na rāgo nāmbudherdveṣo bhogaīscādhigatātmanaḥ || 27 ||  
 86733  
 86734 svacchairna rāgo malinairna dveṣaḥ | viśeṣaṇānyubhayatra yojyāni |  
 86735 adhigatātmanastattvavidaḥ || 27 ||  
 86736  
 86737 yanmanomananaṁ kiṁcitsamagraṁ jagati sthitam |  
 86738 taccetyonmukhacittattvavilāsollasanaṁ viduḥ || 28 ||  
 86739  
 86740 kuto na rāgastatrāha - yaditi | manomananaṁ sarvaṁ cidbilāsa eveti te yato  
 86741 vidurityarthaḥ || 28 ||  
 86742  
 86743 yadahaṁ yacca bhūtādi kālātritayabhāvi yat |  
 86744 dṛśyadarśanasambandhavistāraistadvijṛmbhate || 29 ||  
 86745  
 86746 yadahamādi sarvaṁ dṛśyadarśanasambandhavistārairbhāti tatkevalaṁ mana eva  
 86747 vijṛmbhate nānyadityarthaḥ || 29 ||  
 86748  
 86749 yaddṛśyaṁ tadasatsadvā dṛṣṭimekāmupāśritam |  
 86750 anyattvalepakam tasmāddharṣaśokadṛśau kutaḥ || 30 ||  
 86751  
 86752 iha dṛk dṛśyaṁ ceti dvayamadhye ekām dṛṣṭimupāśritam  
 86753 tadadhīnasiddhikaṁ yaddṛśyaṁ tadasatsadvetyanirṇītatvāddharṣaśokāyogyam |  
 86754 anyatsvataḥsiddhaṁ dṛgrūpaṁ tvalepakamasaṅgamutpannābhyāmapi  
 86755 harṣaśokābhyāṁ na yujyata iti taylorubhayathāpi sambhāvanaiva nāstītyarthaḥ || 30  
 86756 ||  
 86757  
 86758 asatyamevāsatyam hi satyam satyam sadeva hi |  
 86759 satyāsatyamasadviddhi tadarthaṁ kiṁ nu muhyasi || 31 ||  
 86760  
 86761 kiṁcāsatye viśaye harṣaśokau satye vā satyāsatye vā na triṣvapi kalpeṣu  
 86762 tadyogyatetyāha - asatyameveti | asatyamasatyameva | tatra  
 86763 harṣaśokayornirviśayatā spaṣṭaiva | satyam tu  
 86764 nityasattvāllābhaprayuktaharṣasyāpagamaprayuktaśokasya cāyogyam spaṣṭameva |  
 86765 yattu tṛtīyaṁ satyāsatyam tacca viruddhaikyāyogādasadevetyādyakalpameva  
 86766 praviśati | tathāca na kiṁcittadyogyam jagatyastīti tadviśaye moho'yukta evetyarthaḥ  
 86767 || 31 ||  
 86768  
 86769 asamyagdarśanaṁ tyaktvā samyakpaśya sulocana |  
 86770 na kvacinmuhyati prauḍhaḥ samyagadarśanavāniha || 32 ||  
 86771  
 86772 dṛśyadarśanasambandhavistāraistadvijṛmbhate |  
 86773 dṛśyadarśanasambandhe yatsukhaṁ pāramātmikam || 33 ||  
 86774  
 86775 kiṁca bhogasukhārthaṁ sarvairdṛśyadarśanayorviśayendriyayoḥ sambandha  
 86776 iṣyate tatrābhivyajyamānaṁ pāramātmikameva svaprakāśatvādanubhūtyabhinnaṁ  
 86777 vṛttyupādhikṛtabhedatāratamyādinirāsenākhaṇḍaikye brahmaiva tadityāha ##-  
 86778  
 86779 anubhūtimayaṁ tasmātsāraṁ brahmeti kathyate |  
 86780 dṛśyadarśanasambandhe sukhasamvidanuttamā || 34 ||  
 86781  
 86782 dadātyajñāya saṁsāraṁ jñāya mokṣaṁ sadodayam |  
 86783 dṛśyadarśanasambandhasukhamātmavapurviduḥ || 35 ||  
 86784  
 86785 viśayākāravṛttyā āsvādyamānaṁ viśaye rāgādidoṣajananena saṁsāraṁ dadāti  
 86786 | tadvivekenākhaṇḍaikātmabhāvena gṛhyamānaṁ tu mokṣamityarthaḥ || 35 ||  
 86787  
 86788 taddṛśyavalitaṁ bandhastanmuktaṁ muktirucyate |  
 86789 dṛśyadarśanasambandhasukhasamvidanāmāyā || 36 ||  
 86790  
 86791 kṣayātīsayamuktā cettanmuktiḥ socyate budhaiḥ |  
 86792 dṛśyadarśanasambandhe yānubhūtiḥ svagocarā || 37 ||  
 86793  
 86794 kṣayātīsayau puṇyatāratamyaprayuktavṛttināśavaiśadyotkarṣaprayuktau  
 86795 tanmuktā cet | svagocarā akhaṇḍapūrṇānandasphuraṇātmikā || 37 ||  
 86796  
 86797 dṛśyadarśananirmuktā tāmālambya bhavābhavaḥ |  
 86798 sauṣuptī dṛṣṭireṣā hi yātyevaṁ sa.prakāśate || 38 ||  
 86799  
 86800 evamuktasvarūpālaṁbane sauṣuptī svarūpāvaraṇadṛṣṭiriyāti apagacchati | eṣā



86801 svarūpadr̥ṣṭiḥ saṃprakāśate || 38 ||  
86802  
86803 evaṃ ca yāti turyatvamevaṃ muktiriti smṛtā |  
86804 dr̥ṣyadarśanamuktāyāṃ yuktāyāṃ parayā dhiyā || 39 ||  
86805  
86806 dr̥ṣyadarśanasambandhasaṃvidasyāṃ tu rāghava |  
86807 nātmā sthūlo na caivāṇurna pratyakṣo na cetaraḥ || 40 ||  
86808  
86809 dr̥ṣyadarśanasambandhasaṃvit | evaṃ turyatvametīti pūrvatrānvayaḥ |  
86810 turyatālakṣaṇāyāṃ muktau yādr̥śa ātmā pariśiṣyate taṃ darśayati -  
86811 asyāṃ tvityādinā || 40 ||  
86812  
86813 na cetano na ca jaḍo na caivāsanna sanmayaḥ |  
86814 nāhaṃ nānyo na caivaiko nāneko nāpyanekavān || 41 ||  
86815  
86816 cetanaścaitanyavān | sanmayaḥ astitvākhyadvitīyabhāvavikārapracuraḥ | ekaḥ  
86817 ekatvasaṃkhyāguṇāśrayaḥ || 41 ||  
86818  
86819 nābhyāśastho na dūrastho naivāsti na ca nāsti ca |  
86820 na prāpyo nāti cāprāpyo na vā sarvo na sarvagaḥ || 42 ||  
86821  
86822 abhyāse samīpe tiṣṭhatītyabhyāśasthaḥ | asti sattāśrayaḥ || 42 ||  
86823  
86824 na padārtho nāpadārtho na pañcātmā na pañca ca |  
86825 yadidaṃ dr̥ṣyatāṃ prāptaṃ manaḥśaṣṭhendriyāspadam || 43 ||  
86826  
86827 na padārtho vācyatvāyogāt | nāpadārthasturyādipadalakṣyatvāt | pañcānāṃ  
86828 bhūtānāmātmā neti na | pañcabhūtasvabhāvaśca netyārthaḥ | uktārthe  
86829 upapattimāha - yadidamiti || 43 ||  
86830  
86831 tadatītaṃ padaṃ yatsyāttanna kiṃcidiveha tat |  
86832 yathābhūtamidaṃ samyagjñasya saṃpaśyato [saṃpaśyate iti  
86833 mudritapustake pāṭhaḥ] jagat || 44 ||  
86834  
86835 yathābhūtaṃ yathāsthitaṃ samyak tattvataḥ saṃpaśyataḥ || 44 ||  
86836  
86837 sarvamātmamayaṃ viśvaṃ nāstyanātmamayaṃ kvacit |  
86838 kāṭhinyadravaṇaspaṇdasvāvakāśāvalokanaiḥ || 45 ||  
86839  
86840 kathaṃ tarhi bhūmyādibhūtataḥ dr̥ṣyate tatrāha - kāṭhinyeti | ātmaiva  
86841 svasmin kāṭhinyadravaṇasya spandasya khākyabṛhacchidrasya avakāśasya  
86842 prakāśasya ca avalokanaiḥ kramādbhūvāryādiṣu jagadbhāveṣu naṭavatsthita  
86843 ityārthaḥ || 45 ||  
86844  
86845 ātmaiva sarvaṃ sarveṣu bhūvāryanilakhāgniṣu |  
86846 sattaivāsti na vastūnāṃ yā yā rāma citā vinā |  
86847 vyatiriktaṃ tato'smīti viddhi pramattajalpitaṃ || 46 ||  
86848  
86849 kathamātmāivaivaṃ sthita iti niścitaṃ tatrāha - sattaiveti | vastūnāṃ yā yā  
86850 sattā sā citā tatprathātmanā vinā yato nāsti tata ityārthaḥ || 46 ||  
86851  
86852 eko jaganti sakalāni samastakāla-  
86853 kalpakramāntaragatāni gatāgatāni |  
86854 ātmaiva netarakalākalanāsti kāci-  
86855 ditthaṃmatirbhava tayātigato mahātman || 47 ||  
86856  
86857 uktaṃ sarvaṃ piṇḍikṛtyopasaṃharati - eka iti | samaste kāle ananteṣu  
86858 kalpakrameṣu ca antare madhye gatāni nivīṣṭāni jaganti teṣu sakalāni gatāgatāni  
86859 jīvasaṃsaraṇāni ca eka ātmaiva | itarakalākalanā kācinnāstyeva | he mahātman  
86860 tvaṃ itthaṃmatīḥ saṃstayā matyā saṃsāramatigato bhavetyārthaḥ || 47 ||  
86861  
86862 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte  
86863 mokṣopāyeṣūpaśamaaprakaraṇe mokṣasvarūpopadeśo nāma dvisaptatitamaḥ  
86864 sargaḥ || 72 ||  
86865  
86866 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaaprakaraṇe  
86867 mokṣasvarūpopadeśo nāma dvisaptatitamaḥ sargaḥ || 72 ||  
86868  
86869

86870 trisaptatitamaḥ sargaḥ 73  
86871  
86872 śrīvasiṣṭha uvāca |  
86873  
86874 evaṃvicārayā dṛṣṭyā dvaitatyāgena rāghava |  
86875 svabhāvaḥ prāpyate tajjñāistajjñāiscintāmaṇiryathā || 1 ||  
86876  
86877 dve ahaṃbhāvane grāhey tyājyāhaṃbhāvanā parā |  
86878 ahaṃbhāvatrāyāpāye muktyanicchā na kīrtyate || 1 ||  
86879  
86880 svabhāvaḥ svasvarūpāvasthitilakṣaṇā muktiḥ | tajjñāirātmaññaiḥ |  
86881 tajjñāiscintāmaṇitattvajñāirdevaiḥ || 1 ||  
86882  
86883 athemāmaparāṃ dṛṣṭiṃ śṛṇu rāmānaya yathā |  
86884 dṛṣyasyātmānamacalaṃ bhaviṣyasi ca divyadr̥k || 2 ||  
86885  
86886 sarvāhaṃbhāvadr̥ṣṭiṃ darśayituṃ prakramate - atheti || 2 ||  
86887  
86888 ahaṃ khamahamādityo diśo'hamahamapyadhaḥ |  
86889 ahaṃ daityā ahaṃ devā lokāścāhamahaṃ mahaḥ || 3 ||  
86890  
86891 mahaścandrādiprabhā || 3 ||  
86892  
86893 ahaṃ tamo'hamabhrāṇi bhūḥ samudrādikaṃ tvaham |  
86894 rajo vāyurathāgniśca jagatsarvamidaṃ tvaham || 4 ||  
86895  
86896 rajo reṇuḥ || 4 ||  
86897  
86898 jagattraye'haṃ sarvatra ya ātmaiva kilāsthitaḥ |  
86899 ko'haṃ kimanyaddehādi dvitvamekasya kīdṛśam || 5 ||  
86900  
86901 sarvātiriktaḥ paricchinnaḥ ko'ham | madanyaddehādi kim | sarvabhūtasyaikasya mama  
86902 dvitvaṃ svagatabhedarūpaṃ kīdṛśam || 5 ||  
86903  
86904 iti niścayavānantarbhūtamātmatayā jagat |  
86905 paśya harṣaviṣādābhyāṃ nāvaśaḥ paribhūyase || 6 ||  
86906  
86907 iti vicārya niścayavānsaṃstadanantaraṃ svāntarbhūta jagadātmatayā paśya || 6 ||  
86908  
86909 tanmaye'sminkila jagatyakhile saṃsthite'nagha |  
86910 kimātmīyaṃ paraṃ kiṃ syātkamalekṣaṇa kathyatām || 7 ||  
86911  
86912 tanmaye ātmasamaye | svārthe mayaṭ || 7 ||  
86913  
86914 kiṃ tajjñāvyatirekeṇa vidyate yadupāgatam |  
86915 harṣametu viṣādaṃ vā viṣāde jño jaganmayaḥ || 8 ||  
86916  
86917 yadupāgataṃ cediti śeṣaḥ | viṣāde tu dṛṣyamāne ajña evāsau | yato jaganmayo  
86918 na cinmaya ityārthaḥ || 8 ||  
86919  
86920 ahaṃkāradṛśāvete sāttvike dve'tinirmale |  
86921 tattvajñānātpravartete mokṣade pāramārthike || 9 ||  
86922  
86923 ete vakṣyamāṇe | saṃdhirārṣaḥ || 9 ||  
86924  
86925 paro'ṇuḥ sakalātītarūpo'haṃ cetyahaṃkṛtiḥ |  
86926 prathamā sarvamevāhamityanyoktā raghūdvaḥ || 10 ||  
86927  
86928 aṇuḥ ākāśavadasthūlasvabhāvaḥ | sakalādavasthātrayadr̥ṣyādatītaḥ || 10 ||  
86929  
86930 ahaṃkāradṛganyā tu tṛtīyā vidyate'nagha |  
86931 deho'hamiti tām viddhi duḥkhāyaiva na śāntaye || 11 ||  
86932  
86933 vidyate svabhāvato na sāstrataḥ || 11 ||  
86934  
86935 atha caitattrayamapi tyaktvā sakalasiddhaye |  
86936 yaccheṣaṃ tadupālambya tiṣṭhāvaṣṭabdatatparaḥ || 12 ||  
86937  
86938 yat śeṣaṃ śiṣyamāṇaṃ nirahaṃbhāvaṃ pūrṇacinmātram || 12 ||

86939  
 86940 sarvātītasvarūpo'pi sarvasattātigo'pi ca |  
 86941 asattāpūritajagadastyevātmā prakāśakaḥ || 13 ||  
 86942  
 86943 śodhanena sarvātītasvarūpo bādhana tu sarvāsattām gataḥ | sarvabādhe  
 86944 ātmāpariśeṣaśaṅkāṃ vārayati - asatteti | asattayā jagadbādhopāyenaiva  
 86945 svena āpūritaṃ jagadyena || 13 ||  
 86946  
 86947 svānubhūtyaiva paśyāsu sa evāsi sadoditaḥ |  
 86948 sāśayaṃ hṛdayagranthiṃ tyaja tattvavidāṃvara || 14 ||  
 86949  
 86950 yuktayaḥ śāstrāṇi guruvacanāni ca dikpradarśanamātraṃ tatparicayastu  
 86951 svānubhavanaivetyāśayenāha - svānubhūtyeti | āśayā  
 86952 dehādivāsanāstatsahitaṃ hṛdayagranthimahaṃkāratādātmyādhyāsam || 14 ||  
 86953  
 86954 nātmāstyanumayā rāma na cāptavacanādinā |  
 86955 sarvadā sarvathā sarvaṃ sa pratyakṣo'nubhūtitaḥ || 15 ||  
 86956  
 86957 nanu taṃ tvaupaniṣadam puruṣaṃ prcchāmi iti  
 86958 śruterdharmādharmādivaccrutitaddarśitayuktimātraviśvāsādalaukika ātmāstīti  
 86959 jñāyate sa kathaṃ svānubhavavedyaḥ syāttatrāha - neti | na  
 86960 dharmādivadatyantaparokṣātmasadbhāvaṃ pratipādayituṃ śrutyādayaḥ  
 86961 pravṛttāḥ kiṃtu sarvānubhavasiddhasattākamātmānaṃ vivecayitumiti bhāvaḥ ||  
 86962 15 ||  
 86963  
 86964 yadidaṃ sparśanaṃ spandaṃ kiṃcidyatsaṃvidādyapi |  
 86965 tatsarvamātmā bhagavāndṛśyadarśanavarjitaḥ || 16 ||  
 86966  
 86967 sarveṣāṃ sa pratyakṣa iti yaduktaṃ tadupapādayati - yadidamiti |  
 86968 bāhyābhyantaraviśayeṣu antaḥkaraṇavṛttispandanātspondi yaddarśanaṃ  
 86969 sākṣādarthaprathārūpamaparokṣaṃ prasiddhaṃ yacca  
 86970 kiṃcidanumityupamitiśābdasaṃvidādyapi prasiddhaṃ tatsarvaṃ dṛśyasya  
 86971 viśayasya darśanasyāntaḥkaraṇavṛttyupādheśca varjane bhagavānsvaparakāśa  
 86972 ātmaiva nityāparokṣaḥ sarvānubhavasiddhaḥ pariśiṣyata ityārthaḥ | tathāca śrutiḥ  
 86973 pratibodhaviditaṃ matamamṛtatvaṃ hi vindate iti || 16 ||  
 86974  
 86975 na sannāśannasau devo nāṇurnāpi mahānasau |  
 86976 nāpyetayordṛśormadhyam sa evedaṃ ca sarvataḥ || 17 ||  
 86977  
 86978 tasya pratyakṣaparokṣavedyavyaktāvyaktobhayavailakṣaṇyoktyā  
 86979 dṛśyadarśananirmuktatāmupapādayati - na sannāśanniti | tasmin  
 86980 jagadbādhapradarśanenāpi tadupapādayati - sa eveti || 17 ||  
 86981  
 86982 sa eva caivaṃ vadati sa ca vaktuṃ na yujyate |  
 86983 na tadanyadidaṃ tāta paśyātmānamanāmayaṃ || 18 ||  
 86984  
 86985 evaṃ vāgādikarmendriyapravṛttinimittatayā ca tadavyavahāryaṃ taṃ paricīya  
 86986 vāgādestadviśayasya ca tatra bādhena sa eva pariśeṣya ityāśayenāha - sa eveti  
 86987 | idaṃ vāgādi tadvyavahāryaṃ ca || 18 ||  
 86988  
 86989 nātmāyamamayapātmaṃ saṃjñābheda iti svayaṃ |  
 86990 tenaiva sarvagatayā śaktyā svātmāni kalpitaḥ || 19 ||  
 86991  
 86992 ātmānātmanāmarūpavibhāgastenaiva svājñānaśaktyā kalpita iti  
 86993 bādhya tvopapattirityāśayenāha - neti || 19 ||  
 86994  
 86995 saṃsthitaḥ sa hi sarvatra triṣu kāleṣu bhāskaraḥ [bhāsvaraḥ iti  
 86996 pāṭhaḥ] |  
 86997 sūkṣmatvātsumahattvācca kevalaṃ na vibhāvvyate || 20 ||  
 86998  
 86999 nityāparokṣasvaprakāśapūrṇasvabhāvo'pi sūkṣmatvātsthūlāsaktabuddhibhiḥ sa na  
 87000 vibhāvayituṃ śakya ityārthaḥ || 20 ||  
 87001  
 87002 satsvanantapadārtheṣu jīvatvenābhibimbati |  
 87003 ātmā puryaṣṭakādarśe svabhāvavaśataḥ svataḥ || 21 ||  
 87004  
 87005 sthūlāsakta tu tasya mohātpuryaṣṭakopādḥau pratibimbanena  
 87006 jīvabhāvāpatīrnimittamityāśayenāha - satsviti | satsu sargakrameṇotpanneṣu  
 87007 bhogyabhogāyatanādyanekapadārtheṣu || 21 ||

87008  
 87009 puryaṣṭakodayādeva svayamātmānubhūyate |  
 87010 sarvadā sarvasaṁsthaḥ khe ghaṇāspandādivānilaḥ || 22 ||  
 87011  
 87012 anubhūyate ahamityabhivvyaktasvarūpaḥ kriyate | ghanena mūrtena vyajanādinā |  
 87013 āspandānnodanāt || 22 ||  
 87014  
 87015 cidātmā sarvago vyāpī na kvacinnāma saṁsthitaḥ |  
 87016 yadvatsarvapadārthānāṁ sattā tadvanmaheśvaraḥ || 23 ||  
 87017  
 87018 nāmetryavadhāraṇe | kvaciddehe eva saṁsthita iti netyārthaḥ || 23 ||  
 87019  
 87020 sati puryaṣṭake tasmiñjīvaḥ sphurati nopale |  
 87021 sati vāyāviva rajaḥ sati dīpa ivekṣaṇam || 24 ||  
 87022  
 87023 paricchinnāhaṁtayā sphuraṇe tu puryaṣṭakaṁ heturityāha - satīti || 24 ||  
 87024  
 87025 iyaṁ puryaṣṭake svecchā svātmanyevātmani sthite |  
 87026 sati sphuratyabhyudite bhānāviva janaiṣaṇā || 25 ||  
 87027  
 87028 puryaṣṭake iyaṁ prasiddhā svecchāprītirvicitrabhogecchā ca paramapremāspade  
 87029 niratiṣayānande svātmani sthite sphurati | yathā bhānau sūrye nabhasi sthite sati  
 87030 sarvajanānāṁ tattatkriyāphalaiṣaṇā sphurati tadvat | ātmanastu kāmāya sarvaṁ  
 87031 priyaṁ bhavati iti śruterātmaiva sarvavyavahāradūro'pi  
 87032 priyāpriyādisarvavyavahāranirvāhaka ityārthaḥ || 25 ||  
 87033  
 87034 yadi sūrye sthite vyomni tādṛśocitasamsthitiḥ |  
 87035 naśyati vyavahāro'yaṁ bhāskare tatkimāgatam || 26 ||  
 87036  
 87037 astvevaṁ kiṁ tatastatrāha - yadīti | tādṛśe tattadeṣaṇāphale ucitā anurūpā  
 87038 sthityasya || 26 ||  
 87039  
 87040 yadyātmani sthite deve tatsattā labdhasamsthitiḥ |  
 87041 deho nāsamupāyāti tatkiṁ naṣṭamihātmani [naṣṭamihātmana iti  
 87042 pāṭhaḥ] || 27 ||  
 87043  
 87044 na jāyate na mriyate nādatte nābhivāñchati |  
 87045 na mukto na ca baddho'yamātmā sarvasya sarvadā || 28 ||  
 87046  
 87047 ātmā tarhi svataḥ kīdṛśastamāha - neti || 28 ||  
 87048  
 87049 ātmāprabodhābhyuditā nirātmanyātmatām gatā |  
 87050 sarparajjubhramākārā bhrāntirduḥkhāya kevalam || 29 ||  
 87051  
 87052 ata-eva tasyājñānādevānarthabhrāntirityāha - ātmeti || 29 ||  
 87053  
 87054 anāditvāṇna jāto'yamajātātāṇna naśyati |  
 87055 ātmātmavyatiriktaṁ tu nābhivāñchatyasaṁbhavāt || 30 ||  
 87056  
 87057 prabodhe tarhi kīdṛśastamāha - ajātativāditi || 30 ||  
 87058  
 87059 dikkālādyanavacchedāṇna baddho'yaṁ kadācana |  
 87060 bandhābhāve kva muktiḥ syādamokṣastena saṁsthitaḥ || 31 ||  
 87061  
 87062 evaṁguṇaviśiṣṭo'yamātmā sarvasya rāghava |  
 87063 avicāravaśānmūḍho loko'yaṁ pariroditi || 32 ||  
 87064  
 87065 evaṁguṇaviśiṣṭa itthaṁsvabhāva iti yāvat || 32 ||  
 87066  
 87067 samyagālokitāśeṣapūrvāparajagatkramaḥ |  
 87068 mā śokaṁ gaccha sumate maurkhyopagatalokavat || 33 ||  
 87069  
 87070 maurkhyeṇopagatā ye lokā janāstadvat || 33 ||  
 87071  
 87072 dve eva kalane tyaktvā mokṣabandhātmike yathā |  
 87073 viduṣā vyavahartavyaṁ yantraṇevātmamauninā || 34 ||  
 87074  
 87075 yathā parvatadeśe jalayantreṇa peṣaṇe pravṛtte tatsaṁnidhimātरेṇa  
 87076 tatkurvāṇeneva sthitena ātmanā svatastu mauninā kāmādivyāpāraśūnyena

87077 puruṣeṇa sthīyate tathā viduṣā dehādinā vyavahartavyamityarthaḥ || 34 ||  
 87078  
 87079 na mokṣo nabhasaḥ prṣṭhe na pātāle na bhūtale |  
 87080 mokṣo hi ceto vimalaṃ samyagjñānavibodhitam || 35 ||  
 87081  
 87082 samyagjñānena vibodhitam bodhātmamātratām nītam || 35 ||  
 87083  
 87084 sakalāsāsvasaṃsaktyā yatsvayaṃ cetasaḥ kṣayaḥ |  
 87085 sa mokṣanāmnā kathitastattvajñairātmadarśibhiḥ || 36 ||  
 87086  
 87087 āśāsṃsvāsāsyamāneṣu viṣayeṣvasaṃsaktyā | svayaṃ svapariṇāmabodhavṛttyā  
 87088 kṣayaḥ || 36 ||  
 87089  
 87090 yāvatprabodho vimalo noditastāvadeva saḥ |  
 87091 maurkhyāddīnatayā rāma bhaktyā mokṣobhivāñchyate || 37 ||  
 87092  
 87093 dīnatayā kārpaṇyena | bhaktyā nityaprāpte'pyaprāptikalpanayā || 37 ||  
 87094  
 87095 paraṃ prabodhamāsādyā citte cittattvatām gate |  
 87096 daśa mokṣā na vāñchyante kimutaiko hi mokṣakaḥ || 38 ||  
 87097  
 87098 cittattvatām pāramārthikacinmātratām | svātmavyatiriktā daśamokṣāścetsyuste'pi  
 87099 na vāñchyante kimuta eko'lpo mokṣo mokṣako vāñchyate ityarthaḥ || 38 ||  
 87100  
 87101 ayaṃ mokṣastvayaṃ bandhaḥ pelavāṃ kalanāmiti |  
 87102 parityajya mahātyāgī sa tvameva bhavābhava || 39 ||  
 87103  
 87104 he abhava saḥ mokṣastvameva bhava || 39 ||  
 87105  
 87106 parigalitavikalpanāṃ prayātaḥ  
 87107 saḡarasutaughanikhātamekhalāṅkaṃ |  
 87108 avanivalayaṃantarastasaṅga-  
 87109 ścīraṃanupālaya sarvadoditaśrīḥ || 40 ||  
 87110  
 87111 parigalitā vikalpanā yatra tathāvidhāṃ daśāṃ prayātastvaṃ saḡarasutairnikhātā  
 87112 mekhalā samudrastadaṅkaṃ taccihnitamavanivalayaṃ cīraṃanupālaya |  
 87113 yatastvamantaḥ astasaṅgastataste rājyādīpālanaṃ na doṣāyetyarthaḥ || 40 ||  
 87114  
 87115 ityārṣe śrīvāsisṭṭhamahārāmāyaṇe vālmīkiye de0  
 87116 mokṣopāyeṣūpaśamaprakaraṇe svātmavicāro nāma trisaptatitamaḥ sargaḥ ||  
 87117 73 ||  
 87118  
 87119 iti śrīvāsisṭṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe svātmavicāro  
 87120 nāma trisaptatitamaḥ sargaḥ || 73 ||  
 87121  
 87122  
 87123 catuḥsaptatitamaḥ sargaḥ 74  
 87124  
 87125 śrīvāsisṭṭha uvāca |  
 87126  
 87127 līlayā'paśyati vapuḥ kālenātmani jāyate |  
 87128 ramyaśyāpaśyato vakraṃ hṛdi daurūpyadhīriva || 1 ||  
 87129  
 87130 pramādāsaṃsṛtibhrāntiḥ prabodhātpūrṇatā sadā |  
 87131 jīvanmuktiguṇāliśca vistareṇātra varṇyate || 1 ||  
 87132  
 87133 avicāravaśānmūḍho loko'yaṃ pariroditi iti yaduktaṃ tadādao prapañcayati -  
 87134 līlayetyādinā |  
 87135 pralayasūptyorajñānāvṛtatvānniratiśayānandarūpatvātparamapremāspadaṃ  
 87136 svasvarūpapaśyati ātmani kāmakarmavāsanāparipākakramaprāptena  
 87137 sargaajāgarādīkālena līlayā cidvilāśenaiva vapuḥ  
 87138 sūksmāsthūlasamaṣṭivyaṣṭiśarīraṃ jāyate | yathā ramyaśya  
 87139 kāntāputrādervakrapapaśyato virahipuruṣasya hṛdi  
 87140 mlānikārśyādīdaurūpyāpādīkā daurmanasyadhīrnirantaraṃ jāyate tadvadityarthaḥ  
 87141 || 1 ||  
 87142  
 87143 tadvaśādiyamāyātā mahatī medurodarā |  
 87144 māyā madamahāśaktiḥ surāśvādalavādiva || 2 ||  
 87145

87146 tasya dehadvayasya vaśāttadahaṃbhāvādhyāsenā tadvaśatāprāpteriyam  
 87147 niratisāyānartharūpā māyā mithyābhūtaiva rāgalobhamohādirmadasya  
 87148 mahāśaktirāyātā || 2 ||  
 87149  
 87150 tayānayā vikāriṇyā tadatadbhāvabhūtayā |  
 87151 idaṃ saṃpannamakhilam tāpādiva marau payaḥ || 3 ||  
 87152  
 87153 tayānayā rāgādisaktyā |  
 87154 pravṛttibhogapuṇyapāpavāsanādyanarthaparamparāvikāravatyā | tasya  
 87155 paramātmanaḥ atadbhāvo'nyathābhāvastena bhūtayā labdhasattayā || 3 ||  
 87156  
 87157 mano buddhirahaṃkāro vāsanāścendriyāṇyapi |  
 87158 evaṃkalitanāmāṅkaiḥ sphuratyātmābndhirambubhiḥ || 4 ||  
 87159  
 87160 evaṃ kalitāni nāmānyaṅkāni rūpāṇi ca yaistathāvidhaiḥ svasvarūpāmbubhiḥ || 4  
 87161 ||  
 87162  
 87163 cittāhaṃkārayordvitvaṃ vacasyasti na vastutaḥ |  
 87164 yaccittam sa hyahaṃkāro yo'haṃkāro mano hi tat || 5 ||  
 87165  
 87166 anarthaprāptiprakāramuktṡā taducchedopāyam vaktum  
 87167 prathamamarthacetanācittam  
 87168 tanmananānmanastadadhyavasāyādbuddhistadabhimānādahaṃkāra iti  
 87169 ekamevāntaḥkaraṇamaṅkurakāṇḍamūlaprarohaśākhādiprarohakrameṇa vṛks'  
 87170 iva sarvataḥ prasṛtamavatiṣṭhata ityāha - citteti dvābhyām || 5 ||  
 87171  
 87172 vyatiriktaṃ himācchauktyamiti saṃkalpyate yathā |  
 87173 mudhaiva kalpyate bhedaścittāhaṃkārayostathā || 6 ||  
 87174  
 87175 manohaṃkārayorantardvayorekatarakṣaye |  
 87176 kṣiṇe dve eva hi yathā paṭaśauklathe paṭakṣaye || 7 ||  
 87177  
 87178 aikyoktiphalaṃ māha - mana iti || 7 ||  
 87179  
 87180 tucchāṃ mokṣadhiyaṃ tyaktṡā bandhabuddhiṃ tathaiṣaṇām |  
 87181 svavairāgyavivekābhyām kevalaṃ kṣapayenmanaḥ || 8 ||  
 87182  
 87183 idāniṃ taducchedopāyamāha - tucchāmiti || 8 ||  
 87184  
 87185 mokṣo me'stviti cintāntarjātā cedutthitaṃ manaḥ |  
 87186 mananotke manasyuccairvapurdoṣāya kevalam || 9 ||  
 87187  
 87188 mokṣecchā kutastyājyā tatrāha - mokṣa iti | manasi mananotke sati tadeva vapuḥ  
 87189 śarirākāraṃ bhavati tacca punarbahirmukhatāpādanāddoṣāyetyarthaḥ || 9 ||  
 87190  
 87191 ātmanyatīte sarvasmātsarvabhūte'thavā tate |  
 87192 ko bandhaḥ kaśca vā mokṣo nirmūlaṃ mananaṃ kuru || 10 ||  
 87193  
 87194 paricchinnavapurabhāva evāsyā doṣo na śuddhātmabhāvo jagadātmabhāvo  
 87195 vetyāśayenāha - ātmanīti | tasmātparicchedamananameva nirmūlaṃ  
 87196 kurvityarthaḥ || 10 ||  
 87197  
 87198 vāyuḥ spandanadharmatvādyadā calati dehake |  
 87199 tadā sphurati hastāṅgarasanāpallavāvalī || 11 ||  
 87200  
 87201 prāṇādivāyavadhīnacalanādidharmakadehādivailakṣaṇyamātmano darśayati -  
 87202 vāyurityādinā | sphurati saṃcalati || 11 ||  
 87203  
 87204 pādape pallavaśreṇiṃ cālayatyanilo yathā |  
 87205 tathaivāṅgāvaliṃ vāyurdehe saṃcālayatyalam || 12 ||  
 87206  
 87207 citsarvavyāpinī sūkṣmā na calā naiva cālyate |  
 87208 na svataḥ spandamāyāti devācala ivānilaiḥ || 13 ||  
 87209  
 87210 devācalo meruḥ || 13 ||  
 87211  
 87212 pratibimbītasarvārthā kevalaṃ svātmani sthitā |  
 87213 prakāśayati bodhena jagantīmāni dipavat || 14 ||  
 87214

87215 nanvastu śuddhātmabhāve evaṃ sarvātmabhāve tu  
 87216 śākhācalanādvr̥kṣasyevātmanaścalanaṃ durvāramiti cettatrāha -  
 87217 pratibimbīti | tathāca caladanekapratibimbātmabhāvāpannāpi sphaṭikaśilā yathā  
 87218 kūṭasthā tathā ātmāpīti bhāvaḥ || 14 ||  
 87219  
 87220 tatra ko'yaṃ mudhā moho bhavatāmatiduḥkhadaḥ |  
 87221 ayaṃ so'haṃ mamāṅgāni mamedam ceti durdhiyāṃ || 15 ||  
 87222  
 87223 tatraivamatyantavaidharmye sati ayaṃ dehaḥ sa prasiddho'ham | idaṃ bāhyaṃ  
 87224 strīputrādi ca mama iti mohaḥ | bhavatāmiti rāmetarajanānpratryuktiḥ | dusthitā  
 87225 dhīryeṣāṃ | yatkriyāyuktāḥ prādayastaṃ pratyeva gatyupāsargasamjñāḥ iti  
 87226 dhyāyatyartha prati duraḥ agatitvāt gaikāraketarapūrvapadasya yaṇ neṣyate  
 87227 ityukterna yaṇ || 15 ||  
 87228  
 87229 iti kallolahatayā dṛśā nityamanityayā |  
 87230 jñātvakartṛtvabhoktṛtvakriyā samupalabhyate || 16 ||  
 87231  
 87232 evamatyantavaidharmye'pi dehe jñātvādaya ātmani kartṛtvādayaśca  
 87233 viruddhadharmā avidyākallolarāgādyupahatayā  
 87234 dehāditādātmyasamsargādhyāsaprayuktatvādanityayā  
 87235 bhrāntidṛśaivopalabhyanta ityārthaḥ || 16 ||  
 87236  
 87237 tatrāyamahamāgantā bhoktā karteti jāyate |  
 87238 mudhaivājñātatāpotthā mṛgatṛṣṇeva vāsanā || 17 ||  
 87239  
 87240 upalabdhyanusāreṇaivottarottarabhrāntibījabhūtā vāsanāpi jāyata ityāha -  
 87241 tatreti | ajñātaḥ tūlājñānāvṛtastāpo marudātapastadutthā || 17 ||  
 87242  
 87243 ajñātaiṣā manomattamṛgaṃ viśayatarṣulam |  
 87244 asatyaiva hi satyeva mṛgatṛṣṇeva karṣati || 18 ||  
 87245  
 87246 vijñātā satyarūpāṅga nāsaṃ yāti palāyate |  
 87247 vipramadhyātparijñātā yathā cāṇḍālakanyakā || 19 ||  
 87248  
 87249 avidyā saṃparijñātā na cainaṃ [enaṃ manomṛgaṃ] parikarṣati |  
 87250 mṛgatṛṣṇā parijñātā tarṣulaṃ nāvakarṣati || 20 ||  
 87251  
 87252 paramārthāvabodhena samūlaṃ rāma vāsanā |  
 87253 dīpenevāndhakāraśrīrgalatyaḥloka eti ca || 21 ||  
 87254  
 87255 ālokaḥ aparicchinātmaprakāśaḥ | eti āvirbhavati || 21 ||  
 87256  
 87257 nāstyavidyeti saṃjāte niścaye śāstrayuktitaḥ |  
 87258 galatyavidyā tāpena tuṣārakaṇikā yathā || 22 ||  
 87259  
 87260 dehasyāsya jaḍasyārthe kiṃ bhogairitiniścayaḥ |  
 87261 bhinattyāśāmalaṃ jñātā pañjaraṃ kesarī yathā || 23 ||  
 87262  
 87263 itiniścaya iti bahuvrīhiḥ | jñātā tattvajñāḥ | āśāprayojakaṃ malamajñānaṃ  
 87264 bhinatti || 23 ||  
 87265  
 87266 āśāparikare rāma nūnaṃ parihṛte hṛdā |  
 87267 pumānāgatasaundaryo hlādamāyāti candravat || 24 ||  
 87268  
 87269 āśāyāḥ parikare parivārabhūte dehābhimānādau || 24 ||  
 87270  
 87271 parāṃ śītalatāmeti vṛṣṭidhauta ivācalaḥ |  
 87272 nirvṛtiṃ paramāṃ dhatte prāptarājya ivādhamāḥ || 25 ||  
 87273  
 87274 adhamo daridraḥ || 25 ||  
 87275  
 87276 śobhate parayā lakṣmyā śaradīva nabhastalam |  
 87277 ātmanyeva na mātyuccaiḥ kalpasyānta ivārṇavaḥ || 26 ||  
 87278  
 87279 na māti na saṃmito bhavati | na paricchidyata iti yāvat || 26 ||  
 87280  
 87281 bhavatyapetasamrambho vṛṣṭimūka ivāmbudaḥ |  
 87282 tiṣṭhatyātmani saṃvettā praśānta iva vāridhiḥ || 27 ||  
 87283

87284 apetasamprambhastyaktadurabhiniveśaḥ | varṣāsu vṛṣṭyā śaradi mūko  
 87285 garjanādiśūnyaḥ || 27 ||  
 87286  
 87287 paraṃ dhairyamupādatte sthairyaṃ merurivācalaḥ |  
 87288 rājate svacchayā lakṣmyā śāntendhana ivānalaḥ || 28 ||  
 87289  
 87290 dhairyaṃ viṣayairapradhṛṣyatām | sthairyaṃ bhayasthānairaprakampyatām || 28 ||  
 87291  
 87292 bhavatyātmani nirvāṇaḥ praśānta iva dīpakaḥ |  
 87293 tṛptimāyāti paramāṃ naraḥ pītāmṛto yathā || 29 ||  
 87294  
 87295 antardipo ghaṭa iva madhyajvāla ivānalaḥ |  
 87296 sphuraddiptirmaṇiriva prayātyantaḥ prakāśatām || 30 ||  
 87297  
 87298 sarvātmakaṃ sarvagataṃ sarveśaṃ sarvanāyakam |  
 87299 sarvākāraṃ nirākāraṃ svamātmānaṃ prapaśyati || 31 ||  
 87300  
 87301 vyavahāre sarvākāraṃ paramārthato nirākāram || 31 ||  
 87302  
 87303 hasatyalamatītāstāḥ [atītāḥ svāḥ ityapi kvacit] pelavā divasāvalīḥ |  
 87304 yāsu smaraśaraśreṇīcapalaṃ cittamāsthitaṃ || 32 ||  
 87305  
 87306 saṅgaraṅgavinīṣkrāntaḥ śāntamānamanojvaraḥ |  
 87307 adhyātmaratirāsīnaḥ pūrṇaḥ pāvanamānasaḥ || 33 ||  
 87308  
 87309 viṣayijanasaṅgādviṣayānurañjanācca viniṣkrāntaḥ || 33 ||  
 87310  
 87311 nirmṛṣṭakāmapaṅkāṅkaśchinnabandhanijabhramaḥ |  
 87312 dvandvadoṣabhayonmuktastīrṇasaṃsārasāgaraḥ || 34 ||  
 87313  
 87314 śītoṣṇasukhaduḥkhādayo dvandvadoṣāḥ || 34 ||  
 87315  
 87316 prāptānuttamaviśrāntīrlabdihālabhyaparāspadaḥ |  
 87317 anivṛttipadaṃ prāpto manasā karmaṇā girā || 35 ||  
 87318  
 87319 anivṛttipunarāvṛttiśūnyaṃ padaṃ sāmrajyam | manasetyāderuttaratrānvayaḥ ||  
 87320 35 ||  
 87321  
 87322 sarvābhivāñchitārambho na kiṃcidapi vāñchati |  
 87323 sarvānumoditānando na kiṃcidanumodate || 36 ||  
 87324  
 87325 sarvairjanairupādeyatayā abhivāñchita ārambhaścāritryaṃ yasya |  
 87326 ānandaścāritryaphalam || 36 ||  
 87327  
 87328 na dadāti na cādatte na stauti na ca nindati |  
 87329 nāstameti na codeti na tuṣyati na śocati || 37 ||  
 87330  
 87331 astaṃ svarūpatirodhānaṃ naiti nodeti | udayaṃ punaḥ svarūpāvirbhāvaṃ ca naiti  
 87332 sakṛdvibhātātadvādityarthaḥ || 37 ||  
 87333  
 87334 sarvārambhaparitāgī sarvopādhivivarjitaḥ |  
 87335 sarvāśāsaṃparitāgī jīvanmukta iti smṛtaḥ || 38 ||  
 87336  
 87337 sarvaiṣaṇāḥ paritājya cetasā bhava maunavān |  
 87338 dhārā niravaśeṣeṇa yathā tyaktvā payodharaḥ || 39 ||  
 87339  
 87340 rāmaṃ prati tallakṣaṇāni śikṣayati - sarvaiṣaṇā ityādinā | niravaśeṣeṇa  
 87341 niḥśeṣatayā dhārāḥ jalāni tyaktvā payodharo yathā bhavati tathetyarthaḥ || 39 ||  
 87342  
 87343 na tathā sukhayatyaṅga saṃlagnā varavarṇinī |  
 87344 yathā sukhayati svāntaminduśītā nirāśatā || 40 ||  
 87345  
 87346 eṣaṇātyāgameva praśaṃsati - na tathetyādinā || 40 ||  
 87347  
 87348 na tathenduḥ sukhayati kaṇṭhalagno'pi rāghava |  
 87349 nairāśyaṃ sukhayatyantaryathā sakalaśītaḥ || 41 ||  
 87350  
 87351 sakalaṃ jagacchītaḥ yasmāttatsakalaśītaḥ || 41 ||  
 87352



87353 puṣpapūrṇanavalato na tathā rājate madhuḥ |  
 87354 yathodāramatirmaunī nairāśyasamamānasaḥ || 42 ||  
 87355  
 87356 na himādrerna muktābhyo na rambhābhyo na candanāt |  
 87357 na ca candramasaḥ śaityaṃ nairāśyādyadavāpyate || 43 ||  
 87358  
 87359 api rājyādapi svargādapīndorapi mādhavāt |  
 87360 api kāntāsamāsaṅgānnairāśyaṃ paramaṃ sukham || 44 ||  
 87361  
 87362 tṛṇavannopakurvanti yatra tribhuvanaśriyaḥ |  
 87363 sā parā nirvṛtiḥ sādho nairāśyādupalabhyate || 45 ||  
 87364  
 87365 āpatkarañjaparaśuṃ parāyā nirvṛteḥ padam |  
 87366 puṣpagucchaṃ śamatarorālambasva nirāśatām || 46 ||  
 87367  
 87368 goṣpadaṃ pṛthivī meruḥ sthāṇurāśāḥ samudgikāḥ |  
 87369 tṛṇaṃ tribhuvanaṃ rāma nairāśyālaṃkṛtākṛteḥ || 47 ||  
 87370  
 87371 sthāṇuśchinnāvaśiṣṭataruḥ | āśā diśaḥ | samudrikāḥ kṣudrasaṃpuṭikāḥ || 47 ||  
 87372 ||  
 87373  
 87374 dānādānasamāhāravihāravibhavādikāḥ |  
 87375 kriyā jagati hasyante nirāśaiḥ puruṣottamaiḥ || 48 ||  
 87376  
 87377 dānaṃ laukikaṃ śāstriyaṃ ca | ādānaṃ dhanādeḥ svikāraḥ | samāhāraḥ  
 87378 saṃgrahaṇa kośādyupacayaḥ | vihāro dhanavyayena putrakriḍanam | vibhavā  
 87379 vastrālaṃkāṛānnapānādīsaṃbhārasaṃpattayastadādikāḥ | hasyante  
 87380 vahvāyāsataucchaphalānarthabījasya mūḍhairanyathābhimatatvena hāsayogyatvāditi  
 87381 bhāvaḥ || 48 ||  
 87382  
 87383 padaṃ yasya na badhnāti kadācitkalanā hṛdi |  
 87384 tṛṇīkṛtatribhuvanaḥ kenāsādhupamiyate || 49 ||  
 87385  
 87386 kalanā āśā || 49 ||  
 87387  
 87388 idamevāstvidaṃ māstu mameti hṛdi rañjanā |  
 87389 na yasyāsti tamātmeśaṃ tolayanti kathaṃ janāḥ || 50 ||  
 87390  
 87391 ātmano manasa īśaṃ svādhīnacittam | ātmā svayameveśaḥ sarveśvarastaṃ vā ||  
 87392 50 ||  
 87393  
 87394 sarvasaṃkaṭaparyantamasamkaṭamalaṃ sukham |  
 87395 saubhāgyaṃ paramaṃ buddhernairāśyamavalambiyatām || 51 ||  
 87396  
 87397 paryantaṃ pāram | buddheḥ paramaṃ saubhāgyaṃ sārthakyaṃ || 51 ||  
 87398  
 87399 nāśāstenatvamāśānāṃ viddhi mithyābhramaṃ jagat |  
 87400 vādrathasthadikcakraparāvartavadutthitam || 52 ||  
 87401  
 87402 he rāma te tava āśā na santi | tvaṃ ca āśānāṃ saṃbandhī nāsi | ato  
 87403 vairāgyādisādhanasaṃpattyā mukhyādhikāritvāttattvajñānasamṣṭyā jagat vahati  
 87404 dhāvati rathe sthitasya puṃsa ubhayapārśvadiśorbhrāntyā  
 87405 tarugulmādeścakrākāraparāvartavanmithyābhramamātraṃ viddhityarthaḥ | athavā  
 87406 na āśā'valambiyatām | āśānāṃ stenatvaṃ  
 87407 vivekaviññānāpahāreṇātmasukhavibhramśakatvameva | jāgataṃ hi sukhaṃ  
 87408 mūḍhairāśāsahasrairāśāsyate | jagattu mithayabhramaṃ vahati rathe  
 87409 sthita yoścakrayorūrdhvādhodikṣu parāvarto yadvannemyavalambipīlikādeḥ  
 87410 patanapeṣaṇādyanarthahetustadvatsvāvalambināṃ  
 87411 jananamaraṇādyanarthārthamevotthitaṃ viddhityarthaḥ | athavā nanu  
 87412 utkrṣṭasukhāśāyā  
 87413 nikṣṭasukhāśāpamoṣadarśanātpūrvapūrvāśāpamoṣārthamāśāntaro##-  
 87414 - neti | utkrṣṭāśānāṃ nikṣṭāstenatvaṃ abhipretya nairāśyaṃ  
 87415 mayoktamiti na viddhi | yato jaganmithyāvastuśveva āśāparamparājananena  
 87416 bhramayati tathāvidham | utkarṣanirūpakāpakarṣasyaivāprasiddheḥ | yato  
 87417 vādrathasthasya dikcakreṣu paryāyeṇa parāvarto bhramaṇaṃ vādrathavegena  
 87418 diṇmoho vā tadvadutthitaṃ tadityarthaḥ | athavā na āśāstenatvamāśānāṃ | vit hi  
 87419 iti cchedaḥ | vit ātmavettā kiṃcidapi nāśāste na vāñchati | hi  
 87420 yasmāj jaganmithyābhramaṃ | nāśāsyāṃ puruṣārtharūpaṃ jagatyasti atastvaṃ  
 87421 āśānāṃ saṃbandhī na bhavetyarthaḥ | śeṣaṃ prāgvat || 52 ||

87422  
 87423 kiṃ muhyasi mahābāho mūrkhavadvodhito'pi san |  
 87424 mamedam tadayaṃ so'hamityudbhrāntena cetasā || 53 ||  
 87425  
 87426 ātyantikanairāśyopāyamanviṣya tadadarśanānmuhyamānamiva rāmamupalakṣya  
 87427 dehādāvahaṃmamātātyāga eva prāguktastadupāya ityāgraheṇa smārayannāha ##-  
 87428 pūrvottarakālaprasiddhaṃ ayaṃ vartamānakāle pratyakṣa ahameveti kiṃ  
 87429 muhyasītyarthaḥ || 53 ||  
 87430  
 87431 ātmaivedaṃ jagatsarvaṃ nānāteha na vidyate |  
 87432 ekarūpaṃ jagajjñātvā dhīrairnāma na khidyate || 54 ||  
 87433  
 87434 astvevaṃ tathāpi kathamāsākhedanivṛttistatrāha - ātmaiveti || 54 ||  
 87435  
 87436 yathābhūtapadārthaughadarśanādeva rāghava |  
 87437 paramāśvāsanaṃ buddhernairāśyamadhigacchatī || 55 ||  
 87438  
 87439 yathābhūtānāṃ yathārthātmabhūtānāṃ padārthaughānāṃ darśanāt || 55 ||  
 87440  
 87441 bhāvābhāvavisaṃvādamuktamādyantayoḥ sthitam |  
 87442 yadrūpaṃ tatsamālambya padārthānāṃ sthitiṃ kuru || 56 ||  
 87443  
 87444 kiṃśaṃ tarhi sarvapadārthānāṃ yathārtharūpaṃ tadāha - bhāveti |  
 87445 viśaṃvādo vikalpaḥ || 56 ||  
 87446  
 87447 vairāgyavīramanaso māyeyamatimohinī |  
 87448 palāyya yāti saṃsārī mṛgī kesariṇo yathā || 57 ||  
 87449  
 87450 sarvavikalpaparityāgalakṣaṇamahāvairāgyeṇa vīraṃ mano yasya tasmāt || 57 ||  
 87451  
 87452 kāntāmuddāmadanāṃ lolāṃ vanalatāmiva |  
 87453 jarjaropalapāñcālīsamāṃ paśyati dhīradhīḥ || 58 ||  
 87454  
 87455 evaṃ kāmādidoṣā api palāyanta ityāśayenāha - kāntāmiti | jarjarā yā  
 87456 upalapāñcālī pāṣāṇapratimā tatsamāṃ || 58 ||  
 87457  
 87458 bhogā nānandayantyaṅgaḥ khedayanti na cāpadaḥ |  
 87459 dṛśyaśriyo harantyaṅga natamadrīmivānilāḥ || 59 ||  
 87460  
 87461 haranti dhairyātpracyāvayanti | angeti saṃbodhane || 59 ||  
 87462  
 87463 raktabālāṅganasyāpi jñasyodāradhiyā muneḥ |  
 87464 kaṇaśaḥ pāṃsutāṃ yānti manasaḥ smarasaṃśayakāḥ || 60 ||  
 87465  
 87466 raktā anuraktā bālāṅganā yasmiṃstathāvidhasyāpi || 60 ||  
 87467  
 87468 rāgadveṣaiḥ svarūpajño nāvaśaḥ parikṛṣyate |  
 87469 spanda evāśya naitābhyāṃ kimutākramaṇaṃ bhavet || 61 ||  
 87470  
 87471 svarūpamātmatattvaṃ tajjñāḥ || 61 ||  
 87472  
 87473 samadṛṣtalatālolavanito'driśilākṛtiḥ |  
 87474 ramate naiṣa bhogeṣu pāntho marumahīśviva || 62 ||  
 87475  
 87476 samaṃ tulyarūpaṃ yathā syāttathā dṛṣṭe latā ca lolavanitā ca yena | ata##-  
 87477  
 87478 ayatnopanataṃ sarvaṃ līlayā'saktamānasaḥ |  
 87479 bhunkte bhogabharaṃ prājñastvālokaṃiva locanam || 63 ||  
 87480  
 87481 tarhi kimāhārādyapi tyajati tatrāha - ayatneti | sarvamāniśiddhānnapānādi |  
 87482 līlayā dehadhāraṇamātranukūlaceṣṭayā | asaktamānasatve locanadrṣṭāntaḥ || 63 ||  
 87483  
 87484  
 87485 kākatāliyavatprāptā bhogālī lalanādikā |  
 87486 svāditāpyaṅga dhīrasya na duḥkhāya na tuṣṭaye || 64 ||  
 87487  
 87488 gṛhasthasya tattvavidāḥ svalalanādibhogāsvāde'pi na  
 87489 kaścidrāgivadatisāyabhramo'stītyāha - kāketi || 64 ||  
 87490

87491 samyagdr̥ṣṭapatham tajjñam sukhaduḥkhamatī manāk |  
 87492 dve vīcyāviva śailendram kṣobham netum na śaknutaḥ || 65 ||  
 87493  
 87494 samyak dr̥ṣṭaḥ paricitaḥ panthāḥ pratyagdr̥ṣṭimārgo yena tam |  
 87495 ṛkpūrabdhūḥpathām - iti apratyaye bhasya ṭerlopaḥ | śailendram mandaram ||  
 87496 65 ||  
 87497  
 87498 helayālokayanbhogānmṛdurdānto gatajvaraḥ |  
 87499 svameva padamālambya sarvabhūtāntarasthitam || 66 ||  
 87500  
 87501 helayā avahelanayā | asatyatābuddhyetyarthaḥ | ālokayan svamātmapadamevālambya  
 87502 tiṣṭhatīti śeṣaḥ || 66 ||  
 87503  
 87504 jñastiṣṭhati gatavyagro vyagreṇāpi samanvitaḥ |  
 87505 jaganti janayanneva brahmevātmaparāyaṇaḥ || 67 ||  
 87506  
 87507 vyagreṇa tattatkālocitakriyāvyāpṛtenāpi dehendriyādinā samanvito jñastattvavit  
 87508 gatavyagro nirvikṣepa eva tiṣṭhati | brahmā hiraṇyagarbha iva || 67 ||  
 87509  
 87510 āpatatsu yathākālam yathādeśam yathākramam |  
 87511 sukhaduḥkheṣu na kṣobhameti bhūḥṛḍṛtuṣviva || 68 ||  
 87512  
 87513 bhūbhṛt parvataḥ | ṛtuṣu vasantādiṣu || 68 ||  
 87514  
 87515 majjato'pi bahuñāsya rāma karmendriyabhramaiḥ |  
 87516 asaktamanaso nityam na kiṃcidapi majjati || 69 ||  
 87517  
 87518 karmendriyāṇām vāgādīnām bhramairvyāpārairviśayeṣu majjato'pi || 69 ||  
 87519  
 87520 kalaṅkyantaḥ kalaṅkena procyate hema nānyathā |  
 87521 bhāvāsaktyā samāsakta ukto janturhi nānyathā || 70 ||  
 87522  
 87523 antardoṣasaṅgasyaiva dūṣakatvam na bahiḥsaṅgasyetyatra dr̥ṣṭāntamāha -  
 87524 kalaṅkīti | hema antaḥkalaṅkenaiva kalaṅki ucyate anyathā bahiḥ paṅkādilepena  
 87525 tathā nocyate tadvadityarthaḥ || 70 ||  
 87526  
 87527 śarīrādvyatiriktaṁ jñam paśyataḥ pravivekinaḥ |  
 87528 vikartitāṅgakasyapi na kiṃcitpravikartitam || 71 ||  
 87529  
 87530 antaḥsaṅgatyāge dehaduḥkhāderapi na prasaktirityāha - śarīrādīti || 71 ||  
 87531  
 87532 sakṛtprabhātam vimalam yajjñātam jñātameva tat |  
 87533 nahi bandhuḥ pariññātaḥ punarajñātataṁ vrajet || 72 ||  
 87534  
 87535 dehātiriktātmaivismaraṇe tarhi punarduḥkham syāttatrāha - sakṛdīti | na  
 87536 vismaraṇaprasaktirityarthaḥ || 72 ||  
 87537  
 87538 sarpabhrāntau nivṛttāyām na rajjvām sarpabhāvanā |  
 87539 punareti yathā prāvṛṇnadi giritaṭāccyutā || 73 ||  
 87540  
 87541 vismaraṇāprasaktau sadṛṣṭāntopapattikaṁ kāraṇamāha - sarpetyādinā || 73 ||  
 87542 ||  
 87543  
 87544 na hema tāpaśuddhāṅgam svabhāvamalamāgatam |  
 87545 kardame magnamapi satsamādatte malam punaḥ || 74 ||  
 87546  
 87547 alamyantaṁ svabhāvam hemamātratāmāgatam prāptam || 74 ||  
 87548  
 87549 kṣiṇe svahr̥dayagranthau na bandho'sti punarguṇaiḥ |  
 87550 yatnenāpi punarbaddham kena vṛnte cyutaṁ phalam || 75 ||  
 87551  
 87552 vṛkṣasthavṛntāccyutaṁ phalam punarvṛnte kena samarthenāpi mahatāpi  
 87553 prayatnena pūrvavadvaddham | kenacidityarthaḥ || 75 ||  
 87554  
 87555 avacchedavicārābhyāmabhitaḥ khaṇḍaśo gatam |  
 87556 pāṣāṇam ca maṇim caiva saṁdhātuṁ kasya śaktatā || 76 ||  
 87557  
 87558 yathā pāṣāṇāntargataṁ maṇim pāṣāṇacchedanena maṇitattvavicāreṇa ca  
 87559 abhitaḥ amaṇyaṁśakhaṇḍanato gatam prāptam punaḥ pūrvavattaṁ pāṣāṇam

87560 mañiṃ ca saṃdhātuṃ kasyābhāgyasya śaktatāstītyarthaḥ || 76 ||  
 87561  
 87562 vijñātāyāmavidyāyāṃ kaḥ punaḥ parimajjati |  
 87563 pariññāya śvapākānāṃ yātrāṃ kaḥ prekṣate dvijaḥ || 77 ||  
 87564  
 87565 yātrāṃ utsavasamājagamanam || 77 ||  
 87566  
 87567 śuddhāmbhasi yathā kṣīradhīrvicārānnivartate |  
 87568 saṃsāravāsanaṃ tadvaddhīvicārānnivartate || 78 ||  
 87569  
 87570 kṣīradhīrdugdhabhrāntiḥ | dhīvicārāddhīsthātmadarśanāt || 78 ||  
 87571  
 87572 madhvambuśaṅkayā tāvadvipravaryaiḥ prapīyate |  
 87573 yāvannātra pariññātaṃ pariññātaṃ prahīyate || 79 ||  
 87574  
 87575 madhu madyam | ambuśaṅkayā jalabhrāntyā || 78 ||  
 87576  
 87577 rūpalāvaṇyayuktāpi citrakānteva kāmīni |  
 87578 dravyamātrasamārambhāttattvavidbhirvilokyate || 80 ||  
 87579  
 87580 citralikhitā kāntā strīpratimeva || 80 ||  
 87581  
 87582 yathā maṣīkusumbhādi strīyāścitre tathaiva hi |  
 87583 jīvatyā api keśoṣṭhaṃ kastāṃ pari kila grahaḥ || 81 ||  
 87584  
 87585 yathā citre strīyā maṣīkusumbhādiraṅgabhedāḥ pañcabhūtamātraṃ tathā  
 87586 jīvatyāḥ keśoṣṭhādyapīti tattvataḥ strīyādiviśayo yathā  
 87587 anubhūyamānādrūpāttattvato'nyathaiva vartate tathā svātmānubhavo'pi  
 87588 paramapremāspadatvena prasiddhādānandarūpādanyathaiva kiṃ na syādīti  
 87589 cettatrāha - anubhūta iti | yathā guḍasya svādurmadhuraso'nubhūtasya guḍasya  
 87590 anubhavaḥkāraṇasya jihvāderanubhaviturdevadattāderivā  
 87591 dāhavigartanādiyatnaśatairapi nāsau mādhyānubhavaḥ kiṃtu tiktādyanubhava  
 87592 ityanyathākartuṃ na śakyate ātmanastāttvikānandānubhavo'pi tathaivetyarthaḥ || 82 ||  
 87593 ||  
 87594  
 87595 anubhūto guḍaḥ svādurapi dāhavigartanaiḥ |  
 87596 na śakyate'nyathākartuṃ tattvālokaśtathātmanaḥ || 82 ||  
 87597  
 87598 yadā sakṛdapyanubhūto nānyathākartu śakyastadā tadaikavyasanitayā  
 87599 sadaivānubhūyamānastu sūtārāmītyāśāyēnāha - paravyasaninītyādinā || 83 ||  
 87600  
 87601 paravyasaninī nārī vyagrāpi gṛhakarmaṇi |  
 87602 tadevāsvadayatyantaḥ parasaṅgarasāyanam || 83 ||  
 87603  
 87604 evaṃ tattve pare śuddhe dhīro viśrāntimāgataḥ |  
 87605 na śakyate cālayituṃ devairapi savāsavaḥ || 84 ||  
 87606  
 87607 paravyasaninī nārī kena bhartrā balīyasā |  
 87608 vismāritā svasaṃkalpakāntasaṅgamahotsavam || 85 ||  
 87609  
 87610 jagatsamarasānandacidālokaśvalambanam |  
 87611 kena vismāryate buddhistattvajñasya mahātmanaḥ || 86 ||  
 87612  
 87613 jagatpadena jāgatāḥ sarve viśayānandabhedā lakṣyante | te sarve nānāpuṣparasā  
 87614 madhubhāva iva yatra samarasā bhavanti tādrśasvātmānandacidālokasya  
 87615 avalambanam nirantarāsvādadhārāṃ prāptā tattvajñasya buddhiḥ kena  
 87616 vismārayituṃ śakyata ityarthaḥ | tathācoktaṃ śivadharmottare -  
 87617 jñānāmṛtaraso yena sakṛdāsvādito bhavet | vihāya sarvakāryāṇi manastatraiva  
 87618 dhāvati || iti || 86 ||  
 87619  
 87620 samagrasukhaduḥkhāḍhyaṃ vyavahāramakhaṇḍitam |  
 87621 kurvankulajanāyatto bhartṛśvaśurakheditaḥ || 87 ||  
 87622  
 87623 vyavahāraṃ gṛhakarma akhaṇḍitaṃ sadā kurvan bhartrā śvaśurābhyāṃ ca  
 87624 kheditaḥ pīḍito'pi paravyasanavānvadhūloka iti pareṇānvayaḥ || 87 ||  
 87625  
 87626 yathā saṃkalpakāntena bhavatyānandamantharaḥ |  
 87627 vadhūloko vyasanavānduḥkhavṛndairna bādhyate || 88 ||  
 87628

87629 tathā vigalitāvidyo vyavahāraparo'pyalam |  
 87630 samyagdr̥ṣṭiḥ sadācāro mudametyantarātmanā || 89 ||  
 87631  
 87632 chidyate na nikṛttāṅgo galadaśrurna roditi |  
 87633 dahyate na pradagdho'pi naṣṭo'pi na vinaśyati || 90 ||  
 87634  
 87635 tatrāpi saptamabhūmikāmārūḍhasya sthairyātiśayamāha - chidyata iti |  
 87636 naṣṭaḥ vinaṣṭadeho'pi || 90 ||  
 87637  
 87638 vyapagatasukhaduḥkhasaṃnipāto  
 87639 vidhividhureṣvapi saṃkaṭeṣvacittaḥ |  
 87640 vilasatu sadane purottame vā  
 87641 vitatagirau vipine tapovane vā || 91 ||  
 87642  
 87643 acitto manonāśaparyantabhūmikāpratiṣṭhitaḥ puruṣadhaureyo vidhinā  
 87644 prāktanaprārabdhaphalena karmaṇā vidhureṣu bhogaśūnyeṣu dāridryādiṣu  
 87645 māṇḍavyavacchūlādhirohaṇādisaṃkaṭeṣu vā purottame sadane vā vitatagirau  
 87646 vipine tapovane vā nivasatu tathāpi sadā vyapagatasukhaduḥkhasaṃnipāta evāste na  
 87647 manāgapi sāṃsarikairharṣaśokaiḥ spṛśyata ityārthaḥ || 91 ||  
 87648  
 87649 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 87650 mokṣopāyeṣūpaśamaaprakaraṇe vairāgyopadeśo nāma catuḥsaptatitamaḥ  
 87651 sargaḥ || 74 ||  
 87652  
 87653 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe upaśamaaprakaraṇe  
 87654 vairāgyopadeśo nāma catuḥsaptatitamaḥ sargaḥ || 74 ||  
 87655  
 87656  
 87657 pañcasaptatitamaḥ sargaḥ 75  
 87658  
 87659 śrīvāsiṣṭha uvāca |  
 87660  
 87661 janakaḥ saṃsthito rājye vyavahāraparo'pi san |  
 87662 vigatajvara evāntaranākulamatiḥ sadā || 1 ||  
 87663  
 87664 mahatsvapyadhikāreṣu harṣaśokādyasaṅginaḥ |  
 87665 ihoktā bahavo muktā devāsuranarādayaḥ || 1 ||  
 87666  
 87667 janako vaidehaḥ || 1 ||  
 87668  
 87669 pitāmaho dilīpaste sarvārambhaparo'pyalam |  
 87670 vītarāgatayaivāntarbubhuje bhedinīm ciram || 2 ||  
 87671  
 87672 nirañjanatayā buddho janatām pālayaṃściram |  
 87673 jīvanmuktākṛtirnityaṃ manū rājyamapālayat || 3 ||  
 87674  
 87675 nirañjanatayā rāgādikāluṣyarahitatayā | buddhaḥ prabuddho manuḥ || 3 ||  
 87676  
 87677 vicitrabalayuddheṣu vyavahāreṣu bhūriṣu |  
 87678 māṇdhātā suciraṃ tiṣṭhanprāptavānvai paraṃ padam || 4 ||  
 87679  
 87680 vicitrāṇi balāni sainyāni bāhubalāni ca yeṣu tathāvidheṣu yuddheṣu || 4 ||  
 87681  
 87682 baliḥ pātālapīṭhasthaḥ kurvansadiva saṃsthitim |  
 87683 sadā tyāgī sadā'sakto jīvanmukta iti sthitaḥ || 5 ||  
 87684  
 87685 sat yathārthamiva saṃsthitim vyavahāram | divasasthitim iti pāṭhe saḥ divasānām  
 87686 pātālanivāsāya hariṇā niyamitānām sthitim pālanam || 5 ||  
 87687  
 87688 namucirdānavādhiśoo devadvandvaparaḥ sadā |  
 87689 nānācāravicāreṣu kvacinnāntaratapyata [māṃtaralipyata iti pāṭhaḥ]  
 87690 || 6 ||  
 87691  
 87692 devaiḥ saha dvandve yuddhe maryādāvyutkrame vā parastatparaḥ | nānāvidhānām  
 87693 devāsuraścārāṇām vicāreṣu vimarṣeṣu || 6 ||  
 87694  
 87695 vāsavājau tanutyāgī vṛtro vitatamānasaḥ |  
 87696 antaḥśāntamanā mānī cakāra surasaṃgaram || 7 ||  
 87697

87698 saṃgaram yuddham || 7 ||  
87699  
87700 kurvandānavakāryāṇi pātālatalapālakaḥ |  
87701 anapāyaṃ nirākrośaṃ prahrādo hlādamāgataḥ || 8 ||  
87702  
87703 nirākrośaṃ vācāmagocaraṃ hlādaṃ sukham || 8 ||  
87704  
87705 śambaraikaparo'pyantaḥśambaraikatayoditaḥ |  
87706 saṃsāraśambaram rāma śambarastyaktavānidam || 9 ||  
87707  
87708 śambaram mājā tadekaparo'pyantaḥśambaram hārdacidākāśastadekatayā udita  
87709 āvirbhūtaḥ || 9 ||  
87710  
87711 asaktabuddhirhariṇā kurvandānavasaṃgaram |  
87712 parāṃ saṃvidamāsādyā kuśalastyaktavānidam || 10 ||  
87713  
87714 kuśalaḥ sa eva anyo vā kuśalanāmā dānavaḥ || 10 ||  
87715  
87716 sarvāmaramukho vahniḥ kriyājālaparo hyapi |  
87717 yajñalakṣmīściraṃ bhunkte mukta eveha tiṣṭhati || 11 ||  
87718  
87719 pīyamānaḥ suraiḥ sarvaiḥ somaḥ samarasāśayaḥ |  
87720 kvacideti na saṃsaṅgamākrāntāvambaram yathā || 12 ||  
87721  
87722 samaṃ brahmaiva raso rasāyanaṃ punarujjivanāmṛtamantaryasya | saṃsaṅgaṃ  
87723 sukhaduḥkhādisaṃsargam | ākrāntau padbhyāmākramaṇe | ambaramākāśam || 12 ||  
87724  
87725 bṛhaspatirdevagururdārārthaṃ candrayodhyapi |  
87726 ācarandivi citreḥaṃ mukta eva hyavasthitaḥ || 13 ||  
87727  
87728 dārārthaṃ citrāṃ ihāṃ devapaurohityādhikāraceṣṭām || 13 ||  
87729  
87730 śukro'mbarataladyotī budhaḥ sarvārthapālakaḥ |  
87731 nirvikāramatiḥ kālāṃ nayatyasuradeśikaḥ || 14 ||  
87732  
87733 budho vidvān | nītiśāstrapraṇayanena sarveśāmarthhānāmabhimatānāṃ pālakaḥ ||  
87734 14 ||  
87735  
87736 jagadbhūtagaṇāṅgāni ciraṃ saṃcārayannapi |  
87737 sarvadā sarvasaṃcārī mukta eva samīraṇaḥ || 15 ||  
87738  
87739 jaganti ūrdhvaabhuvanāni bhūtagaṇānāṃ prāṇinikāyānāmaṅgāni ca || 15 ||  
87740  
87741 lokājayaṃ javibhāvaprodvagajño'pyakhinnadhīḥ |  
87742 brahmā samamanā rāma kṣipayatyāyurātataṃ || 16 ||  
87743  
87744 lokānāṃ prāṇināṃ ājavaṃ javibhāvā ūrdhvädhomadhyagatibhiḥ  
87745 parivartāstatprayuktāḥ prodvegāśca tajjño'pi | ātataṃ dviparārdhakālavistīrṇam ||  
87746 16 ||  
87747  
87748 rajāmaraṇayuddhādiddvandvasaṃgaralīlayā |  
87749 caratī [caratīhāciraṃ iti pāṭhaḥ] ha ciraṃ kālāṃ mukto'pi  
87750 bhagavānhariḥ || 17 ||  
87751  
87752 mukto nityamukto'pi || 17 ||  
87753  
87754 muktenāpi trinetreṇa saundaryatarumañjarī |  
87755 dehārdhe dhāryate gaurī kāmukeneva kāmīnī || 18 ||  
87756  
87757 ivakāreṇa na sa kāmuko nāpi sā kāmīnī kiṃtu brahmabrahmavidye eva te iti  
87758 dhvanitam || 18 ||  
87759  
87760 muktayāpi gale baddho gauryā gaurastrilocanaḥ |  
87761 saṃsuddha iva muktānāṃ hāraḥ śaśikalāmalaḥ || 19 ||  
87762  
87763 guho gahanadhīrvīrastārakādiraṇakriyāṃ |  
87764 mukto'pi kṛtavānsarvaṃ jñānaratnaikasāgaraḥ || 20 ||  
87765  
87766 gahanadhīrvicitraduravagāhabuddhiḥ || 20 ||

87767  
 87768 bhr̥ṅgiśo raktamāṃsaṃ svaṃ svamātre pravatīrṇavān |  
 87769 muktayaiva dhiyā rāma dhīrayā dhyānadhautayā || 21 ||  
 87770  
 87771 bhr̥ṅgiśo'tra bhr̥ṅgīriṭiḥ śivagaṇaviśeṣaḥ | sa hi devīmanādṛtya  
 87772 śivasyaivārādhanaṇaḥ kupitayā devyā  
 87773 mātṛpitṛbhāgātmatmāṃsāsthimayadehasya svīyaṃ mātṛbhāgaṃ  
 87774 parāvṛtya yācitāḥ svamātre devyai svaṃ raktamāṃsamutkṛtṭya dadāviti  
 87775 purāṇeṣu prasiddham || 21 ||  
 87776  
 87777 munirmuktasvabhāvo'pi jagajjaṅgalakhaṇḍakam |  
 87778 nārado vijahāremaṃ śītayā [atra līlayeti pāṭho'pekṣitāḥ]  
 87779 kāryaśīlayā || 22 ||  
 87780  
 87781 kārya kalahakautukappravartanaṃ tacchīlayā || 22 ||  
 87782  
 87783 jīvanmuktamanā māṇyo viśvāmitro'pyayaṃ prabhuḥ |  
 87784 vedoktāṃ makhanirmāṇakriyāṃ samadhitiṣṭhati || 23 ||  
 87785  
 87786 dhārayatyavanīm śeṣaḥ karotyarko dināvalīm |  
 87787 yamo yamatvaṃ kurute jīvanmuktatayaiva hi || 24 ||  
 87788  
 87789 yamatvaṃ daṇḍanam || 24 ||  
 87790  
 87791 anye'pyasmiṃstribhuvane yakṣāsūranarāḥ surāḥ |  
 87792 śataśo muktatāṃ yātāḥ santastiṣṭhanti saṃsṛtau || 25 ||  
 87793  
 87794 saṃsthitā vyavahāreṣu vicitrācārādhārīṣu |  
 87795 antarāśītalāḥ kecitkecinmūḍhāḥ śīlāsamāḥ || 26 ||  
 87796  
 87797 vicitraśokamohādyanarthaprasaṅjakeṣu  
 87798 putradāradhanabhūtyādīsaṃgrahapūrvakayuddhavadhabandhādyācārādhārīṣvapi  
 87799 rājyādivyavahāreṣu saṃsthitā antaḥ āśītalāḥ kecinmuktāḥ || 26 ||  
 87800  
 87801 paramaṃ bodhamāsādyā kecitkānanamāgatāḥ |  
 87802 yathā bhr̥gubharadvājaviśvāmitraśukādayaḥ || 27 ||  
 87803  
 87804 kecittu cittavikṣepanivṛttiyarthaṃ kānanamāśritāḥ | tānudāharati -  
 87805 yathetyādinā || 27 ||  
 87806  
 87807 kecidrājyeṣu tiṣṭhanti cchatracāmarapālītāḥ |  
 87808 yathā janakaśāryātīmāndhātṛsagarādayaḥ || 28 ||  
 87809  
 87810 kecidvyomani tiṣṭhanti dhiṣṇyacakrāntarasthitāḥ |  
 87811 yathā bṛhaspatyusānaścandrasūryamunīśvarāḥ || 29 ||  
 87812  
 87813 grahanakṣatrādīnāṃ dhiṣṇyamādhārābhūtaṃ jyotiścakraṃ tadantare sthitāḥ |  
 87814 munīśvarāḥ saptarṣayaḥ || 29 ||  
 87815  
 87816 kecitsurapade yātā vimānāvalimāsthitāḥ |  
 87817 yathāgnivāyuvaruṇayamatumburunāradāḥ || 30 ||  
 87818  
 87819 kecitpātālakuhare jīvanmuktā vyavasthitāḥ |  
 87820 yathā balisuhotrāndhaprahārādāhlādapūrvakāḥ || 31 ||  
 87821  
 87822 tiryagyoniṣvapi sadā vidyante kṛtabuddhayaḥ |  
 87823 devayoniṣvapi prājñā vidyante mūrkhābuddhayaḥ || 32 ||  
 87824  
 87825 tiryagyoniṣu garuḍahanumajjāmbavadādayaḥ || 32 ||  
 87826  
 87827 sarvaṃ sarveṇa sarvatra sarvathā sarvadaiva hi |  
 87828 saṃbhavatyeva sarvātmanyātmanyātatarūpiṇi || 33 ||  
 87829  
 87830 nanu sāttvikatamatvātsvabhāvato'bhivvyaktajñānaiśvareṣu devayoniṣu kathaṃ  
 87831 mūrkhāḥ saṃbhavantīti cetsarvaśakterīśvaratā [īśvarasya iti pāṭhaḥ]  
 87832 sarvabhāvena sarvatra sarvaprakāreṇa sarvadā sthitatvātsarvātmanyātmani  
 87833 svapnādāvasaṃbhāvitasaḥasrasyāpi darśanānnāsaṃbhāvanā kvāpi kasyacidapi  
 87834 kāryetyāha - sarvamiti || 33 ||  
 87835

87836 vidhervicitrā niyatirananantārambhamanharā |  
 87837 saṃniveśāṃśavaicitryātsarvaṃ sarvatra dṛśyate || 34 ||  
 87838  
 87839 uktārthaṃ sphuṭamāha - vidheriti || 34 ||  
 87840  
 87841 vidhirdaivaṃ vidhirdhātā sarveśaḥ śiva īśvaraḥ |  
 87842 iti nāmabhirātmā naḥ pratyakcetana ucyate || 35 ||  
 87843  
 87844 ko'sau vidhistamāha - vidhiriti | ādyaṃ vidhipadaṃ viriñcidvārā dvitīyaṃ  
 87845 viṣṇudvārā paramātmano nāmeti na paunaruktyam | naḥ asmākaṃ sarveśāmātmā |  
 87846 antaḥ iti pāṭhe tu kośapañcakāntasthaḥ | ciccakṛtiśabalatvāccetanaḥ || 35 ||  
 87847  
 87848 astyavastuni vastvantaḥ kāñcanaṃ sikatāsivā |  
 87849 asti vastunyavastvantarmalaṃ hemakaṇeṣviva || 36 ||  
 87850  
 87851 yatrātyantamasambhāvite api vastvastunī parasparāntaḥ sambhāvite tatra  
 87852 kimanyadasambhāvitam syādityāśayenāha - astītyādinā || 36 ||  
 87853  
 87854 ayukte yuktatā yuktyā prekṣyamānā pradṛśyate |  
 87855 pāpasya hi bhayālloko rāma dharme pravartate || 37 ||  
 87856  
 87857 atyantāyukte pāpe'pi phalato bhīṣaṇatayā dharme puruṣappravartakatālakṣaṇo  
 87858 mahāguṇo yuktyā vimarśe dṛśyata ityārthaḥ || 37 ||  
 87859  
 87860 asatye satyatā sādho śāśvatī parilakṣyate |  
 87861 śūnyena dhyānayogena śāśvataṃ padamāpyate || 38 ||  
 87862  
 87863 phalataḥ satyatā | sarvaśūnyatādhyāne dhyānasākṣiṇaḥ svaprakāśātmano  
 87864 durapahnavaṭvādarthādeva yathārthatanmātrapariśeṣasiddheriti bhāvaḥ || 38 ||  
 87865  
 87866 yannāsti tadudetyāśu deśakālavilāsataḥ |  
 87867 śāśakāḥ śṛṅgavanto hi dṛśyante śambarasthitau || 39 ||  
 87868  
 87869 śambarasthitau aindraajālikasarge || 39 ||  
 87870  
 87871 ye vajrasārāḥ sudṛḍhā dṛśyante te kṣayaṃ gatāḥ |  
 87872 kalpasyānte yathendvarkadharābhdhivibudhādayaḥ || 40 ||  
 87873  
 87874 vajrasārā yeṣāṃ kadāpyasambhāvitaḥ kṣayaste'pītyārthaḥ || 40 ||  
 87875  
 87876 iti paśyanmahābāho bhāvābhāvabhavakramam |  
 87877 harṣāmarṣaviśādehāḥ saṃtyajya samatāṃ vraja || 41 ||  
 87878  
 87879 prāsaṅgikasya asaṃbhāvitasambhavopapādanasyāpi prakṛtameva phalaṃ  
 87880 darśayannupasaṃharati - itīti || 41 ||  
 87881  
 87882 asatsadeva bhātīha sadasaccāpi dṛśyate |  
 87883 āsthānāsthe parityajya tenāśu samatāṃ vraja || 42 ||  
 87884  
 87885 muktau rāghava loke'sminna prāptiḥ sambhavatyalam |  
 87886 apravṛtttau vivekasya magnā hi janakoṭayaḥ || 43 ||  
 87887  
 87888 nanvevaṃ sati videhamuktāvapi punaḥ saṃsāraprāptiḥ sambhāvitā syāttatrāha ##-  
 87889 tattvajñānasyāpravṛtttau  
 87890 ajñānadaśāyāmevātyantāsaṃbhāvitānarthakoṭisaṃbhāvanalakṣaṇe bhrame  
 87891 magnāḥ na muktau | tanmajjananimittājñānasya naṣṭatvāditi bhāvaḥ || 43 ||  
 87892  
 87893 muktau rāghava loke'sminprāptirasti sadaiva hi |  
 87894 pravṛtṭyā hi vivekasya vimuktā bhūtakoṭayaḥ || 44 ||  
 87895  
 87896 nityaprāptātmarūpatvādapi mukternāpāyaśaṅkāsti  
 87897 vismṛtakaṇṭhacāmikaravadvivekamātreṇa tallābhādityāha - muktāviti || 44 ||  
 87898  
 87899 pravivekāvivekābhyāṃ sulabhālabhyatāṃ gatā |  
 87900 muktirmanahḥkṣayaprāptyā vivekaṃ tena dīpaya || 45 ||  
 87901  
 87902 pravivekātsulabhāpi avivekādalabhyatāṃ gatā muktiḥ || 45 ||  
 87903  
 87904 ātmāvalokane yatnaḥ kartavyo bhūtimicchatā |



87905 sarvaduḥkhaśiraścheda ātmālokena jāyate || 46 ||  
 87906  
 87907 bhūtiṃ muktimicchatā || 46 ||  
 87908  
 87909 nīrāgā nirupāsaṅgā jīvanmuktā mahādhiyaḥ |  
 87910 saṃbhavantiha bahuśaḥ suhotrajanakā iva || 47 ||  
 87911  
 87912 pūrvakālikānāṃ jīvanmuktisaṃbhava'pi nedānīmṭanānāṃ sā  
 87913 saṃbhāvitetyāśaṅkāṃ vārayati - nīrāgā iti | nirupāsaṅgā nirabhiniveśāḥ  
 87914 | ihāsminnapi kāle || 47 ||  
 87915  
 87916 tasmāttvamapi vairāgyavivekoditadhīradhīḥ |  
 87917 jīvanmukto vihara bho samaloṣṭāśmakāñcanaḥ || 48 ||  
 87918  
 87919 dvividhā muktatā loke vidyate dehadhāriṇām |  
 87920 sadehaikā videhānyā vibhāgo'yaṃ tayoḥ śṛṇu || 49 ||  
 87921  
 87922 idānīm jīvanmuktividehamuktyorbhedanimittam vaktumupakramate -  
 87923 dvividhetyādinā || 49 ||  
 87924  
 87925 asaṃsaṅgātpadārthānāṃ manaḥśāntirvimuktatā |  
 87926 satyasatyapi dehe sā saṃbhavatyanaghākṛte || 50 ||  
 87927  
 87928 tatrāda ubhayaśādhāraṇamuktiśabdārtham darśayati - asaṃsaṅgāditi || 50 ||  
 87929  
 87930 snehasaṃkṣayamevāṅga viduḥ kaivalyamuttamam |  
 87931 tatsaṃbhavati dehasya bhāve cābhāva eva ca || 51 ||  
 87932  
 87933 tatropapattimāha - sneheti | sneha ātmatābhramātpṛitistatsaṃkṣayam || 51 ||  
 87934  
 87935 yo jīvati gatasnehaḥ sa jīvanmukta ucyate |  
 87936 sasneha jīvito baddho mukta eva tṛṭīyakaḥ || 52 ||  
 87937  
 87938 yatno yatnena kartavyo mikṣārtham yuktipūrvakam |  
 87939 yatnayuktivihīnasya goṣpadaṃ dustaram bhavet || 53 ||  
 87940  
 87941 sādhanacatuṣṭayamadhya yatnena pūrvapūrvasiddhau uttarottarajaye'pi yatnaḥ  
 87942 kartavyaḥ | yuktayaḥ  
 87943 pramāṇatātparyaprameyatattvādvadhāraṇānukūlāstarkāstatpūrvakam || 53 ||  
 87944  
 87945 na tvanadhyavasāyasya duḥkhāya vipulātmane |  
 87946 ātmā paravaśaḥ kāryo mohamāśritya kevalam || 54 ||  
 87947  
 87948 yuktyanivṛto yatna ātmatattvādhyavasāyaparyantaṃ kāryo na sahasā anadhyavasāye  
 87949 nirvedādantarāle yatnoparameṇa punarātmā anarthavaśe kāryam ityāha - na  
 87950 tviti | anadhyavasāyasya anadhyavasāye sati yatnānādarādityarthaḥ | śaṣṭhī  
 87951 cānādare iti bhāvalakṣaṇe śaṣṭhī || 54 ||  
 87952  
 87953 sumahaddhairyamālambya manasā vyavasāyinā |  
 87954 vicārayātmanātmānamātmānaścirasiddhaye |  
 87955 vitatādhyavasāyasya jagadbhavati goṣpadam || 55 ||  
 87956  
 87957 uktamevārtha sphuṭamāha - sumahaditi | vyavasāyinā phalaparyantaṃ  
 87958 prayatnānuparamadṛḍhaniścayavatā | cirasiddhaya iti | sati pratibandhe  
 87959 bahubhirjanmabhirvā siddhimuddiśyetyarthaḥ || 55 ||  
 87960  
 87961 yadupagataḥ sugataḥ padaṃ pradhānam  
 87962 yadapagato'dhruvatām nṛpaśca kaścit |  
 87963 yadupagatāḥ padamuttamaṃ mahāntaḥ  
 87964 prayatanakalpatarormahāphalaṃ tat || 56 ||  
 87965  
 87966 yatsvayaṃjyotirātmamātrapariśeṣākhyam padaṃ | sugato buddhaḥ śobhanam  
 87967 vivekaṃ gataḥ kapilaśca bahu  
 87968 vicāryāpyadhyavasātumasaṃmarthyādyasmādapagataḥ sannātmano'dhruvatām  
 87969 kṣaṇikavijñānasamānātmāṃ guṇatrayasāmyāvasthālakṣaṇam pradhānam  
 87970 padaṃ vastu upagataḥ | evaṃ kaścidvedanindakatvādagrāhyānāmā arhadākhyo  
 87971 nṛpaḥ kṣatriyo'pi yadapagataḥ sannātmanam citsvabhāvamabhyupagamyāpi  
 87972 dehaparimāṇatvābhyupagamāddhastimaśakaśārīrānupraveśe  
 87973 avayavopacayāpattiyā dhruvatāmupagata ityanuttame eva mithyāpade te nimagnāḥ |

87974 mahānto vedarahasyaniṣṇātāstu uttamaṃ satyādilakṣaṇaṃ yatpadamupagatā  
 87975 yathārthataḥ prāptavantastanmahadbhiryatprāptaṃ padaṃ vedoktamārgena  
 87976 prayatanalakṣaṇasya kalpatarormahāphalamiti tathaivānyo'pi prayatetetyarthaḥ || 56 ||  
 87977  
 87978 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 87979 mokṣopāyeṣūpaśamaprakaraṇe muktāmuktavicāro nāma pañcasaptatitamaḥ  
 87980 sargaḥ || 75 ||  
 87981  
 87982 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaprakaraṇe  
 87983 muktāmuktavicāro nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 87984  
 87985  
 87986 ṣaṭsapṭatitamaḥ sargaḥ 76  
 87987  
 87988 śrīvāsiṣṭha uvāca |  
 87989  
 87990 brahmaṇaḥ samupāyānti jagantīmāni rāghava |  
 87991 sthairyam yāntyavivekena śāmyantyeva vivekataḥ || 1 ||  
 87992  
 87993 iha saṃsārajaladhiḥ strīvicirupavarṇyate |  
 87994 tatastattaraṇopāyastirṇe kṛdā yathāsukham || 1 ||  
 87995  
 87996 avijñātādbrahmaṇaḥ samupāyāntyāvīrbhavanti avivekena sthairyayānti |  
 87997 anenānarthajanmasthanimittam darśitam | tannivṛttyupāyamāha -  
 87998 śāmyantīti || 1 ||  
 87999  
 88000 jagajjālajalāvartavṛttayo brahmavāridhau |  
 88001 saṃkhyātuṃ kena śakyante bhāsāṃ ca trasareṇavaḥ || 2 ||  
 88002  
 88003 bhāsāṃ jālasūryamarīcīnāṃ saṃbandhinasrasareṇavaśca saṃkhyātuṃ na  
 88004 śakyante || 2 ||  
 88005  
 88006 asamyakprekṣaṇaṃ viddhi kāraṇaṃ jagataḥ sthitau |  
 88007 saṃsārasāntaye kānta kāraṇaṃ samyagīkṣaṇaṃ || 3 ||  
 88008  
 88009 he kānteti rāmasaṃbodhanam || 3 ||  
 88010  
 88011 ayaṃ hi paraduṣpāro ghoraḥ saṃsārasāgaraḥ |  
 88012 vinā yuktiprayatnābhyāsmādrāma na tīryate || 4 ||  
 88013  
 88014 paraṃ atyantam durgamaṃ pāraṃ yasya || 4 ||  
 88015  
 88016 yasyāyaṃ sāgaraḥ pūrṇo mohāmbubharapūritaḥ |  
 88017 agādhamaraṇāvartakallolākulakoṭaraḥ || 5 ||  
 88018  
 88019 tameva saṃsārasāgaraṃ varṇayati - yasyetyādinā | ayaṃ  
 88020 vakṣyamānavividhaviśeṣaṇaviśiṣṭaḥ saṃsāralakṣaṇaḥ sāgaro yasya  
 88021 mohāmbubharaṇa pūritaḥ saṃ pūrṇastenaiva tannimagne na uttīryate cediti  
 88022 sapṭamenānvayaḥ | agādhairmaraṇalakṣaṇairāvartaiḥ kallolairbṛhattaraṅgaiśca  
 88023 ākulakoṭaraḥ || 5 ||  
 88024  
 88025 prabhramatpuṇyaḍiṇḍīro jvalannarakavāḍavaḥ |  
 88026 tṛṣṇāvilolalaharirmanojalamataṅgajaḥ || 6 ||  
 88027  
 88028 puṇyānyeva ḍiṇḍirāḥ phenā yasya | vāḍavo vaḍavānalaḥ | jalodbhavo  
 88029 mataṅgajasadṛśo yādobhedaḥ || 6 ||  
 88030  
 88031 ālīnajīvitasaridbhogaratnasamudgakaḥ |  
 88032 kṣubdharogoraḡākīrṇa indriyagrāhaghargharaḥ || 7 ||  
 88033  
 88034 ā samantāllīnā upakṣīṇā jīvitasarito yatra | indriyagrāhairghargharaḥ  
 88035 kṛtavikṣobhadhvaniḥ || 7 ||  
 88036  
 88037 paśyāsmīnprasṛtā rāma vīcayaścārucañcalāḥ |  
 88038 imā mugdhāṅganānāmnyaḥ śikharākarṣaṇakṣamāḥ || 8 ||  
 88039  
 88040 tatra striyo vīcitvena varṇayati - paśyetyādinā |  
 88041 śikharavaddhīrāṇāmapyākarṣaṇe kṣamāḥ || 8 ||  
 88042

88043 chadaśrīpadmarāgāḍhyā netranīlotpalākulāḥ |  
 88044 dantapuṣpaphalākīrṇāḥ smitaphenopaśobhitāḥ || 9 ||  
 88045  
 88046 chadā radanacchadāstacchribhiḥ padmarāgāḍhyāḥ |  
 88047 puṣpaphalairmukulairākīrṇāḥ || 9 ||  
 88048  
 88049 keśendranīlavalayā bhrūvilāsatarāṅgitāḥ |  
 88050 nitambapulinasphītāḥ kaṇṭhakambuvibhūṣitāḥ || 10 ||  
 88051  
 88052 kaṇṭhalakṣaṇaiḥ kambubhiḥ śaṅkhairvibhūṣitāḥ || 10 ||  
 88053  
 88054 lalāṭamanīpaṭṭāḍhyā vilāsagrāhasaṃkulāḥ |  
 88055 kaṭākṣalolagahanā varṇakāñcanavālukāḥ || 11 ||  
 88056  
 88057 lalāṭalakṣaṇairmanīpaṭṭaiḥ ratnaphalakairāḍhyāḥ | kaṭākṣairlolatvādgahanā  
 88058 duravagāhāḥ | varṇā dehakāntaya eva kāñcanavālukā yāsām || 11 ||  
 88059  
 88060 evaṃ vilolalaharībhimātsaṃsārasāgarāt |  
 88061 uttiriyate cenmagnena tatparaṃ pauraṃ bhavet || 12 ||  
 88062  
 88063 satyāṃ prajñāmahānāvi viveke sati nāvike |  
 88064 saṃsārasāgarādasmādyo na tīrṇo dhigastu tam || 13 ||  
 88065  
 88066 apārāvāramākramya prameyīkṛtya sarvataḥ |  
 88067 saṃsārābधिḥ gāhate yaḥ sa eva puruṣaḥ smṛtaḥ || 14 ||  
 88068  
 88069 ākramya tattvadarśanena bādhitvā | ata-eva taṃ prameyabrahmamātraṃ  
 88070 kṛtvā gāhate praviśati pratyañcamapi tadbhāvaṃ nayatīti yāvat || 14 ||  
 88071  
 88072 vicāryāryaiḥ sahālokya dhiyā saṃsārasāgarāṃ |  
 88073 etasmiṃstadanu kriḍā śobhate rāma nānyathā || 15 ||  
 88074  
 88075 tadanu tattvabodhānantaram | etasmin brahmatvamāpanne jagati || 15 ||  
 88076  
 88077 iha bhavyo bhavānsādho vicāraparayā dhiyā |  
 88078 tvayādhunaiva tenāyaṃ saṃsāraḥ pravīcāryate || 16 ||  
 88079  
 88080 bhavān bhavyo dhanyaḥ | yatastvayā tena bhavyatvena adhunā asminvayasyeva || 16 ||  
 88081  
 88082 bhavāniva vicāryādaḥ saṃsāramatikāntayā |  
 88083 matyā yo gāhate loko nehāsau parimajjati || 17 ||  
 88084  
 88085 gāhate praviśati brahmeti śeṣaḥ | loko'dhikārijanaḥ || 17 ||  
 88086  
 88087 pūrvaṃ dhiyā vicāryaite bhogā bhogibhayapradāḥ |  
 88088 bhoktavyāścaramaṃ rāma garuḍeneva pannaḡāḥ || 18 ||  
 88089  
 88090 pūrvaṃ bhogā upekṣyā iti śeṣaḥ | yathā garuḍenāmṛtāharaṇātpūrvaṃ  
 88091 pannaḡā upekṣitāḥ paścānmātrṣāpamocanānantaraṃ niḥśaṅkaṃ bhuḡyante  
 88092 tadvat || 18 ||  
 88093  
 88094 vicārya tattvamālokya sevyante yā vibhūṭayaḥ |  
 88095 tā udarkodayā jantoḥ śeṣā duḡkhāya kevalam || 19 ||  
 88096  
 88097 loke'pyayaṃ rājakiyavibhūtyupabhoge nyāyaḥ prasiddha ityāha - vicāryeti |  
 88098 tattvaṃ rājaprasādānugrahādirahasyam || 19 ||  
 88099  
 88100 balaṃ buddhiśca tejaśca dṛṣṭatattvasya vardhate |  
 88101 savasantasya vṛkṣasya saundaryādyā guṇā iva || 20 ||  
 88102  
 88103 tattvabodhottarameva bhogajaraṇopapāḍakaviśeṣaṇasaṃpattirna pūrvamiti darśayati  
 88104 - balamiti || 20 ||  
 88105  
 88106 ghanarasāyanapūrṇasuśīṭayā  
 88107 vimalayā samayā satataṃ śrīyā |  
 88108 śīśīraraśmirivātīvirājase  
 88109 viditavedya sukhaṃ raghunandana || 21 ||  
 88110  
 88111 rāmasya bhogajaraṇāsamārthyaśaṅkāvaraṇāya tattvabodhasaṃpattiṃ darśayati

88112 - ghaneti | he raghunandana tvaṃ viditavedyatayā hetunā idānīm ghanena  
 88113 rasāyanena ānandāmṛtena pūrṇayā suśītayā nirastantrividhatāpayā śrīyā  
 88114 śīśiraraśmīḥ pūrṇacandra iva ativirājase | candrapakṣe samayā abhitaḥ  
 88115 pūrṇamaṇḍalatvādavakrayā || 21 ||  
 88116  
 88117 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣūpaśamaprakaraṇe  
 88118 saṃsārasāgarasāmyapratipādanaṃ nāma ṣaṭsaptatitamaḥ sargaḥ || 76 ||  
 88119  
 88120 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 88121 saṃsārasāgarasāmyapratipādanaṃ nāma ṣaṭsaptatitamaḥ sargaḥ || 76 ||  
 88122  
 88123  
 88124 saptasaptatitamaḥ sargaḥ 77  
 88125  
 88126 śrīrāma uvāca |  
 88127  
 88128 samāsenā mune bhūyo dṛṣṭatattvacamatkr̥teḥ |  
 88129 kathayodāravṛttānte kaste vacasi tṛpyati || 1 ||  
 88130  
 88131 dhāryā mandāramāleḥ vibudhaiḥ śirasorasā |  
 88132 jīvanmuktaguṇāirmālā vasiṣṭhenātra gumphyate || 1 ||  
 88133  
 88134 samāsenā tatratatroktānāmekatra saṃgrahaṇa | udāraṃ vṛttāntaṃ caritraṃ |  
 88135 lakṣaṇabhūtānguṇāniti yāvat || 1 ||  
 88136  
 88137 śrīvāsiṣṭha uvāca |  
 88138  
 88139 jīvanmuktasya bahudhā kathitaṃ lakṣaṇaṃ mayā |  
 88140 bhūyo'pi tvaṃ mahābāho kathyamānamidaṃ śṛṇu || 2 ||  
 88141  
 88142 idaṃ saṃgraharūpam || 2 ||  
 88143  
 88144 suṣuptavadidaṃ nityaṃ paśyatyapagataiṣaṇaḥ |  
 88145 asadrūpamivāsaktaṃ sarvatrākṣhīlamātmavān || 3 ||  
 88146  
 88147 vyavahārādṛśā suṣuptavattamomātram | paramārthādṛśā tu  
 88148 bādhitānuvṛttimātratvādasadrūpamiva || 3 ||  
 88149  
 88150 kaivalyamiva saṃprāptaḥ parisuptamanā iva |  
 88151 ghūrṇamāna ivānandī tiṣṭhatyadhigatātmadr̥k || 4 ||  
 88152  
 88153 nādattamapyupādatte gṛhītamapi pāṇinā |  
 88154 antarmukhatayodāttarūpayā samayā dhiyā || 5 ||  
 88155  
 88156 ādattaṃ prathamam cakṣurādinā upāttaṃ paścātpāṇinā gṛhītamapi  
 88157 dhanavastrālaṃkāraḥ dhiyā nopādatte | ādikarmaṇi niṣṭhā | ata-eva  
 88158 tādeśāniṣṭhiḥ || 5 ||  
 88159  
 88160 yantraputrakasaṃcāra itīmaṃ janatākramam |  
 88161 antaḥsaṃlīnayā dṛṣṭyā paśyanhasati śāntadhīḥ || 6 ||  
 88162  
 88163 janatāyāḥ kramam vyavahāraṃ  
 88164 asaṅgodāsīnātmasaṃnidhimātrapravṛttatvātkāṣṭhādipratimāsaṃcārasadr̥śa  
 88165 iti paśyan || 6 ||  
 88166  
 88167 nāpekṣate bhaviṣyam ca vartamāne na tiṣṭhati |  
 88168 na saṃsmaratyatītaṃ ca sarvameva karoti ca || 7 ||  
 88169  
 88170 na tiṣṭhati na āsthāṃ karoti || 7 ||  
 88171  
 88172 suptaḥ prabuddho bhavati prabuddho'pi ca suptavān |  
 88173 sarvaṃ karma karotyantarna karoti ca kiṃcana || 8 ||  
 88174  
 88175 vyavahāraviṣaye suptaprāyo'pi svātmani prabuddho bhavati | yā niśā  
 88176 sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī iti bhagavadvacanam | vyavahāre  
 88177 prabuddhaḥ kuśalatamo'pi suptavānevāste na tatkaūśalaphalena rajyata ityārthaḥ || 8  
 88178 ||  
 88179  
 88180 antaḥsarvaparitṛyāgī nityamantaraneṣaṇaḥ |

88181 kurvannapi bahiḥ kāryaṃ samamevāvatiṣṭhate || 9 ||  
 88182  
 88183 ata-eva tasya sadaiva samā sthitirityāha - antariti || 9 ||  
 88184  
 88185 bahiḥ prakṛtasarveho yathāprāptakriyonmukhaḥ |  
 88186 svakarmakramasamprāptabandhukāryānuvṛttimān || 10 ||  
 88187  
 88188 svakarma tattaddehavarṇāśramocitaṃ karma pitṛpitāmahādikramasamprāptaṃ  
 88189 rājyādibandhukāryāṇi dānamānādīni ca tanmātrānuvṛttimān || 10 ||  
 88190  
 88191 samagrasukhabhogātmā sarvāśāsiviva samsthitaḥ |  
 88192 karotyakhilakarmāṇi tyaktakartṛtvavibhramaḥ || 11 ||  
 88193  
 88194 samastāḥ sukhabhoga ātmaiva yasya samastānām sukhabhogānām svayamātmēti  
 88195 vā | ata-evājñadṛśā bhogakāle sarvaviśayāśāsu samsthita āsthāvāniva  
 88196 bhāti nājñavadbhoktṛtvābhimānenetyarthaḥ || 11 ||  
 88197  
 88198 udāsīnavadāsīnaḥ prakṛtaḥ kramakarmasu |  
 88199 nābhivāñchati na dveṣṭi na śocati na hṛṣyati || 12 ||  
 88200  
 88201 karmasu prāptamiṣṭāniphalamiti śeṣaḥ || 12 ||  
 88202  
 88203 anubandhapare jantāvasaṃsaktena cetasā |  
 88204 bhakte bhaktasamācāraḥ śaṭhe śaṭha iva sthitaḥ || 13 ||  
 88205  
 88206 anubandha ānukūlyaprātikūlyācaraṇaṃ tatpare || 13 ||  
 88207  
 88208 bālo bāleṣu vṛddheṣu vṛddho dhīreṣu dhairyaṇ |  
 88209 yuvā yauvanavṛtteṣu duḥkḥiteṣvanu duḥkḥitaḥ || 14 ||  
 88210  
 88211 pravṛttavākpuṇyakatho dainyādvypagatāśayaḥ |  
 88212 dhīradhīruditānandaḥ peśalaḥ puṇyakīrtanaḥ || 15 ||  
 88213  
 88214 pūrvoktabālādisamavṛtte yo viśeṣastamāha - pravṛtteti | pravṛttā  
 88215 vāgyasya tathāvidhaḥ saṃ puṇyāḥ kathāḥ kathayati na bālādivadvṛthā  
 88216 pralāpītyarthaḥ | evamanyadapyūhyam | puṇyāni kīrtanāni caritravarṇanāni loke  
 88217 yasya || 15 ||  
 88218  
 88219 prājñāḥ prasannamadhuraḥ pūrṇaḥ svapratibhodaye |  
 88220 nirastakhedadaurgatyaḥ sarvasmins nigdhabāndhavaḥ || 16 ||  
 88221  
 88222 sarvasmin jane || 16 ||  
 88223  
 88224 udāracaritākāraḥ samaḥ saumyasukhodadhiḥ |  
 88225 susnigdhaḥ śītalasparśaḥ pūrṇacandra ivoditaḥ || 17 ||  
 88226  
 88227 śītaḥ sarvatāpahārī sparśaḥ saṅgo yasya || 17 ||  
 88228  
 88229 na tasya sukṛtenārtho na bhogairna ca karmabhiḥ |  
 88230 na duṣkṛtairna bhogānām saṃtyāgena na bandhubhiḥ || 18 ||  
 88231  
 88232 na duṣkṛtairiti niśiddhācaraṇaparihārārtham | ata-eva  
 88233 bhogānāmaniśiddhānām || 18 ||  
 88234  
 88235 na kāryakāraṇārambhairna niṣkṛtatayā tathā |  
 88236 na bandhena na mokṣeṇa na pātālena no divā || 19 ||  
 88237  
 88238 avaśyakāryāṇām aihikāmuṣmikaphalakāraṇānām karmaṇāmārambhair |  
 88239 niṣkṛtatayā bhāve ktaḥ | niṣkriyatayā iti vā pāṭhaḥ | divā svargeṇa || 19 ||  
 88240  
 88241 yathāvastu yathādṛṣṭaṃ jagadekamayātmakam |  
 88242 tadā bandhavimokṣāṇām na kvacitkṛpaṇaṃ manaḥ || 20 ||  
 88243  
 88244 bandhānām sāmsārikasukhānām vimokṣāṇām  
 88245 sarvaduḥkhatatkāraṇanivṛttinām ca madhyena kvacit kṛpaṇaṃ  
 88246 kāraṇayayuktaṃ mano bhavatītyarthaḥ || 20 ||  
 88247  
 88248 samyagjñānāgninā yasya dagdhāḥ saṃdehajālikāḥ |  
 88249 niḥśaṅkamalamuḍḍinastasya cittavihaṅgamaḥ || 21 ||

88250  
 88251 saṃdehalakṣaṇā jālikāḥ pañjarāṇi | tathāca sati manasi kārpaṇyasambhāvanā  
 88252 syāttadeva tasya nāstītyarthaḥ || 21 ||  
 88253  
 88254 yasya bhrāntivinirmuktaṃ manaḥ samarasam sthitam |  
 88255 nāstameti na codeti vyomavatsarvadr̥ṣṭiṣu || 22 ||  
 88256  
 88257 samarasam brahmībhūtam || 22 ||  
 88258  
 88259 mañjūṣāyāṃ niṣaṇṇasya yathā bālasya ceṣṭate |  
 88260 aṅgāvalyanusaṃdhānavarjitaṃ yasya vai tathā || 23 ||  
 88261  
 88262 manaso'bhāve kathaṃ kāyaceṣṭādyupapattistatrāha - mañjūṣāyāmiti |  
 88263 dolāsukhaśayyāyāmitiyarthaḥ | tasya hi svānandāvirbhāvollāsādevāṅgacalanam  
 88264 tadyathā mahārājo vā mahābrāhmaṇo vā mahākumāro vā atighnīmānandasya  
 88265 gatvā śayīta iti śrutyādiprasiddhamīśvaranṛtyavat || 23 ||  
 88266  
 88267 ghūrṇaṅkṣīva ivānandī mandibhūtapunarbhavaḥ |  
 88268 anupādeyabuddhyā tu na smaratyakṛtaṃ kṛtam || 24 ||  
 88269  
 88270 anupādeyabuddhyā niyamena kṛtākṛtasmārikāyāḥ  
 88271 kriyāphalopādeyatābuddherabhāvādityarthaḥ || 24 ||  
 88272  
 88273 sarva sarvaprakāreṇa gṛhṇāti ca jahāti ca |  
 88274 anupādeyasarvārtho bālavacca viceṣṭate || 25 ||  
 88275  
 88276 sarvamityādi bālapakṣe'pi yojyam || 25 ||  
 88277  
 88278 sa tiṣṭhannapi kāryeṣu deśakālakriyākramaiḥ |  
 88279 na kāryasukhaduḥkhābhyāṃ manāgapī hi gṛhyate || 26 ||  
 88280  
 88281 kāryaprayuktābhyāṃ sukhaduḥkhābhyāṃ || 26 ||  
 88282  
 88283 bahiḥ prakṛtasarvārtho'pyantaḥ punaranīhayā |  
 88284 na sattāṃ yojayatyarthe na phalānyanudhāvati || 27 ||  
 88285  
 88286 arthe bāhyārthe sattāṃ satyatābuddhyā āsthām | ata-eva phalānyanudhāvati ||  
 88287 27 ||  
 88288  
 88289 nopekṣate duḥkhadaśaṃ na sukhāśāmapekṣate |  
 88290 kāryodaye naiti mudam kāryanāśe na khidyate || 28 ||  
 88291  
 88292 upa samīpe saṃnihitāmapi duḥkhadaśaṃ nekṣate || 28 ||  
 88293  
 88294 api śītarucāvarke sutapte'pīndumaṇḍale |  
 88295 apyadhaḥ prasaratyagnau [pratapati iti pāṭhaḥ] vismayo'sya na jāyate  
 88296 || 29 ||  
 88297  
 88298 arke śītarucau jāte'pi | indumaṇḍale sutapte saṃpanne'pi | agnau adhaḥ adhomukhe  
 88299 prasarati jvalatyapi | asya vismaya āścaryabuddhirna jāyate || 29 ||  
 88300  
 88301 cidātmana imā itthaṃ prasphurantīha śaktayaḥ |  
 88302 ityasyāścaryajāleṣu nābhyudeti kutūhalaḥ || 30 ||  
 88303  
 88304 kuto na jāyate tatrāha - cidātmana iti | śaktayo māyāḥ || 30 ||  
 88305  
 88306 na dayādainyamādatte na krauryamanudhāvati |  
 88307 na lajjāmanusaṃdhatte nālajjatvaṃ ca gacchati || 31 ||  
 88308  
 88309 lajjā apamānabhaikṣacaryādaḥ | akāryeṣvalajjatvaṃ na gacchati || 31 ||  
 88310  
 88311 na kadācana dīnātmā noddhatātmā kadācana |  
 88312 na pramatto na khinnātmā nodvigno na ca harṣavān || 32 ||  
 88313  
 88314 nāsyā cetasi susphāre śaradambaranirmale |  
 88315 kopādayaḥ prajāyante nabhasīva navāṅkurāḥ || 33 ||  
 88316  
 88317 anāratapatajjātabhūtāyāṃ jagataḥ sthitau |  
 88318 kva kathaṃ kila kāsau syātsukhitā'sukhitāthavā || 34 ||

88319  
 88320 anāratamavirataṃ patanti mriyante jātānyutpannāni ca bhūtāni prāṇino yasyām |  
 88321 atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtaṃ iti bhagavaddarśitanyāyāditi  
 88322 bhāvaḥ | kiṃvṛttatrayaṃ deśakālataḥ prakārataḥ svarūpataśca  
 88323 asaṃbhāvitatvalābhāya || 34 ||  
 88324  
 88325 phenājayaṃ javibhāve jale bhūtakrame tathā |  
 88326 kva kiledaṃ kutaḥ ko'taḥ prasaṅgaḥ sukhaduḥkhaḥ || 35 ||  
 88327  
 88328 uktaṃ dṛṣṭāntena samarthayati - pheneti | phenānāṃ taraṅgaprayukte  
 88329 ājavaṃ javibhāve bhramaṇe | idaṃ sthairyam kva kuto vā | ataḥ sukhaduḥkhaḥ  
 88330 kaḥ prasaṅgaḥ || 35 ||  
 88331  
 88332 bhāvābhāvairaparyantairajasraṃ jantusaṃbhavaiḥ |  
 88333 na viśīryanti nodyanti dṛṣṭisṛṣṭikṣamā narāḥ || 36 ||  
 88334  
 88335 na viśīryanti na naśyanti na khidyanti ca | nodyanti na jāyante na hr̥ṣyanti ca |  
 88336 prātibhāsikasya jagato dṛṣṭireva sṛṣṭistatra kṣamāḥ ahamevātmani  
 88337 jaganmāyāṃ sṛjāmiti paśyanto jīvanmuktāḥ || 36 ||  
 88338  
 88339 nimeṣaṃ prati yāminyāṃ yathānyāḥ svapnadṛṣṭayaḥ |  
 88340 kṣaṇotpattivināśinyastathaitā lokadṛṣṭayaḥ || 37 ||  
 88341  
 88342 kiṃca pratikṣaṇapariṇāmīno hi sarve bhāvāḥ iti nyāyātpratikṣaṇaṃ  
 88343 bhidyamāneṣu jagaddharmesvanuvartamānaḥ sthāyī sadātmā svapna iva  
 88344 svātmanyeva dṛśyavān ṣaḍbhāvavikārānpratikṣaṇaṃ kalpayanpaśyatītyeva  
 88345 teṣāṃ niścaye kuto harṣādiprasaktirityāśayenāha - nimeṣamityādinā |  
 88346 vīpsādyotī pratiśabdaḥ karmapravacanīyaḥ |  
 88347 dvirvacanāvyayībhāvayoranyatarasyāvaśyaṃ prāptestadakaraṇaṃ chāndasaṃ || 37  
 88348 ||  
 88349  
 88350 anāratasamutpattāvanāratavināśini |  
 88351 kaḥ kramo dagdhasaṃsāre kāruṇyānandayoriha || 38 ||  
 88352  
 88353 kramaṇaṃ kramaḥ prasaṅgaḥ || 38 ||  
 88354  
 88355 śubhāśubhāvātsukhābhāve sthitim yāte vilakṣaṇāḥ |  
 88356 kidṛśyaḥ kathamāyātāḥ kva vā tā duḥkhasaṃvidaḥ || 39 ||  
 88357  
 88358 kiṃca śubhakarmaphaleṣu prasiddheṣu satsu tadvirodhinaḥ putraviyogaduḥkhādayaḥ  
 88359 padaṃ labheran jīvanmuktānāṃ śubhasyaivābhāvādubhayāprasaktirityāha -  
 88360 śubhābhāvāditi | vilakṣaṇāḥ śubhaphalebhyo vilakṣaṇāḥ | kiṃvṛttāni  
 88361 pūrvavat || 39 ||  
 88362  
 88363 sukhasaṃvedanāntotthā svabījaṃ vitanoti yā |  
 88364 śāntā duḥkhadaśā seyaṃ kathamantarhite sukhe || 40 ||  
 88365  
 88366 yā duḥkhadaśā sukhasaṃvedanasya sukhānubhavasya ane utthā labdhasattākā satī  
 88367 svabījaṃ svakāryaṃ śokamohādi vitanoti vistārayati seyaṃ duḥkhadaśā  
 88368 śubhakarmābhāvācchānte sukhe svayamapi śāntaiveti nirhetukā kathaṃ  
 88369 saṃbhavediti pūrvoktārthasyaiva sphuṭikaraṇaṃ || 40 ||  
 88370  
 88371 kṣīṇābhyāṃ sukhaduḥkhābhyāṃ heyopādeyayoḥ kṣaye |  
 88372 īpsitānīpsite kva sto galite'tha śubhāśubhe || 41 ||  
 88373  
 88374 ramyāramyadṛśornāśādyāte bhogāmivāñchane |  
 88375 nairāśye saṃtataṃ prauḍhe himavadvigalenmanaḥ || 42 ||  
 88376  
 88377 kiṃ tatastatrāha - ramyeti | yāte apagata satī | nairāśye prauḍhe nirūḍhe satī ||  
 88378 42 ||  
 88379  
 88380 āmulānmanasi kṣīṇe saṃkalpasya kathā ca kā |  
 88381 tileṣvivātidagdheṣu tailasya kalanā kutaḥ || 43 ||  
 88382  
 88383 astu manonāśastato'pi kiṃ tatrāha - āmulāditi || 43 ||  
 88384  
 88385 bhāveṣvabhāvaghanabhāvanayā mahātmā  
 88386 nirmuktasaṃkalanamambaravatsthiteṣu |  
 88387 cittaṃ prati svamudito vitataikarūpi

88388 jñastiṣṭhathi svapiti jīvati nityatṛptaḥ || 44 ||  
 88389  
 88390 abhāvaghanabhāvanaya svavyatiriktaṃ nāstyeveti dṛḍhaniścayena sarveṣu  
 88391 bhāveṣu dṛśyapadārtheṣu nirmuktasaṃkalanaṃ niḥsaṃkalpavikalpaṃ yathā  
 88392 syāttathā ambaravatsanmātrasvabhāvena sthiteṣu satsu  
 88393 paricchedahetvabhāvādvitataikarūpi mahātmā jño nityatṛptaḥ san svenaiva  
 88394 niratiśayānandātmanā mudita ānandī san  
 88395 jāgratsvapnayoryathāprāptārthālocanamātrārūpaṃ cittaṃ prati tiṣṭhathi tallaye  
 88396 suṣuptau svapiti yāvatprārabdhakṣayaṃ ca jīvātityarthaḥ || 44 ||  
 88397  
 88398 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 88399 mokṣopāyeṣūpaśamaprakaraṇe jīvanmuktasvarūpavarṇanaṃ nāma  
 88400 saptasaptatitamaḥ sargaḥ || 77 ||  
 88401  
 88402 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 88403 jīvanmuktasvarūpavarṇanaṃ nāma saptasaptatitamaḥ sargaḥ || 77 ||  
 88404  
 88405  
 88406 aṣṭasaptatitamaḥ sargaḥ 78  
 88407  
 88408 śrīvāsiṣṭha uvāca |  
 88409  
 88410 yathālātāparispanādāgnicakraṃ pradṛśyate |  
 88411 asadeva sadābhāsaṃ cittaspandāttathā jagat || 1 ||  
 88412  
 88413 cittaspandājagadbhrāntiścittaspandaśca yādṛśaḥ |  
 88414 yogaśca tannirodhārthaḥ samyagatra nigadyate || 1 ||  
 88415  
 88416 alātasya jvaladulmukasya parispanādābhramaṇādrātrāvagnimayaṃ cakram  
 88417 bhrāntyā yathā dṛśyate tathetyarthaḥ || 1 ||  
 88418  
 88419 yathā jalāparispanādavyatirikta ivāmbhasaḥ |  
 88420 dṛśyate vartulāvartaścittaspandāttathā jagat || 2 ||  
 88421  
 88422 vartulanābhyākāra āvartaḥ || 2 ||  
 88423  
 88424 yathā vyomnikṣaṇaspanātpicchamauktikamaṇḍalam |  
 88425 dṛśyate sadivāsatyaṃ cittaspandāttathā jagat || 3 ||  
 88426  
 88427 ikṣaṇayornetrāyōrātāpasāṃmukhyena spanātpicchākāramanyataḥ  
 88428 spanānmauktikamaṇḍalamiva dṛśyate || 3 ||  
 88429  
 88430 śrīrāma uvāca |  
 88431  
 88432 yena praspandate cittaṃ yena na spandate tathā |  
 88433 tadbrahmanbruhi me yena cikīrṣyaṃ tadeva hi || 4 ||  
 88434  
 88435 yena svabhāvena praspandate yenopāyena na spandate || 4 ||  
 88436  
 88437 śrīvāsiṣṭha uvāca |  
 88438  
 88439 yathā śauklyahime rāma tilatailalavau yathā |  
 88440 yathā kusumasaugandhye tathauṣṇyadahanau yathā || 5 ||  
 88441  
 88442 spandasvabhāvaścittātprthakkrītya vaktumaśakya iti dṛṣṭāntaireva taṃ  
 88443 darśayati - yathetyādinā | tilaśca tailalavaśca tau | yathāśabdaḥ samuccaye || 5 ||  
 88444  
 88445  
 88446 tathā rāghava saṃśliṣṭau cittaspandau tathaiva hi |  
 88447 abhinnau kevalaṃ mithyā bhedaḥ kalpita etayoḥ || 6 ||  
 88448  
 88449 atrāpyādyastathāśabdaḥ samuccaye dvitīyo dārṣṭāntikopabandhārthaḥ | sarvatra  
 88450 guṇaguṇyādāvavicārādbhedasahiṣṇurabheda eva saṃśleṣaḥ | tatra vicāre  
 88451 bhedaṃśo mithyā abhedaṃśo vāstava iti darśayati - abhinnāvīti || 6 ||  
 88452  
 88453 cittacittāparispanāpakṣayorekaśaṃkṣaye |  
 88454 svayaṃ guṇaguṇī [guṇo guṇī iti yuktaṃ] sthitvā naśyato dvau na  
 88455 saṃśayaḥ || 7 ||  
 88456



88457 abhedāṃśa eva kalpitaḥ kiṃ na syādityāśaṅkāṃ pariharanyena na spandate  
 88458 tatheti praśnāṃśasyottaramāha - citteti | yaḥ svayaṃ kāraṇātmā guṇo guṇī  
 88459 ceti vikalpitaśadātmanā sthitvaiva dvāvapi guṇaguṇivikalpau naśyanto na  
 88460 niranvayenetyarthaḥ | tathācaikakāraṇātmanā sthitvaiva  
 88461 guṇaguṇibhedanāśadarśanādbhedāṃśa eva kalpito nābhedāṃśa  
 88462 ityetanmanaḥspandayorekataranāśādhinātyantikobhayanivṛtyaiva cittaṃ na  
 88463 spandate natu jīvati manasi tatspando vārayitum śakya ityetacca siddhamiti bhāvaḥ ||  
 88464 7 ||  
 88465  
 88466 dvau kramau cittanāśasya yogo jñānaṃ ca rāghava |  
 88467 yogastadvṛttirodho hi jñānaṃ samyagavekṣaṇam || 8 ||  
 88468  
 88469 ata-eva spandanirodhenobhayanāśārtha jñānakramaśca śāstre darśita ityāha  
 88470 - dvau kramāviti || 8 ||  
 88471  
 88472 śrīrāma uvāca |  
 88473  
 88474 kadā kidṛkkayā yuktyā prāṇāpānanibandhayā |  
 88475 yoganāmnīyaṃ manaḥ śāntimetyanantasukhapradāṃ || 9 ||  
 88476  
 88477 tatrādyam kramam prathamam jijñāsamāno rāmaḥ pṛcchati - kadeti |  
 88478 prāṇāpānayornibandhanaṃ prāṇāpānanibandhā | bhāve gurośca halaḥ  
 88479 ityappratyaḥ | prāṇāpānanirodhalakṣaṇayetyarthaḥ || 9 ||  
 88480  
 88481 śrīvasiṣṭha uvāca |  
 88482  
 88483 dehe'smindehanāḍīṣu vātaḥ sphurati yo'bhitāḥ |  
 88484 spandēṣviva bhuvo vāri sa prāṇa iti kīrtitaḥ || 10 ||  
 88485  
 88486 āsargasamāpterasyaiva praśnasyottaram varṇayiṣyaṃścittaspanḍasya  
 88487 prāṇaspanḍādhīnatām vaktum prathamam prāṇasvarūpamāha -  
 88488 dehesminnityādinā | dehanāḍīṣu dvāsapṭatīrdvāsapṭatīḥ pratiśākhaṃ  
 88489 nāḍīśahasrāṇi bhavantyāsu vyānaścarati iti śruterityarthaḥ | yathā bhuvaḥ  
 88490 spandēṣu spandanamārgabhūteṣu vivareṣu vāri jalam sarvato vyāpya sphurati tadvat ||  
 88491 10 ||  
 88492  
 88493 tasya spandavaśādantaḥ kriyāvaicitryamīyusaḥ |  
 88494 apānāḍīni nāmāni kalpitāni kṛtātmabhiḥ || 11 ||  
 88495  
 88496 nanu prāṇo bahireva yāti dehe tvapānādayo'nye vāyavaḥ saṃcaranti tatrāha -  
 88497 tasyeti | te prāṇasyaiva vṛttibhedā nānye ityarthaḥ || 11 ||  
 88498  
 88499 āmodasya yathā puṣpaṃ śauklyasya tu hinaṃ yathā |  
 88500 tathaiva rasa ādhāraścittasyābhinnatām gataḥ || 12 ||  
 88501  
 88502 vāridṛṣṭāntopapattaye rasa iti viśeṣaṇam | āpomayaḥ prāṇaḥ iti  
 88503 etamevāṅgirasam manyante prāṇo vā āṅgānāṃ rasaḥ ca śruteriti bhāvaḥ |  
 88504 cittasya kośavatsarvataḥ saṃśleṣeṇābhinnatāmiva gata ādhāraḥ |  
 88505 prāṇabandhanaṃ hi somya manaḥ tasya puruṣavidhatāmanvayaṃ puruṣavidhaḥ  
 88506 ityādiśruteriti bhāvaḥ || 12 ||  
 88507  
 88508 antaḥprāṇaparispandātsaṃkalpakalanonmukhī |  
 88509 saṃvitsaṃjāyate yaiṣā taccittaṃ viddhi rāghava || 13 ||  
 88510  
 88511 ata-eva tatspanḍasya cittaspanḍahetutetyāha - antariti | saṃkalpagrahaṇam  
 88512 vṛttimātropalakṣaṇam || 13 ||  
 88513  
 88514 prāṇaspanḍāccitaḥ spandastatspanḍādeva saṃvidaḥ |  
 88515 cakrāvartavidhāyinyo jalaspanḍādivormayaḥ || 14 ||  
 88516  
 88517 citaḥ spandaścidābhāsavāptavṛttibhedāḥ | saṃvidastattadviśayākāraprathāḥ ||  
 88518 14 ||  
 88519  
 88520 cittaṃ prāṇaparispandamāddurāgamabhūṣaṇāḥ |  
 88521 tasminsamrodhite nūnamupaśāntam bhavenmanaḥ || 15 ||  
 88522  
 88523 prāṇaparispandam prāṇādhīnaparispandam | āgamabhūṣaṇāḥ prāṇabandhanaṃ hi  
 88524 somya manaḥ prāṇādvā eṣa udeti prāṇe'stameti prāṇam tarhi vāgapyeti prāṇam  
 88525 cakṣuḥ prāṇam śrotram ityādiśrutirahasyajñāḥ || 15 ||

88526  
 88527 manahspandopasāntyāyaṃ saṃsāraḥ pravillīyate |  
 88528 sūryālokapariśpandaśāntau vyavahṛtiryathā || 16 ||  
 88529  
 88530 astvevaṃ tataḥ kiṃ tatrāha - mana iti || 16 ||  
 88531  
 88532 śrīrāma uvāca |  
 88533  
 88534 anīṣaṃ caratāṃ dehagehe gaganagāminām |  
 88535 prāṇādīnāṃ pariśpando vāyūnāṃ rodhyate katham || 17 ||  
 88536  
 88537 dehalakṣaṇe svagehe hṛdayādisthāneṣu dvāsapṭatisahasranāḍibhedeṣu ca anīṣaṃ  
 88538 caratāṃ gaganeṣu mukhanāsikādicchidreṣu bāhyākāṣe ca gamanaśīlānām || 17 ||  
 88539  
 88540 śrīvasiṣṭha uvāca |  
 88541  
 88542 śāstrasajjanasamparkavairāgyābhyāsayogataḥ |  
 88543 anāsthāyāṃ kṛtāsthāyāṃ pūrvasaṃsāravṛttiṣu || 18 ||  
 88544  
 88545 prāṇasṭandanirodhe nirālambanasālambanādirājayogopāyānvaktumupakramate ##-  
 88546 ātyantikaparityāgādyamanīyamaśamadamādivirodhyabhyāsāccatyantamanāsthāyā  
 88547 ṃ hṛdi kṛtapraṭiṣṭhāyāṃ satyām || 18 ||  
 88548  
 88549 yathābhivāñchitadhyānācciramekatayoditāt |  
 88550 ekatattvagghanābhyāsātprāṇasṭando niruddhyate || 19 ||  
 88551  
 88552 prathamāṃ sthūle śikhare candrabimbe maṇidevatāmūrtyādau vā yatraiva mano'sya  
 88553 ramate tatraiva nirodho'bhyasanīya ityāha - yathābhivāñchiteti | ekatayā  
 88554 ekāgratayā uditāt | ekāgratālakṣaṇaṃ pariṇāmaṃ prāpyetyarthaḥ | tadanantaraṃ  
 88555 yatkāryaṃ tadāha - ekatattveti || 19 ||  
 88556  
 88557 pūrakādiniḥjāyāmāddṛḍhābhyāsādasvedajāt |  
 88558 ekāntadhyānasamyogātprāṇasṭando niruddhyate || 20 ||  
 88559  
 88560 pūrakakumbhakarecakakrameṇa prāṇanirodhasahitādvā  
 88561 durdāntacittasṭandanirodhaḥ kārya ityāha - pūraketi | pūrakādīnā nijasya  
 88562 svasya prāṇasyāyāmāt || 20 ||  
 88563  
 88564 oṃkāroccāraṇaprāntaśabdatattvānubhāvanāt |  
 88565 suṣupte saṃvido jāte prāṇasṭando niruddhyate || 21 ||  
 88566  
 88567 dīrghocchāritapraṇavaturyamātrālambanayogādvā saṃvido bāhyārthasaṃvedanasya  
 88568 suṣupte ātyantikoparame jāte sati || 21 ||  
 88569  
 88570 recake nūnamabhyaste prāṇe sphāre khamāgate |  
 88571 na spṛśatyāṅgarandhrāṇi prāṇasṭando niruddhyate || 22 ||  
 88572  
 88573 idānīm recakapūrakayorekaikasyāpi śvāsapraśvāsaśītilīkaraṇe  
 88574 kāladairghyābhivardhanasahitadhyānābhyāsādapi tannirodha ityāha - recake iti  
 88575 dvābhyām | sphāre vipulībhūte prāṇe chinnābhṛavat kramāt khaṃ sūnyabhāvaṃ  
 88576 bāhyākāṣaṃ vā āgate āṅgarandhrāṇi nāsāvivarāṇi na spṛśati sati || 22 ||  
 88577  
 88578  
 88579  
 88580 pūrake nūnamabhyaste pūrādgirighanasthite |  
 88581 prāṇe praśāntasaṃcāre prāṇasṭando niruddhyate || 23 ||  
 88582  
 88583 antaḥpūrātpūrāṇādgirau ghanā meghā iva yāvātpūrṭi mandamupacīyamāne sthite  
 88584 nīscale sati || 23 ||  
 88585  
 88586 kumbhake kumbhavatkālamanantaṃ paritiṣṭhati |  
 88587 abhayasātstambhite prāṇe prāṇasṭando niruddhyate || 24 ||  
 88588  
 88589 pūrṭyanantaraṃ kumbhake pūrṇakumbhavadanantaṃ kālāṃ stambhite prāṇe  
 88590 paritiṣṭhati sati | uktatrividhaprāṇāyāmakramaśca pātañjale śāstre prapañcitaḥ  
 88591 tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ | tasminprāgukte  
 88592 āsanajaye sati bāhyasya vāyorāyamaṃ śvāsaḥ kauṣṭhyasya vāyornissāraṇaṃ  
 88593 praśvāsaḥ tayorgativiccheda ubhayābhāvalakṣaṇaḥ prāṇāyāmaḥ kārya ityārthaḥ  
 88594 | sa tu bāhyābhyantarastambhavṛttirdeśakālasaṃkhyābhiḥ paridṛṣṭo

88595 dīrghasūkṣmaḥ | yatra praśvāsapūrvako gatinirodhaḥ sa bāhyaḥ | yatra  
 88596 śvāsapūrvako gatyabhāvaḥ sa ābhyantaraḥ | tṛtīyaḥ  
 88597 stambhavṛttiryatrobhayābhāvaḥ sakṛtprayatnādbhavati | yathā tapte  
 88598 nyastamupale jalaṁ sarvataḥ saṁkocamāpadyate tathā dvayoryugapadgatyabhāva iti |  
 88599 trayo'pyete deśaparidṛṣṭāḥ bahistūlalavaspaṇḍādinaḥ antarnābhyādispaṇḍādinaḥ  
 88600 ca iyānasya viśayo deśa iti | kālena paridṛṣṭāḥ kṣaṇānāmiyattādvadhāraṇena |  
 88601 saṁkhyābhiḥ paridṛṣṭā etāvatsaṁkhyāśvāsapraśvāsakālaiḥ prathamam  
 88602 dvitīyastṛtīya udbodhita iti | evaṁ mṛdurevaṁ madhya evaṁ tīvra iti ca | sa  
 88603 khalvevamabhyastaḥ prāṇāyāmaḥ  
 88604 pravikasvaratūlapiṇḍavanmandākṛṣṭabhisatantuvadvā dairghyasaukṣmyāpannaiḥ  
 88605 prāṇairdīrghaḥ sūkṣmaśca bhavatītyarthaḥ | abhyāsātstambhite prāṇe ityanena ca  
 88606 tatparipākalabhyāscaturtho'pi prakāraḥ sūcitaḥ | so'pi patañjalinaḥ darśitaḥ  
 88607 bāhyābhyantaraviśayākṣepī caturthaḥ iti | pūrvoktobhayaḥ jayāttadākṣepapūrvakaḥ  
 88608 prāṇagatyabhāvaḥ sthiraścaturrthaḥ prāṇāyāma ityarthaḥ |  
 88609 prāṇāyāmapraṭiṣṭhāphalamapi patañjalīnoktam tataḥ kṣīyate prakāśāvaraṇam |  
 88610 dhāraṇāsu ca yogyatā manasaḥ iti | tapi na paramaṁ prāṇāyāmāttato  
 88611 viśuddhirmalānāṁ dīptiśca jñānasyeti bhāṣyam || 24 ||  
 88612  
 88613 tālumūlagatāṁ yatnājjiḥvayākramya ghaṇṭikāṁ |  
 88614 ūrdhvarandhragate prāṇe prāṇaspaṇḍo niruddhyate || 25 ||  
 88615  
 88616 ghaṇṭikāṁ vyāttāśyasya jīhvāmūle stanavallambamānatayā  
 88617 dṛśyamānāmindrayonim | antareṇa tāluke ya eṣa stana ivāvalambate sendrayoniḥ  
 88618 iti śruteḥ | tāṁ parivṛttayā  
 88619 vardhanābhyāsādiprayatnādantaḥprāṇasaṁcāramārga mūrdharandhre  
 88620 praveśyamānayā jīhvayā ākramya niṣpiḍyādhaḥkṛtya prāṇe ūrdhvarandhre  
 88621 brahmarandhre gate praveśya dhārite satītyarthaḥ | anena lambikāyogasamuccitā  
 88622 nabhodhāraṇā darśitā | tatprakāraśca bhagavatā skandenoktaḥ rasanāṁ tāluvivare  
 88623 nidhāyordhvamukho'mṛtam | dhayannirjaratāṁ gacchedāṣaṁmāsāṇa saṁśayaḥ  
 88624 || ūrdhvajīhvaḥ sthīro bhūtvā somapānaṁ karoti yaḥ | māsārdhena na saṁdeho  
 88625 mṛtyuṁ jayati yogavit || ākāśaṁ ca maricivārisadṛśaṁ  
 88626 yadbrahmarandhrasthitaṁ yannāthena sadāśivena sahitaṁ śāntaṁ hakārākṣaram |  
 88627 prāṇaṁ vilīya pañcaghaṭikāṁ cittānviṭaṁ dhārayedeśā  
 88628 mokṣakavāṭapāṭanapaṭuḥ proktā nabhodhāraṇā || iti || 25 ||  
 88629  
 88630 samastakalanonmukte na kiṁcinnāmasūkṣmakhe |  
 88631 dhyānātsaṁvidi līnāyāṁ prāṇaspaṇḍo niruddhyate || 26 ||  
 88632  
 88633 samastāḥ kalanā vikārāstadunmukte'ta-eva na kiṁcinnāmani sūkṣme  
 88634 hārdākāśe saṁvidi antarbāhyasaṁvedanavṛttimātre nirvikalpasamādhinā  
 88635 līnāyāṁ satyāṁ || 26 ||  
 88636  
 88637 dvādaśāṅgulaparyante nāsāgre vimalāmbare |  
 88638 saṁviddṛśi praśāmyantyāṁ prāṇaspaṇḍo niruddhyate || 27 ||  
 88639  
 88640 nāsāgropalakṣitadvādaśāṅgulaparimitabāhyākāśe cakṣurmanasornirodhādvā  
 88641 tannirodhā ityāha - dvādaśeti || 27 ||  
 88642  
 88643 abhyāsādūrdhvarandhreṇa tālūrdhvaṁ dvādaśāntage |  
 88644 prāṇe galitasamvṛtte prāṇaspaṇḍo niruddhyate || 28 ||  
 88645  
 88646 lambikāyogā'samuccitādvā  
 88647 upāyāntarābhyastātprāguktanabhodhāraṇāttannirodhasiddhirityāha -  
 88648 abhyāsāditi | dvādaśāntaṁ brahmarandhrasthānaṁ tadge prāṇe galitaprāye  
 88649 samvṛtte sati || 28 ||  
 88650  
 88651 bhrūmadhye tārakālokaśāntāvantamupāgate |  
 88652 cetane ketane buddhe prāṇaspaṇḍo niruddhyate || 29 ||  
 88653  
 88654 evaṁ khecarīmudrāpi prāṇaspaṇḍanirodhaheturityāha - bhrūmadhye iti |  
 88655 tārakayoścakṣuḥkanīnikayorālokasya tejasaścakṣurindriyasyeti yāvat |  
 88656 ciranirodhācchāntau uparame sati tathā jīhvāgre prāṇe ca prāguktarītyā  
 88657 kapālakuharapraveśādantaṁ dvādaśāntamupāgate sati ketane bhrūmadhye  
 88658 avimuktasthāne ya eṣo'kṣaro'nantaḥ iti jābālaśrutyādiprasiddhe cetane  
 88659 cinmātrasvabhāve parameśvare ātmatayā buddhe satītyarthaḥ | khecarīmudrāpi  
 88660 skandenoktā - kapālakuhare jīhvā praviṣṭā viparītagā | bhruvorantargatā  
 88661 dṛṣṭīrmudrā bhavati khecarī || na pīḍyate sa rogeṇa na ca lipyeta karmaṇā |  
 88662 bādhyate na sa kālena yo mudrāṁ vetti khecarīm || iti || 29 ||  
 88663

88664 jhaṭityeva yadudbhūtaṃ jñānaṃ tasminḍṛḍhāsrite |  
 88665 asaṃśliṣṭavikalpāṃse prāṇaspando niruddhyate || 30 ||  
 88666  
 88667 guroriśvarasya vā anugrahātkākatālianyāyena jhaṭityevodbhūte jñāne  
 88668 jhaṭityeva cittavikalpopaśamādvā tannirodha ityāha - jhaṭityeveti || 30 ||  
 88669  
 88670 ciraṃ kālaṃ hr̥te kāntavyomasamvedanānmune |  
 88671 avāsanānmanodhyānātprāṇaspando niruddhyate || 31 ||  
 88672  
 88673 atha yadidamasminbrahmapure daharaṃ puṇḍarīkaṃ veśma  
 88674 daharo'sminnantarākāśaḥ ityādiśrutiprasiddhe daharākāśe vā ciraṃ  
 88675 cittaniveśāttatsākṣātkāre tatsiddhirityāha - ciraṃiti | tathācoktaṃ pātañjale  
 88676 - hr̥daye cittasamvitśvārthasamyamātpuruṣajñānaṃ iti ca || 31 ||  
 88677  
 88678 śrīrāma uvāca |  
 88679  
 88680 brahman jagati bhūtānāṃ hr̥dayaṃ tatkimucyate |  
 88681 idaṃ sarvaṃ mahādarśe yasmiṃstatpratibimbati || 32 ||  
 88682  
 88683 hr̥dayaśabdasya puṇḍarīkākāramāṃsaviśeṣe manasi paramātmāni ca  
 88684 prayogadarśanātsam̐dihānasya praśnaḥ | pratibimbati ādarśe pratibimba iva  
 88685 sphurati || 32 ||  
 88686  
 88687 śrīvasiṣṭha uvāca |  
 88688  
 88689 sādho jagati bhūtānāṃ hr̥dayaṃ dvividhaṃ smṛtaṃ |  
 88690 upādeyaṃ ca heyam ca vibhāgo'yaṃ tayoḥ śṛṇu || 33 ||  
 88691  
 88692 tatra māṃsamanaśoḥ paricchinnatvādaikyameva prakalpya dvedhā vibhāgo bodhyaḥ  
 88693 || 33 ||  
 88694  
 88695 iyattayā paricchinne dehe yadvakṣaso'ntaram |  
 88696 heyam taddhr̥dayaṃ viddhi tanāvekataṭe sthitam || 34 ||  
 88697  
 88698 sam̐vinmātraṃ tu hr̥dayamupādeyaṃ sthitaṃ smṛtaṃ |  
 88699 tadantare ca bāhye ca na ca bāhye na cāntare || 35 ||  
 88700  
 88701 nanu ātmāni hr̥dayaśabdo hr̥dayamātrasthitikativādgauṇaḥ kiṃ na  
 88702 syādityāśaṅkyāha - tadantare ceti || 35 ||  
 88703  
 88704 tatttu pradhānaṃ hr̥dayaṃ tatredaṃ samavasthitaṃ |  
 88705 tadādarśaḥ padārthānāṃ tatkośaḥ sarvasam̐padām || 36 ||  
 88706  
 88707 asminḍyāvāpṛthivī antareva samāhite iti śruteriti bhāvaḥ || 36 ||  
 88708  
 88709 sarveśāmeva jantūnāṃ sam̐viddhr̥dayamucyate |  
 88710 na dehāvayavaikāṃśo jaḍajīrṇopalopamaḥ || 37 ||  
 88711  
 88712 tasmātsam̐vinmaye śuddhe hr̥daye hr̥tavāśanaḥ |  
 88713 balānniyojite citte prāṇaspando nirudhyate || 38 ||  
 88714  
 88715 ebhiḥ kramaistathānyaiśca nānāsam̐kalpakalpitaiḥ |  
 88716 nānādeśikavaktrasthaiḥ prāṇaspando nirudhyate || 39 ||  
 88717  
 88718 abhyāśena nirābādhametāstā yogayuktayaḥ |  
 88719 upāyatāmupāyānti bhavyasya bhavabhedane || 40 ||  
 88720  
 88721 sahasā haṭhayoge pravṛttiṃ vārayitumāha - abhyāśeneti | haṭhānnirodhe tu  
 88722 rogādyā bādha syādeveti bhāvaḥ || 40 ||  
 88723  
 88724 abhyāsāddṛḍhatāṃ yāto vairāgyaparilāñchitaḥ |  
 88725 yathāvāsanamāyāmaḥ prāṇānāṃ saphalaḥ smṛtaḥ || 41 ||  
 88726  
 88727 yathāvāsanam yadā yā yā vāsanā udbhavanti tadā tattannirodhāyetyarthaḥ | athavā  
 88728 mumukṣāvāsanāyāṃ mokṣaphalena saphalo bhogavāsanāyāṃ tu  
 88729 tattadbhogasiddhivaicitryaphalena saphala ityārthaḥ || 41 ||  
 88730  
 88731 bhrūnāsātālusaṃsthāsu dvādaśāṅgulikoṭiṣu |  
 88732 abhyāsācchāmyati prāṇo dūre girinadī yathā || 42 ||

88733  
 88734 ata-eva tattatsiddhiphalabhedārthapātañjalaśāstre  
 88735 bhrūmadhyādīsthānabhedena dhāraṇābhedā darśitā ityāśayenāha -  
 88736 bhrūnāseti \ / tālusamsthā tālusamsthānaṃ kaṇṭhāgrādārabhya  
 88737 dvādaśāṅgulimitapradeśakoṭiḥ sīmā dvādaśāntaḥ |  
 88738 puruṣabhedādbahuvacanam | yathāha patañjaliḥ nābhicakre kāyavyūhajñānam  
 88739 kaṇṭhakūpe kṣutpipāsānivr̥ttiḥ kūrmanāḍyāṃ sthairyam kaṇṭhakūpādadhāḥ  
 88740 kūrmapr̥sthavadunnatapradeśe kūrmanāḍī prasiddhā mūrdhajyotiḥ  
 88741 siddhadarśanam ityādi | śiraḥ kapālacchidre bhāsvarajyotirmūrdhajyotiḥ | girinadī  
 88742 nirjharāḥ | sā yathā dūre gatvā tatraiva līyate tadvat || 42 ||  
 88743  
 88744 bhūyobhūyaściraḥbhyāsājjiḥvāprāntena tāluni |  
 88745 ghaṇṭikā spr̥syate prāṇo yenocairnivahatyalam || 43 ||  
 88746  
 88747 jihvayākramya ghaṇṭikāṃ iti yatprāguktaṃ tatropāyamāha - bhūya iti |  
 88748 spr̥syate ākramyate || 43 ||  
 88749  
 88750 vikalpabahulāstvete svābhyāsena samādhayaḥ |  
 88751 paramopaśamāyāśu samprayāntyavikalpatām || 44 ||  
 88752  
 88753 eteṣāṃ samādhibhedānāṃ tattatsiddhiphaleṣu vikalpabahulatve'pi niṣkāmasya  
 88754 paramopaśamaphale avikalpataiva sarveṣāmityāha - vikalpeti || 44 ||  
 88755  
 88756 ātmārāmo vītaśoko bhavatyantaḥsukhaḥ pumān |  
 88757 abhyāsādeva nānyasmāttasmādbhyāsavānbhava || 45 ||  
 88758  
 88759 abhyāsena parispande prāṇānāṃ kṣayamāgate |  
 88760 manaḥ praśamamāyāti nirvāṇamavaśiṣyate || 46 ||  
 88761  
 88762 vāsanāvalitaṃ janma mokṣaṃ nirvāsaṇaṃ manaḥ |  
 88763 prāṇaṃ ca rāma gṛhṇāti yathecchasi tathā kuru || 47 ||  
 88764  
 88765 vāsanāvalitaṃ mano janmaśarīraṃ tatra prāṇaṃ cābhimānena gṛhṇāti |  
 88766 nirvāsaṇaṃ tu mokṣaṃ || 47 ||  
 88767  
 88768 prāṇaspaṇdo manorūpaṃ tasmātsaṃsṛtīvibhramaḥ |  
 88769 tasminneva śamaṃ yāte diyate saṃsṛtijvaraḥ || 48 ||  
 88770  
 88771 evaṃ uktābhyāsaprakāreṇa diyate khaṇḍyate | cikitsyata iti yāvat || 48 ||  
 88772  
 88773 vikalpāṃśakṣayājjan̥toḥ padaṃ tadavaśiṣyate |  
 88774 yato vāco nivartante samastakalanānvitāḥ || 49 ||  
 88775  
 88776 yatra sarvaṃ yataḥ sarvaṃ yatsarvaṃ sarvataśca yat |  
 88777 yatra nedaṃ yato nedaṃ yannedaṃ nedṛśaṃ jagat || 50 ||  
 88778  
 88779 idaṃ dṛśyaṃ yatra netyādheyatayā yato netyupādeyatayā yanneti tādātmyena ca  
 88780 saccidātmasaṃbandhaniṣedhāna kenāpyaṃśena jagadbrahmasaḍṛśamityarthaḥ ||  
 88781 50 ||  
 88782  
 88783 vināśitvādvikalpatvādguṇitvānnirguṇātmanaḥ |  
 88784 yasya no sadṛśo dṛṣṭo dṛṣṭāntaḥ kaścideva hi || 51 ||  
 88785  
 88786 ata-eva vināśitvādidharmake jagati na kaścidapi brahmaṇo  
 88787 dṛṣṭānto'stītyāha - vināśitvāditi || 51 ||  
 88788  
 88789 svādanī sarvaśālīnāṃ dipikā sarvatejasām |  
 88790 kalanā sarvakāmānāmantaściccandrikoditā || 52 ||  
 88791  
 88792 yadi na kaściddṛṣṭāntastarhi kathaṃ tatparicayastatrāha - svādanīti |  
 88793 rasarūpādigocarabāhyavr̥ttitriputīnāṃ kāmādyāntaravr̥ttitriputīnāṃ ca  
 88794 bhāsakatayā tatpariceyamityarthaḥ || 52 ||  
 88795  
 88796 yasmātkalpatarobahvyaḥ saṃsārāphalapaṅktayaḥ |  
 88797 anārataṃ bahurasā jāyante ca patanti ca || 53 ||  
 88798  
 88799 phalamataḥ upapatteḥ iti nyāyādvicitrakarmaphalodayakṣayanimittatayā vā  
 88800 tatpariceyamityāha - yasmāditi || 53 ||  
 88801

88802 tatpadaṃ sarvasīmāntamavalambya mahāmatiḥ |  
 88803 yaḥ sthitaḥ sthiradhīstajjñāḥ sa jīvanmukta ucyate || 54 ||  
 88804  
 88805 tatparicayāvalambane puruṣārthasiddhiṃ darśayannupasaṃharati - taditi  
 88806 dvābhyāṃ || 54 ||  
 88807  
 88808 vigatasarvasamīhitakautukaḥ  
 88809 samupaśāntahitāhitakalpanaḥ |  
 88810 sakalasaṃvyavahārasamāśayo  
 88811 bhavati muktamanāḥ puruṣottamaḥ || 55 ||  
 88812  
 88813 vigatāni sarvāṇi samīhitakautukāni kāmabhogotkaṇṭhā yasya | ata-eva  
 88814 tadanukūlapratikūleṣu samupaśāntā hitāhitavāsanā yasya | ata-eva sakaleṣu  
 88815 saṃvyavahāreṣu samo harṣaviṣādaśūnya āśayo yasya | idṛśo muktamanāḥ  
 88816 puruṣaśreṣṭho bhavati | bhagavānviṣṇurapi bhavatītyarthaḥ || 55 ||  
 88817  
 88818 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 devadūtokte  
 88819 mokṣopāyeṣūpaśamaprakaraṇe yogavarṇanaṃ nāmāṣṭasaptatitamaḥ sargaḥ  
 88820 || 78 ||  
 88821  
 88822 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe yogavarṇanaṃ  
 88823 nāmāṣṭasaptatitamaḥ sargaḥ || 78 ||  
 88824  
 88825  
 88826 ekonāśītitaṃ sargaḥ 79  
 88827  
 88828 śrīrāma uvāca |  
 88829  
 88830 yogayuktasya cittasya śama eva nirūpitaḥ |  
 88831 samyagjñānamidānīṃ me kathayānugrahātprabho || 1 ||  
 88832  
 88833 uddiṣṭau cittanāśāya yogajñānakramau hi yau |  
 88834 taylorādye pariññāte dvitīyo'tra nirūpyate || 1 ||  
 88835  
 88836 dvau kramau cittanāśasya yogo jñānaṃ ca rāghava ityuddiṣṭakramayormadhye  
 88837 ādyaścittasya śamo nāśaprakāro nirūpitastvayetyarthaḥ || 1 ||  
 88838  
 88839 śrīvāsiṣṭha uvāca |  
 88840  
 88841 anādyantāvabhāsātmā paramātmeha vidyate |  
 88842 ityeko niścayaḥ sphāraḥ samyagjñānaṃ vidurbudhāḥ || 2 ||  
 88843  
 88844 lakṣaṇasvarūpasādhanādibhiḥ samyagjñānaṃ prapañcayiṣyan  
 88845 prathamamātmāparicayena jagadbādhātmatālakṣaṇaṃ tallakṣaṇamāha -  
 88846 anādyanteti | ekaḥ asādhāraṇaḥ | sphāraḥ aparicchinṇākāraḥ || 2 ||  
 88847  
 88848 imā ghaṭapaṭākārāḥ padārthaśatapañktayaḥ |  
 88849 ātmaiva nānyadastīti niścayaḥ samyagīkṣaṇam || 3 ||  
 88850  
 88851 evaṃ jagadbādhenātmaparicayātmataḥ vā tallakṣaṇamityāha - imā iti || 3 ||  
 88852  
 88853 asamyagvedanājjanma mokṣaḥ samyagavekṣaṇāt |  
 88854 asamyagvedanādrajjuḥ sarpo no samyagīkṣaṇāt || 4 ||  
 88855  
 88856 samyagjñānasya mokṣasamarthatāṃ darśayati - asamyagiti | samyagīkṣaṇāno  
 88857 sarpaḥ | sarpabhāvānmokṣa iti yāvat || 4 ||  
 88858  
 88859 saṃkalpāṃśavinirmuktā saṃvitsaṃvedyavarjitā |  
 88860 saṃvittyābhisamākhyātā muktāvastīha netarat || 5 ||  
 88861  
 88862 muktau tarhi kiṃ pariśiṣyate tadāha - saṃkalpeti | saṃvittyā  
 88863 svaprakāśasvabhāvenaiva abhitaḥ samyak ākhyātā prathamānā | iha muktau || 5 ||  
 88864  
 88865 sā śuddharūpā vijñātā paramātmēti kathyate |  
 88866 śuddhā tvaśuddharūpāntaravidyetyucyate budhaiḥ || 6 ||  
 88867  
 88868 apyarthē tuśabdaḥ || 6 ||  
 88869  
 88870 saṃvittireva saṃvedyaṃ nānyordvitvakalpanā |

88871 cinotyātmānamātmāmaiva rāmaivaṃ nānyadasti hi || 7 ||  
88872  
88873 tathācāvijñānakṛta eva saṃvittisavedyayorbhedo na vāstava ityāha -  
88874 saṃvittireveti | cinoti ajñānātsaṃcinoti jñānāttu paricīnotītyarthah || 7 ||  
88875  
88876 yathābhūtātmadarśitvametaṅvadbhuvanatraye |  
88877 yadātmaiva jagatsarvamiti niścītya pūrṇatā || 8 ||  
88878  
88879 niṣkṛṣṭaṃ samyagjñānasvarūpamāha - yathābhūteti || 8 ||  
88880  
88881 sarvamātmaiva kau diṣṭau bhāvābhāvau kva ca sthītau |  
88882 kva bandhamokṣakalane kimanyadrāma śocyate || 9 ||  
88883  
88884 diṣṭau nirdiṣṭau | niṣkṛṣṭya nirūpitāvityarthaḥ | kimanyadasti yadārthaṃ śocyate  
88885 mūḍheriti śeṣaḥ || 9 ||  
88886  
88887 na cetyamanyanno cittam brahmaivedaṃ vijṛmbhate |  
88888 sarvamekaṃ paraṃ vyoma ko mokṣaḥ kasya bandhatā || 10 ||  
88889  
88890 brahmedaṃ bṛṃhitākāraṃ bṛhadvṛhadavasthitam |  
88891 jñānādastamitadvitvaṃ bhavātmaiva tvamātmanā || 11 ||  
88892  
88893 bṛhato'pi bṛhadbrahma svātmānyeva māyayā naṭavadbṛṃhitākāraṃ idaṃ  
88894 dṛśyaṃ vyavasthitam || 11 ||  
88895  
88896 samyagālokite rūpe kāṣṭhapāṣāṇavāsasām |  
88897 manāgapi na bhedo'sti kvāsi saṃkalpanonmukhaḥ || 12 ||  
88898  
88899 samyak adhiṣṭhānaśāntarūpeṇālokite sati kvāsi | nahyekarūpe heyopādeye  
88900 saṃkalpanaṃ vikalpanaṃ vā saṃbhavatītyarthaḥ || 12 ||  
88901  
88902 ādāvante ca saṃśāntaṃ svarūpamavināśi yat |  
88903 vastu nāmātmanaścaiva tanmayo bhava rāghava || 13 ||  
88904  
88905 avināśi yatsvarūpaṃ tadeva vastu | nāmeti prasiddhau | ātmanaśca  
88906 svarūpamevaṃvidhamatastanmayo bhavetyarthaḥ || 13 ||  
88907  
88908 paraṃ vyomedamakhilaṃ jagatsthāvarajaṅgamam |  
88909 sukhaduḥkhaḥkramaḥ kutra vijvaro bhava rāghava || 14 ||  
88910  
88911 paraṃ niratiśayānandarūpaṃ brahma || 14 ||  
88912  
88913 dvaitādvetasamudbhūtairjarāmaraṇavibhramaiḥ |  
88914 sphuratyātmabhirātmaiva citrairambviva vicibhiḥ || 15 ||  
88915  
88916 sphurati ajñasyeti śeṣaḥ || 15 ||  
88917  
88918 śuddhamātmānamāliṅgya nityamantasthayā dhiyā |  
88919 yaḥ sthitastaṃ ka ātmehaṃ bhogā bandhayituṃ kṣamāḥ || 16 ||  
88920  
88921 taṃ tattvajñam | ke bhogāḥ || 16 ||  
88922  
88923 kṛtasphāravacārasya manobhogādayo'rayaḥ |  
88924 manāgapi na bhindanti śailaṃ mandānilā iva || 17 ||  
88925  
88926 manobhogaḥ kāmastadādayaḥ śaḍarayaḥ || 17 ||  
88927  
88928 avicāriṇamajñānaṃ mūḍhamāśāparāyaṇam |  
88929 nigirantiha duḥkhāni bakā matsyamivājalam || 18 ||  
88930  
88931 ajalam jalānnirgatamalpajalastaṃ vā || 18 ||  
88932  
88933 jagadātmaiva sakalamavidyā nāsti kutracit |  
88934 iti dṛṣṭimavaṣṭabhya samyagrūpaḥ sthīro bhava || 19 ||  
88935  
88936 nānātvamasti kalanāsu na vastuto'nta-  
88937 rnānāvidhāsu sarasiṣu jalādi nānyat |  
88938 ityekaniścayamayaḥ puruṣo vimukta  
88939 ityucyate samavalokitasamyagarthaḥ || 20 ||

88940  
 88941 jalādi ādipadāttaraṅgaṇphenabudbudādi jalānnānyat | yatheti śeṣaḥ | iti vivicya  
 88942 samavalokitasamyagarthastadekaniścayapradhānaḥ puruṣa  
 88943 ātyantikacittanāśādivmukta ityucyata ityārthaḥ || 20 ||  
 88944  
 88945 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 88946 mokṣopāyeṣūpaśamaprakaraṇe samyagjñānalakṣaṇanirūpaṇaṁ  
 88947 nāmaikonāśītitaṁ sargaḥ || 79 ||  
 88948  
 88949 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 88950 samyagjñānalakṣaṇanirūpaṇaṁ nāmaikonāśītitaṁ sargaḥ || 79 ||  
 88951  
 88952  
 88953 aśītitaṁ sargaḥ 80  
 88954  
 88955 śrīvāsiṣṭha uvāca |  
 88956  
 88957 idamaṇaḥ kalayato bhogānprati vivekinaḥ |  
 88958 puraḥsthitānapi sadā spr̥haivāṅga na jāyate || 1 ||  
 88959  
 88960 yasminvimarṣe sudṛḍhe divyabhogeṣvapi spr̥hā |  
 88961 nodetyapi puraḥstheṣu sa vimarṣo'tra var̥ṇyate || 1 ||  
 88962  
 88963 idaṁ vakṣyamāṇaṁ vimarṣopadarśanam | puraḥsthitānapi bhogānprati spr̥hā na  
 88964 jāyate evetyanvayaḥ || 1 ||  
 88965  
 88966 cakṣurālokanāyaiva jīvastu sukhaduḥkhaḥ |  
 88967 bhārāyaiva balīvarda bhoktā dravyasya nāyakaḥ || 2 ||  
 88968  
 88969 tatrādaḥ cakṣuṣā iṣṭāniṣṭarūpe ālocite cakṣurahaṁtābhiniveśajjīvasya  
 88970 sukhaduḥkhe dṛśyete tatra cakṣuḥ prati svāmītaivāsya natvahaṁteti vimarṣena  
 88971 duḥkhādiprasaktiriti darśayati - cakṣuriti | balīvarda eva bhāravahanaduḥkhāya  
 88972 na tasya bhāradravasya ca nāyakaḥ | nahyasau balīvarda ityārthaḥ || 2 ||  
 88973  
 88974 nayane rūpanirmagne kṣobhaḥ ka iva dehinaḥ |  
 88975 gardabhe palvale magne kaiva senāpateḥ kṣatiḥ || 3 ||  
 88976  
 88977 svāmitvamapi tasya na cakṣurmātre kiṁtu  
 88978 kāryakaraṇasaṁghātakāmakarmavāsanātātphalabhedeṣvananteṣu | tatra  
 88979 ahaṁkārabuddhimanāḥprāṇaparamparayā kathaṁcitsvatvakoṭiniviṣṭasyaikasya  
 88980 cakṣuṣaḥ kadācidaniṣṭarūpasamprayoge kā vā gaṇanā kuto vāsya  
 88981 duḥkhaprasaktirityāśāyenāha - nayane iti | gardabhe senāntargatarajakagardabhe  
 88982 || 3 ||  
 88983  
 88984 rūpakardamametānmānayanāsvādayādharma |  
 88985 naśyatyetannimeṣeṇa bhavantamapi hiṁsati || 4 ||  
 88986  
 88987 svāmitvādeva tannivārayitumapi śakyamityāśāyenāha - rūpeti | etat  
 88988 strīputrādīsaundaryalakṣaṇaṁ rūpaṁ | hiṁsati nāśayati | chāndaso  
 88989 vikaraṇavyatyayaḥ | he adhama mūḍhatama || 4 ||  
 88990  
 88991 yenaiva saṁkhyā kriyate yenaivā'svā'nugamyate |  
 88992 tadīyaiḥ karmabhiḥ kṣīpraṁ prājñāḥ krūro nibadhyate || 5 ||  
 88993  
 88994 prājñastarhi kīdṛṣaḥ kvacinnibadhyate tatrāha - yeneṭi | krūro niśitamatiḥ  
 88995 prājñastu yenāntargatena cidātmanaiva samyak khyānaṁ saṁkhyā prakāśo  
 88996 bāhyābhyantarārthaprāpti kriyate yenaiva asvā anātmabhūtā kośaparamparā  
 88997 ātma tādātmyāropeṇānugamyate tadīyaiḥ audāsīnyena  
 88998 yathāprāptārthaprakāśanalakṣaṇaiḥ karmabhiḥcaritairnibadhyate abhyāseṇa  
 88999 saṁbadhyate na mūḍhavadrūpakardamāsvādanakarmabhiḥ | tathāca  
 90000 tvamapyudāsīnaṁ sadrūpaṁ prakāśaya natu tadāsvādayetyārthaḥ || 5 ||  
 89001  
 89002 utpannadhvaṁsi cāpātamātrahṛdyamasanmayam |  
 89003 rūpamāśraya mā netra vināśāyāvināśīne || 6 ||  
 89004  
 89005 utpannadhvaṁsi āpātamātrahṛdyam ceti viśeṣaṇe asanmayamityasyopapattaye |  
 89006 avināśīne anivāryāya vināśāya mṛtyumukhapraveśāya || 6 ||  
 89007  
 89008 sākṣivattvamsthitam netra rūpamātmani tiṣṭhati |



89009 ālokaṃ kālavaśatastvamekaṃ kiṃ pratapyase || 7 ||  
 89010  
 89011 kiṃca rūpaviśaye sadā sarvārthaprakāśane nirapekṣasamarthe'pi paramātmāni  
 89012 udāsīne sthite sati he netra kālavaśataḥ kadācideva dīpādyālokaṃ prāpya  
 89013 prakāśayat tvamevaikaṃ kiṃ kimārthaṃ pratapyase atastvamapi sākṣivatsthitāṃ  
 89014 sadrūpaṃ paśyetyarthaḥ || 7 ||  
 89015  
 89016 salilaspaṇḍavaddṛṣṭiḥ picchikevāmbaṛotthitā |  
 89017 sujātibandhā sphurati tava citta kimāgataṃ || 8 ||  
 89018  
 89019 idānīm cakṣuṣā bhrāntyā rūpe ālokite'pi cittasya tadabhiniveśe hetunāstītyāha  
 89020 - salileti | he citta iyaṃ vicitrarūpadṛṣṭirnadyādīsalile nānāvidhā  
 89021 niyataspaṇḍavaicitryavadaniyatā | ambare sūryālokābhīmukhasāśrunetranirīkṣitā  
 89022 mayūrapicchikeva mithyābhūtā ca gaurayamaśvo'yaṃ strīpiṇḍo'yamityeva  
 89023 nānāvidhasujātīdurjātīvikalpānubandhā cakṣuṣaḥ sphurati tatra tava kimāgataṃ  
 89024 yena tvaṃ rajyase tapyase cetyarthaḥ || 8 ||  
 89025  
 89026 kalpāmbhasīva śapharī citte sphuraṇadharminī |  
 89027 svayaṃ sphuratyahaṃkāraśtvaṃ mayā protthitaḥ kutaḥ || 9 ||  
 89028  
 89029 astu vā citte cakṣurdṛṣṭārthākārā vṛttistathāpyabhiniveśahetoraṃkāraśya  
 89030 nimittaṃ nāstītyāha - kalpeti | citte svayaṃ rūpādyākāraḥ sphurati cetsphuratu  
 89031 nāma ayamahaṃkāraśtvaṃ kutaḥ protthitaḥ || 9 ||  
 89032  
 89033 ālokarūpayornityaṃ jaḍayoḥ sphuratormithaḥ |  
 89034 ādhārādheyayościtaṃ vyarthamākulatā tava || 10 ||  
 89035  
 89036 kiṃca strīpiṇḍādīlakṣaṇaṃ rūpaṃ sūryādyālokaṃ sūryālokaśca  
 89037 piṇḍāśrita ityanyonyasaṃyoge saundaryabhrāntyā kāmādinā cittasya vyākulatā  
 89038 prasiddhā sā ca tayościttenaśaṃbandhādvyarthetyarthaḥ || 10 ||  
 89039  
 89040 rūpālokaṃ manaskārāḥ paraśparamaśaṅginaḥ |  
 89041 saṃpannā iva lakṣyante vadanādarśabimbavat || 11 ||  
 89042  
 89043 aśaṃbandhameva dṛṣṭāntena sphuṭayati - rūpeti | cakṣuṣā bahiḥ  
 89044 rūpālokaṃ manasā cāntaśaṃkalpādayo manaskārā iti bhinnadeśatvādeveti  
 89045 bhāvaḥ | saṃpannāḥ saṃlagnā iva || 11 ||  
 89046  
 89047 ajñānajanatunā hyete śliṣṭā jātā niranantarāḥ |  
 89048 ajñāne jñāṅgilite pṛthaktiṣṭhantyaśanmayāḥ || 12 ||  
 89049  
 89050 tatsaṃlagnatābhrāntau cājñānameva nimittamityāha - ajñāneti |  
 89051 pṛthagviśliṣṭāstu aśanmayā bādhitāḥ santaḥ adhiṣṭhānamātrapariśeṣeṇa  
 89052 tiṣṭhanti || 12 ||  
 89053  
 89054 maṇḥkalpanayā hyete saśaṃbaddhāḥ paraśparam |  
 89055 rūpālokaṃ manaskārā dāruṇī jatunā yathā || 13 ||  
 89056  
 89057 dāruṇī kāṣṭhe | jatunā lākṣayā || 13 ||  
 89058  
 89059 svamanomananaṃ tanturmanobhyāśena yatnataḥ |  
 89060 vicārācchedamāyāti cchinnaivājñānabhāvanā || 14 ||  
 89061  
 89062 svamanomananameva tantuḥ kośakāratantuvatsvabandhanaṃ sa ca  
 89063 mandamādhyamādhikāriṇorvairāgyaśamaḥ samānīrodhādīmanobhyāśena yatnato  
 89064 vicārācchedamāyāti | mukhyādhikāriṇastu sahasotpannajñānena tasmiṃśchinne  
 89065 sati svabhāvata evājñānabhāvanā chinnaiva naiva pravartata ityarthaḥ || 14 ||  
 89066  
 89067 ajñānaśaṃkṣayātkṣiṇe manasīme punarmithaḥ |  
 89068 rūpālokaṃ manaskārāḥ saṃghaṭṭante na kecana || 15 ||  
 89069  
 89070 tatra dvitīyasyānāyāsa ityāha - ajñāneti || 15 ||  
 89071  
 89072 sarveṣāṃ cittamevāntarindriyāṇāṃ prabodhakam |  
 89073 tadeva tasmāduccedyam piśāca iva mandirāt || 16 ||  
 89074  
 89075 prathamena tu yatnena cittamuccedyamityāha - sarveṣāmiti || 16 ||  
 89076  
 89077 citta valgasi mithyaiva dṛṣṭo'nto bhavato mayā |

89078 ādyantayoḥ sutucchaṃ tvam vartamāne vinaśyasi || 17 ||  
 89079  
 89080 idānīm cittameva saṃbodhya bodhayati - cittetyādinā | anto bādhopāyaḥ | yata  
 89081 ādyantayoḥ sutucchaṃ ato vartamānakāle'pi vinaśyasi asadasi | nahi  
 89082 pūrvottarakālayostuccho vandhyāputro vartamānakāle saṃbhavatītyarthaḥ || 17 ||  
 89083  
 89084 mudhā pañcabhirākāraiḥ kimantaḥ parivalgasi |  
 89085 yastvām svamiti jñāti tasyaiva parivalgasi || 18 ||  
 89086  
 89087 pañcabhirindriyopanītaiḥ śabdādyākāraiḥ | yastvadabhimānī pramātā tvām svam  
 89088 madliyamiti jñāti tasyaiva tvamupakaraṇatayā parivalgasi na  
 89089 tvasaṅgodāsinacidekarasasya mametyarthaḥ || 18 ||  
 89090  
 89091 tvadvalganaṃ me kumano na manāgapi tuṣṭaye |  
 89092 māyāmanaḥspanda iva vyarthaṃ vṛttiṣu dahyase || 19 ||  
 89093  
 89094 tuṣṭigrahaṇaṃ viśādasyāpyupalakṣaṇaṃ | aindraajālikamāyāprayukte manaso  
 89095 nānāviśayadarśanākāraspande iva || 19 ||  
 89096  
 89097 tiṣṭha vā gaccha vā citta nāsi me na ca jīvasi |  
 89098 prakṛtyāsi mṛtaṃ nityaṃ vicārātsumṛtaṃ smṛtaṃ || 20 ||  
 89099  
 89100 prakṛtyā svīyamithyāsvabhāvenaiva mṛtaṃ nirātmakamasi vicārāttu tathā  
 89101 smṛtaṃ sat sumṛtaṃ atyantāsadasītyarthaḥ || 20 ||  
 89102  
 89103 nistattvam tvam jaḍaṃ bhrāntaṃ śaṭhaṃ nityamṛtākṛte |  
 89104 mūḍha eva tvayājñena bādhyo na pravīcāravān || 21 ||  
 89105  
 89106 vayamajñātavantastvām maurkhyeṇāśu mṛtaṃ bhavat |  
 89107 mṛtamaskākamadyāsi dipānām timiraṃ yathā || 22 ||  
 89108  
 89109 etāvatkālaṃ vayaṃ tvām mṛtaṃ bhavat nairātmyena vartamānaṃ ajñātavanto  
 89110 na jñātavantaḥ | adya ātmatattvadarśanakāle || 22 ||  
 89111  
 89112 śaṭhena bhavatā dīrghakālaṃ dehagṛhaṃ mama |  
 89113 uparuddhamabhūtsarvaṃ sādhusaṃsargavarjitaṃ || 23 ||  
 89114  
 89115 sādhaveḥ śamadamavicārabodhādayastatsaṃsargavarjitaṃ || 23 ||  
 89116  
 89117 jaḍe pretasamākāre gate tvayi manaḥśaṭhe |  
 89118 sarvasajjanasaṃsevyamidaṃ dehagṛhaṃ mama || 24 ||  
 89119  
 89120 śamādaya eva sajjanāḥ || 24 ||  
 89121  
 89122 pūrvamevāsi nāsistvam saṃpratyeva śaṭhaṃ jagat |  
 89123 na bhaviṣyasi cedānīm vetāla kiṃ na lajjase || 25 ||  
 89124  
 89125 he jagadrūpa cittavetāla śaṭhaṃ tvam pūrvameva nāsīḥ saṃprati ca nāsyeva agre  
 89126 ca na bhaviṣyasi | evaṃ mayā kālatraye niṣedhyamāno'pi idānīmatra sthātuṃ kiṃ na  
 89127 lajjase | aho tava nirlajjatetyarthaḥ || 25 ||  
 89128  
 89129 saha tṛṣṇāpiśācībhiḥ saha kopādiguhyakaiḥ |  
 89130 nirgaccha cittavetāla śarīrasadanānmama || 26 ||  
 89131  
 89132 yadi salajjo'si tarhi nirgacchetyāha - saheti || 26 ||  
 89133  
 89134 diṣṭyā vivekamātreṇa nirgato dehamandirāt |  
 89135 pramattaścittavetālaḥ kuvṛkaḥ kandarādiva || 27 ||  
 89136  
 89137 aho nu citraṃ sumahajjaḍena kṣaṇabhaṅginā |  
 89138 manaḥśaṭhena sarvo'yaṃ nīto vivaśatām janaḥ || 28 ||  
 89139  
 89140 cittavañcitajanānanuśocati - aho iti || 28 ||  
 89141  
 89142 kaste parākramaḥ kiṃ te balaṃ kaste samāśrayaḥ |  
 89143 yadi valgasi māmekaṃ janānām bādhase mṛtaṃ || 29 ||  
 89144  
 89145 janānām madhye mṛtaṃ maraṇadharmakadehātmadarśanātsvato mṛtaṃ  
 89146 bādhase ayaṃ kaste parākramaḥ | ekamadvitīyātmabhūtaṃ mām prati yadi valgasi

89147 āgantum śaknoṣi tadā te parākrama iti śeṣaḥ || 29 ||  
89148  
89149 sarvathaivāsi na mayā dīnacittaka māryase |  
89150 mṛtamityavabuddhaṁ tvamadya kevalamajña he || 30 ||  
89151  
89152 he ajña dīnacittaka mayā adya na māryase yataḥ pūrvameva sarvathaiva tvam  
89153 mṛtamiti avabuddhaṁ | ayameva vadha ityārthaḥ || 30 ||  
89154  
89155 etāvantamaḥ kālāṁ tvāṁ jñātvā jīvadāsthiti |  
89156 śliṣṭaḥ prabhūtasāṅgāsu ciraṁ saṁsṛtīrātriṣu || 31 ||  
89157  
89158 jīvadāsthiti jīvata iva āsthitiḥ svarūpasattā yasya tathāvidhaṁ jñātvā  
89159 śliṣṭastvayā saha tādātmyena saṁgataḥ || 31 ||  
89160  
89161 cittaṁ mṛtaṁ hi nāstīdamityadyādhiḡgataṁ mayā |  
89162 tena tvadāśāṁ saṁtyajya tiṣṭhāmyātmani kevalam || 32 ||  
89163  
89164 diṣṭyā cittaṁ mṛtamiti jñātamadya mayā svayam |  
89165 na śaṭhena samaṁ neyaṁ samagraṁ jīvitaṁ nijam || 33 ||  
89166  
89167 bodhottaraṁ jīvanmuktānāṁ nīścittamevāyuhśeṣanayanamucitamityāha - na  
89168 śaṭheneti || 33 ||  
89169  
89170 utsārya dehasadanānmanaḥśaṭhamamaḥ kṣaṇāt |  
89171 ahaṁ svasthaḥ sthito'smyantarvetālaparivarjitaḥ || 34 ||  
89172  
89173 śaṭhānāṁ kāmakrodhalobhādīnāṁ mahaṁ utsavabhūtaṁ mano  
89174 dehasadanādutsārya || 34 ||  
89175  
89176 cittavetālalabdheṇa ciraṁ kālāṁ mayātmanā |  
89177 kṛtā vikārā vividhāḥ svayaṁ smṛtvā hasāmyaḥ || 35 ||  
89178  
89179 cittavetālena labdheṇa vipralabdheṇa ātmanā tadātmabhūtena mayā | idānīm svayaṁ  
89180 paramārthātmabhūto'ha tānvikārāṁsmṛtvā hasāmītyārthaḥ || 35 ||  
89181  
89182 cirānnipātito diṣṭyā vicārāsiparārditaḥ |  
89183 hṛdḡgehāccittavetālastālotaḥsamunnatiḥ || 36 ||  
89184  
89185 nipātito nipātyeva mārītaḥ || 36 ||  
89186  
89187 praśānte cittavetāle pavitrāṁ padavīm gate |  
89188 diṣṭyā śarīranagare sukhaṁ tiṣṭhāmi kevalam || 37 ||  
89189  
89190 kāmādimalābhāvātpavitrāṁ padavīmindriyadvāramārga gate prāpte || 37 ||  
89191  
89192 mṛtaṁ mano mṛtā cintā mṛto'haṁkārarākṣasaḥ |  
89193 vicāramantreṇa samaḥ svasthastiṣṭhāmi kevalam || 38 ||  
89194  
89195 samo nirastavaiṣamyāḥ san || 38 ||  
89196  
89197 kiṁ mano me mamāśā kā ko me'haṁkāraḥ bhavet |  
89198 diṣṭyā vyartham kalataṁ me naṣṭametadaśeṣataḥ || 39 ||  
89199  
89200 kalatraṁ poṣyavargaḥ || 39 ||  
89201  
89202 ekasmai kṛtakṛtyāya nityāya vimalātmāne |  
89203 nirvikalpacidākhyāya mahyameva namo namaḥ || 40 ||  
89204  
89205 idānīm pariśiṣṭaṁ niratiśayānandaikarasamātmānamatiśayena namasyati -  
89206 ekasmai ityādinā || 40 ||  
89207  
89208 na śoko'sti na moho'sti na caivāhamamaḥ svayam |  
89209 naca nāhaṁ nacānyo'haṁ mahyameva namo namaḥ || 41 ||  
89210  
89211 ahamamaḥ ahamabhimānapradhānajaḡdāmśo naiva | naca nāhaṁ  
89212 ahaṁkārapratyakcidātmā neti ca na || 41 ||  
89213  
89214 na mamāśā na karmāṇi na saṁsāro na kartṛtā |  
89215 na bhokṛtā na deho me mahyameva namo namaḥ || 42 ||

89216  
 89217 nāhamātmā na vā ko'nyo nāhamasmi na cetaṛaḥ |  
 89218 sarvamevāhametasmai mahyameva namo namaḥ || 43 ||  
 89219  
 89220 ātmā ātmaśabdapratyayaṇiṣayo na | tathāca bṛhadāraṇyakabhāṣye tadvārtike ca  
 89221 ātmetyevopāṣitetyatra itīśabda ātmaśabdapratyayaṇiṣayatvanivāraṇārtha ityuktam |  
 89222 na vā anyaḥ anātmāham | ko'nyastattvadṛśā saṁbhāvyate yadahaṁ syām |  
 89223 evamahamśabdapratyayaṇiṣayastaditaraśca nāham | evaṁca svetarāprasiddheḥ  
 89224 svayameva sarvamiti sarvamevāhamityarthaḥ || 43 ||  
 89225  
 89226 ahamādirahaṁ dhātā cidahaṁ bhuvanānyaham |  
 89227 mama nāsti vyavacchedo mahyameva namo namaḥ || 44 ||  
 89228  
 89229 ādirbhuvanānām kāraṇam | dhātā dhārayitā | vyavacchedastrividhaparicchedaḥ ||  
 89230 44 ||  
 89231  
 89232 nirvikārāya nityāya niraṁśāya mahātmāne |  
 89233 sarvasmai sarvakālāya mahyameva namo namaḥ || 45 ||  
 89234  
 89235 sarvakālāya sanātanāya || 45 ||  
 89236  
 89237 nīrūpāya nīrākhyāya prakāśāya mahātmāne |  
 89238 svayamātmaikasamsthāya mahyameva namo namaḥ || 46 ||  
 89239  
 89240 samāṁ sarvagatāṁ sūkṣmāṁ jagadekaprakāśinīm |  
 89241 sattāmupagato'smyantarmahyameva namo namaḥ || 47 ||  
 89242  
 89243 sādṛyabdhuryvī nadī seyaṁ nāhamevāhameva vā |  
 89244 jagatsarvaṁ padārthāḍhyam mahyameva namo namaḥ || 48 ||  
 89245  
 89246 adṛayaśca abdhayaśca urvī ca nadyaśca etaiḥ sahitā sā prasiddhā iyaṁ vartamānā  
 89247 dṛśyaśrīrnāham | evamatītānāgatapadārthāḍhyam jagatsarvamapi  
 89248 nāhamahameva veti yojyam || 48 ||  
 89249  
 89250 vyapagatamananaṁ samābhirāmaṁ  
 89251 prakāṭitaviśvamaṇiśvamaṇyanantaṁ [arūpaṁ iti pāṭhaḥ] |  
 89252 svayamajamaṇaṁ guṇādatītaṁ  
 89253 vapurahamacyutamīśvaraṁ namāmi || 49 ||  
 89254  
 89255 vyapagatāni mananāni manovikalpā yasmādata eva samābhirāmaṁ  
 89256 prakāṭitaviśvamanantaṁ acyutam | kutaḥ | utthitasvarūpādapraciyutam iṣṭe  
 89257 avidyātatkāryanirāse samarthībhavatītīśvaraṁ vapuḥ svarūpaṁ namāmi |  
 89258 sarvotkarṣeṇa prapanno'smītyarthaḥ || 49 ||  
 89259  
 89260 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0  
 89261 mokṣopāyeṣūpaśamaṇprakaraṇe dṛśyadarśanasambandho  
 89262 nāmāśītītaṁ sargaḥ || 80 ||  
 89263  
 89264 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaṇprakaraṇe  
 89265 dṛśyadarśanasambandho nāmāśītītaṁ sargaḥ || 80 ||  
 89266  
 89267  
 89268 ekāśītītaṁ sargaḥ 81  
 89269  
 89270 śrīvāsiṣṭha uvāca |  
 89271  
 89272 evaṁ vicārya buddhvāntaḥ punarīttam vicāryate |  
 89273 tattvavidbhirmahābāho jñeya ātmā mahātmabhiḥ || 1 ||  
 89274  
 89275 yatnaiḥ prākcittavetālo dehagehādvivāṣitaḥ |  
 89276 ihānubhavayuktibhyāṁ cittāsatopapādyate || 1 ||  
 89277  
 89278 ātmā jñeyaḥ avaśyaṁ jñātavya itī vicāratattvavidbhiḥ punarīttam  
 89279 vakṣyamāṇaparakāreṇa vicāryate cittamīti śeṣaḥ || 1 ||  
 89280  
 89281 ātmaivedaṁ jagadīti satyaṁ cittena mārjitaṁ |  
 89282 utthitaṁ syātkutaścittamaho cittamavastu yat || 2 ||  
 89283  
 89284 yena cittena ātmaivedamīti bodhena jaganmārjitaṁtaccitaṁ kuta utthitaṁ syāt

89285 yajjagadantaḥpātena svayamapyavastu | aho ityāścārye || 2 ||  
 89286  
 89287 avidyatvādacittattvānmāyāt tvāccāsadeva hi |  
 89288 dhruvaṃ nāstyeva vā cittaṃ bhramādanyatkḥavṛkṣavat || 3 ||  
 89289  
 89290 avastutvameva sādhayati - avidyatvāditi |  
 89291 jaḍatvāccittāntaraśūnyatvānmāyākāryatvācca dhruvaṃ niścayena cittaṃ  
 89292 nāstyeve tyasadeva | athavā khavṛkṣavadbhramādevānyadvastutastu śuddhaṃ  
 89293 khagivātmaiva tadityarthaḥ || 3 ||  
 89294  
 89295 siddhaḥ sthāṇupariśpando naugatasya yathā śiśoḥ |  
 89296 abuddhasya na buddhasya tathā cittamasanmayam || 4 ||  
 89297  
 89298 yathā naikāgatasya śiśorbālasya sthāṇupariśpando  
 89299 bhrāntimātrasiddhastadvadabuddhasya cittaṃ siddhamapi buddhasyātmavido na  
 89300 siddhaṃ kiṃtvasanmayamevetyarthaḥ || 4 ||  
 89301  
 89302 maurkhyamohabhrame śānte cittaṃ nopalabhāmahe |  
 89303 cakrārohabhramasyānte parvataspandanaṃ yathā || 5 ||  
 89304  
 89305 tailekṣvādiyantracakrārohaṇaprayuktabhramasyānte tadavarohaṇottaramityarthaḥ || 5  
 89306 ||  
 89307  
 89308 evaṃ hi cittaṃ nāstyeva brahmaivāsti tathātmakam |  
 89309 padārthabhāvanāścittāttenāsatyā mayojjhitāḥ || 6 ||  
 89310  
 89311 yato bāhyābhyantarapadārthabhāvanā asataścittātprasṛtāstena hetunā asatyā iti  
 89312 mayā ujghitāstyaktāḥ || 6 ||  
 89313  
 89314 jāto'smi śāntasaṃdehaḥ sthito'smi vigatajvaraḥ |  
 89315 tathā tiṣṭhāmi tiṣṭhāmi tathaiva vigataiṣaṇam || 7 ||  
 89316  
 89317 yathā yena pāramārthikasvabhāvena tiṣṭhāmi tathaivedānīm svānubhavenāpi  
 89318 tiṣṭhāmi nānyathābhūta ityarthaḥ || 7 ||  
 89319  
 89320 cittābhāve parikṣiṇā bālyatṛṣṇādayo guṇāḥ |  
 89321 āloko parame citrā varṇākhyā iva saṃvidaḥ || 8 ||  
 89322  
 89323 bālyam bālasya karma cāpalam | varṇān rūpabhedānākhyānti prathayanti  
 89324 tathāvidhāścākṣuṣasaṃvida iva || 8 ||  
 89325  
 89326 mṛtaṃ cittaṃ gatā tṛṣṇā prakṣiṇo mohapañjaraḥ |  
 89327 nirahaṃkāratā jātā jāgratyasminprabuddhavān || 9 ||  
 89328  
 89329 asminnahamātmani jāgrati apagatājñānanidre sati ahaṃ prabuddhavān  
 89330 svābhāvikam svarūpamityarthaḥ || 9 ||  
 89331  
 89332 ekameva jagacchāntaṃ nānātvaṃ na sadityapi |  
 89333 kimanyadvimṛśāmyantaḥ kathayaivālametayā || 10 ||  
 89334  
 89335 jagat śāntaṃ sadekaṃ brahmaiva | etayā asadviṣayiṇyā kathayaivālam | prayojanaṃ  
 89336 nāstītyarthaḥ || 10 ||  
 89337  
 89338 nirābhāsamanādyantaṃ padaṃ pāvanamāgataḥ |  
 89339 saumyaḥ sarvagataḥ sūkṣmaḥ sthita ātmāsmi śāśvataḥ || 11 ||  
 89340  
 89341 nirgata ābhāsaścīdābhāsalakṣaṇā jīvatā yatra || 11 ||  
 89342  
 89343 yadasti yacca nāstīha cittādyātmādyavastu ca |  
 89344 tatkhādacchātaraṃ śāntamanantāgrāhyamātataṃ || 12 ||  
 89345  
 89346 yallope vyavahāradṛśā cittādiśrutidṛśā ca ātmabrahmacaitanyādi ca astīti ca  
 89347 prasiddham | yacca rajjusarpādi vandhyāputrādi ca nāstīti prasiddham vastvavastu ca  
 89348 tatsarvaṃ khādākāśādapyacchātaraṃ nirmalātaraṃ agrāhyaṃ svaprakāśam  
 89349 brahmaivātataṃ tasminneva sadasadrūpavikalpāropādītyarthaḥ || 12 ||  
 89350  
 89351 cittaṃ bhavatu mā vāntarmriyatāṃ sthitimetu vā |  
 89352 ko vicāraṇayārtho me ciraṃ sāmyoditātmanaḥ || 13 ||  
 89353

89354 vicārākārako maurkhyādahamāsaṃ mitasthitiḥ |  
 89355 vicāreṇāmitākāraḥ kva nāmāhaṃ vicārakaḥ || 14 ||  
 89356  
 89357 ahametāvatkālaṃ maurkhyādvicārasya akārakaḥ akartā saṃ mitasthitiḥ  
 89358 paricchinnaḍḍhādisvabhāva āsaṃ | saṃprati vicāreṇa amitākāraḥ saṃ vicārakaḥ  
 89359 ahaṃ kva nāma gata iti na nirūpayitum śakya ityārthaḥ || 14 ||  
 89360  
 89361 mṛte'pi manasiyaṃ me vikalpaśrīr'nirarthikā |  
 89362 manovetālavṛttiyarthaṃ kimarthamupajāyate || 15 ||  
 89363  
 89364 manasi mṛte sati vicārako'sti na veti vikalpaśrīrapi nirarthikā manovetālasya  
 89365 vṛttiyarthaṃ punarjīvanārthaṃ kimarthamupajāyate | atastāmimāṃ prajāhāmiti  
 89366 pareṇa saṃbandhaḥ || 15 ||  
 89367  
 89368 tāmimāṃ prajāhāmyantaḥ saṃkalpakalanāmiti |  
 89369 nirṇīyomiti śāntātmā tiṣṭhāmyātmani maunavat || 16 ||  
 89370  
 89371 omīti oṃkāralakṣye turiye ātmani maunavaditi sthitikriyādr̥ṣṭāntaḥ || 16 ||  
 89372  
 89373 aśnangacchansvapam̐stīṣṭhanniti rāghava cetasā |  
 89374 sarvatra prajñayā tajjñāḥ pratyahaṃ pravīcārayet || 17 ||  
 89375  
 89376 kṛtaṃ vicāramupasaṃhāṃstasya sadaiva kartavyatāmāha - aśnanniti |  
 89377 yathāhuḥ gacchatastīṣṭhato vāpi jāgrataḥ svapato'pi vā | na vicāraparaṃ ceto  
 89378 yasyāsau mṛta ucyate || iti || 17 ||  
 89379  
 89380 pravīcārya svasaṃsthena svasthena svena cetasā |  
 89381 tiṣṭhanti vigatodvegaṃ santaḥ prakṛtakarmasu || 18 ||  
 89382  
 89383 prakṛtakarmasu svasvavarṇāśramocitācāreṣu || 18 ||  
 89384  
 89385 vigatamānamadā muditāśayāḥ  
 89386 śaradupoḍhaśaśāṅkasamatviṣaḥ |  
 89387 prakṛtasaṃvyavahāravihāriṇa-  
 89388 stviha sukhaṃ viharanti mahādhiyaḥ || 19 ||  
 89389  
 89390 śaradā upoḍhena śaśāṅkena samā tviṣṭ prasannamukhakāntiryeṣāṃ || 19 ||  
 89391  
 89392 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 89393 mokṣopāyeṣūpaśamaprakaraṇe cittāsattāpratipādanaṃ nāmaikāśītitaṃ  
 89394 sargaḥ || 81 ||  
 89395  
 89396 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe upaśamaprakaraṇe  
 89397 cittāsattāpratipādanaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
 89398  
 89399  
 89400 dvyaśītitaṃ sargaḥ 82  
 89401  
 89402 śrīvāsiṣṭha uvāca |  
 89403  
 89404 vicāra evaṃ viduṣā saṃvartena kṛtaḥ purā |  
 89405 kathito mama vindhyādrau tenaiva viditātmanā || 1 ||  
 89406  
 89407 ihendriyāṇi ca mano vyarthaceṣṭādihetubhiḥ |  
 89408 vītahavyena bodhyante ātmaikāgryaprasiddhaye || 1 ||  
 89409  
 89410 kṛtasya vicārasya sām̐pradāyikatvaṃ darśayati - vicāra iti | saṃvartena  
 89411 bṛhaspatibhrātrā || 1 ||  
 89412  
 89413 etāṃ dṛṣṭimavaṣṭabhya vicāraparayā dhiyā |  
 89414 saṃsārasāgarādasmāttāratamyena saṃtara || 2 ||  
 89415  
 89416 tāratamyena uttarottaracittaviśrāntiprakars'paripākaprayuktabhūmikārohaṇakrameṇa  
 89417 || 2 ||  
 89418  
 89419 athemāmaparāṃ rāma śṛṇu dṛṣṭiṃ padapradāṃ |  
 89420 muninā vītahavyena yayā'sthitamasaṅkitam || 3 ||  
 89421  
 89422 aparāṃ indriyamaṇaḥprabodhanarūpāṃ yayā dṛṣṭyā vītahavyena muninā

89423 aśaṅkitam niḥsaṅkaṁ padamāsthitamadhirūḍhamityarthaḥ | yathā iti pāṭhe  
 89424 yena prakāreṇa || 3 ||  
 89425  
 89426 vītahavyo mahātejā vibabhrāma vane purā |  
 89427 vindhyaśailadarīrdīrghā ravirmerudarīriva || 4 ||  
 89428  
 89429 vindhyaśailadariḥ samādhyānukūlā anveṣamāṇo vibabhrām || 4 ||  
 89430  
 89431 asmātkriyākramādghorātsaṁsārabhramadāyinaḥ |  
 89432 ādhivyādhimayākārātkālenodvegamāyayau || 5 ||  
 89433  
 89434 kutastasya samādhicchābhūttatrāha - asmāditi || 5 ||  
 89435  
 89436 nirvikalpasamādhyāṁśalabhyodāraparecchayā |  
 89437 sa jahāra jagajjīrṇaṁ svavyāpāraparamparām || 6 ||  
 89438  
 89439 jahāra upasaṁjahāra | saṁnyastavāniti yāvat || 6 ||  
 89440  
 89441 viveśa rambhāracitaṁ nijaṁ parṇoṭajāntaram |  
 89442 kṛtagauram susaugandhyamalinīlamivotpalam || 7 ||  
 89443  
 89444 rambhāracitaṁ kadalīdalanirmītam | kṛtā gaurāḥ śvetāḥ pītāśca karpūrāḥ  
 89445 parāgāśca yena ata-eva susaugandhyam || 7 ||  
 89446  
 89447 tatrāsane same śuddhe svāstīrṇahariṇājine |  
 89448 viśāśrāmācale śānte vītavarṣa ivāmbudaḥ || 8 ||  
 89449  
 89450 śānte nistāpe | acaleśasya himavato'nte prānte vā || 8 ||  
 89451  
 89452 baddhapadmāsanastasthau pārṣṇyoradhikarāṅguliḥ |  
 89453 śṛṅgavacchāntacalanamatiṣṭhatspaṣṭakandharam || 9 ||  
 89454  
 89455 pārṣṇyoḥ pādatalamūlayoradhi upari karāṅgulayo yasya tathāvidhaḥ san |  
 89456 asamarthasamāśaśchāndasaḥ | spaṣṭakandharam ūrdvāhīkṛtagrīvaṁ yathā  
 89457 syāttathā || 9 ||  
 89458  
 89459 sa jahārālamālokāddigvikīrṇaṁ manaḥ śanaiḥ |  
 89460 viśanmerudariṁ sāyaṁ bhānurbhāsa ivotkaram || 10 ||  
 89461  
 89462 dikṣu indriyālokānnimittādvikīrṇaṁ manastannigrahopāyena jahāra  
 89463 hṛdyupasaṁjahāra | śanairvakṣyamāṇaprabodhanakrāmādityarthaḥ || 10 ||  
 89464  
 89465 bāhyānābhyantarāṁścaiva sparśānparijahatkramāt |  
 89466 idamākalayāmāsa manasā vigatainasā || 11 ||  
 89467  
 89468 bāhyānāindriyakānābhyantarānmānasāṁśca viśayasparśānparijahatyajansan |  
 89469 nābhyastācchatuḥ iti numniśadhaḥ | idam vakṣyamāṇamākalayāmāsa  
 89470 vicārayāmāsa || 11 ||  
 89471  
 89472 aho nu cañcalamidaṁ pratyāhṛtamapi kṣaṇāt |  
 89473 na manaḥ sthairyamāyāti taraṅgaprauḍhapaṇavat || 12 ||  
 89474  
 89475 taraṅgaiḥ prauḍhena pravāhitena paṇena tulyaṁ taraṅgaprauḍhapaṇavat || 12 ||  
 89476  
 89477 cakṣurādibhiruddāmai rūpairāhitasambhramaiḥ |  
 89478 ajasramutpatatyeva vīṭeva talatāḍitā || 13 ||  
 89479  
 89480 cakṣurādibhirāhitasambhramairnānāviṣayarūpairnimittaiḥ utpatati nṛtyati |  
 89481 vīṣṭeva kanduka iva || 13 ||  
 89482  
 89483 tyajadevānuḡrṇāti vṛttīrindriyavardhitāḥ |  
 89484 yasmānnivāryate tasminpronmatta iva dhāvati || 14 ||  
 89485  
 89486 pūrvapūrvavṛttīstyajadeva tattadanusāriṇīruttarottaravṛttirḡrṇāti || 14 ||  
 89487  
 89488 ghaṭātptaṁupāyāti paṭācchakaṭamutkaṭam |  
 89489 cittamartheṣu carati pādapeṣviva markāṭaḥ || 15 ||  
 89490  
 89491 pañcadvārāṇi manasaścakṣurādīnyamūnyalam |

89492 dagdhendriyābhīdhānāni tāvadāloka yāmyaham || 16 ||  
 89493  
 89494 evaṃ cittadoṣānāloca tannirgamadvārāṇyālocitavānityāha - pañceti |  
 89495 dagdhaśabdo nindārthaḥ | chāndasatvāt kutsitāni kutsanaiḥ iti samāso nāśritaḥ ||  
 89496 16 ||  
 89497  
 89498 he he hatendriyagaṇāḥ kiṃ me bodhāya neha vaḥ |  
 89499 velā vilulitāmbūnāmabdhīnāmiva cañcalāḥ || 17 ||  
 89500  
 89501 idānīmīndriyāṇyeva nirbhartsya bodhayati - he he iti | he cañcalāḥ  
 89502 hatendriyagaṇāḥ me mama bodhāya samādhinā cīramātmadarśanāya vaḥ velā  
 89503 avasaro nāsti kim || 17 ||  
 89504  
 89505 mā kurudhvamanarthāya cāpalaṃ capalāśayāḥ |  
 89506 smarātātītavṛttīni duḥkhajālāni bhūriśaḥ || 18 ||  
 89507  
 89508 rūpāṇi manaso yūyaṃ jaḍā eva kilādhamāḥ |  
 89509 jaḍe tūtsiktatā vyarthaṃ mṛgatṛṣṇeva valgati || 19 ||  
 89510  
 89511 yūyaṃ manasa eva dvārabhedena kalpitāni svarūpāṇi | jaḍe ralayorabhedājjale ca  
 89512 utsiktatā taraṅgotsekavatteva vyarthaṃ valgati || 19 ||  
 89513  
 89514 asārātmasvarūpāṇāmanāloka vatī sadā |  
 89515 andhānāmuddhatiriyeyaṃ sā dṛśyāyaiva jāyate || 20 ||  
 89516  
 89517 asārātma anṛtaṃ svarūpaṃ yeṣāṃ tathāvidhānāṃ bhavatāmanāloka vatī  
 89518 [anāloka vatāmātmajñānaśūnyānāṃ iti mūle tīkāyāṃ ca pāṭhaḥ]  
 89519 ātmajñānaśūnyā yā samuddhatirdurvinayādamārga pravṛttiḥ seyamandhānāṃ  
 89520 sādṛśyāya upamāarthameva jāyate | amārga dhāvatāmandhānāṃ kūpe  
 89521 pātasyopamā jāyata ityārthaḥ || 20 ||  
 89522  
 89523 cidātmā bhagavānsaraṃ sākṣitvena karomyaham |  
 89524 hatendriyagaṇā yūyaṃ kiṃ nirarthakamākulāḥ || 21 ||  
 89525  
 89526 yadi vayaṃ jaḍāḥ kastarhi darśanādīnā sarvavyavahāraṃ karoti tatrāha -  
 89527 cidātmēti || 21 ||  
 89528  
 89529 mithyaiva me vivalganti nīrūpā nayanādayaḥ |  
 89530 alātacakrapratimāḥ sarparajjubhramopamāḥ || 22 ||  
 89531  
 89532 nīrūpāḥ satyasvarūpaśūnyāḥ || 22 ||  
 89533  
 89534 tenātmanā bahujñena nirjñātāścakṣurādayaḥ |  
 89535 manāgapi na saṃbandho dyupātālatalādrivat || 23 ||  
 89536  
 89537 yena sākṣiṇā bahujñena sarvāvabhāsakena nayanādayaḥ pariññātāstena saha  
 89538 eṣāṃ manāgapi saṃbandho nāsti | yathā dyupātālatalayoḥ pātālādribhyāṃ divo  
 89539 vā pātālatalādrībhīstadvadityārthaḥ || 23 ||  
 89540  
 89541 bhītaḥ pāṇtha ivāhibhyaḥ pukkasebhya iva dvijaḥ |  
 89542 dūre tiṣṭhati cinmātramīndriyebhyastvanāmayaṃ || 24 ||  
 89543  
 89544 cinmātraṃ cidekarasaḥ pratyagātmā paragbhya īndriyebhyo dūraṃ tiṣṭhati |  
 89545 parāñci khāni vyatṛṇatsvayaṃbhūḥ iti śruteriti bhāvaḥ || 24 ||  
 89546  
 89547 citsattāmātrakeṇālaṃ saṃkṣobho bhavatāṃ mithaḥ |  
 89548 tiṣṭhati svairamāditye dinakāryavatāmiva || 25 ||  
 89549  
 89550 tarhi kathamīndriyavyāpāre ātmano nimittatāprasiddhistatrāha - citsatteti |  
 89551 dinakāryāṇi śrāddhakṛṣyādīni tadvatām || 25 ||  
 89552  
 89553 citta cāraṇa cārvāka caturdikkuṣibhikṣuka |  
 89554 śveva vyarthamanarthāya maivaṃ vihara he jagat || 26 ||  
 89555  
 89556 idānīm cittaṃ saṃbodhya bodhayati - cittetyādinā | īndriyāṇāṃ  
 89557 bahirmukhatāpracārahetutvāccāraṇa | dehātmābhīmānītvāccārvāka | catasṛṣu  
 89558 dikṣu kuṣibharaṇāya bhikṣuka || 26 ||  
 89559  
 89560 ahaṃ cidvaditi vyarthamasatyā tava vāsana |



89561 atyantabhinna yoraikyam nāsti cinmanasoḥ śaṭha || 27 ||  
89562  
89563 cidvat cetanamiti vāsanābhrāntiḥ || 27 ||  
89564  
89565 jīvāmyevāhamityeṣā tavāhaṃkāradurmatiḥ |  
89566 mithyaiva jātā duḥkhāya na satyā satyavarjitā || 28 ||  
89567  
89568 na satyeti | nahyahaṃkāradhīnajīvanam satyam | asatyapi tasmin suṣuptau  
89569 jīvanadarśanāt | ito'pi mithaiva sā yataḥ satyena paramātmanā varjitā | na prāṇena  
89570 nāpāṇena martyo jīvati kaścana | itareṇa tu jīvanti yasminnetāvupāśritau iti  
89571 śruterityarthaḥ || 28 ||  
89572  
89573 ahaṃkārodaye so'smītyetām saṃrabdhatām tyaja |  
89574 na kiṃcidapi mūrkhā tvaṃ kiṃ vyartham taralāyase || 29 ||  
89575  
89576 ahaṃkārasya abhimānākhyapariṇāmasya udaye jāte sa  
89577 kāryakāraṇasaṃghātātmāsmītyetām saṃrabdhatāmabhimānam || 29 ||  
89578  
89579 saṃviccittvamanādyantaṃ saṃvido'nyanna vidyate |  
89580 dehesmiṃstanmahāmūrkhā kiṃ tvaṃ syāścittanāmakam || 30 ||  
89581  
89582 tavaiva svarūpaṃ durlabham tvayā abhimānenānyarakṣaṇam tu  
89583 dūranirastamityāśayenāha - saṃviditi || 30 ||  
89584  
89585 viśaparyavasāneyam rasāyanavadutthitā |  
89586 bhokṛtākartṛtāśāṅkā bata citta mudhaiva hi || 31 ||  
89587  
89588 pariṇāme viśaparyavasānā | bhogakāle rasāyanavadutthitā || 31 ||  
89589  
89590 mopahāsapadaṃ gaccha mūrkhendriyagaṇāśrayam |  
89591 na kartā tvaṃ na bhoktā tvaṃ jaḍo'syanyena bodhyase || 32 ||  
89592  
89593 indriyagaṇānāmāśrayaṇamāśrayam kṛtveti śeṣaḥ | anyena sāksiṇā || 32 ||  
89594  
89595 kastvaṃ bhavasi bhogānām ke vā bhogā bhavanti te |  
89596 jaḍasyātmaiva te nāsti bandhumitrādi tatkutaḥ || 33 ||  
89597  
89598 bhogānubhavaśaktiśūnyasya jaḍasya mithyābhūtasya ca tava bhogāśā  
89599 vyarthetyāha - kastvamiti || 33 ||  
89600  
89601 yajjaḍam taddhi nastyeva sadevāsattayānvitam |  
89602 jñatvakartṛtvabhokṛtvamanyatvānāmasaṃbhavāt || 34 ||  
89603  
89604 ātmaiva te nāstītyetadupapādayati - yaditi | sat parasattāvaśādvidyamānatayā  
89605 bhāsamānameva sphaṭike lauhityamiva svataḥ asattayānvitam | jñatvaṃ ca  
89606 kartṛtvam ca bhokṛtvam ca manyate pūrvāparamanusamdhatte iti manyastattvaṃ  
89607 ca teṣāṃ caitanyamantareṇāsaṃbhavāt || 34 ||  
89608  
89609 pratyakcetanarūpaścettvaṃ tadātmaiva te vapuḥ |  
89610 bhāvābhāvamayī cittasattā te keva duḥkhaḍā || 35 ||  
89611  
89612 tarhyaham pratyakcaityanyarūpameva kiṃ na syāmiti cettarhi tava sadā nirvikalpaiva  
89613 sthiryuktā natu duḥkhaḍā kartṛtvabhokṛtvabhāvābhāvavikalpamayītyāha -  
89614 pratyagiti | naca sarvavikalpatyāge cittatā tavāstīti bhāvaḥ || 35 ||  
89615  
89616 yathā kartṛtvabhokṛtve mithyaivādhighate tvayā |  
89617 mayā te hi pramārjyete śṛṇu yuktyā katham śanaiḥ || 36 ||  
89618  
89619 acetanatve tu ayatnenaiva kartṛtvādikam pramārjituṃ śakyamityāha - yatheti ||  
89620 36 ||  
89621  
89622 svayaṃ tāvadbhāvāneṣa jaḍo nāstyatra saṃśayaḥ |  
89623 jaḍasya kidṛkkartṛtvam nṛtyantiha katham śilāḥ || 37 ||  
89624  
89625 śilāḥ śilāputrikāḥ || 37 ||  
89626  
89627 upajīva ciraṃ tasmācchuddham tadbhāgamaiśvaram |  
89628 jīvasicchasi haṃsi tvaṃ vṛthā yāsi vivalgasi || 38 ||  
89629

89630 yadi bruṣe kāṣṭhapratimā cetanavyāpāramupajīvyā nṛtyantī dṛṣṭeti tarhi  
 89631 tvamapi tādaiśvaram cidābhāsabhāgamupajīva | tathāca pratimānṛtyaphalabhoktā  
 89632 yathā cetana eva na pratimā tathā tvatkṛtajīvanādīphalabhoktā cidātmaiveti tvam  
 89633 vṛthā jīvanādyartham dhāvasītyarthaḥ || 38 ||  
 89634  
 89635 kriyate yattu yacchaktyā tattenaiva kṛtam bhavet |  
 89636 lunāti dātram puṁśaktyā lāvakaḥ procyate pumān || 39 ||  
 89637  
 89638 dātram śaṅkulā || 39 ||  
 89639  
 89640 hanyate yastu yacchaktyā sa tenaiva hato bhavet |  
 89641 nihanti khaḍgaḥ puṁśaktyā hantaiva procyate pumān || 40 ||  
 89642  
 89643 pumāneva hantā procyata ityanvayaḥ || 40 ||  
 89644  
 89645 pīyate yastu yacchaktyā pītam tenaiva tadbhavet |  
 89646 pātreṇa pīyate pānam pātā yastūcyate naraḥ || 41 ||  
 89647  
 89648 yastu naraḥ sa eva pātā ucyate na pātram || 41 ||  
 89649  
 89650 prakṛtyevāsi sujaḍaḥ samastajñena bodhyase |  
 89651 tenātmaivātmanātmānam cinotīdam hi no bhavat || 42 ||  
 89652  
 89653 cinoti bhoktrbhogyakaraṇopakaraṇādibhāvena svapna iva saṁcinoti |  
 89654 bhavacchabdasya sarvanāmno napuṁsake bhavaditi rūpam || 42 ||  
 89655  
 89656 anāratam bodhayati tvāmātmā parameśvaraḥ |  
 89657 bodhanīyā budhairmūḍhāḥ kilāvṛttiśatairapi || 43 ||  
 89658  
 89659 bodhayati cidābhāsavyāptyā sphorayati | yuktaṁ caityādityāha - bodhanīyā iti ||  
 89660 43 ||  
 89661  
 89662 ātmasattaiva bodhaikarūpiṇī sphuratīha hi |  
 89663 tayaiva cittasābdārthāvaṅgikṛtya tvayā sthitam || 44 ||  
 89664  
 89665 ata-eva bodhasattādhīnastava nāmarūpābhyāmātmalābha ityāha - ātmeti ||  
 89666 44 ||  
 89667  
 89668 evaṁ citta tvamajñānādātmasakterupāgatam |  
 89669 jñāne tvayā vigalitam tīvra himamivātape || 45 ||  
 89670  
 89671 tathācātmaiva svajñānāttvamiva saṁpannaḥ svajñānāttvadbhāvānmucyata  
 89672 ityāha - evamiti | vigalitam bhāve ktaḥ || 45 ||  
 89673  
 89674 tasmānmṛtam tvam mūḍham tvam nāsi tvam paramārthataḥ |  
 89675 tadevāhamiti vyarthamato māstvasukhāya te || 46 ||  
 89676  
 89677 tadātmaivāhamiti tādātmyādhyāso māstu | asukhāya janmādiduḥkhāya || 46 ||  
 89678  
 89679 asatyā cittakalanā indrajālalatā iva |  
 89680 vijñānamātrameveha brāhmamaṅgaṁ vijṛmbhitam || 47 ||  
 89681  
 89682 brāhmaṁ aṅgaṁ svarūpam || 47 ||  
 89683  
 89684 narāmarajagadrūpairbrāhmī śaktirudetyalam |  
 89685 sāmudrakaṇakallolajālairveleva valgati || 48 ||  
 89686  
 89687 śaktiścicchaktisaṁvalitā māyā | ata-eva veleva || 48 ||  
 89688  
 89689 cinmayaścedbhavermūḍha tattasmātparamātpadāt |  
 89690 nityamavyatiriktaṁ tvam [vyatiriktaśtvamityeva pāṭho yuktaḥ]  
 89691 kimanyatpariśocasi || 49 ||  
 89692  
 89693 he mūḍha tvam ātmatvabodhāccinmayaścedbhavestattarhi cito  
 89694 bhedakāraṇābhāvātparamātpadānnityamavyatirikta eva || 49 ||  
 89695  
 89696 sarvagaṁ sarvabhāvastham sarvarūpaṁ hi tatpadam |  
 89697 tatprāptau sarvamevājña prāptaṁ bhavati sarvadā || 50 ||  
 89698

89699 tadā aprāptaviṣayābhāvādanuśoko nirviṣayo na saṃbhāvya ityāśayenāha -  
 89700 sarvagamiti | sarveṣvatītānāgatabhāveṣvapi sthitam |  
 89701 kālakṛtaparicchedaśūnyamiti yāvat || 50 ||  
 89702  
 89703 na tvamasti na dehosti brahmāstīha mahatsphurat |  
 89704 ahaṃtvamiti niḥspande sphuratyārtirhi kasya kā || 51 ||  
 89705  
 89706 tadā tvam prthañnāsti | chāndasaḥ puruṣavyatyayaḥ | ahaṃtvamityābhāso  
 89707 niḥspande ātmani sphurati ataḥ kasya kā vā ārtiḥ || 51 ||  
 89708  
 89709 ātmā cettvam tadātmaiva sarvago'stīha netaraḥ |  
 89710 ātmano'nyajjaḍatvam cettattvam nāstyasti tadvapuḥ || 52 ||  
 89711  
 89712 uktakalpadvayaṃ punaḥ spaṣṭamāha - ātmeti || 52 ||  
 89713  
 89714 ātmaiva sarvaṃ trijagattadanyattu na kiṃcana |  
 89715 tattvam kiṃcittvamātmānyadyadi tattvam na kiṃcan || 53 ||  
 89716  
 89717 tattasmādyadi tvam kiṃcidātmānyadyadi bhavasi tadā kiṃcana tattvam  
 89718 paramārtharūpaṃ netyarthaḥ || 53 ||  
 89719  
 89720 ahaṃ tvidamahaṃ tanma iti vyarthaṃ kimīhase |  
 89721 asadvapuḥ kiṃ sphurati śaśaśṛṅgeṇa ko hataḥ || 54 ||  
 89722  
 89723 ahaṃ tu idaṃ bālaśarīram | ahaṃ tadvṛddhaśarīram | tadbālaśarīrasaṃbandhi  
 89724 kṛīḍopakaraṇādi vṛddhaśarīrasaṃbandhiputrapautrādi ca me mama iti vyartha  
 89725 kimīhase | nahyātmabhūtasya śarīratā vāstavītyasadvapūḥ kiṃ sphuratītyarthaḥ || 54  
 89726 ||  
 89727  
 89728 tṛtīyā kalanā nāsti cijjaḍāmsetarā śaṭha |  
 89729 chāyātapanayormadhye tṛtīyevānurañjanā || 55 ||  
 89730  
 89731 tarhi cidacidvyatiriktaṃ tṛtīyaṃ svarūpamahaṃ kiṃ na syāṃ tatrāha -  
 89732 tṛtīyeti | yathā jagati cchāyātapaṇyatarānurañjanā sarvavastuṣvastyeva tṛtīyā  
 89733 vidhā nāsti tadvadityarthaḥ || 55 ||  
 89734  
 89735 satyāvalokanājjāte cittajāḍyadṛṣoḥ kṣaye |  
 89736 saṃpadyate yattu tajjaṃ svasaṃvedanamātrakam || 56 ||  
 89737  
 89738 tarhyayaṃ tattvataḥ kiṃsvarūpamiti ceccaramasākṣātkāravṛttyā avidyayā saha  
 89739 tvadīyajāḍyasya tvadantargatacidābhāsasya ca kṣaye  
 89740 caramasākṣātkāravṛttyāvirbhūtaṃ yatsvaparakāśapūrṇātmarūpaṃ tadeva  
 89741 tvamityāha - satyeti | tajjaṃ tasmātsatyāvalokamādāvirbhūtam || 56 ||  
 89742  
 89743 tena mūḍha na kartṛtvam na bhoktṛtvam tavāpi hi |  
 89744 tadevāsi paraṃ brahma tyaja maurkhyam bhavātmavān || 57 ||  
 89745  
 89746 kevalaṃ jñatvaviṣayamupadeśārthasiddhaye |  
 89747 tvayā karaṇabhūtena karotyātmēti kathyate || 58 ||  
 89748  
 89749 yadyahamātmaiva tarhi manasaivānudraṣṭavyaṃ manasaivedamāptavyaṃ neha  
 89750 nāñāsti kiṃcana ityādiśrutiṣu mama ātmopakaraṇatvam kathamuktaṃ tatrāha ##-  
 89751 tattvamasītyādyupadeśānām prajoyanasiddhaye karaṇatvena kalpitenā tvayā  
 89752 kevalaṃ śuddhaṃ svatattvam jñatvaṃ caramasākṣātkārastadviṣayaṃ karoti |  
 89753 yathā svamukhatattvam didṛkṣurdarpaṇopādhyadhīrūḍhena svamukhenaiva  
 89754 karaṇena mukhaṃ paśyati tadvaditi bhāvaḥ || 58 ||  
 89755  
 89756 asatsvarūpaṃ karaṇaṃ jaḍaṃ niravalambanam |  
 89757 niḥspandanaṃ na spandeta kartṛsaṃbodhanaṃ vinā || 59 ||  
 89758  
 89759 yadi tvam karaṇasvabhāvameva svaṃ manyase tarhi tava calane'pi svataḥ sāmārthya  
 89760 nāstīti kartṛtvābhīmānastava vṛthaivetyetadupapādayati -  
 89761 asatsvarūpamityādinā | niḥspandanaṃ svataḥ spandanaśaktirahitam |  
 89762 kartṛsaṃbodhanaṃ caitanyakṛtaṃ kartavyārthaprakāśam || 59 ||  
 89763  
 89764 akartuḥ karaṇasyāśya śaktiḥ kācinna vidyate |  
 89765 dātrasya lāvakābhāve kartuṃ kimiva śaktatā || 60 ||  
 89766  
 89767 akartuṃ kartranadhiṣṭhitasya || 60 ||

89768  
 89769 khaḍgaprahāravicchedakriyāyāṃ puṃsi śaktatā |  
 89770 na khaḍge sujaḍe citta sarvāṅgeṣvapi śaktatā || 61 ||  
 89771  
 89772 sarvāṅgeṣu āmūlāgraṃ sarvāvayaveṣu sarveṣvaṅgeṣu upakaraṇeṣu satsvapīti vā  
 89773 || 61 ||  
 89774  
 89775 tasmānnāsi sakhe kartṛ mā vyarthaṃ duḥkhabhāgbhava |  
 89776 parārthaṃ kleśitā mūrkhā prākṛteṣu na śobhate || 62 ||  
 89777  
 89778 prākṛteṣu pāmaratulyeṣu prakṛtikāryeṣu | ātmanastu śobhata eva || 62 ||  
 89779  
 89780 iśvaro nedṛśaḥ śocyō yastvayā sadṛśo bhavet |  
 89781 naca tasya kṛtenārtho nākṛteneha kaścana || 63 ||  
 89782  
 89783 nanviśvara eva mohājjīvatāṃ prāptaḥ aśanāyādinā pīḍyamānaḥ kathaṃ  
 89784 mayopekṣaṇīya iti tadartha sarvaprayatnairghaṭamānamahaṃ tamanuśaucāmīti  
 89785 cettatrāha - iśvara iti | yastvayā sadṛśaḥ sa eva tvayā śocayaḥ | iśvarastu  
 89786 nedṛśa ityārthaḥ || 63 ||  
 89787  
 89788 garvāttupakaromyenamīti kevalamalpadhīḥ |  
 89789 kliśyate vasatāṃ tvārtho na kiṃcidupayujyate || 64 ||  
 89790  
 89791 garvātkāryakāraṇasaṃghātābhimānādenamātmānamupakaromīti bhrāntyā tvayā  
 89792 alpā paricchinā dhīrbuddhīḥ kliśyate pīḍyate | saṃghāte vasatāṃ  
 89793 pañcaprāṇamanobuddhidaśendriyāṇāṃ sarveṣāmacetanatvādbhogairnārtha iti na  
 89794 kiṃcitkasyacidupayujyata ityārthaḥ || 64 ||  
 89795  
 89796 karturbhogeśvarasyaivamarthe cedanuvartase |  
 89797 tadasya kācinneccheha tṛptatvātsarvadaiva hi || 65 ||  
 89798  
 89799 ataḥ pariśeṣādīśvarasyārthe tvatpravṛttirvācyā tatra tūktamevottaramityāha ##-  
 89800  
 89801 akṛtrimāvabhāsenā sarvagenā cidātmanā |  
 89802 ekenāivedamāpūrṇaṃ kalpanaivāsti netarā || 66 ||  
 89803  
 89804 kutastasya neccheti cetpūrṇatvādadvayatvāccetyāha - akṛtrimeti || 66 ||  
 89805  
 89806 ekānekāvabhāsenā samastena tadātmanā |  
 89807 ātmanyevāntarātmāntaḥ kriyate kiṃ kimiśyate || 67 ||  
 89808  
 89809 sarvasya jagataḥ svātmani tenaiva kalpitatvenāprāptatvābhāvādapi tatra tasya  
 89810 necchetyāha - eketi | ātmanā ātmanyevāvidyakena ekānekāvabhāsenā  
 89811 tajjagadrūpaṃ kriyate tatra kiṃ kimalabhyaṃ yadiśyate || 67 ||  
 89812  
 89813 tvādṛśasya tu dṛṣṭyaiva kṣubdhatā jāyate mudhā |  
 89814 ālokyā rājamahiṣīm yūno madamayīm tathā || 68 ||  
 89815  
 89816 yadi sarvamīśvarasvaṃ tarhi tatra kathaṃ mameccā tatrāha - tvādṛśasyeti |  
 89817 mūrkhasyetyārthaḥ || 68 ||  
 89818  
 89819 ātmanā saha saṃbaddhaṃ cetaḥ kartrasi sundara |  
 89820 kiṃtu nāsyāsi saṃbandhi kusumasya yathā phalam || 69 ||  
 89821  
 89822 tarhi teneśvareṇaiva saṃbadhya tadanugrahādbhogān lapsyāmi tatrāha -  
 89823 ātmaneti | ātmasaṃbandhecchāyā ramaṇiyatvātsundareti | asyātmanaḥ saṃbandhi  
 89824 saṃbandhayogyāṃ nāsi | yathā kusumādutpannamapi phalaṃ  
 89825 kusumabahir mukhatvāttatsaugandhādyupabhogasaṃbandhayogyāṃ na bhavati  
 89826 tadabhivṛddhau kusumasyaiva tirobhāvāttadvattvamapītyārthaḥ || 69 ||  
 89827  
 89828 dvitīyena samaṃ yaiśā tattāvadbhavanaikatā |  
 89829 sā saṃbandhagatiḥ proktā prāgdvītvādhunaikatā || 70 ||  
 89830  
 89831 saṃbandhayogyatāmupapādayitum mukhyasaṃbandhalakṣaṇamāha - dvitīyēneti  
 89832 | ekasya dvitīyena samaṃ ekatarakriyayā ubhayakriyayā ca milanāttasya pūrvasya  
 89833 tāvadbhavanamaparāntarbhāvastena ekatā vā sā saṃbandhagatiḥ saṃbandhasya  
 89834 phalato lakṣaṇamityārthaḥ | tadeva saṃkṣipyāha - prāgīti || 70 ||  
 89835  
 89836 nānāprakāraracanā nānārūpakriyonmukhī |

89837 sukhaduḥkhadaśā'heturbhavānnaikavidhāsmṛtā || 71 ||  
 89838  
 89839 tādrśe ca mikhye saṃbandhe bhavān ahetuḥ | yatastava svato naikavidhā  
 89840 kārtyataśca nānāprakāraracanā nānārūpavihitaniṣiddhakriyonmukhī  
 89841 sukhaduḥkhadaśā ā samantātsmṛtā prasiddhetyarthaḥ || 71 ||  
 89842  
 89843 saṃbandhaḥ samayordṛṣṭastathārdhasamayorapi |  
 89844 na vilakṣaṇayoścānyastasminsati jagattraye || 72 ||  
 89845  
 89846 samayoḥ kṣīrayoḥ | ardhasamayōḥ kṣīranīrayoḥ |  
 89847 vilakṣaṇayorvārivahnyorivātyantaviruddhayoḥ yatastasminviruddhasaṃnipāte sati  
 89848 anya ekatarasya nāśa eva dṛṣṭo na saṃbandhāvasthānamityarthaḥ || 72 ||  
 89849  
 89850 dravyāntaraguṇā dravyāṇyāśrayanti bahūnyalam |  
 89851 saṃvidaścyavanaṃ duḥkhaṃ saṃvido mā cyuto bhava || 73 ||  
 89852  
 89853 nanu śabdasparśarūpādiviruddhaguṇavatāmapi sūkṣmabhūtānām  
 89854 pañcikaraṇena saṃbandhavanmama ātmasaṃbandhaḥ kiṃ na syāttatrāha -  
 89855 dravyāntareti | tatra na parasparaviruddhatā yato dravyāntaraguṇā api parasparamelane  
 89856 pañcikṛtadravyāṇyāśrayanti | tathā cāhuḥ śabdaikaguṇamākāśaṃ  
 89857 śabdasparśaguṇo marut | śabdasparśarūpaguṇaistriguṇaṃ teja ucyaṭe |  
 89858 śabdasparśarūparasaguṇairāpaścaturguṇāḥ | śabdasparśarūparasagandhaiḥ  
 89859 pañcaguṇā mahī || iti | iha tu saṃvijjādyayorvirodhājjaḍāttvattaḥ  
 89860 saṃvidaścyavanaṃ cetsādhakābhāvājjaḍāṃso na siddhyatyeveti  
 89861 tvadasiddhiprasaṅgaduḥkham | saṃvidaḥ sakāśāttava cyavanaṃ cettvayā  
 89862 svanāśārthamevātmasaṃbandho'pekṣitaḥ syāt | ata ātmasaṃbandhamapekṣamāṇa  
 89863 ubhayathāpi tvaṃ saṃvidaḥ sakāśānmā cyuto bhavetyarthaḥ || 73 ||  
 89864  
 89865 etāvataikadhyānena nityadhyāno'thavātmadrk |  
 89866 abhāve duḥkhadasyāntardṛśā dṛśyasya vastunaḥ || 74 ||  
 89867  
 89868 athavā antardṛśā saṃvidā duḥkhadasya dṛśyasya tvadādevastunaḥ abhāve  
 89869 nāśe sati nirduḥkhaniratiśayānandātmamātrapariśeṣaḥ | etāvatā cetsaṃtuṣyasi  
 89870 tadā ekāgreṇa dhyānena nityadhyānaściramavicchinnaśamādhiḥ san  
 89871 ātmadr̥gātmadarśī bhavetyarthaḥ || 74 ||  
 89872  
 89873 saṃkalponmukhatām viddhi duḥkhadām saṃvidaścyutim |  
 89874 jaḍeṣūpalabhūteṣu manodehendriyādiṣu || 75 ||  
 89875  
 89876 samādhāveva tava sukhaṃ natu saṃkalponmukhatve | yataḥ saṃkalpairnirjharodakaṃ  
 89877 śīlāsu cyutamiva dehādiṣu cyutā saṃvidindriyadvārairbahudhā vibhajyamānā  
 89878 viśīryata iveti tadeva duḥkhamityāha - saṃkalpeti || 75 ||  
 89879  
 89880 kīdrśī kartṛtā citta puṣpaṃ vyomni kathaṃ bhavet |  
 89881 nirastakalanā pañke mananadhvaṃsarūpiṇi || 76 ||  
 89882  
 89883 nanu nāhaṃ saṃkalpayāmi kiṃtvātmaiva kartṛtāsvabhāvātsaṃkalpayatīti  
 89884 cennaitadityāha - kīdrśītyādinā || 76 ||  
 89885  
 89886 nacaivātmani kartṛtvaṃ saṃbhavatyambarāṅgavat |  
 89887 ayaṃ kevalamātmaiva nānānānātayātmani || 77 ||  
 89888  
 89889 tvatkalpitayā nānānānātayā ātmā kevalaṃ sphuratyeva na kalpayatītyarthaḥ || 77 ||  
 89890  
 89891 sphuratyabdhirivāmbhobhiḥ phenabudbudavīcibhiḥ |  
 89892 ābhāsamātre sarvasminsphuratyasmiṃścidātmani || 78 ||  
 89893  
 89894 dvitīyā nāsti kalanā taptāṅgāra ivāmbudhau |  
 89895 kalanārahite deve dehe manasi vā jaḍe || 79 ||  
 89896  
 89897 yathā ambudhau taptāṅgāro nāsti tadvat | evamātmadeve kalanārahite sati dehe  
 89898 manasi ca jaḍe sati vivekadṛśā idamanyadidamaśubhamidaṃ nānyadidaṃ  
 89899 śubhamityādyasatkalpanā kalpakābhāvādeva nāstīti saṃvedyarahitā saṃvideva sā  
 89900 netaraditi siddhamiti pareṇānvayaḥ || 79 ||  
 89901  
 89902 saṃvitsaṃvedyanirmuktā sāraṃ sundara netarat |  
 89903 idamanyadidaṃ nānyacchubhaṃ vā'śubhameva ca || 80 ||  
 89904  
 89905 ityasatkalpanā nāsti yathā nabhasi kānanam |

89906 saṃvedyarahitaṃ saṃvinmātramevedamātataṃ |  
 89907 tatrāyamahamanyo'yamityasatkalanā katham || 81 ||  
 89908  
 89909 tadeva spaṣṭamāha - saṃvedyeti || 81 ||  
 89910  
 89911 anādimati nīrūpe sarvage vitatātmani |  
 89912 āropayetkaḥ kalanāmṛgvedaṃ vyomni ko likhet || 82 ||  
 89913  
 89914 ṛgvedagrahaṇaṃ lekhyamātropalakṣaṇaṃ || 82 ||  
 89915  
 89916 nityodite sakalavastupadārthasāre  
 89917 saṃvitsthite bharitanirbharabhūridikam |  
 89918 ātmanyasatyamiva sādhu gate'malatvāt  
 89919 kṣīṇau sukhāsukhalavau mama vai sa mohaḥ || 83 ||  
 89920  
 89921 he citta tvayā amalativātsvanairmalyātsakaleṣu vastutvena prasiddheṣu padeṣvartheṣu  
 89922 ca sārabhūte saṃvinmātrasvabhāvasthite ātmani bharitānirbharabhūridikam yathā  
 89923 syāttathā sādhu asaṃdigdhāparokṣatayā gate avagate sati mama sukhāsukhalavau  
 89924 asatyamiva mṛgatṛṣṇodakarajjusarpaśuktirajatādikamiva kṣīṇau yataḥ vai iti  
 89925 niścayena sa prāktanasukhaduḥkhaḥpratyayo moho bhrāntireva na yathārtha ityarthaḥ  
 89926 || 83 ||  
 89927  
 89928 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 89929 mokṣopāyeṣūpaśamaprakaraṇe indriyānuśāsanayogopadeśo nāma  
 89930 dvyaśītitaṃ sargaḥ || 82 ||  
 89931  
 89932 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 89933 indriyānuśāsanayogopadeśo nāma dvyaśītitaṃ sargaḥ || 82 ||  
 89934  
 89935  
 89936 tryaśītitaṃ sargaḥ 83  
 89937  
 89938 śrīvāsiṣṭha uvāca |  
 89939  
 89940 bhūyo munivaro dhīro dhiyā dhavalamedhayā |  
 89941 svamindriyagaṇaṃ gupto bodhayāmāsa sādavidam || 1 ||  
 89942  
 89943 samastadoṣānarthāptiścittendriyagaṇe sati |  
 89944 samastaguṇasaukhyāptistadasattve'tra kīrtiyate || 1 ||  
 89945  
 89946 dhavalā śuddhā medhā dhāraṇā yasyāstathāvidhayā dhiyā | gupto rahaḥsthaḥ || 1 ||  
 89947 ||  
 89948  
 89949 taccendriyagaṇasyārthe śṛṇu vakṣyāmi te sphuṭam |  
 89950 śrutvā tadbhāvanāmetya parāṃ nirduḥkhatāṃ vraja || 2 ||  
 89951  
 89952 indriyagaṇasyārthe tattena kṛtaṃ rahasi prabodhanaṃ te sphuṭam vakṣyāmi || 2 ||  
 89953  
 89954 bhavatāmātmāsattaiśā duḥkhāyaivāntadāyinī |  
 89955 asatyāmātmanaḥ sattāṃ tadbhavantastyajantviti || 3 ||  
 89956  
 89957 he indriyādigaṇāḥ bhavatāmeṣā avicāradṛṣā prasiddhā ātmasattā svīyā  
 89958 vidyamānatā jīvanakāle bahutarānarthaduḥkhāyaiva tadūrdhvaṃ cāntadāyinī  
 89959 punaḥpunarmṛtyunarakādīdāyinī tattasmāditi prāgdarśitavicāreṇa tāmātmanaḥ  
 89960 asatyāṃ sattāṃ tyajantu || 3 ||  
 89961  
 89962 madiyenopadeśena sattaiśā bhavatāṃ kṣayam |  
 89963 gataiveti sphuṭam manye yūyaṃ hyajñānasambhavāḥ || 4 ||  
 89964  
 89965 madiyena prākkr̥tenātmatattvopadeśena | hi yato yūyamajñānasambhavāḥ |  
 89966 upadeśenājñāne naṣṭe na sattāṃ lapsyathetyarthaḥ || 4 ||  
 89967  
 89968 svasattā sphuṭatāṃ yāti duḥkhāya tava cittaka |  
 89969 taptakāñcanarullāso dāhāyaiva svapārśvayoḥ || 5 ||  
 89970  
 89971 idānīm cittam pratyapi tathaivāha - svasatteti | taptakāñcanamiva jvalan rauti  
 89972 dhvanatīti taptakāñcanarut agnistasmin lāsaḥ kṛdā bālānāṃ pakṣiṇāṃ vā  
 89973 pārsvayordāhāyaiva || 5 ||  
 89974

89975 paśya tvayi sati bhrāntajalakallolasamkulāḥ |  
 89976 viśanti kālajaladhiṃ saṃsāasaritāṃ gaṇāḥ || 6 ||  
 89977  
 89978 cittendriyagaṇasattāprayuktāmanarthaparamparāṃ darśayati - paśyetyādinā |  
 89979 laḍayorabhedājjaḍānāṃ mūrkhāṇāṃ rāgadveṣādikallolaiḥ saṃkulāḥ || 6 ||  
 89980  
 89981 patantyahamahamikāvihitānyonyacintitāḥ |  
 89982 kuto'pi duḥkhāvalayo dhārā āsāragā iva || 7 ||  
 89983  
 89984 ahamahamikāḥ  
 89985 parasparāhaṃkārstābhirvihitānyanyonyavadhaparājayapiḍanādicintanāni yāsu  
 89986 tāḥ || 7 ||  
 89987  
 89988 parisphuratyaparyantā hṛdayonmūlanodyatā |  
 89989 ākrandakāriṇī krūrā bhāvābhāvaviśūcikā || 8 ||  
 89990  
 89991 bhāvābhāvau saṃpadvipadau || 8 ||  
 89992  
 89993 kāsaśvāsaraṇadbhṛṅgā kalevarajaraddrume |  
 89994 vikasatyamalodyotā jarāmaraṇamañjarī || 9 ||  
 89995  
 89996 kallolavyālavālite śarīraśvabhṛakoṭate |  
 89997 ghananīhārakhe svāntaścintācapalamarkaṭī || 10 ||  
 89998  
 89999 kallolairmanorathataraṅgairvyālairvalite śarīraśvabhṛakoṭare hṛdaye |  
 90000 ghananīhārāṇi nibiḍajāḍyāni khānindriyacchidradvārāṇi yasya | cintālakṣaṇā  
 90001 capalā jālaracanavyagrā markaṭī ūrṇanābhikīṭikā bhramatīti śeṣaḥ || 10 ||  
 90002  
 90003 lobhanāṭyāraṭatpakṣī tīkṣṇayā dvandvatuṇḍayā |  
 90004 kāyajīrṇadrumāḍasmādguṇakhaṇḍaṃ nikṛntati || 11 ||  
 90005  
 90006 lobhalakṣaṇairnāṭyaiḥ svavilāsairāraṭan kūjan pakṣī tīkṣṇayā  
 90007 sukhaduḥkhādidvandvalakṣaṇayā tuṇḍayā cañcvā guṇakhaṇḍaṃ  
 90008 śāntidāntidharmādiphalapuṣpalakṣaṇaṃ guṇasamūhaṃ nikṛntati || 11 ||  
 90009  
 90010 hṛdayāvakaraṃ kīrṇamitaścetaśca karkaśaḥ |  
 90011 apavitro durācāraḥ kurute kāmakukkuṭaḥ || 12 ||  
 90012  
 90013 kāmālakṣaṇaḥ kukkuṭo rāgādivāsanākīrṇaṃ hṛdayaṃ manastallakṣaṇaṃ  
 90014 avakaraṃ utkaraṃ kurute punaḥpunaḥ pādābhyāṃ vikiratītyarthaḥ || 12 ||  
 90015  
 90016 mahatyāṃ mohayāminyāmūlbaṇo'jñānakauśikaḥ |  
 90017 śmaśāna iva vetālaḥ parivalgati hṛddrume || 13 ||  
 90018  
 90019 ajñānaṃ bhrāntijñānaṃ tallakṣaṇaḥ kauśika ulūkaḥ || 13 ||  
 90020  
 90021 etāścānyāśca bahvyo'pi tvayindriyagaṇe sati |  
 90022 piśācyā iva śarvayāṃ pravalgantyaśubhaśriyaḥ || 14 ||  
 90023  
 90024 tvayi tvasati he sādho sarvā eva śubhaśriyaḥ |  
 90025 prabhāta iva padminyāḥ sālōkaṃ vilasantyalam || 15 ||  
 90026  
 90027 idānīm cittendriyagaṇāsattve sarvagūṇasaṃpattim darśayati - tvayītyādinā |  
 90028 asattve sādḥureveti tathā saṃbodhanam | śubhaśriyo vakṣyamāṇagūṇaśriyaḥ  
 90029 sālōkaṃ vivekālokaśahitaṃ yathā syāttathā | prabhātapakṣe'pi yathāyogaṃ yojyam |  
 90030 evamagre'pi || 15 ||  
 90031  
 90032 praśāntamohamihikaṃ rājate hṛdayāmbaram |  
 90033 nirmalālokavalitaṃ nīrajaskatarāntaram || 16 ||  
 90034  
 90035 hṛdayāmbaraṃ hārdaṃ brahma nīrajaskataramatyantāpagatarajogūṇamāntaram  
 90036 mano yasmin || 16 ||  
 90037  
 90038 aśaṅkitanabhaḥkośapatitākulapūravat |  
 90039 nāpatanti vikalpaughāściraṃ vaikalyakāriṇaḥ || 17 ||  
 90040  
 90041 aśaṅkitaṃ niḥśaṅkameva nabhaḥkośe patitā nirgatā vāyvādinā ākulāśca ye  
 90042 āsārapūrāstadvat vaikalyakāriṇo vikṣepahetavo vikalpaughā nāpatanti || 17 ||  
 90043

90044 sarvasyāhlādani śāntā maitrī paramapāvanī |  
 90045 abhyudeti hṛdo hṛdyā sutaroriva mañjarī || 18 ||  
 90046  
 90047 antaśchidravatī jādya yuktāyuktaguṇā svayam |  
 90048 cintā śoṣamupāyāti himadagdheva padminī || 19 ||  
 90049  
 90050 antaśchidramapūrṇatā | jādya yuktēṣu mūrkhēṣveva āyuktā upayojitā  
 90051 vidyākauśalādiguṇā yayā | padminīpakṣe spaṣṭam || 19 ||  
 90052  
 90053 ālokaḥ sphuṭatāmantarāyātyajñānasamkṣaye |  
 90054 praśāmyatyambude vyomni śaradivārkamaṇḍalam || 20 ||  
 90055  
 90056 antaḥ ālokaḥ svīyajñānaprakāśaḥ | sphuṭatām prakāṣatām || 20 ||  
 90057  
 90058 prasannaṁ sphāragāmbhīryamakṣubdhamaparāhatam |  
 90059 hṛdayaṁ samatāmeti śāntavāta ivārṇavaḥ || 21 ||  
 90060  
 90061 aparāhatam vaiśamyahetubhiraparibhūtam hṛdayaṁ manaḥ || 21 ||  
 90062  
 90063 amṛtāpūrapūrṇena nityānandamayena ca |  
 90064 sthīyate puruṣeṇāntaḥ śītena śāśinā yathā || 22 ||  
 90065  
 90066 samvidaḥ sphuṭatāmantarāyāntyajñānasamkṣaye |  
 90067 samvidamśaikaviśrāntam samagraṁ sacarācaram || 23 ||  
 90068  
 90069 samvida ātmākāravṛttayaḥ sphuṭatām pūrṇatvāpādakaṁ vikāsaṁ yānti | tena  
 90070 ca sacarācaram samagraṁ jagadbādhitam sat samvidamśaikaviśrāntam bhavatīti  
 90071 śeṣaḥ || 23 ||  
 90072  
 90073 bhāvyate bharitākāraṁ vapurānandamantharam |  
 90074 na bhavatyasusaṅgānāmāsāpāsavidhāyinām || 24 ||  
 90075  
 90076 vapuḥ ātmasvarūpaṁ bharitākāraṁ pūrṇaṁ bhāvyate'nubhūyate natu  
 90077 āśāpāsavidhāyinām asusaṅgānām prāṇasaṁbaddhānām dehādīnām pakṣe  
 90078 bhavatītyarthaḥ | athavā vapuḥ śarīramānandāvirbhāvamantharam  
 90079 sadamṛtaprāśaneneva bharitākāraṁ bhāvyate  
 90080 natvannapānādyāsāpāsavidhāyināmasusaṅgānām  
 90081 prāṇādyāsaṅgapāpmanām pakṣe bhavatītyarthaḥ || 24 ||  
 90082  
 90083 dagdhānāmiva parṇānām rasānām punarāgatiḥ |  
 90084 puṁsām kṣapītasamśārajarājanmamahādhvanām || 25 ||  
 90085  
 90086 yathā tarordāvadagdhānām parṇānām punarvarṣāsu pallavodayena āgamo bhavati  
 90087 tadvat jñānāgnikṣapītasamśārajarājanmopalkṣitamahādhvanāmapi puṁsām  
 90088 rasānāmārogyatuṣṭipuṣṭikāntyādiguṇānām punarāgamo bhavatītyarthaḥ || 25 ||  
 90089  
 90090 apunarbhramaṇāyātmadrume viśramyate cīram |  
 90091 evamprāyāstathānyāśca bhavanti guṇasaṁpadaḥ || 26 ||  
 90092  
 90093 niratīśayānandātmani punarāvṛttirahitā viśrāntireva sarvaguṇasīmā  
 90094 tadānuṣāṅgikā anye guṇāstvanantā na varṇayitum śakyā ityāśayenopasaṁharati  
 90095 - apunarīti || 26 ||  
 90096  
 90097 asati tvayi sarvāśinsarvāśākṣayasamkṣaye |  
 90098 pakṣayoretayościttasattāsattāsvarūpayoḥ || 27 ||  
 90099  
 90100 etayoratyantātmabhāvena sthitirātyantikanairātmyasvikāro vetyetayoḥ  
 90101 pakṣayormadhye || 27 ||  
 90102  
 90103 yenaiva paśyasi śreyastamevāṅgīkuru kṣaṇam |  
 90104 svātmabhāvastava sukhaṁ manye mānavatām vara || 28 ||  
 90105  
 90106 tatra prathamapakṣo variyānityāha - svātmeti || 28 ||  
 90107  
 90108 tameva bhāvayābhāvaṁ sukhatyāgo hi mūḍhatā |  
 90109 yadi tvasti bhavetsatyamantarbhāvitacetanam || 29 ||  
 90110  
 90111 abhāvaṁ bhāvāntaraśūnyam | nanu  
 90112 kimarthamantarbhāvitacetanapūrvasiddhamanorūpeṇaiva jīvanaṁ mama necchasi



90113 kimartham vā mamātyantamabhāvamivecchasi tatrāha - yadītyādinā | he citta  
 90114 tava antarbhāvitacetanam yatprasiddham rūpamasti tadyadi satyam bhavettattarhi tena  
 90115 rūpeṇa jīvatastavābhāvam ka icchati | kiṃtu tvam tena rūpeṇa nāstyasi asadasi |  
 90116 aham satyena śrutiśāstrānubhavādinā vicārya vadāmi nāpātadarśanenetyarthaḥ  
 90117 || 29 ||  
 90118  
 90119 jīvatastattavātyantamabhāvam ka ivecchati |  
 90120 kiṃtu nāstyasi satyena vadāmi tava sundara || 30 ||  
 90121  
 90122 tena mithyaiva jīvāmītyāśayā mā sukhī bhava |  
 90123 pūrvamevāsi nāstyeva yāvadbhrāntyā tvadastitā || 31 ||  
 90124  
 90125 etadatyantātmabhāvenāvasthānam tavāpi hitamītyāha - teneti | pūrvam  
 90126 prāthamakalpikamevāsi yāvat yataḥ || 31 ||  
 90127  
 90128 saivedānīm vicāreṇa bhṛṣam kṣayamupāgatā |  
 90129 etāvadeva te rūpam sādho yadavicāraṇam || 32 ||  
 90130  
 90131 saiva bhrāntiḥ || 32 ||  
 90132  
 90133 vicāre vihite samyaksamarūpam samam sthitam |  
 90134 avicārātprajātam tvamanālokāttamo yathā || 33 ||  
 90135  
 90136 samarūpam sanmātrarūpam samam vikṣepavaiṣamyaśūnyam sthitam |  
 90137 anālokātprakāśābhāvāt || 33 ||  
 90138  
 90139 vicāreṇopaśāntam tvamālokenatamo yathā |  
 90140 etāvantam sakhe kālam babhūvālpavivekitā || 34 ||  
 90141  
 90142 tavānenābhipīnatvamabhūdduḥkhaikakāraṇam |  
 90143 mohasaṃkalpamātreṇa bālabetālavadbhavet || 35 ||  
 90144  
 90145 anena alpavivekatvena hetunā | nanvasataḥ pīnatvam katham bhavettatrāha -  
 90146 moheti || 35 ||  
 90147  
 90148 dvandvam cādyantasamkalpakṣiṇam kṣayi bhava sthitam |  
 90149 idānimuditam nityam svaprāgrūpe kṣayam gate || 36 ||  
 90150  
 90151 pīnatvam tatprayuktaḥ sukhaduḥkṣhādīdvandvam ca abhūditi pūrveṇānvayaḥ | yataḥ  
 90152 sraṣṭurādyantasamkalpena samkalpakāla eva kṣiṇamataḥ kṣayīti  
 90153 dvandvaviśeṣaṇam | yasya vivekasya prasādena idānīm jñānodayakāle āvidyake  
 90154 svaprāgrūpe kṣayam gate sati nityamanādyantamātmarūpamuditam tasmai vivekāya  
 90155 namo nama iti pareṇānvayaḥ || 36 ||  
 90156  
 90157 vivekasya prasādena vivekāya namo namaḥ |  
 90158 bahudhāpi prabuddhastvam cittakāpyanubodhitaḥ || 37 ||  
 90159  
 90160 he cittaka tvam svato'pi bahudhā prabuddhaḥ śāstreṇāpyanubodhitaḥ || 37 ||  
 90161  
 90162 cittatāyām pranaṣṭāyām sthitastvam parameśvaraḥ |  
 90163 prakṣvarūpavilāsaste śreyase sthitimāgataḥ || 38 ||  
 90164  
 90165 prāgapī tvam parameśvaraḥ sthitaḥ saṃpratyapi prabodhatate svarūpavilāsaḥ  
 90166 sthitimāgata iti maheśvara eveti pareṇānvayaḥ || 38 ||  
 90167  
 90168 samastavāsanonmuktaḥ saṃpratyasi maheśvaraḥ |  
 90169 yasyāvivekādvutpattiḥ sa vivekādvinaśyati || 39 ||  
 90170  
 90171 prakāśena prayātyantamanāloko'bhavattamaḥ |  
 90172 anicchato'pi te sādho vicāre sthitimāgate || 40 ||  
 90173  
 90174 sarvato'yamupāyāto vināśaḥ sukhāsiddhaye |  
 90175 tasmānnāstyasi nirṇītamiti siddhāntayuktibhiḥ || 41 ||  
 90176  
 90177 cittendriyeśvara svasti bhavate tvantamāgataḥ |  
 90178 nityam pūrvamabhūtāya nāstirūpāya saṃprati || 42 ||  
 90179  
 90180 vittveti pāṭhe he indriyeśvara siddhāntayuktibhiḥ iti vittvā svarūpam labdhvā  
 90181 antam saṃsārapāramāgato bhava | te tubhyaḥ svasti astu | manasaḥ

90182 kālātraye'pyasattvamāha - nityamiti || 42 ||  
 90183  
 90184 bhaviṣyate ca nodarkaṃ svamaṇaḥ svasti te'stviti |  
 90185 parinirvāmi śānto'smi diṣṭyāsmi vigatajvaraḥ || 43 ||  
 90186  
 90187 cittāsattayaiva paramapuruṣārthasiddhiṃ darśayati - parinirvāmītyādinā || 43 ||  
 90188  
 90189 svātmanyevāvatiṣṭhe'haṃ turyarūpapade sthitaḥ |  
 90190 ato nāstyeva nāstyeva saṃsāre cittamasthiti || 44 ||  
 90191  
 90192 ātmā tvastveva cāstveva yasmādanyatra vidyate |  
 90193 ayamātmāhamevāsau nāstyanyanmadṛte kvacit || 45 ||  
 90194  
 90195 sphuraccideva bodhātmā sarvatrāhaṃ sthitaḥ sadā |  
 90196 ayamātmeti kalanā manye no nirmalāntare || 46 ||  
 90197  
 90198 śuddhacidekarase ayamātmeti kalanāpi yatra durlabhā tatra  
 90199 dūre'nyakalanetyāśayenāha - ayamiti || 46 ||  
 90200  
 90201 pratiyogivyavacchedakalanaikasya vai kutaḥ |  
 90202 ahaṃ tenāyamātmeti kalanāmanudāharan |  
 90203 maunī svātmani tiṣṭhāmi taraṅga iva vāriṇi || 47 ||  
 90204  
 90205 ata-eva tadvācāmaṣaya ityāha - ahamiti | anudāharan anabhilapan || 47 ||  
 90206  
 90207 saṃśāntāsanamanāśritacetanāṃśa-  
 90208 maprāṇasaṃcaraṇamastamitāṃśadoṣam |  
 90209 saṃvedyavarjitamupetya susaṃvidāṃśaṃ  
 90210 śāmyāmi maunamahameva nirīhamantaḥ || 48 ||  
 90211  
 90212 ahaṃ antaḥ svahr̥di saṃvedyena jaḍāṃśena varjitam | tatkāraṇāvidyāyā api  
 90213 bādhātsaṃśāntavāsanam | cidābhāsasyāpi  
 90214 pṛthaganaṣṭhānādanāśritacetanāṃśam |  
 90215 tadadhīnakriyāśakterapyuparamādaprāṇasaṃcaraṇam | bhedaḥkābhāvādeva  
 90216 astagitāṃśabhedam | samamekarasam | cidaṃśaṃ cinmātralakṣaṇam |  
 90217 jagadbādhapariśiṣṭāṃśam | upetya nirīhaṃ nirmanaśceṣṭaṃ maunaṃ  
 90218 nirvāgvyāpāraṃ ca śāmyāmi | viśrānto'smityarthaḥ || 48 ||  
 90219  
 90220 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 90221 mokṣopāyeṣūpaśamaprakaraṇe cittāsattāvicārayogopadeśo nāma  
 90222 tryaśītitaṃ sargaḥ || 83 ||  
 90223  
 90224 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 90225 cittāsattāvicārayogopadeśo nāma tryaśītitaṃ sargaḥ || 83 ||  
 90226  
 90227  
 90228 caturaśītitaṃ sargaḥ 84  
 90229  
 90230 śrīvāsiṣṭha uvāca |  
 90231  
 90232 iti nirṇīya sa munirvītahavyo vivāsaṇaḥ |  
 90233 āsītsamādhāvacalo vindhyakandarakoṭare || 1 ||  
 90234  
 90235 samādhirvītahavyasya dharāvivarasaṃsthiṭiḥ |  
 90236 hr̥di vidyādharendratvagaṇatvādyupavarṇyate || 1 ||  
 90237  
 90238 iti uktaprakāreṇa nirṇīya niścitya || 1 ||  
 90239  
 90240 aparispanditāśeṣasaṃvidānandasundaraḥ |  
 90241 babhāvastaṃgatamanāḥ stimitāmbhodhiśobhanaḥ || 2 ||  
 90242  
 90243 aparispandito yaḥ aśeṣaḥ pūrṇaḥ svaprakāśasaṃvidrūpa ānandastadrūpaḥ san  
 90244 sundaraḥ || 2 ||  
 90245  
 90246 antareva śaśāmāsyā krameṇa prāṇasaṃstatiḥ |  
 90247 jvālājālaparispando dagdhendhana ivānalaḥ [anale iti pāṭhaḥ] || 3 ||  
 90248  
 90249 anantarniṣṭhatāṃ yāte bāhyārthe cāpyasaṃstHITE |  
 90250 śeṣe'ntarlabdhasaṃstHāne tasyāsphuritapakṣmaṇi || 4 ||

90251  
 90252 tasyārdhonmīlite akṣiṇī varṇayati - anantariti dvābhyām |  
 90253 nātyantamantarniṣṭhatām nimīlanam yāte | śeṣe unmīlitāṃśātiriktāṃśe || 4 ||  
 90254  
 90255 ghrāṇaprāntagatālpālpasamāloke ivekṣaṇe |  
 90256 ardhakuṣṭhalitaiḥ padmaiḥ śrīyamāyayatuh samām || 5 ||  
 90257  
 90258 ghrāṇaprānto nāsāgraṃ tatra gataḥ prasṛtaḥ alpādalpaḥ sama ubhayatastulya  
 90259 ālokaḥ prakāśo yayoste iva lakṣyamāṇe īkṣaṇe cakṣuṣī || 5 ||  
 90260  
 90261 samakāyaśirogrīvasthānakaḥ sa mahāmatīḥ |  
 90262 āsicchailādīvotkirṇaścitrārpita ivāthavā || 6 ||  
 90263  
 90264 tathābhitiṣṭhatastasya [tathāpi tiṣṭhataḥ iti pāṭhaḥ]  
 90265 saṃvatsaraśatatrayam |  
 90266 koṭare vindhyakacchasya yayāvardhamuhūrtavat || 7 ||  
 90267  
 90268 kacchasya nirjharasaṃnihitadeśasya || 7 ||  
 90269  
 90270 etāvantamasau kālaṃ nābuddhyata kilātmavān |  
 90271 jīvanmuktatayā dhyānī na ca tatyāja tām tanum || 8 ||  
 90272  
 90273 tāvatkālaṃ sa subhago na prābudhyata yogavit |  
 90274 udārairambudārāvairāsārabharagharaiḥ || 9 ||  
 90275  
 90276 āsārabharāṇām varṣanirjharadhārāsāmpātānām ghargharaiḥ svanairapi || 9 ||  
 90277  
 90278 paryantamaṇḍalādhiśaṃṛgayānatabr̥ṃhitaiḥ [āgata ityubhayatra  
 90279 pāṭhaḥ] |  
 90280 pakṣivānaranirhrādairmātaṅgāspḥoṭaniḥsvanaiḥ || 10 ||  
 90281  
 90282 paryantavāsinām maṇḍalādhiśānām sāmāntānām mṛgayāsu  
 90283 ānatānāmāgatānām [āgata ityubhayatra pāṭhaḥ] gajānām  
 90284 br̥ṃhitairgarjitaiḥ | sarvatra apīśabdo yojyaḥ || 10 ||  
 90285  
 90286 śiṃhasaṃrambharaṭitairnirjharārāvasītkṛtaiḥ |  
 90287 viśamāśanisāmpātairjanakolāhalairghanaiḥ || 11 ||  
 90288  
 90289 śiṃhānām saṃrambharaṭitaiḥ sakrodhagarjanaiḥ || 11 ||  
 90290  
 90291 pramattaśarabhāspḥoṭairbhūkampataṭaghaṭṭanaiḥ |  
 90292 vanadāhadhamadhvānairjalaughāhātivalganaiḥ || 12 ||  
 90293  
 90294 bhūkampena viśirṇānām taṭānām girivaprāṇām ghaṭṭanairāsphālanaiḥ |  
 90295 vanadāheṣu dhamaīragnisaṃyogaistatprayuktadhvānaiśca | jalasya oghairāhataya  
 90296 āsphālanāni valganāni vahanāni ca tairapi || 12 ||  
 90297  
 90298 mahopalataṭāghātairdharāṇītalāmṛjjalaiḥ |  
 90299 jalaughāndolanāyātaistāpairanalakarkaśaiḥ || 13 ||  
 90300  
 90301 dharaṇītalātprasṛtairmṛtpaṅkilajalaiḥ |  
 90302 analavatkarkaśaistāpairgrīṣmāditāpairapi na prābudhyateti sarvatra yojyam || 13 ||  
 90303  
 90304 kevalam vahati svairam kāle galitakāraṇam |  
 90305 pariyāntīṣu varṣāsu laharīśviva vāriṇī || 14 ||  
 90306  
 90307 galitakāraṇam niṣprayojanam kāle vahati sati asau prāvṛḍoghavinunnena  
 90308 paṅkena uparyupari pracīyamānena alpenaiva kālena urvītale dharaṇīvivare  
 90309 bhūgarbhe kṛtaḥ praveśita iti dvayoranvayaḥ || 14 ||  
 90310  
 90311 svalpenaiva hi kālena tasminparvatakandare |  
 90312 prāvṛḍoghavinunnena paṅkenorvītale kṛtaḥ || 15 ||  
 90313  
 90314 tatrāsāvavasadbhūmau koṭare saṃkaṭodare |  
 90315 paṅkasāmpīḍitaskandhaḥ parvateṣu śilā yathā || 16 ||  
 90316  
 90317 sāmpīḍitaḥ saṃśliṣṭhaḥ skandho yasyetyarthaḥ | nahi tasya samādhisukhanimagnasya  
 90318 pīḍāsti || 16 ||  
 90319

90320 śatatrāye sa varṣāṇāmātha yāte svayamprabhuḥ |  
 90321 vyabudhyatātmarūpātmā dharākoṭarapīḍitaḥ || 17 ||  
 90322  
 90323 saṃvidevāsya taṃ dehaṃ jagrāhorvīnipīḍitaṃ |  
 90324 tanuḥ prāṇamayaspandaḥ prāṇasaṃsaraṇaṃ vinā || 18 ||  
 90325  
 90326 evaṃ saṃkaṭasthasya kathaṃ jīvanamabhūttatrāha - saṃvideveti |  
 90327 jīvanādṛṣṭalingadehapratibimbītā saṃvidevāsya taṃ dehaṃ jagrāha upādāya  
 90328 pālitaṃ | prāṇamayāḥ prāṇavṛttirūpaḥ spandastu na jagrāha | yatastanuḥ  
 90329 sūkṣmaḥ | prāṇasaṃsaraṇābhāvādityarthaḥ || 18 ||  
 90330  
 90331 utpattiprauḍhimāsādyā kalanā hṛdayāntare |  
 90332 svamanorūpiṇī tasya hṛdyevānubabhūva sā || 19 ||  
 90333  
 90334 varṣaśatatrāyānantaraṃ tasya yadvṛttaṃ tadāha - utpattīti | atha tasya kalanā  
 90335 jīvasaṃvit prārabdhaśeṣabhogāya hṛdayāntara utpattiyā unmeṣakrameṇa  
 90336 prauḍhiṃ sthāulyamāsādyā svamanorūpiṇī bhūtvā vakṣyamāṇaṃ sarva kalpanayā  
 90337 hṛdyeva anubabhūva anubhūtavatītyarthaḥ || 19 ||  
 90338  
 90339 kailāśakānane kānte kadambasya tarostale |  
 90340 munitvaṃ śatamabdānāṃ jīvanmuktātmanirmalam || 20 ||  
 90341  
 90342 yadanubabhūva tadevāha - kailāsetyādinā || 20 ||  
 90343  
 90344 vidyādharatvaṃ varṣāṇāṃ śatamādhivivarjitaṃ |  
 90345 yugapañcakamindratvaṃ praṇataṃ suracāraṇaiḥ || 21 ||  
 90346  
 90347 indratvaṃ devarājatvaṃ || 21 ||  
 90348  
 90349 śrīrāma uvāca |  
 90350  
 90351 śakratvādiṣu teṣvāsya pratibhāseṣu bho mune |  
 90352 niyamo'niyamaścaiva dikkālaniyateḥ katham || 22 ||  
 90353  
 90354 kailāśakānane ityādiridīnniyamaḥ yugapañcakamityādiḥ kālaniyamaḥ alpakāla  
 90355 eva hṛdayapradeśa eva tadanubhāvādaniyamaśca kathamupapadyate |  
 90356 dikkālaniyateranyathākartumaśakyatvāditi praśnārthaḥ || 22 ||  
 90357  
 90358 śrīvasiṣṭha uvāca |  
 90359  
 90360 sarvātmikaiṣā cicchaktiryatrodeti yathā yathā |  
 90361 tathā tatrāśu bhavati tathātmaikasvabhāvataḥ || 23 ||  
 90362  
 90363 asārvātmyena jñātāyāṃ citi alpayorapi  
 90364 deśakālayorvistṛtadeśakālāntarakalpanāsāmarthyē bhavatyeva niyativirodho natu  
 90365 sarvātmikāyāṃ sarvaśaktisaṃpannāyāṃ pariññātāyāmityāśayena pariharati ##-  
 90366  
 90367 yathā yatra yadā buddhau niyamaḥ sa tadā sthitaḥ |  
 90368 deśakālādiniyamakramāṇāṃ tanmayātmatā || 24 ||  
 90369  
 90370 svabuddhyā anubhūyamānayoṛeva deśakālayoḥ saṃkocavaipulyaniyamāniyamau  
 90371 viruddhau nānanubhūyamānena saha anubhūyamānasya tau |  
 90372 alpataṇāḍīkuhareṣvalpakāle  
 90373 vistṛtadeśakālasvapnānubhavadar"anādityāśayenāha - yatheti | yatra yadā  
 90374 buddhau yathā anubhāvastadā tathā niyamaḥ sthita ityarthaḥ | tanmayātmatā  
 90375 buddhimayātmānyadhyastatā yata ityarthaḥ | tanmayātmanām iti pāṇe hetugarbha  
 90376 viśeṣaṇaṃ || 24 ||  
 90377  
 90378 tena nānāvidhānyeṣa jaganti paridṛṣṭavān |  
 90379 hṛdi saṃvedanākāśe vītahavyo vivāsaṇaḥ || 25 ||  
 90380  
 90381 tenoktahetudvayena || 25 ||  
 90382  
 90383 samyagbodhavatāmeṣā vāsanaiva na vāsana |  
 90384 jñānāgnidagdā'dagdhasya kaiva bījasya bījatā || 26 ||  
 90385  
 90386 bījaśaktināśāddagdhasya upalabhyamānatvādadagdhasya | bharjitasyeti yāvat || 26 ||  
 90387  
 90388 kalpamekaṃ gaṇatvaṃ sa candramauleścakāra ha |

90389 samastavidyānipuṇaṃ trikālāmaladarśanam || 27 ||  
 90390  
 90391 śaṅkāṃ samādhāya prastutameva varṇayati - kalpamityādinā | gaṇatvaṃ  
 90392 gāṇapatyam || 27 ||  
 90393  
 90394 yo yādṛgdr̥ḍhasaṃskāraḥ sa taṃ paśyati tādṛśam |  
 90395 jīvanmuktatayaivaitadvītahavyo'nubhūtavān || 28 ||  
 90396  
 90397 jīvanmuktasyāpi tasya bhojakaprārābdhakarmodbodhitadr̥ḍhasaṃskāra eva  
 90398 dehabhogādivaicitryapratibhāse heturityāha - ya iti || 28 ||  
 90399  
 90400 śrīrāma uvāca |  
 90401  
 90402 evaṃ sthite munīśreṣ'tha jīvanmuktamaterapi |  
 90403 bandhamokṣadr̥śaḥ santi vītahavyātmano yathā || 29 ||  
 90404  
 90405 rāmaśaṅkā spaṣṭā || 29 ||  
 90406  
 90407 śrīvasiṣṭha uvāca |  
 90408  
 90409 yathāsthitamidaṃ viśvaṃ śāntamākāśanirmalam |  
 90410 brahmaiva jīvanmuktānāṃ bandhamokṣadr̥śaḥ kutaḥ || 30 ||  
 90411  
 90412 dagdhapaṭanyāyenāsataḥ prārābdhaśeṣeṇa pratibhāso bādhitānuvṛttimātraṃ na  
 90413 bandha ityāśayena pariharati - yathāsthitamityādinā || 30 ||  
 90414  
 90415 etatsaṃvinnabho bhāti yatra yatra yathā yathā |  
 90416 tatra tatra tathā tāvattāvattadvindate tatam || 31 ||  
 90417  
 90418 vidante labhata iva || 31 ||  
 90419  
 90420 tenānubhūtāni bahūnyanubhūyanta eva ca |  
 90421 jaganti sarvātmatayā brahmarūpeṇa rāghava || 32 ||  
 90422  
 90423 īśvarasyāsmadīyajagatpratibhāsavadvā tasya vinaiva bandhaṃ tatpratibhāsa  
 90424 ityāśayenāha - teneti || 32 ||  
 90425  
 90426 dharākoṭāranirmagnavītahavyacidātmasu |  
 90427 jagatsu teṣvasaṃkhyeṣu nīrūpeṣu mahātmasu || 33 ||  
 90428  
 90429 vītahavyahṛdupalakṣitacaitanyasyaivāśmadādisarvātmatvātsarvajantūnāṃ  
 90430 jagadanubhavo'pi tasyaivetyapi suvacamityāśayenāha - dharetyādinā | nīrūpeṣu  
 90431 niḥsvarūpeṣu pratibhāsato mahātmasu viśālatameṣu jagatsu bhuvaneṣu yaḥ  
 90432 śakro'bhūt so'dya dīnesu deśaviśeṣeṣu | dinānāṃ nivāso janapada ityarthe jātasya  
 90433 taddhitasya janapade lup iti lupi yuktavadbhāvādbahuvacanam || 33 ||  
 90434  
 90435 yaḥ śakro'navabuddhātmā so'dya dīneṣu pārthivaḥ |  
 90436 kartuṃ pravṛtto mṛgayāṃ kṣaṇe'sminnapī kānane || 34 ||  
 90437  
 90438 yo haṃso'navabuddhātmā pādme paitāmahe'bhavat |  
 90439 sthitaḥ sa eva dāśendraḥ kailāsavanakuñjake || 35 ||  
 90440  
 90441 paitāmahe pādme kalpe vītahavyasya gāṇapatyakāle kailāsavanakuñjake  
 90442 tatkrīḍāhaṃso yo'bhavat sa eva idānīm dāśendro niṣādarājo bhūtvā  
 90443 sthito'stītyanvayaḥ | evamagre'pi || 35 ||  
 90444  
 90445 yo rājānavabuddhātmā bhūmeḥ saurāṣṭramaṇḍale |  
 90446 sa eṣo'dya sthito'ndhrāṇāṃ grāme bahulapādape || 36 ||  
 90447  
 90448 śrīrāma uvāca |  
 90449  
 90450 mānasaḥ kila sargo'sau vītahavyasya tatra ye |  
 90451 dehino bhrāntipātraṃ [bhrāntimātraṃ iti pāṭhaḥ]  
 90452 cettaddehākāriṇaḥ katham || 37 ||  
 90453  
 90454 gurūkteḥ sarvātmatābhiprāyamapratipadyamānān janāṃstacchaṅkodghāṭakena  
 90455 gurumukhena bodhayiṣyan rāmaḥ pṛcchati - mānasa iti | taddehākāriṇaḥ  
 90456 śakrahaṃsādidehākāriṇaḥ sacetanāḥ kathamityarthaḥ || 37 ||  
 90457

90458 śrīvasiṣṭha uvāca |  
 90459  
 90460 yadi bhrāntyekamātrātma vītahavyasya tajjagat |  
 90461 tadidaṃ nāma te rāma kiṃ bhūyaḥ paribhāsate || 38 ||  
 90462  
 90463 sarvasyāpi jagato manaḥkāryatvasya bhrāntimātratvasya ca bahuśa uktatvāttulyatve  
 90464 yadidaṃ nāma te prasiddhaṃ jagatkiṃ kathaṃ sacetanairyuktaṃ pratibhāsata  
 90465 ityārthaḥ || 38 ||  
 90466  
 90467 idamapyāṅga cinmātraṃ manomātrabhramopamam |  
 90468 tadapi vyoma cinmātraṃ manomātraṃ bhramopamam || 39 ||  
 90469  
 90470 dvayoḥ sāmyameva darśayati - idamiti || 39 ||  
 90471  
 90472 vastutastu na tadrāma jagannaiva na cetarat |  
 90473 tavāpi na jagatsattā brahmedaṃ bhāti kevalam || 40 ||  
 90474  
 90475 evametajjagatsadṛśaṃ na | itaradetadvilakṣaṇaṃ ca na |  
 90476 sālakṣaṇyavailakṣaṇyayoḥ pratiyogisiddhimantareṇāyogāditi bhāvaḥ || 40 ||  
 90477  
 90478 bhāvi bhūtaṃ bhaviṣyacca yathedaṃ ca tathetarat |  
 90479 jagatsarvamidaṃ dṛśyaṃ saṃvinmātramanomayam || 41 ||  
 90480  
 90481 saṃvinmātratvenāvaśiṣṭaṃ yanmanastadeva tanmayam || 41 ||  
 90482  
 90483 evaṃrūpamidaṃ yāvanna pariññātamidṛśaṃ |  
 90484 vajrasāraddṛḍhaṃ tāvajññātaṃ satparamāmbaram || 42 ||  
 90485  
 90486 ajñānānmana evedamitthaṃ saṃpravijṛmbhate |  
 90487 pratyullāsavilāsābhyāṃ jalamambunīdhāviva || 43 ||  
 90488  
 90489 pratyullāsa utpattirvilāsovrddhyādipariñāmastābhyāṃ || 43 ||  
 90490  
 90491 yathāsthitenaiḥ cidambareṇa  
 90492 svacittamevaiti manobhidhānam |  
 90493 sphāraṃ kṛtaṃ tena jagacca dṛśya-  
 90494 mevaṃ tataṃ naiva tataṃ ca kiṃcit || 44 ||  
 90495  
 90496 uktamarthaṃ saṃkṣipyāha - yathāsthiteneti | avikṛtenaiḥ  
 90497 cidākāśasvabhāvena māyayā kiṃciccetayadivātmānaṃ kalpayaccittaṃ sattasyaiva  
 90498 punaḥpunarmananānmanobhidhānameti tena ca sphāraṃ jagatsaṃpannamiti evaṃ  
 90499 dṛśyaṃ jagattatam | paramārthatastu kiṃcidapi naiva tatamityārthaḥ || 44 ||  
 90500  
 90501 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 90502 mokṣopāyeṣūpaśamaprakaraṇe vītahavyamanojagadvarṇanaṃ nāma  
 90503 caturaśītitaṃ sargaḥ || 84 ||  
 90504  
 90505 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 90506 vītahavyamanojagadvarṇanaṃ nāma caturaśītitaṃ sargaḥ || 84 ||  
 90507  
 90508  
 90509 pañcāśītitaṃ sargaḥ 85  
 90510  
 90511 śrīrāma uvāca |  
 90512  
 90513 atha kiṃ vītahavyaḥ svaṃ sthitaṃ tasminharodare |  
 90514 kathamuddhṛtavāndeḥ sa saṃpannaśca kiṃ katham || 1 ||  
 90515  
 90516 muneḥ piṇālamāviśya samuddhāraṇanoriha |  
 90517 jīvanmuktasthitiścāntyaḥ samādhiścopavarṇyate || 1 ||  
 90518  
 90519 samuddhārasya tatprakārasya taduttaracaryāyā videhamuktapariśiṣṭatadrūpasya ca  
 90520 caturbhiḥ kiṃvṛttaiḥ kramātpraśnaḥ || 1 ||  
 90521  
 90522 śrīvasiṣṭha uvāca |  
 90523  
 90524 anantaramanantātma vītahavyābhidhaṃ manaḥ |  
 90525 svamevātmacamatkāramātraṃ samavabuddhavān || 2 ||  
 90526

90527 anantātma aparicchin nabrahmākāraṃ samavabuddhavān | samādhāvityarthaḥ || 2 ||  
 90528  
 90529 śārvasyāśya gaṇasyābhūtprāgjyotiḥsmaraṇe svayam |  
 90530 icchā kadācitsakalapragjanmālokanonmukhī || 3 ||  
 90531  
 90532 prāktanam jyotiścidātmā tasya smaraṇe dhyānakāle || 3 ||  
 90533  
 90534 aśeṣānsa dadarśātha naṣṭānaṣṭānsvadehakān |  
 90535 anaṣṭānām tato madhyāttattatkoṭarasamsthitaṃ || 4 ||  
 90536  
 90537 naṣṭānaṣṭān kāmścinnaṣṭān kāmścidanaṣṭān |  
 90538 tattadanaṣṭadehahṛdayakoṭare jīvaṭopākhyānavakṣyamāṇanyāyena  
 90539 svakalpanayaiva samsthitaṃ vītahavyadehamityarthaḥ || 4 ||  
 90540  
 90541 yadṛcchayaiva proddhartuṃ dehaṃ tasyābhavanmatih |  
 90542 apaśyattattathā tatra pañke kīṭamiva sthitaṃ || 5 ||  
 90543  
 90544 śarīraṃ vītahavyākhyam dharākoṭarapīḍitaṃ |  
 90545 prāvṛḍoghopanitam tatprṣṭhasthapañkamaṇḍalam || 6 ||  
 90546  
 90547 prāvṛṣa oghena pūreṇa upanitam kiṃciddūraṃ pravāhitaṃ | prṣṭhasthetyuktyā  
 90548 adhomukhatayā pātitamityapi gamyate || 6 ||  
 90549  
 90550 tṛṇajālāvākīrṇatvagdehapṛṣṭhamṛdaṃ tathā |  
 90551 etadṛṣṭvā mahātejā dharāvivarayantritāṃ || 7 ||  
 90552  
 90553 tṛṇānām kāsādīnām jālairavakīrṇā nibaddhāstvagdehapṛṣṭhamṛdā  
 90554 [1] yasya | dehapadena tadavayavā lakṣyante || 7 ||  
 90555  
 90556 bhūyo'pi cintayāmāsa dhiyā paramabodhayā |  
 90557 sarvasampīḍitāṅgatvātkāyo me prāṇavāyubhiḥ || 8 ||  
 90558  
 90559 prāṇavāyubhiḥ | tatsamcārairīti yāvat || 8 ||  
 90560  
 90561 muktaścalitumākartuṃ śaknoti na manāgapī |  
 90562 tajjñātvā praviśāmyāśu dehamevaṃ vivasvataḥ || 9 ||  
 90563  
 90564 ākartumiśadapi kartuṃ | kriyāmanāktvāttacchaktimanāktvamīti na paunaruktyam |  
 90565 tattasmāttaduddhārārthamupāyaṃ jñātvā | evaṃ parakāyapraveśayogaprakāreṇa  
 90566 || 9 ||  
 90567  
 90568 tadīyaḥ piṅgalo dehamuddhariṣyati me tataḥ |  
 90569 athavā kiṃ mamaitena śāmyāmyahamavighnataḥ || 10 ||  
 90570  
 90571 tadīyastatsevakāḥ | piṅgalākhyo gaṇastadājñayā uddhariṣyati | tasya  
 90572 cintāntaramāha - athaveti | etena dehena śāmyāmi videhamuktyetyarthaḥ || 10 ||  
 90573  
 90574 nirvāmi svaṃ padaṃ yāmi ko'rtho me dehalīlayā |  
 90575 iti samcintya manasā vītahavyo mahāmate || 11 ||  
 90576  
 90577 tūṣṇīm sthitvā kṣaṇam bhūyaścintayāmāsa bhūtale |  
 90578 upādeyo hi dehasya na me tyāgo na saṃśrayaḥ || 12 ||  
 90579  
 90580 tyāgaḥ saṃśrayo vā nopādeyo nāpekṣaṇīyo viśeṣābhāvāt || 12 ||  
 90581  
 90582 yādṛśo dehasamtyāgastādṛśo dehasaṃśrayaḥ |  
 90583 tadyāvadasti deho'yaṃ na yāvadaṇutām gataḥ || 13 ||  
 90584  
 90585 tadevāha - yādṛśa iti | aṇutām dhūlībhāvam || 13 ||  
 90586  
 90587 tāvadenamupāruhya kiṃcitpraviharāmyaham |  
 90588 piṅgalena śarīraṃ svamuddhartuṃ tāpanam vapuḥ || 14 ||  
 90589  
 90590 piṅgalena piṅgaladvārā uddhartuṃ | tāpanam sauraṃ vapuḥ praviśāmi || 14 ||  
 90591  
 90592 praviśāmi nabhaḥsamsthaṃ mukuraṃ pratibimbavat |  
 90593 ityasau munirādityaṃ viveśānilarūpadhṛk || 15 ||  
 90594  
 90595 anilarūpadhṛk sūkṣmībhūta iti yāvat || 15 ||

90596  
 90597 puryaṣṭakavapurabhūtvā bhastrākhamiva cānalaḥ |  
 90598 bhagavānmunirapyenaṃ hṛdgataṃ munināyakam || 16 ||  
 90599  
 90600 puryaṣṭakaṃ prāgvyākhyātaṃ līṅgaśarīraṃ tadvapuḥ | bhastrākhaṃ  
 90601 carmapeśyākāśam | munirmananaśilo bhagavān sūryo hṛdgataṃ hṛdi  
 90602 praviṣṭaṃ taṃ munināyakam dṛṣṭvā tasya kāryaṃ tatpaurvāparyaṃ ca  
 90603 dṛṣṭvā vindhyabhūdharaakośagataṃ gatasamvidam mṛtaprāyaṃ munikalevaram  
 90604 dadarśeti vyavahitenānvayaḥ || 16 ||  
 90605  
 90606 dṛṣṭvāsau cintayankāryaṃ paurvāparyamudāradhīḥ |  
 90607 vindhyabhudharabhūkośamantarmunikalevaram || 17 ||  
 90608  
 90609 tṛṇopalaparicchannaṃ dadarśa gatasamvidam |  
 90610 ṛṣeścikīrṣitaṃ jñātvā bhānurgaganamadhyagaḥ || 18 ||  
 90611  
 90612 tato raviḥ kiṃ cakāra tadāha - ṛṣeriti || 18 ||  
 90613  
 90614 dharāto munimuddhartumādideśāgragaṃ gaṇam |  
 90615 vītahavvamuneḥ saṃvitsā puryaṣṭakarūpiṇī || 19 ||  
 90616  
 90617 muniṃ muniśarīram | gaṇaṃ piṅgalākhyam | sūryahr̥tpraviṣṭā muneḥ  
 90618 saṃvitkiṃ cakāra tadāha - vītahavyeti || 19 ||  
 90619  
 90620 raviṃ vātamayī pūjyaṃ praṇanāmāśu cetasā |  
 90621 bhānunāpyabhyānujñāto mānapūrvakamagragam || 20 ||  
 90622  
 90623 sa munirbhānunā hṛdyeva bahumānapūrvakamabhyānujñātaḥ san  
 90624 svakāryārthaṃ prasthitaṃ piṅgalasya ākāraṃ śarīraṃ viveśa || 20 ||  
 90625  
 90626 viveśa piṅgalākāraṃ vindhyakandaragāminam |  
 90627 piṅgalo'sau nabhastyaktvā kuñjakuñjarasundaram || 21 ||  
 90628  
 90629 kuñjairlatāgr̥haiḥ kuñjaraiśca sundaram || 21 ||  
 90630  
 90631 prāpa vindhyavanaṃ prāvṛṇmattābhrāmbabarabhāsuram |  
 90632 uddadhāra dharākośānnakhaniṣkṛṣṭabhūtalaḥ || 22 ||  
 90633  
 90634 prāvṛṣi mattānyabhrāṇi yasmim̐stathāvidhamambaramiva | tatpakṣe kuñjaiḥ  
 90635 kuñjarairiva ca sundaramiti yojyam | nakhairniṣkṛṣṭaṃ khātaṃ bhūtalaṃ yena  
 90636 tathāvidhaḥ piṅgalaḥ || 22 ||  
 90637  
 90638 kalevaram muneḥ paṅkānmṛṇālamiva sārasaḥ |  
 90639 maunaṃ puryaṣṭakamatha svaṃ viveśa kalevaram || 23 ||  
 90640  
 90641 muneḥ saṃbandhi maunaṃ puryaṣṭakaṃ piṅgaladehātstvaṃ kalevaram viveśa || 23 ||  
 90642 ||  
 90643  
 90644 nabhastalaparibhrānto vihaṅgama ivālavam |  
 90645 praṇematurmitho mūrtavītahavyanabhaścarau || 24 ||  
 90646  
 90647 ālayaṃ svanīḍam | mūrtaḥ prāptamūrtirvītahavyaśca nabhaścarapiṅgalaśca  
 90648 mithaḥ anyonyaṃ praṇematuh || 24 ||  
 90649  
 90650 babhūvatuḥ svakāryaikatatparau tejasāṃ nidhī |  
 90651 jagāma piṅgalo vyoma muniśca vimalaṃ saraḥ || 25 ||  
 90652  
 90653 saraḥ snānārtham || 25 ||  
 90654  
 90655 tārakākārakumudaṃ sūryāṃśukavadākṛti |  
 90656 vītahavyo mamañjāśu sarasyudbhinnapaṅkaje || 26 ||  
 90657  
 90658 sūryeṇa aṃśukavati pītaraktāmbarālaṃkṛteva ākṛtiryasya |  
 90659 bālārkarāgarañjitodakamiti yāvat || 26 ||  
 90660  
 90661 paṅkapalvalalīlānte vane kalabhako yathā |  
 90662 tatra snātvā japaṃ kṛtvā pūjayitvā divākaram |  
 90663 manobhūṣitayā tanvā pūrvavatpunarābabhau || 27 ||  
 90664



90665 paṅkayukteṣu palvaleṣu līlāyā ante avasāne | manobhūṣitayā  
 90666 mananādivyavahāravatya || 27 ||  
 90667  
 90668 maitryā tayā samatayā parayā ca śāntyā  
 90669 satprajñayā muditayā kṛpayā śriyā ca |  
 90670 yukto muniḥ sakalasaṅgavimuktacetā  
 90671 vindhye sarittaṭagato dinameva reme || 28 ||  
 90672  
 90673 dinam dinamātrameva reme na ciram | samādhipracyutastasthāvityarthaḥ || 28 ||  
 90674  
 90675 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 90676 mokṣopāyeṣūpaśamaprakaraṇe vītahavyasamādhiyogopadeśo nāma  
 90677 pañcāśītitaṃ sargaḥ || 85 ||  
 90678  
 90679 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 90680 vītahavyasamādhiyogopadeśo nāma pañcāśītitaṃ sargaḥ || 85 ||  
 90681  
 90682  
 90683 ṣaḍaśītitaṃ sargaḥ 86  
 90684  
 90685 śrīvāsiṣṭha uvāca |  
 90686  
 90687 dinānte sa samādhātum punareva mano muniḥ |  
 90688 viveśa kāmcidvitatām vijñātām vindhyakandarām || 1 ||  
 90689  
 90690 punaḥ samādhiḥ ṣaḍrātram jīvanmuktasthitiściram |  
 90691 rāgādibhyo'ñjalirmuktau samādhiścāsyā varṇyate || 1 ||  
 90692  
 90693 vijñātām prākparicitām || 1 ||  
 90694  
 90695 tadevātmānusaṃdhānamatyajansamamindriyaiḥ |  
 90696 cetasā kalyāmāsa dṛṣṭalokaaparāvaraḥ || 2 ||  
 90697  
 90698 dṛṣṭo loka paraḥ sārāḥ avaraḥ asāraśca yena || 2 ||  
 90699  
 90700 pūrvamevendriyagaṇo mayā parihṛtaḥ sphuṭam |  
 90701 idāniṃ cintayā nārthaḥ punarvitatayā mām || 3 ||  
 90702  
 90703 yatkalayāmāsa tadāha - pūrvamityādinā || 3 ||  
 90704  
 90705 astināstītikalanām bhaṅktvā mṛdvīm latāmiva |  
 90706 śeṣam tu baddhasaṃsthānastiṣṭhāmyacalaśṛṅgavat || 4 ||  
 90707  
 90708 astināstīti dvividhām dṛśyakalanām | śeṣamavaśiṣṭam  
 90709 tadubhayasākṣicinmātramavalambyeti śeṣaḥ | baddhasaṃsthānaḥ  
 90710 samakāyaśirogrīvo dṛḍhāsanaśca || 4 ||  
 90711  
 90712 udito'staṃ gata iva svastaṃ gata ivoditaḥ |  
 90713 samaḥ samarasābhāsastiṣṭhāmi svacchatām gataḥ || 5 ||  
 90714  
 90715 udito jīvannapyastaṃ gato mṛta ivājñādṛśā tattvadṛśā tu tadviparītaḥ |  
 90716 samarasābhāsa ekarasacinmātrarūpaḥ || 5 ||  
 90717  
 90718 prabuddho'pi suṣuptasthaḥ suṣuptasthaḥ prabuddhavat |  
 90719 turyamālambya kāyāntastiṣṭhāmi stambhitasthitiḥ || 6 ||  
 90720  
 90721 prabuddho jāgradapi suṣuptastho dvaitajālamapaśyan | evaṃ suṣupto'pi  
 90722 svasvarūpasphuṭānubhavātprabuddhavat | turya sthūlasūkṣmakāraṇanirmuktaṃ  
 90723 padam || 6 ||  
 90724  
 90725 sthitaḥ sthānurivaikānte svāntānte sarvataḥ sthite |  
 90726 sattvasāmānyasāmye hi tiṣṭhāmyapagatāmayaḥ || 7 ||  
 90727  
 90728 svāntasyānte pārabhūte nirmanane sarvataḥ sthite pūrṇe sattāsāmānyalakṣaṇe  
 90729 paramasāmye || 7 ||  
 90730  
 90731 iti saṃcintya sa dhyāne punastasthau dināni ṣaṭ |  
 90732 tataḥ prabodhamāpannaḥ kṣaṇasupta ivādhvagaḥ || 8 ||  
 90733

90734 tataḥ siddhaḥ sa bhagavānvītahavyo mahātapāḥ |  
 90735 vijahāra ciraṃ kālāṃ jīvanmuktatayā tadā || 9 ||  
 90736  
 90737 siddho vyuttthāne'pi samāhitasthitiḥ || 9 ||  
 90738  
 90739 vastu nābhīnanandāsau nininda na kadācana |  
 90740 na jagāma tathodvegaṃ na ca harṣamavāpa saḥ || 10 ||  
 90741  
 90742 nābhīnananda guṇadṛṣā | na nininda doṣadṛṣā || 10 ||  
 90743  
 90744 gacchatastiṣṭhataścaiva tasyaivamabhavaddhṛdi |  
 90745 vinodāya vicittasya kathā svamanasā saha || 11 ||  
 90746  
 90747 kathā vakṣyamāṇavicāralakṣaṇā | bādhitānuvṛttasvamanasā saha || 11 ||  
 90748  
 90749 avyayendriyavargeśa manaḥ śamavatā tvayā |  
 90750 paśyānandasukhaṃ kīdṛgvidhamāsāditaṃ tatam || 12 ||  
 90751  
 90752 avyayasya viśayopabhogaprayuktasāmarthyavyayarahitasyendriyavargasya īśa svāmin  
 90753 he manaḥ ānandayatyāhlādayati sarvaṃ jagadityānandaṃ tathāvidhaṃ sukhaṃ |  
 90754 niratisāyānandarūpaṃ su śobhanaṃ khaṃ ākāśamiti vā || 12 ||  
 90755  
 90756 eṣaivāvirataṃ tasmānnīrāgaiva daśā tvayā |  
 90757 avalambyā parityājyaṃ cāpalaṃ calatāṃ vara || 13 ||  
 90758  
 90759 tvayā agre'pi eṣaiva nīrāgaiva daśā avalambyā |  
 90760 dvāvekārāvavadhāraṇadārḍhyāya || 13 ||  
 90761  
 90762 bho bho indriyacaurā he hatāśā hatanāmākāḥ |  
 90763 yuṣmākaṃ nāyamātmāsti na bhavantastathātmanaḥ || 14 ||  
 90764  
 90765 he hatāśā iti āśānāṃ pṛthak sambodhanam | ayaṃ mayānubhūyamāna ātmā  
 90766 yuṣmākaṃ nāsti || 14 ||  
 90767  
 90768 vrajatāṃ vo vināśāṃśamāśā vo viphalīkṛtāḥ |  
 90769 na samarthāḥ samākrāntau bhavanto bhaṅgurāśrayāḥ || 15 ||  
 90770  
 90771 evaṃ sadātmasambandhābhāvādvah svarūpamavaśiṣṭaṃ vināśāṃśaṃ  
 90772 asattvapakṣaṃ vrajatāṃ | samākrāntau mameti śeṣaḥ || 15 ||  
 90773  
 90774 vayamātmēti yaiśā vo vo bhabhūva kila vāsanā |  
 90775 tattvavismṛtijātā hi dṛṣṭarajjubhujaṅgavat || 16 ||  
 90776  
 90777 prāktarhyasmākaṃ tvatsamākrāntau kutaḥ sāmarmthamabhūditi  
 90778 cedātmatādātmyādyadhyāśabalādityāha - vayamiti || 16 ||  
 90779  
 90780 anātmanyātmatā saiśā saiśā vastunyavastutā |  
 90781 avicāreṇa vai jātā vicāreṇa kṣayaṃ gatā || 17 ||  
 90782  
 90783 bhavanto'nye vayaṃ cānye brahmānyatkartṛtā parā |  
 90784 anyo bhoktānya ādatte ko doṣaḥ kasya kīdṛśaḥ || 18 ||  
 90785  
 90786 evaṃ vivekadarśane kasyāpi bhavatprayuktadoṣasambandho'pi nāstyevetyāha -  
 90787 bhavanta iti | bhavantaḥ karaṇabhūtāḥ | vayamabhīmantāraḥ | brahma advayaṃ |  
 90788 kartṛtā prānaprayuktakriyānimitatā | bhoktā cidābhāsaḥ | ādatte manaḥ || 18 ||  
 90789  
 90790 vanebhyo dāru saṃjātaṃ rajjavo veṇucarmaṇaḥ |  
 90791 vāsī cāyaḥphalānyeva takṣā grāsārthamudyataḥ || 19 ||  
 90792  
 90793 evaṃ cetkathaṃ vyavahārakāryaniṣpattiriti cetkākātāliyanāyāditi  
 90794 gṛhadṛṣṭāntēnāha - vanebhya ityādinā | veṇutvacā  
 90795 kāṣṭhabhārabandhanam | vāsī prasiddhā | cakārātkuṭhāraṭaṅkikādayaḥ | ayasaḥ  
 90796 phalāni prayojanāni lokakṛdudarabharaṇaprayuktāniti yāvat | evaṃ takṣā  
 90797 svagrāsārthamudyato na gṛhasiddhaye || 19 ||  
 90798  
 90799 itthaṃ yatheha sāmagryā svaśaktisthapadārthayā |  
 90800 saṃpannā kākātāliyā dṛḍhā varagṛhākṛtiḥ || 20 ||  
 90801  
 90802 evaṃ ca bhinnaprayojanaīḥ kriyākāraḥkairarthānniṣpadyamānā gṛhākṛtiḥ

90803 kākātālīyanyāyādevetyarthaḥ || 20 ||  
 90804  
 90805 saṃpannāḥ kākātālīyātsvaśaktiniyatendriyāḥ |  
 90806 tathaiva kalikā lolaṃ keva kasyātra khaṇḍanā || 21 ||  
 90807  
 90808 tathā ihāpi kāryakaraṇasaṃghāte  
 90809 darśanaśravaṇavacanādānādīphalakasvasvaśaktibhirniyatāni  
 90810 jñānakarmendriyāṇi yāsāṃ tathāvidhāvyaṅyavahārakāryakalikāḥ kākātālīyādeva  
 90811 lolaṃ calaṃ yathā syāttathā saṃpannāḥ | tatra kasya keva khaṇḍanā kṣatirasti | na  
 90812 kācitkasyacidityarthaḥ || 21 ||  
 90813  
 90814 vismṛtirvismṛtā dūraṃ smṛtiḥ sphuṭāmanusmṛtā |  
 90815 satsajjātamasaccāsatkṣataṃ kṣīṇaṃ sthitam sthitam || 22 ||  
 90816  
 90817 vismṛtiravidyā | smṛtirātmavidyā | tatphalamāha - saditi || 22 ||  
 90818  
 90819 evaṃvidhena bhagavān vicāreṇa mahātapāḥ |  
 90820 so'tiṣṭhanmunisārdūlo bahūnvarṣagaṇāniha || 23 ||  
 90821  
 90822 apunarbhavanāyaiva yatra cintāntamāgatā |  
 90823 mūḍhatā ca sudūrasthā tatrāsāvavasatsadā || 24 ||  
 90824  
 90825 antaṃ nāsamāgatā | tatra tasmin pūrṇānandasvaparakāśapade || 24 ||  
 90826  
 90827 yathābhūtapadārthaughadarśanotthamanarthakam |  
 90828 dhyānāśvāsanamālambya so'vasatsukhagaḥ sadā || 25 ||  
 90829  
 90830 yathā sthite vastuni kadācidbhrāntīyā vicitrapadārthaughadarśanādutthaṃ  
 90831 prasaktamanarthakam vyarthamevānāśvāsaṃ vārayituṃ  
 90832 punaḥpunardhyānāśvāsanamālambyetyarthaḥ || 25 ||  
 90833  
 90834 heyādeyasamāsaṅgatyāgādānadṛśoḥ kṣaye |  
 90835 vītahavyamunerāsīdicchānicchātigaṃ manaḥ || 26 ||  
 90836  
 90837 tasya prārabdhaśeṣakṣaye kīdṛśaṃ mana āsīttadāha - heyeti |  
 90838 hānayogyānāmādānayogyānāṃ ca viśayānāṃ samāsaṅge prāptāvapi  
 90839 hānādānadṛśoḥ kṣaye || 26 ||  
 90840  
 90841 videhakevalībhāve sīmante janmakarmaṇām |  
 90842 saṃsārasaṅgasamtyāgarasāsavanavechayā || 27 ||  
 90843  
 90844 pratibhāsamātreṇāpi sthitasya dehādisaṃsārasaṅgasya samtyāge parīśiṣyamāṇe  
 90845 brahmarasamakārānde navechayā utkaṇṭhayā viveśeti pareṇānvayaḥ | samtyāge  
 90846 vāñchāmāpātīśāyiniṃ iti pāṭhe tu spaṣṭam || 27 ||  
 90847  
 90848 viveśa sa tayaivānte sahyādrau hemakandaram |  
 90849 apunaḥsaṅgamāyāśu jagajjālamavekṣya saḥ || 28 ||  
 90850  
 90851 tayā vāñchayā || 28 ||  
 90852  
 90853 baddhapadmāsanaḥ sthitvā tatrovācātmanātmani |  
 90854 rāga nīrāgatāṃ gaccha dveṣa nirdveṣatāṃ vraja || 29 ||  
 90855  
 90856 sahaśaśatruṣu rāgadveṣādiṣvapi nirdveṣatāṃ maitrīm ca bhāvayan gantukāma iva  
 90857 hitamupadiśan praṇamya tānāmantrayate - rāgetyādinā || 29 ||  
 90858  
 90859 bhavadbhyāṃ suciraṃ kālamiha prakriḍitaṃ mayā |  
 90860 bhogā namostu yuṣmabhyāṃ janma koṭīśatānyaham || 30 ||  
 90861  
 90862 bhavadbhirlālito loke lālakaiṛiva bālakaḥ |  
 90863 imāmapī parāṃ puṇyāṃ nīrvāṇapadavīmaham || 31 ||  
 90864  
 90865 yena vismāritastasmai sukhāyāstu namo namaḥ |  
 90866 tvaduttaptena he duḥkha mayātmānviṣṭa ādarāt || 32 ||  
 90867  
 90868 sukhāya viśayasukhalavāya | tvayā uttaptena saṃtāpitena mayā || 32 ||  
 90869  
 90870 tasmāttvadupadiṣṭo'yaṃ mārgo mama namo'stu te |  
 90871 tvatprasādena labdheyam śītalā padavī mayā || 33 ||

90872  
 90873 tasmādguruṇeva tvayā upadiṣṭo'yaṃ vivekamārgaḥ || 33 ||  
 90874  
 90875 duḥkhanāṃne duḥkhatattva sukhadātmannamostu te |  
 90876 kalyāṇamastu te mitra saṃsārāsārajīvita || 34 ||  
 90877  
 90878 he duḥkhasya tattvabhūta sukhada ātman idānīm jñānajanānopakāriṇaṃ dehaṃ  
 90879 prārthyāmantrayati - kalyāṇamityādinā || 34 ||  
 90880  
 90881 deha sthitiriyam yāmo vayamātmīyamāspadam |  
 90882 prayojanānām jantūnāmaho nu viśamā gatiḥ || 35 ||  
 90883  
 90884 he deha iyaṃāvayorviyuktisthitiranādiniyatīsvabhāvaḥ | saṃyogā viprayogāntāḥ iti  
 90885 nyāyāditi bhāvaḥ | jantūnām prāṇinām saṃbandhinām prayojanānām  
 90886 svārthānāmiyaṃ gatiḥ rītirviśamā | yallipsayā atyantamītrasvajanānapi vihāya  
 90887 puruṣā dhāvanti bhāvaḥ || 35 ||  
 90888  
 90889 dehenāpi viyujye'haṃ bhūtvā janmaśatānyapi |  
 90890 mitrakāya mayā yattvaṃ tyajyase cirabāndhavaḥ || 36 ||  
 90891  
 90892 tadeva svasyāpyupasthitamityāha - dehenāpīti || 36 ||  
 90893  
 90894 tvayaivātmanyupānītā sātma jñānavaśātksatiḥ |  
 90895 adhigamyātmavijñānamātmanāśaḥ kṛtastvayā || 37 ||  
 90896  
 90897 nāyaṃ mamāparādhastvayā svanāśārthameva madupakāraḥ kṛta  
 90898 ityanuśocannivāha - tvayaiveti || 37 ||  
 90899  
 90900 deha nānyena bhagno'si tvayaivaitadupāsitaṃ |  
 90901 ekākinyāpi śuśyantyā praśānte mayi dīnaya || 38 ||  
 90902  
 90903 etattvayaivopāsitamānuṣṭhitaṃ | idānīm tṛṣṇāṃ [tṛṣṇīm iti  
 90904 mudritapustake pāṭhaḥ] prārthayate - ekākinyeti || 38 ||  
 90905  
 90906 tvayā duḥkhaṃ na kartavyaṃ mātastṛṣṇe vrajāmyaham |  
 90907 kṣantavyāḥ kāma bhagavanviparītāparādhajāḥ || 39 ||  
 90908  
 90909 tvajjayārthaṃ tvadviparītavairāgyasevanādyaparādhajā maddoṣāḥ || 39 ||  
 90910  
 90911 diśā upāśamaikāntaṃ vrajāmyādiśa maṅgalam |  
 90912 cirāccirāya cedānīmamba tṛṣṇe kilāvayoḥ || 40 ||  
 90913  
 90914 upāśamaikāntaṃ ātyantikopaśamaṃ | ādiśa āśāsva | punarāvṛtṭyā  
 90915 tṛṣṇāmukhadarśanaprasaktiṃ vārayannāha - cirāditi | cirādapi cirāya |  
 90916 śāśvata iti yāvat | idānīm ārabhyeti śeṣaḥ || 40 ||  
 90917  
 90918 viyogo yogadoṣeṇa praṇāmo'yaṃ sa paścimaḥ |  
 90919 namaḥ sukṛtadevāya bhavate'stu tvayā purā || 41 ||  
 90920  
 90921 sukṛtaṃ puṇyaṃ tallakṣaṇāya devāya || 41 ||  
 90922  
 90923 narakebhyaḥ samuttārya svarge'hamabhiyojitaḥ |  
 90924 kukāryakṣetrarūḍhāya narakaskandhavāhine || 42 ||  
 90925  
 90926 kukāryaṃ niśiddhācaraṇaṃ tallakṣaṇe kṣetre bhūmau rūḍhāya |  
 90927 narakalakṣaṇānām skandhānām bṛhacchākhānām vanaśīlāya || 42 ||  
 90928  
 90929 śāsanāpuṣpabhārāya namo duṣkṛtāśākhine |  
 90930 yena sārdaṃ ciraṃ vahnyo bhuktāḥ prakṛtayonayaḥ || 43 ||  
 90931  
 90932 śāsanāḥ yātanā eva puṣpabhāro yasya || 43 ||  
 90933  
 90934 adyaprabhṛtyadṛśyāya tasmai mohātmāne namaḥ |  
 90935 pradhvanadvamśamadhuravacase patravāsase || 44 ||  
 90936  
 90937 pradhvanadbhirvamśaiḥ kīcakairmadhuravacase | śīrṇapatrāṇyeva vāsāṃsi  
 90938 yasyāstathāvidhāyai guhālakṣaṇāyai tapasvinyai || 44 ||  
 90939  
 90940 namo huātapasvinyai vayasyāyai samādhiṣu |

90941 saṃsārādhvani khinnasya tvaṃ mamāśvāsakāraṇam || 45 ||  
 90942  
 90943 āśvāsakāraṇamityajahallīṅgaṃ guhāviśeṣaṇam || 45 ||  
 90944  
 90945 āsīrvayasyā susnigdhā sarvalobhāpahāriṇī |  
 90946 sarvasaṃkaṭākhinnena doṣebhyo dravatā mayā || 46 ||  
 90947  
 90948 susnigdhā atyantasnehavatī vayasyā āsīḥ abhūḥ | pūrṇātmaviśrāntidānena  
 90949 sarvalobhāpahāriṇī | doṣebhyaḥ samādhivighnebhyaḥ || 46 ||  
 90950  
 90951 tvamekā śokanāśārthamāśritā paramā sakhī |  
 90952 saṃkaṭāvaṭakuñjeṣu hastāmbanadāyine || 47 ||  
 90953  
 90954 idānīm daṇḍakāśṭhaguṇānvarṇayamstannamasyati - saṃkaṭeti | saṃkaṭe  
 90955 śvasarpādibhayeṣu viśamaṇḍaśeṣu ca | tathā avāṭeṣu garteṣu kuñjeṣu ca  
 90956 hastasya āmbanadāyine || 47 ||  
 90957  
 90958 vārdhakaikāntasuhṛde daṇḍakāśṭhāya te namaḥ |  
 90959 asthipañjaramātmīyaṃ tathā raktāntratantukam || 48 ||  
 90960  
 90961 idānīm dehabhāgaṃ sarvaṃ dehāya nivedayati - asthīti || 48 ||  
 90962  
 90963 etāvanmātrasāraikaṃ gr̥hītvā gaccha dehaka |  
 90964 payaḥkṣobhaprakārebhyaḥ snānebhyo'pi namo'stu te || 49 ||  
 90965  
 90966 etāvanmātrameva sāraṃ tattvaṃ yasya tathāvidhamekaṃ svamasādhāraṇabhāgaṃ  
 90967 gr̥hītvā gaccha svāḥ prakṛtiḥ | he dehaka payaso jalasya  
 90968 tvadiyamaladaurgandhyasvedādīnā dūṣaṇādye kṣobhā  
 90969 aparādhāstadiyaparakārabhedarūpebhyaḥ snānebhyaḥ  
 90970 śucitvasaṃpādanaopāyebho'pi namo'stu || 49 ||  
 90971  
 90972 namostu vyavahārebhyaḥ saṃsṛtibhyo namostu te |  
 90973 ete bhavantaḥ sahaajāḥ prāktanāḥ suhṛdo mayā || 50 ||  
 90974  
 90975 tathā bhojanaśayanābhyañjanālaṃkaraṇādivyavahārebhyastatsāmagrī  
 90976 saṃpādanāyetastato dhāvanalakṣaṇābhyaḥ saṃsṛtibhyaśca namo'stu | he  
 90977 prāṇāḥ sahaajāḥ suhṛdaḥ mayā adya suhṛdāṃ namaskārakrameṇa ete  
 90978 bhavanto'pi utkr̥tā utkr̥ṣṭāḥ kṛtāḥ | namaskṛtā iti yāvat || 50 ||  
 90979  
 90980 krameṇādyotkr̥tāḥ prāṇāḥ svasti vo'stu vrajāmyaham |  
 90981 bhavadbhiḥ saha citrāsu mayā bahviṣu yoniṣu || 51 ||  
 90982  
 90983 prāktanāsuhṛttvameva varṇayati - bhavadbhiriti || 51 ||  
 90984  
 90985 viśrāntaṃ girikuñjeṣu śrāntaṃ lokāntareṣu ca |  
 90986 kṛīḍitaṃ purapīṭhāntaruṣitaṃ parvateṣu ca || 52 ||  
 90987  
 90988 purāṇaṃ pīṭhānaṃ siddhakṣetrāṇaṃ cāntaḥ || 52 ||  
 90989  
 90990 sthitaṃ kāryavilāseṣu prasthitaṃ vividhādhvasu |  
 90991 na tadasti jagatkoṣe bhavadbhiḥ saha yanmayā || 53 ||  
 90992  
 90993 na kṛtaṃ na hṛtaṃ yātaṃ na dattaṃ nāvalambitaṃ |  
 90994 idānīm svāṃ diśaṃ yāntu bhavanto yāmyaham priyāḥ || 54 ||  
 90995  
 90996 na kṛtaṃ na hṛtaṃ na dattaṃ ca hastābhyām | na yātaṃ padabhyām |  
 90997 nāvalambitaṃ manasā ca | bhavantaḥ svāṃ diśaṃ prakṛtiṃ yāntu | ahaṃ brahma  
 90998 yāmi | he priyāḥ || 54 ||  
 90999  
 91000 sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |  
 91001 saṃyogā viprayogāntāḥ sarve saṃsāravartmani || 55 ||  
 91002  
 91003 kimarthamasmanprakṛtiṣu vilāpayasi kāryakaraṇasaṃghātātmanaiva sthitvā  
 91004 bhogyanicayāneva pūrvavat kuto na prāpsyāmastatrāha - sarve iti | he sarve  
 91005 prāṇādayaḥ || 55 ||  
 91006  
 91007 ayaṃ cākṣuṣa āloko viśatvādityamaṇḍalam |  
 91008 viśantu vanapuṣpāṇi saugandhyānandasamvidāḥ || 56 ||  
 91009

91010 idānīm pratyekamindriyādīnām prāptavyāḥ prakṛtirvibhajya darśayati -  
 91011 ayamityādinā | saugandhyānandasamvitpadena tatkarāṇaṃ ghrāṇendriyaṃ lakṣyate |  
 91012 vanapuṣpapadena ca gandhamātrasārā pṛthivī || 56 ||  
 91013  
 91014 prāṇānilastathā spandaṃ viśatvadya prabhañjanam |  
 91015 viśantvākāśakuharaṃ śabdaśravaṇaśaktayaḥ || 57 ||  
 91016  
 91017 indumaṇḍalamāyāntu rasanārasaśaktayaḥ |  
 91018 nirmandara ivāmbhodhirgatārka iva vāsaraḥ || 58 ||  
 91019  
 91020 evamindumaṇḍalapadenāpo grāhyā iti krameṇa gatāḥ kalāḥ pañcadaśa  
 91021 pratiṣṭhām iti śrutipradarśitadiśā sarve svām svām prakṛtiṃ yāntvityarthaḥ |  
 91022 evaṃ yuṣmāsu upādhibhūteṣu gateṣu  
 91023 bhavatpratibimbitacidābhāsātmajīvabhūto'hamapi svabimbabhūte  
 91024 praṇavārdhamātrālakṣye brahmātmani praśāmyāmītyāha - nirmandara  
 91025 ityādinā || 58 ||  
 91026  
 91027 śaradiva ghaṇaḥ svairam prāptaḥ kalpāntasargavat |  
 91028 oṃkāraṇte svamananaṃ praśāmyātmānātmani |  
 91029 dagdhendhana ivārciṣmānniḥsneha iva dīpakaḥ || 59 ||  
 91030  
 91031 svaṃ īrayati janayatīti svairam svopādānaṃ vilayena prāpto ghana iva kalpānte  
 91032 pralayakāle sargavatprapañca iva ca | svamananaṃ suṣṭhu  
 91033 amananaṃātyantikamaṇaḥśāntiriyathā syāttathā || 59 ||  
 91034  
 91035 vyapagatākḥilakāryaparamparaḥ  
 91036 sakaladṛśyadaśātigatasthitiḥ |  
 91037 praṇavaśāntyanusaṃsṛtiśāntadhī-  
 91038 rvigatamohamalo'yamahaṃ sthitaḥ || 60 ||  
 91039  
 91040 dīrghoccāritasya praṇavasya brahmarandhre śāntimanuṣṭya śāntā  
 91041 brahmākāratāmātraprāptyā uparatā dhīryasya | tata eva  
 91042 vigataprarabdhapratibaddhaśiṣṭāvidyāleśamalā || 60 ||  
 91043  
 91044 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 91045 mokṣopāyeṣūpaśamaprakaraṇe indriyavarganirākaraṇopadeśo nāma  
 91046 ṣaḍaśītitaṃ sargaḥ || 86 ||  
 91047  
 91048 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 91049 indriyavarganirākaraṇopadeśo nāma ṣaḍaśītitaṃ sargaḥ || 86 ||  
 91050  
 91051  
 91052 saptāśītitaṃ sargaḥ 87  
 91053  
 91054 śrīvāsiṣṭha uvāca |  
 91055  
 91056 evaṃ kalitavānantaḥ praśāntamananaīṣaṇaḥ |  
 91057 śanairuccārayaṃstāraṃ praṇavaṃ prāptabhūmikaḥ || 1 ||  
 91058  
 91059 yena krameṇa saṃprāpto vītagavyo videhatām |  
 91060 praṇavāntaṃ samālambya sa kramo'tra nirūpyate || 1 ||  
 91061  
 91062 evaṃ vakṣyamāṇakrameṇa tāramatyuccaiḥsvaraṃ praṇavaṃ  
 91063 śanairdairghyāvādanenoccārayansaṃ mananaīṣaṇāpraśāntikrameṇa  
 91064 prāptaśaṣṭhasaptabhūmiko bhūtvā antaḥ svahr̥di brahma kalitavānprāptavān ||  
 91065 1 ||  
 91066  
 91067 mātṛādipādabhedena praṇavaṃ saṃsmaranyatiḥ |  
 91068 adhayaropāpavādena svarūpaṃ śuddhamavyayam || 2 ||  
 91069  
 91070 yatiḥ saṃnyāsī vītahavyaḥ | omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ  
 91071 bhūtaṃ bhavadbhaviṣyaditi sarvamoṃkāra eva yaccānyattrikālātītaṃ tadapyoṃkāra  
 91072 eva iti māṇḍukyāśrutidarśitakrameṇa  
 91073 akārokaṛamakārākhyamātrābhīrardhamātrayā ca kalpitena  
 91074 sthūlasūkṣmāvyākṛtaturīyalakṣaṇapādabhedena praṇavaṃ saṃsmaransaṃ  
 91075 pañcīkaraṇoktena virāṭhiraṇyagarbhāvvyākṛtalakṣaṇānāṃ pādānāṃ turye  
 91076 prathamam jāgaritasthāno bahiḥprajñāḥ ityādiśrutyuktadiśā adhyāropeṇa  
 91077 nāntaḥ prajñāṃ na bahiḥprajñāṃ nobhayataḥprajñāṃ na prajñāṃ nāprajñāṃ  
 91078 na prajñānadhanam ityādyapavādena ca sthūlasūkṣmakāraṇarūpānapi

91079 sabāhyābhyantarānbhāgāmstyaktvā śuddhamavyayaṃ svarūpaṃ dṛṣṭvā  
 91080 prapañcopaśamaṃ śivaṃ śāntamadvaitaṃ caturthaṃ manyante sa ātmā sa  
 91081 vijñeyaḥ iti śrutyukte turye tatrātmani tiṣṭhansan praṇavaparyantaṃ  
 91082 dīrghaniḥsvanatantunā saha indriyatanmātrajālaṃ jahāviti śaṣṭhena saṃbandhaḥ || 2  
 91083 ||  
 91084  
 91085 sabāhyābhyantarānbhāgānsthūlānsūkṣmatarānapi |  
 91086 trailokyasaṃbhavāmstyaktvā saṃkalpākalkalpitān || 3 ||  
 91087  
 91088 tiṣṭhannakṣubhitākāraścaintāmaṇirivātmani |  
 91089 saṃpūrṇa iva śītāṃsurviśrānta iva mandaraḥ || 4 ||  
 91090  
 91091 kumbhakāragṛhe cakre saṃrodhita iva bhramāt |  
 91092 ambhodhiriva saṃpūrṇastimitasphāranirmalaḥ || 5 ||  
 91093  
 91094 bhramādbhramaṇātsaṃrodhite sati kumbhakāragṛhe cakramivākṣubhitākāraḥ || 5  
 91095 ||  
 91096  
 91097 śāntatejastamaḥpuñjaṃ vigatārkendutāraṇam |  
 91098 adhūmābhrarajaḥsvacchāmanantaṃ śaradīva kham || 6 ||  
 91099  
 91100 tejastamasoryugapacchāntyaprasiddherabhūtopameyam || 6 ||  
 91101  
 91102 sahaḥpraṇavaparyantadīrghaniḥsvanatantunā |  
 91103 jahāvindriyatanmātrajālaṃ gandhamivānilaḥ || 7 ||  
 91104  
 91105 praṇavasya paryanto'grabhāgastallakṣaṇena dīrghaniḥsvanatantunā saha  
 91106 jahācityādīsarvaḥ sthūlasūkṣmetarānapi tyaktvetyasyaiva prapañcaḥ || 7 ||  
 91107  
 91108 tato jahau tamomātraṃ pratibhātāmivāmbare |  
 91109 uttiṣṭhatprasphuradrūpaṃ prājñaḥ kopalavaṃ yathā || 8 ||  
 91110  
 91111 tata uttuṣṭhat sākṣiṇā prasphuradrūpaṃ tamomātraṃ || 8 ||  
 91112  
 91113 pratibhātaṃ tatastejo nimeṣārdhaṃ vicārya saḥ |  
 91114 jahau babhūva ca tadā na tamo na prakāśakam || 9 ||  
 91115  
 91116 tāmavasthāmāthāsādyā manasā tanmanastṛṇam |  
 91117 manāgapi prasphuritaṃ nimeṣārdhādaśātayat || 10 ||  
 91118  
 91119 tām tamaḥprakāśāsūnyāmavasthāmāsādyā tatkalpanāhetuṃ manastṛṇam  
 91120 aśātayat chinnavān || 10 ||  
 91121  
 91122 tato'nga saṃvidaṃ svasthāṃ pratibhāsamupāgatām |  
 91123 sadyo jātaśīśujñānasamānakalanāmalam || 11 ||  
 91124  
 91125 aṅgeti saṃbodhane | pratibhāsaṃ nivātatadīpavatsphuṭaparakāśatāmālambya tāmapi  
 91126 kalanāṃ tatprarohātprāgeva nimeṣārdhārdhabhāgena kālena jahau | sa eva  
 91127 citaścetyadaśātyāga ityārthaḥ || 11 ||  
 91128  
 91129 nimeṣārdhārdhabhāgena kālena kalanāṃ prabhuḥ |  
 91130 jahau citaścetyadaśāṃ spandaśaktimivānilaḥ || 12 ||  
 91131  
 91132 paśyantīpadamāsādyā sattāmātrātmakaṃ tataḥ |  
 91133 prasuptapadamālambya tasthau giririvācalaḥ || 13 ||  
 91134  
 91135 anayā rītyā sākṣimātrapariśeṣalakṣaṇaṃ paśyantīpadamāsādyā tadeva  
 91136 viyadādibādhapariśiṣṭasattāmātrātmakaṃ kāraṇatattvamiti  
 91137 tadbhāvasthītilakṣaṇaṃ suṣuptapadamālambyetyārthaḥ || 13 ||  
 91138  
 91139 tataḥ suṣuptasaṃsthānaṃ sthitvā sthitvā vibhurmanāk |  
 91140 suṣupte sthairyamāsādyā turyarūpamupāyayau || 14 ||  
 91141  
 91142 ete eva śaṣṭhasaptamabhūmike sadehāvasthe | tataḥ sākṣisadaikarasye  
 91143 niratīśayākhaṇḍānandāvirbhāvātprārabdhaśeṣeṇa sahātyantikapratibhāsanāśe  
 91144 videhakaivalyāvāptiṃ darśayati - turyarūpamiti || 14 ||  
 91145  
 91146 nirānando'pi sānandaḥ saccāsaccapi tatra saḥ |  
 91147 āsinna kiṃcitkiṃcittatprakāśastimiram yathā || 15 ||

91148  
 91149 tataḥ kimāśiditi caturthapraśnasyottaramāha - nirānanda ityādinā |  
 91150 viṣayānandaśūnyo'pi svarūpeṇaiva sānandaḥ | svātiriktasattāśūnyo'pi sadrūpa  
 91151 ityevaṃ sarva yojyam | yathā naktam dṛśam timirameva prakāśastadvat || 15 ||  
 91152  
 91153 acinmayam cinmayam ca neti neti yaducyate |  
 91154 tatastatsambabhūvāsau yadgirāmapyagocaraḥ || 16 ||  
 91155  
 91156 cetyābhāvādacinmayam svataścideva cinmayam || 16 ||  
 91157  
 91158 tadasau susamam sphāram padaṃ paramapāvanam |  
 91159 sarvabhāvāntaragatamabhūtsarvavivarjitam || 17 ||  
 91160  
 91161 yacchūnyavādinām śūnyam brahma brahmaavidam varam |  
 91162 vijñānamātram vijñānavidam yadamalam padaṃ || 18 ||  
 91163  
 91164 sarvavādibhirnānāvikalpaiḥ svasvasiddhāntatayā vikalpitaṃ tadevetyāha -  
 91165 yadityādinā || 18 ||  
 91166  
 91167 puruṣaḥ sāmkyadṛṣṭināmīśvaro yogavādinām |  
 91168 śivaḥ śaśikalāṅkānam kālaḥ kālaikavādinām || 19 ||  
 91169  
 91170 śaśikalāṅkānam śaivānam | śivamatasthānam iti pāṭhe'pi sa evārthaḥ || 19 ||  
 91171  
 91172 ātmātmanastadviduṣam nairātmyam tādṛśātmanām |  
 91173 madhyam mādhyamikānam ca sarvam susamacetasam || 20 ||  
 91174  
 91175 tat ātmano viduṣāmātmā | na loketi niṣedhaviṣaye śaṣṭhī chāndasī | nairātmyam  
 91176 kṣaṇikavijñānaśāntānaḥ | sa hi sthāyitvena bhāsamāno nāstyeveti nairātmyam |  
 91177 tādṛśātmanām sautrāntikavaibhāṣikānam | mādhyamikānam  
 91178 cidacinmadhyamaśūnyamātram tattvamiti vādinām | susamacetasam  
 91179 jīvanmuktānam sarva niravaśeṣapūrṇam | śūnyavādibhirupakramya  
 91180 sarvavādibhirupasamhārastayoḥ paricchedāparicchedavāde paramāvadhitā  
 91181 itareṣāṃ tu āntarālikamatānāmubhayamīraṇam tāratamyavaicitryeṇotthānamiti  
 91182 dyotānāyeti bodhyam || 20 ||  
 91183  
 91184 yatsarvaśāstrasiddhānto yatsarvahrdayānugam |  
 91185 yatsarvam sarvagam sārvaṃ yattattatsadasau sthitaḥ || 21 ||  
 91186  
 91187 sarvasya tattvam sārvaṃ idṛśam yatsat asau tatsat tadbhūtvā sthita ityārthaḥ || 21 ||  
 91188  
 91189 yadanuttamaniḥspandam dīpyate tejasāmapi |  
 91190 svānubhūtyaikamātram yadyattattatsadasua sthitaḥ || 22 ||  
 91191  
 91192 yat anuttamaniḥspandamatyantaniṣkriyam | vyomnyapi janmādikriyāsattvāttato'pi  
 91193 kūṭasthamityārthaḥ | tejasāmapi bhāsakatayeti śeṣaḥ | yatsvānubhūtyaikamātram  
 91194 yattatprasiddham sat tadasāviti prāgvat || 22 ||  
 91195  
 91196 yadekam cāpyanekam ca sāñjanaṃ ca nirañjanam |  
 91197 yatsarvam cāpyasarvam ca yattattatsadasau sthitaḥ || 23 ||  
 91198  
 91199 ajamajaramanādyanekamekam  
 91200 padamamalam sakalam ca niṣkalam ca |  
 91201 sthita iti sa tadā nabhaḥsvarūpā-  
 91202 dapi vimalasthitiśīvaraḥ kṣaṇena || 24 ||  
 91203  
 91204 sa vītahavya iti uktakrameṇa muktadṛśā nabhaḥsvarūpādapi nirmalasthitiḥ  
 91205 sannaajamajaramanādyekamamalam niṣkalam padaṃ bhūtvā sthitaḥ | baddhadṛśā  
 91206 tu kṣaṇena īśvaraḥ san svakāryabhedairanekam sakalam ca bhūtvā sthita ityārthaḥ ||  
 91207 24 ||  
 91208  
 91209 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣūpaśamaprakaraṇe  
 91210 vītahavyanirvāṇo nāma saptāśītitaṃ sargaḥ || 87 ||  
 91211  
 91212 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe upaśamaprakaraṇe  
 91213 vītahavyanirvāṇo nāma saptāśītitaṃ sargaḥ || 87 ||  
 91214  
 91215  
 91216 aṣṭāśītitaṃ sargaḥ 88



91217  
 91218 śrīvasiṣṭha uvāca |  
 91219  
 91220 prāpya saṃsṛtisīmāntaṃ duḥkhābdheḥ pāramāgataḥ |  
 91221 vītahavyaḥ śaśāmaivamaṇarmanane munīḥ || 1 ||  
 91222  
 91223 vītahavye vimukte tatprāṇānāṃ hṛdi sallayaḥ |  
 91224 varṇyate dehasaṃśoṣaḥ kalānāṃ kāraṇe layaḥ || 1 ||  
 91225  
 91226 evamuktārītyā apunarmanane ātyantikamanonāśe sati || 1 ||  
 91227  
 91228 tasmīnstathopaśānte hi parāṃ nirvṛtimāgate |  
 91229 payaḥkaṇa ivāmbhodhau sve pade pariṇāmini || 2 ||  
 91230  
 91231 pariṇāmini pariniṣṭhite sati | aparīṇāminīti vā chedaḥ || 2 ||  
 91232  
 91233 tathaiva tiṣṭhannihspandaḥ sa kāyo mlānimāyayau |  
 91234 antarvirasatāṃ prāpya mārgaśīrṣāntapadmavat || 3 ||  
 91235  
 91236 mārgaśīrṣasyānte hemante padmavat || 3 ||  
 91237  
 91238 tasya dehadrumāntaḥsthaṃ tyaktvā hṛnnīḍamāyayau |  
 91239 proḍḍīya vihaḡāyanto yantronmuktā ivāsavaḥ || 4 ||  
 91240  
 91241 sarvadehavyāpināṃ prāṇānāṃ hṛdyupasaṃhāramāha - tasyeti | tasya  
 91242 asavaḥ prāṇā dehadrumasyāntaḥsthaṃ hṛnnīḍaṃ tyaktvā bahirāyayuriti tu na  
 91243 vyākhyeyam | na tasya prāṇā utkrāmantyatraiva samavanīyante brahmaiva san  
 91244 brahmāpyeti ityādiśrutivirodhāpatteḥ sarvakarmavāsanānāśenotkramaṇe  
 91245 bījaprayoṇanayorabhāvācceti | vihaḡāyanto vihaḡavadācarantaḥ | lohītādityātkyam |  
 91246 yantrebhya unmuktāḥ śīlā iva || 4 ||  
 91247  
 91248 bhūteṣveva pratiṣṭhāni bhūtāni sakalāṇyalam |  
 91249 māṃsāsthiyantradehastu vanāvanitale'vasat || 5 ||  
 91250  
 91251 iti tu pañcamyāmāhutāvāpaḥ puruṣavacaso bhavanti tadyathā peśaskarī peśaso  
 91252 mātrāmupādāya ityādiśrutyaḥ tadanantarapratipattau raṃhati pariṣvaktāḥ  
 91253 praśnanirūpaṇābhyāṃ iti vādarāyaṇoktanyāyācca  
 91254 pūrvajanmānuṣṭhitāgnihoṭrādikarmasamavāyapūśabdavācyasomājyapayaḥ##-  
 91255 ākāśādikramaṇa pṛthivyāṃ vrīhiyavapuruṣayoṣidanupraveśena  
 91256 puruṣ.ākāratāprāptyavagamāttāsāṃ bhūtamātrāṇāṃ kāraṇānupraveśamāha  
 91257 - bhūteṣveveti | sakalāni prāṇādināmāntaṣoḍaśakalāsahitāni | yastu  
 91258 pitṛmāṭṛmalajaḥ sthūlataṛāṃśaḥ sa tatraiva sthita ityāha - māṃseti || 5 ||  
 91259  
 91260 cidarṇavapraṭiṣṭhā ciddhātavo dhātuṣu sthitāḥ |  
 91261 sve svarūpe sthitaṃ sarvaṃ munāvupaśamaṃ gate || 6 ||  
 91262  
 91263 cit liṅge bimbitā jīvacitsvabimbabhūte cidarṇave praviṣṭeva |  
 91264 dhātavastvagasṛṇmāṃsamedosthimajjāśukrāṇi | dhātuṣu svopādāneṣu || 6 ||  
 91265  
 91266 eṣā te kathitā rāma vicāraśataśālinī |  
 91267 viśrāntirvītahavyasya prajñayaināṃ vivecaya || 7 ||  
 91268  
 91269 upasaṃharati - eṣeti || 7 ||  
 91270  
 91271 evaṃprakārayā cārvyā svavicāraṇayeddhayā |  
 91272 tattvamālokyā tatsāramātiṣṭhottīṣṭha rāghava || 8 ||  
 91273  
 91274 cārvyā ramaṇīyayā | voto guṇavacanāt iti nīṣ || 8 ||  
 91275  
 91276 yadetadakhilaṃ rāma bhavate varṇitaṃ mayā |  
 91277 yadidaṃ varṇayāmyadya varṇayiṣyāmi yacca vā || 9 ||  
 91278  
 91279 idāniṃ bhagavānvasiṣṭhaḥ kṛpātīṣayenoktocyamānavakṣyamānagranthasya  
 91280 cirāyurbhiḥ sarvadarśibhirasmadādibhiḥ sarvaprakārairasakṛtkṛtānāṃ  
 91281 vicārāṇāṃ lokaśāstraśrutibhiranvayavyatirekābhyāṃ ca parīkṣya bhūyobhūyo  
 91282 darśanasya ca aikātmyadṛṣṭimavalambya jñānapraṭiṣṭhāprāptireva phalaṃ  
 91283 nātaḥ paraṃ puruṣaiḥ saṃpādyamastīti nirṇītamīti viśvāsadārḍhyāyāha -  
 91284 yadetadityādinā || 9 ||  
 91285

91286 trikāladarśinā nityaṃ ciraṃ ca kila jīvatā |  
 91287 vicāritaṃ ca dṛṣṭaṃ ca mayā tadakhilaṃ svayam || 10 ||  
 91288  
 91289 tadetāmamalāṃ dṛṣṭimavalambya mahāmate |  
 91290 jñānamāsādaya paraṃ jñānānmuktirhi labhyate || 11 ||  
 91291  
 91292 jñānānnirduḥkhatāmeti jñānādayajñānasamkṣayaḥ |  
 91293 jñānādeva parā siddhirnānyasmādrāma vastutaḥ || 12 ||  
 91294  
 91295 jñānena sakalāmāśāṃ vinikṛtya samantataḥ |  
 91296 śātitaśeṣacittādrirvītahavyo munīśvaraḥ || 13 ||  
 91297  
 91298 śātitaḥ khaṇḍitaḥ aśeṣaḥ saṃskāraśeṣeṇāpyanavaśeṣitaścittādriryena  
 91299 tathāvidho'bhūriti śeṣaḥ || 13 ||  
 91300  
 91301 vītahavyātmikā saṃvitsaṃkalpajagatīti sā |  
 91302 anubhūtavatī dṛśyamidameva ca tajjagat || 14 ||  
 91303  
 91304 nanu vītahavyena svahr̥di saṃkalpamayaṃ jagattatra guṇatvaṃ  
 91305 cānubhūtamityuktaṃ tajjagadantargataṃ sūryaṃ praviśya tatrātryapiṅgaladvārā  
 91306 etajjagadbhūpratiṣṭhasvadehoddhāraḥ kathaṃ kṛtaḥ | nahi  
 91307 svāpnakuddālairjāgrannidhikhananaṃ dṛṣṭamiti rāmāśaṅkāṃ  
 91308 liṅgairālakṣyāha - vītahavyeti | sā vītahavyātmikā saṃvit  
 91309 [saṃtānasamvit iti pāṭhaḥ] svahr̥dayopalakṣite brahmaṇi  
 91310 idamasmadādisādhāraṇameva dṛśyaṃ svasaṃkalpajagatī ityanubhūtavatī  
 91311 nāpūrvamityarthaḥ || 14 ||  
 91312  
 91313 vītahavyo manomātraṃ manohaṃtvamivaindriyaḥ |  
 91314 mano jagadidaṃ kṛtsnamanyatānanyate tu ke || 15 ||  
 91315  
 91316 itaścedameva tajjagadityāha - vītahavya iti | aindriyaḥ  
 91317 asmaḍādicakṣurādidṛśyo vītahavyo'smādiyamanomātraṃ | yato'smanmana  
 91318 evāhamiva tvamiva bhāṣate | mana evedaṃ kṛtsnaṃ jagattatrānyatānanyate ke |  
 91319 nahi vandhyābhedena tatputrā bhidyante na bhidyante evetyarthaḥ || 15 ||  
 91320  
 91321 adhigataparamārthaḥ kṣīṇarāgādidoṣaḥ  
 91322 sakalamalavikāropādhisaṅgādyapetaḥ |  
 91323 ciraṃ manusṛtamantaḥ svaṃ svabhāvaṃ vivekī  
 91324 padamamalamanantaṃ prāptavānsāntaśokaḥ || 16 ||  
 91325  
 91326 evaṃ rāmaṃ samādhāya prakṛtamevārthamāha - adhigateti |  
 91327 sakalebhyo'vidyākāmakarmādimalebhyastatprayuktendriyavikārebhyo  
 91328 dehatrayopādhībhyastatprayuktapriyasaṅgādibhyaścāpeto vivekī sa  
 91329 vītahavyaściraṃ cittāśuddhyupāyānuṣṭhānaiḥ  
 91330 śravaṇamanananididhyāsanasākṣātkārasamādhībhumikābhyāsairantaḥ  
 91331 svahr̥dyanubhūtamānusaraṇenābhīmukhikṛtaṃ  
 91332 svasvabhāvabhūtamamalamanantaṃ mokṣapadaṃ prāptavānityarthaḥ || 16 ||  
 91333  
 91334 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 91335 mokṣopāyeṣūpaśamaprakaraṇe vītahavyaviśrāntirnāmāṣṭāśītitaṃ  
 91336 sargaḥ || 88 ||  
 91337  
 91338 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 91339 vītahavyaviśrāntirnāmāṣṭāśītitaṃ sargaḥ || 88 ||  
 91340  
 91341 ekonānavatitaṃ sargaḥ 89  
 91342  
 91343 śrīvāsiṣṭha uvāca |  
 91344  
 91345 vītahavyavadātmānaṃ nītvā viditavedyatām |  
 91346 vītarāgabhayodvegastiṣṭha rāghava sarvadā || 1 ||  
 91347  
 91348 anicchāśāntamohānāṃ nabhogatyādisiddhiṣu |  
 91349 śvāpadādyairadhṛṣyatvaṃ tattanoścātra kīrtiyate || 1 ||  
 91350  
 91351 ātmānaṃ svam | nīvahyorharateśca iti kātyāyanavacanāddvikarmatā || 1 ||  
 91352  
 91353 triṃśadvarṣasahasrāṇi vijahāra yathāsukham |  
 91354

91355 vītahavyo vītaśokastathā vihara rāghava || 2 ||  
 91356  
 91357 anye ca rājanmunayo jñātajñeyā mahādhiyaḥ |  
 91358 yathāvasansvarāṣṭre tvam tathaivāsva mahāmate || 3 ||  
 91359  
 91360 sukhaduḥkhakramairātmā na kadācana gṛhyate |  
 91361 sarvago'pi mahābāho kiṃ mudhā pariśocasi || 4 ||  
 91362  
 91363 bahavo viditātmāno viharantīha bhūtale |  
 91364 na kecana vaśaṃ yānti duḥkhasyāṅga bhavāniva || 5 ||  
 91365  
 91366 aṅgeti saṃbodhanam || 5 ||  
 91367  
 91368 svastho bhava bhavadāraḥ samo bhava sukhī bhava |  
 91369 sarvagastvam tvamātmaiva tava nāsti punarbhavaḥ || 6 ||  
 91370  
 91371 udāraḥ antaḥ sarvatyāgaśīlaḥ || 6 ||  
 91372  
 91373 harṣāmarṣavikārāṇāṃ jīvanmuktā bhavādṛśāḥ |  
 91374 na kecana vaśaṃ yānti mṛgendrāḥ śikhināmiva || 7 ||  
 91375  
 91376 śikhināṃ mayūrāṇāṃ || 7 ||  
 91377  
 91378 śrīrāma uvāca |  
 91379  
 91380 anenaiva prasaṅgeṇa saṃśayo'yaṃ mamoditaḥ |  
 91381 śaratkāla ivāmbhodaṃ taṃ me tvam tanutāṃ naya || 8 ||  
 91382  
 91383 jīvanmuktaśārīrāṇāṃ kathamātmavidāṃ vara |  
 91384 śaktayo neha dṛśyante ākāśagamanādikāḥ || 9 ||  
 91385  
 91386 śārīrāṇāmityukteḥ sati prārabdhe vītahavyasya vidyādharādibhoga iva mānasyaḥ  
 91387 siddhayaḥ saṃbhavantyevetyāśayaḥ || 9 ||  
 91388  
 91389 śrīvasiṣṭha uvāca |  
 91390  
 91391 ākāśagamanāadini yānyetāni raghūdvaha |  
 91392 pramāṇitāḥ padārthānāṃ sahaajāḥ khalu śaktayaḥ || 10 ||  
 91393  
 91394 pramāṇitāḥ pramāṇairupalabdihāḥ | tā agnerūrdhvajvalanamiva devayonīnāṃ  
 91395 svabhāvasiddhāḥ || 10 ||  
 91396  
 91397 yadvicitraṃ kriyājālaṃ dṛśyate gamyate punaḥ |  
 91398 rāma vastusvabhāvo'sau na tadātmavidāṃ matam || 11 ||  
 91399  
 91400 nabhogamanādikriyājālaṃ vastusvabhāvastattadyonidehasvabhāvaḥ  
 91401 maśakādīnāmapi nabhogati śaktidarśanāditi bhāvaḥ | matam vāñchitam || 11 ||  
 91402  
 91403 anātmavidamukto'pi nabhoviharaṇādikam |  
 91404 dravyakarmakriyākālaśaktyā [vyākhyānusāreṇa mantrakriyeti pāṭho  
 91405 yukta ityavagamyate] prāpnoti rāghava || 12 ||  
 91406  
 91407 tarhi manuṣyāṇāṃ yogasiddhyā nabhogamanādiprāptiḥ katham tatrāha -  
 91408 anātmaviditi | maṇyauśadhādidravyaśaktyā mantraśaktyā  
 91409 yogābhyāsādikriyāśaktyā tatparipākakālaśaktyā ca kadācideva prāpnoti |  
 91410 dṛṣṭāntārthaṃ vā kālagrahaṇam | yathā pipīlikā grīṣmāntakālaśaktyā  
 91411 pakṣodgamānnabhogatiṃ prāpnoti tadvat || 12 ||  
 91412  
 91413 nātmajñasyaiṣa viśaya ātmajño hyātmavānsvayam |  
 91414 ātmanātmāni saṃtṛpto nāvidyāmanudhāvati || 13 ||  
 91415  
 91416 eṣa nabhogatyādirna viśayo'bhilāṣayogyastucchatvāt | ātmavān labdhātmā |  
 91417 avidyāmāvidyakaṃ tucchaphalam || 13 ||  
 91418  
 91419 ye kecana jagadbhāvāstānavidyāmayānviduḥ |  
 91420 katham teṣu kilātmajñastyaktāvidyo nimajjati || 14 ||  
 91421  
 91422 avidyāmapi ye yuktyā sādhayanti sukhātmikāṃ |  
 91423 te hyavidyāmayā eva natvātmañāstathākramāḥ || 15 ||

91424  
 91425 yuktyā yogābhyāsādiśramasahasreṇa | tathākramāstathāvidhāḥ || 15 ||  
 91426  
 91427 tattvajño'vāpyatattvajño yaḥ kāladravyakarmabhiḥ |  
 91428 yathākramaṃ prayatate tasyordhvatvādi siddhyati || 16 ||  
 91429  
 91430 tarhi kiṃ tattvajñānāṃ tatsaṃpādanaśaktirnāstyeva netyāha - tattvajña iti |  
 91431 kālena cirakālaprayatnena dravyakarmabhiryathāśāstroktaḥ kramaṃ ya eva prayatate  
 91432 tasya ūrdhvatvaṃ nabhogatistadādi siddhyati || 16 ||  
 91433  
 91434 ātmavāniha sarvasmādatīto vigataiṣaṇaḥ |  
 91435 ātmanyeva hi saṃtuṣṭo na karoti na cehate || 17 ||  
 91436  
 91437 na tasyārtho nabhogatyā na siddhyā na ca bhogakaiḥ |  
 91438 na prabhāveṇa no mānairnāśāmarañajīvitaiḥ || 18 ||  
 91439  
 91440 prabhāveṇa sarvādhipatyanigrahānugrahasāmarthyena | mānaiḥ  
 91441 svotkarṣakhyāpanagarvaiḥ || 18 ||  
 91442  
 91443 nityatṛptaḥ praśāntātmā vītarāgo vivāsaṇaḥ |  
 91444 ākāśasādṛśākārastajjña ātmani tiṣṭhati || 19 ||  
 91445  
 91446 aśaṅktopayātena duḥkhena ca sukhena ca |  
 91447 tṛpyatyapagatāsaṅgo jīvena maraṇena ca || 20 ||  
 91448  
 91449 tṛpyati svābhāvikiṃ tṛptiṃ na jahāti | jīvena jīvanena || 20 ||  
 91450  
 91451 samudraḥ saritevāntaḥ kramasaṃprāptavastunā |  
 91452 samena viṣameṇāpi tiṣṭhatyātmānamarcayan || 21 ||  
 91453  
 91454 samena svānukūlena viṣameṇa pratikūlenāpi  
 91455 prārabdhakramasaṃprāptabhogyavastunā | samudrapakṣe  
 91456 oghatṛṇakāśṭhādivastunā | arcayan akhaṇḍākāravṛttipuṣpaiḥ pūjayan || 21 ||  
 91457  
 91458 naiva tasya kṛtenārtho nākṛteneha kaścana |  
 91459 na cāsya sarvabhūteṣu kaścīdarthavyapāśrayaḥ || 22 ||  
 91460  
 91461 arthavyapāśrayaḥ prayojanopajīvanam || 22 ||  
 91462  
 91463 yastu vā'bhāvitātmāpi siddhijālāni vāñchati |  
 91464 sa siddhisādhakairdravyaistāni sādhyati kramāt || 23 ||  
 91465  
 91466 abhāvitātmā ātmajñānaleśasūnyo'pi || 23 ||  
 91467  
 91468 siddhyatīttamidaṃ yuktyaivetyayaṃ niyateḥ kramaḥ |  
 91469 tryakṣādibhiḥ suravarairvyarthīkartuṃ na śakyate || 24 ||  
 91470  
 91471 maṇimantrādiyuktyaiva ākāśagamanādi itthaṃ siddhyatīti tattacchāstraprasiddho  
 91472 niyateḥ kramaḥ tattanniyatikartṛbhistryakṣādibhirapi vyarthīkartuṃ na śakyate || 24 ||  
 91473  
 91474  
 91475 svabhāva eṣa vastūnāṃ svataḥsiddhirhi nānyataḥ |  
 91476 niyatiṃ na jahātyeva śaśāṅka iva śītatām || 25 ||  
 91477  
 91478 yā tu devādināṃ svataḥ khecaratvādisiddhireṣa vastusvabhāvaḥ ata-eva sā  
 91479 utpattimārabhya yāvajjīvaṃ sthāyinityāha - na jahātyeveti || 25 ||  
 91480  
 91481 sarvajño'pi bahujño'pi mādhave'pi haro'pi ca |  
 91482 anyathā niyatiṃ kartuṃ na śaktaḥ kaścideva hi || 26 ||  
 91483  
 91484 dravyakālakriyāmantraprayogaṇāṃ svabhāvajāḥ |  
 91485 etāstāḥ śaktayo rāma yadvyomagamanādikam || 27 ||  
 91486  
 91487 yathā viśāṇi nighnanti madayanti madhūni ca |  
 91488 vamayanti ca śuktāni madanāni phalāni ca || 28 ||  
 91489  
 91490 viśaghnauśadhādidravyaśaktivadeva maṇimantrādiśaktirapi  
 91491 svasvakāryasamarthevyāha - yatheti | viśaghnadravyamaṇimantrādiśaktayo  
 91492 yathā viśāṇi nighnanti | madhūni yathā madayanti | yathā śuktāni

91493 mākṣikamadhūni madanaphalāni vā khāditāni vamayanti udgiraṇaṃ kārāyanti || 28  
 91494 ||  
 91495  
 91496 tathā svabhāvavaśato dravyakālakriyākramāḥ |  
 91497 niyataṃ sādhayantyāśu prayogaṃ yuktiyojitāḥ [yuktayojitāḥ iti  
 91498 ṭikānugūṇaḥ pāṭhaḥ] || 29 ||  
 91499  
 91500 prayujyata iti prayogaṃ siddhijātaṃ niyatamavaśyaṃ sādhayanti |  
 91501 yuktairiyogādikuśalaiḥ puruṣairyojitāḥ prayuktāḥ || 29 ||  
 91502  
 91503 etasmātsamatītasya tyaktāvidyasya rāghava |  
 91504 ātmajñānasya nāstyatra kartṛtākartṛtānagha || 30 ||  
 91505  
 91506 etasmāddravyakālakriyākramalakṣaṇādavidyāviśayātsamatītasya tyaktāvidyasya  
 91507 bādhitājñānasya ātmajñānasya atra nabhogamanādisiddhijāle kartṛtā  
 91508 kāraṇatā akartṛtā virodhitā vā nāstītyarthaḥ || 30 ||  
 91509  
 91510 dravyadeśakriyākālayuktayaḥ sādhusaṃvidāḥ |  
 91511 paramātmāpadaprāptau nopakurvanti kāścana || 31 ||  
 91512  
 91513 yathā ātmajñānasya kriyāphale anupayogastathā jñānaphale  
 91514 dravyadeśakriyāderapyānupayoga ityāha - dravyeti |  
 91515 sādhusaṃvidastattvajñānasya || 31 ||  
 91516  
 91517 yasyecchā vidyate kācitsa siddhiṃ sādhayatyalam |  
 91518 ātmajñānasya tu pūrṇasya necchā saṃbhavati kvacit || 32 ||  
 91519  
 91520 sarvecchājālasaṃśāntāvātmalābhodayo hi yaḥ |  
 91521 tadviruddhā kathaṃ kasmādicchā saṃjāyate'nagha || 33 ||  
 91522  
 91523 kuto na saṃbhavati tatrāha - sarveti || 33 ||  
 91524  
 91525 yathodeti ca yasyecchā sa tayā yatate tathā |  
 91526 yathākālaṃ tadāpnoti jño vāpyajñātaro'pi vā || 34 ||  
 91527  
 91528 niriccho'pi tattvavitkautukādyatate cettasya bhavantyeva siddhaya ityāśayenāha -  
 91529 yatheti || 34 ||  
 91530  
 91531 vītahavyena yatitaṃ no jñānecchena kiṃcana |  
 91532 jñānecchenāśu yatitaṃ protthito'sau yathā vane || 35 ||  
 91533  
 91534 vītahavyasya tarhi siddhayaḥ kuto na jātāstatrāha - vītahavyeneti | siddhīcchayā  
 91535 no yatitaṃ | tatkutastatrāha - jñāneccheneti | jñānecchayā  
 91536 itarecchāpratibandhādityarthaḥ | jñānecchayā tu tena yatitameva | yathā asau vane  
 91537 jñānābhyāsāya protthita udyukta iti prāgvarṇitamevetyarthaḥ || 35 ||  
 91538  
 91539 evaṃ kālakriyākarmadravyayuktisvabhāvajāḥ |  
 91540 yathecchameva siddhyanti siddhayaḥ svāḥ kramārjitāḥ || 36 ||  
 91541  
 91542 yāḥ phalāvalayo yena saṃprāptāḥ siddhināmikāḥ |  
 91543 tāstenādhiगतā rāma nijātprayatanadrūmāt || 37 ||  
 91544  
 91545 siddhiviśaye jñānaviśaye vā anuparatasya prayatnasyāvaśyaphalavattā  
 91546 mumukṣuvyavahāraprakaraṇe vistareṇa prapañcitetyāha - yāḥ phaleti |  
 91547 yacchabdo vīpsito draṣṭavyaḥ | saṃprāptāḥ dṛśyanta iti śeṣaḥ || 37 ||  
 91548  
 91549 mahatāṃ nityatṛptānāṃ tajjñānāṃ bhāvitātmanāṃ |  
 91550 īhitaṃ saṃprayātānāṃ nopakurvanti siddhayaḥ || 38 ||  
 91551  
 91552 īhitaṃ sarvābhilaṣitaṃ paramapremāspadamātmasukhamiti yāvat || 38 ||  
 91553  
 91554 śrīrāma uvāca |  
 91555  
 91556 ayaṃ me saṃśayo brahmanvītahavyasya sā tanuḥ |  
 91557 kravyādairna kathaṃ bhuktā kathaṃ klinnā na bhūtale || 39 ||  
 91558  
 91559 klinnā paṅkādikledānna viśīrṇetyarthaḥ || 39 ||  
 91560  
 91561 tadaiva vītahavyo'sau kathaṃ vanagataḥ prabho |

91562 videhamuktatām śighraṃ yathāvaditi me vada || 40 ||  
 91563  
 91564 tadā bhūpraveśakāle eva | iti etatpraśnadvayottaraṃ yathāvad vada || 40 ||  
 91565  
 91566 śrīvasiṣṭha uvāca |  
 91567  
 91568 yā saṃvidvalitā sādho vāsanāmalatantunā |  
 91569 sukhaduḥkhadaśādāhabhāginī bhavatīha sā || 41 ||  
 91570  
 91571 tatra prathamapraśnasyottaraṃ vaktuṃ bhūmikāṃ racayati - yeti | yā  
 91572 ajñasaṃviddehāḥbhāvavāsanārūpeṇa rāgādimaladūṣitena tantunā valitā  
 91573 dṛḍhaṃ veṣṭitā bhavati saiva  
 91574 dehacchedabhedādiprayuktasukhaduḥkhadaśālakṣaṇadāhabhāginītyarthaḥ || 41 ||  
 91575  
 91576 nirmuktavāsanā śuddhasaṃvinmātramayī tu sā |  
 91577 tanustiṣṭhati tacchede śaktā neha hi kecana || 42 ||  
 91578  
 91579 sā jivānmuktatanurbādhitatvādadhiṣṭhānaśuddhasaṃvinmātramayī tiṣṭhati | tasya  
 91580 saṃvinmātrasya cchede ka'pi kravyādādayo na śaktāḥ |  
 91581 acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca iti bhagavadvacanāditi bhāvaḥ || 42 ||  
 91582  
 91583 śṛṇu yuktyā kayā yogī tanucchedādivibhramaiḥ |  
 91584 nākramyate mahābāho bahuvarṣaśatairapi || 43 ||  
 91585  
 91586 upapattiyantaraṃ vaktuṃ pratijānīte - śṛṇviti || 43 ||  
 91587  
 91588 cetaḥ padārthe patati yasminyasinyadā yadā |  
 91589 tanmayam tadbhavatyāśu tasmimstasmimstadā tadā || 44 ||  
 91590  
 91591 tathā dṛṣṭāri hi mano vikāramupagacchati |  
 91592 dṛṣṭamitraṃ suhṛdyatvaṃ svayamityanubhūyate || 45 ||  
 91593  
 91594 tathā hīti saṃbandhaḥ | dṛṣṭaḥ arirdveṣṭā yena tathāvidhaṃ manaḥ  
 91595 aridveṣapratibimamiva dveṣādivikāramupagacchati | dṛṣṭamitraṃ tu  
 91596 manastadīyahṛdayaprītipratibimbamiva suṣṭhu hṛdyatvamupagacchati |  
 91597 ityayamarthaḥ sarvaiḥ svayaṃ pratyakṣamanubhūyata ityarthaḥ || 45 ||  
 91598  
 91599 rāgadveṣavihīne tu pathike pādape girau |  
 91600 bhavatyarāgadveṣaṃ ca svayamityanubhūyate || 46 ||  
 91601  
 91602 ata-eva ekasya rāgadveṣaśūnyatve anyasyāpi na dṛśyata ityāha - rāgeti  
 91603 | pathike udāsīnapuruṣe pādape girau ca viṣaye manaḥ arāgadveṣaṃ bhavatītyarthaḥ  
 91604 || 46 ||  
 91605  
 91606 mṛṣṭe laulyamupādatte durbhojye yāti niḥspṛham |  
 91607 vairasyam yāti kaṭuni svayamityanubhūyate || 47 ||  
 91608  
 91609 evamacetaneṣu bhojyādiṣvapi prītyaprītyaudāsīnyāni  
 91610 tadgataguṇadoṣatadubhayābhāvapratibimanādeva manasi prasiddhāvityāśayenāha  
 91611 - mṛṣṭe iti | durbhojye nīrase niḥspṛham spṛhābhāvam |  
 91612 arthābhāve'vyayibhāve hrasvaḥ | vairasyābhāvasyāpyupalakṣaṇametat || 47 ||  
 91613  
 91614 samasaṃvidvilāsāḍhye yadyadā yatidehake |  
 91615 hiṃsracetaḥ patatyāśu samatāmeti tattadā || 48 ||  
 91616  
 91617 astvevaṃ prakṛte kiṃ tatastatrāha - sameti | samo rāgadveṣavaīṣamyāśūno  
 91618 yaḥ saṃvidvilāsastena āḍhye saṃpannatame yatidehake yogiśarīre yat hiṃsrāṇām  
 91619 kravyādānām ceto yadā patati tat tadā āśu tatkārameva  
 91620 yogisaṃvitsamatāpratibimbanādiva samatāmeti | ato na  
 91621 tatkr̥tahim̐sāprasaktirityarthaḥ | tathācāhim̐sāpratīṣṭhām prastutya  
 91622 ptañjalīnoktaṃ tatsaṃnidhau vairatyāgaḥ iti || 48 ||  
 91623  
 91624 samasaṅgavimuktatvācchedādaḥ na pravartate |  
 91625 pāntho vyartham pathi grāme yathā grāmīṇakarmaṇi || 49 ||  
 91626  
 91627 hiṃsro'pi samasya samadarśino yateḥ saṅgena dveṣādibhyo vimuktatvātkasyāpi  
 91628 cchedanādaḥ na pravartate | yathā grāmīṇakarmaṇi  
 91629 grāmasannihitavanalatācchedādaḥ pāntho na pravartate tadvat || 49 ||  
 91630

91631 yogidehasamīpāttu gatvā prāpnoti hīmsratām |  
91632 yadyadbhavati tatrāṣu tathārūpeṇa na saṃśayaḥ || 50 ||  
91633  
91634 yogidehasamīpādanyatra gatvā tatra doṣādiyuktaṃ yadyajjantujātaṃ bhavati  
91635 tattadanurūpām hīmsratām prāpnoti || 50 ||  
91636  
91637 iti hīmsrairmṛgavyāghrasimhakīṭṣasarīsrpaiḥ |  
91638 na cchinnā vītahavyasya tanurbhūtalaśālinī || 51 ||  
91639  
91640 iti etasmātkāraṇadvayāt || 51 ||  
91641  
91642 sarvatra vidyate saṃvitkāṣṭhaloṣṭopalādike |  
91643 sattāsāmānyarūpeṇa saṃsthitā mūkabālavat || 52 ||  
91644  
91645 kathaṃ klinnā na bhūtale iti praśnasyottaramāha - sarvatretyādinā || 52 ||  
91646  
91647 poplyamānā taralā kevalaṃ paridṛśyate |  
91648 tanvī puryaṣṭakeṣveva pratibimbajaleṣviva || 53 ||  
91649  
91650 tarhi puryaṣṭakeṣveva kathaṃ tadupalabhasatatrāha - poplūyamāneti |  
91651 plavamāneva taralā pariṇāmasahasravis'mā tanvī paricchinnā ca sā paridṛśyate |  
91652 asamāhitacittairiti śeṣaḥ || 53 ||  
91653  
91654 tena bhūjalavāyavagnisaṃvittyā samarūpayā |  
91655 nirvikāraṃ tanurnītā vītahavyasya rāghava || 54 ||  
91656  
91657 tena vītahavyasya puryaṣṭakena tattvabodhasamādhībhyāṃ samarūpayā  
91658 aṣṭamasvabhāvaṃ nītayā bhūjalādisaṃvittyā tanurnirvikāraṃ  
91659 sarvavikāraśūnyabrahmabhāvaṃ nītā ato na vikāraṃ gatetyarthaḥ || 54 ||  
91660  
91661 anyacca śṛṇu me rāma spando nāśasya kāraṇam |  
91662 vikāraḥ sa ca cittottho vātajo vā jagatsthitau || 55 ||  
91663  
91664 anyadyuktyantaramapi śṛṇu | tadevāha - spanda ityādinā | jagatsthitau  
91665 lokavyavahāre prasiddha ityārthaḥ || 55 ||  
91666  
91667 prāṇānām prāṇanaṃ spandastacchāntau te dṛṣatsamāḥ |  
91668 yataḥ sthitā dhāraṇayā tenānaṣṭāsya sā tanuḥ || 56 ||  
91669  
91670 te prāṇā dehe dṛṣatsamā dṛḍhībhūtā yato hetoḥ sthitāstena hetunā || 56 ||  
91671  
91672 sabāhyābhyantaraṃ spandaścittajo vātajo'thavā |  
91673 na yasya vidyate tasya dūrasthau prakṛtikṣayau || 57 ||  
91674  
91675 bāhyo hastapādādirābhyantaraḥ prāṇādistatsahite dehe | prakṛtirvṛddhyādiḥ  
91676 kṣayaḥ apakṣayādisca || 57 ||  
91677  
91678 sabāhyābhyantare śānte spande tattvavidāṃ vara |  
91679 dhātavaḥ saṃsthitim dehe na tyajanti kadācana || 58 ||  
91680  
91681 dhātavastvagādayaḥ | saṃsthitim pūrvāvasthām || 58 ||  
91682  
91683 saṃśānte dehapraspande cittavātamaye tathā |  
91684 dhātavo mairavaṃ sthairyaṃ yānti saṃstambhitātmakāḥ || 59 ||  
91685  
91686 mairavaṃ merusaṃbandhi | merutulyamiti yāvat || 59 ||  
91687  
91688 tathā ca dṛśyate loke spandaśāntau dṛḍhā sthitiḥ |  
91689 dāruṇāmiva dhīrāṇām śavāṅgānāmacopatā || 60 ||  
91690  
91691 spandayatīti spandaḥ prāṇastacchāntau | śavāṅgānām ca acopatā akampatā |  
91692 cupa mandāyām gatau bhāve ghaṇ || 60 ||  
91693  
91694 iti varṣasahasrāṇi dehā jagati yoginām |  
91695 na klidyante na bhidyante magnavajjaladā iva || 61 ||  
91696  
91697 iti anayā yuktyā | jaladā iva na klidyante bhūmagnaśīlāvanna bhidyante iti  
91698 vyutkrameṇānvayaḥ || 61 ||  
91699

91700 tadaiva vītahavyo'sau śṛṇu kiṃ nopaśāntavān |  
 91701 dehamutsṛjya tattvajño jñātajñeyavatām varaḥ || 62 ||  
 91702  
 91703 caramapraśnamanūdyottaramāha - tadaivetyādinā | jñātaṃ jñeyaṃ brahma  
 91704 yairupāyaistadvatām parijñātātmavatām vā || 62 ||  
 91705  
 91706 ye hi vijñātavijñeyā vītarāgā mahādhiyaḥ |  
 91707 vicchinnaग्रन्थayaḥ sarve te svatantrāstanau sthitāḥ || 63 ||  
 91708  
 91709 svatantrā aparādhīnāḥ | tasya ha na devāśca nābhūtyā īśate ātmā hyeṣāṃ sa  
 91710 bhavati iti śruteḥ || 63 ||  
 91711  
 91712 daivaṃ vāpi ca karmāṇi prāktanānyaihi kāni ca |  
 91713 vāsanā vā na teṣāṃ tacceto niyamayantyalam || 64 ||  
 91714  
 91715 svātantryamevopapādayati - daivamiti | prāktanakarmaphalapradānonmukha  
 91716 īśvaro daivaṃ karma prādhānyavāde karmaṇi ca teṣāṃ prārabdhaśeṣabhogāya  
 91717 pravṛttaṃ ceto na niyamayanti nānyathā pravartayitum īśate || 64 ||  
 91718  
 91719 tena tattvavidāṃ tāta kākātāliyavanmanaḥ |  
 91720 yadyadbhāvayati kṣipraṃ tattadāśu karotyalam || 65 ||  
 91721  
 91722 kākātāliyavadākasmikaṃ prārabdhopanītaṃ yadyajjīvanaṃ maraṇaṃ vā || 65 ||  
 91723  
 91724 kākātāliya yoga vītahavyasya saṃvidā |  
 91725 sāmpratam jīvitaṃ buddhaṃ tadevāśu sthīrīkṛtaṃ || 66 ||  
 91726  
 91727 yadā tu tasya pratibhā videhonmuktatām gatā |  
 91728 tadā videhamukto'bhūdasau svātantryasaṃsthiṭiḥ || 67 ||  
 91729  
 91730 yadā tu prārabdhasamāptau pratibhā saṃvidgatā bhāvitavati || 67 ||  
 91731  
 91732 vigatavāsanamāśu vipāśatā-  
 91733 mupagataṃ mana ātmatayoditam |  
 91734 yadabhivāñchati tadbhavati kṣaṇā-  
 91735 tsakalāśaktimayo hi maheśvaraḥ || 68 ||  
 91736  
 91737 uktameva saṃkṣipyopasaṃharati - vigateti | vipāśatāmupagatamata-eva  
 91738 vāstavātmasvabhāvenoditam manastadupādhirjīva eva | hi yasmātsakalāśaktimayo  
 91739 maheśvaraḥ śiva eva svayaṃ jāta ityārthaḥ | tathācāhuḥ tuṣeṇa baddho vrīhiḥ  
 91740 syāttuṣābhāve tu taṇḍulaḥ | pāśabaddhaḥ sadā jīvaḥ pāśamuktaḥ sadāśivaḥ ||  
 91741 iti || 68 ||  
 91742  
 91743 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 91744 mokṣopāyeṣūpaśamaprakaraṇe sadvilāsavicārayogopadeśo  
 91745 nāmaikonanavatitamaḥ sargaḥ || 89 ||  
 91746  
 91747 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 91748 sadvilāsavicārayogopadeśo nāmaikonanavatitamaḥ sargaḥ || 89 ||  
 91749  
 91750  
 91751 navatitamaḥ sargaḥ 90  
 91752  
 91753 śrīvāsiṣṭha uvāca |  
 91754  
 91755 yadā hyastaṃ gataprāyaṃ jātāṃ cittāṃ vicārataḥ |  
 91756 tadā hi vītahavyasya jātā maitryādayo guṇāḥ || 1 ||  
 91757  
 91758 maitryādiguṇasaṃpannastathā niṣkalatām gataḥ |  
 91759 dvividhaścittanāśo'tra vistareṇopavarṇyate || 1 ||  
 91760  
 91761 astaṃ gataprāyaṃ bharjitabījavadaṅkuraśaktyā astaṃ gatam pratibhāsatastu nāstaṃ  
 91762 gatamityārthaḥ || 1 ||  
 91763  
 91764 śrīrāma uvāca |  
 91765  
 91766 vicārābhyudayaścittasvarūpe'ntarhite mune |  
 91767 maitryādayo guṇā jātā ityuktaṃ kiṃ tvayā prabho || 2 ||  
 91768



91769 iti tvayā kiṃ kimabhiprāyamuktam || 2 ||  
 91770  
 91771 brahmaṇyastaṃ gate citte kasya maitryādayo guṇāḥ |  
 91772 kva vā parisphurantīti vada me vadatāṃ vara || 3 ||  
 91773  
 91774 astaṃ gate bādhite sati | kasya kiṃ bādhitasya uta adhiṣṭhānasya kva vā  
 91775 kiṃcidābhāse uta bimbaciti sphuranti | nahi bādhitāyā mṛgatṛṣṇānadyā  
 91776 marubhūmervā śaityamādhuryapāvanatvādayo guṇāḥ sambhavanti na vā  
 91777 tadbhāsakaṃ kiṃcidastīti bhāvaḥ || 3 ||  
 91778  
 91779 śrīvasiṣṭha uvāca |  
 91780  
 91781 dvividhaścittanāśo'sti sarūpo'rūpa eva ca |  
 91782 jīvanmuktaḥ sarūpaḥ syādarūpo dehamuktijaḥ || 4 ||  
 91783  
 91784 sarūpaḥ sphaṭikabhittigatasvapratibimbe  
 91785 puruṣāntarabhramābhāsavatpratibhāsamānatadrūpasahitastadrahitaśca || 4 ||  
 91786  
 91787 cittasateha duḥkhāya cittanāśaḥ sukhāya tu |  
 91788 cittasattaṃ kṣayaṃ nītvā cittaṃ nāsamupānayet || 5 ||  
 91789  
 91790 tāmasairvāsanājālairvyāptaṃ yajjanmakāraṇam |  
 91791 vidyamānaṃ mano viddhi tadduḥkhāyaiva kevalam || 6 ||  
 91792  
 91793 cittasya sattā tarhi kīḍṣī tāmāha - tāmasairiti | tāmasaiḥ  
 91794 abādhitājñānaprabhavaiḥ || 6 ||  
 91795  
 91796 prāktanam guṇasambhāraṃ mameti bahu manyate |  
 91797 yattu cittamatattvajñam duḥkhitaṃ jīva ucyate || 7 ||  
 91798  
 91799 prāktanamanādyadhyāsasiddham dehendriya viśayāderguṇasambhāraṃ  
 91800 dharmajātamātmasaṃsargādhyāsānmametyabhimanyate || 7 ||  
 91801  
 91802 vidyamānaṃ mano yāvattāvadduḥkhakṣayaḥ kutaḥ |  
 91803 manasyastaṃ gate jantoḥ saṃsāro'stamupāgataḥ || 8 ||  
 91804  
 91805 duḥkhamūlamavaṣṭabdamasminneva viniścalam |  
 91806 vidyamānaṃ mano viddhi duḥkhavṛkṣavanāṅkuram || 9 ||  
 91807  
 91808 asminnajñajantāveva vāsanāprarohajāleravaṣṭabdham dṛḍhapratiṣṭhitaṃ  
 91809 vidyamānaṃ mano duḥkhatarormūlaṃ viddhi | duḥkhavṛkṣavanasya āṅkurāḥ  
 91810 prarohā yasmāttathāvidham || 9 ||  
 91811  
 91812 śrīrāma uvāca |  
 91813  
 91814 naṣṭam kasya mano brahmannaṣṭam vā kīḍṣam bhavet |  
 91815 kīḍṣaścāsyā nāśaḥ syātsattā nāśasya kīḍṣī || 10 ||  
 91816  
 91817 nāśasya abhāvatāṃ gatasya sattā vidyamānatā vyavahāraḥamatā kīḍṣī  
 91818 kiṃlakṣaṇā || 10 ||  
 91819  
 91820 śrīvasiṣṭha uvāca |  
 91821  
 91822 cetasaḥ kathitā sattā mayā raghukulodvaha |  
 91823 asya nāsamidānīm tvaṃ śṛṇu praśnavidāṃ vara || 11 ||  
 91824  
 91825 kathitā tāmasairvāsanājālaiḥ ityādigranthena || 11 ||  
 91826  
 91827 sukhaduḥkhadaśā dhīraṃ sāmāyanna proddharanti yam |  
 91828 niḥśvāsā iva śailendraṃ cittaṃ tasya mṛtaṃ viduḥ || 12 ||  
 91829  
 91830 yaṃ dhīraṃ bāhyā ābhyantarā vā sukhadaśāḥ sāmāyāt  
 91831 samasvabhāvapūrṇānandaikararasvātmapratiṣṭhāyāḥ sakāśānna proddharanti na  
 91832 cālayanti tasya cittaṃ mṛtaṃ naṣṭam viduḥ || 12 ||  
 91833  
 91834 ayaṃ sohamayaṃ nāhamiti cintā narottamam |  
 91835 kharvikaroti yaṃ nāntarnaṣṭam tasya mano viduḥ || 13 ||  
 91836  
 91837 ayaṃ saptavitastimito dehaḥ sa prasiddho'ham | ayaṃ tadatiriktaḥ sarvo nāham | iti

91838 cintā bhāvanā yaṃ na kharvīkaroti | na paricchinnattīti yāvat || 13 ||  
91839  
91840 āpatkāraṇyamutsāho mado māndyaṃ mahotsavaḥ |  
91841 yaṃ nayanti na vairūpyaṃ tasya naṣṭaṃ vidurmanaḥ || 14 ||  
91842  
91843 vairūpyaṃ mukhavaivarṇyam || 14 ||  
91844  
91845 eṣa sādho manonāśo naṣṭaṃ ceha mano bhavet |  
91846 cittanāśadaśā caiṣā jīvanmuktasya vidyate || 15 ||  
91847  
91848 lakṣaṇoktimupasamharati - eṣa iti || 15 ||  
91849  
91850 manastāṃ mūḍhatāṃ viddhi yadā naśyati sānagha |  
91851 cittanāśābhīdhanāṃ hi tadā sattvamudetyalam || 16 ||  
91852  
91853 manastāṃ paramārthatābhrāntiā dṛśyamananayogyatām | sattvaṃ  
91854 śuddhasatsvabhāvatvaṃ || 16 ||  
91855  
91856 tasya sattvavilāsasya cittanāśasya rāghava |  
91857 jīvanmuktasvabhāvasya kaiściccittābhīdhaḥ kṛtā || 17 ||  
91858  
91859 kaiścittadvyavahārābhāsadarśibhiḥ || 17 ||  
91860  
91861 maitryādibhirguṇairyuktaṃ bhavatyuttamavāsanam |  
91862 bhūyo janmavinirmuktaṃ jīvanmuktamano'nagha || 18 ||  
91863  
91864 tadeva sattvaṃ jīvanmuktamanomaitryādibhirguṇairyuktaṃ bhavati || 18 ||  
91865  
91866 vyāptaṃ vāsanayā yatsyādbhūyo jananamuktayā |  
91867 jīvanmuktamanāḥsattā rāma tatsattvamucyate || 19 ||  
91868  
91869 vāsanayā brahmākāravāsanayā | sattvanāmnā vyavahriyate || 19 ||  
91870  
91871 saṃpratyeṇānubhūtatvātsattvāptyā tanvasaṃyutaḥ |  
91872 sarūpo'sau manonāśo jīvanmuktasya vidyate || 20 ||  
91873  
91874 saṃprati vyutthānakāle | pratibhāsato'nubhūtatvātsarūpaḥ sākāra iva sattvasya  
91875 sanmātrasvabhāvasyāptyā prāptyā ca tanvasaṃyuto  
91876 dehādiparicchedamasprāsanmananīyābhāvanmanonāśaścāsāvityarthaḥ | anena  
91877 sattā nāśasya kiḍṛśīti prāśnāṃśaḥ samāhitaḥ || 20 ||  
91878  
91879 maitryādayo'tha muditāḥ śaśāṅka iva dīptayaḥ |  
91880 jīvanmuktamanonāśe sarvadā sarvathā sthitāḥ || 21 ||  
91881  
91882 ata-eva maitryādiguṇā api pratibhāsatastatropapannā ityāha - maitryādaya  
91883 iti | muditāḥ prasannāḥ || 21 ||  
91884  
91885 jīvanmuktamanonāśe sattvanāmnī himālaye |  
91886 vasanta iva mañjaryāḥ sphuranti guṇasaṃpadaḥ || 22 ||  
91887  
91888 himasya saṃtoṣasaṃvṛtasya ālaye || 22 ||  
91889  
91890 arūpastu manonāśo yo mayokto raghudvaha |  
91891 videhamukta evāsau vidyate niṣkalātmakaḥ || 23 ||  
91892  
91893 dvitīyaṃ manonāśaṃ darśayati - arūpastviti || 23 ||  
91894  
91895 samagrāgryaguṇādhāramapi sattvaṃ pralīyate |  
91896 videhamukte vimale pade paramapāvane || 24 ||  
91897  
91898 sattvaṃ prātibhāsikaṃ manaḥ || 24 ||  
91899  
91900 videhamuktaviṣaye tasminsattvakṣayātmake |  
91901 cittanāśe virūpākhye na kiṃcidapi vidyate || 25 ||  
91902  
91903 na kiṃcidapi dṛśyam | yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa  
91904 bhūmā iti śruterityarthaḥ || 25 ||  
91905  
91906 na guṇā nāguṇāstatra na śrīrñāśrīrna lolatā |

91907 na codayo nāstamayo na harṣāmarṣasaṃvidāḥ || 26 ||  
 91908  
 91909 uktameva prapañcayati - na guṇā ityādinā || 26 ||  
 91910  
 91911 na tejo na tamaḥ kiṃcinna saṃdhyā dinarātrayaḥ |  
 91912 na diśo na ca vākāśo nādhō nānartharūpatā || 27 ||  
 91913  
 91914 na vāsanā na racanā nehānihe na rañjanā |  
 91915 na sattā nāpi vā'sattā naca sādhyam hi tatpadam || 28 ||  
 91916  
 91917 sattā bhāvaḥ | asattā abhāvaḥ || 28 ||  
 91918  
 91919 atamastejasā vyomnā vitārendvarkavāyunā |  
 91920 tatsamaṃ śaradacchena niḥsaṃdhyenārajastviṣā || 29 ||  
 91921  
 91922 rajobhistviṣā sūryajyotiṣā ca rahitena || 29 ||  
 91923  
 91924 ye hi pāram gatā buddheḥ saṃsārācaraṇasya [saṃsārāḍambarasya ca iti  
 91925 pāṭhaḥ] ca |  
 91926 teṣāṃ tadāspadam sphāram pavanānāmivāmbaram || 30 ||  
 91927  
 91928 āspadam pratiṣṭhā || 30 ||  
 91929  
 91930 saṃsāntaduḥkhamajaḍātmakameva supta-  
 91931 mānandamantharamapetarajastamo yat |  
 91932 ākāśakośatanavo'tanavā mahānta-  
 91933 stasminpade galitacittalavā vāsanti || 31 ||  
 91934  
 91935 ajaḍātmakameva sat suptamivonmeṣādikriyārahitam | atanavo videhamuktāḥ |  
 91936 tasminpada galitaḥ prātibhāsikacittalavao'pi yeṣāṃ tathāvidhāḥ santastasminpade  
 91937 vāsanti | apunarāvṛtṭyā sthīribhavantītyarthaḥ || 31 ||  
 91938  
 91939 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0  
 91940 mokṣopāyeṣūpaśamaprakaraṇe citopadeśavicārayogopadeśo nāma  
 91941 navatitamāḥ sargaḥ || 90 ||  
 91942  
 91943 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upaśamaprakaraṇe  
 91944 cittopadeśavicārayogopadeśo nāma navatitamāḥ sargaḥ || 90 ||  
 91945  
 91946  
 91947 ekanavatitamāḥ sargaḥ 91  
 91948  
 91949 śrīrāma uvāca |  
 91950  
 91951 paramākāśakośādrirūḍhalokāntaradrūmā |  
 91952 tārakāpuṣpaśabalaṃ devasuravihaṃgamam || 1 ||  
 91953  
 91954 saṃsṛtivrataṭerbijam śarīram tasya mānasam |  
 91955 prāṇaspado vāsanā ca tadbīje iti varṇyate || 1 ||  
 91956  
 91957 brahmaṇyadhyaste caturdaśabhuvanākāre jagati prasṛtāyā jīvasaṃsaraṇalatāyā  
 91958 bījaparamparāvadhi mūlocchedopāyajijñāsayā praṣṭukāmo rāmaḥ prathamam  
 91959 jagadvanatvena varṇayati - parametyādinā | paramākāśakośasya  
 91960 nirviśeṣabrahmaṇo'drivadavarodhakatvādadrau avyākṛte rūḍhāni lokāntarāṇi  
 91961 vicitrabhuvanabrahmāṇḍabhedā eva drūmā vṛkṣā yasmin | evam  
 91962 tārakāpuṣpaśabalamityādiviśeṣaṇānyapi vanarūpakopapāḍakāni || 1 ||  
 91963  
 91964 vidyunmañjaritopāntanīlanīradapallavam |  
 91965 sarvarturamyacandrārkaḡaṇaramyakadanturam || 2 ||  
 91966  
 91967 vidyudbharmāñjariteṣu saṃjātamañjarīkeṣu dikśākhāgreṣu nīlādivarṇā nīradā  
 91968 meghā eva pallavāstāmraharitādivarṇaparṇāni yasmin |  
 91969 candrārkaḡagrahaḡaṇalakṣaṇai ramyakairvikāsaramaṇīyaiḥ  
 91970 puṣpaidanturamunnatadantaṃ prahasadiva sthitam || 2 ||  
 91971  
 91972 saptādbhivāpīvalitaṃ saricchatamanoharam |  
 91973 caturdaśavidhānantabhūtajātopajīvitam || 3 ||  
 91974  
 91975 lokabhedāccaturdaśavidhaiḥ pratyekamanantairbhūtajātairupajīvitam || 3 ||

91976  
 91977 jagatkānanamākramya sthitāyāḥ kṛtajālakam |  
 91978 brahmansamṣṛtimṛdvikālatāyā vitatākṛteḥ || 4 ||  
 91979  
 91980 idṛśaṃ jagatkānanamākramya vāsanāpratānaiḥ sarvataḥ saṃveṣṭya  
 91981 kṛtajālakam yathā syāttathā sthitāyāḥ saṃsṛtirjīvasaṃsaraṇaṃ tallakṣaṇāyā  
 91982 mṛdvikā drāks.ā tallatāyāḥ || 4 ||  
 91983  
 91984 jarāmaraṇaparvāyāḥ sukhaduḥkhaḥphalāvaleḥ |  
 91985 ārūḍhamūlamālāyā [prarūḍheti pāṭhaḥ] mohasekajalāñjaleḥ || 5 ||  
 91986  
 91987 jarāmaraṇānyeva parvāṇi kāṇḍagranthayo yasyāḥ | parvaśabdaḥ akārānto'pi  
 91988 kvacidasti | mohā eva sekajalāñjalayo yasyāḥ || 5 ||  
 91989  
 91990 kiṃ bījamatha bījasya tasya kiṃ bījamucyate |  
 91991 atha tasyāpi kiṃ bījaṃ bījaṃ tasyāpi kiṃ bhavet || 6 ||  
 91992  
 91993 bījaparamparācatuṣṭayapraśnaḥ || 6 ||  
 91994  
 91995 sarvametatsamāśena punarbodhavivṛddhaye |  
 91996 siddhaye jñānasārasya vada me vadatāmvara || 7 ||  
 91997  
 91998 śrīvasiṣṭha uvāca |  
 91999  
 92000 antarlīnaghaṇārambhaśubhāśubhamahāṅkuram |  
 92001 saṃsṛtivrataṭerbījaṃ śarīraṃ viddhi rāghava || 8 ||  
 92002  
 92003 antarlīngadehe līnāni pracchannāni ghaṇārambhāṇi vicitrānantakāryārambhakāṇi  
 92004 śubhāśubhakarmānyeva mahānto'ṅkurā yasmin || 8 ||  
 92005  
 92006 śākhāpratānagahanā phalapallavaśālinī |  
 92007 teneyaṃ bhavati sphītā śaradīva vasundharā || 9 ||  
 92008  
 92009 iyaṃ saṃsṛtivrataṭistena tādrśaśarīreṇa sphītā abhivṛddhā bhavati |  
 92010 vasundharā sasyasaṃpadeti śeṣaḥ || 9 ||  
 92011  
 92012 bhāvābhāvadaśākośaṃ duḥkharatnasamudgakaṃ |  
 92013 bījamasya śarīrasya cittamāśāśānugam || 10 ||  
 92014  
 92015 tasya kiṃ bījamucyate iti dvitīyapraśnasyottaramāha - bhāveti | bhāvo  
 92016 vibhavopacayaḥ | abhāvastadapakṣayaḥ | āśāyāḥ vaśaṃ sadanugaṃ  
 92017 bhṛtyabhūtaṃ || 10 ||  
 92018  
 92019 cittādidamudetyuccaiḥ sadasaccāṅgajālakam |  
 92020 tathā caitatsvayaṃ svapnaśaṃbhrameṣvanubhūyate || 11 ||  
 92021  
 92022 sadvartamānamasadatītānāgataṃ ca aṅgajālakam śarīrajātaṃ |  
 92023 cittāccharīrodbhave svāpnānubhavaṃ pramāṇayati - tathā caitaditi || 11 ||  
 92024  
 92025 yathā gandharvasaṃkalpātpuramevaṃ hi cetasaḥ |  
 92026 savātāyanamākārabhāsuram jāyate vapuḥ || 12 ||  
 92027  
 92028 yathā gandharvāṇāṃ mumūrṣorutpāditapradarśanasamkalpāccetasaḥ  
 92029 sakāśādeva puraṃ jāyate tadvadvapuḥ śarīramityarthaḥ || 12 ||  
 92030  
 92031 yadidaṃ kiṃcidābhogi jāgataṃ drśyatāṃ gatam |  
 92032 rūpaṃ tacetasāḥ sphāraṃ ghaṭāditvaṃ mṛdo yathā || 13 ||  
 92033  
 92034 kiṃca nātrāsaṃbhāvanā yuktā sarvasya jagato  
 92035 hairaṇyagarbhamanovikāramātratvasya sarvaśrutipurāṇaprasiddhatvādityāha -  
 92036 yadidamiti || 13 ||  
 92037  
 92038 dve bīje cittavṛkṣasya vṛttivrataṭidhāriṇaḥ |  
 92039 ekaṃ prāṇaparispando dvitīyaṃ dṛḍhabhāvanā || 14 ||  
 92040  
 92041 atha tasyāpi kiṃ bījamiti tṛtīyapraśnasyottaramāha - dve iti | dṛḍhā  
 92042 bhāvanā vāsanā || 14 ||  
 92043  
 92044 yadā praspandate prāṇo nāḍisaṃsparśnodyataḥ |

92045 tadā saṃvedanamayaṃ cittamāsu prajāyate || 15 ||  
 92046  
 92047 ādyamupapādayati - yadeti | saṃvedanamayaṃ cidvikāraprāyam || 15 ||  
 92048  
 92049 yadā na spandate prāṇaḥ śīrāsaraṇikoṭare |  
 92050 asaṃvittivaśāttena cittamantarna jāyate || 16 ||  
 92051  
 92052 śīrāsaraṇayo dvāsaptatisahasranāḍīmārgāsteṣāṃ koṭare chidre |  
 92053 asaṃvittirbāhyasaṃvedanasamśkāranudbodhastadvaśāt || 16 ||  
 92054  
 92055 prāṇaspananamevedaṃ cittadvāreṇa dṛśyate |  
 92056 jagannāmāgataṃ vyomni nilatvādivadidṛśam || 17 ||  
 92057  
 92058 hairaṇyagarbhacito jagadākārabhāvo'pi samaṣṭiprāṇaspandanaprayukta eveti  
 92059 svacittaspanadāṣṭāntena lakṣyata ityāha - prāṇeti | dṛśyate lakṣyate || 17 ||  
 92060  
 92061 prāṇaspandanasuptā ca tacchāntiḥ śāntirucyate |  
 92062 prāṇasaṃspandanāsaṃvidyāti viṭeva coditā || 18 ||  
 92063  
 92064 evaṃ samaṣṭiprāṇaspandanaviṣaye suptā uparatā tasyāścitaḥ śāntirniṣkriyataiva  
 92065 śāntirjagatpralayo mokṣo vā ucyata ityārthaḥ | viṭā kandukaḥ | coditā karābhihata  
 92066 || 18 ||  
 92067  
 92068 saṃvtsphurati deheṣu prāṇaspandaprabodhitā |  
 92069 cakrāvartairāṅgaṇeṣu viṭeva karatāḍitā || 19 ||  
 92070  
 92071 satī sarvagatā saṃvitprāṇaspandena bodhyate |  
 92072 sūkṣmātsūkṣmatarākārā gandhalekheva vāyunā || 20 ||  
 92073  
 92074 saṃvitsaṃrodhane śreyah paramaṃ viddhi rāghava |  
 92075 kāraṇākramaṇaṃ yatra kṣobhastatra na vidyate || 21 ||  
 92076  
 92077 saṃvidaḥ saṃrodhanamavikṣiptatā | śreyo mokṣaḥ kṣobhakāra'nasya  
 92078 prāṇaspandasya ākramaṇaṃ prāṇāyāmābhyāsenā nāśaḥ || 21 ||  
 92079  
 92080 saṃvitsamuditāivāsu yāti saṃvedyamādarāt |  
 92081 saṃvedanādanantāni tato duḥkhāni cetasaḥ || 22 ||  
 92082  
 92083 kimartha saṃrodhaḥ saṃvidaścittākāreṇa samudbhava ko doṣastatrāha -  
 92084 saṃviditi | saṃvedyaṃ bāhyaviṣayaṃ prati ādarādrāgādyāti | tataśca  
 92085 tadupabhogasamvedanādanantāni duḥkhānītyārthaḥ || 22 ||  
 92086  
 92087 saṃsuptāntarabodhāya saṃvitsaṃtiṣṭhate yadā |  
 92088 labdhaṃ bhavati labdhavyaṃ tadā tadamalaṃ padam || 23 ||  
 92089  
 92090 yadā tu bāhyaviṣaye saṃsuptaprāyā satī āntarasyātmano bodhāya saṃtiṣṭhate  
 92091 udyuktā bhavati tadetyārthaḥ || 23 ||  
 92092  
 92093 tasmātprāṇaparispandairvāsanācodanaistathā |  
 92094 no cetsaṃvidamucchūnām karoṣi tadojo bhavān || 24 ||  
 92095  
 92096 prāptaparispandairvāsanānām codanai rāgātīśayenodbhāvanaiśca  
 92097 saṃvidamucchūnām mūḍhā yathā kurvanti tathā na karoṣi cet | athavā pariratra  
 92098 varjane | prāṇānām parispandaiḥ spandavarjanairvāsanānām  
 92099 codanairapanodanaiśca saṃvidaṃ  
 92100 nocchūnāmucchūnatāprayuktamanastvāpattiśūnyāṃ karoṣi cettattarhi bhavānajo  
 92101 janmādisarvavikriyāśūnyo mukta evāśītyārthaḥ || 24 ||  
 92102  
 92103 saṃviducchūnatām cittam viddhi tenedamātataṃ |  
 92104 anarthaajālamālūnaviśīrṇajanajīvakam || 25 ||  
 92105  
 92106 ālūnāḥ khaṇḍitā viśīrṇā jharjharitāśca janajīvakā yena || 25 ||  
 92107  
 92108 yoginaścittasāntyartham kurvanti prāṇarodhanam |  
 92109 prāṇāyāmaistathā dhyānaiḥ prayogairyuktikalpitaiḥ || 26 ||  
 92110  
 92111 yogaśāstroktaiḥ  
 92112 sadgurusampradāyādisiddhayuktikalpitaistadupāyābhyāsaprayogaiḥ || 26 ||  
 92113

92114 cittopasāntiphaladaṃ paramaṃ sāmyakāraṇaṃ |  
 92115 subhagaṃ saṃvidāḥ svāsthyaṃ prāṇasaṃrodhanaṃ viduḥ || 27 ||  
 92116  
 92117 prāṇasaṃrodhanaṃeva phalāmedarūpeṇa praśaṃsati - citteti || 27 ||  
 92118  
 92119 jñānavadbhiḥ prakāṭitāmanubhūtāṃ ca rāghava |  
 92120 cittasyotpattimaparāṃ vāsanājīvitāṃ śṛṇu || 28 ||  
 92121  
 92122 cittasya bījāntaraṃ varṇayituṃ pratijānīte - jñānavadbhiriti | prakāṭitāṃ  
 92123 samyagupadiṣṭāṃ svayaṃ cānubhūtāṃ | vāsanābhīrājīvitāmujjīvitāṃ || 28 ||  
 92124  
 92125 dṛḍhabhāvanayā tyaktapūrvāparavicāraṇaṃ |  
 92126 yadādānaṃ padārthasya vāsanā sā prakīrtitā || 29 ||  
 92127  
 92128 tatrādaṃ vāsanāsvarūpamāha - dṛḍheti | prāktanyā dṛḍhabhāvanayā  
 92129 dehādīpadārthānāmahaṃmametyādirūpasamskārātmanā yadādānaṃ  
 92130 taccettyaktapūrvāparavicāraṇaṃ bhavati tadā sā vāsayaṭi dehādibhāvenātmānaṃ  
 92131 bhāvayaṭiṭi vyutpattiyā vāsanā prakīrtitetyarthaḥ | tathāca pūrvāparavicāravatāṃ  
 92132 jīvanmuktānaṃ dehādisamskāro na vāsanāvirodhivicāraskanditatven teṣāṃ  
 92133 dehādibhāvena vāsaitumaśakyatvādīti bhāvaḥ || 29 ||  
 92134  
 92135 bhāvitastīvrasaṃvegādātmanā yattadeva saḥ |  
 92136 bhavatyāśu mahābāho vigatetarasaṃsmṛtiḥ || 30 ||  
 92137  
 92138 ajñātmanastu virodhābhāvāttīvrasaṃvegabhāvanādārḍhyena [vega itī padaṃ  
 92139 kvacinna paṭhyate] dehādibhāve vāsaituṃ śaknotyevetyāśayenāha -  
 92140 bhāvita itī || 30 ||  
 92141  
 92142 tādrgrūpaḥ sa puruṣo vāsanāvivaśīkṛtaḥ |  
 92143 yatpaśyati tadetattatsadvastvīti vimuhyati || 31 ||  
 92144  
 92145 sā dehādāvātmatāmiva bāhyārthe sattāmapi darśayaṭitīyāha - tādrḡgiti |  
 92146 vasatīti vastu | tadātmasattayā vāsayaṭitī vāsaneti vyutpattestatrāpi saṃbhavādīti  
 92147 bhāvaḥ || 31 ||  
 92148  
 92149 vāsanāvegavaivaśyātsvarūpaṃ prajāhāti tat |  
 92150 bhrāntaṃ paśyati durdṛṣṭiḥ sarvaṃ madavaśādiva || 32 ||  
 92151  
 92152 tat vāsanopasthāpitaṃ jagadrūpaṃ sarvaṃ || 32 ||  
 92153  
 92154 asamyagjñānavāneva bhavatyādhipariplutaḥ |  
 92155 antasthaya vāsanayā viṣeṇeva vaśīkṛtaḥ || 33 ||  
 92156  
 92157 tyaktapūrvāparavicāraṇamityasya vyāvartyamāha - asamyagityādinā || 33 ||  
 92158  
 92159 asamyagdarśanaṃ yasmādanātmānyātmabhāvanam |  
 92160 yadavastuṇi vastutvaṃ taccittaṃ viddhī rāghava || 34 ||  
 92161  
 92162 saiva citaścittabhāvena [citaḥ itī mudritapustake na labhyate]  
 92163 vāsanāprayuktā utpattirityāśayenāha - asamyagiti || 34 ||  
 92164  
 92165 dṛḍhābhyāsapadārthaikavāsanādatīcañcalam |  
 92166 cittaṃ saṃjāyate janmajarāmaraṇakāraṇaṃ || 35 ||  
 92167  
 92168 yadā na vāsyate kiṃciddheyopādeyarūpi yat |  
 92169 sthīyate sakalaṃ tyaktvā tadā cittaṃ na jāyate || 36 ||  
 92170  
 92171 ata-eva vāsanānāśāccitaḥ svāsthyalakṣaṇā muktirityāha - yadeti | na  
 92172 vāsyate na sattāṃ prāpyate || 36 ||  
 92173  
 92174 avāsanatvātsatataṃ yadā na manute manaḥ |  
 92175 amanastā tadodeti paramopasāmapradā || 37 ||  
 92176  
 92177 yadā kiṃcinna saṃvittau sphuratyabhramivāmbare |  
 92178 tadā padma ivākāśe cittamantarna jāyate || 38 ||  
 92179  
 92180 ākāśe padmamiva antaḥ citi cittaṃ na jāyate || 38 ||  
 92181  
 92182 yadā na bhāvyaṭe bhāvaḥ kvacijjagati vastuṇi |

92183 tadā hṛdambare śūnye katham cittam prajāyate || 39 ||  
 92184  
 92185 etāvanmātrakaṃ manye rūpaṃ cittasya rāghava |  
 92186 yadbhāvanaṃ vastuno'ntarvastutvena rasena ca || 40 ||  
 92187  
 92188 rasena rāgeṇa || 40 ||  
 92189  
 92190 na kiṃcitkalpanāyogyam dṛśyaṃ bhāvayatastataḥ |  
 92191 ākāśakośasvacchasya kutaścittodayo bhavet || 41 ||  
 92192  
 92193 kalpanāyā yuktibhiḥ samarthanāyā ayogyam || 41 ||  
 92194  
 92195 yadabhāvanamāsthāya yadabhāvasya bhāvanam |  
 92196 yadyathāvastudarśitvaṃ tadacittatvamucyate || 42 ||  
 92197  
 92198 idānīmacittatām lakṣayati - yaditi | abhāvanaṃ bāhyārthāsmaraṇam  
 92199 nirodhayogamāsthāya sarvadr̥śyamārjanalakṣaṇasya abhāvasya yatsampādakaṃ  
 92200 paramārthātmadarśanāvirbhūtasvarūpaṃ tadityarthaḥ || 42 ||  
 92201  
 92202 sarvamantaḥ parityajya śītalāśayavartī yat |  
 92203 vṛttisthamapi taccittamasadrūpamudāhṛtam || 43 ||  
 92204  
 92205 tarhi jīvanmuktānām savṛttike citte satī kathamacittatvaṃ tatrāha - sarvamiti |  
 92206 nahi dagdhapaṭābhāsenā sapaṭatvaṃ vaktuṃ śakyamiti bhāvaḥ || 43 ||  
 92207  
 92208 vāsanāyā rasādhyānādrāgo yasya na vidyate |  
 92209 tasya cittamacittatvaṃ gataṃ sattvaṃ taducyate || 44 ||  
 92210  
 92211 viśayarasānāmādhyānaprayukto rāgo rañjanā | paṭabhasmeva  
 92212 pariśiṣṭamadhiṣṭhānaṃ sattvaṃ taducyata ityārthaḥ || 44 ||  
 92213  
 92214 ghanā na vāsanā yasya punarjananakāriṇī |  
 92215 jīvanmuktaḥ sa sattvasthaścakrabhramavadāsthitaḥ || 45 ||  
 92216  
 92217 tarhi jīvanmuktaḥ katham vyavahāramāsthita itī  
 92218 cetkṛtakāryakulālacakrabhramavadityāha - ghaneti || 45 ||  
 92219  
 92220 bhṛṣṭabījopamā yeṣāṃ punarjananavarjitā |  
 92221 vāsanārasanirhīnā jīvanmuktā hi te sthitāḥ || 46 ||  
 92222  
 92223 sattvarūpapariprāptacittāste jñānapāragāḥ |  
 92224 acittā itī kathyante dehānte vyomarūpiṇaḥ || 47 ||  
 92225  
 92226 dehānte prārabdhakṣaye | tasya tāvadeva ciraṃ yāvanna vimokṣye atha sampatsye itī  
 92227 śruteritī bhāvaḥ || 47 ||  
 92228  
 92229 dve bīje rāma cittasya prāṇaspandanavāsane |  
 92230 ekasmiṃśca tayoḥ kṣiṇe kṣipraṃ dve api naśyataḥ || 48 ||  
 92231  
 92232 nanu vāsanābījanāśepi bījāntarāccittodayaḥ kiṃ na syāttatrāha - dve itī || 48 ||  
 92233  
 92234 mithaḥ kāraṇamete hi bīje janmaṇi cetasaḥ |  
 92235 jalāṅgīkaṇe rāma jalāśayaghaṭāviva || 49 ||  
 92236  
 92237 cetaso janmaṇi ete mitho milite kāraṇam naikaikamityārthaḥ | yathā ghaṭākāśena  
 92238 jalāṅgīkaṇe jalāśayo ghaṭaśca militau kāraṇam naikaikaṃ tadvat || 49 ||  
 92239  
 92240 ghanā na vāsanā yasya punarjananakāriṇī |  
 92241 bījāṅkuravadete hi saṃsthite tilatailavat || 50 ||  
 92242  
 92243 ghanā vāsanā ekaiva āyasya balātkṛtya punarjananakāriṇī netyārthaḥ | bījaṃ  
 92244 tasyāpi kiṃ bhaveditī caturthapraśnasyāpyuttaramanavasthām pariharannāha -  
 92245 bījāṅkuravaditī | ete prāṇaspandanavāsane tileṣu tailavatparasparānta sthe tathā  
 92246 bījāṅkuranyāyena kālākāṅkṣikrame parasparasya kāraṇe itī pareṇānvayaḥ || 50 ||  
 92247 ||  
 92248  
 92249 avinābhāvinī nityaṃ kālākāṅkṣikrame tathā |  
 92250 sarvamutpādayatyetaccittakaḥ saṃvidātmakaḥ || 51 ||  
 92251

92252 evaṃ cittasyāpi tadubhaya prati indriyasukhaduḥkhādikaṃ ca prati kāraṇanāstītyāha  
 92253 - sarvamiti || 51 ||  
 92254  
 92255 yathāprāṇendriyānandamānandapavanāvubhau |  
 92256 cittasyotpādi ke sārḍhaṃ yadaite vāsane tadā || 52 ||  
 92257  
 92258 yathākramaṃ prathamam prāṇam tata indriyāṇi tatastatprayuktamānandamiti  
 92259 sarvamityarthaḥ | evaṃ pūrvopabhuktasya viśayānandasya tātkālikajīvanalakṣaṇasya  
 92260 pavaṇaspaṇḍasya ca vāsanātmanāpi cittotpāḍakatvamastītyāha -  
 92261 ānandapavanāvīti | yadā ānandapavanāvubhau vāsane saṃpanne tadā sārḍha  
 92262 militvā cittasyotpādi ke ityanvayaḥ || 52 ||  
 92263  
 92264 āmodapuṣpavattailatilavacca vyavasthite |  
 92265 vāsanāvaśataḥ prāṇaspaṇḍastena ca vāsanā || 53 ||  
 92266  
 92267 ataḥ paraśparāśrayatvaṃ paraśparahetutvaṃ cānāyoraṇupapannamiti  
 92268 nānavasthādośaprasaktirityāśayenoktameva punarāha - āmodetyādi || 53 ||  
 92269  
 92270 jāyate cittabījasya tena bījāṅkurakramaḥ |  
 92271 vānotplavamānatvātsaṃvitprakṣobhakarmaṇā || 54 ||  
 92272  
 92273 bījāṅkurakramo jāyate | upaṇṇa iti yāvat | ubhayościttotpāḍakatvaprakāraṃ  
 92274 darśayati - vāsaneti || 54 ||  
 92275  
 92276 prāṇaspaṇḍam bodhayati tena cittaṃ prajāyate |  
 92277 prāṇaḥ spandanadharmitvātspaṇḍate sprṣṭahṛdguṇaḥ || 55 ||  
 92278  
 92279 sprṣṭā nunnā hṛdguṇā rāgādivāsanā yena || 55 ||  
 92280  
 92281 saṃvidam bodhayamstena cittabālaḥ prajāyate |  
 92282 evaṃ hi vāsanāprāṇaspaṇḍau dvau tasya kāraṇam || 56 ||  
 92283  
 92284 tayorekakṣaye nāśo dvayościttasya rāghava |  
 92285 sukhaduḥkhamaṇaspaṇḍam śārīrakabṛhatphalam || 57 ||  
 92286  
 92287 ata-eva ekasmiṃśca tayorḥ kṣiṇe iti prāguktamupaṇṇamityāha - tayorīti |  
 92288 dvayostatkāryacittasya ca nāśa ityarthaḥ | cittameva vṛkṣatvena varṇayamstasya  
 92289 vāsanākṣayādunmūlanamāha - sukhetyādinā | sukhaduḥkhākulaṃ mananaṃ  
 92290 manastadeva spando yasya | śārīrameva śārīrakam || 57 ||  
 92291  
 92292 kāryapallavitākāraṃ kṛtivrataśīti |  
 92293 tṛṣṇākṣṇāhivalitaṃ rāgarogabkālayam || 58 ||  
 92294  
 92295 ajñānamūlaṃ sudṛḍham līnendriyavihaṃgamam |  
 92296 vāsanā kṣayamānītā cittavṛkṣaṃ kṣaṇena hi || 59 ||  
 92297  
 92298 kṣayamānītā vāsanā īdrśaṃ cittavṛkṣaṃ kṣaṇena prapātayatīti  
 92299 pareṇānvayaḥ || 59 ||  
 92300  
 92301 prapātayati vātaughāḥ kālapakvaphalaṃ yathā |  
 92302 pāṇḍurīkṛtasarvāśaṃ sthagitākḥiladarśanam || 60 ||  
 92303  
 92304 tadeva cittaṃ vātyārajaḥpuñjatvena rūpayamstasya pavananirodhādiva  
 92305 prāṇaspaṇḍanirodhātpravilayaṃ darśayati - pāṇḍurīkṛtetyādinā |  
 92306 pāṇḍurīkṛtetyādiviśeṣaṇāni śleṣādinā ubhayatra yojyāni | āśā diśaḥ  
 92307 upacārā tṛṣṇāvantaśca | sthagitamācchāditamakḥiladarśanam pūrṇacidrūpaṃ  
 92308 sarvajananetraṃ ca yena || 60 ||  
 92309  
 92310 vilolajaladākāramajñānāvakarotthitam |  
 92311 tṛṣṇātrṇalavavyāptaṃ stambhākṛti śārīrakam || 61 ||  
 92312  
 92313 avakara utkaraḥ | stambhaprāyaṃ śārīrakaṃ prasiddhaṃ vātyāsaṃsthānaṃ ca yasya  
 92314 || 61 ||  
 92315  
 92316 sphurattanū tanuḥsubhdaṃ sukhāmutplavanaṃ prati |  
 92317 antaḥsthitamahālokaṃapaśyatpravilīyate || 62 ||  
 92318  
 92319 sphuradbhistanutanubhiralpālpairvṛttibhedairvātyāpotaiśca kṣubdham | sarvadikṣu  
 92320 utplavanaṃ prati sukhāṃ anāyāsadaḥ | antaḥ sthitaṃ mahālokaṃ brahma



92321 saurālokaṃ ca apaśyat draṣṭumakṣamaṃ | idṛśaṃ cittavātyārajaḥ  
 92322 pavanaspandarodhāt kṣaṇātpravilīyata ityanvayaḥ || 62 ||  
 92323  
 92324 pavanaspandarodhācca rāma cittarajaḥ kṣaṇāt |  
 92325 vāsanāprāṇapavanaspandayoranayordvayoḥ || 63 ||  
 92326  
 92327 bījāntaramapyāha - vāsaneti || 63 ||  
 92328  
 92329 saṃvedyaṃ bījamityuktaṃ sphuratastau yatastataḥ |  
 92330 hṛdi saṃvedyamāpyaiva prāṇaspando'tha vāsanā || 64 ||  
 92331  
 92332 saṃvedyaṃ priyāpriyaṃ śabdādi | āpya smṛtvā || 64 ||  
 92333  
 92334 udeti tasmātsaṃvedyaṃ kathitaṃ bījametayoḥ |  
 92335 saṃvedyasamparityāgātprāṇaspandanavāsane || 65 ||  
 92336  
 92337 samūlaṃ naśyataḥ kṣipraṃ mūlacchedādiva drumah |  
 92338 saṃvidaṃ viddhi saṃvedyaṃ bījaṃ dhīratayā vinā || 66 ||  
 92339  
 92340 saṃvidabhedabhāvanameva saṃvedyaparitāga ityāha - saṃvidamiti |  
 92341 tadevopapādayati - bījamityādinā | saṃvideva svīyāṃ dhīratāṃ parityajya  
 92342 saṃvedyamiva saṃpannaṃ sat cittabījaṃ || 66 ||  
 92343  
 92344 na saṃbhavati saṃvedyaṃ tailahīnastilo yathā |  
 92345 na bahirnantare kiṃcitsaṃvedyaṃ vidyate pṛthak || 67 ||  
 92346  
 92347 nahi saṃvidaṃ vinā saṃvedyaṃ saṃbhavati | prasiddhyatītyarthaḥ || 67 ||  
 92348  
 92349 saṃvitsphurantī saṃkalpātsaṃvedyaṃ paśyati svataḥ |  
 92350 svapne yathātmamaraṇaṃ tathā deśāntarasthitiḥ || 68 ||  
 92351  
 92352 cārthe tathāśabdaḥ | yathā svapne ātmano maraṇaṃ deśāntarasthitiśca  
 92353 svacamatkārayogenaiva | jāgratsaṃvedyamapi saṃvidastathetyuttaratrānvayaḥ || 68 ||  
 92354  
 92355 svacamatkārayogena saṃvedyaṃ saṃvidastathā |  
 92356 svavedanaṃ svasaṃkalpātsaṃvido yatra vartate || 69 ||  
 92357  
 92358 yatra yasyāṃ vivekadaśāyāṃ svatattvavedanaṃ vartate tat svasaṃvedanamapi  
 92359 svasaṃkalpādijanyaṃ tathā svapnavadeva | nahyadvaye svasaṃvedanaṃ  
 92360 vivekavicārādayo vā paramārthataḥ saṃbhavantīti || 69 ||  
 92361  
 92362 jagajjālamato bhāti tadidaṃ raghunandana |  
 92363 yathā bālasya vetālaḥ svasaṃkalpodbhavādbhavet [sasaṃkalpodbhavāt iti  
 92364 pāṭhaḥ] || 70 ||  
 92365  
 92366 svasaṃkalpodbhavādbhramāt || 70 ||  
 92367  
 92368 puruṣatvaṃ yathā sthānoḥ saṃvedyaṃ saṃvidastathā |  
 92369 yathā candrārkarāśmīnāṃ daṇḍatā reṇutā tathā || 71 ||  
 92370  
 92371 candrārkarāśmīnāṃ vātāyanapraviṣṭānāṃ daṇḍākāratā tadantare  
 92372 bhramattrasareṇvākāratā ca bhavettathā || 71 ||  
 92373  
 92374 yathā nausthācalaspandaḥ saṃvedyaṃ saṃvidastathā |  
 92375 etanmithyā hi durjñānaṃ samyagjñānādvilīyate || 72 ||  
 92376  
 92377 durjñānaṃ bhrāntijñānaṃ | vilīyate bādhyate || 72 ||  
 92378  
 92379 rajjvāmiva bhujāṅgatvaṃ dvīndutvaṃ svīkṣitādiva |  
 92380 śuddhaiva saṃvittri jagatsaṃvedyaṃ nānyadastyalam || 73 ||  
 92381  
 92382 svīkṣitānnirdoṣadarśanādiva | samyagjñānaṃ tarhi kīdṛśaṃ tadāha -  
 92383 śuddhaiveti || 73 ||  
 92384  
 92385 ityantarnīścayo rūḍhaḥ samyagjñānaṃ vidurbudhāḥ |  
 92386 pūrvam dṛṣṭamadṛṣṭam vā yadasyāḥ pratibhāsate || 74 ||  
 92387  
 92388 tena saṃmārjanīyaṃ yattaddarśayati - pūrvamiti || 74 ||  
 92389

92390 saṃvidastatprayatnena mārjanīyaṃ vijānatā |  
 92391 tadamārjanamātraṃ hi mahāsaṃsārasaṃgatam || 75 ||  
 92392  
 92393 mahatā saṃsāreṇa saṃgatam saṃbandha ātmanaḥ || 75 ||  
 92394  
 92395 tatpramārjanamātraṃ tu mokṣa ityanubhūyate |  
 92396 saṃvedanamanantāya duḥkhāya jananaātmāne || 76 ||  
 92397  
 92398 saṃvedanaṃ vedyadarśanam | jananaātmāne janmādirūpāya duḥkhāya || 76 ||  
 92399  
 92400 asaṃvittirajāḍyasthā sukhāyājananaātmāne |  
 92401 ajaḍo galitānandastyaktasaṃvedano bhava |  
 92402 asaṃvedyaprabuddhātmā yastu sa tvaṃ raghūdvaha || 77 ||  
 92403  
 92404 asaṃvittirvedyādarśanaṃ ajāḍye cidekarasasvabhāve pratiṣṭhitā ajanaanaātmāne  
 92405 nityātmasvarūpāya yato bhavati atastvamapi tyaktasaṃvedanaḥ san ajaḍaḥ galita  
 92406 ekarasībhūtaḥ pūrṇānando bhavetyarthaḥ | yaḥ asaṃvedyo'pi svataḥ prabuddha  
 92407 ātmā sa eva tvaṃ bhavasi nānyaḥ || 77 ||  
 92408  
 92409 śrīrāma uvāca |  
 92410  
 92411 ajaḍaścāpyasaṃvittih kīḍrso bhavati prabho |  
 92412 asaṃvittau ca jāḍyaṃ tat katham vā vinivartate || 78 ||  
 92413  
 92414 jāḍyatyāge saṃvedanapariśeṣaḥ saṃvedanatyāge jāḍyapariśeṣo vā  
 92415 avaśyaṃbhāvitayaḥ ajaḍaḥ asaṃvittisceti viruddhasvabhāva ekaḥ katham bhavati  
 92416 praśnaḥ | virodhameva sphuṭīkṛtya darśayati - asaṃvittāviti || 78 ||  
 92417  
 92418 śrīvasiṣṭha uvāca |  
 92419  
 92420 yaḥ sarvatrānavasthāsthō viśrāntāsthō na kutracit |  
 92421 jīvo na vindate kiṃcidasaṃvidajaḍo hi saḥ || 79 ||  
 92422  
 92423 saṃ satyatayā bāhyārthavedanaṃ saṃviditi  
 92424 vyutpatterbādhitāarthābhāsairvyavahārābhāsaṃ darśayannapi jīvanmukta jīvaḥ  
 92425 sarvatra vartamānaviśaye anavasthitāsthaḥ kutracit atītānāgataviśaye ca  
 92426 vāsanākṣayāna viśrāntāstha iti na kiṃcidvedyaṃ vindata iti tadamśe  
 92427 kāṣṭhaloṣṭavadasaṃvidityucyate | svatastu  
 92428 svaprakāśacidekarasapūrṇatvādaḥ ajaḍaścetyarthaḥ || 79 ||  
 92429  
 92430 saṃvidvastuḍṛśālambaḥ sa yasyeha na vidyate |  
 92431 so'saṃvidajaḍaḥ proktaḥ kurvankāryaśatānyapi || 80 ||  
 92432  
 92433 saṃvicchadbasya uktāṃ vyutpattiṃ darśayannuktameva samarthayati - saṃviditi  
 92434 | vastuḍṛśā satyatvabuddhyā cito bāhyārthālambanameva saṃvidityucyata  
 92435 ityarthaḥ | etena sarvatrānavasthāstha iti padasya tātparyamudghāṭitam || 80 ||  
 92436  
 92437 saṃvedyena hṛdākāśo manāgapi na lipyate |  
 92438 yasyāsāvajaḍā saṃvijjīvanmuktaśca kathyate || 81 ||  
 92439  
 92440 viśrāntāsthō na kutracidityasyāpyatītaviśaye tātparyamudghāṭayamstadevāha ##-  
 92441  
 92442 yadā na bhāvyate kiṃcinnirvāsanatayātmani |  
 92443 bālamūkādīvijñānamiva ca sthīyate sthīram || 82 ||  
 92444  
 92445 anāgataviśaye'pi tasya tamudghāṭayati - yadeti dvābhyām || 82 ||  
 92446  
 92447 tadā jāḍyavinirmukta macchavedana mātatam |  
 92448 āśritaṃ bhavati prājño yasmādbhūyo na lipyate || 83 ||  
 92449  
 92450 samastavāsanātyāgī nirvikalpasamādhitaḥ |  
 92451 nilatvamiva khātsphāra ānandaḥ saṃpravartate || 84 ||  
 92452  
 92453 śaṅkāṃ samādhāya prakṛtaṃ samarthayannāha - samasteti || 84 ||  
 92454  
 92455 yoginastatra tiṣṭhanti saṃvedanamasāṃvidāḥ |  
 92456 tanmayatvādanādyantaṃ tadapyantarvilliyate || 85 ||  
 92457  
 92458 nanvanyākārasaṃvedanābhāvepi brahmākāravṛttirūpaṃ saṃvedanaṃ

92459 samādhāvapi durvāramiti kathamasamvittvaṃ tatrāha - tanmayatvāditi |  
92460 anādyantamaparicchin nabrahmākāraṃ tatsamvedanamapi sveddhena brahmajyotiṣā  
92461 bādhyamānaṃ tadantareva vilīyata ityārthaḥ || 85 ||  
92462  
92463 gacchamstīṣṭhansprśaṇjighrannapi tena sa ucyate |  
92464 ajaḍo galitānandastyaktasamvedanaḥ sukhī || 86 ||  
92465  
92466 etāṃ dṛṣṭimavaṣṭabhya kaṣṭayā yatnaceṣṭayā |  
92467 tara duḥkhāmbudheḥ pāramapāraruṇasāgara || 87 ||  
92468  
92469 kaṣṭayā prāṇāyāmādiśramasādhyayā || 87 ||  
92470  
92471 yathā bijādbṛhadvṛkṣo vyoma vyāpnoti kālataḥ |  
92472 tathaivedaṃ svasamkalpātsamvedyamasadutthitaṃ || 88 ||  
92473  
92474 cidātmā svātmanaḥ svayameva mithyābhūtaṃ bandhaṃ mokṣaṃ kalpayatītyāha  
92475 - yathetyādinā || 88 ||  
92476  
92477 yadā samkalpya samkalpya samvitsvaṃ vindate vapuḥ |  
92478 tadāsyā janmajālasya saiva gacchati bijatām || 89 ||  
92479  
92480 kadā kathamutthitaṃ tadāha - yadeti | samkalpya samkalpya punaḥpunaḥ  
92481 samkalpaṃ kṛtvā svaṃ samkalpikaṃ vapuḥ svarūpaṃ yadā vindate tadā || 89 ||  
92482  
92483 janayitvātmanātmānaṃ mohayitvā punaḥpunaḥ |  
92484 svayaṃ mokṣaṃ nayatyantaḥ samvitsvaṃ viddhi rāghava || 90 ||  
92485  
92486 antaḥ hṛdisthaṃ ātmatattvaṃ vettīti vit paśyatsat svayaṃ kvaṃ mokṣaṃ nayati |  
92487 hīti vidvadanubhavaprasiddhau || 90 ||  
92488  
92489 yadeva bhāvayatyeṣā tadeva bhavati kṣaṇāt |  
92490 na bhavadbhūmikāmuktā samāyāti cirādvapuḥ || 91 ||  
92491  
92492 tarhi idānīmeva sarveṣāṃ samvit svātmabhāvanayā svasvarūpaṃ svairaṃ kuto  
92493 nāyāti tatrāha - neti | bhavantīti bhavanto rāgādayastadbhūmikābhyaḥ amuktā  
92494 satī cirādapi svaṃ vapurnāyāti || 91 ||  
92495  
92496 devo nāsau suro rakṣo yakṣaḥ kiṃ kinnaro janaḥ |  
92497 ātmaivādyavilāsinyā jagannātyaṃ pranṛtyati || 92 ||  
92498  
92499 ata-evāsyā devagandharvādayaḥ kalpitaveṣā na vāstavā ityāha - deva iti |  
92500 ādyayā ādisiddhayā vilāsinyā svamāyayā || 92 ||  
92501  
92502 baddhvātmanāṃ ruditvā ca kośakāraḥkṛmiryathā |  
92503 cirātkevalatāmeti svayaṃ samvitsvabhāvataḥ || 93 ||  
92504  
92505 yathā māyāvī naṭaḥ ātmānaṃ badhnanniva mocayanniva darśayati tadvadityāha  
92506 - baddhveti || 93 ||  
92507  
92508 jagajjaladhiḥjālānāṃ samvijjalamaḥ gataḥ |  
92509 eṣaivāpūrvadikcakraṃ sphuratyadryāditāṃ gataḥ || 94 ||  
92510  
92511 alaṃ paryāptiṃ gataḥ samvideva jagajjaladhiḥjālānāṃ jalaṃ | apūrvaṃ dikcakraṃ  
92512 diṇmāṇḍalamapyeṣaiva | adryāditāṃ parvatādibhāvameṣaiva gataḥ || 94 ||  
92513  
92514 dyauḥ kṣamā vāyurākāṣaṃ parvatāḥ sarito diśaḥ |  
92515 ityasyā vicayaḥ proktāḥ samvitsalilasamṭateḥ || 95 ||  
92516  
92517 samvinmātraṃ jagatsarvaṃ dvitīyā nāsti kalpanā |  
92518 ityeva samyagjñānena samvidgacchati nānyatām || 96 ||  
92519  
92520 nānyatāmananyatāmadvayatāmityārthaḥ || 96 ||  
92521  
92522 yadā na vindate kiṃcitspandate na na vepate |  
92523 svātmanyeva sthitiṃ yāti samvinno lipyate tadā || 97 ||  
92524  
92525 kadāsyāḥ samyagjñānaṃ bhavati tatrāha - yadeti | kiṃciccalanaṃ spandaḥ  
92526 samyakkampanaṃ vepanamiti bhedaḥ || 97 ||  
92527

92528 athāsyāḥ saṃvīdo rāma sanmātraṃ bījamucyate |  
 92529 saṃvinmātrādudetyeṣā prākāśyamiva tejasāḥ || 98 ||  
 92530  
 92531 evaṃ pariśodhya pariśeṣitā saṃvidantaḥkaraṇapratibimbasaṃvideveti  
 92532 śrotṛṇāṃ bhrāntiṃ vārayannagnivisphuliṅganyāyena tadbījabhūtāṃ  
 92533 sanmātrarūpāṃ brahmasaṃvidāṃ darśayati - atheti | eṣā pratibimbasaṃvit  
 92534 bimbabhūtātsaṃvinmātrarūpādbrahmaṇaḥ sakāśādudeti | yathā sūryāditejasāḥ  
 92535 sakāśātprakāśa eva prākāśyaṃ prabhā udeti tadvat || 98 ||  
 92536  
 92537 dve rūpe tatra sattāyā ekaṃ nānākṛti sthitam |  
 92538 dvitīyamekarūpaṃ tu vibhāgo'yaṃ tayoḥ śṛṇu || 99 ||  
 92539  
 92540 sanmātramityukte arthakriyāsāmarthyalakṣaṇaṃ ghaṭapaṭādinīṣṭhaṃ  
 92541 vyāvahārikasattvameva tadbījaṃ darśitamiti bhrāntirmā bhūditi tadvilakṣaṇaṃ  
 92542 darśayituṃ sattādvaidhyamāha - dve rūpe ityādinā || 99 ||  
 92543  
 92544 ghaṭatā paṭatā caiva tvattā matteti kathyate |  
 92545 sattārūpavibhāgena yattannānākṛti sthitam || 100 ||  
 92546  
 92547 ghaṭatvapaṭatvādayastvattāmattādyupādhayaścārthakriyābhedeṣu  
 92548 svarūpayogyatālakṣaṇā vyāvahārikasattāviśeṣā evetyāśayaḥ || 100 ||  
 92549  
 92550 vibhāgaṃ tu parityajya sattaikātmatayā tatam |  
 92551 sāmānyenaiva sattāyā rūpamekamudāhṛtam || 101 ||  
 92552  
 92553 sāmānyena sarvajagadadhiṣṭhānatālakṣaṇena sādharmaṇasvabhāvenaiva || 101 ||  
 92554  
 92555 viśeṣaṃ saṃparityajya sanmātraṃ yadalepakam |  
 92556 ekarūpaṃ mahārūpaṃ sattāyāstatpadaṃ viduḥ || 102 ||  
 92557  
 92558 padaṃ vastutattvam || 102 ||  
 92559  
 92560 rūpaṃ nānākṛtitvena sattāyā na kadācana |  
 92561 asaṃvedyaṃ saṃbhavati tasmādetadavastukam || 103 ||  
 92562  
 92563 vyāvahārikasattvaṃ tu na vāstavamityāha - rūpamiti | yatastadghaṭatvādirūpaṃ  
 92564 kapālacūrṇadhūlyādyavasthāsvasaṃvedyaṃ nānuvartamānatayā dṛśyate ataḥ  
 92565 satyaṃ na saṃbhavatītyarthaḥ || 103 ||  
 92566  
 92567 ekarūpaṃ tu yadrūpaṃ sattāyā vimalātmakam |  
 92568 na kadācana tadyāti nāsaṃ nāpi ca vismṛtim || 104 ||  
 92569  
 92570 sarvāvasthānugataṃ tu sadrūpaṃ na tathetyāha - ekarūpamiti | nāpi ca  
 92571 vismṛtimityanena tasya sadā sphuradrūpatayā nityacidekarasatā darśitā || 104 ||  
 92572  
 92573 kālasattā kalāsattā vastusatteyamityapi |  
 92574 vibhāgakalanāṃ tyaktvā sanmātraikaparo bhava || 105 ||  
 92575  
 92576 atītānāgateṣvastīti vyāvahārādarśanādvartamānakāla eva sarvavastūnāṃ satteti  
 92577 kecit | avayavānāmeva puñjibhūyāvayavyākāreṇa sphuraṇātkalā avayavā eva  
 92578 paramānurūpā jagatsattetyapare | avayaviśvavyapyanugatā sattā jātiranyāstītyapare |  
 92579 evamanye'pyanyathānyathā svasvabuddhyanusāreṇa kalpayanti tatkalpitāṃ  
 92580 vibhāgakalanāmītyarthaḥ || 105 ||  
 92581  
 92582 kālasattā svasattā ca pronomuktakalanā satī |  
 92583 yadyapyuttamasadrūpā tathāpyeṣā na vāstavī || 106 ||  
 92584  
 92585 yadyapi sarvaṃ jagadiva kālādisattāpyadhyastabhedakalanāntyāge  
 92586 sanmātrapariśeṣāduttamasattaiva tathāpi vibhaktarūpeṇa bādharhatvāna  
 92587 vāstavītyarthaḥ || 106 ||  
 92588  
 92589 vibhāgakalanā yatra vibhinnaḥpadadāyinī |  
 92590 nānātākāraṇaṃ dṛṣṭvā tatkatthaṃ pāvanaṃ bhavet || 107 ||  
 92591  
 92592 sattāsāmānyamevaikaṃ bhāvayatsakalaṃ vapuḥ |  
 92593 paripūrṇaparānandī tiṣṭhābharitadigbharaḥ || 108 ||  
 92594  
 92595 ā samantādbharitāḥ pūritā digbharaḥ diśastadādheya sarvapadārthāśca yena  
 92596 sattāsāmānyarūpeṇa tathāvidhaḥ san || 108 ||

92597  
 92598 sattā sāmānyamātrasya yā koṭiḥ kovideśvara |  
 92599 saivāsyā bījatām yātā tata eva pravartate || 109 ||  
 92600  
 92601 sāmānyamātrasya koṭiḥ paramāvadhibhūtā yā sattā saiva asya jagataḥ  
 92602 pratibimbacitaśca bījatām yātā || 109 ||  
 92603  
 92604 sattāsāmānyaparyante yattatkalānayojjhitam |  
 92605 padamādyamanādyantaṁ tasya bījaṁ na vidyate || 110 ||  
 92606  
 92607 sattāsāmānyasya sarvasattānāṁ paryante parāvadhaḥ || 110 ||  
 92608  
 92609 sattā layaṁ yāti yatra nirvikāraṁ ca tiṣṭhati |  
 92610 bhūyo nāvartate duḥkhe tatra labdhapadaḥ pumān || 111 ||  
 92611  
 92612 sattā saddharmatāpi yatra dharmadharmivibhāgavilayāllayaṁ yāti tatra labdhapado yo  
 92613 bhavati sa eva puruṣārthasādhanaśamarthatvātpumān | anyastu strīprāya iti bhāvaḥ ||  
 92614 111 ||  
 92615  
 92616 taddhetuḥ sarvāhetūnāṁ tasya heturna vidyate |  
 92617 saṁsāraḥ sarvasārāṇāṁ tasmātsāraṁ na vidyate || 112 ||  
 92618  
 92619 tadeva paramapuruṣārthatāṁ darśayituṁ praśaṁsati - tadityādinā || 112 ||  
 92620  
 92621 tasmīṁściddarpaṇe sphāre samastā vastudṛṣṭayaḥ |  
 92622 imāstāḥ pratibimbanti sarasīva taṭadrumāḥ || 113 ||  
 92623  
 92624 sarve bhāvā ime tatra svadante sādhuvarīdheḥ [atra svāduvarīdheḥ iti  
 92625 ṭīkākr̥dabhimataḥ pāṭhaḥ sa eva samīcīnaḥ] |  
 92626 ṣaḍrasā iva jihvāyāḥ prakāṣatvaṁ prayānti ca || 114 ||  
 92627  
 92628 tatra tasminpratyagrūpe adhyastatvātsvadante indriyaprītiṁ janayanti |  
 92629 svāduvarīdherānandasamudrāttasmādeva | prakāṣatvaṁ sattāṁ sphurtiṁ ca || 114 ||  
 92630  
 92631 tasmādacchatarasyāpi cidākāśasya vai padam |  
 92632 sarveṣāṁ svādujātīnāmalamāsvādanaṁ ca tat || 115 ||  
 92633  
 92634 yasmādasvādubhūtā api viśayāstadyogātsvadante tasmātkāraṇāttaccidākāśasya  
 92635 padaṁ svarūpaṁ sarveṣāṁ svādujātīnāmānandānāṁ priyāṇāṁ ca madhye  
 92636 alamyantamāsvādanamānandarūpaṁ priyatamaṁ cetyarthaḥ || 115 ||  
 92637  
 92638 jāyate vartate caiva vardhate spr̥śyate'tha vā |  
 92639 tiṣṭhanti ca galantiha tatrāṅga jagatāṁ gaṇāḥ || 116 ||  
 92640  
 92641 tasminneva ānandāddhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |  
 92642 ānandaṁ prayantyaḥ saṁviśantīti  
 92643 śrutyuktajagajjanmādikāraṇatvalakṣaṇasamanvayaṁ darśayati - jāyate iti |  
 92644 vartate asti spr̥śyate vipariṇāmena | tiṣṭhantyaḥ pakṣayonmukhāḥ | śrutau  
 92645 janmāditrayagrahaṇaṁ ṣaḍbhāvavikāropalakṣaṇamityāśayaḥ || 116 ||  
 92646  
 92647 tattadguru gariṣṭhānāṁ tattallaghu laghīyasām |  
 92648 tattatsthūlaṁ sthaviṣṭhānāmaṇīyastadaṇīyasām || 117 ||  
 92649  
 92650 guruladhvādivaicitryasyāpi tadeva nirvāhakamityāśayenāha - tattaditi |  
 92651 dvitīyāstacchabdāḥ prasiddhiparāḥ || 117 ||  
 92652  
 92653 daviyasām daviṣṭhaṁ tadantikānāṁ tadantikam |  
 92654 kaṇīyasām kaṇīyastattajjyeṣṭhaṁ jyāyasāmapi || 118 ||  
 92655  
 92656 daviyasām dūratarāṇāṁ daviṣṭhaṁ dūrataṁ | dūraśabdādiṣṭheyasunoḥ  
 92657 sthūladūra - ityādinā yaṇādirālopaḥ pūrvasya guṇaśca | evaṁ yuvālpayoh  
 92658 kaṇ praśasyavṛddhayorjyādeśaḥ || 118 ||  
 92659  
 92660 tejasāmapi tattejastamasāmapi tattamaḥ |  
 92661 vastūnāmapi tadvastu diśāmapyaṅga dikparā || 119 ||  
 92662  
 92663 tanna kiṁcicca kiṁcicca tattadastīva nāsti ca |  
 92664 tattadṛśyamadṛśyaṁ ca tattadasmī na cāsmī ca || 120 ||  
 92665

92666 na kiṃcillokaprasiddham | kiṃcidalpataramapi prasiddham tadeva | astīva  
 92667 bhāvātmakam | nāstyabhāvātmakam | asmi pratyaktayā | na cāsmi ahaṃtayā |  
 92668 dvitīyaścakāro mama na mameti cānuktasamuccayārthaḥ || 120 ||  
 92669  
 92670 rāma sarvaprayatnena tasminparamapāvane |  
 92671 pade sthitimupāyāsi yathā kuru tathānagha || 121 ||  
 92672  
 92673 yathā upāyāsi | vartamānasāmīpye bhaviṣyati laṭ | tathā kuru || 121 ||  
 92674  
 92675 tadamalajaram tadātmatattvaṃ  
 92676 tadavagatāvupaśāntimeti cetaḥ |  
 92677 avagatavitataikatatsvarūpo  
 92678 bhavabhayamuktapado'si taccirāya || 122 ||  
 92679  
 92680 ātmanastattvaṃ pāramārthikarūpaṃ tadeva | tasya avagatau sākṣādanubhave sati ca  
 92681 tata upaśāntiṃ bhādhameti | atastvaṃ yadā avagatavitataikatatsvarūpo bhavasi  
 92682 tattadaiva cirāya apunarāvṛttaye bhavabhayamuktaparamapadasvarūpa  
 92683 evāsityarthaḥ || 122 ||  
 92684  
 92685 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 92686 mokṣopāyeṣūpaśamaprakarāṇe saṃsṛtibījavicārayogopadeśo  
 92687 nāmaikanavatitamaḥ sargaḥ || 91 ||  
 92688  
 92689 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāyaprakāśe upaśamaprakarāṇe  
 92690 saṃsṛtibījavicārayogopadeśo nāmaikanavatitamaḥ sargaḥ || 91 ||  
 92691  
 92692  
 92693 dvinavatitamaḥ sargaḥ 92  
 92694  
 92695 śrīrāma uvāca |  
 92696  
 92697 etāni tāni proktāni tvayā bījāni mātāda |  
 92698 katamasya prayogeṇa śīghraṃ tatprāpyate padam || 1 ||  
 92699  
 92700 ihoktasthitibhedeṣu yatnagauravalāghavam |  
 92701 vāsanādikṣayajñānasahābhyāsa udiryate || 1 ||  
 92702  
 92703 etāni tāni pūrvoktāni saṃsṛtivrataaterdehādini bījāni tvayoktāni teṣāṃ  
 92704 katamasyopāyasya prayogeṇa nivṛtṭyā paramaṃ padaṃ prāpyate ityarthaḥ | athavā  
 92705 etāni saṃnihitāni athāsyāḥ saṃvīdo rāma sanmātraṃ bījamucyate ityādinā yāni  
 92706 bhūmikābhedarūpāṇi mokṣabījāni tvayoktāni teṣu katamasya prayogeṇa  
 92707 āśrayaṇena || 1 ||  
 92708  
 92709 śrīvāsiṣṭha uvāca |  
 92710  
 92711 eteṣāṃ duḥkhabījānāṃ proktaṃ yadyanmayottaram |  
 92712 tasya tasya prayogeṇa śīghramāsādyate padam || 2 ||  
 92713  
 92714 tatra prathamavyākhyānusāreṇottaramāha - eteṣāmiti || 2 ||  
 92715  
 92716 sattāsāmānyakoṭisthe drāgityeva pade yadi |  
 92717 pauraṣeṇa prayatnena balātsaṃtyajya vāsanām || 3 ||  
 92718  
 92719 dvitīyānusāreṇāpyāha - sattetyādinā | sattāsāmānyam  
 92720 śodhitatatpadārthastasya koṭiḥ parākāṣṭhā tatsthe  
 92721 cidrūpaśodhitatvaṃpadārthaikyenaṅkhaṇḍaikaikarase pade sthitiṃ niścalatām cittasya  
 92722 badhnāsi cediti pareṇānvyah || 3 ||  
 92723  
 92724 sthitiṃ badhnāsi tattvajña kṣaṇamapyakṣayātmikām |  
 92725 kṣaṇe'sminneva tatsādhu padamāsādayasyalam || 4 ||  
 92726  
 92727 kiṃ bhāvanayaiva netyāha - tattvajñeti | tattvataḥ sākṣātkṛtyeti yāvat || 4 ||  
 92728  
 92729 sattāsāmānyarūpe vā karoṣi sthitimaṅga cet |  
 92730 tatkiṃcidadhikeneha yatnenāpnoṣi tatpadam || 5 ||  
 92731  
 92732 tatrāśaktāvapyāha - satteti | śodhite jagatkāraṇatattve ityarthaḥ | kiṃciditi |  
 92733 akhaṇḍaikyabodhe yatnāpekṣaṇāditi bhāvaḥ || 5 ||  
 92734

92735 saṃvittattve kṛtadhyāno yadi tiṣṭhasi cānagha |  
 92736 tadyatnenādhikenocairāsādayasi tatpadam || 6 ||  
 92737  
 92738 saṃvittattve śodhitatvaṃpadārthe | samānaṃ pūrveṇa || 6 ||  
 92739  
 92740 saṃvedye kevale dhyānaṃ na saṃbhavati rāghava |  
 92741 sarvatra saṃbhavādasyāḥ saṃvittereva sarvadā || 7 ||  
 92742  
 92743 nanu śodhanena saṃvidamśasya hāne saṃvedyāmśasyaiva dhyānamapyupāyaḥ  
 92744 kiṃ na syāditi cedaśakyatvādityāha - saṃvedye iti | saṃvedyebhyaḥ puraḥ  
 92745 sphurantyāḥ saṃvidāḥ pidhātumaśakyatvāttatpidhāne  
 92746 saṃvedyasphūrterevābhāvena taddhyānāyogācceti bhāvaḥ || 7 ||  
 92747  
 92748 yaccintayasi yadyāsi yattiṣṭhasi karoṣi ca |  
 92749 tatra tatra sthitā saṃvitsaṃvideva tadeva sā || 8 ||  
 92750  
 92751 cintanacintanīyādīnāṃ saṃvidadhīnasiddhikatvaṃ darśayati - yaditi |  
 92752 yaccintayasi tatsaṃvideva | yā cintā sāpi saṃvideva |  
 92753 saṃvittattvakatvātsarvasyetyarthaḥ || 8 ||  
 92754  
 92755 vāsanāsaṃparityāge yadi yatnaṃ karoṣi ca |  
 92756 tatte śīthilatāṃ yānti sarvādhivyādhayaḥ kṣaṇāt || 9 ||  
 92757  
 92758 upāyāntaramāha - vāsaneti | cakārānmanonāśe ca | tattarhi || 9 ||  
 92759  
 92760 pūrvebhyastu [pūrvoktebhyaḥ prayatnebhyo iti ṭīkākutsaṃmataḥ  
 92761 pāṭhaḥ] prayatnebhyo viṣamo'yaṃ hi saṃsmṛtaḥ |  
 92762 duḥsādhyo vāsanātyāgaḥ sumerūnmūlanādapi || 10 ||  
 92763  
 92764 kimasau pūrvoktebhyaḥ sugamo netyāha - pūrvoktebhya iti || 10 ||  
 92765  
 92766 yāvadvilīnaṃ na mano na tāvadvāsanākṣayaḥ |  
 92767 na kṣīṇā vāsanā yāvaccittam tāvanna sāmyati || 11 ||  
 92768  
 92769 asukaratvamupapādayitum parasparādhīnatāmāha - yāvaditi || 11 ||  
 92770  
 92771 yāvanna tattvavijñānaṃ tāvaccittaśamaḥ kutaḥ |  
 92772 yāvanna cittopaśamo na tāvattattvavedanam || 12 ||  
 92773  
 92774 evaṃ tattvajñānenāpi saha parasparāśrayatā anayorastītyāha - yāvaditi || 12 ||  
 92775  
 92776 yāvanna vāsanānāśastāvattattvāgamaḥ kutaḥ |  
 92777 yāvanna tattvasaṃprāptirna tāvadvāsanākṣayaḥ || 13 ||  
 92778  
 92779 tattvajñānaṃ manonāśo vāsanākṣaya eva ca |  
 92780 mithaḥ kāraṇatāṃ gatvā duḥsādhyāni sthitānyataḥ || 14 ||  
 92781  
 92782 tasmādrāghava yatnena pauraṣeṇa vivekinā |  
 92783 bhogecchāṃ dūratastyaktvā trayametatsamāśrayet || 15 ||  
 92784  
 92785 kastarhi tatsiddhāvupāya iti cedvairāgyapūrvakaṃ sahaiva trayāṇāmabhyāsa ityāha  
 92786 - tasmāditi || 15 ||  
 92787  
 92788 sarvathā [sarva ete iti pāṭhaḥ] te samaṃ yāvanna svabhyastā  
 92789 muhurmuḥuḥ |  
 92790 tāvanna padasaṃprāptirbhavatyapi samāśataiḥ || 16 ||  
 92791  
 92792 samaṃ yugapat | samāśatairvarṣaśataiḥ || 16 ||  
 92793  
 92794 vāsanākṣayavijñānāmanonāśā mahāmate |  
 92795 samakālaṃ cirābhyastā bhavanti phaladā mune || 17 ||  
 92796  
 92797 ekaikaśo niṣevyante yadyete ciraṃapyalam |  
 92798 tanna siddhiṃ prayacchanti mantrāḥ saṃkīlitā iva || 18 ||  
 92799  
 92800 saṃkīlitā mūrcchāmaraṇādīmantraśāstroktadoṣaiḥ pratibaddhāḥ || 18 ||  
 92801  
 92802 cirakāloparacitā apyete sudhiyāpi ca |  
 92803 ekaśaḥ paramabhyetum na śaktāḥ sainikā iva || 19 ||

92804  
92805 uparacitāḥ sevādinā vaśīkṛtya svakārye udyojitāḥ | paraṃ śatruṃ  
92806 paramātmānaṃ ca abhimukhatayā etuṃ gantum | sainikāḥ senābhaṭā iva || 19 ||  
92807  
92808 samamudyogamānītāḥ santa ete hi dhīmatā |  
92809 saṃsārābधिṃ nikṛntanti jalānyadritaṭāniva || 20 ||  
92810  
92811 jalāni pūrātmanā militāni || 20 ||  
92812  
92813 vāsanākṣayavijñānamanonāśāḥ prayatnataḥ |  
92814 samaṃ sevyāstava ciraṃ tena tāta na lipyase || 21 ||  
92815  
92816 na lipyase alepake svabhāve sthāsyasi || 21 ||  
92817  
92818 tribhīretaiścirābhyastairhṛdayagranthayo dṛḍhāḥ |  
92819 niḥśeṣameva truṭyanti bisacchedādguṇā iva || 22 ||  
92820  
92821 hṛdayagranthayaḥ antaḥkaraṇataddharmatādātmyasaṃsargādhyāsāḥ truṭyanti  
92822 cchidyante | guṇāstantava iva || 22 ||  
92823  
92824 janmāntaraśatābhyastā rāma saṃsārasaṃsthiṭiḥ |  
92825 sā cirābhyāsayogena vinā na kṣīyate kvacit || 23 ||  
92826  
92827 nanu trayāṇāpī cirābhyāsaḥ kimarthaṃ tatrāha - janmāntareti | śataśabda  
92828 ānantye | saṃsārasantatirdvaitavāsanā || 23 ||  
92829  
92830 gacchanśṛṅgvansprśaṇjighraṃstiṣṭhañjāgratsvapamstathā |  
92831 śreyase paramāyāsyā trayasyābhyāsavānbhava || 24 ||  
92832  
92833 vāsanāsaṃparityāgasamaṃ prāṇanīrodhanam |  
92834 vidustattvavidastasmāttadāpyevaṃ samāharet || 25 ||  
92835  
92836 tribhiḥ saha caturthaḥ prāṇāyāmo'pyabhyasanīya ityāha - vāsaneti |  
92837 samāharedabhyaset || 25 ||  
92838  
92839 vāsanāsaṃparityāgāccittam gacchatyacittatām |  
92840 prāṇaspanandanīrodhācca yathecchasi tathā kuru || 26 ||  
92841  
92842 prāṇāyāmacirābhyāsairyuktyā ca gurudattayā |  
92843 āsanāśanayogena prāṇaspando niruddhyate || 27 ||  
92844  
92845 yogābhyāsakuśalagurūpadiṣṭayuktyā svastikādyāsanajayena  
92846 hitamitamedyāśanairyamaniyamādiyogena cetyarthaḥ || 27 ||  
92847  
92848 yathābhūtārthadarśitvādvāsanā na pravartate |  
92849 ādāvante ca vastūnāmavisaṃvādi yatsthitam || 28 ||  
92850  
92851 sarvavastūnāmādāvante cakārānmadhye ca avisaṃvādi avipralambhi  
92852 yatsanmātrarūpaṃ sthitam sa eva yathābhūtārthastaddarśitvādityarthaḥ || 28 ||  
92853  
92854 rūpaṃ taddarśanaṃ jñānaṃ kṣīyate tena vāsanā |  
92855 niḥsaṅgavyavahāritvādbhavabhāvanavarjanāt || 29 ||  
92856  
92857 niḥsaṅgaṃ bahirmukhajanasāṅgarahitaṃ niḥsaṃkalpaṃ ca yathā  
92858 prāptavyavahāraśīlatvāt | bhavabhāvanāni sāṃsārikamanorathāsteṣāṃ varjanāt ||  
92859 29 ||  
92860  
92861 śarīranāśadarśitvādvāsanā na pravartate |  
92862 vāsanāvibhave naṣṭe na cittam saṃpravartate || 30 ||  
92863  
92864 vāsanālakṣaṇe vibhave dhanasaṃcaye naṣṭe satī lajjayeva na pravartate || 30 ||  
92865  
92866 saṃśānte pavanaspande yathā pāṃsurnabhastale |  
92867 yaḥ prāṇapavanaspandaścittaspandaḥ sa eva hi || 31 ||  
92868  
92869 pāṃsoriva cittasyāpi pavanādhīnaspandatvāditi bhāvaḥ || 31 ||  
92870  
92871 tasmājjagati jāyante pāṃsavo'vakārādiva |  
92872 prāṇaspandajaye yatnaḥ kartavyo dhīmatoccaiḥ || 32 ||



92873  
 92874 avakarātpāmsurāseriva || 32 ||  
 92875  
 92876 upaviśyopaviśyaikacittakena muhurmuḥ |  
 92877 athavainaṃ kramaṃ tyaktvā cittākramaṇameva cet || 33 ||  
 92878  
 92879 haṭhayogābhyāsāsaktau rājayogo'bhyasaniya ityāha - athaveti || 33 ||  
 92880  
 92881 rocate tattadāpnoṣi kālena bahunā padam |  
 92882 na śakyate mano jetuṃ vinā yuktimaninditām || 34 ||  
 92883  
 92884 bahuneti | durdāntasya cittasyālpakālābhyāsenā vaśīkartumaśakyatvāditi bhāvaḥ |  
 92885 yuktiṃ adhyātmavidyāsādhusaṃgasahitaṃ darśitaṃ dvividhaṃ yogaṃ vinā || 34 ||  
 92886  
 92887 aṅkuśena vinā mattaṃ yathā duṣṭaṃ mataṅgajam |  
 92888 adhyātmavidyādhiḡamaḥ sādhusaṅgama eva ca || 35 ||  
 92889  
 92890 tadevāha - adhyātmēti || 35 ||  
 92891  
 92892 vāsanāsaṃparityāgaḥ prāṇaspanandanirodhanam |  
 92893 etāstā yuktayaḥ puṣṭāḥ santi cittajaye kila || 36 ||  
 92894  
 92895 yābhistajjīyate kṣipraṃ dhārābhiriva bhūrajaḥ |  
 92896 satīṣu yuktiṣvetāsu haṭhānniyamayanti ye || 37 ||  
 92897  
 92898 yadyapi prāṇasaṃrodhanaṃ durdāntadamanopāyatvāddhaṭha eva tathāpi  
 92899 sacchāstragurūpadiṣṭamārgarahito'nye  
 92900 copaveśanaśayanakāyaśoṣaṇamantrayantraśmaśānasādhanaḡdisāhasarūpā  
 92901 haṭā atra nivāryanta iti bodhyam || 37 ||  
 92902  
 92903 cetaste dipamutsrjya vinighnanti tamo'ñjanaiḥ |  
 92904 vimūḡhāḥ kartumudyuktā ye haṭhāccetaso jayam || 38 ||  
 92905  
 92906 te nibadhnanti nāgendramunmattaṃ bisatantubhiḥ |  
 92907 cittaṃ cittasya vā'dūraṃ saṃsthitaṃ svaśarīrakam || 39 ||  
 92908  
 92909 uktalakṣaṇāṃ caturvidhāṃ yuktiṃ samutsrjya upāyāntareṇa cittaṃ  
 92910 cittasannihitaṃ śarīraṃ ye sādhayanti sthīrikartu yatante tānpuruṣān haṭhān  
 92911 vṛthāśramānviduḥ sāmpradāyikā ityārthaḥ || 39 ||  
 92912  
 92913 sādhayanti samutsrjya yuktiṃ ye tānhaṭhānviduḥ |  
 92914 bhayādbhayamupāyānti kleśātkleśaṃ vrajanti te || 40 ||  
 92915  
 92916 kiṃca teṣāṃ sacchāstramārgavibhramśādanarthaparamparaiva phalati na  
 92917 cittādiḡaya ityāha - bhayāditi || 40 ||  
 92918  
 92919 nirdhṛtiṃ nādhigacchanti durbhagā iva jantavaḥ |  
 92920 bhramanti girikūṭeṣu phalapallavabhojanāḥ || 41 ||  
 92921  
 92922 nirdhṛtiṃ samyagdhairyaviśrāntim | durbhagāḥ pāpino jantava iva || 41 ||  
 92923  
 92924 mugdhamugdhadhiyo bhītā varākā hariṇā iva |  
 92925 matirālūnaśīrṇāṅgī tadīyā pelavāṅgikā || 42 ||  
 92926  
 92927 na kvacydyāti viśvāsaṃ mṛgī grāmagatā yathā |  
 92928 kallolakalitaṃ cetasteṣāṃ jala ivā'hite || 43 ||  
 92929  
 92930 ā'hite bhayasthāne | ahite iti vā cchedaḥ || 43 ||  
 92931  
 92932 prohyate prapataddūraṃ tṛṇaṃ girinadiṣviva |  
 92933 kālaṃ yajñatapodānatīrthadevārcanabhramaiḥ || 44 ||  
 92934  
 92935 prohyate rāḡadinā balānniyate dūraṃ | prapattadviśayānupātisvabhāvam |  
 92936 niścitamokṣaphalakadharmameḡhākhyasamādhyaḡbhyāsaṃ vihāya  
 92937 bahukleśālpaphalakasaṃdigdhamokṣaphalakayajñadānāḡyanuṣṭhānamapi  
 92938 kleśamātramiti prakṛtapraśaṃsārthamāha - kālamityādinā | kālaṃ ciraṃ  
 92939 kṣapayantīti saṃbandhaḥ || 44 ||  
 92940  
 92941 ciraṃādhiśatopetāḥ kṣapayanti mṛgā iva |

92942 ātmatattvaṃ vidhivaśātkadācitkecideva te || 45 ||  
 92943  
 92944 duḥkhadoṣaśatādagdhā vidanti na vidanti vā |  
 92945 āgamāpāyino'nityā narakasvargamānuṣaiḥ || 46 ||  
 92946  
 92947 yataḥ duḥkhānāṃ rāgādidoṣāṇāṃ ca śatairādagdhāḥ ato na vidanti vidanti vā |  
 92948 anityā ekatrāsthiraḥ | narakasvargamānuṣairbhogabhedairnimittaiḥ pātotpātakarā  
 92949 ākāra dehabhedā yeṣāṃ tathāvidhā bhūtvā kṣīyante maraṇādinā pīḍyante || 46 ||  
 92950  
 92951 pātotpātakarākārāḥ kṣīyante kandukā iva |  
 92952 ito gacchanti narakāṃ tataḥ svargamihaiva ca || 47 ||  
 92953  
 92954 ihaiva daṃśamaśakādi janmāvṛttibhirnivartante parivartante || 47 ||  
 92955  
 92956 āvṛttibhirnivartante sarasīva taraṅgakāḥ |  
 92957 tasmāccaitāṃ parityajya durdṛṣṭiṃ raghunandana || 48 ||  
 92958  
 92959 etāṃ varṇitahaṭādilakṣaṇāṃ || 48 ||  
 92960  
 92961 śuddhāṃ saṃvidamāśritya vītarāgaḥ sthira bhava |  
 92962 jñānavāneva sukhavānjñānavāneva jīvati |  
 92963 jñānavāneva balavāṃstasmājñānamayo bhava || 49 ||  
 92964  
 92965 āśritya jñātvā || 49 ||  
 92966  
 92967 saṃvedyavarjitamanuttamamādyamekaṃ  
 92968 saṃvitpadaṃ vikalanāṃ kalayanmahātman |  
 92969 hṛdyeva tiṣṭha kalanārahitaḥ kriyāṃ tu  
 92970 kurvannakartṛpadametya śamoditaśrīḥ || 50 ||  
 92971  
 92972 vikalanāṃ nirvikalpaṃ nirvāsaṇaṃ nirvikāraṃ ca kalanā cetaso bāhyonmukhatā  
 92973 tadrahitastannirodhaśilaḥ san hṛdi hārde brahmaṇyeva tiṣṭha | vyutthānakāle tu  
 92974 yathocitāṃ kriyāṃ kurvannapi asaṃgaśamena uditā śrīḥ  
 92975 prāguḥkṛtā jīvanmuktaguṇasaṃpadyasya tathāvidhaḥ san akartṛpadametya  
 92976 tiṣṭhetyarthaḥ || 50 ||  
 92977  
 92978 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0  
 92979 mokṣopāyeṣūpaśamaaprakaraṇe saṃsṛtinirākaraṇakramayogopadeśo  
 92980 nāmadvinavatitamaḥ sargaḥ || 92 ||  
 92981  
 92982 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe upaśamaaprakaraṇe  
 92983 saṃsṛtinirākaraṇakramayogopadeśo nāma dvinavatitamaḥ sargaḥ || 92 ||  
 92984  
 92985  
 92986 trinavatitamaḥ sargaḥ 93  
 92987  
 92988 śrīvāsiṣṭha uvāca |  
 92989  
 92990 manāgapi vicāreṇa cetasaḥ svasya nigrahaḥ |  
 92991 manāgapi kṛto yena tenāptaṃ janmanaḥ phalam || 1 ||  
 92992  
 92993 vicāraprauḍhivairāgyasadguṇairbodhasaṃsthitau |  
 92994 viśayairapradhṛṣyatvādvārṇyate'tra samāsthitiḥ || 1 ||  
 92995  
 92996 tatrādāvalpatarasya pi vicārasya cittanigrahasya ca rucyutpādanapravartanadvārā  
 92997 kramānmokṣe paryavasānaṃ bhavatītyāha - manāgiti | janmanaḥ  
 92998 phalamityanena vicāraśūnyasya janmaiva niṣphalamiti dhvanitam || 1 ||  
 92999  
 93000 vicārakaṇikā yaiśā hṛdi sphurati pelavā |  
 93001 eṣaivābhyāsayogena prayāti śataśākhatām || 2 ||  
 93002  
 93003 tasya tanmasāphalyopayogitāmupapādayati - vicāretyādinā |  
 93004 vicārakalpavṛkṣasya kaṇikā aṅkuraḥ || 2 ||  
 93005  
 93006 kiṃcitprauḍhavicāraṃ tu naraṃ vairāgyapūrvakam |  
 93007 saṃ \* \*? nti guṇāḥ śuddhaḥ saraḥ pūrṇamivāṇḍajaḥ || 3 ||  
 93008  
 93009 guṇāḥ prāguḥkṛtaśamadamādayaḥ | aṇḍajāḥ pakṣiṇo matsyāśca || 3 ||  
 93010

93011 samyagvicāriṇaṃ prājñaṃ yathābhūtāvalokinam |  
 93012 āsādayantyaṃ sphārā nāvidyāvibhavā bhṛśam || 4 ||  
 93013  
 93014 yathābhūtaṃ yathārthamātmatattvamavalokayitum śīlamasya | sphārāḥ  
 93015 pracayaprakarṣābhyāṃ khyātā api hairaṇyagarbhapadāntā avidyākāryabhūtā  
 93016 vibhavā nāsādayanti na pralobhayanti || 4 ||  
 93017  
 93018 kiṃ kurvantīha viṣayā mānasyo vṛttayastathā |  
 93019 ādhayo vyādhayo vāpi samyagdarśanasanamateḥ || 5 ||  
 93020  
 93021 kiṃ kurvanti kaṃ vikāraṃ janayanti | nirvikārātmabhūtattvāttasyeti bhāvaḥ || 5 ||  
 93022  
 93023 kva [kvonnamat iti pāṭhaḥ]  
 93024 bhramatpavanāpūrāstaḍitpaṭalapāṭalāḥ |  
 93025 puṣkarāvartajaladā gṛhītā bālamuṣṭibhiḥ || 6 ||  
 93026  
 93027 tatpralobhanāsāmarthyamevānyoktibhirdraḍhayati - kvetyādinā |  
 93028 puṣkarāvartākhyāḥ pralayajaladā bālamuṣṭibhiḥ kva gṛhītāḥ || 6 ||  
 93029  
 93030 kva nabhomadhyasaṃsthendurmugdhairmaṇisamudgakaiḥ [sundaraiḥ]  
 93031 |  
 93032 mugdhayā'ṅganayā baddho mugdhendīvaraśaṅkayā || 7 ||  
 93033  
 93034 mugdhairvikāśaramyairindīvaraiḥ svanetraśobhāparābhavaśaṅkayā  
 93035 tadvikāśahetunabhomadhyasaṃsthendurmaṇimayaiḥ samudgakaiḥ saṃputakaiḥ  
 93036 kva baddhaḥ || 7 ||  
 93037  
 93038 kva kaṭaproccaladbhṛṅgamaṇḍalotpalaśekharāḥ |  
 93039 mugdhastrīśvāsamadhurairmaśakairmathitā gajāḥ || 8 ||  
 93040  
 93041 kaṭebhyo gaṇḍasthalebhyaḥ proccalanti  
 93042 bhṛṅgamaṇḍalānyevotpalasādrśyādutpalāni śekhareṣu yeṣāṃ tathāvidhā  
 93043 gajā mugdhastrīśvāsairapi parāṇudyamānatvātteṣvapi madhuraiḥ  
 93044 saumyairnirvīryairiti yāvat | maśakaiḥ kva mathitā nihatāḥ | mugdhastrībhiḥ  
 93045 śvāsena gajavadhāya preraṇādvā madhurairutsāharamyaiḥ || 8 ||  
 93046  
 93047 kvebhamuktāphalollāsalasatsannakhapañjarāḥ |  
 93048 siṃhāḥ samarasaṃrabdhā hariṇaiḥ pravimarditāḥ || 9 ||  
 93049  
 93050 ibhānāṃ svavidāritagajānāṃ muktāphalasaṃbandhibhirullāśaiḥ kāntibhirlasanto  
 93051 nakharapañjarā yeṣāṃ || 9 ||  
 93052  
 93053 kva viṣollāsaniryāsadagdhonnatavanadrumāḥ |  
 93054 kṣudhitājagarāḥ kṣubdhairnigīrṇā bāladarduraiḥ || 10 ||  
 93055  
 93056 viṣasyollāsa upacayastatprayuktairniryāsaprāyairviṣabindubhirdagdhā unnatā  
 93057 vanadrumā yaiḥ athavā sṛkkideśātsvadehe muhuḥ prasṛtārdhaśuṣkaviṣollāśā  
 93058 eva niryāsā yeṣāṃ tathāvidhāḥ śyāmatvādutthitatvācca  
 93059 dagdhaśākhakharjūradrūmaprāyāḥ | deśa viśeṣe drumavadutthitā  
 93060 manuṣyavat kūjantaḥ śyāmā ajagaraviśeṣā vṛkṣabhrāntyā  
 93061 samīpagatānmanuṣyādīnparivṛttena vyāttena mukhena jhaṭiti grasantīti prasiddham  
 93062 | bāladarduraiḥ kṣudrabhekaiḥ || 10 ||  
 93063  
 93064 kva prāptabhūtiko dhīro jñātajñeyo vivekavān |  
 93065 ākrāntaḥ kila vikrānto viṣayendriyadasyubhiḥ || 11 ||  
 93066  
 93067 prāptacaturthapañcamādibhūmikaḥ | vikrānta uttarabhūmikājaye udyuktaḥ || 11 ||  
 93068  
 93069 vicāradhiyamaprauḍhāṃ haranti viṣayārayaḥ |  
 93070 pracaṇḍapavanāṃṛdvīm kṛttavṛntāṃ latāmiva || 12 ||  
 93071  
 93072 tatpūrvabhūmikāsvevāpakvacittānāṃ vighnaprasaktirnottaratretyāha - vicāreti |  
 93073 kṛttavṛntāṃ chinnapratānavatīm [pratānavandhanāṃ iti pāṭhaḥ] || 12 ||  
 93074 ||  
 93075  
 93076 na vivekalavaṃ prauḍhaṃ bhaṅktum śaktā durāśayāḥ |  
 93077 kalpakṣobhamahādhirāṃ śailaṃ mandānilā iva || 13 ||  
 93078  
 93079 duṣṭā āśayāḥ rāgādivṛttayo bhaṅktum vināśayitum na śaktāḥ | yathā

93080 avāntarakalpapakṣobheṣu mahādhīraṃ mervādisailaṃ bhaṅktuṃ mandānilā na  
 93081 śaktāstadvat || 13 ||  
 93082  
 93083 agr̥hītamahāpīṭhaṃ [mahīpīṭhaṃ iti pāṭhaścintyaḥ]  
 93084 vicāra kusumadrūmaṃ |  
 93085 cintāvātyāvidhunvanti nāsthira sthitisusthitaṃ || 14 ||  
 93086  
 93087 na gr̥hītaṃ mahat pīṭhaṃ mūlabandhanaṃ yena taṃ | vicārāḥ kādācitkā  
 93088 ārtavakusumaprāyā eva natu phalitāstathāvidhadrumaprāyā || 14 ||  
 93089  
 93090 gacchatastīṣṭhato vāpi jāgrataḥ svapato'pi vā |  
 93091 na vicāramayaṃ ceto yasyāsau mṛta ucyate || 15 ||  
 93092  
 93093 ata-eva vicāra vicchattikāle pramādādrāgādīmṛtyunā'sau grasyata  
 93094 ityāśayenāha - gacchata iti | yasya yadā tadā asau mṛta iti yojyam | tathā  
 93095 cokaṃ laṅge - sā hānīstanmahacchidraṃ sāndhatā sā ca mūkatā |  
 93096 yatkṣaṇaṃ vā muhūrtaṃ vā śivamekaṃ na cintayet || iti || 15 ||  
 93097  
 93098 kimidaṃ syāj jagatkiṃ syāddehamityaniśaṃ śanaiḥ |  
 93099 vicārayādhyātmadṛṣā svayaṃ vā sajjanaīḥ saha || 16 ||  
 93100  
 93101 svayameka ekānte vā sajjanaīrgurusatīrthyādibhiḥ saha vā || 16 ||  
 93102  
 93103 andhakārahareṇāśu vicāreṇa paraṃ padam |  
 93104 dṛśyate vimalaṃ vastu pradīpeneva bhāsvatā || 17 ||  
 93105  
 93106 vicārasya phalāvaśyaṃbhāvamāha - andhakāreti | pramādāndhakārahareṇa ||  
 93107 17 ||  
 93108  
 93109 jñānena sarvaduḥkhānāṃ vināśa upajāyate |  
 93110 kṛtāloka vilāśena tamasāmiva bhānunaḥ || 18 ||  
 93111  
 93112 jñānaphale dve āha - jñāneneti dvābhyāṃ || 18 ||  
 93113  
 93114 jñāne prakāṣatāṃ yāte jñeyaṃ vyayamudetyalam |  
 93115 ravāvabhyudite bhūmāvāloka iva nirmalaḥ || 19 ||  
 93116  
 93117 yena śāstravicāreṇa brahmatattvaṃ prabuddhyate |  
 93118 tadbhānamucyate jñeyādabhinnaṃiva saṃsthitam || 20 ||  
 93119  
 93120 jñānalakṣaṇamāha - yeneṭi |  
 93121 jñeyabrahmākāratvādbhedabādharūpatvāccābhinnamiva saṃsthitam  
 93122 dṛḍhapraṭiṣṭhitam || 20 ||  
 93123  
 93124 vicārotthātmavijñānaṃ jñānamaṅga vidurbudhāḥ |  
 93125 jñeyaṃ tasyāntarevāsti mādhyamaṃ payaso yathā || 21 ||  
 93126  
 93127 sayagjñānasamālokaḥ pumānjñeyamayaḥ svayaṃ |  
 93128 bhavatyāpitamāireyaḥ sadā madamayo yathā || 22 ||  
 93129  
 93130 sadā jñeyamayaḥ anubhūyamānabrahmānandapracuraḥ || 22 ||  
 93131  
 93132 samaṃ svarūpamamalaṃ jñeyaṃ brahma paraṃ viduḥ |  
 93133 jñānābhigamamātreṇa tatsvayaṃ saṃprasīdati || 23 ||  
 93134  
 93135 saṃprasīdati nirastāvidyātatkāryapaṅkaṃ bhavati || 23 ||  
 93136  
 93137 jñānavānuditānando na kvacitparimajjati |  
 93138 jīvanmukto gatāsaṅgaḥ samrāḍātmeva tiṣṭhati || 24 ||  
 93139  
 93140 samrāṭ rājādhirājastadātmeva pūrṇamanorathaḥ || 24 ||  
 93141  
 93142 jñānavānhr̥dyāśabdeṣu viṇāvāṃśaravādiṣu |  
 93143 kāmīnyāḥ kāntagīteṣu saṃbhogamālīneṣu ca || 25 ||  
 93144  
 93145 tasya rāgijanaspr̥haṇīyeṣu bhāveṣvanāsaṅgaṃ prapañcayati -  
 93146 jñānavānityādinā | sarveṣāṃ saptamyantānāṃ ratiṃ na nibadhnātīti  
 93147 vyavahitenānvayaḥ || 25 ||  
 93148

93149 vasantamadamattānām śaṭpadānām svaneṣu ca |  
 93150 prāvṛṭṭprasarapuṣpeṣu jaladastaniteṣu ca || 26 ||  
 93151  
 93152 prāvṛṭṭprasaraprayuktapuṣpeṣu || 26 ||  
 93153  
 93154 uttāṇḍavaśikhaṇḍeṣu kekākalaraveṣu ca |  
 93155 raṇitāmbhodakhaṇḍeṣu sārasakvaṇiteṣu ca || 27 ||  
 93156  
 93157 kartaryādikarānteṣu gambhīramurajeṣu ca |  
 93158 tatāvanaddhasuṣiracitravādyasvaneṣu ca || 28 ||  
 93159  
 93160 kartariśūciśalākāsūtrakaṇṭakakarāntāpāyavādanīyeṣu vādyabhedeṣu |  
 93161 tantribhistatam viṇādi | carmaṇā avanaddham muraajādi | suṣiramantaśchidram  
 93162 vaṃśādi | citram pariśeṣādghanaṃ kāmśyatālādi ca yadvādyam tatsvaneṣu ca ||  
 93163 28 ||  
 93164  
 93165 keṣucinna nibadhnāti rūkṣeṣu madhureṣu ca |  
 93166 raṇiteṣu ratiṃ rāma padmeṣviva niśākaraḥ || 29 ||  
 93167  
 93168 jñānavānbālakadalīstambhapallavapāliṣu [rājiṣu iti pāṭhaḥ] |  
 93169 suragandharvakanyāṅgalatānandanakeliṣu || 30 ||  
 93170  
 93171 bālakadalīstambhānām pallavapaṅktayo yatra | suragandharvakanyānāmivāṅgāni  
 93172 avayavā yāsām tathāvidhalatāsālinandane keliṣu kṛiḍāsu |  
 93173 tāsāmaṅgalatābhirnandane keliṣu vā || 30 ||  
 93174  
 93175 keṣu kvacinna badhnāti svāyatteṣvapyasaktadhīḥ |  
 93176 rāma sparśaratiṃ dhīro haṃso marumahīṣviva || 31 ||  
 93177  
 93178 sparśaratiṃ bhogecchām || 31 ||  
 93179  
 93180 jñānavānpīṇḍakharjūrakadambapanasādiṣu |  
 93181 mṛdvikaurvārukākṣoṭabimbajambīrajātiṣu || 32 ||  
 93182  
 93183 pīṇḍakharjūrādayaḥ phalajātibhedāḥ || 32 ||  
 93184  
 93185 madirāmadhumaireyamādhvikāsavabhūmiṣu |  
 93186 dadhikṣīradhṛtāmikṣānavanītaudanādiṣu || 33 ||  
 93187  
 93188 madirādayo madyajātibhedāḥ | tapte payasi dadhisekātpīṇḍībhūtam  
 93189 dravyamābhikṣā || 33 ||  
 93190  
 93191 śadraseṣu vicitreṣu lehyapeyavilāsiṣu |  
 93192 phaleṣvanyeṣu mūleṣu śākeṣvapyāmiṣeṣu ca || 34 ||  
 93193  
 93194 āmiṣeṣu māmseṣu || 34 ||  
 93195  
 93196 keṣucinnaṇubadhnāti tṛptamūrtirasaktadhīḥ |  
 93197 āsvādanaratirvipraḥ svaśarīralaveṣviva || 35 ||  
 93198  
 93199 svaśarīralaveṣu svamāṃsakhaṇḍeṣviva || 35 ||  
 93200  
 93201 jñānavānyamacandrendrarudrārkanīlasadmasu |  
 93202 merumandarakailāśasahyadardurasānuṣu || 36 ||  
 93203  
 93204 dikpālapaṅktipāṭhādrudra īśānaḥ || 36 ||  
 93205  
 93206 kauśeyadalajāleṣu candrabimbakalādiṣu |  
 93207 kalpapādapakuñjeṣu dehaśobhāvilāsiṣu || 37 ||  
 93208  
 93209 kauśeyānīva mṛdusnigdhāni dalajālāni pallavasamūhā yeṣviti  
 93210 prāktanāsānuviśeṣaṇam | dehaśobhayā divyaśarīrasaṃpattyā vilasanaśīleṣu || 37  
 93211 ||  
 93212  
 93213 ratnakāñcanakuḍyeṣu muktāmaṇimayeṣu ca |  
 93214 tilottamorvaśīrambhāmenakāṅgalatāsu ca || 38 ||  
 93215  
 93216 kuḍyapadena tadavayavino gṛhā lakṣyante || 38 ||  
 93217

93218 keṣuciddarśanaṃ śrīmānnābhivāñchatyasaktadhīḥ |  
 93219 paripūrṇamanā mānī maunī śatruṣu cācalaḥ || 39 ||  
 93220  
 93221 acalaḥ dveṣādyaprakampyaḥ || 39 ||  
 93222  
 93223 jñānavāṅkundamandāarakahlāarakamalādiṣu |  
 93224 kumudotpalapunnāgaketakyagurujātiṣu || 40 ||  
 93225  
 93226 kundādiṣu puṣpajātiṣu || 40 ||  
 93227  
 93228 kadambacūtajambvamrakimśukāśokaśākhiṣu |  
 93229  
 93230 kadambādivṛkṣajātiṣu | japādigulmavallījātiṣu || 41 ||  
 93231  
 93232 candanāgurukarpūralākṣāmṛgamadeṣu ca |  
 93233 kāśmīrajalavaṅgailākaṅkolatagarādiṣu || 42 ||  
 93234  
 93235 candanādiṣvaṅgarāgabhedeṣu | lākṣā alaktakarasaḥ || 42 ||  
 93236  
 93237 keṣucinna nibadhnāti saugandhyaratimekadhīḥ |  
 93238 samabuddhiravikṣobho madyāmodeṣviva dvijaḥ || 43 ||  
 93239  
 93240 dvijo madyāmodeṣviva ratiṃ na nibadhnāti priyāpriyayoḥ samabuddhiḥ |  
 93241 apriyeṣvavikṣobhaśca || 43 ||  
 93242  
 93243 abdhau guḍaguḍārāve pratiśrutkhasvane girau |  
 93244 nināde ca mṛgendrāṇaṃ na kṣubhyati manāgapi || 44 ||  
 93245  
 93246 evaṃ bhayahetudhvanibhyastasya bhayaṃ na jāyata ityāha - abdhāvityādinā |  
 93247 pratiśrutpratidhvanistadrūpe khasvane ākāśajaśabde || 44 ||  
 93248  
 93249 dviṣadbherīninādena paṭahāraṇitena ca |  
 93250 kaṭukodaṇḍaghoṣeṇa na bibheti manāgapi || 45 ||  
 93251  
 93252 paṭaha āḍambarākhyo vādyaviśeṣaḥ || 45 ||  
 93253  
 93254 mattavāraṇabṛṃhāsu vetālakalanāsu ca |  
 93255 piśācarakṣaḥkṣveḍāsu manāgapi na kampate || 46 ||  
 93256  
 93257 mattavāraṇānāṃ bṛṃhāsu garjiteṣu | bṛṃheḥ gurośca halaḥ ityapratyayaḥ |  
 93258 vetālānāṃ kalanāsu kalahādihvaniṣu | piśācarakṣasāṃ kṣveḍāsu siṃhanādeṣu  
 93259 || 46 ||  
 93260  
 93261 aśanisvanaghoṣeṇa nagasphoṭaraveṇa ca |  
 93262 airāvaṇaninādena samyagdhyanī na kampate || 47 ||  
 93263  
 93264 airāvaṇa airāvatastasya ninādena || 47 ||  
 93265  
 93266 vahatkrakacakāṣeṇa sitāsidalanena ca |  
 93267 śarāśaninipātena kampate na svarūpataḥ || 48 ||  
 93268  
 93269 vahataścalataḥ krakacasya kāṣeṇa gharṣaṇena | svarūpataḥ  
 93270 svarūpasthitilakṣaṇātsamādherna kampate na calatītyarthaḥ || 48 ||  
 93271  
 93272 nānandametyupavane na khedamupagacchati |  
 93273 na khedameti maruṣu nānandamupagacchati || 49 ||  
 93274  
 93275 pūtāṅgārasamākālpasaikateṣvapi dhanvasu |  
 93276 puṣpaprakarasaṃchannamṛduśādvalabhūmiṣu || 50 ||  
 93277  
 93278 pūtairbhaśmāpasaraṇenojjyalitairāṅgaraiḥ samāni akalpānyasahyāni saikatāni  
 93279 yeṣu tathāvidheṣu dhanvasu marudeṣeṣu || 50 ||  
 93280  
 93281 kṣuradhārāsu tikṣṇāsu śayyāsu ca navotpalaiḥ |  
 93282 unnatācaladeṣeṣu kūpakośataleṣu ca || 51 ||  
 93283  
 93284 kūpakośasya kūpodarasya taleṣvadhobhūmiṣu || 51 ||  
 93285  
 93286 śilāsvarkāṃśurūkṣāsu mṛdvīṣu lalanāsu ca |

93287 saṃpatsvāpatsu cogrāsu ramaṇeṣṭsaveṣu ca || 52 ||  
 93288  
 93289 arkāśurūkṣāsu prataptāsu kaṭhanāsu ca | ramaṇeṣu kriḍaneṣu || 52 ||  
 93290  
 93291 viharannapi nodvegī nānandamupagacchati |  
 93292 natarmuktamanā nityaṃ karmakarteva tiṣṭhati || 53 ||  
 93293  
 93294 bhāravahanādikarmakartā śrāntaḥ puruṣo bhārottāraṇa ivāntarmukhamanā  
 93295 viśrāntisukhamanubhavannadāsīnastiṣṭhatītyarthaḥ || 53 ||  
 93296  
 93297 ayaḥsaṃkucitāṅgāsu narakāraṇyabhūmiṣu |  
 93298 paraspareritānantakuntatomaravṛṣṭiṣu || 54 ||  
 93299  
 93300 ayoyantraiḥ saṃkucitāṅgāsu māṇḍavyasyeva prārabdhaśeṣopanītāsu  
 93301 narakāraṇyabhūmiṣu || 54 ||  
 93302  
 93303 na bibheti na vādatte vaivaśyaṃ na ca dīnatām |  
 93304 samaḥ svasthamanā maunī dhīrastiṣṭhati śailavat || 55 ||  
 93305  
 93306 vaivaśyaṃ vyākulatām || 55 ||  
 93307  
 93308 apavitramapathyaṃ ca viśasiktaṃ malādyapi |  
 93309 bhuktvā jarayati kṣipraṃ klinnaṃ naṣṭaṃ ca mṛṣṭavat || 56 ||  
 93310  
 93311 malādi gomayādyapi | klinnaṃ sārdrībhūtaṃ | naṣṭaṃ gatarasamapi | mṛṣṭaṃ  
 93312 pariṣkṛtamannaṃ tadvat || 56 ||  
 93313  
 93314 bimbaprativiṣākalkakṣīrekṣusalilāndhasām |  
 93315 asaktabuddhistattvajño bhavatyāsvādane samaḥ || 57 ||  
 93316  
 93317 sadyobuddhiharatvena prasiddhasya bimbaphalasya prativīṣāṇām  
 93318 viśaprāyāṇāmākalkāṇām sarvataḥ kaṣāyāṇām kṣīrasyekṣoḥ salilasya andhasa  
 93319 odanasya ca āsvādane viśayasamastulyacitto bhavatītyarthaḥ || 57 ||  
 93320  
 93321 maireyamadirākṣīraraktamedorasāsavaiḥ |  
 93322 rūkṣāsthitrṇakeśāntairna hr̥ṣyati na kupyati || 58 ||  
 93323  
 93324 rakṣaḥpiśācādiṣvapi jīvanmuktānām saṃbhavāttatsādhāraṇyenāha -  
 93325 maireyeti || 58 ||  
 93326  
 93327 jīvitasyāpi hartāraṃ dātāraṃ caika rūpayā |  
 93328 dṛṣā prasādamādhuryasālinyā paripaśyati || 59 ||  
 93329  
 93330 tasya śatrumitrayorapi samadṛṣṭimāha - jīvitasyeti | jīvitasya dātāramityapi  
 93331 saṃbandhaḥ || 59 ||  
 93332  
 93333 sthīrāsthīraśarīreṣu ramyārameṣu vastuṣu |  
 93334 na hr̥ṣyati glāyati vā sadā samatayeddhayā || 60 ||  
 93335  
 93336 sthīreṣu cirasthāyiṣu devādiśarīreṣvasthīreṣu martyādiśarīreṣu ca | ramyārameṣu  
 93337 tadbhogyavastuṣu ca | samatayā iddhayā dīptayā || 60 ||  
 93338  
 93339 muktāsthatvādanāstheyarūpatvājagataḥ sthītau |  
 93340 nūnaṃ viditavedyatvānnīrāgatvātsvacetasāḥ || 61 ||  
 93341  
 93342 cetaso nīrāgatvādviditavedyatvācca hetorjagat sthītau muktāsthatvādviśayāṇām ca  
 93343 mithyātvena āsthāyāmayogyarūpatvācca akṣasya viśayasthītau prasaraṃ sadā  
 93344 vicārarasasevanātkadācidapi na dadāti | kasyacidapi na dadātīti dvayoranvayaḥ || 61 ||  
 93345  
 93346 na kasyacinno kadācidakṣasya viśayasthītau |  
 93347 dadāti prasaraṃ sādhrādhiprojjhitayā dhiyā || 62 ||  
 93348  
 93349 atattvajñamaviśrāntamalabdhatmānamasthitam [asthitim iti  
 93350 pāṭhaḥ] |  
 93351 nigirantīndriyāṇyāśu hariṇā iva pallavam || 63 ||  
 93352  
 93353 kiṃ tarhi indriyāṇi nigiranti tamāha - atattvajñamiti dvābhyām || 63 ||  
 93354  
 93355 uhyamānaṃ bhavāmbhodhau vāsanāvīcivellitam |

93356 nigirantindriyagrāhā mahākrandaparāyaṇam || 64 ||  
 93357  
 93358 vicāriṇaṃ bhavyapadaṃ viśrāntidhiyamātmani |  
 93359 na haranti vikalpaughā jalaughā iva parvatam || 65 ||  
 93360  
 93361 lobhādivikalpā apyātmaññaṃ na cālayantityāha - vicāriṇamityādinā || 65 ||  
 93362  
 93363 sarvasaṃkalpasīmānte viśrāntā ye pare pade |  
 93364 teṣāṃ labdhasvarūpāṇāṃ merureva tṛṇāyate || 66 ||  
 93365  
 93366 jagajjaratṛṇalavo viṣaṃ cāmṛtameva ca |  
 93367 kṣaṇaḥ kalpasahasraṃ ca samamātatacetasāṃ || 67 ||  
 93368  
 93369 ātatacetasāṃ pūrṇātmākāravistṛtacittānāṃ || 67 ||  
 93370  
 93371 saṃvinmātraṃ jagaditi matvā muditabuddhayaḥ |  
 93372 saṃvinmayatvādantasthajagatkā viharantyaṃ || 68 ||  
 93373  
 93374 sarvasya jagata āntarapratyañmātratvadarśanānantasthajagatkāḥ || 68 ||  
 93375  
 93376 saṃvinmātrapariśpande jāgate vastupañjare |  
 93377 kiṃ heyaṃ kimupādeyamiha tattvavidāṃ matam || 69 ||  
 93378  
 93379 saṃvidevedamakhilaṃ bhrāntimanyāṃ tyajānagha |  
 93380 saṃvinmayavapuḥ sphāraṃ kiṃ jahāti kimihate || 70 ||  
 93381  
 93382 ihate icchati | upādatte iti yāvat || 70 ||  
 93383  
 93384 yadetajjāyate [jīyate iti pāṭhaścintyaḥ]  
 93385 bhūmerbhaviṣyatpallavāṅkuram |  
 93386 tatsaṃvideva prathate tathā tattvāṅkurasthitam || 71 ||  
 93387  
 93388 atīte sprhāyā adarśanādajñahariṇasprhaṇīyaṃ vartamānaṃ bhūmeḥ  
 93389 sakāśādyatpallavāṅkuraprāyaṃ viṣayaajātaṃ jāyate yacca bhaviṣyattatsarva  
 93390 tattvajña dṛṣā yathā saṃvideva prathate tathā viyadādītattvāṅkuramiva sthitam  
 93391 śabdasparsādīviṣayāntaramapītyarthaḥ || 71 ||  
 93392  
 93393 ādāvante ca yannāsti vartamāne'pi tasya ca |  
 93394 kaṃcitkālalavaṃ dṛṣṭā sattāsau saṃvido bhramaḥ || 72 ||  
 93395  
 93396 uktārthasiddhau yuktimāha - ādāviti | cakārastvarthe | tasya vartamāne madhye  
 93397 kaṃcitkālalavaṃ dṛṣṭā saṃvido bhrama evetyarthaḥ || 72 ||  
 93398  
 93399 iti matvā dhiyaṃ tyaktvā bhāvābhāvānupātinīm |  
 93400 niḥsaṅgasamvidbhārūpo bhava bhāvāntamāgataḥ || 73 ||  
 93401  
 93402 iti uktamartha matvā mananena dṛḍhīkṛtya bhāvābhāvavikalpānupātinīm  
 93403 dhiyaṃ tyaktvā || 73 ||  
 93404  
 93405 kāyena manasā buddhyā kevalairindriyairapi |  
 93406 karma kurvannakurvanvā niḥsaṅgaḥ sanna lipyate || 74 ||  
 93407  
 93408 kevalairāsaṅgadoṣasūnyaiḥ | kurvanvyutthānakāle | akurvansamādhikāle || 74 ||  
 93409  
 93410 gatasaṅgena manasā kurvannapi na lipyate |  
 93411 sukhaduḥkhairmahābāho manorathadaśāsiva || 75 ||  
 93412  
 93413 manorathadaśāsu manorājyavibhaveṣu naṣṭeṣvanaṣṭeṣu vā yathā  
 93414 sukhaduḥkhairna lipyate tadvat || 75 ||  
 93415  
 93416 gatasaṅgāṃ matiṃ kurvankurvannapyaṅgayaṣṭibhiḥ |  
 93417 na lipyate sukhairduḥkhairmanorathadaśāsiva || 76 ||  
 93418  
 93419 akartrabhokrātmadarśanena matiṃ gatasaṅgāṃ kurvan | aṅgayaṣṭibhiḥ  
 93420 śarīrādyupakaraṇaiḥ kurvanvyavaharannapi || 76 ||  
 93421  
 93422 gatasaṅgamanā dṛṣṭyā paśyannapi na paśyati |  
 93423 etadanyasthacittatvādvālenāpyanubhūyate || 77 ||  
 93424



93425 anyasthacittatvāditi anyavyāsaktacittatvātpaśyannapi na paśyatītyetadbālena  
 93426 apīśabdādanyaiśca sarvairanubhūyata ityārthaḥ | anyatramanā abhūvaṃ  
 93427 nādarśamanyatramanā abhūvaṃ nāśrauṣam iti śrutirapyatra saṃvādinīti bhāvaḥ  
 93428 || 77 ||  
 93429  
 93430 gatasāṅgamanā jantuḥ paśyanneva na paśyati |  
 93431 na śrṇotyapi śrṇvaṃśca na spṛśatyapi ca spṛśan || 78 ||  
 93432  
 93433 na jighratyapi saṃjighrannunmiṣannimiṣannapi |  
 93434 padārthe ca patatyeva balātpatati nāpyayam || 79 ||  
 93435  
 93436 unmiṣannetre unmīlayannapi nimiṣannanunmīlayanneva | evaṃ karmendriyagaṇe ca  
 93437 padārthe svasvaviśaye saṃskārabalātpatatyapi sati ayaṃ na patati || 79 ||  
 93438  
 93439 deśāntarasthacetobhiredātātmagr̥hasthitaiḥ |  
 93440 aprauḍhamatibhiḥ sādhu mūrkhairapyanubhūyate || 80 ||  
 93441  
 93442 etatpaśyato'pyadarśanādidesāntarasthacetobhiranyatra gatamānasairātmanaḥ  
 93443 svasya gr̥he sthitairmūrkhaiḥ pāmarairaprauḍhamatibhirbālapaśvādibhiśca  
 93444 sādhu samyaganubhūyata iti nātra vivāda ityārthaḥ || 80 ||  
 93445  
 93446 saṅgaḥ kāraṇamarthānāṃ saṅgaḥ saṃsāraḥkāraṇam |  
 93447 saṅgaḥ kāraṇamāśānāṃ saṅgaḥ kāraṇamāpadām || 81 ||  
 93448  
 93449 tathāca saṃsaktipūrvakaṃ padārthadarśanameva  
 93450 bandhaheturnāsaṃsaktacittasyetyāśayenāha - saṅga iti || 81 ||  
 93451  
 93452 saṅgatyāgaṃ vidurmokṣaṃ saṅgatyāgādajanmatā |  
 93453 saṅgaṃ tyaja tvam bhāvānāṃ jīvanmukto bhavānagha || 82 ||  
 93454  
 93455 mokṣaṃ vartamānadehādīsaṃbandhanivṛttim | ajanmatā  
 93456 bhāvīdehādībandhanivāraṇamiti bhedaḥ || 82 ||  
 93457  
 93458 śrīrāma uvāca |  
 93459  
 93460 sarvasaṃśayanīhāraśaranmāruta he mune |  
 93461 saṅgaḥ kumucyate brūhi samāśena mama prabho || 83 ||  
 93462  
 93463 kimiti sāmānye napuṃsakam | praśnaḥ spaṣṭaḥ || 83 ||  
 93464  
 93465 śrīvasiṣṭha uvāca |  
 93466  
 93467 bhāvābhāve padārthānāṃ harṣāmarṣavikāradā |  
 93468 malinā vāsanā yaiśā sā saṅga iti kathyate || 84 ||  
 93469  
 93470 iṣṭāniṣṭapadārthānāṃ bhāvābhāve saṃyoge viyoge ca harṣāmarṣavikāradā  
 93471 rāgādivāsanaiva saṅga iti kathyate ityārthaḥ || 84 ||  
 93472  
 93473 jīvanmuktaśarīraṇāmapunarjanmakāriṇī |  
 93474 muktā harṣaviṣādābhyāṃ śuddhā bhavati vāsanā || 85 ||  
 93475  
 93476 tāmasaṅgābhīdhāṃ viddhi yāvaddehaṃ ca bhāvinī |  
 93477 ta \* \* \*? tkriyate karma na tadbandhāya vai punaḥ || 86 ||  
 93478  
 93479 yāvaddehaṃ prārabhaśeṣakṣayaparyantam || 86 ||  
 93480  
 93481 ajīvanmuktarūpāṇāṃ dīnānāṃ mūḍhacetasām |  
 93482 yuktā [yuktāmarthaviṣādābhyāṃ iti pāṭhaḥ] harṣaviṣādābhyāṃ  
 93483 bandhanī vāsanā bhavet || 87 ||  
 93484  
 93485 saivoktā saṅgaśabdena punarjananakāriṇī |  
 93486 tayā yatkriyate karma tadbandhāyaiva kevalam || 88 ||  
 93487  
 93488 evaṃ rūpaṃ parityajya saṅgaṃ svātmavikāradam |  
 93489 yadi tiṣṭhasi nirvyagraḥ kurvannapi na lipyase || 89 ||  
 93490  
 93491 nirvyagraḥ svasthaḥ || 89 ||  
 93492  
 93493 harṣāmarṣaviṣādābhyāṃ yadi gacchasi nānyatām |

93494 vītarāgabhayakrodhastadasaṅgo'si rāghava || 90 ||  
 93495  
 93496 samāhāradvandvagarbhetaretarayogadvandvavivakṣaṇāddharṣāmarṣaviṣādābhyām  
 93497 iti dvivacanam | anyatām vairūpyam || 90 ||  
 93498  
 93499 duḥkhairna glānimāyāsi yadi hr̥ṣyasi no sukhaiḥ |  
 93500 āśāvaivaśyamutsr̥jya tadasaṅgo'si rāghava || 91 ||  
 93501  
 93502 āśayā vaivaśyam pāravaśyam || 91 ||  
 93503  
 93504 viharanvyavahāreṣu sukhaduḥkhadaśāsu ca |  
 93505 na vimuñcasi satsāmyam tadasaṅgo'si rāghava || 92 ||  
 93506  
 93507 satsāmyam brahmaikarasyam na vimuñcasi yadītyanuṣaṅgaḥ || 92 ||  
 93508  
 93509 saṃvedyo yadi caivātmā vedite lakṣyate samaḥ |  
 93510 yathāprāptānuvartī ca tadasaṅgo'si rāghava || 93 ||  
 93511  
 93512 ātmā cittasvabhāvaḥ || 93 ||  
 93513  
 93514 asaṅgatāmanāyāsājīvanmuktasthitiṃ sthirām |  
 93515 avalambya samaḥ svastho vītarāgo bhavānagha || 94 ||  
 93516  
 93517 jīvanmuktamatirmaunī nigṛhītendriyagrahaḥ |  
 93518 amānamadamātsaryamāryastiṣṭhati vijvaram || 95 ||  
 93519  
 93520 nigṛhītāḥ indriyalakṣaṇā gṛhṇantī \* \*? hāḥ pāsā yena || 95 ||  
 93521  
 93522 sadā samagre'pi hi vastujāle  
 93523 samāśayo'pyantaradīnasattvaḥ |  
 93524 vyāpāramātrātsahajātkramasthāna  
 93525 kiṃcidapyanyadasau karoti || 96 ||  
 93526  
 93527 bhogavikṣepādihetau vastujāle sadā samagre pracuratāre satyapi samāśayaḥ |  
 93528 antarbahirapyadīnaṃ spṛhā yāñcādidainyavarjitaṃ sattvaṃ yasya  
 93529 svavarṇāśramocitasahajakramasthādvyāpāramātrādanyatkiṃcidapyasau na karoti ||  
 93530 96 ||  
 93531  
 93532 yadeva kiṃcitprakṛtaṃ kramasthaṃ  
 93533 kartavyamātmīyamasau tadeva |  
 93534 saṃsargasambandhavihīnayaiva  
 93535 kurvanna khedaṃ ramate dhiyāntaḥ || 97 ||  
 93536  
 93537 saṃsargaḥ kriyābhiniveśaḥ sambandhaḥ phalābhilāṣastadvihīnayaiva dhiyā antaḥ  
 93538 svātmani ramate || 97 ||  
 93539  
 93540 athāpadaṃ prāpya susāmpadaṃ vā  
 93541 mahāmatīḥ svaprakṛtaṃ svabhāvam |  
 93542 jahāti no mandaravellito'pi  
 93543 śauklyam yathā kṣīramayāmburāśiḥ || 98 ||  
 93544  
 93545 svaṃ svīyam prakṛtaṃ pūrvasiddhaṃ  
 93546 śāntidāntiprasādasamadarśanādisvabhāvaṃ no jahāti | yathā mandareṇa vellito  
 93547 mathito'pi kṣīramayāmburāśiḥ sahajaṃ śauklyam na jahāti tadvat || 98 ||  
 93548  
 93549 saṃprāpya sāmrajyamathāpadaṃ vā  
 93550 sarīṣpatvaṃ suranāthatāṃ vā |  
 93551 tiṣṭhatyakhedodayamastaharṣaṃ  
 93552 kṣayodayeṣvindirivaikarūpaḥ || 99 ||  
 93553  
 93554 āpadaṃ dāridryādi | sarīṣpatvaṃ ḍuṇḍubhādiyonim | akhedodayaṃ astaharṣaṃ  
 93555 ceti sthitikriyāviśeṣaṇe | kṣayodayeṣu kalānāmupacayāpacayakāleṣu  
 93556 udayāstamayakāleṣu vā || 99 ||  
 93557  
 93558 nirastasaṃrambhamapāstabhedaṃ  
 93559 praśāntanānāphalavalguveṣaṃ |  
 93560 vicārayātmānamadīnasattvo  
 93561 yathā bhavasyuttamakāryaniṣṭhaḥ || 100 ||  
 93562

93563 darśitalakṣaṇajīvanmuktisukhaprāptau rāgadveṣabhedavāsanākṣayābhyāśasahita  
 93564 ātmavicāra evopāya iti tameva rāmāyopadiśannupasaṃharati - nirasteti |  
 93565 saṃrambhaḥ krodhaḥ | trīṇyapi kriyāviśeṣaṇāni | yathā yena vicāreṇa  
 93566 uttamakāryamavaśyasampādyam caramapuruṣārthastanniṣṭho bhavasi tathā  
 93567 vicārayetyarthaḥ || 100 ||  
 93568  
 93569 tayoditaprasaravilāsaśuddhayā  
 93570 gatajvaram padamavalambayāmalam |  
 93571 dhiyedddhayā punariha janmabandhanai-  
 93572 rna badhyase samadhigatātmadṛśyayā || 101 ||  
 93573  
 93574 tayā vicāraṇayā uditaprasarasya samādhervilāśena sarvavāsanākṣayācchuddhayā  
 93575 samadhigatamātmarūpaṃ dṛśyamavaśyadraṣṭavyam vastu yayā tathāvidhayā  
 93576 ata-eva avidyātatkāryadāhakṣamatayā idddhayā dīptayā dhiyā gatajvaram  
 93577 nirduḥkhaniratiśayānandarūpaṃ paramapadamavalambaya adhyāsya | tadavalambane  
 93578 purāvṛttiśaṅkāvēraṇāyāha - punariheti |  
 93579 tasmāttattvasākṣātkāreṇaivāvidyātatkāryasarvānarthopāśamanānnityaniratiśayā  
 93580 nandasvarūpe pratiṣṭheti siddham || 101 ||  
 93581  
 93582 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte  
 93583 dvātriṃśatsāhasryām saṃhitāyām mokṣopāyeṣu upāśamaprakaraṇe  
 93584 samadarśanam nāma trinavatitamaḥ sargaḥ || 93 ||  
 93585  
 93586 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upāśamaprakaraṇe  
 93587 samadarśanam nāma trinavatitamaḥ sargaḥ || 93 ||  
 93588  
 93589 iti śrīmatparamahamṣaparivṛājākācāryavaryaśrīmatsarvajñasarasvatī##-  
 93590 śrīmadānandabodhendrasarasvatyākhyabhikṣuṇā viracite  
 93591 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe upāśamaprakaraṇam  
 93592 sampūrṇam ||  
 93593  
 93594 || samāptamidaṃ upāśamaprakaraṇam ||  
 93595  
 93596  
 93597  
 93598  
 93599  
 93600  
 93601  
 93602  
 93603

93604 MUKTABODHA INDOLOGICAL RESEARCH INSTITUTE

93605 ©2011 Muktabodha Indological Research Institute All Rights Reserved.

93606  
 93607  
 93608 E-texts may be viewed only online or downloaded for private study.  
 93609 E-texts may not, under any circumstances, be copied, republished,  
 93610 reproduced, distributed or sold, either in original or altered form, without  
 93611 the express permission of Muktabodha Indological Research Institute in writing.  
 93612 Data-entered by the staff of Muktabodha under the direction of Mark S. G. Dyczkowski.  
 93613

93614 yogavāsiṣṭhaḥ

93615  
 93616 the

93617  
 93618 yogavāsiṣṭha

93619  
 93620 of

93621  
 93622 vālmiki

93623  
 93624 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśākhyavyākhyāśahitaḥ

93625  
 93626 With the commentary

93627  
 93628 vāsiṣṭhamahārāmāyaṇatātparyaprakāśa

93629  
 93630 paṇaśīkaropahvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā  
 93631

93632 sampāditaḥ  
 93633  
 93634 Edited by  
 93635  
 93636 VāṣūḍEVā LāXmāṇā ṣḥārṃā PāṇṣīKār  
 93637  
 93638 dvitīyo bhāgaḥ  
 93639  
 93640 antimaṣaṣṭhanirvāṇaprakaraṇapūrvārdhottarārdhayutaḥ  
 93641  
 93642 Pārṭ īī  
 93643  
 93644 containing nirvāna-pūrvarārdha and uttarārdha  
 93645  
 93646  
 93647 śrīḥ  
 93648  
 93649 yogavāsiṣṭhaḥ |  
 93650  
 93651 śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāśākhyavyākhyāsaṃvalitaḥ |  
 93652  
 93653 nirvāṇaprakaraṇasya pūrvārdham 6 |  
 93654  
 93655 prathamah sargaḥ 1  
 93656  
 93657 śrīvālmīkiruvāca |  
 93658  
 93659 upaśamaprakaraṇādanantaramidaṃ śṛṇu |  
 93660 tvaṃ nirvāṇaprakaraṇaṃ jñātaṃ nirvāṇadāyi yat || 1 ||  
 93661  
 93662 śivamabhayamanādyanantamadhyam paramasukhādvayabodhamātrasāram |  
 93663 uparatasakalabhram viśuddham nijamaḥasā sphuradātmatattvamīde || 1 ||  
 93664  
 93665 utpattisthityupaśamākhyāistribhiḥ prakaraṇairjagajjanmasthitilayabodhakānām athāta  
 93666 ādeśo netineti ityādisarvaprapañcaniśedhakānām ca  
 93667 vedāntavākyānāmadyāropāpavādanyāyenātmatattvavyutpādakatayā  
 93668 vāsanākṣayamanonāśaparyantañānena paramapuruṣārthe tātṭparyaparyavasānam  
 93669 darśitam | athedāniṃ yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmā yo  
 93670 vai bhūmā tatsukham yato vāco nivartante aprāpya manasā saha ānandaṃ brahmaṇo  
 93671 vidvāna vimeti kutaścana tadetadbrahmāpūrvamanaparamanantaramabāhyamayamātmā  
 93672 brahma sarvānubhūḥ niṣkalaṃ niṣkriyaṃ śāntaṃ niravadyaṃ nirañjanam | amṛtasya  
 93673 paraṃ setuṃ dagdhendhanamivānalam ityādiśrutitātṭparyasiddham  
 93674 prāguktasarvasādhanaśādhyaśākṣātkārajñānaphalaṃ nirvāṇaṃ vyutpādayituṃ  
 93675 nirvāṇākhyamidaṃ prakaraṇaṃ śrāvayituṃ bhagavān śrīvālmīkiruvāca##-  
 93676  
 93677 munivākyādihotthānaṃ śrotṛṇāmāhnikī kriyā |  
 93678 śrutārthacintānidrābhyāṃ rātriyāpanamīryate || 1 ||  
 93679  
 93680 tatrādaḥ pūrvottaraprakaraṇayorhetutāsaṃgatiṃ sūcayan vaktavyaṃ pratijānīte##-  
 93681 mṛllohavispḥuliṅgādidṛṣṭāntaiḥ vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi  
 93682 rūpāṇītyeva satyam iti śrutipradarśitanyāyenaiva annena somya  
 93683 śuṅgenāpomūlamanvicchādbhiḥ somya śuṅgena tejomūlamanviccha tejasā somya  
 93684 śuṅgena sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ  
 93685 satpratiṣṭhāḥ sa ya eṣo'ñimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā iti  
 93686 śrutitātṭparyaviśaye aikātmye paryavasānavyutpādanaparaprakaraṇatrayānantaraṃ  
 93687 tatphalībhūtasya satyaṃ jñānāmanantaṃ brahma nityaṃ vijñānamānandaṃ brahma  
 93688 ānando brahmeti vyajānāt ityādiśrutidarśitasvarūpalakṣaṇasya tattvamasi śvetaketo  
 93689 ayamātmā brahma sarvānubhūḥ ityādimahāvākyārthasya [tadbodhakaphala iti  
 93690 pāṭhaḥ ||] tadbodhaphalanirvāṇasvarūpasya ca vyutpādakatvānnirvāṇākhyam  
 93691 prakaraṇaṃ śṛṇvityarthaḥ || 1 ||  
 93692  
 93693 kathayatyevamuddāma vacane munināyake |  
 93694 śravaṇaikaṛase maunasthite rājakumārake || 2 ||  
 93695  
 93696 pratijñātamārthaṃ prastutakathāmevāvalambya  
 93697 varṇayiṣyannupaśamaprakaraṇopadeśānte daśarathasabhāyāṃ yadvṛttaṃ tadāha##-  
 93698 ṣoḍaśasthenānvayaḥ | munināyake vasiṣṭhe | rājakumārake rāme || 2 ||  
 93699  
 93700 munivāgarthanikṣiptamanasyastatapaḥkriye |

93701 rājaloke gataspande citrārpita eva sthite || 3 ||  
 93702  
 93703 astā tyaktā tapo mānasaṃ bāhyārthālocanaṃ kriyā śarīraceṣṭā ca yena | tadevāha##-  
 93704  
 93705 vasiṣṭhavacasaṃmarthaṃ vicārayati sādaram |  
 93706 lasadaṅgulibhaṅgena munisārthaṃ sphuradbhruvi || 4 ||  
 93707  
 93708 aṅgulibhaṅgena utkṣiptatarjanīceṣṭābhinayena | sphuradbhruvi | sabhrūbhaṅgamiti yāvat  
 93709 || 4 ||  
 93710  
 93711 vismayālokanollāsaprotphullanayanālini |  
 93712 purandhrivarge gambhīratarumañjaritām gate || 5 ||  
 93713  
 93714 vismayaḥ paramāścaryarūpaḥ pratyagātmā tadālokanollāseṇa gambhīrā  
 93715 makarandatvādanāsaktabhramarairniṣkampasābdā yā tarumañjarī tadbhāvamiva gate || 5 ||  
 93716  
 93717 khe vāsaracaturbhāgadeśe dinakare sthite |  
 93718 kiṃcijjñānodayātsaumye kiṃcicchamamupeyūṣi || 6 ||  
 93719  
 93720 yatra vāsarasya caturthabhāgamātrāvaśeṣo lakṣyate tasmindeśe pradeśe śravaṇāyeva  
 93721 sthite | ataeva kiṃcijjñānodayādiva saumye dṛṣṭipriye  
 93722 kiṃcittāpopaśamamupeyūṣivetyuttarādanukṛṣyānvayaḥ || 6 ||  
 93723  
 93724 śravaṇayiva saṃśānte vitānaspandamālīte |  
 93725 maunaṃ maruti mandāramadhurāmodadāyini || 7 ||  
 93726  
 93727 śravaṇāyeva saṃśānte ityetaddehalīdīpanyāyena marutītyatrāpi saṃbadhyate |  
 93728 kusumavitānaspandena mālīte sragviṇi | ataeva mandāramadhurāmodadāyini || 7 ||  
 93729  
 93730 puṣpadāmasuṣuptāsu mahābhramarapaṅktiṣu |  
 93731 jñātajñeyatayā nūnaṃ samyagdhyānavatīṣviva || 8 ||  
 93732  
 93733 muktājālakalāpāntargatāsvantarabhūmiṣu |  
 93734 kacatyapagataspandaṃ toye śrotumivāsthite || 9 ||  
 93735  
 93736 muktāmayānām jālakalāpānām jālākāravāpīvaraṇānām [varaṇaṃ  
 93737 vṛtirācchādanaṃ vā.] antargatāsu antarabhūmiṣu madhyasthavāpīpradeśeṣu  
 93738 śrotumāsthite sotkaṇṭha iva apagataspandaṃ niṣcalaṃ kacati  
 93739 muktādīprabhābhirdīpyamāne sati || 9 ||  
 93740  
 93741 gṛhāntaraṃ praviṣṭeṣu gavākṣe dūramaṃśuṣu |  
 93742 viśrāmārthamivādīrghaṃ nabhaḥpāntheṣu śītaḥ || 10 ||  
 93743  
 93744 aṃśuṣu raviraśmiṣu śītaḥ gṛhāntaraṃ śravaṇaśālāmadhyaṃ viśrāmārthamiva  
 93745 praviṣṭeṣu | deśataḥ kālataśca ādirvaṃ nabhasi pāntheṣu | ciradūrapracāraśrānteṣviti  
 93746 yāvat || 10 ||  
 93747  
 93748 muktājālāprabhājālābhasmanoddhūlitātmani |  
 93749 śaṃsatīva śamaṃ sāmyaddinadehe divātape || 11 ||  
 93750  
 93751 sāmyato dinasya dehabhūte muktājālakānām prabhājālalakṣaṇena bhasmanā  
 93752 uddhūlitātmani tadantaḥpraviṣṭe divātape tapasvilakṣaṇe svātmani śamaṃ śāntiguṇaṃ  
 93753 śaṃsati sūcayatīva sati || 11 ||  
 93754  
 93755 kare līlāsarojeṣu śekhareṣu ca bhūbhṛtām |  
 93756 śrutvā surasamāmodādāvṛttiṣu manassviva || 12 ||  
 93757  
 93758 bhūbhṛtām rājñām kare pāṇau śekhareṣu śirassu ca sthiteṣu līlāsarojeṣu śobhanā  
 93759 rasā yasmiṃstatsurasam vasiṣṭhopadeśaṃ śrutvā āmodādānandāvirbhāvātteṣāṃ  
 93760 manassviva avṛttiṣu nimīlanonmukheṣu satsu || 12 ||  
 93761  
 93762 bālākeṣvajñalokeṣu līlāpakṣiṣu sādaram |  
 93763 bhojanārthaṃ vadhūlokaṃ uparundhatsvanāratam || 13 ||  
 93764  
 93765 līlāpakṣiṣu pañjarasthaśukādiṣu uparundhatsu | tvarayatsviti yāvat || 13 ||  
 93766  
 93767 bhramadbhramarapakṣotthavātadhūtarajasyalam |  
 93768 kaumude pariviśrānte cāmareṣvakṣipakṣmasū || 14 ||  
 93769

93770 kaumude iṣadvikāsonmukhakumudasaṃbandhini bhramadbhramarāṇām  
 93771 pakṣotthairvātairuddhūte rajasi cāmareṣvakṣipakṣmasu ca parito viśrānte sati || 14 ||  
 93772  
 93773 raśmiṣvagaguhonmuktacchāyājālabhayādiva |  
 93774 gavākṣādiṣvivoḍḍīya praviṣṭeṣu gṛhāntaram || 15 ||  
 93775  
 93776 sūryaraśmiṣu agānām mervādiparvatānām guhābhya  
 93777 unmuktācchāyāsamūhātmaḥkātamaso bhayādiva uḍḍīya palāyya gavākṣādiṣu dvāreṣu  
 93778 nilayanāya gṛhāntaram gṛhamadhyam praviṣṭeṣviva || 15 ||  
 93779  
 93780 āsiddinacaturbhāgasattāvedanatatparaḥ |  
 93781 bheripāṭhahaśaṅkhānām diṇmukhāpūrako dhvaniḥ || 16 ||  
 93782  
 93783 dinacaturthabhāgasya sattā pariśeṣastasyāvedane tatparaḥ || 16 ||  
 93784  
 93785 tena tattāramapyāsu vaco'ntardhānamāyayau |  
 93786 maunaṃ jaladanādena māyūra iva nikhanaḥ || 17 ||  
 93787  
 93788 tena dhvanitā tattāramapi muneridaṃ maunaṃ vāsiṣṭhaṃ vacaḥ antardhānamāyayau || 17 ||  
 93789  
 93790 ākṣubdhā kṣubdhapakṣāliḥ pañjarasthā khagāvalī |  
 93791 bhūkampe tarasā''tālīpallaveva vanāvalī || 18 ||  
 93792  
 93793 tarasā javena [balena iti pāṭhaḥ] ākṣubdhā saṃcalitā jātetyarthaḥ | ātālīpallavā  
 93794 ākampitatālīdalā vanāvalīva || 18 ||  
 93795  
 93796 āyayurbhayavitrastā bālā dhātrīkucāntaram |  
 93797 sāravaṃ prāvṛṣivābdbhāḥ pronnataṃ śṛṅgakoṭaram || 19 ||  
 93798  
 93799 sāravaṃ rodanaśabdasaḥ hitaṃ yathā syāttathā śṛṅgakoṭaram  
 93800 śṛṅgadvayamadhyamiva || 19 ||  
 93801  
 93802 uttasthuravataṃsebhyo bhūbhṛtām bhramarasrajaḥ |  
 93803 iṣatkarālāvābhābhyaḥ saridbhyo'mbukaṇā iva || 20 ||  
 93804  
 93805 iṣatkarālaḥ kṣubdho vāhaḥ pravāho yāsām tābhyaḥ | bhramarāṇām  
 93806 rajogauratvadyotanāyāmbukaṇaḍṣṭāntaḥ || 20 ||  
 93807  
 93808 evaṃ prakṣubhite tasmingṛhe dāśarathe tadā |  
 93809 prāpte vāsaravṛddhatve śāntaśaṅkhasvane śanaiḥ || 21 ||  
 93810  
 93811 vāsarasya vṛddhatve caturthe vayasi prāpte sati || 21 ||  
 93812  
 93813 saṃharanprastutaṃ vastu vaco madhuravṛttimat |  
 93814 uvāca muniśārdūlaḥ sabhāmadhye raghūdvaḥ || 22 ||  
 93815  
 93816 prastutaṃ vastu vaktavyārthaṃ saṃharannupasaṃharan || 22 ||  
 93817  
 93818 rāghavānagha vāgajālaṃ mayaitatpravisāritam |  
 93819 tena cittakhaḡaṃ baddhvā kroḍīkṛtyātmatām naya || 23 ||  
 93820  
 93821 kroḍīkṛtya hṛdi ruddhveti yāvat || 23 ||  
 93822  
 93823 kaccidgṛhīto bhavatā madgirāmartha īdṛśaḥ |  
 93824 tyaktvā durbodhamakṣīṇo haṃsenevāmbhasaḥ payaḥ || 24 ||  
 93825  
 93826 akṣīṇaḥ akṣayo madgirāmarthaḥ | haṃsena ambhasaḥ | ambhaḥ parityajyeti lyablope  
 93827 pañcamī || 24 ||  
 93828  
 93829 vicāryaitadaśeṣeṇa svadhiyaivaṃ punaḥ punaḥ |  
 93830 anenaiva pathā sādho gantavyaṃ bhavatādhunā || 25 ||  
 93831  
 93832 anena vāsanākṣayamanonāśaprāṇasaṃrodhajñānābhyāsapathā || 25 ||  
 93833  
 93834 anayaiva dhiyā rāma viharannaiva badhyase |  
 93835 anyathādhāḥ patasyāsu vindhyakhāte yathā gajaḥ || 26 ||  
 93836  
 93837 sugṛhītaṃ dhiyā rāma madvaco na karoṣi cet |  
 93838 tatpatasyavaṭe tyaktadipo vāndho niśāsiviva || 27 ||

93839  
 93840 yathā andhastyaktadīpo vā puruṣo'vaṭe garte patati tadvat || 27 ||  
 93841  
 93842 asaṅgena yathāprāpto vyavahāro'sya siddhaye |  
 93843 ityeva śāstrasiddhāntamādāyodāravānbhava || 28 ||  
 93844  
 93845 asāmaduktārthasya siddhaye yathāprāpto vyavahāraḥ asaṅgena kārya ityevaṃ  
 93846 sarvaśāstraparamatātparyaviśayaṃ siddhāntamādāya manasikṛtya udāravān  
 93847 aparicchinnātmabodhavānbhavetyarthaḥ || 28 ||  
 93848  
 93849 he sabhyā he mahārāja rāmalakṣmaṇabhūmipāḥ |  
 93850 sarva eva bhavanto'dya tāvadvyāpāramāhnikam || 29 ||  
 93851  
 93852 kurvantvayaṃ hi divasaḥ prāyaḥ pariṇatākṛtiḥ |  
 93853 śeṣaṃ vicārayiṣyāmo vicāryaṃ prātarāgatāḥ || 30 ||  
 93854  
 93855 prātaḥ śvaḥ samāyāmāgatāḥ santaḥ | dhāturāmbandhe pratyayāḥ iti bhaviṣyati ktaḥ ||  
 93856 30 ||  
 93857  
 93858 śrīvālmīkiruvāca |  
 93859  
 93860 ityuktā muninā tena sā sarvaiva tadā sabhā |  
 93861 prottasthau padmavadanā savikāseva padminī || 31 ||  
 93862  
 93863 iti uktā ājñaptā | padmānīva padmānyeva ca vadanāni yasyāḥ || 31 ||  
 93864  
 93865 rājānaḥ stutarājānaḥ kṛtarāghavavandanāḥ |  
 93866 pariṣṭute vasiṣṭhe te jagmurātmaniveśanam || 32 ||  
 93867  
 93868 stuto rājā daśaratho yaiste stutarājānaḥ | vasiṣṭhe pariṣṭhute sarvaiḥ praṇamya  
 93869 praśaṃsite sati || 32 ||  
 93870  
 93871 viśvāmitreṇa sahito vasiṣṭho mantumāśramam |  
 93872 uttasthāvāsanācchrīmānnamaskṛtanabhaścaraḥ || 33 ||  
 93873  
 93874 namaskṛtā nabhaścarā devā yena || 33 ||  
 93875  
 93876 daśarathaprabhṛtayo rājāno gunayastathā |  
 93877 yathānurūpaṃ vaktāramanugamya munim ciram || 34 ||  
 93878  
 93879 vaktāramupadeṣṭāram | ciramāśramāntamanugamya || 34 ||  
 93880  
 93881 āpṛcchya kecidgagaṇaṃ yayuḥ kecidvanāntaram |  
 93882 kecidrājagṛhaṃ santo bhṛṅgāḥ padmotthitā iva || 35 ||  
 93883  
 93884 vaktāramupadeṣṭāram | ciramāśramāntamanugamya || 35 ||  
 93885  
 93886 vasiṣṭhapādayostyaktvā puṣpāñjalimanāvilam |  
 93887 dārairanugato rājā praviveśa gṛhāntaram || 36 ||  
 93888  
 93889 anāvilam nirmalam || 36 ||  
 93890  
 93891 rāmalakṣmaṇaśatrughnāḥ prāptasya svāśramaṃ guroḥ |  
 93892 abhyarcya caraṇau bhaktyā tvājagmurnṛpamandiram || 37 ||  
 93893  
 93894 anāvilam nirmalam || 37 ||  
 93895  
 93896 sadanāni samāsādyā śrotāraḥ sarva eva te |  
 93897 samurānarcurabhyeyurdevānviprānpitṛṃstathā || 38 ||  
 93898  
 93899 devānpitṛṃśca ānarcuḥ | viprān atithīn abhyeyuḥ abhimukhaṃ ā īyuḥ |  
 93900 abhigamanādinā pūjanāya khicakurityarthaḥ | abhyetuḥ iti pāṭhe tu abhyeturatithivargasya  
 93901 madhye viprānānarcurityevaṃ yojyam || 38 ||  
 93902  
 93903 yathākramaṃ svabhṛtyāntairviprādyaiśca paricchadaiḥ |  
 93904 samaṃ bubhujire bhojyaṃ varṇadharmakramoditam || 39 ||  
 93905  
 93906 paricchadaiḥ parivāraiḥ rāha || 39 ||  
 93907

93908 astam gate dinakare samam divasakarmabhiḥ |  
 93909 abhyāgate rātrikare samam rajanikarmabhiḥ || 40 ||  
 93910  
 93911 sthitvā talpeṣu kauśeyaśayaneṣvāsaneṣu ca |  
 93912 bhūcarā munirājāno rājaputrā maharṣayaḥ || 41 ||  
 93913  
 93914 saṃsārottaraṇopāyaṃ vasiṣṭhavadaneritam |  
 93915 yathāvadekāgradhiyaścintayāmāsuraḍṭtāḥ || 42 ||  
 93916  
 93917 tataḥ praharamātreṇa nidrāmāmudritānanāḥ |  
 93918 utsvapnasundarīmīyuh padmā iva dinārthinaḥ || 43 ||  
 93919  
 93920 bhāviśubhasūcakatvādutkṛṣṭasvapnaiḥ sundarīm ramaṇīyām | tathā ca śrutiḥ atha  
 93921 yatra deva iva rājeva ahamevedaṃ sarvo'smṛiti manyate so'sya paramo lokaḥ iti  
 93922 svāpnasārvātmyadarśanasya bhāvimokṣaphalasūcakatām darśayati | dinārthino  
 93923 rājyatikramaṇakrāmā iti yāvat || 43 ||  
 93924  
 93925 rāmalakṣmaṇaśatruḥnāḥ praharatrayameva tat |  
 93926 vasiṣṭhamupadeśaṃ te cintayāmāsuraḥsatam || 44 ||  
 93927  
 93928 praharasyārdhamātraṃ te tata āmudritekṣaṇāḥ |  
 93929 utsvapnamāyayurnidrām kṣaṇādvidrāvitaśramām || 45 ||  
 93930  
 93931 iti śubhamanasām vivekabhājāmadhigatasāratayoditāśayānām |  
 93932 abhajata viratiṃ tadā viyāmā malinaniśākaravaktratām jagāma || 46 ||  
 93933  
 93934 adhigatasāratayā ātmatattvaprabodhena uditaḥ savikāsa āśayo yeśāṃ rāmādīnām |  
 93935 triyāmā rātriḥ | viratimuparamaṃ abhajata prāpa | ataevāruṇakiraṇavyāptyā malino  
 93936 niśākara eva vaktraṃ yasyāstadbhāvaṃ jagāma || 46 ||  
 93937  
 93938 ityarṣi śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mokṣopāyeṣu  
 93939 nirvāṇaprakaraṇe pūrvārdhe dinasavyavahāravarṇanaṃ nāma prathamāḥ sargaḥ || 1 ||  
 93940  
 93941 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 93942 divasavyavahāravarṇanaṃ nāma prathamāḥ sargaḥ || 1 ||  
 93943 dvitīyaḥ sargaḥ 2  
 93944  
 93945 śrīvālmikiruvāca |  
 93946  
 93947 tataḥ klinnenduvadanaṃ paryākulatamaḥpadā |  
 93948 kṣīyamāṇā babhau śyāmā viveka iva vāsanā || 1 ||  
 93949  
 93950 iha rāmādibhiḥ prātarvasiṣṭhasya sabhānayaḥ |  
 93951 uktārthasmarāṇāttattve viśrāmaścopavarṇyate ||  
 93952  
 93953 klinno mlāna indureva vadanaṃ yasyāḥ | kṣīyamāṇā maraṇonmukhī || 1 ||  
 93954  
 93955 pūrve dhvastatayālokaṃ dṛśyamāne pare'cale |  
 93956 śavālikāvataṃlābhaṃ tāpako nikaro dadhau || 2 ||  
 93957  
 93958 tato nikaro nirgacchatkīraṇastāpakaḥ sūryaḥ prānmukhairjanairdṛśyamāne pūrve  
 93959 pūrvadiksthe acale śṛṅgabhedairdhvastatayā pratibaddhatayā  
 93960 tattadantarālanirgatamālokaṃ śayāḥ prasāritahastāstadābhaṃ tu alīko mithyākālpito  
 93961 avataṃsaḥ kirīṭādiśirobhūṣaṇaṃ tadābhamālokaṃ dadhāviti dvandve vibhajyānvayaḥ ||  
 93962 2 ||  
 93963  
 93964 avaśyāyakaṇākārṣi parāmrṣṭendumaṇḍalaḥ |  
 93965 jyotsnākavalanāloko babhau pābhātiko'nilaḥ || 3 ||  
 93966  
 93967 jyotsnānām kavalanāya ālokaścakṣuḥprasāra iva saurāloko yasyeti sūryasya  
 93968 tādīyacakṣuṣṭvāropādiyamuktiḥ | anena kṣutṭṛṣārta ivetyutprekṣā gamyate || 3 ||  
 93969  
 93970 rāmalakṣmaṇaśatruḥnā utthāyānucaraiḥ saha |  
 93971 yayurvanditasamdhyaṣte puṇyaṃ vasiṣṭhamāśramam || 4 ||  
 93972  
 93973 asnātānām śravaṇānadhikārātsnātvā vanditasamdhyaḥ | evamagre'pi || 4 ||  
 93974  
 93975 tatra vanditasamdhyaṣya nirgatasyāpi sadmataḥ |  
 93976 munervavandire pāḍau padordatvārghyaśaṃtatim || 5 ||



93977  
 93978 nirgatasya nirgamiṣyataḥ || 5 ||  
 93979  
 93980 kṣaṇāttatsadanaṃ maunaṃ munibrāhmaṇarājabhiḥ |  
 93981 hastyaśvarathayānaiśca śanairnīrandhratāṃ yayau || 6 ||  
 93982  
 93983 nīrandhratāṃ niravakāśatām || 6 ||  
 93984  
 93985 athāsau muniśārdūlastayaiva saha senayā |  
 93986 gṛhaṃ dāśarathaṃ kāle rāmādyanugato yayau || 7 ||  
 93987  
 93988 tatraināṃ pūrvasaṃbandhaḥ kṛtasam̐dhyo mahīpatiḥ |  
 93989 dūramārgaṃ vinirgatya pūjayāmāsa sādaram || 8 ||  
 93990  
 93991 gṛhapraveśātpūrvameva saṃbadhnāti melayatīti pūrvasaṃbandhastvarotsāho yasya  
 93992 tathāvidho mahīpatirdaśarathaḥ || 8 ||  
 93993  
 93994 puṣpamuktāmaṇivratāirbhūyo'tyadhikabhūṣitām |  
 93995 sabhāṃ praviśya te sarve viviśurviṣṭarāliṣu || 9 ||  
 93996  
 93997 viṣṭarāliṣu āsanapaṅktiṣu | vṛkṣāsanayorviṣṭaraḥ iti śatvam || 9 ||  
 93998  
 93999 atha tasminnavasare hyastanāḥ sarva eva te |  
 94000 śrotāraḥ samupājagmurnabhaścaramahīcarāḥ || 10 ||  
 94001  
 94002 hyastanāḥ pūrvedyurbhavāḥ || 10 ||  
 94003  
 94004 viveśa sā sabhā saumyā kṛtānyonyābhivandanā [abhivādanā iti pāṭhaḥ |  
 94005 ] |  
 94006 babhau rājasamābhogā śāntavāteva padminī || 11 ||  
 94007  
 94008 rājñā sama ābhogaḥ saṃsthānasthitirasyāḥ | rājānaṃ yatavākkāyaceṣṭaṃ dṛṣṭvā  
 94009 sarve'pi tathā āsanniti bhāvaḥ || 11 ||  
 94010  
 94011 yathāpradeśamevāśu niviṣṭeṣu yathāsukham |  
 94012 teṣu taddeśayogeṣu viprarṣimunirājasu || 12 ||  
 94013  
 94014 taddeśayogeṣu sabhāpradeśapraviṣṭeṣu viprādiṣu yathāpradeśaṃ  
 94015 prātyahikakṛptapradeśānukrameṇa niviṣṭeṣūpaviṣṭeṣu satsu || 12 ||  
 94016  
 94017 mṛduni svāgatarave śanaiḥ śamamupāgate |  
 94018 sabhākoṇopaviṣṭeṣu śāntaśabdeṣu bandiṣu || 13 ||  
 94019  
 94020 mṛduni parasparasvāgatapraśnarave || 13 ||  
 94021  
 94022 tarasaivoditeṣvāśu śrotumabhyāgateṣviva |  
 94023 gavākṣādiva jāleṣu praviṣṭeṣvarkaraśmiṣu || 14 ||  
 94024  
 94025 uditeṣvarkaraśmiṣu śrotumiva tarasaivābhyāgateṣu gavākṣādgavākṣaṃ prāpyeva  
 94026 tajjālacchidreṣu praviṣṭeṣu satsu || 14 ||  
 94027  
 94028 satvarapraviśacchrotṛhastasparsāghaṭodbhave |  
 94029 muktājālaḥkṛtātkāre nidrāyāmiva śāmyati || 15 ||  
 94030  
 94031 satvaṃ sabhāṃ praviśatām śrotṛṇāṃ hastasparsāiraṅgaghaṭṭanaiścodbhavo yasya  
 94032 tathāvidhe muktājālakabhūṣaṇādiḥkṛtātkāre nidrāyāmiva nispandabhāvācchāmyati sati  
 94033 || 15 ||  
 94034  
 94035 kumāraḥ śaṃkarasyeva kaco devaguroriva |  
 94036 prahrāda iva śukrasya suparṇa iva śārṅgiṇaḥ || 16 ||  
 94037  
 94038 dṛṣṭherbhaktigauravotkaṇṭhādyatiśayadyotanāya bahūnyupamānāni || 16 ||  
 94039  
 94040 vasiṣṭhasyānane rāmaḥ śanairdṛṣṭiṃ nyaveśayat |  
 94041 bhramantīmambaropānte phullapadma ivālinīm || 17 ||  
 94042  
 94043 ambare bhramantīmalinīm bhramarīm phulle padme udayādikālo niveśayati tadvat || 17 ||  
 94044  
 94045 munistvanujjhitenātha tenaiva raghunandanam |

94046 krameṇovāca vākyajño vākyam vākyaṛthakovidam || 18 ||  
 94047  
 94048 tena prāganukrāntenaiva krameṇa || 18 ||  
 94049  
 94050 śrīvasiṣṭha uvāca |  
 94051  
 94052 kaccitsmarasi yatproktaṃ hyo mayā raghunandana |  
 94053 vākyamatyantagurvarthaṃ paramārthāvabodhanam || 19 ||  
 94054  
 94055 hyaḥ pūrvedyuh || 19 ||  
 94056  
 94057 idānimavabodhārthamanyacca ripumardana |  
 94058 ucyamānaṃ mayedaṃ ca śṛṇu śāśvatasiddhaye || 20 ||  
 94059  
 94060 vairāgyābhyāsavaśatastathā tattvāvabodhanāt |  
 94061 saṃsārastīryate [saṃsārāttīryata iti pāṭhaḥ ] tena teṣvevābhyāsamāhara ||  
 94062 21 ||  
 94063  
 94064 prāguktakramamevānukramya darśayati-vairāgyetyādinā || 21 ||  
 94065  
 94066 samyaktattvāvabodhena [samyakkṛtāvabodhena iti pāṭhaḥ ] kurbodhe  
 94067 kṣayamāgate |  
 94068 galite vāsanāveśe viśokaṃ prāpyate padam || 22 ||  
 94069  
 94070 dikkālādyānavacchinnaṃ darśayati-vairāgyetyādinā || 22 ||  
 94071 ekaṃ brahmaiva hi jagatsthitaṃ dvitvamupāgatam || 23 ||  
 94072  
 94073 dikkālādyānavacchinnaṃ trividhaparicchedaśūnyam | tasyaiva vivaraṇaṃ adṛṣṭeti | na  
 94074 dṛṣṭe deśataḥ kālato vā ubhe koṭī pūrvāparāvadhī dvaitam ca yasya | ubhaśabdasya  
 94075 samāse dvivacanāluki ubhayo'nyatra ityayac || 23 ||  
 94076  
 94077 sarvabhāvānavacchinnaṃ yanna brahmaiva vidyate |  
 94078 śāntaṃ samasamābhāsaṃ tatrānyatvaṃ kathaṃ bhavet || 24 ||  
 94079  
 94080 sameṣu sādharmaṇeṣu gotvādiṣvāpyanugatatvātsamasamābhāsatā [samasamāsattā  
 94081 tatpa iti pāṭhaḥ ] tatpariśeṣeṇa prathamānam || 24 ||  
 94082  
 94083 iti matvāhamityantarmuktvā muktavapurmahān |  
 94084 ekarūpaḥ praśāntātmā sāksātsvātmasukho bhava || 25 ||  
 94085  
 94086 iti uktabrahmasvabhāvaṃ matvāniścitya ahamityabhimānaṃ muktavā svātmaiva su  
 94087 śobhanaṃ khamākāśamānando vā yasya tathāvidho bhava || 25 ||  
 94088  
 94089 nāsti cittaṃ na cāvidyā na mano naca jīvakaḥ |  
 94090 etāḥ svakalanā rāma kṛtā brahmaṇa eva tāḥ || 26 ||  
 94091  
 94092 svāḥ kalanāḥ kalpanāḥ || 26 ||  
 94093  
 94094 yāḥ saṃpado yāśca dṛśo yāścito yāstadeṣaṇāḥ |  
 94095 brahmaiva tadanādyantamabdhivatpravijṛmbhate || 27 ||  
 94096  
 94097 saṃpado bhogyāḥ | dṛśastadbhogavṛttayaḥ | citastatpratiphalitacidābhāsāḥ smṛtayo  
 94098 vā | teṣāṃ bhogānāmeṣaṇāḥ sprhāḥ || 27 ||  
 94099  
 94100 pātāle bhūtale svarge tṛṇe prāṇyambare'pi ca |  
 94101 dṛśyate tatparaṃ brahma cidrūpaṃ nānyadasti hi || 28 ||  
 94102  
 94103 pātālādideśabhede tṛṇādivastubhede cakārādbhūtādikalābhede ca tadeva  
 94104 sarvadrīṣyātmanā dṛśyate nānyadityarthaḥ || 28 ||  
 94105  
 94106 upekṣyaheyopādeyabandhavo vibhavā vapuḥ |  
 94107 brahmaiva vigatādyantamabdhivatpravijṛmbhate || 29 ||  
 94108  
 94109 upekṣyāḥ heyā upādeyā iti sāmānyataḥ | tatrāpyuttarottaramupādeyatamā bandhavo  
 94110 vibhavāḥ vapurityevamprakāreṇetyarthaḥ || 29 ||  
 94111  
 94112 yāvadaññānakalanā yāvadabrahmabhāvanā |  
 94113 yāvadāsthā jagajjāle tāvaccittādikalpanā || 30 ||  
 94114

94115 kiṃ sadaiva tathā vijṛmbhate netyāha-yāvadityādinā || 30 ||  
 94116  
 94117 dehe yāvadahambhāvo [atraiko yāvachhabdo'vadhāraṇārthaḥ sākalyārtho vā  
 94118 sakale dṛśye iti mamaivedamiti vānvayaḥ || dṛśye'sminyāvadātmanā |  
 94119 yāvanmamedamityāsthā tāvaccittādivibhramaḥ || 31 ||  
 94120  
 94121 ātmanā svena mamedamityāsthā | kriyata iti śeṣaḥ || 31 ||  
 94122  
 94123 yāvannoditamuccaistvaṃ sajjanāsaṅgasaṅgataḥ |  
 94124 yāvanmaurkhyaṃ na saṃkṣīṇaṃ tāvaccittādinimnatā || 32 ||  
 94125  
 94126 uccaistvaṃ pūrṇatā | cittādiprayuktā nimnatā nīcatā || 32 ||  
 94127  
 94128 yāvachchithilatām yātaṃ nedaṃ bhuvanabhāvanam |  
 94129 samyagdarśanaśaktyāntastāvaccittādayaḥ sphuṭāḥ || 33 ||  
 94130  
 94131 yāvadaññatvamandhatvaṃ vaivaśyaṃ viṣayāśayā |  
 94132 maurkhyānmohasamucchrāyastāvaccittādikalpanā || 34 ||  
 94133  
 94134 ajñatvarūpamandhatvam || 34 ||  
 94135  
 94136 yāvadaśāviśāmodaḥ parisphurati hṛdvane |  
 94137 pravacārakakoro'ntarna tāvatpraviśatyalam || 35 ||  
 94138  
 94139 āśālakṣaṇo viṣagandhaḥ | tāvat prakṛṣṭātma vicāralakṣaṇaścakoro'ntarna praviśati ||  
 94140 35 ||  
 94141  
 94142 bhogeṣvanāsthāmanasaḥ śītalāmalanirvṛteḥ |  
 94143 chinnāśāpāśajālasya kṣīyate cittavibhramaḥ || 36 ||  
 94144  
 94145 tṛṣṇāmohaparityāgānnityaśītalasaṃvidaḥ |  
 94146 puṃsaḥ praśāntacittasya prabuddhā tyaktacittabhūḥ || 37 ||  
 94147  
 94148 anāsthayā tyaktā cittabhūḥ prabuddhā prabodhaphalavatī bhavati nātyaktetyarthaḥ || 37 ||  
 94149  
 94150 asaṃstutamivānāsthānavastu paripaśyataḥ |  
 94151 dūrasthamiva dehaṃ svamasantaṃ cittabhūḥ kutaḥ || 38 ||  
 94152  
 94153 cittānudaya eva tattvyāga ityāśayenāha-asamstutamiti | asaṃstutamanupayuktaṃ  
 94154 dūrasthamavastu ataevāsantamabhrapuruṣākāramiva svaṃ dehamanāsthāṃ  
 94155 paripaśyataścittasya bhavanaṃ cittabhūḥ kutaḥ || 38 ||  
 94156  
 94157 bhāvitānantacittattvarūparūpāntarātmanaḥ |  
 94158 svāntāvalīnajaḡataḥ sānto jīvādivibhramaḥ || 39 ||  
 94159  
 94160 bhāvitaṃ śravaṇamanananididhyāsanasākṣātkāraiḥ [tkārairuparakṛta ||  
 94161 pariṣkṛtamanantacinmātrarūpaṃ saṃsāraprasiddharūpādrūpāntaramātmā ca yasya |  
 94162 svānte manasi avalīnaṃ jagadyasya || 39 ||  
 94163  
 94164 asaṃyagdarśane śānte mithyābhramakarātmani |  
 94165 udite paramāditye paramārthaikadarśane || 40 ||  
 94166  
 94167 asaṃyagdarśane samyagdarśanavirodhini ajñāne mithyābhramāṅkaroti  
 94168 tathāvidhasvabhāve naṣṭe satī || 40 ||  
 94169  
 94170 apunardarśanāyaiva dagdhasaṃśuṣkaparṇavat |  
 94171 cittaṃ vigalitaṃ viddhi vahnau ghṛtalavaṃ yathā || 41 ||  
 94172  
 94173 jīvanmuktā mahātmāno ye parāvaradarśinaḥ |  
 94174 teṣāṃ yā cittapadavī sā sattvamiti kathyate || 42 ||  
 94175  
 94176 cittābhāve kathaṃ vyavahārastatrāha-jīvanmuktā ityādinā | cittapadavī jale śuṣke  
 94177 sikatāsu jalarekheva cittapracārarekhā || 42 ||  
 94178  
 94179 jīvanmuktaśarīreṣu vāsanā vyavahāriṇī |  
 94180 na cittanāmnī bhavati sā hi sattvapadaṃ gatā || 43 ||  
 94181  
 94182 nīscetaso hi tattvajñā nityaṃ samapade sthitāḥ |  
 94183 līlayā prabhramantiha sattvasaṃsthitihelayā || 44 ||

94184  
 94185 prabhramanti vyavaharanti | sattvasamsthitiprayuktayā helayā anāsthayā || 44 ||  
 94186  
 94187 śāntā vyavaharanto'pi sattvasthāḥ saṃyatendriyāḥ |  
 94188 nityaṃ paśyanti tajjyotirna dvaitaikyena vāsanā || 45 ||  
 94189  
 94190 tarhi kiṃ teṣāṃ vāsanayā vyavahāraparamārthobhayadarśanāddvaitaikenetyāha##-  
 94191 sambhavadītyarthaḥ || 45 ||  
 94192  
 94193 antarmukhatayā sarvaṃ cidvahnau trijagattṛṇam |  
 94194 juhvato'ntarnivartante muneścittādivibhramāḥ || 46 ||  
 94195  
 94196 tadeva spaṣṭamāha-antarmukhatayeti || 46 ||  
 94197  
 94198 vivekaviśadaṃ cetaḥ sattvamityabhidhīyate |  
 94199 bhūyaḥ phalati no moḥaṃ dagdhabījamivāṅkuram || 47 ||  
 94200  
 94201 ataevājñacittātsattvasya vailakṣaṇyamityāśayenāha-viveketi || 47 ||  
 94202  
 94203 yāvatsattvaṃ vimūḍhāntaḥ punarjananadharminī |  
 94204 cittaśabdābhidhānoktā viparyasyati bodhataḥ || 48 ||  
 94205  
 94206 vimūḍhānāṃ janānāmantaścittaśabdābhidhānoktā sā bhavati tāvadeva  
 94207 punarjananadharminī | bodhatastu sā sattvaṃ satī viparyasyati | janmanivṛttīlakṣaṇaṃ  
 94208 viparītakāryaṃ karotītyarthaḥ || 48 ||  
 94209  
 94210 prāptaprāpyo bhavānnāma sattvabhāvamupāgatam |  
 94211 cittaṃ jñānāgninā dagdhaṃ na bhūyaḥ parirohati || 49 ||  
 94212  
 94213 cittaṃ taveti śeṣaḥ || 49 ||  
 94214  
 94215 saṃrohatiṣaṇāviddhaṃ yathā paraśunāgninā |  
 94216 na tu jñānāgninirdagdhaṃ prabodhaviśadaṃ manaḥ || 50 ||  
 94217  
 94218 kīdrśaṃ tarhi bhūyaḥ saṃrohati tadāha-saṃrohatīti | iṣaṇā eṣaṇā  
 94219 vittaputralokaviśayāstābhirāviddhaṃ khacitam | yathā paraśunā cchinnamagninā  
 94220 dagdhamapi tṛṇādi antarbījaśaktyā viddhaṃ bhūyaḥ prarohati tadvat | nirdagdhaṃ  
 94221 nirdagdhaiṣaṇābījaśaktikam || 50 ||  
 94222  
 94223 brahmabrṃhaiva hi jagajjagacca brahmabrṃhaṇam |  
 94224 vidyate nānayorbhedaściddhanabrahmaṇoriva || 51 ||  
 94225  
 94226 jñānāgninā kuto jagadbījaśaktidāhastatrāha-brahmeti | hi yasmāj jagadbrahmaṇa eva  
 94227 mohādbṛṃhā āropitarūpeṇa vṛddhiḥ | yasmācca jñānāj jagadapi  
 94228 vāstavabrahmasvabhāvābhivṛddhikaṃ yataśca anayorbrahmajagatorajñānamātrakṛto  
 94229 bhedastannāse na vidyate ato na prarohatītyarthaḥ || 51 ||  
 94230  
 94231 cidantarasti trijaganmarice tīkṣṇatā yathā |  
 94232 nātaścijjagatī bhinne tasmātsadasatī mudhā || 52 ||  
 94233  
 94234 trijagaccidantaścidrūpeṇaivāsti yathā tīkṣṇataikarase marice tīkṣṇatā tadvat |  
 94235 atastattvadṛśā cijjagatī na bhinne | tasmātsadasatī vastuprarohapralayau mudhā  
 94236 māvāprayuktabhrāntirevetyarthaḥ || 52 ||  
 94237  
 94238 śabdaśabdārthasaṃketavāśaneha na saṃvidā |  
 94239 cidvyomatvādubhe bhātastyajātaḥ sadasanmatī || 53 ||  
 94240  
 94241 tarhi asadvā idamagra āsīttato vai sadajāyata ityādiśrautāḥ ghaṭo'sti ghaṭo  
 94242 nāstītyādilaukikāśca sadasacchabdāḥ kiṃ nirarthakāḥ netyāha-śabdeti | iha  
 94243 śrautalaulikavyavahāre parasparavyāvṛttāḥ śabdā vyāvṛtteṣvartheṣu saṃketitā iti  
 94244 vaktṛśrotṛvāsanaiva vyāvṛttyākāreṇa bhāsate | [sadasacchabdakṛtā iti  
 94245 pāṭhaḥ ||] tadaśśabdakṛtā saṃvidā pramā na | avastubhūtāyā vyāvṛtteḥ  
 94246 śabdārthatvābhāvāt | evaṃ vyāvṛttyapagame ubhe sadasacchabdavācye  
 94247 avyāvṛttānanugatacidvyomatvādeva paramārthato bhāta iti tadeva  
 94248 paramārthavastuśabdārtha ityarthaḥ || 53 ||  
 94249  
 94250 acinmayatvānnāsi tvaṃ svātmā kimiva rodiṣi |  
 94251 acinmayatve jagatāmbhāve kalpanaṃ kutaḥ || 54 ||  
 94252

94253 evaṃ sadasadvikalpatyāgena cinmātradarśane  
 94254 dehādyātmatābhramaprayuktajananaṃ maraṇādyanarthaprāptiprayuktarodanasyāpi na  
 94255 prasaktirityāha-acinmayatvāditi | tvaṃ tvamiti vyavahiyamāṇaṃ rāmābhidaṃ  
 94256 sadasatsvabhāvaṃ śarīramātmā svayaṃ nāsi acinmayatvāt | sarvasya jagataḥ acinmayatve  
 94257 abhāve cāvagate dehādikalpanaiva tava kuta ityārthaḥ || 54 ||  
 94258  
 94259 cinmayaṃ cetsadā sarvaṃ taccittvaṃ pravicaṛaya |  
 94260 śuddhaṃ sattvamanādyantaṃ tatrāṅga kalanā [kalpanā ityapi pāṭhaḥ ||  
 94261 kutaḥ || 55 ||  
 94262  
 94263 yadi tu cidvyāvṛttilakṣaṇajāḍyamātraparityāgaccinmayameva jagaditi manyase tadā  
 94264 cittvaṃ citsvabhāvaṃ pravicaṛaya | tacca samyagvicāryamāṇaṃ śuddhaṃ  
 94265 trividhaparicchedaśūnyamekarasam | tatra dehādyanathakalanā kuta ityārthaḥ || 55 ||  
 94266  
 94267 cidātmāsi niraṃśo'si pārāvāravivarjitāḥ |  
 94268 rūpaṃ smara nijaṃ sphāraṃ mā'smṛtyā saṃmito bhava || 56 ||  
 94269  
 94270 asmṛtyā cit svarūpavismaraṇena saṃmirāḥ paricchinnaḥ || 56 ||  
 94271  
 94272 tāṃ svasattāṃ gataḥ sarvamasarvaṃ bhāvayodayī |  
 94273 tāḍṛgrūpo'si śānto'si cidasi brahmarūpyasi || 57 ||  
 94274  
 94275 tāṃ sattāṃ pūrṇacitsvabhāvasthitim gataḥ san udayī niratiśayānandalābhādyudayavān  
 94276 bhūtvā asarvaṃ paricchinnaṃ jagatsarvaṃ pūrṇasvabhāvaṃ bhāvaya saṃpādaya || 57 ||  
 94277  
 94278 cicchilodaramevāsi nāsi nānāsyathāpyasi |  
 94279 yosi sosi na sosīva sadasyasadasī svabhāḥ || 58 ||  
 94280  
 94281 nānāsi nānābhāvena āste tacchīlaḥ nāsi athāpi tadbādhāvadhitvādasi pariśiṣyase | tatra  
 94282 sarvavānmanasapravṛttinimittāpagamādyosi sosi | tarhi kimatyantaparokṣo netyāha##-  
 94283  
 94284 yaḥ padārthaviśeṣo'ntarna tvaṃ na hyeva so'sti te | tadasyatadasi  
 94285 svasthaściddhanātmannamo'stu te || 59 ||  
 94286  
 94287 sadasyasadasītyaṃsaṃ vivṛṇoti-ya iti | yaḥ sarvapadārthānāṃ viśeṣo  
 94288 vyāvṛttilakṣaṇo'ntaḥparicchedaḥ sa eva alikativādasacchabdārthaḥ | sa tvaṃ na bhavasīti  
 94289 sadasītyasyārthaḥ | sa eva tadvyāvṛttasaddharmatvena kalpyamāno vyāvahārikaiḥ satteti  
 94290 vyapadiśyate sa te nāstyevetyasadasītyasyārthaḥ ityāśayena sadasyasadasītyukta ityārthaḥ  
 94291 ||  
 94292 59 ||  
 94293  
 94294 ādyantavarjitaviśālaśīlāntarālasaṃpīḍaciddhanavapurgaganāmalastvam  
 94295 [saṃpīnatviddhana iti mūle ṭikāyāṃ ca pāṭhaḥ || |  
 94296 svastho bhavājaṭharapallavakośalekhā līlāsthitākṣhīlajagajjaya te namaste || 60 ||  
 94297  
 94298 ādyantavarjitaṃ viśālaṃ sphaṭikaśīlāntarālamiva saṃpīḍaṃ [kalpanā ityapi  
 94299 pāṭhaḥ || nibiḍaṃ yaciddhanaṃ tadvapustatsvabhāvastvaṃ na  
 94300 duḥkḥhādivikriyābhāgiti matvā svastho bhava | āsantādvistīrṇe tvadiyacicchilājāṭhare  
 94301 pratibimbītapallavakośa iva kalpitāyā māyāyā rekḥāsadrśavāsanābhedeṣu manolīlayā  
 94302 sthitānyakṣhīlāni jaganti yasmimstathāvidha he rāma te tāḍṛśāya nama ityārthaḥ || 60 ||  
 94303  
 94304 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 94305 viśrāntisudṛḍhikaraṇaṃ nāma dvitīyaḥ sargaḥ || 2 ||  
 94306  
 94307 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 94308 pū0 viśrāntisudṛḍhikaraṇaṃ nāma dvitīyaḥ sargaḥ || 2 ||  
 94309 tṛtīyaḥ sargaḥ 3  
 94310  
 94311 śrīvāsiṣṭha uvāca |  
 94312  
 94313 bhāvibhūritaraṅgāṇāṃ payovṛndamivāmbudhau |  
 94314 yā cidvāhatyanantāni jagantyanagha so bhavān || 1 ||  
 94315  
 94316 brahmajīvamanodehajagatāmaikyadarśanāt |  
 94317 sarvadvaitabhrame śānte pūrṇaikasthitirucyate ||  
 94318  
 94319 tatrādau sarvakalpanāpratibhāsanimittaṃ cit svarūpamātmēti paricāyayati-bhāvīti |  
 94320 ambudhau bhāvināṃ jāyamānānāṃ bhūritaraṅgabhedakalpanānāmāspadaṃ  
 94321 payovṛndaṃ jalasāmānyamiva yā cit anantāni jaganti vahati sā | u iti saṃbhāvanāyām |

94321 saivātmeti saṃbhāvayetyarthaḥ || 1 ||  
 94322  
 94323 bhava bhāvanayā mukto bhāvābhāvavivarjitaḥ |  
 94324 cidātmansaṃsthitāḥ kveva vada te vāsanādayaḥ || 2 ||  
 94325  
 94326 tatsaṃbhāvanottaraṃ dvaitabhāvanātyāgamātreṇa niṣprapañcaṃ nirvāsaṇaṃ ca  
 94327 tatsvarūpamanubhāvayati-bhaveti || 2 ||  
 94328  
 94329 jīvo'yaṃ vāsanādīdamiti citkacati svataḥ |  
 94330 itaroktyarthayoratra kaḥ prasaṅgo'ṅga kathyatām || 3 ||  
 94331  
 94332 tatsvarūpe paricite jīvavāsanājagadvibhāgāścīt eva kacanabhedakalpanā na  
 94333 pṛthaksantītyanubhavituṃ śakyata ityāha-jīva iti | itarokteracidarthakaśābdasya  
 94334 tadarthasya ca | atra evaṃrūpe cidvastuni || 3 ||  
 94335  
 94336 mahātaraṅgagambhīrabhāsurātmacidarṇavaḥ |  
 94337 rāmābhīdhormistimitaḥ sama saumyo'si vyomavat || 4 ||  
 94338  
 94339 ramante yogino yasminnityānande cidātmani | iti rāmapadenāsau paraṃ brahmābhīdhīyate ||  
 94340 iti vyutpāditānvartharāmābhīdhānaḥ || 4 ||  
 94341  
 94342 yathā na bhinnamanalādausṇyaṃ saugandhyamambujāt |  
 94343 kārṣṇyaṃ kajjalataḥ śauklyaṃ himānmādhuryamikṣutaḥ || 5 ||  
 94344  
 94345 tatra dṛśyasya dṛgavyatirekaṃ dṛgdharmatvopapādakadṛṣṭāntaiḥ sādhayati##-  
 94346  
 94347 ālokaśca prakāśāṅgādanubhūtiṣṭatathā citeḥ |  
 94348 jalādvīciryathā'bhinna citṣvabhāvāttathā jagat || 6 ||  
 94349  
 94350 prakāśāṅgāttejasaḥ | anubhūtirvṛttipratibimbacaitanyam | tathāśabdaḥ  
 94351 pūrvadṛṣṭāntasamuccaye | yathā abhinneti cchedaḥ || 6 ||  
 94352  
 94353 cito na bhinno'nubhavo bhinno nānubhavādaham |  
 94354 na matto bhidyate jīvo na jīvādbhidyate manaḥ || 7 ||  
 94355  
 94356 uktamevārthamadyāsakramodghāṭanena sphuṭaṃ darśayati-cita ityādinā | cito  
 94357 mūlādhiṣṭhānabrahmacitaḥ | anubhavo māyāvṛttyā rūḍhacidābhāsaḥ | ahaṃ  
 94358 vyaṣṭisamaṣṭyahaṃkāraḥ | evamagre'pi śarīrānte bodhyam || 7 ||  
 94359  
 94360 manaso nendriyaṃ bhinnaṃ pṛthagdehaśca nendriyāt |  
 94361 na śarīrājagadbhinnaṃ jagato nānyadasti hi || 8 ||  
 94362  
 94363 na śarīrāditi | samaṣṭiśarīre jagato'ntarbhāvādityāśayaḥ || 8 ||  
 94364  
 94365 evaṃ pravartitamidaṃ mahaccakramidaṃ ciraṃ |  
 94366 naca pravartitaṃ kiṃcinna ca śīghraṃ ca no ciraṃ || 9 ||  
 94367  
 94368 idaṃ prastutamidaṃ dṛśyamānaṃ jagaccakraṃ citaiva  
 94369 svarūpamohādadyāsaparamparayā pravartitamityarthaḥ | paramārthadṛśā tu na  
 94370 kiṃcidapi pravartitam || 9 ||  
 94371  
 94372 svavedanamanantaṃ ca sarvamevamakhaṇḍitam |  
 94373 vidyate vyomaṇi vyoma na kasmīṃścinna kiṃcana || 10 ||  
 94374  
 94375 śūnyaṃ śūnye samucchūnaṃ brahma brahmaṇi bṛṃhitam |  
 94376 satyaṃ vijṛmbhate satye pūrṇe pūrṇamiva sthitam || 11 ||  
 94377  
 94378 tasya niratiśayapūrṇatāmeva bhaṅgibhedairvarṇayati-śūnyamiti || 11 ||  
 94379  
 94380 rūpālokamanaskārāṅkurvannapi na kiṃcana |  
 94381 jñāḥ karotyānupādeyāṇa jñasyaiva hi kartṛtā || 12 ||  
 94382  
 94383 jñasya kartṛtā naiva || 12 ||  
 94384  
 94385 yadupādeyabuddhyā ca tadūḥkhāya sukhāya te |  
 94386 bhāvābhāvena nādeyamakarṭṛ sukhaduḥkhaḥ || 13 ||  
 94387  
 94388 yat upādeyabuddhyā viśayaajātamādiyate tadeva te duḥkhāya sukhāya ca bhavati | bhāva  
 94389 upādeyatābuddhistadabhāvena tu na kiṃcidādeyaṃ nāma bhavati | anāttaṃ ca

94390 sukhaduḥkḥayorakartr̥ prasiddhamiti na duḥkhādiprasaktirityarthaḥ | athavā bhāvānām  
 94391 dṛśyānāmabhāvena asattvena nādeyaṃ kiṃcidastīti tat sukhaduḥkḥayorakartritvarthaḥ ||  
 94392 13 ||  
 94393  
 94394 yathā nānāpyanānaiva kṣaṃ khe khānīti vāggaṇaḥ |  
 94395 sārthako'pyatisūnyātmā tathātma jagatoḥ kramaḥ || 14 ||  
 94396  
 94397 nānātvena pratīyamānānām bhāvānām kathamabhāvastatrāha-yatheti || 14 ||  
 94398  
 94399 antarvyomāmalo bāhye samyagācāracañcuraḥ |  
 94400 harṣāmarṣavikāreṣu kāṣṭhaloṣṭasamasthitiḥ || 15 ||  
 94401  
 94402 kāṣṭhaloṣṭasamasthitirbhaveti śeṣaḥ || 15 ||  
 94403  
 94404 ya evātitarām śatruḥ satvaram māraṇodyataḥ |  
 94405 tamevākṛtrimam mitram yaḥ paśyati sa paśyati || 16 ||  
 94406  
 94407 śatruśarīre'pi svasyaivātmatvātsvaśarīra iva tatrāpyakṛtrimapṛitirātmadarśino  
 94408 bhavatītyāha-ya eveti | mitram priyatamam || 16 ||  
 94409  
 94410 samūlakāṣaṃ kaṣati nadītaṭa iva drumam |  
 94411 yaḥ sauhṛdam matsaram ca sa harṣāmarṣadoṣahā || 17 ||  
 94412  
 94413 tata eva harṣāmarṣadoṣanivṛttirityāha-samūleti | yo nadī svataṭe vidyamānaṃ  
 94414 drumamiva sauhṛdam matsaram ca samūlakāṣaṃ kaṣati samūlamunmūlayati sa eva  
 94415 harṣāmarṣadoṣānām hantā bhavatītyarthaḥ | samūlopapadātkaṣerṇamuli kaṣādiṣu  
 94416 yathāvidhyānuprayogaḥ || 17 ||  
 94417  
 94418 rāgadveṣavikārānām svarūpaṃ cenna bhāvyaṭe |  
 94419 tataḥ santo'pyasadrūpāḥ sevītā apyasevitāḥ || 18 ||  
 94420  
 94421 rāgadveṣayostatkāryavikārānām ca svarūpaṃ tattvaṃ cenna bhāvyaṭe na vicāryate  
 94422 tatastarhi santaḥ arāgadveṣatvena prasiddhā api janā asadrūpāḥ |  
 94423 rāgadveṣatattvāparijñāne tanmūlocchedāsaṃbhavena punasteṣāṃ  
 94424 rāgadveṣaprarohāparihārāt | ataste sevītā api vṛthetyarthaḥ || 18 ||  
 94425  
 94426 yasya nāhaṃkṛto bhāvo buddhiryasya na lipyaṭe |  
 94427 hatvāpi sa imāṃllokāṇa hanti na nibadhyate || 19 ||  
 94428  
 94429 kiṃ tarhi tattvaṃ tayoriti cedahaṃkāra eva | atastatparityāge  
 94430 ātyantikarāgadveṣanivṛttirityāśayena gītāvākyamudāharati-yasyeti || 19 ||  
 94431  
 94432 yannāsti tasya sadbhāvapratipattirudāhṛtā |  
 94433 māyeti sā parijñānādeva naśyatyasaṃśayaṃ || 20 ||  
 94434  
 94435 ahaṃkārasya tu tattvamajñānameva tannivṛttistu svātmaparijñānādityāśayena tatra  
 94436 māyāśabdārthaprasiddhiṃ darśayannāha-yaditi || 20 ||  
 94437  
 94438 niḥsnehadipavacchānto yasyāntarvāsanābharaḥ |  
 94439 tena citrakṛteneva jitaṃ jñenāvikāriṇā || 21 ||  
 94440  
 94441 yasya vāsanābharaḥ śāntastena jitaṃ | sa kiṃ jayaḥ satyaḥ netyāha-citrakṛteneti |  
 94442 yathā citrakṛtena rājñā citralikhitaśatruśiraśchindatā jitamiva tathā  
 94443 nityanirastasaṃsāranirāsabodhānnityasiddhādvitīyapūrṇātmanā jitamityarthaḥ || 21 ||  
 94444  
 94445 yasyānupādeyamidaṃ samastaṃ padārthajātaṃ sadasaddaśāsu |  
 94446 na duḥkḥadāhāya sukhāya naiva vimukta eveha sa jīva eva || 22 ||  
 94447  
 94448 yasya puruṣadhoreyasya idaṃ samastaṃ bhogyapadārthajātaṃ sadasaddaśāsu  
 94449 āvirbhāvatirobhāvāvasthāsu vaibhavadāridryadaśāsu āropāpavādadaśāsu vā  
 94450 mīthyātvātattvata ātmatayā nityalabdhatvādvā anupādeyaṃ  
 94451 sattadvīyogasaṃyogaprayuktāya duḥkḥadāhāya sukhāya ca na bhavati kiṃtu iha sa jīvo  
 94452 jīvannapi mukta evetyarthaḥ || 22 ||  
 94453  
 94454 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye deva0 mokṣopāyeṣu  
 94455 nirvāṇaprakaraṇe pū0 brahmaikyapratipādanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||  
 94456  
 94457 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 94458 brahmaikyapratipādanaṃ nāma tṛtīyaḥ sargaḥ || 3 ||

94459 caturthaḥ sargaḥ 4  
 94460  
 94461 śrīvasiṣṭha uvāca |  
 94462  
 94463 mano buddhirahaṃkāra indriyādi tathānagha |  
 94464 acetyacinmayam sarvaṃ kva te jīvādayaḥ sthitāḥ || 1 ||  
 94465  
 94466 nirasyānyāḥ parāgdr̥ṣṭīrvasiṣṭheneha rāghavaḥ |  
 94467 pratyagdr̥ṣṭau sthīrīkṛtya pr̥ṣṭaḥ saṃśayaśāntaye ||  
 94468  
 94469 rāmasya pratyagdr̥ṣṭimuddhātayaīṣyanvasiṣṭhaḥ prathamamādhyātmikeṣu mana##-  
 94470  
 94471 ekenaivātmanā dattā nānāteyaṃ mahātmanā |  
 94472 yathaikenaiva candreṇa timirāppātradarpaṇaiḥ [timiraṃ netrarogaviśeṣaḥ ||  
 94473 || 2 ||  
 94474  
 94475 tatropapattimāha-ekeneti | dattā svasattāsaṃsargādhyāsenā prāpitā || 2 ||  
 94476  
 94477 bhogaṭṛṣṇāviśāveśo yadaivopaśamaṃ gataḥ |  
 94478 tadaivamastamajñānamāndhyaṃ dhvāntakṣayādiva || 3 ||  
 94479  
 94480 mana-ādyanugatapratyaktattvadarśanādeva tatra viśrāntasya  
 94481 bāhyārthabhogaṭṛṣṇākṣaye bāhyasarvavastvanugatasamātrasyāpi pratyagabhedenā svata  
 94482 eva bhānādbāhyādhyāsanimittamapyajñānaṃ kṣīyata ityāśayenāha-bhāgeti |  
 94483 evamuktarītyā pratyaktattvadarśanena bhogaṭṛṣṇāviśāveśo yadaivopaśamaṃ  
 94484 gatastadaiivājñānamastam nirastamityarthaḥ | āndhyaṃ cakṣuṣo  
 94485 viśayaprathanāsāmarthyam || 3 ||  
 94486  
 94487 adhyātmasāstramantreṇa ṭṛṣṇāviśaviśūcikā |  
 94488 kṣīyate bhāvitenaṅtaḥ śaradā mihikā yathā || 4 ||  
 94489  
 94490 antarbhāvitena samyagvicāritena || 4 ||  
 94491  
 94492 maurkhye kṣīṇe kṣataṃ viddhi cittam rāma sabāndhavam |  
 94493 vilīnāmbudhare vyomni jāḍyaṃ śāmyatyavighnataḥ || 5 ||  
 94494  
 94495 maurkhyamajñānam | jāḍyaṃ śaityam || 5 ||  
 94496  
 94497 acittatvaṃ gate citte kṣīyate vāsanābhramaḥ |  
 94498 hāramuktāsamāveśaśchinne tantāvivānagha || 6 ||  
 94499  
 94500 raghunātha vighātāya śāstrārthaṃ bhāvayanti ye |  
 94501 kṛmikiṭatvayogyāya cetasā saṃmilanti te || 7 ||  
 94502  
 94503 evaṃ sarvavedāntasāstrarahasyabhūtāṃ pratyagdr̥ṣṭiṃ samyaguddhāṭya  
 94504 tadviparītadarśanaṃ śāstrārthavighātakaṃ nindati-raghunātheti | darśitaṃ  
 94505 śāstrārthaṃ śāstrarahasyaṃ upekṣyeti śeṣaḥ | ye tadvighātāyānyathā bhāvayanti te  
 94506 kṛmikiṭatvayogyāya pāpāya cetasā rāgādihetudurbuddhyā milanti || 7 ||  
 94507  
 94508 navatāmarasākāra-kāntalocalolatā |  
 94509 śānte maurkhye'kṣatā vāte calatā saraso yathā || 8 ||  
 94510  
 94511 tāṃ durbuddhiṃ vyavahitasarge prapañcayīṣyamāṇāṃ pratīkenodāharan  
 94512 maurkhyakṣayāttatkṣayaṃ darśayati-naveti | śtryādipiṇḍeṣu durbuddhikalpiteti śeṣaḥ  
 94513 || 8 ||  
 94514  
 94515 sthīratāmupayāto'si bhāvābhāvavivarjitaḥ |  
 94516 pade paramavistāre nabhasīva prabhañjanaḥ || 9 ||  
 94517  
 94518 idānīm rāmasya darśitapratyagdr̥ṣṭau sthīrībhāvaṃ līngairupalakṣyāha##-  
 94519  
 94520 manye madvacanairbodhamāgato'si raghūdvaḥ |  
 94521 vigatājñānanidro'ntarṇpatiḥ paṭahairiva || 10 ||  
 94522  
 94523 paṭahairvaitālikānām prabodhanavādyabhedaiḥ || 10 ||  
 94524  
 94525 sāmānye ca lagantyeva jane kulagurorgiraḥ |  
 94526 atyudāramatau rāma na laganti kathaṃ tvayī || 11 ||  
 94527



94528 idānīm svakṛtasyopadeśasya sāphalyadarśanādrāmaṃ svaṃ ca praśamsannāha##-  
 94529  
 94530 yatropādeyavākyatvaṃ bhāvitam svena cetasā |  
 94531 madvaco'ntarviśatyuccaistapte kṣetre yathā payaḥ || 12 ||  
 94532  
 94533 yatra mayi tvayā upādeyavākyatvamāptatamatvaṃ bhāvitam cintitamato  
 94534 madvacastavāntarḥdi viśati || 12 ||  
 94535  
 94536 vayamiha hi mahānubhāva nityaṃ kulaguravo bhavatām raghūdvahānām |  
 94537 maduditamidamāśu dhāryamārya śubhavadacanaṃ ḥṛdi hāravattvayeti || 13 ||  
 94538  
 94539 idānīm phalaparyavasitasvopadiṣṭārthasyāpi smaraṇena dhāraṇaṃ svasya  
 94540 kulapūjyavānmanāniyaśāsanatvakhyāpanena vidhatte-vayamiti | bhavatām  
 94541 sarveśāmikṣvākūṇām viśeṣataśca raghūdvahānām vayaṃ kulagurava iti hetostvayā  
 94542 maduditamidaṃ śubhaṃ vacanaṃ dhāryaṃ punaḥpunāścintanena dṛḍhīkṛtyetyarthaḥ  
 94543 || 13 ||  
 94544  
 94545 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 94546 cittābhāvapratipādanaṃ nāma caturthaḥ sargaḥ || 4 ||  
 94547  
 94548 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 94549 cittābhāvapratipādanaṃ nāma caturthaḥ sargaḥ || 4 ||  
 94550 pañcamaḥ sargaḥ 5  
 94551  
 94552 śrīrāma uvāca |  
 94553  
 94554 aho ahaṃ gataścittvaṃ bhavadvākyārthabhāvanāt |  
 94555 śāntaṃ jagajjālamidamagrasthamapi nātha me || 1 ||  
 94556  
 94557 iha prabuddhaḥ śrīrāmo viśrāntaḥ parame sukhe |  
 94558 guroḥ puraḥ svānubhavaṃ varṇayāmāsa vistarāt ||  
 94559  
 94560 cittvaṃ cidrekarasapūrṇātmabhāvam || 1 ||  
 94561  
 94562 parāmanthaḥ prayāto'smi paramātmani nirvṛtim |  
 94563 dīrghāvagrahasaṃtaptam vṛṣṭyeva vasudhātalam || 2 ||  
 94564  
 94565 dīrghena cirakālā nuvṛttenāvagraheṇa vṛṣṭipratibandhena saṃtaptam || 2 ||  
 94566  
 94567 śāmyāmi śītalākāraḥ sukhaṃ tiṣṭhāmi kevalam |  
 94568 prasādamanuyāto'haṃ [yāto'smi iti pāṭhaḥ] saro nirvāraṇaṃ yathā || 3 ||  
 94569  
 94570 nirvāraṇaṃ nirgatagajam | nirvikṣobhanimittamiti yāvat || 3 ||  
 94571  
 94572 samyakprasannamakhilaṃ diṇmaṇḍalamidaṃ mune |  
 94573 yathābhūtaṃ prapaśyāmi nirnīhāramivādhunā || 4 ||  
 94574  
 94575 yathābhūtaṃ yathārthabhūtasamātrāsvabhāvam || 4 ||  
 94576  
 94577 jāto'smi gatasamdehaḥ śāntāsāmṛgatṛṣṇikaḥ |  
 94578 rāganīrāganirmukto [rāganīhāra iti pāṭhaḥ] mṛṣṭajāṅgalaśītalaḥ || 5  
 94579 ||  
 94580  
 94581 rāgairviśayarañjanairnīrāgaistadvirodhivairāgyādivṛttibhiśca nirmuktaḥ | mṛṣṭam  
 94582 nirmṛṣṭanīhāraraṇajaskam śaratkālaṅgalamiva śītalaḥ || 5 ||  
 94583  
 94584 ātmanaivāntarānandaṃ tatprāpto'smyantavarjitam |  
 94585 rasāyanarasāsvādo yatra nātha tṛṇāyate || 6 ||  
 94586  
 94587 rasāyanamamṛtaṃ tadrasāsvādo'pi yatra yasminnānande tṛṇāyate  
 94588 tṛṇavannīrasībhavati upekṣyo bhavati vā || 6 ||  
 94589  
 94590 adyāhaṃ prakṛtistho'smi svastho'smi mudito'smi ca |  
 94591 lokārāmo'smi rāmo'smi namo mahyaṃ namostu te || 7 ||  
 94592  
 94593 prakṛtiḥ pāramārthikasvabhāvastatsthaḥ | lokā āramante viśrāmyanti yasminsukhe  
 94594 tadahamasmi | etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti iti śruteḥ | ataeva  
 94595 ramante yogino yatreti prāgdarśitavyutpattyā rāmo'smi | svanāmasārthakyaṃ mamādyā  
 94596 saṃpannamityarthaḥ | tādṛśāya mahyaṃ tatpradarśakāya te tubhyaṃ ca namaḥ || 7 ||

94597  
 94598 te saṃśayāstāḥ kalanāḥ sarvamastaṃ gataṃ mama |  
 94599 rātrivetālasaṃsāraḥ prabhāta iva bhāskare || 8 ||  
 94600  
 94601 kalanā bhramāḥ | rātrau bālabhrāntikalpito vetālasya saṃsāraḥ saṃcāraḥ kuṭumbaṃ vā  
 94602 || 8 ||  
 94603  
 94604 nirmale hṛdi vistīrṇe saṃpanne himaśītale |  
 94605 mano nirvṛtimāyātaṃ sarasī śaradīva me || 9 ||  
 94606  
 94607 manaḥ śaradi sarasī mahāsara iva nirvṛtiṃ nirvikṣepaviśrāntimāyātaṃ prāptam || 9 ||  
 94608  
 94609 kalaṅka ātmanaḥ kasmātkathaṃ cetyādisaṃśayaḥ |  
 94610 nūnaṃ nirmūlatāṃ yāto mṛgāṅkāgre yathā tamaḥ || 10 ||  
 94611  
 94612 cidekarasasyātmanaḥ ajñānādikalaṅkaḥ kasmānnimittādāgataḥ kathaṃ svaprakāśe  
 94613 tiṣṭhati saḥ asaṅgamaparicchinnaṃ ca taṃ kathamācchādayati kathaṃ ca kūṭasthasya  
 94614 sāṃsārikavikārānubhava ityādisaṃśayaḥ  
 94615 sarvasaṃśayamūlabhūtājñānāpagamānnirmūlatāṃ yātaḥ || 10 ||  
 94616  
 94617 sarvamātmaiva sarvatra sarvadā bhāvitākṛtiḥ |  
 94618 idamanyadidaṃ cānyadityasatkalanā kutaḥ || 11 ||  
 94619  
 94620 bhāvitākṛtiḥ sphuradākāraḥ || 11 ||  
 94621  
 94622 ko'bhavaṃ prāgahaṃ tādṛkṛtṣṇānigaḍayannitaḥ |  
 94623 antarātmānameveti vihasāmi vikāsavān || 12 ||  
 94624  
 94625 ahaṃ sāmpratāṃ vikāsavānsannanubhūyamānāmaśānāyādyatītamātmānamantarā  
 94626 vinaiva prākṛtṣṇānigaḍayantritaḥ kaḥ abhavamitī vihasāmi || 12 ||  
 94627  
 94628 ā idāniṃ smṛtaṃ samyagyathaiṣa sakalo'smyasau |  
 94629 yastvadvāgamṛtāpūrasnātenāyamahaṃ sthitaḥ || 13 ||  
 94630  
 94631 ā iti smaraṇadyotako nipātaḥ | nipāta ekājanān iti pragṛhyatvādasamdhīḥ |  
 94632 tvadvāgamṛtāpūrasnātena mayā ayamahaṃ yo yathā paramārthataḥ sthita eṣa  
 94633 sakalaścāsmi tathā idāniṃ smṛtamityanvayaḥ || 13 ||  
 94634  
 94635 aho nu vitatāṃ bhūmimadhirūḍho'smi pāvanīm |  
 94636 ihastha eva yatrārko na pātālamiva sthitaḥ || 14 ||  
 94637  
 94638 ahamihastha eva san kāmcidvitatāmaparicchinnaṃ brahmalokabhūmimadhirūḍho'smi | yatra  
 94639 yasyāṃ bhūmāvarkaḥ sūryaḥ pātālamāsthita ivātyantamadhodeśasthito'pi na bhavati |  
 94640 kāryabrahmalokāddhi so'dhaḥsthito na parabrahmalokāt | na tatra sūryo bhāti na  
 94641 candratārakam ityādiśruteriti bhāvaḥ || 14 ||  
 94642  
 94643 mahyaṃ sattāmupetāya bhāvābhāvabhavārṇavāt |  
 94644 namo nityaṃ namasyāya jayāmyātmātmanātmani || 15 ||  
 94645  
 94646 bhāvābhāvabhavārṇavāt | lyablope pañcamī | bhāvābhāvalakṣaṇaṃ bhavārṇavaṃ  
 94647 nistīrya tatpārabhūtāṃ tadadhiṣṭhānasannātmāratāmupetāyetyarthaḥ | yato'hamātmanā  
 94648 ātmani sve mahimni jayāmi sarvotkarṣeṇa varte ataḥ sarvairnityaṃ sarvadā namasyāya |  
 94649 namaskartumarhāyetyarthaḥ || 15 ||  
 94650  
 94651 anubhavavaśato hṛdabjakośe sphuṭamalitāṃ samupāgatena nātha |  
 94652 tava varavacaseha vītaśokāṃ ciramuditāṃ ca daśāmupāgato'smi || 16 ||  
 94653  
 94654 he nātha ahaṃ hṛdabjakośe sphuṭamalitāṃ bhramaravatsthīratāmupāgatena tava  
 94655 varavacasā iha asmindeśe kāle ca svānubhavavaśato vītaśokāṃ ciraṃ sadaivoditāṃ  
 94656 muditāṃ vā jīvanmuktadaśāmupāgato'smītyarthaḥ || 16 ||  
 94657  
 94658 ityārṣe śrīvāsiṣṭhamahārāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 94659 pū0 rāghavaviśrāntivarṇanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 94660  
 94661 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśenirvāṇaprakaraṇe pū0  
 94662 rāghavaviśrāntivarṇanaṃ nāma pañcamaḥ sargaḥ || 5 ||  
 94663 ṣaṣṭhaḥ sargaḥ 6  
 94664  
 94665 śrīvāsiṣṭha uvāca |

94666  
 94667 bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ |  
 94668 yatte'haṃ prīyamāṇāya vakṣyāmi hitakāmyayā || 1 ||  
 94669  
 94670 dehātmapraviveko'tra duḥkhaṃ dehātmadarśanāt |  
 94671 mūḍhānāmaṅganāsaṅgānmohavṛddhiśca varṇyate ||  
 94672  
 94673 itthaṃ śrīrāme samyakprabuddhe'pyanyeṣāṃ śrotīṇāṃ tathaiva prabodhajananāya  
 94674 pravartamāno bhagavānvasiṣṭho vakṣyamāṇadehātmaivivekādiśravaṇe  
 94675 rāmapāyanukūlayannāha-bhūya evetyādinā | prīyamāṇāya  
 94676 upadeśatātparyagocaraniratiśayānandātmānubhavalakṣaṇapṛitibhājanāya te  
 94677 sarvajana hitakāmyayā yadvakṣyāmi tacchṛṇvityarthaḥ || 1 ||  
 94678  
 94679 bheda mābhyupagamyāpi śṛṇu buddhivivṛddhaye |  
 94680 bhavedalpaprabuddhānāmapi no duḥkhitā yathā || 2 ||  
 94681  
 94682 nanu śrotṛśrāvayitṛśrotavyādibhedānāṃ bādhitatvātkathaṃ me śravaṇe  
 94683 pravṛttiḥ kiṃvā tatphalaṃ tatrāha-bhedamiti | bādhitānuvṛttyā  
 94684 bheda bhyupagamena śravaṇe pravṛttisiddhistava  
 94685 bodhābhivṛddhiralpaprabuddhodhāraśca tatphalamityarthaḥ || 2 ||  
 94686  
 94687 yasyājñānātmano'jñasya deha evātmabhāvanā |  
 94688 uditeti ruṣaivākṣaripavo'bhibhavanti tam || 3 ||  
 94689  
 94690 tatrādau śrotīṇāmindriyajayāsāmarthyāttairākṣyamāṇasya manasaḥ pūrṇātmani  
 94691 pratiṣṭhā kathaṃ syāditi jijñāsāṃ līṅgairupalakṣya yastvavijñānavānbhavatyayuktena  
 94692 manasā sadā | tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ | yastu vijñānavānbhavati  
 94693 yuktena manasā sadā | tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ iti  
 94694 śrutidvayoktadiśaiva tāṃ krameṇa pariharati-yasyeti dvābhyām |  
 94695 ityetasmādevāsādātmabhāvenāparādhādatirūṣā akṣāṇi ripavaḥ śatravo bhūtvā  
 94696 tamajñamabhibhavanti parābhāvayanti || 3 ||  
 94697  
 94698 yasya jñānātmano jñamya satyevātmani saṃsthiṭiḥ |  
 94699 saṃtuṣṭyaivākṣasuhṛdo na ghnanti tamaninditam || 4 ||  
 94700  
 94701 saṃtuṣṭyā satyātmadarśanopakārajanitasamtoṣeṇeva akṣāṇi suhṛdo mitrāṇi bhūtvā  
 94702 na ghnanti kiṃtu jñānābhivṛddhyanukūlācaraṇena pālayantītyarthaḥ || 4 ||  
 94703  
 94704 padārthe sphurato yasya na stutirninandanādṛte |  
 94705 sa dehaṃ dehaduḥkhārthamādatte [duḥkhārta ityubhayatra pāṭhaḥ || kena  
 94706 hetunā || 5 ||  
 94707  
 94708 sphurato vyavaharato yasya puṃso bhogyapadārthe sadaiva doṣadarśanānnindanādṛte  
 94709 kutsanaṃ vinā stutiḥ praśastatābuddhirna bhavatyeva sa  
 94710 puṃāndehasaṃbandhiduḥkhārtham [duḥkhārtaṃ ityubhayatra pāṭhaḥ || dehaṃ  
 94711 kena hetunā ātmatayā ādatte | tatra heturnāstītyarthaḥ || 5 ||  
 94712  
 94713 nātmā śarīrasaṃbandhī śarīramapi nātmani |  
 94714 mitho vilakṣaṇāvetau prakāśatamasī yathā || 6 ||  
 94715  
 94716 idānīm dehātmaikyabhramavāraṇāya yuktīḥ prastauti-nātmetyādinā |  
 94717 jaḍacittvābhyām viruddhayordehātmanorādhārādheyabhāvādisaṃbandho'pi  
 94718 durlabhaśtādātmyaṃ tu dūre nirastamityāśayaḥ || 6 ||  
 94719  
 94720 sarvairbhāvavikāraistu nityonmuktastvalepakaḥ |  
 94721 nātmāstameti bhagavānna codeti sadoditaḥ || 7 ||  
 94722  
 94723 evaṃ nirvikāratvasavikāratvādikṛtavirodhādapi na tatprasaktirityāha-sarvairiti || 7 ||  
 94724  
 94725 jaḍasyājñasya tucchasya kṛtaghnasya vināśīnaḥ |  
 94726 śarīrakopalasyāsyā yadbhavatyastu tattathā || 8 ||  
 94727  
 94728 ātmādhīnaṃ svaprathopakāraṃ prāpyātmāna eva duḥkhabhojakatvātkṛtaghnasya || 8 ||  
 94729  
 94730 ādatte tat kathaṃ nityaṃ cinmayatvaṃ sadoditam |  
 94731 yayorekaparijñāne jaḍataivā'parasthitā || 9 ||  
 94732  
 94733 nanu cinmayatvamapi dehasyaiva dharmo'stu tathā ca na ko'pi virodha ityāśaṅkyāha##-  
 94734 śakyam tatparicaye ca jaḍataiva aparasya dehasya sthiteti tatsvabhāvaviruddhaṃ

94735 cinmayatvaṃ kathamādatte ityārthaḥ || 9 ||  
 94736  
 94737 tayoh kīḍṛgvidhā bhūtā samānasukhaduḥkhatā |  
 94738 yau samau samadharmāṇau na kadācana tau katham || 10 ||  
 94739  
 94740 nanvātmano mānasaduḥkhabhogena dehe kārśyaṃ jāyamānaṃ dṛśyate dehe ca  
 94741 tāḍanādinā ātmano duḥkhabhoga iti tayoh samānasukhaduḥkhatādarśanāttādātmyaṃ  
 94742 kiṃ na syāttatrāha-tayoriti | yau ātmadehau vahnyayaḥ piṇḍāviva samau aviviktau  
 94743 parasparadharmaṇiṇiṃ samadharmāṇau bhāsete viviktau tu tau na kadācana tathā  
 94744 bhāsete tayoh kīḍṛgvidhā katham ca samānasukhaduḥkhatā bhūtā paramārthasatyā  
 94745 vaktuṃ śakyetyārthaḥ || 10 ||  
 94746  
 94747 yāvapyasaktāvanyonyaṃ mithaḥ saṃnamitau [sagamitau iti pāṭhaḥ ||] katham  
 94748 |  
 94749 katham sthūlo'nurūpaḥ syādaṇuḥ sthūlaḥ katham bhavet || 11 ||  
 94750  
 94751 kiṃ ca asaṅgena paramasūkṣmeṇa ātmanā sthūlasya dehasya saṃgama eva durlabho dūre  
 94752 aikyamityāha-yāvapīti || 11 ||  
 94753  
 94754 ekodaye dvitīyasya na sattā dinarātrayoḥ |  
 94755 jñānaṃ nājñānatāmeti cchāyā nāyāti tāpatām || 12 ||  
 94756  
 94757 parasparopaghātisvabhāvatvādapi naikyaprasaktirityāha-eketi || 12 ||  
 94758  
 94759 sadbrahma nāsadbhavati vicitrāsvapi dṛṣṭiṣu |  
 94760 manāgapi na saṃśleṣaḥ sarvagasyāpi dehinaḥ || 13 ||  
 94761  
 94762 sadbrahma asaddehādirūpaṃ na bhavati | sataśca dehino dehādhiṣṭhānapratīcaḥ  
 94763 svādhyastena dehādinā manāgapi na saṃśleṣaḥ || 13 ||  
 94764  
 94765 dehena dehagasyāpi [deddinaḥ kvāpi iti pāṭhaḥ ||] kamalasyeva vāriṇā |  
 94766 manāgapi na saṃśleṣo brahmaṇo dehasattayā [etadagre jagatyātmanikaḥ  
 94767 kiṃcinnāttato dehakasya ca | tadā tacca mudhaivaiṣa sukhaduḥkhakramaḥ kutaḥ || iti  
 94768 prakṣiptaḥ śloko mudritapustake labhyate ||] || 14 ||  
 94769  
 94770 uktameva dṛṣṭāntopadarśanāya punarāha-deheneti | kuto na saṃśleṣastatrāha##-  
 94771 bhagavatpādaiḥ yatra hi yadadhyāsastatkṛtena guṇena doṣeṇa vā aṇumātrenāpi sa na  
 94772 saṃbadhyate iti || 14 ||  
 94773  
 94774 tadgatasyāpyatadvṛtterambarasyeva vāyutaḥ |  
 94775 jarā maraṇamāpacca sukhaduḥkhe bhavābhavau || 15 ||  
 94776  
 94777 atadvṛtteḥ alepakatvāttadvilakṣaṇasvabhāvasyāmbarasya vāyuto yathā  
 94778 śoṣakamparajolepādayo doṣā na santi tadvaddehādita ātmano jarādayo manāgapi na  
 94779 santītyārthaḥ || 15 ||  
 94780  
 94781 manāgapi na santiha tasmāttvaṃ nirvṛto bhava |  
 94782 sthito dehatayāpyuccaiḥ pātotpātamayo [mahābhramaḥ iti pāṭhaḥ ||]  
 94783 bhramaḥ || 16 ||  
 94784  
 94785 dehatayā dehātmadṛṣṭyā sthito'pi maraṇajanmātibhramo brahmātmadṛṣṭyā  
 94786 brahmaṇi apsu vīcicaya iva bhrahmamātro dṛśyata ityārthaḥ || 16 ||  
 94787  
 94788 dṛśyate kevalaṃ brahmaṇyapsu vīcicayo yathā |  
 94789 ātmasattopajīvitvādātmānubhavatīha hi || 17 ||  
 94790  
 94791 dehayantraṃ [idamardha pūrvānvayi ||] payaḥsattāmātrādūrmimiva sthitam |  
 94792 ādhāraspandanenāṅga yathā kṣobho na vā bhavaḥ || 18 ||  
 94793  
 94794 yathā payaḥ svasattayaiva sthitamūrmitvamanubhavatīva tadvat | yathā pratibimbasya  
 94795 ādhāraspandanena hetunā kṣobhe sati sūryādermanāgapi kṣobho nāsti tathā dehena  
 94796 cidābhāsakṣobhe'pi dehino dehasākṣiṇa ityārthaḥ || 18 ||  
 94797  
 94798 sūryādeḥ pratibimbasya tathā dehena dehinaḥ |  
 94799 samyagdṛṣṭe yathābhūte vastunyevābhijāyate || 19 ||  
 94800  
 94801 samyagdṛṣṭe tu vastunyeva sthitirabhijāyate | dehamayo'jñānavibhramaśca layameti || 19  
 94802 ||  
 94803

94804 sthitirdehamayo jñānavibhramo layameti ca |  
 94805 dehadehavatorjñānādyathābhūtārthayoḥ sthitiḥ || 20 ||  
 94806  
 94807 yathābhūtārthayorvimarśe  
 94808 niṣkṛṣṭaparamārthasvabhāvayordehatatsākṣiṇorjñānāddehasyāsattātmikā  
 94809 tatsākṣiṇaśca sattātmikā sthitirudeti prakāṭibhavati || 20 ||  
 94810  
 94811 sattāsattātmikoddheti dīpāddīpapadārthayoḥ |  
 94812 asamyagdarśino [asamyagjñānina iti pāṭhaḥ] dehasyāvartaparivartanaiḥ ||  
 94813 21 ||  
 94814  
 94815 dripenādyate prasyata iti dīpāt tamaḥ pradīpaśca tādṛśayoḥ | parasparotthiti  
 94816 svabhāvapadārthabhūtayorityārthaḥ | idānīmajñasya jagaddarśanaprakāraṃ ninditum  
 94817 prapañcayati-asamyagdarśina ityādinā || 21 ||  
 94818  
 94819 antaḥśūnyāḥ sphurantīha te mohārjunapādapāḥ |  
 94820 aparyālocitātmārthā aparāmṛṣṭasaṃvidaḥ || 22 ||  
 94821  
 94822 spandante cetitonmuktāstṛṇavanmūḍhabuddhayaḥ |  
 94823 anāsvāditacittatvājjaḍāḥ sarve khaghrāyubhiḥ || 23 ||  
 94824  
 94825 cetitā cetanayā tayonmuktāḥ | bhāve ghañantāccitermatvarthe inistatastal |  
 94826 nahyacetanadehātmabhūtāścetanā iti vaktum योग्या iti bhāvaḥ | yadi te acetanāstarhi  
 94827 katham vadanti tṛṇakāṣṭhāharaṇādinā vyavaharanti ca tatrāha-anāsvāditetyādinā |  
 94828 te sarve jaḍā api khairmukhanāsikādicchidraistatsaṃcāribhirvāyubhiśca yatra yatra  
 94829 pradeśe kīcakavaduditena nodanena ākrāntāstatra raṇanti prasphuranti saṃcaranti ceti  
 94830 pareṇānvayaḥ || 23 ||  
 94831  
 94832 yatra tatroditākrāntā raṇanti prasphuranti ca |  
 94833 tṛṇakāṣṭhādikaṃ sarvamāharanti tyajanti ca || 24 ||  
 94834  
 94835 saśabdasparśarūpāḍhyāstaraṅgataralāṅgakāḥ |  
 94836 jaḍāḥ santaḥ sphuradrūpā bhṛśaṃ sphārarasāsavāḥ || 25 ||  
 94837  
 94838 śabdasparśasahitarūpādiviṣayalābhenaiva āḍhyāḥ kṛtārthamanyāḥ | sphāro raso  
 94839 bhogābhiniveśa eva āsavamivonmādako yeśāṃ || 25 ||  
 94840  
 94841 savihārāgamāpāyā mahaughā iva durdhiyaḥ |  
 94842 sarveśāmeva caiteśāṃ sthitaivaiśā pidavyayā || 26 ||  
 94843  
 94844 yathā nādyādimahaughā acetanā api vihārāgamāpāyādiceṣṭāsahitāstadvaddurdhiyo'pi  
 94845 kimeśāmātmacinnāstyeva na kiṃtu vidyamānāpyabodhādvyarthā'saṃpannetyāha##-  
 94846  
 94847 kiṃtvabodhavaśādasyāḥ parāṃ kṛpaṇatām gatā |  
 94848 śvāsasaṃtatayo hyajñāllohakāradṛteryathā || 27 ||  
 94849  
 94850 ajñānmūrkhāt | niḥsarantya iti śeṣaḥ || 27 ||  
 94851  
 94852 spandamātrārthamevāśu dṛśyante nārthakāriṇāḥ |  
 94853 tarjanaṃ garjanaṃ mūḍhāddhanurdaṇḍaguṇādiva || 28 ||  
 94854  
 94855 jaṭharāgnispandamātrārtham | evaṃ mūḍhānniṣpadyamānaṃ paratarjanaṃ garjanaṃ ca na  
 94856 cetanatāliṅgaṃ maraṇādyanarthamātrahetutvāddhanurguṇavisphāravādityāha##-  
 94857  
 94858 śrūyate maraṇāyaiva cidbodhaparivarjitam |  
 94859 phalabhogo'pi yo mūḍhāttadarāṇyataroriva || 29 ||  
 94860  
 94861 phalabhogaḥ phalalābhaḥ || 29 ||  
 94862  
 94863 tasminviśramaṇaṃ yattacchilāphalahake yathā |  
 94864 tena yatsaṃgamaḥ sa syātssthānūnā bhuvī jaṅgale || 30 ||  
 94865  
 94866 śilāphalahake taptāśilāphalake yathā tathā | sthānūnā chinnatarumūlena || 30 ||  
 94867  
 94868 tadarthaṃ yatkr̥taṃ kiṃcittadvyoma lakuṭairhatam |  
 94869 tasminyadadhame dattaṃ tattyaktaṃ kiṃ na kardame || 31 ||  
 94870  
 94871 kṛtamupakṛtaṃ svena tat | lakuṭairdaṇḍaiḥ | hataṃ tāḍitam || 31 ||  
 94872

94873 tena sārddhaṃ kathā yattatkauleyāhvānamambare |  
 94874 ajñānamāpadāṃ niṣṭhā kā hi nāpadajānataḥ || 32 ||  
 94875  
 94876 kauleyaḥ śvā | kulakuṣṭityādīnā vihitasya ḍhakaṇṇaḥ kalopaśchāndasaḥ |  
 94877 idamajñānindanamajñānasya heyatāpradarśanārthaṃ dayayā na tvajñeṣu  
 94878 dveṣādityāśayenāha-ajñānamiti || 32 ||  
 94879  
 94880 iyaṃ saṃsārasaraṇirvahatyajña pramādatṭaḥ |  
 94881 ajñasyogrāṇi duḥkhāni sukhānyapi dṛḍhāni ca || 33 ||  
 94882  
 94883 punaḥpunarnivartante yugaṃ pratyacalā iva |  
 94884 śarīradhanadārādāvāsthāṃ samanubadhnataḥ || 34 ||  
 94885  
 94886 yugaṃ yugopalakṣitaṃ lāṅgalaṃ rathaṃ vā prati acalā iva dṛḍhāni durullaṅghanāni  
 94887 ca || 34 ||  
 94888  
 94889 idaṃ [idaṃ tu duḥkhaṃ iti pāṭhaḥ |] durduḥkhamajñasya na kadācana  
 94890 śāmyati |  
 94891 anātmani śaṭhe dehe ātmabhāvamupeyuṣi || 35 ||  
 94892  
 94893 asadbodhamayī māyā kathaṃ nāmāni naśyati |  
 94894 durbhāvasvañcitadhiyo vastunyandhasya durmateḥ || 36 ||  
 94895  
 94896 duṣṭairbhāvaiḥ suṣnuḥ añcitā vyāptā dhīryasya || 36 ||  
 94897  
 94898 avastuni sanetrasya luṭhataśca pade pade |  
 94899 viṣamutpadyate candrādāmodaḥ kusumādiva || 37 ||  
 94900  
 94901 avastunyasadvastuni sanetrasya paśyata iti yāvat || 37 ||  
 94902  
 94903 kaṇṭakaścaiti payaso dūrvāṅkura iva sthalāt |  
 94904 dehaśālmalibhoginyo manomātaṅgaśṛṅkhalāḥ || 38 ||  
 94905  
 94906 payasaḥ kṣīrātkaṇṭakaśca eti āgacchati | utpadyata iti yāvat | dehalakṣaṇasya śālmaleḥ  
 94907 koṭare nivasantyo bhoginyaḥ sarpiṇībhūtā āśāḥ prasūyante rāgalobhadainyādisarpān |  
 94908 athavā manogātaṅgasya śṛṅkhalābhūtā āśā duḥkhāni prasūyante iti  
 94909 āntarabāhyaviṣayabhedenāsābhedaṃ prakalpya rūpakadvayaṃ yojyam || 38 ||  
 94910  
 94911 ajñasyāśāḥ prasūyante sukrṣṭādiva śālayaḥ |  
 94912 narakaśrīrīhājñānaṃ kuṣkṛtavylaveṣṭitaṃ || 39 ||  
 94913  
 94914 sukrṣṭātkṣetrāt | na vidyate jñānaṃ yasya saḥ ajñānastaṃ narakaśrīḥ paripālayati  
 94915 pratikṣate || 39 ||  
 94916  
 94917 paripālayati prītā mayūrī vāridaṃ yathā |  
 94918 netralolālīnīlola sphuritādharapallavā || 40 ||  
 94919  
 94920 mūrkhārthameva vikasatyaṅganā viṣavallārī |  
 94921 ajñasya hṛdi sadbhūmāveva [sadbhūmāviva pelavapallavaḥ iti pāṭhaḥ |]  
 94922 pelavapallavā || 41 ||  
 94923  
 94924 hṛdi manolakṣaṇāyāṃ sadbhūmau || 41 ||  
 94925  
 94926 vidyate patagacchāyo rāgavidrumadurdrumaḥ |  
 94927 tarucchadalasaddhūmaḥ śāstrajālaradolmukaḥ || 42 ||  
 94928  
 94929 tarucchadaḥ pallavastatsthānāpannayoh sphuradoṣṭhayorlasanto niśvāsadhūmā yasya |  
 94930 śāstrajālamiva kaṭakaṭāyamānā radā dantā evolmukā yasya | dveṣa eva dāvāgniriyasya |  
 94931 hṛnmanastallakṣaṇe marau nirjalāraṇye jvalati bhaṣmībhavatīva || 42 ||  
 94932  
 94933 jvalati dveṣadāvāgnirhṛnmarau kāyatāpadaḥ |  
 94934 ajñamātsaryamanasi parāpavadanacchadā || 43 ||  
 94935  
 94936 mātsaryajalapūrṇe manasi mānase | mātsaryamānase'jñasyeti pāṭhaḥ sādhuḥ || 43 ||  
 94937  
 94938 īrṣyākamalinī cintāṣaṭpadā vilasatyalam |  
 94939 pratījanmapramṛṣṭogrādūḥkhakallolavibhramam || 44 ||  
 94940  
 94941 pramṛṣṭā nānāpratīkāropāyavelopasarpaṇena mārjitā ugradūḥkhakallolavibhramā yatra

94942 taṃ jaḍamaññaṃ jalamayaṃ samudraṃ ca maraṇalakṣaṇo vāḍavo vaḍavānalaḥ || 44 ||  
 94943  
 94944 jaḍameva samabhyeti punarmaraṇavāḍavaḥ |  
 94945 janma bālyaṃ vrajatyetadyauvanaṃ yuvatā jarāṃ || 45 ||  
 94946  
 94947 janmādināmuttarottaramanarthaprāpakatvamevetyāha-janmet || 45 ||  
 94948  
 94949 jarā maraṇamabhyeti mūḍhasyaiva punaḥ punaḥ |  
 94950 jagajjīrṇāraghaṭṭe'sminnajjvā saṃsṛtirūpayā || 46 ||  
 94951  
 94952 āraghaṭṭe yantre ghaṭṭiyantre || 46 ||  
 94953  
 94954 majjanonmajjanairajño yantre kalaśatāṃ gataḥ |  
 94955 yadeva goṣṭhapaḍāpūraṃ jñadhiyaḥ pelavaṃ jagat || 47 ||  
 94956  
 94957 goṣṭhapaḍāpūrayatīti goṣṭhapaḍāpūraṃ | alpajalaprāyamityarthaḥ || 47 ||  
 94958  
 94959 tadevāpārāparyantamaḡādhamaḡāhātmanaḥ |  
 94960 dhiyo'dṛśa ivājñasya dirghaṃ jaṭharakoṭarāt || 48 ||  
 94961  
 94962 amaḡāhātmanaḥ paricchinna dehātmadarśinaḥ apārāparyantamaḡādhaṃ ca bhavati | ataḥ  
 94963 adṛśaḥ andhasyeva ajñasya dhiyo  
 94964 jaṭharakoṭarādudaraḡharaṇāsaktibandhanavaśādaparaṃ dirghaṃ saṃsārābdhipāraṃ na  
 94965 prayāntītyanvayaḥ || 48 ||  
 94966  
 94967 na prayāntīyaparaṃ pāraṃ vihaṅgyaḥ pañjarādiva |  
 94968 bhāvamātraparāvṛttavāsanābhāranābhayaḥ || 49 ||  
 94969  
 94970 kuto na prayānti tatrāha-bhāvetyādinā | parāści khāni  
 94971 vyatṛṇatsvayaṃbhūstasmātparāṇ paśyati nāntarātman iti śruterbāhyeṣu  
 94972 viśayamātreṣu parāvṛttavāsanābhārākrāntaḡḡdayanābhayaḥ satyo viśayapañkeṣu  
 94973 magnā janmacakrasya nemayo nemisthānīyendriyagaṇā uddhṛtya spaṣṭikartuṃ  
 94974 śodhayituṃ na śakyante || 49 ||  
 94975  
 94976 spaṣṭikartuṃ na śakyante janmacakrasya nemayaḥ |  
 94977 ajñenendriyagṛḡḡrārthaṃ [ajñānendriya iti pāṭhaḥ ]  
 94978 rāḡānmṛḡgayuṇā tanuḥ || 50 ||  
 94979  
 94980 gṛḡḡhrapadena mṛḡgayopayoginaḥ śyenā grāhyāḥ | tanuḥ svadehaparamparā |  
 94981 dūrāddūradeśakālayorapi sarvadā sarvatreti yāvat | rāḡānmṛḡgayāvyasanāt || 50 ||  
 94982  
 94983 saṃsārāraṇya āstīrṇā dūrādāmiṣapiṇḡavat |  
 94984 bhūtaśailamayī dṛṣṭirmṛnmāṃsalavamātrikā || 51 ||  
 94985  
 94986 āmiṣapiṇḡavaditi vatiprayogo bhrāntidṛśā bhedābhāve  
 94987 sādṛśyābhāvādityāśayenāha-bhūteti | bhūtamayī manuṣyapaśvādīprāṇipracurā  
 94988 himavānvindhyo malaya ityādiśailapracurā ca dṛṣṭīrvastuto māṃsalavamātrikā  
 94989 mṛllavamātrikā ceti vibhajya vyutkrameṇa saṃbandhaḥ | mohāttattvāparyālocanādeva  
 94990 gaurāśvaḥ puruṣo mātā bhrātā himavānmalaya ityādikalpanayā saṃlakṣyate ityarthaḥ ||  
 94991 51 ||  
 94992  
 94993 mohātsaṃlakṣyate citrapadārthānantarañjanaḥ |  
 94994 jayatyanaḡpaṣaṃkalpakalpanākālpapādapaḥ || 52 ||  
 94995  
 94996 ataeva citraiḥ padairarthaiśca anantāni rañjanāni yasya  
 94997 tathāvidho'nalpaṣaṃkalpakalanālakṣaṇaḥ kalpapādapo jayati | atyantāsadbhirapi padārthaiḥ  
 94998 sarvakāmapūraṇasamarthatvātsarvotkarṣeṇa vartata ityarthaḥ || 52 ||  
 94999  
 95000 ajñānātprasṛtā yasmāj jagatparṇaparamparāḥ |  
 95001 yasmīmṣṭiṣṭhanti rājante viśanti vilasanti ca || 53 ||  
 95002  
 95003 idāniṃ tādṛśakalpavṛkṣakoṭiviyāptaṃ saṃsāravanakhaṇḡaṃ varṇayati##-  
 95004  
 95005 vicitraracanopetā bhūribhogivihāṅgamāḥ |  
 95006 yatra janmāni parṇāni karmajālaṃ ca korakam || 54 ||  
 95007  
 95008 parṇāni pallavāḥ | korakaṃ kalikā | chāṇḡdāsī klībatā || 54 ||  
 95009  
 95010 phalāni puṇyapāpāni mañjaryo vibhavaśriyaḥ |

95011 ajñānendūdaye naitā yoṣidoṣadhayaḥ sphuṭam || 55 ||  
 95012  
 95013 yoṣillakṣaṇā oṣadhayo latā asminvarṇitalakṣaṇe saṃsāraṇakhaṇḍe | parāṃ  
 95014 śobhāmupāgatāḥ || 55 ||  
 95015  
 95016 saṃsāraṇakhaṇḍe'sminparāṃ śobhāmupāgatāḥ |  
 95017 janmajālakalāpūrṇastamaḥkālakṛtodayaḥ || 56 ||  
 95018  
 95019 ajñānasyendutvamuktamupapādayati-janmeti | tamaḥkāle vivekasūryāstamayakāle |  
 95020 śūnye niṣprapañce brahmaṇi nabhasi ca uditātmā prakāśamānaḥ | doṣāyā  
 95021 ratrerdoṣāṇaṃ ceśaḥ || 56 ||  
 95022  
 95023 śūnyoditātmā doṣeśo jayatyajñānacandramāḥ |  
 95024 ajñānendoḥ prasādena vāsanāmṛtaśālinā || 57 ||  
 95025  
 95026 tarpitāśācakoreṇa cittaratnaraśaiṣiṇā |  
 95027 rājahaṃsavilāsinyaḥ prāleyaśīśirāṅgikāḥ || 58 ||  
 95028  
 95029 tarpitāḥ poṣitā āśalakṣaṇāścakorā yena | cittalakṣaṇaṃ yadratnaṃ dyumaṇistadiyo raso  
 95030 viśayāsvādanāmṛtaṃ tadeṣiṇā | sūryamaṇḍalāntargatenaivāmṛtena śuklapakṣe  
 95031 candrapūrteriti bhāvaḥ || 58 ||  
 95032  
 95033 bhānti kāntākumudvatyo lolalocanaṣaṭpadāḥ |  
 95034 dhammillatimirollāsā lasatpāṇḍupayodharāḥ || 59 ||  
 95035  
 95036 rāmārajanyo rājante tanmaurkhyeṇa vijṛmbhitam || 60 ||  
 95037  
 95038 rāmālakṣaṇārajanyo rātrayo yadrājante taddraṣṭṭiṇāṃ maurkhyeṇaiva vijṛmbhitam |  
 95039 tacchobhākāreṇa pariṇataṃ na tatra śobhanaṃ kiṃcidvastuto'stīti bhāvaḥ || 60 ||  
 95040  
 95041 āpātāmātramadhuratvamanarthasattvamādyantavattvamakhilasthitibhaṅguratvam |  
 95042 ajñānaśākhina iti prasṛtāni rāma nānākṛtīni vipulāni phalāni tāni || 61 ||  
 95043  
 95044 ajñānameva sarvānarthaheturiti darśayannupasaṃharati-āpāteti | he rāma  
 95045 yadviśayeṣu prasiddhamāpātāmātramadhuratvamanarthaparyavasānatvamādyantavattvam  
 95046 deśataḥ paricchinnavatvamakhilasthitiṣu bhaṅguratvaṃ naśvaratvaṃ ca  
 95047 tatsarvamajñānalakṣaṇasya śākhino vṛkṣasya iti evaṃvidhāni nānākṛtīni phalāni  
 95048 bijāṅkuraparamparayā jagadākāreṇa prasṛtāni | tasmādajñānameva  
 95049 tanmūlamucchedyamiti bhāvaḥ || 61 ||  
 95050  
 95051 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte mokṣopāyeṣu  
 95052 nirvāṇaprakaraṇe pū0 mohamāhātmyaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 95053  
 95054 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 95055 mohamāhātmyaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 95056  
 95057 saptamaḥ sargaḥ 7  
 95058  
 95059 śrīvāsiṣṭha uvāca |  
 95060  
 95061 yanmuktāvalitā ratnabhūṣitā bhānti yoṣitaḥ |  
 95062 madendāvudite kṣubdhakāmākṣīrārṇavormayaḥ || 1 ||  
 95063  
 95064 kāmādibhīranarthādiṣvarthatā ramyatāvahāḥ |  
 95065 vistareṇātra varṇyante ajñānasya vibhūtayaḥ ||  
 95066  
 95067 tatra sarvavivekāpahāriṇyaḥ sadyonarthagartapātinyaḥ prastutāḥ striya evājñānasya  
 95068 kāmasya ca mahāvibhūtaya ityāśayena tā eva prathamāṃ varṇayati-yadityādinā | asya  
 95069 yacchabdasya sarveṣu ślokeṣu prativākyaṃ saṃbadhyamānasya  
 95070 saptaṣaṣṭhitamasargopāntyaślokārdhe tādajñānavijṛmbhitamityatra saṃbandhaḥ |  
 95071 madalakṣaṇe indau udite sati yoṣitaḥ kṣubdhasya kāmākṣīrārṇavasyormaya iva yadbhānti  
 95072 tādajñānasya vijṛmbhitam vibhūtiriti prativākyaṃ yojyam || 1 ||  
 95073  
 95074 sauvarṇāmbhōjakośasthalolālīpaṭalaśriyam |  
 95075 dhārayanti dṛśaḥ strīṇāṃ kapolataladolitāḥ || 2 ||  
 95076  
 95077 yaddhārayanti tadapyajñānavijṛmbhitam || 2 ||  
 95078  
 95079 udyānavanakhaṇḍeṣu bhūmau kṛtamadā madhau |



95080 hṛdyāḥ sumanaso bhānti dāsā iva manobhuvaḥ || 3 ||  
 95081  
 95082 madhau vasante vanakhaṇḍeṣu taruṣu bhūmau ca manobhuvo dāsā ājñāpyā iva  
 95083 kṛtamadāḥ kāmīnāṃ janitonmādāḥ || 3 ||  
 95084  
 95085 kravyādagṛdhragomāyukauleyakavalāṅgikāḥ |  
 95086 striyaḥ samupamīyante candracandanapaṅkajaiḥ || 4 ||  
 95087  
 95088 kravyādāḥ kravyamātrāhārā vyāghrādayaḥ | gṛdhragomāyvādayastu lābhe  
 95089 annādyapyāśnantīti punargrahaṇam || 4 ||  
 95090  
 95091 sauvarṇakalaśāmbhojakalikāmātuluṅgavat |  
 95092 dṛśyate strīstanaśreṇī raktapūtisugandhikā || 5 ||  
 95093  
 95094 raktapūtīgandha eva sugandho yasyāstathāvidhā strīṇāṃ stanaśreṇiḥ  
 95095 sauvarṇakalaśādivadyaddṛśyate tadaññānavijṛmbhitam || 5 ||  
 95096  
 95097 rasāyanendunisyandamadhubimbāsavadravaiḥ |  
 95098 oṣṭhābhidho māṃsalavo lālākta upamīyate || 6 ||  
 95099  
 95100 indunisyando'mṛtam || 6 ||  
 95101  
 95102 alpālpāṣṭhīvadākārā bhujākrūrāsthīśaṅkavaḥ |  
 95103 mahābhūlatāśabdairvarṇyante kavibhiḥ śubhaiḥ || 7 ||  
 95104  
 95105 pratyekaṃ vibhajya darśane alpālpā aṣṭhīvantaḥ parvāṇi tadākārāśca  
 95106 bhujāśabdavācyāḥ krūrā asthīśaṅkavaḥ || 7 ||  
 95107  
 95108 kadalīstambhasambhārasundarībhīstathā [tadūrubhīstathā bhṛtā iti pāṭhaḥ |  
 95109 ] bhṛtā |  
 95110 kucaśobhacitānandā toraṇālirvirājate || 8 ||  
 95111  
 95112 tathā kadalīstambhāveva sambhāra urusāmagrī yāsāṃ tathāvidhābhiḥ sundarībhirmṛtā  
 95113 kucakalaśaśobhāyā ucito draṣṭṛnetrānando yasyāḥ sakāśāttathāvidhā  
 95114 toraṇālirmanmathāgāratoraṇasragbhūtā kāñcī yadvirājate tadapyajñānavijṛmbhitamiti  
 95115 prāgvat || 8 ||  
 95116  
 95117 āpātamandamadhurā madhye dvandvānubandhinī |  
 95118 śīghrāvasānaviralā lakṣmīrapyabhivāñchyate || 9 ||  
 95119  
 95120 āpāte ārambhe mandānāṃ madhurā āpātato'lpamadhurā vā | madhye vyayakāle  
 95121 rāgaḍveṣādīdvandvānupātīnī | śīghramavasānaṃ kṣayo yasyāḥ | katipayajaneṣu  
 95122 dṛśyatvādviralā idṛśī lakṣmīrapi yadabhivāñchyate taditi prāgvat || 9 ||  
 95123  
 95124 samupaiti matirduḥkhaṃ sukhaṃ ca śataśākhatām |  
 95125 duḥkhaśākhāstu jāyante nānākarmaphalāḥ śriyaḥ || 10 ||  
 95126  
 95127 yanmatirduḥkhaṃ samupaiti yacca sukhaṃ śataśākhatām samupaiti yacca  
 95128 nānākarmaphalāḥ śriyo duḥkhānyeva śākhā yāsāṃ tathāvidhā jāyante tadapīti  
 95129 prāgvat || 10 ||  
 95130  
 95131 baddhajālaghanākārāḥ kārārthamiva rajjavaḥ |  
 95132 dacchadaḥ sadṛśā vācaḥ pratānagahane sthītāḥ || 11 ||  
 95133  
 95134 śrīṇāmajñānavijṛmbhitatve tatphalakakāmyakarmasu pravartakānāṃ  
 95135 karmakāṇḍavacasāṃ sutarāṃ tathātvamityāśayenāha-vaddheti | pratānāni  
 95136 kāmyakarmavistārāstallakṣaṇe gahane araṇye sthītā latā iva  
 95137 baddhairnānāphalakāmajālairghanākārā nivīḍākārā ataeva devādirṇṇināṃ karmināṃ  
 95138 kārāgrharakṣaṇārthā rajjava iva sthītāḥ | datāṃ dantānāṃ chadāvoṣṭhau  
 95139 tatsadṛśāḥ | rāgaḍpalapradhānā iti yavat | idṛśāḥ  
 95140 karmakāṇḍavāco'pyavidyāvijṛmbhitamityarthaḥ | chadaśabdasya samāse  
 95141 vibhakṭeralugvisargaśca cchāndasaḥ | idaṃ ca yāmimāṃ puṣpītāṃ vācam ityādinā  
 95142 bhagavatā gītāsu sphuṭīkṛtam || 11 ||  
 95143  
 95144 saṃtapta mohamihikā kāryāsāravisāriṇī |  
 95145 yamunā prāvṛṣīvaiti timiraśyāmalā cīram || 12 ||  
 95146  
 95147 mohavaśātsvata eva kāmyeṣu pravṛttānāṃ punaḥ śāstreṇāpi  
 95148 pravartanamandhonmattasya svataḥ kūpe patato balātpātanamivānucitamityāśayena

95149 mohātsvataḥpravṛttiṃ darśayati-saṃtateti | kāryāṇi  
 95150 pravṛttayastallakṣaṇairāsārairvisāriṇī vistīrṇā mohalakṣaṇā mihikā svataḥ śyāmalā  
 95151 prāvṛṣi rajasā ca kaluṣā tatrāpi niśi timireṇātyantaśyāmalā yamunā yathā eti  
 95152 pravahati tadvatsvata evaiti | puruṣamandhikṛtya viṣayeṣu pravartayatītyarthaḥ || 12 ||  
 95153  
 95154 kaṭūkṛtāntaḥkaraṇo nānāsukhaviśāradaḥ |  
 95155 vardhate hi gatasnehaṃ janmaprativiṣārasaḥ || 13 ||  
 95156  
 95157 bhoge pravṛttasya ca viṣayeṣu putrapautrādiṣu ca rāgo'bhivardhata ityāha-kaṭviti |  
 95158 āpātato nānāsukhaviśāradaḥ pariṇāme  
 95159 duḥkhaparyavasānāddveṣamātsaryacintādiḥjananācca gatasnehaṃ yathā syāttathā  
 95160 kaṭūkṛtāntaḥkaraṇo janmalakṣaṇāyāḥ prativīṣāyā viṣavallyā rasa iva  
 95161 pallavopacayaprado rāgo vardhate || 13 ||  
 95162  
 95163 vyādhūtarjarārākīrṇajagatāparṇarājayaḥ |  
 95164 svakarmapavanā vānti nānāvakarareṇavaḥ || 14 ||  
 95165  
 95166 tataśca kramātputrādinām maraṇe tadviyogaduḥkhaparamparā bhavatītyāśayenāha##-  
 95167 putrādiparijanasamūhā eva parṇarājayo yaistathāvidhā nānāvidhā avakarareṇava iva  
 95168 vivekadṛṣṭihāriṇo vikṣepabhedā yeṣu tathāvidhāḥ svaduṣkarmaparipākalakṣaṇāḥ  
 95169 pavanā vānti || 14 ||  
 95170  
 95171 kālāḥ kavalitānantajagatpakvaphalo'pyayam |  
 95172 ghasmarācārajaṭharaḥ kalpairapi na tṛpyati || 15 ||  
 95173  
 95174 tataḥ svasyāpi mṛtyuriti sadaivaivaṃ janmaparamparayā mṛtyumukhe praveśa  
 95175 ityāha-kāla iti || 15 ||  
 95176  
 95177 mohamārutamāpiya tvacā viṣamacāriṇaḥ |  
 95178 sphurantīhāhayaścitrāḥ śītalācaladīptayaḥ || 16 ||  
 95179  
 95180 evaṃ parivartamānānajñajīvān ahitvenotprekṣate-moheti | śītalasya  
 95181 trividhatāpaśūnyasyācalasya ca brahmaṇo dīptayaḥ prakāśāyamānā jīvā iva saṃsāre  
 95182 citrā ahayaḥ sarpā eva | tatkutah | yata ete mohalakṣaṇaṃ mārutamāpiyāntaḥ pūrayitvā  
 95183 sthitāḥ punarviiyujyamānayā nānādehalakṣaṇāyā tvacā copalakṣitā viṣamacāriṇaḥ  
 95184 kuṭilagatayaḥ sphuranti | saṃcalantītyarthaḥ || 16 ||  
 95185  
 95186 cintāpiśācopahatā vivekendūdayaṃ vinā |  
 95187 tamaseva nirālokā yāti yauvanayāminī || 17 ||  
 95188  
 95189 taiḥ pratijanma prāpyamāṇaṃ yauvanamapi mokṣasādhaneṣu  
 95190 vivekavairāgyaśravaṇādiṣvanupayojanādruthaivetyāśayenāha-cinteti | yāti teṣāmiti  
 95191 śeṣaḥ || 17 ||  
 95192  
 95193 jihvā jarjaratāmeni prākṛtānunayajvaraiḥ |  
 95194 padmakōṭarakoṇasthamapi sūtraṃ himairiva || 18 ||  
 95195  
 95196 evaṃ tadiyajihvādināmapi vaiyarthyaṇarthate darśayati-jihvetyādinā | prākṛtānām  
 95197 pāmarāṇām śrīputrādināmanunayaḥ kopāpanayanaṃ tatprayuktairjvaraiḥ saṃtāpaiḥ  
 95198 jihvopamānatvopapattaye sūtrapadena tadṛḍhāvaṣṭabdhāmantardalaṃ lakṣyate | ukto  
 95199 nyāyaścakṣurādyaṅgeṣvapi jñeyaḥ || 18 ||  
 95200  
 95201 duḥkhaśokamahāṣṭhīlaḥ kaṣṭakāṇṭakasaṃkaṭaḥ |  
 95202 sahasraśākhatāṃ yāti dāridryadṛḍhaśālmaliḥ || 19 ||  
 95203  
 95204 aṣṭhīlā granthayaḥ || 19 ||  
 95205  
 95206 antaḥśūnyonnatidhvastacittacaityakṛtālayaḥ |  
 95207 māyābahulayāminyām lobholūko vivalgati || 20 ||  
 95208  
 95209 satyavastvanavalambanādantaḥśūnyaḥ sakoṭaraśca svonnatibhāreṇa  
 95210 bhugnaścittalakṣaṇaścaityavṛkṣastatra kṛtālayaḥ māyālakṣaṇāyām  
 95211 bahulayāminyām kṛṣṇapakṣaniśāyām || 20 ||  
 95212  
 95213 pūrvam grhītvā karṇābhyām sphurantī pariniścayam [paritaśca ya iti  
 95214 pāṭhaḥ || |  
 95215 jarājarjaramārjārī yauvanākhuṃ nikṛntati || 21 ||  
 95216  
 95217 pūrvamārambhakāle karṇābhyām karṇasaṃnihitakapolayorgṛhītvā || 21 ||

95218  
 95219 niḥsārā kramaśaḥ krāntadharādharasamunnatiḥ |  
 95220 ḍiṇḍirapiṇḍikeveyaṃ sṛṣṭirāyāti puṣṭatām || 22 ||  
 95221  
 95222 ajñānādeva punaḥ sṛṣṭiprasaraṃ darśayati-niḥsāretyādinā | kramaśaḥ krāntā  
 95223 racayitumupakrāntā dharādharāṇāṃ dharādharma iva ca samunnatiriyayā | ḍiṇḍirasya  
 95224 phenasya piṇḍikā tādrśī prasiddhā sṛṣṭirjagaddr̥ṣṭiḥ || 22 ||  
 95225  
 95226 ābhāsapuṣpadhavalā jagatpallavaśālinī |  
 95227 sattālatā vikasitā dharmārthaphaladhāriṇī || 23 ||  
 95228  
 95229 ābhāsaścidābhāsaprakāśastallakṣaṇapuṣpāirdhavalā ujjvalā sattā  
 95230 vyāvahārikasatyatālakṣaṇā latā || 23 ||  
 95231  
 95232 surācalamahāsthūṇaṃ candrasūryagavākṣakam |  
 95233 gaganācchādanaṃ cāru dhriyate trijagadgr̥ham || 24 ||  
 95234  
 95235 surācalopalakṣitaparvatā eva mahāntaḥ sthūṇaḥ stambhā yasya | gamanamevācchādanaṃ  
 95236 cchadiriyasya || 24 ||  
 95237  
 95238 saṃsārasarasi sphāre caranti prāṇaṣatpadāḥ |  
 95239 śarīrapuṣkareṣvantaścidrūparasapāyinaḥ || 25 ||  
 95240  
 95241 sphāre vistīrṇe saṃsārasarasi jāteṣu śarīrapuṣkareṣu antaḥsthacidrūparasapānaśīlāḥ  
 95242 prāṇaṣatpadāscaranti etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti ānandena  
 95243 jātāni jīvanti ityādiśruteriti bhāvaḥ || 25 ||  
 95244  
 95245 nabhomārgamahānīlakuṭṭimaikāntaśālinī |  
 95246 bhuvanaudararabhyāntaḥ sphuratyādityadīpikā || 26 ||  
 95247  
 95248 nabhomārgalakṣaṇe mahati nīlamaṇinirmite kuṭṭime kṛtrimabhūbhāge ekāntaṃ śālinī  
 95249 śobhamānā bhuvanodare ramaṇīyatarā ādityadīpikā sphurati dīpyate  
 95250 yattadapyavidyāvijṛmbhitamiti sarvatra || 26 ||  
 95251  
 95252 āśātantunibaddhāṅgī jāgatī jīrṇapakṣiṇī |  
 95253 svavāsanāśālāke'ntarnibaddhendriyapañjare || 27 ||  
 95254  
 95255 jāgatī jagadantargatajīvarāśīlakṣaṇā jīrṇapakṣiṇī svavāsanāśālāke indriyapañjare dehe  
 95256 yannibaddhā tadapi || 27 ||  
 95257  
 95258 anāratapatajjālabhūtaparṇaparamparā |  
 95259 spandate marutā''mṛṣṭā saṃsṛtivrataśīcīram || 28 ||  
 95260  
 95261 marutā prāṇena āmṛṣṭā kampitā || 28 ||  
 95262  
 95263 sṛṣṭeḥ katipayam kālam prahr̥ṣṭāḥ kulaśālināḥ |  
 95264 adhaḥkṛtogradanarakapaṅkāḥ śaṅkojjhitāḥ kṣaṇam || 29 ||  
 95265  
 95266 adhaḥ pātāle spaṣṭaṃ pradarśanāya dhātrā kṛtogradanarakapaṅkāḥ santo'pi  
 95267 tatpatanaśaṅkojjhitāḥ santo yatprahr̥ṣṭāstadapīti prāgvat | athavā  
 95268 svātmatādātmyādhyāśena adhaḥkṛtāstiraskṛtā iva uprā  
 95269 raktamāṃsamalamūtrādidehanarakapaṅkā yaistathāvidhāstacchaṅkojjhitāḥ santo  
 95270 vayaṃ kulaśālinā mahāśayā ityādyabhimānairyatprahr̥ṣṭāstadityarthaḥ || 29 ||  
 95271  
 95272 bhuktendukhaṇḍakaṇikānīnanīradaśaivale |  
 95273 svargamārgasarasyantaḥ sphuranti surasā rasāḥ || 30 ||  
 95274  
 95275 svargalakṣaṇe'bhramārgasthasarasi surā devāstadrūpāḥ sārāpakṣiṇo yatsphuranti tadapi  
 95276 ||  
 95277 30 ||  
 95278  
 95279 nānāphalālimalinā vāsanājālamālitā |  
 95280 spandāmodamayī sphitā kriyāvikasitālinī || 31 ||  
 95281  
 95282 yacca nānākāmyaphalalakṣaṇairalibhirmalinā kriyālakṣaṇā abjinī vikasitā tadapi || 31 ||  
 95283  
 95284 varākī sṛṣṭiśapharī sphuranti bhavapalvale |  
 95285 kṛtāntavṛddhagṛdhreṇa śaṭhena vinigṛhyate || 32 ||

95286 śapharī proṣṭhyākhyā kṣudramatsyajātiḥ || 32 ||  
 95287  
 95288 taraṅgaphenamāleḥ saivānyeva ca bhaṅgurā |  
 95289 śvaḥśvo'parendulekheva samudeti vicitratā || 33 ||  
 95290  
 95291 śvaḥ śvaḥ aparā pratidinaṃ bhinnaparimāṇā indulekheva || 33 ||  
 95292  
 95293 bhūribhūtaśarābāṇi kṣaṇabhaṅgāni kurvataḥ |  
 95294 idaṃ kālakuḷālena cakram saṃparivartyate || 34 ||  
 95295  
 95296 kṣaṇabhaṅgāni aciranaśvarāṇi || 34 ||  
 95297  
 95298 asaṃkhyātāni kalpāni saṃjātānyacale pade |  
 95299 jagajjaṅgalajālāni dagdhāni yugavahninā || 35 ||  
 95300  
 95301 kalpāni sarvavyavahārasamarthāni | acale pade brahmaṇi | yugavahninā yugāntāgninā || 35 ||  
 95302  
 95303 bhāvābhāvairaparyantaiḥ sukhaduḥkhadaśāṣataiḥ |  
 95304 vaiparītyaṃ prayātyevamajasraṃ jāgatī sthitiḥ || 36 ||  
 95305  
 95306 vaiparītyaṃ vipariṇāmam || 36 ||  
 95307  
 95308 kṣubdhairiyugaparāvartairvāsanāśṛṅghalombhitā |  
 95309 mahāśaninipātaiśca na bhagnā'buddhadhīratā || 37 ||  
 95310  
 95311 etādṛśānarthaparamparādarśane'pyajñānāṃ kuto na nirvedoddhayastatrāha##-  
 95312 maurkhyadārḍhyalakṣaṇā dhīratā yato na kaiścidapi bhagnetyarthaḥ || 37 ||  
 95313  
 95314 śataśo vidrutāridhraidanuputrainabhiṣṭutām |  
 95315 bhavabhagnatayā[tayāṃ iti taya gatau ityasya rūpam | bhagnarayāṃ iti pāṭhaḥ |  
 95316 ] maindriṃ tanuṃ vahati vāsanā || 38 ||  
 95317  
 95318 yā vāsanā jñānenājñānabādhe'pyadhikāraprārabdhabalādirādīśarīraṃ  
 95319 manvantarakālaparyantaṃ dhatte tasyāḥ kenānyena bhaṅgaprasaktirityāśayenodāharati##-  
 95320 punaryuddhābhikāṅkṣayā dhārayanti pālayantīti  
 95321 vidrutāridhrāstathāvidhairdanuputrainapyabhiṣṭutām bhavaḥ punarjanmādiviṣaye  
 95322 bhagnastayo vego yasyāstathāvidhāmapi aindriṃ tanuṃ vāsanā yadbahati yāvadadhikāraṃ  
 95323 dhārayati tadapītyarthaḥ || 38 ||  
 95324  
 95325 viśatyavirataṃ bhūtasargapāṃsuparamparā |  
 95326 nityaṃ niyatīvātyeyaṃ kālavyālagalāntaram || 39 ||  
 95327  
 95328 bhūtasarga eva pāṃsuparamparā yasyāṃ tathāvidhā niyatilakṣaṇā vātyā kālalakṣaṇasya  
 95329 vyālasya galāntaraṃ yadvīśati tadapi | sarpāṇāṃ vāyubhakṣakatvaprasiddherutprekṣā || 39 ||  
 95330  
 95331  
 95332 padārthāmbhasi sarvāṇi phalaphenāni sarvataḥ |  
 95333 patantyaviratāpātamaḥbhāvavaḍavāmukhe || 40 ||  
 95334  
 95335 abhāvo nāśastallakṣaṇe vaḍavāgnimukhe yatpatanti tadapi || 40 ||  
 95336  
 95337 sphurantyākasmikoddhūtāvicitradravyaśaktayaḥ |  
 95338 svabhāvamātrasaṃpannāḥ spandaśriya ivāmbhasaḥ || 41 ||  
 95339  
 95340 svasya bhāvaḥ adhiṣṭhānasattā tāvanmātreṇa saṃpannā labdhasvarūpā  
 95341 ākasmikenātarkyeṇa vāsanāvaicitryeṇoddhūtāścālitā yatsphuranti prasaranti tadapi || 41 ||  
 95342  
 95343 bhūtamauktikasāṃpūrṇānbṛhataḥ subahūnapi |  
 95344 jagatkalabhakānatti kṛtāntodriktakesarī || 42 ||  
 95345  
 95346 kalabhakān mattagajānyadatti tadapi || 42 ||  
 95347  
 95348 kuḷaśailaphalā meghapakṣapuñjāḥ phalāmṛjāḥ |  
 95349 jāyante ca mriyante ca dhriyante ca jagatkhaḡāḥ || 43 ||  
 95350  
 95351 kuḷaśailā himavadādāya upabhogyatvānmahattvācca phalāni yeṣāṃ | meghā eva  
 95352 nabhogatyākārasādṛśyābhyāṃ pakṣapuñjā yeṣāṃ | phalāni āmṛjanti sarvataḥ  
 95353 pariśodhayanti vicinvaṇtīti phalāmṛjāḥ | mṛjerbāhulakātkāḥ | gacchanti

95354 uttarāyaṇadakṣiṇāyanādīmārgeṇa sadā bhramantīti jaganti jīvāstallakṣaṇāḥ khagāḥ  
 95355 pakṣiṇo yajjāyante yasmiyante yat dhriyante yāvanmaraṇaṃ jīvanti  
 95356 tadapyajñānavijṛmbhitamityarthaḥ | atra kulācalānāṃ mūlamadhyāgrabhāgānāṃ  
 95357 nāgamartyadevairupabhogyatvātpthalatvotprekṣā meghānāṃ ca dakṣiṇāyanamārgaparvasu  
 95358 dhūmatvenābhrameghatvādinā cordhvādhogatinirvāhakatvātpakṣatvotprekṣā bodhyā || 43  
 95359 ||  
 95360  
 95361 cidbhittau spandaśubhrāyāṃ raṅgaiḥ pañcabhirindriyaiḥ |  
 95362 unmīlayati saṃsāracitrāṇi vidhicitrakṛt || 44 ||  
 95363  
 95364 dṛṣṭisrṣṭipakṣamavalambyāha-ciditi |  
 95365 spandaiścākṣuṣādivṛttivyāptibhīrṇirastāvaraṇaspaṣṭatvācchubhrāyāṃ | raṅgai  
 95366 raṅgadravysthānīyaiḥ pañcabhirbahirindriyairvidadhāti dṛṣṭimātreṇa sṛjatīti  
 95367 vidhirdraṣṭā sa eva citrakṛt || 44 ||  
 95368  
 95369 ajasragatvarīm sarvaparivartavidhāyinīm |  
 95370 nimeṣaśatabhāgāṅgīmasadduḥśādhitāṅkurām || 45 ||  
 95371  
 95372 tasyāṃ dṛṣṭisrṣṭau sthāvara jaṅgamayoranubhave yo viśeṣastaṃ prathamam  
 95373 sthāvareṣu darśayati-ajasreti dvābhyām | sthāvarajātayaḥ svasyātmanaḥ smutthānaṃ  
 95374 jagadākāreṇa vivartastatkāriṇīmajas nagatvaratvādiviśeṣaṇaviśiṣṭāṃ sūkṣmāṃ  
 95375 kālasya kalanāṃ dhyānenaivāntareṇa bahiḥ sphuṭavyavahārākṣameṇānubhavena  
 95376 anvavekṣya sthitā iti dvayorarthaḥ || 45 ||  
 95377  
 95378 sūkṣmāṃ kālasya kalanāṃ svasamutthānakāriṇīm |  
 95379 dhyānenaivānvavekṣyaitāḥ sthitāḥ sthāvarajātayaḥ || 46 ||  
 95380  
 95381 rāgadveṣasamutthana bhāvābhāvamayena ca |  
 95382 jarāmaraṇarogeṇa jīrṇā jaṅgamajātayaḥ || 47 ||  
 95383  
 95384 tato jaṅgameṣu viśeṣaṃ darśayati-rāgeti || 47 ||  
 95385  
 95386 suduṣkṛtottamadhyānacāriṇyo dharaṇītale |  
 95387 niyasyā niyataṃ kālāṃ pīḍyante kīṭapaṅktayaḥ || 48 ||  
 95388  
 95389 teṣvapi kṛmikiṭādināṃ duḥkhānubhavātīsayam sanimittam darśayati##-  
 95390 caritam śīlam yāsāṃ tathāvidhāḥ || 48 ||  
 95391  
 95392 kṣaṇenādṛśya evedaṃ nigiratyakhilam sukhī |  
 95393 sudurlakṣyabilāḥ kālavyālo vipulabhogavān || 49 ||  
 95394  
 95395 sa yadyadevāsṛjata tattadattumadhriyata iti śruteḥ kālakavalanīyatvaṃ  
 95396 sthāvara jaṅgamānāṃ samānamityāha-kṣaṇeneti || 49 ||  
 95397  
 95398 kālēna kiṃcidālakṣya svaśarīrākulīkṛtāḥ |  
 95399 śītavātātapa praūḍhāḥ prollassatpuṣpadīptayaḥ || 50 ||  
 95400  
 95401 evaṃ sthāvareṣu niyatakālāṃ  
 95402 phalapuṣpādipariṇāmaśālitvamanivāryaśītavātātapaḍisatvaṃ ca viśeṣa iti  
 95403 darśayati-kāleneti sārḍhena | śvabhraṃ bhūvilāṃ tatra praviṣṭo vighrahaḥ  
 95404 śarīramūlabhāgo yaśāṃ tathāvidhāḥ sthāvarāḥ kiṃcidbhojakaṃ  
 95405 svaparādṛṣṭamālakṣya nimittīkṛtya manuṣyapakṣisarpādibhiḥ svaśarīre  
 95406 ākulīkṛtāḥ pīḍitā vasantādīkālābhedenā prollassatpuṣpadīptayaḥ phalapradāśca ataeva  
 95407 śīlinastapaḥśamadamatitikṣaudāryādiśīlavanta iva caranti kālāṃ nayanti || 50 ||  
 95408  
 95409 phalapradāścarantiha śīlinaḥ śvabhra vighrahaḥ |  
 95410 payaḥ paṭalaviśrāntatratilokyāmbhojakoṭare || 51 ||  
 95411  
 95412 idānīm lokatrayamambhojatrayatvena kalpayitvā tatratyacaraprāṇinikāyam  
 95413 bhramarasamūhatvenotprekṣate-paya ityardhābhyām | yadyapi prthivyeva  
 95414 padmapatravajjale pratiṣṭhitā purāṇādiprasiddhā nāntarikṣadyulokau tathāpi tayorapi  
 95415 trivṛtkṛtajalakāryatvājjalabhāgapratiṣṭhitatvamastyeveti sūcanāya paṭalapadam || 51 ||  
 95416  
 95417 karoti ghuṃghumaṃ bhūri bhūtabhramarapeṭikā |  
 95418 brahmāṇḍabhaikṣyabhāṇḍeyaṃ kālī bhagavatī kriyā || 52 ||  
 95419  
 95420 ghuṃghumaṃ guṇjādhvanīm | bhramarapeṭikā bhramarasamūhaḥ | idānīm phalanīyatam  
 95421 prāṇīkriyāṃ kālītvena brahmāṇḍam ca tadyabhiṣāpātratvena caturvidhabhūtagrāmam  
 95422 ca tadyabhaikṣyabhāvenotprekṣate-brahmāṇḍeti | kālasya strī kālī pūrvagrhitam

95423 bhūtabhikṣām svabhartre kālāya datvaiva datvaiva punaḥ punardatvā anyāmanyām  
 95424 bhūtabhikṣām jighṛkṣatītyarthaḥ || 52 ||  
 95425  
 95426 svayaṃ datvaiva datvaiva bhūtabhikṣām jighṛkṣati |  
 95427 timirālīkakabarī indvarkacapalekṣaṇā || 53 ||  
 95428  
 95429 idānīm kriyāphalabhūtām trilokīm vṛddhakāminītvena varṇayati-timiretyādinā |  
 95430 alikapadaṃ vyājārthe || 53 ||  
 95431  
 95432 brahmopendramahendrādīdharāgirivarādikā |  
 95433 brahmatattvaikapīṭakā lambamānapayodharā || 54 ||  
 95434  
 95435 brahmopendramahendrādikā āntaracetanasvabhāvena dharāgirivarādikā  
 95436 bāhyasthūladehasthānīyajaḍasvabhāvena | brahmatattvamevaikaṃ hṛdi visphoṭa iva  
 95437 bandhanaiḥ pidhāya sadā gopyaṃ yasyāḥ || 54 ||  
 95438  
 95439 cicchaktimātrkā sthūlā taralā ghanacāpalā |  
 95440 tārakājāladaśanā saṃdhyāruṇatarā dharā || 55 ||  
 95441  
 95442 cicchaktiścidābhāsaḥ saiva māteva poṣayitrī yasyāḥ | ataeva sthūlā || 55 ||  
 95443  
 95444 samastapadminīhastā śatakratupurāṇanā |  
 95445 saptaḥbhimuktālatikā nīlāmbaraparivṛtā || 56 ||  
 95446  
 95447 samastāḥ padminyō visalatā hastā yasyāḥ | nīlamambaraṃ nabhastadevāmbaramuttariyaṃ  
 95448 tena parivṛtā | vṛṇāḥ kvīpi nahivṛtīvṛdhi ityādinā paredīrghaḥ | āpaṃ caiva  
 95449 halantānām iti bhāgurimate ṭāp || 56 ||  
 95450  
 95451 jambūdvīpamahānābhīrvanaśrīromarājikā |  
 95452 bhūtvā bhūtvā vīnaśyanti trilokīvṛddhakāminī || 57 ||  
 95453  
 95454 asakṛjjāyate naṣṭā bhūrivibhramakāriṇī |  
 95455 magnamanyairathonmagnaṃ bhīme kālamahārṇave || 58 ||  
 95456  
 95457 idānīm kālaṃ mahārṇavatvena varṇayati-magnamiti | niṣṭhādvayaṃ bhāve || 58 ||  
 95458  
 95459 pratikalpakṣaṇaṃ kṣīṇairbrahmāṇḍasphuṭabudbudaiḥ |  
 95460 kāle'gādharasasyande sthitvā sthitvā punaḥpunaḥ || 59 ||  
 95461  
 95462 kalpā eva kṣaṇāḥ | vīpsāyāmayayībhāvaḥ | agādhaḥ rasasyando  
 95463 bhrāntisahasratṣṇājalasyando yasmin || 59 ||  
 95464  
 95465 kalpamātranimeṣeṇoḍḍināḥ kāraṇasārasāḥ |  
 95466 utpattyotpattyā nāśinyāḥ saṃtaptāḥ sṛṣṭividyaṭaḥ || 60 ||  
 95467  
 95468 kāraṇabhūtahiranyaḡarabhasārasāḥ | sārāsasaṃbandhātkālasya nadatvakalpanā gamyate |  
 95469 meghatvena taṃ kalpayati-utpattyotpattyeti || 60 ||  
 95470  
 95471 kālameḡhe sphurantiyetaścitprakāśavanodyamāḥ |  
 95472 prapatadbhūtavihaḡāḥ patantyaviratabhramāḥ || 61 ||  
 95473  
 95474 citprakāśasya vananaṃ vanaḥ saṃbhajanaṃ tena udyamaḥ prakāśaśaktiryāsām | tasya  
 95475 bhāśā sarvamidaṃ vibhāti iti śruteḥ || 61 ||  
 95476  
 95477 kālatālātkilottālādbrahmāṇḍaphalapālayaḥ |  
 95478 unmeṣakṛtavairiṇcasṛṣṭayo devanāyakāḥ || 62 ||  
 95479  
 95480 uttālādayunnatātkālalakṣaṇāttālavrīkṣātprapatanto bhūtāni prāṇinastallakṣaṇā  
 95481 vihaḡāḥ kākā yebhyastathāvidhāḥ | brahmāṇḍalakṣaṇānām phalānām pālayaḥ  
 95482 paṅktayaḥ prapatanti | atarkitahetukatvasūcanātkākatālīyanyāyo'trotprekṣitaḥ |  
 95483 devanāyakā viṣṇurudreśvarasādāśivākhyāḥ || 62 ||  
 95484  
 95485 nimeṣakṛtasamhārāḥ santi kecana kutracit |  
 95486 nimeṣonmeṣasamkṣīṇakalpajālāḥ sahasraśaḥ || 63 ||  
 95487  
 95488 rudrāḥ kecana vidyante tasmimścitparame punaḥ |  
 95489 te'pi yasya nimeṣeṇa bhavanti na bhavanti ca || 64 ||  
 95490  
 95491 cidrūpe parame paramakāraṇe | te rudrā api || 64 ||

95492  
 95493 tādṛśo'pyasti deveśo hyananteyaṃ kriyāsthitiḥ |  
 95494 anantasamkalpamaye śūnye ca brahmaṇaḥ pade || 65 ||  
 95495  
 95496 iyaṃ rudrāntā kriyāsthitiḥ karmopāsanaphalabhāvasthititiranantā asaṃkhyātā | nanvidam  
 95497 katham saṃbhāvya ita cenmāyāyaṃ sarvasaṃbhavānnātrāsaṃbhāvanā  
 95498 yuktetyāśayenāha-ananteti || 65 ||  
 95499  
 95500 na saṃbhavanti kā nāma śaktayaścitraṇpūrakāḥ [itvābhāvaśchāndasaḥ ||  
 95501 |  
 95502 evamakṣiṇasaṃkalpalabdihārthabharabhāsura |  
 95503 jāgati kalpanā yeyaṃ tadajñānavijṛmbhitam || 66 ||  
 95504  
 95505 citrasya āścaryasahasrasya pūrakāḥ | ajñānavibhūtiprapañcanamupasaṃharati##-  
 95506  
 95507 yāḥ saṃpado yaduta saṃtatamāpadaśca yadbālyayauvanajarāmaraṇopatāpāḥ |  
 95508 yanmajjanaṃ ca sukhaduḥkhaṇaparamparābhiraññānatīvratimirasya vibhūtayastāḥ ||  
 95509 67 ||  
 95510  
 95511 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mokṣopāyeṣu  
 95512 nirvāṇaprakaraṇe pū0 ajñānamāhātmyaṃ nāma saptamaḥ sargaḥ || 7 ||  
 95513  
 95514 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 95515 ajñānamāhātmyaṃ nāma saptamaḥ sargaḥ || 7 ||  
 95516 aṣṭamaḥ sargaḥ 8  
 95517  
 95518 śrīvāsiṣṭha uvāca |  
 95519  
 95520 saṃsāraṇakhaṇḍe'smiṃscitparvatataṭe sthitā |  
 95521 kīdrśī sṛṣṭyavidyākhyā latā vikasitā kadā || 1 ||  
 95522  
 95523 varṇitā kāraṇāvidyā jagadyasyā vibhūtayaḥ |  
 95524 kāryāvidyā bhavāraṇe latātveneha varṇyate ||  
 95525  
 95526 tatrādaḥ viṣayaṃ nirdiśya varṇanaprakāraṃ prastauti-saṃsāreti | kūṭasthatvāccideva  
 95527 parvatataṭe sthitā | kāraṇāvidyāvyaṇvṛttaye sṛṣṭyavidyākhyeti | kadā kīdrśīti  
 95528 kālabhedena vikāsaicitryadyotanārtham | tadvarṇayāmaḥ śrūyatāmiti śeṣaḥ || 1 ||  
 95529  
 95530 bṛhatparvataparvāḍhyā brahmāṇḍatvaksamāvṛtā |  
 95531 dehaṇyāṣṭiriyam yasyāstrilokī lokakāsinī || 2 ||  
 95532  
 95533 bṛhanto mervādayaḥ parvatā eva parvāṇi kāṇḍasaṃdhayastairāḍhyā |  
 95534 brahmāṇḍapadena tadāvaraṇāni gṛhyante tallakṣaṇatvaḡbhiḥ samāvṛtā | lokairjanaiḥ  
 95535 kāsinī patrāṇkurādivikāsavatī | iyaṃ trilokī yasyā dehaṇyāṣṭiḥ saṃsthānam || 2 ||  
 95536  
 95537 sukham duḥkham bhavo bhāvo jñānamajñānameva ca |  
 95538 atraitānyuruvṛttāni mūlāni ca phalāni ca || 3 ||  
 95539  
 95540 bhavo janma | bhāvaḥ sthitiḥ | atra avidyālatāyāṃ | uruvṛttāni pratidinaṃ  
 95541 vṛddhisvabhāvāni || 3 ||  
 95542  
 95543 sukhādaḍvidyodetyuccaistadevānte prayaccati |  
 95544 duḥkḥādaḍvidyodetyuccaistadevaiṣā phalatyaḡalam || 4 ||  
 95545  
 95546 mūlatvaṃ phalatvaṃ ca sukhāderupapādayati-sukhāḍityādinā |  
 95547 bhuḡyamānātsaṃpatyāḍisukhāḍagre'pi me ito'dhikā saṃpadbhūyāḍiti rāḡalakṣaṇā  
 95548 avidyodeti sā ca yaḡñāḍānāḍidharmadvārā sukham phalati | dāridryāḍiduḥkḥacca  
 95549 dhanatṛṣṇāḍilakṣaṇā avidyodeti | sā ca pāpavāsanayā  
 95550 duṣṇratigrahacauryāḍyadharmapravṛttidvārā punastato'dhikaṃ duḥkham phalatītyāḍi  
 95551 sarvatrohyam | evakāraḥ sarvatra bhinnakramaḥ | phalatyeveti yojyam || 4 ||  
 95552  
 95553 bhavādaḍvidyodetyeṣā tameva phalati sphuṭam |  
 95554 bhāvātsattāmavāpnoti tameva phalati kṣaṇam || 5 ||  
 95555  
 95556 ajñānāḍdvṛddhimāyāti tadeva syātphalaṃ sphuṭam |  
 95557 jñānenāyāti saṃvittistāmevānte prayacchatī || 6 ||  
 95558  
 95559 jñānena pratyaktattvavimarśena saṃvittiruttarottarabhūmikāḍdhirohalakṣaṇā  
 95560 jñānavṛddhiḥ | ante saptamabhūmikāyāṃ || 6 ||

95561  
 95562 nānāvidhollāsavatī vāsanā modaśālinī |  
 95563 ghanapravālataralā tanurasyā vijṛmbhate || 7 ||  
 95564  
 95565 prāsaṅgikamupapādyā prastutāṃ latāmeva varṇayati-nānāvidheti || 7 ||  
 95566  
 95567 divasavyūhakusumā yāminīlolaṣaṭpadā |  
 95568 ajasraṃ spandamānaiśā prapatadbhūtapallavā || 8 ||  
 95569  
 95570 nānāvidhollāsavatītyetatprapañcayati-divasetyādinā | rāgādinā prapatanti  
 95571 pradhāvamānāni bhūtāni prāṇina eva pallavā yasyāḥ || 8 ||  
 95572  
 95573 āgatyāgatya patati vivekakariṇīm kvacit |  
 95574 vidhūyate dhūtarajāḥ prasaktiṃ punareti ca || 9 ||  
 95575  
 95576 āgatyāgatya karmavāyunā punaḥpunarbhramitvā  
 95577 kvacitkasmimścidadhikāribhūtapallavāṃśe vivekalakṣaṇāṃ kariṇīm prati patati | tayā ca  
 95578 kadācidvicāraśuṇḍāgreṇa tadālabanaviṣayataruviśleṣaṇena vidhūyate kampyate |  
 95579 dhūtarajāḥ nirastadurvāsanāparāgāpi daivāttatkarācyutā punarviṣayataruṇā prasaktimeti ||  
 95580 9 ||  
 95581  
 95582 jāyamānapravālāḍhyā saṃjātāṅkuradanturā |  
 95583 sarvartukusumopetā samagrarasaśālinī || 10 ||  
 95584  
 95585 jāyamānairmitrapaśvādipravālairāḍhyā | saṃjātaiḥ putrapautrādyāṅkuraiśca danturā  
 95586 ānandasmitāsyā || 10 ||  
 95587  
 95588 janmaparvāhinīrandhrā vināśacchidracañcurā |  
 95589 bhogābhogarasāpūrṇā vicāraikaghuṇakṣata || 11 ||  
 95590  
 95591 janmalakṣaṇeṣu parvasu duḥkharogādyahibhirnīrandhrā niravakāśā | vināśā maraṇāni  
 95592 tallakṣaṇeṣu śākhāsaṃdhicchideṣu balādvidīryamāneva cañcurā vyākulā | bhogānāṃ  
 95593 viṣayānāmābhogo'nubhavastadviṣayeṇa rasena rāgamakarandenāpūrṇā || 11 ||  
 95594  
 95595 vikasantyaḥ pratidināṃ candrārkaḥavalayo'bhitāḥ |  
 95596 vyomni vātavilolāni puṣpānyasyāḥ kila grahāḥ || 12 ||  
 95597  
 95598 sarvartukusumopeteteti yaduktāṃ tadvivṛṇoti-vikasantya iti | grahā navagraharūpāḥ  
 95599 candrārkaśahitā āvalayo jyotiḥpaṅktayaḥ || 12 ||  
 95600  
 95601 asyāḥ prasphuritākārāḥ korakatvamupāgatāḥ |  
 95602 pūritākāśakośāyāstārakā raghunandana || 13 ||  
 95603  
 95604 candrārkaḍahanālokā yasyāstatkausumaṃ rajaḥ |  
 95605 aneneyaṃ hi raurāṅgī strīva cetāṃsi karṣati || 14 ||  
 95606  
 95607 candrārkaḍahanānāmālokāḥ prakāśā yasyāstat prasiddhaṃ kausumaṃ kusumasambandhi  
 95608 rajaḥ | anena rajasā cetāṃsi karṣati | manoharā bhātīti yāvat || 14 ||  
 95609  
 95610 manomātaṅgavidhutā saṃkalpakalakokilā |  
 95611 indriyavyālasambādā trṣṇātvaguparañjitā || 15 ||  
 95612  
 95613 nīlākāśatamālāṅgasamśrayeṇonnatiṃ gatā |  
 95614 rodasījānusustambhā bhuvanodyānabhūṣitā [bhūsthitā iti pāṭhaḥ ] || 16 ||  
 95615  
 95616 nīlākāśalakṣaṇasya tamālavṛkṣasyāṅgasamśrayeṇonnatiṃ vistāraṃ gatā | rodasyau  
 95617 dyāvāpṛthivyau te eva saṃkucitajānvākārāḥ sustambhāḥ parito mūlāvaṣṭambhā  
 95618 yasyāḥ || 16 ||  
 95619  
 95620 adhobrahmaṇḍakhaṇḍeṣu [adhobhuvanakhaṇḍeṣu iti pāṭhaṣṭikānugūṇaḥ |  
 95621 ] svālavālena jālītā |  
 95622 vidhṛtāśeṣajaladhijalakṣīrādisecanā || 17 ||  
 95623  
 95624 saptādbhikhātalakṣaṇena śobhanenālavālena vidhṛtāśeṣajaladhijalakṣīrādisecanā satī  
 95625 adhobhuvanakhaṇḍeṣu mūlasamṭānairjālītā || 17 ||  
 95626  
 95627 trayīvilolabhramarā ramaṇīpuṣpapuṇjikā |  
 95628 citspandavātacalitā kriyāvīpulaṭtikā || 18 ||  
 95629



95630 trayī kām̐yakarmakāṇḍalakṣaṇā vedatrayī tayā vilolā rāgijanā eva bhramarā yasyāḥ |  
 95631 ataeva tadupabhogyā ramaṇyaḥ striyaḥ puṣpapañjāni yasyāḥ | kriyāśabdena  
 95632 svābhāvikapravṛttiparā janā lakṣyante | ta eva vipulā bahulā mūlapatrakāṇḍādiṣu  
 95633 bhramantyaḥ puttikāḥ sūkṣmakīṭajātayo yasyām || 18 ||  
 95634  
 95635 kukarmājagaravyāptā svargaśrīpuṣpamaṇḍapā |  
 95636 jīvajīvananīrandhrā nānāmodamadapradā || 19 ||  
 95637  
 95638 kukarma śāstraniṣiddhakriyā | jīvānām jīvanairjīvanopāyairnīrandhrā pūrṇā | tasyāḥ  
 95639 prasiddhalatāvilakṣaṇānyapi bahuvidhavaicitryāṇi darśayati-nānetyādinā |  
 95640 nānāvidhairāmodairviṣayavāsanāgandhairmadapradā mūḍhānām || 19 ||  
 95641  
 95642 nānopaśamavaicitryanānākusumabhāsinī |  
 95643 nānāphalāvalīvyāptā nānāvarṣavikāsinī || 20 ||  
 95644  
 95645 vivekinām tu nānopaśamavaicitryalakṣaṇanānākusumabhāsinī | veṣeṇa  
 95646 puṣpaphalamakarandarajovarṣeṇa vikāsinī || 20 ||  
 95647  
 95648 nānālavālavālayā nānāvihagadhāriṇī |  
 95649 nānāparāgaparuṣā nānābhūdharaajālikā || 21 ||  
 95650  
 95651 nānākalākuḍmalinī nānāvanagaṇotthitā |  
 95652 nānāgiritatārūḍhā nānāḍalanirantarā || 22 ||  
 95653  
 95654 jātā ca jāyamānā ca mriyamānā tathā mṛtā |  
 95655 ardhačchinnā tathā'cchinnā nityamacchedinī tathā || 23 ||  
 95656  
 95657 nityam pravāharūpeṇācchedinī || 23 ||  
 95658  
 95659 atītā vartamānā ca satyevāsatyavatsadā |  
 95660 nityamatyantataruṇī nityam śoṣamupeyuṣī || 24 ||  
 95661  
 95662 nityamabhīkṣṇam | taruṇī pallavitā || 24 ||  
 95663  
 95664 mahāviṣalataiṣā hi saṃsāraviṣamūrcchanām |  
 95665 dadāti rabhasāśliṣṭā parāmṛṣṭā vinaśyati || 25 ||  
 95666  
 95667 parāmṛṣṭā vicāritā satī vinaśyati || 25 ||  
 95668  
 95669 sphīte'ntargalitā tasya ajñe'ntaḥ saṃsthitānvitā |  
 95670 ito jalamitaḥ śailā ito nāgāḥ surā itaḥ || 26 ||  
 95671  
 95672 tasya vicārayituḥ sphīte pūrṇātmani antargalitā bādhitā | ajñe tu antaḥ anvitā  
 95673 sarvato'nuvṛttaiva saṃsthitā | tadanuvṛttimeva prapañcayati-ita ityādinā || 26 ||  
 95674  
 95675 itaḥ pṛthvītvamāyātā tatheto dyutayā sthitā |  
 95676 itaścandrārkatām prāptā tathetastārakākṛtiḥ || 27 ||  
 95677  
 95678 itastama itasteja itaḥ khamita urvarā |  
 95679 itaḥ śāstramito vedā ito dvayavivarjitā || 28 ||  
 95680  
 95681 urvarā sasyāḍhyā bhūḥ | itaḥ pralayasusūptyordvayavivarjitā || 28 ||  
 95682  
 95683 kvacitkhagatayoḍḍinā kvaciddevatayotthitā |  
 95684 kvacitsthānūtayā rūḍhā kvacitpavanatām gatā || 29 ||  
 95685  
 95686 kvacinnarakasaṃlīnā kvacitsvargavilāsinī |  
 95687 kvacitsurapadam prāptā kvacitkṛmitayā sthitā || 30 ||  
 95688  
 95689 narakātmanā pātālahare saṃlīnā || 30 ||  
 95690  
 95691 kvacidviṣṇuḥ kvacidbrahmā kvacidrudraḥ kvacidraviḥ |  
 95692 kvacidagniḥ kvacidvāyuḥ kvaciccandraḥ kvacidyamaḥ || 31 ||  
 95693  
 95694 yatkiṃcanāṅga bhuvaneṣu mahāmāhīmnavyāptam jaratṛṇalavatvamupāgataṃ  
 95695 vā |  
 95696 dṛśyam sphurannanu harādyapi tāmavidyām viddhi kṣayāya  
 95697 tadatītatayātmalābhāḥ || 32 ||  
 95698

95699 mahāmahimnā prabhāvotkarṣeṇāvyāptaṃ harādīsarvasaṃhāryavyākṛtāntaṃ  
 95700 prabhāvālpatayā jaratṛṇalavatvamupāgataṃ vā yatkiṃcana dṛśyaṃ sphuradasti tāṃ  
 95701 sarvāmavidyāṃ tattvabodhena kṣayāya bādhāya viddhi | tadatītatayā tadbādhena ātmano  
 95702 lābho mokṣa ityārthaḥ || 32 ||  
 95703  
 95704 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 95705 avidyālatāvilāsopadeśo nāmāṣṭamaḥ sargaḥ || 8 ||  
 95706  
 95707 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 95708 avidyālatāvilāsopadeśo nāmāṣṭamaḥ sargaḥ || 8 ||  
 95709  
 95710 navamaḥ sargaḥ 9  
 95711  
 95712 śrīrāma uvāca |  
 95713  
 95714 ākārajātamuditaṃ śuddhaṃ hariharādyapi |  
 95715 avidyaivetyahaṃ śrutvā brahmanbhramamivāgataḥ || 1 ||  
 95716  
 95717 guṇatrayavibhāgo'tra harādeḥ śuddhasattvatā |  
 95718 vidyāvidyāsvarūpaṃ ca tadatītaṃ ca varṇyate ||  
 95719  
 95720 dṛśyaṃ sphurannanu harādyapi tāmavidyāṃ viddhi iti yaduktaṃ tatra harādīśarīrasya  
 95721 ṛtaṃ satyaṃ paraṃ brahma puruṣaṃ kṛṣṇaṇīgalam | ūrdhvaretaṃ virūpākṣaṃ  
 95722 viśvarūpāya vai namo namaḥ gṛhtarītighanībhūtasaccidānandavigraha  
 95723 ityādiśrutismṛtiṣu parabrahmatvasaccidānandarūpatvaprasiddheḥ īśānaḥ  
 95724 sarvavidyānāmīśvaraḥ sarvabhūtānām  
 95725 ityādiśrutiprasiddhasarvavidyādhipatyavirodhādvāsudevamūrteḥ purāṇeṣu  
 95726 turīyatvaparabrahmatvādiprasiddheścāvidyātmamasāmbhāvayanprasāṅgāttad##-  
 95727 bhramamiva mithyābhrāntimāgatastamapanayeti śeṣaḥ || 1 ||  
 95728  
 95729 śrīvāsiṣṭha uvāca |  
 95730  
 95731 saṃvedyenāparāmr̥ṣṭaṃ śāntaṃ sarvātmakaṃ ca yat |  
 95732 tatsaccidābhāsamayamastīha kalanojjhitam || 2 ||  
 95733  
 95734 tatra nirvikāraśuddhacito gṛtavatsvato ghanībhāvasya mūrtākārasya  
 95735 cāghaṭanānmāyādhīnavivartaprayuktatve siddhe śrutasya parabrahmatvasyāvirodhāya  
 95736 tatprayojako māyāṃśaḥ svacchasūkṣmatamasvarūpānāvarakaḥ kalpyaḥ sa eva  
 95737 śuddhasattvamityucyate | tasya ca svacchatamatvāccitpratibimbagrāhitayā  
 95738 sarvavidyoddīpakatvātsvarūpānāvarakatvācca na sarvavidyādhipatyavirodhaḥ | yatra tvasya  
 95739 sarvamatmaivābhūtatkena kaṃ paśyet | bhūyaścānte viśvamāyānivṛttiḥ  
 95740 ityādiśrutyā asmadīyatattvajñānabādhya tvāccāvidyātmamiti nātrāsāmbhāvanā  
 95741 yuktetyāśayenottaraṃ vaktukāmo vasiṣṭhastatkalpanākramamanukramiṣyannadhiṣṭhānaṃ  
 95742 prathamam darśayati-saṃvedyenetī | saṃvedyena jagadākāreṇa aparāmr̥ṣṭaṃ  
 95743 sarvajagatsaṃskārasāmbhṛtamāyāśabalatvātsarvātmakamataeva saccitprakāśapracuraṃ  
 95744 sanmātramasti sargātprāgityārthaḥ || 2 ||  
 95745  
 95746 samudeti svatastasmātkalā kalanarūpiṇī |  
 95747 jalādāvartalekheva sphurajjalatayoditā || 3 ||  
 95748  
 95749 kalanaṃ jagatsaṃskārodbodhastallakṣaṇā kalā cidābhāsasphūrṭiḥ sargādikāle samudeti  
 95750 svasattayā sthitaiva īṣat pṛthagiva guṇiguṇabhedavyavahārayogyatayā āvirbhavati | ataeva  
 95751 tadanurūpo dṛṣṭānta āvartalekhevetī || 3 ||  
 95752  
 95753 sūkṣmā madhyā tathā sthūlā ceti sā kalpyate tridhā |  
 95754 paścānmanastayā tena jñātaiva vapuṣā punaḥ || 4 ||  
 95755  
 95756 sā ca kalā sūryātpr̥thak prauḍhātapamandātapacchāyābhedeṣu tejopakarṣa iva sūkṣmā  
 95757 madhyā sthūlā ceti tridhā kalpyata ityārthaḥ | sūkṣmakalpanātpaścāttena kalpayitrā  
 95758 manastayā hiraṇyagarbhatayā madhyā jñātā punastadanantaraṃ vapuṣā  
 95759 sthūlavirāḍākāreṇa jñātā tathaiva tiṣṭhatīti pareṇānvayaḥ || 4 ||  
 95760  
 95761 tiṣṭhatyetāsvavasthāsu bhedataḥ kalpyate tridhā |  
 95762 sattvaṃ rajastama iti eṣaiva prakṛtiḥ smṛtā || 5 ||  
 95763  
 95764 yata eṣā avyākṛtopādhiprakṛtireva tridhā sthitā ataevāsu sūkṣmādyavasthāsvapi  
 95765 tridhā kalpyata ityanvayaḥ || 5 ||  
 95766  
 95767 avidyāṃ prakṛtiṃ viddhi guṇatritayadharminīm |

95768 eṣaiva saṃsṛtirjantorasyāḥ pāraṃ paraṃ padam || 6 ||  
 95769  
 95770 praśnottarānugūṇyāya prakṛteravidyātvamāha-avidyāmiti || 6 ||  
 95771  
 95772 atra te ye trayāḥ proktā guṇāste'pi tridhā smṛtāḥ |  
 95773 sattvaṃ rajastama iti pratyekaṃ bhidyate guṇaḥ || 7 ||  
 95774  
 95775 kāryakāraṇāvidyāsādhāraṇyenaikaikasya guṇasyāvāntaratraividhyamāha-atreti || 7 ||  
 95776  
 95777 navadhaivaṃ vibhakteyamavidyā guṇabhedataḥ |  
 95778 yāvatkiṃcididaṃ dṛśyamanayaiva tadāśritam || 8 ||  
 95779  
 95780 ṛṣayo munayaḥ siddhā nāgā vidyādharaḥ surāḥ |  
 95781 iti bhāgamavidyāyāḥ sāttvikam viddhi rāghava || 9 ||  
 95782  
 95783 tatra prathamavibhāge sattvāmśamudāharati-ṛṣaya iti || 9 ||  
 95784  
 95785 sāttvikasyāśya bhāgasya nāgavidyādharaśtamaḥ |  
 95786 rajastu munayaḥ siddhāḥ sattvaṃ devā harādayaḥ ||10 ||  
 95787  
 95788 tadavāntaravibhāge trīnapyudāharati-sāttvikasyeti || 10 ||  
 95789  
 95790 sattvajātau devayonāvavidyā prakṛtaiguṇaiḥ |  
 95791 nirmalaṃ padamāyātāḥ sattvaṃ hariharādayaḥ || 11 ||  
 95792  
 95793 harādīnāṃ sattvaguṇāntargataśuddhasattvadehatve upapattimāha-sattvajātāviti |  
 95794 nirmalaṃ kadāpyavidyāvaraṇaśūnyaṃ svātmapadaṃ svābhāvikyāiva vidyayā  
 95795 sadaivāyātā ataste śuddhasattvamityarthaḥ | etena vidhiharayo rājasatāmasaśarīratvena  
 95796 mūḍhajanaprasiddhirnirastā | sattvaṃ rajastama iti prakṛterguṇāstairyuktaḥ paraḥ puruṣa  
 95797 eka ihāśya dhatte | sthityādaye hariviriñcihareti saṃjñāḥ śreyāṃsi tatra khalu  
 95798 sattvatanornṛṇāṃ syuḥ || iti bhāgavatādivākyāni | tathā yasya tamaḥ sāksāccharīraṃ  
 95799 sāttviko guṇaḥ | pālanāya trimūrtīnāṃ sa viṣṇuḥ syāna cāparaḥ || iti skāndavacanāṃ ca  
 95800 sṛṣṭyādyupakaraṇe śarīratvopacāreṇa dvābhyāmekasya varagoṣṭhīnyāyena  
 95801 praśaṃsārthāni netarayorapakṛṣṭatāparāṇi |  
 95802 sarvajñatvasatyasaṃkalpatāsvabhaktaprabodhakatvaniḥśreyasa hetutvānāṃ trimūrtiṣvapi  
 95803 śrutismṛtipurāṇeṣu prasiddhatamatvāt | ayaṃ parastvayaṃ neti saṃrambhābhīniveśinaḥ  
 95804 | yātudhānāśca jāyante piśācāśca na saṃśayaḥ || ityapakaṛṣadarśanasya  
 95805 ninditatvāttrimūrtīnāmiśvarakoṭitvenaikatayā  
 95806 apakaṛṣāyogyatvātsarvotkarṣaprayojakaśuddhasattvaśarīratvamevocitamiti bhāvaḥ || 11 ||  
 95807  
 95808 sāttvikaḥ prakṛto bhāgo rāma tajjñō hi yo bhavet |  
 95809 na samutpadyate bhūyastenāsau mukta ucyate || 12 ||  
 95810  
 95811 ataeva tadupāsakānāmapi jñānaprāptyā punarjanmanivṛttiḥ prasiddhetyāha##-  
 95812 ataeva trimūrtīnāmāvaraṇābhāvādanāgantukī jīvanmuktetyāha-teneti | asau  
 95813 hariharādīḥ || 12 ||  
 95814  
 95815 tena rudrādayo hyete sattvabhāgā mahāmate |  
 95816 tiṣṭhanti muktāḥ puruṣā yāvaddehaṃ jagatsthītau || 13 ||  
 95817  
 95818 yāvaddehaṃ mahātmāno jīvanmuktā vyavasthitāḥ |  
 95819 videhamuktā dehānte sthāsyanti parameśvare || 14 ||  
 95820  
 95821 parameśvare śuddhabrahmasvabhāve || 14 ||  
 95822  
 95823 bhāga eṣa tvavidyāyā evaṃ vidyātvamāgataḥ |  
 95824 bījaṃ phalatvamāyāti phalamāyāti bījatām || 15 ||  
 95825  
 95826 praśnasamādhānamupasaṃhṛtya prastutameva prastauti-bhāga iti | kāryāvidyā  
 95827 phalaṃ tatpralaye bījatām kāraṇāvidyātvamāyāti || 15 ||  
 95828  
 95829 udetyavidyā vidyāyāḥ salilādiva budbudaḥ |  
 95830 vidyāyām liyate'vidyā payasīva hi budbudaḥ || 16 ||  
 95831  
 95832 kāryāvidyodayalayādhāratvādapi vidyāśarīrāṇāṃ teṣāmavidyātvamevetyāha##-  
 95833 sakāśātkāryāvidyālakṣaṇasṛṣṭirudeti tattraiva pralaye liyate || 16 ||  
 95834  
 95835 payastaraṅgayordvitvabhāvanādeva bhinnatā |  
 95836 vidyāvidyādṛśorbhedabhāvanādeva bhinnatā || 17 ||

95837  
 95838 evaṃ ca vidyāvidyābhedo'pi kalpita eveti siddhamityāha-paya iti || 17 ||  
 95839  
 95840 payastaraṅgayoraikyam yathaiva paramārthataḥ |  
 95841 nāvidyātvam na vidyātvamiha kiṃcana vidyate || 18 ||  
 95842  
 95843 kiṃca vidyādṛśā vidyāvidyobhayabādhe sutarām  
 95844 tadbhedaprasaktirnāstītyāśayenāha-nāvidyātvamiti || 18 ||  
 95845  
 95846 vidyāvidyādṛśau tyaktvā yadastīha tadasti hi |  
 95847 pratiyogivyavacchedavaśādetadraghūdvaha || 19 ||  
 95848  
 95849 vidyāvidyādṛśau tadbhedavirodhādidiṣṭi | nanu avidyādṛśo bādhyatvādestu  
 95850 tyāgaḥ vidyādṛśastu bādhikāyāḥ kena tyāgastatrāha-pratiyogīti |  
 95851 bādhenāvidyāyā asattvāpattau tannirūpitabādhakatāyā  
 95852 asiddhervyāvṛttiprasiddhervyāvartyapratiyogiprasiddhyadhīnatvāccetyarthaḥ || 19 ||  
 95853  
 95854 vidyāvidyādṛśau na staḥ śeṣe baddhapado bhava |  
 95855 nāvidyāsti na vidyāsti kṛtaṃ kalpanayānaya || 20 ||  
 95856  
 95857 śeṣe pariśiṣṭacinmātre || 20 ||  
 95858  
 95859 kiṃcidasti na kiṃcid yaccitsaṃviditi tatsthitam |  
 95860 tadevāviditābhāsaṃ sadavidyetyudāhṛtam || 21 ||  
 95861  
 95862 ko'sau śeṣastaṃ darśayamstadeśaprāgbodhādavidyeti kalpitamityāha-kiṃciditi |  
 95863 nāsti kiṃcitsvātiriktaṃ yatra tannakiṃcit || 21 ||  
 95864  
 95865 viditaṃ sattadevedamavidyākṣayasamjñitam |  
 95866 vidyābhāvādavidyākhyāmithyaivodeti kalpanā || 22 ||  
 95867  
 95868 mithaḥ svānte tayorantaśchāyātapanayoriva |  
 95869 avidyāyām vilīnāyām kṣiṇe dve eva kalpane || 23 ||  
 95870  
 95871 svānte manasi mithaḥ anyonyam chāyātapanayoriva viruddhayostayorvidyāvidyayormadhye  
 95872 avidyāyāmanataḥ antare citi bādhena vilīnāyām satyām || 23 ||  
 95873  
 95874 ete rāghava līyete avāpyam pariśiṣyate |  
 95875 avidyāsaṃkṣayātkṣiṇo vidyāpakṣo'pi rāghava || 24 ||  
 95876  
 95877 avāpyam vidyāphalamabhivyaktaṃ pūrṇānandarūpam | nanu vidyāpi nirābādhatvātkuto  
 95878 na pariśiṣyate tatrāha-avidyāsaṃkṣayāditi | indhanasaṃkṣayādagniriveti bhāvaḥ || 24 ||  
 95879  
 95880  
 95881 yacchiṣṭam tanna kiṃcidvā kiṃcidvāpīdamātataṃ |  
 95882 tatraivaṃ dṛśyate sarvaṃ na kiṃcana ca dṛśyate || 25 ||  
 95883  
 95884 sarvabādhātmakatvānna kiṃcitparamārthasadrūpatvātkiṃcit | ataeva taddarśanameva  
 95885 tattvataḥ sarvadarśanam sarvabādhadarśanam cetyāha-tatraivamiti | evamuktena  
 95886 tāttvikarūpeṇa | māyikarūpeṇa tu na kiṃcidapi dṛśyate || 25 ||  
 95887  
 95888 vaṭaśca vaṭadhānāyāmiva puṣpaphalādimān |  
 95889 sarvaśaktirhi kiṃcittvaṃ sarvaśaktisamudgakam || 26 ||  
 95890  
 95891 ajñānāvṛtadaśāyāmapi tasyaivākiṃcittve'pi  
 95892 vaṭabījavadvākyākṛtāvasthayoḥ sthūlasūkṣmībhūtasarvātmakatālakṣaṇam  
 95893 kiṃcittvaṃ prasiddhamityāha-vaṭaścetyādinā || 26 ||  
 95894  
 95895 nabhaso'pyadhikaṃ śūnyam naca śūnyam cidātmakam |  
 95896 sūryakānte yathā vahniriyathā kṣiṇe ghṛtaṃ tathā || 27 ||  
 95897  
 95898 tatredaṃ samsthitam sarvaṃ deśakālakramodaye |  
 95899 yathā sphuliṅgā analādyathā bhāso divākarāt || 28 ||  
 95900  
 95901 tatra sattvādeva deśakālakramodaye tasmānniriyāntīti pareṇānvayaḥ |  
 95902 ataevāgnivisphuliṅgādinyāyena jīvanāmupādhibhiḥ saha tato nirgamanam śrutiṣu  
 95903 prasiddhamityāśayenāha-yathetyādinā || 28 ||  
 95904  
 95905 tasmāttathemā niriyānti sphurantyāḥ samvidaścitaḥ |

95906 yathāmbhodhistaraṅgāṇāṃ yathāmalamaṇistviṣāṃ || 29 ||  
 95907  
 95908 tasmāttatra sthitatvādeva brahmasaṃvidāḥ sakāśādimāḥ prasiddhā jīvacito niryānti |  
 95909 ataeva tadbrahma sarvajīvasaṃvidāṃ kośa ityāha-yatheti || 29 ||  
 95910  
 95911 kośo nityamanantānāṃ tathā tatsaṃvidāṃ tviṣāṃ |  
 95912 sabāhyābhyyantare sarvaṃ vastunyastyeva vastusat || 30 ||  
 95913  
 95914 tviṣāṃ bhramasthānīyānāṃ | nirgamanāvadhitvoktermaṇiprabhādrṣṭāntācca  
 95915 jīvajagatorbrahmaṇo bahiravasthānaprasaktiṃ vārayannāha-sabāhyābhyyantaramiti |  
 95916 vastunye vāstīti saṃbandhaḥ | yato vastusat vastvadhīnasattākam || 30 ||  
 95917  
 95918 sarvadaivāvināśātma kumbhānāṃ gaganāṃ yathā |  
 95919 yathā maṇerayaḥspande ayaskāntasya kartṛtā || 31 ||  
 95920  
 95921 vastu ca sarvadaiva avināśātmatrividhahaparicchedarahitamiti yāvat | tathā ca  
 95922 jīvanirgamanāṃ  
 95923 kumbhākāśodare [idaṃ saptamyantamadhikamiva pratīyate ]  
 95924 kumbhanirgamanātkumbhākāśanirgamanamivaupacārikaṃ saṃpannamityāśayenāha##-  
 95925  
 95925 akartureva hi tathā kartṛtā tasya kathyate |  
 95926 maṇisaṃnidhimātreṇa yathāyaḥ spandate jaḍama |  
 95927 tatsattayā tathaivāyaṃ dehaścetatyacidvapuh || 32 ||  
 95928  
 95929 tatra sthitaṃ jagadidaṃ jagadekabīje cinnāmni saṃviditakalpitakalpanena |  
 95930 lolormijālamiva vāriṇi citrarūpaṃ khādapyarūpavati yatra na kiṃcidasti || 33 ||  
 95931  
 95932 uktamarthaṃ saṃkṣipyopasaṃharati-tatrete | tatra ajñāte brahmaṇi  
 95933 pūrvapūrvasaṃviditajagatkalpita vāsanāprayuktenottarottarakalpanenedaṃ jagatsthitam |  
 95934 yatra  
 95935 yasmin jñāte khādākāśadapyarūpiṇi mūrtāmūrtarūpaśūnye nānyatkiṃcidastītyarthaḥ  
 95936 || 33 ||  
 95937  
 95937 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte mokṣopāyeṣu  
 95938 nirvāṇaprakaraṇe pū0 vidyānirākaraṇaṃ nāma navamaḥ sargaḥ || 9 ||  
 95939  
 95940 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 95941 vidyānirākaraṇaṃ nāma navamaḥ sargaḥ || 9 ||  
 95942 daśamaḥ sargaḥ 10  
 95943  
 95944 śrīvāsiṣṭha uvāca |  
 95945  
 95946 tasmānnakiṃcidevedaṃ jagatsthāvarajaṃgamam |  
 95947 nakiṃcidbhūtataṃ prāptaṃ yatkiṃciditi viddhi he || 1 ||  
 95948  
 95949 avidyābandhavibhrāntiḥ sthāvareṣu manaḥsthiṭiḥ |  
 95950 buddhipūrvādvicārācca bandhamokṣaḥ prapañcyate ||  
 95951  
 95952 tasmājjagajjīvabhedasyājñātabrahmamātratvājñāte tasminnidam nakiṃcidevetiyarthaḥ ||  
 95953 1 ||  
 95954  
 95955 yatra kācinna kalanā bhāvābhāvamayātmikā |  
 95956 tadidaṃ rāma jīvādi sarvaṃ vyarthaṃ kimīhase || 2 ||  
 95957  
 95958 idaṃ jīvādi sarvaṃ yatra bhāvābhāvamayātmikā kācitkalanā nāsti tattādṛśaṃ  
 95959 brahmaiva | evaṃ ca vyarthaṃ kimīhase icchasi || 2 ||  
 95960  
 95961 saṃbandho'yamasāvantarhṛdi yo vyapadiśyate |  
 95962 na taṃ labhāmahe sarpaṃ rajjusarpabhramādiva || 3 ||  
 95963  
 95964 saṃbandho dehe bāhyabhogye cāhaṃmamātālakṣaṇaḥ | na taṃ labhāmahe vimarśeneti  
 95965 śeṣaḥ || 3 ||  
 95966  
 95967 aparijñāta ātmaiva bhramatāṃ samupāgataḥ |  
 95968 jñāta ātmatvamāyāti sīmāntaḥ sarvasaṃvidāṃ || 4 ||  
 95969  
 95970 bhramatāṃ jagadbhrāntim || 4 ||  
 95971  
 95972 avidyetyucyate loke ciccetyamalamāśritā |

95973 cetyātītātmatāmeti sarvopādhivivarjitā || 5 ||  
 95974  
 95975 cetyabījabhūtaṃ malaṃ svasattāropeṇāsritā | eti vidyayeti śeṣaḥ || 5 ||  
 95976  
 95977 cittamātraṃ hi puruṣastasminnaṣṭe ca naśyati |  
 95978 sthite tiṣṭhati cātmāyaṃ ghaṭe sati ghaṭāmbaram || 6 ||  
 95979  
 95980 evamavidyāsvarūpamuktvā tatkāryopādhinā ātmano bandhabhramaṃ darśayati##-  
 95981 naśyatīva | etebhyo bhūtebhyaḥ samutthāya tānyevānuvinaśyati vināśamevāpīto bhavati  
 95982 ityādiśruteḥ | ghaṭāmbaram yatheti śeṣaḥ || 6 ||  
 95983  
 95984 gacchanpaśyati gacchantam sthitam tiṣṭhañchiśuryathā |  
 95985 bhrāntamevamidaṃ cetaḥ paśyatyātmānamākulam || 7 ||  
 95986  
 95987 evaṃ gatyādikamapi cittadharmaṃ svātmanyāropayatītyāha-gacchanniti | ayamātmā  
 95988 evaṃ bhrāntamidaṃ cetaścittameva ākulamātmānam paśyati || 7 ||  
 95989  
 95990 kośakāravadātmānam vāsanātanutantubhiḥ |  
 95991 veṣṭayaccaiva ceto'ntarbālatvānnāvabudhyate || 8 ||  
 95992  
 95993 ataeva tadgatavāsanābhiḥ svaṃ badhnātītyāha-koṣeti | kośakāraḥ kṛmiviśeṣaḥ |  
 95994 bālatvādvivekaśūnyatvāt || 8 ||  
 95995  
 95996 śrīrāma uvāca |  
 95997  
 95998 maurkhyamatyantaghanatāmāgataṃ samavasthitam |  
 95999 sthāvarādi tanu prāptaṃ kīdṛśaṃ bhavati prabho || 9 ||  
 96000  
 96001 bālapadoktāvivekaprasaṅgādvivekaparamāvadhināṃ sthāvarāṇāṃ cittasthitim  
 96002 jijñāsuḥ śrīrāmaḥ prcchati-maurkhyamiti | samavasthitamavalambitam || 9 ||  
 96003  
 96004 śrīvasiṣṭha uvāca |  
 96005  
 96006 amanastvamasamprāptaṃ manastvādapi ca cyutam |  
 96007 taṭasthaṃ rūpamāśritya sthitaiśā sthāvareṣu cit || 10 ||  
 96008  
 96009 amanastvaṃ suṣuptāviva sukhaduḥkhasaṃvedanāyogyatāpādakaṃ manolayaṃ |  
 96010 pūrvāparaparāmarśakṣamamananayogyatālakṣaṇamanastvādapi cyutam | taṭasthaṃ  
 96011 mugdhatālakṣaṇaṃ rūpamāśritya | cit jīvacit || 10 ||  
 96012  
 96013 tatra dūrasthitā muktirmanye vedyavidāṃ vara |  
 96014 suptapuryaṣṭakā yatra citsthitā duḥkhadāyinī |  
 96015 mūkāndhajaḍavattatra sattāmātreṇa tiṣṭhati || 11 ||  
 96016  
 96017 suptaṃ vivekākṣamaṃ | puryaṣṭakapadena tadantargataṃ bāhyāntaḥkaraṇajātaṃ lakṣyate |  
 96018 ataeva duḥkhapratīkārākṣamatvādbahuduḥkhadāyinī | mūkapaḍena karmendriyaśūnyatā |  
 96019 andhapadena jñānendriyapracāraśūnyatā | jaḍapadena  
 96020 mānasaprasāraṇaśūnyatopalakṣyate || 11 ||  
 96021  
 96022 śrīrāma uvāca |  
 96023  
 96024 sattādvaitatayā yatra samsthitā sthāvareṣu cit |  
 96025 tatrādūrasthitā muktirmanye vedyavidāṃ vara || 12 ||  
 96026  
 96027 jñānakarmendriyavyāpāraśūnyatayā sattāmātreṇa cit sthitā cettādṛśasthitau  
 96028 yogināmiva śīghrameva vāsanākṣayamanonāśasaṃbhavādadūrasthitā muktiruciteti  
 96029 dūrasthitā muktiriti vadatastava ko'bhiprāya ityāśayena rāmaḥ prcchati-satteti || 12 ||  
 96030  
 96031 śrīvasiṣṭha uvāca |  
 96032  
 96033 buddhipūrvam vicāryedaṃ yathāvastvavalokanāt |  
 96034 sattāsāmānyabodho yaḥ sa mokṣaścedanantakaḥ || 13 ||  
 96035  
 96036 śāstravihitakarmānuṣṭhānakṛtacittaśuddhisādhanaacatuṣṭayasaṃpattisahakṛtaśravaṇ  
 96037 amanananididhyāsanajanyatattvasākṣātkārakṛtasamūlavāsanākṣayamanonāśābhyāṃ  
 96038 sattāsāmānyasthitirhi mokṣaḥ sa cānantaduṣkṛtadurvāsanābījasambhūtānāṃ  
 96039 nāraḁprāyāṇāṃ sthāvarāṇāṃ śāstrādhikārijanmadaurlabhyāddurlabhatara iti  
 96040 śrīvasiṣṭhaḥ svokterabhiprāyaṃ varṇayati-buddhipūrvamityādinā || 13 ||  
 96041

96042 parijñāya parityāgo vāsanānām ya uttamaḥ |  
 96043 sattāsāmānyarūpatvaṃ tatkaivalyapadaṃ viduḥ || 14 ||  
 96044  
 96045 parijñāyātmatattvamiti śeṣaḥ || 14 ||  
 96046  
 96047 vicāryāryaiḥ sahalokya śāstrānyadhyātmabhāvanāt |  
 96048 sattāsāmānyaniṣṭhatvaṃ yattadbrahma paraṃ viduḥ || 15 ||  
 96049  
 96050 śāstrāṇi āryairgurusatīrthyādibhiḥ saha vicārya  
 96051 adhyātmabhāvanānmananapūrvakanididhyāsanāttattvamāloka || 15 ||  
 96052  
 96053 antaḥ suptā sthitā mandā yatra bīja ivāṅkuraḥ |  
 96054 vāsanā tatsusuptatvaṃ viddhi janmapradaṃ punaḥ || 16 ||  
 96055  
 96056 sthāvareṣu taddūrataramityupapādayati-antarityādinā |susuptatvamiva susuptatvaṃ || 16  
 96057 ||  
 96058  
 96059 antaḥ saṃlīnamananaṃ paritaḥ suptavāsanam |  
 96060 susuptaṃ jaḍadharmāpi janma duḥkhaśatapradam || 17 ||  
 96061  
 96062 jaḍadharmāpi pāṣāṇādibhāvavadvṛttiśūnyamapi || 17 ||  
 96063  
 96064 sthāvarādaya ete hi samastā jaḍadharmināḥ |  
 96065 susuptapadamārūḍhā janmayogyāḥ punaḥ punaḥ || 18 ||  
 96066  
 96067 yathā bījeṣu puṣpādi mṛdo rāsau ghaṭo yathā |  
 96068 tathāntaḥ saṃsthitā sādho sthāvareṣu svavāsanā || 19 ||  
 96069  
 96070 sthāvareṣu vāsanaiva nāstīti mandāśaṅkāṃ pariharati-yatheti | puṣpādīti  
 96071 vyutkramāduktiḥ | aṅkurādipuṣpāntamityarthaḥ || 19 ||  
 96072  
 96073 yatrāsti vāsanābījaṃ tatsusuptaṃ na siddhaye |  
 96074 nirbījā vāsanā yatra tatturyaṃ siddhidaṃ smṛtam || 20 ||  
 96075  
 96076 nirbījā jñānāgnibharjitabījaśaktiḥ || 20 ||  
 96077  
 96078 vāsanāyāstathā vahnerṛṇavyādhidviṣāmapi |  
 96079 snehavairaviṣāṇaṃ yaḥ śeṣaḥ svalpo'pi bādgate || 21 ||  
 96080  
 96081 ataevālpāpi vāsanā pariśiṣṭā vahnyādiśeṣavatkramādabhivṛddhyā  
 96082 mahānarthaheturbhavatīti niḥśeṣaṃ tatksayaḥ kārya ityāśayenāha-vāsanāyā iti || 21  
 96083 ||  
 96084  
 96085 nirdagdhavāsanābījasattāsāmānyarūpavān |  
 96086 sadeho vā videho vā na bhūyo duḥkhabhāgbhavet || 22 ||  
 96087  
 96088 cicchaktirvāsanābījarūpiṇī svāpadharminī |  
 96089 sthitā rasatayā nityaṃ sthāvarādiṣu vastuṣu || 23 ||  
 96090  
 96091 cicchaktirāvṛtacidrūpā vāsanā bījaśaktiḥ rasatayā bīje aṅkuraśakti-lakṣaṇo  
 96092 bharjananāśyo rasa iva || 23 ||  
 96093  
 96094 bījeṣūllāsarūpeṇa jādyaena jaḍarūpiṣu |  
 96095 dravyeṣu dravyabhāvena kāṭhinyenetareṣu ca || 24 ||  
 96096  
 96097 saiva bījādisarvakāraṇeṣu nānārūpeṇa sthitetyāha-bījeṣvityādinā | ullāso  
 96098 bhūjalayogādutphullatā tena līṅgena rūpyate anubhūyate  
 96099 ityullāsarūpamaṅkurajananaśaktistadātmanā dravyeṣu dhanaratnādiṣu dravyabhāvena  
 96100 sprhaṇīyatāprayojakabhavyabhāvena | dravyaṃ ca bhavye ityanuśāsanāt | itareṣu  
 96101 śilādiṣu bālena [pāpeṇa iti pāṭhaḥ] kulamitivadabhedānvayaḥ || 24 ||  
 96102  
 96103 bhasmanyathānityarūpā pāṃsuṣvapyāṇurūpiṇī |  
 96104 asiteṣvasitasthityā sitadhāratayāsiṣu || 25 ||  
 96105  
 96106 bhasmani pāṃsuṣvapyānityarūpā pūrvatanakāṣṭhaloṣṭādidhvaṃsarūpā |  
 96107 aṇurūpiṇyapyasiteṣu malineṣvakṣādhāre cāsitasthityā mālinyamārdavarūpayā sthityā |  
 96108 asiṣu khaḍgādiṣu sitadhāratayā tīkṣṇadhāratayā || 25 ||  
 96109  
 96110 ātmā śaktiḥ padārtheṣu tathā ghaṭapaṭādiṣu |

96111 sarvatra sattāsāmānyarūpamāśritya tiṣṭhati || 26 ||  
 96112  
 96113 ghaṭapaṭādiṣu sarvatra sarvavastuṣvātmaiva sattāsāmānyarūpaṃ gr̥hītvā  
 96114 jalāharaṇaśītanivāraṇādīnānāśaktiḥ saṃstiṣṭhatītyarthaḥ || 26 ||  
 96115  
 96116 itīyamakhilā dṛśyadaśāpūrya saṃsthitā |  
 96117 yathā ghaṭāpaṭā prāvṛḍambarāmbinī tathā || 27 ||  
 96118  
 96119 ghaṭā meghajārameva paṭa ācchādako yasyāstathāvidhā prāvṛḍ varṣartuḥ || 27 ||  
 96120  
 96121 svarūpamasyāścaivaitatkathitaṃ pravacāritaṃ |  
 96122 asarvaṃ sarvato vyāpi sadivāsanmayātmakam || 28 ||  
 96123  
 96124 ātmaḍṛṣṭiradṛṣṭaiśā saṃsārabhramadāyinī |  
 96125 dṛṣṭā satī samagrāṇāṃ duḥkhāṇāṃ kṣayakāriṇī || 29 ||  
 96126  
 96127 asyā ajñānāvṛttacicchakteḥ | asanmayātmakamasatyamāyāvīkārātādātmyāpannam ||  
 96128 28 || 29 ||  
 96129  
 96130 asyāstvadārśanaṃ yattadavidyetyucyate budhaiḥ |  
 96131 avidyā hi jagaddhetustataḥ sarvaṃ pravartate || 30 ||  
 96132  
 96133 asyā ātmaḍṛṣṭeradarśanaṃ darśanavirodhyāvaraṇarūpam || 30 ||  
 96134  
 96135 avidyā rūparahitā yāvadevāvalokyate |  
 96136 tāvadeva galatyāśu tuhināṇuryathātape || 31 ||  
 96137  
 96138 rūparahitā svarūpaśūnyā || 31 ||  
 96139  
 96140 yathā naro galannidro yāvatkalanayā manāk |  
 96141 vimṛśatyāśayaṃ tāvannidrā tasya vilīyate || 32 ||  
 96142  
 96143 dṛṣṭāntāntarāṇyapyāha-yathetyādinā | āśayaṃ svacittavṛttāntam || 32 ||  
 96144  
 96145 yathā kīdṛgavastvetaditi yāvadvikalpyate |  
 96146 avidyā kṣīyate tāvadālokenāndhatā yathā || 33 ||  
 96147  
 96148 tattvaparyālocane sarpādibhramanivṛttirapyatra dṛṣṭānta ityāśayenāha-yatheti |  
 96149 avastu sarpādi kīdṛk | kiṃ vāstavamuta madbhrāntikalpitamiti yāvadvikalpyate  
 96150 vimṛśyate | andhatā tamaḥkṛtadarśanaśaktipratibandhaḥ || 33 ||  
 96151  
 96152 dīpahasto yathābhyeti tamorūpadidṛkṣayā |  
 96153 tathā vilīyate sarvaṃ tamastāpairghṛtaṃ yathā || 34 ||  
 96154  
 96155 abhyeti cediti śeṣaḥ | yathā tamo vilīyate tathā sarvaṃ sāvidyaṃ jagat || 34 ||  
 96156  
 96157 na ca saṃlakṣyate dīpe tamaso rūpaṇiścayaḥ |  
 96158 udeti kevalaṃ dhvāntadhvaṃso vimalamūrtimān || 35 ||  
 96159  
 96160 tamorūpādarśananidarśanaṃ vivṛṇoti-naceti | dīpe ānīyamāne satīti śeṣaḥ || 35 ||  
 96161  
 96162 evamālokyamānaiśā kvāpi yāti palāyate |  
 96163 asadrūpā hyavastutvāddṛśyate hyavicāraṇāt || 36 ||  
 96164  
 96165 mandamālokyamānā mandam yāti samyagālokyamānā palāyate || 36 ||  
 96166  
 96167 āloka āgate yādṛktamastaddṛśyate tathā |  
 96168 yā'vastutve tvavidyāyāstvavastutvaṃ pratīyate || 37 ||  
 96169  
 96170 kutastasyā āstutvamiti cetsvapratītivalādevetyāha-āloka iti | āloke āgate sati tattamo  
 96171 yādṛk asadrūpaṃ dṛśyate tathā yā avidyāpyasatī dṛśyate | nanu na tamasa ālokena  
 96172 bādhaḥ | traikālikatvāpratīteḥ | kiṃtu auṣṇyena jalāśaityasyeva tirobhāvamātram |  
 96173 ālokāpagame punastaddarśanāditi | tamaso'vastutve tu astu tattathā |  
 96174 avidyāyāstvavastutvaṃ  
 96175 traikālikabādhānubhavaṇa pratīyate evetyarthaḥ || 37 ||  
 96176  
 96177 yāvannālokyate tāvanna kiṃcidapi dṛśyate |  
 96178 ālokite yathā'vidyā tattathā pratipadyate || 38 ||



96179 kiṃcicchuktirajjvādyapi vā rajatasarpādyapi vā yāvadvicārya nālokyate tāvattattvato na  
96180 dṛśyate | ālokite tu yathā yāvatsvabhāvā avidyā yathā ca vastutattvaṃ vartate  
tattathaiva  
96181 pratipadyata ityārthaḥ || 38 ||  
96182  
96183 raktamāmsāsthiyantre'sminkaḥ syāmahamiti svayam |  
96184 yāvadvicāryate tāvatsarvamāśu vilīyate || 39 ||  
96185  
96186 kathaṃ vimṛśyālokanam kāryam tadāha-rakteti || 39 ||  
96187  
96188 ādyantayorasadrūpe nūnam parihṛte hṛdā |  
96189 sarvasminnevayaḥ śeṣastamavidyākṣayaṃ viduḥ || 40 ||  
96190  
96191 evaṃ vicāravatā hṛdā manasā ādyantayorasadrūpe sarvasmin dṛśye parihṛte sati  
96192 yaḥ śiṣyate iti śeṣaścidātmā | adhyastabādhasyādhiṣṭhānāvyatirekāditi bhāvaḥ || 40 ||  
96193  
96194 tanna kiṃcicca kiṃcidvā tatsadbrahmaiva śāśvatam |  
96195 tadvastu tadupādeyaṃ yadavidyā nivartate || 41 ||  
96196  
96197 rūpaṃ svanāmna evāsyā jñāyate niḥsvabhāvakam |  
96198 nahi jihvāgatasvādyasvādo'nyasmātpratīyate || 42 ||  
96199  
96200 bādhyasya niḥsvarūpatve tadbādhasyātmamātratve vā na pramāṇāntaraṃ mṛgyam |  
96201 māyā avidyādināmnastādṛśasvāpnādyartheshveva rūḍhatvādityāha-rūpamiti || 42 ||  
96202 ||  
96203  
96204 nāvidyā kvacidapyasti brahmaivedamakhaṇḍitam |  
96205 sadasatkalanāsphāramaśeṣaṃ yena maṇḍitam || 43 ||  
96206  
96207 etāvadevāvidyāyā nedaṃ brahmeti niścayaḥ |  
96208 etadeva kṣayo yasyā brahmedamiti niścayaḥ || 44 ||  
96209  
96210 evaṃ sati phalitaṃ niṣkṛṣṭamavidyātatksayayoḥ svarūpamāha-etāvaditi |  
96211 avidyāyāḥ svarūpamiti śeṣaḥ || 44 ||  
96212  
96213 ghaṭapaṭaśakaṭāvabhāsaajālaṃ na vibhuritītyuditeha sā tvavidyā |  
96214 ghaṭapaṭaśakaṭāvabhāsaajālaṃ vibhuriti cedgalitaiva sā tvavidyā || 45 ||  
96215  
96216 tadeva vivṛṇvannupasaṃharati-ghaṭeti | ghaṭaḥ paṭaḥ śakaṭaṃ  
96217 cetyādyavabhāsamānaṃ jagajjālaṃ vibhuraparicchinnaścidātmā na  
96218 kiṃtvanyadityādirāropitadṛṣṭirevāvidyā tadapavādenāparicchinnaścidātmātrādṛṣṭireva  
96219 tatksaya ityārthaḥ || 45 ||  
96220  
96221 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
96222 pū0 avidyācikitsā nāma daśamaḥ sargaḥ || 10 ||  
96223  
96224 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
96225 avidyācikitsā nāma daśamaḥ sargaḥ || 10 ||  
96226 ekādaśaḥ sargaḥ 11  
96227  
96228 śrīvāsiṣṭha uvāca |  
96229  
96230 punaḥpunaridaṃ rāma prabodhārthaṃ mayocyate |  
96231 abhyāsenā vinā sādho nābhyudetyātmabhāvanā || 1 ||  
96232  
96233 jīvanmuktā yayā dṛṣṭyā sthitā hariharādayaḥ |  
96234 sarvaṃ brahmeti sā dṛṣṭī rāmāyātropadiśyate ||  
96235  
96236 upadiṣṭasyaivārthasya punaḥpunarbhaṅgyantareṇopadeśa  
96237 upadeśyārthavyutpattidārḍhyārthaḥ | dṛṣṭaphalā hi  
96238 śravaṇādayo'vaghātādivadyāvatphalodayamāvartanīyāḥ | tathā hi bhagavato  
96239 bādarāyaṇasya sūtram āvṛttirasakṛdupadeśāt iti | iti rahasya  
96240 jāmītādoṣaparihāreṇotsāhajananāyodghāṭayanprakṛtāmavidyākṣaye pariśiṣṭāṃ  
96241 dṛṣṭiṃ śrotuṃ rāmamabhimukhīkaroti-punaḥpunariti || 1 ||  
96242  
96243 ajñānametadbalaavadavidyētaranāmakam |  
96244 janmāntarasahasrotthaṃ ghaṇaṃ sthitimupāgatam || 2 ||  
96245  
96246 kuto nābhyudeti tatrāha-ajñānamiti | sahasrapadamānantyaparam | tathā

96247 cānantakoṭījanmābhyastadvaitavāsanāsthīrīkṛtatvānna  
 96248 sakṛdupadeśātsūcchedamityarthaḥ || 2 ||  
 96249  
 96250 sabāhyābhyantaram sarvairindriyairanubhūyate |  
 96251 bhāvābhāveṣu dehasya tenātighanatām gatam || 3 ||  
 96252  
 96253 cakṣurādiprabalatarabāhyābhyantarabahupramāṇagrāhyadvaitarūpatvācca  
 96254 prābalyamityāha-sabāhyābhyantaramiti | dehasya bhāve jīvanajāgarādyavasthāsu  
 96255 indriyaiḥ | abhāve maraṇapralayādyavasthāsu sākṣiṇā sadānubhūyate |  
 96256 atighanatāmatiprābalyam || 3 ||  
 96257  
 96258 ātmajñānam tu sarveṣāmindriyāṇāmagocaram |  
 96259 sattām kevalamāyāti manaḥṣaṣṭhendriyakṣaye || 4 ||  
 96260  
 96261 jñānasya ca sāmagryā daurlabhyam darśayati-ātmeti dvābhyām || 4 ||  
 96262  
 96263 prollaṅghyendriyajām vṛttiṃ yatsthitaṃ tat kathāṃ kila |  
 96264 yāti pratyakṣatām jantoḥ pratyakṣātītavṛttimat || 5 ||  
 96265  
 96266 prollaṅghya atikramya || 5 ||  
 96267  
 96268 tvamavidyālatāmetām prarūḍhām hṛdayadrume |  
 96269 jñānābhyāsavilāsasipātaiśchindhi svasiddhaye || 6 ||  
 96270  
 96271 ataeva punaḥpunarupadeśasya mananādyabhyāsasya cāvidyālatānānāpratānacchedanena  
 96272 sārthakymityāśayenopasaṃharati-tvamiti || 6 ||  
 96273  
 96274 yathā viharati jñātajñeyo janakabhūpatiḥ |  
 96275 ātmajñānābhyāsaparastathā vihara rāghava || 7 ||  
 96276  
 96277 niścayo'yamabhūttasya kāryākāryavihāriṇaḥ |  
 96278 jāgratastiṣṭhato vāpi tajjñānām tena satyatā || 8 ||  
 96279  
 96280 ayaṃ madanubhavānusārī niścayaḥ kāryeṇa bahirvyavahāreṇa akāryeṇa samādhinā ca  
 96281 vihāriṇastasyābhūt | tadevābhyāsaphalaṃ jñānam tena jñānenaivābhivyaktasya  
 96282 svarūpasya satyatā nāpātajñānenetyarthaḥ || 8 ||  
 96283  
 96284 niścayena hariryaṇa vividhācāra-kāriṇā |  
 96285 yoniṣvavataratyurvyām tattajjñātvamudāhṛtam || 9 ||  
 96286  
 96287 yoniṣu garbhavāsādikṛcchreṣvavatarati | avatarannapi na tatprayuktaduḥkhaiḥ spṛśyata  
 96288 ityarthaḥ | evamuttareṣvapyūhyam || 9 ||  
 96289  
 96290 niścayo yastrinetrasya kāntayā saha tiṣṭhataḥ |  
 96291 brahmaṇo vāpyarāgasya sa te bhavatu rāghava || 10 ||  
 96292  
 96293 yo niścayaḥ suragurorvākpaterbhārgavasya ca |  
 96294 divākarasya śāṣiṇaḥ pavanasyānalasya ca || 11 ||  
 96295  
 96296 nāradasya pulastyasya mama cāṅgirasastathā |  
 96297 pracetaso bhṛgoścaiva kratoratreḥ śukasya ca || 12 ||  
 96298  
 96299 anyeṣāmeva viprendra rājarṣiṇāṃ ca rāghava |  
 96300 yo niścayo vimuktānāṃ jīvatām te bhavatvasau || 13 ||  
 96301  
 96302 evakāro jīvatāmityanena saṃbadhyate || 13 ||  
 96303  
 96304 śrīrāma uvāca |  
 96305  
 96306 yenaite bhagavandhīrā niścayena mahādhiyaḥ |  
 96307 viśokāḥ saṃsthitāstanme brahmanprabrūhi tattvataḥ || 14 ||  
 96308  
 96309 praśraḥ spaṣṭaḥ || 14 ||  
 96310  
 96311 śrīvasiṣṭha uvāca |  
 96312  
 96313 rājaputra mahābāho viditākḥilavedya he |  
 96314 sphuṭaṃ śṛṇu yathā pṛṣṭamayameṣāṃ hi niścayaḥ || 15 ||  
 96315

96316 ayaṃ vakṣyamāṇaprakāraḥ || 15 ||  
 96317  
 96318 yadidaṃ kiṃcidābhogi jagajjālaṃ pradṛśyate |  
 96319 tatsarvamamalaṃ brahma bhavatyetadvyavasthitam || 16 ||  
 96320  
 96321 tamevāha-yadidamityādinā | vyavasthitam māyikāvyavasthitarūpatyāgena  
 96322 pāramārthikasvarūpe sthitam || 16 ||  
 96323  
 96324 brahma cidbrahma bhuvanaṃ brahma bhūtaparamparāḥ |  
 96325 brahmāhaṃ brahma macchatrurbrahma sanmitrabāndhavāḥ || 17 ||  
 96326  
 96327 saṃkṣipyoktameva vistarādviśiṣya darśayati-brahmeti || 17 ||  
 96328  
 96329 brahma kālratrayaṃ tacca brahmaṇyeva vyavasthitam |  
 96330 taraṅgamālayāmbhodhiryathātmani vivardhate || 18 ||  
 96331  
 96332 vivardhate vijṛmbhate || 18 ||  
 96333  
 96334 tathā padārthalakṣmyetthamidaṃ brahma vivardhate |  
 96335 gṛhyate brahmaṇā brahma bhujiyate brahma brahmaṇā || 19 ||  
 96336  
 96337 sarvakriyākārakaphalānāṃ brahmataivetyāśayenāha-gṛhyata iti || 19 ||  
 96338  
 96339 brahma brahmaṇi bṛṃhābhirbrahmaśaktyeva bṛṃhati |  
 96340 brahma macchatrurūpaṃ me brahmaṇo'priyakṛdyadi || 20 ||  
 96341  
 96342 brahmaśaktyā māyayā | bṛṃhābhirvivartaiḥ | bṛṃhati vardhata iva | anayā dṛśā na  
 96343 kvacidveśarāgādiprasaktirityāśayenāha-brahmeti | apriyakṛdaniṣṭakartṛ || 20 ||  
 96344  
 96345 tadbrahmaṇi brahmaṇiṣṭhaṃ kimanyatkasyacitkṛtam |  
 96346 rāgādināmavasthānaṃ kalpitānāṃ khavṛkṣavat || 21 ||  
 96347  
 96348 tattarhi || 21 ||  
 96349  
 96350 asaṃkalpena naṣṭānāṃ kaḥ prasaṅgo'tra vardhate |  
 96351 brahmaṇyeva hi sarvasmiṃścaraṇaspandanādikam || 22 ||  
 96352  
 96353 atra brahmaṇi | sarvasmin pūrṇe | caraṇaspandanaṃ gamanaṃ tadādikam || 22 ||  
 96354  
 96355 sphurati brahma sakalaṃ sukhitāduḥkhite kutaḥ |  
 96356 brahma brahmaṇi saṃtṛptaṃ brahma brahmaṇi saṃsthitam || 23 ||  
 96357  
 96358 yataḥ sakalaṃ brahma sukhaikarasaṃ sphuratyato duḥkhitādi kutaḥ || 23 ||  
 96359  
 96360 sphurati brahmaṇi brahma nāhamasmītarātmakaḥ |  
 96361 ghaṭo brahma paṭo brahma brahmāhamidamātataṃ || 24 ||  
 96362  
 96363 ato rāgavirāgāṇāṃ mṛṣeva kalaneha kā |  
 96364 maraṇabrahmaṇi svairaṃ dehabrahmaṇi saṃgate || 25 ||  
 96365  
 96366 anayā dṛśā ātyantikīmabhayaprāptimāha-maraṇeti || 25 ||  
 96367  
 96368 duḥkhitānāma kaiva syādrajjusarpabhramopamā |  
 96369 saṃbhogādaḥ sukhaṃ brahmaṇyāsthite dehabrahmaṇi || 26 ||  
 96370  
 96371 evamātyantikiḥ bhogarāganivṛttirapi sidhyatītyāha-saṃbhogeti || 26 ||  
 96372  
 96373 saṃpannametanma iti mudhā syātkalanā kutaḥ |  
 96374 vīcyambhasoḥ spandavatorna tvanyadambuno yathā || 27 ||  
 96375  
 96376 kalanā icchā | spandavatoḥ satorambuno'nyadyathā kiṃcidapi nāsti tathetyarthaḥ || 27 ||  
 96377  
 96378 tvattāmatte tathā na sto brahmaṇi spandarūpiṇi |  
 96379 yathāvartamṛte toye na kiṃcinmriyate kvacit || 28 ||  
 96380  
 96381 spando rāgadveśādinā calanaṃ tadrūpiṇi | tatprayojake iti yāvat | āvartasya mṛte nāśe ||  
 96382 28 ||  
 96383  
 96384 mṛtibrahmatvamāyāte dehabrahmaṇi vai tathā |

96385 yathā calācale toye tvattāmatte na tiṣṭhataḥ || 29 ||  
 96386  
 96387 tathā dehabrahmaṇi mṛtibrahmatvamāyāte'pi na kiṃcinmriyate ityārthaḥ |  
 96388 jaḍarūpāparityāgenaiva sarvaparyāyeṣu brahmatā mā grāhīti tanniṣedhati-yatheti |  
 96389 calācale cañcale cale acale ceti vā || 29 ||  
 96390  
 96391 tathā jaḍājaḍe rūpe na sthite paramātmāni |  
 96392 kaṭakatvaṃ yathā hemno yathāvarto jalasya ca || 30 ||  
 96393  
 96394 jaḍarūpābhāve pratiyogyaprasiddhāvajaḍamiti tadvyāvṛttarūpasyāpyaprasakteriti  
 96395 bhāvaḥ || 30 ||  
 96396  
 96397 tadatatdbhāvarūpeyaṃ tathā prakṛtirātmanaḥ |  
 96398 idaṃ hi jīvaabhūtātma jaḍarūpamidaṃ bhavet || 31 ||  
 96399  
 96400 tasyaiva atadiva bhāvo yayā tathārūpā prakṛtirmāyikaḥ svabhāvastadvaśādeva  
 96401 jīvaajaḍarūpabhedakalpanetyāha-idamiti || 31 ||  
 96402  
 96403 ityajñānātmano moho na ca jñānātmanaḥ kvacit |  
 96404 ajñasya duḥkhaughamayāṃ jñasyānandamayāṃ jagat || 32 ||  
 96405  
 96406 ataeva tattvavidaḥ sarvaṃ jagadānandaikaarasamevetyāha-ajñasyeti || 32 ||  
 96407  
 96408 andhaṃ bhuvanamandhasya prakāśaṃ tu sa cakṣuṣaḥ |  
 96409 jagadekātmakaṃ jñasya mūrkhasyātīva duḥkhadam || 33 ||  
 96410  
 96411 śīśoriva sphuradyakṣā niśā puṃsastu kevalā |  
 96412 asminbrahmaghaṭe nityamekasminsarvataḥ sthite || 34 ||  
 96413  
 96414 yathā niśā rātriḥ śīśorbālasya dṛśā sphuransvabhāntiparikalpito yakṣo yasyāṃ  
 96415 tathāvidhā | puṃso yuvavṛddhapuruṣasya kevalā niryakṣā | brahmalakṣaṇe  
 96416 pūrṇāmṛtaghaṭe || 34 ||  
 96417  
 96418 na kiṃcinmriyate nāma na ca kiṃcana jīvati |  
 96419 yathollāsavilāseṣu na naśyati na jāyate || 35 ||  
 96420  
 96421 taraṅgādimahāmbhodhau bhūtavṛndaṃ tathātmani |  
 96422 idaṃ nāstīdamastīti bhrāntirnāmātmanātmani || 36 ||  
 96423  
 96424 śaktirnirhetukaivāntaḥ sphurati sphaṭikāṃśuvat |  
 96425 jagacchaktyātmanātmaiva brahma svātmani saṃsthitam || 37 ||  
 96426  
 96427 śaktirmāyāsphaṭikasyāṃśuranekapratibimbagrahaṇayogyatāpādakasvacchatā saiva  
 96428 yathā nānāpratibimbatattadguṇakriyādivaicitryātmanā antaḥ sphurati tadvatsā  
 96429 jagadātmanā tattatpadārthaśaktyātmanā ca sphurati prathate | sā ca prathā ātmaiva tacca  
 96430 brahma svātmanyevādvaye saṃsthitam || 37 ||  
 96431  
 96432 taraṅgakaṇajālena payasīva payo ghanam |  
 96433 śarīranāśena kathaṃ brahmaṇo mṛtadhīrbhavet || 38 ||  
 96434  
 96435 ataeva śarīranāśena nātmanāśa iti dṛṣṭāntenopapādayati caturbhiḥ || 38 ||  
 96436  
 96437 brahmaṇo vyatiriktaṃ hi na śarīrādi vidyate |  
 96438 payaso vyatirekeṇa taraṅgādi mahārṇave || 39 ||  
 96439  
 96440 yaḥ kaṇo yā ca kaṇikā yā vīciryastaraṅgakaḥ |  
 96441 yaḥ pheno yā ca laharī tadyathā vāri vāriṇi || 40 ||  
 96442  
 96443 yo deho yā ca kalanā yaddṛśyaṃ yau kṣayākṣayau |  
 96444 yā bhāvaracanā yo'rthastayā tadbrahma brahmaṇi || 41 ||  
 96445  
 96446 kalanā indriyavyāpāraḥ | dṛśyaṃ bhogyam | kṣayākṣayau vipatsaṃpadau | bhāvā  
 96447 harṣaviṣādādayastadracanā | arthaḥ puruṣārthabhogaḥ || 41 ||  
 96448  
 96449 saṃsthānaracanā citrā brahmaṇaḥ kanakādiva |  
 96450 nānyarūpā vimūḍhānāṃ mṛṣaiva dvītvabhāvanā || 42 ||  
 96451  
 96452 mano buddhirahaṃkāraṣṭaṇmātrāṇīndriyāṇi ca |  
 96453 brahmaiva sarvaṃ nānātma sukhaṃ duḥkhaṃ na vidyate || 43 ||

96454  
 96455 ayam so'hamidaṃ cittamityādyarthotthayā girā |  
 96456 śabdapratiśraveṇādrāvivātmātmani jṛmbhate || 44 ||  
 96457  
 96458 yathā eka eva śabdaḥ adrau parvatasamnidhau pratiśraveṇa pratidhvanyātmanā dvirukta iva  
 96459 jṛmbhate tathā dehacittabāhyārthādirūpanāmabhedenātmaiva jṛmbhata ityārthaḥ || 44 ||  
 96460  
 96461 brahmaivājñātamajñatvamabhyāgatamiva sthitam |  
 96462 tathā hi dṛśyate svapne cetasātmātmanātmanaḥ || 45 ||  
 96463  
 96464 ajñatvaṃ jīvajagadbhāvam | tatra ātmani caiva vicitrāśca hi iti bādarāyaṇoktaṃ  
 96465 svapnadṛṣṭāntamāha-tathāhiti || 45 ||  
 96466  
 96467 abhāvitaṃ brahmatayā brahmājñānamalaṃ bhavet |  
 96468 abhāvitaṃ hematayā yathā hema ca mṛdbhavet || 46 ||  
 96469  
 96470 ajñānasyātyantaviruddhāsaṃbhāvitakāritā loke prasiddhaivetyāha-abhāvitamiti || 46  
 96471 ||  
 96472  
 96473 svayaṃ prabhurmahātmaiva brahma brahmavido viduḥ |  
 96474 aparijñātamajñānamajñānamiti kathyate || 47 ||  
 96475  
 96476 ataeva tadajñadṛśaivājñānarūpaṃ na tattvajñadṛśetyāha-svayaṃprabhuriti ||  
 96477 47 ||  
 96478  
 96479 jñātaṃ brahmatayā brahma brahmaiva bhavati kṣaṇāt |  
 96480 jñātaṃ hematayā hema hemaiva bhavati kṣaṇāt || 48 ||  
 96481  
 96482 brahmātmā sarvaśaktirhi tadyathā bhāvayatyaalam |  
 96483 nirhetukaḥ svayaṃ śaktyā tattathāśu prapaśyati || 49 ||  
 96484  
 96485 ātmā svayaṃ brahma yathā jīvajagadrūpeṇa tāttvikabrahmarūpeṇa vā bhāvayati || 49 ||  
 96486  
 96487 akarmakartṛkaraṇamakāraṇamanāmayam |  
 96488 svayaṃprabhūṃ mahātmānaṃ brahma brahmavido viduḥ || 50 ||  
 96489  
 96490 ataeva tattvavido na jīvajagadbhāvena paśyantītyāha-akarmeti | svabodhātsvabhāve  
 96491 svayaṃ prabhavatīti svayaṃ prabhustam || 50 ||  
 96492  
 96493 aparijñātamajñānamajñānamiti kathyate |  
 96494 parijñātaṃ bhavejjñānamajñānaparināśanam || 51 ||  
 96495  
 96496 bandhurevāparijñāto hyabandhuriti kathyate |  
 96497 parijñāto bhavedbandhurabandhubhramanāśanāt || 52 ||  
 96498  
 96499 idaṃ tvayuktamityantarjñāte sodeti bhāvanā |  
 96500 yasmādayuktādvairasyādyayā kila virajyate || 53 ||  
 96501  
 96502 tarhi jīvajagatorbrahmamātratābhāvanā sahasaiva sarveṣāṃ kuto nodeti vairāgyābhāvāditi  
 96503 cetaddhetava eva tarhyucyantāṃ tatrāha-idaṃ tvityādinā | idaṃ  
 96504 jīvajagadrūpamayuktaṃ vicārāsahamiti jñāte sati sā brahmabhāvanā udeti |  
 96505 yasmāddhetorayuktācchuktirajatādvairasyaprasiddheryayā vicāraṇayā jagata iva  
 96506 bhogyavargādapi virajyate puruṣa ityārthaḥ || 53 ||  
 96507  
 96508 dvaitaṃ tvasatyamityantarjñāte sodeti bhāvanā |  
 96509 tasmādvaitācca vairasyādyayā kila virajyate || 54 ||  
 96510  
 96511 uktā vicāraṇā jagadviṣaye tatpadārthaśodhanatayā paryavasyatītyāśayena jagadaṃśe  
 96512 uktameva sphuṭamāha-dvaitamiti || 54 ||  
 96513  
 96514 ayam nāhamiti jñāte sphuṭe sodeti bhāvanā |  
 96515 mithyāhaṃkāratā tasmādyayā nūnaṃ virajyate || 55 ||  
 96516  
 96517 jīvāṃśe'pi sā tvampadārthaśodhanatayā paryavasyatītyāśayena tadaṃśe'pyuktaṃ  
 96518 sphuṭayati-ayamiti | ayam dehādikāryakāraṇasaṃghāto nāhamiti jñāte sati || 55 ||  
 96519  
 96520 brahmaivāhamiti jñāne satye sodeti bhāvanā |  
 96521 tasminsatye niḥe rūpe yathāntaḥ parilīyate || 56 ||  
 96522

96523 padārthaśodhaphalabhūtākhaṇḍavākyaṛthabodhatayāpi sā paryavasyatītyāśayena tasmin  
 96524 jīvajagadbhāvayorbādhalakṣaṇaṃ layaṃ sphuṭayati-brahmaiveti || 56 ||  
 96525  
 96526 sati vistāraje tasminbrahmedamiti vedmyaham |  
 96527 tvamaḥamtvādibādhe tatsadityādi jagadgatam || 57 ||  
 96528  
 96529 akhaṇḍākārabodhe sati sthitamapi jagatsadekarasaṃ brahmaiva na  
 96530 pūrvavadduḥkharūpamityāśayenāha-satīti dvābhyāṃ | tasminnakhaṇḍavākyaṛthe  
 96531 vistāraje aparicchinnasvabhāvenāvirbhūte sati tvaṃtvamaḥamtvamādipadādidaṃtvam ca  
 96532 teṣāṃ bādhe sati tat prāk prasiddha sat ādipadādbhātī priyaṃ māna rūpamiti  
 96533 pañcarūpamidaṃ jagadgatam vastujātaṃ brahmaiveti vedmītyarthaḥ || 57 ||  
 96534  
 96535 satyaṃ sarvaprakārāḍhyaṃ brahmedamiti vedmyaham |  
 96536 na me duḥkhaṃ na karmāṇi na me moho na vāñchitam || 58 ||  
 96537  
 96538 samaḥ svastho viśoko'smi brahmāhamiti satyatā |  
 96539 kalākalaṅkamukto'smi sarvamasmi nirāmayaḥ || 59 ||  
 96540  
 96541 tatsvabhāvasthitameva paramapurūṣārthatayā varṇayati-sama ityādinā || 59 ||  
 96542  
 96543 na tyajāmi na vāñchāmi brahmāhamiti satyatā |  
 96544 ahaṃ raktamaḥam māṃsamahamasthīnyaḥ vapuḥ || 60 ||  
 96545  
 96546 tvaṃtatpadārthaśodhanamapi paricchedapāroḥṣyanirāsāyaiva tannirāśena  
 96547 sārvaṭmyalābhe tu raktamāṃsādirūpadehādirapyātmaiveti na  
 96548 nirāsārhamityāśayenāha-ahaṃ raktamityādinā || 60 ||  
 96549  
 96550 cidahaṃ cetanaṃ cāhaṃ brahmāhamiti satyatā |  
 96551 dyaurahaṃ khamahaṃ sārkamahamāśā bhuvo'pyaham || 61 ||  
 96552  
 96553 ahaṃ ghaṭapaṭākāro brahmāhamiti satyatā |  
 96554 ahaṃ tṛṇamaḥam corvī gulmo'haṃ kānanādyaham || 62 ||  
 96555  
 96556 śailasāgarasārtho'haṃ brahmaikatvaṃ kila sthitam |  
 96557 ādānadānasaṃkocapūrvikā bhūtaśaktayaḥ || 63 ||  
 96558  
 96559 śailāḥ sāgarāḥ sārthaḥ prāṇisaṅghaścāham | bhūtaśaktayaḥ prāṇidharmāḥ || 63 ||  
 96560  
 96561 sarvameva cideātmāsmi brahmaṇyātatarūpadhṛk |  
 96562 latāgulmāṅkurādīnāmahaṃsaṃbhavanaiṣiṇām || 64 ||  
 96563  
 96564 saṃbhavanamaṅkurakāṇḍapratānaśākhādyāvīrbhāvastadeṣiṇām || 64 ||  
 96565  
 96566 cidātmāntargataṃ śāntaṃ paraṃ brahma rasātmakam |  
 96567 yasminsarvaṃ yataḥ sarvaṃ yatsarvaṃ sarvataśca yat || 65 ||  
 96568  
 96569 yo mataḥ sarva ekātmā paraṃ brahmeti niścayaḥ |  
 96570 cidātmā brahma satsatyamṛtaṃ jña iti nāmabhiḥ || 66 ||  
 96571  
 96572 procyate sarvagaṃ tattvaṃ cinmātraṃ cetyavarjitaṃ |  
 96573 ābhāsamātramamalaṃ sarvabhūtātmabodhakam || 67 ||  
 96574  
 96575 sarvatrāvasthitaṃ śāntaṃ cidbrahmetyanubhūyate |  
 96576 manobuddhīndriyavrātasamastakalanānvitam || 68 ||  
 96577  
 96578 anubhūyate | brahmavidbhiriti śeṣaḥ | nanu pratipuruṣaṃ manobuddhīndriyavṛttibhedena  
 96579 citi bhedānubhavātkathaṃ sā brahma syāttatrāha-mana ityādinā | samastāsu kalanāsu  
 96580 vṛttiṣvanvitamanugatam || 68 ||  
 96581  
 96582 bhedaṃ tyaktvā svamābhāsaṃ cidbrahmāhamanāmayaṃ |  
 96583 śabdādīnāmaśeṣāṇāṃ kāraṇānāṃ jagatsthiteḥ || 69 ||  
 96584  
 96585 svaṃ pratyakṣvarūpameva mā pramā tadābhāsaṃ svaprakāśam | śabdādīnāṃ  
 96586 tatkāraṇānāmākāśādīnāṃ tatkrītajagatsthiteśca tattvāvakāśakaṃ  
 96587 sattāprathāsvarūpam || 69 ||  
 96588  
 96589 tattvāvakāśakaṃ svacchaṃ cidbrahmāsmi na me kṣayaḥ |  
 96590 anāratagalatsvacchaciddhārāgahanātmakam || 70 ||  
 96591

96592 samastakalanānvitatvamupapādayannaktameva sphuṭamāha-anārateti |  
 96593 agniviṣphuliṅgadhārāvadṛṭṭyupādhidhārābhīranāratam galantyo niḥsarantyo  
 96594 yāściddhārāstāsām gahanātmakamākarasthānīyam pratyagātmarūpam || 70 ||  
 96595  
 96596 ālokaḥ sumanomaunaṁ cidbrahmāsmyamṛtaṁ param |  
 96597 anāratagaladrūpaṁ nityaṁ cānubhavāmṛtaṁ || 71 ||  
 96598  
 96599 sumanasām yoginām maunamanubhūyamānamapyabhilapitumaśakyam | amṛtaṁ paraṁ  
 96600 niraviṣayānandarūpam | etadapi pūrvavadupapādayannuktamevāha-anārateti |  
 96601 ahaṁkāralakṣaṇāni niḥśeṣāṇi samastāni bhokṛcakraṇi prati  
 96602 tattadbhogavṛttidhāropādhībhirmadhārāvanāratagaladrūpaṁ  
 96603 kūṭasthanityānubhavānandaikarasam cidbrahmāhamityanvayaḥ || 71 ||  
 96604  
 96605 ahaṁniḥśeṣacakraṇi cidbrahmāhamalepakam |  
 96606 suṣuptasadrīṣam śāntamālokaḥvimālakam || 72 ||  
 96607  
 96608 nityaṁ cānubhavāmṛtamityetatsamādhiniṣṭhānubhavenopapādayannāha-suṣupteti ||  
 96609 72 ||  
 96610  
 96611 saṁbhogottamamābhāsam cidbrahmāsmyapavāsanam |  
 96612 khaṇḍādisvādusaṁvittiriṣanmātrā tu tiṣṭhati || 73 ||  
 96613  
 96614 saṁbhoga mānuṣānandādihairaṇyagarbhāntaviṣayasukhāni tebhyo'pyuttamam | ābhāsam  
 96615 sarvataḥ prakāśamānam | saṁbhogottamamiti yaduktaṁ tadupapādyānubhāvayati##-  
 96616 khaṇḍaśarkarādisvādusaṁvittiriṣanmātrākhaṇḍarasasya jihvātaḥ  
 96617 kaṇṭhopasarpaṇaparyantālpataradeśakālaparicchinā tiṣṭhati saiva tu  
 96618 svaparicchedahetuṣu cittacetyacetayitṛṣu svaprakāśānandaikarasatayāvabuddheṣu satsu  
 96619 paricchedopādhicyutāvapi cyutirahitātmā tadeva niratiṣayānandaṁ brahmāhamityanvayaḥ  
 96620 || 73 ||  
 96621  
 96622 cittādiṣvavabuddheṣu taddhi brahmāhamacyutaḥ |  
 96623 kāntāsaṁsaktacittasya candre samudite sati || 74 ||  
 96624  
 96625 nanu jñānasya viṣayopādhinirmuktā sthitirevāprasiddhetyāśāṅkya tatprasiddhiṁ  
 96626 darśayati-kānteti | niśi kāntāsaṁsaktacittasya candrodaye sati  
 96627 candrakāntobhayadarśane antarāle deśe cito  
 96628 vicchedānanubhavāccandrākārapratyayaparyantamavicchinnaśattātmaṁ nirviṣayaṁ  
 96629 cidbrahma prasiddhaṁ tadevāhamityarthaḥ || 74 ||  
 96630  
 96631 candrapratyayasattvātma cidbrahmāhamanāmayaṁ |  
 96632 bhūmiṣṭhanaradrīṣṭīnām lagnānām khe niśākare || 75 ||  
 96633  
 96634 bhūmiṣṭheti tasyaiva sphuṭīkaraṇam || 75 ||  
 96635  
 96636 yā khaṣṭhā nanu cicchaktistaccidbrahmāsti nirmalam |  
 96637 sukhaduḥkhādīkalanāvikalo nirmalastathā || 76 ||  
 96638  
 96639 khaṣṭhā āntarālikanabhaḥpradeśasthā | udāsīnānām  
 96640 sukhaduḥkhādyākāravṛṭṭyantarāśūnyatādaśāyām nirviṣayasvātmaprathā  
 96641 prasiddhaivetyāśayenāha-sukheti || 76 ||  
 96642  
 96643 satyānubhavarūpātma cidbrahmātmāsmi śāśvataḥ |  
 96644 asaṁstutādhvagāloke manasyanyatra saṁsthite || 77 ||  
 96645  
 96646 evamihasthasya puṁso'nyatra dūrasthe viṣaye na saṁstutaḥ  
 96647 saṁpādito'dhvagānāmantarālamārgasthānām padārthānāmāloko yena tathāvidhe manasi  
 96648 saṁsthite sati antarāle deśe anāgaskā viṣayasamsparsāparādhasūnyā yā  
 96649 pratītiścinmātraṁ tadityarthaḥ || 77 ||  
 96650  
 96651 yā pratītiranāgaskā taccidbrahmāsmi sarvagaḥ |  
 96652 bhūvāryanilabījānām saṁbandhe'ṅkurakarmasu || 78 ||  
 96653  
 96654 saṁbandhe melane sati āṅkuralakṣaṇeṣu karmasu kāryeṣu udgamaniyā  
 96655 bahirnirgamanānukūlā yā cicchaktistadbrahmetyarthaḥ || 78 ||  
 96656  
 96657 śaktirudgamaniyāntastaccidbrahmāhamātataṁ |  
 96658 kharjūranimbabimbānām svayamātmani tiṣṭhatām || 79 ||  
 96659  
 96660 kharjūrādīnām phalānāmātmani sviye jaḍasvabhāve tiṣṭhatām rasabhedānām

96661 svayamantarlinā rāsanādivṛttiyabhivvyaktā prathārūpā yā svādasattā tadeva  
 96662 brahmetyarthaḥ || 79 ||  
 96663  
 96664 yā svādasattā lināntastadbrahma cidahaṃ samaḥ |  
 96665 khedānandavimuktāntaḥ saṃvittirmananodayā || 80 ||  
 96666  
 96667 kiṃca yaiva saṃvittiriṣṭalābhālābhayoḥ khedānandavatī prasiddhā saiva  
 96668 śāstrānusārimananodayaviśodhitā satī khedānandavinirmuktā cettadeva brahmetyāha##-  
 96669  
 96670 lābhālābhavidhau tulyā cidbrahmāsmi nirāmayam |  
 96671 yāvadbhūmyarkametāvaddṛṣṭisūtraṃ yadātataṃ || 81 ||  
 96672  
 96673 bhūmiṣṭhasyādityaṃ paśyataḥ puṃso yāvadbhūmyarkaṃ bhūmimārabhyārkaparyantaṃ  
 96674 yat dṛṣṭiścakṣustallakṣaṇaṃ sūtramātataṃ vistīrṇamasti tasya yanmadhyam  
 96675 netrasūryobhayāsaṃlagnabhāgastatsadṛśaṃ viśayaprakāśanasamarthamapi  
 96676 tadvinirmuktamityarthaḥ || 81 ||  
 96677  
 96678 tanmadhyasadṛśaṃ śāntaṃ nirmalaṃ cidahaṃ tatataṃ |  
 96679 jāgratyapi suṣupte'pi tatsvapne'pi tathoditaṃ || 82 ||  
 96680  
 96681 evamavasyātrayasākṣirūpameva tatparityāge turyabhūtaṃ brahmetyāha-jāgratīti || 82 ||  
 96682  
 96683 turyaṃ rūpamanādyantaṃ cidbrahmāhamanāmayam |  
 96684 puṃsāṃ kṣetraśatottānāmikṣūṇāṃ svāduvatsthitam || 83 ||  
 96685  
 96686 sarveṣāṃ puṃsāmantaḥ ekarūpaṃ sthitam || 83 ||  
 96687  
 96688 sarveṣāmekarūpaṃ taccidbrahmāsmi samaḥ sthitaḥ |  
 96689 sarvagā prakṛtā svaccharūpā bhānoriva prabhā || 84 ||  
 96690  
 96691 ālokakāriṇī kāntā cidbrahmedamahaṃ tatataṃ |  
 96692 saṃbhogānandalavavadamṛtāsvādaśaktivat || 85 ||  
 96693  
 96694 svānubhūtyaikamātraṃ yaccidbrahmāsmi tadavyayam |  
 96695 protāṅgamapi guptāsyam dehe tanturbise yathā || 86 ||  
 96696  
 96697 tasya ānakhāgrasarvāṅgavyāptiṃ dehacchedādāvacchedyatāṃ cāha##-  
 96698  
 96699 chede bhede sphuradrūpaṃ cidbrahmāhamanāmayam |  
 96700 ākrāntabhuvanāpyabhramāleṇa spandaśālinī || 87 ||  
 96701  
 96702 bhuvanāni lokā jalāni ca | vṛttivāyūpādhispondāspandaśālini || 87 ||  
 96703  
 96704 durlakṣyāṇumayākārā cicchaktirahamātataṃ |  
 96705 anubhūtimayāntasthā snehamātropalakṣitā || 88 ||  
 96706  
 96707 durlakṣyā aṇavah sūkṣmā jīvā jalakaṇāśca tanmayāḥ kalpitākāro yasyāḥ |  
 96708 anubhūtimayo'nubhavamātragamyo'ntasthaḥ sāro yasyāḥ | snehaścikkaṇatā parapremā ca  
 96709 tanmātropalakṣitā || 88 ||  
 96710  
 96711 kṣīrāddhṛtasya satteva cidahaṃ kṣayavarjitā |  
 96712 kaṭakāṅgadakeyūraracanā tadatanmayī || 89 ||  
 96713  
 96714 tadatanmayī hemni hemasatteveti śeṣaḥ || 89 ||  
 96715  
 96716 hemniva saṃsthitā dehe cidbrahmātmāsmi sarvagaḥ |  
 96717 padārthaughasya śailāderbahirantaśca sarvadā || 90 ||  
 96718  
 96719 sattāsāmānyarūpeṇa yā citso'hamalepakāḥ |  
 96720 sarvāsāmanubhūtināmādarśo yo hyakṛtrimaḥ || 91 ||  
 96721  
 96722 anubhūtināmanubhavavṛttibhedānām || 91 ||  
 96723  
 96724 agamyo malalekhānām taccittattvamahaṃ mahat |  
 96725 sarvasaṃkalpaphaladaṃ sarvatejaḥ prakāśakam || 92 ||  
 96726  
 96727 sarvopādeyasīmāntaṃ cidātmānamupāsmahe |  
 96728 sarvāvayavaviśrāntaṃ samastāvayavātigam || 93 ||  
 96729



96730 sarveṣāmupādeyānāmupādānasyātmārthatvāttatsīmāntam || 93 ||  
 96731  
 96732 anāratakacadrūpaṃ cidātmānamupāsmahe |  
 96733 ghaṭe paṭe taṭe kūpe spandamānaṃ sadā tanau || 94 ||  
 96734  
 96735 ghaṭapaṭādaṃ sadrūpeṇa sthitam | tanau caturvidhadeha spandamānaṃ sphuradrūpaṃ  
 96736 ceṣṭānimittabhūtaṃ vā | jāgradavasthāyāmapī suṣuptamiva paramārthato nirviśeṣatayā  
 96737 sthitam || 94 ||  
 96738  
 96739 jāgratyapi suṣuptasthaṃ cidātmānamupāsmahe |  
 96740 uṣṇamagnau hime śītaṃ mṛṣṭāmanne śītaṃ kṣure || 95 ||  
 96741  
 96742 agnyaṃ uṣṇyādisattātmanāmapī cita eva sphuraṇātparamārthataḥ saiva tānītyāśayenāha##-  
 96743  
 96744 kṛṣṇaṃ dhvānte sitaṃ candre cidātmānamupāsmahe |  
 96745 ālokaṃ bahirantasthaṃ sthitaṃ vastuni || 96 ||  
 96746  
 96747 adūramapi dūrasthaṃ cidātmānamupāsmahe |  
 96748 mādhyādīṣu mādhyamaṃ tikṣṇādīṣu ca tikṣṇatām || 97 ||  
 96749  
 96750 pratyagātmatvādadūramapyajñānāddūrasthaṃ || 97 ||  
 96751  
 96752 gataṃ padārthajāteṣu cidātmānamupāsmahe |  
 96753 jāgratsvapnasuṣupteṣu turyāturyātige pade || 98 ||  
 96754  
 96755 gatamiti pūrvānvayi || 98 ||  
 96756  
 96757 samaṃ sadaiva sarvatra cidātmānamupāsmahe |  
 96758 praśāntasarvasaṃkalpaṃ vigatākḥilakautukaṃ || 99 ||  
 96759  
 96760 kautukaṃ kāmaḥ || 99 ||  
 96761  
 96762 vigatāśeṣasaṃrambhaṃ cidātmānamupāsmahe |  
 96763 niṣkautukaṃ nirārambhaṃ nirīhaṃ sarvameva ca || 100 ||  
 96764  
 96765 saṃrambhaḥ krodhaḥ | kautukaṃ bhogotkaṇṭhā | ārambho yannaḥ | ihā ceṣṭā | sarvaṃ  
 96766 niravaśeṣam || 100 ||  
 96767  
 96768 niraṃsaṃ niraṃsaṃ cidātmānamupāsmahe |  
 96769 sarvasyāntaḥsthitam sarvamaṃyapāraikarūpiṇam || 101 ||  
 96770  
 96771 aparyantacidārambhaṃ cidātmānamupāgataḥ |  
 96772 trailokyadehamuktānāṃ tantumunnatamātataṃ || 102 ||  
 96773  
 96774 aparyantānāṃ pratibimbacitā ārambhā yasmāttam | trailokyasthānāṃ dehalakṣaṇānāṃ  
 96775 muktānāṃ tantum || 102 ||  
 96776  
 96777 pracārasaṃkocakaraṃ cidātmānamupāgataḥ |  
 96778 līnamantarabahiḥsvāptānkroḍikṛtya jagatkhaṅgān || 103 ||  
 96779  
 96780 pracārācārau [atra pracārāvityevāpekṣitam |  
 96781 kṛtaikaśeṣadvivacanāntapracāraśabdena dvandvastena  
 96782 pracāraśabdājājāgratsvapnayorlābhaḥ | atrācāragrahaṇaṃ cintyam || jāgratsvapnau  
 96783 saṃkocaḥ suṣuptistatkarāṃ | antarabahiḥca svena āptānvyaṃ  
 96784 jagallakṣaṇāṅkhaṅgānpakṣiṇaḥ kroḍikṛtyāntarbhāvya līnaṃ pracchannatayā sthitam ||  
 96785 103 ||  
 96786  
 96787 citraṃ bṛhajjālamiva cidātmānamupāgataḥ |  
 96788 sarvaṃ yatredamastyeva nāstyeva ca manāgapī || 104 ||  
 96789  
 96790 sadasadrūpamekaṃ taṃ cidātmānamupāgataḥ |  
 96791 paramapratyayaṃ pūrṇamāspadaṃ sarvasaṃpadāṃ || 105 ||  
 96792  
 96793 sarge sarvasattānirvāhakatvātsadrūpaṃ pralaye sarvāsattānirvāhakatvādasadrūpamiti  
 96794 bhāvaḥ | paramapratyayamatyantaviśvāsārhaṃ cidekarasaṃ vā | sarvāsāṃ saṃpadāṃ  
 96795 sukhavānāṃ saṃpadāṃ pratiṣṭhāṃ || 105 ||  
 96796  
 96797 sarvākāravihārasthaṃ cidātmānamupāgataḥ |  
 96798 snehādharāmatho'sāntaṃ [prakṛtibhāṅgabhāvavacchāndasaḥ ||

96799 jaḍavātāhatibhramaiḥ || 106 ||  
 96800  
 96801 snehastailaṃ nirupādhipremā ca tadādhāram | jaḍānāṃ dehādīnāṃ vātānāṃ  
 96802 prāṇānāṃ vṛṣṭivātānāṃ cāhatiradhyāso'bhighātaśca  
 96803 tatprayuktairbhramairasāntamavinaṣṭam | bhrāntadṛśā tairyuktaṃ tattvadṛśā tu  
 96804 muktaṃ ca || 106 ||  
 96805  
 96806 yuktaṃ muktaṃ ca ciddīpaṃ bahirantarupāsmahe |  
 96807 hṛtsaraḥpadminīkandaṃ tantuṃ sarvāṅgasundaram || 107 ||  
 96808  
 96809 hṛtsarasi padminīkandavannigūḍham | sarveṣāṃ hastapādādyaṅgānāṃ sundaraṃ  
 96810 dṛḍhaviṣṭambhakaṃ tantuṃ rajjuvadādhāram || 107 ||  
 96811  
 96812 janatājīvanopāyaṃ cidātmānamupāgataḥ |  
 96813 akṣīrārṇavasam̐bhūtamaśaśāṅkamupasthitam || 108 ||  
 96814  
 96815 prasiddhāmṛtavailakṣaṇyamāha-akṣīrārṇaveti || 108 ||  
 96816  
 96817 ahāryamamṛtaṃ satyaṃ cidātmānamupāsmahe |  
 96818 śabdarūparasasparśagandhairābhāsamāgatam || 109 ||  
 96819  
 96820 ahāryaṃ garuḍādibhirapahartumaśakyam | ābhāsaṃ abhivyaḥtim || 109 ||  
 96821  
 96822 taireva rahitaṃ śāntaṃ cidātmānamupāgataḥ |  
 96823 ākāśakośaviśadaṃ sarvalokasya rañjanam || 110 ||  
 96824  
 96825 rañjanaṃ svavyāptyā abhivyañjakam || 110 ||  
 96826  
 96827 na rañjanaṃ na cākāśaṃ cidātmānamupāgataḥ |  
 96828 mahāmāhīmā sahitaṃ rahitaṃ sarvabhūtibhiḥ |  
 96829 kartṛtve vāpyakartāraṃ cidātmānamupāgataḥ || 111 ||  
 96830  
 96831 akhilamidamaḥ mamaiva sarvaṃ tvahamapi nāhamathetaracca nāham |  
 96832 iti viditavato jagatkṛtaṃ me sthīramathavāstu gatajvaro bhavāmi || 112 ||  
 96833  
 96834 tādātmayādhyāropadṛśā akhilamaḥ | saṃsargādhyāropadṛśā tu mamaiva sarvaṃ |  
 96835 apavādadṛśā tu ahaṃtvāropanimittamaḥkāro'pi nāham | itarattu sutarāṃ nāmaṃ  
 96836 ityādhyāropāpavādābhyāṃ tattvaṃ viditavato me mama jagatkṛtaṃ kṛtrimaṃ  
 96837 māyāmayaṃ vā astu athavā sthīramakṛtrimamātmāiva vāstu ubhayathāpyaḥ gatajvaro  
 96838 bhavāmītyarthaḥ || 112 ||  
 96839  
 96840 ityārṣe śrīvā0 rāmāyaṇe vālmikiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 96841 jīvanmuktaniścayayogopadeśo nāmaikādaśaḥ sargaḥ || 11 ||  
 96842  
 96843 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 96844 jīvanmuktaniścayayogopadeśo nāmaikādaśaḥ sargaḥ || 11 ||  
 96845  
 96846 dvādaśaḥ sargaḥ 12  
 96847  
 96848 śrīvāsiṣṭha uvāca |  
 96849  
 96850 iti niścayavantaste mahānto vigatainasah |  
 96851 satyāḥ satye pade śānte same sukhānavasthitāḥ || 1 ||  
 96852  
 96853 bahirnīrāganiḥsaṅgāmantahsvacchātmabhāsvarāṃ |  
 96854 janakādisthitiṃ rāmo guruproktāmihāgrahīt ||  
 96855  
 96856 te janakādayo jīvanmuktāḥ antaḥ satye pade śodhitatatpadārthe vyavasthitāḥ || 1 ||  
 96857  
 96858 iti pūrṇadhiyo dhīrāḥ samānīrāgacetasah |  
 96859 na nindanti na nandanti jīvitaṃ maraṇaṃ tathā || 2 ||  
 96860  
 96861 bahiḥ pūrṇā dhīḥ śodhitatvaṃpadārtho yeṣāṃ | ataevāntarbahiśca samānīrāgacetasah ||  
 96862 2 ||  
 96863  
 96864 ityalakṣyacamatkāra nārāyaṇabhujā iva |  
 96865 ṛjavaḥ skhalitākārā aparā iva meravaḥ || 3 ||  
 96866  
 96867 alakṣye sūkṣmatame'pi takṣye vedhanacamatkāro yeṣāṃ | ataeva nārāyaṇabhujā iva

96868 sthitāḥ | skhalitākārā namrasvabhāvāḥ aparā merava iva sthirāḥ || 3 ||  
 96869  
 96870 remire vanakhaṇḍeṣu dvīpeṣu nagareṣu ca |  
 96871 devopavanamālāsu svargeṣu ca surā iva || 4 ||  
 96872  
 96873 teṣāṃ samadr̥ṣṭyā vihāraṃ prapañcayati-remire ityādinā || 4 ||  
 96874  
 96875 bhremuḥ kusumapūrṇāsu dolāndolacalāsu ca |  
 96876 vicitravanalekhāsu meruśṛṅgaśikhāsu ca || 5 ||  
 96877  
 96878 dolānāmāndolanaiścalāsu || 5 ||  
 96879  
 96880 cakrurvijitāśatrūṇi cāmaracchatravanti ca |  
 96881 vicitrārthāni rājyāni citrācāramayāni ca || 6 ||  
 96882  
 96883 vicitrā arthāstrivargā yeṣu tāni || 6 ||  
 96884  
 96885 anujagmurimānsarvānnānācāraviceṣṭitān |  
 96886 śrutismṛtyuditārambhāmitikartavyatāmiti || 7 ||  
 96887  
 96888 nānācārā bahuvidhaśiṣṭācārāstairviceṣṭitānanuṣṭhitāndharmānanujagmuḥ |  
 96889 svayamapyanuṣṭhitavanta ityārthaḥ | iti itthameva śrutismṛtyuditā ārambhāḥ prayatnā  
 96890 yasyāstathāvidhāmitikartavyatām | sāṅgaṃ yāgādīti yāvat | anujagmuḥ || 7 ||  
 96891  
 96892 idṛśīramaṇīyeṣu lalanāhāsyahāriṣu |  
 96893 vihārāhāraramyeṣu bhogābhogeṣu bhūṣitāḥ || 8 ||  
 96894  
 96895 idṛśībhirdṛṣṭādṛṣṭasādhanasāṃpadbhiḥ ramaṇīyeṣu bhogānāmābhogeṣu  
 96896 kalāpeṣu || 8 ||  
 96897  
 96898 vivīśuścārucūtāsu mandāravalitāsu ca |  
 96899 apsarogītapūrṇāsu nandanodyānabhūmiṣu || 9 ||  
 96900  
 96901 vivīśurnirvivīśuḥ || 9 ||  
 96902  
 96903 sacarācarabhūteṣu viśrāntākhilajantuṣu |  
 96904 yajñakriyākalāpeṣu gārhashtyeṣu yathākramam || 10 ||  
 96905  
 96906 carācarabhūtaiḥ sahiteṣu sarvabhuvaneṣu | viśrāntāḥ sukhitā akhilā jantavo  
 96907 yaistathāvidheṣu | yajñakriyākalāpeṣu gārhashtyeṣu ca | ayaṃ vā ātmā sarveṣāṃ  
 96908 bhūtānāṃ lokaḥ | yathaiva kṣudhitā bālā mātaraṃ paryupāsate | evaṃ sarvāṇi  
 96909 bhūtānyagnihotramupāsate ityādiśruteriti bhāvaḥ || 10 ||  
 96910  
 96911 terurhatagajendrāsu bhrāntabhūriśivāsu ca |  
 96912 bherībhāmākārabhīmāsu saṃgrāmārṇavavīthiṣu || 11 ||  
 96913  
 96914 terurnisteruḥ || 11 ||  
 96915  
 96916 tasthuḥ paruṣacittāsu hṛtavittoddhatāsu ca |  
 96917 saṃrambhakṣobharaudriṣu sarvāsu dvandvarītiṣu || 12 ||  
 96918  
 96919 paruṣāṇi krūrāṇi kleśārāhāni cittāni yāsu hṛtavittaiḥ śatrubhiruddhatāsu paribhūtāsu  
 96920 | dvandvarītiṣu vipatsviti yāvat || 12 ||  
 96921  
 96922 manasteṣāṃ tu nīrāgamanupādhi gatabhramam |  
 96923 asaktaṃ muktamāśāntaṃ paraṃ satvapadaṃ gatam || 13 ||  
 96924  
 96925 na mamaṃjjuḥ kvacidapi saṃkaṭeṣu mahatsvapi |  
 96926 mahadapyupayāteṣu kulaśailāḥ sarassviva || 14 ||  
 96927  
 96928 mahadapi aiśvaryamiti śeṣaḥ | kulaśailā himavadādayaḥ || 14 ||  
 96929  
 96930 nollalāsa vilāsinyā śriyā paramakāntayā |  
 96931 paripūrṇendulakṣmyeva jalarāśī raghūdvaḥ || 15 ||  
 96932  
 96933 jalarāśīriti vyatireke dṛṣṭāntaḥ | dhralope iti dīrghaḥ || 15 ||  
 96934  
 96935 na mamlau duḥkhaśokena grīṣmeṇeva vanasthalaṃ |  
 96936 jaharṣa ca na bhogaughairavaśyāyairivauṣadhīḥ || 16 ||

96937  
 96938 te hi kevalamavyagrāḥ kurvantaḥ kāmamañjarī |  
 96939 iṣṭāniṣṭaphalaṃ rāma nābhileṣurna tatyajuḥ || 17 ||  
 96940  
 96941 avyagrāḥ kartṛtvābhiniveśarahitāḥ | kāmanta iti kāmā bhogāstallakṣaṇā mañjarīḥ  
 96942 kurvanto'nubhavantaḥ || 17 ||  
 96943  
 96944 nodaguḥ kāryasaṃpattāvākṛāntā nāstamāyayuḥ |  
 96945 jahṛṣurna sukhaprāptau mamlurnaiva ca saṃkaṭe || 18 ||  
 96946  
 96947 śatrujayādikāryasaṃpattau satyām na udagurutkarṣaṃ prāpuḥ | śatrubhirākṛāntāśca  
 96948 astamapakarṣaṃ nāyayuḥ || 18 ||  
 96949  
 96950 mumuhurna vimoheṣu na mamajjurvipatkramaiḥ |  
 96951 na jaharṣuḥ śubhaiḥ śokai rurudurna bhavāniva || 19 ||  
 96952  
 96953 vimoheṣu vimohahetuṣu kṛcchreṣu | vipadām kramairākramaṇaiḥ || 19 ||  
 96954  
 96955 prākṛtācārasaṃprāpte kurvantaḥ karma kevalam |  
 96956 sthitā vigatasamrambhamaparā iva meravaḥ || 20 ||  
 96957  
 96958 prakṛta eva prākṛtaḥ svasvavarṇocita ācārastena saṃprāpte viṣaye || 20 ||  
 96959  
 96960 tām tvam dṛṣṭimavaṣṭabhya rāghavā'ghavināśinīm |  
 96961 anahaṃkṛtyahaṃkāro viharasva yathākramam || 21 ||  
 96962  
 96963 anahaṃkṛtau ahakāraṇiṣkṛṣṭaśuddhacinmātre ahaṃkāra ātmabuddhiryasya  
 96964 tathāvidhaḥ san || 21 ||  
 96965  
 96966 yathābhūtāmimāmeva paśyansargaparamparām |  
 96967 merusthito'bdhigambhiraḥ samamāssva gatabhramaḥ || 22 ||  
 96968  
 96969 yathābhūtām yathāsthitām | meruriva sthitaḥ sthiraḥ || 22 ||  
 96970  
 96971 cinmātraṃ sarvamevedamitthamābhāsatām gatam |  
 96972 neha satyamasatyam vā kvacidasti na kiṃcana || 23 ||  
 96973  
 96974 kīdṛśaṃ tadyathābhūtadarśanaṃ tadāha-cinmātramiti || 23 ||  
 96975  
 96976 mahattāmalamālambya tyaktvedamavahelayā |  
 96977 asaktabuddhiḥ sarvatra bhava bhavya bhavakṣayī || 24 ||  
 96978  
 96979 mahattām brahmatām || 24 ||  
 96980  
 96981 kiṃ rodiṣi ghanodvegaṃ mūḍhavaccānuśocasi |  
 96982 bhramasyudbhrāntacittaśca saumyāvarte tṛṇaṃ yathā || 25 ||  
 96983  
 96984 śrīrāma uvāca |  
 96985  
 96986 aho na bhagavannūnaṃ samyagjātamalakṣayaḥ |  
 96987 tvatprasādātprabuddho'smi sūryasaṅgādivāmbujam || 26 ||  
 96988  
 96989 rāmavākyāni spaṣṭāni || 26 ||  
 96990  
 96991 bhrāntirastaṃ gatā nūnaṃ mihikā śaradīva me |  
 96992 saṃśāntākhilasamdehaḥ kariṣye vacanaṃ tava || 27 ||  
 96993  
 96994 vyapagatamadamoho mānamātsaryamuktaścirataramuditātmā śāntaśokaścireṇa |  
 96995 punarasukhamagacchansvacchayaikāntabuddhyā yadiha vadasi sādho  
 96996 tatkarīṣye'viśaṅkaṃ || 28 ||  
 96997  
 96998 na vidyate sukhaṃ yasmāttadasukhaṃ baddhātmatābhramam | ekāntabuddhyā  
 96999 niścītabuddhyā yat iha asminnapadiṣṭārthaviṣaye dārḍhyasādhanaṃ anyadvā  
 97000 rājyaparipālanādikartavyatayā vadasi tat aviśaṅkaṃ kariṣye || 28 ||  
 97001  
 97002 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 97003 pūrvārdhe jīvanmuktasaṃśayanirūpaṇaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 97004  
 97005 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe

97006 jīvanmuktasaṃśayanirūpaṇaṃ nāma dvādaśaḥ sargaḥ || 12 ||  
 97007  
 97008 trayodaśaḥ sargaḥ 13  
 97009  
 97010 śrīrāma uvāca |  
 97011  
 97012 samyagjñānavilāśena vāsanāvilayodaye |  
 97013 jīvanmuktapade brahmannūnaṃ viśrāntavānaḥ || 1 ||  
 97014  
 97015 varṇitastattvabodhena vāsanāvilayakramaḥ |  
 97016 prāṇarodhena taṃ vaktuṃ pīṭhikātroparacyate ||  
 97017  
 97018 upaśamaprakaraṇe darśitayorvāsanākṣayaḥetvorjñānayogakramayormadhye  
 97019 uttamādhikāriṇiṣayeṇa jñānavilāśena vāsanāvilayaphalaṃ prāpya kṛtārtho'pi rāmo  
 97020 mandamadhyamādhikāriṇāmupakārāya yogakrameṇāpi vāsanānāśaprakāraṃ  
 97021 jījñāsamānaḥ prcchati-samyagiti dvābhyāṃ || 1 ||  
 97022  
 97023 prāṇaspanandanirodhena vāsanāvilayodaye |  
 97024 jīvanmuktapade brahmanvada viśramyate katham || 2 ||  
 97025  
 97026 śrīvasiṣṭha uvāca  
 97027  
 97028 saṃsārottaraṇe yuktiryogaśabdena kathyate |  
 97029 tāṃ viddhi dviprakārāṃ tvaṃ cittopaśamadharmiṇiṃ || 3 ||  
 97030  
 97031 prṣṭasyottaraṃ vaktuṃ vasiṣṭho'pi upaśamaprakaraṇoktameva  
 97032 rājayogahaṭhayogaprakāradvayaṃ smārayanpratijñānte-saṃsāreti dvābhyāṃ || 3 ||  
 97033  
 97034 ātmajñānaṃ prakāro'syā ekaḥ prakāṭito bhuvi |  
 97035 dvitīyaḥ prāṇasaṃrodhaḥ śṛṇu yo'yaṃ mayocyate || 4 ||  
 97036  
 97037 śrīrāma uvāca |  
 97038  
 97039 sulabhatvādaduḥkhatvātkataṛaḥ śobhano'nayoḥ |  
 97040 yenāvagatamātreṇa bhūyaḥ kṣobho na bādhate || 5 ||  
 97041  
 97042 tatra prathamam tayoh katarasya sukaratvamiti viśeṣaṃ prcchati-sulabhatvāditi |  
 97043 kṣobho vikṣepaḥ || 5 ||  
 97044  
 97045 śrīvasiṣṭha uvāca |  
 97046  
 97047 prakārau dvāvapi proktau yogaśabdena yadyapi |  
 97048 tathāpi rūḍhimāyātaḥ prāṇayuktāvasau bhṛśam || 6 ||  
 97049  
 97050 prāṇayuktau prāṇanirodhe | asau yogaśabdaḥ || 6 ||  
 97051  
 97052 eko yogastathā jñānaṃ saṃsārottaraṇakrame |  
 97053 samāvupāyau dvāveva proktāvekaphalapradau || 7 ||  
 97054  
 97055 asādhyaḥ kasyacidhyogaḥ kasyacijjñānaniścayaḥ |  
 97056 mama tvabhimataḥ sādho susādhyo jñānaniścayaḥ || 8 ||  
 97057  
 97058 kasyacitsukumāraccittasya prāṇasaṃrodhaduḥkhāsahīṣṇorhaṭhayogo'sādhyāḥ |  
 97059 kaṭhoraccittasya vicārakuśalasya jñānaniścayo'sādhyāḥ | mama śuddhacittasya  
 97060 vicārakuśalasya jñānaniścayaḥ susādhyo'bhimata ityārthaḥ || 8 ||  
 97061  
 97062 ajñānaṃ punarajñātaṃ svapneṣvapi na tadbhavet |  
 97063 jñānaṃ sarvāsvavasthāsu nityameva pravartate || 9 ||  
 97064  
 97065 vicārakuśalatā hi jñānājñānasvarūpavivekāśāmarthyē syāt | tatttu pramāṇakuśalasya  
 97066 svapne'pyasaṃbhāvitamityāśayenāha-ajñānamiti | pravartate svata eva prathate |  
 97067 tathācājñānasya sadaiva sākṣiṇā prasiddhatvājñānasya ca svaprakāśatayā  
 97068 svataḥprasiddhervaidharmyasya cānubhavādeva prasiddhervivekaśāmbhavājñānaṃ  
 97069 sukaraṃ yogastu na tatheti duṣkara iti bhāvaḥ || 9 ||  
 97070  
 97071 dhāraṇāśanadeśādisādhyatvena susādhyatām |  
 97072 nāyāti yogo hyathavā vikalpo naiva śobhanaḥ || 10 ||  
 97073  
 97074 praśastadeśakālaviṣayādibāhyahetusāpekṣatvādapi yogo duṣkara ityāha-dhāraṇeti |

97075 dhāraṇādeśo bāhyo girikūṭacandratārādirhṛdayakaṇṭhatātālumūlabhramadhyādiśca |  
 97076 āsanadeśastu same śucau śarkaravahnivālukāvivarjite śabdajalāśrayādibhiḥ |  
 97077 manonukūle na tu cakṣupīḍane guhāniruddhāśrayaṇe prayojayet || iti  
 97078 śrutismṛtiśāstraprasiddhastatsādhyatvena yogaḥ susādhyatām nāyāti | nirutsāhānām  
 97079 mandamatīnām mūrkhānām puruṣāpasadānāmiva na dhīrasya samarthasya  
 97080 yatamānasyādhikāriṇaḥ śāstriye sādhanē susādhyatvakaṣṭhasādhyatvavikalpacintā  
 97081 yuktetyāha-athaveti || 10 ||  
 97082  
 97083 dvāveva kila śāstroktau jñānayogau raghūdvaha |  
 97084 tatroktaṃ bhavate jñānamantasthaṃ jñeyanirmalam || 11 ||  
 97085  
 97086 evamavāntarapraśnaṃ nirasya pūrvapraśnottaraṃ vaktumupakramate-dvāvityādinā ||  
 97087 11 ||  
 97088  
 97089 prāṇāpānatayā rūḍho dṛḍhadehaguḥāsayāḥ |  
 97090 anantasiddhidaḥ sādho yogo'yaṃ buddhidaḥ śṛṇu || 12 ||  
 97091  
 97092 prāṇāpānatayā prāṇāpānayoḥ samatāsampattirūpeṇa rūḍhaḥ prasiddhaḥ  
 97093 siddhikāmānām khecaratvādyanantasiddhidaḥ | jñānakāmānām tu buddhidaḥ  
 97094 sāksātkārahetuḥ | atastaṃ śṛṇvityarthaḥ || 12 ||  
 97095  
 97096 mukhānilasphuraṇanīrodhasaṃbhavasthitim gato nṛpasuta cetasā'kṣaye |  
 97097 samāhitasthitiriha yogayuktitaḥ pare pade pragalitagīrnivatsyasi || 13 ||  
 97098  
 97099 tameva samādhisukhaviśrāntiphalakīrtanenāpi prarocayannāha-mukheti | he nṛpasuta  
 97100 tvaṃ cetasā udyuktacittena mukhānilasya prāṇasya yatsphuraṇaṃ saṃcaraṇaṃ tannīrodhena  
 97101 saṃbhavati siddhyati tathāvidhāṃ sthitim pratiṣṭhāṃ gataḥ san iha pratyagrūpe akṣare  
 97102 pare  
 97103 pade yogaścittavṛttinīrodhastadabhyāsayuktitaḥ samāhitasthitiḥ san  
 97104 vigalitagīrvāgagocaraniratiśayānandarūpo bhūtvā nivatsyasi sthāsyasi || 13 ||  
 97105  
 97106 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 97107 pū0 jñānavicārayogopadeśo nāma trayodaśaḥ sargaḥ || 13 ||  
 97108  
 97109 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 97110 jñānavicārayogopadeśo nāma trayodaśaḥ sargaḥ || 13 ||  
 97111  
 97112 caturdaśaḥ sargaḥ 14  
 97113  
 97114 śrīvāsiṣṭha uvāca |  
 97115  
 97116 asti tāvadanantasya tasya kvacidayaṃ kila |  
 97117 jagadrūpaḥ paśpando mṛgatṛṣṇā marāviva || 1 ||  
 97118  
 97119 surasaṃsacchrutasyātra bhuśuṇḍasya didṛkṣayā |  
 97120 vasiṣṭhagamaṇaṃ merustacchrṇgaṃ cātra varṇyate ||  
 97121  
 97122 prastutaṃ prāṇāyāmādiyogakramaṃ bhuśuṇḍoktiprapaṇcanena vistarādvarṇayiṣyan  
 97123 bhuśuṇḍākhyāyikāmārabhate-astītyādinā | tasya yogiviśrāntisthānatvena  
 97124 varṇitasya paramapadasya kvacidavidyāvṛtapradeśe pādo'sya viśvā bhūtāni iti  
 97125 śruterjagadrūpo brahmāṇḍākāraḥ paśpando vivartaḥ || 1 ||  
 97126  
 97127 tatra kāraṇatām yāto brahmā kamalasaṃbhavaḥ |  
 97128 sthitaḥ pitāmahatvena sṛṣṭabhūtabharabhramaḥ || 2 ||  
 97129  
 97130 tatra brahmāṇḍe manuprajāpatiprabhṛtīnām kāraṇatām yātaḥ || 2 ||  
 97131  
 97132 tasyāhaṃ mānasaḥ putro vasiṣṭhaḥ śreṣṭhaceṣṭitaḥ |  
 97133 ṛkṣacakre dhruvadhṛte nivasāmi yugaṃ prati || 3 ||  
 97134  
 97135 ṛkṣacakre nakṣatracakre saptarṣiloke | yugaśabdena yugasamūho vaivasvatamanvantaraṃ  
 97136 lakṣyate || 3 ||  
 97137  
 97138 so'haṃ kadācidāsthāne svarge tiṣṭhañchatakraṭoḥ |  
 97139 śrutavānnārādādibhyaḥ kathāṃ sucirajīvinām || 4 ||  
 97140  
 97141 śataṛtorindrasya āsthāne sabhāyām || 4 ||  
 97142  
 97143 kathāprasāṅge kasmīṃścidatha tatrābhyuvāca ha |

97143 śātātapo nāma munirmaunī mānī mahāmatiḥ || 5 ||  
 97144  
 97145 maunī alpabhāṣitā | mānī mānanārhaḥ pramāṇakuśalaśca || 5 ||  
 97146  
 97147 meroriśānaakoṇasthe padmarāgamaye divi |  
 97148 asti kalpataruḥ śrīmāñchṛṅge cūta iti śrutaḥ || 6 ||  
 97149  
 97150 yaduvāca tadāha-merorityādinā | padmarāgamaye śṛṅge divi nabhādeśe cūta iti  
 97151 śruto viśrutaḥ kalpatarurasti || 6 ||  
 97152  
 97153 tasya kalpatarormūrdhni dakṣiṇaskandhakoṭhare |  
 97154 kaladhautalatāprote vidyate vihaḡālayaḥ || 7 ||  
 97155  
 97156 kaladhautē hemarūpye tanmayībhiḥ kalpalatābhiḥ prote || 7 ||  
 97157  
 97158 tasminnivasati śrīmānbhuṣuṇḡo nāma vāyasaḥ |  
 97159 vītarāḡo bṛhatkośe brahmeva nijapaṅkaje || 8 ||  
 97160  
 97161 sa yathā jagatām kośe jīvatiha surāściram |  
 97162 ciraṁjīvī tathā svarge na bhūto na bhaviṣyati || 9 ||  
 97163  
 97164 sa dīrghāyuh sa nīrāḡaḥ sa śrīmānsa mahāmatiḥ |  
 97165 sa viśrāntamatiḥ śāntaḥ sa kāntaḥ kālakovidaḥ || 10 ||  
 97166  
 97167 yato viśrāntamatirata eva śāntaḥ || 10 ||  
 97168  
 97169 sa yathā jīvati khagastatheha yadi jīvyate |  
 97170 tadbhavejjīvitam puṇyam dīrgham codayameva ca || 11 ||  
 97171  
 97172 tattathāvidham dīrgham jīvitam sādhanadaśāyām puṇyam phaladaśāyāmudayam  
 97173 paramapuruṣārthābhyudayayuktaṁ ca bhavet | saṁbhāvanāyām liṅ || 11 ||  
 97174  
 97175 iti tena bhuṣuṇḡo'sau bhūyaḥ pṛṣṭena varṇitaḥ |  
 97176 yathāvadeva devānām sabhāyām satyamuktavān || 12 ||  
 97177  
 97178 bhūyo'pi mayā pṛṣṭena tena śātātapena iti uktaprakāreṇaiva bhuṣuṇḡo varṇitaḥ |  
 97179 tadukteḥ praśaṁsāmātratvaśaṅkāṁ vārayati-satyamuktavāniti || 12 ||  
 97180  
 97181 kathāvasarasamśāntāvatha yāte suravraje |  
 97182 bhuṣuṇḡam vihaḡam draṣṭumahaṁ yātaḥ kutūhalāt || 13 ||  
 97183  
 97184 bhuṣuṇḡaḥ saṁsthito yatra meroḥ śṛṅgaṁ taduttaram |  
 97185 saṁprāptavāṅkṣaṇenāhaṁ padmarāgamayaṁ bṛhat || 14 ||  
 97186  
 97187 ratnagairikakāntena tejasā vahnivarcasā |  
 97188 madhvāsavaraseneva rañjayatkakubhām gaṇam || 15 ||  
 97189  
 97190 tadeva śṛṅgaṁ varṇayati-ratnetyādinā | ratnairgairikaiśca kāntena |  
 97191 madhvāsavaprayuktena rasena madeneva kakubhām diśām gaṇam rañjayat lohitikurvāt |  
 97192 kṣībā hi lohityāmānāḥ prasiddhāḥ || 15 ||  
 97193  
 97194 kalpāntajvalanojjvālāpiṇḡādrimiva saṁcitam |  
 97195 indranīlaśikhādhūmamālokaruṇitāmbaram || 16 ||  
 97196  
 97197 kalpāntajvalanādudgatānām jvālānām piṇḡa evādriḥ saṁpanna ivetyutprekṣā |  
 97198 saṁcitam śobhopacitam | indranīlānām śikhā iva ūrdhvaprasṛtāḥ prabhā eva dhūmā  
 97199 yasyetyutprekṣāyāmupapattiḥ || 16 ||  
 97200  
 97201 sarveṣāmeva rāḡāṇām rāśimadrāviva sthitam |  
 97202 sarvasaṁdhyābhrajālānām ghaṇamekamivākaram || 17 ||  
 97203  
 97204 sarveṣām rāḡāṇām lauhityānām sarveṣām prāṇinām rāḡāṇām darśanecchānām  
 97205 vā || 17 ||  
 97206  
 97207 utkrāntiṁ kurvato merorbrahmanāḡyeva nirgatam |  
 97208 mūrdhānamāgataṁ kāntam vāḡavaṁ jaṭharāṇalam || 18 ||  
 97209  
 97210 brahmanāḡyā suṣumnayā utkrāntiyogena brahmarandhraṁ bhittvā nirgamanam  
 97211 kurvataścikīrṣato merorjaṭharānnirgatam mūrdhānam śīraḡpradeśamāgataṁ vāḡavam

97212 vaḍavāgnikalpaṃ jaṭharāṇalamiva sthitamityutprekṣā || 18 ||  
 97213  
 97214 sumeruvanaḍevyeṇa navālakṭakarañjitaṃ |  
 97215 līlayā''dātuminduṃ khenītaṃ hastaśikhāṅgulim || 19 ||  
 97216  
 97217 sumeruvanaḍevyā līlayā kriḍākautukena indumādātuṃ grahituṃ khe nītaṃ  
 97218 prasāritamalakṭakarasaṇḍitaṃ hastasya śikhāvatsaṃhatamaṅgulijātamiva || 19 ||  
 97219  
 97220 jvālābhiriva mālābhiraruṇābhiḥ payomukhaṃ |  
 97221 khaṃ gantumiva saṣpaṇḍaṃ śailasthaṃ vāḍavaṃ || 20 ||  
 97222  
 97223 mālābhiriva graṭhitābhirjvālābhiḥ khaṃ gantumiva saṣpaṇḍaṃ calitamata eva śailasthaṃ  
 97224 parvatamārūḍhaṃ havyavāhakatvādagnihotrādyāhutipayo mukhe yasya tathāvidhaṃ  
 97225 vāḍavaṃ brāhmaṇasaṃbandhinamadhvarāgnimiva sthitaṃ | śṛṅgapakṣe payo  
 97226 nirjharodakaṃ mukhe agraḥbāge yasya || 20 ||  
 97227  
 97228 tāraḥ spraṣṭumivākāśamaṅgulibhiriva tribhiḥ |  
 97229 kacadaṃśunakhāgrābhiḥ paricumbadivonnataṃ || 21 ||  
 97230  
 97231 kacadratnaṃśunakhāgrābhīstribhiḥ śṛṅgāgrāṅgulibhistārā aśvinyādīḥ spraṣṭuṃ  
 97232 sprṣṭvā gaṇayitumiva ākāśaṃ paricumbat vyāpnuvādīva unnataṃ || 21 ||  
 97233  
 97234 garjajjīmṛtamurajaṃ bhūbhṛtānāṃ tu maṇḍapaṃ |  
 97235 hasatkusumagucchāḍhyaṃ dhvanatṣaṭpadapeṭakaṃ || 22 ||  
 97236  
 97237 murajā vādyabhedāḥ | bhuvā vanabhūmyā bhṛtānāṃ puṣṭānāṃ vanalakṣmīṇāṃ  
 97238 nṛtyamaṇḍapamiva sthitaṃ | dhvanatṣaṭpadapeṭakaṃ bhramarasamūho yasmin || 22 ||  
 97239  
 97240 dantatāladalāvalyā parihāsādīva sphurat |  
 97241 dolālolāpsarovṇdamudāramadamanmathaṃ || 23 ||  
 97242  
 97243 dantapaṅktivadvikasantyā tālapatrāṇāmāvalyā paṅktyā | udārau madamanmathau  
 97244 sarvaprāṇināṃ yasmin || 23 ||  
 97245  
 97246 śilāviśrāntavibudhamithunāśritakandaram |  
 97247 varāmbarājinaṃ śubhragaṅgāyājñopavīti ca || 24 ||  
 97248  
 97249 tāpasatvenotprekṣate-vareti || 24 ||  
 97250  
 97251 tāpasam piṅgalaṃ venudaṇḍadharaṃ sthitaṃ |  
 97252 gaṅgānirjharanirhrādi latāgrhagatāmaram || 25 ||  
 97253  
 97254 gandharvagītasubhagamāmodamadhurāṇilaṃ |  
 97255 phullahemāmbujottaṃsaṃ tāraratnavibhūṣitaṃ |  
 97256 vyomnaḥ pāramiva prāptaṃ piṅgalaṃ mairavaṃ śiraḥ || 26 ||  
 97257  
 97258 pāraṃ ūrdhvāvadhīṃ || 26 ||  
 97259  
 97260 sitaharitaṇḍitaṇḍitaḥkaladhavalairvanakusumarāśinavarāṅgaiḥ |  
 97261 divi vihitāmalacitraṃ līlācalaṃamarayuvativargasya || 27 ||  
 97262  
 97263 sitaharitādivarṇairvanakusumarāśilakṣaṇaiḥ pratidinam navai raṅgai rañjakadravyairdivi  
 97264 vyomni vihitāni likhitānīva amalāni citrāṇi yena tathāvidhamamarayuvativargasya  
 97265 līlācalaṃ  
 97266 kriḍāparvatabhūtaṃ mairavaṃ śiraḥ śṛṅgamahaṃ saṃprāptavāniti  
 97267 prāktanacaturdaśaślokena sarveśāmanvayaḥ || 27 ||  
 97268  
 97268 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇa pra0 pū0  
 97269 bhuṣuṇḍopākhyāṇe meruśikharaṇaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 97270  
 97271 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 97272 meruśikharaṇaṇaṃ nāma caturdaśaḥ sargaḥ || 14 ||  
 97273 pañcadaśaḥ sargaḥ 15  
 97274  
 97275 śrīvāsiṣṭha uvāca |  
 97276  
 97277 kusumāpūrṇakalpābhṛakuntale tasya mūrdhani |  
 97278 kalpāṅgamahamadrākṣaṃ śākhācakramiva sthitaṃ || 1 ||  
 97279



97280 śṛṅge kalpataruścūtaḥ puṣpapakṣyādisampadaḥ |  
97281 skandhe kākakulaḥ tatra bhuṣuṇḍaśceha varṇyate ||  
97282  
97283 kusumāpūrṇāni kalpābhrāṇyeva kuntalāḥ keśā yasmimstathāvidhe tasya śṛṅgasya  
97284 mūrdhani śīrodeśe prāṇināmabhilaṣitārthaḥ pūraṇāya kalpanta iti kalpānyaṅgāni  
97285 śākhādyavayavā yasya tathāvidhaḥ paritaḥ  
97286 samaprasṛtaśākhāpaṅktitvācchākhācakramiva sthitam | paraḥ  
97287 vaicitryamāgatamityantadvādaśaślokoḥkṛtaviśeṣaṇaviśiṣṭamarthāt śātātāpoktaḥ  
97288 cūtatatarumahamadrākṣamiti saṃbandhaḥ || 1 ||  
97289  
97290 puṣpareṇvabhraṇvalitaḥ ratnastabakadanturam |  
97291 utsedhanirjitākāśaḥ śṛṅge śṛṅgamivārpitaḥ || 2 ||  
97292  
97293 puṣpareṇulakṣaṇairabhraṇvalitaḥ vyāptaḥ | utseddhannainnatyam | śṛṅge  
97294 prāgvarṇitamēruśṛṅge || 2 ||  
97295  
97296 tārādviguṇapūṣpaugham meghadviguṇapallavam |  
97297 raśmidviguṇareṇvabhraṇ taḍiddviguṇamañjarim || 3 ||  
97298  
97299 na kevalamutsedhenaiva nirjitākāśaḥ kiṃtu tārādidviguṇapūṣpaughādināpītyāha##-  
97300 hrasvaniśedhaśchāndasaḥ kapo lopaḥ || 3 ||  
97301  
97302 skandheṣu kinnarīgītadviguṇabhramarasvanam |  
97303 dolālolāpsarolokadviguṇīkṛtapallavam || 4 ||  
97304  
97305 dolālolāpsarolokānāmoṣṭhakarapadapallavairdviguṇīkṛtapallavam || 4 ||  
97306  
97307 siddhagandharvasaṃghātadviguṇotthavihaṃgamam |  
97308 ratnakāntyacchanīhāradviguṇatvagvṛtāmśukam || 5 ||  
97309  
97310 kāmarūpatvātsvairavihārārthaḥ kṛtavihanḡamaveṣaiḥ  
97311 siddhagandharvasaṃghātairdviguṇam yathā syāttathā utthā niṣpannā vihaṃgamā yasmin |  
97312 ratnakāntilakṣaṇayā acchanīhāradviguṇayā tvacā vṛtāmśukam parihitavastramiva  
97313 sthitam || 5 ||  
97314  
97315 candrabimbasaṃśleṣadviguṇāṅgabṛhatphalam |  
97316 mūlasaṃlīnakalpābhradviguṇīkṛtaparvakam || 6 ||  
97317  
97318 aunnatyātiśayena candrabimbasaṃśleṣādamṛtarasapūrtyeva dviguṇāṅgāni ātaeva  
97319 bṛhanti phalāni yasya | skandhamūleṣu saṃlīnaiḥ kalpābhradviguṇīkṛtānīva parvāni  
97320 yasya || 6 ||  
97321  
97322 surasaṃvalitaskandhaḥ patraviśrāntakinnaram |  
97323 nikuṇḡjakuṇḡjajimūtaḥ kacchhasuptasurādikaḥ || 7 ||  
97324  
97325 svākāravipulaḥ bhṛṅgānutsārya valayasvanaiḥ |  
97326 apsarobhramarībhiśca gṛhītakusumāntaram || 8 ||  
97327  
97328 apsarolakṣaṇabhramarībhirvalayasvanaiḥ kaṭakakvaṇitairbhṛṅgānutsārya gṛhītāḥ  
97329 kusumānāmāntarā makarandāḥ yasya | cakāraḥ prāktanaviśeṣaṇairasya samuccayārthaḥ  
97330 || 8 ||  
97331  
97332 surakiṃnaragandharvavidyādhavarānṛvitaḥ |  
97333 jagajjālamivānantadaśāśākāśapūrakam || 9 ||  
97334  
97335 jagajjālaḥ brahmāṇḍamiva sthitam | anantānāmanavadhīnāḥ daśānāmāśānāḥ  
97336 diśāḥ paripūrakam || 9 ||  
97337  
97338 nīrandhrakalikājālaḥ nīrandhramṛdupallavam |  
97339 nīrandhravikasatpuṣpaḥ nīrandhravanamālitaḥ || 10 ||  
97340  
97341 nīrandhramañjaripuṇḡjaḥ nīrandhramaṇigucchakam |  
97342 nīrandhrāmśukaratnāḍhyaḥ latāvilasanākulam || 11 ||  
97343  
97344 aṃśukairdivyavastrai ratnaiścāḍhyamivārthikāmaprapūrakam | latānāḥ vilasaṇam  
97345 lāsyam || 11 ||  
97346  
97347 sarvatra kusumāpūraiḥ sarvatra phalapallavaiḥ |  
97348 sarvāmodarajaḥpuṇḡjaiḥ paraḥ vaicitryamāgatam || 12 ||

97349  
 97350 tasya kakṣeṣu kuñjeṣu latāpatreṣu parvasu |  
 97351 puṣpeṣvālayasaṃlīnānvihagāndṛṣṭavānaḥ || 13 ||  
 97352  
 97353 kakṣeṣu skandhaśākhāsaṃdhiṣu kuñjeṣu latāvṛtaśākhāgreṣu || 13 ||  
 97354  
 97355 niśānāthakalākhaṇḍaṃṛṇālaśakalaidhitān |  
 97356 arjunāmbhojinīkandakavalānbrahmasārasān || 14 ||  
 97357  
 97358 vihaḡeṣu viṣeṣamāha-niśānātheti | niśākarakalānām  
 97359 khaṇḍaṃṛṇālaśakalānīva tairēdhitānvardhitān tathā arjunāḥ śubhrā ambhojinīkandā  
 97360 api avalāni grāsā yeṣām tathāvidhān brahmavāhanabhūtānsārasān haṃsān || 14 ||  
 97361  
 97362 viraṃceratha haṃsānām potakānsāmagāyinaḥ |  
 97363 oṃkāra vedasuhṛdo brahmavidyānuśāsānān || 15 ||  
 97364  
 97365 oṃkārasya vedānām ca rahasyārthālocanasahāyatvātsuhṛdo mitrabhūtān  
 97366 parāparabrahmavidyāsvanuśāsanaṃ gurumukhādvidhinādhyayanaṃ yeṣām || 15 ||  
 97367  
 97368 udgīrṇamantranīcayānsvāhākāranibhasvanān |  
 97369 asthinaikataḍṭitpuñjanīlameghasamopamān || 16 ||  
 97370  
 97371 agnīvāhanaśukāstatra varṇayati-udgīrṇetyādīnā | asthi śāṅkhaḥ naikānyānekāni  
 97372 taḍṭitpuñjāni nīlameghāśca varṇataḥ samā upamā yeṣām || 16 ||  
 97373  
 97374 devairnīrīkṣitānnityaṃ yajñavedilatādalān |  
 97375 śukāṅkārsānavāñchyāmāñchīśūñchikhiśīkhāśīkhān || 17 ||  
 97376  
 97377 yajñavediṣu āstīrṇānām haritakuśalatānām dalānīva śyāmān haritān  
 97378 kṛṣānuragnīstadvāhanabhūtān śukānaḥ ḍṛṣṭavānīti sarvatrānuśajyate |  
 97379 mayūrapotānvarṇayati-śīśūñityādīnā | śīkhinaḥ agneḥ śīkheva bhāsvarāḥ śīkhā  
 97380 yeṣām || 17 ||  
 97381  
 97382 gaurīrakṣītabarhaughānkaumārānvarabarhiṇaḥ |  
 97383 skandopanyastaniḥśeṣaśaivavijñānakovidān || 18 ||  
 97384  
 97385 vyomnaiva jātanaṣṭānām mahatām vyomapakṣiṇām |  
 97386 bandhūnābaddhanīlayāñcharadabhrasamākṛtīn || 19 ||  
 97387  
 97388 vyomnaiva jātānām tatraiva naṣṭānām maraṇaparyantaṃ bhūmāvanavataratām ata eva  
 97389 balādhīkyānmahatāmata eva vyomapakṣiṇāmnā prasiddhānām pakṣijātībhedaṇām  
 97390 nityaṃ kṛīḍāsahāyatvādbandhūn ābaddhanīlayān kṛtānīḍān || 19 ||  
 97391  
 97392 viraṃcihaṃsajānanyānanyānagnīśukodbhavān |  
 97393 kaumārabarhiājānanyānanyānambarapakṣijān || 20 ||  
 97394  
 97395 dvitūḍāṃśca bharadvājānhemacūḍānvīhaṃgamān |  
 97396 kalavīṅkabalāṅgrḍhrāṅkokilāṅkrauñcakukkuṭān || 21 ||  
 97397  
 97398 bhāsacāśabalākādīnbahūnanyāṃśca rāghava |  
 97399 bhūtaughaṃ jagatīvāhaṃ ḍṛṣṭavāṃstatra pakṣiṇaḥ || 22 ||  
 97400  
 97401 bhūtaughaṃ prāṇijātam | tatra tasminvṛkṣe || 22 ||  
 97402  
 97403 dakṣiṇaskandhaśākhāyām sthitāyām vai daviyasi |  
 97404 athāhaṃ ḍṛṣṭavānpuṣṭapatrāyāmambarasthitaḥ || 23 ||  
 97405  
 97406 puṣṭāni ghanāni patrāṇi yasyāḥ || 23 ||  
 97407  
 97408 kāle kākolavalayaṃ mañjarījālamālitam |  
 97409 lokālokācale'raṇye kalpābhraughamiva sthitam || 24 ||  
 97410  
 97411 kāle dakṣiṇaśākhādarśānānantarakāle kākolā droṇakākākyāḥ  
 97412 kākajātībhedaśteṣām valayaṃ maṇḍalam | kalpābhrāṇi saṃvartameghāstadoghamiva  
 97413 sthitam || 24 ||  
 97414  
 97415 tatra paśyāmyaḥ yāvadekānte skandhakoṭare |  
 97416 vicitrakusumāstīrṇe vividhāmōdaśālinī || 25 ||  
 97417

97418 puṇyakṛdyoṣitām svarge priyastabakavāsītāḥ |  
 97419 aparikṣubhitākārāḥ sabhāyām vāyasāḥ sthitāḥ || 26 ||  
 97420  
 97421 puṇyakṛtām janānām yoṣitām bhogyānāmapsarasām svarge ratisukhabhogayogye  
 97422 skandhakoṭṭare iti pūrveṇānvayaḥ | śāntyādiguṇaśālitvādaparikṣubhitākārāḥ || 26 ||  
 97423  
 97424 vibhedyameghā vātena samenevāpasāritāḥ |  
 97425 teṣām madhye sthitaḥ śrīmānbhuṣuṇḍaḥ pronnatākṛtiḥ || 27 ||  
 97426  
 97427 meghā vātena vāyunā samena samabhāgena vibhedyā chittvā apasāritāḥ koṭṭare  
 97428 praveśitā iva || 27 ||  
 97429  
 97430 madhye ca kācakraṇḍānāmindranīla ivonnataḥ |  
 97431 paripūrṇamanā mānī samaḥ sarvāṅgasundaraḥ || 28 ||  
 97432  
 97433 mānī mānyaḥ || 28 ||  
 97434  
 97435 prāṇaspaṇḍāvadhānena nityamantarmukhaḥ sukhī |  
 97436 ciraṃjīvitī vikhyātaściraṃjīvitayā tayā || 29 ||  
 97437  
 97438 prāṇaspaṇḍasyāvadhānena nirodhena | tayā prasiddhatamayā || 29 ||  
 97439  
 97440 jagadviditadīrghāyurbhuṣuṇḍa iti viśrutaḥ |  
 97441 yugāgamāpāyadaśādarśanaprauḍhamānasaḥ || 30 ||  
 97442  
 97443 pratikalpaṃ ca gaṇayankhinnaścakraparamparām |  
 97444 janmanām lokapālānām śarvaśakramarutvatām || 31 ||  
 97445  
 97446 lokapālaprāyāpāṭhāt śarvā īśānāḥ śakra īndrāḥ marutvanto marutsakhā  
 97447 agnayasteṣām janmanām cakraparamparām gaṇayan khinno nirviṇṇaḥ || 31 ||  
 97448  
 97449 saṃsmartā samatītānām surāsuramahībhṛtām |  
 97450 prasannagambhīramanāḥ peśalaḥ snigdhamugdhavāk || 32 ||  
 97451  
 97452 peśalaścaturaḥ || 32 ||  
 97453  
 97454 avyaktavaktā vijñātā nirmamo nirahaṃkṛtiḥ |  
 97455 suhṛdbandhustathā mitraṃ mṛtyuputro guruprabhuḥ |  
 97456 sarvadā sarvathā satyaṃ sarvaṃ sarvasya saṃstave || 33 ||  
 97457  
 97458 avyaktānāmasphuṭānām sūkṣmatamārthānām sphuṭīkṛtya vaktā | yatasteṣām  
 97459 vijñātā mṛtyoḥ putra iva paramapriyaḥ | buddhyā gurorbṛhaspaterapi prabhuḥ  
 97460 samarthaḥ | kuto'yaṃ sarveṣām suhṛdādīstatrāha-sarvadeti | yato'yaṃ sarvasya  
 97461 prāṇijātasya sarvāropādhiṣṭhānatvātsarvathā sarvaparakāreṇāpi sarvadā satyaṃ sarvasya  
 97462 saṃstave varṇanaprasaṅge ca sarvamata ityarthaḥ || 33 ||  
 97463  
 97464 saumyaḥ prasannamadhuro rasavān mahātmā hṛdyaḥ sarovara  
 97465 ivāntarakhaṇḍaśaityaḥ |  
 97466 hṛtpuṇḍarikakuharaṃ vyavahāravettā  
 97467 gāmbhīryamacchamajahātprakaṭāśayaśrīḥ || 34 ||  
 97468  
 97469 pakṣadvaye'pi viśeṣānāni spaṣṭāni | hṛtpuṇḍarikasya kuharaṃ | daharākāśarūpa  
 97470 ityarthaḥ | tasya bhūtākāśaśaṅkāvaraṇāyāha-vyavahāravetteti | saraḥpakṣe  
 97471 hṛdi madhye puṇḍarikāṇāmādhārabhūtaṃ kuharaṃ nikhātaṃ yasya | vayaḥ  
 97472 pakṣiṇasteṣāmavahāro viśrāntistadvettā | nirmalatamatvātprakaṭāśayaśrīḥ || 34 ||  
 97473  
 97474 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 97475 bhuṣuṇḍopākhyāṇe bhuṣuṇḍadarśanaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 97476  
 97477 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 97478 bhuṣuṇḍadarśanaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
 97479  
 97480 ṣoḍaśaḥ sargaḥ 16  
 97481  
 97482 śrīvāsiṣṭha uvāca |  
 97483  
 97484 atha tasyāhamapataṃ dīpyamānavapuḥ puraḥ |  
 97485 kiṃcidvikṣobhitasabhaḥ khānnakṣatramivācale || 1 ||  
 97486

97487 purahṇprāptavasiṣṭhena pūjitenāsanādibhiḥ |  
 97488 bhuṣuṇḍajanmakarmādeḥ kṛtaḥ praśno'tra varṇyate ||  
 97489  
 97490 athāhaṃ tasya bhuṣuṇḍasya purahṇ svāt acale nakṣatramiva śrapataṃ avātaram || 1 ||  
 97491  
 97492 cukṣobha vāyasāsthānaṃ nilotpalaśaraḥsamam |  
 97493 matpātamandavātena bhūkampeneva sāgataḥ || 2 ||  
 97494  
 97495 kiṃcidvikṣobhitasabha ityetadvivṛṇoti-cukṣometi |vāyasānāmāsthānaṃ sabhā || 2 ||  
 97496  
 97497 aśaṅkitamapi prāptaṃ darśanānmāmanantaram |  
 97498 bhuṣuṇḍastu vasiṣṭho'yaṃ prāpta ityavabuddhavān || 3 ||  
 97499  
 97500 aśaṅkitamavitarkitāsaṃbhāvitāgamanamapi māṃ prāptam | avabuddhavān  
 97501 trikāladarśitvādeveti bhāvaḥ || 3 ||  
 97502  
 97503 patrapuñjātsamuttasthau meghaśāva ivātralāt |  
 97504 he mune svāgatamiti provāca madhurākṣaram || 4 ||  
 97505  
 97506 meghaśāvaḥ sūkṣmo megha iveti yāvat || 4 ||  
 97507  
 97508 saṃkalpamātrajātābhyāṃ karābhyāṃ kusumāñjalim |  
 97509 mahyamāśu tadaivādānmegho haimamivotkaram || 5 ||  
 97510  
 97511 tadaiva svāgatoktikāla eva | himameva haimaṃ śīśīramāsārotkaramiva || 5 ||  
 97512  
 97513 idamāsanamityuktvā navaṃ kalpatarucchadam |  
 97514 upānītavati tyaktabhṛtye vāyasanāyake || 6 ||  
 97515  
 97516 tyaktamṛtye | bhṛtyadvārā āsanānayanamakṛtvā  
 97517 svayamevāsanamādarādudupānītavatītyarthaḥ || 6 ||  
 97518  
 97519 bhuṣuṇḍa utthite svīyakalāpakṣeṣu pakṣiṣu |  
 97520 upaviṣṭaṃ munim dṛṣṭvā svāsanonmukhadṛṣṭiṣu || 7 ||  
 97521  
 97522 utthitāntaṃ pūrvānvayi | svīyāḥ kalāḥ kāntaya iva prasarantaḥ pakṣā yeṣāṃ  
 97523 tathāvidheṣu pakṣiṣu tatsabhāvāyaseṣu || 7 ||  
 97524  
 97525 samantātkhagavṛndena bhuṣuṇḍena samaṃ tataḥ |  
 97526 tasminkalpalatāpuñje hyupaviṣṭo'hamāsane || 8 ||  
 97527  
 97528 tatastadanantaramahaṃ bhuṣuṇḍena samamupaviṣṭaḥ || 8 ||  
 97529  
 97530 arghyapādyādi saṃpādya bhuṣuṇḍastuṣṭamānasaḥ |  
 97531 māmuvāca mahātejāḥ sauhrdānmadhurākṣaram || 9 ||  
 97532  
 97533 bhuṣuṇḍa uvāca |  
 97534  
 97535 aho bhagavatā'smākaṃ prasādo darśitaścīrāt |  
 97536 darśanāmṛtasekena yatsiktāḥ saddrumā vayam || 10 ||  
 97537  
 97538 prasādo'nugrahaḥ | saddrumāḥ puṇyavṛkṣāyamāṇāḥ kalpavṛkṣasahitā vā | vayamiti  
 97539 nikṛṣṭajātītādyotanāya jātyākhyāyām- iti bahuvacanam || 10 ||  
 97540  
 97541 matpuṇyacirasāmbhārapreritena tvayādhunā |  
 97542 mune mānyaikamānyena kutaścāgamaṃ kṛtam || 11 ||  
 97543  
 97544 kutaḥ kasmātpradeśāt || 11 ||  
 97545  
 97546 kaccidasminmahāmohecirāṃ viharatastava |  
 97547 akhaṇḍitaiva samatā sthitā cetasi pāvane || 12 ||  
 97548  
 97549 mamāmohe mūlājñānakārye jagati || 12 ||  
 97550  
 97551 kimarthamadyāgamanakleśenātmā kdarthitaḥ |  
 97552 vacanaśravaṇotkānāmājñāṃ no vaktumarhasi || 13 ||  
 97553  
 97554 ājñāpanavacanaśravaṇe utkānāmutkaṇṭhitānāṃ naḥ | ājñāṃ ājñāpyamartham || 13  
 97555 ||

97556  
 97557 tvatpādadarśanādeva sarvaṃ jñātaṃ mayā mune |  
 97558 tvadāgamanapuṇyena vayamāyojitāstvayā || 14 ||  
 97559  
 97560 ciraṃjīvitacarcābhirvayaṃ vaḥ smṛtimāgatāḥ |  
 97561 tenedamāspadaṃ pādaistvaṃ pavitritavānayaṃ || 15 ||  
 97562  
 97563 sarvaṃ jñātamiti yaduktaṃ tadeva sphuṭayati-ciramiti | ciraṃ jīvitaṃ yeṣāṃ  
 97564 tadviṣayābhiścarcābhirvicāraṇābhirindrasabhāyāṃ jātābhiḥ || 15 ||  
 97565  
 97566 jñātattvadāgamo'pyevaṃ tvāṃ prcchāmiha yanmune |  
 97567 bhavadvākyaṃṛtāsvādavāñchitaṃ pravijṛmbhate || 16 ||  
 97568  
 97569 yadi jñātastarhi kimarthaṃ prcchasi tatrāha- bhavadvākyeti || 16 ||  
 97570  
 97571 ityuktavānasau pakṣī bhuṣuṇḍaścirajīvitaḥ |  
 97572 trikālāmalaśaṃvedī tatra proktamidaṃ mayā || 17 ||  
 97573  
 97574 śrīvāsiṣṭha uvāca |  
 97575  
 97576 vihaṃgama mahārāja satyametattvayocyate |  
 97577 draṣṭumabhyāgato'smyadya tvāmeva cirajīvitaṃ || 18 ||  
 97578  
 97579 āśītalāntaḥkaraṇo diṣṭyā kuśalavānasi |  
 97580 patito'si na buddhātmā bhīṣaṇāṃ bhavavāguraṃ || 19 ||  
 97581  
 97582 patitaḥ praviṣṭaḥ || 19 ||  
 97583  
 97584 tadetaṃ saṃśayaṃ chindhi bhagavanmama satyataḥ |  
 97585 kasminkule bhavāñjāto jñātajñeyaḥ kathaṃ bhavān || 20 ||  
 97586  
 97587 bhagavan utpattiṃ ca vināśaṃ ca bhūtānāmāgatiṃ gatim | vetti vidyāmaavidyāṃ ca sa  
 97588 vācyo bhagavāniti || ityuktajñānasampannaḥ || 20 ||  
 97589  
 97590 kiyadāyuśca te sādho vṛttaṃ smarasi kiṃca vā |  
 97591 kenāyaṃ vā nivāsaste nirdiṣṭo dīrghadarśinaḥ || 21 ||  
 97592  
 97593 vṛttamatikrāntakalpāntacaritraṃ | ayaṃ etadvṛkṣarūpo nivasatyasminniti nivāsaḥ || 21 ||  
 97594  
 97595 bhuṣuṇḍa uvāca |  
 97596  
 97597 yatprcchasi mune sarvaṃ tadidaṃ varṇayāmyaham |  
 97598 anudvegitaṃ yatnātkathā śrāvyā mahātmanā || 22 ||  
 97599  
 97600 śrāvyā śrotavyā || 22 ||  
 97601  
 97602 yuṣmadvidhāstribhuvanaprabhupūjyarūpā ākarṇayanti yamudāradhiyo mahāntaḥ |  
 97603 tenāsubhaṃ prakathitena vināśameti meghāspadena vibhavana yathārkatāpaḥ || 23 ||  
 97604  
 97605 yaṃ vṛttāntaṃ yuṣmadvidhā ākarṇayanti tena vṛttāntena prakathitena  
 97606 vaktṛnāmanyēṣāṃ ca śrotṛnāmasubhaṃ vināśameti | yathā meghāspadena  
 97607 vṛṣṭicchāyāvanādivibhavanārkatāpo vināśameti tadvat || 23 ||  
 97608  
 97609 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 97610 vasiṣṭhabhuṣuṇḍasamāyogo nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 97611  
 97612 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 97613 vasiṣṭhabhuṣuṇḍasamāyogo nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 97614 saptadaśaḥ sargaḥ 17  
 97615  
 97616 śrīvāsiṣṭha uvāca |  
 97617  
 97618 atha rāma bhuṣuṇḍo'sau na prahr̥ṣṭo na vakradhīḥ |  
 97619 sarvāṅgasundaraḥ śyāmaḥ prāvṛṣīva payodharaḥ || 1 ||  
 97620  
 97621 upavarṇya bhuṣuṇḍo'tra jīvanmuktocitairguṇaiḥ |  
 97622 prṣṭārthaṃ vistarādvaktuṃ pravṛtta iti kathyate ||  
 97623  
 97624 atha bhuṣuṇḍa idamāheti sargāntyaślokena sambadhyate | hr̥ṣṭa

97625 iṣṭalābhaprayuktaharṣavān | vakradhīḥ anṛjubuddhiḥ || 1 ||  
 97626  
 97627 snigdhaḡambhīravacanaḥ smitapūrvābhībhāṣaṇaḥ |  
 97628 karasthābilvaphalavatpratolītajagattrayaḥ || 2 ||  
 97629  
 97630 pratolītaṃ tulayeva iyattayā niścītaṃ jagattrayaṃ yena || 2 ||  
 97631  
 97632 tṛṇavaddṛṣṭasakalāḥ prameyīkṛtasamṣṛtiḥ |  
 97633 lokājavāṃ javībhāve dṛṣṭajñānaparāvaraḥ || 3 ||  
 97634  
 97635 tṛṇavaddṛṣṭaṃ sakalāṃ bhogavṛndaṃ yena | lokānāṃ ājavāṃ javībhāve  
 97636 kāmānūdhāvane viṣaye samyagvicārya prameyīkṛtā phalatvena niścītā  
 97637 janmamaraṇādīsamṣṛtiryena | dṛṣṭaṃ jñānena paramāvaraṃ ca brahma yena || 3 ||  
 97638  
 97639 dhīrasthīramahākāro viśrāntiṃ gatamandraḥ |  
 97640 paripūrṇamanāḥ śuddhaḥ kṣīrārṇava ivāgataḥ || 4 ||  
 97641  
 97642 amṛtotpādanānantaraṃ gato mandaro yasmāttathāvidhaḥ kṣīrārṇava iva  
 97643 viśrāntimāgataḥ || 4 ||  
 97644  
 97645 pariviśrāntadhīḥ śāntaḥ paramānandaghūrṇitaḥ |  
 97646 āvirbhāvatirobhāvatajjñāḥ saṃsārajanmanām || 5 ||  
 97647  
 97648 bahīḥ pariviśrāntadhīḥ antaḥ paramānandaghūrṇitaḥ | saṃsāre janma yeṣāṃ  
 97649 tathāvidhānāṃ sarvavastūnāmāvirbhāvatirobhāvau tat tannimittaṃ  
 97650 māyātattvamātmātattvaṃ ca jñātīti āvirbhāvatirobhāvatajjñāḥ || 5 ||  
 97651  
 97652 sarabhasavadanābhīrāmarūpaḥ priyamadhurocitagānahṛdyavākyaḥ |  
 97653 svayamiva navamāśritaḥ śarīraṃ sakalabhayāpaharaṃ praharṣayuktaḥ || 6 ||  
 97654  
 97655 priyaṃ madhuraṃ ca śravaṇocītaṃ vīṇāgānamiva hṛdyaṃ vākyaṃ yasya  
 97656 sāṅśātkāramātrāsakalabhayāpaharaṃ svayaṃ brahmaiva jagaduddhārāya navaṃ  
 97657 śarīramāśritaḥ | ata eva saha jñānandapraharṣayukto bhuṣuṇḍaḥ praśnottarakathanāya  
 97658 sarabhasena sodyogena vadanenābhīrāmarūpaḥ sannidamāheti pareṇānvayaḥ || 6 ||  
 97659  
 97660 idamamalagīrā samāha śuddhamamṛtamanujjhitasaṃbhramakrameṇa |  
 97661 kathayitumakhilaṃ nijaṃ svarūpaṃ madhupamiva stanitena mugdhameghaḥ || 7 ||  
 97662  
 97663 sa bhuṣuṇḍo mā māṃ prati śuddhamamṛtamakhilaṃ  
 97664 nijasvarūpamanujjhitasaṃbhramenātyaktavinayopacārotsāhādīparīṣkāreṇa krameṇa  
 97665 kathayitumamalagīrā idaṃ vakṣyamānavṛttāntamāha | yathā mugdhaḥ sundaro meghaḥ  
 97666 stanitena svagarjitaraveṇa madhupaṃ makarandapānārasikaṃ bhramaraṃ prati tadevāha  
 97667 tadvat | tathā ca prāgeva prabuddhabrahmānandarāsike mayī taduktīrṇopadeśaḥ  
 97668 kiṃtvanuvādamātramīti bhāvaḥ || 7 ||  
 97669  
 97670 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0  
 97671 bhuṣuṇḍopākhyāṇe bhuṣuṇḍasvarūpavarṇanaṃ nāma saptadaśaḥ sargaḥ || 17 ||  
 97672  
 97673 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 97674 bhuṣuṇḍasvarūpavarṇanaṃ nāma saptadaśaḥ sargaḥ || 17 ||  
 97675  
 97676  
 97677 aṣṭādaśaḥ sargaḥ 18  
 97678  
 97679 bhuṣuṇḍa uvāca |  
 97680  
 97681 astyasmiñjagati śreṣṭhaḥ sarvanākanivāsinām |  
 97682 devadevo haro nāma devadevābhivanditaḥ || 1 ||  
 97683  
 97684 svajanma vaktumatrādaḥ harastadgaṇamātrkāḥ |  
 97685 tāsāṃ pānotsavonmādā bhuṣuṇḍenātra varṇitāḥ ||  
 97686  
 97687 tatra kasminkule bhavānjāta iti prathamapraśnasyottaraṃ vaktuṃ bhūmikāṃ racayati##-  
 97688 jñānaiśvaryabalādiguṇairutkrīṣṭatamo devānāmapi deva ījya upāśyaśca devānāṃ  
 97689 devairbrahmādībhīrapyabhiṭaḥ sarvataḥ sadā ca vandito namaskṛtaḥ stutaśceti  
 97690 tribhīrviśeṣaṇaiḥ sarvāmśe'pi tasyaivotkarṣaparamāvadhitvamīti darśītaṃ |  
 97691 anenārthādvakṣyamāṇabrahmavidyārambhe maṅgalamapi kṛtaṃ bodhyaṃ || 1 ||  
 97692  
 97693 ṣaṭpadaśreṇīnayanā yasyoccastabakastanī |

97694 vilāsinī śarīrārdhe latā cūtataroriva || 2 ||  
 97695  
 97696 śaṭpadānām śreṇiriva nayanāni yasyāḥ || 2 ||  
 97697  
 97698 himahārasitā yasya laharīstabakombhitā |  
 97699 āveṣṭitajaṭajūṭā gaṅgākusumamālikā || 3 ||  
 97700  
 97701 himamiva hāra iva ca sitā laharīlakṣaṇaiḥ stabakairumbhitā pūritā | gumphiteti yāvat || 3 ||  
 97702  
 97703 kṣīrasāgarasambhūtaḥ prasṛtāmṛtanirjharāḥ |  
 97704 pratibimbakaraḥ śrīmānyasya cūḍamaṇiḥ śaśī || 4 ||  
 97705  
 97706 pratibimbakaro darpaṇabhūtaścūḍamaṇiḥ || 4 ||  
 97707  
 97708 anārataśiraścandraprasravenāmṛtikṛtaḥ |  
 97709 yasyendranīlavatkālakūṭaḥ kaṇṭhe vibhūṣaṇam || 5 ||  
 97710  
 97711 anārataṃ śiraścandrasyāmṛtaprasnaveṇa  
 97712 nirastaviṣaśaktirāhitasamjīvanaśaktiścetyamṛtikṛtaḥ || 5 ||  
 97713  
 97714 dhūlilekhāmahāvartaṃ svacchapāvakasambhavam |  
 97715 paramāṇumayaṃ bhasma yasya jñānajaḷaṃ sitam || 6 ||  
 97716  
 97717 tathā yasya svacchātsvākṣipāvakāj jagatpralayahetoḥ sambhavatīti tathāvidhaṃ dhūlilekhā  
 97718 dhūlīśreṇirūpā mahāntaḥ pralayavātyāvartā yasmāttathāvidhaṃ sthūlabhūtānām  
 97719 sūkṣmasūkṣmapraveśakrameṇa paramasūkṣmāvyaktamātrapariśeṣātparamāṇumayaṃ  
 97720 sitaṃ śubhraṃ tatsākṣicinmātralakṣaṇajalaplāvitatvāj jñānajaḷaṃ mājālakṣaṇam  
 97721 bhasma yasya mājāśabalabrahmaṇo vibhūṣaṇamityanuṣajyate | haraḥ samkṣubhyainaṃ  
 97722 bhajati bhasitoddhūlanavidhiṃ iti bhagavatpādāḥ || 6 ||  
 97723  
 97724 nirmalāni jitendūni mṛṣṭāni ghaṭitāni ca |  
 97725 yasyāsthīnyeva ratnāni dehakāntamayāni ca || 7 ||  
 97726  
 97727 mṛṣṭāni śāṇollekhanena maṇivacchodhitāni | ata eva mālādyākāreṇa ghaṭitāni |  
 97728 deheṣu kāntāni manoramāni brahmādiśarīrāni tanmayāni tadvikārabhūtānītyarthaḥ || 7 ||  
 97729  
 97730 sudhākarasudhādhautam nilanīradapallavam |  
 97731 tārakābinduśabalaṃ yasya cāmbaramambaram || 8 ||  
 97732  
 97733 nīlā nīradā meghā eva pallavāni daśā yasya | ambaramākāśaṃ diśa iti yāvat | ambaram  
 97734 vastram || 8 ||  
 97735  
 97736 bhramacchivāṅganāpakvamahāmāṃsaudanākulam |  
 97737 bahirbhūtaṃ gṛhaṃ yasya śmaśānaṃ himapañḍuram || 9 ||  
 97738  
 97739 bhramantībhiḥ śivāṅganābhiḥ kroṣṭrībhiḥ  
 97740 pakvairmahāmāṃsairnarāmīṣairbalyodanaiśca ākulam | grāmanagarādibhyo bahirbhūtam |  
 97741 bhramantībhiḥ śivābhiḥ kalyāṇaveṣābhiraṅganābhiḥ  
 97742 pakvairmahadbhirmṛṣṭatamatvātpraśasyairmāṃsaudanādibhojyaiścākulaṃ vyāptaṃ  
 97743 sarvadoṣebhyo bahirbhūtamityapi śleṣādāropyate || 9 ||  
 97744  
 97745 kapālamālābharaṇāḥ pītaraktavasāsavāḥ |  
 97746 āntrasragdāmavalitā bandhavo yasya mātaraḥ || 10 ||  
 97747  
 97748 mātaro vakṣyamāṇāḥ | premṇā badhnantīti bandhavaḥ sadā kriḍāsahāyāḥ || 10 ||  
 97749  
 97750 prasphuranmūrdhamaṇayaścaranto masṛṇāṅgakāḥ |  
 97751 bhujagā valayā yasya prakacatkanakatviṣaḥ || 11 ||  
 97752  
 97753 carantaḥ paryāyeṇa tattadaṅgabhūṣaṇāya prasarpantaḥ | masṛṇāṅgakāḥ  
 97754 snigdhasarvāṅgāḥ dipyamānasvarṇakāntayaḥ || 11 ||  
 97755  
 97756 dṛkpātadagdhaśailendraṃ jagatkavalalālasam |  
 97757 bhairavācaritaṃ yasya līlā samtrāsītāsuraṃ || 12 ||  
 97758  
 97759 yasya bhairavaṃ bhīṣaṇamācaritaṃ caritraṃ | tadevāvayutyodāharati##-  
 97760  
 97761 svasthikṛtajagajjātasvavyāpārasthacetasāḥ |

97762 yadṛcchayā karaspando yasyāsurapurakṣayaḥ || 13 ||  
 97763  
 97764 satyasaṃkalpatvātkalyāṇacintanenaiva svasthīkṛtaṃ jagajjātaṃ yena tathāvidhamata eva  
 97765 svavyāpāraḥ samādhistatsthaṃ ceto yasya tathāvidhasya yasya yadṛcchayā  
 97766 samādhībhaṅge yaḥ karaspandaḥ so'pyāsuraṇi purāṇi kṣiṇotyasuraiḥ saha  
 97767 nāśayatītyāsurapurakṣayastathāvidho bhavatīti viśeṣaḥ || 13 ||  
 97768  
 97769 ekāgramūrtayaḥ sneharāgadveṣavivarjitāḥ |  
 97770 svaśanā yasya te śailāḥ sarasā api nīrasāḥ || 14 ||  
 97771  
 97772 yasya samādhikāle prasiddhamaikāgryaṃ pṛthiviśailarūpatanmūrtiṣu pratyakṣaṃ  
 97773 dṛśyata ityāśayenāha-ekāgreti | sneharāgadveṣādisarvadoṣavivarjitāḥ rasā  
 97774 pṛthiviḥ raso jalaṃ ca tatsahitā iti sarasā api svaśanāḥ śobhanāśanatṛptā iva nīrasā  
 97775 aśanāyāpipāsāditrṣṇāsūnyāste prasiddhā meruhimavadādayaḥ śailā yasya harasya  
 97776 ekāgrabhūtā dhyānamūrtayaḥ prasiddhā ityārthaḥ || 14 ||  
 97777  
 97778 śiraḥkhurāḥ khurakarāḥ karadantamukhodarāḥ |  
 97779 ṛkṣoṣṭrājāhivaktrāśca pramathā yasya lālakāḥ || 15 ||  
 97780  
 97781 idānīm tasya gaṇānsarvāṅgeṣu sarvaśaktimato varṇayati-śira iti | śirāṃsi khurā  
 97782 dhāvanakhaṇḍanādikhuraśaktiyanti yeṣāṃ | tathā khurāśca karā  
 97783 vicitraśilpādikaraśaktimanto yeṣāṃ | tathā karāśca dantamukhodaraṃ  
 97784 carvaṇabhakṣaṇāvapaṇādiśaktimanto yeṣāṃ | ṛkṣā bhallūkāḥ uṣṭrā ajāḥ ahayaḥ  
 97785 sarpāsteṣāmiva vaktrāṇi yeṣāṃ tathāvidhāḥ pramathā yasya lālakāḥ kṛiḍāsahāyā  
 97786 ityārthaḥ || 15 ||  
 97787  
 97788 tasya netratrayodbhāsivadanasyāmalaprabhāḥ |  
 97789 yathā gaṇāstathaivānyāḥ parivāro hi mātaraḥ || 16 ||  
 97790  
 97791 yathā gaṇāstathaiva sarvāṅgeṣu sarvaśaktimatyo nānākārānanāśca mātarastasya  
 97792 parivāraḥ || 16 ||  
 97793  
 97794 nṛtyanti mātarastasya puro bhūtagaṇānatāḥ |  
 97795 caturdaśavidhānantabhūtajātaikabhojanāḥ || 17 ||  
 97796  
 97797 bhuvanasaṃkhyayā caturdaśavidhāni svasaṃkhyayā anantāni bhūtajātānyekaṃ  
 97798 mukhyabhojanamannaṃ yāsāṃ || 17 ||  
 97799  
 97800 kharoṣṭrākāravadanā raktamedovasāsavāḥ |  
 97801 digantaravihārīṇyaḥ śarīrāvayavasrajaḥ || 18 ||  
 97802  
 97803 raktamedovasāḥ āsava iva sadā peyā yāsāṃ | śarīrāvayavāḥ śavahastapādādayaḥ srajo  
 97804 yāsāṃ || 18 ||  
 97805  
 97806 vasantagirikūṭeṣu vyomni lokāntareṣu ca |  
 97807 avaṭeṣu śmaśāneṣu śarīreṣu ca dehināṃ || 19 ||  
 97808  
 97809 jayā ca vijayā caiva jayantī cāparājitā |  
 97810 siddhā raktāmbusā ca utpalā ceti devatāḥ || 20 ||  
 97811  
 97812 tatkalpasthānāṃ tāsāṃ nāmānyāha-jayā cetyādinā | devatā mātṛdevyaḥ || 20 ||  
 97813  
 97814 sarvāsāmeva mātṛṇāmaṣṭāvetāstu nāyikāḥ |  
 97815 āsāmanugatāstvanyāstāsāmanugatāḥ parāḥ || 21 ||  
 97816  
 97817 nanu śatakoṭyastu cāmuṇḍāḥ ityādibahusaṃkhyatve tāsāṃ prasiddhe  
 97818 kathamaṣṭāvityucyate tatrāha-sarvāsāmeveti || 21 ||  
 97819  
 97820 tāsāṃ madhye mahārhanāṃ mātṛṇāṃ munināyaka |  
 97821 alambuseti vikhyātā mātā mānada vidyate || 22 ||  
 97822  
 97823 tāsāṃ madhye saptamī yā vidyate tasyāstu vāhanaṃ caṇḍākhyāḥ kāko vidyata iti  
 97824 pareṇānvayaḥ || 22 ||  
 97825  
 97826 vajrāsthituṇḍaścaṇḍākhyā indranīlācalopamaḥ |  
 97827 tasyāstu vāhanaṃ kāko vaiṣṇavyā garuḍo yathā || 23 ||  
 97828  
 97829 ityaṣṭaiśvaryayuktāstā mātaro raudraceṣṭitāḥ |  
 97830 kadācinmilitā vyomni sarvāḥ kenāpi hetunā || 24 ||



97831  
 97832 iti uktalakṣaṇā mātāḥ | kenāpi vihārahetunā || 24 ||  
 97833  
 97834 utsavaṃ paramaṃ cakruḥ paramārthaprakāśakam |  
 97835 vāmasrotoḡatā etāstumburūḡ rudramāśritāḥ || 25 ||  
 97836  
 97837 cittaikāgryadvārā samādhau paramārthabhūtasvātmatattvaparakāśakam pānotsavam |  
 97838 vāmasroto vāmamārgeṇa paraśaktyārāadhanaprakāraṡadgatāstumburunāmānaḡ  
 97839 rudramūrtibhedamārādhyatvenāśritāḥ | tumburaḡ rudraḡ vāmasroto  
 97840 vāmabhāᡡstadgatāḥ satya āśritā iti vā || 25 ||  
 97841  
 97842 pūjayitvā jagatpūjyau devau tumburubhairavau |  
 97843 vicitrārthāḥ kathāścakurmadirāmadatoṡitāḥ || 26 ||  
 97844  
 97845 atheyamāyayau tāsāḡ kathāvasarataḥ kathā |  
 97846 asmānumāpatirdevaḥ kiḡ paśyatyavahelayā || 27 ||  
 97847  
 97848 kathāvasarataḥ parasparasamvādakathāprayuktarudrakṛtamātravahelanaprasaṅgena  
 97849 kathā vāḡ āyayau | tāmeva darśayati-asmāniti || 27 ||  
 97850  
 97851 prahāvaḡ darśayāmo'sya punarnāsmāḡmtvasau yathā |  
 97852 dṛṡṡamātramahāśaktiḥ kariṡyatyavadhīraḡam || 28 ||  
 97853  
 97854 athāsau umāpatirdṛṡṡamātrā mahatī śaktirasātprabhāvo yena tathābhūtaḥ san  
 97855 asmānuddiśya yathā punaḥ avadhīraḡamavahelanāḡ na kariṡyati tathā asya prabhāvaḡ  
 97856 darśayāma ityanvayaḥ || 28 ||  
 97857  
 97858 iti niścitya tā devyo vivarṇavadanāṅgikāḡ |  
 97859 umāmeva vaśikṛtya prokṡayāmāsurādṛtāḥ || 29 ||  
 97860  
 97861 umāḡ rudraśaktiḡ vaśikṛtya svamūrtyantaratvātsvādhināḡ kṛtvā yajṇe paśumiva  
 97862 samantrenāmbhasā prokṡayāmāsuḥ | vivarṇavadanāṅgikāmityanena  
 97863 vadanādyāṅgānāḡ varṇāntarāpādanena sahasā patyā umā prokṡiteti  
 97864 pariṡṅātumaśakyatvāpādanaḡ sūcyate || 29 ||  
 97865  
 97866 māyayāpahṛtāḡ bharturaṅgādraṅgamupāgatāḡ |  
 97867 tāmālolakacāḡ devyaḥ śepurodanatāḡ gatāḡ || 30 ||  
 97868  
 97869 raṅgaḡ mātṛmaṇḡdalamadhyam | odanatāḡ gatāḡ kartuḡ śepuriva |  
 97870 mātṛṇāmumāmūrtyantaratvena svātmani mukhyaśāpāyogātparihāśakriḡdātvācca na  
 97871 svamūrtyavahelanādoṡo'pi | odanatāḡ odanādisarvabhakṡyabhojyalehyapeyātmatāḡ gatāḡ  
 97872 kartumiti śeṡaḥ || 30 ||  
 97873  
 97874 pārvatīprokṡaṇadine tasmimstatra mahotsavaḥ |  
 97875 babhūva tāsāḡ sarvāsāḡ nṛtyageyamanoharaḥ || 31 ||  
 97876  
 97877 atyānandamanuddāmaravamevāmbaraḡ babhau |  
 97878 dīrghāvayavavikṡepavikāśijaghanodarāḥ || 32 ||  
 97879  
 97880 anyā jahasuruddāmatālakṡveḡāghanāravam |  
 97881 lasadaṅgavikāraḡ ca dhvanatsagirikānanāḥ || 33 ||  
 97882  
 97883 tālaḥ karatālaḥ kṡveḡā siḡhanādaṡtābhyāḡ ghanāravaḡ yathā syāttathā jahasuḥ || 33 ||  
 97884  
 97885 anyā jagurdhvanacchailagrḡhamāpānatoṡitāḥ |  
 97886 vāriḡa ravavadraṅjajjaganmaṇḡḡalakotāre || 34 ||  
 97887  
 97888 dhvanantaḥ śailā grḡhāśca yasminkarmaṇi tadyathā bhavati tathā | candrodayarāgeṇa  
 97889 raṅjat ravavat dhvanacca samudravāriḡa jagarjuḥ || 34 ||  
 97890  
 97891 anyāḥ pānaḡ papuḥ puṡṡacarcitāṅgaśiraḡkhuram |  
 97892 līlāghuraghurārāvaraṇadākāśakotāre || 35 ||  
 97893  
 97894 candanādinā raktavasāsavādinā vā carcitānyanuliptāni puṡṡānyaṅgāni śiraḡ##-  
 97895  
 97896 papurudagurathoccaiḥ satvarā jagmurūcurjahasurapurahauṡuḥ peturuccairvavalguḥ |  
 97897 nanṛturaniśamāduḥ svādu māḡsaḡ ca devyastribhuvanamapavṛttaḡ  
 97898 cakrurunmattavṛttaḥ || 36 ||  
 97899

97900 tāsāmunmattavṛttānyeṇa kānicidabhilapannupasaṃharati-papuriti | papuḥ peyāni |  
 97901 apuḥ parasparaṃ rarakṣuḥ | parasparamukhe agnau vā ahaṣuḥ | apavṛttaṃ parivṛttaṃ  
 97902 svācāraśikṣayā apagatasadṛttaṃ vā || 36 ||  
 97903  
 97904 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 97905 bhu0 mātṛvyavahāravarṇanaṃ nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 97906  
 97907 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 97908 mātṛvyavahāravarṇanaṃ nāmāṣṭādaśaḥ sargaḥ || 18 ||  
 97909 ekonaviṃśaḥ sargaḥ 19  
 97910  
 97911 bhuṣuṇḍa uvāca |  
 97912  
 97913 ityutsave vartamāne tāsāṃ vāhāsta uttamāḥ |  
 97914 tathaiva mattā jahasurnanṛtuḥ papurapyasṛk || 1 ||  
 97915  
 97916 brāhmī haṃsyāṃ caṇḍayogātsvajanma bhrātr̥bhiḥ saha |  
 97917 brāhmyāḥ prasādājñānāptiḥ pituḥ sthānāptirucyate ||  
 97918  
 97919 tāsāṃ mātṛṇāṃ | vāhā vāhanabhūtāścaṇḍādayaḥ || 1 ||  
 97920  
 97921 tatraikatrāsavonmattāḥ kāścinnanṛturambare |  
 97922 rathahaṃsyāḥ sthitā brāhmyāḥ kākaścāmbusārathaḥ || 2 ||  
 97923  
 97924 tatra tasminnutsche brāhmyo brahmāṇiśaṃbandhinyo rathahaṃsyāḥ alambusāyā ratho  
 97925 vāhanabhūtāścaṇḍākhyāḥ kākaśca ekatra sthitā nanṛtuḥ || 2 ||  
 97926  
 97927 nṛtyantīnāṃ ca haṃsīnāṃ pibantīnāmāmathāsavam |  
 97928 tale cābdhitaṭānāṃ tu ratiḥ samyagajāyata || 3 ||  
 97929  
 97930 abdhitaṭānāṃ velānāṃ tale samabhūpradeṣe iti uddīpanavibhāvoktiḥ | ratiranurāgaḥ || 3 ||  
 97931  
 97932 saṃjātaratayo mattāḥ sarvā haṃsyāḥ krameṇa tāḥ |  
 97933 remire saha kākenāpyatha mattāstadā kila || 4 ||  
 97934  
 97935 mattatvādevotkr̥ṣṭajātīnāmapi haṃsīnāṃ nikr̥ṣṭajātīyenāpi kākena saha  
 97936 ratiranucitāpi saṃpanneti sūcanāyāpiśabdaḥ || 4 ||  
 97937  
 97938 saptānāṃ kulahaṃsīnāṃ dayito vāyasastvaso |  
 97939 krameṇāramataikatra yāvadanyonyamīpsitam || 5 ||  
 97940  
 97941 ekatrete vīpsitam | ekaikasyāṃ haṃsyāṃ  
 97942 yāvadanyonyamīpsitamicchāpūrtistāvadarasatetyathaḥ || 5 ||  
 97943  
 97944 atha tā garbhadhāriṇyo babhūvuratitoṣitāḥ |  
 97945 devyaśca kṛtanṛtyāstāḥ suprasāntamathāyayuh || 6 ||  
 97946  
 97947 atha kṛtotsavakṛtyāstā devyo mātaraśra  
 97948 svamāyāceṣṭā'vimarsātsuprasāntamakrudhyantaṃ rudraṃ yayuh || 6 ||  
 97949  
 97950 dadurodanatāṃ yātamiśvarāya priyāmumām |  
 97951 bhojanāya mahāmāyāṃ devyastāḥ śūlapāṇaye || 7 ||  
 97952  
 97953 ata eva odanatāṃ yātāmumām tasmai īśvarāya bhojanāya daduh || 7 ||  
 97954  
 97955 priyā me bhojane dattetyevaṃ ca śaśīśekharaḥ |  
 97956 buddhvā babhūva ruṣito yadā mātṛgaṇaṃ prati || 8 ||  
 97957  
 97958 yadā śaśīśekharo me priyā bhojane datteti buddhvā mātṛgaṇaṃ prati ruṣito babhūva  
 97959 tadā tā mātaraśtāṃ pārvatīm svāṅgadānena svasvāṅgaiḥ śira##-  
 97960 dvayoranvayaḥ || 8 ||  
 97961  
 97962 tadā tāstāṃ samutpādya svāṅgadānena vai punaḥ |  
 97963 dadurbhūyo vivāhena pārvatīmindumaulaye || 9 ||  
 97964  
 97965 tato devyo haraścaiva parivārastathaitayoḥ |  
 97966 sarve saṃtuṣṭamanasaḥ svām svāmupayayurdiśam || 10 ||  
 97967  
 97968 etayordevīharayoḥ | mātṛṇāṃ devyaṃśatvenaikikārādekaśeṣe dvivacanam || 10 ||

97969  
 97970 antarvatnyo babhūvastā brāhmyo haṁsyō munīśvaram |  
 97971 vṛttāntaṁ kathayāmāsurbrāhmyā devyā yathāsthitaṁ || 11 ||  
 97972  
 97973 antarvatnyo garbhīṇyaḥ || 11 ||  
 97974  
 97975 brāhmyuvāca |  
 97976  
 97977 he vatsyaḥ sāmpratam vatsavayo me rathakarmaṇi |  
 97978 na samarthā bhavantyo hi khairam carata sāmpratam || 12 ||  
 97979  
 97980 vatsavatyo garbhīṇyaḥ || 12 ||  
 97981  
 97982 iti garbhālasā haṁsīruktvā devī dayāparā |  
 97983 nirvikalpasamādhāne brāhmī tasthau yathāsukham || 13 ||  
 97984  
 97985 iti uktā tadanugrahāya saṁcāraṁ vihāya nirvikalpākhye samādhāne samādhau || 13 ||  
 97986  
 97987 ajanābhisarōjāntavairiṇcākamalākare |  
 97988 garbhālasā vicerustā rājahaṁsyō munīśvara || 14 ||  
 97989  
 97990 ajasya viṣṇornābhisarōjasyānte mūle vairiṇcasya kamalasyākare utpattisthāne viceruḥ ||  
 14  
 97991 ||  
 97992  
 97993 evaṁ vipakvagarbhāstā nābhīkamalapallave |  
 97994 suvate sma mṛdūnyaṇḍānyatha vallya ivāṅkurān || 15 ||  
 97995  
 97996 nābhīkamalasya pallave kisalayapradeśe || 15 ||  
 97997  
 97998 tāni kālaṁ samāsādyā tato'ṇḍānyekaviṁśatiḥ |  
 97999 garbhākṛāntyā dvidhā jagmurbrahmāṇḍānīva sāravat || 16 ||  
 98000  
 98001 garbhākṛāntyā paripakvagarbhapādavikṣepeṇa dvidhā jagmuḥ abhidyanta | yathā sāravat  
 98002 sāravanti vyatyayenaikavacanam | brahmāṇḍāni svarṇarajatakharparābhyāmabhidyanta  
 98003 tadvat || 16 ||  
 98004  
 98005 aṇḍebhyastebhya evaṁ hi jātā vayamime mune |  
 98006 bhrātaraścaṇḍatanayā vāyasā ekaviṁśatiḥ || 17 ||  
 98007  
 98008 te saṁjātā gatā vṛddhiṁ tasmīnkamalapallave |  
 98009 saṁjātapakṣāḥ saṁpannā gaganōḍḍayane kṣamāḥ || 18 ||  
 98010  
 98011 mātṛbhiḥ saha haṁsībhīrbrāhmī bhagavatī tataḥ |  
 98012 cīramārādhītā samyaksamādhiviratā satī || 19 ||  
 98013  
 98014 jñātājñeyaḥ katham bhavān ityasya praśrasyottaraṁ vaktumupakramate##-  
 98015  
 98016 prasādaparayā kāle bhagavatya tataḥ svayam |  
 98017 tathāṅgānugṛhītā smō yena muktā vyaṁ sthitāḥ || 20 ||  
 98018  
 98019 tathā tāḍṛśena tattvasākṣātkāraḥkalenai anugṛhītāḥ smaḥ || 20 ||  
 98020  
 98021 saṁsāntamanasaḥ śāntā ekānte dhyānasamsthītau |  
 98022 tiṣṭhāma iti nīścitya pituḥ pārśve vyaṁ gatāḥ || 21 ||  
 98023  
 98024 tiṣṭhāmaḥ sthāsyāma iti nīścitya pituḥ pārśve vindhyakacche || 21 ||  
 98025  
 98026 ālīngitāstataḥ pitṛā pūjītālambusā vyaṁ |  
 98027 tayā ḍṣṭāḥ prasādena samsthītāstatra saṁyatāḥ || 22 ||  
 98028  
 98029 pūjītā ālambusā yaiḥ | saṁyatā vinayādiguṇayantrītāḥ || 22 ||  
 98030  
 98031 caṇḍa uvāca |  
 98032  
 98033 putrāḥ kaccidaparyantavāsanātantugūṇthitāt |  
 98034 bhavanto nirgatā nūnamasmātsaṁsārajālakāt || 23 ||  
 98035  
 98036 saṁsāralakṣaṇājājālakātpakṣibandhanānāyānnirgatāḥ kacciditiṣṭhāpraśne || 23 ||

98037  
 98038 no cedvayaṃ bhagavatīm tadimāṃ bhṛtyavatsalām |  
 98039 prārthayāmo yathā yūyaṃ bhavatha jñānapāragāḥ || 24 ||  
 98040  
 98041 tattadarthaṃ | bhavatha bhaviṣyatha || 24 ||  
 98042  
 98043 kākā ūcuḥ |  
 98044  
 98045 tāta jñātamalaṃ jñeyaṃ brāhmyā devyāḥ prasādataḥ |  
 98046 kiṃtvekāntasthiteḥ sthānamabhivāñchāma uttamam || 25 ||  
 98047  
 98048 ekānte sthiteravasthānasya yogyaṃ sthānaṃ nivāsamabhivāñchāmaḥ || 25 ||  
 98049  
 98050 caṇḍa uvāca |  
 98051  
 98052 sarvaratnagaṇādhāraḥ samastasurasamśrayaḥ |  
 98053 asti hyeva mahotsedho merurnāma mahīdharaḥ || 26 ||  
 98054  
 98055 lasaccandrārkaḍipasya bhūtavṛndakalatriṇaḥ |  
 98056 brahmāṇḍamaṇḍapasyāntaḥstambhaḥ kanakanirmitaḥ || 27 ||  
 98057  
 98058 merumeva varṇayati-lasadityādinā | bhūtavṛndaiḥ prāṇisamūhaiḥ kalatriṇaḥ  
 98059 kuṭumbino brahmāṇḍalakṣaṇasya maṇḍapasya gṛhasya antaḥstambho madhyastambhaḥ  
 98060 || 27 ||  
 98061  
 98062 sauvarṇacandrapīṭhāḍhyo ratnāḍhya śikharāṅguliḥ |  
 98063 dhvanaddvīpābhdhivalayo bhuvevonnamito bhujaḥ || 28 ||  
 98064  
 98065 sauvarṇena candrākāreṇa pīṭhena mūlabandhāṅgasadrśena kiṃpuruṣādivarṣagaṇena  
 98066 āḍhyaḥ saṃpannaḥ ratnamayairāṅgulīyakairāḍhyāḥ śikharāṇyevāṅgulayo yasya  
 98067 dhvananto dvīpā abdhayaśca valayā yasya | idṛśo bhuvā unnamita ūrdhvikṛto bhuja  
 98068 iva sthitaḥ || 28 ||  
 98069  
 98070 vṛtaḥ kulādrisāmantairjambūdvīpāsane sthitaḥ |  
 98071 rājā candrārkanayane bhramayañchailasaṃsasi || 29 ||  
 98072  
 98073 tameva rājatvena varṇayati-vṛta ityāḍibhiḥ | jambūdvīpalakṣaṇe āsane siṃhāsane  
 98074 rājā śailānāmiti śeṣaḥ | ata eva śailasaṃsasi candrārkalakṣaṇe nayane bhramayan || 29 ||  
 98075  
 98076 tāraughamālatīmālyo digdaśaikāmbarāmbaraḥ |  
 98077 nāgajātīdvayasthātmā nākanāyakabhūṣaṇaḥ || 30 ||  
 98078  
 98079 tāraughā eva mālātīmālyāni yasya | diśa eva daśā yasya  
 98080 tathāvidhamekamambaramākāśamevāmbaram vastraṃ yasya | nāgaśabdārthabhūtasya  
 98081 sarpagajājātīdvayasya ādhāraḥ [nāgajātīdvayasya sthā sthītiryasminnevaṃvidha ātmā  
 98082 svarūpaṃ yasyeti samāse phalito'yamarthaḥ | sthā ityatra bhāve kvip |] | nākanāyakā  
 98083 indrādaya eva bhūṣaṇāni yasya || 30 ||  
 98084  
 98085 digāṅganābhirabhito ramyābhiḥ purabhūṣaṇaiḥ |  
 98086 eṣa nisyandibhiḥ śītairvījito ghanacāmaraiḥ || 31 ||  
 98087  
 98088 ghanā meghāstallakṣaṇairnīlaśvetādicāmaraiḥ || 31 ||  
 98089  
 98090 ṣoḍaśāsya sahasrāṇi yojanānāmadhaḥ kṣitau |  
 98091 sthitāḥ pādāḥ prapūjyante nāgāsura mahoragaiḥ || 32 ||  
 98092  
 98093 aśītiśca sahasrāṇi deho'syārkendulocanaḥ |  
 98094 pūjyate nākasadane suragandharvakīṃnaraiḥ || 33 ||  
 98095  
 98096 pūjyate sevyate || 33 ||  
 98097  
 98098 caturdaśavidhānyenaṃ gṛhasthamiva bāndhavāḥ |  
 98099 upajīvanti bhūtāni mitho dṛṣṭapurāspadam || 34 ||  
 98100  
 98101 brahmarṣayo devarṣayo rājarṣayo devāḥ pitaro gandharvāḥ kinnarā apsaraso vidyādhara  
 98102 yakṣā rakṣāṃsi pramathā guhyakā nāgāśceti caturdaśavidhāni  
 98103 bhūtānyativistīrṇatvānmitho na dṛṣṭāni purāṇi āspadāni sthānāni ca yatra tadyathā  
 98104 syāttathā upajīvanti || 34 ||  
 98105

98106 asya tvīśānadigbhāge padmarāgamayaṃ bṛhat |  
98107 vidyate śṛṅgamaparo divākara ivoditaḥ || 35 ||  
98108  
98109 asyāsti prṣṭhe bhūtaughavṛtaḥ kalpatarurmahān |  
98110 jagataḥ śikharādarśe pratibimbamiva sthitaḥ || 36 ||  
98111  
98112 śikharalakṣaṇe vidrumādarśe jagataḥ pratibimbamiva sthitaḥ kalpataruḥ || 36 ||  
98113  
98114 tasyāsti dakṣiṇaskandhe śākhā kanakapallavā |  
98115 ratnastabakanīrandhrā candrabimbollasatphalā || 37 ||  
98116  
98117 candrabimbānivollasanti phalāni yasyām || 37 ||  
98118  
98119 tatra pūrvaṃ mayā nīḍaṃ kṛtamāsītsphuranmaṇi |  
98120 devyāṃ dhyānaniṣaṇṇāyāṃ yasminkila rame sutāḥ || 38 ||  
98121  
98122 sphuranto maṇayo yasmimstathāvidhaṃ nīḍaṃ || 38 ||  
98123  
98124 ratnapuṣṭpadalacchannaṃ rasāyanaphalānvitam |  
98125 cintāmaṇiśalākābhīrvihitālindasaṃsthitī || 39 ||  
98126  
98127 cintāmaṇiśalākābhīrvihitā alindasaṃsthitirbahirdvārapraakoṣṭharacanā yasmin || 39 ||  
98128  
98129 buddhipūrvasamācāraiḥ saṃpūrṇaṃ kākaputrakaiḥ |  
98130 śītalābhyanṭaraṃ hṛdaṃ pūritaṃ kusumotkaraiḥ || 40 ||  
98131  
98132 buddhipūrvasamācāirvicārapūrvavyavahāraśīlaiḥ || 40 ||  
98133  
98134 tadgacchata sutā nīḍaṃ durgāṃ nākavatāmapi |  
98135 bhogaṃ mokṣaṃ ca tatrasthā nirvighnamalamāpmyatha || 41 ||  
98136  
98137 nākavatāṃ devānāmapi durgam || 41 ||  
98138  
98139 ityuktvāsmānpitā tatra cucumbābhyālilīṅga ca |  
98140 dadau devyā yadānītamasmabhyaṃ ca tadāmiṣam || 42 ||  
98141  
98142 āmiṣaṃ māṃsam || 42 ||  
98143  
98144 tadbhuktvā caraṇau devyāḥ pituścaivābhivādyā ca |  
98145 vindhyakacchādavyaṃ tasmāststhānādālambusātplutāḥ || 43 ||  
98146  
98147 ālambusādālambusānivāsāt || 43 ||  
98148  
98149 krameṇākāśamullaṅghya nirgatyāmbudakoṭaraiḥ |  
98150 pavanaskandhamāsādyā vanditavyomacāriṇaḥ || 44 ||  
98151  
98152 vanditā vyomacāriṇo devā yaiḥ || 44 ||  
98153  
98154 parihr̥tya dinādhiśaṃ lokāntarapuraṃ gatāḥ |  
98155 svargamullaṅghya yātāḥ smo brahmalokaṃ muniśvara || 45 ||  
98156  
98157 asmāllokāllokāntaraṃ svargastatpuramamarāvatīm || 45 ||  
98158  
98159 praṇāmapūrvaṃ tatraitadyathāvattatpiturvacaḥ |  
98160 mātṛe ca bhagavatyai ca brāhmyai cāśu niveditam || 46 ||  
98161  
98162 tatra brahmaloke || 46 ||  
98163  
98164 tābhyāṃ sasnehamāliṅgya gacchatetyājñayaidhitāḥ |  
98165 vayaṃ kṛtanamaskārā brahmalokādvīnirgatāḥ || 47 ||  
98166  
98167 gacchateti ājñayā-ājñādānenāśiṣā ca edhitā vardhitāḥ || 47 ||  
98168  
98169 ullaṅghya lokapālānāṃ purīstapanabhāsvarāḥ |  
98170 ākāśagāmino lolāḥ pavanaskandhacāriṇaḥ || 48 ||  
98171  
98172 tapanavadbhāsvarāḥ || 48 ||  
98173  
98174 imaṃ kalpataruṃ prāpya nijaṃ nīḍaṃ praviśya ca |

98175 dūrasthabādhāstīṣṭhāmo mune maunamavasthitāḥ || 49 ||  
 98176  
 98177 maunaṃ yathā syāttathā avasthitāḥ | sadā samāghiparā iti yāvat || 49 ||  
 98178  
 98179 jātā yathā vayasime sthitimāgatāśca samprāpya bodhamupaśāntadhiyo yathāvat |  
 98180 etattaduktamavikhaṇḍamalaṃ mayā te śeṣeṇa māṃ samanuśādhi mahānubhāva ||  
 98181 50 ||  
 98182  
 98183 uktamupasaṃharati-jātā iti | he mahānubhāva vayaṃ jātāḥ | yathā ca  
 98184 yathāvadbodhaṃ samprāpya sthitimetatsthānanivāsamāgatāścetyetatpraśnatrayottaraṃ  
 98185 sarvamavikhaṇḍaṃ yathā syāttathā te tubhyamuktam | ataḥ paraṃ śeṣeṇāvaśīṣṭeṇa  
 98186 kiyadāyuśca te sādho vṛttaṃ smarasi kiṃ ca vā iti praśnadvayottareṇānyena  
 98187 vaktavyanimittena māṃ samyaganuśādhi ājñāpaya tadapi tubhyaṃ vadiṣyāmityarthaḥ ||  
 98188 50 ||  
 98189  
 98190 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇapra0 pū0  
 98191 bhuṣuṃ0 ālayalābho nāmaikonaviṃśatitamaḥ sargaḥ || 19 ||  
 98192  
 98193 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdheālayalābho  
 98194 nāmaikonaviṃśatitamaḥ sargaḥ || 19 ||  
 98195  
 98196  
 98197 viṃśaḥ sargaḥ 20  
 98198  
 98199 bhuṣuṇḍa uvāca |  
 98200  
 98201 āsitkiṃcitpurā kalpe jagadyacciramāsthitaṃ |  
 98202 saṃniveśeṇa caitadvadadyāpi ca na dūragam || 1 ||  
 98203  
 98204 pratikalpaṃ jagatsāmyaṃ bhrātṛṇāṃ nidhanaṃ tathā |  
 98205 pralaye'pi bhuṣuṇḍo'tra svacittasthairyamuktavān ||  
 98206  
 98207 tatra vṛttaṃ smarasi kiṃca vā iti praśnasya vistareṇottaraṃ vaktukāmo  
 98208 vakṣyamāṇabahukalpasvajīvanokteḥ ima kalpataruṃ prāpya nijanīḍaṃ praviśya ca  
 98209 ityādyukteśca pūrvottaravirodhāśaṅkā mā bhūditi kalpavṛkṣamervādīnāṃ  
 98210 pratikalpaṃ saṃsthānasāmyādaikyavāda ityāśanaṃ darśayati-āśīdityādinā | purā  
 98211 asyajjanmahetau kalpe yat kiṃcijjagat padārthavṛndaṃ ciramāsthitaṃ tatsaṃniveśeṇa  
 98212 avayavasamsthānākṛtyādinā etadvat etatkalpiyapadārthavadeva āsit | atastadadyāpi na  
 98213 dūragam abhedāropātsannihitamevaṃti buddhyā imaṃ kalpatarumityādinirdeśa ityarthaḥ ||  
 98214 1 ||  
 98215  
 98216 tadetadvṛttamabhyāsādvartamānena varṇitaṃ |  
 98217 mayā munīndra bodhāya prāgjanmasāmyadarśinā || 2 ||  
 98218  
 98219 tattasmādvṛttamatītamapi jagadbhrāntyabhyāsādvartamānena jagatā aikyena varṇitaṃ || 2  
 98220 ||  
 98221  
 98222 adya me phalitaṃ puṇyaiścirakālopaśaṃbhṛtaiḥ |  
 98223 nirvighnameva paśyāmi yadbhavantaṃ mune tataḥ || 3 ||  
 98224  
 98225 tatra dīrghakathāprastāve pūjāvilambo mā bhūditi prathamam pūjāsvikāraṃ prārthayitum  
 98226 stutyā abhimukhīkaroti-adyeti dvābhyām || 3 ||  
 98227  
 98228 idaṃ nīḍamimāṃ śākhāmahaṃ cāyamayaṃ drumam |  
 98229 adya pāvanatāṃ prāptānyetāni tava darśanāt || 4 ||  
 98230  
 98231 imāṃ śākhāmanugatamidaṃ nīḍam | etānīti napuṃsakamanapuṃsakena iti  
 98232 napuṃsakaikaśeṣaḥ || 4 ||  
 98233  
 98234 idamarghyamidaṃ pādyaṃ grhītvā vihaḡarpitaṃ |  
 98235 nūnaṃ pāvanatāṃ nītvā śeṣeṇādiśa cāśu bhoḥ || 5 ||  
 98236  
 98237 śeṣeṇāvaśīṣṭasevāviṣayeṇa nimittena ādiśa praśnānvaktumityarthaḥ || 5 ||  
 98238  
 98239 śrīvāsiṣṭha uvāca |  
 98240  
 98241 idamarghyaṃ ca pādyaṃ ca bhūyo dattavati svayaṃ |  
 98242 bhuṣuṇḍavahige tasminnidam rāmāhamuktavān || 6 ||  
 98243

98244 bhūyaḥ dvitīyavāram | uktavān prṣṭavān || 6 ||  
 98245  
 98246 bhrātaraste vihaṅgeśa tādṛksattvā mahādhiyaḥ |  
 98247 iha kasmāna dṛśyante tvamevaiko hi dṛśyase || 7 ||  
 98248  
 98249 bhuṣuṇḍa uvāca |  
 98250  
 98251 tiṣṭhatāmiha naḥ kālo mahānatigato mune |  
 98252 yugānām paṅktayaḥ kṣiṇā divasānāmivānagha || 8 ||  
 98253  
 98254 etāvatātha kālena sarva eva mamānujāḥ |  
 98255 tanūstrṇamiva tyaktvā śive pariṇatāḥ pade || 9 ||  
 98256  
 98257 tanūḥ śarīrāṇi || 9 ||  
 98258  
 98259 dīrghāyuṣo mahānto'pi santo'pi balino'pi ca |  
 98260 sarva eva nigīryante kālenākālītātmanā || 10 ||  
 98261  
 98262 akalītātmanā alakṣitasvarūpeṇa || 10 ||  
 98263  
 98264 śrīvasiṣṭha uvāca |  
 98265  
 98266 skandhavyūḍhārkaśaśiṣu vahatsvavirataṃ javāt |  
 98267 vātaskandhātivāteṣu kaccittāta na khidyase || 11 ||  
 98268  
 98269 skandheṣu māleṇa vyūḍhā arkā dvādaśādityāḥ śaśinaśca yaistathāvidheṣu  
 98270 vātaskandhapravāhādīmarudatikrāmiṣu pralayavāyubhedeṣu || 11 ||  
 98271  
 98272 dagdhodayāstaśailendranavvyūhai raveḥ karaiḥ |  
 98273 cīramatyantamāsannaiḥ kaccittāta na khidyase || 12 ||  
 98274  
 98275 indoratha karaiḥ śītaiḥ pāṣāṇīkṛtavāribhiḥ |  
 98276 āsannakarakāpātaiḥ kaccittāta na khidyase || 13 ||  
 98277  
 98278 pāṣāṇavaddhanīkṛtāni vārīṇi yaistathāvidherindoḥ  
 98279 karairāsannapralayāmbudakarakāpātai'sca || 13 ||  
 98280  
 98281 ajasramiha viśrāntaiḥ kalpajīmūtamaṇḍalaiḥ |  
 98282 paraśucchedanīhāraiḥ kaccittāta na khidyase || 14 ||  
 98283  
 98284 iha meruśikhare viśrāntaiḥ paraśūnapi chindanti kṣatadhārāṅkurvanti śīlībhūtā nīhārā  
 98285 yebhyastaiḥ || 14 ||  
 98286  
 98287 viśamairjāgataiḥ kṣobhairuccaistarapadasthitaḥ |  
 98288 katham na kṣobhamāyāti kalpavṛkṣo'yamunnataḥ || 15 ||  
 98289  
 98290 bhuṣuṇḍa uvāca |  
 98291  
 98292 nirālambāspadā brahmansarvalokāvahelitā |  
 98293 tucchedyam sarvabhūtānām madhye vihaḡajīvikā || 16 ||  
 98294  
 98295 kṛcchrakāleṣu mahatāmapi khedaḥ sambhāvitaḥ kiṃ punarvihagādhamayoniḡa tasya  
 98296 mama tathāpi vivekaprabhāvānna khedaprasaktirīti vaktum svayonijīvikāyā  
 98297 itarajīvikāpekṣayā phalgutāmāha-nirālambeti | nirālamba ākāśastadāspadā || 16 ||  
 98298  
 98299 idṛṣeṣu ca bhūteṣu nirjaneṣu [nirjareṣu iti pāṭhaḥ] vaneṣu ca |  
 98300 kalpitāsthāsthitiridhātrā śūnye vā vyomavartmani || 17 ||  
 98301  
 98302 idṛṣeṣu phalguṣvapi bhūteṣu yoniṣu | dhātrā āsthayā prītyā sthitirjīvikā kalpitā  
 98303 taccitramityarthaḥ | ivārthe vāśabdaḥ || 17 ||  
 98304  
 98305 kathamasyām prabho jātau jātasya cīrajīvinaḥ |  
 98306 āśāpāsanibaddhasya vihaḡasya viśokitā || 18 ||  
 98307  
 98308 vayam tu bhagavannityamātmasamtoṣamāsthitāḥ |  
 98309 na kadācana nīrūpe muhyāmo jātavibhramaiḥ || 19 ||  
 98310  
 98311 nīrūpe niḥsvarūpe || 19 ||  
 98312

98313 svabhāvamātrasaṃtuṣṭāḥ kaṣṭairmuktā viceṣṭitaiḥ |  
 98314 kṣipāmaḥ kevalaṃ kālamasminbrahmānnijālaye || 20 ||  
 98315  
 98316 kaṣṭaiḥ kleśaphalaiḥ parapiḍādiviceṣṭitairmuktāḥ || 20 ||  
 98317  
 98318 na jīvitānna maraṇātkarmadehasya rodhanam |  
 98319 yathā sthitena tiṣṭhāmastathaivāstaṃgatehitāḥ || 21 ||  
 98320  
 98321 jīvitājjīvanāt | dehasya karma aihikāmuṣmikaphalārthā kriyām | nāpi maraṇāddehasya  
 98322 rodhanaṃ nāśaṃ vāñchāmetiyubhayatra śeṣaḥ | yathā idānīm sthitena  
 98323 nityasiddhaniratiśayānandātmasvabhāvena tiṣṭhāmastathaivāgre'pi tenaivāstaṃgatehitāḥ  
 98324 pūrṇakāmāḥ sthāsyāma ityārthaḥ || 21 ||  
 98325  
 98326 ālokitā lokadaśā dṛṣṭā dṛṣṭāntadṛṣṭayaḥ |  
 98327 nūnaṃ saṃtyaktamasmākaṃ manasā cañcalaṃ vapuḥ || 22 ||  
 98328  
 98329 lokānāṃ daśā janmamaraṇādyanarthadaśā | mithyātvanirṇāyikāḥ  
 98330 svapnādidṛṣṭāntadṛṣṭayo dṛṣṭāḥ || 22 ||  
 98331  
 98332 anārataniajāloke nityaṃ cāparitāpini |  
 98333 kalpāgasyopari sadā vedmi kālakalāgatim || 23 ||  
 98334  
 98335 tatra tāvatkalpāntaparyantaṃ kalpavṛkṣaprabhāvādeva nāsmākaṃ  
 98336 khedaprasaktirityāha-anāratetyādinaḥ | kalpāgasya kalpavṛkṣasya || 23 ||  
 98337  
 98338 ratnagucchaprakāśādhye brahmankalpalatāgṛhe |  
 98339 prāṇāpānapravāheṇa vedmi kalpamakhaṇḍitam || 24 ||  
 98340  
 98341 prakāśabahulatvādvijñeyadinarātrivibhāge'tra kathaṃ kālakalāgatim vetsy tatrāha##-  
 98342  
 98343 avijñātadivārātrau hyasminnuccaiḥ śiloccaye |  
 98344 jānāmi nijayā buddhyā lokakālakramasthitim || 25 ||  
 98345  
 98346 sārāsāraparicchedi bodhādviśrāntimāgatam |  
 98347 nirastacāpalaṃ śāntaṃ susthiraṃ me mune manaḥ || 26 ||  
 98348  
 98349 manaḥsthairyabalādapi na me khedaprasaktirityāśayenāha-sāreti || 26 ||  
 98350  
 98351 saṃsāravvyavahārotthairāśāpāśairasanmayaiḥ |  
 98352 udgārairiva bhūkāka vaivaśyaṃ vrajāmyaham || 27 ||  
 98353  
 98354 udgāradhvaniprāyairalpadhvanibhiḥ prākṛto bhūkāka iva nāhaṃ vaivaśyaṃ bhayaṃ  
 98355 vrajāti || 27 ||  
 98356  
 98357 paropaśamadharminyā vayamālokaśītayā |  
 98358 paśyanto jāgatim māyām dhiyā dhairyamupāgatāḥ || 28 ||  
 98359  
 98360 dhīratvādapi nāsmākaṃ khedaprasaktirityāha-pareti || 28 ||  
 98361  
 98362 bhīmāsvapi mahābuddhe daśāsvacalabuddhayaḥ |  
 98363 vinirmalopalākārāḥ saṃprāptāsu yathākramam || 29 ||  
 98364  
 98365 daśākramamanusṛtya bhīmāsvapi daśāsu saṃprāptāsu vinirmalopalaḥ  
 98366 sphaṭikādīstadākārāstatsadrśāḥ || 29 ||  
 98367  
 98368 iyaṃārambhasubhagā taralā jāgatī sthitiḥ |  
 98369 bhūyo bhūyaḥ parāmṛṣṭā na ca kiṃca na bād hate || 30 ||  
 98370  
 98371 jagattattvasya bhūyo vimarśabalādapi na khedaprasaktirityāha-iyamiti || 30 ||  
 98372  
 98373 sarvāṇyeva prayāntyeva samāyānti ca vā na vā |  
 98374 bhagavanbhūtajālāni bhayamasmākamatra kim || 31 ||  
 98375  
 98376 jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca iti bhagavaddarśitadiśā  
 98377 sarvasādhāraṇe duḥkheaparīhāryatānīścayādvā na bhayapraktirityāha-sarvāṇīti | vā  
 98378 athavā na vā prayānti na vā samāyānti | paramārthadrśetyārthaḥ || 31 ||  
 98379  
 98380 bhūtajālataṅgiṇyā viśantyāḥ kālasāgare |  
 98381 vayaṃ saṃsārasaritamastathā apyanādr̥tāḥ || 32 ||



98382  
 98383 tattvajñasya svasya taṭasthatayā sarvabhūtasamśāradraṣṭṛtvāttatrādarābhāvācca na  
 98384 bhayaprasaktirityāha-bhūtetī || 32 ||  
 98385  
 98386 nojjhāmo na ca gr̥hṇīmastīṣṭhāmo neha ca sthitāḥ |  
 98387 mṛdupādā dṛśā krūrā vayamasmindrume sthitāḥ || 33 ||  
 98388  
 98389 vyavahāramātrasiddhaye sakaṇṭakabhuvīva sāvadhānatayā samśāre  
 98390 kramaṇānmṛdupādāḥ | tattvadṛśā samśāroccheditvātkrūrāḥ || 33 ||  
 98391  
 98392 vītaśokabhayāyāsaistvādr̥śaiḥ puruṣottamaiḥ |  
 98393 tuṣṭairanugṛhitāḥ smaḥ samsthitā vigatāmayāḥ || 34 ||  
 98394  
 98395 mahatāmanugrahādapi na naḥ khedaprasaktirityāha-vītetī || 34 ||  
 98396  
 98397 tatastataśca paryastaṃ luṭhitam na ca vṛttiṣu |  
 98398 nāparāmṛṣṭatattvārthamasmākaṃ bhagavanmanaḥ || 35 ||  
 98399  
 98400 vyavahāramātrasiddhaye tatastataḥ paryastamapi rāgādivṛttiṣu na luṭhitam || 35 ||  
 98401  
 98402 nirvikāre gataḥsobhe cātmanyupaśamaṃ gate |  
 98403 cittaraṅgāḥ prabuddhāḥ smaḥ parvaṇīva mahābdhayaḥ || 36 ||  
 98404  
 98405 citaḥ sarvato brahmākāravṛtticandrodayodriktabodhā eva taraṅgā yeṣāṃ tathāvidhāḥ  
 98406 santaḥ parvaṇi mahābdhaya iva prabuddhāḥ smaḥ || 36 ||  
 98407  
 98408 bhavadāgamanādbrahmannidānīm muditāśayāḥ |  
 98409 mandaroddhūtasarvāṅgaḥ kṣīrodo yena tanyate || 37 ||  
 98410  
 98411 tādr̥śā vyaṃ idānīm bhavadāgamanāddhetoḥ | yenoddeśena kṣīrodaḥ kṣīrasāgaro  
 98412 mandaroddhūtasarvāṅgo nirmathyamānastanyate tenāmṛtena muditāśayāḥ saṃpannā  
 98413 ityarthaḥ | khanyate iti pāṭhe'pyavadāryate mathyata ityevārthaḥ || 37 ||  
 98414  
 98415 nātaḥ parataram kiṃcinmanye kuśalamātmanaḥ |  
 98416 santo yadanugamyante samtyaktasakalaiṣaṇāḥ || 38 ||  
 98417  
 98418 āpātamātraramyebhyo bhogebhyaḥ kimavāpyate |  
 98419 satsaṅgacintāmaṇitaḥ sarvasāramavāpyate || 39 ||  
 98420  
 98421 sarvasāram jñānam || 39 ||  
 98422  
 98423 snigdhagambhīramasṛṇamadhurodāradhīravāk |  
 98424 trailokyapadmakośe'smīṣṭvamekaḥ ṣaṭpadāyase || 40 ||  
 98425  
 98426 adhigataparamātmāno'pi manye bhavadavalokana'sāntaduṣkṛtasya |  
 98427 mama saphalamihādyā janma sādho sakalabhayāpaharo hi sādhusaṅgaḥ || 41 ||  
 98428  
 98429 bhavadavalokanena śāntaṃ duṣkṛtaṃ duṣṭaprārābdhaṃ yasya tathāvidhasya mama  
 98430 janma adya saphalaṃ niratiśayānandaphalayuktamabhūdityarthaḥ || 41 ||  
 98431  
 98432 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0  
 98433 bhuṣuṇḍopākhyāne bhuṣuṇḍasvarūpanirūpaṇaṃ nāma viṃśaḥ sargaḥ || 20 ||  
 98434  
 98435 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 98436 bhuṣuṇḍasvarūpanirvāṇaṃ nāma viṃśaḥ sargaḥ || 20 ||  
 98437  
 98438 ekaviṃśaḥ sargaḥ 21  
 98439  
 98440 bhuṣuṇḍa uvāca |  
 98441  
 98442 yugakṣobheṣu ghoreṣu vākyāsu viṣamāsu ca |  
 98443 susthiraḥ kalpavṛkṣo'yaṃ na kadācana kampate || 1 ||  
 98444  
 98445 kalpavṛkṣasya mātmyaṃ pralaye dhāraṇāsthitiḥ |  
 98446 niyatirbhūricitrārthasmṛtiścātropavarṇyate ||  
 98447  
 98448 agamyo'yaṃ samagrāṇaṃ lokāntaravīhāriṇām |  
 98449 bhūtānāṃ tena tiṣṭhāma iha sādho sukhena vai || 2 ||  
 98450

98451 svāśrayakalpavṛkṣamāhātmyopavarṇane yugāntotpātādiṣu svasya  
 98452 khedāprasaktiprapañcanamukhena vṛttaṃ smarasi kiṃca veti praśnottaraṃ  
 98453 vaktumupakramate-yugakṣobheṣvityādinā || 1 || 2 ||  
 98454  
 98455 hiranyākṣo dharāpīṭhaṃ dvīpasaptakaveṣṭitam |  
 98456 yadā jahāra tarasā nākampata tadā taruḥ || 3 ||  
 98457  
 98458 yadyapi dharayā saha kalpavṛkṣasyāpi haraṇaṃ vidyata eva tathāpi  
 98459 divyaprabhāvabalānnākampatetyāśayaḥ || 3 ||  
 98460  
 98461 yadā lolāyitavapurbabhūvāmaraparvataḥ |  
 98462 sarvato dattasāmyādrīstadā nākampata drumah || 4 ||  
 98463  
 98464 sarvato dattāḥ sāmyāya stambhopaṣṭambhaśilāvadadrayo yasya tathāvidho'maraparvataḥ |  
 98465 arthādvarāheṇa punarbhūmipratiṣṭhāpanadaśāyāmiti gamyate || 4 ||  
 98466  
 98467 bhujāvaṣṭambhavinamanmerurnārāyaṇo yadā |  
 98468 mandaraṃ proddadhārādriṃ tadā nākampata drumah || 5 ||  
 98469  
 98470 bhujeti | atrāpi caturbhujō dvābhyāṃ bhujābhyāṃ merumavaṣṭabhyetarābhyāṃ mandaraṃ  
 98471 proddadhāreti gamyate || 5 ||  
 98472  
 98473 yadā surāsurakṣobhapataccandrārīkamaṇḍalam |  
 98474 āsījjagadatikṣubdhaṃ tadā nākampata drumah || 6 ||  
 98475  
 98476 surāsurayoḥ kṣobhastivrasaṃgrāmastena pataccandrārīkamaṇḍalam || 6 ||  
 98477  
 98478 unmūlitādrīndraśilā yadotpātānilā vavuh |  
 98479 ādhūtamerutaravastadā nākampata drumah || 7 ||  
 98480  
 98481 yadā kṣīrodalolādrikandarānilakampitāḥ |  
 98482 kalpābhrapaṅkayaścerustadā nākampata drumah || 8 ||  
 98483  
 98484 kṣīrābdhau lolasya mandarādreḥ kandarānilairiva kampitāḥ || 8 ||  
 98485  
 98486 yadā samantato meruḥ kālanemibhujāntare |  
 98487 kiṃcidunmūlito'tiṣṭhattadā nākampata drumah || 9 ||  
 98488  
 98489 kālanemibhujāntare prakampitastārakāmaye saṃgrāme prasiddhaḥ || 9 ||  
 98490  
 98491 pakṣīśapakṣapavanā amṛtākrāntisaṃgare |  
 98492 yadā vavuh patatsiddhāstadāyaṃ nāpataddrumah || 10 ||  
 98493  
 98494 amṛtākrāntiramṛtāharaṇaṃ tadarthe saṃgare | patantaḥ siddhā yebhyaḥ || 10 ||  
 98495  
 98496 yadā śeṣākṛtiṃ rudro nasamāptaikaceṣṭitām |  
 98497 yayau garutmānbrahmāṇḍaṃ tadā nākampata drumah || 11 ||  
 98498  
 98499 garuḍasya jātāmātrasya sarve lokāḥ prakampitāḥ | prakampitā mahī sarvā saptadvīpāśca  
 98500 kampitāḥ | tadutpātānnimajjantiṃ bhuvam nāvamivāmbhasi | dadhau sahasraiḥ śīrasāṃ  
 98501 saṃkarṣaṇavapurharaḥ || iti kathāmanusṛtyāha-yadeti | rudraḥ saṃkarṣaṇarudraḥ |  
 98502 adyāpi na samāptaṃ ekaṃ bhūmidhāraṇalakṣaṇaṃ ceṣṭitaṃ caritraṃ  
 98503 yasyāstathāvidhāṃ śeṣākṛtiṃ yadā yayau yadā cotplutya garutmān brahmāṇḍaṃ  
 98504 yayau tadāpi nākampatetyarthaḥ || 11 ||  
 98505  
 98506 yadā kalpānalaśikhāḥ śailābdhisakalolbaṇaḥ |  
 98507 śeṣaḥ phalābhīstatyāja tadā nākampata drumah || 12 ||  
 98508  
 98509 śailānāmabdhīnāṃ sakalānāṃ prāṇināṃ colbaṇā duḥsahāḥ kalpānalaśikhāḥ  
 98510 phaṇābhirmukhaistatyāja ujjagāra | saṃkarṣaṇamukhāgninaivānte pralayasya purāṇeṣu  
 98511 prasiddheḥ || 12 ||  
 98512  
 98513 evaṃrūpe drumavare tiṣṭhatāmāpdaḥ kutaḥ |  
 98514 asmākaṃ muniśārdūla dauḥsthityena kilāpadaḥ || 13 ||  
 98515  
 98516 dauḥsthityena duṣṭasthānanivāseṇa || 13 ||  
 98517  
 98518 śrīvasiṣṭha uvāca |  
 98519

98520 kalpānteṣu mahābuddhe vahatsūtpātavāyuṣu |  
 98521 prapatatsvindubhārkeṣu katham tiṣṭhasi vijvaraḥ || 14 ||  
 98522  
 98523 indau bheṣu nakṣatreṣvarkeṣu ca prapatatsu | tathā ca tadānīm pralaye bhūlokāntasya  
 98524 dāhāna merukalpavṛkṣādibhistrāṇapratyāśeti bhāvaḥ || 14 ||  
 98525  
 98526 bhuṣuṇḍa uvāca |  
 98527  
 98528 yadā papāta kalpānte vyavahāro jagatsthītau |  
 98529 kṛtaghna iva sanmitraṁ tadā nīḍaṁ tyajāmyaham || 15 ||  
 98530  
 98531 kalpānte sahasramahāyugaparyante || 15 ||  
 98532  
 98533 ākāśa eva tiṣṭhāmi vigatākḥilakalpanaḥ |  
 98534 stabdhaprakṛtisarvāṅgo mano nirvāsaṇaṁ yathā || 16 ||  
 98535  
 98536 stabdhaprakṛtīni nīscalasvabhāvāni sarvāṅgāni yasya || 16 ||  
 98537  
 98538 pratapanti yadādityāḥ śakalikṛtabhūdharāḥ |  
 98539 vāruṇīm dhāraṇāṁ baddhvā tadā tiṣṭhāmi dhīradhīḥ || 17 ||  
 98540  
 98541 sāmānyata uktāmākāśe sthitiṁ dhāraṇābhedairviśiṣya prapañcayati-pratapantīti |  
 98542 atyantaśītalārāvadinmanḍalavyāpyaparicchedyajalātmā varuṇa evāhamasmīti citte  
 98543 nīrantaraṁ dhāraṇaṁ vāruṇidhāraṇetyucyate | tayā hi varuṇamātmānaṁ sadā manyata iti  
 98544 | pārvatyādīdhāraṇā apyevamevohyāḥ | pṛthivyādīpāñcabhūtadhāraṇāprakāraṁ  
 98545 vasiṣṭhaḥ svayamevottarārdhe vistareṇa vakṣyati || 17 ||  
 98546  
 98547 yadā śakalitādrīndrā vānti pralayavāyavaḥ |  
 98548 pārvatīm dhāraṇāṁ baddhvā khe tiṣṭhāmyacalaṁ tadā || 18 ||  
 98549  
 98550 acalamiti kriyāviśeṣaṇaṁ || 18 ||  
 98551  
 98552 jagadgalitamervādi yātyekārṇavatām yadā |  
 98553 vāyaviṁ dhāraṇāṁ baddhvā saṁplave'caladhīstadā || 19 ||  
 98554  
 98555 cale vāyāvevātmadhīryasya tathāvidhḥ san nabhasi saṁplave || 19 ||  
 98556  
 98557 brahmāṇḍapāramāsādyā tattvānte vimale pade |  
 98558 suṣuptāvasthayā tāvattiṣṭhāmyacalarūpayā || 20 ||  
 98559  
 98560 kriyatkālaṁ tathā saṁplavase tatrāha-brahmāṇḍeti | brahmāṇḍasya  
 98561 sthūlasūkṣmasamaṣṭeḥ pāraṁ paramāvadhibhūtamavyākṛtamāsādyā tattvānām  
 98562 caturviṁśatinām ṣaḍviṁśatinām ṣaṭtriṁśatām vā nāmādīprāṇāntānām vā ante  
 98563 bhūmākhye pade suṣuptavadekarasanīrvikalpasamādhyaṁstavasthayā || 20 ||  
 98564  
 98565 yāvatpunaḥ kamalajaḥ sṛṣṭīkarmaṇi tiṣṭhati |  
 98566 tatra praviśya brahmāṇḍaṁ tiṣṭhāmi vihaḡālaye || 21 ||  
 98567  
 98568 kiyatkālaṁ tādrśasamādhau sthītiriti cettatrāha-yāvaditi | tatra punaḥ  
 98569 sṛṣṭīkarmaṇi vihaḡānāsmāmākalālaye etatkalpavṛkṣasthānāpanne tiṣṭhāmi || 21 ||  
 98570  
 98571 śrīvasiṣṭha uvāca |  
 98572  
 98573 yathā tiṣṭhasi pakṣīndra dhāraṇābhīrakhaṇḍitaḥ |  
 98574 kalpānteṣu tathā kasmānnānye tiṣṭhanti yoginaḥ || 22 ||  
 98575  
 98576 anye'pi yoginastathā kasmāna tiṣṭhanti kimarthamādhikārikaśarīrāntaraṁ muktiṁ vā  
 98577 gacchanti | tenaiva śarīreṇa tvamiva kuto na tiṣṭhantītyarthaḥ || 22 ||  
 98578  
 98579 bhuṣuṇḍa uvāca |  
 98580  
 98581 brahmānīyatireṣā hi durlaṅghyā pārameśvarī |  
 98582 mayedṛśena vai bhāvyaṁ bhāvyaṁanyāistu tādrśaiḥ || 23 ||  
 98583  
 98584 atra tattatprabalaaprārabdhānusārīṇi satyasamkalparūpā īśvarānīyatireva  
 98585 vyavasthāheturnānyetyāha-brahmānīti || 23 ||  
 98586  
 98587 na śakyate tolayitumavaśyaṁ bhavitavyatā |  
 98588 yadyathā tattathaitaddhi svabhāvasyaiva nīscayaḥ || 24 ||

98589  
 98590 tolayituṃ idamitthameveti buddhyā paricchettuṃ | yathā yādṛṣapṛārābdhopanataṃ  
 98591 tattathaiva | svabhāvasya niyateḥ || 24 ||  
 98592  
 98593 matsaṃkalpavaśenaiva kalpe kalpe punaḥ punaḥ |  
 98594 asminneva gireḥ śṛṅge taruritthaṃ bhavatyayam || 25 ||  
 98595  
 98596 pratikalpametattarunirmāṇe'pi bhojakādṛṣṭamūlabhūtamatsaṃkalpa eva  
 98597 nimittamityāha-maditi || 25 ||  
 98598  
 98599 śrīvasiṣṭha uvāca |  
 98600  
 98601 atyantamokṣadīrghāyurbhavānnirdeśanāyakaḥ |  
 98602 jñānavijñānavāndhīro yogayogyamanogatiḥ || 26 ||  
 98603  
 98604 mokṣa iva dīrghamaparicchedyamāyuryasya | mokṣeṇa jīvanmuktyā vā upalakṣitaṃ  
 98605 dīrghamāyuryasya | ata eva ciraṃtanārthānāṃ nirdeśaviśaye nāyakaḥ śreṣṭhaḥ || 26 ||  
 98606  
 98607 dṛṣṭānekavidhānalpasargasaṅgagamāgamaḥ |  
 98608 kiṃ kiṃ smarasi kalyāṇa citramasmiñjagatkrame || 27 ||  
 98609  
 98610 dṛṣṭāḥ pratyekamanekavidhā utpattayaśca yena | atrāsmiṃstvaddṛṣṭe jagatkrame  
 98611 citramāścaryabhūtaṃ kiṃ kiṃ smarasi tadvadetyarthaḥ || 27 ||  
 98612  
 98613 bhuṣuṇḍa uvāca |  
 98614  
 98615 bṛhattara śilāvṛkṣāmajātatrṇavīrudham |  
 98616 aśailavanavṛkṣaughāṃ smarāmimāṃ dharāmadhaḥ || 28 ||  
 98617  
 98618 he bṛhattara | meroradhaḥ || 28 ||  
 98619  
 98620 daśavarṣasahasrāṇi daśavarṣaśatāni ca |  
 98621 bhasmasārabharāpūrṇāṃ saṃsmarāmi dharāmadhaḥ || 29 ||  
 98622  
 98623 anutpannadivādhiśāmajñātaśaśimaṇḍalām [ajāta iti pāṭhaḥ] || |  
 98624 avibhaktadivālokaṃ saṃsmarāmi dharāmadhaḥ || 30 ||  
 98625  
 98626 divādhiśaḥ sūryaḥ meruprabhāmīravibhaktaḥ apṛthagbhūtaḥ pṛthagasanniti yāvat |  
 98627 divāloko dinahetuḥ prakāśaḥ || 30 ||  
 98628  
 98629 meruratnataloddyotairardhaprakaṭakoṭaram |  
 98630 lokālokamivāḍhyādribhuvanaṃ saṃsmarāmyaham || 31 ||  
 98631  
 98632 ardhaṃ prakāṣaṃ saprakāśaṃ koṭaraṃ yasya ata eva lokālokamiva sthitaṃ | āḍhyāḥ  
 98633 kvacitprakāśasaṃpannā adrayo yasmiṃstathāvidhaṃ bhuvanaṃ || 31 ||  
 98634  
 98635 pravṛddhāsurasamgrāme kṣīyamāṇāntarāmiha |  
 98636 palāyamānāmbhitaḥ saṃsmarāmi dharāmimāṃ || 32 ||  
 98637  
 98638 palāyamānāṃ lakṣaṇayā palāyamānajanākīrṇāṃ || 32 ||  
 98639  
 98640 caturyugāni cākrāntāmasurairmattakāśibhiḥ |  
 98641 daityāntaḥpuratāṃ prāptāṃ saṃsmarāmi dharāmimāṃ || 33 ||  
 98642  
 98643 caturyugānīti kālavācitvādatyantasaṃyoge dvitīyā || 33 ||  
 98644  
 98645 atyantāntarītāntāntasamastāparamaṇḍalām |  
 98646 ajadevatrayīśeṣāṃ saṃsmarāmi jagatkuṭīm || 34 ||  
 98647  
 98648 atyantamantaritāni samudreṇacchāditānyantāntakrameṇa samastānyaparamaṇḍalāni  
 98649 mervatiriktadeśa yasyām | merau ca ajā brahmaviṣṇurudrākhyā devatrayī śiṣyata iti śeṣo  
 98650 yasyām || 34 ||  
 98651  
 98652 caturyugārdhamaparaṃ nīrandhrāṃ vanapādapaiḥ |  
 98653 adṛṣṭetarānirmāṇāṃ saṃsmarāmi dharāmimāṃ || 35 ||  
 98654  
 98655 caturyugānāmardhaṃ yugadvayaparyantaṃ na dṛṣṭaṃ vṛkṣetarānirmāṇaṃ yasyām ||  
 98656 35 ||  
 98657

98658 evaṃ caturyugaṃ sāgraṃ nīrandhrai racalairvṛtām |  
 98659 apravṛttajanācārāṃ saṃsmarāmi dharāmimām || 36 ||  
 98660  
 98661 sāgraṃ caturthāsādhikaṃ caturyugaṃ nīrandhrai nibiḍairacalaiḥ parvatairvṛtām |  
 98662 pṛthucakravartinā hi dhanuṣkoṭyā parvatānutsārya paścādbhūmiḥ samīkṛteti  
 98663 purāṇeṣu prasiddham || 36 ||  
 98664  
 98665 daśavarṣasahasrāṇi mṛtadaityāsthīparvatāiḥ |  
 98666 ākīrṇāṃ paritāḥ pūrṇāṃ saṃsmarāmi dharāmimām || 37 ||  
 98667  
 98668 bhayādantarhitāśeṣavaimānikanabhaścarām |  
 98669 dyām ca nirvṛkṣaṇiḥśeṣāṃ saṃsmarāmi tamomayīm || 38 ||  
 98670  
 98671 dyām antarikṣādilokān cakārāddharāṃ nirvṛkṣaṇiḥśeṣāṃ | nirṛkṣeti pāṭhe diva  
 98672 eva viśeṣaṇam | ṛkṣāṇi tārāḥ | tamomayīm tamaḥpracurāmityapyubhayaviśeṣaṇam ||  
 98673 38 ||  
 98674  
 98675 anagastyāmagastyāśāmekaparvatatām gatām |  
 98676 matte vindhyamahāsaile saṃsmarāmi jagatkuṭīm || 39 ||  
 98677  
 98678 malayadardurasahyādrivibhājakābhāvādekaparvatatām gatām | matte meruspardhayā  
 98679 abhivṛddhe satī || 39 ||  
 98680  
 98681 etāṃścānyāṃsca vṛttāntānsaṃsmarāmi bahūnapi |  
 98682 kiṃ tena bahunoktena sārāṃ saṃkṣepataḥ śṛṇu || 40 ||  
 98683  
 98684 asaṃkhyātānmanūnbrahmansmarāmi śataśo gatān |  
 98685 sarvānsaṃrambhābahulāṃścaturyugaśatāni ca || 41 ||  
 98686  
 98687 saṃrambhāiḥ prabhāvātīśayairbahulān || 41 ||  
 98688  
 98689 ekameva svayaṃ śuddhaṃ puruṣāsuravarjitam |  
 98690 ālokanicayaṃ caikaṃ kaṃcitsargaṃ smarāmyaham || 42 ||  
 98691  
 98692 āścaryāntaramāha-ekameveti | yadā virāḍbrahmāṇḍaśarīra utpannamātraḥ  
 98693 svātmatattvaṃ paryālocayituṃ kaṃcitrkālaṃ samāhitacitto'bhūtsāvasthātrocya | puruṣaiḥ  
 98694 surāḍibhīrasuraiśca varjitam | ālokānāṃ prakāśasvabhāvānāṃ taijasānāmekam  
 98695 nicayaṃ samaṣṭiṃ ca tadātmakaṃ brahmāṇḍam || 42 ||  
 98696  
 98697 surāpaṃ brāhmaṇaṃ mattaṃ niśiddhasuraśūdrakam |  
 98698 bahunāthasatīkaṃ ca kaṃcitsargaṃ smarāmyaham || 43 ||  
 98699  
 98700 kaliyugasargasthitiṃ smarannāha-surāpeti | surāpā brāhmaṇā yasmin | niśiddhā  
 98701 ninditāḥ surā devā yaistathāvidhāḥ śūdrakā asacchūdrā yasmin | bahunāthā  
 98702 anekabhartṛkāḥ satyaḥ striyo yasmin || 43 ||  
 98703  
 98704 vṛkṣanīrandhrabhūpīṭhamakalpītamahārṇavam |  
 98705 svayaṃsaṃjātapuruṣaṃ kaṃcitsargaṃ smarāmyaham || 44 ||  
 98706  
 98707 āścaryāntaramāha-vṛkṣeti | samudranirmātuḥ priyavratasyotpatteḥ  
 98708 prāgavasthāyāmidam prasiddham | strīpuṃsasaṅgaṃ vinā mānasyā sṛṣṭyā svayameva  
 98709 saṃjātā bhṛgvādīpuruṣā yasmin || 44 ||  
 98710  
 98711 aparvatamabhūmiṃ ca vyomasthāmaramānavam |  
 98712 acandrārkaprakāśāḍhyaṃ kaṃcitsargaṃ smarāmyaham || 45 ||  
 98713  
 98714 bhuvi jale magnāyāṃ janalokādīprakāśabahalalokavyavahāramātropalakṣite kāle yā  
 98715 sthitistām smarannāha-aparvatamiti | vyomasthā amarā devāṃ mānavā  
 98716 yogasiddhāśca yasmin || 45 ||  
 98717  
 98718 anindramamahīpālamamadyasthādhamottamam |  
 98719 samamandhakakupcakraṃ kaṃcitsargaṃ smarāmyaham || 46 ||  
 98720  
 98721 na vidyante madhyasthā adhamā uttamāśca yasmin | ata eva samaṃ andhāni kakubhām  
 98722 diśāṃ cakrāṇi yasminniti pūrvakalpāntyamanvantarāntadaśopalakṣitajagatsthityuktiḥ || 46  
 98723 ||  
 98724  
 98725 sargaprārambhakalanā vibhāgo bhuvanatrāye |  
 98726 kulaparvatasamsthānaṃ jambūdvīpaṃ pṛthaksthitam || 47 ||

98727  
 98728 etatkalpavṛttāntasmarāṇaṃ tu etatkalpāyusāṃ bahūnāmastīti prapañcayannāha##-  
 98729 bālairapi hi tāstāta smaryante ityatrānvayaḥ | ādau sargaprārambhārthaṃ kalanā sraṣṭuḥ  
 98730 saṃkalpastato bhuvanatrāye dvīpādyavāntarapradeśabhedānāṃ vibhajanaṃ vibhāgastataḥ  
 98731 kulaparvatānāṃ saṃsthānaṃ yathāyogyapradeśakalpanaṃ tataḥ prthaksthitāṃ  
 98732 jambūdvīpaṃ praviśya brāhmaṇādivarṇānāṃ taddharmānāṃ dhīyāṃ  
 98733 tattadyogyavidyābhedānāṃ ca sṛṣṭiriti yathāyogaṃ kramo bodhyaḥ || 47 ||  
 98734  
 98735 varṇadharmadhiyāṃ sṛṣṭivibhāgo maṇḍalāvaneḥ |  
 98736 ṛkṣacakrakasaṃsthānaṃ dhruvanirmāṇameva ca || 48 ||  
 98737  
 98738 janmendubhāskarādīnāmindropendravavyavasthitim |  
 98739 hiraṇyākṣāpaharaṇaṃ varāhoddharaṇaṃ kṣiteḥ || 49 ||  
 98740  
 98741 kṣitervarāheṇoddharaṇaṃ || 49 ||  
 98742  
 98743 kalpanaṃ pārthivānāṃ ca vedānayanameva ca |  
 98744 mandaronmūlanaṃ cābdheramṛtārthaṃ ca manthanam || 50 ||  
 98745  
 98746 devadānavamanuṣyādiṣu pratyekaṃ pārthivānāṃ kalpanam | matsyāvatāre vedānayanam ||  
 98747 50 ||  
 98748  
 98749 ajātapakṣo garuḍaḥ sāgarāṇāṃ ca saṃbhavaḥ |  
 98750 ityādikā yāḥ smṛtayaḥ svalpātītajagatkramāḥ |  
 98751 bālairapi hi tāstāta smaryante tāsu ko grahaḥ || 51 ||  
 98752  
 98753 smaryanta iti smṛtayaḥ avaśyasmartavyārthāḥ maddṛṣṭānekakalpāpekṣayā  
 98754 etatkalpamātraniṣpannatvātsvalpā atītajagatkramāḥ | bālairmadapekṣayā  
 98755 atyalpavayaskairetatkalpajairapi bhavadādibhiḥ smaryanta evetyarthaḥ || 51 ||  
 98756  
 98757 garuḍavāhanaṃ vihaḡavāhanaṃ vihaḡavāhanaṃ vṛṣabhavāhanaṃ |  
 98758 vṛṣabhavāhanaṃ garuḍavāhanaṃ kalitavānaṃ kalitajīvitaḥ || 52 ||  
 98759  
 98760 kalpāntareṣu svadṛṣṭānyaściyāntarāṇyapi vadannupasaṃharati-garuḍavāhanamiti |  
 98761 kalitaṃ prāptaṃ jīvitaṃ dīrghāyuryena tathāvidhaḥ ahaṃ etatkalpe prasiddhaṃ  
 98762 garuḍavāhanaṃ vihaḡo vihaḡottamo haṃsastadvāhanaṃ caturmukhībhūya  
 98763 devadaityādīsargādhikāraṃ niṣpādayantaṃ kalitavāndṛṣṭavān | tathā vihaḡavāhanaṃ  
 98764 brahmāṇaṃ vṛṣabhavāhanaṃ rudribhūya saṃhārādhikāraṃ kurvāṇaṃ kalpitavān |  
 98765 evaṃ vṛṣabhavāhanaṃ rudraṃ ca garuḍavāhanaṃ viṣṇuśarīraṃ dhṛtvā  
 98766 pālanādhikāraṃ kurvāṇaṃ kalitavāniti mahadāścaryarahasyametadityarthaḥ || 52 ||  
 98767  
 98768 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
 98769 bhuṣuṇḍo0 ciraajīvitavṛttāntakathanaṃ nāmaikaviṃśaḥ sargaḥ || 21 ||  
 98770  
 98771 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 98772 ciraajīvitavṛttāntakathanaṃ nāmaikaviṃśaḥ sargaḥ || 21 ||  
 98773  
 98774 dvāviṃśaḥ sargaḥ 22  
 98775  
 98776 bhuṣuṇḍa uvāca |  
 98777  
 98778 tato jagati jāteṣu bhagavanyuṣmadādiṣu |  
 98779 bharadvājapulastyātrīnārādendramarīciṣu || 1 ||  
 98780  
 98781 vasiṣṭhasyāṣṭajanmādisamārdhasamasargakāḥ |  
 98782 kṣīrodamathanādyāśca bhūyo dṛṣṭā ihoditāḥ ||  
 98783  
 98784 tatastadanantaraṃ kiṃciddūreṣvatītakāleṣu tathā adyatanasargeṣu jāteṣu yuṣmadādiṣu  
 98785 bhagīrathaśukādyanteṣu smaraṇe kaiva gaṇaneti saptame sarveṣāṃ saptamyantānāṃ  
 98786 saṃbandhaḥ || 1 ||  
 98787  
 98788 pulahohālakādyeṣu ṛtubhṛgvāṅgirassu ca |  
 98789 sanatkumārabhṛṅgīśaskandebhavadanādiṣu || 2 ||  
 98790  
 98791 sanatkumārānteṣu brahmarṣiṣu | bhṛgvāṅgiraḥprabhṛtiṣu siddharṣiṣu |  
 98792 skandebhavadanādiṣu śivapārṣadeṣu || 2 ||  
 98793  
 98794 gaurīsarasvatīlakṣmīgāyatrīdyāsu bhūriṣu |  
 98795 merumandarakailāśahimavaddardurādiṣu || 3 ||

98796  
 98797 gauryādiṣu tacchaktiṣu | mervādiṣu giriṣu || 3 ||  
 98798  
 98799 hayagrīvahiraṇyākṣakālanemibalādiṣu |  
 98800 dirāṇyakaśīpukrāthabalīprahrādakādiṣu || 4 ||  
 98801  
 98802 hayagrīvādiṣu dānveṣu | hiraṇyākṣādiṣu daityeṣu || 4 ||  
 98803  
 98804 śibinyāṅkuprṥthūlākhyavainyanābhāgakeliṣu |  
 98805 nalamāndhātṛsagaradilīpanahuṣādiṣu || 5 ||  
 98806  
 98807 śiviprabhṛtiṣu rājasu || 5 ||  
 98808  
 98809 ātreyaṇyāsavālmīkiśukavātsyāyanādiṣu |  
 98810 upamanyumaṇīmaṅkībhaḡirathaśukādiṣu || 6 ||  
 98811  
 98812 ātreyaḡdiṣu muniṣu || 6 ||  
 98813  
 98814 alpakātītakāleṣu kiṁciddūreṣu keṣucit |  
 98815 tathādyatanasargeṣu smarāṇe gaṇanaiva kā || 7 ||  
 98816  
 98817 gaṇanaiva keti na tatra vismaraṇasaṁbhāvanāpyastīti bhāvaḥ || 7 ||  
 98818  
 98819 mune te brahmaputrasya janmāṣṭakamidaṁ kila |  
 98820 saṁsmarāmyaṣṭame sarge tasmīṁstvaṁ mama saṁgataḥ || 8 ||  
 98821  
 98822 aṣṭame sarge janmani kalpe vā mama saṁgato mayā saha militaḥ abhūḥ || 8 ||  
 98823  
 98824 kadāciḡḡyāyase vyomnaḥ kadāciḡḡyāyase jalāt |  
 98825 kadācidvāyutaḥ śailātkadāciḡḡyāyase'nalāt || 9 ||  
 98826  
 98827 kimaṣṭasvapi janmasu brahmaputra eva netyāha-kadāciditi || 9 ||  
 98828  
 98829 yādṛśo yādṛśācāro yādṛksaṁsthānadiggaṇaḥ |  
 98830 sargo'yaṁ tādṛśāneva trīṁsargāṁsaṁsmarāmyaham || 10 ||  
 98831  
 98832 sarveṣu kalpeṣu tattadadhikāripuruṣāṇāṁ samānanāmarūpatve'pi na sarveṣāṁ  
 98833 padārthhānāṁ sarvasaṁniveśācārasāmyaniyamaḥ kiṁtu kākatāliḡanyāyena  
 98834 kadācitsāmyamityāśayenāha-yādṛśa iti || 10 ||  
 98835  
 98836 ekarūpākḡhilācārasaṁniveśadharāmarān |  
 98837 samakālāṁsthiraṣṭhairyāndaśasargāṁsmarāmyaham || 11 ||  
 98838  
 98839 samakālān tulyāyuṣaḥ | sthiraṇī asurairavicālitāni sthairyāṇī  
 98840 niyatakālatattatpadāvasthānāni devānāṁ yeṣu || 1 ||  
 98841  
 98842 antardhānaṁ gatā dhātrī vārapaṅcakamuddhṛtā |  
 98843 mune pañcasu sargeṣu kūrmeṇaiva payonidheḥ || 12 ||  
 98844  
 98845 ācārasāmyamuktṛvā tadvaīsaṁyamāha-antardhānamiti | antardhānaṁ jale nimaḡjanena  
 98846 tirodhānam | dhātrī bhūḥ | kūrmeṇaiva na varāheṇa || 12 ||  
 98847  
 98848 mandarākarṣaṇāvegaparyākulasurāsuram |  
 98849 smarāmi dvādaśaṁ cedamamṛtāmbhodhimanthanam || 13 ||  
 98850  
 98851 sarvaūśadhīrasopetāṁ baligrāhastadā divaḥ |  
 98852 vāratrayahiraṇyākṣo nītavānvasudhāmadhaḥ || 14 ||  
 98853  
 98854 divaḥ svargādbaliṁ karaṁ ḡṛṇātīti baligrāhaḥ | karadīkṛṭasarvadevagaṇa iti yāvat |  
 98855 adhaḥ pātālam || 14 ||  
 98856  
 98857 reṇukātmaḡatāṁ gatṛvā ṣaṣṭhavāramimaṁ hariḥ |  
 98858 bahusargāntareṇāpi cakāra kṣatriyakṣayam || 15 ||  
 98859  
 98860 bahubhiḥ paraśurāmāvatāraśūnyaiḥ sargairantareṇa vyavadhānenāpi || 15 ||  
 98861  
 98862 śataṁ kaliyugānāṁ ca harerbuddhadasāśatam |  
 98863 śaukarāḡjatayaivāptaṁ smarāmi munināyaka || 16 ||  
 98864

98865 śaukaḥ kīkaṭadeśaviśeṣastadrājatayā | śuddhodanākhyatadrājaputratayeti yāvat || 16 ||  
 98866  
 98867 triṃśattripuravikṣobhāndvau dakṣādhvarasaṃkṣayau |  
 98868 daśaśakravighātāṃśca candramauleḥ smarāmyaham || 17 ||  
 98869  
 98870 triṃśatsu kalpeṣu triṃśatsaṃkhyākāmstripurāṇāṃ vikṣobhāndāhān | pratikalpaṃ  
 98871 svāyaṃbhuve'ntare cākṣuṣe ca prasiddhau dvau dakṣādhvarasaṃkṣayau | daśānāṃ  
 98872 śakrāṇāṃ candramauleḥ kṛtāparādhānāṃ padātpracyāvya giriguhāsu  
 98873 nirodhalakṣaṇānsavajrabhujastambhalakṣaṇānvā vidhātāndaṇḍān || 17 ||  
 98874  
 98875 bāṇārthamaṣṭau saṃgrāmāñjvarapramathamāntrakān |  
 98876 vikṣobhitasurāṇikānsmarāmi hariśarvayoḥ || 18 ||  
 98877  
 98878 jvarāṇāṃ māheśvaravaiṣṇavākhyajvarabhedānāṃ pramathānāṃ ca mantrakān  
 98879 āmantrayitṛṇ | śauryotsāhajananena pravartakāniti yāvat | kṣurapramathamāntrakān iti  
 98880 pāṭhe tu kṣuraprān bāṇaviśeṣānmathnanti chindantīti kṣurapramathāstathāvidhā  
 98881 mantrakā mantrāstrāṇi yeṣvityarthaḥ || 18 ||  
 98882  
 98883 yugaṃprati dhiyāṃ puṃsāṃ nyūnādhikatayā mune |  
 98884 kriyāṅgapāṭhavaicitryayuktānvedānsmarāmyaham || 19 ||  
 98885  
 98886 yugaṃ prati yuge yuge | karmapravacanīyena pratinā vīpsā dyotyate |  
 98887 puṃsāmadhyeṭṛpuruṣāṇāṃ dhiyāṃ buddhīnāṃ nyūnādhikatayā  
 98888 brahmacaryaḡuruśūśrūṣābhūmiśayanādikriyāṇāṃ śikṣādyāṅgānāṃ  
 98889 sāvadhānasvaravarṇādyuccāraṇalakṣaṇapāṭhānāṃ ca  
 98890 nyūnādhikatākṛtaprabhāvavaicitryairyuktān || 19 ||  
 98891  
 98892 ekārthāni samagrāṇi bahupāṭhāni me'nagha |  
 98893 purāṇāni pravartante prasṛtāni yugaṃprati || 20 ||  
 98894  
 98895 pratidvāparāntanirmātṛbhedādbahupāṭhāni || 20 ||  
 98896  
 98897 punastāneva tānevamanyānapi yuge yuge |  
 98898 vedādivitpraracitānitihāsānsmarāmyaham || 21 ||  
 98899  
 98900 vedādividbhirvyāsavālmikiprabhṛtibhiḥ praracitān punaḥ punastāneva  
 98901 bhāratarāmāyaṇādinitihāsān || 21 ||  
 98902  
 98903 itihāsaṃ mahāścaryamanyāṃ rāmāyaṇābhidham |  
 98904 granthalakṣapramāṇaṃ ca jñānaśāstraṃ smarāmyaham || 22 ||  
 98905  
 98906 mahārāmāyaṇābhidham brahmaṇā vasiṣṭhaviśvāmitrādibhya upadiṣṭaṃ  
 98907 jñānaśāstraṃ || 22 ||  
 98908  
 98909 rāmavadvyavahartavyaṃ na rāvaṇavilāsavat |  
 98910 iti yatra dhiyāṃ jñānaṃ haste phalamivārpitam || 23 ||  
 98911  
 98912 kṛtaṃ vālmīkinā caitadadhunā yatkariṣyati |  
 98913 anyacca prakāṣaṃ loke sthitāṃ jñāsyasi kālataḥ || 24 ||  
 98914  
 98915 yadanyacca vasiṣṭharāmāsaṃvādarūpaṃ mahārāmāyaṇaṃ dvātriṃśatsahasramitaṃ  
 98916 kariṣyati tadapi divyajñānabalādanubhūtaṃ smarāmi tvamapi kālato jñāsyasi || 24 ||  
 98917  
 98918 vālmīkināmnā jīvena tenaivānyena vā kṛtaṃ |  
 98919 etacca dvādaśaṃ vāraṃ kriyate vismṛtiṃ gatam || 25 ||  
 98920  
 98921 etadvasiṣṭharāmāsaṃvādarūpaṃ tena pūrvakalpīyenānyena vā vālmīkināmnā jīvena  
 98922 prākṛtameva vismṛtiṃ vyavahartṛrūparocchedenocchedaṃ gatam sāṃpratam  
 98923 dvādaśānāṃ pūraṇaṃ dvādaśaṃ vāraṃ kriyate || 25 ||  
 98924  
 98925 dvitīyametasya samaṃ bhārataṃ nāma nāmataḥ |  
 98926 smarāmi prāktanavyāsakṛtaṃ jagati vismṛtam || 26 ||  
 98927  
 98928 vyāsābhidhena jīvena tenaivānyena vā kṛtaṃ |  
 98929 etattu saptamaṃ vāraṃ kriyate vismṛtiṃ gatam || 27 ||  
 98930  
 98931 ākhyānakāni śāstrāṇi nivṛttāni yugaṃprati |  
 98932 vicitrasaṃniveśāni saṃsmarāmi munīśvara || 28 ||  
 98933



98934 bhūyastānyeva tānyeva tathānyāni yuge yuge |  
 98935 sādho padārthajālāni prapaśyāmi smarāmi vai || 29 ||  
 98936  
 98937 rākṣasakṣataye viṣṇormahīmavatarīṣyataḥ |  
 98938 adhunaikādaśaṃ janma rāmanāmnō bhaviṣyati || 30 ||  
 98939  
 98940 adhunā saṃnihitatretāyuge || 30 ||  
 98941  
 98942 nārasimhena vapuṣā hiraṇyakaśipuṃ hariḥ |  
 98943 jaghāna vāratritayaṃ mṛgendra iva vāraṇam || 31 ||  
 98944  
 98945 vasudevagṛhe viṣṇorbhuvo bhāranivṛttaye |  
 98946 adhunā ṣoḍaśaṃ janma bhaviṣyati munīśvara || 32 ||  
 98947  
 98948 adhunā etaccaturyugāntargatadvāparānte || 32 ||  
 98949  
 98950 jaganmayī bhrāntiriyam na kadācana vidyate |  
 98951 vidyate tu kadācicca jalabudbudavatsthītā || 33 ||  
 98952  
 98953 bahiridaṃ jāyata iti bhrāntirevetyāśayenāha-jaganmayīti || 33 ||  
 98954  
 98955 dṛśyabhrāntiranityeyamantasthā saṃvidātmani |  
 98956 jāyate liyate cāśu lolā vicirivāmbhasi || 34 ||  
 98957  
 98958 samaikasaṃniveśāni bahūni viṣamāṇi ca |  
 98959 tathārdhasamarūpāṇi trijaganti smarāmyaham || 35 ||  
 98960  
 98961 pratisargaṃ lokādīnāṃ saṃniveśādisāmyaniyamo'pyautsargika ityāha-sameti || 35 ||  
 98962  
 98963 tānyeva tādṛkkarmāṇi tathānyācaraṇāni ca |  
 98964 tat-karmāṇi tathānyāni bhūtāniha smarāmyaham || 36 ||  
 98965  
 98966 manvādyadhikāripuruṣasaṃniveśacāritryādiṣvapi sāmyamautsargikamevetyāha##-  
 98967  
 98968 pratimanvantaraṃ brahmanviparyaste jagatkrame |  
 98969 saṃniveśe'nyathājāte prayāte saṃśrute jane || 37 ||  
 98970  
 98971 saṃśrute prakhyāte || 37 ||  
 98972  
 98973 mamānyānyeva mitrāṇi anya eva ca bandhavaḥ |  
 98974 anya eva navā bhṛtyā anya eva samāśrayāḥ || 38 ||  
 98975  
 98976 anya eva samāśrayā nivāsāḥ || 38 ||  
 98977  
 98978 kadācidahamekānte vindhyakacchakṛtālayaḥ |  
 98979 kadācitsahyanilayaḥ kadāciddardurālayaḥ || 39 ||  
 98980  
 98981 samāśrayabhedameva prapañcayati-kadācidityādinā || 39 ||  
 98982  
 98983 kadāciddhimavadvāsī kadācinmalayācalaḥ |  
 98984 kadācitprāktanenaiva saṃniveśena bhūdharam || 40 ||  
 98985  
 98986 malaye acalaḥ sthiraḥ || 40 ||  
 98987  
 98988 cūtavṛkṣe ca śākhāyāṃ prāpya nīḍaṃ karomyaham |  
 98989 anādyanteṣu yāteṣu yugeṣu munināyaka || 41 ||  
 98990  
 98991 prāpyetyasya prāktanena bhūdharamityanenānvayaḥ | anādyanteṣu asaṃkhyeyeṣu || 41 ||  
 98992  
 98993 prāktanenaiva jāto'yaṃ saṃniveśena pādapaḥ |  
 98994 dehaṃ tyaktvā sukhaṃ sādho nātaḥ pariṇatiṃ gataḥ || 42 ||  
 98995  
 98996 ataḥ prāktanasaṃniveśātpariṇatiṃ saṃniveśāntaraṃ na gataḥ | tarhi tvamiva pādapo'pi  
 98997 kiṃ cirajīvī netyāha-dehaṃ tyaktveti || 42 ||  
 98998  
 98999 tadīyenaiva jāto'yaṃ saṃniveśena pādapaḥ |  
 99000 tāte jīvati yaivābhūcchobhāsyā sutarostathā || 43 ||  
 99001  
 99002 evaṃ ca pādapajīvaikye'pi tāt-paryam kiṃtu śobhāsaṃniveśasāmyādabhedopacāra iti

99003 sūcayannāha-tadīyenetī | tāte caṇḍe || 43 ||  
 99004  
 99005 kṛtaprākṣaṃniveśo'yamaham sthitimihāgataḥ |  
 99006 nehābhūduṭṭarā pūrvam kakubnāyam ca bhūdharaḥ || 44 ||  
 99007  
 99008 evaṃ digbhūdharayoraikyapratyabhiḥjñāpi saṃniveśasāmyādevetyāha-neheti || 44 ||  
 99009  
 99010 diguṭṭarābhūdanyeyam pūrvameva mahīdharaḥ |  
 99011 ekaikadehasaṃsthānavītabrahmaniśāgamaḥ || 45 ||  
 99012  
 99013 pūrvam uttarā dik anyaiṣvābhūdiyamanyā | evaṃ bhūdharo'pyanya  
 99014 evābhūdityāvṛttivipariṇāmābhyāmanvayaḥ | tarhi tatheva tvamapi pratikalpamanyaḥ  
 99015 samānasamṇiveśasā kiṃ na syāstatrāha-eketi | aham ekaścāsau ekenaiva  
 99016 dehasaṃsthānena vītā brahmaniśāgamā yasya tathāvidhaḥ || 45 ||  
 99017  
 99018 dhyānānte tattva evainaṃ sargamālokyā vevayaham |  
 99019 arkāderṛkṣasaṃcārānmervādisthānakā diśaḥ || 46 ||  
 99020  
 99021 tatkutastatrāha-dhyānānta iti | yataḥ kalpānte prāguktadhāraṇāpūrvakam  
 99022 sthīrikṛtasya dhyānasya nirvikalpapakasamādhēranṭe avasāne punarjātamenam sargamālokyā  
 99023 sa evāyam meruḥ sa evāyam pādapa iti pratyabhiḥjñāyamāne tattve eva enaṃ sargaṃ vedmi  
 99024 | yadyahamanyaḥ syāṃ tattāvagāhinī pratyabhiḥjñāiva na syāditi bhāvaḥ | evaṃ  
 99025 pūrvasaṃsthānādanyathā saṃsthānatāgrahaṇādapi taddraṣṭurmama na nāśa  
 99026 ityāśayagarbhā diguṭṭarābhūdanyeyam ityuktimupapādayati-arkāderiti | diśaḥ  
 99027 prācyādayaḥ arkasomāderṛkṣāṇām nakṣatrāṇāmudayāstamayādinīyatasaṃcārācca  
 99028 niyatottaratadiksthitamervādisthānakāḥ prasiddhyanti || 46 ||  
 99029  
 99030 saṃsthānamanyathā tasminsthitē yānti diśo'nyathā |  
 99031 na sannāsaḥ jagānamnye bhramayankevalam dhiyaḥ || 47 ||  
 99032  
 99033 sargāntare tu tā diśastasminmerāvevānyathā prakārāntareṇa sthite sati  
 99034 citrapaṭalikhitamervādyadhīnā diśastatparivartana iva anyathā saṃsthānam  
 99035 vyatyastasthitim yāntītyarthaḥ | evaṃ diśāmanīyatasthityā mithyātve  
 99036 tadanūsārīniyatāvayavasamṇiveśa ghaṭitasya sarvasyāpi jagato'nirvacanīyatālakṣaṇam  
 99037 mithyātvam pratibhātītyāha-na sadītyādinā || 47 ||  
 99038  
 99039 ātmaspandacamatkāravibhavo'yaṃ vijṛmbhate |  
 99040 putraḥ pitṛtvamāyāti mitram yātyaritam tathā || 48 ||  
 99041  
 99042 ātmanaḥ spandacamatkāro māyikavikṣepaśaktistadvibhavaḥ | jāgateṣu padārtheṣu  
 99043 dikṛtavayavasthāvyatyāśa iva kālakṛtavayavasthāvyatyāśo'pi dṛśyata  
 99044 ityetatprapañcayandarśayati-putra ityādinā || 48 ||  
 99045  
 99046 strītvam ca śataśo yātānpuṃsaścaiva smarāmyaham |  
 99047 kalau kṛtayugācārānkṛte kaliyugasthitim || 49 ||  
 99048  
 99049 tretāyāṃ dvāpare caiva saṃsmarāmi munīśvara |  
 99050 adṛṣṭavedavedārthānsvasaṃketavīhāriṇaḥ || 50 ||  
 99051  
 99052 tretāyāṃ dvāpare ca kṛtayugācārānkaliyugasthitim cetyanukṛṣyānvayaḥ |  
 99053 kaliyugasthitimeva saṃkṣīpya vivṛṇoti-adṛṣṭeti || 50 ||  
 99054  
 99055 sargānnirargalācārānkvacitkāṃścitsmarāmyaham |  
 99056 dhyātari brahmaṇo brahmansasurāsuramānuṣam || 51 ||  
 99057  
 99058 kvacitkṛtayugādāvapi | tathāhi | kṛtayuge'pi puṣkareṇa balasya nikṛtyādyūte jayo  
 99059 vināparādhamekavastreṇa sabhāryasya nirvāsanaṃ ca prasiddham || 51 ||  
 99060  
 99061 caturyugasahasrānte jagacchūnyam smarāmyaham |  
 99062 manomananānirmāṇānpārthivākāravarjitān |  
 99063 vyāptānvāyumayairbhūtairdaśa sargānsmarāmyaham || 52 ||  
 99064  
 99065 he brahman caturyugasahasrasyānte avasāne vedhasi jagadrūpasamhārakrameṇāpsu śayitvā  
 99066 yoganidrācchalena brahmaṇaḥ paramātmāno dhyātari sati sasurāsuramānuṣam  
 99067 jagacchūnyamasattāmivāpannam smarāmītyarthaḥ | evaṃ pralīne'pi  
 99068 jagatyaindavamanomananānirmāṇān prāguktān vātamayairvāyuprāyairbhūtaiḥ  
 99069 prāṇibhirvyāptān || 52 ||  
 99070  
 99071 vicitrasaṃsthānaviśeṣadeśānvicitrakāryākulabhūtakōśān |

99072 vicitravinyāsavilāsaveśānsmarāmyaham brahmadineṣvaśeṣān || 53 ||  
 99073  
 99074 uktaṃ sarvaṃ saṃkṣipyopasaṃharati-vicitreti | ahaṃ brahmadineṣu kalpeṣu  
 99075 vicitrasthānaviśeṣayuktā deśā yeṣu tathāvidhānvicitrakāryākulabhūtānāṃ  
 99076 kośabhūtān aśeṣānsarvānsargānsmarāmītyarthaḥ || 53 ||  
 99077  
 99078 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 99079 bhuṣuṃ0 cirajīvitavarṇanaṃ nāma dvāviṃśaḥ sargaḥ || 22 ||  
 99080  
 99081 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 99082 cirajīvitavarṇanaṃ nāma dvāviṃśatitamaḥ sargaḥ || 22 ||  
 99083  
 99084 trayoviṃśaḥ sargaḥ 23  
 99085  
 99086 śrīvāsiṣṭha uvāca |  
 99087  
 99088 athāsau vāyasaśreṣṭho jijñāsārthamidaṃ mayā |  
 99089 bhūyaḥ prṣṭo mahābāho kalpavṛkṣalatāgrake || 1 ||  
 99090  
 99091 tyakteṣu yeṣu doṣeṣu naraṃ mṛtyurna bādhyate |  
 99092 yatparaṃ ca manaḥ kāryaṃ tatsarvamiha kīrtyate ||  
 99093  
 99094 idaṃ vakṣyamāṇam | pracchergaṇe karmaṇi ktaḥ || 1 ||  
 99095  
 99096 caratāṃ jagataḥ koṣe vyavahāravatāmapi |  
 99097 kathaṃ vihaḡarājendra dehaṃ mṛtyurna bādhyate || 2 ||  
 99098  
 99099 kathaṃ kīdṛśadoṣatyāḡagaṇārjanaprakāreṇa || 2 ||  
 99100  
 99101 bhuṣuṇḡa uvāca |  
 99102  
 99103 jānannapi hi sarvajña brahmañjijñāsayaeva mām |  
 99104 prcchasi prabhavo nityaṃ bhṛtyaṃ vācālayanti hi || 3 ||  
 99105  
 99106 vācālayanti mukharayanti | mṛtyavākpaṭutāṃ praśnamukhena khyāpayantīti yāvat || 3 ||  
 99107  
 99108 tathāpi yatprcchasi mām tatte prakathayāmyaham |  
 99109 ājñācaraṇamevāhur mukhyaṃārādhanāṃ satām || 4 ||  
 99110  
 99111 doṣamuktāphalaprokṭā vāsanātantusaṃtatiḥ |  
 99112 hṛdi na grathitā yasya mṛtyustaṃ na jighāṃsati || 5 ||  
 99113  
 99114 tatra sarvadoṣādhāravāsanānāśa eva mukhyo mṛtyutaraṇopāya ityāha-doṣeti |  
 99115 yathā tyaktahārādyābharaṇaṃ corā na jighāṃsanti tadvadityarthādgamyate || 5 ||  
 99116  
 99117 niḥśvāsavṛkṣakrakacāḥ sarvadehalatāḡhūṇāḥ |  
 99118 ādhayo yaṃ na bhindanti mṛtyustaṃ na jighāṃsati || 6 ||  
 99119  
 99120 niḥśvāsalakṣaṇā dehavṛkṣacchedanāḥ krakacā yebhyaḥ | sarvāsāṃ dehalatānāṃ  
 99121 dehavṛkṣasākhābhūtahastapādādīnāṃ ghuṇāḥ kāṣṭhakīṭabhūtāḥ ādhayo mano  
 99122 vyathāḥ || 6 ||  
 99123  
 99124 śarīratarusarpaughāścintārpitaśīraḥphaṇāḥ |  
 99125 āśā yaṃ na dahantyantarmṛtyustaṃ na jighāṃsati || 7 ||  
 99126  
 99127 śarīrataroḥ koṭarasthasarpaughabhūtāḥ ata eva cintālakṣaṇā arpitāḥ śīrasi phaṇā yaiḥ |  
 99128 na dahanti arthātsvaviśāgninā || 7 ||  
 99129  
 99130 rāḡadveṣaviśāpūraḥ svamanobilamandiraḥ |  
 99131 lobhavyālo na bhuṅkte yaṃ mṛtyustaṃ na jighāṃsati || 8 ||  
 99132  
 99133 na bhuṅkte na daśati || 8 ||  
 99134  
 99135 pītāśeṣavivekāmbuḥ śarīrāmbhodhivāḡdavaḥ |  
 99136 na nirdahati yaṃ kopastaṃ mṛtyurna jighāṃsati || 9 ||  
 99137  
 99138 śarīrāmbhodhervāḡdavo vāḡavāḡgnibhūtāḥ | ata eva pītāśeṣavivekāmbuḥ || 9 ||  
 99139  
 99140 yantraṃ tilānāṃ kaṭhinaṃ rāśimugramivākulam |

99141 yaṃ piḍayati nānaṅgastaṃ mṛtyurna jighāṃsati || 10 ||  
 99142  
 99143 ākulaṃ vyagram | tilānāṃ rāśiṃ karmayantraṃ kartriva ugramiti kriyāviśeṣaṇam || 10 ||  
 99144  
 99145 ekasminnirmale yena pade paramapāvane |  
 99146 saṃśritā cittaviśrāntistaṃ mṛtyurna jighāṃsati || 11 ||  
 99147  
 99148 brahmātmaviśrāntirevātyantikamṛtyujayopāya ityāśayenāha-ekasminniti || 11 ||  
 99149  
 99150 vapuḥkhaṇḍābhipatitaṃ śākhāmṛgamivoditam |  
 99151 na cañcalaṃ mano yasya taṃ mṛtyurna jighāṃsati || 12 ||  
 99152  
 99153 vapurlakṣaṇe puṣpitavanakhaṇḍe abhipatitaṃ śākhāmṛga iva uditamūrjitam |  
 99154 chāndasaṃ klīvatvam || 12 ||  
 99155  
 99156 ete brahmanmahādoṣāḥ saṃsāravvyādhihetavaḥ |  
 99157 manāgapi na lumpanti cittamekaṃ samāhitam || 13 ||  
 99158  
 99159 doṣānupasaṃharaṃstajjayahetuguṇānvaktuṃ prathamam samādhānameva mukhyo guṇa  
 99160 ityāśayena taṃ praśaṃsati-ete ityādinā || 13 ||  
 99161  
 99162 ādhivyādhisamutthāni calitāni mahābhramaiḥ |  
 99163 na vilumpanti duḥkhāni cittamekaṃ samāhitam || 14 ||  
 99164  
 99165 nāstameti na codeti na saṃsmṛtirna vismṛtiḥ |  
 99166 na suptaṃ na ca jāgratsyācittam yasya samāhitam || 15 ||  
 99167  
 99168 andhikṛtahr̥dākāśāḥ kāmakopavikārajāḥ |  
 99169 cintā na parihiṃsanti cittam yasya samāhitam || 16 ||  
 99170  
 99171 na dadāti na cādatte na jahāti na yācate |  
 99172 kurvadeva ca kāryāṇi cittam yasya samāhitam || 17 ||  
 99173  
 99174 karmāṇi kurvat yathāśāstraṃ vyavaharadapi || 17 ||  
 99175  
 99176 ye durarthā durārambhā durguṇā durudāhṛtāḥ |  
 99177 duṣkramāste na kṛntanti cittam yasya samāhitam || 18 ||  
 99178  
 99179 duṣṭā arthā arjanīyadhanādayaḥ ārabhyanta ityārambhāḥ kṛṣigṛhadhanādayaḥ |  
 99180 guṇā rāgadveśādayaḥ | udāhṛtā marmaprakāśanoktayaḥ | kramā nītayaḥ | na  
 99181 kṛntanti duṣṭaphalena na paritāpayanti || 18 ||  
 99182  
 99183 ābhānti vipulārthāni mahānti guṇavanti ca |  
 99184 sarvāṇyevānudhāvanti cittam yasya samāhitam || 19 ||  
 99185  
 99186 ābhānti prakāśamānāni vipulārthāni bahulābhāni sarvāṇyeva sukhānīti śeṣaḥ |  
 99187 anudhāvanti anusaranti || 19 ||  
 99188  
 99189 yadudarkahitaṃ satyamanapāyi gatabhramam |  
 99190 durīhitadṛṣṇomuktaṃ tatparaṃ kārayenmanaḥ || 20 ||  
 99191  
 99192 udarka auttarakālikaṃ sukhaṃ tasmai hitam | durīhitadṛṣā bhogābhilāṣadṛṣṭyā  
 99193 unmuktaṃ svātmalābhalakṣaṇam tatparam || 20 ||  
 99194  
 99195 yadadṛṣṭamaśuddhena cittavaidhuryadāyinā |  
 99196 anekatvapīśācena tatparaṃ kārayenmanaḥ || 21 ||  
 99197  
 99198 cittasya vaidhuryaṃ puruṣārthavidhuratā taddāyinā | anekatvaṃ  
 99199 bhedadṛṣṭistallakṣaṇapīśācena yatsaukhyam na dṛṣṭam tatparam || 21 ||  
 99200  
 99201 ādau madhye tathānte ca cirāya paramocitam |  
 99202 yaccāru madhuraṃ pathyam tatparaṃ kārayenmanaḥ || 22 ||  
 99203  
 99204 ādau cārusukhārambham madhye ardhaparipāke'pi madhuraṃ ante pathyam  
 99205 sarvaduḥkhanivartakaṃ jñānam tatparam || 22 ||  
 99206  
 99207 yadanantaṃ manaḥpathyam tathyamādyantamadhyagam |  
 99208 samastasādhubhirjuṣṭam tatparaṃ kārayenmanaḥ || 23 ||  
 99209

99210 ādyantamadhyagaṃ sarvāvasthāsvanugatamātmasukham || 23 ||  
 99211  
 99212 yadbuddheḥ paramālokaṃyāṃ yadamṛtaṃ param |  
 99213 yadanuttamasaubhāgyaṃ tatparaṃ kārayenmanaḥ || 24 ||  
 99214  
 99215 na vidyate uttamaṃ yasmāttathāvidhaṃ saubhāgyaṃ nityaniratiśayānanda ityārthaḥ || 24 ||  
 99216  
 99217 sāmārāsuraḡandharve savidyādharakinnare |  
 99218 sasurastrīgaṇe svarge na kiṃcitsusthiraṃ śubham || 25 ||  
 99219  
 99220 anuttamasaubhāgyatvamevetarasukhānityatādiprapaṇcanaṃ sādhayati-sāmaretyādinā  
 99221 || 25 ||  
 99222  
 99223 satarau sanarādhīṣe saparvatapuravraje |  
 99224 sām̐budhau bhūtale tāta na kiṃcicchobhanaṃ sthiraṃ || 26 ||  
 99225  
 99226 sanāge sāsuraṃvyūhe sāsurastrīgaṇe tathā |  
 99227 samasta eva pātāle na kiṃcicchobhanaṃ sthiraṃ || 27 ||  
 99228  
 99229 sasvarge sasurāloke sapātāle sadikṭaṭe |  
 99230 jagatyasmiṃstu sarvasminna kiṃcicchobhanaṃ sthiraṃ || 28 ||  
 99231  
 99232 evaṃ lokatrayasyāśubhatāmuktṃvā taddhaṭitajagata eva tadāha-sasvarga iti || 28 ||  
 99233  
 99234 ādhivyādhivilolāsu duḥkhaughavalitāsu ca |  
 99235 kriyāsu nityatucchāsu na kiṃcitsusthiraṃ śubham || 29 ||  
 99236  
 99237 kriyāśabdena tatphalāni lakṣyante || 29 ||  
 99238  
 99239 taralīkṛtacittāsu hr̥dayānandinīsu ca |  
 99240 cintāsu dhīvikārāsu na kiṃcitsusthiraṃ śubham || 30 ||  
 99241  
 99242 cintāpadamapi mānasakriyāmātraparaṃ tatphalopalakṣakaṃ || 30 ||  
 99243  
 99244 hr̥tkṣīrodakasam̐spandamandareṣu caleṣvapi |  
 99245 svasam̐kalpavikalpeṣu na kiṃcitsusthiraṃ śubham || 31 ||  
 99246  
 99247 hr̥nmanastallakṣaṇasya kṣīrodakasya sam̐spande kṣobhaṇe mandarāyamāṇeṣu | idaṃ  
 99248 mānasakriyāmātropalakṣaṇaṃ || 31 ||  
 99249  
 99250 anāratāgamāpāyaparāsvasiśīrāsvapi |  
 99251 citrākārāsu ceṣṭāsu na kiṃcitsusthiraṃ śubham || 32 ||  
 99252  
 99253 aticitrākārāsu atyadbhutaṃsu | ata evāsiśīrāsvasidhārāprāyāsu indriyādiceṣṭāsu || 32 ||  
 99254  
 99255 na varamekamahītalārājatā na ca varam̐ vibudhāmararūpatā |  
 99256 na ca varam̐ dharaṇīṭalanāgatā sthitimupaiti hi yatra satāṃ manaḥ || 33 ||  
 99257  
 99258 evamaśāśvatatvāttucchatvācca na jāgataṃ kimapi sukhaṃ vivekibhiḥ  
 99259 spṛhaṇīyamityāha-na varamityādinā | ekā ananyarājatā sarvamahītalārājatā na  
 99260 varam | evaṃ vibudhā abhiḡñatamā ye amarā indrabṛhaspatyādayastadrūpatā  
 99261 svargarājyādyapīti yāvat dharaṇyāstale pātāle sarvadharaṇīdhāraṇasamarthā  
 99262 śeṣanāgatā pātālarājyamapīti yāvat | yatra satāṃ vivekināṃ manaḥ sthitim̐  
 99263 pūrṇakāmatayā viśrāntimupaiti tathāvidhaṃ kimapi na bhavatītyārthaḥ || 33 ||  
 99264  
 99265 na varamākulaśāstravicāraṇaṃ na ca varam̐ parakāryavivecanaṃ |  
 99266 na varamagryakathākramavarṇanaṃ sthitimupaiti hi yatra satāṃ manaḥ || 34 ||  
 99267  
 99268 evaṃ durūhatvādvistr̥tatvāccākulatāhetunānāśāstrāṇāṃ  
 99269 caturdaśavidyāsthānāṃ vicāraṇaṃ niṣkarṣasāmarthyalakṣaṇaṃ pāṇḍityamapi na  
 99270 varam | evaṃ pareṣāṃ kāryāṇāṃ buddhisauṣṭhavadvicārya vivecanasāmarthyalakṣaṇaṃ  
 99271 lokānuraḡanasāmarthyamapi na varam | agryāṇāṃ bhāratādikathānāṃ kramasya  
 99272 varṇanādisāmarthyamapi na varamiti pūrvavat || 34 ||  
 99273  
 99274 na varamādhimayaṃ cirajīvitam̐ na ca varam̐ maraṇaṃ dr̥ḡhamūḡhatā |  
 99275 na ca varam̐ narako na ca viṣṭapaṃ sthitimupaiti hi na kvacidāśayaḥ || 35 ||  
 99276  
 99277 yadi ādhipracuratvājīvitam̐ na varam̐ tarhi sarvādhinivṛttimattvānmaraṇaṃ varam̐  
 99278 syāttatrāha-dr̥ḡhamūḡhateti | sarvaduḥkhanidānamūḡhatādār̥ḡhyāttadapi na

99279 varamityarthaḥ | tarhi bhogena sarvaduḥkhaḥṣayakaradvānnako varamastviti cennetyāha##-  
 99280 bhāvaḥ | viṣṭapaṃ sarvabhuvanādhipatyam || 35 ||  
 99281  
 99282 iti vividhajagatkramāḥ samastāḥ khalu matimūḍhatayā narasya ramyāḥ |  
 99283 calatarakalanāhite padārthe kathamupayānti cirasthitiṃ mahāntaḥ || 36 ||  
 99284  
 99285 narasya vivekinaḥ puruṣasya iti anena prakāreṇa vicāryamāṇā vividhajagatkramāḥ  
 99286 samastāḥ sarve'pi na ramyāḥ | hi yasmāddhetoste jagatkramāscalatarakalanayā  
 99287 aśāsvatatvabuddhyā āhite gr̥hite padārthe mahāntaḥ kathaṃ  
 99288 cirasthitiṃ mātyantikaviśrāntiṃ yāntītyarthaḥ || 36 ||  
 99289  
 99290 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 nirvāṇa0 pū0 bhuṣuṃḍo0  
 99291 samādhānasaṃkalpanirākaraṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
 99292  
 99293 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pū0  
 99294 samādhānasaṃkalpanirākaraṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
 99295 caturviṃśaḥ sargaḥ 24  
 99296  
 99297 bhuṣuṃḍa uvāca |  
 99298  
 99299 ekaiva kevalā dṛṣṭirnirāpāyā gatabhramā |  
 99300 vidyate sarvavittveṣu sarvaśreṣṭhā samunnatā || 1 ||  
 99301  
 99302 dehanāḍikramopetā ṣaṭcakrahr̥dayānvitā |  
 99303 prāṇaspadavibhāgāḍhyā prāṇacinteha varṇyate ||  
 99304  
 99305 yadi jagati na kiṃcicchobhanaṃ sthiraṃ tarhi kiṃ tacchobhanaṃ sthiraṃ ca yatra  
 99306 vivekinaścittaviśrāntistadāha-ekaivetyādinā | sarveṣu vittveṣu jñāṇeṣu madhye  
 99307 sarvāśe śreṣṭhā samunnatā | sahasā durāroheti yāvat || 1 ||  
 99308  
 99309 ātmacintā samastānāṃ duḥkhanāmantaḥkārīṇī |  
 99310 cirasaṃbhṛtaduḥṣvapnasaṃsārabhramamahāriṇī || 2 ||  
 99311  
 99312 ātmacintā sāḁṣātkāraparyanta ātmavicāraḥ | ciraṃanāḍikālādārabhya  
 99313 kāmakarmavāsanāsaṃbhūtasya duḥṣvapnakalpasya saṃsārabhramasya haraṇaśīlā || 2 ||  
 99314  
 99315 niṣkalaṅkamanomārgavipulāṅgaṇacāriṇī |  
 99316 tathā samastaduḥkhanāṃ cintānarthavināśīṇī || 3 ||  
 99317  
 99318 nirastamāyadikalaṅkā pratyakpravaṇaṃ mana eva mārgo yatra tathāvidhe  
 99319 manaso'pyamārga agamye vā niratiśayabhūmānandalakṣaṇe pratyagātmāṅgaṇe  
 99320 saṃcaraṇaśīlā | tathā upasthitasarvaduḥkhanāṃ  
 99321 bhāviduḥkhanusaṃdhānaprayuktacintādisarvānarthānāṃ ca vināśīṇī || 3 ||  
 99322  
 99323 jyotsnayevāndhakārāṇāmalamantaḥ prajāyate |  
 99324 sā svātmacintā bhagavansarvasaṃkalpavarjitā || 4 ||  
 99325  
 99326 andhakārāṇāṃ tatkāryabhrāntibhiḥ saha parigaṇanādbahuvacanam | alamatyantamanto  
 99327 nāśastayeti śeṣaḥ || 4 ||  
 99328  
 99329 yuṣmadādiṣu suprāpā duṣprāpaivāsmadādiṣu |  
 99330 samastakalanātītaṃ parāṃ koṭimupāgatam || 5 ||  
 99331  
 99332 duṣprāpaivetyavadhāraṇe hetumāha-samastetyādinā || 5 ||  
 99333  
 99334 padamāsādayantyetatkaṭhaṃ sāmānyabuddhayaḥ |  
 99335 ātmacintāvilāsinyāstasyāḥ sakhyo mahāmune || 6 ||  
 99336  
 99337 sāmānyabuddhayaḥ aviśuddhaprākṛtabuddhayaḥ | tarhi sā tava kathaṃ sulabhā jāteti  
 99338 cettatsakhīsamāśrayaṇādityāśayena prāṇacintāṃ varṇayituṃ pīṭhikāṃ racayati##-  
 99339  
 99340 kiṃcitsāmyamupāyātā vijñānaśāśīśītalāḥ |  
 99341 ātmacintāsamānānāṃ vividhānāṃ muniśvara || 7 ||  
 99342  
 99343 ātmacintāvayasyānāṃ madhyādekataṃ mayā |  
 99344 sarvaduḥkhaḥṣayakarī sarvasaubhāgyavardhinī || 8 ||  
 99345  
 99346 kāraṇaṃ jīvitasyeha prāṇacintā samāśritā |  
 99347

99348 śrīvasiṣṭha uvāca |  
 99349  
 99350 ityuktavantam vihaṃ bhuṣuṇḍam punarapyaham |  
 99351 jānannapīdamavyagraḥ prṣṭavāṅkriḍayā munim || 9 ||  
 99352  
 99353 rīḍayā kautukena || 9 ||  
 99354  
 99355 sarvasaṃśayavicchedinnatyantacirajīvita |  
 99356 yathārtham brūhi me sādho prāṇacintā kimucyate || 10 ||  
 99357  
 99358 kiṃ kīḍṣī || 10 ||  
 99359  
 99360 bhuṣuṇḍa uvāca |  
 99361  
 99362 sarvavedāntavettāsi sarvasaṃśayanāśakaḥ |  
 99363 māmētatparihāsārtham mune prcchasi vāyasam || 11 ||  
 99364  
 99365 athavā bhavatāmeva bhagavanpariśikṣitum |  
 99366 punaḥ pratyuttarāṇidaṃ kā me kṣatirupasthitā || 12 ||  
 99367  
 99368 bhavatām pūjyānām yuṣmadādīnām saṃnidhau idaṃ prāṇadarśanam pariśikṣitum  
 99369 viśeṣataḥ pariññātum punaḥ pratyuttarāṇi | tvatpraśnasya pratyuttaram vadāni |  
 99370 loḍuttamaḥ || 12 ||  
 99371  
 99372 bhuṣuṇḍajīvitakaram bhuṣuṇḍasvātmalābhadam |  
 99373 śṛṇu prāṇasaṃdhānam vakṣyamāṇamidaṃ mayā || 13 ||  
 99374  
 99375 dehagehavarṇanakrameṇa vakṣyamāṇam || 13 ||  
 99376  
 99377 paśyedaṃ bhagavansarvaṃ dehagehaṃ manoramam |  
 99378 triprakāramahāsthūṇaṃ navadvārasamāvṛtam || 14 ||  
 99379  
 99380 vātapittakaphalakṣaṇatriprakārā mahāntaḥ sthūṇā viṣṭambhakāṣṭhāni yasya || 14 ||  
 99381  
 99382 puryaṣṭakakalatreṇa tanmātrasvajanena ca |  
 99383 ahaṃkāragṛhasthena sarvataḥ paripālitaṃ || 15 ||  
 99384  
 99385 puryaṣṭakaṃ prāgvākhyātam | tatpuryaṣṭakamātram svajānā bāndhavāśca yasya || 15 ||  
 99386  
 99387 antaḥ paśyasi satkārṇaśaṣkuliṇcandraśālikam |  
 99388 śīroruhācchādanavadvipulākṣigavākṣakam || 16 ||  
 99389  
 99390 antaḥ sākṣitayā tvaṃ mayā varṇyamāṇam dehagehaṃ paśyasi sākṣādanubhavasi | satyau  
 99391 kārṇaśaṣkulīdvayalakṣaṇe candraśālike śīrogr̥he yasmin | śīroruhaiḥ  
 99392 keśairācchādanavat || 16 ||  
 99393  
 99394 āsyapradhānasudvāram bhujapārśvopamandiram |  
 99395 dantālikesarasragbhirbhūṣitadvārakoṭaram || 17 ||  
 99396  
 99397 bhujau pārśve ca upamandirāṇi mandirapakṣabhāgā yasya |  
 99398 dantālirdantapaṅktistallakṣaṇakesaramālābhirbhūṣitaṃ pradhānadvārabilam yasya || 17 ||  
 99399  
 99400 anārataṃ rūparasasparśanadvārapālavat |  
 99401 saṃkulālokavalitaṃ tārāṇīndakṛtasthiti || 18 ||  
 99402  
 99403 rūparasagrahaṇaṃ sarvabāhyaviśayopalakṣaṇam | tān sparśayanti antarnivedayanti yāni  
 99404 jñānendriyāṇi tallakṣaṇadvārapālavat | tatra tvacaḥ sarvāṅgavyāptyā  
 99405 sarvadvārapālatvamiti adhodvārayorapi tadvattvaṃ bodhyam | sarvatra saṃkulena  
 99406 līṅgadehavyāptidvārā vyāptena ātmālokena valitaṃ vyāptam | viśeṣataśca jāgare tāre  
 99407 akṣṇoḥ kanīnike tallakṣaṇayoralindayorūrdhvatamadvāraprakoṣṭhayoḥ kṛtā  
 99408 svāmīsthitiryasmin | indho ha vai nāmāṣa yo'yaṃ dakṣiṇekṣanpuruṣaḥ netrastaṃ jāgrataṃ  
 99409 vidyāt iti śruteriti bhāvaḥ || 18 ||  
 99410  
 99411 raktamāmsavasādhigdhaṃ snāyusaṃtativeṣṭitam |  
 99412 sthūlāsthikāṣṭhasaṃbaddhaṃ sūkṣṇyaṃ susamāhitaṃ || 19 ||  
 99413  
 99414 raktamāmsavasābhirvārīmṛdgomayairiva digdhamupalepenopacitaṃ | snāyavaḥ  
 99415 śīrāstatsaṃtatibhirveṣṭitaṃ ruddham | ata eva sūkṣṇyam || 19 ||  
 99416

99417 idā ca piṅgalā cāśya dehasya munināyaka |  
 99418 susthite komale madhye pārśvakoṣṭhe nimīlite || 20 ||  
 99419  
 99420 asya dehasya madhye idā piṅgalā ceti dve komale sūkṣme nāḍyau  
 99421 vāmadakṣiṇapārśvakoṣṭhe nimīlite anabhivyakte nāsāpuṭayoḥ  
 99422 prāṇasaṃcārāliṅgenābhivyakte susthite || 20 ||  
 99423  
 99424 padmayugmatrayaṃ yantramasthimāṃsamayaṃ mṛdu |  
 99425 ūrdhvādhonālamanyonyamīlatkomalasaddalam || 21 ||  
 99426  
 99427 tatra sarvapraṇāśaktināmāśrayabhūtaṃ  
 99428 dvāsapṭatisahasrasaṃkhyākanāḍiprabhedamūlajālakaṃ purītannāmakaṃ  
 99429 saṃpuṭitasanālapadmayugmatrayākāraṃ hṛtpadmayantratrayaṃ darśayati##-  
 99430 saṃpuṭibhāvena mīlatkomalasaddalamata eva yantraṃ pratyekaṃ yantrākāraṃ || 21 ||  
 99431  
 99432 sekena vikasatpatraṃ sakalākāśacāriṇā |  
 99433 calanti tasya patrāṇi mṛdu vyāptāni vāyunā || 22 ||  
 99434  
 99435 nāsāgrādipādāntasakaladehākāśacāriṇā candrākhyāpānavāyvamṛtasekena vikasanti  
 99436 patrāṇi dalāni yasyatat | evaṃ prāṇasaṃcāreṇa patrāṇi īṣatsaṃkucantītyarthādgamyate |  
 99437 ata eva tasya yantrasya patrāṇi prāṇāpānavāyunā vyāptāni santi mṛdu calanti  
 99438 pratyucchvāsaniḥśvāsamiṣatsaṃkucanti vikasanti cetyarthaḥ || 22 ||  
 99439  
 99440 calatsu teṣu patreṣu sa marutparivardhate |  
 99441 vātāhate latāpatrajaḷe bahirivābhitaḥ || 23 ||  
 99442  
 99443 kiṃ tatastatrāha-calatsviti | parivardhate paritaḥ  
 99444 prasārātpurītatsaṃbaddhasarvanāḍicchidreṣu praviśya bahulībhavatītyarthaḥ | yathā  
 99445 bahiraraṇyādaḥ latāpatrajaḷe vātenāhate satī vāyuḥ paritaḥ prasarati taddvadityarthaḥ ||  
 23 ||  
 99446  
 99447 vṛddhiṃ nītaḥ sa nāḍiṣu kṛtvā sthānamanekadhā |  
 99448 ūrdhvādhovartamānāsu dehe'sminprasaratyatha || 24 ||  
 99449  
 99450 evaṃ vṛddhiṃ nītaḥ sa  
 99451 hṛdayapāyunābhikaṇṭhasarvāṅgalakṣaṇamanekadhāsthānaṃ kṛtvā kalpayitvā  
 99452 prāṇādipañcasamjñāḥ sa ūrdhvādhovartamānāsu dviṣapṭatisahasrapraṭiśākhāsu  
 99453 ekottaraśatanāḍiṣu praviśya dehe prasaratītyarthaḥ || 24 ||  
 99454  
 99455 prāṇāpānasamānādyastataḥ sa hṛdayānilaḥ |  
 99456 saṃketaiḥ procyate tajjñairvicitrācārāceṣṭitaiḥ || 25 ||  
 99457  
 99458 tadevāha-prāṇeti || 25 ||  
 99459  
 99460 hṛtpadmayantratritaye samastāḥ prāṇāśaktayaḥ |  
 99461 ūrdhvādhaḥ prasṛtā dehe candrabimbādivāṃśavaḥ || 26 ||  
 99462  
 99463 taiḥ prāṇaiḥ saha prāṇāśaktināmapi sarvāṅge prasaraṃ darśayati-hṛtpadmeti ||  
 99464 26 ||  
 99465  
 99466 yāntyāyānit vikarṣanti haranti viharanti ca |  
 99467 utpatanti patantyāsu tā etāḥ prāṇāśaktayaḥ || 27 ||  
 99468  
 99469 tāsāmannarasasya dehavyāpanāya nāḍiṣu vyāpāramāha-yāntīti || 27 ||  
 99470  
 99471 sa eṣa hṛtpadmagataḥ prāṇa ityucyate budhaiḥ |  
 99472 asya kācinmune śaktiḥ praspaṇdayati locane || 28 ||  
 99473  
 99474 hṛdayameva mukhyasthānaṃ prāṇasyaiva mukhyatā anye tadvṛttimedāstaddvāreṇa  
 99475 prāṇa eva sarvaśarīrendriyādiceṣṭāḥ śaktibhedaiḥ karotītyāha-sa eṣa ityādinā || 28  
 99476 ||  
 99477  
 99478 kācitsparśamupādatte kācidvahati nāsayā |  
 99479 kācidannaṃ jarayati kācidvakti vacāṃsi ca || 29 ||  
 99480  
 99481 bahunātra kimuktena sarvameva śarīrake |  
 99482 karoti bhagavānvāyuryantrehāmiva yāntrikaḥ || 30 ||  
 99483  
 99484 yantrehāṃ pratimādiyantrasya nṛtyādiceṣṭām | yāntriko yantrasūtradhāraḥ || 30 ||



99485  
 99486 tatordhvādhodvisaṃketau prasṛtāvanilau mune |  
 99487 prāṇāpānāvīti khyātau prakaṣṭau dvau varānilau || 31 ||  
 99488  
 99489 ūrdhvagamanamadhogamanamīti dvividhasaṃketavantau || 31 ||  
 99490  
 99491 tayloranusarannityaṃ mune gatimahaṃ sthitaḥ |  
 99492 śītoṣṇavapuṣornityaṃ nityamamvarapānthayoḥ || 32 ||  
 99493  
 99494 evaṃ sarvamaupoddhātikamupavarṇya svayaṃ kriyamāṇaṃ prāṇacintāṃ darśayati##-  
 99495 tvādhyātmikaparicchedatyāgenādhidaivikasūtrātmārūpatadātmabhāvadhāraṇayā  
 99496 āsaṅgapāpmadūṣitasarvendriyavrataparitṛyāge tanmātravratācaraṇam |  
 99497 vāgādindriyāṇaṃ hi vacanādisvasvaviṣayavyasanitāvratam taccāsaṅgapāpmadūṣitamīti  
 99498 śramalakṣaṇa mṛtyunā bhagṇam | prāṇasya tu mukhanāsikādisthāneṣu saṃcaraṇameva  
 99499 vrataṃ tacca na viṣayāsaṅgadūṣitamīti na śramātmanā bhajyata iti prāṇa evaiko  
 99500 vratabhaṅgaśūnyo mṛtyunā na grasyate |  
 99501 atastadātmātādharmaṇatadvratamātrācaraṇalakṣaṇātprāṇacintanātsvasya  
 99502 jitamṛtyutetyāśayaḥ | iyaṃ ca prāṇacintā prāṇavratadhāraṇasahitā bṛhadāraṇyake  
 99503 athāto vratamimāṃsā ityādinā tasmādekameva vrataṃ caretprāṇyaccaivāpānyacca  
 99504 netpāpmā mṛtyurāpnuvat iti yadyucaretsamāpipayīṣetteno etasyai devatāyai sāyujyaṃ  
 99505 salokatāṃ jayati ityantena granthena prapañcitā tata evāvagantavyā |  
 99506 taylorupāsānīyaguṇāntarāṇyapyāha-śītoṣṇavapuṣorityādinā || 32 ||  
 99507  
 99508 kalevaramahāyantravāhayoḥ śramahīnayoḥ |  
 99509 hṛdākāśārkaśaśinostvagnīṣomasvarūpayoḥ || 33 ||  
 99510  
 99511 śramahīnāyorīti | tāni mṛtyuḥ śramo bhūtvopayame athemameva nāpnodyoyaṃ  
 99512 madhyamaḥ prāṇaḥ iti śruterīti bhāvaḥ || 33 ||  
 99513  
 99514 śarīrapurapālasya manaso rathacakrayoḥ |  
 99515 ahaṃkāraṇṛpasyaśya praśasyeṣṭatūraṅgayoḥ || 34 ||  
 99516  
 99517 tayormamānūsarataḥ prāṇāpānābhīdhānayoḥ |  
 99518 gatiṃ śarīramarutorāśarīramaruddhayoḥ || 35 ||  
 99519  
 99520 āśarīraṃ yāvajjīvamāruddhayoravicchinnoṣāsanayoḥ | tathāca prāk śrutirudāhṛtā  
 99521 yadyuccaretsamāpipayīṣet iti | na vicchindiyādīti hi tadarthaḥ || 35 ||  
 99522  
 99523 jāgratsvapnasuṣupteṣu sadaiva samarūpayoḥ |  
 99524 suṣuptasaṃsthitasyeva brahman gacchanti vāsarāḥ || 36 ||  
 99525  
 99526 samarūpayorīti | abhyāsātīśayena bahirantaśca  
 99527 dvādaśaṣoḍaśāṅgulapradeśamātraparimitasaṃcārayorityarthaḥ || 36 ||  
 99528  
 99529 sahasravīnikṛttāṅgādvīsatantūlavādapi [vinibhaktāṅgā iti pāṭhaḥ] || |  
 99530 durlakṣyā vidyamānāpi gatiḥ sūkṣmatarā'nayoḥ || 37 ||  
 99531  
 99532 prāṇāyāmābhyāsāttayoḥ sūkṣmatamatvāpādanācca  
 99533 notkramaṇādīprasaktirityāśayenāha-sahasreti | athavā  
 99534 nāḍyantaḥsaṃcāro'nayormukhanāsikāsaṃcāra iva kuto na lakṣyate tatrāha-sahasreti |  
 99535 yathā keśaḥ sahasradhā bhinnastāvātānimnā tiṣṭhati iti  
 99536 śruteri nāḍīnāmevātīsūkṣmatvāhurlakṣatve tadantarānāyorgatiḥ sutarāṃ  
 99537 durlakṣyetyāśayaḥ || 37 ||  
 99538  
 99539 aviratagatayorgatiṃ viditvā hṛdi marutoranusṛtya coditāṃ tām |  
 99540 na punariha hi jāyate mahātmanmuditamanāḥ puruṣaḥ prāṇaṣṭapāśaḥ || 38 ||  
 99541  
 99542 varṇitāṃ prāṇacintāṃ varṇayīṣyamānaprakārapraśnasyāvasaraṃ  
 99543 sūcayannupasaṃharati-avirateti | hṛdi hṛdayādisthāneṣvaviratam gataṃ saṃcāro  
 99544 yayostayormarutoḥ prāṇāpānayoścoditāṃ nānāśrutiṣu tattatprāṇopāstīprakaraṇe  
 99545 anekadhā vihitāṃ nirdoṣatvagataśramatvābhagnavratatvasaṃvargādyanekaguṇaviśiṣṭāṃ  
 99546 gatimanusṛtyavakṣyamānaprakāreṇopāśya prāṇaṣṭamṛtyupāśaḥ san  
 99547 puruṣastattvajñānena jīvanmukto bhūtvā iha saṃsāre punarna jāyata ityarthaḥ | hiśabdaḥ  
 99548 prāṇādyupāstīnāmapi niṣkāmanuṣṭhitānāṃ jñānadvārā muktihetutvaṃ śrutiṣu  
 99549 prasiddhamīti dyotanārthaḥ || 38 ||  
 99550  
 99551 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣu nirvāṇa0 pra0 pū0  
 99552 bhuṣuṇḍopākhyāne prāṇavicāraṇaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 99553

99554 iti śrīvāsiṣṭhamahārāmāyaṇatātparāyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 99555 prāṇavicāraṇaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 99556  
 99557 pañcaviṃśaḥ sargaḥ 25  
 99558  
 99559 śrīvāsiṣṭha uvāca |  
 99560  
 99561 itthaṃ sa kathayanpakṣī prṣṭastatra punarmayā |  
 99562 kīdṛśī prāṇavātasya gatirityeva rāghava || 1 ||  
 99563  
 99564 prāṇapānagatiṣvatra recakādiprakalpanam |  
 99565 prāṇapānodayalayasthānaṃ brahma ca varṇyate ||  
 99566  
 99567 praśnāvasarapradānasūcitaścintanīyapraṇagatiprakārabhedo mayā prṣṭa ityāha##-  
 99568  
 99569 bhuṣuṇḍa uvāca |  
 99570  
 99571 jānannapi mune sarvaṃ kiṃ mām prcchasi līlayā |  
 99572 yathāprṣṭamaham vacmi śṛṇu tatrāpi madvacāḥ || 2 ||  
 99573  
 99574 prāṇo'yamaniśaṃ brahmanṣpandaśaktiḥ sadāgatiḥ |  
 99575 sabāhyābhyantare dehe prāṇo'yamupari sthitaḥ || 3 ||  
 99576  
 99577 ekaḥ prāṇaśabdo rūḍhaḥ aparastu prāṇagatiriti yaumikastallakṣaṇaparaḥ |  
 99578 lakṣaṇānusāreṇaivordhvasthānamabhiniya darśayati-ayamupari sthita iti || 3 ||  
 99579  
 99580 apāno'pyaniśaṃ brahmanṣpandaśaktiḥ sadāgatiḥ |  
 99581 sabāhyābhyantare dehe tvapāno'yamavāksthitaḥ || 4 ||  
 99582  
 99583 evamapānapadamapyekaṃ yaugikaṃ pūrvavatsarvaṃ || 4 ||  
 99584  
 99585 jāgrataḥ svapataścaiva prāṇāyāmo'yamuttamaḥ |  
 99586 pravartate yatastajjñā tattāvacchreyase śṛṇu || 5 ||  
 99587  
 99588 evaṃ lakṣaṇato bhedaṃ pradarśya tadgatiṣvayatnataḥ sadaiva  
 99589 prāṇāyāmatvasiddhicintanaṃ darśayati-jāgrata ityādinā || 5 ||  
 99590  
 99591 bāhyonmukhatvaṃ prāṇānaṃ yaddhṛdambujakoṭarāt |  
 99592 svarasenāstayatnānām taṃ dhīrā recakaṃ viduḥ || 6 ||  
 99593  
 99594 tatra hṛdayānmūrdhaparyantaṃ praśvāsagatyardhamāntararecakatvena cintanīyam |  
 99595 mūrdhādibahirdvādaśāṅgulaparyantaṃ tvardhaṃ bāhyapūrakatvenetyāha-bāhyeti  
 99596 dvābhyām || 6 ||  
 99597  
 99598 dvādaśāṅgulaparyantaṃ bāhyamākramatāmadhaḥ |  
 99599 prāṇānāmaṅgasamsparsō yaḥ sa pūraka ucyate || 7 ||  
 99600  
 99601 bāhyātparāpatatyantarapāne yatnavarjitaḥ |  
 99602 yo'yam prapūraṇaḥ sparsō vidustamapi pūrakam || 8 ||  
 99603  
 99604 evaṃ bāhyāddeśādapāne antaḥ parāpatati praviśati yo nāsāgrādimūrdhaparyanto yaśca  
 99605 mūrdhādihṛdayaparyanto vāyoḥ sparsāstaṃ dvividhamapyantaḥpūrakaḥ vidurityarthaḥ ||  
 99606 8 ||  
 99607  
 99608 apāne'staṃgate pāṇo yāvannābhyudito hṛdi |  
 99609 tāvatsā kumbhakāvasthā yogibhīryānubhūyate || 9 ||  
 99610  
 99611 idānīmantaḥkumbhakaṃ kalpitākālpitasādhāraṇyena lakṣayati-apāne iti | astamgate  
 99612 praśānte sati || 9 ||  
 99613  
 99614 recakaḥ kumbhakaścaiva pūrakaśca tridhā sthitaḥ |  
 99615 apānasyodayasthāne dvādaśāntādadhō bahiḥ || 10 ||  
 99616  
 99617 bahirapi ca recakādīndarśayitumupakramate-recaka ityādinā | apānasyodayasthāne  
 99618 nāsāgrādbahirdvādaśāṅgulaparyante || 10 ||  
 99619  
 99620 svabhāvāḥ sarvakālasthāḥ samyagyatnavivarjitāḥ |  
 99621 ye proktāḥ sphāramatibhistāñchṛṇu tvaṃ mahāmate || 11 ||  
 99622

99623 svata eva bhavantīti svabhāvā ye recakādayaḥ proktāḥ || 11 ||  
 99624  
 99625 dvādaśāṅgulaparyantādbāhyādabhyuditaḥ prabho |  
 99626 yo vātastasya tatraiva svabhāvātpūrakādayaḥ || 12 ||  
 99627  
 99628 abhyuditaḥ abhimukhaṁ sthitaḥ | tasya vātasya | tatra bāhyapradeśa eva |  
 99629 bāhyapūrakādayaścintanīyā iti śeṣaḥ || 12 ||  
 99630  
 99631 mṛdantarasthāniṣpannaghaṭavadyā sthitirbahiḥ |  
 99632 dvādaśāṅgulaparyante nāsāgrasamasamukhe || 13 ||  
 99633  
 99634 tatra bāhyavāyvantarapānasyaikibhāvena niścalaprāyāṁ sthitiṁ kumbhakatvena  
 99635 kalpayati-mṛdantarastheti sārdhena || 13 ||  
 99636  
 99637 vyomni nityamapānasya taṁ viduḥ kumbhakaṁ budhāḥ |  
 99638 bāhyonmukhasyavāyoryā nāsikāgrāvdhīrghatīḥ || 14 ||  
 99639  
 99640 tasya pūrvaprāṇabhāvena hṛdayādārabhya nāsāgraparyantā yā gatistāṁ  
 99641 bāhyapūrakatvenāpi kalpayediti yāha-bāhyonmukhasyeti || 14 ||  
 99642  
 99643 taṁ bāhyapūrakam tvādyam viduryogavido janāḥ |  
 99644 nāsāgrādapi nirgatya dvādaśāntāvdhīrghatīḥ || 15 ||  
 99645  
 99646 tato bahirgatiṁ bāhyapūrakāntaratayākalpayati-nāsāgrāditi || 15 ||  
 99647  
 99648 yā vāyostaṁ vidurdhīrā aparaṁ bāhyapūrakam |  
 99649 bahirastamgate prāṇe yāvannāpāna udgataḥ || 16 ||  
 99650  
 99651 bahirityādiḥ pūrvoktānuvādaḥ || 16 ||  
 99652  
 99653 tāvatpūrṇam samāvasthaṁ bahiṣṭhaṁ kumbhakaṁ viduḥ |  
 99654 yattadantarmukhatvaṁ syādapānasyodayaṁ vinā || 17 ||  
 99655  
 99656 bāhyarecakadvayakalpanaprakāramāha-yattaditi | udayaṁ praspanḍam vinā | tathā ca  
 99657 praspanḍapūrvakṣaṇe yadantarmukhatvaṁ praspanḍonmukhatvaṁ tamityarthaḥ || 17 ||  
 99658  
 99659 taṁ bāhyarecakaṁ vidyāccintyamānaṁ vimuktidam |  
 99660 dvādaśāntādyadutthāya rūpāpīvaratā parā || 18 ||  
 99661  
 99662 dvādaśāntādbāhyadvādaśāṅgulacaramabhāgāt | nāsāgraparyantamapānasya calanena  
 99663 svarūpābhivyaktyā pīvaratā || 18 ||  
 99664  
 99665 apānasya bahiṣṭhaṁ tamaparaṁ pūrakam viduḥ |  
 99666 bāhyānābhyanantarāṁscaitānkumbhakādinanāratam || 19 ||  
 99667  
 99668 prāṇāpānasvabhāvāmstānbuddhvā bhūyo na jāyate |  
 99669 aṣṭāvete mahābuddhe rātriṁdivamanusmṛtāḥ || 20 ||  
 99670  
 99671 buddhvā upāsyā bhūyo na jāyata ityavaśyabhāvijñānaphalena stutiḥ-aṣṭāviti |  
 99672 yadyapi bahirantaśca recakapūrakayoḥ pratyekeṁ dvaividhyakathanātkumbhakābhyāṁ saha  
 99673 daśa bhavanti tathāpi kumbhakayoḥ prādhānyādaṅgāṣṭakābhiprāyeṇeyamuktiḥ || 20 ||  
 99674  
 99675 svabhāvā dehavāyūnāṁ kathitā muktidā mayā |  
 99676 gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā || 21 ||  
 99677  
 99678 etadabhyāsātprāṇanīrodho'pikāle bhavatītyāha-gacchata iti || 21 ||  
 99679  
 99680 ete nīrodhamāyanti prakṛtyā'ticalānilāḥ |  
 99681 yatkaroti yadaśnāti buddhyaivālamānusmaran || 22 ||  
 99682  
 99683 kartṛtvabhoktṛtvābhimāno'pyanena naśyatītyāśāyēnāha-yatkarotīti || 22 ||  
 99684  
 99685 kumbhakādinnaṛaḥ svāntastatra kartā na kiṁcana |  
 99686 avyagramasminvyāpāre bāhyaṁ parijahanmanaḥ || 23 ||  
 99687  
 99688 bāhyadr̥ṣṭiparityāgādantarātmadarsanodayena paramapadaprāptirapyanena  
 99689 siddhyatītyāha-avyagramiti | asmin prāṇacintanavyāpāre saṁsaktamata eva  
 99690 bāhyamārtha parijahattiyajāt || 23 ||  
 99691

99692 dinaiḥ katipayaireva padamāpnoti kevalam |  
 99693 etadabhyasataḥ puṃso bāhye viṣayavṛttiṣu || 24 ||  
 99694  
 99695 na badhnāti ratiṃ cetaḥ śvadṛtau brāhmaṇo yathā |  
 99696 etāṃ dṛṣṭimavaṣṭabhya ye sthitāḥ kṛtabuddhayaḥ || 25 ||  
 99697  
 99698 śvadṛtau śvacarmabhastrāyām tadgatakṣīrādāviti yāvat || 25 ||  
 99699  
 99700 prāptaprāptavyamakhilam tairakhinnāsta eva hi |  
 99701 tiṣṭhatā gacchatā nityam svapatā jāgratā tathā || 26 ||  
 99702  
 99703 eṣā cetprekṣyate dṛṣṭistanna bandhanamāpyate |  
 99704 prāṇāpānānusaraṇaprāptabodhavadatāmalam || 27 ||  
 99705  
 99706 prāṇāpānānusaraṇāmanusāraścintanam tena prāptabodhavadatām puṃsām  
 99707 saṃśāntamalamohena cittena antarhṛdayasthe iha pratyagātmani || 27 ||  
 99708  
 99709 saṃśāntamalamohena svasthenāntarihoṣyate |  
 99710 sarvārambhānsadā svacchaḥ kurvanvāpi budho janāḥ || 28 ||  
 99711  
 99712 prāṇāpānagatiṃ prāpya susvasthaḥ sukhamedhate |  
 99713 prāṇasyābhyudayo brahmanpadmapatrāddhṛdi sthitāt || 29 ||  
 99714  
 99715 prāṇasyābhyudaya ityādiḥ pūrvoktānuvādaḥ || 29 ||  
 99716  
 99717 dvādaśāṅgulaparyante prāṇo'staṃ yātyayaṃ bahiḥ |  
 99718 apānasyodayo bāhyāddvādaśāntānmahāmune || 30 ||  
 99719  
 99720 astaṃgatirathāmbhojamadhye hṛdayasaṃsthite |  
 99721 prāṇo yatra samāyāti dvādaśānte nabhaḥpade || 31 ||  
 99722  
 99723 hṛdayasaṃsthite ambhojamadhye astaṃgatirapānasyeti śeṣaḥ | prāṇo yatra  
 99724 yasminnabhaḥpade samāyāti samāpyate || 31 ||  
 99725  
 99726 padāttasmādapāno'yaṃ khādeti samanantaram |  
 99727 bāhyākāśonmukhaḥ prāṇo vahatyagniśikhā yathā || 32 ||  
 99728  
 99729 tasmāt khāt padāt apāna eti udgacchati | prāṇāpānāyoragniśomātmakatvaṃ yaduktaṃ  
 99730 tadauṣṇyaśaityordhvādhomukhatvapradarśanenopapādayati-bāhyetyādinā || 32 ||  
 99731  
 99732 hṛdākāśonmukho'pāno nimne vahati vārivat |  
 99733 apānaścandramā dehamāpyāyayati bāhyataḥ || 33 ||  
 99734  
 99735 prāṇaḥ sūryo'gnirathavā pacatyantaridaṃ vapuḥ |  
 99736 prāṇo hi hṛdayākāśaṃ tāpayitvā pratikṣaṇam || 34 ||  
 99737  
 99738 tayoh sūryacandrātmakatā vā cintyetyāśayena tāmāpyupapādayati-prāṇa ityādinā ||  
 99739 34 ||  
 99740  
 99741 mukhāgragaganam paścāttāpayatyuttamo raviḥ |  
 99742 apānendurmukhāgraṃ tu plāvayitvā hṛdambaram || 35 ||  
 99743  
 99744 paścādāpyāyayatyeṣa nimeṣasamanantaram |  
 99745 apānaśāśino'ntasthā kalā prāṇavivasvatā || 36 ||  
 99746  
 99747 kalā caramo bhāgaḥ | yatra yasminhārde brahmaṇi sthitvā grastā tadbrahmāsādyā || 36 ||  
 99748  
 99749 yatra grastā tadāsādyā padaṃ bhūyo na śocyate |  
 99750 prāṇārkasya tathāntasthā yatrāpānasitāmśunā || 37 ||  
 99751  
 99752 yatra yasmindvādaśāṅgulaparyantabāhyākāśopalakṣite brahmaṇi vidyamānenāpānena  
 99753 grastā tadbrahmapadamāsādyetyarthaḥ || 37 ||  
 99754  
 99755 grastā tatpadamāsādyā na bhūyo janmabhānnaraḥ |  
 99756 prāṇa evārkatām yāti sabāhyābhyantare'mbare || 38 ||  
 99757  
 99758 ekasyaiva vāyoh paryāyeṇa śaktidvayodayaścintaniya ityāha-prāṇa evetyādinā || 38  
 99759 ||  
 99760

99761 āpyāyanakarīm paścācchaṣītāmadhitiṣṭhati |  
 99762 prāṇa evendutām tyaktvā śarīrāpyāyakāriṇīm || 39 ||  
 99763  
 99764 āpyāyanamāpyāyo hlādanam || 39 ||  
 99765  
 99766 kṣaṇādāyāti sūryatvaṃ saṃśoṣaṇakaraṃ padam |  
 99767 arkatām saṃparityajya na yāvaccandratām gataḥ || 40 ||  
 99768  
 99769 tatra bahirdvādaśāṅgulaparyante prasṛtaḥ prāṇo yāvadarkatāmauṣṇyaṃ parityajya  
 99770 candratām śaityaṃ na gataḥ sā prāṇāpānayoḥ saṃdhyavasthā | tasyāṃ dehādbahiḥ  
 99771 prāṇalayādātmano nirdehatvaniṣkriyatvanirmanastvādayo vāstavasvabhāvāḥ  
 99772 saṃbhāvayitum śakyatvādvicāryante | tatra bāhyakumbhake  
 99773 dehādideśaparicchedābhāvāccandrasūryātmakaprāṇāpānakriyāprayuktāyuh##-  
 99774 || 40 ||  
 99775  
 99776 prāṇastāvadvicāryante'deśakāle na śocyate |  
 99777 hṛdi candrārkaḥ yojñātvā nityamastamayodayam || 41 ||  
 99778  
 99779 evamantaḥkumbhake'pi hṛdi prāṇāpānasaṃdhau pratiṣṭhitasya manaso  
 99780 nijādhiṣṭhānaparamātmataṭṭvabodhāvaśyaṃ bhāvānna janmādiprasaktirityāha##-  
 99781  
 99782 ātmano nijamādhāraṃ na bhūyo jāyate manaḥ |  
 99783 sodayāstamayam sendum saraśmiṃ sagamāgamam || 42 ||  
 99784  
 99785 ātmano manasaḥ ādhāramadhiṣṭhānaṃ paramātmānam | athavā hṛdayasthaḥ svātmaiva  
 99786 prāṇasūryaḥ sa evāpānātmakacandratayā  
 99787 udayāstamayata draśmibhūtavyānādivṛttibhedādyātmanā vivartate na tadvyatiriktaḥ  
 99788 kaścidaśtītyupāsanaṃ svātmadarśane heturityāha-sodayāstamayamiti || 42 ||  
 99789  
 99790 hṛdaye bhāskaraṃ devaṃ yaḥ paśyati sa paśyati |  
 99791 na kṣīṇaṃ nāparikṣīṇaṃ bahiṣṭhaṃ siddhaye tamaḥ || 43 ||  
 99792  
 99793 nanu kiṃ hṛdyātmasākṣātkāreṇa bāhyatamasā bahirevāparicchinnyātmana  
 99794 āvṛtatvāttatkṣayāya bāhyajyotireva kiṃ nānviśyate tatrāha-neti || 43 ||  
 99795  
 99796 hārdaṃ tu kṣapayeddhvāntaṃ yatksaye siddhiruttamā |  
 99797 bāhye tamasi saṃkṣīṇo lokālokaḥ prajāyate || 44 ||  
 99798  
 99799 hārdaṃ tviti | bāhyadhvāntakalpanāpi hārdadhvāntavaśādeveti tatksaye  
 99800 tatksayo'rthasiddha iti bhāvaḥ | bāhyajyotiṣā bāhyatamaḥkṣapaṇaṃ tu  
 99801 rūpādidaśanahetureva na bahirātmadarśane heturityāśayenāha-bāhye iti | lokyata iti  
 99802 loko jagadrūpaṃ || 44 ||  
 99803  
 99804 hārde tu tamasi kṣīṇe svāloko jāyate mune |  
 99805 hārdāndhakāraḥ sayadaṃ pariññātaṃ vimuktidaṃ || 45 ||  
 99806  
 99807 sodayāstamayam yatnātprāṇārkaṃ avalokayet |  
 99808 apānenduḥ prayātyastaṃ yatra hṛtpadmakoṭare || 46 ||  
 99809  
 99810 ukte bāhyānta. kumbhakapraṭiṣṭhe prarocanāya prapañcayiṣyan bhūmikāṃ racayati##-  
 99811  
 99812 padāttasmādudetyantaḥ prāṇārko bahirunmukhaḥ |  
 99813 apāne'staṃ gate prāṇaḥ samudeti hṛdambujāt || 47 ||  
 99814  
 99815 chāyāyāṃ galitāṅgāyāṃ tatraivāśu yathātapāḥ |  
 99816 prāṇe tvastaṃ gate bāhyādapānaḥ proditaḥ kṣaṇāt || 48 ||  
 99817  
 99818 ātape parito naṣṭe chāyevānupadaṃ tathā |  
 99819 prāṇajanmāvanau naṣṭamapānaṃ viddhi sanmate || 49 ||  
 99820  
 99821 apānajanmabhūmau ca prāṇaṃ naṣṭamavehi hi |  
 99822 astaṃ gataṃ vati prāṇe tvapāne'bhyudayonmukhe || 50 ||  
 99823  
 99824 udayonmukhataiva niroddhavyetyāśayaḥ || 50 ||  
 99825  
 99826 bahiḥ kumbhakamālambya ciraṃ bhūyo na śocyate |  
 99827 apāne'staṃ gate prāṇe kiṃcidabhyudayonmukhe || 51 ||  
 99828  
 99829 antaḥkumbhakamālambya ciraṃ bhūyo na śocyate |

99830 prāṇarecakamālambya apānāddūrakoṭigam || 52 ||  
 99831  
 99832 apānādapānodayasthānāddvādaśāṅgulasthānāddūrakoṭigam  
 99833 ṣoḍaśāṅgulabhāgaprasāriṇamityarthaḥ || 52 ||  
 99834  
 99835 svacchaṃ kumbhakamabhyasya na bhūyaḥ paritapyate |  
 99836 apāne recakādhāraṃ prāṇapūrāntarāsthitaṃ || 53 ||  
 99837  
 99838 niḥśeṣavāyurecanātsvacchaṃ | nāsāvivareṇāntaḥ praviśatyapāne bāhyarecakādhāraṃ  
 99839 prāṇasya pūraṇaṃ prāṇapūrastadarthamantaḥ āsthitaṃ praviṣṭaṃ svasaṃsthaṃ  
 99840 dehāntargataṃ pūrakaṃ dṛṣṭvā upāsyā || 53 ||  
 99841  
 99842 svasaṃsthaṃ pūrakaṃ dṛṣṭvā na bhūyo jāyate naraḥ |  
 99843 prāṇāpānāvubhāvāntaryatraitau vilayaṃ gatau || 54 ||  
 99844  
 99845 yatra hārde brahmaṇi || 54 ||  
 99846  
 99847 tadālambya padaṃ śāntamātmānaṃ nānutapyate |  
 99848 prāṇabhakṣonmukhe'pāne deśaṃ kālaṃ ca niṣkalam || 55 ||  
 99849  
 99850 idānīm arkatāṃ saṃparityajya na yāvaccandratāṃ gataḥ ityatra adeśakālena śocyate iti  
 99851 yaduktaṃ tadvivṛṇvan bāhyakumbhakoktasya  
 99852 deśakālabādhasyāntaḥkumbhake'pyanukarṣaṃ darśayati-prāṇabhakṣonmukha  
 99853 ityādinā | bahiḥ prāṇalayādhiṣṭhānaciti antaḥ prāṇanigamāpādānaciti vā bādheṇa  
 99854 deśaṃ kālaṃ cāttadantarvartivastujātaṃ ca niṣkalaṃ cinmātrameveti vicāryetyarthaḥ || 55 ||  
 99855 ||  
 99856  
 99857 vicārya bahirantarvā na bhūyaḥ pariśocyate |  
 99858 apānabhakṣaṇapare prāṇe hṛdi tathā bahiḥ || 56 ||  
 99859  
 99860 deśaṃ kālaṃ ca saṃprekṣya na bhūyo jāyate manaḥ |  
 99861 yatra prāṇo hyapānena prāṇenāpāna eva ca || 57 ||  
 99862  
 99863 nigīrṇau bahirantaśca deśakālau ca paśyatau |  
 99864 kṣaṇamastaṃgataprāṇamapānodayavarjitaṃ || 58 ||  
 99865  
 99866 deśakālau prāṇāpānābhyāṃ sahaiva nigīrṇāviti paśyetyarthaḥ |  
 99867 tādrśāvasthāprāṇāpānasamdhikṣaṇe sarvaprāṇināmapyasti yoginastu tadvidurnānye  
 99868 ityāha-kṣaṇamityādinā || 58 ||  
 99869  
 99870 ayatnasiddhabāhyasthaṃ kumbhakaṃ tatpadaṃ viduḥ |  
 99871 ayatnasiddho hyantasthakumbhakaḥ paramaṃ padam || 59 ||  
 99872  
 99873 viduḥ | yogina iti śeṣaḥ || 59 ||  
 99874  
 99875 etattadātmano rūpaṃ śuddhaiṣā paramaiva cit |  
 99876 etattattatsadābhāsametatprāpya na śocyate || 60 ||  
 99877  
 99878 puṣpasyāntarivāmodaḥ prāṇasyāntaravasthitaṃ |  
 99879 na sa prāṇaṃ na vā'pānaṃ cidātmānamupāsmahe || 61 ||  
 99880  
 99881 evaṃ kriyābhedabhinnaṃprāṇacintāprakāramuktvā tannirūḍhyanantaraṃ  
 99882 prāṇāpānādyāntaratadadhiṣṭhānacidātmopāśanaṃ kartavyamityāśayenāha##-  
 99883 kiṃ prāṇalayopalakṣito'pānātmā saḥ netyāha-na vā'pānamiti | tathā ca  
 99884 tatparicayārthaṃ prāṇasyāntaravasthitaṃnatūpāsanopādhitayeti bhāvaḥ || 61 ||  
 99885  
 99886 jalasyāntarivāsvādamapānasyāntarasthitaṃ |  
 99887 na saprāṇaṃ na vā'prāṇaṃ [na vā'pānaṃ iti pāṭhaścintyaḥ]  
 99888 cidātmānamupāsmahe || 62 ||  
 99889  
 99890 āsvādyata ityāsvādo mādhyamamiva | saprāṇaṃ sajīvam | aprāṇaṃ nirjīvam || 62 ||  
 99891  
 99892 prāṇakṣayasyopāntasthamapānakṣayakoṭigam |  
 99893 apānaprāṇayormadhyam cidātmānamupāsmahe || 63 ||  
 99894  
 99895 prāṇasya prāṇanaṃ proccaiḥ paraṃ jīvasya jīvanam |  
 99896 dehasya dhāraṇaṃ dhuryaṃ cidātmānamupāsmahe || 64 ||  
 99897  
 99898 prāṇasyeti | sa u prāṇasya prāṇaḥ ityādiśuteḥ | prāṇanādivyāpāre nimittamiti

99899 sarvaparyāyārthaḥ || 64 ||  
 99900  
 99901 manaso mananaṃ satyaṃ buddherekāvabodhanam |  
 99902 ahaṃkṛterahaṃkāraṃ cidātmānamupāsmahe || 65 ||  
 99903  
 99904 yasminsarva yataḥ sarvaṃ yatsarvaṃ sarvataśca yat |  
 99905 yacca sarvamayaṃ nityaṃ taccittattvamupāsmahe || 66 ||  
 99906  
 99907 ālokālokanaṃ puṇyaṃ sarvapāvanapāvanam |  
 99908 na ca bhāvanamannūnaṃ taccittattvamupāsmahe || 67 ||  
 99909  
 99910 ālokālokanaṃ jyotiṣo jyotiḥ | bhāvairmanobuddhyādivikārairnamat namrībhavat  
 99911 pūrvasvabhāvātpracyavat na ca | nūnamiti niścaye || 67 ||  
 99912  
 99913 (apāno'staṃ [prakṣipto'yaṃ kvacitpaṭhyate || gato yatra prāṇo  
 99914 nābhyuditaḥ kṣaṇam |  
 99915 kalākalaṅkaraḥ hitaṃ taccittattvamupāsmahe ||)  
 99916 nāpāno'bhyudito yatra prāṇaścāntamupāgataḥ |  
 99917 nāsāgragaganāvartaṃ taccittattvamupāsmahe || 68 ||  
 99918  
 99919 nāsāgropalakṣitadvādaśāṅgulapradeśagaganaṃ āvartaḥ  
 99920 prāṇāpānapravāhasaṃdhiryasya | viruddhapravāhadvayasaṃdhau hyāvartā bhavanti || 68 ||  
 99921  
 99922 yatra prāṇo'stamāyāti yatrāpāno'stameti ca |  
 99923 yatra dvāvapyanutpannau taccittattvamupāsmahe || 69 ||  
 99924  
 99925 idānīm bāhyāntaḥ pradeśopādhibhedamapahāya yataścodeti sūryo'staṃ yatra ca gacchati  
 99926 | taṃ devāścakrire dharma sa evādyā sa u śva etadvai tat iti śrutyartha manasikṛtvāha##-  
 99927  
 99928 prāṇāpānodbhavasthāne bāhyābhyantaramāsthite |  
 99929 ye dve yogipadādhārastaccittattvamupāsmahe || 70 ||  
 99930  
 99931 ye dve prāṇāpānodbhavasthāne yogibhiḥ padyete gamyete iti pade  
 99932 tadādhārastadadhiṣṭhānaṃ yaccittattvaṃ tadyatyaṃ || 70 ||  
 99933  
 99934 prāṇāpānarathārūḍhaṃ prāṇāpānāmanātataṃ |  
 99935 yacchaktirūpaṃ śaktināṃ taccittattvamupāsmahe || 71 ||  
 99936  
 99937 yatprāṇāpānopādhirathārūḍhamanātataṃ paricchinnaṃ sat prāṇāpānasamāhāraḥ  
 99938 prāṇāpānanaśaktirbhavati evaṃ karaṇāntaraśaktināmapi yacchaktirūpaṃ  
 99939 bhavatītyarthaḥ || 71 ||  
 99940  
 99941 hṛtprāṇakumbhakaṃ devaṃ bahiścāpānakumbhakaṃ |  
 99942 pūrakāṃśavisṛṣṭaṃ yattaccittattvamupāsmahe || 72 ||  
 99943  
 99944 prāṇāpānakumbhakabhāvena tattadvisargarecakādibhāvena ca tadeva vivartata iti  
 99945 tadevopāsyamityāha-hṛditi || 72 ||  
 99946  
 99947 prāṇāpānaparāmarśaṃ sattābodhaṃ virūpakam |  
 99948 yatprāpyaṃ prāṇāmananāttaccittattvamupāsmahe || 73 ||  
 99949  
 99950 prāṇāpānayoḥ parāmarśaścālanam tasminnimittabhūtaṃ tatsattābodharūpaṃ  
 99951 cetyarthaḥ | evaṃ prāṇopāstīphalamapi tadevetyupāsyamityāha-yatprāpyamiti || 73 ||  
 99952  
 99953 yatprāṇapavanaspando yatspanḍānandakāraṇam |  
 99954 kāraṇam kāraṇānāṃ yattaccittattvamupāsmahe || 74 ||  
 99955  
 99956 indriyāṇāṃ viṣayapradeśopasarpaṇaṃ spandastadupabhogaścānandastayoḥ kāraṇam ||  
 99957 74 ||  
 99958  
 99959 yadakhilakalanākalaṅkahīnaṃ parivalitaṃ ca sadā kalāgaṇena |  
 99960 svanubhavavibhavaṃ padaṃ tadagryaṃ sakalasurapraṇataṃ paraṃ prapadye || 75 ||  
 99961  
 99962 akhilakalanākalaṅkahīnaṃ paramārthataḥ | āpātadarśidṛśā tu sadā jīvopādhibhūtena  
 99963 prāṇādiṣoḍaśakalāgaṇena parivalitaṃ veṣṭitaṃ | samyaganubhavaḥ svanubhavaḥ sa eva  
 99964 vibhavo niratīśayaiśvarya yasya tathāvidhaṃ paramātmāpadamuktaprakāreṇa prapadye  
 99965 upāse ityarthaḥ || 75 ||  
 99966  
 99967 ityārṣe śrīvā0 rāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0

99968 bhuṣuṇḍopākhyāne samādhivaraṇanam nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 99969  
 99970 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 99971 samādhivaraṇanam nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 99972  
 99973 ṣaḍviṃśaḥ sargaḥ 26  
 99974  
 99975 bhuṣuṇḍa uvāca |  
 99976  
 99977 eṣā hi cittaviśrāntirmayā prāṇasamādhinā |  
 99978 krameṇānena saṃprāptā svayamātmāni nirmale || 1 ||  
 99979  
 99980 itthaṃ svasyātmavijñānaṃ nirūpya prāṇacintayā |  
 99981 bhuṣuṇḍenātra kathyante cirajīvitahetavaḥ ||  
 99982  
 99983 anenoktaprakāreṇa || 1 ||  
 99984  
 99985 etāṃ dṛṣṭimavaṣṭabhya saṃsthito'smi mahāmune |  
 99986 na calāmi nimeṣāṃśamāpi meruvicālataḥ || 2 ||  
 99987  
 99988 merorvicalanam vicālastasmādapī || 2 ||  
 99989  
 99990 gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā |  
 99991 svapne'pi na calatyēṣa susamādhirmamātmāni || 3 ||  
 99992  
 99993 nityānityāsu lolāsu jagatsthitiṣu susthitaḥ |  
 99994 antarmukho'smi tiṣṭhāmi svakāmenātmanātmani || 4 ||  
 99995  
 99996 jagatsthitiṣu iṣṭāniṣṭalakṣaṇāsu susthito nirvikṣepaḥ | svakāmena svacchandena || 4 ||  
 99997  
 99998 api saṃrudhyate vāyurapi vā salilaṃ gateḥ |  
 99999 naitasmātsusamādhānādviruddhaṃ saṃsmarāmyaham || 5 ||  
 100000  
 100001 vāyuḥ pravahākhyo jyotiścakrādhāraḥ | salilaṃ mahānadīnām | gateḥ  
 100002 pravahaṇātsaṃrudhyate saṃrudhdyetāpītyarthaḥ | viruddhaṃ vyutthāpakaṃ viṣayajātam ||  
 100003 5 ||  
 100004  
 100005 prāṇāpānānusaraṇātparamātmāvalokanāt |  
 100006 aśokamanujāto'smi padamādyam mahātapāḥ || 6 ||  
 100007  
 100008 he mahātapāḥ || 6 ||  
 100009  
 100010 āmahāpralayādbrahmannunmajjananimajjanam |  
 100011 ahamadyāpi bhūtānāṃ paśyañjīvāmi dhīradhīḥ || 7 ||  
 100012  
 100013 na bhūtaṃ na bhaviṣyam ca cintayāmi kadācana |  
 100014 dṛṣṭimālambya tiṣṭhāmi vartamānāmihātmanā || 8 ||  
 100015  
 100016 vartamānāṃ nityavartamānasvabhāvāṃ sākṣidṛṣṭim | ātmanā manasā || 8 ||  
 100017  
 100018 yathā prāpteṣu kāryeṣu parityaktaphalaiṣaṇaḥ |  
 100019 suṣuptasamayā buddhyā paritiṣṭhāmi kevalam || 9 ||  
 100020  
 100021 nirabhimānatvena suṣuptasamayā || 9 ||  
 100022  
 100023 bhāvābhāvamayīm cintāmihitānihitānivitām |  
 100024 vimṛśyātmani tiṣṭhāmi ciraṃ jīvāmyanāmayaḥ || 10 ||  
 100025  
 100026 vimṛśya heyatayā niścitya | tena ciraṃ jīvāmi || 10 ||  
 100027  
 100028 prāṇāpānasamāyogasamayam samanusrājanam |  
 100029 svayamātmāni tuṣyāmi ciraṃ jīvāmyanāmayaḥ || 11 ||  
 100030  
 100031 samāyogaḥ saṃdhistatsamayam tatra vibhātaṃ brahmeti yāvat || 11 ||  
 100032  
 100033 idamadya mayā labdhamidaṃ prāpsyāmi sundaram |  
 100034 iti cintā na me tena ciraṃ jīvāmyanāmayaḥ || 12 ||  
 100035  
 100036 na staumi na ca nindāmi kvacitkiṃcitkadācana |



100037 ātmano'nyasya vā sādho tenāhaṃ śubhamāgataḥ || 13 ||  
 100038  
 100039 ātmanaḥ svasyānyasya vā | ceṣṭitamiti śeṣaḥ || 13 ||  
 100040  
 100041 na tuṣyati śubhraprāptau nāśubheṣvapi khidyate |  
 100042 mano mama samaṃ nityaṃ tenāhaṃ śubhamāgataḥ || 14 ||  
 100043  
 100044 śubhaṃn prastāvājīvanam || 14 ||  
 100045  
 100046 paramaṃ tyāgamālambya sarvameva sadaiva hi |  
 100047 jīvitādi mayā tyaktaṃ tenāhaṃ śubhamāgataḥ || 15 ||  
 100048  
 100049 paraṃ sarvadvaitabādhalakṣaṇaṃ tyāgam | jīvitaṃ jīvanābhinniveśastadādi || 15 ||  
 100050  
 100051 praśāntacāpalaṃ vītaśokaṃ svasthaṃ samāhitam |  
 100052 mano mama mune śāntaṃ tena jīvāmyanāmayaḥ || 16 ||  
 100053  
 100054 kāṣṭhaṃ vilāsinīm śailaṃ tṛṇamagniṃ himaṃ nabhaḥ |  
 100055 samaṃ sarvatra paśyāmi tena jīvāmyanāmayaḥ || 17 ||  
 100056  
 100057 kimadya mama saṃpannaṃ prātarvā bhavitā punaḥ |  
 100058 iti cintājvaro nāsti tena jīvāmyanāmayaḥ || 18 ||  
 100059  
 100060 saṃpannaṃ prāptam || 18 ||  
 100061  
 100062 jarāmaraṇaduḥkheṣu rājyalābhasukheṣu ca |  
 100063 na bibhemi na hr̥ṣyāmi tena jīvāmyanāmayaḥ || 19 ||  
 100064  
 100065 ayaṃ bandhuḥ paraścāyaṃ mamāyamayamanyataḥ |  
 100066 iti brahmanna jānāmi tena jīvāmyanāmayaḥ || 20 ||  
 100067  
 100068 anyataḥ anyasya || 20 ||  
 100069  
 100070 sarvaṃ sarvapadābhāsamanādyantamanāmayaṃ |  
 100071 ahaṃ ciditi jānāmi tena jīvāmyanāmayaḥ || 21 ||  
 100072  
 100073 sarva cideva | sarvapadaṃ nānāvastvivāvabhāsata iti sarvapadābhāsam || 21 ||  
 100074  
 100075 āharanviharaṃstiṣṭhannuttiṣṭhannucchvasansvapanaḥ |  
 100076 deho'hamiti no vedmi tenāsmi cirajīvitaḥ || 22 ||  
 100077  
 100078 āharan ādadānaḥ || 22 ||  
 100079  
 100080 imaṃ sāmśāramārambhaṃ suṣuptapadavatsthitaḥ |  
 100081 asantamiva jānāmi tena jīvāmyanāmayaḥ || 23 ||  
 100082  
 100083 saṃsāre bhavaṃ sāmśāramārambhaṃ kāryam || 23 ||  
 100084  
 100085 yathākālamupāyātāvarthānarthau samau mama |  
 100086 hastāviva śarīrasthau tena jīvāmyanāmayaḥ || 24 ||  
 100087  
 100088 yathākālaṃ prārabdhopasthāpitabhogakālānusāreṇopāyātau prāptau || 24 ||  
 100089  
 100090 aparicalayā śaktyā sudṛśā snigdhamugdhayā |  
 100091 ṛju paśyāmi sarvatra tena jīvāmyanāmayaḥ || 25 ||  
 100092  
 100093 svarūpāna paricalatītyaparicalayā manaḥsthairyaśaktyā | sudṛśā  
 100094 sarvabhūteṣvātmaupamyadṛṣṭyā | ṛju akuṭilam | tathā coktaṃ bhārate-sarvaṃ  
 100095 jihmaṃ mṛtyupadamārjavaṃ brahmaṇaḥ padam | etāvān jñānaviṣayaḥ pralāpaḥ kiṃ  
 100096 kariṣyati || iti || 25 ||  
 100097  
 100098 āpādamastakānte'sminna dehe mamatā mama |  
 100099 tyaktāhaṃkārapaṅktasya tena jīvāmyanāmayaḥ || 26 ||  
 100100  
 100101 yatkaromi yadaśnāmi tatttyaktvā tadvato'pi me |  
 100102 mano naiṣkarmyamādatte tena jīvāmyanāmayaḥ || 27 ||  
 100103  
 100104 tat tadabhimānaṃ tyaktvā śarīreṇa tadvato'pi me mano  
 100105 naiṣkarmyamakartṛbhoktṛsvabhāvatāmādatte svīkaroti || 27 ||

100106  
100107 yadā yadā mune kiṃcidvijānāmi tadā tadā |  
100108 matirāyāti nauddhatyaṃ tena jīvāmyanāmayaḥ || 28 ||  
100109  
100110 auddhatyamavinītatām nāyāti || 28 ||  
100111  
100112 karomiśo'pi nākrāntiṃ paritāpe na khedavān |  
100113 daridro'pi na vāñchāmi tena jīvāmyanāmayaḥ || 29 ||  
100114  
100115 iśaḥ pareṣāmākramaṇasamartho'pyākrāntiṃ paribhavaṃ na karomi | evaṃ parakṛte  
100116 paritāpe sahanaśīlatvāna khedavān || 29 ||  
100117  
100118 paśyadrūpe śarīre'sminbhūtasthātmā cidāspadaḥ |  
100119 bhūtavṛndamaḥ sām्यāttena jīvāmyanāmayaḥ || 30 ||  
100120  
100121 paśyadrūpe cetanaprāye asmiñśarīre bhāsamānepyahaṃ cidāspadaścinnātradarśi  
100122 [asyāgre-na śarīrātmadarśi iti pāṭhaḥ samupalabhyate ||] | evaṃ ca  
100123 cidātmanaḥ sarvabhūteṣu sām्यātsarvabhūtasthātmā san bhūtavṛndaṃ svaśarīramiva  
100124 paśyāmityadhyāhṛtya yojyam || 30 ||  
100125  
100126 āśāpāśavinunnāyāścittavṛtteḥ samāhitaḥ |  
100127 saṃsparśaṃ na dadāmyantastena jīvāmyanāmayaḥ || 31 ||  
100128  
100129 sarvadā samāhitaḥ san āśāpāśavinunnāyāścittavṛtteḥ antarhṛdi saṃsparśa  
100130 praveśaṃ na dadāmi || 31 ||  
100131  
100132 asattāṃ jagataḥ sattāmātmanaḥ karabilvavat |  
100133 suptaḥ prabuddhaḥ paśyāmi tenāsmi cirajīvitaḥ || 32 ||  
100134  
100135 bāhyadr̥ṣṭivīṣaye suptaḥ san jagataḥ asattāṃ paśyāmi antastu prabuddhaḥ san ātmanaḥ  
100136 sattāṃ karabilvavatpaśyāmityanvayaḥ || 32 ||  
100137  
100138 jīrṇaṃ bhinnaṃ ślathaṃ kṣīṇaṃ kṣubdhaṃ kṣuṇṇaṃ kṣayaṃ gatam |  
100139 paśyāmi navavatsarvaṃ tena jīvāmyanāmayaḥ || 33 ||  
100140  
100141 ślathaṃ śīthilāvayavam | kṣīṇaṃ kṣāṅgam | kṣubdhaṃ vyāpṛtāvayavam |  
100142 kṣuṇṇaṃ saṃcūrṇitāvayavam |  
100143 sarvamatitānāgatavartamānavastunityanirvikārātmamātratvadṛśā navavatpaśyāmi || 33  
100144 ||  
100145  
100146 sukhito'smi sukhāpanne duḥkhito duḥkhite jane |  
100147 sarvasya priyamitraṃ ca tena jīvāmyanāmayaḥ || 34 ||  
100148  
100149 āpadyacaladhiro'smi jaganmitraṃ ca saṃpadi |  
100150 bhāvābhāveṣu naivāsmi tena jīvāmyanāmayaḥ || 35 ||  
100151  
100152 bhāvāḥ kalānāmiva vittādīnāmupacayā abhāvāstatkṣayāśca treṣu naivābhiniṣṭo'smi  
100153 || 35 ||  
100154  
100155 nāhamasmi na cānyo me nāhamanyasya kasyacit |  
100156 iti me bhāvitaṃ cittaṃ tena jīvāmyanāmayaḥ || 36 ||  
100157  
100158 ahaṃ jagadahaṃ vyoma deśakālakramāvaham |  
100159 ahaṃ kriyeti me buddhistena jīvāmyanāmayaḥ || 37 ||  
100160  
100161 ghaṭaściccitpaṭaścitkhaṃ cidvanaṃ śakaṭaṃ ca cit |  
100162 citsarvamiti me bhāvastena jīvāmyanāmayaḥ || 38 ||  
100163  
100164 kiṃ sarvatra jāḍyamanapohyaivāhaṃbuddhiste netyāha-ghaṭa iti || 38 ||  
100165  
100166 ityahaṃ muniśārdūla trilokakamalālikaḥ |  
100167 bhuśuṇḍo nāma kākolaḥ kathitaścirajīvitaḥ || 39 ||  
100168  
100169 upasaṃharati-itīti | merukarṇikāvāsītīvāt śyāmatvācca trilokakamalasya aliriva alikaḥ  
100170 || 39 ||  
100171  
100172 brahmārṇave vilulitaṃ trijagattaraṅgamutpādanādyabhibhavana vibhinnarūpaṃ |  
100173 ālīnamunnamitamākuladr̥śyadr̥śyamālokanprakalayaṃśca ciraṃ sthito'smi  
100174 || 40 ||

100175  
100176 utpādanāni sargāḥ | ādipadādvṛddhivipariṇāmāpakṣayāstallakṣaṇenābhibhavana  
100177 parasparapratighātena vibhinnāni vaicitryaṃ prāptāni rūpāṇi yasya tat | evaṃrītyā  
100178 punaḥpunarunnamitamāliṇaṃ cākulaṃ paribhramatsākṣidr̥śyabuddhimanaindriyāṇāṃ  
100179 dr̥śya jagadvyutthānakāle ālokayan samādhikāle prakalayan vilāpayam̐sca ciraṃ  
100180 sthito'smītyarthaḥ || 40 ||  
100181  
100182 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
100183 bhuṣuṃ0cirajīvitahetukathanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
100184  
100185 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
100186 cirajīvitahetukathanaṃ nāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
100187  
100188 saptaviṃśaḥ sargaḥ 27  
100189  
100190 bhuṣuṇḍa uvāca |  
100191  
100192 etatte kathitaṃ brahmanyathāsmi yadihāsmi ca |  
100193 tvadājñāmātrasiddhyarthaṃ dhārṣṭyena jñānapārāga || 1 ||  
100194  
100195 bhuṣuṇḍasya praśaṃsātra yiyāsostena pūjanam |  
100196 vasiṣṭhasya nabhogatyā svalokāptiśca varṇyate ||  
100197  
100198 yathā yena prakāreṇa asmi ciraṃ jīvāmi | paramārthata iha kāryakaraṇasaṃghāte yadasmī  
100199 tacca kathitamītyarthaḥ | dhārṣṭyena vaiyātyena || 1 ||  
100200  
100201 śrīvāsiṣṭha uvāca |  
100202  
100203 aho nu citraṃ bhagavanbhavatā bhūṣaṇaṃ śruteḥ |  
100204 ātmodantaḥ prakathitaḥ paraṃ vismayakāraṇam || 2 ||  
100205  
100206 ātmodantaḥ svavṛttāntaḥ || 2 ||  
100207  
100208 dhanyāste ye mahātmānamatyantacirajīvanam |  
100209 bhavantaṃ paripaśyanti dvitīyamiva padmajam || 3 ||  
100210  
100211 yāvadadya dr̥śo dhanyāḥ svātmodantamakhaṇḍitam |  
100212 yathāvatpāvanaṃ buddheḥ sarvaṃ kathitavānāsi || 4 ||  
100213  
100214 ye bhavantaṃ prapaśyanti teṣāṃ dr̥śo dhanyāḥ | yāvadadyeti  
100215 svadr̥śościrasthitisārthakyaḥbhiprāyam || 4 ||  
100216  
100217 prabhātaṃ dikṣu sarvāsu dr̥ṣṭā vibudhabhūṭayaḥ |  
100218 bhavāniva jagatyasminna mahānavalokitaḥ || 5 ||  
100219  
100220 vibudhānāṃ devānāṃ viduṣāṃ ca bhūṭayo jñānaiśvaryasampādo dr̥ṣṭāḥ || 5 ||  
100221  
100222 kathaṃcitprāpyate kaściddbhrāntveva hi mahājanaḥ |  
100223 na bhavāniva bhavyātmā sulabho jagati kvacit || 6 ||  
100224  
100225 bhrāntvā yatnena ciraṃanviṣyāpi mahāṃstattvajño janaḥ kathaṃcitprāpyate | tatrāpi  
100226 bhavāniva na sulabhaḥ || 6 ||  
100227  
100228 vaṃśakhaṇḍe hi kasmīṃsciḥjāyate mauktikaṃ yathā |  
100229 jagatkhaṇḍe hi kasmīṃscidr̥śyate tvādr̥śastathā || 7 ||  
100230  
100231 vaṃśakhaṇḍe veṇuvane | veṇūnāmapyaṣṭasu muktākareṣu parigaṇanāt || 7 ||  
100232  
100233 mayā tu sumahatkāryamadya sampāditaṃ śubham |  
100234 puṇyadehavimuktātmā yadbhavānavalokitaḥ || 8 ||  
100235  
100236 tadastu tava kalyāṇaṃ praviśātmaguhāṃ śubhāṃ |  
100237 madhyāhnaśamayo yanme vrajāmi suramandiram || 9 ||  
100238  
100239 madhyāhnapadena mādhyāhnikāṃ karma lakṣyate | suramandiraṃ saptāśalokaṃ  
100240 svagṛham || 9 ||  
100241  
100242 ityākarmaṇya bhuṣuṇḍo'sau jagrāhotthāya pādapāt |  
100243 saṃkalpitābhyāṃ hastābhyāmupāttaṃ hemaḥpallavam || 10 ||

100244  
100245 kalpavṛkṣalatāpuṣpakesareṇa himatviṣā |  
100246 tatpātraṃ muktikārgḥyeṇa pūrayāmāsa pūrṇadhīḥ || 11 ||  
100247  
100248 muktikalakṣaṇenārgḥyeṇa arghārthajalena || 11 ||  
100249  
100250 tenārgḥyapādyapuṣpeṇa trinetramiva māmasau |  
100251 āpādamastakaṃ bhaktyā pūjayāmāsa pūrvajaḥ || 12 ||  
100252  
100253 trinetramivetyupamānānnityaṃ śivapūjāparatāpi tasya gamyate | pūrvajaścirantanah || 12 ||  
100254  
100255 anuvrajyākadarthena khagendrālamiti bruvan |  
100256 viṣṭarādahamutthāya tataḥ khagavadāplutaḥ || 13 ||  
100257  
100258 he khagendra anuvrajyālakṣaṇena kadarthena śrameṇa alamiti bruvannahamāpluta uḍḍīnaḥ  
100259 || 13 ||  
100260  
100261 vyomni yojanamātraṃ tu madanuvrajyayā gataḥ |  
100262 karaṃ kareṇāvaṣṭabhya balātsaṃrodhitāḥ khagaḥ || 14 ||  
100263  
100264 saṃrodhito nivartitaḥ || 14 ||  
100265  
100266 mayi yāte kṣaṇenaiva gaganādhvanyadṛśyatām |  
100267 nivṛtto'sau vihaṃgendo dustyajā saṃgatiḥ satām || 15 ||  
100268  
100269 anyonyamapi kasmimścittaraṅgaka ivāmbudhau |  
100270 vyomanyadṛśyatām yāto khagasmṛtyā munīnaḥ || 16 ||  
100271  
100272 āvāmanyonyamapyadṛśyatām yātau | tataḥ ahaṃ khagasya bhuṣuṇḍasya smṛtvā  
100273 avicchinnaśmarāṇenopalakṣitaḥ sansaptarṣimaṇḍalaṃ prāpya munīndṛṣṭavāniti śeṣaḥ  
100274 || 16 ||  
100275  
100276 saptarṣimaṇḍalaṃ prāpya jāyayā paripūjitaḥ |  
100277 yāte kṛtayugasyādaḥ purā varṣaśatadvaye || 17 ||  
100278  
100279 jāyayā arundhatyā | uktāyā bhuṣuṇḍasaṃgateḥ kālamāha-yāte iti || 17 ||  
100280  
100281 saṃgato'haṃ bhuṣuṇḍena meroḥ śṛṅgadrume'bhavam |  
100282 adya rāma kṛte kṣiṇe tretā saṃprati vartate || 18 ||  
100283  
100284 madhye tretāyugasyāsyā jātastvaṃ ripumardana |  
100285 punaradyāṣṭame varṣe tatraivopari bhūbhṛtaḥ |  
100286 milito'bhūdbhuṣaṇḍo me tathaivājararūpavān || 19 ||  
100287  
100288 bhūbhṛtaḥ meroḥ || 19 ||  
100289  
100290 iti saṃkathitaṃ citraṃ bhuṣuṇḍodantamuttamam |  
100291 śrutvā vicārya caivāntaryadyuktaṃ tatsamācara || 20 ||  
100292  
100293 upasaṃharati-itīti || 20 ||  
100294  
100295 śrīvālmīkiruvāca |  
100296  
100297 iti sumatibhuṣuṇḍasatkathāṃ yo vimalamatīḥ pravicaṛayīṣyatīha |  
100298 bhavabhayaabahulākulāsthitaṃ sa prasabhamasatsaritaṃ tariṣyatīti || 21 ||  
100299  
100300 itīti | iti imāṃ sumaterbhuṣuṇḍasya satkathāṃ yaḥ pravicaṛayīṣyati sa ihāsminneva śarīre  
100301 bhavā janmādayastadbhayairbahulā ata evākulā ye jīvāstairāsthitaṃ iti imāṃ  
100302 prasiddhāmasatsaritaṃ māyānadīm tariṣyati | prasabhamiti pauruṣaprādhānyadyotanārtham  
100303 || 21 ||  
100304  
100305 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
100306 bhuṣuṇ0 samāptirnāma saptaviṃśaḥ sargaḥ || 27 ||  
100307  
100308 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
100309 samāptirnāma saptaviṃśatitamaḥ sargaḥ || 27 ||  
100310  
100311 aṣṭāviṃśaḥ sargaḥ 28  
100312

100313 śrīvasiṣṭha uvāca |  
 100314  
 100315 evaṃ bhuṣuṇḍavṛttāntaḥ kathitaste mayānagha |  
 100316 anayā prajñayā tīrṇo bhuṣuṇḍo mohasaṃkaṭāt || 1 ||  
 100317  
 100318 ākhyāyikābhisaṃbandho dehāniyativarṇakam |  
 100319 āpātabhṛāntimātratvaṃ dehādeścātra varṇyate ||  
 100320  
 100321 varṇitāyā bhuṣuṇḍākhyāyikāyāḥ prakṛtopadeśasaṃbandhaṃ darśayati##-  
 100322  
 100323 etāṃ dṛṣṭimavaṣṭabhya svaprāṇābhyāsapūrvikām |  
 100324 bhuṣuṇḍavanmahābāho bhava tīrṇamahārṇavaḥ || 2 ||  
 100325  
 100326 prāṇābhyāso'tra prāṇasya nirodha upāstirvā tatpūrvikām | mahārṇava iti vipulaḥ  
 100327 saṃsāro nigīryādhyavasitaḥ || 2 ||  
 100328  
 100329 yathā jñānena yogena saṃtatābhyāsajanmanā |  
 100330 bhuṣuṇḍaḥ prāptavānprāpyaṃ tathāsādaya tatpadam || 3 ||  
 100331  
 100332 asaktabuddhayaḥ sarve bhuṣuṇḍavadavasthitim |  
 100333 prāpnuvanti pare tattve prāṇāpānāvalokinaḥ || 4 ||  
 100334  
 100335 prāṇāpānāvalokinaḥ uktopāstiśīlāḥ || 4 ||  
 100336  
 100337 etā vicitrā bhavatā śrutā vijñānadṛṣṭayaḥ |  
 100338 idānīm dhiyamālambya yathecchasi tathā kuru || 5 ||  
 100339  
 100340 yathecchasi yogapūrvikāmupāstipūrvikām vā svātmapratiṣṭhām tathā kuru || 5 ||  
 100341  
 100342 śrīrāma uvāca |  
 100343  
 100344 bhagavanbhavatā bhūmibhāsvatā jñānaraśmibhiḥ |  
 100345 hārdamuddāmadaurātmyaṃ pramṛṣṭamakhilaṃ tamaḥ || 6 ||  
 100346  
 100347 āstāṃ yogopāstī tvadupadeśaśravaṇādeva svasya tattvabodhaḥ siddha iti sūcayan rāmaḥ  
 100348 kathāprasañjitadehagehasvarūpameva jijnāsamānaḥ pṛcchati-bhagavannityādinā |  
 100349 bhūmibhāsvatā bhūmāvavattīrṇena sūryeṇa | uddāmāni daurātmyāni  
 100350 anātmasvātmatvadarśanāni tatprayuktaduśceṣṭitāni ca yasmāttathāvidhaṃ hārdam  
 100351 tamaḥ || 6 ||  
 100352  
 100353 prabuddhāḥ smaḥ prahrṣṭāḥ smaḥ praviṣṭāḥ smaḥ svamāspadam |  
 100354 sthitāḥ smo jñātavijñeyā bhavanto hyaparā iva || 7 ||  
 100355  
 100356 aparā dvitīyā bhavanta iva || 7 ||  
 100357  
 100358 aho bhuṣuṇḍacaritaṃ paraṃ vismayakāraṃ |  
 100359 bhagavanbhavatā proktamuttamārthāvabodhanam || 8 ||  
 100360  
 100361 bhuṣuṇḍacarite brahmannetasmin kathite tvayā |  
 100362 yaccharāragṛhaṃ proktaṃ māṃsacarmāsthinirmitam || 9 ||  
 100363  
 100364 tatkena nāma racitaṃ kuto vā tatsamutthitam |  
 100365 kathaṃ vā sthitimāyātaṃ ko vā tatrāvatiṣṭhate || 10 ||  
 100366  
 100367 karturnimittasya sthitiprakārasya tadantaḥsthasya svāmīnaśca praśnāḥ || 10 ||  
 100368  
 100369 śrīvasiṣṭha uvāca |  
 100370  
 100371 paramārthāvabodhāya doṣāpākaraṇāya ca |  
 100372 śṛṇu rāghava tattvena vakṣyamāṇamidaṃ mayā || 11 ||  
 100373  
 100374 asthisthūṇaṃ navadvāraṃ raktamāṃsāvalepanam |  
 100375 śarīrasadanaṃ rāma na kenacididaṃ kṛtam || 12 ||  
 100376  
 100377 tatrādyasyottaramāha-asthīti || 12 ||  
 100378  
 100379 ābhāsamātramevedamitthamevāvabhāśate |  
 100380 dvicandravibhramākāraṃ sadasacca vyavasthitam || 13 ||  
 100381

100382 nanviśvaro'sya dehasya nirmātā śrutipurāṇākhyāyikāprasiddhaḥ jīvastu  
100383 svakarmopabhogāyāsyā nirmāpakastau kathamapalapete tatrāha-ābhāsamātramiti |  
100384 itthameva | vinaiva nirmātāramityarthaḥ | na hi jale candrābhāso nirmātāramapekṣate nāpi  
100385 taimirikakalpitadvitīyacandravibhramastadvadityarthaḥ | īśvarasya nirmātṛtvaṃ tu  
100386 śrautaṃ na mukhyam | puruṣaṇiḥśvasitadr̥ṣṭāntadarśanāt | jīvasya  
100387 nirmāpayitṛtvaṃapi tathā | abuddhipūrvatvādaniṣṭānirmāpaṇāyogācceti bhāvaḥ || 13 ||  
100388  
100389 dvicandradarśanavidhau candradvitvaṃ sadaiva hi |  
100390 vastutaścaika evenduḥ sthito dehastathaiva hi || 14 ||  
100391  
100392 dehasya mithyātvaṃ tu pratītikālamātrasthitikatvāccandradvitvavadeva siddhamityāha##-  
100393 hi yasmāttathaiva | vastutastu sadaiva hyeka evendurityanvayaḥ || 14 ||  
100394  
100395 dehapratyayakāle hi deho'yaṃ samavasthitaḥ |  
100396 asanneva ca sattasmātproktaḥ sadasadātmakaḥ || 15 ||  
100397  
100398 uktameva spaṣṭamāha-deheti | paramārthasasadadhiṣṭānakatayā upacārātsat || 15 ||  
100399  
100400 svapne svapnāvabodhaḥ saṃstvanyadā sa mudhaiva hi |  
100401 budbudo budbudavidhau satyo mithyaiva cānyadā || 16 ||  
100402  
100403 asataḥ sattvabhrāntiḥ kva dr̥ṣṭā tatrāha-svapna iti | mudhā mithyaiva |  
100404 budbudavidhau budbudapratītisattve || 16 ||  
100405  
100406 deho dehavidhau satyo hyasatya itaradvidhau |  
100407 pratibhāsavidhau tāvajjalaṃ sadasadanyadā || 17 ||  
100408  
100409 itaradvidhau śuddhātmadarśanasattve | jalaṃ mṛgatṛṣṇīkodakam || 17 ||  
100410  
100411 pratibhāsavidhau dehaḥ sannasaṃścānyadā smrtaḥ |  
100412 ābhāsamātramevedamitthaṃ saṃprati bhāsate || 18 ||  
100413  
100414 pratibhāsavidhāviti prasādhitārthanigamanatvānna paunaruktyam || 18 ||  
100415  
100416 ayaṃ nāmāhamityantargr̥hītamananaṃ sthitam |  
100417 māṃsāsthimayanirmāṇadeho'hamiti vibhramam || 19 ||  
100418  
100419 ābhāsamātratāmupapādayaṃstadabhimānaṃ tyājayati-ayamiti |  
100420 prāgr̥hītadehākāraṃ mananameva saṃskāradārḍhyātpunaḥ punardehākāreṇa sthitam  
100421 ||19 ||  
100422  
100423 tyaja saṃkalpanirmāṇadehāḥ santi sahasraśaḥ |  
100424 sukhatalpagato yena svapnadehena diktaṭān || 20 ||  
100425  
100426 tyajeti pūrvānvayi | saṃkalpanirmāṇadehānevodāhṛtya deśāmasatyatāṃ darśayati##-  
100427  
100428 paribhramasi he rāma sa dehaste kva saṃsthitāḥ |  
100429 jāgarāyāṃ manorājye yena svargapurāntaram || 21 ||  
100430  
100431 jāgarāyāṃ jāgare | chāndasaṃ strītvam || 21 ||  
100432  
100433 paribhramasi meruṃ vā sa dehaste kva saṃsthitāḥ |  
100434 svapneṣvapi ca yaḥ svapnastatra yena mahītaṭān || 22 ||  
100435  
100436 paribhramasi he rāma sa dehaste kva saṃsthitāḥ |  
100437 manorājyaṃ manorājye mahadvibhavabhūmiṣu || 23 ||  
100438  
100439 manorājyāntaḥkalpite manorājyāntare mahatīṣu vibhavabhūmiṣu | ānmahataḥ  
100440 samānādhikaraṇajātīyayoḥ ityātve kartavye tadabhāvaśchāndasaḥ |  
100441 mahatāmindracandrādīnāṃ vā vibhavabhūmiṣu || 23 ||  
100442  
100443 paribhramasi yeneha sa dehaste kva saṃsthitāḥ |  
100444 gatairdehairmanorājye yā vicitrā jagatkriyāḥ || 24 ||  
100445  
100446 gataiḥ kalpanāvilayamanuvilīnaiḥ || 24 ||  
100447  
100448 prakaroṣi mahābāho te dehāste kva saṃsthitāḥ |  
100449 vilāsinyānurāgiṇyā yena saṃkalpakāntayā || 25 ||  
100450

100451 nirvṛtiṃ yāsi dehena sa dehaste kva saṃsthitaḥ |  
100452 ete rāma yathā dehā manasaḥ sadasanmayāḥ || 26 ||  
100453  
100454 nirvṛtiṃ saṃbhogasukhaṃ yāsīti yogyatayā vartamānakāloktiḥ | evaṃ  
100455 bhaviṣyatsvapnamanorājyadehā apyudāhāryāḥ | teṣu  
100456 mithyātvasaṃkalpikatvāderniścitatvātprastutadehe'pi tathātvam sādhayati-ete iti || 26 ||  
100457  
100458 tathaiva tādṛśācāro deho'yaṃ manasaḥ smṛtaḥ |  
100459 idaṃ dhanamayaṃ deho deśo'yamiti vibhramaḥ || 27 ||  
100460  
100461 ahaṃtādhyāsaviṣaye dehe darśito nyāyo mamatādhyāsagocare dhanādāvapi sama  
100462 ityāśayenāha-idaṃ dhanamiti || 27 ||  
100463  
100464 tatsarvaṃ cittavīryasya saṃkalpasya vijṛmbhitam |  
100465 dīrghasvapnamimaṃ viddhi dīrghaṃ vā cittavibhramam || 28 ||  
100466  
100467 yā tu dehādau svapnādivaidharṃyabuddhiḥ sā cirānuvṛttimātrā na tu  
100468 satyatvāsāṃkalpikatvādiprayuktetyāśayenāha-dīrgheti || 28 ||  
100469  
100470 dīrghaṃ vāpi manorājyaṃ saṃsāraṃ raghunandana |  
100471 prabodhameṣyasi yadā paramātmecchayā svayā || 29 ||  
100472  
100473 ata evāsyā tattvajñānena bādhyatvamupapannamityāśayenāha-prabodhamiti || 29 ||  
100474  
100475 drakṣyasi tvaṃ tadā samyagidamarkodaye yathā |  
100476 svapnasāṃkalpajālena yathānyaiva jagatsthitiḥ || 30 ||  
100477  
100478 samyak ātmamātrapariśeṣeṇa drakṣyasi | yathā arkodaye prabuddhaḥ svāpnārthānpaśyati  
100479 tadvat || 30 ||  
100480  
100481 tathaiveyaṃ hi saṃkalpakalanā kācideva hi |  
100482 yathā pūrvaṃ mayotpattiḥ proktā kamalajanmanaḥ || 31 ||  
100483  
100484 kācidanirvacanīyā mithyaivetyarthaḥ | ukte'rthe ca prāgutpattiprakaraṇe vistaroḅktaṃ  
100485 smārayati-yatheti || 31 ||  
100486  
100487 manasaḥ svayamevāntaḥsaṃkalpakalanodbhavā |  
100488 vicitraracanopetaṃ manastatrāttavibhramam || 32 ||  
100489  
100490 saṃkalpakalanāmātraṃ tathedamavabhāsanam |  
100491 yathā kalpita ābhāso manaso'bjaajatāṃ gataḥ || 33 ||  
100492  
100493 aindavopākhyānoktamapi smartavyamityāha-yathā kalpita iti || 33 ||  
100494  
100495 dehādvicintito dehaḥ sthito'nyastadvadeva hi |  
100496 prākpravāhacirābhyasto vāsanātīśayena yaḥ || 34 ||  
100497  
100498 pūrvadehādutkrāntikāle vicintito yo dehaḥ || 34 ||  
100499  
100500 tathaiva dṛśyate dehastathā''kṛtyudayena saḥ |  
100501 pauraṣeṇa prayatnena saṃkalpo hyameva cit || 35 ||  
100502  
100503 tathā''kṛtyudayena tādṛśasaṃsthānasāṃpattyā | pauraṣeṇa prayatnena manaḥ  
100504 pratyaṇmukhīkṛtya svātmadarśane ayaṃ deha jagadākāraḥ saṃkalpaścidevetyanvayaḥ  
100505 || 35 ||  
100506  
100507 anyathā bhāvyaṭe rāma bhūyaṭe tadihānyathā |  
100508 ayaṃ so'yaṃ mamāyaṃ ca saṃsāra iti bhāvite || 36 ||  
100509  
100510 anyathā bhāvyaṭe yadīti śeṣaḥ | tattarhi anyathā bhūyaṭe iti bhāvite tathaivānubhūyata  
100511 iti  
100512 śeṣaḥ || 36 ||  
100513  
100513 satyo yo bhāvyaṭe rāma bhāvanādārḍhyasaṃbhavaḥ |  
100514 bhāvitāṃ tīvravegena yadevāṣu tadeva hi || 37 ||  
100515  
100516 tadeva hi dṛśyate iti pareṇānvayaḥ || 37 ||  
100517  
100518 sarvatra dṛśyate rāma kāntevātyantavallabhā |

100519 aharvyāvṛttirabhyastā yathā svapneṣu dṛśyate || 38 ||  
 100520  
 100521 ahni vyavṛttirvyāpṛtiryathābhyastā || 38 ||  
 100522  
 100523 tathāyaṃ bhāvanābhyastāḥ saṃsāro'pyavalokyate |  
 100524 yathā svapnāvanau kṣipramaharyadavabhāsate || 39 ||  
 100525  
 100526 kṣipraṃ śighrapradhvaṃsī kṣaṇādiḥ ahastrimśaddhaṭikādīrgho'vabhāsate || 39 ||  
 100527  
 100528 tathedamalpakālasthamapi saṃlakṣyate sthīram |  
 100529 vyomanyeva yathā tāpatapte saṃdṛśyate sarit || 40 ||  
 100530  
 100531 sthīraṃ śāśvatram | vyomani marubhūmyākāśe | sarit mṛgatṛṣṇānadī || 40 ||  
 100532  
 100533 dharāpyavidyamānāpi saṃkalpāddṛśyate tathā |  
 100534 dṛśyate dṛṣṭivairūpyādyathā vyomani picchikā || 41 ||  
 100535  
 100536 dharā bhūḥ | apīśabdādantarikṣaṃ trilokī ca | picchikā narhamuṣṭiḥ || 41 ||  
 100537  
 100538 tathaiveyaṃ jagallakṣmīrdurjñānādavabhāsate |  
 100539 dṛśyate samayā dṛṣṭyā na yathā vyomni picchikā || 42 ||  
 100540  
 100541 durjñānādbhramāt || 42 ||  
 100542  
 100543 samyagdṛṣṭyā jagallakṣmīstattheyaṃ nāvabhāsate |  
 100544 bhīrurabhyeti na yathā svasaṃkalpeṣu saṃbhramam || 43 ||  
 100545  
 100546 bhīrurapi svasaṃkalpeṣu svamanorājyakalpitahastivyāghrādiṣu | saṃbhramaṃ bhayaṃ || 43 ||  
 100547  
 100548 svasaṃkalpe hi saṃsāre na tathaite bhayaṃ sudhīḥ |  
 100549 sva eva hi svabhāvo'yamitthaṃ saṃprati bhāsate || 44 ||  
 100550  
 100551 svabhāvaḥ ātmā | saṃprati bahirmukhadaśāyām || 44 ||  
 100552  
 100553 saṃsārasaraṇisthityāṃ kasmātko'tra bibheti kim |  
 100554 sa eva kiṃcitsaṃśodhyaḥ śuddhyā vimalatām gate || 45 ||  
 100555  
 100556 yadbibheti tadapi bhayaṃ kim | na kiṃcitsvātmavyatiriktamastītyarthaḥ | yo bibheti sa  
 100557 eva  
 100558 kiṃcitsaṃśodhyo vivecanīyaḥ || 45 ||  
 100559  
 100559 tasminna dṛśyate rāma moho'yaṃ jagataḥ sthitaḥ |  
 100560 samyagālokaṃātrena svabhāvaḥ śuddhimṛcchati || 46 ||  
 100561  
 100562 ayaṃ bhayādilakṣaṇo mohaḥ advaye śuddhātmani na dṛśyate | tathā ca śrutiḥ##-  
 100563 | dvitīyādvai bhayaṃ bhavati iti | kena tarhyupāyenātmā śuddhyati tamāha-samyagiti |  
 100564 svabhāva ātmā || 46 ||  
 100565  
 100566 na gṛhṇāti malaṃ bhūyastāmratāmiva kāñcanaṃ |  
 100567 ābhāsamātramevedaṃ na sannāsaḥ jagatrayam || 47 ||  
 100568  
 100569 punaraśuddhiprāptiśaṅkāṃ vārayati-neti | svabhāvataḥ kāñcanaṃ bhrāntyā  
 100570 tāmratayā gṛhītaṃ tāpādīnā svarūpābhivyaktaḥ punastāmratvamivetyarthaḥ | kuto'sya  
 100571 darśanamātrācchuddhiriti ceddṛśyamalasyābhāsamātratvādityāha##-  
 100572  
 100573 ityanyakalanātyāgaḥ samyagālokanāṃ viduḥ |  
 100574 maraṇaṃ jīvitam svargo jñānamajñānameva ca || 48 ||  
 100575  
 100576 iti asmāddhetoḥ samyagālokanamevānyakalanāyāstyāgo nivṛttiriti viduriti  
 100577 pūrveṇānvayaḥ | samyagīkṣaṇaṃ tarhi kīdṛśaṃ tadāha-maraṇamityādinā || 48 ||  
 100578  
 100579 cidābhāsādrte nāstītyekatā samyagīkṣaṇam |  
 100580 tvamaḥamātdiśaṃsāra iti me na diśo daśa || 49 ||  
 100581  
 100582 cidābhāsāccitprakāśādrte vinā pṛthaṅ nāstītyekatā cinmātrapariśeṣaḥ phalataḥ  
 100583 samyagīkṣaṇamityarthaḥ | tvaṃtā svātiriktacetanatā | ahaṃtā  
 100584 svadehamātraparicchinacetanatā ādipadāttvaṃtāhaṃtābhimānaviśaya ādhyātmikaḥ  
 100585 kāryakāraṇakalāpaḥ saṃsārayatyātmānaṃ lokāntareṣu viśayeṣu ca bhramayatīti saṃsāro  
 100586 viśayakalāpastadādhārā daśa diśaśceti sarvaṃ dṛśyajātaṃ me matsaṃbandhinaḥ



100587 pr̥thak na santi kiṃtu svābhāsaṃ svaprakāśātmasvarūpamevāstītyanvayaḥ || 49 ||  
 100588  
 100589 sarvaṃ svābhāsameveti samyagālokanāṃ viduḥ |  
 100590 sadasanmayasaṃsāre yathā bhūtārthadarśanāt || 50 ||  
 100591  
 100592 samyagālokanaphalamāha-sadasanmayeti | rādbrahma asatī māyā tadubhayopādānake ||  
 100593 50 ||  
 100594  
 100595 nāstameti na codeti samyagālokanānmanaḥ |  
 100596 nirṇīya sarvabhāvānāmasattvaṃ sattvameva ca || 51 ||  
 100597  
 100598 asattvaṃ bādham | sattvamadhiṣṭhānasanmātrapariśeṣam || 51 ||  
 100599  
 100600 niṣkāmaṃ śāntimabhyeti samyagālokanānmanaḥ |  
 100601 na nindati na ca stauti na hṛṣyati na śocati || 52 ||  
 100602  
 100603 niṣkāmaṃ āptakāmatvādakāmam || 52 ||  
 100604  
 100605 śītalāṃ satyatāmeti samyagālokanānmanaḥ |  
 100606 avaśyameva martavyaṃ sarvairēva hi bandhubhiḥ || 53 ||  
 100607  
 100608 śītalāmupaśāntatāpatrayām | svasya muktāvapi bandhujanānāṃ  
 100609 bandhānivṛtttestadīyamaraṇādīdarśanaajastāpo durvārastatrāha-avaśyamevetyādīnā  
 100610 || 53 ||  
 100611  
 100612 iti bandhuviyogeṣu kiṃ vṛthā paritapyase |  
 100613 avaśyameva ca mayā martavyamiti niścayaḥ || 54 ||  
 100614  
 100615 ajñatādaśāyāṃ svamaraṇāśaṅkāstāpo'pyanenopāyena parihartuṃ śakya  
 100616 ityāśayenāha-avaśyameveti || 54 ||  
 100617  
 100618 ityātmamaraṇaprāptau kiṃ mudhā paritapyase |  
 100619 avaśyameva jātena kiṃcitsuvibhavādikam || 55 ||  
 100620  
 100621 prāptavyaṃ puruṣeṇeti harṣasyāvasaro hi kaḥ |  
 100622 sarvasyaiva hi saṃsāre narasya vyavahāriṇaḥ || 56 ||  
 100623  
 100624 arthāyātā bhavatyāpacchokasyāvasaro hi kaḥ |  
 100625 br̥ṃhatyudeti sphurati budbudaugha ivārṇave || 57 ||  
 100626  
 100627 āpat dāridryadurdaśādyā | arthādeva āyātā bhavatyeva | br̥ṃhati vardhate || 57 ||  
 100628  
 100629 idaṃ hi jagatāṃ jālaṃ kimatra paridevanā |  
 100630 satsadeva sadaivaitadasadevāsadeva hi || 58 ||  
 100631  
 100632 asadapi sadaiva asadeva na kadācitsattvamāpannamiti māyāvikriyāvaicitryamātrātmake  
 100633 prapañce kimanyadasti yatparidevyate ityarthaḥ | ahaṃ ahaṃkāratmā nāsmi || 58 ||  
 100634  
 100635 kriyāvaicitryamātre tu kimanyatparidevyate |  
 100636 nāhamasmi na cābhūvaṃ bhaviṣyāmi na so'dhunā || 59 ||  
 100637  
 100638 deho'yaṃ citradoṣotthaḥ kimanyatparidevyate |  
 100639 dehāccedanya evāhaṃ cidābhāsastadaṅga he || 60 ||  
 100640  
 100641 citrātkāmakarmavāsanāvidyādoṣādutthaḥ cidābhāsaścitrakāśaḥ | angeti  
 100642 komalāmantraṇe || 60 ||  
 100643  
 100644 kau tau me sadasadbhāvau yanniṣṭhaṃ paritapyate |  
 100645 iti niścayavatsvāntaṃ samyagjñānātmano muneḥ || 61 ||  
 100646  
 100647 ye niṣṭhe udarkaphale nimittabhūte yasminparitāpe iti kriyāviśeṣaṇam || 61 ||  
 100648  
 100649 nāstameti na codeti na [na cāntaṃ iti pāṭhaḥ] śāntaṃ paritapyate |  
 100650 paratāmeva nāśāntāmanuttamapade sthitaḥ || 62 ||  
 100651  
 100652 anuttamapade sthito brahmavit sarvabhāveṣu nāśāntāṃ bādhapariśiṣṭāṃ paratāṃ  
 100653 brahmatāmeva ādatte svīkaroti na pratītikālikīṃ kharatām | yathā tittirī nīḍanirmāṇāya  
 100654 tṛṇānāṃ mūlataḥ kharabhāgānparityajya mṛdvīm tṛṇakoṭimevādatte  
 100655 tadvadityarthaḥ || 62 ||

100656  
100657 ādatte tittirī mṛdvīm tṛṇakoṭimivāmalām |  
100658 etadarthamasatye'sminnāsthā kāryā manāgapi || 63 ||  
100659  
100660 etadārtha saṃsārasya kharabhāgaparihārārtham || 63 ||  
100661  
100662 surajjveva balivardo badhyate janturāsthayā |  
100663 atastvayā dṛḍhamidamiti nirṇīya buddhitaḥ || 64 ||  
100664  
100665 idamagrabhūtaṃ brahma iti uktayuktyā nirṇīya || 64 ||  
100666  
100667 āsthārahitayā buddhyā vihartavyamihānagha |  
100668 kartavyameva kartavyamakartavyamupekṣyate || 65 ||  
100669  
100670 tarhi kimāsthāṃ parityajya yatheṣṭācaraṇaṃ kartavyaṃ netyāha-kartavyameveti |  
100671 vihitamevetyarthaḥ || 65 ||  
100672  
100673 āsthānāsthe parityajya līlayaiva mahādhiyā |  
100674 ābhāsamātramevedaṃ yasya ca pratibhāsate || 66 ||  
100675  
100676 līlayā āsrameṇa || 66 ||  
100677  
100678 so'ntaḥ śītalatāmeti dinānte bhuvanaṃ yathā |  
100679 pratibhāsaṃ parityajya padārthapaṭalavraje || 67 ||  
100680  
100681 dinānte sauratāpoparame | sarvānugatasamātradarśane upāyamāha-pratibhāsamiti |  
100682 viśeṣākāramityarthaḥ | padārthānāṃ pañcabhūtānāṃ paṭalaṃ samūhastadātmake  
100683 ghaṭapaṭādiviṣayavraje || 67 ||  
100684  
100685 ābhāsamātrasāmānyamidamālokaśānagha |  
100686 ābhāsamātrakaṃ rāma cittāmarśakalaṅkitam || 68 ||  
100687  
100688 cittasya āmarśena viśeṣakalpanena kalaṅkitamabhūditi śeṣaḥ || 68 ||  
100689  
100690 tatastadapi saṃtyajya nirābhāso bhavottama |  
100691 cidākāśamayo nityaṃ sarvagaḥ sarvavarjitaḥ || 69 ||  
100692  
100693 tatsamātrarūpamābhāsamapi saṃtyajya svātmavyatirekabuddhyā tyaktvā  
100694 nirābhāsaśtripuṭīśūnyaḥ | sarvagaḥ pūrṇaḥ || 69 ||  
100695  
100696 ābhāsasya parityāge bhavasyekāntanirmalaḥ |  
100697 nāhamasmi na me bhogaḥ satyā ityabhibhāvite || 70 ||  
100698  
100699 nirābhāsatāsiddhyupāyabhūtaṃ cintanadvayamāha-nāhamityādinā | abhito bhāvite  
100700 cintite sati || 70 ||  
100701  
100702 nedamāḍambaraṃ vyarthamanarthāyāvabhāsate |  
100703 ahameva hi vā sarvaṃ cidityevaṃ vibhāvite || 71 ||  
100704  
100705 citi sarvabādhacintanaṃ sarvasya cidātmabhāvacintanaṃ veti dve cintane || 71 ||  
100706  
100707 nedamāḍambaraṃ vyarthamanarthāyāvabhāsate |  
100708 darśanadvayamapyetatsatyamatyantāsiddhidam || 72 ||  
100709  
100710 yadekametayorvetsi rāmyaṃ tadrāma saṃśraya |  
100711 dvābhyāmevātha vai tābhyāṃ darśanābhyāmihānagha || 73 ||  
100712  
100713 aicchikasamuccaye'pyanayorna virodhaḥ | phalata aikarūpyādityāśayenāha##-  
100714  
100715 viharankuru kalyāṇa rāgaḍveṣaparikṣayam|  
100716 yatkiṃciduditaṃ loke yannabhasyatha vā divi || 74 ||  
100717  
100718 rāgaḍdidoṣakṣayavatyeva cintanadvayaṃ saphalaṃ nānyasminnityāha-kurvityādinā |  
100719 rāgaḍdikṣayameva pradhānaphalaiḥ stauti-yatkiṃciditi || 74 ||  
100720  
100721 tatsarvaṃ prāpyate rāma rāgaḍveṣaparikṣayāt |  
100722 rāgaḍdihatayā buddhyā yādṛgrāma viceṣṭitam || 75 ||  
100723  
100724 tattadeva prayātyāśu mūḍhānāṃ viparītatām |

100725 dveṣadoṣormiruddhāsu na guṇāścittavṛttiṣu || 76 ||  
100726  
100727 padaṃ kurvanti dagdhāsu sthalīṣu hariṇā iva |  
100728 rāgo dveṣaśca sarpau dvau na vilīnau manobile || 77 ||  
100729  
100730 padaṃ sthitim || 77 ||  
100731  
100732 yasya kalpatarostasmātkiṃ nāmāṅga na labhyate |  
100733 ye hi prājñāḥ [prājñā viniyatāḥ iti pāṭhaḥ |] svaniyatā vidagdhāḥ  
100734 śāstraśālināḥ || 78 ||  
100735  
100736 kiṃ nāma duḥkaphalamiti śeṣaḥ || 78 ||  
100737  
100738 rāgadveṣamayāste vai jambukāste dhigastu tāt |  
100739 maddhanaṃ bhuktamanyena dhanaṃ tyaktaṃ mayā'nyataḥ || 79 ||  
100740  
100741 śāstraśālino'pi bhūtveti śeṣaḥ | te janāḥ | te arāṇye prasiddhā jambukāḥ | evārthe  
100742 vaiśabdaḥ | rāgadveṣakramaṃ samūlamāha-maddhanamiti | anyataḥ  
100743 anyasmādavaśyagrāhyaṃ dhanaṃ pramādāttyaktaṃ || 79 ||  
100744  
100745 iti saṃvyavahāreḥāḥ ke rāgadveṣayoḥ kramāḥ |  
100746 dhanāni bandhavo mitraṃ punarāyānti yānti ca || 80 ||  
100747  
100748 iti itthaṃ labdhanaṣṭadhanādiviṣaye abhiniveśāttadgrahaṇārthaṃ  
100749 vadhabandhanādisaṃvyavahārehālakṣaṇā rāgadveṣayoḥ kramāḥ ke tucchā ityārthaḥ |  
100750 kutastucchāstatrāha-dhanānītyādinā || 80 ||  
100751  
100752 kimeteṣu naraḥ prājño rajyate vā virajyate |  
100753 bhāvābhāvabhāvābhogā māyeyaṃ pārameśvarī || 81 ||  
100754  
100755 priyaviṣayabhāvena apriyābhāvena ca bhavasyābhogo yasyām || 81 ||  
100756  
100757 saṃsāraranā sarvā saṃsaktaṃ pātayatyalam |  
100758 na dhanaṃ na jano nātmā satyaṃ rāghava vastutaḥ || 82 ||  
100759  
100760 saṃsaktaṃ lampāṭam || 82 ||  
100761  
100762 mithyaiva mithyāvasitamitidaṃ parilakṣyate |  
100763 ādyantayoḥ sarvamasanmadhye'pyasthīramādhimat || 83 ||  
100764  
100765 iti vakṣyamāṇayuktyā mithyetyavasitaṃ mithyaiva parilakṣyate | tām yuktimāha##-  
100766 83 ||  
100767  
100768 kva badhnāti ratiṃ prājño hyanyakalpitakhadrome |  
100769 ekena kalpitā khe strī bhūkte tām dūrago'paraḥ || 84 ||  
100770  
100771 tucche saṃsāre iti bandhayogyatve dṛṣṭāntamāha-anyetyādinā || 84 ||  
100772  
100773 itiyamaṅga saṃsāraranā tena mā bhrama |  
100774 bhūtājayaṃ javībhāvamimamātataṃmākulam || 85 ||  
100775  
100776 gandharvapuranirmāṇavilāsaṃ samam viduḥ |  
100777 svapnaṣaṃkalpapuravadasadevedamutthitam || 86 ||  
100778  
100779 viduḥ prājñāḥ || 86 ||  
100780  
100781 sarvatra saṃsthamevedaṃ suṣuptamiva vicyutam |  
100782 paripaśyasi saṃsāradīrghasvapnapuradrumam || 87 ||  
100783  
100784 kalpanāyāḥ sarvatra saṃbhavādadhīṣṭhānacitsadbhāvācca sarvatra saṃstham | vicyutaṃ  
100785 svapnādibhāvāpanaṃ suṣuptamiva || 87 ||  
100786  
100787 ajñānanidrālūṭhanasvabhāvātmaśamacyutam |  
100788 saṃsārasvapnaśamabhānto bhavānayaṃmiha sthitaḥ || 88 ||  
100789  
100790 acyutamajasrānusyūtam | pūrvānvayi | bhavān śubhavaṃstvam enāṃ nidrāṃ  
100791 tyajetyuttarānvayi || 88 ||  
100792  
100793 tadenāṃ vitatāṃ nidrāṃ ghanājñānamayātmikāṃ |

100794 tyajālakṣmīmivāvāptanidhānaḥ puruṣottamaḥ || 89 ||  
 100795  
 100796 prabodhamehi paśya svamātmānamuditaṃ sadā |  
 100797 nirvikalpaṃ cidābhāsaṃ prātaḥ padmaṃ raviṃ yathā || 90 ||  
 100798  
 100799 cidābhāsaṃ citprakāśaṃ || 90 ||  
 100800  
 100801 prabudhyasva prabudhyasva punaḥ punarayaṃ mayā |  
 100802 prabodhyase mahābāho paśyātmārkaṃamanāmayam || 91 ||  
 100803  
 100804 mayaitenābhivṛṣṭena śītena jñānavāriṇā |  
 100805 suśabdaśālinā rāma hyanenaivāsi bodhitaḥ || 92 ||  
 100806  
 100807 mayā megasthānīyena | suśabdapadaṃ śleṣādgarjanamapyāha || 92 ||  
 100808  
 100809 bodhamāsādaya paraṃ prabodho'dyaiva rāghava |  
 100810 satyamālokaśālikāṃ tyaktvemaṃ jāgataṃ bhramam || 93 ||  
 100811  
 100812 adyaiva prakṛṣṭo bodho yasya tathāvidhaḥ san satyaṃ svattattvamālokaya || 93 ||  
 100813  
 100814 na te janma na te duḥkhaṃ na doṣāste na te bhramāḥ |  
 100815 sarvaṃ saṃkalpamutsṛjya tiṣṭhātmani saṃsthiṭaḥ || 94 ||  
 100816  
 100817 parigalitavikalpadoṣajālastvamasi susārasuṣuptasaumyadṛṣṭiḥ |  
 100818 ativitatamidaṃ suśuddhaye tvaṃ samupaśamātmani tiṣṭha he mahātman || 95 ||  
 100819  
 100820 upasaṃharati-parigaliteti | susāraṃ suṣuptamiva saumyā nirvikṣepā dṛṣṭiriyasya  
 100821 tathāvidhastvaṃ idaṃ nityāparokṣamativitataṃ brahmaivāsi ataḥ suśuddhaye  
 100822 samupaśamātmani tasminneva saṃhitastiṣṭhetyarthaḥ || 95 ||  
 100823  
 100824 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 100825 paramārthayogopadeśo nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
 100826  
 100827 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 100828 paramārthayogopadeśo nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
 100829  
 100830 ekonatviṃśaḥ sargaḥ 29  
 100831  
 100832 śrīvālmīkiruvāca |  
 100833  
 100834 ityākaraṇayati svasthasamacetasi rāghave |  
 100835 viśrānte svātmani svairaṃ paramānandamāgate || 1 ||  
 100836  
 100837 rāmasya bodhādviśrāntiḥ punaruktārthavistaraḥ |  
 100838 kailāse prāk śivenetthaṃ svopadeśaśca kīrtiyate || 1 ||  
 100839  
 100840 itthaṃ sānugrahaṃ śrīvāsiṣṭhenopadeśacamatkāraiḥ prativodhitasya śrīrāmasya  
 100841 anyeṣāṃ ca śrotṛṇāṃ tattvasākṣātkārodayena muhūrtārdha  
 100842 svarūpaviśrāntisaṃādhiṇā niṣkampasthitiṃ śrīvālmīkiruvāca##-  
 100843  
 100844 tatrastheṣu ca sarveṣu teṣūpaśamaśāliṣu |  
 100845 rāghavasyātmaviśrānteḥ sthityarthaṃ vacanāmṛtam || 2 ||  
 100846  
 100847 tatrastheṣu svātmani viśrānteṣviti vibhaktivipariṇāmena yojyam | munervavanāmṛtaṃ  
 100848 virarāmeti pareṇānvayaḥ || 2 ||  
 100849  
 100850 virarāma munervāri sasyeṣvambudharādiva |  
 100851 atha yāte muhūrtārdhe rāghave pratibodhite || 3 ||  
 100852  
 100853 yathā vṛṣṭitarpiteṣu sasyeṣu ambudharādvāri viramati tadvadbodhite  
 100854 samādhervyutthāpitaṃ arthādvāsiṣṭhenaiveti gamyate || 3 ||  
 100855  
 100856 punarāha tamevārthaṃ vasiṣṭho vadatāṃ varaḥ |  
 100857  
 100858 śrīvāsiṣṭha uvāca |  
 100859  
 100860 rāma samyakprabuddho'si svātmānamasi labdhavān || 4 ||  
 100861  
 100862 punastamevārthaṃ dṛḍhikārāyāhetyarthaḥ || 4 ||

100863  
100864 evamevāvalambyārthaṃ tiṣṭha neha padaṃ kṛthāḥ |  
100865 idaṃ saṃsāracakraṃ hi nābhau saṃkalpamātrake || 5 ||  
100866  
100867 arthaṃ paramārthamātmatattvam | iha saṃsāre padaṃ sthitiṃ mā kṛthāḥ |  
100868 tatropāyamāha-idamiti || 5 ||  
100869  
100870 saṃrodhitāyāṃ vahanādraghunandana ruddhyate |  
100871 kṣobhitāyāṃ manonābhyāmidam saṃsāracakrakam || 6 ||  
100872  
100873 kṣobhitāyāṃ rāgadveṣādinā vikṣepaṃ prāpitāyāṃ || 6 ||  
100874  
100875 prayatnādrodhitamapi pravahṛtyeva vegataḥ |  
100876 paraṃ pauraṣamāsthāya balaṃ prajñāṃ ca yuktitaḥ || 7 ||  
100877  
100878 pauraṣaṃ abhyāsavairāgyadārḍhyalakṣaṇam || 7 ||  
100879  
100880 nābhiṃ saṃsāracakrasya cittameva nirodhayet |  
100881 prajñāsaujanyayuktena śāstrasaṃvalitena ca || 8 ||  
100882  
100883 pauraṣeṇa na yatprāptaṃ na tatkvacana labhyate |  
100884 daivaikaparatāṃ tyaktvā bālābodhopakalpitaṃ || 9 ||  
100885  
100886 niṣaṃ prayatnamāśritya cittamādaṃ nirodhayet |  
100887 āviriṇcātpravṛttena bhraṇeṇājñānarūpiṇā || 10 ||  
100888  
100889 asadeva sadābhāsamidamālakṣyate'nagha |  
100890 ajñānabhramavistāramātrakākṛtayo'nagha || 11 ||  
100891  
100892 ākṛtayaḥ dṛśyajāgadākārāḥ || 11 ||  
100893  
100894 ime dehā bhramantiha sarvadharmātsamutthitāḥ |  
100895 saṃkalpaḥ punarastveva dehasyārthe kadācana || 12 ||  
100896  
100897 sarve dharmā vikalpā yasmāt | sarvadharmā saṃkalpastasmāt | dharmādanickevalāt ityanico  
100898 viṣaye tadabhāvaśchāndasaḥ | ata eva naitaddehanāśamātreṣeṣṭasiddhiryataḥ  
100899 punardehaparaṃparotpādakaḥ saṃkalpo'styeva | tarhi saṃkalpatyāge ka upāya iti  
100900 cettamāha-dehasyārthe ityādinā || 12 ||  
100901  
100902 sukhaduḥkhavicāritvaṃ na kāryaṃ rāma dhīmatā |  
100903 duḥkhamlānamukhaḥ kledī prasannātkledavarjītāt || 13 ||  
100904  
100905 dehasukhaduḥkhacintāparaṃ naraṃ citralikhitanarādāpyadhamatvena nindati##-  
100906  
100907 api citranarāddehanarastucchataṃ smṛtaḥ |  
100908 ādhivyādhiparimlāne svayaṃ kledini nāśini || 14 ||  
100909  
100910 na tathā sthiraṭā dehe citrapuṃso yathā kila |  
100911 vināśito hi citrastho deho naśyati nānyathā || 15 ||  
100912  
100913 kila prasiddham | nirnimittanaśvaratvamapyasya citradehādadhiko doṣa ityāha-vināśita  
100914 iti || 15 ||  
100915  
100916 avaśyanāśo māṃsātmā svayaṃ deho vinaśyati |  
100917 kpālitaḥ susthirāṃ śobhāmādatte citramānavaḥ || 16 ||  
100918  
100919 svayaṃ vinaiva nimittamityarthaḥ || 16 ||  
100920  
100921 dehastu pālito'pyuccairnaśyatyeva na vardhate |  
100922 tena śreṣṭhaścitradeho nāyaṃ saṃkalpadehakaḥ || 17 ||  
100923  
100924 saṃkalpakṛto dehakaḥ || 17 ||  
100925  
100926 ye guṇāścitradehe hi na te saṃkalpadehake |  
100927 citradehādapi jaḍādyo'yaṃ tucchataṃ kila || 18 ||  
100928  
100929 tasminmāṃsamaye dehe kaivāsthā bhavato'nagha |  
100930 dīrghasaṃkalpadeho'yaṃ tasminnāsthā mahāmate || 19 ||  
100931

100932 nāsthā yukteti śeṣaḥ || 19 ||  
100933  
100934 svapnaśaṃkalpajāhehādapi tucchataro hyayam |  
100935 alpaśaṃkalpajo dīrghaiḥ sukhaduḥkhairna gṛhyate || 20 ||  
100936  
100937 idāniṃ svātnamānorathikadehebhya'pyasya tucchataratāmāha-svapnetyādisārdhena ||  
100938 20 ||  
100939  
100940 dīrghaśaṃkalpajāścāyaṃ dīrghaduḥkhena duḥkhitaḥ |  
100941 deho hi śaṃkalpamayo nāyamasti na vāsti naḥ || 21 ||  
100942  
100943 ayaṃ svayameva nāsti | athavā naḥ asmādiyatayā nāsti | ātmano'saṅgādvayatvāditi  
100944 bhāvaḥ || 21 ||  
100945  
100946 kiṃ vyarthametadārthaṃ hi mūḍho'yaṃ kleśabhājanam |  
100947 yathā citramaye puṃsi kṣate kṣiṇe na tat-kṣatiḥ || 22 ||  
100948  
100949 ataścittrādidehakṣatiriva nāsyāpi kṣatiḥ śocyetyāha-yatheti | tasyātmanaḥ kṣatirna ||  
100950 22 ||  
100951  
100952 tathā śaṃkalpapuruṣe kṣate kṣiṇe na tat-kṣatiḥ |  
100953 yathā manorājyamaye kṣate kṣiṇe na tat-kṣatiḥ || 23 ||  
100954  
100955 yathā dvitīye śāśini kṣate kṣiṇe na tat-kṣatiḥ |  
100956 yathā svapnaśaṃkalpambhe kṣate kṣiṇe na tat-kṣatiḥ || 24 ||  
100957  
100958 yathā nadyātapajale kṣate kṣiṇe na tat-kṣatiḥ |  
100959 śaṃkalpamātraracite prakṛtyaiva ca nāśini || 25 ||  
100960  
100961 tathā śarīrayantre'sminkṣate kṣiṇe na tat-kṣatiḥ |  
100962 dīrghasvapnamaye hyasmiṃścittasāṃkalpakalpate || 26 ||  
100963  
100964 bhūṣite dūṣite dehe na hi kiṃciccitaḥ kṣatam |  
100965 na cidantamupāyāti nātmā calati rāghava || 27 ||  
100966  
100967 kuto na kṣatam tatrāha-na ciditi || 27 ||  
100968  
100969 na brahma vikṛtiṃ yāti kiṃvā dehakṣaye kṣatam |  
100970 bhramaccakropariṣṭho hi pūrvacakropacakravat || 28 ||  
100971  
100972 pūrvasya svādhiṣṭhitacakrasya upamābhūtaṃ paritaḥ samīpasthaṃ vā  
100973 mahaccakramupacakraṃ tadvat | svacakravaiparītyena bhramaddikcakraṃ yathā  
100974 paśyatītyarthaḥ || 28 ||  
100975  
100976 yathā paśyati dikcakraṃ bhramadatyantamohitaḥ |  
100977 akasmādeva rūḍhena mithyājñānena valgatā || 29 ||  
100978  
100979 tatrasthena tathaivedaṃ dṛśyate dehacakrakam |  
100980 bhramitaṃ ca bhramadrūpaṃ patadrūpaṃ prapātitaṃ || 30 ||  
100981  
100982 tatrasthena mithyājñānacakrasthena jīvena || 30 ||  
100983  
100984 hataṃ ca hanyamānaṃ ca dṛśyate dehacakrakam |  
100985 dhīratāmālamālambya ghanabhramamimaṃ tyajet || 31 ||  
100986  
100987 dehacakrakam dehaparamparācakram || 31 ||  
100988  
100989 śaṃkalpena kṛto deho mithyājñānena sannasan |  
100990 asatyena kṛtaṃ yasmāna tatsatyam kadācana || 32 ||  
100991  
100992 pratītiḥ sannapi paramārthataḥ asan | asatyenājñānādinā kṛtaṃ yasmāddhetoḥ || 32 ||  
100993  
100994 asadabhyutthito deho rajjvāmiva bhujaṃgadhiḥ |  
100995 asatyāmeva satyāṃ ca karotyapi jagatkriyām || 33 ||  
100996  
100997 jaḍena rāma kriyate yanna tat-kṛtamucyate |  
100998 kurvannapi tadā deho na kartā kvacideva hi || 34 ||  
100999  
101000 tat-kṛtaṃ naivocyate yadeti śeṣaḥ | cetanavajjaḍe aparādhāropādarśanādityarthaḥ || 34 ||

101001  
101002 nirīho hi jaḍo deho nātmano'syābhivāñchitam |  
101003 kartā na kaścidevāto draṣṭā kevalamasya saḥi || 35 ||  
101004  
101005 icchāto hi kartṛtvaṃ syāt sā tu na jaḍe deha nirvikāre ātmani vā saṃbhavatītyāha##-  
101006  
101007 yathā dīpo nivāstathaṃ svātmanyevāvatiṣṭhate |  
101008 sākṣivatsarvabhāveṣu tathā tiṣṭhejjagatsthitau || 36 ||  
101009  
101010 akartrātmaniścayaphalamāha-yatheti || 36 ||  
101011  
101012 yathā divasakarmāṇi bhāskaraḥ svastha [svasthaḥ svaccha iti pāṭhau || eva  
101013 san |  
101014 karotyevamimāṃ rāma kuru pārthivasamsthitim || 37 ||  
101015  
101016 tarhi kathaṃ rājyasamsthitisiddhistatrāha-yatheti || 37 ||  
101017  
101018 asminnasanmaye dehaḡṛhe śūnye samutthite |  
101019 sattāmupagate mithyābālakalpitayakṣavat || 38 ||  
101020  
101021 dehasatyatādarśane tu tadabhimānalakṣaṇāhaṃkārasyāvarjanāttadbhṛtyatā  
101022 syādevetyāha-asminnityādinā || 38 ||  
101023  
101024 kuto'pyāgatya niḥsāraḥ sarvasajjanavarjitaḥ |  
101025 ahaṃkāraḥ kuvetālaḥ praviṣṭaścittanāmakaḥ || 39 ||  
101026  
101027 praviṣṭaḥ syāditi śeṣaḥ || 39 ||  
101028  
101029 asya mā bhṛtyatām gaccha tvamaḥkāradurmateḥ |  
101030 asya bhṛtyatayā rāma nirayaḥ prāpyate phalam || 40 ||  
101031  
101032 svasaṃkalpavilāśena dehagehe durākṛtiḥ |  
101033 unmattacittavetālaḥ parivalgati līlayā || 41 ||  
101034  
101035 satyahaṃkāre anarthāntaramapyāha-svasaṃkalpetyādinā || 41 ||  
101036  
101037 śūnyaṃ dehaḡṛhaṃ prāpya cittayakṣeṇa tatkr̥tam |  
101038 bhītā yena mahānto'pi samādhiniyatāḥ sthitāḥ || 42 ||  
101039  
101040 cittavetālamudvāśya svaśarīrakamandirāt |  
101041 saṃsāraśūnyanagare na bibhēti kadācana || 43 ||  
101042  
101043 cittabhūtābhibhūte'sminye śarīraḡṛhe ratāḥ |  
101044 citramadyāpi te kasmāddhaṭitā ātmavatsthitāḥ || 44 ||  
101045  
101046 dehaḡṛhe ratā āsaktāste anantakoṭideheṣu naṣṭeṣu adyāpi dehena ātmavattādātmyena  
101047 ghaṭitāḥ kasmātsthitāḥ | sadaiva tadghaṭanaduḥkhe anubhūyamāne'pi tadvighaṭane  
101048 yatnaṃ na kurvanti taccitramityarthaḥ || 44 ||  
101049  
101050 graste cittapiśācena dehasadmani ye mṛtāḥ |  
101051 piśācasyeva yā buddhirnāpiśācasya rāghava || 45 ||  
101052  
101053 ye mṛtāsteṣāmiti śeṣaḥ || 45 ||  
101054  
101055 ahaṃkārabṛhadyakṣaḡṛhe dagdhaśarīrake |  
101056 viharannāsthayā sādho na tu vai tat-kile sthīram || 46 ||  
101057  
101058 sadaiva tāpatrayavahnidagdhe śarīrake āsthayā viharan nā puruṣaḥ piśāca eveti  
101059 vibhaktivipariṇāmenānuśajjyate | tatrāsthā kuto na yuktā tatrāha-na tviti || 46 ||  
101060  
101061 ahaṃkāranucaratām tyaktvā vitatayā dhiyā |  
101062 ahaṃkāraśmṛtiṃ prāpya svātmaivāśvavalambyatām || 47 ||  
101063  
101064 prathamamaḥkārasyānucaratām bhṛtyatām tyaktvā tato  
101065 yogabhūmikābhyāsādahaṃkārasya aśmṛtiṃ ātyantikavismṛtiṃ prāpya || 47 ||  
101066  
101067 ahaṃkārapīśācena grastā ye nirayaiṣiṇaḥ |  
101068 teṣāṃ mohamadāndhānāṃ na mitrāṇi na bādhavāḥ || 48 ||  
101069

101070 na mitrāṇīti | ahaṃkāriṇām vinayadaurlabhyādaudhatyāvaśyaṃbhāvācca na  
101071 kaścitsnihyatīti bhāvaḥ || 48 ||  
101072  
101073 ahaṃkāropahatayā buddhyā yā kriyate kriyā |  
101074 viśavallayā iva phalaṃ tasyāḥ syānmaraṇātmakam || 49 ||  
101075  
101076 vivekadhairyahīnena svāhaṃkāramahotsavaḥ |  
101077 mūrkhēṇālambito yena naṣṭamevāśu viddhi tam || 50 ||  
101078  
101079 phalaṃ kalahajanavairādirūpamata eva maraṇātmakam || 49 || 50 ||  
101080  
101081 ahaṃkārapisācena varākā ye vaśīkṛtāḥ |  
101082 ta ete narakāgninām rāghavendhanatām gatāḥ || 51 ||  
101083  
101084 tasya paraloke'pi duḥkhamevetyāha-ahaṃkāreti || 51 ||  
101085  
101086 ahaṃkārorago yasya parisphūrjati koṭare |  
101087 svadehapādapo'dhīrairacireṇa nipātyate || 52 ||  
101088  
101089 yasya svadehapādapasya koṭare hṛdi sa svadehapādapaḥ | bahuṣvekavacanam jātyaikyāt |  
101090 adhīrairiti cchedaḥ || 52 ||  
101091  
101092 ahaṃkārapisāco'smindehe tiṣṭhatu yātu vā |  
101093 tvamenamālokaya mā manasā mahatām vara || 53 ||  
101094  
101095 mā ālokaya || 53 ||  
101096  
101097 avadhūto hyavajñātaścetasaiva tiraskṛtaḥ |  
101098 ahaṃkārapisācaste neha kiṃcitkariṣyati || 54 ||  
101099  
101100 anavalokanamātreṇa kiṃ syāttatrāha-avadhūta iti || 54 ||  
101101  
101102 dehālaye sphuratyasmin rāma cittapīśācake |  
101103 asyānantavilāsasya kimivāgatamātmanaḥ || 55 ||  
101104  
101105 ātmanastadanusaraṇādevānārthaḥ | upekṣitastu sa sthito'pyakiṃcitkara ityāha-dehālaye  
101106 iti || 55 ||  
101107  
101108 cittayakṣābhibhūtānām yāḥ puṃsām vitatāpadaḥ |  
101109 śakyante parisamkhyātuṃ na tā varṣasatairapi || 56 ||  
101110  
101111 citteti prakṛtāhaṃkārasyaiva vṛttyantare'pyanarthakāritākhyānāya nirdeśaḥ || 56 ||  
101112  
101113 hā hā mṛto'smi dagdho'smityetā vai duḥkhavṛttayaḥ |  
101114 ahaṃkārapisācasya śaktayo'nyasya nānagha || 57 ||  
101115  
101116 sarvago'pi yathākāśaḥ saṃbandho neha kenacit |  
101117 sarvago'pi tathaivātmā nāhaṃkāreṇa saṃgataḥ || 58 ||  
101118  
101119 ahamityātmaivānubhūyata iti naiyāyikādīnām bhrāntiṃ vārayati-sarvaga iti |  
101120 saṃbadhyata iti saṃbandhaḥ | saṃśliṣṭa ityārthaḥ || 58 ||  
101121  
101122 yatkaroti yadādatte dehayantramidaṃ calam |  
101123 vātarajjuyutaṃ rāma tadahaṃkāraceṣṭitam || 59 ||  
101124  
101125 vātarajjuh sūtrātmā prāṇaḥ || 59 ||  
101126  
101127 vṛkṣotpattau yathā heturakartrapi kilāmbaram |  
101128 ātmasaṃsthastathehātmā cittaceṣṭāsu kāraṇam || 60 ||  
101129  
101130 yadyahaṃkāra eva sarvaceṣṭānimittam nātmā tarhi keneṣitam patati preṣitam manāḥ kena  
101131 prāṇaḥ prathamāḥ prati yuktaḥ | ūrdhvaṃ prāṇaḥ prathamāḥ praiti yuktaḥ | ūrdhvaṃ  
101132 prāṇamunnayatyapānaṃ pratyagasyati | madhye cāmanamāsinaṃ viśvedevā upāsate  
101133 ityādiśrutivirodhastatrāha-vṛkṣotpattāviti | ātmasaṃsthaḥ sve mahimni pratiṣṭhitaḥ  
101134 kāraṇam śrutibhirupacaryata ityārthaḥ || 60 ||  
101135  
101136 ātmasaṃsnidhimātreṇa sphuratyāttavapurmanaḥ |  
101137 dipasaṃnidhimātreṇa kuḍyarūpamivāmalam || 61 ||  
101138



101139 upacāre mana-ādinām sattāsphūrtipradatvameva nimittamityāha-ātmeti |  
 101140 āttavapurilabdhasattākaṃ kalpitasthūladehaṃ ca || 61 ||  
 101141  
 101142 api viśliṣṭayo rāma nityamevātmacittayoḥ |  
 101143 dyāvāpṛthivyoriva kaḥ saṃbandhaḥ prakāṇḍhayoḥ || 62 ||  
 101144  
 101145 prakāṇḍhayościjjaḍayoḥ || 62 ||  
 101146  
 101147 capalaspandanerābhirātmaśaktibhirāvṛtam |  
 101148 cittamātmēti maurkhyeṇa dṛśyate raghunandana || 63 ||  
 101149  
 101150 nanvasaṃbandhe mana-ādeḥ sattāsphūrtyasiddhiḥ saṃbandhe  
 101151 tvātmāsaṅgatvāsiddhirityāśaṅkyāha-capaleti | capalaspandanānīrayanti prerayantīti  
 101152 capalaspandanerāstathāvidhābhirātmanāḥ prāṇasya śaktibhirāvṛtaṃ vaśīkṛtaṃ  
 101153 cittaṃ tādātmyādhyāsalakṣaṇena prāṇasya śaktibhirāvṛtaṃ vaśīkṛtaṃ cittaṃ  
 101154 tādātmyādhyāsalakṣaṇena maurkhyeṇājñānena dṛśyate na vastuvṛttenetyarthaḥ |  
 101155 nābhiḥ iti pāṭhe cittaviśeṣaṇam || 63 ||  
 101156  
 101157 ātmā prakāśarūpo hi nityaḥ sarvagato vibhuḥ |  
 101158 cittaṃ śaṭhamahaṃkāraṃ viddhi hārdaṃ bṛhattamaḥ || 64 ||  
 101159  
 101160 asaṅgatvopapādanāyaviruddhatvameva prapañcayati-ātmeti | śaṭhaṃ vañcakam ||  
 101161 64 ||  
 101162  
 101163 ātmāsi vastutastvaṃ hi sarvajñaḥ na mano bhṛśam |  
 101164 dūre kuru manomohaṃ kimetenābhisamgataḥ || 65 ||  
 101165  
 101166 piśāco'pi mano rāma śūnyadehagṛhe sthitaḥ |  
 101167 bhāvayatyeṣa duṣṭātmā maunamuttama saṃsprṣan || 66 ||  
 101168  
 101169 he uttama manaḥpiśāca ātmānamasaṃsprṣannapi maunaṃ tūṣṇīmeva  
 101170 svasaṃsprṣtaṃ bhāvayatītyanvayaḥ || 66 ||  
 101171  
 101172 bhavapradamakalyāṇaṃ dhairyasarvasvahāriṇam |  
 101173 manaḥpiśācamutsṛjya yo'si sa tvaṃ sthīro bhava || 67 ||  
 101174  
 101175 cittayakṣadṛḍhākṛantaṃ na śāstrāṇi na bāndhavāḥ |  
 101176 śaknuvanti paritrātuṃ guravo na ca mānavam || 68 ||  
 101177  
 101178 saṃśāntacittavetālaṃ gurusāstrārthabāndhavāḥ |  
 101179 śaknuvanti samuddhartuṃ svalpapañkānṛgaṃ yathā || 69 ||  
 101180  
 101181 saṃśānteti | śuddhacittamiti yāvat | mṛgaṃ mṛgasadṛśaṃ vatsam || 69 ||  
 101182  
 101183 asmiñjagacchūnyapure sarvameva pradūṣitam |  
 101184 dehagehaṃ pramattena cittayakṣeṇa valgatā || 70 ||  
 101185  
 101186 cittavetālavalitā samastā dehakhaṇḍajā |  
 101187 iyaṃ jagadarāṇyānī śūnyā kasya na bhītaye || 71 ||  
 101188  
 101189 dehalakṣaṇe khaṇḍe paricchinnabhāge jātā || 71 ||  
 101190  
 101191 jagannagaryāmasyām tu śāntacittapiśācakam |  
 101192 dehagehaṃ katipayaiḥ sevyate sadbhireva yat || 72 ||  
 101193  
 101194 samastetyutsargaḥ | kvacidanyathātvamapi yato dṛṣṭamityāha-jagaditi | yat yataḥ || 72 ||  
 101195  
 101196  
 101197 iha saṃśrūyate yā yā dik saiva raghunandana |  
 101198 pramattamohavetālaiḥ pūrṇā dehaśmaśānakaiḥ || 73 ||  
 101199  
 101200 ata evājñadehāḥ śmaśānatulyā iti nindati-iheti || 73 ||  
 101201  
 101202 asyām jagadarāṇyānyām muhyantaṃ mugdhabālavat |  
 101203 svayamārādhya dhairyāmśamātmanātmānamuddharet || 74 ||  
 101204  
 101205 dhairyāmśamārādhya dṛḍhamavalambya || 74 ||  
 101206  
 101207 jagajjaradarāṇye'smiṃscaradbhūtamṛgavraje |

101208 dhṛtiṃ tṛṇarasai rāma mā gaccha mṛgapotavat || 75 ||  
 101209  
 101210 tṛṇasadṛśairasārairviṣayarasairdhṛtiṃ kṛtārthatābuddhim || 75 ||  
 101211  
 101212 asminmahītalārāṇye caranti mṛgapotakāḥ |  
 101213 tvamajñānagajaṃ bhuktvā saiṃhiṃ vṛttimupāśraya || 76 ||  
 101214  
 101215 mṛgapotakasadṛśā anye mūḍhā viṣayatṛṇāni caranti ceccarantu nāma || 76 ||  
 101216  
 101217 anye naramṛgā mugdhā jambūdvipe svajāṅgale |  
 101218 viharanti yathā rāma tathā mā viharānagha || 77 ||  
 101219  
 101220 atyalpakālaśiśire kardamālepadāyini |  
 101221 na maṅktavyaṃ bandhurūpe mahiṣeṇeva palvale || 78 ||  
 101222  
 101223 nanu bandhujanaiḥ samānaśīlatayā sadaivāvasthānaṃ sukhaṃ dṛṣṭaṃ tatra ko  
 101224 doṣastatrāha-atyalpeti | viśeṣaṇānyubhayatra yojyāni || 78 ||  
 101225  
 101226 bhogābhogā bahiṣkāryā āryasyānusaretpadam |  
 101227 pravicya mahārthaṃ svamekamātmānamāśrayet || 79 ||  
 101228  
 101229 apavitrasya tucchasya durbhagasya durākṛteḥ |  
 101230 dehasyārthe na maṅktavyaṃ cintācaṇḍī sudāruṇā || 80 ||  
 101231  
 101232 na maṅktavyamāśaktikardame iti śeṣaḥ | yatastanmagnā cintālakṣaṇā caṇḍī kopanā  
 101233 sudāruṇā rākṣasī khādatītyarthaḥ || 80 ||  
 101234  
 101235 anyena racito deho yakṣeṇānyena saṃśritaḥ |  
 101236 duḥkhamanyasya bhoktānyaścitreyaṃ maurkhyacakrikā || 81 ||  
 101237  
 101238 anyena karmaṇā | yakṣeṇāhaṃkāreṇa | anyasya manasaḥ | anyo jīvaḥ | maurkhyasya  
 101239 cakrikāparivartamānā paraṃparā citrā | āścaryarūpetyarthaḥ || 81 ||  
 101240  
 101241 yathaikarūpā ghanatā dṛṣado'styātmanastathā |  
 101242 sattāmātraikasāmānyāditarasyāpyasaṃbhavāt || 82 ||  
 101243  
 101244 sadekaḡhanatvādapi nātmani duḥkhatadbhogabhoktṛśarīrādirūpāntarāvakāśa  
 101245 ityāśayenāha-yathetyāditribhiḥ | itarasya sadrūpetatararūpasya saditaratvasyaiva  
 101246 asadalīkā dipadaiḥ prasiddheriti bhāvaḥ || 82 ||  
 101247  
 101248 yathopalasya ghanatā mānasādi tathātmanaḥ |  
 101249 sattāmātrādabhinnatvādabhāvādasya saṃsthiteḥ || 83 ||  
 101250  
 101251 yathā upalasya ghanatā kāṭhinyāṃ nopalātprthaksatī tathā mānasaṃ  
 101252 samaṣṭivyaṣṭimanaḥ samūhaḥ | ādipadāttattatkāryasthūlaprapaṇcaśca | tatkutaḥ |  
 101253 sattāmātrasvabhāvādabhinnatvātprthak asya mānasādeḥ saṃsthiterabhāvādityarthaḥ ||  
 101254 83 ||  
 101255  
 101256 yathopalasyopalatā ghaṭasya ghaṭatā yathā |  
 101257 sattāmātrādabhinnaiva mānasādi tathātmanaḥ || 84 ||  
 101258  
 101259 ayaṃ ca nyāyaḥ pratyekaṃ ghaṭatanmānasavṛttyādiṣvapi yojya iti sadadvaitameva  
 101260 prasiddhamityāha-yatheti || 84 ||  
 101261  
 101262 atremāmaparāṃ dṛṣṭiṃ mahāmohavināśinīm |  
 101263 śṛṇu yā kathitā pūrvaṃ mama kailāsakandare || 85 ||  
 101264  
 101265 atrāsminnarthe imāṃ vakṣyamāṇamānasaśivapūjālakṣaṇāṃ dṛṣṭiṃ śṛṇu || 85 ||  
 101266  
 101267 saṃsāraduḥkhaśāntyarthaṃ devenārdhendumaulinā |  
 101268 astīndukarasāṃbhārabhāsuraḥ pārago divaḥ || 86 ||  
 101269  
 101270 tatrādao kailāsavarṇanamukhena kathāṃ prastauti-astītyādinā | indukarāṇāṃ  
 101271 saṃbhāraḥ saṃghāta iva bhāsuraḥ || 86 ||  
 101272  
 101273 kailāso nāma śailendro gaurīramaṇamandiram |  
 101274 tatrāste bhagavāndevo haraścandrakalādharaḥ || 87 ||  
 101275  
 101276 taṃ pūjayanmahādevaṃ tasminneva girau purā |

101277 kadācidavasam gaṅgātaṭe viracitāśramaḥ || 88 ||  
 101278  
 101279 taportham tāpasācāre cirāya racitasthitiḥ |  
 101280 siddhasaṃghātavalitaḥ kṛtāśāstrārthasaṃgrahaḥ || 89 ||  
 101281  
 101282 tāpasairācaryata iti tāpasācāraḥ kṛcchracāndrāyaṇādistasminniyatā sthitiriyasya  
 101283 tathāvidhaḥ san || 89 ||  
 101284  
 101285 puṣpārtham syūtapuṭikaḥ pustakavyūhasaṃgrahī |  
 101286 evaṃguṇaviśiṣṭasya kailāsavanakuñjake || 90 ||  
 101287  
 101288 tapaḥ pracarato rāma mama kālo'tyavartata |  
 101289 athaikadā kadācittu bahulasyāṣṭame dine || 91 ||  
 101290  
 101291 bahulasya śrāvaṇakṛṣṇapakṣasyāṣṭame dine | rātreragre mukhe pradoṣe  
 101292 pūjājapadhyānādinā kṣayamāgate satī || 91 ||  
 101293  
 101294 gate śrāvaṇapakṣasya rātryagre kṣayamāgate |  
 101295 dikṣu saṃśāntarūpāsu kāṣṭhamaunasthitāsivā || 92 ||  
 101296  
 101297 prāṇisaṃcārādyuparamātsaṃśāntarūpāsu dikṣu karādiceṣṭayāpyarthānivedanam  
 101298 kāṣṭhamaunavratam tatra sthitāsivā || 92 ||  
 101299  
 101300 khaḍgacchedyāndhakāreṣu kuñjeṣu gahaneṣu ca |  
 101301 etasminnantare tatra yāmārdhe prathame gate || 93 ||  
 101302  
 101303 gahaneṣu vaneṣu || 93 ||  
 101304  
 101305 samādhiṃ tanutām nītvā sthitoham bāhyamagnadṛk |  
 101306 apaśyam kānane tejo jhaṭityeva samutthitam || 94 ||  
 101307  
 101308 tanutām iṣadbahihpravaṇatāmiti yāvat || 94 ||  
 101309  
 101310 śubhrābhraśatasamkāśam candrabimbagaṇopamam |  
 101311 prakāṭikṛtadikkuñjam tadālokyā mayā smayāt || 95 ||  
 101312  
 101313 smayāt vismayāt || 95 ||  
 101314  
 101315 antaḥprakāśasālinyā bahirdṛṣṭyāvalokitam [buddhidṛṣṭyā iti pāṭhaḥ |  
 101316 ] |  
 101317 yāvatpaśyāmi tam sānuṃ prāptaścandrakalādharāḥ || 96 ||  
 101318  
 101319 bahirdṛṣṭyā avalokitamantarvicāritamityarthaḥ | vicārya ca yāvattam purastham sānuṃ  
 101320 prasthadeśam paśyāmi tāvattatra prāpta ityarthaḥ || 96 ||  
 101321  
 101322 gaurīkarārpitakaro nandiprotsāritāgragaḥ |  
 101323 śiṣyānsambodhya tatrasthāṅgrhītvārghyam saṃnyataḥ || 97 ||  
 101324  
 101325 saṃnyataḥ sāvadhānaḥ || 97 ||  
 101326  
 101327 agamaṃ sumanāstasya dṛṣṭipūtamahaṃ puraḥ |  
 101328 tatra puṣpāñjaliṃ dattvā dūrādeva trilocaṇaḥ || 98 ||  
 101329  
 101330 sumanāḥ saṃtuṣṭamanāḥ | puraḥ purodeśam || 98 ||  
 101331  
 101332 dattārghyeṇa mayā devaḥ saṃpraṇamyābhivanditaḥ |  
 101333 tataścandraprabhāsakhyā ṛjvyā śītalayā tayā || 99 ||  
 101334  
 101335 samyak sāṣṭāṅgaṃ praṇamyābhivanditaḥ stutaḥ | svabhāgyamahodayam  
 101336 svasmimstadanugrahadṛṣṭipātaṃ varṇayati-tata iti | tayā  
 101337 svānubhūtalaukikaniratisāyānandāvirbhāvacamatkāraṅkāriṇyā || 99 ||  
 101338  
 101339 dṛśā sarvārtihāriṇyā ciraśmyāspadikṛtaḥ |  
 101340 puṣpasānūpaviṣṭāya tasmai trailokyasākṣiṇe || 100 ||  
 101341  
 101342 arghyam puṣpaṃ tathā pādyamabhyupetyārpitam mayā |  
 101343 mandārapuṣpāñjalayo vikīrṇā bahavaḥ puraḥ || 101 ||  
 101344  
 101345 abhyupetya abhimukhaṃ samīpe gatvā || 101 ||

101346  
101347 nānāvidhirnamaskāraiḥ stotraiscābhyarcitaḥ śivaḥ |  
101348 tato bhagavatī gaurī tādṛśyaiva saparyayā || 102 ||  
101349  
101350 tādṛśyā śivapūjāsadrśyā saparyayā pūjayā || 102 ||  
101351  
101352 saṃpūjitā sakhiyuktā gaṇamaṇḍalikā tathā |  
101353 pūjānte pūrṇaśītāmśuraśmiśītalayā girā || 103 ||  
101354  
101355 tadājñayā tatra sānāvupaviṣṭaṃ bhām || 103 ||  
101356  
101357 tatropaviṣṭaṃ provāca māmardhendukalādharāḥ |  
101358 brahmanpraśamaśālinyaḥ prāptaviśrāntayaḥ pade || 104 ||  
101359  
101360 tatra kuśalapraśne kartavye sarvakaūśalyaparamakāṣṭhām paramātmani  
101361 cittaviśrāntimeva bhagavānprathamamanujighṛkṣayā prcchati-brahmanniti || 104 ||  
101362  
101363 kaccitkalyāṇakāriṇyaḥ saṃvidaste sthitāḥ pare |  
101364 kaccittapaste nirvighnaṃ kalyāṇamanuvartate || 105 ||  
101365  
101366 saṃvidaścittavṛttayaḥ | pare paramātmavastuni || 105 ||  
101367  
101368 kaccitprāpyamanuprāptaṃ kaccicchāmyanti bhūtayaḥ |  
101369 evaṃvādinī deveśe sarvalokaikakāriṇi || 106 ||  
101370  
101371 girānunayaśālinyā mayoktaṃ raghunandana |  
101372 tryakṣānumṛtikalyāṇavatāmiha maheśvara || 107 ||  
101373  
101374 anunayo vinayastacchālinyā || 107 ||  
101375  
101376 na kiṃcidapi duṣprāpaṃ na ca kāścana bhūtayaḥ |  
101377 tvadanusmaraṇānandaparighhūrṇitacetasām || 108 ||  
101378  
101379 na te santi jagatkośe praṇamanti na ye punaḥ |  
101380 te deśāste janapadāstā diśaste ca parvatāḥ || 109 ||  
101381  
101382 jagatkośe te prāṇino na santi ye na praṇamanti | sarve'pi praṇamantyevetyarthaḥ | te  
deśāḥ  
101383 praśastatamā ityarthaḥ | apaśavo vā anye goaśrebhyaḥ paśavo goaśvāḥ  
101384 itivatpraśastyalābhaḥ || 109 ||  
101385  
101386 tvadanusmaraṇaikāntadhiyo yatra sthitā janāḥ |  
101387 phalaṃ bhūtasya puṇyasya vartamānasya secanam || 110 ||  
101388  
101389 bhūtasya prākṣaṃcitasya puṇyasya vṛkṣasthānīyasya phalaṃ tanoti anantakoṭiguṇatayā  
101390 vistārayati | vartamānasyaitaddehārabhyasya secanamamṛtasekenevābhivardhanaṃ tanoti ||  
101391 110 ||  
101392  
101393 tanoti caiśyato bījaṃ tvadanusmaraṇaṃ prabho |  
101394 jñānāmṛtaikakalaśo dhṛtijyotsnāniśākaraḥ || 111 ||  
101395  
101396 eṣyataḥ kariṣyamānasya vṛddhyartham bījaṃ tanoti || 111 ||  
101397  
101398 apavargapuradvāraṃ tvadanusmaraṇaṃ prabho |  
101399 tvadanusmaraṇodāracintāmaṇimatā mayā || 112 ||  
101400  
101401 sarvāsāmāpadām mūrdhni dattaṃ bhūtapate padam |  
101402 ityuktvā suprasannaṃ taṃ bhagavantaṃ maheśvaram || 113 ||  
101403  
101404 sarvāsāṃ vartamānānāmeṣyantīnāṃ ca || 113 ||  
101405  
101406 avocaṃ praṇato bhūtvā yadrāma tadidaṃ śṛṇu |  
101407 bhagavaṃstvatprasādena pūrṇā me sakalā diśaḥ || 114 ||  
101408  
101409 pūrṇā iṣṭārthairiti śeṣaḥ || 114 ||  
101410  
101411 kiṃtu prcchāmi deveśa saṃdehe tatra nirṇayam |  
101412 brūhi prasannayā buddhyā tyaktodvegamanāmayam || 115 ||  
101413

101414 tyaktā udvegāścittakṣobhahetavo yasmiṃstathāvidhaṃ devārcaṇavidhānaṃ brūhīti  
 101415 pareṇānvayaḥ || 115 ||  
 101416  
 101417 sarvapāpakṣayakaraṃ sarvakalyāṇavardhanam |  
 101418 devārcaṇavidhānaṃ tatkiḍṛṣaṃ bhavati prabho || 116 ||  
 101419  
 101420 īśvara uvāca |  
 101421  
 101422 śṛṇu brahmavidāṃ śreṣṭha devārcaṇamanuttamam |  
 101423 vadāmi mucyate yena kṛtena sakṛdeva hi || 117 ||  
 101424  
 101425 pūrṇā me sakalā diśa ityuktyā vasiṣṭhasya  
 101426 viṣayabhogābhilākṣaśūnyatādyotanātsarvapāpakṣayakaraṃ sarvakalyāṇavardhanamiti  
 101427 viśeṣaṇābhyaṃ ca  
 101428 sarvānarthanivṛtṭiyupalakṣitaniratiśayānandarūpamokṣasādhanaṇaviṣaya evāyaṃ praśna  
 101429 iti niścitaṇvānsarvajñaḥ paramakāruṇika īśvaraḥ sarvabhāvena prapannāya vasiṣṭhāya  
 101430 paramapuruṣārthasādhanaṃ tattvajñānameva  
 101431 sarvadevārcaṇaparamarahasyabhūtamupadeṣṭukāmaḥ pratijānīte-śṛṇviti || 117 ||  
 101432  
 101433 kaccidvetsi mahābāho devaḥ kaḥ syāditi dvija |  
 101434 na devaḥ puṇḍarikākṣo na ca devastrilocanaḥ || 118 ||  
 101435  
 101436 tatra vakṣyamāṇadevārcaṇānurūpamalaukikadevasvarūpamupadeṣṭuṃ śiṣyasya  
 101437 tadbubhutsāṃ janayanpṛcchati-kacciditi | mahābāho  
 101438 nirantaradevārcaṇasaphalikṛtabāho iti bāhusāpekṣabāhyapūjāmātraśūratādyotanāya  
 101439 saṃbodhanam | nanu prasiddhā eva puṇḍarikṣākṣatrilocanādayo devāḥ kimetāvatyapi  
 101440 viṣaye bhagavānmāmanabhiḥ saṃbhāvayatīti manyamānasya vasiṣṭhasya  
 101441 paricchinneṣu śraddhājāḍyaṃ prathamamapanetumāha-na deva ityādinā || 118 ||  
 101442  
 101443 na devaḥ kamalodbhūto na devastridaśeśvaraḥ |  
 101444 na devaḥ pavano nārko nānalo na niśākaraḥ || 119 ||  
 101445  
 101446 kamalodbhūto brahmā | tridaśeśvara indraḥ | niśākaraagrahaṇaṃ  
 101447 tatkalādhīnaśarīrakatrayastrimṣatkoṭidevadehopalakṣaṇaṃ || 119 ||  
 101448  
 101449 na brāhmaṇo nā'vanipo nāhaṃ na tvam dvijottama |  
 101450 na devo deharūpo hi na devaścittarūpadhṛk || 120 ||  
 101451  
 101452 punarnāhaṃ na tvamiti niṣedho rudravasiṣṭhayostat yadrodhayanti tasmādrudrāḥ | yadahaṃ  
 101453 vasiṣṭho'smi tattvaṃ vasiṣṭho'si ityādiśrutiṣu mukhyasamaṣṭiprāṇatāprasiddheḥ katama  
 101454 eko deva iti prāṇaḥ iti prāṇasyaiva sarvadevātmakatvaśruteśca prāṇabhāvena  
 101455 prāptadevatātvanivāraṇārtham | evaṃ nainaddevā āpnuvanpūrvamarśat ityādiśrutiṣu  
 101456 ādhyātmikeṣu cakṣurādiṣu devaśabdadarśanāt | tvace svāhā lomabhyaḥ svāhā  
 101457 ityādimantralingācca dehādyādhyātmikabhāvānāmapi prasaktaṃ devatātvaṃ  
 101458 vārayati-deharūpa iti || 120 ||  
 101459  
 101460 na devaḥ kamalārūpī nāpi devo bhavenmatih |  
 101461 akṛtrimamanādyantaṃ devanaṃ deva ucyate || 121 ||  
 101462  
 101463 ādhyātmikaprastāvātkamalātra dehādiśobhā | matigrahaṇaṃ  
 101464 sarvādhyātmikabhāvopalakṣaṇārtham | tattulyanyāyādādhībhautikeṣvapi  
 101465 sarvabhāveṣvadevatvamuktaṃ bodhyam | kastarhi devastamāha-akṛtrimamiti |  
 101466 ḍukṛṇo ḍvitaḥ ktriḥ krermamṛityam iti map | kṛtrimaṃ kriyāsādhyaṃ tadvilakṣaṇaṃ  
 101467 paramārthadevanaṃ niratiśayapramodaścitprakāśo deva ityārthaḥ |  
 101468 puṇḍarikākṣādimatyantā hi citprakāśādhīnasattāsphūrtikatvāttasminnadhyastāsteṣāṃ  
 101469 citprakāśātpṛthakkarāṇe svarūpasiddhireva durlabhā dūre devatvamiti teṣvapi  
 101470 sattāprakāśa evānāvṛtaḥ sphuransarvatraiko devastadabhivyaktyatiśayādeva  
 101471 puṇḍarikākṣādayo'pi abhibhūtajāḍyatvādvahnīśabdena jvaladaṅgārā iva devā ucyanta  
 101472 iti na śrutismṛtyādivādavirodho'pīti bhāvaḥ || 121 ||  
 101473  
 101474 ākārādiparicchinne mite vastuni tatkutaḥ |  
 101475 akṛtrimamanādyantaṃ devanaṃ cicchivaṃ viduḥ || 122 ||  
 101476  
 101477 ākārādinā deśato vastutaśca paricchinne mite kālataḥ paricchinne tat devanaṃ kutaḥ |  
 101478 ayaṃ bhāvaḥ | devu kriḍāvijigīṣāvyavahāradyutistutimodamadasvapnakāntigatiṣviti  
 101479 daśasvartheṣu prasiddhāddīvyateḥ pacādyaci devaśabdavyutpādanātsaṃkoce  
 101480 mānābhāvānmāyikanirāṅkuśaiśvaryasvacchandakriḍāvijigīṣāvyavahāra##-  
 101481 dyutimodāveva mukhyāvarthau tau ca nityaniratiśayānandasvapprakāśe brahmaṇyeva  
 101482 saṃbhavato na paricchinneṣu jaḍeṣviti | ataḥ akṛtrimaṃ cicchivameva devaṃ tattvato

101483 vidurityarthaḥ || 122 ||  
101484  
101485 tadeva devaśabdena kathyate tatprapūjayet |  
101486 tadevāsti yataḥ sarvaṃ sattāsattātmarūpadhṛk || 123 ||  
101487  
101488 yataḥ sarvaṃ jagajjīvatatsaṃsārārūpaṃ tatsattayaiva sattātmarūpadhṛk na svata iti  
101489 tadevāsti nānyadityarthaḥ || 123 ||  
101490  
101491 ajñātaśivatattvānāmākārādyarcanaṃ kṛtaṃ |  
101492 yojanādhvanyaśaktasya krośādhvā parikalpyate || 124 ||  
101493  
101494 tarhi kiṃ puṇḍarikākṣādyākārārcanavidhirvyartha eva netyāha-ajñāteti kṛtaṃ  
101495 vihitam || 124 ||  
101496  
101497 iyattādiparicchinnam rudrādeḥ prāpyate phalam |  
101498 akṛtrimamanādyantaṃ phalamānanda ātmanaḥ || 125 ||  
101499  
101500 ātmanastattvataḥ sāṅgātkārāntapūjanena prasannādityarthaḥ || 125 ||  
101501  
101502 akṛtrimaphalaṃ tyaktvā yaḥ kṛtrimaphalaṃ vrajet |  
101503 tyaktvā sa mandāravanaṃ kāraṇjaṃ yāti kānaṃ || 126 ||  
101504  
101505 kṛtrimakāmabhogāntmapūjanātsiddhyantīti tadarthaṃ kṛtrimapūjaiva kāryā  
101506 tatrāha-akṛtrimeti || 126 ||  
101507  
101508 bodhaḥ sāmyaṃ śama iti puṣpāṇyagrāṇi tatra ca |  
101509 śivaṃ cinmātramamalaṃ pūjyaṃ pūjyavido viduḥ || 127 ||  
101510  
101511 akṛtrimapūjane tarhi kā sāmagrī tāmāha-bodha iti | sāmyaṃ sarvatrātmaupamyena  
101512 darśanam || 127 ||  
101513  
101514 śamabodhādibhiḥ puṣpairdeva ātmā yadarcyate |  
101515 tatttu devārcanaṃ viddhi nākārārcanamarcanaṃ || 128 ||  
101516  
101517 ātmasaṃvittirūpaṃ tu tyaktvā devārcanaṃ janāḥ |  
101518 kṛtrimārcāsu ye saktāściraṃ kleśaṃ bhajanti te || 129 ||  
101519  
101520 jñātajñeyā hi ye santo bālakriḍopamaṃ ca te |  
101521 ātmadhyānādṛte brahmankurvanto devapūjanam || 130 ||  
101522  
101523 jñātajñeyā ye kadācidātmadhyānādutthitāḥ santaḥ sākāradevapūjanaṃ  
101524 kurvantaśceddṛśyante tatte bālakriḍopamaṃ kurvanti na kṛtrimabhogāśayetyarthaḥ ||  
101525 130 ||  
101526  
101527 ātmaiva devo bhagavāñchivaḥ paramakāraṇam |  
101528 jñānārcanenāvīrataṃ pūjanīyaḥ sa sarvadā || 131 ||  
101529  
101530 tvametaccetanākāśamātmānaṃ jīvamavyayam |  
101531 svabhāvaṃ viddhi na tvanyaḥ pūjyaḥ pūjātmapūjanam || 132 ||  
101532  
101533 tvaṃ jīvaṃ svabhāvakṛtrimaṃ avyayaṃ cetanākāśaṃ cidākāśaṃ brahma viddhi na  
101534 tvanyaḥ anātmā pūjyaḥ | yato jñānalakṣaṇamātmapūjanameva mukhyapūjā  
101535 nānyetyarthaḥ | yathāhuḥ deho devālayaḥ prokto jīvo devaḥ sadāśivaḥ |  
101536 tyajedajñānanirmālyaṃ sohaṃbhāvena pūjayet || iti || 132 ||  
101537  
101538 śrīvasiṣṭha uvāca |  
101539  
101540 cetanākāśamātrātma yathā jagadidaṃ prabho |  
101541 yathā taccetanasyaiva jīvāditvaṃ taducyatām || 133 ||  
101542  
101543 tadevāsti yataḥ sarvaṃ sattāsattātmarūpadhṛk | iti brahmaṇa eva  
101544 jagajjīvatatsaṃsaraṇasattātmanāvasthānamuktaṃ tatropapattiṃ jijñāsurvasiṣṭhaḥ  
101545 pṛcchati-cetaneti || 133 ||  
101546  
101547 īśvara uvāca |  
101548  
101549 cidvyomeiva kilāstīha pārāvāravivarjitam |  
101550 sarvatrāsaṃbhavaccetyaṃ yatkalpānte'vaśiṣyate || 134 ||  
101551

101552 tatra citsattāyāścetyānadhīnatvaṃ tāvatsarvacetyapralaye'pyanapāyātprasiddhamiti  
 101553 tadadhīnabhānasya cetyasya bhānāntaramiva na sattāntaramapi yuktamityupāpattimāha##-  
 101554 sargakāle'pi asaṃbhavaccetyaṃ  
 101555 pārādiparicchedaśūnyatvātpralayakālavadityanumānalakṣaṇātropapattitirdarśitā bodhyā  
 101556 || 134 ||  
 101557  
 101558 yadyatsvayaṃ prakacati tasya svakacanasya tu |  
 101559 svayaṃ yatspanditaṃ nāma tenedaṃ jagadityalam || 135 ||  
 101560  
 101561 kathaṃ tarhi jagadrūpapratibhāśastatrāha-yadyaditi | tasyāparicchinnavādeva  
 101562 māyāvaraṇāntaḥ [māyāvaraṇāsaṃbhavāditi pāṭhaḥ |]  
 101563 asaṃmānānmāyikavāsanādimārgeṇa yatspanditaṃ spandanamiva prasiddhaṃ tenedaṃ  
 101564 jagaditi alaṃ bhāti | tathāhi-yadyatsūryacandrapradīpendriyamana-ādi svayaṃ  
 101565 prakacati bahalībhūtaprakāśaṃ bhavati tasya svakacanasya svabimbe asaṃmānātsvayaṃ  
 101566 yadbimbādbahiḥ prabhākāreṇa spanditaṃ spandanaṃ nāma prasiddhaṃ tadeva  
 101567 nīlapītādītadviṣayarūpaṃ jagadityalamatyantaṃ prasiddhamityarthaḥ || 135 ||  
 101568  
 101569 ityevaṃ svapnapuravajjagadbhāti cidātmakam |  
 101570 evaṃ cidvyomamātrātma jagadacchaṃ na bhittimat || 136 ||  
 101571  
 101572 iti uktarītyā evaṃ vicitrarūpaṃ jagaccidātmakameva satsvapnapuravaccidiva bhāti bhrāntyā  
 101573 | evaṃ maduktarītyā paramārthato vimṛṣṭaṃ tu jaganna bhittimat amūrtamacchaṃ  
 101574 cidvyomamātrāmaivetyarthaḥ || 136 ||  
 101575  
 101576 atyantāsaṃbhavāccetyaṃ dṛśyaṃ cidvyomamātrakam |  
 101577 cittvātkacati sargādaḥ yattajjagaditi smṛtam || 137 ||  
 101578  
 101579 tarhi kiṃ cideva cetyākāreṇa pariṇataṃ svaṃ paśyati netyāha-atyanteti |  
 101580 aparīṇāmitvādvayatvāccātyantāsaṃbhavāccetyamapyāvṛtacitśvabhāvādyadanyathā  
 101581 kacati prathate tadeva dṛśyaṃ jagadityarthaḥ || 137 ||  
 101582  
 101583 tasmātsvapnapurākāraṃ yadidaṃ bhāsate jagat |  
 101584 tatra cidvyomamātrātmanyanyatā nāma kā kutaḥ || 138 ||  
 101585  
 101586 cinmātrameva girayaścinnmātraṃ jagadambaram |  
 101587 cinmātramātmā jīvaśca cinmātraṃ bhūtasamṭatiḥ || 139 ||  
 101588  
 101589 ata evāropitarūpabādhena cinmātrasvarūpaṃ draṣṭavyamityāha##-  
 101590  
 101591 cidvyomamātrāditarsargādaḥ sarvavedane |  
 101592 bhinnasvarge pure vāpi kiṃ saṃbhavati kathyatām || 140 ||  
 101593  
 101594 svarge ūrdhvalokeṣu pure svanagare vā apīśabdātpātāleṣu vā cidbhinnaṃ kiṃ saṃbhavati  
 101595 tat Kathyatām nirūpaṇakuśalaiḥ | acitaḥ svataḥsattāsphūrtisattve  
 101596 acittvavyāghātātadabdhāve alīkatvādalīkasya cittāsphūrtisattve acittvavyāghātātadabdhāve  
 101597 alīkatvādalīkasya  
 101598 citāpyujjīvanādarśanāccito'saṅgatvenācitsaṃbandhādyayogātsādhakāntarasya  
 101599 cāprasiddheriti bhāvaḥ || 140 ||  
 101600  
 101601 ākāśaṃ paramākāśaṃ brahmākāśaṃ jagaccitiḥ |  
 101602 iti paryāyanāmāni tatra pādapavṛkṣavat || 141 ||  
 101603  
 101604 nanu yajati dadāti juhōti ityādiśabdāntarātmakarmabheda iva cit ākāśaṃ  
 101605 jagadityādināmāntarādbhedo'stviti cettatrāha-ākāśamiti |  
 101606 bhūtākāśavyākṛtākāśādyarthatrayaparavānābhīpretānāṃ  
 101607 trayānāmapyākāśāśabdānāṃ kāsḍdīptāvitī dhātvarthānugamena  
 101608 cinmātravacanatvasaṃbhavādgamerapi ye gatyarthāste jñānārthā | ityanuśāsanāt  
 101609 vartamāne pṛṣṇamahadvṛhajjagacchatṛvaca iti kvīpi dvītvādinīpātane'pi  
 101610 jñānārthatvānapāyāccitparyāyanāmatopapatteriti bhāvaḥ || 141 ||  
 101611  
 101612 evaṃ dvau svapnaśaṃkalpamāyābhiḥ svanubhūyate |  
 101613 tadā kila cidākāśameva bhāti jagattayā || 142 ||  
 101614  
 101615 tadeti darśanādyadetyadyāhāryam | evaṃrītyā dvau dvaitaṃ svapnādibhiḥ samaṃ  
 101616 yadānubhūyate tattvadṛśā tadetyarthaḥ || 142 ||  
 101617  
 101618 yathaitatsaṃvidākāśaṃ svapne bhāti jagadvapuḥ |  
 101619 tathedaṃ jāgradākhye'pi svapne bhāti tadeva naḥ || 143 ||  
 101620

101621 yathā svapnapure citkhaṃ varjayitvetaratkvacit |  
101622 na kiṃcitsaṃbhavatyevaṃ jāgratyevaṃ mahācitaḥ || 144 ||  
101623  
101624 dvitīya evaṃ śabdaḥ apiśabdārthe || 144 |  
101625  
101626 yato na saṃbhavatyananyaccetyaṃ kiṃcittato'khilam |  
101627 cittaṃ saṃcetyamapyetadacetyaṃ sajjagatsthitam || 145 ||  
101628  
101629 akhilaṃ cittaṃ saṃcetyamapi jagat acetyaṃ sanmātrameva sthitam || 145 ||  
101630  
101631 paramākāśakalanaṃ trijagatsvayamutthitam |  
101632 svapnavadviddhi cidvyomni na tvetadvaitavatsthitam || 146 ||  
101633  
101634 paramākāśasya brahmaṇaḥ kalanaṃ bahu syāṃ prajāyeya iti śrutidarśita ādyasaṃkalpa  
101635 eva trijagadbhūtvā svayamutthitaṃ dvaitavat dvaitavādyabhimatasatyavastuvadityarthaḥ ||  
146  
101636 ||  
101637  
101638 yathā cidvyomamātrātma svapne ghaṭapaṭādikam |  
101639 sargādāveva sargo'yaṃ tathā cidvyomamātrakam || 147 ||  
101640  
101641 jagatsāmānye uktaṃ nyāyaṃ ghaṭapaṭādiviśeṣe'pi darśayati-yathetyādinā | sargo  
101642 ghaṭapaṭādiḥ || 147 ||  
101643  
101644 śuddhasaṃvittimātratvādrte'nyatsvapnapattane |  
101645 yathā na vidyate kiṃcittathāsmimbhuvanatrāye || 148 ||  
101646  
101647 yāḥ kāścana dṛṣo ye ye bhāvābhāvāstrikālagāḥ |  
101648 sadeśakālacittāstatsarvaṃ cidvyomamātrakam || 149 ||  
101649  
101650 sa eṣa devaḥ kathito yaḥ paraḥ paramārthataḥ |  
101651 yastvaṃ so'hamaśeṣaṃ vā jagadeva ca yo'khilaḥ || 150 ||  
101652  
101653 sa jñānena pūjyo devaḥ prathamapraśnottaratvena kathitaḥ || 150 ||  
101654  
101655 sarvasya vastujātasya jagato'nyasya te mama |  
101656 deho hi cetanākāśaṃ paramātmaiva netarat || 151 ||  
101657  
101658 dehaḥ pāramārthikasvarūpaṃ || 151 ||  
101659  
101660 saṃkalpane svapnapure śarīraṃ cidvyomato'nyanna yathāsti kiṃcit |  
101661 tatheha sarge prathamaikasargānmune prabhṛtyasti na rūpamanyat || 152 ||  
101662  
101663 uktamanūdyopasaṃharati-saṃkalpana iti | prathamādekasya hiraṇyagarbhasya  
101664 sargātprabhṛti pravṛtte ihāsminsarge tathā  
101665 saṃkalpanasvapnapuraśarīrādivadevānyadrūpaṃ nāsti || 152 ||  
101666  
101667 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0 jagataḥ  
101668 paramātmamayatvavarṇanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
101669  
101670 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe jagataḥ  
101671 paramātmamayatvavarṇanaṃ nāmaikonatrimśaḥ sargaḥ || 29 ||  
101672  
101673 trimśaḥ sargaḥ 30  
101674  
101675 īśvara uvāca |  
101676  
101677 evaṃ sarvamidevaṃ viśvaṃ paramātmaiva kevalam |  
101678 brahmaiva paramākāśameṣa devaḥ paraḥ smṛtaḥ || 1 ||  
101679  
101680 citaḥ sarvātmatā sarvabhokṛtṛbhāvena saṃsthiṭiḥ |  
101681 yathā jīvadaśaṃ prāptā cittaccāpyatra varṇyate ||  
101682  
101683 cetanākāśamātrātma yathā sarvamidevaṃ prabho iti yattvayā pṛṣṭaṃ tasyedamuttaraṃ  
101684 varṇitamityāha-evamiti | kaccidvetsi mahābāho deva kaḥ syāditi dvija iti mayā  
101685 tvatpṛṣṭadevārcanavidhānamūlarahasyaṃ yattvāṃ prati pṛṣṭaṃ  
101686 tadapyetadevetyāha-eṣa deva iti || 1 ||  
101687  
101688 tadetatpūjanaṃ śreyastasmātsarvamavāpyate |



101689 tadeva sargabhūḥ sarvamidaṃ tasminvyavasthitam || 2 ||  
 101690  
 101691 paricchinna devārcanaṃ paricchinna phalameta darcanaṃ tu  
 101692 sarvakāmāvasānabhūmibhūmānandaprāpti phalamiti sarvotkṛṣṭamityāha-tadetaditi |  
 101693 sargabhūḥ sarvajagatsargāropādhiṣṭhānam || 2 ||  
 101694  
 101695 akṛtrimamanādyantamadvitīyamakhaṇḍitam |  
 101696 abahiḥ sādhanāsādhyam sukham tasmā davāpyate || 3 ||  
 101697  
 101698 tatra bahuvittavyayāyāsasādhyatāśaṅkāṃ pariharati-abahiriti | abahiḥ sādhanam ca  
 101699 tadasādhyam ceti vighrahaḥ || 3 ||  
 101700  
 101701 prabuddhastvam munisreṣṭha tenedaṃ tava kathyate |  
 101702 nātidevārcane yogyaḥ puṣpadhūpacayo mahān || 4 ||  
 101703  
 101704 prabuddho vivekī mukhyādhikārīti yāvat | atīśayito devaḥ atidevastadarcane || 4 ||  
 101705  
 101706 avyutpannadhiyo ye hi bālapelavacetasaḥ |  
 101707 kṛtrimārcāmayaṃ teṣāṃ devārcanamudāhṛtam || 5 ||  
 101708  
 101709 mūrtyādirūpadevārcane tarhi ke'dhikāriṇastānāha-avyutpanneti | ata eva  
 101710 tadanurūpameva kṛtrimaprati mādi tatsāmagrī cetyāha-kṛtrimeti | arcā pratimā  
 101711 tatpracuram || 5 ||  
 101712  
 101713 śamabodhādyabhāve hi puṣpādyairvārcayanti hi |  
 101714 mithyaiva kalpitairevamākāre kalpitātmake || 6 ||  
 101715  
 101716 tacca śālyodanālābhe krodravāśanamivetyāha-śameti || 6 ||  
 101717  
 101718 svasaṃkalpakṛtaiḥ kṛtvā kramairarcanamādṛtāḥ |  
 101719 bālāḥ saṃtoṣamāyānti puṣpadhūpalavārcanaiḥ || 7 ||  
 101720  
 101721 arcanam kṛtvā saṃtoṣamāyānti prāpnuvanti || 7 ||  
 101722  
 101723 svasaṃkalpakṛtairarthaiḥ kṛtvā devārcanam mudhā |  
 101724 yataḥ kutaścinnmithyātma phalamātram nayanti te || 8 ||  
 101725  
 101726 yataḥ kutaścitsvapnaprāyavimānāpsaraḥ prabhṛtisādhanānmithyātmakameva  
 101727 svargādiphalamāsādayantīti mudhetyasyopapattiḥ || 8 ||  
 101728  
 101729 puṣpadhūpārcanam brahmankalpitaṃ bālabuddhiṣu |  
 101730 yatsyādbhavādṛśāṃ yogyamarcanam tadvadāmyaham || 9 ||  
 101731  
 101732 asmadādistvasau kaścidevo matimatām vara |  
 101733 devastribhuvanādhāraḥ paramātmaiva netarat || 10 ||  
 101734  
 101735 vayaṃ ādīḥ kāraṇam yasya so'smadādirasmatkalpitaprapaṇcāntargataḥ asau  
 101736 cakṣurādīdṛśyamūrtirūpo devaḥ kaścidanirvacanīyo māyāmaya evetyarthaḥ | kastarhi  
 101737 pāramārthiko devastamāha-deva iti || 10 ||  
 101738  
 101739 śivaḥ sarvapadātītaḥ sarvasaṃkalpanātigaḥ |  
 101740 sarvasaṃkalpavalito na sarvo na ca sarvakaḥ || 11 ||  
 101741  
 101742 sarvebhyo brahmaviṣṇurudrādidevebhyo'pyatītasamkalpanā manovṛttayastadatigaḥ | yato  
 101743 vāco nivartante aprāpya manasā saha iti śruteḥ | yastu  
 sarvairviṣayabhogasamkalpairvalito  
 101744 veṣṭito brahmaviṣṇvādipadarūpaḥ sa na sādhanato'pi sarvo na phalato'pi sarva kaṃ  
 101745 bhogasukhaṃ yasmīnstathāvidhaḥ | svasvakarmopāsanatāratamyānusāreṇaiva  
 101746 bhogasāmagryāstatphalasukhalavasya ca tatra lābhādityarthaḥ || 11 ||  
 101747  
 101748 dikkālādyanavacchinnaḥ sarvārambhaprakāśakṛt |  
 101749 cinmātramūrtiramalo deva ityucyate mune || 12 ||  
 101750  
 101751 ātmadevastu pūjanadaśāyāṃ phaladaśāyāṃ ca  
 101752 nityaniratiśayaparamārthasatyapūrṇānandaikaśvabhāva eveti sa eva deva ityuktiyogya  
 101753 ityāha-dikkāleti || 12 ||  
 101754  
 101755 saṃvitsarvakalātītā sarvabhāvāntarasthitā |  
 101756 sarvasattāpradā devī sarvasattāpahāriṇī || 13 ||

101757  
 101758 brahma brahmansadasatormadhyam taddeva ucyate |  
 101759 paramātmaparābhikhyam tatsadomityudāhṛtam || 14 ||  
 101760  
 101761 sadasatorbhāvābhāvayorvartamānatadanyakālayormūrtāmūrtayoḥ  
 101762 kāraṇakāryayorvyāvahārikaprātibhāsikayorvā  
 101763 āntarālikasākṣicinnmātrarūpatvādadhiṣṭhānatvādvā madhyam |  
 101764 paramasūryacandrāgnikaraṇajyotirbhya utkrṣṭa ātmaiva parā sarvāvadyotanakṣamā  
 101765 abhikhyā prakāśo yasya tattathāvidham sat oṃiti padena śrutiṣu  
 101766 virāḍādipādatrayātmakasarpaprapañcapravidhāpanena śivamadvaitam caturtham manyante  
 101767 sa ātmā sa vijñeyaḥ ityudāhṛtamityarthaḥ || 14 ||  
 101768  
 101769 mahāsattāsvabhāvena sarvatra samatām gatam |  
 101770 mahāciditi saṃproktaṃ paramārtha iti śrutam || 15 ||  
 101771  
 101772 sthitaṃ sarvatra sarvaṃ tu latāsvantaryathā rasaḥ |  
 101773 sattāsāmānyarūpeṇa mahāsattātmanāpi ca || 16 ||  
 101774  
 101775 vyavahāre sarvatrānugamātsattāsāmānyarūpeṇa | sarvabādhe tu mahāsattātmanā || 16 ||  
 101776  
 101777 yaccittattvamarundhatyā yaccittattvaṃ tavānagha |  
 101778 yaccittattvaṃ ca pārvatyā yaccittattvaṃ gaṇeṣu ca || 17 ||  
 101779  
 101780 tasyaiva sarveṣāṃ devatādināmātmatvādapī mukhyaṃ devatvamityāha-yadityādinā ||  
 101781 17 || 18 ||  
 101782  
 101783 cittattvaṃ yanmamedam ca cittattvaṃ yajjagattraye |  
 101784 taddeva iti tattvajñā viduruttamabuddhayaḥ || 18 ||  
 101785  
 101786 tasyaiva sarveṣāṃ devatādināmātmatvādapī mukhyaṃ devatvamityāha-yadityādinā ||  
 101787 17 || 18 ||  
 101788  
 101789 pādapāṇyādimānanyo yo vā devaḥ prakalpyate |  
 101790 saṃvinmātrādṛte brahmankiṃsāraḥ kila kathyatām || 19 ||  
 101791  
 101792 tasyaiva vimarśe sarvadevatāsāratvāddevatvamityāha-pādeti | kiṃsāraḥ sa iti śeṣaḥ  
 101793 || 19 ||  
 101794  
 101795 cinmātrameva saṃsārasāraḥ sakalasāratām |  
 101796 gataḥ sa devaḥ sarvo'haṃ tasmātsarvamavāpyate || 20 ||  
 101797  
 101798 sa sarvaḥ pūrṇo deva evāhaṃ na paricchinna ityarthaḥ || 20 ||  
 101799  
 101800 na sa dūre sthito brahmanna duṣprāpaḥ sa kasyacit |  
 101801 saṃsthitaḥ sa sadā dehe sarvatraiva ca khe tathā || 21 ||  
 101802  
 101803 sa karoti ca cāśnāti sa bibharti prayāti ca |  
 101804 sa niḥśvasiti saṃvettāso'ṅgānyaṅgāni vetti ca || 22 ||  
 101805  
 101806 sa eva sarvakartā sarvabhoktā cetyāha-sa karotītyādinā || 22 ||  
 101807  
 101808 so'syāṃ vicitraceṣṭhāyāṃ prakāśinyāṃ ca tadvaśāt |  
 101809 tatsvarūpanibaddhāyāṃ puryāmāste munīśvara || 23 ||  
 101810  
 101811 puryāmāste | sa eṣa iha praviṣṭa ānakhāgrebhyaḥ iti śruteriti bhāvaḥ || 23 ||  
 101812  
 101813 śarīrāvasathāyāṃ ca calāyāṃ tatprasādataḥ |  
 101814 so'syāṃ gahanakośāyāṃ hṛdguhāyāṃ guheśvaraḥ || 24 ||  
 101815  
 101816 śarīramāvasatho mahāgrhaṃ yasyāstathāvidhāyāṃ | gahanā durvivekā  
 101817 annamayādibahiḥkośā yasyāstathāvidhāyāṃ | hṛdbuddhiḥ saiva gūhatīti guhā tasyām |  
 101818 ānandamayakośaguheśvaraḥ || 24 ||  
 101819  
 101820 manaḥṣaṣṭhendriyācārasattātītāmālātmanaḥ |  
 101821 tasya saṃvyavahārārthaṃ saṃjñā ciditi kalpitā || 25 ||  
 101822  
 101823 upadeśasaṃvyavahārārthaṃ || 25 ||  
 101824  
 101825 sa eṣa cinmayaḥ sūkṣmaḥ sarvavyāpī nirañjanaḥ |

101826 imaṃ bhāsvaramābhāsaṃ karoti na karoti ca || 26 ||  
101827  
101828 bhāsyārope karotīva tadapavāde na karoti | nityabhānasya kṛtatvābhāvādityarthaḥ || 26 ||  
101829  
101830 sā cidatyantavimalā jagadārthaṃ jagatkriyām |  
101831 imāṃ rañjayati prājña raseneva madhurlatām || 27 ||  
101832  
101833 rañjayati śobhayati | madhurvasantaḥ || 27 ||  
101834  
101835 cāraṇo ye camatkārāścitaściti yathāsthitaṃ |  
101836 camatkurvanti kila te tena kecinnabhobhidhāḥ || 28 ||  
101837  
101838 camatkārā āropye sattāsphūrtipradānarūpāḥ | citi māyāśabale yatsthitaṃ  
101839 pūrvakāmakarmavāsanānusāreṇa niyataṃ camatkurvantyāvīrbhāvayanti |  
101840 tāṃściccamatkārāneva nāmakalpanayā vyapadiśati-kecidityādinā | sargabhedena  
101841 nabhobahutvoktiḥ || 28 ||  
101842  
101843 kecijjīvābhidhānāśca keciccittābhidhānakāḥ |  
101844 kecitkalābhidhānāśca keciddeśābhidhānakāḥ || 29 ||  
101845  
101846 kecitkriyābhidhānāśca kecidravayābhidhānakāḥ |  
101847 kecidbhāvavikārādijātyaucityābhidhānakāḥ || 30 ||  
101848  
101849 bhāvavikārā jāyate'sti vardhate vipariṇamate'pakṣīyate naśyati iti yāskoktāḥ  
101850 ādipadādguṇabhedāsteṣāṃ jātyā vaicitryeṇa aucityena ca vicitrābhidhānakāḥ || 30 ||  
101851  
101852 prakāśābhidhānāḥ kecitkecicchailatamobhidhāḥ |  
101853 arkendrādyabhidhāḥ kecitkecidyaḥśābhidhānakāḥ || 31 ||  
101854  
101855 tāneva prapañcayati-prakāśeti || 31 ||  
101856  
101857 niricchasvasvabhāvena vasantena yathāñkuraḥ |  
101858 tanyate tadvadeveyaṃ jagallakṣmīścidātmanā || 32 ||  
101859  
101860 citaḥ kiṃ svabhogecchayā jagatsrṣṭirnetyāha-niriccheti | tathā cokaṭaṃ  
101861 śrīmadgauḍapādācāryaiḥ-bhogārthaṃ srṣṭirityeke kriḍārthamiti cāpare |  
101862 devasyaiṣa svabhāvo'yamāptakāmasya kā spṛhā || iti | nacaivaṃ so'kāmayata bahu syāṃ  
101863 prajāyeya ityādiśrutivirodhaḥ | asya mahato bhūtasya niḥśvasitametadyadṛgvedo  
101864 yajurvedaḥ ityādiśrutyantare icchāprayatnādyanapekṣaniḥśvasitaprāyatvokteḥ tadaikṣata  
101865 bahu syāṃ prajāyeya iti samānatātparyakaśrutyantārānugūṇyā  
101866 cākāmayatetyukteracetanapradhānādikartṛkatāśaṅkāvēraṇamātratātparyakatvāt |  
101867 tathā ca bhagavato bādarāyaṇasya sūtram kāmācca nānumānāpekṣā iti || 32 ||  
101868  
101869 cidevāsu samagrāsu sarvadaivaikaikaiva hi |  
101870 trailokyāmbhodhisamsthāsu śarīrajalajālikā || 33 ||  
101871  
101872 trailokyalakṣaṇānāmambhodhīnāṃ samsthāsu tāttvikasthitiṣu vicāryamāṇāsu cideva  
101873 śarīraṃ vāstavatattvaṃ tadrūpā jalajālikā jalasamūhasthānīyā nānyadityarthaḥ || 33 ||  
101874  
101875 śarīrapaṅkajabhrāntamanobhramarasambhṛtām |  
101876 āsvādayati saṃkalpamadhusattām cidīśvarī || 34 ||  
101877  
101878 tasyā manaḥsaṃkalpakṛtabhoktrāditripuṭīprakāśakatvameva  
101879 bhoktravivekādbhoktrtvamiti kalpyata ityāśayenāha-śarīreti | īśvarī  
101880 svāropitasarvābhāsanāsamārthā || 34 ||  
101881  
101882 sasurāsuragandharvaṃ saśailārṇavakaṃ jagat |  
101883 citi sthitaṃ pravahati jalāvarte jalaṃ yathā || 35 ||  
101884  
101885 evaṃ kartṛtvamapi tasyāḥ  
101886 svādhyāropitakāraparibhramaṇaprathānimittatvamevetyāśayenāha-sasurāsureti |  
101887 pravahati parivartate || 35 ||  
101888  
101889 bandhacittamayācārācārucañcuracakrikāṃ |  
101890 saṃsāracakraṃ ciccakre bhrāmyati bhramabhājanam || 36 ||  
101891  
101892 badhnātīti bandhastathāvidho yaścittamayaḥ kartṛtvabhoktrtvārūpa ācārastena  
101893 cāravaścañcurāscapalāśca vyaṣṭijīvasaṃsāraṇacakrikā yasmīṃstathāvidhaṃ  
101894 jīvasamaṣṭi saṃsāracakraṃ māyāśabale ciccakre bhrāmyati || 36 ||

101895  
101896 ciccaturbhujarūpeṇa jaghānāsuraṃḍalam |  
101897 kālo jaladakhaṇḍena sāyudhena yathā''tapam || 37 ||  
101898  
101899 varṇitalakṣaṇaṃ cita eva sarvakartṛbhoktṛtvam viśiṣya varṇayati-cidityādinā |  
101900 kālo varṣartuḥ sāyudhenaindradhanurvajrayuktena jaladakhaṇḍaveṣeṇātapamiva || 37 ||  
101901  
101902 cittrinetratayā brahmanvṛṣaśītāmśucihnayā |  
101903 gaurīkamalinīvaktrapadmaṣaṭṭpadatām gatā || 38 ||  
101904  
101905 viṣṇoḥ padmālītāmetya ciddhyānādhīnamānasā |  
101906 trayī nalinīyāḥ sarasīm dhatte paitāmahiṃ sthitim || 39 ||  
101907  
101908 viṣṇornābhipadme alitām bhramaratvamiva etya prāpya | trayī vedāstallakṣaṇāyā  
101909 nalinīyāḥ sarasīm mahāsarobhūtām sthitim mūrtim || 39 ||  
101910  
101911 cito brahmanvicitrāṇi śarīrāṇiḥa bhūriśaḥ |  
101912 patrāṇīva tarorhemni keyūrādikriyeva ca || 40 ||  
101913  
101914 keyūrādīnām kriyānirmītiriva || 40 ||  
101915  
101916 citsamastasurāṇīkaparivanditapādayā |  
101917 trailokyacūḍāmaṇitām dhatte vāsavalīlayā || 41 ||  
101918  
101919 cūḍāmaṇitām vandyatāmiti yāvat || 41 ||  
101920  
101921 citsubhāsvaratāmetya trailokyodaraḍambare |  
101922 patatyudeti saṃyāti svātmānyevāb dhivārivat || 42 ||  
101923  
101924 subhāsvaratām sūryāditejorūpatām || 42 ||  
101925  
101926 ciccandrikā caturdikṣu avabhāsaṃ vitanvatī |  
101927 vikāsayati niḥśeṣabhūtasattākumudvatīm || 43 ||  
101928  
101929 sāḁśādapi tasyā āhlādapṛathānimittatāmāha-ciccandriketi || 43 ||  
101930  
101931 ciddarpaṇamahālakṣmīstrijaḁatpratibimbītam |  
101932 gr̥hṇātyanugraheṇāntaḥ svagarbhamiva garbhīṇī || 44 ||  
101933  
101934 mahatī lakṣmīḥ svacchabhāsvaratālakṣaṇā śobhā vaiṣṇavī māyā vā || 44 ||  
101935  
101936 ciccaturdaśabhūtānām maṇḍalāni mahānti ca |  
101937 bhūtīkaroti vāriśrīḥ samudrasvamivāmbudhiḥ || 45 ||  
101938  
101939 caturdaśabhuvanasthāyām bhūtānām | bhūtīkaroti sattām saṃpādayati | yathā vāriśrīḥ  
101940 rasaśaktiḥ ambughirjalasamūharūpā satī samudrasvam samudrasvarūpasattām saṃpādayati  
101941 tadvat || 45 ||  
101942  
101943 vicitrāloka kusumā ghanasaṃkalpapallavā |  
101944 vyomakēdārikārūḍhā sattaughaphalaśālīnī [atra phaladāyīnīti pāṭho  
101945 vyākhyānugūṇaḥ syāt ] || 46 ||  
101946  
101947 idānīm tāmeva citām latātvena rūpayati-vyometyādinā | vyomātra  
101948 māyākāśastallakṣaṇāyām kēdārikāyām kṣetrabhaktau rūḍhā hiraṇyagarbhātmanā  
101949 āṅkuritā | sattaughāḥ sarvapadārthasatyatāstallakṣaṇaphaladāyīnī || 46 ||  
101950  
101951 jīvajālarajaḥpuṇjavāsanārasaraṅjitā |  
101952 saṃvedanatvagvalitā cittehākālikākulā || 47 ||  
101953  
101954 saṃvedanāni savikalpajñānāni | cittehāścittavṛttayaḥ || 47 ||  
101955  
101956 atītāsaṃkhyatrijagatkesarojjvalarūpiṇī |  
101957 anāratasṇandamahāvilāsollāsahāsīnī || 48 ||  
101958  
101959 sarvartuparvaparūṣā jaḁaśailādīgulmakā |  
101960 vīgrahagranthivalitā mūlāgraparivartitā || 49 ||  
101961  
101962 jaḁāḥ śailādaya eva gulmakā mūlaprarohā yasyāḥ | vīgrahāścaturvidhaśarīrāṇyeva  
101963 granthayastairvalitā | āmūlāgraṃ pravṛttipratānaiḥ parivartitā veṣṭitā || 49 ||

101964  
101965 cillateyaṃ vikasitā pelavaṃ sadasadvapuḥ |  
101966 vicitraṃ dṛśyakusumaṃ parāmarśāsahaṃ bahu || 50 ||  
101967  
101968 pelavamityādiviśeṣaṇaviśiṣṭaṃ dṛśyakusumaṃ anayā janyata iti pareṇānvayaḥ |  
101969 sadasadvapurityasya parāmarśāsahamityupapattiḥ || 50 ||  
101970  
101971 anayeha hi sarvatra cchāyācchamiva jayante |  
101972 manyate tanyate vastu gīyate kriyate'pi ca || 51 ||  
101973  
101974 chāyā candrādikāntirivācchaṃ sphuṭaṃ dṛśyakusumamam | manyate  
101975 abhimānaviśayīkriyate | tanyate vistāryate || 51 ||  
101976  
101977 mahācitānayā nityaṃ bhāsante bhāskarādayaḥ |  
101978 dehāḥ svadante ca mithastatsaccijjaḍavibhramaiḥ || 52 ||  
101979  
101980 tasyāścitaḥ sat satyaṃ cit cetanam | jaḍaṃ  
101981 cetyavivekaprayuktairbhoktṛbhogyatāvibhramairdampatyordehā vastuto'maṅgalarūpā api  
101982 mithaḥ svadante prītiviśayā bhavanti || 52 ||  
101983  
101984 citā cāvartavartinyā siddhanyeva pranṛtyati |  
101985 jagajjālaraajolekhā tatsattā dṛśyadehinī || 53 ||  
101986  
101987 āvarto vātyāvartastadvartinyā citaiva siddhā tatsattayaiva dṛśyadehinī  
101988 darśanayogyākāravatī jagajjālaraajolekhā anyā cidvyatirikteva bhūtvā pranṛtyati || 53 ||  
101989  
101990 citsarvaṃ jagadārambhamimaṃ prakāṭayatyalam |  
101991 trailokyadīpkakāśikhādīpo varṇāśrayaṃ yathā || 54 ||  
101992  
101993 trailokyaprakāśanadīpkakāśikhābhūtā cit | dīpaḥ prasiddho varṇāśrayaṃ  
101994 rūpavaddravyaṃ yathā prakāṭayati tadvat || 54 ||  
101995  
101996 ciccandrābimbe vimale śaśavatprāpya saṃgamam |  
101997 sarvatra lakṣyatāmeti padārthaśrīrjagadgatā || 55 ||  
101998  
101999 cidadhīnaprakāśatāmeva jagataḥ prapañcayati-ciccandrābimbe ityādinā || 55 ||  
102000  
102001 cidrasāyanasekena padārthapaṭalāvalī |  
102002 rūpameti phalaṃ caiva prāvṛṭsikteva sallatā || 56 ||  
102003  
102004 cicchāyayaiva sarvasya jādyaṃ samyagudeti ca |  
102005 sarvasyāśya śārīrasya gṛhasyeva tamastviha || 57 ||  
102006  
102007 nanu cidyadi rasāyanamiva padārthapaṭalāvalīm sarvato vyāpya sphurati tarhi tatra jādyaṃ  
102008 na syāt | na hi sarvato rasārdre śuṣkatāyāḥ prasaktirastīti tatrāha-cicchāyayaiveti |  
102009 yathā pañcikaraṇena gṛhasyāpi sarvatastejovyāptisattvāttadantastamaḥprasaktyabhāve'pi  
102010 taijasamāśvaratāyā bhūtāntarabhāgairabhivahavādbahirabhivvyaktasaurālokavyāptau  
102011 tatprayuktacchāyayā antastama udeti tathā ghaṭādyadhiṣṭhānacidbhāśvaratāyā  
102012 apyadhyastanābhivbhavādbahiścākṣuṣavṛttiyādyaḥbhivvyaktacidvyāptyā sphuraṇe  
102013 tacchāyayā antarjādyaṃudetītyarthaḥ || 57 ||  
102014  
102015 ciccamatkṛtayo dehe na bhaveyurimā yadi |  
102016 trailokyadehāstyaktvaite na spṛṣeyuḥ kilākṛtim || 58 ||  
102017  
102018 tathā ca yathā saurādyālokavaśādeva gṛhaprāsādādyākṛtivaicitryasiddhistathā  
102019 dehāntarabhivvyaktapramātṛciccamatkṛtivaśādeva  
102020 gavāśvapaṭapaṭādyākṛtivaicitryasiddhirnānyathetyāha-ciccamatkṛtaya iti |  
102021 trailokyadehāstrailokyāntargatāḥ sākārapadārthāḥ ete chāyājāḍye tyaktvā  
102022 ākṛtimākāramapi na spṛṣeyuḥ sādhakāntarābhāvādityarthaḥ || 58 ||  
102023  
102024 cidākāśaprakāśe'sminsaṃkalpaśīśudhāriṇi |  
102025 kriyākulavadhūrdehagrhe sphurati cañcalā || 59 ||  
102026  
102027 kriyā vihitāniśiddheṣu pravṛttiḥ saiva kulavadhūḥ || 59 ||  
102028  
102029 cidālokaṃ vinā kasya rasanāgre sphurannapi |  
102030 kathaṃ kadā prakāṭatāmeti dṛṣṭaḥ kva vā rasaḥ || 60 ||  
102031  
102032 uktamarthamanubhāvayituṃ vyatirekamukhenāpi prasiddhodāharaṇeṣu samarthayati##-

102033 kiṃvṛttatrayeṇa prakārakāladeśānām nirāsaḥ || 60 ||  
 102034  
 102035 śṛṇvaṅga svāṅgaśākho'pi kuntalālilato'pyalam |  
 102036 cinmajjanaṃ vinā dehavṛkṣaḥ ka iva rājate || 61 ||  
 102037  
 102038 svāṅgāni śākhāḥ yasya | kuntalāliḥ keśasamūho latā yasmin | cinmajjajaṃ cidvyāptiṃ  
 102039 vinā || 61 ||  
 102040  
 102041 vardhate viluṭhatyatti ciccarācarakāriṇī |  
 102042 cidevāstītarannāsti cinmātramidamutthitam || 62 ||  
 102043  
 102044 evaṃ ca  
 102045 cidadhīnajanmavṛddhyādisarvabhāvatvāj jagajjalādhīnasarvabhāvastaraṅgādirjalamiva  
 102046 cideva paramārthata iti siddhamityupasaṃharati-vardhata iti || 62 ||  
 102047  
 102048 śrīvasiṣṭha uvāca |  
 102049  
 102050 ityuktavāmstadā tryakṣaḥ sudhāṃśusvacchayā girā |  
 102051 punaḥ pṛṣṭo mayā rāma sudhāṃśusvacchayā girā || 63 ||  
 102052  
 102053 yadi sarvagatā deva cidastyekā tadātmakaḥ |  
 102054 tadayaṃ cāvanisphāramayāndheva na cetatī || 64 ||  
 102055  
 102056 yadyekā cidevāsti tattarhi tadātmakaḥ ayaṃ deho nidrāmūrcchāmarāṇeṣu  
 102057 cakārādṛśyāntare ca avanisphāramayī mṛt pracurabhūtavikārabhūtā andhā  
 102058 netrādihīnābhittiriva na cetati tat kathamityarthaḥ || 64 ||  
 102059  
 102060 ayaṃ citvānpurā bhūtvā ciddhīnaḥ saṃprati sthitaḥ |  
 102061 itīyaṃ kalpanā loke pratyakṣānubhavā katham || 65 ||  
 102062  
 102063 tadeva spaṣṭaṃ punarāha-ayamiti | ayaṃ dehādiḥ purā kṛśyabhāvātpūrvam  
 102064 jīvanadaśāyāṃ ca cittvān cetanāvān | tasau matvarthe iti bhatvājjastvābhāvaḥ | bhūtvā  
 102065 saṃprati dṛśyamaraṇādidaśāyāṃ ciddhīnaḥ sthita itīyaṃ kalpanā katham  
 102066 cito'vināśīsvabhāvatvādapariṇāmitvācca kathamapi jāḍyāyogāditi praśnārthaḥ || 65 ||  
 102067  
 102068 īśvara uvāca |  
 102069  
 102070 śṛṇvetadakhilaṃ brahmanyadā pṛṣṭaṃ vadāmi te |  
 102071 mahānayaṃ tvayā praśnaḥ kṛto brahma vidāṃ vara || 66 ||  
 102072  
 102073 yathā taccetanasyaiva jīvāditvaṃ taducyatāmiti prāktanapraśnottaramaśrutvaiva  
 102074 praśnāntare vasiṣṭhena kṛte dvayorapyuttaraṃ sahaiva vaktukāma īśvara uvāca##-  
 102075  
 102076 cidasti hi śarīreha sarvabhūtamayātmikā |  
 102077 calonmukhātmikaikā tu nirvikalpā parā smṛtā || 67 ||  
 102078  
 102079 vakṣyamāṇopodghātena prathamam bimbapratibimbaciddvaividhyaṃ dehe darśayati##-  
 102080 vijñānamayaśabdavācyakartṛbhoktṛsvabhāvetyarthaḥ | parā kūṭasthacittu nirvikalpā  
 102081 || 67 ||  
 102082  
 102083 saṃkalpabuddhā saivāntaḥ svayamanyeva saṃsthitā |  
 102084 saṃkalpītaravarā dauḥśīlyaṃ strī yathā gatā || 68 ||  
 102085  
 102086 tasyāścalasvabhāvatvamiva bhedo'pyupādhikṛta evetyāśayenāha-saṃkalpeti |  
 102087 hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi iti  
 102088 śrutidarśitasamkalpena svātmānameva jīvātmā buddhā buddhavtī | ādikarmaṇi ktaḥ  
 102089 kartari ca iti kartari ktaḥ | yathā suśīlaiva strī svapne saṃkalpita taro vara  
 102090 upapatiriyā  
 102091 tathāvidhā satī dauḥśīlyaṃ gatā satī dvitīyeva saṃpannā tadvat || 68 ||  
 102092  
 102092 sa eva hi pumāṅkopādyathehānya iva kṣaṇāt |  
 102093 bhavatyevaṃ vikalpāṅkā citśvarūpānyatām gatā || 69 ||  
 102094  
 102095 pumān manuṣyaḥ anyo rākṣasa iva krūro bhavati tadvat || 69 ||  
 102096  
 102097 vikalpakalpitaḥ brahmaṃścitśvarūpaparicyutā |  
 102098 jāḍyaṃ kramādbhāvayantī prayāti kalanāpadam || 70 ||  
 102099  
 102100 evaṃrītyā svarūpātparicyutā cit kramāj jāḍhyaṃ jaḍatādātmyaṃ bhāvayantī satī

102101 kalanāyāḥ savikalpabuddheḥ padaṃ viṣayatām prayāti svakalpanayaivetyarthaḥ || 70 ||  
 102102  
 102103 citsvayaṃ cetyatāmeti sākāśaparamāṇutām |  
 102104 śabdabījātmikāṃ paścādvātatanmātragāminī || 71 ||  
 102105  
 102106 ākāśasahitāni paramāṇūni sūkṣmabhūtāni tadbhāvarūpāṃ  
 102107 śabdasparśarūparasagandharūpabhogyānāṃ bījātmikāṃ cetyatām  
 102108 māyopalakṣitacidviṣayatām eti paścādvātatanmātram samaṣṭiprāṇabhāvastadgāminī  
 102109 bhavati || 71 ||  
 102110  
 102111 deśakālavibhāgāntā tanmātravalitā kramāt |  
 102112 jīvo bhūtvā bhavatyāśu buddhiḥ paścādahaṃ manaḥ || 72 ||  
 102113  
 102114 tathābhūtāyāstasyāḥ  
 102115 pañcikaraṇaprayuktasthūlabhūtātmakekasamaṣṭivyaṣṭisthūladehabhāvaṃ  
 102116 tadantarliṅgadehe jīvabhāvaṃ tatra buddhyādibhāvaṃ ca darśayati-deśeti |  
 102117 tanmātraiḥ sūkṣmabhūtaiḥ pañcikaraṇena valitā saṃvalitā satī  
 102118 saptadvīpacaturdaśalokātmakadeśavibhāgāntā  
 102119 nimeśādidviparārdhādvadhikālavibhāgāntā ca kramādbhavati | tatastatra  
 102120 prāṇadhāraṇājīvo bhūtvā buddhirahaṃkāro manaḥ arthāccittam ca bhavatītyarthaḥ || 72 ||  
 102121  
 102122 manastvaṃ samupāyātā saṃsāramavalambate |  
 102123 caṇḍālo'smīti mananāccaṇḍālatvamiva dvijaḥ || 73 ||  
 102124  
 102125 saṃkalpitā'prabodhena jāḍyā'viśvaprabodhinī |  
 102126 śabalaṃ rūpamāsāḍya saṃkalpādyātyanāratam || 74 ||  
 102127  
 102128 brahmacideva aprabodhenājñānena śabalaṃ rūpamāsāḍya dehajīvākāreṇa saṃkalpitā  
 102129 satī tatprayuktajāḍyena aviśvaprabodhinī asarvajñā bhūtvā  
 102130 punaḥpunarbhogasaṃkalpādanāratam yāti saṃsarati || 74 ||  
 102131  
 102132 anantasamkalpamayī jāḍyasamkalpapīvarā |  
 102133 cijjāḍyānmodamāyāti payaḥ pāśāṇatāmiva || 75 ||  
 102134  
 102135 payo jalaṃ pāśāṇatām karakātvamiva moḥaṃ jīvatābhramamāyāti || 75 ||  
 102136  
 102137 tataścittam manomoho māyeti vihitābhidhā |  
 102138 jāḍyam nipuṇamāśritya saṃsāre jāyate mune || 76 ||  
 102139  
 102140 mohamāndyamupāyātā tṛṣṇānigaḍapīḍitā |  
 102141 kāmakrodhabhayopetā bhāvābhāvātīpātīni || 77 ||  
 102142  
 102143 bhāvo vibhavaḥ | abhāvo dāridryam tadanupātīni || 77 ||  
 102144  
 102145 tyaktānantanijābhogā vyavacchedavikāriṇī |  
 102146 duḥkhadāvānalātaptā śokāśivakṛśāśayā || 78 ||  
 102147  
 102148 vyavacchedeṣu bhāryāputrādiviyogeṣu śokādivikāriṇī | śokairāśivaiśca kṛśāśā  
 102149 kṛpaṇā || 78 ||  
 102150  
 102151 iyasmīti bhāvena śūnyena vikalīkṛtā |  
 102152 dehamātragṛhītāsthā paraṃ dainyamupāgatā || 79 ||  
 102153  
 102154 iyaṃ pratyakṣaduḥkhamohādisvabhāvaivāhamasmīti bhāvena bhrameṇa || 79 ||  
 102155  
 102156 magnā mohamahāpaṅke jīrṇeva vanadantīni |  
 102157 bhāvābhāvalatādolā parilolaśarīrakā || 80 ||  
 102158  
 102159 asārāpārasaṃsāravikāravayahāriṇī |  
 102160 tāpopataptahrdayā rāgatejonurañjitā || 81 ||  
 102161  
 102162 rāgeṇa tejasā krodhena cānurañjitā || 81 ||  
 102163  
 102164 nijayūthaparibhraṣṭā mṛgīvāvaśatām gatā |  
 102165 āvirbhāvoditākārā tirobhāve'stamāgatā || 82 ||  
 102166  
 102167 vibhavanām bhūtamātrāṇām vā āvirbhāve uditākārā hr̥ṣṭā abhivyaktā vā | astam  
 102168 dainyam tirobhāvaṃ vā || 82 ||  
 102169

102170 svasaṃkalpopayātāsu bhītā saṃbhramadṛṣṭiṣu |  
 102171 palāyate vāpyanyāsu vetāleṣviva bālikā || 83 ||  
 102172  
 102173 uṣṭrīva madhuraṃ vinduṃ vāñchate bhāvitāṃ sukhaṃ |  
 102174 avāntaraparibhraṣṭā doṣāddoṣaṃ patatyadhaḥ || 84 ||  
 102175  
 102176 yathā uṣṭrī kaṇṭakanimbapatrādiṣu carvyamāṇeṣu svavāsanābhāvitāṃ bindumalpataraṃ  
 102177 madhuraṃ rasaṃ kāṅkṣate tadvadduḥkhabahuleṣu viṣayeṣu sukhaṃ kāṅkṣata ityārthaḥ |  
 102178 athavā yathā uṣṭrī  
 102179 viṣamaṣṭrāṇṣuvapraprarūḍhavrṣkṣāgrasaṃbaddhamadhupaṭalaprasṛtamadhubindulehan  
 102180 a-vāñchayā vṛkṣamārurukṣuryugapatpuraḥ##-  
 102181 tadvatpatatītyārthaḥ || 84 ||  
 102182  
 102183 paraṃ vaiṣamyamāyāti saṃkaṭātsaṃkataṃ gatā |  
 102184 duḥkhādduḥkhaṃ nipatitā vipado vipadi sthitā || 85 ||  
 102185  
 102186 nānānarthagaṇopettā ceṣṭāparavaśāsayā |  
 102187 kaṣṭātkāṣṭamanuprāptā paritāpānutāpinī || 86 ||  
 102188  
 102189 narakādibhūmiṣu kaṣṭātkāṣṭamanuprāptā || 86 ||  
 102190  
 102191 kramādābaddhavaidagdhyaḍvaidagdhyaṅgamupāgatā |  
 102192 vicitrabandhanirmāṇaparākramapadaṃ gatā || 87 ||  
 102193  
 102194 kramānmānuṣyalābhepi bālyātprabhṛti  
 102195 vyavahāra kauśalābhyāsādvaidagdhyaṅgamupāgatā kauśalādvaidagdhyaṅgam  
 102196 kāvyanāṭakatarkādyabhyāsamupāgatā satī vicitrasya khabandhasya  
 102197 dhanagr̥hakṣetraparivārādernirmāṇe yaḥ parākramastatpadameva gatā na  
 102198 mokṣopayogivivekapadamityārthaḥ || 87 ||  
 102199  
 102200 sarvataḥ śaṅkate bhītā prāṇātyayamupāgatā |  
 102201 kṣīṇatoyeva śapharī vivartanaparāyaṇā || 88 ||  
 102202  
 102203 evaṃ krameṇa vayahpāraṃ prāpya prāṇātyayamupāgatā satī sarvato bhītā śaṅkate |  
 102204 vivartanaṃ bhūmau luṭhanaṃ tatparāyaṇā || 88 ||  
 102205  
 102206 bālye vivaśasarvārthā yauvane cintayā''vṛtā |  
 102207 vārdhake'pyatiduḥkhārtā mṛtā karmavaśaikṛtā || 89 ||  
 102208  
 102209 saṃkṣepoktaṃ prapañcayati-bālye iti | vivaśāḥ parādhīnāḥ sarve arthā bhogā  
 102210 yasyāḥ | cintayā vittaviṣayādicintayā | āvṛtā pihitavivekā || 89 ||  
 102211  
 102212 jāyate svarganagare nāgī pātālakoṭhare |  
 102213 āsurī daityavivare narastri vasudhātale || 90 ||  
 102214  
 102215 karmagatīreva prapañcayati-jāyata ityādinā || 90 ||  
 102216  
 102217 rākṣasī rākṣasādhāre vānarī vanakoṭhare |  
 102218 siṃhī girīndraśikhare kinnarī kulaparvate || 91 ||  
 102219  
 102220 kulaparvate himavadāḍau || 91 ||  
 102221  
 102222 vidyādhārī devagirau vyālī ca vanagartake |  
 102223 latā tarau khagī nīḍe vīrutsānau vane mṛgī || 92 ||  
 102224  
 102225 devagirau merau | vīrut gulminī || 92 ||  
 102226  
 102227 śete nārāyaṇa'mbhodhau dhyānī brahmapure'bajajaḥ |  
 102228 kāntāgato haraḥ śaile svarge suravaro hariḥ || 93 ||  
 102229  
 102230 nārāyaṇādināmapi jīvagatiṣu prapañcanaṃ padameva hi tannityamanityāpadinaḥ  
 102231 smṛtāḥ ityādisīvapurāṇānurodhāt | nārāyaṇādisālpyamuktajīvaviṣaye vā yojyam |  
 102232 athavā ita ārabhya na jīvagatayaḥ prapañcyante kiṃtu citeḥ  
 102233 sarvavyāpārakartṛtaivetyadoṣaḥ | kāntayā gataḥ ardhāṅgasamgataḥ || 93 ||  
 102234  
 102235 dinaṃ karoti tīkṣṇāṃśurvarṣatyambudharo jalam |  
 102236 karoti śvasanaṃ saṃvitsaparvatamahodadhim || 94 ||  
 102237  
 102238 śvasanādipadairvāyavādivyāpārā lakṣyante || 94 ||



102239  
 102240 ṛtucakram pravahati sahasā kālamaṇḍalam |  
 102241 dinarātritayopaiti tejastimiratām kramāt || 95 ||  
 102242  
 102243 ṛtughaṭitaṃ saṃvatsaracakram | kālamaṇḍalam yugamanvantarādi || 95 ||  
 102244  
 102245 kvacidbījarasollāsātkvacitpāṣāṇamauninī |  
 102246 kvacinnadī rasavatī kvacitkumudavistrīṭiḥ || 96 ||  
 102247  
 102248 kvacidvṛkṣādaḥ bījātmakastadaṅkuratāhetuḥ rasātmakaścollāso yasyāḥ |  
 102249 pāṣāṇairmauninī nīscalā || 96 ||  
 102250  
 102251 kvacitphalāvalīpākaiḥ kvacitkāṣṭhānalādibhiḥ |  
 102252 kvacicchaityahimadvāri kvacitkhādi na kiṃcana || 97 ||  
 102253  
 102254 tṛtīyāntapadadvayānantaramupalakṣitetyadhyāhāryam | śaitiyena himamivācarat himat  
 102255 vāri jalam yasyāḥ | kham ākāśam ādipadādvāyusca anyatra kiṃcana || 97 ||  
 102256  
 102257 kvacidujjvalitākārā kvacitkaṣṭhā śilā kvacit |  
 102258 kvacinnīlātha haritā kvacidagniḥ kvacinmahī || 98 ||  
 102259  
 102260 kaṣṭhā kuśakaṇṭakādīdurgamā || 98 ||  
 102261  
 102262 sarvātmavātsarvagatvātsarvaśaktitvayogataḥ |  
 102263 sarvatvādevaṃrūpaiva khādapyacchaiva sā parā || 99 ||  
 102264  
 102265 sarvaśaktitvam māyā tadyogataḥ | sarvatvādevaṃrūpā jagadrūpaiva | sarvanāmno  
 102266 vṛttimātre puṃvadbhāvaśchāndasatvānna kṛtaḥ | paramārthatastu khādapyacchaiva  
 102267 sā cidityarthaḥ || 99 ||  
 102268  
 102269 ciccinoti yathātmānaṃ yena yatra yadā yadā |  
 102270 tattathānubhavatyambu spandādvīcyāditām yathā || 100 ||  
 102271  
 102272 cit ātmānaṃ svaṃ yena bhāvena yatra yathā cinoti vivartenopacayaṃ nayati tathā taṃ  
 102273 bhāvamanubhavatītyarthaḥ || 100 ||  
 102274  
 102275 haṃsī krauñcī bakī kākī sārasi turaḡī vṛkī |  
 102276 bakī balākā hariṇī vānarī kinnarī śunī || 101 ||  
 102277  
 102278 tānbhāvānpunaḥ prapañcayati-haṃsītyādinā |  
 102279 punarbakīgrahaṇamatidīrghapādacañcujātyantarasaṃgrahārtham | evaṃ  
 102280 balākāgrahaṇamapyatidhavalatūlakaṇṭhajātigrahaṇāya || 101 ||  
 102281  
 102282 vaṭikā piṅgalī śālī makṣikā bhramarī śukī |  
 102283 dhīḥ śrīrhrīḥ prītī ratiśca śaṃbarī śarvarī śaśī || 102 ||  
 102284  
 102285 vaṭikādayaḥ pakṣijātibhedāḥ | śālī śārikā | prītī ratiriti dhralope iti dīrghaḥ |  
 102286 śaṃbarī  
 102287 māyā || 102 ||  
 102288  
 102288 etāsvanyāsu cānyāsu paribhramati yoniṣu |  
 102289 vivartamānasamsāre jalāvarte tṛṇam yathā || 103 ||  
 102290  
 102291 yoniṣu dehabhedeṣu || 103 ||  
 102292  
 102293 bibhetyatha svasaṃkalpātsvaśabdādiva gardabhī |  
 102294 nānayā sadṛganyāsti mugdhā bālā calā'balā || 104 ||  
 102295  
 102296 abalā durbalā || 104 ||  
 102297  
 102298 eṣā sā kathitā tubhyaṃ jīvaśaktirmahāmune |  
 102299 prākṛtācāravivaśā varākī paśudharminī || 105 ||  
 102300  
 102301 karmātmetyabhidhām prāptā śocyākhyā paramātmanaḥ |  
 102302 anantaṃ duḥkhabahulaṃ svayaṃ vibhramamāśritā || 106 ||  
 102303  
 102304 karmātmā karmānusārasvabhāvā | tathā ca śrutiḥ yathākārī yathācārī tathā bhavati  
 102305 sādhuḥkārī sādhubhavadī pāpakārī pāpo bhavati puṇyo vai puṇyena karmaṇā bhavati  
 102306 pāpaḥ pāpena iti || 106 ||

102307  
102308 asadevānayaḥkrāntaṃ vināśi saha jaṃ malam |  
102309 taṇḍuleneva kañcūkamananyayā'vyavasthitam [kañcūkamityatrārṣo  
102310 dīrghaśchandonurodhāt || || 107 ||  
102311  
102312 ananyayā svātiriktasattāsphūrtiśūnyayā avidyayā avyavasthitamaniyatam || 107 ||  
102313  
102314 anantavibhavabhraṣṭā daurbhāgyaparitāpinī |  
102315 śocantī prāpya jīvatvaṃ bhartṛhīneva nāyikā || 108 ||  
102316  
102317 bhartṛhīnā nāyikevānāthā sthiteti śeṣaḥ || 108 ||  
102318  
102319 jaḍagateravalokaya śaktatāṃ nijapadaśmaraṇena vineha cit |  
102320 vrajati kaṣṭamadhaḥ patanāya yā yadaraghaṭṭaghaṭīghanapīṭhavadat || 109 ||  
102321  
102322 he rāma tvaṃ jaḍagateravidyāyāḥ śaktatāṃ sāmārthyamavalokaya | yadyasmāddhetoryā  
102323 pūrṇabrahmasvabhāvāpi cit araghaṭṭasya ghaṭīyantrasya ghaṭīṣu praviṣṭaṃ  
102324 ghanapīṭhamākāśastena tulyaṃ tadvat nijasya niratiśayānandapūrṇabhāvasya  
102325 ghanasamudrādisakalajalopalakṣitasarvajagadantarbhāvanasāmārthyasya ca smareṇa vinā  
102326 dehamātraparicchināhaṃ ghaṭīmātraparicchinmahāṃ bhoganimittapuṇyavyaye  
102327 alpajalakṣaraṇa ca mama riktataiva saṃpanneti manyamānā punaḥ punaḥ svapatanāya  
102328 adhodhovaṛjati tatkaṣṭamityarthaḥ || 109 ||  
102329  
102330 ityārṣe śrīvā0rāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0 śivapūjopākhyāne  
102331 cetyonmukhacidvicāro nāma triṃśaḥ sargaḥ || 30 ||  
102332  
102333 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
102334 cetyonmukhacidvicāro nāma triṃśaḥ sargaḥ || 30 ||  
102335  
102336 ekatriṃśaḥ sargaḥ 31  
102337  
102338 īśvara uvāca |  
102339  
102340 cinotyalikamevaivaṃ saduḥkhāsmīti bhāvanāt |  
102341 citśvapnaḥśīvatāmohapatitā saṃbhrame yathā || 1 ||  
102342  
102343 jīvatādiniṣedhena sā śuddhā citpradarśyate |  
102344 manaḥprāṇendriyadvārā bahirantaḥprathā yayā ||  
102345  
102346 evaṃ varṇitaprakāraṃ jīvajagadbhāvamalikamasadevājñānāccinoti āropeṇa saṃcinoti |  
102347 svapne kṣībatā madirāmadastatkṛte saṃmohe patitā || 1 ||  
102348  
102349 amṛtāpi mṛtāsmīti viparyastamatirvadhūḥ |  
102350 yathā roḍityanaṣṭaiva naṣṭāsmīti tathaiva cit || 2 ||  
102351  
102352 vadhūrmugdhā || 2 ||  
102353  
102354 akāraṇaṃ viparyastā matirbhrāntamapi sthiraṃ |  
102355 yathā jagatpaśyatīdaṃ tathāhaṃtābhramāccitiḥ || 3 ||  
102356  
102357 bhrāntaṃ kulālacakrādi yathā sthiraṃ niścalaṃ paśyati tathā jagadapi sthiraṃ paśyati ||  
102358 3 ||  
102359  
102360 cittam hi kāraṇaṃ tvasyāḥ saṃsārānubhave citeḥ |  
102361 na ca tatkāraṇaṃ kiṃciccittvānyatvātyasaṃbhavāt || 4 ||  
102362  
102363 taccittam kiṃcidvastu na | kutaḥ | cittvasya tadanyatvasya ca atyantamasambhavāt |  
102364 acittve  
102365 jagadantaḥpātena tatkalpanāhetutvāyogādityarthaḥ || 4 ||  
102366  
102366 evaṃ hi kāraṇābhāvāccetyasyāsaṃbhavāditi |  
102367 nāsau cittam tataścetyaṃ yatnataścetyate yayā || 5 ||  
102368  
102369 cittāsattvādeva taccetyajagato'pyasattvaṃ siddhamityāha-evamiti | yayā citā cittam  
102370 yatnataścetyate asau cit cittam tadadhīnaṃ cetyaṃ ca na kiṃtu śuddhaivetyarthaḥ || 5 ||  
102371  
102372 na dṛśyadarśanadraṣṭṭarūpaṃ tailamivopale |  
102373 na kartṛkarmakaraṇaṃ dṛśīndāviva kṛṣṇatā || 6 ||

102374  
 102375 cittaneṣedhādeva citi cakṣurādiprayuktadṛśyadarśanadraṣṭtarūpatripuṭīniṣedho'pi  
 102376 siddha ityāha-netyādinā | dṛśī citi || 6 ||  
 102377  
 102378 na mātṛmeyamānāni nabhasīva navāṅkuraḥ |  
 102379 na ciccetanacetyādi nandane khadiro yathā || 7 ||  
 102380  
 102381 ciccittavṛttiścetanastadāśrayaścetyāni tadviṣayāḥ |  
 102382 ādipadānmanṭṛmatimantavyabuddhibodhaboddhavyā ahaṃkartrahaṃkārahāṃkāryāṇi  
 102383 gṛhyante || 7 ||  
 102384  
 102385 nāhaṃtvatvaṃvatattvādi parvatatvamivāmbare |  
 102386 sadehatvānyadehatve śaṅkhatvamiva kajjale || 8 ||  
 102387  
 102388 tattvaṃ parokṣavastvantaratvam | ādipadāttadāśrayatadvyāpyatatsaṃbandhā gṛhyante || 8  
 102389 ||  
 102390  
 102391 nānā'nānā na cāpyantaraṇāviva sumeravaḥ |  
 102392 na ca śabdārthaśabdaśrīrmahoṣaralatā yathā || 9 ||  
 102393  
 102394 nānā jīvaḥbheda anānā pratidehamātmābhedaḍhyāsāścāpi na | aṇau antaḥ sumerava iva |  
 102395 śabdā nāmāni arthārūpāṇi teṣāṃ śabdaśrīḥ kathāpi nāstī || 9 ||  
 102396  
 102397 neti neti na caivārkaṇḍale rajanī yathā |  
 102398 na vastutāvastute ca tuṣāre tu yathoṣṇatā || 10 ||  
 102399  
 102400 athāta ādeśo neti neti ityādayaḥ śāstrīyasarvadṛśyaniṣedhā api  
 102401 tattvapradarśanaparyantameva | dṛṣṭe tu cittattve pratiyogyaprasiddhste'pi na  
 102402 saṃbhavantītyāha-netīti | vastvatiriktau vastutā'vastutākhyadharmāvapi na staḥ || 10 ||  
 102403  
 102404 na śūnyatāśūnyate vā śilākośa iva drumāḥ |  
 102405 śūnyatāśūnyatā nāma mahatī kha ivākhatā || 11 ||  
 102406  
 102407 śilāyāḥ kośe garbhe | khe yathā prasiddhā mahatī śūnyatā aśūnyatā ca kevalaṃ  
 102408 kevalībhāvalakṣaṇā svarūpasvacchataiva vimarśe avaśiṣyate nāṇumātramapi bhinnā  
 102409 tathā cityapīti pareṇānvayaḥ || 11 ||  
 102410  
 102411 kevalaṃ kevalībhāvasvacchataivāvaśiṣyate |  
 102412 na cittātkasyaciddoṣājījātayaitadavāpyate || 12 ||  
 102413  
 102414 nanu tarhi hiraṇyagarbhātmakaṃ samaṣṭicittamevāśyāścitaḥ sarvānarthaheturdoṣaḥ |  
 102415 yasmāttata eva nimittāccaturvidhaśarīreṣu jātayā anayā etatsaṃsāraduḥkhamavāpyate | na  
 102416 ca tadasmābhirucchettuṃ śakyamityāśaṅkyāha-na cittāditi | ciddoṣāccito  
 102417 doṣabhūtāt kasya hiraṇyagarbhasya cittānnimittājījātayā etadduḥkhamavāpyata iti na kiṃtu  
 102418 tena sṛṣṭā ye dehendriyaviṣayāsteṣu sarveṣvahaṃmameti satyā iti ca  
 102419 bhāvanāmātreṇāyaṃ prakṛtaḥ saṃsāralakṣaṇo'narthaḥ sthita ityarthaḥ || 12 ||  
 102420  
 102421 tatsarvabhāvanāmātreṇānarthāḥ prakṛtaḥ sthitaḥ |  
 102422 tajjñe'pyabhāvanāmātreṇānarthā upaśāmyati || 13 ||  
 102423  
 102424 ata eva tattvajñe abhāvanāmātrādupaśāmyatītyāha-tajjñe'pīti || 13 ||  
 102425  
 102426 tajjñe'pyabhāvanāmātrādr̥te'nyatropayujyate |  
 102427 na tṛṇaṃ na ca trailokyamiti svāyattatātra yā || 14 ||  
 102428  
 102429 ata eva tṛṇamivāpavadituṃ śakyo'pi trailokyapadārtho bhāvanābalādevātattvavidāṃ  
 102430 duḥśādhyāḥ sthita ityāha-na tṛṇamiti || 14 ||  
 102431  
 102432 svāyatta eva caiṣo'rtho duḥśādhyo bhāvanāsthitaḥ |  
 102433 yadyanna śādhyate puṃsā tatkathaṃ kveva labhyate || 15 ||  
 102434  
 102435 nanvatisulabho bhāvanātyāgaḥ svata eva kuto na siddhyati tatrāha-yadyaditi |  
 102436 tṛṇamātrasyāpi karaprasāraṇayatnaṃ vinā lābhādarśanāditi bhāvaḥ || 15 ||  
 102437  
 102438 nirvikalpādvitīyā cidyāsau sakalagā satī |  
 102439 paramaikā parā śacchā dīpikā tejasāmapī || 16 ||  
 102440  
 102441 bhāvanāmātratryāge paramapuruṣārtharūpā paramārthacitsarvatra sulabhetyāśayena tāṃ  
 102442 varṇayati-nirvikalpetyādinā || 16 ||

102443  
102444 saiṣāvbhāsanakarī sarvagā nityanirmalā |  
102445 nityoditā nirmanaskā nirvikārā nirañjanā || 17 ||  
102446  
102447 ghaṭe paṭe vaṭe kuḍye śakaṭe vānare khare |  
102448 asure sāgare bhūte nare nāge ca saṁsthitā || 18 ||  
102449  
102450 sākṣivattiṣṭhati satī spandate na ca kutracit |  
102451 dīpaḥ prakāśanāyeva karoti na punaḥ kriyām || 19 ||  
102452  
102453 yathā dīpaḥ padārthaprakāśanāya svarūpasthityaiva prabhavati na tu kāmca kriyām  
102454 karoti tadvaccidapītyarthaḥ || 19 ||  
102455  
102456 malināpyamunaiṣā sā'vikalpāḍhyā vikalpinī |  
102457 jaḍevāpyajaḍābhāsā na sarvā sarvagaiva ca || 20 ||  
102458  
102459 eṣā evaṁprabhāvāpi sā cit amunā dehādibhāvanenaiva amalināpi malinā saṁpannā |  
102460 evamavikalpāḍhyāpi vikalpinīti sarvatra yojyam || 20 ||  
102461  
102462 nirvikalpā parā sūkṣmā ciccinoti svasaṁvidam |  
102463 vātāvātāṅgamarmādi yathā yantrādiveṣṭane || 21 ||  
102464  
102465 idānīm sarvagatāyāḥ sūkṣmatamāyāścita ekaikasmindeha eva ānakhāgraṁ  
102466 viśeṣavyāptilakṣaṇe upacaye yuktimāha-nirvikalpeti | nirvikalpā  
102467 viśeṣābhimānādivikalpāsparsinī parā sarvagatā sūkṣmācit vāte prāṇapradhāne  
102468 liṅgadehe āvātā pratibimbabhāvenānugatā satī aṅgāni hastapādādīni marmāni  
102469 hṛdayādisthānāni ādipadāddvisaptatisahasranāḍībhedaṁ ca vyāpya sarvagatām  
102470 svasaṁvidam tāvanmātre ākṛṣyeva cinoti upacayaṁ nayati | yathā  
102471 dīrghasūkṣmakauśeyāditantustarkuyantrādisūciveṣṭane atidīrghamapi svaṁ tāvanmātre  
102472 upasaṁhṛtya badarādyākāramupacayaṁ nayati tadvadityarthaḥ || 21 ||  
102473  
102474 rūpālokamanaskāravalitā cidabodhataḥ |  
102475 bodhataścaiva bhavati nidrām sadasatī yataḥ || 22 ||  
102476  
102477 ata eva jāgrataḥ puruṣasya cidbahī rūpādyālokanairantarmanaskāraiśca valitā satī bodhato  
102478 bodhapakṣe bhavati | nidrām yato gacchatastu svapne vāsanāmayarūpālokamanaskāravalitā  
102479 satī antarbodhato bahistvabodhata iti pakṣadvaye'pi bhavati | suṣuptau  
102480 tvajñānamātrasākṣitvāna kiṁcidavediṣamityutthitasya parāmarśācca sadasatī  
102481 satyapyasatprāyā abodhapakṣa eva bhavatītyarthaḥ || 22 ||  
102482  
102483 sā paraiva cidatyacchā cintāmāyāti cetanāt |  
102484 sādḥureva yathā'sādhurbhāvite durjanaiṣaṇāḥ || 23 ||  
102485  
102486 sā atyacchā brahmacideva dehādyātmatā cetanā  
102487 tadanukūlapratikūlaprāptiparihāracintāmāyāti | yathā sādḥureva durjanasaṁgatyā ciraṁ  
102488 citte bhāvite saṁskṛte sati durjanaiṣaṇāḥ prāpya asādhurbhavati tadvadityarthaḥ || 23 ||  
102489  
102490 malena svarṇamāyāti tāmratām malamārjanāt |  
102491 punaḥ kanakatāmeti yathā citparamā tathā || 24 ||  
102492  
102493 ata eva punarbrahmātmatābhāvite citte sa brahmaiva bhavatītyāśayena dṛṣṭāntamāha##-  
102494  
102495 svāropaśāntyā svādarśo yathaiti pratimāsthitim |  
102496 tathā sargamivāgamyā bodhātstvaṁ yāti tatpadam [citpadam iti pāṭhaḥ || ||  
102497 25 ||  
102498  
102499 yathā śobhana ādarśo darpaṇaḥ svāropitamalasya mārjanena śāntyā pratimāsthitim  
102500 punaḥ punaḥ pratibimbābhivyaktiyogyām sthitim svacchatāmeti  
102501 tadvaccidapyajñānājjaḍajīvabhāvādisargamivāgamyā | vā lyapi ityanunāsikalopavikalpaḥ  
102502 | āgatya sthitā tattvabodhāttatkaivalyapadam yātītyarthaḥ || 25 ||  
102503  
102504 abhāvavedanādasyāḥ saṁsāraḥ saṁpravartate |  
102505 svabhāvavedanādeṣa tvasadevopasāmyati || 26 ||  
102506  
102507 abhāvaḥ asadajñānaṁ tadvedanāt || 26 ||  
102508  
102509 yadā cittvāccinotyantaranyatāmasatīm tadā |  
102510 ahaṁtāmiva saṁprāpya naśyatīvāpyanāśinī || 27 ||  
102511

102512 anyatām bhedam | udaramantaram kurute atha tasya bhayaṃ bhavati iti śruteriti bhāvaḥ ||  
27  
102513 ||  
102514  
102515 iṣatspandādadhō yāti bhṛguprāntāttaroḥ phalam |  
102516 yathā tathaiṣa saṃvitteradhaḥpāto mahāniva || 28 ||  
102517  
102518 iṣatspandādvṛntaviyojakapraciyutimātrāt | bhṛgurgiritaṭaṃ tatprāntāt | eṣa jīvabhāvaḥ  
102519 || 28 ||  
102520  
102521 rūpādīnāṃ tu sattaiṣā cita evāmalaiva cit |  
102522 dvitvaikatve tvabodhotthe bodhena vilayaṃ gate || 29 ||  
102523  
102524 cita eveti | adhyastasyādhiṣṭhānavyatiriktasattvābhāvāditi bhāvaḥ | dvitvaikatve  
102525 bhedābhedādhyāsau || 29 ||  
102526  
102527 sattāmātreṇa cittasya bodhaścittendriyādiṣu |  
102528 ālokasattāmātreṇa vyavahāraḥ kriyāsviva || 30 ||  
102529  
102530 cittasya cittasākṣiṇaḥ || 30 ||  
102531  
102532 vātātkaṇīnikāspandastaddīptirdṣṭirucyate |  
102533 tadbāhyavati tadrūparūpabodhastu citparā || 31 ||  
102534  
102535 sāmānyenoktaṃ viśiṣya cakṣurādiṣu vibhajyopapādayaṃscita eva sarvatra phalībhāvaṃ  
102536 darśayati-vātādityādīnā | citasaṃnidhipreritādvātāt  
102537 vyānavāyornimittāccakṣuḥkaṇīnikayoḥ spando bhavati | tasyāṃ sthitā  
102538 dīptistaijasamindriyaṃ dṛṣṭīścakṣurityucyate | tayā kulyādvārā jalamiva bāhyaṃ  
102539 bahiḥprāpaṇīyaṃ yadantaḥkaraṇaṃ tadvati tadvyāpte ghaṭātau tadrūpasya  
102540 tatsamānākārasya rūpasya nīlapītāderghaṭādyākārasya ca yo bodhaḥ sattāprathā sā parā  
102541 cidevetyarthaḥ || 31 ||  
102542  
102543 tvaṇmārutau jaḍau tucchau tatsaṅgaḥ sparśa ucyate |  
102544 mananaṃ sparśasaṃvittistatsaṃvittistu citparā || 32 ||  
102545  
102546 evaṃ spārśanatripuṭīsthale'pi tvaṇmārutau jaḍau tucchau svataḥ sattāsphūrtiśūnyau |  
102547 ataścidadhīnasattāsphūrtibalādeva tayōḥ saṅgaḥ sparśendriyakalpanānimittatvātsparśa  
102548 ucyate | taddvārā tatsamyuktaśītoṣṇādīdravyeṣu mananaṃ tadākārā manovṛttiḥ  
102549 sparśasaṃvittirityucyate | tatsaṃvittistadavacchinnā viśayāntatripuṭīprathā tu parā  
102550 sākṣicidevetyarthaḥ || 32 ||  
102551  
102552 gandhatanmātrapavanasaṃbandho gandhasaṃvidāḥ |  
102553 āsāṃ tu manasā hīnaṃ vedanaṃ paramaiva cit || 33 ||  
102554  
102555 evaṃ ghrāṇendriyātmanā gandhātmanā ca vibhaktasya gandhatanmātrasya  
102556 nāsāpraveśipavanena kṛtaḥ saṃbandho gandhasaṃvidāḥ  
102557 gandhākārāntaḥkaraṇavṛttīnāṃ nimittatvādgandhasaṃvidāḥ | āsāṃ tripuṭīnāṃ  
102558 manasā hīnaṃ viviktaṃ yatprathālakṣaṇaṃ vedanaṃ sā paramā sākṣicidevetyarthaḥ || 33 ||  
102559  
102560 śabdatanmātraśravaṇavātasaṅgānmano vinā |  
102561 suṣuptasadr̥śī saṃvitparamā cidudāhṛtā || 34 ||  
102562  
102563 evaṃ śabdatanmātrasya śravaṇendriyasya vyānavātasya ca saṅgādutpannā  
102564 manovṛttayaḥ śabdasaṃvittayastāsu manośaṃ vinā vihāya suṣuptasadr̥śī nirvikārā  
102565 yā sākṣisaṃvitsā paramā cit | evaṃ rāsanatripuṭīsākṣicidapi vivicya draṣṭavyeti bhāvaḥ  
||  
102566 34 ||  
102567  
102568 kriyonmukhatvaṃ saṃkalpātsaṃkalpo mananakramaḥ |  
102569 mananaṃ cittakāluṣyamātmā cinnirmalā bhavet || 35 ||  
102570  
102571 evaṃ  
102572 karmendriyapravṛttinimittasaṃkalpātmakamanovṛttitanmālinyasākṣitayāpyātmacidvive  
102573 canīyetyāha-kriyonmukhatvamiti || 35 ||  
102574  
102575 citprakāśātmikā nityā svātmanyevāvasaṃsthitā |  
102576 idamantarjagaddhatte sanniveśaṃ yathā śilā || 36 ||  
102577  
102578 evaṃ cāntarbahiśca sarvadvaitasphūrteḥ sākṣicinnmātrātmakatve sarvaṃ dvaitaṃ

102579 tasyāmevādhyastamiti phalitamityāha-ciditi | yathā sphaṭikaśilā svāntargataṃ  
102580 vanagirinadyādi pratibimbasaṃniveśaṃ dhatte tadvat || 36 ||  
102581  
102582 advitīyā dadhānedaṃ vikārādivivarjitaṃ |  
102583 nāstameti na codeti spandate na na vardhate || 37 ||  
102584  
102585 vikārādivivarjitamiti kriyāviśeṣaṇaṃ | adhiṣṭhānatattvātmanā vikārādivivarjitamiti vā ||  
102586 37 ||  
102587  
102588 saṃkalpājjīvatāmetya niḥsaṃkalpātmanātmanā |  
102589 cijjaḍaṃ no jaḍaṃ bhāvaṃ bhāvayanti svasaṃsthitā || 38 ||  
102590  
102591 cit jaḍaṃ jagat no jaḍamajaḍaṃ vāstavabhāvaṃ bhāvayanti satī svayaṃ svarūpe sthitā  
102592 bhavatītyarthaḥ || 38 ||  
102593  
102594 rathastvasyāściterjīvo jīvasyāhaṃkṛtī rathaḥ |  
102595 ahaṃkṛte ratho buddhistato buddhermano rathaḥ || 39 ||  
102596  
102597 idāniṃ cito bahiḥsaṃsarāṇe rathaparamparāṃ kalpayannāha-ratha iti dvābhyāṃ || 39 ||  
102598  
102599 manasastu rathaḥ prāṇaḥ prāṇasyākṣagaṇo rathaḥ |  
102600 akṣaughasya ratho deho dehasya spandano rathaḥ || 40 ||  
102601  
102602 spandanaḥ karmendriyagaṇaḥ || 40 ||  
102603  
102604 spandanaṃ karma saṃsāre jarāmaraṇapañjaram |  
102605 evaṃ pravartitaṃ cakramidamādivibhūtiṃ || 41 ||  
102606  
102607 sarveṣāmapī rathānāṃ saṃsāre spandanaṃ bhramaṇameva karma | sādhyamityarthaḥ |  
102608 jarāmaraṇopalakṣitā dehā eva pañjarāṇi yatra tathāvidhaṃ jīvakhagadolācakraṃ  
102609 ādermūlakāraṇasyeśvarasya vibhūtyā māyaiśvaryeṇa jātam || 41 ||  
102610  
102611 pratibhāsata evātmanyasatsvapna ivātataḥ |  
102612 manāgapi na satyātma mṛgatṛṣṇāmbuvatsthitam || 42 ||  
102613  
102614 māyikatvamevopapādayati-pratibhāsata iti || 42 ||  
102615  
102616 rathastvatra smṛtaḥ prāṇaḥ kalpanāyā muniśvara |  
102617 yatra prāṇamaruttatra mananaṃ paritiṣṭhati || 43 ||  
102618  
102619 manasastu rathaḥ prāṇa iti yaduktaṃ tatra vakṣyamāṇārthopayuktaṃ viśeṣaṃ  
102620 vaktumupapattimāha-ratha iti | kalpanāyā mānasakalpanāyā nimittatvāditi śeṣaḥ |  
102621 tadeva darśayati-yatretyādinā || 43 ||  
102622  
102623 ālokaśrīḥ sthitā yatra rūpaṃ tatraiva rājate |  
102624 prāṇo balī sthito yatra tadeva parivepati || 44 ||  
102625  
102626 balī sūtrarūpatvātsarvadhāraṇacālanasamarthaḥ || 44 ||  
102627  
102628 yatprayāti vanaṃ vātyā tadeva pariḥhūrṇate |  
102629 manasyākāśasaṃlīnaḥ na prāṇaḥ parivepati || 45 ||  
102630  
102631 evaṃ manaso'pi prāṇakriyānimittatvamastīti vyatirekamukhenāha-manasīti | ākāśe  
102632 hārdākāśe saṃlīnaḥ satī || 45 ||  
102633  
102634 tejasyasattāmāyāte na rūpamiva rājate |  
102635 prāṇe praśānte maruṭi manontarna manāgapi || 46 ||  
102636  
102637 rūpaṃ yathā na rājate tadvadityarthaḥ | evaṃ prāṇanīrodhādapi mano nirudhyata ityāha##-  
102638  
102639 vātyāyāmupaśāntāyāṃ rajo na parikampate |  
102640 yatra prāṇo marudyāti manastatraiva tiṣṭhati || 47 ||  
102641  
102642 ata eva tasya tadrathatvamuktamityāha-yatrete || 47 ||  
102643  
102644 yatra yatrānusarati rathastatraiva sārathīḥ |  
102645 prāṇasaṃpreritaṃ cittam yāti deśāntare kṣaṇāt || 48 ||  
102646  
102647 kṣepaṇonmuktapāṣāṇa iva tatrānyathā kṣayi |

102648 yatra puṣpaṃ tatra gandho yatrāgnistatra soṣṇatā || 49 ||  
102649  
102650 kṣepaṇaṃ yantraviśeṣaḥ | anyathā prāṇanirodhe manaḥ kṣayi | kṣīyata ityārthaḥ || 49 ||  
102651  
102652 yatra prāṇo marudyāti yatrendustatra tacchaviḥ |  
102653 saṃvittiḥ pavanaspandānnāḍisaṃsparśanaśca saḥ || 50 ||  
102654  
102655 prāṇaḥ samaṣṭivyaṣṭirūpaḥ | induścandrastadaṃśabhūtaṃ manaśca | chaviścandrikā  
102656 manovṛttayaśca | ata eva cākṣuṣādisaṃvittiṣu pratyekaṃ vāyorapi nimittatā  
102657 prāṇmayopadarśitetyāśayenāha-saṃvittiriti | sarvāṅgeṣvannarasapraveśārthaṃ  
102658 sarvāḍisaṃsparśanaśca sa pavanaḥ || 50 ||  
102659  
102660 saṃvittisphāratā cittam manastatprāṇakoṭare |  
102661 sarvatra vidyate saṃvidvyomasvacchā jaḍājaḍe || 51 ||  
102662  
102663 cittamanoghaṭitaliṅgaśarīrātmake tasmin prāṇakoṭare cito bimbapratibimbabhāvena  
102664 dviguṇīkaraṇena sphāratāpi tattasmādevopapannetyāha-saṃvittīti || 51 ||  
102665  
102666 kṣubhyantīva tu sā prāṇaspandādityanubhūyate |  
102667 sattāmātrasvarūpeṇa jaḍeṣu samavasthitā || 52 ||  
102668  
102669 tatropapattimāha-kṣubhyantīveti | sphuṭābhivyaktyā saṃcalantīva yato liṅge  
102670 cidanubhūyate ityārthaḥ || 52 ||  
102671  
102672 prāṇasaṃbodhitā [prāṇasaṃbodhito vetti vedanātmatayā jaḍaḥ iti mūle  
102673 pāṭhaḥ jaḍo'pi dehaḥ prāṇasaṃbodhitaḥ sannityādirvyākhyāpāṭhaścānyatra |  
102674 ] vetti vedanātmatayā jaḍe |  
102675 nānāsphārasamullāśairyāḥ pūrvaṃ parivalgati |  
102676 prāṇe'tīte tvamananaḥ sa evāśu na vepatī || 53 ||  
102677  
102678 jaḍe'pi dehe prāṇasaṃbodhitā satī sargādivedanātmatayā ādhyāsikacittādātmyabalena  
102679 vetti | yo dehaḥ pūrvaṃ jīvanadaśāyāṃ parivalgati vyavaharati sa eva na vepatī na  
kampate ||  
102680 53 ||  
102681  
102682 puryaṣṭake citparamā sve mune pratibimbati |  
102683 ādarśa eva pratimā dṛśyate nopalādiṣu || 54 ||  
102684  
102685 bhūtāntaḥkaraṇaprāṇajñānakarmendriyairyutam | avidyākāmakarmāḍhyaṃ liṅgaṃ  
102686 puryaṣṭakaṃ viduḥ | tasminpuryaṣṭake || 54 ||  
102687  
102688 manaḥ puryaṣṭakaṃ viddhi sarvakāryaikaakāraṇam |  
102689 tadaiva bhedaīḥ kathitamanyaiḥ svāśayakalpitaīḥ || 55 ||  
102690  
102691 nanu prāṇanimitto manasi citpratibimba ukta idānīm tu puaryaṣṭake sa ucyate tat katham na  
102692 virodhastatrāha-mana iti | anyairācāryaiḥ svāśayakalpitaīḥ śiṣyabodhanopāyaiḥ || 55  
102693 ||  
102694  
102695 yasmādudeti kalanākuladṛśyajālaṃ yattatra ca sthitavadityanubhūtamuccaiḥ |  
102696 yasmānmano viparivartati dehadṛṣṭyā sarvaṃ tu tatparamavastviti viddhi viśvaram  
102697 || 56 ||  
102698  
102699 idānīm jīvatadupādhitadbhogyalakṣaṇasya viśvasyotpattisthithilayeṣu  
102700 cidekarasasanmātrabrahmādhīnatvātparamārthato brahmaiva  
102701 tadityanubhāvayannupasaṃharati-yasmādīti | yasmāddhetostatra cityevodeti |  
102702 yadyasmāttatraiva sthitavat | cakārāttatraiva līyate | yasmāddhetormana eva dehadṛṣṭyā  
102703 viparivartati bhramati | chāndasaṃ parasmaipadam | tattasmādviśvaṃ paramavastu  
102704 brahmaiva nānyadīti viddhītyārthaḥ || 56 ||  
102705  
102706 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
102707 manaḥprāṇaikyapratipādanaṃ nāmaikatrimśaḥ sargaḥ || 31 ||  
102708  
102709 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
102710 manaḥprāṇaikyapratipādanaṃ nāmaikatrimśaḥ sargaḥ || 31 ||  
102711  
102712 dvātrimśaḥ sargaḥ 32  
102713  
102714 īśvara uvāca |  
102715

102716 mune śrṇu katham kāryakāriṇi spandaśālini |  
102717 caranti ca tanuṃ puṃsāmupaiti paramābhīdhām || 1 ||  
102718  
102719 viceṣṭayati dehādi yathā puryaṣṭakam gatā |  
102720 yathā dehāntaram yāti tatsarvamiha varṇyate ||  
102721  
102722 paramā cit prāguktarityā puṃsām tanuṃ puryaṣṭakam caranti praviṣṭā satī katham kayā  
102723 rityā kāryāni ahiṇīkārālakṣaṇāni karoti tacchīlā katham ca  
102724 tadanukūladehādispandaśālini satī abhīdhām calati snāti bhūṅkte yajate brāhmaṇaḥ  
102725 kṣatriyo devadatta ityādisabdābhilāpayogyatām upaiti tatsarvam kathayāmi  
102726 śrṇvityarthaḥ || 1 ||  
102727  
102728 prāktanaistairnihantyeva svamanomananehitaiḥ |  
102729 karmavātairvicitrehaḥ paripīvaratām gataiḥ || 2 ||  
102730  
102731 dehaspande citpratibimbajīvacalanaṃ hetustaccalane ca tadupādhipuryaṣṭakarūpamanastayā  
102732 pariṇatā vāstavacitsvabhāvatirodhātrī māyāśaktirhetustasyā manorūpeṇa pariṇatau  
102733 pūrvapūrvadehāntapariṇāmasaṃcitakarmarāśireva hetuḥ | brhadāraṇyake  
102734 [brhadāraṇyake pañcamādhyāye [dvitīyaṭippaṇinirīḍṣṭā śrutattu  
102735 nirṇayasāgarīyabrhadāraṇyake tṛtīyādhyāye dvitīyabrāhmaṇānte samupalabhyate  
102736 pūrvasaṃsodhakaistu pañcamādhyāyagateti yaduktaṃ tatpramādivilasitamiti manyāmahe  
102737 | tṛtīyaṭippaṇyām ca hetuṣvitipadamādarśādhrāṇāmāddhirviniveśitam || dvitīye  
102738 brāhmaṇe ||]-karma haivatadūcatuḥ [tattatra vicārāvasthāyāmekānte sthītvā  
102739 karma haivāśrayaṃ punaḥ punaḥ kāryakaraṇopādānahetumūcatuḥ | na kevalamūcaturapi  
102740 tu kāleśvarādyabhyupagateṣu hetuṣu yattau prasaśaṃmataḥ karma haiva  
102741 tatprasaśaṃsaturiti || karmaiva tatprasaśaṃsatuḥ iti  
102742 grahātigrāharūpabandhahetutvasya [grahāḥ prāṇajihvāvākcaḥ  
102743 śrotramano hastatvacāḥ | atigrāhā apānarasanāmarūpaśabdakāmakarmasparśasaṃjñāḥ |  
102744 ] karmasveva vyavasthāpanādityāśayenāha-prāktanairityādinā |  
102745 śaktiranādimāyārūpā brahmaśaktiḥ | svāvaraṇaśaktyā svāśrayaṃ brahmanihantyeva  
102746 nāsti na bhātīti pratītiyogyatām nītvā prāktanairanādikālādārabhya  
102747 saṃcayātparipīvaratāmatipuṣṭatām  
102748 gatairvicitrehairbahuvīdhakāmavāsanānvitairmananaistairmānasairīhitaiḥ  
102749 kāyavākceṣṭārūpaīśca vihitaniśiddhakarmavratairnimittairmanastayā  
102750 puryaṣṭakātmakamanobhāvena gatā pariṇatā satī citeḥ svādhiṣṭhānacitsattātaścidiva  
102751 svasvabhāvabalājjaḍeva mīśrabhāvamāgatā bhūtvā jñānakarmavyavahārocitā satī  
102752 svaśaktibhūtayā anayā jñānakarmendriyādipraṇāḍyā sā māyāśaktireva  
102753 draṣṭadarśanaḍṛṣyādinavavidhasaṃsārārūpeṇa sphurati nṛtyati nānyatkiṃciditi  
102754 dvayorārthaḥ || 2 ||  
102755  
102756 manastayā gatā śaktiḥ sajjaḍevāgatā citeḥ |  
102757 sā sphuratyanayā brahmannucitā śaktibhūtayā || 3 ||  
102758  
102759 asyāḥ prasādādiha sā citkalāṅkavatī mune |  
102760 jagadgandharvanagaram karoti na karoti ca || 4 ||  
102761  
102762 asyā māyāśakteḥ avicāralakṣaṇādvicāralakṣaṇācca prasādātkramātkaroti na karoti ceti  
102763 saṃbandhaḥ || 4 ||  
102764  
102765 cittādyasattayā deho mūkastiṣṭhati kuḍyavat |  
102766 tatsattayā hi sphurati nabhaḥsaṃpreritāsmavat || 5 ||  
102767  
102768 tarhi brahmacitsaṃnidhānāddeha eva sarvaṃ karotu kiṃ cittādikalpanayā tatrāha##-  
102769  
102770 yathā sphuratyati jaḍamayo'yaskāntasaṃnidhau |  
102771 tathā sphurati jīvo'yaṃ satī sarvagata pare || 6 ||  
102772  
102773 jīvasya prānakarmendriyavyāpāreṣu brahma saṃnidhimātreṇa sādharāṇaṃ  
102774 nimittamityāha-yatheti || 6 ||  
102775  
102776 sarvasthayātmaśaktyaiva jīva eṣa sphuratyalam |  
102777 mukuro bimbamādatte dravyātmanyasthitādapi || 7 ||  
102778  
102779 buddhyādi prathāyām jñānendriyaprayojaneṣu ca pratibimbārpanenāsādharaṇaṃ  
102780 nimittamityāśayenāha-sarvasthayeti | ātmarūpayā cicchaktyaiva sphurati  
102781 svaparaprathāsamārtho bhavati | nanu bhautikatvāddravyasvabhāve sthitam jīvopādhibhūtaṃ  
102782 līngamadravyasvabhāvādbrahmaṇaḥ sakāśātkathaṃ pratibimbamādatte dravye  
102783 dravyasyaiva pratibimbanīyamadarśanāditi cettatrāha-mukura iti | mukureṇa  
102784 dravyasvabhāve asthitādapi guṇakriyājātyādeḥ pratibimbādāvadarśanānna dravyādeva



102785 pratibimbo grāhya iti niyama ityārthaḥ || 7 ||  
102786  
102787 pravismṛtasvabhāvatvājīvo'yaṃ jaḍatām gataḥ |  
102788 mohādvismṛtabhāvatvācchūdratāmiva saddvijāḥ || 8 ||  
102789  
102790 yadi brahmapratibimbo jīvastarhi kathaṃ tasya ajñānanidrālasyādi jāḍyānubhavaḥ | na hi  
102791 sūryapratibimbe abhāsvaratāsaṃbhava ityāśaṅkyāha-pravismṛteti || 8 ||  
102792  
102793 pravismṛtasvabhāvā hi ciccittatvamupāgatā |  
102794 mohāpahatacittatvātsumahāniva dīnatām || 9 ||  
102795  
102796 cittatvaṃ cittadharmaṃ jāḍhyamālinyādi | sumahān gādhilavaṇahariścandrādiriva || 9 ||  
102797  
102798 jaḍayā'vaśayā deho vātaśaktisamānayā |  
102799 saṃcālyate tadanayā vārīva vīcimālayā || 10 ||  
102800  
102801 cittatādātmyādhyāsāccittadharmadainyādi  
102802 prāptivatprāṇatādātmyādhyāsāttaddharmadehasaṃcalana hetutvamapyasyāḥ  
102803 siddhamityāha-jaḍayeti | vātaśaktiḥ prāṇastattādātmyāpattyā tatsamānatayā || 10 ||  
102804  
102805 karmātmanā varākeṇa jīvena manasāmunā |  
102806 cālyante dehayāntrāṇi pāṣāṇā iva vāyunā || 11 ||  
102807  
102808 karmātmanā uktarītyā kriyāsvabhāvatvamāpannena manasā mananaśaktimatā |  
102809 upādhipāravaśyādvarākeṇāntyantadinena | yathā  
102810 naukāstambhanibaddhadīrghapaṭādyupādhiparavaśena vāyunā naukāsthāḥ pāṣāṇā  
102811 abhimataṃ deśaṃ prati cālyante tadvat || 11 ||  
102812  
102813 śarīraśakaṭānāṃ hi karṣaṇe paramātmanā |  
102814 manaḥprāṇodayau brahmankṛtau karmakṛtau dṛḍhau || 12 ||  
102815  
102816 manaḥprāṇodayau manaḥprāṇaśaktikarmakṛtau bhṛtyau balīvardau vā || 12 ||  
102817  
102818 cijjaḍaṃ tūrarīkṛtya rūpaṃ jīvatvametya ca |  
102819 manorathamupāruhya vahaṭprāṇaturaṃgamam || 13 ||  
102820  
102821 svāpnavyavahārasādhāranyāya manasa eva rathatvaṃ kalpyam mukhyāmukhyaprāṇānāṃ  
102822 tu turaṅgamatvamityāśayenāha-ciditi || 13 ||  
102823  
102824 kvacijjātapadārthatvaṃ kvacinnaṣṭapadārthatām |  
102825 kvacidbahupadārthatvaṃ kvacidekapadārthatām || 14 ||  
102826  
102827 kvacit jāgratsvapnayorjātapadārthatvamāvīrbhūtapadārthatvaṃ bahupadārthatvaṃ ca |  
102828 kvacitsusupte naṣṭapadārthatām tirobhūtasarvapadārthatām avidyaikapadārthatām ca gate  
102829 veti pareṇānvayaḥ || 14 ||  
102830  
102831 gateva bhinnevāstyevamatyajantī nijaṃ padam [padamityatra vapurīti pāṭho  
102832 vyākhyānugūṇaḥ syāt || |  
102833 jalateva taraṅgatvaṃ saivāsadasadoditā || 15 ||  
102834  
102835 kiṃ sā dugdhaṃ dadhibhāveneva jīvajagadbhāvena pariṇāmānnaṣṭā netyāha-astīti |  
102836 evaṃ pariṇatāpi nijaṃ pāramārthikaṃ vapuḥ svarūpamatyajantī satī tattvadṛśā  
102837 asajjāgradiva vyavahāradṛśāpyasatsvapna iva ca ā uditā īśadvikasitetyārthaḥ || 15 ||  
102838  
102839 upajīvyātmano rūpaṃ paraṃ sphurati vṛttiṣu |  
102840 ālokaṃ upajīvyemaṃ rūpaśrīrdṛśyagā yathā || 16 ||  
102841  
102842 ātmanyadhyastatvādevātmasattāmevopajīvyā manovṛttipratiphalitātma cidbalenaiva  
102843 manorūpaṃ jīvajagatprathata ityāha-upajīvyeti || 16 ||  
102844  
102845 paramātmani cittattve sthite sati nirāmāye |  
102846 jīvo jīvati sālokaṃ dipe sati gṛhaṃ yathā || 17 ||  
102847  
102848 cideva tattvaṃ pāramārthikaṃ rūpaṃ yasya tathāvidhe || 17 ||  
102849  
102850 ādhayo vyādhayaścaiva prayāntyasya prapīnatām |  
102851 apāmiva taraṅgatvaṃ vīcitraṣyeva phenatā || 18 ||  
102852  
102853 evaṃ dehaceṣṭāhetutā cita upapāditā | idāniṃ tasyā dehāntaraprāptiprakāraṃ vaktuṃ

102854 vairāgyāya ca dehanimittaduḥkhāni prapañcayati-ādhaya ityādinā || 18 ||  
 102855  
 102856 ādhivyādhahirākīrṇaśarīrāmbhojaṣaṭpadaḥ |  
 102857 jīvo vaiṣamyamāyāti taraṅgatve yathā payaḥ || 19 ||  
 102858  
 102859 vaiṣamyam dainyaduḥkhādi || 19 ||  
 102860  
 102861 cicchaktiḥ sarvaśaktitvānnāhaṃ ciditi bhāvanāt |  
 102862 atra saivaiti vaivaśyam sūryo dīptairivāmbudaiḥ || 20 ||  
 102863  
 102864 atra dehe | yathā sūryo dīptaiḥ  
 102865 svaprakāśitairivāmbudairmeghaistirodhānamlānikhaṇḍitatvādivaivaśyam  
 102866 draṣṭadṛṣṭyā tadvat || 20 ||  
 102867  
 102868 vaivaśyāccyavatī mauḍhyāna vindatyātmasaṃvidam |  
 102869 ghanajāḍhyaparābhūtaḥ svāṅgāvadalanam yathā || 21 ||  
 102870  
 102871 cyavatī jñānādhikṛtayoniśvavatarantī | śaṣṣyanoriti numo'bhāvaśchāndasaḥ | yathā  
 102872 ghanena madirādimadaajāḍyena parābhūtaḥ puruṣaḥ khaḍgādinā svāṅgāvadalanam na  
 102873 vindati nānusaṃdhatte tadvat || 21 ||  
 102874  
 102875 prāpya cāpyanusamdhānamasyā moho vinaśyati |  
 102876 ghanamoharato jantuḥ svakāryasmarāṇam yathā || 22 ||  
 102877  
 102878 kadā tarhi cito moho naśyati tadāha-prāpyeti | yathā madādighanamoharato jantuḥ  
 102879 kālena svakarmasmarāṇam prāpya nirmoho bhavati tadvat || 22 ||  
 102880  
 102881 yadāṅgasamvidāṃ vātaspaṇḍaśaktiḥ pramoṣataḥ |  
 102882 na karotyanusamdhānam kuṣṭhī spandaiṣaṇam yathā || 23 ||  
 102883  
 102884 idāniṃ dehatyāgaprakāram vaktumupakramate-yadeti | yadā vātasya prāṇasya  
 102885 spandaśaktiḥ aṅgasamvidāṃ ānakhāgrāllīṅgopādhidvārā praviṣṭajīvasamvidāṃ  
 102886 hṛdi līṅgasyopasaṃhāreṇa pramoṣato nimittāddhastapādāderanusamdhānam na karoti |  
 102887 yathā kuṣṭhī galitānāmaṅgulyādīnāṃ spandaiṣaṇam na karoti tadvat | tadā hṛdi  
 102888 sthitam bhuṣuṇḍopākhyāne varṇitam padmapatram prāṇasaṃcārānukūlatayā na sphurati  
 102889 na kampata iti pareṇānvayaḥ || 23 ||  
 102890  
 102891 asaṃvitspandato dehe padmapatram hṛdi sthitam |  
 102892 na sphuratyaparāmṛṣṭam dārupātram yathā bahiḥ || 24 ||  
 102893  
 102894 yathā yajñe ṛtvigbhiraparāmṛṣṭam dārupātram na spandate tadvat || 24 ||  
 102895  
 102896 niḥspande padmapatre'ntaḥ prāṇaḥ śāntiṃ prayāntyamī |  
 102897 tālavṛnte yathā'spande bahiḥ pavanaśaktayaḥ || 25 ||  
 102898  
 102899 śāntiṃ tejasi vilayam | manaḥ prāṇe prāṇastejasi iti śruteḥ || 25 ||  
 102900  
 102901 prāṇe śāntetarasparśe [śānte'ntarasparśādityapi pāṭhaḥ ||] jīvo  
 102902 niṣpūrṇamūkatām |  
 102903 yāti śānte nabhovāyau na dṛśyatvaṃ yathā rajaḥ || 26 ||  
 102904  
 102905 rūpopādhivilayānnirargalaṃ pūrṇo nāmopādhivilayānmūkaśca yaḥ kāraṇātmā  
 102906 tadbhāvaṃ yāti || 26 ||  
 102907  
 102908 virajaṃ vigatādhāraṃ mano hi śiṣyate mune |  
 102909 tiṣṭhatyātmapadaṃ labdhvā jalāditarubījavat || 27 ||  
 102910  
 102911 rajoguṇapradhānasvādhāraprāṇoparamādeva virajaṃ vigatādhāraṃ ca manopi sahaiva  
 102912 prāṇena kāraṇātmadaṃ labdhvā tadbhāvenaiva śiṣyate | tarhi kiṃ sarvathā gataṃ  
 102913 netyāha-tiṣṭhatīti |  
 102914 jalādibhūtamātropaṣṭabdhapārthivatarubījavatpunardehāvīrbhāvānmukhaṃ  
 102915 tiṣṭhatītyarthaḥ || 27 ||  
 102916  
 102917 iti vaikalyamāyātaiḥ kāraṇaughaiḥ samantataḥ |  
 102918 puryaṣṭake śamaṃ yāte dehaḥ patati niścalaḥ || 28 ||  
 102919  
 102920 sa evāsyā dehatyāga ityāha-itīti || 28 ||  
 102921  
 102922 ciccetyacetanānmohātspandamāyānti vāsanāḥ |

102923 tadīritā smaratyantaranyadvismarati svayam || 29 ||  
102924  
102925 puryaṣṭakasya tarhi kena hetunodbhava iticeddhṛtpadmaspandāttatspandaśca  
102926 pūrvapūrvabhoktrādibhāvasmṛteḥ | sā ca vāsanāspandādvāsanāspande ca  
102927 svarūpājñānakṛtaṃ citaścetyākāracetanaṃ heturiti tattvonmukhatvaya  
102928 citaścetyākārātā pratipattilakṣaṇā bahirmukhataiva prathamam pauruṣayatnena  
102929 niroddhavyetyāśayenāha-ciccetyacetanāditi || 29 ||  
102930  
102931 hṛtpadmapatrasphuraṇātsphuṭam puryaṣṭakam bhavet |  
102932 hṛtpadmayantre vahanādruddhe puryaṣṭakam kṣayi || 30 ||  
102933  
102934 vahanāccalanādruddhe | niścale satīti yāvat || 30 ||  
102935  
102936 dehe puryaṣṭakam yāvadasti tāvatsa jīvati |  
102937 śānte puryaṣṭake deho mṛta ityucyate dvija || 31 ||  
102938  
102939 viruddhamalasaṃbodhācchedabhedadaśāvaśāt |  
102940 na prasphurati hṛtpadmayantramabhyantare yadā || 32 ||  
102941  
102942 parasparaviruddhānām vātapittakaphākhyānām malānām rāgadveśādivāsanāmalānām  
102943 ca saṃbodhāt prakopāt śastrādikṛtadehacchedabhedādivaśacca | abhyantare  
102944 dehamadhye || 32 ||  
102945  
102946 tadā puryaṣṭakam śāntimupaiti gagane śanaiḥ |  
102947 saṃrodhite vātayantre yathā pavanasaṃtatiḥ || 33 ||  
102948  
102949 vātayantre vyajanādu || 33 ||  
102950  
102951 svasaṃvittivaśājjīvo vaivaśyamupagacchati |  
102952 padmayantram śarīrastham pravāham yāti nityadā || 34 ||  
102953  
102954 svasya saṃvittiḥ saṃkalpastadvaśāt vaivaśyam maraṇādi duḥkhasahasram | sarvaikānya  
102955 kiṃ yattadaḥ kāle dā iti dāpratyayavidhānānnityadeti cchāndasam || 34 ||  
102956  
102957 vāsanā vimalā yeṣāṃ hṛdayānnāpasarpati |  
102958 sthiraikarūpajīvāste jīvanmuktāścirāyuṣaḥ || 35 ||  
102959  
102960 ata eva bhogavāsanāśūnyeṣu tatsaṃkalpābhāvāna mṛtyuvaśyatetyāha-vāsaneti |  
102961 vimalā rāgādimalarahitā || 35 ||  
102962  
102963 saṃruddhe padmayantre hi prāṇe śāntimupāgate |  
102964 dehaḥ patatyadhairyo'yaṃ kāṣṭhaloṣṭasamaḥ kṣitau || 36 ||  
102965  
102966 yathaiva vyoma maruti līnaṃ puryaṣṭakam bhavet |  
102967 tathaiva tatraiva tadā layameti mano mune || 37 ||  
102968  
102969 vyomamaruti hṛdvyomavāyau prāṇe || 37 ||  
102970  
102971 sucirābhyastabhāvaṃ tu vāsanākhacitaṃ manaḥ |  
102972 yatra tatra bhramatsvarganarakādi prapaśyati || 38 ||  
102973  
102974 evaṃ līnasya manasaḥ punaḥ svarganarakādibhojakādṛṣṭaprabodhitasya hārdākāśe eva  
102975 cakṣuṣo vā mūrdhno vā anyebhyo vā śarīradeśebhyo  
102976 nirgamanayamalokādigamanasvarganarakabhogādikaṃ svakalpanaiva na tu bahiḥ svargādayo  
102977 nāmānye santītyāśayenāha-sucireti |  
102978 suciramanādikālādabhyantastattadbhogayogyāsarīrādibhāvo yena | yatra tatreti  
102979 svargāderniyatadeśasattvanirākaraṇārtham || 38 ||  
102980  
102981 śarīram śavatāmeti manomārutavarjitam |  
102982 gate gṛhajane dūram gṛham saṃśūnyatāmiva || 39 ||  
102983  
102984 sarvagā ciccetanato jīvībhūya manaḥsthitā |  
102985 puryaṣṭakavapurbhūtvā sā'tivāhikadehinī || 40 ||  
102986  
102987 tasyā dehāntaragrahaṇakramamāha-sarvageti | sarvagā brahmacideva anena  
102988 jīvenātmanānupraviśya nāmarūpe vyākaravāṇi iti  
102989 śrutyuktacetyākārānupraveśacetanataḥ || 40 ||  
102990  
102991 tanmātrapañcakaṃ cittam kroḍikṛtya vyavasthitā |

102992 svapnabhramavadākāraṃ bhāvātsthūlaṃ prapaśyati || 41 ||  
102993  
102994 tanmātrāṇi sūkṣmabhūtāni teṣāṃ pañcānāṃ saṃghātātmakam  
102995 cittamātivāhikadehākhyam puryaṣṭakam | bhāvātsaṃkalpanāt || 41 ||  
102996  
102997 dṛḍhabhāvanayā paścāttatraiva rasaśālinī |  
102998 ātivāhikadehatvaṃ vismaratyakhilam kṣaṇāt || 42 ||  
102999  
103000 rasaśālinī ahaṃtāśaktimatī || 42 ||  
103001  
103002 asatyeva śarīre'sminkṛtakṛtrimabhāvanā |  
103003 nayatyasatyam satyatvaṃ satyam cāsatyatāmapī || 43 ||  
103004  
103005 asmin uktalakṣaṇe sthūladehe | asatyam jagatsatyatvaṃ nayati āropeṇa prāpayti | satyam  
103006 svīyabrahmabhāvam | asatyatām nāsti na bhātīti svapratītiyogyatām || 43 ||  
103007  
103008 sarvagā hi cidamśena jīvībhūyābhavanmanaḥ |  
103009 manaḥ puryaṣṭakarathamākṛmāti tato jagat || 44 ||  
103010  
103011 cittasaṃsaraṇe kramamāha-sarvageṭi | aṃśena buddhipratibimbītamśena || 44 ||  
103012  
103013 puryaṣṭakam vātamayaṃ dehamutthāpayatyalam |  
103014 hṛtspandivetāla iva jīvatītyucyate tadā || 45 ||  
103015  
103016 vātamayaṃ sūtrabhūtaprāṇapracuram | yadā utthāpayati tadā hṛdi praviśya spandī  
103017 spandanaśīlo vetālo yasya tathāvidhaḥ śa iva jīvatītyucyate janairityarthaḥ || 45 ||  
103018  
103019 kṣīṇe puryaṣṭake cittam yadā vyomani līyate |  
103020 tadā sphurati deho'yaṃ mṛta ityucyate'pi ca || 46 ||  
103021  
103022 vyomani hārdākāśe brahmaṇi | sphurati kāṣṭhaloṣṭādivadacetanaḥ sphuṭo bhavati || 46 ||  
103023  
103024 svabhāvavaśato jīvo vismṛtyā śaktimṛcchati |  
103025 vaivaśyātkālavaśataḥ parṇam jarjaratāmiva || 47 ||  
103026  
103027 svasyā'jarāmarabrahmarūpatām vismṛtya jaraṭhadehagatāmaśaktiṃ svayaṃ ṛcchati  
103028 prāpnoti || 47 ||  
103029  
103030 jīvaśaktyā parāmṛṣṭe niruddhe padmayantrake |  
103031 prāṇe saṃrodhamāyāte mriyate mānavo mune || 48 ||  
103032  
103033 tataḥ pūrvavanmriyata ityāha-jīvaśaktyeṭi | jīvasaṃbandhinyā prāgukta-smṛtiśaktyā  
103034 aparāmṛṣṭe ata eva calanānniruddhe sati || 48 ||  
103035  
103036 yathā jātāni jātāni cānyānyanyāni kālataḥ |  
103037 vṛkṣātparṇāni śīryante śarīrāṇi tathā nṛṇām || 49 ||  
103038  
103039 punaḥ punarnānāśarīragrahaṇam tatra saṃsaraṇam jarāmaraṇāntameva  
103040 bodhyamityāśayenāha-yatheti | nṛṇām jīvānām || 49 ||  
103041  
103042 jāyante ca mriyante ca śarīrāṇi śarīriṇām |  
103043 pādapānām ca parṇāni kā tatra paridevanā || 50 ||  
103044  
103045 cidambudhau sphurantyetā dehabudbudapaṅktayaḥ |  
103046 itaścānyā itaścānyā etāsvāsthā na dhīmataḥ || 51 ||  
103047  
103048 sarvagāpi cidetasmimścetasi pratibimbati |  
103049 padārthamantarādatte nānyo hi mukurādṛte || 52 ||  
103050  
103051 uktamevopasaṃhartumanuvadati-sarvageṭi || 52 ||  
103052  
103053 cidamalanabhasi prayatnarūpāḥ parivitate tadatanmayāḥ sphuranti |  
103054 kalakalamukharāḥ sphuṭābhirāmā vividhaśarīravimohatāpanāya || 53 ||  
103055  
103056 parito vitate pūrṇe cidamalanabhasi prayatnarūpāḥ  
103057 pūrvatanasvīyaśubhāśubhaprayatnapariṇatirūpāḥ | ata eva sukhaduḥkhaḥphalabhoge  
103058 hāsyarodanādikalakalaiḥ kolāhalairmukharāḥ | tadatanmayāścidacitpracurajīvajagadrūpāḥ  
103059 kalpanāḥ sphuṭābhirāmā āpātaramaṇīyā vividhaiḥ śarīrairjananamaraṇādibhrāntyā  
103060 ātmavimohatāpanāya sphuranti | pratibhāsanta ityarthaḥ || 53 ||

103061  
 103062 ityārṣe śrīvā0rāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 103063 dehapātavicāro nāma dvātriṃśaḥ sargaḥ || 32 ||  
 103064  
 103065 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 103066 dehapātavicāro nāma dvātriṃśaḥ sargaḥ || 32 ||  
 103067  
 103068 trayastriṃśaḥ sargaḥ 33  
 103069  
 103070 śrīvāsiṣṭha uvāca |  
 103071  
 103072 candrārdhaśekhara dhara cittatvāsya mahātmanah |  
 103073 anantasyaika rūpasya dvitvaṃ kathamupāgatam || 1 ||  
 103074  
 103075 yathā jīvajagadbhedā mohasamkalpakalpitāḥ |  
 103076 vicāreṇaiva sambhāvyāstathā tarkairihocyate ||  
 103077  
 103078 sarvagāpi cidetasmimścetasi pratibimbatīti yaduktam yacca dṛḍhabhāvanayā  
 103079 paścāttatraiva rasāśalinityādyuktam tatrobhayatrāpyanupapattim vasiṣṭhaḥ śaṅkate##-  
 103080 candrārdhaśekhara dhara | ardhāśabdasya ṣoḍaśatamabhāganiṣṭhatvena  
 103081 samāṃśavācītvābhāvenānapuṃsakatvāt ardham napuṃsakam ityasyāpravṛtteḥ  
 103082 ṣaṣṭhītatpuruṣaḥ | anantasya dikkālavastukṛtaparicchedaśūnyasya ekarūpasya  
 103083 sajātīyavijātīyasvagatabhedaśūnyasya cillakṣaṇasya tattvasya sajātīyajīvarūpaḥ  
 103084 vijātīyajaḍajagadrūpaḥ ca dvitvaṃ kathamupāgatam kiṃ svata uta parataḥ | nādyah |  
 103085 avikāratvādanavayavatvācca | nāpi dvitīyaḥ | dvitīyasyaivāprasiddheriti bhāvaḥ || 1 ||  
 103086  
 103087 katham ca tanmahādeva rūḍham paryāyasamkulam |  
 103088 bhavedduḥkhopaghātāya prajñayā vinivāritam || 2 ||  
 103089  
 103090 yadi tu nirnimittameva tadā gatamiti brūṣe tarhi samkoce  
 103091 mānābhāvādanantakoṭibhistatparyāyairbandhanaiḥ samkulam vyāptam cirānuvṛttyā  
 103092 rūḍham tat prajñayā tattvabodhenaikatvāgantukatvābhyāṃ durbalatamena katham  
 103093 vinivāritam sat ātyantikaduḥkhopaghātāya bhavet |  
 103094 nirnimittasyaikaśāpyucchedāprasiddheḥ kathamcidēkasyocchede'pyanyeṣāmanantānām  
 103095 tādṛśabandhānām pariṣeṣātpunaḥpunaranyāyanirnimittabandhotpatterdurvāratvācca  
 103096 na prāguktābrahmaśaktimāyānimittam mithyābhūtameva taditi na kaściddoṣa iti yuktam |  
 103097 sā hyāgantukī vā syātsahajā vā ādye'pi svata utpannā uta parasambandhādheyeti vimarṣe  
 103098 anirmokṣānavasthādidoṣāpatteḥ | sahajāyā agnyauṣṇyaśaktivatsati  
 103099 brahmaṇyapanetumaśaktyā anirmokṣatādavasthyāt aikarasyaśrutivairasyaprasaṅgācca |  
 103100 kiṃ ca māyāśaktermithyātve atyantāsattvādasataḥ kāryotpādakatvāyogātsa eva  
 103101 samutthito nirhetukadvaitotpādavādaḥ | satyatve jñānena  
 103102 nivṛttyayogādānirmokṣadoṣānirmokṣa ityubhayataspāsā rajjuḥ | na ca niṣkarṣe  
 103103 sattvāsattvātirikṭā tṛtīyā vidhā kenacidvyavasthāpayitum śakyā | tayaiva vidhayā  
 103104 jñānottaramapi dvaitasyānivāryatvāt | na hi tṛtīyā sā jñāna prathamā dvitīyā vā  
 103105 kartum śakyā | jñānasyākāratvādanyasyānyātmātāyogāt##-  
 103106 ||  
 103107  
 103108 īśvara uvāca |  
 103109  
 103110 sarvaśakti hi tadbrahma sadekam vidyate yadā |  
 103111 tadā nirmūla evāyaṃ dvitvaikatvakalodayaḥ || 3 ||  
 103112  
 103113 na vayaṃ jīvajagadādidvaitam pramāṇairupapādayitum pravṛttāḥ kiṃtu  
 103114 mohādanādikālādārabhya bhrāntyā prasaktaḥ  
 103115 tadadhyāropāpavādanyāyamāśrityāpavaditum | tatrādhyārope sargāda  
 103116 yatkāmākarmavāsanādinimittakāraṇānām brahmāvidyādyupādānakāraṇānām  
 103117 viyadādikramasya vyaṣṭisamaṣṭisthūlasūkṣmādivibhāgakośabhedādinām kalpanam tat  
 103118 sarvaṃ svayamasatyamapi satyavastuparicayopāyatayā śrutyā kalpitam  
 103119 paramārthasatyaprayojanāviśamvāditayā itaravādikalpanāpekṣayā utkrīṣṭamiti  
 103120 śrotṛṇām viśvāsajanāya lokadṛśaivopapattibhiḥ śāstreṣu samarthate | paricite tu  
 103121 sarvātmake sarvapratīci tasyādvitīyatābodhanāya paramārthadṛṣṭimevāvalambyāpodyata  
 103122 eveti tasminnekātvamabhyupetya tadviruddhadvītvasambhavodbhāvanam tava  
 103123 svābhyupagataviruddham siddhāntaviruddham ceti katham na paśyasītyāśayena  
 103124 śrībhagavānsamādhātte-sarvaśaktītyādinā | yadā brahma vyavahāradṛśā  
 103125 sarvaśakti paramārthadṛśā tu ekaṃ sadeva vidyata iti vyavasthitam  
 103126 dṛṣṭidvayamaṅgīkṛtam tadā dvitvaikatvalakṣaṇāyāḥ kalāyāḥ  
 103127 sarvaśaktyaikadeśādudayo yasya tathāvidhastadāpekṣo nirmūla eva |  
 103128 yasmādvvyavahāradṛśā adhyāropaḥ paramātmadṛśā'pavādaḥ na  
 103129 tāvadvyavahāradṛṣṭyā yaḥ sarvajñāḥ sarvavidyasya jñānamayaṃ tapaḥ iti

103130 śrutycopapāditātsarvajñātsarvasāktimato jīvajagaddvaitāgamo'nupapannaḥ |  
103131 dharmigrāhakamānena tasya tatsvabhāvasyaiva nirṇayāt |  
103132 tadetadbrahmāpūrvamanaparamanantaramabāhyam | yatra nānyatpaśyati nānyacchṛṇoti  
103133 nānyadvijānāti sa bhūmā iti śrutidarśitaparamārthadṛṣṭigamye tu na kadācidapi  
103134 dvitvaṃ tadvirodhyekatvaṃ vā prasaktamiti tatra tadanupapattyudbhāvanaṃ  
103135 nirmūlamevetyarthaḥ || 3 ||  
103136  
103137 sati dvitve kilaikaṃ syātsatyekatve dvirūpatā |  
103138 kale dve api cidrūpe cidrūpatvāttadapyasat || 4 ||  
103139  
103140 nanu neha nānāsti kiṃcana na tu taddvitiyamāsti tato'nyadvibhaktam vibhuṃ  
103141 cidānandamarūpamadbhutam ityādiśrutibhirdvityameva niṣidhyate  
103142 naikatvamityaviruddhamekatvaṃ kathaṃ dvitvatulyakakṣatayā niṣidhyate tatrāha-satīti |  
103143 sati prasikte dvitve tadvyāvṛttaye ekatvaṃ kalpyate | sati caikatve  
103144 tadevaikatvāntarasahitaṃ  
103145 dvitvamiti kalpyata iti parasparasāpekṣakalpanatvāttulyakakṣe eva te |  
103146 tatraikatvalakṣaṇadharmasyāpi tadatiriktasya kalpane  
103147 cidaikarasyavyāghātaprasaṅgāttadapyasadevetyarthaḥ || 4 ||  
103148  
103148 ekābhāvādabhāvo'tra ekatvadvitvayordvayoḥ |  
103149 ekaṃ vinā na dvitīyaṃ na dvitīyaṃ vinaikatā || 5 ||  
103150  
103151 kāryakāraṇayorekasāratvādekarūptā |  
103152 phalāntasyāpi bijādervikārādiha kalpanā || 6 ||  
103153  
103154 idānīm vyavahāraparamārthadṛṣṭyorupadesādivyavahārāya miśraṇe'pi  
103155 sattādvaividhyakalpanāna paramārthasati vyāvahārikasattayā jīvajagaddvaitavirodha  
103156 ityāha-kāryeti | bijādeḥ punaḥ phalāntasya yathā sa evāyamiti  
103157 pratyabhijñāyamānaikasvabhāve anugatadravye vikārānnāntvakalpanā  
103158 tadvadupapatterityarthaḥ || 6 ||  
103159  
103160 cittvaṃ cetyavikalpena svayaṃ sphurati tanmayam |  
103161 vikārādi tadevāntastatsāratvāna bhidyate || 7 ||  
103162  
103163 yadi tu sarvavikārāṇaṃ paramārthasattāvyatiriktā vyāvahārikasattā nābhyupeyate tadā  
103164 sutarāṃ dvaitaṃ cidvikalpa eva phalita iti  
103165 rāhuśirodvaitavirodhodbhāvanatulyastvadākṣepa  
103166 ityāśayenāha-cittvamiti | antaḥ sa eva sārāḥ paramārtho yasya tattvāt | evaṃ ca  
103167 māyātatkāryāṇaṃ pṛthaksattvapakṣaḥ apṛthaksattvapakṣaḥ  
103168 asattvapakṣastrītyavidhāpakṣo vā  
103169 nānāvādikalpitapradhānaparamāṇukṣaṇikākṣaṇikavijñānaśūnyatādīpakṣo vā yaḥ  
103170 kaścittvayābhyupagamyatāṃ tathāpyasaṅgādvayacinmātrāsparśī sa sarvo'pi  
103171 cidadhīnasiddhikaścidvikalpamātramiti citaḥ kadāpi bandhaprasaktireva yatra durlabhā  
103172 tatrā'nirmokṣodbhāvanaṃ dūranirastameveti bhāvaḥ || 7 ||  
103173  
103173 vikārādivikalpo'yaṃ tata utthāya vastuṣu |  
103174 yāti sārthakatāṃ nānākāryakāraṇatādibhiḥ || 8 ||  
103175  
103176 tatsāratvamevopapādayati-vikārāditi | yato'yaṃ  
103177 ṣaḍbhāvavikāralakṣaṇastadāśrayaghaṭādilakṣaṇaśca vikalpastataḥ sadvastunaḥ  
103178 sakāśādevotthāya āvirbhūya jalāharaṇādyarthakriyākāraṇatvādibhiḥ sārthakatāṃ  
103179 bhogaparyavasānaṃ yāti | bhogaśca cidavasānataiveti tanmātrasāratetyarthaḥ || 8 ||  
103180  
103181 taraṅgāḥ salile ye'pi toye śailasya te samāḥ |  
103182 śāśāṅgasamaḥ so'pi yasya satyaḥ śāśāṅkuraḥ || 9 ||  
103183  
103184 evaṃ jagato vikalpanāmātratve kecijjalatarāṅgādayo vyāvahārikāḥ  
103185 marumarīcikātoyatarāṅgāḥ prātibhāsikāḥ  
103186 vandyāputraśāśāṅgādayastvatyantāsanta  
103187 ityavāntaravailakṣaṇavikalpo'pyajñasyaivetyāha-taraṅgā iti | yasya tattvavidāḥi  
103188 śāśādudbhinno vihiyavādyāṅkuro'pi brahmaiveti satyastasya ye salile  
103189 prasiddhāstaraṅgāste śailasya mūrdhni kalpate toye ye taraṅgāstaiḥ samāḥ | sa śailo'pi  
103190 śāśāṅgasamaḥ | svato'sattvasya brahmasattayā sattvakalpanasya ca triṣvapi  
103191 sāmāyādityarthaḥ || 9 ||  
103192  
103193 vastubodho'tra saṃdhatte tatrālaṃ vāgvikalpanaiḥ |  
103194 vyavacchedādi duśchedyaṃ vacovācyātkila dvija || 10 ||  
103195  
103196 yastvatra jagatyabodhakṛtaḥ sarvapadārthānāṃ parasparavyāvṛttīlakṣaṇo

vyavacchedastaṃ vastubodhastattvasākṣātkāra eva saṃdhatte sphuṭitaśakalāni  
saṃdhānenevaikatāṃ nayati | tatra idrṣe viśaye vāgvikalpanairyuktyupanyāsaiḥ alaṃ  
sādhyaṃ nāsti | yataḥ anapagata ajñāne vacovācyaḍyuktisahasrādapi  
aparokṣabhramasiddhaṃ vyavacchedādi dvaitaṃ durucchedyamityarthaḥ || 10 ||  
brahmaṇaḥ sarvaśaktitvaṃ tattvato na vibhidyate |  
taraṅgakaṇakallolajalaugha iva vāriṇaḥ || 11 ||  
tattvadṛśā darśane tu brahmaṇaḥ sarvaśaktitvaṃ sarvajagadākāramāyikarūpaṃ  
tanmātraṃ tattvato na vibhidyate | tatraiva tirobhavatītyarthaḥ || 11 ||  
puṣpapallavapatrādi latāyā netaradyathā |  
dvitvaikatvajagattvādi tvantvāhantvaṃ tathā citeḥ || 12 ||  
tathā ca apāgādagneragnitvaṃ vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva  
satyaṃ iti śrutidarśitanyāyena latādyaikyadarśane tadīyapuṣpapallavādibhedānāmiva  
tattvadarśane jagadbhedānāmapyanṛtatve tvatpraśno'tinirā lambana ityāha##-  
deśakālavikārādiḥ kṛto bhedaścitastu yaḥ |  
taccidetadasatproktaṃ na praśno'tra tavocitaḥ || 13 ||  
yo bhedaḥ kṛtaḥ tatsaḥ cit cideva ciddvitvameva nāsti tatra dvitvaṃ  
kathamupāgatamityetattvayā asatproktaṃ | atra asadvīśaye tava praśno nocita ityarthaḥ ||  
13 ||  
deśakālakriyāsattānīyatvādyāśca śaktayaḥ |  
cidātmikā eva citaḥ sattvātsaṃpatitāḥ svataḥ || 14 ||  
yataścitaḥ sattvādeva saṃpatitāḥ saṃpannasattākā ataścidātmikā eva || 14 ||  
cittattvaṃ cittacetyeḥ cidbrahmādyabhīdhā smṛtā |  
yathā vīcyaḍyabhīdhārhaṃ sthitaṃ ambutaraṅgakaṃ || 15 ||  
cittaṃ cetyaṃ tadīhāśca teṣāṃ samāhāro rūpaprapaṇcaścittattvameva | evaṃ  
brahmādistambaparyantā abhīdhā nāma prapaṇco'pi cideva smṛtā | ambutaraṅgakaṃ  
ambutaraṅgānugataṃ rasasāmānyaṃ yathā vīcyaḍyabhīdhārhaṃ sthitaṃ tadvat || 15 ||  
asaṃbhavattaraṅgasya cidvilāsamahāmbudheḥ |  
taraṅgitatvamiva yattattāvaccetyasaṅgitā || 16 ||  
taraṅgitatvamiva yadvivartanaṃ tadeva cetyasaṃbandha ityarthaḥ || 16 ||  
tadetatparamaṃ brahma satyeśvaraśivādibhiḥ |  
śūnyaikaparamātmādināmabhiḥ parigīyate || 17 ||  
śūnyapadena asadvā idamagra āsīt iti śrutisthamasatpadaṃ lakṣyate || 17 ||  
evaṃ rūpapadātītaṃ yadrūpaṃ paramātmanaḥ |  
yattu nāmāhamamalaṃ viśayo na girāṃ ca tat ||18 ||  
mattattvaṃ paramārthatastadevetyāha-evamiti | rūpāṇi padāni nāmāni ca tadatītaṃ yat  
aham | tuśabdaḥ puroḍṛśyamānasākārarūpavyāvṛttyarthaḥ | tat girāṃ vācāṃ  
cānmanasāṃ cana viśayaḥ || 18 ||  
yadidaṃ dṛśyate tasyāstallatāyā mahāciteḥ |  
phalapallavapuṣpādi na bhinnaṃ tanmayaṃ yataḥ || 19 ||  
yadidaṃ dṛśyate jagat tat tasyāściteścillakṣaṇāyā latāyāḥ  
phalapallavapuṣpādīyanvayaḥ || 19 ||  
mahāvīdyopanayanā cidbhavatyabhīdhā satī |  
sā jīvatvena bāhyatvaṃ tadā dvīndviva paśyati || 20 ||  
yadi tu anṛtameva jīvajagadbhāvaṃ vivekāya pṛcchasi tadā śṛṇu | sā cit mahatī  
avidyā upanayanaṃ vicitravarṇanarañjitopanetraṃ yasyāstathāvidhā yadā bhavati tadā  
jīvatvena abhīdhīyata ityabhīdhā tathāvidhā satī dvīndviva svabāhyatvaṃ  
bāhyajīvajagadbhāvaṃ paśyatītyarthaḥ || 20 ||  
svayamānyaivamasmiti bhāvayitvā svabhāvataḥ |

103265 anyatāmiva saṃyāti svavikalpātmikāṃ svataḥ || 21 ||  
 103266  
 103267 anyā abrahmācidrūpāsmi || 21 ||  
 103268  
 103269 akalaṅkena rūpeṇa rūpaṃ yatsakalaṅkavat |  
 103270 saṃsārasaritaṃ prāpya cetanenaiva cetati || 22 ||  
 103271  
 103272 akalaṅkenaiva rūpeṇa sthitāpi sakalaṅkavadyatpuryaṣṭakarūpaṃ kalpitaṃ tena  
 103273 saṃsārasaritaṃ prāpya aupādhikacetanenaiva cetati na niṣkalaṅkacetanenetyarthaḥ || 22 ||  
 103274  
 103275 cidvapuḥ svayametena hyekatāmeti jīvatām |  
 103276 cittattvasyāvabhāsenā jīvo jīvati tanmayaḥ || 23 ||  
 103277  
 103278 etena puryaṣṭakena ekatām tādātmyādhyāśalakṣaṇām jīvatām eti | tanmayaścitpracuraḥ  
 103279 saṃ jīvati prāṇanādikriyām labhate || 23 ||  
 103280  
 103281 ātivāhikadeho'pi jīvatām samupāgataḥ |  
 103282 bhāvanāpañcakaṃ bhūtvā dravyamaśmīti vettyalam || 24 ||  
 103283  
 103284 itthaṃ sarvagāpi cidetasmimścetasi pratibimbatītyetadākṣepāṃśaṃ samādhāya  
 103285 dṛḍhabhāvanayā paścāttatraiva rasaśālinītyetadākṣepāṃśaṃ samādhātum tasya  
 103286 sthūladehaprāptikramamāha-ātivāhiketi | bhāvanāpañcakaṃ  
 103287 pañcabhautikasthūladehasaṃskārātmakaṃ bhūtvā dehalābhāya  
 103288 vṛhiyavatilamāśādidravayamaham saṃpannamasmiti vetti | ta iha vṛhiyavāstīlamāśā iti  
 103289 jāyante iti śruterityarthaḥ | śrutau itīśabdo bhāvidehānukūladravayamātropalakṣaṇārthaḥ  
 103290 | tena sthāvarasvedajādidehaprāptisthale tattadbījānukūlajalādidravayabhāvo'pyasya  
 bhavatīti  
 103291 dyotanāya dravyamaśmīti vettīti sāmānyoktiḥ || 24 ||  
 103292  
 103293 taddravyaṃ prāṇinā bhuktaṃśu gacchati vīryatām |  
 103294 tato'ham prāṇavāñjāto vettītyanubhavātmakaṃ || 25 ||  
 103295  
 103296 vīryatām retastvam | vṛkṣādau tu bījabhāvam | tataḥ striyām niṣekakrameṇāham  
 103297 prāṇavān sthūladeho jāto'smīti vettītyarthaḥ || 25 ||  
 103298  
 103299 ahaṃtādikrameṇāśu pañcakānubhavabhramāt |  
 103300 sthāvaraṃ jaṃgamaṃ sarvaṃ vetti tattadbhavatyalam || 26 ||  
 103301  
 103302 anubhavātmakaṃ brahmaiva uktenāhaṃtādikrameṇa pañcānām saṅghaḥ pañcakaṃ  
 103303 sthūladehastadanubhavabhramācakṣurādidvārā bāhyaṃ sthāvaraṃ jaṃgamaṃ ca vetti  
 103304 punastadvāsanayā svayamāpi tattadbhavatītyarthaḥ || 26 ||  
 103305  
 103306 kākatāliyaयोगena dṛḍhābhyāśakṣayeṇa ca |  
 103307 vāsanāntarasamśleṣātsūkṣmamākāramujjhati || 27 ||  
 103308  
 103309 nanu pūrvamaśakādidehatyāge taddehākāravāsanātmanā sūkṣmatayā sthitasya  
 103310 puryaṣṭakasya dṛḍhābhyastamaśakākārasya saukṣmyasya ca kathaṃ  
 103311 nivṛttirhastyākārasya sthāulyasya cānabhyastasya kathaṃ lābhastatrāha-kākatāliyeti  
 103312 | yathā ākasmike kākatālasaṃbandhe kākamarāṇaprayojakaṃ karmaiva nimittaṃ nānyat  
 103313 tathā dṛḍhābhyastavāsanābhibhave ciravyavahitahastyādyahaṃbhāvavāsanodbhave ca  
 103314 karmaiva nimittam | udbhūtahastivāsanāntarasamśleṣāttu cirābhyastamāpi  
 103315 sūkṣmamaśakākāramujjhatītyarthaḥ || 27 ||  
 103316  
 103317 dvitvasaṃvidā dvitvamekasyaiva pravartate |  
 103318 puṃso vetālasaṃkalpādvetāla iva bhāsurāḥ || 28 ||  
 103319  
 103320 virodhivāsanodbhavena pūrvavāsanopamarde uttarasyābhyāsenā dārḍhye ca  
 103321 dṛṣṭāntānāha-dvitvetyādinā || 28 ||  
 103322  
 103323 advitvavedanāddvitvamātmano'pi nivartate |  
 103324 na karomīti saṃkalpātpuruṣasyeva kartṛtā || 29 ||  
 103325  
 103326 dvitvasaṃkalpato dvitvamekasyaiva pravartate |  
 103327 aditvasaṃvidā dvitvamanekasyāpi naśyati || 30 ||  
 103328  
 103329 anekasya jagato'pi || 30 ||  
 103330  
 103331 paramātmatayā dvitvaṃ na kilātmani vidyate |  
 103332 avikārādimattvena sarvagatvena sarvadā || 31 ||



103333  
103334 yatsvasaṃkalparacitamasaṃkalpakṣayaṃ hi tat |  
103335 yathā mune manorājyaṃ gandharvanagaram yathā || 32 ||  
103336  
103337 asaṃkalpāt kṣayo yasya tathāvidham | hi prasiddham || 32 ||  
103338  
103339 tathā saṃkalpane kleśo na saṃkalpavināśane |  
103340 saṃkalpayakṣo gandharvapuryāḥ sṛṣṭau na tu kṣaye || 33 ||  
103341  
103342 kiṃcetyarthe tathāśabdaḥ | saṃkalpane mānasaprayatnena racane kleśaḥ śramo'sti na tu  
103343 saṃkalpasya vināśane | audāsīnyamātreṇa svata eva tatsiddheḥ | prasiddhaścāyamartha  
103344 ityāha-saṃkalpayakṣa iti | gandharvo'tra manastatpuryā manoratharacitapuryāḥ  
103345 sṛṣṭau saṃkalpa evāsaṃbhāvitaraṇāsamarthatvādyakṣo divyaśilpī prasiddhaḥ na tu  
103346 tatksaye ityārthaḥ || 33 ||  
103347  
103348 puṣṭasaṃkalpamātreṇa yadidaṃ duḥkhamāgatam |  
103349 tadasaṃkalpamātreṇa kṣayi kātra kaddarthanā || 34 ||  
103350  
103351 kaddarthanā kleśaḥ || 34 ||  
103352  
103353 yatkiṃcidapi saṃkalpya naro duḥkhe nimajjati |  
103354 na kiṃcidapi saṃkalpya sukhamavyayamaśnute || 35 ||  
103355  
103356 saṃkalpavyālanirmuktā na yadā tava cetanā |  
103357 na tadā nandanodyāne tvamuccaiḥ parirājase || 36 ||  
103358  
103359 uccaiḥ sarvaguṇotkṛṣṭe nandanodyāne sthito'pīti śeṣaḥ | na parikṣīṇakleśo rājase || 36 ||  
103360  
103361 svavivekānilaiḥ kṛtvā saṃkalpajaladākṣayaṃ |  
103362 parāṃ nirmalatāmehi śaradīva nabhontaram || 37 ||  
103363  
103364 saṃkalpanāśane tarhi ka upāyastamāha-svaviveketi || 37 ||  
103365  
103366 saṃkalpasaritam mattāṃ maṇimantreṇa śoṣaya |  
103367 tatrohyaṃānamātmānaṃ samāśvāsya bhavāmanāḥ || 38 ||  
103368  
103369 saṃkalpānilanirdhūtaṃ bhrāntaṃ parṇatṛṇāṃśavat |  
103370 bhūtākāśe cidātmānamavalambya vilokaya || 39 ||  
103371  
103372 parṇatṛṇasya aṃśaḥ khaṇḍāstadvadbhāntam | bhūtākāśe sarvabhūtaḥṛdākāśe ||  
103373 39 ||  
103374  
103375 svasaṃkalpanakāluṣyaṃ vinivāryātmanātmanaḥ |  
103376 paraṃ prasādamāsāḍya paramānandavān bhava || 40 ||  
103377  
103378 sarvaśaktimayo hyātmā yadyathā bhāvayatyalam |  
103379 tattathā paśyati tadā svasaṃkalpaviṣṇubhitaṃ || 41 ||  
103380  
103381 yadvastu || 41 ||  
103382  
103383 saṃkalpamātramevedaṃ jagannmithyātvamutthitam |  
103384 asaṃkalpanamātreṇa brahmankvāpi vilīyate || 42 ||  
103385  
103386 saṃkalpavātavalitaṃ janmajālakadambakam |  
103387 asaṃkalpānilasparśādviśrāmyati pare pade || 43 ||  
103388  
103389 saṃkalpalakṣaṇena purovātena valitaṃ kandalitaṃ janmalakṣaṇānāṃ jālānāṃ  
103390 jaladharāṇāṃ kadambakam asaṃkalpalakṣaṇasya pāścātyānilasya sparśātpare pade  
103391 brahmākāśe viśrāmyati | vilīyata iti yāvat || 43 ||  
103392  
103393 tṛṣṇākaraṇjalatikāmimāṃ rūḍhimupāgatām |  
103394 saṃkalpamūloddharaṇātpariśoṣavatīm kuru || 44 ||  
103395  
103396 pratibhāsasamutthānaṃ pratibhāsaparikṣayaṃ |  
103397 yathā gandharvanagaram tathā saṃsṛtīvibhramāḥ || 45 ||  
103398  
103399 avidyākāmasaṃkalpanāśe'pi yadi jagadbhāseta tarhi tatpratibhāsamātramiti  
103400 jīvanmuktānubhavasiddho dṛṣṭasṛṣṭipakṣaḥ pariśiṣyata ityāśayenāha##-  
103401

103402 prabhurasmīti vismr̥tya tāvacchocati bhūmipah |  
103403 bhūmipo'smīti samjātā yāvannāsyā hṛdi smṛtiḥ || 46 ||  
103404  
103405 yāvadaññānaṃ tāvadeva jagatpratibhāsaḥ śokaheturna taduttarakālamityāśayenāha##-  
103406  
103407 nāsyā tajjātayā brahmanprāksmṛtirvartamānayā |  
103408 śaradevopagatayā prāvṛḍ jāḍyāpavāriṇī || 47 ||  
103409  
103410 nanu tattvavido'pi prāktanacirābhyastasaṃsārasmṛtiparamparayā vartamānā brahmāsmīti  
103411 smṛtirācchādyeta tathā ca punaḥ saṃsāraśokaprasaṅga ityāśaṅkyāha-nāsyeti |  
103412 asya bhūmipasya tattvavidaśca tasmādāptopadeśājñātayā vartamānayā bhūpo'smī  
103413 brahmāsmīti smṛtyā bādhitā prāktanaduḥkhasmṛtiḥ svajāḍyena apavāriṇī  
103414 ācchādanasamarthā na | yathā upagatayā śaradā nirastā prāvṛḍ  
103415 meghajāḍyenāpavāraṇasamarthā na bhavati tadvaidityarthaḥ || 47 ||  
103416  
103417 ghanapravāhayā'kasmāccittehā saiva vardhate |  
103418 ya evocaiḥsvarastantryāḥ sa evākrāmati śrutim || 48 ||  
103419  
103420 ko'syāḥ prābalye heturiti cenmanananididhyāsanābhyāsalakṣaṇapauruṣaprayatnakṛta##-  
103421 cittavṛttirakasmāddhanapravāhā saiva vardhate itarābhibhavasamarthā bhavati | yathā  
103422 tāramandratantrīsvarayormadhye ya eva uccaiḥsvaraḥ sa evānyamabhibhūya śrutim  
103423 śrotraṃ ākrāmati | śrūyata ityarthaḥ || 48 ||  
103424  
103425 ahameko'hamātmāsmītyekāṃ bhāvaya bhāvanām |  
103426 tayā bhāvanayā yuktaḥ sa eva tvaṃ bhavasyalam || 49 ||  
103427  
103428 seyamahaṃ brahmāsmīti smṛtirevāvicchedena saṃtatā mukhyā mama mānasapūjā na  
103429 bāhyetyāśayenāha-ahamīti | ekaḥ advitīya evāhaṃ śivo devaḥ sa ca  
103430 ahaṃtvadahaṃkāropalakṣita ātmā nityāparokṣacidekaraso'smītyekāmavicchinnaṃ  
103431 bhāvanām smṛtidhārāṃ bhāvaya | tayā evaṃrūpayā devapūjābhāvanayā yuktaḥ sa  
103432 śiva eva tvaṃ alaṃ nitarāṃ bhavasī nānyayā pūjayetyarthaḥ || 49 ||  
103433  
103434 evaṃ hyasaṃbhavadidaṃ tvavirāgabhāsvattatsattvamuttamapadaṃ paramekadevaḥ |  
103435 pūjāsu pūjakasupūjanapūjyarūpaṃ kiṃcinnakiṃcidiva cittapadaikamūrtiḥ || 50 ||  
103436  
103437 evamuktariṭyā idaṃ bāhyapūjanaṃ tvādṛśānāmasaṃbhavadeva | hi yasmādavirāgeṣu  
103438 tucchaphalarāgiṣveva bhāsvatprakāśamānaṃ | tvadyogyastu uttamapadaṃ  
103439 tatparamārthasattvaṃ paraṃ brahmaiva eko devaḥ | yatpūjāsu pūjakaḥ pūjādravyasvāmī  
103440 suṣṭhu ṣoḍaśopacāraiḥ pūjanaṃ pūjyaṃ pratimālingādi ca kiṃcit nakiṃcittucchamiva  
103441 bhavati | yataḥ sā sāmagrī cittasya padāni  
103442 saṃkalpāstadekamūrtirmanahkalpanāmātramityarthaḥ || 50 ||  
103443  
103444 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
103445 dvaitaikyapratipādanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
103446  
103447 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
103448 dvaitaikyapratipādanaṃ nāma trayastriṃśaḥ sargaḥ || 33 ||  
103449  
103450 catustriṃśaḥ sargaḥ 34  
103451  
103452 īśvara uvāca |  
103453  
103454 itthaṃ sthitamidaṃ viśvaṃ sadasaddevarūpi ca |  
103455 dvaitaikyapadanirmuktaṃ yuktaṃ dvaitaikyamapyataḥ || 1 ||  
103456  
103457 sauṣuptamiha turyaṃ ca turyātītapadaṃ tathā |  
103458 upadiśyeśvaro'ntyetra viśrānta iti varṇyate ||  
103459  
103460 itthamanayā devapūjayā pūjyamānaṃ viśvaṃ bādhadṛśā asat adhiṣṭhānadṛśā sat  
103461 devarūpi ca yuktaṃ | tattvato dvaitaikyapadanirmuktaṃ vyavahāre dvaitaikyārūpaṃ ca  
103462 yuktamīti sarvavirodhaparihāra ityarthaḥ || 1 ||  
103463  
103464 citeḥ kalaṅkavairūpyamīti saṃsāratām gatam |  
103465 akalaṅkamasāsi taccābhinnādvayātmakam || 2 ||  
103466  
103467 kuto vā dvaitaikyārūpi kuto vā tannirmuktaṃ tadāha-citeriti | kalaṅko mohastatkṛtaṃ  
103468 vairūpyaṃ jaḍabhāva iti kalpanādityarthaḥ | asaṃsāri iti darśanādīti śeṣaḥ || 2 ||  
103469  
103470 iyamasmīti saṃprāptakalaṅkā cinnibadhyate |

103471 etāmeva kalām buddhvā svakābhinnām vimucyate || 3 ||  
103472  
103473 tadeva spaṣṭamāha-iyamiti | iyaṃ dṛśyadehādirūpā | etāṃ  
103474 dṛśyaprathāsamarthāṃ citkalām || 3 ||  
103475  
103476 cidarthākāratābhāvāddvitvāsattvaṃ samujjhati |  
103477 sukhādimilitāṃ dhatte na satyāṃ saditi kṣaṇāt || 4 ||  
103478  
103479 arthākāratārā arthākārasya bhāvādbhāvanānimittāddvitvaṃ prāpya  
103480 svamakhaṇḍasattvaṃ samujjhati vismarati | dehasukhaduḥkhādibhirmilitāṃ na  
103481 satyāmasatyāmeva svasthitiṃ saditi dhatte seyaṃ sakalaṅkasthitiḥ || 4 ||  
103482  
103483 śuddhā niraṃsā satyā vā'satyā vetyevamādibhiḥ |  
103484 vimuktā nāmasābdārthaiḥ sarvaiḥ sarvātmikāpi kham || 5 ||  
103485  
103486 akalaṅkasthitimāha-śuddheti | satyā vā asatyā vā  
103487 ityevamādibhīrvikalpanāmasābdārthaiḥ sarvairvimuktā vyavahāre sarvanāmarūpātmikāpi  
103488 kham śūnyasvabhāvā setyarthāḥ || 5 ||  
103489  
103490 sarvaṃ nirupamaṃ śāntaṃ manasaitattrimārgagam |  
103491 brahmedaṃ bṛṃhitaṃ brahma śaktyā''kāśavikāsayā || 6 ||  
103492  
103493 uktaniṣkalaṅkasthiti pratiṣṭhārthaṃ suṣuptyādi bhūmikābhedāndarśayitumupakramate##-  
103494 vikasatītyākāśavikāśā tathāvidhayā svamāyāśaktyā jāgratsvapnasuṣuptilakṣaṇaiḥ  
103495 sṛṣṭisthitisaṃhāralakṣaṇairadhyātmādhībhūtādhidaivalakṣaṇairvā tribhirmārgaiḥ  
103496 pravṛttaṃ jaganmanasaiva jṛmbhitam || 6 ||  
103497  
103498 manasā manasi cchinne svendriyāvayavātmani |  
103499 satyālokāj jagajjāle pracchanne vilayaṃ gate || 7 ||  
103500  
103501 ato manaśchedenaivāsya ccheda ityāha-manaseti | satyasyālokaśśākṣātkārāt || 7 ||  
103502  
103503 chidyate śīrṇasaṃsāraḥ kalpanātmikā |  
103504 bhṛṣṭabījopamā sattā jīvasya itināmikā || 8 ||  
103505  
103506 evaṃ tattvabodhena kalpanābhiḥ saha manasi cchinne prathamam yasyāṃ bhūmikāyāṃ  
103507 jīvanmuktasya sthitirbhavati tāṃ lakṣaṇairnāmnā ca darśayati##-  
103508 mahimānamiti vītaśokaḥ iti śvetāśvatarakāṭhakaśrutyośchāndogye  
103509 svapitināmanirvacane svaṃ api itīti vibhāge ca itipadena vyavahṛtatvāditināmiketyarthāḥ  
|  
103510 yadyapyajñasuṣuptāvapi svapitināmāsti tathāpi  
103511 tattvabodhenājñānalīṅgādibādhādyasyopādheryasyāmaavidyāyāṃ  
103512 layastayorabhāvādapyayabodhakasyāpiśabdasya nivṛttau svarūpaprapṛtyarthaka itīśabda  
103513 evāvaśiṣṭastannāma saṃpadyata itī bhāvaḥ || 8 ||  
103514  
103515 paśyantī nāma kalitotsṛjantī cetyacarvaṇām |  
103516 manomohābhranirmuktā śaradākāśakośavat || 9 ||  
103517  
103518 evaṃ sarvadṛśyabādhena parokṣadṛṇmātrapariśeṣātpaśyantī ityapi tasyā  
103519 nāmāntaramityāha-paśyantīti | cetyasya cittaviśayasya carvaṇām punaḥpunaḥ  
103520 prītyānusmaraṇam utsṛjantī tyajantī || 9 ||  
103521  
103522 śuddhā cidbhāvamātrasthā cetyaciccāpalaṃ gatā |  
103523 samastasāmānyavatī bhavatīrṇabhavārṇavā || 10 ||  
103524  
103525 prakcetyaciccāpalaṃ gatāpi sāṃprataṃ citśvabhāvamātrasthā samastasya sāmānyam  
103526 sattā tadvatī tanmātreṇa pariśiṣṭeti yāvat | bhava jīvaddaśāyāmeva tīrṇo bhavārṇavo  
103527 yasyām || 10 ||  
103528  
103529 apunarbhavasauṣuptapadapāṇḍityapīvarī |  
103530 paramāsādyā viśrāntā viśrāntā vitatae pade || 11 ||  
103531  
103532 sauṣuptamitipadasya suṣṭhu niratīśayānandātmakam suptaṃ svalābharūpamiti  
103533 chāndogyakṛtavutpattyanurūpaṃ yatpāṇḍityam paṇḍā śāstraṇyaṃ jñānam tāṃ  
103534 itaḥ prāptaḥ paṇḍitastasya bhāvaḥ pāṇḍityam yaśca śrotriyo'vrjino'kāmahataḥ iti  
103535 śrutypadarśitalakṣaṇavidvadanubhavasiddham sa yo manuṣyāṇāṃ rāddhaḥ ityādinā  
103536 mānuṣānandādihairaṇyagarbhānandāntaśataśatagūṇottarottarotkrṣṭaviśayānanda##-  
103537 athavā sauṣuptapadasya sauṣuptasthānasya yatpāṇḍityam  
103538 nirastasvāvidyāmaurkhyacidekaghaṇapūrṇānandasvaparakāśasvarūpaṃ tena pīvarī | ata eva

103539 bhāgatyaḡalakṣaṇayāṃ mahāsupatapadanāmikāpi seti bhāvaḥ || 11 ||  
103540  
103541 etatte manasi kṣiṇe prathamam kathitam padam |  
103542 dvitīyam śṛṇu vipreṇḡa śakterasyāḥ supāvanam || 12 ||  
103543  
103544 uttaram sthānam varṇayiṣyanvarṇitam prathamam sthānamupasaṃharati-etaditi |  
103545 śakteśchicchakterdṛḡhikārādvā || 12 ||  
103546  
103547 eṣaiva manasonmuktā cicchaktiḥ śāntiśālinī |  
103548 sarvajyotistamomuktā vitatākāśasundarī || 13 ||  
103549  
103550 jyotirbhiḥ sūryacandrāgnivākkaṇarūpaistamobhirandhakārājñānatatkāryaiśca muktā ||  
103551 13 ||  
103552  
103553 ghanasauṣuptalekhāvacchilāntaḥsanniveśavat |  
103554 saindhavāntastharasavadvātāntaḥspandaśaktivat || 14 ||  
103555  
103556 tasyāḥ pūrvāpekṣayā ye viśeṣāstānāha-ghaneti | sarveṣāṃ [sarveṣāṃ  
103557 padānāṃ iti śeṣaḥ |] parāṃ pariṇatimityuttaratropamānatayā saṃbandhaḥ || 14 ||  
103558  
103559 kālenāyāti tatraiva parāṃ pariṇatim yadā |  
103560 sūnyaśaktirivākāśe paramākāśagā tadā || 15 ||  
103561  
103562 yadā pūrvabhūmikaivābhyāsavaśādghanasauṣuptādivatparāṃ pariṇatim yāti tadā  
103563 ākāśe vidyamānā sūnyaśaktiḥ paramākāśam  
103564 cidekaḡhanabrahmākāśabhāvamāgateva bhūtvā cetyāṃsonmukhatam tyajatīti  
103565 pareṇānvayaḥ | svato vyutthānaśūnyatā bhavatītyayaṃ pūrvāpekṣayā phalato'pi viśeṣa  
103566 iti bhāvaḥ || 15 ||  
103567  
103568 cetyāṃsonmukhatam nūnam tyajatyambviva cāpalam |  
103569 vātalekheva calanam puṣpalekheva saurabham || 16 ||  
103570  
103571 kālatākāśate tyaktvā sakalae sakalākalā |  
103572 na jaḡdā nājaḡdā sphārā dhatte sattāmanāmikām || 17 ||  
103573  
103574 kriyā hi kālasya kalā | paricchinnamavakāśasāpekṣam vastvākāśasya kalā tābhyam  
103575 sakale kālatākāśate tatparityāḡādeva tyaktvā sakalam dṛśyamātram na kalayatīti  
103576 sakalākalā | vyāvartaniyajaḡdābhāvānnājaḡdā | anāmikam śabdābhiḡpāyogyam  
103577 vakṣyamāṇaviśeṣaṇam sattam dhatte || 17 ||  
103578  
103579 dikkālāḡdyanavacchinnamahāsattāpadam gatam |  
103580 turyaturyāṃśakalitāmakalaṅkāmanāmayam || 18 ||  
103581  
103582 jāgratsvapnasuṣuptibhyasturyo yo virāḡḡhirāṇyagarbhāvyākṛtebhyasturyom'śastena  
103583 kalitam prathamānam || 18 ||  
103584  
103585 kāmicideva viśālākṣa sāḡṣivatsamavasthitam |  
103586 sarvataḥ sarvadā sarvapraḡkāśasvādutatparam || 19 ||  
103587  
103588 ata eva sarvanimittakasārvakālikasarvavastugocarebhyāḥ prakāśebhyāḥ prathābhyāḥ  
103589 svādubhyaścānandebhyaśca tatparam tāḡḡśotkarṣavatim spṛhaṇīyataram ca || 19 ||  
103590  
103591 eṣā dvitīyā padatā kathitā tava suvrata |  
103592 tṛtīyam śṛṇu vakṣyāmi padam padavidam vara || 20 ||  
103593  
103594 uktam turyākhyam dvitīyabhūmikāmupasaṃhṛtya tṛtīyamavatārayati-eṣeti |  
103595 padam bhūmikam || 20 ||  
103596  
103597 eṣā dṛḡkcetyavalanādanāmārthāpadam gatā |  
103598 brahmātmetyāḡdiśabdārthādatītodeti kevalā || 21 ||  
103599  
103600 tasyam pūrvāpekṣayā ye viśeṣāstānāha-eṣetyāḡdinā | dṛḡḡ brahmākārā  
103601 akhaḡḡdavṛttiścetyam tadvyāptam brahma tayorvalanāt kṣīrodakavadekībhāvānnamayati  
103602 gocarayatīti nāmagrāhakāmśaḥ arthyate gamyate ityartho  
103603 grāhyāṃśastadubhayaśūnyatāpadam gatā | ata eva  
103604 brahmātmetyāḡdipadavākṣyārthādatītā | tathā ca saṃprajñātasamādhigamyaiva pūrvā  
103605 bhūmikā iyam tvasaṃprajñātasamādhipratiṣṡhāgamyeti viśeṣa iti bhāvaḥ || 21 ||  
103606  
103607 sthairyena kālataḥ svasthā niṣkalaṅkā parātmanā |

103608 turyātītādināmatvādapi yāti param padam || 22 ||  
 103609  
 103610 sthairyēṇa ṣaḍbhāvavikārarāhityena kālato'pi svasthā sthirā | tamaso'pi pareṇa ātmanā  
 103611 svenaiva nirastakalaṅkā | yā atīṣayitaṃ param padam paramapuruṣārtha ityārthaḥ || 22 ||  
 103612  
 103613 sā parā paramā kāsthā pradhānaṃ śivabhāvataḥ |  
 103614 cityekā niravacchedā tṛtīyā pāvanī sthitiḥ || 23 ||  
 103615  
 103616 sarveṣāṃ parāṇāṃ parā paramā kāsthā avadhiḥ śivabhāvataḥ  
 103617 paramamaṅgalatvātsarvebhyo maṅgalebhyaḥ pradhānaṃ | ekā mukhyā niravacchedā  
 103618 vicchittirahitā citi sthitistṛtīyetyārthaḥ || 23 ||  
 103619  
 103620 ciramasyāṃ pratiṣṭhāyāṃ sarvādhvādhvagadūragā |  
 103621 sā mamāpyaṅga vacasāṃ na samāyāti gocaram || 24 ||  
 103622  
 103623 asyāṃ pratiṣṭhāyāṃ bhūmikāyāṃ sthitiḥ sā sarvebhyaḥ  
 103624 śaivaśāstraprasiddhaṣaḍadhvaḥ  
 103625 śrutiprasiddhadhūmārcirādyadhvaḥyastadadhvagebhyastairadhvaḥbhirupāsti##-  
 103626 gocaram viśayatāṃ na samāyāti kiṃtu svayamevānubhūyata ityārthaḥ || 24 ||  
 103627  
 103628 trimārgakalanātītamiti te kathitaṃ mune |  
 103629 tiṣṭha tasminpade nityamiti devaḥ sanātanaḥ || 25 ||  
 103630  
 103631 tribhyo jāgradādimārgebhyaḥ kalanāyāstatsāpekṣaturyatvasaṃkhyāyāścātita iti  
 103632 evaṃrūpo devaḥ sanātano nityo nānyaḥ | ato'nyadārtaṃ iti śruteriti bhāvaḥ || 25 ||  
 103633  
 103634 etanmayamidaṃ viśvaṃ mune tanmayavedanāt |  
 103635 satyasaṃvedanānnedaṃ na ca nedaṃ munīśvara || 26 ||  
 103636  
 103637 tanmayavedanāttadupādānakatvadarśanāt etanmayam |  
 103638 upādānātītādvitīyasatyasaṃvedanāttu idaṃ nedaṃ ca | dvividhavikalpātītamityārthaḥ || 26 ||  
 103639  
 103640 nedaṃ pravartate kiṃcinnedaṃ kiṃcinnivartate |  
 103641 śāntaṃ samasamābhāsaṃ prathate svasya kośavat || 27 ||  
 103642  
 103643 tadeva spaṣṭamāha-nedamiti | svasya kośa udaram tadvat || 27 ||  
 103644  
 103645 advaitaikyādasasaṃkṣobhāddhanacetanayā tayā |  
 103646 avikārādimattvācca nityānityatayā ciram || 28 ||  
 103647  
 103648 kutastatsamebhyo'pi samābhāsaṃ tatra hetumāha-advaitaikyāditi dvābhyām |  
 103649 pralayādbhivaddvaitaikyābhāve'pi svātmani saṃkṣobhaḥ syānnetyāha##-  
 103650 saindhavakhaṇḍe dravatvādivikārastadrasa eva dṛṣṭastadvatkiṃcana syāttatrāha##-  
 103651 yasmāttādṛṣatayā || 28 ||  
 103652  
 103653 ciddhanatvācchiśuśilākośānāṃ jagatāmapī |  
 103654 manāgapi na bhedo'sti satāmapyasatāmapī || 29 ||  
 103655  
 103656 satāmasatāmapī śīśukalpitanabhaḥ śilākośānāṃ jagatāmapī ciddhanatvāna manāgapi  
 103657 bhedo'stīti samasamābhāsamīti suṣṭhūktamīti bhāvaḥ || 29 ||  
 103658  
 103659 samastaṃ suśivaṃ śāntamatītaṃ vāgvilāsataḥ |  
 103660 omityasya ca tanmātrāturyā sa paramā gatiḥ || 30 ||  
 103661  
 103662 uktameva turyātītātvaṃupapādayannupasaṃharati-samastamīti | omityasyākṣarasya  
 103663 virāḍādibhirakārādimātrābhedenā kalpitaiścaturbhiḥ pādaiḥ pravibhaktasya yā  
 103664 nādaḥbinduśaktiśāntākhyāstasyā ardhamātrāyā mātrāstāsu turyā śāntākhyā sā  
 103665 paramā gatiḥ | tasyāṃ hi otānujñātranujñā'vikalpākhyāsu sthitiṣu avikalpākhyā  
 103666 turyaturīyā tāpanīyaśrutau paramā gativyutpāditetī bhāvaḥ || 30 ||  
 103667  
 103668 śrīvālmikiruvāca |  
 103669  
 103670 ityuktavānamaladṛkpariṇāmato'smin pāre pade samupaśāntaravābhīdhāne |  
 103671 tūṣṇīmātiṣṭhadamunā muninā ca sārḍhaṃ viśrāntavṛttiratha tatra  
 103672 muhūrtamīśaḥ || 31 ||  
 103673  
 103674 īśaḥ śiva iti varṇitaprakāreṇoktavānupadiṣṭavānsan atha amunā vasiṣṭhena muninā  
 103675 cādanyaiḥ skandanandyādibhiśca sārḍha samyagupaśānto ravaḥ

103676 praṇavārdhamātrācaramabhāgo yatreti vyutpattyā śāntaravābhīdhāne asmin  
 103677 sarvasaṃsārapāre turīyaturīyapade amalā yā dṛg bhūmānandacit tadaikarasyena  
 103678 pariṇāmato viśrāntā vṛttiriyasya tathāvidhaḥ saṃstatra vasiṣṭhāśrame muhūrta  
 103679 tūṣṇīm niśceṣṭa evātiṣṭhat | manasaḥ paramapadaviśrāntau  
 103680 tadadhīnasarvendriyaceṣṭānām kuṇṭhībhāvāditi bhāvaḥ || 31 ||  
 103681  
 103682 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 103683 parameśvaropadeśo nāma catustriṃśaḥ sargaḥ || 34 ||  
 103684  
 103685 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 103686 parameśvaropadeśo nāma catustriṃśaḥ sargaḥ || 34 ||  
 103687  
 103688 pañcatriṃśaḥ sargaḥ 35  
 103689  
 103690 śrīvāsiṣṭha uvāca |  
 103691  
 103692 tato muhūrtena haro gaurīkamalinīsaraḥ |  
 103693 madvikāsonmukhaṃ svairam vikāsaṃ bahirādade || 1 ||  
 103694  
 103695 brahmaviṣṇuharādīnāmātra yaḥ paramaḥ pitā |  
 103696 mahādevaḥ parātmāsau pūjyasīmānta īryate ||  
 103697  
 103698 bhaktavātsalyātiśayānmama vikāse prabodhane unmukho madbhāgyodayena preritaḥ san  
 103699 bahirvikāsaṃ netronmilanaṃ ādade svīcakāra || 1 ||  
 103700  
 103701 dṛkcayo dyotayāmāsa mukhākāśataloditaḥ |  
 103702 bodhaṃ samudgakādarka aṃśurāśirivodgataḥ || 2 ||  
 103703  
 103704 harasya mukhalakṣaṇe nirmalatvāttripuṇḍraśaradabhrarekhāṅkitatvāccākāśatale uditō  
 103705 dṛśāṃ candrasūryāgnīlakṣaṇanetrāyām cayo bodhaṃ samādheḥ prabuddhatām  
 103706 dyotayāmāsa | yathā samudgakānmeghasaṃputakād dyāvābhūmisāṃputādvā udgataḥ  
 103707 aṃśūnām rāśirarko'hardyotayati tadvadityarthaḥ | arka aṃśurāśirityutvaviṣaye yatvaṃ  
 103708 chāndasaṃ || 2 ||  
 103709  
 103710 īśvara uvāca |  
 103711  
 103712 mune mananamāhūya svasattaivāśu mīyatām |  
 103713 tvamarthaṃ māharānārthaṃ pavanaḥ spandatāmiva || 3 ||  
 103714  
 103715 tatra bhagavāṃstattvabodhopayogitayā upāyopeyasārau prathamamāha-mune iti | he  
 103716 mune tvayā prathamam mananaṃ vicāramāhūya saṃnidhāpya svasya pratīcaḥ sattā  
 103717 pāramārthikarūpamevāśu mīyatām pramāṇairnīrdhāryatām | tatra pratīci anārthaṃ  
 103718 bahirmukhatvāpādanena sarvānārthamūlaṃ tvamartha yuṣmatpratyaṃyayogyamacidaṃśaṃ  
 103719 mā āhara | yathā acalamevākāśaṃ pavanaḥ spandatām nayaṃstāparajojāḍhyādibhāja  
 103720 karoti tādṛśamiti tvamarthopamā || 3 ||  
 103721  
 103722 draṣṭavyamiha yatkiṃcittaddṛṣṭaṃ kiṃ samaṃ bhramaiḥ |  
 103723 na hi heyamupādeyaṃ ceha paśyāmi tadvidaḥ || 4 ||  
 103724  
 103725 nanu tvamartheśvapi draṣṭavyaṃ heyamupādeyaṃ ca vahasti tatkuto nādartavyaṃ tatrāha##-  
 103726 bhavati ityādiśruterātmadarśanenaiva sarvadraṣṭavyānām tattvato  
 103727 dṛṣṭatvāddṛṣṭairadṛṣṭairvābhramaiḥ samaṃ saha kiṃ prayojanam |  
 103728 tadvidastattvavidaḥ | iha bhrāntiviṣaye || 4 ||  
 103729  
 103730 śāntyaśāntimayānetānvikalpāndalayannasiḥ |  
 103731 dhīrosi nānyathāsthītvā tvameva bhava cātmadṛk || 5 ||  
 103732  
 103733 upāttā iṣṭārthāḥ prahīṇā anīṣṭāśca cittāśvāsanahetutvācchāntimayāsta eva viparītā  
 103734 vikṣepahetutvādaśāntimayāstānetānvikalpān dalayaṃstvameva dhīraḥ asirasi | anyathā tu  
 103735 na dhīro'si | ataḥ āsthītvā āsthāṃ vidhāya ātmadṛk cāddhīraśca bhava | tathā ca  
 103736 dṛśyākārānāskanditacidātmasvabhāvāvasthītireva mukhyaḥ kalpa iti bhāvaḥ || 5 ||  
 103737  
 103738 imāṃ dṛśyadaśmāśu bāhyabodhāya vā punaḥ |  
 103739 samāśritya maduktaṃ tvaṃ śṛṇu tūṣṇīm sthītena kim || 6 ||  
 103740  
 103741 tatra cettvamasamarthastarhi tatprāptaye kaṃcitkālāṃ śravaṇādyanukūlāṃ katipayāmeva  
 103742 bāhyadṛṣṭimavalambya nīrantaraṃ tattvaprāpataye yatasva na kadācidapī  
 103743 pramādāduparamasvetyāha-iyāmiti | bāhyabodhāya sūryo yathā sarvalokasya cakṣurna  
 103744 lipyate cākṣuṣairbāhyadoṣaiḥ | ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena

103745 bāhyah itī śrutau alepakatvasamarthanāya sarvaprapañcabāhyatvena darśitasyātmano  
 103746 bodhāya tūṣṇīmātmalābhaprayatnaṃ vinā sthitenāvasthithena kiṃ | kaḥ puruṣārtha  
 103747 ityārthaḥ || 6 ||  
 103748  
 103749 ityuktvā bāhyabodhastvaṃ mā bhaveti triśūladhṛk |  
 103750 prāṇenedaṃ dehagehaṃ parisphurati yantravat || 7 ||  
 103751  
 103752 bāhyākāradarśanānāṃ madhye dehātmatādarśanameva mahānanārthaḥ  
 103753 sarvānārbhaḥ ceti tadeva mama tyājayitum bhagavān pravṛtta itī vasiṣṭha āha##-  
 103754 yasya tathāvidho mā bhavetyāśayena vakṣyamānadehātmatābhramanirāśopāyamāheti  
 103755 pūrayitvā vyākhyeyam | triṭīto vā grantho'trānveṣyaḥ | tatra dehasya kriyāśaktiriva  
 103756 cetanaśaktirapi parāyatteti nātmaprasaktirityāśayena prāṇādhīnā dehaceṣṭetyāha##-  
 103757  
 103758 prāṇahīnaṃ parispanḍaṃ tyaktvā tiṣṭhati mūkavat |  
 103759 cālānī pāvanī śaktiḥ śaktiḥ saṃvedanī citiḥ || 8 ||  
 103760  
 103761 dehasya cālānī calanānukūlā kriyāśaktiḥ pāvanī pavanaprayuktā saṃvedanī śaktistu  
 103762 ātmacitirevetyarthaḥ || 8 ||  
 103763  
 103764 sā mūrtā khādapi svacchā satsattaivātra kāraṇam |  
 103765 cinaśyataḥ prāṇadehau viyogānmarudeva ca || 9 ||  
 103766  
 103767 tatra kriyāśaktermūlamāśrayaśca vinaśyataḥ | cicchaktistu na vinaśyatītyāha##-  
 103768  
 103769 cidātmā khādapi svaccho na vinaśyati kiṃ bhramaiḥ |  
 103770 manaḥprāṇamaye dehe cittattvaṃ parijāyate || 10 ||  
 103771  
 103772 kuto na vinaśyati tatropapattimāha-manaḥprāṇamaye itī | līṅgadehasaṃvalite itī yāvat  
 103773 | parijāyate nirāvaraṇamabhivyajyate || 10 ||  
 103774  
 103775 mukure hyamalābhāse pratibimbaṃ pravartate |  
 103776 sadapyagragataṃ vastu pratibimbakriyāṃ vinā || 11 ||  
 103777  
 103778 sthūladehamātrasya tu na cidabhivyaktisamarthatā malinatvāditi dṛṣṭāntenopapādayati##-  
 103779  
 103780 yathā nāsti malopete mukure munināyaka |  
 103781 tathā nāsti gataprāṇe vidyamāne'pi dehake || 12 ||  
 103782  
 103783 sarvagāpi ciducchūnabodhātspandādikaṃ prati |  
 103784 bodhātkalaṅkavimalā cideva paramaṃ śivam || 13 ||  
 103785  
 103786 ata eva sarvagatāpi cinmāyākalaṅkāvr̥ttatvāllīṅgadehādanyatra bāhyakriyāsu  
 103787 svatattvabodhe cāsamarthā līṅgadehe anādr̥ttatvāttadvṛttidvārā  
 103788 tadubhayasamarthetyāha-sarvageti |  
 103789 bāhyākāreṇocchūnādbodhādbuddhivṛtternimittāddehaghaṭaspaṇḍādikaṃ prati  
 103790 samarthā | brahmākārabodhāttu māyākalaṅkavimalā [kalaṅkaṃ vihāya  
 103791 vimaletyārthaḥ |] svayameva paramaṃ śivam paramakalyāṇaṃ kaivalyākhyam  
 103792 vyavatiṣṭhata ityārthaḥ || 13 ||  
 103793  
 103794 vidurdevaṃ tadābhāsaṃ sarvasattārthadaṃ tathā |  
 103795 sa hariḥ sa śivaḥ so'jaḥ sa brahmā sa sureśvaraḥ || 14 ||  
 103796  
 103797 ata evābhivyaktā cideva sarvasattāsphūrtinimittatvāddīvyati dyotata itī vyutpattyā deva  
 103798 itī  
 103799 vidvatpakṣa ityāha-viduriti | tasyā ābhāsamabhivyaktaṃ rūpam  
 103800 tadabhivyaktyutkarṣādeva hariharādidevānāmapyutkr̥ṣṭadevatvamityāśayenāha-sa  
 103801 haririti | ajo hiraṇyagarbhaḥ | brahmā caturmukhaḥ || 14 ||  
 103802  
 103802 anilānalacandrārkaḥ sa parameśvaraḥ |  
 103803 sa eṣa sarvago hyātmā citkhaṇīcetanāḥ smṛtaḥ || 15 ||  
 103804  
 103805 citkhaṇiḥ sarvacaitanyākāraḥ || 15 ||  
 103806  
 103807 deveśo devabhṛddhātā devadevo divaḥ patiḥ |  
 103808 mahācitaḥ samullāsaṃ muhyantīva na kecana || 16 ||  
 103809  
 103810 ye nāma kecana mahācitaḥ samullāsaṃ niratiśayāmbhivyaktiṃ prāpya na muhyantīva  
 103811 mithyāmohaparavaśā na bhavanti ta ete jagati brahmaviṣṇuharādayaḥ paramadevāḥ  
 103812 prasiddhā ityārthaḥ || 16 ||

103813  
 103814 ye nāma te jagatyete brahmaviṣṇuharādayaḥ |  
 103815 parasmātpariniriyātā brahmaviṣṇuharādayaḥ || 17 ||  
 103816  
 103817 yastu parabrahmadevastaddṛṣṭyā guṇaikadeśābhimānina ete  
 103818 sṛṣṭyādikāryārthamāvirbhūtā visphuliṅgaprāyā lakṣyanta ityāśayenāha##-  
 103819  
 103820 kaṇāstaptāyasa iva vāridheriva bindvavaḥ |  
 103821 teṣviva bhramabhūteṣu jāteṣviva parātpadāt || 18 ||  
 103822  
 103823 upādhyupahitaprādhānyābhyām kramāddṛṣṭāntau | idaṃ  
 103824 cāśāstriyavyavahārādṛśoktaṃ vimarśadṛśā tu  
 103825 brahmādināmapyāvīrbhāvasargādiceṣṭānugrahopadeśabrahmāṇḍādhipatya##-  
 103826  
 103827 sthiteṣu bhramabījeṣu kalpanājālakartṛṣu |  
 103828 sahasraśataśākheyamavidyodeti pīvarī || 19 ||  
 103829  
 103830 vedavedārthavedādi jīvajāla jaṭāvalī |  
 103831 tatastasyā anantāyāḥ prasṛtāyāḥ punaḥ punaḥ || 20 ||  
 103832  
 103833 vedā vedārthāḥ sargādikramāḥ sāṅgopāṅgakriyākālāpā upāsanabhedā  
 103834 brahmatattvavyutpādanopāyabhedāśca tadadhikāriṇo jīvasteṣāṃ  
 103835 kāmākarmavāsanājananamarāṇādyanartha jaṭāścetyeteṣāmāvalī paṅktirūpā avidyete  
 103836 pūrvatrānvayaḥ | avidyāvilāsabhedāstvēnantyādvaktumaśakyā ityāha-tata iti || 20 ||  
 103837  
 103838 saṃpannadeśakālāyāḥ kramaḥ syādvārṇanāsu kaḥ |  
 103839 brahmaviṣṇuharādīnāmato'yaṃ paramaḥ pitā || 21 ||  
 103840  
 103841 varṇanāsu kaḥ puruṣaḥ kramata iti kramaḥ samarthaḥ syāt | na kaścidityarthaḥ | athavā  
 103842 kramyata iti kramaḥ prayojanam | kiṃ prayojanaṃ syāna kiṃcidityarthaḥ | yato  
 103843 brahmaviṣṇvādayo'pi tadadhīnaśarīropādhiparigrahaḥ ataḥ ayaṃ cidātmā  
 103844 mahādevasteṣāmapi pitetyarthaḥ | tathā cātharvaśiraḥśrutīḥ dhyāyīteśānaṃ  
 103845 pradhīyāitavyam | sarvamideṃ brahmaviṣṇurudrendrāste saṃprasūyante sarvāṇi  
 103846 cendriyāṇi sahabhūtaiḥ na kāraṇaṃ kāraṇānāṃ dhātā dhyātā kāraṇaṃ tu dhyeyaḥ  
 103847 sarvaiśvaryeṇa saṃpannaḥ sarveśvaraśca śaṃbhurākāśamādhye iti |  
 103848 purāṇeṣvapyuktam trayaste kāraṇātmāno jātāḥ sāḁśānmaheśvarāt | tapasā toṣayitvā  
 103849 taṃ pitaraṃ parameśvaram | parasparasmājjāyante parasparajayaiṣiṇaḥ || iti || 21 ||  
 103850  
 103851 mūlabījaṃ mahādevaḥ pallavānāmiva drumāḥ |  
 103852 sarvasattvābhidhaḥ sarvaḥ sarvasaṃvedanaikakṛt || 22 ||  
 103853  
 103854 mahatyaparicchinne ātmajñānayogaiśvarye mahīyate pūjyate sarvotkarṣeṇa vartata iti  
 103855 mahādevaḥ | tathā ca śrutīḥ yaḥ sarvānbhāvānparityajyātma jñānayogaiśvarye mahati  
 103856 mahīyate tasmāducyate mahādevaḥ iti | sarveṣāṃ sattvānāṃ balāni abhidhāśca yasya || 22 ||  
 103857  
 103858  
 103859 sarvasattāprado bhāsvānvandyo'bhyarcyaśca tadvidaḥ |  
 103860 pratyakṣavastuviṣayaḥ sarvatraiva sadoditaḥ || 23 ||  
 103861  
 103862 tadvidastaṃ paricitavataḥ puṃsaḥ pratyakṣaṃ pratīndriyaṃ prativastu ca sphuradrūpatvātsa  
 103863 eva viṣayo nānyaḥ || 23 ||  
 103864  
 103865 saṃvedanātmakatayā gatayā sarvagocaram |  
 103866 na tasyāhvānamantrādi kiṃcidevopayujyate || 24 ||  
 103867  
 103868 saṃnidhānārthamāhvānaṃ prakāśanārthaṃ ca mantrā upayujyante | sarvagate sadā  
 103869 sphūrtirūpe tu tasminnāhvānamantrayoḥ prayojanamastīti bhāvaḥ |  
 103870 ādipadātpratiṣṭhāpanāvagunṭhanāvarodhanādīparigrahaḥ || 24 ||  
 103871  
 103872 nityāhūtaḥ sa sarvastho labhyate sarvataḥ svacit |  
 103873 yāṃ yāṃ vastudaśāṃ yāti tata eva mune śivam || 25 ||  
 103874  
 103875 tata eva labhyate || 25 ||  
 103876  
 103877 svarūpaṃ samavāpnoti rūpālokamanodṛśāṃ |  
 103878 ādyaṃ pūjyaṃ namaskāryaṃ stutyamarghyaṃ sureśvaram || 26 ||  
 103879  
 103880 rūpāṇāṃ tadālokanānāṃ tanmananalakṣaṇānāṃ manasāṃ tatsākṣidṛśaśca  
 103881 svarūpaṃ svayameva āpnoti dhatte nānyadityarthaḥ | atastameva



103882 sarvapūjādivyavahārānāmādyam puraḥsphūrtikaṃ devaṃ pūjādiyogyam viddhi || 26 ||  
 103883  
 103884 enaṃ taṃ viddhi vedyānāṃ sīmāntaṃ mahatāmapi |  
 103885 etamātmānamālokyā jarāśokabhayaṅpāham |  
 103886 saṃbhṛṣṭabījavajjanturna bhūyaḥ parirohati || 27 ||  
 103887  
 103888 evaṃ vedyānāmapyayameva sīmetryāha-enamiti || 27 ||  
 103889  
 103890 sakalajantuṣu yattvabhayaṅpradaṃ viditamādyamupāsyamayatnataḥ |  
 103891 tvamajamātmagataṃ paramaṃ padaṃ bhavasi kiṃ parimuhyaṣi dṛṣṭiṣu || 28 ||  
 103892  
 103893 yat sakalajantuṣu viditaṃ sat abhayaṅpradaṃ yatsarvasmādādyam yat ayatnata upāsyam  
 103894 tadaṃ padaṃ tvameva bhavasi ataḥ kiṃ bāhyadṛṣṭiṣu parimuhyaṣityarthaḥ || 28 ||  
 103895  
 103896 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0  
 103897 mahādevasya pūjyasīmāntatvakathanaṃ nāma pañcatriṃśaḥ sargaḥ || 35 ||  
 103898  
 103899 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 103900 mahādevasya pūjyasīmāntatvakathanaṃ nāma pañcatriṃśaḥ sargaḥ || 35 ||  
 103901  
 103902 ṣaṭtriṃśaḥ sargaḥ 36  
 103903  
 103904 īśvara uvāca |  
 103905  
 103906 tataścidrūpamevaikaṃ sarvasattāntarāsthitaṃ |  
 103907 svānubhūtimayaṃ śuddhaṃ devaṃ rudreśvaraṃ viduḥ || 1 ||  
 103908  
 103909 sarvaviśvodbhavāttasya sarvākāreṇa ca sthiteḥ |  
 103910 sarvāsparsādviśuddheśca sarvaiśvaryam prapañcyate ||  
 103911  
 103912 yata etamātmānamālokyā na bhūyaḥ parirohati tato hetordṛṣṭamātraḥ saṃsārarujaṃ  
 103913 drāvayatīti rudraḥ sa cāsau iṣṭe sarvasya jagata itiśvaraḥ svāmī taṃ vidurbrahmavidaḥ |  
 103914 tathā ca śrutiḥ sa dṛṣṭo mṛdayāti naḥ | dhruvā asmingopatau syāt iti || 1 ||  
 103915  
 103916 bījaṃ samastabījānāṃ sāraṃ saṃsārasaṃsrteḥ |  
 103917 karmaṇāṃ paramaṃ karma ciddhātuṃ viddhi nirmalam || 2 ||  
 103918  
 103919 ciddhātuṃ citśāraṃ || 2 ||  
 103920  
 103921 kāraṇaṃ kāraṇaughānāmākāraṇamanāvilam |  
 103922 bhāvanaṃ bhāvanaughānāmabhāvyamabhavātmakam || 3 ||  
 103923  
 103924 kriyāśaktyāḥ kāraṇam | svasattayā sarvabhāvānāṃ bhāvanaṃ sattāpradam  
 103925 paramārthatastu akāraṇamabhāvyamabhavātmakam ca || 3 ||  
 103926  
 103927 cetanaṃ cetanaughānāṃ cetanātmani cetanam |  
 103928 svaṃ cetyacetanaṃ cetyaparamaṃ bhūribhāvanam || 4 ||  
 103929  
 103930 cetanaughānāṃ sarvabuddhivṛttināṃ cetanaṃ prakāśakam | cetanātmani jīve'pyantaḥ  
 103931 sārabhūtaṃ cetanaṃ cidrūpam | svaṃ pratyagbhūtaṃ cetyānāṃ bāhyavedyānāmapi  
 103932 cetanaṃ buddhivṛttivyāptikṛtābhivyaktyā prathayitāram | cetyānāṃ  
 103933 paramamadhiṣṭhānatattvabhūtam | bhūribhāvanaṃ ātmānameva māyayā bahutvena  
 103934 bhāvitavantam || 4 ||  
 103935  
 103936 ālokālokaṃmalamanālokyamalokajam |  
 103937 ālokaṃ bījabījaugham cidghanaṃ vimalam viduḥ || 5 ||  
 103938  
 103939 ālokānāṃ cakṣurādīnāmādityādīnāṃ cālokaṃ prakāśakam | tacchuklaṃ jyotiṣāṃ  
 103940 jyotiḥ iti śruteḥ | anālokyam cakṣuḥsūryādyaprakāśyam | ālokaṃmalalaukikam | ālokaṃ  
 103941 prakāśam | ekameva bījaṃ bījaughātmanā sthitaṃ || 5 ||  
 103942  
 103943 asatyam sanmayam śāntam satyāsatyavivarjitam |  
 103944 mahāsattādisattānte cinmātraṃ viddhi netarat || 6 ||  
 103945  
 103946 na vidyate sat pṛthivyaptejovāyavākāśam ca yatra | satyena vyāvahārikenāsatyena  
 103947 prātibhāsikena cāvasthātrayeṇa vivarjitam | mahāsattā jagatsattā ādisattā  
 103948 kāraṇāvyākṛtasattā tayorante bādhe tatsākṣi yaccinmātraṃ tadeva viddhītyarthaḥ || 6 ||  
 103949  
 103950 svayaṃ bhavati rāgātmā rañjako rañjanaṃ rajaḥ |

103951 svayamākāśamapyāśu kuḍyaṃ bhavati maṇḍitam || 7 ||  
 103952  
 103953 rañjanabījāvasthāyāṃ rāgātmā viśayasmṛtau cittakṣobhakatvādrajakaḥ |  
 103954 viśayasambandhe rañjanam | tadviyoge cittamālinyahetutvādrajaḥ | ākāśa amūrtarūpo'pi  
 103955 kuḍyaṃ mūrtaṃ citrādirañjitaṃ bhavati || 7 ||  
 103956  
 103957 asmiṃściccetasi sphāre jaganmarumarīcayaḥ |  
 103958 sphuritāḥ prasphuriṣyanti prasphuranti ca koṭayaḥ || 8 ||  
 103959  
 103960 svasattāmātrasaṃpannaṃ padamasminsvatejasi |  
 103961 na kiṃcana ca saṃpannamanyadauṣṇyādivānāle || 9 ||  
 103962  
 103963 asminsvatejasi svaprakāśe svasattāmātreṇa jagatpadaṃ saṃpannamapi kiṃcana na  
 103964 saṃpannaṃ vastvantarābhāvādyathā anale jvālāṅgāravisphuliṅgaprabhādivaicitryaṃ  
 103965 saṃpannamapi auṣṇyaikasvabhāvādvahneranyanna tadvadityarthaḥ || 9 ||  
 103966  
 103967 garbhikṛtamahāmeruṃ paramāṇusamaṃ viduḥ |  
 103968 ācchāditamahāmeruṃ paramāṇusamaṃ viduḥ || 10 ||  
 103969  
 103970 ata eva aṇoraṇīyānmahato mahīyān iti śrutiḥ sarvaviruddhadharmāṇāṃ tatra samāveśaṃ  
 103971 darśayatītyāśayenāha-garbhikṛteti | garbhīkaraṇaṃ gaṇamiti  
 103972 śaṅkāvāraṇāyācchāditetyardhena tadvyākhyānam || 10 ||  
 103973  
 103974 garbhikṛtamahākālpō nimeṣo'sāvudāhṛtaḥ |  
 103975 ākrāntakalpenānena na saṃtyaktā nimeṣatā || 11 ||  
 103976  
 103977 kālato'pyasmindairdhyasaukṣmyamaviruddhamityāha-garbhikṛteti | ākrāntaḥ  
 103978 sarvatovyāptaḥ kalpo dviparārdhāntakālo yena | atrāpi prāgavadapaunaruktyam || 11 ||  
 103979  
 103980 vālāgrakādapyāṇunā vyāptānenākhillā mahī |  
 103981 saptābhdhivasanāpyurvī [valanāpīti iti pāṭhaḥ ||] nāsyāntamadhigacchati || 12  
 103982 ||  
 103983  
 103984 uktaṃ prapañcayati-vālāgnetyādinā || 12 ||  
 103985  
 103986 akurvanneva saṃsāraracanāṃ kartṛtāṃ gataḥ |  
 103987 kurvanneva mahākarma na karotyeva kiṃcana || 13 ||  
 103988  
 103989 dravyamapyeṣa nirdravyo nirdravyo'pi hi dravyavān |  
 103990 akāyo'pi mahākāro mahākāyo'pyakāyavān || 14 ||  
 103991  
 103992 mahākāyo brahmāṇḍaśarīraḥ || 14 ||  
 103993  
 103994 adyāpyeṣa sadā prātaḥ prātarapyadyatāṃ gataḥ |  
 103995 na vādyamadya na prātastvadya prātaśca vā sadā || 15 ||  
 103996  
 103997 adyaśabdavācyaṣaṣṭighaṭikātmako'pi prātaḥ ādyatrimuhūrtamātrātmā paramārthatastu  
 103998 na vā ādyaṃ muhūrta na vā adya nāpi prātaḥ | adyaprātarādiśabdānāṃ yadi  
 103999 tattadadhiṣṭhānaciti lakṣaṇā tadā sadaiva sa tattacchabdayogya ityarthaḥ || 15 ||  
 104000  
 104001 bhiṃḍiṃ bhiṃḍiṃ khile mattā purupicchilisālagham |  
 104002 viviccalitsadālokā lāso guluguluḥ śilī || 16 ||  
 104003  
 104004 evamunmattabālādipralapitanirarthakāpaśabdajālamapi sa eveti teṣu kāmāścidanukṛtya  
 104005 darśayati-bhiṃḍimīti || 16 ||  
 104006  
 104007 ityādyanarthakaṃ vākyaṃ tathā satyaṃ sa eva ca |  
 104008 na tadasti na yatsatyaṃ na tadasti na yattvasau [na yanmṛṣā iti pāṭhaḥ ||] ||  
 104009 17 ||  
 104010  
 104011 tathā satyaṃ sārthakaṃ vedaśāstrādiśabdajālamapi sa eva | uktaṃ sarvaṃ piṇḍikṛtya  
 104012 vyatirekamukhenāpyāha-na tadastīti || 17 ||  
 104013  
 104014 yasminsarvaṃ yataḥ sarvaṃ yaḥ sarvaṃ sarvataśca yaḥ |  
 104015 yaśca sarvamayo nityaṃ tasmai sarvātmane namaḥ || 18 ||  
 104016  
 104017 ayameva prahlādenāpi prāgdrṣṭvā praṇata iti smārayannupasaṃharati-yasminnīti ||  
 104018 18 ||  
 104019

104020 yatrāntarālagahanena vilāsavatyā helāvilolaghanasarjitayāmalena |  
 104021 mallena pallavadalāmalamālitānām lakṣmīlatā'viralitā valiteva muṣṭiḥ || 19 ||  
 104022  
 104023 yātrāropādasato'pi sattā bhavatīti yaduktaṃ satsaṃbhāvanāya yathā yatrānarthakā api  
 104024 ślokaḥ sārthakā bhavantīti dṛṣṭāntapradarśanamabhipretyānarthakaṃ  
 104025 ślokamudāharati-yatrete | yatra ityādikānām śabdānāmarthaśrīḥ satyarūpiṇīti  
 104026 uttarasargādyenānvayastatraitadvākhyāsyāmaḥ || 19 ||  
 104027  
 104028 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 104029 pū0 parameśvaravarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 104030  
 104031 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 104032 parameśvaravarṇanaṃ nāma ṣaṭtriṃśaḥ sargaḥ || 36 ||  
 104033  
 104034 saptattriṃśaḥ sargaḥ 37  
 104035  
 104036 īśvara uvāca |  
 104037  
 104038 ityādikānām śabdānāmarthaśrīḥ satyarūpiṇi |  
 104039 tasminsarveśvare sarvasattāmaṇisamudgake || 1 ||  
 104040  
 104041 sadyogādasatām sattā śivasyānantaśaktayaḥ |  
 104042 pradhānaśakterniyaternṛtyaṃ cātropavarṇyate ||  
 104043  
 104044 yasminniśvare ityādikānām sargāntodāhṛtaślokaprabhṛtīnām śabdānāmarthaśrīḥ  
 104045 satyarūpiṇī satyaprāyā bhavati tasminsarvajagatsattālakṣaṇasya maṇeḥ samudgake  
 104046 saṃputāprāye māyāśabale sarveśvare kā vimalābhāsāḥ śaktayo na kacantīti  
 104047 pareṇānvayaḥ | tasya ślokasya lokataḥ paramārthataśca yathā satyārthatā tathā varṇyate |  
 104048 tatra lokatastāvatkāścidvṛkṣo'nena varṇyate | pallavaiḥ  
 104049 kisalayairdalairharitapatraiscāmalairamlānairmālitānām latānām mallena kāntena | sarvato  
 104050 latābhirāliṅgiteneti yāvat | ata evāntarāleṣu skandhakoṭaraśākhāntarāleṣu karāleṣu  
 104051 gahanena duṣpraveśena | durāroheṇeti yāvat | svayaṃ cāmalena amlānenānena taruṇā  
 104052 puṣpaphalapallavabhramarakhagādisaṃrddhyā vilāsavatyā helayā avahelanena vilolāni  
 104053 taralitāni ghanānām meghānām  
 104054 vidyutsaṃvalanasnigdhaśīśirāśyāmatāsaundaryātiśayavibhramasarjitāni yayā |  
 104055 garjitayeti pāthe saundaryātiśayābhīmānaprayuktagarjanāni yayeti yojyam | athāvidhayā  
 104056 svalakṣmyā vṛkṣāntareṣu vanāntareṣu sarvajagati vā prasiddhā lakṣmīlatā  
 104057 svātmānyevopasaṃgrahādvalitā saṃkocitā muṣṭirivā'viralitā ghanīkṛtetyarthaḥ | athavā  
 104058 bhagavān viṣṇuratra varṇyate | pallavairdalai'scāmalayā vanamālayā mālitānām  
 104059 puruṣāṇām madhye mallena śreṣṭhena māmalena paramārthato vasanabhūṣaṇādīnā ca  
 104060 nirmalena | antarāle jāthare caturdaśabhuvanabharitatvādgahanena viṣṇunā  
 104061 jagannohanasaundaryāvilāsavatyā prāgvadeva helāvilolaghanagarjitayā svadehalakṣmyā  
 104062 svamāliṅgānti lakṣmīlakṣaṇālalanāpi valitā muṣṭirivā'viralitā aprthakṛtetyarthaḥ |  
 104063 paramārthato'pyantarālevicitrakāmākarmavāsanāgahanenājñānalakṣaṇena galena  
 104064 pallavaprāyaiḥ sūkṣmabhūtaistatkāryairdalaprāyaiḥ sthūlabhūtairbhuvanamadaiśca  
 104065 [bhuvanāmodairityapi pāṭhaḥ |] mālitānām jagatām yā lakṣmīlatā sā helayā  
 104066 līlayā nabhasi vilolānām ghanānām garjitāmiva garjitām yasyāstathāvidhayā  
 104067 mahāvākyaśrutyā vilasaṇām vilāsastadvatyā brahmavidyākariṇyā mallena  
 104068 pratimallatādanāya valitā muṣṭiriva aviralitā cidekaghanīkṛtā |  
 104069 evamarthāntarānyapyasya ślokasya sudhībhīrūhyāni | ityādikānamityatra  
 104070 ādipadādanarthakatvena prasiddhatamāni jaradgavadaśadāḍimādivākyaṇi gṛhyante |  
 104071 jaradgavaḥ kambalapādukābhyām dvāri sthito gāyati madrakāṇi | taṃ brāhmaṇī  
 104072 pṛcchati putrakāmā rājan rumāyām laśunasya ko'rghaḥ || asyāpi laukikaḥ  
 104073 pāramārthiko vārtho brahmasattayaiva kalpayitum śakyate | tathāhi | laukikastāvat##-  
 104074 vāhikaḥ svagrhadvāri sthitaḥ sanmadrakāṇi madradeśaprasiddhagītāni gāyati | taṃ  
 104075 kācillaśunacikitsyarogayuktena putreṇa saha lavaṇākaraṃ prati kenacidāvaśyakena  
 104076 kāryeṇa gamiṣyanti tatra putrajīvanakāmā brāhmaṇī lavaṇākaraḍayamāgata iti lokebhyāḥ  
 104077 śrutvā he rājanniti sabahumānaṃ saṃbodhya rumāyām lavaṇākare laśunasya ko'rghaḥ  
 104078 kiṃ samarghaṃ laśunamuta maharghamiti pṛcchatītyarthaḥ | pāramārthiko'pi##-  
 104079 viśayabhogārtha sthito jaradgavasadrṣo jīvo vaiśayikāṇyeva madrakāṇi  
 104080 śrīputrādimaṅgalagītāni bahirmukho gāyati na manāgapi svatattvaṃ didṛkṣate  
 104081 tametādṛśamupalabhya puṃnāmnaḥ saṃsāranarakānnāyata iti putro  
 104082 brahmātmatābodhastatkāmā brāhmaṇīva [bhuvanāmodairityapi pāṭhaḥ |]  
 104083 brāhmaṇī śrutiḥ pṛcchati-he rājan svayaṃ jyotiṣṭvena virājamāna svacaitanyena  
 104084 sarvaṃ jagadrañjayaṃśca he ātman rumāyām  
 104085 sarvāvidyākāmākarmabījavināśakatvāllavaṇākaroṣaraprāye tvatsvarūpe paramaśuddhe  
 104086 atyantāpavitratvādbrāhmaṇābhogyalaśunatulyasya bhogyasya ko'rgho maulyavicārastava |  
 104087 tasmātparityajya bāhyadrṣṭiṃ svātmārāmo bhavetyāśayena ko'yamātmēti  
 104088 vayamupāśmahe | katarāḥ sa ātmā kiṃ kāraṇaṃ brahma kutaḥ sma jātāḥ ityādi

104089 prcchatītyarthaḥ | evaṃ daśadāḍimādivākyeṣvapyarthasattā ūhyā | bhiṃḍim  
104090 bhiṃḍimīti ślokasya tu  
104091 bālamattādyavyaktajalpitānukaraṇasyānukāryairevārthairarthavattā | anukāryasya  
104092 tvavyaktatvādeva na vākyateti || 1 ||  
104093  
104094 kā nāma vimalābhāsāstasminparamacinmaṇau |  
104095 na kacanti vicinvanti vicitrāṇi jaganti yāḥ || 2 ||  
104096  
104097 yā bījaśaktayo jaganti vicinvanti āropayanti tāḥ śaktayaḥ kā nāma vimalābhāsāḥ  
104098 sphuṭā bhūtvā na kacanti nāvīrbhavanti || 2 ||  
104099  
104100 eṣā bījakaṇāntasthā citsattā svavapurmayam |  
104101 labdhvā mṛtkālavāryādi karotyāṅkuramodanam || 3 ||  
104102  
104103 tāḥ śaktīreva yuktyodāharati-eṣetyādinā | vrīhyādibījakaṇāntasthā eṣā aiśvarī  
104104 citsattā kṣetre pariṣkṛtamṛtkālavāryādisahakārikāraṇāni labdhvā  
104105 prathamamaṅkuram karoti krameṇa taṇḍulībhūya sāksātpuruṣabhojyamodanam  
104106 karotītyarthaḥ || 3 ||  
104107  
104108 phenāvartavivartāntarvartinī rasarūpiṇī |  
104109 kaṭhinendriyasambandhe karoti spandamambhasām || 4 ||  
104110  
104111 phenāḥ āvartāḥ vivartāśca antarvartino yasyāḥ | teṣvantarvartinī anugatā vā  
104112 rasasāmānyarūpiṇī aiśvaraśaktiḥ kaṭhinaśilātalādisambandhe  
104113 nimnadeśopasarpaṇalakṣaṇe jihvendriyasamyoge tūdaropasarpaṇarūpaṃ spandaṃ karoti || 4  
104114 ||  
104115  
104116 eṣā kusumaguccheṣu rasarūpeṇa saṃsthitā |  
104117 kacati ghrāṇarandhreṣu karoti pariphullatām || 5 ||  
104118  
104119 rasarūpeṇa makarandasamvalitagandharūpeṇa nāsāpuṭayoḥ pariphullatām || 5 ||  
104120  
104121 śilāṅgasthā [citsattā tu śilāṅgābhāmiti pāṭhaḥ | mūlasthapāṭhe tu citsatteti  
104122 viśeṣyamupakramalabdhāmīti bodhyam ||] śilāṅgābhāmasatīm satyatāpadam |  
104123 sargādhāradaśam dhatte girīndraḥ sthītilīlayā || 6 ||  
104124  
104125 śilāṅgā pratimā tadābhām | śilāvvyatirekeṇa pṛthagasatīm |  
104126 vyāvahārikasatyatāpadam | sṛjyata iti sargaḥ kāryam tadādhāraḥ śīleti  
104127 bhedavikalpadaśānavikṛtaiva dhatte | yathā avikṛto  
104128 girīndrastrīṇavṛkṣalatādikāryāṇi dhatte tadvadītyarthaḥ || 6 ||  
104129  
104130 page no. 860 and 861 repeat  
104131  
104132 pavanaspandakośātmarūpiṇīva tvagindriyam |  
104133 saṃsādhayatyātmasutaṃ pitevātmatayānayā || 7 ||  
104134  
104135 evaṃ pavanalakṣaṇo yaḥ spandānām sarvakriyānām kośastadātmasvarūpā tvagindriyam  
104136 sparśagrahaṇāya saṃsādhayatyanukūlayati | yathā pitā ātmasutaṃ svakārye pravartayati  
104137 tadvat | anayā rītyā indriyāntareṣvapi pravṛttiśaktayo bodhyā ityarthaḥ || 7 ||  
104138  
104139 aśeṣasārasaṃpiṇḍamadhyātmānam svasiddhaye |  
104140 bhāvayitvā nakiṃcittvamiva khatvaṃ karotyalam || 8 ||  
104141  
104142 yathā pravṛttiśaktyā saṃsarati tathā nivṛttiśaktyā aśeṣasya jagataḥ sārāṇām  
104143 sattānām saṃpiṇḍam ekaghanamātmānamadhikṛtya śravaṇamananādyupāyaiḥ  
104144 svasiddhaye mokṣāya bhāvayitvā netinetīti sarvapraṭiśedhena nakiṃcittvaṃ śūnyatvamiva  
104145 sarvasya karoti || 8 ||  
104146  
104147 svasattāpratibimbābhamākāśamukurodare |  
104148 dhatte kalpanimeṣāṅkaṃ kālākhyamamalaṃ vapuḥ || 9 ||  
104149  
104150 āmahāpañcameśānam pariṇāmamayā ime |  
104151 idamitthamidaṃ neti niyatīrbhavati svayam || 10 ||  
104152  
104153 sarvaśaktibhedānekikṛtya tatkāryeyattāmavadhārayati-āmaheti | brahmā viṣṇuśca  
104154 rudraśca īśvaraśca sadāśivaḥ ityutkarṣaparamparāyām pañcamamīśānam  
104155 sadāśivamabhivyāpya niyatiḥ sarvakāryavyavasthāpikā mūlaśaktiḥ || 10 ||  
104156  
104157 sāksīṇi sphāra ābhāse gr̥he dīpa iva kriyāḥ |

104158 satye tasminprakāśante jagaccitraparamparāḥ || 11 ||  
104159  
104160 katham tanniyatiḥ svayaṃ bhavatīti cenniyamena tatprathāhetutvādityāha-sākṣiṇīti |  
104161 sphāre'paricchinne | ābhāse jyotiṣi || 11 ||  
104162  
104163 paramākāśanagaranāṭyamaṇḍapabhūmiṣu |  
104164 svaśaktivṛttaṃ saṃsāraṃ paśyantī sākṣivatsthitā || 12 ||  
104165  
104166 ākāśanagaraṃ gandharvapuraṃ tatratyanāṭyamaṇḍapabhūmiprāyajāgradādiṣu || 12 ||  
104167  
104168 śrīvasiṣṭha uvāca |  
104169  
104170 śivasyāśya jagannātha śaktayaḥ kāḥ katham sthitāḥ |  
104171 sākṣitā kā ca kiṃ tāsāṃ vṛttaṃ syātkiyadeva tat || 13 ||  
104172  
104173 kā iti sāmānyaviśayabhāgapraśnaḥ | kathamiti prātiśvikaprakārabhedapraśnaḥ || 13 || 14 ||  
104174  
104175 īśvara uvāca |  
104176  
104177 aprameyasya śāntasya śivasya paramātmanaḥ |  
104178 saumya cinmātrarūpasya sarvasyānākṛterapi || 14 ||  
104179  
104180 icchāsattā vyomasattā kālasattā tathaiva ca |  
104181 tathā niyatisattā ca mahāsattā ca suvrata || 15 ||  
104182  
104183 so'kāmayata bahu syām iti śruteḥ prathamamicchāsattābhivvyaktā tato vyomābhivvyaktau  
104184 tatsattā tatra kālātmanaḥ sūtrasyābhivvyaktau kālasattā tato  
104185 niyatasamsthānabhūtabhautikāvirbhāve niyatisattābhivvyajyate tāsū sarvāsvanugatā  
104186 mahāsattāti bhāvaḥ || 15 ||  
104187  
104188 jñānaśaktiḥ kriyāśaktiḥ kartṛtā'kartṛtāpi ca |  
104189 ityādikānām śaktināmanto nāsti śivātmanaḥ || 16 ||  
104190  
104191 aiśvarānasādhāraṇaśaktibhedānuktā jīvasādhāraṇaṃstānāha-jñānaśaktiriti |  
104192 kartṛtā pravṛttiśaktikartṛtā nivṛttiśaktiśca kriyāśakteravāntarabhedau |  
104193 yadyapicchāśaktirapi jīve'sti tathāpi jñāneśvaravatkriyām vinā svaviśayaṃ sādhayatīti  
104194 kriyāśaktiparavaśā tatraivāntarabhūtetīti bhāvaḥ | iti sāmānyena parigaṇitā api  
104195 prātiśvikarūpeṇa gaṇayitumaśakyā ityāha-ityādikānāmīti | etena  
104196 caturthapraśnasyāpyuttaramuktameva || 16 ||  
104197  
104198 śrīvasiṣṭha uvāca |  
104199  
104200 śaktayaḥ kuta evaitā bahutvaṃ kathamāsu ca |  
104201 udayaśca katham deva bhedaśca kidṛśaḥ || 17 ||  
104202  
104203 advitīye śaktiśaktimattvabhede eva nimittaṃ durvacam dūre  
104204 śaktyavāntarabhedavaicitryādīti manyamāno vasiṣṭha ākṣipati-śaktaya iti |  
104205 śaktitadvatorbhedo'bhedaśca viruddhaḥ kidṛśaḥ | kimupapattika ityārthaḥ || 17 ||  
104206  
104207 īśvara uvāca |  
104208  
104209 śivasyānantarūpasya saiṣā cinmātratātmanaḥ |  
104210 eṣā hi śaktirityuktā tasmādbhinnā manāgapi || 18 ||  
104211  
104212 māyikavikalpakakalpanāprayuktacidbhedā eva śaktaya ityucyante te vastutaḥ  
104213 śivādabhinnā eveti na kaścidvirodha ityāśayeneśvaraḥ samādhatte-śivasyeti |  
104214 anantarūpasyeti | māyā hi svarūpato'nantaṃ śivaṃ guṇataḥ śaktitaḥ kāryataścānantaṃ  
104215 kurvānā tasyānantyaṃ vardhayatīva na tu vihanatīti bhāvaḥ | manāgapi vikalpanādbhinnā  
104216 na vastuta ityārthaḥ || 18 ||  
104217  
104218 jñatvakartṛtvabhokṛtvasākṣitvādivibhāvanāt |  
104219 śaktayo vividhaṃ rūpaṃ dhārayanti bahūdakam || 19 ||  
104220  
104221 vibhāvanādvikalpanāt | taraṅgādibhedavikalpairbahu udakamiva bahūdakam || 19 ||  
104222  
104223 evaṃ jagati nṛtyanti brahmāṇḍe nṛtyamaṇḍape |  
104224 kālena nartakeneva krameṇa pariśikṣitāḥ || 20 ||  
104225  
104226 ṛtumāsādikālaniyatikrameṇa pariśikṣitā naṭā iva || 20 ||

104227  
 104228 yaiṣā paraparābhāsā saiṣā niyatirucyate |  
 104229 kriyātha kṛtiricchā vā kāletyādikṛtābhidhā || 21 ||  
 104230  
 104231 parābhidhānā parārdhadvayakālā | aparābhidhānā avāntarakalpatadavayavarūpā | sā  
 104232 īśvarasya kriyeti kṛtiryatna iti athavā iccheti kāmam vādinam kalpayantu asmābhiḥ  
 104233 kalanāmātratvātkālaḥ kalpanātkalpa iti vikalpaparyāyanāmabhireva kṛtābhidhetyarthaḥ  
 104234 || 21 ||  
 104235  
 104236 āmahārudraparyantamidamitthamiti sthiteḥ |  
 104237 ātṛṇāpadmajaspandam niyamānniyatiḥ smṛtā || 22 ||  
 104238  
 104239 tasyām kālaśaktau niyatipadam vyutpādayati-āmaheti | dvividho hi niyamam |  
 104240 idamittham samsthānamityākāranīyamo vikāranīyamaśca | tatrādyā ātṛṇam  
 104241 āmahārudraparyantam dvitīyastu ātṛṇamāpadmajaspandamityubhayathā  
 104242 niyamanānniyatiśabdavācyetyarthaḥ || 22 ||  
 104243  
 104244 niyatirnityamudvegavarjitā'parimārjitā |  
 104245 eṣā nṛtyati vai nṛtyam jagajjālananāṭakam || 23 ||  
 104246  
 104247 yāvattattvabodhenā'parimārjitā tāvannṛtyatītyarthaḥ || 23 ||  
 104248  
 104249 nānārasavilāsāḍhyaṁ vivartābhinayānvitam |  
 104250 kalpakṣaṇahatānekapuṣkarāvartagharḥ || 24 ||  
 104251  
 104252 tannṛtye nāṭakalakṣaṇāni darsāyati-nānetyādinā | kalpaḥ pralayastallakṣaṇe  
 104253 nāṭyoparamakṣaṇe hatā vidyudāghātavāditā aneke puṣkarāvartākhyā meghā eva  
 104254 ghargharā vādyabhedā yatra || 24 ||  
 104255  
 104256 sarvartukusumākīrṇam dhārāgolakamandiram |  
 104257 bhūyobhūyaḥ patadvarṣabhūrisvedajalotkaram || 25 ||  
 104258  
 104259 dhārā varṣadhārāstadyuktaṁ brahmāṇḍagolakameva mahānāṭyamandiram yasya || 25 ||  
 104260  
 104261 payodapallavālolanīlāmbarakṛtabhramam |  
 104262 pūrṇam saṁsuddhasaptābdhīratnaughavalayākulam || 26 ||  
 104263  
 104264 payodā meghā eva pallavā daśāprāntāstairālolaṁ yannīlamambaramākāśam tadeva  
 104265 śleṣānnīlavāstram tena kṛtā dinarātryādinānāveṣabhramā yatra |  
 104266 saṁsuddhairnirṇīktaiḥ saptābdhilakṣaṇaiḥ ratnaughakhacitavalayairākulam || 26 ||  
 104267  
 104268 yāmapakṣadinaprekṣākāṭākṣodbhāsītāmbaram |  
 104269 majjanonmajjanavyagrakulādrīkulāśekharam || 27 ||  
 104270  
 104271 majjanaṁ valayaistirodhānam unmajjanamudghāṭanam tābhyām vyagrāṇi  
 104272 kulādrīkulānyeva śekharaṇi śirogrāṇi yatra || 27 ||  
 104273  
 104274 bhramacchaśīmaṇiprotagaṅgāmuktāphalatrāyam |  
 104275 saṁdṛṣṭādrṣṭasaṁdhyābhṛavīlōlakarapallavam || 28 ||  
 104276  
 104277 muktāphalatrāyapadena hāratrāyam lakṣyate || 28 ||  
 104278  
 104279 anāratarāṇalōlalokālāṁkāraḥkomalam |  
 104280 bhūribhūtalapātālanabhasṭalapakramam || 29 ||  
 104281  
 104282 lokā janā bhuvanāni vā tallakṣaṇairālāṁkāraiḥ komalam mañjulam | padaiḥ kramyanta iti  
 104283 padakramam naṭipādavinīyāsasthānādibhedam || 29 ||  
 104284  
 104285 magnonmagnamahānekatārāgharmakaṇotkaram |  
 104286 candrārkaṇḍālaspandasmitasphuṭanabhōmukham || 30 ||  
 104287  
 104288 magnā astamitā unmagnā uditāśca mahatyo bhāsvarāstārā eva gharmakaṇotkarāḥ  
 104289 svedabindusamūhā yatra | candrārkaṇḍālayoḥ spandaiḥ smitairīśaddhāsyaiḥ sphuṭam  
 104290 vyaktīkṛtam nabholakṣaṇam naṭīmukham yatra || 30 ||  
 104291  
 104292 kalpitānekabrahmāṇḍakapāṭakavitānakam |  
 104293 sukhaduḥkhadaśādoṣabhāvābhāvarasāntaram || 31 ||  
 104294  
 104295 brahmāṇḍapadena tadbhittayo lakṣyante | tā eva kapāṭakānīva vitānakāni tiraskariṇyo

104296 yatra | luṭhantaḥ asuravyākulikṛtā ūrdhvādho lokāntaravyūhā eva dhvanantaḥ  
 104297 muktāgumphitadaśā uttariyāntariyapaṭapallavā yatra |  
 104298 sukhaduḥkḥayorāvīrbhāvādidaśāstannimittadoṣāśca bhāvāḥ sthāyibhāvā  
 104299 abhāvāstadbhinnā vibhāvāḥ saṃcāribhāvā rasāntarāṇi śṛṅgārādirasabhedāśca  
 104300 yatra | sthāyibhāvānāmeva vibhāvādibhirvyajyamānānām  
 104301 rasatvamityālaṃkārikasiddhāntāditi bhāvaḥ || 31 ||  
 104302  
 104303 asminvikāravalite niyatervilāse saṃsāranāmni ciranāṭakanāṭyasāre  
 104304 sākṣī sadoditavapuḥ parameśvaro'yamekaḥ sthito na ca tayā na ca tena bhinnaḥ || 32 ||  
 104305  
 104306 evaṃ nāṭakaṃ varṇayitvā taddraṣṭāraṃ vimarśe svamātrapariśeṣaṃ paramātmānaṃ  
 104307 darśayati-asminniti | vikāraiḥ  
 104308 prasiddhairnāṭyaśāstraprasiddhasvedastambharomāñcādivikāraiśca valite niyaternāṭyā  
 104309 asminsamsāranāmni ciranāṭakanāṭyasāre vilāse sākṣī sākṣāddraṣṭā prabhusthānīyaḥ  
 104310 ayaṃ pratyagrūpaḥ parameśvara eka eva sthitaḥ sa ca tayā nāṭyā tena nāṭyena ca na  
 104311 paramārthato bhinna ityārthaḥ || 32 ||  
 104312  
 104313 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
 104314 niyatinṛtyaṃ nāma saptatrimśaḥ sargaḥ || 37 ||  
 104315  
 104316 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 104317 niyatinṛtyaṃ nāma saptatrimśaḥ sargaḥ || 37 ||  
 104318  
 104319 aṣṭatrimśaḥ sargaḥ 38  
 104320  
 104321 īśvara uvāca |  
 104322  
 104323 eṣa devaḥ sa paramaḥ pūjya eṣa sadā satām |  
 104324 cinmātramanubhūtyātmā sarvagaḥ sarvasaṃśrayaḥ || 1 ||  
 104325  
 104326 śivasyaṇantacinmūrterbahirdhyānena pūjanam |  
 104327 jñānena ca mahāpuṇyaṃ vimuktiphalamīryate ||  
 104328  
 104329 sa eṣa niyatināṭakasākṣī cidātmaiva paramo devaḥ || 1 ||  
 104330  
 104331 ghaṭe paṭe vaṭe kuḍye śakaṭe vānare sthitaḥ |  
 104332 śivo haro harirbrahmā śakro vaiśravaṇo yamaḥ || 2 ||  
 104333  
 104334 tasya vakṣyamāṇaprakāreṇa pūjane sarvadevapūjanamantarbhavatītyāśayena tasya  
 104335 sarvātmatāmāha-ghaṭe iti || 2 ||  
 104336  
 104337 bahirantaśca sarvātmā sadā svātmā subuddhibhiḥ |  
 104338 vividhena krameṇaiśa bhagavānparipūjyate || 3 ||  
 104339  
 104340 vividhena vakṣyamāṇabāhyābhyantarabhedena krameṇa || 3 ||  
 104341  
 104342 bahistāvanmahābuddhe krameṇa paripūjyate |  
 104343 yena tacchṛṇu tattvajña śroṣyasyantaḥkramaṃ tataḥ || 4 ||  
 104344  
 104345 pūjākrameṣu sarveṣu dehagehaṃ pavitrakam |  
 104346 tyājyaṃ dehāvabodhātma paraṃ yatnātpavitrakam || 5 ||  
 104347  
 104348 śāstroktasaṃskāraiḥ snānācamanādibhiśca pavitrakamapi dehagehaṃ yatnāṭtyājyam |  
 104349 dehasyāvabodhaḥ sākṣicitprakāśastadrūpaṃ paraṃ pavitrakam yatnātpariśodhya  
 104350 grāhyamiti śeṣaḥ || 5 ||  
 104351  
 104352 pūjanaṃ dhyānamevāntarnānyadastyasya pūjanam |  
 104353 tasmātribhuvanādhāraṃ nityaṃ dhyānena pūjayet || 6 ||  
 104354  
 104355 pūjanasādhanaṃ kriyā ca dhyānameva || 6 ||  
 104356  
 104357 cidrūpaṃ sūryalakṣābhaṃ samastābhāsabhāsanam |  
 104358 antasthacitprakāśaṃ svamaḥamtāsāramāśrayet || 7 ||  
 104359  
 104360 samastānāmābhāsānāṃ sūryāditejasāṃ buddhivṛttināṃ ca bhāsanam | ahaṃtāyāḥ  
 104361 sāraṃ śodhitamantasthacitprakāśam || 7 ||  
 104362  
 104363 apāraparamākāśavipulābhogakandharam |  
 104364 anantādhastanākāśakośapādasaroruham || 8 ||

104365  
104366 ākāśādapi vipulābhogā kandharā kaṇṭhādūrdhvhabhāgo yasya | ananto  
104367 yo'dhastanākāśakośaḥ sa pādasarorohe yasya || 8 ||  
104368  
104369 anantadiktaṭābhogabhujamaṇḍalamaṇḍitam |  
104370 nānāvidhamahālokaḡṛhītaparamāyudham || 9 ||  
104371  
104372 nānāvidheṣu parito brahmāṇḍeṣu ye satyādayo mahānto lokāste digbhujagṛhītāni  
104373 paramāyudhāni yasya || 9 ||  
104374  
104375 hṛtkośakoṇaviśrāntabrahmāṇḍaughaparamparam  
104376 prakāśaparamākāśapāragāpāravigraham || 10 ||  
104377  
104378 tarhi te kiṃ brahmāṇḍādbāhyāḥ netyāha-hṛtkośeti | prakāśarūpaḥ  
104379 paramākāśāttamasāḥ pāragaḥ svayamapāro vighrahaḥ svarūpaṃ yasya || 10 ||  
104380  
104381 adha ūrdhvaṃ caturdikṣu vidikṣu ca niranṭaram |  
104382 brahmendraharirudreśapramukhāmaramaṇḍitam || 11 ||  
104383  
104384 idamapyadhastanādibrahmāṇḍabhedena brahmendrādibhedādudapapādyam || 11 ||  
104385  
104386 imāṃ bhūtaśriyaṃ tasya romāliṃ pravacintayet |  
104387 vividhārambhakāriṇyastrijaḡadyantraraḡjavaḥ || 12 ||  
104388  
104389 bhūtaśriyaṃ caturvidhabhūtaśobhām | trijaḡadgatasarvapaḡdārthaceṣṭanāya racitā  
104390 yantraraḡjava iva icchādyāḥ śaktayastasya śarīragā nāḡyaścintanīyāḥ || 12 ||  
104391  
104392 icchādyāḥ śaktayastasya cintanīyāḥ śarīragāḥ |  
104393 eṣa devaḥ sa paramaḥ pūjya eṣa sadā satām || 13 ||  
104394  
104395 cinmātramanubhūtyātmā sarvagaḥ sarvasaṃśrayaḥ |  
104396 ghaṭe paṭe vaṭe kuḡye śakaṭe vānare sthitaḥ || 14 ||  
104397  
104398 śivo haro harirbrahmā śakro vaiśravaṇo yamaḥ |  
104399 anantaikapadādhārasattāmātraikavighrahaḥ || 15 ||  
104400  
104401 rūpabhedairanantānām padānāmādhāro vācyastadbhedaparityāḡe ekapadasyādhāro  
104402 lakṣyā yā sattā tanmātraikavighrahaḥ || 15 ||  
104403  
104404 vivartitajaḡjālaḥ kālo'sya dvārapālakaḥ |  
104405 saśailabhuvanābhogamidaṃ brahmāṇḡamaṇḡdalaṃ || 16 ||  
104406  
104407 dvārapālakaḥ aviśuddhikāle manaso'ntaḥ praveśanirodhako viśuddhau tu praveśānukūla  
104408 iti || 16 ||  
104409  
104410 dehakoṇo'sya kasmimścitsvāṅgāvayavatām gatam |  
104411 vicintayenmahādevaṃ sahasraśravaṇekṣaṇam || 17 ||  
104412  
104413 svāṅge māyāśabalarūpe | avayavatāmekadeśatām | athavā sarvapraṇīnām  
104414 śravaṇekṣaṇaśiraḡpāṇyādyavayavāstasyaiveti viśvarūpaṃ cintanīyamityāha##-  
104415  
104416 sahasraśirasaṃ śāntaṃ sahasrabhujabhūṣaṇam |  
104417 sarvatrekṣaṇaśaktyāḡhyaṃ sarvato ghrāṇaśaktikaṃ || 18 ||  
104418  
104419 sarvataḥ sparśanamayaṃ sarvato rasanānvitam |  
104420 sarvatra śravaṇākīrṇaṃ sarvatra mananānvitam || 19 ||  
104421  
104422 sarvato mananātītaṃ sarvataḥ paramaṃ śivam |  
104423 sarvadā sarvakartāraṃ sarvasaṃkalpitārthadam || 20 ||  
104424  
104425 tathā cintane'pyasaṅgādvayatā vastutastasya na vismartavyetyāha-sarvata iti || 20 ||  
104426  
104427 sarvabhūtāntarāvasthaṃ sarvaṃ sarvaikasāḡdhanam |  
104428 iti saṃcintya deveśamarcayedvidhivattataḥ || 21 ||  
104429  
104430 sarvasya ekaṃ sāḡdhanam sattāsphūrtipadam | iti uktaprakāreṇa || 21 ||  
104431  
104432 vidhānamarcanasyedaṃ śṛṇu brahmāvidāṃ vara |  
104433 svasaṃvidātmā devo'yaṃ nopahāreṇa pūjyate || 22 ||



104434  
 104435 upahriyata ityupahāro gandhapuṣpādīstena upahāreṇa pūjyate || 22 ||  
 104436  
 104437 na dīpena na dhūpena na puṣpavibhavārpaṇaiḥ |  
 104438 nānnadānādīdānena na candanavilepanaiḥ || 23 ||  
 104439  
 104440 tadeva prapañcayati-neti || 23 ||  
 104441  
 104442 na ca kuṅkumakarpūrabogaiścitrairna cetaraiḥ |  
 104443 nityamakleśalabhyena śītalēnā'vināśinā || 24 ||  
 104444  
 104445 itaraiśchatracāmaradarpaṇādyarpaṇaiḥ || 24 ||  
 104446  
 104447 ekenaivā'mṛtenaiṣa bodhena svena pūjyate |  
 104448 etadeva paraṃ dhyānaṃ pūjaiṣaiva parā smṛtā || 25 ||  
 104449  
 104450 akhaṇḍasākṣātkāravṛttidhārārūḍhena svena svātmakena bodhena |  
 104451 pūrvoktacintanamapyetadaṅgamitīyameva sarvapūjābhyaḥ pradhānetyāśayenāha##-  
 104452  
 104453 yadanāratamantasthaśuddhacīnāmātravedanam |  
 104454 paśyañśṛṇvanspṛśañjighrannaśnangacchansvapanaśvasan || 26 ||  
 104455  
 104456 asyaḥ kālaniyamo'pi nāstīti sadaiva kāryetyāha-paśyanniti || 26 ||  
 104457  
 104458 pralapanviśṛjyaṅghṇaśuddhasaṃvinmayo bhavet |  
 104459 dhyānāmṛtena saṃpūjya svayamātmānamīśvaram || 27 ||  
 104460  
 104461 uktajñānādhārātmanā dhyānāmṛtena || 27 ||  
 104462  
 104463 paramāśvādayuktena muktena kusumehitaiḥ |  
 104464 dhyānopahāra evātmā [ātmadhyānaṃ iti pāṭhaḥ || dhyānaṃ hyasya  
 104465 samīhitam || 28 ||  
 104466  
 104467 paramāśvādayukteneti ayaṃ bhāvaḥ-puṣpādīviśayārpaṇaṃ hi devasya na  
 104468 sāḥśādvicchinnaśukhārpaṇaṃ kiṃtu paramparayā'lpataratadīyasukhābhivyañjanaṃ  
 104469 kṣudhitasya vṛhimuṣṭyārpaṇamiva na tathā prītaye bhavati | idaṃ tu pratīcaḥ svayameva  
 104470 śodhanena niratiśayānandarūpatāmāvirbhāvya tasya nityaniratiśayasyātyantaikaṛasyena  
 104471 śivāyārpaṇarūpaṃ pūjanaṃ paramāśvādanayuktamiti tadeva tādrśadevasyānurūpaṃ  
 104472 pūjanaṃ samīhitam na puṣpādītyarthaḥ || 28 ||  
 104473  
 104474 dhyānamarghyaṃ ca pādyam ca śuddhasaṃvedanātmakam |  
 104475 dhyānaśaṃvedanaṃ puṣpaṃ sarvaṃ dhyānaparaṃ viduḥ || 29 ||  
 104476  
 104477 ataevoktalakṣaṇadhyānenaiva sarvopacārasiddhirityāha-dhyānamiti |  
 104478 dhyānābhivyaktaṃ saṃvedanaṃ caitanyaṃ puṣpaprayojanarūpatvātpuṣpaṃ | evaṃ  
 104479 sarvamupacāraṃ saṃvedanameva viduḥ | asaṃviditopacārabhogāprasiddheriti || 29 ||  
 104480  
 104481 vinā tenetareṇāyamātmā labhyata eva no |  
 104482 dhyānātprasādamāyāti sarvabhogasukhaśriyaḥ || 30 ||  
 104483  
 104484 prasādaṃ svarūpābhivvyaktim | kiṃ tatastatrāha-sarveti | sarveṣāṃ  
 104485 manuṣyādiḥiraṇyagarbhāntānāṃ bhogasukhaśriyaḥ ayaṃ prasanna ātmā bhuṅkte iti  
 104486 pareṇānvayaḥ | yo veda nihitaṃ guhāyāṃ parame vyoman | so'śrute sarvāṅkāṃśasaha iti  
 104487 śruteḥ iti śruteḥ || 30 ||  
 104488  
 104489 ayamātmā mune bhuṅkte deharūpo gṛhe yathā |  
 104490 dhyānenānena sumate nimeṣāṃstu trayodaśa || 31 ||  
 104491  
 104492 yathā deharūpo dehābhīmānī svagṛhe bhogānbhuṅkte tadvat | tenāpi  
 104493 viśayaśaṃsparśajanyavṛttīyabhivvyaktātmāsukhasyaivānubhavāt | brahmātmāsukhe  
 104494 sarvasukhānāmantarbhāvāditi bhāvaḥ | idānīm tattvasākṣātkārābhāve'pi  
 104495 yathoktadhyānamātreṇāpi tadutkarṣānusāriphalotkarṣamāha-dhyānenetyādinā || 31 ||  
 104496  
 104497 mūḍho'pi pūjayitveśaṃ gopradānaphalaṃ labhet |  
 104498 pūjayitvā nimeṣāṇāṃ śatamekamiti prabhum || 32 ||  
 104499  
 104500 aśvamedhasya yajñasya phalaṃ prāpnoti mānavaḥ |  
 104501 pūjayitvā svamātmānaṃ ghaṭikārdhamiti prabhum || 33 ||  
 104502



104572  
 104573 nityameva śārīrasthamimaṃ dhyāyetparaṃ śivam |  
 104574 sarvapratyayakartāraṃ svayamātmānamātmanā || 3 ||  
 104575  
 104576 sarveṣāṃ pratyayānāṃ kartāraṃ saṃnidhimātreṇa janayitāraṃ bodhayitāraṃ ca || 3 ||  
 104577  
 104578 śayānamutthitaṃ caiva vrajantamathavā sthitaṃ |  
 104579 spṛśantamabhitaḥ spṛśyaṃ tyajantamathavā'bhitaḥ || 4 ||  
 104580  
 104581 spṛśyaṃ sparśādiviṣayaṃ spṛśantaṃ bhuñjānam athavā udvegāttayajantam || 4 ||  
 104582  
 104583 bhuñjānaṃ saṃtyajantaṃ ca bhogānābhogapīvarān |  
 104584 bāhyārthaparikartāraṃ sarvakāryasvarūpadam || 5 ||  
 104585  
 104586 tadeva spaṣṭamāha-bhuñjānamiti | bāhyārthānāṃ jāgradādiviṣayānāṃ  
 104587 parikartāraṃ svādhyāropeṇa nirmātāraṃ | sarveṣāṃ kāryānāṃ svarūpadam  
 104588 svasattāpradam || 5 ||  
 104589  
 104590 dehalīngeṣu śāntasthaṃ tyaktalīngāntarādikam |  
 104591 yathāprāptārthasaṃvittiyā bodhalīngaṃ prapūjayet || 6 ||  
 104592  
 104593 svadehalakṣaṇeṣu līngeṣu | tathāhi padmādyāsanasthaḥ puraḥ  
 104594 prasāritapānīrbaddhāñjalirdehaḥ śivalīngākāro bhavatīti prasiddham | ata eva tyaktaṃ  
 104595 mṛddāruśilādi līngāntaraṃ ādipadātpratimāntaraṃ ca yatra | śānte  
 104596 nirvikṣepasvabhāve sthitaṃ bodhalīngaṃ || 6 ||  
 104597  
 104598 pravāhapatitārthasthaḥ svabodhasnānaśuddhimān |  
 104599 nityāvabodhārhaṇayā bodhalīngaṃ prapūjayet || 7 ||  
 104600  
 104601 prārabdhapravāhapatiteṣvartheṣu bhogeṣu sthitaḥ | prasaktāśuddhirapi  
 104602 punaḥpunarasaṅgaviśuddhātmabodhalakṣaṇena snānena sadā śuddhimān || 7 ||  
 104603  
 104604 ādityabhāvanābhogabhāvitāmbarabhāsvaram |  
 104605 śāsāṅkabhāvanābhogabhāvitendutayoditam || 8 ||  
 104606  
 104607 tādrśapūjane yadi manastamasi majjati tadāntarbahīśca sarvanabhaḥ  
 104608 paripūrṇamakhaṇḍitamadvayamādityamaṇḍalaṃ svaṃ bhāvayet yadi tu paritāpenimajjati  
 104609 tadā tādrśacandramaṇḍalatayā uditam svaṃ bhāvayedityāha-ādityeti |  
 104610 ādityātmanā bhāvanātkalpitenābhogena viśṛṭtasvasaṃsthānena bhāvite pūrṇe  
 104611 hārdabāhyāmbare bhāsvaram || 8 ||  
 104612  
 104613 pratibhāsapadārthaughanītyāvagatasamvidam |  
 104614 dvārairvahantaṃ śārīrairmukhe prāṇasvarūpiṇam || 9 ||  
 104615  
 104616 bāhyāntarabuddhivṛttipratibhāseṣu tadbhāsitapadārthaugheṣu cānusyūtā yā  
 104617 nityāvagatarūpā saṃvittadrūpaṃ | vahantaṃ svābhāsān bahirviṣayadeśe prāpayantam || 9 ||  
 104618  
 104619  
 104620 rasīkṛtya rasaṃ prāṇasvāntodāttaturāṅgamam |  
 104621 prāṇāpānarathārūḍhaṃ gūḍhamantarguhāśayam || 10 ||  
 104622  
 104623 rasyata iti rasaḥ śabdādiviṣayaṣṭam svānandarasenaivaṃ rasīkṛtya madhurīkṛtya  
 104624 āsvādayantamiveti śeṣaḥ | prāṇasvāntalakṣaṇau udāttau utkrīṣṭau turaṅgamau yasya ||  
 104625 10 ||  
 104626  
 104627 jñātāraṃ jñeyadr̥ṣṭīnāṃ kartāraṃ sarvakarmaṇāṃ |  
 104628 bhoktāraṃ sarvabhōjyānāṃ smartāraṃ sarvasaṃvidāṃ || 11 ||  
 104629  
 104630 samyaksamviditānğaugham bhāvābhāvanabhāvitam |  
 104631 ābhāsabhāsvaram bhūri sarvaṃ cintayecchivam || 12 ||  
 104632  
 104633 yathā prakāśayatyekaḥ kṛtsnaṃ lokamimaṃ raviḥ | kṣetraṃ kṣetrī tathā kṛtsnaṃ  
 104634 prakāśayati iti bhagavaduktarītyā samyaksamviditasarvānğaugham |  
 104635 bhāvairviṣayabhāvanairabhāvanaiśca bhāvitam lakṣitam | āśāsebhyah  
 104636 sarvaprakāśebhyo'pi bhūri bhāsvaram | viśeṣyasya sāpekṣatve  
 104637 sāmartyāvighātātsamāsaḥ || 12 ||  
 104638  
 104639 niṣkalaṃ sakalaṃ caiva dehashthaṃ vyomacāriṇam |  
 104640 araṇjitaṃ raṇjitaṃ ca nityamaṅgāṅgasamvidam || 13 ||

104641  
104642 niṣkarṣe niṣkalamanyathā sakalam | vyomni hṛdayākāśe caraṇaśīlam |  
104643 aṅgāṅgasamvidam pratyāṅgavyāpi bodharūpam || 13 ||  
104644  
104645 manomananaśaktistham prāṇāpānāntaroditam |  
104646 hṛtkaṇṭhatātulumadhyastham bhranāsāpuṭapīṭhagam || 14 ||  
104647  
104648 tadeva vivṛṇoti-manomananeti || 14 ||  
104649  
104650 ṣaṭtriṃśatpadakoṭisthamunmanyantadaśātigam |  
104651 kurvantamantaḥśabdādīṃscodayantaṃ manaḥkhagam || 15 ||  
104652  
104653 ṣaṭtriṃśatpadāni śaivaśāstraprasiddhaṣaṭtriṃśattattvāni teṣāṃ caramasthānastham |  
104654 kālīraudrikalavikaraṇītyādiśaktivibhāge unmanyā manonmanyā antadaśāmapyatigatam |  
104655 śivayogaprasiddhā vā unmanyantadaśā sabījasamādhirūpā tadatigatam | codayantaṃ  
104656 prerayantaṃ || 15 ||  
104657  
104658 vikalpinyavikalpe ca dvividhe vākpathe sthitam |  
104659 tile tailamivāṅgeṣu sarveṣvevāntaraṃ sthitam || 16 ||  
104660  
104661 vyavahāre vikalpini nirbījasamādhimokṣayoravikalpe ca vācyalakṣarūpe vākpathe || 16 ||  
104662  
104663 kalākalaṅkaraḥ hitaṃ kaṭhinaṃ ca kalāgaṇaiḥ |  
104664 ekadeśe suhṛtpadme sarvadehe ca samsthitam || 17 ||  
104665  
104666 kalāgaṇairbhūtamātrābhiḥ sthūladehātmanā pariṇataiḥ kaṭhinaṃ mūrtaṃ ca || 17 ||  
104667  
104668 cinmātramamalābhāsam kalākalanakalpanam |  
104669 pratyakṣadṛśyaṃ sarvatra svānubhūtimayātmakam || 18 ||  
104670  
104671 kalākalanānāmādhyaśavikalpānām kalpanamādhiṣṭhānam | adhikaraṇe lyuṭ || 18 ||  
104672  
104673 pratyakcetanamātmīyamarthitvena punaḥ sthitam |  
104674 padārthānāmupetyāśu kṣaṇāddvitvamivāgatam || 19 ||  
104675  
104676 punaḥ svasvarūpavismaraṇādbhogārthitvena sthitam | svātiriktapadārthānām veṣam  
104677 svayamevopetya āśu kṣaṇātsvasamketādeva dvitvamāgatamiva sthitam || 19 ||  
104678  
104679 saḥastapādāvayavaḥ sakeśanakhadantakaḥ |  
104680 svadehasamvidābhāso devo'yamiti bhāvayet || 20 ||  
104681  
104682 svadehasamvida ābhāsāḥ paricāyikā yasya || 20 ||  
104683  
104684 vicitrāḥ śaktayo bahvyo nānācārā manodaśām |  
104685 upāsate māmāniśam patnyaḥ kāntamivottamam || 21 ||  
104686  
104687 mano me dvārapālo'yaṃ niveditajagattrayaḥ |  
104688 cinteyaṃ me pratīhārī dvārasthā śuddharūpiṇī || 22 ||  
104689  
104690 sanmātragocaratvācchuddharūpiṇī || 22 ||  
104691  
104692 śaktirmamātmikā buddhiḥ kriyā caiva varāṅganā |  
104693 jñānāni ca vicitrāṇi bhūṣaṇānyaṅgagāni me || 23 ||  
104694  
104695 ātmikā ātmavatparapṛitiviśayikṛtā buddhirjñānaśaktiḥ | kriyā prāṇaśaktiḥ |  
104696 vicitrāṇi śāstriyāṇi laukikāni ca jñānāni bhūṣaṇāni || 23 ||  
104697  
104698 karmendriyāṇi dvārāṇi buddhīndriyagaṇaiḥ saha |  
104699 ayaṃ so'hamanantātmā vyavacchedojjhitākṛtiḥ || 24 ||  
104700  
104701 tiṣṭhāmi bharitaikātmā pūrṇaḥ sarvāvapūrakaḥ |  
104702 iti daivīmupāśritya svacchāmātmamacamatkṛtim || 25 ||  
104703  
104704 daivīmalaukikīmātmamacamatkṛtim pratyaktattvaparicayam || 25 ||  
104705  
104706 daivatvapariṇipūrṇo'ntaradīnātmāvatīṣṭhate |  
104707 nāstameti na codeti na tuṣyati na kupyati || 26 ||  
104708  
104709 tādṛśapūjāparipākaphalānyaḥa-nāstametityādinā || 26 ||

104710  
104711 na tṛptiṃ na kṣudhaṃ yāti nābhivāñchati nojjhati |  
104712 samaḥ samasamācāraḥ samābhāsaḥ samākṛtiḥ || 27 ||  
104713  
104714 antaḥ samaḥ bahiśca samerjīvanmuktaiḥ sama ācāro yasya || 27 ||  
104715  
104716 saumyatāmalamāyātaḥ samantātsundarāśayaḥ |  
104717 ādehameka evāsāvavyucchinna mahāmātiḥ [avyutpanna ityapi pāṭhaḥ ||] || 28  
104718 ||  
104719  
104720 devārcanaṃ karotyeva dīrghadīrghamaharṇiśam |  
104721 cittattvacalito deho devo'sya samudāhṛtaḥ || 29 ||  
104722  
104723 ko'sya devaḥ kathamādehamarcayatīti tatrāha-cittatvetyādinā || 29 ||  
104724  
104725 yathāprāptena sarveṇa tamarcayati vastunā |  
104726 samayā sarvayā buddhyā cinmātraṃ devacitparam || 30 ||  
104727  
104728 vastunā tripuṭīrūpeṇa | devacidbhya aindriyakavṛttipratibimbacidbhyaḥ paraṃ  
104729 tadbimbabhūtam || 30 ||  
104730  
104731 yathāprāptakramotthena sarvārthena samarcayet |  
104732 manāgapi na kartavyo yatno'trāpūrvavastuni || 31 ||  
104733  
104734 sarveṇārthena bāhyābhyantaravastunā | apūrvavastuni gandhapuṣpādyupacāravastuni || 31 ||  
104735  
104736 prāptadehatayā nityaṃ tathārthakriyayā'nayā |  
104737 kāmasaṃsevanenā'tha pūjāyecchobhanaṃ vibhum || 32 ||  
104738  
104739 prāptadehatayā prāptabrāhmaṇakṣatriyādisvaśarīrocitayā yathāśāstramarthakriyayā  
104740 vyavahāreṇa | kāmānta iti kāmā dehadhāraṇamātranimittānnapānādayasteṣāṃ  
104741 saṃsevanena || 32 ||  
104742  
104743 bhakṣyabhojyānnapānena nānāvibhavaśālinā |  
104744 śayanāsanayānena yathāptenārcayecchivam || 33 ||  
104745  
104746 tadeva spaṣṭamāha-bhakṣyeti || 33 ||  
104747  
104748 kāntānnapānasam̐bhogasaṃbhārādivilāsinā |  
104749 sukhena sarvarūpeṇa saṃbuddhyā''tmānamarcayet || 34 ||  
104750  
104751 saṃbuddhya tattvato jñātvā | tathā ca yāvattada jñānaṃ tāvadviśayasukhopabhogena  
104752 prasam̐jitavyamiti bhāvaḥ || 34 ||  
104753  
104754 ādhivyādhiparītena mohasaṃrambhaśālinā |  
104755 sarvopadravaduḥkhena prāptenātmānamarcayet || 35 ||  
104756  
104757 evaṃ yathāprāptaduḥkhabhoge'pi pūjābuddhireva kāryā nodvega ityāha-ādhitī || 35 ||  
104758  
104759 samastaiśca samastānāṃ ceṣṭānāṃ jagataḥ sthiteḥ |  
104760 mṛtijīvitasvapnādyaiḥ prāptairātmānamarcayet || 36 ||  
104761  
104762 jagataḥ sthiteḥ saṃbandhināṃ samastānāṃ ceṣṭānāṃ phalairiti śeṣaḥ || 36 ||  
104763  
104764 dāridryeṇātha rājyena pravāhapatitātmanā |  
104765 vicitraceṣṭāpuṣpeṇa śuddhātmānaṃ samarcayet || 37 ||  
104766  
104767 nānākalahakallolalalanollāsaśālinā |  
104768 rāgadveṣavilāsenā saumyamātmānamarcayet || 38 ||  
104769  
104770 satāṃ hṛdayagāminyā rūḍhayā śaśiśītayā |  
104771 maitryā mādhyadharminyā hṛtsthāmātmānamarcayet || 39 ||  
104772  
104773 tarhi kiṃ kalahādipareṇāpi bhāvyaṃ netyāha-satāmiti || 39 ||  
104774  
104775 upekṣayā karuṇayā sadā muditayā hṛdi |  
104776 śuddhayā śaktipaddhatyā bodhenātmānamarcayet || 40 ||  
104777  
104778 kalahādyaprasaktāvupāyamāha-upekṣayeti | śaktiḥ krodhādinigrahasāmarthyam

104779 tatpaddhatyā || 40 ||  
104780  
104781 ākasmikopayātena sthitenāniyatena ca |  
104782 bhogābhogaikabhogena prāptenātmānamarcayet || 41 ||  
104783  
104784 evaṃ bhogalampaṭenāpi na bhāvyaṃityāśayenāha-ākasmiketi | bhogābhogeṣu  
104785 bhogasamūheṣvekasya kasyacitkadācidbhogena || 41 ||  
104786  
104787 bhogānāmaṇiṣiddhānāṃ niṣiddhānāṃ ca sarvadā |  
104788 tyāgena vātirāgeṇa svātmānaṃ śuddhamarcayet || 42 ||  
104789  
104790 aṇiṣiddhānāṃ niṣiddhānāṃ ca sarvadā tyāgeneti mukhyaḥ kalpaḥ | athavā  
104791 kvacidaniṣiddhānāṃ rāgeṇeti gauṇaḥ || 42 ||  
104792  
104793 iḥitānīhitaughena yuktāyuktamayātmanā |  
104794 tyaktenāttena cārthena hyarthānāmīśamarcayet || 43 ||  
104795  
104796 ayuktamayātmanā tyaktena yuktamayātmanā ātteneti vyutkrameṇānvayaḥ |  
104797 arthānāmīśaṃ bhoktāraṃ || 43 ||  
104798  
104799 naṣṭaṃ naṣṭamupekṣeta prāptaṃ prāptamupāharet |  
104800 nirvikāratayaitaddhi paramārcanamātmanaḥ || 44 ||  
104801  
104802 idāniṃ mukhyārcanasāramāha-naṣṭamityādinā | upekṣeta nānuśocet || 44 ||  
104803  
104804 sarvadaiva samagrāsu ceṣṭāniṣṭāsu dṛṣṭiṣu |  
104805 paramaṃ sāmāyādhāya nityātmārcāvrataṃ caret || 45 ||  
104806  
104807 sarvaṃ vindeta suśubhaṃ sarvaṃ vidyācchubhāśubhaṃ |  
104808 sarvāmātmamayaṃ kuryānnityātmārcāvrataṃ caret || 46 ||  
104809  
104810 brahmaiveti dṛṣṭyā sarvaṃ śubhameveti vindeta gṛhṇīyāt |  
104811 brahmasaṃvalitamāyāmayatvadṛṣṭyā tu sarvaṃ śubhāśubhaṃ saṃmīśramiti vidyāt |  
104812 ubhayathāpi sāmāyena vaiśamyadarśananimittābhāvādātmaivātmamamayamiti vā  
104813 ātmapracuramātmamamayamiti vā kuryātpaśyēt || 46 ||  
104814  
104815 āpātaramaṇīyaṃ yadyaccāpātasuduḥsaham |  
104816 tatsarvaṃ susamaṃ buddhvā nityātmārcāvrataṃ caret || 47 ||  
104817  
104818 uktarītyā susamaṃ buddhvā || 47 ||  
104819  
104820 ayaṃ sohamayaṃ nāhaṃ vibhāgamiti saṃtyajet |  
104821 sarvaṃ brahmeti niścītya nityātmārcāvrataṃ caret || 48 ||  
104822  
104823 iti vibhāgaṃ bhedaṃ || 48 ||  
104824  
104825 sarvadā sarvarūpeṇa sarvākāravikāriṇā |  
104826 sarvaṃ sarvaprakāreṇa prāptenātmānamarcayet || 49 ||  
104827  
104828 sarvadā prāptena sarvākāravikāriṇā sarvaprakāreṇa sarvarūpeṇa nāmnā ca sarvaṃ  
104829 sarvātmakamātmānamarcayet || 49 ||  
104830  
104831 anīhitaṃ parityajya parityajya tatthehitam |  
104832 ubhayāśrayaṇenāpi nityamātmānamarcayet || 50 ||  
104833  
104834 mithyātvabuddhyā parityajya svātmamātratābuddhyā ubhayorāśrayaṇena svikāreṇāpi ||  
104835 50 ||  
104836  
104837 na vāñchatā na tyajatā daivaprāptāḥ svabhāvataḥ |  
104838 saritaḥ sāgareṇeva bhoktavyā bhogabhūmayaḥ || 51 ||  
104839  
104840 bhogabhūmayaḥ sukhaduḥkhaḥetavo viśayāḥ || 51 ||  
104841  
104842 udvego nānugantavyastucchā'tucchāsu dṛṣṭiṣu |  
104843 vyomnā citrapadārtheṣu patito hyātateṣviva || 52 ||  
104844  
104845 tucchātu apamānādidṛṣṭiṣu atucchāsu vadhabandhasarvasvanāśādidṛṣṭiṣu patita  
104846 āpatitaḥ prasakta udvego nānugantavyaḥ | patiteṣu iti pāṭhe āpatiteṣu  
104847 cīramāteṣvanuvṛtiteṣu ṛjuvakraśītadāhādicitrapadārtheṣu vyomneveti dṛṣṭānte

104848 vojyam || 52 ||  
104849  
104850 deśakālakriyāyogādyadupaiti śubhāśubham |  
104851 avikāraṃ gṛhītena tenaivātmānamarcayet || 53 ||  
104852  
104853 ātmārcanavidhāne'sminproktā dravyaśriyastu yāḥ |  
104854 ekenaiva samenaitā rasena paribhāvitāḥ || 54 ||  
104855  
104856 nanu vicitraduḥkharāgadveṣādivikārahetavaḥ śuddhyaśuddhikaṭutiktādiviśamarasā  
104857 bhogyadravyaśriyaḥ kathamavikāraṃ grahītuṃ śakyā iti cedekena samarasena sarveṣāṃ  
104858 vaiśamyanirāśena madhurikaraṇādityāśayenāha-ātmārcaneti | paribhāvitā  
104859 āplāvitāḥ satyo na amlānakaṭvyāḥ kiṃtu madhuraikarasā bhavantīti pareṇānvayaḥ || 54 ||  
104860  
104861 nāmlānakaṭvyo no tiktā na kaṣāyāśca kāścana |  
104862 citrairapi rasairdigdhā madhurā eva tāḥ kila || 55 ||  
104863  
104864 samatā madhurā yasyā [ramyeti pāṭhaḥ |] rasaśaktiratīndriyā |  
104865 tayā yadbhāvitam cetyamamṛtaṃ tatkṣaṇādbhavet || 56 ||  
104866  
104867 ānandaikarasavivartatvena samatādarśanādvā tāsānavikāreṇa  
104868 grahaṇasiddhirityāśayenāha-samateti | rasaśaktiḥ raso vai saḥ iti śrutidarśita ātmā ||  
104869 56 ||  
104870  
104871 samatāmṛtarūpeṇa yadyannāma vibhāvvyate |  
104872 tattadāyāti mādhyamaṃ paramindoriva cyutam || 57 ||  
104873  
104874 indoścyutamamṛtamiva || 57 ||  
104875  
104876 samatākāśavadbhūtvā yattu syāllīnamānasam |  
104877 avikāramanāyāsaṃ tadevārcanamucyate || 58 ||  
104878  
104879 brahmaikyadarśanalakṣaṇayā samatayā svayamākāśavadbhūtvā līnamānasam yathā  
104880 syāttathā yadavasthānaṃ tadeva mukhyamarcanamityarthaḥ || 58 ||  
104881  
104882 pūrṇenduneva pūrṇena bhāvyaṃ samasamatviśā |  
104883 svacchena ciddhanaikena jñenāpyupalarūpiṇā || 59 ||  
104884  
104885 upalarūpiṇā sphaṭikaśilāvannirmaladṛḍhena || 59 ||  
104886  
104887 antarākāśaviśado bahiḥprakṛtakāryakṛt |  
104888 rañjanāmihikāmuktaḥ saṃpūrṇo jña upāsakaḥ || 60 ||  
104889  
104890 idṛśo jñastattvavideva upāsako mukhyo matpūjaka ityārthaḥ || 60 ||  
104891  
104892 svapne'pyadṛṣṭaḥṛllekhamajñānābhraparikṣaye |  
104893 śāntāhaṃtādīmihikaṃ jñāḥ śaradvyoma rājate || 61 ||  
104894  
104895 na dṛṣṭo hṛdayaṃ likhatīti ḥṛllekhaḥ kāmo vidyudādīśca yasmin | jñastattvavideva  
104896 śaradvyoma || 61 ||  
104897  
104898 somārkamastamitamānasamātṛmeyaṃ sadyaḥprasūtaśiśuvedanavadvitānam |  
104899 paśyanprasāntamaticetanacittabījaṃ jīvananuttamapadasthita eva tiṣṭha || 62 ||  
104900  
104901 ānandāmṛtaparipūrṇatvātsoma eva  
104902 sanniṣkalaṅkasvaparakāśātīśayādarakastathāvidham | astamitāni mānasam  
104903 manovṛttirmātā meyaṃ ca yatra tathābhūtam | sadyaḥprasūtasya  
104904 śiśorvedanavadvitānaṃ vigatavikalpavistāraṃ cetanasya cidābhāsasya cittasya ca bījaṃ  
104905 mūlabhūtaṃ svātmaśivaṃ prasāntamati yathā syāttathā paśyansan tvamanuttame  
104906 jīvanmuktapade sthitastadbhāvenaiva tiṣṭha | saiva parā pūjetyārthaḥ || 62 ||  
104907  
104908 deśakālakaraṇakramoditaiḥ sarvavastusukhaduḥkhavibhramaiḥ |  
104909 nityamarcaya śarīranāyakaṃ tiṣṭha śāntasakalehayā dhiyā || 63 ||  
104910  
104911 vistaroktaṃ saṃkṣipyopasaṃharati-deśeti | śāntā sakalā ihā manorathā  
104912 yasyāstathāvidhayā dhiyā svātmani tiṣṭha | saiva mukhyā śivapūjetyārthaḥ || 63 ||  
104913  
104914 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
104915 devārcanavidhirnāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
104916

104917 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
104918 devārcanavidhirnāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
104919  
104920 catvāriṃśaḥ sargaḥ 40  
104921  
104922 īśvara uvāca |  
104923  
104924 yathākālaṃ yathārambhaṃ na karoṣi karoṣi yat |  
104925 cinmātrasya śivasyāntastadevārcanamātmanaḥ || 1 ||  
104926  
104927 pūjyapūjakapūjādivikalparahitaḥ śivaḥ |  
104928 pariśuddhacidātmaiva devatātattvamīryate ||  
104929  
104930 ātmavidaḥ kṛtākṛtaṃ sarvamapi karma śivārcanamevetyāha-yathākālamiti |  
104931 yathārambhaṃ yathāśakti || 1 ||  
104932  
104933 tenaivāhlādamāyāti yāti prakāṣatām tathā |  
104934 tathā sthitenā rūpeṇa svenaiva svayamīśvaraḥ || 2 ||  
104935  
104936 tatkutastatrāha-tenaiveti |tena tādṛśapūjanenaiva tathā sthitenā pāramārthikena  
104937 svarūpeṇa āhlādaṃ niratiśayānandasvarūpābhivyaktim |  
104938 prakāṣatāmāvaraṇabhaṅgamāyāti || 2 ||  
104939  
104940 rāgadveṣādīśabdārthānātmanyanyatayāmāle |  
104941 saṃbhavanti pṛthagrūpāvahnau vahnikaṇā iva || 3 ||  
104942  
104943 nanu khābhāvikaceṣṭā sarvāpi rāgadveṣamūlatayānarthahetuḥ sā kathaṃ pūjanaṃ  
104944 syāditi cetsvātmavyatirekeṇa rāgadveṣavikalpādarśanādevetyāha-rāgeti || 3 ||  
104945  
104946 yadyadrājatvadīnatva sukhaduḥkhādivedanam |  
104947 ātmīyaṃ parakīyaṃ ca tattadarcanamātmanaḥ || 4 ||  
104948  
104949 rājatvaṃ saṃpat | dīnatvaṃ dāridryam | ādipadādaśanāyāpipāsādayo gṛhyante | teṣāṃ  
104950 vedanamadhyāropaṇam | deve puṣpapatrādyāropaṇasyaiva pūjātvaprasiddheriti bhāvaḥ || 4 ||  
104951  
104952  
104953 viśvasaṃvittirevārcā nityasyātmana eva ca |  
104954 ghaṭādyātmatayā brahma svayamātmā tathaiva ca || 5 ||  
104955  
104956 tathā ca nityasya śivasya ātmanaḥ pratiśaśca viyadādilakṣaṇasya jāgradādilakṣaṇasya ca  
104957 viśvasya saṃvittirāropa evārcā | yathā viyadādikrameṇa brahma  
104958 ghaṭādyātmatayālaṃkriyate svayaṃ pratiyagātmā ca tathaiva jāgradādikrameṇa  
104959 ghaṭādyātmatayaivālaṃkriyata ityārthaḥ || 5 ||  
104960  
104961 śivaṃ śāntamanābhāsamekaṃ bhāsvaramāgatam |  
104962 jagatpratyayavatsarvamātmarūpamidaṃ sthitam || 6 ||  
104963  
104964 evaṃ caikaṃ śivarūpaṃ pratiyagātmarūpaṃ vā jagatpratyayavadāgatamidaṃ sarvaṃ  
104965 tadbhāsābhāsvaraṃ tatsthityā sthitamīyārthaḥ || 6 ||  
104966  
104967 aho nu citramātmaiva ghaṭādyanyadvyavasthitam |  
104968 jīvādisvasvabhāvo'ntarnūnaṃ viśmṛtimāniva || 7 ||  
104969  
104970 evaṃ vimarśe pratiyagātmaiva svāntarvismṛtimāniva bhūtvā jīvādisvasvabhāvaḥ  
104971 anyadghaṭādi jagadrūpaṃ ca sthitam nānyatkiṃcidityārthaḥ || 7 ||  
104972  
104973 sarvātmakasyānantasya śivasyāntaḥ kilātmanaḥ |  
104974 pūjyapūjakapūjākhyo vibhramaḥ proditaḥ kutaḥ || 8 ||  
104975  
104976 evaṃ tattvato darśane pūjyapūjakādītripuṭī sarvāpi bādhitā bhavatītyāha##-  
104977  
104978 niyatākāratā śānte na ca saṃbhavatiśvare |  
104979 yatra saṃkalpyate brahmanpūjyapūjāmayaḥ kramaḥ || 9 ||  
104980  
104981 yatra yasyāṃ niyatākāratāyāṃ pūjyapūjādimayaḥ kramaḥ saṃkalpyate sā niyatākāratā  
104982 paricchinnaśāntā na saṃbhavati || 9 ||  
104983  
104984 pūjyapūjādyavacchinno devo nityāmalātmanaḥ |  
104985 sarvaśakteranantasya neśvaratvasya bhājanam || 10 ||



104986  
104987 nityāmalātmana iti hetugarbhamiśvaratvaviśeṣaṇam || 10 ||  
104988  
104989 trijagatprasṛtācchācchasaṃvidrūpasya [prasṛtātyaccheti pāṭhaḥ ]  
104990 cātmanaḥ |  
104991 neśvarasyākṛterbrahmanvyapadeśo hi yujyate || 11 ||  
104992  
104993 iśvarasya ākṛteriti vyadhikaraṇe śaṣṭhyau | vyapadeśo vācābhilāpo'pi na yujyate || 11 ||  
104994  
104995 deśakālaparicchinno yeṣāṃ syātparameśvaraḥ |  
104996 asmākamupadeśyāste na vipaścidvipaścitām || 12 ||  
104997  
104998 he vipaściditi saṃbodhanam | vipaścidbhyo'pi vipaścitāmiti vā || 12 ||  
104999  
105000 tadyāṃ dṛṣṭimutsṛjya tathemāvalambya ca |  
105001 samaḥ svacchamanāḥ śānto vītarāgo nirāmayaḥ || 13 ||  
105002  
105003 imāṃ maduktāmaparicchinnaḥ dṛṣṭimāvalambya kāmopabhogairarcayaṃstiṣṭheti  
105004 pareṇānvayaḥ || 13 ||  
105005  
105006 kāmopahārairabhito yathāprāptairakhinnadhīḥ |  
105007 ātmānamarcayaṃstiṣṭha sukhaduḥkhaśubhāśubhaiḥ || 14 ||  
105008  
105009 adhigatavasi sādhanu caikamevānurūpaṃ tvayi taralitajīve janmaduḥkhādi kiṃcit |  
105010 na lagati pariśūnye sarvataḥ sphāṭikāṅge navasadana ivāṅke niṣkalaṅke  
105011 kalaṅkaḥ || 15 ||  
105012  
105013 taralitaḥ śodhanena dehātprṛthakkṛto jīvo yena tathāvidhe sādhanu amānitvādiguṇavati  
105014 ata evānurūpamekaṃ svatatattvamuktapūjyapūjakādītattvavimarśenādhigatavati | ata eva  
105015 nirastamāyākalaṅke paritastatkāryaprapaṇcāśūnye ca tvayi janmaduḥkhādi kiṃcinna  
105016 lagati | yathā sphāṭikaśilā sarvāvayavake aṅke samīpe parito  
105017 nīlaraktādivastvantaraśūnye navasadane lepataḥ pratibimbato vā nailyādīrañjanakalaṅko  
105018 na lagati tadvadityarthaḥ || 15 ||  
105019  
105020 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe bālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
105021 devatātattvavicāro nāma catvāriṃśaḥ sargaḥ || 40 ||  
105022  
105023 ekacatvāriṃśaḥ sargaḥ 41  
105024  
105025 śrīvāsiṣṭha uvāca |  
105026  
105027 śivaḥ kimucyate deva paraṃbrahma kimucyate |  
105028 ātmā kimucyate nātha paramātmā kimucyate || 1 ||  
105029  
105030 śāstrācāryādisāphalyaṃ nāmabhedaprakalpanam |  
105031 adhyāropakramaḥ paścādapavādaḥ pradarśyate ||  
105032  
105033 yaduktaṃ neśvarasyākṛterbrahmanvyapadeśo hi yujyate ityādinā  
105034 pūjyatattvamarūpakamavyapadeśyaṃ tasya śivādiśabdairapi kathaṃ vyapadeśa  
105035 ityāśayena prcchati-śiva iti | yadi śivādiśabdapravṛttinimittakaṃ kaṃcidapi  
105036 dharmaṃ tanna spṛṣati tarhi śiva iti kiṃnimittamucyate | evaṃ paraṃbrahmetyādyapi  
105037 kiṃnimittamucyata ityārthaḥ || 1 ||  
105038  
105039 tatsatkiṃcinna kiṃcicca śūnyaṃ vijñānameva ca |  
105040 ityādibhedo bhagavaṃstrilokeśa kimucyate || 2 ||  
105041  
105042 oṃtatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ ityādivyapadeśeṣu bhinattīti bhedaḥ  
105043 parasparavyāvartakapravṛttinimittakanāmaviśeṣaḥ kiṃnimittamucyata ityārthaḥ || 2 ||  
105044  
105045 iśvara uvāca |  
105046  
105047 anādyantamanābhāsaṃ satkiṃcidiha vidyate |  
105048 indriyāṇāmagamyatvādyanna kiṃcidiha sthitam || 3 ||  
105049  
105050 prṣṭeṣu nāmasusaditi nāmnastāvatpravṛttinimittamanyanna vācyam | tadarthe  
105051 vyāvartyasyāprasiddhyaiva vyāvṛtṭyanapekṣaṇāt | svata evāśadvyāvṛtṭtatvena  
105052 pravṛttinimittatākṛtatadvyāvṛtṭikatvābhāvācca | anyathā  
105053 tatpravṛttinimittasyāpyasataḥ śadvyāvartakatvāyogātsattve'vāśyaṃ vaktavye  
105054 tulyanyāyena tatrāpi sacchabdapravṛttinimittamanyadeva vācyamevaṃ tatra

105055 tatrāpītyanavasthāpātāt | evaṃ kiṃcinnakiṃcicchabdayorapi indriyāvedyatvena  
 105056 tadvedyadharmairnirdeṣṭumaśakyatvādvyaṅvṛttinirapekṣatayaiva tatra  
 105057 pravṛttisaṃbhavaḥ | na hyavyāṅvṛttaṃ vyāvartakadharmasūnyaṃ vā śabdāḥ na  
 105058 bodhayantyeveti śakyam vaktum | avyāṅvṛttanirdharmakādiśabdānāṃ bodhakatvasya  
 105059 sarvānubhavasiddhatvāt | na hi nirdharmakatvaṃ dharmāḥ avyāṅvṛttaṃ ca vyāṅvṛttebhyo  
 105060 vyāṅvṛttamiti vaktum śakyam | svamātā vandhyetivadvyāhatatvāt | evaṃ ca  
 105061 śivādiśabdānāmapi nirdoṣaniratiśayānandasvarūpamātre nimittanirapekṣaiva  
 105062 pravṛttistulya nyāyādupapannā | tatsvarūpaprayuktaiva vā śive duḥkhādivyāṅvṛttipīti  
 105063 na nāmabhedānupapattirityāśayenottaramāha-anādyantamiti |  
 105064 anādyantamādyantaparicchedābhyāṃ svato vyāṅvṛttam |  
 105065 anābhāsamābhāsāntaranirapekṣaṃ svayaṃjyotiḥ | idṛśaṃ sadvastu iha sve mahimni  
 105066 svata eva vidyate na deśakāladharmajyotirādiaparāpekṣasattayā parādhīnavyāṅvṛttyā  
 105067 cetyarthaḥ | ivakārastatra kiṃcittvāderapi mithyātvadyotanārthaḥ || 3 ||  
 105068  
 105069 śrīvasiṣṭha uvāca |  
 105070  
 105071 yadindriyāṇāṃ buddhyādiyuktānāmapyadrśyatām |  
 105072 gataṃ tat kathamiśāna tvaśaṅkenopagamyate || 4 ||  
 105073  
 105074 manobuddhyahaṃkāracittānāmindriyagr̥hītārthamātragocarasaṃkalpa##-  
 105075 buddhyādyagamyatvamapyarthāduktameva | na ca buddhyāpyagamyasya bodhe  
 105076 kaścidupāyaḥ saṃbhavatīti sato'pi tasya bodhopāyāsaṃbhavāt aśaṅkena  
 105077 upāyāsaṃbhavaśaṅkārahitenādhikāriṇā tadbrahma kathamupagamyate adhigamyate |  
 105078 sākṣātkriyata ityarthaḥ || 4 ||  
 105079  
 105080 iśvara uvāca |  
 105081  
 105082 yo mumukṣuravidyāṃśaḥ kevalo nāma sāttvikāḥ |  
 105083 sāttvikaireva so'vidyābhāgaiḥ śāstrādināmabhiḥ || 5 ||  
 105084  
 105085 pramāṇajanyayā śuddhasāttvikabhāgapariṇāmarūpayā brahmākāravṛttyā  
 105086 avidyāvaraṇamapanīyate | āvaraṇāpagame tu brahma svaprakāśatvādeva tattvato bhāti | sa  
 105087 evāsyā sākṣātkāro na buddhivṛttyabhivyaktacidvyāptirūpo  
 105088 mumukṣurmokṣecchurmanolakṣaṇaḥ śamadamādisāadhanapariśuddhatvātkevalaḥ  
 105089 sāttvikō'vidyāṃśaḥ sa sacchāsnasadgurusatsaṅgādināmabhiḥ  
 105090 sāttvikairevavidyābhāgaiḥ sampāditayā śreṣṭhayā  
 105091 śravaṇamananānididhyāsanasākṣātkārāntasvavṛttiparamparayā  
 105092 bahutarajanmasaṃcitayajñadānādisukṛtasaṃbhṛtatvācchreṣṭhāṃ svakāryāvidyāṃ  
 105093 kṣālayanneva ciraṃ tiṣṭhati || 5 ||  
 105094  
 105095 avidyāṃ śreṣṭhayā śreṣṭhāṃ kṣālayanniha tiṣṭhati |  
 105096 malaṃ malenāpaharanyuktijño rajako yathā || 6 ||  
 105097  
 105098 kākātāliyavatpascādavidyākṣaya āgate |  
 105099 prapaśyatyātmānaivātmā svabhāvasyaīśa niścayaḥ || 7 ||  
 105100  
 105101 kiṃ tatastatrāha-kāketi | tataściraḥbhyāsātkākātāliyanīyayena  
 105102 bhāgyaparipākādutthitayā pūrṇabrahmākāravṛttyā avidyāyāḥ kṣaye niḥśeṣocchede  
 105103 āgate sati anāvaraṇa ātmā ātmānaivātmānaṃ prapaśyati |  
 105104 vāstavasvapraṭhāsvabhāvaevāvatiṣṭhata ityarthaḥ | ātmasvabhāvasya eṣa  
 105105 uktasvapraṭhāsvavarūpapariśeṣa eva niścayaḥ asaṃdigdhāviparyastāsākṣātkāro  
 105106 nānyādr̥śa ityarthaḥ | athavā avidyāsvabhāvasyaiva uktaprakāra eva kṣayaniścayo  
 105107 nānyādr̥śa ityarthaḥ || 7 ||  
 105108  
 105109 yathākathaṃcidāṅgāre nighṛṣya kṣālayaṅchiśuḥ |  
 105110 karanairmalyamāpnoti kārṣṇyāṅgārakṣaye yathā || 8 ||  
 105111  
 105112 avidyāṃśenaivavidyākṣaye ātmānaivātmānairmalyasiddhau ca dr̥ṣṭāntamāha##-  
 105113 āṅgārayoḥ kṣayātprakṣālite'pi haste punaḥpunastannigharṣaṇena karanairmalyaṃ  
 105114 prāpnoti | nigharṣaṇopajanitareṇuparamparālakṣaṇakārṣṇyenāṅgārayoḥ kṣaye tu  
 105115 kṣālayanpunaraṅgārālābhātkarasya svataḥsiddhameva nairmalyaṃ saundaryaṃ svata eva  
 105116 prāpnoti yathā tathā sāttvikastāmasaścāvidyābhāgaḥ śāstrādyaiḥ svabhāgāntaraiḥ  
 105117 sahāyairyathākathaṃcidātmānaṃ vicārayecceddvayorapi bhāgayornāśo  
 105118 nirmalātmodayaśca siddhyatītyarthaḥ || 8 ||  
 105119  
 105120 yathākathaṃcicchāstrādyairbhāgairbhāgaṃ vicārayet |  
 105121 sāttvikastāmaso bhāgo dvayorātmodayastathā || 9 ||  
 105122  
 105123 paśyatyātmānamātmaiva vicārayati cātmanā |

105124 ātmaivehāsti nāvidyā ityavidyākṣayaṃ viduḥ || 10 ||  
105125  
105126 nanu buddhyā ātmā vicārya nirdhāryate tat kuto na buddhidṛṣyatātmana iti cenna |  
105127 buddherjaḍāyā vicārāḍau svātantryaṃ kiṃtvātmaiva  
105128 buddhyādyupāyairvicārādinā'vidyāṃ bādhitvā svayaṃ prathata ityāha-paśyatīti || 10  
105129 ||  
105130  
105131 yāvatkiṃcididaṃ vastu nānā nātmāvagamyatām |  
105132 kramā gurūpadeśādyā nātmajñānasya kāraṇaṃ || 11 ||  
105133  
105134 ata eva guruśāstrādinānābheda na ātmā nāpyātmajñānahetavaḥ ātmasvarūpasya  
105135 tajjñānasya sādhanānapekṣatvādityāśayenāha-yāvaditi || 11 ||  
105136  
105137 gururhindriyavṛttātmā brahma sarvendriyakṣayāt |  
105138 yadvastu yatṣaye prāpyaṃ tattasminsati nāpyate || 12 ||  
105139  
105140 tatropapattiyantaramāha-gururiti indriyairvṛttaṃ ghaṭitaṃ yatpuryaṣṭakaṃ tadātmā ||  
105141 12 ||  
105142  
105143 akāraṇānyapi prāptā bhṛṣaṃ kāraṇatām dviḥ |  
105144 kramā gurūpadeśādyā ātmajñānasya siddhaye || 13 ||  
105145  
105146 tarhi kiṃ gurvādayo vyarthā netyāha-akāraṇānīti | siddhaye  
105147 vismṛtakaṇṭhacāmikaravallābhāya || 13 ||  
105148  
105149 krame gurūpadeśānāṃ pravṛtte śiṣyabodhataḥ |  
105150 anirdeśyo'pyadṛśyo'pi svayamātmā prasīdati || 14 ||  
105151  
105152 prasīdati abhivvyakto bhavati || 14 ||  
105153  
105154 śāstrārthairbudhyate nātmā gurorvacanato na ca |  
105155 budhyate svayamevaiṣa svabodhavaśatastataḥ || 15 ||  
105156  
105157 evamāvaśyakatve kathamakāraṇatvoktistatrāha-śāstrārthairiti || 15 ||  
105158  
105159 gurūpadeśaśāstrārthairvinā cātmā na budhyate |  
105160 etatsaṃyogasattaiva svātmañānaprakāśinī || 16 ||  
105161  
105162 prakāśinī abhivyañjikā || 16 ||  
105163  
105164 guruśāstrārthaśiṣyāṇāṃ cīrasaṃyogasattayā |  
105165 ahanīva janācāra ātmajñānaṃ pravartate || 17 ||  
105166  
105167 karmabuddhindriyādyantasukhaduḥkhādīsa.kṣaye |  
105168 śiva ātmeti kathitastatsadityādināmabhiḥ || 18 ||  
105169  
105170 ata eva bodhanirastasarvāmaṅgalaḥ paramānandātmā svata eva śivaśabdārho na  
105171 pravṛttinimittasāpekṣa ityuktamityāha-karmeti || 18 ||  
105172  
105173 yatredamakhilaṃ nāsti tadrūpeṇaiva cāsti vā |  
105174 tadākāśādacchataramanantaṃ sadivāsti hi || 19 ||  
105175  
105176 jagat bādhe nāsti | ārope cāsti | tadadhiṣṭhānatattvaṃ asti hi astyeva |  
105177 vyāvahārikarādvailakṣaṇyātsadiva || 19 ||  
105178  
105179 aviśrāntatayā yatra tanuvidyairmumukṣibhiḥ |  
105180 vicitraśuddhamananakalāṅkakalitātmabhiḥ || 20 ||  
105181  
105182 śivabrahmasadādināmakalpanāpi jīvanmuktānāmadhikāriprabodhanāyaivetyāha##-  
105183 tattvasya ca mananaṃ tallakṣaṇo yaḥ śuddhātmani kalāṅkastadyukta ātmā mano yeṣāṃ ||  
105184 20 ||  
105185  
105186 adūra eva tiṣṭhadbhirjīvanmuktasya dṛkpathe |  
105187 mokṣopāsakabodhāya śāstrārtharacanāya ca || 21 ||  
105188  
105189 paramārthasya adūre saṃnihite jīvanmuktasya dṛkpathe tiṣṭhadbhiḥ | mokṣāya  
105190 [mokṣasyopāsakā iti pāṭhaḥ |] svopāsakā ye bhaktāsteṣāṃ bodhāya  
105191 śāstrārthasya tattvatajjñānatadupāyanāṃ racanāya samyagupapādanāya || 21 ||  
105192

105193 brahmendrurudrapramukhairlokapālaiḥ supaṇḍitaiḥ |  
 105194 purāṇavedasiddhāntasiddhaye bhāvitātmabhiḥ || 22 ||  
 105195  
 105196 purāṇānāṃ vedānāṃ siddhāntānāṃ bādarāyaṇasūtrādīnāṃ siddhaye sārthakyāya ||  
 105197 22 ||  
 105198  
 105199 cidbrahma śiva ātmeśaparamātmeśvarādikā |  
 105200 etasminkalpitā saṃjñā niḥsaṃjñe pṛthagīśvare || 23 ||  
 105201  
 105202 pṛthak saṃjñā kalpitā || 23 ||  
 105203  
 105204 evametajjagattattvaṃ svaṃ tattvaṃ śivanāmakam |  
 105205 sarvathā sarvadā sarvasarvaṃ yatsukhamāsva bho || 24 ||  
 105206  
 105207 bho vasiṣṭha viyadādi jagadāropādhiṣṭhānatvājjagattattvaṃ  
 105208 avasthātrayāropādhiṣṭhānatvātsvaṃ tattvaṃ ca yatsarvadā sarvaprakāraiḥ sarvavastūnāṃ  
 105209 sarvabhāvanīrvāhakaṃ tatkevalaṃ brahmasukhameva nānumātramapyanyadastīti niścitya  
 105210 tvamāsva || 24 ||  
 105211  
 105212 śiva ātmā paraṃ brahmetyādiśabdaistu bhinnatā |  
 105213 purātanaīrviracitā tasya bhedo na vastutaḥ || 25 ||  
 105214  
 105215 evaṃ devārcanaṃ nityaṃ jñāḥ kurvanmunināyaka |  
 105216 yatrāsmadādayo br̥tyāstatprayānti paraṃ padam || 26 ||  
 105217  
 105218 evamuktasthitirūpaṃ devārcanam | yatra yasminparamaśivapade asmadādaya  
 105219 ekaikaguṇābhīmānino bhṛtyā iva sṛṣṭyādikarmaniyatāḥ || 26 ||  
 105220  
 105221 śrīvasiṣṭha uvāca |  
 105222  
 105223 avidyamānamevedaṃ vidyamānamiva sthitam |  
 105224 yathā tanme samāśena bhagavanvaktumarhasi || 27 ||  
 105225  
 105226 idānīm vasiṣṭhaḥ śuddhaciti jīvabhāvatatsaṃsaraṇāropakramaṃ jijñāsuḥ pṛcchati##-  
 105227  
 105228 īśvara uvāca |  
 105229  
 105230 yo'sau brahmādiśabdārthaḥ saṃvidaṃ viddhi kevalam |  
 105231 svacchamākāśamapyasya [ākāśamapi madhyasthaṃ iti pāṭhaḥ || sthūlaṃ  
 105232 meruraṇoriva || 28 ||  
 105233  
 105234 uttarottarārope sthauilyopacayaṃ vaktuṃ paramasūkṣmarūpaṃ mūlaṃ darśayati##-  
 105235 bhāvaḥ || 28 ||  
 105236  
 105237 sā vedyamiha gacchantī yāti cinnāmayogyatām |  
 105238 apyavedyavatī nūnamunmanyantapadasthitā || 29 ||  
 105239  
 105240 sā cidvedyagocarasaṃskārod bodhādvedyakalpanonmukhī yadā bhavati tadā cetanācciditi  
 105241 kriyā nāmayogyā bhavatītyarthaḥ | unmanyantapade  
 105242 nirvikalpasamādhīprasiddhacidānandaikaarasasvabhāve sthitāpi || 29 ||  
 105243  
 105244 kṣaṇādbhāvitavedyatvādahantāmanugacchati |  
 105245 puruṣatvātpumānsvapne vanavāraṇatāmiva || 30 ||  
 105246  
 105247 asyāhantādirūpāyā deśatām kālatām gatāḥ |  
 105248 saṃpadyante tataḥ śūnyarūpiṇyaḥ sakhya eva tāḥ || 31 ||  
 105249  
 105250 iyattāpaurvāparyāvagāhanāddeśatām kālatām ca gatāḥ kalpanāḥ saṃpadyante  
 105251 tāścāhaṃtāyāḥ sakhya ityutprekṣā || 31 ||  
 105252  
 105253 tābhiḥ saṃvalitā saiva sattā jīvābhīdhānikā |  
 105254 bhavati spandavijñānā pavanasyeva lekhikā || 32 ||  
 105255  
 105256 tābhirdeśakālakalpanābhiḥ saṃvalitā sā  
 105257 ahaṃtāspadagocarasaṃskārod bodhātspandavijñānā satī pavanasya lekhikevāntaḥ  
 105258 prāṇaspaṇḍā satī jīvābhīdhānikā bhavati | jīva prāṇadhāraṇe iti  
 105259 dhātvarthānugamādityarthaḥ || 32 ||  
 105260  
 105261 jīvaśaktistathābhūtā niścayaikavilāsinī |

105262 buddhitāmanuyātā sā bhavatyajñapade sthitā || 33 ||  
 105263  
 105264 evaṃ niścayasamṣkārodbodhādbuddhyādiśabdavācyaṇi bhavatītyāha-jīveti || 33 ||  
 105265  
 105266 śabdaśaktyā kriyāśaktyā jñānaśaktyānugamyate |  
 105267 pratyekaṃ prasphuratyantarapradarśitarūpayā || 34 ||  
 105268  
 105269 tataḥ kāyikavācīkamānasikavyavahārasamṣkārodbodhācchābdādiśaktyā  
 105270 ahaṃtānugamyate | na pradarśitamatyantapihitaṃ tāttvikamātmarūpaṃ yayā || 34 ||  
 105271  
 105272 militvaiṣa gaṇaḥ kṣipraṃ smṛtiṃ samanukūlayan |  
 105273 mano bhavati bhūtātmaśāntiṃ saṃkalpaśākhinaḥ || 35 ||  
 105274  
 105275 ātivāhikadehoktibhājanaṃ tadvidurbudhāḥ |  
 105276 antasthayaḥ brahmaśaktyā jñarūpaṃ svātmanātmadṛk || 36 ||  
 105277  
 105278 antasthayaḥ anāvṛtasākṣirūpayā brahmaśaktyā vyāptaṃ jñātīti jña iti  
 105279 pramātrrūpaṃ saṃpadyate | taccātmanaḥ svaprakāśatābalādevetyāha##-  
 105280  
 105281 saṃpadyamānā evāsmiṃścetasīmā hi śaktayaḥ |  
 105282 paścādiha bahiṣṭhāstā udyantyanuditā api || 37 ||  
 105283  
 105284 evamantaḥkalpanā bāhyadrśyasattākālpānāyāṃ heturityāha-saṃpadyamānā iti |  
 105285 tāḥ vakṣyamāṇāḥ || 37 ||  
 105286  
 105287 vātasattā spandasattā sparśasattā tathaiva ca |  
 105288 tvaksattā tejasāṃ sattā tathā sattāprakāśinī || 38 ||  
 105289  
 105290 tejaḥsattāyāḥ prakāśinī cakṣuḥsattā || 38 ||  
 105291  
 105292 rūpasattā jalasattā svādusattā tathaiva ca |  
 105293 tathaiva rasasattā ca gandhasattā tathaiva ca || 39 ||  
 105294  
 105295 rasayatīti raso rasanendriyaṃ tatsattā || 39 ||  
 105296  
 105297 bhūṣattā hemaśattā ca piṇḍasattā ca pīvarī |  
 105298 deśasattā kālasattā sarvāḍhyākāravarjitā || 40 ||  
 105299  
 105300 hemaśabdena rajatasvarṇamaye brahmāṇḍakharpare grāhye | pīvarī atimahatī  
 105301 brahmāṇḍapiṇḍasattā || 40 ||  
 105302  
 105303 sarvasattāgaṇaṃ caitatkroḍīkṛtya svarūpavat |  
 105304 sphuratyāśritya patrādi bījaṃ bījāditāṃ gatam || 41 ||  
 105305  
 105306 svrūpavattādātmyena kroḍīkṛtya saṃgrhya | yathā bījamuttarottaraparīṇāmena  
 105307 bījāditāṃ gatamaṅkurakāṇḍasākhāpatrādi kroḍīkṛtya sphurati tadvat |  
 105308 bījādbījāditāṃ iti pāṭhe bījanti uttarottarabījāni  
 105309 yebhyastādṛśānāmaṅkurakāṇḍādiparamparānāmāditāṃ nidānatāṃ gatam || 41 ||  
 105310  
 105311 etatpuryaṣṭakaṃ viddhi deho'yaṃ cātivāhikaḥ |  
 105312 apārabodhametattu sphuratyāṅga vibhāgavat || 42 ||  
 105313  
 105314 etaduktaṃ sarvasattākroḍīkṛtasvrūpaṃ puryaṣṭakaṃ sthūlādidehatrayātmakam |  
 105315 ayameva vāsanātmanā ātivāhiko dehaḥ | apāro'paricchinno bodhaścitsvarūpaṃ yasya  
 105316 tathāvidhaṃ brahmaiva etat uktavibhāgavatsphurati nānyadityarthaḥ || 42 ||  
 105317  
 105318 evamādyāṅgasampannaṃ saṃpannaṃ na ca kiṃcana |  
 105319 na jñānaṃ na ca tadrūpaṃ na vidācitacetanam || 43 ||  
 105320  
 105321 evamāropakramaṃ prapañcyāpavādaṃ darśayati-evamādīti |  
 105322 saṃpannamajñadrśā | tattvadrśā tu na kiṃcana saṃpannam | tat puryaṣṭakarūpaṃ |  
 105323 vidā tatra tatra cidābhāsenācītaṃ cetanamapi na || 43 ||  
 105324  
 105325 paraṃ pare prasphuritaṃ kevalaṃ kevalātma sat |  
 105326 jalapīṭhasya jāṭhare jaladravavilāsavat || 44 ||  
 105327  
 105328 jalapīṭhasya jalādhārasya | samudrasyeti yāvat || 44 ||  
 105329  
 105330 saṃvitsaṃvedanaikātma pṛthagetadacetanam |

105331 saṃpadyate pariññātaṃ saṃkalpanagaropamam || 45 ||  
105332  
105333 kathamidaṃ vijñātaṃ tatrāha-saṃvidāḥ pṛthakkṛtaṃ tu acetanaṃ  
105334 bhāsakaśūnyamityubhayathāpi na jīvatītyarthaḥ || 45 ||  
105335  
105336 saṃvedanātpariññānācchivatāmeva gacchati |  
105337 ajñātameva vā yattatkathaṃ gacchati vastutām || 46 ||  
105338  
105339 kiṃcedaṃ jñātaṃ sadvāstavaṃ syādajñātaṃ vā nobhayathāpītyāha-saṃvedanāditi  
105340 | saṃvedanādityasya vyākhyā-pariññānāditi || 46 ||  
105341  
105342 athaitadvindate svāntaḥsaṃkalpādaṃśatām svataḥ |  
105343 tanmātrasattā tasyāṇoretām paśyati dehake || 47 ||  
105344  
105345 atha yadi kaścidbrūyātsvataścinmātrasvabhāvamapi etadvastu bahu syāṃ prajāyeyeti  
105346 saṃkalpātsvāntareva dṛśyāṃśatām vindate iti tarhi saṃkalpakalpitasya  
105347 mithyātvāttasyāṇoḥ paramasūkṣmasyātmanastanmātrasvabhāvena sattā prathamakalpite  
105348 dehake sūkṣmadehe eva cirābhyāsātsthūlatām paśyati || 47 ||  
105349  
105350 sarvaṃ sthūlatvamāpannaṃ tadevāśu prapaśyati |  
105351 tasya tanmātrarandhrāṇi yathādeśaṃ prapaśyati || 48 ||  
105352  
105353 sthūladehasaṃbandhācca sarvamāntaraṃ kośacatuṣṭayaṃ bāhyaviśayajātaṃ ca  
105354 sthūlatvamāpannaṃ tadbrahmaiva svakalpanayā paśyati | bāhyarūpādidarśane ca tasya  
105355 dehasya cakṣurādilakṣaṇāṇi tanmātradvārāṇi yathāviśayaṃ vyavasthitāṇi prapaśyati || 48 ||  
105356  
105357  
105358 tataḥ puruṣarūpaikabhāvanātpuruṣākṛtim |  
105359 kākatāliyavaddṛṣṭvā tuṣṭaṃ puṣṭaṃ bhavatyalam || 49 ||  
105360  
105361 tato hastapādādyavayavasasaṃghāte āntarakoṣeṣu ca  
105362 puruṣākāreṇaikatvabhāvanātpuruṣākṛtim paśyati | tena  
105363 cākasmādvayavahārakṣamatām dṛṣṭvā tuṣṭaṃ puṣṭaṃ ca bhavati || 49 ||  
105364  
105365 jīvadetadavasthākaṃ sthitaṃ paśyati dehakam |  
105366 asantameva gandharvapuraṃ svapnanaraṃ yathā || 50 ||  
105367  
105368 śrīvasiṣṭha uvāca |  
105369  
105370 gandharvanagarākāramapi svapnanaropamam |  
105371 jagadduḥkhāya duḥkhasya kātra yuktiḥ parikṣaye || 51 ||  
105372  
105373 mithyeti jñātamapi jagadduḥkhaṃ janayatyeva ato duḥkhacikitsā  
105374 mithyātvajñānādanyaiva vācyeti manyamāno vasiṣṭhaḥ pṛcchati-gandharveti || 51 ||  
105375  
105376  
105377 īśvara uvāca |  
105378  
105379 vāsanāvaśato duḥkhaṃ vidyamāne ca sā bhavet |  
105380 avidyamānaṃ ca jagannṛgatṛṣṇāmbubhaṅgavat || 52 ||  
105381  
105382 vāsanākṣayaparyantaṃ dṛḍhatareamithyātvaniścaya eva duḥkhanivṛttyupāyo nāpātata  
105383 ityāśayenottaramāha-vāsaneti || 52 ||  
105384  
105385 ataḥ kiṃ vāsyate kena kasya vā vāsanā kutaḥ |  
105386 kathaṃ svapnanareṇāṅga nṛgatṛṣṇāmbu pīyate || 53 ||  
105387  
105388 atyantāsattvadṛḍhaniścaye āśrayaviśayādyabhāvādeva vāsanānudayasiddhirityāha##-  
105389  
105390 sadraṣṭari tu sāhānte samanomananādike |  
105391 avidyamāne jagati yatsattatparidṛśyate || 54 ||  
105392  
105393 draṣṭrādisahite jagatyavidyamāne sati yaddṛṇmātraṃ sattadeva vā śiṣyate || 54 ||  
105394  
105395 yatra no vāsanā naiva vāsako naiva vāsyatā |  
105396 kevalaṃ kevalībhāvaḥ saṃśāntakalanabhramaḥ || 55 ||  
105397  
105398 yasya satyo'pyasatyo vā śūnya eva hi yakṣakaḥ |  
105399 vilīnastasya kaivalyātkimanyadavaśiṣyate || 56 ||

105400  
 105401 satyo vyāvahārikāḥ asatyāḥ prātibhāsiko vā yakṣako yasya prauḍhasya dṛṣā  
 105402 śūnyatvānnityavilīnaḥ || 56 ||  
 105403  
 105404 śūnya eva hi vetāla ivetthaṃ cittavāsanā |  
 105405 uditeyaṃ jagannāmnīm tacchāntau śāntirakṣatā || 57 ||  
 105406  
 105407 ahaṇtāyāṃ jagati ca mṛgatṛṣṇājale ca yaḥ |  
 105408 sāsthasthaṃ dhigghatanaraṃ nopadeśyastvasāviti || 58 ||  
 105409  
 105410 jīvaṃ vivekinamihopadiśanti tajjñā no bālamudbhramamasanmayamāryamuktam |  
 105411 ajñāṃ praśāsti kila yaḥ kanakāvadātāṃ sa svapnadṛṣṭapuruṣāya sutāṃ dadāti  
 105412 || 59 ||  
 105413  
 105414 kuto nopadeśyastatrāha-jīvamiti | tajjñā ātmajñā vivekinaṃ  
 105415 prāptādhikārivišeṣaṇamupadiśanti na tvaprāptādhikāratvādudbhramaṃ  
 105416 bahutarabhrāntiśālinamāryairmuktamupekṣitamasaddehādyabhimānitvādasanmayam  
 105417 bālaṃ yaḥ ajñāṃ praśāsti upadiśati sa kanakavadavadātāṃ sundarīm svasutāṃ  
 105418 svapnadṛṣṭapuruṣāya dadāti | so'pi mūrkhā eveti yāvat || 59 ||  
 105419  
 105420 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0  
 105421 jaganmithyātvapratipādanaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 105422  
 105423 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 105424 jaganmithyātvapratipādanaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 105425  
 105426 dvicacatvāriṃśaḥ sargaḥ 42  
 105427  
 105428 śrīvāsiṣṭha uvāca |  
 105429  
 105430 tataḥ sa jīvo bhagavandṛṣṭavāndehasaṃbhramam |  
 105431 ādisarge nabhaḥsaṃsthaḥ kāmavasthāmupaiti hi || 1 ||  
 105432  
 105433 samaṣṭivyaṣṭisaṃsāraḥkalpitirīśādipūrvikā |  
 105434 māyaivetyupadiśyātra śaṃbhuḥ svanilayaṃ yayau ||  
 105435  
 105436 jīvadetadavasthākaṃ sthitaṃ paśyati dehakaṃ ityante yo'dhyāropa uktastaccheṣaṃ  
 105437 jijñāsurvasiṣṭhaḥ pṛcchati-tata iti | ādisarge kalpādyadhyāsakrame | uktānuvādaḥ  
 105438 pūrvānusaṃdhānārthaḥ || 1 ||  
 105439  
 105440 īśvara uvāca |  
 105441  
 105442 parasmātparame vyomni pūrvoktakramato vapuḥ |  
 105443 jīvaḥ paśyati saṃpannaṃ sa ca svapnanaro yathā || 2 ||  
 105444  
 105445 sa ca jīvaḥ svapnanaro yathā sūkṣmatamanādiṣu viśṛṭtatamaṃ brahmāṇḍaṃ paśyati  
 105446 tadvatparamasūkṣme cidākāṣe'pi paśyatītyarthaḥ || 2 ||  
 105447  
 105448 sarvagatvācciddhanasya kāryaṃ svapnanaro'pi hi |  
 105449 yathā karotyāśu tathā jīvo'dyāpi śarīradhṛk || 3 ||  
 105450  
 105451 uktameva dṛṣṭāntāśayaṃ vivṛṇoti-sarvagatvāditi | nādiḥchidrāntaḥ praveśe'pi  
 105452 sarvaśaktimataḥ sattvāditi bhāvaḥ | kāryaṃ brahmāṇḍaṃ yathā karoti tathā adyāpi  
 105453 sarveṣāṃ prasiddhamityarthaḥ || 3 ||  
 105454  
 105455 sanātano'hamavyaktaḥ pumānityabhidhāṃ tataḥ |  
 105456 karotyātmani tenāśu prathamāḥ prathitaḥ pumān || 4 ||  
 105457  
 105458 sa evādisarge samaṣṭhyupādhiko hiraṇyagarbhākhyāḥ svātmani bāhyavastuṣu ca  
 105459 nāmaḥbhedaṃapi kathayatītyāha-sanātana iti || 4 ||  
 105460  
 105461 evaṃ sa sarge kasmim'scitprathamō'tha sadāśivaḥ |  
 105462 kasmim'scidviṣṇurityukto nābhyutpannaḥ pitāmahaḥ || 5 ||  
 105463  
 105464 tasyaiva sāttvikarājasatāmasakalpeṣu sadāśivādimūrtiprāthamyenatarakalpakatvaṃ  
 105465 niyatamityāha-evamiti || 5 ||  
 105466  
 105467 pitāmahaḥ sa kasmim'scitkasmim'scidapi cetaraḥ |  
 105468 sa ca saṃkalpapuruṣaḥ saṃkalpānmūrtimāsthitaḥ || 6 ||

105469  
105470 ākāśaprabhavo brahmeti pūrvarāmāyaṇokternābhyutpattiniyamah pitāmahasya  
105471 nāstītyāśayenāha-pitāmaha iti | itaro durgābhairavavināyakādih | teṣāmapī  
105472 tattanmāhātmyapratipāḍakapurāṇādibhāgeṣu brahmādyudbhavahetutvaprasiddheḥ | sa  
105473 uktaḥ sadāśivādipuruṣaḥ saṃkalpamayah | so'kāmayata bahu syāṃ prajāyeya iti  
105474 śrutyuktamāyikasamkalparūpaḥ || 6 ||  
105475  
105476 puṣṭaḥ prathamasaṃkalpastām manomūrtimāsthitaḥ |  
105477 yadyathā kalpayatyāśu tattathānubhavatyalam || 7 ||  
105478  
105479 prathamasaṃkalpa eva sūkṣmabhūtasargadvārā puṣṭaḥ  
105480 saṃstatkālasamaṣṭivyaṣṭimanorūpamāsthito hiraṇyagarbhādirūpaḥ san  
105481 yadbhuvanaprajāsargādi yathā kalpayati tattathā vyavahāraṣamamanubhavatītyarthaḥ || 7 ||  
105482  
105483 tattvasadrūpamakhilaṃ śūnyavetālako yathā |  
105484 bhramadṛṣṭyā tu sadrūpamityahaṃtā jagadgatiḥ || 8 ||  
105485  
105486 tattvadṛṣṭyā asadrūpaṃ bhramadṛṣṭyā tu sadrūpaṃ satyamiva bhāti || 8 ||  
105487  
105488 draṣṭādipuruṣastvevaṃ svayaṃ saṃpadyate hi yaḥ |  
105489 sa nimeṣaṃ prati vyoma samudetyatha nīyate || 9 ||  
105490  
105491 evamuktarītyā ya ādipuruṣaḥ svasṛṣṭasya draṣṭā saṃpadyate sa nimeṣaṃ prati  
105492 nimeṣalakṣyakāle'pi svarūpaparyālocanamātreṇa vyoma cidākāśamātraṃ samudeti | atha  
105493 svarūpavismaraṇe nimeṣamātreṇaiva anantamapāraṃ ca saṃsāraṃ prati nīyate || 9 ||  
105494  
105495 nimeṣa eva kalpo yo mahākalpaparamparām |  
105496 pratibhāsaviparyāsamātreṇānubhavatyalam || 10 ||  
105497  
105498 kalpaḥ kalpanāsamārthaḥ | pratibhāsasya viparyāsaḥ parākpravaṇatā tanmātreṇa || 10 ||  
105499  
105500 paramāṇau paramāṇau vyomni vyomni kṣaṇe kṣaṇe |  
105501 sargakalpamahākalpabhāvābhāvā bhavanti te || 11 ||  
105502  
105503 vyomni sūcīchidrādyākāśe'pi || 11 ||  
105504  
105505 dṛśyante kecidanyonyaṃ sādharmaḥyādvāsanāgateḥ |  
105506 mithaḥ kecinna dṛśyante dṛṣṭenātha sadātmanā || 12 ||  
105507  
105508 te ca sargabhedā yāvatām jīvānām tulyakālaṃ tulyagocaravāsanodbhavastāvatām mitho  
105509 darśanādivyavahārasaṃvādinaḥ | anyeṣāṃ tacchūnyā  
105510 ityaindavopākhyānanyāyamāśrityāha-dṛśyanta iti | adarśanaṃ ca  
105511 kalpitarūpāṃse | adhiṣṭānāṃse tu sarveṣāṃ nityāparokṣataivetyāha-dṛṣṭeneti ||  
105512 12 ||  
105513  
105514 sargāḥ sargeṇa sarvatra saṃbhavanti na te śive |  
105515 bhavanti parame vyomni vyomarūpā iti svayam || 13 ||  
105516  
105517 tatra yuktimāha-sargā iti | yataḥ sargeṇa sargātmanā sthitena jīvena saṃbhāvyamānāḥ  
105518 santa eva sargāḥ saṃbhavanti na tu te śive paramārthasvabhāve parame vyomni | tatra  
105519 teṣāṃ vyomarūpatvasyaiva paryavasānādityarthaḥ || 13 ||  
105520  
105521 svayaṃ ca sadasadrūpā līyante svapnaśailavat |  
105522 sargairna deśa ākrānto na ca kālo na kartṛtā || 14 ||  
105523  
105524 nanu sargā brahmasattānirapekṣāḥ svasattayā vā deśakālasaṃbandhabalalabdhasattayā vā  
105525 santu tatrāha-svayaṃ ceti | sadasadrūpā naikataraniyatasvabhāvāḥ | evaṃ deśaḥ  
105526 kālaśca sargaiḥ prān nākrāntaḥ | tayorapi sargāntargatatvātsargasāpekṣarūpatvena  
105527 sargādhīnakalpanatvāccetyarthaḥ | tarhi sarga eva svasya  
105528 kālādisaṃbandharūpamanyādṛśaṃ vā sattvaṃ karotu tatrāha-na kartṛteti |  
105529 sargāṇāmiti vipariṇāmenānuṣaṅgaḥ || 14 ||  
105530  
105531 na caite satsvarūpā vā na kalpyaṃ nāpi ca kṣaṇaḥ |  
105532 na cedam jāyate kiṃcinna ca kiṃcana naśyati || 15 ||  
105533  
105534 tarhi sargāḥ svayameva yāvatpralayaṃ satsvarūpāḥ santu tatrāha-na caite iti |  
105535 sargasatpadayoḥ paryāyatvāpatternāśānāpatteḥ | nābhāvo vidyate sataḥ iti  
105536 bhagavatsiddhāntāditi bhāvaḥ | tarhi sarge sattvamadhyastamevāstu tatrāha-na  
105537 kalpyamiti | asataḥ sattvādhyāsādhiṣṭhānatvāsaṃbhavāditi bhāvaḥ | tarhi



105538 vaināsikamatavattattatkṣaṇarūpameva sattvaṃ dhārayānugatatamastu tatrāha-nāpīti |  
 105539 kṣaṇarūpasya sattvasya pratītikālaparyantamanavasthiteratyantāpratītasya sattvaṃ  
 alikasyāpi  
 105540 tadāpatteriti bhāvaḥ | etena ādyantakṣaṇasaṃbandhalakṣaṇau janmanāśāvapi sargasya  
 105541 nirastāvityāśayenāha-na cedamiti || 15 ||  
 105542  
 105543 sarvaṃ saṃkalparūpeṇa ciccamatkurute citi |  
 105544 svapnapattananirmāṇapātotpātanavajjagat || 16 ||  
 105545  
 105546 evaṃ cāsmatsiddhānta eva śaraṇamityāśayena prāguḥktaṃ smārayati-sarvamiti || 16 ||  
 105547  
 105548 na deśakālakramaṇaṃ karoti ca manāgapī |  
 105549 yathā saṃkalpaśailena deśakālādyanantakam || 17 ||  
 105550  
 105551 kathaṃ tarhi deśakālākrāntatāpratītyastatrāha-yathetyādinā || 17 ||  
 105552  
 105553 ākrāntamapi nākrāntaṃ tathaiva jagatā satā |  
 105554 atha [āpyanākrāntamiti pāṭhaḥ |] nākrāntamākrāntamiva  
 105555 saṃkalpameruṇā || 18 ||  
 105556  
 105557 yathā uccaiḥ sthitena saṃkalpameruṇā nākrāntameva athāpi saṃkalpakāle ākrāntamiva  
 105558 pratibhāśate tadvaditi pareṇānvayaḥ || 18 ||  
 105559  
 105560 yathoccairdeśakālādi tathaiva jagatā satā |  
 105561 saṃpadyate yathā yo'sau puruṣaḥ sarvakārakaḥ || 19 ||  
 105562  
 105563 ata eva saṃkalpānusāreṇaiva puruṣakīṭasthāvarādi janmavaicitryamityāha-saṃpadyata  
 105564 iti | sarvakārakaḥ aihikāmuṣmikasarvakriyāsamarthaḥ || 19 ||  
 105565  
 105566 anenaiva krameṇa kīṭaḥ saṃpadyate kṣaṇāt |  
 105567 tasthuśāmevameveha jātayo hi caturvidhāḥ || 20 ||  
 105568  
 105569 tasthuśāṃ sthāvarāṇāṃ yonirapi saṃpadyate | evameva aṇḍajādicaturvidhajātayaḥ  
 105570 saṃpadyanta ityārthaḥ || 20 ||  
 105571  
 105572 rudrādyāstrṇaparyantāḥ saṃpadyante kṣaṇaṃ prati |  
 105573 paramāṇūpamāḥ santi tathā kecidāṇūpamāḥ || 21 ||  
 105574  
 105575 kṣaṇaṃ prati māyādhiṣṭhātuḥ saṃkalpakṣaṇe eva | vāsanāsaukṣmyātparamāṇūpamā  
 105576 īśadvikāśe trasareṇūpamāḥ sargāḥ sāṃpratamāḥ santi || 21 ||  
 105577  
 105578 eṣa eva kramasteṣāṃ sati vā'sati sargake |  
 105579 asyāḥ saṃsāramāyāyā evaṃbhūtārthabhāvanāt || 22 ||  
 105580  
 105581 vartamānasargavadevātītānāgatānāmapi kramo bodhya ityāha-eṣa eveti | teṣāṃ  
 105582 rudrādītrṇāntānām | kathaṃ tarhi sargoparamastatrāha-asyā iti | evaṃbhūtasya  
 105583 paramārthatattvasya bhāvanātsākṣātkārāt || 22 ||  
 105584  
 105585 bhedopāśāntāvabhyāsādbhavatyupagataḥ śivaḥ |  
 105586 nimeṣaśatabhāgārdhamātrameva parā citiḥ || 23 ||  
 105587  
 105588 kṣaṇaleśamātramapi cidātmano bahirmukhatve kalpakotivistrṭtānarthodaya ityāha##-  
 105589  
 105590 svarūpataścelluṭhitā saiśodetyanavasthitiḥ |  
 105591 sā jñarūpā śilākāśa iva citśvātmani sthitā || 24 ||  
 105592  
 105593 luṭhitā pracyutā | citaḥ svarūpapratīṣṭhaiva brahmatetyāha-seti | jñastattvavit tena  
 105594 rūpyate anubhūyata iti jñarūpā || 24 ||  
 105595  
 105596 tadanādyavabhāsātma brahmaśabdena giyate |  
 105597 asminprauḍhiṃ gate sarge mahāciddyotanaṃ na ca || 25 ||  
 105598  
 105599 abhimānavṛddhyā yathā yathā sargaḥ prauḍhiṃ gacchati tathā tathā  
 105600 cidātmavidyotanahrāsaḥ paricchedādhikeyaprayuktā ātmanaḥ kṣudratā cetyāha##-  
 105601  
 105602 saṃgatāsatyadigdeśakālāṃśaparamāṇutā |  
 105603 jīvatāmāgatā bhūtatanmātravalanākramāt || 26 ||  
 105604  
 105605 saṃgatairasatyairdigdeśakālākṛtairāṃśaiḥ paricchedaiḥ paramā māśakaputtikādyantā

105606 aṇutā kṣudratā ca | ātmana iti śeṣaḥ | paramāṇunā iti pāṭhe tu paramaṇāṇunā  
105607 liṅgopādhinā brahmacijjīvatāmāgatā satī  
105608 bhūtatanmātraśābditadehendriyādivalanākramāt he aṅga mṛgī vīrullatā vā  
105609 kiṭadevāsuraḍikam vā bhavatīti pareṇānvayaḥ || 26 ||  
105610  
105611 bhavatyaṅga mṛgīvirutkiṭadevāsuraḍikam |  
105612 yasminnitye tate'nante dṛḍhe sragiva tiṣṭhati || 27 ||  
105613  
105614 ata eva dṛḍhasūtre sragiva viśvaṃ sadasadgrathitaṃ tiṣṭhatītyāha-yasminniti || 27 ||  
105615  
105616 sadasadgrathitaṃ viśvaṃ viśvage viśvakarmaṇi |  
105617 na taddūre na nikaṭe nordhve nādho na tena me |  
105618 na pūrvaṃ nādya na prātarna sannāsanna madhyamam || 28 ||  
105619  
105620 viveke tu tatsarvadikkālādiparicchedanirmuktamevetyāha-na taditi | te tvadīyaṃ na | me  
105621 madīyaṃ ca na | mādhyamaṃ sadasatpakṣāntarālikamanirvacanīyaṃ || 28 ||  
105622  
105623 anubhavaḥkalanāmṛte'sya mātā bhavati na sarvavikalpaneśvasatsu |  
105624 phaladuruvibhavā pramāṇamālā sthitimupayāti na vāriṇīva vahnīḥ || 29 ||  
105625  
105626 ata eva svānubhavamātrameva tatra mānaṃ na tu laukikaṃ mātṛmānādi tatra kramata  
105627 ityāha-anubhaveti | evaṃ sarvavikalpaneśvasatsu asya svānubhavarūpāṃ kalanāṃ  
105628 svaprakāśacaitanyamṛte vinā anyo mātā anubhavitā na bhavati | yā tu laukikī  
105629 phalantyuravo vyavahāravibhavā yasyāḥ sakāśāttathāvidhā pramāṇamālā sā vāriṇī  
105630 vahniriva tatra sthitiṃ nopayāti | tatra tripuṭimātrasya bādhādityarthaḥ || 29 ||  
105631  
105632 yathāpṛṣṭaṃ mune proktaṃ tvayi kalyāṇamastu te |  
105633 diśaṃ prayāmo'bhimatāmāgacchottīṣṭha pārvati || 30 ||  
105634  
105635 upadeśyāntarāpariśeṣaṃ darśayannīśvaraḥ svopaḍiṣṭārthamāśiṣāpi  
105636 vasiṣṭhamanugṛhyopadeśamupasaṃhṛtyottasthāvityāha-yatheti || 30 ||  
105637  
105638 śrīvasiṣṭha uvāca |  
105639  
105640 ityuktvā nīlakaṇṭho'sau tyaktapuṣpāñjalau mayi |  
105641 tatāra parivāreṇa samamambarakoṭaram || 31 ||  
105642  
105643 tatāra pupluve || 31 ||  
105644  
105645 tasmingate tribhuvanādhipatāvumeśe sthityā kṣaṇaṃ tadanu saṃsmṛtipūrvameva |  
105646 aṅgīkṛtaṃ navapavitradhiyā mayātmadevārcanaṃ śamavataiva jihāsitaṃ tat || 32 ||  
105647  
105648  
105649 pūrvameva śamavatā mayā tasya śrīguroriśvarasyānusmṛtipūrvakameva tadupaḍiṣṭaṃ  
105650 nityāparokṣadevārcanaṃ navayā pariṣkṛtayā śraddhādipavitrāyā ca dhiyā  
105651 mayānuṣṭheyatvenāṅgīkṛtaṃ tatprāktanāṃ jaḍadevārcanaṃ jihāsitaṃ cetyarthaḥ || 32 ||  
105652  
105653  
105654 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
105655 paramātmābhīdhānaṃ nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
105656  
105657 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
105658 paramātmābhīdhānaṃ nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
105659  
105660 tricātvāriṃśaḥ sargaḥ 43  
105661  
105662 śrīvasiṣṭha uvāca |  
105663  
105664 etaduktaṃ paraṃ tena svayameva ca vedmyaham |  
105665 rāma tvamāpi jānīṣe yathedaṃ samavasthitaṃ || 1 ||  
105666  
105667 iha śrutvā savairāgyaṃ rāmaḥ svātmaśivārcanaṃ |  
105668 prabuddhaḥ kṛtakṛtyaṃ svaṃ tatpratiṣṭhamavarṇayat ||  
105669  
105670 i'svaropaḍiṣṭaṃ tattvadarśanaparyavasitaṃ svātmaśivārcanaṃ śrīrāmasya  
105671 śraddhātīśayasiddhaye praśamsansvayamāpi tadeva punarupaḍiṣati-etadityādinā |  
105672 paraṃ sarvotkṛṣṭaṃ | idaṃ jagattattvaṃ || 1 ||  
105673  
105674 yatrālikamalikena kilālike vilokyate |

105675 tasyāṃ saṃsāramāyāyāṃ kiṃ satyaṃ kimasanmayam || 2 ||  
105676  
105677 yatra māyāyāṃ alīke bhrame alīkopādhighaṭṭitatvādālikena jīvena alīkamasadeva  
105678 jagadvilokyate || 2 ||  
105679  
105680 yathā yena vikalpena yadvikalpena kathyate |  
105681 tathā tenātmakalpena nagatā'pyanubhūyate || 3 ||  
105682  
105683 tatra kavikalpitena merutvena rājādervarṇane tathānubhavo dṛṣṭānta ityāha-yatheti |  
105684 vividhaṃ kalpayatīti vikalpena yena kavinā yasmin rājādau mervādivividhabhāvakaḥkalpanaṃ  
105685 yadvikalpastena kāvyaracanayā yathā yathā kathyate tathā tathā śrutvā ātmānaṃ  
105686 kalpayatītyātmakalpo rājādistena svasminnagatā merutā kalpavṛkṣatā vāpyanubhūyate |  
105687 kathamanyathā kāvyārthanubhavacamatkārasvādastasya bahuvittalābhamānādikaṃ ca  
105688 kaveḥ syādīti bhāvaḥ || 3 ||  
105689  
105690 yathā dravatvaṃ payasi yathā spando nabhasvati |  
105691 yathā nabhasi sūnyatvaṃ tathā sargatvamātmāni || 4 ||  
105692  
105693 vividhakalpanā cājñātasatyātmanaḥ svabhāva evetyāśayena dṛṣṭāntāntarāṇyāha##-  
105694  
105695 tataḥ prabhṛti tenaiva kramenārcanamātmānaḥ |  
105696 adya yāvadvatavagrahaḥ kurvannahamavasthitaḥ || 5 ||  
105697  
105698 evaṃ svābhāvikaśyaiva vikalpādhyāropasyārcanatvacintanaṃ  
105699 tadāprabhṛtyadyaparyantaṃ kurvanneva sthita ityāha-tata iti || 5 ||  
105700  
105701 anenārcāvidhānena mayeme rāma vāsarāḥ |  
105702 akhinnenātivāhyante vyavahāraparā api || 6 ||  
105703  
105704 yathāprāptaiḥ kriyācāraḥkūsumairātmano'rcanam |  
105705 vyucchinnaṃ vyucchinnaṃ na kadācidaharniṣam || 7 ||  
105706  
105707 suṣuptikāle vyucchinnaṃ kadāpi na vyucchinnaṃ | tadāpi sukhamaḥmasvāpsaṃ na  
105708 kiṃcidavediṣamityutthitapratisaṃdhānahetvavidyāvṛttipuṣpatrayārcanasadbhāvādīti  
105709 bhāvaḥ || 7 ||  
105710  
105711 grāhyagrāhakasaṃbandhe sāmānye sarvadehinām |  
105712 yoginaḥ sāvadhānatvaṃ yattadarcanamātmānaḥ || 8 ||  
105713  
105714 tarhyajñānāmapi tādṛśaśivārcaṇaṃ sadaivāstīti kastava tebhyo viśeṣastatrāha##-  
105715  
105716 dṛṣṭyānayaḥ raghupate saṅgamuktena cetasā |  
105717 saṃsāraviralāraṇye viharāsmiṇna khidyase || 9 ||  
105718  
105719 sā ca sāvadhānatā āsaṅgatyāga eveti dar'sayannarcane dṛṣṭaphalabāhulyakīrtanena  
105720 rāmaṃ pravartayati-dṛṣṭyēti || 9 ||  
105721  
105722 duḥkhe mahati saṃprāpte dhanabandhuviyogaje |  
105723 etāṃ dṛṣṭimavaśṭabhya vicāraṃ kuru suvrata || 10 ||  
105724  
105725 tyaktasyāsaṅgasya punaranutpāde vicāradārḍhyaṃ heturityāha-duḥkhe iti || 10 ||  
105726  
105727 sukhaduḥkhe na kartavye dhanabandhūdayakṣaye |  
105728 evaṃprāyā eva sarvā nityaṃ saṃsāradṛṣṭayaḥ || 11 ||  
105729  
105730 sukhaduḥkhe harṣaviśādau | evaṃprāyā idṛśā naśvarā eva || 11 ||  
105731  
105732 jñānsyeva gatim citrāṃ viśayāṇāṃ pramāthinīm |  
105733 yathāyānti yathā yānti yathā paribhavanti ca || 12 ||  
105734  
105735 prathamamāyānti tato yānti | svavyasanāsaṅgena puruṣaṃ paribhavanti ca || 12 ||  
105736  
105737 evameva pravartante premāṇi ca dhanāni ca |  
105738 evamevāvahīyante nimittairavicāritaiḥ || 13 ||  
105739  
105740 avicāritairatarkitaiḥ || 13 ||  
105741  
105742 na tāstava na tāsāṃ tvaṃ nirmalāntarjagatkriyāḥ |  
105743 idamitthaṃ jagatkiṃcitkiṃ mudhā paritapyase || 14 ||

105744 he nirmala tā jagatkriyāstavāntarna tāsām tvamantarna kiṃcittucchameva || 14 ||  
 105745  
 105746 tvamihāsi jagadrūpaṃ cinmātravitatākṛte |  
 105747 nijāvayavakāvṛttau kaḥ kramo harṣaśokayoḥ || 15 ||  
 105748  
 105749 yadi tu jagatastucchatām necchasi tarhyātmaiva jagaditi paśya | tathādarśane'pi tava  
 105750 bandhādiviyoge svāvayavaparivartana iva na harṣaśokaprasaktirityāha-tvamiti || 15 ||  
 105751  
 105752 tāta cinmātrarūpo'si na te bhinnamidaṃ jagat |  
 105753 atastava katham kutra heyopādeyakalpanā || 16 ||  
 105754  
 105755 iti ciccakracāñcalye cinmaye jagadambudhau |  
 105756 taraṅgajāle cāmbhodhau kaḥ kramo harṣaśokayoḥ || 17 ||  
 105757  
 105758 iti uktarītyā cidrūpe jagaccakracāñcalye || 17 ||  
 105759  
 105760 cidekatānatāmetya saṁsuptimāgataḥ sthitim |  
 105761 adyaprabhṛti rāma tvaṃ turyāvasthātmako bhava || 18 ||  
 105762  
 105763 uktārcanasya paramakāṣṭhāyām rāmaṃ sthāpayati-cidekatānatāmiti || 18 ||  
 105764  
 105765 samaḥ samasamābhāso bhāsvadvapurudāradhīḥ |  
 105766 tiṣṭhātmārcārato nityaṃ paripūrṇa ivārṇavaḥ || 19 ||  
 105767  
 105768 svayaṃ samaḥ sarvavaiśamyanimuktaḥ | samena brahmaṇā samā aikarasyāpannā  
 105769 jagadābhāsā yasya || 19 ||  
 105770  
 105771 etattvaṃ śrutavānsarvaṃ sthitastvaṃ paripūrṇadhīḥ |  
 105772 yadicchasītaratpraṣṭuṃ tatpṛccha raghunandana || 20 ||  
 105773  
 105774 yatpṛṣṭaṃ prathame kalpe tadadya paricodaya |  
 105775  
 105776 śrīrāma uvāca |  
 105777  
 105778 idānīm saṃśayo brahmanvinivṛtto viśeṣataḥ || 21 ||  
 105779  
 105780 prathame kalpe vicārārambhe vairāgyaprakaraṇe tvayā yatpṛṣṭaṃ ye praśnāḥ  
 105781 kṛtāsteṣu adya kiṃcidavaśiṣṭaṃ cedasti tarhi tatparicodaya pṛccha || 21 ||  
 105782  
 105783 jñātaṃ jñātavyamakhilaṃ jātā tṛptirakṛtrimā |  
 105784 na mune'sti malaṃ dvitvaṃ na cetyaṃ na ca kalpanam || 22 ||  
 105785  
 105786 malamajñānam | dvitvaṃ jīvabrahmabhedāḥ | kalpyate yena tatkalpanaṃ manaḥ || 22 ||  
 105787  
 105788 tadā mamābhūdajñānaṃ praśāntamadhunā tu tat |  
 105789 kalaṅka ātmano'stīti tadjñānava'sena yā || 23 ||  
 105790  
 105791 bhrāntirāsīdidānīm sā nivṛttā tvatprasādataḥ |  
 105792 na jāyate na mriyate na caivātmā kalaṅkitaḥ || 24 ||  
 105793  
 105794 sarvaṃ ca khalvidaṃ brahmamayamityudito'smyalam |  
 105795 praśnebhyāḥ saṃśayebhyaśca vāñchitebhyaśca sarvataḥ || 25 ||  
 105796  
 105797 brahmaiva brahmamayaṃ brahmavivarto vā | vāñchitebhyaśca nivṛttamiti śeṣaḥ || 25 ||  
 105798  
 105799 śuddhaṃ me nirmalaṃ cetastvaṣṭrā yantrabhramādiva |  
 105800 sarvācāropadeśeṣu prāptaprokṭeṣu sādhubhiḥ || 26 ||  
 105801  
 105802 tvaṣṭrā yantre āropya bhramaṇaṃ bhramastallakṣitaṃ takṣaṇaṃ [takṣaṇaṃ iti padaṃ  
 105803 kvacinna paṭhyate |] tasmātsūryabimbamiva śuddhaṃ bhāsvaram | sādhubhiḥ  
 105804 prāptebhya upagatebhyāḥ śiṣyebhyāḥ prokṭeṣu sarveṣāmācārāṇāṃ  
 105805 sādhanānāmupadeśeṣu nirākāṅkṣi || 26 ||  
 105806  
 105807 nirākāṅkṣi sthito'smyantaḥ sumeruḥ kanakeṣviva |  
 105808 na tadastyasti yatrāśā na tadasti yadīpsitam || 27 ||  
 105809  
 105810 ciralabhye āśā | anupadalabhye īpseti bhedaḥ || 27 ||  
 105811  
 105812

105813 na tadasti yadādeyaṃ heyaṃ madhyaṃ carācare |  
105814 idaṃ heyamupādeyamidaṃ sadidamapyasat || 28 ||  
105815  
105816 madhyamupekṣyam || 28 ||  
105817  
105818 iti cintābhramaḥ śānto nipuṇaṃ paramo mune |  
105819 na svargamabhivāñchāmi dveṣmi vāpi na rauravam || 29 ||  
105820  
105821 rauravaṃ narakaviśeṣaṃ cāpi na dveṣmi || 29 ||  
105822  
105823 ātmanyeva hi tiṣṭhāmi mandarādririvābhramaḥ |  
105824 kaṇaśaḥ kīrṇatrijagatkṣīrasāgarasaṃsṛtiḥ || 30 ||  
105825  
105826 kaṇaśaḥ paramāṇuśo vibhajya kīrṇāni vikṣiptāni vināśitānīti yāvat trijaganti yena  
105827 tathāvidhasya kṣīrasāgarasya saṃsṛtiḥ sarvato vyāptiriva vyāptiriyasya | autprekṣikametat  
|  
105828 athavā kaṇaśaḥ prasṛtairyaśaḥkṣīralavaiḥ kīrṇāni siktāni trijaganti yayā  
105829 tathāvidhāmanuvaṃśakṣīrasāgare saṃsṛtirvyavahāro yasya tathāvidhaścīrasaṃbhrānto  
105830 rāmalakṣaṇo mandarācalo bodhāmṛtotpattyā kṛtārthaḥ | sāmpratamaṃ viśrānta  
105831 uparatabhramo vṛtta iti pareṇānvayaḥ || 30 ||  
105832  
105833 viśrāntaścīrasaṃbhrānto nirbhramo rāma mandaraḥ |  
105834 avastvidamidamaṃ vastu paśyati kalanāstyalam || 31 ||  
105835  
105836 idaṃ jagat itthaṃ yathā dṛṣṭaparakārameva nānyattattvamastīti yena mūḍhena jñātaṃ  
105837 tasya hṛdi kuṣaṃdehajālena jvaliteva adhikaṃ saṃtāpinī idaṃ vastu idamavastu iti kalanā  
105838 alamasti he munīśvara tvamīti maduktārthaṃ svānubhavasamaṃvādāya paśyati  
105839 pareṇānvayaḥ || 31 ||  
105840  
105841 hṛdi tasya kuṣaṃdehajālena jvalitādhikam |  
105842 idamitthaṃ jagaditi jñātaṃ yena munīśvara || 32 ||  
105843  
105844 sa yatra yāti kārpaṇyaṃ jagatastanna labhyate |  
105845 vicitrākulakallolājjaḍādvṛttivivarjitāt || 33 ||  
105846  
105847 sa tādrśamūḍhapuruṣo yatra yasmin dhanādiviśaye kārpaṇyaṃ yāti jagataḥ saṃbandhi  
105848 tadvastu tattvadṛśā na labhyate'smābhiriti śeṣaḥ | yato vayaṃ vicitrā  
105849 aśanāyādilakṣaṇā ākulāḥ kallolāḥ ṣaḍūrmayo  
105850 yasmiṃstathāvidhācchuddhacidākāravṛttivivarjitājjaḍādbhavasāgarāttvatprasādena  
105851 tīrṇāḥ sma iti pareṇānvayaḥ || 33 ||  
105852  
105853 tvatprasādena bhagavaṃstīrṇāḥ smo bhavasāgarāt |  
105854 saṃpadānavadhirjñāto dṛṣṭaḥ sīmānta āpadāmaḥ || 34 ||  
105855  
105856 sarvasāre'pyadīnāḥ smaḥ pūrṇāḥ smaḥ parameśvara |  
105857 yayāvabhedyāmaparairdalitāsāmataṅgajam |  
105858 saṃsārasāgare samyagvīratāmāgataṃ manaḥ || 35 ||  
105859  
105860 sarvasāre bhūmānandaviśaye'pi nityalabdhatvādadīnāḥ smaḥ |  
105861 asmanmanaḥsaṃsāralakṣaṇe samare dalitaḥ āsāmataṅgajo yena tathāvidhaṃ sat  
105862 parairabhedyāṃ samyagvīratāṃ yayau || 35 ||  
105863  
105864 parigalitavikalpatāmupetaṃ pragalitavāñchamadīnasārasattvam |  
105865 trijagati yadatiprasannarūpaṃ pramuditamantaranuttamaṃ mano me || 36 ||  
105866  
105867 pūrṇaṃ manaḥsthitimeva varṇayannupasaṃharati-parigaliteti |  
105868 adīnasāramakārpaṇyadṛḍhaṃ sattvaṃ sthairyam yasya | trijagati prasiddhāni  
105869 pūrṇacandrakṣīrasāgarasāradākāśādīni yāni prasannarūpāni  
105870 tānyatikrāntamatiprasannarūpam | sāpekṣasamāsaśchāndasaḥ | antaḥpramuditamata  
105871 evānuttamaṃ me manaḥ sthitamityarthaḥ || 36 ||  
105872  
105873 itryārṣe śrīvā0rāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
105874 viśrāntivarṇanaṃ nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
105875  
105876 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
105877 viśrāntivarṇanaṃ nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
105878  
105879 catuṣcatvāriṃśaḥ sargaḥ 44  
105880

105881 śrīvasiṣṭha uvāca |  
105882  
105883 kevalenendriyaiḥ sārdhaṃ vartamānārthavartinā |  
105884 asaṃgamena manasā yatkaroṣi na tatkr̥tam || 1 ||  
105885  
105886 ihāsaṅgakṣayopāyā vāñchātyāgādayaḥ punaḥ |  
105887 manaḥkṣayāntā guruṇā jñānadārḍhyārthamīritāḥ ||  
105888  
105889 rāmeṇa svasya tattvabodhaviśrāntau varṇitāyāmapi tatparipākātprāk pracyutirmā bhūditi  
105890 śīlānikhātasthūṇādārḍhyāya saṃdhikīlaparamparāmiva jīvanmuktalakṣaṇabhūtāṃ  
105891 prāguktasādhanaparamparāmeva pratiṣṭhāpayiṣyan śrīvasiṣṭhaḥ prāgukte  
105892 yathāprāptavyavahāropabhogādilakṣaṇe śivārcane'pi sarvārambhā hi doṣeṇa  
105893 dhūmenāgnirivāvṛtāḥ iti nyāyena  
105894 pramādāddhīmsāparāniṣṭādiprasakteravarjanādbhogasyānarthahetutvācca syādeva  
105895 punarjananādyanartha ityāśaṅkāṃ vārayannāha-kevaleneti | kevalena rāgādirahitena  
105896 ataeva asaṃgamena kartṛtvābhīmānalakṣaṇakriyāsaṃgamaśūnyena || 1 ||  
105897  
105898 yathā prāptikṣaṇe vastu prathame tuṣṭaye tathā |  
105899 na prāptyekakṣaṇādūrdhvamiti ko nānubhūtavān || 2 ||  
105900  
105901 nanu viṣayānāṃ tuṣṭījanakatvaniyamātkathaṃ teṣu rāgastyaktuṃ śakya  
105902 ityāśaṅkyāha-yatheti | prāptikṣaṇātiriktapūrvottarakālayosteṣu  
105903 tuṣṭīhetutvavyabhicārānnāyaṃ niyama iti bhāvaḥ || 2 ||  
105904  
105905 vāñchākāle yathā vastu tuṣṭaye nānyadā tathā |  
105906 tasmātkṣaṇasukhe saktiṃ bālo badhnāti netaraḥ || 3 ||  
105907  
105908 ataeva cirānarthe kṣaṇikasukhe āsaṅgo'pi na yukta ityāha-vāñcheti |  
105909 vāñchāpadena lābho lakṣyate || 3 ||  
105910  
105911 vāñchākāle tuṣṭaye yattatra vāñchaiva kāraṇam |  
105912 tuṣṭistvatuṣṭiparyantā tasmādvāñchāṃ parityaja || 4 ||  
105913  
105914 yadā vastulābhakṛtaḥ kṣaṇiko'pi vāñchānirodhaḥ sukhahetustadā  
105915 ātyantikavāñchocchedo niratiśayānandaheturityarthhādāgatam tathā ca  
105916 vāñchaivānartha ityāśayenāha-vāñchākāle iti | tuṣṭirānandaḥ |  
105917 atuṣṭistutuṣṭivirodhivāñchaiva paryanto vicchedo yasyāstathāvidhā || 4 ||  
105918  
105919 yadi tatpadamāpto'si kadācitkālāparyayāt |  
105920 tadahaṃbhāvanārūpe na maṅktavyaṃ tvayā punaḥ || 5 ||  
105921  
105922 nanu pūrṇānandaṃ padaṃ prāpto'haṃ tasmai mahyaṃ  
105923 punarviṣayavāñchātyāgopadeśaste kimarthastatrāha-yadīti | punaḥ  
105924 kālāntare'pyahaṃbhāvapaṅke nimajjanaṃ mā bhūditi tatpadasthitidārḍhyārthaḥ  
105925 punarupadeśa ityarthaḥ || 5 ||  
105926  
105927 ātmajñānācalasyāgre rāma viśrāntavānasi |  
105928 ahaṃbhāvamahāśvabhre na punaḥ pātamarhasi || 6 ||  
105929  
105930 yatsmṛtānantasaddṛṣṭerjñatvameruśiraḥsthiteḥ |  
105931 punargarbhānukārāntaḥpātāle patanaṃ kutaḥ || 7 ||  
105932  
105933 satyapi dārḍhye punarmajjanaṃ kiṃ nāśaṅkyate tatrāha-yadīti | yadyasmāddhetoḥ  
105934 garbho mātṛkuḥṣigataḥ piṇḍastamanuṣṛtya karoti janmādyanarthamiti  
105935 garbhānukāro'haṃbhāvastallakṣaṇe'ntaḥpātāle |  
105936 dṛḍhībhūtajñānasyāvaśyamavidyānarthabījoccheditvāditi bhāvaḥ || 7 ||  
105937  
105938 dṛśyate te svabhāvo'yaṃ samatāsatyatāmayaḥ |  
105939 manye kṣīṇavikalpo'si jāto'si hatakālikaḥ || 8 ||  
105940  
105941 anyeṣāṃupakārāya vā mayedamuktaṃ tava tvajñānaṃ naṣṭamiti mayā  
105942 samatādilingairlakṣitam evetyāśayenāha-dṛśyata iti | kālikā avidyā || 8 ||  
105943  
105944 svabhāve saṃsthito rāma ityāvedayatīva me |  
105945 saumya pūrṇārṇavaprakhyā samatā nirmalā tava || 9 ||  
105946  
105947 āśā yātu nirāśatvamabhāvaṃ yātu bhāvanam |  
105948 amanastvaṃ mano yātu tavāsaṅgena jīvataḥ || 10 ||  
105949

105950 na sañjanamasan̄gastena jīvataḥ | anumodane āśiṣi vā loṭ || 10 ||  
 105951  
 105952 yāṃ yāṃ vastudṛśaṃ yāsi tasyāṃ tasyāṃavasthitam |  
 105953 sattāsāmānyarūpeṇa brahma bṛṃhitaciddhanam || 11 ||  
 105954  
 105955 na manorathabhaṅgānnirāśatvādyāśāse kiṃtu sarvato  
 105956 niratiśayānandabrahmalābhādityāśayenāha-yāṃ yāmiti || 11 ||  
 105957  
 105958 ajñātātmā nibaddho'si vijñātātmā na badhyase |  
 105959 rāma tvaṃ svātmanātmānaṃ bodhayasva balādataḥ || 12 ||  
 105960  
 105961 balāt mananādidārḍhyāt || 12 ||  
 105962  
 105963 yatra na svadate vastu svadate ca yathāgatam |  
 105964 avāsanatvaṃ tadviddhi sām̄yamākāśakomalam || 13 ||  
 105965  
 105966 idānīm nirvāsanatvasya svānubhavagamyāṃ lakṣaṇamāha-yatreti | vastu bhogasukham |  
 105967 yathāgataṃ prārabdhopanītaṃ duḥkhamapi || 13 ||  
 105968  
 105969 vāsanārahitairantarindriyairāhara kriyāḥ |  
 105970 na vikriyāṃavāpnoṣi khavatḥkṣobhaśatairapi || 14 ||  
 105971  
 105972 khavat ākāśavat || 14 ||  
 105973  
 105974 jñātā jñānaṃ tathā jñeyaṃ trayamekatayātmani |  
 105975 śāntātmānubhavā'bhavyaṃ na bhūyo bhavabhāgasi || 15 ||  
 105976  
 105977 abhavyaṃ duḥkhādyapi tripuṭyekikāreṇātmatayā anubhava | tena tasya pratikūlatā  
 105978 sām̄yatīti bhāvaḥ || 15 ||  
 105979  
 105980 cittonmeṣanimesābhyāṃ saṃsārapralayodayau |  
 105981 vāsanāprāṇasaṃrodhādanimeṣaṃ manaḥ kuru || 16 ||  
 105982  
 105983 duḥkhādaḥ prātikūlyavikalpanaṃ manaḥkṛtamiti tadeva vā bhuṣuṇḍoktayuktyā  
 105984 niroddhavyamityāśayenāha-citteti || 16 ||  
 105985  
 105986 prāṇonmeṣanimesābhyāṃ saṃsṛteḥ pralayodayau |  
 105987 tamabhyāsaprayogābhyāmunmeṣarahitaṃ kuru || 17 ||  
 105988  
 105989 maurkhyonmeṣanimesābhyāṃ karmaṇāṃ pralayodayau |  
 105990 tadvilīnaṃ kuru balādguruśāstrārthasaṃyamaiḥ || 18 ||  
 105991  
 105992 ajñānameva vā pravṛttidvārānarthanidānamiti tadeva jñānadārḍhyena  
 105993 nirasaniyamityāha-maurkhyeti || 18 ||  
 105994  
 105995 yathā vātarajaḥsaṅgaspaṇḍātkhaṃ bhāvavedanam |  
 105996 tathā citaścetyatayā spandādidamupasthitam || 19 ||  
 105997  
 105998 cittonmeṣanimesābhyāmiti yaduktaṃ taddṛṣṭāntena sphuṭayati-yathetyādinā |  
 105999 yathā khamākāśaṃ vātasya rajasāṃ ca saṅgātspandācca  
 106000 malinacalanādisvabhāvavedanaṃ saṃpannaṃ tathā citaścittalakṣaṇātspandāccetyatayā  
 106001 idamanarthajātamupasthitamityarthaḥ || 19 ||  
 106002  
 106003 dṛśyadarśanasambandhaspandeneṇyaṃ jagadgatiḥ |  
 106004 sphuratyālokakuḍyādīsaṃgajā varṇadhīriva || 20 ||  
 106005  
 106006 ukte'rthe anvayavyatirekau drśayati-dṛśyeti dvābhyāṃ |  
 106007 nānācchidrapraviṣṭasaurālokakuḍyasaṃbandhajā citravarnadhīriva || 20 ||  
 106008  
 106009 dṛśyadarśanasambandhaspandābhāve na jāyate |  
 106010 vedanā bhavadābhāsā citrapuṃsābhivāśaye || 21 ||  
 106011  
 106012 bhavatīti bhavajjagattadābhāsā | yathā citralikhitapuṃsāmāśaye hṛdi bhāvanaiva na  
 106013 jāyate tadvat || 21 ||  
 106014  
 106015 cittaspaṇḍotthitā māyā tadabhāve vilīyate |  
 106016 payaḥspaṇḍotthitā vicistadabhāve vinaśyati || 22 ||  
 106017  
 106018 tyāgena vāsanāṃśasya bodhādvā prāṇarodhanāt |

106019 citte nispanadatām yāte kutaḥ spandasya saṁbhavaḥ || 23 ||  
 106020  
 106021 spandasya kauṭasthyacyutirūpasya || 23 ||  
 106022  
 106023 asaṁvitspandamātreṇa yāti cittamacittatām |  
 106024 prāṇānām vā nirodhena tadeva ca paraṁ padam || 24 ||  
 106025  
 106026 hyarthe caśabdaḥ || 24 ||  
 106027  
 106028 dṛśyadarśanasaṁbandhe yatsukhaṁ pāramārthikam |  
 106029 tadantaikāntasaṁvittyā brahmadṛṣṭyā manaḥkṣayaḥ || 25 ||  
 106030  
 106031 bodhādvā iti madhyamopāyamuktaṁ vivṛṇoti-dṛśyete | viṣayendriyasaṁbandhe  
 106032 yatsukhaṁ prasiddhaṁ tatparamārthato brahmasukhameva | etasyaivānandasyānyāni bhūtāni  
 106033 mātṛāmupajīvanti iti śruteḥ | atastasyāntaḥ  
 106034 paramāvadhirmānuṣānandamārabhyottarottaraṁ śataguṇotkarṣeṇa śrutyā darśitaḥ yato  
 106035 vāco nivartante aprāpya manasā saha | ānandaṁ brahmaṇo vidvāna bibhete kadācana iti |  
 106036 tadekāntaṁ tanmātrapūrṇatātatsaṁvittirūpayā brahmadṛṣṭyā manaḥkṣayaḥ  
 106037 siddhyatītyarthaḥ || 25 ||  
 106038  
 106039 yatra nābhyuditaṁ cittaṁ tattatsukhamakṛtrimam |  
 106040 na svargādaḥ saṁbhavati marau himagṛhaṁ yathā || 26 ||  
 106041  
 106042 tattatsukhaṁ brahmasukhaṁ tacca svargādibhogabhūmau na saṁbhavati | tatra cittasya  
 106043 kāmāsūyādikaluṣatvādityarthaḥ | himaṁ śīśirajalaṁ tasya gṛhaṁ saraḥ || 26 ||  
 106044  
 106045 cittopaśamaṁ sphāramavācyam vacasā sukham |  
 106046 kṣayātīśayanirmuktaṁ nodeti na ca sāmyati || 27 ||  
 106047  
 106048 na vācyam vaktumaśakyam | svānubhavaikagamyamityarthaḥ || 27 ||  
 106049  
 106050 bodhādbhavati cittānto durbodhāccittaveditā |  
 106051 bālavetālavattena mohaśrīrghanatām gatā || 28 ||  
 106052  
 106053 cittasyānto nāśaḥ | yato durbodhādbhrāntivaśādeva cittaveditā cittasadbhāvapratītiḥ  
 106054 bodhena tu bhrāntirnaśyatīti yuktaścittanāśa iti bhāvaḥ | bālakalpitavetālavat | tena  
 106055 durbodhena || 28 ||  
 106056  
 106057 vidyamānamapi hyetaccittaṁ bodhādvilīyate |  
 106058 sadapyasādivābhāti tāmraṁ hemīkṛtaṁ yathā || 29 ||  
 106059  
 106060 nanu jñānināmapi vyavahāradarśanāccittamastyeva tat kathaṁ jñānena naṣṭam  
 106061 sattvanaṣṭatvayoryugapadekatra virodhāttatrāha-vidyamānamapīti || 29 ||  
 106062  
 106063 jñasya cittaṁ na cittākhyam jñacittaṁ sattvamucyate |  
 106064 nāmārthānyatvabhākcittaṁ bodhāttāmrasuvarṇavat || 30 ||  
 106065  
 106066 nāmato'rthataścānyatvaṁ bhajata ityanyatvabhāk || 30 ||  
 106067  
 106068 na saṁbhavati cittatvaṁ tena tatpravilīyate |  
 106069 bhramaḥ sāmyati bodhena nābhāvo vidyate sataḥ || 31 ||  
 106070  
 106071 bhrāntibījatvameva cittasya cittatā sā bodhena pravilīyata ityarthaḥ | ghaṭādināśe'pi  
 106072 kapālādyātmanā pariśeṣadrśanātsataḥ svarūpeṇa nāśaḥ kvāpyaprasiddha evetyāha##-  
 106073  
 106074 avastveva vikalpātma cittādi śaśaśṛṅgavat |  
 106075 sarvaṁ tadātmanastasmāttaddhi bodhādvilīyate || 32 ||  
 106076  
 106077 vastubodhasyāvastukalpitāmśamātrabādhakatvaprasiddherapi na  
 106078 sattvāmśabādhakatvaprasaktirityāha-avastveveti | cittādi sarvaṁ tat  
 106079 pāramārthikasyātmano vivarta iti śeṣaḥ || 32 ||  
 106080  
 106081 cittaṁ sattvaṁ samāyātaṁ kiṁcitkālaṁ jagatsthitau |  
 106082 vihr̥tya turyāvasthāyām turyātītaṁ bhavatyataḥ || 33 ||  
 106083  
 106084 tarhi kiṁ jīvanmuktacittasya vyavahāraḥ samāvasthā vāstavyeva netyāha-cittamiti |  
 106085 vihārasamādhisākṣātkāraparyantā tadavasthā na vāstavi kiṁtu  
 106086 prārabdhapratibaddhāvidyāleśakṛtabādhitanuvṛttiḥ |  
 106087 videhakaivaivāvirbhūtaturyātītāvasthaiva tasya vāstavīti bhāvaḥ || 33 ||



106088  
106089 brahmaiva bhūribhavanabhramavibhramaughairitthaṃ sthitaṃ  
106090 samamanekatayaikameva |  
106091 sarvātma sambhavati netaradaṅga kiṃciccittādikaṃ ca na hṛdīva hi saṃniveśaḥ ||  
106092 34 ||  
106093  
106094 tatturyātitaṃ brahma yāvanna jñātaṃ tāvaccittajagadādi mithyāveśeṇa sthitaṃ  
106095 sarvātmakaṃ bhavati na cittādikaṃ nāma kiṃciditaradvastvantaramastīti jñānamātreṇa  
106096 tanmātrasvabhāvapariśeṣaścittāderiyukta evetyāśayenāha-brahmaiveti | yathā hṛdi  
106097 manorathaparikalpitaprāsādupavanavāpyādīsaṃniveśastatrāsamāveśādeva nāsti  
106098 tadvatparamasūkṣme acchidracidekarasaghane brahmaṇyapi jagadasamāveśādeva  
106099 nāstityarthaḥ || 34 ||  
106100  
106101 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pūrvārdhe  
106102 cittasattāsūcanaṃ nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
106103  
106104 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
106105 cittasattāsūcanaṃ nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
106106 pañcacatvāriṃśaḥ sargaḥ 45  
106107  
106108 śrīvāsiṣṭha uvāca |  
106109  
106110 atremāmavabodhāya vismayollāsakāriṇīm |  
106111 apūrvāṃ saṃkṣepādrāma ramyaṃ kathāṃ śṛṇu || 1 ||  
106112  
106113 svānandarasasaṃpūrṇaṃ trijagatkālpanāspadam |  
106114 iha bilvaphalatvena paraṃ brahmopavarṇyate ||  
106115  
106116 kathāṃ bilvākhyānākhyāṃ || 1 ||  
106117  
106118 yojanānāṃ sahasrāṇi vipulaṃ vimalaṃ sphuṭaṃ |  
106119 yugairapyajaraḍrūpamasti bilvaphalaṃ mahat || 2 ||  
106120  
106121 na jīryata ityajaraḍrūpaṃ svabhāvo yasya || 2 ||  
106122  
106123 avināśarasādhāraṃ sudhāmādhurasāravat |  
106124 purāṇamapi bālendudalamārdavasundaram || 3 ||  
106125  
106126 sudhevasudhāpekṣayā vā atimādhurasāravat |  
106127 bālendoraṅkuraprāyātpratidinamupacīyamānāni dalānīva yāḥ kalāstānīva mārdayena  
106128 tvaṇṇayanasukhasparśatayā sundaram || 3 ||  
106129  
106130 vyūhamadhyamahāmeruṃ mandarādririvācalaṃ |  
106131 mahākālpāntavātyāyā api vegairacālitaṃ || 4 ||  
106132  
106133 bhuvanavyūhamadhyagatamahāmeruriva meḍhībhūtaṃ | mandarādririvācalaṃ dṛḍham ||  
106134 4 ||  
106135  
106136 yojanāyutakoṭīnāṃ koṭīlakṣasātairapi |  
106137 vaipulyenāparicchedyaṃ mūlamādyāṃ jagatsthiteḥ || 5 ||  
106138  
106139 prāguṅktaṃ sahasrapadamasaṃkhyāparamiti vyācaṣṭe-yojaneti | jagataḥ  
106140 sthitervidhāraṇasya niyamanasya ca mūlam || 5 ||  
106141  
106142 yasya bilvaphalasyocairbrahmāṇḍāni samīpataḥ |  
106143 haranti līlāṃ śailādho rājikākaṇapaddhateḥ || 6 ||  
106144  
106145 haranti vahanti | rājikā sūkṣmasarṣapāstatkāṇānāṃ paddhateḥ paṅkteḥ || 6 ||  
106146  
106147 spandamānārasāpūrāṃ svādvīm rasacamatkr̥tim |  
106148 yasyātiśete no kaścīdapi rāghava ṣaḍrasaḥ || 7 ||  
106149  
106150 ṣaḍrasaḥ ṣaḍindriyabhogyabrahmalokāntasukhalavaḥ prasiddho vā || 7 ||  
106151  
106152 na kadācana pākena pātaṃ tena sameti yat |  
106153 sadaiva pakvamāpyaṅga jarasā yanna bādhyate || 8 ||  
106154  
106155 tena tādr̥śarasayuktenāpi pākena yat pātaṃ patanaṃ na sameti | tarhi kiṃ svasthāna eva  
106156 jīryati netyāha-sadaiveti || 8 ||

106157  
 106158 brahmaviṣṇvindrārudrādyaḥ jaratḥāḥ kecideva na |  
 106159 yasyotpattiṃ vijānanti mūlaṃ vā vṛntameva ca || 9 ||  
 106160  
 106161 jaratḥāścirāyuṣaḥ || 9 ||  
 106162  
 106163 adṛṣṭāṅkuravṛkṣasya tvadṛṣṭakusumākṛteḥ |  
 106164 astambhamūlāsākhasya phalasyāsyā mahākṛteḥ || 10 ||  
 106165  
 106166 ekapiṇḍaghanākāravitatatasthaulyaśālināḥ |  
 106167 yasyotpattivikārādipariṇāmo na dṛśyate || 11 ||  
 106168  
 106169 vitatamativistīrṇaṃ yatsthaulyaṃ bṛhattā tacchālināḥ || 11 ||  
 106170  
 106171 samastaphalasārasya phalasyāsyā mahākṛteḥ |  
 106172 na majjā nāṣṭhi vitato nirvikāro nirañjanaḥ || 12 ||  
 106173  
 106174 samasteṣu phaleṣu puruṣārtheṣu ca sārasya śreṣṭhasya | aṣṭhi bījaṃ nāsti || 12 ||  
 106175  
 106176 śilāntariva nīrandhraḥ spandamānendubimbavat |  
 106177 rasaṃ svasaṃvidāsvādyāṃ spandamāna ivāmṛtaṃ || 13 ||  
 106178  
 106179 śilāyā antaḥpradeśa iva nīrandhro ghaṇaḥ | vijñānaghama eva iti śruteḥ |  
 106180 syandamānendubimbavat svasaṃvidāmṛtamivāsvādyāṃ niratiśayānandarasaṃ  
 106181 syandamānaḥ || 13 ||  
 106182  
 106183 koṣaḥ sakalasaukhyānāṃ śītalālokaḥkārakaḥ |  
 106184 śailābho'mṛtapīṇḍābho majjā ātmaphalasthiteḥ || 14 ||  
 106185  
 106186 kośa iti | etasyaivānandasyānyāni bhūtāni mātrāmupajīvanti iti śruteḥ | ātmano  
 106187 mānuṣānandādihairaṇyagarbhānandāntakarmaphalasthitermajjā sārāḥ || 14 ||  
 106188  
 106189 tasmātparamamajjā tu yāsau svātmacamatkṛtiḥ |  
 106190 anantarakṣito nityamananyaḥ śrīphalaṃ gataḥ || 15 ||  
 106191  
 106192 tasmāddhairaṇyagarbhānandaphalādapi paramasyāvyaktasya majjā | anantena  
 106193 trividhaparicchedaśūnyasvabhāvenaiva rakṣitaḥ | svātmakameva śrīphalaṃ bilvaṃ gataḥ  
 106194 sa cānanyaḥ | advaya evetyarthaḥ || 15 ||  
 106195  
 106196 svasaṃniveśavaicitryamanyatvaphalatām gatām |  
 106197 atyajantyā tayā tanvyā sthūlayāpyatibālayā || 16 ||  
 106198  
 106199 ananyatvamevopapādayituṃ camatkṛtipadasvārasyaṃ prakāṣayati##-  
 106200 bhedaajātasya phalatām paramaprayojanatām gataḥ cidekarasamajjārūpaṃ pāramārthikaṃ  
 106201 svasaṃniveśatrailakṣaṇyamatyajantyaiva idaṃ bhedaḍi svayamutpādyā bhāvitamiti  
 106202 pareṇānvayaḥ | prakārāntarairapi tasyāścamatkṛtitvopapādanāya  
 106203 tanvyetyādiviruddhaviśeṣaṇāni | aṇoraṇīyastvāttanvyā | mahato mahīyastvātsthūlayā |  
 106204 ciraṃtanatve'pi vṛddhyādivikārābhāvādatibālayā || 16 ||  
 106205  
 106206 iyamaśmiti kalanādasadapyanyatāmalam |  
 106207 bhedaḍyasambhavadidaṃ svayamutpādyā bhāvitam || 17 ||  
 106208  
 106209 asato'pi bhedasyotpādane ko hetustamāha-iyamiti | iyamahamaśmiti anidami  
 106210 idantādhyāsa eva taddheturityarthaḥ | anyathā pṛthaktvaṃ  
 106211 tadāpāḍakamalamavidyāmevaṃbhūtabhuvanabhedādirūpeṇotpādyetyarthaḥ |  
 106212 asaṃbhavadityanena svaprakāśacidekarase malasyaiva saṃbhavo nāsti sutarāṃ  
 106213 tatkāryabhedasyeti dyotyate || 17 ||  
 106214  
 106215 ahaṃkalāsamudayasamanantarameva sā |  
 106216 valitākāśaśabdāṅgatrailokyaparamāṇubhiḥ || 18 ||  
 106217  
 106218 svotpāḍitairbhūtabhuvanādibhedairahaṃtotpāḍanadvārā ābhimānikaṃ saṃvalanaṃ sā  
 106219 labhata ityāha-ahamiti | ahaṃkalā ahaṃkārastasyāḥ samudayo  
 106220 vyaṣṭisamaṣṭirūpeṇodbhavastatsamanantaram | ākāśastadguṇaḥ śabdaścāṅge  
 106221 dravyaguṇaikaḍeśau yeṣāṃ  
 106222 tathāvidhaistrailokyopalakṣitavyaṣṭisamaṣṭiśarīraparamāṇubhiḥ || 18 ||  
 106223  
 106224 ityanukramato yātā saṃvicchaktisvarūpatām |  
 106225 majjā prāk saṃniveśaṃ svaṃ tamevāpya samujjhatī || 19 ||

106226  
106227 svasvarūpāparityāgenaivaṃrūpāpattirevāsya mahatī ātmacamatkṛtiritthaṃ mayā  
106228 varṇitetyupasaṃharati-itīti | śaktirvyabahārasamarthatā tatsvarūpatām || 19 ||  
106229  
106230 saṃvicchaktyā tayā tatra tatastaralarūpayā |  
106231 nija eva same rūpe dṛṣṭitthaṃ saṃprasāritā || 20 ||  
106232  
106233 same nirvikāre nija rūpe eva itthaṃ jagadākārā dṛk saṃprasāritā || 20 ||  
106234  
106235 idaṃ vyoma mahānantamiyaṃ kālamayī kalā |  
106236 iyaṃ niyatirityuktā kriyeyaṃ spandarūpiṇī || 21 ||  
106237  
106238 itthaṃ ca viyadādisarvamiyameva nānyadasyāḥ kiṃciditi draṣṭavyamityāha##-  
106239  
106240 ayaṃ saṃkalpavistārastvayamāsāntarabhramaḥ |  
106241 rāgadveṣasthitiriyam heyopādeyadhīriyam || 22 ||  
106242  
106243 ādhyātmikārthā apīyamevetyāha-ayamiti || 22 ||  
106244  
106245 iyaṃ tvattā tviyaṃ mattā tatteyaṃ saṃsthitā svayam |  
106246 brahmāṇḍaugho'yamūrdhvasthaḥ svayamaṅgordhvamapyadhaḥ || 23 ||  
106247  
106248 ayaṃ puraḥ pārśvato'yaṃ paścādārāhaviyasī |  
106249 idaṃ bhūtaṃ vartamānaṃ bhaviṣyattvidamityapi || 24 ||  
106250  
106251 līṅgabhedāḥ ātmā brahmetyādiviśeṣyapadamadhyāhṛtya yojyaḥ | dāvīyasī dūratarā ||  
106252 24 ||  
106253  
106254 idamantaḥsthitānalpakalpanāmbhoruhālayam |  
106255 brahmāṇḍamaṇḍapāpīḍakrīḍāmaṇḍapamaṇḍalam || 25 ||  
106256  
106257 antaḥsthitā anantāḥ kalpanāmbhoruhāṇāmālayā jīvā yasmīṃstathāvidham || 25 ||  
106258  
106259 anantakalanātattvapariṇipallavitā hareḥ |  
106260 hṛdabjakarṇikā ceyaṃ lokapadmākṣamālikā || 26 ||  
106261  
106262 anantaiḥ kalanātattvaiḥ racanarahasyaiḥ paritaḥ pallavitā || 26 ||  
106263  
106264 iyaṃ kīrṇamahārudragāṇāpūritakoṭarā |  
106265 dīrghābhrasaraṇīrbhrāntadhvaṃsanebhyaḥ prabhāvinī || 27 ||  
106266  
106267 kīrṇaiḥ sarvatovyāptairmahārudragāṇaiḥ pūritakoṭarā | abhrasaraṇīrākāśapadavī |  
106268 asminmahatyaṇave'ntarikṣe bhavā adhi | nīlagrīvāḥ śītikaṇṭhāḥ śarvāḥ iti śruteriti  
106269 bhāvaḥ | bhrāntā viśayalampaṭāḥ svartinasteṣāṃ dhvaṃsanebhyaḥ adhaḥpatanebhyo  
106270 nimittebhyaḥ prabhāvinī pratāpavatī prakāśavatī vā | nakṣatrapātre nabhaḥpathe  
106271 prabhānuvṛttidarśanādityarthaḥ || 27 ||  
106272  
106273 iyaṃ meruḥ kakubhyatra jagatpaṅkajakarṇikā |  
106274 sphuradindumadhūllāsalampaṭāmarāṣaṭpadā || 28 ||  
106275  
106276 atra asyāmuttarasyāṃ kakubhi diśi | indulakṣaṇasya madhuna ullāse amṛtamakarande  
106277 lampaṭāḥ amaralakṣaṇāḥ ṣaṭpadā yasmām || 28 ||  
106278  
106279 iyamuddāmasaugandhyasvargaśrīpuṣpamañjarī |  
106280 jagajjaraṭhavṛkṣasya rajonarakamūlināḥ || 29 ||  
106281  
106282 rajoguṇakāryarāgādinā narakairduḥkhaiśca mūlino mūlavato jagajjaraṭhavṛkṣasya  
106283 uddāmasaugandhyā svargaśrīlakṣaṇā puṣpamañjarī iyamevetyarthaḥ || 29 ||  
106284  
106285 iyaṃ ca tārākīṃjalkā brahmārṇavatataṣṭhitā |  
106286 apārāpāraparyantāvyomalilāsarojinī || 30 ||  
106287  
106288 ūrdhvamapārā paritaścāpāraparyantā | vyomalilā vyomākārā sarojinī kamalinī sarasī vā  
106289 iyamevetyarthaḥ || 30 ||  
106290  
106291 iyaṃ kriyāparigrāhā taraṅgataralāvalī |  
106292 sargāvartavidhānasthabhūribhūtaparamparā || 31 ||  
106293  
106294 kriyāḥ karmāṇyeva parito grāhā yasyām | taraṅgā iva taralā māsartvāvalī yasyām |

106295 sargaḥ prajotpādanam tallakṣaṇe āvartānām vidhāne kārye tiṣṭhatīti tatsthā  
106296 bhūribhūtaparamparā yasyām || 31 ||  
106297  
106298 iyattayā prasariṇī kṣaṇakalpādipallavā |  
106299 tejaḥkesariṇī kālanalinī vyomapaṅkajā || 32 ||  
106300  
106301 iyattayā prāṇyāyuhparimāṇena prasariṇī viśṛtā | tejobhiragnyādityacandrādibhiḥ  
106302 kesariṇī | vyomaiva paṅkajaṁ yasyāstathāvidhā kālanalinī iyameva || 32 ||  
106303  
106304 imā bhāvavikārāḍhyā jarāmṛtiviśūcikāḥ |  
106305 vidyāvidyāvilāsāḍhyā imāḥ śāstrārthadrṣṭayaḥ || 33 ||  
106306  
106307 iti sā tasya bilvasya nijamajjācamatkṛtiḥ |  
106308 saṁkalpasamṇiveśāntarevaiva kṛtasamsthitiḥ || 34 ||  
106309  
106310 iti varṇitaprakārāḥ sarve sā nijamajjācamatkṛtireva |  
106311 evaṁprakāirvyaṣṭisamaṣṭisaṁkalpasamṇiveśasyāntaḥkṛtasamsthitiḥ || 34 ||  
106312  
106313 śāntā svasthā nirābādhā saumyā bhāvanayojjhitā |  
106314 kartṛtvamapyakartṛtvaṁ kṛtvā'kṛtveva samsthitā || 35 ||  
106315  
106316 eṣaikaikaiva vividheva vibhāvyamānā naikātmikā na vividhā nanu saiva saiva |  
106317 satyāsthitā sakalāśāntisamaikarūpā sarvātmikātimahatī [mahatīti  
106318 nirūpaśaktiḥ iti mudritapustake pāṭhaḥ || citirūpaśaktiḥ || 36 ||  
106319  
106320 bilvākhyāyikāṁ samāpya svarūpeṇaiva citaṁ varṇayannupasaṁharati-eṣeti |  
106321 ekatvasaṁkhyāyā api dvaitāpādakatvānnaikātmikā nāpi vividhā kiṁtu saiva ekatvaṁ  
106322 saivaikā | vīpsayā sajātiyavijātiyanivṛttirvā | sakalasya dvaitavikalpasya śāntyā  
106323 samaikarūpā | anena svagatabhedasyāpi vyāvṛttiḥ | atimahatī brahmaśabdakṣyā  
106324 citirūpā śaktirevetthaṁ vyutpāditetyarthaḥ || 36 ||  
106325  
106326 ityārṣe śrīvāsisṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
106327 bilvopākhyāne pañcacatvāriṁśaḥ sargaḥ || 45 ||  
106328  
106329 iti śrīvāsisṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
106330 bilvopākhyāne pañcacatvāriṁśaḥ sargaḥ || 45 ||  
106331  
106332 ṣaṭcatvāriṁśaḥ sargaḥ 46  
106333  
106334 śrīrāma uvāca |  
106335  
106336 bhagavansarvasārajña tvayaiśā bilvarūpiṇī |  
106337 mahāciddhanasatteha kathiteti matirmama || 1 ||  
106338  
106339 iha śilpimanodrṣṭapadminīkhaṇḍamaṇḍitam |  
106340 śilodaramiva brahma prapañcābhāsamīryate ||  
106341  
106342 śrīrāmaḥ svasya bilvākhyānatātparyabodhaṁ darśayati-bhagavanniti dvābhyām || 1 ||  
106343  
106344 cinmajjārūpamakhilamahaṁtādīdamātataṁ |  
106345 na manāgapi bhedo'sti dvaitaikyakalanātmakaḥ || 2 ||  
106346  
106347 śrīvāsisṭha uvāca |  
106348  
106349 yathā brahmāṇḍakūśmāṇḍamajjāmeruvādisamsthitiḥ |  
106350 tathā cidbilvamajjeyam brahmāṇḍādijagatsthitiḥ || 3 ||  
106351  
106352 nāhaṁtādimātraṁ cidbilvamajjā kiṁtu brahmāṇḍādisarvamapīti niḥsaṁkocaṁ  
106353 bodhyamityāśayena vasiṣṭha uvāca-yathetyādinā || 3 ||  
106354  
106355 sṛṣṭicidbilvamajjā syātsvādhārānyatvasaṁbhava |  
106356 vināśaḥ sarvagasyāśya na caitatsaṁbhavatyaṁ || 4 ||  
106357  
106358 cidbilvasya majjetyukte antaḥpradeśasthāvayavānām rasaghaṇaḥ pariṇāmaviśeṣa iti  
106359 kasyacidbhrāntiṁ vārayati-sṛṣṭiriti | yathā bilvakharparaṁ majjāyā ādhārastathā  
106360 sṛṣṭilakṣaṇamajjāyā ādheyāyāḥ svādhārasya kharparasthānīyasyānyatvasaṁbhava  
106361 tadantaḥpariṇāmarūpā majjā syāt | tatra sarvagasyāśya cidātmanaḥ kārtsnyenaikadeśena  
106362 vā pariṇāmitve vināśo durvāraḥ | na caitanniravayave mukhyo'ntaḥpradeśaḥ pariṇāmo  
106363 vā saṁbhavatīti na majjāśabdaḥ pariṇāmapara ityārthaḥ || 4 ||

106364  
106365 citemarīcabījasya jagadākhyā camatkṛtiḥ |  
106366 sthitā sauṣuptasaumyāntaḥ śīlāntaḥsaṃniveśavat || 5 ||  
106367  
106368 tarhi kiṃpara iti cedvivartalakṣaṇacamatkārapara ityāśayenāha-citeriti | śīlāntaḥ  
106369 śīlpimanaḥkalpitapadmavanasaṃniveśavadityarthaḥ || 5 ||  
106370  
106371 atremāminduvadana citrām vismayakāriṇīm |  
106372 varṇyamānām mayā ramyāmanyāmākhyāyikām śṛṇu || 6 ||  
106373  
106374 dṛṣṭāntaṃ vivarītuṃ brahmaśīlākhyāyikām prastauti-atreti || 6 ||  
106375  
106376 snigdhā spaṣṭā mṛdusparśā mahāvistāraśālinī |  
106377 nibiḍā nityamakṣubdhā kvacidasti mahāśīlā || 7 ||  
106378  
106379 tasyāmantaḥ praphullāni padmāni subahūnyapi |  
106380 sarasyāmiva ramyāni tānyanantāni santi vai || 8 ||  
106381  
106382 manaḥkalpanānāmānantyādanantāni || 8 ||  
106383  
106384 anyonyaprotapatrāni mitho vighaṭitāni ca |  
106385 mithaścopanigūḍhāni gūḍhāni prakāṭāni ca || 9 ||  
106386  
106387 upanigūḍhāni saṃśliṣṭāni || 9 ||  
106388  
106389 adhomukhānyūrdhvamukhānyapi tīrṇmukhāni ca |  
106390 mithomilitamūlāni mithaḥprotamukhānyapi || 10 ||  
106391  
106392 karṇikājālamūlāni mūlāntaḥkarṇikāni ca |  
106393 ūrdhvamūlānyadhomūlānyamūlānītarāni ca || 11 ||  
106394  
106395 dṛṣṭavaiparītyenāpi manaḥkalpanasaṃbhavādāha-karṇiketi | karṇikājāleṣu mūlāni  
106396 yeśām | itarāni kānicidamūlāni ca || 11 ||  
106397  
106398 teśām ca nikaṭe santi śaṅkhāḥ śatasahasraśaḥ |  
106399 cakraughāśca mahākārāḥ padmavatsaṃniveśinaḥ || 12 ||  
106400  
106401 śaṅkhāḥ padmamukulavatsaṃniveśinaḥ | cakraughāstu vikasitapadmavatsaṃniveśina  
106402 ityarthādgamyate || 12 ||  
106403  
106404 śrīrāma uvāca |  
106405  
106406 satyametanmayā dṛṣṭā tādṛśī sā mahāśīlā |  
106407 śālagrāme harerdhāmni vidyate parivāriṇī || 13 ||  
106408  
106409 svayaṃ tīrthayātrāyām śālagrāmakṣetre dṛṣṭām śīlām guruvākyātsmaran ramaḥ  
106410 saivātra bhagavatā jagatkalpanāśahitabrahmadṛṣṭāntatvenodāhṛteti manyamāna  
106411 āha-satyametaditi | parivāriṇī padmavanalāñchanaparivṛtā || 13 ||  
106412  
106413 śrīvasiṣṭha uvāca |  
106414  
106415 evametadvijānāsi dṛṣṭavānāsi tām śīlām |  
106416 yo yaśca tatra vai prāṇaḥ samastādṛganantaraḥ || 14 ||  
106417  
106418 dṛṣṭāntadārṣṭāntikasambandhastvayā samyagbuddha ityanumodamāno vasiṣṭha āha##-  
106419 tādṛgdārṣṭāntikabhūtaścidātmā yo yādṛśasvabhāvaḥ | anantaro  
106420 niravakāśacidghanaḥ | samaḥ prāṇasyāpi prāṇo niratīśayānandarūpastatra tasminnapi  
106421 viśaye dṛṣṭavānasīti vijānāsi || 14 ||  
106422  
106423 mayā tviyamapūrvaiva śīleha kathitā tava |  
106424 yasyāmantarmahākuṣṭha sarvamasti ca nāsti ca || 15 ||  
106425  
106426 mayā tu na tvaddṛṣṭaśīlā dṛṣṭāntatvenābhipretā kiṃtvapūrvā brahmaiva śīlātvena  
106427 parikalpya bilvamivopanyasteti upāye tātparyavisamvāde'pi nopeye visamvāda  
106428 ityāśayenāha-mayā tviti || 15 ||  
106429  
106430 cicchilaiśā mayoktā te yasyāmantarjaganti vai |  
106431 ghanatvaikātmakatvādivaśādeṣā śīlaiva cit || 16 ||  
106432

106433 cidātmani gauṇyā śilāśabdaprayoganimittānguṇāndarśayati-ghanatveti |  
 106434 ādipadādabhedayatvaikarasatvakūṭasthatvādiparigrahaḥ || 16 ||  
 106435  
 106436 apyatyantaghanāṅgāyāḥ sunīrandhrākṛterapi |  
 106437 vidyate'ntarjagadvṛndaṃ vyomnīva vipulānilaḥ || 17 ||  
 106438  
 106439 apīśabdābhyāṃ sūcito virodho māyayā parihartavyaḥ || 17 ||  
 106440  
 106441 dyauḥ kṣamā vāyurākāśaṃ parvatā sarito diśaḥ |  
 106442 santi tasyāṃ śīlāyāṃ ca suśīraṃ na manāgapi || 18 ||  
 106443  
 106444 asyāmeva ghanāṅgātma jagatpadmaṃ vijṛmbhate |  
 106445 etasmādvastuto nānyadanyacchuddhātmaṃ ca vā || 19 ||  
 106446  
 106447 jagadeva mayā tatra padmavanatvenotprekṣitamityāha-asyāmeveti | tacca jagadanyadiva  
 106448 bhātamapi vastuto nānyat śuddhacidātmakaṃ ca vā na kiṃtu māyaivetyarthaḥ || 19 ||  
 106449  
 106450 śaṅkhaśālmakāṃśaṃ lokāṃ pāśāṇe likhyate yathā |  
 106451 bhūtaṃ bhavadbhaviṣyacca śīlāyāṃ śālabhaṅjikā || 20 ||  
 106452  
 106453 teṣāṃ ca nikaṭe santi śaṅkhāḥ śatasahasraśaḥ iti yaduktaṃ tattātparyamāha##-  
 106454 bhavyaṃ sarvaṃ jagat | tatra śālabhaṅjikā vastuto yathā vāstavīva astīti pareṇānvayaḥ ||  
 106455 20 ||  
 106456  
 106457 tathāsti tatra tatsarvaṃ saṃsthānaṃ vastuto yathā |  
 106458 upalāntaḥ saṃniveśo nānātmāpyekapiṇḍatām || 21 ||  
 106459  
 106460 yathādatte tathaiśā citpiṇḍākāraikikāṃ ghanāṃ |  
 106461 yathā padmaḥ śīlakośādabhinnastadvapurmayāḥ || 22 ||  
 106462  
 106463 ādatte svīkaroti tathā eṣā cidapi ghanāṃ ekikāṃ ekapiṇḍatām svīkarotītyarthaḥ || 22 ||  
 106464  
 106465 tathā sargaścito rūpādabhinno'pi vapurmayaḥ |  
 106466 suṣuptāvasthayā cakrapadmalekhāḥ śīlodare || 23 ||  
 106467  
 106468 tatsvarūpādabhinno'pi vapurmayaḥ paricchinnākāra iva bhātītyarthaḥ | suṣuptāvasthayā  
 106469 ṭaṅkacchedātprāganabhivyaktayetyarthaḥ || 23 ||  
 106470  
 106471 yathā sthitāściterantastatheyaṃ jagadāvalī |  
 106472 śīlāntaḥ padmalekhālī maricāntaścamatkṛtiḥ || 24 ||  
 106473  
 106474 nodeti nāstamāyāti yathā sargastathā citau |  
 106475 yathā purandhryāṃ martyo'ntarmajjā vā bilvagā yathā || 25 ||  
 106476  
 106477 satoḥ śīlamaricayornodeti nāstamāyāti tathetyarthaḥ | purandhryāṃ sucaritrayāṃ  
 106478 striyāmantarmanasi martyastatkāntaḥ sadaivāsti || 25 ||  
 106479  
 106480 tathā'nantavikārāḍhyā citau brahmāṇḍamaṇḍalī |  
 106481 vikārādi tadeveti mudhaivoktiranarthikā || 26 ||  
 106482  
 106483 yadā vikāriṇāṃ brahmāṇḍānāṃ cinmātratvaṃ tadā  
 106484 tadvikārabhuvanaśarīrādibhedānāṃ cinmātratvamarthasiddhamiti  
 106485 taduktirarthaśūnyatvānmudhā niṣphalaiva || 26 ||  
 106486  
 106487 tattāṃ samupayātyāśu jalabindurivāmbhasi |  
 106488 anantatvācciteretadvikārādi citeriti || 27 ||  
 106489  
 106490 kuto'rthaśūnyā tatrāha-tattāmiti | yata etadvikārādi āśu brahmāṇḍānāṃ  
 106491 cinmātratādarśanakṣaṇa eva tattāṃ cinmātratāṃ samupayāti na  
 106492 pṛthagāṇumātramapyavaśiṣyata iti hetoḥ || 27 ||  
 106493  
 106494 uktyā saṃpadyate yacca tallayena vilīyate |  
 106495 brahmaivedaṃ vikārādi vikārādyarthavarjitaṃ || 28 ||  
 106496  
 106497 kavivarṇitagandharvanagaravaicitryavaduktimātrasiddhatvādapi tasya  
 106498 pratyetṛcinmātratvamityāha-uktyeti | sa bhūriti vyāharan bhuvamasṛjata | eta iti vai  
 106499 prajāpatirdevānasṛjata asṛgramiti manuṣyānindava iti pitṛṇ ityādiśrutyā  
 106500 bhuvanādisargasya nāmapūrvakatvoktereva nāmalayana layo'pyūhyaḥ || 28 ||  
 106501

106502 varjanāvarjane'rthasya brahmaivānantatāvaśāt |  
 106503 brahma sthitaṃ vikārādi brahmaivotpāditaṃ kramāt || 29 ||  
 106504  
 106505 vikārādyarthavarjanamapi na vastvantaramityāha-varjaneti || 29 ||  
 106506  
 106507 atrānyārthamidaṃ viddhi mṛgatṛṣṇāmbhasā samam |  
 106508 bījaṃ puṣpaphalāntasthaṃ bījāntarnānyadātmakam || 30 ||  
 106509  
 106510 puṣpaphalaparyante svakārye bījavatsarvatra citsattānuvṛttidarśanādapi sarvaṃ  
 106511 cidevetyāha-bījetyādinā || 30 ||  
 106512  
 106513 yādṛśī bījasattā sā bhavantī yātyathottaram |  
 106514 ciddhane ciddhanatvaṃ yatsa eva trijagatkramaḥ || 31 ||  
 106515  
 106516 aṅkurādipūrvapūrvavikāreṣu bhavantī vidyamānaiva atha uttarakālaṃ  
 106517 kāṇḍaśākhāpallavādi yāti || 31 ||  
 106518  
 106519 ekatvametayordvitvamekābhāve dvayoḥ kṣatiḥ |  
 106520 jagadanyabhavodbhūtirna kadācittadidṛśam || 32 ||  
 106521  
 106522 dvaitasyaikatvakalpanādhīnakalpanatvādapyakalpitacinmātraṃ tattvamityāha-ekatvamiti  
 106523 | etayorbījatatkāryayoḥ anyabhavaścidvyatiriktajāḍyakalpanā tadadhīnodbhūtiḥ |  
 106524 taccidrūpaṃ tu kadācidapi idṛśam jāḍyasvabhāvaṃ na saṃbhavatītyarthaḥ || 32 ||  
 106525  
 106526 cidacinna kadācicca dvayamantarmitho'dvayam |  
 106527 mahāśīlāntare bhedo lekḥātmāsti yathā [yato bahu iti pāṭhaḥ ||] bahuḥ |  
 106528 tadanyānanyamajjādi ciddhane trijagattathā || 33 ||  
 106529  
 106530 tadeva sphuṭayan prakṛte yojayati-ciditi | majjādibilve iti śeṣaḥ || 33 ||  
 106531  
 106532 rekhoparekhāvalitā yathaikā pīvarī śīlā |  
 106533 tathā trailokyavalitaṃ brahmaikamiti dṛśyate || 34 ||  
 106534  
 106535 ekaṃ brahma iti prasiddhajagadrūpeṇa dṛśyate || 34 ||  
 106536  
 106537 etacchilāntarabjādi yathā nityaṃ suṣuptakam |  
 106538 nāstameti na codeti tathā'haṃtā jagadgatiḥ || 35 ||  
 106539  
 106540 suṣuptakaṃ śilpivāsanāmātram || 35 ||  
 106541  
 106542 yathā śīlāntarlekḥādi bhidyate na śīlāntarāt |  
 106543 tatsāratvājagatkartṛ kartṛtvādi jagaccitiḥ || 36 ||  
 106544  
 106545 yathā śīlāntarabjānām spandāspandabhavābhavāḥ |  
 106546 viśayatvaṃ na gacchanti kartāro jagatastathā || 37 ||  
 106547  
 106548 jagatkartṛ jīveśvararūpaṃ tadīyaṃ kartṛtvādi jagacca citiścideva | bhavābhavā  
 106549 āvirbhāvatirobhāvāḥ || 37 ||  
 106550  
 106551 nedaṃ kadācitrīyate na kadācana naśyati |  
 106552 adrivatprabhavollāsavilāsāvedanātmakam || 38 ||  
 106553  
 106554 śīlā yathā tattvadarśane viśayatvaṃ na gacchanti tathā ātmatattvadarśane'pi kartāra  
 106555 ityarthaḥ || 38 ||  
 106556  
 106557 yathā yatra yadākāraṃ tathā tatra tadeva hi |  
 106558 brahmasattātmakam sarvaṃ suṣuptasthamiva sthitaṃ || 39 ||  
 106559  
 106560 adrivadgirikūṭavadavikāritvādityarthaḥ | ataeva śīlā nānāśilpinām  
 106561 viruddhamānasakalpanābheda iva brahmāpi nānājīvaviruddhakalpanābhede'pi  
 106562 tattadrūpamevāvatīṣṭhata ityāha-yatheti | yadākāraṃ kalpyata iti śeṣaḥ || 39 ||  
 106563  
 106564 bhūribhāvavikārāḍhyo yo'yaṃ jagadurubhramaḥ |  
 106565 suṣuptameva tadviddhi śīlāntaḥ pañcakajādivat || 40 ||  
 106566  
 106567 suṣuptasthaṃ yathā pratijīvaṃ vicitrāsvāpnārthakalpanābhedamavirodhena sahate  
 106568 tadvadityarthaḥ | suṣuptamanunmiṣitavāsanāmātrameva || 40 ||  
 106569  
 106570 nityaṃ suṣuptapadameva jagadvilāsaḥ samyakprasāntasamaciddhanakhātmatvāt |

106571 padmāḥ śīlāntariva sargadaśāstvasārā dṛṣṭā na dehamupayānti kadācideva || 41  
106572 ||  
106573  
106574 ākhyāyikātātparyam saṃkṣipyopasaṃharati-nityamiti | ciddhanam yadbrahma kham  
106575 tadātmakatvāt | asārāstucchāḥ śīlāntaḥ padmā iva sargādidaśā ātmani dṛṣṭā api  
106576 kadācidapi deham svarūpasthitiṃ nopayāntyeveत्यarthaḥ || 41 ||  
106577  
106578 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
106579 śīlākośopadeśo nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
106580  
106581 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
106582 śīlākośopadeśo nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
106583  
106584 saptacatvāriṃśaḥ sargaḥ 47  
106585  
106586 śrīvāsiṣṭha uvāca |  
106587  
106588 cittattvasya phalasyeva citaḥ svāpāparakramāt |  
106589 svasattāsaṃniveśena yaḥ sa sarga iti sthitaḥ || 1 ||  
106590  
106591 iha bilvaśīlākhyānatātparyamupavarṇyate |  
106592 mayūrāṇḍarase barhavarṇasaṃsthānabhedavat ||  
106593  
106594 bilvadṛṣṭāntavaśādacidrūpameva tadantarbījamajjādīnāmiva svagatabhedena tatra  
106595 tatsamasattākasargodbhavaścātrokta iti tātparyabhramo mā bhūditi tattātparyam  
106596 varṇayati-cittattvasyeti | cidrūpaṃ tattvaṃ yāvatsvasvarūpapratisaṃdhānāsūnyam  
106597 tāvadeva sargagarbhamiti dyotanāyācetanaphaladṛṣṭāntaḥ | sargaśca citaḥ  
106598 prasiddhasvāpādaparaḥ svāpaḥ svapna eva  
106599 yugavatsarādikramātsvasattākālpitasāṃniveśena pravṛtto na citsamasattākāḥ  
106600 svagatabheda ityarthaḥ || 1 ||  
106601  
106602 deśakālakriyādīnāmapi tanmayarūpataḥ |  
106603 idamanyadidaṃ cānyaditi nātropapadyate || 2 ||  
106604  
106605 tarhi kiṃ cittattvādanya eva sargaḥ etadapi durvacamityāha-deśeti || 2 ||  
106606  
106607 samastaśabdaśabdārthavāsanākalanāvidaḥ |  
106608 ekātmatvādasaccedamiti saṃkathyate katham || 3 ||  
106609  
106610 tarhi kimasadevedaṃ sargādi tadapi durvacamityāha-samasteti | samastānām  
106611 śabdānām tadarthānām tadvāsanānām tatprayuktasaṃkalpavikalpādikalanānām ca  
106612 vedituravasthātraye'pyekātmatvātsatyatve atyantāsatastena vedanādarśanādityarthaḥ || 3 ||  
106613  
106614 phalasyāntaḥsaṃniveśo nāmānukramato yathā |  
106615 citaḥ svasattāghanatā'nānā nānā sthitā tathā || 4 ||  
106616  
106617 tasmāccidadhīnaprātibhāsikānukramavaicitryāśayenaiva phalatvenotprekṣaṇamityāha##-  
106618  
106619 anānaivāpi nānaiva kṣubdhevākṣubhitaiva ca |  
106620 yathā phalāntaḥ svāsattā cidantaḥ siddhayastathā || 5 ||  
106621  
106622 tatrā'nānātvādyamśa eva prāthamyādvāstava ityāha-anānaiveti | kṣubdhā  
106623 vikṛteva | siddhayaḥ saṃniveśaniṣpattayaḥ || 5 ||  
106624  
106625 jagannagaramādarśe citaḥ svaṃ pratibimbam |  
106626 kacatīvā'kacadapi śīlāntaḥsaṃniveśavat || 6 ||  
106627  
106628 śīlākhyānasya tātparyam darśayati-jagaditi | śīlāntaḥsaṃniveśavajjagaditi  
106629 yaduktaṃ tasyāpyādarśe pratibimbam nagaramiva citaḥ sva svaṃ rūpameva akacadapi  
106630 kacatītyarthe tātparyamityarthaḥ || 6 ||  
106631  
106632 parame cinmaṇau santi jagatkoṭīśatānyapi |  
106633 cintāmaṇāvanantāni phalānīvārpitānyalam || 7 ||  
106634  
106635 māyikānantaśaktimattvādvā cintāmaṇau cintakamanorathaphalānīva citi sarvaṃ jagadastīti  
106636 tattātparyam varṇanīyamityāha-parame iti | arpitānīti śrutiṣu  
106637 aranābhīnidarśanopanyāsāditi bhāvaḥ || 7 ||  
106638  
106639 citsamudgaka evedaṃ tadanāgotkīrṇamātataṃ |



106640 jaganmauktikamābhāti tadaṃśamayamanyavat || 8 ||  
106641  
106642 kalpitavikārāṃśāṃśibhāvena muktāśuktisaṃpuṭake muktānāmiva vā citi jagatsthītau  
106643 tātparyamityāha-citsamudgaka iti | tadaṅge tadgarbhe utkīrṇamiva tadaṅgotkīrṇam |  
106644 tadevāha-tadaṃśamayamiti || 8 ||  
106645  
106646 ahorātram vikarayanvedanāvedanānyalam |  
106647 cidādityaḥ sthito bhāsvāñjagaddravayāṇi darśayan || 9 ||  
106648  
106649 ādityaḥ svasvarūpāvirbhāvatirobbhāvātmakamahorātravibhāgamiva cinmaṇiśīlāpi  
106650 svavedanāvedanātmakajagaddravayaprakāśanāprakāśane svātmani karotītyarthe vā  
106651 tattātparyamityāha-ahorātramiti | vikarayanvikalayan | vikurvanniti yāvat || 9 ||  
106652  
106653 samudrakoṭarāvartapayaḥspandavilāsavat |  
106654 anānaiva ca nānā cicchilāntaḥsaṃniveśavat || 10 ||  
106655  
106656 samudrasya koṭare garbhe āvartataraṅgādispandabhedānām  
106657 samudramātratvavajjagadbhedānām cinmātrarūpatve vā tattātparyamityāha-samudreti  
106658 || 10 ||  
106659  
106660 yadasti tacciti śīlāśarīre śālabhañjikā |  
106661 yannāsti tacciti śīlāśarīre śālabhañjikā || 11 ||  
106662  
106663 vartamānasargasyātītānāgatasargasya ca tulyatayā cinmātrasvarūpatāpradarśana vā  
106664 tattātparyamityāha-yadastīti | śālabhañjikā utkīrṇā nutkīrṇā vā pratimā || 11 ||  
106665  
106666 bhāvābhāveṣu yatsatyam cinmajjākālpameva tat |  
106667 majjasārā padārthaśrīstanmayam syāttadeva hi || 12 ||  
106668  
106669 bilvākhyānasyāpi jagataścitsāratve tātparyamityāśayenāha-bhāveti | yatsatyam  
106670 tattrvam tat cidrūpamajjākālpameva | padārthaśrīrbilvādīphalapadārthaśrīrmajjaiva sāro  
106671 yasyāstathāvidhā prasiddhetyarthaḥ || 12 ||  
106672  
106673 padmanānādiśabdārthastyaktvā yadvacchilodaram |  
106674 nānā tadvadidaṃ nānā tadetanmayamadvayam || 13 ||  
106675  
106676 śīlodarātpṛthakkarāṇe padmanānādiśabdārthāsattvavaccitaḥ pṛthakkarāṇe  
106677 jagadasattve vā tattātparyamityāha-padmeti || 13 ||  
106678  
106679 nānāpyekatayā'nānā padmabimbaṃ śīlodaram |  
106680 yathā tadavibhāgātma tathedaṃ cidghanāntaram || 14 ||  
106681  
106682 tadetanmayamadvayamityaṃśaṃ sphuṭayati-nāneti | yadi cito na pṛthak kriyate tarhi  
106683 nānāpi jagaccidātmaikatayā anānaiva bhavati yathā tādrśaṃ śīlodaramityarthaḥ || 14 ||  
106684  
106685 yathā'malapayaḥkoṣaḥ sthaladhiyām tu bhānubhāḥ |  
106686 sannevāsannivaivam cinnaiva tvam sadasadvapuḥ || 15 ||  
106687  
106688 yathā marumarīcyādirmṛgadṛśā amalāḥ payaḥkoṣo jalarāśīḥ | sthaladhiyām  
106689 sthalamevedamiti buddhimatām | viduṣāṃ dṛṣṭyā tu bhānubhāḥ sūryātapa eva | tatra  
106690 sanneva ātapādirasañjaladiriveti sadasadvapurīyathā bhāti evaṃ citśvabhāvastvamapi bhāsi  
106691 |  
106692 vastutastu tvam naiva sadasadvapurityarthaḥ || 15 ||  
106693  
106694 yathā samyak payorāśīḥ koṭare kalanonmukham |  
106695 dravatvātspandate'spandaṃ tathedaṃ cidghanāntaram || 16 ||  
106696  
106697 yathā payorāśīḥ koṭaramadhye dravatvātspandate tathā aspandamapi cidghanasya āntaram  
106698 spandata ivetyarthaḥ || 16 ||  
106699  
106700 cicchilāśāṅkhaḥpadmaughastanmayatve'pyatanmayāḥ |  
106701 jagadviddhi sapadmāḍīpadārthaṃ cicchilāntaram || 17 ||  
106702  
106703 tarhi tatra padmādeḥ śīlāmayatvamiva jāgataśāṅkhaḥpadmādeścinmayatā kuto na  
106704 vibhāvīyate tatrāha-cicchīleti | atanmayastadabodhādīti śeṣaḥ | ataeva tvam tathā  
106705 buddhyasvetyāha-jagadīti || 17 ||  
106706  
106707 mahāśīlāghano'pyeṣa cidghanasthaṃ śīlodaram |  
arandhro nirdvayo'ccho'jaḥ saṃśāntaḥ saṃniveśavat || 18 ||

106708  
106709 dṛṣṭāntīkṛtaśīlāghano'pi paramārthadrṣṭyā cicchilodarameva  
106710 saṃpannamityāha-mahāśīleti | ataeva tatra śilpiyatnasahasreṇāpi  
106711 randhrādisaṃbhāvanāpi nāstītyāśayena viśinaṣṭi-arandhra iti |  
106712 saṃniveśavanmithyāsaniveśena bhāsata ityārthaḥ || 18 ||  
106713  
106714 tapatīdaṃ jagadbrahma śaratkāla ivāmalam |  
106715 sphuratīdaṃ jagadbrahma saumyaḥ soma iva drutaḥ || 19 ||  
106716  
106717 yathā śaratkālastapati amṛtadrutaḥ somaḥ sphuratīti kālātmakayoreva  
106718 sūryasomayoravāntarabhedakalpanayā kriyākārakabhāvena vyapadeśastathā brahma  
106719 jagatprakāśayati jagadātmanā sphuratīti ca vyapadeśa ityāha-tapatīti | saumyo  
106720 nayanānandaḥ || 19 ||  
106721  
106722 brahmaṇīdaṃ suṣuptābhaṃ nāstyanāśaṃ śīlābjavat |  
106723 brahmatvaṃ brahmaṇi yathā tathaivedaṃ jagatsthitam || 20 ||  
106724  
106725 evaṃ ca brahmātmanā jagannityanaṣṭaṃ sthitamiti vā utprekṣituṃ  
106726 śakyamityāśayenāha-brahmaṇīti | vāsanāmātrarūpatvātsuṣuptābhaṃ | yathā  
106727 śīlābjamabjātmanā nityamasacchilātmanā nityaṃ sattadvadityārthaḥ || 20 ||  
106728  
106729 nānayorvidyate bhedastarupādapayoriva |  
106730 yānīmāni jagantīha nānyattāni cidākṛteḥ || 21 ||  
106731  
106732 cidātmanā sattve jagadbrahmaśabdārthayorbhedo nāstītyāha-nānayoriti || 21 ||  
106733  
106734 bhāvābhāvādi nāstyeṣāṃ tasyā iva kadācana |  
106735 brahmaiva jagadābhāsaṃ marutāpo yathā jalam || 22 ||  
106736  
106737 eṣāṃ jagatām | tasyāścidākṛteriva || 22 ||  
106738  
106739 brahmaivālokanācchuddhaṃ bhavatyambu yathātapāḥ |  
106740 mervādestṛṇagulmādeścittāderjagato'pi ca || 23 ||  
106741  
106742 mervādisthūlatamopi padārthastattvadrṣā ālokanācchuddhamasthaulyādidharmakaṃ  
106743 brahmaiva bhavati | yathā karakādyambu kevalaṃ payo bhavati tadvat | ato  
106744 bahistṛṇagulmāderbrahmāṇḍāntasya antaścittāderhiraṇyagarbhāntasyāpi ca jagataḥ  
106745 paramaṃ yadambvivottarottaraṃ sūkṣmatamaṃ bhūtasūkṣmāvyākṛtākṣarāntaṃ  
106746 tadvibhāgenānte yadrūpaṃ pariśiṣyate tadeva paraṃ vidurbrahmavida iti pareṇānvayaḥ ||  
106747 23 ||  
106748  
106749 paramāmbuvibhāgena yadrūpaṃ tatparaṃ viduḥ |  
106750 tatsamūhastadevocaiścittaṃ merutṛṇādikam || 24 ||  
106751  
106752 sthūlasya vimarśe sūkṣmamātratve yuktimāha-tatsamūha iti | pañcīkṛtaṃ  
106753 hyapañcīkṛtasamūhaḥ | apañcīkṛtabhūtāni tu cittamevetyevaṃ krameṇa  
106754 bodhyamityārthaḥ || 24 ||  
106755  
106756 yatsaukṣmye'pi hi sārātma sthaulye sārātaraṃ hi tat |  
106757 yathā rasātmikā śaktiḥ paramāṇutayā'nagha || 25 ||  
106758  
106759 saukṣmye satsāratvādeva tatsthaulye'pi satyataratvalakṣaṇasārataratāprapañce  
106760 pāmarairanubhūyata ityāha-yatsaukṣmye'pīti | ataevāpparamāṇugatarasaśakteḥ  
106761 sthūlajale indriyagocarateva ghaṭādaḥ brahmasattāyāstadgocaratetyāha-yatheti | pāyasī  
106762 sthūlajalaniṣṭhā satī yogyeti śeṣaḥ || 25 ||  
106763  
106764 sthitā jagatpadārtheṣu pāyasī brahmatā tathā |  
106765 rasaśaktiryathā nānātṛṇagulmalatāmbhasām || 26 ||  
106766  
106767 sthūlavaicitryeṇa sattāvāntarasāmānyātmanā sattāvaicitryetyetādrṣā dṛṣṭāntāḥ  
106768 kalpyā ityāśayenāha-rasaśaktirityādinā || 26 ||  
106769  
106770 tathā nānātayodeti saivāsaiveva brahmatā |  
106771 yaiśā rūpavilāsānāmālokaparamāṇutā || 27 ||  
106772  
106773 rūpavilāsānām nilapītādirūpavaicitryāṇāmālokaparamāṇutā sūkṣmatamarūpaṃ  
106774 sāmānyaṃ yathā tathetyanuṣajyate || 27 ||  
106775  
106776 guṇaguṇyarthasattātmarūpiṇyāsāṃ parātmatā |

106777 citi citte'sti mervādi tadabhivyañjanātmani || 28 ||  
106778  
106779 picchapakṣaughakāṭhinyam mayūrāṇḍarase yathā |  
106780 citi tattve'sti nānātā tadabhivyañjanātmani || 29 ||  
106781  
106782 parātmatā brahmasattāpi āsām ghaṭādivyaktinām guṇiguṇarūpāvāntaravaijātyārtham  
106783 sattātmarūpiṇi bhavatīti śeṣaḥ | āvirbhāvadaśāyām kāryātmanā  
106784 kāraṇamevāstītivattirobhāvadaśāyāmapi kāraṇātmanā kāryamapyastyevetyetadapi  
106785 dṛṣṭāntenopapādayati-citīti | sarvathā tirobhāve māyāśabalaciti ardhatirobhāve  
106786 citte mervādisthūlakāryajātamasti | yathā picchāni pakṣaughāḥ kāṭhinyam ca  
106787 mayūropādānabhūte tadarṇḍarase santi tadvadityarthaḥ || 28 || 29 ||  
106788  
106789 vicitrapicchikāpuñjo mayūrāṇḍarase yathā |  
106790 yathā nānātmike hyeva barhyaṇḍarasabarhite || 30 ||  
106791  
106792 vivekadṛṣṭyā bhedadṛṣṭyā || 30 ||  
106793  
106794 vivekadṛṣṭyā dṛṣṭe te tathā brahma jagatsthitaṁ |  
106795 sanānāto'pyanānāto yathā'ṇḍarasabarhiṇaḥ || 31 ||  
106796  
106797 tathā ca tatra kalpitabhedo yathā na vāstavābhedavirodhī tadvadatṛāpītyāha-sanānāta  
106798 iti | aṇḍe rasarūpo barhiṇo mayūraḥ || 31 ||  
106799  
106800 advaitadvaitasattātmā tathā brahmajagadbhramaḥ |  
106801 yathā sadasatoḥ sattā samatāyāmavasthitiḥ || 32 ||  
106802  
106803 tarhi kiṁ dvaitādvaitātmakameva brahma astu yathā brahma vāstavam jagaditi ca  
106804 bhramastathā dvaitādvaitātmakam | naitāvata vaiṣamyaprasaktiḥ | yathā sadasatoḥ  
106805 sattāsamatāyāmavasthitistathā tannirūpaṇādityarthaḥ || 32 ||  
106806  
106807 yataḥ sadasato rūpaṁ bhāvasthaṁ biddhi taṁ param |  
106808 nānā'nānātmakamidaṁ tvanubhūtaṁ nasaṁbhavam || 33 ||  
106809  
106810 nanu vaiṣamyaparihārāya sattāsamatāyāmevāvasthānamiti kutaḥ |  
106811 abhāvamātratāpattilakṣaṇaśūnyatve'pi vaiṣamyaparihārādityāśaṅkyāha-yata iti |  
106812 rūpaṁ tattvaṁ bhāvasthaṁ sadvastu paryavasannaṁ na śūnyaniṣṭham | abhāvasyāpi  
106813 sadadhīnanirūpaṇatvāt | taṁ bhāvaṁ ca paraṁ brahmaiva viddhi | tasya  
106814 cādvayatvānnānā'nānātmakam bhinnābhinnasvabhāvamidaṁ jagadrūpaṁ na saṁbhavo  
106815 yasya tannasaṁbhavamanupapannaṁ | nañarthasya naśabdasya bahuvrīhiḥ || 33 ||  
106816  
106817 cijjagadvalanaṁ paśya barhyaṇḍe rasabarhiṇam |  
106818 yathā jagati cittattvaṁ cittattve yajjagattathā |  
106819 nānā'nānātmakaikaṁ ca mayūrāṇḍaraso yathā || 34 ||  
106820  
106821 evamanupapannasyāpi barhyaṇḍarasadṛṣṭāntenaivaikarasyaṁ neyamityāśayenāha##-  
106822 cittattve jagadantarliṇaṁ tathā rase barhīti paśyetyarthaḥ || 34 ||  
106823  
106824 nānāpadārthabhramapicchapūrṇā jaganmayūrāṇḍarasaścidādyā |  
106825 mayūrarūpaṁ tvamayūramantaḥ sattāpadaṁ viddhi kuto'sti bhedaḥ || 35 ||  
106826  
106827 upamoktamarthaṁ rūpakeṇaikikṛtya darśayanbhedaṁ nirasyati-nāneti |  
106828 nānāvidhapadārthabhramalakṣaṇaiḥ picchaiḥ pūrṇā ādyā brahmacideva  
106829 jagallakṣaṇamayūrāṇḍasya rasaḥ | tatra bhāsamānaṁ jaganmayūrarūpaṁ tu  
106830 amayūrarūpaṁ sattālakṣaṇaṁ padaṁ paramārthavastu viddhi | tatra ca bhedaḥ  
106831 kuto'stītyarthaḥ || 35 ||  
106832  
106833 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣo0 nirvāṇaprakaraṇe  
106834 pūrvārdhe cidghanopadeśo nāma saptacatvāriṁśaḥ sargaḥ || 47 ||  
106835  
106836 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pū0 cidghanopadeśo  
106837 nāma saptacatvāriṁśaḥ sargaḥ || 47 ||  
106838  
106839 aṣṭacatvāriṁśaḥ sargaḥ 48  
106840  
106841 śrīvāsiṣṭha uvāca |  
106842  
106843 yatrānuditarūpātma sarvamastīdamātataṁ |  
106844 mayūra iva bīje'ntastadahaṁtādīgādi ca || 1 ||  
106845

106846 yatsattāsphūrtisaukhyāni pratibimbanti kalpite |  
106847 tatsaccidānandavanam brahma niṣkṛṣya varṇyate ||  
106848  
106849 mayūrarasadr̥ṣṭāntāttirobhūtajagadvaicitryagarbha cidacitsaṃvalitaṃ  
106850 bījaśaktimadavyākṛtameva tattvaṃ na tataḥ paraṃ śuddhamastīti vyāmoho mā bhūditi  
106851 tadadhiṣṭhānam nirviśeṣabhūmānandarūpaṃ niṣkṛṣya paricāyayituṃ śrīvasiṣṭha  
106852 uvāca-yatrete | bīje aṇḍe antarmayūra iva varṇitamantarahaṃtādi bahirdigādi viyadādi  
106853 ca sarvaṃ jagadyatra śuddhe kālatraye'pyanuditarūpātma anutpannasvarūpamevāsti  
106854 tadevoktadr̥ṣṭāntatātparyaviṣayo na śabalamityarthaḥ || 1 ||  
106855  
106856 yatra nābhyuditaṃ kiṃcittatra sarvaṃ ca vidyate |  
106857 tadatrāpyaṅgirāḥ svargasukhasāreṇa bimbati || 2 ||  
106858  
106859 yatra paramārthataḥ kiṃcinnābhyuditaṃ tatraiva sarva jagadavidyayā vidyate  
106860 tadevātrāsmindehe'pi aṅgirāḥ aṅgānāṃ rasabhūtaḥ prāṇaḥ san  
106861 svargādivaiṣayikasukhasāreṇa cittavṛttibhedena vicitrabhogākāratayā  
106862 sphaṭikamukurāḍau candra iv bimbati | tathā ca  
106863 viśayasukhānubhavabalāttadbimbabhūtaniratiśayānandasadbhāvo'numeya ityarthaḥ || 2 ||  
106864  
106865 tathā ca munayo devā gaṇāḥ siddhā maharṣayaḥ |  
106866 āsvādayantaḥ svaṃ rūpaṃ sadā turyapade sthitāḥ || 3 ||  
106867  
106868 sarvasādhāraṇyena tatsadbhāve anumānapramāṇamuktivā  
106869 viduṣāmanubhavapramāṇamapyāha-tathā ceti | svaṃ rūpaṃ  
106870 svātmabhūtabhūmānandam || 3 ||  
106871  
106872 ete ye stabdhanayanadr̥ṣṭayo nirnimeṣiṇaḥ |  
106873 te dr̥ṣyadarśanāsaṅgaspandatyāge vyavasthitāḥ || 4 ||  
106874  
106875 sarvairapi kuto nānubhūyata iti  
106876 ceddr̥ṣyadarśanāsaṅgātprāṇaspandakṛtavikṣepācceti gṛhāṇa | ataeva  
106877 tadubhayaparihārāya nāsāgraniruddhadr̥ṣṭayaḥ prāṇanirodhaparāśca yogino  
106878 dr̥ṣyanta ityāha-ete iti | stabdhe nayane golake dr̥ṣṭī tadgatendriyaṃ ca yeṣāṃ || 4 ||  
106879  
106880 nāsthitā bhāvanā yeṣāṃ sthitānāmapi karmasu |  
106881 saṃvitsaṃvedyasambandhaspandatyāge ca ye sthitāḥ || 5 ||  
106882  
106883 idaṃ tvanārūḍhaśaṣṭhādibhūmikānām | ārūḍhaśaṣṭhasaptamabhūmikāstu  
106884 vyavaharanto'pi samāhitaiḥ pūrvabhūmikāgataistulyamātmasukhaṃ  
106885 sadaivāsvādayantītyāha-nāsthitā iti | karmasu vyavahāreṣu sthitānāmapi yeṣāṃ  
106886 śaṣṭhādibhūmikāgatānām bāhyārthasatyatābhāvanā na āsthitā īśadapi sthitā | ye ca  
106887 pūrvabhūmikāgatāḥ saṃvitsaṃvedyasambandhatyāgalakṣaṇasamādhau sthitāḥ yeṣāṃ  
106888 prāṇo manaśca na spandate te ca cittacetyasamāsaṅgayostyāgo yasmīṃstathāvidhe  
106889 bhūmānandapade tulyatayā sthitā iti sārddhadvayasyārthaḥ || 5 ||  
106890  
106891 prāṇo na spandate yeṣāṃ citrasthavapuṣāmiva |  
106892 mano na spandate yeṣāṃ citrasthavapuṣāmiva || 6 ||  
106893  
106894 cittacetyasamāsaṅgatyāge te svapade sthitāḥ |  
106895 spandātsaṃsādhayantyarthaṃ tenāṃśeneśvaro yathā || 7 ||  
106896  
106897 śaṣṭhādibhūmikāgatā antarbrahmākārākhaṇḍavṛttidhārāspandāttēnāmśena  
106898 niratiśayānandāsvādanalakṣaṇaṃ paramapuruṣārthaṃ yathā saṃsādhayanti tathaiva  
106899 bahiścittacetyādispandādvavahārasaṃsthitimapi kurvanti | yathā jagadīśvaro'ntaḥ sadaiva  
106900 svarūpānandapratiṣṭho'pi bahirmāyayā jagadvyavasthāṃ pālayati tadvadityarthaḥ || 7 ||  
106901  
106902 tathaiva cittacetyādispandātkurvanti saṃsthitim |  
106903 yathā hlādayati svacchaḥ [svastha iti pāṭhaḥ ||] pallavaṃ raśmiraindavaḥ ||  
106904 8 ||  
106905  
106906 teṣāṃ vyavahāre dr̥ṣyeṣu bāhyaviṣayeṣu darśanānām buddhivṛttinām saṃgame  
106907 tripuṭyāmapyabhivvyakto niratiśayānandātmāntarhlādayatyeveti sarvo'pi vyavahāraḥ  
106908 sukharūpa eva | yathā aindavo raśmistarupallavamantaḥ praviśya hlādayati tadvadityarthaḥ  
106909 || 8 ||  
106910  
106911 tathātmā hlādayatyantardr̥ṣyadarśanasamgame |  
106912 bimbāddūraṃ prayātasya bhittāvapatitasya ca || 9 ||  
106913  
106914 antaḥsvarūpasukhaṃ tu teṣāṃ sutarāṃ nirvikṣepamityatrāpi dr̥ṣṭāntamāha##-

106915 yadrūpaṃ tadeva paramātmāno nirvikṣepāhlādarūpaṃ tairanubhūyata ityārthaḥ || 9 ||  
 106916  
 106917 yadindostejaso rūpaṃ tadrūpaṃ śuddhasaṃvidāḥ |  
 106918 na dṛśyaṃ nopadeśārhaṃ nātyāsannaṃ na dūragam || 10 ||  
 106919  
 106920 kevalānubhavaprāpyaṃ cidrūpaṃ śuddhamātmanaḥ |  
 106921 na deho nendriyaprāṇau na cittaṃ na ca vāsanā || 11 ||  
 106922  
 106923 tadeva dehādisarvopādhinirmuktamātmanastattvamityāha-na deha ityādinā || 11 ||  
 106924  
 106925 na jīvo nāpi ca spando na saṃvittirna vai jagat |  
 106926 na sannāsanna madhyaṃ ca śūnyāśūnyaṃ na caiva hi || 12 ||  
 106927  
 106928 na deśakālavastvādi tadevāsti na cetarat |  
 106929 etaiḥ sarvairvinirmuktaṃ hṛdi kośaśatena ca || 13 ||  
 106930  
 106931 deśakālavastu nirūpya trividhaparicchedādīnā brahmaivāsti | etairdehādibhiḥ | śataśabda  
 106932 ānantyaparaḥ | bhūtabhāvidehakośānāṃ hṛdi vāsanātmanā sthitanāmānantyāt || 13 ||  
 106933  
 106934 yatra itatspandate dṛśyaṃ tattadātmapadaṃ bhavet |  
 106935 yacca nādyāṃ na kalpāntaṃ na vastvādyanilādibhiḥ || 14 ||  
 106936  
 106937 evaṃ kośaśatena hṛdi citte yatra yasminsati etaddṛśyamāvīrbhāvati robhāvādīnā  
 106938 spandate tatsaṃmātramevātmapadaṃ bhavet saṃbhāvitamityārthaḥ | evaṃ  
 106939 kāryakāraṇavilakṣaṇaṃ tatsaṃbhāvanīyamityāha-yacceti | yadbrahma ādyaṃ  
 106940 mahākālpādikāle bhavamavyākṛtākhyāṃ kāraṇaṃ | tatha kalpāntaṃ  
 106941 prākṛtādipralayarūpaṃ ca na | sargakāle'pi iha etasmin loke amutra paraloke vā  
 106942 anilādibhiḥ śoṣaṇadahanakledanabhedanādivikāraiḥ kvacitsadrūpādanyaccā na bhavatīti  
 106943 savikāravastu ādipadāttadvikārāśca yanna bhavatītyārthaḥ || 14 ||  
 106944  
 106945 iha cāmutra sadrūpādanyathā bhavati kvacit |  
 106946 jāyante ca mriyante ca dehakumbhāḥ sahasraśaḥ || 15 ||  
 106947  
 106948 nanu dehādivikāraistadanugatasadrūpasyāpi vikāraḥ kiṃ na syāttatrāha-jāyante ceti ||  
 106949 15 ||  
 106950  
 106951 sabāhyābhyantarasyāsyā nātmākāśasya khaṇḍanā |  
 106952 tacca dehādi sakalamātmaivātmavidāṃ vara || 16 ||  
 106953  
 106954 tarhi kiṃ dehādi pṛthagasti netyāha-tacceti || 16 ||  
 106955  
 106956 kevalaṃ bodhavairūpyādīṣatpṛthagiva sthitam |  
 106957 viśvagātmanamayaṃ viśvaṃ jñātaṃ buddhyā susiddhayā || 17 ||  
 106958  
 106959 viśvak sarvataḥ susiddhayā śravaṇādyupāyapariṣkṛtayā || 17 ||  
 106960  
 106961 prajvalannapi kāryeṣu nirvāṇo nirmamo bhava |  
 106962 yadidaṃ dṛśyate kiṃcijjagatsthāvara jaṃgamam || 18 ||  
 106963  
 106964 ataeva vyavaharannapi nirvikārātmadarśanānnityamuktātmasvarūpastiṣṭhetyāha##-  
 106965  
 106966 tatsarvaṃ brahma nirdharma nirguṇaṃ nirmalātmakam |  
 106967 nirvikāra manādyantaṃ nityaṃ śāntaṃ samātmakam || 19 ||  
 106968  
 106969 kālakriyākāraṇakartṛnidānakāryajanmasthitipralayasamsmaraṇādi sarvaṃ |  
 106970 brahmeti dṛṣṭavata eva tavātmadṛṣṭyā bhūyo'pi kiṃ bhramaṇamaṅga  
 106971 samaṅga eva || 20 ||  
 106972  
 106973 he aṅga kālādi sarva jagadbrahmetyātmadṛṣṭyā dṛṣṭavatastava kiṃ bhūyopi  
 106974 brahmaṇaṃ saṃbhavati naivaṃ saṃbhavatītyārthaḥ | yatastvaṃ vastutaḥ samamaviśamaṃ  
 106975 svarūpaṃ gacchati [gacchasīti pāṭhaḥ] | sadaiva prāptavānasīti samaṅga eva |  
 106976 brahmaiva san brahmāpyeti iti śruteriti bhāvaḥ || 20 ||  
 106977  
 106978 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣo0 nirvāṇaprakaraṇe pūrvā0  
 106979 brahmaikātmapratipādanaṃ nāmāṣṭācatvāriṃśaḥ sargaḥ || 48 ||  
 106980  
 106981 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 106982 brahmaikātmapratipādanaṃ nāmāṣṭācatvāriṃśaḥ sargaḥ || 48 ||  
 106983 ekonapañcāśaḥ sargaḥ 49

106984  
 106985 śrīrāma uvāca |  
 106986  
 106987 yadi nāsti vikārādi brahmanbrahmaṇi br̥ṃhite |  
 106988 tadidaṃ kathamābhāti bhāvābhāvamayaṃ jagat || 1 ||  
 106989  
 106990 vikārebhyo vivartasya vailakṣaṇyamihocyate |  
 106991 aprabodhādavidyāsti prabodhe nāsti seti ca ||  
 106992  
 106993 vikārārambhābhyāṃ vivartasya lakṣaṇato bhedaṃ jijñāsamāno rāmaḥ pr̥cchati##-  
 106994 trividhaparicchedaśūnye iti yāvat || 1 ||  
 106995  
 106996 śrīvasiṣṭha uvāca |  
 106997  
 106998 apunaḥprāgavasthānaṃ yatsvarūpaviparyayaḥ |  
 106999 tadvikārādikaṃ tāta yatkṣīrādiṣu vartate || 2 ||  
 107000  
 107001 tatra kāraṇe kāryodbhavaḥ pañcadhā atirohitapragavasthaḥ 1 pratibaddhapragavasthaḥ 2  
 107002 pracchannapragavasthaḥ 3 apracchannapragavasthaḥ 4 vinaṣṭapragavastha 5 śceti | ādyo  
 107003 mṛdāderghaṭādibhāvaḥ | dvitīyo jalasya himakarakābhāvaḥ | tṛtīyo rajjvāḥ  
 107004 sarpabhāvaḥ | caturtho jalasya taraṅgabhāvaḥ | pañcama dugdhasya dadhibhāvaḥ |  
 107005 tatrāntya eva janmādibhāvavikāraḥ pariṇāmaśca itare tu vivartabhedā evetyāśayena  
 107006 prathamam vasiṣṭho vikāralakṣaṇamāha-apunariti | yatkṣīravrihyādiṣu  
 107007 dadhivaituṣyādilakṣaṇam kārya punaḥ prāktanakṣīrādibhāvāvasthānaśūnyaṃ  
 107008 kṣīrādisvarūpaviparyayarūpaṃ vidyate tadeva  
 107009 vikārasaṃskārapariṇāmādiśabdavācyamityarthaḥ || 2 ||  
 107010  
 107011 payastāṃ punarabhyeti dadhitvāṇna punaḥ payaḥ |  
 107012 buddhamādyantamadhyeṣu brahma brahmaiva nirmalam || 3 ||  
 107013  
 107014 brahmaṇi jagallakṣaṇam kāryaṃ tu na tathā tadvaidharmyādityāha-abuddhamiti || 3 ||  
 107015  
 107016 kṣīrāderiva tenāsti brahmaṇo na vikāritā |  
 107017 anādyantavibhāgasya na caiṣo'vayavikramaḥ || 4 ||  
 107018  
 107019 astu tarhi paramāṇubhirdvyaṇukādīnāmivāvayavyārambhakramastatrāha-anādyanteti |  
 107020 ādyantalakṣaṇadaiśikaparicchedavatsu kriyāsaṃyogādivibhāgavatsu  
 107021 cāvayaveśvavayavyārambhakramaḥ syāṇna tadvilakṣaṇasya brahmaṇaḥ sa ityarthaḥ | etena  
 107022 bahūnāṃ saṃyuktānāṃ samavetānāṃ vā sveṣu svāśrayasamavete vā samavāye  
 107023 naikakāryajanakatvamārambhakatvam | yathā tantūnāṃ paṭaṃ prati | yathā vā  
 107024 kāraṇaguṇānāṃ kāryaguṇaṃ pratīti vaiśeṣikādyamimatalakṣaṇam sūcitam | tathā ca  
 107025 kaṇādasūtram dvavyāṇi dravyāntaramārabhante guṇāśca guṇāntaram iti || 4 ||  
 107026  
 107027 samasyādyantayoryeyaṃ dṛśyate vikṛtiḥ kṣaṇāt |  
 107028 saṃvidaḥ saṃbhramaṃ viddhi nāvikāre'sti vikriyā || 5 ||  
 107029  
 107030 brahmaṇi jagatastu pariśeṣādvivartatvameva siddhamiti tallakṣaṇena darśayati##-  
 107031 tadasaṃsparśivaiśamyapratibhāso vivarta iti tallakṣaṇamiti bhāvaḥ || 5 ||  
 107032  
 107033 na saṃvedyaṃ na saṃvittistatra brahmaṇi vidyate |  
 107034 tadbrahmaśabdakathitaṃ niḥsaṃbandhacidātmavat || 6 ||  
 107035  
 107036 tadasaṃsparśaṃ darśayati-na saṃvedyamiti || 6 ||  
 107037  
 107038 yādṛgādyantayorvastu tādṛgeva taducyate |  
 107039 madhye yasya yadanyatvaṃ tadabodhādvijṛmbhitam || 7 ||  
 107040  
 107041 madhye vikārāsaṃsparśaḥ kathaṃ jñāyata iti  
 107042 cedādyantayostadasaṃsparśasvabhāvāvadhāraṇādeva līṅgādityāha-yādṛgiti || 7 ||  
 107043  
 107044 ātmā tvādyantamadhyeṣu samaḥ srvatra sarvadā |  
 107045 svamapyanyatvamāyāti nātmatattvaṃ kadācana || 8 ||  
 107046  
 107047 ātmavastu prakāśasvābhāvyaena samatā sarvāṇubhavasiddhā | anātmabhāvaśca  
 107048 tasyātyantāsaṃbhāvya ityāha-ātmā tviti || 8 ||  
 107049  
 107050 arūpatvāttathaikatvānnityatvādayamīśvaraḥ |  
 107051 vaśaṃ bhāvavikārāṇaṃ na kadācana gacchati || 9 ||  
 107052

107053 śrīrāma uvāca |  
107054  
107055 vidyamāne sadaikasminbrahmaṇyekāntanirmale |  
107056 saṃvidbhramasvarūpāyā avidyāyāḥ ka āgamaḥ || 10 ||  
107057  
107058 citprakāśaikaṛase brahmaṇi tadviruddhasvabhāvāyā avidyāyāḥ katham prasaktiryaena tatra  
107059 jagadvivartaḥ syāditi prabuddhadṛṣā rāmaḥ śaṅkate-vidyamāne iti || 10 ||  
107060  
107061 śrīvasiṣṭha uvāca |  
107062  
107063 brahmatattvamidaṃ sarvamāsīdasti bhaviṣyati |  
107064 nirvikāramanādyantaṃ nāvidyāstīti niścayaḥ || 11 ||  
107065  
107066 na prabuddhadṛṣā avidyāsadbhāvaṃ brūmaḥ kiṃtvabuddhavyutpādanāya  
107067 kalpanayetyāśayenottaramāha-brahmatattvamiti | sarvaṃ pūrṇam || 11 ||  
107068  
107069 yastu brahmeti śabdena vācyavācakayoḥ kramaḥ |  
107070 tatrāpi nānyatābhāvamupadeṣṭuṃ kramo hyasau || 12 ||  
107071  
107072 na anyatāyā bhāvaṃ sadbhāvaṃ vadāmaḥ kiṃtūpadeṣṭumasau kramaḥ kalpita ityārthaḥ ||  
107073 12 ||  
107074  
107075 tvamaḥ jagadāśāśca dyaurbhūścāpyanalādi vā |  
107076 brahmamātramanādyantaṃ nāvidyāsti manāgapi || 13 ||  
107077  
107078 nāmaivedamavidyeti bhramamātramasadviduḥ |  
107079 na vidyate yā sā satyā kīdṛgrāma bhavetkila || 14 ||  
107080  
107081 śrīrāma uvāca |  
107082  
107083 upaśamaprakaraṇe hyastane tu tvayeritam |  
107084 avidyeyaṃ tathetthaṃ ca vicāryata iti prabho || 15 ||  
107085  
107086 yadyavidyā nāstyeva tarhyupaśamaprakaraṇe yathā bhrāntiravidyeyaṃ tathetthaṃ ca  
107087 vicāryate iti tvayaivāvidyāsadbhāvamaṅgīkṛtyoktamiti rāmaḥ śaṅkate##-  
107088  
107089 śrīvasiṣṭha uvāca |  
107090  
107091 etāvantamabuddhastvamabhūḥ kālaṃ raghūdvaḥ |  
107092 kalpitābhiḥ kilaitābhirbodhitosi svayuktibhiḥ || 16 ||  
107093  
107094 tatttu tavābodhadaśāyāṃ tvadbuddhyanusārikalpanayoktamidānīm tu tvaṃ prabuddha iti na  
107095 tatkalpanāvasara ityavirodha ityāha-etāvantamiti || 16 ||  
107096  
107097 avidyeyamayaṃ jīva ityādikalanākramaḥ |  
107098 aprabuddhaprabodhāya kalpito vāgvidāṃ varaiḥ || 17 ||  
107099  
107100 aprabuddhaṃ mano yāvattāvadeva bhramaṃ vinā |  
107101 na prabodhamupāyāti tadākrośaśatairapi || 18 ||  
107102  
107103 bhramamavidyādisāstriyavyavahārakalpanām | tat manaḥ || 18 ||  
107104  
107105 yuktyaiva bodhayitvaiṣa jīva ātmani yojyate |  
107106 yadyuktyāśādyate kāryaṃ na tadyatnaśatairapi || 19 ||  
107107  
107108 yuktināmasaṃbhāvanādipurūṣadoṣanirāśakatvāditi bhāvaḥ || 19 ||  
107109  
107110 sarvaṃ brahmeti yo brūyādaprabuddhasya durmateḥ |  
107111 sa karoti suhṛdvṛttiyā sthānordukhanivedanam || 20 ||  
107112  
107113 satsu tu doṣeṣu tattvopadeśo vyārtha ityāśayenāha-sarvamiti || 20 ||  
107114  
107115 yuktyā prabodhyate mūḍhaḥ prājñastattvena bodhyate |  
107116 mūḍhaḥ prājñatvamāyāti na yuktyā bodhanaṃ vinā || 21 ||  
107117  
107118 etāvantamabuddhastvaṃ kālaṃ yuktyā prabodhitāḥ |  
107119 idānīm saṃprabuddhastvaṃ mayā yenāvabodhyase || 22 ||  
107120  
107121 yena yādṛśopadeśenāvabodhyaro taṃ śṛṇviti śeṣaḥ || 22 ||

107122  
107123 brahmāhaṃ trijagadbṛhma tvaṃ [brahmatvaṃ brahmadṛśyabhūṛityapi  
107124 pāṭhaḥ |] bṛhma khalu dṛśyabhūḥ |  
107125 dvitīyā kalanā nāsti yathecchasi tathā kuru || 23 ||  
107126  
107127 tamevāha-brahmeti | yathecchasīti | aicchikena vyavahāreṇa na  
107128 vāstavabrahmatvahānīriti bhāvaḥ || 23 ||  
107129  
107130 asaṃvedyamahāsaṃvitkoṭimātraṃ jagattrayam |  
107131 ekapratyayavānantaḥ kurvannapi na lipyase || 24 ||  
107132  
107133 koṭiḥ sarvabhṛāntibādhāvadhistanmātraṃ | eketi | tatra ko mohaḥ kaḥ śoka  
107134 ekatvamanupaśyataḥ ityādiśruteriti bhāvaḥ || 24 ||  
107135  
107136 bhārūpaścetano vyāpī paramātmāhamityayam |  
107137 rāghavānubhavāntastvaṃ tiṣṭhangacchañchvasansvapan || 25 ||  
107138  
107139 he rāghava tvaṃ tiṣṭhan gacchan śvasan svapaṃśca antaḥ ahaṃbhāvarūpa  
107140 ātmetyanubhava || 25 ||  
107141  
107142 nirmamo nirahaṃkāro buddhimānasi sādhu cet |  
107143 tadbrahma [tadbṛhmāvedanaṃ iti pāṭhaḥ |] vedanaṃ śāntaṃ  
107144 sarvabhūtaśhitaṃ bhava || 26 ||  
107145  
107146 vedanaṃ cidekarasaṃ bṛhma bhava || 26 ||  
107147  
107148 tadanādyantamābhāsaṃ sattvameva paraṃ padam |  
107149 sthito'si sarvagaikātmāśuddhasaṃvinmayātmakaḥ || 27 ||  
107150  
107151 sarvagaikātmāśuddhasaṃvinmayātmakaḥ sa tvameva | tacchrutiprasiddhamanādyantaṃ  
107152 paraṃ padaṃ san sthito'si || 27 ||  
107153  
107154 yadbṛhmātmāpi turyaśca yā'vidyā prakṛtiśca yā |  
107155 tadabhinnaśadaikātmā yathā kumbhaśateṣu mṛt || 28 ||  
107156  
107157 yadbṛhmeti | ātmeti turya ityapi ca prasiddham | yā ca avidyā prakṛtiścakārājagaditi  
ca  
107158 prasiddhā tatsarvamabhinnaśanmātraikātmakamityarthaḥ || 28 ||  
107159  
107160 nātmanaḥ prakṛtirbhinnā ghaṭānṛṇmayatā yathā |  
107161 sanṛṇmātraṃ yathā cāntarātmāivaṃ prakṛtiḥ sthitā || 29 ||  
107162  
107163 yathā ghaṭasya ṛṇmayatā sadvāstavaṃ ṛṇmātraṃ tathā prakṛturityarthaḥ || 29 ||  
107164  
107165 āvartaḥ salilasyeva yaḥ spandastvayamātmānaḥ |  
107166 proktaḥ prakṛtiśabdena tenaiveha sa eva hi || 30 ||  
107167  
107168 spando vivartanam | tena sanmātrasvabhāveneha svavivarte sa ātmaivāsti  
107169 nāṇumātramapyanyadityarthaḥ || 30 ||  
107170  
107171 yathaikaḥ spandapavanau nāmnā bhinnau na sattayā |  
107172 tathaikamātmaprakṛtī nāmnā bhinne na sattayā || 31 ||  
107173  
107174 sattayā vastuvṛttena || 31 ||  
107175  
107176 abodhādetayorbhedo bodhenaiva vilīyate |  
107177 abodhātsanmayo yāti rajvāṃ sarpabhṛamo yathā || 32 ||  
107178  
107179 sanmayāḥ sanmātraḥ | yāti | rūpāntaramiti śeṣaḥ || 32 ||  
107180  
107181 citkṣetre kalanābījaṃ yadetatpatati sphuran |  
107182 cittāṅkuraṃ tadetasmādbhāvisaṃsārakhaṇḍakaḥ || 33 ||  
107183  
107184 tadeva cittāṅkuraṃ tasmātsphuran bhāvisaṃsāravanakhaṇḍakaḥ sampadyata ityarthaḥ ||  
107185 33 ||  
107186  
107187 etadevātmavijñānāddagdhaṃ sadvāsanājalaiḥ |  
107188 saṃsiktamapi yatnena na bhavatyāṅkurakṣamam || 34 ||  
107189



107190 etatkalanābījameva || 34 ||  
 107191  
 107192 no cetpatati citkṣetre kalanābījakaṃ tataḥ |  
 107193 cittāṅkurā na jāyante sukhaduḥkhalavadrumāḥ || 35 ||  
 107194  
 107195 no patati cet sukhaduḥkhalaphalāḥ śarīradrumā yebhyastathāvidhāścittāṅkurā na jāyante  
 107196 || 35 ||  
 107197  
 107198 dvitvaṃ jagatyasadupāttamabodhajātaṃ bodhakṣayaṃ jahihi bodhamupāgato'si |  
 107199 ātmaikabhāvavibhavana bhavābhayātmā nāstyeva duḥkhamiti naḥ paramārthasāraḥ  
 107200 || 36 ||  
 107201  
 107202 upakrāntamupadeśarahasyamupasamharati-dvitvamiti | he rāma jagati asat  
 107203 bhrāntiyupāttaṃ dvitvaṃ jahihi tyaja | ā ca hau iti cakārājjahāterih | yatastvaṃ  
 107204 bodhamupāgato'si ātmaikabhāvalakṣaṇena niratiśayānandavibhavana abhyātmā bhava |  
 107205 duḥkhaṃ tu kālātraye'pi nāstyeveti naḥ paramārthasāra upadeśa ityārthaḥ || 36 ||  
 107206  
 107207 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 107208 pūrvā0 saṃsṛtivicārayogo nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 107209  
 107210 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 107211 saṃsṛtivicārayogo nāmaikonapañcāśaḥ sargaḥ || 49 ||  
 107212  
 107213 pañcāśaḥ sargaḥ 50  
 107214  
 107215 śrīrāma uvāca |  
 107216  
 107217 jñātaṃ jñātavyamakhilaṃ dṛṣṭaṃ draṣṭavyamakṣatam |  
 107218 pareṇa paripūrṇaḥ smo brahmajñānāmṛtena te || 1 ||  
 107219  
 107220 iha kalpanayā jīve līṅgapuryaṣṭakodbhavaḥ |  
 107221 varṇito'kṣaistathā tasya bāhyārthagrahaṇakramaḥ ||  
 107222  
 107223 bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ iti śrutestattvasākṣātkāreṇa svayaṃ  
 107224 chinnaśarvasaṃśayo'pi rāmaḥ pareṣāmupakārāya tatsaṃśayapadaṃ praṣṭukāmaḥ  
 107225 prathamam svānubhavamabhilāpya darśayati-jñātamityādinā | vayaṃ te  
 107226 tvatsaṃbandhinā brahmajñānāmṛtena paripūrṇaḥ smaḥ || 1 ||  
 107227  
 107228 pūrṇātpūrṇamidaṃ pūrṇam pūrṇātpūrṇam prasūyate |  
 107229 pūrṇenāpūritaṃ pūrṇam sthitā pūrṇe ca pūrṇatā || 2 ||  
 107230  
 107231 svānubhavana pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate | pūrṇasya  
 107232 pūrṇamādāya pūrṇamevāvaśiṣyate iti śrutiṃ saṃvādayati-pūrṇāditi |  
 107233 pūrṇādbrahmaṇaḥ sakāśādupādḥau praviśya ānakhāgrātpūrṇamidaṃ jīvarūpaṃ  
 107234 paramārthataḥ pūrṇam brahmaiva | yataḥ pūrṇādyadvīyadādīkrameṇa prasūyate  
 107235 vyaṣṭiśamaṣṭyupādhirūpaṃ tadapi pūrṇameva prasūyate | tadyadā mahāvākyotthenāmaḥ  
 107236 brahmāsmīti jñānena samūlopādhīparicchedāpanayanātpūrṇena brahmaṇā pūrṇameva  
 107237 jīvatattvamakhaṇṇāikyaenāpūritaṃ tadā kalpitā pūrṇatā bhramasyāpagamātpūrṇasya  
 107238 pūrṇataiva prāksthitaivāvasthitetyārthaḥ || 2 ||  
 107239  
 107240 līlayedaṃ tu pṛcchāmi bhūyobodhābhivṛddhaye |  
 107241 bālasyeva pitā brahmanṇa kopam kartumarhasi || 3 ||  
 107242  
 107243 bhūyasāṃ janānāṃ bodhābhivṛddhaye bālasya līlāpraśne pitve kopam kartum nārhasi  
 107244 || 3 ||  
 107245  
 107246 śrotraṃ cakṣuḥ sparśanaṃ ca rasanam ghrāṇameva ca |  
 107247 vidyamānamapi brahmandṛśyamānamapi sphuṭam || 4 ||  
 107248  
 107249 sarveṣāṃ prāṇināṃ  
 107250 hṛdyevārthānubhavollekhadarśanātpriyāpriyadarśanajanyasukhaduḥkhaḥyorhṛdyanubh  
 107251 avāccirānubhūtānāmapi bāhyārthānāṃ hṛdyeva smṛtidarśanācca hṛdyeva  
 107252 bāhyārthānāmāpyanubhavo vācyaḥ | tatra śrotracakṣurādīndriyānāṃ bāhyārthān  
 107253 hṛdyānetumaśakteracetanatvena ca svayaṃ bahirgatvānubhūyāgatyaśaktesca  
 107254 śrotrādīgolakātiriktendriyābhyupagamo vyārthaḥ | navāntaḥkaraṇāvaccchinnaṃ  
 107255 jīvacaitanyamevendriyapraṇāḍyā nirgatya bāhyaghaṭādi vyāpya tadanubhavatīti kalpanāpi  
 107256 yuktā | tathā sati bahirevānubhavollekhāpatteḥ |  
 107257 priyāpriyadarśanaprayuktasukhaduḥkhānāmapi bahirudayāpatteḥ |  
 107258 kālāntare'ntaḥsmṛtyanāpatteśca | antarviśayapraveśamantareṇāntaranubhavayogāt | na

107259 ca bahirantaḥkaraṇavṛttirviṣayāliṅganena tadākāralāñchanam saṃskārākhyam  
107260 gr̥hītvāntaḥ praviśya naṭa iva tadākāram viḍambayantī tadanubhāvayati smārayati  
107261 vetyucyata iti kalpanāpi yuktā | ghaṭādyākārānubhavānām tallāñchanaviṣayatvakalpane  
107262 bhramapramayoravi'seṣāpatteḥ sarvatraivānāśvāsaprasaṅgāt |  
107263 ghaṭāderbāhyatvānubhavānāpatteśca | itthaṃ cānubhava āntaro ghaṭādiśca bāhya  
107264 ityanayorasam̐bandhāna kathaṃcidapi bāhyārthasyānubhavārohaṇamupapādayitum  
107265 śakyam | ataeva naiyāyikādayo'nubhavasya viṣayaiḥ saha viṣayaviṣayibhāvalakṣaṇaḥ  
107266 svarūpasam̐bandha eva na saṃśleṣādilakṣaṇa ityācakṣate-na ca so'pi yuktaḥ |  
107267 asaṃbaddhasv rūpasya sarvānviṣayānpratyaviśiṣṭatvena viṣayavyavasthā'yogāt | nacātmā  
107268 manasā saṃyujyate mana indriyeṇendriyamārtheneti krameṇa  
107269 svāśrayasaṃyuktasaṃyuktasaṃyogādiparamparāsam̐bandhavyavasthayā vyavasthā |  
107270 ananugatasya paramparāsam̐bandhasya  
107271 smṛtīyanumityādyanugatataṭtadviṣayavyavasthāpakatvāyogāt | paramparāsam̐bandhena  
107272 bāhyārthāparokṣyānirvāhāttasyaiva vyavasthāpakatve  
107273 svarūpasam̐bandhakalpanavaiyarthiyyācca | etena saṃnikarṣadvārā yo'rtho  
107274 yajjñānavyaktiṇakāḥ sa tadviṣaya iti vyavasthāpi pratyuktā | indriyādīnāgapi  
107275 tadviṣayatvaprasaṅgāt |  
107276 tasmādaghaṭitaḥgaṭanāsamarthamāyāśaktibalādevāntarbāhyārthānubhavao vācyaḥ  
107277 tathā sati kiṃ karṇādigolakātiriktendriyābhyupagameneti yathānubhavam̐ tadvārāiva  
107278 cidātmā bāhyārthamanubhavatīti syāt | tathā sati mṛtaśarīre'pi karṇādīnām  
107279 sarvagatasya sadātmanaśca sattvāttatrāpi bāhyārthānkuto nānubhavatīti rāmaḥ  
107280 śaṅkate-śrotramityādīnā | śrotrādiśabdā golakaparāḥ | ataeva sphuṭam̐  
107281 dṛśyamānamapīti viśeṣaṇam || 4 ||  
107282  
107283 kathaṃ mṛtasya vai jantorviṣayam̐ svam̐ na paśyati |  
107284 jīvataśca kathaṃ sarvam̐ viṣayam̐ svam̐ prapaśyati || 5 ||  
107285  
107286 kathaṃ ghaṭādibāhyatvamindriyāṇi jaḍānyapi |  
107287 śarīre'nubhavantyantaḥ punarnānubhavantyapi || 6 ||  
107288  
107289 yadi kaścidbrūyāccakṣurādīndriyāṇi svayam̐ bahirnirgatya ghaṭādīnām  
107290 bāhyatvamanubhūyāntaḥ praviśya kathayantīti tatrāha-jaḍānīti | na teṣām  
107291 pṛthakcetanatvam̐ kathanasāmartham̐ vā astīti bhāvaḥ | yadi kaścidbrūyādīndriyāṇi  
107292 bāhyārtham̐ hṛdi nītvā sthāpayantīti tatrāpyāha-punarīti | hṛdyarthasthāpane  
107293 punaḥpunarhṛdi tadanubhavaḥ syādghaṭāderhṛdayādbahirniḥsāraṇādarśanādīti  
107294 bhāvaḥ || 6 ||  
107295  
107296 ayaḥśalākopamayorghaṭādīndriyayoḥ kila |  
107297 aśliṣṭayorantarasaṃkathaṃ tannoditā mithaḥ || 7 ||  
107298  
107299 nanu ghaṭādiviṣayajātaṃ karṭṛ prathamam̐ cakṣurādīndriyajātaṃ svadeśamākarṣati |  
107300 taccākṛṣṭamindriyam̐ viṣayam̐ saṃveṣṭyāntarhṛdisthāya bhoktre  
107301 kenacidam̐śenāntarnayati ghrāṇamiva gandhamiti kalpanāmāśaṅkyāha-aya iti |  
107302 viṣayāḥ saṃśliṣyendriyāṇyākarṣayeyurnāsaṃśliṣya asaṃśliṣṭarajjvādīnām  
107303 ghaṭādyākārṣakatvādarśanāt | naca golakapradeśānupasarpiṇām̐ ghaṭādīnām̐  
107304 tatsaṃśleṣaḥ saṃbhavati | nāpīndriyāṇām̐ rajjuvadghaṭasaṃśleṣastadākārṣakatvam̐ vā  
107305 prasiddham̐ | bhinnapradeśanikhātāyaḥśalākādvayavadbhinnadeśatvādityāha##-  
107306 parasparākārṣaṇaśīlatā tatrāpi netrādyalpavivarāntarghaṭādīsthūlapraveśakatā kathaṃ  
107307 sarvānubhavaviruddhetyarthaḥ || 7 ||  
107308  
107309 jānannapi yadetānvai viśeṣāñchatadhā punaḥ |  
107310 pṛcchāmi tadeśeṣeṇa kathayasvānukampayā || 8 ||  
107311  
107312 nanu tattvabodhena cchinnaśarvasaṃśayasya tava kathaṃ māyāmāye  
107313 sarvānupapattibhājane'sminvyavahāre idṛśaḥ saṃśayastatrāha-jānannapīti |  
107314 śatadhā bahudhā punaḥ pṛcchāmi | ajñānagrahārthamityarthaḥ || 8 ||  
107315  
107316 śrīvasiṣṭha uvāca |  
107317  
107318 indriyādyapi cittādi ghaṭādyapi na kiṃcana |  
107319 pṛthak saṃbhavatīhāṅga nirmalāccetanādṛte || 9 ||  
107320  
107321 atyalpamidamucyate yadgolakātiriktānīndriyāṇi na santīti | yataḥ samyagvimarśe  
107322 cidvyatirekeṇa pramāṭṛpramāṇaprameyavibhāgāḥ ke'pi na nirūpayitum kenāpi vādīnā  
107323 śakyanta ityāśayena vasiṣṭhaḥ prathamam̐ samādhatte-indriyādīti || 9 ||  
107324  
107325 gaganādapi yā'cchā cittayā rūpaṃ svamātmanā |  
107326 cittvātpuryaṣṭakatvena bhāvavṛttyaiva bhāvitam̐ || 10 ||  
107327

107328 yadi tu kalpanayā draṣṣturdṛśyasya copapattim manyase tarhi  
 107329 indriyādighaṭitapuryaṣṭakatvenāpi pūrvapūrvavāsanānusāreṇa kalpanopapatterna  
 107330 kiṃcidanupapannamityāśayenāha-gaganādapīti | tathā citā ātmanā  
 107331 māyāśabalasvabhāvena puryaṣṭakatvena svaṃ rūpaṃ bhāvavṛttyā  
 107332 pūrvapūrvavāsanānusāreṇa bhāvitam kalpitamityarthaḥ || 10 ||  
 107333  
 107334 tadeva ca prakṛtitām gataṃ jagadavasthiteḥ |  
 107335 tasyā avayavājjātamindriyādi ghaṭādi ca || 11 ||  
 107336  
 107337 ukto'rthe mām tu prakṛtim vidyānmāyinaṃ tu maheśvaram | asyāvayavabhūtaistu  
 107338 vyāptaṃ sarvamiḍaṃ jagat iti śrutim pramāṇayati-tadeva ceti || 11 ||  
 107339  
 107340 puryaṣṭakatvamāyātaṃ yaccittam svasvabhāvataḥ |  
 107341 sva evāvayavastasminghaṭādi pratibimbati || 12 ||  
 107342  
 107343 evaṃ cendriyadvārā bahirnirgatena puryaṣṭakaghaṭakena cittena ghaṭādivyāptyā  
 107344 svavṛttipratibimbitaghaṭāderbāhyatvākāreṇaiva hṛdaye nītvā pradarsanaṃ tathaiva  
 107345 kālāntare smṛtiḥ svapne cāntargatasyaiva bāhyatvenānubhavaśceti  
 107346 sarvamupapannamityāśayenāha-puryaṣṭakatvamiti | evaṃrītyā  
 107347 puryaṣṭakatvamāyātaṃ cidrūpaṃ tattvameva puryaṣṭakasya cittādighaṭitasvabhāvataḥ  
 107348 svayameva svaḥ cittavṛttyākhyo'vayavo bhavati | tasminnavayave ghaṭādi bāhyam  
 107349 bāhyākāreṇaiva pratibimbati | mṛtadehe tu puryaṣṭakaghaṭitasya līṅgātmano jīvasya  
 107350 svakalpanayaiva līloṣākhyanopadarśitarītyā nirgamanāna darśanādisāmarthyamiti  
 107351 sarvadoṣaparihāra iti bhāvaḥ || 12 ||  
 107352  
 107353 śrīrāma uvāca |  
 107354  
 107355 jagatsahasranirmāṇamahimno darpaṇasya ca |  
 107356 puryaṣṭakasya bhagavanrūpaṃ kathaya kīdṛśam || 13 ||  
 107357  
 107358 yadyevaṃ tarhi pañcīkṛtabhūtabhāgena jagadākāreṇa  
 107359 pariṇamato'pañcīkṛtabhūtakāryalīṅgabhāgena tatpratibimbagrahadarpaṇabhūtasya ca  
 107360 puryaṣṭakasyaiva kiṃ rūpaṃ tadeva kathayeti rāmaḥ pṛcchati-jagaditi || 13 ||  
 107361  
 107362 śrīvasiṣṭha uvāca |  
 107363  
 107364 anādyantaṃ jagadbījaṃ yadbrahmāsti nirāmayam |  
 107365 bhārūpaṃ śuddhacinmātraṃ kalākalanavarjitam || 14 ||  
 107366  
 107367 tatsvarūpaṃ vaktuṃ vasiṣṭhastanmūlamajñātaṃ brahmatattvaṃ nirdiśati##-  
 107368  
 107369 kalanonmukhatām yātamantarjīva iti smṛtaḥ |  
 107370 sa jīvaḥ khalu dehe'smiṃścinoti spandate sphuṭam || 15 ||  
 107371  
 107372 tadbrahma viyadādibhūtasūkṣmaṃ sṛṣṭvā tenāpañcīkṛtena līṅgaṃ pañcīkṛtena  
 107373 brahmāṇḍam ca sṛṣṭvā tadantaḥpratibimbakṣaṇakalanonmukhatām yātaṃ sat  
 107374 sūtraprāṇānāmabhimānena dhāraṇājīva iti smṛto'bhūdityarthaḥ | cinoti  
 107375 vāsanopacayanāṅgopacayena copacito bhavati | upacitaśca bāhyāntarvyāpārātmanā  
 107376 spandate cetyarthaḥ || 15 ||  
 107377  
 107378 ahaṃbhāvādahaṃkāro mananānmana ucyate |  
 107379 bodhaniścayato buddhirindradrṣṭestathendriyam || 16 ||  
 107380  
 107381 tasyaivābhimānādivyāpārabhedena nāmbhedānāha-ahaṃbhāvādityādinā || 16 ||  
 107382  
 107383 dehabhāvanayā deho ghaṭabhāvanayā ghaṭaḥ |  
 107384 eṣa eva svabhāvātmā janaiḥ puryaṣṭakaṃ smṛtaḥ || 17 ||  
 107385  
 107386 sarvavyāpārasādhāraṇasvabhāvātmā puryaṣṭakamiti nāmnā smṛtaḥ || 17 ||  
 107387  
 107388 jñatvakartṛtvabhokṛtvasākṣitvādyabhipātini |  
 107389 yā saṃvijjīva ityuktā taddhi puryaṣṭakaṃ viduḥ || 18 ||  
 107390  
 107391 jñānendriyavyāpāreṇa jñatvaṃ karmendriyavyāpāreṇa kartṛtvam  
 107392 tatphalasukhaduḥkhāśrayatvena bhokṛtvaṃ sarvasyaudāsīnyena prakāśena sākṣitvam |  
 107393 ādipadādbhogakaraṇatvāyatanatvādiparigrahaḥ | etadabhipātini adhyāsenaitaddharmikā yā  
 107394 saṃvitsaiva citprādhānyena jīva ityuktā jaḍāśaprādhānyena tadeva puryaṣṭakaṃ  
 107395 vidurityarthaḥ || 18 ||  
 107396

107397 kāle kāle tato jīvastvanyonyo bhavati svataḥ |  
 107398 bhāvitākārayānantavāsanākaṇikodayam || 19 ||  
 107399  
 107400 ataeva svatādātmyabhāvitabuddhyākārāṇaṃ kālabhedena bhedājīvo'pi  
 107401 kāmakrodhaharṣaviṣādādyanurañjito nāneva bhavatītyāha-kāle kāle iti |  
 107402 anantavāsanākaṇikodayamākāramṛcchatīti pareṇānvayaḥ || 19 ||  
 107403  
 107404 puryaṣṭakasvabhāvena kālenākāramṛcchati |  
 107405 yathāvāsanataḥ sekādbījaṃ pallavatāmiva || 20 ||  
 107406  
 107407 tasyaiva samaṣṭivyāṣṭijīvasya bījasyāṅkurakāṇḍapallavādiva sarvaṃ jagadākāra  
 107408 ityāśayenāha-yatheti || 20 ||  
 107409  
 107410 ākāro'haṃ śarīrādi sthāvarādi carādi ca |  
 107411 nāhamādyāścidātmēti mithyā jñānena cetati || 21 ||  
 107412  
 107413 ataevādyāścidātmā nāhaṃ kiṃtu śarīrādyākāra evāhamiti mithyājñānena cetati  
 107414 paśyati || 21 ||  
 107415  
 107416 bhramatyeva jagajjīvo vāsanāvalitaściram |  
 107417 ūrdhvādhogamanairabdhau kāṣṭhaṃ vicihataṃ yathā || 22 ||  
 107418  
 107419 kaścidviśuddhajātītvādbhavabandhādanantaram |  
 107420 buddhvātmānaṃ samabhyeti padamādyantavarjitam ||23 ||  
 107421  
 107422 kaścitsanakāditulyaḥ kalpādāveva prākkalpīyabhavabandhādanantaramādye  
 107423 janmanyevetyarthaḥ | ayaṃ ca sarvo vibhāgaḥ sāttvikarājasādi jīvabhedavarṇane  
 107424 utpattiprakaraṇe vyākhyātaḥ || 23 ||  
 107425  
 107426 kaścitkālena bahunā bhuktayonigaṇāturaḥ |  
 107427 ātmajñānavaśādeti paramaṃ padamātmanaḥ || 24 ||  
 107428  
 107429 evaṃrūpaśca sumate jīvo yātaḥ śarīratām |  
 107430 netrādinā ghaṭādyantaryathā vetti tathā śṛṇu || 25 ||  
 107431  
 107432 kathaṃ ghaṭādibāhyatvamindriyāṇi jaḍānyapīti yatprṣṭaṃ tatsāmānyataḥ  
 107433 samāhitamapi viśeṣeṇa samādhatte-evaṃrūpa ityādinā || 25 ||  
 107434  
 107435 cittvasya kalanāntasya saṃprayātasya jīvatām |  
 107436 manaḥṣaṣṭhendriyagrāmo deho'yamavatiṣṭhate || 26 ||  
 107437  
 107438 cittvasya caitanyasya kalanāntasya puryaṣṭake pratibimbatayā paricchedyasyānakhāgrebhyo  
 107439 vyāptau parimātrtayāvatiṣṭhate | tena sadā jīvacaitanyaṃ dehaparimitaṃ  
 107440 dehāntargatameva sukhaduḥkhādisaṃbandhādanubhavati nā bāhyam || 26 ||  
 107441  
 107442 yadānyaḥ sarvadehebhyaḥ khe patatyakṣarūpiṇā |  
 107443 tadā tajjīvasaṃsparśājīvātmaikatvamṛcchati || 27 ||  
 107444  
 107445 yadā tu anyo bāhyaghaṭādirdraṣṭavyo bhavati tadā taḍāgādudriktaṃ jalaṃ  
 107446 kulyādvāreṇeva sarvadehebhya udriktaṃ cakṣurādyakṣarūpiṇā dvāreṇa bāhye  
 107447 ghaṭādiparyante khe bāhyākāśe patati nirgacchatītyarthaḥ | kiṃ tatastatrāha-tadeti |  
 107448 tadā tadghaṭādinayanādidvāranirgatajīvena svākāravṛttivyāptidvārā  
 107449 saṃsparśādvyaṇājjīvacaitanyena sahaikatvamādhyāsikacittādātmyalakṣaṇaṃ  
 107450 viśayatvamṛcchati gacchati || 27 ||  
 107451  
 107452 bāhyārthavedane nityaṃ saṃbandho'kṣasya kārakaḥ |  
 107453 samanvitasya cittena na muktasya kadācana || 28 ||  
 107454  
 107455 sa cākṣasya saṃbandhaścittena samanvitasya jīvata eva bāhyārthavedane kārako bhavati na  
 107456 mṛtasya muktasya vetyarthaḥ || 28 ||  
 107457  
 107458 yadyadacchataṃ tasminnabhaḥsthaṃ pratibimbati |  
 107459 jīvena bhavati śliṣṭo bahirjīvo'pyajīvati || 29 ||  
 107460  
 107461 astu bahirevaṃ tathāpi kathamantastadanubhavastatrāha-yadyadityādinā |  
 107462 yadyadantaḥkaraṇavṛttirūpaṃ nayanaraśmirūpaṃ vā svacchataṃ vastu  
 107463 tasminbāhyanabhaḥsthaṃ ghaṭādi pratibimbati sa ca pratibimbo vṛttyantargatena jīvena  
 107464 śliṣṭo bhavati | tarhi bahiṣṭha evāhaṃ ghaṭamanubhavāmiti kuto nānubhūyate tatrāha##-  
 107465 nalopaśchāndasaḥ | anuvyacaladitivattiñantottarapadaḥ samāso vā | yatra

107466 prāṇavyāptistatraivāhaṃtāvamarśo na bahirityarthaḥ || 29 ||  
107467  
107468 nighṛṣṭānavaratnābhe yadā nayanatārake |  
107469 tadā tayorbāhyagataḥ padārthaḥ pratibimbati || 30 ||  
107470  
107471 astvevaṃ tarhi ghaṭe prathāphalopapattistathāpi kathamantarhṛdi  
107472 ghaṭākārānupraveśastatrāha-nighṛṣṭeti | yadā nayanatārake  
107473 paṭalādidoṣārāhityācchāṇanighṛṣṭānūtanendranīlābhe bhavatastadā  
107474 tayostārakayorghaṭapratibimbasaḥhitā cittāvṛttiḥ praviśatīti bāhyagato  
107475 ghaṭādipadārthaḥ pratibimbatītyucyate || 30 ||  
107476  
107477 jīvena bhavati śliṣṭaḥ pratibimbatayā tataḥ |  
107478 jīvajñeyatvamāyāti bāhyaṃ vastviti rāghava || 31 ||  
107479  
107480 sa caivaṃ nayanatārakānupraviṣṭaḥ padārtho hārdenāhamabhimānavatā jīvena hṛdi  
107481 pratibimbatayā śliṣṭo bhavatītyarthaḥ | iti anayā rītyā ghaṭādi bāhyaṃ vastu  
107482 bahiravabhāsamānamevāntarhṛdi ahaṃkārasaṃvalitajīvajñeyatvamāyātītyarthaḥ || 31 ||  
107483  
107484 yatsaṃśleṣamupāyāti tadbālo'pi hi vindati |  
107485 paśurvā sthāvaro vāpi jīvaḥ kasmāna vetsyati || 32 ||  
107486  
107487 cetanasyārthasaṃsparśe vedananiyamo bālapaśvādiṣvapi prasiddha ityāha-yaditi |  
107488 sthāvareshvapi gulmaviśeṣe sparśamātreṇa patrasaṃpuṭīkaraṇadarśanāttadvedanaṃ  
107489 sarvatrānumīyata iti bhāvaḥ || 32 ||  
107490  
107491 acchasya nayanasyātho raśmayo jīvaveṣṭitāḥ |  
107492 kroḍīkurvantyalaṃ dṛśyaṃ jīvastattvena vindati || 33 ||  
107493  
107494 dūrasthaviśayasya kathaṃ golakasaṃsparśa iti pāmaraśaṅkāmapākurvannāha##-  
107495 jīvaveṣṭitāḥ santaḥ purovartiviśayaṃ kroḍīkurvantyāliṅganti || 33 ||  
107496  
107497 eṣa eva kramaḥ sparśe saṃbandhaḥ pratyayodbhavaḥ |  
107498 rase gandhe ca kathito jīvasaṃsparśasaṃbhavaḥ || 34 ||  
107499  
107500 cakṣuṣyuktaṃ kramaṃ sparśādāvapyatidiśati-eṣa eveti || 34 ||  
107501  
107502 śabdastvākāśaniṣṭhatvātkaṇākāśagataḥ kṣaṇāt |  
107503 jīvākāśaṃ viśatyantaritthamindriyasaṃvidaḥ || 35 ||  
107504  
107505 śabde viśeṣamāha-śabdastviti | śabdasya vṛttipratibimbanam vināpi  
107506 sākṣācchrotradvārāntaḥpraveśo'pi saṃbhavatīti bhāvaḥ | itthaṃ gandhasyāpi  
107507 pavanadvārāntaḥpraveśasaṃbhavo'stu nāmetyāśayena  
107508 yathāsaṃbhavamuktanyāyamupasaṃharati-itthamiti || 35 ||  
107509  
107510 śrīrāma uvāca |  
107511  
107512 dṛśyate mānasādarśe yantradārvaudareṣu tat |  
107513 pratibimbitametanme brūhi brahmankimātmakam || 36 ||  
107514  
107515 idāniṃ rāmaḥ prasaṅgātsarveṣāṃ pratibimbānāṃ svarūpaṃ jijñāsuḥ pṛcchati##-  
107516 kācakāṃsyamañijalādiyantradārūṇāmaudareṣu udarānnirgateṣu navapallavādiṣu  
107517 yatpratibimbitaghaṭamukhaprabhādi etat kimātmakam tanme brūhītyarthaḥ || 36 ||  
107518  
107519 śrīvasiṣṭha uvāca |  
107520  
107521 atyantajaḍayoreva jīvayoriva tanmithaḥ |  
107522 pratibimbaṃ dṛśo bhrāntiṃ viddhi vedyavidāṃ vara || 37 ||  
107523  
107524 yatra bimbasya satyatve'pi citpratibimbabhūtayorvyaṣṭisamaṣṭijīvayorbimbātiriktaṃ rūpaṃ  
107525 bhrāntimātrasiddhaṃ na nirvaktuṃ śakyaṃ  
107526 tatrātyantajaḍayormukhadarpaṇayorghaṭacittavṛttiyorvā parasparasāpekṣaṃ  
107527 pratibimbavarūpaṃ durvacamiti kiṃ vācyamityāśayenottaramāha-atyanteti |  
107528 dṛśāścaitanyātmano bhrāntiṃ viddhi || 37 ||  
107529  
107530 tāvanmātraṃ jagattvetadviśvāso mā tavāstviha |  
107531 ahamityādistarāṅgo vartamānaṃ sadā jalam || 38 ||  
107532  
107533 na kevalaṃ pratibimbamātraṃ bhrāntirapi tu jagadapītyāha-tāvaditi | apyathe  
107534 tuśabdaḥ | tāvanmātraṃ bhrāntimātraṃ | ataeva tava iha jagati viśvāso māstu |

107535 ahamityādiḥ prapañcastaraṅgasthāniyaścijjalātpṛthagasannityarthaḥ | vartamānaṃ tu  
107536 sadā cijjalamevetyarthaḥ || 38 ||  
107537  
107538 parāmbhodhau tu nāstyeva deśakālakriyādikam |  
107539 tanmayaikatayā nityamātmā sarvatra sarvagaḥ || 39 ||  
107540  
107541 nityamasaktamatirmuditātmā śāntaṃṣāsukhaduḥkhavidantaḥ |  
107542 tiṣṭha niviṣṭamatīḥ samatāyāmastasamastabhavāmayamāyaḥ || 40 ||  
107543  
107544 he rāma tvaṃ nityamasaktamatīḥ san śāntā ṃṣābhūtasukhaduḥkhe vettīti  
107545 ṃṣāsukhaduḥkhavidbuddhiryasya tathāvidhaśca bhūtvā astā samastā  
107546 bhavalakṣaṇāmayarupā māyā yasya tathāvidhaḥ san samatāyāṃ brahmasvabhāve  
107547 niviṣṭamatistiṣṭhettyarthaḥi || 40 ||  
107548  
107549 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pūrvā0  
107550 akṣasaṃvedanavicārayogopadeśo nāma pañcāśaḥ sargaḥ || 50 ||  
107551  
107552 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pū0  
107553 akṣasaṃvedanavicārayogopadeśo nāma pañcāśaḥ sargaḥ || 50 ||  
107554 ekapañcāśaḥ sargaḥ 51  
107555  
107556 śrīvāsiṣṭha uvāca |  
107557  
107558 na punarbhavataḥ pūrvam saṃpannāścakṣurādayaḥ |  
107559 yathā kamalajasyaitatsarvameva tvayā śrutam || 1 ||  
107560  
107561 jīvaḥ khāni mano dehaḥ puryaṣṭakamiti bhramaḥ |  
107562 abodhādeva bodhe tu brahmaivaikamitīryate ||  
107563  
107564 phalanonmukhatām yātamityādinā varṇitamahaṃkāradehendriyādinām prāgasatām  
107565 kalpanam jīvasamaṣṭeḥ padmajasyeva vyaṣṭestavāpi tulyamiti tātparyam tvayā  
107566 jñātameveti vakṣyamāṇopodghātāya prathamamanuvadati-na punariti | apyarthe punaḥ  
107567 śabdaḥ | kamalajasyeva bhavato'pi sṛṣṭeḥ  
107568 pūrvamanādyantamityādivarṇitabrahmasvabhāve sthitasya cakṣurādayo na saṃpannā  
107569 ityetatsarvameva tvayā madvacanatātparyam śrutam | avadhāritamityarthaḥ || 1 ||  
107570  
107571 brahmapuryaṣṭakasyādāvartahasamvidyathoditā |  
107572 puryaṣṭakasya sarvasya tathaivodeti sarvadā || 2 ||  
107573  
107574 evam puryaṣṭakakalpanottaram vyavahāryārthakalpanamapi samaṣṭivadeva  
107575 vyaṣṭīnāmityāha-brahmeti | brahmā hiraṇyagarbhaḥ samaṣṭipuryaṣṭakam tasya yathā  
107576 sargādaḥ vyavahartavyārthasamviduditā tathā sarvasya vyaṣṭipuryaṣṭakasyāpyudeti || 2 ||  
107577  
107578 viddhi puryaṣṭakam jīvo yo garbhassthendriyodayaḥ |  
107579 yadyathā bhāvayatyāśu tattathā paripaśyati || 3 ||  
107580  
107581 tadeva garbhassthitimārabhya darśayati-viddhīti | yo vyaṣṭijīvo grbhastha eva  
107582 cakṣurādīndriyodayaviśiṣṭaḥ puryaṣṭakātmā ṣaṣṭhe māsi saṃpadyate sa tadārabhya  
107583 yadyathā vyavahartavyam vastu bhāvayati tathā tatsvavāsanayā paripaśyatītyarthaḥ || 3 ||  
107584  
107585 indriyāṇīndriyārthākhyam viddhi saṃvedanam svakam |  
107586 saṃpannam ca yathā tatte proktaṃādyamanaḥsthitau || 4 ||  
107587  
107588 evam ca ādyamanaḥsthitau hiraṇyagarbhamanovyāpāre yathā svakam saṃvedanam  
107589 indriyāṇi indriyārthākhyam ca saṃpannam tathā tatte tavāpi vyaṣṭeḥ saṃpannamiti mayā  
107590 proktaṃ phalaṭītyarthaḥ || 4 ||  
107591  
107592 śuddhā saṃvitsaṃbhavantī saṃvedanamaninditam |  
107593 tato'haṃvedanānantajīvapuryaṣṭakānvitā || 5 ||  
107594  
107595 sargātpūrvam saṃbhavantī vyaṣṭisamaṣṭyorekaiva śuddhā saṃvit tatastadanantaram  
107596 ahaṃvedanālakṣaṇānantajīvapuryaṣṭakānvitā sāstu tathāpi  
107597 saṃvedanasvarūpamaninditamamevetyarthaḥ || 5 ||  
107598  
107599 na tvekatvādanantatvādavedyatvādanāmaye |  
107600 abhāvatvādanekatvādaśūnyatvātparā sthitā || 6 ||  
107601  
107602 vedyadoṣātsaṃvednam tat kuto na nindyate iti cedvedyasya paramārthato'sattvādityāha##-  
107603 tvityanvayaḥ | nāstitve ca abhāvatvādayasrayo hetavaḥ |

107604 abhāvatvāddeśakālakṛtaparicchedavattvādanekatvādvastukṛtaparicchedavattvāda##-  
107605  
107606 cetyādibuddhyā tatkiṃcinna manastām ca gacchati |  
107607 na ca jīvatvamāyāti na ca puryaṣṭakātmikā || 7 ||  
107608  
107609 nanu saṃvedanameva manastādibhāvaṃ gacchatītyukte tatramanastādināmasatyatve  
107610 saṃvedanamevāsatyam kiṃ na syāttatrāha-cetyādīti |  
107611 cetyamantavyādigocarabuddhivṛttiyadhyāropamātram tanna vāstavamanastāprāptiḥ  
107612 setyārthaḥ || 7 ||  
107613  
107614 navidyādivilāso'sti sosti nāstīva yaḥ sadā |  
107615 paramātmēti kathito manaḥṣaṣṭhendriyātigaḥ || 8 ||  
107616  
107617 tarhi vidyāvilāsāvirbhūtasvarūpatvātpūrvam tadapyasatkiṃ na syāttatrāha-neti |  
107618 ādipadāccaramapramāṇamananādiparigrahaḥ | yo mūḍhairnāstīveti kalpyate sa  
107619 paramātmā sadāsti || 8 ||  
107620  
107621 tasmātsaṃpadyate jīvaścinmūrtirmananātmakaḥ |  
107622 bhramaḥ kevalamityādyā upadeśāya gīyate || 9 ||  
107623  
107624 yadyadvitīya eva saḥ tarhi tasmātsarva eta ātmāno vyuccaranti iti śrutyā  
107625 agnīvisphuliṅganyāyena jīvasaṃpattiḥ kathamukteti cedupadeśāya kalpanayetyāha##-  
107626  
107627 yataḥ kutaścitsaṃpanne tvavidyāmaya āmaye |  
107628 upadeśyopadeśena pravilīne vicāraṇāt || 10 ||  
107629  
107630 ataevāvidyārogasya na mūlam cintyam kiṃtu cikitsaiva cintanīyeti  
107631 mūlakalpanādiścikitsopāya eva na vāstava ityāha-yata iti | pravilīne satī  
107632 svarūpajñānamevāvaśiṣyata iti pareṇānvayaḥ || 10 ||  
107633  
107634 praśāntasakalākāram jñānam tatrāvaśiṣyate |  
107635 yatrākāśamapi sthūlamanāvivā mahācalaḥ || 11 ||  
107636  
107637 yatrodyadācāramapi sadapyasādīva sthitam |  
107638 jagajjānviśayāmstyaktvā kāye tvaṃ tiṣṭha nirmale || 12 ||  
107639  
107640 udyadācāram niṣpadyamānavyavahārārtha kriyāśālīti  
107641 sadvyāvahārikasatyamapyasacchūnyamiva yatra sthitam tatra tvaṃ jagajjān  
107642 viśayāmstyaktvā nirmale jīvanmuktaḥ kāye stye'vatiṣṭha || 12 ||  
107643  
107644 asanmayamavidyāyā rūpameva tadeva hi |  
107645 yadvikṣitā satī nūnam naśyatyeva na dṛśyate || 13 ||  
107646  
107647 idānimavidyāyāḥ svarūpamāha-asanmayamiti || 13 ||  
107648  
107649 ālokitaṃ nāma kathamavastu kila labhyate |  
107650 prayatnenāpi saṃprāptaṃ mṛgatṛṣṇāmbukairiva || 14 ||  
107651  
107652 mṛgatṛṣṇāmbukairiva saṃprāptaṃ dṛṣṭānto'pyaprasiddha ityārthaḥ || 14 ||  
107653  
107654 asadeva sadevāsada jñānādasya satyatā |  
107655 jñānādyathāsthitam vastu dṛśyate naśyati bhramaḥ || 15 ||  
107656  
107657 asadeva sadbhāti yataḥ asada jñānādevāsyā satyatetyanvayaḥ || 15 ||  
107658  
107659 avidyāyā vicāro'yaṃ jīvapuryaṣṭakādikā |  
107660 apyatyantamasatyāyāḥ kalpanā kalpitātmanaḥ || 16 ||  
107661  
107662 satyātmanaḥ saṃnidhānādatyantamasatyāyā apyavidyāyāḥ kalpanā kalpitetyārthaḥ || 16 ||  
107663  
107664 tasyāsta upadeśāya seyaṃ jīvādikalpanā |  
107665 kṛtā śāstraiḥ prabodhāya tām tvamekamanāḥ śṛṇu || 17 ||  
107666  
107667 tasya te jīvasyopadeśāya tasyāḥ avidyāyā hetorjīvādikalpanā kṛtā || 17 ||  
107668  
107669 jīvatvamiva saṃprāptā puryaṣṭakapadasthitā |  
107670 kalā kalaṅkakalitā citirābodhanonmukhī || 18 ||  
107671  
107672 ābodhanonmukhī bāhyārthadarśanotsukā satī yadyathā bhāvayatīti pareṇānvayaḥ

107673 bāhyārthadarśanotsukā satī yadyathā bhāvayatiti pareṇānvayaḥ || 18 ||  
107674  
107675 yadyathā bhāvayatyaśu tattathānubhavatyalam |  
107676 satyo bhavatvasatyo vā bālena niśi yakṣakaḥ || 19 ||  
107677  
107678 bālena saṁbhāvito yakṣaka iva satyaḥ asatyo vā bhavatu | ayaṁ tu pañcatanmātrasya  
107679 pañcikaraṇātmikāṁ dehakalanāṁ sattayā satyatayā saṁbhāvayatītyuttareṇānvayaḥ || 19  
107680 ||  
107681  
107682 pañcatanmātrakalanāṁ saṁbhāvayati sattayā |  
107683 tatrātmani tathā randhrānprapaśyati tathoditān || 20 ||  
107684  
107685 tatrātmani dehātmani randhrān indriyadvārāṇi | chāndasaṁ puṁstvam || 20 ||  
107686  
107687 ebhya eva samutpannaṁ bahiḥsthaṁ bhūtapañcakam |  
107688 paśyatyananyadanyābhaṁ śākhāśatamivāṅkuraḥ || 21 ||  
107689  
107690 ebhyaḥ pañcatanmātrebhyaḥ paramārthato'nyadevānyābhamindriyadvārāiḥ paśyati || 21 ||  
107691  
107692 idamantaridaṁ bāhyamiti niścayavāṁstataḥ |  
107693 jīvo bhāvaṁ yathādatte tattathā draḍhayatyatha || 22 ||  
107694  
107695 tatra idamindriyamaṇaḥprāṇādi antaḥ | idaṁ ghaṭādi bāhyam | bhāvaṁ vāsanām || 22 ||  
107696  
107697 raśmijālamivendoryadātmanaḥ pratibhāsanam |  
107698 bāhyasparśatayā tena tadevāśūrarikṛtam || 23 ||  
107699  
107700 tatra viśayendriyasamṣyogābhivyaktaṁ svātmasukhameva viśayasukhatayā  
107701 saṁbhāvayatītyāha-raśmijālamiti || 23 ||  
107702  
107703 maricasyeva yattaikṣṇyaṁ śūnyatvamiva khasya yat |  
107704 ātmano vedanaṁ yacca tadevānyadiva sthitam || 24 ||  
107705  
107706 evaṁ svābhāvikaṁ svavedanameva viśayasamṇikarṣājījātamahaṁkārātmano dharma iti  
107707 saṁbhāvayatītyāha-maricasyeti || 24 ||  
107708  
107709 atraiva niścayaṁ baddhvā niyamaḥ sudṛḍhikṛtaḥ |  
107710 anenettamanenettamaṁ bhāvvyamityavakhaṇḍitam || 25 ||  
107711  
107712 atra sāmśārikaviśayabhogeṣveva puruṣārthaparyavasānaniścayaṁ baddhvā  
107713 aihalaukikapāralaukikakarmācaraṇaniyamaḥ sudṛḍhikṛtaḥ | anena laukikakarmanā |  
107714 anena vaidikakarmanā | avakhaṇḍitaṁ naśvaraṁ sukhamuddiśyetyarthaḥ || 25 ||  
107715  
107716 svabhāvetaranāmāsau svasaṁkalpamayātmakaḥ |  
107717 kaścitkadācidbhavati svabhāvenaiva nānyathā || 26 ||  
107718  
107719 tatraikaḥ pravṛttinīyamaḥ svābhāvikaṛagādikṛtaḥ itarastu śāstrakṛtaḥ |  
107720 dvividho'pyayaṁ saṁkalpamayātmakastayoḥ kadācitkaścideva  
107721 svābhāvikapuruṣayatnenaivetaraṁ jītvā bhavati nānyathetyarthaḥ || 26 ||  
107722  
107723 ātmanaivedamakhilaṁ saṁpannaṁ dvaitamadvayam |  
107724 khaṇḍo madhuraseneva mṛdeva ca mahāghaṭaḥ || 27 ||  
107725  
107726 tatrobhayatrāpyajña ātmaiva svabhāvaśāstrānyatarānusārī  
107727 tattadvyāpārasāadhanaphalātmanā vivartata ityāha-ātmanaiveti | khaṇḍaḥ  
107728 madhusāraśarkarāviśeṣaḥ || 27 ||  
107729  
107730 saṁniveśavikārādideśakālādisaṁbhavāt |  
107731 saṁbhavatyatatra natviśe deśakālādyasaṁbhavāt || 28 ||  
107732  
107733 yadyapi khaṇḍaghaṭau pūrvatanadravapiṇḍāvasthayorvināśādvikārau tathāpi  
107734 mādhyamṛtsvarūpāvināśāttadaṁse vivartadṛṣṭāntau | nahi tadvadbrahmaṇi  
107735 vikāraḥ saṁbhavati tadvaidharmyādityāha-saṁniveśeti | atra madhumṛdātau | iśe  
107736 brahmaṇi || 28 ||  
107737  
107738 itaḥ puṣpamitaḥ patramahamityudito yathā |  
107739 khaṇḍe svātmani naḥ sattāraso'dvītve dvitāṁ vahan || 29 ||  
107740  
107741 athavā khaṇḍo madhuraseneveti vākye khaṇḍo vanakhaṇḍaḥ madhurasena



107742 vasantadraveṇetyarthaḥ tathā cāvīkāra eva vṛkṣavīkāraheturjalabhāgo dṛṣṭānta  
107743 ityāśayenāha-ita iti | yathā vṛkṣapraviṣṭo raso jalamitaḥ patramitaḥ puṣpamahamiti  
107744 vaicitryeṇoditaḥ san advitve'pi dvitām vahan dṛṣṭastathā naḥ svātmani  
107745 prasiddhasattārūpaṃ brahmāpi itaḥ pata itaḥ kuḍyamamahamityādito bhedāt  
107746 sarvajagadātmanā ātmani dvitvamāharadviddhīti pareṇānvayaḥ || 29 ||  
107747  
107748 itaḥ paṭa itaḥ kuḍyamamahamityāditastathā |  
107749 sarvātmanātmani brahma vidhī tvam dvitvamāharat || 30 ||  
107750  
107751 adyānkuro'hamadyārkarugahaṃ tvadya vāridaḥ |  
107752 yatheti tiṣṭhatyambhodastathātmā sadasadvapuḥ || 31 ||  
107753  
107754 yathā vā ambhodo meghaḥ adya grīṣme arkarugevāhamiti tādrūpyeṇa tiṣṭhati | tata  
107755 ādyavarṣārambhe vāridānāvasare vārido'hamiti tiṣṭhati | tato  
107756 bhūmipraveśenāṅkurāntarjalātmanā praveśe adyānkurohamiti tiṣṭhati | tathā ātmāpi  
107757 kālabhedena bhāvābhāvākāro bhūtvā tiṣṭhatītyarthaḥ || 31 ||  
107758  
107759 iti bhāvyaamanenedamitthaṃ sarveśvare tatam |  
107760 kramaṃ khaṇḍayituṃ loke kasya nāmāsti śaktatā || 32 ||  
107761  
107762 ayaṃ ca jagadvivartaniyamakramaḥ kalpito'pi na kenacidanyathā kartu śakya ityāha-itīti  
107763 | sarveśvare brahmaṇi | tatam prasiddham || 32 ||  
107764  
107765 ādarśasvaccha ākāśe naiva svaḥ pratibimbati |  
107766 vyatirekāsaṃbhavataḥ kacatyeva hi kevalam || 33 ||  
107767  
107768 evaṃ vastusvabhāvanīyatirapi vastubhedabhinnā nānyathā kartuṃ  
107769 śakyetyāśayenākāśādisvabhāvasyājñātabrahmasvabhāvasya ca vailakṣaṇyamāha##-  
107770 pratibimbati | kutaḥ | vyatirekāsaṃbhavataḥ ākāśe ākāśakārye bhūtāntare vā  
107771 ākāśabhedābhāvāt | kiṃtu kevalamākāśaṃ niṣpratibimbadarpaṇodaravatsvacchatayā  
107772 kacati | dīpyata evetyarthaḥ || 33 ||  
107773  
107774 brahmaṇi tvātmanātmaiva sthitaḥ kacati bimbati |  
107775 dvaitībhavatyadeho'pi cinmayatvātsvabhāvataḥ || 34 ||  
107776  
107777 sāvidyaṃ brahma tu na tathetyāha-brahmaṇīti | kacati sarvavastuśaktyādirūpeṇa  
107778 dīpyate | jīvarūpeṇa pratibimbati | bhedakalpanayā ca dvaitībhavati || 34 ||  
107779  
107780 yadyathaivātmakacanaṃ vetti taṃ bhavatātmanā |  
107781 asatyamapi tanneha vyabhicārī kadācana || 35 ||  
107782  
107783 astvevaṃ kiṃ tatastatrāha-yaditi | tatra sargādaḥ yadvastu svabhāvenātmakacanaṃ  
107784 vṛttaṃ taṃ svabhāvamasatyamapi bhavatā satyenātmanā styaṃ vetti sa ca niyamo na  
107785 kadācana vyabhicārīti sarvāpi niyatiḥ siddhetyarthaḥ || 35 ||  
107786  
107787 hematvakaṭakatve dve satyāsatyasvarūpiṇi |  
107788 hemni bhāṇḍagate yadvaccittvācittve tathātmani [hamebhāṇḍagate iti pāṭhaḥ |  
107789 ] || 36 ||  
107790  
107791 satyānṛtamithunībhāve vācārambhaṇaśrutidarśitanyāyena dṛṣṭāntamāha##-  
107792  
107793 sarvagatvācciteścittvaṃ nityaṃ manasi vidyate [vedyate iti pāṭhaḥ || |  
107794 hematvaṃ kaṭakasyeva jaḍabhāvaḥ sthito'nyadā || 37 ||  
107795  
107796 ataeva prathamakārye manasi cijjaḍobhayaṛūpatā dṛśyate tatra yannityaṃ  
107797 tatsatyamityāha-sarvagatvāditī | anyadā kadācidityarthaḥ || 37 ||  
107798  
107799 cittvajāḍyātmakaṃ cittaṃ dṛḍhaṃ bhāvayati svayam |  
107800 yathā yadaiva yadbhāvaṃ tathā bhavati tattadā || 38 ||  
107801  
107802 cittajāḍyeti pāṭhe cittasya jāḍyaṃ jaḍadehaviṣayākārastadātmakaṃ cittaṃ  
107803 dṛḍhabhāvanayā yadaiva yathā devanarasthāvarādinā yena prakāreṇa yadā yadbhāvaṃ  
107804 bhavati tadā tathaiva tadbhāvaṃ bhavati | anubhavatītyarthaḥ || 38 ||  
107805  
107806 kāle kāle citā jīvastvanyonyo bhavati svayam |  
107807 bhāvitākāravānantarvāsanākalikodayāt || 39 ||  
107808  
107809 ataeva kālabhedena jīvasyāhamākārabhedānubhava ityāha-kāla iti | citā  
107810 antarvāsanākalikānāmudayādvikāśādvaicitryeṇa bhāvitākāravānsan anyo'nyo bhavati ||

107811 39 ||  
 107812  
 107813 swapne dṛṣṭo yathā grāmo yāti sattānyatekṣaṇāt |  
 107814 dehāddehaṃ tathā yāti deho'yaṃ pratibhātmakaḥ || 40 ||  
 107815  
 107816 yathā swapne dṛṣṭo grāmo vanādisattānyatekṣaṇādvānādibhāvaṃ yāti tathā  
 107817 dehabhūto'yaṃ jīvo'pi dehāddehāntarabhāvaṃ yāti | yataḥ swapnavadeva pratibhāsātmaka  
 107818 ityārthaḥ || 40 ||  
 107819  
 107820 pratibhāso yathā swapne naraḥ kuḍyaṃ paṭo bhavet |  
 107821 bhavatyasatyamevedaṃ dehāntaramidaṃ svataḥ || 41 ||  
 107822  
 107823 yathā swapne pratibhāsata iti pratibhāso dṛśyamāno naro jhaṭiti kuḍyaṃ bhūtvā paṭo  
 107824 bhavettathā maraṇamūrcchāyāmapī pratibhāsamānamidaṃ dehāntaraṃ bhavatītyārthaḥ ||  
 107825 41 ||  
 107826  
 107827 asatyameva mriyate tvasatyam jāyate punaḥ |  
 107828 jīvaḥ svapratibhāseṇa swapnavatsvānyarūpavat || 42 ||  
 107829  
 107830 nanvyaṃ dehaḥ pratyakṣaṃ mriyate dahyate ca sa kathaṃ dehāntaraṃ bhavettatrāha##-  
 107831 dāhādidarśanaṃ svāvidyākālpitasyaiva na tadvāsanāmayasyeti bhāvaḥ |  
 107832 svasyānyarūpavaddehāntaravadityārthaḥ || 42 ||  
 107833  
 107834 kālenaitādṛṣaṃ rūpamidaṃ nānyatvameti vai |  
 107835 prakṛtaṃ nīscayārūḍhaṃ bhramantiyete bhavaḥ svataḥ || 43 ||  
 107836  
 107837 tarhi kiṃ yauvanavārdhakyavaddehāntaramapyetaddehasya kālikaḥ pariṇāmaḥ netyāha##-  
 107838 prakṛtamidaṃ śarīraṃ bālyādyavasthāmedepi tadevedamiti  
 107839 pratyabhijñānīscayārūḍhaṃ | ete bhūtabhāvidehāstu na |  
 107840 pratyabhijñānābhāvādanyenānye santi na santītyādibhrāntiṃ gacchanti atasteṣāṃ svto  
 107841 jīvata eva bhavaḥ vāsanayā samudbhava ityārthaḥ || 43 ||  
 107842  
 107843 vastu dṛṣṭamadṛṣṭaṃ ca swapne samanubhūyate |  
 107844 jīvaswapne jagadrūpaṃ viddhi vedyavidāṃ vara || 44 ||  
 107845  
 107846 nanu kadāpi prāgadṛṣṭe devādiśarīrabhāve kvāsya vāsanā tatrāha-vastviti | idaṃ  
 107847 tu jagadrūpaṃ jīvaswapne'ntargataṃ viddhi | tasya tatra āvasathāstrayaḥ swapnāḥ iti  
 107848 śruterityārthaḥ | idaṃ tu swapne ananubhūtasypī darśanamiha  
 107849 janmanyananubhūtamiprāyeṇa | dṛṣṭaṃ cādṛṣṭaṃ ca śrutaṃ cāśrutaṃ  
 107850 cānubhūtaṃ cānanubhūtaṃ ca sarvaṃ paśyati iti śrutimavalambiyoktam | vastutastvanādao  
 107851 saṃsāre nānanubhūtaṃ kiṃcidastīti maraṇakāle  
 107852 bhāvidehārambhakakarmodbodhitavāsanānusāreṇaiva dehāntarodbhava iti bodhyam || 44 ||  
 107853  
 107854 ajāgraddṛṣṭidṛṣṭo yaḥ svābhīdhānādineritaḥ |  
 107855 na swapno vidyate tasmādacchātmā citimātrakaṃ || 45 ||  
 107856  
 107857 tarhi vākyaajanyabrahmasākṣātkāralabhyabrahmabhāvopi dehāntaravadvāsanāmayāḥ  
 107858 swapna eva kiṃ na syāttatrāha-ajāgraditi | yaḥ śivamadvaitaṃ caturthaṃ manyante iti  
 107859 svābhīdhānādinā iritaḥ ajāgraddṛṣṭyā turīyayā dṛṣṭaḥ paramātmā tasya  
 107860 uktalakṣaṇastrividhaḥ swapna eva na vidyate jāgrati kadāpi tadanubhavābhāvena  
 107861 tadvāsanā'prasiddhestasya vāsanāmayatvāyogāttasmādasāvacchātmā  
 107862 caitanyamātramityārthaḥ || 45 ||  
 107863  
 107864 adyāpūrvābhīdhaṃ swapne yathā paśyati nānyathā |  
 107865 agraḍṛṣṭaṃ tathaivārthaṃ cetanaṃ citprapaśyati || 46 ||  
 107866  
 107867 sa eva cidātmā cetanaṃ jīvo bhūtvā adya apūrvābhīdhamaminavaṃ vartamānamarthaṃ  
 107868 yathā citsvābhāvādeva paśyati nānyathā tathaivāgre dṛṣṭamapyārthaṃ  
 107869 prapaśyatītyārthaḥ || 46 ||  
 107870  
 107871 prāktanī vāsanādyāpi pauraṇāvajīyate |  
 107872 hyaḥkukarmādyā yatnena prayāti hi sukarmatām || 47 ||  
 107873  
 107874 ata evādṛṣṭaviṣaye'pi bhāvanāpracyena dṛḍhīkṛtavāsanā pūrvadṛṣṭaviṣayāṃ  
 107875 vāsanāṃ jayatīti puruṣaprayatnaprābalyaṃ pradarśitamityāha-prāktanīti || 47 ||  
 107876  
 107877 mokṣādṛte na sāmyanti jīvatāṃ cakṣurādayaḥ |  
 107878 unmajjanti nimajjanti kevalaṃ deśakālataḥ || 48 ||  
 107879

107880 evaṃ jīvasya vāsanāpariṇatīlakṣaṇo dehādibando varṇitaḥ | idānīm kadā tacchāntirīti  
107881 vāñchāyāmāha-mokṣādīti || 48 ||  
107882  
107883 citaḥ svakalanāttasya dehogra iva tiṣṭhati |  
107884 pañcātmābhāvito'satyō mahāyakṣaḥ śīśoriva || 49 ||  
107885  
107886 mokṣaṃ vinaiva dehādinivṛttiḥ kiṃ na syāttatrāha-cita itī | yataścito yāvanmokṣaṃ  
107887 dehākāraḥkalānā vāsanā tiṣṭhatyeva | svakalanaivaitasya jīvasya pañcātmā deho'gre  
107888 tiṣṭhatīva | yathā śīśorbhāvito mahāyakṣo'gre tiṣṭhati tadvaddurnivāra ityārthaḥ || 49 ||  
107889  
107890 manobuddhirahaṃkāraṣṭathā tanmātrapañcakam |  
107891 itī puryaṣṭakam proktaṃ deho'sāvātivāhikaḥ || 50 ||  
107892  
107893 idānīm kathamcit sthūladehanivāraṇepī mokṣaṃ vinā līngadehalakṣaṇaṃ puryaṣṭakam  
107894 durnivāramityāśayena taddarśayati-mana itī || 50 ||  
107895  
107896 amūrta eva cittātmā khatvamasyātipīnatā |  
107897 vātātāsya mahāgulmo dehatāsya sumerutā || 51 ||  
107898  
107899 nanu śāstre jñānendriyaṃ karmendriyaṃ prāṇā bhūtāni  
107900 antaḥkaraṇamavidyākāmakarmāṇi puryaṣṭakamityuktaṃ tattu  
107901 pañcīkṛtākāśavāyvādīlīngaghaṭitasthūlāntaṃ mūrtarūpamapī  
107902 syāttatkathamamūrtamanobuddhyādyāṣṭakamaeva puryaṣṭakamuktaṃ tatrāha-amūrta  
107903 evetī | tvaduktaṃ mūrtapuryaṣṭakam tadā syādyadī pañcīkaraṇenāmūrtānām  
107904 tanmātrāṇām sthāulyaṃ syāt | ayaṃ tu tanmātrarūpo līngātmā amūrta eva | asya  
107905 khatvaṃ pañcīkṛtākāśatvamatiṇatāniravadhikaṃ sthāulyaṃ tacca na saṃbhavati |  
107906 nahyamūrtavāsanākoṭīnāmapi melane sthāulyaṃ dṛṣṭaṃ yadāsya khatvameva  
107907 durlabhaṃ tadā sthūlavātātā mahān gulmo vṛkṣa ivātyantamasāṃbhāvitā | evaṃ  
107908 sthūlatejojalaprthivītāpī | evaṃ ca sthūlabhūtānāmevāsāṃbhave asya  
107909 paramāṇorapyatisūksmasya dehatā sumerutevātyantāsāṃbhāvitetī na bhautikadehāntaṃ  
107910 puryaṣṭakam varṇyata ityārthaḥ || 51 ||  
107911  
107912 virajastvakrameṇaiva niravasthastu muktibhāk |  
107913 suṣuptataikāvasthāsya jādāḥ kroḍīkṛtā yayā || 52 ||  
107914  
107915 muktyanupayogādapi na mokṣaśāstre'tra sthūlasadbhāvakaḥkalpanā yuktetyāśayenāha##-  
107916 virajastve śamādisādhanasaṃpattau vākyājñānodayakrameṇa  
107917 manaḥkalpitasvapnaprāyaprapañcasya tanmūlājñānasya ca bādhe  
107918 svakāryakāraṇāvasthābandhadvayaśūnyasya muktirupapadyate |  
107919 sthūlabhūtabhautikamūrtaprapañcābhuyupagame tu tādrśasya jñānena  
107920 bādhādarśanāna muktirupapadyata ityārthaḥ evaṃ ca niṣkarṣe svapnasuṣuptī dve  
107921 evāvasthe na jāgrannāmnī sthūlaviśayā anyā avasthā kenacidupapādayituṃ  
107922 śakyetyāśayena te vibhajya darśayati-suṣuptatetī sārḍhena | yayā jādāḥ  
107923 sarvadehādiprapañcā vāsanātmanopasaṃhṛtya kroḍīkṛtāḥ || 52 ||  
107924  
107925 svapnanāmnī tathāvasthā dehapratyayaśālinī |  
107926 āmokṣaṃ bhramatīhāyamitī sthāvara jaṃgamaiḥ || 53 ||  
107927  
107928 itī evaṃ paridṛśyamānaprakāreṇa sthāvara jaṃgamairākārairātivāhikadeha eva  
107929 āmokṣādbhramatītyārthaḥ || 53 ||  
107930  
107931 kadācidddhi suṣuptasthaḥ kadācitsvapnavatsthitaḥ |  
107932 ātivāhikadeho'yaṃ sarvasyaivāvatiṣṭhate || 54 ||  
107933  
107934 yadā suṣuptabhāvastho bhāviduḥsvapnavedhitaḥ |  
107935 tadā kālānalasamastiṣṭhatyanuditākṛtiḥ || 55 ||  
107936  
107937 bhāvibhirduḥsvapnairvāsanātmanāntaḥpraviṣṭairvedhito viddha iva gatasmṛtirata  
107938 evānuditākṛtīscitpratibimbakhacitatvādupasaṃhṛtajagattvācca kālānalasamo  
107939 dīptastiṣṭhati | anenāntarājñānaśūnyanaiyāyikādiṣuṣuptiḥ prayuktā || 55 ||  
107940  
107941 sthāvarādyāsvavasthāsu kalpavṛkṣadaśāsu ca |  
107942 bhavatyeva suṣuptastho ghanamohaśīlāghanaḥ || 56 ||  
107943  
107944 tatra sthāvarādinikṛṣṭāvasthāsu jādyādhiḥkyātsuṣuptiprācuryamityāha##-  
107945 puṇyādhiḥkyātkṛmīkīṭakṣuttrṣādiduḥkhābhāvādānandādhikyepī na  
107946 manuṣyādivatprabodho'stīti tamasvitaivetyārthaḥ || 56 ||  
107947  
107948 suṣuptatāsya jaḍatā svapnottheyaṃ hi saṃsṛtiḥ |

107949 yaḥ prabodho'sya sā muktistajjāgradyā tu turyatā || 57 ||  
 107950  
 107951 tathā ca cittajāḍyaprakarṣa eva suṣuptiścittaśramaṇameva saṃsṛtiścittasya tattvabodha  
 107952 eva bandhamuktisturyataivāsyā jāgraditi paryavasannamityāha-suṣuptatetyādinā || 57 ||  
 107953  
 107954 jīvaprabodhānmuktirhi prabodhātparamātmatām |  
 107955 so'bhyeti kṣālitamalaṃ tāmraṃ kanakatāmiva || 58 ||  
 107956  
 107957 jīvaprabodhānmuktiryā sā ceha dvividhocyate |  
 107958 ekā jīvanmuktateti dvitīyā dehamuktatā || 59 ||  
 107959  
 107960 jīvanmuktirhi turyatvaṃ turyātītaṃ padaṃ tataḥ |  
 107961 bodho jīvaḥ prabodho'yaṃ sa ca buddhiprayatnataḥ || 60 ||  
 107962  
 107963 prabodhaḥ utkr̥ṣṭacinmātrabrahmarūpo bhavati | sa ca bodho buddheḥ puruṣaprayatnataḥ ||  
 107964 60 ||  
 107965  
 107966 jñātapramāṇo jīvontaryo jñātiha tanmayaḥ |  
 107967 paśyatīmaṃ bhayaṃ caiva sudīrghasvapnavibhramam || 61 ||  
 107968  
 107969 tattvato yāvānyaśceti jñātapramāṇo jīvaḥ sarvāntaryo jñāti bhāsayati sākṣī tanmaya  
 107970 eva bhavatītyarthaḥ | yastvajñātapramāṇaḥ so'pi paramārthataḥ svastha  
 107971 evājñānācchilāvaddr̥ḥkṛte svahr̥daye sudīrghasvapnavibhramam tīvraṃ bhayaṃ  
 107972 paśyatīti pareṇānvayaḥ || 61 ||  
 107973  
 107974 mithyoditaḥ svahr̥daye svastha eva śilīkṛte |  
 107975 jīvānāmantare tvanyanna kiṃciccitkalām vinā || 62 ||  
 107976  
 107977 tarhi kiṃ jīvānāṃ hr̥daye vāstavaṃ bhayamasti netyāha-jīvānāmityādinā || 62 ||  
 107978  
 107979 tāmevānyatayā paśyanmudhaiva pariśocati |  
 107980 jīvāṇorantare tvanyanna kiṃcitparamādṛte || 63 ||  
 107981  
 107982 yatra tatra jagaddr̥ṣṭamahō māyāvijṛmbhitam |  
 107983 sthālyantaḥ kvathadambūnāṃ yathā nānā bhramodayaḥ || 64 ||  
 107984  
 107985 jīvānūnāṃ tathaivāntarmithyāsaṃsaraṇodayaḥ |  
 107986 bandhosya vāsanābandho mokṣaḥ syādvāsanālayaḥ || 65 ||  
 107987  
 107988 vāsanānto'sya sauṣuptī svapne visphurati sthitiḥ |  
 107989 ghanavāsanamoho'yaṃ jīvaḥ sthāvaratādibhāk || 66 ||  
 107990  
 107991 asya jīvāṇoḥ sauṣuptī sthitirvāsanānāmanto'vadhiḥ | turyaturyātītayornirvāsanatvāt | sa  
 107992 ca  
 107993 svapne sphurati vaicitryeṇa sphuṭibhavatītyarthaḥ | kathaṃ sphuṭibhavati tadāha-ghaneti  
 107994 || 66 ||  
 107995  
 107996 madhyasthavāsanastiryakpuruṣastanuvāsaṇaḥ |  
 107997 yadāntarjīvitenaṇto bahirjātā ghaṭādayaḥ || 67 ||  
 107998  
 107998 tasya vāsanākṣudhotkarṣāduttarottaraṃ śubhayoniprāptirityāha-madhyastheti | puruṣo  
 107999 manuṣyagandharvadevagandharvādiḥ | vāsanānāṃ kṣayatāratamyena  
 108000 vaicitryasphuṭibhāvamuktivā grāhyagrahaṇādivaicitryeṇāpi tamāha-yadetyādinā |  
 108001 yadā yasmin suṣuptivicyutikāle dehāntaḥ ānakhāgravyāptaprāṇāhaṃbhāvalakṣaṇena  
 108002 jīvitena etāvān dehaparimita evāhamityantaḥ paricchedo bhavati tadā ghaṭādayaḥ  
 108003 padārthā bahirjātāḥ saṃpannāḥ || 67 ||  
 108004  
 108005 jīvaikyādubhayaḥ sattā grāhyagrāhakayostadā |  
 108006 ātmānātmasamālīḍho bāhīrantaryadā citā || 68 ||  
 108007  
 108008 santu bahiḥ kiṃ tatastatrāha-jīvaikyāditi | tadā  
 108009 cakṣurādīdvāranīrgatāntaḥkaraṇadvārā nīrgatena vṛttyavacchinna jīvena ghaṭādīnāṃ  
 108010 vyāptau ghaṭamahaṃ jñānāmiti grāhyagrāhakayorvāsanātmikā sattā tattadvaicitryeṇa  
 108011 sphuṭibhavatītyarthaḥ | etadeva spaṣṭamāha-ātmēti | antaḥ sthita ātmā jīvo yadā  
 108012 bāhīranātmasamālīḍho bhavati tadā citā grāhyagrāhakavāsanā  
 108013 mṛgatṛṣṇevādhyastavibhāgena sodayā udetītyarthaḥ || 68 ||  
 108014  
 108015 tadā grāhyagrahaṇadhīrmṛgatṛṣṇeva sodayā |  
 108016 neha saṃtyajyate kiṃcinneha kiṃcinna gr̥hyate || 69 ||

108017  
 108018 evaṃ heyopādeyavaicitryamapi vāsanādhyastameva na vāstavamityāha-neheti || 69 ||  
 108019  
 108020 bāhyāntarakalākāraścidātmaikaḥ prakāśate |  
 108021 trijagacciccamatkārastvalaṃ bhedavikalpanaiḥ |  
 108022 śobhitāḥ smaściti cirātsabāhyāntarna [sabāhyādyam na iti pāṭhaḥ ||  
 108023 vidyate || 70 ||  
 108024  
 108025 śobhitāstattvabodhena virājamānāḥ | sabāhyābhyantaram jagaccidvyatiriktaṃ na vidyate  
 108026 kālatraye'pītyarthaḥ || 70 ||  
 108027  
 108028 abdhiryathā jalamapāsta samastabhedāḥ khādacchameva sakalaṃ  
 108029 dravamekaśuddham |  
 108030 sarvaṃ tathedamapahastitabhedajātamādyam paraṃ padamanāmayameva buddham ||  
 108031 71 ||  
 108032  
 108033 yathā abdhiḥ samudrastattvato vimṛṣṭaḥ apāstasamastatarāṅgabudbudādibhedāḥ  
 108034 khādākāśādapyacchaṃ sakalamekaṃ śuddham jalameva tathā idaṃ sarva jagattattvato  
 108035 buddhaṃ sat apahastitaṃ nirastaṃ vāsanāvasthāvaicitryabhedajātaṃ yasya  
 108036 tathāvidhamanāmayam paraṃ padamevetyarthaḥ || 71 ||  
 108037  
 108038 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 108039 pū0 indriyārthopalambhavicāro nāmaikapañcāśaḥ sargaḥ || 51 ||  
 108040  
 108041 iti śrīvāsiṣṭhamahārāmāyaṇatātpariāyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 108042 indriyārthopalambhavicāro nāmaikapañcāśaḥ sargaḥ || 51 ||  
 108043  
 108044 dvipañcāśaḥ sargaḥ 52  
 108045  
 108046 śrīvāsiṣṭha uvāca |  
 108047  
 108048 yo jīvasyāditaḥ svapno nānākalanakomalaḥ |  
 108049 tamimaṃ viddhi saṃsāraṃ na satyam nāpyasanmayam || 1 ||  
 108050  
 108051 jīvasvapno jagattatrāsaṃsaktyā tatparikṣayaḥ |  
 108052 tadarthamarjunākhyānaṃ vasiṣṭhenāvatāryate ||  
 108053  
 108054 nanu svapnaḥ sarveṣāṃ jīvānāṃ pratyekaṃ bhinnāḥ jāgratprapañcastu sarveṣāṃ  
 108055 sādharmaṇaḥ sarvaiḥ svapnavaidharmyeṇānubhūyamānaḥ kathaṃ svapnaḥ syāttatrāha##-  
 108056 svapnastamevamamasmākaṃ jāgraditi kalpitaṃ saṃsāraṃ viddhi || 1 ||  
 108057  
 108058 na puṃsa iva jīvasya svapnaḥ saṃbhavati kvacit |  
 108059 tenaite jāgrato bhāvā jāgratsvapnakṛto'tra hi || 2 ||  
 108060  
 108061 kimarthamevaṃ kalpyata iti cedvyaṣṭīnāmiva samaṣṭeḥ svapnāntarāprasiddherityāha##-  
 108062 jāgratsvapnobhayasthānakṛtodayā na svapnato bhidyanta ityarthaḥ || 2 ||  
 108063  
 108064 jīvasvapnamimaṃ dīrghaṃ kṣipratāpratibhāsataḥ |  
 108065 asatyamapyavastutvādviddhi vedyavidāṃ vara || 3 ||  
 108066  
 108067 asatyatvāvastutvābhyāmapi tasya svapnatāṃ sādhanavaidharmyānubhave nimittaṃ  
 108068 darśayati-jīvasvapnamiti | asmādīyasvapnavatkṣiprabādhyatāyā apratibhāsato  
 108069 hetodīrgham | tathā ca tairghyameva vaidharmyabhramaheturitī bhāvaḥ || 3 ||  
 108070  
 108071 svapnātsvapnāntaramiva gacchanto jīvajīvakāḥ |  
 108072 asatyameva paśyanti ghanasatyatayānagha || 4 ||  
 108073  
 108074 ajaḍe jaḍatā tāta jaḍe cājaḍatoditā |  
 108075 asatye satyatā jīvajīvānubhavamohataḥ || 5 ||  
 108076  
 108077 vastusvabhāvavaiparītyadarśanādapyasya svapnatetyāha-ajaḍe iti | ajaḍe brahmaṇi  
 108078 bhūtabhuvanādijaḍatā tathā jaḍe cāhaṃkārādidehānte ātmatvābhimānādajaḍatā uditā |  
 108079 jīvasya samaṣṭerekadeśabhūtā ye vyaṣṭijīvāstadanubhavalakṣaṇānmohato bhrānteḥ || 5 ||  
 108080  
 108081 bhānorapyantarakhilaṃ paśyantastrijagadbhramam |  
 108082 bhramanti svapnasambhṛantā iva jīvā bhidālibhiḥ || 6 ||  
 108083  
 108084 jīvāḥ bhidālibhirbhedakalpanaparamparābhirbhramanti || 6 ||  
 108085

108086 sarvagatvādanantatvātsvasya jīvasya jīvataḥ |  
108087 yadbhāvayanti cetanti tadevāśviti satyavat || 7 ||  
108088  
108089 kalpitabhedeṣu satyatvārope kāraṇamāha-sarvagatvāditi | vyaṣṭitvādeva  
108090 jīvato'pyatyantajīvabhūtasya svasya paramārthataḥ sarvagatvādanantatvādaparicchedena  
108091 satyatvācca yadyadbhāvayanti tadeva āśu tatsaṃsaktyā svasattāropeṇa satyavaccetanti |  
108092 tathā ca tatsaṃsaktityāgāttatsatyatābhramanivṛttau buddhatattvasya jīvanmuktiḥ  
108093 siddhyatīti bhāvaḥ || 7 ||  
108094  
108095 puṇḍarikākṣanirdiṣṭāmasaṃsaktigatiṃ śubhām |  
108096 yāmāliṅgya mahābāho jīvanmukto mahāmuniḥ || 8 ||  
108097  
108098 ayamevārtho bhagavadgītāyām bhagavatāpyarjunāyopadiṣṭa ityāha-puṇḍarikākṣeti |  
108099 śubhām śṛṇviti śeṣaḥ || 8 ||  
108100  
108101 pāṇḍoḥ putro'rjuno nāma sukhaṃ jīvitamātmanaḥ |  
108102 kṣipayiṣyati nirduḥkhaṃ tathā kṣepaya jīvitam || 9 ||  
108103  
108104 tadarthamarjunākhyāyikāmavatārayati-pāṇḍoriti | sukhaṃ jīvanmuktisukhaviśiṣṭam |  
108105 jīvitamāśu kṣipayiṣyati kṣepsyati | svārthe ṇici guṇābhāvaśchāndasaḥ || 9 ||  
108106  
108107 śrīrāma uvāca |  
108108  
108109 bhaviṣyati kadā brahmanso'rjunaḥ pāṇḍunandanaḥ |  
108110 kīdṛśiṃ ca haristasya kathayiṣyatyasaktatām || 10 ||  
108111  
108112 śrīvasiṣṭha uvāca |  
108113  
108114 asti sanmātramātmeti parikalpitanāmakam |  
108115 sthitamātmānyanādyante nabhasīva mahānabhaḥ || 11 ||  
108116  
108117 arjunāvatāre kāraṇaṃ vaktuṃ sarvamūlamanukrāmati-astītyādinā | sthitamiti | sve  
108118 mahimni pratiṣṭhitaḥ iti śruteḥ || 11 ||  
108119  
108120 dṛśyate vimale tasminnayaṃ saṃsāravibhramaḥ |  
108121 kaṭakādi yathā hemni taraṅgādi yathāmbhasi || 12 ||  
108122  
108123 caturdaśavidhā bhūtajātayaḥ prasphurantyalam |  
108124 tasminsāmsārajāle'smiñjāle 'sakunayo yathā || 13 ||  
108125  
108126 tasmin dṛśyamāne saṃsārajāle | śakunayaḥ pakṣiṇaḥ || 13 ||  
108127  
108128 tatraite yamacandrārkaśakrādyāḥ śaṃsitakramāḥ |  
108129 bhūtapañcakasaṃsāralokapālatvamāgatāḥ || 14 ||  
108130  
108131 tatra tāsu bhūtajātiṣu madhye śaṃsitaḥ śrutismṛtyādivarṇitaḥ kramaścaritraṃ yeṣāṃ  
108132 | bhūtapañcakaṃ pañcīkṛtatanmātrapañcakaṃ tallakṣaṇe saṃsāre lokapālatvaṃ  
108133 tattallokādhipatyam || 14 ||  
108134  
108135 idaṃ puṇyamupādeyaṃ heyam pāpamidaṃ tviti |  
108136 taiḥ svasaṃkalpaghaṭitādvedanātsthāpitā sthitiḥ || 15 ||  
108137  
108138 idaṃ śrutismṛtisamācāravihitaṃ puṇyamupādeyam idaṃ tanniṣiddhaṃ pāpaṃ heyamiti  
108139 svādhikārānurūpasamkalpaghaṭitādvedanātsthāpitā || 15 ||  
108140  
108141 tasyādyā yāvananagha pravāhapatite nīje |  
108142 karmaṇyacalasaṃkāśasthiraṃ cittamavasthitam || 16 ||  
108143  
108144 astvevaṃ kiṃ tatastatrāha-tasyeti | tasya vakṣyamāṇayamasya adya yāvadetāvatkālaṃ  
108145 svīye adhikāra karmaṇi acalavatsthiraṃ cittaṃ manaḥ avasthitam || 16 ||  
108146  
108147 bhagavānsa yamaḥ kiṃcidgate praticaturyuge |  
108148 tapaḥ prakurute bhūtadalanātpāpaśaṅkayā || 17 ||  
108149  
108150 praticaturyugam | vīpsāyāmvayībhāvaḥ | kadācitkiṃcittapaḥ prakurute | praticaturyugaṃ  
108151 kiṃcidgate dvāparānte iti vā || 17 ||  
108152  
108153 kadācidaṣṭau varṣāṇi daśa dvādaśa vāpi ca |  
108154 kadācitpañcasaptādi kadācitṣoḍaśāpi ca || 18 ||

108155  
108156 tatra kālaniyamo nāstītyāha-kadāciditi || 18 ||  
108157  
108158 udāsīnavadāsīne tasminniyamasaṁsthitau |  
108159 na hinasti jagajjāle mṛtyurbhūtāni kānicit || 19 ||  
108160  
108161 tasmin yame niyamasamsthitau tapasi āsīne sati mṛtyuḥ kānicidapi bhūtāni na hinasti ||  
19  
108162 ||  
108163  
108164 tena nīrandhrabhūtaughaniḥsaṁcāraṁ mahītaḥ |  
108165 bhavati prāvṛṣi svedī kuñjaro maśakairiva || 20 ||  
108166  
108167 tenāhiṁsanena hetunā mahītaḥ nīrandhrahairbahubhirbhūtaughairniḥsaṁcāraṁ  
108168 saṁcārāyogyaṁ bhavati | svedī svedavān || 20 ||  
108169  
108170 athaitāni vicitrāṇi bhūtāni bahuyuktibhiḥ |  
108171 kṣipayanti surā rāma bhuvo bhāranivṛttaye || 21 ||  
108172  
108173 surā viṣṇvādidevāḥ yuktibhiḥ aṁśavatārabhāratayuddhādyupāyaiḥ kṣipayanti  
108174 hiṁsanena viralīkurvantīti yāvat || 21 ||  
108175  
108176 evaṁ yugasahasrāṇi vyavahāraśatāni ca |  
108177 samatītānyanantāni bhūtāni ca jaganti ca || 22 ||  
108178  
108179 ayaṁ ca bhārāvatārādivyavahāro bahuśo vṛta ityāha-evamiti || 22 ||  
108180  
108181 vaivasvato'dya tu yamo ya eṣa pitṛnāyakaḥ |  
108182 anena tvadhunā sādho parikṣiṇeṣu keśucit || 23 ||  
108183  
108184 yugeśvaghavighātāya varṣāṇi dvādaśātmanā |  
108185 vratacaryeḥa kartavyā dūrāstajanakarṣaṇā || 24 ||  
108186  
108187 aghānāṁ pāpānāṁ vighātāya | kartavyā bhaviṣyatīti śeṣaḥ | dūre'staṁ janānāṁ  
108188 karṣaṇaṁ pīḍanaṁ yasyām |asmādvīśeṣaṇādvratacaryā  
108189 ahiṁsādighaṭitanirvikalpasamādhirūpeti gamyate || 24 ||  
108190  
108191 teneyamurvī nīrandhrā bhūtairmartyairamṛtyubhiḥ |  
108192 dīnā prapannā gulmeva bhārabhūtairbhaviṣyati || 25 ||  
108193  
108194 prapannagulmā vanagulmasaṁkīrṇeti yāvat || 25 ||  
108195  
108196 bhūbhāraparibhūtāṅgī hariṁ śaraṇameṣyati |  
108197 kāntā dasyuparābhūtā dīnā patimiva priyā || 26 ||  
108198  
108199 harirdehadvayenātha mahīmavatarīṣyati |  
108200 devāṁśairakhilaiḥ sārḍhaṁ naranārāyaṇaṁ gataiḥ || 27 ||  
108201  
108202 naraṁ nārāyaṇaṁ ca gatairanugataiḥ | sāhāyyārthamavatīrṇairiti yāvt || 27 ||  
108203  
108204 vasudevasutastveko vāsudeva iti śrutaḥ |  
108205 deho bhaviṣyati harerdvitīyaḥ pāṇḍavo'rjunaḥ || 28 ||  
108206  
108207 yudhiṣṭhira iti khyāto dharmaputro bhaviṣyati |  
108208 ambhodhimekhalābhūpaḥ pāṇḍoḥ putraḥ sa dharmavit || 29 ||  
108209  
108210 ambhodhimekhalāyā bhūmerbhūpo rājā | ambhodhimekhalāṁ bhuvam pātīti vā |  
108211 āto'nuparārge kaḥ || 29 ||  
108212  
108213 duryodhana iti khyātastasya bhrātā pitṛvyajaḥ |  
108214 bhaviṣyati dṛḍhadvandvo bhīmo babhruraheriva || 30 ||  
108215  
108216 tasya pitṛvyajo bhrātā bhaviṣyati | tasya dvandvaḥ pratiyoddhā bhīmo bhaviṣyatīti yojyam  
|  
108217 babhrurnakulaḥ | aheḥ sarpasyeva || 30 ||  
108218  
108219 anyonyaṁ haratorurvīm tayoh saṁgrāmalolayoh |  
108220 aṣṭādaśātrākṣauhiṇyo ghaṭīṣyantyatra bhīṣaṇāḥ || 31 ||  
108221

108222 āsamantāt trāyat iti ātrā senā tadakṣauhiṇyaḥ | atra bhāratayuddhe kurukṣetre vā  
 108223 ghaṭiṣyanti || 31 ||  
 108224  
 108225 tatksayeṇa vibhāratvaṃ bhuvo viṣṇuḥ kariṣyati |  
 108226 rāghavā'rjunadehena bṛhadgāṇḍīvadhanvanā || 32 ||  
 108227  
 108228 he rāghava bṛhadgāṇḍīvaṃ dhanuryasya | dhanuṣaśca ityanaḥ |  
 108229 tathāvidhenārjunadehena vibhāratvaṃ bhārāvatarāṇaṃ kariṣyatīti pūrvatrānvayaḥ || 32 ||  
 108230  
 108231 viṣṇorarjunanāmādaḥ prākṛtaṃ bhāvamāsthitaḥ |  
 108232 harṣāmarṣānvito deho naradharmā bhaviṣyati || 33 ||  
 108233  
 108234 naradharmā ajñaprāya iti yāvat || 33 ||  
 108235  
 108236 senādvayagatāndrīṣṭvā svajanānmarāṇonmukhān |  
 108237 viśādameṣyatyudyogaṃ yuddhāya na kariṣyati || 34 ||  
 108238  
 108239 svajanānbandhūn || 34 ||  
 108240  
 108241 tamarjunābhidaṃ dehaṃ prāptakāryaikasiddhaye |  
 108242 harirbuddhena dehena bodhayiṣyati rāghava || 35 ||  
 108243  
 108244 buddhena svataḥ siddhātmabodhena kṛṣṇadehena || 35 ||  
 108245  
 108246 na jāyate mriyate vā kadācinnāyaṃ bhūtvā bhavitā vā na bhūyaḥ |  
 108247 ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 36 ||  
 108248  
 108249 bodhanaprakārameva vistarādvarṇayati-na jāyata ityādinā | ādyantavikārayorniṣedhe  
 108250 madhyatanavikāracatuṣṭayaṃ prasaktaṃ vārayati-nāyamiti | bhāvijanmādipratiṣedho ||  
 108251 36 ||  
 108252  
 108253 ya enaṃ veti hantāraṃ yaścainaṃ manyate hatam |  
 108254 ubhau tau na vijānīto nāyaṃ hanti na hanyate || 37 ||  
 108255  
 108256 enamuktasvabhāvamātmānaṃ yo hantāraṃ veti yaśca hataṃ manyate tāvubhau  
 108257 nātmānaṃ tattvato vijānītaḥ | ajñānameva hantrhantavyatābhrāntinimittamiti yāvat || 37  
 108258 ||  
 108259  
 108260 anantasyaika rūpasya sataḥ sūkṣmasya khādapi |  
 108261 ātmanaḥ parameśasya kiṃ kathaṃ kena naśyati || 38 ||  
 108262  
 108263 tribhiḥ kiṃvṛttairnāśyanāśaprakāranāśahetūnāṃ pratikṣepaḥ || 38 ||  
 108264  
 108265 anantamavyaktamanādimadhyamātmānamālokaya saṃvidātman |  
 108266 saṃvidvapuḥ sphāramalabdhadoṣamajo'si nityo'si nirāmāyo'si || 39 ||  
 108267  
 108268 sphāramaparicchinnamataevālabdhadoṣaṃ saṃvidvapuḥcaitanyaśvarūpamevāsi |  
 108269 ataevājo'si | nityosi nirastājñānatatkāryakalaṅkāñjanaścāśīti na  
 108270 bandhusaṃsaktitanmāraṇādisaṃbhāvanāprayuktaṃ duḥkhaṃ tavocitamiti bhāvaḥ || 39 ||  
 108271  
 108272 ityārṣe śrīvāsiṣṭhamahārāmā0 vā0 de0 mokṣo0 nirvāṇaprakaraṇe pū0 arjunopākhyāne  
 108273 naranārāyaṇāvatāarakathanaṃ nāma dvipaṅcāśaḥ sargaḥ 52  
 108274  
 108275 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 108276 naranārāyaṇāvatāarakathanaṃ nāma dvipaṅcāśaḥ sargaḥ || 52 ||  
 108277 tripaṅcāśaḥ sargaḥ 53  
 108278  
 108279 śrībhagavānuvāca |  
 108280  
 108281 arjuna tvaṃ na hantā tvamabhimānamalaṃ tyaja |  
 108282 jarāmaraṇanirmuktaḥ svayamātmāsi śāśvataḥ || 1 ||  
 108283  
 108284 varṇyate'haṃkṛtestyāgaḥ saṅgatyāgādilakṣaṇaṃ |  
 108285 upāsyajñeyarūpe ca daśābhedavyavasthite ||  
 108286  
 108287 tatrādaḥ svabandhuhantāhamityādirūpo'haṃtābhimānaḥ ete madīyā bāndhavā  
 108288 ityādimamatābhimānaśca tava sarvaduḥkhanidānamiti sa eva tyājya ityāha-arjuneti |  
 108289 he arjuna tvaṃ jarāmaraṇādiṣaḍūrminirmuktaḥ ataeva śāśvataḥ svabandhvādīnāṃ  
 108290 sarvabhūtānāṃ svayaṃ sākṣādātmāsi | atastvaṃ kasyāpi na hantā | ahaṃ



108291 hantetyabhimānamalamatyantaṃ tyajetyarthaḥ || 1 ||  
108292  
108293 yasya nāhaṃkṛto bhāvo buddhiryasya na lipyate |  
108294 hatvāpi sa imāṃllokāṇa hanti na nibadhyate || 2 ||  
108295  
108296 abhimānatyāgaphalamāha-yasyeti | yasya vadhādipravṛttikāle  
108297 ahamamuṃghātayāmityahaṃkṛto bhāvo nāsti uttarakālaṃ ca yasya  
108298 buddhistatphalaharṣaviśādādinā na lipyate sa puruṣa imānsarvān lokyanta iti  
108299 lokāścaturvidhabhūtajātayastānhatvā prāṇairviyojyāpi kamapi na hanti | sarvatra  
108300 śāśvataikātmatattvasya vadhādivikārāsparsīnastathaiva sattvāt dehādīnāṃ ca  
108301 māyāmātratvena nityamasattvādeva vandyāputrasyeva vadhāprasakteriti bhāvaḥ |  
108302 atastatprayuktapāpaphalenāpi na nibadhyate yatheśvara ityarthaḥ || 2 ||  
108303  
108304 yaiva saṃjāyate saṃvidantaḥ saivānubhūyate |  
108305 ayaṃ so'hamidaṃ tanma ityantaḥ saṃvidaṃ tyaja || 3 ||  
108306  
108307 hantrīlādidharmakadehādītādātmyabhrāntisaṃvedanavaśādeva  
108308 taddharmahantṛtvāderātmani pratibhāso na svataḥ atastadeva prathamam tyajetyāha##-  
108309 saṃvidbuddhivṛttirdehādyabhimānarūpā anyādṛśī vā | ahaṃ  
108310 kāryakāraṇasaṃghātaḥ | sa hantā ahaṃ | idametaddehādisaṃbandhi tadbandhvādi me  
108311 mama | ityevaṃ saṃvidaṃ bhrāntivṛttiṃ tyajetyarthaḥ || 3 ||  
108312  
108313 anayaiva ca yukto'smi naṣṭo'smīti ca bhārata |  
108314 abhitaḥ sukhaduḥkhābhyāmavaśaḥ paritapyase || 4 ||  
108315  
108316 anayā uktalakṣaṇayā saṃvidā hantrtvādibhiryukto'smi | tatprayuktapāpaiśca naṣṭaḥ |  
108317 bandhunāśādyaihi kānarthairnaraka pātādyāmuṣmika narthaiśca yukto'smīti ca bhrāntyā  
108318 sukhaduḥkhābhyāṃ paritapyase || 4 ||  
108319  
108320 svātmāṃśaiḥ kriyamāṇāni guṇaiḥ karmāṇi bhāgaśaḥ |  
108321 ahaṃkāravimūḍhātmā kartāhamīti manyate || 5 ||  
108322  
108323 svātmanaḥ aṃśavatparicchedakatvenāṃśāstaiḥ sattvādiguṇavikārairdehendriyādibhiḥ  
108324 kriyamāṇāni karmāṇi || 5 ||  
108325  
108326 cakṣuḥ paśyatu karṇaśca śṛṇotu tvakspṛśatvidam |  
108327 rasanā ca rasaṃ yātu kātra ko'hamīti sthitiḥ || 6 ||  
108328  
108329 vimarśe tu cakṣurādīnāmeva rūpādiviśaye pravṛttirnātmana iti na tatkr̥tairasya  
108330 kartṛtvaprasaktirityāśayenāha-cakṣurīti |  
108331 atrāsmiṃścakṣurādikaraṇakāryasaṃghāte ahaṃ kaḥ na kaściditi | ahamīti sthitiḥ kā | na  
108332 yuktetyarthaḥ || 6 ||  
108333  
108334 kalanākarmaṇi rate manasyapi mahātmanaḥ |  
108335 na kaścidatrāhamīti kleśabhāge ka eva te || 7 ||  
108336  
108337 kalanā saṃkalpādistallakṣaṇe svakarmaṇi rate prasakte satyapi atrāsmīnmana##-  
108338 praviṣṭo yadarthaṃ śocasi sa nāstyevetyarthaḥ || 7 ||  
108339  
108340 bahubhiḥ samavāyena yatkṛtaṃ tatra bhārata |  
108341 eko'bhimānaduḥkhena hāsāyaiva hi gṛhyate || 8 ||  
108342  
108343 yatra saṃghātakṛte kārye tadantargatasyāpyekaikasya saṃghātābhimānaduḥkhena śoke  
108344 upahāsyatā tatra kiṃ vācyaṃ tadbahirbhūtasya tadanuśocane ityāśayenāha##-  
108345 duḥkhamekaḥ śocitumarhati iti || 8 ||  
108346  
108347 kāyena manasā buddhyā kevalairindriyairapi |  
108348 yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye || 9 ||  
108349  
108350 kiṃ ca nirahaṃkārasya phalāsaṅgarahitaṃ kāyikādītri vidhaṃ śāstrīyaṃ karma  
108351 cittasuddhidvārā jñānoddīpakatvātparamapurūṣārthāyaiva bhavatīti na te  
108352 svadharmādyuddhāduḥkha prasaktirityāha-kāyēneti | yogino'trāruruḥṣavaḥ [atra  
108353 mumukṣava iti pāṭhaḥ ] || 9 ||  
108354  
108355 ahantvaviṣacūrṇena yeṣāṃ kāyo na mārītaḥ |  
108356 kurvanto'pi haranto'pi na ca te nirviṣūcikāḥ || 10 ||  
108357  
108358 na mārīto maraṇāya vyāpārītaḥ | punaḥ punarmṛtyu hetubhogalāmpatyena pravartita  
108359 ityarthaḥ | nirviṣūcikāḥ nirastarāgādyāmayaḥ | laukikaṃ śāstrīyaṃ karma

108360 kurvanto'pyānuṣaṅgikaṃ tatphalaṃ haranta upabhuñjānā api na ca te kurvanto  
108361 harantaścetyarthaḥ || 10 ||  
108362  
108363 na kvacidrājate kāyo mamatāmedhyadūṣitaḥ |  
108364 prājño'pyatibahujño'pi duḥśīla iva mānavaḥ || 11 ||  
108365  
108366 kvacillaukike śāstriye vā vyavahāre na rājate | anarthānāskanditapuruṣārthāya na kalpata  
108367 iti yāvat || 11 ||  
108368  
108369 nirmamo nirahaṃkāraḥ samaduḥkhasukhaḥ kṣamī |  
108370 yaḥ sa kāryamakāryaṃ vā kurvannapi na līpyate || 12 ||  
108371  
108372 kāryamavaśyakartavyaṃ śāstriyaṃ karma | akāryamanāvaśyakaṃ laukikaṃ | natu  
108373 niṣiddhamaprasakteḥ || 12 ||  
108374  
108375 idaṃ ca te pāṇḍusuta svakarma kṣātramuttamam |  
108376 api krūramatiśreyaḥ sukhāyaivodayāya ca || 13 ||  
108377  
108378 kṣātraṃ kṣatriyāṇaṃ vihiṭaṃ saṃgrāmeśvapalāyanaṃ bandhuvadharūpatvāt krūramapi  
108379 cittaśuddhidvārā brahmajñānādisukhāyaiva | tathā  
108380 dharmayaśorājyasvargādyabhyudayaḥ cetyati śreya evetyarthaḥ || 13 ||  
108381  
108382 api kutsitamapyanyadapyadharmamayakramam |  
108383 śreṣṭhaṃ te svaṃ yathā karma tatthehāmṛtavānbhava || 14 ||  
108384  
108385 tarhi yadbandhuvadhādanyaddroṇabhiṣmakṛpādīguruvadharūpaṃ kutsitaṃ karma  
108386 tanmayā kathaṃ kāryamityarjunasya tatrādharmatvaśaṅkāṃ satyaśapathāśiṣā  
108387 nivārayannāha-apīti | pūjārheṣu  
108388 tadviparītaśastrodyamanaprakaraṇādyadharmabahulakramamapi te svaṃ yuddhakarma yathā  
108389 yena satyena śāstraprāmāṇyena śreṣṭhaṃ tathā tena satyena ihāsminyuddhe amṛtavān  
108390 amaraṇadharmā vijayī bhavetyarthaḥ || 14 ||  
108391  
108392 mūrkhasyāpi svakarmaiva śreyase kimu sanmateḥ |  
108393 matirgaladahaṃkāraḥ patitāpi na līpyate || 15 ||  
108394  
108395 yatra ajñasyāpi svadharmāḥ śreyase tatra tattvajñasya  
108396 tasmānnarakādiprasaktirdūrāpāstaiva | pātityāvahairmahāpātakādikoṭibhirapi  
108397 nirahaṃkāramaterlepābhāvādityāśayenāha-mūrkhasyāpīti || 15 ||  
108398  
108399 yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanaṃjaya |  
108400 niḥsaṅgastvaṃ yathāprāptakarmavānna nibadhyase || 16 ||  
108401  
108402 kiṃ ca rājyalābhādilobhaprayukte yuddhe lobhaḡūlāni pāpāni rasamūlāstathā''mayāḥ iti  
108403 nyāyena kadācidadharmaprasaktiḥ syātphalātsaṅgatyāgena  
108404 siddhyasiddhisamatālakṣaṇayogasthasya tu tatprasaktirapi nāstīti tām  
108405 yogasthitimupadiśati-yogastha iti || 16 ||  
108406  
108407 śāntabrahmavapurabhūtvā karma brahmamayaṃ kuru |  
108408 brahmārpaṇasamācāro brahmaiva bhavasi kṣaṇāt || 17 ||  
108409  
108410 athavā vakṣyamāṇalakṣaṇabrahmārpaṇabuddhyā kṛtaṃ śāstriyamidaṃ karma na te  
108411 bandhāyetyāha-śānteti || 17 ||  
108412  
108413 īśvarārpitasarvārtha īśvarātmā nirāmayāḥ |  
108414 īśvaraḥ sarvabhūtātmā bhava bhūṣitabhūtalaḥ || 18 ||  
108415  
108416 nirviśeṣabrahmatattvajñānena tadasāmarthyē saḡuṇeśvarārpaṇabuddhyā vā karma kuru  
108417 tato'pi na karmabandha ityāha-īśvareti || 18 ||  
108418  
108419 saṃnyastasarvasaṃkalpaḥ samaḥ śāntamanā muniḥ |  
108420 saṃnyāsayogayuktātmā kurvanmuktamatirbhava || 19 ||  
108421  
108422 athavā sarvasaṃkalpatyāḡalakṣaṇasaṃnyāsayogayuktyāpi na te  
108423 karmabandhaprasaktirityāha-saṃnyasteti || 19 ||  
108424  
108425 arjuna uvāca |  
108426  
108427 saṅgatyāḡasya bhagavaṃstathā brahmārpaṇasya ca |  
108428 īśvarārpaṇarūpasya saṃnyāsasya ca sarvaśaḥ || 20 ||

108429  
 108430 evamupadiṣṭo'rjunah saṅgatyāgādīnām tallakṣaṇairvibhāgaṃ jijñāsuḥ prcchati##-  
 108431  
 108432 tathā jñānasya yogasya vibhāgaḥ kiḍṛśaḥ prabho |  
 108433 krameṇa kathayaitanme mahāmohanivṛttaye || 21 ||  
 108434  
 108435 śribhagavānuvāca |  
 108436  
 108437 sarvasaṃkalpasamaṃśāntau praśāntaghanavāsanam |  
 108438 na kiṃcidbhāvanākāraṃ yattadbrahma paraṃ viduḥ || 22 ||  
 108439  
 108440 āatyantikasaṅgatyāgasya tattvaparijñānamantareṇāyogādbrahmātmatattvameva  
 108441 bhagavān prathamam lakṣaṇena nirdiśati-sarveti | tathā ca  
 108442 nirvikalpasamādhīparipākasākṣātkārānubhavasiddham niṣprapañcam  
 108443 pratyagātmarūpameva brahmetyārthaḥ || 22 ||  
 108444  
 108445 tadudyogaṃ vidurjñānam yogaṃ ca kṛtabuddhayaḥ |  
 108446 brahma sarvaṃ jagadahaṃ ceti brahmārpaṇam viduḥ || 23 ||  
 108447  
 108448 tadudyogaṃ tadākārāvahitacittavṛttimajñānanivṛttiphalopahitām  
 108449 jñānāmāhustadanukūladhārāmātrarūpām tu yogamityārthaḥ | brahmaṇyabhimantavyasya  
 108450 jagatastadabhimanturahaṃkārasya ca bādho mukhyaṃ brahmārpaṇamityāha-brahmeti ||  
 108451 23 ||  
 108452  
 108453 antaḥśūnyaṃ bahiḥśūnyaṃ pāśānahṛdayopamam |  
 108454 śāntamākāśakośacchaṃ na dṛśyaṃ na dṛśaḥ param || 24 ||  
 108455  
 108456 brahmaṇi jagadahaṃkārayorbādhopapattaye tatrādhyastatvaṃ vaktuṃ  
 108457 brahmasvarūpamāha-antaḥśūnyamityādinā | na dṛśyamiti | sarvadr̥śyaniṣedhe  
 108458 dṛśo'pi dṛśyatvāniṣedhaḥ kiṃ na syādityāsaṅkyāha-na dṛśaḥ paramiti |  
 108459 dṛśo dṛśyatāniṣedho vā tadā syādaydi dṛśaḥ paraṃ dṛgantaram syāt natu  
 108460 tadastityārthaḥ || 24 ||  
 108461  
 108462 tata iṣadyadutthānamīśadanyatayoditam |  
 108463 sa jagatpratibhāso'yamākāśamiva śūnyatā || 25 ||  
 108464  
 108465 tatastādr̥śasvabhāvādiśadanyatayoditam yatsamutthānam so'yaṃ jagatpratibhāsaḥ sa  
 108466 gandharvanagarākāśamiva | śūnyataivetyārthaḥ || 25 ||  
 108467  
 108468 bhāvo'hamiti ko'pyeṣa pratyekamuditaściteḥ |  
 108469 koṭikoṭyaṃśakalitaḥ ka itrainam prati grahaḥ || 26 ||  
 108470  
 108471 saṃnyāso pavarṇanopapattiyārthaṃ brahmaṇi jagadāropavadeva tadamśeṣu jīveṣu  
 108472 pratyekamaḥbhāvādhyāsa iti na tatrāgraho yukta ityāha-bhāva iti dvābhyām || 26 ||  
 108473  
 108474 apr̥thagbhūta evaiṣa pr̥thagbhūta iva sthitaḥ |  
 108475 pr̥thaktvaṃ hi na paryanto nāhamityavagacchati || 27 ||  
 108476  
 108477 eṣaḥ ahamiti bhāvaḥ svādhiṣṭhānādap̥thagbhūta eva | hi yasmāddhetoḥ pr̥thaktvaṃ  
 108478 paryantaḥ paricchedaḥ sa ca brahmaṇi na | asaṃśca nāhamiti kaścīdavagacchati |  
 108479 tathācāvagantr̥tvena pr̥thaktvopapattiḥ pr̥thaktvena  
 108480 cāvagantr̥tvpapattirityavaśyamanyatarasmin heye nirupapattikaṃ pr̥thaktvameva  
 108481 heyamiti bhāvaḥ || 27 ||  
 108482  
 108483 yathehāhaṃ tathehāsti ghaṭādihāpi markataḥ |  
 108484 svamihaivaṃ tathāmbhodhiḥ kimahaṃtām prati grahaḥ || 28 ||  
 108485  
 108486 ahaṃtāyāmukto nyāyo ghaṭādimamatehāyāmapi yojya iti  
 108487 darśayaṃstanmūlāhaṃtāgrahatyāgameva draḍhayati-yatheti | yathā ahamihā  
 108488 ahaṃbhāvo na pr̥thagasti tathā iha pratīti ghaṭādimamatehālakṣaṇo markatopi pr̥thaḥ  
 108489 nāstīti nañanuṣaṅgeṇa yojyam | tathā ca dvividhāpihā ambhodhiriva pūrṇam  
 108490 svamātmaiveti nāhaṃtāgraho yukta itiyārthaḥ || 28 ||  
 108491  
 108492 vikalpabhede sphurite saṃvitsāramayātmani |  
 108493 vaicitryeṇa vicitrepi kimekatve'pi no grahaḥ || 29 ||  
 108494  
 108495 kiṃcāhaṃmatādisarvavikalpabhede tattadviśayavaicitryeṇa vicitre sphurite'pi  
 108496 tatsattāsphūrtinimitte avasthātrayānugate saṃvitsāramātrasvabhāve  
 108497 sarvavikalpāgamāpāyasākṣiṇi pratyagātmanyekatvamapi sphuratyeva | evaṃ sati

108498 tatrāpyāgraho yuktaḥ sa kuto na na kriyata ityārthaḥ || 29 ||  
108499  
108500 iti jñātavibhāgasya buddhau tasya parikṣayaḥ |  
108501 karmaṇām yaḥ phalatyāgastaṁ saṁnyāsaṁ vidurbudhāḥ || 30 ||  
108502  
108503 iti uktarītyā vimṛśya jñātasārāsāravibhāgasya puruṣasya buddhau  
108504 tasyāhaṁmatatāgrahasya yaḥ parikṣayastena cārthasiddhaḥ  
108505 sarvakarmaphaleṣvasprḥālakṣaṇastyāgaḥ || 30 ||  
108506  
108507 tyāgaḥ saṁkalpajālānāmasaṁsaṅgaḥ sa kathyate |  
108508 samastakalanājālasyeśvaratvaikabhāvanā || 31 ||  
108509  
108510 tena ca sarvasaṁkalpatyāgalakṣaṇaḥ asaṁsaṅgaḥ siddhyatīti prathamaprasnopyuttarita  
108511 ityāha-tyāga iti | caturthaprasnasyottaramāha-samasteti | sarvasya dvaitajālasya  
108512 vācārambhaṇaśrutiyuktanyāyena tadupādāneśvaramātrātvabhāvanetyārthaḥ || 31 ||  
108513  
108514 galitadvaitanirbhāsametadeveśvarārpaṇam |  
108515 abodhavaśato bhedo nāmnaivaiśaṁ cidātmani || 32 ||  
108516  
108517 tatropapattimāha-abodhavaśata iti || 32 ||  
108518  
108519 bodhātmā kila śabdārtho jagadekaṁ na saṁśayaḥ |  
108520 ahamāśā jagadaḥ svamaḥ karma cāpyaḥ || 33 ||  
108521  
108522 taddṛḥhikārāya bhagavān svasya sārvaśrīmalakṣaṇāṁ vibhūtimāha-ahamāśā  
108523 ityādinā | gacchatīti jagat caram | svaṁ karmāśrayaḥ || 33 ||  
108524  
108525 kālo'hamahamadvaitaṁ dvaitaṁ cāhamamaḥ jagat |  
108526 manmanā bhava madbhakto madyājī māṁ namaskuru |  
108527 māmivaiśyasi yuktvaivamātmānaṁ matparāyaṇaḥ || 34 ||  
108528  
108529 advaitaṁ paraṁ dvaitamaparaṁ rūpaṁ tanniyamyam jagaccāhamevetyārthaḥ | evaṁ dvirūpe  
108530 mayi adhikāratāratamyena mano yasya sa manmanāḥ bhava | tādṛśe mayi tathaiva  
108531 bhaktaḥ śravaṇakīrtanādinavavidhabhaktimānabhava | tādṛśasya me jñānayaajñena  
108532 karmayaajñena vā yajanaśīlo bhavetyārthaḥ | evamuktaprakāradvayenāpi yuktva mayi  
108533 cittaṁ niveśya mānevātmānaṁ svātmabhūtameśyasi sāṁśātparamparayā ca  
108534 prāpsyasītyārthaḥ || 34 ||  
108535  
108536 arjuna uvāca |  
108537  
108538 dve rūpe tava deveśa paraṁ cāparameva ca |  
108539 kīdṛśaṁ tatkadā rūpaṁ tiṣṭhāmyāśritya siddhaye || 35 ||  
108540  
108541 evamukto'rjunaste dve rūpe tadyuktiyogyamadhikāraṁ kālavibhāgaṁ ca jijñāsamānaḥ  
108542 pṛcchati-dve iti || 35 ||  
108543  
108544 śrībhagavānuvāca |  
108545  
108546 sāmānyam paramaṁ caiva dve rūpe viddhi me'nagha |  
108547 pāṇyādiyuktaṁ sāmānyam śaṅkhacakraḡadādharam || 36 ||  
108548  
108549 sāmānyam sarvajanasādhāraṇam subodhamityārthaḥ || 36 ||  
108550  
108551 paraṁ rūpamanādyantaṁ yanmamaikamanāmayam |  
108552 brahmātmaparamātmādiśabdenaitadudīryate || 37 ||  
108553  
108554 paraṁ āsuddhacittairduradhigamam || 37 ||  
108555  
108556 yāvadaḡratibuddhastvamanātmajñatayā sthitaḥ |  
108557 tāvaccaturbhujākāradevapūjāparo bhava || 38 ||  
108558  
108559 tatkrāmātsaḡprabuddhastvaṁ tato jñāsyasi tatparam |  
108560 mama rūpamanādyantaṁ yena bhūyo na jāyate || 39 ||  
108561  
108562 tataścittaśuddhikramat || 39 ||  
108563  
108564 yadi vā vedyavijñāto bhāvastadarimardana |  
108565 tanmamātmānamātmānamātmānaścāsu saḡśraya || 40 ||  
108566

108567 tuśabdārthe vāśabdaḥ | idaṃ ca saṃuṇabhajanam mayā tubhyaṃ cittasuddhyabhāvaṃ  
 108568 saṃbhāvyoktaṃ yadi tu tava bhāvaścittaṃ vedyam vedanārhaṃ vijñātaṃ | bhāve ktaḥ |  
 108569 vijñānaikasvabhāvaṃ brahma yasya tathāvidhaḥ śuddha iti manyase tattarhi mama  
 108570 īśvarasya ātmānaṃ pāramārthikasvarūpabhūtaṃ śodhitatatpadārthaṃ ātmanaḥ svasya  
 108571 ca ātmānaṃ śodhitatvampadārtharūpaṃ caikarasīkṛtyākhaṇḍaparipūrṇātmānaṃ  
 108572 saṃśraya | buddhvā tanniṣṭho bhavetyarthaḥ || 40 ||  
 108573  
 108574 idaṃ cāhamidaṃ cāhamiti yatpravadāmyaham |  
 108575 tadetadātmatattvaṃ tu tubhyaṃ hyupadiśāmyaham || 41 ||  
 108576  
 108577 ahamāśā jagadahamityādivibhūtyupadeśasyāpi tattadadhiṣṭhānasvatattvapariśodhana  
 108578 eva tātparyamityāha-idaṃ cāhamiti || 41 ||  
 108579  
 108580 manye sādhu vibuddhosi pade viśrāntavānasi |  
 108581 saṃkalpairavamukto'si satyaikātmamayo bhava || 42 ||  
 108582  
 108583 madupadeśāvabodhena tava sadya eva svarūpe viśrāntiḥ setsyatītyutsāhajananāya  
 108584 siddhavatkr̥tyāha-manye iti || 42 ||  
 108585  
 108586 sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani |  
 108587 paśya tvaṃ yogayuktātmā sarvatra samadarśanaḥ || 43 ||  
 108588  
 108589 ātmānamadhiṣṭhānatvenānugataṃ | ātmanyadhyastāni || 43 ||  
 108590  
 108591 sarvabhūtasthamātmānaṃ bhajatyekatvamātmānaḥ |  
 108592 sarvathā vartamāno'pi na sa bhūyo'bhijāyate || 44 ||  
 108593  
 108594 sarvathā sarvaparakāreṇa samādhivṛtṭya vyavahāravṛtṭyā vā vartamāno'pi || 44 ||  
 108595  
 108596 ekatvaṃ sarvaśabdārtha ekaśabdārtha ātmanaḥ |  
 108597 ātmāpi ca na sannāsadgato yasyāśu tasya tat || 45 ||  
 108598  
 108599 sarvabhūtasthamātmānaṃ iti ślokasya tātparyaṃ svayameva varṇayati-ekatvamiti |  
 108600 sarvabhūteśvādhiṣṭhānatayā sthitamātmānaṃ paśyati tadā sa  
 108601 sarvaśabdasyārtho'dhiṣṭhānavyatiriktasyālābhādekatvaṃ bhajate sa ca ekaśabdārtha  
 108602 ātmanaḥ pratiṇaḥ svabhāve paryavasannaḥ sa ātmāpi ca na sat mūrtabhūtatrayasvabhāvaḥ  
 108603 nāpyasat sūkṣmabhūtadvayasvabhāvaḥ kiṃtu bhūmānandacidekasvabhāvo  
 108604 yasyānubhavaṃ gatastasyāśu tadavagamasamakārameva tajjanmādisarvavikriyārāhitaṃ  
 108605 bhūmānandātmakaṃ kaivalyaṃ paryavasyatīti tattātparyamityarthaḥ || 45 ||  
 108606  
 108607 trailokyacetasāmantarāloko yaḥ prakāśakaḥ |  
 108608 anubhūtimupārūḍhaḥ so'hamātmēti niścayaḥ || 46 ||  
 108609  
 108610 tasya kenāpyananubhavādatyantaparokṣatām prasaktām vārayati-trailokyetyādinā || 46  
 108611 ||  
 108612  
 108613 trailokyapayasāmantaryo rasānubhavaḥ sthitaḥ |  
 108614 gavyānāmabdhijānām ca so'yamātmēti bhārata || 47 ||  
 108615  
 108616 trailokyasthānām payasām jalānām | gorvikārā gavyāni teṣām dugdhādīnām |  
 108617 abdhijānām lavaṇādīnām cakārādikṣumadhvādīnām ca jihvāgrasaṃnikṣṭhānām yo  
 108618 rasānubhavaḥ so'yamātmāiveti na pāroḥsyaprasaktirityarthaḥ || 47 ||  
 108619  
 108620 antaḥ sarvaśarīrānām yaḥ sūkṣmonubhavaḥ sthitaḥ |  
 108621 mukto'nubhavanīyena so'yamātmāstī sarvagaḥ || 48 ||  
 108622  
 108623 anubhavanīyena viśayajātena mukto rahitaḥ ataeva durlakṣyatvātsūkṣmaḥ || 48 ||  
 108624  
 108625 samagrapayasāmantaryathā gṛhṭamiva sthitam |  
 108626 tathā sarvapadārthānām dehānām saṃsthiṭaḥ paraḥ || 49 ||  
 108627  
 108628 sarvapadārthānāmantaradhiṣṭhānatayā dehānāmantastu prakāśakatayā ca saṃsthiṭaḥ ||  
 108629 49 ||  
 108630  
 108631 sarvāmbhonidhiratnānām sabāhyābhyantare yathā |  
 108632 tejastathāsmi dehānāmasaṃsthiṭa iva sthiṭaḥ || 50 ||  
 108633  
 108634 dehāntaḥsthitim dṛṣṭāntena viśadayati-sarveti | yathā sarvaratnānāmantargataṃ  
 108635 tejo bahirapi prakāśayati tadvadityarthaḥ || 50 ||

108636  
108637 yathā kumbhasahasrāṇām sabāhyābhyantare nabhaḥ |  
108638 jagattrayaśarīrāṇām tathātmāhamavasthitaḥ || 51 ||  
108639  
108640 asaṁsthita ivetyuktitātparyaviśayamalepakatvaṁ dṛṣṭāntāntareṇa viśadayati-yatheti  
108641 || 51 ||  
108642  
108643 muktāphalaśataughānām tantuḥ protavapuryathā |  
108644 tathāyaṁ dehalakṣāṇām sthita ātmāstyalakṣitaḥ || 52 ||  
108645  
108646 sarvadeheṣvantaḥ sthitvāntaryāmitayā vidhāarakatve'pyalakṣyatve dṛṣṭāntamāha##-  
108647  
108648 brahmādaḥ tṛṇaparyante padārthanikurambake |  
108649 sattāsāmānyametadyattamātmānamajaṁ viduḥ || 53 ||  
108650  
108651 tatrādhiṣṭhānātmanā nirvikārasthitirbrahmatā saiva vāstavī | yā tu muktāsu  
108652 tantuvadantaryāmitayā sthitirya ca ratneṣu prabhāvatprakaṭajīvatayā sthitiste ubhe  
108653 adhyastāsāpekṣe jagadvyavahārārthe kalpite iti na vāstavaṁ hantavyaṁ hantā  
108654 tatprayuktapāpaṁ tatphalaprado vā svātmātirikta ityāśayenāha-brahmādāviti tribhiḥ  
108655 || 53 ||  
108656  
108657 tadīṣatsphuritākāraṁ brahma brahmaiva tiṣṭhati |  
108658 ahantādi jagattādi krameṇa bhramakāriṇā || 54 ||  
108659  
108660 ātmaivedaṁ jagadrūpaṁ hanyate hanti vātra kim |  
108661 śubhāśubhairjagadduḥkhaiḥ kimasyārjuna lipyate || 55 ||  
108662  
108663 pratibimbeṣvivādarśasamaṁ sākṣivadāsthitaṁ |  
108664 naśyatsu na vinaśyantaṁ yaḥ paśyati sa paśyati || 56 ||  
108665  
108666 adhyastairvadhādidoṣairalepe dṛṣṭāntāntaramāha-pratibimbeṣviti || 56 ||  
108667  
108668 idaṁ cāhamidaṁ neti itīdaṁ kathyate mayā |  
108669 evamātmāsmi sarvātmā māmevaṁ viddhi pāṇḍava || 57 ||  
108670  
108671 sarvadeheṣu ahamahamiti prathamānaścidaṁśa evāhaṁ jaḍadehendriyaviśayāṁśo  
108672 nāhamiti vibhāgoktirapi darpaṇapratibimbiteṣvanekadarpaṇāntareṣu ghaṭādiṣu  
108673 vyāvṛttadarpaṇasvarūpaparicayāya darpaṇādarpaṇavibhāgoktivatevetyāha-idaṁ  
108674 cāhamiti | itīśabda ādya'rthavibhāgaprakāraparaḥ dvitīyastūktivibhāgaprakārapara  
108675 ityapaunaruktyam | evaṁ darpaṇvadevālepakō'dvaya evātmā evātmā sannahaṁ  
108676 sarvātmāsmi || 57 ||  
108677  
108678 imāḥ sarvāḥ pravartante sargapralayavikriyāḥ |  
108679 ātmanyahaṁtācittasthāḥ payaḥspandā ivāmbudhau || 58 ||  
108680  
108681 ahaṁtā abhimānavṛttistadvati citte tiṣṭhantīti tatsthāḥ || 58 ||  
108682  
108683 yathopalatvaṁ śailānām dārutvaṁ ca mahīruhām |  
108684 taraṅgāṇām jalatvaṁ ca padārthānām tathātmatā || 59 ||  
108685  
108686 ātmatā pāramārthikītyarthaḥ || 59 ||  
108687  
108688 sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani |  
108689 yaḥ paśyati tathātmānamakartāraṁ sa paśyati || 60 ||  
108690  
108691 akartāraṁ pratibimbaceṣṭāsu darpaṇavadevāvyāpṛtamityarthaḥ || 60 ||  
108692  
108693 nānākāravikāreṣu taraṅgeṣu yathā payaḥ |  
108694 kaṭakādiṣu vā hema bhūteṣvātmā tathā'rjuna || 61 ||  
108695  
108696 nānātaraṅgavṛndāni yathā lolāni vāriṇi |  
108697 kaṭakādini vā hemni bhūtānyevaṁ parātmani || 62 ||  
108698  
108699 padārthajātaṁ bhūtāni bṛhadbrahma ca bhārata |  
108700 ekamevākhilaṁ viddhi pṛthaktvaṁ na manāgapi || 63 ||  
108701  
108702 darpaṇatatpratibimbavadekameva || 63 ||  
108703  
108704

108705 kiṃ tadbhāvavikārāṇaṃ gamyamasti jagattraye |  
108706 kva te vāpi jagatkiṃ vā kiṃ mudhā parimuhyaṣi || 64 ||  
108707  
108708 yadā nirvikāraṃ brahmaivaikaṃ tadā janmādhāvavikārāṇaṃ  
108709 gamyamātmāśrayabhūtaṃ kimanyadasti | te bandhuvadhādibhāvavikārā vā kva santi |  
108710 jagadapi kiṃ vānyadasti | na kiṃcidityarthaḥ || 64 ||  
108711  
108712 iti śrutvā'bhayaṃ tvantarbhāvayitvā suniścitaṃ |  
108713 jīvanmuktāścarantīha santaḥ samarasāśayāḥ || 65 ||  
108714  
108715 antaḥ abhayaṃ brahma bhāvayitvā samyaganubhūya || 65 ||  
108716  
108717 nirmānamohā jītasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ |  
108718 dvandvairvimuktāḥ sukhaduḥkhasaṃjñairgacchantyamūḍhāḥ padamavyayaṃ tat ||  
108719 66 ||  
108720  
108721 teṣāmevoktalakṣaṇaviśiṣṭāṇaṃ videhakaivalyāvāptirapītyāśayenāha##-  
108722  
108723 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pū0  
108724 arjunopākhyāṇe arjunopadeśo nāma tripañcāśaḥ sargaḥ || 53 ||  
108725  
108726 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe  
108727 pūrvārdhe'rjunopadeśo nāma tripañcāśaḥ sargaḥ || 53 ||  
108728  
108729 catuḥpañcāśaḥ sargaḥ 54  
108730  
108731 śrībhagavānuvāca |  
108732  
108733 bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ |  
108734 yatte'haṃ prīyamāṇāya vakṣyāmi hitakāmyayā || 1 ||  
108735  
108736 sukhaduḥkhādisaṃbandhe heturhānakramastathā |  
108737 yadālambya ca taddhānaṃ tatsarvamiha kīrtyate ||  
108738  
108739 dvandvairvimuktāḥ sukhaduḥkhasaṃjñāistatpadaṃ gacchantītyuktaṃ tatra  
108740 dvandvasaṃbandhe ko hetuḥ kaśca tadvimokṣopāyaḥ kimālambya  
108741 cetyāśaṅkāparihāradvāreṇātmatattvamupadeṣṭukāmo bhagavānuvāca-bhūya eveti  
108742 | prīyamāṇāya prītyā śrotukāmāya upadiśyamānārthagrahaṇena saṃtuṣyate ca || 1 ||  
108743  
108744 mātṛāsparsā hi kaunteya śītoṣṇasukhaduḥkhadāḥ |  
108745 āgamāpāyino nityāstāmstītiḥsasva bhārata || 2 ||  
108746  
108747 tatrādaṃ viṣayā eva sukhaduḥkharūpā ityabhedabhramaṃ vārayannāha-mātṛāsparsā  
108748 iti | miyante viṣayā ebhiriti mātṛā indriyāṇi teṣāṃ viṣayasamsparsāste  
108749 śītoṣṇādyanubhāvanaprakṛtasukhaduḥkhaheṭavaḥ | athavā spṛśyanta iti sparsāḥ  
108750 śabdādayaḥ | śītoṣṇagrahaṇamudāharaṇārthaṃ | yathā śītaṃ grīṣme sukhadamuṣṇaṃ  
108751 duḥkhaṃ te punaḥ śīṣire viparīte iti na viṣayāḥ sukhaduḥkharūpā ityārthaḥ | evaṃ  
108752 duḥkhaheṭunpradarśya tannivāraṇopāyamāha-tāmstītiḥsasveti |  
108753 titikṣoktirvairāgyasyāpyupalakṣaṇaṃ | tathā ca priyeṣu virajyasva apriyeṣu  
108754 titikṣasvetyārthaḥ || 2 ||  
108755  
108756 te tu naikātmanaścānye kvā'to duḥkhaṃ kva vā sukhaṃ |  
108757 anādyante'navayave kutaḥ pūraṇakhaṇḍane || 3 ||  
108758  
108759 yayā buddhyā tadvirāgatītiḥsidhyatastāmāha-te tvitī | te mātṛāḥ sparsāśca te  
108760 sukhaduḥkhe vā | cakārādanyadapi | ekātmanaḥ  
108761 advayapūrṇānandasvabhāvātsvātmano'nye na ataḥ | evaṃbodhādityārthaḥ | kiṃ ca  
108762 priyatamadhanaputrādisaṃpadā pūrṇo'hamiti bhrāntīyā ābhīmānikaṃ sukhaṃ  
108763 tadviyogādyapriyasampattyā khaṇḍito'hamiti duḥkhaṃ ca syātte api niravayave  
108764 pūraṇakhaṇḍanāsaṃbhavadarśane nivartete ityāha-anādyante iti || 3 ||  
108765  
108766 saṃsthitā sparsāmātrākhyā mātṛāsparsābhramātmakaḥ |  
108767 samaduḥkhasukho dhīraḥ so'mṛtatvāya kalpate || 4 ||  
108768  
108769 yasya sparsānāṃ viṣayāṇāṃ mātṛāṇāmindriyāṇāṃ cākhyānamākhyā  
108770 satyatāpratītiḥ saṃsthitā upaśāntā bhavati sa mātṛāsparsābhramātmako jīvo dhīrasyāstīti  
108771 dhīrastattvadarśī samaduḥkhasukho bhūtvā amṛtatvāya kalpata ityārthaḥ || 4 ||  
108772  
108773 sarvatvādātmanaścaite subhedāḥ saṃsthitā iva |

108774 asadrūpāstvasadrūpaṃ kathaṃ soḍhuṃ na śakyate || 5 ||  
108775  
108776 nanvapriyā duḥkhādayaḥ kathaṃ svaṃ pratikūlavedanīyatāsvabhāvaṃ jahyuryena te  
108777 sahyāḥ syustatrāha-sarvatvāditi | niratiśayānandaikarasasyātmana eva sarvatvādete  
108778 duḥkhādibhedāḥ śobhanā bhedāḥ subhedāḥ priyatamadhanaputrādibhedā iva saṃsthitā  
108779 na pratikūlavedanīyatāṃ bhajante | prāktanena tu prātikūlyasvabhāvenāsadrūpā ityārthaḥ  
||  
108780 5 ||  
108781  
108782 manāgapi na vidyante sukhaduḥkhe tu sarvaśaḥ |  
108783 sarvatvādātmatattvasya sattā kathamanātmānaḥ || 6 ||  
108784  
108785 tadeva sphuṭīkṛtya samarthayati-manāgapīti || 6 ||  
108786  
108787 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
108788 nāstyeva sukhaduḥkhādi paramātmāsti sarvagaḥ || 7 ||  
108789  
108790 nanvasadapi duḥkhādyātmanyutpadyate asata eva svakāraṇasamavāyaḥ svasattāsaṃbandha  
108791 ādyakṣaṇasaṃbandho vā utpattiriti kaṇabhakṣākṣacaraṇādyuktiṃ pratikṣipati-nāsata  
108792 iti | asato duḥkhāderbhāvaḥ sattā na vidyate | sataḥ abhāvaḥ asattā ca na vidyate |  
108793 svabhāvavaiparītyāyogāt | vācārambhaṇādīśrutyā vikāramātrasyāsattvānīścayāt | nanu  
108794 sarvavikārāṇāmasattve  
108795 piṇḍādyanyatamavikārānālīngitaprakṛtimṛdādyadarśanāttasyāpyasattve  
108796 śūnyatāpariśeṣaḥ kiṃ na syāditi cenna | vikāreṣvanugatasadbuddhēnirviśayatvāyogena  
108797 vikārāsattve'pi śūnyapariśeṣānāpatteḥ | yadi tadapyasadeva syāttarhi ghaṭaḥ asan paṭaḥ  
108798 asannityevānnavartsyat | satsadityeva cānuvartate atastanmātrameva pariśiṣyate | yastu  
108799 vikāreṣu sadidamityamimānaḥ so'dhiṣṭhānasattānuvedhādeva na svata iti sukhaduḥkhādi  
108800 nāstyevetyarthaḥ || 7 ||  
108801  
108802 sattvāsattvamatī tyaktvā caitayorjagadātmanoḥ |  
108803 tyaktvā na kiṃcinmadhye ca śeṣe baddhapado bhava || 8 ||  
108804  
108805 jagataḥ sattvamatim niratiśayānandātmanaḥ asattvamatim ca tyaktvā  
108806 taylorjagadātmanormadhye antarāle ubhayasaṃghaṭanānimittaṃ manastamaścātītucchamiti  
108807 tyaktvā śiṣyata iti śeṣaścidātmā tasmin baddhapadaḥ pratiṣṭhito bhava || 8 ||  
108808  
108809 na hr̥ṣyati sukhairātmā duḥkhairglāyati no'rjuna [atra saṃdhirārṣaḥ || |  
108810 dṛśyadr̥k cetanātmāpi śarīrāntargato'pi san || 9 ||  
108811  
108812 dṛśayāni harṣaglānyādīni sākṣitayā paśyatīti dṛśyadr̥k | nahi dṛśyāste  
108813 dṛgdharmā bhavitumarhantīti bhāvaḥ || 9 ||  
108814  
108815 jaḍaṃ cittādi duḥkhasya bhājanaṃ dehatāṃ gatam |  
108816 na caitasminkṣate kṣiṇe kiṃcidevātmanaḥ kṣatam || 10 ||  
108817  
108818 kiṃ tarhi duḥkhaharṣādibhājanaṃ tatrāha-jaḍamiti | etasmin cittādau || 10 ||  
108819  
108820 jaḍaṃ dehādi duḥkhāderyadidaṃ bhoktṛsaṃsthitam |  
108821 tanmāyābhramamevāṅga viddhyabodhavaśotthitam || 11 ||  
108822  
108823 idaṃ cittādighaṭitaṃ jīvarūpam || 11 ||  
108824  
108825 na kiṃcideva dehādi na ca duḥkhādi vidyate |  
108826 ātmano yatpr̥thagbhūtaṃ kiṃ kenāto'nubhūyate || 12 ||  
108827  
108828 yadidaṃ kathayāmyatra tenaivāto vinaśyati |  
108829 bhrāntirduḥkhamabodhotthā samyagbodhena bhārata || 13 ||  
108830  
108831 yadidaṃ duḥkhaṃ tadabodhotthabhrāntiratastena samyagbodhenaiva vinaśyati | atra  
108832 dṛṣṭāntaṃ kathayāmītyanvayaḥ || 13 ||  
108833  
108834 yathā rajjvāmahibhayaṃ bodhānnaśyatyabodhajam |  
108835 tathā dehādiduḥkhādi bodhānnaśyatyabodhajam || 14 ||  
108836  
108837 viśvagviśvamajam brahma na naśyati na jāyate |  
108838 iti satyaṃ paraṃ viddhi bodhaḥ parama eṣa saḥ || 15 ||  
108839  
108840 kīdṛśaḥ sa bodhastamāha-viśvagiti | viśvaṃ viśvak pūrṇaṃ brahmaiva || 15 ||  
108841



108842 brahmāmbudhau taraṅgatvaṃ kiṃcidbhūtvā vilīyate |  
108843 brahmāvarte sphurasyadya brahmaivāsi nirāmayam || 16 ||  
108844  
108845 adya bodhodayakāle || 16 ||  
108846  
108847 yāvatkālakriyādeśāstvamahaṃsainikā iva |  
108848 brahmaṇiva pariṣpandā nātra staḥ sadasadbhramau || 17 ||  
108849  
108850 kṛtsnavācī yāvacchabdaḥ | kāladīnāṃ dvandvasamāsaḥ | sadasadbhramau  
108851 bhāvābhāvavikalpau || 17 ||  
108852  
108853 jahi mānaṃ madaṃ śokaṃ bhayaṃmihāṃ sukhāsukhe |  
108854 dvaitametadasadrūpamekaḥ sadrūpavānbhava || 18 ||  
108855  
108856 puruṣākṣauhiṇīnāṃ ca kṣayeṇānubhavātmanā |  
108857 brahmaṇā bṛṃhitam śuddham brahma brahmamayaṃ kuru || 19 ||  
108858  
108859 tvatkarīṣyamāṇapuruṣākṣauhiṇīkṣayātmanāpi brahmaṇaiva bṛṃhitam ataḥ  
108860 anubhavātmanā śuddham brahmaiva brahmamayaṃ kurvityarthaḥ || 19 ||  
108861  
108862 asaṃvidansukhaṃ duḥkhaṃ lābhālābhau jayājayau |  
108863 śuddham [yuddhyanbrahmaikatāṃ gaccha brahmābdhiṃ spanda bhārata iti  
108864 pāṭhāntaram |] brahmaikatāṃ gaccha brahmābdhistvaṃ hi bhārata || 20 ||  
108865  
108866 lābhālābhasamo bhūtvā bhūtvā nūnaṃ na kiṃcana |  
108867 khaṇḍavāta ivāspandī prakṛtaṃ kāryamācara || 21 ||  
108868  
108869 nūnaṃ tattvaniścayena na kiṃcana jāgataṃ dehādirūpaṃ bhūtvā | khaṇḍavāto  
108870 guhāparicchinno vāyuriva || 21 ||  
108871  
108872 yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat |  
108873 yatkariṣyasi kaunteya tadātmēti sthīro bhava || 22 ||  
108874  
108875 sarvakriyāṇāṃ brahmaiveti niścayasthairyameva madarpaṇamityāśayenāha-yaditi ||  
108876 22 ||  
108877  
108878 yanmayo yo bhavatyantāḥ sa tadāpnotyasaṃśayam |  
108879 brahmasatyamavāptuṃ tvaṃ brahmastyamayo bhava || 23 ||  
108880  
108881 yanmayāḥ yadākāracittāḥ || 23 ||  
108882  
108883 anapekṣaphalaṃ brahma bhūtvā brahmeti bhāvitam |  
108884 kriyate kevalaṃ karma brahmajñena yathāgatam || 24 ||  
108885  
108886 apekṣāyā abhāvaḥ anapekṣam | arthābhāve'vyayībhāvaḥ sarvakāmoparamastadrūpaṃ  
108887 phalaṃ paramapuruṣārthaḥ svayaṃ bhūtvā kevalaṃ vṛthā ceṣṭārūpaṃ brahmeti  
108888 bhāvanābādhitam karma kriyate || 24 ||  
108889  
108890 karmaṇyakarma yaḥ paśyatyakarmaṇi ca karma yaḥ |  
108891 sa buddhimānmanuṣyeṣu sa cokaḥ kṛtsnakarmakṛt || 25 ||  
108892  
108893 yaḥ pumāṅkarmaṇyuktarītyā akarma niṣkriyaṃ brahma paśyatyakarmaṇi brahmaṇi  
108894 cāvicyutapraṭiṣṭhārūpaṃ karma avaśyaṃ kartavyaṃ paśyati sa buddhimānvivekī sa eva  
108895 ca svarūpataḥ phalataśca kṛtsnaṃ pūrṇaṃ karma karotīti kṛtsnakarmakṛdukto  
108896 vidvadbhīrityarthaḥ || 25 ||  
108897  
108898 mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi |  
108899 yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanamjaya || 26 ||  
108900  
108901 karmaphalāni lābhādīni hetavaḥ pravṛttinimittāni yasya tathāvidho mā bhūḥ | akarmaṇi  
108902 prāptakarmākarāṇe'pi te saṅga āsaktirmābhūt | yogasthaḥ  
108903 prāguktasiddhyasiddhisamadṛṣṭipraṭiṣṭhitaḥ || 26 ||  
108904  
108905 karmāsaktimanāśritya tathā nāśritya mūḍhatām |  
108906 naiṣkarmyamapyanāśritya samastiṣṭha yathāsthitam || 27 ||  
108907  
108908 mūḍhatām tattvadṛṣṭau pramādam || 27 ||  
108909  
108910 tyaktvā karmaphalāsaṅgaṃ nityatṛpto nirāśrayaḥ |

108911 karmaṇyabhipravṛtto'pi naiva kiṃcitkaroti saḥ || 28 ||  
108912  
108913 āsaktimāhuḥ kartṛtvamakarturapi tadbhavet |  
108914 maurkhye sthite hi manasi tasmānmaurkhyam parityajet || 29 ||  
108915  
108916 maurkhye uktapramāde sthite satyavaśyamāsaktirbhavedeva tato'narthaparamparetyarthaḥ ||  
108917 29 ||  
108918  
108919 param tattvajñamāśritya nirāsaktermahātmanaḥ |  
108920 sarvakarmaratasyāpi kartṛtodeti na kvacit || 30 ||  
108921  
108922 tattvadarśanāpramāde tu nirāsakteḥ svata evākartṛtā siddhyatītyāha-paramiti || 30 ||  
108923  
108924 akartṛtvādabhoktṛtvamabhoktṛtvātsamaikatā |  
108925 samaikatvādanantatvam tato brahmatvamātatam [brahmatvamāgatam iti pāṭhaḥ  
108926 |] || 31 ||  
108927  
108928 tena ca bhūmikākramādvidehakaivalyāntam siddhyatītyāha-akartṛtvāditi || 31 ||  
108929  
108930 nānātāmalamutsṛjya paramātmaikatām gataḥ |  
108931 kurvankāryamakāryam ca naiva kartā tvamarjuna || 32 ||  
108932  
108933 akāryam pramādānniśiddham ca kurvan || 32 ||  
108934  
108935 yasya sarve samārambhāḥ kāmasaṃkalpavarjitāḥ |  
108936 jñānāgnidagdhakarmāṇam tamāhuḥ paṇḍitaḥ budhāḥ || 33 ||  
108937  
108938 samaḥ saumyaḥ sthiraḥ svasthaḥ śāntaḥ sarvārthanisṛṇhaḥ |  
108939 yastiṣṭhati sa savyagro'pyalamavyagratām gataḥ || 34 ||  
108940  
108941 savyagraḥ sakriyo'pi saḥ | avyagratāmakriyatām || 34 ||  
108942  
108943 nirdvandvo nityasattvastho nir yogakṣema ātmavān |  
108944 yathāprāptānuvartī tvam bhava bhūṣitabhūtaḥ || 35 ||  
108945  
108946 alabdhasya lābho yogaḥ labdhasya pālanaḥ kṣemastadubhayacintāśūnyaḥ || 35 ||  
108947  
108948 karmendriyāṇi saṃyamaya āste manasā smaran |  
108949 indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate || 36 ||  
108950  
108951 tyaktasarvakarmaṇo mānasaviśayāsaṅgasattve dāmbhika eva sa saṃnyāsa ityāha##-  
108952  
108953 yastvindriyāṇi manasā niyamyārabhate'rjuna |  
108954 karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate || 37 ||  
108955  
108956 samanaskendriyanigrahavato yathāśāstraṃ vyavaharato'pi  
108957 phalāsaṅgatyāgātsaṃnyāsaphalamastyeveyāśayena taṃ praśaṃsannāha-yastviti ||  
108958 37 ||  
108959  
108960 āpūryamāṇamacalapratīṣṭhaṃ samudramāpaḥ praviśanti yadvat |  
108961 tadvatkāma yaṃ praviśanti sarve sa śāntimāpnoti na kāmakāmaḥ || 38 ||  
108962  
108963 tasmānnigṛhītasarvendriyasya saṃnyāsina eva sarvakāmoparamātparamapurūṣārtho  
108964 nānyasyetyupasaṃharati-āpūryamāṇamiti | yadvat āpo nadya āpūryamāṇam  
108965 samudraṃ praviśanti tadbhāvamāpannā vilīyante tadvadacale brahmaṇi pratīṣṭhā yasyataṃ  
108966 saṃnyāsinaṃ sarve kāmā mithyātvabuddhibādhitaviśayāḥ santaḥ praviśantyātmanyeva  
108967 vilīyātmanātratāmāpadyante sa eva sarvānarthāśāntilakṣaṇam mokṣamāpnoti na tu  
108968 kāmanta iti kāmā viśayāstatkāmanāśīla ityarthaḥ || 38 ||  
108969  
108970 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pū0  
108971 arjunopākhyāṇe ātmajñānopadeśo nāma catuṣpañcāśaḥ sargaḥ || 54 ||  
108972  
108973 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
108974 ātmajñānopadeśo nāma catuṣpañcāśaḥ sargaḥ || 54 ||  
108975  
108976 pañcapañcāśaḥ sargaḥ 55  
108977  
108978 śrībhagavānuvāca |  
108979

108980 na kuryādbhogasaṃtyāgaṃ na kuryādbhogabhāvanam |  
108981 sthātavyaṃ susamenaiva yathāprāptānuvartinā || 1 ||  
108982  
108983 dehanāśe'pyanāśātmā mūḍhatattvajñayoḥ samaḥ |  
108984 mūḍho janmādibhāg bhrāntyā jñastu netyatra varṇyate ||  
108985  
108986 bhujiyanta iti bhogā dehadhāraṇahetavo'nnapānādayasteṣāṃ saṃtyāgaṃ na kuryāt |  
108987 hitamitamedyāśanādyupādadyādityarthaḥ | bhogānāṃ bhāvanam cintāṃ  
108988 tatsauṣṭhavasampādanavyasanitāṃ ca na kuryāt | tallābhālābhādiṣu susamenaiva  
108989 sthātavyamityarthaḥ || 1 ||  
108990  
108991 anātmanyātmatāṃ dehe mā bhāvaya bhavātmani |  
108992 ātmanyevātmatāṃ satye bhāvayā'bhavarūpiṇi || 2 ||  
108993  
108994 evaṃ dehātmabhāvanāpi na kāryetyāha-anātmanīti | bhavātmani  
108995 janmādivikriyāsvabhāve || 2 ||  
108996  
108997 dehanāśe mahābāho na kiṃcidapi naśyati |  
108998 ātmanāśo hi nāśaḥ syāna cātmā naśyati dhruvaḥ || 3 ||  
108999  
109000 na hi śīryatyacittātmā tyaktasarvaparigrahaḥ |  
109001 karmaṇyabhipravṛtto'pi naiva kiṃcitkaroti saḥ || 4 ||  
109002  
109003 ukte'rthe aśīryo na hi śīryate iti śrutiṃ pramāṇayannābhīmānikaparigraha eva  
109004 śīrṇatādidehadharmānāmātmani prasañjakaḥ tattyāge tu na śīrṇatādiprasaktirityāha##-  
109005 yuddhādaḥ || 4 ||  
109006  
109007 āsaktimāhuḥ kartṛtvamakarturapi tadbhavet |  
109008 maurkhyasthite hi manasi tasmānmaurkhyaṃ parityajet || 5 ||  
109009  
109010 maurkhyasthite ajñatāpanne || 5 ||  
109011  
109012 paraṃ tattvajñamāśritya nirāsaktermahātmanaḥ |  
109013 sarvakarmaratasyāpi kartṛtodeti na kvacit || 6 ||  
109014  
109015 tatropāyamāha-paramiti || 6 ||  
109016  
109017 avināśamanādyantamātmānamajaraṃ viduḥ |  
109018 naśyatyātmēti durbodho mā tavāstviha [tavāstvatiduhkhada iti pāṭhaḥ ]  
109019 duḥkhadaḥ || 7 ||  
109020  
109021 na tathā paripaśyanti viditātmāna uttamāḥ |  
109022 paśyantyanātmanātmānaṃ svamātmanyātmamāninaḥ || 8 ||  
109023  
109024 tathā ātmā naśyatītyevaṃprakāreṇa na paripaśyanti | kuto na paśyanti | yataste  
109025 ātmanyevātmamāninaḥ svamātmānamanātmadehādirūpaṃ na paśyantītyarthaḥ || 8 ||  
109026  
109027 arjuna uvāca |  
109028  
109029 evaṃ cettriyaḡannātha mūḍhānāmapi mānada |  
109030 dehanāśe samutpanne iṣṭaṃ naṣṭaṃ na kiṃcana || 9 ||  
109031  
109032 nanvevaṃ sati mūḍhā dehādyātmabuddhyā paśyantu nāma tathāpi teṣāṃ tannāśe  
109033 ātmanāśo nāstyeveti maraṇādirnānarthaḥ syādityarjunaḥ śaṅkate-evaṃ cediti |  
109034 iṣṭaṃ priyatamaṃ vastu na kiṃcana naṣṭaṃ | dr̥ṣṭaṃ iti pāṭhe  
109035 yathārthadr̥ṣṭigamyam || 9 ||  
109036  
109037 śrībhagavānuvāca |  
109038  
109039 evametannmahābāho na kiṃcinnaśyati kvacit |  
109040 ātmaivāstyavināśātmā kiṃ tasya kva vinaśyati || 10 ||  
109041  
109042 iṣṭāpattyā bhagavānpariharati-evametadityādinā || 10 ||  
109043  
109044 idaṃ naṣṭamidaṃ yuktamiti mohabhramāddate |  
109045 anyattathā na paśyāmi vandhyāstrītanayaṃ yathā || 11 ||  
109046  
109047 kathaṃ tarhi dehanāśaputralābhāderanarthatvamarthatvaṃ vā teṣāṃ tatrāha-idamiti |  
109048 yuktaṃ labdham | svapnepi putramaraṇajanmabhramādanarthhādivyavahāradarśanāditi

109049 bhāvaḥ || 11 ||  
 109050  
 109051 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
 109052 ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ || 12 ||  
 109053  
 109054 ataeva sato'sattvavirodhāna dehādeḥ sattvamiti prāguktamityāha-nāsata iti | ubhayo  
 109055 sadasatoḥ | satsadeva asadasadeva na svabhāvaviparyaya iti anto  
 109056 nirṇayastattvadarśibhirdṛṣṭo na mūḍhairityarthaḥ || 12 ||  
 109057  
 109058 avināśi tu tadviddhi yena sarvamidaṃ tatam |  
 109059 vināśamavyayasyāsyā na kaścitkartumarhati || 13 ||  
 109060  
 109061 evaṃ yatsattadavināśi yadvināśitadasadeveti nāsato bandhudehāderyuddhe nāśe  
 109062 kaścidanartha ityāśayenāha-avināśīti dvābhyām || 13 ||  
 109063  
 109064 antavanta ime dehā nityasyoktāḥ śarīriṇaḥ |  
 109065 anāśino'prameyasya tasmādyudhyasva bhārata || 14 ||  
 109066  
 109067 ātmā caiko'sti na dvitvamasataḥ saṃbhavaḥ kutaḥ |  
 109068 avināśastvananto'sau sato nāśo na vidyate || 15 ||  
 109069  
 109070 advayatvādvināśakāprasiddherapi nātmanāśaprasaktirityāha-ātmeti || 15 ||  
 109071  
 109072 dvitvaikatvaparityāge śeṣaṃ yatpariśiṣyate [yadavaśiṣyate iti pāṭhaḥ || |  
 109073 śāntaṃ sadasatormadhyam tadastiha paraṃ padam || 16 ||  
 109074  
 109075 ekatvaṃ kāraṇaṃ sacchabdavācyaṃ dvitvaṃ kāryamasadanṛtaṃ  
 109076 tayormadhyamāntaramadhiṣṭhānaśanmātram || 16 ||  
 109077  
 109078 arjuna uvāca |  
 109079  
 109080 tanmṛto'smīti bhagavankiṃkṛtā tu nṛṇāṃ sthitiḥ |  
 109081 kathaṃ sthitau ca lokānāṃ tau svarganarakau prabho || 17 ||  
 109082  
 109083 evamaparicchinnasyātmano maraṇādiparicchedaduḥkhādibhrame ko heturityarjunaḥ  
 109084 pṛcchati-taditi | tattarhi | kiṃkṛtā kena hetunā prāptā | sthitirniyatīḥ | tasyāṃ ca  
 109085 sthitau svargaḥ sukhaṃ narako duḥkhaṃ ca kiṃkṛtau || 17 ||  
 109086  
 109087 śrībhagavānuvāca |  
 109088  
 109089 bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca |  
 109090 etattanmātrajālātmā jīvo deheṣu tiṣṭhati || 18 ||  
 109091  
 109092 etebhyo bhūtebhyaḥ samutthāya tānyevānu vinaśyati iti śrutitātparyeṇa  
 109093 bhagavānsamādhatte-bhūmiriti |  
 109094 pañcabhūtamātrānirmitamanobuddhyādighaṭitavyaṣṭisamaṣṭisthūla##-  
 109095 janmamaraṇasukhaduḥkhādibhramanīyatanimittamityarthaḥ || 18 ||  
 109096  
 109097 sa kṛṣyate vāsanayā rajjveva paśupotakaḥ |  
 109098 sa tiṣṭhati śarīrāntaḥ pañjare vihago yathā || 19 ||  
 109099  
 109100 tasya vicitradehaparigrahe tattadanurūpaceṣṭāvaicitrye ca nimittamāha-sa iti || 19 ||  
 109101  
 109102 sa kāladeśato dehājjarjaratvamupāgatāt |  
 109103 vāsanāvaśato yāti plakṣaparṇādraso yathā || 20 ||  
 109104  
 109105 pūrvadehāddehāntaragamane'pi vāsanaiva nimittamityāha-sa iti || 20 ||  
 109106  
 109107 śrotraṃ cakṣuḥ sparśanaṃ ca rasanāṃ ghrāṇameva ca |  
 109108 gṛhītva itāni saṃyāti vāyurgandhānivāśayāt || 21 ||  
 109109  
 109110 āsete asminnityāśayaḥ pūrvaśarīraṃ puṣpādi ca tasmāt || 21 ||  
 109111  
 109112 vāsanāvattvamevāsyā deho netarayuktijaḥ |  
 109113 kṣīyate vāsanātyāge kṣīṇe bhavati tatpadam || 22 ||  
 109114  
 109115 ataevāsyā sthūladeho'pi vāsanātmaka eva cirānuvṛttyā sthauilyabhrama ityāśayenāha##-  
 109116  
 109117 vāsanāvānparāpuṣṭo bhūtvā bhrāmyati yoniṣu |

109118 jīvo bhramabharābhāro māyāpuruṣako yathā || 23 ||  
109119  
109120 pareṇātmabhūtenaivānnapānādinā āpuṣṭaḥ athavā vāsanāvā&llīṅgadehaḥ pareṇa  
109121 paramātmānā avacchedapratibimbabhāvābhyāṃ dvaiguṇyena praveśādāpuṣṭaḥ |  
109122 abhivvyakto bhūtvetyarthaḥ | māyayā aindrajālikapuruṣo yathā khe bhrāmyati tadvat |  
109123 bhramabharamāvibhartīti karmaṇyaṇ || 23 ||  
109124  
109125 akṣasvabhāvānakhilāñcharīrādvāsanāvaśaḥ |  
109126 jīvo gṛhītvā saṃyāti puṣpādgandhamivānilaḥ || 24 ||  
109127  
109128 śrotraṃ cakṣuḥ sparśanaṃ ceti yaduktaṃ tadvivṛṇoti-akṣasvabhāvāniti |  
109129 svabhāvān śabdādigrahaṇaśaktiḥ || 24 ||  
109130  
109131 deho nispandatāmeti jīve kaunteya nirgate |  
109132 nispanḍāvayavābhogaḥ śāntavāta iva drumāḥ || 25 ||  
109133  
109134 tadeva loke maraṇaṃ prasiddhamityāha-deha iti || 25 ||  
109135  
109136 aceṣṭaṃ chedabhedādidoṣairāyātyadṛśyatām |  
109137 mṛta ityucyate tena deho vigatajīvitaḥ || 26 ||  
109138  
109139 sa jīvaḥ prāṇamūrtiḥ khe yatra yatrāvatiṣṭhate |  
109140 taṃ taṃ svavāsanābhyāsātpaśyatyākāramātataṃ || 27 ||  
109141  
109142 khe cidākāśe bhūtākāśe vā yatra yatra yasmin yasmin dehadeśakālabhogyādyākāre  
109143 avatiṣṭhate bhojakādṛṣṭodbhāvitavārāno bhavati taṃ tamākāraṃ paśyati || 27 ||  
109144  
109145 ayaṃ deho hi jīvena tvasannevāvalokitaḥ |  
109146 asya nāśe tvamapyevaṃ paśya mā vā suṣuptavat || 28 ||  
109147  
109148 asya dehasya nāśe'pyevamasattvaṃ paśya | athavā suṣuptavaddehaṃ tannāśaṃ  
109149 tadasattvaṃ ca mā paśya | yathā suṣupto na kiṃcitpaśyati tadvadityarthaḥ || 28 ||  
109150  
109151 yathaiva paśyatyākārāmsteṣāṃ nāśāṃstathaiva saḥ |  
109152 ādisarge bhāvanayā kilaiśvevaṃ vibhāvataḥ || 29 ||  
109153  
109154 pratiyogināṃ vāsanākalpitatve tannāśānāmapi tādṛśatvamevādisargādārabhya  
109155 kṣiptamityāha-yathaiveti | ādisarge hi caturmukhena eṣu sargeṣu gavāśvādyākāreṣu  
109156 bhāvanayā pūrvasargānubhavavāsanayaiva vibhāvato vibhāvanāyā vāśādevaṃrūpaṃ  
109157 kalpitaṃ natu mṛdāṇḍādyādāya kulālavatkiṃcinnirmitam | kiletu  
109158 śrutipurāṇaprasiddhau || 29 ||  
109159  
109160 jhaṭityudbhavakāle hi yadyathā dṛśyate puraḥ |  
109161 ānipātaṃ tadevāsyā avinābhāvisaṃvidaḥ || 30 ||  
109162  
109163 nanu utpattikāle jagadvāsanāmayaṃ mithyābhūtamastu sthitikāle  
109164 tvarthakriyāsamarthatvātsarvajanīnarātyatānubhavācca vāstavamevetyāśaṅkyāha##-  
109165 satyaṃ vā puro dṛ'syate āvināśaṃ tadeva tathāsvabhāvameva bhavati na  
109166 svabhāvāntaraṃ bhajate | asyāstadadhiṣṭhānabhūtāyāstadavinābhāvisaṃvido  
109167 yathotpannarūpasthitihetutvātsaṃvidvinābhāvena teṣāṃ sattāyā adarśanācceti bhāvaḥ ||  
109168 30 ||  
109169  
109170 prāktanāṃ vāsanāmūlaṃ puruṣārthena jīyate |  
109171 yatnenādyatanenāśu hyastanāyatanaṃ yathā || 31 ||  
109172  
109173 dehādyākārāṇāṃ vāsanāmāyatvamastu kiṃ tatastatrāha-prāktanamiti |  
109174 aśubhavāsanākalpitadehādyākārasya śubhavāsanābhyāsaprasūtabrahmākāravṛttyā  
109175 samūlanāśastatphalamiti bhāvaḥ | puruṣārthena  
109176 śravaṇamananādīpuruṣaprayatnajanitenākhaṇḍākārajñānena jīyate bādhyate |  
109177 adyatanena prāyaścittādiyatnena hyastanamāyatanaṃmadharmānuṣṭhānaṃ yathā jīyate  
109178 tadvat | adyatanena dāhayatnena hyastanamāyatanaṃ tṛṇagrhaṃ yathā nāśyate  
109179 tadvaditi vā || 31 ||  
109180  
109181 ya eva puruṣārthena dṛṣṭo balavatā kṣaṇāt |  
109182 pūrvottaraviśeṣāṃśaḥ sa eva jayati sphuṭam || 32 ||  
109183  
109184 nanu bahūnāṃ jñānāya yatamānānāṃ prayatnaḥ prabalābhiḥ  
109185 pūrvatanakāmakrodhādivāsanābhirvināśyamāno dṛśyata iti nottaratvaṃ prābalye  
109186 heturiti cettatrāha-ya eveti | dharmārthakāmamokṣeṣu madhye ya eva māyāṃ

109187 puruṣārtha āvaśyaka ityabhiniveśena dṛṣṭaḥ sa eva pūrvottaraprayatnayorviśeṣāṃśo  
 109188 jaye prayojakaḥ | tahā ca teṣāṃ mokṣābhiniveśamāndyādbhogābhiniveśadārḍhyacca  
 109189 parābhava iti bhāvaḥ || 32 ||  
 109190  
 109191 api sphuṭati vindhyādrau vāti vā pralayānile |  
 109192 pauraṣaṃ hi yathāśāstramatastyājyaṃ na dhīmatā || 33 ||  
 109193  
 109194 ataeva śāstriye prayatne dṛḍhābhiniveśaḥ kārya ityāha-apīti || 33 ||  
 109195  
 109196 narakasvargasargādivāsanāvaśato'bhiṭaḥ |  
 109197 prapaśyati cirābhyastaṃ jīvo jaraṭhamohadhīḥ || 34 ||  
 109198  
 109199 tanmāndye pūrvavāsanāvaicitryātsukhaduḥkhānarthaparamparā sarvato  
 109200 durvāraivetyāśayenāha-naraketi | jaraṭhamohadhīḥ anādyajñānamūḍhabuddhiḥ || 34  
 109201 ||  
 109202  
 109203 arjuna uvāca |  
 109204  
 109205 narakasvargasargādisaṃbhrameṣu jagatpate |  
 109206 kimasya kāraṇaṃ brūhi jīvasya jagataḥ sthiteḥ || 35 ||  
 109207  
 109208 tamevāśayaṃ ajñō janturanīśo'yamātmanaḥ sukhaduḥkhayoḥ | īśvaraprerito  
 109209 gacchetsvargaṃ vā naraḥ tu vā || iti  
 109210 vyāsavākyaḍiprasiddhakāraṇāntarasamdehanirāśena sphuṭaṃ jijñāsurarjunaḥ  
 109211 pṛcchati-naraketi | jagataḥ sthiteḥ sthitinimittasyāśya jīvasya || 35 ||  
 109212  
 109213 śrībhagavānuvāca |  
 109214  
 109215 svapnopamānā teneha śreyase vāsanā kṣayaḥ |  
 109216 cirābhyāśavaśātprauḍhā saṃsārabhramakāriṇī || 36 ||  
 109217  
 109218 na hetvantaraṃ saṃbhāvanīyamīśvarakāmakarmādīnāmapi vāsanānusāreṇaiva  
 109219 sukhaduḥkhaḥprāpakatvādvāsanāivāsādhāraṇī cirābhyāsanirūḍhā saṃsṛtiheturiti  
 109220 tatksaya eva paramapuruṣārthārthinā sarvaprayatnaiḥ kārya ityāśayaṃ  
 109221 sphuṭīkurvanbhagavānāha-svapneti | śāstriyaprayatnaṃ vinā  
 109222 cirābhyāśavaśātprauḍhā svapnopamānā vāsanāiva yena hetunā saṃsārabhramadāyini  
 109223 tena hetunā tattvajñānābhyāśena samūlavāsanākṣayaḥ śreyasa ityanvayaḥ || 36 ||  
 109224  
 109225 arjuna uvāca |  
 109226  
 109227 kimutthā devadeveśa kṣīyate vāsanā katham |  
 109228  
 109229 śrībhagavānuvāca |  
 109230  
 109231 maurkhyamohasamutthānā tvanātmayātmabhāvanā |  
 109232 ātmajñānānmahābodhādvilayaṃ yāti vāsanā || 37 ||  
 109233  
 109234 vāsanāmūlaṃ jñātukāmo'rjunaḥ pṛcchati-kimuttheti | ajñānameva tanmūlaṃ  
 109235 jñānādeva samūlatannāśa iti bhagavānāha-maurkhyeti || 37 ||  
 109236  
 109237 bhāvitātmāsi kaunteya satyaṃ vijñātavānāsi |  
 109238 ayaṃ sohaṃ janā ete mayeti tyaja vāsanām || 38 ||  
 109239  
 109240 tatra vicārādātmasvarūpaparicayaste vṛttastadārḍhyena  
 109241 dehatatsaṃbandhibandhvādiṣvahaṃmameti | vāsanākṣayamātraṃ kartavyaṃ pariśiṣyata  
 109242 ityāha-bhāviteti || 38 ||  
 109243  
 109244 arjuna uvāca |  
 109245  
 109246 vāsanāvilaye jīvo vilīno bhavati svayam |  
 109247 yo hi yatsattayocchūnastannāśātsa vilīyate || 39 ||  
 109248  
 109249 nanu vāsanāmayameva līṅgaṃ tatpratibimbo jīvastadutthastasya vāsanākṣaye kṣaya eva  
 109250 syādityanarthāyaiva tattvajñānaṃ vāsanākṣayaścetyāśayenārjunaḥ śaṅkate##-  
 109251  
 109252 jīve vilayaṃyāte deśakālānyathākṛtau |  
 109253 ko'sau bhājanatāmeti janmano maraṇasya ca || 40 ||  
 109254  
 109255 janmanaḥ paramānandāvirbhāvalakṣaṇaparamapuruṣārthasya maraṇasya

109256 ātyantikānarthanāśasya ca ko bhājanatāmeti na kaściditya lakṣaṇayā vyākhyeyam |  
 109257 prasiddhajanmamarāṇe tu na grāhye | tattvajñasya samūlavāsanānāśe  
 109258 tatprasaktyabhāvātpūrvāparagranthānanugūṇatvācca || 40 ||  
 109259  
 109260 śrībhagavānuvāca |  
 109261  
 109262 svayaṃ kalpitasaṃkalpamātmarūpaṃ yadavilam |  
 109263 tadeva vāsanākāraṃ jīvaṃ viddhi mahāmate || 41 ||  
 109264  
 109265 bhavedayaṃ doṣo yadi pratibimbamātrasaṃsārī jīvaḥ sa ca bimbādanyo  
 109266 bhūtamātrādhīnajanmādidēśakālabhedabhinna ityabhyupagataṃ syāt | natvevaṃ kiṃtu  
 109267 brahmaiva paramārthataḥ śuddhamanṛtayā svāvidyayā pihitaṃ svatattvamajānat  
 109268 svātmanyeva jīvajagadbhedakalpanayā saṃsaratīva tadeva śāstriyaśravaṇādiprayatnena  
 109269 svatattvaṃ buddhā savāsanāvidyāṃ vidhūya svasvabhāve'vatiṣṭhate saivāsyā muktiriveti  
 109270 śrautaḥ siddhāntaḥ | tatra tu na kaścitvadudbhāvito doṣa ityāśayena  
 109271 bhagavānsamādhatte-svayamityādinā || 41 ||  
 109272  
 109273 anāyattamasamkalpamātmarūpaṃ yadavyayam |  
 109274 prabodhādvāsanāmuktaṃ tanmokṣaṃ viddhi bhārata || 42 ||  
 109275  
 109276 anāyattamananyādhīnam || 42 ||  
 109277  
 109278 jīvanneva mahābāho tattvaṃ prekṣa yathāsthitaṃ |  
 109279 vāsanāvāguronmukto mukta ityabhidhīyate || 43 ||  
 109280  
 109281 sā ca samūlavāsanāmuktiriyāvaddehadhāraṇaṃ jīvanmuktiriti prasiddhā ihaiva  
 109282 tvayāpyanubhavituṃ śakyeti na muktiphalabhāji saṃśayaḥ kārya ityāśayenāha##-  
 109283  
 109284 yo na nirvāsano nūnaṃ sarvadharmaparo'pi saḥ |  
 109285 sarvajño'pyabhito baddhaḥ pañjarastho yathā khagaḥ || 44 ||  
 109286  
 109287 sa ca mokṣo na karmabhirna bāhyaviśayaagocarapāṇḍityairvā labhyaḥ kiṃ  
 109288 tvātmaññānenaivetyāśayenāha-ya iti || 44 ||  
 109289  
 109290 durdarśanasya gagane śikhipicchikeva sūkṣmā parisphurati yasya tu vāsanāntaḥ |  
 109291 muktaḥ sa eva bhavatīha hi vāsanaiva bandho na yasya nanu tatksaya eva mokṣaḥ || 45 ||  
 109292  
 109293 uktasamādhānaṃ saṃkṣipyopasaṃharati-durdarśanasyeti |  
 109294 svamāyāpihitatvāddurdarśanasya anayasya aprāptavedāntapramāṇasya yasya  
 109295 paramātmāno gagane aindrajalīkaśikhipicchikeva nānā bhramadāyinī sūkṣmavāsanā  
 109296 antaḥ parisphurati jīvajagadākāreṇa prathate sa eva tu adhikāriśarīre vedāntanayaṃ  
 109297 prāpyotpannatattvajñānaḥ samūlavāsanābandhānmukto bhavati | ihāsmīnparamātmāni |  
 109298 nanu [ihaṃ hetvarthakam |] yataḥ samulā vāsanaiva bandhastatksaya eva  
 109299 mokṣaścetyarthaḥ || 45 ||  
 109300  
 109301 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0 arjunopākhyāne  
 109302 jīvatattvanirṇayo nāma pañcapaṇcāśaḥ sargaḥ || 55 ||  
 109303  
 109304 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 109305 jīvatattvanirṇayo nāma pañcapaṇcāśaḥ sargaḥ || 55 ||  
 109306  
 109307 ṣaṭpañcāśaḥ sargaḥ 56  
 109308  
 109309 śrībhagavānuvāca |  
 109310  
 109311 iti nirvāsanatvena jīvanmuktatayārjuna |  
 109312 antaḥ śītalatāmetya bandhuduḥkhamalam tyaja || 1 ||  
 109313  
 109314 jīvanmuktipratiṣṭhā'sminnarjunāyopadiśyate |  
 109315 citsattattvaṃ jagadrūpaṃ manaścitraṃ ca vistarāt ||  
 109316  
 109317 bandhuduḥkhaṃ bandhuvadhaduḥkham || 1 ||  
 109318  
 109319 jarāmaraṇaniḥśaṅka ākāśaviśadāśayaḥ |  
 109320 tyakteṣṭāniṣṭasaṃkalpo vītarāgo bhavānagha || 2 ||  
 109321  
 109322 pravāhapatitaṃ kāryamidaṃ kiṃcidyathāgatam |  
 109323 kuru kāryāṇi karmāṇi na kiṃcidiha naśyati || 3 ||  
 109324

109325 pravāhapatitaṃ śiṣṭavyavahāraparamparāgataṃ kāryamavaśyakartavyamidaṃ  
 109326 yuddhamanyāni cāvaśyakāni yāgadānādīni karmāṇi kuru na kācittena tattvabodhasya  
 109327 kṣatirityarthaḥ || 3 ||  
 109328  
 109329 pravāhapatitaṃ karma svameva kriyate tu yat |  
 109330 jīvanmuktasvabhāvo'yaṃ sā jīvanmuktatā tathā || 4 ||  
 109331  
 109332 svaṃ svadharmarūpameva | sā prasiddhā jīvanmuktatā tathā tādr̥ṣyeva na  
 109333 dehaceṣṭāmātratyaḡarūpetyarthaḥ || 4 ||  
 109334  
 109335 idaṃ karma tyajāmidaṃśrayāmīti nirṇayaḥ |  
 109336 mūḍhasya manaso rūpaṃ jñāninastu samā sthitiḥ || 5 ||  
 109337  
 109338 pravāhapatitaṃ karma kurvantaḥ śāntacetasaḥ |  
 109339 jīvanmuktāḥ suṣuptasthāḥ sphurantyaatra suṣuptavat || 6 ||  
 109340  
 109341 suṣuptā iva svātmani niḥsaṃkalpāstiṣṭhantīti suṣuptasthāḥ  
 109342 suṣuptātmavannirviśeṣasvayaṃjyotirātmamātrāvaśeṣāḥ sphuranti || 6 ||  
 109343  
 109344 sthirāṃ saṃsthitimāyānti kūrmaṅgānīva sarvaśaḥ |  
 109345 indriyāṇīndriyārthebhyo hṛdi yasya svabhāvataḥ || 7 ||  
 109346  
 109347 anyadapi suṣuptisāmyaṃ jīvanmuktasya lakṣaṇestī'tyāha-sthirāmiti |  
 109348 jñānabādhitatvāttucchebhya indriyārthebhyo viśayebhyaḥ svataḥ prayatnaṃ vinaiva  
 109349 vyāvṛttānīndriyāṇi yasya hṛdi hṛtsthe paramātmāni manasā saha sthirāṃ niścalāṃ  
 109350 saṃsthitimaikarasena sthairyamāyānti | yathā kūrmasya śiraḥpādādyaṅgāni alpe'pi  
 109351 vikṣepe jhaṭityevāntaḥ praviśanti tadvat | sa tathāvidho jīvanmukta ityarthaḥ || 7 ||  
 109352  
 109353 viśvātmani tathā viśvaṃ kālatrayamayoditam |  
 109354 abhitti trijagaccitraṃ kurute cittacitrakṛt || 8 ||  
 109355  
 109356 kathaṃ tarhi jīvanmuktāḥ vyavahārakāle jagat paśyantīti  
 109357 cenmanorājyaparikalpitanirmittikacitravaicitryavadeveti pradarśanāya  
 109358 jagatsarvamāśargāntaṃ manoracitacitrarūpeṇa varṇayitumupakramate-viśvātmanīti |  
 109359 cittalakṣaṇāścitrakṛt śīlpī viśvādhiṣṭhāne ātmani tathā tena tena  
 109360 sarvajanaprasiddhānantavaicitryeṇa viśvaṃ kṛtsnaṃ abhitti bhittirahitaṃ trijagaccitraṃ  
 109361 kurute ityanvayaḥ || 8 ||  
 109362  
 109363 vyomni vyomātmakamapi prasphuṭaṃ vṛttivartibhiḥ |  
 109364 cittacitrakareṇādaṃ citraṃ citraṃ vitānitam || 9 ||  
 109365  
 109366 vyomni ajñānākāśe vyomātmakamajñānamātrasvarūpatvātprathitumayogyamapi  
 109367 sābhāsāntaḥkaraṇavṛttilakṣaṇavartikābhiḥ prasphuṭamabhivvyaktaṃ citramadbhutaṃ  
 109368 citraṃ vitānitaṃ vistāritaṃ || 9 ||  
 109369  
 109370 paścādbhittiḥ kṛtā vyomarūpā cāsāvaho bhramaḥ |  
 109371 apūrvaivātimāyeyaṃ tṛṇakuḍyamayī śubhā || 10 ||  
 109372  
 109373 adbhutatvameva prasiddhacitravaidharmyeṇa darśayati-paścāditi | samaṣṭimanasā  
 109374 satyasamkalpatvātsamkalpasamakālameva jagaccitraṃ kṛtaṃ tataḥ  
 109375 paścādbhittistadādihāraḥ kṛtā vyomarūpā amūrtākāsarūpācitradhāraṇe  
 109376 ayogyaivetyāścaryaṃ ata evāyaṃ bhrama ityarthaḥ | aho bhrama iti padayorartham  
 109377 kramātprapaṇcayati-apūrvaivetyādinā | iyaṃ viracanā apūrvaiva atīśayitā māyā  
 109378 atimāyā | tṛṇakuḍyamivātyantamasārāpi bhrāntadr̥śā śubhā || 10 ||  
 109379  
 109380 na manāgapī bhedo'sti sphuṭamapyupalabdhayoḥ |  
 109381 imā yā upalakṣyante bhittayaścittacitrajāḥ || 11 ||  
 109382  
 109383 āścaryāntaraṃ darśayati-na manāgapīti | prasiddheṣu citreṣu citrebhyo bhinnā  
 109384 bhittayo bhavanti | imāstu yāścittacitrajā vyomādibhittaya upalakṣyante tāsāṃ  
 109385 sphuṭamapyupalabdhayorādhārādheyayościttatvāviśeṣānmanāgapī bhedo  
 109386 nāstityāścaryamityarthaḥ || 11 ||  
 109387  
 109388 vyomnaḥ sūnyatamā viddhi tāstāmarasalocana |  
 109389 kṣaṇena cetasi yathā bhrāntau lokakṣayodayau || 12 ||  
 109390  
 109391 aho bhrama ityatrāho ityaṃśaṃ prapaṇcya bhrama ityaṃśaṃ prapaṇcayati-vyomna  
 109392 ityādinā | tā manaścitraracanāḥ vyomnaḥ sūnyatamāḥ atyantāsatyā iti yāvat | he  
 109393 tāmarasalocana | tatra kṣaṇikasvapnajagattrayaṃ dr̥ṣṭāntamāha-kṣaṇeneti |



109394 ghaṭikāyāḥ śaṣṭho bhāgaḥ kṣaṇaḥ || 12 ||  
109395  
109396 ātmā jagattathaivedaṃ sabāhyābhyantaraṃ nabhaḥ |  
109397 ciraṃtanamanorājyaṃ yattasmātkila satyatā || 13 ||  
109398  
109399 ātmā manastatkāryaṃ jagacca tathā svapravadeva nabhaḥ śūnyamasadevetyarthaḥ |  
109400 kutastarhi janānāṃ satyatāpratīṭistatrāha-ciraṃtaneti | cirānuvṛttatvādityarthaḥ |  
109401 kileti nedaṃ tattvamiti sūcanāya || 13 ||  
109402  
109403 kiṃ tvanālokite'pi syātsatyaṃ nāstyeva vibhrame |  
109404 krameṇālokataḥ satyamālokena vilīyate || 14 ||  
109405  
109406 kiṃ tarhi tattvaṃ tadāha-kiṃ tviti | vibhrame bhrāntikalpitapadārthajāte yat  
109407 satyasaṃkalpatvaṃ kālatraye'pi nāstyeva tat anālokite tattvataḥ adṛṣṭe tattvajñānātprāk  
109408 kiṃ syādapi | na syādevetyarthaḥ | yattu vasantādikālakrameṇa bālyādyavasthākrameṇa  
109409 ṣaḍbhāvavikārakrameṇa vā ālokanādarthakriyāsāmarthyalakṣaṇamanyadvā  
109410 vyāvahārikasatyatvaṃ prasiddhaṃ tattattvadarśanalakṣaṇenālokena vilīyate | yathā  
109411 saurālokena dṛśyamānaṃ śaradabhramaṇḍalaṃ tenaiva śoṣyamānaṃ vilīyate  
109412 tadvaditi pareṇānvayaḥ || 14 ||  
109413  
109414 dṛśyamānamapi kṣāmaṃ śaradivābhramaṇḍalam |  
109415 cittacitrakṛtaścitre saṃsthitāścitraputrikāḥ || 15 ||  
109416  
109417 evaṃ manaścitrasya bhrāntimātratvena bandhuvadhādikleśamālinyaṃ yuktamityāha##-  
109418  
109419 bhittiyabhāvādanākārā bahistribhuvanādikāḥ |  
109420 na tāḥ santi na vāsi tvaṃ kiṃ kena parirodhyate || 16 ||  
109421  
109422 parirodhyate hanyate || 16 ||  
109423  
109424 rodhyarodhakasaṃmohaṃ tyaktvā khe vimalo bhava |  
109425 pravṛttireva na vyomnaḥ pravṛttiścaiva khātmikā || 17 ||  
109426  
109427 rodhyarodhakasaṃmohaṃ vadhyaghātakabhramaṃ tatprayuktaśokamālinyamiti yāvat | khe  
109428 brahmākāśe | yato vyomnaścidākāśasya vadhādipravṛttireva nāsti | yā tu prātibhāsikī  
109429 pravṛttiḥ sā ca khātmikā brahmākāśarūpaiva || 17 ||  
109430  
109431 ataḥ kālakriyākuḍyakalādivimalaṃ nabhaḥ |  
109432 cittasaṃsthaṃ yathā citraṃ sarūpamakhilātmakam || 18 ||  
109433  
109434 kalā citraracanākauśalaṃ ādipadāttadvaicitryabhedācca vimalaṃ nābho brahmaiva | yathā  
109435 cittasaṃsthaṃ manorājyacitramakhilaprapañcātmakamapi śūnyatvānnabhaḥsvarūpaṃ  
109436 tathā paridṛśyamānamapi jagadvyomnaḥ śūnyatamamityuttareṇānvayaḥ || 18 ||  
109437  
109438 vyomnaḥ śūnyatamaṃ viddhi tathedamakhilaṃ jagat |  
109439 cittabhittau kṛtaṃ citraṃ yacciccittrakareṇa tat || 19 ||  
109440  
109441 idānīmājñātā cideva citrakaraścittaṃ tu tadbhittirityutprekṣaṇe'pi śūnyatvameva  
109442 paryavasyatītyāha-citteti || 19 ||  
109443  
109444 sarvaśūnyatayā vyomno manāgapi na bhidyate |  
109445 yathā prakacataścitte jagannirmāṇasaṃkṣayau || 20 ||  
109446  
109447 tatrāpi manorājyakṣaṇikajagadeva dṛṣṭānta ityāha-yatheti || 20 ||  
109448  
109449 kṣaṇenaiva tathaivemau bhuvisthāviti viddhi he |  
109450 adya kṣiṇā manorājye nānānubhavanātmāni || 21 ||  
109451  
109452 tava nānānubhavanātmāni manorājye kṣaṇabhāvitamohena parikalpitā  
109453 vadhyaghātakabhāvādikalpanā adya madupadeśātkṣiṇā || 21 ||  
109454  
109455 kṣaṇabhāvitamohena kalpanā parikalpitā |  
109456 asadeva manorājyaṃ kartuṃ śaktaṃ yathā manaḥ || 22 ||  
109457  
109458 nanu kṣaṇabhāvitamohena kathamanādyanantakalpavistīrṇasaṃsāralakṣaṇaṃ manorājyaṃ  
109459 kṛtaṃ tatrāha-asadeveti | yathā asato'pi janmādikaraṇe manaḥ śaktaṃ tathā  
109460 kṣaṇasya kalpikaraṇepi balavat samarthamityarthaḥ || 22 ||  
109461  
109462 kṣaṇasya kalpikaraṇe tathaiva balavanmanaḥ |

109463 kṣaṇaṃ kalpīkarotyetaṭṭaccālpāṃ kurute bahu || 23 ||  
109464  
109465 kṣaṇaṃ kalpīkarotyetaṭṭat tat asadutpādayatītyetaṭṭaccāścāryamalpameva | yasmāṭṭatopi bahu  
109466 āścāryaṃ yadasadapi jagatsatkurute itīdṛśamanaḥsāmarthyādeveyaṃ  
109467 jagadbhrāntirutthitetyanvayaḥ || 23 ||  
109468  
109469 asatsatkurute kṣipramitīyaṃ bhrāntirutthitā |  
109470 kṣaṇenaiva manorājyaṃ pratibhātaṃ svabhāvataḥ || 24 ||  
109471  
109472 tadevāha-kṣaṇenaiveti || 24 ||  
109473  
109474 yadvicitrāṭma tadidaṃ jagajjālamiti sthitam |  
109475 sarge nirvāṇaniṣṭhatvānnimeṣamayamutthitam || 25 ||  
109476  
109477 evaṃ nirvāṇe nityamukte ātmanyadhyastatvātpratibhāmātrato jātattvāttucchaṃ  
109478 nimeṣamayaṃ kṣaṇikamapyutthitaṃ jagadaajānadbhīḥ atra īdṛśa eva sarge  
109479 bhrāntairvajrasāratā durucchedatā kalpitā || 25 ||  
109480  
109481 pratibhāmātrato'traiva [pratibhāsāṭṭato'traiva iti pāṭhaḥ || kalpitā  
109482 vajrasāratā |  
109483 pratibhāsaviparyāsamātraṃ hyaviditākṛteḥ || 26 ||  
109484  
109485 sā ca na yuktetyāha-pratibhāseti | aviditākṛteḥ ajñātataṭṭvasyātmanaḥ idaṃ  
109486 jagatpratibhāsaviparyāso'nyathāpratibhāsastāvanmātraṃ | īdṛśasyāsyā  
109487 pravṛttāvadhyārope nivṛttau bādhe vā kā vajrasāratā | na kācidityarthaḥ || 26 ||  
109488  
109489 pravṛttau vā nivṛttau vā kaiva sā vajrasāratā |  
109490 cittacitrakṛtāścittsthaṃ jagaccitraṃ kadā sthitam || 27 ||  
109491  
109492 sthitasya hi nirāse prayatnāpekṣā idaṃ tu kadāpi kvāpi na sthitamevetyāha##-  
109493  
109494 akuḍyamapyaraṅgāḍhyamidaṃ sphāramivāgrataḥ |  
109495 aho nu citraṃ nirbhitti citramujjvalamutthitam || 28 ||  
109496  
109497 vinā svakāraṇasāmagrītaḥ svataścāsadapyagrataḥ sphuratītyāścaryamityāha##-  
109498  
109499 suraṅjanaṃ jagaditi sphuṭaṃ dṛṣṭivilobhanam |  
109500 nānātamomaṣīlekhaṃ nānātejoṃsuraṅjanam || 29 ||  
109501  
109502 kathaṃ puraḥsthitam tadāha-suraṅjanamityādinā | suṣṭhu raṅjayatyāsaṅjayatīti  
109503 suraṅjanam | dṛṣṭigrahaṇamindriyamana-ādyupalakṣaṇam || 29 ||  
109504  
109505 nānākalpāṅgāvayavaṃ nānārāgānuraṅgitam |  
109506 nānādṛṣṭivilāsāḍhyaṃ nānānubhavalocanam || 30 ||  
109507  
109508 kalpāstadaṅgayugādīni cāvayavā yasya || 30 ||  
109509  
109510 nānāgrahograkacaṇaṃ nānākārāgrapaścimam |  
109511 vyomanīlasaraḥ phullatārācandrārkapāṅkajam || 31 ||  
109512  
109513 sūryodayāstādikāleṣu nānākāre agrapaścime prācīpratīcyau yasmin | tatra  
109514 citrapadmavanādi varṇayati-vyometyādinā || 31 ||  
109515  
109516 vicitraracanodyuktameghālīpatramaṅjari |  
109517 prakoṣṭhakābhilikhitasurāsuranṛputrikam |  
109518 paramālokaṃkolayuvatākāśakuḍyakam || 32 ||  
109519  
109520 śaradādikālabhedena vicitraracanābhīḥ ut ūrdhvaṃ yuktā meghālīlakṣaṇāḥ patrāṇi  
109521 maṅjaryasāca yasmin | lokatrayalakṣaṇeṣu prakoṣṭhakeṣu citrakoṣṭhamedeṣu abhito  
109522 likhitāḥ surāsuramanuṣyalakṣaṇāḥ putrikā yasmin | parama utkrṣṭo  
109523 yāścandrasūryādyālokaṭṭallakṣaṇena maṅkolena sudhālepena yuvateva virājamānatā  
109524 yasya tathāvidhamākāśalakṣaṇaṃ kuḍyaṃ bhittiryasmin || 32 ||  
109525  
109526 ākāśa eva racitā pratibhaikaraṅgā mugdhā jagattrayamanoharaputrikeyam |  
109527 cinmātracakrapariraṅjitasarvalokā līlākulā capalacittakacitrakartrā || 33 ||  
109528  
109529 idānīm trilokīmeva devanaṭīrūpāṃ citraputrikāṃ parikalpya varṇayati-ākāśa  
109530 evetyādīpaṅcabhīḥ | capalena kāmukena cittakalakṣaṇena citrakartrā  
109531 svādhiṣṭhānabrahmākāśe eva iyaṃ varṇyamānā jagattrayalakṣaṇā manoharā naṭī

109532 putrikā racitā | pratibhā navanavonmeṣasālinī buddhireva eko mukhyo raṅgo  
 109533 nṛtyasālā yasyāḥ | nṛtyasālāpradīpasthānīyasya sāksīcatanyasya cakrairiva sphurat  
 109534 pratibimbagrāhibhirbuddhivṛttīyābharaṇaiḥ parito rañjitāḥ prakāśitā lokā yayā |  
 109535 nṛtyahāvabhāvavilāsādīlīlābhirākulā || 33 ||  
 109536  
 109537 hemācalāṅgalatikā ghanakeśapāsā candrārkalocanavicālanadṛṣṭalokā |  
 109538 dharmārthakāmavinīyantritasāstravastrā pātālaajālacaraṇonnatābhūnitambā || 34 ||  
 109539  
 109540 punastāmeva viśīnaṣṭi-hemeti | tadanḍamabhavaddhaimaṃ sahasrārkasamaprabham iti  
 109541 purāṇokterhemamayam brahmāṇḍamevācalā dṛḍhā aṅgalatikā yasyāḥ | ghanā  
 109542 meghā eva keśapāsā yasyāḥ | dharmārthakāmārthāni viniyantritāni vyāvartanāni  
 109543 yayostathāvidhe pravṛttinivṛttīśāstre dve vastre yasyāḥ | pātālaajālāni saptapātālāni  
 109544 ūrujānujaṅghāgulphapādapārṣṇyaṅgulirūpasaptāvayavakau caraṇau yasyāḥ | unnatā  
 109545 bhūrnitambo yasyāḥ || 34 ||  
 109546  
 109547 brahmendrarudraharibāhucatuṣṭayogrā sattvāvṛtonnatakucasphuradaṅgayaṣṭiḥ |  
 109548 suvyālaveṣṭitamahītalapadmapīṭhā patrikṛtācalamahābhuvanodarī ca || 35 ||  
 109549  
 109550 brahmādibāhucatuṣṭayena ugrā samarthā |  
 109551 sattvaguṇalakṣaṇakañcukāvṛtābhyāmunnatābhyāṃ vivekavairāgyakucābhyāṃ  
 109552 sphurantī aṅgayaṣṭiriyasyāṃ | suvyālaiḥ śeṣādibhirveṣṭitam mahītalameva padmākāraṃ  
 109553 pīṭhamāsaṇaṃ yasyāḥ | gorocanākastūryādīnānāvārṇapātracarānāsthānīyāḥ kṛtā  
 109554 acalā mervāñjanahimavadādīnānāvārṇaparvatā yasmīṃstathāvidham mahābhuvanaṃ  
 109555 madhyaloka eva udaraṃ yasyāḥ || 35 ||  
 109556  
 109557 rātryandhakāracapalatvaharākṣiceṣṭā tārākarālapulakā pavidantapaṅktiḥ |  
 109558 cañcaccaturdaśavidhātulabhūtajātaromāñcanā pralayavādakadambapuṣpā || 36 ||  
 109559  
 109560 rātryandhakārasya merupradakṣiṇīkaraṇalakṣaṇaṃ yaccapalatvaṃ taddharati  
 109561 anuhatyapanayati ca candrārkalakṣaṇākṣiceṣṭā yasyāḥ | pavirvidyudeva  
 109562 dantapaṅktiriyasyāḥ | bhuvanabhedāccaturdaśavidhamatulaṃ parasparavisadṛṣaṃ  
 109563 bhūtajātamevāvīrbhavadromāñcanaṃ yasyāḥ | teṣu bhūteṣu prasiddhā  
 109564 bhūtabhuvanādripralayavātā eva sarvataḥ prasāritasadbuddhikesaratvācchrotīṇāṃ  
 109565 vairāgyasadvāsanāsaugandhyādhyākatvāccāpādālabhikadambamālāpuṣpāni yasyāḥ ||  
 109566 36 ||  
 109567  
 109568 jīvaṇvitā gagana eva kṛtā vicitrā vyomātmikā ciravilakṣaṇacitrakartrā |  
 109569 cittena citraparikarmavidā trilokī nānavilāsavalitā varaputriketi || 37 ||  
 109570  
 109571 jīvena vyaṣṭisamaṣṭyātmanā anvitā | citrasya parikarmāṇi upakaraṇabhūtāni  
 109572 vicitravāsanākāmakarmāṇi vindati prāpnoti tathāvidhena ataevācirādeva vilakṣaṇānāṃ  
 109573 citrāṇāṃ kartrā nirmāṇasamarthena cittena iti evaṃ varṇitarūpā trilokīlakṣaṇā  
 109574 varaputrikā svādhiṣṭhānacidgagana eva kṛtetyupasaṃhāraḥ || 37 ||  
 109575  
 109576 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pū0  
 109577 arjunopākhyāne cittavarṇanaṃ nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 109578  
 109579 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 109580 cittavarṇanaṃ nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 109581  
 109582 saptapañcāśaḥ sargaḥ 57  
 109583  
 109584 śrībhagavānuvāca |  
 109585  
 109586 idaṃ viddhi mahāścaryamarjuneha hi yatmila |  
 109587 pūrvam saṃjāyate citraṃ paścādbhittirudeti hi || 1 ||  
 109588  
 109589 jāyate'tra yayā dṛṣṭyā sadyo nirvāsaṇaṃ manaḥ |  
 109590 sukhādvayātmaśeṣaśca sā dṛṣṭirupadiśyate ||  
 109591  
 109592 tatra prāgdarśitāṃ jagatyāścaryatādṛṣṭimeva prathamam vāsanāsaithilyopayogitayā  
 109593 varṇayati-idamiti | abhittau nirāśraya eva manasā jagadākārakalanātpūrvam  
 109594 jagaccitraṃ jāyate paścāttadantargatā bhūtabhuvanātmakavirāḍbhittistadādharatayā  
 109595 kalpyamānā udeti | vyaṣṭisamūhasya samaṣṭervirājo vyaṣṭyadhīnakalpanatvādvā  
 109596 paścādudayaḥ || 1 ||  
 109597  
 109598 abhittāvutthite citre dṛśyate bhittirātātā |  
 109599 aho vicitrā māyeyaṃ magnaṃ tumbaṃ śilā plutā || 2 ||  
 109600

109601 atyantamasambhāvitarūpatvādiyaṃ māyā asaṃbhāvitatvaṃ ca viruddhatvādityāśayena  
109602 prasiddhāṃ tādṛśamāyāmudāharati-magnamiti | tumbayāḥ phalaṃ tumbam | phale  
109603 luk | tatkiḷa jale magnaṃ śilā tu plutā iti yathā svapnendrajālādāvevopapadyate  
109604 tadvadityarthaḥ || 2 ||  
109605  
109606 cittasthacitrasaḍṛśe vyomātmani jagattraye |  
109607 vyomātmanaste kimiyamahantāvyomatoditā || 3 ||  
109608  
109609 āstāṃ jagaccitrasyāścaryatā tasmin śūnyātmani  
109610 cidvyomātmanastavāhantodayastato'pyāścaryabhūta ityāha-cittastheti || 3 ||  
109611  
109612 sarvaṃ vyomakṛtaṃ vyomnā vyomni vyoma vilīyate |  
109613 bhujyate vyomani vyoma vyoma vyomani cātataṃ || 4 ||  
109614  
109615 yadi tu jagatyapi cidvyomatāmeva paśyasi tarhi sā dṛṣṭirevaṃ  
109616 paryavasannetyāścaryamevetyāha-sarvamiti || 4 ||  
109617  
109618 veṣṭitaṃ vāsanārajjvā dīrghasaṃsṛti dāmavat |  
109619 vāsanodveṣṭanenaiva tadihodveṣṭyate'rjuna || 5 ||  
109620  
109621 dīrghaṃ saṃsṛti bhramaṇaṃ yatra tathāvidhaṃ tajjagaccitraṃ dāmavat prasṛtayā  
109622 vāsanārajjvā veṣṭitaṃ taccidvyomāpiha jagati vāsanodveṣṭanādevodveṣṭyata ityarthaḥ ||  
109623 5 ||  
109624  
109625 pratibimbaṃ yathādarśe tathedaṃ brahmaṇi svayam |  
109626 agamyāṃ chedabhedāderādihārānanyatāvaśāt || 6 ||  
109627  
109628 asya jñānātiriktopāyadurucchedyatāpyadhiṣṭhānadārḍhyabalādeva na svata ityāha##-  
109629  
109630 ananyacchedabhedādi brahmaṇi brahmaṇāmbaram |  
109631 kiṃ kathaṃ kasya kenaiva cchidyate vā kva bhidyate || 7 ||  
109632  
109633 ataeva brahmānanyatādarśanabalādeva jagataḥ  
109634 sarvacchedabhedādivyavahārāyogyatādarśanena sarvavāsanāḥ samūlamucchedyā  
109635 ityāśayenāha-ananyaditi | yadā brahmaṇi pratibhātaṃ chedabhedādivyavahārajātaṃ  
109636 tadviśayibhūtaṃ jagacca brahmaṇā ananyatsaccidambarameva tadā kena kartrā karaṇena vā  
109637 kena prakāreṇa kasya phalasyārthe kva deśe kāle vā kiṃ chidyate bhidyate vā |  
109638 chedādivyavahāravādānāṃ brahmātiriktavīṣayadarśanādityarthaḥ || 7 ||  
109639  
109640 teneha vāsanābhāvo bodhātsaṃpanna eva te |  
109641 yo na nirvāsano nūnaṃ sarvadharmaparo'pi san || 8 ||  
109642  
109643 tenānenopāyena bodhātte vāsanānāmapi brahmātirekeṇābhāvaḥ saṃpanna eva |  
109644 idṛgñānābhāve tu vāsanābandho duruccheda eveti prāguktaṃ smārayati-ya iti || 8  
109645 ||  
109646  
109647 sarvajño'pyatibaddhātmā pañjarastho yathā hariḥ |  
109648 yasyāsti vāsanābījamatyalpaṃ citibhūmigam || 9 ||  
109649  
109650 hariḥ siṃho haritavarṇaḥ śuko vā | aṇumātramapi vāsanā na sthāpyā |  
109651 anarthasahasrabījatvādityāśayenāha-yasyeti || 9 ||  
109652  
109653 bṛhatsaṃjāyate tasya punaḥ saṃsṛtikānanam |  
109654 abhyāsāddhṛdi rūḍhena satyasambodhavahninā |  
109655 nirdagdhaṃ vāsanābījaṃ na bhūyaḥ parirohati || 10 ||  
109656  
109657 niḥśeṣaṃ dagdham || 10 ||  
109658  
109659 dagdhaṃ [vyākhyānusārādatra nirdagdhavāsanābījamiti pāṭho'pekṣitaḥ ||  
109660 tu vāsanābījaṃ na nimajjati vastuḥ |  
109661 sukhaduḥkhādiṣu svacchaṃ padmapatramivāmbhasi || 11 ||  
109662  
109663 nirdagdhāni vāsanābījāni yasya tathāvidhaṃ manaḥ || 11 ||  
109664  
109665 śāntātmā vigatabhayojjhitāmitāśo nirvāṇo galitamahāmanovimohaḥ |  
109666 samyaktvaṃ śrutamavagamya pāvanaṃ tattīṣṭhātmanyapahatirekaśāntirūpaḥ || 12  
109667 ||  
109668  
109669 uktopadeśakramamupasaṃharannarjunaṃ nirvāsanasthitau pratiṣṭhāpayati-śāntātmeti

109670 | he arjuna tvaṃ ujḡhitāḥ amitā āśā yena tathāvidhaḥ san pāvanaṃ tat prasiddhaṃ  
 109671 bhagavadgītārūpaṃ śrutaṃ madupadeśaṃ samyagavagamya galitamahāmanovimohaḥ san  
 109672 apahatirapagatabandhuvadhādikleśo bhūtvā nirvāsanātmani śāntātmā galitacitta  
 109673 ekaśāntabrahmarūpaḥ ataeva vigatabhaya nirvāṇaḥ paramanirvṛtastiṣṭhetyarthaḥ || 12 ||  
 109674  
 109675 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0 arjunopākhyāne  
 109676 arjunaviśrāntivarṇanaṃ nāma saptapañcāśaḥ sargaḥ || 57 ||  
 109677  
 109678 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 109679 arjunavi'srāntivarṇanaṃ nāma saptapañcāśaḥ sargaḥ || 57 ||  
 109680  
 109681 aṣṭapañcāśaḥ sargaḥ 58  
 109682  
 109683 arjuna uvāca |  
 109684  
 109685 naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta |  
 109686 sthito'smi gatasamdehaḥ kariṣye vacanaṃ tava || 1 ||  
 109687  
 109688 tattvabodhena sāvidyavāsanākṣayasambhavaḥ |  
 109689 ihopapādyate tenāpyarjunasya kṛtārthatā ||  
 109690  
 109691 he acyuta tvatprasādāt anugrahaprayuktatvadupadeśānmohaḥ savāsanājñānaṃ naṣṭaḥ |  
 109692 viśmṛtakaṇṭhacāmīkarasyeva svataḥsiddhātmatattvasya smṛtiriva smṛtiḥ  
 109693 sākṣātkāro labdhā tayā ca sarvasamdehabījanāśādgatabandhuvadhādīkartṛtāsamdehaḥ  
 109694 sthitosmi atastattvāvasthitiviśayaṃ yathāprāptavyavahārakartavyatāviśayaṃ ca tava  
 109695 vacanaṃ kariṣye pālayiṣyāmītyarthaḥ || 1 ||  
 109696  
 109697 śrībhagavānuvāca |  
 109698  
 109699 vṛttayo yadi bodhena saṃśāntā hṛdaye sphuṭaḥ |  
 109700 taccittaṃ śāntamevāntarviddhi sattvamupāgatam || 2 ||  
 109701  
 109702 evamarjunena kṛtārthatve darśitepi svopadiṣṭatattvabodhena  
 109703 samūlasarvavāsanākṣayamupapattibhirdraḍhayiṣyan śrībhagavānuvāca-vṛttaya  
 109704 ityādinā | tattvabodhena hṛdaye rāgādivṛttayo yadi sarvātmanā śāntāstattarhi  
 109705 savāsanātmakaṃ cittaṃ śāntaṃ tat sattvaṃ nirvāsanatvamupagatamiti viddhi | tathā ca  
 109706 śrutiḥ-yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ | atha martyo'mṛto  
 109707 bhavatyatra brahma samaśnute iti || 2 ||  
 109708  
 109709 atra taccetyarahitaṃ pratyakcetanānāmakram |  
 109710 yattvaśeṣavinirmuktaṃ yatsarvaṃ sarvataśca yat || 3 ||  
 109711  
 109712 atra asyāṃ sattvāvasthāyāṃ pratyakcetanātmakaṃ yadvyavahāre sarvaṃ  
 109713 tattvatastvaśeṣavinirmuktaṃ tadbrahma cetyarahitaṃ bhavatīti śeṣaḥ || 3 ||  
 109714  
 109715 na kecana vidantyete tatpadaṃ jāgatādayaḥ |  
 109716 bhūtalādgaganoḍḍīnaṃ vihaṃgamamivonnataḥ || 4 ||  
 109717  
 109718 jāgatāścakṣurādayo'jñājanāśca [ayamādiśabdārthaḥ ||] kecana tatpadaṃ na  
 109719 vidanti | unnataṃūrdhvadeśagatam || 4 ||  
 109720  
 109721 pratyakcetanāmābhāsaṃ śuddhaṃ saṃkalpavarjitaḥ |  
 109722 agamyamenamātmānaṃ viddhi dūraṃ dṛśāmiva || 5 ||  
 109723  
 109724 ābhāsaṃ mahābhūtāditrayodaśabīghakṣetrāvabhāsakam | agamyamaviśayaḥ | dṛśāṃ  
 109725 dūramasaṃnikṣṭāmaiva || 5 ||  
 109726  
 109727 sarvātītaṃ yadatyacchaṃ vinā śuddhaṃ svavāsanā |  
 109728 na śaknoti padaṃ draṣṭuṃ janadṛṣṭīraṇūniva || 6 ||  
 109729  
 109730 taddarśane ca śravaṇādyavadhṛtatadbhāvanāsvabhyastā nididhyāsanākhyā  
 109731 āvāśyakītyāha-sarvātītamiti | citśvabhāvādatyacchaḥ | asaṅgatvācchuddham || 6 ||  
 109732  
 109733 yatprāptau sarva evame kṣīṇā ghaṭapaṭādayaḥ |  
 109734 varākī vāsanā tatra kiṃ karotu pare pade || 7 ||  
 109735  
 109736 yatra ghaṭādīsthūlānāmapi bādhastatra paramasūkṣmavāsanānāṃ  
 109737 sthitirasambhāvitaivetyāha-yatprāptāviti || 7 ||  
 109738

109739 yathā'nalagirim prāpya himaleśo vilīyate |  
109740 śuddhamāsādyā cittattvamavidyā līyate tathā || 8 ||  
109741  
109742 kva varākī rajastucchā vāsanā bhogabandhanam |  
109743 kva pūritajagajjālaścittattvavipulānilaḥ || 9 ||  
109744  
109745 rajo reṇuriva tucchā kṣudrā || 9 ||  
109746  
109747 tāvatsphuratyavidyeyaṃ nānākāravikāriṇī |  
109748 yāvanna saṃparijñātaḥ śuddhaḥ svātmā'yamātmanā || 10 ||  
109749  
109750 sarvā dṛśyadṛśaḥ kṣiṇāḥ svacchataivoditā tathā |  
109751 nabhasīva pade tasminsvātmanyakhilapūraṇe || 11 ||  
109752  
109753 svātmani svodare akhilaṃ pūrayati grasati tathāvidhe || 11 ||  
109754  
109755 samagrākārarūpaṃ tatsamagrākāravarjitaṃ |  
109756 vāgatītaṃ paraṃ vastu kena nāmopamiyate || 12 ||  
109757  
109758 samagrākāraḥ pūrṇatā tadrūpaṃ | samastairjagadākārairvarjitaṃ || 12 ||  
109759  
109760 viśayaviśaviśūcikāmatastvaṃ nipuṇamahamsthitivāsanāmapāśya |  
109761 abhimataparihāraṃmantrayuktyā bhava vibhavo bhagavānbhiyāmbhūmiḥ || 13 ||  
109762  
109763 he arjuna tvamataḥ pūrṇātmadarśanādevābhimatānāṃ kāmānāṃ parihāro  
109764 nivṛttistallakṣaṇāyā mantrayuktyā viśayaviśaprayuktaviśūcikārūpāṃ  
109765 sadāpravṛttihetumahamsthitimantaḥkaraṇasthāṃ vāsanāṃ nipuṇamapāśya vibhavaḥ  
109766 vigatasamsārabandho bhiyāṃ sarvānarthhānāmbhūmirabhayasvabhāvo bhagavānahameva  
109767 bhaveti sarvabhagavadgītārthasyānte saṃgrahenopadeśaḥ || 13 ||  
109768  
109769 śrīvasiṣṭha uvāca |  
109770  
109771 iti gaditavati trilokanāthe kṣaṇamiva maunamupasthite purastāt |  
109772 atha madhupa ivā'sitābjakhaṇḍe vacanamupaiśyati tatra pāṇḍuputraḥ || 14 ||  
109773  
109774 maunamupagamyā purastātsthite sati || 14 ||  
109775  
109776 arjuna uvāca |  
109777  
109778 parigalitasamastaśokabhārā paramudayaṃ bhagavanmatirgateyam |  
109779 mama tava vacanena lokabharturdinapatinā paribodhitābjinīva || 15 ||  
109780  
109781 ityuktvotthāya gāṇḍivadhanvā sa harisārathiḥ |  
109782 arjuno gatasamdeho raṇalilāṃ kariṣyati || 16 ||  
109783  
109784 gāṇḍivaṃ dhanuryasya so'rjunaḥ | gāṇḍyajagātsaṃjñāyām iti matvarthe vaḥ |  
109785 dhanuśasca ityanaḥ || 16 ||  
109786  
109787 kariṣyati kṣatagajavājisārathidrutakṣaradrudhiramahānadīṃ bhuvam |  
109788 śarotkaraprasaramahārajaḥsthalitirohitadyumaṇivilocanāṃ divam || 17 ||  
109789  
109790 so'rjuno bhuvam kṣatāḥ gajavājisārathayo drutāḥ śighraṃ pravāhitā yāsu tathāvidhāḥ  
109791 kṣaradrudhiramahānadyo yasyām tathāvidhām kariṣyati | divam ca  
109792 śarotkaraprasarairmahārajonirmitasthalyā ca tirohitaṃ dyumaṇiḥ sūryastallakṣaṇam  
109793 vilocanam yasyāstathāvidhām kariṣyatītyarthaḥ || 17 ||  
109794  
109795 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
109796 arjunopākhyāṇe arjunakṛtārthatā nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
109797  
109798 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
109799 arjunakṛtārthatā nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
109800  
109801 arjunopākhyāṇam samāptam |  
109802  
109803 ekonaṣaṣṭitamāḥ sargaḥ 59  
109804  
109805 śrīvasiṣṭha uvāca |  
109806  
109807 etāṃ dṛṣṭimavaṣṭabhya rāghavā'ghavināśinīm |

109808 tiṣṭha niḥsaṅgasamnyāsabrahmārpaṇamayātmakaḥ || 1 ||  
109809  
109810 jīvanmuktapade'spandā cetyamuktā citaḥ sthitiḥ |  
109811 susthirā syādyayā dṛṣṭyā sā dṛṣṭirīha varṇyate ||  
109812  
109813 aghavināśiniṃ sarvapāpakṣayakarim | niḥsaṅgatālakṣaṇo yaḥ samnyāsaḥ  
109814 sarvatyāgastvaṃpadārthaśodhaḥ sarvajagato brahmaṇi vādhalakṣaṇaṃ yadbrahmārpaṇaṃ  
109815 tatpadārthaśodhastadubhayapariśiṣṭākhaṇḍamahāvākyaṛthasaccidānandaikarasabhūmāt  
109816 mā tiṣṭhetyarthaḥ || 1 ||  
109817  
109818 yasminsarvaṃ yataḥ sarvaṃ yaḥ sarvaṃ sarvataśca yaḥ |  
109819 yaśca sarvamayo nityamātmānaṃ viddhi taṃ param || 2 ||  
109820  
109821 yasmin sarvaṃ sthitaḥ | yataḥ sarvaṃ sṛṣṭau | yaḥ sarvaṃ saṃhāre | sarvataśca yaḥ  
109822 kālatraye'pi | evaṃ sarvānityaprapaṇcamayo'pi yo nityaḥ parastamevātmānaṃ viddhi na  
109823 paricchinnaśvabhāvamityarthaḥ || 2 ||  
109824  
109825 dūrasthamapyadūrasthaṃ sarvagaṃ tatsthameva ca |  
109826 tatsthaḥ sattāmavāpnoṣi tadevāsyastasaṃśayaḥ || 3 ||  
109827  
109828 sarvaprapaṇcabahirbhāvāddūrasthamapi sarvāntaratvātsarvasyādūrastham |  
109829 evamākāśavatsarvagamapi tatsthaṃ jātivattattadvastuparyāptameva | itthaṃ  
109830 sarvaparakāreṇāpi tadevaikamasti nānyaditi siddhe tvaṃ paricchinnaśvabhāvaṃ  
109831 tasmimstiṣṭhasīti tatsthastatsattayaiva sattāmavāpnoṣi na svātantryeṇa | evaṃ sati kiṃ  
109832 tava  
109833 paricchedāmimānena sa evāparicchinnaśvabhāvaṃ mātṛastvamasi | ato'staparicchedsaṃśayo  
109834 bhavetyarthaḥ || 3 ||  
109835  
109836 yatsaṃvedyavinirmuktaṃ saṃvedanamanirmitam |  
109837 cetyamuktaṃ cidābhāsaṃ tadviddhi paramaṃ padam || 4 ||  
109838  
109839 dvividhaṃ hi cidātmano rūpaṃ vivekimiranubhūyate | ekaṃ cittatadvṛttipratibimbam  
109840 cetyārthaprathārūpaṃ cittanirmitam | aparaṃ ca  
109841 cittatadvṛttitadviśayānāmāgamāpāyādisarvāvasthāsākṣisaṃvidrūpamanirmitam  
109842 nityasiddham | tadubhayamapi cetyena saṃvedyaṃ tripuṭyā ca vinirmuktaṃ cettatparamaṃ  
109843 padam brahmaiva saṃpannamiti viddhītyarthaḥ || 4 ||  
109844  
109845 sā parā paramā kāṣṭhā sā dṛśāṃ dṛganuttamā |  
109846 sā mahimnāṃ ca mahimā gurūṇāṃ sā tathā guruḥ || 5 ||  
109847  
109848 sā cetyasaṃvedyavinirmuktasaṃvitsthiḥ | yato vāco nivartante ityādiśrutiproktā  
109849 ānandotkarṣaparamparāyāḥ paramā kāṣṭhā | mahimnāṃ mahattvānām | gurūṇāṃ  
109850 mānyānām paramā guruḥ | nātaḥ paramastītyarthaḥ || 5 ||  
109851  
109852 sa ātmā tacca vijñānaṃ sa śūnyaṃ brahma tatparam |  
109853 tacchreyaḥ sa śiva śāntaḥ sā vidyā sā parā sthitiḥ || 6 ||  
109854  
109855 yo'yamantaściterātmā sarvānubhavarūpakaḥ |  
109856 yatra svadante sarvāṇi svātmadravyāṇi sattayā || 7 ||  
109857  
109858 sa jagattilatāilātmā sa jagadgr̥hadīpakaḥ |  
109859 sa jagatpādaparasaḥ sa jagatpaśupālakaḥ || 8 ||  
109860  
109861 saiva sarvajagatsāra ityāha-sa ityādinā || 8 ||  
109862  
109863 sa tanturbhūtamuktānām pariprotahṛdambaraḥ |  
109864 sa bhūtamaricaughānām paramā tīkṣṇatā tathā || 9 ||  
109865  
109866 sa padārthe padārthatvaṃ sa tattvaṃ yadanuttamam |  
109867 sa sato vastunaḥ sattvamasattvaṃ vā sataḥ svataḥ || 10 ||  
109868  
109869 sa eva sarvapadārthānāmasādhāraṇaṃ svarūpamityāha-sa iti | sattvaṃ samyaktvaṃ ||  
109870 10 ||  
109871  
109872 yaḥ svavittivicitreṇa svayamātmaiva labhyate |  
109873 sarva eva jagadbhāvā avicāreṇa cāravaḥ || 11 ||  
109874  
109875 sa kaḥ | yaḥ svasya vittistāttvikarūpeṇa bodhastadrūpeṇa vicitreṇālaukikenopāyena sarvaṃ  
109876 svayamātmaiva nānyaditi labhyata ityarthaḥ || 11 ||

109876  
109877 avidyamānāḥ sadbhāvā vicāraṇīśārāraḥ |  
109878 ahamādaḥ jagajjāle mithyābhramabharātmani || 12 ||  
109879  
109880 sataḥ paramātmāno bhāvā vikalpā vicāraṇīśārāra ityuktaṁ tatra kīdrśena vicāreṇa  
109881 jagadbhāvā viśīryante taṁ darśayati-ahamityādinā || 12 ||  
109882  
109883 ko nu bhūtvā'nubadhnāmi vṛttiṁ kathamavāpa dhīḥ |  
109884 ādyamadhyāntamānāni saṁkalpakalanānyaham || 13 ||  
109885  
109886 vṛttimāsthāṁ | nanu dhīreva śuddhasyāpi tava āsthābandhe nimittaṁ bhaviṣyati |  
109887 tatrāha-kathamiti | dhīrbuddhirapyasaṅgādvayaṁ mām kathamavāpa | tatprāptau nāsti  
109888 heturityarthaḥ | prāpnoti vā sā tathāpi tatkr̥tā ādimadhyāntādīparicchedāḥ  
109889 saṁkalpakalanāni cāhameva na madvyatirekeṇa santīti vicāre brahmaṇo me  
109890 neyattāprasaktirityāśayenāha-ādyeti || 13 ||  
109891  
109892 brahmākāśamanādyantaṁ keveyattā mamātmanaḥ |  
109893 iti niścayavānantaḥ samyagvyavahṛtīrbahīḥ || 14 ||  
109894  
109895 evaṁ vicāravato lokaśāstrāvīruddhavyavahārakāle'pi sā sthītirnāpaitīyāśayenāha##-  
109896  
109897 udayāstamayonmuktasthītirantaḥ sa sarvadā |  
109898 nāstameti na codeti manaḥ samasamasthitaṁ || 15 ||  
109899  
109900 yasya manaḥ samebhyopi same brahmaṇi sthitaṁ sa mahātmā sarvadā  
109901 antarudayāstamayonmuktasthītirīti pareṇānvayaḥ || 15 ||  
109902  
109903 yasya kṣasyeva śūnyatvaṁ sa mahātmeha tadvapuḥ |  
109904 bhāvādvaitapadārūḍhaḥ suṣuptaparayā dhiyā || 16 ||  
109905  
109906 vyavahārakāle tādṛśasthityapracūṭādvapattimāha-bhāveti | yato'yaṁ  
109907 bhāvanayaitrādvayapadārūḍho na vyavahārata ityarthaḥ | tathācāhuḥ bhāvādvaitaṁ sadā  
109908 kuryātkriyādvaitaṁ na karhicit | advaitaṁ triṣu lokeṣu nādvaitaṁ guruṇā saha || iti ||  
109909  
109910 vyavahāryapi saṁkṣobhaṁ naityādarśanaro yathā |  
109911 ādarśapuruṣasyeva vyavahāravato'pi ca || 17 ||  
109912  
109913 na yasya hṛdayollekho manāgapi sa muktibhāḥ |  
109914 avibhāgamivādarśe cinmaṇau pratibimbati || 18 ||  
109915  
109916 hṛdayollekho mānāpamānādīduḥkham | kathaṁ tasmīṁścinmaṇau jīvanmukte  
109917 vyavahāraḥ prasarati tatrādarśa eva dṛṣṭānta ityāha-avibhāgamiti | ivakāro  
109918 bhinnakramaḥ | yathā ādarśaṁ dṛṣyamāno janavyavahāraḥ avibhāgamādarśasya  
109919 vaicitryavibhāgavikāramakṛtvaiva pratibimbati tadvaccinmaṇāvapītyarthaḥ || 18 ||  
109920  
109921 citeḥ paramanairmalyādvavahāro yathā gataḥ |  
109922 ciccamatkr̥tīreveyaṁ jagadityavabhāṣate || 19 ||  
109923  
109924 nehāstyaiḥ na ca dvitvaṁ mamādeśo'pi tanmayaḥ |  
109925 vācyavācakaśiṣyehāguruvākyaiścamatkr̥taiḥ || 20 ||  
109926  
109927 vācyavācakaśiṣyatadīhāgurutadvākyādyākhyānakalpanācamatkārairmama  
109928 ādeśastvadupadeśo'pi tanmayaścīnmaya eva || 20 ||  
109929  
109930 ātmanātmāni śāntaiva ciccamatkurute citi |  
109931 citpraspaṇdo hi saṁsārastadaspaṇdaḥ paraṁ padam || 21 ||  
109932  
109933 camatkurute vivartate | praspaṇdo vivarta eva || 21 ||  
109934  
109935 citspaṇdaśamaneneyaṁ pariśāmyati saṁsṛtiḥ |  
109936 mahācītte nate'rthoṁ'śabhāvā yo bhāvanākṣayaḥ || 22 ||  
109937  
109938 te tava mahati aparicchinne brahmākāre citte nate pariṇate sati yaḥ aṁśabhāvasya  
109939 jīvajagallakṣaṇaikadeśabhāvasya yo'pagamaḥ so'rthaḥ paramapuruṣārthaḥ sa eva  
109940 bhāvanākṣayo vāsanākṣayaścetyarthaḥ || 22 ||  
109941  
109942 asannapi svabhāvaṁ tatsaṁvitspaṇda udāhṛtaṁ |  
109943 śūnyatvamajaḍaṁ yattatparamāhuściter vapuḥ || 23 ||



109944  
 109945 yadyasmāddhetoḥ asannapi saṃvitspanda udāhṛtaṃ jaḍasvabhāvamāpādayati  
 109946 tattasmāddhetoḥ spandaśūnyatvameva ajaḍaṃ tatparamaṃ citervapuḥ  
 109947 svarūpamityanubhavanīṣṭhā āhuḥ || 23 ||  
 109948  
 109949 tattvena bhāvanāyattā saṃsṛtiḥ sānubhūyate |  
 109950 abhāvanāmātralayātsā ca niḥsārārūpiṇī || 24 ||  
 109951  
 109952 anātmadarśanarūpā yā saṃsṛtiḥ sā anātmajagadākārasya tattvena yāthārthyena yā  
 109953 bhāvanā tadāyattā tathaivānubhūyate | tadabhāvanāmātreṇa bhāvanālayātsā  
 109954 jīvanmuktasaṃsṛtirdagdhapāṭavanniḥsārārūpiṇī na bandhakṣametyarthaḥ || 24 ||  
 109955  
 109956 kevalaṃ kevalībhāvāttadrūpā saiva śiṣyate |  
 109957 citspandameva saṃsārarakrapravahaṇaṃ viduḥ || 25 ||  
 109958  
 109959 kathaṃ tarhi jīvanmuktau sā śiṣyate tadāha-kevalamiti |  
 109960 kevalībhāvānniḥspandacinmātrībhāvātsā saṃsṛtistadrūpā cidrūpaiva śiṣyate  
 109961 ataścitspandameva mātṛmānādirūpaṃ saṃsāramāhurityarthaḥ || 25 ||  
 109962  
 109963 mātṛmānaprameyādi kaṭakādīva hemaṇi |  
 109964 pṛthagasti na ca spandaściteriṇī saṃsṛtīrbhavet || 26 ||  
 109965  
 109966 sa ca na citaḥ pṛthagastītyabodha eva saṃsṛtiḥ paryavasyati || 26 ||  
 109967  
 109968 cittameva citispandastadabodho hi saṃsṛtiḥ |  
 109969 abodhamātre citspandaḥ kaṭakatvamivotthitam || 27 ||  
 109970  
 109971 bodhamātravilīne'smiṇchuddhā cidrāma śiṣyate |  
 109972 svabhāvabodhamātreṇa kṣīyate bhogavāsanā || 28 ||  
 109973  
 109974 svabhāvaḥ svātmatattvaṃ tadbodhamātreṇa || 28 ||  
 109975  
 109976 bhogābhāvanameveha paramaṃ jñatvalakṣaṇaṃ |  
 109977 ito nābhimatāḥ sarve jñasya bhogāḥ svabhāvataḥ || 29 ||  
 109978  
 109979 bhogavāsanākṣayātsahajasiddhabhogānāmacintanameva jñatvasya jīvanmuktatāyā  
 109980 lakṣaṇaṃ | kuto'sau bhogāna bhāvayati tatrāha-ita iti || 29 ||  
 109981  
 109982 bhavanti ko'titṛpto hi durannaṃ kila vāñchati |  
 109983 etadeva paraṃ viddhi jñatvasyāparalakṣaṇaṃ || 30 ||  
 109984  
 109985 bhavantīti pūrvānvayī | ko na bhūtvetyādinā varṇitebhyo vivekādilakṣaṇebhyaḥ aparaṃ  
 109986 lakṣaṇaṃ || 30 ||  
 109987  
 109988 svabhāvenaiva bhogānāṃ yatkilānamivāñchanam |  
 109989 cittatspandaiva sarvātmarūpiṇyastīti niścayaḥ || 31 ||  
 109990  
 109991 idānīm lakṣaṇāntaramāha-ciditi | madīyātmacideva tena bhoktṛbhogyabhogākāreṇa  
 109992 spandate iti tatspandā bhūtvā sarvātmarūpiṇī astīti yo'ntarniścayaḥ svabhyāsaḥ san  
 109993 prarūḍhaḥ sa eva jñatvalakṣaṇamityarthaḥ || 31 ||  
 109994  
 109995 yo'ntaḥ prarūḍhaḥ svabhyāso jñatvaśabdena sa smṛtaḥ |  
 109996 yo na bhuṅkte bhujyamānānapī bhogānsa buddhimān |  
 109997 lokānurodhasiddhyarthaṃ sa hanti laguḍairnabhaḥ || 32 ||  
 109998  
 109999 yā tu tasya sarvajanaavaddehadhāraṇanimitte bhoge pravṛttiḥ sā vṛthā ceṣṭaivetyāha##-  
 110000 buddhimāṃstattvavit bhrāntīyā nabhohananaprasaktalokānurodhasiddhyarthaṃ svayamapi  
 110001 laguḍairnabho hanti tadvattasya vṛthā ceṣṭaiva setyarthaḥ || 32 ||  
 110002  
 110003 vinā kṛtrimayā buddhyā na siddhiravagamyate || 33 ||  
 110004  
 110005 nanu sā yadi vṛthā ceṣṭā tarhi sarvajanaabhoktṛbhogyabhogākārapariṇatātmacideva  
 110006 sarvātmarūpeti prāguktābuddhirapi sarvajananabholaguḍahananaṃ  
 110007 madīyamevetivadbhrāntibuddhinvātkṛtrimaiveti sā kathaṃ lakṣaṇanvenoktā tatrāha##-  
 110008 sarvātmabhāvadarśanaṃ paricchinātmadṛṣṭīnirāsadvārā tattvāvagamopayuktamiti  
 110009 tallakṣaṇamuktamityartha || 33 ||  
 110010  
 110011 kvacidātmāvaloke ca svāṅgāvadalanairapi |  
 110012 ciccetyaṃ cetyakoṭīsthā tāvatpāśyati vibhramam || 34 ||

110013  
110014 tarhi dehātmabuddhinirāsadvārā tattvadarśanopayogitvāt  
110015 hastagadādisvāṅgānāmavadalanādisāhasakriyāpi tallakṣaṇaṃ kiṃ na syāttatrāha##-  
110016 sarvātmatādarśanavatsvātmāvaloke upayogaḥ prasiddha syāttadā tadapi lakṣaṇaṃ  
110017 syānnatu tadastītyarthaḥ | athavā akṛtrimayeti cchedaḥ | ātmāvaloke svarūpāvirbhāve  
110018 akṛtrimayā'paricchinākārasūnyayā akhaṇḍabrahmākārabuddhyā vinā  
110019 svāṅgāvadalanaiḥ svāṅgāvadalanasadṛśasāhasakoṭibhirapi siddhirūpayogo  
110020 nāvagamyata ityārthaḥ | tatkutastatrāha-ciditi tribhiḥ | iyaṃ cit yāvadabodhātmā  
110021 ajñānacchannā bhavati tāvaccetyakoṭisthā svaprakāśabuddhyādikoṭyanupraviṣṭā satī  
110022 svayamapi spandarūpiṇīva bhūtvā cetyaṃ bāhyaviśayaṃ pratispandate tena vibhramaṃ  
110023 paśyati || 34 ||  
110024  
110025 idaṃ yāvadabodhātmā spandate spandarūpiṇī |  
110026 samyagbodhodayantaḥ syātspandāspandadaśākramaḥ || 35 ||  
110027  
110028 yadā antaḥ samyagbodhodayaḥ syāttadā spandāspandadaśākramaḥ sābhidhānakaḥ  
110029 svanāmnā saha kvāpi yāti bādhyata ityārthaḥ || 35 ||  
110030  
110031 kvāpi yāti ca saṃsāntadipavatsābhidhānakaḥ |  
110032 citaḥ praśāntarūpāyā dīpikāyāḥ svabhāvataḥ || 36 ||  
110033  
110034 spandāspandamayī neha kathaivāsti manāgapi |  
110035 yadaspandasya maruto na sannāsanna madhyagam || 37 ||  
110036  
110037 ātyantikaprāṇaceṣṭoparamo'pi sa evetyāha-yaditi | madhyagamanirvacanīyamapi rūpaṃ  
110038 yanna || 37 ||  
110039  
110040 rūpaṃ tadevāsaṃvittispandāyāḥ praśamaṃ citeḥ |  
110041 abhinnaḥ syāccitaḥ spandaḥ śuddhacitsphārarūpadhṛk || 38 ||  
110042  
110043 na vidyate asaṃvittirajñānaṃ spandaśca yasyāściteḥ | prathamam mokṣākhyam  
110044 vidurityarthaḥ | yadā cittātmā citaḥ spandaḥ śuddhacitaḥ sphārarūpaṃ brahmākāra stasya  
110045 dhṛgbhavati tadā na vandhāya na māksāya || 38 ||  
110046  
110047 na bandhāya na mokṣāya sthita ātmani kevalam |  
110048 ciccennirarthasaṃvittinirvāṇe na ca vindate || 39 ||  
110049  
110050 cit nirarthe vyarthe saṃvittiścittākāro nirvāṇaṃ taduparamaśca te dve daśe na vindate  
110051 cet  
110052 || 39 ||  
110053  
110054 tadbandhamokṣapakṣādernāmāpiha na vidyate |  
110055 mokṣo'stvityeva bodho'ntaḥ pūrṇatā kṣayakāraṇam || 40 ||  
110056  
110057 tattarhi || 40 ||  
110058  
110059 samāstvityapi bandhaste śreyo'saṃvedanaṃ param |  
110060 yadanābhāsamajaḍaṃ tadviddhi paramaṃ padam || 41 ||  
110061  
110062 sa mokṣo māstu samā nirvikṣepā cidastviti vā icchāpi bandhaḥ | kiṃ tarhi  
110063 śreyastadāha-śreya iti sapādenārdhadvayena || 41 ||  
110064  
110065 citaḥ svarūpaṃ saṃsthānamacetyonmukhatātmakam |  
110066 yaḥ saṃkalpanaśabdārtharūpaḥ spando mahācitaḥ || 42 ||  
110067  
110068 kastarhi bandhamokṣādikavyavahārārhaḥ padārthastamāha-ya iti || 42 ||  
110069  
110070 bandhamokṣādikārho'sau prekṣyamāṇaḥ praṇaśyati |  
110071 prekṣaṇādeva saṃsānte tvahaṃbhāve nirāspade || 43 ||  
110072  
110073 na vidmaḥ kena kiṃ kasya badhyate vātha mucyate |  
110074 saṃkalpa eva racite budhaścedavibhāgavān || 44 ||  
110075  
110076 kastarhi citaḥ saṃkalpaspandatyāge upāyastamāha-saṃkalpa eveti | budho vivekī  
110077 svaracite saṃkalpa eva cedidaṃ mayā saṃkalpitamidaṃ neti pūrvāparavimarśena  
110078 vibhāgaṃ jahāti tattarhi jātopi saṃkalpo bahiḥspandajanānākṣamo vṛthā  
110079 naśyatītyarthādeva sarvamavāritamasamkalpamaspandaṃ ca jātamevetyarthaḥ || 44 ||  
110080  
110080 tadasamkalpamaspandaṃ sarvaṃ jātamavāritam |

110081 spande spandamaye vāte tanmayatvātsadā citā || 45 ||  
110082  
110083 evaṃ citā prabuddhacaitanyena spande saṃkṣiṇe spandamaye vāte ca saṃkṣiṇe sati  
110084 tanmūlaḥ saṃsāro'pi kṣiṇa evetyāha-spande iti || 45 ||  
110085  
110086 saṃkṣiṇe na ca saṃsāro nispane cidghane sthite |  
110087 citteja eva citspanda iti buddhe nirantaram || 46 ||  
110088  
110089 athavā citprakāśavyatirekeṇa spando'nyo nāstīti darśanādapi tannivṛttirityāha-ciditi  
110090 || 46 ||  
110091  
110092 vyatiriktaścitaḥ spando na kiṃcidavaśiṣyate |  
110093 na jñō mohamupādatte sarvagatvātsvasaṃvidaḥ || 47 ||  
110094  
110095 moham svacalanādibhramam || 47 ||  
110096  
110097 yatrodeti prasabhamaniśam sargasamvittisattā yasminnete sakalakalanākārapaṅkā  
110098 galanti |  
110099 udyantiyete svadanasubhagaṃ yatra sarvopalambhā dhyānenaivaṃ tamavagamaya  
110100 pratyagātmānamantaḥ || 48 ||  
110101  
110102 aniśam yasmin prasabham vāryamāṇā api balāt sarvajagadākāropalambhāḥ svadanaṃ  
110103 tatprayuktānandāsvādastena subhagaṃ yathā syāttathā udyanti utpadyante | tathā  
110104 uktasarvasamvittināṃ sattāsthitirapi yatrodeti | ete uktasamvittirūpāḥ  
110105 sakalakalanākārapaṅkā yasmingalanti liyante ca taṃ pratyagātmānamevamuktaprakāreṇa  
110106 dhyānena vicāreṇāvagamaya paśyetyarthaḥ || 48 ||  
110107  
110108 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
110109 pratyagātmāvabodho nāmaikonaśaṣṭitamāḥ sargaḥ || 59 ||  
110110  
110111 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
110112 pratyagātmāvabodho nāmaikonaśaṣṭitamāḥ sargaḥ || 59 ||  
110113  
110114 ṣaṣṭitamāḥ sargaḥ 60  
110115  
110116 śrīvāsiṣṭha uvāca |  
110117  
110118 evamādyam paraṃ tattvaṃ cidghanam paramaṃ padam |  
110119 tatsthā ete mahārūpā brahmaviṣṇuharādayaḥ || 1 ||  
110120  
110121 advitīyasya śuddhasya parasya nijamāyayā |  
110122 sarvākāraiḥ sthitirīha vibhūtirupadiśyate ||  
110123  
110124 varṇitabrahmaṇo vibhūtiḥ prapañcayīṣyamstatra mukhyānprathamam nirdiśati##-  
110125 mānuṣādihārānteṣviti bhāvaḥ || 1 ||  
110126  
110127 vibhūtibhiḥ sphurantyuccairjanāstuṣṭā nṛpā iva |  
110128 ākāśagamanādyābhiḥ kṛdābhiḥ kṛdyate ciraṃ || 2 ||  
110129  
110130 nṛpā mānuṣānandavibhāvapūrṇā iveti  
110131 taittirīyaśrutidarśitānandotkarṣakramaprathamabhūmikānirdeśaḥ | taduktabhūmikāsu  
110132 sukhotkarṣamāha-ākāśeti | kṛdyate tatsthenaiṃ janeneti pareṇānvayaḥ || 2 ||  
110133  
110134 tatsthenaiṃ janeneha svarge svargaukaso [svargaukasā yathā ityubhayatra pāṭhaḥ  
110135 |] yathā |  
110136 tatprāpyāṅga na mriyate tatprāpyāṅga na śocyate || 3 ||  
110137  
110138 tasminbrahmaṇi ānandasphūrtivirodhimālinyakṣayatāratamyena tiṣṭhatīti tatstho  
110139 manuṣyagandharvādirjanastena | svargaukaso [svargaukasā ythā ityubhayatra pāṭhaḥ |  
110140 ] yatheti taduttaragandharvādyuttarabhūmikodāharaṇārtham |  
110141 tatsarvānandotkarṣāvadhibhūtaṃ brahma tattvabodhena prāpya | aṅgeti sambodhane || 3 ||  
110142  
110143 tatprāpya jīvyate nāṅga tatprāpyāṅga na rudhyate |  
110144 apāraparamākāśarūpiṇaḥ paramātmanaḥ || 4 ||  
110145  
110146 na jīvyate prāṇadhāraṇanimittairāśanāyādibhirna pīdyate | na rudhyate kuḍyādibhiḥ || 4 ||  
110147  
110148 sattāsāmānyarūpaṃ cenmanāgapī vibhāvvyate |  
110149 tattvaṃ nimeṣamātreṇa janturmuktamanā munīḥ |

110150 kurvansaṃsāra karmāṇi na bhūyaḥ paritapyase || 5 ||  
110151  
110152 tattattvaṃ jantuḥ sādharmaṇa jantuśarīro'pi yadi syāttathāpi na paritapyase kiṃ  
110153 punaruttamaśarīra ityuttareṇānvayaḥ || 5 ||  
110154  
110155 śrīrāma uvāca |  
110156  
110157 mano buddhirahaṃkāraścittaṃ yatra kṣayaṃ gatam |  
110158 sattāsāmānyamābhātaṃ manasvī sa kimucyate || 6 ||  
110159  
110160 yadvibhāvanājjanturna paritapyate tatsattāsāmānyarūpaṃ kiṃ nirviśeṣamuta saviśeṣam |  
110161 ādye tasya vibhūti varṇana gasaṃgatam | dvitiye tatprāpya janturna paritapyate  
110162 ityātyantikaparitāpocchedavarṇanamayuktamityāśayena rāmaḥ prcchati-mana iti |  
110163 manobuddhyāsi sarvadvaitaṃ yatra kṣayaṃ gataṃ tannirviśeṣamābhātaṃ  
110164 pūrṇacinmātrameva sattāsāmānyamiti tvayocyate uta manasvī mana##-  
110165  
110166 śrīvasiṣṭha uvāca |  
110167  
110168 yadbrahma sarvadehasthaṃ bhunkte pibati valgati |  
110169 ādatte vinihantyaṃtaḥ saṃvitsaṃvedyavarjitaṃ || 7 ||  
110170  
110171 nātra prapañcabādhottarapariśiṣṭanirviśeṣamiti vā tatpūrvakālikaṃ saviśeṣamiti vā  
110172 vibhajya sattāsāmānyamuktaṃ kiṃtu sarvajīva bhāveṣvīśvarabhāve muktau ca  
110173 yadanusyūtamakhaṇḍadaṇḍāyamānaṃ saṃmātraṃ tadevoktaṃ tadeva jagatastattvaṃ | tatra  
110174 tu tvadabhipreto na kaścidvirodha ityāśayena vasiṣṭhaḥ samādhatte-yaditi |  
110175 ādatte'ntarjāgratsvapnasargakāle | vinihanti suṣuptipralayayoḥ | saṃvinsaṃvedyavarjitaṃ  
110176 turīyatāyāṃ || 7 ||  
110177  
110178 tatsarvagatamādyantarahitaṃ sthitamarjitaṃ |  
110179 sattāsāmānyamakhilaṃ vastutattvamihocyate || 8 ||  
110180  
110181 sthitamev kaṇṭhavāmīkaravadbodhenārjitaṃ || 8 ||  
110182  
110183 tatsthitam khatayā vyomni śabde śabdatayā sthitam |  
110184 sparśe sthitam sparśatayā tvaci tattvaktayā sthitam || 9 ||  
110185  
110186 tadeva viyadādikāryānusyūtaṃ tadvibhūtitayopavarṇyate  
110187 sārvaṭmyapradarśanāyetyāha-tadityādinā || 9 ||  
110188  
110189 rase līnaṃ rasatayā rasanāyāṃ tu tattayā |  
110190 rūpe rūpatayā dṛṣṭaṃ netre līnaṃ ca dṛktayā || 10 ||  
110191  
110192 tattayā rasanendriyatayā | netre cakṣurindriye || 10 ||  
110193  
110194 ghrāṇe ghrāṇatayā dṛṣṭaṃ gandhe gandhatayoditam |  
110195 puṣṭaṃ kāyatayā kāye bhūmāvapi ca bhūtatayā || 11 ||  
110196  
110197 payastayā ca payasi vāyau vāyutatayā sthitam |  
110198 tejastayā tejasi ca buddhau buddhitayā gatam || 12 ||  
110199  
110200 manastayā manasyantarahaṃkṛtyāpyahaṃkṛtau |  
110201 rūḍhaṃ saṃvidi saṃvittyā citte cittatayotthitaṃ || 13 ||  
110202  
110203 ahaṃkṛtyā ahaṃkāratayā | saṃvidi buddhau | saṃvittyā buddhitayā || 13 ||  
110204  
110205 vṛkṣe vṛkṣatayā lagnaṃ paṭe paṭatayoditam |  
110206 ghaṭe ghaṭatayā rūḍhaṃ vaṭe vaṭatayotthitaṃ || 14 ||  
110207  
110208 sthāvare sthāvaratvena jaṃgamatvena jaṃgame |  
110209 pāśāṇatvena pāśāṇe cetanatvena cetane || 15 ||  
110210  
110211 cetane caturvidhabhūteṣu || 15 ||  
110212  
110213 amareṣvamaratvena naratvena nareṣu ca |  
110214 tiryaktvena ca tiryakṣu kṛmitvena kṛmisthitau || 16 ||  
110215  
110216 tatra viśeṣākārasattāpi tadevetyāha-amareṣviti || 16 ||  
110217  
110218 kālakrame kālatayā ṛtāvṛttutayā tathā |

110219 trutikṣaṇanimesādaṁ saṁsthitastattayā vibhuḥ || 17 ||  
110220  
110221 kālasya krame yugasamvatsaratvādibhede | ṛtāvityādīstatprapañcaḥ || 17 ||  
110222  
110223 śukle śuklatayā jātaṁ kṛṣṇe kṛṣṇatayā sthitam |  
110224 kriyāsu spandarūpeṇa niyatau niyamena ca || 18 ||  
110225  
110226 niyamena niyatitayā || 18 ||  
110227  
110228 saṁsthitāḥ saṁsthitau sthityā nāśe nāśatayā sthitāḥ |  
110229 utpattirūpeṇotpattāvāsthitaḥ parameśvaraḥ || 19 ||  
110230  
110231 bālyena bālye viśrānto yauvane yauvanena ca |  
110232 jarasā ca jarārūpe maraṇe maraṇena ca || 20 ||  
110233  
110234 bālyenetyādayo bhāvapradhānanirdeśaḥ || 20 ||  
110235  
110236 iti sarvapadārthānāmabhinnaḥ parameśvaraḥ |  
110237 kallolasīkarormiṇāmabdhāviva payobharaḥ || 21 ||  
110238  
110239 payobharo jalasāmānyamiva || 21 ||  
110240  
110241 nānātaiṣāṁ tvasatyaiva satyenānena caiva hi |  
110242 kalpitā citṣvabhāvena vetālaḥ śīśunā yathā || 22 ||  
110243  
110244 kathamayamevaiko nānātvena sthita iti cetṣvājñānabhrāntikalpanayaiva na vastuta  
110245 ityāha-nānāteti || 22 ||  
110246  
110247 sarvatra saṁsthitimatā vigatāmayena vyāptaṁ mayedamakhilaṁ vividhairvilāsaiḥ |  
110248 cidrūpiṇaiva kalanā kalitātmaneti matvopāśāntamatirāśṣva sukhaṁ mahātman || 23 ||  
110249  
110250 śrīvālmīkiruvāca |  
110251  
110252 ityuktavatyatha munau divaso jagāma sāyaṁtanāya vidhaye'stamino jagāma |  
110253 snātum sabhā kṛtanamaskaraṇā jagāma śyāmākṣaye ravikaraiśca sahājagāma ||  
110254 24 ||  
110255  
110256 he mahātman sarvatra saṁsthitimatā cidrūpiṇā mayā ātmanā svenaiveyaṁ jagatkalanā  
110257 kalitā kalpitā | idamakhilaṁ mayaiva vividhairvilāptairvyāptaṁ mamaiveyaṁ vibhūtirna  
110258 madvyatiriktaṁ kiṁcidastīti matvā upāśāntā matiriyasya tathābhūta āśṣva | svamahinni  
110259 tiṣṭhetyarthaḥ || 23 || 24 ||  
110260  
110261 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
110262 vibhūtiyogopadeśo nāma ṣaṣṭitamahaḥ sargaḥ || 60 ||  
110263  
110264 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
110265 vibhūtiyogopadeśo nāma ṣaṣṭitamahaḥ sargaḥ || 60 ||  
110266  
110267 ṣoḍaśo divasaḥ || 16 ||  
110268  
110269 ekaṣaṣṭitamahaḥ sargaḥ 61  
110270  
110271 śrīrāma uvāca |  
110272  
110273 yathāsmākaṁ mune svapnapurapattanamaṇḍalam |  
110274 tathaiva padmajādīnāṁ yadi dehaparigrahaḥ || 1 ||  
110275  
110276 iha prasādhyate yuktyā svapnamāyāsamaṁ jagat |  
110277 sarvatra cāvirodhena bhrāntyā sarvasya saṁbhavaḥ ||  
110278  
110279 yadi sarva jagatparamātmanāḥ svapnasadṛśī bhrāntikalpitavibhūtiṣṭarhi brahmādidṛśā  
110280 svapnavadbhrāntirityeva bhāṣate | asmadādidṛśā tu na svapnatulyaḥ kiṁtu dṛḍhataṛaḥ  
110281 satya ityeva bhāṣata iti vaiṣaṁye ko hetuḥ | na ca dīrghakālānuvṛttyāsmākaṁ tathā  
110282 bhātīti tatsamādhānaṁ yuktaṁ | brahmādināṁ parārdhadvayāyusāṁ tatopi cirakālaṁ  
110283 saṁsārānuvṛttyā satyatādārḍhyādhikyāpatterityāśayena rāmaḥ pṛcchati##-  
110284  
110285 tathāivedaṁ ca saṁjātaṁ yadi sarvamasanmayam |  
110286 tadasmākaṁ dṛḍhataṛaḥ pratyayaḥ kathamutthitaḥ || 2 ||  
110287

110288 asmākaṃ asmākameva prapañce dṛḍhatarah satyatāpratyayaḥ kathamutthito na  
 110289 padmajādīnāmityarthaḥ || 2 ||  
 110290  
 110291 śrīvasiṣṭha uvāca |  
 110292  
 110293 asmatsargavadābhāti pūrvasargaḥ prajāpateḥ |  
 110294 ājīvapratibhāsātmā vidyate na tu vāstavaḥ || 3 ||  
 110295  
 110296 abādhitacirānuvṛttireva satyatābhramadārḍhyaheturna bādhitacirānuvṛttirityāśayena  
 110297 vasiṣṭhaḥ samādhatte-asmaditi | yadāyaṃ padmajaḥ pūrvamupāsakāvastho'bhūttadā  
 110298 tattvajñānābhāvādasya prajāpatestadānīmṭanaḥ pūrvasarga  
 110299 idānimasmadanubhūyamānasargavadeva  
 110300 āsamantāccaturvidhabhūtagrāmalakṣaṇajīvapratibhāsātmā satya evābhāti tathāpi  
 110301 sāmprataṃ tasya tattvajñānabādhitatvādvāstavo na vidyate || 3 ||  
 110302  
 110303 sarvagatvācciteḥ sarvaṃ jīvaḥ sarvatra saṃsṛtiḥ |  
 110304 sā cāsamyaḡdarśanotthā samyaḡdarśananāśinī || 4 ||  
 110305  
 110306 yāvadaññānaṃ tāvacciteḥ sarvagatvātsarvaṃ jīvo bhavati | sarvatra ca saṃsṛtiḥ satyeva  
 110307 bhavati | sā ca samyaḡdarśanaviroṣyājñānotthā samyaḡdarśanena naṣṭuṃ  
 110308 śīlamasyāstathāvidhetyarthaḥ || 4 ||  
 110309  
 110310 svapnābhaḥ pratibhāso'sya ya eṣa samupasthitaḥ |  
 110311 ahaṃtāpratyayaikātmā sa evātidṛḍhaṃ sthitaḥ || 5 ||  
 110312  
 110313 ataevāsyā prajāpateṣṭattvajñānabādhitāḥ svapnābhaḥ pelavaḥ prapañcapratibhāso yaḥ  
 110314 samupasthitaḥ saḥ ajñāsmadādyahaṃtāpratyayenaikātmā ekībhūtaḥ san atidṛḍhaṃ  
 110315 sthitaḥ || 5 ||  
 110316  
 110317 svapne kṣipravināśitvaṃ yathā puṃsā na dṛśyate |  
 110318 sarvasvapne tathaivaitadbrahmaṇāmiha lakṣyate || 6 ||  
 110319  
 110320 tarhi prajāpatibhiḥ svakalpita prapañcasya tattvabodhena kṣipravināśitā kuto nānubhūyata  
 110321 iti cedbhojakādṛṣṭena pratibandhādityāśayenāha-svapne iti | yathā suptapuṃsā  
 110322 svāpnabhogapradakarmapratiruddhatvātsvapne vidyamānamapi kṣipravināśitvaṃ na  
 110323 dṛśyate tathā samaṣṭisvapne jagatyapi brahmaṇāṃ padmajānāmiha vināśitvabodhe  
 110324 pratibandho lakṣyate ityarthaḥ || 6 ||  
 110325  
 110326 svapno'yaṃ puruṣasyāsyā pratibhāsasya yo bhavet |  
 110327 rāmā'smadādisarvātmā bhavettādṛśa eva ca || 7 ||  
 110328  
 110329 he rāma asya suptapuruṣasya pratibhāsasya pratīterayaṃ prasiddhaḥ svapnaḥ  
 110330 asmadādisarvajīvajagadātmā yādṛśo'nādyanantapravāharūpa ityeva bhavetprajāpaterapi  
 110331 tādṛśa eva bhavedityarthaḥ || 7 ||  
 110332  
 110333 yatsvapnapuruṣājñātaṃ tatsvapnapuruṣātmakam |  
 110334 bhavatītyanubhūtaṃ hi yadbījaṃ tatphalaṃ yathā || 8 ||  
 110335  
 110336 astu tādṛśaḥ kiṃ tatastatrāha-yaditi | yathā tasyāmrāderbījameva  
 110337 tajjanyavṛkṣaphalātmanā pariṇataṃ na vastvantaram tadvadityarthaḥ || 8 ||  
 110338  
 110339 asatyameva tadviddhi yadasatyena sādhyate |  
 110340 asatye'rthe samarthe'pi na yuktaṃ bhāvanaṃ ghanam || 9 ||  
 110341  
 110342 astvevaṃ tato'pi kiṃ tatrāha-asatyameveti | asatyena manaḥpuruṣeṇa yatsādhyate  
 110343 tadasatyameveti siddham ato janmāntarasvarganarakādyarthakriyāsamarthe'pi ghanam  
 110344 satyatvabhāvanaṃ na yuktamityarthaḥ || 9 ||  
 110345  
 110346 yena tena parityājyamasadbhāvanabhāvanam |  
 110347 dṛḍhapratyayitaṃ svapnapuruṣādyatsamutthitam || 10 ||  
 110348  
 110349 yena hetunā na yuktaṃ tena hetunā dṛḍhapratyayitamapi parityājyam || 10 ||  
 110350  
 110351 bhavatyātmani sargādi dṛḍhapratyayameva tat |  
 110352 nimeṣamātraḥ pauro'yaṃ sargasvapnaḥ puraḥ sthitaḥ || 11 ||  
 110353  
 110354 kiṃcāsmadādīnāmapi svāpnasargādi yadbhāsate tattadānīm dṛḍhapratyayameva bhavati  
 110355 na mithyābuddhivattadā dṛśyate naitāvatāsyā satyatetyarthaḥ | abhyupetya prajāpatyasya  
 110356 sargasya dirghakālasthāyitvamidaṃ sarvamuktaṃ | vastutastu tasya dairghyamapi

110357 hariścandrasvapnadairghyavadalpakāle'pi saṁbhavatītyāha-nimeṣamātra iti | vārṣikaḥ  
 110358 pūra iva pravṛddhaḥ pauraḥ ayaṁ prājāpatyaḥ sargasvapnaḥ || 11 ||  
 110359  
 110360 tasminnimeṣa evāsminkalpatā parikalpyate |  
 110361 sudīrghasvapnakhaṇḍo'yaṁ yathodeti prajāpateḥ || 12 ||  
 110362  
 110363 prajāpateriva sarveṣāmapī svasvapneṣu tadānīm dīrghaprapaṇcatāpratrayo'styevetyāha##-  
 110364  
 110365 sargākhyāḥ sarvabhūtānām pratyekamuditastathā |  
 110366 cittattvasyaiva bhāvena sargavargaparamparā || 13 ||  
 110367  
 110368 cidadhīnaprasiddhikatvarūpaṁ dṛśyatvaṁ mithyātve prayojakaṁ taccobhayatrāpi  
 110369 samānamityāśayenāha-cittattvasyeti || 13 ||  
 110370  
 110371 sphuratyambho dravatvena yathāvartavivartanaiḥ |  
 110372 yathā svapnātmikaiveyaṁ sargalakṣmīrna vāstavī || 14 ||  
 110373  
 110374 tadā saṁbhavatīdaṁ vai tatpadaṁ pralayaṁ gatam |  
 110375 yadyathā yādṛśaṁ dṛṣṭaṁ tattādṛgvidyate tathā || 15 ||  
 110376  
 110377 tatprājāpatyaṁ padaṁ sargādisahitaṁ pralaya gatamatyantāsadeveti na nirodho na  
 cotpattirna  
 110378 baddho na ca sādhaḥ | na mumukṣurna vai muktirityeṣā paramārthatā || itīdaṁ prasiddhaṁ  
 110379 śrutivacanāṁ saṁbhavatītyarthaḥ | nanvatyantāsadevedaṁ cetkathaṁ vyavahārārhamiti  
 110380 cettathā dṛṣṭatvādeva nātra paryanuyojoyamastītyāha-yadyatheti || 15 ||  
 110381  
 110382 na hi paryanuyoktavayāḥ svapnavibhramarītayaḥ |  
 110383 na tadasti jagatyasminyanna saṁbhavati bhrame || 16 ||  
 110384  
 110385 ajñānasyāghaṭitaghaṭanāsāmarthyādapi na paryanuyojoyatetyāha-na taditi || 16 ||  
 110386  
 110387 vicitrāstriṣu lokeṣu dṛśyante vastudṛṣṭayaḥ [vastuṣṛṣṭayaḥ iti pāṭhaḥ |  
 110388 ] |  
 110389 jalamadhye jvalatyagniriyathābdhau vaḍavānalaḥ || 17 ||  
 110390  
 110391 asaṁbhāvitānām bahūnām jagati darśanamudāharati-vicitrā ityādinā || 17 ||  
 110392  
 110393 nagarāṇyambare santi yathā vaimānikāśrayāḥ |  
 110394 śīlāsuvabjāni jāyante hemādrāviva pādapāḥ || 18 ||  
 110395  
 110396 hemādrau nirmṛttike || 18 ||  
 110397  
 110398 ekānte sarvapūṇyāni santi kalpatarau yathā |  
 110399 śīlāḥ phalanti phalivadyathā ratnagulucchakāḥ || 19 ||  
 110400  
 110401 ekānte ekadeśe sarvāṇi pūṇyāni pūṇyaphalabhūtānyabhilaṣitavastūni | paṇyāni iti pāṭhe  
 110402 paṇanam vyavahārastadyogyavastūni | puṣpāni iti pāṭhe tu spaṣṭam | yathāśabdāḥ  
 110403 sarvatrodāharaṇārthāḥ | phalivadvṛkṣavat | ratnagulucchakāścintāmaṇigucchāḥ || 19 ||  
 110404  
 110405 śīlāntaḥ prāṇinaḥ santi bhekā iva śīlāntare |  
 110406 dṛṣado vāri niryāti candrakāntopalādiva || 20 ||  
 110407  
 110408 nimeṣeṇa ghaṭo yāti paṭatām svāpasamvidi |  
 110409 asatyamapi budhyeta svapne svamaraṇaṁ yathā || 21 ||  
 110410  
 110411 svāpasamvidi svapne || 21 ||  
 110412  
 110413 ākasmikaṁ jalaṁ vyomni dhriyate bhūtagaṁ yathā |  
 110414 vitānamiva khe vāri tiṣṭhati svarṇadī yathā || 22 ||  
 110415  
 110416 svarṇadī mandākinī || 22 ||  
 110417  
 110418 uḍḍiyante śīlāḥ sthūlāḥ pakṣavanto yathādrayaḥ |  
 110419 śīlāntaḥ prāpyate sarvaṁ nanu cintāmaṇeriva || 23 ||  
 110420  
 110421 cintitāni phalantyāśu devodyānāntareṣviva |  
 110422 tānyeva na phalantyāśu mokṣādīnām ca rāghava || 24 ||  
 110423  
 110424 na phalanti notpadyante | yathā mokṣa utpadyatām brahma naśyatu prapaṇcaḥ satyo'stu

110425 bhogāḥ śāsvatāḥ santu niyatirbhajyatām vedā apramāṇibhavantu ityādīnāṃ viṣaye  
 110426 satyasamkalpānāṃ cintitānyapi na phalantītyarthaḥ || 24 ||  
 110427  
 110428 acetano'pi kurute karma yantrapumāniva |  
 110429 evamādyāstathānye ca vicitrārambhavibhramāḥ || 25 ||  
 110430  
 110431 asaṃbhavāḥ asaṃbhāvitā anye ca vicitrārambhavibhramāḥ  
 110432 śambaragandharvādīmāyāvilāsairdṛṣṭā ityanvayaḥ || 25 ||  
 110433  
 110434 dṛṣṭāḥ śambaragandharvavilāsairapyasaṃbhavāḥ |  
 110435 deśakālakriyādravyaratnasamcaraṇīyajāḥ || 26 ||  
 110436  
 110437 deśe dūratvādao candraprādeśikatvādayaḥ kāle autpātikanabhaḥkabandhādayo  
 110438 mantraprayogādikriyayā auśadhādidravyai ratnairmaṇibhiḥ samcaraṇīyaiḥ  
 110439 piśācamadādyanupraveśaiśca jātāste te vicitrārambhavibhramā dṛṣṭā ityarthaḥ || 26 ||  
 110440  
 110441 arthā gandharvajanitā anantāḥ satyasambhavāḥ |  
 110442 asaṃbhavaḥ saṃbhavo'yamapi bhāvyupapadyate || 27 ||  
 110443  
 110444 satyebhya ivārthakriyāsaṃbhavo yebhyastathāvidhā dṛṣṭā iti pūrvenānvayaḥ |  
 110445 idānīmasaṃbhavo'pyayaṃ brahmāṇḍanāśādirbhāvi saṃbhavatīti saṃbhava upapadyate ||  
 110446 27 ||  
 110447  
 110448 saṃbhavo'saṃbhavaḥ samyak siddhaye svapnavibhramaḥ |  
 110449 na tadasti na yatsatyam na tadasti na yanmṛṣā || 28 ||  
 110450  
 110451 evamidānīm saṃbhavo'pi sargarūpaḥ svapnavibhramaḥ pralaye tattvabodhe cāsaṃbhavaḥ  
 110452 san siddhaye svarūpaviśrāntaye bhavatītyarthaḥ | evaṃ ca brahmātmanā darśane nāsatyam  
 110453 kiṃcidasti jagadātmanā darśane tu na satyam kiṃcidastīti phalitamityāha-na taditi || 28  
 110454 ||  
 110455  
 110456 sarvaṃ sarveṇa sarvatra svapne sargābhidhānake |  
 110457 svapne nimagnadhīrjantuḥ paśyati sthīratām yathā || 29 ||  
 110458  
 110459 sargasvapne magnabuddhiḥ paśyati sthīratām tathā |  
 110460 bhrāmādbhramāntaraṃ gacchansvapnātsvapnāntaraṃ vrajan |  
 110461 atisthirapratyayabhāgiha jīvo vimuhyati || 30 ||  
 110462  
 110463 śvabhrāntaraṃ śvabhranipātadoṣāt samprāpnuvanmugdhamṛgaḥ prayāti |  
 110464 moham yathā pātamayaikarūpaṃ jīvastathā saṃsṛtipātamūḍhaḥ || 31 ||  
 110465  
 110466 yathā mugdho mṛgaḥ śvabhreṣu nipātayatīti  
 110467 śvabhnanipātastathāvidhātsvamohadoṣācchvabhrācchvabhrāntaraṃ prayāti tathā  
 110468 saṃsṛtau pātayantīti saṃsṛtipātā rāgādayastān mūḍho jīvaḥ pātamayatatayā  
 110469 ekarūpaṃ na mṛgavanmadhye nirgamanamasti yatra tathāvidham moham  
 110470 dehādigartapraveśabhramaṃ prayātītyarthaḥ || 31 ||  
 110471  
 110472 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye deva0 mokṣo0 nirvāṇaprakaraṇe  
 110473 pūrvārdhe jagatsvapnakathanaṃ nāmaikaṣaṣṭitamāḥ sargaḥ || 61 ||  
 110474  
 110475 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 110476 jagatsvapnakathanaṃ nāmaikaṣaṣṭitamāḥ sargaḥ || 61 ||  
 110477  
 110478 dviṣaṣṭitamāḥ sargaḥ 62  
 110479  
 110480 śrīvāsiṣṭha uvāca |  
 110481  
 110482 atra rāghava vakṣye'hamitihāsamimaṃ śṛṇu |  
 110483 yadvṛttam kasyacidbhikṣoḥ kiṃcinmananaśālināḥ || 1 ||  
 110484  
 110485 vicitravāsanāyogānnānādehāptivibhramam |  
 110486 varṇyate jīvaṭākhyāne bhikṣumānasaceṣṭitam ||  
 110487  
 110488 atra asmin bhramādbhramāntaraṃ gacchanniti varṇite'rthe udāharaṇabhūtamitihāsam  
 110489 purāvṛttam | yadvṛttam saṃpannam || 1 ||  
 110490  
 110491 āsitkaścinmahābhikṣuḥ samādhyabhyāsatatparaḥ |  
 110492 nityam svavyavahāreṇa kṣapayatyakhilam dinam || 2 ||  
 110493



110494 mahān sāntidāntivairāgyādīsaṃpanno bhikṣuḥ parivrāṭ | svavyavahāreṇa  
110495 svāśramocitaśravaṇamananādivyavahāreṇa || 2 ||  
110496  
110497 samādhyabhyāsaśuddhaṃ tattasya cittaṃ kṣaṇena yat |  
110498 cintayatyāśu tadbhāvaṃ gacchatyambviva vicitām || 3 ||  
110499  
110500 samādhiścittasya dhyeyākāradārḍhyena pūrvasvarūpaśūnyatvāpādanaṃ  
110501 tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiriti patañjalivacanāt |  
110502 tadabhyāseṇa śuddhaṃ pūrvavāsanātyāgākṣamaṃ | ambu jalaṃ vicitāmiva || 3 ||  
110503  
110504 kadācitsa samādhānavirato'tiṣṭhadekadhīḥ |  
110505 kiṃcitsaṃcintayāmāsa svāsanasthaḥ kriyākramam || 4 ||  
110506  
110507 ekadhīrekāgracittaḥ || 4 ||  
110508  
110509 tasya cintayato jātā pratibheyamiti svataḥ |  
110510 bhāvayāmyāśu līlārthaṃ sāmānyajanavṛttitām || 5 ||  
110511  
110512 sāmānyajanāḥ śāstrasaṃskārahīnāstadvṛttitām cittaceṣṭānusāritām || 5 ||  
110513  
110514 iti saṃcintya ceto'sya sthitaṃ kiṃcinnarāntaram |  
110515 spandasamsthānasamtyāgamātrenāvartane'mbviva || 6 ||  
110516  
110517 narāntaram yatidharmānyantritapāmarapurusaṅtararūpam | yathā ambu āvartane kṛte  
110518 prāktanapravāhaspandasya samasaṃsthānasya ca samtyāgamātrena  
110519 nābhyākāramāvartākhyarūpāntareṇa tiṣṭhati tadvat || 6 ||  
110520  
110521 tena cittanarenātha kṛtaṃ nāmātmavāñchayā |  
110522 jīvaṭo'smṛiti sahasā kākatāliyavatsthitaṃ || 7 ||  
110523  
110524 tatra nāntariyakīṃ nāmakaḥkalpanāmāha-teneti || 7 ||  
110525  
110526 jīvaṭo vijahārātha sa svapnapuruṣaściraṃ |  
110527 svapnanirmāṇanagare kasmīṃścītpuravīthiṣu || 8 ||  
110528  
110529 tatra pānaṃ papau matto bhṛṅgaḥ padmarasaṃ yathā |  
110530 līlayaiva dṛḍhaṃ hr̥ṣṭaḥ suṣvāpa ghananidrayā || 9 ||  
110531  
110532 hr̥ṣṭo mattaḥ || 9 ||  
110533  
110534 svapne dadarśa vipratvaṃ pāṭhānuṣṭhānatuṣṭimat |  
110535 pratibhāmātrasaṃpannāṃ citte deśāntarāptivat || 10 ||  
110536  
110537 pāṭhairadhyayanaiḥ satkarmānuṣṭhānaiśca tuṣṭimat saṃtuṣṭaṃ na pṛthagjanacaritreṇa  
110538 || 10 ||  
110539  
110540 kadācitsa dvijaśreṣṭhastvavarvyāpārāniṣṭhayā |  
110541 suṣvāpāntarvyavahṛtīrbījatāyāmiva drumāḥ || 11 ||  
110542  
110543 aharvyāpārāniṣṭhayā śrānta iti śeṣaḥ | antaḥsaṃskārātmanā līnā vyavahṛtiryasya |  
110544 yathā bījatāyām drumo'ntargataviṭapādisaṃskāra āste tadvat || 11 ||  
110545  
110546 dvijo'paśyatsvayaṃ svapne sāmāntatvamathātmani |  
110547 sa sāmāntaḥ kṛtāhāraḥ kadācidghananidrayā || 12 ||  
110548  
110549 sāmāntatvaṃ māṇḍalikarājatām || 12 ||  
110550  
110551 apaśyadrājatām svapne kakubvalayapālinīm |  
110552 lālitaṃ bhogaḥpūgena puṣpaugheṇa latāmiva || 13 ||  
110553  
110554 kṛtāhāro bhuktavān san supto ghananidrayā rājatām sāmrājyam | kakubhāṃ diśāṃ  
110555 valayāni pālayituṃ śīlaṃ yasyāstathāvidhām || 13 ||  
110556  
110557 sa kadācinnṛpaḥ svasthaḥ suṣvāpāstamitehitaḥ |  
110558 purobhāvinijācāraḥ svakāryamiva kāraṇe || 14 ||  
110559  
110560 purobhāvī phaladānāyopasthito nijaḥ svīyaḥ stryāsraaktirūpa ācāro yasya | svakārya  
110561 vṛkṣādi | kāraṇe bīje || 14 ||  
110562

110563 apaśyatsvātmani svapne suraśtrītvamaninditam |  
 110564 vṛkṣakośarasollāse mañjarītvamivoditam || 15 ||  
 110565  
 110566 bahupuruṣasaṃbhoge'pyaninditaṃ suraśtrītvamaṃsarastvam | rasollāse  
 110567 cetanaṭvakalpanayoktīrlakṣaṇayā vṛkṣajīvoktīrvā || 15 ||  
 110568  
 110569 sā suraśtrī ratiśrāntā nidrāṃ gāḍhāmupāgatā |  
 110570 mṛgītvamātmani svairamāvaratvatvamivāmbutā || 16 ||  
 110571  
 110572 mṛgīnayanasaundaryābhilāṣavāśanayā mṛgītvamaṃpaśyadityanukṛṣyate | ambutā  
 110573 ambuśāmyāvasthā || 16 ||  
 110574  
 110575 sā mṛgī lolanayanā kadācinnidrayā hṛtā |  
 110576 svapne dadarśa vallītvam svābhyāśāddṛḍhamātmani || 17 ||  
 110577  
 110578 tīryaṅco'pi prapaśyanti svapnaṃ cittasvabhāvataḥ |  
 110579 dṛṣṭānāṃ ca śrutānāṃ ca cetaḥsmaraṇamakṣatam || 18 ||  
 110580  
 110581 tiraścāṃ svapnadarśanamasti na veti saṃdihānānpratyaḥa-tīryaṅca iti | cittasya  
 110582 dṛṣṭaśrutasaṃskāragrāhitvātsati saṃskāre  
 110583 smṛtīvatśvāpnasyāpyavarjanādityāśayaḥ || 18 ||  
 110584  
 110585 sā babhūva latāpuṣpaphalapallavaśālinī |  
 110586 vanadevī vanodyānalatāgṛhāvilāsinī || 19 ||  
 110587  
 110588 latāpallavāśaktivaśāllatā babhūva | vanadevīnāṃ vane prasiddhālatāgṛhamiva  
 110589 vilasanaśīlā || 19 ||  
 110590  
 110591 bījāntasthāṅkurākārarūpayehādhīrūḍhayā |  
 110592 sāpaśyadantaḥsaṃvittīyā sphuṭaṃ lavanamātmanaḥ || 20 ||  
 110593  
 110594 sā latā kaṃcitkālamanantaḥsaṃvittīyā sāḁśicaitanyena nidrājaḁatāṃ suśuṭtīmanubhūya  
 110595 bījāntasthāyā bhāvyaṅkurākārāyā dhiyo rūpamiva svarūpaṃ yasyāstathāvidhayā  
 110596 svapnonmukhyā dhiyā bhramarākārodbuddhasaṃskārayā ātmānaṃ  
 110597 bhramaramapaśyadityanvayaḥ || 20 ||  
 110598  
 110599 kaṃcitkālāṃ suśuṭtasthaṃ kalayā jaḁatāṃ ghanāṃ |  
 110600 anubhūya dadarśātha svātmānaṃ bhramaraṃ sthīram || 21 ||  
 110601  
 110602 ṣaṭpado vijahārātha vane vanalatāśvasau |  
 110603 padmīniṣu ca phullāsu taruṇīṣviva vallabhāḥ || 22 ||  
 110604  
 110605 priyābimbādharaśvādurasavatkausumaṃ madhu |  
 110606 bhramatkusumasaṃghāsu muktāvallīvilāsiṣu || 23 ||  
 110607  
 110608 kausumaṃ madhu makarandaṃ papau iti śeṣaḥ || 23 ||  
 110609  
 110610 sa babhūva sarojīnyāṃ vyasanī bisanālagāḥ |  
 110611 kvacīdeva ratiṃ hyeti ceto jaḁamaterapi || 24 ||  
 110612  
 110613 vyasanī atyāśaktaḥ san viśasya nālagō nālasaṃlagnaḥ || 24 ||  
 110614  
 110615 tāmajagāma nalinīm parīlōlayitum gajāḥ |  
 110616 rāmyavastuḁśayāyaiva mūḁhānāṃ jṛmbhate padaṃ || 25 ||  
 110617  
 110618 padaṃ vyavasitaṃ | jṛmbhate vardhate || 25 ||  
 110619  
 110620 nalinī marditā saiva samaṃ tena sa ṣaṭpadaḥ |  
 110621 gato dantāntaraṃ vrīhīriva cūrṇatvamāyayau || 26 ||  
 110622  
 110623 tena gajena sā bhramarāśritā nalinī marditaiva | tena nālena samaṃ sa ṣaṭpado gajasya  
 110624 dantāntaraṃ gataḥ sasyasaṃlagnaḁṣṇavvrīhīriva carvyamāṇaścūrṇatvamāyayau || 26 ||  
 110625  
 110626 bhramaro vāraṇālokaḁdvāraṇālokaḁbhāvanāt |  
 110627 dadarśātmānamāmodamattahastītayoditaṃ || 27 ||  
 110628  
 110629 vāraṇasyālokaḁdavalokaṇāḁvāraṇasyālokyata ityāloka ākāraśtadbhāvanādātmaṇaṃ  
 110630 mattahastītayā uditāṃ saṃpannaṃ dadarśa || 27 ||  
 110631

110632 śuṣkasāgaragambhīre gajaḥ khāte papāta ha |  
110633 tamoghanaghane śūnye saṃsāra iva jīvakāḥ || 28 ||  
110634  
110635 sa gajaḥ khāte hastipakanirmitagarte | ghanebhyaḥ śṛṅkhalādibandhebhyo'pi ghane  
110636 kaṭhore saṃsāre jīvaka iva pāravaśyaduḥkhānyanubhavan || 28 ||  
110637  
110638 babhūva vallabho rājño mahāparabalāntakaḥ |  
110639 sadā madabalakṣībo ghūrṇotīva niśācaraḥ || 29 ||  
110640  
110641 niśācara ityuttarānvayi || 29 ||  
110642  
110643 kadācidasinistriṃśacchinnaḥ so'stamupāyayau |  
110644 vivekānilanirlūnarūpo jīva ivātmani || 30 ||  
110645  
110646 sa kadācidupasthite niśāyuddhe caratīti niśācaraḥ  
110647 sannasibhirdīrghakhaṅgairnirgatāstriṃśadbhyo'ṅgulibhyo nistriṃśāḥ  
110648 kṛpāṇikāstābhiśca cchinnaḥ sannastaṃ mṛtyumupāyayau | jīvo  
110649 jīvopādhirdehādyabhimāna iva || 30 ||  
110650  
110651 paśvangajaghaṭākumbhasthalāgroccalitānalīn |  
110652 gaṇḍasthabhramarābhyāsādgaḥ bhūyo'pyabhūdaliḥ || 31 ||  
110653  
110654 gajaghaṭānām hastisamūhānām kumbhasthalāgrebhya uccalitānuḍḍinān |  
110655 abhyāsāccirapariśīlanasaṃskārāt | alyuḍḍāyanadarśanasamskārodbodhitādityāśayaḥ ||  
110656 31 ||  
110657  
110658 sevamāno vanalatām punarāyātsa padminīm |  
110659 dustyajo hi durabhyāso vāsanānāmabodhinaḥ || 32 ||  
110660  
110661 punaḥ pūrvavāsanayetyarthaḥ | abodhinaḥ ajñasya | śeṣe śaṣṭhī nātu kartari | naloketi  
110662 niṣedhāt || 32 ||  
110663  
110664 tatra hastikhurākrāntaḥ punaḥ saṃcūrṇatām yayau |  
110665 pārsvasthahaṃsasamvittiyā babhūva kalahaṃsakaḥ || 33 ||  
110666  
110667 saṃvittiyā darśanena | tadudbodhitavāsanayeti yāvat || 33 ||  
110668  
110669 kalahaṃsaścirataraṃ yoniṣvanyāsu saṃlluṭhan |  
110670 kadācidbahubhirhaṃsaiḥ saṃgato vijahāra ha || 34 ||  
110671  
110672 yoniṣvanyāsu saṃlluṭhannityuktyā | haṃsaḥ padmavane bhūtvā viṃdhyakacche ca  
110673 vāraṇaḥ | hariṇo dehayāntrāḍau ityādivakṣyamānadiśā antarāle pañcāśīti janmāni  
110674 jātānīti gamyate | tathā cātrottahamśajanmadvayānantaraṃ rudratām gataḥ  
110675 saṃsāraśataparyante rudraḥ so'haṃ vyavasthitaḥ iti vakṣyati | sa kadācit  
110676 punarhasajanmaprāpto'nyairhaṃsaiḥ saṃgato vijahāretyarthāḥ || 34 ||  
110677  
110678 brāhmahaṃsātmikā saṃvitsaśabdārthavatī manāk |  
110679 tatra puṣṭāsyā tasyāntaḥ prāgaṇḍarasabarhivat || 35 ||  
110680  
110681 tatra haṃsasamsadi brahmahaṃsagaṇākārādivarṇanaśravaṇāt saśabdā tannāmasahitā  
110682 tadākārārthavatī ceti dvedhāpi brāhmahaṃsātmikā saṃvit ahamapīdṛśo  
110683 brāhmahaṃsaḥ syāmiti vāsanā tatra tasmin janmani tasya haṃsabhūtasīyāsyā  
110684 bhikṣumanasaḥ prāgaṇḍarasasthabarhivat puṣṭā | ghanībhūtetyarthāḥ || 35 ||  
110685  
110686 sa taccintām caranmṛto dṛḍhaṃ vyādhighuṇāhataḥ |  
110687 tatsaṃvittyanusamdhānāj jātaḥ padmajasārasaḥ || 36 ||  
110688  
110689 sa tām brāhmahaṃsacintāmeva dṛḍhaṃ carannāvartayan vyādhighuṇābhihato bhṛtaḥ  
110690 padmajasya sāraso lakṣaṇayā haṃso vāhanamityarthāḥ || 36 ||  
110691  
110692 tatrātīsatatavivekavato vilāsaiḥ saṃbodhito vigatalaukikavastudṛṣṭiḥ |  
110693 muktaḥ sthito nanu yugāntavidhau videhamuktena tena kimu bhāvi vibhāvyametat || 37 ||  
110694 ||  
110695  
110696 tatra tasmin janmani brahmaloke ca atīśayena saṃtatairvivekavataḥ  
110697 prajāpatervivekavairāgyatattvajñānādyupadeśavilāsaiḥ samyagbodhitaḥ | ata eva vigatā  
110698 laukikavastuḥ bhogyavargeṣu sārātādṛṣṭīryasya tathāvidhaḥ san mukto jīvanmukto  
110699 bhūtvā sthitaḥ | evaṃ jīvataiva niratīśayānandamokṣasukhe labdhe sati | brahmaṇā saha te  
110700 sarve saṃprāpte pratīsaṃcare | parasyānte kṛtātmānaḥ praviśanti paraṃ padam | iti

110701 śruteryugāntavidhau dviparārdhāvasāne brahmaṇā saha videhamuktena tena haṃsena  
110702 kimadhikaṃ bhāvi sādhyam | etat sudhībhirvirbhāvyaṃ cintyam | u iti vitarke |  
jñānenehaiva  
110703 samūlānarthanivṛtterniratiśayānandavāpteśca  
110704 saṃpāditatvāttadatiriktapuruṣārthābhāvāccāsyā kṛtakṛtyatvādityarthaḥ || 37 ||  
110705  
110706 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
110707 bhikṣusaṃsārodāharaṇaṃ nāma dviṣaṣṭitamaḥ sargaḥ || 62 ||  
110708  
110709 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 nirvā0 pū0 jīvaṭopākhyāne svapnaśatarudriye  
110710 bhikṣusaṃsārodāharaṇaṃ nāma dviṣaṣṭitamaḥ sargaḥ || 62 ||  
110711  
110712  
110713 triṣaṣṭitamaḥ sargaḥ 63  
110714  
110715 śrīvāsiṣṭha uvāca |  
110716  
110717 sa kadāciddadarśātha rudraṃ rudrapure khagaḥ |  
110718 vairiñcanalininālālilālbhena līlayā || 1 ||  
110719  
110720 rudrabhūtena tenātra pūrvadehaprabodhanam |  
110721 teṣāṃ ca śatarudratvamaikātmyaṃ ceha varṇyate ||  
110722  
110723 sa haṃso līlayā anāyāsenaiva vairiñcāsanānalīnīnāle līlāḥ kriḍāstallābhena |  
110724 padmajasāṃpipyamuktipadaprāptibaleneti yāvat | kadācitpadmajena saha rudrapuraṃ gato  
110725 rudraṃ dadarśa || 1 ||  
110726  
110727 tatra buddhirabhūttasya rudro'hamiti niścītā |  
110728 pratibimbavadādarśe drāgityeva hi bimbitā || 2 ||  
110729  
110730 tatra rudrasya jñānayogaiśvaryādisarvaguṇotkarṣadarśanāttasya haṃsasyāhamapi  
110731 rudrāhaṃbhāvanayā rudraḥ syāmiti niścītā buddhirabhūt | nanu jīvanmuktasya  
110732 nirvāsanasya haṃsasya kathaṃ rudratvaspṛhā | tadbhāvanābhyāsenā dehatyāgena punā  
110733 rudraśarīradhāraṇaṃ ca | yadi tu bhāratasya trijaṇmabhiḥ iti nyāyena tasya  
110734 nānādehabhogyaprārābdhaśeṣāddehāntaradhāraṇaṃ tarhi  
110735 rudrāhaṃbhāvadhāraṇavarṇanasyānupayogaprasaṅgāt rudrasyeśvaratayā tadbhāvasya  
110736 karmaphalatvāyogācceti cettatrāha-pratibimbavaditi | nāyaṃ mukhyo rudrabhāvaḥ  
110737 kiṃtu pratibimbavatsārūpyamuktiḥ sā ca karmopāstiphalaṃ bhavatyeva-devo bhūtvā  
110738 devānapyete iti śruteriti bhāvaḥ || 2 ||  
110739  
110740 rudrabhūtavapustatra taṇuṃ tatyāja tāmasau |  
110741 gandhaḥ pavanatām gacchankusumastabakaṃ yathā || 3 ||  
110742  
110743 nāpyetaḥ jñānāntaram kiṃtu prārābdhaśeṣopanītayecchayā  
110744 yogivanmānasadehāntarakalpanena pūrvadehatyāgamātramityāśayenāha##-  
110745  
110746 sa rudro rudrabhavane vijahāra yathecchayā |  
110747 taistaiḥ śivapurācāraigāṇakoṭigariṣṭhayā || 4 ||  
110748  
110749 gaṇakoṭiṣu gariṣṭhayā śreṣṭhayā | gāṇapatyapadavyete yāvat || 4 ||  
110750  
110751 rudrastvanuttamajñānavilāsaikatayā tayā |  
110752 svamaśeṣaṃ ca vṛttāntamapaśyatprāktanam dhiyā || 5 ||  
110753  
110754 sārūpyamuktau jagatsaṃhārādivyāpārādhikārābhāve'pi jñānaiśvaryādinā  
110755 prasiddharudrasāmyamastyevetyāśayenāha-rudrastviti |  
110756 anuttamajñānairaiśvaryavilāsaīca prasiddharudreṇaikatayā sāmyena || 5 ||  
110757  
110758 nirāvaraṇaviñānavapuḥ sa bhagavāṃstadā |  
110759 uvāca svayamekānte svasvapnaśatavismitaḥ || 6 ||  
110760  
110761 svayamekānte svamanasyevovāca || 6 ||  
110762  
110763 aho nu citrā māyeyaṃ tatā viśvavimohinī |  
110764 asatyaivāpi sadrūpā marubhūmiṣu vārivat || 7 ||  
110765  
110766 iti prathamamājñātaṃ cidyo'haṃ cittatām gataḥ |  
110767 sarvasaṃpannasarvajñagaganādivibhāvanāt || 8 ||  
110768

110769 ā iti smaraṇadyotako nipātaḥ | ahaṃ prathamam prāktanapāramārthikasthityā cideva | tato  
 110770 māyayā cittatām bahu syām prajāyeya iti sargasamkalpavṛttitām gata  
 110771 ityādīdamājñātaṃ smṛtamityarthaḥ | tādrśasamkalpādevāhaṃ sarvasampannaḥ  
 110772 saṃścidamśe sarvajño jaḍamśe gaganādivibhāgavāmśca jāta ityārthaḥ || 8 ||  
 110773  
 110774 yadṛcchayā sthito jīvo bhūtatanmātrarañjitaḥ |  
 110775 kasmimścidabhavatsarge bhikṣurakṣubhito'bhitaḥ || 9 ||  
 110776  
 110777 tato yadṛcchayā vyaṣṭisamaṣṭilingasthūladehe cidābhāsātmanānupraveśe bhūtaiḥ  
 110778 sthūlaistanmātraiḥ sūkṣmaśca tairdehaistādātmyasaṃsargādhyāśena  
 110779 tadgatavāsanāvaicitryaiścitrapaṭa iva rañjitaḥ san jīvo bhūtvāhaṃ sthita ityārthaḥ | sa  
 ca  
 110780 jīvaḥ anādikālājjanmaparamparāmanubhavankasmimścitsarge  
 110781 vairāgyasamādhipāṭavādabhitto viśayairakṣubhito bhikṣuḥ parivrāḍabhavat || 9 ||  
 110782  
 110783 tenāvayavabandhena bahiḥ svairavihārīṇi |  
 110784 līlā'vilulitākārā yadā ramyeti bhāvataḥ || 10 ||  
 110785  
 110786 ātmajñānaśūnyasya tasya ramye bāhyavastunīdamgrahenāhaṃgrahena vā  
 110787 cittanīrodhābhyāsapāṭavena pūrvadehāderātyantikavismaraṇaśāktyudbhavaṃ  
 110788 darśayati-tenetyādīnā | tena bhikṣuṇā baddhapadmāsanasthairyeṇa  
 110789 sthūladehāvayavānām hastapādādīnām līngadehāvayavānām prāṇendriyādīnām ca  
 110790 bandhena nirodhena bahirdevatādiviśaye cittasya yadā yaiva mānasapūjādīlīlā ramyeti  
 110791 bhāvataḥ avilulitākārā ārabhyate tadā sa tadabhyāśavaśāttāmeva līlām  
 110792 tattadviruddhasarvabhāvopamardenānvabhūditi pareṇānvayaḥ || 10 ||  
 110793  
 110794 sarvabhāvopamardena tadabhyāśavaśāttadā |  
 110795 tāmeva so'nvabhūdbhikṣustyaktvānyaṃ mananodayam || 11 ||  
 110796  
 110797 camatkṛtiścetasi yā rūḍhā saiva vijṛmbhate |  
 110798 vallī tyajati naidāghī pītamapyambu mādhvam || 12 ||  
 110799  
 110800 rūḍhayā uttaracamatkṛtyā rūḍhāyā api pūrvacamatkṛterupamarde  
 110801 dṛṣṭāntamāha-vallīti | naidāghī nidāghoṣṇacamatkṛtivyāptā vallī mādhvam  
 110802 vasantakālikam pītamapyambu haritabhāvacamatkāram tyajati śuśyatīti yāvat || 12 ||  
 110803  
 110804 sa bhikṣurjīvaṭo bhūtvā janturjaraṭhavāśanaḥ |  
 110805 teṣu deheṣu babhṛāma randhreṣviva pipīlikā || 13 ||  
 110806  
 110807 tasyaiva  
 110808 siddhasyāpyaśāstriyamānasakhelanapravṛttāvanarthaparamparodayo'bhūdityāha-sa  
 110809 ityādīnā | teṣu deheṣu yoniṣu | jaraṭhavāśana ityanena śāstriyavāsanāśaithilye  
 110810 anādyanarthavāsanodbhavo'vaśyaṃbhāvīti sūcyate || 13 ||  
 110811  
 110812 ātmani dvijabhaktatvātso'paśyaddvijatāmatha |  
 110813 bhāvābhāvaviparyāśe balavāneva vardhate || 14 ||  
 110814  
 110815 tāneva sanimittam prapañcayati-ātmanītyādīnā | bhāvasyodbhūtasya  
 110816 abhāvasyānubhūtasya ca viparyāśe vaiparītye sādhye abhyāsapāṭavādibalavāneva  
 110817 vāsanācayovardhate udbhavati anyastirobhavatītyārthaḥ || 14 ||  
 110818  
 110819 sāmāntatāmavāpāsau vipraḥ saṃtatacintitām |  
 110820 sātatyena rasaḥ pītaḥ phalatāmeti pādape || 15 ||  
 110821  
 110822 rājyārtham dharmakāryāṇām kartṛtvātso'bhavannṛpaḥ |  
 110823 sakāmukatayā rājā surastrītvamavāpa ha || 16 ||  
 110824  
 110825 dharmapracayasahitayā kāmukatayā || 16 ||  
 110826  
 110827 lolā locanalobhena sā mṛgī rasaśālinī |  
 110828 babhūva vāsanāmohaścāho duḥkhāya jantuṣu || 17 ||  
 110829  
 110830 locanapadena mṛgalocanasaundaryam lakṣyate tallobhena lolā | rasaśālinī rañjitā || 17 ||  
 110831  
 110832 mṛgī sā bata cittasthā babhūva vipine latā |  
 110833 avaśyaṃbhāvi lavanam latikā'nubabhūva ha || 18 ||  
 110834  
 110835 lavanam chedanam || 18 ||  
 110836

110837 antaḥsaṃjñācirābhyastaṃ bhramaratvamathātmani |  
 110838 sā'paśyatsāvamardena tadā tadbhāvabhāvitā || 19 ||  
 110839  
 110840 sāvamardena chedanāvamardasahitalatādehena || 19 ||  
 110841  
 110842 savāraṇakharakṣodamanubhūyātha bhāvitam |  
 110843 bhūyobhūyaḥ prababhrāma mahāsaṃsṛtisaṃbhramān || 20 ||  
 110844  
 110845 bhūyobhūya ityanenāntarālikāni vāraṇālihaṃsādīni navatijanmāni smṛtānyucyante || 20  
 110846 ||  
 110847  
 110848 saṃsāraśataparyante rudraḥ so'hamahaṃ sthitaḥ |  
 110849 asminsāṃsārasaṃrambhe svamanomātrasaṃbhrame || 21 ||  
 110850  
 110851 sa bhikṣurahaṃ sanneva rudro'hamiti sthitaḥ || 21 ||  
 110852  
 110853 evamatyantacitrāsu saṃsārāraṇyabhūmiṣu |  
 110854 bahviṣvahaṃmatibhrāntastvaśūnyāsviva bhūriśaḥ || 22 ||  
 110855  
 110856 aśūnyāsu satyāsviva bhātāsu || 22 ||  
 110857  
 110858 kasmimścīdabhavaṃ sarge tvahaṃ jīvaṭanāmakaḥ |  
 110859 kasmimścīdbrāhmaṇaśreṣṭhaḥ kasmimścīdvasudhādhipaḥ || 23 ||  
 110860  
 110861 haṃsaḥ padmavane bhūtvā vindhyakacche ca vāraṇaḥ |  
 110862 hariṇo dehayantrādaḥ daśāmahamimāṃ gataḥ || 24 ||  
 110863  
 110864 vindhyakacche vāraṇo hariṇaścābhavam | itthaṃ dehayantre ādipadānmanoyantre  
 110865 cāhamimāṃ varṇitarūpāṃ daśāṃ gataḥ || 24 ||  
 110866  
 110867 atra varṣasahasrāṇi caturyugaśatāni ca |  
 110868 samatītānyanantāni dinartucaritāni ca || 25 ||  
 110869  
 110870 mama prathamasargakālādārabhya parātpadāccidekarasarūpāccalitasya  
 110871 pracyutasyātrāsminsāṃsāre varṣasahasrāṇi caturyugaśatāni ca anantāni  
 110872 samatītānyanantāni dinartucaritāni ca || 25 ||  
 110873  
 110874 mama prathamameva prākcalitasya parātpadāt |  
 110875 tattvajñānitayā rūḍho bhikṣutva yogyatākramaḥ || 26 ||  
 110876  
 110877 mama bhikṣutve tattvajñānitayā bhavitum yo yogyatākramaḥ  
 110878 śravaṇamananādyabhyāsarūpo rūḍho'pi pramādādatikramya bhūyobhūyaśca  
 110879 janmaparamparayā brahmahaṃsatām gataḥ sa eva prāktano'bhyasyata ityabhyāsakramo  
 110880 rudrasaṃgamodayādrudratve tattvajñānaphalena phalita iti dvayoranvayaḥ || 26 ||  
 110881  
 110882 bhūyobhūyo'pyatikramya gataśca brahmahaṃsatām |  
 110883 sa eva prāktano'bhyāsaḥ phalitaḥ saṃgamodayāt || 27 ||  
 110884  
 110885 dṛḍhābhyāso ya evāśya jīvasyodetyavighnataḥ |  
 110886 so'tyantamarasenāpi tamevāśvanudhāvati || 28 ||  
 110887  
 110888 ata eva śāstrīyasāadhanābhyāso jyāyān yo viruddhairanekajanmabhirvyavahito'pi  
 110889 punarudbhūya puruṣārthaṃ sādhayatyevetyāha-dṛḍhābhyāsa iti | saḥ  
 110890 atyantamarasena janmasahasreṇa vyavahito'pīti śeṣaḥ || 28 ||  
 110891  
 110892 kākātāliya yogena kadācitsādhusaṃgamāt |  
 110893 aśubho bhāvanābhyāso jīvasya vinivartate || 29 ||  
 110894  
 110895 tarhyaśubho'pi bhāvanābhyāsastulyayuktyā śubhābhyāsavyavahito'pi  
 110896 punarudbhavettatrāha-kākātāliyeti || 29 ||  
 110897  
 110898 saṃgatyadhigataṃ caiśa kevalaṃ svodayaṃ prati |  
 110899 prāktano vāsanābhyāso hāturudyamamikṣate || 30 ||  
 110900  
 110901 tarhyaśubhavāsanāvacchubhavāsanābhyāso'pi svayameva  
 110902 prāktanasaṃskārādudbhaviṣyati tadbālādevāyaṃ puruṣaḥ aśubhavāsanāṃ hāsyati ceti  
 110903 puruṣaprayatnavidhānaṃ vyarthamityāśaṃkyāha-saṃgatīti | hāturdurvāsanājālaṃ  
 110904 jihāsataḥ puṃsa eṣa prāktanaḥ sadvāsanābhyāsaḥ kālāntare svodayaṃ prati  
 110905 satpuruṣaprayatnamikṣate pratikṣate na taṃ vinodbhavatītyarthaḥ || 30 ||

110906  
 110907 yaccehābhyasyate'jasraṃ yacca dehāntare'pi ca |  
 110908 jāgratsvapneṣvasadapi tatsadityanubhūyate || 31 ||  
 110909  
 110910 sa ca yatno'nekajanmābhyasta eva sadvāsanādārḍhyena durvāsanākṣayasamartho bhavati na  
 110911 sahasaivetyāśayenāha-yacceti | asadapītyanena  
 110912 mithyārthaviśayadevatopāstyādiprayatno'pi yatra  
 110913 jāgratsvapnakālasatyatānubhavayogyadevatābhāvādiphalasamartho bhavati tatra kiṃ  
 110914 vācyaṃ paramārthavastugocaraḥ śravaṇādiprayatnaḥ  
 110915 pramāṇagamyaparamārthasatyasvabhāvalābhāya bhavatīti sūcyate || 31 ||  
 110916  
 110917 tattadarthakriyākāri duḥkhāya ca sukhāya ca |  
 110918 udeti bhāvanaṃ tasmādbhāvanābhāvanaṃ jayaḥ || 32 ||  
 110919  
 110920 ataevānātmaviśayaḥ śāstriyo'pi bhāvanābhyāso duḥkhamiśritasukhāyaiveti  
 110921 sarvabhāvanoccheda evāsyātyantikānarthajayo  
 110922 nāntarālikadevatvādiprāptirityāśayenāha-tattaditi | tāṃ tāṃ  
 110923 devatāśarīratadbhogādyarthakriyāṃ karoti tacchīlaṃ bhāvanamanātmacintanam || 32 ||  
 110924  
 110925 bhāvanaiva svamātmānaṃ deho'yamiti paśyati |  
 110926 asattāmātravistāraṃ gulmakatvamivāṅkuraḥ || 33 ||  
 110927  
 110928 kiṃcānātmabhāvanākṛta evāyamanarthaḥ sa kathaṃ tadbhīruṇā sevya  
 110929 ityāśayenāha-bhāvanaiveti || 33 ||  
 110930  
 110931 bhāvanā prekṣyamāṇaiśā na kiṃcidiha śiṣyate |  
 110932 na ca vidyata eveti tadbhramenālamastu naḥ || 34 ||  
 110933  
 110934 sā tattvadarśanamātreṇa sūcchedetyāha-bhāvaneti | na vā taducchedaḥ sādhyo'sti  
 110935 nityocchinnatvādasata ityāha-na ceti || 34 ||  
 110936  
 110937 bhramasya jāgatasyaśya jātasyākāśavarṇavat |  
 110938 asaṃvedanamātraikaṃ mārjanāyālamastu naḥ || 35 ||  
 110939  
 110940 asanmayīsvarūpaiśā paraṃ sattaiva lālanī |  
 110941 vartate cedvinodāya kiṃcitsā na kariṣyati || 36 ||  
 110942  
 110943 athavā māstvasaṃvedanaṃ tattvajñānabādhitasya saṃvedane'pi bādhitāheriva  
 110944 bhayajananāsāmarthyenānarthatvābhāvātpratryuta līlāhetutvāccetyāha-asanmayīti##-  
 110945 kautukahetureva paraṃ iti prātibhāsikasattayā vartate cettarhi vinodāyaiva |  
 110946 kiṃcidaṇumātramapyanarthaṃ sā na kariṣyatītyarthaḥ || 36 ||  
 110947  
 110948 tattānsarvānsvasaṃsārānutthāyālokayāmyaham |  
 110949 samyagālokadānena tebhya ekikaromyaham || 37 ||  
 110950  
 110951 tattasmātkautukavaśādevotthāya gatvā samyagālokasya prabodhasya dānena tebhya  
 110952 upādhibhyo viviktaṃ svātmānamekikaromi || 37 ||  
 110953  
 110954 iti saṃcintya rudro'sau taṃ sargaṃ prajāgāma ha |  
 110955 yatra bhikṣurvihāraṣṭhaḥ suptaḥ śava iva sthitaḥ || 38 ||  
 110956  
 110957 bodhayitvātha taṃ bhikṣuṃ cetasā cetanena ca |  
 110958 yojayāmāsa sasmāra bhikṣurapyātmano bhramam || 39 ||  
 110959  
 110960 bodhayitvā jāgarūkaṃ kṛtvā cetasā svacittāṃśena cittaṇa cetanena  
 110961 svāṃśacidābhāsalakṣaṇena tattvajñājīvena ca yojayāmāsa | ata eva bhikṣorjāgaraṇena  
 110962 nāsmadādisvāpaprapaṇcasyeva jīvaṭādirudrāntaśarīrāṇaṃ tatprapaṇcānāṃ ca  
 110963 niranuvṛttibādhaprasaṅgo nirastaḥ | sarvatra rudrāṃśajīvapraveśakalpanena  
 110964 tādīyasatyasaṃkalpabalena vicitrabhojakādṛṣṭaśeṣabalena ca bādhitānāmapi  
 110965 sarveṣāmākālpāntamanuvṛttisaṃbhavāditi || 39 ||  
 110966  
 110967 rudramātmānamālokyā jīvaṭādimayaṃ tathā |  
 110968 bodhādavismayārho'pi sa bhikṣurvismayaṃ yayau || 40 ||  
 110969  
 110970 bodhāttattvadarśanāt | alpakāle cirakālānekajanmānubhavalakṣaṇasya  
 110971 svāpnarudraśarīrādyanuvṛttīlakṣaṇasya cāścaryasya darśanādvismayaṃ yayau || 40 ||  
 110972  
 110973 atha rudrastathā bhikṣurdvāvevotthāya jagmatuḥ |  
 110974 kvāpi jīvaṭasaṃsāraṃ cidākāśaikakoṇagam || 41 ||

110975  
 110976 jīvaṭasaṃsāraṃ brahmāṇḍāntaram || 41 ||  
 110977  
 110978 tatra tadbhuvanaṃ gatvā taddvipaṃ tacca maṇḍalam |  
 110979 viṣayaṃ tatpuraṃ tacca taṃ ca pāṇāvasigrahaṃ || 42 ||  
 110980  
 110981 tatra līlopākhyānavarṇitarītyā praviśya bhuvanaṃ bhūlokaṃ gatvā tatrāpi  
 110982 tajjīvaṭāspadaṃ dvīpaṃ | viṣayaṃ maṇḍalāntargatadeśaṃ | tacca gṛhaṃ | tatra gṛhe  
 110983 pāṇau asergrahaṇaṃ graho yasya tathāvidhaṃ taṃ jīvaṭaṃ ca dadṛśatuḥ || 42 ||  
 110984  
 110985 suptaṃ dadṛśaturnaṣṭasaṃjñāṃ jīvaṭakaṃ śavam |  
 110986 sthāpayitvā vapurbhāvaṃ prabhāntaṃ bhavabhūmiṣu || 43 ||  
 110987  
 110988 śavamiva suptaṃ | tatratyajanānāṃ svadarśanāyogyatvādrudrabhikṣuvapuṣo bhāvo  
 110989 jīvaṭabodhanābhīprāyastam | rudrasya yā koṭisūryābhā prabhā tadantaṃ ca sarva  
 110990 svaprabhāvaṃ sthāpayitvā antardhānaśaktyā gopayitvā | bhavabhūmiṣu  
 110991 jīvaṭasaṃsṛtipradeśeṣu || 43 ||  
 110992  
 110993 taṃ prabodhya niyojyāśu cetasā cetanena ca |  
 110994 ekarūpāstrirūpāste rudrajīvaṭabhikṣukāḥ || 44 ||  
 110995  
 110996 cetasetyādipūrvavat | antarekarūpāḥ | bahīstrirūpāḥ || 44 ||  
 110997  
 110998 bodhavanto'pyabuddhābhā vismitā apyavismitāḥ |  
 110999 babhustūṣṇīmsthītāścitrakṛtākārā iva kṣaṇaṃ || 45 ||  
 111000  
 111001 citrakṛtākārāścitralikhitā iva || 45 ||  
 111002  
 111003 atha jagmuśca te sarve kvacidvyomani saṃsthitam |  
 111004 viprasaṃsāramārabdhaṃ paribhūtasaghuṃghumam || 46 ||  
 111005  
 111006 vyomani cidākāśe saṃsthitamadhyastam | ārabdhaṃ jīvaṭacittapariṇāmarūpaṃ | parito  
 111007 bhūtaiḥ prāṇibhiḥ saghuṃghumaṃ saśabdam || 46 ||  
 111008  
 111009 te tatra bhuvanaṃ gatvā taddvipaṃ tacca maṇḍalam |  
 111010 viṣayaṃ tacca taṃ grāmaṃ prāpustaṃ brāhmaṇālayam || 47 ||  
 111011  
 111012 te tatretyādi pūrvavat || 47 ||  
 111013  
 111014 vipraṃ te dadṛśuḥ suptaṃ kalatravalitaṃ gṛhe |  
 111015 kaṇṭhe gṛhītaṃ brāhmaṇyā bahirjīvamiva sthitam || 48 ||  
 111016  
 111017 kalatraṃ poṣyavargastadvalitaṃ | bahirgataṃ jīvamiva priyatamam || 48 ||  
 111018  
 111019 taṃ prabodhya niyojyāśu cetasā cetanena ca |  
 111020 tatsthāste bahavo'pyanye savismayavivismayāḥ || 49 ||  
 111021  
 111022 atha jagmuścidākāśakacitaṃ cetitaṃ citeḥ |  
 111023 sāmantaṃ nṛpaśaṃsāraṃ bhramaṇābhogasundaram || 50 ||  
 111024  
 111025 citeścittākāravivṛttāyāścetitaṃ pariṇatirūpaṃ || 50 ||  
 111026  
 111027 tataste bhuvanaṃ prāptāstaddvipaṃ tacca maṇḍalam |  
 111028 sāmantaṃ dadṛśurmattaṃ suptaṃ paryaṅkapaṅkaje || 51 ||  
 111029  
 111030 paryaṅkalakṣaṇe paṅkaje || 51 ||  
 111031  
 111032 hemāvadātaṃ hemāṅgyā nihitaṃ kucakoṭare |  
 111033 bhramaryevānviataṃ padmakośasuptaṃ madhuvataṃ || 52 ||  
 111034  
 111035 kāntābhirabhyāvalitaṃ mañjarībhiriva drumam |  
 111036 dipajālakamadhyasthaṃ ratnaugha iva kāñcanam || 53 ||  
 111037  
 111038 taṃ prabodhya niyojyāśu cetasā cetanena ca |  
 111039 tatsthāste bahavo'pye ke savismayavivismayāḥ || 54 ||  
 111040  
 111041 tatsthāstatra sthitāḥ santaḥ || 54 ||  
 111042  
 111043 atha te rājasāṃsāraṃ jagmustatra vibodhya tam |



111044 cetasaivamathānyāsu bhremuḥ saṃsārabhūmiṣu || 55 ||  
 111045  
 111046 cetasā ātivāhikaśarīreṇaiva | atrāntarāle suptānām saṃbodhanamātraṃ mṛtānām tu  
 111047 saṃjīvanamapi bodhyam || 55 ||  
 111048  
 111049 prāpya tām brahmahaṃsehām rudratām sarva eva te |  
 111050 samājagmurvirejuṣca rudrāṇāmuttamam śatam || 56 ||  
 111051  
 111052 brahmahaṃsarūpām ihām cittapariṇatim | rudracittacetanāmśaireva  
 111053 cittacetanavattvājñānaiśvaryasaṃpannatvāccottamam | te sarve dehā rudrāṇām śatam ||  
 111054 56 ||  
 111055  
 111056 ekasaṃvidbhinnatanu citraceṣṭitaveṣṭitam |  
 111057 ekarūpamanekābhaṃ rūpaṃ tatpārameśvaram || 57 ||  
 111058  
 111059 tadevāha-eketi || 57 ||  
 111060  
 111061 rudrāṇām tacchatamatha nirāvaraṇacinmayam |  
 111062 sarvasaṃsārasaṃbandhi sthitam sarvajagatsthitam || 58 ||  
 111063  
 111064 prātibhāsikasarvasaṃsārasya saṃbandhi ādhārabhūtam | sarvajagadantaśca  
 111065 svayamantaryāmitayā sthitam || 58 ||  
 111066  
 111067 śatarudraśatāniha [daśarudraśatānīti pāṭhaṣṭikānukūlaḥ ||] santi rāma  
 111068 mahānti hi |  
 111069 etadekādaśaṃ vidhī saṃsāraṃ pratisaṃsthitam || 59 ||  
 111070  
 111071 idṛśyeva sahasrāṇi sahasraśo ye rudrā adhibhūmyām ityādiśrutiprasiddhānām  
 111072 rudrāṇām sthītirityāśayenāha-śateti | bhikṣurudrakalpitaśatajagatām madhye  
 111073 etattvām māṃ ca prati anubhūyamānatayā saṃsthitam jagat ekādaśaṃ  
 111074 bhrāmararudrasaṃsāraṃ vidhī || 59 ||  
 111075  
 111076 yo yo'bhitāḥ sa jīvasya saṃsāraḥ samudeti hi |  
 111077 tatrāprabuddhā jīvaughāḥ paśyanti na parasparam || 60 ||  
 111078  
 111079 nanu bhikṣusvapnasasārah sarvepi sarvaiḥ kuto nānubhūyante tatrāha-yo ya iti | sa  
 111080 uktalakṣaṇo jīvasya yo yaḥ saṃsāraḥ abhitāḥ samudeti | tatra teṣu saṃsāreṣu || 60 ||  
 111081  
 111082 milanti hi manobuddhāstaraṅgā iva vāridhau |  
 111083 aprabuddhāstu tanmātraniṣṭhā loṣṭavadāsthitāḥ || 61 ||  
 111084  
 111085 manasā buddhāstattvavidastu tairjīvaiḥ saha milantīti sarvaṃ paśyantītyāśayaḥ || 61 ||  
 111086  
 111087 yathā dravatvādvīcyambu tvanyonyaṃ saṃmilatyalam |  
 111088 tathā prabuddhā jīvaughā mithaścittvānmilantyalam || 62 ||  
 111089  
 111090 melane ca hetuḥ sthaulyāpagama ityāśayenāha-yatheti || 62 ||  
 111091  
 111092 pratyekamudite caite saṃsāre jīvarāśayaḥ |  
 111093 ciddhātoḥ sarvagatvena tvasatyāḥ satyavatsthitāḥ || 63 ||  
 111094  
 111095 sarvajīvatattvabhūtabrahmaikyālābha eva  
 111096 sarvaistadīyakalpitarūpātmakajīvairmilanamityāśayenāha-pratyekamiti |  
 111097 ciddhātościtsārasya brahmaṇaḥ || 63 ||  
 111098  
 111099 yadyadākhanyate bhūmestattannāma yathā nabhaḥ |  
 111100 sarvagāyāścīteryadyaduhyate tattathaiva cit || 64 ||  
 111101  
 111102 uhyate apohyate tattvadarśanena satyatvādapanīyate tattathā nabhovadeva citpariśiṣyate  
 111103 || 64 ||  
 111104  
 111105 sarvaprapañcabhūtāni yathānubhavasīha hi |  
 111106 tatheha sarvabhūtātma cittvaṃ sarvatra vidyate || 65 ||  
 111107  
 111108 nabhasa iva citāḥ sarvatra sattvamanubhāvayati-sarveti | sarve prapañcā  
 111109 viśeṣavibhāgāstadyuktāni pañcabhūtāni yathā sarvatrānubhavasī tathā  
 111110 sarvabhūtātmaabhūtasattārūpaṃ cittvamapi sarvatra vidyate tadanubhavetyarthaḥ || 65 ||  
 111111

111112 yacchālabhañjikā vṛkṣe śaile śvabhre gat'ntakam |  
111113 prekṣyate tadvadekātmā tathā citi jagatsthitam || 66 ||  
111114  
111115 tasya sarvagatatve tatra ca sarvakalpane dṛṣṭāntamāha-yaditi | yadyathā vṛkṣe  
111116 kāṣṭhe śaile śilāstambhe vā ṭaṅkacchedena  
111117 śilpibhistattadākārapratimānukūlaśvabhre kṛte antakam  
111118 puruṣaḥastituragādyākāraparicchedaṃ gate sati tadeva puruṣādivicitrarūpā śālabhañjikā  
111119 prekṣyate tadvadekātmā sadrūpaḥ sarvākāraḥ prekṣyate cidrūpe tasmiṃśca jagattathā  
111120 sthitam prekṣyata ityārthaḥ || 66 ||  
111121  
111122 avedane pare śuddhe vedanaṃ yajjagatsthitam |  
111123 akāraṇamacaitanyaṃ śūnyatvena yathā nabhaḥ || 67 ||  
111124  
111125 vṛkṣādaḥ ṭaṅkaśvabhrakṛtaḥ pariccheda iha tu kiṃkṛtaḥ sa tatrāha-avedane  
111126 iti | avedane aviśaye pare śuddhe yadvedanaṃ viśayatāpādanamanyathājñānaṃ tadeva  
111127 jagaditi paricchedanimittam sthitamityārthaḥ | cidekarase brahmaṇi  
111128 yajjagadākāramacaitanyaṃ jāḍyaṃ tadakāraṇaṃ nirnimittameveti nabha iva śūnyatvena  
111129 sthitam || 67 ||  
111130  
111131 vidyate vedanaṃ dṛśyabandho mokṣastvavedanam |  
111132 yadeva ruciraṃ te syāttadevāśu dṛḍhikuru || 68 ||  
111133  
111134 tathā ca tādrśavedanamevāśya dṛśyabandhastannivṛttireva mokṣa iti  
111135 phalitamityāha-vidyata iti || 68 ||  
111136  
111137 sargāsargau bandhamokṣau vedanāvedanātmakau |  
111138 abhinnau bodhanāccobhau yathecchasi tathā kuru || 69 ||  
111139  
111140 bodhanāttadubhayasākṣiṇaḥ || 69 ||  
111141  
111142 asaṃvittestu yannāsti tannāśe kā kadarthanā |  
111143 tūṣṇīmbhāvena yatprāpyaṃ prāptamevāśu viddhi tat || 70 ||  
111144  
111145 asaṃvitteradarśanamātrādyannāsti tasya anarthasya nāśe kā kadarthanā āyāsaḥ | yacca  
111146 sukhaṃ tūṣṇīmbhāvena prāpyaṃ tadāśu prāptameva | tatrāpyāyāsāpekṣā nāstītyārthaḥ  
111147 || 70 ||  
111148  
111149 yadvai vedanamātrātma tadaṅgāvedanakṣayam |  
111150 tadvedanaṃ vedanāyā yadiṣṭaṃ tatsamācaret || 71 ||  
111151  
111152 yajjagadrūpaṃ vedanamātrātma tat avedanamadarśanameva kṣayo yasya tathāvidham |  
111153 tattasyā jagadvedanāyā yadvedanaṃ sāksicaitanyaṃ tatprāptamevetyanuṣajjate##-  
111154  
111155 viciryathāmbhasaḥ spando jagaccaiva tathā citau |  
111156 etāvanmātra evātra bhedo yadraghunandana || 72 ||  
111157  
111158 dṛṣṭāntāddārṣṭāntike yadvailakṣaṇyaṃ taddarśayati-etāvanmātra iti | bhedo  
111159 vailakṣaṇyam || 72 ||  
111160  
111161 deśakālasvarūpeṣu satsu vīcyāditāmbhasi |  
111162 jagadādaḥ tu deśādyā asanto jagatīkṣitāḥ || 73 ||  
111163  
111164 tadevāha-deśeti | jagata ādaḥ vivartopādāne brahmaṇi deśādyāḥ pūrvamasantaḥ  
111165 paścādāropyamāṇāḥ kāryabhūtajagatkoṭāvevekṣitāḥ || 73 ||  
111166  
111167 ābhāsvaraṃ trijagadityatibhāti bhāsvatsvaṃ vedanaṃ vidanameva citeḥ svarūpaṃ |  
111168 vāci sthitam bhavati caitadupoha bhedakliṣṭaṃ praśāntavacanastu śivaḥ parātmā ||  
111169 74 ||  
111170  
111171 bhāsvatsvaprakāśaṃ yatsvamātmarūpaṃ vedanaṃ caitanyaṃ  
111172 tadevāvidyāvaraṇādābhāsvaramiṣatprakāśamiva saṃpannaṃ trijagadityatikramya  
111173 svarūpamanyathā bhāti | citeścidrūpasya tasya pāramārthikaṃ svarūpaṃ vidanaṃ  
111174 jñānameva na jaḍam | etadbhedakliṣṭaṃ trijagat | annena somya  
111175 śuṃgeṇa'pomūlamanviccha ityādiśrutidarśitopāyairupoha upasaṃhara |  
111176 tathopasaṃhṛtaṃ tu tat vācārambhaṇaṃ vikāro nāmadheyam iti śrutidarśitadiśā vāci  
111177 vānmātre sthitam bhavati | praśāntaṃ vacanaṃ vānmātramapi yatra tathāvidhastu  
111178 paraḥ śivaḥ paramātmetyārthaḥ || 74 ||  
111179  
111180 saṃvedanaṃ sarva itīha śabdādarthādabhinnaḥ na kadācidetau |

111181 vīcyambhasī dve iti nocitoktirasyājñatāyām tvidameva yuktaṃ || 75 ||  
111182  
111183 evaṃ saṃvedanamātmacaitanyaṃ sarvo jagaditi ca śabdādarthāccabhinnau saṃpannau na  
111184 kadācidetau dvau staḥ | yasyoktarūpasyātmanaḥ ajñatāyāmidameva yuktaṃ na tu  
111185 jñatāyāmityarthaḥ || 75 ||  
111186  
111187 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pū0  
111188 jīvaṭopākhyāṇe svapnaśatarudrīyakathanaṃ nāma triṣaṣṭitamaḥ sargaḥ || 63 ||  
111189  
111190 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
111191 svapnaśatarudrīyakathanaṃ nāma triṣaṣṭitamaḥ sargaḥ || 63 ||  
111192  
111193 catuḥṣaṣṭitamaḥ sargaḥ 64  
111194  
111195 śrīrāma uvāca |  
111196  
111197 jīvaṭabrāhmaṇādīnāṃ haṃsādīnāṃ munīśvara |  
111198 bhikṣusvapnaśarīrāṇāṃ saṃpannaṃ kimataḥ paraṃ || 1 ||  
111199  
111200 taistairdehaiḥ punasteṣāṃ śeṣabhogo'tra varṇyate |  
111201 tato rudraṇatvāptiḥ saṃkalpasthīratākramaḥ ||  
111202  
111203 bhikṣvādirudrāntadeheṣvāntarālikāṣṭānavatideheṣu bhojakaprārabdhaśeṣāḥ santi na veti  
111204 sadehāttadvṛttāntaṃ rāmaḥ pṛcchati-jīvaṭeti | kiṃ saṃpannaṃ  
111205 svāpnaśarīravadbādha utāgre vyavahāro'pi saṃpanna ityarthaḥ || 1 ||  
111206  
111207 śrīvāsiṣṭha uvāca |  
111208  
111209 rudreṇa saha saṃbhūya prabuddhāḥ sarva eva te |  
111210 mithaśca dṛṣṭasaṃsārā rudrāṃsāḥ sukhinaḥ sthitāḥ || 2 ||  
111211  
111212 te rudrāṃsā mithaśca dṛṣṭapūrvottarasāṃsārāḥ santaḥ kṛtakṛtyatvātsukhinaḥ  
111213 sthitāḥ || 2 ||  
111214  
111215 tena rudreṇa tāṃ māyāmaivalokya yathoditāṃ |  
111216 svāṃsāstāmeva saṃsārasthitiṃ te preṣitāḥ punaḥ || 3 ||  
111217  
111218 tena kautukadarśanāya prathamam pravṛttena rudreṇa | tāṃ jīvaṭādisāṃsārasthītimeva ||  
111219 3 ||  
111220  
111221 śrīrudra uvāca |  
111222  
111223 gacchatāśu niṣaṃ sthānaṃ tatra bhuktvā kalatrakaiḥ |  
111224 kaṃcitkālaṃ samaṃ bhogānmatsakāśamupaiśyatha || 4 ||  
111225  
111226 bhaviṣyatha madāṃsā ye gaṇā matpurabhūṣaṇāḥ |  
111227 tato mahāpralayato yāsyāmastatparaṃ padam || 5 ||  
111228  
111229 mahāpralayato dviparārdhāvasānataḥ prārabdhakṣaye bhojakāvidyāleśena saha |  
111230 jagatpratibhāsakṣayato vā || 5 ||  
111231  
111232 śrīvāsiṣṭha uvāca |  
111233  
111234 ityuktvā bhagavān rudrasteṣāṃ so'ntaradhīyata |  
111235 antyasāṃsārasaṃkhyānaṃ rudrāṇāṃ madhyamāyayau || 6 ||  
111236  
111237 teṣāṃ srveṣāṃ rudrāṇāṃ tadānimantyarudrasāṃsārasya yatsaṃkhyānaṃ darśanaṃ  
111238 yatsākṣicaitanyamabhūttanmadhyamāntarālikam jīvaṭādisāṃsāraṃ pratyekamāyayau  
111239 svapnaśākṣīva jāgaramityarthaḥ || 6 ||  
111240  
111241 prayayuh svāspadam te'pi jīvaṭabrāhmaṇādayaḥ |  
111242 svakalatraiḥ samaṃ dehaṃ kṣapayitvātha kālataḥ || 7 ||  
111243  
111244 rudralokaṃ samāsādyā bhaviṣyanti gaṇottamāḥ |  
111245 kadācidvyomni dṛśyante tārakākāraḥ || 8 ||  
111246  
111247 bhaviṣyantītyuktervasiṣṭharāmasaṃvādakāle te svasvasaṃsāre eva sthitā iti gamyate || 8 ||  
111248  
111249 śrīrāma uvāca |

111250  
 111251 bhikṣusaṃkalparūpāste jīvaṭabrāhmaṇādayaḥ |  
 111252 kathaṃ satyatvamāyātāḥ saṃkalpārthe kva satyatā || 9 ||  
 111253  
 111254 prāgbahuśaḥ prṣṭārthasyaiva viśeṣajijñāsayā praśnaḥ spaṣṭaḥ || 9 ||  
 111255  
 111256 śrīvasiṣṭha uvāca |  
 111257  
 111258 saṃkalpasatyatā tvaṃśe tyaja saṃkalpasatyatām |  
 111259 tatra yannāsti tannāsti yataḥ sarvātma tatpadam || 10 ||  
 111260  
 111261 aṃśe adhiṣṭhānacidaṃśa eva | adhyastāṃśe tu saṃkalpasya satyatām vivekena tyaja |  
 111262 tatra sadasatsaṃvalitasāṃkalpikārthe yatsadatiriktārūpaṃ pūrvottarakālayornāsti tadeva  
 111263 nāsti tatpadamadhiṣṭhānaṃ tu yataḥ sarvātma tatostyeveti tatsattayaiva  
 111264 bhojakādṛṣṭodbodhitasāṃkalpikārthasyārthakriyāsāmarthyamityarthaḥ || 10 ||  
 111265  
 111266 yatsvapne dṛśyate yacca saṃkalpairavalokyate |  
 111267 tattathā vidyate tatra sarvakālaṃ tadātmakam || 11 ||  
 111268  
 111269 sarvakālaṃ yatsadadhiṣṭhānaṃ tadātmakam bhūtvā taddeśakālātmatayā tatra sadā  
 111270 vidyate || 11 ||  
 111271  
 111272 taddeśakālātmatayā gatvā deśāntaraṃ yathā |  
 111273 deśāddeśāntaraṃ yadvanna gatyātmādikaṃ vinā || 12 ||  
 111274  
 111275 gatvā deśāntaraṃ yathetyetadvivṛṇoti-deśāditi | yathā  
 111276 mathurādideśāddeśāntaraṃ pāṭaliputrādi tatra vidyamānamapi gatirgamanamātmā  
 111277 svasthaṃ manaḥ ādipadāccakṣurādipāṭavamaharādikālastadvivekopadeṣṭhā puruṣa  
 111278 ityādikaṃ kāraṇakalāpaṃ vinā na labhyate tathā svapno'pi tatra jāgratsusuptyoḥ  
 111279 svapnāntare vā na labhyate iti pareṇānvayaḥ || 12 ||  
 111280  
 111281 na labhyate tathā svapno vinā tatra na labhyate |  
 111282 sarvamasti citaḥ kośe yadyathālokeyatyasau || 13 ||  
 111283  
 111284 citaḥ kośe kośasadrśe sarvavāsanākare ajñāne yathā yathā ālokeyati  
 111285 bhojakādṛṣṭodbodhitavāsanābhiḥ paryālocayati tathā tathā cit avikṣataṃ samagraṃ  
 111286 tadviṣayarūpaṃ dṛśyatayā āpnoti || 13 ||  
 111287  
 111288 cittathā tadavāpnoti sarvātmatvādvikṣatam |  
 111289 saṃkalpaḥ svapnakastvaṅga yayā ca daśayāpyate || 14 ||  
 111290  
 111291 sarvasya svapnasamkalpāderiyugapaddarśane tarhi ka upāyastamāha-saṃkalpa iti |  
 111292 āpyate tām daśaṃ śṛṇviti śeṣaḥ || 14 ||  
 111293  
 111294 paramabhyāsayogābhyāṃ vinā tvetanna labhyate |  
 111295 yeśaṃ tu yogavijñānadṛṣṭayaḥ phalitāḥ sthitāḥ || 15 ||  
 111296  
 111297 paramiti | abhyāsayogaparipākadaśaiva setyārthaḥ | tatreśvarāṇāṃ vināpyabhyāsaṃ svata  
 111298 eva yogasiddhiphalamastīti viśeṣamāha-yeśaṃ tviti || 15 ||  
 111299  
 111300 sarvaṃ sarvatra paśyanti te yataḥ saṃkarādayaḥ |  
 111301 idamagragataṃ vastu tathā saṃkalpitam mayā || 16 ||  
 111302  
 111303 abhyāsayogayoḥ saṃkalpitārthalābhe tadaikāgryasampādakatvenaivopayogaḥ |  
 111304 aikāgryābhāve tu cittamanekārthavyāsaktamekamapi svasāṃkalpikamartha na labhata  
 111305 ityasatyasaṃkalpatāsyā saṃpannetyāśayenāha-idamityādinā | mayā  
 111306 aikāgryasūnyena na āpyaṃ prāptuṃ śakyaṃ yataścittaṃ  
 111307 saṃkalpitatatadanyobhayāśrayādubhayabhraṃśaṃ prāpnoti naikatra  
 111308 sthīrībhavatītyuttareṇānvayaḥ || 16 ||  
 111309  
 111310 nāpyaṃ yatobhayabhraśaṃ sa prāpnotyubhayāśrayāt |  
 111311 sarvaṃ hyabhimataṃ kāryamekaniṣṭhasya siddhyati || 17 ||  
 111312  
 111313 yata ityatra yalopasyāsiddhatvātsaṃdhirārṣaḥ | uktamevārthaṃ sāmānyoktibhiḥ  
 111314 samarthayati-sarvamityādinā || 17 ||  
 111315  
 111316 dakṣiṇāṃ kakubhaṃ gacchankaḥ prāpnotyuttarāṃ diśam |  
 111317 saṃkalpārthaparaireva saṃkalpārtho'vagamyate || 18 ||  
 111318

111319 kakubhaṃ diśaṃ || 18 ||  
 111320  
 111321 agrasthārthaparairagre saṃsthitortho'vagamyate |  
 111322 agrasthe buddhisamsthe yaḥ saṃkalpaṃ prāptumicchati || 19 ||  
 111323  
 111324 tadāsāvekanīṣṭhatvābhāvāttannāśayeddvayam |  
 111325 tasmādekārthanīṣṭhatvādbhikṣujīvena rudratām || 20 ||  
 111326  
 111327 prakṛte yojayati-tasmāditi || 20 ||  
 111328  
 111329 prāpya sarvātmanā labdhaṃ tathā sarvaṃ tathāsthiteḥ |  
 111330 bhikṣusaṃkalpajīvāste pratyekaṃ tajjagatpṛthak || 21 ||  
 111331  
 111332 tathā prasiddharudravadeva sārvañyena sarvaṃ labdham | asyāpi tathā sthiteḥ | te  
 111333 āntarālikā jīvaṭādayo'sṭanavatibhikṣusaṃkalpajīvāḥ pratyekaṃ yataḥ sthitāstajjagacca  
 111334 pṛthakpṛthak tato'nyonyaṃ na paśyanti || 21 ||  
 111335  
 111336 paśyanti caite nānyonyaṃ rudraññānādrte tataḥ |  
 111337 aprabuddhāḥ prajāyante jīvā jīvāntabodhinaḥ || 22 ||  
 111338  
 111339 tarhi te rudrasaṃnidhau kathamanyonyaṃ dṛṣṭavantastatrāha-aprabuddhā iti |  
 111340 jīvānāmāntāḥ saṃsārabhedāstadbodhinastasya rudrasyecchayā prajāyante || 22 ||  
 111341  
 111342 tadicchayāśu tadrūpā bahurūpāśca te iha |  
 111343 iha vidyādharo'haṃ syāmahaṃ syāmiha paṇḍitaḥ || 23 ||  
 111344  
 111345 tathā tadrūpā bahurūpāśca te tadicchayaiva jāyante ityārthaḥ | prātisvikaṃsaṃsāradarśane  
 111346 tu teṣāmevecchā heturityāha-iheti || 23 ||  
 111347  
 111348 ityekadhyānasāphalyaṃ dṛṣṭānto'syāṃ kriyāsthitau |  
 111349 ekatvaṃ ca bahutvaṃ ca maurkhyaṃ paṇḍityameva vā || 24 ||  
 111350  
 111351 anyeśāmapī jīvānāmasyāṃ prasiddhāyāṃ kriyāsthitau  
 111352 tattadvyavahāravyavasthāyāmayaṃ bhikṣusaṃkalpasarga eva dṛṣṭāntaḥ | ayaṃ jīvo  
 111353 dhāraṇādhyānayatnānusāreṇa yadyadiṣṭaṃ tattatsarva krameṇa yugapacca yathecchaṃ  
 111354 kartuṃ samārtha ityāha-ekatvamityādinā || 24 ||  
 111355  
 111356 devatvaṃ mānuṣatvaṃ ca deśakālakriyākramaiḥ |  
 111357 tulyakālamalaṃ kartuṃ dhāraṇādhyānayatnataḥ || 25 ||  
 111358  
 111359 deśakālakriyākramaistulyakālaṃ vā kartumalaṃ samārthaḥ || 25 ||  
 111360  
 111361 sarvaśaktyaḥ [bahvāditvānnīṣ śaktiyaṣṭyorīkagiti  
 111362 sūtrasthabhāṣyasthakaiyaṭokteḥ |] svarūpatvājīvasyāstyekaśaktitā |  
 111363 anantaścāntapṛktaśca [yuktaśca iti pāṭhaḥ |] svabhāvo'sya svabhāvataḥ  
 111364 || 26 ||  
 111365  
 111366 tatra hetumāha-sarveti | yato'yaṃ jīvaḥ paramārthato'nantaḥ ato'sya sarvaśaktayaḥ santi  
 111367 yataścāyamekaikadehābhīmānalakṣaṇenāntena paricchedena pṛktaḥ  
 111368 ato'syaikakāryamātraśaktitāsti | śaktisvabhāvānusārataśca tattatkāryasvabhāvo'sya  
 111369 vyavasthita ityārthaḥ || 26 ||  
 111370  
 111371 savikāsaḥ saṃkoko'hīmsrastena cidātmanaḥ |  
 111372 yadicchati tadasyāṅga jantuḥ saṃpadyate svayam || 27 ||  
 111373  
 111374 ata eva prāṇikarmānusāreṇa svarganarakādyanarthasahasrasargātmanā savikāsaḥ  
 111375 sarvaprāṇisaṃhāreṇa pralayātmanā ca saṃkoko jagadīśvaraḥ ahiṃsro  
 111376 hīmsāprayuktavaiśamyanaighrṇyadoṣaśūnyaḥ yato'yaṃ janturjīvasaṅghaḥ svayam  
 111377 yadicchati tadeva svecchānusārādasya cidātmana īśvarasya saṃkalpātsaṃpadyate na tena  
 111378 kiṃcitkasyacidanīṣṭaṃ kriyata ityārthaḥ | tathā ca bhagavato vādarāyaṇasya sūtram  
 111379 vaiśamyanaighrṇye na sāpekṣatvāt iti || 27 ||  
 111380  
 111381 svayaṃ saṃpāditairebhirdeśakālakriyākramaiḥ |  
 111382 yoginyo yoginaśceha tiṣṭhantyananyatra yatra ca || 28 ||  
 111383  
 111384 idānīm dhāraṇādhyānayatnaphalamaicchikīmekadhānekadhāvasthitimudāharaṇena  
 111385 prapañcayati-svayaṃ saṃpāditairityādinā |  
 111386 tattaddeśakālānusāriprāṇyanugrahanigrahakriḍādyādhikārikakriyākramaiḥ | iha  
 111387 svagṛhe anyatra yatreccchanti tatra ca nānādehādikalpanayā tiṣṭhanti || 28 ||

111388  
 111389 iha vāmutra bhogena dṛṣṭametadanekaśaḥ |  
 111390 kārtavīryo gr̥he tiṣṭhansarveṣāṃ bhayado'bhavat || 29 ||  
 111391  
 111392 iha loka amutra svargādiṣu vā yogino yugapatprārabdhabhogena tiṣṭhantīti pūrveṇānvayaḥ  
 111393 | etadevaṃvidhaṃ yogināṃ caritram | sarveṣāṃ corādināṃ tatra tatra saṃnidhānena  
 111394 bhayadaḥ śāstā abhavat | tacca bhagavato dattātreyasya prasādāllabdhāṃ yogasāmarthyam  
 111395 tasya mārkaṇḍeyapurāṇādaḥ prasiddham || 29 ||  
 111396  
 111397 viṣṇuḥ kṣīrodadhau tiṣṭhanjāyate puruṣo bhuvi |  
 111398 paśvarthaṃ yānti tiṣṭhantyo yoginyo yoginīgaṇe || 30 ||  
 111399  
 111400 jāyate janmādinā vyavaharati | svarloke yoginīgaṇamadhye tiṣṭhantya eva bhūloke  
 111401 paśupeyādyupahāragrahaṇārthaṃ yānti || 30 ||  
 111402  
 111403 śakraḥ svargāsane tiṣṭhanyāti yajñārthamurvikām |  
 111404 sahasramekaṃ bhavati tathā cāsmiñjanārdanaḥ || 31 ||  
 111405  
 111406 asminrāmāvatāre janārdano janasthāne caturdaśasahasrarākṣasavadhāya sahasraṃ  
 111407 saṃpannaḥ punareko bhavati || 31 ||  
 111408  
 111409 nṛṇāṃ śatāni bhaktānāṃ mānuṣyaṃ yāti tannataiḥ |  
 111410 ekaḥ sahasraṃ bhavati tathā caiṣa janārdanaḥ || 32 ||  
 111411  
 111412 teṣāṃ bhaktānāṃ natairnamaskārādinā prārthanaiḥ | bhaktānāṃ nṛṇāṃ śatāni  
 111413 anugrahītuṃ punaryadukule mānuṣyaṃ yāti | tatra ca kurusabhāyāṃ  
 111414 duryodhanādivyāmohanāyaikaḥ sahasraṃ bhavati || 32 ||  
 111415  
 111416 aṃśāvatāralilābhiḥ kurute jāgatīm sthitim |  
 111417 ekaḥ kāntāsahasrāṇi tulyakalaṃ nimeṣavat || 33 ||  
 111418  
 111419 kāntānāṃ sahasrāṇi ṣoḍaśasahasraṃ tulyakālamupabhuṅkte iti śeṣaḥ | tatra  
 111420 dṛṣṭāntaḥ-nimeṣavaditi | yathā nimī rājarṣirvidehatāmāpannaḥ sarvaprāṇināṃ  
 111421 netreṣu vasan yugapannimeṣaṇāni karoti tadvat || 33 ||  
 111422  
 111423 evaṃ te bhikṣusaṃkalpā jīvaṭabrāhmaṇādayaḥ |  
 111424 rudravijñānavasataḥ svasaṃkalpapurīm gataḥ || 34 ||  
 111425  
 111426 varṇitarītyā prakṛte'pi bodhyamityāha-evamiti | rudrasya vijñānamabhyanuññā  
 111427 tadvaśataḥ | tatsaṃkalpānusāriṇyeva rudrasyābhyanuññā tadbālādityarthaḥ || 34 ||  
 111428  
 111429 tatra bhuktvā ciraṃ bhogānprāpya rudrapuraṃ tataḥ |  
 111430 gaṇatāmāvasantaste sthāsyanti saparicchadāḥ || 35 ||  
 111431  
 111432 nityaṃ praphullanavakalpalatālayeṣu rudreṇa sākamururatnagulucchakeṣu |  
 111433 nānājaḡatsu ca tadā śivapattaneṣu vidyādharīṣvamaramaulidharāśca rejuḥ || 36 ||  
 111434  
 111435 teṣāmapi tadā svagr̥he sarvabhuvaneṣu ca bahudehakalpanenaicchikavihāro  
 111436 yugapatpravṛtta ityāha-nityamiti | te gaṇā ururatnagulucchakeṣu bahuratnastabakeṣu  
 111437 praphullanavakalpalatāgr̥heṣu rudreṇa sākaṃ tathā nānāvidheṣu jaḡatsu bhuvaneṣu tathā  
 111438 śiveṣu kailāsavaikuṇṭhabrahmalokādipattaneṣu nagareṣu ca viharanto  
 111439 gītavāditranātyādikuśalāsu vidyādharīṣu madhye amarairmauliṣu dhriyante sarvatra  
 111440 praṇamyanta ityamaramaulidharāḥ | amaraṃ maraṇanivāraṇamamṛtapūrṇaṃ candraṃ  
 111441 maulau dhārayantīti vā amaramaulidharāḥ santo rejurbabhuḥ || 36 ||  
 111442  
 111443 ityārṣe śrīvāsiṣṭhamahārāmā0 vālmikiye de0mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 111444 gaṇatvaprāptirnāma catuḥṣaṣṭitamāḥ sargaḥ || 64 ||  
 111445  
 111446 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 111447 gaṇatvaprāptirnāma catuḥṣaṣṭitamāḥ sargaḥ || 64 ||  
 111448  
 111449 svapnaśatarudriyaṃ samāptam |  
 111450 pañcaṣaṣṭitamāḥ sargaḥ 65  
 111451  
 111452 śrīvāsiṣṭha uvāca |  
 111453  
 111454 iṣaddṛṣṭo yathā tena bhikṣuṇā cetasi bhramaḥ |  
 111455 bhūtaṃ prayatnamevaiṣa pṛthakkṛtvā supāśyati || 1 ||  
 111456

111457 bhikṣuṇyāyo'tra sarveṣu jīveṣu sama ucyate |  
 111458 rātrāvanveṣyatā bhikṣoḥ sabhotthānaṃ ca varṇyate ||  
 111459  
 111460 sarvasyābhāsajīvasya mṛtījanmamayī sthitiḥ |  
 111461 bhavatyeva cidākāśarūpiṇyevākṛtiṃ gatā || 2 ||  
 111462  
 111463 yathāvarṇitaprakāraṣṭena bhikṣuṇā svacetasi yo bhrama iṣaddṛṣṭaḥ āpātataścintitaḥ  
 111464 eṣa bhikṣustaṃ bhramaṃ svaṃ bhūtaṃ prāktanaṃ śubhāśubhakarmalakṣaṇaṃ  
 111465 prayatnameva phalāvasthāyāṃ pṛthak svātmano vyatiriktamiva kṛtvā suṣṭu spaṣṭaṃ  
 111466 prapaśyati | nāṇumātramapyanyadastītyarthaḥ || 1 || 2 ||  
 111467  
 111468 pṛthakkṛtyaikyamabhyeti svātmā saṃsārakhaṇḍakam |  
 111469 sarva eva mṛto jantuḥ pṛthaksvapnanibhātmakam || 3 ||  
 111470  
 111471 evameva sarveṣāmapī jīvānāṃ maraṇakālobuddhaṃ svakarmaiva svapna iva jagadātmanā  
 111472 āmokṣaṃ bhātīti bodhyamityāha-sarve eveti || 3 ||  
 111473  
 111474 evaṃtatasvarūpo'pi dehī cāmokṣamākulaḥ |  
 111475 jīvayūthaṃ mayā tubhyaṃ kathitaṃ kathayā'nayā || 4 ||  
 111476  
 111477 evaṃ bhikṣvātmeva tatamaparicchinnaṃ svarūpaṃ yasya tathāvidho'pi dehī dehaparicchinna  
 111478 iva āmokṣamākulastiṣṭhatītyarthaḥ | anayā bhikṣukathayā || 4 ||  
 111479  
 111480 parātpraspanditātmeti na bhikṣū rāma kevalam |  
 111481 mohānmohāntaraṃ yāti jīvo'harahareva naḥ || 5 ||  
 111482  
 111483 parātpūrṇasvarūpātpraspanditātmā sarvo'pi jīva iti evaṃprakāra eva na kevalaṃ  
 111484 bhikṣurītyarthaḥ | aharahaḥ pratidinaṃ svapne naḥ anubhavasiddhamevetyarthaḥ || 5 ||  
 111485  
 111486 parvatāgraparibhraṣṭo hyadhodha upalo yathā |  
 111487 paramātmaparibhraṣṭo jīvaḥ svapnamimaṃ dṛḍham || 6 ||  
 111488  
 111489 paśyatyasmādapi svapnādyāti svapnāntaraṃ punaḥ |  
 111490 svapnātsvapne vinipatanmṛṣaivedaṃ dṛḍham kila || 7 ||  
 111491  
 111492 idaṃ janmādiduḥkhaṃ kvacitkenacinnimittena paripaśyatīti pareṇānvayaḥ || 7 ||  
 111493  
 111494 paripaśyati jīvo'ntarmāyayā jarjarīkṛtaḥ |  
 111495 kvacitkenacideveha kadācidapi vā svayam || 8 ||  
 111496  
 111497 dehanāmno'hamityanto mucyate svaṃ prapadyate |  
 111498  
 111499 śrīrāma uvāca |  
 111500  
 111501 aho nu viṣamo moho jīvasyāsyopajāyate || 9 ||  
 111502  
 111503 idānīm bandhamokṣatattvaṃ saṃkṣipyāha-deheti | dehanāmno'hamityabhimāna evānto  
 111504 bandhaḥ svātmalābha eva mokṣa iti niṣkarṣa ityarthaḥ | kiṃcitpraṣṭukāmo rāmo  
 111505 varṇitārthaprabodhamāścaryābhīnayaṇa vyanakti aho ityādinā || 9 ||  
 111506  
 111507 yathā suptasya stokena nānākāravikārayā |  
 111508 mithyājñānograyāminyā māyayā nipatatyalam || 10 ||  
 111509  
 111510 stokenālpenāpi madaśramādinimittena suptasya manaḥ svāpnamāyayā yathā  
 111511 alamatyantaṃ bhīmaṃ vaiṣamyāṃ duḥkhasaṃkaṭaṃ nipatati tacca  
 111512 nijavatsatyavatsvīyavadvā ucyate tadvadaho āścaryamiti pareṇānvayaḥ || 10 ||  
 111513  
 111514 aho nu khalu vaiṣamyāṃ bhīmaṃ nijavaducyate |  
 111515 bhagavansarvadā sarvaṃ sarvadaiva jagatsthitau || 11 ||  
 111516  
 111517 sarva sarvatra sarvadā saṃbhavatīti ca tvayā yaduktaṃ tadapyanubhavārūḍhaṃ  
 111518 mamābhūdityāha-bhagavanniti || 11 ||  
 111519  
 111520 tvayā saṃbhavatītyuktaṃ yathā taccānubhūyate |  
 111521 evaṃguṇaviśiṣṭātmā tanmohātmā sa bhikṣukaḥ || 12 ||  
 111522  
 111523 evamupadiṣṭārthābhīnandanena guruṃ pratoṣya tvayāyāṃ bhikṣurmadbodhāya  
 111524 kalpayitvokta uta kvacidastīti saṃdehena kautukātprcchati-evaṃguṇaviśiṣṭeti |  
 111525 tanmohātmā tādāśajīvaṭādimohātmā || 12 ||

111526  
 111527 kvacidasti na vāstyantarālokyā kathayāśu me |  
 111528  
 111529 śrīvasiṣṭha uvāca |  
 111530  
 111531 adya rātrau samādhisthastrilokīmaṭhikāmimāṃ || 13 ||  
 111532  
 111533 antaryogena ālokyā tvadbodhāya yadyapi kalpayitvā mayā bhikṣuruktastathāpi  
 111534 tadvākyasyānṛtatvāyogātkvacitsaṃbhāvita eva saḥ | tasya ca yogenādhunā darśane  
 111535 utthāne vilambaḥ syādityāśayena vasiṣṭhastatkālocitamuvāca-adyeti || 13 ||  
 111536  
 111537 bhikṣureko'stināstīti prekṣya prātarvadāmyaham |  
 111538  
 111539 vālmīkiruvāca |  
 111540  
 111541 munau caivaṃ kathayati bahirmadhyāhnaḍiṇḍimaḥ || 14 ||  
 111542  
 111543 utthānayogyamadhyāhnabodhako ḍiṇḍimo vādyabhedastaddhvaniriti yāvat || 14 ||  
 111544  
 111545 udabhūtpralayaḥsubdhaghanagarjitamāṃsalaḥ |  
 111546 tatyajuḥ pādayostasya puṣpāñjaliparamparāḥ || 15 ||  
 111547  
 111548 ghanagarjitamiva māṃsalaḥ puṣṭaḥ | tasya vasiṣṭhasya || 15 ||  
 111549  
 111550 mṛpāḥ paura viṭapinaḥ puṣpaṃ vātadhutā iva |  
 111551 pūjayitvā munisreṣṭhānudatiṣṭhansvaviṣṭarāt || 16 ||  
 111552  
 111553 vātena dhutāḥ kampitā viṭapina iva || 16 ||  
 111554  
 111555 sabhā tadanu sottasthau sapraṇāmaparamparā |  
 111556 krameṇa hyastanenaiva jagmuḥ khecarabhūcarāḥ || 17 ||  
 111557  
 111558 hyastanena pūrvedyurbhavena || 17 ||  
 111559  
 111560 svāspadeṣu yathāśāstramaharvyāpāramādṛtāḥ |  
 111561 sarve saṃpādayāmāsumnijadiharmam kramocitam || 18 ||  
 111562  
 111563 aharvyāpāramāhnikam nijadiharma saṃpādayāmāsuḥ || 18 ||  
 111564  
 111565 cintayanto muniproktaṃ mahīcaranabhaścarāḥ |  
 111566 jñānam kṣapāṃ kṣaṇamiva ninyuḥ kalpamivāpi ca || 19 ||  
 111567  
 111568 muniproktaṃ jñānam śāstraṃ cintayantaḥ abhyasyantaḥ |  
 111569 upadiṣṭārthānusaṃdhānasukhena kṣaṇamiva punā  
 111570 rāmapuṣṭārthaśravaṇecchautkaṇṭhyena nidrābhāvātkalpamiva ca || 19 ||  
 111571  
 111572 prātaḥ punaḥ prasṛtakāryaparampare'smiñjāte jane  
 111573 khacarabhūcarabhūtasāṅghaḥ |  
 111574 ākhyānalokaracanena tathaiva tasthāvanyonyasaṃvadanapūjitaḥ || 20 ||  
 111575  
 111576 khacarabhūcarabhūtasāṅgho rātrimativāhya prātarjane prasṛtasvasvakāryaparampare  
 111577 jāte sati daśarathasabhāmāgatya tathā pūrvedyurvadeva punaḥ ākhyānalokaracanena  
 111578 vyākhyānaśravaṇocitasabhāsaṃniveśakramaracanena tasthau || 20 ||  
 111579  
 111580 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakarāṇe pū0  
 111581 vidyottaravismayavarṇanaṃ nāma pañcaśaṣṭitamāḥ sargaḥ || 65 ||  
 111582  
 111583 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakarāṇe pūrvārdhe  
 111584 vidyottaravismayavarṇanaṃ nāma pañcaśaṣṭitamāḥ sargaḥ || 65 ||  
 111585 ṣaṭśaṣṭitamāḥ sargaḥ 66  
 111586  
 111587 vālmīkiruvāca |  
 111588  
 111589 vasiṣṭhamunisamyuktā viśvāmitrādisamyutāḥ |  
 111590 sthitāḥ khecarasiddhaughā vi'srāntā nṛpanāyakāḥ || 1 ||  
 111591  
 111592 anviṣṭasyātra yatnena bhikṣordarśanamucyate |  
 111593 tādrśānāṃ tathānyeṣāṃ munīnāṃ bhūtabhāvināṃ ||  
 111594



111595 sthitā upaviṣṭāḥ | tato nṛpāstato nāyakāḥ sāmāntādayasā viśrāntā upaviṣṭāḥ || 1 ||  
111596  
111597 sarāmalakṣmṇā saiva tathaivātha sabhā babhau |  
111598 saumyā samasamābhogā śāntavāteva padminī || 2 ||  
111599  
111600 padminī padmavatī sarasī || 2 ||  
111601  
111602 anavekṣya vacaḥ praśnamuvācātha munīśvaraḥ |  
111603 bodhayanti balādeva sānukampā hi sādharmaḥ || 3 ||  
111604  
111605 praśnāmanavekṣya apratīkṣya vaca uvāca | prātarvadāmyahamiti svayaṃ pratijñātātavaditi  
111606 bhavaḥ || 3 ||  
111607  
111608 śrīvasiṣṭha uvāca |  
111609  
111610 rājan raghukulākāśaśaśānka raghunandana |  
111611 hyo mayā jñānanetreṇa sa bhikṣuḥ prekṣitaściram || 4 ||  
111612  
111613 ciraṃ prekṣito'nviṣṭaḥ | ciraṃanvidhya prekṣita iti vā || 4 ||  
111614  
111615 dhyānenāhaṃ ciraṃ bhrāntastādṛgbhikṣudidṛkṣayā |  
111616 dvīpāni sapta vipulāṃ [pṛthvīm |] kulaśailasaparatām || 5 ||  
111617  
111618 yāvatkutaścidapyevaṃ bhikṣurlabdho na tādṛśaḥ |  
111619 kathaṃ kila manorājyaṃ bahirapyupalabhyate || 6 ||  
111620  
111621 yāvanna labdhastāvadahaṃ ciraṃ bhrānta iti pūrveṇānvayaḥ || 6 ||  
111622  
111623 tatastribhāgaśeṣāyāṃ rātryāṃ punarahaṃ dhiyā |  
111624 uttarāśāntaraṃ yāto belāvāta ivārṇavam || 7 ||  
111625  
111626 uttarasyā ājñāyā diśa āntaraṃ deśaṃ yāto manasā paryālocitavāniti yāvat || 7 ||  
111627  
111628 jinanāmaiśa tatrāsti śrīmān janapado mahān |  
111629 valmīkopari tatrāsti vihāro janasaṃśrayaḥ || 8 ||  
111630  
111631 valmīkākhyājjanapadādupari parato jinanāmā eṣa prasiddho janapado'sti tatra janapade  
111632 vihārākhyo janasaṃśrayo bahujanāśrayo deśo'sti || 8 ||  
111633  
111634 tasminvihāre svakuṭikośe kapilamūrdhajaḥ |  
111635 bhikṣurdīrghadṛśo nāma sthita eva samādhaye || 9 ||  
111636  
111637 dṛkśabdādbhāgurimatena halantāṭṭāpi dīrghe dṛṣe yasyeti vyutpādyam || 9 ||  
111638  
111639 ekaviṃśatirātraṃ ca tasyaivaṃ sthitiśālināḥ |  
111640 dṛḍhārgalaṃ gṛhaṃ dhyānabhaṅgabhitā viśanti no || 10 ||  
111641  
111642 tasya gṛhaṃ kuṭīm dhyānabhaṅgabhitāḥ priyā api bhrīyā no viśanti kila || 10 ||  
111643  
111644 bhrīyāḥ priyāḥ kila tathā saṃtiṣṭhati sa bhikṣukaḥ |  
111645 adyaiva tasya saṃvettum niyaterīdṛśī sthitiḥ || 11 ||  
111646  
111647 tasya bhikṣoḥ | saṃvettum videhakaivalyaḥ caramasākṣātkāraṃ prāptum | tatkutah | yato  
111648 niyatestadāyurniyanturvidhātuḥ || 11 ||  
111649  
111650 rātrayo dhyānaniṣṭhasya gatāstasyaikaviṃśatiḥ |  
111651 sa tu varṣasahasrāṇi tathā cittena bhūtavān || 12 ||  
111652  
111653 tathā prāgvarṇitaprakāreṇa || 12 ||  
111654  
111655 kasmīṃscitprāktane kalpe bhikṣurevaṃ purā'bhavat |  
111656 adya tviha dvitīyo'smīṃstṛtīyo nopalabhyate || 13 ||  
111657  
111658 evaṃ evaṃvidhaḥ | adyāsminkalpe | ayaṃ dvitīyaḥ | tṛtīyo nopalabhyate tadānīm  
111659 mayetyarthaḥ || 13 ||  
111660  
111661 mayā tu punaranviṣya cetasā caturātmanā |  
111662 tādṛg bhikṣustṛtīyo'nyo jagatpadmodarālinā || 14 ||  
111663

111664 jagatpadme alinā alivadbhramatā mayā asmin sarge tṛtīyo nopalabhyata iti pūrveṇa pareṇa  
111665 vā anvayaḥ || 14 ||  
111666  
111667 asmātsargāttato labdhastrīyastādṛśāsayaḥ |  
111668 athānye līlayā sargā mayā samprekṣitāstataḥ || 15 ||  
111669  
111670 atha mayā līlayā asmātsargādanye sargāḥ samprekṣitāstatra tṛtīyastādṛgāsayo  
111671 labdha ityanvayaḥ || 15 ||  
111672  
111673 yāvattasmiṃscidākāśakośasāyini sargake |  
111674 tṛtīyo vidyate bhikṣurbrāhmaśca sadṛśakramaḥ || 16 ||  
111675  
111676 tadevāha-yāvaditi | brāhmastatratyabrahmaṇā nirmīta etatsadṛśa eva bhuvanakramo  
111677 vidyate || 16 ||  
111678  
111679 evaṃ tenaiva tenaiva saṃniveśena bhūriśaḥ |  
111680 bhaviṣyantyabhavansarve padārthāḥ sargasamṭatau || 17 ||  
111681  
111682 evaṃ brahmāṇḍabhedena sadṛśe padārthakrame tādṛśabhikṣavo'pyanantāḥ  
111683 saṃbhavantītyāśayenāha-evamiti || 17 ||  
111684  
111685 asyāṃ sabhāyāmapi ye munayo brāhmaṇāstathā |  
111686 bhāvymevaṃ samācāraistairanyairapyanekaśaḥ || 18 ||  
111687  
111688 asminnarthe mumukṣuvyavahāroktamevārtha punaḥ prapañcayannāha-asyāmityādinā  
111689 | tairapyevaṃ bhikṣusadṛśasamācāraiḥ svasadṛśasamācāraiśca bhāvyaṃ | anyairapi  
111690 etanmunisamācārairbhikṣusamācāraiśca bhāvyaṃityarthaḥ || 18 ||  
111691  
111692 nāradenāmunā bhāvyaṃ punaranyena cāmunā |  
111693 evaṃ kalanakarmabhyāṃ yuktenānyena bhūriśaḥ || 19 ||  
111694  
111695 kalanaṃ jñānaṃ karma caritraṃ tābhyāṃ yuktena || 19 ||  
111696  
111697 evaṃ janmādinā bhāvyaṃ vyāsenāpi śukena ca |  
111698 śaunakena punarbhāvyaṃ kratunā pulahena ca || 20 ||  
111699  
111700 agastyena pulastyena bhṛguṇā'ṅgirasāpi ca |  
111701 eta eva tathānye ca evaṃrūpakriyāspadam || 21 ||  
111702  
111703 evaṃvidhasya rūpasya saṃsthānasya kriyāṇāṃ cāspadam bhaviṣyantītyarthaḥ || 21 ||  
111704  
111705 cirāccirādbhaviṣyanti māyeyaṃ vitatā yataḥ |  
111706 sadṛśācārajanmānasta evānye ca bhūriśaḥ || 22 ||  
111707  
111708 bhūyobhūyo vivartante sargeṣvapsviva vīcayaḥ |  
111709 atyantasadṛśāḥ kecitkecidardhasamakramāḥ || 23 ||  
111710  
111711 kecidīṣatsamāḥ kecinna kadācitpunastathā |  
111712 evameṣātivitatā mahatāmapi mohinī || 24 ||  
111713  
111714 kṣaṇenehāsti no karma pratipattirhi jṛmbhate |  
111715 kvaikaviṃśatyahorātrā anantākṛtayo'nagha || 25 ||  
111716  
111717 kṣaṇe niravayavakālātmani ihā mānasaceṣṭāpi nāsti | dehādiceṣṭālakṣaṇaṃ karma ca  
111718 dūranirastatvādeva nāsti | kiṃ tarhi pratipattirbhrāntireva kevalaṃ jṛmbhate | tadeveha  
111719 bhikṣucaritre spaṣṭamityāha-kveti | anantā jīvaṭādisargākṛtayastāsāmalaṃ  
111720 samyagupalambhaśca kva || 25 ||  
111721  
111722 kva tāsāmupalambho'lamaho bhīmā manogatiḥ |  
111723 pratibhāmātramevedamitthaṃ vikasitaṃ sthitaṃ || 26 ||  
111724  
111725 nānākalahakallolaṃ jale prātarivāmbujam |  
111726 jātaṃ saṃvedanādeva śuddhādidamaśuddhimat |  
111727 saṃsārajālamakhilaṃ sārcirvahnikaṇādiva || 27 ||  
111728  
111729 prātarambujamiva vikasitaṃ | tatpakṣe bhramarādīnāṃ nānākalahā jalakallolāśca paśyeti  
111730 yojyam | arcirbhiḥ saḥavartamānaḥ sārcirmahānagnirvahnikaṇādiva  
111731 śuddhātsaṃvedanādevedamaśuddhimajjagajjātaṃ || 27 ||  
111732  
111732

111733 pratyekamevamuditah pratibhāsakhaṇḍaḥ khaṇḍāntareṣvapi ca tasya  
 111734 vicitrakhaṇḍaḥ |  
 111735 sarve svayaṃ nanu ca te'pi mitho na mithyā sarvātmani sphurati kāraṇakāraṇe'smin ||  
 111736 28 ||  
 111737  
 111738 evaṃ bhikṣumanasīva sarvajīvamanaḥsvapi pratyekaṃ jagadrūpaḥ pratibhāsakhaṇḍa  
 111739 uditastasya tasyāntarjīvakhaṇḍāntareṣvapi ca vicitraḥ sargakhaṇḍa udita ityanavasthaiva  
 111740 mājāḍṛṣetyarthaḥ | te prāthamikakhaṇḍāḥ svayaṃ tepi ca tadantargatajagatkhaṇḍā  
 111741 mithaḥ svasvavyavahāradṛṣā na mithyā satyā eva | kiṃ svato netyāha-sarvātmanīti |  
 111742 sarvātmanyāsmiṃścitsattaikarase paramātmani tādātmyena sphurati satī | tena  
 111743 svatattvabodhena tadbhāvatyāge tu na kiṃcitsatyamityarthaḥ || 28 ||  
 111744  
 111745 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapra0 pū0 jīvaṭopākhyāne  
 111746 bhikṣusaṃsṛtikathanaṃ nāma ṣaṭṣaṣṭitamaḥ sargaḥ || 66 ||  
 111747  
 111748 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 111749 bhikṣusaṃsṛtikathanaṃ nāma ṣaṭṣaṣṭitamaḥ sargaḥ || 66 ||  
 111750 saptaṣaṣṭitamaḥ sargaḥ 67  
 111751  
 111752 daśaratha uvāca |  
 111753  
 111754 munināyaka taṃ bhikṣuṃ gatvā saṃbodhayantvamī |  
 111755 narā matprahitāḥ śīghraṃ cānayantu kuṭīgatam || 1 ||  
 111756  
 111757 bhikṣoḥ samādhau muktasya dehanāśo'tra varṇyate |  
 111758 bhikṣubhrāntivadanyeṣāṃ bandho mokṣaśca bodhataḥ ||  
 111759  
 111760 saṃbodhayantu samādhruvyutthāpayantu | amī matprahitā mayā preṣitā narā mantriṇo  
 111761 bhavadājñāyā ānayantu || 1 ||  
 111762  
 111763 śrīvāsiṣṭha uvāca |  
 111764  
 111765 rājamstasya mahābhikṣoḥ sa dehaḥ prāṇavarjitaḥ |  
 111766 kledo vaivarṇyamāyāto nāsau jīvitabhājanam || 2 ||  
 111767  
 111768 adyaiva tasya saṃvettuṃ niyaterēṣa niścayaḥ iti maduktaṃ vismṛtya tvayedam  
 111769 prṣṭamiti sūcayanvasiṣṭha uvāca-rājanniti | kledaḥ  
 111770 prāṇopaṣṭambhakānnarasabhāgaḥ śoṣeṇa vaivarṇyamāyātaḥ || 2 ||  
 111771  
 111772 tasya bhikṣostu jīvo'sau bhūtvā padmajasārasaḥ |  
 111773 jīvanmuktaḥ sthito bhūyo nāsau saṃsṛtibhājanam || 3 ||  
 111774  
 111775 sa tarhi tvadiyasatyasaṃkalpena prajīvatu tatrāha-tasyeti | satyeva  
 111776 taddehabhogyaprārābdhaśeṣe matsaṃkalpaḥ pravartate nānyatheti bhāvaḥ || 3 ||  
 111777  
 111778 tadgrhe māsaparyante balānniṣkāsitārgalāḥ |  
 111779 antarāle tu tiṣṭhanti bhr̥tyā bhikṣudidr̥kṣavaḥ || 4 ||  
 111780  
 111781 māsaparyantaṃ gr̥hārgalaṃ na niṣkāsanīyamiti bhikṣuṇā ājñaptairantarālāvāsibhista  
 111782 dbhr̥tyairguptatvādapi tvanmantribhistatprabodhanaṃ kartumaśakyamityāha##-  
 111783 bhikṣudehadidr̥kṣavo bhr̥tyā bahirdvārāntarāle tiṣṭhanti | balādbhikṣvājñābalāditi  
 111784 vā || 4 ||  
 111785  
 111786 tato naṣṭāṅgasamdhānaṃ kāyaṃ niṣkālyate jale |  
 111787 tyakṣyantyanyaṃ kariṣyanti bhikṣumakṣuṇṇamānasam || 5 ||  
 111788  
 111789 tato māśānte kāyaṃ bhikṣuśarīraṃ niṣkālyā niḥsārya jale tyakṣyanti majjayiṣyanti |  
 111790 tasyāṃ kuṭyāmanyam tatkāyākāraśilāpratimārūpaṃ bhikṣuṃ  
 111791 pūjābhaktyādivyavahārapravartanāya kariṣyanti | dr̥ḍhatvādakṣuṇṇam mānasam  
 111792 bhaktamanaḥkalpita devatārūpaṃ | karmadhārayaḥ || 5 ||  
 111793  
 111794 anenaivam sadehena bhikṣurmukto vyavasthitaḥ |  
 111795 katham prabodhyate naṣṭam tadvihāre śarīrakam || 6 ||  
 111796  
 111797 evamuktarītyā muktaḥ | vihāre prāṇaceṣṭādivyāpāraviṣaye naṣṭam mṛtam || 6 ||  
 111798  
 111799 eṣā [evātivitatā māyeti pāṭhaḥ |] guṇamayī māyā durbodhena duratyayā |  
 111800 nityaṃ satyāvabodhena sukkenaivātivāhyate || 7 ||  
 111801

111802 praśnaṃ prāsaṅgikamuktṛvā prastutamevāvalambate-eṣetyādinā | durbodhena  
 111803 bhrāntiparamparāhetuvikṣepaśaktyā | ativāhyate nirasyate || 7 ||  
 111804  
 111805 asatyeva kṛtārambhā hemnaḥ kaṭakatā yathā |  
 111806 pratibhāsaviparyāsamātrakāraṇakodayā || 8 ||  
 111807  
 111808 asatī avidyamānaiva kṛtajagadārambhā | hemnaḥ kaṭakatayeve pratibhāsasya yo  
 111809 viparyāso'nyathābhāvastanmātrakāraṇako vibhramodayo yasyāḥ || 8 ||  
 111810  
 111811 paramātmani vāceyamitthaṃ māyānumīyate |  
 111812 taraṅgālīva payasi prekṣāmātravināśinī || 9 ||  
 111813  
 111814 vācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyaṃ ityādidṛṣṭāntaśrutivācā  
 111815 dārṣṭāntikamāyāpi itthamanṛtasvabhāvaivānumīyate || 9 ||  
 111816  
 111817 jño hi dṛṣyatayā dīrghasvapnātsvapnāntaraṃ vrajet |  
 111818 evaṃ jīvatvamāyāti vivekātsarvamātmadṛk || 10 ||  
 111819  
 111820 jñāḥ paramātmā evaṃ avivekājjīvatvamāyāti sa ca svavivekātsarvamātmēti  
 111821 paśyatītyātmadṛk cinmātraḥ pariśiṣyata ityārthaḥ || 10 ||  
 111822  
 111823 yo yasya pratibhāsaḥ syādātmaiva sa svabodhataḥ |  
 111824 sa evodeti śaṃsāraḥ karaṅjavanagulmadṛk [gulmadhṛgiti pāṭhaḥ || || 11  
 111825 ||  
 111826  
 111827 saḥ svabodhata ātmaiva | abodhatastu sa eva śaṃsārātmanā udeti || 11 ||  
 111828  
 111829 pratyekaṃ bhūtamuditam kṛtaṃ śaṃsāramaṇḍalam |  
 111830 bhikṣoḥ svapnāntara iva parāṃ bhaṅgimivāmbhasaḥ || 12 ||  
 111831  
 111832 bhūtaṃ prāṇinikāyaṃ prati pratyekaṃ śaṃsāramaṇḍalaṃ bhrāntyā uditam kṛtam |  
 111833 yathā bhikṣoḥ svapnāntare ambhaso bhaṅgi āvartatarāṅgādivibhāgamiva vidhītyārthaḥ  
 111834 || 12 ||  
 111835  
 111836 prastutaḥ padmajādeva jagatsvapno yathoditaḥ |  
 111837 tathaivāsvacchacittottho rūḍhaḥ sarvajanaṃ prati || 13 ||  
 111838  
 111839 samaṣṭerhiraṇyagarbhasya manomātranirmānatvādayaṃ sargaḥ svapna eva cedvyaṣṭerapi  
 111840 tathaiva bhavitumarhati | asvacchacittādutthita iti paraḥ sthira iva bhāsata  
 111841 ityāha-prastuta  
 111842 iti || 13 ||  
 111843  
 111843 pitāmahavadābhāti sargaḥ svapnavilāsavat |  
 111844 pratyekamuditastena brahmāṇḍānīva koṭīsaḥ || 14 ||  
 111845  
 111846 cittaśuddhau tu pitāmahasyeva pitāmahavat svapnavilāsavadasatya ābhāti tena  
 111847 tādṛśabhānena jñāyate | pratyekamayaṃ brahmāṇḍānīva koṭīsa udita iti niścīyata  
 111848 ityārthaḥ || 14 ||  
 111849  
 111850 sphuranyathā tathā vāsmiñjīvaḥ paśyati vibhramam |  
 111851 hṛdaye'yaṃ samarthaṃ ca svapnavaddīrghamāntaram || 15 ||  
 111852  
 111853 ayaṃ jīvo vyaṣṭiprapañcarūpeṇa samaṣṭiprapañcarūpeṇa vā  
 111854 sādharmaṇaprapañcarūpeṇa pratyekamasādhāraṇaprapañcarūpeṇa vā yathā tathā vā  
 111855 sphurannastu tathāpi hṛdaye pratibhānasamartha dīrgha vibhramaṃ paśyatīti sa  
 111856 svapnavanmithyaivetyārthaḥ || 15 ||  
 111857  
 111858 citsattāmātramāsādyā pratīticcyutamātrataḥ |  
 111859 jarāmaraṇaduḥkhānāṃ kvacidbhājanatām gataḥ || 16 ||  
 111860  
 111861 dīrghasvapnadarśane nimittamāha-citsattāmātramiti | tattvataḥ  
 111862 pratīteścyutamāvṛttaṃ tāvanmātrataścitsattāmātramāsādyā āśritya  
 111863 kvacitkasmimściddevanaratiriyagādidehe || 16 ||  
 111864  
 111865 pātālaṃ brahmalokaṃ vā cittatsukṛtaśālinī |  
 111866 cittāṃśaspaṇḍamātreṇa kṛtvā kṛtveva saṃsthitā || 17 ||  
 111867  
 111868 tattatra svapne vicitrasukṛtaśālinī jīvacit svacittāṃśaspaṇḍamātreṇādhaḥ pātālaṃ vā  
 111869 ūrdhvaṃ brahmalokaṃ vā kṛtvā kṛtvā bhuñjānā saṃsthitetyārthaḥ || 17 ||

111870  
111871 citspandarūpiṇī jīvanāmarūpaṃ gatātmani |  
111872 anyatra ca viluṭhati gatvā saṃbhramahāriṇī || 18 ||  
111873  
111874 paramātmacideva prāṇakalpanayā tadadhīnaspandarūpiṇī bhūtvā taddvāreṇa  
111875 jīvanāmakaṃ rūpaṃ gatā sati ātmani dehākārasaṃbhramahāriṇī anyatra bahiṣca gatvā  
111876 viṣayākārasaṃbhramahāriṇī bhūtvā viluṭhati || 18 ||  
111877  
111878 citteti paramātmā na paramātmā na vā na kim |  
111879 jīvadehādīnāmno'sya pratibimbādivārhatā || 19 ||  
111880  
111881 astvevamasya bhrāntyā jīvādināmarūpabhedastathāpi paramātmaiva iṣaḥ  
111882 adhyāsaśairapyadhiṣṭhānasyānyatvāyogāditi paramapurūṣārthaphalaṃ  
111883 jīva brahmaikyam dṛḍhīkaroti-cittetīti | pratyagātmā  
111884 cittetyupādhyākārabhrāntimātrāparādhātkiṃ paramātmā brahma na paraṃ vā brahma  
111885 kiṃ ātmā pratyagātmā na kimasya brahmaṇo mukhasya darpaṇe  
111886 pratibimbanādivaupādhi kajīvanāmno devadattayajñadattāderdehanāmna  
111887 ādipadātprāṇavākcaḥ surādīnāmnaścāhartā na kiṃtu abhede'pyupādhi vaśātsarvaṃ  
111888 saṃbhavatyeva | tathā ca śrutiḥ sa eṣa iha praviṣṭa ānakhāgrebhyaḥ prāṇanneva prāṇo  
111889 nāma bhavati vadanvāk paśyaṃścaḥ śṛṇvan śrotraṃ manvāno mana iti  
111890 tānyetasya karmanāmānyeva iti || 19 ||  
111891  
111892 brahmaṇyeva paraṃ brahma jagaddṛṣṭyaiva saṃsthitam |  
111893 śuddhākāśamivākāśe jale jalamivāmalam || 20 ||  
111894  
111895 evamaikyadarśane jagaddṛṣṭyā vyavahāradṛṣṭyaiva paraṃ brahma brahmaṇyeva  
111896 saṃsthitam kiṃ punaḥ paramārthadṛṣṭyā samūlopādhibādhe tadvācyamiti bhāvaḥ || 20 ||  
111897  
111898  
111899 loka brahmaṇa evāyaṃ jagadrūpeṣu tiṣṭhati |  
111900 bibhetyanyatayā bodhātpratibimbādivārbhakaḥ || 21 ||  
111901  
111902 kiṃ ca darpaṇādaḥ mukhādantyantaminne mukhasya sthitāvanyathābhrāntisaṃbhāvanāpi  
111903 syāt | ayaṃ jīvalokaḥ svātmabhūtas yābhayasya brahmaṇa eva mūrtāmūrtātmakeṣu  
111904 jagadrūpeṣu tiṣṭhatīti na tatsaṃbhāvanāpi tathāpi anyatayā ātmanyatiriktamānyanmama  
111905 bhaya heturastīti bodhādbibhetītyāścaryamityarthaḥ || 21 ||  
111906  
111907 spande'spandīkṛte ceha svataḥ saṃjñā vilīyate |  
111908 sāpyalaṃ pariṇāmena līyate'gnau gṛtaṃ yathā || 22 ||  
111909  
111910 anyatābodhe ca buddhis pando heturīti buddhis pando samādhyabhyāseṇa aspandīkṛte  
111911 bhedabuddhilakṣaṇā saṃjñā svata eva buddhau vilīyate sā buddhirapyalaṃ  
111912 pūrṇabrahmākāreṇa caramasākṣātkāralakṣaṇapariṇāmenāgnau hutaṃ gṛtamiva  
111913 tadiddhe brahmaṇi vilīyata ityarthaḥ || 22 ||  
111914  
111915 citspanda eva citspande sarvātmani vijṛmbhitaḥ |  
111916 spandāspandau jṛmbhaṇādi kalpitam nātra vāstavam || 23 ||  
111917  
111918 bodhamātrāt katham kuddālakotidurbhedyam jagadvilīyata iti  
111919 cedavāstavacitspandamātratvādityāha-citspanda eveti || 23 ||  
111920  
111921 na spando'stīha nāspando naikatā vāpi na dvitā |  
111922 śuddham cinmātrasarvasvaṃ yathāivāsti tathā sthitam || 24 ||  
111923  
111924 kalpitamiti katham jñātamiti cettattvadṛśā tadadarśanādityāha-neti || 24 ||  
111925  
111926 sāreṇa tu vicāreṇa sarvaśabdārthayoḥ same |  
111927 cinmātrameva jñāte'yaṃ nāstītyapi na vidyate || 25 ||  
111928  
111929 sarvaśabdasya tadarthasya ca same ekarase svabhāve jñāte sati cinmātrameva  
111930 paramārthasatyam | nāstīti abhāvabhūto'pyayaṃ prapañco na vidyate dūre bhāva ityarthaḥ  
111931 || 25 ||  
111932  
111933 bhedavedanayodeti bhedāḥ prakṛtilāñchanam |  
111934 abhedabodhādakhile galite śiṣyate param || 26 ||  
111935  
111936 nānātaivāsya bodhena sa bodhastvanavekṣaṇāt |  
111937 pṛcchakaṃ caivamastyeva tasmānniḥśaṅkatā parā || 27 ||  
111938

111939 yathoktaiva vastusthitirna kenacidanyathākartu śakyeti vasiṣṭhaḥ pratijānīte-nānāteti |  
111940 evakārau bhinnakramau | he rāma tvaṃ abodhenaiva nānātāsi | sa tvamabodharūpāyā  
111941 nānātāyā anavekṣaṇāttu bodhaḥ pūrṇacidrūpa evāsi | asminnarthe yaṃ kaṃ ca prccha |  
111942 evamevāsti paramārthaḥ | tasmādeva tava mama anyasya ca parā niḥśaṅkatā  
111943 pratiṣṭhitetyarthaḥ || 27 ||  
111944  
111945 tataḥ svapno na jāgartirna suṣuptirna turyatā |  
111946 na bandhosti na mokṣosti nānyathākalkalpanātmakam || 28 ||  
111947  
111948 tatastādṛṣṇiḥśaṅkatābalādeva jāgradādisarvāvasthādvaitāpalāpaḥ pravṛtta  
111949 ityāha-tata iti || 28 ||  
111950  
111951 śāntirekā jagannāmnī śāntirevamavasthitā |  
111952 abodho'satya evātaḥ kva draṣṭṭadṛśyadarśanam || 29 ||  
111953  
111954 abodhavaśādeva draṣṭadṛśyādītripuṭījagat | yadā tvabodhaḥ asatya eva tadā  
111955 śuddhātmarūpā tacchāntirevaikā jagannāmnī | yataḥ sā śāntireva gacchatī sarvato  
111956 vyāpnotīti vyutpattyā evaṃ jagannāmayogyatayā vyavasthitā |  
111957 draṣṭṭadṛśyadarśanātmikā tripuṭī tu atyantāprasiddheti nāsau tadā  
111958 jagannāmnītyarthaḥ || 29 ||  
111959  
111960 spando'pyaspanda eva syānniḥsaṃkalpatayā ca te |  
111961 na spandāspandayorbhinnā saṃkalparahitaiva cit || 30 ||  
111962  
111963 nanu cittaprāṇādispandasya bodhamātreṇa kathaṃ nivṛttirīti  
111964 cettaddhetusaṃkalpakṣayādevetyāha-spanda iti || 30 ||  
111965  
111966 dvaitaikyavikalā [vikasadrūpa iti pāṭhaḥ] rūpasamkalpaścidabhāvanāt |  
111967 sa ca bhāvanamātreṇa gato brahmaiva śiṣyate || 31 ||  
111968  
111969 citaḥ abhāvanādadarśanāddvaitaikyādirūpasamkalpa udiṭaḥ sa ca bhāvanamātreṇa  
111970 darśanamātreṇa gata iti dvaitaikyarahitā cidbrahmaiva śiṣyata ityanvayaḥ || 31 ||  
111971  
111972 ciccandrābimbe saṃkalpakalaṅkaḥ sphuratīva yaḥ |  
111973 nāsau kalaṅkastadviddhi cidghanasya ghaṇaṃ vapuḥ || 32 ||  
111974  
111975 taddarśanaprakāramāha-ciccandrābimbe iti || 32 ||  
111976  
111977 cidghanasya na sannāsansthīyatām yattate pade |  
111978 ityadoṣamahābodhasārasaṃgrahaṇaṃ kṛtam [kuru iti  
111979 pāṭhaścedvyākhyānugunaḥ syāt] || 33 ||  
111980  
111981 nāsau kalaṅka ityarthe yuktimāha-cidghanasyeti | tvayā cidghanasya tate pade  
111982 sthīyatām | yadyasmātpūrṇabhāvāvasthānātsaṃkalpādistvadaikarasyamāpannaḥ  
111983 pṛthaṅ na san tvadātmanā ca san bhavati iti anayaiva yuktyā  
111984 sarvavastūnāmātmaikarasyasaṃpāḍakanirdoṣabodhasārasaṃgrahaṇaṃ  
111985 samyagavalambanaṃ kuru || 33 ||  
111986  
111987 ciccandrābimbāsaṃkalpakalaṅkāmr̥tavigrahaḥ |  
111988 tvayā bhavyena saṃspr̥ṣṭo bhāvābhāvākṣayātmanā || 34 ||  
111989  
111990 he ciccandrābimba he asaṃkalpakalaṅka | bhāvābhāvākṣayātmanā bhavyena tvayā  
111991 saṃspr̥ṣṭaḥ sarvopī padārthaḥ amṛtavigrahaḥ saṃpadyate | aho te  
111992 mātmyamītyarthaḥ || 34 ||  
111993  
111994 bhāvābhāvādikalanāṃ nītvā cinmayatām citaḥ |  
111995 samollāsavilāsāntaḥ samāśvasa yathāsukham || 35 ||  
111996  
111997 citaḥ samollāsavilāsasyāntaḥ samyagāśvasa viśrāntiṃ bhaja || 35 ||  
111998  
111999 spandāspandau kalpanākalpanā vā cittāmnāyo viddhi nāmābdhināmnā |  
112000 sarvākārā nirvṛtiḥ śāntisattā pūrṇāpūrṇe hyekamevāsthiteti || 36 ||  
112001  
112002 he rāma tvaṃ abdhināmnā ānandasamudrākhyena svarūpeṇa sthitaḥ san spandāspandau  
112003 kalpanā saṃkalpaḥ akalpanā vikalpo veti yāvāṃścittāmnāyaścittabhrāntibhedaḥ sa  
112004 sarvopī sarvākārā nirvṛtiḥ sukhaikarasā śāntisattaiva tathā tathā āsthitā | ime ca  
112005 pūrṇāpūrṇe daśe ekameva me svarūpamīti viddhi || 36 ||  
112006  
112007 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0

112008 brahmaikyapratipādanaṃ nāma saptaśaṣṭitamahaṃ sargaḥ || 67 ||  
112009  
112010 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
112011 brahmaikyapratipādanaṃ nāma saptaśaṣṭitamahaṃ sargaḥ || 67 ||  
112012  
112013 aṣṭaśaṣṭitamahaṃ sargaḥ 68  
112014  
112015 śrīvāsiṣṭha uvāca |  
112016  
112017 suṣuptamaunavānbhūtvā tyaktvā cittavilāsitām |  
112018 kalanāmalanirmuktastiṣṭhāvaṣṭabdhataṭpadaḥ || 1 ||  
112019  
112020 maunaṃ caturvidhaṃ tvatra lakṣaṇairupavarṇyate |  
112021 suṣuptamaunaṃ tatrāpi turyātītapratiṣṭhitam ||  
112022  
112023 cittavilāsitām cittasya svābhāvikapravṛttīyanusāritām || 1 ||  
112024  
112025 śrīrāma uvāca |  
112026  
112027 vāṇvaunamakṣamaunaṃ ca kāṣṭhamaunaṃ ca vedḍṛyaham |  
112028 suṣuptamaunaṃ mauneśa brahmanbrūhi kimucyate || 2 ||  
112029  
112030 vāgādīnāṃ maunaṃ saṃyamaḥ | kāṣṭhamiva maunaṃ kāṣṭhamaunaṃ | sarveṣu mauneṣu  
112031 īśiṣe samartho bhavasīti mauneśa || 2 ||  
112032  
112033 śrīvāsiṣṭha uvāca |  
112034  
112035 dvividhaṃ procyate rāma munirmunivarairiha |  
112036 ekaḥ kāṣṭhatapasvī syāj्jīvanmuktastathetaraḥ || 3 ||  
112037  
112038 dvividhā iti | tvadviditānāṃ trayāṇāṃ kāṣṭhatapasvināṃ  
112039 tārataṃyabhedānāmanātmaññatayā ekakoṭītaiveti bhāvaḥ || 3 ||  
112040  
112041 abhāvitāyāṃ śuṣkāyāṃ kriyāyāṃ baddhannīscayaḥ |  
112042 haṭhājñitendriyagrāmo muniḥ syātkāṣṭhatāpasaḥ || 4 ||  
112043  
112044 tameva prakāṭayati-abhāvitāyāmiti | bhāvitamātmatattvaparyālocanaṃ  
112045 tacchūnyāyāṃ śuṣkāyāṃ tadanubhavarasaśūnyāyāṃ  
112046 kṛcchracāndrāyaṇādikriyāyāṃ || 4 ||  
112047  
112048 yathābhūtamidaṃ buddhvā bhāvitātmātmani sthitaḥ |  
112049 lokopamopi tṛpto'ntaryaḥ sa muktamuniḥ smṛtaḥ || 5 ||  
112050  
112051 vyavahāre itaratapasvilokopamo'pyantarniratiśayānandāsvādatṛptaḥ || 5 ||  
112052  
112053 etayoryo bhavedbhāvaḥ śāntayormunināthayoḥ |  
112054 cittanīscayarūpātmā maunaśabdena sa smṛtaḥ || 6 ||  
112055  
112056 prakṛtyarthaṃ vyutpādyā pratyayārtha vyutpādayati-etayoriti || 6 ||  
112057  
112058 catusprakāramāhustaṃ maunaṃ maunavido janāḥ |  
112059 vāṇmaunamakṣamaunaṃ ca kāṣṭhaṃ sauṣuptameva ca || 7 ||  
112060  
112061 tatrādyam tredhā vibhajya catusprakāram maunaṃ munaya āhurityarthaḥ || 7 ||  
112062  
112063 vāṇmaunaṃ vacasāṃ rodho balāhindriyanigrahaḥ |  
112064 akṣamaunaṃ parityāgaśceṣṭānāṃ kāṣṭhasaṃjñakam || 8 ||  
112065  
112066 teṣāṃ pratyekaṃ lakṣaṇānyāha-vāṇmaunamityādinā | indriyanigraho'kṣamaunaṃ ||  
112067 8 ||  
112068  
112069 manomaunaṃ pañcamaṃ ca tanmṛtau kāṣṭhatāpase |  
112070 bhāve suṣuptamaunākhyam jīvanmukto'nujīvati || 9 ||  
112071  
112072 evaṃ vibhāgaparyālocane manomaunamapi pañcamaṃ yadyapi sambhavati tathāpi tat  
112073 kāṣṭhatāpase mṛto mūrccḥasusūptyoreva sambhavati nānyadeti tattairna  
112074 pariṇāṇitamityarthaḥ | tvartḥe caḥ | bhāve ātmatattvānubhave || 9 ||  
112075  
112076 triṣu maunaviśeṣeṣu viśayaḥ kāṣṭhatāpasaḥ |

112077 suṣuptamaunāvasthāyām sā turyā saiva muktadhīḥ || 10 ||  
112078  
112079 viṣayaḥ adhikṛtaḥ | turyā caturthī | mukteṣu jīvanmukteṣu dhīyata iti muktadhīḥ || 10 ||  
112080  
112081 vānmaunaṃ maunamityetatsiddhaṃ tacca manaḥ kila |  
112082 malinaṃ jīvabandhāya tatrasthaḥ kāṣṭhatāpasah || 11 ||  
112083  
112084 yadyapi triṣu mauneṣu maunatvaṃ siddhaṃ tathāpi tāni  
112085 malinamanodṛḍhaniścayarūpāṇyeveti jīvasya bandhāyaivetyāha-vāgiti || 11 ||  
112086  
112087 asmatsaṃsmaraṇaṃ vāpi dṛśyaṃ vānmayamasprśan |  
112088 apaśyanneva paśyan hi kāṣṭhamaunī tu tiṣṭhati || 12 ||  
112089  
112090 tarhi tadvānkāṣṭhatāpasah samādhau kathaṃ tiṣṭhati tadāha-asmaditi |  
112091 balānmanonigraheṇāntaraspado'haṃbhāvasya saṃsmaraṇamanusaṃdhānamasprśan  
112092 bahirapi dṛśyaṃ rūpaprapaṇcaṃ vānmayam nāma prapaṇcaṃ  
112093 cāsprśānnajñānāvṛtamātmānamapaśyanneva suṣuptāviva  
112094 nityātmadṛgvilopābhāvādbhāsmacchannāgnivatsākṣimātraajyotiṣā  
112095 paśyaṃstiṣṭhatītyarthaḥ || 12 ||  
112096  
112097 prasphuraccittakalanametanaunatrayaṃ smṛtam |  
112098 bhavanti mauninastatra na tajjñāstatsthalīlayā || 13 ||  
112099  
112100 vyutthānakāle tvetanaunatrayaṃ prasphuraccittacalanameva | tatra prāktanāstrayo maunino  
112101 bhavanti tajjñāstu cittabādhāna tatsthanirodhavyutthānādilīlayā tatra bhavantītyarthaḥ  
||  
112102 13 ||  
112103  
112104 nātropādeyatājñānametanmaunatrāye kila |  
112105 līlayā kathitaṃ tena tajjñāḥ kupyantu vā na vā || 14 ||  
112106  
112107 athavā tatsthalīlayetyasya pūrṇātmasthitilīlayā | tajjñāstucchapṛāktanamaunatrāye  
112108 bandharūpamevedaṃ nirasyamiti tu kupyantu cidānandavilāsa eveti buddhyā na vā kupyantu  
112109 tathāpi teṣāmatropādeyatājñānameva nāstītyarthe tātparyamityāha-nātreṭi || 14 ||  
112110  
112111 idaṃ suṣuptamaunaṃ tu jīvanmuktamitisthitam |  
112112 apunarjanmano jantoḥ śṛṇu śravaṇabhūṣaṇam || 15 ||  
112113  
112114 jīvanmuktānāṃ mitiranubhavastatra sthitam | jantorbhavatīti śeṣaḥ | atastvamapi śṛṇu ||  
112115 15 ||  
112116  
112117 nātra saṃyamate prāṇastrividho nāpi yojyate |  
112118 nollasyante na glāyante samastendriyasaṃvidāḥ || 16 ||  
112119  
112120 tattvadarśane siddhe ayatnenaiva tatsiddhyatīti na pūrvamaunakleśasāpekṣatetyāha##-  
112121 nirodhakleśena na glāyante || 16 ||  
112122  
112123 nānātākalaneyaṃ ca na valgati na śāmyati |  
112124 ceto na ceto nāceto na sannāsanna cetarat || 17 ||  
112125  
112126 tasya jñānabādhitaṃ cittaṃ kathamavatiṣṭhate tadāha-ceta iti || 17 ||  
112127  
112128 avibhāgamanabhyāsaṃ yadanādyantamāsthitaṃ |  
112129 dhyāyato'dhyāyataścaitatsauṣuptaṃ maunamucyate || 18 ||  
112130  
112131 vibhājakavikalpakṣayāttāratamyavibhāgābhāvāccāvibhāgam |  
112132 ataevānabhyāsamabhyāsanirapekṣam | aparicchinnātmarūpatvādanādyantam || 18 ||  
112133  
112134 yathābhūtamidaṃ buddhvā jagannānātvavibhramam |  
112135 yathāsthitaṃ saṃdehaṃ sauṣuptaṃ maunameva tat || 19 ||  
112136  
112137 jagaditi nānātvavibhramo yasmīṃstat idaṃ ātmatattvaṃ yathāsthitaṃ buddhvā || 19 ||  
112138  
112139 anekasaṃvidrūpātma śivenaivedamātataṃ |  
112140 ityāsthitaṃ manantaṃ yatsauṣuptaṃ maunamucyate || 20 ||  
112141  
112142 anekadhā saṃvidrūpānāmātmā yaḥ śivastenaivātataṃ pūrṇaṃ āsthitabhavasthānaṃ  
112143 yattadityarthaḥ || 20 ||  
112144



112145 ākāśaṃ naiva cākāśaṃ sarvamasti ca nāsti ca |  
 112146 iti cittam samaṃ śāntaṃ yattanmaunaṃ suṣuptavat || 21 ||  
 112147  
 112148 śūnyarūpatvābhāvānnaiva cākāśe || 21 ||  
 112149  
 112150 sarvaśūnyaṃ nirālambaṃ śāntivijñaptimātrakam |  
 112151 na sannāsaditi yasyāmāsitaṃ maunamuttamam || 22 ||  
 112152  
 112153 yasyāṃ jīvanmuktadaśāyāmāsitamavasthānam || 22 ||  
 112154  
 112155 bhāvābhāvādaśādeśaviśeṣairvitathoththitaiḥ |  
 112156 saṃvido yadanābhāsaṃ maunaṃ paramaṃ viduḥ || 23 ||  
 112157  
 112158 bhāvābhāvādiviśeṣaiḥ saṃvido'nābhāsaḥ avivartaḥ || 23 ||  
 112159  
 112160 atyantamasataivāntaścetasā'vṛttirūpiṇā |  
 112161 yadanāvartanaṃ saṃvidvṛttestanmaunamakṣayam || 24 ||  
 112162  
 112163 bādhitatvādatyantamasataiva || 24 ||  
 112164  
 112165 nāhamasmi na cānyo'sti na mano na ca mānasam |  
 112166 iti saṃvidasaṃvittiravicchinātimaunitā || 25 ||  
 112167  
 112168 mānaṃ vikalpanam | iti bādhitasya saṃvidā asaṃvittirapratibhāsaḥ || 25 ||  
 112169  
 112170 ahamasmi jagatyasminsvasti śabdārthamātrakam |  
 112171 sattāsāmānyameveti saṣṣuptaṃ maunamucyate || 26 ||  
 112172  
 112173 svasti anāmayaṃ śabdārthamātrakam sarvaṃ sattāsāmānyameva || 26 ||  
 112174  
 112175 yasmātsaṃvidameva syātsvānyādikalānā kutaḥ |  
 112176 anantameva saṣṣuptaṃ sarvaṃ maunamatastatam || 27 ||  
 112177  
 112178 yasmāddhetoḥ amā sarvabādhakasvākāracaramavṛttipramāśūnyā tāmapi grasantīva  
 112179 syāttasmātsvasya anyasya ādipadādbhedasya ca || 27 ||  
 112180  
 112181 suṣuptamaunamedamanantatvātpṛabodhavat |  
 112182 turyamevāmalaṃ viddhi turyātītamathāpi ca || 28 ||  
 112183  
 112184 avidyābādhātturya tadbādhakavṛttināmapi bādhātturyātītam || 28 ||  
 112185  
 112186 saṣṣuptaikasayādhānastathā turyasamādhikāḥ |  
 112187 turyātītasamādhirvā jāgratyapi bhavanti vai || 29 ||  
 112188  
 112189 prāguktasaptavidhajñānabhūmikānāṃ madhye pañcamyādaya etāstisro bhūmikāḥ  
 112190 samādhibhedarūpāḥ jāgrati apīśabdātsvapnasthe'pi tattvavidi paryāyeṇa bhavantītyāha##-  
 112191 || 29 ||  
 112192  
 112193 turyastha eva sakalāmalaśāntivṛttirjāgratyapi vyavaharannipuṇaṃ samantāt |  
 112194 nityaṃ sadeha uta vāpi videha eva brahmannabhobhavata eva kilāsti sādho || 30 ||  
 112195  
 112196 he brahman brahmabhūta he sādho jāgrati samantānnipuṇaṃ vyavaharansadeho'pi uta vā  
 112197 tyaktavyavahāraḥ samādhistho'pi jīvanmuktaḥ sakalāmalaśāntivṛttinīyaṃ turyastha eva  
 112198 tathā videha eva | iyaṃ ca sthitiḥ sthūlasūkṣmākāradvayabādhānābho bhavatīti  
 112199 nabhobhavan yastasyaivāsti nānyasyetyarthaḥ | athavā nabha ityapi saṃbodhanameva | iyaṃ  
 112200 sthitistathā bhavata evāsti nānyasyetyarthaḥ | athavā bhavatastavaivāstīti rāmaṃ prati  
 112201 siddhavatkāroktiḥ || 30 ||  
 112202  
 112203 oṃmityudastabhavavāsanamekamāssva na tvaṃ na cāhamapi nānyadihāsti satyam |  
 112204 sarvaṃ ca vidyata itīha kilāntarābhaṃ jñastiṣṭha cidgaganakośakalaikaniṣṭhaḥ || 31 ||  
 112205  
 112206  
 112207 he rāma tvaṃ oṃmiti māṇḍūkyopaniṣaduktarītyā  
 112208 virāḍādipādamātrāpravilāpanenodastabhavavāsanamekaṃ turyarūpamāssva | sarvaṃ ca  
 112209 vidyata itīha kila yatprasiddhaṃ tat āntaro nāḍyantarānubhūyamānaḥ svapnastadābhaṃ  
 112210 buddhvā jño jīvanmuktastvaṃ cidgaganakośakalaikaniṣṭhastiṣṭhetyarthaḥ || 31 ||  
 112211  
 112212 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 112213 mahāmaunayatnopadeśo nāmāṣṭaṣaṣṭitamahā sargaḥ || 68 ||

112214  
 112215 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 112216 mahāmaunayatnopadeśo nāmāṣṭaṣaṣṭitamah sargaḥ || 68 ||  
 112217  
 112218  
 112219 ekonasaptatitamah sargaḥ 69  
 112220  
 112221 śrīrāma uvāca |  
 112222  
 112223 kutaḥ śatatvamāyātaṃ rudrāṇāṃ munināyaka |  
 112224 ye gaṇāste tu ye rudrā uta neti vadāśu me || 1 ||  
 112225  
 112226 gaṇānāmapi rudratvaṃ muktānāmaicchikī sthitiḥ |  
 112227 yogātprāṇasya vilayo mṛtestūdbhūtirucyate ||  
 112228  
 112229 prāpya tām brahmahaṃsehaṃ rudratām sarva eva te | samājagmurvirejuśca  
 112230 rudrāṇāmuttamaṃ śataṃ || iti śatānāmapyuttamarudratā prāguktā taduttarasarge ca  
 112231 rudrājñayā teṣu teṣu deheṣu prārabdhaśeṣaṃ bhuktavatām teṣāṃ | tatra bhuktvā ciraṃ  
 112232 bhogānprāpya rudrapuraṃ tataḥ | gaṇatāmāvasaṃtaste sthāsyanti saparicchadāḥ ityuktaṃ  
 112233 tatra rudrecchayā śatarudramūrtināṃ gaṇatvamekaiva rudramūrtiriti saṃdehāno rāmaḥ  
 112234 pṛcchati-kuta iti | rudrāṇāṃ śatatvaṃ kuta āgatam | kiṃ gaṇaiḥ saha  
 112235 parigaṇanāduta tadvyatiriktarudrāṇāmeva parigaṇanāt | evārthe tuśabdaḥ | ye  
 112236 gaṇāstvayoktāsta eva ye rudrā uktāste uta na | anye eva rudrā ityārthaḥ || 1 ||  
 112237  
 112238 śrīvāsiṣṭha uvāca |  
 112239  
 112240 svapnānāṃ bhikṣuṇā dṛṣṭaṃ śataṃ śataśarīrakam |  
 112241 sarvamuddeśato jñātaṃ tata uktaṃ na tanmayā || 2 ||  
 112242  
 112243 tatra prathamakalpamevāvalambya vasiṣṭha uttaramāha-svapnānāmiti | uddeśataḥ  
 112244 prāgvarṇitatattajjanmādiprastāvatastvayā jñātameva tatastanmayā rudraśatasamkhyāne  
 112245 nāmato viśiṣṭya noktam || 2 ||  
 112246  
 112247 ya ākāraśca te svapne tattadgaṇaśataṃ smṛtam |  
 112248 tadetadrudraśatakaṃ rudrā api gaṇā vidhau || 3 ||  
 112249  
 112250 bhikṣusvapne ye jīvaṭādyākārāstadākāramevotsargato gaṇaśatamiti smṛtam |  
 112251 tadevaitadrudraśatakamapi bhogaiśvaryasāmyādrudrāṃśatvācca bhavati | nanu gaṇā iti  
 112252 rudrasya sevakāḥ pārṣadā ucyante te kathaṃ mukhyarudrāḥ syuḥ |  
 112253 svāmibhṛtyabhāvayorviruddhayorekatrāsaṃbhavāt | kiṃ ca śatatamasya  
 112254 mukhyarudratvādgaṇatvābhāvādgaṇaśatamityuktiścānupapannaiveti cettatrāha-rudra  
 112255 apīti | te śataṃ svayaṃ rudrā api pūrvasiddhasyeśvarakoṭibhūtarudrasya paricaryādividhau  
 112256 gaṇā eva bhavanti | teṣāṃ karmaphalabhogaiśvaryaprāptestadadhīnatvādityārthaḥ || 3 ||  
 112257  
 112258 śrīrāma uvāca |  
 112259  
 112260 ekasmādbhagavaṃścittātkathaṃ cittaśataṃ kṛtam |  
 112261 tatsvapnakṛtarudreṇa dipāddipaśataṃ yathā || 4 ||  
 112262  
 112263 bodhayitvā tu taṃ bhikṣuṃ cetasa cetanena ca ityādinā bhikṣusvapprakṛtena śatatamena  
 112264 rudreṇa svacittacaitanyadānena bhikṣvādināṃ bodhanaṃ yatprāguktaṃ  
 112265 tadanyatrādarśanādasambhāvayan rāmaḥ pṛcchati-ekasmāditi || 4 ||  
 112266  
 112267 śrīvāsiṣṭha uvāca |  
 112268  
 112269 nirāvaraṇasadbhāvā yadyathā kalpayanti hi |  
 112270 tattathānubhavantyeva rasāvaraṇasaṃvidāḥ || 5 ||  
 112271  
 112272 anīśvareṣvajñeṣu tadadarśane'pi īśvareṣu mukteṣu na tadasambhāvanā yukteti  
 112273 pariharati-nirāvaraṇeti | jñānaiśvaryeṇa nirāvaraṇā yogaiśvaryeṇa sadbhāvāḥ  
 112274 satyasamkalpāḥ | raso vai saḥ rasaṃ hyevāyaṃ labdhvānandī bhavati iti śruteḥ | raso  
 112275 bhūmānandastaṃ āsamantātsamkalpikārthasattālābhāya vṛṇoti svīkaroti tathāvidhā  
 112276 yā māyā pratibimbasaṃvit sārvañjñyasarvaśaktatvākhyā tadbālādityārthaḥ || 5 ||  
 112277  
 112278 sarvātmanaḥ sarvagatvādyadyathā yatra bhāvyaḥ |  
 112279 tathānubhūyate tatra tattathā jñatayā dhiyā || 6 ||  
 112280  
 112281 sārvaṭmyabalādapi teṣāṃ sarvabhāvitārthasiddhirityāha-sarvātmana iti || 6 ||  
 112282

112283 śrīrāma uvāca |  
 112284  
 112285 kapālamālābharaṇo bhasmaśālī digambaraḥ |  
 112286 śmaśānanilayo brahmankāmukaśca kimīśvaraḥ || 7 ||  
 112287  
 112288 evamaiśvarye sati hariharādayaḥ kimartham  
 112289 mānuṣayonyādyavatāraśmaśānavāsādikadarthanām svasya kalpayanti śubhameva kuto  
 112290 na kalpayantītyāśayena rāmaḥ pṛcchatikapāleti | bhasmanā śālate śobhate tacchīlaḥ |  
 112291 īśvaraḥ sarvaśaktisaṃpanno'pi san kiṃ kimarthamevāste ityārthaḥ || 7 ||  
 112292  
 112293 śrīvasiṣṭha uvāca |  
 112294  
 112295 maheśvarāṇām siddhāṇām jīvanmuktaśarīriṇām |  
 112296 na kriyāniyamo'stiha sa hyajñasyaiva kalpitaḥ || 8 ||  
 112297  
 112298 kriyāḥ śāstrīyā eva maṅgalarūpā eva sukhabhogaphalā eva kāryā iti na niyamasteṣām  
 112299 vidhikiṃkaratvābhāvāt | ajñadṛkprasiddhamaṅgalānāmapi sarveṣām tattvadṛśā  
 112300 amaṅgalatamatvāviśeṣāt | aśubhakarmābhāvena duḥkhasāmagryāpi teṣām  
 112301 duḥkhabhogānudayātsarvasya sukhārūpatvāviśeṣācceti bhāvaḥ || 8 ||  
 112302  
 112303 ajñastu [ajñāḥ tuditacittatvāt ityapi vigrahaḥ keśāñcana saṃmataḥ sa ca  
 112304 ṭīkākartrasaṃmatatvādādarśāntareṣvapyalabdhatvādayuktatvācca  
 112305 nādṛto'smābhiḥ |] ditacittatvātkriyāniyamanaṃ vinā |  
 112306 gacchannyāyena mātṣyena paraṃ duḥkhaṃ prayāti hi || 9 ||  
 112307  
 112308 sujñāstviṣṭeṣvāniṣṭeṣu na nimajjanti vastuṣu |  
 112309 yatendriyatvādbuddhatvānnirvāsanatayā tathā || 10 ||  
 112310  
 112311 ditacittatvāt rāgadveṣalobhādidoṣasahasrakhaṇḍitacittatvānmātṣyena matsyeṣu  
 112312 prasiddhena durbalasvaparaajātigrasananyāyena gacchan kriyāniyamanaṃ vinā paraṃ janma  
 112313 paraṃparānarakādiduḥkhaṃ prayāti | hi iti śāstraprasiddhau || 9 || 10 ||  
 112314  
 112315 kākatāliyavadrūḍhām kriyām kurvanti te sadā |  
 112316 na kurvantiyapi vai kiṃcinnaīśām kvacidapi grahaḥ || 11 ||  
 112317  
 112318 rūḍhām akasmātprādurbhūtām | grahaḥ āsaṅgaḥ || 11 ||  
 112319  
 112320 kākatāliyato viṣṇurevaṃkarmoditaḥ purā |  
 112321 evaṃkarmā trinayana evaṃkarmāmbujodbhavaḥ || 12 ||  
 112322  
 112323 evaṃkarmā mānuṣyādi janmakarmā || 12 ||  
 112324  
 112325 na nindyamasti nānindyaṃ nopādeyaṃ na heyatā |  
 112326 na cātmiyaṃ na ca paraṃ karma jñaviṣayaṃ kvacit || 13 ||  
 112327  
 112328 na heyatā kasyaciditi śeṣaḥ | ātmiyaṃ svavarṇāśramocitam | paraṃ tadanyat | jñāḥ  
 112329 siddhāstānviśiṇoti badhnātīti viṣayastathāvidham na kvacidityārthaḥ || 13 ||  
 112330  
 112331 agnyādinām yathauṣṇyādi sargādaḥ rūḍhimāgatam |  
 112332 harādinām tathā karma dvijātīnām ca jātayaḥ || 14 ||  
 112333  
 112334 tarhi katham harasya prasiddhaharacaritraveṣakriyāniyamo harervā taccaritraveṣādiniyamo  
 112335 bhavadādinām ca brāhmaṇottamacaryāniyamaḥ | kākatāliyanāyāye  
 112336 tadaghaṭanādityāśaṅkyāha-agnyādināmiti | jātayastattajjātyucitakarmaniyamaḥ |  
 112337 mukhyeśvarecchārūpānādinīyatireva tadvyavasthāpiketyārthaḥ || 14 ||  
 112338  
 112339 sarge prarūḍhimāyāte saṃketavaśataḥ pṛthak |  
 112340 anubhūtiphalāścaryāḥ kalpitāḥ kalpitāḥ svayam || 15 ||  
 112341  
 112342 ajñānām tu caryā nāgnyādikriyāvanniyatāḥ sargādāvabhivyaktāḥ kiṃtu sarge  
 112343 rūḍhimāyāte sati tattadvarṇādivibhāgasamketavaśataḥ pṛthak  
 112344 aihikapāralaukikasukhaduḥkhānubhūtiphalāḥ śāstrīyāḥ svābhāvikyāśca  
 112345 rāgādivaśātsvayaṃ kalpitā iti vaiśamyamityārthaḥ || 15 ||  
 112346  
 112347 videhamuktaviṣayaṃ turyamaunamato mayā |  
 112348 noktaṃ tava paraṃ maunaṃ sadehasya raghūdvaha || 16 ||  
 112349  
 112350 evaṃ praśnaṃ samādhāya prastuteṣu mauneṣu vaktavyaśeṣaṃ darśayati-videheti |  
 112351 sadehasya prasiddhāccaturvidhamaunātparaṃ tava noktaṃ tacchṛṇviti pareṇānvayaḥ || 16

112352 ||  
 112353  
 112354 khādapyatitarāmacchamātmākāśaṃ cidātmakam |  
 112355 tattāprāptiḥ paraṃ śreyāḥ sā kathaṃ prāpyate śṛṇu || 17 ||  
 112356  
 112357 tattāyāstadbhāvasya prāptiḥ paraṃ śreyo mokṣaḥ || 17 ||  
 112358  
 112359 samyagjñānāvabodhena nityamekasamādhinā |  
 112360 saṃkhyayaivāvabuddhā ye te smṛtāḥ sām̐khyayoginaḥ || 18 ||  
 112361  
 112362 tatprāptau sām̐khyayogāvupāya iti varṇayiṣyansām̐khyayogino lakṣayati-samyagiti |  
 112363 saṃkhyayā vivekavicāraprayuktarājayogena || 18 ||  
 112364  
 112365 prāṇādyanilasamśāntau yuktyā ye padamāgatāḥ |  
 112366 anāmayamanādyantaṃ te smṛtā yogayoginaḥ || 19 ||  
 112367  
 112368 karmayogino lakṣayati-prāṇeti | yuktyā prāgvarṇitahaṭhayogena || 19 ||  
 112369  
 112370 upādeyaṃ tu sarveṣāṃ śāntaṃ padamakṛtrimam |  
 112371 tatkecitsaṃkhyayā prāptāḥ kecidyogena dehataḥ || 20 ||  
 112372  
 112373 upādeyaṃ phalībhūtataṭtvasākṣātkāreṇa prāptavyam | sarveṣāṃ dvividhānāmapi  
 112374 yogināṃ | dehataḥ anenaiva dehena || 20 ||  
 112375  
 112376 ekaṃ sām̐khyam ca yogaṃ ca yaḥ paśyati sa paśyati |  
 112377 yatsām̐khyaiḥ prāpyate sthānaṃ paraṃ yogaistadeva hi || 21 ||  
 112378  
 112379 phalata etadeva sphuṭayati-yaditi || 21 ||  
 112380  
 112381 yatra prāṇamanovṛttiratyaṃtaṃ nopalabhyate |  
 112382 vāsanāvāgurotkrāntā tadviddhi paramaṃ padam || 22 ||  
 112383  
 112384 nanu vibhinnarūpayostayoḥ kuta ekaṃ phalaṃ tatrāha-yatrete |  
 112385 prāṇamanovṛttiyorubhayorapyātyantikavilayopalakṣitatvādubhayavāsanāvāgurotkrāntā  
 112386 sthitireva tatparamaṃ padam tata ityārthaḥ || 22 ||  
 112387  
 112388 vāsanāṃ cittamevāhuḥ kāraṇaṃ taddhi saṃsṛteḥ |  
 112389 tadakāraṇatāmeti vilīyobhayakarmasu || 23 ||  
 112390  
 112391 ekaphalatve odanasiddhau vahnijalayoriva sām̐khyayogayoḥ samuccayo yukto na vikalpa iti  
 112392 cettatrāha-vāsanāmiti |  
 112393 saṃsṛterbāhyāntaḥkāraṇaprāṇādiceṣṭāyāstadvāsanāpuñjātmakaṃ mana eva  
 112394 kāraṇaṃ tacca sām̐khyena yogena vā ekenaiva vilīya tattvajñānātmanā  
 112395 pariṇatamubhayoḥ kāraṇaprāṇayorapi karmasu vyāpāreṣu  
 112396 akāraṇatāmetītyekaikenobhayaphalasiddherna samuccaya ityārthaḥ || 23 ||  
 112397  
 112398 manaḥ paśyati vai dehaṃ bālo vetālakam yathā |  
 112399 svātmānaṃ vilayaṃ nītvā na bhūyastaṃ prapaśyati || 24 ||  
 112400  
 112401 dehāhaṃtādarśanapūrvikaiva sarvā saṃsṛtīstanmūlaṃ manastacchāntau  
 112402 sarvasaṃsṛtisāntirupapannetyāha-mana iti || 24 ||  
 112403  
 112404 mano mudhaivābhyuditamasadevānavekṣaṇāt |  
 112405 svapne svamaraṇākāraṃ prekṣyamāṇaṃ na vidyate || 25 ||  
 112406  
 112407 ātmadarśanena tarhi kathaṃ manaso nāśa iti cettadadarśanajanyatvādityāha-mana iti  
 112408 || 25 ||  
 112409  
 112410 manobhavastu saṃsāraḥ kva mamāhaṃ kva saṃtatiḥ [saṃsṛtiḥ || ]  
 112411 upadeśyopadeśādibandhamokṣau ca tatkutaḥ || 26 ||  
 112412  
 112413 jñānena manobādhe tatkāryāhaṃmamātādibandhamokṣāntāḥ sarvāḥ kalpanā bādhyanta  
 112414 ityāha-manoibhava iti | kva kuta ityanayoḥ pratipadamanvayaḥ || 26 ||  
 112415  
 112416 ekatattvaghaṇābhyāsaḥ prāṇānāṃ vilayastathā |  
 112417 manovinigrahaśceti mokṣaśabdārthasaṃgrahaḥ || 27 ||  
 112418  
 112419 idānīmuttamādhama madhyamādhikārikrameṇa mokṣasādhana trayam  
 112420 sarvaśāstrārthatātparyasaṃgrahaṇa darśayati-eketi || 27 ||

112421  
 112422 śrīrāma uvāca |  
 112423  
 112424 yadi hi prāṇavilayo mune mokṣasya kāraṇam |  
 112425 mṛtā eva vimucyante tanmanye sarvajantavaḥ || 28 ||  
 112426  
 112427 teṣu madhyamaṃ rāma ākṣipati-yadīti | maraṇe sarveṣāṃ prāṇavilayaprasiddheriti  
 112428 bhāvaḥ || 28 ||  
 112429  
 112430 śrīvasiṣṭha uvāca |  
 112431  
 112432 triṣveteṣu prayogeṣu manaḥpraśamanaṃ varam |  
 112433 sādhyam viddhi tadevāsu yathā bhavati tacchivam || 29 ||  
 112434  
 112435 trayo'pyupāyā manonāśadvāraiva mokṣahetavo maraṇe ca na manonāśaḥ prāṇanāśo  
 112436 vā kiṃtu mūrcchākāle vilīnasaindhavavadavidyāyām  
 112437 vāsanātmanāvasthānamutkramaṇakāle punarāvīrbhāvaḥ | savijñāno bhavati  
 112438 savijñānamevānvavakrāmatīti śruteṣṭṛṇajalāyukādrṣṭāntaprasiddhervilīnānām  
 112439 prāṇānām cakṣurādidvāreṇotkramaṇāsaṃbhavācca | na ca  
 112440 sthūladeharūpādhārābhāvādbāhirnirgatānām vilayaḥ | bāhyākāśe  
 112441 sahotkrāntābhīrbhūtamātrābhīstātkālikavyavahārayogyadehakalpana##-  
 112442 manaḥpraśamanaṃ varam śreṣṭhaṃ sādhyam viddhi || 29 ||  
 112443  
 112444 yadā nirvāṇanaṃ prāṇāstyajantīdaṃ śarīrakam |  
 112445 tadānubhūya tanmātrairyānti vyomani saṃgamam || 30 ||  
 112446  
 112447 yadā prāṇā nirvāṇanaṃ vaṇa śabde upasāntaghurghurārāvamidaṃ śarīrakam tyajanti  
 112448 tadā vāsanākāmakarmopasthāpitaṃ bhāvidehākāramanubhūya bāhyavyomani  
 112449 tādrśadehārambhānukūlaistanmātrairbhūtamātrābhīḥ saṃgamam yānti | tathā ca  
 112450 śrutiḥ savijñāno bhavati savijñānamevānvavakrāmatīti | tadyathā peśaskārī peśaso  
 112451 mātṛāmupādāyānyannavataṛaṃ kalyāṇataṛaṃ rūpaṃ tanute evamevāyamātmedaṃ  
 112452 śarīraṃ nihatyāvidyāṃ gamayitvā'nyannavataṛaṃ kalyāṇataṛaṃ rūpaṃ kurute pitṛyaṃ vā  
 112453 gāndharvaṃ vā daivaṃ vā prājāpatyaṃ vā brāhmaṃ vāṇyeṣāṃ vā bhūtānām iti ca |  
 112454 śrutau peśaskārī svarṇakāraḥ peśasaḥ svarṇasya mātṛāṃ śakalānyupādāyetyarthaḥ ||  
 112455 30 ||  
 112456  
 112457 vāsanāsātmakānyeva viddhi tanmātrakāṇi vai |  
 112458 tadātmakairmanovadbhīḥ prāṇaiḥ śliṣyanti netaraiḥ || 31 ||  
 112459  
 112460 tarhi tā bhūtagātrā bahirjīvāntaraprāṇaiḥ sahāpi kuto na śliṣyanti tatrāha-vāsaneti |  
 112461 tattajjīvavāsanāmātrātmakāni tāni  
 112462 tādrśavāsanāvanmanoviśiṣṭapṛāṇairevasaṃśliṣyanti netarairiti vyavasthitamityarthaḥ  
 112463 || 31 ||  
 112464  
 112465 savāsanāstūtpadyante prāṇā muñcanti dehakam |  
 112466 tadvyomavāyusaṃśleṣaṃ yānti duḥkhāya gandhavat || 32 ||  
 112467  
 112468 prāṇādehāntare taddehavāsanāsahitā evotpadyante | yataḥ pūrvadehamapi  
 112469 bhāvidehavāsanāsahitā eva muñcanti | dehāntare ca tadyahārdavyomnā  
 112470 tadantargatavāyubhiḥsa saṃśleṣaṃ yānti | yathā kusumagandhastileṣu  
 112471 prativīśastadgatatailena saṃśleṣaṃ yātīti yantranīṣpīḍanādīduḥkhāya bhavati tadvat || 32 ||  
 112472  
 112473 manaḥ sām̐burivāmbhodhau na śāmyati savāsanam |  
 112474 nāmanaskāḥ saṃbhavanti prāṇāḥ sūrya iva tviṣaḥ || 33 ||  
 112475  
 112476 ata eva maraṇamātreṇa na manonāśa iti na prāṇanāśo'pītyāha-mana iti | yathā  
 112477 sām̐burghaṭaḥ ambhodhau magno bāhyajanairadr̥ṣyamāno'pi na śāmyati na naśyati |  
 112478 manaḥprāṇayoh samaniyatatvaṃ vyatirekamukhenānvayamukhena ca darśayati##-  
 112479  
 112480 na jahāti manaḥ prāṇānvīnā jñānena karhicit |  
 112481 tṛṇāntareṇaiva vinā tṛṇāṅgamiva tittiriḥ || 34 ||  
 112482  
 112483 jñānādvāsanībhāvaṃ svanāśaṃ prāpnuyānmanaḥ |  
 112484 prāṇātspadaṃ ca nādatte tataḥ śāntirhi śiṣyante || 35 ||  
 112485  
 112486 ata eva jñānādvāsanākṣaye ubhayanāśa ityāha-jñānādīti || 35 ||  
 112487  
 112488 jñānātsarvapadārthānāmasattvaṃ samudetyalam |

112489 tato'nga vāsanānāśādvīyogaḥ prāṇacetasoḥ || 36 ||  
112490  
112491 tato na paśyati manaḥ praśāntaṁ dehatāṁ punaḥ |  
112492 svanāśena padaṁ prāptaṁ vāsanaiva mano viduḥ || 37 ||  
112493  
112494 kathaṁ jñānena vāsanānāśa iti cettaddhetudvaitabādhādityāha-jñānāditi || 36 || 37  
112495 ||  
112496  
112497 ceto hi vāsanāmātraṁ tadabhāve paraṁ padaṁ |  
112498 tattvaṁ sampadyate jñānaṁ jñānamāhurvicāraṇaṁ || 38 ||  
112499  
112500 ityasyāḥ saṁsr̥te rāma paryantaḥ saṁpravartate |  
112501 svayaṁ vivekamātreṇa rajjusarpabhramākṛteḥ || 39 ||  
112502  
112503 tadapi jñānaṁ savāsaṇaṁ sarvaṁ bādhitvā ātmatattvameva sampadyate tacca tattvaṁ  
112504 vicāraṇaṁ rālayorabhedādvigatacālanamacalaṁ jñānameva śiṣyata ityanubhavanīṣṭhā  
112505 āhuḥ || 38 || 39 ||  
112506  
112507 ekārthābhyasanaprāṇarodhacetaḥparikṣayāḥ |  
112508 ekasminneva saṁsiddhe saṁsiddhyanti parasparam || 40 ||  
112509  
112510 prastutamupādatte-eketi | eko'rtho'dvayaṁ tattvaṁ tadabhyasaṇaṁ śravaṇādyāvartanam  
112511 || 40 ||  
112512  
112513 tālavṛntasya saṁspande śānte śānto yathānilaḥ |  
112514 prāṇānilaparispande śānte śāntaṁ tathā manaḥ || 41 ||  
112515  
112516 prāṇaḥ śarīravilaye prayāti vyomavāyutām |  
112517 yathā vāsītamevedaṁ sarvaṁ paśyati tatra vā || 42 ||  
112518  
112519 sati śarīre prānotkramaṇe astvayaṁ kramaḥ yatra śarīrasyaiva śāpacchedādīnā  
112520 nāśastatra kaḥ kramastamāha-prāṇa iti | vyomavāyutām  
112521 bāhyākāśasthavāyumilanāttadbhāvaṁ | tatra bāhyākāśe || 42 ||  
112522  
112523 yathā videhāḥ paśyanti prāṇā vyomāni dehakam |  
112524 samanaskāstathācāraṁ sarvaṁ cānubhavanti te || 43 ||  
112525  
112526 yathā yādṛśaṁ karmodbhāvitavāsanāmayaṁ suranarapaśvādididehakaṁ paśyanti tathā  
112527 tadanurūpameva ācāraṁ vyavahāraṇanubhavanti || 43 ||  
112528  
112529 śānte vātaparispande yathā gandhaḥ praśāmyati |  
112530 tathā śānte manaḥspande sāmyanti prāṇavāyavaḥ || 44 ||  
112531  
112532 avinābhāvinī nityaṁ jantūnāṁ prāṇacetasī |  
112533 kusumāmodavanmiśre tilataile iva sthite || 45 ||  
112534  
112535 tilataile saṁkrāntakusumāmodavanmiśre || 45 ||  
112536  
112537 manasaḥ spandanaṁ prāṇaḥ prāṇasya spandanaṁ manaḥ |  
112538 etau viharato nityamanyonyaṁ rathasārathī || 46 ||  
112539  
112540 rathasārathī iva anyonyaspadanaṁ viharataḥ saṁpādayataḥ || 46 ||  
112541  
112542 ādhārādheyavaccaitāvekābhāve vīnaśyataḥ |  
112543 kurutaśca svanāśena kāryaṁ mokṣākhyamuttamam || 47 ||  
112544  
112545 ādhārādheyavat agnyauşṇyavat || 47 ||  
112546  
112547 ekatattvaghaṇābhyāsacchāntaṁ sāmyatyalaṁ manaḥ |  
112548 tallīnatvātsvabhāvasya tena prāṇo'pi sāmyati || 48 ||  
112549  
112550 śāntaṁ bādhitadvaitavāsaṇaṁ | prāṇasvabhāvasya tasminmanasi līnatvādekībhūtattvāt ||  
112551 48 ||  
112552  
112553 vicārya yadanantātmatattvaṁ tanmayatām naya |  
112554 manastatastallayena tadeva bhavati sthīram || 49 ||  
112555  
112556 tasminnātmatattve layena tadātmatattvameva sthīraṁ bhavati || 49 ||  
112557

112558 yadevātitarām śreyo'nupalambhopalambhayoḥ |  
112559 dvayorapyasatostatra śeṣe vāpi sthito bhava || 50 ||  
112560  
112561 anupalambho'jñānam upalambhastadbādhikā brahmākārā  
112562 vṛttistayordvayorapyasatornivṛttayoryaḥ śiṣyata iti śeṣastatra cinmātre  
112563 prāṇadhāraṇayā vā sthīro bhavetyarthaḥ || 50 ||  
112564  
112565 ekasminsudṛḍhe tattve tāvadbhāvaṃ vibhāvayet |  
112566 bhāvo'bhāvatvamāyāti svabhyāsādyāvadātataṃ || 51 ||  
112567  
112568 kiyatkālamekatattvabhāvanā dhāryā tatrāha-ekasminniti | bhāvaṃ  
112569 tadākāravṛttidhārām | yāvadbhāvaḥ sā vṛttidhārāpi caramasākṣātkārapluṣṭā satī  
112570 abhāvatvamāyāti tāvadityarthaḥ || 51 ||  
112571  
112572 pratyāhāravatām cetaḥ svayaṃ bhogyakṣayādiva |  
112573 vilīyate saha prāṇaiḥ paramevāvaśiṣyate || 52 ||  
112574  
112575 bhogyakṣayādāhārakṣayātsvayaṃ deha iva vilīyate || 52 ||  
112576  
112577 yadekatānaṃ bhavati cetastadbhavati kṣaṇāt |  
112578 śāntāśeṣaviśeṣaughaṃ cirābhyāsasvabhāvataḥ || 53 ||  
112579  
112580 dhāraṇāntaiḥ pañcabhiraṅgairmanaso bāhyākārakṣaye satī  
112581 dhāraṇādibhistribhirbrahmaikatānatāsaṃpattiyā nirvikalpasamādhiparipākena  
112582 brahmabhāvaḥ siddhyatītyāha-yadekatānamiti || 53 ||  
112583  
112584 avidyeyaṃ tu nāstīti buddhvā yuktiyutaṃ dhiyā |  
112585 jñānādeva parāvāptistadabhyāsastataḥ param || 54 ||  
112586  
112587 āsrute amate ca dhyānadhāraṇādyabhyāsāyogācchravaṇamananābhyāṃ  
112588 dvaitajātamavidyaiva sā ca nāstyeva tattvajñānādeva parāvāptiriti  
112589 pramāṇaprameyāsaṃbhāvanādoṣanirāsaparyantaṃ buddhvā tataḥ param  
112590 dhyānadhāraṇādinā jñānābhyāsaḥ kārya ityarthaḥ || 54 ||  
112591  
112592 citte śante sāmyatīyaṃ saṃsāramṛgatṛṣṇikā |  
112593 jarāmupagate meghe mihikā tanmayī yathā || 55 ||  
112594  
112595 meghe jarāmapakṣayaṃ śaradi upagate satī tato hetorāgatā tanmayī | tata āgata ityarthe  
112596 hetumanuṣyebhyo'nyatarasyām ityanuvartamāne mayaṭ ca iti mayaṭ || 55 ||  
112597  
112598 cittamātramavidyeti kuru tenaiva tatṣayaṃ |  
112599 tadrūpaṃ rāma cittātmā nābhāvo hi paraṃ padaṃ || 56 ||  
112600  
112601 brahmākārapariṇatena tena cittenaiva tasya cittasya kṣayaṃ kuru | tasya cittakṣayasya  
rūpaṃ  
112602 tu cittādhiṣṭhānamātmaiva na śūnyatā | hi yasmāttadabhāvaḥ paraṃ padaṃ  
112603 paramapuruṣārtho na bhavatītyarthaḥ || 56 ||  
112604  
112605 muhūrtameva nirvāṇaṃ yadi cetaḥ pare pade |  
112606 tattatpariṇataṃ viddhi tatraivāsvādamāgatam || 57 ||  
112607  
112608 apyarthe evakāraḥ | nirvāṇaṃ viśrāntam | tattarhi tadbrahmaiva pariṇataṃ viddhi  
112609 natvadhyastasyādhiṣṭhānavyatiriktaṃ svarūpamastīti tatraiva  
112610 niratiśayasvaparakāśānandāsvādamāgatam sanna vyutthānamicchatītyarthaḥ |  
112611 tathācoktaṃ śivadharmottare jñānāmṛtaraso yena sakṛdāsvādito bhavet | vihāya  
112612 sarvakāryāṇi manastatraiva dhāvati || iti || 57 ||  
112613  
112614 yadi sāmkyena viśrāntaṃ ceto yogena vāpi te |  
112615 kṣaṇaṃ tatsattvatām yātaṃ na bhūya iha jāyate || 58 ||  
112616  
112617 idameva prastutayoḥ sāmkyayogayorekaṃ phalamityāha-yaditi || 58 ||  
112618  
112619 ceto vīgalitāvidyaṃ sattvaśabdena kathyate |  
112620 dagdhasaṃsārābījaṃ tanna dadātyantaraṃ punaḥ || 59 ||  
112621  
112622 sattvaśabdārtha svayamevāha-ceta iti | antaraṃ brahmabhāvavicchedam || 59 ||  
112623  
112624 kaścidvīgalitāvidyaḥ sattvasthaḥ śāntavāsanāḥ |  
112625 paraṃ śūnyopamaṃ sadyo jyotiḥ paśyati sāmyati || 60 ||

112626  
 112627 taddarśanonmukhajanā viralā evetyāha-kaściditi | ajñadṛśā  
 112628 asaṃbhāvanācchūnyopamam | jñadṛśā tu param jyotiḥ || 60 ||  
 112629  
 112630 vigalitātmapadam vigalanmanah subhaga sattvamiṭiḥ hi kathyate |  
 112631 na punareti kalāmalinaṃ padaṃ kanakatāmiva tāmramupāgataṃ || 61 ||  
 112632  
 112633 uktamevārthamanuvadannupasaṃharati-vigaliteti | he subhaga  
 112634 uktatrividhopāyābhyāsairvigalitānyātmano jāgratsvapnasuṣuptilakṣaṇāni  
 112635 bhrāntitadbījadarśanapadāni yasya tathāvidhaṃ svayaṃ cāvidyākṣayādvigaladbādhitam  
 112636 dagdhapaṭavat pratibhāsamātraśiṣṭam mana iha jīvanmuktyavasthāyāṃ sattvamiti kathyate  
 112637 | tacca vāsanābijaśaktidāhāt punā rāgadveṣābhimānādikalābhirmalinaṃ saṃsārapadam  
 112638 na eti | yathā sparśamaṇisaṅgātkanakatāmupāgataṃ tāmram punaḥ  
 112639 kalaṅkakalanāmalinaṃ tāmrapadam naiti tadvadityarthaḥ || 61 ||  
 112640  
 112641 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 pū0  
 112642 prāṇamanaḥsaṃyogavicāraṇaṃ nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 112643  
 112644 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 112645 prāṇamanaḥsaṃyogavicāraṇaṃ nāmaikonasaptatitamaḥ sargaḥ || 69 ||  
 112646  
 112647 saptatitamaḥ sargaḥ 70  
 112648  
 112649 śrīvāsiṣṭha uvāca |  
 112650  
 112651 jīvo'jīvo bhavatyāśu yāti cittamacittatām |  
 112652 vicārādityavidyānto mokṣa ityabhidhīyate || 1 ||  
 112653  
 112654 māyābhrāntyanavasthāne cidātmapariśuddhaye |  
 112655 vetālarājasamvādakathodāhiyate śubhā || 1 ||  
 112656  
 112657 citte śānte sāmyatiyaṃ saṃsāramṛgatṛṣṇiketyuktaṃ cittasāntau ca vicāra eva  
 112658 jñānodayaparyanta upāya ityāha-jīva iti | iti anenopāyena saṃpanno yaḥ  
 112659 kāryakāraṇāvidyayoranto nāsaḥ sa mokṣa ityabhidhīyate || 1 ||  
 112660  
 112661 mṛgatṛṣṇājalāmiva mano'haṃtādi dṛśyate |  
 112662 asadeva manāgeva tadvicārātpraliyate || 2 ||  
 112663  
 112664 uktārthā'saṃbhāvanāhetuṃ prapañce dārḍhyabhramam vārayati-mṛgatṛṣṇeti ||  
 112665 2 ||  
 112666  
 112667 saṃsṛtiṣvapnavibhrāntau vetālodāhṛtānimān |  
 112668 praśnānākarṇaya śubhānprasāṅgātsmṛtimāgatān || 3 ||  
 112669  
 112670 asadeva manāgevyetyuktārthasya samarthanāyākhyāyikāmavatatārayati-saṃsṛtīti || 3 ||  
 112671  
 112672 asti vindhyamahātavyāṃ vetālo vipulākṛtiḥ |  
 112673 sa kiṃcinmaṇḍalaṃ garvādājagāma jighāṃsayā || 4 ||  
 112674  
 112675 garvādvadhayogyeṣvajñajaneṣvanādarāt || 4 ||  
 112676  
 112677 sa vetālo'vasatpūrvam kasmimścitsajjanāspade |  
 112678 bahubalyupahāreṇa nityatṛptatayā sukhī || 5 ||  
 112679  
 112680 saṃkṣipyoktaṃ vistārayituṃ punarādita ārabhyāha-sa iti | sajjanasya rājña āspade  
 112681 deṣe kirātarājye karkaṭīva rājakṛtena bahuvadhyajanabalyupahāreṇa nityatṛptatayā  
 112682 nirvikṣepasamādhisukhī || 5 ||  
 112683  
 112684 nirnimittaṃ nirāgaskaṃ puro'pyabhyāgataṃ na saḥ |  
 112685 kṣudhito'pi naram hanti santo hi nyāyadarśakāḥ || 6 ||  
 112686  
 112687 sa kālenāṭavīgeho jagāma naḡarāntaram |  
 112688 nyāyayuktyā janaṃ bhoktuṃ kṣudhā samabhicoditaḥ || 7 ||  
 112689  
 112690 kālena tatra vadhyajanālābhakālana | aṭavī gehaṃ yasya || 7 ||  
 112691  
 112692 tatra prāpa sa bhūpālaṃ rātricaryāvinirgatam |  
 112693 tamāha ghanaghoreṇa śabdenograniśācaraḥ || 8 ||  
 112694



112695 rātricaryā niśi nagare duṣṭajanaparijñānāya corādivadhāya ca saṃcārastadarthaṃ  
 112696 vinirgatam || 8 ||  
 112697  
 112698 vetāla uvāca |  
 112699  
 112700 rājaḥlabdho'si bhīmena vetālena mayādhunā |  
 112701 kva gacchasi vinaṣṭo'si bhava bhojanamadya me || 9 ||  
 112702  
 112703 rājovāca |  
 112704  
 112705 he rātricara nirnyāyyaṃ mām cedatsi balādiha |  
 112706 tatte sahasradhā mūrdhā sphuṭiṣyati na saṃśayaḥ || 10 ||  
 112707  
 112708 nirnyāyyaṃ nyāyāpetakrameṇātsicet || 10 ||  
 112709  
 112710 vetāla uvāca |  
 112711  
 112712 na tvāmadmyahamanyāyaṃ nyāyo'yaṃ hi mayocyate |  
 112713 rājāsi sakalāśāśca pūraṇīyāstvayārthinām || 11 ||  
 112714  
 112715 sakalāḥ āśāsyanta ityāśā abhilaṣitārthāḥ | kileti [mūle kila iti  
 112716 ṭīkākr̥tpāṭho'smannikaṭavartyādarśāntareṣu na dṛśyate |]  
 112717 dharmaśāstraprasiddhau || 11 ||  
 112718  
 112719 mamaitāmarthitām rājansaṃbhavārthām prapūraya |  
 112720 praśnānimānmayoktāṃstvaṃ samyagākhyātumarhasi || 12 ||  
 112721  
 112722 ajñaścedaparādhahasraṃ sulabhaṃ sujñaścennāparādhyatyeva | sa ca  
 112723 satyapyaparādhahasre pālāniya iti parīkṣāṇāya praśnaparipūraṇameva prārthayate##-  
 112724 paravadhapravṛttiḥ svasya nāstīti darśitam || 12 ||  
 112725  
 112726 kasya sūryasya raśmīnām brahmāṇḍānyaṇavaḥ kṛśāḥ |  
 112727 kasmīnsphuranti pavane mahāgaganareṇavaḥ || 13 ||  
 112728  
 112729 sarveṣāṃ praśnānāmāpātato'rthaḥ spaṣṭaḥ | tātparyatastūttarasarge sphuṭīkariṣyate || 13  
 112730 ||  
 112731  
 112732 svapnātsvapnāntaraṃ gacchañchataśo'tha sahasraśaḥ |  
 112733 tyajanna tyajati svacchaṃ kaḥ svarūpaṃ prabhāsvaraṃ || 14 ||  
 112734  
 112735 uttarottarasvapne pūrvapūrvasatyatām tyajannapi tat prakāśakaṃ svacchaṃ  
 112736 satyātmasvarūpaṃ na tyajati || 14 ||  
 112737  
 112738 rambhāstambho yathā patramātramevaṃ punaḥ punaḥ |  
 112739 antarantastathāntaśca tathā ko'ṇuḥ sa eva hi || 15 ||  
 112740  
 112741 yathā rambhāyāḥ kadalyāḥ stambhaḥ antarantastathā tadantaśca patramātraṃ  
 112742 valkalamātraṃ | dṛṣṭānte tatsadṛśavalkalāntaraṃ dārṣṭāntike sa eveti viśeṣa iti  
 112743 bhāvaḥ || 15 ||  
 112744  
 112745 brahmāṇḍākāśabhūtaughasūryamaṇḍalameravaḥ |  
 112746 aparityajato'nutvaṃ kasyāṇoḥ paramāṇavaḥ || 16 ||  
 112747  
 112748 bhūtaughapadena tadādhārabhuvanāni lakṣyante | atimahattvena prasiddhā ye  
 112749 brahmāṇḍākāśādayo'pi yasyāṇorapekṣayā paramā aṇavaḥ atyantakṣudrāḥ || 16 ||  
 112750  
 112751 kasyānavayavyasyaiva paramāṇumahāgireḥ |  
 112752 śīlāntarnibiḍaikāntarūpamajjā jagattrayī || 17 ||  
 112753  
 112754 paramāṇoḥ sūkṣmasyaiva sato mahato gireḥ | nibiḍaṃ ghanataraṃ yat sattaikāntarūpaṃ  
 112755 tadeva majjā sāro yasyāḥ || 17 ||  
 112756  
 112757 iti kathayasi cenna me durātmaṃstadiha nigīrya bhavantamātmaghātin |  
 112758 phalamiva tava maṇḍalaṃ graseyaṃ prasabhamupetya jagadyathā kṛtāntaḥ || 18 ||  
 112759  
 112760 iti ṣaṭ praśnān me na kathayasi cedduṣṭo dehādireva ātmā yasya tathāvidha  
 112761 ataevāparicchinnaamātmānaṃ paricchedena ghātītavānasītyātmaghātin  
 112762 tattasmādakathanāparādhādeva bhavantaṃ phalamiva nigīrya prasabhaṃ balāttava  
 112763 maṇḍalaṃ maṇḍalasthajanān graseyam | grase'hamiti pāṭhe

112764 vikaraṇapadavyatyayaśchāndasaḥ || 18 ||  
 112765  
 112766 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 112767 vetālapraśno nāma saptatitamaḥ sargaḥ || 70 ||  
 112768  
 112769 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 112770 vetālapraśno nāma saptatitamaḥ sargaḥ || 70 ||  
 112771  
 112772 ekasaptatitamaḥ sargaḥ 71  
 112773  
 112774 śrīvāsiṣṭha uvāca |  
 112775  
 112776 ityuktavati vetāle vaktuṃ praśnānvihasya saḥ |  
 112777 uvāca vacanaṃ rājā dantāṃśudhavalāmbaraḥ || 1 ||  
 112778  
 112779 ādyapraśnasamādhānaṃ vistareṇātra varṇyate |  
 112780 anantakoṭibrahmāṇḍaphalavṛkṣādikalpanaiḥ ||  
 112781  
 112782 prasiddhabrahmāṇḍānāṃ trasareṇutvamityalpadṛṣṭyā tvayoktaṃ  
 112783 vakṣyamāṇakalpanayā koṭikoṭigarbhabrahmāṇḍānāmapi tatra  
 112784 trasareṇutvasaṃbhavādityāśayena vihasya dantānāmaṃśubhiḥ  
 112785 prabhābhirdhavalānyambarāṇi vastrāṇyākāśaṃ ca yasya tathāvidhaḥ san || 1 ||  
 112786  
 112787 rājovāca |  
 112788  
 112789 āste kadāciccedaṃ hi brahmāṇḍamajaraṃ phalam |  
 112790 uttarottaraṃ daśaguṇabhūtattvaḥpariveṣṭitam || 2 ||  
 112791  
 112792 tatrādaḥ kasya sūryaraśmīnāṃ brahmāṇḍāstrasareṇavaḥ iti prathamapraśnasyottaraṃ  
 112793 vaktumabhiḥjñatamatvābhimānaṃ vetālasya tiraskurvankaṃcitkalpanācamatkāraṃ rājā  
 112794 darśayati-āste ityādinā | idaṃ tvayā mayā cāśritaṃ brahmāṇḍayajñadṛṣṭyā  
 112795 ajaramuttarottaraṃ daśaguṇābhīrbhūtattvāgbhīrbhūjalādyāvarenaḥ pariveṣṭitam || 2 ||  
 112796  
 112797 tāḍṛśānāṃ sahasrāṇi phalāni yatra santi hi |  
 112798 atyuccaistāḍṛśī śākhā vipulā calapallavā || 3 ||  
 112799  
 112800 idaṃ brahmāṇḍaṃ 1 idṛśabrahmāṇḍasahasragarbhāṇi pañcīkṛtamahābhūtāni 2  
 112801 tadgarbhā gandhatanmātrā 3 uttarottaraṃ tadgarbhāṇi rasāditanmātrāṇi 7 tadgarbhāṃ  
 112802 hairaṇyagarbhāṃ manaḥ 8 atītānāgatānantatadgarbhā bhūtamātrārāśayaḥ 9 tadgarbhāḥ  
 112803 kalpakālāḥ 10 tadgarbhā uttarottarasya dinabhūtā  
 112804 brahmaviṣṇurudrāṇāmāyuhkālāstadātmānasta eva 13 anantakoṭīnāṃ teṣāṃ  
 112805 sattāsphūrtivyavahārapravartakaṃ māyāśabalaṃ brahma 14  
 112806 ityetāṃscaturdaśapadārthāni  
 112807 kramātphalaśākhādicaturdaśakalpanābhīrnidarśayati-tāḍṛśānāmityādinā |  
 112808 calāni pallavānīva bhuvanāni yasyām || 3 ||  
 112809  
 112810 tāḍṛśānāṃ sahasrāṇi śākhānāṃ yatra santyatha |  
 112811 tāḍṛśo'sti mahāvṛkṣo durlakṣyo vipulākṛtiḥ || 4 ||  
 112812  
 112813 tāḍṛśānāṃ sahasrāṇi yatra santi mahīruhāṃ |  
 112814 tāḍṛśaṃ vanamatyuccairanantatarugulmakam || 5 ||  
 112815  
 112816 tāḍṛśānāṃ sahasrāṇi vanānāṃ yatra santyatha |  
 112817 tāḍṛgasti bṛhacchṛṅgamatyuccairbharitākṛti || 6 ||  
 112818  
 112819 śṛṅgapadenātra tatpradhāno girirevocyate | vipulatamatvātsarvato bharitākṛti || 6 ||  
 112820  
 112821 tāḍṛśānāṃ sahasrāṇi śṛṅgāṇāṃ yatra santyatha |  
 112822 tāḍṛśo'styativistīrṇo deśo vipulakoṭaraḥ || 7 ||  
 112823  
 112824 tāḍṛśānāṃ sahasrāṇi deśānāṃ yatra santyatha |  
 112825 tāḍṛgasti bṛhaddvipaṃ mahāhradanadiyutam || 8 ||  
 112826  
 112827 mahāhradanadīvadāvirbhūtānāvīrbhūtapravahaṇaprāṇādivāyuceṣṭābhīryutam || 8 ||  
 112828  
 112829 tāḍṛśānāṃ sahasrāṇi dvīpānāṃ yatra santyatha |  
 112830 tāḍṛgasti mahīpīṭhaṃ vicitraracanānvitam || 9 ||  
 112831  
 112832 vicitrābhīrnāmādiracanābhīranvitam || 9 ||

112833  
112834 tādṛśānām sahasrāṇi pṛthvinām yatra santyatha |  
112835 tādṛgasti mahāsphāraṃ mahābhuvanaḍambaram || 10 ||  
112836  
112837 tādṛśānām sahasrāṇi jagatām yatra santyatha |  
112838 tādṛgasti mahaccāṇḍaṃ caṇḍamambarapīṭhavat || 11 ||  
112839  
112840 tādṛśānām sahasrāṇi yatrāṇḍāni karaṇḍakāḥ |  
112841 tādṛśo'sti gataspando vipulābdhiśca sāgaraḥ || 12 ||  
112842  
112843 tādṛksāgaralakṣāṇi taraṅgo yatra pelavaḥ |  
112844 tādṛśaḥ svavilāsātmā nirmalo'sti mahārṇavaḥ || 13 ||  
112845  
112846 tādṛgabdhisahasrāṇi vasyodarajalānyatha |  
112847 tādṛśo'sti pumānkaścidatyuccairbharitākṛtiḥ || 14 ||  
112848  
112849 pumān viṣṇuḥ || 14 ||  
112850  
112851 tādṛśānām nṛṇām lakṣairyasya mālorasi sthitā |  
112852 pradhānaṃ sarvasattānām tādṛśo'sti paraḥ pumān || 15 ||  
112853  
112854 paraḥ pumān rudraḥ || 15 ||  
112855  
112856 tādṛśānām sahasrāṇi puruṣāṇām mahātmanām |  
112857 sphuranti maṇḍale yasya svatanūruhajālavat || 16 ||  
112858  
112859 tanūruhāḥ keśalomāni tajjālavat | tathā ca śrutiḥ-yathā sataḥ puruṣātkeśalomāni  
112860 tathā'kṣarātsaṃbhavatiha viśvam iti || 16 ||  
112861  
112862 tādṛśo'sti mahādityaḥ śatamanyāsu dṛṣṭiṣu |  
112863 yā etāḥ kalanāḥ sarvāstā etāstasya diptayaḥ || 17 ||  
112864  
112865 pratyagdṛṣṭeranyāsu parāgdṛṣṭiṣu yā etā rudrādibrahmāṇḍāntāḥ  
112866 śatamasamkhyāḥ kalanāḥ pratibhāsāstā etāḥ sarvaprāṇipratyakṣāstasyādityasya  
112867 diptayo rāsmayaḥ || 17 ||  
112868  
112869 asyādityasya diptīnām brahmāṇḍāstrasareṇavaḥ |  
112870 maya citśūrya ityuktaḥ sarvametattapatyasau || 18 ||  
112871  
112872 mayā cidātmā iti evaṃprabhāvaḥ sūrya iti tvatpraśnottaratvenokta etatsarvaṃ jagadasau  
112873 tapati prakāśayati || 18 ||  
112874  
112875 vijñānātmaiva paramo bhāskaro bhāvitāśayaḥ |  
112876 ime ye bhuvanābhogāstasyaiva trasareṇavaḥ || 19 ||  
112877  
112878 bhuvanābhogā brahmāṇḍāḥ || 19 ||  
112879  
112880 vijñānaparamārkasya bhāsā bhānti bhavanti ca |  
112881 imā jagadaharlakṣmyaḥ kvacillakṣmyo raveriva || 20 ||  
112882  
112883 bhānti sphūrṭiṃ labhante | bhavanti sattām ca labhante || 20 ||  
112884  
112885 vijñānamātrakacitātmani jantujāe trailokyamaṇḍapamaṇeravikāśabhāji |  
112886 cijjanmanorbhavanasaṃbhramatāvalekhāḥ santiha re na hi manāgapi śāntamāssva ||  
112887 21 ||  
112888  
112889 re vetāla varṇitaśabalabrahmalakṣaṇasya trailokyamaṇḍapamaṇeḥ sūryasya  
112890 pāramārthikatattvabhūte mukhyādhikāriṣu vijñānaṃ  
112891 śāstrajanyākhaṇḍākārasākṣātkāraṣṭanmātreṇa kacitātmani svātmatayā prathamāne  
112892 anadhikārijantumātre tu avikāśabhāji asphuṭe iha pratyagātmani  
112893 agniviśphuliṅgavaccijjanmanorjīvajagatorbhavanasya pṛthaksattāyāḥ  
112894 kartṛtvabhokṛtvādyanantasaṃbhramatānām cāvalekhā ullekhāḥ santi |  
112895 paramārthadṛśā tu manāgapi na santi | atastvaṃ śāntapraśnāḍambaramāssvetyarthaḥ ||  
112896 21 ||  
112897  
112898 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye deva0 mokṣopāyeṣu nirvāṇaprakaraṇe  
112899 pū0 vetālaprathamapraśnottaravarṇanaṃ nāmaikasaptatitamaḥ sargaḥ || 71 ||  
112900  
112901 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe

112902 vetālaprathamapraśnottaravarṇanam nāmaikasaptatitamaḥ sargaḥ || 71 ||  
112903 dvisaptatitamaḥ sargaḥ 72  
112904  
112905 rājovāca |  
112906  
112907 kālasattā nabhaḥsattā spandasattā ca cinmayī |  
112908 śuddhacetanasattā ca sarvamityādi pāvanam || 1 ||  
112909  
112910 ihāvaśiṣṭapraśnānām pañcānāmuttaram kramāt |  
112911 vetālāyāpramattāya rājā samyagudīryate ||  
112912  
112913 evaṃ prathamam praśnam samādhāya kasmin sphuranti pavane mahāgaganareṇavaḥ iti  
112914 dvitīyapraśnam rājā samādhatte-kālasattetyādinā | tatra gaganapadena  
112915 prasiddhagaganasyaiva grahaṇam vivakṣitamutamahatpadaviśeṣitatvādgauṇyā  
112916 mahākālarūpaścitsaṃvalitamāyākāśa uta spandaśaktipradhānaḥ sūtrātmākāśaḥ uta  
112917 tato niṣkṛṣṭaḥ śuddhacidābhāsalakṣaṇo jīvākāśaḥ anyo vāstu sarveṣvapi kalpeṣu  
112918 tattatsattā eva sūkṣmatamatvātteṣāṃ reṇavastvayoktā ityāha-kālasatteti | spandaḥ  
112919 kriyāśaktipradhānaḥ sūtrātmā tatsattā | śuddhacetanastato  
112920 niṣkṛṣṭaścidābhāsastatsattā cetyādi sarvaṃ sūkṣmatvātpāvanam nirdoṣam rajaḥ  
112921 paramātmamahāvāyau kalpitānekavikāracañcalaṃ sphuratīti pareṇānvayaḥ || 1 ||  
112922  
112923 paramātmamahāvāyau rajaḥ sphurati cañcalam |  
112924 kusumāṅga ivāmodastadatadrūpakaṃ svataḥ || 2 ||  
112925  
112926 nanu paramātmāna eva sarvānugatasattārūpatvāttatra kālādisattā  
112927 sphuratītyādhārādheyabhāvena vyapadeśaḥ kathaṃ tatrāha-kusumāṅga iti | yathā  
112928 kusumameva svāṅge āmodākhyam bhedaṃ svata eva parikalpya kusume  
112929 āmodarūpakamiva tadādheyatayā sthitam tadvatparamārthasattaiva  
112930 kālādisattābhedaśmatam svātmani parikalpya sthitetyarthaḥ || 2 ||  
112931  
112932 jagadākhye mahāsvapne svapnātsvapnāntaram vrajat |  
112933 rūpaṃ tyajati no śāntam brahmaśāntatvabṛmhaṇam || 3 ||  
112934  
112935 svapnātsvapnāntaram gacchannityāditṛtīyapraśnasyottaramāha-jagadākhye iti |  
112936 śāntam praśāntatattatsvapnadoṣamasaṅgajyotīrūpam | ata eva tathā bodhamātrādbrahma  
112937 śāntatvabṛmhaṇam || 3 ||  
112938  
112939 rambhāstambho yathā patramātramevāntarāntaram |  
112940 antarantastathedaṃ hi viśvaṃ brahma vivartyapi || 4 ||  
112941  
112942 rambhāstambho yathā patramātramiti caturtham praśnam samādhatte-rambhāstambha  
112943 iti | antaḥ antaḥ brahmaṇi vivarti vivartanaśīlam | apīśabdādavāntarakāraṇeṣu  
112944 pariṇāmaśīlam ca | ataḥ so'ṇustato'pyantarantarityarthaḥ || 4 ||  
112945  
112946 sadbrahmātmādibhiḥ śabdairyadetābhīrvigīyate |  
112947 śūnyamavyapadeśam te na tatkiṃccicca kiṃcana || 5 ||  
112948  
112949 vivartajagadbṛmhaṇādinimittādeva tattadbrahmātmādiśabdagocaratā na tu vastutaḥ  
112950 sarvadharmāśūnyatvādityāha-brahmeti || 5 ||  
112951  
112952 yā yā vibhāvvyate sattā sā sānubhavanirmitān |  
112953 rambhāstambhavadetāvaccinmātramamalaṃ tatam || 6 ||  
112954  
112955 ata eva paṭasattā tantusattāyām paryavasyati tantusattā karpāsasattāyām sā ca  
112956 tatphalasattāyām sā gulmasattāyām sā bījamṛjjalādisattāyāmityādikrameṇa yā yā  
112957 sattā vibhāvvyate sā sā tattadanubhavanirmitānākārānvihāya rambhāstambhavadeva  
112958 tattadanubhavarūpe cinmātre paryavasyatītyatastadevāmalaṃ jagadākāreṇa tataṃ  
112959 vistr̥tamityarthaḥ || 6 ||  
112960  
112961 sūkṣmatvādapyalabhyatvātparamātmā paro'ṇukaḥ |  
112962 anantatvādasāveva prāpto mervādimūlatām || 7 ||  
112963  
112964 tatrānupadapravṛttau nimittamāha-sūkṣmatvāditi | evaṃ saukṣmye'pi na  
112965 pūrṇatāhānirīti brahmāṇḍādayo'pi taddṛṣṭyā atiparicchinnavātparamāṇuprāyā iti  
112966 brahmāṇḍākāśabhūtaupetyādipañcamapraśno'pi dattottaraḥ saṃvṛtta  
112967 ityāśayenāha-anantatvāditi | mervādipadena praśnoktā mervantāḥ pañca  
112968 vyutkrameṇa gṛhyante teṣāṃ mūlatāmādhāratām || 7 ||  
112969  
112970 aṇorapyatyanantasya puṃso'sya jagadādyapi |

112971 paramāṇuvadābhāti pratītatvādarūpavat || 8 ||  
 112972  
 112973 jagadādi brahmāṇḍādīpañcakaṃ  
 112974 pratītatvādaṇutaratattadākāravṛttiparicchinnaṇaparicchedyatvādarūpavanniḥ##-  
 112975 paramāṇuvadeveti || 8 ||  
 112976  
 112977 paro'ṇureṣo'labhyatvātpūrakatvānmahāgiriḥ |  
 112978 sarvāvayavarūpo'pi nirastāvayavaḥ pumān || 9 ||  
 112979  
 112980 kasyānavayavyasyaiva paramāṇumahāgireḥ iti śaṣṭhapraśnaṃ samādhatte-paro'ṇuriti |  
 112981 alabhyatvāccakṣurādīkaraṇairagrāhyatvāt | eṣa paro'ṇuḥ pūrakatvāt sarvato vyāpto  
 112982 mahāgiriḥ | adhyāropadṛṣā sarvaṃ mūrtāmūrtaṃ avayavarūpaṃ yasya tathā |  
 112983 netinetyapavādena nirastāvayavaḥ || 9 ||  
 112984  
 112985 asya vai jñaptimātrasya majjāmātraṃ jagattrayī |  
 112986 vijñānamātramadhyam hi sādho viddhi jagattrayam || 10 ||  
 112987  
 112988 tatra śīlāntarnibiḍaikāntarūpamajjājagattrayītyaṃśaṃ prakāṣayati-asyeti | hi  
 112989 yasmājjagattrayam dyāvāpṛthivī antareva samāhite ityādiśrutiṣu  
 112990 hārdākāsarūpavijñānamātrasya madhyamāntaraṃ majjāvatprasiddhamiti viddhītyarthaḥ  
 112991 || 10 ||  
 112992  
 112993 vijñānamātrakalanākalitaṃ jaganti śāntasvabhāvasukumāramanantarūpam |  
 112994 vetālabālaka padaṃ tadalaṅghaniyamevaṃ svayaṃ samanubhāvaya śāntamāssva ||  
 112995 11 ||  
 112996  
 112997 sarvapraśnānāṃ nirāseṇa prauḍhyā vetālaṃ  
 112998 paribhavannivoktārthasaṃkṣeṇopasaṃharati-vijñāneti | he vetālabālaka jaganti  
 112999 vijñānamātrasya kalanānāṃ svakauśalānāṃ kalitaṃ prakāṣaṇaṃ  
 113000 taccātmavijñānarūpaṃ  
 113001 bhavādṛṣairvetālacāṭabhaṭairalaṅghaniyamanāskandaniyameva ato maduktyā  
 113002 tvamevaṃsvabhāvamātmāmananubhāvaya svānubhavamārohaya |  
 113003 śāntadarpamāssvetyarthaḥ || 11 ||  
 113004  
 113005 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 113006 vetālapraśnabhedo nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 113007  
 113008 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 113009 vetālapraśnabhedo nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 113010  
 113011 trisaptatitamaḥ sargaḥ 73  
 113012  
 113013 śrīvāsiṣṭha uvāca |  
 113014  
 113015 iti rājamukhācchrutvā vetālaḥ śāntimāyayau |  
 113016 bhāvitātmatayā tatra vicārocitayā dhiyā || 1 ||  
 113017  
 113018 upadiśyātra vetālapraśnanirṇayasamsthitiṃ |  
 113019 bhagīrathasya vṛttāntastatrāṇyo'pyatra varṇyate ||  
 113020  
 113021 tatra tasmin rājani vicārocitayā dhiyā anumitayā bhāvitātmatayā tattvajñatayā nimittena  
 113022 |  
 113023 vetālapakṣe vā sarva yojyam || 1 ||  
 113024  
 113025 upaśāntamanā bhūtvā matvaikāntamaninditam |  
 113026 babhūvāvicaladhyānī vismṛtya viṣamāṃ kṣudhāṃ || 2 ||  
 113027  
 113028 avicaladhyānī | samādhistaḥ iti yāvat || 2 ||  
 113029  
 113029 etadrāma mayoktaṃ te vetālapraśnajālakaṃ |  
 113030 evaṃkrameṇa cidaṇau tenedaṃ saṃsthitaṃ jagat || 3 ||  
 113031  
 113032 evaṃkrameṇa rājavarṇitakrameṇa || 3 ||  
 113033  
 113034 vidadṇoḥ kośagaṃ viśvaṃ vicāreṇa vilīyate |  
 113035 kāyo vetālakasyeva śiṣyate yatpadaṃ tu tat || 4 ||  
 113036  
 113037 bālabhrāntikalpita vetālakasya kāya iva vilīyate || 4 ||  
 113038

113039 saṃhṛtya sarvataścittaṃ stimitenāntarātmanā |  
113040 svabhāvāpatitaṃ kurvanniricchaṃ tiṣṭha śāntadhīḥ || 5 ||  
113041  
113042 cittaṃ sarvata upasaṃhṛtya svo bhāvaḥ paramātmā tadāpatitaṃ tatpratiṣṭhitaṃ kurvan ||  
113043 5 ||  
113044  
113045 ākāśaviśadaṃ kṛtvā manasaiva mano mune |  
113046 tiṣṭhaikaśamaśāntātmā sarvatra samadarśanaḥ || 6 ||  
113047  
113048 he mune mananaśīla rāma ekasmin vastuni śamaḥ sarvavṛttīlayastena  
113049 śāntātmoparatacittaḥ ata eva sarvatra samaṃ brahma paśyatīti samadarśanaḥ || 6 ||  
113050  
113051 sthirabuddhirasaṃmūḍho yathāprāptānuvartinaḥ |  
113052 rājño bhagīrathasyeva duḥśādhyaṃ siddhyati || 7 ||  
113053  
113054 asaṃmūḍhāntaṃ pūrvānvayi | nanvevaṃ sthitasya me kathaṃ dehayātrāsiddhistatrāha##-  
113055 7 ||  
113056  
113057 saṃpūrṇaśāntamanasaḥ paritṛptavṛtternityaṃ same sukhamayātmani  
113058 tiṣṭhato'ntaḥ |  
113059 siddhyanti durlabhatarā api vāñchitārthā gaṅgāvatāra iva sāgarakhātavastu || 8 ||  
113060  
113061 yathā saḡarāṃśumaddilīpādīdurlabhataro'pi sāgarāṇāṃ saḡaraputrāṇāṃ  
113062 tatkhātasamudrasya ca vastu saṃjīvanamaṇīprāyo gaṅgāvatāraḥ  
113063 śāntitṛptīsamadarśitvādiguṇasaṃpannasya bhagīrathasyānāyāsena  
113064 siddhastadvadītyarthaḥ || 8 ||  
113065  
113066 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
113067 vetālākhyānaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
113068  
113069 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
113070 vetālākhyānaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
113071  
113072 catuḥsaptatitamaḥ sargaḥ 74  
113073  
113074 śrīrāma uvāca |  
113075  
113076 yathā cittacamatkṛtyā rājño gaṅgāvatāraṇaṃ |  
113077 bhagīrathasya saṃpannaṃ tanme kathaya bho prabho || 1 ||  
113078  
113079 bhagīrathasyātra guṇāścintā cātha vicārajā |  
113080 tritalena ca saṃvādo jīhāsāto'tra varṇyate ||  
113081  
113082 cittasya pūrṇatādīlakṣaṇayā camatkṛtyā || 1 ||  
113083  
113084 śrīvāsiṣṭha uvāca |  
113085  
113086 āsīdbhagīratho nāma rājā paramadhārmikaḥ |  
113087 bhuvaḥ samudrayuktāyā maṇḍalītilakopamaḥ || 2 ||  
113088  
113089 samudrayuktāyā bhuvo rājā svīyakosalamaṇḍalyāstu tilakopamaḥ || 2 ||  
113090  
113091 saṃkalpānantaraṃ prāptā yathābhīmatamarthinaḥ |  
113092 candraprasannavadanādāsmāccintāmaṇeriva || 3 ||  
113093  
113094 tasya dānaśauṇḍatāṃ varṇayati-saṃkalpānantaramiti | arthino yācakā  
113095 asmādbhagīrathādyāñcāsaṃkalpānantarameva saṃpāgamanavākprayogādiśramaṃ  
113096 vīnaiva yathābhīlaṣītamārtha prāptāḥ prāptavantaḥ | gatyarthākarmaka- iti kartari ktaḥ |  
113097 candraprasannavadanādītyanena dānotsāhānmukhe prasādātīśaya eva na tvasya  
113098 dhanavyayaduḥkhānmlānīriti dyotyate || 3 ||  
113099  
113100 sādḥūnāṃ yo vyavasthārthaṃ dhanānyavīrataṃ dadau |  
113101 tṛṇamātramupādatte kvacīccintāmaṇīryathā || 4 ||  
113102  
113103 apātreṣu dānaṃ vārayati-sādḥūnāmiti | evaṃ vyayaśīlasya kathaṃ  
113104 dhanaprāptīstatrāha-tṛṇamātramiti | kvacit āyasthāne svadharmataḥ prāptaṃ  
113105 tṛṇamātramapyupādatte | paunaruktyātrṇopādānāprasiddheśca cintāmaṇīpadena  
113106 kāmādhēnurlakṣyate || 4 ||  
113107

113108 vajrasāramiva protamujjvalannemi yo'bhinat |  
 113109 adho maṇirayoyantram sarvadurjanaceṣṭitam || 5 ||  
 113110  
 113111 yathā vajravedhanamaṇiḥ adhaḥ adhobhāge ayasā yantryate badhyate ityayoyantram  
 113112 vajrasāram dṛḍhatarām vajrāntarām paribhramantyā svakāntyā ujjvalantī prakāśamānā  
 113113 yantracakraṇemiryasminkarmaṇi tadyathā bhavati tathā bhittvā svaprotam taṃ guṇayogyam  
 113114 karoti tathā yo bhagīratho balavattaramapi sarvaṃ durjanaṃ tacceṣṭitam ca  
 113115 taddeśāskandanena svapratāpenojjvalanti rathanemyaṅkitāni ca maṇḍalāni  
 113116 yasminkarmaṇi tadyathā bhavati tathā śastrāstraprotam nigṛhya adhaḥ pādadeśe  
 113117 niṣādyayobhiryantryate ityayoyantram kṛtvā abhinat bhittveva guṇapūrṇa  
 113118 cakāretyarthaḥ | vajrasāramapi iti pāṭhe'pi rūpakeṇāyameva tātparyārthaḥ || 5 ||  
 113119  
 113120 adhūmavahnidehaśrīḥ śrānto'pi dainyamapyalam |  
 113121 tamo'harannṛṇām naiśaṃ dyumaṇirveśmanāmiva || 6 ||  
 113122  
 113123 divāniśaṃ prajāpālanāya sarvataḥ paribhramaṇātsvayaṃ śrānto'pi  
 113124 nṛṇāmadharmapravṛttihetuṃ tamogehāndhakāraṃ dainyaṃ dāridryamapyaharat | yathā  
 113125 dyumaṇirveśmanām naiśaṃ tamo vyavahāradainyaṃ ca harati tadvat | viśeṣaṇe ubhayatra  
 113126 yojye || 6 ||  
 113127  
 113128 kirannagnikaṇāsāramabhitaḥ svapratāpajam |  
 113129 madhyāhnaśūryakāntāgniriva jvalati yo'riṣu || 7 ||  
 113130  
 113131 svasya pratāpaḥ parākramaḥ atitaptatā ca tasmājjātamagnikaṇānāmāsāraṃ dhārāṃ  
 113132 kiransan yo'riṣu madhyāhnaśūryakāntaśīlāgniriva jvalati | agnipakṣe arāḥ  
 113133 agrāṇyeṣāṃ santīti ariṇastrṇādayasteṣu || 7 ||  
 113134  
 113135 mṛduśītalasaṃsparśo yaḥ samāhlādayanmanaḥ |  
 113136 sujñānāṃ dravati snigdhasyendoraṇḍumaṇiryathā || 8 ||  
 113137  
 113138 sujñā brahmatattvavidasteṣāṃ saṃnidhau | indumaṇiścandrakāntaḥ || 8 ||  
 113139  
 113140 jagadyajñopavītasya svargapātālavāhinaḥ |  
 113141 gaṅgāvāhasya yenāsyāṃ tṛtīyaḥ pūrīto guṇaḥ || 9 ||  
 113142  
 113143 yena gaṅgāvāhasya gaṅgāpravāhalakṣaṇasya jagadyajñopavītasya tṛtīyo guṇastantuḥ  
 113144 asyāṃ pṛthivyāṃ gaṅgāvatāraṇena pūrītaḥ || 9 ||  
 113145  
 113146 agastyāśoṣito'mbhodhiraṅgāpūreṇa pūrītaḥ |  
 113147 yena duṣpūrabhūto'pi mahāsārtho'rthināmiva || 10 ||  
 113148  
 113149 sarvadigantavartināmārthināṃ mahān sārthaḥ saṃgho dhaneneva || 10 ||  
 113150  
 113151 gaṅgāsopānapaddhatyā yena pātālavāsinaḥ |  
 113152 yojitā brahmaṇo loke bāndhavā lokabandhunā || 11 ||  
 113153  
 113154 bhūta drohitvādbrahmadāṇḍanirdagdhatvācca pātālavāsinaḥ adhogatiṃ prāptā  
 113155 bāndhavāḥ sagaraputrā yena gaṅgālakṣaṇayā sopānapaddhatyā brahmaṇo loke yojitā  
 113156 āropitāḥ || 11 ||  
 113157  
 113158 brahmāṇaṃ śaṃkaraṃ jahnuṃ tapasārādhayaṃśca yaḥ |  
 113159 bhūyobhūyo yayau khedamaśūnyādhyavasāyinaḥ || 12 ||  
 113160  
 113161 aśūnyādhyavasāyinaḥ avicchinnaḍḍhāniścayāt svamanasaḥ sakāśāt || 12 ||  
 113162  
 113163 yauvane vartamānasya tasya bhūmipaterapi |  
 113164 pravacārayato lokayātrāṃ paryākulāmimāṃ || 13 ||  
 113165  
 113166 apīśabdāttaveveti gamyate || 13 ||  
 113167  
 113168 suvirāgacamatkāravacāraṇikodabhūt |  
 113169 vayasyapi ca tāruṇye daivādvallī marāviva || 14 ||  
 113170  
 113171 yauvane vicāravairāgyodayo'tidurlabha iti dyotanāya marāviveti || 14 ||  
 113172  
 113173 ekānte cintayāmāsa mahīpatirasāviti |  
 113174 jagadyātrāmimāṃ nityamasamañjasamākulam || 15 ||  
 113175  
 113176 iti vakṣyamāṇaparakāreṇa imāṃ jagadyātrāṃ cintayāmāsa | cintāprakāramevāha##-

113177  
 113178 punardinaṃ punaḥ śyāmā dānādānaśataṃ punaḥ |  
 113179 tadeva bhuktaviraṣaṃ lakṣyate karma kurvatām || 16 ||  
 113180  
 113181 śyāmā rātriḥ | bahuśo bhuktaṃ virasaṃ ca phalaṃ yasya tattathāvidhameva sarveṣāṃ  
 113182 kurvatām lakṣyate na tvapūrva paramapuruṣārthaphalaṃ cetyarthaḥ || 16 ||  
 113183  
 113184 yena prāptena loke'sminna prāpyamavaśiṣyate |  
 113185 tatkr̥taṃ sukr̥taṃ manye śeṣaṃ karma viṣūcikā || 17 ||  
 113186  
 113187 tattatprāptisādhanaṃ kr̥taṃ karma viṣūcikevāsuddhiduḥkaphalamevetyarthaḥ || 17 ||  
 113188  
 113189 punaḥ punaḥ paryuṣitaṃ karma kurvanna lajjate |  
 113190 mūḍhabuddhirabuddhistu kaḥ kuryātkila bālavat || 18 ||  
 113191  
 113192 athaikadodvignamanāḥ kadācittritalaṃ gurum |  
 113193 ekāntaṃ saṃsṛterbhītaḥ samapṛcchadbhagīrathaḥ || 19 ||  
 113194  
 113195 atha uktacintānantaraṃ saṃsṛteḥ sakāśādekāntamatyantaṃ bhītaḥ san || 19 ||  
 113196  
 113197 bhagīratha uvāca |  
 113198  
 113199 antaḥśūnyāsu suciraṃ bhramatsaṃsāravṛttiṣu |  
 113200 araṇyāniṣu caitāsu bhṛśaṃ khinnā vayaṃ vibho || 20 ||  
 113201  
 113202 bhramatām jīvānām rāgadveṣādisaṃsāravṛttiṣu tatphalabhūtāsvetāsu  
 113203 svarganarakamānuṣyādyaraṇyāniṣu ca || 20 ||  
 113204  
 113205 jarāmarāṇamohādirūpāṇām bhavakāriṇām |  
 113206 bhagavansarvaduḥkhānām kathamantaḥ prajāyate || 21 ||  
 113207  
 113208 tritala uvāca |  
 113209  
 113210 ciraśamyātmanottehna nirvibhāgavilāsinā |  
 113211 rājan jñeyāvabodhena pūrṇena bharitātmanā || 22 ||  
 113212  
 113213 sādhanacatuṣṭayaśravaṇamananādyupāyaiscirābhyastaṃ  
 113214 yatsāmyavikṣepavaiṣamyasūnyaṃ samādhistadātmanā anādisiddhabrahmākāreṇa ca  
 113215 utthenāvirbhūtena jñeyasya pratyaktattvasyāvabodhena sarvaduḥkhāni kṣīyante iti  
 113216 parenānvayaḥ || 22 ||  
 113217  
 113218 kṣīyante sarvaduḥkhāni truṭyanti granthayo'bhītaḥ |  
 113219 saṃśayāḥ samatām yānti sarvakarmāṇi cānagha || 23 ||  
 113220  
 113221 jñeyaṃ vidurathātmānaṃ saṃsuddhaṃ jñaptirūpiṇam |  
 113222 sa ca sarvagato nityaṃ nāstameti na codayam || 24 ||  
 113223  
 113224 udayaṃ ca naiti || 24 ||  
 113225  
 113226 bhagīratha uvāca |  
 113227  
 113228 cinmātraṃ nirguṇaṃ śāntamasti nirmalamacyutam |  
 113229 dehādi netaratkiṃciditi vedmi munīśvara || 25 ||  
 113230  
 113231 evamupadiṣṭo bhagīratho vivekena svayamevātmatattvamantaḥ paryālocyāpātato niścitya  
 113232 tatra vikṣepabāhulyāccittasya pratiṣṭhāmalabhamānaḥ svāvagatāṃśaṃ gurave  
 113233 nivedayaṃstatsphuṭibhāve vikṣepopāśame copāyaṃ pṛcchati-cinmātramiti |  
 113234 astītyanena asattvopapādako'jñānāmśo me naṣṭa iti sūcitam |  
 113235 dehendriyaprāṇamanobuddhyavidyāntamitaratkiṃcidātmā netyapi  
 113236 tvadvacanaviśvāsātsvopapattiyā ca vedmi || 25 ||  
 113237  
 113238 kiṃ tatra pratipattirme sphuṭatāmeti netarā |  
 113239 etāvanmātrasaṃvittiḥ syāmahaṃ bhagavankatham || 26 ||  
 113240  
 113241 tatrābhānāpādako'jñānāmśa itarāvabhāsaḥeturvikṣepāṃśaśca svasya na naṣṭa iti  
 113242 darśayati-kimiti | atra anayoḥ sadasadvivekabodhayormadhye itarā ādyā  
 113243 sadātmabodharūpā pratipattiḥ sphuṭatām karatalāmalakavatspaṣṭatām naiti tatra kiṃ  
 113244 kāraṇam | ahaṃ sarvavikṣepaśāntyā etāvanmātrasaṃvittiśca katham kenopāyena  
 113245 syāmityarthaḥ || 26 ||



113246  
 113247 tritala uvāca |  
 113248  
 113249 jñānena jñeyaniṣṭhatvameti ceto hṛdambare |  
 113250 tataḥ sarvavapurbhūtvā bhūyo jīvo na jāyate || 27 ||  
 113251  
 113252 tatra bhagīrathasya rājyādyabhimānādeva tattadviśayeṣu  
 113253 cittadhāvanādviṣepastatprābalyādeva na sphuṭātmapratipattiriti niścitya  
 113254 tritalastatparityājanāya prathamam gītuktāmānitvādisāadhanānyupadiśati-jñāneneti |  
 113255 jñāyate aneneti jñānamamānitvādi tena jñeyam yattatpravakṣyāmi ityādi##-  
 113256 pūrṇasvabhāvāna pracyavata ityārthaḥ || 27 ||  
 113257  
 113258 asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu |  
 113259 nityam ca samacittatvam iṣṭāniṣṭopapattiṣu || 28 ||  
 113260  
 113261 amānitvādiṣu kānicidavayutyānuvādavyākhyābhyām prapañcayati-asaktirityādinā ||  
 113262 28 ||  
 113263  
 113264 ātmano'nanyayogena tadbhāvanamanāratam |  
 113265 viviktadeśasevitvamaratirjanasaṃsadi || 29 ||  
 113266  
 113267 mayi cānanyayogena bhaktiravyabhicāriṇī ityasya tātparyārthaṃ darśayati-ātmana iti |  
 113268 niṣkṛṣṭātmacintanamevātra bhagavadbhaktirna  
 113269 guṇacaritraśravaṇakīrtanādirbhagavadabhipretetyārthaḥ || 29 ||  
 113270  
 113271 adhyātmajñānanityatvaṃ tattvajñānārthadarśanam |  
 113272 etajñānamiti proktamajñānam tadato'nyathā || 30 ||  
 113273  
 113274 adhyātmajñānanityatvaṃ śravaṇamanananididhyāsanābhyāsaḥ | tattvajñānenārthasya  
 113275 paramātmataṭṭvasya darśanam sphuṭābhivyaktirya tvayā prṣṭā sā  
 113276 sarvasāadhanaphalibhūtā || 30 ||  
 113277  
 113278 rāgadveṣakṣayākāram saṃsāravyādhibheṣajam |  
 113279 ahaṃbhāvopaśāntau tu rājan jñānamavāpyate || 31 ||  
 113280  
 113281 sarveṣāmeva sādhanānāmanahaṃkāralakṣaṇam sādhanam mūlam | ahaṃkāre sati  
 113282 amānitvāderduḥsaṃpādatvādityāśayenāha-ahaṃbhāveti || 31 ||  
 113283  
 113284 bhagīratha uvāca |  
 113285  
 113286 śarīre'smiṃścīrārūḍho girau taruriva svake |  
 113287 ahaṃbhāvo mahābhāga vada me tyajyate katham || 32 ||  
 113288  
 113289 tarhi tatparityāgopāyameva me vadeti prcchati-śarīra iti || 32 ||  
 113290  
 113291 tritala uvāca |  
 113292  
 113293 pauraṣeṇa prayatnena tyaktvā bhogaughabhāvanām |  
 113294 gatvā vikasitām sattāmahaṃkāro vilīyate || 33 ||  
 113295  
 113296 vikasitāmakāmapahatatvena sphuṭībhūtām sattām śuddhātmākāratām gatvā sthitasyeti  
 113297 śeṣaḥ || 33 ||  
 113298  
 113299 yantraṇāpañjaram yāvadbhagnaṃ lajjādinākhilam |  
 113300 akimcanatvaśeṣeṇa sphuṭā tāvadahaṃkṛtiḥ || 34 ||  
 113301  
 113302 tyaktarājyaṃ mām janā na bahumanyante śatravaścopahasiṣyanti  
 113303 sarvābhilaṣitapūraṇasamartho'haṃ katham bhikṣāmaṭiṣyāmi katham kadannapānādinā  
 113304 jīviṣyāmiti yadicintāprayuktalajjābhīmānādinā kṛtam grhe pūrvavadeva  
 113305 niyantraṇālakṣaṇam pañjaram yāvadakimcanatvaśeṣeṇa sarvatyāgena na bhagnaṃ  
 113306 tāvadahaṃkṛtiḥ sphuṭā atyantavikasitā nṛtyatītyārthaḥ || 34 ||  
 113307  
 113308 sarvametaddhiyā tyaktvā yadi tiṣṭhasi niścalaḥ |  
 113309 tadahaṃkāravilaye tvameva paramam padam || 35 ||  
 113310  
 113311 tat tarhi || 35 ||  
 113312  
 113313 śāntāśeṣaviśeṣaṇo vigatabhīḥ saṃtyaktasarvaiṣaṇo gatvā  
 113314 nūnamakimcanatvamariṣu tyaktvā samagrām śriyam |

113315 śāntāmaṅkṛtirastadehakalanasteṣveva bhikṣāmaṭaṇmāmapyujjhitavānalaṃ yadi  
 113316 bhavasyuccaistvamuccairasi || 36 ||  
 113317  
 113318 sarvatyāgamevāvaśyakartavyatayā prapañcayati-śānteti | śāntānyanantāni  
 113319 chatracāmarādīni rājaviśeṣaṇāni yasya tathāvidhaṃ sannūnamatyantamakiṃcanaḥ san  
 113320 samagrāṃ śriyamariṣu tyaktvā astadehābhīmānasteṣvariṣveva bhikṣāmaṭaṇsan mām  
 113321 gurumapi alaṃ pūrṇaḥ san praṣṭavyārthapariśeṣābhāvādujjhitavāna tu śuśrūṣaṇena |  
 113322 yāvadāyustrayo vandyā vedānto gururīśvaraḥ  
 113323 ityādiśāstrāprāmāṇyaprasaṅgādīdṛśalakṣaṇasaṃpanno yadi bhavasi tarhi  
 113324 sarvamumukṣuguṇairuccairbhūtastvamuccaiḥ sarvotkṛṣṭaṃ brahmaivāsi na te  
 113325 saṃsārasaṃbhāvanāpītyarthaḥ || 36 ||  
 113326  
 113327 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 113328 bhagīrathopadeśo nāma catuḥsaptatitamaḥ sargaḥ || 74 ||  
 113329  
 113330 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 113331 bhagīrathopadeśo nāma catuḥsaptatitamaḥ sargaḥ || 74 ||  
 113332  
 113333  
 113334 pañcasaptatitamaḥ sargaḥ 75  
 113335  
 113336 śrīvāsiṣṭha uvāca |  
 113337  
 113338 atha tasya gurorvaktrādityākarmaṇya bhagīrathaḥ |  
 113339 manasyāhitakartavyaḥ svavyāpāraparo'bhavat || 1 ||  
 113340  
 113341 makhavyājena sarvasvatyāgo rājño'tra varṇyate |  
 113342 bhaikṣacaryā kvacicchaile tritalena samaṃ sthitiḥ ||  
 113343  
 113344 manasi āhitaṃ niścitaṃ vakṣyamāṇaṃ kartavyaṃ yena tathāvidhaḥ san || 1 ||  
 113345  
 113346 tataḥ katipayeṣveva vāsareṣu gateṣu saḥ |  
 113347 agniṣṭomamakhaṃ cakre sarvatyāgaikasiddhaye || 2 ||  
 113348  
 113349 agniṣṭomagrahaṇaṃ viśvajitparyantānāṃ somasaṃsthānāmupalakṣaṇaṃ || 2 ||  
 113350  
 113351 gobhūmyaśvahiranyādi dadau dhanamaśeṣataḥ |  
 113352 dvijebhyo nijabandhubhyo guṇyaguṇyavicārayan || 3 ||  
 113353  
 113354 aguṇi śrutādhyayanādivikalamapi avicārayan | tadvicāre vilambāpatteḥ || 3 ||  
 113355  
 113356 divasatrayamātreṇa sarvameva parityajan |  
 113357 asumātrāvaśeṣo'sāvāsīdrājā bhagīrathaḥ || 4 ||  
 113358  
 113359 asavaḥ prāṇāstanmātrāvaśeṣaḥ || 4 ||  
 113360  
 113361 atha sarvārthariktaṃ tatkhinnaprakṛtipaurakam |  
 113362 sīmāntine tṛṇamiva rājyaṃ svamaraye dadau || 5 ||  
 113363  
 113364 sīmāntine sīmānte saṃnihitāya || 5 ||  
 113365  
 113366 ākrānte dviṣatā rājye muniḥ sadmani maṇḍale |  
 113367 adhovāsovaśeṣo'sau nirjagāma svamaṇḍalāt || 6 ||  
 113368  
 113369 adhovāsaḥ kaupīnācchādanaṃ tadavaśeṣaḥ || 6 ||  
 113370  
 113371 yatra na jñāyate nāmnā yatra na jñāyate mukhāt |  
 113372 tatra grāmeṣvaraṇyeṣu dūreṣūvāsa dhairyavān || 7 ||  
 113373  
 113374 yatra svayaṃ dṛṣṭo'pi janairbhagīrathanāmnā na jñāyate | yatra ca  
 113375 janamukhātsvanāmāpi na jñāyate na śrūyate tatra tādrṣeṣu || 7 ||  
 113376  
 113377 ityalpenaiva kālena praśāntasakalaiṣaṇaḥ |  
 113378 paramaṇa śamenāsāvāpa viśrāntimātmani || 8 ||  
 113379  
 113380 iti anayā rītyā vartamānaḥ || 8 ||  
 113381  
 113382 bhramandvipāni bhūpīṭhe kadācitkālayogataḥ |  
 113383 avaśaḥ śatruṇākrāntaṃ svameva prāpa tatpuram || 9 ||

113384  
 113385 dvīpāni nadyantaritāni maṇḍalāni | avaśaḥ san darśanādhīnacittaḥ || 9 ||  
 113386  
 113387 nānāgārāṃśca tatrāsau pravāhapatitāṃśca tān |  
 113388 paurāṃśca mantriṇaścaiva śamī bhikṣāmayācata || 10 ||  
 113389  
 113390 pravāhapatitān kramaprāptān nānāgārān | chāndasaṃ puṃstvam | prāpyeti śeṣaḥ || 10 ||  
 113391  
 113392 vividuste nṛpaṃ paurā mantriṇaśca bhagīratham |  
 113393 pūjayāmāsuratha taṃ saviśādāḥ saparyayā || 11 ||  
 113394  
 113395 vividuḥ paricikyuḥ || 11 ||  
 113396  
 113397 prabho rājyaṃ gṛhāṇeti prārthito'pyariṇā muniḥ |  
 113398 nādatte'nāḍṛtāśeṣaṣṭṛṇamapyāśanāḍṛte || 12 ||  
 113399  
 113400 anāḍṛtamaśeṣaṃ rājyaṃ yena || 12 ||  
 113401  
 113402 katiciddivasāṃstatra nītvā'nyatra jagāma saḥ |  
 113403 bhagīratho'yaṃ hā kaṣṭamiti lokena śocitaḥ || 13 ||  
 113404  
 113405 śocitaḥ śokaviśayīkṛtaḥ || 13 ||  
 113406  
 113407 athānyatropaśāntātmā pariviśrāntadhīḥ sukhī |  
 113408 ātmārāmaṃ kadācittu sa prāpa tritalaṃ gurum || 14 ||  
 113409  
 113410 svameva svāgataṃ kṛtvā tena sārdhaṃ bhagīrathaḥ |  
 113411 kaṃcitkālamuvāsādrau vane grāme pure jane || 15 ||  
 113412  
 113413 svameva gurumiti pūrvānvayi | svāgatagrahaṇaṃ vandanādyupalakṣaṇaṃ || 15 ||  
 113414  
 113415 samatāmupayātau tau guruśiṣyau samau sthitau |  
 113416 kalayāmāsatuḥ svasthau vinodaṃ dehadhāraṇaṃ || 16 ||  
 113417  
 113418 vinodaṃ kutūhalabhūtaṃ dehadhāraṇaṃ || 16 ||  
 113419  
 113420 kimayaṃ dhāryate dehaḥ kiṃ vānenojjhitena naḥ |  
 113421 yathākramaṃ yathācāraṃ tiṣṭhatveṣa yathāsthitam || 17 ||  
 113422  
 113423 yathākramaṃ yathāśāstroktakramam | yathācāraṃ vṛddhācāramanusṛtya ca tiṣṭhatu  
 113424 || 17 ||  
 113425  
 113426 iti niścitya tiṣṭhantau tau vanādvanagāminau |  
 113427 anānandaṃ parānandaṃ nāsukhaṃ na ca madhyamaṃ || 18 ||  
 113428  
 113429 na vidyante viśayānandā yatra tathāvidhaṃ parānandaṃ prāpaturiti śeṣaḥ | tadeva  
 113430 viśinaṣṭi-nāsukhamiti | asukhaṃ duḥkhaṃ tadrahitam | madhyamaṃ  
 113431 sukhaduḥkhobhayaśūnyāntarālāvasthā tadbhinnaṃ || 18 ||  
 113432  
 113433 dhanāni vājivibhavādyaiśvaryaṃ cāṣṭadhoditam |  
 113434 siddhairapyarpitaṃ tuṣṭairmenāte jarjaraṃ tṛṇam || 19 ||  
 113435  
 113436 tayormānuṣabhogośviva divyabhogeśvapi vairāgyadārḍhyaṃ darśayati-dhanānīti |  
 113437 taccaritasamtuṣṭaiḥ siddhairbrahmādibhirarpitaṃ dattamaṇimādibhedenāṣṭadhā uditam  
 113438 prasiddhamaiśvaryaṃ ca jarjaraṃ jīrṇatamaṃ tṛṇamiva menāte || 19 ||  
 113439  
 113440 svakarmaṇaiva deho'yaṃ yāvatsattvamanicchayā |  
 113441 dhāraṇīya iti svena karmaṇaivātha tasthatuḥ || 20 ||  
 113442  
 113443 svārambhakeṇa prārabdhakameṇaiva yāvatsattvaṃ yāvadāyurdhāraṇīya iti niścitya  
 113444 tasthatuḥ || 20 ||  
 113445  
 113446 abhinanandaturāgatamuttamau nijasamācaraṇakramaṃ muniḥ |  
 113447 sukhamasaukhyamabhīpsitavarjitau samasame'tisamau śaminau svataḥ || 21 ||  
 113448  
 113449 tau muniḥ nijena pūrvasamācaraṇakrameṇa jātaṃ sukhamasaukhyam duḥkhamapi  
 113450 abhinanandatuḥ | yatastau samebhyo'pi same brahmaṇi atisamau ekarasībhūtau santau  
 113451 svatastatsvabhāvādeva śaminau paramaśāntimantau || 21 ||  
 113452

113453 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 113454 bhagīrathanirvāṇaṃ nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 113455  
 113456 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 113457 bhagīrathanirvāṇaṃ nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 113458  
 113459 ṣaṭsapṭatitamaḥ sargaḥ 76  
 113460  
 113461 śrīvāsiṣṭha uvāca |  
 113462  
 113463 athaikadā pure śreṣṭhe kasmimścīnmaṇḍalāntare |  
 113464 anapatyaṃ nṛpaṃ mṛtyurahanmatsya ivāmiṣam || 1 ||  
 113465  
 113466 punarbhagīrathasyeha rājyapṛāptirudīryate |  
 113467 ārādhya brahmarudrādīn gaṅgāyāścāvatāraṇam ||  
 113468  
 113469 kosalamāṇḍalādbhagīrathāspadamaṇḍalācca maṇḍalāntare | ahan hataṇvān | āmiṣam  
 113470 kṣudramatsyādi || 1 ||  
 113471  
 113472 tatra prakṛtayaḥ khinnā naṣṭadeśakramā nṛpaṃ |  
 113473 anviṣyanti sma saṃyuktaṃ guṇalakṣmyā viśālayā || 2 ||  
 113474  
 113475 naṣṭo deśasya kramaḥ pālanamaryādā yeṣāṃ tathāvidhāḥ santaḥ pālanasamarthayā  
 113476 guṇalakṣmyā saṃyuktaṃ nṛpamanviṣyanti sma || 2 ||  
 113477  
 113478 taṃ bhagīrathamāsādyā sthiraṃ bhikṣācaram munim |  
 113479 pariññāya samāniya sainye cakrurmahīpatim || 3 ||  
 113480  
 113481 sarvagūṇalakṣmīsamānvito'yamiti pariññāya pratyabhijñāya tatrāgate sainye'bhiṣicya  
 113482 mahīpatiṃ cakruḥ || 3 ||  
 113483  
 113484 bhagīrathaḥ kṣaṇenaiva prāvṛṣivāmbunā saraḥ |  
 113485 valitaḥ senayā gurvyā jhaṭityāśīśriye gajaṃ || 4 ||  
 113486  
 113487 jhaṭiti gajaṃ āśīśriye āruroha || 4 ||  
 113488  
 113489 bhagīratho jagannātho jayatīti janāravaiḥ |  
 113490 nīrandhratāmupājagmurgirīndrāṇāṃ mahāguhāḥ || 5 ||  
 113491  
 113492 nīrandhratām pūrṇatām || 5 ||  
 113493  
 113494 tatra taṃ pālayantaṃ tadrājyaṃ rājānamādr̥tāḥ |  
 113495 ājagmuḥ prākprakṛtayaḥ prāhuritthaṃ nṛpādhipaṃ || 6 ||  
 113496  
 113497 tasminneva kāle daivātkosalarājyahāriṇo'pi maraṇādayodhyāsthā api prakṛtayo  
 113498 bhagīrathamāgatyaṇṛpārthayāmāsurityāha-tatreṭi | bhagīrathasyaiva prāktanā  
 113499 mantripurohitādīprakṛtayaḥ || 6 ||  
 113500  
 113501 prakṛtaya ūcuḥ |  
 113502  
 113503 rājannasmākamadhipo yastvayā sa puraskṛtaḥ |  
 113504 mṛtyunā vinigīrṇo'sau matsyenevāmiṣam mṛdu || 7 ||  
 113505  
 113506 rājyaṃ tyajatā tvayā yaḥ sīmāntavāsī ariḥ rājyadānena puraskṛtaḥ asau || 7 ||  
 113507  
 113508 tattatpālayitum rājyaṃ prasādaṃ kartumarhasi |  
 113509 aprārthitopayātānāṃ tyāgo'rthānāṃ ca nocitaḥ || 8 ||  
 113510  
 113511 tattasmāddhetostatprāktanam rājyaṃ || 8 ||  
 113512  
 113513 śrīvāsiṣṭha uvāca |  
 113514  
 113515 iti saṃprārthito rājā tadaṅgīkṛtya tadvacaḥ |  
 113516 saptaśāgaracihnāyāḥ sa babhūva bhuvaḥ patiḥ || 9 ||  
 113517  
 113518 samaḥ śāntamanā maunī vītarāgo vimatsaraḥ |  
 113519 prāptakāryaikaakaraṇaḥ sa tirohita vismayaḥ || 10 ||  
 113520  
 113521 maunī mitahitasatyavāk | tirohitastattvajñānena bādhito vismayo mahatyapi kautuke

113522 āścaryatābuddhiryasya || 10 ||  
113523  
113524 pātālatalanaṣṭānām sāgarākārakāriṇām |  
113525 pitāmahanām gaṅgāmbu śuśruve tāraṇakṣamam || 11 ||  
113526  
113527 aśvānveṣaṇāya bhūmeḥ khaṇanātsāgarākāraṃ gartaṃ kartuṃ śīlaṃ yeṣām |  
113528 kapilakrodhāgninā pātālatale naṣṭānām bhaṣmībhūtānām svapitāmahanām  
113529 gaṅgāmbu plāvanena jalāñjalidānena ca tāraṇakṣamaṃ na prākṛtaṃ jalamiti  
113530 tārksyavacanam janaparamparayā tena śuśruve ityārthaḥ || 11 ||  
113531  
113532 tadā kila svarganadī vahati sma na bhūtale |  
113533 pitṛṇām bhūtavikhyo'bhūttena gaṅgājalāñjaliḥ || 12 ||  
113534  
113535 tadānīm bhūtale gaṅgā sthitaiva tatraiva jalāñjaliḥ kuto na datta ityāśaṅktyāha##-  
113536 vikhyā prakhyātiryasya tathāvidho'bhūdityārthaḥ || 12 ||  
113537  
113538 bhagīrathena ca mahīmavataṛayituṃ divaḥ |  
113539 gaṅgāṃ gr̥hīto niyamastataḥprabhṛti bhūbhṛtā || 13 ||  
113540  
113541 tatastacchravaṇadinātprabhṛti || 13 ||  
113542  
113543 tato rājyaṃ parityajya mantriṇām bhūpatiḥ śamī |  
113544 tapase kāryakāryeho jagāma vijanaṃ vanam || 14 ||  
113545  
113546 gaṅgāvatarāṇakāryārthaṃ yattapa-ādi kāryaṃ tadarthā ihā ceṣṭā yasya || 14 ||  
113547  
113548 tatra varṣasahasraiśca samārādhya punaḥ punaḥ |  
113549 brahmāṇaṃ śaṃkaraṃ jahnuṃ bhuvi gaṅgāmāyodayat || 15 ||  
113550  
113551 ayojayat avatārya saṃyojitavān || 15 ||  
113552  
113553 tataḥ prabhṛtyamalatarāṅgabhaṅginī jagatpateḥ śaśivibhṛdaṅgasāṅginī |  
113554 nabhastalānnipatati gāṃ trimārgagā mahātmanāmiva bahupūṇyasaṃtatiḥ || 16 ||  
113555  
113556 jagatpateḥ śaśivibhṛtaḥ śivasyāṅgasāṃginī śirasi saṃgatā |  
113557 sāpekṣatvādasamarthatve'pi samāsaśchāndasaḥ | jagatpeterbrahmaṇo vā niyogāditi  
113558 śeṣaḥ | nabhastalādgaṃ bhūmiṃ nipatati | mahātmanām svargiṇām bahvī  
113559 pūṇyasaṃtatirivetyutprekṣā || 16 ||  
113560  
113561 sphurattaraṅgabhaṅginī svaphenapuñjahāsinī prasannapūṇyamañjariyuteva  
113562 dharmasaṃtatiḥ |  
113563 bhagīrathe mahīpatau yaśaḥpracāravīthikā tadā hi sā trimārgagā mahītale babhūva  
113564 || 17 ||  
113565  
113566 bhagīrathe mahīpatau saṃjātasya śāśvatasya yaśasa āsamudraṃ pracārārthaṃ vīthikā iti  
113567 rūpakotprekṣā || 17 ||  
113568  
113569 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
113570 gaṅgāvatarāṇaṃ nāma ṣaṭsaptaṭitamaḥ sargaḥ || 76 ||  
113571  
113572 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
113573 gaṅgāvatarāṇaṃ nāma ṣaṭsaptaṭitamaḥ sargaḥ || 76 ||  
113574  
113575 saptaṣaptaṭitamaḥ sargaḥ 77  
113576  
113577 śrīvāsiṣṭha uvāca |  
113578  
113579 etāmavaṣṭabhya dṛṣaṃ bhagīrathadhiyā dhṛtām |  
113580 samaḥ svastho yathāprāptaṃ kāryamāhara śāntadhīḥ || 1 ||  
113581  
113582 cūḍālākhyānamuktārthadraḍhimnetrāvatāryate |  
113583 śikhidhvajasya mātmyaṃ vivāhakṛdānakramāḥ ||  
113584  
113585 bhagīrathena paścādrājyakāle dhiyā dhṛtām || 1 ||  
113586  
113587 idaṃ pūrvam parityajya kroḍīkṛtya manaḥkhagam |  
113588 śāntamātmani tiṣṭha tvaṃ śikhidhvaja ivācalaḥ || 2 ||  
113589  
113590 idaṃ vibhavaajātam parityajya | manaḥkhagam kroḍīkṛtya hṛdi niruddhya || 2 ||

113591  
 113592 śrīrāma uvāca |  
 113593  
 113594 ko'sau śikhidhvajo nāma katham vā labdhavānpadam |  
 113595 etanme kathaya brahmanbhūyo bodhavivṛddhaye || 3 ||  
 113596  
 113597 śrīvasiṣṭha uvāca |  
 113598  
 113599 dvāpare bhavatām pūrvamidānīm ca bhaviṣyataḥ |  
 113600 tenaiva saṁniveśena dāmpatī snigdhatām gatau || 4 ||  
 113601  
 113602 dāmpatī jāyāpatī pūrvakalpe dvāpare abhūtām | idānīmaṣṭāviṁśe  
 113603 caturyuge'grimadvāpare tenaiva saṁniveśena bhaviṣyataḥ || 4 ||  
 113604  
 113605 śrīrāma uvāca |  
 113606  
 113607 yatpūrvamāsīdbhagavamstadidānīm tathaiva hi |  
 113608 bhaviṣyati kimarthaṁ vai vada me vadatām vara || 5 ||  
 113609  
 113610 bhūtabhaviṣyatoḥ sādṛśye ko heturiti rāmaprasnārthaḥ || 5 ||  
 113611  
 113612 śrīvasiṣṭha uvāca |  
 113613  
 113614 jagannirmāṇanīyaterasyā brahmādisaṁvidaḥ |  
 113615 idṛśyavasthitirnityamanivāryasvabhāvajā || 6 ||  
 113616  
 113617 jagannirmāṇe niyatirūpāyā brahmādīnām satyasamkalpasamvidaḥ | anivāryasvabhāva eva  
 113618 taddheturityarthaḥ || 6 ||  
 113619  
 113620 yadanyadbahuśo bhūtvā punarbhavati bhūriśaḥ |  
 113621 abhūtvaiva bhavatyanyaḥ punaśca na bhavatyalam || 7 ||  
 113622  
 113623 idṛśītyuktaṁ prapañcayati-yaditi | yathā ekasminnāmrataraḥ anyadanyatphalaṁ  
 113624 bahuśo bhūtvā punaḥ punastādṛśameva bhūriśo bhavati | skandhavaṭastu abhūtvaiva  
 113625 bhavati sa ca chinnaḥ punastasminna bhavati || 7 ||  
 113626  
 113627 anyatprāksaṁniveśādhyam sādṛśyena vivalgati |  
 113628 sadṛśā viṣamāścaiva yathā sarasi vicayaḥ || 8 ||  
 113629  
 113630 tā evānyāśca dṛśyante vyavasthāḥ saṁsṛtau tathā |  
 113631 tasmādrājeva bhūyo'pi vakṣyamāṇakatheśvaraḥ || 9 ||  
 113632  
 113633 saṁsṛtau śikhidhvajādīsaṁsāre'pi tathetyarthaḥ | rājā atītaśikhidhvaja iva  
 113634 vakṣyamāṇakathāyām varṇyatvena īśvaro nāyakaḥ || 9 ||  
 113635  
 113636 bhaviṣyati mahātejāstadvṛttāntamimaṁ śṛṇu |  
 113637 dvāpare pūrvamabhavadatīte saptame manau || 10 ||  
 113638  
 113639 caturyuge caturthe tu sarge'sminkuruṇām kule |  
 113640 jambūdvīpe prasiddhasya vindhyasyādūrasamsthite || 11 ||  
 113641  
 113642 kurūṇām kurudeśādhipatīnām kurvapatyānām ca kule vaṁśe | tadrājapratyayasya  
 113643 bahuṣu luk | nāmi dīrghābhāvaśchāndasaḥ || 11 ||  
 113644  
 113645 mālavānām pure śrīmāñchikhidhvaja itīśvaraḥ |  
 113646 dhairyaudāryadaśāyuktaḥ kṣamāśamadamānviṭaḥ || 12 ||  
 113647  
 113648 mālavānām pure ujjayinyāmiti yāvat || 12 ||  
 113649  
 113650 śūraḥ śubhasamācāro maunī guṇagaṇākaraḥ |  
 113651 āhartā sarvayajñānām jetā sarvadhanuṣmatām || 13 ||  
 113652  
 113653 kartā sakalakāryāṇām bhartā pūrvavapurbhuvāḥ |  
 113654 peśalasnigdhamadhuro vidagdhaḥ prītisāgaraḥ || 14 ||  
 113655  
 113656 sakalānām vāpīkūpataḍgārāmādikāryāṇām | vidagdho lokaśāstraniṣṇātaḥ || 14 ||  
 113657  
 113658 suṇḍaraḥ śāntasubhagaḥ pratāpī dharmavatsalaḥ |  
 113659 vaditā vinayārthānām dātā sakalasaṁpadām || 15 ||

113660  
 113661 śāntaścāsau subhagaḥ saubhāgyalakṣaṇayuktaśca vinayārthhānām pareṣāmapi  
 113662 vinayaśikṣāhetūnām vākyānām vaditā vaktā || 15 ||  
 113663  
 113664 bhoktā satsaṅgasahitaḥ suśrotā sakalaśruteḥ |  
 113665 vedāsau mānanāsūnyaḥ straiṇaṃ tṛṇavadasprśan || 16 ||  
 113666  
 113667 sarvaṃ veda jñāti tathāpi mānanā abhiññatābhimānastacchūnyaḥ | straiṇaṃ  
 113668 strīvyasanādi || 16 ||  
 113669  
 113670 pitari svargamāpanne bāla evottamaujasā |  
 113671 kṛtvā ṣoḍaśavarṣāṇi svayaṃ digvijayaṃ vaśī || 17 ||  
 113672  
 113673 uttamaṇa ojasā svabāhuvīryeṇa | anena pitā māṇḍalika evāsīdasau svabāhuvīryeṇaiva  
 113674 samrāt saṃpanna iti gamyate || 17 ||  
 113675  
 113676 nūnaṃ sāmrajyasamṇipatyā bhūmaṇḍalamayojayat |  
 113677 atiśṭhadvigatāśaṅkaṃ pālayandharmataḥ prajāḥ || 18 ||  
 113678  
 113679 sāmrajyaprayuktayā saṃṇipatyā | tadā hi kvāpi dasyūnāmbhāvātprajānām dhanam  
 113680 vardhata iti vigatajetavyaśatrusadbhāvāśaṅkaṃ || 18 ||  
 113681  
 113682 sa dhīmānmantribhiḥ sārḍham yaśasā śuklayandiśaḥ |  
 113683 atha gacchatsu varṣeṣu vasante prollasatyalam || 19 ||  
 113684  
 113685 varṣeṣu gacchatsu | yauvane prāpte satīti yāvat | athāsya cetaḥ kāntām prati samutsukaṃ  
 113686 babhūveti pañcamena saṃbandhaḥ || 19 ||  
 113687  
 113688 puṣpeṣu jṛmbhamāṇeṣu sphuratsu śaśiraśmiṣu |  
 113689 mañjarījāladolāsu viṭapāntaḥpurāntare || 20 ||  
 113690  
 113691 viṭapaḥ śākhā tallakṣaṇe antaḥpurāntare mañjarījāladolāsu alinām mithuneṣu  
 113692 gāyatsviti vyavahitenānvayaḥ || 20 ||  
 113693  
 113694 rajaḥkarpūradhavale valaddalakapāṭake |  
 113695 āmodavilasatpuṣpagulucchakavitānake || 21 ||  
 113696  
 113697 tadevāntaḥpuraṃ tatsāmagrikalpanena varṇayati-raja iti || 21 ||  
 113698  
 113699 gāyatsu gahaneṣūccairmithuneṣvalinām mithaḥ |  
 113700 āvāti madhure vāyau śaśīśīkaraśītale || 22 ||  
 113701  
 113702 śaśinā śīkaraiśca śītale || 22 ||  
 113703  
 113704 kadalīkandalīkacchatalapallavalāsini |  
 113705 kāntām prati babhūvāsya vasaccetaḥ samutsukaṃ || 23 ||  
 113706  
 113707 kadālī prasiddhā | kandalīyo gulmabhedāsteṣāṃ kacchaprāyeṣu taleṣu pallaveṣu ca lāsini  
 113708 lāsya śīle iti śaityamāndyopapādakaṃ vāyorviśeṣaṇam | vasadityuktyā pūrvameva  
 113709 guṇasaundaryādiśravaṇāccūḍālāyāmanuraktamiti gamyate || 23 ||  
 113710  
 113711 kṣībaṃ kusumasambhārasaugandhyamadhurāsavaiḥ |  
 113712 mano nānyāspadaṃ cakre savasantamivoditam || 24 ||  
 113713  
 113714 kusumasambhārāṇaṃ saugandhyalakṣaṇairmadhurairāsavaiḥ kṣībaṃ mattaṃ sat  
 113715 savasantaṃ vanamiva uditaṃ rāgapallavitaṃ manaḥ anyāspadaṃ  
 113716 kāntātiriktaviśayāvalambanaṃ na cakre || 24 ||  
 113717  
 113718 udyānavanadolāsu līlākamalinīṣu ca |  
 113719 kadā praṇayinīm mugdhāṃ hemābjamukulastanīm || 25 ||  
 113720  
 113721 tadautsukyaprakāraṃ prapañcayati-udyānetyādinā || 25 ||  
 113722  
 113723 kariṣye kāmīnīmaṅke paryāṅke kuṅkumāṅkitām |  
 113724 kadā kamalavallīnām dolāśvalirivālinīm || 26 ||  
 113725  
 113726 ālolāṃ tām nivekṣyāmi bālāṃ bhujalatānugām |  
 113727 mṛṇālāhārakundenduvṛndavallyabhilāṣiṇī || 27 ||  
 113728

113729 nivekṣyāmi pariṇeṣyāmi | mameva tasyā api svābhilāṣaprayuktasamtāpaḥ kadā syādyena  
113730 śighraṃ ghaṭanā syādityāśayenāha-mṛṇāleti | vṛndavallyaḥ  
113731 puṣpitalatāgrhātmanā vṛndībhūtā vallyastadabhilāṣiṇī || 27 ||  
113732  
113733 matkr̥te madanātaptā kadā syādindusundarī |  
113734 iti cintāparo bhūtvā kusumāvacyonmukhaḥ || 28 ||  
113735  
113736 vijahāra vanānteṣu kusumopavaneṣu ca |  
113737 vanopavanalekhāsu līlākamalinīṣu ca || 29 ||  
113738  
113739 vallīvalayageheṣu vividhodyānabhūmiṣu |  
113740 vanopavanavinyāsavarṇanāvalitāsu ca || 30 ||  
113741  
113742 vanānāmupavanānām ca guṇānuvarṇane āvalitāsu kathāsu cāramateti saptaminām  
113743 saṃbandhaḥ || 30 ||  
113744  
113745 śṛṅgārarasagarbhāsu kathāsvaramatonmanāḥ |  
113746 hṛdi hāralasatkāyavilolālākavallariḥ || 31 ||  
113747  
113748 kumārīḥ pūjayāmāsa suvarṇakalāśastanīḥ |  
113749 etanmanyē vidurbhavyā mantriṇo nṛpaṇīścayam || 32 ||  
113750  
113751 kumārīḥ hṛdi pūjayāmāsa bahumene sām̐kalpikabhūṣaṇairalaṃcakre vā | manye  
113752 ityavyayaṃ vitarke | vitarkavacanaṃ vasiṣṭhasya vākyaḥkārārtham || 32 ||  
113753  
113754 iṅgitākāraeditvameva mantripadaṃ param |  
113755 atha tasya vivāhāya mantrivargo vicārayan || 33 ||  
113756  
113757 mantriṇām padaṃ lakṣaṇam | parasparānurāgagunaśīlakulādisaṃpattiṃ vicārayan || 33 ||  
113758  
113759 surāṣṭrādhīpateḥ kanyām yayāce yauvatānvitām |  
113760 navayauvanasaṃpannām bhāryātve vidhinottamām || 34 ||  
113761  
113762 yuvatinām samūho yauvatam | bhasyādhe taddhite iti puṃvadbhāvaḥ | tenānvitām | navena  
113763 yauvanena vayasā ca saṃpannām || 34 ||  
113764  
113765 upayame sa tāmātmasadṛśīm pratimāmiva |  
113766 cūḍāleti bhuvi khyātā nāmnā nṛpatīsundarī || 35 ||  
113767  
113768 pratimām praticchāyāmiva sadṛśīmanurūpām || 35 ||  
113769  
113770 sā taṃ bhartāramāsādya reje phulleva padminī |  
113771 nīlanīrajanetrām taṃ cūḍālām sa śikhidhvajaḥ || 36 ||  
113772  
113773 snehādvikāsayāmāsa sūryo devo yathābjinīm |  
113774 avaradhata tayoh̐ prītiranyonyārpitacetasoḥ || 37 ||  
113775  
113776 vikāsayāmāsa prasādayāmāsa || 37 ||  
113777  
113778 hāvabhāvavilāsāḍhyairanṅairnavalateva sā |  
113779 sumantryarpitasarvārthaḥ sa sukhī susthitaprajāḥ || 38 ||  
113780  
113781 hāvabhāvādayaḥ śṛṅgārāceṣṭābhedāstadāḍhyairanṅairnavalateva sā śuśubhe iti  
113782 śeṣaḥ | śobhanai rājacittānuvartibhiranuraktairmantribhīrarpitāḥ sarve upabhogyārthā  
113783 yasmai | athavā śobhanairdhārmikairmantribhīḥ sarvebhyo'rthibhyaḥ arpitāḥ sarve  
113784 abhilaṣitārthā yasya | ata eva susthitaprajāstātpālanavikṣeparahitaḥ san reme || 38 ||  
113785  
113786 rājahaṃsa ivābjinyā reme dayitayā tayā |  
113787 antaḥpureṣu dolāsu līlākamalinīṣu ca || 39 ||  
113788  
113789 udyāneṣu vihāreṣu latāpuṣpagraheṣu ca |  
113790 kadambavanalekhāsu candanāguruvīthiṣu || 40 ||  
113791  
113792 candanāguru sugandhitāsu vīthiṣu candanāguruvṛkṣāṇām paṅktiṣu ca || 40 ||  
113793  
113794 mandārādāmalolāsu kadalīkandalīṣu ca |  
113795 purānteṣu vanānteṣu diganteṣu sarassu ca || 41 ||  
113796  
113797 jaṃgaleṣu janānteṣu jambūjambīrajātiṣu |



113798 babhūvāhlādakaṃ sarvaṃ tayloranyonyaceṣṭitam || 42 ||  
 113799  
 113800 sadvarṣayordhuravarairdyubhūmyoriva kāntayoḥ |  
 113801 nityameva [nityamevāviyuktatvāt iti pāṭhaḥ ||  
 113802 viyuktatvātpriyatvācceṣṭitasya ca || 43 ||  
 113803  
 113804 dhuravarairbalivardaiḥ kṛṣṭeṣu kṣetreṣu sat ramaṇīyaṃ varṣaṃ  
 113805 vṛṣṭirayostathāvidhayormeghasasyasampatkāntayordyubhūmyoriva || 43 ||  
 113806  
 113807 mithaḥ kalākalāpasya kovidau tau babhūvatuḥ |  
 113808 svarūpamekamevaitau dadhaturmitratām gatau || 44 ||  
 113809  
 113810 mithaḥ anyonyasmācchikṣaṇādanyonyasāmyārthitvācca kovidau prājñatarau ata eva  
 113811 sarvaguṇasāmyādanurāgeṇa tād rūpyarañjanācca jīvaikyamiva saṃpannamityāha##-  
 113812  
 113813 anyonyahṛdayasthatvādiva saṃkrāntamakṣatam |  
 113814 sarvaśāstrārthavaidagdhyaṃ citrādyapi mukhātprabhoḥ || 45 ||  
 113815  
 113816 anyonyahṛdayasthatvāddehadvayasamkrāntamekameva jīvasvarūpam |  
 113817 citrādīśilpavaidagdhyaṃapi tattacchilpakusālānām mukhādāgṛhya abhyasya || 45 ||  
 113818  
 113819 bālaḥ kālādivāgṛhya sā'sītsarvārthapaṇḍitā |  
 113820 nṛtyavādyādi yāvacca cūḍālāvanādasau || 46 ||  
 113821  
 113822 yathā bālo baṭuḥ dvādaśavarṣa vedabrahmacaryamiti śāstraniyatakālādvedavidyām  
 113823 gṛhṇāti tadvat | sā cūḍālā | asau śikhidhvajaḥ || 46 ||  
 113824  
 113825 aśikṣata babhūvātha kalānāmatikovidāḥ |  
 113826 amāvāsyāmivendvarkāvanyonyavilasatkalau || 47 ||  
 113827  
 113828 amāvāsyām prāpyeti śeṣaḥ | indvarkāviva mitho hṛdayasaṃsthau santau  
 113829 aikyamupāgatau || 47 ||  
 113830  
 113831 mitho hṛdayasaṃsthau tau dvāvapyaikyamupāgatau |  
 113832 tau saṃsthitāvekarasāvanyonyaṃ dayitāvubhau || 48 ||  
 113833  
 113834 miśritakṣīrodakavadekarasau || 48 ||  
 113835  
 113836 puṣpāmodāvivābhinnau bhūtalasthau śivāviva |  
 113837 vaidagdhyasundaramatī sarvaśāstrārthapaṇḍitau || 49 ||  
 113838  
 113839 bhūtalasthau bhūmāvavatīrṇau śivau gaurīsaṃkarāviva || 49 ||  
 113840  
 113841 kāryārthaṃ ca bhuvaṃ prāptau kamalākamalādhavau |  
 113842 snehātprasannamadhurau samavijñātavādinau || 50 ||  
 113843  
 113844 saha pratyeakaṃ vā puṣṭaṃ saṃdehapadaṃ lokaśāstrarahasyaṃ samaṃ tulyakālaṃ  
 113845 tulyaviṣayaṃ ca vijñātaṃ vaktuṃ śīlaṃ yayostau || 50 ||  
 113846  
 113847 anuvṛttiparāvāstām lokavṛttāntatadvidau |  
 113848 kalākalāpasampannau lasadrasarasāyanau |  
 113849 śītalasniḡdhamugdhāṅgau śaśāṅkau dvāvivoditau || 51 ||  
 113850  
 113851 parasparagurudvijābhijñādīnām cānuvṛttiḥ priyahitavinayādyācārastatparau |  
 113852 lokavṛttāntasya tasya śāstraikaḡamyadharmarahasyasya ca vidau | lasanti  
 113853 śṛṅgārādinavarasalakṣaṇāni rasāyanāni yayostau || 51 ||  
 113854  
 113855 reje lasacca ratibhogavilāsakāntamantaḡpureṣu mithunaṃ tadanuttamaśri |  
 113856 brahmāṇḡakhaṇḡakuhareṣviva rājahaṃsayugmaṃ vikāsimadamanmathamandacāri ||  
 113857 52 ||  
 113858  
 113859 brahmāṇḡakhaṇḡasya brahmāṇḡāvayavyasya satyalokasya kuhareṣu gambhīrasarassu  
 113860 rājahaṃsayoryugmaṃ mithunamiva || 52 ||  
 113861  
 113862 ityārṣe śrīvāsiṣṭhamahārāmā0 vā0 de0 mo0 nirvāṇa0 pū0 cūḍālopākhyāne  
 113863 śikhidhvajavilāsakathanam nāma saptasaptatitamah sargaḥ || 77 ||  
 113864  
 113865 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakarāṇe pūrvārdhe  
 113866 śikhidhvajavilāsavarṇanaṃ nāma saptasaptatitamah sargaḥ || 77 ||

113867  
 113868 aṣṭasaptatitamah sargaḥ 78  
 113869  
 113870 śrīvasiṣṭha uvāca |  
 113871  
 113872 evaṃ bahūni varṣāṇi mithunaṃ nirbharaspr̥ham |  
 113873 reme yauvanalilābhīramandābhirdine dine || 1 ||  
 113874  
 113875 tayoh krameṇa vairāgyaṃ sacchāstrābhyāsaniṣṭhatā |  
 113876 cūḍālāyā viveko'tra jñānalābhaśca varṇyate ||  
 113877  
 113878 nirbharaspr̥ham dṛḍhaprema | mithunaṃ tatstrīpumsadvandvam || 1 ||  
 113879  
 113880 atha yāteṣu bahuṣu varṣeṣvāvṛttiśāliṣu |  
 113881 śanairgalitatāruṇye bhinnakumbhādivāmbhasi || 2 ||  
 113882  
 113883 atha śanaistāruṇye galati sati tadyugmaṃ iti nirṇīya adhyātmasaṃmatam śāstraṃ  
 113884 vicārayāmāseti daśame ekādaśe ca saṃbandhaḥ || 2 ||  
 113885  
 113886 taraṅganikarākārabhaṅguravyavahāriṇi |  
 113887 pātaḥ pakvaphalasyeva maraṇaṃ durnivāraṇam || 3 ||  
 113888  
 113889 nirṇayahetau prathamam tatkr̥tam vicāram prapañcayati-taraṅgetyādinā |  
 113890 taraṅganikarākāreṇa bhaṅgureṇa dehena vyavaharaṇaśīle dehini | maraṇam  
 113891 dehaviyogaḥ || 3 ||  
 113892  
 113893 himāśanirivāmbhoje jarā nipatanonmukhī |  
 113894 āyurgalatyavirataṃ jalaṃ karatalādiva || 4 ||  
 113895  
 113896 kuto durnivāraṇam tatrāha-himāśaniriti || 4 ||  
 113897  
 113898 prāvṛṣīva latātumbī tṛṣṇaikā dīrghatām gatā |  
 113899 śailanadyā raya iva saṃprayātyeva yauvanam || 5 ||  
 113900  
 113901 tṛṣṇābhogatatsādhanatṛṣṇāprāvṛṣi kaṭutumbīlateva dīrghatām gatā vardhate iti  
 113902 yāvat | rayo'tra vārṣikapūraḥ || 5 ||  
 113903  
 113904 indrajālamivāsatyam jīvanam jīrṇasaṃsthitī |  
 113905 sukhāni prapalāyante śarā iva dhanuścyutāḥ || 6 ||  
 113906  
 113907 jīvyate asminniti jīvanam dehādi || 6 ||  
 113908  
 113909 patanti ceto duḥkhāni tṛṣṇā gṛdhra ivāmiṣam |  
 113910 budbudaḥ prāvṛṣivāpsu śarīram kṣaṇabhaṅguram || 7 ||  
 113911  
 113912 duḥkhānyādhyātmikādīni tṛṣṇā ca cetaḥ patanti nipatya tudantīti yāvat || 7 ||  
 113913  
 113914 rambhāgarbha ivāsāro vyavahāro vicāragaḥ |  
 113915 satvaram yuvatā yāti kāntevāpriyakāminaḥ || 8 ||  
 113916  
 113917 apriyāṃ [atrāpriyam sapatnīsaṃgrahaṇam kāmayata iti vyākhyānam yuktaṃ |  
 113918 yathāsthitavyākhyāyām puṃvadbhāvānupapattiḥ |] sapatnīm kāmayate yastasya  
 113919 kāntā priyatameva || 8 ||  
 113920  
 113921 balādaratirāyātā vairasyamiva pādapam |  
 113922 tadiha syācchubhākāram sthiraṃ kimatiśobhanam || 9 ||  
 113923  
 113924 aratiriṣṭaviṣayālābhanimittam daurmanasyam | vairasyam rasaśoṣaḥ | ihāsmin saṃsāre || 9 ||  
 113925  
 113926  
 113927 yadāsādyā punaśceto daśāsu na vidūyate |  
 113928 iti nirṇīya yugmaṃ tatsaṃsāravādhibheṣajam || 10 ||  
 113929  
 113930 daśāsu janmamaraṇādidadurdaśāsu | tadyugmaṃ mithunaṃ iti vicārya tatra  
 113931 adhyātmasāstrameva saṃsāravādhibheṣajam nirṇīya tadeva vicārayāmāsetyanvayaḥ ||  
 113932 10 ||  
 113933  
 113934 ciraṃ vicārayāmāsa śāstramadhyātmasaṃmatam |  
 113935 ātmañānaikamātreṇa saṃsṛtyākhyā viṣūcikā || 11 ||

113936  
113937 saṃsāmyatīti niścītya tāvāstāṃ tatparāyaṇau |  
113938 taccittau tadgataprāṇau tanniṣṭhau tadvidāśrayau || 12 ||  
113939  
113940 tadvidā adhyātmaśāstravida evāśrayaḥ śaraṇaṃ yayostau || 12 ||  
113941  
113942 tadā tadarcanaparau tadīhau tau virejatuḥ |  
113943 tatraivātighanābhyāsau bodhayantau parasparam || 13 ||  
113944  
113945 tatprītau tatsamārambhāvanyonyaṃ tau babhūvatuḥ |  
113946 atha sāvīrataṃ rāma ramaṇīyapadakramān || 14 ||  
113947  
113948 tasmīnnadhyātmaśāstra eva samyak taccintanaṃ tacchravaṇamanyonyaṃ tatprabodhanam  
113949 ityādiḥ samārambho yayostau | sā cūḍālā || 14 ||  
113950  
113951 śrutvādhyātmavidāṃ vaktrācchāstrārthāṃstāraṇakṣamān |  
113952 itthaṃ vicārayāmāsa svamātmānamaharṇiśam || 15 ||  
113953  
113954 itthaṃ vakṣyamāṇaprakāreṇa || 15 ||  
113955  
113956 avyāpṛtā vyāpṛtā vā dhiyā dhavalayeddhayā |  
113957 prekṣe tāvatsvamātmānaṃ kimahaṃ syāmiti svayam || 16 ||  
113958  
113959 avyāpṛtā tyaktaśārīravypārā | prekṣe vivicya paśyeyam | asmin  
113960 kāryakāraṇasaṃghāte ahaṃ cetanadhātuḥ kiṃ syām || 16 ||  
113961  
113962 kasyāyamāgato mohaḥ kathamabhyutthitaḥ kva vā |  
113963 dehastāvajjaḍo mūḍho nāhamityeva niścayaḥ || 17 ||  
113964  
113965 ayaṃ saṃsāralakṣaṇo moho bhramaḥ kasyāgataḥ | yasya hi bhrāntirāgatā sa tannivāraṇe  
113966 svasthaḥ syātsa eva ka ityārthaḥ | kathaṃ [kathaṃ nairnimittairiti pāṭhaḥ] veti  
113967 nimittajijñāsā | kveti tanmūlajijñāsā | mūle hi parijñāte taducchedenocchettuṃ sa  
113968 śakyah || 17 ||  
113969  
113970 ābālametatsaṃsiddhaṃ matau caivānubhūyate |  
113971 karmendriyagaṇaścāsmādhinnāvayavātmakaḥ || 18 ||  
113972  
113973 matau sthūlohaṃ gaurohamityādibuddhivṛttau satyāmevānubhūyate na svata iti tasya  
113974 jaḍatvamityārthaḥ | asmāddehādabhinnaḥastapādādāvayavātmakaḥ || 18 ||  
113975  
113976 avayavāvayavinorna bhedo jaḍa eva ca |  
113977 buddhindriyagaṇo'pyevaṃ jaḍa eveti dṛśyate || 19 ||  
113978  
113979 buddhindriyagaṇopi evaṃ śarīrāvayavātmaka eva | yadyapyaṇavaśceti sūtre  
113980 indriyaprāṇādayaḥ sūkṣmā līṅgadehāvayavā eva na sthūladehāvayavā iti  
113981 vādarāyaṇena siddhāntitaṃ tathāpi teṣāṃ  
113982 dehāvayavatvenaivāpaṇḍitaḥpāmaramanubhavādāvayavavaddehasaṃyuktatvācca  
113983 tadāvayavavajjaḍatvamevetyāśayaḥ || 19 ||  
113984  
113985 preryate manasā yasmādyasṭyeva bhuvi loṣṭakaḥ |  
113986 manaścaivaṃ jaḍaṃ manye saṃkalpātmakaśakti [kathaṃ nairnimittairiti  
113987 pāṭhaḥ] yat || 20 ||  
113988  
113989 mana-āderapi jaḍadehādiprerakatvāttatsaṃyogayogyadravyatayā yaṣṭyādivajjaḍatvaṃ  
113990 siddhamityāha-preryata ityādinā || 20 ||  
113991  
113992 kṣepaṇairiva pāṣāṇaḥ preryate buddhiniścayaḥ  
113993 buddhirniścayarūpaivaṃ jaḍā sattaiva niścayaḥ || 21 ||  
113994  
113995 jaḍā sattā jāḍyasvabhāvaiveti niścayaḥ | kṣepaṇai rajjuyantraiḥ || 21 ||  
113996  
113997 khāteneva sarinnūnaṃ sā'haṃkāreṇa vāhyate |  
113998 ahaṃkāro'pi niḥsāro jaḍa eva śavātmakaḥ || 22 ||  
113999  
114000 khātena vapradvayāntarālikanimnadeśena | sā buddhirvāhyate preryate || 22 ||  
114001  
114002 jīvena janyate yakṣo bāleneva bhramātmakaḥ |  
114003 jīvaśca cetanākāśo vātātmā hṛdaye sthitaḥ || 23 ||  
114004

114005 jīvena prāṇāvaccinnacidābhāsenā janyate adhyasyate | tathā ca  
 114006 yakṣadehavattasyādhyastatvādeva jaḍatvamityarthaḥ | vātātmā prāṇopādhiḥ || 23 ||  
 114007  
 114008 sukumāro'ntaranyena kenāpi pariḥīyati |  
 114009 aho nu jñātametena cetyollekhakalaṅkinā || 24 ||  
 114010  
 114011 antaranyena svāntaryāmibimbacaitanyena paripūrṇo jīyati | cetyollekhaḥ sākṣibhāvena  
 114012 viśayaprakāśanaṁ tena kalaṅkinā dūṣitaprāyeṇa || 24 ||  
 114013  
 114014 jīvo jīyati jīrṇena cidrūpeṇātmarūpiṇā |  
 114015 cetyabhramavatā jīvaścidrūpeṇaiva jīyati || 25 ||  
 114016  
 114017 jīrṇena ciraṁtanena || 25 ||  
 114018  
 114019 āmodaḥ pavaneneva khāteneva saridrayaḥ |  
 114020 asatyajaḍacetyāṁśacayanāccidvapurjaḍam || 26 ||  
 114021  
 114022 cetyollekhakalaṅkineti tatropapattimāha-asatyeti |  
 114023 cayanāttādātmyasaṁsargādhyāsāccidvapuścitsvabhāvamapi tajjaḍamiva  
 114024 saṁpannamityarthaḥ || 26 ||  
 114025  
 114026 mahājālagato hyagniriva rūpaṁ svamujjhati |  
 114027 sadvāsadvā yadābhāti citsamādhau sati svataḥ || 27 ||  
 114028  
 114029 mahājālaṁ taptajālaṁ sāmudraṁ vā tadgato'gniriva svaṁ bhāsvararūpamujjhati muñcati |  
 114030 ata eva sattāṁśe cidvailakṣaṇyamiva labdhā ghaṭaḥ sanpataḥ sannitiḥ sattā  
 114031 ghaṭapaṭādyacidākārasamarasānubhūyate | ghaṭādyākārasya mṛdādau laye ghaṭo  
 114032 nāsti paṭo nāstīti sattākāramapyujjhanī abhāvatāmapyāpadyata iti bhāvaḥ | citsamādhau  
 114033 cetyaikāgrye sadrūpamasadrūpaṁ vā yadeva vāsanopanītaṁ svata ābhāti tadeva  
 114034 kṣaṇādalaṁ pūrṇa svarūpamutsṛjya tatksaṇātsvayaṁ bhavatīti pareṇānvayaḥ || 27 ||  
 114035  
 114036 svarūpamalamutsṛjya tadeva bhavati kṣaṇāt |  
 114037 evaṁ cidrūpamapyetaccetyonmukhatayā svayaṁ || 28 ||  
 114038  
 114039 evamuktārītyā paramārthataścidrūpamapi avidyāvaraṇādādhyāsaparamparayā jaḍam  
 114040 śūnyamasatkalpaṁ ca saṁpannaṁ jagadrūpaṁ buddhāvanāvr̥tasvabhāvena  
 114041 caitanyenaiva tattadākāravṛttivyāptyā mūlavidyāvaraṇabhaṅgadvārā prabodhyata iti  
 114042 pareṇānvayaḥ || 28 ||  
 114043  
 114044 jaḍam śūnyamasatkalpaṁ caitanyena prabodhyate |  
 114045 iti saṁcintya cūḍālā kenaiśā citpracetanī || 29 ||  
 114046  
 114047 tarhi mūlavidyāvaraṇabhaṅgenaiśā brahmacitkenopāyena dṛśyasvapnaṁ viḥāya  
 114048 prabodhavatī syādīti cintitavatītyāha-itīti || 29 ||  
 114049  
 114050 iti saṁcintayāmāsa cirāyetthaṁ vyabudhyata |  
 114051 aho nu cirakālēna jñātaṁ jñeyamanāmayam || 30 ||  
 114052  
 114053 itthaṁ varṇyamānaprakāreṇa vyabudhyata | ātmatattvamityarthaḥ || 30 ||  
 114054  
 114055 yadvai vijñeyatāṁ kṛtvā na kaściddhīyate punaḥ |  
 114056 ete hi cidvilāsāntā manobuddhīndriyādayaḥ || 31 ||  
 114057  
 114058 kaścīdapi puruṣo na hīyate paramapuruṣārthātpracyuto na bhavatītyarthaḥ | athavā  
 114059 kaścīdapi kāmyo'rtho na hīyate na hāniṁ prāpyate | tatprāptyaiva  
 114060 sarvakāmāvāpterityarthaḥ | athavā kiṁcidvastu duḥkhasādhanaṁ iti buddhyā na hīyate na  
 114061 tyajyate | sarvasyāpyānandaikarasattvasaṁpatterityarthaḥ |  
 114062 hānāsaṁbhavoktirupādānasyāpyupalakṣaṇam | cidvilāsasya antāḥ paricchedahetavaḥ || 31 ||  
 114063  
 114064  
 114065 asantaḥ sarva evāho dvitīyendupadasthitāḥ |  
 114066 mahācīdekaivāstīha mahāsatteti yocyate || 32 ||  
 114067  
 114068 dvitīyasya taimirikadṛṣṭiparikalpitasyendoḥ pade sthāne sthitāḥ | bhrāntikalpitā iti  
 114069 yāvat  
 114070 || 32 ||  
 114071  
 114071 niṣkalaṅkā samā śuddhā nirahaṁkārarūpiṇī |  
 114072 śuddhasaṁvedanākārā śivaṁ sanmātramacyutam || 33 ||

114073  
114074 śuddhaṃ saṃvedanameva ākāraḥ svarūpaṃ yasyāḥ | śivaṃ  
114075 bhūmānandarūpatvātparamamaṅgalaṃ tādrśasvabhāvātkadāpyapracutyamityacyutam  
114076 || 33 ||  
114077  
114078 sakṛdvibhātā vimalā nityodayavatī sadā |  
114079 sā brahmaparamātmādināmabhiḥ parigīyate || 34 ||  
114080  
114081 sakṛnmūlāvidyāvaraṇabhaṅgeṇa vibhātā na punaḥ kenāpyāvriyata iti sakṛdvibhātā  
114082 | ata eva nityodayavatī parigīyate vedāntādmadhyātmaśāstreṣu lakṣaṇayā || 34 ||  
114083  
114084 cetyacetanacittādi nāsyā bhinnaṃ na mānataḥ |  
114085 tayaiśā cetyate cicchriḥ saiśādyā ciditi smṛtā || 35 ||  
114086  
114087 cetyāditripuṭījālamasyāḥ sakāśādbhinnaṃ vastu na | yata eṣā tripuṭī tayā sākṣibhūtayā  
114088 cetyate na tu mānataḥ siddhā saiśā sākṣicit tripuṭī pravṛtteḥ prāgeva  
114089 svataḥsiddhatvādādyā || 35 ||  
114090  
114091 acetyaṃ yadidaṃ cittvaṃ tattasyā rūpamakṣatam |  
114092 manobuddhīndriyādyartharūpaiḥ saiva vijṛmbhate || 36 ||  
114093  
114094 vijṛmbhate vivartate || 36 ||  
114095  
114096 taraṅgakaṇakallolakalaneyaṃ cidātmani |  
114097 jagadrūpapadārthānāṃ sattā sphurati mātari || 37 ||  
114098  
114099 manobuddhyādivivartaiścidātmani mātari pramātr̥bhāvāpanne sati tatra  
114100 taraṅgādikalanāprāyā jagadrūpabhūtabhautikapadārthānāṃ sattvā astitā sphurati || 37 ||  
114101  
114102 yadidaṃ tatparaṃ rūpaṃ tasyāḥ khalu mahāciteḥ |  
114103 śuddhacinmaṇivatsā hi seyaṃ samasamoditā || 38 ||  
114104  
114105 yadidaṃ jagatsattārūpaṃ prasiddhaṃ tattasyā adhiṣṭhānabhūtāyā mahācitereva paraṃ  
114106 rūpaṃ rūpāntaram | khalu śabdo dve vāva brahmaṇo rūpe mūrtaṃ caivāmūrtaṃ ca  
114107 ityādiśrautaprasiddhidvyotanārthaḥ | yataḥ sā hi  
114108 citsphaṭikamaṇivajjagatpratibimbamaśaṅgaiva dhatte | seyaṃ jagatsattā ca vyāvahārikeṣu  
114109 prātibhāsikeṣu ca samasamā svasvādhiṣṭhānānusāriṇī uditā || 38 ||  
114110  
114111 ananyayaiva yā śaktyā jagajjṛmbhikayā sthitā |  
114112 sattā māyātirekeṇa nānyā saṃbhavatīha hi || 39 ||  
114113  
114114 ata eva jagatsattāyā adhiṣṭhānasattānyatvanirūpaṇāyogānmāyāmātratvamityāha##-  
114115  
114116 vicitrateva bhāṇḍānāṃ nanu hematayā yathā |  
114117 sā tathodeti tadrūpamātmānaṃ cetati svayam || 40 ||  
114118  
114119 ata eva nāmarūpaviśeṣapralaye jagatsattā māyāśabalabrahmasattātmanaiva pariśiṣyate |  
114120 māyābādhe tu ānandaikarasasanmātrarūpamātmānaṃ svayamanubhavatītyāha##-  
114121 hemasattātmanaivodeti tathetyarthaḥ || 40 ||  
114122  
114123 svacittena dravatvena taraṅgāditvamambuṣu |  
114124 mahācitau jagaccittādudeti vānudetyapi || 41 ||  
114125  
114126 sattāyāṃ darśitanyāyenaiva jagadvaicitryasphuraṇarūpacidbhedānāmapi viśayākārabhede  
114127 mithyātvaparyālocane aparicchinnaṇābrahmacinmātratā paryavasyatītyāśayenāha##-  
114128 siddheṣu samudrādyambuṣu taraṅgādi anudyadapyudetīva tathā mahācitau brahmaṇyapi  
114129 samaṣṭicittājjagadanudyadapyudetītyarthaḥ | anudetīti nañastiñantena saheti  
114130 yogavibhāgātsamāsaśchāndaso vā || 41 ||  
114131  
114132 tadātmaiva yathā yāto rūpavān jaladhau dravāt |  
114133 evaṃ cinmātramevāhamanahaṃbhāvamātataṃ || 42 ||  
114134  
114135 astvevaṃ kiṃ tatastatrāha-taditi | tattatra svapne cidrūpa ātmaiva  
114136 cittakalpitaajarūpeṇa  
114137 rūpavān saṃstarāṅgādidravyabhedānyathā yātastatrātmavyatiriktaṃ nāṇumātramapi  
114138 kiṃcidasti | evaṃ cinmātramevāhaṃ jagadbhānaviśeṣabhedaiḥ saṃpanno na  
114139 paramārthataḥ pūrṇacidātmano matto  
114139 vyatiriktaṃ nāṇumātramapyastītyāhaṃbhāvasyāpyapariśeṣādanahaṃbhāvaṃ  
114140 cinmātramevātataṃ vistīrṇamityarthaḥ || 42 ||

114141  
 114142 na tasya janmamaraṇe na tasya sadasadgatī |  
 114143 na nāsaḥ saṃbhavatyasya cinmātranabhasaḥ kvacit || 43 ||  
 114144  
 114145 maraṇaṃ dehaviyogo nāso dhvaṃsa iti bhedaḥ | sadasadgatī svarganarakau || 43 ||  
 114146  
 114147 acchedyo'yamadāhyo'yaṃ cidādityo'tinirmalaḥ |  
 114148 āho nu cirakālēna śāntāsmi parinirvṛtā || 44 ||  
 114149  
 114150 tatra prastutavicārasyāvadhau viśrāntiṃ darśayati-acchedya iti || 44 ||  
 114151  
 114152 nirvāmi bhramanirmuktamāse nirmandarābdhivat |  
 114153 asadābhāsamatyacchamanantamajamacyutam || 45 ||  
 114154  
 114155 āse tāsastyoḥ iti salopaḥ | asan dṛśyābhāso yasmin || 45 ||  
 114156  
 114157 ātmākāśamanāvādhamamalaṃ paramaṃ ciraṃ |  
 114158 anantamidamākāśaṃ phalaughāścāphalādikāḥ || 46 ||  
 114159  
 114160 ciraṃ kālikaparicchedarahitam | anantaṃ deśavastukṛtaparicchedarahitam |  
 114161 brahmādistambaparyantaprāṇikarmaphalaughāścakārāttatsādhanavyāpārāḥ aphalādikā  
 114162 niṣphalasādhanā vṛthā ceṣṭāśca idamākāśameva nānyat || 46 ||  
 114163  
 114164 surāsurayutaṃ viśvame tanmayamakṛtrimam |  
 114165 puṃstvakarmamayī senā sarvaṃ mṛṇmātrakaṃ yathā || 47 ||  
 114166  
 114167 puṃstvaṃ kulālādipuruṣajātistatkarmamayī tannirmitā | athavā puṃstvaṃ pratimāyāṃ  
 114168 kalpitā puruṣajātiḥ karma tadanurūpacalanādi tanmayī tatpracurā bālanirmitamṛtsenā ||  
 114169 47 ||  
 114170  
 114171 draṣṭṭadṛśyamayī sattā cinmātraikyamayī tathā |  
 114172 idamaikyamidaṃ dvitvamahaṃ nāhamitīti ca || 48 ||  
 114173  
 114174 ka iva bhramasaṃmohaḥ kathaṃ kasya kutaḥ kva vā |  
 114175 svamanantamanāyāsamupaśāntāsmi saṃsthitā || 49 ||  
 114176  
 114177 kiṃvṛttacatuṣṭayaṃ prakārabhokṭṛnimittādhikaraṇasaṃbhāvanāpratiṣedhārtham |  
 114178 svaṃ pāramārthikaṃ rūpaṃ prāpyeti śeṣaḥ || 49 ||  
 114179  
 114180 nirvāṇaparinirvāṇa gatamāse gatajvaram |  
 114181 acetanaṃ cetanaṃ vā yo'yamābhāti cetati || 50 ||  
 114182  
 114183 nirvāṇe mokṣasukhe parito nirvāṇa nirvṛtā | gatabhava jvaram gataṃ  
 114184 kaṇṭhacāmikaravatprāptaṃ svarūpamevāhamāse | yadacetanaṃ cetanaṃ vā ābhāti |  
 114185 yo'yaṃ tadbhoktā cetati tadubhayaṃ bhāsamānātmābhinnaṃ yadbrahma tadrūpaṃ kha  
 114186 cidākāśameveti pareṇānvayaḥ || 50 ||  
 114187  
 114188 bhāsamānātma tadrūpaṃ khaṃ mahāciti saṃsthitam |  
 114189 nedaṃ nāhaṃ na cānyacca na bhāvābhāvasaṃbhavaḥ |  
 114190 śāntaṃ sarvaṃ nirālambaṃ kevalaṃ saṃsthitam param || 51 ||  
 114191  
 114192 kiṃ idam tāhaṃ tānyattādi jagatsvabhāvamatyaktvaiva brahma netyāha-nedamiti || 51 ||  
 114193  
 114194 itthaṃvicāraṇaparā paramaprabodhādbuddhvā yathāsthitamidaṃ paramātmatattvaṃ  
 114195 |  
 114196 saṃśāntarāgabhaya mohatamovilāsā śāntā babhūva śaradambaralekhikeva || 52 ||  
 114197  
 114198 uktameva saṃkṣipyopasaṃharati-itthamiti |  
 114199 paramaprabodhādātyantikamohanidrāpagamāt saṃśāntā rāgādayastamovilāsā  
 114200 avasthātrayasvapnā yasyāḥ || 52 ||  
 114201  
 114202 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pūrvārdhe  
 114203 cūḍālāprabodho nāmāṣṭasaptatitamaḥ sargaḥ || 78 ||  
 114204  
 114205 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 114206 cūḍālāprabodho nāmāṣṭasaptatitamaḥ sargaḥ || 78 ||  
 114207  
 114208 ekonāśītitaṃ sargaḥ 79  
 114209

114210 śrīvasiṣṭha uvāca |  
 114211  
 114212 dinānudinamityeṣā svātmārāmatayā tayā |  
 114213 nityamantarmukhatayā babhūva prakṛtisthitā || 1 ||  
 114214  
 114215 apūrvaśrīmatīm dṛṣṭvā prṣṭayā dharaṇibhṛtā |  
 114216 cūḍālayā svasobhāyā heturbodho'tra varṇyate ||  
 114217  
 114218 evaṃ vicāreṇotpannasya  
 114219 tattvajñānasyābhyāsāddinakrameṇottarottarabhūmikāpratiṣṭhāmāha##-  
 114220 rūpaṃ tasmin sthitā pratiṣṭhitā || 1 ||  
 114221  
 114222 nīrāgā nirupāsaṅgā nirdvandvā niḥsamīhitā |  
 114223 na jahāti na cādatte prakṛtācārācāriṇī || 2 ||  
 114224  
 114225 tasyāstatpratiṣṭhālakṣaṇānyāha-nīrāgetyādinā || 2 ||  
 114226  
 114227 paritīrṇabhavāmbhodhiḥ śāntasaṃdehajālikā |  
 114228 paramātmamahālābhaparipūrṇāntarātmanā || 3 ||  
 114229  
 114230 paripūrṇo dehādāntarānmanaso'pyāntaraḥ pratyagātmā yasyāḥ || 3 ||  
 114231  
 114232 viśrāntā suciraṃ śrāntā ghanalabdhapadāntare |  
 114233 sarvopamātītatayā jagāmāvyapadeśyatām || 4 ||  
 114234  
 114235 suciraṃ prākṣaṃsāraśrāntā tadā niratīśayānandaghane jñānalabdhe padāntare  
 114236 paramapade viśrāntā || 4 ||  
 114237  
 114238 iti sā bhāminī tasya cūḍālā varavarṇinī |  
 114239 svalpenaiva hi kālena yayau viditavedyatām || 5 ||  
 114240  
 114241 yathāyamāgataḥ kaścijjāgataḥ spandavibhramaḥ |  
 114242 tathā vilīyate sarvaṃ tattvajñānavatī svayam || 6 ||  
 114243  
 114244 kathamalpakālikena bodhenānādermahattamasya ca bhramasya nivṛttistatrāha-yatheti |  
 114245 kaścidanīrvacanīyasvarūpaḥ spandavibhramaḥ aviduṣi akasmādevāgatastathā  
 114246 tattvajñānavatī sarvaṃ niḥśeṣamakasmādeva vilīyata ityārthaḥ | dīrghapāṭhe yathā  
 114247 vilīyate tathā tattvajñānavatī babhūveti kathaṃcidvyākhyeyam || 6 ||  
 114248  
 114249 adṛṣṭasakale śānte pade viśrāntimetya sā |  
 114250 rarāja śaradacchābhramāleva gatasāmbhramā || 7 ||  
 114251  
 114252 na dṛṣṭaṃ sakaladvaitaṃ yatra tathāvidhe pade || 7 ||  
 114253  
 114254 anākulā samālokamasāmbandhātmanātmani |  
 114255 jaradgavīva śailāgraṃ satṛṇaṃ prāpya saṃsthitā || 8 ||  
 114256  
 114257 yathā jaradgavī vṛddhā gaurdurārohatamaṃ satṛṇodakaṃ [mūlasthaṃ  
 114258 tṛṇapadamudakasyāpyupalakṣaṇamityārthaḥ |] samālokaṃ  
 114259 tulyātapacandrikopabhogaśailāgraṃ daivātprāpya anākulā saṃsthitā bhavati tadvatsāpi  
 114260 samālokaṃ jāgradādisarvāvasthāsvekarūpaprakāśaṃ pratyagātmānaṃ  
 114261 jāgradādyasaṃbandhātmanā svabhāvena prāpya tasminnevātmanyānākulā  
 114262 saṃsthitetyārthaḥ || 8 ||  
 114263  
 114264 svavivekaghanābhyāsavaśādātmodayena sā |  
 114265 śuśubhe śobhanā puṣpalatevābhinavodgatā || 9 ||  
 114266  
 114267 ātmanastattvadarśanaprayuktenodayena pūrṇānandasvarūpāvirbhāveṇa || 9 ||  
 114268  
 114269 atha tāmanavadyāṅgīm kadācitsa śikhidhvajaḥ |  
 114270 apūrvasobhāmālokyā smayamāna uvāca ha || 10 ||  
 114271  
 114272 smayamāno vismayasmerāsyāḥ || 10 ||  
 114273  
 114274 bhūyo yauvanayukteva maṇḍiteva punaḥ punaḥ |  
 114275 adhikaṃ rājase tanvi jagadrājavatī yathā || 11 ||  
 114276  
 114277 jagat jagatī | vartamāne prṣanmahadbṛhajjagacchatṛvacca iti śatṛvadbhāvātidesāt  
 114278 ugitaśca iti striyāṃ nīp chāndasatvānna kṛtaḥ | rājavatī rājavantī pūrṇacandravatī vā

114279 yathā rājate tadvadrājase || 11 ||  
 114280  
 114281 prapītāmṛtasāreva labdhā labhyapadeva ca |  
 114282 ānandāpūrapūrṇeva rājase nitarām priye || 12 ||  
 114283  
 114284 upasāntaṃ ca kāntaṃ ca dadhānā sundaraṃ vapuḥ |  
 114285 abhibhūyendumāyāśi śriyaṃ kāmapi kāmīni || 13 ||  
 114286  
 114287 abhogakṛpaṇaṃ śāntamūrjitaṃ samatām gatam |  
 114288 gambhīraṃ ca praśāntaṃ ca cetaḥ paśyāmi te priye || 14 ||  
 114289  
 114290 ūrjitaṃ vivekorjitaṃ | śāntaṃ śamādiguṇavat | praśāntamuparatacāpalam || 14 ||  
 114291  
 114292 tṛṇīkṛtya tribhuvanaṃ pītākhilajagadrasam |  
 114293 anantoḍḍāmaraṃ saumyaṃ manaḥ paśyāmi te priye || 15 ||  
 114294  
 114295 na kenacinmahābhāge vibhavānandavastunā |  
 114296 cetastava tulāmeti marukṣīrābhisundaram || 16 ||  
 114297  
 114298 maruriva nirjalajāḍyatayā kṣīrābhdhiriva pūrṇatayā ca sundaram || 16 ||  
 114299  
 114300 taireva bālakadalīmṛṇālāṅkurakomalaiḥ |  
 114301 aṅgaiḥ sthitimanuprāptairvṛddhiṃ yāteva lakṣyase || 17 ||  
 114302  
 114303 sthitimacāpalyamupāyātaistaiḥ prāktanairevāṅgairavayavaistejotiśayena vṛddhiṃ  
 114304 yāteva || 17 ||  
 114305  
 114306 tathā tenaiva tenaiva saṃniveśena saṃsthitā |  
 114307 anyatāmupayātāśi lateva ṛtuparyaye || 18 ||  
 114308  
 114309 ṛtuparyaye śīśirātyaye || 18 ||  
 114310  
 114311 kiṃ tvayā pītamamṛtaṃ prāptaṃ sāmṛājyameva vā |  
 114312 amṛtyumeva saṃprāptā prayogāyogayuktitaḥ || 19 ||  
 114313  
 114314 prayogo rasāyanādiprayogaḥ āyogo mantrādisiddhiḥ yuktayo  
 114315 rājayogahaṭayogopāyāstābhya iti tataḥ || 19 ||  
 114316  
 114317 rājyāccintāmaṇervāpi trailokyādvā tvayādhikam |  
 114318 aprāptaṃ kīmanuprāptaṃ nīlotpalavilocane || 20 ||  
 114319  
 114320 cūḍālovāca |  
 114321  
 114322 nākiṃcitkiṃcidākāramidaṃ tyaktvāhamāgatā |  
 114323 nakiṃcitkiṃcidākāraṃ tenāsmi śrīmatī sthitā || 21 ||  
 114324  
 114325 evaṃ rājñā pṛṣṭā cūḍālā svasobhātīśayanimittaṃ paricchinadehātmatātyāgaḥ  
 114326 pūrṇādvitīyabrahmātmalābhaśceti gūḍhoktyā prathamamuttaramāha-nākiṃciditi |  
 114327 ahamidaṃ sarva mūḍhajanaprasiddhamidaṃ śarīratmatvaṃ tyaktvā na vidyante akiṃcit  
 114328 aśeṣāḥ kiṃcinnāmarūpākārā yasmiṃstathāvidhaṃ brahmātmataṃ tattvabodhena  
 114329 āgatā na tu mantrarasāyanādisādhanaṃātrena | kiṃcitkiṃcidalpaṃ tucchaṃ ca  
 114330 tattatsiddhyākāraṃ tenetyarthaḥ | athavā ahaṃ kiṃcitkiṃcidākāraṃ  
 114331 jāgratsvapnāvasthādvayaṃ nāgatā nāpyakiṃcitkiṃcidākā sūṣuptarūpaṃ kiṃtu  
 114332 idamavasthātrayamapi tyaktvā turīyasvabhāvamāgatā tena hetunetyarthaḥ | athavā ahaṃ  
 114333 karmopāsanādinā kiṃcitkiṃcidākāraṃ indracandrādiḥiranyagarbhāntaṃ padaṃ  
 114334 bhāvanākṛtatādātmyasiddhyā nāgatā | nāpyakiṃcitkiṃcidākāramavyaktarūpaṃ  
 114335 kiṃtvidaṃ sarvaṃ tyaktvā svasvarūpā evāvasthitā tena hetunetyarthaḥ | athavā ahamidaṃ  
 114336 līṅgadehāparicchinnaṃ jīvākāraṃ tyaktvā yannākiṃcitkiṃcitsarvātmaka ākāro yasya  
 114337 tathāvidhaṃ paramārthato nakiṃcitkiṃcidākāraṃ ca brahma tadāgatā prāptavatī tena  
 114338 hetunetyarthaḥ || 21 ||  
 114339  
 114340 idaṃ sarvaṃ parityajya sarvamānyanmayāśritaṃ |  
 114341 yattatsatyamasatyam ca tenāsmi śrīmatī sthitā || 22 ||  
 114342  
 114343 uktamevārthaṃ bhaṅgyantareṇa punarāha-idamiti | idaṃ paricchinnaṃ sarvaṃ  
 114344 parityajya sarvamāparicchinnaṃanyanmayā āśritaṃ | kiṃ tat | yattat satyamabādhitaṃ na  
 114345 vidyate sanmūrta tyadamūrtaṃ [anyadamūrtaṃ ca iti pāṭhaḥ |] ca prapañcarūpaṃ  
 114346 yatretyasatyam ca teneti prāgvat || 22 ||  
 114347



114348 yatkiṃcidyanna kiṃcicca tajjānāmi yathāsthitam |  
114349 yathodayaṃ yathānāsaṃ tenāsmi śrīmatī sthitā || 23 ||  
114350  
114351 nakiṃcitkiṃcidākāramiti svoktiṃ bhaṅgyantareṇa varṇayati-yaditi | yadvastu udayaḥ  
114352 sargastamanatikramyeti yathodayaṃ sṛṣṭidṛṣā dṛṣyamānaṃ kiṃcitparicchinnaṃ  
114353 yadeva ca yathānāsaṃ pralayadṛṣā dṛṣyamānaṃ nakiṃcicca bhavati tadyathā yena  
114354 kūṭasthabhūmanandasvabhāvena sthitam jānāmītyarthaḥ || 23 ||  
114355  
114356 bhogairabhuktaistuṣyāmi bhuktairiva sudūragaiḥ |  
114357 na hṛṣyāmi na kupyāmi tenāsmi śrīmatī sthitā || 24 ||  
114358  
114359 ekaivākāśasaṃkāśe kevale hṛdaye rame |  
114360 na rame rājalilāsu tenāsmi śrīmatī sthitā || 25 ||  
114361  
114362 hṛdayapadena hārdaṃ brahma lakṣyate || 25 ||  
114363  
114364 ātmanyeva hi tiṣṭhāmi hyāsanodyānasadmasu |  
114365 na bhogeṣu na lajjāsu tenāhaṃ śrīmatī sthitā || 26 ||  
114366  
114367 āsanodyānādiṣu dehe sthite'pyahaṃ pūrṇātmanyeva tiṣṭhāmi na tu  
114368 bhūṣaṇaśanmānādiśārīramānasabhogeṣu tadalābhaprayuktalajjāsu vā || 26 ||  
114369  
114370 jagatāṃ prabhurevāsmi nakiṃcinmātrarūpiṇī |  
114371 ityātmanyeva tuṣyāmi tenāhaṃ śrīmatī sthitā || 27 ||  
114372  
114373 idaṃ cāhamidaṃ nāhaṃ satyā cāhaṃ na cāpyaham |  
114374 sarvamasmi na kiṃcicca tenāhaṃ śrīmatī sthitā || 28 ||  
114375  
114376 idaṃ dehādi cāttadupabhogyamadhiṣṭhānadṛṣā āropitadṛṣā tu nāham || 28 ||  
114377  
114378 na sukhaṃ prārthaye nārthaṃ nānārthaṃ netarāṃ sthitim |  
114379 yathāprāptena hṛṣyāmi tenāhaṃ śrīmatī sthitā || 29 ||  
114380  
114381 nānārthaṃ jihāsāmīti śeṣaḥ || 29 ||  
114382  
114383 tanuvidveṣarājābhiḥ prajñābhiḥ śāstradrṣṭibhiḥ |  
114384 rame saha vayasyābhistenāhaṃ śrīmatī sthitā || 30 ||  
114385  
114386 vayasyābhiḥ sakhībhūtābhiḥ | tanuḥ kṛśībhūto vidveṣo rāgaśca  
114387 yābhistathāvidhābhiḥ svaprajñābhiḥ śāstradrṣṭibhiḥ saha rame | athavā  
114388 śāstradrṣṭibhiḥ karaṇaistanuralpībhūto vidveṣo rāgaśca yāsāṃ  
114389 tathāvidhābhīrvayasyābhiḥ sakhībhiḥ saha rame || 30 ||  
114390  
114391 paśyāmi yannayanaraśmibhirindriyairvā cittena ceha hi tadaṅga nakiṃcideva |  
114392 paśyāmi tadvirahitaṃ tu nakiṃcidantaḥ paśyāmi samyagiti nātha cirodayāsmi || 31 ||  
114393  
114394 aṅga he nātha iha jagati ahaṃ nayanaraśmibhiranyairvā indriyaiścittena ca yatpaśyāmi  
114395 tannakiṃcidanṛtameva | tenendriyamanodṛṣyena virahitaṃ tu nakiṃcinniṣprapañcaṃ  
114396 vastu antaḥ paśyāmi | yato hetoriti varṇitarītyā antarbahiśca samyagabādhitarūpaṃ  
114397 paśyāmi | tena hetunā ciraṃ saṃtatamuditā paramābhayodayaśrīmatī asmītyarthaḥ || 31 ||  
114398  
114399 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
114400 cū0 cūḍālātmalābho nāmaikonāśītītamahā sargaḥ || 79 ||  
114401  
114402 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
114403 cūḍālātmalābho nāmaikonāśītītamahā sargaḥ || 79 ||  
114404 aśītītamahā sargaḥ 80  
114405  
114406 śrīvāsiṣṭha uvāca |  
114407  
114408 evamātmani viśrāntāṃ vadantīm tāṃ varānanām |  
114409 abuddhvā tadgirāmarthaṃ vihasyovāca bhūpatiḥ || 1 ||  
114410  
114411 ajñena rājñā tadvākyaśyāsaṃbaddhatvavarṇanam |  
114412 khecaratvādisiddhīnāṃ bījaṃ cātra nirūpyate ||  
114413  
114414 evaṃ varṇitaprakāreṇa svasōbhātīśaye nimittāni vadantīm || 1 ||  
114415  
114416 śikhidhvaja uvāca |

114417  
114418 asaṃbaddhapralāpāsi bālāsi varavarṇini |  
114419 ramase rājalīlābhī ramasvāvanipātmaṇe || 2 ||  
114420  
114421 bālā aprauḍhabuddhirasi | parabodhānukūlavākyoccāraṇe akuśaleti yāvat || 2 ||  
114422  
114423 kiṃcittyaktvā na kiṃcidyo gato pratyakṣasaṃsthitam |  
114424 tyaktapratyakṣasadrūpaḥ sa kathaṃ kila śobhate || 3 ||  
114425  
114426 asaṃbaddhapralāpatāmeva nākiṃcitkiṃcidityādyukterdarśayati-kiṃciditi |  
114427 sākārasyaiva śobhā prasiddhā | yastvākārasāmānyaṃ tyaktvā nirākāratāṃ gataḥ sa  
114428 śūnyaprāyaḥ kathaṃ śobhetetyarthaḥ || 3 ||  
114429  
114430 bhogairabhuktaistuṣṭo'hamiti bhogānjahāti yaḥ |  
114431 ruṣevāśanaśayyādīnsa kathaṃ kila śobhate || 4 ||  
114432  
114433 bhogairabhuktaistuṣyāmīti yattvayoktaṃ tadapyasaṃbaddhamityāha-bhogairiti | ruṣā  
114434 krodheneva || 4 ||  
114435  
114436 bhogābhoge parityajya khe śūnye ramate tu yaḥ |  
114437 eka evākhilaṃ tyaktvā sa kathaṃ kila śobhate || 5 ||  
114438  
114439 ekaivākāśasaṃkāśe kevale hṛdaye rame iti yattvayoktaṃ tadapyasaṃgatamityāha##-  
114440 mitrabhṛtyādīnāmābhogānamābhogaścetyanayoḥ samāhāraṃ parityajya tatsādhanam  
114441 vittādyakhilaṃ ca tyaktvā ya eka eva śūnye khe piśācavadramate sa kila śobhate iti  
114442 kathaṃ saṃgacchatāmityarthaḥ || 5 ||  
114443  
114444 vasaṇāśanaśayyādīnsarvāsaṃtyajya dhīradhīḥ |  
114445 yastiṣṭhatyātmanaivaikaḥ sa kathaṃ kila śobhate || 6 ||  
114446  
114447 dhīradhīḥ atikrodhādiva dhairyamātrabalena śītoṣṇakṣuttṛṣṇādīduḥkhāni sahamāna  
114448 ityarthaḥ || 6 ||  
114449  
114450 nāhaṃ deho'nyathā cāhaṃ nakiṃcitsarvameva ca |  
114451 evaṃ pralāpo yasyāsti sa kathaṃ kila śobhate || 7 ||  
114452  
114453 idaṃ cāhamidaṃ nāhamiti yaduktaṃ tadapyasaṃbaddhamityāha-nāhamiti || 7 ||  
114454  
114455 yatpaśyāmi na paśyāmi tatpaśyāmyanyadeva yat |  
114456 pralāpa ityasaṃnyasya sa kathaṃ kila śobhate || 8 ||  
114457  
114458 paśyāmi yannayanaraśmibhirindriyairvetyante yaduktaṃ tatttu sutarāmasaṃgatamiti naite  
114459 śobhāhetava ityupasaṃharati-yaditi || 8 ||  
114460  
114461 tasmādbālāsi mugdhāsi capalāsi vilāsini |  
114462 nānālāpavilāsena kṛdāmi kṛdā sundari || 9 ||  
114463  
114464 pravihasyātṭahāsena śikhidhvaja iti priyām |  
114465 madhyāhne snātumutthāya nirjagāmāṅganāgrhāt || 10 ||  
114466  
114467 kaṣṭaṃ nātmani viśrānto madvacāmsi na buddhavān |  
114468 rājeti khinnā cūḍālā svavyāpārāparābhavat || 11 ||  
114469  
114470 kaṣṭamiti | na cedihāvedīnmahatī vinaṣṭiḥ ityādiśruteriti bhāvaḥ || 11 ||  
114471  
114472 tadā tathāṅga tatrātha tādṛgāśayayostayoḥ |  
114473 tābhiḥ pārthivalīlābhiḥ kālo bahutitho yayau || 12 ||  
114474  
114475 aṅgeti rāmasaṃbodhane || 12 ||  
114476  
114477 ekadā nityatrṛptāyā niricchāyā api svayam |  
114478 cūḍālāyā babhūvecchā līlayā svagamāgame || 13 ||  
114479  
114480 khe gamāgamo devavatsaṃcārastadviṣaye icchā babhūva |  
114481 tādṛśaprārābdhaśeṣabalāditi bhāvaḥ || 13 ||  
114482  
114483 khagamāgamasiddhyarthamatha sā nṛpakanyakā |  
114484 sarvabhogānanādṛtya samāgamya ca nirjanam || 14 ||  
114485

114486 ekaivaikāntaniratā svāsanāvasthitāṅgikā |  
 114487 ūrdhvagaprāṇapavanacirābhyāsaṃ cakāra ha || 15 ||  
 114488  
 114489 ekaiveti | arthādrājñāḥ śatrujayāya dvitrihāyanaṃ pravāsakāle iti gamyate | anyathā  
 114490 tatparādhīnāyāstasyā kāntaniratatvādyayogāt | ūrdhvasya prāṇapavanasya ciraṃ  
 114491 khecarasiddhyanukūlaṃ bhrūmadhyādideśe nirodhābhyāsaṃ || 15 ||  
 114492  
 114493 śrīrāma uvāca |  
 114494  
 114495 yadidaṃ dṛśyate kiṃcijjagatsthāvarajaṃgamam |  
 114496 spandacyutaṃ kriyānāmnaḥ kathamityanubhūyate || 16 ||  
 114497  
 114498 khecarasiddhiprayojakakriyāprasamgena rāmaḥ kriyāsāmānye nimittaṃ  
 114499 jijñāsurākṣipati-yadidamiti | yadidaṃ sthāvaram jaṃgamaṃ ca jagattatsarvaṃ  
 114500 spandacyutaṃ kriyayā niṣpāditaṃ dṛśyate | vinā kartrādikāraśpandaṃ  
 114501 kasyāpyutpatteradarśanāt tatraivaṃ sati kriyānāmnaḥ spandasya kathaṃ niṣpattiḥ | kiṃ  
 114502 sakriyāduta kūṭasthāt | ādye ātmāśrayo'navasthā vā | dvitīye vyāghātaḥ avirāmaḥ  
 114503 phalānavasthā ceti kathaṃ kriyānāmno vastuna utpattiranubhūyate anubhavapathamārohati  
 114504 tadvadetyarthaḥ || 16 ||  
 114505  
 114506 kasya spandavilāsasya ghanābhyāsasya me vada |  
 114507 brahmankhagamanādyetatphalaṃ yatnaikaśālināḥ || 17 ||  
 114508  
 114509 evamākṣipya prastutaṃ pṛcchati-kasyeti | etatkhagamanādisiddhijātaṃ kasya  
 114510 spandavilāsasya phalaṃ tadapi vadetyarthaḥ || 17 ||  
 114511  
 114512 ātmajño vāpyanātmajñāḥ siddhyarthaṃ līlayāthavā |  
 114513 kathaṃ saṃsādhayatyetyathā tadvada me prabho || 18 ||  
 114514  
 114515 anātmajñāḥ siddhyarthaṃ ātmajño līlayā vā etatsiddhijātaṃ kathaṃ kena krameṇa  
 114516 saṃsādhayati tadapi vadetyarthaḥ || 18 ||  
 114517  
 114518 śrīvasiṣṭha uvāca |  
 114519  
 114520 trividhaṃ saṃbhavatyaṅga sādhyam vastvīha sarvataḥ |  
 114521 upādeyaṃ ca heyam ca tathopekṣyam ca rāghava || 19 ||  
 114522  
 114523 bhavedayamātmāśrayānavasthādiko doṣo yadi kriyāsvarūpamātrasiddhaye kārakāpekṣā  
 114524 syāt | na tu tathā kiṃtu kriyāsādhyasya phalasya | phalaṇiṣpattaye hi pravṛttāni  
 114525 nāntariyakatayā kriyāmaavalambante | tayā hi phalasya sādhyatā kārakāṇāṃ sādhanatā ca  
 114526 vyapadeṣṭuṃ śakyate | tathā ca sādhyasāadhanobhayavilakṣaṇā kriyā na  
 114527 sādhyāpekṣitasādhanebhyāḥ sādhanāntaramapekṣata iti tasyāṃ sakriyam kūṭasthaṃ vā  
 114528 kāraṇamiti vikalpo niravakāśa evetyāśayena vasiṣṭha uttarapraśnasamāghānānukūlaṃ  
 114529 gaṇamukhyasādhāraṇam kriyāsādhyam vibhajya darśayati-trividhamiti |  
 114530 upādānabuddhiviśayībhūtaṃ vastu upādeyaṃ pravṛttiviśayaḥ | hānabuddhivedyam  
 114531 heyam nivṛttiviśayaḥ | upekṣābuddhigamyamupekṣyam taccaudāsīnye'pi  
 114532 kriyopacārādanopekṣayāmanarthaḥ kṛta iti loke vyavahāradarśanādgaṇam  
 114533 sādhyam || 19 ||  
 114534  
 114535 ātmabhūtaṃ prayatnena upādeyaṃ ca sādhyate |  
 114536 heyam saṃtyajyate jñātvā upekṣyam madhyametayoḥ || 20 ||  
 114537  
 114538 teṣu phalavilakṣaṇyaṃ darśayati-ātmabhūtamiti | ātmanaḥ svasya bhūtamanukūlaṃ  
 114539 | etayorheyopādeyayormadhyarmāntarālikam || 20 ||  
 114540  
 114541 yadyadāhlādanakaramādeyaṃ tacca sanmate |  
 114542 tadviruddhamanādeyamupekṣyaṃ madhyamaṃ viduḥ || 21 ||  
 114543  
 114544 āhlādanakaram sāksātparamparayā vā sukhānukūlaṃ | duḥkhanivāraṇasāadhanasyāpi  
 114545 sukhānukūlatvādeva tatsāadhanopādānasiddheriti bhāvaḥ | tadviruddhaṃ sukhavighāti |  
 114546 duḥkhasyāpi svāsthyasukhavighātītvādeva dveṣyatvāditi bhāvaḥ || 21 ||  
 114547  
 114548 sanmaterviduḥ jñasya sarvamātmamayaṃ yadā |  
 114549 traya ete tadā pakṣāḥ saṃbhavanti na kecana || 22 ||  
 114550  
 114551 traya ete sādhyabhedā ajñānāmevetyāha-sanmateriti || 22 ||  
 114552  
 114553 kevalaṃ sarvamevedaṃ kadācillīlayā tayā |

114554 upekṣāpakṣanikṣiptamālokeyati vā na vā || 23 ||  
114555  
114556 viduṣastrītyakalpābhūyagame'pi na kaściddoṣa ityāśayenāha-kevalamiti || 23 ||  
114557  
114558 jñasyopekṣātmakam nāma mūḍhasyādeyatām gatam |  
114559 heyam sphāravirāgasya śṛṇu siddhikramam katham || 24 ||  
114560  
114561 ekameva vastu ekasyaiva puruṣasya bodharāgavairāgyāvasthābhedenā  
114562 [mūḍhāvirāgāvastheti pāṭhaḥ |] tredhā saṃpadyata ityāśayenāha-jñasyeti  
114563 | evaṃ siddhyartham līlayāthavā iti praśnāṃśayorupapattimuktva katham  
114564 saṃsādhayatyetadityaṃśasamādhānam śrāvayati-śṛṇvityādinā || 24 ||  
114565  
114566 deśakālakriyādravyasāadhanāḥ sarvasiddhayaḥ |  
114567 jīvamāhlādayantiha vasanta iva bhūtaḥ || 25 ||  
114568  
114569 tatra siddhitāratamye cirācirayatnāpekṣāyāṃ ca nimittānyāha-deśeti || 25 ||  
114570  
114571 madhye caturṇāmevaiśāṃ kriyāprādhānyakalpanā |  
114572 siddhyādisādhane sādho tanmayāste yataḥ kramāḥ || 26 ||  
114573  
114574 eṣāṃ deśādīnāṃ caturṇāṃ madhye śrīśailādyuttamadeśādicatuṣṭayamelane  
114575 śīghraṃ siddhilābhādyogamantraajapādikriyāyā itaradeśādyanuṣṭhitakriyāpekṣayā  
114576 prādhānyasyotkarṣasya kalpanā bhavati | phalotkarṣo'pi tadanusāryevetyāha##-  
114577 tanmayāstādṛśakriyotkarṣānusāriṇa ityarthāḥ || 26 ||  
114578  
114579 guṭikāñjanakhaḍgādikriyākramanirūpaṇam |  
114580 tatrāsātām ca doṣo'tra vistāraḥ prakṛtārthahā || 27 ||  
114581  
114582 astvevaṃ kiṃ tatastatrāha-guṭiketi | tatra khagamanādisāadhanāni  
114583 siddhaguṭikāsiddhāñjanasiddhakhaḍgasiddhapādukādīnyapi  
114584 uḍḍamaratantrayoginīkalpādivistṛtabahugranthaprasiddhāni santi | katham  
114585 saṃsādhayantyetyathāvad vada me prabho iti tvadīyapraśnasya tat-kriyākramanirūpaṇam  
114586 kartavyamiti cedabhiprāyastarhyavistṛtoktyā tadasaṃbhavāttadvistāraḥ kāryaḥ | tena tatra  
114587 tāsu siddhiṣu viśaye asatāmajijñāsūnāmatattvavidāṃ ca tvadatiriktaśrotīṇāṃ  
114588 daivādabhilāṣodaye tatraiva pravṛtīyā mahādoṣaḥ syāttavāpi sa vistāraḥ  
114589 prakṛtasyātmataattvaśravaṇārthasya vighnarūpatvādvighāta iti na  
114590 tannirūpaṇamatrocitamityarthāḥ || 27 ||  
114591  
114592 ratnausādhita pomantrakriyākramanirūpaṇam |  
114593 āstāmeva kilaiṣo'pi vistāraḥ prakṛtārthahā || 28 ||  
114594  
114595 eṣa nyāyo maṇimantrādisādhyaśiddhikramanirūpaṇe  
114596 śrīśailādisiddhadeśānivāsaśādhyaśiddhikramanirūpaṇe ca yojya ityāha-ratneti  
114597 dvābhyām || 28 ||  
114598  
114599 śrīśaile siddhadeśe ca mervādau vā nivāsataḥ |  
114600 siddhirityapi vistāraḥ kṛtārtha prakṛtārthahā || 29 ||  
114601  
114602 he kṛtārtheti rāmasaṃbodhanaṃ tāsāṃ siddhīnāṃ tvādrśadr̥ṣṭyā tucchateti  
114603 dyotanārtham || 29 ||  
114604  
114605 tasmācchikhidhvajakathāprasāṅgapatitāmimāṃ |  
114606 prāṇādipavanābhyāśakriyāṃ siddhiphalāṃ śṛṇu || 30 ||  
114607  
114608 tarhi matpraśno vyarthāḥ saṃpanna iti rāmasya viśādo mā bhūditi  
114609 prastutajñānadārḍhyopayogyānuśāṅgikakhagamādisiddhisādhanaṃ  
114610 varṇyamānakathāsaṃbaddhamavistāraṃ prāṇāyāmakramaṃ śrāvayati-tasmāditi ||  
114611 30 ||  
114612  
114613 antasthā hyakhilāstyaktvā sādhyārthetaravāsanāḥ |  
114614 guḍādidvārasaṃkocānsthānakādikriyākramaiḥ || 31 ||  
114615  
114616 tatrātau yamanīyamapraṭiṣṭhe tadbījapradarśanena saṃkṣīpyāha-antasthā iti  
114617 sādhyārthā itarāḥ sādhanārthāśca vāsanāstyaktvā sthānakāni siddhādyāsanāni  
114618 ādipadātsamakāyaśīrogrivatānīscalatānāsāgrasaṃprekṣaṇamityādi##-  
114619  
114620 bhojanāsanaśuddhyā ca sādhuśāstrārthabhāvanāt |  
114621 svācārātsujanāsaṅgātsarvatyāgātsukhāsanāt || 32 ||  
114622

114623 tameva kriyākramamavayutyā prapañcayati-bhojaneti | sādhu  
 114624 samyagyogasāstrārthasya bhāvanātpariśīlanāt || 32 ||  
 114625  
 114626 prāṇāyāmaghanābhyāsādrāma kālena kenacit |  
 114627 kopalobhādīsaṃtyāgādbhogatyāgācca suvrata || 33 ||  
 114628  
 114629 tyāgādānanīrodheṣu bhṛśaṃ yānti vidheyatām |  
 114630 prāṇāḥ prabhutvāttajjñasya puṃso bhṛtyā ivākḥilāḥ || 34 ||  
 114631  
 114632 tyāge recane ādāne pūrake nīrodhe kumbhake ca bhṛśamabhyasteṣu tajjñasya yoginaḥ |  
 114633 prabhutvātprāṇasvāmitvasaṃpatterlaukikasya puṃsaḥ prabhorbhṛtyā iva akḥilāḥ prāṇā  
 114634 vidheyatām svādhīnatām yāntītyarthaḥ || 34 ||  
 114635  
 114636 rājyādimokṣaparyantāḥ samastā eva saṃpadaḥ |  
 114637 dehānilavidheyatvātsādhyāḥ sarvasya rāghava || 35 ||  
 114638  
 114639 prāṇānāṃ svādhīnatve tatsaṃbaddhasiddhīnāmapi svādhīnatā siddhyatītyāha-rājyete  
 114640 | sarvasyādhikāriṇaḥ || 35 ||  
 114641  
 114642 parimaṇḍalitākārā marmasthānaṃ samāsritā |  
 114643 āntraveṣṭanikā nāma nāḍī nāḍīsatāsritā || 36 ||  
 114644  
 114645 idānīm sarvasiddhīnāṃ dehānilavidheyatvamuktamupapādayituṃ  
 114646 sarvadehaprasṛtadvāsaptatisahasraśākhapradhānanāḍīsatāsritāṃ  
 114647 mūlādhārādārabhya ābrahmarandhraṃ saptasu cakreṣvanupraviśya nirgatāṃ mūlādhāre  
 114648 sārḍhatrivalayaveṣṭanāntaḥsuptakuṇḍalinīśaktigarbhāṃ suṣumnānāḍīm varṇayati##-  
 114649 pariveṣṭitatvātparimaṇḍalitākārā ata evāntrāṇāmapi nāḍībhirveṣṭanādāntraveṣṭanikā  
 114650 nāma || 36 ||  
 114651  
 114652 vīṇāgrāvartasadr̥śī salilāvartasaṃnibhā |  
 114653 līpyārdhomaḥkārasaṃsthānā kuṇḍalāvartasaṃsthitā || 37 ||  
 114654  
 114655 tāṃ mūlādhāre svāntargatakuṇḍalinīsaṃsthānānukūlyena varṇayati-vīṇeti |  
 114656 vīṇādanḍasyāgre mūlabhāge prasiddho rekhātmakastantrīmūlaparivartanarūpaḥ  
 114657 salilaparivartanarūpo vā ya āvartastatsadr̥śī | līpyā lekhanena pradarsane tu  
 114658 omkārasyārdhamardhomaḥkārastasya saṃsthānamiva saṃsthānaṃ yasyāḥ | draviḍākṣare  
 114659 pūrvārdhamiva nāgarākṣare uttarārdhamiva vā tatsaṃsthānaṃ lekhyamītyarthaḥ | ardha  
 114660 napuṃsakam ityekadeśinā samāsaḥ | omānośca iti pararūpam || 37 ||  
 114661  
 114662 devāsuraṃmanuṣyeṣu mṛganakrakḥagādiṣu |  
 114663 kīṭādiṣvabjajānteṣu sarveṣu prāṇiṣūditā || 38 ||  
 114664  
 114665 iyaṃ ca na manuṣyeṣveva kiṃtu sarvapraṇīśarīreṣvityāha-deveti || 38 ||  
 114666  
 114667 śītārtasuptabhogīndrabhogavadbaddhamaṇḍalā |  
 114668 sitā kalpāgnivigaladinduvadbaddhakuṇḍalī || 39 ||  
 114669  
 114670 śītenārtaḥ śītārtinivāraṇāya dr̥ḍhabaddhamaṇḍala iti yāvat | tathāvidhasya suptasya  
 114671 bhogīndrasya bhogaḥ kāyastadvadbaddhaṃ maṇḍalaṃ yayā | sitā śubhrā | kalpāgninā  
 114672 vigalatā antarvalayākārarekhāspṛṣṭitenendunā tulyaṃ baddhā kuṇḍalīvalayākṛtirayā |  
 114673 athavā kalpate jaraṇasamartho bhavatīti kalpo'gnirjāṭharāgnistena vigalan yo mūrdhni  
 114674 yogaśāstraprasiddhaścandraḥ sa eva vilīya mūlādhāre prasṛto ghanībhūya tatra  
 114675 baddhakuṇḍalākṛtistadvatsthitetyutprekṣā || 39 ||  
 114676  
 114677 ūrorbhrūmadhyarandhrāṇi spr̥śantī vṛtticañcalā |  
 114678 anārataṃ ca saspandā pavamānena tiṣṭhati || 40 ||  
 114679  
 114680 ūrupadena ūrumūlasaṃdhirgudaṃ lakṣaṇayocyate | tata ārabhya bhrūmadhyaparyantaṃ  
 114681 yāni randhrāṇi tāni spr̥śantī teṣvanusyūtā manovṛttibhirantaścañcalā bahiśca  
 114682 pavamānena prāṇādinā saspandā || 40 ||  
 114683  
 114684 tasyāstvabhyantare tasminkadalikośakomale |  
 114685 yā parā śaktiḥ sphurati vīṇāvegalasadgatiḥ || 41 ||  
 114686  
 114687 tasyā mūle'ntaḥsārḍhatrivalayākārāṃ kuṇḍalinīsaṃjñāṃ cicchaktiṃ darśayati##-  
 114688 parākhyā sarvaśabdāmūlabhūtā gatiḥ śabdabrahmātmikā sphūrṭiḥ saiva  
 114689 prāṇasaṅgānābhīrḍayakaṇṭhadeśeṣūttarottaraṃ vyaktatarā paśyanti madhyamā  
 114690 vaikharītyādibhedān bhajate iti | tathācoktaṃ mantrasāstre caitanyaṃ sarvabhūtānāṃ  
 114691 śabdabrahmeti yadviduḥ | tatprāpya kuṇḍalīrūpaṃ prāṇināṃ dehamadhyagam |

114692 varṇātmanāvirbhavati gadyapadyādibhedataḥ iti | sām̐benāpyuktam yā sā  
 114693 mitrāvaruṇasadanāduccarantī triṣaṣṭiṃ varṇānatra prakāṭakaraṇaiḥ  
 114694 prāṇasaṅgātprasūte | tām paśyantīm prathamamuditām madhyamām buddhisamsthām  
 114695 vācam vaktre karaṇaviśadām vaikhariṃ ca prapadye || iti || 41 ||  
 114696  
 114697 sā coktā kuṇḍalināmnā kuṇḍalākāravāhini |  
 114698 prāṇinām paramā śaktiḥ sarvaśaktijavapradā || 42 ||  
 114699  
 114700 sarvāsām prāṇendriyabuddhyādiśaktināmapi  
 114701 sattāsphūrtipravṛttinirvāhakatvājjavapradā || 42 ||  
 114702  
 114703 anīśam niḥśvasadrūpā ruṣiteva bhujaṃgamī |  
 114704 samsthitordhvikṛtamukhī spandanāhetutām gatā || 43 ||  
 114705  
 114706 tatra katham prāṇaśaktirjavapradā tadāha-anīśamiti | saiva  
 114707 svamukhātprāṇamūrdhvaṃ kṣipati apānaṃ cādha ākarṣatītyanīśam  
 114708 niḥśvasadrūpetyarthaḥ || 43 ||  
 114709  
 114710 yadā prāṇānilo yāti hṛdi kuṇḍalinīpadam |  
 114711 tadā samvidudetyantarbhūtatanmātrabījabhūḥ || 44 ||  
 114712  
 114713 katham buddhiśaktijavapradā tadāha-yadeti | yadā hṛdi sthitaḥ prāṇaḥ kuṇḍalinyā  
 114714 ākr̥ṣṭaḥ san apānavṛttyā kuṇḍalinīpadam yāti tadā  
 114715 bhūtatanmātrānyapañcikṛtabhūtānyeva bījamupādānaṃ yasya tathāvidhe antaḥkaraṇe  
 114716 bhavatīti bhūrjīvasamvit  
 114717 smṛtisaṃkalpādhyavasāyābhimānarāgādivṛttibhedairantarudetītyarthaḥ || 44 ||  
 114718  
 114719 yathā kuṇḍalinī dehe sphuratyabja ivālinī |  
 114720 tathā samvidudetyantarmṛdusparśavaśodayā || 45 ||  
 114721  
 114722 katham cendriyaśaktijavapradā tadāha-yatheti | evaṃ  
 114723 prāṇabuddhyorāhitajñānakriyāsvasaśaktiḥ kuṇḍalinī dehe mṛduḥ sparśo  
 114724 viśayasamnikarṣo yeśām teśām cakṣurādīnām vaśodayā satī dehe yathā yathā  
 114725 yādṛśabhojakādṛṣṭasāmagrīvaicitryeṇa sphurati tathā tathā  
 114726 tattadindriyairarthaviśeṣasphūrtitatphalabhogādīlakṣaṇā samvidudetītyarthaḥ || 45 ||  
 114727  
 114728 sparśanaṃ mṛdunānyonyāliṅgikā tatra yantrayoḥ |  
 114729 yathā samvidudetyuccaistathā kuṇḍalinī javāt || 46 ||  
 114730  
 114731 katham mṛdusparśavaśānugā tadāha-sparśanamiti | kuṇḍalinī javāttathā sphurati  
 114732 yathā mṛdunā cakṣurādīnā viśayasparśanaṃ prathamamudeti | tathā ca tatra yantram  
 114733 kāyakaraṇasamghātaṃ yunaktīti yantrayūḥ pramātā tasya vṛttidvārā bahirnirgatasya  
 114734 bāhyaviśayeṇa saha anyonyamāliṅganamanyonyāliṅgikā | bhāve ṇvul |  
 114735 vṛttivyāptiprayuktā vyāptirudeti | tayā ca yathā viśayāvarenaḥ uccaiḥ sphuṭatarā  
 114736 samvidghaṭādiprathā udeti tathā tena tena prakāreṇetyarthaḥ || 46 ||  
 114737  
 114738 tasyām samastāḥ sambaddhā nāḍyo hṛdayakośagāḥ |  
 114739 utpadyante vilīyante mahārṇava ivāpagāḥ || 47 ||  
 114740  
 114741 tatra mūlādhārasthāyāḥ kuṇḍalinyāścakṣurādipravartane nāḍyo  
 114742 dvāramityāśayenāha-tasyāmiti | utpadyante prasāryante [pratīyante iti pāṭhaḥ |  
 114743 ] | vilīyante samkucanti || 47 ||  
 114744  
 114745 nityaṃ pātotsukatayā praveśonmukhayā tayā |  
 114746 sā sarvasamvidām bījam hyekā sāmānyudāhṛtā || 48 ||  
 114747  
 114748 kathamutpadyante vilīyante ca tadāha-nityamiti | prāṇātmanā ūrdhvapātotsukatayā  
 114749 apānātmanā adhaḥpraveśonmukhayā tayā | uktamupasaṃharati-seti | sāmānī  
 114750 sādharmaṇī | samānaśabdādbhāve svārthe vā śyañī nīṣi halastaddhitasya iti yalopaḥ || 48 ||  
 114751  
 114752  
 114753 śrīrāma uvāca |  
 114754  
 114755 ākalpādanavacchinnā citśamvitsarvamasti hi |  
 114756 tasmātkuṇḍalinīkośātkenārthenodayaḥ sphuṭaḥ || 49 ||  
 114757  
 114758 aparicchinnāyāścito mūlādhāre nāḍimūle  
 114759 paricchinnakuṇḍalinyākhyasvāṃśādudbhavaḥ katham kimarthaṃ ceti rāma  
 114760 pṛcchati-ākalpāditi | kālataḥ sarvamiti vastutaścāparicchinnāḥ |

114761 deśakṛtaparicchedābhāvyāpi vastukṛtaparicchedābhāva'ntarbhāva  
114762 ityāśayenobhayorevopādānam || 49 ||  
114763  
114764 śrīvasiṣṭha uvāca |  
114765  
114766 sarvatra sarvadā sarvaṃ citsaṃvidvidyate'nagha |  
114767 kiṃtvasyā bhūtatanmātravaśādabhyudayaḥ kvacit || 50 ||  
114768  
114769 vasiṣṭhastu tarhi kālakṛtaparicchedābhāvo'pi tatrāntarbhūta eveti pṛthagupādānam  
114770 vyartham yadi spaṣṭikaraṇāya tasya pṛthagupādānam tarhi  
114771 deśakṛtaparicchedābhāve'pi tatsamānamiti tritayānuvādvayājena darśayannirākārāyā  
114772 nirviṣayāyāśca cito jīvākāreṇa ghaṭādigocaratayā vābhivvyaktyarthaṃ tadā  
114773 saṃvidudetyantarbhūtatanmātrabījabhūrityuktārthaṃ vistarādvivariṣyan  
114774 sthūlasūkṣmadehadvayākārapariṇatabhūtasāpekṣaiva cito viśeṣābhivvyaktirityāha##-  
114775  
114776 sarvatra vidyamānāpi deheṣu taralāyate |  
114777 sarvago'pyātaṇṇa sauro bhittiyādaṃ vai vijṇāmbhate || 51 ||  
114778  
114779 nanu deśakṛtaparicchedābhāve saṃvitsarvatra bhāsetetyāśaṅkyopādhivaśādeva  
114780 tasyāḥ sphuṭībhāva iti sadṛṣṭāntamācaṣṭe-sarvatreti |taralāyate buddhau  
114781 avacchedapratibimbanābhyāṃ dviguṇīkṛtya praveśādbahalībhūtā  
114782 jalasūryakavadbuddhicāñcalyāccañcalībhavatītyarthaḥ | tatropādhikṛtabahalībhāvena  
114783 sphuṭībhāve dṛṣṭāntamāha-sarvaga iti || 51 ||  
114784  
114785 kvacinnaṣṭaṃ kvacitspaṣṭaṃ kvaciducchannatāṃ gatam |  
114786 vastu vastuni dṛṣṭaṃ tattatsadbhāvairvijṇāmbhitam || 52 ||  
114787  
114788 tatrāpyupādhimālinyatāratamyena cidabhivvyaktitāratamyamityāha-kvaciditi |  
114789 mṛcchilādivastuni taccidvastu avidyājāḍyenābhībhavāttaptavāristhaśaityamiva  
114790 naṣṭamadarśanaṃ gatam | devamanuṣyādiliṅge tu spaṣṭamabhivvyaktam |  
114791 vṛkṣādiliṅgeśūtkṛṣṭaṃ channatāṃ bahiḥ saṃvedanavivekākṣamatāṃ gataṃ  
114792 dṛṣṭam | cidaṃśa iva na sattāṃse tāratamyamityāha-taditi | teṣāṃ  
114793 trividhopādhīnāṃ sarvānubhavasiddhaiḥ sadbhāvairiva liṅgaistatsarvatra  
114794 vijṇāmbhitamanabhībhūtamityarthaḥ || 52 ||  
114795  
114796 etadbhūyaḥ kramenāhaṃ śṛṇu vakṣyāmi te'nagha |  
114797 dehe sve ca yathodeti bhṛṣaṃ saṃvinmayakramaḥ || 53 ||  
114798  
114799 uktamevābhivvyaktitāratamyam kramādāsargasamāpternirūpayitum pratijñānte-etaditi |  
114800 sve manuṣyādidehe cātpaśusthāvarādidehe yathā yādrśatāratamyena || 53 ||  
114801  
114802 cetanācetanam bhūtajātaṃ vyoma tathākhilam |  
114803 sarvaṃ cinmātrasanmātraṃ śūnyamātraṃ yathā nabhaḥ || 54 ||  
114804  
114805 tadupodghātena sūkṣmsthūlabhūtādhyāsaprapañcanāya sarvādhiṣṭhānasaccidekarasaṃ  
114806 sarvaprapañcataddharmaśūnyamātmatattvamādaṃ nirdiśati-cetaneti | nabho  
114807 nabhovadasaṅgaṃ vibhu sūkṣmaṃ ca || 54 ||  
114808  
114809 taddhi cinmātrasanmātramavikāraṃ svanāmayaṃ |  
114810 kvacitsthitam saṃvideva bhūtatanmātrapañcakam || 55 ||  
114811  
114812 tasmīnstathaiva sthite mātṛkalpitaikadeśe ākāśādisūkṣmabhūtānāṃ  
114813 kramādadhyāsāttadeva bhūtamātrātmarūpakaṃ sthitamityāha-taddhīti || 55 ||  
114814  
114815 tatpañcadhā gataṃ dvitvaṃ lakṣase tvaṃ svasaṃvidam |  
114816 antarbhūtavikārādi dipāddīpaśataṃ yathā || 56 ||  
114817  
114818 tat tanmātrapañcakam prāṇo manobuddhirjñānendriyaṃ karmendriyamiti pañcadhā  
114819 gataṃ liṅgaśarīraṃ pratibimbatayā praviśya dipāddīpaśatamiva saṃpannastvaṃ  
114820 svasaṃvidamantarbhūtā janmādivikārā ādipadājāgradādyavasthābhedaśca  
114821 yasmīnstathāvidhaṃ dvitvaṃ jīvabhāvamiti yāvat | lakṣase lakṣayasi | chāndasa  
114822 upagrahavyatyayaḥ || 56 ||  
114823  
114824 svasattāmātrakeṇaiva saṃkalpalavarūpiṇā |  
114825 pañcakāni vrajantīha dehatvaṃ tāni kānicit || 57 ||  
114826  
114827 kānicilli"ṅgārambhapariśiṣṭāni pañcakāni jīvasya  
114828 devamanuṣyādyaḥkāravāsanānusārisaṃkalpalavarūpiṇā svasattāmātrakeṇaiva  
114829 pañcikaraṇadvārā sthūladehatvaṃ vrajanti || 57 ||

114830  
114831 kānicittiriyagāditvaṃ hemāditvaṃ ca kānicit |  
114832 kāniciddeśatāditvaṃ dravyāditvaṃ ca kānicit || 58 ||  
114833  
114834 dehaprakāraṇāddhemāditvaṃ dhattūrādisthāvaraśarīratām | athavā  
114835 tiryagāditvamityādipadādeva sthāvaradehaparigrahaḥ | hemāditvamityanena  
114836 svarṇarajatakharparopalakṣitabrahmāṇḍatvaṃ tadantargatabhuvanādibhogyatām cetyarthaḥ  
114837 || 58 ||  
114838  
114839 evaṃ hi pañcakaspadamātraṃ jagaditi sthitam |  
114840 citsaṃvidatra sarvatra vidyate raghunandana || 59 ||  
114841  
114842 astvevaṃ kiṃ tatastatrāha-evaṃ hīti | sthitam siddham | tarhyadhiṣṭhānacaitanyaṃ  
114843 sarvatrāstīti ghaṭādyapi cetanaṃ kiṃ na syāttatrāha-ciditi || 59 ||  
114844  
114845 kevalaṃ pañcakavaśāddehāḍau cetanābhīdhā |  
114846 jaḍaspadābhīdhā kvāpi sthāvarāḍau jaḍābhīdhā || 60 ||  
114847  
114848 pañcakavaśāccaitanyābhivyañjakaprāṇādipañcakaghaṭitaliṅgadehaprādhānyādeva  
114849 manuṣyadehāḍau mukhyā cetanābhīdhā | kvāpi tiryakṣu liṅgasthūladehayoḥ  
114850 samaprādhānyājjaḍaspadābhīdhā jaḍacetanābhīdhā | sthāvarāḍau tu  
114851 liṅgasyāntaḥsaṃvedanamātratvena bahirjanaiścetanatvāvibhāvanājjaḍābhīdhā  
114852 prasiddhetyarthaḥ || 60 ||  
114853  
114854 yathā stabdhaḥ sthito vīciriva sthālamivāsthitāḥ |  
114855 pañcakeṣu tathaitaccillolarūpā jaḍānvitā || 61 ||  
114856  
114857 triṣvapi citkathaṃ tārātamyena sthitetyatra dṛṣṭāntamāha-yatheti | yathā divā vilīno  
114858 dhṛtasamudraḥ sāyaṃ śīśirapavanasaṃparkādvelātaṭe kramādghanībhāvāt stabdho  
114859 nīscalaḥ sthitāḥ san dravapradeśe vīciriva calaḥ | īṣadghanapradeśe īṣaccalaḥ |  
114860 atyantaghanapradeśe sthālamivācalaśca sthitāḥ tathāivaiṣā  
114861 cinnaratiryakūsthāvaradeharūpeṣu pañcakeṣu lokarūpā īṣallolā atyantajāḍyānvitā ca  
114862 sthitetyarthaḥ || 61 ||  
114863  
114864 itaḥ saumya ito lolaḥ kimabdhiriti no yathā |  
114865 vikalpāḍau tathāivaitatpañcakaṃ hi jaḍājaḍam || 62 ||  
114866  
114867 yathā kvacidghanībhāvena lolatvābhāve'pi tasya nābdhitvavyāghātastathā  
114868 sthāvarādibhāve'pi na cidrūpatākṣatirityāha-iti iti | no iti kakuḥ | kimabdhiriti  
114869 vyapadeśo na bhavati kiṃtu bhavatyeva yathā tathāivaitatsuranaratiryagvikalpāḍau  
114870 caitanyamakṣatamityarthaḥ | athavā yaṃ jaḍājaḍavikalpo'dhyastapañcakadharmā eva na  
114871 ciddharmastasyānirdharmakatvādityāśayenāha-pañcakaṃ hīti || 62 ||  
114872  
114873 dehādipañcakaṃ jīvaḥ spandaḥ śailādikaṃ jaḍam |  
114874 sthāvarādyanilaspanḍi svabhāvavaśato'nagha || 63 ||  
114875  
114876 pañcake svabhāvavaśata īdṛśā bahavo vikalpā dṛṣṭā ityāha-dehādīti |  
114877 dehādyākārapariṇatam pañcakaṃ prāṇadhāraṇādhīnaspadacaitanyābhīyām  
114878 jīvaścetanastatprayojakaḥ spandaḥ śailādikaṃ jaḍameva | sthāvarādiśarīraṃ tu  
114879 bāhyānilādhiṇaspanḍi antaścetanamityādivyavasthitavikalpāḥ svabhāvavaśato dṛṣṭā  
114880 ityarthaḥ || 63 ||  
114881  
114882 vācaḥ paryanuyoktavyāḥ svabhāvādraghunandana |  
114883 śītoṣṇādi himāgnyādi vāk ceti paridṛśyate || 64 ||  
114884  
114885 nanu svaḥ svātmako bhāvaḥ svabhāvaḥ sa kathaṃ viruddhavikalpātmakaḥ syāt | virodho hi  
114886 parasāpekṣaḥ | svo bhāvastvananyāpekṣaḥ | yadi sviyo bhāvaḥ svabhāvastathāpyasau  
114887 svamātrasāpekṣo na parasāpekṣa iti kathaṃ parasāpekṣasya vikalpasya svarūpaṃ nimittaṃ  
114888 vā syādīti yadi paryanuyujyate tarhi tvayā svabhāvaṃ vihāya vācaḥ paryanuyoktavyāḥ | tā  
114889 eva hi cijjaḍādiśabdarūpāḥ | svāḥ punaruktāyai svārthaṃ vyāvartayantyaścaityanyajāḍye  
114890 viruddhe gamayataḥ | evaṃ śītoṣṇādīdharmaparā himāgnyādīdharmiparā vākca sarvāpi  
114891 iti evaṃ prakāraiva sarvatra paridṛśyate ityarthaḥ | svabhāvādīti lyablope karmaṇi  
114892 pañcamī || 64 ||  
114893  
114894 gṛhītavāsanāṃśānāṃ puṣṭābhāvavikāriṇām |  
114895 sthitayaḥ pañcakānāṃ hi yojyāḥ paryanuyojane || 65 ||  
114896  
114897 athavā vāgapi na paryanuyojyā tasyā vāsanākalpitavikalpavatpañcakārthānūvāditvena  
114898 tatparādhīnatvāt | kiṃtu gṛhītavāsanāṃśānāṃ tattadviruddhavikalpabhāvena



114899 vikāriṇām liṅgātmanām pañcakānām sthitaya eva paryanuyojaneyo yojyā ityāha##-  
 114900  
 114901 vāsanāstu viparyastā ito netumitaśca tāḥ |  
 114902 puṁsā prājñena śakyante sukhaṁ paryanuyojitum || 66 ||  
 114903  
 114904 athavā na tāsāmapyaparādhaḥ | pūrvapūrvaviruddhavikalpasahasravāsanānusāritvāt | ataḥ  
 114905 prājñena viruddhavikalpanāmūlamanviṣyatā puṁsā cittamita itaśca  
 114906 viruddhavikalpasahasreṣu netuṁ viparyastā vikṣiptā vāsanā eva paryanuyojitum śakyante  
 114907 na svabhāvādaya ityāha-vāsanā iti || 66 ||  
 114908  
 114909 aśubhe vā śubhe vāpi tena paryanuyojoyate |  
 114910 prabuddhavāsanāṁ cānyatpañcakaṁ suptavāsanam || 67 ||  
 114911  
 114912 puṁsāmaśubhe tiryaksthāvarādibhāve śubhe devādibhāve vā prabuddhavāsanāṁ  
 114913 suptavāsanāṁ ca pañcakaṁ tiṣṭhati | tena vāsanaiva taddhetuḥ paryanuyojoyata ityanvayaḥ  
 114914 ||  
 114915 67 ||  
 114916  
 114916 yatra paryanuyogasya phalaṁ samanubhūyate |  
 114917 tatra taṁ saṁprayuñjīta nākāśaṁ muṣṭibhiḥ kṣipet || 68 ||  
 114918  
 114919 kiṁ ca vāsanāparyanuyogasya tatksayopāye pravartakatvena saphalatā |  
 114920 svabhāvādiparyanuyogasya na kiṁcitphalamastītyāha-yatreṭi || 68 ||  
 114921  
 114922 tṛṇāgraniṣṭhā mervādyāḥ pañcakānām hi rāśayaḥ |  
 114923 vivekaniṣṭhāḥ kīṭādyā ete sthāvarajaṁgamāḥ || 69 ||  
 114924  
 114925 ata eva vāsanākṣaye pūrṇātmalābhānmervādyāḥ svarṇarāśayo'pi tṛṇāgrasye  
 114926 niṣṭheva niṣṭhā tucchatā yeṣāṁ te tṛṇāgraniṣṭhāḥ saṁpadyante | vivekaniṣṭhā  
 114927 devādibhogasālīdehā api kīṭādyā iva tucchatarāḥ saṁpadyanta ityāha-tṛṇāgreṭi ||  
 114928 69 ||  
 114929  
 114930 prasuptavāsanāḥ kecidyathā sthāvarajātayaḥ |  
 114931 prabuddhavāsanāḥ kecidyathā narasurādayaḥ || 70 ||  
 114932  
 114933 ata eva vāsanāsvāpaprabodhatāratamyādeva pañcakeṣu  
 114934 sthāvarādivaicitryamityudāhṛtya darśayati-prasupteti dvābhyām || 70 ||  
 114935  
 114936 savāsanāvilāḥ kecidyathaite tiryagādayaḥ |  
 114937 prakṣiptavāsanāḥ kecidyathaite mokṣagāmināḥ || 71 ||  
 114938  
 114939 vāsanābhirāvilenāsvacchena cittena sahitāḥ savāsanāvilāḥ |  
 114940 prakṣiptavāsanāstyaktavāsanāḥ || 71 ||  
 114941  
 114942 atha svāsveva saṁvitsu manobuddhyādikāḥ kṛtāḥ |  
 114943 hastapādādisaṁyuktaiḥ saṁjñāḥ pañcakarāśibhiḥ || 72 ||  
 114944  
 114945 vāsanāvaicitryādeva devanarādipañcakarāśirākāśabhūmigamanādivicitravavyavahāra##-  
 114946 svāsu saṁvitsveva narādiyogyavyavahārocitā  
 114947 manobuddhyahamkāracittacakṣuḥśrotraprāṇarāsanāsparsādikā antarbāhyakaraṇarūpāḥ  
 114948 saṁjñāḥ saṁketāḥ kṛtāḥ ata eva tāḥ pratiprāṇivicitrasvabhāvā dṛśyanta iti  
 114949 bhāvaḥ || 72 ||  
 114950  
 114951 tiryagādibhirapyanyairanyāḥ saṁjñāḥ prakalpitāḥ |  
 114952 sthāvarādibhirapyanyairanyāṇyāḥ saṁvidāḥ kṛtāḥ || 73 ||  
 114953  
 114954 tiryagbhiḥ paśvādibhistu catvāraḥ pādāḥ śṛṅge pucchaṁ ceti | pakṣibhistu cañcuḥ  
 114955 pakṣau pucchaṁ pādau ceti | sarpaistu phaṇā bhogaḥ pucchamiti |  
 114956 kṛmīkīṭairdaṁśamaśakādibhiśca svasvavāsanānurūpavyavahārayogyā  
 114957 avayavādisaṁketāḥ kalpitā ityārthaḥ || 73 ||  
 114958  
 114959 iti sādho sphurantīme citrāḥ pañcakarāśayaḥ |  
 114960 rūpairādyantamadhyeṣu calācalajaḍājaḍaiḥ || 74 ||  
 114961  
 114962 ādyantamadhyeṣu calairvikāribhirjaḍaiśca | adhiṣṭhānasadrūpeṇa tu acalairajaḍaiśca || 74  
 114963 ||  
 114964  
 114965 eṣāmeko'bhisamkalpaḥ paramānurmahīpate |  
 114966 bijamākāśavṛkṣāṇāṁ sargāṇāṁ teṣvīmāni tu || 75 ||

114967  
 114968 evaṃ pañcakākhyalingabhedānanantānupavarṇya teṣvekatamasya  
 114969 kasyacitkarmopāsanāsamuccayānuṣṭhānaphalasamaṣṭyahambhāvaṃ prāptasya  
 114970 kaścidekaḥ saṃkalpaparamāṇurasya saṃsāranabhovṛkṣasya bījamityāha-eṣāmiti |  
 114971 samaṣṭigocaratvādabhivṛyāptaḥ saṃkalpo'bhisāṃkalpastallakṣaṇaḥ paramāṇuḥ  
 114972 sargarūpāṇāmākāśavṛkṣāṇāṃ bijaṃ teṣu ca sargākāśavṛkṣeṣu imāni  
 114973 pañcakānityaho māyetyarthaḥ || 75 ||  
 114974  
 114975 indriyāṇi ca puṣpādi viṣyāmodavarti hi |  
 114976 icchābhramāryo rājantyo mañjaryaścañcalakriyāḥ || 76 ||  
 114977  
 114978 sargāṇāmākāśavṛkṣatvaṃ yaduktam tatpuṣpatadāmodādikalpanayopapādayati##-  
 114979 viṣayalakṣaṇeṣvāmodeṣu vartanaśīlaṃ tat pradhānamiti yāvat | cañcalānāṃ  
 114980 karmendriyāṇāṃ kriyāḥ || 76 ||  
 114981  
 114982 lokāntarāṇi svacchāni gulmā mūlaṃ sameravaḥ |  
 114983 pallavā nilajaladā latā lolā diśo daśa || 77 ||  
 114984  
 114985 svacchāni svargādilokāntarāṇi gulmā viṭapāḥ | sameravo merusahitāḥ sarve parvatā  
 114986 mūlam || 77 ||  
 114987  
 114988 vartamānāni bhūtāni bhaviṣyanti ca yāni tat |  
 114989 jayanti tānyasaṃkhyāni phalāni raghunandana || 78 ||  
 114990  
 114991 bhūtāni caturvidhaśarīrāṇi | tattasya vṛkṣasya || 78 ||  
 114992  
 114993 pañcabījāsta ete hi rāma pañcakapādapāḥ |  
 114994 svayaṃ svabhāvājājāyante svayaṃ naśyanti kālataḥ || 79 ||  
 114995  
 114996 svabhāvātsvavivekaśūnyādātmanāḥ || 79 ||  
 114997  
 114998 svayaṃ nānātvamāyānti ciraṃ jāḍyātsphuranti ca |  
 114999 svaviviktāḥ śamaṃ yānti taraṅgā iva vāridhau || 80 ||  
 115000  
 115001 svasmādviviktā vivekadrṣṭyā drṣṭāḥ || 80 ||  
 115002  
 115003 ito yānti samutsedhamito yānti śamaṃ svayaṃ |  
 115004 ete jāḍyavivekābhyāṃ taraṅgā iva toyadhau || 81 ||  
 115005  
 115006 ślokadvayoktameva saṃgrhyāha-ita iti | itaḥ parāgdrṣṭeḥ | itaḥ pratyagdrṣṭeḥ  
 115007 || 81 ||  
 115008  
 115009 ye vivekavaśamālayaṃ gatā rāma pañcakavilāsarāśayaḥ |  
 115010 tena bhūya iha yānti saṃsthitim prabhramanti jagatitare muhuḥ || 82 ||  
 115011  
 115012 he rāma ye pañcakavilāsarāśayaḥ ālayaṃ nirvāsanānāśaparyantaṃ vivekavaśam  
 115013 gatāste iha saṃsāre bhūyo janmamaraṇadehadhāraṇādīsaṃsthitim na yānti | itare tu jagati  
 115014 yathāpūrvam prabhramantyevetyarthaḥ || 82 ||  
 115015  
 115016 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 115017 cū0 pañcakavilāso nāmāśītitamaḥ sargaḥ || 80 ||  
 115018  
 115019 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 115020 pañcakavilāso nāmāśītitamaḥ sargaḥ || 80 ||  
 115021  
 115022 ekāśītitamaḥ sargaḥ 81  
 115023  
 115024 śrīvāsiṣṭha uvāca |  
 115025  
 115026 etatpañcakabījaṃ tu kuṇḍalinyāṃ tadantare |  
 115027 prāṇamārutarūpeṇa tasyāṃ sphurati sarvadā || 1 ||  
 115028  
 115029 kuṇḍalinyāḥ prasaṅgena rogodbhavaśamakramāḥ |  
 115030 siddhisiddhekṣaṇopāyādyaśeṣamiha varṇyate ||  
 115031  
 115032 yadā prāṇānilo yāti hṛdi kuṇḍalinīpadam | tadā  
 115033 saṃvidudetyantarbhūtatanmātrabījabhūḥ iti buddhiśaktijavapradatvopapādane  
 115034 bhūtatanmātrabījabhūrityaṃśasya sphuṭikaraṇāya kṛtaṃ  
 115035 sthūlasūkṣmapañcakavicāraṃ saṃgamayan khecarādisiddhibījapraṇābhyaśopayuktaṃ

115036 prastutakuṇḍalinyām prāṇādyudbhavaprakāraṃ pradarśayati-etaditi | tasya  
 115037 sthūladehātmakasya pañcakasyāntare mūlādhāre tasyām prāgvarṇitāyām  
 115038 kuṇḍalinyāmetasya līṅgātmakapañcakasya bījamupādānaṃ bhūtasūkṣmaṃ prathamam  
 115039 prāṇapañcakarūpeṇa sphuratītyarthaḥ || 1 ||  
 115040  
 115041 sāntaḥkuṇḍaliniṣpandasparśasaṃvitkalāmalā |  
 115042 kaloktā kalanenāśu kathitā cetanena cit || 2 ||  
 115043  
 115044 sā prāṇarūpeṇāntaḥsphuritā kuṇḍalini mārutadharmaṇa svadharmaṇa ca spandaḥ  
 115045 sparśaḥ saṃviditi trirūpakalpanā bhūtvā kalā cijjīvo manaḥsaṃkalpo buddhirahaṃkāraḥ  
 115046 puryaṣṭakaṃ līṅgamityādināmāni kalanādivyāpāropādhibhīrlabhata ityāha-sāntariti  
 115047 tribhiḥ || 2 ||  
 115048  
 115049 jīvanājīvatām yātā mananācca manaḥsthitā |  
 115050 saṃkalpāccaiva saṃkalpā bodhādbuddhiriti smṛtā || 3 ||  
 115051  
 115052 ahaṃkāratmatām yātā saiśā puryaṣṭakābhīdhā |  
 115053 sthitā kuṇḍalini dehe jīvaśaktiranuttamā || 4 ||  
 115054  
 115055 apānatāmupāgatya satatam pravahatyadhaḥ |  
 115056 samānā nābhimadhyasthā udānākhyopari sthitā || 5 ||  
 115057  
 115058 tatra spandaśakteḥ pradhānavṛttitatsthānatraividhyaṃ darśayati-apānatāmiti || 5 ||  
 115059  
 115060 adhastvapānarūpaiva madhye saumyaiva sarvadā |  
 115061 puṣṭāpyudānarūpaiva puṃsaḥ svasthaiva tiṣṭhati || 6 ||  
 115062  
 115063 vṛttibhedaprayojanānyāha-adha iti | apānagamanādyeva prayojanamityarthaḥ |  
 115064 apānodānābhyāmākṣyamāṇāpi svayaṃ saumyā nīcalaiva | tadavaṣṭabdhātvaḍeva  
 115065 puṣṭā balavatypyūrdhvavṛttirudānarūpaiva satī svasthaiva tiṣṭhati na līṅgaṃ  
 115066 bahirutkrāmayatītyarthaḥ || 6 ||  
 115067  
 115068 sarvayatnamadho yāti yadi yatnāna dhāryate |  
 115069 tatpumānmṛtimāyāti tayā nirgatayā balāt || 7 ||  
 115070  
 115071 evamadhovṛtteriapi sā viṣṭambhiketyāha-sarvaprayatnamiti | yadi sāmānyavṛtityā  
 115072 na dhāryate tarhi sā jīvasaṃvidapānavṛtityā sarvayatnam yathā syāttathā  
 115073 ākṣyamāṇā adhomārgēna bahiryāti | kiṃ tatastadāha-taditi || 7 ||  
 115074  
 115075 samastaivordhvamāyāti yadi yuktyā na dhāryate |  
 115076 tatpumānmṛtimāyāti tayā nirgatayā balāt || 8 ||  
 115077  
 115078 prāguktaṃ spaṣṭamāha-samastaiveti || 8 ||  
 115079  
 115080 sarvathātmani tiṣṭheccettyaktvordhvādhogamāgamau |  
 115081 tajjantorhīyate vyādhirantarmārutarodhataḥ || 9 ||  
 115082  
 115083 ata eva prāṇāpānagatinirodhābhyāsenā sarvāṅge samānavṛttyetaravṛttijaye  
 115084 sarvavyādhikṣayamṛtyujayasiddhirityāha-sarvatheti | ātmani dehe || 9 ||  
 115085  
 115086 sāmānyanāḍīvaidhuryātsāmānyavyādhisaṃbhavaḥ |  
 115087 pradhānanāḍīvaidhuryātpradhānavyādhisaṃbhavaḥ || 10 ||  
 115088  
 115089 ekaśataṃ pradhānanāḍyastacchākhāstu sāmānyanāḍyastāsvannarasaprāpikāyāḥ  
 115090 samānavṛtteryatraiva  
 115091 kaphapittādyupacayādvaiduryamavyāpārastatraivetaravāyubhirvaiṣamyēṇannarasākarṣaṇ  
 115092 ādalparogāṇaṃ mahārogāṇaṃ ca saṃbhava ityāha-sāmānyeti || 10 ||  
 115093  
 115094 śrīrāma uvāca |  
 115095  
 115096 kiṃvināśāḥ kimutpādāḥ śarīre'sminmunīśvara |  
 115097 ādhayo vyādhayaścaiva yathāvatkathayāśu me || 11 ||  
 115098  
 115099 kasmādvinaśo yeṣāṃ te kiṃvināśāḥ | evaṃ kimutpādāḥ || 11 ||  
 115100  
 115101 śrīvasiṣṭha uvāca |  
 115102  
 115103 ādhayo vyādhayaścaiva dvayaṃ duḥkhasya kāraṇam |  
 115104 tannivṛttiḥ sukhaṃ vidyāttatṭkṣayo mokṣa ucyate || 12 ||

115105  
 115106 teṣāṃ nivṛttirauṣadhānunaistātākālikopasāmaḥ | sukhārūpasyātmanaḥ  
 115107 pariśeṣātsukham | teṣāṃ mūlato jñānena nāśo mokṣa ityārthaḥ || 12 ||  
 115108  
 115109 mithaḥ kadācijjāyete kadācitsamameva ca |  
 115110 paryāyeṇa kadācicca ādhivyādhi śārīrake || 13 ||  
 115111  
 115112 mithaḥ anyonyanimittakatvātkramasaṃlagne | kadācidyugapadutpannādbāhyanimittātsamaṃ  
 115113 yugapat | kadācitsukhāntarite paryāyeṇa || 13 ||  
 115114  
 115115 dehaduḥkhaṃ vidurvyādhimādhyākhyam vāsanāmayam |  
 115116 maurkhyamūle hi te vidyāttattvajñāne parikṣayaḥ || 14 ||  
 115117  
 115118 maurkhyamajñānaṃ tanmūle || 14 ||  
 115119  
 115120 atattvajñānavaśataḥ svendriyākramaṇaṃ vinā |  
 115121 hṛdi tānavamutsṛjya rāgadveṣeṣvanāratam || 15 ||  
 115122  
 115123 tatra ādhyudbhavanimittānyāha-atattvajñāneti | ākramaṇaṃ nigrahastaṃ vinā |  
 115124 tadabhāvādityārthaḥ | hṛdi citte tānavam stimitavāyuprāyāṃ svāsthyahetuṃ  
 115125 sūkṣmatāmutsṛjya rāgadveṣeṣu prasakteriti śeṣaḥ || 15 ||  
 115126  
 115127 idaṃ prāptamidaṃ neti jāḍyādvā ghanamohadāḥ |  
 115128 ādhayaḥ saṃpravartante varṣāsu mihikā iva || 16 ||  
 115129  
 115130 idaṃ prāptamidaṃ na prāptamiti cintāyā iti śeṣaḥ | bhayaśokanimittaprapṛtau  
 115131 tatpratīkāropāyāparijñānalakṣaṇaṃ ghaṇaṃ moham dadatīti ghanamohadāḥ || 16 ||  
 115132  
 115133 bhṛśaṃ sphurantīṣvicchāsu maurkhye cetasyanirjite |  
 115134 durannābhyavahāreṇa durdeśākramaṇena ca || 17 ||  
 115135  
 115136 idānīm śārīravvyādhuyudbhavahetūnāha-bhṛśamityādinā | icchāmaurkhye āntare  
 115137 taddhetū | durannādayastu bāhyāḥ | durdeśāḥ śmaśānādayaḥ || 17 ||  
 115138  
 115139 duṣkālavyavahāreṇa duṣkriyāsphuraṇena ca |  
 115140 durjanāsaṅgadoṣeṇa durbhābodhbhāvanena ca || 18 ||  
 115141  
 115142 duṣṭeṣu niśīthapradoṣādikāleṣvaśanavyavāyādivyavahāreṇa | durbhāvā  
 115143 viśasarpavyāghrataskarādiśaṅkāsteṣāṃ manasyudbhāvanena || 18 ||  
 115144  
 115145 kṣīṇatvādvā prapūrṇatvānnāḍīnāṃ randhrasamṭatau |  
 115146 prāṇe vidhuratām yāte kāye tu vikalīkṛte || 19 ||  
 115147  
 115148 nāḍīnāmannerasāpraveśena kṣīṇatvāddviguṇarasavātādipraveśena prapūrṇatvādvā  
 115149 vidhuratām kaphapittādiprakopena vyākulatām | āghātādinā vikalīkṛte || 19 ||  
 115150  
 115151 dauḥsthityakāraṇaṃ doṣādvvyādhirdehe pravartate |  
 115152 nadyāḥ prāvṛṇnidāghābhyāmivākāraviparyayaḥ || 20 ||  
 115153  
 115154 dauḥsthityamasvāsthyam tatkāraṇaṃ vyādhiḥ sa dehasyākāraviparyayaḥ || 20 ||  
 115155  
 115156 prāktanī caihikī vāpi śubhā vāpyaśubhā matiḥ |  
 115157 yaivādhikā saiva tathā tasminyojayati krame || 21 ||  
 115158  
 115159 sā cādhivyādhisāmagrī prāktanaihi kakarmānusāreṇa milatītyāha-prāktanīti || 21 ||  
 115160  
 115161 ādhayo vyādhayaścaivam jāyante bhūtapañcake |  
 115162 katham śṛṇu vinaśyanti rāghavāṇāṃ kulodvaha || 22 ||  
 115163  
 115164 dvividho vyādhirastīha sāmānyaḥ sāra eva ca |  
 115165 vyavahārastu sāmānyaḥ sāro janmamayaḥ smṛtaḥ || 23 ||  
 115166  
 115167 sāmānyaḥ pelavaḥ sāro dṛḍhatarāśca | vyavahriyata iti vyavahāraḥ  
 115168 kṣutṛṣāstriputralālasādistatsaṃbhavaśca | janmamayo janmādivikriyāmūlam || 23 ||  
 115169  
 115170 prāptenābhimatenaiva naśyanti vyāvahārikāḥ |  
 115171 ādhikṣayeṇādhibhavaḥ kṣīyante vyādhayo'pyalam || 24 ||  
 115172  
 115173 abhimatenānnapānastriputrādinā || 24 ||

115174  
 115175 ātmajñānaṃ vinā sāro nādhirnaśyati rāghava |  
 115176 bhūyo rajjvavabodhena rajjusarpo hi naśyati || 25 ||  
 115177  
 115178 ādhirvyādhiḥ bhūyo bhūyasā lokapariśīlanādrajjutattvapratyayaparyantenāvabodhena || 25  
 115179 ||  
 115180  
 115181 ādhivyādhivilāsānāṃ rāma sārādhisaṃkṣayaḥ |  
 115182 sarveṣāṃ mūlahā prāvṛṇnadīva taṭavīrudhām || 26 ||  
 115183  
 115184 prāvṛṇnadī sarveṣāṃ taṭavīrudhāmiva sarveṣāṃādhivyādhivilāsānāṃ  
 115185 sāravyādhisaṃkṣayo mūlahā mūlocchedityanvayaḥ || 26 ||  
 115186  
 115187 anādhiajā vyādhayastu dravyamantraśubhakramaiḥ |  
 115188 cikitsakādiśāstroktairnaśyantyanairihāthavā || 27 ||  
 115189  
 115190 sāmānyavyādhiṣvanādhijavvyādhayaḥ sucikitsyā ityāśayenāha-anādhiajā iti |  
 115191 anyairvṛddhaparamparopadiṣṭaiścikitsanaiḥ || 27 ||  
 115192  
 115193 snānamantrauśadhōpāyā vaktuścādhigatāni ca |  
 115194 tvayā cikitsāsāstrāṇi kimanyadupadiśyate || 28 ||  
 115195  
 115196 lolārkaḍitīrtheṣu snānam | mantrā auśadhānītyādyupāyāḥ | vaktuśca  
 115197 vṛddhajanādadhigatānyaūśadhāni cikitsāsāstrāṇi ca tvayā jñāyanta eveti śeṣaḥ || 28  
 115198 ||  
 115199  
 115200 śrīrāma uvāca |  
 115201  
 115202 ādheḥ katham bhavedyādhiḥ katham ca sa vinaśyati |  
 115203 dravyāḍitarayā yuktyā mantrapuṣyādirūpayā || 29 ||  
 115204  
 115205 ādhibhyo vyādhijanmaprakāraṃ taccikitsopāyaṃ ca rāmaḥ pṛcchati-ādheriti |  
 115206 dravyādaūśadhāḍitarayā mantrapuṇyādirūpayeti svasaṃbhāvanayoktiḥ || 29 ||  
 115207  
 115208 śrīvasiṣṭha uvāca |  
 115209  
 115210 citte vidhurite dehaḥ saṃkṣobhamanuyātyalam |  
 115211 tathāhi ruṣito janturagrameva na paśyati || 30 ||  
 115212  
 115213 tatra prathamam tadudbhavaprakāramāha-citte ityādinā | vidhurite ādhibhiḥ kṣubdhe |  
 115214 uktamarthaṃ dṛṣṭāntenopapādayati-tathāhīti sārḍhena | agraṃ puromārgam || 30 ||  
 115215  
 115216 anavekṣya puro mārgamamārgamanudhāvati |  
 115217 prakṛtaṃ mārgamutsṛjya śarārto hariṇo yathā || 31 ||  
 115218  
 115219 saṃkṣobhātsāmyamutsṛjya vahanti prāṇavāyavaḥ |  
 115220 dehe gajapraviṣṭena payāṃsīva sarittate || 32 ||  
 115221  
 115222 dārṣṭāntike'pi tathaiva ādhikṛtātsaṃkṣobhātprāṇavāyavaḥ sāmyamutsṛjyāmārgena  
 115223 vahanti | yathā gajasya praviṣṭena praveśena kṣubdhāni payāṃsi saritastate amārge  
 115224 vahanti  
 115225 tadvat || 32 ||  
 115226  
 115226 asaṃam vahati prāṇe nāḍyo yānti viśaṃsthitim |  
 115227 asaṃyaksamsthithe bṛpe yathā varṇāśramakramāḥ || 33 ||  
 115228  
 115229 asaṃam viśaṃam | viśaṃsthitim kaphapittāḍipūrṇatāpṛayuktaviśamasamsthānatām || 33 ||  
 115230  
 115231 kāścinnāḍyaḥ prapūrṇatvaṃ yānti kāścicca riktatām |  
 115232 prāṇā''vidhurite dehe sarvataḥ sarito yathā || 34 ||  
 115233  
 115234 tadevāha-kāsciditi | prāṇairāvidhurite sarvato vihvalīkṛte dehe | sarito nāḍyaḥ  
 115235 srotāṃsiva || 34 ||  
 115236  
 115237 kujīrṇatvamajīrṇatvamatijīrṇatvameva vā |  
 115238 doṣāyaiva prayātyannaṃ prāṇasaṃcāraduṣkramāt || 35 ||  
 115239  
 115240 yathā kāṣṭhāni nayati prācīdeśaṃ saridrayaḥ |  
 115241 tathānnāni nayatyantaḥ prāṇavātaḥ svamāśrayam || 36 ||

115242  
 115243 samānākhyāḥ prāṇavātaḥ svamāśrayaṃ sarvaṃ śarīraṃ bhuktānyannāni rasīkṛtya  
 115244 nayati | madhye tu samāna eṣa hyetaddhutamannaṃ samaṃ nayatīti śruteriti bhāvaḥ || 36 ||  
 115245  
 115246 yānyannāni nirodhena tiṣṭhantyaṇṭaśarīrake |  
 115247 tānyeva vyādhitāṃ yānti pariṇāmasvabhāvataḥ || 37 ||  
 115248  
 115249 dhātuvaishamyapariṇāmasvabhāvataḥ || 37 ||  
 115250  
 115251 evamādherbhavedvyādhistasyābhāvācca naśyati |  
 115252 yathā mantrairvinaśyanti vyādhayastatkramaṃ śṛṇu || 38 ||  
 115253  
 115254 upasaṃharati-evamiti | abhāvānnāśāt || 38 ||  
 115255  
 115256 yathā virekaṃ kurvanti haritakyāḥ svabhāvataḥ |  
 115257 bhāvanāvaśataḥ kāryaṃ tathā yaralavādayaḥ || 39 ||  
 115258  
 115259 haritakyāḥ phalāni haritakyāḥ | phale luki haritakyādiṣu vyaktiḥ iti niyamāna vacane  
 115260 yuktavadbhāvaḥ | tathā yaralavādayo vāyuvahnibhūjalādibijātmaḥ mantravarṇā  
 115261 māntrikabhāvanāvaśato nāḍiṣu  
 115262 vyādhyaḥ karapariṇatānnarasānābhutsāraṇapācanādikāryaṃ kurvantītyarthaḥ || 39 ||  
 115263  
 115264 śuddhayā puṇyayā sādho kriyayā sādhuṣevayā |  
 115265 manaḥ prayāti nairmalyaṃ nikaṣeṇeva kāñcanam || 40 ||  
 115266  
 115267 ādhyupasaṃopāyānāha-śuddhayetyādinā || 40 ||  
 115268  
 115269 ānando vardhate dehe śuddhe cetasi rāghava |  
 115270 pūrṇendāvudite hyatra nairmalyaṃ bhuvane yathā || 41 ||  
 115271  
 115272 sattvaśuddhyā vahantyyete krameṇa prāṇavāyavaḥ |  
 115273 jarayanti tathānnāni vyādhistena vinaśyati || 42 ||  
 115274  
 115275 ādhivyādhyaḥ proktau nāśotpattikramau tvayi |  
 115276 kuṇḍalinyāḥ kathāyogādadhunā prakṛtaṃ śṛṇu || 43 ||  
 115277  
 115278 prāsaṅgikaprasānottaramupasaṃhṛtya prakṛtaṃ siddhihetunirūpaṇaṃ prastauti##-  
 115279  
 115280 puryaṣṭakaparākhyasya jīvasya prāṇanāmikāṃ |  
 115281 viddhi kuṇḍalinīmantarāmodasyeva mañjarīm || 44 ||  
 115282  
 115283 puryaṣṭakākhyasya līṅgātmano jīvasyādhārabhūtām || 44 ||  
 115284  
 115285 tāṃ yadā pūrakābhyāsādāpūrya sthiyate samam |  
 115286 tadaiti mairavaṃ sthairyaṃ kāyasyāpīnatā tathā || 45 ||  
 115287  
 115288 āpūrya kūrmanāḍyaṃ prāṇamavaṣṭabhyetyarthaḥ | tathā ca patañjaleḥ sūtram  
 115289 kūrmanāḍyaṃ sthairyaṃ iti | kaṇṭhakūpādadhā urasi kūrmaḥ nāḍī tasyāṃ  
 115290 kṛtasamyamaḥ sthairyaṃ labhate yathā sarpo godhā veti tadbhāṣyam | kāyasyāpīnatā  
 115291 garimākhyā siddhirapi tathā tādrśī bhairavī siddhyatītyarthaḥ || 45 ||  
 115292  
 115293 yadā pūrakapūrṇāntarāyataprāṇamārutam |  
 115294 nīyate saṃvidevordhvaṃ soḍhuṃ gharmaklamaṃ śramaṃ || 46 ||  
 115295  
 115296 kena tarhyūrdhvaṃ nabhogatisiddhistadāha-yadetyādinā | yadā pūrakena pūrṇe  
 115297 dehāntarāyato mūlādhārādārabhya brahmarandhraparyantaṃ  
 115298 dīrghikṛtyordhvaṃ ākṛṣṭaḥ prāṇamāruṭo yasmin karmaṇi tadyathā syāttathā saṃvit  
 115299 kuṇḍalinī prāṇanīrodhodbhūtāmūsmāṇaṃ tatprayuktaṃ śarīraṃ klamaṃ mānaṃ  
 115300 śramaṃ cābhyāsapāṭavenāmṛtāplāvanena ca soḍhuṃ sahyam kartumūrdhvaṃ nīyate ||  
 115301 46 ||  
 115302  
 115303 sarpīva tvaritaivordhvaṃ yāti daṇḍopamāṃ gatā |  
 115304 nāḍiḥ sarvāḥ samādāya dehabaddhā latopamāḥ || 47 ||  
 115305  
 115306 nīyamānā ca sā ākarṣaṇāddaṇḍopamāṃ dīrghatām gatā satī sarpīva  
 115307 tvaritaivordhvaṃ abhyāsapāṭavādyāti | kathaṃ yāti tadāha-nāḍīriti || 47 ||  
 115308  
 115309 tadā samastamevedamutplāvayati dehakam |  
 115310 nīrandhraṃ pavanāpūrṇaṃ bhastrevāmbu tatāntaram || 48 ||

115311  
 115312 tadā nāḍīdvārā nīrandhram niravakāśam yathā syāttathā pavanenāpūrṇam  
 115313 laghutvamāpannam samastamāpādamaṣṭakamidaṁ dehakaṁ  
 115314 kūpādūrdhvamākṛṣyamāṇā cārmabhastrā tataṁ vyāptamāntaramantaḥpradeśo yena  
 115315 tathāvidhamambviva ut ūrdhvaṁ plāvayati uḍḍīnam karoti  
 115316 tadevāsyākāśagamanamityarthaḥ || 48 ||  
 115317  
 115318 ityabhyāsavilāśena yogena vyomagāminā |  
 115319 yoginaḥ prāpnuvantyuccairdinā indradaśāmiva || 49 ||  
 115320  
 115321 iti evaṁvidhenābhyāsavilāśena yogena kāyākāśasaṁbandhasaṁyamalakṣaṇena | tathā ca  
 115322 bhagavataḥ patañjaleḥ sūtram kāyākāśayoḥ  
 115323 saṁbandhasaṁyamāllaghutūlasamāpatteścākāśagamanam iti tadbhāṣyaṁ ca yatra  
 115324 kāyastatrākāśam kāyasya tena saṁbandhaḥ prāptistatra kṛtasam்யamo yogī jītvā  
 115325 tatsaṁbandhaṁ laghutūlādiṣu āparamāṇubhyaḥ samāpattim labdhvā jītasambandho  
 115326 laghurlaghutvācca jale padābhyāṁ viharati tatastūrṇanābhītantumātre vihr̥tya raśmiṣu  
 115327 viharati tato yatheṣṭamākāśagatirasya bhavati iti || 49 ||  
 115328  
 115329 brahmanāḍīpravāheṇa śaktiḥ kuṇḍalinī yadā |  
 115330 bahirūrdhvaṁ kapāṭasya dvādaśāṅgulamūrdhani || 50 ||  
 115331  
 115332 idānīm siddhadarśanopāyamāha-brahmanāḍītyādinā | yadā recakena  
 115333 prayogeṇordhvamākṛṣṭā kuṇḍalinī śaktirbrahmanāḍī suṣumnā tadantaḥ  
 115334 prānapravāheṇa śīrṣakapāladvayasamdhilakṣaṇasya kapāṭasya  
 115335 bahirdvādaśāṅgulamite mūrdhani ṣoḍaśāntākhye sthāne muhūrtamātraṁ sthitimāpnoti  
 115336 tadā vyomagānām siddhānām darśanam bhavatīti pareṇānvayaḥ | tathā ca bhagavataḥ  
 115337 patañjaleḥ sūtram mūrdhājyotiṣisiddhadarśanam iti | tadbhāṣyaṁ ca śīraḥkapāle  
 115338 antaśchidraṁ prabhāsvaratvājyotistatra samyamātsiddhānām  
 115339 dyāvapṛthivyorantarālacāriṇām darśanamiti || 50 ||  
 115340  
 115341 recakena prayogeṇa nāḍyantaranirodhinā |  
 115342 muhūrtaṁ sthitimāpnoti tadā vyomagadarśanam || 51 ||  
 115343  
 115344 śrīrāma uvāca |  
 115345  
 115346 darśanam kīdr̥śam brahmannayanāmśugaṇam vinā |  
 115347 adivyānāmindriyāṇām tattvamevaṁ katham bhavet || 52 ||  
 115348  
 115349 ādivyānāmindriyāṇāmīti bhāvalakṣaṇe ṣaṣṭhī cānādare iti ṣaṣṭhyau |  
 115350 yadāsmadādīnāmindriyāṇāmādivyānām satām satyapi tatsaṁnikarṣe siddhānām tattvaṁ  
 115351 tadgocaratvaṁ durlabhaṁ tadā nayanāmśugaṇam cākṣuṣaprabhāsaṁnikarṣam vinā  
 115352 ṣoḍaśānte prānadhāraṇamātreṇa siddhānām darśanam katham bhavettacca  
 115353 kīdr̥śamityarthaḥ || 52 ||  
 115354  
 115355 śrīvasiṣṭha uvāca |  
 115356  
 115357 na kecana mahābāho bhūcareṇa nabhasvataḥ |  
 115358 adivyeṇāśritā jñānairdṛśyante puruṣendriyaiḥ || 53 ||  
 115359  
 115360 tatra katham bhavedityaṁśamiṣṭāpattyā vasiṣṭhaḥ pariharati-na kecaneti | nabhasvato  
 115361 nabhasvanto vāyubhūtāḥ | siddhā āśritā jñānairmālinaiḥ  
 115362 puruṣendriyairadivyeṇopāyāntareṇa vā na dṛśyanta iti satyameva tvayoktamityarthaḥ || 53 ||  
 115363  
 115364 vijñānāddūrasaṁsthena buddhinetreṇa rāghava |  
 115365 dṛśyante vyomagāḥ siddhāḥ svapnavatsvārthadā api || 54 ||  
 115366  
 115367 kena tarhi dṛśyante tadāha-vijñānādīti |  
 115368 vijñānādyogābhyāsasaṁskṛtamanasaḥ || 54 ||  
 115369  
 115370 svapnāvalokanam yadvattadvatsiddhāvalokanam |  
 115371 kevalo'tha viśeṣo'yaṁ siddhaprāptau sthīrārthatā || 55 ||  
 115372  
 115373 kīdr̥śamīti praśnāmśasyottaramāha-svapnāvalokanamīti | sthīrārthatā  
 115374 saṁvādavaradānaphalāvāptyādivyavahāraḥ samārthatā svapnāpekṣayā viśeṣa ityarthaḥ  
 115375 || 55 ||  
 115376  
 115377 mukhādbahirdvādaśānte recakābhyāsayuktitaḥ |  
 115378 prāṇe ciraṁ sthitiṁ nīte praviśatyaparāṁ purīm || 56 ||  
 115379

115380  
115381 idānīm parakāyapraveśo yenopāyena siddhyati tamāha-mukhāditi | dvādaśānte  
115382 dvādaśāṅguliparimitapraṇte || 56 ||  
115383  
115384 śrīrāma uvāca |  
115385  
115386 vada svabhāvasya katham brahmannacalasaṁsthiṭiḥ |  
115387 vaktāraḥ sānukampā hi duṣpraśne'pi na khedinaḥ || 57 ||  
115388  
115389 viśeṣo'yaṁ siddhaprāptau sthirārthatā iti yaduktaṁ tatra svabhāva eva heturvācyaḥ  
115390 sarvasya jagato māyāmayatvādaniyatasthitiṭvaṁ prāgbahuśastvayaiva ghaṭasya paṭatā  
115391 dṛṣṭā ityādinā vyutpāditaṁ tatra svabhāvasyaikasya niyatasthitiḥ kathamiti rāmaḥ  
115392 prcchati-vadeti || 57 ||  
115393  
115394 śrīvasiṣṭha uvāca |  
115395  
115396 śaktiryā tu svabhāvākhyā yathā sphurati cātmanaḥ |  
115397 sargādiṣu tathaivāsau sthitiṁ yātīti niścayaḥ || 58 ||  
115398  
115399 satyasaṁkalpasyeśvarasya sargādikālasaṁkalpaprayuktā vastusvabhāvaniyatirapi  
115400 yāvatsargakārameva na pralaye sāsṭīti na sarvaniyatibhaṅgavādavirodha ityāśayena  
115401 prāguktameva smārayan vasiṣṭhastaduttaramāha-śaktiriti || 58 ||  
115402  
115403 avastutvādividyāyā vastuśaktirapi kvacit |  
115404 bhidyate dṛśyate hyaṅga vasante śāradaṁ phalam || 59 ||  
115405  
115406 kālabhedeneva deśabhedenāpi vastuśakteraniyatatā dṛṣṭetyāha-avastutvāditi |  
115407 kvacitkāmarūpadeśādu śāradaṁ vrīhyādiphalam || 59 ||  
115408  
115409 sarvamevamiḍaṁ brahma nānā'nānātayā sthitam |  
115410 jṛmbhate vyavahārārthaṁ kevalaṁ kathitasthiti || 60 ||  
115411  
115412 nānā'nānātayā niyatasvabhāvatayā sthitaṁ sarvamevedaṁ brahma | brahma  
115413 svabhāvenaiva niyataikarūpaṁ nānyenetyarthaḥ | katham tarhi  
115414 vehnerūrdhvajvalanādiniyatistatrāha-jṛmbhate iti |  
115415 prāṇikarmatatphalopabhogavyavahārārthamajñātaṁ brahmaiva kaṁcitkālaṁ tathā tathā  
115416 niyatasthiti bhūtvā jṛmbhata ityarthaḥ || 60 ||  
115417  
115418 śrīrāma uvāca |  
115419  
115420 sūkṣmacchidrādigatyartham pūraṇārtham ca khasya vā |  
115421 aṇutām sthūlatām vāpi kāyo'yaṁ nīyate katham || 61 ||  
115422  
115423 idānimaṇimākhyā mahimākhyā ca siddhiḥ kenopāyena siddhyatīti rāmaḥ prcchati##-  
115424  
115425 śrīvasiṣṭha uvāca |  
115426  
115427 kāṣṭhakrakacayoḥ śleṣādyathā chedaḥ pravartate |  
115428 dvayoḥ saṁgharṣaṇādagñiḥ svabhāvājāyate tathā || 62 ||  
115429  
115430 asya praśnasyottaramuttarasarge vistarādvarṇayiṣyaṁstadupodghātatayā dehe  
115431 agnīśomavyāptiṁ nirūpayiṣyan prāṇāpānayoḥ saṁgharṣādantarāle jāṭharāgniniṣpattau  
115432 dṛṣṭāntamāha-kāṣṭheti | chedo dvaidhībhāvaḥ | dvayoḥ prāṇāpānayoḥ |  
115433 agnirjāṭharaḥ || 62 ||  
115434  
115435 māṁsaṁ kuyantrajaṭhare sthitaṁ śliṣṭamukhaṁ mithaḥ |  
115436 ūrdhvādhaḥsaṁmilatsthūladvyambhaḥsthairiva vaitasaṁ || 63 ||  
115437  
115438 prāṇāpānayoḥ saṁgharṣaṇopapattaye anyonyākaraṣakatve kāraṇamāha##-  
115439 nābherūrdhvamadhaśca saṁmilat ata eva mithaḥ  
115440 śliṣṭamukhamāmāśayapakvāśayabhastrādvayarūpaṁ sthūlaṁ māṁsaṁ  
115441 divisthairūrdhvamākāśasaṁsthairambhaḥsthairadho jale nimagnaiśca bhāgaiḥ  
115442 parasparaśliṣṭairupalakṣitamadho'mbhasā ūrdhvaṁ vāyunā ca viruddhadeśayoḥ  
115443 kṛṣyamāṇaṁ vaitasaṁ kuñjamiva kampamāṇaṁ sthitaṁ vartata ityarthaḥ || 63 ||  
115444  
115445 tasya kuṇḍalinī lakṣmīrnilīnāntarnijāspade |  
115446 padmarāgasamudgasya kośe muktāvalī yathā || 64 ||  
115447  
115448 astu tatkiṁ tatastatrāha-tasyeti | tasya māṁsasyādhastanabhastrābhāgasya



115449 mūlabhāgarūpe niḥe āspade mūlādhāre prāguktā kuṇḍalinī sarvasya  
 115450 kāryakāraṇasaṃghātasya prāṇapradatvāllakṣmīḥ || 64 ||  
 115451  
 115452 āvartaphalamāleḥ nityaṃ salasalāyate |  
 115453 daṇḍāhateḥ bhujagī samunnativivartinī || 65 ||  
 115454  
 115455 japakāle āvartyamānā rudrākṣādiphalamāleḥ nityamabhikṣaṃ  
 115456 prāṇāpānodgiraṇanigiraṇābhyāṃ salasalāyate kampenāvyaktaravaṃ janayati |  
 115457 avyaktānukaraṇāḍḍāci bahulagrahaṇāt karotyarthē kyaṇ | samunnatirūrdhvamukhatā  
 115458 tayā vivartinī parivartanaśīlā || 65 ||  
 115459  
 115460 dyāvāpṛthiviyormadhyasthā kriyeva spandadharminī |  
 115461 saṃvinmadhuvibodhārko hṛtpadmapuṭaṣaṭpadi || 66 ||  
 115462  
 115463 dyāvāpṛthiviyormadhye prāṇināmūrdhvhādhogatiheturvihitanīṣiddhakriyeva  
 115464 prāṇāpānāyorūrdhvhādhogatihetutvātsbandadharminī | cākṣuṣādibhavillakṣaṇānām  
 115465 madhūnām rūpādīviṣayāsvādānām vibodhe arka iva sthitā || 66 ||  
 115466  
 115467 tatsarvaṃ śaktipadmādi bāhyenābhyanantaraistayā |  
 115468 hṛdi vyādhūyate vātaiḥ patravṛndamivābhitaḥ || 67 ||  
 115469  
 115470 śaktayo jñānakarmendriyādiśaktayaḥ | prāguktaṃ hṛtpadmamādīpadānnāḍījālaṃ ca  
 115471 hṛdi ābhyanantarairvātaistayā vyādhūyate kampyate | yathā bāhyena vātena  
 115472 tarupatravṛndaṃ vyādhūyate tadvadityarthaḥ || 67 ||  
 115473  
 115474 yadvadvyoma sphuratyaṅga svabhāvāttatra vāyavaḥ |  
 115475 balavanmṛdu yatkiṃcidbhṛśaṃ kavalayanti tat || 68 ||  
 115476  
 115477 bāhyaṃ vyoma yadvadvīśālaṃ sphurati tatra ca svabhāvādeva vāyavo  
 115478 balavatkāṣṭhapāśānādimṛdaparṇatṛṇādi ca kavalayantīva kālena jarayanti  
 115479 tadvantarvyomnyapi prāṇavāyavo bhuktamānādi jarayantītyarthaḥ || 68 ||  
 115480  
 115481 vātairāhanyamānaṃ tatpadmādi taralāyate |  
 115482 hṛdyanyānyaiti kāryeṇa pallavādi yathā taroḥ || 69 ||  
 115483  
 115484 jaraṇaprakāramevāha-vātairiti | tatprāguktaṃ hṛtpadmanāḍībhastrādi  
 115485 prāṇavātairāhanyamānaṃ dharmāyamānaṃ lohakārabhastreḥ taralāyate | taralāyamānasya  
 115486 tasya hṛdi antaḥpraviṣṭasyānnasya prathamam raso rasādraktaṃ raktānmāṃsaṃ  
 115487 māṃsāttvak tvaco medo medaso majjā majjābhyo'sthīnyasthibhyaḥ śukramiti  
 115488 vicitrakāryeṇānyasyā anyā pariṇatireti | yathā vasante tarorantaḥpraviṣṭabhaumarasasya  
 115489 pallavā mañjaryāḥ puṣpāṇi phalānītyādi eti tadvadityarthaḥ || 69 ||  
 115490  
 115491 deheśvājaraṇaṃ sarvarasānām pavano'nvaham |  
 115492 janayatyagnimanyonyasamgharṣādvanaveṇuvāt || 70 ||  
 115493  
 115494 tatra saptasvapi dhātusthāneṣūttarottarapariṇāmasiddhaye  
 115495 parasparasamgharṣāj jāṭharāgnerabhivyaktirastītyāśayenāha-deheṣviti | ājaraṇaṃ  
 115496 jaraṇaparamparayā caramadhātupariṇāmaparyantamityarthaḥ || 70 ||  
 115497  
 115498 svabhāvaśītavātātma dehastenausṇyametyatha |  
 115499 uditena sa sarvāṅge bhuvanaṃ bhānūnā yathā || 71 ||  
 115500  
 115501 sa dehaḥ sarvāṅge uditena pradīptena tena jāṭharāgninā auṣṇyameti || 71 ||  
 115502  
 115503 sarvato vicaredasmimstattejastārakākṛti |  
 115504 hṛtpadmahemabhramaro yoginām cintyatām gatam || 72 ||  
 115505  
 115506 tasyaiva sarvadehavyāpino jāṭharāgnerhṛtpadme tārakākāreṇa yogibhirupāsaṇaṃ kriyata  
 115507 ityāha-sarvata iti | asmin dehe || 72 ||  
 115508  
 115509 tatprakāśamayaṃ jñānaṃ cintitaṃ satprayacchati |  
 115510 yena yojanalakṣasthaṃ vastu nityaṃ hi dṛśyate || 73 ||  
 115511  
 115512 tadeva cidrūpeṇa cintyamānaṃ vyavahitaviprakṛṣṭasarvapadārthadarśanasiddhiṃ  
 115513 janayatītyāha-taditi || 73 ||  
 115514  
 115515 tasyāgnervāḍavasyeva jalaṃ saṃśuṣkaminḍhanam |  
 115516 māṃsapaṇkajakhaṇḍāḍhyaṃ hṛtsaraḥ kośavāsinaḥ || 74 ||  
 115517

115518 tasyāgnerindhanamāha-tasyeti | vāḍavasyāgneḥ sāmudraṃ jalamiva māṃsalakṣaṇaiḥ  
 115519 paṅkajakhaṇḍairāḍhyaṃ yaddhṛtsarastatkośaśāyinastasya jāṭharasyāgnerapi  
 115520 śārīramannarasarūpaṃ jalaṃ saṃśuṣkaṃ jvalanayogyamindhanamityarthaḥ || 74 ||  
 115521  
 115522 yadacchaṃ śītalatvaṃ ca tadasyātmendurucyate |  
 115523 itīndorutthitaḥ so'gniragniśomau hi dehakaḥ || 75 ||  
 115524  
 115525 dehe indhanabhūtamindvaṃśaṃ lakṣaṇena vibhajya dehasyāgniśomātmakatvamāha##-  
 115526  
 115527 sarvaṃ tūṣṇātmakaṃ kiṃcitttejo'rkāgnyabhidaṃ viduḥ |  
 115528 śītātmakaṃ tu somākhyamābhyāmeva kṛtaṃ jagat || 76 ||  
 115529  
 115530 bahirapi jagatprakāśauṣṇyābhyāṃ śaityaajāḍyābhyāṃ cāgniśomātmakaṃ  
 115531 jñeyamityāha-sarvamiti || 76 ||  
 115532  
 115533 vidyāvidyāsvarūpeṇa sarvaṃ sadasadātmanā |  
 115534 jagadvā yena nirvṛttaṃ tadevaivaṃ vibhajyate || 77 ||  
 115535  
 115536 athavā cijjāḍobhayaghaṭitaṃ sadasadātmakamavidyāśabalaṃ brahmaiva jagadākāreṇa  
 115537 nirvṛttamiti tadevaivaṃ prakāśajāḍyātmanā agniśomarūpeṇa vibhaktamityāha##-  
 115538  
 115539 saṃvitprakāśaṃ vidyādi sūryamagniṃ vidurbudhāḥ |  
 115540 asajjāḍyaṃ tamo vidyādyāhuḥ somaṃ maṇiṣiṇaḥ || 78 ||  
 115541  
 115542 taṃ vibhāgameva sphuṭamāha-saṃviditi | vidyāṃ ātmatattvasphūrtim |  
 115543 ādipadādbāhyārthaprathāṃ ca || 78 ||  
 115544  
 115545 śrīrāma uvāca |  
 115546  
 115547 vahnirvāyvatmanāḥ somādudetīti munīśvara |  
 115548 somasyotpattimadhunā vada me vadatāṃ vara || 79 ||  
 115549  
 115550 deheśvājaraṇaṃ sarvarasānāṃ pavano'nvaham |  
 115551 janayatyagnimanyonyasaṃgharṣādvanaveṇuvat iti tvaduktyā dehe bahiśca  
 115552 pratyakṣeṇāgnyādityādervāyavadhīnodbhavodayādīdarśanādvahnirvāyvatmanāḥ  
 115553 somādudetītyayamartho mayā buddha iti śeṣaḥ | śeṣaḥ spaṣṭaḥ || 79 ||  
 115554  
 115555 śrīvasiṣṭha uvāca |  
 115556  
 115557 agniśomau mithaḥ kāryakāraṇe ca vyavasthite |  
 115558 paryāyeṇa samaṃ caitau prajīṣete parasparam || 80 ||  
 115559  
 115560 parasparaṃ paryāyeṇa prajīṣete jigīṣete | jeḥ sani dvitvakutvayorabhāvaśchāndasaḥ |  
 115561 ajjhanagamāṃ iti dirghaḥ | prajīvete iti pāṭhe tu parasparamupajīvata ityarthaḥ || 80 ||  
 115562  
 115563 janmāṅgabījāṅkuravattathā divasarātrivat |  
 115564 sthitiśchāyātapasamā kevalā saitayorbhavet || 81 ||  
 115565  
 115566 anayorjanmabījāṅkuravatparasparopādānakaṃ divasarātrivatparasparanimittakaṃ ca |  
 115567 sthitistu chāyātapasamā parasparopaghātīnītyarthaḥ || 81 ||  
 115568  
 115569 tulyakālopalambhāsāvitthaṃ chāyātapasthitiḥ |  
 115570 kevalaikopalambhāḍhyā sthitirdivasarātrivat || 82 ||  
 115571  
 115572 dṛṣṭāntabhedopanyāsasya tātparyāntaramāha-tulyeti | yugapadulambhe  
 115573 chāyātapasthitiḥ paryāyeṇopalambhe dinarātristhitirdṛṣṭānta ityarthaḥ || 82 ||  
 115574  
 115575 kāryakāraṇabhāvaśca dvividhaḥ kathito'nayoḥ |  
 115576 sadrūpapariṇāmottho vināśapariṇāmajaḥ || 83 ||  
 115577  
 115578 dṛṣṭāntayoḥ kāryakāraṇabhāvadavayaparavapakṣe'pyavāntarabhedāntaradvaye'pi  
 115579 tātparyamastityāha-kāryakāraṇabhāvaśceti || 83 ||  
 115580  
 115581 ekasmādyaddvitiyasya saṃbhavo'ṅkurabījavat |  
 115582 kāryakāraṇabhāvo'sau sadrūpapariṇāmajaḥ || 84 ||  
 115583  
 115584 taylorādyamupapādayati-ekasmāditi || 84 ||  
 115585  
 115586 ekanāśe dvitīyasya yadbhāvo dinarātrivat |

115587 kāryakāraṇabhāvo'sau vināśapariṇāmajaḥ || 85 ||  
 115588  
 115589 dvitīyamupapādayati-eketi | bhāva utpattiḥ || 85 ||  
 115590  
 115591 sadrūpapariṇāmasya mṛdghaṭakramasamsthiteḥ |  
 115592 akṣopalambhāditaratpramāṇaṃ nopayujyate || 86 ||  
 115593  
 115594 ādye kāryadaśāyāṃ kāraṇasattve mṛdātmako'yaṃ ghaṭa ityādi pratyakṣaṃ  
 115595 pramāṇamityāha-sadrūpeti | yadyapy anumānādīnāmapi sambhavo'sti tathāpi  
 115596 pratyakṣasiddhe'rthe na te mṛgyante ityanupayogoktiḥ | taduktaṃ nyāyavācaspatye na hi  
 115597 kariṇi dṛṣṭe cītkāreṇa tamanumimate mimātāraḥ iti | siddhisattvena  
 115598 pakṣatārūpakāraṇābhāvādityāśayaḥ || 86 ||  
 115599  
 115600 vināśapariṇāmasya dinarātrikramasthiteḥ |  
 115601 abhāvo'pyekavastustho gato mukhyapramāṇatām || 87 ||  
 115602  
 115603 evaṃ dvitīye'pi kāryadaśāyāṃ kāraṇāsattve divārātriṃ nopalabhāmahe ityanupalabdhiḥ  
 115604 pramāṇamityāha-vināseti | ekavastusthaḥ ekavastumātragrāhipratyakṣāviroddhaḥ ||  
 115605 87 ||  
 115606  
 115607 anāsthā nāsti kartṛtvamityādyā'yuktivādinah |  
 115608 avajñayā bahiṣkāryāḥ svānubhūtyapalāpinaḥ || 88 ||  
 115609  
 115610 nanu kāryaṃ kurvat kāraṇamucyate | tatkartṛtvaṃ ca kāraṇasya  
 115611 tadabhiniveśalakṣaṇāyāmāsthāyāṃ dṛṣṭam | na ca prakāśanamātropakṣiṇasya  
 115612 dinasya rātrīnirmāṇe āsthāstīti nāsti kartṛtvaṃ | evaṃ rātrirapi dinakartṛtvaṃ  
 115613 nāstītyabhāvapariṇāmena kāryakāraṇabhāvo nirmalaḥ | evamacetanasya mṛdāderna  
 115614 ghaṭādi janane āsthā sambhavati | tasyāścetanadharma tvāt |  
 115615 kiṃcānupamarditānmṛtpiṇḍāna ghaṭo niṣpadyate | upamarde tu mṛtpiṇḍo  
 115616 naśyatyeveti kiṃ sadrūpeṇa pariṇameta | na ca piṇḍaghaṭavyatiriktā ubhayānugatā  
 115617 mṛnnāma kācittatra tṛtīyāsti | kiṃ ca bījādisthitaṃ ninaṃkṣu naśyannaṣṭaṃ vā  
 115618 aṅkuraṃ janayet | nādyāḥ | kusūlādaḥ tatprasāṅgāt | na dvitīyatṛtīyau | tadā  
 115619 svatrāṇe'pyasamarthaṃ paramutpādayituṃ samarthamiti kā vāco yuktiḥ | caturthastu kalpaḥ  
 115620 sarvānubhavabādhita iti na kasmāccitkasyacidutpattirvināśo vā kiṃtu svabhāvata eva  
 115621 sarvamutpadyate vinaśyati ca tatra paurvāparyadarśanādavivekināṃ  
 115622 kāryakāraṇābhāvavikalpā ityādiduryuktivādinah svānubhavavirodhodbhāvanenaiva  
 115623 nirasaniyā ityāha-anāstheti | ityādirāyuktirduryuktistadvādinah | avajñayā  
 115624 avamānena | svānubhūtyapalāpitā ca teṣāmitthaṃ varṇaniyā |  
 115625 anāsthādiyuktibuddhirakartṛtvādibuddhiṃ janayati cettayoreva  
 115626 kāryakāraṇābhāvastavānubhavasiddha iti kathaṃ tatsāmānyāpalāpaḥ | yadi na janayati  
 115627 tarhi tathā svānubhavavatastava parabubodhayiṣayā yuktyupanyāsaḥ svānubhavaviroddhaḥ  
 115628 pralāpa iti | evaṃ rātrirapi caramabhāvavikārātmanā abhāvapariṇāmena dinasya  
 115629 kāraṇamiti svānubhavasiddhameva | na ca nāśo na bhāvavikāraḥ | utpattiyāderiva tasyāpi  
 115630 bhāvadharma tvānubhavāt | evaṃ bījāṅkurādyavasthāsvanugataṃ  
 115631 dravyamapyabādhitapratyabhiññānubhavasiddhaṃ nāpalāpārham | tadeva sthitaṃ  
 115632 ninaṃkṣu naśyannaṣṭamityādyavasthābhedaṃ svātmanyānubhavadāṅkurādeḥ kāraṇaṃ  
 115633 nāvasthābhedeṣu iti tatra dravyabhedāṃsteṣāṃ  
 115634 nirhetukopettīyādīnniṣpramāṇakānatigauravagrastāṃśca pralapanto mūrkhā avajñayaiva  
 115635 bahiṣkāryā ityārthaḥ || 88 ||  
 115636  
 115637 pratyakṣavadabhāvo'pi pramaiva raghunandana |  
 115638 agnyabhāvo'pi śīlitasya pramāṇaṃ sarvajantuṣu || 89 ||  
 115639  
 115640 anupalabdheḥ prāmāṇyasamdehaṃ vārayati-pratyakṣavaditi | pramaiva pramāṇameva |  
 115641 na cābhāve prabhākaraṇatvamanyatra na dṛṣṭamiti bhramitavyam | tejo'bhāvasya  
 115642 śītānumitau liṅgavidhayā karaṇatvaprasiddherityāha-agnyabhāva iti || 89 ||  
 115643  
 115644 agnirdhūmatayā bhāgādyāṃ prayāti payodatām |  
 115645 sadrūpapariṇāmena tadagniḥ somakāraṇam || 90 ||  
 115646  
 115647 bahiragneḥ sadrūpapariṇāmena somakāraṇatvamudāharati-agniriti | tat tatra || 90 ||  
 115648  
 115649 agnirnaṣṭatayā [asau naṣṭatayā śailyādvāyutāmeva yāti yat iti pāṭhaḥ  
 115650 agnirnaṣṭatayā iti mūlapāṭhe tu vāyubhāvamityadhyāhāralabdhaṃ jñeyam ||  
 115651 śaityādasāveva prayāti yat |  
 115652 vināśapariṇāmena tadagniḥ somakāraṇam || 91 ||  
 115653  
 115654 abhāvapariṇāmenāpi tadudāhārati-agniriti | asau agniriyadvāyubhāvaṃ prāpnoti |  
 115655 yadā vā agnirudvāyati vāyumevāpyeti iti śruteḥ || 91 ||

115656  
 115657 saptāmbudhipayaḥ pītvā dhūmodgāreṇa vāḍavaḥ |  
 115658 payodatām prayātena tadeva janayatyalam || 92 ||  
 115659  
 115660 sarūpapariṇāmenāgnīśomayoḥ parasparakāraṇatvamekaikaikatrodāharati-saptetyādinā |  
 115661 vāḍavo vāḍavānalaḥ payodatām prayātena svenaiva tatsaptāmbudhipaya eva janayati |  
 115662 kṣīradadhighṛtādināmapi rasātmakasomarūpatvātsarvatra payovādhaḥ || 92 ||  
 115663  
 115664 arkaḥ pītvā niśānāthamāmāvāsyam punaḥ punaḥ |  
 115665 udgiratyamale pakṣe mṛṇālamiva sārasaḥ || 93 ||  
 115666  
 115667 ā amāvāsyāmityāmāvāsyam | ānmaryādābhividhyoḥ ityavyayībhāve  
 115668 napuṃsakahrasvaḥ | kṛṣṇapakṣe amāvāsyāparyantamityarthaḥ | amale śukle pakṣe || 93 ||  
 115669  
 115670 pītvāmṛtopamaḥ śītaḥ prāṇaḥ somamukhāgame |  
 115671 abhrāgamātpūrayati śarīraḥ pīnatām gataḥ || 94 ||  
 115672  
 115673 somo mukhamiva śobhamāno yatra tathāvidhavasantaḥgrīṣmāgame prāṇaḥ soṣmā  
 115674 vāyurbhauṃsaḥ payaḥ pītvā varṣartāvabhrāgamāttadveṣeṇa pīnatām gataḥ san vṛṣṭyā  
 115675 punarjagaccharīraḥ pūrayati | athavā ādhyātmika eva prāṇaḥ somasyāpānasya  
 115676 mukhādannapānāderudare āgamane sati amṛtopamaḥ tadrasaḥ pītvā pīnatām gataḥ  
 115677 sannabhravadvyāptasarvanāḍījālāgamanāccharīraḥ pūrayatyāpyāyayati | sa evāsyā  
 115678 punaḥ somapariṇāma ityarthaḥ | tadapānenājighṛkṣattadāvayatsaiṣo'nnasya grahaḥ iti  
 115679 śruteriti bhāvaḥ | somaḥ sukhāgame iti pāṭhe tu prāṇo'gnibhūto yajamānaprāṇo'dhvare  
 115680 amṛtopamaḥ śītaḥ somarasaḥ pītvānte dhūmadimārgeṇa sukhasya svargasyāgame  
 115681 abhrasya candrasannihitākāśalakṣaṇamārgaparvaṇa āgamanāccandraḥ prāpya  
 115682 tadbhāvaḥ prāptaḥ kalābhīḥ svaśarīraḥ pūrayati sa evāsyā pauraṃśāyāḥ pīnatām  
 115683 gataḥ punaḥ somapariṇāma ityarthaḥ | dhūmadimārgaścandrabhāvaśca śrutyaiva  
 115684 darśitaḥ | atha yatreme prātariṣṭāpūrte dattamityupāsate te dhūmamabhisambhavanti  
 115685 dhūmādrātriḥ rātrereparapakṣapraparapakṣādyān ṣaṭdakṣiṇaiti māsāṃstānaite  
 115686 saṃvatsaramabhiprāpnuvanti māsebhyaḥ pitṛlokaḥ  
 115687 pitṛlokādākāśamākāśāccandramasameṣa somo rājā taddevānāmanam iti |  
 115688 tasminnetasminnagnau devāḥ śraddhāḥ juhvati tasyā āhuteḥ somo rājā sambhavati iti ca  
 115689 pañcāgni vidyāyām || 94 ||  
 115690  
 115691 jalamapyudapāḥ bhoge prayātyarkasya raśmitām |  
 115692 sadrūpapariṇāmena tajjalaḥ vahnīkāraṇam || 95 ||  
 115693  
 115694 yadi manyase na vāyurbhauṃsaḥ rasaḥ śoṣayati kiṃ tvarkaraśmaya eva taṃ pibanti  
 115695 rātrāvapyūṣmarūpeṇa teṣāṃ sattvāditi tadā ta evodāharaṇamityāśayenāha##-  
 115696 raśmitām sarūpapariṇāmena yāti | śuklarūpeṇa tatrāpāmanugamadarśanāt |  
 115697 yadādityasya lohitaḥ rūpaḥ tejastadrūpaḥ yacchuklaḥ tadapāḥ iti śruteriti bhāvaḥ || 95 ||  
 115698  
 115699 nāśātmakatayā toyamauṣṇyatvādeti hyagnitām |  
 115700 vināśapariṇāmena tattoyaḥ vahnīkāraṇam || 96 ||  
 115701  
 115702 yastu tatra śaityadravatvayornāśa auṣṇyarakṣayayoścodbhavastadaṃśe  
 115703 vināśapariṇāmitāpyastīti saṃkīrṇodāharaṇamidamityāha-nāśātmakatayeti || 96 ||  
 115704  
 115705 agnervināśe sadrūpapariṇāmo niśākaraḥ |  
 115706 indorvināśe sadrūpapariṇāmo hutāśanaḥ || 97 ||  
 115707  
 115708 sarvatrāgnīśomātmake pariṇāme ubhayarūpasamkīrṇatāpi sūkṣmadṛṣā lakṣayitum  
 115709 śakyetyāśayenāha-agneriti dvābhyām || 97 ||  
 115710  
 115711 hutāśo nāśamāgatya somo bhavati vai tathā |  
 115712 divaso nāśamāgatya rātrirbhavati vai yathā || 98 ||  
 115713  
 115714 tamaḥprakāśayośchāyātapayordinarātrayoḥ |  
 115715 madhye vilakṣaṇam rūpaḥ prājñairapi na labhyate || 99 ||  
 115716  
 115717 tarhi tamaḥprakāśayośchāyātapāḍau ca kimanugataḥ rūpaḥ yena sadrūpapariṇāmatā  
 115718 tatra syāditi cet tadbrahmaiva taccābhijñatamairapi śṛṅgagrāhikayā na labhyata  
 115719 ityāha-tama iti | madhye anugataḥ vyāvṛttatamaḥprakāśavilakṣaṇam  
 115720 sanmātrarūpaḥ | athavā madhye saṃdhau ubhayavilakṣaṇam | dinarātrayoriti  
 115721 samāsāntaśchāndasaḥ || 99 ||  
 115722  
 115723 saṃdhirapyavilopaḥ syādetayoreva tadvapuḥ |  
 115724 bhāvābhāvairiyathaikāsthāniṣṭhāvetau tathaiva hi || 100 ||

115725  
115726 nanu tamaḥprakāśayoḥ saṃdhirubhayavilopātmā śūnyarūpastatra nobhayavilakṣaṇaṃ  
115727 kiṃcidrūpamastītyāśaṅkyāha-saṃdhiriti | anayoḥ saṃdhirapi avalopaḥ  
115728 aśūnyarūpaḥ syāt | yatastatsaṃdhirūpametayoreva vapuḥ parasparasamḥlagnaṃ svarūpaṃ |  
115729 na hi śūnyayoḥ saṃdhirnāma bhavati | na vā nirnimitā satoḥ śūnyatā kathaṃ tarhi tau  
115730 saṃdhau vartete iti cet | yathā pūrvottarakālayorbhāvābhāvaiḥ |  
115731 udāharaṇabāhulyādbahuvacanam | parasparanirapekṣanirūpaṇena bhāvarūpeṇa  
115732 sāpekṣanirūpaṇenābhāvarūpeṇa ca tama idaṃ prakāśābhāvarūpamekameva vastu  
115733 prakāśaścāyaṃ tamo'bhāvarūpamekameva vastviti sarvānubhavādetāvekāsthāniṣṭhau  
115734 sthitau tathaiva hi saṃdhāvapi vartete | nāṇumātramapyanyathābhūtāvityarthaḥ || 100 ||  
115735  
115736 dvābhyāṃ caitanyaajādyābhyāṃ bhūtāni prasphuranti hi |  
115737 yathā tamaḥprakāśābhyāmahorātrā mahītale || 101 ||  
115738  
115739 cidrūpajaḍarūpābhyāmārabdheyam jagatsthitih |  
115740 jalāmṛtābhyāṃ miśrābhyāṃ śītā tanurivandavī || 102 ||  
115741  
115742 yathā viruddhāviruddhatamaḥprakāśaghaṭitā ahorātrāstathā cijjaḍobhayaghaṭitāḥ  
115743 sarvavyavahārā ityāha-cidrūpeti | jalamaye bimbe sūryakaradvārā  
115744 sūryabimbasthitāmṛtātmakakalābhiḥ krameṇa pūraṇādubhayārabdhā aindavī tanuriva ||  
115745 102 ||  
115746  
115747 prakāśamanalaṃ sūryaṃ cidrūpaṃ viddhi rāghava |  
115748 jaḍātmakaṃ tamorūpaṃ viddhi somaśarīrakam || 103 ||  
115749  
115750 cijjaḍobhayāṃśasābhyāmeva prakāśāprakāśatayā āvirbhūtābhyāṃ  
115751 jagato'gnīśomātmakatetyāha-prakāśamiti || 103 ||  
115752  
115753 citsūrye nirmale dṛṣṭe nāma naśyedbhavodayam |  
115754 vyomasūrye bahirdṛṣṭe yathā kṛṣṇaniśātamaḥ || 104 ||  
115755  
115756 bahiḥ sūryodayāttama ivāntaścaramavṛttyā  
115757 cidādityodayājaganmūlatamonivṛttirityāha-citsūrye iti | bhavasyodayo  
115758 yasmāttadbhavodayaṃ tamaḥ || 104 ||  
115759  
115760 somadehe jaḍe dṛṣṭe cinniḥ satyavadbhavet |  
115761 niśithe vilasatyabje yathā sauraprabhābharaḥ || 105 ||  
115762  
115763 niḥe pratyagātmani jaḍe somadehe dṛṣṭe sati tattādātmyena sphurantyapi  
115764 cittadguṇatvamivāpannā guṇāntaravattatsattayaiva satī bhūtvā svasattayā asatyavadbhavet  
|  
115765 yathā niśithe ardharātre'bje candre vilasati tadanupraveśena sphuran  
115766 sauraprabhābharaścandradharmacandrikātvena saṃpannaścandrasattayā sanniva bhūtvā  
115767 svasattayā asatyavadbhavati tadāniṃ sauraprabhābhāro nāstīti sarvajānānubhavāditi  
115768 bhāvaḥ || 105 ||  
115769  
115770 somaṃ prakāṣayatyagniściddehasya ciraṃ prabhāṃ |  
115771 svasaṃvinmayaminduściddehasthaṃ rūpamarkajam || 106 ||  
115772  
115773 dṛṣṭāntadārṣṭāntikayorupapattim phalaṃ cāha-somamiti | candramaṇḍale  
115774 praviṣṭaḥ sūryaprabhārūpo'gniḥ somaṃ jalamayaṃ candrabimbaṃ prakāṣayati  
115775 sphuradrūpaṃ karoti | dehe tu jīvabhāvenānupraviṣṭā ciddehasya ciraṃ  
115776 yāvādāyuhprabhāmahambhāvādinā prathāṃ karoti yathā prakāśayatyekaḥ kṛtsnaṃ  
115777 lokamimaṃ raviḥ | kṣetraṃ kṣetrī tathā kṛtsnaṃ prakāśayati bhārata || iti  
115778 bhagavadvacanāt | evamanyonyamelane tādātmyādhyāsādarkajaṃ rūpaṃ  
115779 prabhāmaṇḍalamindurbhavati | cicca svasaṃvinmayam manuṣyo'haṃ cetana  
115780 ityādisvānubhavānusārīdehasthaṃ rūpaṃ bhavatītyanvayaḥ || 106 ||  
115781  
115782 cinniṣkriyā tvanāmā sā kevalā nopalabhyate |  
115783 āloka iva dīpena dehenaivāvagamyaṭe || 107 ||  
115784  
115785 ito'pi tasyā dehadharmatvabhrama ityāha-ciditi | namayati saṃkocayatīti nāma  
115786 upādhistacchūnyā || 107 ||  
115787  
115788 citaścetyonmukhatvena lābhaḥ saiva ca saṃsṛtiḥ |  
115789 niścetyāyāḥ śobho lābho nirvāṇaṃ vā tadeva hi || 108 ||  
115790  
115791 ajñānāvṛtāyāścitaścetyopādhyunmukhaprathāniyamādevānarthaprāptirityāha##-  
115792

115793 anyonyalabdhasadvākyāvevaṃ kuḍyaparakāśavat |  
 115794 agnīṣomāvimau jñeyau saṃpṛktau dehadehinau || 109 ||  
 115795  
 115796 evamuktariṭyā kuḍyasauraparakāśavadanyonyasaṃvalanādhīnasadrūpeṇa  
 115797 vāgvavahāraviśayatvādimaḥ dehadehināvapyagnīṣomātmakau jñeyau || 109 ||  
 115798  
 115799 atisāyini nirvāṇe jāḍye caivātiśāyini |  
 115800 agnīṣomasya caivāṅga sthitirbhavati kevalā || 110 ||  
 115801  
 115802 tayorasamvalitā pratyekaṃ sthitiḥ kva prasiddhā tadāha-atīśāyiniṭi |  
 115803 nirvāṇamupādhinivṛtṭyā ānandāvirbhāvastasminnatīśāyini ātyantike siddhe agneḥ  
 115804 kevalā sthitirbhavati | jāḍye tvatīśāyini jalāśilādibhāve somasya kevalā  
 115805 sthitirbhavatītyarthaḥ || 110 ||  
 115806  
 115807 prāṇo'gnirūṣṇaprakṛtirapānaḥ śītalāḥ śaśī |  
 115808 chāyātapavadityetau saṃsthitau mukhamārgagau || 111 ||  
 115809  
 115810 prāṇāpānāyorapyagnīṣomātmakatvaṃ prāguktaṃ prakṛtopayogāya smārayati##-  
 115811  
 115812 apāne śītale sattāmetyuṣṇaḥ prāṇapāvakaḥ |  
 115813 pratibimbamivādarśe sa ca tasmimstathaiva hi || 112 ||  
 115814  
 115815 tayoh kuḍyālokavadanyonyatādātmyasthitiṃ darśayati-apāne iti || 112 ||  
 115816  
 115817 cidagniḥ padmapatrasthaṃ somaṃ vācātmakaṃ tviṣā |  
 115818 janayatyanubhūtyeha kuḍyālokaṃ yathā bahiḥ || 113 ||  
 115819  
 115820 mūlaprāṇakuṇḍalinīrūpaścidagnirādhārādikaṇṭhāntacaturdalādīpadmapatrasthaṃ  
 115821 parādīvaikharīparyantavācātmakam | tviṣā arthaparakāśanaśaktyā | anubhūtyā  
 115822 vivakṣāpakṣe tvarthaprathārūpayā sphūrtyā | yathā bahiḥ sūrya iti śeṣaḥ || 113 ||  
 115823  
 115824 saṃsṛtyātau yathā kācitsaṃvicchītoṣṇarūpiṇī |  
 115825 agnīṣomābhīdhāṃ prāptā saiva sarge nṛṇāmiha || 114 ||  
 115826  
 115827 yathā sargātau māyāśabalaṃ brahma saṃvicchītoṣṇarūpiṇī  
 115828 brahmāṇḍākāreṇagnīṣomābhīdhāṃ prāptā tathā nṛṇāṃ vyaṣṭidehānāṃ  
 115829 sarge'pītyarthaḥ || 114 ||  
 115830  
 115831 yatra somakalā grastā kṣaṇaṃ sūryeṇa ṣoḍaśī |  
 115832 mukhādvitastimātraṃ syāttata baddhapado bhava || 115 ||  
 115833  
 115834 astvevaṃ brahmāṇḍamiva śarīramapyagnīṣomātmakaṃ kiṃ tataḥ kārya tatrāha##-  
 115835 pratipadādītithiṣu krameṇa grasati ekāṃ dhruvākhyāṃ cidrūpāṃ pariśeṣayati tataḥ  
 115836 śuklapakṣe krameṇoṣṇā udgirati tābhiḥ krameṇa pūryamāṇā dhruvā kalā pūrṇaḥ somo  
 115837 jāyate | tathā hṛdi sthitaḥ prāṇasūryo'pānarūpasya somasya mukhanāsikādvārā  
 115838 praviṣṭāḥ śītāḥ pañcadaśakalā grasitvā mukhādbahirdhruvākhyāmekāṃ kalāṃ  
 115839 pariśeṣya punastā uṣṇā udgirati | tābhiḥ sā pūryamāṇā bahirapānākhyāḥ somo jāyate |  
 115840 tatra bahiḥprāṇāpānasamdhikālaḥ pūrṇamāśī hṛdi tvamāvāsyā | antarāladeśe  
 115841 idāpiṅgalayoḥ pratyekaṃmūrdhavadhobhāgapratīśākhānāḍīṣaṭke prāṇasūryasya  
 115842 pravāhāddve ayane meṣādayo dvādaśa māsastadantarāle saṃkrāntauḥ | apānasomasya  
 115843 pravāhāccaitrādayo māsā viṣkambhādayo yogā anyāni ca parvāṇi niṣpadyante iti  
 115844 yogināṃ pratyakṣam | anyaistu svarodayādīśāstrato jñeyam | evaṃ sthite  
 115845 vakṣyamāṇadehānutāsthaulyādyupayogidhāraṇābhedaḥ prathamam tribhiḥ  
 115846 ślokairupadiśyante | yatra mukhādbahirdeśe sūryeṇagrastā dhruvākhyā  
 115847 somasyāpānasya ṣoḍaśī kalā prāṇenodgīrṇābhiḥ kalābhiḥ pūryamāṇā kṣaṇaṃ  
 115848 prācyāṃ pūrṇamāsīcandra iva vitastimātraṃ syāttatra  
 115849 bhuṣuṇḍopākhyānoktabāhyakumbhakena manodhāraṇayā baddhapadaḥ sthīro  
 115850 bhavetyarthaḥ || 115 ||  
 115851  
 115852 nūnaṃ sūryapadaṃ prāpto yatra somo hṛdambare |  
 115853 nūnaṃ kevalayā sthityā tatra baddhapado bhava || 116 ||  
 115854  
 115855 tathā yatra hṛdambare kalāgrāsena kramādgrasyamāno'pānākhyāḥ  
 115856 somo'māvāsyāyāmiva kevalayā śuddhacidrūpadhruvākhyakalātmikayā sthityā tiṣṭhati  
 115857 tatrāntaḥ kumbhakena baddhapado bhava || 116 ||  
 115858  
 115859 uṣṇamagnīścidādityaḥ śaityaṃ soma udāhṛtam |  
 115860 yatraitau pratibimbasthau tatra baddhapado bhava || 117 ||  
 115861

115862 idānīmardharecakenārdhapūrakeṇa vā antarāle prāṇasyobhayato nirodhena  
 115863 bimbapratibimbavattulyarūpatāmāpādyā dhāraṇāmāha-uṣṇamiti || 117 ||  
 115864  
 115865 śarīre somasūryāgnisaṃkrāntijño bhavānagha |  
 115866 tatra saṃkrāntikālā hi bāhyāstrṇasamāḥ smṛtāḥ || 118 ||  
 115867  
 115868 yathā vasantagṛīṣṃmavarṣāśaratsu krameṇa śītasya uṣṇyena grāsātsomasyāgnisaṃkrāntiḥ  
 115869 | śaraddhemantaśīśīreṣu kramāda uṣṇyasya śaityena grāsādagneḥ somasaṃkrāntistayoḥ  
 115870 saṃdhī viṣuvatau sūryasya ca meṣādiṣu saṃkrāntistathā śarīre'pi apānaśaityasya  
 115871 jāṭharāgninā grāse somasyāgnisaṃkrāntiḥ | prāṇa uṣṇyasya bahiḥśaityena grāsādagneḥ  
 115872 somasaṃkrāntiḥ | sūryasya saṃkrāntayastu prāguktāstā jñānātīti tajjño bhaveti  
 115873 pūrvoktadhāraṇāṅgaṃ vidhiḥ | prāsaṅgikaṃ tajjñānasya  
 115874 prasiddhasaṃkrāntisnānadānādiphalebhya utkr̥ṣṭatamaphalakīrtanaṃ pradhānaphalena  
 115875 stutirvā || 118 ||  
 115876  
 115877 saṃkrāntimuttaramathāyanamaṅga samyakkālāṃ tathā viṣuvatau yadi dehavātaiḥ |  
 115878 antarabahiṣṭhamiva vetsy yathānubhūtaṃ tacchobhase'tra na punaḥ paramabhyupetaḥ  
 115879 || 119 ||  
 115880  
 115881 uktāṅgajñānamanūdyā tatrādhikāripravṛttaye prarocayati-saṃkrāntimiti | kālāṃ  
 115882 ayanadvayātmakāṃ saṃvatsaraṃ dehavātaiḥ |  
 115883 prāṇāpānayordvādaśanāḍīśākhānusārīgatibhedādbahuvacanam | bahiḥprasiddhe  
 115884 saṃvatsare sṭhitamivāntaramapi yogābhyāsādyathānubhūtaṃ pratyakṣamanubhūtaṃ  
 115885 ghaṭādiva sphuṭaṃ yadi vetsy tattarhi atra yogikathāsu śobhase | param  
 115886 madupadiṣṭādanyadabhyupeto vyāsaṅgāntare pravṛttastu śobhase iti  
 115887 tadekapravaṇatāvidhiḥ || 119 ||  
 115888  
 115889 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 115890 cū0 agniśomavicāraṇaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
 115891  
 115892 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 115893 agniśomavicāraṇaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
 115894  
 115895 dvyaśītitaṃ sargaḥ 82  
 115896  
 115897 śrīvāsiṣṭha uvāca |  
 115898  
 115899 aṇutāṃ sthūlatāṃ vāpi yathā gacchati yogināṃ |  
 115900 deho nāma tathā samyagvakṣyamāṇamidaṃ śṛṇu || 1 ||  
 115901  
 115902 aṇutāsthūlatopāyā jñānasādhyāṃ ca yoginaḥ |  
 115903 parakāyāptibhogāśca varṇyanta iha yuktibhiḥ ||  
 115904  
 115905 evamagniśomātmakatvaṃ dehādeḥ pariñāya  
 115906 dhāraṇātrayābhyāsapariṣkṛtaprāṇamanaḥśarīrasya somasūryāgnisaṃkramādidarśino  
 115907 yogino dehasyānimādisiddhiprāptiprakārān vaktuṃ pratijñānte-aṇutāmīti || 1 ||  
 115908  
 115909 hṛdyabjacakrakośordhvaṃ prasphuratyānalaḥ kaṇaḥ |  
 115910 hemabhramaravatsāṃdhyavidyullava ivāmbude || 2 ||  
 115911  
 115912 tatrādāvaṇutvaprāptaye dehasya vilāpanāya nābhyuparideśe jvalato jāṭharānalasya  
 115913 hṛtpadmanālasūkṣmacchidradvārā praviśya hṛdayākāśaṃ hṛtpadmakarṇikāyāṃ  
 115914 paramātmāna āsanabhūtāṃ śikhāṃ darśayati-hṛdīti | abjako'sasyordhvakarṇikopari  
 115915 | tathā ca taittirīyāṇāmupaniṣadi tasya madhye mahānagnirviśvārcirviśvatomukhaḥ iti |  
 115916 jāṭharānalaṃ prastutya śrūyate tasya madhye vahniśikhā aṇiyordhvā vyavasthitā |  
 115917 nīlatoyadamadhyasthādvidyallekheva bhāsvarā | nīvāraśūkavattanvī pītā  
 115918 bhāsvatyaṇūpamā | tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ iti | vidyullavasya  
 115919 sām̐dhyā iti viśeṣaṇaṃ pītatvaprakāśabodhanārtham || 2 ||  
 115920  
 115921 sa pravardhanasaṃvittiyā vātyayevāśu vardhate |  
 115922 saṃvidrūpatayā nūnamarkavadyāti codayam || 3 ||  
 115923  
 115924 sa ānalaḥ kaṇaḥ pravardhanasya saṃvittiyā sarvaṃ dehaṃ vyāpya yathā jvalati tathā  
 115925 vardhanopāyājñānena | sa ca saṃvardhito nāgnivaddehaṃ dahati kiṃtu saṃvidrūpatayā  
 115926 arkavadudayaṃ prakāśātīśayaṃ yāti || 3 ||  
 115927  
 115928 saṃdhyābhraprathamārkābho vṛddhimabhyāgataḥ kṣaṇāt |  
 115929 gālayatyakhilāṃ sāṅgaṃ dehaṃ hema yathānalaḥ || 4 ||  
 115930

115931 saṃdhyāyāṃ pratyūṣe abhre ākāśe prathamamudito yo'rkastadābhaḥ | gālayati galitaṃ  
 115932 karoti | sāṅgaṃ hastapādādyaṅgasahitaṃ deham | pārthivaṃ gandhabhāgaṃ kāṭhinyaṃ  
 115933 ca tadupādānajaḥ labhāge upasaṃharatītyarthaḥ || 4 ||  
 115934  
 115935 jalasparśāsaho yuktyā galayetprapadādapi |  
 115936 bāhya evānalaḥ sparsātsvānte vastuviśeṣataḥ || 5 ||  
 115937  
 115938 evaṃ prapadātpādāgraparyantamapi galayeddravīkuryāt | tataḥ śoṣaṇayuktyā  
 115939 vastuviśeṣataḥ agnisvabhāvaviśeṣājjalasya sparśaṃ śaityaṃ na sahate iti  
 115940 jalasparśāsahaḥ so'nalaḥ sparsātsvauṣṇyabalāddravatvopasaṃhārayuktyā jalamapi  
 115941 galayet śoṣayet | evaṃrītyā dehādbāhyaḥ san svānte manorūpe  
 115942 ātivāhikadehamātre'vatiṣṭhate iti śeṣaḥ || 5 ||  
 115943  
 115944 sa śarīradvayaṃ paścādvidhūya kvāpi līyate |  
 115945 vikṣobhitena prāṇena nīhāro vātyayā yathā || 6 ||  
 115946  
 115947 evaṃ pārthivamāpyaṃ ca śarīradvayaṃ vidhūya sthitaḥ so'gnirvikṣobhitena  
 115948 prāṇenopasaṃhṛtaḥ kvāpi līyate yadā vā agnirudvāyati vāyumevāpyeti iti  
 115949 śruterityarthaḥ || 6 ||  
 115950  
 115951 ādhāranāḍīnirhīnā vyomasthaivāvaśiṣyate |  
 115952 śaktiḥ kuṇḍalinī vahnerdhūmalekheva nīrgatā || 7 ||  
 115953  
 115954 tadānīṃ kuṇḍalinīśaktirapi mūlādhārasthasuṣumnānāḍīhīnā  
 115955 tatsaṃskāraśālyātivāhikadehākāśe'vatiṣṭhata ityāha-ādhāreti | vahnernnīrgatā  
 115956 dhūmalekheva || 7 ||  
 115957  
 115958 kroḍīkṛtamanobuddhimayaajīvādyahaṃkṛtiḥ |  
 115959 antaḥsphuraccamatkāra dhūmalekheva nāgarī || 8 ||  
 115960  
 115961 tatra sthitā ca sā kroḍīkṛtā saṃkalitā manobuddhimaye jīvādighaṭitaliṅgaśarīre  
 115962 ahaṃkṛtirayā tathāvidhā | antaḥ sphuran citprakāśacamatkāraḥ  
 115963 svecchāvihāraśakticamatkāraśca yasyāstathāvidhā satī sūkṣmatame visanālacchidre  
 115964 śailādaḥ ca yatraiva praviśya nīrgantum yujyate tatra praviśya nīryātītyāha##-  
 115965  
 115966 vise śaile tṛṇe bhittāvupale divi bhūtale |  
 115967 sā yathā yojyate yatra tena nīryātyalaṃ tathā || 9 ||  
 115968  
 115969 saṃvittiḥ saiva yātyaṅga rasādyantaṃ yathākramam |  
 115970 rasenāpūrṇatāmeti tantrībhāra ivāmbunā || 10 ||  
 115971  
 115972 evaṃ sūkṣmībhāvaprakāramuktvā  
 115973 sthūlībhāvenaicchikanānāśarīrakalpanāprakāramāha-rasenetyādinā | sā kuṇḍalinī  
 115974 yogino jīvaśaktirvahnaḥ prāgupasaṃhṛtaṃ jalabhāgaṃ yadā muñcati tadā rasena  
 115975 sarvataḥ āpūrṇatāmeti | yathā tantrīṃ carmarajjuṃ bibhartīti tantrībhāro  
 115976 bhastrārūpaścarmaviśeṣaḥ kūpe kṣipto'mbunā āpūrṇatāmeti tadvat || 10 ||  
 115977  
 115978 rasāpūrṇā yamākāraṃ bhāvayatyāśu tattathā |  
 115979 dhatte citrakṛto buddhaḥ rekhā rāma yathā kṛtim || 11 ||  
 115980  
 115981 evaṃ rasāpūrṇā satī prāgupasaṃhṛtaṃ pārthivabhāgaṃ yamākāraṃ kartu bhāvayati  
 115982 tadyogaśaktyā tathā kṛtvā dhatte ityarthaḥ || 11 ||  
 115983  
 115984 dṛḍhabhāvavaśānantarasthīnyāpnoti sā tataḥ |  
 115985 mātṛgarbhaniṣaṇṇeṣu susūkṣmevāṅkurasthitiḥ || 12 ||  
 115986  
 115987 tatrāsthyādikalpanāprakāramāha-dṛḍheti | mātṛgarbhaniṣaṇṇeṣu kalaleṣu  
 115988 susūkṣmā bījaśaktirasthīhastapādādyaṅkurasthītiriva || 12 ||  
 115989  
 115990 yathābhimatamākāraṃ pramāṇaṃ vetti rāghava |  
 115991 jīvaśaktiravāpnoti sumervādi tṛṇādi ca || 13 ||  
 115992  
 115993 yathābhimataṃ svecchānusāri sumervādi mahat tṛṇādyalpaṃ vā ākāramavāpnoti || 13 ||  
 115994  
 115995  
 115996 śrutaṃ tvayā yogasādhyamaṇimādyarthasādhanaṃ |  
 115997 jñānasādhyamidānīṃ tvaṃ śṛṇu śravaṇabhūṣaṇaṃ || 14 ||  
 115998  
 115999 yogasiddhyanusāreṇa sthūlasūkṣmabhāvaprāptikramamuktamupasaṃhṛtya



116000 jñānasiddhyā tadvilakṣaṇaṃ taṃ vaktuṃ paramaprakṛtaṃ śrāvayati-śrutamiti ||  
116001 14 ||  
116002  
116003 ekaṃ cinmātramastīha śuddhaṃ saumyamalakṣitaṃ |  
116004 sūkṣmātsūkṣmataraṃ śāntaṃ na jaganna jagatkriyā || 15 ||  
116005  
116006 taccinotyātmanātmānaṃ saṃkalponmukhatāṃ gatam |  
116007 yadā tadā jīva iti proktaṃāvilatāṃ gatam || 16 ||  
116008  
116009 cinotyadhyāsenopacinoti || 16 ||  
116010  
116011 asatyameva saṃkalpabhrameṇedaṃ śarīrakam |  
116012 jīvaḥ paśyati mūḍhātmā bālo yakṣamivoddhatam || 17 ||  
116013  
116014 jīvaḥ paśyati sa evāśya sthūlabhāva iti bhāvaḥ || 17 ||  
116015  
116016 yadā tu jñānadīpena samyagāloka āgataḥ |  
116017 saṃkalpamoho jīvasya kṣīyate śaradabhṛavat || 18 ||  
116018  
116019 saukṣmyaprāptikramamāha-yadā tvityādinā || 18 ||  
116020  
116021 śāntimāyāti deho'yaṃ sarvasaṃkalpasamkṣayāt |  
116022 tadā rāghava niḥśeṣaṃ dipastailakṣaye yathā || 19 ||  
116023  
116024 śāntiṃ bādham || 19 ||  
116025  
116026 nidrāvyapagame janturyathā svapnaṃ na paśyati |  
116027 jīvo hi bhāvite satye tathā dehaṃ na paśyati || 20 ||  
116028  
116029 bhāvite sāṅgātḥ || 20 ||  
116030  
116031 atattve tattvabhāvena jīvo dehāvṛtaḥ sthitaḥ |  
116032 nirdeho bhavati śrīmān sukhī tattvaikabhāvanāt || 21 ||  
116033  
116034 anātmani śarīrādāvātmabhāvanamaṅga yat |  
116035 sūryādyālokadurbhedaṃ hārdaṃ taddāruṇaṃ tamaḥ || 22 ||  
116036  
116037 laukikasūryādyālokaīrurbhedaṃ nāśayitumaśakyam || 22 ||  
116038  
116039 ātmanyevātmabhāvena sarvavyāpi nirañjanam |  
116040 cinmātramamalo'smṛti jñānādityena naśyati || 23 ||  
116041  
116042 kena tarhyādityena tannāśastamāha-ātmanyeveti || 23 ||  
116043  
116044 anye ca viditātmāno bhāvayanti yathaiva yat |  
116045 tattathaivāśu paśyanti dṛḍhabhāvanayā tayā || 24 ||  
116046  
116047 asyaṃ jñānasiddhāvapi dṛḍhāyāṃ jīvanmuktānāmaicchikaṃ vinodāya  
116048 sthūlasūkṣmaprātibhāsikadehakalpanaṃ siddhyatītyāha-anye ceti || 24 ||  
116049  
116050 dṛḍhabhāvānusaṃdhānādvimūḍhā api rāghava |  
116051 viṣaṃ nayantyamṛtatāmamṛtaṃ viṣatāmapi || 25 ||  
116052  
116053 vimūḍhā viṣakīṭṭhādayaḥ | amṛtatāmamṛtavadāhāratām | amṛtaṃ  
116054 payonnādiviṣamīśritamidamiti dṛḍhabhrāntyā viṣatām || 25 ||  
116055  
116056 evaṃ yathā yadeveha bhāvayate dṛḍhabhāvanāt |  
116057 bhūyate hi tadevāśu tadityālokitam muhuḥ || 26 ||  
116058  
116059 iti idṛṣaṃ tadudāharaṇaṃ muhurbahuśo loke ālokitamityarthaḥ || 26 ||  
116060  
116061 satyabhāvanadr̥ṣṭo'yaṃ deho deho bhavatyaṃalam |  
116062 dr̥ṣṭastvasatyabhāvena vyomatām yāti dehakaḥ || 27 ||  
116063  
116064 vyomatām brahmākāśatām || 27 ||  
116065  
116066 aṇimādipadaprāptau jñānayuktiriti śrutā |  
116067 bhavatā sādhunā rāma yuktimanyāmimāṃ śṛṇu || 28 ||  
116068

116069 saivāsya niratiśayā aṇimādisarvasiddhaya ityāsāyenopasaṃharati-aṇimādīti anyāṃn  
 116070 parakāyaṃn praviśya bhogaprāptilakṣaṇām || 28 ||  
 116071  
 116072 recakābhyāsayogena jīvaḥ kuṇḍalinīgrhāt |  
 116073 uddhṛtya yojyate yāvadāmodaḥ pavanādiva || 29 ||  
 116074  
 116075 tatrādaḥ pūrvadehaparityāgopāyamāha-recaketi | uddhṛtya bahirniḥsārya paradehe  
 116076 yāvadyojyate tāvadayam dehastyajyata iti pareṇānvayaḥ | yathā bāhyapavanasaṃkrāntaḥ  
 116077 puṣpāmodaḥ pavanādākṛṣya ghrāṇe yojyate tadvat || 29 ||  
 116078  
 116079 tyajyate virataspando deho'yaṃn kāṣṭhaloṣṭavat |  
 116080 dehe'pi jīve'pi matāvāsecaka ivādaraḥ || 30 ||  
 116081  
 116082 virataspanda uparataceṣṭaḥ kāṣṭhaloṣṭavadbhavati | pareṣāṃ dehe jīve matāvapi  
 116083 tatsaṃpadaṃ bhoktumayaṃ svajīvo viniveśyate | yathā āsecakaḥ puruṣaḥ  
 116084 karasthakumbhodakena yameva taruṃ latāṃ vā āsektumicchati tamevāśiṅcati tadvadannāpi  
 116085 yathābhimatayecchayā ādara ityanvayaḥ || 30 ||  
 116086  
 116087 sthāvare jaṃgame vāpi yathābhimatayecchayā |  
 116088 bhoktuṃ tatsaṃpadaṃ samyagjīvo'ntarviniveśyate || 31 ||  
 116089  
 116090 iti siddhi'sriyaṃ bhuktvā sthitaṃ cettadvapuḥ punaḥ |  
 116091 praviśyate svamanyadvā yadyattāta virocate || 32 ||  
 116092  
 116093 iti uktarītyā paradehe siddhiśriyaṃ bhuktvā sthitenā yoginā tat pūrvatanaṃ svaṃ vapuḥ  
 116094 sthitaṃ cetpunastatpraviśyate no cedanyadvā yadyadyāvadvirocate tattattāvatkālaṃ  
 116095 praviśyata ityārthaḥ || 32 ||  
 116096  
 116097 dehādayastathā bimbānvvyāptavatyākhlānatha |  
 116098 saṃvidā jagadāpūrya saṃpūrṇa sthīyate'thavā || 33 ||  
 116099  
 116100 athavā yoginā atha parakāyabhogānantaraṃ svāntaḥkaraṇavaipulyāpādanena jagadāpūrya  
 116101 dehādayaḥ | vyatyayena dvitīyārthe prathamā |  
 116102 sthāvarajaṃgamasarvadehādipratibimbopādhīmstatpratibimbajīvāmstathā  
 116103 tadbimbopādhisattvādiguṇāmstadavacchinnacillakṣaṇānbimbāmścetyakhlānapi  
 116104 vyāptavatyā svātmasaṃvidā saṃpūrṇaṃ yathā syāttathā sthīyata ityārthaḥ || 33 ||  
 116105  
 116106 jñātvā sadābhyuditamujjhitadoṣamīśo yadyadyathā samabhivāñchati  
 116107 citprakāśaḥ |  
 116108 prāpnoti tattadacireṇa tathaiva rāma samyakpadaṃ viduranāvaraṇatvameva || 34 ||  
 116109  
 116110 upasaṃharati-jñātveti | īśo yogaiśvaryasaṃpanno jīvacitprakāśaḥ sadābhyuditam  
 116111 nityasvaparakāśamujjhitasarvadoṣaṃ svatattvaṃ jñātvā yadyathā samabhivāñchati  
 116112 tattadacireṇa tathaiva prāpnoti | evaṃ sati tattvavido nālpasiddhīrbahumanyante  
 116113 kiṃtvanāvaraṇatvameva niratiśayānandaṃ samyakpadaṃ vidurityārthaḥ || 34 ||  
 116114  
 116115 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe pū0 ca0  
 116116 aṇimādilābhayogopadeśo nāma dvyaśītītamaḥ sargaḥ || 82 ||  
 116117  
 116118 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 116119 aṇimādilābhayogopadeśo nāma dvyaśītītittamaḥ sargaḥ || 82 ||  
 116120 tryaśītītamaḥ sargaḥ 83  
 116121  
 116122 śrīvāsiṣṭha uvāca |  
 116123  
 116124 aṇimādiguṇaiśvaryayuktā sā nṛpabhāminī |  
 116125 evaṃ babhūva cūḍālā ghanābhyāsavatī satī || 1 ||  
 116126  
 116127 cūḍālā evaṃ prāguktarītyā prāṇadhāraṇādighanābhyāsavatī satī  
 116128 aṇimādiguṇaiśvaryayuktā babhūva || 1 ||  
 116129  
 116130 jagāmākāśamārgaṇa vivesāmbudhikoṭaram |  
 116131 cacāra vasudhāpīṭhaṃ gaṅgevāmalaśītalā || 2 ||  
 116132  
 116133 tadaiśvaryamevāvayutyā prapañcayati-jagāmetyādinā | mohakāluṣyasya  
 116134 tāpatrayasya copaśamādamalā śītalā ca || 2 ||  
 116135  
 116136 kṣaṇamapyagatā bharturvakṣasaścetasastathā |  
 116137 sarveṣūvāsa rājyeṣu lakṣmīriva jagatsu ca || 3 ||

116138  
 116139 tasyāḥ kāyavyūhādikalpanaiśvaryamāha-kṣaṇamapīti | agatā aviyuktā | rājyeṣu  
 116140 rāṣṭreṣu jagatsu bhuvaneṣu covāsa || 3 ||  
 116141  
 116142 ākāśagāminī śyāmā vidyutprārambhābhūṣaṇā |  
 116143 babhrāma meghamāleḥ girimālā mahītale || 4 ||  
 116144  
 116145 vidyutām prārambhā unmeṣā iva dyotamānāni bhūṣaṇāni yasyāḥ || 4 ||  
 116146  
 116147 kāṣṭhaṃ tṛṇopalaṃ bhūtaṃ khaṃ vātamanalaṃ jalam |  
 116148 nirvighnamaviśatsarvaṃ tanturmuktāphalaṃ yathā || 5 ||  
 116149  
 116150 merorupari śṛṅgāṇi lokapālapurāṇi ca |  
 116151 digvyomodararandhrāṇi vijahāra yathāsukham || 6 ||  
 116152  
 116153 diśāṃ vyomnaścodare yāvanti bhuvanarandhrāṇi prasiddhāni tāni sarvāṇītyarthaḥ || 6 ||  
 116154  
 116155 tiryagbhūtapiśācādyaiḥ sahanāgāmarāsuraiḥ |  
 116156 vidyādhārāpsarāḥsiddhairvyavahāraṃ cakāra sā || 7 ||  
 116157  
 116158 sarvabhūtarutajñatayā sambhāṣaṇādivyavahāram || 7 ||  
 116159  
 116160 yatnena taṃ ca bhartāramātmajñānamṛtaṃ prati |  
 116161 bahuśo bodhayāmāsa cūḍālā na viveda saḥ || 8 ||  
 116162  
 116163 bahuśaḥ pratibodhayāmāseti vyavahitena sambandhaśchāndasaḥ || 8 ||  
 116164  
 116165 kalāvidagdhā mugdhā ca bāleyaṃ ḡṛhiṇī mama |  
 116166 ityevaṃ kevalaṃ rājā sa cūḍālāṃ viveda tām || 9 ||  
 116167  
 116168 etāvatāpi kālena tāmevaṃguṇasālinīm |  
 116169 bālo vidyāmiva nṛpaścūḍālāṃ na viveda saḥ || 10 ||  
 116170  
 116171 yathā vedādhyayanakāle bālo vedavidyāṃ  
 116172 sarvapuruṣārthānukūlarthaprakāśanādiguṇasālinīm na veda tadvat || 10 ||  
 116173  
 116174 sāpyalabdhātmaḥśrāntestām siddhiśriyamātmanaḥ |  
 116175 darśayāmāsa no rājñāḥ sūdrasyeva makhakriyām || 11 ||  
 116176  
 116177 śrīrāma uvāca |  
 116178  
 116179 mahatyāḥ siddhayoginyāstasyā api śikhidhvajaḥ |  
 116180 yatnena prāpa no bodhaṃ budhyate'nyaḥ kathaṃ prabho || 12 ||  
 116181  
 116182 sarvasiddhiśālinyāstasyāścedbhartṛbodhane aśaktistarhyanyeṣāṃ siddhiśūnyānāṃ  
 116183 gurūṇāṃ śiṣyabodhane śaktirdūrāpāsteti rāmaḥ śaṅkate-mahatyā iti | tasyā api  
 116184 yatnena upadeśaprayāseṇa || 12 ||  
 116185  
 116186 śrīvasiṣṭha uvāca |  
 116187  
 116188 upadeśakramo rāma vyavasthāmātrapālanam |  
 116189 jñaptestu kāraṇaṃ śuddhā śiṣyaprajñāiva rāghava || 13 ||  
 116190  
 116191 tadvijñānārthaṃ sa gurumevābhigacchet ityādiśāstroktamaryādā vyavasthā  
 116192 tanmātrapālanam gurukṛta upadeśakramo na tvasāvanadhikāriṇyapi jñānaṃ  
 116193 balājjanayituṃ śaknotītyarthaḥ | prajñāgrahaṇaṃ sādhanacatuṣṭayasahitaprajñāparam ||  
 116194 13 ||  
 116195  
 116196 na śrutena na puṇyena jñāyate jñeyamātmanaḥ |  
 116197 jñātyātmānamātmaiva sarpaḥ sarpapadāni va || 14 ||  
 116198  
 116199 śrutena anātmaśāstraprāviṇyena | puṇyena cittasūddhyanaṅgena kāmyakarmavargeṇa |  
 116200 athavā śrutena śābdena parokṣajñānena | ātmanastattvabhūtaṃ jñeyaṃ brahma na  
 116201 jñāyate itaravastuvanna viśayīkriyate | puṇyenāpi svargabhogavanna vinaiva vicāraṃ  
 116202 jñānaṃ janyate kiṃtu tābhyāṃ vicāre janite caramasākṣātkāravṛttyā  
 116203 rūḍhenātmanaivātmā ātmānaṃ jñātītyarthaḥ | sarpapadāni sarpa iva | ivārthe vaśabdaḥ  
 116204 || 14 ||  
 116205  
 116206 śrīrāma uvāca |

116207  
 116208 evaṃsthite vātha mune kathametajjagatsthitau |  
 116209 kramo gurūpadeśākhyāḥ svātmajñānasya kāraṇam || 15 ||  
 116210  
 116211 tarhi gurūpadeśākhyāḥ kramāḥ katham kena dvāreṇa || 15 ||  
 116212  
 116213 śrīvasiṣṭha uvāca |  
 116214  
 116215 atyantakṛpāṇaḥ kaścitkirāṭo dhanadhānyavān |  
 116216 asti vindhyāṭavīkākṣe [kacche ityapi pāṭhaḥ |] kuṭumbī brāhmaṇo yathā ||  
 116217 16 ||  
 116218  
 116219 sthūlārundhatīnidarśananyāyena śiṣyabuddheḥ pratyakpravaṇatāvyasanāpādanadvārā  
 116220 gurūpadeśāderjñānakāraṇateti vaktuṃ vasiṣṭhaḥ kirāṭopākhyānamāha##-  
 116221  
 116222 tasyaikaḍā nipatitā gacchato vindhyajaṅgale |  
 116223 ekā varāṭikā rāma tṛṇajālakasaṃvṛte || 17 ||  
 116224  
 116225 kārpaṇyātsa prayatnena sarvaṃ tṛṇatuṣādikam |  
 116226 kapardakārthamabhito dudhāva divasatrayam || 18 ||  
 116227  
 116228 kārpaṇyāt svīyakṛpaṇatāsvabhāvāt | dudhāva śodhayāmāsa || 18 ||  
 116229  
 116230 kapardakāḥ syurbhavatā catvāro'ṣṭau ca kālataḥ |  
 116231 tataḥ śataṃ sahasraṃ ca sahasre ceti cetasā || 19 ||  
 116232  
 116233 tasyānveṣaṇodyogahetumabhiprāyamāha-kapardakā iti | lābhe sati mama haste bhavatā  
 116234 anena kapardakena kiṃcitkrītvā tadvikrayāccatvāraḥ kapardakāḥ syustato'ṣṭau tataḥ  
 116235 śataṃ tataḥ sahasraṃ tato dve sahasre ceti cetasā kalayaṃścintayansan || 19 ||  
 116236  
 116237 kalayaṅjaṅgale dino rātriṃdivamatandritaḥ |  
 116238 janahāsasahasrāṇi bubudhe na paraṃ tu saḥ || 20 ||  
 116239  
 116240 alpārthamapyārabdho dṛḍhodyogo  
 116241 mūḍhajanahāsadarśanādivighnairakhaṇḍitaścenmahāphalo bhavatīti sūcayannāha##-  
 116242  
 116243 tato dinatrayasyānte tena tasmācca jaṅgalāt |  
 116244 pūrṇendubimbapratimo labdhaścintāmaṇirmahān || 21 ||  
 116245  
 116246 taṃ prāpya tuṣṭahṛdayaḥ samāgamya gṛhaṃ sukham |  
 116247 prāptākhilajagadbhūtiḥ śāntasarvatayā sthitaḥ || 22 ||  
 116248  
 116249 prāptā akhilā jagadbhūtayaḥ sāṃsārikabhogā yena | śāntāḥ sarve dāridryādyanarthā  
 116250 yasya tādrśatayā sthitaḥ || 22 ||  
 116251  
 116252 evaṃ yathā kirāṭena kapardānveṣaṇena tat |  
 116253 ratnaṃ labdhaṃ jaganmūlyamahorātramakhedinā || 23 ||  
 116254  
 116255 jagadeva mūlyam yasya tathāvidhaṃ tadratnam || 23 ||  
 116256  
 116257 tathā śrutopadeśena svātmajñānamavāpyate |  
 116258 anyadanviṣyate cānyallabhyate hi gurukramāt || 24 ||  
 116259  
 116260 tathā gurūpadeśakramādanyacchābdaṃ parokṣaprāyamanviṣyate | anyannityāparokṣaṃ  
 116261 labhyate || 24 ||  
 116262  
 116263 brahma sarvendriyātītaṃ śrutādīndriyasaṃvidaḥ |  
 116264 tenopadeśādanagha nātmatattvamavāpyate || 25 ||  
 116265  
 116266 kathamanyattadāha-brahmeti | śrutādi śabdaśravaṇatacchābdabodhādi  
 116267 indriyaprayojyāḥ saṃvidaścittavṛttayaḥ | gurūpadeśācca śābdavṛttaya eva janyante |  
 116268 tāsāṃ madhye atyantasvacchatamāyāṃ caramavṛttau nityāparokṣabrahmasphuraṇaṃ tu  
 116269 śiṣyabuddhisvacchatābrahmasvabhāvobhayaprayuktameva nopadeśastatkāraṇamityarthaḥ  
 116270 || 25 ||  
 116271  
 116272 gurūpadeśaṃ ca vinā nātmatattvāgamo bhavet |  
 116273 kena cintāmaṇirlabdhaḥ kapardānveṣaṇaṃ vinā || 26 ||  
 116274  
 116275 tathāpi ācāryavānpuruṣo veda ityādiśruterurgurūpadeśa āvaśyaka ityāha##-

116276  
 116277 tattvasyāṣya mahārthasya gurūpakathanam gatam |  
 116278 akāraṇam kāraṇatām maṇeriva kapardakaḥ || 27 ||  
 116279  
 116280 anveṣaṇadvārā kapardaka iva mananadvārā  
 116281 gurūpakathanamakāraṇamapyavaśyaphaladarśanātkāraṇatām gatamityarthaḥ || 27 ||  
 116282  
 116283 paśya rāghava māyeyamṇ mohinī mahatāmapi |  
 116284 anyadanviṣyate yatnādanyadāsādyate phalam || 28 ||  
 116285  
 116286 anyatkaroti puruṣaḥ phalamanyadeva prāpnoti yattriṣu jagatsvavalokyate ca |  
 116287 tasmādanantarabhavasya jagadbhramasya śreyo'tivāhanamasan̐gamanicchayaiva ||  
 116288 29 ||  
 116289  
 116290 evamakāraṇameva gurūpadeśādyātmalābhasya kāraṇam labdhe tvātmani  
 116291 prārabdhaśeṣopanītasya jagadbhramasyopekṣayaiva kṣayaḥ sidhyatīti na  
 116292 yatnāpekṣetyāha-anyaditi | triṣu jagatsu yadyasmāddhetorevamavalokyate śrūyate ca  
 116293 tasmādātmalābhādanantaram bhavasya prārabdhaśeṣopanītasya jagadbhramasya tu  
 116294 asaṅgam yathā syātathā anicchayā upekṣaṇenātivāhanameva śreya ityarthaḥ || 29 ||  
 116295  
 116296 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 116297 cū0 kirāṭopākhyānam nāma tryaśītitaṁ sargaḥ || 83 ||  
 116298  
 116299 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 116300 kirāṭopākhyānam nāma tryaśītitaṁ sargaḥ || 83 ||  
 116301 caturaśītitaṁ sargaḥ 84  
 116302  
 116303 śrīvāsiṣṭha uvāca |  
 116304  
 116305 tataḥ śikhidhvajo rājā tattvajñānapadam vinā |  
 116306 ājagāma paraṁ mohaṁ tamondhatvamivāprajāḥ || 1 ||  
 116307  
 116308 śikhidhvajasya vairāgyaṁ cūḍālāśvāsanam vane |  
 116309 niśi caikasya niryāṇam mandare sthitirīryate ||  
 116310  
 116311 tattvajñānarūpaṁ padaṁ viśrāntisthānam vinā | aprajāḥ naṣṭasaṁtatiḥ pumān  
 116312 śokāditamasā andhatvamiva || 1 ||  
 116313  
 116314 duḥkhāgnidīpitamanā manāgapi vibhūtiṣu |  
 116315 tāsuvabhīṣṭopanītāsu na reme'gniśikhāsviva || 2 ||  
 116316  
 116317 abhīṣṭaiḥ sāmāntādibhirupanītāsu ratnādivibhūtiṣu || 2 ||  
 116318  
 116319 ekānteṣu diganteṣu nirjhareṣu guhāsu ca |  
 116320 ājagāma ratiṁ janturmukteṣurvyādhato yathā || 3 ||  
 116321  
 116322 mukta iṣuryasmai tathāvidho daivādaiddho janturmṛgādirvyādhato bhīto yathā  
 116323 ekāntādiṣu ratimeti tadvat || 3 ||  
 116324  
 116325 rāghava tvamivāśeṣāḥ sāntvānunayabodhanaiḥ |  
 116326 prārthitaḥ kāryate bhṛtyairmahīpo divasakriyāḥ || 4 ||  
 116327  
 116328 aśeṣā divasakriyāḥ kāryate hakroranyatarasyām ityaṇau kartuṇau karmatve karmaṇi laḥ ||  
 116329 4 ||  
 116330  
 116331 nityamuddāmaṁvairāgyaḥ parivrāḍiva sāntadhīḥ |  
 116332 khidyate ca mahābhogānsa bhoktuṁ ca śriyaṁ sthitaḥ || 5 ||  
 116333  
 116334 parivrāḍiva sthitaḥ sa mahābhogān śriyaṁ ca bhoktuṁ khidyate | caḥ pūrvavākyārthena  
 116335 sahāsyā samuccayārthaḥ || 5 ||  
 116336  
 116337 dadāvatitarāṁ dānam gobhūmikanakādikam |  
 116338 devebhyo brāhmaṇebhyaśca svajanebhyaśca mānada || 6 ||  
 116339  
 116340 cacāra ca tapaḥ kartuṁ kṛcchracāndrāyaṇādikam |  
 116341 paribabhrāma tīrthāni vanānyāyatanāni ca || 7 ||  
 116342  
 116343 dehamanaḥśodhanam kartuṁ kṛcchracāndrāyaṇādikam tapaścakāra || 7 ||  
 116344

116345 sa tathāpi viśokatvaṃ na manāgapi labdhavān |  
116346 anidhānāṃ khananbhūmiṃ nidhānārthī nidhiṃ yathā || 8 ||  
116347  
116348 rātriṃdivaṃ mahāneṣa śuśyatyeva kṛśānunā |  
116349 cintayā cintayāmāsa saṃsāravādhibheṣajam || 9 ||  
116350  
116351 cintayā cintālakṣaṇena kṛśānunā || 9 ||  
116352  
116353 cintāparavaśo dīno rājyaṃ svasya viśopamam |  
116354 mahāvibhavamapyagre nāpaśyatkhinnayā dhiyā || 10 ||  
116355  
116356 athaikadaikāntagatāṃ cūḍālāmaṅkamāgatāṃ |  
116357 idaṃ madhurayā vācā samuvāca śikhidhvajaḥ || 11 ||  
116358  
116359 śikhidhvaja uvāca |  
116360  
116361 bhuktaṃ rājyaṃ ciraṃ kālāṃ bhuktā vibhavabhūmayāḥ |  
116362 adhunāsmi virāgeṇa yukto gacchāmi kānanam || 12 ||  
116363  
116364 vibhavabhūmayo vaibhavapadāni || 12 ||  
116365  
116366 na sukhāni na duḥkhāni nāpado na ca saṃpadaḥ |  
116367 kroḍikurvanti tanvaṅgi kuniṃ mananivāsinam || 13 ||  
116368  
116369 kroḍikurvanti śliṣyanti || 13 ||  
116370  
116371 na deśabhaṅgasamṃmoho na saṃgrāme janakṣayaḥ |  
116372 rājyādapyadhikaṃ manye sukhaṃ vananivāsinām || 14 ||  
116373  
116374 sukhādhikye hetūndarśayati-na deśeti || 14 ||  
116375  
116376 stabakastanadhāriṇyo raktapallavapāṇayaḥ |  
116377 mañjarījālahāriṇyo lolaśubhrāmbudāṃśukāḥ || 15 ||  
116378  
116379 idāniṃnnanarājīścūḍālopmātvena svikṛtya varṇayati-stabaketyādipañcabhiḥ |  
116380 prāyeṇa sarvatra rūpakāni || 15 ||  
116381  
116382 svaparāgāṅgarāgiṇyaḥ kṛtakausumamaṇḍanāḥ |  
116383 āsevyakāñcanaśilānitambataṭaśobhitāḥ || 16 ||  
116384  
116385 kṛtāni kusumānyeva kausumāni maṇḍanāni yābhiḥ | āsevyāḥ kāñcanaśilā eva  
116386 nitambataṭastaiḥ śobhitāḥ || 16 ||  
116387  
116388 taraṅgamauktikaprotasarinmuktālatāvṛtāḥ |  
116389 latāvayasyāvalitā mugdhamugdhamṛgātmañjāḥ || 17 ||  
116390  
116391 taraṅgalakṣaṇamauktikaiḥ protābhiḥ sarinmuktālatābhirāvṛtāḥ | mugdhamugdhā  
116392 bhṛgā evātmañjāḥ śiśavo yāsām || 17 ||  
116393  
116394 svabhāvoddāmasaugandhyā vitīrṇaphalabhojanāḥ |  
116395 ṣaṭpadaśreṇinayanāḥ puṣpāpūralatāṅgikāḥ || 18 ||  
116396  
116397 kṣudhitebhyo vitīrṇādi dattāni phalabhojanāni yābhiḥ | puṣpairāpūryanta iti puṣpāpūrā  
116398 latā eva bāhvādyāṅgāni yāsām || 18 ||  
116399  
116400 āsvādyaspandatāṃ yātāḥ śītalāmalagātrikāḥ |  
116401 ramayanti tvamiva māṃ vanavīthyo varānane || 19 ||  
116402  
116403 tvadadhara iva āsvādyāḥ syandastaraṅgaprasnāvo yāsām tadbhāvaṃ yātāḥ | vanavīthyo  
116404 vanarājyaḥ || 19 ||  
116405  
116406 yathā viviktamekānte mano bhavati nirvṛtam |  
116407 na tathā śaśibimbeṣu na ca brahmendrasadmasu || 20 ||  
116408  
116409 asminsanmantraṇe tanvi na vighnaṃ kartumarhasi |  
116410 bharturvighaṭayantīcchāṃ na svapne'pi kulastriyaḥ || 21 ||  
116411  
116412 asminvanagamanaṇiṣaye sanmantraṇe uttamavicāre || 21 ||  
116413

116414 cūḍālovāca |  
116415  
116416 prāptakālaṃ kṛtaṃ kāryaṃ rājate nātha netarat |  
116417 vasante rājate puṣpaṃ phalaṃ śaradi rājate || 22 ||  
116418  
116419 tasya vairāgyadārḍhyaṃ jijñāsamānā prāktanīm kāmāsaktimeva  
116420 vayanurūpatāvarṇanenumanyamāneva sthūṇāvicālananyāyena vicālayantī  
116421 cūḍālovāca-prāptetyādinā || 22 ||  
116422  
116423 jarājaraṭhadehānāṃ yukto vanasamāśrayaḥ |  
116424 na yūnāṃ tvādṛśāmeva tenaitanme na rocate || 23 ||  
116425  
116426 yauvanena mahārāja na yāvadvayamujjhitāḥ |  
116427 puṣpaugheṇeva taravastāvachchobhāmahe gṛhe || 24 ||  
116428  
116429 gṛhe śobhāmahe | vasāveti yāvat | asmado dvayośca iti bahuvacanam || 24 ||  
116430  
116431 puṣpadhānā puṣpamitajarasā saha kānanam |  
116432 samaṃ gṛhādgamīṣyāmo haṃsā iva sarovarāt || 25 ||  
116433  
116434 puṣpāṇi dhīyante dhāryante yāsu latāsu tadīyaśirogatapuṣpairmitayā tulitayā jarasā saha  
116435 puṣpasitābhirlatābhirmaitrī tatsāmyadaśāyāmeva yukteti bhāvaḥ || 25 ||  
116436  
116437 aprāptakālaṃ nṛpateḥ prajāpālanamujjhataḥ |  
116438 rājanyasyaiva randhrasya mahadeno bhaviṣyati || 26 ||  
116439  
116440 randhrasya rājyacchidrasya nimittamiti śeṣaḥ | enaḥ pāpam || 26 ||  
116441  
116442 aprāptakāriṇaṃ bhūpaṃ rodhayanti ca vai prajāḥ |  
116443 rodhayanti hyakāryebhyaḥ prabhuṃ bhr̥tyāḥ parasparam || 27 ||  
116444  
116445 rodhayanti nivārayanti || 27 ||  
116446  
116447 śikhidhvaja uvāca |  
116448  
116449 alamutpalapatrākṣi vighnenābhimatasya me |  
116450 viddhi mām gatameveto dūramekāntakānanam || 28 ||  
116451  
116452 evaṃ vicālito'pyavicalavairāgyaḥ śikhidhvajastāmanunayati-alamityādinā || 28 ||  
116453  
116454 bālā tvamanavadyāṅgi nāgantavyaṃ vanaṃ tvayā |  
116455 puṃsāmapi hi mṛdvaṅgi durvigāhyo vanāśrayaḥ || 29 ||  
116456  
116457 vanāśrayo vanapradeśo duḥkhena vigāhyaḥ praveṣṭuṃ śakyaḥ || 29 ||  
116458  
116459 samarthā na vanāvāse yoṣitaḥ kaṭhinā api |  
116460 kānane puṣpamañjaryaḥ soḍhuṃ śāstrālimakṣamāḥ || 30 ||  
116461  
116462 kaṭhināḥ kaṭhorāṅgyo'pi | yathā kānane jātā upavana-jātābhyaḥ kaṭhorā api  
116463 puṣpamañjaryaḥ śāstrāliṃ soḍhumakṣamāstadvadityarthaḥ | śaktālim iti pāṭhe  
116464 śaktānāṃ balavatāṃ pakṣiṇāmāliṃ paṅktimīti vyākhyeyam || 30 ||  
116465  
116466 bhavatyā pālayantyeḥa rājye sthātavyamuttame |  
116467 kuṭumbabhārodvahanam patyau yāte vrataṃ striyaḥ || 31 ||  
116468  
116469 yattvayoktaṃ aprāptakālaṃ nṛpateḥ iti tasyāpi doṣasya parihārastayaiva kārya  
116470 ityāśayenāha-bhavatyeti || 31 ||  
116471  
116472 śrīvasiṣṭha uvāca |  
116473  
116474 ityuktvā dayitāṃ rājā tāminduvadanāṃ vaśī |  
116475 uttasthau snātumakhilaṃ dinakāryaṃ cakāra ca || 32 ||  
116476  
116477 athojjhitaprajāceṣṭo ravirastācalaṃ yayau |  
116478 śikhidhvajo vanamiva samastajanadurgamam || 33 ||  
116479  
116480 upameyayorviśeṣaṇe upamānayorapi yojye || 33 ||  
116481  
116482 saṃhṛtya vitataṃ rūpaṃ tamevānuyayau prabhā |

116483 nāthaṃ bhavananiṣkrāntaṃ cūḍālevānurāgiṇī || 34 ||  
 116484  
 116485 āyayau yāminī śyāmā bhuvanaṃ bhasmadhūsaram |  
 116486 dhṛtavvyomāpagaṃ śarvaṃ saṃśleṣā yamuneva sā || 35 ||  
 116487  
 116488 dhṛtā vyomāpagā svasakhī gaṅgā yena tathāvidhaṃ śarvaṃ saṃśliṣyati svayamapi  
 116489 kāmādālingatīti saṃśleṣā tathāvidhā yamunevetyutprekṣā | śyādvadhā iti śliṣaḥ  
 116490 kartari ṇaḥ || 35 ||  
 116491  
 116492 dikṣu saṃdhyābdadantāsu [saṃdhyābhradantāsu iti pāṭhaḥ ||] sthitāsu  
 116493 kṛtamaṇḍalam |  
 116494 tamālabālakāṅkāsu jyotsnāhāsodayāṅkitam || 36 ||  
 116495  
 116496 tamālalakṣaṇabālakā anke yāsām tāsu dikṣu yamunācaritradarśanādiva  
 116497 jyotsnāhāsodayāṅkitam paritaḥ kṛtamaṇḍalam ca yathā syāttathā sthitāsu |  
 116498 itaḥprabhṛti sarveṣām saptamyantānām tārāgaṇo dadṛṣe ityatra saṃbandhaḥ || 36 ||  
 116499  
 116500 gacchatoraparaṃ pāraṃ dāmpatyormairavaṃ padam |  
 116501 devodyānamayaṃ rantuṃ dinaśrīdinanāthayoḥ || 37 ||  
 116502  
 116503 dinaśrīśca dinanāthaśca tadrūpayordapatyordevodyānapracuraṃ mairavaṃ  
 116504 merusaṃbandhi aparaṃ pāraṃ uttarārdhaṃ rantuṃ gacchatoḥ satoḥ || 37 ||  
 116505  
 116506 āgacchatoridaṃ pāraṃ hyaghatikṣṇakarojjhitam |  
 116507 niśāniśānāyakayordāmpatyormairavaṃ punaḥ || 38 ||  
 116508  
 116509 tathā aghairgharmopatāpabhojakaiḥ pāpaistannimittaistīkṣṇakaraiścaṇḍātapaiścojjhitam  
 116510 bhairavamidaṃ pāraṃ niśāniśānāyakalakṣaṇayordāmpatyōḥ rantumāgacchatoḥ satoḥ ||  
 116511 38 ||  
 116512  
 116513 tārāgaṇo'tha dadṛṣe vikīrṇo vyomakuṭṭime |  
 116514 mukto maṅgalalājānām digvadhūbhīrivāñjaliḥ || 39 ||  
 116515  
 116516 digvadhūbhīrmukta utsṛṣṭo maṅgalalājānāmañjaliriva vyomalakṣaṇe kuṭṭime  
 116517 saudhatale tārāgaṇo dadṛṣe || 39 ||  
 116518  
 116519 candrānanā tamaḥśyāmā śrāntā kusumahāsinī |  
 116520 yāminī yauvanaṃ prāpa sarojamukulastanī || 40 ||  
 116521  
 116522 svanāthānveṣaṇena tadudayapratīkṣayā ca śrāntā kumudādikusumairhāsavatī | yauvanaṃ  
 116523 svayauvanaphalamiti yāvat || 40 ||  
 116524  
 116525 kṛtasāṃdhyāsamācāraḥ saha cūḍālayeṣṭayā |  
 116526 suśvāpa śayane bhūyo maināka iva sāgare || 41 ||  
 116527  
 116528 athārdharātrasamaye deṣe niḥśabdatām gate |  
 116529 ghanannidrāśilākośanilīne sakale jane || 42 ||  
 116530  
 116531 sa tasyām saṃprasuptāyām śayane komalāṃsuke |  
 116532 bhṛṣaṃ nidrāvimūḍhāyām bhramaryāmiva paṅkaje || 43 ||  
 116533  
 116534 saṃprasuptāyām tasyām cūḍālāyām bhṛṣaṃ nidrayā vimūḍhāyām satyām || 43 ||  
 116535  
 116536 tatyāja dayitām suptāmaṅkādrājā śikhidhvajaḥ |  
 116537 svairam svairam mukhaṃ rāhordīsaṃ cāndraprabhāmiva || 44 ||  
 116538  
 116539 yathā rāhormukhaṃ candramokṣakāle svairam svairam śanaiḥ śanaiścāndraprabhām  
 116540 prācīm diśaṃ prati tyajati tadvat || 44 ||  
 116541  
 116542 uttasthau śayanāllīnavadhūkārdhāñcalāṃśukāt |  
 116543 salakṣmīkāntilolormerhariḥ kṣīrārṇavādiva || 45 ||  
 116544  
 116545 līnā vadhūryasmiṃstallīnavadhūkāṃ tathāvidhamardhāñcalamardhabhāgo yasya  
 116546 tathāvidhamāṃsukāṃ prāvaraṇavastraṃ yasmiṃstathāvidhācchayanātparyāṅkāt |  
 116547 lakṣmyāḥ kāntibhiḥ sahitāḥ salakṣmīkāntayo lolāścormayo  
 116548 yasmiṃstathāvidhātksīṇārṇavādiva || 45 ||  
 116549  
 116550 vīrakramārthaṃ yāmiti tatraivānucaravrajam |  
 116551 yojayitvā jagāmāsau purānnirgatya pūrṇadhīḥ || 46 ||



116552  
 116553 vīrakramaścoraduṣṭānigrahārthā niśācaryā tatra vīrakrama evānucaravrajam yojayitvā  
 116554 niyujya | pūrṇadhīrnisprhaḥ || 46 ||  
 116555  
 116556 rājyalakṣmi namastubhyamityuktvā maṇḍalādgataḥ |  
 116557 viveśogṛāmarāṇyānimeko nada ivārṇavam || 47 ||  
 116558  
 116559 ugrām bhīṣaṇām | araṇyānīm mahadaraṇyam | himāraṇyayormahattve ityānuk || 47 ||  
 116560  
 116561 ghanāndhakāragulmāḍhyā kṣudrabhūtaughakarkaśā |  
 116562 sāraṇyānī niśā sārḍham samaṁ tenātivāhitā || 48 ||  
 116563  
 116564 ghanairandhakārasaḍṣairandhakāralakṣaṇaiśca gulmairāḍhyā sā araṇyānī niśā ca  
 116565 tenātivāhitā uttīrṇā || 48 ||  
 116566  
 116567 prātaḥ śūnyāmarāṇyānīm sa nītvā vitataṁ dinam |  
 116568 samamarkaṇa kasyāṁcidviśāśrāma vanāvanau || 49 ||  
 116569  
 116570 arkeṇa samaṁ viśāśrāmetyuktyā āsāyam jagāmaiveti gamyate || 49 ||  
 116571  
 116572 bhānāvadrṣyatām yāte tatra snānādīpūrvakam |  
 116573 kiṁcitphalādikaṁ bhuktvā tām nināya tamasvinīm || 50 ||  
 116574  
 116575 tamasvinīm rātrim || 50 ||  
 116576  
 116577 punaḥ prātaḥ purāṇyuccairmaṇḍalāni girīnnadīḥ |  
 116578 javādullaṅghayāmāsa rājā dvādaśaśarvarīḥ || 51 ||  
 116579  
 116580 tato mandaraśailasya taṭastham janadurgamam |  
 116581 prāpa kānanamatyantadūrasthajanaatāpuram || 52 ||  
 116582  
 116583 atyantadūrasthā janatā janasaṁmūhāḥ janapadā iti yāvat purāṇi ca yasmāt || 52 ||  
 116584  
 116585 raṭatpraṇālasalilavāpībalitapādapam |  
 116586 śīrṇavedyālayajñātabhūtapūrvadvijāśramam || 53 ||  
 116587  
 116588 raṭanti saśabdam pravahanti vaṁśapraṇāladvārā salilāni  
 116589 yābhyastathāvidhābhīrvāpībhīrbalitā balavattarāḥ kṛtāḥ pādapā yasmin | pūrvam  
 116590 bhūtā bhūtapūrvā dvijāśramā yasmin || 53 ||  
 116591  
 116592 kṣudrapraṇīvinirmuktasiddhasevyalatālayam |  
 116593 āpūrṇapādapalataṁ prānavṛttikaraiḥ phalaiḥ || 54 ||  
 116594  
 116595 tatraikasminsamā śuddhe sthale salilamālite |  
 116596 śītale śādbalaśyāme snigdhe saphalapādape || 55 ||  
 116597  
 116598 śādvalairharitatṛṇavatpradeśaiḥ śyāme | naḍaśādāḍḍvalac || 55 ||  
 116599  
 116600 samañjarībhirvallībhīḥ sa cakāroṭajālayam |  
 116601 prāvṛṭkālaḥ savidyudbhīrnilābhairiva pañjaram || 56 ||  
 116602  
 116603 uṭajāḥ parṇasālā tadrūpamālayam || 56 ||  
 116604  
 116605 maśṇam vaiṇavam daṇḍam phalabhojanabhājanam |  
 116606 arghapātram puṣpabhāṇḍamakṣamālām kamaṇḍalum || 57 ||  
 116607  
 116608 kanthām śītāpanodāya bṛsīm caivamṛgājīnam |  
 116609 ānīyāyojayattasminmaṭhikāmandire nṛpaḥ || 58 ||  
 116610  
 116611 yatkiṁcidanyadvā vastu योग्याṁ tāpasakarmaṇi |  
 116612 tattatra sthāpayāmāsa jagatīva kramam vidhīḥ || 59 ||  
 116613  
 116614 vidhirdhātā jagati svasṛṣṭābrahmāṇḍe kramam vyavahārasādhanajātamiva || 59 ||  
 116615  
 116616 saṁdhyāpūrvam japaṁ prātaḥ prahare sa tadākarot |  
 116617 puṣpocchayam dvitīye tu snānam devārcanam tataḥ || 60 ||  
 116618  
 116619 puṣpāṇāmuccayam saṁcayam | phalamūlakuśakāśṭhādīnāmapyupalakṣaṇametat | tataḥ  
 116620 tṛtīye ityarthāḥ || 60 ||

116621  
 116622 paścādvānaphalaṃ kiṃcidvānakandaṃ visādi ca |  
 116623 bhuktvā japyaparo bhūtvā nināyaiko niśāṃ vaśī || 61 ||  
 116624  
 116625 iti divasamakheḍaṃ mandaropāntakacche viracita uṭaje'ntarmālaveśo nināya |  
 116626 navaṇṛpativilāsaṃ taṃ na sasmāra kaṃ vā sphurati hṛdi viveke rājyalakṣmyo  
 116627 haranti || 62 ||  
 116628  
 116629 uktamanūdyopasaṃharati-itīti | malaveśaḥ śikhidhvaja iti varṇitaprakāreṇa  
 116630 mandaropāntakacche viracite uṭaje antaḥsthitaḥ sannakheḍaṃ divasaṃ bahūn  
 116631 divasānnināya | taṃ prāganubhūtaṃ navaṃ nṛpativilāsaṃ na sasmāra | tatkutastatrāha##-  
 116632 vāñchājānanena vaśīkartuṃ śaknuvanti | na kaṃcidapītyarthaḥ || 62 ||  
 116633  
 116634 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 116635 cū0 śikhidhvajappravrajyā nāma caturaśītitaṃ sargaḥ || 84 ||  
 116636  
 116637 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 116638 śikhidhvajappravrajyā nāma caturaśītitaṃ sargaḥ || 84 ||  
 116639  
 116640 pañcāśītitaṃ sargaḥ 85  
 116641  
 116642 śrīvāsiṣṭha uvāca |  
 116643  
 116644 evaṃ śikhidhvajaḥ pūrṇamaṭhikāyāṃ vane sthitaḥ |  
 116645 idānīm śṛṇu cūḍālā sā kiṃ kṛtavatī gṛhe || 1 ||  
 116646  
 116647 rājñyā prabuddhayaḥ rājño'nveśaṇaṃ pathi darśanam |  
 116648 bhāvyarthadarśanaṃ kāle bodhanaṃ copavarṇyate ||  
 116649  
 116650 uktamanūdyā vakṣyamāṇakathayā saṃgamayati-evamiti || 1 ||  
 116651  
 116652 tatrārdharātrasamaye dūraṃ yāte śikhidhvaje |  
 116653 hariṇī grāmasupteva cūḍālā bubudhe bhayāt || 2 ||  
 116654  
 116655 grāmasupteveti rājaviyogabhītyā sadā jāgratyapi daivānnidrayā hṛteti dyotanārtham || 2 ||  
 116656  
 116657 apaśyatpatinirhīnā śayanaṃ śūnyatāṃ gatam |  
 116658 abhāskaramapūrṇendu śāntaśobhamivāmbaram || 3 ||  
 116659  
 116660 patyā nirhīnā tyaktā || 3 ||  
 116661  
 116662 uttasthau kiṃcidāmlānavadanā khedaśālinī |  
 116663 kusikteva mahāvallī nirutsāhāṅgapallavā || 4 ||  
 116664  
 116665 kutsitenā kṣārakardamādijalena siktā | viśeśaṇaṃ sādharmaṇaṃ yojyam || 4 ||  
 116666  
 116667 na prasannā na vimalā babhūvākulatāṃ gatā |  
 116668 dinaśrīriva nīhāradhūsarā sā vyatiṣṭhata || 5 ||  
 116669  
 116670 kṣaṇaṃ śayyopaviṣṭaiva cintayāmāsa cintayā |  
 116671 kaṣṭaṃ rājyaṃ prabhustyaktvā vanaṃ yāto gṛhāditi || 6 ||  
 116672  
 116673 iti cintayā vakṣyamāṇaṃ cintayāmāsetyārthaḥ || 6 ||  
 116674  
 116675 tanmayehādyā kiṃ kāryaṃ tatsamīpaṃ vrajāmyaham |  
 116676 bhartaiva gatiṛuddiṣṭā vidhinā prakṛtā striyaḥ || 7 ||  
 116677  
 116678 tadevāha-taditi | vidhinā śāstreṇa bhartaiva prakṛtā prathamā gatiḥ śaraṇaṃ  
 116679 uddiṣṭā vihitā | asati hi bhartari putrādayo gatiṛiti bhāvaḥ || 7 ||  
 116680  
 116681 iti saṃcintya bhartāraṇaṃ samutthitā |  
 116682 cūḍālā vātarandhreṇa nirgatyāmbaramāyayau || 8 ||  
 116683  
 116684 vātarandhraṃ vātāyanaṃ tena || 8 ||  
 116685  
 116686 babhrāmāmbaramārgēṇa vātaskandhena yoginī |  
 116687 kurvatī siddhasārthasya mukhenānyenduvibhramam || 9 ||  
 116688  
 116689 anyenduvibhramam dvitīyacandrabhrāntim || 9 ||

116690  
116691 dadarsātha yathāyātaṃ rātrau khaḍḡadharaṃ patim |  
116692 bhramantamekamekānte vetālasamayoditam || 10 ||  
116693  
116694 vetālayogye samaye niśi uditam prakāśamānam || 10 ||  
116695  
116696 tādṛśaṃ patimālokyā sthitvā gaganakoṭare |  
116697 bhaviṣyaccintayāmāsa sarvaṃ bharturakhaṇḍitam || 11 ||  
116698  
116699 bhartuḥ bhaviṣyat bhāvipadārthajātam || 11 ||  
116700  
116701 yathā yena yadā yatra yāvatkāryaṃ yathodayam |  
116702 yathā ca nirvṛtiḥ sphārā gantavyā tena rāghava || 12 ||  
116703  
116704 bhaviṣyadevaprakāranimittakāladeśakriyeyattābhyudayaniḥśreyasaparyantairvibhajya  
116705 cintitavatītyāha-yatheti | sphārā nirvṛtirbhūmānandaviśrāntiḥ || 12 ||  
116706  
116707 avaśyaṃ bhavitavyaṃ tadbharturḍṣṭvā puraḥ sthitam |  
116708 tadeva saṃvādayitum gamanātsā nyavartata || 13 ||  
116709  
116710 puraḥ sthitamiva yogabalādaparokṣaṃ ḍṣṭvā saṃvādayitum | tadanurūpamācaritumiti  
116711 yāvat || 13 ||  
116712  
116713 āstāṃ mamādya gamanaṃ kāle nāticireṇa hi |  
116714 mayāsyā pārsve gantavyaṃ niyaterēṣa niścayaḥ || 14 ||  
116715  
116716 iti saṃcintya cūḍālā praviśyāntaḥpuraṃ punaḥ |  
116717 suśvāpa śayane śaṃbhoḥ śirasīvandavī kalā || 15 ||  
116718  
116719 kenacitkāraṇenāsau gataḥ saṃprati bhūpatiḥ |  
116720 iti pauraṃ janaṃ sarvamāśvāsyaṭiṣṭhadaṅganā || 16 ||  
116721  
116722 rājyaṃ rarakṣa bhartustatkrameṇa samadarśanat |  
116723 yathā kālena kedāraṃ pakvaṃ kalamagopikā || 17 ||  
116724  
116725 kalamagopikā śālīpālikā || 17 ||  
116726  
116727 tayostadā'vahatkālo dāṃpatyoḥ sthitayostathā |  
116728 adṛṣṭānyonyamukhayo rājyakānanapālayoḥ || 18 ||  
116729  
116730 avahat agamat || 18 ||  
116731  
116732 jagāmātha dinaṃ pakṣo māso'tha ṛtuvatsaraḥ |  
116733 śikhidhvajasya vipine cūḍālāyāḥ svamandire || 19 ||  
116734  
116735 kathamagamattadāha-jagāmeti | ṛtusahito vatsaraḥ || 19 ||  
116736  
116737 bahunātra kimuktena varṣānyaṣṭādaśāṅganā |  
116738 cūḍālovāsa sadane vanagucche śikhidhvajaḥ || 20 ||  
116739  
116740 atha yāteṣu bahuṣu veṣeṣu jarasā vṛte |  
116741 śikhidhvaje mahāśailataṭakoṭaravāsini || 21 ||  
116742  
116743 bhartuḥ kaśāyapākaṃ tadālakṣya pālitaṃ cirāt |  
116744 tadā tasyātha yāteṣu varṣeṣu jarasā vane [jarasā vṛte iti pāṭhaḥ | vane iti  
116745 pāṭhe jarasopalakṣitasyeti | vṛte iti pāṭhe śikhidhvaje jarasā vṛte satīti cānvayaḥ  
116746 ] || 22 ||  
116747  
116748 kaśāyāṇāṃ rāgādivāsanānāṃ pākamālakṣya tattāvatkālaṃ tayā pālitaṃ  
116749 pratīkṣitamiti yāvat | tadetyādiruktānuvādo vakṣyamāṇārthaḥ || 22 ||  
116750  
116751 tadā tasyātmakāryasya bhavitavyatayā tathā |  
116752 bhartuḥ saṃpagamane mama kālo'yamityatha || 23 ||  
116753  
116754 ātmakāryasya svabhartṛbodhasya tathā vakṣyamāṇaprakāreṇa svopadeśenaiva  
116755 bhavitavyatayā || 23 ||  
116756  
116757 saṃcintya mandaropāntaṃ gantuṃ buddhiṃ cakāra sā |  
116758 cacārāntaḥpurādrātrau tatāra nabhasaḥ patham || 24 ||

116759  
116760 tatāra pupluve || 24 ||  
116761  
116762 jagāma vātaskandhena gacchantī khe dadarśa sā |  
116763 kalpavṛkṣāṃśukacchannaratnastabakabhūṣitāḥ || 25 ||  
116764  
116765 nandanodyānanilayā raktāḥ siddhābhisārikāḥ |  
116766 parāmr̥ṣṭenduśakalānprāleyakaṇavarṣiṇaḥ || 26 ||  
116767  
116768 raktāḥ kānteṣvanuraktāḥ | parāmr̥ṣṭānīndoḥ śakalāni kalā yaiḥ || 26 ||  
116769  
116770 siddhottamāttasaugandhyānsparśayāmāsa mārutān |  
116771 candrabimbāmṛtāmbhodhermahāviciparamparām || 27 ||  
116772  
116773 siddhottamebhyaḥ āttāni gṛhītāni mandāramālāharicandanakastūryādisaugandhyāni  
116774 yaistathāvidhānmārutān sparśayāmāsa pasparśa |  
116775 candrabimbalakṣaṇasyāmṛtāmbhodhermahāviciparamparābhūtām nirmalajyotsnām |  
116776 ambarasya āntaratāmantarvartitām gatā satī dadarśa || 27 ||  
116777  
116778 apaśyannirmalajyotsnāmambarāntaratām gatā |  
116779 meghāntareṇa gacchantī meghalagnāśca vidyutaḥ || 28 ||  
116780  
116781 aviyuktāḥ svabhartrā sā bhūyo bhūyo vyalokayat |  
116782 uvāca cātmanaivāho yāvajjīvaṃ śarīriṇām || 29 ||  
116783  
116784 svabhartrā meghena aviyuktāḥ vidyuto vyalokayat | ātmanā manasaivovāca | kimuvāca  
116785 tadāha-aho ityādinā || 29 ||  
116786  
116787 na svabhāvaḥ śamaṃ yāti mamāpyutkaṇṭhitam manaḥ |  
116788 kadā mṛgendraskandhaṃ taṃ praṇayapraṇaṃ punaḥ || 30 ||  
116789  
116790 paśyāmi kāntamityuktaṃ mamāpyutkaṇṭhate manaḥ |  
116791 mañjarījālavalitāstaruṃ vallyaḥ svakaṃ patim || 31 ||  
116792  
116793 mama manaḥ uktaṃ vivekairbodhyamānamapi iti utkaṇṭhate || 31 ||  
116794  
116795 na muñcanti kṣaṇamiti mamāpyutkaṇṭhate manaḥ |  
116796 yatheyamagrajā kāntameti siddhābhisārikā || 32 ||  
116797  
116798 agre śreṣṭhe devayotau jātā agrajā || 32 ||  
116799  
116800 tathā kadāhameṣyāmi mamāpīti manaḥ sthitam |  
116801 ime mandāśca maruta ete ca śāśinaḥ karāḥ || 33 ||  
116802  
116803 vanarājaya etāśca mamāpyutkaṇṭhayantyaho |  
116804 he cittāñjamudhaivāntaḥ kiṃ tvaṃ tāṇḍavitaṃ sthitam || 34 ||  
116805  
116806 ajña jaḍa | mudhā vyarthameva tāṇḍavitaṃ satkiṃ sthitamasītyarthaḥ || 34 ||  
116807  
116808 sā vyomanirmalā sādho kva te yātā vivekitā |  
116809 athavā citta bhartāraṃ svaṃ pratyutkaṇṭhase sakhe || 35 ||  
116810  
116811 athavā nāyaṃ doṣa iti śeṣaḥ | kutastatrāha-bhartāramiti || 35 ||  
116812  
116813 tiṣṭhotkaṇṭhābhivalitaṃ kiṃ samutkaṇṭhitena me |  
116814 kiṃ vṛthotkaṇṭhase vāme bhartā yāto jarāṃ bhavet || 36 ||  
116815  
116816 idānīm dehaṃ pratyāha-kimiti | vāme he strīśarīra yadāliṅganādyartha  
116817 samutkaṇṭhase sa te bhartā jarāṃ yāstastvannirapekṣa eva bhavet saṃbhāvyat ityarthaḥ ||  
36  
116818 ||  
116819  
116820 tapasvī kṛśagātraśca bhavennirvāsanastathā |  
116821 mano rājyādyabhogebhyo manye'syāmūlatām gataṃ || 37 ||  
116822  
116823 rājyādīnāmbhogebhyaḥ abhogārthaṃ asya manaḥ amūlatām nirmūlatām gataṃ manye  
116824 saṃbhāvaye || 37 ||  
116825  
116826 vāsanālatikā prāvṛṇṇnadi nadagatā yathā |

116827 ekāntarata ekātmā nīrasaḥ sāntavāsanāḥ || 38 ||  
116828  
116829 tathā asya vāsanālatikā yathā prāvṛṇṇadī kṣudrā mahānadagatā satī na  
116830 pṛthagavaśiṣyate tathā saṃpanneti śeṣaḥ | ekānte rataḥ āsaktaḥ ata eva ekātmā | nīraso  
116831 niricchaḥ || 38 ||  
116832  
116833 manye bhavati me bhartā śuṣkavṛkṣasamasthitiḥ |  
116834 tathāpi citta kotkaṇṭhā bhavatotkaṇṭhayānvitam || 39 ||  
116835  
116836 evaṃ nairāśyapradarśanānnirutsāhaṃ manaḥ punarujjīvayantīvāha-tathāpīti |  
116837 astvevaṃvidhaḥ saḥ tathāpi he citta kā tavotkaṇṭhā | ahaṃ yogena vakṣyamānopāyena  
116838 bharturmatimudbodhya tattvajñīkṛtya prārabdhaśeṣabhogotkaṇṭhayā yutaṃ patiṃ  
116839 bhavatā saha śleṣayiṣyāmi na tvayotkaṇṭhā kāryeti pareṇānvayaḥ || 39 ||  
116840  
116841 matimudbodhya yogena śleṣayiṣyāmyahaṃ patim |  
116842 pramṛṣṭakalanaṃ bhartuḥ samīkṛtya mano muneḥ || 40 ||  
116843  
116844 tadeva spaṣṭamāha-pramṛṣṭeti || 40 ||  
116845  
116846 rājya eva niyokṣyāmi nivatsyāvaḥ sukhaṃ ciram |  
116847 aho nu cirakālēna manorathamimaṃ śubhaṃ || 41 ||  
116848  
116849 ahamāsādayiṣyāmi yadbhartā samacintitaḥ |  
116850 samagrānandavṛndānāmetadevopari sthitam || 42 ||  
116851  
116852 yadyasmāddhetorbhartā tattvabodhānmayā samaṃ tulyarūpamantarbāhyārthacintitaṃ yasya  
116853 tathāvidhaḥ sampaṭsyata iti śeṣaḥ | tadeva praśamsantyāha-samagreti || 42 ||  
116854  
116855 yatsamānamanovṛttisaṅgamāsvādane sukhaṃ |  
116856 iti cintayatī vyomnā cūḍālollaṅghya parvatān || 43 ||  
116857  
116858 deśānabdāndigantāṃśca prāpa mandarakandaram |  
116859 adṛśyaiva nabhaḥsthaiva praviveśa vanāntaram || 44 ||  
116860  
116861 abdāmmeghān | vanāntaraṃ vanamadhyam || 44 ||  
116862  
116863 vātyeva pādapalatāspandavedyagamāgamā |  
116864 vanaikadeśe kasmīṃscitkṛtaparṇoṭaje patim || 45 ||  
116865  
116866 pādapānāṃ latānā ca spandena vedyāvanumeyau gamāgamau yasyāḥ || 45 ||  
116867  
116868 dṛṣṭvā yogena bubudhe dehāntaramivāsthitam |  
116869 hārakeyūrakaṭakakuṇḍalādivibhūṣitaḥ || 46 ||  
116870  
116871 yogena samāhitacittēti yāvat | yo hārakeyūrādibhūṣitaḥ san merukāntirabhavattameva  
116872 atra mandarōṭaje kṛśāṅgatvādilakṣaṇaṃ dadarśeti pareṇa saṃbandhaḥ || 46 ||  
116873  
116874 abhavanmerukāntirastamevātra dadarśa sā |  
116875 kṛśāṅgaṃ kṛṣṇavarṇaṃ ca jīrṇaparṇamiva sthitam || 47 ||  
116876  
116877 kajjalāmbubharasnātaṃ bhṛṅgīsamiva nispr̥ham |  
116878 cīrāmbaṛadharaṃ sāntamekākinamavasthitam || 48 ||  
116879  
116880 bhṛṅgīsaṃ prasiddhaṃ rudradvārapālamiva || 48 ||  
116881  
116882 sthālīniṣaṇṇaṃ puṣpāṇi grathayantaṃ jaṭāṅkitam |  
116883 tamālokyānavadyāṅgī cūḍālā pīvarastanī || 49 ||  
116884  
116885 devātithisamarcanāya puṣpāṇi mālāṃ grathayantaṃ | jaṭābhiraṅkitam cihnitaṃ || 49 ||  
116886  
116887 kiṃcijjātaviṣādaivamuvācātmani cetasā |  
116888 aho nu viṣamaṃ maurkhyaṃ tadanātmajñātātmakam || 50 ||  
116889  
116890 anātmajñatā ajñānaṃ tadātmakam || 50 ||  
116891  
116892 evaṃvidhāḥ samāyanti daśā maurkhyaprasādataḥ |  
116893 ayaṃ sa rājā lakṣmīvānyato me'tipriyaḥ patiḥ || 51 ||  
116894  
116895 yato yasmāddhetorme atipriyaḥ patirmohaghanena hṛdi kṣuṇṇāmabhihatāmimāṃ

116896 daśāmbhyāgatastattasmāddhetorihāsminnuṭaje adyaiva avaśyaṃ nāthaṃ patiṃ  
 116897 viditavedyatām tathā bhogamokṣaśriyaṃ nayāmi prāpayāmīti pareṇānvayaḥ || 51 ||  
 116898  
 116899 hṛdi mohaghanakṣuṇṇāmimāmabhyāgato daśām |  
 116900 tadavaśyamihādyaiva nāthaṃ viditavedyatām || 52 ||  
 116901  
 116902 nayāmyatra na saṃdeho bhogamokṣaśriyaṃ tathā |  
 116903 idaṃ rūpaṃ parityajya rūpeṇānyena kenacit || 53 ||  
 116904  
 116905 sakāśamasya gacchāmi bodhaṃ dātumanuttamam |  
 116906 bāleyaṃ mama kānteti maduktaṃ na karotyalam || 54 ||  
 116907  
 116908 kimarthamidaṃ rūpaṃ parityājyaṃ tatrāha-bāleti || 54 ||  
 116909  
 116910 tasmāttāpasarūpeṇa bodhayāmi patiṃ kṣaṇāt |  
 116911 bhartā kaśāyapākena paripakvamatiḥ sthitaḥ || 55 ||  
 116912  
 116913 prāgeva kutastapasviveṣeṇa sa na bodhitastatrāha-bharteti || 55 ||  
 116914  
 116915 cetasyasyādyā vimale svaṃ tattvaṃ pratibimbati |  
 116916 iti saṃcitya cūḍālā babhūva dvijadārakaḥ || 56 ||  
 116917  
 116918 dvijadārako brāhmaṇaputraḥ || 56 ||  
 116919  
 116920 iṣaddhyānādgatānyatvaṃ kṣaṇādambutaraṅgavat |  
 116921 papāta vipine tasmindvijaputrakarūpiṇī || 57 ||  
 116922  
 116923 kathaṃ babhūva tadāha-iṣaditi | prāguktāgnīṣomadhāraṇānvitādīṣaddhyānāt |  
 116924 anyatvaṃ puṃstvam || 57 ||  
 116925  
 116926 bharturadhyājagāmāgraṃ mandasmitalasanmukhī |  
 116927 dadarśa dvijaputraṃ taṃ puro yātaṃ śikhidhvajaḥ || 58 ||  
 116928  
 116929 agraṃ purodeśam || 58 ||  
 116930  
 116931 vanāntarādupāyātaṃ tapo mūrtimivāsthitam |  
 116932 dravatkanakagaurāṅgaṃ muktāhāravibhūṣitam || 59 ||  
 116933  
 116934 mūrtimāsthitam tapa iva dravatkanakamiva gaurāṇi pītasvacchānyaṅgāni yasya || 59 ||  
 116935  
 116936 śuklayajñopavitāṅgaṃ śuklāmbarayugāvṛtam |  
 116937 kamaṇḍaludharaṃ kāntaṃ puro yātaṃ śikhidhvajaḥ || 60 ||  
 116938  
 116939 vyāptaprakoṣṭhadviguṇenākṣasūtreṇa cāruṇā |  
 116940 bhūmāvalagnagātरेṇa kiṣkumātरेṇa ca sthitam || 61 ||  
 116941  
 116942 vyāptaḥ prakoṣṭhānmaṇibandhāddviguno bahirdeśo yena | ataeva kiṣkumātरेṇa  
 116943 hastamātरेṇa dvaiguṇye vitastimātरेṇa vā ata  
 116944 evānatidairghyādbhūmāvalagnagātरेṇa'kṣasūtreṇākṣamālayā sthitamupalakṣitam || 61 ||  
 116945  
 116946 kuntalavyāptamūrdhānaṃ sālīmālamivāmbujam |  
 116947 bhāsayantaṃ pradeśaṃ taṃ śārīrairdīptimaṇḍalaiḥ || 62 ||  
 116948  
 116949 kuṇḍalābhaṣitamukhaṃ navamarkamivoditam |  
 116950 śikhāsaṃprotamandāraṃ śṛṅgasthendumivācalam || 63 ||  
 116951  
 116952 śṛṅgasthaḥ śṛṅgasamḥlagnaprāya induryasya tathāvidhamacalaṃ parvatamiva  
 116953 sthitam || 63 ||  
 116954  
 116955 kāntopaśāntavapuṣamūrjitaṃ vijitendriyam |  
 116956 himābhabhasmatilakaṃ bhūṣitālokaṣundaram || 64 ||  
 116957  
 116958 meruhemataṭilīnapūrṇendumiva cañcalam |  
 116959 tamālokyā dvijasutaṃ samuttasthau śikhidhvajaḥ || 65 ||  
 116960  
 116961 meruhemataṭīpadena tatrastho gaṅgāpravāho lakṣyate | tatra līnaḥ pratibimbitaḥ  
 116962 pūrṇendustamiva cañcalam || 65 ||  
 116963  
 116964 devaputrāgamadhiyā saṃparityaktapādukaḥ |

116965 devaputra namaskāra idamāsanamāsyatām || 66 ||  
 116966  
 116967 ityasya darśayāmāsa pāṇinā patraviṣṭaram |  
 116968 dadau ca dvijaputrasya puṣpamuṣṭim karotkare || 67 ||  
 116969  
 116970 patranirmitaṃ viṣṭaramāsanam | karotkare karatale || 67 ||  
 116971  
 116972 candraḥ kumudakhaṇḍasya prāleyamiva pallave |  
 116973 he rājarṣe namastubhyamiti dvijasuto'vadat || 68 ||  
 116974  
 116975 kumudakhaṇḍasya pallave prāleyaṃ himakaṇajālamiva || 68 ||  
 116976  
 116977 gṛhītvā kusumānyasmādviveśa patraviṣṭare |  
 116978  
 116979 śikhidhvaja uvāca |  
 116980  
 116981 devaputra mahābhāga kuta āgamaṇaṃ kṛtam |  
 116982 divasaḥ saphalo manye yattvāmadyāsmi dṛṣṭavān || 69 ||  
 116983  
 116984 yadyasmāttvāmadyāsmindivase dṛṣṭavānasmi || 69 ||  
 116985  
 116986 idamarghyamidaṃ pādyam puṣpāṇīmāni mānada |  
 116987 imā pragrathitā mālā gṛhyantāṃ bhadramastu te || 70 ||  
 116988  
 116989 śrīvasiṣṭha uvāca |  
 116990  
 116991 ityuktvā pādyamarghyaṃ ca mālā puṣpāṇi cānagha |  
 116992 śikhidhvajastadiṣṭāyai dadau devyai yathākhilam || 71 ||  
 116993  
 116994 akhilam śāstrokṭamanatikramyeti yathākhilam | padārthānativṛttau  
 116995 yathārthe'vyayibhāvaḥ || 71 ||  
 116996  
 116997 cūḍālovāca |  
 116998  
 116999 subahūni paribhrānto bhūtalāyatanānyaham |  
 117000 tvattaḥ pūjā yathā prāptā mayeyaṃ na tathānyataḥ || 72 ||  
 117001  
 117002 na tathānyataḥ prāptetyanuṣajyate || 72 ||  
 117003  
 117004 peśalenānurūpeṇa praśrayeṇāmunānagha |  
 117005 manye'haṃ nūnamatyantaciraṃjīvī bhaviṣyasi || 73 ||  
 117006  
 117007 praśrayeṇa vinayena | etairhi lakṣaṇairmanujāściraajīvino bhavantīti bhāvaḥ || 73 ||  
 117008  
 117009 śāntena manasodāramārādunmuktakalpanam |  
 117010 nirvāṇārthaṃ tapaḥ sādho kaccitsaṃbhṛtavānasi || 74 ||  
 117011  
 117012 ārāt dūre unmuktāḥ kalpanāḥ phalasaṃkalpā yasmin | ata evodāraṃ nirvāṇārthaṃ tapaḥ  
 117013 saṃbhṛtavān saṃcitavānasi | kacciditi iṣṭaprasne nipātaḥ || 74 ||  
 117014  
 117015 asidhārāsamaṃ saumya śāntavratamidaṃ tava |  
 117016 sphītaṃ yadrājyamutsṛjya mahāvananiṣevaṇam || 75 ||  
 117017  
 117018 śāntānāmakrodhanānāṃ yativanasthānāṃ vratabhūtamidaṃ  
 117019 mahāvananiṣevaṇamasidhārāsamaṃ krūramatyantāvadhānanirvāhyaṃ cetyarthaḥ || 75 ||  
 117020  
 117021 śikhidhvaja uvāca |  
 117022  
 117023 jānāsi bhagavansarvaṃ devastvaṃ ko'tra vismayaḥ |  
 117024 śriyaiva lokottarayā jñāyase cihnarūpayā || 76 ||  
 117025  
 117026 rājyatyāganirvāṇārthatapaścaraṇayorajñātayoḥ praśaṃsanāyogāttasya tapasā  
 117027 sarvajñatāṃ saṃbhāvayan rājā dvijasutaṃ rūpādisaṃpadā praśaṃsati##-  
 117028  
 117029 etānyaṅgāni te candrādghaṭitānīti me matiḥ |  
 117030 athavā kiṃ samālokādamṛteneva siñcasī || 77 ||  
 117031  
 117032 athavā kiṃ bahunā samyagālokādvikṣaṇāddehakāntitaścāmṛtena siñcasīva || 77 ||  
 117033

117034 asti me dayitā kāntā pāti madrājyamadya tat |  
117035 taveva tasyā dṛṣṭāni tānyaṅgāniha sundara || 78 ||  
117036  
117037 upasāntaṃ ca kāntaṃ ca vapurāpādamastakam |  
117038 śṛṅgaṃ śubhrāmbudeneva puṣpenācchādayāmunā || 79 ||  
117039  
117040 śṛṅgaṃ meruśikharam | amunā maddattamālārūpeṇa || 79 ||  
117041  
117042 niṣkalaṅkendusaṃkāśamaṅgamādityatejasā |  
117043 manye te glānimāyāti sumanaḥpatrapelavam || 80 ||  
117044  
117045 sumanasāṃ puṣpāṇāṃ patraṃ dalamiva pelavaṃ sukumāraṃ te aṅgam || 80 ||  
117046  
117047 devārcanāyopacitamidamitthaṃ sitaṃ mayā |  
117048 aṅga tvadaṅgasāṅgena tatprayātu kṛtārthatām || 81 ||  
117049  
117050 idaṃ puṣpajātamitthaṃ dṛśyamānavaicitryeṇa sitaṃ grathitam | śiṅ bandhane karmaṇi  
117051 ktaḥ | aṅgeti saṃbodhane | tattasmāddevasya tavārcanādityarthaḥ || 81 ||  
117052  
117053 jīvitaṃ yāti sāphalyaṃ svamabhyāgatapūjayā |  
117054 devādapyadhikaṃ pūjyaḥ satāmabhyāgato janaḥ || 82 ||  
117055  
117056 devārcanādapyatithipūjanamadhikamiti tadekamapi janmasāphalyahetuḥ tvatpūjanetu me  
117057 dvayamapi yugapatsaṃpannamiti sutarāṃ jīvitasāphalyamityāṃśayenāha-jīvitamiti ||  
117058 82 ||  
117059  
117060 tatkastvaṃ kasya putrastvaṃ kimāyāto'syanugrahāt |  
117061 etanme saṃśayaṃ chindhi vimalendusamānana || 83 ||  
117062  
117063 tattasmānmaddattapūjāgrahaṇadbhanantaramiti śeṣaḥ || 83 ||  
117064  
117065 brāhmaṇa uvāca |  
117066  
117067 rājanme śṛṇu vakṣyāmi yathāpṛṣṭamakhaṇḍitam |  
117068 ko nāma paripṛcchantaṃ vinītaṃ vañcayetpumān || 84 ||  
117069  
117070 puṣṭamanatikramya yathāpṛṣṭam || 84 ||  
117071  
117072 astyasmiṅjagatikośe śuddhātmā nārado muniḥ |  
117073 puṇyalakṣmyā mukhe kānte karpūratilakopamaḥ || 85 ||  
117074  
117075 puṇyalakṣmyāḥ kānte ramye mukhe surabhitaraṃ yatkarpūratilakaṃ tadupamā yasya | anena  
117076 nārado gaurāṅga iti gamyate || 85 ||  
117077  
117078 sa kadācinmunirdevo guhāyāṃ dhyānamāsthitaḥ |  
117079 tatra hemataṭe gaṅgā vahatyurutarāṅgiṇī || 86 ||  
117080  
117081 guhāyāṃ meroriti śeṣaḥ || 86 ||  
117082  
117083 merulakṣmyāṃ sphuradrūpā bhānti hāralatā yathā |  
117084 ekadā nāradamunirdhyānānte sa sarittaṭe || 87 ||  
117085  
117086 dhvanadvalayamaśrauṣīllilākakalākālāravam |  
117087 kimetadityasau kiṃcijjātaprāyakutūhalaḥ || 88 ||  
117088  
117089 dhvananti valayāni yasmiṃstathāvidhaṃ līlākakalākālāravaṃ jalakriḍākolāhaladhvanim |  
117090 saṃbhāvanāprācuryādyarthaḥ prāyaśabdo'pyadanto'sti | tadasminnannaṃ prāye  
117091 saṃjñāyāṃ prāyabhavaḥ rūpātprāyāditi pāṇinijaiminiprabhṛtibhiḥ prayogāt || 88 ||  
117092  
117093 helayālokeyannadyāmapaśyallalanāgaṇam |  
117094 rambhātilottamāprāyaṃ niryātaṃ jalalīlayā || 89 ||  
117095  
117096 niryātaṃ jalānnirgatam | jalalīlayā jalasecanādikriḍayā || 89 ||  
117097  
117098 kriḍantaṃ tyaktavasaṇaṃ deśe puruṣavarjite |  
117099 kāñcanāmbhojamukulasamaṃkāśaiḥ stanamaṇḍalaiḥ || 90 ||  
117100  
117101 parivellitamanyonyaṃ phalakāntaṃ drumam yathā |  
117102 drutahemarasāpūranirbharābhogabhāsuraiḥ || 91 ||



117103  
 117104 anyonyaṃ parivellitaṃ veṣṭitaṃ | saṃghaṭṭitamiti yāvat | drutasya hemarasasya ya  
 117105 āpūranirbharāḥ pravāhātīśayastādṛśena ābhogena kāntisaṃsthānena  
 117106 bhāsurairurubhiḥ svātmakasya kāmamandirasya stambhasaṃcayaṃ kurvantaṃ  
 117107 pareṇānvayaḥ || 91 ||  
 117108  
 117109 kurvantaṃ murubhiḥ kāmamandirastambhasaṃcayaṃ |  
 117110 nirmalikṛtācandreṇa vyāptāṃ vyomavilāsinīm || 92 ||  
 117111  
 117112 svajalanairmalyānnirmalikṛtena pratibimbacandreṇa sarvato vyāptāṃ  
 117113 vyomavilāsinīmāpagāṃ mandākinīm dehalāvaṇyarasappravāheṇa tarjayantaṃ  
 117114 nyagbhāvayantaṃ ivetyutprekṣā || 92 ||  
 117115  
 117116 lāvaṇyarasapūreṇa tarjanyantaṃ ivāpagāṃ |  
 117117 prākārairamarodyānarathacakrairmanobhavaḥ || 93 ||  
 117118  
 117119 manobhavaḥ kāmasya amarodyāne nandanavane kṛḍāyāṃ  
 117120 rathacakra bhūtairnitambataṭalakṣaṇaiḥ setubhirnīrodhādutpathe arpitaṃ gaṅgāmbu yena ||  
 117121 93 ||  
 117122  
 117123 utpathārpita gaṅgāmbu nitambataṭasetubhiḥ |  
 117124 sarvatra dṛṣṭasarvāṅgaṃ viśvarūpamiva sthitaṃ || 94 ||  
 117125  
 117126 yataḥ svacchatamatvādanyonyādarśatāṃ gataṃ ataḥ sarvataḥ pratibimbitasarvāṅgaṃ  
 117127 sarvatra dṛṣṭasarvāṅgaṃ sat sarvataḥ pāṇipādaṃ tatsarvatokṣiṣiromukhaṃ iti  
 117128 prasiddhakālātmanaḥ kalpatarorbhagavataḥ sakāśādutthitaṃ viśvarūpamiva  
 117129 sthitamityarthaḥ || 94 ||  
 117130  
 117131 pratibimbitasarvāṅgamanyonyādarśatāṃ gataṃ |  
 117132 kālakalpatarorvarṣaviṭapātpakṣapallavāt || 95 ||  
 117133  
 117134 viśvarūpaṃ darśayiturbhagavataḥ kālātmakatvaṃ ca viśvrūpabhītenārjunena ko  
 117135 bhavānugrarūpaḥ iti prṣṭena bhagavatā kālo'smi lokakṣayakṛtpravṛddho  
 117136 lokānyamāhartumiha pravṛttaḥ iti svavacanenaiva darśitaṃ | atastameva kālā tmānaṃ  
 117137 sarvakalpanāphaladātrtvātkalpatarutvena rūpayati-varṣaviṭapādityādinā | varṣāṇi  
 117138 prabhavādāyaḥ ṣaṣṭisaṃvatsarā viṭapāḥ skandhāḥ yasya | etenāyanadvayasya māsānāṃ  
 117139 ca śākhātvamarthāduktameva || 95 ||  
 117140  
 117141 vividhartulatājālāddinaśrīkalikākulāt |  
 117142 āloka puṣpara jaso jātādgaganakānane || 96 ||  
 117143  
 117144 vividhā bhinnalakṣaṇā ṛtavo latājālāni avāntaraśākhāsamūhā yasya |  
 117145 gaganamavyaktākāśastallakṣaṇe kānane nandane jātāt || 96 ||  
 117146  
 117147 sphurajjalakhagaprotātsaptābhyekālāvāḍakāt |  
 117148 stanastabakavṛndeṣu spardhayātirasānvitam || 97 ||  
 117149  
 117150 sphuradbhirjalamayacandrapariṇāmaśarīratvājjalakhagairdevaiḥ protādvvyāptāt |  
 117151 saptāpyabdhaya ekamālāvāḍakamālāvālakaṃ ḍalayorabhedādālavālaṃ yasya  
 117152 tathāvidhātkālakalpatarorviṣṇorudbhūtaṃ viśvarūpamiva sthitamiti pūrvatrānvayaḥ |  
 117153 punarlalanāgaṇameva viśīnaṣṭi-staneti | parasparastanastabakavṛndeṣu  
 117154 ambhojamukuleṣu ca saundaryasāmyadarśanaprayuktaspardhayā  
 117155 nālādudhṛtyoddhṛtyā sphālanātsaṃpūrṇaṃ dalitānyambhojamukulapallavāni yene ti  
 117156 pareṇānvayaḥ || 97 ||  
 117157  
 117158 uddhṛtyoddhṛtya saṃpūrṇadalitāmbhojapallavam |  
 117159 ālōlākakeśākṣitārakādima dhuvratam || 98 ||  
 117160  
 117161 arthānmukhapadmeṣu ālōlā alakāścūrṇakuntalāḥ keśā dīrghakuntalā akṣitārakā  
 117162 ādipadāllālāṭikākhacita gūrutmatendranīlamaṇayaśca madhuvratā bhramarā yasmin || 98 ||  
 117163  
 117164 amṛtāpadvighātāya kośasaṃcayakāribhiḥ |  
 117165 duṣprāpe bhūtasamghānāṃ vikasatkanakāmbuje || 99 ||  
 117166  
 117167 punaḥ kidṛśaṃ lalanāgaṇaṃ tadāha-amṛtetyādinā |  
 117168 amṛtakalākośasaṃgrahakāribhiḥ surairdevairamṛtasya  
 117169 rāhugaruḍādyapahartṛprayuktānāmāpadāṃ vighātāya gupte ekāntabhūte  
 117170 merorguhāntare ekatropasaṃhṛtaṃ candrabimbakalāpūramiva sthitaṃ | tatra gupte iti  
 117171 yaduktaṃ tadupapattaye viśīnaṣṭi-duṣprāpe iti | anyāni viśeṣaṇāni

117172 amṛtanidhānayogyasthānatāpradarśanārthāni || 99 ||  
117173  
117174 padminipallavācchanne gupte merorguhāntare |  
117175 śītale svardhunītīre toyonmṛṣṭamale suraiḥ || 100 ||  
117176  
117177 candrabimbakalāpūramekatraivopasaṃhṛtam |  
117178 straiṇamālokyā tatkāntaṃ sahasaiva mano muneḥ || 101 ||  
117179  
117180 idṛśaṃ kāntaṃ straiṇaṃ strīsamūhamālokyā munermanastadanantaramānanditaṃ  
117181 pramattaṃ sat na āśrito vivekāṃśo yena tathāvidhaṃ babhūveti pareṇānvayaḥ || 101 ||  
117182  
117183 anāśritavivekāṃśaṃ babhūvānanditaṃ sphurat |  
117184 ānandavalite citte kṣubdhe prāṇānile sthite || 102 ||  
117185  
117186 babhūva tasya hr̥ṣṭasya madanaskhalitaṃ tadā |  
117187 phalaṃ rasāpūrṇamiva gr̥ṣmānta iva toyadaḥ || 103 ||  
117188  
117189 citte vikārātsarvāṅge prāṇakṣobhastena sarvāṅgasārasya retasaḥ skhalanaṃ  
117190 vṛttamityāha-babhūveti | tatra dṛṣṭāntānāha-phalamityādinā || 103 ||  
117191  
117192 pratyagrapādapaśchinnaḥ |  
117193 avāśyāyakaṇaspaṇḍī śaśāṅka iva vā muniḥ || 104 ||  
117194  
117195 chinnaṃ kṣataṃ latāvṛntaṃ śākhāmūlasthānaṃ yasya tathāvidhaḥ pratyagrastaruṇaḥ  
117196 pādapo vaṭādiriva | uttamaeti rājasambodhanam || 104 ||  
117197  
117198 bisam dvidhāpātamaiva galatsāraraśo'bhavat |  
117199  
117200 śikhidhvaja uvāca |  
117201  
117202 tādṛśo'pi bahujñopi jīvanmukto'pyasau muniḥ || 105 ||  
117203  
117204 dvidhāpātaṃ sadyodvidhākhāṇḍitaṃ bisam mṛṇālamiva vā galan sārabhūto rasaḥ  
117205 śukraṃ yasya | rājaprasānaḥ spaṣṭaḥ || 105 ||  
117206  
117207 niriccho'pi nirāgopi na kiṃcidupamo'pyalam |  
117208 sabāhyābhyanantaraṃ nityamākāśaviśadopi ca || 106 ||  
117209  
117210 nārādopi kathaṃ brahman madanaskhalito'bhavat |  
117211  
117212 cūḍālovāca |  
117213  
117214 sarvasyā eva rājarṣe bhūtajāterjagattraye || 107 ||  
117215  
117216 tattvajñānāmapī prabalataraprārabdheṇa  
117217 vivekāṃśanirodhātkadāciddehadharmānuvartanamastyevetyuttaramāha-sarvasyā  
117218 evetyādinā || 107 ||  
117219  
117220 devāderapi dehoyaṃ dvayātmaiva svabhāvataḥ |  
117221 ajñamastvatha tajjñāṃ vā yāvatsvāntaṃ śarīrakam || 108 ||  
117222  
117223 yāvatsvāntaṃ svanāśaparyantaṃ || 108 ||  
117224  
117225 sarvameva jagatyaṅga sukhaduḥkhamayaṃ smṛtam |  
117226 tr̥ptyādinā padārthena kenacidvardhate sukham || 109 ||  
117227  
117228 sukhaduḥkhamayatvameva dṛṣṭāntairdarśayati-tr̥ptyādineti || 109 ||  
117229  
117230 āloka iva dīpena mahāmbudhirivendunā |  
117231 kṣudhādinā padārthena duḥkhaṃ kenacideva hi || 110 ||  
117232  
117233 duḥkhaṃ vardhata ityanukṛṣyate || 110 ||  
117234  
117235 tamo meghapaṭeneva svabhāvo hyatra kāraṇam |  
117236 svarūpe nirmale satye nimeṣamapi vismṛte || 111 ||  
117237  
117238 yathā meghalakṣaṇena paṭena upacitena niśi tamo vardhate tadvat | yatra tattvajñānāmapī  
117239 kṣaṇaṃ svarūpavismaraṇe idṛśānarthāstatrājñānāṃ kiṃ vācyamityāśayenāha##-  
117240

117241 dṛśyamullāsamāpnoti prāvṛṣīva prayodharaḥ |  
 117242 anāratānusaṃdhānādapyunmeṣamavismṛte || 112 ||  
 117243  
 117244 ata eva sadaiva dṛśyānullāsāya sadaiva samādhinā svarūpāvismaraṇaśīlena  
 117245 bhāvyaṃityāśayenāha-anārateti | unmeṣo nimeṣadvayāntarālakālastāvanmātramapi  
 117246 || 112 ||  
 117247  
 117248 svarūpe nollasatyeṣa citte dṛśyapiśācakaḥ |  
 117249 yathā tamaḥprakāśābhyāmahorātrau sthitiṃ gatau || 113 ||  
 117250  
 117251 tathaiva sukhaduḥkhābhyāṃ śarīraṃ sthitimāgatam |  
 117252 evaṃ hi sukhaduḥkhe dve janmakāraṇadarśanāt || 114 ||  
 117253  
 117254 evaṃ jñājñayoḥ prārabdhapalabhogasāmyepi rañjanārañjanakṛto viśeṣo'styeveti  
 117255 dṛṣṭāntābhyāmupapādayati-evamityādinā | janmakāraṇasya dehādyātmabhāvasya  
 117256 darśanāt || 114 ||  
 117257  
 117258 ajñasya gāḍhatām yāte paṭe kuṅkumavaddṛḍham |  
 117259 tajjñasya tvaṅga lagato manāgapi na tadvaśāt || 115 ||  
 117260  
 117261 tajjñasya tu tadvaśāttattvajñānavaśāt | manāgapi na lagataḥ || 115 ||  
 117262  
 117263 yathā śubhāśubhau rāgādinākrāntatarau maṇeḥ |  
 117264 puraḥsthavastubhāvena rañjanāṃ sphaṭiko yathā || 116 ||  
 117265  
 117266 yathā maṇeḥ sphaṭikasyāntaḥ rāgeṇa tādātmyānurañjanena |  
 117267 ādipadāttatprayuktendranīlapadmarāgādyadhyāsenā ākrāntatarau atīśayena  
 117268 saṃkrāntāvapi śubhāśubhau kuṅkumanīlyādivarṇau paṭasyeva rāgeṇa rañjanayā  
 117269 ādipadācchuddhyaśuddhyādinā ca yathā maṇerna lagatastadvadityarthaḥ | idānīm  
 117270 sphaṭikādapi tasya svacchataratvādviśeṣamāha-puraḥstheti | sphaṭikaḥ  
 117271 puraḥsthajapākusumādivastubhāvena tātkālikīm rañjanāmapi yāyāt | tajjñastu tāmapi  
 117272 naitītyarthaḥ || 116 ||  
 117273  
 117274 tajjñastathā naiti bodhājīvanmuktamatirmuniḥ |  
 117275 vastunaḥ śleṣamātreṇa ghanarañjītameti dhīḥ || 117 ||  
 117276  
 117277 ajñasya gāḍhatām yāte iti yaduktaṃ tadvivṛṇoti-vastuna ityādinā | ghaṇaṃ  
 117278 rañjītaṃ rañjanam | dhīḥ ajñasyeti śeṣaḥ || 117 ||  
 117279  
 117280 gate'pi vastuni dṛḍhaṃ buddhīratparitāpitā [] |  
 117281 gate'pi kuṅkume vastraṃ tadīyamanurañjanam || 118 ||  
 117282  
 117283 tatkutastatrāha-gate'pīti | yadyasmāddhetoḥ paritāpitā bhavatītyarthaḥ || 118 ||  
 117284  
 117285 na jahāti yathā mūḍhastathā viśayarañjanam |  
 117286 anenaiva krameṇaitau bandhamokṣau vyavasthitau || 119 ||  
 117287  
 117288 viśayarañjanaṃ na jahāti | tathā ca buddhau viśayarañjanavāsanopacaya eva  
 117289 bandhastatkṣaya eva mokṣa iti phalitamityāha-aneneti || 119 ||  
 117290  
 117291 bhāvanātānavam mokṣo bandho hi dṛḍhabhāvanā |  
 117292  
 117293 śikhidhvaja uvāca |  
 117294  
 117295 svotpattikāraṇaprāptau kathaṃ duḥkhaṃ sukhaṃ ca vā || 120 ||  
 117296  
 117297 dūrasthānāṃ putrarājyādinām | apipadātsaṃnihitānām  
 117298 calābhanāśādisvotpattikāraṇaprāptau tadabhimāninaḥ sukhaṃ duḥkhaṃ ca kena krameṇa  
 117299 jāyate tadvadeti rājā pṛcchati-svotpattīti || 120 ||  
 117300  
 117301 abhyudetīti vada me dūrasthānāmapi prabho |  
 117302 atyudāramativācchaṃ bahvarthaṃ vacanaṃ tava || 121 ||  
 117303  
 117304 śrotaṃ tṛptiṃ na gacchāmi mayūro'bhraraveṣviva |  
 117305  
 117306 cūḍālovāca |  
 117307  
 117308 svotpattikāraṇaṃ hṛdyaṃ labdhvā kāyākṣipāṇibhiḥ || 122 |  
 117309

117310 tatrādaṁ sukhotpattiprakāraṁ varṇayati-sveti | saṁnihitaviṣaye  
 117311 kāyākṣipāṇibhirdūrasthaviṣaye śabdānumānādinā ca labdhvā upalabhya || 122 |  
 117312  
 117313 sukhasaṁvidiyaṁ bālā nūnamullasati svataḥ |  
 117314 hṛdgatā kṣobhamāyātā jīvaṁ kuṇḍalinīgataṁ || 123 ||  
 117315  
 117316 aparicchinnaśvatattvānabhiḥjñatvādbalā iyaṁ hṛdgatā buddhisthā  
 117317 ātmasukhasaṁvidibuddheḥ kṣobhāt kṣobhāyātā satī prāgvarṇitarītyā  
 117318 kuṇḍalinīmukhaprabhāvaprānavidhāyakatvāt kuṇḍalinīgataṁ jīvaṁ bhoktāraṁ prati  
 117319 svataḥ pratyagātmatattvātvevāgnivisphuliṅgavadullasati āvirbhavati |  
 117320 etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti iti śruteriti bhāvaḥ || 123 ||  
 117321  
 117322 jīvasya niyatā nāḍyaḥ pṛthagdehe sthitiṁ gatāḥ |  
 117323 prāṇāvapūritā nāḍīrjīva ākrāmati sphuran || 124 ||  
 117324  
 117325 hṛtsthasya bhokturnayanarasanaśrotrādipratiniyatabhogasthānāgamane  
 117326 mārgabhedamāha-jīvasyeti || 124 ||  
 117327  
 117328 saṁsparśaikaprabuddhātmā [pravāhātmā iti pāṭhaṣṭikānugūṇaḥ ||] raso  
 117329 drumalatā iva |  
 117330 sukhaprabodhasaṁcāre duḥkhabodhāgame tathā || 125 ||  
 117331  
 117332 tattadviṣayasasaṁsparśena tadekāgrapravāhātmā sanniti pūrvatrānvayaḥ | jīvasya  
 117333 nāḍidvārā sarvadehapraveśe dṛṣṭāntamāha-rasa iti | yathā mūle sikto raso jālaṁ  
 117334 nāḍidvārā drumalatāḥ sarvapradeśeṣvanupraviśati tadvadityarthaḥ || 125 ||  
 117335  
 117336 jīvasya niyatā nāḍyaḥ pṛthagdehasthitiṁ gatāḥ |  
 117337 sukhinaḥ prasphuratyeṣā dhīratāsu na duḥkhinaḥ || 126 ||  
 117338  
 117339 pṛthanniyatā naikarūpā ityārthaḥ | kuta etajjñānaṁ tatrāha-sukhina iti | sukhinaḥ  
 117340 sukhānubhave pravṛttasya jīvasya dhīratā svasthatā prasphurati na tu duḥkhino  
 117341 duḥkhānubhave pravṛttasya | sa hi asvasthaṁ taralaṁ  
 117342 daṁdahyamānamivātmānamanubhavatītyatastasya  
 117343 pittosmādisaṁtāpakarasapūrṇastaralāśca nāḍīmārgo'numīyate ityārthaḥ || 126 ||  
 117344  
 117345 ye hi mārgāḥ suveśasya kuveśasya na te śubhāḥ |  
 117346 yāvatpramāṇaṁ jīvo'yaṁ saṁsāmyatyaparispuran || 127 ||  
 117347  
 117348 ata eva loke'pi suveśasya bhoge pravṛttasya rājādeḥ saṁmrṣṭāḥ  
 117349 karpūracandanodakasiktāḥ kīrṇakusumā dhūpakastūryādisurabhiṇo mārgāḥ prasiddhāḥ  
 117350 kuveśasya nīcasya tu tadviparītā ityāha-ye hīti | evaṁ cāyaṁ jīvo yāvatkālaṁ  
 117351 taralataranāḍīmārgānanupraveśena aparispuran svayaṁ taralatāsūnyo bhavati tāvadasya  
 117352 na duḥkhaprasaktiḥ | tadāsyā śrakcandanādyākāravṛttyālapaṁ  
 117353 svātmasukhkaṁabhivyaḍyate | brahmākāravṛttyā tu pūrṇamityavāntaravailakṣaṇyepi  
 117354 vikṣepābhāvātsaṁsāmyatyeveti svagryāvasthamenaṁ tāvatkālaṁ muktamevāvehi |  
 117355 āvirbhūtasukhā svasataiva muktiriti tallakṣaṇasattvāditi bhāvaḥ || 127 ||  
 117356  
 117357 tāvatpramāṇamevainaṁ muktaṁ muktamavehi vai |  
 117358 yāvatpramāṇamadhikaṁ sphurati kṣubdhamārutam || 128 ||  
 117359  
 117360 tāvatpramāṇamevainaṁ baddhaṁ baddhamavehi me |  
 117361 sukhaduḥkhalāspando bandho jīvasya netaraḥ || 129 ||  
 117362  
 117363 tarhi viṣayasukhānubhavaḥkāle kṛto jīvasya na muktatānubhavastatrā-sukheti |  
 117364 duḥkhagrahaṇaṁ dṛṣṭāntārthaṁ | duḥkhasyaiva viṣayasukhasyāpi kalanaṁ  
 117365 kalānubhavastadārthaṁ rāgādyāścittasya bahiḥspando yaśca sukhavicchittau  
 117366 taralībhāvastadupāyārjanāyānarthasahasre spandaḥ sa eva jīvasya bandho na tvitarāḥ  
 117367 sukhaviśrāntyaṁśo'pīti kṣaṇamātramapi sukhaviśrāntyā tadabhāve mokṣaḥ syādeveti  
 117368 saṁsaraṇāsaṁsaraṇābhyaṁ bandhamokṣayordvedhā vyavasthitirmayokteti pareṇānvayaḥ  
 117369 || 129 ||  
 117370  
 117371 tadabhāve hi mokṣaḥ syāditi dvedhā vyavasthitiḥ |  
 117372 sukhaduḥkhadaśe yāvadānīte nendriyaiḥ śaṭhaiḥ || 130 ||  
 117373  
 117374 uktamevārthaṁ prapañcayati-sukhaduḥkhetīyādinā || 130 ||  
 117375  
 117376 tāvatsukhasamaḥ saumyo jīvastīṣṭhati śāntavat |  
 117377 sukhāmālokyā vā duḥkhamakṣātītaścaladvapuḥ || 131 ||  
 117378

117379 akṣātita indriyāgamaḥ svaprakāśa itī yāvat || 131 ||  
117380  
117381 samullasati jīvo'ntardṛṣṭvendumiva toyadhiḥ |  
117382 jīvaḥ kṣubhyati dṛṣṭena saṃvidāṅga sukhādinā || 132 ||  
117383  
117384 dṛṣṭena sukhādinā sukhātatsādhanviṣayatadupāyadhanādinā tadrāgasamvidā kṣubhyati  
117385 | angeti saṃbodhane || 132 ||  
117386  
117387 āmiṣeṇeva mārjāro maurkhyamevātra kāraṇam |  
117388 śuddhena bodhyabodhena svātmajñānamayātmanā || 133 ||  
117389  
117390 maurkhyam niratīṣāyānandasvatattvājñānamevātra kṣobhe kāraṇam | kena tarhi  
117391 tannivṛttyā viśrāntistadāha-śuddhenetyādinā | bodhyo'vaśyaboddhavyaḥ svātmā  
117392 tadbodhena || 133 ||  
117393  
117394 sukhaduḥkhādi nāstīti tenāsau yāti saumyatām |  
117395 na tatsukhādi no tanme mudhā cāyamahaṃ sthitaḥ || 134 ||  
117396  
117397 saumyatām viśrāntim || 134 ||  
117398  
117399 iti jīvaḥ prabuddho hi nirvāṇam yāti sāmyati |  
117400 sukhādyavastvatadrūpamityantarbodhasamvidā || 135 ||  
117401  
117402 na tadunmukhatām yāti jīvaḥ sāmyati kevalam |  
117403 sarvameva cidākāśam brahmeti ghananiścaye || 136 ||  
117404  
117405 sthitiṃ yāte śamaṃ yāti jīvo niḥsnehadīpavat |  
117406 dīpavacchamamāyāti sukhādisnehasamkṣaye || 137 ||  
117407  
117408 sukhādiṣu sneho rāgastatsamkṣaye || 137 ||  
117409  
117410 sarvamevamiti jñānājīvo'dvitvavibhāvanāt |  
117411 sarvamākāśameveti buddhvā kṣobham na gacchati || 138 ||  
117412  
117413 sarvaṃ jagat evaṃ cinmātrameveti jñānāt | advitvamaikyam tadvibhāvanāt | ākāśam  
117414 śūnyam || 138 ||  
117415  
117416 jīvasyānena śūnyasya kaḥ kila kṣobhavibhramah |  
117417 jīvenedṛgvidhenaiva yathā prathamāṣṭāṅgataḥ || 139 ||  
117418  
117419 anena brahmaikyavibhāvanena hetunā prthaktāśūnyasya bandhaśūnyasya vā | katham  
117420 tarhyasya kṣobhavibhrama āgatastatrāha-jīveneti | idṛgvidhena kalpitenaiḥ ādyajīvena  
117421 hiraṇyagarbheṇa eva sarvajīvātmanāḥ saṃsāriṣyāmyevaṃ svatattvabodhādahaṃ  
117422 krameṇa mukto bhaviṣyāmīti svakalpanayaiva bandhamokṣamārgau kalpayitvā sa  
117423 evānuvartyata ityārthaḥ || 139 ||  
117424  
117425 svayaṃ saṃvidito mārgastenaivādyāpi gacchati |  
117426  
117427 śikhidhvaja uvāca |  
117428  
117429 sukhasaṃcārayogyāsu jīve sarati nādiṣu || 140 ||  
117430  
117431 praśnaḥ spaṣṭaḥ || 140 ||  
117432  
117433 devaputra bhavatyeva tadvīryacyavanaṃ katham |  
117434  
117435 cūḍālovāca |  
117436  
117437 jīvaḥ kṣobhayati kṣubdhaḥ prāṇādīpavanāvalim || 141 ||  
117438  
117439 strīpiṇḍadarśanādrāgavāsanodbodhena kṣubdhaḥ san || 141 ||  
117440  
117441 saṃvidā jñāmsamātreṇa senāmiva mahīpatiḥ |  
117442 vātaspendena bhedo'ntarmajjāsāraśca saṃsthiṭaḥ || 142 ||  
117443  
117444 katham kṣobhayati tatrāha-saṃvidā jñāmsamātreṇeti | pravṛttisvabhāvānām  
117445 prāṇādīnāmadhiṣṭhātryā jīvasaṃvidāḥ āṅkuritarāgādivṛttyanurodha  
117446 evābhyanujñārūpā ājñā tadaṃsamātreṇetyārthaḥ | bhedostyādyantaḥsaṃcāriṇo  
117447 vyānavātasya spandena prerāṇena sarvāṅgasamsthitō bhedontarḡataḥ sāro majjāsāraśca

117448 āśu prakṛṣṭasaugandhyamivānugataṃ rajaḥ svaṃ sūkṣmāṃśaṃ tyajati | yathā  
 117449 chinnavṛntaṃ patraphalādikam svāntargatajalāṃśamantarvātaspendena tyajati  
 117450 tadvadityarthaḥ || 142 ||  
 117451  
 117452  
 117453 tyajatyāśu prasaugandhyaṃ rajaḥ patraphalādikam |  
 117454 calitaṃ tattvado yāti garjādiva ghanādi khe || 143 ||  
 117455  
 117456 tattu tyaktaṃ rajaḥ sarvāṅgebhyaścalitaṃ sannāḍīdvārā adho mūlādhārasthānaṃ yāti |  
 117457 yathā sarvataḥ khe prasṛtaṃ jalaṃ garjayatīti garjaḥ purovātastasmānimittādekībhūya  
 117458 ghanamabhraṃ ādipadānmeḡhādyavasthaṃ bhūtvā varṣaṇonmukhaṃ  
 117459 sadhadho'sannihitadeśaṃ yāti tadvadityarthaḥ || 143 ||  
 117460  
 117461 dehanāḍīpraṇālena yāti śukraṃ bahiḥ svataḥ |  
 117462  
 117463 śikhidhvaja uvāca |  
 117464  
 117465 devaputra mahājño'si vetsy pūrvāṃ ca tatsthitim || 144 |  
 117466  
 117467 svataḥ svabhāvataḥ | devāderapi deho'yaṃ dvayātmaiva svabhāvataḥ iti yattvayoktaṃ tatra  
 117468 svabhāvaśabdārthaḥ ka iti rājā pṛcchati-devaputreti | mahāṃścāsau jñāśca  
 117469 mahājñaḥ ātmatattvavidasi | ātmajñānāt pūrvam sāmśārikapadārthasaṃsthitim ca  
 117470 tarkādikauśalyena vetsy || 144 ||  
 117471  
 117472 jñāyase vacanādeva svabhāvo hi kimucyate |  
 117473  
 117474 cūḍālovāca |  
 117475  
 117476 ādyasarge yathā sadyaḥ sphuritaṃ brahma brahmaṇi || 145 ||  
 117477  
 117478 kathamahamidṛktayā jñātastatrāha-jñāyase iti | sargādikāle sargonmukhaṃ  
 117479 brahma prāktanaprāṇikarmānusāreṇa yādṛgyādṛgdharmakaṃ yadyatpadārthātmanā  
 117480 svātmani sphuritaṃ tasya padārthasya āpralayaṃ tādṛgdharmakatvaniyatiḥ  
 117481 svabhāvaśabdārtha ityāha-ādyasarge iti || 145 ||  
 117482  
 117483 ghaṭāvaṭapaṭādyātma tathaivādyavyavasthitam |  
 117484 kākatāliyavadvāribudbudotpattināśavat |  
 117485 ghuṇākṣaravaducchūnaṃ taṃ svabhāvaṃ vidurbudhāḥ || 146 ||  
 117486  
 117487 sāmpratikaghaṭādisvabhāvavaicitryaṃ dṛṣṭasāmagrīvaicitryādapi saṃbhāvyeta |  
 117488 sargādaḥ tu tannirūpaṇāsaṃbhavātkākāgamanakṣaṇe daivāttacchirasī tālaptanamiva tena  
 117489 tasya maraṇamiva cāḍṛṣṭamātraprayuktaṃ  
 117490 bodhanāyādyasargānūdhāvanamityāśayaṃ darśayati-kāketi | samāsācca tadviśayāt  
 117491 itivārthadvayaṇiśayātsamāsāttṛtiye ivārthe cchapratyayaḥ | sāmpratike'pi  
 117492 prativastudeśakālaniyate svabhāvavaicitrye na dṛṣṭasāmagrīyattā nirūpayitum  
 117493 śakyetyāśayena dṛṣṭāntāntaramāha-vāribudbudeti | māmātrātadvādākaśmiko  
 117494 vāso'stvityāśayena dṛṣṭāntāntaramāha-ghuṇākṣaravaditi || 146 ||  
 117495  
 117496 asminsvabhāvavaśato jagati prarūḍhe dehā bhramanti parito vividhā vikārāḥ |  
 117497 prakṣiṇavāsanatayā na bhavanti kecidbhūyo bhavanti ca punastvitare ghanāsthāḥ ||  
 117498 147 ||  
 117499  
 117500 uktalakṣaṇasvabhāvavaśataḥ prarūḍhe asmin jagati vividhāvikārātmakā  
 117501 aṇḍajādicaturvidhā dehā bhramanti | teṣu kecijjñānadehāste prakṣiṇavāsanatayā bhūyo  
 117502 janmane na bhavanti | itare ajñānadehāstu bhūyo janmane bhavanti | yatāste bhogeṣveva  
 117503 ghanāsthā ityarthaḥ || 147 ||  
 117504  
 117505 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
 117506 sukhavicārayogopadeśo nāma pañcāśītitamaḥ sargaḥ || 85 ||  
 117507  
 117508 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 117509 sukhavicārayogopadeśo nāma pañcāśītitamaḥ sargaḥ || 85 ||  
 117510  
 117511 ṣaḍaśītitamaḥ sargaḥ 86  
 117512  
 117513 cūḍālovāca |  
 117514  
 117515 ātmasvabhāvavaśato jātaṃ jagadidaṃ mahat |  
 117516 sthitim vāsanayābhyetya dharmadharmavaśe sthitam || 1 ||

117517  
117518 kumbhe kumbhasyajanmātra vṛddhirbrahmasamāgamaḥ |  
117519 tadā śiṣyasya sārvajñyamityādirīha varṇyate ||  
117520  
117521 yathāvarṇitalakṣaṇaḥ svabhāvaḥ sarvavastuṣu āpralayaṃ prasiddhastathā  
117522 māyāśabalasyātmanaḥ sargādisvabhāvaḥ śrutyādiprasiddhastadvaśata ityārthaḥ |  
117523 bhogārthaṃ sṛṣṭirityeke kriḍārthamiti cāpare | devasyaiṣa svabhāvo'yamāptakāmasya  
117524 kā sprhā itibhagavadgauḍapādāḥ || 1 ||  
117525  
117526 vāsanāhrāsamāniya dharmādharmairna gṛhyate |  
117527 tato na jāyate janturiti no darśanaṃ mune || 2 ||  
117528  
117529 vāsanānāṃ hrāsaṃ jñānābhyāsenāpakṣayam | naḥ darśanamanubhava ityaśaḥ || 2 ||  
117530  
117531 śikhidhvaja uvāca |  
117532  
117533 atyudāraṃ mahārthaṃ ca vakṣi tvaṃ vadatāṃ vara |  
117534 anubhūtimupārūḍhaṃ gūḍhaṃ ca paramārthavat || 3 ||  
117535  
117536 itthamanubhavadacamatkāre kīrtite tatprakāraṃ śrotukāmo rājā tāṃ praśaṃsamānaḥ  
117537 prastutakathāśeṣaṃ saṃkṣipyā samāpayetyāha-atyudāramityādinā || 3 ||  
117538  
117539 tvadvākyavibhavenādyā śrutenānena sundara |  
117540 pītenevāmṛtenāhamantaryāto'smi śītatām || 4 ||  
117541  
117542 tatsamāsenā tāṃ tāvadātmotpattiṃ vadāsu me |  
117543 tataḥ śroṣyāmi yatnena jñānagarbhāṃ giraṃ tava || 5 ||  
117544  
117545 tena padmajaputreṇa muninā nāradena tat |  
117546 kva kṛtaṃ vīryamāryeṇa kathayādyā yathāsthitaṃ || 6 ||  
117547  
117548 kva kasmikṛtaṃ sthāpitaṃ || 6 ||  
117549  
117550 cūḍālovāca |  
117551  
117552 tato nibadhnatā tena manomattamataṅgajam |  
117553 vivekavipulālāne śuddhayā dhīvaratrayā || 7 ||  
117554  
117555 ālāne gajabandhastambhe | dhīlakṣaṇayā varatrayā carmarajjvā || 7 ||  
117556  
117557 tadvīryaṃ kalpakālāgnigalitendudravopamam |  
117558 rasānāṃ pāradādīnāṃ divyānāmanurañjanam || 8 ||  
117559  
117560 kalpakālasaṃbandhinā agninā galitasyendordrava upamā yasya |  
117561 pāradakāñcanarūpyādīnāṃ rasānāṃ saṃbhuvīryāṇāmanurañjanamanukāri  
117562 sadṛśamiti yāvat || 8 ||  
117563  
117564 muninā pārśvage kumbhe sphāṭike vilasadrucau |  
117565 adbhute vidrutākāraṃ candre candra ivārpitaṃ || 9 ||  
117566  
117567 tatra śaile bṛhatkānte sthūlaḥ pārśveṣu cābhitaḥ |  
117568 gambhīrakukṣiḥ sudṛḍhaścopalāhananakṣamaḥ || 10 ||  
117569  
117570 tatra śaile merau | pārśveṣvabhitaśca sthūlo vipulaḥ ata eva gambhīrakukṣiḥ |  
117571 upaleṣvāhananamāsphālaṇaṃ tatra kṣamaḥ | āsphālyamāno'pyasphuṭanniti sudṛḍhatve  
117572 upapattiḥ | idṛśaḥ sa kumbhastena nāradena saṃkalpajena kṣīreṇa pūrita iti  
117573 pareṇānvayaḥ || 10 ||  
117574  
117575 saṃkalpitenā kṣīreṇa sa kumbhastena pūritaḥ |  
117576 amṛtāpūrabhinnena vidhinevāmṛtārṇavaḥ || 11 ||  
117577  
117578 svasaṃkalpasṛṣṭāmṛtāpūrātmanā bhinnena vibhaktena vidhinā sraṣṭrā  
117579 araṇyaścārṇavāvīti brahmaloke śrutiprasiddho'mṛtārṇavo yathā pūritastadvadityārthaḥ  
117580 || 11 ||  
117581  
117582 tatra māsādgato vṛddhiṃ munimandāhutikramaḥ |  
117583 amṛtādbhau śubho garbha indorindurivānujaḥ || 12 ||  
117584  
117585 tatra kṣīre snehotsukaṃ munim mandam agnikāryāhutiṣu kramayati pravartayatīti

117586 munimandāhutikramaḥ amṛtābdhau indoranujaḥ pratibimbenduriva vavṛdhe || 12 ||  
117587  
117588 indum māsa ivāpūrṇaṁ kālēna suṣuve ghaṭaḥ |  
117589 garbhaṁ kamalapatrākṣaṁ prasūnamiva mādhaveḥ || 13 ||  
117590  
117591 māsah āpūrṇamindumiva || 13 ||  
117592  
117593 paripūrṇasamastāṅgaḥ kumbhādgargho viniryayau |  
117594 induḥ sūkṣmādivāmbhodheraparaḥ kṣayavarjitaḥ || 14 ||  
117595  
117596 sūkṣmādghaṭaparicchinṇādambhodheḥ kṣīrārṇavātkṣayavarjito'para induriva || 14 ||  
117597  
117598 dinaiḥ katipayaireva vṛddhimabhyājagāma saḥ |  
117599 aprameyāṅgasaundaryaḥ śuklapakṣe śaśi yathā || 15 ||  
117600  
117601 sarvasaṁskārasaṁpanne sa tasminnārado muniḥ |  
117602 bhāṇḍādbhāṇḍa ivāśeṣaṁ vidyādhanamayo'jayat || 16 ||  
117603  
117604 sarvairjātakarmādyupanayanāntaiḥ saṁskāraiḥ saṁpanne tasminputre || 16 ||  
117605  
117606 dinaiḥ katipayaireva vijñātāśeṣavāṇmayam |  
117607 cakārainam munivaraḥ pratibimbamivātmanaḥ || 17 ||  
117608  
117609 vijñātānyaśeṣāṇi vāṇmayāni vidyāsthanāni yena tathāvidham || 17 ||  
117610  
117611 tenārājata putreṇa muninā munināyakaḥ |  
117612 ratnādrau pratibimbena saṁdhyodita ivoḍurāt || 18 ||  
117613  
117614 ratnādrau sphaṭikācale | saṁdhyoditaḥ pūrṇa iti yāvat || 18 ||  
117615  
117616 athainaṁ putramādāya brahmalokaṁ sa nāradaḥ |  
117617 jagāmātha svapitaraṁ brahmāṇaṁ cābhyavādayat || 19 ||  
117618  
117619 kṛtābhivandanaṁ brahmā pautramādāya taṁ tadā |  
117620 abhivāditavedādīṁ svayamaṅke nyaveśayat || 20 ||  
117621  
117622 grahaṇadhāraṇasausthavaḥ pariṣṭānāya abhimukhaṁ vāditam vādayitvā parīkṣitam  
117623 vedādisarvavidyāsthānaṁ yasya tathāvidham prītyāṅke nyaveśayet || 20 ||  
117624  
117625 athāśīrvādamātreṇa sarvajñaṁ jñānapāragam |  
117626 pautram taṁ kumbhanāmānaṁ cakāra kamalodbhavaḥ || 21 ||  
117627  
117628 jñānāyāṁ pāraṁ paramāvadhibhūtaṁ tattvajñānaṁ tatra viśrāntaṁ cakāra || 21 ||  
117629  
117630 sādho so'hamayaṁ kumbhaḥ pautro'haṁ padmajanmanaḥ |  
117631 putro'haṁ nāradamuneḥ kumbhanāmāsmi kumbhajaḥ || 22 ||  
117632  
117633 he sādho sa kumbhaḥ ayaṁ tvatpurastho'ham | nanu strīṇāṁ paradaivatasya svabhartuḥ  
117634 samakṣaṁ dharmajñayā vaidarbhyā cūḍālayā kathamidamanṛtamucyate |  
117635 śatamaśvānṛte hanti sahasraṁ tu gavānṛte | ātmānaṁ svajanaṁ hanti puruṣaḥ  
117636 puruṣānṛte || iti hi pūrvarāmāyaṇe śrīrāmavacanam | yo'nyathā  
117637 santamātmānamanyathā pratipādayet | kiṁ tena na kṛtaṁ pāpaṁ coreṇātmāpahāriṇā iti  
117638 mahābhārata bharataṁ prati śakuntalāvacanam cetthaṁ kupyeteti cet | naiṣa doṣaḥ |  
117639 upadekṣyamāṇabrahmavidyāprarocanārthasya tadvākyasya  
117640 tātparyaviśayārthābhādenānṛtatvābhāvāt babaraḥ pravāhaṇirakāmayata | stenaṁ  
117641 mano'nṛtavādīnī vāk | grāvāṇaḥ plavante  
117642 ityādivaidikārthavādavākyavatprāmāṇyopapatteḥ | tattvajñānabalena  
117643 sārvaśāstrīyaprāptervā ahaṁ manurabhavaṁ sūryaśca ityādivāmadevokativatso'hamayaṁ  
117644 kumbha ityādyuktirnanṛtā | na ca bhartṛvañcanādoṣaḥ | karmaṇā manasā vācā sadā  
117645 bharturhitaṁ caret iti vacanādbharturvidyāviśvāsajananena paramahitasyāsyā vākyasya  
117646 vañcanātvābhāvāditi || 22 ||  
117647  
117648 nivasāmyabjajapure pitrā saha yathāsukham |  
117649 catvāraḥ suhrdo vedā mama līlāvilāsināḥ || 23 ||  
117650  
117651 mātṛśvasā me gāyatrī mama mātā sarasvatī |  
117652 brahmaloke mama gṛhaṁ pautrastatrāsmi susthitaḥ || 24 ||  
117653  
117654 sākṣānmāturabhāvātpiturmātrādaya eva svasya mātrādaya ityāśayenāha##-



117655  
117656 yathākāmamaśeṣeṇa jaganti viharāmyaham |  
117657 līlayā paripūrṇatvānna tu kāryeṇa kenacit || 25 ||  
117658  
117659 dharām patati me pādaṁ patato na mahītale |  
117660 rajaḥ sprśanti nāṅgāni glāniṁ nāyāti me vapuḥ || 26 ||  
117661  
117662 uktārthaviśvāsārthaṁ svasyām devaliṅgāni darśayati-dharāmiti | mayi dharām  
117663 patati bhūloke saṁcarati sati me pādaṁ mahītale na patataḥ || 26 ||  
117664  
117665 adyākāśapathā gacchandṛṣṭavāmstvāmahaṁ puraḥ |  
117666 iha tenāgato'smyaṅga sarvaṁ kathitavāniti || 27 ||  
117667  
117668 eṣo'hamityakhilameva yathānubhūtaṁ te varṇitaṁ nanu mayā vanavāsatajjña |  
117669 santo hi saṁkathanamāryajanottameṣu nirmāntyalaṁ subhagaṣaṁvyavahāradakṣāḥ ||  
117670 28 ||  
117671  
117672 uktimupasamharati-eṣa iti | he vanavāsatajjña vanavāsagaṇāmstatphalaṁ  
117673 cittaśuddhiṁ ca jānan ahameṣa uktaprakārajanmādimānityakhilameva tvatpṛṣṭaṁ te  
117674 yathānubhūtaṁ mayā varṇitaṁ | pādādaṁ te ityādeśaśchāndasaḥ | āryajanottameṣu  
117675 pṛcchatsu santaḥ saṁkathanam nirmānti kurvantyeva | yataste subhagaiḥ sadbhiḥ saha  
117676 praśnottarakathanasaṁvyavahāre dakṣā atastvaṁ yadyadabhīpsitaṁ tattatkāmaṁ pṛccha  
117677 ahaṁ tadvaktuṁ dakṣo'smīti bhāvaḥ || 28 ||  
117678  
117679 śrīvālmikiruvāca |  
117680  
117681 ityuktavatyatha munau divaso jagāma sāyaṁtanāya vidhaye'stamino jagāma |  
117682 snātuṁ sabhā kṛtanamaskaraṇā jagāma śyāmākṣaye ravikaraiśca sahājagāma ||  
117683 29 ||  
117684  
117685 ityārṣe śrīvāsiṣṭhamahārāmā0 vā0 de0 mo nirvāṇaprakaraṇe pū0 cūḍālopākhyāne  
117686 kumbhajananakathanaṁ nāma ṣaḍaśītitamaḥ sargaḥ || 86 ||  
117687  
117688 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
117689 kumbhajananakathanaṁ nāma ṣaḍaśītitamaḥ sargaḥ || 86 ||  
117690  
117691 aṣṭādaśo divasaḥ  
117692  
117693 saptaśītitamaḥ sargaḥ 87  
117694  
117695 śikhidhvaja uvāca |  
117696  
117697 sarge sphuradbhirmatpuṇyairmanyasāṁpreṣito bhavān |  
117698 alakṣyaiḥ saṁbhṛtairadrau bṛhadvātairivāmbudaḥ || 1 ||  
117699  
117700 kumbhapraśaṁsā rājño'tra nijaduḥkhanivedanam |  
117701 śiṣyatvamupadeśyārthe viśvāsaścopavarṇyate ||  
117702  
117703 sarge janmaparamparālakṣaṇe saṁsāre | saṁbhṛtaiḥ saṁcitairdaivādyugapatparipākena  
117704 phaladānāya sphuradbhirmatpuṇyairbhavānadrāvasmin mandarācale saṁpreṣita iti manye  
117705 saṁbhāvayāmi | bṛhadvātaiḥ purovātaiḥ || 1 ||  
117706  
117707 adya tiṣṭhāmyaham sādho dhanyānām dhuri dharmataḥ |  
117708 amṛtasyandivacasā yattvayāsmi samāgataḥ || 2 ||  
117709  
117710 tvadupadeśānmamāvaśyaṁbhāvinī kṛtārthateti sūcanāya siddhavatkṛtyāha##-  
117711  
117712 na kecana tathā bhāvāścetaḥ śītalayanti me |  
117713 rājyalābhādayo'pyete yathā sādhusamāgamaḥ || 3 ||  
117714  
117715 nirargalaraso yatra sāmānyena vijṛmbhate |  
117716 muktarāgādīmananaṁ tatkalpanasukhāvaham || 4 ||  
117717  
117718 rājyalābhādyapekṣayā sādhusamāgame utkarṣaṁ darśayati-nirargaleti | yatra  
117719 yasminsādhusamāgame nirargalarasaḥ aparicchinno brahmānando muktarāgādīmananaṁ  
117720 yathā syāttathā sāmānyena daridrādisarvajanasādhāraṇyena vijṛmbhate |  
117721 tadrājyalābhādikaṁ tu kalpanamātreṇa tucchasukhāvaham na nirargalasukhāvaham  
117722 sādharāṇaṁ cetyarthaḥ || 4 ||  
117723

117724 śrīvasiṣṭha uvāca |  
 117725  
 117726 evaṃvādinī saivāśya vākyamākṣīpya bhūpateḥ |  
 117727 bhūyaḥ provāca cūḍālā munidārakarūpiṇī || 5 ||  
 117728  
 117729 ākṣīpya nirudhya | vivakṣitārthasamāpteḥ pūrvameveti yāvat || 5 ||  
 117730  
 117731 cūḍālovāca |  
 117732  
 117733 āstāmeṣā kathā tāvatsarvaṃ te varṇitaṃ mayā |  
 117734 tvaṃ me kathaya he sādho kastvamadrau karoṣi kim || 6 ||  
 117735  
 117736 eṣā matpraśamsākathā āstām | sarvaṃ tvatprṣṭamiti śeṣaḥ || 6 ||  
 117737  
 117738 kiyatparyavasāneyaṃ bhavato vanavāsītā |  
 117739 satyaṃ kāryaṃ ca no'satyaṃ vaktuṃ jānanti tāpasāḥ || 7 ||  
 117740  
 117741 kiyānkālaḥ paryavasānabhavadhīryasyāḥ sā kiyatparyavasānā | kāryaṃ  
 117742 vanavāsasādhyāṃ prajayānaṃ ca satyaṃ vada na pracchādaya | yatastāpasāstvadṛṣā  
 117743 asatyaṃ vaktuṃ na jānanti na jānanti || 7 ||  
 117744  
 117745 śikhidhvaja uvāca |  
 117746  
 117747 devaputro'si jānāsi sarvameva yathasthitam |  
 117748 lokavṛttāntatajjño'si kimanyatkathayāmyaham || 8 ||  
 117749  
 117750 saṃsārabhayabhītatvānnivasāmi vanāntare |  
 117751 jānatopi hi māmārya kathayāmyeva te manāk || 9 ||  
 117752  
 117753 manāk īṣat | saṃkṣepeṇetyarthaḥ || 9 ||  
 117754  
 117755 śikhidhvajo'haṃ bhūpālastyaktvā rājyamihāsthitaḥ |  
 117756 bhṛṣaṃ bhītosmi tattvajña saṃsṛtau janmanaḥ punaḥ || 10 ||  
 117757  
 117758 āsthitastapa iti śeṣaḥ | he tattvajña punarjanmano bhītaḥ || 10 ||  
 117759  
 117760 sukhaṃ punaḥ punarduḥkhaṃ punarmaraṇajanmanī |  
 117761 bhavatastena tapye'haṃ tattvajña vanavīthiṣu || 11 ||  
 117762  
 117763 bhavataḥ jāyete | tapye saṃtapto'smi tapaścarāmi ca || 11 ||  
 117764  
 117765 bhramannapi diganteṣu carannapi paramtapaḥ |  
 117766 nāsādayāmi viśrāntimekāṃ nidhimivādhanāḥ || 12 ||  
 117767  
 117768 ayatno'pyaphalo'pyeko hyapūrṇo'pyastasaṃgatiḥ |  
 117769 śuśyāmyatra vane sādho ghuṇakṣuṇṇa iva drumāḥ || 13 ||  
 117770  
 117771 ayatnaḥ kuṇṭhitaprayatnaḥ | aphalaḥ aprāptaphalaḥ | eko'sahāyaḥ | astā  
 117772 rājyakālaprasiddhā sādhusaṃgatirīlatādisaṃgatisca yena | ghuṇaiḥ kṣāṭhakītaiḥ  
 117773 kṣuṇṇaḥ kṣataḥ || 13 ||  
 117774  
 117775 imāmakhaṇḍitāṃ samyak kriyāṃ saṃpādayannapi |  
 117776 duḥkhādgcchāmi duḥkhaughamamṛtaṃ me viṣaṃ sthitam || 14 ||  
 117777  
 117778 imāmupavāsadevātithipūjādirūpām | akhaṇḍitāṃ niyatakālāvacchinnām | vidyāṃ  
 117779 cāvidyāṃ ca yastadvedobhayaṃ saha | avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamāśnute  
 117780 ityādiśruteramṛtaṃ amṛtatvaheturiti viśrāntaye pariḡhītamapi  
 117781 karmasamuccitamupāsanaṃ me viśrāntyajananaḍviṣamiva sthitam tatkaśya hetostadvadti  
 117782 bhāvaḥ || 14 ||  
 117783  
 117784 cūḍālovāca |  
 117785  
 117786 pitāmahamaḥ pūrvam kadācitprṣṭavānidam |  
 117787 yatkriyājñānayorekaṃ śreyastadbrūhi me prabho || 15 ||  
 117788  
 117789 karmasamuccitopāsanaṃmuktiriti rājño bhramo yāvanna nivāryate  
 117790 tāvadayamupadiṣṭamapyātmatattvaṃ na pratipatsyata iti tannivāraṇāya svasya  
 117791 pitāmahopadiṣṭaṃ kramaṃ śrāvayati-pitāmahamiti | kriyājñānayormadhye yadekaṃ  
 117792 muktikāraṇaṃ tadbrūhityarthaḥ || 15 ||

117793  
 117794 brahmovāca |  
 117795  
 117796 jñānaṃ hi paramaṃ śreyaḥ kaivalyaṃ tena vettyalam |  
 117797 kālātivāhanāyaiva vinodāyoditā kriyā || 16 ||  
 117798  
 117799 vetti pratyakṣamanubhavati | kriyā tu svargādibhogavinodāya pravṛttāpi tasya  
 117800 phalgutvādapuruṣārthatayā anarthānupārjanenāyuhkālāpanodanāyaiva śrutyā uditā  
 117801 uktetyarthaḥ | tathā ca śrutiḥ kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ | evaṃ tvayi  
 117802 nānyatheto'sti na karma lipyate nare iti || 16 ||  
 117803  
 117804 alabdhajñānadṛṣṭināṃ kriyā putraparāyaṇam |  
 117805 yasya nāstyambaram paṭṭaṃ kambalaṃ kiṃ tyajatyasau || 17 ||  
 117806  
 117807 ata eveyaṃ śrutiḥ vidyāṃ cāvidyāṃ ceti śrutiśca jñānādhikāriviśayā | tatra  
 117808 mṛtyutaraṇaṃ svābhāvikaduṣṣeṣṭāvyāvṛttiramṛtatvaṃ  
 117809 cāpekṣikamabhipretamityāśayenāha-alabdheti | pautrasyāpyapatyativātputretyuktiḥ ||  
 117810 17 ||  
 117811  
 117812 vāsanāmātrasāratvādajñasya saphalāḥ kriyāḥ |  
 117813 sarvā evāphalā jñasya vāsanāmātrasaṃkṣayāt || 18 ||  
 117814  
 117815 nanu jñāninopi svavarṇāśramocitakarmakurvāṇa dṛśyante  
 117816 tat kathamalabdhajñānadṛṣṭināmeva kriyāśaraṇaṃ tatrāha-vāsaneti |  
 117817 śraddhadhāno rāgī vā vihitaniṣiddhakarmaphalaṃ bhuṅkte | na ca  
 117818 kartṛtvabhoktṛtvavāsanānāśe śraddhā sṛṣṭo vā saṃbhavatīti bhāvaḥ |  
 117819 mātraśabdaḥ kārtsnyaparaḥ || 18 ||  
 117820  
 117821 sarvā hi vāsanābhāve prayāntyaphalatāṃ kriyāḥ |  
 117822 aśubhāḥ phalavantyopi sekābhāve latā iva || 19 ||  
 117823  
 117824 kimaśubhā api kriyāstathaiva | omityāha-sarvā hīti | phalavantyo'pīti |  
 117825 yatrārabdhaphalā api kriyā bādhitānuvṛttimātreṇa saphalaśuṣkalatāprāyā bhavanti  
 117826 tatrānārabdhaphalā naśyantīti kiṃ vācyam | taravo yatra dahyante tṛṇānāṃ tatra kā  
 117827 kathā iti nyāyādīti bhāvaḥ || 19 ||  
 117828  
 117829 ṛtvantare yathā yāti vilayaṃ pūrvamārtavam |  
 117830 tathaiva vāsanānāśe nāsameti kriyāphalam || 20 ||  
 117831  
 117832 ṛtvantare grīṣmaśaradādau | pūrvamārtavamṛtulingaṃ nīhārajaladharādi || 20 ||  
 117833  
 117834 na svabhāvena phalati yathā śaralatā phalam |  
 117835 kriyā nirvāsanā putra phalaṃ phalati no tathā || 21 ||  
 117836  
 117837 nirvāsanāpi kriyā kuto na phalatīti cetkāśalatāvatsvabhāvādevetyāha-neti || 21 ||  
 117838  
 117839 sayakṣavāsano bālo yakṣaṃ paśyati nānyathā |  
 117840 saduḥkhavāsano mūḍho duḥkhaṃ paśyati nānyathā || 22 ||  
 117841  
 117842 sukhaduḥkhabhogayogyo'hamiti vāsanaiva vā tattadudbhavabījaṃ yakṣabhrāntiphale  
 117843 bālayakṣavāsanāvadityāśayenāha-sayakṣeti || 22 ||  
 117844  
 117845 ākārabhāsurāpyuccairna dadāti phalaṃ kriyā |  
 117846 śubhāśubhā vā tajjñasya phullā śaralatā yathā || 23 ||  
 117847  
 117848 vāsanā ceha nāstyeva sāhaṃkārādirūpiṇī |  
 117849 asatyaivoditā maurkhyānmarubhūmāvivāmbudhiḥ || 24 ||  
 117850  
 117851 nanu ajñadaśāyāmarthakriyāsamarthatvātsatyāyā vāsanāyāḥ kathaṃ jñānena  
 117852 bādhatatrāha-vāsaneti | iha ajñadaśāyāmapī || 24 ||  
 117853  
 117854 yasya maurkhyāṃ kṣayaṃ yātaṃ sarvaṃ brahmeti bhāvanāt |  
 117855 nodeti vāsanā tasya prājñasyevāmbudhirmarau || 25 ||  
 117856  
 117857 prāktanavāsanānāśe'pi jñānodayottaramutpannayā tayā kriyā phalatu tatrāha##-  
 117858  
 117859 vāsanāmātrasaṃtyāgājjarāmarāṇavarjitaṃ |  
 117860 padaṃ bhavati jīvo'ntarbhūyo janmavivarjitaṃ || 26 ||  
 117861

117862 padaṃ paramapuruṣārthavastu || 26 ||  
 117863  
 117864 savāsanam mano jñeyam jñānam nirvāsanam manaḥ |  
 117865 jñānena jñeyamabhyetya punarjīvo na jāyate || 27 ||  
 117866  
 117867 pitāmahoktimupasamharati-jñāneneti || 27 ||  
 117868  
 117869 cūḍālovāca |  
 117870  
 117871 jñānameva paraṃ śreya iti brahmādayo'pi te |  
 117872 prāhurmahānto rājarṣe tvaṃ kimajñānavānsthitaḥ || 28 ||  
 117873  
 117874 ajñānavān jñānam vihāya tapa eva mokṣaheturiti niścitya kiṃ sthita ityārthaḥ || 28 ||  
 117875  
 117876 itaḥ kamaṇḍalurito daṇḍakāśṭhamito bṛsī |  
 117877 ityanarthavilāse'sminramase kiṃ mahīpate || 29 ||  
 117878  
 117879 vivekahīnasya bahirmukhasya daṇḍakamaṇḍalvādyalpamapi mamatādiviśayatayā  
 117880 anarthāyālamityāśayenāha-ita iti || 29 ||  
 117881  
 117882 ko'haṃ kathamidaṃ jātaṃ kathaṃ sāmyati ceti bhoḥ |  
 117883 rājannāvekṣase kasmātkimajña iva tiṣṭhasi || 30 ||  
 117884  
 117885 yadi tapo'pyanartho heyastarhi ka upādeyastamāha-ko'hamiti | nāvekṣase na vicārayasi ||  
 117886 30 ||  
 117887  
 117888 kathaṃ bandhaḥ kathaṃ mokṣa iti praśnānudāharan |  
 117889 pārāvāraavidāṃ pādānkasmādrājanna sevase || 31 ||  
 117890  
 117891 vicāra iva gurvabhigamanasevanaparipraśnādayo'pyupādeyā iti darśayati-kathamiti |  
 117892 saṃsārasamudrasya pāraṃ paratīraṃ sanmātrarūpaḥ śodhitatatpadārthaḥ |  
 117893 avāramaparatīraṃ cinmātrarūpaḥ  
 117894 śodhitatvaṃ padārthastadakhaṇḍaikyalakṣaṇavākyaṛthavidāmityārthaḥ | athavā  
 117895 pārāvāraḥ paramānandasamudrastadvidāmityārthaḥ || 31 ||  
 117896  
 117897 duḥspandasamvidā śailakoṭare kriyayānayā |  
 117898 jīvitam kṣipayankiṃ tvaṃ śilākīṭavadāsthitaḥ || 32 ||  
 117899  
 117900 duḥspandā vratopavāsaśītoṣṇādiduḥkhadappravṛtṭyunmukhī ātmasamvidyasyāṃ  
 117901 tathāvidhayā anayā tapaḥkriyayā jīvitamāyaḥ kṣipayan || 32 ||  
 117902  
 117903 sādḥūnām samadṛṣṭīnām paripraśnena sevayā |  
 117904 saṃgamena ca sā yuktirlabhyate mucyate yayā || 33 ||  
 117905  
 117906 sā tvadabhilaṣitaviśrāntisukhapradā jñānayuktiḥ || 33 ||  
 117907  
 117908 sādḥunaiva samaṃ grāsaṃ bhuñjāno vanakoṭare |  
 117909 tiṣṭhāvaṣṭabdhaduśceṣṭo dharāvivarakīṭavat || 34 ||  
 117910  
 117911 tarhi mayedānīm kathaṃ stheyam tadāha-sādḥunaiveti | avaṣṭabdhā  
 117912 niruddhāstapaḥkleśādibahirmukhadaduśceṣṭā yena tathāvidhaḥ san sādḥunā guruṇā  
 117913 samameva grāsamāhāraṃ bhuñjānastatsevāparastadupadiṣṭārthe  
 117914 dharāvivarakīṭavanniścalastiṣṭhetyārthaḥ || 34 ||  
 117915  
 117916 śrīvasiṣṭha uvāca |  
 117917  
 117918 kāntayā devarūpiṇyā tayaivam pratibodhitaḥ |  
 117919 āsrupūrṇamukho vākyaṃ śikhidhvaja uvāca ha || 35 ||  
 117920  
 117921 śikhidhvaja uvāca |  
 117922  
 117923 aho nu bodhito'smyadya cirātsurasuta tvayā |  
 117924 maurkhyādāryasamāsaṅgaṃ muktivāhamavasam vane || 36 ||  
 117925  
 117926 aho nu me kṣayam yātaṃ manye pāpamaśeṣataḥ |  
 117927 yattvameva samāgatya saṃprabodhayasīha mām || 37 ||  
 117928  
 117929 gurustvaṃ me pitā tvaṃ me mitraṃ tvaṃ me varānana |  
 117930 śiṣyo namaskaromyadya pādaḥ tava kṛpāṃ kuru || 38 ||

117931  
 117932 yadudāratamaṃ vetsi yasmin jñāte na śocyate |  
 117933 bhavāmi nirvṛto yena tadbrahmopadiśāsu me || 39 ||  
 117934  
 117935 nirvṛtaḥ sukhaviśrāntaḥ || 39 ||  
 117936  
 117937 ghaṭajñānādayo jñāne vibhāgāḥ santyanekaśaḥ |  
 117938 jñānānāṃ paramaṃ jñānaṃ katarattārakaṃ bhavet || 40 ||  
 117939  
 117940 jñānameva paraṃ śreya iti yattvayā paramaṃ jñānaṃ tārakamuktaṃ tadeteśāṃ  
 117941 jñānānāṃ madhye kataradbhavet | kimidrśaṃ taṭasthaviśayameva  
 117942 tajjñānamutānyādṛśamiti bhāvaḥ || 40 ||  
 117943  
 117944 cūḍālovāca |  
 117945  
 117946 yadyupādeyavākya'haṃ rājarṣe tadvadāmi te |  
 117947 yathā jñānamidaṃ kiṃcinna vakṣye sthāṇukākavat || 41 ||  
 117948  
 117949 śraddhasvasomyeti śruterāśraddadhāneṣu kṛto'pyupadeśaḥ sthāṇoragre  
 117950 kākarutavadvyartho nindyaśceti prathamāṃ śraddadhāno bhavetyāha-yadīti | tattarhi  
 117951 idaṃ tvatpṛṣṭaṃ jñānaṃ yathā yādṛśaṃ tadvadāmi vakṣyāmi || 41 ||  
 117952  
 117953 anupādeyavākyaṣya vaktuḥ pṛṣṭaṣya līlayā |  
 117954 vrajantyaphalatāṃ vācastamasivākṣasaṃvidaḥ || 42 ||  
 117955  
 117956 līlayā anāsthayā pṛṣṭaṣya vakturvācaḥ | akṣasaṃvidaścakṣuḥsaṃnikarṣāḥ || 42 ||  
 117957  
 117958 śikhidhvaja uvāca |  
 117959  
 117960 yadvakṣi tadupādeyaṃ mayā vidhiriva śruteḥ |  
 117961 avicāritamevāsu satyametadvaco mama || 43 ||  
 117962  
 117963 śruteḥ svargakāmo yajetetyādividhirnirdoṣaprāmāṇyena niścitaḥ  
 117964 śiṣṭairmuktasaṃśayamupādīyate tadvadupādeyamityarthaḥ | avicāritaṃ  
 117965 prāmāṇyasaṃśayenādikalpitam || 43 ||  
 117966  
 117967 cūḍālovāca |  
 117968  
 117969 yathā bālaḥ piturvākyaṃ muktahetūpapādanam |  
 117970 ādatte hi tathaiva tvaṃ gṛhāṇaitadvaco mama || 44 ||  
 117971  
 117972 muktaṃ hetubhirupapādanam yasya tathāvidhamapi pramāṇabuddhyā yathā ādatte || 44 ||  
 117973  
 117974 śravaṇānantaraṃ buddhyā śubhamityeva bhāvayan |  
 117975 śṛṇu gītamiva tyaktvā hetvarthitvaṃ vaco mama || 45 ||  
 117976  
 117977 śubhaṃ svahitamityeva bhāvayan | karṇasukhāvahaṃ gītaṃ gānamiva prītyā śṛṇu || 45  
 117978 ||  
 117979  
 117980 svacaritasadrśaṃ tathodayantyāścirasamayena vibodhanaṃ ca buddheḥ |  
 117981 bhavabhayasutaraṃ mahāmatīnāṃ śṛṇu kathayāmi kathākramaṃ manojñaṃ ||  
 117982 46 ||  
 117983  
 117984 tatrādau dehādyabhimānatyājanāya duḥkhanidānopadarśanāya ca maṇikācopākhyānaṃ  
 117985 hastikākhyānaṃ ca śrāvayitumavatārayati-svacariteti | svasya tava caritena sadṛśaṃ  
 117986 tathā mandamatīnāmapi buddheścirasamayena vicārodayadvārā udayantya  
 117987 buddhervibodhanaṃ mahāmatīnāṃ ca sadya eva bhavabhayaṃ sutaraṃ yasmāttathāvidham |  
 117988 viśeṣaṇaparānīpātaśchāndasaḥ | idṛśaṃ kathākramaṃ kathayāmi śṛṇvityarthaḥ ||  
 117989 46 ||  
 117990  
 117991 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇa0 pū0 cū0  
 117992 śikhidhvajāvabodho nāma saptāśītitaṃ sargaḥ || 87 ||  
 117993  
 117994 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 117995 śikhidhvajāvabodho nāma saptāśītitaṃ sargaḥ || 87 ||  
 117996  
 117997  
 117998 aṣṭāśītitaṃ sargaḥ 88  
 117999

118000 cūḍālovāca |  
118001  
118002 asti kaścītpumān śrīmān sthānaṃ nityaviruddhayoḥ |  
118003 guṇalakṣmyoraśeṣeṇa yathābdhīrvāḍavāmbunoḥ || 1 ||  
118004  
118005 maurkhyāccintāmaṇiṃ prāptamupekṣya tapasā cirāt |  
118006 kācaṃ kaścīnmaṇibhrāntyā jagrāheti kathocyate ||  
118007  
118008 nityā parasparaviruddhayoḥ audāryavairāgyasarvasvatyāgādiguṇasya lakṣmyāḥ  
118009 saṃpadaśca sthānamāvāsabhūtaḥ | yathā abdhīrvāḍavāṇalasya ambunaścyā viruddhayoḥ  
118010 sthānaṃ tadvat || 1 ||  
118011  
118012 kalāvānastrakuśalo vyavahāravīcakṣaṇaḥ |  
118013 sarvasaṃkalpasīmānto na tu jñāti tatpadam || 2 ||  
118014  
118015 tatparamātmapadam tu na jñāti || 2 ||  
118016  
118017 anantayatnasamsādhye sa cintāmaṇisādhane |  
118018 pravṛtto vāḍavo vahnirabdhisaṃśoṣaṇe yathā || 3 ||  
118019  
118020 sā kiṃ cakāra tadāha-ananteti |  
118021 anantaistapojapadevatāprārthanānveṣaṇādīgocarairyatnaiḥ saṃsādhye cintāmaṇeḥ  
118022 sādhanē tapa-ādau pravṛttaḥ || 3 ||  
118023  
118024 tasya yatnena mahatā kālenādhyavasāyinaḥ |  
118025 siddhaścintāmaṇiḥ kiṃvā na siddhyatyudyatātmanām || 4 ||  
118026  
118027 adhyavasāyino dṛḍhaniścayavatastasya mahatā tivrāyāsena yatnenālpakālenaiva  
118028 cintāmaṇiḥ siddho'gre sthitaḥ | dṛḍhodyoge phalāvaśyaṃbhāvaniyama iti darśayati##-  
118029  
118030 pravṛttimudyamaṃ prajñāṃ prayuṅkte cedakhedavān |  
118031 akiṃcano'pi śaktatvaṃ samavāpnotyavighnataḥ || 5 ||  
118032  
118033 prajñāmiti | āśrityeti śeṣaḥ || 5 ||  
118034  
118035 maṇimagre sthitaprāyaṃ hastaprāpyaṃ dadarśa saḥ |  
118036 merāvudayaśṛṅgastho munirindumivoditam || 6 ||  
118037  
118038 yathā kaścīdudayācalaśṛṅgastho munistatraivoditamindum hastaprāpyamapi bhrāntyā  
118039 merāvuditam dūratarasthamiva duṣprāpaṃ paśyati tadvaddadarśetyarthaḥ || 6 ||  
118040  
118041 babhūva maṇirājendre na tu niścayavānasau |  
118042 rājye drāgiti saṃprāpte sudīna iva pāmaraḥ || 7 ||  
118043  
118044 ata eva maṇirājānāṃ indre īśvare tasmiṃścintāmaṇau niścayavānsa na babhūva |  
118045 sudīno daridratamaḥ || 7 ||  
118046  
118047 idaṃ saṃcintayāmāsa manasā smayaśālinā |  
118048 saṃprāptopekṣayā dirghaduḥkhasaṃbhramaśālinā || 8 ||  
118049  
118050 smayo vismayastacchālinā | saṃbhramaśālinā bhrāntena manasā | idaṃ  
118051 vakṣyamāṇaprakāram || 8 ||  
118052  
118053 ayaṃ maṇirmaṇirnāyaṃ maṇiścettadbhavaṇa saḥ |  
118054 spṛśāmi na spṛśāmyenaṃ kadācitsparśato vrajet || 9 ||  
118055  
118056 ayaṃ maṇiriti āpātajñānaṃ | nāyaṃ maṇiriti bhramaḥ | maṇiścetsyāttattarhi sa  
118057 matpratyakṣo na bhavet tattarhi parīkṣaṇāya spṛśāmi spṛṣeyamitīcchābhilāṣaḥ | na  
118058 spṛśāmi na spṛṣeyam | yataḥ kadācīnmaṇiścedabhāgyasya mama  
118059 sparśato'ntardhānaṃ vrajet || 9 ||  
118060  
118061 naitāvataiva kālena maṇīndraḥ kila siddhyati |  
118062 yatnena jīvitāntena siddhyatītyāgamakramaḥ || 10 ||  
118063  
118064 iti śaṅkāyāṃ bījamāha-naitāvrateti | āgamo'traitihyaṃ tatkramaḥ || 10 ||  
118065  
118066 kṛpāṇaḥ kūṇitenākṣṇā lolālātalatopamam |  
118067 ratnālokaṃ prapaśyāmi dvicandratvamiva bhramāt || 11 ||  
118068

118069 katham tadvi pratyakṣam ratnālokadarśanam tatrāha-kṛpaṇa iti | kṛpaṇo'ham  
 118070 svarārpaṇyavaśātkūṇitena bhrāntisaṃkucitenākṣṇā lolālātakalpīpalatopamaṃ  
 118071 ratnālokaṃ bhramātprapaśyāmi || 11 ||  
 118072  
 118073 kuta etāvati sphītā bhāgyasaṃpanmamāgatā |  
 118074 adhunaiva yadāpnomi maṇindram sarvasiddhidam || 12 ||  
 118075  
 118076 bhāgyaṃ puṇyaṃ tatsaṃpat || 12 ||  
 118077  
 118078 kecideva mahāntaste mahābhāgyā bhavanti hi |  
 118079 yeśāmalpena kālena bhavantyabhimukhāḥ śriyaḥ || 13 ||  
 118080  
 118081 ahamalpatapāḥ sādhuvarāko mānuṣaḥ kila |  
 118082 siddhayaḥ kathamāyānti māmabhāgyaikabhājanam || 14 ||  
 118083  
 118084 evaṃ vikalpasamkalpaiścīramajñāḥ parāmr̥ṣaṇ |  
 118085 na maṇigrahaṇe yatnamakārṣṇinmaurkhyamohitaḥ || 15 ||  
 118086  
 118087  
 118088 na yadā yena labdhavyaṃ na tatprāpnotyasau tadā |  
 118089 cintāmaṇiravāpto'pi durdhiyā helayojjhiṭaḥ || 16 ||  
 118090  
 118091 kuto nākārṣṇittatrāha-na yadeti | labdhavyaṃ yaditi śeṣaḥ || 16 ||  
 118092  
 118093 iti tasminsthite yāto maṇiruḍḍiya siddhayaḥ |  
 118094 tyajanti hyavamantāraṃ śaro guṇamivojjhiṭaḥ || 17 ||  
 118095  
 118096 kimarthamuḍḍiya gatastatrāha-siddhayaḥ tyajanti hīti | yathā maurvyā ujjhiṭaḥ śaro  
 118097 guṇaṃ norvī tyajati tadvat || 17 ||  
 118098  
 118099 hatvā prājñapadaṃ puṃsaḥ saṃyānti kila siddhayaḥ |  
 118100 āgatāḥ saṃprayacchanti sarvaṃ yāntyasahṛtyalam || 18 ||  
 118101  
 118102 nanu tvayā sa puruṣo vyavahāravicaḥṣaṇa iti kathopakrame uktaṃ tasya sā vicakṣaṇatā  
 118103 maṇisiddhikāle kva gatā tatrāha-hatveti | siddhaya āgatāḥ satyaḥ puṃsaḥ  
 118104 prājñapadaṃ vicakṣaṇatām saṃprayacchanti | asahati asahamāne upekṣake tu puṃsi alaṃ  
 118105 yānti | apagacchantyaśca | sarva tasya prāktanamapi prājñapadaṃ vicakṣaṇatvaṃ hatvā  
 118106 vināśya saṃyānti kiletyarthaḥ | yathāhuḥ na devā daṇḍamādāya  
 118107 daṇḍayantyaparādhinam | buddhiṃ tasyāpakarṣanti tenāsau daṇḍyate svataḥ iti || 18 ||  
 118108  
 118109 pumānbhūyaḥ kriyāyatnaṃ cakre ratnendrasādhane |  
 118110 nodvijante svakāryeṣu janā adhyavasāyinaḥ || 19 ||  
 118111  
 118112 dadarśātha kacadrūpaṃ kācakaḥḍamakaḥḍitam |  
 118113 hasadbhirvañcakaiḥ siddhaiḥ puraskṛtamalakṣitaiḥ || 20 ||  
 118114  
 118115 hasadbhiḥ parihāsaparairata eva vañcakaiḥ siddhaiḥ puraskṛtamagre sthāpitam || 20 ||  
 118116  
 118117 ayaṃ cintāmaṇiriti mūḍhastasminsa vastutām |  
 118118 bubudhe mohito hyajño mṛdaṃ hemeti paśyati || 21 ||  
 118119  
 118120 vastutām upādeyatām || 21 ||  
 118121  
 118122 aṣṭau ṣaṣṭhaṃ dviṣaṃ mitraṃ rajjuṃ sarpaṃ sthalaṃ jalaṃ |  
 118123 candrau dvau kurute cittagato moho'mṛtaṃ viṣaṃ || 22 ||  
 118124  
 118125 mohasyānyathākāritām prasiddhāmudāharati-aṣṭāviti | aṣṭau  
 118126 padārthāṅkadācitsaṃkhyāvyāmohāt ṣaṣṭhaṃ ṣaṭ kurute | evaṃ dviṣaṃ mitraṃ kurute  
 118127 ityādi yojyam || 22 ||  
 118128  
 118129 taṃ dagdhamaṇimādāya prāktanīm ca śriyaṃ jahau |  
 118130 sarvaṃ citāmaṇerasmātpṛāpyate kiṃ dhanairiha || 23 ||  
 118131  
 118132 dagdhaśabdo nindāparaḥ | śriyaṃ dhanadhānyādisaṃpadaṃ || 23 ||  
 118133  
 118134 deśo'yamasukho rūkṣo janaiḥ pāpibhirāvṛtaḥ |  
 118135 kiṃ tadgehaṃ gataprāyaṃ kiṃ nāma mama bandhavaḥ || 24 ||  
 118136  
 118137 evaṃ deśagr̥havandhvādinapi bhramātsa jahāvityāha-deśa iti | rūkṣaḥ

118138 snigdhajanaśūnyaḥ | gataprāyaṃ jīrṇamiti yāvat || 24 ||  
118139  
118140 dūraṃ gatvā yathākāmaṃ sukhaṃ tiṣṭhāmi saṃpadā |  
118141 ityādāya maṇiṃ mūḍhaḥ śūnyakānanamāyayau || 25 ||  
118142  
118143 maṇiṃ kācakaḥṇḍam | || 25 ||  
118144  
118145 tatra kācakaṇenāsau tena tāmāpdaṃ yayau |  
118146 kajjalādreriva nibhā maurkhyasyaivāṅga yā samā || 26 ||  
118147  
118148 yā āpat kajjalādre nibhā kāntiriva gāḍhanīlā | maurkhyasyaiva yā samā anurūpā |  
118149 mṛtyurūpeti yāvat || 26 ||  
118150  
118151 duḥkhāni maurkhyavibhavena bhavanti yāni naivāpado na ca jarāmaraṇena tāni |  
118152 sarvāpadāṃ śīrasi tiṣṭhati maurkhyamekaṃ kṛṣṇaṃ janasya vapuṣāmiva  
118153 keśajālam || 27 ||  
118154  
118155 tasmānmaurkhyameva duḥkhaḥetuṣu parākāṣṭhetyupasaṃharati-duḥkhānīti |  
118156 maurkhyavibhavena yāni duḥkhāni prasiddhāni tāni sarvasvanāśāderāpadaḥ  
118157 sakāśānnāpi jarayā maraṇena vā bhavanti maurkhyāpagame  
118158 tattvavidāmāpadādisahasrebhyaopi duḥkhādarśanāt hemaṇḍaryāṅke śayānasyāpi sati  
118159 maurkhye duḥkhasahasradarśanācca | ataḥ sarvāpadāṃ śīrasi maurkhyamevaikaṃ tiṣṭhati  
118160 | yathā janasya sarvasya śīrasi kṛṣṇaṃ keśajālaṃ tiṣṭhati tadvadityarthaḥ || 27 ||  
118161  
118162 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe pū0 cūḍā0  
118163 maṇikācopākhyānaṃ nāmāṣṭāśītitaṃ sargaḥ || 88 ||  
118164  
118165 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
118166 maṇikācopākhyānaṃ nāmāṣṭāśītitaṃ sargaḥ || 88 ||  
118167  
118168  
118169 ekonanavatitamaḥ sargaḥ 89  
118170  
118171 cūḍālovāca |  
118172  
118173 athenamaparaṃ ramaṃ vṛttāntaṃ śṛṇu bhūmipa |  
118174 paraṃ prabodhanaṃ buddheḥ sādho sadṛśamātmanaḥ || 1 ||  
118175  
118176 baddhavindhyagajendrasya yatnācchittvāpi bandhanam |  
118177 anighnato ripuṃ prāptaṃ khāte pāto'nna varṇyate ||  
118178  
118179 atra hastikākhyānamapi nidarśanamatastadapi śṛṇvityāha-atheti |  
118180 vṛttāntamākhyānaṃ | ātmanastava sadṛśam || 1 ||  
118181  
118182 asti vindhyavane hastī mahāyūthapayūthapaḥ |  
118183 āgastyā śuddhayā buddhyā vindhyenevodayaḥ svataḥ || 2 ||  
118184  
118185 agastyasyeyamāgastī tayā | sūryatiṣya-iti yalopaḥ | cirasyājñāparipālanācchuddhayā  
118186 prasannayā anugrahabuddhyā vimdhyena [vindhyātmanā svena  
118187 prāktanonnatarūpeṇetyarthaḥ |] svataḥ prāktanonnatarūpeṇodayaḥ prādurbhūta  
118188 ivetyutprekṣā || 2 ||  
118189  
118190 vajrārcirviṣamau dīrghau tasyāstāṃ daśanau sitau |  
118191 kalpānalaśikhātulyau sumerūnmūlanakṣamau || 3 ||  
118192  
118193 vajrasyārciṣī jvāle iva viṣamau tikṣṇau || 3 ||  
118194  
118195 sa baddho lohajālena hastipena kilābhitaḥ |  
118196 munīndreṇeva vindhyādrirupendreṇeva vā baliḥ || 4 ||  
118197  
118198 lohamayena jālena | munīndreṇa agastyena || 4 ||  
118199  
118200 nibaddho yantraṇāmāpa śastrakumbhārdito gajaḥ |  
118201 tāṃ jagāma vyathāṃ dhīro navāgnau purameti yām || 5 ||  
118202  
118203 yantraṇaṃ niyantraṇaṃ | kadāpyasaṃbhāvitatvādalaukikatvācca nave apūrve  
118204 haraśārāgnau dahyamānaṃ tripuraṃ yām vyathāmeti tām || 5 ||  
118205  
118206 ripau hastipake dūrādapaśyati sa vāraṇaḥ |



118207 ayaḥsamudgake yasminnināya divasatrayam || 6 ||  
118208  
118209 samudgake jālasamṣṭe || 6 ||  
118210  
118211 khedānnigaḍanirbhede yatnavānsa mataṅgajaḥ |  
118212 cakāra kiṃkiṇikvāṇaṃ mukhodghātairathānyadā || 7 ||  
118213  
118214 kiṃkiṇināmiva kvāṇaṃ dhvanim || 7 ||  
118215  
118216 dantābhyāṃ yatnatastābhyāṃ muhūrtadvitayena saḥ |  
118217 babhañja śṛṅkhalājālaṃ svargārgalamivāsuraḥ || 8 ||  
118218  
118219 svargasyāmarāvatyā argalaṃ kavāṭaviṣkambham | asuro baliriva || 8 ||  
118220  
118221 taṃ tasya nigaḍacchedamapaśyaddūrato ripuḥ |  
118222 baleḥ svargāvalanaṃ harirmerutalādiva || 9 ||  
118223  
118224 tasya vicchinnaśāśasya mūrdhni tālataro ripuḥ |  
118225 papāta kramataḥ svargaṃ harirmerorbaleriva || 10 ||  
118226  
118227 ripurhastipakaḥ || tālatarostālatarumāruhya tatastasya hastino mūrdhni papāta | yathā  
118228 baliyajñe padatrayamitāṃ bhuvam pratigṛhya prathamena padena bhuvam dvitīyena  
118229 svargamiti kramataśṭṭīyapādapūrtaye bheroḥ sakāśādbalermūrdhni papāta  
118230 tadvadityarthaḥ || 10 ||  
118231  
118232 sa patanpādapadmābhyāmaprāpya kariṇaḥ śiraḥ |  
118233 papātorvyāṃ phalaṃ pakvaṃ vātāhatamivākulaḥ || 11 ||  
118234  
118235 taṃ puraḥ patitaṃ dṛṣṭvā mahebhāḥ karuṇāṃ yayau |  
118236 sphuratsphāraguṇāḥ santaḥ santi tiryaggatāvapi || 12 ||  
118237  
118238 karuṇādayāṃ || 12 ||  
118239  
118240 patitaṃ dalayāmīti kiṃ nāma mama pauraṣam |  
118241 vāraṇo'pīti kalayanna jaghāna sa taṃ ripum || 13 ||  
118242  
118243 iti kalayaṃścintayansan || 13 ||  
118244  
118245 kevalaṃ nigaḍavyūhaṃ vidāryābhijagāma ha |  
118246 vitataṃ setumutsārya vipulaugha ivāmbhasaḥ || 14 ||  
118247  
118248 nigaḍavyūhaṃ śṛṅkhalajālam || 14 ||  
118249  
118250 dayāmāśritya mātāṅgo bhaṅktvā jālaṃ jagāma ha |  
118251 vidārya meghasamghātaṃ nabhasīva divākaraḥ || 15 ||  
118252  
118253 gate gaje samuttasthau hastipaḥ svasthadehadhīḥ |  
118254 gajenaiva samaṃ tasya vyathā dūrataṃ gatā || 16 ||  
118255  
118256 svastho deho dhīśca yasya tathāvidhaḥ san || 16 ||  
118257  
118258 proccalattālaśikharātsa tathā patito'pi san |  
118259 na bhedamāpa durbhedā manye dehā durātmanām || 17 ||  
118260  
118261 bhedaṃ śiraḥpādādibhaṅgam || 17 ||  
118262  
118263 vardhate prāvṛṣivābhraṃ kukāryeṣvasatāṃ balam |  
118264 āśīdadhikamutsāhī sa ca caṃkramaṇe tadā || 18 ||  
118265  
118266 cakramaṇe padbhyāṃ calane || 18 ||  
118267  
118268 vāraṇārirasiddhāṅgo gatebho duḥkhamāyayau |  
118269 āgatyopagate'ntardhiṃ nidhāna iva vardhanaḥ || 19 ||  
118270  
118271 na siddhe aṅge svaprayuktopāyau yasya | ata eva gatebhaḥ || 19 ||  
118272  
118273 so'nviyeṣa gajaṃ yatnādgulmakāntaritaṃ vane |  
118274 payodapiṇḍitaṃ bhoktuṃ rāhurindumivāmbare || 20 ||  
118275

118276 payodaiḥ piṇḍitaṃ channam || 20 ||  
 118277  
 118278 cireṇālabhatebhendraṃ kasmimścītkānane sthitam |  
 118279 viśrāntaṃ taṃ tarutale samarādiva nirgatam || 21 ||  
 118280  
 118281 atha yatra sthito nāgastatra tadbandhanakṣamam |  
 118282 parayā rājasāmagryā gajalampaṭabhūmayā || 22 ||  
 118283  
 118284 tatra sannidhau | gaje lampaṭānāmāsaktajanānām bhūmā bāhulyaṃ yasyām tathāvidhayā  
 118285 rājaprayuktayā khātasāmagryā || 22 ||  
 118286  
 118287 sa khātavalayaṃ cakre hastipaḥ kānane'bhitāḥ |  
 118288 sarvadikkaṃ vidhirbhūmau samudravalayaṃ yathā || 23 ||  
 118289  
 118290 vidhiḥ sraṣṭā || 23 ||  
 118291  
 118292 uparyasthagayadbālalataughena sa taṃ śaṭhaḥ |  
 118293 śūnyatātantujaḷena śaratkāla ivāmbaram || 24 ||  
 118294  
 118295 śaṭho vañcakaḥ | śūnyatāpidhāyakatantujaḷaprāyeṇa śubhrābhrapaṭalena  
 118296 śaratkālo'mbaramiva taṃ khātamupari bālalatājālenāstthagayat ācchāditavān || 24 ||  
 118297  
 118298 dinaiḥ katipayaireva vāraṇo viharanvane |  
 118299 tasminnipatitaḥ khāte śuṣkābdhāviva parvataḥ || 25 ||  
 118300  
 118301 vrajanparyākṛtau kūpe pātālatalabhīṣaṇe |  
 118302 khātaśuṣkābdhyadhobhāge gajaratnasamudgake || 26 ||  
 118303  
 118304 paryākṛtau valayākāre tasmin kūpe khātaśuṣkābdhyadhobhāge vrajannapi sa gajaḥ iti  
 118305 anayā rītyā gajaratnasamudgake bhūyo dṛḍhaṃ baddhaḥ sannadyāpi tiṣṭhatīti  
 118306 pareṇānvayaḥ || 26 ||  
 118307  
 118308 iti bhūyo dṛḍhaṃ baddhastena hastipakena saḥ |  
 118309 tiṣṭhatyadyāpi duḥkhena bhūsadmani yathā baliḥ || 27 ||  
 118310  
 118311 ahaniṣyatpuraivāsau yadyagre patitaṃ ripum |  
 118312 tannālapsyattato duḥkha gajaḥ khātanibandhanam || 28 ||  
 118313  
 118314 yadyahaniṣyat tatastadā khātanibandhanam duḥkhaṃ nālakṣyata || 28 ||  
 118315  
 118316 maurkhyādāgāmina kālaṃ vartamānakriyākramaiḥ |  
 118317 āśodhayannaro duḥkhaṃ yāti vindhyagajo yathā || 29 ||  
 118318  
 118319 ata eva buddhimānāgāmikālamidānimeva  
 118320 śāstriyapuruṣaprayatnairduḥkhabījasammarjanena śodhayeditiyāha-maurkhyāditi || 29 ||  
 118321  
 118322 mukto'smi śastranigaḍāditi tuṣṭo hi vāraṇaḥ |  
 118323 dūrastho'pi punarbaddho maurkhyam kva ca na bādhaḥ || 30 ||  
 118324  
 118325 yāvatsarvaduḥkhanidānamajñānaṃ nocchinnaṃ tāvatprayatnasahasraiḥ kṛto'pi  
 118326 duḥkhopaśamo vyartha evetyāśayenāha-mukto'smīti | kilārthe caśabdaḥ || 30 ||  
 118327  
 118328 maurkhyam hi bandhanamavehi paraṃ mahātmanbaddho na baddha iti cetasi  
 118329 tadvimuktyai |  
 118330 ātmodayaṃ trijagadātmamayaṃ samastaṃ maurkhye sthitasya sahasā nanu  
 118331 sarvabhūmiḥ || 31 ||  
 118332  
 118333 tasmādajñānameva mūlabandhastannivṛttiradvitīyātmatattvajñānadeveti  
 118334 darśayannupasaṃharati-maurkhyamiti | he mahātman na baddhā sadā bandhaśūnyaḥ  
 118335 svayaṃ baddha iti cetasi yanmaurkhyam tadeva paraṃ bādhānamatastvaṃ tadvimuktyai  
 118336 ādhyātmikādhidaivikādhibhautikatrividhaparicchedātmanā ātmabandhanabhūtaṃ  
 118337 trijagadātmanaḥ sakāśādevodayo janma yasya tathāvidhaṃ samastamātmamayaṃ viddhi |  
 118338 tahā vedane ātmavyatiriktāpariśeṣādātmā nityamukta eva bhavati | idṛśavedanābhāve  
 118339 tu maurkhye sthitasya puṃsa ātmaiva sahasā sarvabandhādiduḥkhabījānām bhūmiḥ  
 118340 prarohakṣetraṃ bhavatītyarthaḥ || 31 ||  
 118341  
 118342  
 118343 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe pū0 cū0  
 118344 hastikopākhyānaṃ nāmaikonanavatitamaḥ sargaḥ || 89 ||

118345  
 118346 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 118347 hastikopākhyānaṃ nāmaikonanavatitamaḥ sargaḥ || 89 ||  
 118348  
 118349  
 118350 navatitamaḥ sargaḥ 90  
 118351  
 118352 śikhidhvaja uvāca |  
 118353  
 118354 maṇisādhakavindhyebhabandhanādyamarātmaja |  
 118355 sūcitaṃ yatkathājālaṃ punarme prakāṭikuru || 1 ||  
 118356  
 118357 maṇikācaśubhākhyānatātṭparyamiha viśrāt |  
 118358 vivṛṇoti puro rājñāścūḍālā kumbharūpiṇī ||  
 118359  
 118360 he amarātmaja devaputra tvayā yat maṇisādhakakathājālaṃ svacaritrasamamityuktyā  
 118361 matpratibodhanopāya iti sūcitaṃ tatprakāṭikuru || 1 ||  
 118362  
 118363 cūḍālovāca |  
 118364  
 118365 vākyārthadṛṣṭerniṣpattyā hṛdgṛhe cittabhittiṣu |  
 118366 śṛṇu svayaṃ kathāṃ citrāṃ citramunmīlayāmi te || 2 ||  
 118367  
 118368 hṛddhṛdayaṃ tallakṣaṇe gṛhe citalakṣaṇāsu bhittiṣu citrāṃ kathāmevonmīlitaṃ  
 118369 rekhāmātreṇa kṛtaṃ citraṃ vyākhyāvarṇavaicitryeṇonmīlayāmityarthaḥ || 2 ||  
 118370  
 118371 yo'sau śāstrārthakuśalastattvajñāne tvapaṇḍitaḥ |  
 118372 ratnasamśādhakaḥ proktaḥ sa tvameva mahīpate || 3 ||  
 118373  
 118374 tatrādāvasti kaścit pumān śrīmānityādinokto maṇisādhakaḥ sa tvamevetyāha##-  
 118375  
 118376 tajjñō bhavasi śāstreṣu ravirmerutaṭeṣviva |  
 118377 tattvajñāne tu viśrānto na tvaṃ dṛṣadivāmbhasi || 4 ||  
 118378  
 118379 tvayi kalāvān śāstrakuśala ityādyuktalakṣaṇamastītyāha-tajjñā iti || 4 ||  
 118380  
 118381 viddhi cintāmaṇiṃ sādho sarvatyāgamakṛtrimam |  
 118382 tamantaṃ sarvaduḥkhānāṃ tvaṃ sādhayasi śuddhadhīḥ || 5 ||  
 118383  
 118384 ko'sau cintāmaṇiryatsādhane'haṃ pravṛttastamāha-viddhīti || 5 ||  
 118385  
 118386 sarvatyāgena śuddhena sarvamāsādyate'nagha |  
 118387 sarvatyāgo hi sāmṛājyaṃ kiṃ cintāmaṇito bhavet || 6 ||  
 118388  
 118389 tasya cintāmaṇitvamupapādayati-sarvatyāgeneti | sāmṛājyamātyantikī pūrṇakāmatā ||  
 118390 6 ||  
 118391  
 118392 siddhaḥ sarvaparityāgaḥ sādho saṃsādhyaatastava |  
 118393 kharvikṛtajagadbhūtirvidyāsvātmodayastathā || 7 ||  
 118394  
 118395 kharvikṛtā tucchīkṛtā hairaṇyagarbhapadāntā jagatprasiddhā  
 118396 bhūtiraiśvaryaparamparā yena tathāvidho vidyālakṣaṇaḥ svātmodayo  
 118397 niratiśayānandābhyaśayā yasmāttathāvidhaśca sarvaparityāgaḥ | cārthe tathāśabdaḥ || 7  
 118398 ||  
 118399  
 118400 saṃtyaktaṃ bhavatā rājyaṃ sadāradhanabāndhavam |  
 118401 brahmaṇeva jagatsargavyāpāraḥ svaniśāgame || 8 ||  
 118402  
 118403 kathāṃ siddhastadāha-saṃtyaktamiti | brahmaṇā vedhasā || 8 ||  
 118404  
 118405 svadeśasyātidūrasthamāgato'si mamāśramam |  
 118406 bhuvo'ntamiva viśrāntyai vainateyaḥ sakacchapāḥ || 9 ||  
 118407  
 118408 kacchapagrahaṇaṃ gajanyagrodhaśākhayorapyupalakṣaṇam | vainateyasyeṇa kathā  
 118409 bhāratādaḥ prasiddhā || 9 ||  
 118410  
 118411 kevalaṃ sarvasaṃtyāge śeṣitāhaṃmatistvayā |  
 118412 mṛṣṭākṣhilakalanākena svasattevānilena khe || 10 ||  
 118413

118414 ahaṃmatirabhimānarūpā avidyā | mṛṣṭā akhilā abhranīhārādikalāṅkā yena  
118415 śāradānilena || 10 ||  
118416  
118417 manomātre hṛdastyakte jagadāyāti pūrṇatām |  
118418 tyāgātyāgavikalpaistvaṃ khamambhodairivāvṛtaḥ || 11 ||  
118419  
118420 ahaṃmatiparityāge pariśiṣṭaḥ pūrṇānandātmā paramapuruṣārthaḥ svata eva hṛdi  
118421 sākṣātsphuratīti sarvatyāga eva mokṣaḥ paryavasitaḥ paramānandaścintāmaṇirna tallābhe  
118422 tadupekṣyānyadanveṣitavyamityāśayenāha-manomātre iti | tvaṃ tu  
118423 tyaktṛtvābhimānapariśeṣāttīyāgātyāgavikalpairāvṛtta iti na pūrṇatām prāpta  
118424 ityāha-tyāgātyāgavikalpairiti || 11 ||  
118425  
118426 nāyaṃ sa paramānandaḥ sarvatyāgo mahodayaḥ |  
118427 ko'pyuccairanya evāsau cirasādhyo mahāniti || 12 ||  
118428  
118429 vikalpavaśādeva prāpte'pi sarvatyāge aviśvāsastavābhūdityāha-nāyamiti || 12 ||  
118430  
118431 cintayeti gate vṛddhiṃ saṃkalpagrahaṇe śanaiḥ |  
118432 vātyayeva vanaspande tyāgaḥ proḍḍiya te gataḥ || 13 ||  
118433  
118434 iti cintayā saṃkalpagrahaṇe ciraṃ vṛddhiṃ gate sati sa te sarvatyāgaḥ proḍḍiya gataḥ ||  
118435 13 ||  
118436  
118437 tyāgitā syātkutastasya cintāmapyāvṛṇoti yaḥ |  
118438 pavanaspandayuktasya niḥspandatvaṃ kutastaroḥ || 14 ||  
118439  
118440 yaścintāmapī ā īśadapi vṛṇoti svīkaroti || 14 ||  
118441  
118442 cintaiva cittamityāhuḥ saṃkalpetaranāmakam |  
118443 tasyāmeva sphurantyaṃ tu cittaṃ tyaktaṃ kathaṃ bhavet || 15 ||  
118444  
118445 cittatyāga eva mukhyaḥ sarvatyāgaḥ cintāyāṃ tu satyāṃ cittaṃ dustyajam cittena tu  
118446 saṃkalpadvārā jagadeva saṃgrhītamiti na kasyāpi tyāgaste pratiṣṭhita ityāśayenāha##-  
118447  
118448 citte cintāgrhīte tu trijagajjālake kṣaṇāt |  
118449 kathamāsādyate sādho sarvatyāgo nirañjanaḥ || 16 ||  
118450  
118451 saṃkalpagrahaṇenāntastyāgaḥ proḍḍiya te gataḥ |  
118452 śabdasaṃśravaṇenāṅga yathā grāmavihaṃgamaḥ || 17 ||  
118453  
118454 grāmavihaṃgamaḥ kapotādīḥ || 17 ||  
118455  
118456 niścintatvaṃ paraṃ sarvaṃ tyāga ādāya te gataḥ |  
118457 āmantryāpūjito jantuḥ sa duḥkhaṃ na karoti kim || 18 ||  
118458  
118459 sarvatyāgasya phalaṃ niścintatvaṃ tyāgenāpagacchatā nītamivetyutprekṣate##-  
118460 kiṃ punaḥ prārthanāsahasrairāgatasyāpūjane ityāśayenāha-āmantryeti || 18 ||  
118461  
118462 sarvatyāgamaṇāvevaṃ gate kamalalocana |  
118463 tapaḥkācamaṇirdṛṣṭastvayā saṃkalpacakṣuṣā || 19 ||  
118464  
118465 tataḥ ko'sau kācakaṇṭho yo mayā maṇibuddhyā grhītastamāha-tapa iti || 19 ||  
118466  
118467 tvayā tasmīṃstapasyeva duḥkhe dṛṣṭibhramodite |  
118468 grāhyaikabhāvanā baddhā jalendau śāśino yathā || 20 ||  
118469  
118470 duḥkhahetutvādduḥkhe grāhyamityeva bhāvanā dṛḍhaniścayaḥ | jalendau  
118471 pratibimbacandre satyaśāśino bhāvaneva baddhetyarthaḥ || 20 ||  
118472  
118473 avāsanamanāsaktyā kṛtānantā savāsanā |  
118474 ādyantamadhyaviṣamā duḥkhāyaiva tapaḥkriyā || 21 ||  
118475  
118476 pūrvamavāsanam yathā syāttathā anāsaktyā sarvatyāgamupakramya paścādanantā  
118477 savāsanā tapaḥkriyā kṛtā sā ca vṛthā | grāhadhanadārādityāgādātau viṣamā ante  
118478 phalāsaṃgaviṣamā madhye vanavāśāṭitavātādisahanādviṣameti duḥkhāyaivetyarthaḥ  
118479 || 21 ||  
118480  
118481 amitānandamutsṛjya susādhyam yaḥ pravartate |  
118482 mite vastuni duḥsādhye svātmahā sa śaṭhaḥ smṛtaḥ || 22 ||

118483  
118484 amitātmānandaṃ susādhyāṃ ca sarvatyāgamutsṛjya mite duḥsādhye ca tapa ādivastuni  
118485 yaḥ pravartate sa śaṭhaḥ amitātmāsvarūpavighātītvātsvātmahetyarthaḥ || 22 ||  
118486  
118487 sarvatyāgaṃ samārabhya na caiṣa sādhitastvayā |  
118488 tathā duḥkhaikatājñānabaddhena vanasadmani || 23 ||  
118489  
118490 vanasadmani tathā varṇitaprakāratapoduḥkhaistadekatāprayojakājñānena ca baddhena  
118491 tvayā eṣa prāk samārabdhaḥ sarvatyāgo na sādhiṭaḥ || 23 ||  
118492  
118493 rājyabandhādvinīṣkramya prasaradduḥkhapūritāt |  
118494 vanavāsābhidhaiḥ sādho baddho'si dṛṣṭabandhanaiḥ || 24 ||  
118495  
118496 dviguṇā eva te cintāḥ śītavātātapādayaḥ |  
118497 bandhanādhikaṃ manye vanavāsamajānatām || 25 ||  
118498  
118499 vanavāsamajānatām prāganānubhūtavatām sukumārāṇām vanavāsaṃ  
118500 bandhanādhikaṃ duḥkhaṃ manye || 25 ||  
118501  
118502 cintāmaṇirmayā prāpta ityalaṃ buddhavānāsi |  
118503 na labdhavānbhavānsādho sphaṭikasyāpi khaṇḍikām || 26 ||  
118504  
118505 khaṇḍikām śakalamapi || 26 ||  
118506  
118507 ityetaṅga maṇiyatnakathāsamānaṃ samyāṇmayā prakathitaṃ tava padmanetra |  
118508 tadbodhyamevamamalaṃ svayameva buddhvā yadvetsi tatpariṇatiṃ naya cittakoṣe || 27 ||  
118509 ||  
118510  
118511 upapātimaṇisādhakacaritrasāmyamupasaṃharati-itthamiti | aṅga he padmanetra mayā  
118512 ityevaṃ tava caritraṃ maṇiprayatnakathayā samānaṃ samyak prakāṭitaṃ sphuṭīkṛtaṃ |  
118513 tanmaṇikācadārṣṭāntikamevaṃ maduktarītyā tvaṃ svayameva vicārya tattvato buddhvā  
118514 sarvatyāgaṃ tapo vā yadeva cintāmaṇivadamaṃ nirdoṣaṃ vetsi tadeva svacittakoṣe  
118515 nidhāya phalaprāptiparyantām pariṇatiṃ nayetyarthaḥ || 27 ||  
118516  
118517 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇa0 pū0 cū0  
118518 cintāmaṇisādhakavṛttāntavivaraṇaṃ nāma navatitamaḥ sargaḥ || 90 ||  
118519  
118520 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
118521 cintāmaṇisādhakavṛttāntavivaraṇaṃ nāma navatitamaḥ sargaḥ || 90 ||  
118522  
118523 ekanavatitamaḥ sargaḥ 91  
118524  
118525 cūḍālovāca |  
118526  
118527 idānīm rājaśārdūla vastusaṃpratipattaye |  
118528 śṛṇu vindhyebhavṛttāntavivṛtiṃ smayakāriṇīm || 1 ||  
118529  
118530 iha vindhyebhavṛttāntadārṣṭāntikamudīryate |  
118531 kumbhena rājñaścaritaṃ bodhāntatyāgasiddhaye ||  
118532  
118533 vastunastattvasya samyak pratipattaye bodhāya | smayo vismayastatkāriṇīm || 1 ||  
118534  
118535 yo'sau vindhyavane hastī so'sminbhūmitale bhavān |  
118536 yau vairāgyavivekau tau dvau tasya daśanau sitau || 2 ||  
118537  
118538 yau tasya dvau daśanau tau vairāgyavivekākhyāvityanvayaḥ || 2 ||  
118539  
118540 yaścāsau vāraṇākrāntitatparo hastipaḥ sthitaḥ |  
118541 tadajñānaṃ tavākrāntitatparaṃ tava duḥkhadam || 3 ||  
118542  
118543 atīśakto'pyaśaktena duḥkhādduḥkhaṃ bhayādbhayaṃ |  
118544 hastī hastipakeneva rājanmaurkhyeṇa nīyase || 4 ||  
118545  
118546 atīśakto balavānapi tvamaśaktena durbalenāpi maurkhyeṇa duḥkhādduḥkhaṃ  
118547 bhayādbhayaṃ nīyase || 4 ||  
118548  
118549 yallohavaajrasāreṇa vāraṇaḥ pariyantritaḥ |  
118550 tadāśāpāsajālena bhavānāpadamāvṛtaḥ || 5 ||  
118551

118552 sa baddho lohajālenetyuktim prakāṭayati-yaditi | parito yantrito baddha iti yat | bhavān  
 118553 pādāvabhivvyāpyetyāpadamāvṛtaḥ | rājyapālanakāle tadityarthaḥ || 5 ||  
 118554  
 118555 āsā hi loharajjubhyo viṣamā vipulā dṛḍhā |  
 118556 kālena kṣīyate lohaṃ tṛṣṇā tu parivardhate || 6 ||  
 118557  
 118558 yaddvandvaṃ prekṣate vairiḥ gajamārādalakṣitaḥ |  
 118559 prekṣate tvāṃ tadajñānaṃ kriḍārthaṃ baddhamekakam || 7 ||  
 118560  
 118561 ripau hastipake dūrādapaśyatītyanena sūcitaṃ taddarśanamudāharati-yaditi | dvandve  
 118562 rahasye | ajñānasya cetanatvamāropya vādo'yam || 7 ||  
 118563  
 118564 yadbabhañja gajaḥ śatroḥ śṛṅkhalājālabandhanam |  
 118565 tattatyāja bhavānbhogabhūmiṃ rājyamakaṇṭhakam || 8 ||  
 118566  
 118567 dantabhyāṃ yatnatastābhyāmityuktestātparyamāha-yaditi || 8 ||  
 118568  
 118569 kadācitsukaram śāstraśṛṅkhalābandhabhedanam |  
 118570 na tvasya manasaḥ sādho bhogāsāvinivāraṇam || 9 ||  
 118571  
 118572 yadibhe pāṭayatyuccairbandhaṃ hastipako'patat |  
 118573 tvayi tyajati tadrājyamajñānaṃ patitaṃ kṛtam || 10 ||  
 118574  
 118575 sa patanpādapadmābhyāmaprāpya kariṇaḥ śiraḥ | papātorvyāmiti yaduktaṃ  
 118576 tadapyajñāne darśayati-yadibhe iti | patitaṃ yathā bhavati tathā kṛtaṃ tvayā  
 118577 pātitamiva jarjarīkṛtamityarthaḥ || 10 ||  
 118578  
 118579 yadā viraktaḥ puruṣo bhogāsām tyaktumicchati |  
 118580 tadā prakampate'jñānaṃ chedye vṛkṣe piśācavat || 11 ||  
 118581  
 118582 tadeva spaṣṭayati-yadeti || 11 ||  
 118583  
 118584 yadā vivekī puruṣo bhogānsamtyajya tiṣṭhati |  
 118585 tadā palāyate'jñānaṃ chinne vṛkṣe piśācavat || 12 ||  
 118586  
 118587 bhogaughe nūnamunmukte patatyajñānasamsthitiḥ |  
 118588 pādape krakacacchinne kulāyastadgato yathā || 13 ||  
 118589  
 118590 yadā vanaṃ prayāstvaṃ tadā'jñānaṃ kṣataṃ tvayā |  
 118591 patitaṃ sanna nihataṃ manastyāgamahāsinā || 14 ||  
 118592  
 118593 kṣataṃ śīthilībhūtamapi manastyāgatattvajñānena nirmanaskatā tallakṣaṇena mahāsinā  
 118594 na nihataṃ tadānīmeva te cūḍāloktiśravaṇāttattvabodhāvasaro'bhūditi bhāvaḥ || 14 ||  
 118595  
 118596 tena bhūyaḥ samutthāya smṛtvā paribhavaṃ kṛtam |  
 118597 tapaḥprapañcakhāte'smingahane tvaṃ niyojitaḥ || 15 ||  
 118598  
 118599 tena tvadupekṣitājñānena || 15 ||  
 118600  
 118601 tadaivāghātayiṣyastvaṃ yadyajñānaṃ tathāgatam |  
 118602 rājyatyāgavidhau tattvāṃ nāhaniṣyatkṣayaṃ gatam || 16 ||  
 118603  
 118604 rājyatyāgavidhau tadaiva tathāgataṃ patitamajñānaṃ yadyaghātayiṣyastattadaiva kṣayaṃ  
 118605 gataṃ sattvāṃ tapaḥkhātapātena nāhaniṣyadityarthaḥ || 16 ||  
 118606  
 118607 yatkhātavalayastena vairiṇā hastinaḥ kṛtaḥ |  
 118608 tattapoduḥkhamakhilamajñānena tavārpitam || 17 ||  
 118609  
 118610 sakhātavalayaṃ cakre ityuktestātparyamāha-yaditi || 17 ||  
 118611  
 118612 yā tasya rājarājaśrīrgajāreranṛpasattama |  
 118613 sā tvavajñānanṛpateścintābhyantaracāriṇī || 18 ||  
 118614  
 118615 parayā rājasāmagryā gajalampaṭabhūmayetyatroktām rājasāmagrīm sphuṭayati-yā  
 118616 tasyeti | tasya gajārerhastipakasya rājaprayuktā śrīḥ khātasāmagrī sampat yā uktā sā tu  
 118617 avajñānaṃ vicārānādarastallakṣaṇasya hastipakanṛpateḥ abhyantaracāriṇī  
 118618 antaraṅgaiśvaryabhūtā | cintaiva hyavivekasya sarvasvamiti bhāvaḥ || 18 ||  
 118619  
 118620 tvaṃ gajendrastvayaṃ sādho dirghe vane'gajo'pi san |

118621 ajñānavairiṇā tena nikṣiptastarasābhitaḥ || 19 ||  
 118622  
 118623 he sādho tvamagajo'pi sannayamuktavivekasampanno gajendraḥ anenājñānalakṣaṇena  
 118624 vairiṇā abhitaḥ khāte tarasā nikṣiptaḥ || 19 ||  
 118625  
 118626 yatkhātavalayo bālalatābhiravaguṇṭhitaḥ |  
 118627 āvṛtaṃ tattapoduḥkhamiṣatsajjanavṛttibhiḥ || 20 ||  
 118628  
 118629 uparyasthagayadbālalataughena sa taṃ śaṭhaḥ ityasya tātparyam sphuṭayati-yaditi |  
 118630 sajjanavṛttibhiḥ śāntikṣāntyādiguṇaiḥ sādhujanasamāgamaiśca iṣadāvṛtaṃ || 20 ||  
 118631  
 118632 ityadyāpi tapaḥkhāte duḥkhe hyasminsudāruṇe |  
 118633 sthito'si pātālatale nṛpa baddho yathā baliḥ || 21 ||  
 118634  
 118635 iti bhūyo dṛḍhaṃ baddhastena hastipakena saḥ | tiṣṭhatyadyāpi duḥkhena bhūsadmani  
 118636 yathā baliḥ ityupasaṃhārasya tātparyam varṇayannupasaṃharati-ityadyāpīti || 21 ||  
 118637  
 118638 gajastvamāśā nigaḍāni vairī moho nikhātaḥ punarugrabandhaḥ |  
 118639 mahītaṃ vindhya udanta itthaṃ tvadiya uktaḥ kuru yatkaroṣi || 22 ||  
 118640  
 118641 uktamanuktaṃ ca piṇḍikṛtyāha-gaja iti | tvaṃ gajaḥ | āśāstava nigaḍāni | moho  
 118642 vairī hastipakaḥ | ugre tapasi nirbandha eva nikhātaḥ mahītaṃ vindhyaḥ | itthaṃ  
 118643 tvadiya  
 118644 udanto vṛttānto mayā hastikākhyānenoktaḥ | evaṃ parijñāya tapaḥkhātādudgamya  
 118645 tasya ripornāśāya yatkaroṣi tat kuru mā vilambasvetyarthaḥ || 22 ||  
 118646  
 118647 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapra0 pū0 cū0  
 118648 hastikākhyānatātparyavivaraṇaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 118649  
 118649 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 118650 hastikākhyānatātparyavivaraṇaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 118651  
 118652  
 118653 dvinavatitamaḥ sargaḥ 92  
 118654  
 118655 cūḍālovāca |  
 118656  
 118657 yaduktaṃ nayaśālinyā tayā viditavedyayā |  
 118658 tadā cūḍālayā jñānaṃ tat kasmānnorarikṛtaṃ || 1 ||  
 118659  
 118660 iha kumbhavacaḥ śrutvā sarvatyāgaparo nṛpaḥ |  
 118661 tyaktvā vanādivahnau svaṃ sarvaṃ bhāṇḍamadīdahat ||  
 118662  
 118663 yadā tvaṃ vanaṃ prasthitastadaivājñānaṃ patitaṃ sanna nihataṃ iti tvayoktaṃ tatra  
 118664 tadānīm mama manastyāgopāyaḥ kenopadiṣṭo yo mayopekṣita iti rājaśāṅkāṃ  
 118665 vitarkayantī cūḍālovāca-yaduktamiti || 1 ||  
 118666  
 118667 sā hi tattvavidāṃ mukhyā yadyadvakti karoti ca |  
 118668 tatsarvaṃ satyamevāṅga tadanuṣṭheyamādarāt || 2 ||  
 118669  
 118670 tasyā atattvavittvānṛtavādinītvādiśāṅkāṃ vārayati-sā hīti | anuṣṭheyamabhūditi  
 118671 śeṣaḥ || 2 ||  
 118672  
 118673 atha cedvacanaṃ tasyāstvayā nānuṣṭhitaṃ nṛpa |  
 118674 tatsarvasamparityāgaḥ kasmāna nipuṇikṛtaḥ || 3 ||  
 118675  
 118676 yadi ātmabuddhyā ciraṃ jīvedgurubuddhyā viśeṣataḥ | parabuddhirvināśāya strībuddhiḥ  
 118677 pralayaṃkarī iti vacanātstrībuddhimupekṣyātmabuddhiniścitaṃ sarvatyāgameva  
 118678 vahvamaṃsthāstarhi sa eva tvayā kuto na sthīrikṛta ityāha-atha cediti || 3 ||  
 118679  
 118680 śikhidhvaja uvāca |  
 118681  
 118682 rājyaṃ tyaktaṃ gṛhaṃ tyaktaṃ deśastyaktastathāvidhaḥ |  
 118683 dārāstyaktāstathāpyaṅga sarvatyāgo na kiṃ kṛtaḥ || 4 ||  
 118684  
 118685 rājyādiparityāgamātreṇa siddhaḥ sarvaparityāgaḥ sādho saṃsādhyaatastava |  
 118686 kharvikṛtajagadbhūtirvidyā svātmodayastathā iti tvayaivoktaṃ | na ca mayā tyaktaṃ  
 118687 rājyādi punaḥ svīkṛtaṃ | tat kathaṃ mayā sarvatyāgo na nipuṇikṛta iti śikhidhvajaḥ  
 118688 pṛcchati-rājyamiti || 4 ||

118689  
118690 cūḍālovāca |  
118691  
118692 dhanam dārā grhaṃ rājyaṃ bhūmiśchatraṃ ca bāndhavāḥ |  
118693 iti sarvaṃ na te rājansarvatyāgo hi kastava || 5 ||  
118694  
118695 kevalaṃ sarvasaṃtyāge śeṣitāhaṃmatistvayā iti mayā prāguktamevāsyottaram |  
118696 vivekābhāvāttvasau na pratipannastadayaṃ vanāśramakuṭikamaṇḍalvādiparigrahaśeṣepi  
118697 niḥśeṣaṃ tyājite kathaṃcidvivekaṃ prāpyāhaṃkāragranthiṃ parityajya pūrṇo  
118698 bhaviṣyatīti manyamānā śanaistadbuddhiṃ vicārabhavatārayantī gūḍhābhisandhinaiva  
118699 cūḍālovāca-dhanamiti | yatsvasaṃbandhi sarva ca tattyāge sarvatyāgaḥ siddhyet | na ca  
118700 rājyādayaste svasaṃbandhinaḥ sarva vā | ahaṃkāro hi rājyādikaṃ mameti  
118701 kalpayamstatsvāmitāṃ manyate na tvātmeti praptyabhāvānna sarvatyāgastava siddha iti  
118702 bhāvāḥ || 5 ||  
118703  
118704 tavāstyevāparityaktaḥ sarvasmādbhāga uttamaḥ |  
118705 taṃ parityajya niḥśeṣamāyāsyasi viśokatām || 6 ||  
118706  
118707 yadyahaṃkāre tādātmyāropādātmā rājyādisvāmitāṃ pratipanna ityucyeta tarhi  
118708 tattyāgādeva rājyādityāgaḥ siddhyennānyathā | sa ca tvayā na tyakta ityāśayenāha##-  
118709  
118710 śikhidhvaja uvāca |  
118711  
118712 rājyaṃ cenmama no sarvaṃ tatsarvaṃ vanameva me |  
118713 śailavṛkṣādīgulmāḍhyaṃ tadapyetattyajāmyaham || 7 ||  
118714  
118715 śrīvāsiṣṭha uvāca |  
118716  
118717 iti rāma vadanneva kumbhavākyapraṇoditaḥ |  
118718 nimeṣāntaramātreṇa vaśī vīraḥ śikhidhvajaḥ || 8 ||  
118719  
118720 uktāśayamapratipadyamānaḥ pūrvaṃ parityaktatvādeva rājyādao tavedānīm  
118721 rājyādisaṃbandho nāstīti na tyāgārhatā | śailavṛkṣādīnām tvidānīm parigrahānna  
118722 tattyāgamantareṇa tava sarvatyāgasiddhirityasyāśaya iti manyamānaḥ śikhidhvaja  
118723 uvāca-rājyamiti | evamagre'pi rājñastātparyabhedabhrama ūhyaḥ || 7 || 8 ||  
118724  
118725 pramamārja vanāsthāṃ tām kṛtaḥ sudṛḍhaniścayaḥ |  
118726 prāvṛḍoghaṣṭaṭagatāṃ rajolekhābhivātmanā || 9 ||  
118727  
118728 prāvṛḍovo varṣāpravāhaḥ | rajolekhāṃ pāmsurājimiva || 9 ||  
118729  
118730 śikhidhvaja uvāca |  
118731  
118732 savṛkṣādrivanaśvabhrādvipinādapi vāsanā |  
118733 parityaktā mayā nūnaṃ parityāgaḥ sthito mama || 10 ||  
118734  
118735 vāsanāmamatā parityaktā tena mama tyāgaḥ sthitaḥ saṃpannaḥ || 10 ||  
118736  
118737 kumbha uvāca |  
118738  
118739 adreṣṭaṃ vanaṃ śvabhraṃ salilaṃ pādapasthalaṃ |  
118740 ityādi tava no sarvaṃ sarvatyāgaḥ kathaṃ tava || 11 ||  
118741  
118742 kumbhāśayaḥ pūrvavat || 11 ||  
118743  
118744 tavāstyevāparityaktaḥ sarvasmādbhāga uttamaḥ |  
118745 taṃ parityajya niḥśeṣaṃ parāmāyāsyasokatām || 12 ||  
118746  
118747 śikhidhvaja uvāca |  
118748  
118749 etaccenmama no sarvaṃ tatsarvaṃ svāśramo mama |  
118750 vāpisthaloṭajayutastamevāsu tyajāmyaham || 13 ||  
118751  
118752 tyāgādvānādi tava no rītyā tvaṃ svayameva vicārya tattvato buddhvā sarvatyāgaṃ tapo vā  
118753 yadeva cintāmaṇivadamaṃ nirdoṣaṃ vetsi tadeva svacittakoṣe nidhāya  
118754 phalaprāptiparyantāṃ pariṇatīṃ nayetyarthaḥ || 27 ||  
118755  
118756 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
118757 cintāmaṇiśādhakavṛttāntavivaraṇaṃ nāma navatitamaḥ sargaḥ || 90 ||



118758  
118759  
118760 ekanavatitamah sargaḥ 91  
118761  
118762 cūḍālovāca |  
118763  
118764 idāniṃ rājaśārdūla vastusaṃpratipattaye |  
118765 śṛṇu vindhyebhavr̥ttāntavivṛtiṃ smayakāriṇiṃ || 1 ||  
118766  
118767 iha vindhyebhavr̥ttāntadārṣṭāntikamudīryate |  
118768 kumbhena rājñāscaritaṃ bodhāntatyāgasiddhaye ||  
118769  
118770 vastunastattvasya samyak pratipattaye bodhāya | smayo vismayastatkāriṇiṃ || 1 ||  
118771  
118772 yo'sau vindhyavane hastī so'sminbhūmitale bhavān |  
118773 yau vairāgyavivekau tau dvau tasya daśanau sitau || 2 ||  
118774  
118775 yau tasya dvau daśanau tau vairāgyavivekākhyāvityanvayaḥ || 2 ||  
118776  
118777 yaścāsau vāraṇākrāntitatparo hastipaḥ sthitaḥ |  
118778 tadajñānaṃ tavākrāntitatparaṃ tava duḥkhadam || 3 ||  
118779  
118780 atīsakto'pyaśaktena duḥkhādduḥkhaṃ bhayādbhayaṃ |  
118781 hastī hastipakeneva rājanmaurkhyeṇa nīyase || 4 ||  
118782  
118783 atīsakto balavānapi tvamaśaktena durbalenāpi maurkhyeṇa duḥkhādduḥkhaṃ  
118784 bhayādbhayaṃ nīyase || 4 ||  
118785  
118786 yallohavajrasāreṇa vāraṇaḥ pariyantritaḥ |  
118787 tadāśāpāśajālena bhavānāpadamāvṛtaḥ || 5 ||  
118788  
118789 sa baddho lohajālenetyuktiṃ prakaṭayati-yaditi | parito yantrito baddha iti yat | bhavān  
118790 pādāvabhivṛtyāpyetyāpadamāvṛtaḥ | rājyapalanakāle tadityarthaḥ || 5 ||  
118791  
118792 āśa hi loharajjubhyo viṣamā vipulā dṛḍhā |  
118793 kālena kṣīyate lohaṃ tṛṣṇā tu parivardhate || 6 ||  
118794  
118795 yaddvandvaṃ prekṣate vairiḥ gajamārādalakṣitaḥ |  
118796 prekṣate tvāṃ tadajñānaṃ kriḍārthaṃ baddhamekakam || 7 ||  
118797  
118798 ripau hastipake dūrādapaśyatītyanena sūcitaṃ taddarśanamudāharati-yaditi | dvandve  
118799 rahasye | ajñānasya cetanatvamāropya vādo'yam || 7 ||  
118800  
118801 yadbabhañja gajaḥ śatroḥ śṛṅkhalājālabandhanam |  
118802 tattatyāja bhavānbhogabhūmiṃ rājyamakaṇṭhakam || 8 ||  
118803  
118804 dantabhyāṃ yatnatastābhyāmityuktestātparyamāha-yaditi || 8 ||  
118805  
118806 kadācitsukaraṃ śastraśṛṅkhalābandhabhedanam |  
118807 na tvasya manasaḥ sādho bhogāśāvinivāraṇam || 9 ||  
118808  
118809 yadibhe pāṭayatyuccairbandhaṃ hastipako'patat |  
118810 tvayi tyajati tadrājyamajñānaṃ patitaṃ kṛtaṃ || 10 ||  
118811  
118812 sa patanpādapadmābhyāmaprāpya kariṇaḥ śiraḥ | papātorvyāmiti yaduktaṃ  
118813 tadapyajñāne darśayati-yadibhe iti | patitaṃ yathā bhavati tathā kṛtaṃ tvayā  
118814 pātitamiva jarjarikṛtamityarthaḥ || 10 ||  
118815  
118816 yadā viraktaḥ puruṣo bhogāśāṃ tyaktumicchati |  
118817 tadā prakampate'jñānaṃ chedye vṛkṣe piśācavat || 11 ||  
118818  
118819 tadeva spaṣṭayati-yadeti || 11 ||  
118820  
118821 yadā vivekī puruṣo bhogānsaṃtyajya tiṣṭhati |  
118822 tadā palāyate'jñānaṃ chinne vṛkṣe piśācavat || 12 ||  
118823  
118824 bhogaughe nūnamunmukte patatyajñānasamsthitiḥ |  
118825 pādape krakacacchinne kulāyastadgato yathā || 13 ||  
118826

118827 yadā vanaṃ prayātaṣṭvaṃ tadā'jñānaṃ kṣataṃ tvayā |  
 118828 patitaṃ sanna nihataṃ manastyāgamahāsinā || 14 ||  
 118829  
 118830 kṣataṃ śithilībhūtamapi manastyāgatattvajñānena nirmanaskatā tallakṣaṇena mahāsinā  
 118831 na nihataṃ tadānīmeva te cūḍāloktiśravaṇāttattvabodhāvasaro'bhūditī bhāvaḥ || 14 ||  
 118832  
 118833 tena bhūyaḥ samutthāya smṛtvā paribhavaṃ kṛtaṃ |  
 118834 tapaḥprapañcakhāte'smingahane tvaṃ niyojitaḥ || 15 ||  
 118835  
 118836 tena tvadupekṣitājñānena || 15 ||  
 118837  
 118838 tadaivāghātayiṣyastvaṃ yadyajñānaṃ tathāgatam |  
 118839 rājyatyāgavidhau tattvāṃ nāhaniṣyatkṣayaṃ gatam || 16 ||  
 118840  
 118841 rājyatyāgavidhau tadaiva tathāgataṃ patitamajñānaṃ yadyaghātayiṣyastattadaiva kṣayaṃ  
 118842 gataṃ sattvāṃ tapaḥkhātapātena nāhaniṣyadityarthaḥ || 16 ||  
 118843  
 118844 yatkhātavalayastena vairiṇā hastinaḥ kṛtaḥ |  
 118845 tattapoduḥkhamakhilamajñānena tavārpitam || 17 ||  
 118846  
 118847 sakhātavalayaṃ cakre ityuktestātparyamāha-yaditi || 17 ||  
 118848  
 118849 yā tasya rājarājaśrīrgajāreṇrṇpasattama |  
 118850 sā tvavajñānanṛpateścintābhyantaracāriṇī || 18 ||  
 118851  
 118852 parayā rājasāmagryā gajalampaṭabhūmayetyatroktāṃ rājasāmagrīṃ sphuṭayati-yā  
 118853 tasyeti | tasya gajāreṇrṇhastipakasya rājaprayuktā śrīḥkhātasāmagrī saṃpat yā uktā sā tu  
 118854 avajñānaṃ vicārānādarastallakṣaṇasya hastipakanṛpateḥ abhyantaracāriṇī  
 118855 antaraṅgaiśvaryabhūtā | cintaiva hyavivekasya sarvasvamiti bhāvaḥ || 18 ||  
 118856  
 118857 tvaṃ gajendrastvayaṃ sādho dīrghe vane'gajo'pi san |  
 118858 ajñānavairiṇā tena nikṣiptastarasābhitaḥ || 19 ||  
 118859  
 118860 he sādho tvamagajo'pi sannayamuktavivekasampanno gajendraḥ anenājñānalakṣaṇena  
 118861 vairiṇā abhitaḥ khāte tarasā nikṣiptaḥ || 19 ||  
 118862  
 118863 yatkhnātavalayo bālalatābhīravaguṇṭhitaḥ |  
 118864 āvṛtaṃ tattapoduḥkhamiṣatsajjanavṛttibhiḥ || 20 ||  
 118865  
 118866 uparyasthagayadbālalataughena sa taṃ śaṭhaḥ ityasya tātparyam sphuṭayati-yaditi |  
 118867 sajjanavṛttibhiḥ śāntikṣāntyādiguṇaiḥ sādhujanasamāgamaiśca iṣadāvṛtaṃ || 20 ||  
 118868  
 118869 ityadyāpi tapaḥkhāte duḥkhe hyasminsudāruṇe |  
 118870 sthito'si pātālatale nṛpa baddho yathā baliḥ || 21 ||  
 118871  
 118872 iti bhūyo dṛḍhaṃ baddhastena hastipakena saḥ | tiṣṭhatyadyāpi duḥkhena bhūsadmani  
 118873 yathā baliḥ ityupasaṃhārasya tātparyam varṇayannupasaṃharati-ityadyāpīti || 21 ||  
 118874  
 118875 gajastvamāśā nigaḍāni vairī moho nikhātaḥ punarugrabandhaḥ |  
 118876 mahītaṃ vindhya udanta itthaṃ tvadiya uktaḥ kuru yatkarōṣi || 22 ||  
 118877  
 118878 uktamanuktaṃ ca piṇḍīkrtyāha-gaja iti | tvaṃ gajaḥ | āśāstava nigaḍāni | moho  
 118879 varī hastipakaḥ | ugre tapasi nirbandha eva nikhātaḥ | mahītaṃ vindhyaḥ | itthaṃ  
 118880 udanto vṛttānto mayā hastikākhyānenoktaḥ | evaṃ pariñāya tapaḥkhātādudgamya  
 118881 tasya ripornāśāya yatkarōṣi tatkuru mā vilambasvetyarthaḥ || 22 ||  
 118882  
 118883 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapra0 pū0 cū0  
 118884 hastikākhyānatātparyavivaraṇaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 118885  
 118886 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 118887 hastikākhyānatātparyavivaraṇaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 118888  
 118889 dvinavatitamaḥ sargaḥ 92  
 118890  
 118891 cūḍālovāca |  
 118892  
 118893 yaduktaṃ nayaśālīnyā tayā viditavedyayā |  
 118894 tadā cūḍālayā jñānaṃ tatkaśmānnorarikṛtaṃ || 1 ||

118895  
 118896 iha kumbhavacaḥ śrutvā sarvatyāgaparo nṛpaḥ |  
 118897 tyaktvā vanādivahnau svaṃ sarvaṃ bhāṇḍamadīdahat ||  
 118898  
 118899 yadā tvaṃ vanaṃ prasthitastadaivājñānaṃ patitaṃ sanna nihatamiti tvayoktaṃ tatra idānīm  
 118900 mama manastyāgopāyaḥ kenopadiṣṭo yo mayopekṣita iti rājaśāṅkāṃ vitarkayantī  
 118901 cūḍālovāca-yaduktamiti || 1 ||  
 118902  
 118903 sā hi tattvavidāṃ mukhyā yadyadvakti karoti ca |  
 118904 tatsarvaṃ satyamevāṅga tadanuṣṭheyamādarāt || 2 ||  
 118905  
 118906 tasyā atattvavittvānṛtavādīnītvādiśāṅkāṃ vārayati-sā hīti | anuṣṭheyamabhūḍiti  
 118907 śeṣaḥ || 2 ||  
 118908  
 118909 atha cedvacanaṃ tasyāstvayā nānuṣṭhitaṃ nṛpa |  
 118910 tatsarvasaṃparityāgaḥ kasmāna nīpuṇīkṛtaḥ || 3 ||  
 118911  
 118912 yadi ātmabuddhyā ciraṃ jīvedgurubuddhyā viśeṣataḥ | parabuddhirvināśāya strībuddhiḥ  
 118913 pralayaṃkarī iti vacanātstrībuddhimupekṣyātmabuddhiniścitaṃ sarvatyāgameva  
 118914 bahvamaṃsthāstarhi sa eva tvayā kuto na sthīrīkṛta ityāha-atha cediti || 3 ||  
 118915  
 118916 śikhidhvaja uvāca |  
 118917  
 118918 rājyaṃ tyaktaṃ gṛhaṃ tyaktaṃ deśastyaktastathāvidhaḥ |  
 118919 dārāstyaktāstathāpyaṅga sarvatyāgo na kiṃ kṛtaḥ || 4 ||  
 118920  
 118921 rājyādiparityāgamātreṇa siddhaḥ sarvaparityāgaḥ sādho saṃsādhyatastava |  
 118922 kharvikṛtajagadbhūtīrvidyā svātmodayastathā iti tvayaivoktaṃ | na ca mayā tyaktaṃ  
 118923 rājyādi punaḥ svīkṛtaṃ | tat kathāṃ mayā sarvatyāgo na nīpuṇīkṛta iti śikhidhvajaḥ  
 118924 pṛcchati-rājyamiti || 4 ||  
 118925  
 118926 cūḍālovāca |  
 118927  
 118928 dhanam dārā gṛhaṃ rājyaṃ bhūmiśchatraṃ ca bāndhavāḥ |  
 118929 iti sarvaṃ na te rājansarvatyāgo hi kṛtaḥ || 5 ||  
 118930  
 118931 kevalaṃ sarvasaṃtyāge śeṣitāhaṃmatistvayā iti mayā prāguktamevāsyottaram |  
 118932 vivekābhāvāttvasau na pratipannastadayaṃ vanāśramakuṭikamaṇḍalvādiparigrahaśeṣepi  
 118933 niḥśeṣaṃ tyājite kathaṃcidvivekaṃ prāpyāhaṃkārāgranthiṃ parityajya pūrṇo  
 118934 bhaviṣyatīti manyamānā śanaistadbuddhiṃ vicārabhavatārayantī gūḍhābhisandhinaiva  
 118935 cūḍālovāca-dhanamiti | yatsvasaṃbandhi sarva ca tattyāge sarvatyāgaḥ siddhyet | na ca  
 118936 rājyādayaste svasaṃbandhinaḥ sarva vā | ahaṃkāro hi rājyādikaṃ mameti  
 118937 kalpayamstatsvāmitāṃ manyate na tvātmeti prāptyabhāvāna sarvatyāgastava siddha iti  
 118938 bhāvaḥ || 5 ||  
 118939  
 118940 tavāstyevāparityaktaḥ sarvasmādbhāga uttamaḥ |  
 118941 taṃ parityajya niḥśeṣamāyāsyasi viśokatām || 6 ||  
 118942  
 118943 yadyahaṃkāre tādātmyāropādātmā rājyādisvāmitāṃ pratipanna ityucyeta tarhi  
 118944 tattyāgādeva rājyādityāgaḥ siddhyennānyathā | sa ca tvayā na tyakta ityāśayenāha##-  
 118945  
 118946 śikhidhvaja uvāca |  
 118947  
 118948 rājyaṃ cenmama no sarvaṃ tatsarvaṃ vanameva me |  
 118949 śailavṛkṣādīgulmāḍhyaṃ tadapyetattyajāmyaham || 7 ||  
 118950  
 118951 uktāśayamapratipadyamānaḥ pūrvaṃ parityaktatvādeva rājyādau tavedānīm  
 118952 rājyādisaṃbandho nāstīti na tyāgārhatā | śailavṛkṣādīnāṃ tvidānīm parigrahāna  
 118953 tattyāgamantareṇa tava sarvatyāgasiddhirityasyāśaya iti manyamānaḥ śikhidhvaja  
 118954 uvāca-rājyamiti | evamagre'pi rājñastātparyabhedabhrama ūhyaḥ || 7 ||  
 118955  
 118956 śrīvasiṣṭha uvāca |  
 118957  
 118958 iti rāma vadanneva kumbhavākyapraṇoditaḥ |  
 118959 nimeṣāntaramātreṇa vaśī vīraḥ śikhidhvajaḥ || 8 ||  
 118960  
 118961 pramamārja vanāsthāṃ tām kṛtaḥ sudṛḍhaniścayaḥ |  
 118962 prāvṛḍoghaṣṭaṭagatāṃ rajolekhāmivātmanā || 9 ||  
 118963

118964 prāvṛṇḍorvo varṣāpravāhaḥ | rajolekhām pāmsurājimiva || 9 ||  
118965  
118966 śikhidhvaja uvāca |  
118967  
118968 savṛkṣādrivanaśvabhṛādvipinādapi vāsanā |  
118969 parityaktā mayā nūnaṃ parityāgaḥ sthito mama || 10 ||  
118970  
118971 vāsanāmamatā parityaktā tena mama tyāgaḥ sthitaḥ saṃpannaḥ || 10 ||  
118972  
118973 kumbha uvāca |  
118974  
118975 adreṣṭaṃ vanaṃ śvabhṛaṃ salilaṃ pādapasthalaṃ |  
118976 ityādi tava no sarvaṃ sarvatyāgaḥ kathaṃ tava || 11 ||  
118977  
118978 kumbhāśayaḥ pūrvavat || 11 ||  
118979  
118980 tavāstyevāparityaktaḥ sarvasmādbhāga uttamaḥ |  
118981 taṃ parityajya niḥśeṣaṃ parāmāyāśasakatām || 12 ||  
118982  
118983 śikhidhvaja uvāca |  
118984  
118985 etaccenmama no sarvaṃ tatsarvaṃ svāśrama mama |  
118986 vāpisthaloṭajayutastamevāśu tyajāmyaham || 13 ||  
118987  
118988 tyāgādvānādi tava no sarvamityastu nāma tathāpi tavāśramasadbhāvātkathaṃ  
118989 sarvatyāgaḥ siddha iti māmāheti manyamānaḥ śikhidhvaja uvāca-etaccediti |  
118990 apyarthaka evakāraḥ || 13 ||  
118991  
118992 śrīvasiṣṭha uvāca |  
118993  
118994 iti rāma vadanneva kumbhavākyaprabodhitaḥ |  
118995 nimeśadhyānamātreṇa vaśī vīraḥ śikhidhvajaḥ || 14 ||  
118996  
118997 pramamārjāśramāsthāṃ tām saṃvidā śuddhayā hṛdi |  
118998 sphurantīm sphuraṇenaiva rajolekhāmivānilaḥ || 15 ||  
118999  
119000 āśrame āsthāṃ mamatām pramamārja || 15 ||  
119001  
119002 śikhidhvaja uvāca |  
119003  
119004 sa vṛkṣoṭajavīrutkādvāsanā svāśramādapi |  
119005 parityaktā mayā nūnaṃ sarvatyāgaḥ sthito mama || 16 ||  
119006  
119007 kumbha uvāca |  
119008  
119009 vṛkṣo vāpī sthalaṃ gulmamuṭajaṃ vratatīvṛtiḥ |  
119010 iti kiṃcinna te sarvaṃ sarvatyāgaḥ kutastava || 17 ||  
119011  
119012 kumbhāśayo rājāśayaśca prāgvat || 17 ||  
119013  
119014 tavāstyanyo'parityaktaḥ sarvasmādbhāga uttamaḥ |  
119015 taṃ parityajya niḥśeṣaṃ parāmāyāśasikatām || 18 ||  
119016  
119017 śikhidhvaja uvāca |  
119018  
119019 etaccenmama no sarvaṃ tatsarvaṃ bhājanādi me |  
119020 carmakudyakuṭīrādi tattāvatsaṃtyajāmyaham || 19 ||  
119021  
119022 kuḍyāni bhittayaḥ | alpā kuṭī kuṭīraḥ || 19 ||  
119023  
119024 śrīvasiṣṭha uvāca |  
119025  
119026 ityuktvā sa samuttasthāvavikṣubdhamatiḥ śamī |  
119027 viṣṭarādavadātātmā śṛṅgādiva śaradghanaḥ || 20 ||  
119028  
119029 viṣṭarādāsanāt | vṛkṣāsanayorviṣṭaraḥ iti śatvam | avadātātmā śuddhacittaḥ || 20 ||  
119030  
119031 kumbhastvālokayanneva tatkriyāḥ sasmitaḥ svayam |  
119032 āsane lokakāryeṣu svaspandana ivāṃśumān || 21 ||

119033  
 119034 aṃśumān sūryaḥ svasya spandane rathe ivāsane ālokayanneva sthita iti śeṣaḥ || 21 ||  
 119035  
 119036 yatkaroti karotvetadasyaitatpāvanaṃ param |  
 119037 iti tūṣṇīm sthitaḥ kumbhaḥ śikhidhvajamavaikṣata || 22 ||  
 119038  
 119039 śikhidhvajastu tatsarvaṃ bhāṇḍopaskaramāśramāt |  
 119040 ekatraivānayāmāsa bhuvo vāryabdhībhūriḥ || 23 ||  
 119041  
 119042 abdhībhuḥ samudgodaranimnabhūmirunnatabhuvo vṛṣṭinadyādivāri yathā ekatrānayati  
 119043 tadvat || 23 ||  
 119044  
 119045 tatsaṃsthāpyendhanaiḥ śuṣkairjvālayāmāsa pāvakaṃ |  
 119046 karaiḥ saṃcāravānarkaḥ sūryakāntapadaṃ yathā || 24 ||  
 119047  
 119048 karaiḥ kiraṇaiḥ saṃcāravān saṃkrānto'rko yathā sūryakāntaśilāsthānapāvakaṃ  
 119049 jvālayati tadvat | aṇau jvalerakarmakatvāṇṇau kartuḥ pāvakasya karmatā |  
 119050 bhāṇḍopaskarasyāpi tatphalabhasmibhāvāśrayatvātkarmatā vivakṣitā |  
 119051 jvalermittvavikalpādupaladhāhrasvābhāvaḥ || 24 ||  
 119052  
 119053 bhāṇḍopaskarajālaṃ tadagnau tyaktvā viveśa saḥ |  
 119054 dhvaṃsikāyaṃ jagaddhutvā meruśṛṅge yathā raviḥ || 25 ||  
 119055  
 119056 viveśa bṛsyāmiti śeṣaḥ | dhvaṃsikā manvantarasamdhīpralayastatra yathā raviḥ  
 119057 svapradipite'gnau jagaddhutvā meruśṛṅge upaviśati tadvat || 25 ||  
 119058  
 119059 etāvantam mayā kālaṃ vṛttā yattvaṃ patipriye |  
 119060 ajātabuddhibhedena tenaiva kṛtamastu te || 26 ||  
 119061  
 119062 idānīmakṣamālāṃ tyaktukāmaḥ kṛtopakāravivaraṇadoṣaṃ pariharamṣtāmāha##-  
 119063 svārthasādhanabuddherbheda ucchedo yasya tathāvidhena mayā tvaṃ yat etāvantam kālaṃ  
 119064 vṛttā parivartanaśramaṃ prāpitā tenaiva te tava matsevanaṃ kṛtaṃ paryāptamastu || 26 ||  
 119065  
 119066  
 119067 bhrāntau tu vinivartinyāṃ nādhunopakaroṣi mām |  
 119068 mantrāṭavyāṃ ciraṃ bhrāntaṃ vihṛtaṃ kāryavartmasu || 27 ||  
 119069  
 119070 adhunā tu tapojapādikartavyatābhrāntau vinivrtinyāmapagatāyāṃ satyāṃ mām  
 119071 nopakaroṣi ato na tvāṃ śrameṇa yojayāmīti viśrāmyetyarthaḥ | ahamapi tvayā saha  
 119072 japabhrameṇa nānāmantrāṭaviṣu bhrāntaḥ saṃprati viśramiṣyāmītyāha##-  
 119073 || 27 ||  
 119074  
 119075 dṛṣṭāni dharmasthānāni viśrāmyāmyadhunā sakhi |  
 119076 ityakṣamālāṃ jvalane cikṣepoktvā śikhidhvajaḥ || 28 ||  
 119077  
 119078 dharmasthānāni tapovanasiddhikṣetrādīni || 28 ||  
 119079  
 119080 kalpāntāgnāviva vyoma tārālīm pavano'malām |  
 119081 mayā naramṛgeṇa tvaṃ ciraṃ vanamṛgāccyutam || 29 ||  
 119082  
 119083 yathā pavanaḥ kalpāntāgnau vyomnastārālīm nakṣatramālāṃ kṣipati tadvat |  
 119084 anenākṣamālā sphāṭikīti gamyate | mṛgājinaṃ pratyāha-mayeti || 29 ||  
 119085  
 119086 abodhena dhṛtaṃ bṛsyāmidameva mṛgājinaṃ |  
 119087 idānīm gaccha tucchāya panthānaḥ santu te śivāḥ || 30 ||  
 119088  
 119089 vṛsyāṃ kuśāsane | idameva tavopakṛtamastviti śeṣaḥ | tucchāya  
 119090 mūlakāraṇamāyāsvabhāvāya | panthānaḥ avāntarakāraṇapravilayalakṣaṇā mārgāḥ ||  
 119091 30 ||  
 119092  
 119093 vahninā vyomatām gaccha satāraṃ vyoma te samam |  
 119094 tadbr̥syāṅgātkaṛābhyāṃ sa dhṛtvā carmājahāviti || 31 ||  
 119095  
 119096 satāraṃ vyoma te samamityuktyā pṛṣṭasya taccarma śuklabinducitramiti gamyate | tasya  
 119097 hi satāravvyomatāprāptiranurūpaiveti || 31 ||  
 119098  
 119099 nṛpo'gnāvambudhervāto davavahnāvivācalāt |  
 119100 mahāvṛttena bhavatā tvayā vāri dhṛtaṃ mama || 32 ||  
 119101

119102 nṛpa ityuktvā bṛsyāṅgāccarmākṛṣya karābhyāmagnau jahāviti pūrvatrānvayaḥ |  
119103 yathā pralayavātaḥ acalānambudherākṛṣya davavahnau tyajati tadvat | idānīm  
119104 kamaṇḍaluḥ tyaktukāmaḥ kṛtajñātākhyāpanāya praśamsati##-  
119105 śatṛpratyaṃyānto'yaḥ bhavacchabdaḥ || 32 ||  
119106  
119107 sādho kamaṇḍalo samyaṅ na te pratikṛtaḥ kṛtaḥ |  
119108 sauhṛdasya manoḥjñasya saujanyasyasthirasya ca || 33 ||  
119109  
119110 pratikṛtaḥ pratyupakaraṇaḥ na kṛtaḥ | sauhṛdādipadānyapi yathāsaṃbhavaḥ  
119111 śleṣeṇa yojyāni || 33 ||  
119112  
119113 sādhutvasya ca sarvasya tvameva paramāspadam |  
119114 yenaiva vahninā dehaḥ saṃśodhyābhyāgato'si mām || 34 ||  
119115  
119116 yenaiveti | anena sa kamaṇḍaluḥ pūrvaḥ kasmāccicchrotriyācchuddhyartham vahnidāhena  
119117 saṃśodhya svayaḥ grhītaḥ sthitaḥ sa punardāhena saṃśodhyānyasmai śrotriyāya datta  
119118 iti gamyate || 34 ||  
119119  
119120 tenaiva gaccha he mitra panthānaḥ santu te śivāḥ |  
119121 ityuktvā śrotriyāyaiva kamaṇḍalumadāttadā || 35 ||  
119122  
119123 agnaye mahate vāpi dātavyaḥ sādhu yadbhavet |  
119124 mūrkhasyeva matirgupte nityameva patasyadhaḥ || 36 ||  
119125  
119126 yadupakaraṇaḥ sādhu pratipattiyarhaḥ bhavettadagnaye mahate vāpi dātavyaḥ dānena  
119127 pratipādyamiti niyamādityarthaḥ | bṛsīm dhakṣyaḥstasyām taducitaḥ doṣamāha##-  
119128 tvamapi sadā svapracchanne adhodeśe patasi || 36 ||  
119129  
119130 ucitā te gatiḥ saiva bṛsike bhasmatām vraja |  
119131 ityuktvādāya bṛsikāmagnāveva sa mṛd vikām || 37 ||  
119132  
119133 ato he bṛsike mūrkhāmateriva te saiva dāhasaṃtāpagatirucitā ato bhasmatām  
119134 vrajetyarthaḥ | ityuktvā mṛd vikām mṛdutamām bṛsīm bhāsure agnāveva tatyājeti  
119135 pareṇānvayaḥ || 37 ||  
119136  
119137 śuddhyarthamāsanārthaḥ vai citi tatyāja bhāsure |  
119138 yattyājyamacireṇaiva tyaktatvaḥ kila tatsadā || 38 ||  
119139  
119140 kimarthaḥ sarvaḥ tatyāja tadāha-śuddhyarthamiti | cittasuddhyartham citi  
119141 brahmācāitanye | āsanārthaḥ | viśrāntyarthaḥ cetyarthaḥ | kumbhaḥ pratyāha##-  
119142 vilambitavyamityarthaḥ || 38 ||  
119143  
119144 vistaraḥ kriyate sadbhirupādeyaḥ iti sthitiḥ |  
119145 śīghramagnāvidaḥ sarvaḥ bhāṇḍajātaḥ tyajāmyaham || 39 ||  
119146  
119147 tatkutastatrāha-vistaraḥ iti | yataḥ sadbhirvidyamānaistairbhāṇḍairupādeya  
119148 saṃgrahayogye upakaraṇāntarepi vistaraḥ kriyate iti loka vastusthitiḥ prasiddhā |  
119149 ato'hamidaḥ sarvaḥ bhāṇḍajātaḥ śīghramevāgnau tyajāmi || 39 ||  
119150  
119151 ekavāraḥ dahatyagnirdāhyaḥ bhavati tuṣṭaye |  
119152 sādho kriyopakaraṇaḥ niṣkriyāya tyajāmyaham |  
119153 na khedastatra kartavyo nanvayogyam bibharti kaḥ || 40 ||  
119154  
119155 yataḥ sarvadāhyaḥ bhāṇḍamekavāraḥ yugapadeva dahati cenmama tuṣṭaye  
119156 sarvatyāgasamtoṣāya bhavatītyarthaḥ | nanu he kumbha tatra matkṛtasarvatyāgaviṣaye  
119157 tvayā khedo na kartavyaḥ | yato lokepi ayogyam ko bibharti dhārayati | tathā cākriyasya  
119158 mama kriyopakaraṇamayogyameveti na dhāraṇayogyamiti bhāvaḥ || 40 ||  
119159  
119160 ityuktavānjhaṭiti bhojanabhājanādyam sarvaḥ juhāva vanavāsavilāsayogyam |  
119161 tadbhāṇḍajālamanaḥ samameva rājā kalpāntatejasi jagajjvalatīva kālaḥ || 41 ||  
119162  
119163 rājā śikhidhvajaḥ iti uktavānsansarvaḥ bhojanabhājanamādyam pradhānaḥ yasya  
119164 tathāvidhaḥ tatsarvaḥ vanavāsavilāsayogyam bhāṇḍajālaḥ samaḥ yugapadeva anale  
119165 jhaṭiti juhāva | yathā kālo jvalati kalpāntatejasi jagadyugapadeva juhōti  
119166 tadvadityarthaḥ || 41 ||  
119167  
119168 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
119169 cū0 sarvatyāgakaraṇaḥ nāma dvīnavatitamaḥ sargaḥ || 92 ||

119170  
 119171 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 119172 sarvatyāgakaraṇaṃ nāma dvīnavatitamaḥ sargaḥ || 92 ||  
 119173  
 119174 trinavatitamaḥ sargaḥ 93  
 119175  
 119176 śrīvāsiṣṭha uvāca |  
 119177  
 119178 athotthāya dadāhāsau śuṣkaṃ tatṭṛṇamandiram |  
 119179 ajñena svena manasā vṛthā saṃkalpakalpitam || 1 ||  
 119180  
 119181 dagdhvopakaraṇaṃ dehaṃ tyaktukāmaḥ śikhidhvajaḥ |  
 119182 vinivāryātra kumbhena cittatyāgāya bodhyate ||  
 119183  
 119184 svena manasā vṛthā mamatāsaṃkalpena kalpitam samarthitam tat kuṭīrūpaṃ  
 119185 tṛṇamandiram || 1 ||  
 119186  
 119187 śiṣṭaṃ yatkiṃcidabhavattatsarvaṃ sa śikhidhvajaḥ |  
 119188 asaṃrabdhamaṇā maunī krameṇa samayā dhiyā || 2 ||  
 119189  
 119190 piṭharaśarāvakuśakāṣṭhasaṃcayādi yatkiṃcidabhavattatsarvaṃ  
 119191 dadāhetyādipareṇānvayaḥ || 2 ||  
 119192  
 119193 dadāha ca sa cikṣepa tatyāja ca babhañja vā |  
 119194 bhāṇḍajātaṃ svavasanaṃ bhojanādyapi tuṣṭavat || 3 ||  
 119195  
 119196 svasya vasanaṃ kalkalam | bhuḃjate yasmiṃstadbhojanaṃ patrapuṭakādyapi || 3 ||  
 119197  
 119198 sa babhūvāśramastasya dṛṣṭanaṣṭajanasthitiḥ |  
 119199 vīrabhadrabaladhvastadakṣayajñāśramopamaḥ || 4 ||  
 119200  
 119201 pūrva dṛṣṭā padhānnaṣṭā adarśanaṃ prāptā janasthitiriyatra | pūrvakāla iti samāsaḥ ||  
 119202 4 ||  
 119203  
 119204 āśramātte mṛgagaṇāstyaktaromanthamudyayuḥ |  
 119205 sāgnidāhātpuravarādbhītabhītajanā iva || 5 ||  
 119206  
 119207 tadevopapādayati-āśramāditi || 5 ||  
 119208  
 119209 bhāṇḍajātaṃ dahatyagnau sahaśuṣkendhanena tat |  
 119210 kevalākṛtirasnehastuṣṭimānāha bhūpatiḥ || 6 ||  
 119211  
 119212 kevalākṛtirdehamātrāvaśiṣṭaḥ || 6 ||  
 119213  
 119214 śikhidhvaja uvāca |  
 119215  
 119216 vāsanāṃ tatra saṃtyajya sarvatyāgī sthito hyaham |  
 119217 aho nu cirakālena devaputra prabodhitaḥ || 7 ||  
 119218  
 119219 vāsanāṃ mamatām | tatra sarvopakaraṇe | prabodhitastvayeti śeṣaḥ || 7 ||  
 119220  
 119221 saṃpannaḥ kevalaḥ śuddhaḥ sukhenodbodhavānaḥ |  
 119222 kiṃ nāma kila vastvetadbhavetsaṃkalpikakramam || 8 ||  
 119223  
 119224 saṃkalpiko mamatāsaṃkalpaprayuktaḥ saṃgrahakramo yasya  
 119225 tathāvidhametadupakaraṇajātaṃ kiṃ nāma na kicitsārabhūtamupādānārhamityarthaḥ || 8 ||  
 119226  
 119227 yāvadyāvatprahīyante vividhā bandhahetavaḥ |  
 119228 tāvattāvatsamāyāti paramāṃ nirbṛtiṃ manaḥ || 9 ||  
 119229  
 119230 tattyāgasukhamabhinayannāha-yāvadyāvaditi || 9 ||  
 119231  
 119232 sāmyāmi parinirvāmi sukhito'smi jayāmyaham |  
 119233 vibandhāḥ prakṣayaṃ yātāḥ sarvatyāgo mayā kṛtaḥ || 10 ||  
 119234  
 119235 digambaro diksadano diksamo'yamaham sthitaḥ |  
 119236 devaputra mahātyāgātkimanyadavaśiṣyate || 11 ||  
 119237  
 119238 vividhā bandhā bandhahetavo viśayāḥ || 10 || 11 ||

119239  
 119240 kumbha uvāca |  
 119241  
 119242 sarvameva na saṁtyaktaṁ tvayā rājan śikhidhvaja |  
 119243 sarvatyāgaparānande mā mudhābhinayaṁ kuru || 12 ||  
 119244  
 119245 bāhyopakaraṇatyāgamātreṇa bhrāntyā bālasyeva tasya  
 119246 sarvatyāgasukhābhinayamasahamānaḥ kumbha uvāca-sarvameveti | abhinayaṁ  
 119247 vyañjakaceṣṭāviśeṣaṁ || 12 ||  
 119248  
 119249 tavāstyevāparityaktaḥ sarvasmādbhāga uttamaḥ |  
 119250 yaṁ parityajya niḥśeṣaṁ parāmāyāsyasōkatām || 13 ||  
 119251  
 119252 tavetyādi prāgvat || 13 ||  
 119253  
 119254 śrīvasiṣṭha uvāca |  
 119255  
 119256 iti śrutavatā tena kiṁcitsaṁcintya bhūbhṛtā |  
 119257 idamuktaṁ mahābāho rāma rājīvalocana || 14 ||  
 119258  
 119259 śikhidhvaja uvāca |  
 119260  
 119261 indriyavyālasaṁghāto raktamāṁsamayākṛtiḥ |  
 119262 śiṣyate sarvasaṁtyāge deho me devatātmaja || 15 ||  
 119263  
 119264 tadutthāya punardehaṁ bhṛgupātādavighnataḥ |  
 119265 vināśātmakatām nītvā sarvatyāgī bhavāmyaham || 16 ||  
 119266  
 119267 śrīvasiṣṭha uvāca |  
 119268  
 119269 ityuktvā dehamagrasthe śvabhre tyaktumasau javāt |  
 119270 karoti yāvadutthānaṁ tāvatkumbho'pyuvāca ha || 17 ||  
 119271  
 119272 śvabhre bhṛgau || 17 ||  
 119273  
 119274 kumbha uvāca |  
 119275  
 119276 rājankimiti dehaṁ tvaṁ nirāgaskaṁ mahāvaṭe |  
 119277 tyajasyajño hi vṛṣabhaḥ kupito hanti tarṇakam || 18 ||  
 119278  
 119279 nirāgaskaṁ niraparādham | mahāvaṭe bhṛgau | tarṇakaṁ svavatsama || 18 ||  
 119280  
 119281 jaḍo varāko mūkātmā tapasvī dehako hyayam |  
 119282 na kaścana tavaitasminmā [ekasmin iti pāṭhaḥ] mudhaiva tanuṁ tyaja || 19 ||  
 119283  
 119284 nirāgaskatāmeva darśayati-jaḍa iti | tava aparādha iti śeṣaḥ || 19 ||  
 119285  
 119286 ātmanyevaiṣa mūkātmā dhyānavānavatiṣṭhate |  
 119287 saṁcālyate pareṇaiva taraṅgeṇaiva kāṣṭhakam || 20 ||  
 119288  
 119289 kṣobhayatyanya evainaṁ nigrāhārho muhurbalāt |  
 119290 tapasvinaṁ yathaikāntaṁ saṁsthitaṁ mattataskaraḥ || 21 ||  
 119291  
 119292 yasyāparādhamanyaṁ darśayati kṣobhayatīti | sa eva nigrāhārho daṇḍyaḥ || 21 ||  
 119293  
 119294 sukhaduḥkhādibhūtyā hi nāparādhi śarīrakam |  
 119295 nātmanaḥ phalavānātmaspande vṛkṣo'parādhavān || 22 ||  
 119296  
 119297 nanu sukhaduḥkhodbhavasthānatvātkutaḥ śarīraṁ nāparādhi tadāha-sukheti | bhūtyā  
 119298 utpattisthānatāmātreṇa | tatra dṛṣṭāntamāha-neti | yathā phalavāṁstarurvāyukṛte  
 119299 ātmaspande phalādipāte sati na tadabhimānyātmā aparādhavān bhavati || 22 ||  
 119300  
 119301 vātaḥ phalaśiraḥpuṣpapātanaṁ kurute sphuran |  
 119302 taruṇā sādhunā dhīrāparāddhaṁ kimātmanaḥ || 23 ||  
 119303  
 119304 yataḥ sphuranvāta eva phalānāṁ śiraḥpallavānāṁ puṣpāṇāṁ ca balātpātanaṁ kurute  
 119305 iti sa evāparādhī | taruṇā sādhunā kimaparāddhaṁ tadvaddehenāpi sādhunātmanaḥ  
 119306 kimaparāddhamityarthaḥ || 23 ||  
 119307



119308 tyaktenāpi śarīreṇa kila tāmarasekṣaṇa |  
119309 sarvatyāgo na te yāti niṣpattiṃ viśamo hi saḥ || 24 ||  
119310  
119311 hi yasmātsa sarvatyāgaḥ punaradhikārīdehadaurlabhyena jñānadaurlabhyādviśamo  
119312 duḥsādhya eva saṃpadyata ityārthaḥ || 24 ||  
119313  
119314 bhṛgau kevalametattvaṃ nirāgaskaṃ śarīrakam |  
119315 mudhā kṣipasi no dehatyāge tattyāgitā bhavet || 25 ||  
119316  
119317 tasya dehaḥśobhakasyāhaṃkārasya tyāgitā no bhavenna siddhyedityārthaḥ || 25 ||  
119318  
119319 yenāyaṃ kṣobhyate deho matteheneva pādapaḥ |  
119320 tatsaṃtyajasi cetpāpaṃ tanmahātyāgavānbhavān || 26 ||  
119321  
119322 tasmīṃstyakte bhavetyaktaṃ sarvaṃ dehādi bhūpate |  
119323 no cennimagnamapyetadbhūyobhūyaḥ prarohati || 27 ||  
119324  
119325 etaddehādi nimagnaṃ jalamaḥjanādinā nāśitamapi tasmāddehacālakādeva  
119326 janmakarmabījabhūtāt prarohati || 27 ||  
119327  
119328 śikhidhvaja uvāca |  
119329  
119330 kenāyaṃ cālyate dehaḥ kiṃ bījaṃ janmakarmaṇām |  
119331 kasmīṃstyakte [bhavetyaktaṃ sarvaṃ dehādi sundara iti pāṭhaḥ ]  
119332 parityaktaṃ sarvaṃ bhavati sundara || 28 ||  
119333  
119334 kumbha uvāca |  
119335  
119336 sādho na dehatyāgena na rājyatyajanena ca |  
119337 na coṭajādīśoṣeṇa sarvatyāgo bhavennṛpa || 29 ||  
119338  
119339 yatsarvaṃ sarvato yacca tasminsarvaikakāraṇe |  
119340 sarvasminsamparityakte sarvatyāgaḥ kṛto bhavet || 30 ||  
119341  
119342 sarvavāsanāspadatvātsarvaṃ | sarvaviśayeṣu prasṛtatvātsarvataḥ | saṃkalpena  
119343 sarvajanakatvātsarvaikakāraṇe || 30 ||  
119344  
119345 śikhidhvaja uvāca |  
119346  
119347 sarvaṃ sarvagataṃ sarvaheyaṃ tyājyaṃ ca sarvadā |  
119348 sarvaṃ kimucyate brūhi sarvatattvavidāṃ vara || 31 ||  
119349  
119350 sarvatra heyaṃ sarvadā ca tyājyaṃ tyaktuṃ yogaṃ yatsarvaṃ tvayocyate tatkimityārthaḥ ||  
119351 31 ||  
119352  
119353 kumbha uvāca |  
119354  
119355 sādho sarvagatākāraṃ jīvaḥprāṇādināmakaṃ |  
119356 na jaḍaṃ nājaḍaṃ bhrāntaṃ cittaṃ sarvamiti smṛtam || 32 ||  
119357  
119358 citprādhānyena jīvanāmakaṃ kriyāprādhānyena prāṇādināmakaṃ cittaṃ liṅgam || 32 ||  
119359  
119360 cittameva bhramaṃ viddhi viddhi ceto naraṃ nṛpa |  
119361 cittaṃ viddhi jagajjālaṃ cittaṃ sarvamiti smṛtam || 33 ||  
119362  
119363 naraṃ vyavahartṛpuruṣam || 33 ||  
119364  
119365 rājyāderatha dehāderāśramādermahīpate |  
119366 sarvasyaiva mano bījaṃ tarubījaṃ taroriva || 34 ||  
119367  
119368 sarvasya bīje saṃtyakte sarvaṃ tyaktaṃ bhavatyalam |  
119369 saṃbhavāsaṃbhavādbhūpa sarvatyāgo bhavediti || 35 ||  
119370  
119371 tattyāge sarvatyāgasambhavāttadatyaḥ sarvatyāgāsambhavāt || 35 ||  
119372  
119373 sarvadharmādyadharmā vā rājyādi vipinādi vā |  
119374 sacittasya paraṃ duḥkhaṃ niścittasya paraṃ sukham || 36 ||  
119375  
119376 sarve dharmādayaḥ adharmā vā rājyāditatphalabhogasthānāni vā sacittasya paraṃ

119377 duḥkhameva || 36 ||  
119378  
119379 idaṃ vivartate sarvaṃ cittameva jagattayā |  
119380 dehādyākārajālena bījaṃ vṛkṣatayā yathā || 37 ||  
119381  
119382 vivartate pariṇamate || 37 ||  
119383  
119384 pādapaḥ pavaneneva bhūkampeneva parvataḥ |  
119385 bhastrā bhastrābhareṇāyaṃ dehaścittena cālyate || 38 ||  
119386  
119387 bhastrādhmānadṛtiḥ | bhastrābhareṇa karmāreṇa || 38 ||  
119388  
119389 sarvabhūtopabhogānāṃ jarāmarañajanmanāṃ |  
119390 mahāmunināṃ sudṛḍhaṃ cittaṃ viddhi samudgamaṃ || 39 ||  
119391  
119392 sarvabhūtaprasiddhānāmupabhogānāṃ jarāmarāṇādīnāṃ dehadharmāṇāṃ |  
119393 mahāmunipadena taddharmāḥ śamadamādayo lakṣyante | teṣāṃ ca tatra tatra  
119394 nirūḍhāvāsanaṃ cittamevāśraya ityārthaḥ || 39 ||  
119395  
119396 idaṃ pravartate sarvaṃ cittameva jagattayā |  
119397 dehādyākārajālena cittaṃ jīvo manomayaṃ || 40 ||  
119398  
119399 aśāntaṃ cittameva mananānmanomayamantaḥ prāṇaceṣṭayā jīvaśca bhūtvā bahiḥ  
119400 sthūladehatadvyavahārādyākārajālena bhavatītyārthaḥ || 40 ||  
119401  
119402 buddhirmahadahaṃkāraḥ prāṇaścetyādibhirmune |  
119403 kriyānurūpairabhīdhāvyāpāraiḥ śāntamucyate || 41 ||  
119404  
119405 tadevāntaḥ śāntaṃ mahadahaṃkāraḥ prāṇaḥ prājñātmā cetyādibhiḥ  
119406 kriyānurūpairabhīdhāvyāpārairucyata ityārthaḥ || 41 ||  
119407  
119408 cittaṃ sarvaṃ prāhustasmiṃstyakte mahīpate |  
119409 sarvādhivyaḍhisīmāntaḥ sarvatyāgaḥ kṛto bhavet || 42 ||  
119410  
119411 cittatyāgaṃ viduḥ sarvatyāgaṃ tyāgaṃ varaḥ |  
119412 tasminsiddhe mahābāho satyaṃ kiṃ nānubhūyate || 43 ||  
119413  
119414 satyaṃ paramārthabhūtabhūmānandarūpaṃ kiṃ nānubhūyate | anubhūyata evetyārthaḥ ||  
119415 43 ||  
119416  
119417 citte tyakte layaṃ yāti dvaitamaikyāṃ ca sarvataḥ |  
119418 śiṣyate paramaṃ śāntamacchamekamanāmayam || 44 ||  
119419  
119420 dvaitaṃ kāryavibhāgāvirbhāvaparamparā | aikyaṃ kāraṇe tirobhāvakramaśca layaṃ  
119421 bādhaṃ yāti || 44 ||  
119422  
119423 asyāścittaṃ viduḥ kṣetraṃ saṃsr̥teḥ sasyasaṃtateḥ |  
119424 kṣetre tvakṣetratāṃ yāte śāleḥ ka iva saṃbhavaḥ || 45 ||  
119425  
119426 cittameva vicitrehaṃ bhāvābhāvavilāsinā |  
119427 vivartate'rthabhāvena jalamūrmīyā yathā || 46 ||  
119428  
119429 arthabhāvena padārthākāreṇa || 46 ||  
119430  
119431 cittotsādanarūpeṇa sarvatyāgena bhūpate |  
119432 sarvaśādyate samyak sāmrajyeneva sarvadā || 47 ||  
119433  
119434 sarvatyāgasya viśayo yathaivānyo'sti te tathā |  
119435 tvamapyanyasya bhavasi tyāgingr̥hṇāsi vai nṛpa || 48 ||  
119436  
119437 sa cāyaṃ sarvatyāgo na paricchinātmagrahaṇe siddhyatītyāśayenāha-sarveti | he  
119438 tyāgin nṛpa paricchināsyā tava yathā anyāḥ sarvatyāgasya viśayo'sti tathā  
119439 tvamapyanyasya tvattyāginastyāgaviśayo bhavasi | tathā ca tyājyamevātmatayā gr̥hṇāsīti  
119440 na te sarvatyāgaḥ siddhyatītyārthaḥ || 48 ||  
119441  
119442 sūtraṃ muktāphaleneva jagajjālaṃ trikālakaṃ |  
119443 sarvaṃ tena yena sarvaṃ samujjhitam || 49 ||  
119444  
119445 aparicchinātmagrahaṇe tu tvameva sarvasyātmeti tavānyena

119446 tyāgāyogāṭṭyājyakoṭyaniviṣṭena tvayā sarvatyāge sarvaṃ svāyattikṛtya  
119447 labdhamityāha-sūtramiti || 49 ||  
119448  
119449 yena sarvaṃ parityaktaṃ tasmiñchrūnye'pi saṃsthitam |  
119450 jagatsarvaṃ trikālasthaṃ tantau muktāvalī yathā || 50 ||  
119451  
119452 nanu sarvaṃ tyajatā sarvaśūnyataivāvalambitā tatkathaṃ sarvaṃ svāyattaṃ labdhaṃ  
119453 syāttatrāha-yeneti | yadyapi sarva tyaktvā sa sarvaśūnyatāmāpannastathāpi tena  
119454 tyaktaṃ jagadāśrayāntarālābhāttamevāśritya yāvadvyavahāraṃ sattāsphūrtī labhata iti  
119455 sa eva vyavahartṛdṛṣā trikālasthasarvalabdhetuyucyata iti bhāvaḥ || 50 ||  
119456  
119457 asneheneva dipena yena sarvaṃ samujjhitam |  
119458 sasneheneva dipena tena sarvaṃ prakāśitam || 51 ||  
119459  
119460 ata eva sarvatyāge sarvabādhādvavahāryadrṣā  
119461 ātyantikasnehakṣayānnirvānadīpadrṣṭāntaṃ sarvagatasvarūpajyotiṣaiva  
119462 sarvavyavahāraprakāśanādvavahāradrṣā sasnehadīpadrṣṭāntaṃ cāha##-  
119463  
119464 sthitam sarvaṃ parityajya yaḥ śete'snehadīpavat |  
119465 sa rājate prakāśātmā samaḥ sasnehadīpavat || 52 ||  
119466  
119467 tadeva sphuṭayati-sthitamiti || 52 ||  
119468  
119469 samastavastuniṣkāse yathā tvamavaśiṣyase |  
119470 sarvatyāge kṛte tādṛgvijñānamavaśiṣyate || 53 ||  
119471  
119472 sarvatyāge śūnyatāpattiṃ vārayati-samasteti | samastānāṃ vastūnāṃ  
119473 rājyāraṇyopakaraṇānāṃ niṣkāse tyāge || 53 ||  
119474  
119475 samastavastudāhe'pi yathā tvaṃ netaro nṛpa |  
119476 sarvatyāgata evāṅga tathā nirvānamucyate || 54 ||  
119477  
119478 pariśiṣṭacitaḥ svātiriktatvātsvasya tataḥ kaḥ puruṣārthastatrāha-samasteti | yathā  
119479 nirvānaṃ paramapuruṣārthopi tvatto netaradityarthaḥ || 54 ||  
119480  
119481 sarvatyāgo hi śūnyātmā āśrayaḥ sarvasaṃvidāṃ |  
119482 anantānāmudārānāṃ khamivedaṃ divaukasāṃ || 55 ||  
119483  
119484 tasya tyaktasarvaprapañcaśūnyatvepi sarvasaṃvidāṃ tadantarbhāvo'styeveti na  
119485 jāḍyasiktirityāha-sarvatyāgo hīti | divaukasāṃ sūryacandranakṣatrādīnāṃ || 55 ||  
119486  
119487 sarvatyāgarasāpāne jarāmaraṇabhītayāḥ |  
119488 na kāścana prabādhante khasyeva vyomalekhikāḥ || 56 ||  
119489  
119490 sarvatyāgarasasya āpāne īśadapyāsvādane kṛte yathā asaṅgodāsīnasya khasya  
119491 vyomalekhikāśchidrakārikāṣṭamkikāḥ kāścidadapi na prabādhante tadvat || 56 ||  
119492  
119493 sarvatyāgo mahattvasya kāraṇaṃ nirmaladyuteḥ |  
119494 sarvaṃ tyajasi cedyasmādbuddhisthairyaṃ brhattamam || 57 ||  
119495  
119496 nirmalā dyutiḥ svarūpasphūrtiryaśmāttathāvidhasya mahattvasya | tatkutastatrāha##-  
119497  
119498 sarvatyāgaḥ parānando duḥkhamanyatsudāraṇam |  
119499 ityomityurarīkṛtya yadicchasi tadācara || 58 ||  
119500  
119501 iti vimṛśyete śeṣaḥ | oṃmityasya vivaraṇaṃ-urarīkṛtyeti || 58 ||  
119502  
119503 sarvaṃ tyajati yastasya sarvamevopatiṣṭhate |  
119504 yathaivāmbu viśatyagnau tathaivāyāti vāridhau || 59 ||  
119505  
119506 sarvatyāge vaibhavaḥāniṃ vārayati-sarvamiti | sarvaṃ vibhavajātaṃ  
119507 prārabdhopanītamupatiṣṭhate | vāridhau ambu yathā yathā vaḍavāgnau viśati tathā tathā  
119508 nadibhya āyātyeva tadvadityarthaḥ || 59 ||  
119509  
119510 sarvatyāgāntarevāsti jñānamātmāprasādakam |  
119511 yacchūnyaṃ kila bhāṇḍasya tatra ratnādi tiṣṭhati || 60 ||  
119512  
119513 sarvasyājñānatatkāryasya yastyāgastadantarevātmāprasādakam jñānamavaśyamasti |  
119514 bhāṇḍasya madhye yadratnādiśūnyaṃ sthalaṃ tatraiva ratnādi tiṣṭhatīti kila

119515 prasiddhamityarthaḥ || 60 ||  
 119516  
 119517 sarvasyāgavaśādeva hatakāle kalāvapi |  
 119518 śākyena vigatāśaṅkaṃ muninā meruvatsthitam || 61 ||  
 119519  
 119520 kalau pāpiṣṭhatame'pi kāle vedabāhyatvādatinīcenāpi śākyena  
 119521 sarvatyāgavaśānmeruvatsthitam yadā tadā puṇye dvāparakāle vedamārgāvalambinā  
 119522 puṇyatamena tvayā vigatāśaṅkaṃ vyomavatstheyamiti kiṃ vācyamiti dyotanāya hateti ||  
 119523 61 ||  
 119524  
 119525 sarvatyāgo mahārāja sarvasaṃpatsamāśrayaḥ |  
 119526 na gṛhṇāti hi yatkiṃcitsarvaṃ tasmai pradīpate || 62 ||  
 119527  
 119528 sarvāsāṃ saṃpadā samāśrayo nivāsasthānam || 62 ||  
 119529  
 119530 kṛtvā sarvaparityāgaṃ śāntaḥ svastho viyatsamaḥ |  
 119531 saumyo bhavasi yadrūpastadrūpo bhava bhūpate || 63 ||  
 119532  
 119533 sarvaṃ parityajya mahāsvabhāva tyajasyatho yena ca tadvihāya |  
 119534 tyāgābhīmānaṃ ca malaṃ vimucya vimuktarūpo bhava bhūmipāla || 64 ||  
 119535  
 119536 he mahāsvabhā bhūmipāla tvaṃ prathamam tyājyaṃ sarva mansā parityajya atho anantaram  
 119537 yena tyajasi tanmanaśca vihāya tadanantaram tyāgābhīmānalakṣaṇamahamkāramalaṃ ca  
 119538 vimucya jīvanmuktarūpo bhavetyarthaḥ || 64 ||  
 119539  
 119540 ityārṣe śrīvāsiṣṭhamahārāmā0 vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe pū0 cū0  
 119541 śikhidhvajāvabodhanaṃ nāma trinavatitamaḥ sargaḥ || 93 ||  
 119542  
 119543 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 119544 śikhidhvajāvabodhanaṃ nāma trinavatitamaḥ sargaḥ || 93 ||  
 119545  
 119546 caturnavatitamaḥ sargaḥ 94  
 119547  
 119548 śrīvāsiṣṭha uvāca |  
 119549  
 119550 evaṃ vadati vai kumbhe cittatyāgaṃ muhurmuḥuḥ |  
 119551 antarvicārayansaumyo rājā vacanamavravīt || 1 ||  
 119552  
 119553 iha cittaṃ parityaktuṃ tanmūlapariśodhane |  
 119554 dehādivedyabādheṇa pūrṇaciccheṣa īryate ||  
 119555  
 119556 cittatyāgaṃ cittatyāgopāyam || 1 ||  
 119557  
 119558 śikhidhvaja uvāca |  
 119559  
 119560 hṛdayākāśavihago hṛdayadrumamarkaṭaḥ |  
 119561 bhūyobhūyo nirastaṃ hi samabhyetyeva me manaḥ || 2 ||  
 119562  
 119563 nirastaṃ na mameti tyaktamapi | apyartho hiśabdaḥ || 2 ||  
 119564  
 119565 jñāmi caitadādātuṃ matsyaṃ jāla ivākulam |  
 119566 tyāgamasya na jñāmi cittaṃ dravya ivottama || 3 ||  
 119567  
 119568 etaccittamādātuṃ mamatayā svīkartuṃ jñāmi dravya ivāsmiṇmūrtatvābhāvādasya  
 119569 tyāgaṃ tu na jñāmi | he uttama || 3 ||  
 119570  
 119571 cittasyādau svarūpaṃ me yathāvadbhagavanvada |  
 119572 tataścittaparityāgaṃ yathāvadvada me prabho || 4 ||  
 119573  
 119574 svarūpaṃ tyāgarhaṃ piṇḍīkṛtaṃ sāmānyarūpaṃ || 4 ||  
 119575  
 119576 kumbha uvāca |  
 119577  
 119578 vāsanaiva mahārāja svarūpaṃ viddhi cetasaḥ |  
 119579 cittaśabdistu paryāyo vāsanāyā udāhṛtaḥ || 5 ||  
 119580  
 119581 kumbhastadevāha-vāsanaiveti | rāgavāsanetyarthaḥ | udāhṛto loke | tathā ca laukikā  
 119582 āhurapūpeṣu mama vāsanāsti maṇḍakeśvasya cittamiti || 5 ||  
 119583

119584 tyāgastasyātisukaraḥ susādhyaḥ spandanādapi |  
 119585 rājyādapyadhikānandaḥ kusumādapi sundaraḥ || 6 ||  
 119586  
 119587 sukara iti | audāsīnyamātreṇa tatsiddhiriti bhāvaḥ | rājyādapīti | tathā cāhuḥ yacca  
 119588 kāmasukhaṃ loke yacca divyaṃ mahatsukhaṃ | tṛṣṇākṣayasukhasyaite nārhataḥ  
 119589 ṣoḍaśiṃ kalām | iti | sundaro hṛdyaḥ || 6 ||  
 119590  
 119591 mūrkhasya tu manastyāgo nūnaṃ duḥsādhyaṭām gataḥ |  
 119592 pāmarasyeva sāmrajyaṃ tṛṇasyeva sumerutā || 7 ||  
 119593  
 119594 kutastarhi sa sarvairna kriyate tatrāha-mūrkhasyeti || 7 ||  
 119595  
 119596 śikhidhvaja uvāca |  
 119597  
 119598 svarūpaṃ vedmi cittasya vāsanāmayamākulam |  
 119599 tyāgaḥ sa manye duḥsādhyo vajranirgilanādapi || 8 ||  
 119600  
 119601 vedmi tvadvacasetyarthaḥ | vajrasya nirgilanānnigiraṇādapi duḥsādhyāḥ | sati maurkhye  
 119602 audāsīnyasyaiva duḥkaratvāditi bhāvaḥ || 8 ||  
 119603  
 119604 saṃsṛtyāmodapuṣpasya duḥkhadāhānālasya ca |  
 119605 jagadabjamaṇṇālasya mohamārutakhasya ca || 9 ||  
 119606  
 119607 jagallakṣaṇaṃ yadabjaṃ tanmaṇṇālasya | jāleti pāṭhe'pi jale bhavaṃ jālamiti vyutpattyā  
 119608 abjamevārthaḥ | sarvaparyāyaiḥ kāraṇamevopalakṣyate || 9 ||  
 119609  
 119610 śarīrayantravāhasya hṛtpadmabhramarasya ca |  
 119611 ayatnāccetasastyāgo yathā bhavati tadvada || 10 ||  
 119612  
 119613 śarīrayantraṃ vahati pravartayatīti karmaṇyaḥ | yathā yenopāyena bhavati || 10 ||  
 119614  
 119615 kumbha uvāca |  
 119616  
 119617 sarvanāśo'sya yaḥ sādho cetasaḥ saṃsṛtikṣayaḥ |  
 119618 sa eva cittasaṃtyāga ityuktaṃ dīrghadarśibhiḥ || 11 ||  
 119619  
 119620 sarvasya vakṣyamāṇamūlāṅkuraśākhāpallavādernāśaḥ sa eva saṃsṛterapi kṣayaḥ  
 119621 sa eva cittasya saṃtyāgo na tu bāhyārthatyāgavanmamatānīvartanamityarthaḥ |  
 119622 dīrghadarśibhiraparicchinātmadarśibhiḥ || 11 ||  
 119623  
 119624 śikhidhvaja uvāca |  
 119625  
 119626 cittatyāgādahaṃ manye cittanāśaḥ susiddhaye |  
 119627 abhāvaḥ śataśo vyādheḥ kathamasyānubhūyate || 12 ||  
 119628  
 119629 uktamartha vimṛśyānuvādenānumodamānaḥ śikhidhvajastatropapattimāha-citteti |  
 119630 cittaṃ hi vyādhiḥ | na hi vyādheḥ śataśopi mamatāvarjanalakṣaṇena  
 119631 tyāgenābhāvo'nubhūyate kiṃtu cikitsayocchedenaiva | atastaducchedāya  
 119632 tanmūlaśākhāpallavādi vadetyarthaḥ || 12 ||  
 119633  
 119634 kumbha uvāca |  
 119635  
 119636 ahaṃbījaścittadrumaḥ saśākhāphalapallavaḥ |  
 119637 unmūlaya samūlaṃ tamākāśahṛdayo bhava || 13 ||  
 119638  
 119639 ahamajñātātmā bījaṃ yasya | saśākhāphalapallavasya drumasyonmūlane  
 119640 tatsthānākāśamiva nirāvaraṇavikṣepaṃ hṛdayaṃ yasya tathāvidho bhava || 13 ||  
 119641  
 119642 śikhidhvaja uvāca |  
 119643  
 119644 cetasaḥ kiṃ mune mūlaṃ ko'ṅkuraḥ ko'sya saṃbhavaḥ |  
 119645 kāḥ śākhāḥ ke ca vā skandhāḥ kathamunmūlyate ca saḥ ||  
 119646  
 119647 saṃbhavatyasminniti saṃbhavaḥ kṣetram || 14 ||  
 119648  
 119649 kumbha uvāca |  
 119650  
 119651 ahamarthodayo yo'yaṃ sa cittāvedanātmakaḥ |  
 119652 etaccittadrumasyāsya viddhi bījaṃ mahāmate || 15 ||

119653  
 119654 ahamarthāda jñātātmanah udayo yasya tathāvidho yo'yaṃ sa cittāvedanātmako'bhimānī  
 119655 prasiddhaḥ | etadeveti bījaliṅgena nirdeśaḥ | bījaṃ mūlam || 15 ||  
 119656  
 119657 paramātmapaḍaṃ kṣetraṃ kṣetraṃ māyāmayasya tat |  
 119658 etasmātpṛathamodbhinnādāṅkuro'nubhavākṛtiḥ || 16 ||  
 119659  
 119660 ko'sya saṃbhava iti praśnasyottaramāha-paramātmapaḍamiti | paramātmanah paḍaṃ  
 119661 nīḍaṃ māyā saiva kṣetraṃ | yatastatsarvasyaiva māyāmayaprapañcasya  
 119662 kṣetramataścetaso'pi tadeva kṣetramityarthaḥ | ko'ṅkura ityasyottaramāha-etasmāḍiti |  
 119663 etasmātpṛathamotpannānmūlātparicchinno'hamiti niścayātmā  
 119664 cidābhāsavypātadvādanubhavātmako'ṅkuro jāyata ityarthaḥ || 16 ||  
 119665  
 119666 niścayātmā nirākāro buddhiritiyeva socyate |  
 119667 asya buddhyabhidhānasya yāṅkurasya prapīnatā || 17 ||  
 119668  
 119669 tasyaivopacayena cittadrumātmanā pariṇatirityāha-asyeti |  
 119670 dehādyākṛtismaraṇāccittanāma tanmananācca mana ityabhidhā yasyāstathāvidhā  
 119671 pīnatā jāyata iti pareṇānvayaḥ || 17 ||  
 119672  
 119673 saṃkalparūpiṇī tasyāścittanāmamanobhidhā |  
 119674 jīvo mithyopalambhātmā śūnyātmā hyupalopamaḥ || 18 ||  
 119675  
 119676 tasya vṛkṣasya jīvamāha-jīva iti | paramārthato nirvikāratvātsarvavikāraśūnyātmā  
 119677 ata evopalopamo mithyābhūtacittataddharmasaṃbandhopalambhātmā sāksītyarthaḥ || 18 ||  
 119678  
 119679 stambhaḥ kāyo'yametasya snāyvasthīrasarañjitaḥ |  
 119680 deśāntare'ṅkuroddeśe kālasapando'sya vāsanaḥ || 19 ||  
 119681  
 119682 stambho mūlācchākhāparyanto madhyapradeśaḥ | ayaṃ kāyaḥ śarīrameva |  
 119683 mūlastambhadeśāddeśāntare agradeśe  
 119684 skandhaśākhādīprarohārthamaṅkuroddeśe'ṅkurārambhe cikīrṣite vasantādīkāla iva  
 119685 tattadbogapradakarmaparipākakāle rāgadveṣapravṛttyādyāṅkurapallavādyākāreṇa  
 119686 spandate yo rasaḥ so'sya vāsanaivetyarthaḥ || 19 ||  
 119687  
 119688 śākhāyāścittavṛkṣasya dīrghā dūragatāstatāḥ |  
 119689 indriyāṇyalpabhogāśca bhāvābhāvātmayonayaḥ || 20 ||  
 119690  
 119691 asya cittavṛkṣasya yā dīrghā dūragatāstatā vistrīṭāśca śākhāstā indriyāṇi  
 119692 bhāvābhāvā janmamaraṇāni tadātmano'narthasahasrasya yonayaḥ kāraṇībhūtā  
 119693 bhogāśca asya mahānto viṭapaughā avāntaraśākhāsamūhā iti pareṇānvayaḥ || 20 ||  
 119694  
 119695 viṭapaughā mahānto'sya śubhāśubhaphalākulāḥ |  
 119696 idṛśasyāśya cittasya durvṛkṣasya pratikṣaṇam || 21 ||  
 119697  
 119698 śākhāvilavanaṃ kurvanmūlakāṣe bharaṃ kuru |  
 119699  
 119700 śikhidhvaja uvāca |  
 119701  
 119702 cittadrumasya śākhādeḥ kurvāṇo'haṃ vikartanam || 22 ||  
 119703  
 119704 viśayabhogāsaṃgacchedanalakṣaṇam śākhāvilavanaṃ  
 119705 kurvannasaṅgādvitīyātmadarśanalakṣaṇe mūlakāṣe bharaṃ yatnātiśayaṃ kurvītyarthaḥ  
 119706 | tatra śākhālavane mūlakāṣe copāyaṃ rājā pṛcchati-citteti || 22 ||  
 119707  
 119708 kathaṃ karomi mūlasya niḥśeṣakaṣaṇam mune |  
 119709  
 119710 kumbha uvāca |  
 119711  
 119712 vāsanaḥ vividhāḥ śākhāḥ phalaspandādinānvitāḥ || 23 ||  
 119713  
 119714 tataḥ śākhālavanopāyaṃ kumbha āha-vāsanaḥ iti || 23 ||  
 119715  
 119716 abhāvitā bhavantyanārlūnāḥ saṃvidbalena te |  
 119717 asaṃsaktamanā maunī śāntavādavicāraṇaḥ || 24 ||  
 119718  
 119719 abhāvitā āsaktityāgenānubhāvitā antarvicārasaṃvidbalena lūnā bhavanti |  
 119720 uktamevārthaṃ jīvanmukteṣu lakṣaṇatayā darśayati-asaṃsakteti || 24 ||  
 119721

119722 samprāptakārī yaḥ so'ntarlūnaścittalato bhavet |  
119723 cittadrumalatājālaṃ pauraṣeṇa vikartayan || 25 ||  
119724  
119725 śākhālayanābhyāse dṛḍhe sati mūlakāṣe yogyo bhavatītyāha-cittadrumeti |  
119726 latājālaṃ śākhāsamūham || 25 ||  
119727  
119728 yastiṣṭhati sa mūlasya yogyo nikaṣaṇe bhavet |  
119729 gaṇaṃ śākhāvilavanam mukhyaṃ mūlavikartanam || 26 ||  
119730  
119731 gaṇamaṅgam | mukhyaṃ pradhānam || 26 ||  
119732  
119733 cittavṛkṣasya tena tvaṃ mūlakāṣaparo bhava |  
119734 mukhyatvena mahābuddhe mūladāhamalaṃ kuru || 27 ||  
119735  
119736 mukhyatvena prādhānyena | pradhānāsampādane yatnaprasādhitasyāpyaṅgasya  
119737 vaikalyaprasaṅgāditi bhāvaḥ || 27 ||  
119738  
119739 cittakaṇṭhakakhaṇḍasya bhavatyevamacittatā |  
119740  
119741 śikhidhvaja uvāca |  
119742  
119743 ahaṃbhāvātmanaścittadrumabījasya he mune |  
119744 ko'nalo dahanākhye'sminkarmaṇyarthakaro bhavet || 28 ||  
119745  
119746 tvaṃ cittalakṣaṇasya kaṇṭhakakhaṇḍasya karaṇjavanasya alaṃ niravaśeṣaṃ mūladāhaṃ  
119747 kurviti pūrvatrānvayaḥ | evaṃ kṛte acittatā bhavati | taddāhasya  
119748 prasiddhenānalenāsiddheranalāntaraṃ jijñāsuḥ pṛcchati-ahaṃbhāvātmana iti |  
119749 arthakaraḥ samarthaḥ || 28 ||  
119750  
119751 kumbha uvāca |  
119752  
119753 rājansvātmavicāro'yaṃ ko'haṃ syāmiti rūpadhṛk |  
119754 cittadurdrumabījasya dahane dahanāḥ smṛtaḥ || 29 ||  
119755  
119756 ko'haṃ syāmiti vicārādisākṣātkārāntarūpadhṛk || 29 ||  
119757  
119758 śikhidhvaja uvāca |  
119759  
119760 mune mayā svayā buddhyā bahuśaḥ pravacāritam |  
119761 yāvannāhaṃ jagannorvīvanamaṇḍalamaṇḍitam || 30 ||  
119762  
119763 mayā svabuddhyaiva bāhyārthā dehādyahaṃkārāntā ādhyātmikārthāśca anātmānaḥ  
119764 anṛtāśceti jñātāstathāpyantarātmataṭtvāparicayājjaḍe'pyahaṃkāre  
119765 punaḥpunarātmatabhrāntirna nivartata eveti na viśrāmyāmiti yāha-mune  
119766 ityādiṣaḍbhiḥ | yāvaditi sākalye | sarvaṃ jagadbahuśaḥ pravacāritamityarthaḥ | tadeva  
119767 viśiṣyāha-nāhamityādi | urvyā tadantargatavanamaṇḍalādibhiśca maṇḍitam  
119768 jagannāhamiti saṃkṣipyoktiḥ || 30 ||  
119769  
119770 nādreṣṭaṭaṃ na vipinaḥ na parṇaspandanādi ca |  
119771 jaḍatvāna ca dehāni na māṃsāsthyasṛgādi ca || 31 ||  
119772  
119773 tadeva vistareṇāha-nādrerityādi | jaḍatvāditi sarvatra hetuḥ || 31 ||  
119774  
119775 karmendriyāṇyapi na ca na ca buddhīndriyāṇi ca |  
119776 na mano nāpi ca matirnāhaṃkāraśca jāḍyataḥ || 32 ||  
119777  
119778 kaṭakatvaṃ yathā hemni tathāhaṃtvaṃ cidātmāni |  
119779 jaḍaṃ tvasadrūpatayā tena tannāsti he mune || 33 ||  
119780  
119781 ahaṃkāre jaḍatvaṃ nāstīti śaṅkāṃ vivartatvāhetunā vārayan jaḍasya svataḥ  
119782 seddhumaśaktyā cityadhyāsātsiddhau mithyātvaṃ paryavasyatītyāha-kaṭakatvamiti |  
119783 tathā ahaṃtvaṃ vivarta iti śeṣaḥ | jaḍaṃ tu śuktirajataṃrgatṛṣṇādi asadrūpatayā  
119784 prasiddhamiti śeṣaḥ | tena jaḍatvāhetunā tadahaṃtvādi nāsti mithyaivetyarthaḥ || 33 ||  
119785  
119786 saṃniveśanivāsātmā sarvārthādiḥ pare pade |  
119787 vidyate nānyadanyatvānnabhasīva mahādrumaḥ || 34 ||  
119788  
119789 brahmāṇḍāderuktajaḍavargāyādhiṣṭhānasadrūpādanyatvādapi asattvamityāha##-  
119790 na vidyate | tathātvaṃ kuta iti cedyato

119791 brahmāṇḍādijaḍavargaścaturdaśabhuvanādisaṃniveśānām nivāsātmā ādhāraḥ  
 119792 sarveśāmarthānām śabdādiviṣayāṇāmādiḥ kāraṇabhūtaḥ | na ca cidātmā  
 119793 vibhaktasvabhāvo nirvibhāgasattāsāmānyarūpatvādityarthaḥ || 34 ||  
 119794  
 119795 jānannapīti bhagavannahamtvamalamārjanam |  
 119796 antaryajjñam na jñāmi tena tapye ciraṃ mune || 35 ||  
 119797  
 119798 iti anayā rītyā ahamtvalakṣaṇasya malasya mārjanam jānannapi antaḥ pratyagekarasaṃ yat  
 119799 jñam sākṣicaitanyam tanna jñāmi || 35 ||  
 119800  
 119801 kumbha uvāca |  
 119802  
 119803 etāvanmātrakaṃ vṛndaṃ yadi na tvaṃ mahīpate |  
 119804 jaḍatvāttanmahābuddhe yo'si tadvada me'nagha || 36 ||  
 119805  
 119806 idānīm pariśeṣādeva sākṣicaitanyam paricāyayiṣyankumbha uvāca-etāvaditi |  
 119807 etāvanmātrakamahamkāraparyantaṃ dṛśyavṛndam || 36 ||  
 119808  
 119809 śikhidhvaja uvāca |  
 119810  
 119811 cinmātramahamacchātmavedanaṃ viduṣāṃ vara |  
 119812 yatra bhāvāḥ svadante te nirṇīyante ca yena vā || 37 ||  
 119813  
 119814 ajñātṛbhoktṛtvādinā prasiddhāntarāntarakośaparamparāvadhaḥ yatrānandaikarase  
 119815 cinmātre sati anānandā jaḍarūpāśca bhāvāḥ śabdādiviṣayāḥ svadante | yena vā  
 119816 buddhivṛttiyupārūḍhena iṣṭāniṣṭavibhāgena nirṇīyante || 37 ||  
 119817  
 119818 evaṃrūpasya me lagnaṃ nūnaṃ malamakāraṇam |  
 119819 sakāraṇam vāhamiti yatpadaṃ ca na vedmyaham || 38 ||  
 119820  
 119821 vivekadṛśā paryālocane evaṃrūpasya me mama dehādikoīśagaṇe ahamiti  
 119822 tādātmyābhimānalakṣaṇam malaṃ lagnaṃ idaṃ sakāraṇamakāraṇam veti ahaṃ na vedmi  
 119823 yatpadaṃ brahma tacca na vedmītyarthaḥ || 38 ||  
 119824  
 119825 asadetadnātmīyaṃ pramārṣṭuṃ malamātmanaḥ |  
 119826 mune yadā na śaknomi tena tapye sudāruṇam || 39 ||  
 119827  
 119828 kumbha uvāca |  
 119829  
 119830 brūhi kiṃ tanmahābāho lagnaṃ tava malaṃ mahat |  
 119831 sthito'si yena saṃsārī satā vāpyathavā'satā || 40 ||  
 119832  
 119833 sattā satyena asatā mithyābhūtena vā yena malena hetunā saṃsārī sthito'si || 40 ||  
 119834  
 119835 śikhidhvaja uvāca |  
 119836  
 119837 cittadrumasya yadbījamahambhāvaśca me malam |  
 119838 tacca tyaktuṃ na jñāmi tyaktaṃ tyaktamupaiti mām || 41 ||  
 119839  
 119840 tatsatyam mithyeti vā na jñāmi kiṃtu cittadrumasya sarvānarthaphalasya mūlamiti  
 119841 sāmānyato'hambhāvaścānamabhāvaśceti viśeṣatopi jñāmi | tacca tyaktuṃ  
 119842 nirasitumupāyaṃ na jñāmi | nanu nāhaṃ na mameti buddhireva tattayāgopāyaḥ prasiddhaḥ  
 119843 prāktvayaiva vanādiṣu darśitaḥ sa kathamapalapyate tatrāha-tyaktaṃ tyaktamiti | tathā  
 119844 punaḥ punastyaktamapi mūlocchedābhāvātpunaḥpunarmāmupaiti | atastnmūlaṃ  
 119845 taducchedopāyaṃ ca vadetyāśayaḥ || 41 ||  
 119846  
 119847 kumbha uvāca |  
 119848  
 119849 kāraṇājñāyate kāryaṃ yattatsarvatra saṃbhavet |  
 119850 anyattvasaddvicandrābhaṃ dṛṣṭametanna vidyate || 42 ||  
 119851  
 119852 tatra satyasya kūṭasthatvātkāraṇatā na saṃbhavatyeva | asatyasya tu kāraṇatoktirasatyeva  
 119853 kāraṇe kāryamutpannamityarthe paryavasitā satī  
 119854 kāryasyāsatyatāmevāpādayatītyātmaikyaparyavasiteti rahasyaṃ tadbuddhyanusāreṇaiva  
 119855 bodhayiṣyan kumbho lokaprasiddhyanurūpamahamkāraṇam tvaṃ svabuddhyaivānviṣya  
 119856 kathayetyāha-kāraṇāditi dvābhyām | anyattu kāraṇam vinaiva jātaṃ kārya  
 119857 dvicandrābhamasadeva | yata etatsamyagdṛṣṭaṃ cenna vidyata ityarthaḥ || 42 ||  
 119858  
 119859 kāraṇājñāyate kāryamahambhāvādbhavāṅkuraḥ |



119860 iti kārāṇamanviṣya kathayasva mamādhunā || 43 ||  
119861  
119862 yathā ahaṃbhāvātkārāṇānmana-ādilakṣaṇo bhavāṅkuraḥ kāryaṃ jāyate iti  
119863 evaṃvidhamevāhaṃbhāvasyāpi kārāṇaṃ svabuddhyā'nviṣya mama kathayasvetyarthaḥ ||  
119864 43 ||  
119865  
119866 śikhidhvaja uvāca |  
119867  
119868 mune'hamiti doṣasya vedanaṃ vedmi kārāṇaṃ |  
119869 tadyathopaśamaṃ yāti tanme vada munīśvara || 44 ||  
119870  
119871 evaṃ prṣṭo rājā ciraṃ svabuddhyānviṣyāsati dehādyākāravedane  
119872 tatrāhaṃtābhimānāyogāttadvedanameva tatkārāṇamiti niścitya pratyuvāca-mune iti ||  
119873 44 ||  
119874  
119875 citaścetyonmukhatvena duḥkhāyāyamahaṃsthitaḥ |  
119876 cetyopaśamanaṃ brūhi mune tadupaśāntaye || 45 ||  
119877  
119878 citaścetyonmukhatvena hetunā ayaṃ dehādirahaṃbhāvena sthitaḥ san duḥkhāya  
119879 saṃpanno'taścetyadehādireva citastadvedanābhāvepi heturityabhipretya tadupaśāntaye  
119880 cetyopaśamanopāyaṃ brūhītyāha-cetyeti || 45 ||  
119881  
119882 kumbha uvāca |  
119883  
119884 kārāṇaṃ kārāṇajño'si vedanasya vadāsu me |  
119885 tatastvām bodhayiṣyāmi kārāṇākārāṇakramam || 46 ||  
119886  
119887 yadi vedanasya vedyonmukhatve vedyameva kārāṇamiti kārāṇajño'si tarhi  
119888 tatsvābhipretamāsu vada | tatastvaduktyanantaraṃ tvadabhipretaṃ kārāṇamakārāṇameva  
119889 yena krameṇa saṃpadyate taṃ kramaṃ tvām bodhayiṣyāmitiyarthaḥ || 46 ||  
119890  
119891 vedyavedanarūpasya cetyasaṃcetanasya me |  
119892 akārāṇaṃ kārāṇatām yadyātaṃ tava tadvida || 47 ||  
119893  
119894 prṣṭhamevārthaṃ sphuṭikartuṃ punaranuvadati-vedyeti | sāmānyato  
119895 vedyavedanarūpasya viśeṣataścetyasaṃcetanasya mithyātvādakārāṇaṃ  
119896 kārāṇatvākṣamaṃeva vedyam kārāṇatām yātamiti yattavābhipretaṃ tadvadetyarthaḥ || 47 ||  
119897 ||  
119898  
119899 śikhidhvaja uvāca |  
119900  
119901 cetyacetanarūpasya vedyasaṃvedanākṛteḥ |  
119902 iyaṃ padārthasatteha dehādiḥ kārāṇaṃ mune || 48 ||  
119903  
119904 śikhidhvajaḥ prṣṭaṃ svābhipretaṃ sphuṭamāha-cetyeti |  
119905 dehādirbāhyādhyātmikapadārthasattā || 48 ||  
119906  
119907 śarīrāditayodeti vedanaṃ vastusattayā |  
119908 asatyābhāsayā spando yathā pavanalekhayā || 49 ||  
119909  
119910 vedanasya dehādisattā kathaṃ kārāṇaṃ tatrāha-śarīreti | yato vedanaṃ  
119911 śarīrādivastusattayā nimittabhūtayā svayamapi mūṣāṇiṣiktadhātudrava iva  
119912 śarīrādyākāreṇodeti | amūrte vedane mūrtadehādyākāratāyā  
119913 vāstavatvāyogādviśiṇaṣṭi-asatyābhāsayetī || 49 ||  
119914  
119915 asattām vastusattāyā nāvagacchāmyahaṃ yathā |  
119916 ahaṃtvavedanaṃ cittabījaṃ samupaśāmyati || 50 ||  
119917  
119918 yathā cittabījamahaṃtvavedanaṃ samupaśāmyati tathā dehādivastusattāyā asattvaṃ  
119919 nāvagacchāmi | atastadasattvaṃ yathāvagamyaṭe tathopadiṣeti bhāvaḥ || 50 ||  
119920  
119921 kumbha uvāca |  
119922  
119923 vidyate yadi dehādivastusattā tadasti te |  
119924 abhāvāddehasattādeḥ kiṃniṣṭhaṃ tava vedanaṃ || 51 ||  
119925  
119926 evaṃ prṣṭḥ kumbho vedanasya viśayākāreṇotpattibhramavāraṇāya  
119927 dehādidṛśyāsattvaṃ pratijānīte-vidyate iti | dehādivastusattā yadi vidyate tattarhi te  
119928 tavābhimataṃ vedanasya tannimittaṃ tadākāratvaṃ syāt tadeva durlabhamiti vedanaṃ

119929 kiniṣṭhaṃ kiṃviśayam | nirviśayamevetyarthaḥ || 51 ||  
 119930  
 119931 śikhidhvaja uvāca |  
 119932  
 119933 yasyopalabhyate kiṃcitsvarūpaṃ kalanātmakam |  
 119934 asadrūpaṃ kathaṃ tatsyātprakāśaḥ syātkathaṃ tamaḥ || 52 ||  
 119935  
 119936 pratyakṣamupalabhyamānasya dehādeḥ kathamapalāpa iti rājā pṛcchati-yasyeti |  
 119937 sattvevopalabhyamānasyāsattvapratijñā viruddheti dṛṣṭāntenāpyāha-prakāśa iti ||  
 119938 52 ||  
 119939  
 119940 hastapādādisaṃyuktaḥ kriyāphalavilāsavān |  
 119941 sadānubhūyamāno'yaṃ deho nāsti kathaṃ mune || 53 ||  
 119942  
 119943 kumbha uvāca |  
 119944  
 119945 kāraṇaṃ yasya kāryasya bhūmipāla na vidyate |  
 119946 vidyate neha tatkāryaṃ tatsaṃvittistu vibhramaḥ || 54 ||  
 119947  
 119948 nopalambhanamātreṇa dṛśyasattānirṇayau | bhrāntopalambheṣu vyabhicārāt | kiṃtu  
 119949 satsu kāraṇeṣu yasya kāryasyopalambhastasya sattvam | tāni cāsyā na santītyāha##-  
 119950  
 119951 kāraṇena vinā kāryaṃ śarīraṃ na kadācana |  
 119952 vidyate yasya no bījaṃ taddravyaṃ kveva jāyate || 55 ||  
 119953  
 119954 akāraṇaṃ tu yatkāryaṃ sadivāgre'nubhūyate |  
 119955 taddraṣṭurvibhramādviddhi mṛgatṛṣṇājalopamam || 56 ||  
 119956  
 119957 avidyamānameva tvaṃ viddhi mithyābhramoditam |  
 119958 nātiyatnavato'pyetanmṛgatṛṣṇāmbu labhyate || 57 ||  
 119959  
 119960 śikhidhvaja uvāca |  
 119961  
 119962 asato dvīndubimbāderna yuktaṃ kāraṇekṣaṇam |  
 119963 vandhyātanayasarvāṅgamaṇḍanaṃ kasya rājate || 58 ||  
 119964  
 119965 tarhi kimasau dehādirvandhyāputradehādivatyantāsanneva syāditi rājā śaṅkate-asata  
 119966 iti || 58 ||  
 119967  
 119968 kumbha uvāca |  
 119969  
 119970 kāraṇena vinā kāryaṃ śarīrādyasthipañjaram |  
 119971 avidyamānamevedaṃ viddhyasaṃbhavato nṛpa || 59 ||  
 119972  
 119973 aśarīraṃ śarīreṣvanavastheśvavasthitam ityādiśruteṣtathaiva  
 119974 vidvadanubhavātkāraṇānirūpaṇāceṣṭāpattireveyamiti kumbha āha-kāraṇeneti || 59 ||  
 119975  
 119976 śikhidhvaja uvāca |  
 119977  
 119978 hastapādādiyuktasya śarīrasya munīśvara |  
 119979 nityamālakṣyamāṇasya pitā kasmāna kāraṇam || 60 ||  
 119980  
 119981 aitihiyānumānāptoktyanugatasamsthānasāmyalingādinā pitāsyā kāraṇaṃ nirjñātaḥ sa  
 119982 kathamapalapya iti rājā śaṅkate-hasteti || 60 ||  
 119983  
 119984 kumbha uvāca |  
 119985  
 119986 kāraṇābhāvato rājanpitā nāma na vidyate |  
 119987 asato yattu saṃjātamasadeva taducyate || 61 ||  
 119988  
 119989 tasyāpyasattve tulyo nyāya iti gūḍhābhisaṃdhistadevottaraṃ punarvarṇayati##-  
 119990  
 119991 padārthhānāṃ ca kāryāṇāṃ kāraṇaṃ bījamucyate |  
 119992 saṃbhavatyaṅga jagati na bījena vināṅkuraḥ || 62 ||  
 119993  
 119994 tasmāna kāraṇaṃ yasya kāryasyehopapadyate |  
 119995 bījābhāve hi tannāsti tatsaṃvittistu vibhramaḥ || 63 ||  
 119996  
 119997 avaśyaṃ khalu yannāsti nirbījaṃ tanmatibhramaḥ |

119998 dvīndutvamarubhūmyambuvandhyāputradaśāsamam || 64 ||  
119999  
120000 śikhidhvaja uvāca |  
120001  
120002 pitāmahanām putrānām pitṛṇām ca jagattraye |  
120003 ādyaḥ pitāmahaḥ kasmātpūrvotpattau na kāraṇam || 65 ||  
120004  
120005 gūḍhābhisaṃdhimajānāno rājā śaṅkate-pitāmahanāmiti | ādyaḥ pitāmaho  
120006 hiraṇyagarbhaḥ | sa sūkṣmabhūṭaliṅgasamaṣṭyātmā  
120007 putrapitṛpitāmahādisarvavyaṣṭisamaṣṭisthūlānām utpattau kāraṇam kiṃ na  
120008 syādityarthaḥ | pūrveṣāṃ prajāśraṣṭṛṇām manumarīcidakṣādīnām pūrvasya  
120009 svakāryebhyaḥ pūrvasya brahmāṇḍasya vā utpattau || 65 ||  
120010  
120011 kumbha uvāca |  
120012  
120013 ādyaḥ pitāmaho yaḥ syātso'pi nāstyeva bhūpate |  
120014 kāraṇābhāvato nityaṃ yadā bhāvo na kasyacit || 66 ||  
120015  
120016 tasyāpi kāraṇam durvacamityasattve tulyo nyāya iti gūḍhābhisaṃdhirevottaramāha##-  
120017 nāstyevetyarthaḥ || 66 ||  
120018  
120019 kāraṇasya svabījasya nityābhāvātpitāmahaḥ |  
120020 anyaḥ sa dṛśyamānopi bhramādanyo na vidyate || 67 ||  
120021  
120022 nanu yo devānām prabhavaścodbhavaśca viśvādhiko rudro maharṣiḥ | hiraṇyagarbhaṃ  
120023 paśyata jāyamānaṃ sa no devaḥ śubhayā smṛtyā saṃyunakti ityādimantravarṇeṣu  
120024 tadutpādako jāyamānaṃ taṃ kṛpādṛṣṭyā paśyannīśvarastatkāraṇam prasiddha eva  
120025 sa kathamapalapayata ityāśaṅkāṃ pariharan gṛhābhisaṃdhimudghāṭayati##-  
120026 bhedakalpanayā bhramānmāyayānyo dṛśyamāno'pi sa pitāmahastasmādanyo na vidyate |  
120027 tatkutastatra satyasya cidamśasyāpariṇāmitayā akāraṇatvasya vakṣyamānatvāt  
120028 pariśeṣānmāyāṃsa eva jaḍastatkāraṇam vācyastasya cāvidyārūpasya bījasya  
120029 kāraṇasya nityoditavidyābādhitatveneśvare nityamevābhāvādityarthaḥ || 67 ||  
120030  
120031 mṛgatṛṣṇāmbuvadbhrāntirūpa evāvabhāṣate |  
120032 pitāmahārthakāritvamapi tasya bhramātmakam || 68 ||  
120033  
120034 etena pitāmahasya bhuvanādisargārthakriyākāritāpratibhāso'pi vyākhyāta ityāha##-  
120035  
120036 pitāmahodare tasya mithyāpratyaṃyataḥ sthitiḥ |  
120037 ghanā tava nivṛttaiva mārjayiṣyāmyathetarat || 69 ||  
120038  
120039 itthaṃ maduktayuktyā tava pitāmahādeḥ svaśarīrāntasyaitasya  
120040 kāryaparamparāprabandhasya mithyeti yauktikapratyaṃyato ghanā  
120041 satyatvenāyantadṛḍhikṛtā sthitiṃnivṛttaiva | atha  
120042 itaratpratibhāsamātrāvaśiṣṭāṃsamapi tattvasākṣātkāraparyantenopadeśena  
120043 mārjayiṣyāmityarthaḥ || 69 ||  
120044  
120045 tasmāccidātmakatayātmani cittato'yaṃ nityaṃ svayaṃ kacati bhūmipa devadevaḥ |  
120046 tenaiva padmaja iti svayamātmanātmā proktaḥ svarūpa iti śāntamidaṃ samastam ||  
120047 70 ||  
120048  
120049 uktamevārthaṃ saṃgṛhyopasaṃharati-tasmāditi | he bhūmipa  
120050 tasmāccidvyatiriktasyoktayuktyā asattvāccidevāyaṃ devadevaḥ prāgukta īśvaro  
120051 hiraṇyagarbhādistambaparyantasargaparamparātmanā nityaṃ yatkacati tadātmā  
120052 cidātmakatayā ātmanyeva kacati nānyadaṇumātramapi saṃpādayati saṃpadyate vā | tena  
120053 svayamātmanā ātmaiva svarūpaḥ padmaja ityādināmarūpakalpanena proktaḥ sarvāṇi  
120054 rūpāṇi vicitrya dhīro nāmāni kṛtvābhivadayadāste ityādiśrutibhiḥ iti evaṃ  
120055 paryālocane idaṃ samastam dvaitam śāntam brahmaivetyarthaḥ || 70 ||  
120056  
120057 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
120058 śikhidhvajāvabodhanaṃ nāma caturnavatitamaḥ sargaḥ || 94 ||  
120059  
120060 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
120061 śikhidhvajāvabodhanaṃ nāma caturnavatitamaḥ sargaḥ || 94 ||  
120062  
120063  
120064 pañcanavatitamaḥ sargaḥ 95  
120065  
120066 śikhidhvaja uvāca |

120067  
120068 ābrhmastambaparyantaṃ yadyayaṃ bhāsate bhramaḥ |  
120069 arthakriyāsamarthaśca tatkaṭhaṃ duḥkhakāraṇaṃ || 1 ||  
120070  
120071 ghanatātānavenātrāvidyopaśamanakramaḥ |  
120072 śikhidhvajasya bodhena viśrāntiścopavarṇyate ||  
120073  
120074 mṛgaṭṛṣṇāmbuvadbhrāntirūpa evāvabhāsate iti yaduktaṃ tatra mṛgaṭṛṣṇādeḥ  
120075 snānapānādyarthakriyāsāmarthyādayadadrśānānmajjanamaraṇādидуḥkhakāraṇatvādars  
120076 hanācca viśamo dṛṣṭānta iti rājā śāṅkate-ābrahmeti | tattarhi arthakriyāsamartho  
120077 duḥkhakāraṇaṃ cāyaṃ kathamityanvayaḥ || 1 ||  
120078  
120079 kumbha uvāca |  
120080  
120081 evaṃ jagadbhamasyāśya bhāvanaṃ tāvadātataṃ |  
120082 śilībhūtasya śītena salilasyeva ruḥṣatā || 2 ||  
120083  
120084 satyaśaṃkalpabhāvanādr̥ḥhikṛtasya mithyārthasyārthakriyāsāmarthyam  
120085 duḥkhakāraṇatvaṃ ca daivāsuraṃ māyānirmitaśāstrāstrahastyasvasenādeḥ prasiddhameva  
120086 kiṃ vācyam jagadī'svaramāyānirmitasya prapañcasyetyāśyenottaramāha-evamiti |  
120087 asya sargātmakasya jagadbhramasya prāṇikarmopabhogārthatvāt evaṃ  
120088 tvaduktaprakāramarthakriyāsāmarthyam duḥkhādikāraṇatvaṃ cāstī |  
120089 satyaśaṃkalpasyeśvarasya bhāvanameva tattadarthakriyādyātmanā ātataṃ | yathā śītena  
120090 śilībhūtasya salilasya cirakālena sphaṭikādibhāvena pariṇāmādrūḥṣatā  
120091 pīṭhapātrādyarthakriyāsāmarthyamātataṃ tadvadityarthaḥ || 2 ||  
120092  
120093 ajñānaṃ śīthilībhūtamevaṃ naṣṭaṃ vidurbudhāḥ |  
120094 na nāśena vinodeti pūrvasaṃsthānavicyutiḥ || 3 ||  
120095  
120096 ata eva mūlājñānasya jñānābhyāsaparipākakrameṇa śīthilībhāve jagataḥ  
120097 sūkṣmatāpattikramādeva sahājñānena nāśa ityāha-ajñānamiti | ajñānanāśaṃ  
120098 vinā jagatsaṃsthānabādho nāstītyāha-neti || 3 ||  
120099  
120100 tanutvaṃ sarvabodhasya yattadeva hi kāraṇaṃ |  
120101 sargopaśamasampattau pratipanne pare pade || 4 ||  
120102  
120103 ajñānaśīthilībhāve ca nirodhābhyāśena bāhyadhīvr̥ttitānavaṃ kāraṇamityāha##-  
120104  
120105 tānavaṃ dṛśyate yasya tasyānukramataḥ svayam |  
120106 pūrvasaṃsthānavigamātpraśamo'pyupapadyate || 5 ||  
120107  
120108 ata eva loke'pi apakṣayāparaparyāyatānavapūrvaka eva sthūlabhāvānāṃ vināśaḥ  
120109 prasiddha ityāha-tānavamiti | yasya dehādeḥ | praśamo nāśaḥ || 5 ||  
120110  
120111 anenaiva krameṇaivaṃ tvamādipurūṣo nṛpaḥ |  
120112 bhramākārodayaṃ viddhi mṛgaṭṛṣṇāmbuvatsthitam || 6 ||  
120113  
120114 evaṃ darśitaprakāreṇa ajñānaśāithilyakrameṇa jagadbhādhādeva tava  
120115 nityasiddhapūrṇatālakṣaṇapurūṣasvabhāvasthitisiddhirityāha-aneneti |  
120116 mṛgaṭṛṣṇāmbuvadbhrāntirūpa evāvatiṣṭhate iti prāgukta jagatsthitirapyevaṃrītyaiva  
120117 boddhavyetyāha-bhramākārodayamiti || 6 ||  
120118  
120119 eṣā pitāmahābhāve'pyasatī bhūtasam̐tatiḥ |  
120120 na kadācana tatsiddhaṃ yadasiddhena sādhyate || 7 ||  
120121  
120122 śāṅkottaramupasaṃhṛtya prastutameva nigamayannāha-eṣeti || 7 ||  
120123  
120124 ayaṃ bhūtopalambho hi mṛgaṭṛṣṇāmbvividitaḥ |  
120125 vicārādvilayaṃ yāti śuktau rajatadhīriva || 8 ||  
120126  
120127 tasya phalaṃ darśayati-ayamiti || 8 ||  
120128  
120129 kāraṇābhāvataḥ kāryamabhūtvā bhavatīti yat |  
120130 mithyājñānādr̥ṣṭe tasya na rūpamupapadyate || 9 ||  
120131  
120132 ata eva jagato bhrāntireva svarūpaṃ nānyadityāha-kāraṇeti || 9 ||  
120133  
120134 mithyādr̥ṣṭiprekṣitaṃ tuna kadācana vidyate |  
120135 mṛgaṭṛṣṇāmbhasā kena ghaṭakāḥ paripūritāḥ || 10 ||

120136  
 120137 ata eva mithyeti dṛṣṭaṃ sahārthakriyayā niḥsvarūpatāmevāpadyata ityāha##-  
 120138  
 120139 śikhidhvaja uvāca |  
 120140  
 120141 sraṣṭurādyasya paramaṃ brahma kasmāna kāraṇam |  
 120142 anantamajamavyaktamambaraṃ śāntamacyutam || 11 ||  
 120143  
 120144 tarhi pitāmahasya nirviśeṣaṃ brahmaiva kuto na kāraṇam | na ca pariṇāmitvena  
 120145 tasyānityatvāpattiḥ | kramikasarvaparīṇāmānuvṛttibalādeva jātivattasya  
 120146 nityatvopapatteriti rājā śāṅkate-sraṣṭuriti || 11 ||  
 120147  
 120148 kumbha uvāca |  
 120149  
 120150 hetutvābhāvato brahma kāryatvābhāvatastathā |  
 120151 advaitenātigantātmā na ca kāryaṃ na kāraṇam || 12 ||  
 120152  
 120153 kumbhaḥ śrutiyuktyanubhavavirodhānmaivamityāha-hetutveti |  
 120154 tadetadbrahmāpūrvamanaparam iti śrutyā  
 120155 pūrvatvalakṣaṇahetutvasyāparatvalakṣaṇakāryatvasya ca niṣedhāt neha nānāsti kiṃcana iti  
 120156 śrutyā dvaitamātranīṣedhāt asaṅgo hyayaṃ puruṣaḥ  
 120157 ityādiśruteścānuvṛttyādyaghaṭanāt kūṭasthasya pariṇāmāyogācca  
 120158 sarvaprapañcātigantā ātmā śuddhaṃ brahma na kāryaṃ nāpi kāraṇamityarthaḥ || 12 ||  
 120159  
 120160 akartṛkarmakaraṇamakāraṇamabījakam |  
 120161 apratarkyamavijñeyaṃ brahma kartṛ kathaṃ bhavet || 13 ||  
 120162  
 120163 kārakāntarāprasiddhestatprayuktasvātantryalakṣaṇaṃ kartṛtvaṃ tvasya  
 120164 dūranirastamityāha-akartriti | prayojyakarturaprasiddhau prayojakakartrtāpyasya  
 120165 durlabheti dyotanāya akartriti | akāraṇaṃ nimittaśūnyamabījakamupādānaśūnyam || 13 ||  
 120166  
 120167 akāraṇatvātkāryatvarahitaṃ tajjagadbhavet |  
 120168 advaitaikyamanādyantaṃ tadādyamupalambhaṇam || 14 ||  
 120169  
 120170 nirdharmakatvādeva tadbrahma akāraṇatvātkāryatvalakṣaṇadharmābhyāmapi rahitaṃ  
 120171 bhavediti hetoḥ kāryakāraṇātmakaṃ jagatsaṃpannamiti yadi saṃbhāvayasi tarhi tajjagat  
 120172 dvaitaikyalakṣaṇena vastukṛtaparicchedena  
 120173 ādyantalakṣaṇairdeśakālakṛtaparicchedaiśca rahitaṃ sadādyamupalambhaṇam  
 120174 cidekarasaṃ brahmaiva saṃpannamityapi saṃbhāvaya | tadā kva jagadbhāvaḥ  
 120175 kāryakāraṇyatā veti bhāvaḥ || 14 ||  
 120176  
 120177 apratarkyamavijñeyaṃ yacchivaṃ śāntamavyayam |  
 120178 tatkaṭhaṃ kasya kenaiva kartṛ bhokṛ kadā bhavet || 15 ||  
 120179  
 120180 itthameva tasya jīvabhāvabhrāntiprasaṅjite kartṛtvabhokṛtve api nirasaniye ityāha##-  
 120181 || 15 ||  
 120182  
 120183 ato nedaṃ kṛtaṃ kiṃcijjagadādi na vidyate |  
 120184 na kartāsi na bhoktāsi sarvaṃ śāntamajaṃ śivam || 16 ||  
 120185  
 120186 phalitamāha-ata ityādinā || 16 ||  
 120187  
 120188 kāraṇābhāvataḥ kāryaṃ na kasyacididaṃ jagat |  
 120189 akāraṇatvātkāryatvaṃ bhramādviddhi tvidaṃ jagat || 17 ||  
 120190  
 120191 akāryatvācca nāstyetasarga itthaṃ na vidyate |  
 120192 yadā na kasyacitkāryaṃ kāraṇasya jagattadā || 18 ||  
 120193  
 120194 upakrāntaṃ prastutopayogitayā smārayati-yadeti || 18 ||  
 120195  
 120196 padārthābhāvasaṃsiddhistatsiddhau kasya vedanam |  
 120197 evaṃ tu vedanābhāve nāstyahaṃtvasya kāraṇam || 19 ||  
 120198  
 120199 prastutaṃ nigamayati-evaṃ tviti || 19 ||  
 120200  
 120201 ataḥ śuddho vimukto'si kaivoktirbandhamokṣayoḥ |  
 120202  
 120203 śikhidhvaja uvāca |  
 120204

120205 buddho'smi bhagavanyuktiyuktamuktaṃ tvayottamam || 20 ||  
120206  
120207 evamahantānirāsoṇāyāyupadiśya pariśiṣṭamātmatattvamanubhāvayati-ata iti |  
120208 upadiṣṭārthaṃ svānubhavenānumodamāno rājā yuktatamaṃ  
120209 tvayopadiṣṭamityanuvadati-buddho'smītyādinā || 20 ||  
120210  
120211 kāraṇābhāvataḥ kartṛnedaṃ brahmeti vedmyaham |  
120212 kartrabhāvājagannāsti tena nāsti padārthadṛk || 21 ||  
120213  
120214 padārthadṛk nāmarūpadṛṣṭiḥ || 21 ||  
120215  
120216 nātaścittādi tadbījaṃ nāto'haṃtādi kiṃcana |  
120217 evaṃsthite viśuddho'smi vibuddhosmi śivosmi vā || 22 ||  
120218  
120219 namo mahyaṃ paraṃ cetyaṃ na kiṃciditi bodhitaḥ |  
120220 padārthavedanādītthamasadevāvabhāṣate |  
120221 ahamādyantametena śāntamāse khakośavat || 23 ||  
120222  
120223 citsvarūpātparamanyaccetyaṃ na kiṃciditi tvayāhaṃ bodhitaḥ | itthaṃ tvadupadiṣṭayuktyā  
120224 sarvapadārthānāṃ vimarśena vedanādadhyārope ahamādivivekenāpavāde ahamantaṃ  
120225 dṛśyajātamasaṃnāstyevetyavabhāṣate iti pareṇānvayaḥ | etena sarvadvaitabādhena  
120226 khakośavat śāntaṃ nirvikṣepamāse || 23 ||  
120227  
120228 jagatpadārthaprabhāgadrṣṭiḥ sadeśadikkālakalākriyāghā |  
120229 aho nu kālena cireṇa śāntā brahmaiva śāntaṃ sthitamavyayātma || 24 ||  
120230  
120231 tāmeva sthitimabhinayannupasaṃharati-jagaditi dvābhyāṃ |  
120232 deśadikkālakalākriyāghaiḥ sahitā jagatpadārthaprabhāgadrṣṭirmama cireṇa kālena  
120233 śāntā | aho ityāścārye | tathā ca śāntamavyayātma nirvikāraṃ brahmaiva sthitaṃ  
120234 pariśiṣṭamityarthaḥ || 24 ||  
120235  
120236 śāmyāmi nirvāmi paristhito'smi na yāmi nodemi na cāstamemi |  
120237 tiṣṭhāmi tiṣṭha svayathāsthitātma [svayathāsthitātmetyādiḥ karmadhārayaḥ |  
120238 ] śivaṃ śubhaṃ pāvanamaunamasmi || 25 ||  
120239  
120240 paritaḥ pūrṇabhāvena sthito'smi | ahamevaṃ tiṣṭhāmi tvamapi svaḥ pratyagekaraso  
120241 yathāsthitātma tiṣṭheti abhayaṃ tvā gacchatādyājñāvalkya yatnobhagavannabhayaṃ  
120242 vedayase iti janakoktivat kumbhaṃ prati rājoktiḥ | evaṃ sthitau tvadātmaivāhaṃ śubhaṃ  
120243 paramapuruṣārtharūpaṃ pāvanaṃ śuddhaṃ maunaṃ vāgagamyāṃ śivaṃ  
120244 niratiśayasukhameva sadāsmītyarthaḥ || 25 ||  
120245  
120246 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
120247 śikhidhvajaviśrāntirnāma pañcanavatitamaḥ sargaḥ || 95 ||  
120248  
120249 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
120250 śikhidhvajaviśrāntirnāma pañcanavatitamaḥ sargaḥ || 95 ||  
120251  
120252  
120253 ṣaṇṇavatitamaḥ sargaḥ 96  
120254  
120255 śrīvāsiṣṭha uvāca |  
120256  
120257 iti brahmaṇi viśrāntimavāpya sa śikhidhvajaḥ |  
120258 muhūrtamāsītsaṃśāntamanā nirvātadīpavat || 1 ||  
120259  
120260 pratibuddhasya rājño'tra dṛśyasattāvamārjanam |  
120261 yathā bhavati niḥśeṣaṃ tathā kumbhena varṇyate ||  
120262  
120263 akhaṇḍabrahmākāravṛttyudayaena samyak śāntaṃ bāhyavṛttiprasāmanopalakṣitaṃ  
120264 mano yasya tathāvidhaḥ sannirvātadīpavanniścala āśīdityarthaḥ || 1 ||  
120265  
120266 nirvikalpasamādhānapareṇāśu vivikṣitam |  
120267 svalilayeti kumbhena jhaṭityeva prabodhitaḥ || 2 ||  
120268  
120269 atha yadā tena rājñā akhaṇḍākāravṛttīlakṣaṇaṃ vikalpamapyavadhūya  
120270 kṣīrābhipatitodakabinduvanmanaso brahmībhāvamevāpādyā brahmaṇyaikarasyena  
120271 vivikṣitaṃ praveṣṭumabhimukhībhūtaṃ tadā tasya iti evaṃrūpāmavasthāmāśu upalakṣya  
120272 kumbhena vakṣyamāṇadrṣyamārjanopāyādivivakṣayā sa jhaṭityeva prabodhita  
120273 ityarthaḥ || 2 ||

120274  
120275 kumbha uvāca |  
120276  
120277 rājannajñānanidrātaḥ prabuddho'si śivaḥ sthitaḥ |  
120278 kāryaṃ nāstamayenaiva na cānastamayena te || 3 ||  
120279  
120280 nanu sarvadr̥śyānāmakhaṇḍākāravṛtterapyastamayena niratiśayānandasamudre  
120281 vivikṣurahaṃ kimiti tvayā vyutthāpanena vighnitaḥ punastanmama durlabhamiti rājño  
120282 vivakṣāmabhilakṣya kumbha uvāca-rājanniti | sati ajñāne taddurlabham | naṣṭe  
120283 tvajñāne sarvadr̥śyāstamayo'stu mā vā | sadṛdvibhātaṃ tatsadaivānāvṛtaṃ  
120284 sulabhameveti bhāvaḥ || 3 ||  
120285  
120286 sakṛdeva vibhātātmā naṣṭāniṣṭapadātmakaḥ |  
120287 kalākalanānirmukto jīvanmukto'nṅa sāmpratam || 4 ||  
120288  
120289 śrīvasiṣṭha uvāca |  
120290  
120291 kumbhena bodhitastvevaṃ sa babhūvāvabodhavān |  
120292 vinirgato rarājoccairmahāmohasamudgakāt || 5 ||  
120293  
120294 viśrāntadhīḥ kṣaṇenaiva paśyandr̥śyasya vastunaḥ |  
120295 asattāmeva muktātmā līlayā samuvāca ha || 6 ||  
120296  
120297 vyutthānakāle'pi dr̥śyasyāsattāmeva paśyan līlayā abhinavasya svabodhasya  
120298 ciraparipakvakumbhabodhasaṃvādaparikṣālīlayā || 6 ||  
120299  
120300 śikhidhvaja uvāca |  
120301  
120302 jñātaprāyamapīdaṃ tu yatpṛcchāmi taducyatām |  
120303 bhūyo nipuṇabodhāya mama mānada modada || 7 ||  
120304  
120305 śive śānte nirābhāse pade'nullasitātmani |  
120306 draṣṭṭadarśanadr̥śyākhyo viśvātmā pratyayaḥ kutaḥ || 8 ||  
120307  
120308 na ullasitastattvataḥ prakāṭibhūta ātmā svarūpaṃ yasya tathāvidhe | avidyāvṛte iti yāvat  
|  
120309 pratīyata iti pratyayo'rthaḥ pratītiḥ pratyayo bodhaśca kutaḥ |  
120310 kasmānnimittādāmbanāccetyarthaḥ | kiṃ sata utāsataḥ | ādye vikārabādhayorayogaḥ |  
120311 dvitīye sattvena pratibhāsānupapattiriti bhāvaḥ || 8 ||  
120312  
120313 kumbha uvāca |  
120314  
120315 sādhu pṛṣṭaṃ mahārāja rājase vātha bhāsvaraḥ |  
120316 etadeva hi te śiṣṭaṃ jñātuṃ yattadidaṃ śṛṇu || 9 ||  
120317  
120318 evaṃ puṣṭaḥ kumbhastadubhayamadhyāsenopapādayiṣyan praśnamupapannatvena  
120319 praṣṭāraṃ ca vakṣyamāṇārthagrahaṇasāmarthyena praśaṃsati-sādhviti |  
120320 prāgupadiṣṭamātmataṭṭvamavāpya nirastājñānāvaraṇatvādbhāsvaraḥ san rājase  
120321 śobhase | rājase vātha bhāskaraḥ iti pāṭhe tu ivārthe vāśabdaḥ | atha  
120322 tatprabodhānantaraṃ rāhunirmuktabhāskara iva rājase ityarthaḥ || 9 ||  
120323  
120324 yadidaṃ dr̥śyate kiṃcijjagatsthāvarajaṃgamam |  
120325 sarvaṃ sarvaparakārāḍhyaṃ kalpānte tadvinaśyati || 10 ||  
120326  
120327 tatrādhyāsasāmagrīṃ darśayitumāropya  
120328 saṃskārasahakṛtājñānaśabalamadhiṣṭhānaṃ darśayiṣyan pūrvasargapralayaṃ  
120329 darśayati-yadidamiti || 10 ||  
120330  
120331 tataḥ stimitagambhīraṃ na tejo na tamastatam |  
120332 mahākālpavilāśānte satsāramavaśiṣyate || 11 ||  
120333  
120334 tatpariśiṣṭamadhiṣṭhānaṃ darśayati-tata ityādinā || 11 ||  
120335  
120336 cinmātramamalaṃ śāntamābhātaṃ paramaṃ nabhaḥ |  
120337 samastakalanonmuktaṃ yuktaṃ paramayā dhiyā || 12 ||  
120338  
120339 yatparamayā svatattvasākṣātkāradhiyā yuktaṃ sadekoditamatyacchaṃ bhavatīti  
120340 pareṇānvayaḥ || 12 ||  
120341

120342 yadekoditamatyacchaṃ śāntamātataṃujjvalaṃ |  
120343 paramātmātmakaṃ tejastimitaṃ jñaptimātrakaṃ || 13 ||  
120344  
120345 apratarkyamavijñeyaṃ samaṃ śivamaninditaṃ |  
120346 brahmanirvāṇamāpūrṇamāpūrṇoditasamvidā || 14 ||  
120347  
120348 āsamantātpūrṇoditayā samvidā svabodhena āpūrṇaṃ || 14 ||  
120349  
120350 aṇīyasāmaṇīyaśca sthaviṣṭhaṃ ca sthaviyasāṃ |  
120351 gariyasāṃ gariṣṭhaṃ ca śreṣṭhaṃ ca śreyasāmapī || 15 ||  
120352  
120353 idṛśaṃ tatparaṃ sūkṣmaṃ tasyāgre yadidaṃ nabhaḥ |  
120354 aṇoḥ pārśve mahāmeruriva sthūlātma lakṣyate || 16 ||  
120355  
120356 aṇīyasāmaṇīyaḥ ityetadṛṣṭāntena sphuṭayati-idṛśamīti | pṛthivyapekṣayā  
120357 uttarottaraṃ sūkṣmataratvena prasiddhebhya'pī paramasūkṣmatvena prasiddhamapīdaṃ  
120358 nabhaḥ || 16 ||  
120359  
120360 idṛśaṃ tatparaṃ sthūlaṃ yasyāgre yadidaṃ jagat |  
120361 paramāṇuvadābhāti kvacideva na bhāti ca || 17 ||  
120362  
120363 sthaviṣṭhaṃ ca sthaviyasāṃ ityetadapī tathā sphuṭayati-idṛśamīti || 17 ||  
120364  
120365 viśvātmakacanaṃ nāma pade'sambhavavedhasaḥ |  
120366 tadahaṃvedanaṃ viddhi virāḍātmā jagatsthitam || 18 ||  
120367  
120368 idṛśe māyāśabale pade adhiṣṭhāne  
120369 prāktanajagatsaṃskārodbodhādudbhūtatattatprāṇikarmānusāri yadadhyāseṇa  
120370 viśvātmakacanaṃ tadeva | aḥ vāsudevastasmātsambhavo yasya tathāvidhasya vedhaso  
120371 hiraṇyagarbhasya ahaṃvedanamahaṃbhāvalakṣaṇaṃ jñānādhyāsaṃ viddhi | tatra  
120372 viśayatvena jagatsthitam tadeva virāḍātmā viśayādhyāsa ityārthaḥ || 18 ||  
120373  
120374 vātasya vātaspaṇḍasya yathā bhedo na vidyate |  
120375 śūnyatvakhatvopamayoścīnmatrāhaṃtvayostathā || 19 ||  
120376  
120377 adhyāsapakṣe cādhiṣṭhānasattayaiva kāryakāraṇobhayasattvanirvāhāttayoḥ sattvena  
120378 pratīterjñānena bādhasya satkauṭasthyasya ca  
120379 nānupapattirityabhipretyādhyastasyādhiṣṭhānādapṛthaktvaṃ sadṛṣṭāntamāha##-  
120380 khatvaṃ ca nirapekṣatvādadhiṣṭhānadṛṣṭāntau | spandaḥ śūnyatvaṃ ca  
120381 deśapratīyogisāpekṣatvādadhyastadṛṣṭāntau || 19 ||  
120382  
120383 jale'sti deśakālānte yathormyādi sakāraṇaṃ |  
120384 pare'saddeśakālānte [pare'styadeśakālānte iti mudritapustake pāṭhaḥ ]  
120385 tathā jagadakāraṇaṃ || 20 ||  
120386  
120387 asatkāryavādimatānupraveśo mā bhūdityadhiṣṭhānasattayaiva kāryasya brahmaṇi  
120388 traikālikasattvamapī dṛṣṭāntena darśayan viśeṣamāha-jale iti |  
120389 deśakālābhyāmantau paricchedau yasmin | jalasyāntarālikakāraṇatvājjalakāraṇenaiva  
120390 sakāraṇaṃ | brahmaṇo mūlakāraṇatvādakāraṇaṃ || 20 ||  
120391  
120392 hemnyasti deśakālānte kaṭakādi sakāraṇaṃ |  
120393 brahmaṇyadeśakālānte tathā jagadakāraṇaṃ || 21 ||  
120394  
120395 idṛśaṃ tadvariṣṭhaṃ ca jagadrājyaṃ tadakṣatam |  
120396 na dvaitamamalaṃ śāntaṃ jagatṛṇalavāyate || 22 ||  
120397  
120398 śreṣṭhaṃ ca śreyasāmapī ityetadapyadhyāseṇaiva sphuṭayati-idṛśamīti | jagadeva  
120399 rājyaṃ yasya tajjagadrājyaṃ mahārājabhūtaṃ tadbrahmeti ariṣṭhaṃ śreṣṭhamityārthaḥ |  
120400 yato jagadadhyastatvātṛṇalavavattucchamato na dvaitamadvaitaṃ tadyārthaḥ || 22 ||  
120401  
120402 idṛśaṃ tatparaṃ śreyastasminsati yadīśvare |  
120403 jagatpadārthasārthaśriḥ sā sattāmeti vedanāt || 23 ||  
120404  
120405 tasyaiva sarvādhiṣṭhānatvāttatsattayaiva jagataḥ sattālābha ityāha-idṛśamīti || 23 ||  
120406  
120407 tatsāramekameveha vidyate bhūpate tatam |  
120408 ekamekāntacitkāntaṃ naikamapyadvitāvaśāt || 24 ||  
120409  
120410 ekāntaciccinmātrasvarūpaṃ | kāntaṃ nirupādhikapremapadam | advitā dvitīyāsahiṣṇutā



120411 tadvaśādvyaśvāryābhāvēdekatasamkhyāyā eva dvitīyatvāpattesca  
120412 ekamekatvasamkuyāvadapi na || 24 ||  
120413  
120414 tasmāddvitīyā kalanā kācinnāma na vidyate |  
120415 ātmatattvamalaṃ bhātaṃ tadevāpūrṇamakṣayam || 25 ||  
120416  
120417 āsamantātpūrṇam || 25 ||  
120418  
120419 samsthitaṃ sarvadā sarvaṃ sarvākāramivoditam |  
120420 adṛśyatvādalahyatvānna tatkāryaṃ na kāraṇam || 26 ||  
120421  
120422 cakṣurādibhiradṛśyatvātkaṛādibhiralahyatvācca na kāryaṃ  
120423 jñānakarmaprayuktātiśayānāspadaṃ nāpi kāraṇaṃ jñānakarmanirvartakamityarthaḥ ||  
120424 26 ||  
120425  
120426 pratyakṣāderagamyatvātkimapyeva taduttamam |  
120427 sarvaṃ sarvātmakaṃ sūkṣmamacchānubhavamātrakam || 27 ||  
120428  
120429 kimapi pratyakṣādilaṅkikamānasiddhārthavilakṣaṇameva svānubhavaikagamyam  
120430 taduttamaṃ niratiśayānandasvarūpaṃ svayameva sarva sarvasyātmā sarve cāsyātmāna iti  
120431 sarvātmakam || 27 ||  
120432  
120433 ākhyānākhyāsvārūpasya nirābhāsaprabhādṛśaḥ |  
120434 sato vāpyasato vātha kathaṃ kāraṇatā bhavet || 28 ||  
120435  
120436 vyavahāradṛṣṭau ākhyānākhyāsvārūpasya śabdatadarthasarvavastusvarūpasya  
120437 vyaktāvyaktasvarūpasya vā svasya svaṃ pratyeva kathaṃ kāraṇatā bhavet |  
120438 paramārthadṛṣṭau tu nirābhāsaprabhādṛśaḥ  
120439 nirābhāsaprabhābhinnadṛṣṭmātrasvabhāvasyādvayasya kathaṃ kāraṇatā bhavet | kiṃ  
120440 ca vyavahāre advayamasat dvaitaṃ sat | paramārthe tvadvayaṃ sat dvaitamasat | na hi  
120441 sadasatorapi kenacitparasparaṃ kāryakāraṇatā vaktuṃ śakyetyarthaḥ || 28 ||  
120442  
120443 yadvai na kasyacidbījamaṇākhyatvānna kāraṇam |  
120444 na kiṃcijjāyate tasmātpramāṇādi tatātmanaḥ || 29 ||  
120445  
120446 pramāṇādimānameyamityātmakaṃ jaganna jāyate vyavahāre ātmana eva tadātmatvāt | na  
120447 hyātmā ātmano jāyata ityarthaḥ || 29 ||  
120448  
120449 akartṛkarmakaraṇaṃ satyaṃ cidghanamakṣatam |  
120450 ātmarūpamaṇābhāsaṃ svayaṃvedanamakṣatam || 30 ||  
120451  
120452 tasmānna jāyate kiṃcitparasmādbrahmaṇo mune |  
120453 kathaṃ kiṃ labhyate kena yathormyādi sakāraṇam || 31 ||  
120454  
120455 tathā cādhyāśapakṣe na kasyacijjanmādivikriyeti kauṭasthyameva  
120456 siddhamityupasaṃharati-tasmāditi | yatsakāraṇamūrmyādi mayoktaṃ tadapi vimarśe  
120457 jalātiriktaṃ kathaṃ labhyate kiṃ vā labhyate | na kiṃcinna kathaṃcidityarthaḥ || 31 ||  
120458  
120459 pare'saddeśakālānte tathā jagadakāraṇam |  
120460  
120461 śikhidhvaja uvāca |  
120462  
120463 jalādaḥ yattaraṅgādi tatsakāraṇamasti hi || 32 ||  
120464  
120465 evaṃ satyapi kāraṇe yadā kāryakāraṇatā nāsti tadā  
120466 advayatvādastadeśakālaparicchedatvādakāraṇe brahmaṇi sā nāstīti kiṃ  
120467 vācyamityāha-pare iti | jale'sti deśakālānte yathormyādi sakāraṇam |  
120468 pare'saddeśakālānte tathā jagadakāraṇam iti yatprāguktaṃ tadeva tvayoparihṛtaṃ | tatra  
120469 vaiśamyoktyaṃśe ko'bhiprāya iti rājā pṛcchati-jalādāviti || 32 ||  
120470  
120471 pare jagadahaṃtādi nākāraṇamavaimyaham |  
120472  
120473 kumbha uvāca |  
120474  
120475 idānīm tattvato jñātametatsatyaṃ mahīpate || 33 ||  
120476  
120477 samudrasya pañcikṛtajalakāryatvāttatkāraṇairbhūtairvāyvādibāhyanimittaiśca  
120478 taraṅgādeḥ payaḥpariṇāmasya sakāraṇatvam | brahmaṇaḥ kāraṇāprasiddheradvayatayā  
120479 sahaṅkārīkāraṇābhāvācca tadvivartasyākāraṇakatvamiti vaiśamyam madabhipretam | tacca

120480 tattvajñānātprāgadvayavastusaṃbhāvanāyā evānudayādajñairboddhumaśakyam | tvayā  
120481 tvadvaitaṃ vastu sarvadvaitabādhena tattvataḥ paricitamiti tatsubodhamityāśayena kumbha  
120482 uttaramāha-idānimityādinā || 33 ||  
120483  
120484 idaṃ jagadahaṃtādi neha kiṃcinna vidyate |  
120485 jagacchabdārtharahitaṃ jagadasti śivātmakam || 34 ||  
120486  
120487 yadi sarvadvaitabādhādakāraṇaṃ tarhi tatra jagadastītyukteḥ ko'bhiprāyastamāha##-  
120488 jagadbādhe'pyastyevetyabhiprāya ityārthaḥ || 34 ||  
120489  
120490 vyomnyeva nirmitaṃ śāntaṃ vyomnā sūkṣmatareṇa ca |  
120491 yathā nabhasi śūnyatvaṃ tathedaṃ jagadīśvare || 35 ||  
120492  
120493 yathā vyomnyeva vyomno'pi sūkṣmatareṇa māvāvyomnā nirmitaṃ gandharvanagaraṃ  
120494 mithyātvānnityaśāntaṃ vyomasattayaivāsti | yathā'śūnye'pi nabhasi tadviruddhaṃ  
120495 śūnyatvaṃ tatsattayaivāsti | tathā īśvare māvāśabale brahmaṇi jagadītyārthaḥ || 35 ||  
120496  
120497 sadṛśaṃ svasvarūpeṇa na vā rūpeṇa kenacit |  
120498 evaṃrūpaṃ jagadidaṃ samyagjñātaṃ śivaṃ bhavet || 36 ||  
120499  
120500 svasvarūpeṇa caitanyaikaarasena sadṛśaṃ cidrūpameva samyagjñātaṃ | athavā  
120501 kenacidrūpeṇa jaḍarūpeṇa vā na sadṛśaṃ śūnyameveti jñātaṃ sat śivaṃ brahmaiva  
120502 bhavet || 36 ||  
120503  
120504 samyagjñānaprabhāveṇa viśamapyamṛtāyate |  
120505 asamyagjñātamaśivaṃ jagadduḥkhaḥpradaṃ param || 37 ||  
120506  
120507 nanvaśivaṃ kathaṃ śivaṃ bhavettatrāha-samyagiti || 37 ||  
120508  
120509 viśabuddhyāmṛtamapi bhuktaṃ viśarasāyate |  
120510 idṛśaśca yathā vetti yadyadeṣa cidiśvaraḥ || 38 ||  
120511  
120512 idṛśaḥ vidyāsahāyo'vidyāsahāyo vā || 38 ||  
120513  
120514 tattathaivāśu bhavati tādrgrūpatayā śivaḥ |  
120515 yathā jvālā bhramājñātā vicitrākāravibhramaiḥ || 39 ||  
120516  
120517 yathā jvālā timirādinetradoṣavibhramaiḥ keśoṇḍrakādirūpeṇa vicitrā  
120518 jātāpyananyarūpeṇaiva tiṣṭhati || 39 ||  
120519  
120520 tiṣṭhatyananyarūpaiva brahmasattā tathaiva hi |  
120521 yatparaṃ citśvarūpeṇa sthitaṃātmani mantharam || 40 ||  
120522  
120523 yaccitsvarūpeṇa sthitaṃ paraṃ brahma tadevātmani mantharam mandaprabodhaṃ  
120524 sattenaiṃvāprabodhena nimittena || 40 ||  
120525  
120526 tattena dehadehyādirjagadādīva lakṣyate |  
120527 kevalaṃ paramevetthaṃ paraṃ bhāsate śivaṃ || 41 ||  
120528  
120529 ato jagadahaṃtādi praśna eveti nocitaḥ |  
120530 yadvastu vidyamānaṃ satpraśnastatra virājate || 42 ||  
120531  
120532 bodhadārḍhye tu śive śānte ityāditvatkṛtapraśnasyānavakāśa evetyāha-ata iti | iti  
120533 draṣṭādarśanaḍṛśyākhyo viśvātmā pratyayaḥ kutaḥ iti praśna eva nocitaḥ || 42 ||  
120534  
120535 prekṣitaṃ yattu nāstyeva prekṣāpraśnena tatra kim |  
120536 saṃniveśaṃ vinā sattā yathā hemno na vidyate || 43 ||  
120537  
120538 yadi jagannāstyeva tarhi kathaṃ tat prekṣāspaṣṭamanubhūyata iti praśno'pi na kārya  
120539 ityāha-prekṣitamiti | tādrśaprekṣāyā nirviśayatve kathamiti  
120540 praṣṭavyaprakārasyaivābhāvādītyārthaḥ || 43 ||  
120541  
120542 tathā jagadahaṃbhāvaṃ vinā neśasya saṃsthitīḥ |  
120543 akāraṇatvānnāstīdaṃ brahmaivetthaṃ vijṛmbhate || 44 ||  
120544  
120545 saṃsthitīḥ praśnārheti śeṣaḥ || 44 ||  
120546  
120547 ajṛmbhamāṇamevedaṃ jagattvенеva saṃsthitam |  
120548 yanmayā eva tenaiva mithaḥ saṃpreritāśayam || 45 ||

120549  
120550 nanu yadi pr̥thivyādayo na santyeva tarhi katham yaḥ pr̥thivyām tiṣṭhanpr̥thivyā  
120551 antaro yaṁ pr̥thivī na veda yasya pr̥thivī śarīraṁ yaḥ pr̥thivīmantaro yamayatyēṣa ta  
120552 ātmāntaryāmyamṛtaḥ ityādiśruterantaryāmiṇeśvareṇa preryamāṇā eva sarve  
120553 bhāvāḥ svasvakārye camatkurvanti | vaidikasiddhāntastatrāha-yanmayā eveti |  
120554 mājāsabaleśvaramayāḥ sarve bhāvāstena mājāsabaleśvareṇaiva mājayaiva mithaḥ  
120555 sāmagryātmanā melanāya saṁpreritāḥ santaḥ pañcabhūtātmake piṇḍe mājikameva  
120556 tattatkāryacamatkāraṁ kurvanti | yathā mithunāni śrīpūṁsayugmāni yauvane kāmamayāni  
120557 kāmēna preritāni paraspāraṁ saṁbhogena putrādyutpādanena camatkurvanti | yathā vā  
120558 bījāni bhūsthāni varṣodakena preritānyānkurodayāccamatkurvanti tadvaditi pareṇānvayaḥ  
120559 || 45 ||  
120560  
120561 camatkurvantyaṁi bhāvāḥ pañcake mithunaughavat |  
120562 cinmātra eva cinmātraṁ cinmātreṇānvadhīyate || 46 ||  
120563  
120564 tathā āvṛtacinmātrameva cinmātreṇa mājikena nānātmanaiva nāneva bhūtvā  
120565 avadhīyate tattatkāryarūpeṇa paricchidyate || 46 ||  
120566  
120567 nānātmanaiva nāneva svātmajñānātmanātmapavat |  
120568 pūrṇātpūrṇānyuddharanti pūrṇātpūrṇāni cakrire || 47 ||  
120569  
120570 yathā tadeva cinmātraṁ svātmajñānātmanā svenaiva vyāptaṁ pāramārthikātmanā  
120571 camatkurute tadvat brahmaṇa eva brahmabhūtasargātmanā mājikacamatkāre tasyaiva  
120572 tattvajñānena pāramārthikasvarūpāvāpticamatkāre ca | pūrṇamadaḥ pūrṇamidaṁ  
120573 pūrṇātpūrṇamudacyate | pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate iti śrutimartha  
120574 udāharati-pūrṇāditi | pralaye vāsanāmātraśeṣeṇa sarvopādhipralaye mājāsabale  
120575 brahmaṇyapyayaṁ prāptā jīvāḥ kalpāḍau bhojakādṛṣṭaparipāke punaḥ  
120576 svasvavyaṣṭiśamaṣṭyupādhiṁsargeṇa yaduddharanti tatpūrṇādaparicchinādbrahmaṇaḥ  
120577 kāraṇātpūrṇānyaparicchinādbrahmarūpāṇyeva kāryāni mājayoddharanti | sthitikāle ca  
120578 yadavāntarakāryajātamaihikāmuṣmika bhogamokṣasādhanaṁi cakrire tadapi pūrṇādeva  
120579 pūrṇānyeva ca mājayā cakrire || 47 ||  
120580  
120581 bhavanti pūrṇātpūrṇāni pūrṇamevāvaśiṣyate |  
120582 cinmātrameva kacati yaccinmātramayātmani || 48 ||  
120583  
120584 tato yattattvajñānānmuktā bhavanti tadapi pūrṇādeva mājāpagamātpūrṇāni bhavanti |  
120585 saha bhedabhramaṇa mājāpagame pūrṇamevāvaśiṣyate iti śruteṣṭātparyārtha iti bhāvāḥ  
120586 | yaccinmātramayātmani sargavedanaṁ kacitaṁ taccinmātre cinmātramevākacitvaiva  
120587 kacitaṁ nāmetyatranvayaḥ || 48 ||  
120588  
120589 akacitvaiva tannāma kacitaṁ sargavedanaṁ |  
120590 ahaṁ citā cidevāḍau bhavati va svayaṁ tataḥ || 49 ||  
120591  
120592 ahaṁpratyagātmarūpā cideva sargāḍau svaṁ rūpamatyajantye vābhavantyeva svataścitā  
120593 svayamevānantakaṁ manorūpaṁ bhavati va || 49 ||  
120594  
120595 abhavantyeva rūpaṁ svamatyajantī nirāmayam |  
120596 tejomayamanādyantaṁ manorūpamanantakaṁ || 50 ||  
120597  
120598 samrāṭsaṁsāramābhāsi bhavati va svayaṁ vapuḥ |  
120599 paśyatyatha sadevedaṁ svarūpatvātsadeva vā |  
120600 bhāvanādbhūtātāmeti dṛśyaṁ bhavati ca kṣaṇāt || 51 ||  
120601  
120602 tataḥ sthauilyakalpanenābhāsi sat svayaṁbhuvāḥ samrāṭ saṁsāraṁ virāḍbhāvena  
120603 saṁsaraṇarūpaṁ bhavati va | atha vyaṣṭijīva bhāvenadaṁ jagadbhrāntīyā sadeva paśyati  
120604 paramārthato'dhiṣṭhānasadeva vā jagati paśyati tadaṁśe na bhrāntirityarthaḥ | bhūtātāṁ  
120605 caturvidhabhūtagrāmātāṁ || 51 ||  
120606  
120607 śāntaṁ jagatprasasararūpatayā svabhāvaśabdārthamuktamidamavyapadeśyamekaṁ  
120608 |  
120609 vastu sthitaṁ nijacamatkaraṇāvalokarūpaṁ jagatsvarahitānubhavātmatattvam || 52 ||  
120610  
120611 uktamupasaṁharati-śāntamiti | evamuktarītyā śāntaṁ svabhāvataḥ  
120612 śabdārthābhyāṁ nāmarūpābhyāṁ muktamata evāvyapadeśyaṁ svaprakāśo  
120613 yo'nubhavastadātmatattvamekaṁ vastu nijacamatkaraṇaṁ mājātadavalokarūpaṁ sat jagat  
120614 prasasararūpatayā jagadiva bhūtvāsthitamityarthaḥ || 52 ||  
120615  
120616 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 pū0 cū0  
120617 śikhidhvajāvabodhanaṁ nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||

120618  
120619 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
120620 śikhidhvajāvabodhanaṃ nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||  
120621  
120622  
120623 saptanavatitamaḥ sargaḥ 97  
120624  
120625 kumbha uvāca |  
120626  
120627 hemnyasti deśakālānte itthaṃ janyajanikramaḥ |  
120628 na kiṃcijjāyate śāntāna kiṃcitpravilīyate || 1 ||  
120629  
120630 pūrvatrākāraṇaṃ dṛśyaṃ na jātamiti mārjitam |  
120631 vimārjyate'tra yatnena dṛśyavedanatā citaḥ ||  
120632  
120633 itthaṃnn viṃśatitamaślokoktaḥ samudratarāṅgadṛṣṭāntastadavāntaravaiṣamyam tve  
120634 dṛśyamārjanopayogitayopapāditam | idānīmekaviṃśatitamaślokoktaḥ  
120635 hemakāṭakadṛṣṭāntaṃ tadavāntaravaiṣamyam ca tathaivopapādānīyamiti vaktum  
120636 kumbho'nuvadati-hemnīti || 1 ||  
120637  
120638 svasattāyāṃ sthitaṃ brahma na bījaṃ na ca kāraṇam |  
120639 śuddhānubhavamātraṃ tattasmādanyanna vidyate || 2 ||  
120640  
120641 kiṃcijjagadahaṃtādi tadevānantamasti hi |  
120642  
120643 śikhidhvaja uvāca |  
120644  
120645 śive jagadahaṃtādi mune nāstīti vedmyaham || 3 ||  
120646  
120647 astu dṛśyāsattvaṃ tadasattve śuddhacitastadvedanasvarūpatāpratītiḥ kathamiti rājā  
120648 pṛcchati-śive ityādinā || 3 ||  
120649  
120650 sargavedanamābhāti kathametadvadāsu me |  
120651  
120652 kumbha uvāca |  
120653  
120654 vistāraṃ tadanādyantaṃ tatsaṃvidiva tiṣṭhati || 4 ||  
120655  
120656 nabhovistr̥tasaurālokasya  
120657 tadadhyastagandharvanagarādiprakāśasvarūpatāpratītivattadityāśayena kumbha  
120658 uttaramāha-vistāramiti | vistāryata iti vistāraṃ tadadhiṣṭhānasanmātrameva tasya  
120659 svādhyastasya saṃvedanaṃ saṃvit pratheva tiṣṭhati | ata eva tadadhyastaṃ bhuvanaṃ  
120660 tanmātramadhiṣṭhānasanmātrameveti tadeva jagadvapurvyapadiśyata ityārthaḥ || 4 ||  
120661  
120662 tattadbhuvanamatyacchaṃ tattanmātraṃ jagadvapuḥ |  
120663 na vijñānamayo'rtho'sti na bāhyo nāpi śūnyatā || 5 ||  
120664  
120665 atra vijñānavādī bhuvanādirūpo'rtha āntaro vijñānapariṇāma eva saṃvṛttyā  
120666 bāhyārthavadavaḡamyata iti manyate | gautamakaṇāḍakapilapatañjaliprabhṛtayo  
120667 bāhyārthaḥ pṛthivyādipañcabhūtamayaḥ paramārthabhūto'stīti | mādhyamikastu  
120668 śūnyameva bāhyābhyantaragrāhyagrāhakabhāvena saṃvṛttyā prathate na vastubhūtaṃ  
120669 kiṃcidastīti | tammatānyapākurvannāha-na vijñānamaya iti || 5 ||  
120670  
120671 vedanāmātrasāratvādyathā citsāra ucyate |  
120672 dravatvaṃ salilasyeva cidacittvamakāraṇam || 6 ||  
120673  
120674 tatkutastatrāha-vedaneti | sarveṣāṃ vādināṃ kalpanāḥ satyāṃ  
120675 vedanāyāmupapadyante nāsatyāmiti na tasyāḥ śūnyatā kṣaṇikatā janyatā vināśitā  
120676 pariṇatirvā kenacitkvacidvaktum ucyate upapādyate śṛṇu dṛṣṭāntam | yathā  
120677 dravatvaṃ salilasya rasastadvatsarvavastūnāṃ caitanyaṃ sāraḥ | yadi caitanyaṃ nāma vastu  
120678 na syāttarhi sādhakābhāvātsarvaṃ jagadastināstīti vyapadeśānarhaṃ kiṃ syāditi  
120679 vibhāvyatāmiti bhāvaḥ | evaṃ rasabhūtāyāścitaḥ acittvamakāraṇaṃ na  
120680 kāraṇairnirūpayitum śakyam || 6 ||  
120681  
120682 svātmanīśamanantaṃ tadyathāsthitamavasthitam |  
120683 pratiyogivyavacchedābhāvataḥ sattvabhāvayoḥ || 7 ||  
120684  
120685 tvayā vā tasyā jagatpratyayatā kathamupapādānīyeti cettatrāha-svātmanīti |  
120686 taccidrūpaṃ svātmani jagadākāreṇa prathane paramārthacinmātrarūpeṇa vā prathane

120687 iṣaṃ svamāyayā samarthamatastadyathā sāvidyaṃ niravidyaṃ vā yathā sthitaṃ tathaiva  
120688 pratītyāpyavasthitaṃ yathā | yadi tatsvacchāsvacchobhayabhāvasthitisamarthaṃ tarhi  
120689 tasya svacchabhāvaikavyavasthatā kutastatrāha-pratīyogīti | sattvamātrasya svabhāvo hi  
120690 svacchabhāvaḥ | asvacchabhāvastu tadviruddhabhāvaḥ | sa yadi svavirodhinaḥ sattvasya  
120691 vyapacchedaṃ kuryāṇa kuryādvā | dvedhāpi svayaṃ na siddhyatīti  
120692 sattvatadviruddhabhāvayoḥ pratīyogivyavacchedābhāvādasvacchatāyā asattvātparame  
120693 sadvastuni svacchabhāvaikavyavasthatā siddhetyarthaḥ || 7 ||  
120694  
120695 asattvātena parame svacchabhāvavyavasthatā |  
120696 yadi kāraṇatāpattiyogyāṃ śāntaṃ padaṃ bhavet || 8 ||  
120697  
120698 nanu asvacchabhāvasyātyantāpalāpaḥ kimarthaṃ kriyate |  
120699 svacchacidrūpamevāsvacchajagadbhāvakāraṇatāpattiyogyamiti kuto na kalpyate tatrāha##-  
120700 bhāvaḥ || 8 ||  
120701  
120702 aniṅgitamanābhāsamapratarkyaṃ kathaṃ bhavet |  
120703 ato na kāraṇaṃ naiva bījaṃ brahma kadācana || 9 ||  
120704  
120705 kāryasya kasyacinnāma tena sargo na vidyate |  
120706 na cānyathopapattirhi sargasyāsyopapadyate || 10 ||  
120707  
120708 cidabhyāsapakṣaṃ vinā sargasyopāyāntareṇopapattireva nāstītyāha - na ceti || 10 ||  
120709  
120710 cinmātrakādṛte tasmājjaḍasargo na vidyate |  
120711 yadidaṃ dṛśyate kiṃcittaccidghanamivotthitam || 11 ||  
120712  
120713 utthitamiva || 11 ||  
120714  
120715 ahaṃbhāvajagacchabdaśabdārtharasarañjanam |  
120716 kāryaṃ na kāraṇābhāvātpadārthe tūpapadyate || 12 ||  
120717  
120718 tarhyastvakāraṇakamevedaṃ jagaditi yadṛcchāvādīpakṣaṃ nirasyati - kāryamiti || 12  
120719 ||  
120720  
120721 dvitvaikyādyātmakaṃ vyomapuṣpavatsvānubhūtiḥ |  
120722 vastu nāsaikaniṣṭhatvāṇna vā jñamupapadyate || 13 ||  
120723  
120724 yadi sanmātraikarasaṃ tarhi kathaṃ jagaccijjaḍarūpeṇa sadrūpeṇa ca  
120725 dvitvaikyādyātmakaṃ pratīyate tatrāha - vyomapuṣpavaditi | khapuṣpavajjaḍāmśo  
120726 vikalpamātramityarthaḥ | astu tarhi cidrūpameva jagat | tasya cidrūpameva brahma kāraṇam  
120727 |  
120728 na ca cidrūpaikye idaṃ kāryamidaṃ kāraṇamiti vibhājakābhāvaḥ | janmanāśayoreva  
120729 vibhājakatvopapattestatrāha - vastviti | na vā ghaṭapaṭādiḥ jagataṃ vastu jñam  
120730 cidrūpamupapadyate | kutaḥ | nāsaikaniṣṭhatvānnāśaniyatatvāt | cito hi nāśo na citā  
120731 siddhyati | nāśakāle citaḥ sattve nāśokternirviṣayatvāt | nāpi jaḍena | tasya  
120732 cidhāvapyasamarthatvādityarthaḥ || 13 ||  
120733  
120734 upalambhakaro nāśo janmanastasya vā kutaḥ |  
120735 atha cainaṃ sadā santaṃ nityaṃ naṣṭaṃ ca vetsi vā || 14 ||  
120736  
120737 yadi tu cito nāśo cidrūpa eva svaparaprathāyāmanyānirapekṣa iti  
120738 kaścidbrūyāttatrāpyāha-upalambhakara iti | cidrūpaḥ saṃvinnāśaḥ svajanmanastasya  
120739 svapratīyogino vā upalambhakarāḥ prakāśakaḥ | kutaḥ | na hi  
120740 svotpattistatpūrvakālikapratīyogicidvā nāśenopalabdhūṃ śakyate || na ca  
120741 tadubhayānupalambhe tasya nāśaḥ svayamutpanna ityanubhavitūṃ śakyam | na ca sāksiṇā  
120742 jādyaṃ eveti bhāvaḥ | evaṃ jagato jādye siddhe kāraṇānirūpaṇādakāraṇakotpattau sadaiva  
120743 janma syānnityaṃ ca nāśaḥ syādubhayorapi nivāraṇābhāvāt | he svabhāvavādin yadi  
120744 niṣpramāṇakamanubhāvaviruddhamapīttameva nityotpattināśasvabhāvamidaṃ jagaditi  
120745 vetsi abhyupagacchati || 14 ||  
120746  
120747 padārthaugham tadevetthamekarūpe'pi kiṃ vyathā |  
120748 upalambhastu yaścāyameṣā cittacamatkr̥tiḥ || 15 ||  
120749  
120750 tarhi śrutividvadanubhavasiddhe akhaṇḍacidekarūpe tasminnabhyupagamyamāne tava kiṃ  
120751 vyathā kimartha pīḍetyarthaḥ | nanu yadi sarvaṃ cidekarasaṃ tarhi kathaṃ  
120752 cidacidvividhopalambhastatrāha - upalambhastviti || 15 ||  
120753  
120754 cittattvamātrasattāsti dvitvamaikyaṃ ca nāstyalam |

120755 ataḥ padārthasattāyā bhāve sati bhūpate || 16 ||  
120756  
120757 tarhi cidanyaccittameva dvitīyaṃ syāttatrāha - ata ityādinā || 16 ||  
120758  
120759 asaṃbhavādbhāvanasya nāhaṃtābhāvanāsti te |  
120760 ahaṃbhāvāsaṃbhavataścittamanyatkimucyate || 17 ||  
120761  
120762 iti cittamahamrūpaṃ nāstyato na ca bhinnatā |  
120763 nirvāsanaḥ śāntamanā maunī paranabhomayaḥ || 18 ||  
120764  
120765 bhinnatā jīvabrahmabhedaścidadicdbhedaścito dṛśyavedanatārūpabhedaśca nāsti || 18 ||  
120766  
120767 sadeho vā videho vā bhāvastho'pyacalopamaḥ |  
120768 saṃbandhācchuddhaciddṛṣṭeḥ padārthābhāvasiddhitaḥ || 19 ||  
120769  
120770 śuddhaciddṛṣṭeḥ saṃbandhālābhāt kadāpi  
120771 jaḍapadārthānāmasiddhestadbhāvanāprayuktamahamiti jīvarūpamapi nāstyeveti  
120772 svayamātmaiva pariśiṣyata ityārthaḥ || 19 ||  
120773  
120774 bhāvanābhāvataścitte nāstyevāhamiti svayam |  
120775 evaṃ brahmeti vedārthabhāvanādanubhūtitaḥ |  
120776 cetitārthaikasatyatvāccintā nāma kva vidyate || 20 ||  
120777  
120778 tādṛśātmaiva satyaṃ jñānāmanantaṃ brahma | nityaṃ vijñānamānandaṃ brahma |  
120779 brahmaivedaṃ viśvamidaṃ variṣṭhaṃ ityādisarvavedārthastadbhāvanādeva  
120780 tadanubhavādityārthaḥ | tarhi taccintanatadanubhavātmikā akhaṇḍākāravṛttiḥ sarvaṃ  
120781 bādhitvā svayaṃ pariśiṣyetetyāśaṃkyāha-cetiteti | brahmacintanayā  
120782 cetitabrahmārthaikasatyatvāccintādivṛttirapi sveddhabodhena bādhyata iti na  
120783 brahmātiriktapariśeṣaprasaktirityārthaḥ || 20 ||  
120784  
120785 tenāsi nirmalamakāraṇamādimuktaṃ tadbrahma śāśvatamaśeṣamanekamekam |  
120786 śūnyaṃ nirāmayaṃasatsadanādimadhyam sarvaṃ jagaccidapi brahma yathāsthitaṃ  
120787 tat || 21 ||  
120788  
120789 uktamarthaṃ phalenopasaṃharati - teneti | tena sarvadvaitabādhena tvaṃ brahmaivāsi |  
120790 tadbrahma aśeṣamanekamekameva saṃpannaṃ sarvaṃ jagaccāsacchūnyameva |  
120791 tatpratibhāsarūpā cidapi yathāsthitamavikṛtaṃ brahmaiveti nirāmayaṃ  
120792 tadevāvaśiṣṭamityārthaḥ || 21 ||  
120793  
120794 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
120795 śikhidhvajaprabodhanaṃ nāma saptanavatitamaḥ sargaḥ || 97 ||  
120796  
120797 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
120798 śikhidhvajaprabodhanaṃ nāma saptanavatitamaḥ sargaḥ || 97 ||  
120799  
120800 aṣṭanavatitamaḥ sargaḥ 98  
120801  
120802 śikhidhvaja uvāca |  
120803  
120804 cittaṃ nāstīti me bodho yathā yuktyā sphuṭaṃ bhavet |  
120805 tāmanyāmāthavā brūhi buddhaṃ na nipuṇaṃ mayā || 1 ||  
120806  
120807 cittaṃ nāstīti bodhasya dṛḍhikārāya vistarāt |  
120808 cetyāsattvādacittaṃ tatsadbhāmaiveti varṇyate ||  
120809  
120810 nanu āloke sati rūpāderiva satyeva citte citastadanyasya vā prathā dṛśyate nāsati |  
tadyadi  
120811 cittaṃ brahmākāravṛttikaṃ bādhyeta tarhi dīpanāśa iva punarāndhyaṃ prāptam | sacittā  
120812 eva sacetanā acittāstvacetanā loke prasiddhāstadyadi jīvanmuktā naṣṭacittāstarhi  
120813 mṛdādivadacetanāḥ saṃpadyeran | na ca tathā dṛśyante | kiṃ ca sati citte  
120814 niratīśayānandalakṣaṇaḥ paramapuruṣārthaḥ sāstraphalamanubhavitum śakyaṃ nāsati |  
120815 na cānanubhūyamānaḥ kaścitpuruṣārtho nāma bhavati | kiṃ ca brahmākāraṃ cittameva  
120816 cittaṃ bādhyate anyadvā | nādyāḥ | svātmani kriyāvirodhāt | na hi dāhyaṃ dahannagniḥ  
120817 svātmānaṃ dagdhuṃ śaknoti | na dvitīyaḥ | tadbādhyasya jagatastadbādhakatvāyogāt |  
120818 cittavṛttiyatiriktasya loke bādhakatvāprasiddheḥ sundopasundanyāyānavatārāt |  
120819 brahmaṇastvanādeḥ sarvasādhakatvameva na bādhakatvamiti cittabādhō nirarthako  
120820 duṣkaraḥ sarvānubhavaparāhataścetyādyāśaṅkānirāśena bodhadārḍhyakāmo rājā  
120821 pṛcchati - cittamiti | tām prāguktāmeva yuktiṃ viśadikṛtya brūhi | athavā  
120822 tadanyaṃ tadupayuktāṃ madiyasarvāśaṅkānivāraṇasamarthāṃ ca yuktiṃ

120823 brūhītyarthaḥ | nipuṇaṃ dṛḍham || 1 ||  
 120824  
 120825 kumbha uvāca |  
 120826  
 120827 cittaṃ nāstyeva he rājankadācitkiṃcana kvacit |  
 120828 yaccedaṃ cittavadbhāti tadbrahmābhīdhamavyayam || 2 ||  
 120829  
 120830 tatra sarvadoṣaparihāreṇa cittabādhopapādikāṃ yuktiṃ vaktuṃ kumbhaścittāsattvaṃ  
 120831 tadadhīṣṭhānabrahmamātrasattvaṃ ca pratijānīte - cittamiti | kadācitkāle kvaciddeśe  
 120832 kiṃcidvastvātmanā ca cittaṃ nāsti || 2 ||  
 120833  
 120834 ato'jñānātmakaṃ yattajjagadeva na vidyate |  
 120835 tatrāhaṃtvaṃtadityādikalpitāḥ kalanāḥ kutaḥ || 3 ||  
 120836  
 120837 tām yuktimāha - ata iti | yataḥ sarvaṃ cittādi jagadajñānātmakaṃ  
 120838 jñānenājñānabādhena hetunā na vidyate ato hetorityarthaḥ | ayaṃ bhāvaḥ -  
 120839 bhavedayaṃ svātmani kriyāvirodho yajñajñānabādhāccittādibādhō'nyaḥ syāt |  
 120840 ajñānabādhā eva tu  
 120841 sarvatatkāryatatsaṃbandhāvaraṇavikṣepādisarvanivṛttirūpastasminsati cittaṃ nāstyeveti  
 120842 pratijñātārtho'rthasiddha eva | ata eva na punarāndhyādidoṣaprasaktirajñānasyaiva  
 120843 sarvāndhyaprayojakasyāpagamāt | svaprakāśapūrṇānandapariśeṣeṇa  
 120844 niratiśayapuruṣārthasiddheśca | na ca cittādhīnā cetanatā kiṃtvabhivyaṅgyacidadhīnā | sā  
 120845 ca jīvanmukteṣu cittanāśe'pyastyeveti nācetanatvaprasaṅgaḥ | na ca cittanāśe tatkr̥tā  
 120846 cidabhivyaṅgyakṛtapaiti | anabhivyaṅgyakṛtārajñānāvaraṇakṛtatvena tadapagame cito'bhivyaṅgyakṛtē  
 120847 svābhāvikaṅkṛtvenānapāyāt | na hi vāyunā ghanāpasāraṇena kṛtā sūryābhivyaṅgyakṛtē  
 120848 śaradi vāyūparame apaitīti sarvadoṣaparihāra iti || 3 ||  
 120849  
 120850 nāstyeva jagadevedaṃ yaccedaṃ kiṃcanoditam |  
 120851 brahmaivāstīha sakalaṃ kena tadbudhyate katham || 4 ||  
 120852  
 120853 prathamapratijñāṃ samarthitāṃ nigamayya dvitīyāmupādatte - nāstyeveti |  
 120854 tatsamarthanāya yatra tvasya sarvamātmavābhūttatkena kaṃ paśyet iti śrutiṃ  
 120855 pramāṇayati - keneti || 4 ||  
 120856  
 120857 mahāpralayasargādāvevedaṃ noditaṃ jagat |  
 120858 nirdeśastvidamityatra tvadbodhāya mayā kṛtaḥ || 5 ||  
 120859  
 120860 na nirodho na cotpattirna baddho na ca sādhaḥ iti śrutirapi tatra mānamityāśayenāha ##-  
 120861 noditameva tarhi cittaṃ nāstyeveti pratijñānvākye tvayā katham yaccedaṃ cittavadbhātīti  
 120862 nirdeśaḥ kṛtastatrāha - nirdeśastviti || 5 ||  
 120863  
 120864 upādānātmakādināṃ kāraṇānāmabhāvataḥ |  
 120865 akāraṇaṃ ca bhāvānāmaśeṣāṇāṃ tvasaṃbhavāt || 6 ||  
 120866  
 120867 pūrvoktayuktirapyetatsādhanaśamarthetyāśayenāha - upādāneti || 6 ||  
 120868  
 120869 evamajñānabuddhyātma jagattasmānna vidyate |  
 120870 tasmādyadidamābhāti bhāsaṇaṃ brahma netarat || 7 ||  
 120871  
 120872 dvitīyapratijñāṃ nigamayati - tasmāditi || 7 ||  
 120873  
 120874 anākhye'nākṛtau deve karotīdamiti tvasat |  
 120875 bhāṣitaṃ nopapattiyātma na satyaṃ nānubhūyate || 8 ||  
 120876  
 120877 nanu yadi sargādi nāstyeva tarhi tadātmāna svayamakuruta eko vaśī sarvabhūtāntarātmā  
 120878 ekaṃ bījaṃ bahudhā yaḥ karoti kartā bhoktā maheśvaraḥ ityādiśrutismṛtīvādānāṃ  
 120879 kā gātiriti cet neha  
 120880 nānetiśrutyapekṣitanīṣedhyasamarpaṇenādvaitavyutpādanārthavādataiva gātirna  
 120881 tattvārthatetyāśayenāha - anākhye iti | anākhye nāmarahite anākṛtau rūparahite  
 120882 yuktīśūnyatvānnopapattiyātma niṣkalaṃ  
 120883 niṣkriyamityādītattvikaśrutividvadanubhavabādhitatvānna satyaṃ laukikairapi  
 120884 nānubhūyate || 8 ||  
 120885  
 120886 anākhyo'pratighaḥ svātmā nirākāro ya īśvaraḥ |  
 120887 sa karoti jagaditi hāsāyaiva vaco'dhiyām || 9 ||  
 120888  
 120889 śītavātādipratighātavāraṇāya gṛhādinirmāṇaṃ prasiddham | īśvarastvapratighaḥ  
 120890 karotīti adhiyām tātparyaśūnyānāmarthavādānāṃ sarvajñasya vṛthā  
 120891 ceṣṭoktirhāsāyaivetyarthaḥ || 9 ||

120892  
120893 anenaiva prayogeṇa rājaṃścittaṃ na vidyate |  
120894 jagadeva na satsādho kutaścittādi tadgatam || 10 ||  
120895  
120896 evaṃ jagatsargāsiddhau pratijñātārthasiddhirityāha - anenaiveti | yadā jagadeva na  
120897 sattadā tadantargataṃ cittādi kutaḥ sadityarthaḥ || 10 ||  
120898  
120899 ceto hi vāsanāmātraṃ vāsyē tu sati vāsanā |  
120900 vāsyam jagattadevāsadataścittāstitā kutaḥ || 11 ||  
120901  
120902 jagadasattve viṣayāsattvādapi cittāsattvasiddhirityāha - ceto hīti | vāsyē  
120903 vāsanākarmaṇi viṣaye || 11 ||  
120904  
120905 yadidaṃ kacati brahma svayamātmātmanātmani |  
120906 kṛtaṃ tasyaiva tenaiva cittamityādināmakam || 12 ||  
120907  
120908 tarhi cittādivyavahārasya ko viṣaya iti cenmāyopahitaṃ brahmaivetyāha - yadidamiti |  
120909 nāmnāṃ saṃgho nāmakam || 12 ||  
120910  
120911 jagaddṛśyamidaṃ vāsyamṇ tadevotpannameva no |  
120912 kāraṇābhāvataḥ pūrvamevātaścittatā kutaḥ || 13 ||  
120913  
120914 ceto hi vāsanāmātraṃ iti ślokaṃ vyācaṣṭe - jagaditi | dṛśyam vāsyamiti  
120915 darśanānusāriṇi vāsaneti dyotanārtham | kāraṇābhāvata iti viṣayabādhe  
120916 nirviṣayavāsanāsthityayogāditi bhāvaḥ || 13 ||  
120917  
120918 ataścidvyomamātrātma paramākāśanāmakam |  
120919 sphāraṃ vedanamevedaṃ kacatyasti kuto jagat || 14 ||  
120920  
120921 yadidaṃ kacatīti ślokaṃapi paramārthadr̥śā tatphalavarṇanaparayatayā vyācaṣṭe -  
120922 ata iti || 14 ||  
120923  
120924 yatkiṃcitparamākāśa iṣatkacakacāyate |  
120925 cidādarśe na jātadvāna cittaṃ no jagatkriyā || 15 ||  
120926  
120927 mātātadvadr̥śāpīti vyācaṣṭe - yatkiṃciditi | paramākāśarūpe cidādarśe  
120928 yatkiṃcidanirvacanīyamāyārūpam | iṣadatyalpam || 15 ||  
120929  
120930 ahaṃ tvam jagadityeṣā pratipattirna vāstavī |  
120931 mithyā svapna ivābhāti nūnaṃ me'śeṣakāriṇi || 16 ||  
120932  
120933 aśeṣānarthakāriṇi ahaṃ jagadityeṣā pratipattirme tatsākṣiṇo mama  
120934 svapnavanmithyaivābhāti | nūnaṃ niścayenetyarthaḥ || 16 ||  
120935  
120936 vāsyasya jagato'bhāvādyato nāstyeva vāsanā |  
120937 atastadātmakaṃ cittaṃ kīdṛśaṃ kva kutaḥ katham || 17 ||  
120938  
120939 aprabuddhairavagataṃ cittaṃ dṛśyamidaṃ jagat |  
120940 asaccittaṃ nirākāraṃ pūrvamutpannameva no || 18 ||  
120941  
120942 notpannaṃ kāraṇābhāvātsargādāveva sarvadā |  
120943 lokaśāstrānubhavato na ca dṛśyasya vastunaḥ || 19 ||  
120944  
120945 yadi notpannaṃ tarhi jagadanādinityameva kiṃ na syāttatrāha - loketi | dṛśyasya  
120946 vastunaḥ anāditvaṃ janmādivikriyārahitatvaṃ vā kauṭasthyaṃ vā lokato vā śāstrato vā  
120947 svānubhavato'pi vā nopapadyata iti pareṇānvayaḥ || 19 ||  
120948  
120949 anāditvamajatvaṃ vā sthairyam vāpyupapadyate |  
120950 sākārasyāśya jagataḥ sthūlasya pratighākṛteḥ || 20 ||  
120951  
120952 sākārasya sthūlasya pratighātayogyākṛteścāśya jagato lokaśāstrānubhūtibhiḥ siddhā  
120953 mahāpralayādayo vyutkrameṇāpralayāntā vikārā na nirākartu yujyante  
120954 nirākaraṇopapādakasamastakāraṇābhāvādityanvayaḥ || 20 ||  
120955  
120956 samastakāraṇābhāvāllokaśāstrānubhūtibhiḥ |  
120957 yujyante ca nirākartuṃ na mahāpralayādayaḥ || 21 ||  
120958  
120959 śāstrānubhavavedārthasiddhāntaiste trayo'pi vā |  
120960 pralayāśca na santīti vaktyunmattaka eva ca || 22 ||



120961  
 120962 lokaḥ śāstrāṇi vedāśca pramāṇaṃ yasya no mateḥ |  
 120963 asadbhyo hyatimūḍhaḥ sa sajjanastaṃ na saṃśrayet || 23 ||  
 120964  
 120965 lokavedamaryādollaṅghane śiṣṭairbahīṣkāryataiva syādityāha - loka iti | asadbhyaḥ  
 120966 kevalalokamātrāśrayebhyaścārvākebhya'pyatimūḍhaḥ || 23 ||  
 120967  
 120968 na ca sapratighasyāsyā dṛśyasyāpratighaṃ kvacit |  
 120969 kāraṇaṃ bhavituṃ śaktaṃ sākārasya nirākṛti || 24 ||  
 120970  
 120971 tarhi śrutyuktabrahmakāraṇatāpakṣa evābhyupagamyatāṃ tatrāha - na ceti || 24 ||  
 120972  
 120973 itthamālakṣyamāṇaṃ tattadevaṃ satataṃ mune |  
 120974 na ca nārthakriyākāri bhavennetthamidaṃ jagat || 25 ||  
 120975  
 120976 nirākārabrahmakāraṇatvavādin yāstu śruteḥ tadananyatvamārambhaṇaśabdādibhyaḥ  
 120977 ityādibādarāyaṇanyāyena jagato brahmatāttvikasvabhāvatāyāmeva tātparityamiti  
 120978 prāguktameva | itthaṃ brahmadātrāṭayā ālakṣyamāṇaṃ jagadvavahāre  
 120979 mūrtatvānapagamādarthakriyāsamarthaṃ bhavatyeveti na lokavirodhaḥ | paramārthato  
 120980 brahmībhūtameveti na mūrkhadṛṣṭiprasiddharūpamato na vedavirodho'pityāśayenāha  
 120981 - itthamiti | itthamaprasiddharūpaṃ || 25 ||  
 120982  
 120983 tasmādidam niraṃśasya cidvyomno'pratighākṛteḥ |  
 120984 nirākṛteranantasya pūrvātpūrvaniraṃśataḥ || 26 ||  
 120985  
 120986 idānīm sarvasargaśrutināṃ netinetītyāditannirākāraṇaśrutināṃ ca tātparityam  
 120987 piṇḍikṛtyopasaṃharati - tasmādityāditribhiḥ | pūrvātpūrvam  
 120988 [pūrvādityasyaikaśāśānvaye nnityasāpekṣatvātsamāsaḥ | athavā pañcamyaluk  
 120989 chāndasaḥ | ] ca tanniraṃśaṃ ca tasyeti pūrvātpūrvaniraṃśataḥ |  
 120990 śaṣṭhyantātsārvavibhaktikastasiḥ || 26 ||  
 120991  
 120992 brahmaṇaḥ sarvarūpasya śāntasyāttasya yatsamam |  
 120993 svata evātmakacanaṃ sargapralayarūpadhṛk || 27 ||  
 120994  
 120995 sarvarūpasya pūrṇasvabhāvasya brahmaṇaḥ svato vinaiva śāstraṃ yadātmakacanaṃ  
 120996 tatsvakaṃ vapuḥ svarūpameva sargapralayarūpadhṛk jagadiva kṣaṇaṃ  
 120997 yāvadañjānakālaṃ jñātamiti sarvasṛṣṭiśrutināmarthaḥ | tadeva svarūpaṃ  
 120998 kṣaṇāntare tattvamasyādisāstramanuṣṭya buddhaṃ sadbrahmaiva nirgatadvaitātmani  
 120999 svabhāve āste iti netinetītyādidvaitaniṣedhaśrutestātparyārtha iti yojyam || 27 ||  
 121000  
 121001 svakaṃ vapuśca tenaiva jñātaṃ jagadiva kṣaṇāt |  
 121002 kṣaṇāntarānubuddhaṃ sadbrahmaivāste nirātmani || 28 ||  
 121003  
 121004 brahmaivedamataḥ sarvaṃ kvacinna jagadādidhīḥ |  
 121005 kvācittādi kvācittādi kva dvaitaikyādikalpanā || 29 ||  
 121006  
 121007 ataḥ śāstrīyabodhāt || 29 ||  
 121008  
 121009 sarvaṃ nirālambamajaṃ praśāntamanādirityātma [anādirityatrārśaṃ  
 121010 puṃstvam |] yathāsthitaṃ sat |  
 121011 idaṃ tu nāneva na cāpyanānā yathāsthitaṃ tiṣṭha sukāṣṭhamaunam || 30 ||  
 121012  
 121013 evaṃ jñātaṃ sarvaṃ jagatpraśāntaṃ sannirālambaṃ nirādhāramajaṃ yathāsthitaṃ  
 121014 sadbrahmaiva | idamajñādrṣṭarūpaṃ tu atyantāsattvānnānā anānāpi ca na | ato  
 121015 yathāsthitaṃ vyavaharaṃstattvataḥ sukāṣṭhamauno vāgādivyāpāraśūnyastiṣṭhetyarthaḥ  
 121016 || 30 ||  
 121017  
 121018 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
 121019 śikhidhvajāvabodhanaṃ nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
 121020  
 121021 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 121022 śikhidhvajāvabodhanaṃ nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
 121023  
 121024 ekonaśatatamaḥ sargaḥ 99  
 121025  
 121026 śikhidhvaja uvāca |  
 121027  
 121028 naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmahāmune |  
 121029 sthito'smi gatasamdeho viśrāntamatirātmavān || 1 ||

121030  
121031 prabuddho'pi narendro'tra bhūyaḥ kumbhena bodhyate |  
121032 sthūñānikhanananyāyādbodho'sya sudṛḍho'stviti ||  
121033  
121034 evaṃ bodhito rājā upadeśajanyajñānena sarvasaṃdehādibījaṃ svājñānaṃ  
121035 naṣṭamityabhilapya darśayati - naṣṭa ityādinā | vismṛtātmanaḥ sākṣātkāra eva  
121036 smṛturityucyate || 1 ||  
121037  
121038 jñātajñeyo mahāmaunī tīrṇamāyāmahārṇavaḥ |  
121039 śānto'hamanaḥrūpo jñāḥ sthito'smi nirāmayāḥ || 2 ||  
121040  
121041 aho nu suciraṃ kālāṃ prabhrānto'haṃ bhavāmbudhau |  
121042 sthānamakṣayamakṣubdhamadhunā prāptavānaḥ || 3 ||  
121043  
121044 evaṃ sthite mune nāsti sāhaṃtādi jagatrayam |  
121045 mūrkhābuddhamidaṃ bhāti yattadbrahmeti vedmyaḥ || 4 ||  
121046  
121047 mūrkhābuddhamidaṃ sāhaṃtādi jagatrayaṃ nāsti || 4 ||  
121048  
121049 kumbha uvāca |  
121050  
121051 jagadeva na yatrāste tatrāhaṃtvaṃ vibhāsanam |  
121052 itthamambarasaṃsāraḥ kva kutaḥ kīdṛśaḥ katham || 5 ||  
121053  
121054 kumbhastaduktamevānumodamāna uvāca - jagadevetyādi | ambarasaṃsāro  
121055 gandharvanagaravyavahāraḥ |  
121056 kiṃvṛttānyadhikaraṇanimittadṛṣṭāntaparakārapratikṣepārthāni || 5 ||  
121057  
121058 yathāsthithavyavahṛtirmaunī śāntamanā muniḥ |  
121059 saumyārṇavodarāvartaparispandavadāsva bho || 6 ||  
121060  
121061 saumyārṇavodare praśānto ya āvartaparispandastadvadāsva tiṣṭha || 6 ||  
121062  
121063 brahmarūpamidaṃ śāntamitthamasti yathāsthitam |  
121064 ahaṃ jagadidaṃ ceti śabdārthātma nabhomayaḥ || 7 ||  
121065  
121066 śabdārthātma śabdārthasvarūpaṃ tu nabhomayaṃ śūnyameva || 7 ||  
121067  
121068 idamādyantarahitaṃ sarvaṃ [sarvasaṃsāra iti pāṭhaḥ] saṃsāranāmakaṃ |  
121069 ciccamatkṛtināmātma nabhaḥ kacakacāyate || 8 ||  
121070  
121071 ciccamatkṛtināmakaṃ yadātmarūpaṃ nabhastadeva kacakacāyate svacākacakyena dīpyate  
121072 || 8 ||  
121073  
121074 saṃniveśadṛśaḥ śāntau tadasti kanakaṃ yathā |  
121075 jagadādyarthasaṃśāntau brahmedaṃ vidyate tathā || 9 ||  
121076  
121077 yathā nabhasi avānmukhikṛtendranīlakaṭāhākārasaṃniveśadṛṣṭervivekadṛśā  
121078 śāntau tadvyāptasaurālokakacanamastyeva tathāivetyarthaḥ || 9 ||  
121079  
121080 yathā svayaṃbhūḥ saṃkalpaḥ svayaṃ nāma tathaiva hi |  
121081 etau svavedanāyattau bandhamokṣau vyavasthitau || 10 ||  
121082  
121083 yathā samaṣṭyahaṃkāratma svayaṃbhūḥ saṃkalpamātraṃ tathā svayaṃ  
121084 vyaṣṭyahaṃkāro'pi | etau samaṣṭivyaṣṭibandhastanmokṣaścetyetau  
121085 tadabhimānatatparityāgavedanāyattau || 10 ||  
121086  
121087 ahamityeva saṃkalpo bandhāyātivināśine |  
121088 nāhamityeva saṃkalpo mokṣāya vimalātmane || 11 ||  
121089  
121090 tadeva spaṣṭamāha-ahamityeveti || 11 ||  
121091  
121092 yadbandhamokṣasaṃkalpaśabdārthānāṃ sadā satāṃ |  
121093 svarūpavedanaṃ tatsatkevalatvaṃ ca kathyate || 12 ||  
121094  
121095 ko'sau mokṣastamāha - yaditi | sadā paryāyeṇa satāṃ bandhamokṣasaṃkalpānāṃ  
121096 sākṣibhūtaṃ svarūpavedanaṃ tadeva sadbrahma kevalatvaṃ kaivalyaṃ ca kathyata ityarthāḥ  
121097 || 12 ||  
121098

1211099 anahaṃvedanaṃ siddhirahaṃvedanamāpadaḥ |  
 1211100 so'hamevānaḥamiti śuddhabodho bhavātmavān || 13 ||  
 1211101  
 1211102 siddhirmokṣaḥ | āpado bandhaḥ | sa tvamahamevānaḥamiti  
 1211103 śuddhakaivalyātmabodhavānbhava || 13 ||  
 1211104  
 1211105 asaṃkalpanamātreṇa samyagjñānodayātmanā |  
 1211106 saṃkalpaḥ kṣīyate siddhyai svayamevāsadātmakaḥ || 14 ||  
 1211107  
 1211108 śuddhabodhaśca saṃkalpakṣayaṭsidhyatītyāha - asaṃkalpaneti || 14 ||  
 1211109  
 1211110 apratarkye svarūpe hi nāsti kāraṇatā śive |  
 1211111 kāraṇābhāvataḥ kāryapadārtho'pi na vidyate || 15 ||  
 1211112  
 1211113 śuddhasya  
 1211114 kāraṇatvāsaṃbhavādḍṛśyapadārthābhāvastadabhāvaniścayātsaṃkalpakṣayaḥ  
 1211115 saṃkalpanāśādahaṃbhāvakṣayaḥ  
 1211116 brahmamātrāvaśeṣa iti kramamāha - apratarkya iti tribhiḥ || 15 ||  
 1211117  
 1211118 padārthābhāvasaṃsiddhau vedanaṃ nopapadyate |  
 1211119 kāraṇābhāvato nityamahābhāvasya nodayaḥ || 16 ||  
 1211120  
 1211121 ahaṃbhāvānodayataḥ saṃsāraḥ kasya kiḍṛśaḥ |  
 1211122 saṃsārābhāvataḥ sarvaṃ paramevāvaśiṣyate || 17 ||  
 1211123  
 1211124 yadidaṃ bhāsate tatsatparamevātmani sthitam |  
 1211125 paraṃ pare parāpūrṇaṃ samameva vijṛmbhate || 18 ||  
 1211126  
 1211127 prāgapi yadidaṃ jagadākāreṇa bhāsate tatparamārthato brahmaiva tathā sthitaṃ  
 1211128 tattvabodhena ca nāpūrvaṃ kiṃtu pare svabhāve sthitaṃ parameva pareṇāpūrvaṃ samaṃ  
 1211129 svarūpameva vijṛmbhate prakāṭibhavati || 18 ||  
 1211130  
 1211131 tena nistimitaṃ sarvaṃ śilākīrṇamivācalam |  
 1211132 viddhi raśmimayākāramiva brahma jagatsthitam || 19 ||  
 1211133  
 1211134 tena sadaikarūpatvena hetunā | vajraśilayā kīrṇaṃ nibiḍitaṃ vajraśilodaramivācalaṃ  
 1211135 ḍṛḍham | tatra ca yajjagatsthitam tadvajramaṇiraśmimayapratibimbākārasahasramiva || 19 ||  
 1211136  
 1211137  
 1211138 puraḥ saṃkalpake naṣṭe saṃkalpanagarasya yat |  
 1211139 rūpaṃ tadviddhi jagataḥ khādacchaṃ sadasanmayam || 20 ||  
 1211140  
 1211141 muktau tarhi kathaṃ sthitaṃ tadāha - pura iti | sadeva sadadarśanādasanmayam || 20 ||  
 1211142  
 1211143 chāyāpuruṣavatspandi śāntaṃ nirmananaṃ jagat |  
 1211144 jagacchabdārtharahitaṃ yaḥ paśyati sa paśyati || 21 ||  
 1211145  
 1211146 kathaṃ tarhyacale jagatspandapratyayastatrāha - chāyeti | yathā vajraśilodare  
 1211147 pratibimbapuruṣo'spandamāna eva spandate tadvatspandi || 21 ||  
 1211148  
 1211149 rūpālokamanaskārā nīrasāgamabhāvanā |  
 1211150 samyagjñānāvabodhasya nirvāṇaṃ vai vidurbudhāḥ || 22 ||  
 1211151  
 1211152 samyagjñānaprabodhasyodane bāhyā rūpālokā āntarā manaskārāśca nīrasā niḥsārā  
 1211153 ityāgamapramāṇajā sthirabhāvanā bhavati tāmeva nirvāṇahetutvānnirvāṇaṃ viduḥ || 22 ||  
 1211154  
 1211155  
 1211156 yathāsti vāto niḥspando yathāsti khagatopi vā |  
 1211157 yathā hemāsaṃniveśamasti brahma jagattathā || 23 ||  
 1211158  
 1211159 jagacchabdārtharahitaṃ yaḥ paśyati sa paśyatīti yaduktaṃ taddṛṣṭāntairvivṛṇoti ##-  
 1211160 kaṭakādisaṃniveśanirmuktaṃ hemāsti tathā jagadapyasaṃniveśaṃ brahmāstīti  
 1211161 saṃbhāvānīyamityarthaḥ || 23 ||  
 1211162  
 1211163 nīrasā asadābhāsā jagatpratyayakāriṇaḥ |  
 1211164 rūpālokamanaskārāḥ santīme brahmarūpiṇaḥ || 24 ||  
 1211165  
 1211166 rūpālokamanaskārā ityetadapi vivṛṇoti - nīrasā iti | brahmarūpiṇo  
 1211167 bodhādbrāhmadbhūtasya jagato jagatpratyayakāriṇo rūpālokamanaskārā nīrasāḥ | ko'rthaḥ |

121168 asadābhāsā bhavantītyarthaḥ || 24 ||  
 121169  
 121170 ūrmiśabdārtharahitaṃ yādṛgambu bahūnyapi |  
 121171 sargaśabdārtharahitaṃ tādṛgbrahma nisargavat || 25 ||  
 121172  
 121173 yathā bahūnyapi taraṅgādini samudre ūrmiśabdārtharahitamambumātraṃ bhavanti tathā  
 121174 bahūnyapi vastūni jñānodaye nisargavadbrahmaikameva bhavantītyarthaḥ || 25 ||  
 121175  
 121176 sarga eva paraṃ brahma paraṃ brahmaiva sargadṛk |  
 121177 sargaśabdārtharahito vākyārthastveṣa śāśvataḥ || 26 ||  
 121178  
 121179 sargaśabdārthabhedabhādhē sargaparabrahmaṇoraikyameveti vyatihāreṇa draḍhayati -  
 121180 sarga eveti | hi yasmāt eṣa eva sarvaṃ khalvidaṃ brahma ityādiśroutavākyārtha || 26 ||  
 121181  
 121182 brahmaśabdārthasāmpattau sargaśabdārthadhīḥ kṛtā |  
 121183 sargaśabdārthasāmsiddhau brahmaśabdārthadhīḥ kṛtā || 27 ||  
 121184  
 121185 bṛṃhaṇādbrahmeti brahmaśabdasyārthasāmpattāveva sargaśabdārthadhīrloke kṛtā |  
 121186 evaṃ sargo nāmarūpayorvisargastyāga iti sargaśabdārthasāmpattau  
 121187 trividhaparicchedanivṛtterbṛhadhātvarthānusāribrahmaśabdārthatā  
 121188 kṛtetyanayorekārthataivetyarthaḥ || 27 ||  
 121189  
 121190 samastaśabdaśabdārthabhāvanābhāvanodayam |  
 121191 śuddhaṃ tiṣṭhati cidvyoma brahmaśabdena kathyate || 28 ||  
 121192  
 121193 brahmaśabdasya tarhyaśabde vastuni kathaṃ pravṛttistatrāha - samasteti | alpasyāpi  
 121194 paricchedasyābhyupagame bṛhadhātvarthasāṃkocāpatteraśabdaśabdeneva  
 121195 tādṛśameva brahmaśabdena kathyata ityarthaḥ || 28 ||  
 121196  
 121197 samyagdarśanasāmsiddhāvubhayorapyavedane |  
 121198 yacchiṣṭamajaraṃ śāntaṃ tato vāgvinivartate || 29 ||  
 121199  
 121200 athavā jagacchabdasyeva brahmaśabdasyāpi vācyārthavedanottaraṃ lakṣaṇayā  
 121201 akhaṇḍārthasamyagdarśanasāmsiddhau yacchiṣṭaṃ vastu tato  
 121202 brahmaśabdādivāgapinivartata ityarthaḥ || 29 ||  
 121203  
 121204 saṃśāntasarvātmakavedanaughamastīdamekātmakasvasvarūpaṃ |  
 121205 yathāsthitaṃ sarvajagatsvarūpaṃ pāṣāṇarūpaṃ ca paraṃ jñarūpaṃ || 30 ||  
 121206  
 121207 he rājan idaṃ sarvaṃ jagatsvarūpaṃ yathāsthitaṃ yadasti  
 121208 tadapyatidṛḍhatvādvaṇḍapāṣāṇarūpaṃ paraṃ brahmasvarūpamastyeva | yadāpīdaṃ  
 121209 jagadañjānena saṃśāntasarvātmakavedanaughaṃ saṃpannaṃ tadāpi  
 121210 ekātmakasvasvarūpaṃ sadastyeveti brahmajagatorekaiva satteti na kasyāpyasattvamityarthaḥ  
 121211 || 30 ||  
 121212  
 121213 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 121214 cū0 śikhidhvajāvabodhanaṃ nāmaikonaśatatamaḥ sargaḥ || 99 ||  
 121215  
 121216 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 121217 śikhidhvajāvabodhanaṃ nāmaikonaśatatamaḥ sargaḥ || 99 ||  
 121218  
 121219 śatatamaḥ sargaḥ 100  
 121220  
 121221 śikhidhvaja uvāca |  
 121222  
 121223 evaṃ cettanmahābuddhe yādṛśaṃ kāraṇaṃ paraṃ |  
 121224 kāryaṃ tādṛśamevedaṃ jagadityeva vedmyaham || 1 ||  
 121225  
 121226 vāryate brahmavatsattvaṃ jagato brahmasattayā |  
 121227 janmādivikriyā'spṛṣṭaṃ brahmaiva saditīryate ||  
 121228  
 121229 yadi brahmajagatorekaiva sattā tarhi tayā sattayā brahmeva jagadapi paramārthasatyaṃ kiṃ  
 121230 na syāt | mithyāvastuno hi kāraṇaṃ durnirūpaṃ | satyasya tu satyaṃ brahmaiva kāraṇaṃ  
 121231 saṃbhavati tulyatvāditi rājā śāṅkate - evaṃ cediti || 1 ||  
 121232  
 121233 kumbha uvāca |  
 121234  
 121235 yatra kāraṇatā tasya kāryaṃ tadupapadyate |  
 121236 yanna kāraṇamevādaḥ tasmātkāryaṃ kuto bhavet || 2 ||

121237  
121238 satyaṃ māyāśabalaṃ śuddhasya sattayeṃ jagatsamasattākaṃ jagataḥ kāraṇaṃ bhavet |  
121239 yattu nirguṇaṃ parasattānupajīvi advayatvātpūrvakālābhāvena pūrvavṛttitvaśūnyaṃ  
121240 nirvikāraṃ ca tasmāt kāryaṃ kuto bhavedyena tatsamasattākaṃ syādityarthaḥ || 2 ||  
121241  
121242 nehāsti kāraṇaṃ kiṃcinna ca kāryaṃ kadācana |  
121243 vidyamānamidaṃ sarvaṃ sarvaṃ śāntamajaṃ jagat || 3 ||  
121244  
121245 astu tarhi tatra sthitaṃ māyāśabalameṃ jagataḥ kāraṇamiti cettatrāpyāha - neheti | iha  
121246 nirviśeṣe māyāśabalaṃ kāraṇaṃ tatkāryaṃ jagacca nāsti | māyādṛṣṭyaiva  
121247 māyātacchabalatatkāryānāṃ sadbhāvopagamāt | paramārthadṛṣṭyā tu sarvamideṃ  
121248 jagacchāntamajamevetyarthaḥ | tathā cokaṃ vārtike avidyāstītyavidyāyāmevāsītva  
121249 prakalpyate | brahmadṛṣṭyā tvavidyeyaṃ na kathaṃcana yujyate iti || 3 ||  
121250  
121251 jāyate kāraṇātkāryaṃ yattatkāraṇavadbhavet |  
121252 yanna jāyata eveha tasminsadrṣatā kutaḥ || 4 ||  
121253  
121254 ajātena ca sādṛśyaprasaktirityāha - jāyata iti || 4 ||  
121255  
121256 bījameṃ na yasyāsti tatkathaṃ vada jāyate |  
121257 apratarkyamanākhyāṃ ca yattasya kveṃa bījatā || 5 ||  
121258  
121259 kuto na jāyate tatrāha - bījameveti | tatra bījābhāve'pi tadeṃa bījaṃ kiṃ na syāttatrāha  
121260 - apratarkyamiti || 5 ||  
121261  
121262 deśakālavaśātsarve hetumantaḥ pramāṇagāḥ |  
121263 akartṛbrahmaviśayaḥ pramā kāraṇayoḥ katham || 6 ||  
121264  
121265 kutastatra bījādihetvabhāva iti cetpramāṇasiddhataducitadeśakālābhāvādityāha -  
121266 deśeti | tarhi brahmagocarapramaiva tatra hetūpādānakāraṇagocarāstu na virodhādityāha  
121267 - akartṛiti | yasya pramāṇasyākartṛ kartrādikāraṇamātravirodhi brahma viśayastena  
121268 hetūpādānakāraṇayoḥ pramā jāyata iti kathaṃ vaktuṃ śakyamityarthaḥ || 6 ||  
121269  
121270 akartṛkarmakaraṇe nāsti kāraṇatā śive |  
121271 tasmāttatkāraṇaṃ nāsti jagacchabdārthavedanam || 7 ||  
121272  
121273 brahmaiva tvaṃ svarūpaṃ sadyatsthitam dhārayasva tat |  
121274 asamyagdarśiviśayaṃ tadeṃa jagadācitam || 8 ||  
121275  
121276 ata eva svarūpaṃ śuddhākāśakalpaṃ yannirviśeṣaṃ vastu tadevāhamiti tattvadṛśā  
121277 hṛdi dhārayasva nānyādṛśam | ajñadṛśā ca tadeṃa jagadrūpeṇācitamityarthaḥ || 8 ||  
121278 ||  
121279  
121280 cinmātramajaraṃ śāntaṃ yadekaṃ tatpramīyate |  
121281 tenaivāyaṃ jagadbrahma sacchāntaṃ buddhyate vapuḥ || 9 ||  
121282  
121283 cinmātrapramayaiva jagadbrahmabhāvena saṃpadyate | atattvākāraṇamanobhrāntyā ca brahma  
121284 jagadākāreṇetyāha - cinmātramiti dvābhyāṃ || 9 ||  
121285  
121286 anyathaiva ca yo bhāvaścetasah pṛthivīpate |  
121287 sa eva nāśah kathitaḥ svānubhūtaśca paṇḍitaiḥ || 10 ||  
121288  
121289 nāśo brahmasvarūpahāniḥ || 10 ||  
121290  
121291 cittaṃ nāśasvabhāvaṃ tadviddhi nāśātmakaṃ nrpa |  
121292 kṣaṇanāśo yataḥ kalpacittaśabdena kathyate || 11 ||  
121293  
121294 tadeṃa sphuṭamāha - cittamiti | saḥ kṣaṇamātramapi svarūpavismaraṇarūpo nāśah  
121295 kalpakālavismṛtacittaśabdenocyata ityarthaḥ || 11 ||  
121296  
121297 asaṃkalpanamātreṇa samyagjñānodayātmanā |  
121298 saṃkalpaḥ kṣīyate siddhyai svayamevāsādātmakaḥ || 12 ||  
121299  
121300 tacca cittamasamkalpanaparyavasitatvajñānena [paryavasitatattvajñānena iti pāṭhaḥ |  
121301 ] nāsyatītyāha - asaṃkalpaneti || 12 ||  
121302  
121303 nāmnaivāṅgikṛtābhāvaṃ yadi viśvaṃ hi kathyate |  
121304 vidyamānaṃ kathaṃ tatsyānnanu tāmarasekṣaṇa || 13 ||  
121305

121306 astu saṃkalpanāśastathāpi viśvaṃ kathāṃ nivartata iti cenmithyātvādeveti viśati  
121307 paramātmānyekībhavati na vastvantaratayāvatiṣṭhata iti viśvāmiti  
121308 tannāmanirvacanamabhipretyāha - nāmnaiveti | yaḥ svādhiṣṭhāne bādhe na viśati  
121309 tadvidyamānaṃ kathāṃ syādityarthaḥ || 13 ||  
121310  
121311 hastāvutkṣipya yo brūte śūdro'smīti bhṛśaṃ girā |  
121312 kathāṃ sā vipro bhavati vipratvaṃ tvasya kīdṛśaṃ || 14 ||  
121313  
121314 tatra lokavṛttaṃ pramāṇayati - hastāviti dvābhyām || 14 ||  
121315  
121316 vivṛttadhāturatyuccairmṛto'smīti virauti yaḥ |  
121317 mṛtimevāgataṃ [mṛtamiti pāṭhepi sa evārthaḥ ||] viddhi jīvanaṃ tasya  
121318 saṃbhramaḥ || 15 ||  
121319  
121320 saṃnipātena vivṛttāḥ kupitā dhātavo yasya tathāvidhaḥ san saṃnihitamṛtyuriti yāvat ||  
121321 15 ||  
121322  
121323 bhramākṛti yadastīha dṛśyate'lātacakravat |  
121324 mṛgatṛṣṇādvicandrādibālavetālakādivat || 16 ||  
121325  
121326 cittādyastītyanubhavasya tarhi kā gatiriti cedbhrāntitvameveti dṛṣṭāntairāha -  
121327 bhramākṛtīti || 16 ||  
121328  
121329 tat kathāṃ kila nāma syātsatyāṃ śramabharātmakam |  
121330 ajñānabhrāntirevāntaścittamityeva kathyate || 17 ||  
121331  
121332 bhrāntipuñjarūpameva tarhi tatsadastu netyāha - taditi |  
121333 tasyājñānavyatiriktasvarūpābhāvādityarthaḥ || 17 ||  
121334  
121335 ajñānamucyate cittamasatsadiva saṃsthitam |  
121336 asaṃvedanamajñātaṃ jñānaṃ saṃvedanaṃ bhavet || 18 ||  
121337  
121338 ajñānasattvasaṃvitterjñānātsaṃvedanātkṣayaḥ |  
121339 jalajñānaṃ mudhā bhrāntiḥ sādho marumarīciṣu || 19 ||  
121340  
121341 ajñānātmanaiva tarhi cittādi satyamastu tatrāha - ajñāneti |  
121342 jñānabādhyatvānnājñānātmanāpi satyatā siddhyatītyarthaḥ | uktaṃ  
121343 dṛṣṭāntābhyāmupapādayati - jalajñānamityādinā || 19 ||  
121344  
121345 naitajjalāmiti jñānātsaṃvitteḥ pravilīyate |  
121346 idaṃ cittamiti prauḍhaṃ yadañjānamalaṃ hṛdi || 20 ||  
121347  
121348 nāsti cittamiti jñānāttatsamūlaṃ vinaśyati |  
121349 yathā rajjvāṃ bhujaṅgatvamajñānabhramasaṃbhavam || 21 ||  
121350  
121351 na sarpo'yamiti jñānāddhṛdi rūḍhātpraṇaśyati |  
121352 tathātmani manobhūtamajñānabhramasaṃbhavam || 22 ||  
121353  
121354 cittaṃ nāstīti vijñānāddhṛdi rūḍhādvinaśyati |  
121355 cittaṃ mano'hamityantaryāvadañjānasaṃbhavam || 23 ||  
121356  
121357 yāvat sakalam || 23 ||  
121358  
121359 na cittamasti no caivamaḥkārādisaṃyutam |  
121360 kiṃcīdeva jagatyasminsāṃvidekāntanirmalā || 24 ||  
121361  
121362 aḥaṃkārādisaṃyutaṃ kiṃciddehādi | apyathe evakāraḥ | tarhi kimasti tadāha -  
121363 saṃviditi || 24 ||  
121364  
121365 tayā saṃkalpacittādi kṛtamāsīdvimūḍhayā |  
121366 adyāsaṃkalpataḥ sarvaṃ parityaktaṃ prabuddhayā || 25 ||  
121367  
121368 saṃkalpena yadā yāti tvasaṃkalpena gacchati |  
121369 pavanena mahābāho jvālājālamivānāle || 26 ||  
121370  
121371 ātmatattvaikaghanayā tatayā brahmasattayā |  
121372 jagatsarvamiti vyāptaṃ samudra iva vāriṇā || 27 ||  
121373  
121374 vyāptaṃ grastam || 27 ||

121375  
121376 nāhamasmi na cānyosti na tvaṃ naite na cittakam |  
121377 nendriyāṇi na cākāśamātmā tveko'sti nirmalaḥ || 28 ||  
121378  
121379 kathaṃ grastaṃ tadāha - nāhamiti || 28 ||  
121380  
121381 ghaṭādyākārarūpeṇa sa evāyaṃ vilokyate |  
121382 idaṃ cittamayam cāhamiti kaiva kukalpanā || 29 ||  
121383  
121384 tarhi jīvanmuktairghaṭādyākāreṇa kimavalokyate tatrāha - ghaṭādīti || 29 ||  
121385  
121386 na jāyate na mriyate kiṃcidasmiñjagattraye |  
121387 kevalo'yaṃ cidullāsaḥ sadasadbhāvanātmanā || 30 ||  
121388  
121389 sarvamātmā paraṃbrahma sakṛtprakaṣamātataṃ |  
121390 dvitvaikatve na vidyete na bhrāntirna ca saṃbhramaḥ || 31 ||  
121391  
121392 saṃbhramo maraṇādibhayam || 31 ||  
121393  
121394 sarvendriyagaṇākāre sannevāsi sakhe tataḥ |  
121395 na dahyase mahābuddhe na ca kvacana lipyase || 32 ||  
121396  
121397 sarvasminnindriyagaṇe tadgrāhyavahnyādyākāre ca sanneva sanmātrasvarūpastvamasi | ato  
121398 dāha hetubhirādhyātmikādibhāvairna dahyase || 32 ||  
121399  
121400 na te vinaśyati sakhe na ca kiṃcidvivardhate |  
121401 nirmalākāśarūpasya kaivalyānantarūpiṇaḥ || 33 ||  
121402  
121403 icchānicchātmike śaktiḥ yetarāpi tvameva ca |  
121404 na hyaṃśuvyatirekeṇa śaśāṅka upalabhyate || 34 ||  
121405  
121406 itarā kriyāśaktirapi tvameva | atastaveṣṭamaniṣṭaṃ kartavyaṃ ca nāstītyarthadyotanāya  
121407 cakāraḥ | aṃśavaḥ kalāstadvyatirekeṇa || 34 ||  
121408  
121409 ajamajaramanādyajasvabhāvaṃ sakṛdamalaṃ vilasatsadaikarūpam |  
121410 vigalītakalanaṃ kalākhylīlaṃ saduditamādyamajaṃ tadātmatattvam || 35 ||  
121411  
121412 tribhirajapadairjanmavṛddhivipariṇāmā nirasyante | sadaikarūpamityanenānye vikārāḥ |  
121413 sakṛdvilasatsakṛtprabhātaṃ | kalāpramāṇena svasvarūpaparicayastadākhyā līlā yasya  
121414 tathāvidhaṃ sat sanmātratayā uditam | ādyaṃ sarvavyavahārebhyaḥ prāksiddhaṃ yadvastu  
121415 tadevātmatattvamityarthaḥ || 35 ||  
121416  
121417 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe pū0 cū0  
121418 śikhidhvajaparamāvacodhanaṃ nāma śatataṃ sargaḥ || 100 ||  
121419  
121420 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
121421 śikhidhvajaparamāvacodhanaṃ nāma śatataṃ sargaḥ || 100 ||  
121422  
121423  
121424 ekādhikaśatataṃ sargaḥ 101  
121425  
121426 śrīvāsiṣṭha uvāca |  
121427  
121428 iti kumbhavaco rājā bhāvayaṃstadakṛtrimam |  
121429 svayamātmāpade tasminkṣaṇaṃ pariṇato'bhavat || 1 ||  
121430  
121431 jñānadārḍhyena rājño'tra varṇyate kṛtakṛtyatā |  
121432 jīvanmuktāvacittatvaṃ sthitistattvasya ceryate ||  
121433  
121434 pariṇataḥ pūrvabhāvaṃ vihāya tadbhāvaṃ prāptaḥ || 1 ||  
121435  
121436 babhūvāmitamanolocanaḥ śāntavāṇmuniḥ |  
121437 śilātalādivotkirṇo nispandāvayavākṛtiḥ || 2 ||  
121438  
121439 śilātalādutkirṇaḥ pratimādiriva || 2 ||  
121440  
121441 tato muhūrtamātreṇa prabuddhaṃ sphuritekṣaṇam |  
121442 tamuvāca mahābāho cūḍālā kumbharūpiṇī || 3 ||  
121443

121444 kumbha uvāca |  
 121445  
 121446 kaccidasminpade sphāre śuddhe vitatanirmale |  
 121447 sutalpe nirvikalpānām sukhaṃ viśrāntavānāsi || 4 ||  
 121448  
 121449 nirvikalpānām yoginām śobhanatalpabhūte niratiśayānandapade || 4 ||  
 121450  
 121451 kaccidantaḥ prabuddhosi kaccidbhrāntistvayojjhitā |  
 121452 kaccijjñeyam pariññātaṃ dṛṣṭaṃ draṣṭavyameva vā || 5 ||  
 121453  
 121454 śikhidhvaja uvāca |  
 121455  
 121456 bhagavaṃstvatprasādena mahāvibhavabhūmikā |  
 121457 mahatī padavī dṛṣṭā sarvasyordhvaṃ sthitā mayā || 6 ||  
 121458  
 121459 mahāvibhavo niratiśayānandastallakṣaṇā bhūmikā | sarvasya hairaṇyagarbhānandāntasya  
 121460 viśayānandajātasyordhvamutkarṣakāṣṭhāyāṃ sthitā || 6 ||  
 121461  
 121462 satāṃ viditavedyānāmaho bata mahātmanām |  
 121463 apūrvaikāmṛtamayaḥ saṅgaḥ sārāphalapradaḥ || 7 ||  
 121464  
 121465 bateti harṣe | apūrvamanādaḥ saṃsāre kadāpyananubhūtaṃ yadekāṃṛtaṃ  
 121466 niratiśayānandastatpracuraḥ ata eva sārāphalapradaḥ || 7 ||  
 121467  
 121468 janmanāpi mayā labdhaṃ yannāma na mahāmṛtaṃ |  
 121469 tadadya tvatsamāsaṅgāttenaivāsāditāṃ svayam || 8 ||  
 121470  
 121471 sāmānyoktaṃ viśiṣya vivṛṇoti - janmaneti | tena mahāmṛtasvarūpabhūtenaiva  
 121472 mayā anādyajñānāna labdhaṃ tadadya tvatsamāsaṅgātsvayamevānāyāsenāsāditam ||  
 121473 8 ||  
 121474  
 121475 anantamādyamamṛtaṃ caitatkamalalocana |  
 121476 kathaṃ nāsāditamabhūtpūrvamātmapadaṃ mayā || 9 ||  
 121477  
 121478 kumbha uvāca |  
 121479  
 121480 manasyupaśamaṃ yāte tyaktabhogaiṣaṇe sthite |  
 121481 kaṣāyapāke nirvṛtte sarvendriyagaṇasya ca || 10 ||  
 121482  
 121483 pūrvam cittakaṣāyapākābhāvānnāsāditamidānīm tu tapasā  
 121484 tatparipākādāsāditamityāśayena kumbha uttaramāha - manasītyādinā |  
 121485 sarvendriyagaṇasya cānmanasaśca bhogalakṣaṇakaṣāyānām pāke nirvṛtte sati tathā ca  
 121486 smṛtiḥ kaṣāyapaktiḥ karmāṇi jñānaṃ tu paramā gatiḥ | kaṣāye karmabhiḥ pakve tato  
 121487 jñānaṃ prajāyate iti || 10 ||  
 121488  
 121489 yānti cetasi viśrāntiṃ vimalā deśikoktayaḥ |  
 121490 yathā sitāṃśuke śuddhe bindavaḥ kuṅkumāmbhasaḥ || 11 ||  
 121491  
 121492 kaṣāyāṇāmanantānām sambhṛtānām śarīrakaiḥ |  
 121493 svavāsanāsvarūpāṇāmadya pakastavoditaḥ || 12 ||  
 121494  
 121495 dehānmalāni sarvāṇi kālēna kamalekṣaṇa |  
 121496 sādho vṛkṣātphalānīva pākena vigalantiyadhaḥ || 13 ||  
 121497  
 121498 dehāllīṅgadehāt | malāni rāgādikaṣāyāḥ pāpāni ca || 13 ||  
 121499  
 121500 vāsanātmasu yāteṣu maleṣu vimalaṃ sakhe |  
 121501 yadvakti gururantastadviśatīśuryathā bise || 14 ||  
 121502  
 121503 bise mṛṇālarūpe dhānuṣkaparikalpite lakṣye || 14 ||  
 121504  
 121505 kaṣāyapāke saṃpanne tvaṃ mayādyā vibodhitaḥ |  
 121506 tenādyāiva tavajñānakṣayo jāto mahāmate || 15 ||  
 121507  
 121508 adya pakvakaṣāyastvamadyaiva jñānasamkathām |  
 121509 adyeha sopadeśastvamadyaivāsi prabuddhavān || 16 ||  
 121510  
 121511 jñānārtham samkathāmupadeśam tātparyeṇāvadhāritavānasīti śeṣaḥ |  
 121512 upadiṣṭārthānām hṛdi dhāraṇātsopadeśaḥ |



121513 prabuddhavāṃstatphalasākṣātkārajñānavān jāto'sityarthaḥ || 16 ||  
121514  
121515 śubhāśubhānāṃ sarveṣāṃ karmaṇāmadya saṃkṣayaḥ |  
121516 satsaṅgavyapadeśena tava niṣpattimāgataḥ || 17 ||  
121517  
121518 yāvadasya dinasyaiṣa pūrvabhāgo mahīpate |  
121519 tāvaccetohaṃmeti tavājñānaṃ babhūva ha || 18 ||  
121520  
121521 tavājñānamadya madhyāhnaḥkāle kṣīṇamiti mayā jñātamityāha - yāvaditi || 18 ||  
121522  
121523 idānīm madvacobodhāccetasi kṣayamāgate |  
121524 hṛdayātsaṃparityakte saṃprabuddho'si bhūpate || 19 ||  
121525  
121526 idānīmadyatanadinasyottarabhāge hṛdayātsaṃparityakte cetasi kṣayamāgate sati || 19 ||  
121527  
121528 hṛdi yāvanmanaḥsattā tāvadajñānasamsthitiḥ |  
121529 citte cittatayā tyakte jñānasyābhyudayo bhavet || 20 ||  
121530  
121531 acittatayā niḥsvarūpatābuddhyā || 20 ||  
121532  
121533 dvitvaikatvadṛṣau cittaṃ tadevājñānamucyate |  
121534 etayoryo layo dṛṣṭestajñānaṃ sā parā gatiḥ || 21 ||  
121535  
121536 dṛṣṭeḥ paramātmābhivyakteḥ || 21 ||  
121537  
121538 prabuddho'si vimukto'si tyaktaṃ cittaṃ tvayā nṛpa |  
121539 sadasattāmayatvaṃ hi tvayā tyaktamasatpadam || 22 ||  
121540  
121541 ātmanyanyonyādhyāsātsadasattāmayatvameva hi cittaṃ nāma tadeva asato jagataḥ padaṃ  
121542 kalpanāsthānam || 22 ||  
121543  
121544 vītaśoko nirāyāso niḥsaṅgo'nanya ātmavān |  
121545 mahodayo munirmaunī svarūpe tiṣṭha nirmale || 23 ||  
121546  
121547 śikhidhvaja uvāca |  
121548  
121549 evaṃ hi bhagavan jantormūrkhasyaivāsti cittabhūḥ |  
121550 prabuddhasya na tajjñasya cittaṃ nāma kila prabho || 24 ||  
121551  
121552 citte tyakte jīvanmuktānāṃ kenāntaḥkaraṇena vyavahārasiddhiriti praṣṭuṃ rājā  
121553 pīṭhikāṃ racayati - evaṃ hīti | yadītyarthe kilaśabdaḥ || 24 ||  
121554  
121555 jīvanmuktāstadete hi viharanti kathaṃ vada |  
121556 avidyamānamanaso yuṣmadādyāstathā narāḥ || 25 ||  
121557  
121558 praṣṭavyāsaṃ darśayati - jīvanmuktā iti | tat tarhi || 25 ||  
121559  
121560 iti me kathayāśeṣamanyaiḥ svavacanāṃśubhiḥ |  
121561 hārdaṃ tamo me nipuṇamevaṃprāyaiḥ pramārjaya || 26 ||  
121562  
121563 anyairdurvacamiti śeṣaḥ | anyaiḥ prasiddhasūryādyāṃsuvilakṣaṇaiḥ svavacanāṃśubhiḥ  
121564 prasiddhatamovilakṣaṇaṃ hārda tamaḥ pramārjayeti vā || 26 ||  
121565  
121566 kumbha uvāca |  
121567  
121568 yathā vadasi tattvajña tattathaiva hi nānyathā |  
121569 cittaṃ hi jīvanmuktānāṃ nāstyāṅkura ivāśmanām || 27 ||  
121570  
121571 punarjananayogyā yā vāsanā ghanavāsanā |  
121572 sā proktā cittaśabdena na sā tajjñasya vidyate || 28 ||  
121573  
121574 yayā vāsanayā tajjñā viharantiha karmasu |  
121575 tāṃ tvaṃ sattvābhidhāṃ viddhi punarjananavarjitām || 29 ||  
121576  
121577 yathā bharjitā vitunnāśca lājā na vṛihyādiśabdavācyā  
121578 nāpyaṅkurādijananākṣamāstadvattattvajñānabharjitam nirāvaraṇaṃ sattvaṃ na  
121579 manaḥśabdavācyam nāpi punarjanmasamarthamityarthaḥ || 29 ||  
121580  
121581 jīvanmuktā mahātmānaḥ sattvasthāḥ saṃyatendriyāḥ |

121582 viharanti gatāsaṅgaṃ na cittasthāḥ kadācana || 30 ||  
 121583  
 121584 jīvanmuktavyavahārābhāse tadeva kāraṇābhāsa ityāha - jīvanmuktā iti || 30 ||  
 121585  
 121586 mūḍhaṃ cittaṃ cittamāhuḥ prabuddhaṃ sattvamucyate |  
 121587 aprabuddhā hi cittasthāḥ sattvasthāstu mahādhiyaḥ || 31 ||  
 121588  
 121589 bhūyaḥ prajāyate cittaṃ sattvaṃ bhūyo na jāyate |  
 121590 aprabuddhasya bandhosti na prabuddhasya bhūpate || 32 ||  
 121591  
 121592 satvavānasi saṃjāto mahātyāgī sthito bhavān |  
 121593 aśeṣeṇa tvayā cittaṃ tyaktamadyeti vedmyaham || 33 ||  
 121594  
 121595 tavāpi sattvabalādeva yāvajjīvaṃ vyavahāraḥ setsyatītyāśayenāha - sattvavānasīti ||  
 121596 33 ||  
 121597  
 121598 samastavāsanonmukto rājannadyaiva rājase |  
 121599 ākāśasāmyamāyātaṃ manye tava mune manaḥ || 34 ||  
 121600  
 121601 śamaṃ prāpto'si paramaṃ siddhaḥ samasamasthitiḥ |  
 121602 ayaṃ hi sa mahātyāgaḥ sarvaṃ yattatsamujjhitam || 35 ||  
 121603  
 121604 tvayā prākcikīrṣito yo mahātyāgaḥ sa sarvarūpaṃ cittaṃ yatsamujjhitamayamevetyarthaḥ ||  
 121605 35 ||  
 121606  
 121607 svargāpavargavittādi tapodānaphalādyapi |  
 121608 prabuddhamedhayā sādho dhiyā paramabodhayā || 36 ||  
 121609  
 121610 cittatyāge tapodānādisarvakarmānyantarbhūtāni tatphale ca  
 121611 vittasvargāpavargāditatphalānyantarbhūtānītyāśayenāha - svargeti | prabuddhā  
 121612 medhā upadiṣṭārthadhārāṇā yasyāstathāvidhayā ata eva paramabodhavatyā dhiyā  
 121613 kṛtāścittatyāga eva svargāpavargavittādirityarthaḥ || 36 ||  
 121614  
 121615 tapo nāma kiyaṃ mātṛaduḥkhakṣayaakaram bhavet |  
 121616 kṣayātiśayanirmuktaṃ yatsukhaṃ samatāmayam || 37 ||  
 121617  
 121618 tapa-ādiphale tu na jñānaphalamantarbhavatītyāśayenāha - tapo nāmeti | yadyato  
 121619 manastyāgarūpasamatāyāḥ sakāśādāgataṃ yat jñānaphalaṃ mokṣasukhaṃ  
 121620 kṣayātiśayanirmuktamityarthaḥ | tata āgataḥ ityarthe mayaṭ ca iti mayaṭ || 37 ||  
 121621  
 121622 tatsattadvastu tatkiṃcinna tu svargādi bhaṅguram |  
 121623 bhāvābhāvairupārūḍhaṃ sthitādhigatavedanam || 38 ||  
 121624  
 121625 na hyasatye anitye ca satyasya śāśvatasya cāntarbhāvasaṃbhāvanāpītyāśayenāha -  
 121626 taditi | tat jñānaphalaṃ sat satyam | vasatīti vastu śāśvataṃ ca | tatsvargādi kiṃcittu  
 121627 na tu  
 121628 satyaṃ bhaṅguram ca | bhāvābhāvairāvīrbhāvatirobhāvairupārūḍhamākrāntaṃ  
 121629 pūrvottarakālayoradṛṣṭaṃ sthitaṃ vartamānamevādhigatavedanaṃ prāptadarśanaṃ  
 121630 svapnavadityarthaḥ || 38 ||  
 121631  
 121632 svargo nāma kimānandaḥ sopi saṃdehasaṃsthiṭaḥ |  
 121633 aprāptasvātmasaṃsiddheḥ kriyākāṇḍaḥ śubho bhavet || 39 ||  
 121634  
 121635 tucchaṃ bahvāyāsalabhyaṃ ca svargāditucchasukhamajñānāmeva bahumataṃ na  
 121636 tattvavidāmītyāśayenāha - svarga iti | svargo nāmeti kimānandastucchasukham | kiṃ  
 121637 kṣepe iti samāsaḥ  
 121638 avarjanīyadharmakīrtanādyalpāparādhasahasranāśyatvātsaṃdehasaṃsthiṭaḥ || 39 ||  
 121639  
 121640 yena nāsāditaṃ hema rītiṃ kiṃ sa parityajet |  
 121641 cūḍālādisamāsaṅgādbhavajjñatvaṃ sukhena te || 40 ||  
 121642  
 121643 jñānadaurlabhyādajñānāṃ yukta eva tucchasvargādiparigraha ityāśayenāha -  
 121644 yeneti | rītiṃ pittalam | tava tu jñānaṃ prāṇna durlabhamabhūttathāpi tvaṃ vṛthaiva  
 121645 tapaḥkleśe nimagna ityāha - cūḍāleti || 40 ||  
 121646  
 121647 tatkimarthamanarthe'sminnimagnastvaṃ tapomaye |  
 121648 āśramādivikalpāṃśasādhyaśyādya kukarmaṇaḥ || 41 ||  
 121649  
 121649 āśramo vānaprasthāśramaḥ | ādipadāttadyogyaṃ

121650 vayastaducitakarmādhikāranirvāhakaviśeṣaṇāntarāṇi ca |  
 121651 tadabhimānatatsādhanacintādivikalpavikṣepāṃśasahasrasādhyaśya bandhakatvātphalato'pi  
 121652 kutsitasya karmaṇaḥ saṃbandhini kṛcchracāndrāyaṇāditaḥkleśapracure anarthe  
 121653 tvamadyaparyantaṃ kimarthaṃ nimagnaḥ || 41 ||  
 121654  
 121655 ādyantāvasya sumate madhya eva sukhaṃ sma bho |  
 121656 yataste samayo jāto yasminpariṇamanti ca || 42 ||  
 121657  
 121658 svargādimahāsukhahetostapasah kathamanarthatvaṃ tatrāha - ādyantāviti | bho sumate  
 121659 yato'sya tapasa ādibhāga ācāraṇāvasthā antabhāgaḥ phalakṣayāvasthā ca  
 121660 duḥkharūpāveva | madhye svargādibhogāvasthāyāmeva sukhaṃ sma kila | tarhi kiṃ mayā  
 121661 kṛtaṃ tapo vyarthameva netyāha - yata iti | yatastapasaiva te  
 121662 cittakaṣāyapākātsāṃpratam tattvabodhasamayo jātaḥ | ato hetoḥ sarve taporūpā  
 121663 vikalpāṃśā yasminnavikalpe tatvajñāne pariṇamanti tatphalenaiva phalavanto'pi ca  
 121664 bhavanti || 42 ||  
 121665  
 121666 taporūpā vikalpāṃśāstatra baddhapado bhava |  
 121667 cidvyomno nabhasotyacchātsarve bhāvāḥ samutthitāḥ || 43 ||  
 121668  
 121669 tatra jñāne baddhapadaḥ sthīro bhava | vividiṣanti yajñena dānena tapasā ityādi  
 121670 śrutestatphalenaiva te tapasaḥ sāphalyamiti bhāvaḥ | jñānaphalacidvyomalābhena  
 121671 sarvameva labdham | sarvasya jagatastata evodbhavasthitilayaśruterityāśāyenāha -  
 121672 cidvyomna iti || 43 ||  
 121673  
 121674 tathaiva paridṛśyante tatraiva vilayaṃ gatāḥ |  
 121675 idaṃ kāryamidaṃ neti saṃkalpā brahmabindavaḥ || 44 ||  
 121676  
 121677 yadyapi kāryamiṣṭamakāryamaniṣṭaṃ ca sarvamapi brahmasamudrabindava eva tathāpi  
 121678 tucchatvāttatsarvaṃ bandhyaṃ niṣphalamevātastattyaktvā pūrṇa samudrasthānīyaṃ  
 121679 nirviśeṣameva samāśrayetyāha - idamiti || 44 ||  
 121680  
 121681 vandhyaṃ śikhidhvaja tyaktvā pūrṇameva samāśraya |  
 121682 iṣṭaṃ me prārthayasveti yathaiva prārthyate sakhe || 45 ||  
 121683  
 121684 paramapremāspadatvānniratiśayānandarūpasya svasya iṣṭāntaraprārthanāpekṣayā  
 121685 tādrśasvalābhaprārthanameva varamityāśāyenāha - iṣṭamiti |  
 121686 yathā'labdhadayitayā striyā labdhavyadayitaṃ prati me iṣṭaṃ  
 prārthayasvetyanyatprārthyate  
 121687 tathaiva svayaṃ dayita eva kathaṃ na prārthyate | tasminsvādhīnatayā labdhe  
 121688 tadadhīnalabdhavyāntarāṇāṃ svata eva lābhāditi bhāvaḥ || 45 ||  
 121689  
 121690 striyā tathaiva sa kathaṃ dayitaḥ prārthyate svayaṃ |  
 121691 saṃkalparacitānetānbhāvānāpatabhāsurān || 46 ||  
 121692  
 121693 aṅgikṛtyātmātirikteṣṭānāṃ puruṣārthatvaṃ labdhatvādevāprārthanīyatvamuktaṃ |  
 121694 vastutastu teṣāṃ tattvajñādṛśā tucchatvādagrāhyatvamevetyāha - saṃkalpeti |  
 121695 āpada iva abhāsurānaramaṇīyān || 46 ||  
 121696  
 121697 gṛhṇanti na mahātmānaḥ prājñā jalaravīniva |  
 121698 svargamokṣādiphaladaṃ yatkiṃcitsarvameva tat || 47 ||  
 121699  
 121700 jalaravīn ravipratibimbāniva | jñānalābhānantaram  
 121701 svargādisādhanānīvāpavargasādhanānyapi heyānyevetyāśāyenāha - svargeti || 47 ||  
 121702  
 121703 tyaktvā samasamābhāso yo'syasāveva vai bhava |  
 121704 sattvaṃ sattvena nāśena nāśyaṃ hi vigatasprhaḥ || 48 ||  
 121705  
 121706 sarvapadārtheṣu sadamśaḥ sattvenaiva grāhyaḥ asadamśastu nityanaṣṭatvenaiva  
 121707 grāhyaścittacāñcalyaṃ vinetyāha - sattvamiti || 48 ||  
 121708  
 121709 padārthaughamimaṃ gṛhṇamstiṣṭhāspanditacittabhūḥ |  
 121710 aparispandacittasya saṃsṛtirneha dhāvati || 49 ||  
 121711  
 121712 aspanditacittabhūrityukteḥ prayojanamāha - aparispandeti | na dhāvati na prāpnoti |  
 121713 yathā svābhāvikapravṛttīlakṣaṇapuruṣāparādhaprabhavā vipattirmatau  
 121714 vivekajñānodaye sati na prāpnoti tadvadityarthaḥ || 49 ||  
 121715  
 121716 pauraṣaprabhavā sādho vipattirhi matau yathā |  
 121717 yāni yāniha duḥkhāni prasphuranti jagattraye || 50 ||

121718  
 121719 cetaścāpalajānyeva tāni tāni mahīpate |  
 121720 sthiraṃ śāntaṃ gataspandaṃ yasya cittamacāpalam |  
 121721 sadaiva sa mahānandī sāmrajyasya sa bhājanam || 51 ||  
 121722  
 121723 samyagbhagnāvaraṇatayā rājata iti samrāt sākṣātkṛta ātmā tadbhāvasya  
 121724 bhājanamityarthaḥ || 51 ||  
 121725  
 121726 atha cetasi tattvajña spandāspandau tvamekatām |  
 121727 nītvā tiṣṭha yathākāmamaikyamāgatya śāśvatam || 52 ||  
 121728  
 121729 spandāspandau tatsākṣimātratādarśanenaikatām nītvā sākṣiṇamapi  
 121730 brahmātmaikyamāgatya prāpayya bhūmānandabhāvena yathākāmaṃ pūrṇakāmatayā  
 121731 tiṣṭhetyarthaḥ || 52 ||  
 121732  
 121733 śikhidhvaja uvāca |  
 121734  
 121735 kathamaikyam vibho yātaḥ spandāspandāvimāvubhau |  
 121736 sarvasaṃśayavicchedakārinnetadvadāśu me || 53 ||  
 121737  
 121738 viruddhayoḥ spandāspandayorekatānayanam kathamiti rājā prcchati - kathamiti || 53  
 121739 ||  
 121740  
 121741 kumbha uvāca |  
 121742  
 121743 ekaṃ vastu jagatsarvaṃ cinmātraṃ vārivāmbudhi |  
 121744 tadeva spandate dhībhiḥ śuddhavāriva vīcibhiḥ || 54 ||  
 121745  
 121746 tayōḥ svarūpeṇaikyavirodhe'pyadhiṣṭhānasākṣicinnmātrarūpeṇa na tadvirodha iti  
 121747 svāśayaprakāṣanena kumbha uttaramāha - ekamiti | vāḥ iva spandate spandātmanā  
 121748 vivartate || 54 ||  
 121749  
 121750 brahma cinmātramamalaṃ sattvamityādināmakaṃ |  
 121751 yadgītaṃ tadidaṃ mūḍhāḥ paśyantyāṅga jagattayā || 55 ||  
 121752  
 121753 satyaṃ jñānāmanantaṃ brahma ityādiśrutibhiryadgītaṃ | aṅgetyāmantraṇe || 55 ||  
 121754  
 121755 citspanda eva sarvasvaṃ sarge tasmāddhi saṃsṛtiḥ |  
 121756 parispando hi vindhyādiśabdaspondasamaṃ param || 56 ||  
 121757  
 121758 spandāspandayoraikyamupapādayati - citspanda iti | sarge yatsarvasvaṃ taccitspanda eva |  
 121759 tatra vindhyādirūpaparispandaḥ paraṃ dvitīyaṃ śabdaspondasamaṃ | ivārthe samaśabdo  
 121760 mithyātvadyotanārthaḥ | nāmaparispanda ityarthaḥ || 56 ||  
 121761  
 121762 citaḥ sa eva cetspandastathā'spandaśca bhāvitaḥ |  
 121763 ekarūpatayā nāma tatredamamalaṃ śivam || 57 ||  
 121764  
 121765 astvevaṃ tathāpi kathaṃ spandāspandaikyam tatrāha - cita iti | sa tattatsākṣyātmaiva  
 121766 citaḥ spando'spandaścaikarūpatayā bhāvitaścettatra idamātmārūpameva śivam  
 121767 pariśiṣyata ityarthaḥ || 57 ||  
 121768  
 121769 sargaścitspandamātrātmā samyagdr̥ṣṭau vilīyate |  
 121770 udetyasamyagdr̥ṣṭīnāṃ rajjvāṃ sarpabhramo yathā || 58 ||  
 121771  
 121772 sargastadā kva gacchati tatrāha - sarga iti | yataḥ saḥ asamyagdr̥ṣṭīnāṃ bhrāntya  
 121773 udeti || 58 ||  
 121774  
 121775 sasandā cittadabhīdhā niḥspandā tviyamātata |  
 121776 turyātītapadārūḍhā vācā vaktuṃ na pāryate || 59 ||  
 121777  
 121778 tadabhīdhā sargābhīdhā | nisandā tu turyātītapadārūḍhā || 59 ||  
 121779  
 121780 śāstrasajjanasamparkasaṃtatābhyāsayogataḥ |  
 121781 kālenāmalatāṃ yāte cetasiṇdāvivoditā || 60 ||  
 121782  
 121783 kadā tathoditā bhavati tadāha - śāstreṇa | yathā cakṣuṣi timiradoṣakṣayeṇāmalatāṃ  
 121784 yāte nityasiddhaiva candraikatā uditā tadvat || 60 ||  
 121785  
 121786 etatkevalamābhātaṃ svānubhūtibhirātataṃ |

121787 kathyate svānubhūteṣu svayaṃ svaṃ rūpamātmā || 61 ||  
121788  
121789 yadi vācā vaktuṃ na pāryate tarhi kathaṃ tvayā mādr̥ṣeṣu kathyate tatrāha - etaditi  
121790 | svamanubhūtaṃ yaistathāvidheṣu svānubhūtibhireva svayaṃ kathyate  
121791 lokadr̥ṣṭyetyarthaḥ || 61 ||  
121792  
121793 prāpto'si sāraṃ svamanādimadhyamatraiva tiṣṭha svapade niviṣṭaḥ |  
121794 no rūpanirbhedamahācidātmā jāto'si sādho khalu vītaśokaḥ || 62 ||  
121795  
121796 tvamapi svānubhūtiṃ prāpto'syeva tatra madvacasā sthairyamātraṃ kurvityāha -  
121797 prāpto'sīti | bhedakadehādirūpānāmabhāvādeva sarvadeheṣu nirbhedaḥ | ata eva  
121798 mahāṃscidātmā jātastattvabodhātprādurbhūtosī tata eva vītaśokaḥ tatra ko mohaḥ kaḥ  
121799 śoka ekatvamanupaśyataḥ iti śruteriti bhāvaḥ || 62 ||  
121800  
121801 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nnirvāṇaprakaraṇe pū0 cū0  
121802 śikhidhvajabodhanaṃ nāmaikādhikaśatatamaḥ sargaḥ || 101 ||  
121803  
121804 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
121805 śikhidhvajabodhanaṃ nāmaikādhikaśatatamaḥ sargaḥ || 101 ||  
121806  
121807 dvyaadhikaśatatamaḥ sargaḥ 102  
121808  
121809 kumbha uvāca |  
121810  
121811 iti te kathitaṃ sarvaṃ śikhidhvaja mahīpate |  
121812 yathedamutthitaṃ sarvaṃ yathā ca pravilīyate || 1 ||  
121813  
121814 āmantryāntarhite kumbhe vismitasya mahīpateḥ |  
121815 ciraṃ vimṛśya viśrāntiḥ samādhāviha varṇyate ||  
121816  
121817 yathedaṃ sarvamutthitamityadhyāropeṇa yathā ca pravilīyata ityapavādena ca sarvaṃ  
121818 pūrṇaṃ brahmatattvaṃ te mayā kathitaṃ || 1 ||  
121819  
121820 etacchrutvā ca buddhvā ca matvā ca munināyaka |  
121821 yathecchasi tathā tiṣṭha dr̥ṣṭe spaṣṭe pare pade || 2 ||  
121822  
121823 guruśāstrābhyāṃ śrutvā svīyavicāreṇa matvā ca samyag buddhvā sāksāddr̥ṣṭe  
121824 āvaraṇabhaṅgātspaṣṭe pare pade kadācitsamādhīprādhānyena kadācidvyavahāreṇa ca  
121825 yathecchasi tathā tiṣṭha || 2 ||  
121826  
121827 svargaṃ gacchāmyahaṃ parvakāle'sminnārado muniḥ |  
121828 brahmalokātsamāyāto bhavatyamarasaṃsadi || 3 ||  
121829  
121830 svargamindrasabhāṃ || 3 ||  
121831  
121832 na mām paśyati cettatra tatkopamupagacchati |  
121833 nodvejanīyā bhavyena guravo hi kadācana || 4 ||  
121834  
121835 tyaktasaṃkalpalekhena na kiṃcidabhivāñchatā |  
121836 tvayā sadaiva vastavyaṃ dr̥ṣṭireṣaiva pāvanī || 5 ||  
121837  
121838 eṣā madupadiṣṭaiva || 5 ||  
121839  
121840 śrīvāsiṣṭha uvāca |  
121841  
121842 iti yāvatpratīvacaḥ puṣpahastaḥ śikhidhvajaḥ |  
121843 praṇāmāya dadātyeṣa tāvadantardhimāyayau || 6 ||  
121844  
121845 sapraṇāmaprativacanātpūrvamantardhānam |  
121846 sādhvībhīrhartṛkṛtanamaskārasyāgrāhyatvāt || 6 ||  
121847  
121848 pratibhānagataṃ vastu yathaivānte na dr̥śyate |  
121849 na dr̥ṣṭavāṃstathā kumbhamagre rājā śikhidhvajaḥ || 7 ||  
121850  
121851 svapnādipratibhānagataṃ dhanādivastu | ante jāgare || 7 ||  
121852  
121853 gate kumbhe mahīpālaḥ paraṃ vismayamāyayau |  
121854 tameva cintayaṃscitraṃ citrārpita ivābhavat || 8 ||  
121855

121856 citramāścaryam || 8 ||  
121857  
121858 idaṃ saṃcintayāmāsa citraṃ vilasitaṃ vidheḥ |  
121859 yatkumbhavyapadeśena bodhito'smi cirodayam || 9 ||  
121860  
121861 cirodayaṃ sadāprabhātaṃ śāśvatābhyudayaṃ vā brahma || 9 ||  
121862  
121863 kva nāradasutaḥ kumbhaḥ kvāhaṃ nāma śikhidhvajaḥ |  
121864 kevalaṃ kālayuktyaiva so'haṃ saṃparibodhitaḥ || 10 ||  
121865  
121866 kālayuktyā bhāgyodayasamayayogena || 10 ||  
121867  
121868 aho nu samyakkathitaṃ devaputreṇa yuktimat |  
121869 aho nu saṃprabuddho'smi mohanidrākulaścirāt || 11 ||  
121870  
121871 kvāhamāsaṃ vinirmagnaḥ kriyājālakukardame |  
121872 idaṃ kāryamidaṃ neti mithyā vibhramacakrake || 12 ||  
121873  
121874 aho nu śītalā śuddhā śānteyaṃ padavī nijā |  
121875 rasāyanodbhavākārā sattvaṃ śītayatīha me || 13 ||  
121876  
121877 iyaṃ sāksātkṛtātmarūpā sāmraḥyapadavī | sattvaṃ nirvāsanaṃ manaḥ || 13 ||  
121878  
121879 śāmyāmi parinirvāmi sukhamāse ca kevalam |  
121880 tṛṇāgramapi necchāmi saṃsthito'smi yathāsthitam || 14 ||  
121881  
121882 tenaiva svasya pūrṇakāmatāmāha - śāmyāmīti || 14 ||  
121883  
121884 evaṃ saṃcintayanrājā nūnaṃ nirvāsanāśayaḥ |  
121885 śailādiva samutkīrṇo maunamevāvatasthivān || 15 ||  
121886  
121887 śailātsamutkīrṇaḥ pratimādiriva maunaṃ vāgādiceṣṭārahitaṃ yathā syāttathā  
121888 samāhito'vatasthivān | chāndasatvāllīṭaḥ kvasuḥ || 15 ||  
121889  
121890 tasminneva tato maune niḥsaṃkalpe nirāśraye |  
121891 pratiṣṭhāṃ niścalāṃ prāpya sa tasthau giriśṛṅgavat || 16 ||  
121892  
121893 maune munikarmaṇi samādhau || 16 ||  
121894  
121895 sa tatra saṃśāntabhayo'cireṇa cireṇa viśrāntamatīḥ samātmā |  
121896 cireṇa saṃprāptanijāmalātmā yogena suṣvāpa tato'ditātmā || 17 ||  
121897  
121898 sa rājā tatra samādhau saṃprāptanijāmalātmasan samātmā samarasaḥ san cireṇa  
121899 viśrāntamatirbhūtvā acireṇa sadya eva saṃśāntabhayaḥ san cirakālānuvṛttena yogena  
121900 aditātmā akhaṇḍitasvabhāvaḥ suṣvāpa | suṣupta iva viśāśrāmetyarthaḥ || 17 ||  
121901  
121902 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
121903 śikhidhvajasamādhānaṃ nāma dvyaadhikaśatatamaḥ sargaḥ || 102 ||  
121904  
121905 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
121906 śikhidhvajasamādhānaṃ nāna dvyaadhikaśatatamaḥ sargaḥ || 102 ||  
121907  
121908 tryadhikaśatatamaḥ sargaḥ 103  
121909  
121910 śrīvāsiṣṭha uvāca |  
121911  
121912 nirvikalpasamādhānātkāṣṭhakuḍyopamasthitiḥ |  
121913 evaṃ śikhidhvajo rājā cūḍālāmadhunā śṛṇu || 1 ||  
121914  
121915 cūḍālāyāḥ paraṃ gatvā tryaheṇa punarāgamaḥ |  
121916 yatnādvyyutthāpanaṃ rājñastattvālāpaśca varṇyate ||  
121917  
121918 evamuktariṭyā śikhidhvajo rājā nirvikalpasamādhānāt kāṣṭhakuḍyopamasthityirabhūḍiti  
121919 śeṣaḥ | cūḍālāṃ tadvṛttāntamiti yāvat || 1 ||  
121920  
121921 śikhidhvajaṃ taṃ bhartāraṃ kumbhaveṣeṇa tena sā |  
121922 prabodhyāntardhimāgatya tatāra tarasā nabhaḥ || 2 ||  
121923  
121924 tatāra pupluve || 2 ||

121925  
 121926 devaputrākṛtiṃ vyomni jahau māyāvinirmītām |  
 121927 vidagdhamugdhamākāraṃ straiṇaṃ jagrāha sundaram || 3 ||  
 121928  
 121929 devaputrākṛtiṃ kumbhaveṣam | straiṇaṃ strīśārīrarūpamākāraṃ jagrāha || 3 ||  
 121930  
 121931 nabhasā svapuraṃ prāpa viveśāntaḥpuraṃ kṣaṇāt |  
 121932 dṛśyā babhūva lokasya nṛpakarma cakāra ca || 4 ||  
 121933  
 121934 nṛpakarma rājakāryaṃ prajānurañjanamityarthaḥ || 4 ||  
 121935  
 121936 vāsaratritayenātha punarambarametya sā |  
 121937 babhūva kumbho yogena śikhidhvajavanaṃ yayau || 5 ||  
 121938  
 121939 kumbho nāradaputraḥ || 5 ||  
 121940  
 121941 tathā tatraiva taṃ bhūpamapaśyadvanabhūmigā |  
 121942 nirvikalpasamādhistaṃ samutkīrṇamiva drumam || 6 ||  
 121943  
 121944 samutkīrṇaṃ pratimākāranirmītaṃ drumam kāṣṭhamiva niścalam || 6 ||  
 121945  
 121946 aho nu khalu bho diṣṭyā viśrānto'yamihātmani |  
 121947 sthitaḥ svasthaḥ samaḥ śānta ityuvāca punaḥ punaḥ || 7 ||  
 121948  
 121949 ayaṃ rājā || 7 ||  
 121950  
 121951 tadeṇaṃ tāvadetasmādbodhayāmi parātpadāt |  
 121952 idānīmeva kiṃ dehatyāgameṣa karoti vai || 8 ||  
 121953  
 121954 idānīm prārabdhakarmaśeṣakāle dehatyāgaṃ kiṃ kimarthaṃ karoti na karotvityāśayaḥ ||  
 121955 8 ||  
 121956  
 121957 kiṃcitkālāṃ sphuratveṣa rājyena vipinena vā |  
 121958 samameva gamiṣyāvastyaktadehāvimaṃ samau || 9 ||  
 121959  
 121960 vipinabhogyakarmakṣayaparyantaṃ vipinena vā | samaṃ tulyakālameva samau  
 121961 tulyasvabhāvau gamiṣyāvaḥ | kaivalyamiti śeṣaḥ || 9 ||  
 121962  
 121963 tasyopadeśo viśamaḥ pariṇāmaṃ na gacchati |  
 121964 anenābhyāsayogena tāvadābodhayāmyaham || 10 ||  
 121965  
 121966 upadeśaḥ prāṇmayā kṛtaḥ pariṇāmaṃ saptamabhūmikāvasthitiparyantaṃ paripākaṃ  
 121967 na gacchati idānīmeva dehatyāge tathā ca jīvanmuktisukhānubhavārthamapyayaṃ  
 121968 prabodhya iti bhāvaḥ || 10 ||  
 121969  
 121970 iti saṃcintya cūḍālā siṃhanādaṃ cakāra sā |  
 121971 bhūyobhūyaḥ prabhoragre vanecarabhayapradam || 11 ||  
 121972  
 121973 prabhoḥ bhartuḥ || 11 ||  
 121974  
 121975 na cacāla śilevādrau yadā nādena tena saḥ |  
 121976 bhūyobhūyaḥ kṛtenāpi tadā sā taṃ vyacālayat || 12 ||  
 121977  
 121978 pāṇisaṃpeṣeṇācālayat || 12 ||  
 121979  
 121980 cālitaḥ pātito'pyeṣa yadā na bubudhe nṛpaḥ |  
 121981 tadā saṃcintayāmāsa cūḍālā kumbharūpiṇī || 13 ||  
 121982  
 121983 aho pariṇataḥ sādhuḥ svapade bhagavānayaṃ |  
 121984 tadeṇaṃ hi kayā yuktyā sāṃpratam bodhayāmyaham || 14 ||  
 121985  
 121986 saptamabhūmikānupraveśaparyantaṃ pariṇataḥ | aho ityāścarye | tathā ca tasyopadeśo  
 121987 viśamaḥ pariṇāmaṃ na gacchatīti madiyasambhāvanā vṛthaiveti bhāvaḥ || 14 ||  
 121988  
 121989 athavainaṃ mahātmānaṃ kimarthaṃ bodhayāmyaham |  
 121990 videhaṃ bodhamāsāḍya tiṣṭhatveṣa yathāsukham || 15 ||  
 121991  
 121992 ata evāha - athaveti | videhaṃ tiṣṭhatu || 15 ||  
 121993

121994 ahamapyaṅganādehamimaṃ tyaktvā paraṃ padam |  
 121995 apunarjananāyaiva gacchāmiha hi kiṃ samam || 16 ||  
 121996  
 121997 samaṃ sahaiva gacchāmi | iha jīvane kimadhikaṃ sukhamiti śeṣaḥ || 16 ||  
 121998  
 121999 iti saṃcintya dehaṃ svaṃ tyaktumabhyudyatā satī |  
 122000 punaḥ saṃcintayāmāsa cūḍālā sā mahāmatiḥ || 17 ||  
 122001  
 122002 mahāmatirityanenāvaśyabhoktavyaṃ tādīyaprārabdhakarmaśeṣamapi sā svamatyā  
 122003 dṛṣṭvā punaḥ saṃcintayāmāseti sūcanāya || 17 ||  
 122004  
 122005 ālokayāmi caitāvadenam dehaṃ mahīpateḥ |  
 122006 yadyasya sattvaśeṣo'sti bodhabījaṃ hṛdantare || 18 ||  
 122007  
 122008 sattvaṃ nnirvāsanam manastasya saṃskāralesātmanā śeṣo yadi hṛdambare  
 122009 prārabdhaśeṣitamāyāleśopahite hārde brahmaṇyasti || 18 ||  
 122010  
 122011 tatkalēnaiṣa bhagavānsaṃprabodhamupaiśyati |  
 122012 mūlakośarasālinam puṣpajālamiva drume || 19 ||  
 122013  
 122014 kālena tadudbhavasamayena | yathā vasantārambhe drume mūlakośe mūlapradeśe yo  
 122015 bhaumo rasastasminsūkṣmabhāvenālīnam bhāvīpuṣpajālamiva sattvaśeṣo yadyastīti  
 122016 pūrveṇānvayaḥ || 19 ||  
 122017  
 122018 tadevaṃ virahañjīvanmukta eva bhavatyalam |  
 122019 mukto bhavatyatha yadi manye gacchāmi tatsamam || 20 ||  
 122020  
 122021 tarhi matprabodhito'yaṃ jīvanmuktaḥ san evamahamiva viharan bhavatyeva | atha yadi  
 122022 sattvaśeṣasyāpi bādhānmukto bhavati tattarhyahamapi samamanena sākameva muktiṃ  
 122023 gacchāmi || 20 ||  
 122024  
 122025 iti saṃcintya cūḍālā sparśanena nayena ca |  
 122026 patimālokyā sāsāṅkamuvāca varavarṇinī || 21 ||  
 122027  
 122028 sparśena dehoṣmalingena vakṣyamāṇalingena patiṃ jīvatīti sāsāṅkamālokyā  
 122029 saṃbodhahetūdayena sattvaśeṣam vyabudhyata | asya hṛdi sattvaśeṣo'styevetyuvāca ceti  
 122030 pareṇa sahānvayaḥ || 21 ||  
 122031  
 122032 astyeva sattvaśeṣo'sya hṛdi saṃbodhakāraṇam |  
 122033 saṃbodhahetūdayena sattvaśeṣam vyabudhyata || 22 ||  
 122034  
 122035 śrīrāma uvāca |  
 122036  
 122037 bhṛsaṃ saṃsāntacittasya kāṣṭhaloṣṭasamasthiteḥ |  
 122038 sattvaśeṣaḥ katham brahmanjñāyate dhyānaśālinam || 23 ||  
 122039  
 122040 sparśanena nayena ceti yaduktaṃ tatra nayaśabdārthaṃ jījñāsū rāmaḥ pṛcchati -  
 122041 bhṛsamiti || 23 ||  
 122042  
 122043 śrīvasiṣṭha uvāca |  
 122044  
 122045 prabodhakāraṇam yasya durlakṣyāṇuvapurhṛdi |  
 122046 vidyate sattvaśeṣo'ntarbīje puṣpaphalam yathā || 24 ||  
 122047  
 122048 dehe vṛddhivipariṇāmāpakṣayādivikārānudayaḥ sattvaśeṣe līngamityuttaram vaktum  
 122049 līngyamanuvadati - prabodheti dvābhyām || 24 ||  
 122050  
 122051 cittaspaṇḍaviyuktasya tasyāspaṇḍitasaccitaḥ |  
 122052 dvitvaikatvavihīnasya samasyācalasaṃsthiteḥ || 25 ||  
 122053  
 122054 dvitvaikatvavihīnasya nirvikalpasya || 25 ||  
 122055  
 122056 kāyaḥ samasamābhogo na glāyati na hṛṣyati |  
 122057 nāstameti na codeti samamevāvatiṣṭhate || 26 ||  
 122058  
 122059 glāyati glāniṃ gacchati || 26 ||  
 122060  
 122061 dvitvaikatvādiyuktasya yasya praspaṇḍate manaḥ |  
 122062 tasya deho'nyatāmeti nāspandasya kadācana || 27 ||



122063  
122064 anyasya tu tadvaiparītyamityāha - dvitvaikatvādīti || 27 ||  
122065  
122066 cittaspando hi sarveṣāṃ kāraṇaṃ jagataḥ sthiteḥ |  
122067 rāma bhāvavikārāṇāṃ kusumānāṃ yathā madhuḥ || 28 ||  
122068  
122069 tatkutastatrāha - cittaspanda iti | jagataḥ sthitervyavahārasya hetubhūtānāṃ sarveṣāṃ  
122070 bhāvavikārāṇāṃ kāraṇaṃ || 28 ||  
122071  
122072 asminprayāsyato dehe cetaso hi muhurmuḥuḥ |  
122073 harṣaḥ kopo na saṃmoho vaśameti raghūdvaḥ || 29 ||  
122074  
122075 ata eva punarjanmabījasattve'smāddehāddehāntaraṃ prayāsyataścetaso muhurmuḥuryatnena  
122076 nigṛhyamāṇo'pi harṣaḥ kopaḥ saṃmohaśca na vaśameti na nigrāhītuṃ śakyate | tadeva  
122077 punarjanmāvaśyaṃbhāve līṅgamityarthaḥ || 29 ||  
122078  
122079 citte praśamamāyāte kāyo yaḥ sattvavarjitaḥ |  
122080 bādgate nāmarasyeva tasya bhāvavikārabhūḥ || 30 ||  
122081  
122082 citte harṣādivikāraśāntau tu kāye'pi vikārā nivartanta ityāha - citta iti | sattvena  
122083 nirvāsanacittena varjitaḥ apratisaṃdhānena tyaktaḥ | tathā ca cittenāhaṃtayā parigraha  
122084 eva  
122085 dehe vṛddhyādivikāraheturiti bhāvaḥ || 30 ||  
122086  
122087 vīcyaḍi na yathodeti samāyā jalasaṃtateḥ |  
122088 tathā na dṛśyate doṣaḥ samāyāḥ sattvasaṃtateḥ || 31 ||  
122089  
122090 dehajarāpalitādirdoṣo rāgādidoṣaśca na dṛśyate || 31 ||  
122091  
122092 sattvasyānupalambho'sti na tasyopaśamādr̥te |  
122093 yāvadbhāti samaṃ tattvaṃ kālācchāmyati kevalam || 32 ||  
122094  
122095 kiyatkālaṃ jīvanmuktaiḥ sattvamupalabhyata iti cetprārabdhaśeṣakṣayeṇa  
122096 tatpraśamaṃparyantamityāha - sattvasyeti | samaṃ prātibhāsikavaiśamyenāpi śūnyam |  
122097 kālātpārābdhaśeṣakṣayakālāt || 32 ||  
122098  
122099 dehe yasmiṃstu no cittaṃ nāpi sattvaṃ ca vidyate |  
122100 sa tāpe himavadrāma pañcatvena vilīyate || 33 ||  
122101  
122102 sattvasyāpi kṣaye tu mṛto deho vilīyata ityāha - dehe iti | no  
122103 cittamityajñamaraṇābhīprāyam | nāpi sattvamiti jñamaraṇābhīprāyam | pañcatvena  
122104 maraṇena || 33 ||  
122105  
122106 śikhidhvajasya deho'sau niścittastejasorjitaḥ |  
122107 sattvāṃśena ca saṃyuktastena na glānibhājanam || 34 ||  
122108  
122109 śikhidhvajadehe tu jīvanalīṅgāni tayā dṛṣṭānītyāha - śikhidhvajasyeti | tejasā  
122110 ūṣmaṇā || 34 ||  
122111  
122112 taṃ tathābhūtāmālokyā bharturdehaṃ varāṅganā |  
122113 anujjhitavatī dehaṃ cintayāmāsa satvaram || 35 ||  
122114  
122115 praśnaṃ samādhāya prastutamānusaṃdhatte - taṃ tathetyādinā | svadehamanujjhitavatī  
122116 satī || 35 ||  
122117  
122118 cittattvaṃ sarvagaṃ śuddhaṃ praviśyābodhayāmyaham |  
122119 bhaviṣyadbodhanaṃ kāntamatha tatra hi saṃsthitā || 36 ||  
122120  
122121 cittattvaṃ prāguktaṃ taddhārdaṃ brahma tādīyakāyapraveśena praviśya tatra tatsvabhāve  
122122 saṃsthitā satī cirakālāna bhaviṣyadbodhanaṃ kāntamadhunaiva saṃbodhayāmīti || 36 ||  
122123  
122124 na bodhayāmi yadyenaṃ cirāttadbudhyate svayam |  
122125 kimekaivāvatiṣṭhe'hamityevaṃ bodhayāmyaham || 37 ||  
122126  
122127 nanu cireṇa sa svayameva buddhyatāṃ kiṃ bodhanatvarayā tatrāha - neti | rājyapālāne  
122128 niyuktāhaṃ na bharteva samādhau sthātum śaktā vyutthitā ca  
122129 kathāṃcittamekākinavasthātum śaknomīti bhāvaḥ || 37 ||  
122130  
122131 iti saṃcintya cūḍālā dehaṃ karaṇapañjaram |

122131 samtyajya prāpa cittattve sthitimādyantavarjite || 38 ||  
122132  
122133 svaṃ dehaṃ samtyajya taddehaṃ praviśya tadiye hārdabrahmalakṣaṇe cittattve sthitim  
122134 prāpetyarthaḥ || 38 ||  
122135  
122136 tatra sā cetanāspandaṃ kṛtvā sattvavataḥ prabhoḥ |  
122137 svaṃ viveśa punardehaṃ svaṃ nīḍamiva pakṣiṇī || 39 ||  
122138  
122139 tatra nirvikalpasamādhinā  
122140 kṣīrodakavadekarasiḥbhūtāyāścetanāyāstadiyacidābhāsasaṃvalitabuddheḥ  
122141 pṛthagbhavanānukūlaṃ spandam || 39 ||  
122142  
122143 kumbhākṛtirathothhāya niviṣṭā kusumasthale |  
122144 sāma gātuṃ pravṛttā sā bhramarīvṛṇḍaniḥsvanā || 40 ||  
122145  
122146 taṃ sāmasvanamākaraṇya citsattvagunaśālinī |  
122147 bubudhe bhūpaterdehe vasanta [vasantamiva iti pāṭhaḥ ] iva padminī || 41 ||  
122148  
122149 cit cidābhāsakhacitā rājabuddhiḥ śikhidhvajāhaṃbhāvasaṃskārodbodhena  
122150 ānakhāgrāddehe'haṃbhāvavyāptyā bubudhe || 41 ||  
122151  
122152 dṛśaṃ vikāsayāmāsa tām tadārka ivābjinīm |  
122153 gṛhītasattvasaṃpattiḥ śikhidhvajamahīpatiḥ || 42 ||  
122154  
122155 tām samādhinimilitām || 42 ||  
122156  
122157 apaśyatkumbhamagrasthaṃ sāmagāyanatatparam |  
122158 pareṇa vapuṣā yuktaṃ sāmavedamivāparam || 43 ||  
122159  
122160 gāyanamityaśityātvābhāvaśchāndasaḥ | pareṇa divyena vapuṣā yuktaṃparam  
122161 sāmavedamivetyutprekṣā || 43 ||  
122162  
122163 aho bata vayaṃ dhanyāḥ punaḥ prāpto muniḥ svataḥ |  
122164 ityevodāharanrājā kumbhāya kusumaṃ dadau || 44 ||  
122165  
122166 kusumaṃ puṣpāñjalim | anena tapaḥprabhāvātprākṣaṃcitapuṣpāṇāmamlānatā gamyate ||  
122167 44 ||  
122168  
122169 diṣṭyoditāḥ smo bhagavaṃstava cetasi pāvane |  
122170 ke nāma vā mahāsattvāḥ prādeśvaṅga no sthitāḥ || 45 ||  
122171  
122172 diṣṭyā svabhāgyodayena uditāḥ punardarśanābhuyodayaphalasmṛtigocaratām gatāḥ |  
122173 athavā kiṃ madbhāgyacintayā mahāntaḥ svata eva parānugrahodyatā ityāśayenāha -  
122174 ke nāmeti || 45 ||  
122175  
122176 asmatpavitrikaraṇamevāgamanakāraṇam |  
122177 na cetkiṃ cāgame brūhi dvitīyaṃ kāraṇaṃ bhavet || 46 ||  
122178  
122179 maduktaṃ kāraṇaṃ na cedihāgamane dvitīyaṃ kiṃ kāraṇaṃ bhavet saṃbhāvitam  
122180 tadbrūhityarthaḥ || 46 ||  
122181  
122182 kumbha uvāca |  
122183  
122184 yataḥ prabhṛti yāto'smi tvatsakāśādaninditaḥ |  
122185 tataḥ prabhṛti ceto me tvayaiveha samaṃ sthitam || 47 ||  
122186  
122187 tvayaiva samaṃ sākam | sthānaṃ tvāmeva smaraditi yāvat || 47 ||  
122188  
122189 ramye svarge na tiṣṭhāmi samīpe tava sāmpratam |  
122190 abhīṣṭamudyadevāṅga ramyāṇaṃ tatpuraḥ sthitam || 48 ||  
122191  
122192 ata eva ramye'pi svarge sāmpratam na tiṣṭhāmi kiṃtu tava samīpe tiṣṭhāmi | he aṅga yato  
122193 bahūnāmapi ramyāṇaṃ madhye cittasya yadevābhīṣṭaṃ bhavati udyat udyogaprāpyameva  
122194 sat puraḥ sthitam bhavati nodyogaṃ vineti tvaddarśanodyogavaśādeva  
122195 mamāgamanamityarthaḥ || 48 ||  
122196  
122197 tvādṛśo bandhurāptaśca suhṛṇmitraṃ tathā sakhā |  
122198 viśvāsyō vāpi śiṣyaśca manye jagati nāsti me || 49 ||  
122199

122200 mayi ko vā te prītiheturatisayastatrāha - tvādr̥ṣa iti || 49 ||  
 122201  
 122202 śikhidhvaja uvāca |  
 122203  
 122204 aho nu phalitam puṇyapādapairnaḥ kulācale |  
 122205 yasmādbhavānasaṅgo'pi vāñchatyasmatsamāgamam || 50 ||  
 122206  
 122207 kulācale asminmandare || 50 ||  
 122208  
 122209 idaṃ vanamime vṛkṣā bhr̥tyo'yamahamādr̥taḥ |  
 122210 rocate te na cetsvargastadiha sthīyatām prabho || 51 ||  
 122211  
 122212 matprītyā te svargo na rocate cettattarhi iha matsaṃnidhau || 51 ||  
 122213  
 122214 bhavadvitirṇayā yogayuktyā viśrāntavānaḥ |  
 122215 yathā sādho tathā manye svarge viśramaṇam kutaḥ || 52 ||  
 122216  
 122217 mamāpi tvadvitirṇasamādhisukhatṛptasya svarge vāñchā nāstītyāha -  
 122218 bhavadvitirṇayeti | vitirṇayā dattayā || 52 ||  
 122219  
 122220 tāmeva saṃsthitim svacchāmaavalambya prakāśinim |  
 122221 vihareha yathākāmaṃ svarge bhūmitale tathā || 53 ||  
 122222  
 122223 tāṃ mahyamupadiṣṭāmeva bhūmānandasamsthitimavalambya | prakāśinim  
 122224 svaprakāśam || 53 ||  
 122225  
 122226 kumbha uvāca |  
 122227  
 122228 pare pade mahānande kaccidviśrāntavānasi |  
 122229 idaṃ bhedaṃ manye duḥkhaṃ kaccitsaṃtyaktavānasi || 54 ||  
 122230  
 122231 kaccidāpātaramyebhyaḥ saṃkalpebhyo ratirbhr̥ṣam |  
 122232 nirmūlatāṃ gatā rājanbhoganīrasameva te || 55 ||  
 122233  
 122234 heyādeyadaśātītaṃ śāntaṃ śamasamasthiti |  
 122235 yathāprāpteṣvanudvegaṃ kaccittava manaḥsthitam || 56 ||  
 122236  
 122237 śamena samasthiti || 56 ||  
 122238  
 122239 śikhidhvaja uvāca |  
 122240  
 122241 tvatprasādena bhagavandr̥ṣṭā dr̥śyātīgā gatiḥ |  
 122242 prāptaḥ saṃsārasīmānto labdho labdhavyaniścayaḥ || 57 ||  
 122243  
 122244  
 122245 cirādatīcīreṇaiva viśrānto'smi nirāmayāḥ |  
 122246 labdhaṃ labdhavyamakhilam tṛptaḥ saṃścīrasaṃsthitāḥ || 58 ||  
 122247  
 122248 cirādbahukālottaram | atīcīreṇa dinatrayaparyantam || 58 ||  
 122249  
 122250 nopadeṣṭavyamaśmākaṃ kiṃcidapyupayujyate |  
 122251 sarvatraivātītr̥pto'smi saṃsthitō'smi gatajvaraḥ || 59 ||  
 122252  
 122253 jñātamajñātamaprāptaṃ tyaktaṃ tyaktavyamāśritam |  
 122254 tattvaṃ paratvaṃ sattvaṃ me svasyaivāsti na kiṃcana || 60 ||  
 122255  
 122256 aprāptaṃ prāptamiti śeṣaḥ | tathā me sattvaṃ nirvāsaṇam manastvasyātmana eva  
 122257 paratvamāśritam || 60 ||  
 122258  
 122259 niḥsaṃsṛtirvigatamohabhayo virāgo nnityoditaḥ samasamāśayasarvasaumyaḥ |  
 122260 sarvātmakaḥ sakalasamkālanāviyukta ākāśakośaviśadaḥ samamāsthito'smi || 61 ||  
 122261  
 122262 yadi tvadanyatkiṃcana naivāsti tarhi tvaṃ kīdr̥śo'vaśiṣṭastatrāha - niḥsaṃsṛtiriti  
 122263 | spaṣṭam || 61 ||  
 122264  
 122265 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
 122266 kumbhapunarāgamanaṃ nāma tryadhikaśatatamaḥ sargaḥ || 103 ||  
 122267  
 122268 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe

122269 kumbhapunarāgamaṇaṃ nāma tryadhikaśatatamaḥ sargaḥ || 103 ||  
 122270  
 122271 caturadhikaśatatamaḥ sargaḥ 104  
 122272  
 122273 śrīvaśiṣṭha uvāca |  
 122274  
 122275 ityadhyātmavicitrābhiḥ kathābhistau parasparam |  
 122276 āsāte [āsātām iti pāṭhaḥ |] vedyavettārau muhūrtatritayaṃ vane || 1 ||  
 122277  
 122278 kumbhasya ramato rājñā sambhogecchātra varṇyate |  
 122279 svargāpadeśātpūryānaṃ viśaṇṇapunarāgamaḥ ||  
 122280  
 122281 ityuktaprakārābhirātmanītyadhyātmavicitrābhiḥ kathābhiḥ parasparam saṃvadantāviti  
 122282 śeṣaḥ || 1 ||  
 122283  
 122284 tata utthāya kasmimścitsānau sarasasārase |  
 122285 sarovare vane caiva vihr̥tau nandane vane || 2 ||  
 122286  
 122287 sarasāni snigdhāni sārasāni padmāni pakṣimithunāni ca yasmin | nandane ānandadāyini |  
 122288 phalamūlādīnā avane rakṣake ca | prasiddhe aindre nandane vane iveti vā śeṣaḥ || 2 ||  
 122289  
 122290 tenācāreṇa tābhiśca kathābhistau vane tataḥ |  
 122291 nītavantau dinānyaṣṭau tāsu kānanavīthiṣu || 3 ||  
 122292  
 122293 tena jīvanmuktaprasiddhenācāreṇa | vane mahāraṇye | kānanavīthiṣu  
 122294 avāntaravanapaṅktibhedeṣu | tena dināṣṭakamapi naikatra vāsa ityaniketatā sūcyate || 3 ||  
 122295  
 122296 atha kumbha uvācānyadvanaṃ yāvo girāviti |  
 122297 tadomiti nṛpo matvā tāvubhau praviceratuḥ || 4 ||  
 122298  
 122299 omityabhimatau | nṛpasyeva kumbhasyāpyarthasiddhā  
 122300 kartṛtāstyevetyubhayakartṛkacaritasamānakartṛkatāmāśritya matveti  
 122301 ktvāpratyayanirdeśaḥ || 4 ||  
 122302  
 122303 vanānyanekarūpāṇi jaṅgalāni taṭāni ca |  
 122304 sarāṃsi gulmajālāni śṛṅgāṇi gahanāni ca || 5 ||  
 122305  
 122306 nadirdeśāṃstathā grāmānnagarāṇi vanāni ca |  
 122307 mañjughoṣāṅgirīṅkuñjāṃstīrthānyāyatanāni ca || 6 ||  
 122308  
 122309 samameva samasnehau samavetau sthitāvubhau |  
 122310 samasattvau samotsāhau śaṃsantau tasthatuḥ sadā || 7 ||  
 122311  
 122312 samavetau samuditau santau cittavṛttiyāpi samameva sthitau śaṃsantau parasparānubhavaṃ  
 122313 kathayantau || 7 ||  
 122314  
 122315 ānarcatuḥ pitṛṇdevānbubhujāte ca rāghava |  
 122316 samaṃ tapte ca sikte ca samabuddhī babhūvatuḥ || 8 ||  
 122317  
 122318 sikte jalārdre śītalapradeśe ceti yāvat || 8 ||  
 122319  
 122320 tamālvanakhaṇḍeṣu mandāragahaneṣu ca |  
 122321 dāṃpatī snigdhahṛdayau suhṛdau tau virejatuḥ || 9 ||  
 122322  
 122323 idaṃ gehamidaṃ neti vikalpakalanā manaḥ |  
 122324 na jahāra tayo rāma vātyeva vibudhācalam || 10 ||  
 122325  
 122326 aniketasthithilakṣaṇamāha - idamiti | vikalpakalanā tayormano na jahāra || 10 ||  
 122327  
 122328 viceratustau suhṛdau kvaciddhūlividhūsarau |  
 122329 kvaciccandanadigdhāṅgau kvacidbhaśmānurañjītau || 11 ||  
 122330  
 122331 priyāpriyavikalpo'pi tayornābhūdityāha - viceraturityādinā || 11 ||  
 122332  
 122333 kvaciddivyāmbaṛadharau citrāmbaṛadharau kvacit |  
 122334 kvacitpallavasamchannau kvacitkusumamaṇḍītau || 12 ||  
 122335  
 122336 dinaiḥ katipayaireva samacittatayā tayā |  
 122337 sattvodāttatayā caiva rājā kumbhavadābabhau || 13 ||

122338  
122339 sattvena nirvāsanacittēnodāttatayā utkr̥ṣṭatayā || 13 ||  
122340  
122341 atha taṃ suragarbhābhaṃ cūḍālā sā śikhidhvajam |  
122342 dṛṣṭvā śobhāmupagataṃ cintayāmāsa mānini || 14 ||  
122343  
122344 atha kevalamitrabhāvena parasparopabhojakaprārābhabhogottarakālaṃ  
122345 dāṃpatibhāvopabhojakaprārābhdhodbhāvakāle || 14 ||  
122346  
122347 ayaṃ patiradinātmā ramyāśca vanabhūmayah |  
122348 iyaṃ sthitiranāyāsā yā na kāmēna vañcitā || 15 ||  
122349  
122350 kāmēna ajñadharmēṇa rāgeṇa na vañcitā || 15 ||  
122351  
122352 jīvanmuktadhiyāṃ bhogaṃ yathāprāptamatiṣṭhatām |  
122353 ekāgrahātmikā tucchā mūḍhataivoditā bhavet || 16 ||  
122354  
122355 yathāprāptaṃ bhogaṃ prati atiṣṭhatām anivṛttagatinām | ekasyāṃ  
122356 bhoganivṛttāvevāgraho nirbandhastadātmikā yā vṛttiḥ sā mūḍhataiva || 16 ||  
122357  
122358 nijaḥ patirudārātmā nirādhiśca navaṃ vayah |  
122359 gṛhāṇi puṣpajālāni sā hatā yā na kāmīni || 17 ||  
122360  
122361 adharmarogaśramādihetubhyo bhogebhyo lokasaṃgrahāya nivartitavyameva atra tu na yā  
122362 svabhartari na kāmavati sā ajīvanmuktā cedbhartrupabhogavighātāpāpena hatā | jīvanmuktā  
122363 cellokasaṃgrahabhaṅgaprayuktanindādinā hatetyarthaḥ || 17 ||  
122364  
122365 vanapuṣpalatāgehe svāyatte bhartari priyā |  
122366 ramate yā na nirduḥkhā sā hataiva durāṅganā || 18 ||  
122367  
122368 uktameva spaṣṭamāha - vaneti || 18 ||  
122369  
122370 ramyaṃ vivāhitaṃ kāntaṃ patimāsādyā nirjane |  
122371 strī satī yā na ramate tāṃ dhigastu durāṅganām || 19 ||  
122372  
122373 samujjhatā yathāprāptamapi vedyavidā sadā |  
122374 anindyaṃ samudārārthaṃ kiṃ tajjñena kṛtaṃ bhavet || 20 ||  
122375  
122376 anindyaṃ svaṃ udārārthaṃ bhogaṃ samujjhatā kiṃ kimadhikaṃ phalaṃ kṛtaṃ bhavet |  
122377 na kiṃcidityarthaḥ || 20 ||  
122378  
122379 tatkiṃcidracayāmyāśu prapañcaṃ prekṣayā vane |  
122380 yenāyaṃ bhūpatirbhartā ramate mayi mānadaḥ || 21 ||  
122381  
122382 prekṣayā svaprajñayā mayi ramate ratisukhaṃ labhate || 21 ||  
122383  
122384 iti saṃcintya cūḍālā kumbhaveśadharā patim |  
122385 prāha kānanagulmāsthā kokilaṃ kokilā yathā || 22 ||  
122386  
122387 kumbha uvāca |  
122388  
122389 caitramāsasya śuklo'yaṃ pratipaddivaso mahān |  
122390 adyāsthānaṃ mahārambhaṃ svarge bhavati vai hareḥ || 23 ||  
122391  
122392 āsthānaṃ devarṣisabhāmelanam | hareḥ indrasya || 23 ||  
122393  
122394 saṃnidhānaṃ mayā tatra kartavyaṃ pituragrataḥ |  
122395 yathāsthitaḥ hi niyatirna saṃtyājyā kadācana || 24 ||  
122396  
122397 piturnāradasya || 24 ||  
122398  
122399 pratipālayitavyaṃ me tvayeha ca vanāvanau |  
122400 kriḍatā navapuṣpāyāṃ samudvegamagacchatā || 25 ||  
122401  
122402 pratipālayitavyaṃ me āgamanamāsāyaṃ pratīkṣitavyam || 25 ||  
122403  
122404 āgacchāmi dinānte'dya nirvikalpaṃ nabhastalāt |  
122405 sargādatitarāmeva tvatsaṅgo mama tuṣṭaye || 26 ||  
122406

122407 nirvikalpaṃ āgamanapākṣikatvarahitam | niyatamiti yāvat || 26 ||  
122408  
122409 ityuktṛvā mañjarīm kumbho dadau mitrāya kausumīm |  
122410 prīṭaye svāmiva prītiṃ kāntāṃ nandanavṛkṣajām || 27 ||  
122411  
122412 kāntāṃ manoharām | nandanavṛkṣaḥ kalpatarustajjām mañjarīm || 27 ||  
122413  
122414 āgantavyaṃ tvayā śighramevaṃ vadati bhūpatau |  
122415 pupluve'tha vanādvyoma śaranmukhapayodavat || 28 ||  
122416  
122417 śaranmukhapayodo nirjalameghastadvat || 28 ||  
122418  
122419 puṣpāñjalim jahau vyoma vrajankusumadāmajam |  
122420 visāri vanavātena himaṃ haima ivāmbudaḥ || 29 ||  
122421  
122422 vanavātena visāri prasaraṇaśīlaṃ puṣpāñjalim | padasaṃskārapakṣe napuṃsakaliṅgaṃ  
122423 sarvanāmeti prāgeva pravṛttamantaraṅgaṃ napuṃsakaliṅgaṃ puṃviśeṣasaṃbandhe'pi  
122424 na nivartate | tathā codāhṛtaṃ mahābhāṣye śakyaṃ cāna śvāmāmsādibhirapi  
122425 kṣutpratihantuṃ tatra niyamaḥ kriyate pañca pañcanakhā bhakṣyāḥ itīti | himakāle bhavo  
122426 haimaḥ || 29 ||  
122427  
122428 śikhidhvajo vrajantaṃ taṃ dadarśā''darśanaṃ tadā |  
122429 unnidro'bdaṃ yathā barhī dhīmatprītirhi dustyajā || 30 ||  
122430  
122431 ādarśanaṃ dṛṣṭiprasarayogyapradeśāvadhi | abdaṃ megham || 30 ||  
122432  
122433 śikhidhvajadṛśāmanṭe vyomni kumbhavapurjahau |  
122434 śāntāvarteva vāriśrīrmugdhā svaṃ rūpamāyayau || 31 ||  
122435  
122436 svaṃ cūḍālārūpam | āyayau prāpa || 31 ||  
122437  
122438 prāpa mañjaritākārakalpavṛkṣopamaṃ puram |  
122439 sphuratpatākamātmiyaṃ svargaramyaṃ divaḥ pathā || 32 ||  
122440  
122441 sphuratpatākamata eva mañjaritaḥ saṃjātamañjarika ākāraḥ saṃsthānaṃ yasya  
122442 tathāvidhakalpavṛkṣopamam || 32 ||  
122443  
122444 antaḥpuramadṛśyaiva viveśa lalanākulam |  
122445 madhumāsamahālakṣmīrlasallatamiva drumam || 33 ||  
122446  
122447 rājakāryāṇi sarvāṇi tatra saṃpādyā satvaram |  
122448 śikhidhvajasya purataḥ papāta phalapuṣpavat || 34 ||  
122449  
122450 yathā vṛkṣātphalam puṣpaṃ vā patati tadvat || 34 ||  
122451  
122452 tatra kāladyuti [mlānadyutītyapi kvacitpāṭhaḥ || mukhaṃ  
122453 cakārākhinnamānasā |  
122454 indum sanīhāramiva śyāmā khinnamivāmbujam || 35 ||  
122455  
122456 tatra bhartṛsaṃnidhau mukhaṃ śyāmadtyuti cakāra | śyāmā yauvanamadhyasthā  
122457 cūḍālā || 35 ||  
122458  
122459 taṃ dṛṣṭvā tādṛśākāraṃ samuttasthau śikhidhvajaḥ |  
122460 babhūva khinnacetāśca samuvācedamādṛtaḥ || 36 ||  
122461  
122462 ādṛtaḥ sādaraḥ || 36 ||  
122463  
122464 devaputra namaste'stu vimanā iva lakṣyase |  
122465 kumbhastvaṃ tyaja saṃrambhamidamāsanamāsyatām || 37 ||  
122466  
122467 vimanāḥ khinnamanā iva lakṣyase | mukhamlānilīṅgenetyarthaḥ | saṃrambhaṃ lakṣaṇayā  
122468 manastāpam || 37 ||  
122469  
122470 santo viditavedyā ye te hi harṣaviṣādaḥ |  
122471 nāśrayanti sthitiṃ svasthāḥ padmā iva jalārdratām || 38 ||  
122472  
122473 śrīvasiṣṭha uvāca |  
122474  
122475 tena kṣmāpatinetyukte kumbha āhāsane viśan |

122476 girā viṣaṇṇayā sīrṇavaṃśasvanasamānayā || 39 ||  
 122477  
 122478 vāṣparuddhakaṇṭhajativācchīrṇavaṃśasvanasamānayā || 39 ||  
 122479  
 122480 yāvaddehamavasthāsu samacittatayaiva ye |  
 122481 karmendriyairna tiṣṭhanti na te tattvavidaḥ śaṭhāḥ || 40 ||  
 122482  
 122483 viditavedyāḥ puruṣā harṣaviṣādaḥ sthitiṃ nāśrayantīti yaduktaṃ tatra kaṃcidviśeṣaṃ  
 122484 vivakṣyankumbha uvāca - yāvaddehamiti |  
 122485 jñānaprayuktasamacittatānāntariyakarmendriyaceṣṭānivṛttireva jñānino lakṣaṇamiti  
 122486 tacchūnyā iva tattvavido na samacittatve'pi  
 122487 prārabdhakarmaprayuktakarmendriyaceṣṭodbhavamātrāparādhenetyāśayaḥ || 40 ||  
 122488  
 122489 ye hyatattvavido mūḍhā rājanbālatayaiva te |  
 122490 avasthābhyaḥ palāyante gṛhītābhyaḥ svabhāvataḥ || 41 ||  
 122491  
 122492 atattvajñeṣu tu na tathetyāha - ye hīti | bālatayā samacittatvābhāvenaiva  
 122493 haṭhādgrhītābhyastattatkarmendriyanigrahāvasthābhyaḥ palāyante cyavante  
 122494 ajñānasvabhāvādeveti vaiṣamyamityarthaḥ || 41 ||  
 122495  
 122496 yāvattilaṃ yathā tailaṃ yāvaddehaṃ tathā daśā |  
 122497 yo na dehadaśāmeti sa cchinattyasināmbaram || 42 ||  
 122498  
 122499 prārabdhaprayuktā tu karmendriyaharṣaglānidaśā yāvaddehabhāvinī  
 122500 jñānyajñāninostulyaivetyāśayena sadṛṣṭāntamāha - yāvaditi | daśā  
 122501 karmendriyaharṣaglānyādidaśā bhavatyeveti śeṣaḥ | tadeva vyatirekamukhena draḍhayati  
 122502 - ya iti | tathā ca jñānino'pi dehadaśānatilāṅghanameveti mamāpi tadanuvartanaṃ na  
 122503 doṣāyeti bhāvaḥ || 42 ||  
 122504  
 122505 eṣa dehadaśāduḥkhaparityāgo hyanuttamaḥ |  
 122506 yatsāmyaṃ cetaso yogāna tu karmendriyasthiteḥ || 43 ||  
 122507  
 122508 tathā ca cittasāmyena dehadaśāduḥkhānāṃ samādhivaśādadarśanameva tatparityāgo na  
 122509 haṭhātkarmendriyanigraheṇa sahanamiti niṣkarṣa ityāha - eṣa iti || 43 ||  
 122510  
 122511 yāvaddehaṃ yathācāraṃ daśāsvaṅga vijānatā |  
 122512 karmendriyairhi sthātavyaṃ na tu buddhīndriyaiḥ kvacit || 44 ||  
 122513  
 122514 vijānatā tattvavidā yāvaddehaṃ karmendriyaiḥ sarvāsu daśāsu yathāsadācārameva  
 122515 sthātavyaṃ na tu sadācāraṃ ullāṅghya ityetāvāneva niyamaḥ | buddhīndriyairmana##-  
 122516  
 122517 parameṣṭhiprabhṛtayaḥ sarva evoditāśayāḥ |  
 122518 dehāvasthāsu tiṣṭhanti niyaterēṣa niścayaḥ || 45 ||  
 122519  
 122520 karmendriyairaniśiddhadehāvasthānuvartanaṃ brahmādisarvajīvanmukteṣu  
 122521 prasiddhamevetyāha - parameṣṭhīti | niyateḥ prārabdhakarmaniyateḥ | anyathā  
 122522 tadbhoigāsiddheriti bhāvaḥ || 45 ||  
 122523  
 122524 ajñatattvajñabhūtāni dṛśyajātamidaṃ hi yat |  
 122525 tatsarvameva niyatiṃ dhāvatyambu yathāmbudhim || 46 ||  
 122526  
 122527 prārabdhakarmanniyatilaṅghanaṃ tattvajñairajñairvā kaiścidapi kartuṃ na  
 122528 śakyamityāha - ajñeti || 46 ||  
 122529  
 122530 tajjñā buddhyādisāmyena pāṇyādicalanena ca |  
 122531 niyatiṃ yāpayantīmāṃ yāvaddehamakhaṇḍitām || 47 ||  
 122532  
 122533 tarhi kiṃ tajjñājñayoḥ sām्यameva netyāha - tajjñā iti |  
 122534 yāvaddehamupāttaikadehapātaparyantam || 47 ||  
 122535  
 122536 ajñāstu sarvaśobheṇa sukhaduḥkhadaśāhatāḥ |  
 122537 niyatiṃ yāpayantyaṅga dehalakṣairvikhaṇḍitām || 48 ||  
 122538  
 122539 ajñāstu na tathetyāha - ajñāstviti || 48 ||  
 122540  
 122541 itthaṃ sukheṣu nanu duḥkhadaśāsu cetthaṃ sthātavyamityadhigataṃ yadihāṅga  
 122542 jīvaiḥ |  
 122543 ajñājñabhūtanivahasphuritastadevaṃ durlāṅghya eṣa niyato niyatervilāsaḥ || 49 ||  
 122544

122545 prārabdhaniyatīsvārūpamabhiniya darśayamstasyāḥ  
 122546 sarvairdurlaṅghyatāmuktāmanūdyopasaṃharati - itthamiti | nanu aṅga iti  
 122547 rājasambodhane | anena prāṇinā asmin janmani itthaṃ sukheṣu sthātavyaṃ duḥkhadaśāsu  
 122548 cetthaṃ sthātavyamiti jīvaiḥ svasvakarmānusāreṇa yadyādṛśaṃ  
 122549 lalāṭākṣaramadhigataṃ prāptaṃ tattadviśaye ajñeṣu jñeṣu vā bhūtanivaheṣu tathaiva  
 122550 sphurito niyata eṣa niyateḥ prārabdhakarmano vilāsa evaṃ prāguktarityā durullaṅghya  
 122551 ityārthaḥ || 49 ||  
 122552  
 122553 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 pū0 cū0  
 122554 jīvanmuktavyavahārapratipādanaṃ nāma caturadhikaśatatamaḥ sargaḥ || 104 ||  
 122555  
 122556 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 122557 jīvanmuktavyavahārapratipādanaṃ nāma caturadhikaśatatamaḥ sargaḥ || 104 ||  
 122558  
 122559  
 122560 pañcādhikaśatatamaḥ sargaḥ 105  
 122561  
 122562 śikhidhvaja uvāca |  
 122563  
 122564 evaṃ sthite mahābhāga kathamudvegamidṛśaṃ |  
 122565 labdhavānāsi devo'pi vada vedyavidāṃ vara || 1 ||  
 122566  
 122567 kumbhena niśi durvāsaḥśāpātstrītvāptirucyate |  
 122568 parasparaṃ samādhānaiḥ prītayośca tathā sthitiḥ ||  
 122569  
 122570 kumbha uvāca |  
 122571  
 122572 śṛṇu kāryamidaṃ cittam madiyaṃ vasudhādhipa |  
 122573 kathayāmi tavāśeṣaṃ sargaṃ yadvṛttamadya me || 2 ||  
 122574  
 122575 evaṃ niyatyanusāreṇa sthite jīvakadambe tvaṃ devo'pi sannidṛśaṃ  
 122576 viśādanimittamudvegam kathaṃ labdhavāṃstadvadetyārthaḥ || 1 || 2 ||  
 122577  
 122578 suhṛdyāveditaṃ duḥkhaṃ paramāyāti tānavam |  
 122579 ghaṇaṃ jaḍaṃ kṛṣṇamapi muktavṛṣṭirivāmbudaḥ || 3 ||  
 122580  
 122581 ghaṇaṃ jaḍaṃ kṛṣṇamiti viśeṣaṇanapūṃsakatvaṃ prāgvat | idṛśo'pyambudo  
 122582 muktavṛṣṭiḥ san yathā tānavamāyāti tadvat || 3 ||  
 122583  
 122584 suhṛdā prcchatā sādhu ceto yāti prasannatām |  
 122585 svacchatopagatenāsu katakena jalaṃ yathā || 4 ||  
 122586  
 122587 prcchatā suhṛdā nimittena | svacchatārthamupagateneti suhṛdo'pi viśeṣaṇam || 4 ||  
 122588  
 122589 ahaṃ tāvadito yāto bhavate puṣpamañjarīm |  
 122590 dattvā gaganamullaṅghya saṃprāptaśca triviṣṭapam || 5 ||  
 122591  
 122592 tataḥ pitrā mahendrasya sabhāsthāne yathākramam |  
 122593 sthitvotthāya tathotthānakāle pitrā vivarjitaḥ || 6 ||  
 122594  
 122595 pitrā saheti śeṣaḥ || 6 ||  
 122596  
 122597 ihāgantumahaṃ tyaktvā svargaṃ saṃprāptavānnabhaḥ |  
 122598 divākarahayaiḥ sārdaṃ vahāmyanilavartmani || 7 ||  
 122599  
 122600 vahāmi pravahākhyasyānilasya svānukūle vartmani tatpravāheṇaiva vahāmi  
 122601 yāvadbhīmatadeśamityārthaḥ || 7 ||  
 122602  
 122603 athaikaṭra gato bhānurekenānyena vrtmanā |  
 122604 āgacchāmyahamākāśaṃ sāgarāpatitākṛtiḥ || 8 ||  
 122605  
 122606 atha madabhimatadeśaprāptyanantaraṃ tena marutā agre uhyamāno bhānurekena vartmanā  
 122607 ekaṭra gataḥ | ahaṃ tvanyena vartmanā āgacchāmi | sāgarāpatitākṛtiḥ samudre  
 122608 plavamāna ivetyārthaḥ || 8 ||  
 122609  
 122610 athāgre vāripūrṇānāṃ meghānāṃ madhyavartmanā |  
 122611 apaśyaṃ munimāyāntamahaṃ durvāsasaṃ javāt || 9 ||  
 122612  
 122613 payodharapaṭacchannaṃ vidyudvalayabhūṣitam |



122614 abhisārikayā tulyaṃ dhārādhautāṅgacandanam || 10 ||  
122615  
122616 śīkaradhārābhirdhautaṃ kṣālitamaṅgacandanamaṅgarāgo yasya tam || 10 ||  
122617  
122618 sthitāṃ sutarusucchāyāmāpagāṃ vasudhātale |  
122619 vegenābhisarantaṃ tām tapolakṣmīmiva priyām || 11 ||  
122620  
122621 vasudhātale sthitāmata eva śobhanā tīraruhatarusucchāyā yasyāstathāvidhām | svasya  
122622 priyām tapolakṣmīmiva sthitāmāpagāṃ gaṅgāṃ prati saṃdhyāvandanakālātyayo mā  
122623 bhūditī vegenābhisarandhram | āpa yāmitī pāṭhe tu yām tapolakṣmīlakṣaṇām priyām  
122624 bhāryām vasudhātale āpa prāpa tāmabhimukhīkṛtya sarantamivetyutprekṣā || 11 ||  
122625  
122626 tasya kṛtvā namaskāramuktaṃ khe vahatā mayā |  
122627 mune nīlābhrastrastrastvamabhisārikayā samaḥ || 12 ||  
122628  
122629 abhisārikayā tamisrābhisārikayā tvaṃ samo dṛśyase iti mayā uktam || 12 ||  
122630  
122631 ityākārṇya mumocāsau mayi mānada śāpakam |  
122632 stanakeśavati kāntā hāvabhāvavilāsini || 13 ||  
122633  
122634 gacchānena duruktena rātrau yoṣā bhaviṣyasi |  
122635 iti śrutvā'śubhaṃ vākyamutthitaṃ jarjaradvijāt || 14 ||  
122636  
122637 aśubhamiti cchedaḥ | jarjarādvṛddhāddvijāddurvāsasaḥ || 14 ||  
122638  
122639 vimṛśāmi manāgyāvattāvadantarhito muniḥ |  
122640 ityudvegamanāḥ sādho saṃprāpto'haṃ nabhastalāt || 15 ||  
122641  
122642 ityuktanimitta udvego yasya tathāvidhaṃ mano yasya || 15 ||  
122643  
122644 etatte kathitaṃ sarvaṃ saṃpanno'smi nīśāṅganā |  
122645 ativāhyaṃ dinānteṣu strītvametanmayā katham || 16 ||  
122646  
122647 kathamativāhyaṃ yāpayituṃ śakyam || 16 ||  
122648  
122649 yoṣitstanavati rātrau vaktavyaṃ kiṃ mayā pituḥ |  
122650 saṃsṛtau bhavitavyānāmaho nu viṣamā gatiḥ || 17 ||  
122651  
122652 pituḥ agre iti śeṣaḥ || 17 ||  
122653  
122654 ahamapyadya yaddaivādyūnāmāmiṣatām gataḥ |  
122655 kaṣṭaṃ madapahāreṇa kalaho jāyate'dhunā || 18 ||  
122656  
122657 yūnāmāmiṣatām gṛdhrāmiṣanyāyena kalahaviṣayatām | tameva nyāyaṃ prasaktaṃ  
122658 spaṣṭayati - kaṣṭamiti | adhuneti śvaḥparaśvastanasamnihitakāloktiḥ | madapahāreṇa  
122659 mama apaharaṇāya | adhyayanena vasatītivat phalasyāpi hetutvavivakṣayā tṛtīyā || 18 ||  
122660  
122661 divi devakujmārāṇāṃ kāmākuladhiyāmiha |  
122662 gurudevadvijātīnāṃ lajjāparavaśātmanā || 19 ||  
122663  
122664 kathamagre mayā samyagvastavyaṃ yāminīstriyā |  
122665  
122666 śrīvasiṣṭha uvāca |  
122667  
122668 ityuktvā kṣaṇamekaṃ sā tūṣṇīm sthitvā munisthitau || 20 ||  
122669  
122670 munisthitau cittasamādhāne || 20 ||  
122671  
122672 dhairyamāśritya kumbho'tra punarāha raghūdvaha |  
122673 kimajña iva śocāmi kiṃ mama kṣatamātmanaḥ || 21 ||  
122674  
122675 yathāgatamayaṃ deho matto'nyo'nubhaviṣyati |  
122676  
122677 śikhidhvaja uvāca |  
122678  
122679 paridevanayā ko'rtho devaputra tathaitayā || 22 ||  
122680  
122681 yathāprārabdhamāgataṃ strītvam mattonyo'yaṃ deha evānubhaviṣyati  
122682 tenāsaṅgacinmātrātmano mama kā kṣatirityarthaḥ | rājāpi taduktamanumodamāna āha

122683 - paridevanayetyādinā || 22 ||  
122684  
122685 yadāyāti tadāyātu dehasyātmā na lipyate |  
122686 kānicidyāni duḥkhāni sukhāni vihitāni ca || 23 ||  
122687  
122688 tāni sarvāṇi dehasya dehino na tu kānicit |  
122689 yadi tvamapi kāryāṇāmakhedārho'pi khidyase || 24 ||  
122690  
122691 dehino dehopalakṣitacidātmanāḥ kāryāṇāmavaśyasampādyānām prārabdhapthalānām  
122692 viṣaye akhedārhashtvamapi yadi khidyase tattārhi anyeṣāmvivekaprayuktakhedacikitsāyām  
122693 tvamiva āgamabhūṣaṇaḥ śāstratattvānubhāvanakuśalaḥ upāyaścikitsakaḥ ka iva  
122694 śaraṇaḥ syānna kaścidityuttareṇānvayaḥ || 24 ||  
122695  
122696 tadanyeṣāmupāyaḥ syātka ivāgamabhūṣaṇaḥ |  
122697 khede khedocitaḥ vācyamiti kiṃcittvamuktavān || 25 ||  
122698  
122699 nāyaḥ tava khedaḥ kiṃtu khedocitoktimātraḥ lokācārānuvarṇanāyetyāha - khede iti  
122700 || 25 ||  
122701  
122702 idānīm samatāmetya tiṣṭhākhinno yathāsthitam |  
122703  
122704 śrīvasiṣṭha uvāca |  
122705  
122706 tāvevamādibhirvākyaairanyonyāśvāsanaḥ svayam || 26 ||  
122707  
122708 kṛtvā sthitau vanasnigdhau suhṛdau khedinau mithaḥ |  
122709 athārko'pyasya kumbhasya strītvamutpādayanniva || 27 ||  
122710  
122711 atha mitha āśvāsanānantaram || 27 ||  
122712  
122713 jagāmāstaḥ jagaddipo dipaḥ snehakṣayādiva |  
122714 vyavahārabharaiḥ sārddhaḥ padmāḥ saṃkocamāyayauḥ || 28 ||  
122715  
122716 mārḡāśca pathikaiḥ sārddhaḥ pānthastrīhṛdayāni ca |  
122717 dāśavadvihagānsarvāṅkurvadekatra saṃcitān || 29 ||  
122718  
122719 mārḡāstamobhiḥ saṃkocamasphuṭatāmāyayauḥ | pānthastrīhṛdayāni pathikāśca  
122720 viyogaśokatamobhiritiyarthaḥ | dāśāḥ samudradvipasthakaivartāḥ | te hi pakṣiṇo'pi  
122721 jālairbadhnanti matsyānapi ratnānyapi saṃcinvanti tadvadvidyamānamūrdhvādho  
122722 bhuvanadvayaḥ pakṣisaṃgrahaṇa tārakāratnajālāḍhyatayā ca parasparaḥ sāmyatām  
122723 samameva sāmyam svārthe śyañ | samatām yayāvityarthaḥ || 29 ||  
122724  
122725 tārakāratnajālāḍhyaḥ bhuvanaḥ sāmyatām yayau |  
122726 khaḥ hasadiva tārāḍhyaḥ vikāsikumudākaram || 30 ||  
122727  
122728 unnādaḥ cakrāhvānām bhramadbhramarāṇām ca peṭakaḥ vṛndaḥ karṭṛ  
122729 vikāsikumudākaraḥ hasadiva sthitaḥ tārāḍhyaḥ khaḥ karma yayau || 30 ||  
122730  
122731 yayāvunnādacakrāhvabhramadbhramarapeṭakam |  
122732 suhṛdau tāvathotthāya saṃdhyāmudyanṇiśākaraḥ || 31 ||  
122733  
122734 vandayitvā tathā kṛtvā japyam gulmāntare sthitau |  
122735 tataḥ kumbhaḥ śanaistatra straiṇamabhyāharanvapauḥ || 32 ||  
122736  
122737 vandayitvā vanditvā | svārthe ṇic | striyā idaḥ straiṇaḥ vapuḥ abhyāharan āviṣkurvan ||  
122738 ||  
122739  
122740 śikhidhvajaḥ puraḥsaṃsthaḥ provāca galadākṣaram |  
122741 patāmīva sphurāmīva dravāmīvāṅgayaṣṭibhiḥ || 33 ||  
122742  
122743 galadākṣaraḥ sagadgadamiti yāvat || 33 ||  
122744  
122745 lajjayaiva ca te rājanmanyē strītvam vrajāmyaham |  
122746 paśyeme parivardhante rājanmama śīroruhāḥ || 34 ||  
122747  
122748 te pura iti śeṣaḥ || 34 ||  
122749  
122750 prasphurattārakāmālā dināntatimirā iva |

122751 paśyemau mama jāyete pronmukhāvurasi stanau || 35 ||  
 122752  
 122753 prasphurattāarakāmālā ityupamānaviśeṣaṇādupameyāḥ śīroruhā api  
 122754 muktādimālāsahitā iti gamyate || 35 ||  
 122755  
 122756 korakāviva padminyā vasante gaganonmukhau |  
 122757 āgulphameva lambāni saṃpadyante'mbarāṇi me || 36 ||  
 122758  
 122759 ambarāṇi vastrāṇi || 36 ||  
 122760  
 122761 dehādeva sakhe paśya striyā iva śanaiḥ śanaiḥ |  
 122762 bhūṣaṇānyuta ratnāni mālyāni vividhāni ca || 37 ||  
 122763  
 122764 mālyāni vividhāni dehādeva jāyante ityuttaratrānvayaḥ || 37 ||  
 122765  
 122766 paśyemānyaṅga jāyante svāṅgebhyo vṛkṣapuṣpavat |  
 122767 paśyāyaṃ svayamevādyā candrāṃśukraraśobhanaḥ || 38 ||  
 122768  
 122769 svāṅgebhyaḥ śākhādibhyaḥ || 38 ||  
 122770  
 122771 mūrdhni paṭṭāṃsuko jāto nīhāro'drāvivāṅga me |  
 122772 sarvāṇi kāntāliṅgāni jātāni mama mānada || 39 ||  
 122773  
 122774 paṭṭāṃsukaḥ paṭṭavastram | evamācchāditapradeśeṣvapi liṅgavinimayaḥ saṃpanna iti  
 122775 jñeyamityāśayenāha - sarvāṇīti || 39 ||  
 122776  
 122777 hā dhikkaṣṭaṃ viśādo me kiṃ karomyaṅganāsmyaham |  
 122778 hā dhikkaṣṭamahā sādho sthita evāhamaṅganā || 40 ||  
 122779  
 122780 sthitaḥ siddhaḥ || 40 ||  
 122781  
 122782 saṃvidānubhavāmyantarnitambajaghane tvime |  
 122783 vipine kumbha ityuktvā tūṣṇīm khinno babhūva ha || 41 ||  
 122784  
 122785 ityuktvā kumbho vipine tūṣṇīm babhūva ha kila || 41 ||  
 122786  
 122787 rājāpi ca tamālokyā tathaivāsīdviṣaṇṇadhīḥ |  
 122788 muhūrtamātreṇovāca śikhidhvaja idaṃ vacaḥ || 42 ||  
 122789  
 122790 kaṣṭaṃ so'yaṃ mahāsattvaḥ saṃpannā varavarṇinī |  
 122791 sādho viditavedyastvaṃ jānāsi niyatergatim || 43 ||  
 122792  
 122793 avaśyabhāvinyarthe'sminmā khinnahṛdayo bhava |  
 122794 āpatanti daśāstāstāḥ [tāteti pāṭhaḥ] sudhiyāṃ dehamātrake || 44 ||  
 122795  
 122796 sudhiyāṃ tattvavidāṃ dehamātrake āpatanti cetasi na || 44 ||  
 122797  
 122798 na cetasyadhiyāṃ tvetāścittaṃ yānti na dehakam |  
 122799  
 122800 kumbha uvāca |  
 122801  
 122802 evamastvanutiṣṭhāmi yāminīstrītvamātmanaḥ || 45 ||  
 122803  
 122804 adhiyāmajñānāṃ tu etā daśāścittamapi vāsanātmanā yānti na dehamātrakamityarthaḥ  
 122805 | anutiṣṭhāmi anuvarte || 45 ||  
 122806  
 122807 na khedamanugacchāmi niyatiḥ kena laṅghyate |  
 122808 iti nirṇīya tau khedaṃ taṃ nītvā tanutāmiva || 46 ||  
 122809  
 122810 ekatalpe niśāṃ tūṣṇīm nītavantau cireṇa tām |  
 122811 atha prabhāte tatstraiṇaṃ vapurutsṛjya yauvanam || 47 ||  
 122812  
 122813 rājā kumbhavipatticintayā rājñī tu nṛpasamgamotkaṇṭhayā nidrābhāvāccireṇa  
 122814 niśāṃ nītavantau | yuvatyā idaṃ yauvanaṃ vapurutsṛjya | bhasyāḍhe taddhite iti  
 122815 puṃvadbhāve annityaṇi prakṛtibhāvānna ṭilopaḥ || 47 ||  
 122816  
 122817 babhūva kumbhaḥ kumbhābhaḥ kucaproyjhitamūrtimān |  
 122818 iti sā rājamahiṣī cūḍālā varavarṇinī || 48 ||  
 122819

122820 pūrvedyustanakumbhābhaḥ || 48 ||  
122821  
122822 kumbhatvamāsthita bhartuḥ paścātstrītvamupāgatā |  
122823 vijahāra vanānteṣu kumārīdharminī niśi |  
122824 kumbharūpadharā cāhni bhartrā mitreṇa saṃyutā || 49 ||  
122825  
122826 kumārīdharminī anūḍhācārā || 49 ||  
122827  
122828 kailāsamandaramahendrasumerusahasānuṣvaviskhalitayogagamāgamā sa |  
122829 sākaṃ priyeṇa suhrdā bhavatā yatheccham sragdāmahāravalitā vijahāra nārī || 50  
122830 ||  
122831  
122832 kva kva katham katham vijahāra tadāha - kailāseti | kailāsādinām sānuṣu prastheṣu  
122833 aviskhalito yogabalena gamāgamaḥ kāntayogena gamāgamaśca yasyāstathāvidhā sā  
122834 cūḍālā yatheccham svābhimatānusāreṇa bhavatā vartanaśīlena priyeṇa sārḍham  
122835 sragdāmahāravalitā satī yatheccham vijahāreti punarapyākāṅkṣayānvayaḥ || 50 ||  
122836  
122837 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
122838 kumbhasya strīvalābho nāma pañcādhikaśatatamaḥ sargaḥ || 105 ||  
122839  
122840 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāse nirvāṇaprakaraṇe pūrvārdhe  
122841 strīvalābho nāma pañcādhikaśatatamaḥ sargaḥ || 105 ||  
122842  
122843 ṣaḍuttaraśatatamaḥ sargaḥ 106  
122844  
122845 śrīvāsiṣṭha uvāca |  
122846  
122847 tataḥ katipayeṣveva divaseṣu gateṣu sā |  
122848 idaṃ provāca bhartāraṃ kumbharūpadharā satī || 1 ||  
122849  
122850 varṇyate'tra mahendrādau vivāho'gnipuraskṛtaḥ |  
122851 tayorguhāyām sauvarṇyām puṣpatalpe ca saṃgamaḥ ||  
122852  
122853 sā cūḍālā || 1 ||  
122854  
122855 rājanrājīvapatrākṣa mamedam vacanam śṛṇu |  
122856 niśāyām pratyaham tāvatsthita evāhamaṅganā || 2 ||  
122857  
122858 tadicchāmyaṅganādharmam nipuṇīkartumīdṛśam |  
122859 bhartre kasmaicidātmānam vivāhena dadāmyaham || 3 ||  
122860  
122861 nipuṇīkartum saphalīkartum | dadāmi acirādeva dāsyāmi || 3 ||  
122862  
122863 tadbhavāneva me bhartā rocate bhuvanatraye |  
122864 gṛhāṇa mām vivāhena bhāryātve niśi sarvadā || 4 ||  
122865  
122866 ayatnopanataṃ sādho priyeṇa suhrdā saha |  
122867 strīśukham bhoktumicchāmi mā me vighnakaro bhava || 5 ||  
122868  
122869 pratyākhyānena vighnakaro mā bhava || 5 ||  
122870  
122871 kramapravṛttamāsṛṣṭeḥ sukham sādhyam manoramam |  
122872 prakṛtaṃ kurvataḥ kāryam doṣaḥ ka iva jāyate || 6 ||  
122873  
122874 āsṛṣṭeḥ sṛṣṭikālamārabhya devarṣyādiṣu adyayāvatkramapravṛttam  
122875 sukhamanāyāsameva sādhyam prakṛtaṃ prastutaṃ vivāhakāryam icchānicche tatphale  
122876 ca tyaktvā kurvataste ka iva doṣo jāyata ityanvayaḥ | vayam āvām | asmado dvayośca iti  
122877 bahuvacanam || 6 ||  
122878  
122879 icchānicche phale tyaktvā samantātsarvavastuṣu |  
122880 vayam na secchā nānicchāḥ kurmastenedamīsitam || 7 ||  
122881  
122882 śikhidhvaja uvāca |  
122883  
122884 kṛtenānena kāryeṇa na śubham nāśubham sakhe |  
122885 paśyāmi tanmahābuddhe yathecchasi tathā kuru || 8 ||  
122886  
122887 tattasmāddhetoḥ || 8 ||  
122888

122889 samatām saṃprayātena cetasedaṃ jagattrayam |  
 122890 svarūpameva paśyāmi yathecchasi tadācara || 9 ||  
 122891  
 122892 svarūpaṃ svātmabhūtamevānupaśyāmi || 9 ||  
 122893  
 122894 kumbha uvāca |  
 122895  
 122896 yadyevaṃ tanmahīpāla lagnamadyaiva śobhanam |  
 122897 rākeyaṃ śrāvaṇasyāśya hyaḥ sarvaṃ gaṇitaṃ mayā || 10 ||  
 122898  
 122899 hyaḥ pūrvedyuriva mayā vivāhalagnādi sarvaṃ gaṇitaṃ || 10 ||  
 122900  
 122901 rātrāvadyodite candre paripūrṇakalāmale |  
 122902 janyatro nau mahābāho dvayoreva bhaviṣyati || 11 ||  
 122903  
 122904 janyatro vivāhaḥ | dvayoreva gāndharvavidhineti bhāvaḥ || 11 ||  
 122905  
 122906 mahendrādriśiraḥśṛṅgasānāvadya manorame |  
 122907 ratnadipaparakāśāḍhye maṇikandaramandire || 12 ||  
 122908  
 122909 maṇimayakandaralakṣaṇe mandire || 12 ||  
 122910  
 122911 puṣpabhārānatottuṅgavṛkṣarājivirājite |  
 122912 vanapuṣpalatālāsyānārīnṛtyamanohare || 13 ||  
 122913  
 122914 vivāhotsavocitanaranārīgaṇasthānīyatayā vṛkṣalatādisaṃpattiṃ darśayati -  
 122915 puṣpabhāreti || 13 ||  
 122916  
 122917 niśi vyomagatāstārā bhartrā pūrṇendunā saha |  
 122918 āvayoḥ paripaśyantu karṇāntāyatalocana || 14 ||  
 122919  
 122920 paripaśyantu vivāhotsavamiti śeṣaḥ || 14 ||  
 122921  
 122922 uttiṣṭhātmaṃvivāhārthaṃ kurvaḥ kānanakoṭarāt |  
 122923 rājaṃścandanapuṣpādisaṃbhāraṃ ratnasamṃyutam || 15 ||  
 122924  
 122925 ityuktvā kumbha utthāya saha tena mahībhṛtā |  
 122926 kusumāvacayaṃ cakre tathā ratnādisaṃcayam || 16 ||  
 122927  
 122928 tato muhūrtamātreṇa ratnasānau same śubhe |  
 122929 samālabhanapuṣpāṇāṃ tābhyāṃ vai rāśayaḥ kṛtāḥ || 17 ||  
 122930  
 122931 ratnasamṃbhṛte sānau same śubhe ajire iti śeṣaḥ | samālabhanam  
 122932 devatāgnimadanādipūjanaṃ tadarthānāṃ puṣpāṇāṃ || 17 ||  
 122933  
 122934 hārāmbaramaṇīndrādirāśayastvapare'jire |  
 122935 saubhāgyasyeva kāmēna kośāḥ kālēna saṃbhṛtāḥ || 18 ||  
 122936  
 122937 apre ajire iti vacanātpūrvamapyajire iti gamyate | kālēna bhojakasukṛtaparipākakālēna ||  
 122938 18  
 122939 ||  
 122940 tathā janyatrasaṃbhāraṃ kṛtvā kāñcanakandare |  
 122941 yayatustau mahāmitre snātuṃ mandākinīm nadīm || 19 ||  
 122942  
 122943 tatrainam snāpayāmāsa mahārājaṃ mahādarāt |  
 122944 gajakumbhopamaskandhaṃ kumbho maṅgalapūrvakam || 20 ||  
 122945  
 122946 maṅgalaṃ dadhidūrvākṣatasiddhārthādi tatpūrvakam || 20 ||  
 122947  
 122948 bhaviṣyaddayitārūpaṃ bhaviṣyaddayito'ṅganām |  
 122949 cūḍālāṃ snāpayāmāsa kumbharūpadharāṃ priyām || 21 ||  
 122950  
 122951 pūjayāmāsatuḥ snātau tatra devapitṛṇmunīn |  
 122952 yathā kriyāphale'nicchau kriyātyāge tathaiva tau || 22 ||  
 122953  
 122954 kriyāphalānicchvastayoḥ kathaṃ pūjāpravṛttistatrāha - yatheti | yathaiva  
 122955 kriyātyāge'pyanicchau || 22 ||  
 122956

122957 nityajñānarasātr̥ptau vyavasthāyām jagatsthiteḥ |  
 122958 cakrāte bhojanaṃ bhavyaṃ tāvanyonyasamīhitam || 23 ||  
 122959  
 122960 anyonyasamīhitam siddhibalakalpitānnāderbojanam || 23 ||  
 122961  
 122962 kalpavṛkṣadukūlāni paridhāya sitāni tau |  
 122963 phalāni bhuktvā janyatrasthānamāyayatuh kramāt || 24 ||  
 122964  
 122965 phalāni kalpavṛkṣaphalāni | janyatrasthānaṃ vedimūlam | kramāt śāstroktakramāt || 24 ||  
 122966  
 122967 etāvatātha kālena tayorjanyatrasotkayoḥ |  
 122968 priyaṃ kartumivāstādrim drāgityevāviśadraviḥ || 25 ||  
 122969  
 122970 atha saṃdhyākrame vṛtte kṛte japyāghamarṣaṇe |  
 122971 vivāhadarśanāyaiva tārājāle khamāgate || 26 ||  
 122972  
 122973 saṃdhyākrame saṃdhyāvandanavidhau || 26 ||  
 122974  
 122975 mithunaikasakhīyāmā kumudotkarahāsini |  
 122976 prāleyajālaprakaraṃ vikirantī samāyayau || 27 ||  
 122977  
 122978 mithunānām prītikaratvānnaikasakhīyāmā triyāma || 27 ||  
 122979  
 122980 ratnadipānbahūnsānau kumbhaḥ samyagajoyayat |  
 122981 jyotiṃṣīndvarkayuktāni padmodbhava ivāmbare || 28 ||  
 122982  
 122983 padmodbhavo brahmā || 28 ||  
 122984  
 122985 bhūṣayāmāsa rājānaṃ strītvam gacchannīśāgame |  
 122986 candanāgurukarpūrapūrairmṛgajakun̄kumaiḥ || 29 ||  
 122987  
 122988 mṛgajaiḥ kastūripauṣkalakādibhiḥ | kun̄kumaiḥ kāśmīraiḥ || 29 ||  
 122989  
 122990 hārakeyūraṇakākaistathā kalpalatām̐sukaiḥ |  
 122991 sraguddāmāvataṃsaiśca māl̐yaiśca vividhacitaiḥ || 30 ||  
 122992  
 122993 kalpalatodbhūtairam̐sukairvastraiḥ | sragbhiruddāmairutkṛṣṭaśobhairavatam̐saiḥ  
 122994 ratnagucchādyuttam̐saiḥ | māl̐yaiḥ kaṇṭhādimal̐yairvividhabhūṣaṇocitaiḥ || 30 ||  
 122995  
 122996 tathā kalpalatāgucchairmandāraiḥ pārijātakaiḥ |  
 122997 saṃtānairbahuratnaiśca maulinā cendurūpiṇā || 31 ||  
 122998  
 122999 maulipadena cūḍamaṇirlakṣyate | indurūpiṇā candrasadṛśena || 31 ||  
 123000  
 123001 etāvatātha kālena vadhūtvaṃ kumbha āyayau |  
 123002 ghanastanabharākrānto babhūvāśu vilāsavān || 32 ||  
 123003  
 123004 vadhūcitavilāsavān || 32 ||  
 123005  
 123006 idaṃ saṃcintayāmāsa saṃpanno'yamahaṃ vadhūḥ |  
 123007 kāmāyātmā mayā deyaḥ kāryaṃ kālocitaṃ kila || 33 ||  
 123008  
 123009 kāmāya kāmārūpāya varāya || 33 ||  
 123010  
 123011 iyamasmi vadhūḥ kāntā bhartā tvaṃ me puraḥsthitah |  
 123012 gṛhāṇa kāma māmehi kālo'yaṃ tava hṛcchayaḥ || 34 ||  
 123013  
 123014 ata eva kāmatvenaiva bhartāraṃ kalpayitvā manasyāha - iyamiti || 34 ||  
 123015  
 123016 iti saṃcintya bhartāramagrasthagahanasthitam |  
 123017 udayantamivādityaṃ ratiḥ kāmamivābhyagāt || 35 ||  
 123018  
 123019 agrasthe gahane vanavedideśe sthitam || 35 ||  
 123020  
 123021 ahaṃ madanikā nāma bhāryāsmi tava mānada |  
 123022 pādayoste praṇāmo'yaṃ sasnehaṃ kriyate mayā || 36 ||  
 123023  
 123024 sasnehaṃ sānurāgam || 36 ||  
 123025

123026 ityuktvā sānavadyāṅgī lajjāvanamitānā |  
 123027 lolālakena śirasā praṇanāma lasatpatim || 37 ||  
 123028  
 123029 lasantaṃ śobhamānaṃ patim || 37 ||  
 123030  
 123031 uvācedaṃ ca he nātha tvaṃ mām bhūṣaya bhūṣaṇaiḥ |  
 123032 krameṇāgniṃ ca saṃjvālya matpāṇigrahaṇaṃ kuru || 38 ||  
 123033  
 123034 saṃjvālya hutvābhycaya ca || 38 ||  
 123035  
 123036 rājase'titarāṃ rājanmām karoṣi smarāturām |  
 123037 ratervivāhe madanamabhibhūyādhitīṣṭhasi || 39 ||  
 123038  
 123039 ratervivāhe prasiddhaṃ madanaṃ svasobhayābhibhūyetyarthaḥ || 39 ||  
 123040  
 123041 indorivāṃśujālāni rājanmālyāni tāni te |  
 123042 merugaṅgāpravāhābhāṃ dhatte hārastavorasi || 40 ||  
 123043  
 123044 tāṃ śobhāmeva varṇayati - indorityādinā | tavorasi sthito hāro merau prasiddhasya  
 123045 gaṅgāpravāhasya ābhāṃ śobhāṃ dhatte || 40 ||  
 123046  
 123047 mandārakusumaprotaiḥ kuntalairnṛpa rājase |  
 123048 kanakābjamivollolairbhṛṅgaiḥ khacitakesaraiḥ || 41 ||  
 123049  
 123050 khacitakesarairghaṭitakiñjalkaiḥ || 41 ||  
 123051  
 123052 ratnāṃśujālaiḥ kusumaiḥ śriyā sthairyena tejasā |  
 123053 ratnasthānaṃ vibho merumabhibhūyāvatiṣṭhase || 42 ||  
 123054  
 123055 ratnāṃśujālairityādinī rājamerusādhāraṇyena yojyāni || 42 ||  
 123056  
 123057 evamādi vadantau tau bhaviṣyannavadampatī |  
 123058 pracchannapūrvadāmpatyau mithastuṣṭau babhūvatuḥ || 43 ||  
 123059  
 123060 vadantau tau ityuktyā rājñāpi tasyāḥ śobhā varṇiteti gamyate || 43 ||  
 123061  
 123062 mahārājñiṃ madanikāṃ mahārājaḥ śikhidhvajaḥ |  
 123063 kāñcanopalaparyāṅke niviṣṭo bhūṣayatsvayam || 44 ||  
 123064  
 123065 kāñcanopalalakṣaṇe paryāṅke niviṣṭa upaviṣṭaḥ || 44 ||  
 123066  
 123067 avataṃsaistathā mālyairmaṇiratnavibhūṣaṇaiḥ |  
 123068 vastrairvilepanaiḥ puṣpai rucirasthānakārpitaiḥ || 45 ||  
 123069  
 123070 tattadbhūṣaṇocitasthānake arpitaiḥ || 45 ||  
 123071  
 123072 sā babhau bhūṣitā tanvī madanī madadāyinī |  
 123073 girijsa vivāhotkā kāmakānteva kāmīni || 46 ||  
 123074  
 123075 kāmakāntā ratiriva ca || 46 ||  
 123076  
 123077 mahārājo mahārājñiṃ bhūṣayitvedamāha tām |  
 123078 rājase mṛgaśāvākṣi lakṣmīriva navoditā || 47 ||  
 123079  
 123080 navoditetyanena pūrvalakṣmyā jaratītvena śobhāpakarṣo vyajyate || 47 ||  
 123081  
 123082 śakreṇa saha yacchacyā yallakṣmyā hariṇā saha |  
 123083 yadgauryāḥ śambhunā sārḍhaṃ tatte bhavatu maṅgalam || 48 ||  
 123084  
 123085 tatte maṅgalam | mayā saheti śeṣaḥ || 48 ||  
 123086  
 123087 padmakosāṅkurahṛdā lolanīlotpalekṣaṇā |  
 123088 āmodaśubhajhāṃkāṛā svāsthitā padmīnī sā || 49 ||  
 123089  
 123090 stanasadrṣaḥ padmakosāḥ anurāgasadrṣā āṅkurāśca hṛdi yasyāḥ | āpaṃ caiva  
 123091 halantānām iti bhāgurimatena t̥āp | lolāni nīlotpalānīkṣaṇānīva yasyāḥ | āmodaiḥ  
 123092 śubhā bhramarajhāṃkāṛā yasyāstathāvidhā padmīnī sā tvaṃ sthitetyarthaḥ || 49 ||  
 123093  
 123094 suraktapallavakarā stanastavakadhāriṇī |

123095 tvamanekaphalā manye kāmakalpatarorlatā || 50 ||  
 123096  
 123097 idānīm tām kalpalatātvena rūpayati - surakteti || 50 ||  
 123098  
 123099 himaśītāvadātāngī jyotsnāprasarahāsini |  
 123100 pūrṇenduśrīrivodyuktā hr̥ṣṭaivāhlādayasyalam || 51 ||  
 123101  
 123102 himaśītetyādīni pūrṇenduśriyo madanikāyāśca sādharmaṇāni yojyāni || 51 ||  
 123103  
 123104 taduttiṣṭha varārohe vedīm vaivāhikīm svayam |  
 123105  
 123106 śrīvasiṣṭha uvāca |  
 123107  
 123108 tatra puṣpalatājālaiḥ kāṇḍhaṃ prati śilāṅkitaiḥ || 52 ||  
 123109  
 123110 svayamalaṃkurviti śeṣaḥ | tatra vedyāṃ | kāṇḍhaṃ prati pratikāṇḍhaṃ  
 123111 phalagucchasamākāranavaratna'silābhiraṅkitaiścihṇitaiḥ || 52 ||  
 123112  
 123113 muktākusumajālānāṃ prakaraiḥ stavakopamaiḥ |  
 123114 caturdikhaṃ caturbhiśca nālikeramahāphalaiḥ || 53 ||  
 123115  
 123116 pūrṇakumbhaistathā gaṅgāvāripūrṇaiḥ prakalpitaḥ |  
 123117 jvālayāmāsatustasyā madhye candanadārubhiḥ || 54 ||  
 123118  
 123119 prakalpitaistatra vedyāmalaṃcakraturiti śeṣaḥ | tasyā vedyā madhye vaivāhikaṃ jvalanaṃ  
 123120 pratiṣṭhāpya candanadārubhirjvālayāmāsatuḥ || 54 ||  
 123121  
 123122 jvalanaṃ jvālitaḥ jvālaṃ dakṣiṇasthaṃ pradakṣiṇam |  
 123123 pūrvābhimukhamevāgneragre pallavaviṣṭare || 55 ||  
 123124  
 123125 taṃ jvālitaḥ jvālaṃ dakṣiṇāvartasīkhatvāddakṣiṇasthaṃ jvalanaṃ niyojya pradakṣiṇam  
 123126 kṛtvā tasyāgneragre pallavaviṣṭare viviśaturiti pareṇānvayaḥ || 55 ||  
 123127  
 123128 niyojya dāṃpatī kāntau tayorviviśatuḥ [tayordapatyormadhye sa śikhidhvaja  
 123129 ityanvayaḥ ||] svayam |  
 123130 sa hutvā tilalājāni [lājānīti napuṃsakatvamārṣam ||] pāvakāya  
 123131 śikhidhvajaḥ || 56 ||  
 123132  
 123133 utthāyotthāya kāntāṃ sa pāṇibhyāṃ svayamādade |  
 123134 anyonyaṃ śobhamānou tau bhavāvica vane śivau || 57 ||  
 123135  
 123136 bhavaśca bhavānī ca bhavau | pumān striyā iti puṃśeṣaḥ | śivau maṅgalasvarūpau || 57 ||  
 123137  
 123138 cakraturdāṃpatī tasya pāvakasya pradakṣiṇam |  
 123139 svadāyaṃ jñānasarvasvaṃ hṛdayaṃ prema cāpalam || 58 ||  
 123140  
 123141 parasparamātmadāne kiṃ dāyaṃ parasparaṃ dadatustamāha - svadāyamiti || 58 ||  
 123142  
 123143 dadatustau mitho'nyonyasmitakāntamukhaśriyau |  
 123144 pradakṣiṇatrayaṃ kṛtvā lājāṃstyaktvātha vahnaye || 59 ||  
 123145  
 123146 bhāryāvarau samaṃ tuṣṭau karau tatyajatuḥ kramāt |  
 123147 smayamānamukhau kāntau candrāviva navoditau || 60 ||  
 123148  
 123149 saṃbhogakālasāṃnidhyasmṛteḥ smayamānamukhau || 60 ||  
 123150  
 123151 pūrvoparacite puṣpatalpe viviśaturnave |  
 123152 etasminnantare candraścaturbhāgaṃ nabhastalāt || 61 ||  
 123153  
 123154 vivāhavyāpāreṇādyāḥ praharo'tikrānta iti sūcayannāha - etasminniti | caturbhāgaṃ  
 123155 caturthabhāgaṃ || 61 ||  
 123156  
 123157 śanairākramayāmāsa śobhāṃ draṣṭumivānayoḥ |  
 123158 tasmimśca lalanāchidraṃ draṣṭuṃ dṛṣṭirivābhitaḥ || 62 ||  
 123159  
 123160 tasmimstalpe karān saṃcārayāmāsa | yathā kāmukasya dṛṣṭirlalanāchidraṃ  
 123161 draṣṭumabhitaḥ karān svakiraṇān prasārayati tadvat || 62 ||  
 123162  
 123163 lolāḥ saṃcarayāmāsa karānindurlatāgrhe |



123164 taistairnavakathālāpairindāvabhyudite tvatha || 63 ||  
123165  
123166 tāvāsāṃcakraṭuḥ kāntau daṃpatī sumuhūrtakam |  
123167 athotthāya jvaladratnadīpāṃ kāñcanakandarām || 64 ||  
123168  
123169 saṃgamasumuhūrtakam pratikṣamāṇāviti śeṣaḥ | kāñcanamayīm kandarām guhām  
123170 viviśatuḥ || 64 ||  
123171  
123172 svayaṃ pūrvoparacitām guptām viviśatuḥ priyau |  
123173 dadarśaturnavaṃ tatra talpaṃ kusumakalpitaṃ || 65 ||  
123174  
123175 candrasyāpyadṛśyatvādguptā | tatra talpaṃ dadarśatuḥ | tadeva varṇayati -  
123176 kalpitamityādīsārdhatrayeṇa | dadarśaturiti kityatusi guṇaśchāndasaḥ || 65 ||  
123177  
123178 parito vyāptamutkīrṇairhemapaṅkajarāśibhiḥ |  
123179 mandārādibhiranyaiśca puṣpairglānivivarjitaiḥ || 66 ||  
123180  
123181 glānivarjitairamlānaiḥ || 66 ||  
123182  
123183 uccakaiḥ supramāṇena nirmitaiḥ kusumaiḥ samaiḥ |  
123184 dīrghendubimbapratimaistuṣārasthalaśītalaiḥ || 67 ||  
123185  
123186 śobhanena śayyāpramāṇenoccakairunnataiḥ | kadanikā satyasaṃkalpena samaiḥ  
123187 kusumairnirmitairdīrghaśayyākāreṇa dīrghībhūtendubimbapratimaiḥ puṣpaiḥ parito  
123188 vyāptamiti pūrvatrānvayaḥ || 67 ||  
123189  
123190 kṣīrodajaladhārābhaṃ jyotsnāsampinḍasundaram |  
123191 pratibimbabhanaṅgasya [anantasyeti pāṭhaḥ ] nataṃ bhittāviva sthitam || 68  
123192 ||  
123193  
123194 punastalpameva viśinaṣṭi - kṣīrodetyādīnā | nataṃ saṃkrāntam || 68 ||  
123195  
123196 sugandhamunnataṃ kāntaṃ cirādanyatayotthitam |  
123197 mithunaṃ puṣparāśau tannyaśīdatparito'male |  
123198 tasminsamasamābhoge kṣīrode mandaro yathā || 69 ||  
123199  
123200 cirāt rājyatyāgakālādārabhya anyatayā adampatitvena bhrāntyā udiṭaṃ tanmithunaṃ  
123201 stripuṃsadvandvaṃ puṣparāśau tasmimstalpe nyaśīdat | upabhogena  
123202 talpopamardakatvānmandaradṛṣṭāntaḥ || 69 ||  
123203  
123204 taistairmithaḥ praṇayapeśalavāgvilāsaistatkālakāryasubhagaiḥ praṇayopacāraiḥ |  
123205 satkāntayornavanavena tayoh sukheṇa dīrghā muhūrta iva sā rajanī jagāma || 70 ||  
123206  
123207 tayoh satkāntayostaistairlokottaraiḥ  
123208 praṇayapeśalavāgvilāsaistatkālocitaparirambhaṇādikāryasubhagairgandhamālya##-  
123209 muhūrtamiva jagāma || 70 ||  
123210  
123211 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
123212 cū0 līlāvivāho nāma ṣaḍuttaraśatatamaḥ sargaḥ || 106 ||  
123213  
123214 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe līlāvivāho  
123215 nāma ṣaḍuttaraśatatamaḥ sargaḥ || 106 ||  
123216  
123217 saptādhikaśatatamaḥ sargaḥ 107  
123218  
123219 śrīvāsiṣṭha uvāca |  
123220  
123221 atha sūryākhyaraṅgeṇa rañjite bhuvanodare |  
123222 śikhidhvajāṅganā prātarmadanī kumbhatām yayau || 1 ||  
123223  
123224 nānāgirivihārādi tathā māyendradarśanam |  
123225 asaṃsaktiparīkṣārthaṃ svargāhvānādi varṇyate ||  
123226  
123227 raṅgeṇa rañjakadravyeṇa || 1 ||  
123228  
123229 evaṃ mahendradaryām tāvubhau kumbhaśikhidhvajau |  
123230 svayaṃ vivāhitāviṣṭau saṃpannau devadaṃpatī || 2 ||  
123231  
123232 devasaḍṛśabhogaḍhyatvāddevadaṃpatī || 2 ||

123233  
123234 vilesaturvicitrāsu pratyahaṃ vanarājiṣu |  
123235 prapakvaphalabhārāsu puṣpapallavinīṣu ca || 3 ||  
123236  
123237 divā prītatarau mitre yāminyāmiṣṭadaṃpatī |  
123238 prabhādipāviva śliṣṭau na viyuktau babhūvatuḥ || 4 ||  
123239  
123240 yāminyāmn rātrau | śliṣṭau yuktau || 4 ||  
123241  
123242 remāte vanakuñjeṣu guhāsu ca mahībhṛtām |  
123243 tamālaajālakhaṇḍeṣu mandāragahaneṣu ca || 5 ||  
123244  
123245 sahyadardurakailāsamahendramalayeṣu ca |  
123246 gandhamādanavindhyādrilokālokataṭeṣu ca || 6 ||  
123247  
123248 sahyādayaḥ sapta parvatāḥ || 6 ||  
123249  
123250 dinaistribhistribhīrgatvā nidrām gataṃpriye |  
123251 cūḍālā rājakāryāṇi kṛtvā svabhyāyayau punaḥ || 7 ||  
123252  
123253 priye nidrām gataṃpriye svanagaram gatveti śeṣaḥ || 7 ||  
123254  
123255 tau divā suhr̥dau mitre daṃpatī kumbhabhūmipau |  
123256 nānakusumasamvītau tasthaturmuditau mithaḥ || 8 ||  
123257  
123258 māsamekaṃ mahendrādrau ramye saralasaṃkule |  
123259 ratnakuḍye guhāgehe pūjītau surakīṃnaraiḥ || 9 ||  
123260  
123261 kva kva kiyatkiyatkālaṃ tasthatustatrāha - māsamityādinā | pūjītau praśastau || 9 ||  
123262  
123263 hastalabhyoditāmoghamandāravanamālite |  
123264 evaṃ śuktimataḥ pṛṣṭhe pakṣaṃ kalpalatāgr̥he || 10 ||  
123265  
123266 hastalabhyānyuditāni udbhūtāni kṣuttr̥ṣārogajarādyapahāritvādamoghāni  
123267 phalakusumakīsalayādīni yeṣāṃ tathāvidhairmandārairvanamālite saṃjātavanamāle |  
123268 śuktimataḥ parvataviśeṣasya pṛṣṭhe || 10 ||  
123269  
123270 māsadvayaṃ pakṣavato girerdakṣiṇadiktate |  
123271 pārijātavane devapuṣpastabakamaṇḍape || 11 ||  
123272  
123273 pakṣavato girermainākasya | devabhogye puṣpastabakamaṇḍape || 11 ||  
123274  
123275 jambūkhaṇḍatale meroḥ pāde jambūnaditāte |  
123276 jambūnadamaye māsam jambūphalarasāsavaiḥ || 12 ||  
123277  
123278 merordakṣiṇapāde jambūdvipaketurjambūvr̥kṣaḥ prasiddhastatsaṃtatiḥ  
123279 sambūvanakhaṇḍatale tasthaturiti sarvatrānuṣaṅgaḥ | jambūphalānām gajapramāṇānām  
123280 rasalakṣaṇairāsavaiḥ peyaiḥ svedadaurgandhyajarāmāyādinirmuktasthirayauvanāviti  
123281 purāṇaprasiddhyanusāreṇādhyāhāryam || 12 ||  
123282  
123283 daśottarakurūṇām ca maṇḍale divasāni tau |  
123284 kosaleśūttarastheṣu saptaviṃśativāsarān || 13 ||  
123285  
123286 uttarakurūṇām maṇḍale daśa divasāni tau tasthatuḥ || 13 ||  
123287  
123288 evamanyeṣu deṣeṣu vicitreṣu mahībhṛtām |  
123289 sthitavantau mahābhāgau suhr̥dau niśi daṃpatī || 14 ||  
123290  
123291 tato yāteṣu māseṣu śanaiḥ katipayeṣu sā |  
123292 cūḍālā cintayāmāsa devaputrakarūpiṇī || 15 ||  
123293  
123294 surūpabhogabhāreṇa parīkṣe'haṃ śikhidhvajam |  
123295 mā kadācana ceto'sya bhogeṣu ratimeṣyati || 16 ||  
123296  
123297 parīkṣe parīkṣiṣye | vartamānasāmīpyāllaṭ | ratimāsaktim | parīkṣayā  
123298 dṛḍhīkṛtānāsaktirayaṃ kadācidapi bhogeṣu ratim mā eṣyati naiṣyatyevetyarthaḥ || 16 ||  
123299  
123300 iti saṃcintya cūḍālā māyayā vipināvanau |  
123301 āgataṃ darśayāmāsa sasurāpsarasaṃ harim || 17 ||

123302  
123303 surairapsarobhiśca saha vartamānaṃ harimindram || 17 ||  
123304  
123305 indramabhyāgataṃ dṛṣṭvā parivārasamanvitam |  
123306 yathāvatpūjayāmāsa vanasaṃsthaḥ śikhidhvajaḥ || 18 ||  
123307  
123308 yathāvat yathāśāstramarghyapādyādyupacāraiḥ || 18 ||  
123309  
123310 śikhidhvaja uvāca |  
123311  
123312 ātmanā kiṃ kṛtā dūrādabhyāgamakadarthanā |  
123313 devarāja yathā tanme prasādādvaktumarhasi || 19 ||  
123314  
123315 abhyāgamalakṣaṇā kadarthanā śramaḥ kiṃ kimarthaṃ kṛtā yathā yatprakāreṇa  
123316 prayojanena tat prayojanaṃ vaktumarhasītyarthaḥ || 19 ||  
123317  
123318 indra uvāca |  
123319  
123320 ime vayamihāyātāstvadguṇātīsayena khāt |  
123321 hṛdi lagnena sūtreṇa khagā vanagatā iva || 20 ||  
123322  
123323 khāt svargāt || 20 ||  
123324  
123325 uttiṣṭha svargamāgaccha tatra sarve tvadunmukhāḥ |  
123326 tvadguṇaśravaṇāścaryāḥ sthitā devāṅganāgaṇāḥ || 21 ||  
123327  
123328 tvadguṇaśravaṇaprayuktamāścaryam vismayo yeṣāṃ yāsāṃ ca devāśca  
123329 tadaṅganāgaṇāśca devāṅganāgaṇāḥ || 21 ||  
123330  
123331 pādukāguṭikākhaḍgarasādīdamathāpi ca |  
123332 gṛhītvā siddhamārgēṇa svikuru svargamaṇḍalam || 22 ||  
123333  
123334 gaganagamanaśaktiśūnyasya me kathaṃ svarge āgamaṇaṃ tatrāha - pāduketi | atha  
123335 siddhyantaravimānadivyaśvādyapi ca || 22 ||  
123336  
123337 āgatyā vividhā bhogāstvayā vibudhasadmani |  
123338 jīvanmuktena bhoktavyāstena tvāmahamāgataḥ || 23 ||  
123339  
123340 tena tvadāhvānaprayojanena || 23 ||  
123341  
123342 vimānayanti saṃprāptāṃ na tiraskaraṇaiḥ śriyam |  
123343 nābhivāñchanti na prāptāṃ tvādṛśāḥ sādhu sādhuvaḥ || 24 ||  
123344  
123345 pratyākhyānaṃ hṛdisthamālakṣyāha - vimānayantīti || 24 ||  
123346  
123347 avighnamāgatenādyā sukhaṃ viharatā tvayā |  
123348 svargaḥ pavitratāṃ yātu hariṇeva jagattrayam || 25 ||  
123349  
123350 balidvārapālanāya śaḍgarbhāharaṇāya ca pātāle'pi harervihāraprasiddherjagattrayamiti ||  
123351 25 ||  
123352  
123353 śikhidhvaja uvāca |  
123354  
123355 sarva svargasamācāraṃ vedmi devādhināyaka |  
123356 kiṃtu sarvatra me svargo niyato na tu kutracit || 26 ||  
123357  
123358 svargasama ācāraḥ sukhaviharaṇaṃ yasmiṃstathāvidham | svargeṇa samaṃ  
123359 sukhamācaratītyaṇantaṃ vā | sarvaṃ deśam | tathā vedane hetustvayi ko viśeṣa iti  
123360 cettamāha - kiṃtviti | madabhimataḥ svargo bhūmātmaiva | sa ca sarvatraiveti bhāvaḥ |  
123361 niyataḥ paricchinnaḥ || 26 ||  
123362  
123363 sarvatraiva hi tuṣyāmi sarvatraiva rame prabho |  
123364 avāñchanatvānmanasaḥ sarvatrānandavānahaṃ || 27 ||  
123365  
123366 pūrṇakāmatvādapi me sarvatra sukhamityāha - sarvatreti || 27 ||  
123367  
123368 niyataṃ kiṃcidekatra [kaṃcit iti pāṭhaḥ] sthitaṃ svargakamīdṛśam |  
123369 śakra gantuṃ na jānāmi tvadājñāṃ na karomyaham || 28 ||  
123370

123371   tucchaṃ svargaṃ svargakaṃ gantuṃ na jānāmi na saṃbhāvayāmi | tathā  
123372   cāsaṃbhāvyaṇiṣaye ājñāpanaṃ tavaivānucitaṃ na tu mama tadakaraṇamaparādha iti  
123373   bhāvaḥ || 28 ||  
123374  
123375   śakra uvāca |  
123376  
123377   sādho viditavedyānāṃ paripūrṇadhiyāṃ samam |  
123378   sajjanācaritaṃ yuktaṃ manye bhogopasevanam || 29 ||  
123379  
123380   pūrṇadhiyāṃ bhogopasevanaṃ bhogānupasevanaṃ ca samam | tatrāpi bhogopasevanaṃ  
123381   sajjanaiḥ prārabdhakṣayāyācaritamatastadyuktaṃ manye ityārthaḥ || 29 ||  
123382  
123383   deveṣe proktavatyevaṃ tūṣṇīmeva sthite nṛpe |  
123384   kimito nāpayāmyeṣa [nāpayāsyēṣa iti mudritapāṭhaścintyaḥ ] tvamiti  
123385   proktavān hariḥ || 30 ||  
123386  
123387   deveṣe evaṃ punaḥ proktaktyapi svargaṃ gantumanicchayā nṛpe tūṣṇīm sthite sati eṣa  
123388   evaṃvidho nirapekṣastvaṃ yadi tarhyahamitaḥ kiṃ nāpayāmi |  
123389   asaṃpannāgamanaprayojanasya mamāpayānameva yuktamiti haririndraḥ khedaṃ sūcayan  
123390   proktavān || 30 ||  
123391  
123392   nāhamadyaiva kālena vadatīti śikhidhvaje |  
123393   kalyāṇaṃ te'stu kumbheti vadannantardhimāyayau || 31 ||  
123394  
123395   ahamadyaiva na svargamāgacchāmi kiṃtu punā rājye pratiṣṭhitaḥ kālena prāgiva  
123396   tvadarinibarhaṇādiprayojanārthamāgamiṣyāmityāśayenārdhoktyā śikhidhvaje vadati sati  
123397   he kumbha te rājābhipretaṃ punā rājyaprāptilakṣaṇaṃ kalyāṇamastviti kumbhaṃ prati  
123398   vadannantardhimantardhānamāyayau hariḥ || 31 ||  
123399  
123400   taddevavṛndamakhilaṃ tridaśeṣayuktaṃ tatra  
123401   kṣaṇādalamadṛṣyamabhūddvitīyam |  
123402   kallolarāśiriva vārinidhau praśānte vāte sphuranmakaraphenaphaṇīndravṛndam ||  
123403   32 ||  
123404  
123405   indre antardhimāgate tena tridaśeṣena yuktaṃ taddvitīyaṃ devavṛndamapi  
123406   kṣaṇādadrṣyamabhūt | yathā vārinidhau vāte praśānte sati sphuranti vyākulāni  
123407   makaraphenaphaṇīndravṛndāni yasmiṃstathāvidhaḥ kallolarāśirapyadrṣyo bhavati  
123408   tadvadityārthaḥ || 32 ||  
123409  
123410   ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
123411   śrakraḡamanam nāma saptottaraśatatamaḥ sargaḥ || 107 ||  
123412  
123413   iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
123414   śakraḡamanam nāma saptottaraśatatamaḥ sargaḥ || 107 ||  
123415  
123416   aṣṭottaraśatatamaḥ sargaḥ 108  
123417  
123418   śrīvāsiṣṭha uvāca |  
123419  
123420   tāṃ māyāṃ śamamāniya cūḡālā samacintayat |  
123421   diṣṭyā bhogecchayā nāyaṃ hriyate vasudhādhipaḥ || 1 ||  
123422  
123423   iha krodhaparīkṣārthaṃ śiṅgasaṅgaśca māyayā |  
123424   rājñyā pradarsyate rājñe nijarūpaṃ ca pākataḥ ||  
123425  
123426   tāminḡrāḡamanarūpāṃ māyāṃ śamamāniya upasaṃhṛtya | hriyate vaśīkriyate || 1 ||  
123427  
123428   śāntaḥ [jñātaḥ iti pāṭhaḥ ] samasamābhoga evaṃ śakrasamāḡame |  
123429   asaṃrambhamahelaṃ ca kṛtavānvyāvahārikam || 2 ||  
123430  
123431   sadā vikriyāśūnyatvāt samena ākāśādinā sama ābhogo mukhādyavayavasthitiriyasya |  
123432   asaṃrambhamasādhvasamahelaṃ ca vyāvahārikamarghyapādyādinā pūjanamucitoktyādi  
123433   ca kṛtavān || 2 ||  
123434  
123435   bhūya eva prapañcena vimṛśāmyeva sādaram |  
123436   rāḡadveṣapradhānena kenacidbuddhihāriṇā || 3 ||  
123437  
123438   apyarthe evakāraḥ | kenacidrāḡadveṣapradhānaprapañcena buddhihāriṇā  
123439   buddhikṣobhakeṇa || 3 ||

123440  
123441 iti saṃcintya sā rātrāvindāvabhyudite vane |  
123442 gr̥hītaṃaṅganārūpaṃ kāntā madanikā satī || 4 ||  
123443  
123444 gr̥hītaṃaṅganārūpamiti padayoḥ kaṇṭhe saṃkalpitaṃ kāntamiti caturthe saṃbandhaḥ ||  
123445 4 ||  
123446  
123447 vāte vahati phullāḍhye madhurāmodamāṃsale |  
123448 saṃdhyājapyapare nadyāstīrasaṃsthe śikhidhvaje || 5 ||  
123449  
123450 phullāḍhye puṣpitatarulatāsaṃpanne vāte malayānile vahati sati nīrandhraiḥ  
123451 puṣpagucchakairupalakṣitaṃ vanadevināṃ śuddhāntaṃ saṃtānakalatāgehaṃ praviveśeti  
123452 pareṇānvayaḥ || 5 ||  
123453  
123454 saṃtānakalatāgehaṃ nīrandhraiḥ puṣpagucchakaiḥ |  
123455 śuddhāntaṃ vanadevināṃ praviveśa madānvitā || 6 ||  
123456  
123457 tatra saṃkalpите puṣpaśayane mālyamālitā |  
123458 kaṇṭhe saṃkalpitaṃ kāntaṃ khiṅgamādāya saṃsthitā || 7 ||  
123459  
123460 tatra mālyairmālitā alaṃkṛtā satī māyayā saṃkalpitamanurūpaṃ  
123461 yuvānaṃaṅganārūpamaṅganānāmivānūdgataśmaśrvādivyañjanaṃ  
123462 śoḍaśavarṣākṛtirūpaṃ yasya tathāvidhamata eva śmaśrulācchikhidhvajātkāntaṃ  
123463 manoharatamaṃ khiṅgaṃ viṭaṃ kaṇṭhe gr̥hītamādāya saṃsthitetyanvayaḥ || 7 ||  
123464  
123465 āgatyānviṣya kuñjātsa pradadarśa śikhidhvajaḥ |  
123466 latāgehe madanikāṃ kaṇṭhe khiṅgaṃ manoharam || 8 ||  
123467  
123468 japyānte śikhidhvajaḥ saṃdhyājapyasthānāt kuñjādāgatyā madanikāmanviṣya  
123469 kalpalatāgehe madanikāṃ tatkaṇṭhe manoramaṃ khiṅgaṃ ca dadarśa || 8 ||  
123470  
123471 kuntalāvalitaskandhaṃ samālabdhaṃ ca candanaiḥ |  
123472 śayanāvṛttinikṣepaparyākulitaśekharam || 9 ||  
123473  
123474 khiṅgaṃ viśīnaṣṭi - kuntaletyādinā | madanikākuntalaiḥ  
123475 svakuntalaiścānnalitaskandhaṃ | samālabdhaṃ liptam | śayane āvṛtyā parivartanena  
123476 [niṣpeṣeṇeti pāṭhaḥ ||] nikṣepeṇa ca paryākulitaḥ śekharacūḍābandho yasya  
123477 tam || 9 ||  
123478  
123479 hemābhe dviguṇākārabālābhūpadhānake |  
123480 saṃsaktaśravaṇāpāṅgakapolatalakuntalam || 10 ||  
123481  
123482 ākuñcanāddviguṇākāre bālābhūlakṣaṇe upadhānake upabarhe saṃsaktaṃ  
123483 śravaṇādicatuṣṭayaṃ yasya || 10 ||  
123484  
123485 mithunaṃ taddadarśārtha mithaḥ prahasitānanam |  
123486 anyonyavadanāśaktaṃ channaṃ kalpalatāmśukaiḥ || 11 ||  
123487  
123488 mithunaṃ strīpuṃsadvandvam || 11 ||  
123489  
123490 ālolaṃmālyāśayanaṃ madanāturamākulam |  
123491 aṅgalagnacchalēnātmarāgamanyonyamarpayat || 12 ||  
123492  
123493 aṅgānāṃ lagnaṃ saṃśleṣastacchalena | arpayat āsaṃjayat || 12 ||  
123494  
123495 abhyunmukhaṃ samānandamuddāmadamantharam |  
123496 parasparāhataṃ puṣpairvakṣobhyāṃ pīḍitastanam || 13 ||  
123497  
123498 parasparābhyunmukham || 13 ||  
123499  
123500 tadālokyāvīkāreṇa cetasālaṃ tutoṣa saḥ |  
123501 aho sukhaṃ sthitau khiṅgāvityāha sa śikhidhvajaḥ || 14 ||  
123502  
123503 avīkāreṇa krodhavīkārasahitena || 14 ||  
123504  
123505 tiṣṭhatāṅga yathākāmaṃ sukhaṃ khiṅgau yathāsthitam |  
123506 vighnaṃ mākaravaṃ bhītāvityuktvā nirjagāma saḥ || 15 ||  
123507  
123508 svadarśanādbhītau tau prati he aṅga yathākāmaṃ tiṣṭhata tiṣṭhatam | ahaṃ vighnaṃ

123509 mākaravaṃ ityuktṵā nirjagāma || 15 ||  
123510  
123511 tato muhūrtaṃātrena prapañcaṃ tamupekṣya sā |  
123512 nirayau darśayanti svaṃ ratiphullākulaṃ vapuḥ || 16 ||  
123513  
123514 taṃ māyāprapañcamupekṣya upasaṃhṛtyeti yāvat | ratyā viṭasaṃbhogena phullaṃ  
123515 vikasitamākulaṃ ca || 16 ||  
123516  
123517 upaviṣṭaṃ dadarśainaṃ nṛpaṃ hemaśilātale |  
123518 samādhisaṃsthamekānte maṇḍavikasitekṣaṇaṃ || 17 ||  
123519  
123520 taṃ pradeśamupāgamyā lajjāvanamitānā |  
123521 tūṣṇimāsitkṣaṇaṃ khinnā mlānā madanikāṅganā || 18 ||  
123522  
123523 kṣaṇācchikhidhvajo dhyānādviratastāmuvāca |  
123524 atyantamadhuraṃ vākyamidamakṣubdhayā dhiyā || 19 ||  
123525  
123526 tanvi kiṃ śīghrameva tvaṃ vighnitānandamāgatā |  
123527 ānandāyaiva bhūtāni yatante yāni kānicit || 20 ||  
123528  
123529 yāni kānicit sarvāṇītyarthaḥ || 20 ||  
123530  
123531 bhūyastoṣaya taṃ gaccha kāntaṃ praṇayavṛttibhiḥ |  
123532 parasparepsitasneho durlabho hi jagattraye || 21 ||  
123533  
123534 parasparamīpsitaḥ akṛtrima iti yāvat || 21 ||  
123535  
123536 ahametena cārthena nodvegaṃ yāmi mānini |  
123537 yadyadiṣṭatamaṃ loke tattadevaṃ vijānatā || 22 ||  
123538  
123539 vijānatā puṃsā yadyadiṣṭatamaṃ tattadevaṃ tvādṛṣameva paropabhogyamiti jñeyamiti  
123540 śeṣaḥ || 22 ||  
123541  
123542 ahaṃ kumbhaśca tanvaṅgi vītarāgāvihetarā |  
123543 durvāsaḥśāpajā bālā tvaṃ yadicchasi tatkuru || 23 ||  
123544  
123545 na ca tvadaparādhena mama kumbhe avisrambha ityāśayenāha - ahamiti | tvaṃ  
123546 kumbhāditaraiveti śeṣaḥ | ato yadicchasi tanniḥśaṅkaṃ kuru || 23 ||  
123547  
123548 madanikovāca |  
123549  
123550 evameṣa mahābhāga strīsvabhāvo hi cañcalaḥ |  
123551 kāmo hyaṣṭagaṇaḥ strīṇāṃ na kopāṃ kartumarhasi || 24 ||  
123552  
123553 avalāhamanenāsmi rātrau gahanakānane |  
123554 tvayi saṃdhyājapapare kiṃ karomi varākikā || 25 ||  
123555  
123556 anena asmi prārthiteti śeṣaḥ || 25 ||  
123557  
123558 abalā vā kumārī vā jāraṃ na ratirodhanam |  
123559 karoti parikhiṅgena nāṅge sve viniveśitam || 26 ||  
123560  
123561 abalā patyā ūḍhā tatpāratantryātsvātantryabalahinā | kumārī anūḍhā vā taruṇī ekānte  
123562 jāraṃ prāpya rateḥ rodhanam pratibandhaṃ na karotyeva | ayaṃ strīsvabhāva ityarthaḥ |  
123563 parikhiṅgena parihr̥tajāreṇa tu daivātsaṃpannarativighnena sve aṅge dehe  
123564 manaḥprāṇādināṃ viniveśitam | bhāve ktaḥ | sthairyaṃ na karoti | taralataramanaḥprāṇā  
123565 bhūtvā saṃtapyata ityarthaḥ || 26 ||  
123566  
123567 striyaḥ sunderatāṃ yātāḥ puraḥpuṃsāmasaṅgame |  
123568 manyurniṣedha ākrāṇḍaḥ satītvaṃ kiṃ kariṣyati || 27 ||  
123569  
123570 strīṇāṃ hi puṃvaśīkārasamarthasaundaryālābha evaikaḥ puṃsāmasamāgame  
123571 heturnānyaḥ | yadi striyaḥ puṃvaśīkārasamarthāṃ sunderatāṃ sunderatāṃ yātāḥ  
123572 prāptā ekānte ca puṃsāṃ puro bhavanti tadā tāsāmasaṅgame na kaściddhetuḥ |  
123573 nanvagnisākṣikatayā vivāhitasya bharturmanyuḥ śāstriyaḥ parapuruṣasaṃgamanīṣedho  
123574 janāpavādalakṣaṇa ākrāṇḍaḥ svapāativratyabhaṅgaśca vivekadṛṣā paryālocyamānā  
123575 jārāsaṅgame hetavaḥ kiṃ na syustatrāha - manyuriti | prabalatararatirāgabādhitāste na  
123576 jārāsaṅgaṃ niroddhuṃ samarthā iti bhāvaḥ || 27 ||  
123577

123578 abalā strī tathā bālā mūḍhāmaparādhinī |  
 123579 kṣantumarhasi nātha tvaṃ kṣamāvanto hi sādavaḥ || 28 ||  
 123580  
 123581 ata eva kṣamāpayāmityāśayenāha - abaleti || 28 ||  
 123582  
 123583 śikhidhvaja uvāca |  
 123584  
 123585 manyurmama na bāle'ntarvidyate kha iva drumah |  
 123586 kevalaṃ sādhunindyatvānnecchāmi tvāmahaṃ vadhūm || 29 ||  
 123587  
 123588 sve ākāśe drumā iva | vadhūm bhāryāṃ necchāmi || 29 ||  
 123589  
 123590 suhṛttvena vanānteṣu pūrvavatsukhamaṅgane |  
 123591 vītarāgatayā nityaṃ samameva ramāvahe || 30 ||  
 123592  
 123593 śrīvasiṣṭha uvāca |  
 123594  
 123595 evaṃ samatayā tatra sthite tasmiṅchikhidhvaje |  
 123596 cūḍālā cintayāmāsa tatsattvenoditāśayā || 31 ||  
 123597  
 123598 tasya sattvena rāgadveṣavāsanāśūnyatayā parīkṣitacittena | uditāśayā hr̥ṣṭā || 31 ||  
 123599  
 123600 aho bata paraṃ sāmyaṃ bhagavānayaṃagataḥ |  
 123601 vītarāgatayā'krodho jīvanmukto'vatiṣṭhate || 32 ||  
 123602  
 123603 akrodha iti cchedaḥ || 32 ||  
 123604  
 123605 nainaṃ haranti te bhogā na mahatyo'pi siddhayaḥ |  
 123606 na sukhāni na duḥkhāni nāpado na ca saṃpadaḥ || 33 ||  
 123607  
 123608 te indraprārthitā bhogaḥ siddhayaśca || 33 ||  
 123609  
 123610 cintitāḥ sakalā ekaṃ prayāntyenamaninditāḥ |  
 123611 manye maharddhayaḥ kāntā nārāyaṇamivāparam || 34 ||  
 123612  
 123613 cintitā madabhipretāḥ sakalā jīvanmuktalakṣaṇabhūtāḥ śānti  
 123614 kṣamādhairyatṛptyādirūpā aninditā maharddhaya ekameṇaṃ prayānti prāpnuvanti |  
 123615 āśrayantīti yāvat || 34 ||  
 123616  
 123617 ātmavṛttāntamakhilaṃ tameṇaṃ smārayāmyaham |  
 123618 kumbharūpamidaṃ tyaktvā cūḍālaiva bhavāmyaham || 35 ||  
 123619  
 123620 tamevaṃguṇaviśiṣṭatvātsvavṛttāntasmāraṇayogyabhūtameṇaṃ prati smārayāmi || 35 ||  
 123621  
 123622 iti saṃcintya cūḍālā cūḍālāvapurakṣatā |  
 123623 darśayāmāsa tatrāsu tyaktvā madanikāvapuḥ || 36 ||  
 123624  
 123625 tasmānmadanikādehāccūḍālā nirgateva sā |  
 123626 babhāvasya puro yuktā nirgateva samudgakāt || 37 ||  
 123627  
 123628 yuktā yogadhāraṇāvati samudgakātsaṃpuṭakānnirgateva || 37 ||  
 123629  
 123630 tāṃ dadarśānavadyāṅgīm punaḥ praṇayapeśalām |  
 123631 kāntāṃ madanikāmeva cūḍālāṃ dayitām sthitām || 38 ||  
 123632  
 123633 praṇaye bhartṛcittānuraṅjane peśalām caturām | dayitām pūrvadayitām || 38 ||  
 123634  
 123635 samuditāmiva mādhavapadminīmupagatāmiva bhūmitalācchriyam |  
 123636 prakāṣitāmiva ratnasamudgakātparidadarśa nijāṃ dayitām nṛpaḥ || 39 ||  
 123637  
 123638 mādhave vasante samuditām padminīm kamalinīmiva | athavā samuditām  
 123639 saṃpddhāmāvirbhūtām vā mādhavasya viṣṇoḥ padminīm padmahastām śrīyamiva |  
 123640 rāmāvatārāvasāne rāmasya viṣṇubhāve prākṣitātvena bhūmitalapraviṣṭām tato  
 123641 bhūmitalātpunarupagatām śrīyamiva ratnasampuṭakātprakāṣitām ratnaśrīyamiva ca  
 123642 nṛpo nijāṃ dayitām cūḍālāṃ paridadarśa | puro dadarśetyarthaḥ || 39 ||  
 123643  
 123644 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 123645 cū0 cūḍālāsvarūpadarśanaṃ nāmāṣṭottaraśatataṃ sargaḥ 108 ||  
 123646

123647 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
123648 cūḍālāsvarūpadarśanaṃ nāmāṣṭottaraśatatamaḥ sargaḥ || 108 ||  
123649  
123650 navādhikaśatatamaḥ sargaḥ 109 ||  
123651  
123652 śrīvāsiṣṭha uvāca |  
123653  
123654 atha tām dayitām dṛṣṭvā vismayotphullalocanaḥ |  
123655 śikhidhvaja uvācedamāścaryākulayā girā || 1 ||  
123656  
123657 dṛṣṭvā dṛṣṭvā nṛpo dhyānādbuddhvā sarvaṃ suvismitaḥ |  
123658 tuṣṭaḥ praśasya cūḍālāmāliṅgyātrānayanāniśāṃ ||  
123659  
123660 idaṃ vakṣyamāṇam || 1 ||  
123661  
123662 kā tvamutpalapatrākṣi kutaḥ prāptāsi sundari |  
123663 kimihāsi kiyatkālaṃ kimarthamiha tiṣṭhasi || 2 ||  
123664  
123665 kumbhādirūpeṇa tvameva kimihāsi | kiyatkālaṃ kimarthaṃ vā iha matsaṃnidhau tiṣṭhasi |  
123666 yadyapi kumbhaḥ sthitikālapramāṇaṃ jānātyeva tathāpyasyā veśāntareṇa  
123667 kumbhāgamanātprāgapi sthitisambhāvanātkiyatkālamiti praśnaḥ || 2 ||  
123668  
123669 aṅgena vyavahāreṇa smitenānunayena ca |  
123670 mama jāyāvilāsenā tatkalevopalakṣyase || 3 ||  
123671  
123672 aṅgena avayavasamsthānena tacceṣṭālakṣaṇavyavahāreṇa anunayena  
123673 premavākprabandhaśailyā mama jāyāyāścūḍālāyāḥ prasiddhena vilāsenā tasyāḥ kalā  
123674 mūrtiriva upalakṣyase dṛśyase || 3 ||  
123675  
123676 cūḍālovāca |  
123677  
123678 evameva prabho viddhi cūḍālāsmi na saṃśayaḥ |  
123679 akṛtrimeṇa dehena labdho'syadya mayā svayam || 4 ||  
123680  
123681 akṛtrimeṇa sahajena || 4 ||  
123682  
123683 kumbhādididehanirmāṇaistvām bodhayitumeva me |  
123684 prapañcaḥ śataśākhatvamiha yāto vanāntare || 5 ||  
123685  
123686 yadā rājyaṃ parityajya mohena tapase vanam |  
123687 tvamāgāstatprabhṛtyeva tvadbodhāyāhamudyatā || 6 ||  
123688  
123689 tatprabhṛti tadāprabhṛtyeva || 6 ||  
123690  
123691 anena kumbhadehena mayaiva tvam vibodhitaḥ |  
123692 kumbhādididehanirmāṇaṃ tvām bodhayitumeva me || 7 ||  
123693  
123694 māyayā na tu kumbhādi kiṃcitsatyam mahīpate |  
123695 atho viditavedyastvam dhyānenaitadakhaṇḍitam || 8 ||  
123696  
123697 satyamakālpanikam | dhyāyena prāguktayogadhāraṇayā || 8 ||  
123698  
123699 sarvaṃ paśyasi tattvajña dhyānenāśvavalokaya |  
123700 atha cūḍālayetyukto baddhvā parikaram nṛpaḥ || 9 ||  
123701  
123702 paśyasi drakṣyasi | parikaram tādrśadhāraṇānukūlāsanādi || 9 ||  
123703  
123704 ātmodantaṃ viśeṣeṇa dhyānenāmalamaikṣata |  
123705 abhirājyaparityāgāccūḍālādarśanāvadhi [āssva rājya iti pāṭhaḥ] || 10 ||  
123706  
123707 abhi upari || 10 ||  
123708  
123709 sarvaṃ muhūrtadhyānena cātmodantaṃ dadarśa saḥ |  
123710 ārājyasamparityāgādvartamānakṣaṇakramam || 11 ||  
123711  
123712 āvartamānakṣaṇakramamiti atrāpyānnūkrṣyate || 11 ||  
123713  
123714 sarvamālokya bhūpālo virarāma samādhitaḥ |  
123715 samādhivirato harṣavikāsinayanāmbujaḥ || 12 ||



123716  
 123717 visārya tarasā bāhū pulakojjvalatām gatau |  
 123718 galadaṅgaṃ ghanasnehaṃ muñcadbāṣpaṃ sphuratspr̥ham || 13 ||  
 123719  
 123720 pulakojjvalatām gatau bāhū visārya prasārya ālilingeti pareṇānvayaḥ || galadaṅgaṃ  
 123721 chinnāvayavam | catvāri kriyāviśeṣaṇāni || 13 ||  
 123722  
 123723 ālilinga ciraṃ kāntām nakulo nakulīmiva |  
 123724 taylorālingane tasmīṃstatra bhāvo babhūva yaḥ || 14 ||  
 123725  
 123726 bhāvaśabdenātrābhivyaḥ paraspārānurāgalakṣaṇaḥ sthāyibhāvaḥ | yo yādṛśo  
 123727 vācāmagocaraḥ paramānandarūpaḥ śṛṅgāraraśo babhūva sa vāsukijihvābhirapi  
 123728 vaktum na śakyata ityanvayaḥ || 14 ||  
 123729  
 123730 na sa vāsukijihvābhirvaktum harṣeṇa śakyate |  
 123731 divisthāviva paṅkena kṛtāvia milattanū || 15 ||  
 123732  
 123733 divisthau candrasūryāvamāyāmiva milattanū paṅkenārdramṛdā kṛtāviva || 15 ||  
 123734  
 123735 śailāviva samutkīrṇau śliṣṭāvāstām ciraṃ priyau |  
 123736 muhūrtena galaddharmajalau pulakapīvarau || 16 ||  
 123737  
 123738 śailau ekaśilāsamutkīrṇaparaspārālingitamūrti iva śliṣṭau militau ciraṃāstām || 16 ||  
 123739  
 123740 bāhū viślathatāmiṣanninyatustau śanaiḥ priyau |  
 123741 amṛtāpūrṇaḥṛdayau saṃśūnyahṛdayopamau || 17 ||  
 123742  
 123743 ānandātiśayena manaso jaḍibhāvena  
 123744 tatsadbhāvavyaṅjakalingādarśanātsaṃśūnyahṛdayopamau || 17 ||  
 123745  
 123746 unmuktabhujamāstām tāvalakṣasthitalocanam |  
 123747 ghanānandakṣaṇaṃ sthitvā tūṣṇīm praṇayapeśalam || 18 ||  
 123748  
 123749 lakṣye locanasthairyahetormanaso jaḍibhāvādevālakṣasthitalocanaṃ yathā syāttathā  
 123750 āstām | praṇayapeśalaṃ yathā syāttathā kāntām prati uvāceti pareṇānvayaḥ || 18 ||  
 123751  
 123752 kāntām cibukasaṃlagnakaraḥ provāca bhūpatiḥ |  
 123753 atyantamadhurasnigdhaḥ kantaḥ svakulayoṣitām || 19 ||  
 123754  
 123755 puṇyaśca ratiniṣpandaḥ svādurnāmāmṛtādapi |  
 123756 kiyatpramāṇastanvaṅgyā tvayā bālendumugdhayā || 20 ||  
 123757  
 123758 ratiniṣpando'nurāgaraso'tyantamādhuryādiviśeṣaṇacatuṣṭayaviśiṣṭaḥ kiyatpramāṇo  
 123759 vistīrṇa iti yāvat || 20 ||  
 123760  
 123761 anubhūtaściraṃ kleśo bharturarthena dāruṇaḥ |  
 123762 evaṃ duruttarāttasmātsaṃsāraḥ kuḥarādaham || 21 ||  
 123763  
 123764 bharturarthena puruṣārthasiddhiprayojanena hetunā || 21 ||  
 123765  
 123766 uttārīto yayā buddhyā sā hi kenopamīyate |  
 123767 arundhatī śacī gaurī gāyatrī śrīḥ sarasvatī || 22 ||  
 123768  
 123769 yayā bhartṛsnehabuddhyā | sā buddhiḥ || 22 ||  
 123770  
 123771 samastāḥ pelavāyante tava tanvyā guṇaśriyā |  
 123772 dhīḥ śrīḥ kāntiḥ kṣamā maitrī karuṇādyāstu sundari || 23 ||  
 123773  
 123774 dhīḥ śrīṛityādyā dakṣakanyā ākāreṇa saundaryeṇa kāntāsu strī śreṣṭhāḥ  
 123775 prasiddhāstāsvapi tvaṃ prathamā śreṣṭhā satīvābhilakṣyase iti pareṇānvayaḥ || 23 ||  
 123776  
 123777 kāntāsvākārakāntāsu prathamevābhilakṣyase |  
 123778 pareṇādhivasāyena tvayāhamavabodhitaḥ || 24 ||  
 123779  
 123780 kena pratyupakāreṇa parituṣyati te manaḥ |  
 123781 mohādanādigahanādanantagahanādapi || 25 ||  
 123782  
 123783 kṛtārthāyāste manaḥ kena pratyupakāreṇa parituṣyati | yena tuṣyati tādrṣaḥ  
 123784 pratyupakāro durlabha iti bhāvaḥ || 25 ||

123785  
 123786 patitaṃ vyavasāyinyastārayanti kulastriyaḥ |  
 123787 śāstrārthagurumantrādi tathā nottāraṇakṣamam || 26 ||  
 123788  
 123789 śāstrārthetyādiratiśayoktiḥ praśamsārthā || 26 ||  
 123790  
 123791 yathaitāḥ snehasālinyo bhartṛṇām kulayoṣitaḥ |  
 123792 sakhā bhrātā suhṛdbhṛtyo gururmitraṃ dhanam sukham || 27 ||  
 123793  
 123794 śāstramāyatanaṃ dāsaḥ sarvaṃ bhartuḥ kulāṅganāḥ |  
 123795 sarvadā sarvayatnena pūjanīyāḥ kulāṅganāḥ || 28 ||  
 123796  
 123797 loladvayasukhaṃ samyaksarvaṃ yāsu pratiṣṭhitam |  
 123798 niricchāyāḥ prayātāyāḥ pāraṃ saṃsāravāridheḥ || 29 ||  
 123799  
 123800 niricchāyāḥ kṛtakṛtyāyāste pratyupakāre'hamasamartha ityāha - niricchāyā iti ||  
 123801 29 ||  
 123802  
 123803 kathamasyopakārasya kariṣye te pratikriyāḥ |  
 123804 manye kulāṅganām loke loke sarvāstvayādhunā || 30 ||  
 123805  
 123806 kulāṅganām manye tvāmiti śeṣaḥ | loke prasiddhāḥ sarvāḥ kulāṅganāstvayā'dhunā  
 123807 jītā iti śeṣaḥ || 30 ||  
 123808  
 123809 nārīsaujanyaścāsu vyapadeśyā bhaviṣyasi |  
 123810 tvām nirmītavato dhāturguṇajālātīśāyinīm || 31 ||  
 123811  
 123812 nārīṇām saujanyaḍigūṇotkarṣaścāsu prathamavyapadeśyā bhaviṣyasi || 31 ||  
 123813  
 123814 manye prakupitā nūnamarundhatyādikāḥ striyaḥ |  
 123815 satī tvam rūpasaujanyaḡarātṇasamudḡike || 32 ||  
 123816  
 123817 svāpekṣayā guṇajālairatīśāyinīm tvām nirmītavato dhāturviṣaye prakupitā ityanvayaḥ |  
 123818 tvameva satī pativratā || 32 ||  
 123819  
 123820 ehi me tvadguṇotkasya punarāliṅganaṃ kuru |  
 123821  
 123822 śrīvasiṣṭha uvāca |  
 123823  
 123824 ityuktvā mṛgaśāvākṣīm cūḍālām tām śikhidhvajaḥ || 33 ||  
 123825  
 123826 ālilīṅga punargāḍhaṃ nakulo nakulīmiva |  
 123827  
 123828 cūḍālovāca |  
 123829  
 123830 deva śuṣkakriyājālapare tvayyākulātmani || 34 ||  
 123831  
 123832 bhūyobhūyo bhr̥samahaṃ tvadārthaṃ duḥkhitābhavam |  
 123833 tena tvadavabodhātmā svārtha evopapāḍitaḥ || 35 ||  
 123834  
 123835 mayā tadatra kiṃ deva karoṣi mama gauravam |  
 123836  
 123837 śikhidhvaja uvāca |  
 123838  
 123839 tvayā yathā varārohe svārthaḥ saṃpādyate śubhaḥ || 36 ||  
 123840  
 123841 tamidānīm tathā sarvāḥ sādhayantu kulāṅganāḥ |  
 123842  
 123843 cūḍālovāca |  
 123844  
 123845 budhyase kānta viśrānto jagajjālataṭe vibho || 37 ||  
 123846  
 123847 sādhayantvityāśīḥ kākurvā | sādhayituṃ na śaknuvantītyarthaḥ | jagallakṣaṇasya jālasya  
 123848 taṭe parāvadhau viśrāntaḥ saṃstātvato budhyase kacciditi vyavahitenānvayaḥ || 37 ||  
 123849  
 123850 adya taṃ prāktanaṃ kiṃcinmohaṃ samanupaśyasi |  
 123851 idaṃ karomi nedaṃ tu prāpnomīdamiṭi sthitim || 38 ||  
 123852  
 123853 taṃ prāktanaṃ payovratopavāsādimohaṃ kiṃcittucchaṃ samanupaśyasi kaccit || 38 ||

123854  
123855 antarhasasi tām kacciddaśāpelavatām dhiyaḥ |  
123856 tāstucchatṛṣṇākalanāstāḥ saṃkalpakukalpanāḥ || 39 ||  
123857  
123858 dhiyaḥ apakvadūsayā pelavatām komalatām || 39 ||  
123859  
123860 tvayi nādyāvalokyante deva vyomnīva parvatāḥ |  
123861 kiṃ tvamadyāṅga saṃpannaḥ kiṃniṣṭho'si kimīhase || 40 ||  
123862  
123863 kathaṃ paśyasi pāścātyaṃ dehaceṣṭākramaṃ vibho |  
123864  
123865 śikhidhvaja uvāca |  
123866  
123867 sumanaḥpūrṇanīlābjamālāsāravilocane || 41 |  
123868  
123869 kathaṃ kīdṛṣaṃ kiṃ satyamuta tucchamityarthaḥ | sumanobhiḥ pūrṇaṃ nīlābjamālāṃ  
123870 sarataḥ sādrśyādanusaratastathāvidhe vilocane yasyāstathāvidhe he cūḍāle || 41 ||  
123871  
123872 tvameva yasya yasyāntastattasyāhamupāsthitaḥ |  
123873 nirīho'smi niraṃśo'smi nabhaḥsvaccho'smi nispṛhaḥ || 42 ||  
123874  
123875 mama pratyagātmabhūtā tvameva sā tvaṃ mohasya vivekasya tattvadarśanasya vā yasya  
123876 yasyāntaḥprakāśakatayā sthitā tattasya tasyāntaḥ ahamapi upa  
123877 paramasaṃpabhūtapratyagātmatayā āsthitaḥ | tathā cedānīm tvaṃ yathā paśyasi  
123878 tathaivāhaṃ paśyāmiti svānubhavenaiva mamāpi sthītirjñātavyetyarthaḥ | tāmeva  
123879 prapañcyā darśayati - nirīha ityādinā || 42 ||  
123880  
123881 śānto'hamartharūpo'smi cirāyāhamahaṃ sthitaḥ |  
123882 tām daśāmupayāto'smi yataścittaikavartmani || 43 ||  
123883  
123884 artharūpaḥ paramārthasatsvarūpaḥ anahamī dehādau ahaṃbhramaṃ tyaktvā cirāya  
123885 bahukālottaraṃ vastuto yo'haṃ sa evāhaṃ bhūtvā sthita ityarthaḥ | ahaṃ  
123886 pratyakpravaṇacittaikavartmanyadhiṣṭhitastām niratīśayānandadaśāmupayāto'smi yām  
123887 prayatnasahasrairapi pratiṣeddhūṃ pravṛttā hariharādayo mahāprabhāvā api na  
123888 pratiṣedhanti na nirasitūṃ śaknuvanti | tasya ha na devāśca nābhūtyā īśate ātmā  
123889 hyeṣāṃ sa bhavati iti śruteḥ | aheyasyātmano hāpanāghaṭanācceti bhāvaḥ || 43 ||  
123890  
123891 pratiṣedhanti sahasā na yām hariharādayaḥ |  
123892 na kiṃcinmātracinmātraniṣṭho'smi svastha āsthitaḥ || 44 ||  
123893  
123894 bhrameṇāhaṃ vimukto'smi saṃsāreṇālilocane |  
123895 na tuṣṭosmi na khinno'smi nāyamasmi na cetarat || 45 ||  
123896  
123897 ayaṃ dr̥śyaḥ kāryavargaḥ | itarat kāraṇaṃ || 45 ||  
123898  
123899 na sthūlo'smi na sūkṣmo'smi satyamasmi ca sundari |  
123900 tejobimbātprayātena bhittāvapatitena ca || 46 ||  
123901  
123902 satyamabādhitavastu | tejobimbātsūryādimaṇḍalāldbahiḥ prayātena bhittāvapatitena ca  
123903 nabhomātravisāriṇā prakāśenālokena || 46 ||  
123904  
123905 kṣayātīśayamuktena prakāśenāsmi vai samaḥ |  
123906 śāntosmi sāmyaṃ netāsmi svasthosmi vigatāśayaḥ || 47 ||  
123907  
123908 jagataḥ sarvaṃ vaiśamyāṃ nirasya sāmyaṃ netāsmi | vigatāśayo nirmanaskaḥ || 47 ||  
123909  
123910 parinirvāṇa evāsmi sadṛśo'smi pativrate |  
123911 yattadasmi tadevāsmi vaktuṃ śaknōmi netarat || 48 ||  
123912  
123913 he pativrate | sativrate iti pāṭhe satīnāṃ vratamiva vrataṃ yasyā iti vyutpattyā  
pativrate  
123914 ityevārthaḥ | athavā satyāstava svarūpaniṣṭhālakṣaṇe vrate sadṛśastulyaśīlo  
123915 bhartāsmityarthaḥ || 48 ||  
123916  
123917 taraṅgataralāpāṅge gurustvaṃ me namo'stu te |  
123918 prasādena viśālākṣyāstīrṇo'smi bhavasāgarāt || 49 ||  
123919  
123920 punarmalaṃ na gṛhṇāmi śatadhmatasuvārṇavat |  
123921 śāntaḥ svastho mṛduryatto vītarāgo niraṃśadhiḥ || 50 ||

123922  
123923 śatavāraṃ dharmātāmagṇau śodhitāṃ yatsuvarṇaṃ tadvat | yattaḥ  
123924 svarūpaṇiṣṭhāyāmatyantodyuktaḥ | niraṃśā nirvāsanā dhīryasya || 50 ||  
123925  
123926 sarvātītaḥ sarvagaśca khamivāyamahaṃ sthitaḥ |  
123927  
123928 cūḍālovāca |  
123929  
123930 evaṃ sthite mahāsattva prāṇeśa hṛdayapriya || 51 ||  
123931  
123932 kimidānīm prabho brūhi rocate te mahāmate |  
123933  
123934 śikhidhvaja uvāca |  
123935  
123936 pratiṣedhaṃ na jñāmi na jñāmyabhivāñchitam || 52 ||  
123937  
123938 idaṃ na rocata iti pratiśidhyata iti pratiṣedhaḥ karmaṇi ghañ | taṃ na jñāmi || 52 ||  
123939  
123940 yadācarasi tanvi tvaṃ kadācidvedmi tattathā |  
123941 yadyanmataṃ te sakalaṃ tathāstvavikalāṃ priye || 53 ||  
123942  
123943 kadācit vyutthānakāle | matamabhimatam || 53 ||  
123944  
123945 na kiṃcidanusamdhātum jñāmyambarasundaraḥ |  
123946 yadeva kiṃcijjñāsi tadeva kuru sundari || 54 ||  
123947  
123948 ambaramākāśamiva nirlepaudāsīnyapūrṇatāsundaraḥ | jñāsi kartavyatayeti śeṣaḥ || 54 ||  
123949  
123950 tadeva dhārayiṣyāmi pratibimbaṃ yathā maṇiḥ |  
123951 cetasa galiteṣṭena yathāprāptamaninditam || 55 ||  
123952  
123953 dhārayiṣyāmi hṛdi saṃmantāsmīti yāvat | galitamiṣṭaṃ icchā tadviśayajātaṃ  
123954 yasmāttathāvidhena | iṣṭagrahaṇamaniṣṭasyāpyupalakṣaṇam || 55 ||  
123955  
123956 na staumi na ca nindāmi yadicchasi tadācara |  
123957  
123958 cūḍālovāca |  
123959  
123960 yadyevaṃ tanmahābāho samākaraṇaya manmatam || 56 ||  
123961  
123962 ākaraṇya jīvanmuktātmatmaṃstadevāhartumarhasi |  
123963 sarvatraikyāvabodhena maurkhyakṣayabhuvānvitāḥ || 57 ||  
123964  
123965 āhartumācaritum || 57 ||  
123966  
123967 niricchāstāvadākāśaviśadāḥ saṃsthitā vayam |  
123968 yādṛgeṣaṇamasmākaṃ tādṛśaṃ tadaneṣaṇam || 58 ||  
123969  
123970 eṣaṇaṃ rājyabhogādyapekṣaṇam || 58 ||  
123971  
123972 yatprāṇānaiṣaṇe ko'tra cinmātro'bhyasate hi kaḥ |  
123973 tasmādādyantamadhyeṣu ye vayaṃ puruṣottama || 59 ||  
123974  
123975 tatropapattimāha - yaditi | yadyasmātkāraṇātprāṇānāṃ cakṣurādīnāṃ  
123976 mukhyaprāṇasya ca svasvavitavyāyāneṣaṇe satyatra paramātmani ko'tiśayaḥ | na  
123977 cājñānāmiva tattvavido'ntaḥkaraṇadehendriyādītādātmyādhyāso'sti yenendriyānāṃ  
123978 viśayabhogābhyāsenā mālinye ātmano'pi mālinyaprasaktiḥ | niṣkriyāsaṅgacinmātrabhūto  
123979 hi tattvavit ko bhogānabhyasate | na kaścidityarthaḥ |  
123980 asyatervikaraṇapadavyatyayaśchāndasaḥ | tasmātprārabdhabhogamātreṇa  
123981 tadabhyāsavyasanamālinyāprasaktestadbhogādaḥ tadbhogānte madhye tadantarāle ca vayaṃ  
123982 ye yatsvabhāvāste tatsvabhāvā eva prārabdhaśeṣamekaḥ bhoga parityajya kṣapayitvā  
123983 sthitā na tu kiṃcidanyathābhūtā anye vā bhaviṣyāma ityarthaḥ || 59 ||  
123984  
123985 śeṣamekaṃ parityajya ta evame sthitā vayam |  
123986 rājyena sāmpratenaṃ kālāṃ nītvā krameṇa vai || 60 ||  
123987  
123988 imamāyuhśeṣarūpaṃ kālāṃ || 60 ||  
123989  
123990 videhatāṃ prayāsyāmaḥ prabho kālena kenacit |

123991  
123992 śikhidhvaja uvāca |  
123993  
123994 vayamādyantamadhyeṣu kiṁśāstarale vada || 61 ||  
123995  
123996 tasmādādyantamadhyeṣvityasyārthāntaramapi sambhāvayaṁstaṁ jijnāsamāno rājā  
123997 prcchati - vayamiti || 61 ||  
123998  
123999 śeṣamekaṁ parityajya tiṣṭhāmaḥ kathameva vā |  
124000  
124001 cūḍālovāca |  
124002  
124003 vayamādyantamadhyeṣu rājāno rājasattama || 62 ||  
124004  
124005 tadabhiprāyānusāreṇaiva cūḍālāpi tadarthaṁ varṇayati - vayamiti || 62 ||  
124006  
124007 mohamekaṁ parityajya bhavāmaḥ punareva te |  
124008 sva eva nagare rājā bhava tvaṁ svāsane sthitaḥ || 63 ||  
124009  
124010 tatra śeṣaśabdasyārthāntaramāha - mohamiti || 63 ||  
124011  
124012 lalāmo nanu kāntānāṁ mahiṣī te bhavāmyaham |  
124013 sanṛpā mattavāstavyā nṛtyannavanavāṅganā || 64 ||  
124014  
124015 kāntānāmantaḥpurastrīṇāṁ lalāmo bhūṣaṇabhūto bhavāmi bhaviṣyāmi | matā hr̥ṣṭā  
124016 vāstavyāḥ puravāsino yasyām | etadādīni purīviśeṣaṇāni  
124017 madhumāsalatālakṣmīsāmyopapādakāni || 64 ||  
124018  
124019 sapatākā dhvanattūryā puṣpaprakariṇī purī |  
124020 lasadvallayā samañjaryā raṇatpuṣpālimālayā |  
124021 madhumāsalatālakṣmyā cirādbhavatu sā samā || 65 ||  
124022  
124023 śrīvasiṣṭha uvāca |  
124024  
124025 iti cūḍālayā prokto vihasya sa śikhidhvajaḥ |  
124026 provāca madhuraṁ vākyamakṣubdhaṁ vigatajvaraḥ || 66 ||  
124027  
124028 evaṁ cettadviśālākṣi svāyattā nastriviṣṭape |  
124029 siddhabhogaśriyastāsu nivasāmi na kiṁ priye || 67 ||  
124030  
124031 yadi te mayā saha bhogecchāsti tarhi indreṇa prārthitā divyabhogā eva bhujoyantāṁ kiṁ  
124032 mānuṣairiti rājāha - evaṁ cediti || 67 ||  
124033  
124034 cūḍālovāca |  
124035  
124036 na rājanmama bhogeṣu vāñchā nāpi vibhūtiṣu |  
124037 svabhāvasya vāśādeva yathāprāptena me sthitiḥ || 68 ||  
124038  
124039 na sukhāya mama svargo na rājyaṁ nāpi ca kriyā |  
124040 yathāsthitamavikṣubdhaṁ tiṣṭhāmi svasthaceṣṭitā || 69 ||  
124041  
124042 idaṁ sukhamidaṁ neti mithune kṣayamāgate |  
124043 samameva pade śānte tiṣṭhāmīha yathāsukham || 70 ||  
124044  
124045 mithune dvandve || 70 ||  
124046  
124047 śikhidhvaja uvāca |  
124048  
124049 yuktamuktaṁ viśālākṣi tvayaitatsamayā dhiyā |  
124050 ko vārthaḥ kila rājyasya grahe tyāge'pi vā bhavet || 71 ||  
124051  
124052 sukhaduḥkhadaśācintāṁ tyaktvā vigatamatsaram |  
124053 yathāsaṁsthānamevemaṁ tiṣṭhāvaḥ svasthatāṁ gatau || 72 ||  
124054  
124055 yathāsaṁsthānaṁ yathāsthitaṁ || 72 ||  
124056  
124057 iti tatra kathālāpakathanena tayordvayoḥ |  
124058 kāntayościradampatyorvāsarastanutāṁ yayau || 73 ||  
124059

124060 ciradampatyoh prācīnajāyāpatyoh || 73 ||  
 124061  
 124062 athotthāya dinācāraṃ yathāprāptamaninditau |  
 124063 sotkaṇṭhāvapyanutkaṇṭhau cakratuḥ kāryakovidau || 74 ||  
 124064  
 124065 dinācāraṃ sāyaṃsaṃdhyāṃ | sāyaṃsaṃdhyāṃ sabhāskarā mityukterdinācāratā |  
 124066 parasparepsitasambhogāya sotkaṇṭhāvapi nirvāsanatvādanutkaṇṭhau || 74 ||  
 124067  
 124068 svargasiddhimanādr̥tya tasthatuḥ pūrṇacetasau |  
 124069 ekasminneva śayane taistaiḥ praṇayaceṣṭitaiḥ |  
 124070 sā vyatīyāya rajanī tayorjīvadvimuktayoḥ || 75 ||  
 124071  
 124072 tadbhogamokṣasukhamuttamayoh svayaṃ samāśaṃsatoḥ  
 124073 praṇayavākyavilāsagarbham |  
 124074 utkaṇṭhatām praṇayinordhiyamānayantī dīrghā muhūrtavadasau rajanī jagāma || 76  
 124075 ||  
 124076  
 124077 tatparasparānubhavasiddhabhogamokṣasukhaṃ svayaṃ praṇayavākyavilāsagarbhaṃ yathā  
 124078 syāttathā āśaṃsatoḥ kathayatostayordhiyamutkaṇṭhatām sotkaṇṭhatāmānayantī  
 124079 prāpayantī rajanī dīrghāpi muhūrtavajjagāmetyarthaḥ || 76 ||  
 124080  
 124081 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
 124082 cūḍālāprakaṭikaraṇaṃ nāma navottaraśatatamaḥ sargaḥ || 109 ||  
 124083  
 124084 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
 124085 cūḍālāprakaṭikaraṇaṃ nāma navottaraśatatamaḥ sargaḥ || 109 ||  
 124086  
 124087  
 124088 daśādhikaśatatamaḥ sargaḥ 110  
 124089  
 124090 śrīvāsiṣṭha uvāca |  
 124091  
 124092 tataḥ samudite sūrye vitamasyambare sthite |  
 124093 samudgakādiva jaganmaṇau tasminvinirgate || 1 ||  
 124094  
 124095 sahasaṃkalpasainyena gajena svapuraṃ gatau |  
 124096 tau kṛtvā suciraṃ rājyaṃ vimuktāvitī varṇyate ||  
 124097  
 124098 samudgakātsamudgate jagatprakāśakamaṇāviva samudite sūrye vitamasyambare sthite sati ||  
 124099 1 ||  
 124100  
 124101 vikasatyarūṇopānte cakṣuṣīvāmbujākare |  
 124102 ācāreṣviva lokeṣu prasṛteṣvarkaraśmiṣu || 2 ||  
 124103  
 124104 janānāmarūṇopānte cakṣuṣīvāmbujākare vikasati sati || 2 ||  
 124105  
 124106 daṃpatī tau samutthāya kṛtasāṃdhyākramau sthitau |  
 124107 patrāsane mṛdusnigdhe kāntau kāñcanakandare || 3 ||  
 124108  
 124109 athotthāyātra cūḍālā ratnakumbhaṃ puraḥsthitam |  
 124110 kāntā saṃkalpayāmāsa pūrṇaṃ saptābdhivāribhiḥ || 4 ||  
 124111  
 124112 saptābdhivāribhiḥ pūrṇaṃ puraḥsthitam ratnakumbhaṃ rājyābhiṣekāya saṃkalpayāmāsa  
 124113 || 4 ||  
 124114  
 124115 tena maṅgalakumbhena taṃ pūrvābhimukhaṃ sthitam |  
 124116 bhāryā bhartāramekānte svarājye'bhiṣiṣeca sā || 5 ||  
 124117  
 124118 taṃ rājānam || 5 ||  
 124119  
 124120 saṃkalpopagate haime svabhiṣiktaṃ svaviṣṭare |  
 124121 sthitaṃ provāca tanvī sā cūḍālā devarūpiṇī || 6 ||  
 124122  
 124123 saṃkalpamātreṇopagate svayogyaviṣṭare siṃhāsane || 6 ||  
 124124  
 124125 kevalaṃ maunamutsṛjya tejaḥ śāntamidaṃ prabho |  
 124126 aṣṭānāṃ lokapālānāṃ tejastvaṃ bhartumarhasi || 7 ||  
 124127  
 124128 maunaṃ muniyogyamidaṃ śāntaṃ teja utsṛjya śāsanayogyamindrādīnāṃ tejo

124129 bhartumarhasi || 7 ||  
124130  
124131 cūḍālayeti saṃprokto vane rājā śikhidhvajaḥ |  
124132 vadannevaṃ karomīti mahārājatvamāyayau || 8 ||  
124133  
124134  
124135 atha pratihārapade tiṣṭhantīmāha māninīm |  
124136 adya devīpade rājñīm tvām karomyabhiṣekinīm || 9 ||  
124137  
124138 paṭṭābhiṣekābhāvātpratihārapadaṃ dvārapālasthānaṃ tatra vinayāttiṣṭhantīm |  
124139 devīpade kṛtābhiṣekāsthāne || 9 ||  
124140  
124141 ityuktvā sarasi snāpya mahādevīpade tathā |  
124142 abhiṣiktām nṛpaḥ kṛtvā sa tāmāha nijām priyām || 10 ||  
124143  
124144 priye kamalapatrākṣi kṣaṇātsaṃkalpasambhavam |  
124145 mahāvibhavamuddāmaṃ sanyamāhartumarhasi || 11 ||  
124146  
124147 yogasiddhyā tava satyasaṃkalpātsambhavam |  
124148 bhūṣaṇālaṃkāraśāstrāstrādibhirmahāvibhavaṃ bahvakṣauhiṇīparimāṇairuddāmaṃ || 11 ||  
124149  
124150  
124151 iti kāntavacaḥ śrutvā cūḍālā varavarṇinī |  
124152 sainyam saṃkalpayāmāsa prāvṛḍghanamivodbhaṭam || 12 ||  
124153  
124154 sainyam dadṛśatustattau vājivāraṇasaṃkulam |  
124155 patākāpūritākāśaṃ nīrandhrīkṛtakānanam || 13 ||  
124156  
124157 nīrandhrīkṛtaṃ niravakāśīkṛtaṃ kānanaṃ yena || 13 ||  
124158  
124159 tūryāravadhvanacchailaguhāgahanakoṭaram |  
124160 mauliratnamahoddyotavicūrṇitatamaḥpaṭam || 14 ||  
124161  
124162 tūryāravaiḥ pratidhvanantaḥ śailaguhāgahanakoṭarā yasya || 14 ||  
124163  
124164 tatra gandhadvipavare kṛtapārthivamaṇḍale |  
124165 rakṣite hr̥ṣṭasāmantairārūḍho nṛpadaṃpatī || 15 ||  
124166  
124167 yanmadagandhamanye dvipā na sahante sa gandhadvipaḥ || 15 ||  
124168  
124169 tataḥ śikhidhvajo rājā mahiṣyā samamiṣṭayā |  
124170 padātirathasaṃbādhaṃ karṣannatibalo balam || 16 ||  
124171  
124172 valaṃ sainyam || 16 ||  
124173  
124174 cacālācalacālinyā senayā sa tato vanāt |  
124175 bhindanniva rasāśailaṃ vātyayevāśu bhaumayā || 17 ||  
124176  
124177 bhaumayā bhūtthayā || 17 ||  
124178  
124179 tasmānmahendraśailendrāccalitaḥ sa mahīpatiḥ |  
124180 pathi paśyangirīndeśānnadīrgrāmānsajaṅgalān || 18 ||  
124181  
124182 darśayansvapriyāyāstamātmavṛttāntasaṃcayam |  
124183 prāgalpenaiva kālena svām purīm svargaśobhanām || 19 ||  
124184  
124185 taṃ prāktanamātmanaḥ svasya prāṅgarānnirgatasya mārge jānapadaiḥ saha vṛttaṃ  
124186 vṛttāntasaṃcayam || 19 ||  
124187  
124188 tatra te tasya sāmāntāstadāgamanamādṛtāḥ |  
124189 vividurjayaśabdena nirjagmuścoditāśayāḥ || 20 ||  
124190  
124191 sāmāntāstattaddeśādhipatye nirūpitā mantriṇaḥ | uditāśayāḥ sotkaṇṭhāḥ || 20 ||  
124192  
124193 ekatām saṃprayātena tāratūryaninādinā |  
124194 baladvayena tenāsau viveśa nagaraṃ nṛpaḥ || 21 ||  
124195  
124196 lājapuṣpāñjalivrātairāvṛṣṭaḥ paurayoṣitām |  
124197 vaṇīnmārgamasau paśyanparamparamanuttamam || 22 ||

124198  
124199 lājāñjalīnām puṣpāñjalīnām ca vrātaiḥ | paraṃparamuttarottaram || 22 ||  
124200  
124201 patākādhvajasaṃbādhaṃ muktājālamānoramam |  
124202 nṛtyageyaparastrikaṃ svabhūmāvacaḥ sṭhitam || 23 ||  
124203  
124204 svabhūmau svasthāne acaḥ kailāsamivocchritaṃ sṭhitam || 23 ||  
124205  
124206 praviśyātha gṛhaṃ taistaiḥ saṃyutaṃ nṛpamaṅgalaiḥ |  
124207 saṃyaksamānāyāmāsa praṇataṃ prakṛtivrājam || 24 ||  
124208  
124209 taistairlokaśāstraprasiddhairdadhidūrvākṣataśaṅkhaviṇāchatracāmarādibhirnṛpa##-  
124210  
124211 purotsavaṃ bhṛṣaṃ kṛtvā dinasaptakamuttamam |  
124212 akarodrājakāryāṇi svāni svāntaḥpure nṛpaḥ || 25 ||  
124213  
124214 antaḥpure svāni svābhimatasamādhībhogādīni || 25 ||  
124215  
124216 daśavarṣasahasrāṇi rājyaṃ kṛtvā mahītale |  
124217 saha cūḍālayā rāma virato dehadhāraṇāt || 26 ||  
124218  
124219 dehadhāraṇādvirato videhakaivalyasukhe pratiṣṭhito'bhūdityarthaḥ || 26 ||  
124220  
124221 dehamutsṛjya nirvāṇamasneha iva dīpakaḥ |  
124222 apunarjanmane rāma jagāmeti mahāmātiḥ || 27 ||  
124223  
124224 tadeva spaṣṭamāha - dehamiti | iti anayā prāguṅkarītyā || 27 ||  
124225  
124226 daśavarṣasahasrāṇi samadṛṣṭitayā tayā |  
124227 rājyaṃ tayā''ramayyāpi nirvāṇaṃ padamāptavān || 28 ||  
124228  
124229 rājyaṃ kṛtvā tayā cūḍālayā saha āramayya āsamantāt kriḍayitvāpi || 28 ||  
124230  
124231 vigatabhayaviśādo mānamātsaryamuktaḥ prakṛtasahajakarmā  
124232 bhuktanīrāgabuddhiḥ |  
124233 iti samasamadṛṣṭirmṛtyumāryo'tha jītvā daśaśīśirasahasrāṇyekarājyaṃ  
124234 cakāra || 29 ||  
124235  
124236 bhuktesu bhogeṣu nīrāgā buddhiryasya | samebhyo'pi samā dṛṣṭiriyasya | sa āryaḥ  
124237 śikhidhvaja iti varṇitaprakāreṇa bodhena kāmālakṣaṇaṃ mṛtyuṃ jītvā  
124238 daśaśīśīrartūpalakṣitavarṣasahasrāṇi jambūdvīpe ekarājasya bhāva aikarājyaṃ cakāra ||  
124239 29 ||  
124240  
124241 bhuktvā bhogānanekānbhuvi sakalamahīpālacūḍāmaṇitve sṭhitvā vai dīrghakālaṃ  
124242 paramamṛtapadaṃ prāptavānsattvaśeṣaḥ |  
124243 evaṃ rāmāgataṃ tvaṃ prakṛtamanusarankāryajātaṃ viśokastiṣṭhottīṣṭha  
124244 svayaṃ vā prasabhamanubhavanbhogamokṣādīlakṣmīḥ || 30 ||  
124245  
124246 pūrvārdhena śikhidhvajasthitimanūdyā tām rāmāya kartavyatayottarārdhenopadiśati ##-  
124247 anekānbhogānbhuktvā amṛtamajaraṃ paraṃ padaṃ sattvaṃ sanmātraṃ taccheṣaḥ san  
124248 prāptavān | he rāma tvaṃapi āgataṃ prārābdhaprāptaṃ prakṛtaṃ kāryajātamanusaran  
124249 viśokaḥ samādhau tiṣṭha | athavā svayaṃ prasabhaṃ  
124250 bhogamokṣajñānalakṣmīranusarannuttiṣṭha vyutthitastiṣṭha | tava samādhivyutthānayorna  
124251 phalabhedo'stītyarthaḥ || 30 ||  
124252  
124253 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
124254 śikhidhvajanirvāṇaṃ nāma daśottaraśatātamaḥ sargaḥ || 110 ||  
124255  
124256 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
124257 śikhidhvajanirvāṇaṃ nāma daśottaraśatātamaḥ sargaḥ || 110 ||  
124258  
124259 cūḍālopākhyānaṃ [asya śikhidhvajākhyānatvenāpi vyavahāraḥ || samāptam |  
124260  
124261 ekādaśādhikaśatātamaḥ sargaḥ 111  
124262  
124263 śrīvāsiṣṭha uvāca |  
124264  
124265 etatte sarvamākhyātaṃ śikhidhvajakathānakam |  
124266 anena gacchanmārgaṇa na kadācana khidyase || 1 ||



124267  
124268 rājñyā rājeva pitrātra sarvasvaṃ tyājitaḥ kacaḥ |  
124269 ante'haṃkārasaṃtyāgātpūrṇo'bhūditi varṇyate ||  
124270  
124271 anena mārgeṇa gacchanna khidyase nivṛttasarvakhedo bhaviṣyasi || 1 ||  
124272  
124273 etāṃ dṛṣṭimavaṣṭabhya rāgadveṣavināśinīm |  
124274 nityaṃ nīrāgayā buddhyā tiṣṭhāvaṣṭabdhatatpadaḥ || 2 ||  
124275  
124276 buddhyā avaṣṭabdhaṃ paramārthatayā dṛṣṭamavalambitaṃ tatpūrṇānandapadaṃ yena |  
124277 bhogamokṣamayastatpracuraḥ || 2 ||  
124278  
124279 yathā śikhidhvajo rājyaṃ kṛtavānevaṃidṛśam |  
124280 rāma vyavaharanrājye bhogamokṣamayo bhava || 3 ||  
124281  
124282 śikhidhvajakrameṇaiva yathā bodhamavāptavān |  
124283 kaco bṛhaspateḥ putrastathā budhyasva rāghava || 4 ||  
124284  
124285 śikhidhvajasya prasiddhena sarvatyāgakrameṇaiva kaco'pi yathā bodhamavāptavāmstathā  
124286 tvamapi budhyasva || 4 ||  
124287  
124288 śrīrāma uvāca |  
124289  
124290 bṛhaspaterbhagavataḥ putro'sau bhagavānkacaḥ |  
124291 yathā prabuddho bhagavansamāśena tathā vada || 5 ||  
124292  
124293 samāśena sākalyena || 5 ||  
124294  
124295 śrīvasiṣṭha uvāca |  
124296  
124297 śṛṇu rājankathāṃ śrīmāñchikhidhvajavadeva saḥ |  
124298 prabodhaṃ paramaṃ yāto devadeśikajaḥ kacaḥ || 6 ||  
124299  
124300 bālabhāvātsamuttīrṇaḥ saṃsārottaraṇonmukhaḥ |  
124301 kacaḥ padapadārthajño bṛhaspatimabhāṣata || 7 ||  
124302  
124303 bālabhāvātsamuttīrṇo nirgataḥ | yauvanaṃ prāptamātra iti yāvat | padapadārthajñaḥ  
124304 sarvavidyāsthāneṣu niṣṇātastattvamasivākyagocarapadapadārthajñaśca || 7 ||  
124305  
124306 kaca uvāca |  
124307  
124308 bhagavansarvadharmajña kathāṃ saṃsṛtipañjarāt |  
124309 asmānnirgamyate brūhi jantunā jīvatantunā || 8 ||  
124310  
124311 jīva eva tanturiva svabandhasahasrakaro yasya tathāvidhena jantunā mādṛśena || 8 ||  
124312  
124313 bṛhaspatiruvāca |  
124314  
124315 anarthamakarāgārādasmātsaṃsārasāgarāt |  
124316 uddīyate nirudvegaṃ sarvatyāgena putraka || 9 ||  
124317  
124318 uddīyate śighraṃ nirgamyata iti yāvat | ativairāgyadārḍhyātyaktaviṣaye  
124319 paścāttāpodvegarahitaṃ yathā syāttathā kṛtena sarvatyāgena || 9 ||  
124320  
124321 śrīvasiṣṭha uvāca |  
124322  
124323 ityākarmaṇya kaco vākyaṃ pituḥ paramapāvanam |  
124324 sarvameva parityajya jagāmaikāntakānanam || 10 ||  
124325  
124326 bṛhaspatestadgamaṇaṃ nodvegāya babhūva ha |  
124327 saṃyoge ca viyoge ca mahānto hi mahāśayāḥ || 11 ||  
124328  
124329 mahāśayāḥ meruvatsthīrāśayāḥ || 11 ||  
124330  
124331 atha varṣeṣu jāteṣu triṣu pañcasu so'nagha |  
124332 punaḥ prāpa mahāraṇye kasmīmścītpitaraṃ kacaḥ || 12 ||  
124333  
124334 triṣu pañcasu ca varṣeṣu | aṣṭasvityarthaḥ | taccittaparipākatāratamyāṃ vijñāya śeṣaṃ  
124335 tyājayitumāgataṃ pitaraṃ prāpetyarthaḥ || 12 ||

124336  
124337 paripūjyābhivādyainam samāliṅgitaputrakam |  
124338 apr̥cchadvākpatiṁ bhūyaḥ sa kacaḥ kāntayā girā || 13 ||  
124339  
124340 kaca uvāca |  
124341  
124342 adyedamaṣṭamam varṣam sarvatyāgaḥ kṛto mayā |  
124343 tathāpi tāta viśrāntiṁ nādhigacchāmyaninditām || 14 ||  
124344  
124345 śrīvasiṣṭha uvāca |  
124346  
124347 evamārtavacastasminkace vadati kānane |  
124348 sarvameva tyajetyuktvā vākpatirdivamudyayau || 15 ||  
124349  
124350 divamākāśam || 15 ||  
124351  
124352 gate tasminkaco dehādvalkalādyapyathātyajat |  
124353 gatendvabhrārkatāreṇa śaradvyomnā samo'bhavat || 16 ||  
124354  
124355 gatendviti | sannihitasūryodayakālikaśaradvyomneti yāvat || 16 ||  
124356  
124357 punarvarṣatrayeṇaiva kasmim̐scitkānanāntare |  
124358 tatyājāmbudavarṣādi śaradīva nabhastalam || 17 ||  
124359  
124360 punarityādyardhamuttaraśloke dūyamānamanā ityataḥ prāgyojyam | katham ca  
124361 śaradvyomnā samo'bhavattatrāha - tatyājeti | kvacidgiriguhāśrayeṇāmbudavarṣādi  
124362 tatyāja parijahāra || 17 ||  
124363  
124364 upāsaiko diganteṣu śāntaśūnyavapuḥ śvasan |  
124365 dūyamānamanāḥ prāpa tameva pitaram gurum || 18 ||  
124366  
124367 śaradādaḥ tu kvaciddiganteṣūvāsa | evam dūyamānamanā eṣa punarvarṣatrayeṇa  
124368 kasmim̐scitkānanāntare tameva pitaram gurumāgataṁ prāpa || 18 ||  
124369  
124370 kṛtapūjākramo bhaktyā samāliṅgitaputrakam |  
124371 apr̥cchatsa kaco bhūyaḥ khedagadgadayā girā || 19 ||  
124372  
124373 kaca uvāca |  
124374  
124375 tāta sarvaṁ parityaktaṁ kanthāṁ veṇulatādyapi |  
124376 tathāpi nāsti viśrāntiḥ svapade kiṁ karomyaham || 20 ||  
124377  
124378 veṇulatā daṇḍaḥ | ādipadātkamaṇḍalubṛsyajinādyapi || 20 ||  
124379  
124380 bṛhaspatiruvāca |  
124381  
124382 cittam sarvamiti prāhustattyaktvā putra rājase |  
124383 cittatyāgaṁ viduḥ sarvatyāgaṁ sarvavido janāḥ || 21 ||  
124384  
124385 śrīvasiṣṭha uvāca |  
124386  
124387 ityuktvā vākpatiḥ putram pupluve tarasā nabhaḥ |  
124388 anviyeṣa kacaścittam parityaktumakhinnadhīḥ || 22 ||  
124389  
124390 anviyeṣa anviṣṭavān || 22 ||  
124391  
124392 cintayannapyasau cittam na yadā veda kānane |  
124393 tadā saṁcintayāmāsa dhiyaiva pitaram yayau || 23 ||  
124394  
124395 yadā na veda na dṛṣṭavān | cittasya svānveṣaṇaviśarārutāyāḥ prāk cittākhyāne  
124396 prapañcanāditi bhāvaḥ | pitaram dhiyā yayau | cintitavāniti yāvat || 23 ||  
124397  
124398 padārthavṛndam dehādi na cittamiti kathyate |  
124399 tadetatkiṁ kva vā vyartham nirāgaskaṁ tyajāmyaham || 24 ||  
124400  
124401 nanu tripuradāhādasurāṇāmiva dehendriyaviṣayatyāgādeva cittatyāgaḥ setsyati tatrāha ##-  
124402 syādityanirṇayādanāgaskaṁ cittanilayanāparādhaśūnyadehādi vyartham kiṁ tyajāmi |  
124403 tyāgo'sya nocita ityārthaḥ || 24 ||  
124404

124405 pituḥ sakāśaṃ gacchāmi jñātuṃ cittam mahāripum |  
 124406 jñātvā tatsaṃtyajāmyāśu tatastīṣṭhāmi vijvaraḥ || 25 ||  
 124407  
 124408 śrīvasiṣṭha uvāca |  
 124409  
 124410 iti saṃcintya sa kaca ujjagāma triviṣṭapam |  
 124411 vākpatiṃ prāpya sasnehaṃ vavande praṇanāma ca || 26 ||  
 124412  
 124413 apr̥cchaccainamekānte kiṃ cittam bhagavanvada |  
 124414 svarūpaṃ brūhi cittasya yena tatsaṃtyajāmyaham || 27 ||  
 124415  
 124416 bṛhaspatiruvāca |  
 124417  
 124418 cittam nijamaḥkāraṃ viduścittavido janāḥ |  
 124419 antaryo'yamaḥbhāvo jantostaccittamucyate || 28 ||  
 124420  
 124421 cittavidaḥ sākṣiṇā [sākṣiṇāścittam pṛthakkr̥tyetyapekṣitam (apekṣituḥ  
 124422 apekṣaivānapekṣitātra yato yathāvasthameva sūktaṃ susaṅgataṃ ceti vayam )]  
 124423 cittam pṛthakkr̥tya jñanto jīvanmuktajanāḥ || 28 ||  
 124424  
 124425 kaca uvāca |  
 124426  
 124427 trayastrīṣaṇmahākoṭipramāṇasya mahāmate |  
 124428 guro gīrvāṇavṛndasya kathametadvadeti me || 29 ||  
 124429  
 124430 he trayastrīṣaṇmahākoṭipramāṇasya gīrvāṇavṛndasya guro he mahāmate bṛhaspate  
 124431 ahaṃbhāva eva cittamityetatkaṭhaṃ tanme vada | ahaṃkārasya loke ātmatayaiva  
 124432 prasiddhestattyāge ātmatyāgāpattyā nairāmyāpatteriti bhāvaḥ || 29 ||  
 124433  
 124434 manye'sya duṣkarastyāgo na siddhimupagacchati |  
 124435 kathameṣa kila tyaktuṃ śakyate yogināṃ vara || 30 ||  
 124436  
 124437 nāpyātmanastyāgo vā saṃbhavati aheyasvabhāvatvādityāśayenāha - manye iti || 30 ||  
 124438  
 124439 bṛhaspatiruvāca |  
 124440  
 124441 api puṣpāvadalanādapi locanamīlanāt |  
 124442 sukaro'haṃkr̥testyāgo na kleśo'tra manāgapi || 31 ||  
 124443  
 124444 satyam tatsākṣyaparicaye tattyāgo duṣkaraḥ paricite tu sākṣiṇi puṣpāvadalanādapi sukara  
 124445 ityāśayena bṛhaspatiruttaramāha - apīti || 31 ||  
 124446  
 124447 yathaitadevaṃ tanaya tathā śṛṇu vadāmi te |  
 124448 ajñānamātrasaṃsiddhaṃ vastu jñānena naśyati || 32 ||  
 124449  
 124450 ajñānaṃ śuddhasākṣyaparicayalakṣaṇo mohastanmātrasaṃsiddhamahaṃkārādivastu |  
 124451 tacca jñānena tatparicayamātreṇa || 32 ||  
 124452  
 124453 vastuto nāstyahaṃkāraḥ putra mithyābhramo yathā |  
 124454 asansanniva saṃpanno bālavetālavatsthitāḥ || 33 ||  
 124455  
 124456 bālakalpitavetālavadvastu asanneva sanniva saṃpanno'jñadr̥ṣṭyā sthitāḥ || 33 ||  
 124457  
 124458 yathā rajjvāṃ bhujaṃgatvaṃ marāvambumatiryathā |  
 124459 mithyāvabhāsaḥ sphurati tathā mithyāpyahaṃkr̥tiḥ || 34 ||  
 124460  
 124461 tathāhaṃkr̥tirapi mithyā sphuratītyanvayaḥ || 34 ||  
 124462  
 124463 asadeva yathā dvitvaṃ mohādindau vilokyate |  
 124464 tathā sphuratyahaṃkāro na satyo vāpyasanna ca || 35 ||  
 124465  
 124466 na ca sadasanniti śeṣaḥ || 35 ||  
 124467  
 124468 ekamādyantarahitaṃ cinmātramamalāntaram |  
 124469 khādapyatitarāmacchaṃ vidyate sarvavedanam || 36 ||  
 124470  
 124471 sarvaprapañcamithyātve kiṃ vidyate tadāha - ekamiti | sarvamithyātve'pi tadvedanaṃ  
 124472 vidyate | tadavidyamānatāyāḥ sādhaḥkābhāvādevāsiddheriti bhāvaḥ || 36 ||  
 124473

124474 sarvatra sarvadā sarvapprakāśaṃ sarvajantuṣu |  
124475 tadevaikaṃ kacatyambu vilolāsvabdhivīciṣu || 37 ||  
124476  
124477 tadasattve jagatprathānupapatterapi tadastītyāha - sarvatreti | ambvivetī śeṣaḥ || 37 ||  
124478  
124479 atra ko'yamaḥambhāvaḥ kuto vā kathamutthitaḥ |  
124480 kvāpsu jāto rajorāśiḥ kvānalādutthitaṃ jalam || 38 ||  
124481  
124482 tatra dṛgdṛṣyayormadhye ayamahaṃkāraḥ kaḥ kuto nimittātkathaṃ  
124483 dṛgdṛṣyamelanātprakārāntareṇa vā utthitaḥ ubhayavilakṣaṇasvabhāvasyāsyodbhava  
124484 eva durvaca ityāha - kveti | rajorāśiḥ śuṣkapāmsunicayaḥ || 38 ||  
124485  
124486 ayaṃ so'hamiti vyarthaṃ pratyayaṃ tyaja putraka |  
124487 tucchaṃ parimitākāraṃ dikkālavivaśīkṛtaṃ || 39 ||  
124488  
124489 ayaṃ dehādiḥ sa pitrādito jāto'ham | dikkālābhyāṃ vivaśīkṛtaṃ  
124490 vṛddhyapakṣayādīnā pariṇamitaṃ || 39 ||  
124491  
124492 dikkālādyanavacchinnaṃ svacchaṃ nityoditaṃ tatam |  
124493 sarvārthamayaṃmekārthacinmātramamalaṃ bhavān || 40 ||  
124494  
124495 tarhyaḥkaṃ kastatrāha - digiti | sarvārthamayaṃ sarvapadārthavikārātmanā  
124496 bhāsamānaṃ vastutastvapārārthyādadvayatvāccaikārthaṃ || 40 ||  
124497  
124498 phalakusumadalānāṃ sarvadikṣaṃsthitānāṃ rasa iva jagatāṃ tvaṃ saṃsthitāḥ  
124499 sarvadaiva |  
124500 vimalataracidātmā nityamevāsyānantaḥ ka iva kaca tavāhaṃniścayo bhāvamūrteḥ ||  
124501 41 ||  
124502  
124503 sarvārthamayamityasya sarvapadārthasārabhūtamityarthāntaraṃ sadṛṣṭāntaṃ  
124504 darśayanprakṛtaṃ nigamayati - phaleti | sarvadikṣu saṃsthitānāṃ phalānāṃ  
124505 kusumānāṃ dalānāṃ parṇānāṃ ca kāraṇībhūtaḥ sārabhūtaśca tarorantargato rasa iva  
124506 tvaṃ sarvajagatāṃ kāraṇībhūtaḥ sārabhūtaścāntaḥ sarvadaiva saṃsthitō  
124507 vimalataro'nantaścidātmaiva nityamasi | he kaca  
124508 bhāvamūrterakhaṇḍādvayasānmatrasvarūpasya tavāyaṃ paricchinno'haṃniścayaḥ ka  
124509 iva | na kaścidityarthaḥ | athavā sarvadikṣaṃsthitānāṃ  
124510 phalakusumādīnāmaikarasyamāpanno raso madhviva sarvajagatāṃ  
124511 sārabhūtaniratisāyānandarūpaḥ saṃsthitā ityārthaḥ | ataḥ sarvadaiva tvamananto  
124512 vigatamāyāmalaścidātmaivāsītyādi prāgvat || 41 ||  
124513  
124514 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0 kacopākhyāne  
124515 kacaprabodho nāmaikādaśottaraśatatamaḥ sargaḥ || 111 ||  
124516  
124517 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
124518 kacaprabodho nāmaikādaśottaraśatatamaḥ sargaḥ || 111 ||  
124519  
124520  
124521 dvādaśādhikaśatatamaḥ sargaḥ 112  
124522  
124523 śrīvāsiṣṭha uvāca |  
124524  
124525 iti prāpya paraṃ yogamupadeśamanuttamam |  
124526 jīvanmukto babhūvāsau tato devaguroḥ sutaḥ || 1 ||  
124527  
124528 kacākhyānaprabuddhasya rāmasya praśnato'tra hi |  
124529 mithyāpuruṣakākhyānaṃ kharakṣaṇamudiryate ||  
124530  
124531 yujyate akhaṇḍaikyaṇāvadhāryate pratyagātmā paramātmanā yena sa yogastaṃ  
124532 tathāvidhamupadeśam || 1 ||  
124533  
124534 nirmamo nirahaṃkāraśchinnagranthiḥ praśāntadhīḥ |  
124535 kaco yathā sthito rāma tathā tiṣṭhāvikāravān || 2 ||  
124536  
124537 tathā tvamapi tiṣṭha || 2 ||  
124538  
124539 ahaṃkāramasadviddhi mainamāśraya mā tyaja |  
124540 asataḥ śāśāṅgasya kila tyāgagrahau kutaḥ || 3 ||  
124541  
124542 mainamiti | mithyātvabuddhyā upekṣaṇameva tattvyāgo na svatvanivartakayatnasāpekṣa iti

124543 bhāvaḥ || 3 ||  
124544  
124545 asaṃbhavatyaḥkāre kva te maraṇajanmanī |  
124546 nabhaḥkṣetre tathā vyuptaṃ kena saṃgrhyate phalam || 4 ||  
124547  
124548 yatnena tadanivāraṇe kathaṃ maraṇajanmabhayanirmokṣastatrāha - asaṃbhavatīti |  
124549 śatrantena naṅsamāse saptamī | nanu kāmakarmavāsanārūpabījabalānmaraṇajanmanī kuto  
124550 na syātāṃ tatrāha - nabha iti | ahaṅkārakṣetre satyeva tāni bījāni prarohanti na tu  
124551 tadbādhe satīti bhāvaḥ || 4 ||  
124552  
124553 niraṃsaṃ śāntasaṃkalpaṃ sarvabhāvātmakeṇ tatam |  
124554 paramādapyāṇoḥ sūkṣmaṃ cinmātraṃ tvamanomayam || 5 ||  
124555  
124556 ahaṅkāre bādHITE'vaśiṣṭaḥ kīḍṛśo'haṃ tatrāha - niraṃsāmiti || 5 ||  
124557  
124558 yathāmbhasastaraṅgādi yathā hemno'ṅgadādi ca |  
124559 tadevātadivābhāsaṃ tathāhaṃbhāvabhāvitaḥ || 6 ||  
124560  
124561 idṛśo'haṃ kathamahaṃbhāvabhāvito'bhūvaṃ tatrāha - yatheti | tathā  
124562 ahaṃbhāvabhāvito'pyanya ivābhāta ityārthaḥ || 6 ||  
124563  
124564 abodhena jagatsarvaṃ māyāmayamiva sthitam |  
124565 bodhena sakalaṃ brahmarūpaṃ saṃpadyate'nagha || 7 ||  
124566  
124567 tatra ko hetustamāha - abodheneti | tannirāse'pi hetumāha - bodheneti || 7 ||  
124568  
124569 dvitvaikatvamatī tyaktvā śeṣasthaḥ sukhito bhava |  
124570 mā duḥkhito bhava vyarthaṃ tvaṃ mithyāpuruṣo yathā || 8 ||  
124571  
124572 dvitvamatīḥ kāryadarśanam | ekatvamatīḥ kāraṇadarśanam | te dve tyaktvā  
124573 ubhayānususyūtasamātraṃ pariśeṣya tatpratiṣṭhitaḥ sukhito bhavetyārthaḥ | ataddarśane tu  
124574 vakṣyamāṇapurusaṣyeva duḥkhaḥprāptistava durvāretyāha - meti || 8 ||  
124575  
124576 māyeyamatiduṣpārā sāṃsārī gāḍhatāṃ gatā |  
124577 śaradā mihikevāśu bodhenāyāti tānavam || 9 ||  
124578  
124579 tānavamapakṣayam || 9 ||  
124580  
124581 śrīrāma uvāca |  
124582  
124583 paramāmāgato'smyantastṛptiṃ jñānāmṛtena te |  
124584 avagrahabhayākṛāntaḥ svasāreṇeva cātakaḥ || 10 ||  
124585  
124586 avagraho varṣapratibandhastadbhayanākṛāntaścātako daivādāgatavṛṣṭyāsāreṇeva || 10  
124587 ||  
124588  
124589 amṛteneva sikto'hamantargacchāmi śītatām |  
124590 uparyapi samastānāṃ tiṣṭhāmyatulasāṃpadām || 11 ||  
124591  
124592 apīti pūrvavākyārthasamuccaye | hairaṇyagarbhasāṃpadantānāmatulasāṃpadāmupari  
124593 niratiśayānandalakṣaṇe tiṣṭhāmi || 11 ||  
124594  
124595 na tṛptimanugacchāmi vacāṃsi vadatastava |  
124596 aindavīnāṃ marīcīnāṃ cakorastrṣito yathā || 12 ||  
124597  
124598 tava uktīnāmāsvādaneneti śeṣaḥ || 12 ||  
124599  
124600 tṛpto'pi bhūyaḥ pṛcchāmi tvāṃ praśnamimamīśvara |  
124601 ko nāma tṛpto'pyagrastaṃ na pibatyamṛtāsavam || 13 ||  
124602  
124603 jñātavyatattvasya samyaganubhavāttṛpto'pi | amṛtarūpamāsavaṃ peyam || 13 ||  
124604  
124605 kimucyate munīśreṣṭha mithyāpuruṣanāmakam |  
124606 vastvavastu kṛtaṃ jagadvastujātaṃ vadāśu me || 14 ||  
124607  
124608 evaṃ praśamsayonmukhīkṛtaṃ guruṃ prati mā duḥkhito bhava vyarthaṃ tvaṃ  
124609 mithyāpuruṣo yatheti prākṣūcitaṃ mithyāpuruṣākhyānaṃ kautukādrāmaḥ pṛcchatī ##-  
124610 kṛtaṃ taṃ vadetyārthaḥ || 14 ||  
124611

124612 śrīvasiṣṭha uvāca |  
124613  
124614 mithyāpuruṣabodhāya śṛṇu rāghava śobhanām |  
124615 imāmākhyāyikām hāsajanānīm madudīritām || 15 ||  
124616  
124617 tattvadṛśām hāsajanānīm || 15 ||  
124618  
124619 asti kaścīn mahābāho mājāyantramayaḥ pumān |  
124620 bālapeḷavadhīmūḍho gūḍho maurkhyeṇa kevalam || 16 ||  
124621  
124622 bāla iva pelavayā dhiyā mūḍho vikṣiptaḥ | maurkhyeṇājñānena ca gūḍhaḥ saṃvṛtaḥ  
124623 || 16 ||  
124624  
124625 sa ekānte kvacijjātaḥ sūnye tatraiva tiṣṭhati |  
124626 keśoṇḍrakamiva vyomni mṛgatṛṣṇeva vā marau || 17 ||  
124627  
124628 ekānte janadrṣṭyagocare sthāne tasya svarūpeṇāpi mithyātvamāha -  
124629 keśoṇḍrakamiveti || 17 ||  
124630  
124631 tasmādanyanna tatrāsti yadasti ca sa eva tat |  
124632 yaccānyattattadābhāsam na ca paśyati durmatih || 18 ||  
124633  
124634 tatra tadāśrayasthāne tasmānmithyāpuruṣādanyatkimapi nāsti | yatkiṃcidastīti pratīyate  
124635 tatsa eva na tadvyatiriktam | yaccānyatsapaśyati tattasyaiva bhrāntyābhāsamiti sa  
124636 evetyukṭirityarthaḥ | ahamevedamadṛśyaṃ sarvamiti sa na paśyati | yato durmatirityarthaḥ  
124637 || 18 ||  
124638  
124639 saṃkalpastasya saṃjātastatra vṛddhimupeyusaḥ |  
124640 khaśyāhaṃ khamahaṃ khaṃ me khaṃ rakṣāmīti niścalaḥ || 19 ||  
124641  
124642 khaśyāhamupajīvakaḥ | khaṃ me upajīvyam | ataḥ khamevāhaṃ idṛśaṃ ca  
124643 khamāvṛtya rakṣāmi || 19 ||  
124644  
124645 khaṃ sthāpayitvā rakṣāmi vastviṣṭaṃ svayamādarāt |  
124646 iti saṃcintayanvyomarakṣārthaṃ so'karodgṛhaṃ || 20 ||  
124647  
124648 svasya iṣṭaṃ vastu khaṃ tatsvayaṃ kasmimścidupādḥau sthāpayitvā  
124649 svayamādarādrakṣāmi || 20 ||  
124650  
124651 tasya kośe babandhāsthāṃ rakṣitaṃ khaṃ mayetyasau |  
124652 gṛhākāśena saṃtuṣṭastataḥ sa raghunandana || 21 ||  
124653  
124654 tasya gṛhasya kośe antarbhāge | āsthāṃ madiyamidametāvat khamityabhimānam |  
124655 saṃtuṣṭaḥ abhūditi śeṣaḥ || 21 ||  
124656  
124657 atha kālena tattasya gṛhaṃ nāsamupāyayau |  
124658 ṛtvantareṇābda iva vāteneva taraṅgakaḥ || 22 ||  
124659  
124660 ṛtvantareṇa śaradā || 22 ||  
124661  
124662 hā gṛhākāśa naṣṭaṃ tvaṃ hā kva yātamasi kṣaṇāt |  
124663 hā hā bhagnamasi svacchamityevaitacchuśoca saḥ || 23 ||  
124664  
124665 etat ākāśam || 23 ||  
124666  
124667 iti śokaśataṃ kṛtvā punastatraiva durmatih |  
124668 kūpaṃ cakre kharakṣārthaṃ kūpākāśaparo'bhavat || 24 ||  
124669  
124670 kūpākāśe paro mamatayā āsaktaḥ || 24 ||  
124671  
124672 tato nāsaṃ sa kālena nītaḥ kūpo'pi tasya vai |  
124673 kūpākāśe gate śokanimagno'sau tato'bhavat || 25 ||  
124674  
124675 nāsaṃ pāṃsumṛttikādipūraṇena tirobhāvam || 25 ||  
124676  
124677 kūpākāśapralāpānte kumbhaṃ śīghramathākarot |  
124678 kumbhākāśaparo bhūtvā svayaṃ nirvṛtimāyayau || 26 ||  
124679  
124680 nirvṛtiṃ tadabhimānasukham || 26 ||

124681  
 124682 kumbho'pi tasya kālena nāsaṃ nīto raghūdvaḥ |  
 124683 yāmeva diśamādatte durbhagaḥ sā hi naśyati || 27 ||  
 124684  
 124685 yāmeveti sāmānyoktyā tadupapattiḥ || 27 ||  
 124686  
 124687 kumbhākāśapralāpānte kharakṣārthaṃ cakāra saḥ |  
 124688 kuṇḍaṃ tathaiva tenāsau kuṇḍākāśaparo'bhavat || 28 ||  
 124689  
 124690 kuṇḍamapyasya kālena kenacinnāśamāyayau |  
 124691 tejaseva tamastena kuṇḍākāśaṃ śuśoca saḥ || 29 ||  
 124692  
 124693 kenacidvanagajamaḥiṣāskandanādinimittena || 29 ||  
 124694  
 124695 kuṇḍākāśasya śokānte kharakṣārthaṃ cakāra saḥ |  
 124696 catuḥśālaṃ mahāśālaṃ tadākāśamayo'bhavat || 30 ||  
 124697  
 124698 catuḥśālaṃ caturdikṣu śālā yasya tathāvidham | madhye mahāśālaṃ sabhākāraṃ  
 124699 gṛhaṃ | tadākāśasaktyā tadākāśamayaḥ | strīmayo jālma itivat || 30 ||  
 124700  
 124701 tadapyasya jahārāśu kālaḥ kavalitaprajaḥ |  
 124702 jīrṇaparṇaṃ yathā vātastataḥ śokaparo'bhavat || 31 ||  
 124703  
 124704 sa catuḥśālaśokānte kharakṣārthaṃ cakāra ha |  
 124705 kuśūlamambudākāraṃ tadākāśaparaḥ sthitaḥ || 32 ||  
 124706  
 124707 kuśūlaṃ dhānyāvapanam || 32 ||  
 124708  
 124709 tadapyasya jahārāśu kālo vāta ivāmbudam |  
 124710 kuśūlanāśaśokena tenāsau paryatapyata || 33 ||  
 124711  
 124712 evaṃ gṛhacatuḥśālakumbhakuṇḍasukūlakaiḥ |  
 124713 tasyāparyavasānātmā kālo'yamativartate || 34 ||  
 124714  
 124715 tasya mithyāpuruṣasya || 34 ||  
 124716  
 124717 evaṃ sthitaḥ sa vivaśo gaganam guhāyāṃ gṛhṇāṅgṛheṇa gahanena  
 124718 kilātmabuddhyā |  
 124719 duḥkhāntarādghanatarādghanaduḥkhajātamāyāti yāti ca gatāgatisaṅgamūḍhaḥ ||  
 124720 35 ||  
 124721  
 124722 upasaṃharati - evamiti | he rāma sa mithyāpuruṣa evaṃrītyā gṛheṇa gahanena  
 124723 duṣpraveśena kūpakumbhādyupādhiṇā ca gaganam guhāyāṃ tattadgarbhe gṛhṇan  
 124724 sthitastadgatāgatisaṅgamūḍhastattadabhimānāttattannirmāṇarākṣaṇavināśeṣu  
 124725 ghanatarādduḥkhāntarādapi ghanam duḥkhajātamāyāti tato yāti nirgacchati cetyarthaḥ ||  
 124726 35 ||  
 124727  
 124728 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 nirvāṇaprakaraṇe pū0 cū0  
 124729 mithyāpuruṣopākhyāne ākāśarakṣaṇam nāma dvādaśottaraśatataṃ sargaḥ || 112 ||  
 124730  
 124731 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 124732 ākāśarakṣaṇam nāma dvādaśottaraśatataṃ sargaḥ || 112 ||  
 124733  
 124734 trayodaśottaraśatataṃ sargaḥ 113  
 124735  
 124736 śrīrāma uvāca |  
 124737  
 124738 mithyānaraprasaṅgena kiṃ māyāpuruṣaḥ prabho |  
 124739 kathito'yaṃ tvayā vyomarakṣaṇam ca kimucyate || 1 ||  
 124740  
 124741 mithyāpuruṣaśabdāderartha'tra sphuṭamīryate |  
 124742 yathaivākhyāyikāyāśca tātparyam sāmyavarṇanāt ||  
 124743  
 124744 uttānārthasyonmattaceṣṭāprāyasya prekṣāvatsvasaṃbhavaṃ manyamāno  
 124745 mithyāpuruṣākhyāyikāyā anyāpadeśavākyavadanyārthe tātparyamiti niścitya rāmastaṃ  
 124746 pṛcchati - mithyeti | mithyānaraprasaṅgena tvayā yo māyāpuruṣaḥ kathitaḥ ayaṃ  
 124747 kimabhipretya tatkr̥taṃ vyomarakṣaṇam ca kimabhipretyocyata ityarthaḥ || 1 ||  
 124748  
 124749 śrīvāsiṣṭha uvāca |

124750  
124751 śṛṇu rāma yathābhūtametatprakaṭayāmi te |  
124752 mithyāpuruṣavṛttāntakathā yā kathitādhunā || 2 ||  
124753  
124754 yathābhūtaṃ yathāsthitam || 2 ||  
124755  
124756 māyāyantramayaḥ prokto yaḥ pumānraghunandana |  
124757 enaṃ tvaṃ tamaḥkāraṃ viddhi śūnyāmbaṛotthitam || 3 ||  
124758  
124759 śūnyāmbaraṃ māyākāśastadutthitam || 3 ||  
124760  
124761 yasminnākāśakośe'sminsādho jagadidaṃ sthitam |  
124762 tadanantamasacchūnyaṃ sargādaḥ bhavati svayam || 4 ||  
124763  
124764 sargādaḥ sṛṣṭeḥ prāk || 4 ||  
124765  
124766 antaḥsthitasudurlakṣyabrahma vyomno'tha śabdavat |  
124767 tasmādudetyaḥkāraḥ pūrvaṃ spanda ivānilāt || 5 ||  
124768  
124769 kiṃ niradhiṣṭhānānmāyākāśādutthitaṃ tatra sthitaṃ ca netyāha - antariti | na  
124770 tanniradhiṣṭhānaṃ kiṃ tvantaradhiṣṭhānatayā sthitaṃ sudurlakṣyaṃ brahma yasya  
124771 tathāvidham | nanvatīndriyātkathamahaṃkāraḥ jagadutthitaṃ tatra dṛṣṭāntamāha -  
124772 vyomnaḥ śabdavaditi | ahaṃkāro līṅgātmā sa ca māyātmaivetyabhipretya tatra  
124773 dṛṣṭāntāntaramāha - spanda iveti || 5 ||  
124774  
124775 vṛddhiṃ yātaḥ sa gagane kalpayatyātmatām gataḥ |  
124776 anātmātmābhīdhānena tenāsau yatate tataḥ || 6 ||  
124777  
124778 anātmaiva bhrāntyā ātmatām gataḥ sa svakāraṇe gagane vṛddhiṃ yātaḥ  
124779 kalpanāśahasrairidaṃ me iṣṭamidamaniṣṭamityādi kalpayati | tena  
124780 kalpitenaiivāhamityātmābhīdhānena asau iṣṭāniṣṭaprāptiparihārāya yatate || 6 ||  
124781  
124782 anātmātmāikarakṣārthaṃ dehānnānāvidhānasau |  
124783 bhūyobhūyo vināśe'pi sṛjatyākulatām gataḥ || 7 ||  
124784  
124785 tasyānātmābhūtasatyātmano rakṣārthaṃ pravṛttaḥ pūrvapūrvadehanāśe uttarottaraṃ  
124786 nānāvidhāndehānkāmakarmavāsanānusāreṇa sṛjati || 7 ||  
124787  
124788 sa eva māyāpuruṣo mithyāpuruṣa eva saḥ |  
124789 asadevodito vyartha'pyaḥkāro hi māyayā || 8 ||  
124790  
124791 saḥ ahaṃkāra eva || 8 ||  
124792  
124793 kūpakunḍacatuḥśālakumbhādīndehakānasau |  
124794 kṛtvā rakṣita ātmeti yāti tadvyomni bhāvanam || 9 ||  
124795  
124796 kūpakumbhādīśabdairapyuccāvacadehā eva lakṣaṇayuktā ityāha - kūpeti | tadvyoni  
124797 tadavacchinne māyāmāyātmani ātmābhāvanāṃ yāti || 9 ||  
124798  
124799 ahaṃkārasya tasyāśya nāmānīmāni rāghava |  
124800 śṛṇu yairjagadākāravibhramairmohayatyasau || 10 ||  
124801  
124802 kriyopādhibhedanimittayaugikanāmāni | yairyaiḥ  
124803 kriyopādhibhirjagadākāravibhramairayamahāṃkāra ātmānaṃ mohayatītyarthaḥ || 10 ||  
124804  
124805 jīvo buddhirmanaścittaṃ māyā prakṛtirityapi |  
124806 saṃkalpaḥ kalanā kālaḥ kalā cetyapi viśrutaiḥ || 11 ||  
124807  
124808 prāṇadhāraṇājīvo  
124809 bāhyārthādhyavasāyādbuddhistanmananānmanastaccintanāccittamasatkalpanānmāyā  
124810 parīṇāmisvabhāvatvātprakṛtiḥ saṃkalpanāt saṃkalpaḥ saṃkalpitārthasyākalanātkalanā  
124811 tasya viparīṇāmādinimittatvātkālastatraikadeśabhedakalpanātkalā cetyapi viśrutaiḥ  
124812 prasiddhaiḥ || 11 ||  
124813  
124814 evamādyastathānyaiśca nāmabhirbahutām gataiḥ |  
124815 sahasrarūpo'haṃkāraḥ kalpitārthairvijṛmbhate || 12 ||  
124816  
124817 ādipadādutpattiprakaraṇoktamanonāmāni sarvāṇyapi gṛhyante | anyaiḥ kāmāḥ saṃkalpo  
124818 vicikitsā śraddhā'śraddhādḥṛtiradḥṛtirhrīrdhīrbhīḥ



124819 ityādiśrutismṛtyādiprasiddhavṛttibhedanāmabhiśca vṛttibāhulyena bahutām gataiḥ  
124820 || 12 ||  
124821  
124822 bhūtākāśe tate śūnye jagannirbhitti niścitam |  
124823 sukhaduḥkhānyanubhavanmithyaiva puruṣaḥ sthitaḥ || 13 ||  
124824  
124825 tasmādanyanna tatrāsti yadasti ca sa eva taditi yaduktaṁ tadanubhavamāropayati -  
124826 bhūtetī | pūrṇe brahmaṇi svena prathamam śūnyarūpe bhūtākāśe tate vistrīte satī tatra  
124827 vāyvādikalpanākrameṇa kalpitam jagadgandharvanagaramiva  
124828 nirbhittikuḍyādyāvarenaśūnyameva yuktyā vimarśe niścitam | na hyacchidre brahmaṇi  
124829 cchidra ākāśaḥ prathamamupapadyate | sa ca śūnyātmā ativistrīto'calaścalanātmā  
124830 vāyuh katham sampadyate | sa ca vāyurnirūpo'nuṣṇastadviruddhasvabhāvaṁ tejaḥ katham  
124831 sampadyate | taccoṣṇam dāhasvabhāvaṁ katham tadviruddhaśaityāpyāyanasvabhāvaṁ  
124832 vāri sampadyate | tacca dravaśoṣākāṭhinyasvabhāvaṁ katham tadviruddhasvabhāvaṁ  
124833 pṛthivībhāvamāpadyate | ato nirbhittyeva jagaditi niścitam | tatra ca sa puruṣo  
mithyaiva  
124834 sukhaduḥkhānyanubhavan sthita ityārthaḥ || 13 ||  
124835  
124836 yathaiva mithyāpuruṣo rakṣanvyomātmaśaṅkayā |  
124837 ghaṭākāśādiṣu kliṣṭa evaṁ mā kleśavānbhava || 14 ||  
124838  
124839 na ca paśyati durmatiriti varṇitājñamithyāpuruṣo yathā mithyākleśamanubhūya  
124840 sthitastathā tvaṁ mābhūrityāha - yathaiveti || 14 ||  
124841  
124842 ākāśādapi vistrīṇaḥ śuddhaḥ sūkṣmaḥ śivaḥ śubhaḥ |  
124843 ya ātmā sa katham kena gṛhyate rakṣyate'thavā || 15 ||  
124844  
124845 hṛdayākāśamātrasya śarīrakṣayasamkṣaye |  
124846 vyarthaṁ bhūtāni śocanti naṣṭa ātmeti śaṅkayā || 16 ||  
124847  
124848 śarīralakṣaṇasya kṣayasyanivāsasya samkṣaye || 16 ||  
124849  
124850 ghaṭādiṣu prañāṣṭeṣu yathākāśādyakhaṇḍitam |  
124851 tathā deheṣu naṣṭeṣu dehī nityamalepakaḥ || 17 ||  
124852  
124853 śuddhaścinmātra ātmāyamākāśādapyaṇoraṇuḥ |  
124854 svānubhūtyaṁsamātraṁ hi khavadrāma na naśyati || 18 ||  
124855  
124856 svānubhūtyaṁsaḥ ahaṁkāraṇiṣkṛṣṭasvaprakāśacit tāvanmātraṁ hi || 18 ||  
124857  
124858 na jāyate na mriyate kvacitkiṁcitkadācana |  
124859 jagadvivartarūpeṇa kevalam brahma jṛmbhate || 19 ||  
124860  
124861 satyamekaṁ padaṁ śāntamādimadhyāntavarjitam |  
124862 bhāvābhāvavinirmuktamiti matvā sukhī bhava || 20 ||  
124863  
124864 sarvāpadāṁ nilayamadhruvamasvatantramāsannapātamavivekamanāryamajñam |  
124865 bodhādahaṁkṛtipadaṁ sakalam vimucya śeṣe subaddhapadamuttamatām prayāsi ||  
124866 21 ||  
124867  
124868 varṇitamithyāpuruṣarūpamahaṁkāraṁ tyājayan pariśiṣṭacinmātre  
124869 sthairyopadeśenopasaṁharati - sarvāpadāmiti | asvātantryāpādakatvādasvatantram |  
124870 āsanno narakādipāto yasmāttathāvidham sarvavivekavirodhī | anāryam  
124871 nindyamahamkṛtipadam | sakalamabhimantavyadehendriyaviśayalakṣaṇakalāśahitam  
124872 bodhānmūlocchedena vimucya śeṣe niṣkṛṣṭacinmātre subaddhapadam dṛḍham  
124873 sthitaścet sarvottamatām prayāsiyārthaḥ || 21 ||  
124874  
124875 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0  
124876 mithyāpuruṣopākhyānaṁ nāma trayodaśottaraśatatamaḥ sargaḥ || 113 ||  
124877  
124878 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
124879 mithyāpuruṣopākhyānaṁ nāma trayodaśottaraśatatamaḥ sargaḥ || 113 ||  
124880  
124881 caturdaśādhikaśatatamaḥ sargaḥ 114  
124882  
124883 śrīvāsiṣṭha uvāca |  
124884  
124885 parasmādbrahmaṇaḥ pūrvam manaḥ prathamamutthitam |  
124886 mananātmakamābhogi tatsthameva sthitiṁ gatam || 1 ||

124887  
 124888 vivicya sadasadrūpe dṛṣṭāntairiha bhūriśaḥ |  
 124889 asadrūpanirāśena sadrūpe sthairyamīryate ||  
 124890  
 124891 jagataḥ sarvasya manovikalpamātravādavikalpavastupradarśanena sukaro nirāśa iti  
 124892 vyutpādayitum prathamam pare brahmaṇi manaḥkalpanāmāha - parasmāditi | pūrvaṃ  
 124893 sargādikāle prathamam sarvakalpanābhyaḥ pūrvaṃ tacca manastatra pare brahmaṇi  
 124894 aprthaksattayā sthitameva satkalpanāntaranimittatayā adyayāvatsthitim gatamityarthaḥ ||  
 1  
 124895 ||  
 124896  
 124897 puṣpakośa ivāmodo mahormiriva sāgare |  
 124898 raśmijālamivāditye mano brahmaṇi rāghava || 2 ||  
 124899  
 124900 aprthaksattayā sthitau dṛṣṭāntānāha - puṣpakośe iti || 2 ||  
 124901  
 124902 tasyādrśyātmatattvasya vismr̥tyaiva gataṃ sthitim |  
 124903 nānyasmādāgataṃ rāma jagadrajjubhujāṅgavat || 3 ||  
 124904  
 124905 tatsthamevetyaṃsaṃ dṛṣṭāntairviśadīkṛtya sthitim gatamityaṃsaṃ vivṛṇoti -  
 124906 tasyeti | vismr̥tyā apratisaṃdhānātmakenājñānenaiva sarvajagatkalpanāmūlatayā  
 124907 sthitim gataṃ || 3 ||  
 124908  
 124909 ādityavyatirekeṇa yo bhāvayati rāghava |  
 124910 raśmijālamidaṃ hyetattasyānyadiva bhāsvataḥ || 4 ||  
 124911  
 124912 tathā ca jagatsanmātrādanyatayā bhāvane anyat sanmātratayā vibhāvane tu sadrūpaṃ  
 124913 brahmaiveti dṛṣṭāntairupapādayati - ādityetyādinā | idaṃ raśmijālaṃ ya  
 124914 ādityavyatirekeṇa bhāvayati tasya hyetadbhāsvata ādityādanyadiva syādityanvayaḥ || 4 ||  
 124915  
 124916 kanakavyatirekeṇa keyūraṃ yena bhāvitam |  
 124917 keyūrameva tattasya na tasya kanakaṃ hi tat || 5 ||  
 124918  
 124919 na tasyeti | vastvaikyabuddheḥ keyūreṇaivāvarodhāditi bhāvaḥ || 5 ||  
 124920  
 124921 ādityāvyatirekeṇa raśmayo yena bhāvitāḥ |  
 124922 āditya eva te tasya nirvikalpaḥ sa ucyate || 6 ||  
 124923  
 124924 ādityāvyatirekeṇa nirvikalpo raśmibhedavikalpaśūnyaḥ || 6 ||  
 124925  
 124926 salilavyatirekeṇa taraṅgo yena bhāvitāḥ |  
 124927 taraṅgabuddhirevaikā sthitā tasya na vāridhīḥ || 7 ||  
 124928  
 124929 kalpitākālpitarūpābhyāmartha iva kalpanākalpanabuddhibhyāṃ puruṣo'pi savikalpo  
 124930 nirvikalpaśca bhavatītyāha - saliletyādinā || 7 ||  
 124931  
 124932 salilāvyatirekeṇa taraṅgo yena bhāvyate |  
 124933 ambusāmānyatābuddhirnirvikalpaḥ sa ucyate || 8 ||  
 124934  
 124935 kanakāvyatirekeṇa keyūraṃ yena bhāvyate |  
 124936 kanakaikamahābuddhirnirvikalpaḥ sa ucyate || 9 ||  
 124937  
 124938 pāvākavyatirekeṇa jvālālī yena bhāvitā |  
 124939 tasyāgnibuddhirgalati jvālādhireva tiṣṭhati || 10 ||  
 124940  
 124941 galati nodbhavati || 10 ||  
 124942  
 124943 jvālājālābhralekheva rañjitā sā tathā sthitiḥ |  
 124944 tāmevāsthāṃ samādatte tadgatānyākulā matiḥ || 11 ||  
 124945  
 124946 kalpitākārānuviddhā buddhistatraivāsthāṃ baddhvā tanmūlāni kalpanāntarāṇi ca  
 124947 karotītyāha - jvāleti | abhralekheva jvālājālaṃ jvālājālābhralekhā seva rañjitā |  
 124948 tadākāratāpanneti yāvat | sthitirbuddhivṛttiḥ | tadgatāni jvālājālagatāni  
 124949 calanordhvagamanaṣṭvivakratādīni ca ādatte kalpayati || 11 ||  
 124950  
 124951 pāvākavyatirekeṇa jvālālī yena bhāvyate |  
 124952 tasyāgnibuddhirekāsti nirvikalpaḥ sa ucyate || 12 ||  
 124953  
 124954 yo nirvikalpaḥ sumahānso'saṃkṣīṇamahāmatiḥ |

124955 prāptavyaṃ tena saṃprāptaṃ nāsau vastuṣu majjati || 13 ||  
124956  
124957 nirvikalpaḥ uktagrāhyagrāhakadvividhavidikalparahitaḥ | vastuṣu vaikalpikapadārtheṣu |  
124958 majjati satyabuddhyā āsajjate || 13 ||  
124959  
124960 nānātāmakhilāṃ tyaktvā śuddhacinmātrakoṭare |  
124961 saṃvedyena vinirmukte saṃvittattve sthito bhava || 14 ||  
124962  
124963 dṛṣṭānte upapāditavidikalpatyāgaprakāraṃ dārṣṭāntike upadiśati - nānātāmiti |  
124964 koṭaraśabda āntarapratyagvastuparaḥ || 14 ||  
124965  
124966 svayamevātmanaivātmā śaktiṃ saṃkalpanāmikāṃ |  
124967 yadā karoti sphuratā spandaśaktimivānilaḥ || 15 ||  
124968  
124969 sphuratā svaprakāśenātmanaiva saṃkalpanāmikāṃ śaktiṃ yadā karoti tadā mano  
124970 bhavatīti pareṇānvayaḥ || 15 ||  
124971  
124972 tadā pṛthagivābhāsaṃ saṃkalpakalanāmayaṃ |  
124973 mano bhavati viśvātmā bhāvayansvākṛtiṃ svayaṃ || 16 ||  
124974  
124975 viśvākārāṃ svākṛtiṃ bhāvayan viśvātmā samaṣṭimano bhavati || 16 ||  
124976  
124977 tatsaṃkalpātmakaṃ ceto yathedamakhilāṃ jagat |  
124978 saṃkalpayati saṃkalpaistathaiva bhavati kṣaṇāt || 17 ||  
124979  
124980 tadviśvākārasaṃkalpātmakaṃ samaṣṭiceto hiraṇyagarbhātmakaṃ || 17 ||  
124981  
124982 kīṭatvamabjajātvaṃ ca merutvaṃ marutāṃ tathā |  
124983 mano jīvamahaṃkārabuddhicittādīnāmakaṃ || 18 ||  
124984  
124985 yathā yathā bhāvayati tadavayutya prapañcayati - kīṭatvamiti || 18 ||  
124986  
124987 saṃkalpato dvitaikatvametya ceto jagatsthitim |  
124988 tanoti tasyāṃ tadanu nānātāṃ gacchati svayaṃ || 19 ||  
124989  
124990 saṃkalpamayamevedaṃ jagadābhogi dṛśyate |  
124991 na satyaṃ na ca mithyaiva svapnajālamivotthitam || 20 ||  
124992  
124993 mithyāśabdo'likaparaḥ | svapnajālamivānirvacanīyamityarthaḥ || 20 ||  
124994  
124995 jantoryathā manorājyaṃ vividhārambhābhāsuram |  
124996 brāhmaṇaṃ tathedaṃ vitataṃ manorājyaṃ virājate || 21 ||  
124997  
124998 brahmaṇo hiraṇyagarbhasyedaṃ brāhmam || 21 ||  
124999  
125000 yathābhūtārthabhāvitvāttadatpravīṇyate |  
125001 paramārthena dṛṣṭaṃ cettadidaṃ naiva kiṃcana || 22 ||  
125002  
125003 mithyātvādeva tattvajñānena yathāsthitabrahmātmanaiva bhāvitvānmāyikarūpeṇa  
125004 pravīṇyata ityāha - yathābhūte | tathā ca śrutiḥ manasaivedamāptavyaṃ neha  
125005 nānāsti kiṃcana iti || 22 ||  
125006  
125007 dṛśyaṃ tvaparamārthena prayāti śataśākhatāṃ |  
125008 jalamūrtitarāṅgādikalanārhaṃ parisphuran || 23 ||  
125009  
125010 tattvadarśanābhāve tarhi kiṃ bhavati tadāha - dṛśyamiti | tadā  
125011 ajñātaparamārthabalenaiva śataśākhatāṃ prayāti | yathā ambudhirjalameva san  
125012 ūrtitarāṅgādikalanārhaṃ rūpaṃ parigṛhya sphuran ambudhivapurdhatte tathā  
125013 karmasahasrāṇi kurvan jano'pi anucitaścidābhāsayuktasya manasaḥ spandanādṛte  
125014 kūṭasthacito'pūrva kiṃdicapi vikārādi na kurute | atastvamapi kiṃcittucchataraṃ bhedaṃ  
125015 tyajan san gamanādisarvavyavahāraṃ kurvannapyapūrvamabhinavaṃ jagadrūpaṃ  
125016 kiṃciddvaitarūpaṃ satyaṃ na vidyate kiṃtu pūrvasiddhaṃ brahmaiva paramārthasatyaṃ  
125017 vidyata iti bhāvayeti caturthārdhaparyantaṃ manvayaḥ || 23 ||  
125018  
125019 yathāmbudhirvapurdhatte svabhāvena tathā citāḥ |  
125020 kurvankarmasahasrāṇi hyanucitspandanādṛte || 24 ||  
125021  
125022 nāpūrvam kurute kiṃcitkiṃcidbhedaṃ atastyajan |  
125023 gacchanśṛṅgānsprṣṇānjighranvadanvyavaharānsvapanaṃ || 25 ||

125024  
 125025 nāpūrvaṃ vidyate kiṃcitsatyamityeva bhāvayan |  
 125026 yadyatkaroṣi tadviddhi cinmātramamalaṃ tatam || 26 ||  
 125027  
 125028 brahma prabṛṃhitākāraṃ tasmādanyanna vidyate |  
 125029 padārthajāte sarvasminsamvitsāramaye sthite || 27 ||  
 125030  
 125031 prabṛṃhitākāraṃ vivartavijṛmbhitākāraṃ tadbādhavijṛmbhitākāraṃ vā | brahma  
 125032 svabhāvamuktaṃ pratīci paryavasāyayati - padārthetyādinā || 27 ||  
 125033  
 125034 saṃvidevedamakhilaṃ jagannānyāsti kalpanā |  
 125035 saṃvitsphuraṇamātre'smiñjagajjālakanāmani || 28 ||  
 125036  
 125037 idamanyadidaṃ cānyaditi mithyāgrahaṃ kutaḥ |  
 125038 saṃbhavādakhilākāreṣvekaśyā eva saṃvidaḥ |  
 125039 saṃvedyamapi nāstyeva bandhamokṣāvataḥ katham || 29 ||  
 125040  
 125041 saṃvedya apiśabdāttannidānamapi || 29 ||  
 125042  
 125043 mokṣo'yameṣa khalu bandha iti prasahya cintāṃ nirasya sakalāṃ viphalābhimānāṃ |  
 125044 maunī vaśi vigatamānamado mahātmā kurvansvakāryamanahaṃkṛtīreva tiṣṭha ||  
 125045 30 ||  
 125046  
 125047 he rāma ayaṃ mokṣa eṣa bandha ityādikāṃ viphalābhimānāṃ sakalāṃ cintāṃ prasahya  
 125048 sarvayatnena nirasya vāgādisarvendriyajayānmaunī vaśi vigatamānamadaśca san svocitaṃ  
 125049 rājyādikāryaṃ kurvannanahaṃkṛtirmahātmaiva bhūtvā tiṣṭhetyarthaḥ || 30 ||  
 125050  
 125051 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 125052 paramārthopadeśo nāma caturdaśādhikaśatatamaḥ sargaḥ || 114 ||  
 125053  
 125054 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 125055 paramārthopadeśo nāma caturdaśottaraśatatamaḥ sargaḥ || 114 ||  
 125056  
 125057 pañcadaśādhikaśatatamaḥ sargaḥ 115  
 125058  
 125059 śrīvāsiṣṭha uvāca |  
 125060  
 125061 mahākartā mahābhoktā mahātyāgī bhavānagha |  
 125062 sarvāḥ śaṅkāḥ parityajya dhairyamālambya śāśvatam || 1 ||  
 125063  
 125064 mahākartrādiśabdānāṃ vyākhyābhiriha śaṃbhunā |  
 125065 lakṣmāṇi jīvanmuktānāṃ varṇyante bhṛṅgiṇe'rthine ||  
 125066  
 125067 sarvāḥ puṇyāpādiśaṅkāḥ parityajya dhairyaṃ nirbhayaṃ kūṭasthātmabhāvyam || 1 ||  
 125068  
 125069 śrīrāma uvāca |  
 125070  
 125071 kimucyate mahākartā mahātyāgī kimucyate |  
 125072 kimucyate mahābhoktā samyakkathaya me prabho || 2 ||  
 125073  
 125074 kiṃlakṣaṇaṃ prāpto mahākartā ucyate iti triṣvapi || 2 ||  
 125075  
 125076 śrīvāsiṣṭha uvāca |  
 125077  
 125078 etadvratatrayaṃ rāma purā candrārdhamaulinā |  
 125079 bhṛṅgīśāya tu saṃproktaṃ yenāsau vijvaraḥ sthitaḥ || 3 ||  
 125080  
 125081 abhyāsakālamapekṣya vratatrayamityucyate phalakāle tvamānityvādikamivedaṃ  
 125082 lakṣaṇatrayaṃ saṃpadyate | asau bhṛṅgīśaḥ || 3 ||  
 125083  
 125084 sumerāvuttare śṛṅge pūrvaṃ śaśikalādharaḥ |  
 125085 atiṣṭhadagnisaṃkāśe samagraparivāravān || 4 ||  
 125086  
 125087 tamapṛcchanmahātejāstanuvijñānavānsthitaḥ |  
 125088 bhṛṅgīśaḥ praṇato rāma baddhāñjalirumāpatim || 5 ||  
 125089  
 125090 tanuvijñānavān mandātmañjānaḥ | yadyapi gāṇapatyaprāptikāla eva sārvaññaṃ tena  
 125091 prāptamasti tathāpyātmañjānasyānitarajñānasādhāraṇyāya bhogāśaktyā  
 125092 māndyamāropyoktiḥ || 5 ||

125093  
125094 bhṛṅgīśa uvāca |  
125095  
125096 bhagavandevadeveśa sarvajña parameśvara |  
125097 yadahaṃ paripṛcchāmi kṛpayā tadvadāśu me || 6 ||  
125098  
125099 saṃsāraracanāṃ nātha taraṅgataralāmimāṃ |  
125100 avalokya vimuhhyāmi tattvaviśrāntivarjitaḥ || 7 ||  
125101  
125102 taraṅgataralāṃ naśvarīm | jñāte'pi tattve bhogāsaktyā viśrāntivarjitaḥ || 7 ||  
125103  
125104 kamantarniścayaṃ kāntamurarīkṛtya susthitam |  
125105 asmiñjagajjīrṇagṛhe tiṣṭhāmi vigatajvaram || 8 ||  
125106  
125107 kāntaṃ viśrāntisukharamyam | tiṣṭhāmi tiṣṭheyam || 8 ||  
125108  
125109 īśvara uvāca |  
125110  
125111 sarvāḥ śaṅkāḥ parityajya dhairyamālambya śāśvatam |  
125112 mahābhoktā mahākartā mahātyāgī bhavānagha || 9 ||  
125113  
125114 bhṛṅgīśa uvāca |  
125115  
125116 kimucyate mahākartā mahābhoktā kimucyate |  
125117 kimucyate mahātyāgī samyakkathaya me prabho || 10 ||  
125118  
125119  
125120 īśvara uvāca |  
125121  
125122 dharmādharmau mahābhāga śaṅkāvirahitākṣayaḥ |  
125123 yaḥ karoti yathāprāptau mahākartā sa ucyate || 11 ||  
125124  
125125 tatra sarvāḥ śaṅkāḥ parityajya ityaṃśaṃ vivṛṇoti - dharmādharmāviti |  
125126 akartrabhoktrātmaniścayāt kartṛtvādiśaṅkāvirahitākṛtiḥ | hatvāpi sa imāṃllokān  
125127 itivajjñānaprabhāvoktiriyam na tu yatheṣṭācaraṇābhyanujñeti bodhyam || 11 ||  
125128  
125129 rāgadveṣau sukhaṃ duḥkhaṃ dharmādharmau phalāphale |  
125130 yaḥ karotyanapekṣeṇa mahākartā sa ucyate || 12 ||  
125131  
125132 rāgadveṣādipadaistadvyañjakaceṣṭā ucyante | phalāphale iṣṭāniṣṭe yo'napekṣeṇa  
125133 niṣkāmena manasā lokasaṃgrahamātraprayojanena karoti || 12 ||  
125134  
125135 maunavānnirahaṃbhāvo nirmalo muktamatsaraḥ |  
125136 yaḥ karoti gatodvegaṃ mahākartā sa ucyate || 13 ||  
125137  
125138 maunaṃ munikarma mananayogādi | gata udvegaḥ phalāsiddhyanyathātvaprayukta udvego  
125139 yasminkarmaṇi || 13 ||  
125140  
125141 śubhāśubheṣu kāryeṣu dharmādharmaiḥ kuśaṅkayā |  
125142 matirna lipyate yasya mahākartā sa ucyate || 14 ||  
125143  
125144 daivātsaṃpanneśvaśvamedhakalañjabhakṣaṇādikāryeṣu dhārmiko'haṃ pāpo'hamiti vā  
125145 kuśaṅkayā kalpitairdharmādharmaiḥ || 14 ||  
125146  
125147 sarvatra vigatasneho yaḥ sākṣivadavasthitaḥ |  
125148 niricchaṃ vartate kārye mahākartā sa ucyate || 15 ||  
125149  
125150 udvegānandarahitaḥ samayā svacchayā dhiyā |  
125151 na śocate yo nodeti mahākartā sa ucyate || 16 ||  
125152  
125153 śokanimitteṣu na śocate udayanimitteṣu ca nodeti || 16 ||  
125154  
125155 yathārthakāle matimānasaṃsaktamanā muniḥ |  
125156 kāryānurūpavṛttastho mahākartā sa ucyate || 17 ||  
125157  
125158 prārabdhopanītayathocitaprayojanakāle  
125159 kāryānurūpavṛttasthatatprayojanānukūlaceṣṭāvān || 17 ||  
125160  
125161 udāsīnaḥ kartṛtāṃ ca karmākarmācaramśca yaḥ |

125162 samaṃ yātyantaratyantaṃ mahākartā sa ucyate || 18 ||  
125163  
125164 karmākarma vihitaniṣiddhakarmaṇī svayaṃ daivāccaramstatkartṛtāmānyapreraṇena  
125165 hetukartṛtāmāpadyamānaścāntarmanasyakartrātmadr̥ghaniścayenobhayatra yaḥ  
125166 samaṃ bhāvaṃ yāti || 18 ||  
125167  
125168 svabhāvenaiva yaḥ śāntaḥ samatām na jahāti vai |  
125169 śubhāśubhaṃ hyācaranyo mahākartā sa ucyate || 19 ||  
125170  
125171 yo mitreṣu śubhamamitreṣvaśubhamācarannapi samatām na jahāti | hi yasmāddhetoryaḥ  
125172 svabhāvenaiva śāntaḥ | na hyasya candrāhlādakatāsadr̥śaḥ svabhāvo'nyathā  
125173 bhavatītyarthaḥ || 19 ||  
125174  
125175 janmasthitivināśeṣu sodayāstamayeṣu ca |  
125176 samameva mano yasya mahākartā sa ucyate || 20 ||  
125177  
125178 janmādiṣu pañcasu bhāvavikāreṣu udayo vṛddhirastamayo'pakṣayastatsahiteṣu śarīreṣu  
125179 nirvikārasanmātrātmadarśanātsamameva mano yasya || 20 ||  
125180  
125181 na kiṃcana dveṣṭi tathā na kiṃcidabhikāṅkṣati |  
125182 bhunkte ca prakṛtaṃ sarvaṃ mahābhoktā sa ucyate || 21 ||  
125183  
125184 mahābhokturlakṣaṇānyāha - na kiṃcidityādinā | prakṛtaṃ prastutaṃ  
125185 prārabdhopanītaṃ || 21 ||  
125186  
125187 nādatte'pyādadānaśca nācaratyācarannapi |  
125188 bhuñjāno'pi na yo bhunkte mahābhoktā sa ucyate || 22 ||  
125189  
125190 indriyairviṣayānādadāno'pyadvayāsaṅgapūrṇātmapratiṣṭhatvānnādatte | hastapādādinā  
125191 ādānagamanādyācarannapi niṣkriyātmabuddhyā nācarati |  
125192 evamaśanāyādyatītannityatṛptātmdarśanānnabhunkte || 22 ||  
125193  
125194 sāṅgīyatsakalaṃ lokavyavahāramakhinnadhīḥ |  
125195 paśyatyapagatecchaṃ yo mahābhoktā sa ucyate || 23 ||  
125196  
125197 udāsīnaḥ sāṅgīyaddraṣṭā sāṅgī tadvat || 23 ||  
125198  
125199 sukhairduḥkhaiḥ kriyāyogairbhāvābhāvairbhramapradaiḥ |  
125200 yasya notkrāmati matirmahābhoktā sa ucyate || 24 ||  
125201  
125202 jayāpajayādikriyāyogaiḥ | bhāvābhāvairlābhavyayaiḥ | bhramā vikṣepāstatpradaiḥ |  
125203 notkrāmati na vikṣipati || 24 ||  
125204  
125205 jarā maraṇamāpacca rājyaṃ dāridryameva ca |  
125206 ramyamityeva yo vetti mahābhoktā sa ucyate || 25 ||  
125207  
125208 ramyaṃ brahmadṛṣṭyā ramyaṃ | yathā svarṇamayo vyāghro ramyasvarṇadr̥ṣṭyā  
125209 ramyastatheti bhāvaḥ || 25 ||  
125210  
125211 mahānti sukhaduḥkhāni yaḥ payāmsīva sāgaraḥ |  
125212 samaṃ samupagṛhṇāti mahābhoktā sa ucyate || 26 ||  
125213  
125214 samaṃ tulyavṛtṭyā bhogāya samupagṛhṇāti || 26 ||  
125215  
125216 ahiṃsā samatā tuṣṭiścandrabimbādivāṃśavaḥ |  
125217 nopa yasmāccopayātā mahābhoktā sa ucyate || 27 ||  
125218  
125219 yasmādupayātā nopayātāḥ | cakāraḥ prāguktaguṇakadambasamuccayārthaḥ || 27 ||  
125220  
125221 kaṭvamlalavaṇaṃ tiktamamṛṣṭaṃ mṛṣṭamuttamam |  
125222 adhamaṃ yo'tti sāmyena mahābhoktā sa ucyate || 28 ||  
125223  
125224 adhamaṃ asvādu nikṛṣṭamapyannam || 28 ||  
125225  
125226 sarasaṃ nīrasaṃ caiva surataṃ virataṃ tathā |  
125227 yaḥ paśyati samaṃ saumyo mahābhoktā sa ucyate || 29 ||  
125228  
125229 virataṃ rativighātaṃ || 29 ||  
125230

125231 kṣāre khaṇḍaparakāre ca śubhe vāpyaśubhe tathā |  
 125232 samatā susthirā yasya mahābhoktā sa ucyate || 30 ||  
 125233  
 125234 khaṇḍaparakāre śarkarāpariṣkṛtabhakṣyabhede || 30 ||  
 125235  
 125236 idaṃ bhojyamabhojyaṃ cetyevaṃ tyaktvā vikalpitam |  
 125237 gatābhilāṣaṃ yo bhuṅkte mahābhoktā sa ucyate || 31 ||  
 125238  
 125239 abhojyaṃ bhoktumaśakyam asvādutiktādi | vikalpitaṃ vikalpanam || 31 ||  
 125240  
 125241 āpadaṃ saṃpadaṃ mohamānandamaparaṃ param |  
 125242 yo bhuṅkte samayā buddhyā mahābhoktā sa ucyate || 32 ||  
 125243  
 125244 aparamaṃṣṭaṃ kodravānnakadācchādanādi | paraṃ utkṛṣṭaṃ  
 125245 divyānnācchādanādi || 32 ||  
 125246  
 125247 dharmādharmau sukhaṃ duḥkhaṃ tathā maraṇajanmanī |  
 125248 dhiyā yeneṭi saṃtyaktaṃ mahātyāgī sa ucyate || 33 ||  
 125249  
 125250 iti prāguktalakṣaṇayā | dhiyā niratīśayānandapūrṇādvayātmadhiyāmithyeti saṃtyaktamiti  
 125251 vā || 33 ||  
 125252  
 125253 sarvecchāḥ sakalāḥ śaṅkāḥ sarvehāḥ sarvaniścayāḥ |  
 125254 dhiyā yena parityaktā mahātyāgī sa ucyate || 34 ||  
 125255  
 125256 sarvā ihā vānmanaḥkāya | ceṣṭāḥ | dhiyā viśayabādhādeva paritastyaktāḥ || 34 ||  
 125257  
 125258 dehasya manaso duḥkhairindriyāṇāṃ manaḥsthiteḥ |  
 125259 nūnaṃ yenojjhitā sattā mahātyāgī sa ucyate || 35 ||  
 125260  
 125261 dehādināṃ sattā tattadduḥkhaiḥ saha yena mithyātvabuddhyā ujjhitā tyaktā || 35 ||  
 125262  
 125263 na me deho na janmāpi yuktāyukte na karmaṇī |  
 125264 iti niścayavānantarmahātyāgī sa ucyate || 36 ||  
 125265  
 125266 yuktāyukte vihitaniṣiddhe iṣṭāniṣṭācaraṇarūpe vā || 36 ||  
 125267  
 125268 yena dharmamadharmaṃ ca manomananamihitam |  
 125269 sarvamantaḥ parityaktaṃ mahātyāgī sa ucyate || 37 ||  
 125270  
 125271 dharmamadharmaṃ ca śārīram | manomananaṃ mānasam | ihitaṃ vāgādi ceṣṭitam || 37 ||  
 125272  
 125273 yāvatī dṛśyakalanā sakaleyaṃ vilokyate |  
 125274 sā yena suṣṭhu saṃtyaktā mahātyāgī sa ucyate || 38 ||  
 125275  
 125276 suṣṭhu samyagdarśanena bādhātsaṃtyaktā || 38 ||  
 125277  
 125278 ityuktaṃ devadevena bhr̥ṅgiśāya punānagha |  
 125279 etāṃ dṛṣṭimavaṣṭabhya tiṣṭha rāma gatajvaraḥ || 39 ||  
 125280  
 125281 upasaṃharati - itīti || 39 ||  
 125282  
 125283 nityoditaṃ vimalarūpamanantamādyam brahmāsti netarakalākalanam hi kiṃcit |  
 125284 ityeva bhāvaya nirañjanatāmupeto nirvāṇamehi sakalāmalaśāntavṛttiḥ || 40 ||  
 125285  
 125286 yayā bhāvanayā mahākartā ca mahābhoktā mahātyāgī vā'nāyāsena bhavati tāṃ  
 125287 bhāvanāṃ rāmāyopadiśati - nityoditamiti | he rāma tvaṃ  
 125288 dehādipañcakośānāmavasthātrayasya ca nirāśena nirañjanatāmupetaḥ saṃ pariśiṣṭaṃ  
 125289 nityoditaṃ vimalātmarūpaṃ brahmaivāsti kiṃcittaditarakalpanākalanam nāstītyeva  
 125290 bhāvaya | evaṃ sadā bhāvayaṃstadbhāvābhivyaktyā kalanāmalebhyaḥ śāntā vṛttayo  
 125291 yasya tathāvidhaḥ sannirvāṇamehi prāpnuhītyarthaḥ || 40 ||  
 125292  
 125293 anāmayaṃ brahma samastakalpa kāryaikabijaṃ paramātmārūpaṃ |  
 125294 bṛhacca tadbr̥ṃhitasarvabhāvaṃ khamasti bhātīha yadaṅga ki.cit || 41 ||  
 125295  
 125296 he aṅga iha saṃsāre yatkiṃcidbhāti tatsamasteṣu kalpeṣu dviparārdhādvadhikālāvayaveṣu  
 125297 prasiddhānāṃ sarvakāryāṇāmekabijaṃ mūlakāraṇabhūtamanāmayaṃ svayaṃ  
 125298 janmādivikārāmayaśūnyaṃ paramātmārūpaṃ brahmaiva | tacca  
 125299 bṛhatsargabhedairbr̥ṃhitasarvabhāvavikalpamapi khamākāśamevāsti |

125300 sarvavikalpaśūnyamevetyarthaḥ || 41 ||  
 125301  
 125302 anyatkvacitkiṃcididaṃ kadācinna saṃbhavatyeva sadapyasacca |  
 125303 ityeva sādho dṛḍhaniścayo'ntaḥ sthitvā gatāśaṅkavilāsamāssva || 42 ||  
 125304  
 125305 yataḥ kvacitkiṃcidapi sat sthūlamasat sūkṣmaṃ apiśabdātkāraṇaṃ ca  
 125306 sadekarasādbrahmaṇo'nyanna saṃbhavatyeva | sataḥ pṛthaktve asattvāpatteḥ apṛthaktve  
 125307 sadaikarasyāpatteḥ prakārāntarasya ca saṃbhāvanāyogāditi bhāvaḥ | he sādho atastvaṃ  
 125308 sadbrahmaivāhamityevāntardṛḍhaniścayaḥ san prathamam samādhyabhyāsabalena  
 125309 sthitvā saptamabhūmikāṃ krameṇādhiruhya gatāśaṅkavilāsam tathaivāssvetyarthaḥ ||  
 125310 42 ||  
 125311  
 125312 antarmukhaḥ sansatataṃ samastaṃ kurvanbahiṣṭhaṃ khalu kāryajātaṃ |  
 125313 na khedamāyāsi kadācideva nirākṛtāhaṃkṛtitāmupaiṣi || 43 ||  
 125314  
 125315 he sādho tvaṃ yadi antarmukhaḥ sannirākṛtāhaṃkṛtitāmupaiṣi sadā bahiṣṭhaṃ  
 125316 samastaṃ kāryajātaṃ kurvannapi kadācidapi khedaṃ nāyāsyevetyanvayaḥ || 43 ||  
 125317  
 125318 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
 125319 vratatrayanirūpaṇaṃ nāma pañcadaśādhikaśatatamaḥ sargaḥ || 115 ||  
 125320  
 125321 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
 125322 vratatrayanirūpaṇaṃ nāma pañcadaśottaraśatatamaḥ sargaḥ || 115 ||  
 125323  
 125324 ṣoḍaśādhikaśatatamaḥ sargaḥ 116  
 125325  
 125326 śrīrāma uvāca |  
 125327  
 125328 bhagavansarvadharmajña citte'haṃkāranāmani |  
 125329 galite vā galadrūpe līṅgaṃ sattvasya kiṃ bhavet || 1 ||  
 125330  
 125331 cittasya galato nityaṃ caturthādiṣu bhūmiṣu |  
 125332 galitasya ca lakṣmāṇi varṇyante'tra pumāśrayāt ||  
 125333  
 125334 sattvasya kṣīṇavāsanasya manaso līṅgaṃ lakṣaṇam || 1 ||  
 125335  
 125336 śrīvāsiṣṭha uvāca |  
 125337  
 125338 balādapi hi saṃjātā na limpantyāśayaṃ sitam |  
 125339 lobhamohādayo doṣāḥ payāṃsīva saroruham || 2 ||  
 125340  
 125341 evaṃ pṛṣṭo vasiṣṭhaḥ prathamam lobhamohādidoṣakṣaya eva mukhyaṃ  
 125342 tallakṣaṇamityāha - balāditi | saṃjātāḥ saṃjanitāḥ | parikṣādyarthaṃ pareṇa  
 125343 balādapi saṃpāditā ityarthaḥ | sitaṃ śuddhaṃ śubhraṃ ca || 2 ||  
 125344  
 125345 muditādyāḥ śriyo vaktraṃ na muñcanti kadācana |  
 125346 galatyahaṃkāramaye citte galatī duṣkṛte || 3 ||  
 125347  
 125348 sadā mukhaprasannatādirapi tallakṣaṇamityāha - muditādyā iti | duṣkṛte  
 125349 viśādahetau pāpe jñānāgninā galatī sati || 3 ||  
 125350  
 125351 vāsanāgranthayaśchinnā iva truṭyantyalaṃ śanaiḥ |  
 125352 kopastānavamāyāti moho māndyaṃ hi gacchatī || 4 ||  
 125353  
 125354 uktaṃ prapañcayan lakṣaṇāntarāṇyapyāha - vāsanetyādinā || 4 ||  
 125355  
 125356 kāmāḥ klamaṃ gacchatī ca lobhaḥ kvāpi palāyate |  
 125357 nollasantīndriyāṇyuccaiḥ khedaḥ sphurati noccakaiḥ || 5 ||  
 125358  
 125359 na duḥkānyapabrṃhanti na valganti sukhāni ca |  
 125360 sarvatra samatodeti hṛdi śaityapradāyinī || 6 ||  
 125361  
 125362 śaityaṃ tāpanivṛttistatpradāyinī || 6 ||  
 125363  
 125364 sukhaduḥkhādayastvete dṛśyante yadi vā mukhe |  
 125365 dṛśyanta eva tucchatvānnānulimpanti te manaḥ || 7 ||  
 125366  
 125367 nanu jñānināmapi kadācinmukhe sukhaduḥkhādiliṅgāni prasādamālinyādini  
 125368 dṛśyante yathā prākkumbhasya durvāsaśśāpaśravāṇe śikhidhvajasya yathā vā



125369 viśvāmitreṇa hariścandracchalane putraghātena ca vasiṣṭhasya | tat katham muditādyāḥ  
125370 śriyo vaktram na muñcantīti lakṣaṇam ghaṭate tatrāha - sukhaduḥkhādaya iti |  
125371 bhojakaprārabdhaprābalyena duḥkhataḥ śāntiṃ gacchati |  
125372 kadācidudaye'pyuttarakṣaṇe mithyātvabuddhibādhitatvāna tayostaccittalepakatvamiti na  
125373 svābhāvikasukhādiprasādavighāta ityārthaḥ || 7 ||  
125374  
125375 citte galati gīrvāṇagaṇasya sprhaṇīyatām |  
125376 sādurgacchatyudetyasya samatā śītacandrikā || 8 ||  
125377  
125378 upasāntam ca kāntam ca sevyamapratirodhi ca |  
125379 nibhṛtam corjitam svaccham vahatīttham mahadvapuḥ || 9 ||  
125380  
125381 apratirodhi pareṣṭāvighāti | nibhṛtam vinītam || 9 ||  
125382  
125383 bhāvābhāvaviruddho'pi vicitro'pi mahānapi |  
125384 nānandāya na khedāya satām saṃsṛtīvibhramaḥ || 10 ||  
125385  
125386 bhāvairvibhavairabhāvairdāridryairviruddho viṣamo'pi | satām galitāhaṃkāraṇām || 10 ||  
125387  
125388 buddhyālokena sādhye'sminvastunyastamitāpadi |  
125389 pravartate na yo mohāttaṃ dhigastu narādhamam || 11 ||  
125390  
125391 idānimātmalābhasyātisulabhatām darśayamstadarthamapravṛttānnindannupasaṃharati  
125392 - buddhyālokeneti | buddhilakṣaṇenālokena prakāśena | athavā pratyakprapañcayā  
125393 buddhyā ālokanamālokaśāntāvanmātreṇa sādhye labhye astamitā āpado yasmin labdhe sati  
125394 tathāvidhe paramātmavastuni yo na pravartate taṃ dhigastvityārthaḥ || 11 ||  
125395  
125396 viśrāntimāptumucitām ciraṃ māṇḍa duḥkharatnākaram jananaśāgaramuttitīrṣoḥ |  
125397 ko'haṃ katham jagadidaṃ ca paraṃ ca kiṃ syātkiṃ bhogakairiti matiḥ  
125398 paramo'bhyupāyaḥ || 12 ||  
125399  
125400 tatpravṛttau tarhi kaḥ prathamamupāya iti cedvivekavairāgye evetyāha - viśrāntimīti |  
125401 he aṅga duḥkharatnānāmākaraḥ bhūtaṃ jananaśāgaramopalakṣitaṃ  
125402 saṃsāraśāgaramuttitīrṣoruttaritam icchoḥ puruṣasya tatpāre niratiśayānandātmani  
125403 ciraṃ mucitām viśrāntim prāptumahaṃ ka idaṃ jagacca kiṃ paramātmataṭṭvaṃ ca kiṃ  
125404 kīdrśaṃ syāt bhogakaistucchaisca kiṃ syāditi nīrantarābhyastā vicāravairāgyātmikā  
125405 matireva prathamā'bhimata upāyo'bhyupāyaḥ | tasmāttamevāśrayedityārthaḥ || 12 ||  
125406  
125407 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0  
125408 galitacittalakṣaṇakathanaṃ nāma śoḍaśādhikaśatataṃ sargaḥ || 116 ||  
125409  
125410 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
125411 galitacittalakṣaṇakathanaṃ nāma śoḍaśottaraśatataṃ sargaḥ || 116 ||  
125412  
125413 saptadaśādhikaśatataṃ sargaḥ 117  
125414  
125415 śrīvāsiṣṭha uvāca |  
125416  
125417 bhavatāmādi puruṣa ikṣvākurnāma bhūpatiḥ |  
125418 ikṣvākuvam'saprabhava yathā muktastathā śṛṇu || 1 ||  
125419  
125420 ko'haṃ katham jagaditi vicāre'tra nīdarśanam |  
125421 ikṣvākormānūṇa prokto vivekaḥ saṃprakīrtiyate ||  
125422  
125423 ādipuruṣo mūlapuruṣo yathā | yādrśavicāreṇa muktaḥ prāguḥkṛtapade viśrāntastathā  
125424 taṃ vicāraṃ śṛṇvityārthaḥ || 1 ||  
125425  
125426 ikṣvākurnāma bhūpālaḥ svarājyaṃ paripālayan |  
125427 kadācid ekāntagato manasā samacintayat || 2 ||  
125428  
125429 jarāmāraṇasaṃkṣobhasukhaduḥkhabhramasthiteḥ |  
125430 asya dr̥śyaprapañcasya ko hetuḥ syāditi svayam || 3 ||  
125431  
125432 iti svayam samacintayaditi pūrveṇānvayaḥ || 3 ||  
125433  
125434 jagato na vivedāsau kāraṇaṃ cintayannapi |  
125435 atha kadā pr̥cchadasau brahmalokāgataṃ manum || 4 ||  
125436  
125437 na viveda vivekena veda | brahmalokādagataṃ manum svapitaram || 4 ||

125438  
 125439 pūjitaṃ svasabhāsaṃsthaṃ bhagavantaṃ prajāpatim |  
 125440  
 125441 ikṣvākuruṇvāca |  
 125442  
 125443 māṃ yojayati dhārṣṭyena bhagavankaruṇānidhe || 5 ||  
 125444  
 125445 tatra prathamam manum prārthanayābhimukhīkaroti - māmiti || 5 ||  
 125446  
 125447 bhavatprasāda evāyaṃ bhavantaṃ praṣṭumañjasā |  
 125448 kutaḥ sargo'yamāyātaḥ svarūpaṃ cāsyā kīdṛśam || 6 ||  
 125449  
 125450 praṣṭavyāṃśaṃ darśayati - kuta ityādinā || 6 ||  
 125451  
 125452 kiyadetajjagatkasya kadā keneti kathyate |  
 125453 ahaṃ kathaṃ ca viṣamādasamātsamsṛtivibhramāt || 7 ||  
 125454  
 125455 saṃkhyayā parimāṇataśca kiyat | kasya bhoktuḥ svāmīnaśca | kadā kena racitamiti  
 125456 śrutyādibhiḥ kathyate | anena  
 125457 śrutyādipramāṇamūlamupadeśaparaṃparāsampradāyāgatameva tvayā vācyaṃ na tu  
 125458 tarkaṇa kiṃcitkalpayitveti sūcitam || 7 ||  
 125459  
 125460 vimucyeya ghanāstīrṇājālādiva vihaṃgamaḥ |  
 125461  
 125462 manuruvāca |  
 125463  
 125464 aho nu cirakālēna viveke suvikāśini || 8 ||  
 125465  
 125466 vimucyeyeti karmakartari yaktaṇau || 8 ||  
 125467  
 125468 vitathānarthavicchettā sārāḥ praśnastvayā kṛtaḥ |  
 125469 yadidaṃ dṛśyate kiṃcittannāsti nṛpa kiṃcana || 9 ||  
 125470  
 125471 tatra tattvopadeśayogitvātsvarūpaṃ cāsyā kīdṛśamiti praśnasya prathamamuttaramāha  
 125472 - yadidamiti | tathā ca mithyā jagataḥ asatsvarūpamasadeveti bhāvaḥ || 9 ||  
 125473  
 125474 yathā gandharvanagaraṃ yathā vāri marusthale |  
 125475 yattu no dṛśyate kiṃcittanna kiṃcidiva sthitam || 10 ||  
 125476  
 125477 nanu sām̐khyā upādāne paramasūkṣmatayā sthitameva kāryaṃ nimittairāvirbhāvyate  
 125478 ityāhuḥ | vedāntinastu sadbrahmaiva jagadātmanā sarge saṃpadyata iti | tatkaṭhaṃ  
 125479 tannāstītyucyate tatrāhaṃ pratyāha - yattviti | sākṣiṇā indriyairvā yanno dṛśyate  
 125480 tatkiṃcidapi svopādāne na sthitam pramāṇābhāvādityarthaḥ || 10 ||  
 125481  
 125482 manaḥṣaṣṭhendriyātītaṃ yatsyādapi na kiṃcana |  
 125483 avināśaṃ tadastīha tatsadātmeti kathyate || 11 ||  
 125484  
 125485 syādapi na | saṃbhāvanāpyasya yato nāstītyarthaḥ | dvitīyaṃ pratyāha - avināśamiti ||  
 125486 11 ||  
 125487  
 125488 iyaṃ tu sarvadr̥śyāḍhyā rājansargaparaṃparā |  
 125489 tasminneva mahādarśe pratibimbamupāgatā || 12 ||  
 125490  
 125491 pratibimbamiti | tathā cādarśasattāyāḥ pratibimbeṣviva  
 125492 saṃsargāḍhyāsādbrahmasattānuviddhaṃ jagadastu nāma tathāpi svataḥ sattvaṃ tasya  
 125493 nāstyeveti tannāstītyuktiryuktaiveti bhāvaḥ || 12 ||  
 125494  
 125495 bhāḥ svabhāvasamutpannā brahmasphuraṇaśaktayaḥ |  
 125496 kāścidbrahmāṇḍatām yānti kāścidgacchanti bhūtatām || 13 ||  
 125497  
 125498 kastarhi bahu syāṃ prajāyeya iti saṃkalpya brahmaṇa eva  
 125499 jagajjīvabhāvaśruterāśayastatrāha - bhāḥ svabhāveti |  
 125500 sphuraṇaśaktayaścidābhāsaḥ | brahmāṇḍatām sthūlasamaṣṭyabhimānena tadrūpatām |  
 125501 bhūtatām pṛthivyādyabhimānena tadrūpatām || 13 ||  
 125502  
 125503 anyāstvanyatvamāyānti bhavatyevaṃ jagatsthitiḥ |  
 125504 na bandho'sti na mokṣo'sti brahmaivāsti nirāmayam |  
 125505 naikyamasti na ca dvitvaṃ saṃvitsāraṃ vijṛmbhate || 14 ||  
 125506

125507 anyatvaṃ caturvidhabhūtagrāmatām | tathā mithyopādhiṣu bhrāntyā cidābhāsānām  
125508 bandhādikalpanā na vastutastatprasaktirityāha - na bandho'stīti || 14 ||  
125509  
125510 ekaṃ yathā sphurati vāri taraṅgabhaṅgairevaṃ parisphurati cinna ca kiṃcideva |  
125511 tvaṃ bandhamokṣakalane pravimucya dūre svastho bbhavā'bhavabhayo'bhayasāra eva  
125512 || 15 ||  
125513  
125514 uktaṃ dvitīyapraśnottaramupasaṃharati - ekamiti | yathā ekaṃ vāri taraṅgabhedaiḥ  
125515 parisphurati evaṃ cidapi jagadbhedaiḥ parisphurati māyāmātratvāttacca na kiṃcideva  
125516 atastvaṃ bandhamokṣabhramau dūre pravimucya na vidyate bhavabhayaṃ yasya tathāvidhaḥ  
125517 sannabhayaabrahmasāra eva bhavetyarthaḥ || 15 ||  
125518  
125519 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
125520 ikṣvākumanusaṃvāde saptadaśādhikaśatatamaḥ sargaḥ || 117 ||  
125521  
125522 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe nirvāṇaprakaraṇe pūrvārdhe  
125523 ikṣvākumanusaṃvādo nāma saptadaśottaraśatatamaḥ sargaḥ || 117 ||  
125524  
125525 aṣṭādaśādhikaśatatamaḥ sargaḥ 118  
125526  
125527 manuruvāca |  
125528  
125529 saṃkalponmukhatām yātāḥ satyaścinmātrasaṃvidaḥ |  
125530 āpastaraṅgatvamiva yānti bhūmipa jīvatām || 1 ||  
125531  
125532 kutaḥ sargaḥ kadā kasya kenetyeṣāmiḥottaram |  
125533 tathātmadarśanopāyā manunātra prakīrtitāḥ ||  
125534  
125535 tatrādaḥ śuddhasaṃvido jīvabhāve nimittamāha - saṃkalpeti | cinmātrasya  
125536 śuddhacaitanyasyāvidyāyām tattatsaṃskāravicitrāyām pratibimbarūpāḥ saṃvidaḥ  
125537 saṃskārāṇāmantaḥkaraṇatayā pariṇāme tadavacchinnaṭayā jīvatām yānti || 1 ||  
125538  
125539 te jīvāḥ saṃsarantīha saṃsāre pūrvamutthite |  
125540 sukhaduḥkhadaśāmoho manasyevāsti nātmani || 2 ||  
125541  
125542 pūrvamutthite upādhitayā āvirbhūte saṃsāre samaṣṭivyaṣṭīmanasaḥ kārye | evaṃ sati  
125543 yatphalitaṃ tadāha - sukhaduḥkheti || 2 ||  
125544  
125545 adṛśyo dṛśyate rāhurgrhītena yathendunā |  
125546 tathānubhavamātrātmā dṛśyenātmāvalokyate || 3 ||  
125547  
125548 nanvadṛśya ātmā kathaṃ dṛśye manasi saṃsāraduḥkhi tadvimukto vā aviveke viveke  
125549 vā dṛśyate tatrāha - adṛśya iti | dṛśyenāntaḥkaraṇena  
125550 caramasākṣātkārarūpatatpariṇāmena ca nimittena || 3 ||  
125551  
125552 na śāstrairnāpi guruṇā dṛśyate parameśvaraḥ |  
125553 dṛśyate svātmanaivātmā svayā sattvasthayā dhiyā || 4 ||  
125554  
125555 sattvasthayā nirahaṃmamataāvasthayā || 4 ||  
125556  
125557 pathikāḥ pathi dṛśyante rāgadveṣavimuktayā |  
125558 yathā dhiyā tathavate draṣṭavyāḥ svendriyādayaḥ || 5 ||  
125559  
125560 nirahaṃmamatā dehendriyādiṣu kathaṃ draṣṭavyeti dṛṣṭāntena spaṣṭayati -  
125561 pathikā iti || 5 ||  
125562  
125563 eteṣu nādaraḥ kāryaḥ satā naivāvadhīraṇam |  
125564 padārthamātratāviṣṭāstīṣṭhantvete yathāsukham || 6 ||  
125565  
125566 avadhīraṇamupavāsādinā pīḍanam || 6 ||  
125567  
125568 padārthamātraṃ dehādi dhiyā saṃtyajya dūrataḥ |  
125569 āśītalāntaḥkaraṇo nityamātmamayo bhava || 7 ||  
125570  
125571 padārthamātraṃ udāsīnapadārthasādhāraṇaṃ saṃtyajya ātmamayaḥ  
125572 śuddhātmadṛṣṭyā tadbhāvapracuraḥ || 7 ||  
125573  
125574 deho'hamiti yā buddhiḥ sā saṃsāranibandhanī |  
125575 na kadācidīyaṃ buddhirādeyā hi mumukṣubhiḥ || 8 ||

125576  
125577 nakimcinmātracinmātrarūpo'smi gaganādaṇuḥ |  
125578 iti yā śāśvatī buddhiḥ sā na saṃsārabandhanī || 9 ||  
125579  
125580 na vidyate kimcinmātramapi yatra tathāvidhamṇ yaccinmātram tadrūpo gaganādapyāṇuḥ  
125581 sūkṣmaḥ | saṃsārabandhanī na muktiheturiti yāvat || 9 ||  
125582  
125583 yathā vimalatoyānām bahirantaśca bhāvanam |  
125584 tejastiṣṭhati sarvatra tathātmā sarvavastuḥ || 10 ||  
125585  
125586 jaḍajagato'ntarbahiścāsaṅgacitpraveśena sphuraṇe'nurūpaṃ dṛṣṭāntamāha -  
125587 yatheti || 10 ||  
125588  
125589 saṃniveśaṃśavaicitryaṃ yathā hemno'ṅgadāditā |  
125590 ātmanastadatadrūpā tathaiva jagadāditā || 11 ||  
125591  
125592 yathā aṅgadādyākāratā hemna eva sanniveśāvayavavinyāsavaicitryaṃ tadvadātmano'pi  
125593 jagattanmūlamāyārūpe ityārthaḥ || 11 ||  
125594  
125595 vināśavāḍavākrāntaṃ bhīmaṃ kāmamahārṇavam |  
125596 jagajjālataaraṅgiṇyo yānti bhūtataaraṅgikāḥ || 12 ||  
125597  
125598 ātmanaḥ kālārṇavāgastyatām rūpayituṃ kālasya  
125599 jagannadyupasaṃhārasthānasamudratāmāha - vināśeti | vināśa eva vāḍavo  
125600 vāḍavāgnistenākāraṇaṃ viśiṣṭam | bhūtāni prāṇinikāyāstaraṅgā yāsāṃ || 12 ||  
125601  
125602 tathāpyadyāpyapūrṇasya yaḥ pātā kālavāridheḥ |  
125603 tamātmānaṃ mahāgastyam rājanbhāvaya sarvadā || 13 ||  
125604  
125605 yathā sarvajagajjālābhakṣaṇe'pyadyāpyapūrṇasyātriptasya kālavāridheryaḥ pātā  
125606 pānakartā || 13 ||  
125607  
125608 anātmanyātmatāmasmindehādaḥ dṛśyajālake |  
125609 tyaktvā sattvamupārūḍho gūḍhastiṣṭha yathāsukham || 14 ||  
125610  
125611 sattvaṃ nirvāsanībhāvam || 14 ||  
125612  
125613 kucakoṭarasamsuptaṃ vismṛtya jananiṃ sutam |  
125614 yathā roditi putrārthaṃ tathātmārthamayaṃ janaḥ || 15 ||  
125615  
125616 nityalabdhe'pyātmanyalabdhatābhrāntiā śoka ityāha - kucakoṭareti || 15 ||  
125617  
125618 ajarāmaramātmānamabuddhvā pariroditi |  
125619 hā hato'hamanātho'haṃ naṣṭo'smīti vapurvayaye || 16 ||  
125620  
125621 vapurvayaye dehanāśe || 16 ||  
125622  
125623 yathā vāri parispaṇḍānnānakāraṃ vilokyate |  
125624 tathā saṃkalpavaśataścidbrahma paribṛṃhati || 17 ||  
125625  
125626 parito bṛṃhati kāryaparamparayā vardhate || 17 ||  
125627  
125628 saṃsthāpya saṃkalpakalāṅkamuktaṃ cittam tvamātmanyupaśāntakalpaḥ |  
125629 spande'pyasaṃspandamiveha tiṣṭha svasthaḥ sukhī rājyamidaṃ praśādhi || 18 ||  
125630  
125631 he putra tvam saṃkalpakalāṅkairmuktaṃ cittamātmani saṃsthāpya  
125632 samūlasarvasaṃsāropaśame prārābhābhogopayogitatpratibhāsāvaśeśādupaśāntakalpaḥ  
125633 san vyavahārāya dehendriyādispande'pi tasyābhāsamātratvādasamspandaṃ brahmeveha  
125634 vyavahārabhūmau svasthaḥ sukhī tiṣṭha | idaṃ rājyaṃ ca śādhi pālāya | śāsaḥ  
125635 śādeśasyābhīyatvenāsiddhatvāddherdhiḥ || 18 ||  
125636  
125637 ityārṣe śrīvā0rāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
125638 ikṣvākumanusaṃvāde'ṣṭādaśādhikaśatatamaḥ sargaḥ || 118 ||  
125639  
125640 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe  
125641 pūrvārdhe'ṣṭādaśottaraśatatamaḥ sargaḥ || 118 ||  
125642  
125643 ekonaviṃśādhikaśatatamaḥ sargaḥ 119  
125644

125645 manuruvāca |  
125646  
125647 sargātmabhirvibhuḥ spandaiḥ kriḍate bālavatsvayam |  
125648 saṃhārātmakaśaktyātha saṃhṛtyātmani tiṣṭhati || 1 ||  
125649  
125650 varṇyate puruṣasyātra svātantryaṃ mokṣabandhayoḥ |  
125651 vidyāvidyātmāśaktibhyāṃ satyāsatyātmaniścayāt ||  
125652  
125653 spande'pyasaṃspandamiveha tiṣṭha ityuktaṃ tatra brahmā kimarthaṃ māyayā spandate  
125654 kathaṃ cāsaṃspandaṃ tiṣṭhatītikṣvākorjijñāsāṃ līngairupalakṣya manurāha -  
125655 sargātmabhiriti | vibhurayaṃ paramātmā prasavadharminyā avidyāśaktyā aviduṣaḥ  
125656 pratisargātmakaiḥ spandaiḥ kriḍate | viduṣaḥ prati tu tatsaṃhārātmikayā vidyāśaktyā  
125657 samūlaṃ sargaṃ saṃhṛtya bādhitatvātkūṭasthādvaye ātmani sadaiva tiṣṭhatītyarthaḥ ||  
125658 1 ||  
125659  
125660 svayamasya tathā śaktirudetyābadhyate yayā |  
125661 svayamasya tathā śaktirudetyunmucyate yayā || 2 ||  
125662  
125663 tatra rāgātpravṛttasya sargaśaktyudaya iva vairāgyānnivṛttasya saṃhāraśaktyudayo'pi  
125664 svarasata eva bhavatītyāha - svayamiti || 2 ||  
125665  
125666 candrārka vahnitaptāyoratnādīnāṃ yathārciṣaḥ |  
125667 yathā patrādi vṛkṣāṇāṃ nirjharāṇāṃ yathā kaṇāḥ || 3 ||  
125668  
125669 tatra jñātātmani jīvajagatsādhāraṇasattāsāmānyātmanā vibhāvyamāne  
125670 tadviśeṣātmakabāhyādhyātmikapadārthajālakalpane dṛṣṭāntānāha - candreti |  
125671 arciṣaḥ prabhājvālāprabhedā yathā kalpitāstathā jagadvaicitryaṃ  
125672 tadgrāhakabuddhyādivaicitryaṃ kalpitamityanvayaḥ | saptāyogagrahaṇaṃ  
125673 māyāśabalādṛṣṭāntārthaṃ || 3 ||  
125674  
125675 tathedaṃ brahmaṇi sphāre jagadbuddhyādi kalpitam |  
125676 duḥkhaḥpradamatajjñānāṃ tadevātadiva sthitam || 4 ||  
125677  
125678 aho nu citrā māyeyaṃ tāta viśvavimohinī |  
125679 sarvāṅgaprotamapyātmā yadātmānaṃ na paśyati || 5 ||  
125680  
125681 sarvagatasvaprakāśasyātmāno'darśanamasato'prakāśasyāpi jagataḥ sphuṭaṃ darśanaṃ  
125682 cāścaryamaghaṭitaghaṭanāsamarthamāyābalādevetyāha - aho iti |  
125683 sarveṣvaṅgeṣvavayavaprāyeṣu bāhyādhyātmikabhāveṣu protamantarbahiṣca  
125684 vyāptamapyātmānaṃ yadyasmānna paśyati || 5 ||  
125685  
125686 cidādarśamayaṃ sarvaṃ jagadityeva bhāvayan |  
125687 yastiṣṭhatyupaśāntecchaṃ sa brahmakavacaḥ sukhī || 6 ||  
125688  
125689 kayā tarhi bhāvanayā ātmānaṃ dṛṣṭvā sukhī syāttāmāha -  
125690 cidādarśamamityādinā | ādarśe nagarādiriva brahmaṇi jagatprātibhāsikaṃ na  
125691 vāstavamiti bhāvayannītyarthaḥ | mohaśarairabhedyāṃ brahmaiva kavacaṃ yasya saḥ || 6 ||  
125692  
125693 ahamarthavimuktena bhāvenābhāvarūpiṇā |  
125694 sarvaṃ śūnyaṃ nirālambaṃ cidrūpamiti bhāvayet || 7 ||  
125695  
125696 idaṃ ramyamidaṃ neti bījaṃ te duḥkhasaṃtateḥ |  
125697 tasminsāmyāgninā dagdhe duḥkhasyāvasaraḥ kutaḥ || 8 ||  
125698  
125699 iti vaiśamyakalpanamiti śeṣaḥ || 8 ||  
125700  
125701 rājannabhāvanāstreṇa ramyāramyavibhāgitā |  
125702 pauraṣātīsayenāśu svenaivāntarvilūyatām || 9 ||  
125703  
125704 abhāvanā samādhyabhyāsenā sarvadr̥śyavismṛtistallakṣaṇenāstreṇa ramyāramyayoḥ  
125705 padārthayorvibhāvitā priyāpriyatāvaiśamyakalpanā | sā hi rāgadveśahetuḥ  
125706 samadr̥ṣṭidārḍhyalakṣaṇapuruṣaprayatnātīsayena vilūyatām chidyatām || 9 ||  
125707  
125708 abhāvanena bhāvanaṃ vilūya karmakānanam |  
125709 paraṃ sametya tānavaṃ viśoka eva tiṣṭha bhoḥ || 10 ||  
125710  
125711 samādhilakṣaṇenābhāvanena bāhyārthabhāvanaṃ tatprayojakaṃ dharmādharmalakṣaṇaṃ  
125712 karmakānanaṃ ca vilūya paramākāśādapyadhikaṃ tānavaṃ saukṣmyaṃ sametya  
125713 tadbalena śokahetvape viśoka eva tiṣṭhetyarthaḥ || 10 ||

125714  
 125715 bharitabhuvanābhogo bhūtvā vibhāgabahiṣkṛto galitakalanābhāsollāso  
 125716 [ullāsaḥ iti padaṃ kvacinna paṭhyate |] vivekavilāsavān |  
 125717 adhigataparānandaspaṇḍaściraḥ nirāmayaḥ śamasamasitasvacchābhogo  
 125718 bhavābhayacidvapuh || 11 ||  
 125719  
 125720 he putra tvaṃ prathamam vivekavilāsavān san samādhinā galitabāhyakalanābhāsaḥ  
 125721 pūrṇātmanā bharitabhuvanābhogaśca bhūtvā adhigataḥ  
 125722 parānandasyā'paricchin nabrahmasukhasya spaṇḍaḥ sarvata āvirbhāvo yasya  
 125723 tathāvidhastadvibhāgabahiṣkṛtastadakhaṇḍaikatāpanno'ta eva nirastasaṃsārāmayaḥ  
 125724 pañcamaśaṣṭhabhūmikāsu cirāya sthītvānte  
 125725 saptamabhūmikāyāmātyantikavikṣepavaiṣamyāsamena samaścandrikāpūrṇatvātsitaḥ  
 125726 śubhra ātyantikavāsanājñānakāluṣyakṣayātsvaccha ābhoga ākāro yasya  
 125727 tathāvidho'bhayacidvapurbhavetyarthaḥ | athavā caturbhiḥ pādaiścaturthādyaścatasro  
 125728 bhūmikāḥ krameṇa darśitā bodhyāḥ || 11 ||  
 125729  
 125730 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe pū0  
 125731 ikṣvākumanusaṃvāde ekonaviṃśādhikaśatataṃ sargaḥ || 119 ||  
 125732  
 125733 iti pūrvārdhe ekonaviṃśādhikaśatataṃ sargaḥ || 119 ||  
 125734  
 125735  
 125736 viṃśādhikaśatataṃ sargaḥ 120  
 125737  
 125738 manuruvāca |  
 125739  
 125740 śāstrasajjanasamparkaiḥ prajñāmādaḥ vivardhayet |  
 125741 prathamā bhūmikaiṣoktā yogasyaiva ca yoginaḥ || 1 ||  
 125742  
 125743 mumukṣubhūmikāstisro mucyamānasya tūttarā |  
 125744 muktasya paratastisro bhūmikāḥ sapta darśitāḥ ||  
 125745  
 125746 paraṃ sametya tānavamiti yadyogabhūmikābhyāsaphalamuktaṃ  
 125747 tadupāyabhūtānbhūmikābhedānvarṇayati - śāstretyādinā | tathā ca  
 125748 sādhanacatuṣṭayasaṃpādanasahitaṃ gurusatīrthyādisahāyakam śravaṇam prathamā  
 125749 bhūmiketyādinīṣkarṣā utpattiprakaraṇe darśitā evātra bodhyāḥ || 1 ||  
 125750  
 125751 vicāraṇā dvitīyā syāttrītiyā'saṅgabhāvanā |  
 125752 vilāpanī caturthī syādvāsanāvilayātmikā || 2 ||  
 125753  
 125754 vicāraṇā mananam | asaṅgasyādvitīyānmanobhāvanā nididhyāsanam | vilāpanī  
 125755 tattvasākṣātkāreṇājñānādiprapaṇcasya bādhasatsādhinī | vāsanāpadena  
 125756 tadāśrayā'vidyā grhyate || 2 ||  
 125757  
 125758 śuddhasaṃvinmayānandarūpā bhavati pañcamī |  
 125759 ardhasuptaprabuddhābho jīvanmukto'tra tiṣṭhati || 3 ||  
 125760  
 125761 śuddhaḥ saṃvinmayaḥ samādhiparipākādantaḥ prathāpracuro ya ānandastadrūpā | tāṃ  
 125762 daśaṃ dṛṣṭāntenānubhavamārohayati - ardheti | yathā nidrāśeṣeṇārdhaṃ  
 125763 supto'rdhaṃ ca prabuddhaḥ puruṣo bāhyaśabdādinākarṇayannapyantaḥ svāpasukhāśakto  
 125764 na prativacanādivyavahāramicchatī tadvadvyutthānakāle'pyasyāṃ bhūmikāyāṃ yogī  
 125765 tiṣṭhatītyarthaḥ || 3 ||  
 125766  
 125767 svasaṃvedanarūpā ca śaṣṭhī bhavati bhūmikā |  
 125768 ānandaikaghaṇākārā suṣuptasādṛśasthitiḥ || 4 ||  
 125769  
 125770 svasaṃvedanaṃ svarasata evākṣīyamāṇā brahmākārānubhavavṛttistadrūpā | tadevāha  
 125771 - ānandeti || 4 ||  
 125772  
 125773 turyāvasthopaśāntātha muktireveha kevalam |  
 125774 samatā svacchatā saumyā saptamī bhūmikā bhavet || 5 ||  
 125775  
 125776 atha yadā sā vṛttirapi kṣīyate tadāviṣkṛtaṃ brahmaiva pūrṇasvaparakāśamavaśiṣyate  
 125777 tathā jīvataḥ sthitiḥ saptamī bhūmikā saiva mayā śamasamasitasvacchābhogaḥ iti  
 125778 prāguktetyarthaḥ | ādyabhūmikātrayasya vakṣyamāṇarītyaikikārāt śaṣṭhī turyā || 5 ||  
 125779  
 125780 turyātītā tu yāvasthā parā nirvāṇarūpiṇī |  
 125781 saptamī sā pariprauḍhā viśayaḥ syāṇna jīvatām || 6 ||  
 125782

125783 saptamyā aṣṭamyāśca yogijīvanājīvanamātram viśeṣo nānya ityabheda evetyāśayenāha  
125784 - turyātītetī | saptamī bhūmikaiva turyātītākhyā paritaḥ prauḍhā satī videhamuktiḥ  
125785 sampadyate sā cā jīvatām yoginām viśayo na syādityarthaḥ || 6 ||  
125786  
125787 pūrvāvasthātrayaṃ tvatra jāgradityeva saṃsthitam |  
125788 caturthī svapna ityuktā svapnābhāṃ yatra vai jagat || 7 ||  
125789  
125790 ānandaikaghaṇībhāvātsuṣuptākhyā tu pañcamī |  
125791 asaṃvedanarūpātha śaṣṭhī turyapadābhīdā || 8 ||  
125792  
125793 turyātītapadāvasthā saptamī bhūmikottamā |  
125794 manovacobhiragrāhyā svaprakāśapadātmikā || 9 ||  
125795  
125796 tāmeva praśamsati - manovacobhiriti yādīnā || 9 ||  
125797  
125798 antaḥ pratyāhṛtīvaśāccetyaṃ cenna vibhāvitam |  
125799 mukta evāśya saṃdeho mahāsamatayā tayā || 10 ||  
125800  
125801 tasyāmeva sarvadṛśyānām pratyagātmani samyagvilayādātyantīkī jīvanmuktatetyāha  
125802 - antarīti | tayā saptamabhūmikāprasiddhayā || 10 ||  
125803  
125804 yadbhogasukhaduḥkhāṃśairaparāmrṣṭapūrṇadhīḥ |  
125805 saśārīro'śārīro vā bhavatyevaṃmatīḥ pumān || 11 ||  
125806  
125807 na mriye na ca jīvāmi nāhaṃ sannāpyasannayam |  
125808 ātmārāmo narastīṣṭhettanmuktatvamudāhṛtam || 12 ||  
125809  
125810 tasyām tu jīvanmuktasya kīdṛśo'nubhavastamāha - na mriye iti || 12 ||  
125811  
125812 vyavahāryupaśānto vā gr̥hastho vāthavaikakaḥ |  
125813 ahaṃ na kiṃcicciditi matvā jīvo na śocati || 13 ||  
125814  
125815 ekakaḥ ekacaro yatiḥ || 13 ||  
125816  
125817 alepako'hamajaro nīrāgaḥ śāntavāśanaḥ |  
125818 nirmalo'smī cidākāśa iti matvā na śocati || 14 ||  
125819  
125820 ahamantādirahitaḥ śuddho buddho'jarāmarāḥ |  
125821 śāntaḥ samāsamābhāsa iti matvā na śocati || 15 ||  
125822  
125823 tṛṇāgreṣvambare bhānau naranāgāmareṣu ca |  
125824 yattadasti tadeveti matvā bhūyo na śocati || 16 ||  
125825  
125826 atikṣudreṣu tṛṇāgreṣu | atimahatyambare | atiprakāśe bhānau yattatprasiddhataraṃ  
125827 sanmātram tadeva pratyakcinmātramahamasmītyakhaṇḍamahāvākyārthaṃ matvetyarthaḥ ||  
125828 16 ||  
125829  
125830 tīryamūrdhvamadhastānme vyāpako mahimā citaḥ |  
125831 tasyānantavilāsasya jñātveti ka iva kṣayī || 17 ||  
125832  
125833 cito me mahimā vyāpaka iti tasya paramātmāno mahimānaṃ jñātvā kaḥ kṣayī  
125834 maraṇādiduḥkhabhāgityarthaḥ | tathā ca śrutiḥ eṣa nityo mahimā brāhmaṇasya na  
125835 vardhate karmaṇā no kaṇīyān | tasyaiva syātpadavittam viditvā na līpyate karmaṇā  
125836 pāpakeṇa iti || 17 ||  
125837  
125838 baddhavāśanamārtho yaḥ sevyate sukhayatyasau |  
125839 yatsukhāya tadevāśu vastu duḥkhāya nāśataḥ || 18 ||  
125840  
125841 jīvanmuktānāmapi jīvanasya viśayabhogādīnatvādviśayanāśe'jñāvadeva  
125842 duḥkhaḥprāptimāśaṅkya viśeṣaṃ vaktumajñasya viśayanāśe  
125843 duḥkhotpattiprakāramāha - baddhavāśanamīti sārḍhena || 18 ||  
125844  
125845 avinābhāvaniṣṭhatvaṃ prasiddhaṃ sukhaduḥkhaḥ |  
125846 tanuvāśanamārtho yaḥ sevyate vā vivāśanam || 19 ||  
125847  
125848 avinābhāvaniṣṭhatvaṃ sahāvasthitīniyamāḥ | jīvanmuktānām tadvailakṣaṇyamāha -  
125849 tanuvāśanamīti | caturthādībhūmikāsu tanuvāśanaṃ saptamabhūmau tu vivāśanam || 19 ||  
125850  
125851 nāsau sukhāyate nāsau nāśakāle na duḥkhadaḥ |

125852 kṣiṇāvāsanayā buddhyā yatkarmakriyate'nagha || 20 ||  
 125853  
 125854 evaṃ karmāpi teṣāmalepakamityāha - kṣiṇeti || 20 ||  
 125855  
 125856 taddagdhabījavadbhūyo nāṅkuram pravimuṅcati |  
 125857 dehendriyādinā karma karaṇaughena kalpyate || 21 ||  
 125858  
 125859 dehendriyādiṣu bhinneṣvekātmatādātmyādhyāsenā tatkr̥takarmasvahamevaikaḥ  
 125860 kartetyabhimāne hi karmabhirlepaḥ syāt | na ca muktānām so'stītyāśayenāha -  
 125861 dehendriyādineti || 21 ||  
 125862  
 125863 ekaḥ kartā ca bhoktā ca ka ivāṅgopapadyate |  
 125864 bhāvanām sarvabhāvebhyaḥ samutsṛjya samutthitaḥ || 22 ||  
 125865  
 125866 bhāvanāmahantādyadhyāsam | sarvebhyo dehendriyādibhāvebhyaḥ samyagutsṛjya  
 125867 samyagutthito nirgataḥ || 22 ||  
 125868  
 125869 śasāṅkaśītalāḥ pūrṇo bhāti bhāseva bhāskaraḥ |  
 125870 kriyamānā kṛtā karmatūlaśrīrdehaśālmaleḥ || 23 ||  
 125871  
 125872 kṛtā saṃcitarūpā || 23 ||  
 125873  
 125874 jñānānilasamudbhūtā proḍḍiya kvāpi gacchati |  
 125875 sarvaiva hi kalā jantorānabhyāsenā naśyati || 24 ||  
 125876  
 125877 karmeṇa jñānakalāpi kālena naśyediti yāśaṅkyāha - sarvaiveti || 24 ||  
 125878  
 125879 eṣā jñānakalā tvantaḥ sakṛjjātā dine dine |  
 125880 vṛddhimeti balādeva sukṣetravyuptaśālivat || 25 ||  
 125881  
 125882 ekaḥ sphuratyakhilavastuṣu viśvarūpa ātmā saraḥsu jaladhiṣviva toyamaccham |  
 125883 saṃśāntasaṃkalanabhūrikalāpamekaṃ sattāṃsāmātramakhilam jagadaṅga  
 125884 viddhi || 26 ||  
 125885  
 125886 yathā saraḥsu jaladhiṣu samudreṣu cāccha toyamekameṇa sphurati tathākhileṣu  
 125887 māyikavastuṣu tattadabhedādhyāsādviśvarūpaḥ svatastu sanmātrasvabhāva ātmā eka eva  
 125888 sphurati | ataḥ he aṅga akhilam jagat tattvabodhena  
 125889 saṃśāntabhṛntisaṃkalanaprayuktabhūri vaicitryakalāpaṃ  
 125890 pariśiṣṭasattāṃsāmātramevāhamiti viddhītyarthaḥ || 26 ||  
 125891  
 125892 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe pū0  
 125893 saptabhūmikāvibhāgo nāma viṃśatyadhikaśatataṃ sargaḥ || 20 ||  
 125894  
 125895 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 125896 saptabhūmikāvibhāgo nāma viṃśatyuttaraśatataṃ sargaḥ || 120 ||  
 125897  
 125898 ekaviṃśatyadhikaśatataṃ sargaḥ 121  
 125899  
 125900 manuruvāca |  
 125901  
 125902 yāvadvīṣayabhogāśā jīvākhyā tāvadātmanaḥ |  
 125903 avivekena saṃpannā sāpyāśā hi na vastutaḥ || 1 ||  
 125904  
 125905 yayā'pakṣyate jīvo yayā cotkṛṣya mucyate |  
 125906 atra te bhāvane samyagvibhajya manunerite ||  
 125907  
 125908 yadyātmā niratīsayānandaṃ brahmaiva tarhyasya kiyatkālamajñānāj jīvākhyā tatrāha  
 125909 - yāvaditi | sā kiṃ satyā netyāha - avivekeneti || 1 ||  
 125910  
 125911 vivekavaśato yātā kṣayamāśā yadā tadā |  
 125912 ātmā jīvatvamutsṛjya brahmatāmetyanāmayaḥ || 2 ||  
 125913  
 125914 ajñānakṣayātkṣayaṃ bādham || 2 ||  
 125915  
 125916 ūrdhvādadhastathādastātpunarūrdhvaṃ vrajaṃściram |  
 125917 mā saṃsārāraghaṭṭasya cintārajjvām ghaṭībhaḥ || 3 ||  
 125918  
 125919 bhogāśaiva svarganarakādaḥ karṣatīti tāṃ tyajetyāha - ūrdhvāditi |  
 125920 bhogacintārūpāyām ghaṭākaṇṭharajjvām mā ghaṭībhaḥ ghaṭavadbaddho mā



125921 bhūrityarthaḥ || 3 ||  
125922  
125923 idaṃ mamāhamasyeti vyavahāraghanabhramam |  
125924 ye mohātparisevante adhastādyāntyadhaḥ śaṭhāḥ || 4 ||  
125925  
125926 tasyā viśayaiḥ saha bandhanamanyonyakāṇṭhāsajñānalakṣaṇaṃ darśayati - idamiti ||  
125927 4 ||  
125928  
125929 asyāhameṣa me so'yamahamevaṃ tu yaiḥ kila |  
125930 moho buddhyā parityakta ūrdhvādūrdhvaṃ prayānti te || 5 ||  
125931  
125932 tadevānūdyā tanmūlaṃ tādātmyādhyāsamapi tyājayaṃstatphalaṃ sarvotkarṣamāha -  
125933 asyeti || 5 ||  
125934  
125935 svaprakāśaṃ svamātmānamavalambyāvilambitam |  
125936 āssva saṃpūritākāśaṃ jaganti nṛpa paśya he || 6 ||  
125937  
125938 jaganti saṃpūritaṃ sarvato'pyavyavadhānena bharitaṃ cidākāśameva paśya || 6 ||  
125939  
125940 yadaivaivaṃ cito rūpaṃ tataṃ buddhamakhaṇḍitam |  
125941 tadaiva tīrṇaḥ saṃsāraḥ parameśvaratāṃ gataḥ || 7 ||  
125942  
125943 tataṃ pūrṇaṃ || 7 ||  
125944  
125945 brahmendraviṣṇuvaruṇā yadyatkartuṃ samudyatāḥ |  
125946 tadahaṃ cidvapuḥ sarvaṃ karomītyeva bhāvayet || 8 ||  
125947  
125948 nanu jagatkartṛtvādyasya nāsti sa kathaṃ parameśvaratāṃ gatastatrāha -  
125949 brahmendreti || 8 ||  
125950  
125951 yeṣu yeṣu yadā yadyaddarśaneṣu nigadyate |  
125952 sarvamevāṅga tatsatyam cidvilāso hyanaṅkuśaḥ || 9 ||  
125953  
125954 nanvasatyāḥ sarvāḥ kriyāḥ tattvavit tāsu kathamātmanaḥ kartṛtāṃ bhāvayediti  
125955 cennāyaṃ doṣaḥ ātmasattayaiva sarvakalpanānāṃ satyatvasaṃbhavādityāśayenāha -  
125956 yeṣviti | darśaneṣu śāstreṣu || 9 ||  
125957  
125958 cinmātratvaṃ prayātasya tīrṇamṛtyoracetasaḥ |  
125959 yo bhavetparamānandaḥ kenāsāvupamīyate || 10 ||  
125960  
125961 nanu saṃsāratarāṇena ko lābhastatrāha - cinmātratvamiti |  
125962 nirupamasvaparakāśānandaprāptireva lābha ityarthaḥ || 10 ||  
125963  
125964 nāpyaśūnyaṃ na śūnyaṃca nācidrūpaṃ na cinmayam |  
125965 nātmārūpaṃ nānyarūpaṃ bhuvanaṃ bhāvayanbhava || 11 ||  
125966  
125967 yadi brahmasattayā jagadaśūnyaṃ tarhi dvaitāpattiḥ | yadi netinetīti niṣedhācchūnyaṃ  
125968 tarhi sarvakartṛtālakṣaṇeśvaratāvyāghātaḥ | tathā yadi jagadacidrūpameva tarhi cito'pi  
125969 bhānāsaṃbhavastriṣṭkaraṇena taijasarūpānuviddhameva hi bhāsakena tejasā bāsyate na  
125970 nīrūpaṃ | yadi tu cidanuvedhāya tasya cidvikāratābhyupeyate tarhi citaḥ savikāratāpattiḥ  
125971 |  
125972 evamanātmārūpatveti jagato'saṅgenātmanā saṃbandhābhāvāttataḥ sattāsphūrtyalābhaḥ  
125973 | ātmārūpatve tu na jñānena bādha ityādidoṣānanirvacanīyatālabhanena pariharatī -  
125974 nāpīti || 11 ||  
125975  
125975 etatsvarūpamāsādyā prakṛtiḥ pariśāmyati |  
125976 na deśo mokṣanāmāsti na kālo netarā sthitiḥ || 12 ||  
125977  
125978 kathaṃ tarhi tacchāmyati tatrāha - etaditi | etasyātmanaḥ svaṃ pāramārthikaṃ  
125979 rūpamāsādyā sāṅśātkṛtya || 12 ||  
125980  
125981 ahaṃkṛtervimohasya kṣayeṇeyaṃ vilīyate |  
125982 prakṛtirbhāvanānāmni mokṣaḥ syādeṣa eva saḥ || 13 ||  
125983  
125984 prakṛtiḥ svābhāvīkātmarūpaṃ | bhāvanā anādivismṛtasvarūpapratisaṃdhānaṃ  
125985 caramasāṅśātkāravṛttistadanupraveśāttannāmni sāṅśātkārābhīdhā yadā bhavati tadā  
125986 eṣa prasiddhaḥ pratyagātmaiva sa śāstraprasiddho mokṣaḥ syādityarthaḥ || 13 ||  
125987  
125988 praśāntaśāstrārthavicāracāpalo nivṛttanānārasakāvyakautukaḥ |

125989 nirastaniḥśeṣavikalpaviplavaḥ samaḥ sukhaṁ tiṣṭhati śāsvatātmakaḥ || 14 ||  
125990  
125991 tādrśasākṣātkāreṇa jīvanmuktaḥ kathaṁ tiṣṭhati tadāha - praśānteti |  
125992 śāstrārthahijñāsā kāvyanāṭakādyarthahijñāsā laukikapriyāpriyādivikalpavikṣepāśca  
125993 nivartante iti samaḥ || 14 ||  
125994  
125995 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe pū0  
125996 ikṣvākumanusaṃvādo nāmaikaviṃśatyadhikaśatatamaḥ sargaḥ || 121 ||  
125997  
125998 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe pūrvārdhe  
125999 ikṣvākumanusaṃvādo nāmaikaviṃśatyuttaraśatatamaḥ sargaḥ || 121 ||  
126000  
126001 dvāviṃśatyadhikaśatatamaḥ sargaḥ 122  
126002  
126003 manuruvāca |  
126004  
126005 yena kenacidācchanṇo yena kenacidāśitaḥ |  
126006 yatrakvacanaśāyī ca sa samrāḍiva rājate || 1 ||  
126007  
126008 nirūḍhasyātmabodhasya turyātītapadasthiteḥ |  
126009 muktasyeha yateścaryā lakṣaṇairmanuneryate ||  
126010  
126011 nirastaniḥśeṣavikalpaviplavaḥ samaḥ sukhaṁ tiṣṭhati iti yā yoginaḥ sthitiruktā tāmeva  
126012 prapañcayati - yena kenacidityādinā | ācchanṇo vastrairācchāditaḥ | āśito bhojitaḥ |  
126013 sa yogī samrāt mānuṣānandaparāvadhiṃ prāpto rājevetai pāparadṛṣeyamupamā |  
126014 tattvadṛśā tu na tadānandasyopamāsti | yato vāco nivartante ityādiśrutyā  
126015 hairaṇyagarbhānandāntaviṣayānandasīkaramahārṇavatayā niravadhitvapratipādanāt || 1 ||  
126016  
126017 varṇadharmāśramācāraśāstrayantraṇayojjhitāḥ |  
126018 nirgacchati jagajjālātpañjarādiva kesarī || 2 ||  
126019  
126020 tasyārthasiddhaṁ vidvatsaṃnyāsamāha - varṇeti | śāstreṇa yantraṇā  
126021 kiṃkaravanniyamaṇaṁ tayā varjitaḥ | jagati  
126022 jālavadbandhahetoraihi kāmūsmikakriyātātphalakartṛtvabhoktutvādivāsanāsaṅghādityar  
126023 thaḥ || 2 ||  
126024  
126025 vācāmatītaṇiṣayo viṣayāśādaśojjhitāḥ |  
126026 kāmāpyupagataḥ śobhāṃ śarādiva nabhastalam || 3 ||  
126027  
126028 vācāmatītasya niratiśayānandasyānubhavasyaiva viṣayaḥ | ata eva viṣayāśādaśojjhitāḥ ||  
126029 3 ||  
126030  
126031 gambhīraśca prasannaśca girāviva mahāhladaḥ |  
126032 parānandarasākṣubdho ramate svātmanātmani || 4 ||  
126033  
126034 parasyānandasya rasanāṃ raso nirantaramāsvādanāṃ tasmādakṣubdho'pracyutaḥ || 4 ||  
126035  
126036 sarvakarmaphalatyāgī nityatrpto nirāśrayaḥ |  
126037 na puṇyena na pāpena lipyate netareṇa ca || 5 ||  
126038  
126039 itareṇa harṣaviṣādādinā ca || 5 ||  
126040  
126041 sphaṭikaḥ pratibimbena yathā yāti na rañjanam |  
126042 tajjñāḥ karmaphalenāntastathā nāyāti rañjanam || 6 ||  
126043  
126044 karmaphalena prārābdhopanītasukhaduḥkhādinā | rañjanaṃ rūpāntarāpattim || 6 ||  
126045  
126046 viharañjanatāvṛnde dehakartanapūjanaiḥ |  
126047 khedāhlādaḥ na jānāti pratibimbagatairiva || 7 ||  
126048  
126049 tadeva spaṣṭamāha - viharanniti | dehasya kartanaiśchedanaiḥ pūjanaiśca  
126050 dehapratibimbamiva mithyeti paśyatīti pratibimbagatairivetyucyate || 7 ||  
126051  
126052 niḥstotro nirvikāraśca pūjyapūjāvivarjitaḥ |  
126053 saṃyuktaśca viyuktaśca sarvācāranayakramaiḥ || 8 ||  
126054  
126055 pūjyaḥ pūjito'pi niḥstotraḥ apraśamsamānaḥ | pūjāvivarjito'pi nirvikāra iti karmadhāraye  
126056 krameṇa viśeṣaṇānvayaḥ | saṃyuktaścetyādirasyaiva prapañcaḥ || 8 ||  
126057

126058 tasmānnodvijate loko lokānnodvijate ca saḥ |  
 126059 rāgadveṣabhayānandaistyajyate'pi ca yujyate || 9 ||  
 126060  
 126061 udvijate bibheti | rāgadveṣādipadaistannimittaviṣayā lakṣyante |  
 126062 kadācitprārabdhabalādyujyate tyajyate ca || 9 ||  
 126063  
 126064 prameye kasyacidapi na rohati mahāśayaḥ |  
 126065 prameyikriyate cāpi bālenāpyadurāśayaḥ || 10 ||  
 126066  
 126067 kasyacitkuśalabhaterapi prameye pramitiviṣaye svayaṃn tattvato nārohati nāntarbhavati |  
 126068 tattvatataṣṭaṃ kuśalamatayo'pi na paricchettuṃ śaknuvantītyarthaḥ | vyavahāratastu  
 126069 bālenāpi prameyikriyate alpenāpyanuvartanena vaśīkriyate | yato'yamadurāśayaḥ  
 126070 śuddhacittatvādṛjurityarthaḥ || 10 ||  
 126071  
 126072 tanuṃ tyajatu vā tīrthe śvapacasya gr̥he'pi vā |  
 126073 mā kadācana vā rājanvartamāne'pi vā kṣaṇe || 11 ||  
 126074  
 126075 tasya jñānasamakālameva muktyā dehādibādhenā ca  
 126076 punarmuktinimittatīrthāderdehatyāgasya vā cintaiva nāstītyāha - tanumiti | kadācana  
 126077 kadācidapi tanuṃ mā vā tyajatu vartamānakṣaṇe idānīmapi vā tanuṃ tyajatu | tathāpyasau  
 126078 jñānasamprāptisamaye prāgeva mukto videhaśceti pareṇa saṃbandhaḥ || 11 ||  
 126079  
 126080 jñānasamprāptisamaye mukto'sau vigatāśayaḥ |  
 126081 ahaṃbhrāntirhi bandhāya mokṣo jñānena tatksayaḥ || 12 ||  
 126082  
 126083 tadupapādanāya bandhamokṣasvarūpamāha - ahaṃbhrāntiriti || 12 ||  
 126084  
 126085 sa pūjanīyaḥ sa stutyō namaskāryaḥ sa yatnataḥ |  
 126086 sa nirīkṣyo'bhivādyasca vibhūtivibhavaīṣiṇā || 13 ||  
 126087  
 126088 sa pūjanīya iti | tathā ca śrutiḥ yaṃ yaṃ lokaṃ manasā saṃvibhāti viśuddhasattvaḥ  
 126089 kāmāyate yāṃsca kāmān | taṃ taṃ lokaṃ labhate tāṃsru kāmāṃstasmādātmañjñam  
 126090 hyarcayedbhūtikāmaḥ iti || 13 ||  
 126091  
 126092 na yajñatīrthairna tapaḥpradānairāsādyate tatparamaṃ pavitraṃ |  
 126093 āsādyate kṣīṇabhavāmāyānāṃ bhaktyā satāmātmavidāṃ yadaṅga || 14 ||  
 126094  
 126095 tatpūjanameva paramapuruṣārthaprapākajñānaheturapītyāha - neti | he aṅga kṣīṇo  
 126096 bhavāmāyo yeṣāṃ tathāvidhānāṃ jīvanmuktānāṃ bhaktyā bhajanena yatparamaṃ padaṃ  
 126097 jñānadvārā āsādyate tadyajñādibhīrnāsādyata ityanvayaḥ || 14 ||  
 126098  
 126099 śrīvasiṣṭha uvāca |  
 126100  
 126101 evamuktvā sa bhagavānmanurbrahmagṛhaṃ yayau |  
 126102 ikṣvākurapi tāṃ dṛṣṭimavaṣṭabhya sthīro'bhavat || 15 ||  
 126103  
 126104 brahmagṛhaṃ meruśīkharasthaṃ || 15 ||  
 126105  
 126106 ityārṣe śrīvāsiṣṭhamahārā0 vā0 de0 mo0 nirvāṇaprakaraṇe pū0 ikṣvākumanusaṃvāde  
 126107 ikṣvākuprabodhanaṃ nāma dvāviṃśatyadhikaśatataṃ sargaḥ || 122 ||  
 126108  
 126109 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 126110 ikṣvākuprabodhanaṃ nāma dvāviṃśatyadhikaśatataṃ sargaḥ || 122 ||  
 126111  
 126112 trayaviṃśatyadhikaśatataṃ sargaḥ 123 ||  
 126113  
 126114 śrīrāma uvāca |  
 126115  
 126116 evaṃ sthite hi bhagavañjīvanmuktasya sanmateḥ |  
 126117 apūrvō'tiśayaḥ ko'sau bhavatyātmavidāṃ vara || 1 ||  
 126118  
 126119 jñasyājñebhyo'nyasiddhebhyaḥ khecaratvānimādiṣu |  
 126120 anicchaiva hi pūrṇatvādviśeṣo'trābhīdhiyate ||  
 126121  
 126122 varṇitalakṣaṇasya jīvanmuktasya maṇimantrādisiddhānāmiva khecarādisiddhirūpo'pi  
 126123 kaścidapūrvō'tiśayo'sti na veti saṃdihāno rāmaḥ pṛcchati - evamiti | evaṃ  
 126124 tvadvarṇitarūpe lakṣaṇajāte sthite sati || 1 ||  
 126125  
 126126 śrīvasiṣṭha uvāca |

126127  
126128 jñasya kasmimścidevāmśe bhavatyatiśayena dhīḥ |  
126129 nityatr̥ptaḥ praśāntātmā sa ātmanyeva tiṣṭhati || 2 ||  
126130  
126131 tasyānyasiddhāgocaraniratiśayānandātmagocarō'nubhava eva viśeṣa ityāśayenottaramāha  
126132 - jñasyeti | jñasya kasmimściditarasiddhāgamye paramātmataṭtvāmśe dhīre  
126133 vātiśayena bhavatīti yojanā | athavā apyarthē evakāraḥ | jñasya sāmśārikasiddhyāmśe  
126134 kasmimścidapyatiśaye'tiśayadhīrna bhavatīti yojanā | tatkutastatrāha - nityatr̥pta iti  
126135 || 2 ||  
126136  
126137 mantrasiddhaistapaḥsiddhaistantrasiddhaiśca bhūriśaḥ |  
126138 kṛtamākāśayānādi kā tatra syādapūrvatā || 3 ||  
126139  
126140 mantrasiddhādirūpeṇāpyahameva sthita iti sarvātmabuddhyā taiḥ prāptānām  
126141 khecarādisiddhīnām tena prāptatvāttāsu tasya nāpūrvatāpītyāha - mantrasiddhairiti |  
126142 athavā apūrvāśabdo na vidyate pūrvaṃ kāraṇaṃ yasyeti vyutpattyā  
126143 tattvavitprāptanityaniratiśayānanda eva mukhyaḥ | ākāśayānādisiddhijātaṃ tu  
126144 mantrasiddhyādibhiḥ kṛtaṃ svayatnenotpāditamiti tatra sapūrvataiva nāpūrvatetyarthaḥ ||  
126145 3 ||  
126146  
126147 aṇimādyapi samprāptaṃ tādrśaireva bhūriśaḥ |  
126148 yatnena sādhitatvāttairnetareṇātmadarśinā || 4 ||  
126149  
126150 yadyapūrvāśabdasyānanyaprāptatvamapyarthastathāpi  
126151 bahubhirmantrasiddhādhīraṇimādisiddhijātaṃ prāptameveti na teṣvapūrvatetyāha -  
126152 aṇimādyapīti | sarvātmabhūtasya jñasya sarvasāmśārikasiddhīnām tattadyatnena taireva  
126153 sādhitatvādapi na svena punaḥ sādhanē prajojanamastītyāśayenāha - yatneneti || 4 ||  
126154  
126155 eṣa eva viśeṣo'sya na samo mūḍhabuddhibhiḥ |  
126156 sarvatrāsthāparityāgānnirāgamamalaṃ manaḥ |  
126157 bhavettasya mahābuddhernāsau vastuṣu majjati || 5 ||  
126158  
126159 tarhi tattvavidastebhyaḥ ko'tiśayastatrāha - eṣa eveti | tattvajñānamevātiśaya  
126160 ityarthaḥ | atiśayāntaramāha - sarvatreti | vastuṣu bhogyeṣu || 5 ||  
126161  
126162 etāvadeva khalu līṅgamalīṅgamūrteḥ saṃśāntasaṃsṛticirabhramanirvṛtasya |  
126163 tajjñasya yanmadanakopaviṣādamohalobhāpadāmanudinaṃ nipuṇaṃ tanutvam || 6 ||  
126164  
126165 nīrāgatvaphalānyeva tattvajñālakṣaṇatayā varṇayannupasaṃharati - etāvaditi |  
126166 tattvabodhe saṃśāntena ciraṃtanabhrameṇa nirvṛtasya viśrāntasya alīṅgā  
126167 sarvadharmāśūnyā brahmacideva mūrteḥ saindhavaghaṇavadekarasaṃ svarūpaṃ yasya  
126168 tathāvidhasya etāvadeva khalu līṅgaṃ lakṣaṇaṃ yanmadanādināmāpadāmanudinaṃ  
126169 nipuṇamatyantaṃ tanutvamapakṣaya ityarthaḥ || 6 ||  
126170  
126171 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇa0 pū0 ajñāderjñasya  
126172 viśeṣakathanaṃ nāma trayoviṃśatyuttaraśatataṃ sargaḥ || 123 ||  
126173  
126174 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
126175 ajñāderjñasya viśeṣakathanaṃ nāma trayoviṃśatyuttaraśatataṃ sargaḥ || 123 ||  
126176  
126177 caturviṃśatyadhikaśatataṃ sargaḥ 124  
126178  
126179 śrīvāsiṣṭha uvāca |  
126180  
126181 yathā sattvamupekṣya svaṃ śanairvipro durīhayā |  
126182 aṅgīkaroti śūdratvaṃ tathā jīvatvamīśvaraḥ || 1 ||  
126183  
126184 niṣkāraṇatvaṃ jīvanām grāhyarāgeṇa baddhatā |  
126185 rūpāṇyavasthāsturyaṃ ca mṛgavyādhīyamīryate ||  
126186  
126187 itarasiddhyapekṣayā ātmajñānasyotkarṣo nityaniratiśayānandānubhavatvādeva  
126188 pratyagātmanaśca nityaniratiśayānandarūpatā brahmasvarūpatvādevetyarthasyopapattaye  
126189 brahmaṇa eva svasvabhāvopekṣāśāśajjīvabhāvaprāptimāha - yathetyādinā | yathā  
126190 kaścīdvipraḥ śūdrāṃ kāmayaṃnastatsaṃbhogasahavāsādidurīhayā svaṃ svocitaṃ  
126191 sattvaṃ sāttvikaṃ brāhmaṇadharmāṃ śanairupekṣya cirakālena śūdratvamaṅgīkaroti  
126192 tathā īśvaro buddhyādisaṃgatya tatprayuktabhogāśayā svaṃ  
126193 nityāśuddhapūrnānandasvabhāvamupekṣya jīvatvamaṅgīkarotītyarthaḥ || 1 ||  
126194  
126195 bhūtāni dvividhānyeva pratisargaṃ sphuranti vai |

126196 ādyavispandajātāni tāni niškāraṇāni vai || 2 ||  
 126197  
 126198 upādhiprādhānyena bhogyānyupahitaprādhānyenabhoktṛṇīti dvividhāni  
 126199 māyāgatānādidvividhasaṃskāraparamparānusāriṇo  
 126200 hiraṇyagarbhāt makādādyavispandāj jātāni māyāgandharvanagaravadāvirbhūtāni | ato  
 126201 mithyātvānniškāraṇāni vāstavasāmagrīnirapekṣāni | na hi svāpnaghaṭādiḥ svotpattau  
 126202 daṇḍacakrādisāmagrīśapekṣa ityārthaḥ || 2 ||  
 126203  
 126204 īśvarātsamupāgatya punarjanmāntarāṇi ca |  
 126205 bhūtānyanubhavatyāṅga svakṛtairēva karmabhiḥ || 3 ||  
 126206  
 126207 nanu sādhuḥkāri sādhubhavadati pāpakāri pāpo bhavadati puṇyo vai puṇyena karmaṇā bhavadati  
 126208 pāpaḥ pāpena tasmā llokaṭpunaṛetyānyasmai lokāya karmaṇe ityādiśrutiṣu  
 126209 janmakarmaṇorbijāṅkuravadanādiḥ parasparakāryakāraṇabhāvo'vagamya  
 126210 tat kathamiśvarasya karmaśūnyasya jīva bhāvenādyasarge janmocyate tatrāha -  
 126211 īśvarāditi | svakṛtairupahitakṛtaiḥ | neśvarasya jīva bhāve karmāpekṣā kiṃtu  
 126212 jīva bhāvāpattyanantaram dehādijanmani pūrvapūrvadehādikṛtakarmāpekṣā | yathā  
 126213 saviturjale pratibimbanena calanādikriyāpekṣā pratibimbasya tarāṅgabhedēsu saṃkrame  
 126214 tattadgatavikriyānubhave copādhikriyāpekṣā tadvaditi bhāvaḥ || 3 ||  
 126215  
 126216 kāryakāraṇabhāvo'yamidṛśo janmakarmaṇoḥ |  
 126217 akāraṇamupāyānti sarve jīvaḥ parātpadāt || 4 ||  
 126218  
 126219 tadeva spaṣṭamāha - kāryakāraṇabhāva iti | tathā coktaṃ vārtike  
 126220 viyadvastusvabhāvānurodhādeva na kārakāt | viyatsaṃpūrṇatotpattau kumbhasyaivaṃ  
 126221 dṛśādhiyām iti || 4 ||  
 126222  
 126223 paścātteṣāṃ svakarmāṇi kāraṇaṃ sukhaduḥkhaṇoḥ |  
 126224 ātmajñānātsamutpannaḥ saṃkalpaḥ karmakāraṇaṃ || 5 ||  
 126225  
 126226 paścātteṣāṃ karmāṇīti kuto jñāyate tatrāha - ātmajñānāditi |  
 126227 yādṛśamātmānaṃ yo jānati sa tadanurūpaṃ saṃkalpayati saṃkalpānurūpaṃ ca karoti |  
 126228 na hi manuṣyādidehātmatābuddhiṃ vinā puṇyapāpe saṃkalpayati karoti vā | tathā coktaṃ  
 126229 bhagavadbhīrbbhāṣyakṛdbhiḥ na hyanadhyastātmabhāvena dehena kaścidvyāpriyate iti |  
 126230 dehādhyāso'pi saṃkalpadvāraiva puṇyapāpapravṛttiheturityāha - saṃkalpa iti || 5 ||  
 126231  
 126232 saṃkalpitvaṃ hi bandhasya kāraṇaṃ tatparityaja |  
 126233 mokṣastu niḥsaṃkalpitvaṃ tadabhyāsaparo bhava || 6 ||  
 126234  
 126235 saṃkalpo'syāstīti saṃkalpī tathāvidhatvaṃ  
 126236 puṇyāpuṇyapravṛttibhogavāsanādīsaṃtānena bandhasya kāraṇaṃ || 6 ||  
 126237  
 126238 sāva dhāno bhava tvaṃ ca grāhyagrāhakasaṃbhrame |  
 126239 ajasrameva saṃkalpadaśāḥ pariharañchanaiḥ || 7 ||  
 126240  
 126241 saṃkalpatyāge upāyamāha - sāva dhāna iti | grāhyagrāhakabhedabhrame hi sati  
 126242 grāhakasya grāhye  
 126243 anukūlatāpratīkūlatādyanusaṃdhānāddhānopādānānukūlapravṛttisaṃkalpo bhavadati |  
 126244 grāhyagrāhakavibhramatyāgena tatsākṣīṇyaikāgryalakṣaṇasāva dhānatvābhyāse tu  
 126245 saṃkalpamūlamevācchidyata iti bhāvaḥ || 7 ||  
 126246  
 126247 mā bhava grāhyabhāvātmā grāhyakātmā ca mā bhava |  
 126248 bhāvanāmakhilāṃ tyaktvā yacchiṣṭaṃ tanmayo bhava || 8 ||  
 126249  
 126250 amumevārthaṃ kaṇṭhoktyāha - mā bhaveti | yat śiṣṭaṃ sākṣisvarūpaṃ  
 126251 tanmayastadekarasaḥ || 8 ||  
 126252  
 126253 ajasraṃ yaṃ yamevārthaṃ patatyakṣagaṇo'nagha |  
 126254 badhyate tatra rāgeṇa tatrārāgeṇa mucyate || 9 ||  
 126255  
 126256 asāva dhānatve tu grāhye'nukūle rāgo'varjaniya iti  
 126257 darśayanvairāgyābhyāsasyāpyāvaśyakatāṃ darśayati - ajasramiti || 9 ||  
 126258  
 126259 kiṃcidyadrocate tubhyaṃ tadbaddho'si bhavasthitau |  
 126260 na kiṃcidrocate citte tanmukto'si bhavasthitau || 10 ||  
 126261  
 126262 rāgavairāgyayoḥ svarūpaṃ vivicya darśayaṃstayorbandhamokṣalīṅgatāṃ darśayati ##-  
 126263  
 126264 tasmātpadārthanīcayātsaha sthāvara jaṅgamāt |

126265 tṛṇāderdevakāyāntānmā kiṃcittava rocatām || 11 ||  
126266  
126267 apakarṣāvadhaṁ tṛṇaśarīrāderutkarṣāvadhaṁ devo  
126268 hiraṇyagarbhastatkāyāntāttadbhogyaviṣayarūpācca padārthanīcayānnirdhāritam kiṃcidapi  
126269 tava na rocatām || 11 ||  
126270  
126271 yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi [jahāsi yadityapi pāṭhaḥ || yat |  
126272 na kartāsi na bhoktāsi tatra muktamatiḥ śamī || 12 ||  
126273  
126274 nanvevaṁ paravairāgyeṇa bhoktṛtābandhajaye'pi jīvatā snānabhojanādikriyāṇāṁ  
126275 dustyajatvāttatkrto bandhaḥ syādevetyāśaṅkyāha - yaditi | tatra tāsū kriyāsu  
126276 muktamatiḥ kūṭasthātmaniviṣṭamatiḥ | tathā cokaṁ bhagavatā naiva kiṃcitkaromīti yukto  
126277 manyeta tattvavit iti || 12 ||  
126278  
126279 santo'tītam na śocanti bhaviṣyaccintayanti no |  
126280 vartamānaṁ ca gṛhṇanti karma prāptamakhaṇḍitam || 13 ||  
126281  
126282 iṣṭaviyogāniṣṭasaṁbhāvanādiprayuktaśokena bandhaprasaktimāśaṅkyāha - santa  
126283 iti || 13 ||  
126284  
126285 manasi grathitā bhāvāstrṣṇāmohamadādayaḥ |  
126286 manasaiva mano rāma cchedanīyaṁ vijānatā || 14 ||  
126287  
126288 sarvabandhajaye manojaya evopāyaḥ sa ca manasaiva nānyenetyāha - manasīti || 14 ||  
126289  
126290 vivekenātitīkṣṇena balādaya ivāyasā |  
126291 manasaiva manaśchindhi sarvabhramasya śāntaye || 15 ||  
126292  
126293 yadupāyena manasā manojayastamāha - vivekeneti || 15 ||  
126294  
126295 kṣālayanti malenaiva malaṁ kṣālanakovidāḥ |  
126296 vārayantyāstramastreṇa viṣaṁ prati viṣeṇa ca || 16 ||  
126297  
126298 manasā manojaye ātmāśrayadoṣaṁ pariharati - kṣālayantīti | malena kṣārādinā || 16 ||  
126299  
126300 jīvasya trīṇi rūpāṇi sthūlasūkṣmaparāṇi ca |  
126301 tatrāsyā yatparaṁ rūpaṁ tadbhaja dve parityaja || 17 ||  
126302  
126303 manaḥsaṁvalito jīvastatra kiyānaṁsaḥ pṛthakkrtya manasā cchedanīya iti darśayitum  
126304 jīvarūpāṇi vibhajate - jīvasyeti | parityaja manasā chindhi || 17 ||  
126305  
126306 pāṇipādamayo yo'yaṁ deho bhogāya valgati |  
126307 bhogārthametajjīvasya rūpaṁ sthūlamihāsthitam || 18 ||  
126308  
126309 tāni darśayati - pāṇityādinā || 18 ||  
126310  
126311 svasaṁkalpamayākāraṁ yāvatsaṁsārabhāvi yat |  
126312 cittam tadviddhi jīvasya rūpaṁ rāmātivāhikam || 19 ||  
126313  
126314 ādyantarahitam satyaṁ cinmātraṁ nirvikalpakaṁ |  
126315 yattadviddhi paraṁ rūpaṁ tṛtīyaṁ viśvarūpakaṁ || 20 ||  
126316  
126317 viśvasya rūpakaṁ nirūpakaṁ | sattāsphūrtipradamityarthaḥ || 20 ||  
126318  
126319 etatturyapadaṁ śuddhamatra baddhapado bhava |  
126320 saṁparityajya pūrve dve mā tatrātmamatirbhava || 21 ||  
126321  
126322 śrīrāma uvāca |  
126323  
126324 jāgratsvapnasuṣupteṣu sthitam triṣvapyalakṣitam |  
126325 turyaṁ brūhi viśeṣeṇa vivicya munināyaka || 22 ||  
126326  
126327 sthūlasūkṣmarūpe jīvasya jāgratsvapnayoh prasiddhe | tāvanmātraparityāge'pi na samyak  
126328 tasya pariśuddhirityavasthātrayatītam jijñāsamāno rāmaḥ pṛcchati - jāgraditi |  
126329 sthitam saṁkīrṇamata eva spaṣṭamalakṣitam | viśeṣeṇa tatsaṁkaravyāvartanena || 22 ||  
126330  
126331 śrīvasiṣṭha uvāca |  
126332  
126333 ahaṁbhāvānaḥbhāvau tyaktvā sadasatī tathā |

126334 yadasaktaṃ samaṃ svacchaṃ sthitaṃ tatturyamucyate || 23 ||  
 126335  
 126336 ahaṃbhāvo jāgratsvapnayorvikṣepaḥ | anahaṃbhāvaḥ suṣuptau tanmūlamāvaraṇaṃ  
 126337 tāvubhau vyaṣṭirūpau jīvopādhiḥ samaṣṭirūpau tu asadvā idamagra āsittato vai sadajāyata  
 126338 ityādiśrutiprasiddhe sadasatī te ca tyaktvā || 23 ||  
 126339  
 126340 yā svacchā samatā śāntā jīvanmuktavyavasthitiḥ |  
 126341 sākṣyavasthā vyavahṛtau sā turyakalanocyate || 24 ||  
 126342  
 126343 jīvanmukteṣu vyavasthitirnikṣṭasthitirityasyāḥ | vyavahṛtau vyavahārakāle  
 126344 sākṣyavastheti prasiddhā || 24 ||  
 126345  
 126346 naitajjāgranna ca svapnaṃ saṃkalpānāmasaṃbhavāt |  
 126347 suṣuptabhāvo nāpyetadabhāvājjaḍatā sthiteḥ || 25 ||  
 126348  
 126349 tasyā jāgradādisaṃkaraṃ vārayati - naitaditi | jaḍatā āvaraṇaṃ tatsthitirajñānasya ||  
 126350 25 ||  
 126351  
 126352 śāntaṃ samyakprabuddhānāṃ yathāsthitamidaṃ jagat |  
 126353 vilīnaṃ turyamevāhurabuddhānāṃ sthiraṃ sthitam || 26 ||  
 126354  
 126355 nanvadvitīyaṃ turīyaṃ jāgradādi dvaitakāle jīvanmuktānāmapi kathaṃ syāttatrāha -  
 126356 śāntamiti | vilīnaṃ jñānabādhitaṃ || 26 ||  
 126357  
 126358 ahaṃkāraḥkalātyāge samatāyāḥ samudbhavaḥ |  
 126359 viśārārau kṛte citte turyāvasthopatiṣṭhate || 27 ||  
 126360  
 126361 jalavilīnasaindhavavadviśārārau kṛte satī || 27 ||  
 126362  
 126363 athenaṃ śṛṇu dṛṣṭāntaṃ kathyamānaṃ mayādhunā |  
 126364 prabuddho'pi yathā bodhamupaiṣi vibudhopama || 28 ||  
 126365  
 126366 jāgrato vyavaharataḥ kathaṃ cittaṃ viśārāru syādityasaṃbhāvanāṃ  
 126367 mṛgavyādhīyodāharaṇena vārayati - athenamityādinā || 28 ||  
 126368  
 126369 kasmīṃscitkānanābhoge mahāmaunaṃ vyavasthitaṃ |  
 126370 dṛṣṭvādbhutamidaṃ kiṃcinmuniṃ papraccha lubdhakaḥ || 29 ||  
 126371  
 126372 mahāmaunaṃ jñānabādhitavāgādiceṣṭam | idaṃ vakṣyamānaṃ papraccha || 29 ||  
 126373  
 126374 paścādupagato bāṇabhinnaṃ mṛgamabhidrutaṃ |  
 126375 mune madīyabāṇena viddho mṛga ihāgataḥ || 30 ||  
 126376  
 126377 bāṇabhinnaṃmabhidrutaṃ palāyituṃ mṛgaṃ paścādbhāge upagato lubdhaka iti  
 126378 pūrvānvayi | kiṃ papraccha tadāha - mune ityādinā || 30 ||  
 126379  
 126380 kva prayāto mṛga iti pratyuvāca sa taṃ muniḥ |  
 126381 samaśilā vayaṃ sādho munayo vanavāsinaḥ || 31 ||  
 126382  
 126383 punarmṛga ityuktiḥ saṃbhramāt || 31 ||  
 126384  
 126385 nāsmākamastyahaṃkāro vyavahāreṣu yaḥ kṣamaḥ |  
 126386 sarvāṇīndriyakarmāṇi karoti hi sakhe manaḥ || 32 ||  
 126387  
 126388 vyavahāreṣvanabhyasteṣviti śeṣaḥ || 32 ||  
 126389  
 126390 ahaṃkāramayaṃ tanme nūnaṃ pragalitaṃ ciraṃ |  
 126391 jāgratsvapnasuṣuptākhyā daśā vedmi na kāścana || 33 ||  
 126392  
 126393 ahaṃkāramayamabhimānapracuraṃ | ciraṃ sadaiva || 33 ||  
 126394  
 126395 turya eva hi tiṣṭhe'haṃ tatra dṛśyaṃ na vidyate |  
 126396 iti tasya vacaḥ śrutvā munināthasya rāghava || 34 ||  
 126397  
 126398 lubdhako'rthamavijñāya jagāmābhimatāṃ diśam |  
 126399 ato vacmi mahābāho nāsti turyetarā daśā || 35 ||  
 126400  
 126401 atastādṛśamunyanubhavaśrutyādibādhyatvātturyetarā jāgradādidaśā sthūlādidaśā  
 126402 ca nāsti || 35 ||

126403  
 126404 nirvikalpā hi citturayaṃ tadevāstīha netarat |  
 126405 jāgratsvapnasuṣuptākhyam trayam rūpam hi cetasaḥ || 36 ||  
 126406  
 126407 guṇatrayātmakamāyamayacittakāryatvāttisṛṇāmavasthānām māyābādhe cittasya  
 126408 mṛtatvādapi tadupādeyāvasthānāmasattvamityāha - jāgradityādinā || 36 ||  
 126409  
 126410 ghoram śāntam ca mūḍham ca ātmacittamihāsthitam |  
 126411 ghoram jāgranmayam cittam śāntam svapnamayam sthitam || 37 ||  
 126412  
 126413 tisro'vasthā raja-ādiguṇaprādhānyena tridhā vibhajya darśayati - ghoramiti |  
 126414 svarganarakapunarjanmādihetupūṇyapāpotpādanādghanibhāvādhikeyācca jāgranmayam  
 126415 jāgradavastham cittam ghoramityādyūhyam || 37 ||  
 126416  
 126417 mūḍham suṣuptabhāvastham tribhirhīnam mṛtam bhavet |  
 126418 yacca cittam mṛtam tatra sattvamekam sthitam samam |  
 126419 tadeva yoginaḥ sarve yatnātsampādayanti hi || 38 ||  
 126420  
 126421 guṇatrayātmakamāyocchedāttribhirhīnam | mṛte citte yoginām prārabdhaśeṣabhogāya  
 126422 bhasmani śauklyamiva sattvāmśa evānuvartate na rajastarmośaleśa ityāha - yacceti |  
 126423 rajasā akṣobhyamānatvātsamam | tādṛśe citte nairmalyātiśayena svātmasukhasya  
 126424 sadaivāvīrbhāvātsarvavyāpāroparameṇa samādhyabhyāsam yatnātsampādayantītyarthaḥ  
 126425 || 38 ||  
 126426  
 126427 samastasaṃkalpavilāsamuktaṃ turye pade tiṣṭha nirāmayātmā |  
 126428 yatra sthitāḥ sādhu sadaiva muktāḥ prasāntabhedā munayo mahāntaḥ || 39 ||  
 126429  
 126430 atastvamapi tādṛśam cittam sampādy turye pade viśrāntastiṣṭhetyāha - samasteti |  
 126431 spaṣṭam || 39 ||  
 126432  
 126433 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe pū0  
 126434 mṛgavyādhiyam nāma caturviṃśatyadhikaśatatamaḥ sargaḥ || 124 ||  
 126435  
 126436 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
 126437 mṛganyādhiyam nāma caturviṃśatyuttaraśatatamaḥ sargaḥ || 124 ||  
 126438  
 126439 pañcaviṃśatyadhikaśatatamaḥ sargaḥ 125  
 126440  
 126441 śrīvāsiṣṭha uvāca |  
 126442  
 126443 siddhānto'dhyātmaśāstrāṇām sarvāpahnava eva hi |  
 126444 nāvidyāstīha no māyā śāntam brahmedamakramam || 1 ||  
 126445  
 126446 sarvāpahnavasiddhānte vādinām yatra vibhramāḥ |  
 126447 turye tathāvidhe sthairyam sopāyamupadiśyate ||  
 126448  
 126449 avidyayā sahajaivāsyāvasthātraya prapañcasya māyayā aiśvarasya viyadādiprapañcasya  
 126450 veti sarvasya dvaitajātasyāpahnava ātmānamadhikṛtya pravṛttānām  
 126451 śrutismṛtīti hāsapurāṇādisāstrāṇām paramasiddhānto na vastuprakāśanam |  
 126452 svaprakāśasyātmavastunaḥ svataḥsiddhatayā tatsiddhau pramāṇāprasarādityāha -  
 126453 siddhānta iti | śāntam sarvopaplavarahitamidaṃ nityāparokṣam brahma śāstrairna  
 126454 kramyata ityakramamavagāḍhumaśakyamityarthaḥ | tathā ca śrutiḥ yato vāco nivartante  
 126455 aprāpya manasā saha iti | tathā ca draviḍācāryairapyuktam yadyaprameyam brahma  
 126456 kimarthaṃ śāstramiti cetsiddham tu nnivartakatvāt iti || 1 ||  
 126457  
 126458 śānta eva cidābhāse svacche samasamātmani |  
 126459 samagraśaktikhacite brahmeti kalitābhidhe || 2 ||  
 126460  
 126461 śrutyādisiddhāntāparijñānādeva svabuddhivaibhavana jaganmūlānveṣiṇām vādinām  
 126462 brahmaśabdavācye sarvaśaktyātmakamāyāśabale brahmaṇi  
 126463 buddhidoṣavaicitryānnānāvidhāḥ kalpanāḥ pravṛttā ityāha - śānta iti dvābhyām  
 126464 || 2 ||  
 126465  
 126466 nirṇīya kecicchūnyatvam kecidvijñānamātratām |  
 126467 kecidaiśvararūpatvam vivadante parasparam || 3 ||  
 126468  
 126469 nirṇīya svasvabuddhyanusāreṇa siddhāntabhedāṅkalpayitvā || 3 ||  
 126470  
 126471 sarvameva parityajya mahāmauṇi bhavānagha |



126472 nirvāṇavānnirmananaḥ kṣīṇacittaḥ praśāntadhīḥ || 4 ||  
126473  
126474 sarvaṃ māyāntaṃ dṛśyajātaṃ parityajya |  
126475 samanaskasarvendriyavyāpāroparamān mahāmaunī | pūrṇānandacidātmani nirvāṇavānsan  
126476 ātmanyevāssveti pareṇānvayaḥ || 4 ||  
126477  
126478 ātmanyevāssva śāntātmā mūkāndhabadhiropamaḥ |  
126479 nityamantarmukho bhūtvā svātmanāntaḥ prapūrṇadhīḥ || 5 ||  
126480  
126481 jāgratyeva suṣuptasthaḥ kuru karmāṇi rāghava |  
126482 antaḥ sarvaparityāgī bahiḥ kuru yathāgatam || 6 ||  
126483  
126484 pañcamādibhūmikājayāj jājāgradavasthopi suṣupta iva sthitaḥ || 6 ||  
126485  
126486 cittasattā paraṃ duḥkhaṃ cittāsattā paraṃ sukham |  
126487 ataścittaṃ cidekātmā naya kṣayamavedanāt || 7 ||  
126488  
126489 avedanātpriyadveṣyatvānanusamdhānāt || 7 ||  
126490  
126491 dṛṣṭā rāmyamaramyaṃ vā stheyaṃ pāṣāṇavatsamam |  
126492 etāvatātmayatnena jītā bhavati saṃsṛtiḥ || 8 ||  
126493  
126494 avedanādityetadeva spaṣṭayati - dṛṣṭveti || 8 ||  
126495  
126496 saṃvedanīyaṃ na sukhaṃ nāsukhaṃ na ca madhyamam |  
126497 etāvatātmayatnena duḥkhānto'nanta āpyate || 9 ||  
126498  
126499 saṃvedanīyaṃ cintanīyaṃ | asukhaṃ duḥkham | madhyamaṃ tadubhayaśādhanaṃ || 9 ||  
126500  
126501 āpīnamaṇḍalaśāśāṅkavadantareva śrīmadrasāyanamayaḥ sukhameti tajjñāḥ |  
126502 vijñātasarvabhuvanatrayavastusāraḥ kurvanna nāma kurute paramabhyupetaḥ || 10 ||  
126503  
126504 vijñātaḥ sarveṣāṃ bhuvanatrayavastūnāṃ sāro yena | ata eva śrīmat svataḥ sarvataḥ  
126505 prakāśena śobhamānaṃ yadrasāyanaṃ niratiśayasukhamamṛtaṃ ca tanmayaḥ | ata eva  
126506 ca āsamantātpīnaṃ puṣṭaṃ maṇḍalaṃ yasya tādṛśo yaḥ śāśāṅkaḥ  
126507 pūrṇacandrastatkālpaḥ paraṃ paramātmānamabhyupetastajjño jīvanmuktisukhameti |  
126508 kurvannapi prārābhādhopanītaṃ vyavahāraṃ na kurute | pratibimbaceṣṭāyāmiva na svasya  
126509 kartṛtvaṃ paśyatyityarthaḥ || 10 ||  
126510  
126511 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe pū0 turye  
126512 sthairyopāyakathanaṃ nāma pañcaviṃśatyuttaraśatataṃ sargaḥ || 125 ||  
126513  
126514 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe turye  
126515 sthairyopāyakathanaṃ nāma pañcaviṃśatyuttaraśatataṃ sargaḥ || 125 ||  
126516  
126517 ṣaḍviṃśatyadhikaśatataṃ sargaḥ 126  
126518  
126519 śrīrāma uvāca |  
126520  
126521 saptānāṃ yogabhūmināmabhyāsaḥ kriyate katham |  
126522 kīdṛśāni ca cihnāni bhūmikāṃ prati yoginaḥ || 1 ||  
126523  
126524 ucyete yogabhūmināmabhyāsakramalakṣaṇe |  
126525 antarāle mṛtau bhogāstato janmāntare jayaḥ ||  
126526  
126527 jāgratyeva suṣuptasthaḥ kuru karmāṇi rāghava iti caturthabhūmikārūḍhaṃ rāmaṃ prati  
126528 pañcamādibhūmikāsthitīḥ saṃpādyetyuktam | tatsaṃpādanakāmo rāmaḥ  
126529 svajitajetavyabhūmikāvibhāgajñānāya tallakṣaṇāni tadabhyāsakramaṃ ca pṛcchati ##-  
126530 vīpsāyāṃ prateḥ karma pravacanīyasamjñāyāṃ dvirvacanasyāvvyayībhāvasya vā  
126531 āvaśyakatvāttadakaraṇaṃ chāndasaṃ || 1 ||  
126532  
126533 śrīvāsiṣṭha uvāca |  
126534  
126535 pravṛttaśca nivṛttaśca bhavati dvividhaḥ pumān |  
126536 svargāpavargonmukhayaḥ śṛṇu lakṣaṇametayoḥ || 2 ||  
126537  
126538 pṛṣṭaṃ bhūmikābhyāsakramaṃ kathayiṣyanvasiṣṭhastadadhikāriṇaṃ  
126539 pravṛttisāstrādhikāri vyāvṛttaṃ darśayituṃ tau vibhajya tayorlakṣaṇabhedoktiṃ  
126540 pratijānīte - pravṛttaśceti | pumān vedamārgasthaḥ puruṣaḥ || 2 ||

126541  
126542 kiyattannāma nirvāṇaṃ varaṃ saṃsṛtireva me |  
126543 itikartavyakartā yaḥ sa pravṛtta iti smṛtaḥ || 3 ||  
126544  
126545 tatrādaṃ rāgādidoṣairviparītabuddheḥ pravṛttasya lakṣaṇamāha - kiyaditi | tat  
126546 sarvaviśayaśūnyatvena prasiddhaṃ nirvāṇaṃ kiyaṇnāma | na bhogarāgiṇaṃ  
126547 bahumatamityarthaḥ | uccāvacabhogasaṃpannā saṃsṛtireva me varan | yathāhuḥ api  
126548 vṛndāvane śūnye śṛgālatvaṃ sa vāñchati | na tu nirviśayaṃ mokṣaṃ kadācidapi  
126549 gautam || iti | evaṃ prakāreṇa nīścitya kartavyasya nityanaimittikakāmyakarmajātasya yaḥ  
126550 kartā || 3 ||  
126551  
126552 calārṇavayugacchidrakūrmagrīvāpraveśavat |  
126553 anekajanmanāmate vivekī jāyate pumān || 4 ||  
126554  
126555 nivṛttaṃ lakṣayiṣyan nivṛttihetuṃ vivekaṃ varṇayituṃ taddaurlabhyamāha - caleti |  
126556 yathā yādoganakoṭibhiḥ  
126557 pracaṇḍapavanairvaḍavānalakkathanādibhiścātyantacañcalapūrvāparārṇavadvayodare  
126558 viharatāṃ kūrmaṇaṃ grīvāṇāmalpatare'pi taramgacalanādiprayuktabhaye  
126559 jhaṭityevāntaḥpraveśāḥ punarnirgamāścāsaṃkhyeyāstadvadasaṃkhyeyānāṃ  
126560 mṛtyumukhapraveśapunarnirgamanalakṣaṇānāṃ janmanāmante kaścideva pumān  
126561 vivekī jāyata ityarthaḥ | athavā kṣārārṇavasthamahākūrmagrīvā yathā anekasāḥ  
126562 kaṇṭhacchidre praviśya nirgatāpi kṣārārṇavarasamevāsvādayantī tameva  
126563 bahumanyamānā āpralayaṃ na kṣīrārṇavarasaṃ jānāti | ante kalpānte tu calayoḥ  
126564 kṣārakṣīrārṇavayormilanāvasare tadubhayodaralakṣaṇacchidre grīvāpraveśe  
126565 kṣīrarasamāsvādya kṣārarasātksīrarasasya vivekinī bhūtvā tadāsaktā jāyate tadvajjīvo'pi  
126566 prāgviśayarasāneva bahumanyamāno'nekajanmanāmante  
126567 bhāgyodayādadhyaṭmaśāstrarasamāsvādya vivekī tadāsakto jāyata ityarthaḥ | athavā  
126568 amṛtotpādanāya devāsuraiḥ samudramathane kriyamāṇe yathā manthācalādhārasya  
126569 kūrmaabhūtasya bhagavataḥ samastabhuvanādhārodaratvādantarbahiśca  
126570 mathyamānacalārṇavayugasya cchidre kva prathamamamṛtamutpadyate ityāsvādanena  
126571 parīkṣārthaṃ pravṛttā grīvā anekesāmantaḥpraveśabahirnirgamanaajanmanāmante  
126572 antarbahirvā yatraiva prathamamamṛtamutpannaṃ tatraiva pāyena  
126573 bahirmanananididhyāsanābhyāmantaśca brahmātmatattvavivekāya pravṛttaḥ  
126574 pumānanekajanmābhyāsavaśādante antareva bahiḥ śravaṇāvasare vā sāksādvivekena  
126575 niraṭiśayānandamāsvādayatītyarthaḥ | athavā calayorārṇavayoryugasya yugmasya cchidre  
126576 madhyavartitīravivare kūrmasya grīvayā sādhanabhūtayā praveśe sati yathā parato  
126577 nirgamane paścānnivartane tathaiva cchidrāvasthāne vā na kvāpi viśrāntistathā  
126578 prāktanāṃ bhavasāgaraṃ parityajya bhavāntaraṃ prati vivikṣorjīvasya na kvāpi viśrāntiḥ  
126579 | tathāhi | prāktane janmani jarāmaraṇādiduḥkhaparamparābhāvinī  
126580 bālyādiduḥkhasantatirmadhyavartini yātanādehe garbhavāse vā mahadduḥkhamiti | itthaṃ  
126581 duḥkhamayānāmanekeṣāṃ janmanāmante pumānkutaścitpuṇyaparipākādvivekī jāyate ||  
126582 4 ||  
126583  
126584 asārā bata saṃsāravyavasthālaṃ mamaityā |  
126585 kiṃ karmabhiḥ paryuṣitairdinaṃ taireva nīyate || 5 ||  
126586  
126587 kīdrśo viveko'sya jāyate tamāha - asāretyādinā | vividhā viruddhā  
126588 cāvasthitirvyavasthā asārā viśrāntisukhaḥ | paryuṣitairanucitapariṇāmaiḥ  
126589 [aśucipariṇāmaiḥ iti pāṭhaḥ] || 5 ||  
126590  
126591 kriyātiśayanirmuktaṃ kiṃ syādvīśramaṇaṃ param |  
126592 iti nīścayavānyo'ntaḥ sa nivṛtta iti smṛtaḥ || 6 ||  
126593  
126594 kriyāprayuktairatiśayairutpattyāptivikṛtiśaṃskārairnirmuktaṃ kūṭasthamityarthaḥ | iti  
126595 vicārya tadavaśyaṃ saṃpādanīyamiti nīścayavān || 6 ||  
126596  
126597 kathaṃ virāgavānbhūtvā saṃsārābdhiṃ tarāmyaham |  
126598 evaṃvicāraṇaparo yadā bhavati sanmatīḥ || 7 ||  
126599  
126600 tasya prathamabhūmikāprāptikramamāha - kathamityādinā || 7 ||  
126601  
126602 virāgamupayātyantarbhāvanāsvanuvāsaram |  
126603 kriyāsūdārarūpāsu kramate modate'nvaham || 8 ||  
126604  
126605 bhāvanāsu bhogatatsādhanacintāsu | virāgaṃ vairasyam | udārarūpāsu  
126606 cittaśuddhyanukūlāsu śaucasatsaṅgeśvaropāsanajapādirūpāsu kriyāsu kramate sajjate |  
126607 tena cānvaḥ cittaśuddhyupacayena tṛṣṇākṣayānmodate || 8 ||  
126608  
126609 grāmyāsu jaḍaceṣṭāsu satataṃ vicikitsati |

126610 nodāharati marmāṇi puṇyakarmāṇi sevate || 9 ||  
 126611  
 126612 vicikitsati jugupsate | marmāṇi pareṣāṃ rahasyadoṣānnodāharati na bhāṣate || 9 ||  
 126613  
 126614 manonudvegakārīṇi mṛdukarmāṇi sevate |  
 126615 pāpādvimeti satataṃ na ca bhogamapekṣate || 10 ||  
 126616  
 126617 pareṣāṃ svasya ca manasaḥ anudvegakarāṇi mṛdūnyalpāyāsamahāphalāni  
 126618 yamaniyamādikarmāṇi sevate | bhoge ca pāpāvaśyaṃbhāvāttaṃ nāpekṣate || 10 ||  
 126619  
 126620 snehapraṇayagarbhāṇi peśalānyucitāni ca |  
 126621 deśakālopapannāni vacanānyabhibhāṣate || 11 ||  
 126622  
 126623 peśalānyanudvegakarāṇi | ucitāni satyapriyahitādirūpāni || 11 ||  
 126624  
 126625 tadāsau prathamāmekāṃ prāpto bhavati bhūmikāṃ |  
 126626 manasā karmaṇā vācā sajjanānupasevate || 12 ||  
 126627  
 126628 evaṃguṇaviśiṣṭapuruṣasya sacchāstraśravaṇādhikāralakṣaṇāyāṃ  
 126629 prathamabhūmikāyāṃavatāra ityāha - tadeti | sajjanān  
 126630 śāntidāntijñānavijñānasampannān || 12 ||  
 126631  
 126632 yataḥ kutaścidāniya jñānaśāstrāṇyavekṣate |  
 126633 evaṃvicāravānyaḥ syātsaṃsārottāraṇaṃ prati || 13 ||  
 126634  
 126635 yataḥ kutaścittatsevānukūlaṃ dhanādisādhanamāniya  
 126636 tānsevamānastanmukhājñānaśāstrāṇi  
 126637 purāṇamokṣadharmādhyātmasaṃhitādīnyavekṣate śṛṇotītyarthaḥ || 13 ||  
 126638  
 126639 sa bhūmikāvānityuktaḥ śeṣaḥ svārtha iti smṛtaḥ |  
 126640 vicāranāmnimitarāmāgato yogabhūmikāṃ || 14 ||  
 126641  
 126642 bhūmikāvānprathamabhūmikāpraviṣṭa ityuktaḥ | śeṣaḥ  
 126643 uktasāadhanacatuṣṭayādīsamṣattihīnastvadhyātmagranthāsakto'pi rāgādīnā  
 126644 anadhikārijanapratāraṇenārjanādīnā udarabharaṇaśīlatvātsvārtho vañcaka ityarthaḥ |  
 126645 seyaṃ śubhecchākhyā prathamā bhūmikā | tasya krameṇa  
 126646 dvitīyabhūmikāpraveśakramamāha - vicāreti | bhūmikāmāgataḥ  
 126647 adhikāraprāptyā'vatīrṇaḥ || 14 ||  
 126648  
 126649 śrutismṛtisadācāradhāraṇādhyānakarmaṇāṃ |  
 126650 mukhyayā vyākhyayā khyātāñśrayate śreṣṭhapaṇḍitān || 15 ||  
 126651  
 126652 sa tatra kiṃ karoti tadāha - śrutīti | śrutīnāṃ smṛtīnāṃ sadācārāṇāṃ  
 126653 dhāraṇādhyānakarmaṇāṃ sādhyena samādhinā sādhanaiśca  
 126654 yamaniyamāsanapraṇāyāmapratyāhāraiḥ pratipādye yasya yogaśāstrasya tasya ca  
 126655 mukhyayā anuṣṭhānānuṣṭhāpanaphalopahitayā vyākhyayā vyākhyānena khyātān |  
 126656 ātmatattvānubhavopadeśakuśalatvācchreṣṭhānpanḍitān gurūn śrayate  
 126657 śravaṇamananādivicārāya śaraṇaṃ gacchatītyarthaḥ | tathā ca śrutīḥ tadvijñānārthaṃ  
 126658 sa gurumevābhigacchetsamītpāṇiḥ śrotriyaṃ brahmaniṣṭhaṃ iti || 15 ||  
 126659  
 126660 padārthapravibhāgañḥaḥ kāryākāryavinirṇayaṃ |  
 126661 jñātyadhighataśravyo gṛhaṃ gṛhapatiryathā || 16 ||  
 126662  
 126663 svayaṃ vyākaraṇādyaṅgābhijñātvātpadānāṃ tadarthānāṃ ca  
 126664 vācyalakṣyādirūpāṇāṃ lakṣaṇādīpravibhāgañḥaḥ śiṣyo gurumukhādadhigataśravyaḥ  
 126665 san kāryaṃ sādhyāṃ karmakāṇḍārthastadvilakṣaṇamakāryaṃ siddhaṃ  
 126666 brahmakāṇḍārthastayorvinnirṇayaṃ gṛhapatiḥ svagṛhakoṣṭhavibhāgamiva spaṣṭaṃ  
 126667 jñāti || 16 ||  
 126668  
 126669 madābhimānamātsaryamohalobhātīśāyitāṃ |  
 126670 bahirapyāśritāmīṣattyajatyahiriva tvacam || 17 ||  
 126671  
 126672 bahirlokamaryādānusāreṇeṣadāśritāmapi | anena prathamabhūmikāyāmeva  
 126673 teṣāmantarnivṛttatā darśitā || 17 ||  
 126674  
 126675 itthaṃbhūtamatiḥ śāstragurusajjanasevanāt |  
 126676 sarahasyamaśeṣeṇa yathāvadadhigacchati || 18 ||  
 126677  
 126678 śāstrarahasyaṃ paramatātparyaṃ pramāṇāsaṃbhāvanānirāsenādhigacchati |

126679 gurusajjanābhimatamātmarahasyaṃ prameyāsaṃbhāvanānirāsenādhighacchati || 18 ||  
 126680  
 126681 asaṃsaṅgābhīdhāmanyāṃ tṛtīyāṃ yogabhūmikāṃ |  
 126682 tataḥ patatyasau kāntaḥ puṣpaśayyāmivāmalāṃ || 19 ||  
 126683  
 126684 evaṃ dvitīyabhūmikāṃ jītavatastṛtīyabhūmikāpraveśamāha - asaṃsaṅgeti |  
 126685 tatastṛtīyāṃ bhūmikāṃ patati praviśati || 19 ||  
 126686  
 126687 yathāvacchāstravākyaṛthe matimādhāya nīscalāṃ |  
 126688 tāpasāśramaviśrāmairadhyātmakathanakramaiḥ || 20 ||  
 126689  
 126690 yathāvaditi ślokadvayaṃ yathāyogaṃ pūrvabhūmikādvayānuvādaḥ || 20 ||  
 126691  
 126692 saṃsāranindakaistadvadvairāgyakaraṇakramaiḥ |  
 126693 śīlāśayyāsamāsīno jarayatyāyurātataṃ || 21 ||  
 126694  
 126695 vanavāsavihāreṇa cittopaśamaśobhinā |  
 126696 asaṅgasukhasaumyena kālaṃ nayati nītimān || 22 ||  
 126697  
 126698 grāmavāse vikṣepabāhulyena samādhyabhyāsānirvāhādvānavāsavihāreṇa || 22 ||  
 126699  
 126700 abhyāsātsādhūśāstrāṇāṃ karaṇātpuṇyakarmaṇāṃ |  
 126701 jantoryathāhvadeveyaṃ vastudṛṣṭiḥ prasīdati || 23 ||  
 126702  
 126703 tatra cittaprasāde vyutthānakāle pūrvabhūmikādvayadharmānuvṛttirapyāvaśyakīti  
 126704 darśayati - abhyāsāditi || 23 ||  
 126705  
 126706 tṛtīyāṃ bhūmikāṃ prāpya budho'nubhavati svayam |  
 126707 dviḥprakāramasaṃsaṅgaṃ tasya bhedamimaṃ śṛṇu || 24 ||  
 126708  
 126709 asaṅgasukhasaumyenetyuktiṃ vibhajya vyācaṣṭe - tṛtīyāmiti || 24 ||  
 126710  
 126711 dvividho'yamasāṃsaṅgaḥ sāmānyaḥ śreṣṭha eva ca |  
 126712 nāhaṃ kartā na bhoktā ca na bādhyo na ca bādhakaḥ || 25 ||  
 126713  
 126714 sāmānyaḥ pūrvabhūmikāsādhāraṇaḥ | svadehakriyāphalayorna kartā na bhoktā  
 126715 cetyudāsīnaḥ | parakriyāphalānāṃ ca na bādhyo bādhakaścetyasaṅgaḥ || 25 ||  
 126716  
 126717 ityasañjanamartheṣu sāmānyāsaṅganāmakam |  
 126718 prākkaṛmanirmitaṃ sarvamiśvarādhīnameva ca || 26 ||  
 126719  
 126720 iti nīścayena | artheṣu dṛśyeṣvasañjanamanabhiṣvaṅgaḥ | sāmānyāsaṃsaṅgameva  
 126721 dṛḍhikartuṃ prapañcayati - prākkaṛmeti sārḍhatribhiḥ | sukhaṃ vā prāpyamāṇaṃ  
 126722 yadi vā duḥkhaṃ prāpyamāṇaṃ sarvaṃ prākkaṛmanirmitaṃ karmasvātantryapakṣe |  
 126723 īśvarasvātantryapakṣe tvīśvarādhīnameva | vāśabda uttarapakṣasya  
 126724 prāmāṇikatvadyotanārthaḥ || 26 ||  
 126725  
 126726 sukhaṃ vā yadi vā duḥkhaṃ kaivātra mama kartṛtā |  
 126727 bhogābhogā mahārogāḥ saṃpadaḥ paramāpadaḥ || 27 ||  
 126728  
 126729 pakṣadvaye'pi mamāsvātantryātsvatanttraḥ kartetyānuśāsanikī kartṛtā kaiva na  
 126730 kācidapītyarthaḥ | asaṃsaṅgopayuktānanyānapyanāsthāhetūnbhāveṣu darśayati -  
 126731 bhogā iti || 27 ||  
 126732  
 126733 viyogāyaiva saṃyogā ādhayo vyādhayo dhiyaḥ |  
 126734 kālaḥ kavalanodyuktaḥ sarvabhāvānanārataṃ || 28 ||  
 126735  
 126736 anāsthayeti bhāvānāṃ yadabhāvanamāntaram |  
 126737 vākyaṛthalagnamanasaḥ sāmānyo'sāvasaṃgamaḥ || 29 ||  
 126738  
 126739 iyamanāsthāpi śravaṇādisāhāyyena vākyaṛthajñānāsaktasyaivāsaṃsaṅgasukhāya  
 126740 nānyasyetyāha - vākyaṛtheti || 29 ||  
 126741  
 126742 anekakramayogena saṃyogena mahātmanāṃ |  
 126743 viyogenāsatāmantaḥ prayogenātmasaṃvidāṃ || 30 ||  
 126744  
 126745 ayaṃ cāsaṃsaṅgaḥ pūrvabhūmikayoreva satsaṅgādyupāyaiḥ samyagabhyasanīya ityāha  
 126746 - aneneti | śravaṇamananātmikānāmātmasaṃvidāṃ prayogeṇa āvartanena | tathā ca  
 126747 bhagavato bādarāyaṇasya sūtraṃ āvṛttirasakṛdupadeśāt iti || 30 ||

126748  
126749 pauraṣeṇa prayatnena saṃtatābhyāsayogaḥ |  
126750 karāmalakavadvastunyāgate sphuṭatām dṛḍham || 31 ||  
126751  
126752 ātmavastuni pramāṇaprameyāsambhāvanādvayanirāseṇa sphuṭatām itthamevātmavastviti  
126753 viśvāsagocaratāmāgate sati || 31 ||  
126754  
126755 saṃsārāmbunidheḥ pāre sāre paramakāraṇe |  
126756 nāhaṃṇ karteśvaraḥ kartā karma vā prākṛtaṃ mama || 32 ||  
126757  
126758 saptamyantatrayaṃ pūrvānvayī vastuṇītyasya viśeṣaṇam | śreṣṭhāsaṃsaṅgaṃ  
126759 darśayati - nāhamityādinā | nāhaṃ kartā kiṃtviśvara eva kartā | mama  
126760 prākṛtamidāniṃ kriyamāṇam vā karma  
126761 nāstītyādinirāsatatpratīyogyādivikalpaśabdārthavedanāmapī dūratare kṛtvā  
126762 yanmaunamāsanamiti pareṇānvayaḥ || 32 ||  
126763  
126764 kṛtvā dūratare nūnamiti śabdārthabhāvanam |  
126765 yanmaunamāsaṇaṃ śāntaṃ tacchreṣṭhāsaṅga ucyate || 33 ||  
126766  
126767 maunaṃ vānmanaścakṣurādiceṣṭāsūnyaṃ  
126768 nididhyāsanaparipākaphalanirvikalpasamādhinā yat āsanamavasthānam || 33 ||  
126769  
126770 yannāntarna bahirnādhō nordhvaṃ nāsāsu nāmbare |  
126771 na padārthe nāpadārthe na jaḍe na ca cetane || 34 ||  
126772  
126773 yadbrahmaikarasyavilīnacittavṛttiyātmakamāsitam |  
126774 antarbāhyādisarvavastvālambanaśūnyamityarthaḥ | cetane cidābhāse | sarvā  
126775 viśayasaptamyaḥ || 34 ||  
126776  
126777 āsitam bhāsaṇaṃ śāntamabhāsaṃ nabhasā samam |  
126778 anādyantamajaṃ kāntaṃ tacchreṣṭhāsaṅga ucyate || 35 ||  
126779  
126780 yata āsitam bhāsaṇaṃ svaprakāśacidrūpam | abhāsaṃ prakāśakāntaraśūnyam || 35 ||  
126781  
126782 saṃtoṣāmodamadhuraḥ satkāryāmalapallavaḥ |  
126783 cittanālāgrasaṃlīno vighnakaṇṭakasaṃkaṭaḥ || 36 ||  
126784  
126785 sa cāyaṃ samādhīḥ sadācāropabhr̥ṃhitavivekasya phalamiti vaktuṃ vivekaṃ padmatvena  
126786 rūpayati - saṃtoṣeti | satkāryāṇi niṣkāmakarmāṇi  
126787 upāsanaguruśūśrūṣāśravaṇādīnyeva pallavā yasya | cittalakṣaṇanālāgre saṃlīnai  
126788 rāgādivāsanāprabhavairbahutaravighnakaṇṭakaiḥ saṃkaṭo nibiḍitaḥ || 36 ||  
126789  
126790 vivekapadmo rūḍho'ntarvicārārkaṇīlāsitaḥ |  
126791 phalaṃ phalatyasamsaṅgāṃ tṛtīyāṃ bhūmikāmimāṃ || 37 ||  
126792  
126793 so'yamasamsaṅga eva tṛtīyā bhūmiketyāha - phalamiti || 37 ||  
126794  
126795 samavāyādviśuddhānāṃ saṃcayātpuṇyakarmaṇāṃ |  
126796 kākatāliyaयोगena prathamodeti bhūmikā || 38 ||  
126797  
126798 prathamabhūmikaivānekaḥ saṃcitasukṛtaparipākairaihiḥkaṇṭakasaṃcayaiśca  
126799 daivādāṅkuritā cetsaiva satsaṃgamādinā mahatā yatnena rakṣaṇīyā sā cedrakṣitā  
126800 anāyāseṇaiva dvitīyādibhūmikāḥ setsyanti tatraiva yatnādhikyamupadiśati -  
126801 samavāyāditi | viśuddhānāṃ tattvavidāṃ  
126802 samavāyāddānamānabhajanādyupāyairmelanāt || 38 ||  
126803  
126804 bhūmiḥ proḍitamātrā tairamṛtāṅkurikeva sā |  
126805 vivekenāmbusekena rakṣyā pālyā prayatnataḥ || 39 ||  
126806  
126807 samavetaistaiḥ kiṃ kāryaṃ tadāha - bhūmiriti | yatastairviśuddhaiḥ sā  
126808 śubhecchālakṣaṇā bhūmiriśacchrubhapravṛtṭyunmukhatayā proḍitā meghairāṅkuritā  
126809 bhūmiriva pratidinaṃ vivekopadeśalakṣaṇenāmbusekena yathā amṛtā amlānā bhavati  
126810 tathā rakṣyā vardhaniyā duṣpravṛtṭyādivighnanivāraṇayatnena pālaniyā cetyarthaḥ || 39 ||  
126811  
126812  
126813 yenāṃśenollasatyeṣā vicāreṇodayaṃ nayet |  
126814 tavevānudināṃ yatnātkṛṣṭīvala ivāṅkuram || 40 ||  
126815  
126816 eṣā śubhecchā sādhanacatuṣṭayamadhye vairāgyalakṣaṇena vā yenaivāṃśeṇa

126817 prathamamaṅkuritollasati tamevāṁsaṁ vicāreṇodayamabhivṛddhiṁ nayet || 40 ||  
 126818  
 126819 eṣā hi parimṛṣṭāntaranyāsāṁ prasavaikabhūḥ |  
 126820 dvitīyāṁ bhūmikāṁ yatnātṭṛtīyāṁ prāpnuyāttataḥ || 41 ||  
 126821  
 126822 ekoṁśo'bhivardhito'nyā uttarabhūmikāśca svayameva sādhaiṣyatiṭyāha - eṣeti || 41 ||  
 126823  
 126824 śreṣṭhā saṁsaṅgatā hyeṣā ṭṛtīyā bhūmikātra hi |  
 126825 bhavati projjhitaśeṣasaṁkalpakalanaḥ pumān || 42 ||  
 126826  
 126827 sopāyaṁ varṇitāṁ ṭṛtīyabhūmikāṁ saphalāmupasaṁharati - śreṣṭheti || 42 ||  
 126828  
 126829 śrīrāma uvāca |  
 126830  
 126831 mūḍhasyāsatkulotthasya pravṛttasyādhamasya ca |  
 126832 aprāptayogisaṅgasya kathamuttaraṇaṁ bhavet || 43 ||  
 126833  
 126834 prasaṅgādantarāle mūḍheṣu dayayā rāmaḥ pṛcchati - mūḍhasyeti |  
 126835 ābhijātyādyadhikāriviśeṣaṇahīnasyādhyātmakathāvimukhasya kāmabhogārthameva  
 126836 pravṛttasyādhamasya copāyāntareṇa mokṣo'sti vā na veti prathamaprasnārthaḥ || 43 ||  
 126837  
 126838 ekāmatha dvitīyāṁ vā ṭṛtīyāṁ cetarāṁ ca vā |  
 126839 ārūḍhasya mṛtasyātha kīdṛśī bhagavangatiḥ || 44 ||  
 126840  
 126841 ādyabhūmikātraye aparokṣajñānodayābhāvādekadvitryādirūḍhadaśāyāṁ mṛtasya  
 126842 kīdṛśī gātiriti dvitīyasya || 44 ||  
 126843  
 126844 śrīvasiṣṭha uvāca |  
 126845  
 126846 mūḍhasyārūḍhadoṣasya [mūḍhasyetyārabhya saṁgraha  
 126847 ityantasārdhaślokadvayasthāne'yaṁ pāṭha upalabhyate mūḍhasyārūḍhadoṣasya  
 126848 tāvatsaṁsṛtirātātā | yāvajjanmāntaraśatairnoditā prathamātra bhūḥ || 1 || athavā  
 126849 sādhusaṁgatya kākatāliyaogataḥ | saṁsārasya parāmarśādvairāgyaṁ nābhyudeti  
 126850 hi || 2 || vairāgye'bhyudite jantoravaśyaṁ bhūmikodayaḥ iti ||  
 126851 tāvatsaṁsṛtirātātā |  
 126852 yāvajjanmāntaraśataiḥ kākatāliyaogataḥ || 45 ||  
 126853  
 126854 ādyaprasnasyottaramāha - mūḍhasyetyādisārdhadvayena | kākatāliyaogataḥ  
 126855 svavicārata eva vā sādhusaṁgatya vā vairāgyaṁ yāvannābhyudetīti pareṇānvayaḥ || 45 ||  
 126856  
 126857 athavā sādhusaṁgatya vairāgyaṁ nābhyudeti hi |  
 126858 vairāgye'bhyudite jantoravaśyaṁ bhūmikodayaḥ || 46 ||  
 126859  
 126860 tato naśyati saṁsāra iti śāstrārthasaṁgrahaḥ |  
 126861 yogabhūmikayotkrāntajīvitasya śārīriṇaḥ || 47 ||  
 126862  
 126863 dvitīyasyottaramāha - yogabhūmikayetyādinā || 47 ||  
 126864  
 126865 bhūmikāṁsānusāreṇa kṣīyate pūrvaduṣkṛtam |  
 126866 tataḥ suravimāneṣu lokapālapureṣu ca || 48 ||  
 126867  
 126868 merūpavanakuñjeṣu ramate ramaṇīsakhaḥ |  
 126869 tataḥ sukr̥tasambhāre duṣkṛte ca purā kṛte || 49 ||  
 126870  
 126871 duṣkṛtakṣayānusāreṇa ramate ityarthādgamyate | duṣkṛte ceti prāktanānuvādaḥ | na hi  
 126872 tasya narakādibhogo'sti na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati iti bhagavadvacanāt  
 126873 | ānuṣaṅgikaṁ duḥkhabhogābhiprāyaṁ vā | svargiṇāmapi  
 126874 śārīramānasādiduḥkhasahasrasattvāt || 49 ||  
 126875  
 126876 bhogajāle parikṣiṇe jāyante yogino bhuvi |  
 126877 śucīnāṁ śrīmatāṁ gehe gupte guṇavatāṁ satām || 50 ||  
 126878  
 126879 bhogajāle bhujaṁāne sukr̥tasambhāre duṣkṛte ca parikṣiṇe satītyanvayaḥ | yogina iti  
 126880 jātyākhyāyāṁ bahuvacanam || 50 ||  
 126881  
 126882 janitvā yogamevaite sevante yogavāsītāḥ |  
 126883 tatra prāgbhāvanābhyastayogabhūmikramaṁ budhāḥ |  
 126884 smṛtvā paripatantyuccairuttaraṁ bhūmikākramaṁ || 51 ||  
 126885

126886 yogameveti | pūrvābhyāśena tenaiva hriyate hyavaśo'pi saḥ iti bhagavadvacanāt | tadevāha  
126887 - yogavāsītā iti | paripatantyārohani || 51 ||  
126888  
126889 bhūmikātritayaṃ tvetadrāma jāgraditi smṛtam |  
126890 yathāvadbhedabuddhyedaṃ tajjāgraditi dṛśyate || 52 ||  
126891  
126892 praśnayoruttaramuktvā prakṛtamanusarati - bhūmikātritayamityādinā |  
126893 ādyabhūmikātraye jāgracchadbapravṛttinimittamāha - yathāvaditi |  
126894 bhedadarśanaguṇena prasiddhajāgratsāmyādityarthaḥ || 52 ||  
126895  
126896 udeti yogayuktānāmatra kevalamāryatā |  
126897 yāṃ dṛṣṭvā mūḍhabuddhināmabhyudeti mumukṣutā || 53 ||  
126898  
126899 nimittāntaramapyāha - udetīti | āryatā pūjyātā prayojakasadguṇokarṣaḥ | yāṃ  
126900 dṛṣṭveti | yadyadācarati śreṣṭhaḥ iti nyāyādityarthaḥ || 53 ||  
126901  
126902 kartavyamācarankāmamakartavyamanācaran |  
126903 tiṣṭhati prakṛtācāro yaḥ sa ārya iti smṛtaḥ || 54 ||  
126904  
126905 tāmevāryatāmanāryajanavyāvṛttāṃ prathamam lakṣayati - kartavyamiti | kāmam  
126906 paryāptam sarvam nityanaimittikam karmetyarthaḥ || 54 ||  
126907  
126908 yathācāram yathāśāstram yathācittam yathāsthitam |  
126909 vyavahāramupādatte yaḥ sa ārya iti smṛtaḥ || 55 ||  
126910  
126911 yathācāram vṛddhācārānusāri | tatrāpi yathāśāstram | tatrāpi yathācittam svacittam  
126912 yatkṛtvā prasīdati na paścāttapyate tādṛśameva | vyavahāram laukikamapi || 55 ||  
126913  
126914 prathamāyāmaṅkuritam dvitīyāyām vikāsitam |  
126915 phalībhūtam tṛtīyāyāmāryatvam yogino bhavet || 56 ||  
126916  
126917 tadevāryatvam prathamabhūmikāyām śubhecchāyāmaṅkuritam | dvitīyabhūmikāyām  
126918 śravaṇādipravṛttyā vikāsitam | tṛtīyabhūmikāyām cittaikāgryaphalena  
126919 phalitamityarthaḥ || 56 ||  
126920  
126921 āryatāyām mṛto yogī śubhasaṃkalpasambhṛtān |  
126922 bhogānbhuktvā ciraṃ kalam yogavāñjāyate punaḥ || 57 ||  
126923  
126924 tatāntarāle mṛtānām niṣkāmakarmānuṣṭhānakṣīṇapāpānām karmaṇā pitṛloko  
126925 vidyayā devalokaḥ ityādiśrutiprasiddho devalokādibhogo'pi  
126926 śubhasaṃkalpāhitasadvāsanāsaṃbhṛtatvāna kāmyakarmānuṣṭhāyināmiva  
126927 rāgādidurvāsanāsaṃbharaṇenādhaḥpātaheturityāśayenāha - āryatāyāmiti || 57 ||  
126928  
126929 bhūmikātritayābhyāsādajñāne kṣayamāgate |  
126930 samyagjñānodaye citte pūrṇacandrodayopame || 58 ||  
126931  
126932 ajñāne jñānavirodhidvaitavāsanājāle asaṃbhāvanāvīparītabhāvanādoṣe ca  
126933 kṣayamāgate sati niṣpratyūhānmahāvākyaḍaparikṣākhaṇḍākārajñānodaye sati  
126934 mūlājñānakṣayādyoginaścaturthī bhūmikāmitā gatāḥ santaḥ sarvam  
126935 jagatsamamānandaikarasaṃ paśyantīti pareṇānvayaḥ || 58 ||  
126936  
126937 nirvibhāgamanadyantaṃ yogino yuktacetasaḥ |  
126938 samaṃ sarvam prapaśyanti caturthī bhūmikāmitāḥ || 59 ||  
126939  
126940 advaite sthairyamāyāte dvaite praśamamāgate |  
126941 paśyanti svapnavallokāṃscaturthīm bhūmikāmitāḥ || 60 ||  
126942  
126943 bhūmikātritayaṃ jāgraccaturthī svapna ucyate |  
126944 vicchinnaśaradabhrāṃśavilayaṃ pravilīyate || 61 ||  
126945  
126946 vyāvahārikasattayā jagadbhānasāmyājajāgrat | prātibhāsikasattayā  
126947 tadbhānasāmyātsvapna ucyate | pañcamyām bhūmikāyām suṣuptipadapravṛttinimittam  
126948 tatsāmyam darśayati - vicchinneti | suṣuptikāle sakale vilīne tamobhibhūtaḥ  
126949 sukhārūpameti iti śrutau suṣuptau sarvavilayaprasiddheratrāpi  
126950 prātibhāsikatripuṭīpariśeṣasyāpi vilayena tatsāmyāditi bhāvaḥ | vicchinnyasya  
126951 śaradabhrakhaṇḍasya kevalākāśamātrapariśeṣalakṣaṇam vilayamiva  
126952 śuddhacinmātrapariśeṣalakṣaṇam svabhāvam pravilīyate pravilayena prāpnotītyarthaḥ |  
126953 līnarthaphalavyāpārāṃśayormadhye phalāṃśasya vilayaśabdena  
126954 niṣkṛṣyānuvādāttasya ca vyāpārāṃśam prati karmatvānmṛdupacatīti

126955 kriyāviśeṣaṇeṣvivrāpi dvitīyā | avaśiṣṭavyāpārāṃśamātram pravilīyate iti  
126956 tināntaprakṛtyocyate udapeṣaṃ pināṣṭītyatreva || 61 ||  
126957  
126958 sattāvaśeṣa evāste pañcamīm bhūmikām gataḥ |  
126959 pañcamīm bhūmikāmetya suṣuptapadanāmikām || 62 ||  
126960  
126961 sattā citsattā tadavaśeṣaḥ | suṣuptamiti padaṃ gauṇaṃ nāma yasyāstām || 62 ||  
126962  
126963 śāntāśeṣaviśeṣāṃśastiṣṭhatyadvaitamātrake |  
126964 galitadvaitanirbhāsamudito'ntaḥ prabuddhavān || 63 ||  
126965  
126966 uḍita āvirbhūtasvarūpaḥ || 63 ||  
126967  
126968 suṣuptaghana evāste pañcamīm bhūmikāmitaḥ |  
126969 antarmukhatayā tiṣṭhanbahirvṛttiparo'pi san || 64 ||  
126970  
126971 suṣuptasthāna ekībhūtaḥ prajñānaghana eveti śrutyuktaprajñānaghanatāsāmyādvā  
126972 tasyām suṣuptapadanāmatetyāśayenāha - suṣupteti | ānandamayo hyānandabhugiti  
126973 śrutiprasiddhāntarmukhasyānandāsvādanasāmyādapi tannāmatetyāśayenāha -  
126974 antarmukhatayeti || 64 ||  
126975  
126976 pariśāntatayā nityaṃ nidrāluriva lakṣyate |  
126977 kurvannabhyāsametasyām bhūmikāyām vivāśanaḥ || 65 ||  
126978  
126979 vivāśanaḥ atyantocchinnaśvatovvutthānavāśanaḥ sannityarthaḥ || 65 ||  
126980  
126981 ṣaṣṭhīm turyābhīdhāmanyām kramātkramati bhūmikām |  
126982 yatra nāśana sadrūpo nāhaṃ nāpyanahaṃkṛtiḥ || 66 ||  
126983  
126984 uktasuṣuptamapekṣya turyābhīdhānām | tallakṣaṇānyāha - yatretyādinā || 66 ||  
126985  
126986 kevalaṃ kṣīṇamananamāste dvaitaikyānirgataḥ |  
126987 nirgranthiḥ śāntasaṃdeho jīvanmukto vibhāvanaḥ || 67 ||  
126988  
126989 dvaitavadaikyasyāpi saṃkhyāntaravyāvartakasaṃkhyātvāttadubhayavarjitaḥ |  
126990 tatrātyantikahṛdayagranthisarvasaṃdehabhedamāha - nirgranthirīti | bhidyate  
126991 hṛdayagranthiśchidyante sarvasaṃśayaḥ iti śruterīti bhāvaḥ || 67 ||  
126992  
126993 anirvāṇo'pi nirvāṇaścitrādīpa iva sthitaḥ |  
126994 antaḥśūnyo bahiḥśūnyaḥ śūnyaḥ kumbha ivāmbare || 68 ||  
126995  
126996 anirvāṇaḥ prārabdhadhṛtaśarīro'pi nirvāṇo muktaḥ | yathā citradīpaḥ anupakṣīṇo'pi na  
126997 jvalatīti nirvāṇaḥ jaḍajagatsvabhāvenāntarabahiśca śūnyaḥ || 68 ||  
126998  
126999 antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave |  
127000 kiṃcidevaiśa saṃpannastvatha vaiśa na kiṃcana || 69 ||  
127001  
127002 anāvṛtānandasvabhāvena tvantarabahiśca pūrṇaḥ | tasyādvitīyarūpasya  
127003 saṃsāradaśāyām kadāpyaprasiddhatvena kiṃcidapūrveṇa paramāścaryarūpeṇa  
127004 saṃpannaḥ | vāstavadṛṣṭyā nityasiddhatvānna kiṃcana saṃpannaḥ || 69 ||  
127005  
127006 ṣaṣṭhyām bhūmyāmasau sthitvā saptamīm bhūmimāpnuyāt |  
127007 videhamuktatā tūktā saptamī yogabhūmikā [na tu jīvatām iti pāṭhaḥ ] || 70  
127008 ||  
127009  
127010 saptamī bhūmikā pariprauḍhā cetsaiva muktateti saptamī sā pariprauḍhā viśayaḥ syānna  
127011 jīvatām iti prāguktetyarthaḥ || 70 ||  
127012  
127013 agamyā vacasām śāntā sā sīmā bhavabhūmiṣu |  
127014 kaiścitsā śivamityuktā kaiścidbrahmetyudāhṛtā || 71 ||  
127015  
127016 vacasāmagamyā | yogimānasānubhavaikagamyetyarthaḥ | na ca jīvataḥ saptamī bhūmikaiva  
127017 nāstīti yogimānasānubhavaagamyatāpi tasyā nāstīti bhramitavyam | sā sīmā bhavabhūmiṣu  
127018 iti tasyā bhavabhūmimadhyapātasīmātvoktīvirodhāpatteḥ | āsāmabhyāsayogena  
127019 ityuttaratrābhyaśānīyatvoktīvirodhācca | śivamīti śaivairuktā | śivamadvaitaṃ caturthaṃ  
127020 manyante iti śrutyānurodhādīti bhāvaḥ | brahmeti vedāntibhiḥ || 71 ||  
127021  
127022 kaiścitprakṛtipuṃbhāvaviveka iti bhāvitā |  
127023 anyairapyanyathā nānābhedaīrātmavikalpitaiḥ || 72 ||



127024  
 127025 prakṛtipuṃsorbhāvaḥ aviviktāvasthitistasya viveka iti sām̐khyayogibhiḥ |  
 127026 anyairjaiminisāttvatamāheśvarabuddhārhadādibhiḥ svargo vāsudevaḥ  
 127027 maheśvaro'nupaplavaṃ vijñānāmanupaplavasukhamityādīsvasvabuddhyanusāri##-  
 127028  
 127029 nityamavyapadeśyāpi kathamcidupadiśyate |  
 127030 saptaitā bhūmikāḥ proktā mayā tava raghūdvaha || 73 ||  
 127031  
 127032 yadi vacasāmagamyam tarhi kathamupadiśyate tatrāha - nityamiti |  
 127033 kathamcidbhāgatyāgalakṣaṇābhyupāyairityarthaḥ || 73 ||  
 127034  
 127035 āsāmabhyāsayogena na duḥkhamanubhūyate |  
 127036 astyatyantamadonmattā mṛdumantharacāriṇī || 74 ||  
 127037  
 127038 paravairāgyadārḍhye satyeva bhūmikāsu praveśo bhavati nānyatheti  
 127039 mattakariṇyākhyāyikācchalena varṇayitumārabhate - astītyādinā || 74 ||  
 127040  
 127041 kariṇī vigrahavyagrā mahādaśanaśaṃsinī |  
 127042 sā cennihanyate nūnāmanantānarthakāriṇī || 75 ||  
 127043  
 127044 vigrahavyagrā sadā samarodyuktā mahadbhyām daśanābhyām śaṃsanam śaṃsaḥ  
 127045 prakhyātistadvatī | astu sā kiṃ tatastatrāha - sā cediti || 75 ||  
 127046  
 127047 tadetāsu samagrāsu bhūmikāsu naro jayī |  
 127048 kariṇī madamattā sā yāvanna vijitaujasā || 76 ||  
 127049  
 127050 tayaitāḥ bhūmikāḥ niruddhāḥ atastadvadham vinā naikāpi bhūmikā jetuṃ śakyetyarthaḥ  
 127051 || 76 ||  
 127052  
 127053 ko nāma subhaṭastāvatsaṃpatsamarabhūmiṣu |  
 127054  
 127055 śrīrāma uvāca |  
 127056  
 127057 kāsau pramattā kariṇī kāsca tā raṇabhūmayāḥ || 77 ||  
 127058  
 127059 sā yāvanna vijitā tāvattadākrāntāsu kṣudrasāṃsārikasaṃpadrūpāsvapi samarabhūmiṣu  
 127060 praveṣṭumapi ko nāma subhaṭaḥ samartho yoddhetyarthaḥ | praśnaḥ spaṣṭaḥ || 77 ||  
 127061  
 127062 katham nihanyate caiṣā kva caiṣā ramate ciram |  
 127063  
 127064 śrīvasiṣṭha uvāca |  
 127065  
 127066 rāmecchā nāma kariṇī idaṃ me'stvitirūpiṇī || 78 ||  
 127067  
 127068 śarīrakānane mattā vividhollāsakāriṇī |  
 127069 mattendriyograkalabhā rasanākalabhāṣiṇī || 79 ||  
 127070  
 127071 kva caiṣā ramate ityasyottaramāha - śarīrakānane iti |  
 127072 vividhadainyadhāvanaśokamohādyullāsakaraṇaśīlā | mattānīndriyāṇyevogrāḥ kopanāḥ  
 127073 kalabhāḥ śāvakā yasyāḥ | rasanākalabhāṣiṇī madhurabṛṃhitasādhanaṃ yasyāḥ || 79 ||  
 127074  
 127075 manogahanasaṃlīnā karmadantadvayānvitā |  
 127076 mado'syā vāsanāvyyūhaḥ sarvataḥ prasaradvapuḥ || 80 ||  
 127077  
 127078 prakhyātau dantau darśayati - karmeti | karma śubhāśubharūpam |  
 127079 madamattetyatroktaṃ madam darśayati - mada iti | evamagre'pi yojyam || 80 ||  
 127080  
 127081 saṃsāradṛṣṭayo rāma tasyāḥ samarabhūmayāḥ |  
 127082 bhūyo yatrānubhavati naro jayaparājayau || 81 ||  
 127083  
 127084 icchānāgī nihantyeṣā kṛpaṇāñjīvasaṃcayān |  
 127085 vāsanehā manaścittaṃ saṃkalpo bhāvanaṃ spṛhā || 82 ||  
 127086  
 127087 nāgī kariṇī | jīvasaṃcayān prāṇinikāyān || 82 ||  
 127088  
 127089 ityādinivaho nāmnāmasyāstvāśayakośagaḥ |  
 127090 dhairyanāmnā varāstreṇa prasṛtāmavahelayā || 83 ||  
 127091  
 127092 āśayakośagaścittakośagataḥ | vṛttivaicitryaprayukta iti yāvat | katham nihanyate caiṣeti

127093 praśnasnyottaramāha - dhairyeti || 83 ||  
 127094  
 127095 nāgīm sarvātmikāmetāmicchām sarvātmanā jayet |  
 127096 yāvadvastvidamityevamiyamantarvijṛmbhate || 84 ||  
 127097  
 127098 sarvātmikām brahmalokāntasarvabhogyagocarām | sarvātmanā sarvathā sarvamahameveti  
 127099 bhāvitenātmanā vā | na hi nityalabdhātmarūpatayā bhāvite tṛṣṇā bhavati  
 127100 kiṃtvidamityalabdhatayā dṛṣṭe ityāha - yāvaditi || 84 ||  
 127101  
 127102 tāvadugrā kuśaṃsāramahāviṣaviṣūcikā |  
 127103 etāvāneva saṃsāra idamastviti yanmanaḥ || 85 ||  
 127104  
 127105 saṃsāramahāviṣaviṣūcikārūpā tṛṣṇā tāvadeva vijṛmbhata ityanukṛṣyate || 85 ||  
 127106  
 127107 asya tūpaśamo mokṣa ityevaṃ jñānasaṃgrahaḥ |  
 127108 prasādakāriṇī svacchā niricche vimalākṛtau || 86 ||  
 127109  
 127110 tṛṣṇaiva saṃsārastatkṣaya eva mokṣabhūmikodayahetutvānmokṣaḥ |kathaṃ vairāgyasya  
 127111 bhūmikodayahetutā taddarśayati - prasādeti || 86 ||  
 127112  
 127113 tailabindurivādarśe viśrāmyatyupadeśavāk |  
 127114 asaṃvedanamātreṇa nodetīcchābhavāṅkuraḥ || 87 ||  
 127115  
 127116 rāgādipurūṣāparādhamaline citte śrutyācāryādyupadeśavāk padmapatre jalabinduriva na  
 127117 saṃśliṣyate | vairāgyādisādhasaṃpanne tu ādarśe tailabinduriva saṃśliṣṭā satī  
 127118 avidyāmalamārjanena prasādo brahmākāraprathanānukūlā svacchataṭatatkāriṇī  
 127119 paryavasyatītyarthaḥ | rāgāderanudaye uditasya chedane copāyamāha - asaṃvedaneti |  
 127120 icchārūpo bhavāṅkuraḥ saṃvedanaṃ viśayasmarāṇaṃ tatparityāgamātreṇa nodeti || 87 ||  
 127121  
 127122 manāgabhyuditaivecchā chettavyānarthakāriṇī |  
 127123 asaṃvedanaśastreṇa viśasyevāṅkurāvalī || 88 ||  
 127124  
 127125 manāgabhyuditāpyasaṃvedanaśastreṇaiva chettavyā || 88 ||  
 127126  
 127127 icchāvicchurito jīvo vijahāti na dīnatām |  
 127128 svasaṃvedanayatnastu tūṣṇīmevāntarāsanam || 89 ||  
 127129  
 127130 vicchurito vyāptaḥ | dīnatām bhogakārpaṇyam | asaṃvedanasvarūpaṃ vyutpādayati -  
 127131 svasaṃvedaneti | suṣṭhu asaṃvedanaṃ svasaṃvedanaṃ tadanukūlo nirodhayatnaḥ  
 127132 pratyāhārayatnaśca cittasyāntastūṣṇīm nirvyāpāratayā āsanam || 89 ||  
 127133  
 127134 avadhānavinirmuktaṃ suptaṃ śavaśataṃ yathā |  
 127135 tāṃ pratyāhāraavaḍiśenecchāmtsīm niyacchata || 90 ||  
 127136  
 127137 taccābhyāśakāle sāvadhānatārūpaṃ paripākakāle tvavadhānavinirmuktaṃ  
 127138 suṣuptimaraṇāvasthayoriva svata eva saṃpadyata ityāśayenāha - avadhāneti |  
 127139 tāmanarthakāriṇīmīcchāmtsīm pratyāhāralakṣaṇena baḍiśenākṛṣya niyacchata  
 127140 badhnīteti sarvān śrotṛṇpratyuktiḥ || 90 ||  
 127141  
 127142 idaṃ me'stviti saṃvegamaḥkuḥ kalpanamuttamāḥ |  
 127143 arthasyābhāvanaṃ yattatkalpanātyāga ucyate || 91 ||  
 127144  
 127145 nanu prākkalpanātyāgādeva muktiriti bahuśastvayoktamidānīmīcchātyāgāditi  
 127146 kathamucyate tatrāha - idaṃ me'stviti | saṃvegaṃ cittadhāvanaṃ  
 127147 viśayānusamdhānalakṣaṇakalpanāphalāvastheyamiti kalpanamāhurityarthaḥ | bhāvanaṃ  
 127148 smaraṇam || 91 ||  
 127149  
 127150 smaraṇam viddhi saṃkalpaṃ śivamasmaraṇam viduḥ |  
 127151 tatra prāganubhūtaṃ ca nānubhūtaṃ ca bhāvyaṭe || 92 ||  
 127152  
 127153 saṃkalpa eva sarvānarthamūlamiti prāktanoktīnāmapyayamevābhiprāya ityāśayenāha ##-  
 127154  
 127155 anubhūtaṃ nānubhūtaṃ smṛtiṃ viśmṛtya kāṣṭhavadat |  
 127156 sarvamevāśu viśmṛtya gūḍhastiṣṭha mahāmatih || 93 ||  
 127157  
 127158 saṃkalpe ananubhūtamapi bhāvyaṭa iti viśeṣādaparyāyatve'pi  
 127159 bhūmikāruruḥṣubhirheyatvena kaścidviśeṣa ityabhedo'tra vivakṣita ityāśayenāha -  
 127160 anubhūtamiti || 93 ||  
 127161

127162 ūrdhvbābhurvirauṃyeṣa na ca kaścicchṛṇoti tat |  
127163 asaṃkalpaḥ paraṃ śreyah sa kimantarna bhāvyaṭe || 94 ||  
127164  
127165 idānīm paramakāruṇiko vasiṣṭhaḥ sarvajānānām viṣayasamkalpatyāgaṃ vinā mokṣo na  
127166 sidhyatīti tattvāga evāvaśyaṃ kārya iti samagravāsiṣṭhopadeśarahasyamākrośēnāpi  
127167 dṛḍhikariṣyannāha - ūrdhvbābhuriti | virauṃi uccaiḥsvareṇa punaḥpunarākrośāmi |  
127168 evaṃ kriyamāṇamapyākrośaṃ badhira iva suptapramatta iva ca kaścidadapi jano na śṛṇoti  
127169 | śṛṇvatsvapi ca śravaṇaphalādarśanāduktiḥ | antaṛhṛdi kimarthaṃ na bhāvyaṭe na  
127170 vimṛśya kṛtakṛtyatāparyavasitaḥ kriyate | na hi mandamadhyamādhikāriṇām  
127171 samyaṅmananamantareṇārthasiddhirityarthaḥ || 94 ||  
127172  
127173 pdf 150, p. 1056  
127174  
127175 kila tūṣṇīm sthitenaiṃ tatpadaṃ prāpyate paraṃ |  
127176 paramaṃ yatra sāmrajyamapi rāma tṛṇāyate || 95 ||  
127177  
127178 tūṣṇīm sarvavyāpāroparameṇa sthitenaiṃ puṃsā tattādṛśaṃ paramaṃ padaṃ  
127179 prāpyate | kileti śrautaprasiddhau | tathā ca śrutiḥ yadā pañcāvatiṣṭhante jñānāni  
127180 manasā saha | buddhiśca na viceṣṭati tāmāhuḥ paramaṃ gatim iti | paramaṃ  
127181 hairaṇyagarbhāntamapi sāmrajyasukhaṃ yatra bhūmānande tṛṇavattucchatāmāpadyata  
127182 ityarthaḥ || 95 ||  
127183  
127184 gamyadeśaikaniṣṭhasya yathā pānḥasya pādayoḥ |  
127185 spando vigatasamkalpastathā spandaḥ svakarmasu || 96 ||  
127186  
127187 nanu sarvathā samkalpatyāge dehaspandādyasiddhervyavahāralope kathaṃ jīvanam tatrāha  
127188 - gamyeti | yathā gantavye svagrāhādideśa evaikaniṣṭhā avicchinnaḥcittavṛttidhārā  
127189 yasya tathāvidhasya pānḥasya pādayorvigatasamkalpa eva pratikṣaṇaṃ spando jāyate tathā  
127190 yogino'pi vinaiva samkalpaṃ pūrvābhyāsajīvanādṛṣṭavaśādevāniṣiddhasvakarmasu  
127191 spando bhaviṣyatītyarthaḥ || 96 ||  
127192  
127193 bahunātra kimuktena samkṣepādidadamucyate |  
127194 samkalpanaṃ paro bandhastadabhāvo vimuktatā || 97 ||  
127195  
127196 sarvamevamaṃ sāntamanantaṃ dhruvamavyayam |  
127197 paśyanbhūtārthacidrūpaṃ sāntamāsya yathāsukham || 98 ||  
127198  
127199 kayā dṛṣṭyā asaṃkalpanaṃ bhavettāmāha - sarvamiti | bhūtārthacidrūpaṃ  
127200 nityasiddhaparamārthacidrūpaṃ || 98 ||  
127201  
127202 avedanaṃ viduryogaṃ sāntamāsitamakṣayam |  
127203 yogasthaḥ kuru karmāṇi nirvāsano'tha mā kuru || 99 ||  
127204  
127205 avedanaṃ tādrśadṛṣṭipariṇatyā ahaṃnametyadhyasta sarvabhedavismaraṇameva  
127206 jīvabrahmaikyalakṣaṇaṃ yogaṃ vidurbrahmavidāḥ | taṃ vidyādduḥkhasaṃyogaviyogaṃ  
127207 yogasaṃjñitam iti bhagavatā tathā vyākhyātattvāditi bhāvaḥ | yogasthaḥ kuru karmāṇi iti  
127208 tadvākyaṃ tu lokasaṃgrahēcchaṃ pratyāicchikavihitānuṣṭhāpanārthaṃ na  
127209 nityamārthamityāśayenāha - yogastha iti | atha samādhiparaścenmā kuru || 99 ||  
127210  
127211 avedanaṃ viduryogaṃ cittakṣayamakṛtrimam |  
127212 atyantaṃ tanmayo bhūtvā tathā tiṣṭha yathāsi bho || 100 ||  
127213  
127214 yathāsi bho iti | yathāsthitasvarūpāvāptau yathāsthitasthiterevocitatvāditi bhāvaḥ ||  
100 ||  
127215  
127216 śivaṃ sarvagataṃ sāntaṃ bodhātmakamajaṃ śubham |  
127217 tadekabhāvanaṃ rāma sarvatyāga iti smṛtaḥ |  
127218 bhāvayañchaśvadantaḥ svaṃ kāryaṃ karma samācara || 101 ||  
127219  
127220 sā sthitireva sarvaprapañcanivṛttirūpatvāccūḍālopadarśitaḥ sarvatyāgo'pītyāha -  
127221 śivamiti || 101 ||  
127222  
127223 ahaṃnameti saṃvidanna duḥkhato vimucyate |  
127224 asaṃvidanvimucyate yadāpsitaṃ samācara || 102 ||  
127225  
127226 vistaroktamanarthatattvaṃ puruṣārthavattvaṃ ca niṣkṛṣya  
127227 karatalāmalakavaddar'sayannupasaṃharati - ahaṃnameti || 102 ||  
127228  
127229 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 pū0

127230 paramārthasvarūpavarṇanam nāma śaḍviṃśatyuttaraśatataṃ sargaḥ || 126 ||  
127231  
127232 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
127233 paramārthasvarūpavarṇanam nāma śaḍviṃśatyuttaraśatataṃ sargaḥ || 126 ||  
127234  
127235 saptaviṃśatyadhikaśatataṃ sargaḥ 127  
127236  
127237 bharadvāja uvāca |  
127238  
127239 iti varamuninoktaṃ jñānasāraṃ purāṇaṃ sakalamanuniśamya śrīraghūṇaṃ  
127240 kulāgryaḥ |  
127241 vimalamatirapṛcchatkiṃcidanyatsvayaṃ vā samasukhaparipūrṇaḥ  
127242 pūrṇabodhasthito'sau || 1 ||  
127243  
127244 iha rāmasya viśrāntirbharadvājotsukoktayaḥ |  
127245 lakṣaṇaṃ jāgradādīnāṃ turīyaṃ copavarṇyate ||  
127246  
127247 etāvutparyantaṃ śrīvāsiṣṭharāmasaṃvādaṃ śrāvayitvā  
127248 rāmaviśrāntismaraṇasaṃnidhāpīte niratīśayānandapūrṇātmani viśrāntaṃ  
127249 tūṣṇīmbhūtaṃ guruṃ śrīvālmikiṃ dṛṣṭvādyāpi svayaṃ tatra viśrāntyalābhādagre'pi  
127250 śravaṇotsuko bharadvājaḥ pṛcchati - itītyādi | he ruto vimalamatīḥ śrīraghūṇaṃ  
127251 kulāgryo'sau śrīrāmaḥ varamuninā śrīvāsiṣṭhena iti varṇitairbahubhiḥ  
127252 prakārairuktamupadiṣṭaṃ purāṇaṃ ciraṃtanaṃ brahmādimaharṣisaṃpradāyāgataṃ  
127253 jñānasāraṃ niśamya śrutvā agre'pi jijñāsuḥ kiṃcidapṛcchat | athavā  
127254 etāvataivopadeśena śāntasarvasaṃdehamohaḥ svayaṃ samena  
127255 viśayavaicitryaprayuktatāratamyarahitena sākṣātkṛtenātmasukhena paripūrṇaḥ san  
127256 pūrṇabodhātmaiva bhūtvā sthitastadvadeti śeṣaḥ || 1 ||  
127257  
127258 sa khalu paramayogī viśvavandyaḥ sureśo jananamaraṇahīnaḥ  
127259 śuddhabodhasvabhāvaḥ |  
127260 sakalaguṇanidhānaṃ saṃnidhānaṃ  
127261 ramāyāstrijagadudayarakṣānugrahāṇāmadhīśaḥ || 2 ||  
127262  
127263 nanu samāne granthaśravaṇe tvayā svasaṃdehamohanivṛtṭyanivṛtṭibhyāmeva  
127264 rāmasyāpi te kuto nāvadhāryete iti tu nāśaṅkyam | yato mama rāmasya ca  
127265 mahadantaramastītyāha - sa khalviti | sa  
127266 nityasiddhajñānayogaiśvaryānāvṛtacitsvabhāvaḥ sarvasya vaśī sarvasyeśānaḥ  
127267 ityādiśrutiprasiddha īśvaro jagatpālanāyāvātirṇo jagadgururapi sarvalokānugrahāya  
127268 jñānaśāstrapravṛtṭtyartham svecchayā svasyājñānamiva parikalpya śrotaṃ  
127269 pravṛttaḥ | ahaṃ tvanādyajña eva mumukṣuralpatarasādhanasaṃpanna iti mahadantaramiti  
127270 bhāvaḥ || 2 ||  
127271  
127272 śrīvālmikiruvāca |  
127273  
127274 iti śrutvā vasiṣṭhasya vākyaṃ vedāntasaṃgraham |  
127275 viditākhilavijñāno rāmaḥ kamalalocanaḥ || 3 ||  
127276  
127277 evaṃ pṛṣṭo vālmikiḥ praśnavitīyakoṭimeva kathāśeṣeṇa samarthayannuttaramāha  
127278 - iti śrutvetyādinā || 3 ||  
127279  
127280 śaktipātavaśonmeṣaprakāṭāmalacidghanaḥ |  
127281 muhūrtamāsīdudbuddhaścaitanyaṇandasāgarah || 4 ||  
127282  
127283 śaktipātaḥ akhaṇḍākārvākyaajanyacittavṛttau  
127284 nityaniratīśayānandātmatattvāvīrbhāvastadvaśādaavidyāsaṃpuṭodghāṭanalakṣaṇonmeṣe  
127285 ṇa prakāṭāmalacidghanaḥ kuṇḍalinyāḥ suṣumnāmārgaḥ śaṭcakraṇī bhittvā  
127286 brahmarandhrapraveśena śivaśaktisaṃyogalakṣaṇo yogaśāstraprasiddho vā | yastu  
127287 mantraśāstraprasiddho guroḥ śiṣyānugrahātīśayena svadehaṃ tyaktvā śiṣyadehe  
127288 praviśya tadiyanāḍīparīśodhanadvārā tatkuṇḍalinyāḥsaptacakreṣu saṃcāraṇena  
127289 sarvabhuvanasaṃcārāparokṣapradarśanarūpaḥ śaktipātaḥ sa neha vivakṣitaḥ |  
127290 śrīrāmasya svayamīśvarasya sārvaññyādeḥ svataḥsiddhatayā tadanapekṣāntena  
127291 lokopakārāsiddheśceti | udbuddhaḥ svasvarūpe jāgarito vikasitaśca || 4 ||  
127292  
127293 praśnottaravibhāgādīparipāṭīvivarjitaḥ |  
127294 ānandāmṛtapūrṇāsū romakaṇṭakitāṅgakaḥ || 5 ||  
127295  
127296 vibhāga uktānuktāṃśavivecanam | ādīpadādbāhyārthaparyālocanamātraṃ gṛhyate |  
127297 tadarthābhīḥ paripāṭībhirmanobuddhīndriyādivyāpārairvivarjitaḥ | ānandāmṛtena  
127298 pūrṇā asavaḥ prāṇā yasya || 5 ||

127299  
127300 mahāsāmānyarūpatvāccidvyāpakatayā sthitaḥ |  
127301 nityamaṣṭaguṇaiśvaryaṭṭṛṇaprāyamanorathaḥ || 6 ||  
127302  
127303 mahāsāmānyam sarvādhiṣṭhānasanmātram | pratyakcitastadrūpatvasaṃpatteḥ |  
127304 sarvataścidvyāpakatayā pūrṇaḥ sthitaḥ | sa evāśya niratiśayānandāvirbhāva  
127305 ityāśayenāha - nityamiti | aṣṭaguṇānāmaṣṭasaṃkhyānāmaṇimādyaiśvaryaṇām  
127306 ṭṛṇaprāyā manorathā lipsā yasya || 6 ||  
127307  
127308 na kiṃcidūce saṃpannaḥ śive pariṇataḥ pade |  
127309  
127310 bharadvāja uvāca |  
127311  
127312 aho khalu mamāścaryam rāmaḥ prāpto mahatpadam || 7 ||  
127313  
127314 śive pade niratiśayānandavastuni pariṇata ekarasabhūtaḥ saṃpannaḥ |  
127315 itthamuttamādhikāriṇo rāmasya śravaṇāderbrahmaprāptimupavarṇya  
127316 mandamadhyamādhikāriṇām cittaśuddhyarthamupāsanāviśeṣamavasthātraya##-  
127317 bharadvājautsukyādinariṣṭanemaye bhagavān vālmikirvarṇayati - bharadvāja  
127318 uvācetyādinā || 7 ||  
127319  
127320 kathametādṛśī prāptirasmākaṃ munināyaka |  
127321 mūrkhāḥ stabdhāśca kiṃcijjñā māḍṛśāḥ kva ca pāpinaḥ |  
127322 kva ca brahmāḍibhiḥ prārthyā durlabhā rāmasaṃsthiṭiḥ || 8 ||  
127323  
127324 aho munīśvaraguro kathaṃ viśrāmyate mayā |  
127325 duṣpārasya bhavāmbhodhestīryate tadvadāśu me || 9 ||  
127326  
127327 duṣpārasya bhavāmbhodhermohavāri iti śeṣaḥ || 9 ||  
127328  
127329 śrīvālmikiruvāca |  
127330  
127331 śrīrāmavṛttāntamaśeṣamādito vasiṣṭhavākyānugataṃ nirūpitam |  
127332 dhiyā vicāryānu parāmṛśa prabho mayāpi tāḍṛkkathanīyamatra te || 10 ||  
127333  
127334 evaṃ pṛṣṭe vālmikiḥ śrutagranthacintanāvartanameva prathamam  
127335 āvṛttirasakṛdupadeśāt iti nyāyasiddhamupadiśati - śrīrāmeti | tāḍṛk  
127336 tvadanubhavānukūlamavasthātrayavivecanādikathanīyam kathyate śṛṇvityarthaḥ || 10 ||  
127337  
127338 avidyāyāḥ prapañco'yaṃ nāsti satyamihāṇvapi |  
127339 vivecayanti vibudhā vivadantyavivekinaḥ || 11 ||  
127340  
127341 mithyābhūtāvidyākāryatvādeva prapañcasyāsattvaṃ cidadvaitasāmrajyaṃ ca  
127342 buddhimatā boddhum sarvāśyamityāha - avidyāyā ityādinā | nanu  
127343 prapañcasyāvidyākāryatvaṃ cet kimarthaṃ vādinām vivādastatrāha - vivadantīti || 11  
127344 ||  
127345  
127346 nāsti bhinnaṃ citaḥ kiṃcitkiṃ prapañcena rudhyase |  
127347 abhyāśena rahasyānām vayasya viśado bhava || 12 ||  
127348  
127349 mithyādvaitena ca vāstavadvaitahānirityāha - nāstīti | he vayasya sakhe iti prītyā  
127350 saṃbodhanam | rahasyānām praṇavamahāvākyādyarthānām vakṣyamānopāsanānām ca  
127351 | viśado viśuddhacitto bhava || 12 ||  
127352  
127353 prapañcaviśayā vṛttirjāgrannidreti kīrtitā |  
127354 saṃprabuddhastu yasyāntaścitpradīpo nirañjanaḥ || 13 ||  
127355  
127356 tatrāḍau praṇavaprathamamātrārthaṃ jāgratprapañcaṃ sphuṭaṃ tatsākṣivivekāya  
127357 mithyātvenopapādayati - prapañcetyādinā | tasya traya avasthānnayaḥ svapnāḥ iti  
127358 śrutau jāgradapi nidraiveti kīrtitā || 13 ||  
127359  
127360 śūnyamūlaḥ prapañco'yaṃ śūnyatāśikharāḥ sakhe |  
127361 sārāśūnyatayā madhye'pyanāsthā sanmaniṣiṇām || 14 ||  
127362  
127363 śūnyamūlo mithyābhūtājñānanidānaḥ | śūnyatārūpamajñānameva  
127364 śikharamagramanto yasya tathāvidhaḥ madhye'pi trivṛtkaraṇaprathakkriyādyupāyena  
127365 paryālocane sārāḥ sattā tacchūnyatayā prātibhāsikamātraḥ prathate | atastatrānāsthaiva  
127366 yukteti śeṣaḥ || 14 ||  
127367

127368 anādivāsanādoṣādāsannevāyamikṣyate |  
127369 gandharvanagarākāraḥ saṃsāro bahu vibhramah || 15 ||  
127370  
127371 asato'pi savāsanāvidyayā darśanaṃ gandharvanagarādeḥ prasiddhamityāha - anādīti ||  
127372 15 ||  
127373  
127374 tvamanabhyasya kalyāṇiṃ caitanyāmṛtakandalīm |  
127375 saṃmuhyasi kimadhyāsyā vāsanāviṣavīrudhaḥ || 16 ||  
127376  
127377 vāsanāviṣavīrudho viṣavallīradhyāsyā āśritya kiṃ saṃmuhyasi || 16 ||  
127378  
127379 jāgradetanna patitaṃ jñānāmbagrahādadaḥ |  
127380 na santyupari sarveṣāṃ ye nirālambasaṃvidāḥ || 17 ||  
127381  
127382 tattvadarśanena nirālambajñānarūpasyālambasya cittasthairyahetoravaṣṭambhasya  
127383 parigrahādadaḥ pūrvamajñāvasthāyāmeva etajjāgrannipatitam upari turyadaśāyāṃ tu  
127384 tisro'pyavasthā na santi | ye yogino nirālambasaṃvidasteṣāṃ  
127385 sarveṣāmanubhavasiddhamityarthaḥ || 17 ||  
127386  
127387 tāvadrūḍhā sudhākārarasā saṃvinmahānadī |  
127388 na yāvadātmarūpeṇa nipuṇairavagāhyate || 18 ||  
127389  
127390 yāvadañānaṃ tāvatkārameva cinnadyā jagaddustaraṅgavikṣepapraroḥa ityāha -  
127391 tāvaditi | rūḍhā dustaraṅgaprādurbhāvavati || 18 ||  
127392  
127393 prāñnāsti carame nāsti vastu sarvamidaṃ sakhe |  
127394 viddhi madhye'pi tannāti svapnavṛttamidaṃ jagat || 19 ||  
127395  
127396 ādyantakālāsattvena madhye'pyasattvameva  
127397 svabhāvavaiparītyāghaṭanātsvapnavadanumeyamityāha - prāgiti | svapnasya  
127398 vṛttamiva vṛttaṃ yasya tat || 19 ||  
127399  
127400 avidyāyonayo bhedāḥ sarve'mī budbudā iva |  
127401 kṣaṇamudbhūya gacchanti jñānaikajaladhau layam || 20 ||  
127402  
127403 suśītalodakanadīm viditvātha vigāhya tām |  
127404 bahirbhrāntinidāghāste niryāntu kalitāsukham || 21 ||  
127405  
127406 kalitamasukhaṃ duḥkhaṃ yasminkarmaṇi tattathā niryāntu | acetaneṣvapi nidādheṣu  
127407 cetanatvamāropyoktiḥ || 21 ||  
127408  
127409 ekaścājñānajaladhirjagadāplāvyā tiṣṭhati |  
127410 jyeṣṭho'yamahamityūrmiravidyāvātasaṃbhavaḥ || 22 ||  
127411  
127412 idāniṃ bhagavānśiṣyasya majjanaṃ nnivārayiṣyannajñānaṃ kṣārasamudratvena  
127413 varṇayati - ekaścetyādinā | svavikārabhūtaṃ jagadāplāvyā abhivyāpya | tasya  
127414 mahormiprathamajaṃ darśayati - jyeṣṭha iti | avidyāpravāho'nādibhrāntivāsanā sa eva  
127415 vātastatsaṃbhavaḥ || 22 ||  
127416  
127417 cittaskhalanabhedāli rāgādyāśca prakalpitāḥ |  
127418 mamatotkalitāvartaḥ svataḥ svairaṃ pravartate || 23 ||  
127419  
127420 alpataṅgāndarśayati - citteti | cittasya tattadviṣayeṣu ye skhalanabhedāsteṣāmāliḥ  
127421 paṅktistaddhetavo rāgādyāśca prakalpitāḥ kṣudratarāṅgā iti śeṣaḥ | tasyāvartaṃ  
127422 darśayati - mamateti || 23 ||  
127423  
127424 rāgadveṣāvatigrāhau gṛhītasamanantaraḥ |  
127425 tataścānarthapātālapraveśaḥ kena vāryate || 24 ||  
127426  
127427 grāhau pravartate iti vipariṇāmenānuṣajyate | tābhyāṃ gṛhītasya tava samanantaraḥ  
127428 sannihitaḥ anarthapātāle mṛtyumukhe praveśaḥ kena vāryate |  
127429 gṛhītapadasyāsamarthasya samāśāchāndasaḥ || 24 ||  
127430  
127431 praśāntāmṛtakallale kevalāmṛtavāridhau |  
127432 majja majjasi kiṃ dvaitagrahākṣārābdhivīciṣu || 25 ||  
127433  
127434 yadi tu samudramajjanaṃ tavāvaśyakaṃ tarhyānandasamudre majjetyāha - praśānteti  
127435 || 25 ||  
127436

127437 kastiṣṭhathi gataḥ ko vā kasya kena kimāgatam |  
 127438 kiṃ nu majjasi māyāyāṃ pata mā tvamatandritaḥ || 26 ||  
 127439  
 127440 saṃsārastiṣṭhathi sa ca rāmasya tattvabodhādगतo mama tu na gata iti śokahetuṃ moḥaṃ  
 127441 vārayati - kastiṣṭhatīti | atandrito vivekī tvaṃ mā pata || 26 ||  
 127442  
 127443 tattvamekaṃ yadātmeti jagadetatpracakṣate |  
 127444 tato'nyaḥ kastavātīto yastāta viśayaḥ śucām || 27 ||  
 127445  
 127446 yadā pracakṣate vyaktaṃ pratipādayanti idaṃ sarvaṃ yadayamātmā ityādi vedāntā  
 127447 ityārthaḥ || 27 ||  
 127448  
 127449 bālānprati vivarto'yaṃ brahmaṇaḥ sakalaṃ jagat |  
 127450 avivartitamānandamāsthitaḥ kṛtinaḥ sadā ||28 ||  
 127451  
 127452 yeṣāmajñānamasti tānbālānprati brahmaṇo jagadākāravivartaḥ || 28 ||  
 127453  
 127454 avivikto janaḥ śocatyakasmācca prahr̥ṣyati |  
 127455 tattvavittu hasannāste tasya moho viḍambanam || 29 ||  
 127456  
 127457 aviviktaḥ avivekī | nanu tattvavidāmapi kadācidvyāmohaḥ kathaṃ dṛśyate tatrāha -  
 127458 tasyeti | viḍambanamajñānceṣṭānukaraṇamātram || 29 ||  
 127459  
 127460 tacca sūkṣmamidaṃ tattvaṃ tirohitamavidyayā |  
 127461 yathā sthaleṣu lokānāṃ jaleṣvātmasu saṃśayaḥ || 30 ||  
 127462  
 127463 anyeṣāṃ tu na tathā | teṣāmavidyācchāditātmanāṃ jaleṣu  
 127464 sthalabuddhivadanātmasvātmatābhrānterityāha - tacceti | yathā ajñālokanāṃ jaleṣu  
 127465 sthalamiti saṃśayo marusthaleṣu ca jalamiti saṃśayastathā kalpitabhedeṣvātmasvapi  
 127466 saṃśayo bhrama ityārthaḥ || 30 ||  
 127467  
 127468 pṛthivyādimahābhūtaparamāṇumayaṃ jagat |  
 127469 sthitaṃ yadā tadāpiha ko gato yo'nuśocyate || 31 ||  
 127470  
 127471 yadā paramāṇvādimayajagadvādirītyāpi viveke'pi śokaprasaktirnāsti tadā  
 127472 māyāmajagadvāde dūrāpāstaiva setyāśayenāha - pṛthivyādīti | ko gato naṣṭaḥ |  
 127473 tanmate'pi dehāderanātmatvena tannāse ātmanāsābhāvādityārthaḥ || 31 ||  
 127474  
 127475 asataḥ saṃbhavo nāsti nāstyabhāvaḥ sataḥ sakhe |  
 127476 āvirbhāvatirobhāvāḥ saṃsthānānāmamī param || 32 ||  
 127477  
 127478 priyanāsāddhi śokaprasaktiḥ | sa priyo yadi saṃstadā na naśyatyeva yadyasaṃstarhi na  
 127479 sthita evetyubhayathāpi tannāsāsiddherna śokaheturastītyāśayenāha - asata iti |  
 127480 saṃsthānānāṃ māyikasam̐niveśaviśeṣāṇāṃ || 32 ||  
 127481  
 127482 kiṃtvane kapurotsāhādviśatāmupagacchati |  
 127483 bhaja saṃbharitābhogaṃ parameśaṃ jagadgurum || 33 ||  
 127484  
 127485 nanu yadi māyikameva dehādisaṃsthānaṃ tarhi  
 127486 tadaindraajālikopadarśitamāyāvavadudāsīnaṃ taṭasthaṃ bhāsatāṃ  
 127487 śokamohaduḥkḥādyanarthasahasradāne tvasya ko hetustatrāha - kiṃtviti | satyam |  
 127488 ādhuniko na kaściddheturasti kiṃtvane kaḥ purā saṃcitaḥ puṇyapāpapravṛttilakṣaṇa  
 127489 utsāhaḥ puruṣaprayatnaḥ puṇyapāpākhyastaddheturasti | tasmādevāyaṃ māyiko  
 127490 dehādistadbhogāya viśatāṃ viśavanmaraṇamūrcchādyanarthasahasrahetutāmupagacchati  
 127491 adhyātmañāśāstrārthaśca śataśo'pyupadiṣṭaḥ pāpavaśādeva hr̥di nārohati  
 127492 atastatpāpakṣayāya saguṇeśvaropāsaṇaṃ kurvityāha - bhajeti | bhaktānugrahāya  
 127493 saṃbharitaḥ samyagdhṛta ābhogo vakṣyamāṇārdhanārīśvarādiveśo yena tam || 33 ||  
 127494  
 127495 duritāni samastāni pacyante'dyāpi na dhruvam |  
 127496 kṛtamevāsyā devasya pāsā viśravatāṃ gatāḥ || 34 ||  
 127497  
 127498 adyāpi na pacyante na kṣīṇāni taveti śeṣaḥ | dhruvamiti vitarke | prāṇikṛtaṃ  
 127499 puṇyapāpātmaṃ karmaivāsyā paśupaterdevasya prāṇipaśubandhanapāsāḥ  
 127500 viśravatāṃ vividhaśrutyādi pramāṇaprasiddhatāṃ || 34 ||  
 127501  
 127502 sākāraṃ bhaja tāvattvaṃ yāvatsattvaṃ prasīdati |  
 127503 nirākāre pare tattve tataḥ sthītirakṛtrimā || 35 ||  
 127504  
 127505 sattvaṃ cittam̐ prasīdati viśuddhyati | tatastasmādbhajanādakṛtrimā

127506 vighnairabādhyatvātsahajā bhaviṣyatīti śeṣaḥ | tathā ca śrutiḥ umāsahāyaṃ  
 127507 parameśvaraṃ prabhuṃ trilocaṇaṃ nīlakaṇṭhaṃ praśāntaṃ | dhyātvā munirgacchati  
 127508 bhūtayoniṃ samastasākṣiṃ tamaśaḥ parastāt iti || 35 ||  
 127509  
 127510 imāmuddāmatamaso jītvā sattvabalāddhruvaṃ |  
 127511 yamasyānūsarādhvānaṃ viśvastenāntarātmanā || 36 ||  
 127512  
 127513 īśvaropāśanaśuddhasattvabalādvīyamohasahasrairuddhāmasya tamaśa imāṃ prasiddhāṃ  
 127514 vyāmohaśaktiṃ jītvā guruśāstropadeśaviśvāsavatā manasā yamasya  
 127515 sendriyamanoniyamanātmakasya yogasyādhvānamanusara || 36 ||  
 127516  
 127517 samādhāya kṣaṇaṃ paśya pratyagātmānamātmanā |  
 127518 iyaṃ vibhātu sā vyaktaṃ prāgbuddhirajāni tava || 37 ||  
 127519  
 127520 tataḥ kṣaṇaṃ muhūrtadvādaśatamabhāgamapi samādhāya samādhimāśritya  
 127521 tenātmadarśanaena tava prāktamovṛtā buddhirūpā rajanī rātrīrvibhātu prabhātabhāvaṃ  
 127522 gacchatu || 37 ||  
 127523  
 127524 kṛtaṃ puruṣakāreṇa kevalena ca karmaṇā |  
 127525 maheśānugrahādeva prāptavyaṃ prāpyate naraiḥ || 38 ||  
 127526  
 127527 nanu satkarmānuṣṭhānaireva cittasuddhisiddheḥ kimarthamīśvaropāśanaṃ tatrāha -  
 127528 maheśeti || 38 ||  
 127529  
 127530 nābhijātyaṃ na cāritryaṃ na nayo na ca vikramaḥ |  
 127531 balavanti purāṇāni sakhe karmāṇi kevalam || 39 ||  
 127532  
 127533 nanvābhijātyasadācāratapaḥkarmādyadyatanapuruṣaprayatnānāṃ prāktanakarmāpekṣayā  
 127534 prābalyaṃ prākśādhitāṃ tatkaṭhamidānīmīśvarānugrahāpekṣocyate tatrāha -  
 127535 nābhijātyamiti |  
 127536 purātanakarmaṇāmanantatvādidānīmīśvarānugrahāpekṣocyate tatrāha -  
 127537 prāgaihikaprayatnaprābalyaṃ sādhitāṃ na tadviḥāyeta bhāvaḥ || 39 ||  
 127538  
 127539 apratarkyātpratīkārātkimevamavasīdasi |  
 127540 na lumpati lalāṭasthāmīśvaro'pyakṣarāvaliṃ || 40 ||  
 127541  
 127542 tarhīśvaropāstireva kāryā kiṃ yamaniyamajñānādibhistatrāha - apratarkyāditi |  
 127543 evamīśvaraprapanno'pi  
 127544 tvamapratarkyātpauruṣatarkāgamyācchrutyekasamadhiḥgamyāddharmādi##-  
 127545 kimarthamudvijasi | yata upāśanāprasādita īśvaro'pi lalāṭasthāmākṣarāvaliṃ na  
 127546 sākṣātsvakareṇa mārjayati kiṃtu jñānakṛtamūlocchedopāyenaivetyarthaḥ || 40 ||  
 127547  
 127548 kva cidvaktā kva vaidagdhyaṃ kva ceyaṃ mohavallarī |  
 127549 acintanīyā niyatiriyadiyaṃ dvandvamāhitā [dvandvamāgatā iti pāṭhaścet  
 127550 vyākhyānugūṇaḥ syāt ] || 41 ||  
 127551  
 127552 guruśāstrayoḥ śiṣyabodhanaśaktiḥ śiṣyasya ca cittasuddhyā ūhāpohakuśalatayā  
 127553 boddhṛtāśaktiḥ rāgādīnāṃ ca samūlocchedayogyatāprāptilakṣaṇaparipāka iti  
 127554 sarvasāmagrīmilanamapiśvarecchālakṣaṇanīyativaśādevetyāha - kveti |  
 127555 vānmanasāgamyayāya akhaṇḍabrahmātmacitto vaktā guruḥ kva śiṣyasya ca  
 127556 tadbodhayogyatālakṣaṇaṃ vaidagdhyaṃ kauśalaṃ kva iyamevaṃ śamadamādikrameṇa  
 127557 svavināśāya pariṇatā mohavallarīkva | yadyasyāḥ sakāśādiyaṃ sarvā sāmagrī  
 127558 dvandvaṃ paraspāramīlanamāgatā sā niyatirīśvarecchā acintanīyā  
 127559 prabhāveyattāparicchedena cintayitumaśakyetyarthaḥ || 41 ||  
 127560  
 127561 he bharadvāja moḥaṃ tvaṃ vivekena jahi sphuṭaṃ |  
 127562 asāmānyamidāniṃ tvaṃ jñānaṃ prāptyasyasaṃśayaṃ || 42 ||  
 127563  
 127564 ata evedṛśasāmagrīprāptau mohajayotsāha eva yukto na tvantarāle śoka ityāha - he  
 127565 bharadvājaleti | asāmānyamasādhāraṇaṃ || 42 ||  
 127566  
 127567 dūramutsahate rājā mahāsattvo mahāpadi |  
 127568 alpasattvo janaḥ śocatyalpe'pi hi parikṣate || 43 ||  
 127569  
 127570 kiṃ ca mahatyapi kārye śokaḥ sāmagrīhīnasya yukto na tu mahārājasyeva  
 127571 sarvasāmagrīsāmpannasya tavetyāśayenāha - dūramiti | mahāsattvo rājā  
 127572 yuddhādīmahāpadi nimagno'pi dhanabhṛtyādisāmagrīsāmpannatvādanyeṣāṃ  
 127573 manorathadūramapi  
 127574 pṛthviparipālanaduṣṭānigrahaśiṣṭaparipālanādikāryamājñāmātreṇa kartumutsahate |



127575 parikṣate dhanādikṣatirūpāyāmāpadi taduttaraṇe hetudhairyādisāmagrīvirahādityarthaḥ ||  
127576 43 ||  
127577  
127578 bodhaḥ puṇyaparādhīnaḥ prathate bahujaṇmabhiḥ |  
127579 anumīyeta dhīreṣu jīvanmukteṣu kāryataḥ || 44 ||  
127580  
127581 jīvanmuktānnidarśanīkṛtya puṇyasāmagryām satyām mama bodho  
127582 bhaviṣyatyevetyanumāya sotsāhaḥ puṇyasāmagryarjane prathamam pravartetetyāśayenāha  
127583 - bodha iti || 44 ||  
127584  
127585 dviṣadbhūtena yenaiva karmaṇā bandha īdṛśaḥ |  
127586 suhṛdbhūtena tenaiva mokṣamāpsyasi putraka || 45 ||  
127587  
127588 nanu pāvatpuṇyasyāpi bandhakatvāddviṣadbhūtaṁ puṇyaṁ kathamarjaṇīyaṁ tatrāha -  
127589 dviṣadbhūteneti | sati rāge puṇyaṁ bandhakaṁ bhavettadabhāve tu suhṛdbhūtaṁ  
127590 mokṣopayuktameveti bhāvaḥ || 45 ||  
127591  
127592 satām satkarmasamvegāḥ purāṇaṁ praṇudannayam |  
127593 sarvaugha iva bhūtānām davānalāmasecayat || 46 ||  
127594  
127595 puṇyātīsayena prāktanapāpanāśe śamadamādyamṛtāpyāyitānām  
127596 trividhatāpaśāntirbhavatītyāha - satāmiti | aseccayaditi bhūtakālo na vivakṣitaḥ || 46 ||  
127597  
127598 sakhe samnyasya karmāṇi brahmaṇaḥ praṇayī bhava |  
127599 neṣyase yadi saṁsāracakrāvartabhramaḥ śamam || 47 ||  
127600  
127601 puṇyārjanottaraṁ vairāgyadārḍhye yatkāryaṁ tadupadiśati - sakhe iti | brahmaṇaḥ  
127602 praṇayī śravaṇādyupāyairbrahmaṇyāsaktaḥ || 47 ||  
127603  
127604 tāvadetadvikalpotthamidaṁ yāvadbahirgrahaḥ |  
127605 pratikūlo'bdhirullole kevalaṁ niṣcale jale || 48 ||  
127606  
127607 yāvadbahirgraho'brahmaṇapraṇayitā | ullole jale payasi abdhīḥ pratikūlaḥ kūlopasarpī  
127608 vikṣiptaḥ | niṣcale tu payasi kevalaṁ paya eva yathetyarthaḥ || 48 ||  
127609  
127610 ayaṁ kimandhakaraṇastvayā śoko'valambyate |  
127611 nirvāhayatu saiva tvām prajñāyaṣṭirabhaṅgurā || 49 ||  
127612  
127613 andhakaraṇo vivekadṛṣṭipidhāyakaḥ | evaṁ śokāndhaṁ tvām  
127614 yāvadvivekadṛṣṭyudghāṭanaṁ tāvatprajñāyaṣṭirekaiva nirvāhayatu || 49 ||  
127615  
127616 na jātu te vigānyante gaṇanāsu garīyasām |  
127617 ye taraṅgaistrṇānīva hriyante harṣaśokayoḥ || 50 ||  
127618  
127619 harṣaśokayostaraṅgaiḥ śubhotsāhabhaṅgaiḥ || 50 ||  
127620  
127621 samārūḍhaṁ daśādolāmahorātramidaṁ jagat |  
127622 kṛīḍyate ṣaḍvidhaiḥ preṅkhaiḥ sakhe kimiti khidyate || 51 ||  
127623  
127624 harṣaviṣādādidaśālakṣaṇām dolām | idaṁ jagat jīvajātam |  
127625 ṣaḍūrmibhedātṣaḍṛtubhedātkāmādyariṣaṭkabhedādvā ṣaḍvidhaiḥ  
127626 preṅkhairdolāyantraiḥ kṛīḍyate kālena | kṛīḍaterakarmakāddhetumaṇṇici gatibuddhi -  
127627 ityādinā kartuḥ karmatve karmaṇi laḥ | na hi kṛīḍākautukakalpīteṣu  
127628 padārthasaṁyogaviyogeṣu khedo yukta ityarthaḥ || 51 ||  
127629  
127630 sūte saṁharati kṣipraṁ punaḥ sṛjati hanti ca |  
127631 jaganti bahuparyāyaiḥ kāla eva kutūhalī || 52 ||  
127632  
127633 kutūhalī kṛīḍākautukī || 52 ||  
127634  
127635 na viśeṣagrahaḥ kaścina ca kaścina kaścana |  
127636 jantuṣvabhyavahāryeṣu prākramya kālabhoginaḥ || 53 ||  
127637  
127638 svaśarīrādeḥ sarvaprāṇīśarīrādivatkālāśanatvādyadyadiyamannaṁ tena tadavaśyaṁ  
127639 bhoktavyme veti niścītya tatrāhaṁtādyabhimānatyāgena śokaprasaktirityāśayenāha ##-  
127640 na prasiddha ityarthaḥ | kālalakṣaṇasya bhoginaḥ sarpasya prākramya  
127641 balādākramyā'bhyavahāro bhakṣaṇaṁ tatkarmabhūteṣu jantuṣumadhye || 53 ||  
127642  
127643 kā kathā martyapiṇḍānām nimeṣāntaravāsinām |

127644 api devanikāyā ye te'pi duṣkālagocarāḥ || 54 ||  
127645  
127646 duṣṭasya kālasya gocarāḥ | annabhūtā iti yāvat || 54 ||  
127647  
127648 svayaṃ nr̥tyasi kiṃ pr̥ito vipattau vikalendriyaḥ |  
127649 kṣaṇaṃ niścalamāsināḥ paśya saṃsāranāṭakam || 55 ||  
127650  
127651 api ca sākṣiṇastava saṃsāranartanakautukadarśanameva yuktaṃ na tu  
127652 śokamohādivikāraiḥ svayaṃ nartanamityāha - svayamiti | vipattau dhanacittādināśe  
127653 vikalāni vivekadarśanāsamarthāni rodanādivikṛtāni ca indriyāṇi cakṣurādīni yasya  
127654 tathāvidhaḥ san || 55 ||  
127655  
127656 asyānekatarāṅgasya jagataḥ kṣaṇabhaṅgināḥ |  
127657 na viśīdati manasvī bharadvāja manāgapī || 56 ||  
127658  
127659 kṣaṇabhaṅgino darśanāditi śeṣaḥ | manasvī vivekī || 56 ||  
127660  
127661 tyaja śokamamaṅgalyaṃ maṅgalāni vicintaya |  
127662 cidānandaghaṇaṃ svacchamātmānaṃ ca vibhāvaya || 57 ||  
127663  
127664 amaṅgalyamamaṅgalārham || 57 ||  
127665  
127666 devadvijaguruśraddhābharabandhuracetāsāṃ |  
127667 sadāgamapramāṇānāṃ mahēśānugraho bhavet || 58 ||  
127668  
127669 kāni maṅgalāni tānyāha - deveti | devadvijādiśraddhāprabhṛtaya  
127670 īśvarānugrahasāadhanatvānmaṅgalāni | īśvarānugrahasu  
127671 sākṣājñānasāadhanatvātparamamaṅgalamiti bhāvaḥ | tathā coktam -  
127672 īśvarānugrahaḍeva puṃsāmadvaitavāsanā | mahābhayaparitrāṇāddvitṛṇāmeva jāyate ||  
127673 iti || 58 ||  
127674  
127675 bharadvāja uvāca |  
127676  
127677 jñātaṃ tava prasādena sarvametadaśeṣataḥ |  
127678 na vairāgyātparo bandhurna saṃsārātparo ripuḥ || 59 ||  
127679  
127680 idānīm bharadvājaḥ sarvasāadhanarahasyaṃ mayā piṇḍikṛtya jñātam  
127681 dṛśyaprapaṇcapravilāpanopāyarahasyamiśvarānugrahasāadhanarahasyaṃ ca  
127682 vasiṣṭhasya vistaroktiṣu viśakalitaṃ tatra tatroktaṃ piṇḍikṛtya na jñātamiti  
127683 kaṇṭhoktyārthācca darśayaṃstajjijñāsuḥ pṛcchati - jñātamityādinā || 59 ||  
127684  
127685 idānīm śrotumicchāmi vasiṣṭhenopapāditam |  
127686 jñānasāramaśeṣeṇa granthenoktaṃ padātmanā || 60 ||  
127687  
127688 śrīvālmīkiruvāca |  
127689  
127690 bharadvāja śṛṇuṣvedaṃ mahājñānaṃ vimuktidaṃ |  
127691 yasya śravaṇamātreṇa bhavābdhau na nimajjasi || 61 ||  
127692  
127693 anekavākyātmanā aśeṣeṇa granthenoktaṃ rahasyamekapadātmanā piṇḍikṛtaṃ  
127694 niṣkṛṣṭaṃ śrotumicchāmītyarthaḥ | yadātmanā iti pāṭhe yattātparyakeneti  
127695 granthaviśeṣaṇam || 60 || 61 ||  
127696  
127697 saṃhṛtisthitisaṃbhūtibhedairyo'nekadhā sthitaḥ |  
127698 eko'pi sannamastasmai saccidānandamūrtaye || 62 ||  
127699  
127700 pravilāpanopāyamapavādaṃ vaktumadhyāropeṇaikamevānekadhā sthitaṃ devaṃ  
127701 maṅgalārthaṃ namasyati - saṃhṛtīti || 62 ||  
127702  
127703 kṛte prapaṇcavilaye yathā tattvaṃ prakāśate |  
127704 tavopāyaṃ pravakṣyāmi saṃkṣepācchrutiśāsanāt || 63 ||  
127705  
127706 praśnābhiprāyānurūpamuttaraṃ vaktuṃ pratijānīte - kṛte iti | śrutiśāsanāt  
127707 māṇḍūkyopaniṣadādiśrutiyuktakramāt || 63 ||  
127708  
127709 pūrvāparavicārārthā kathāṃ naṣṭā tava smṛtiḥ |  
127710 tayaiva jñāyate sarvaṃ karāmalakavatsvayaṃ || 64 ||  
127711  
127712 (svayaṃ [kvācitkamidaṃ padyam || vicāryaṃ svayameva cetasā

127713 tatprāpyate yena la śocate punaḥ |  
127714 satsaṅgasacchāstravivekataḥ punarvairāgyayuktena vibhāvyametat || 65 ||  
127715  
127716 viśakalitoktaṃ sūkṣmamatiḥ svayameva pūrvāparavicāreṇa niṣkṛṣya jñātum  
127717 śakyaṃ tatte saubuddhyaṃ prāk prakhyātamidānīm kathaṃ naṣṭamiti  
127718 vakṣyamāṇagrahaṇāvadhānārthamadhikṣipati - pūrvāpareti || 64 || 65 ||  
127719  
127720 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapraka0 pū0  
127721 bharadvājānuśāsanam nāma saptaviṃśatyadhikaśatataṃ sargaḥ || 127 ||  
127722  
127723 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe pūrvārdhe  
127724 bharadvājānuśāsanam nāma saptaviṃśatyadhikaśatataṃ sargaḥ || 127 ||  
127725  
127726 aṣṭaviṃśatyadhikaśatataṃ sargaḥ 128  
127727  
127728 śrīvālmīkiruvāca |  
127729  
127730 śānto dāntaścoparato niṣiddhātkāmyakarmaṇaḥ |  
127731 viśayendriyaśaṃśleśasukhācca śraddhayānvitaḥ || 1 ||  
127732  
127733 pravilāpanayuktyātra bharadvājakṛtārthatā |  
127734 varṇyante jñānikartavyarāmavyutthāpanakramāḥ ||  
127735  
127736 tatra sāṅgaṃ sāṅsātkārāntaṃ prapañcapravilāpanaprakāraṃ śānto dānta  
127737 uparatastitikṣuḥ śraddhāvittaḥ samāhito bhūtvātmanyevātmānaṃ paśyati iti  
127738 śrutitātparyavarṇanamukhenaiva vaktumārabbhate - śānta ityādinā | tatroparatapadaṃ  
127739 viśayavibhāgena vyācaṣṭe - niṣiddhāditi || 1 ||  
127740  
127741 mṛdvāsane samāsīno jitacittendriyakriyaḥ |  
127742 omityuccārayettāvanmano yāvatprasīdati || 2 ||  
127743  
127744 tatra samāhitapadārthatayā āsanādyāṣṭāṅgayogaṃ varṇayan  
127745 titikṣupadamarthādvyaṣṭe - mṛdvāsane ityādinā | uccārayeddīrghaṃ jayet |  
127746 bhuṣuṇḍopākhyānnoktarītyā plutatamaṃ vā || 2 ||  
127747  
127748 prāṇāyāmaṃ tataḥ kuryādantaḥkaraṇaśuddhaye |  
127749 indriyāṇyāharetpaścādviśayebhyaḥ śanaiḥśanaiḥ || 3 ||  
127750  
127751 dehendriyamanobuddhikṣetrajjñānāṃ ca saṃbhavaḥ |  
127752 yasmādbhavati tajjjñātvā teṣu paścādvilāpayet || 4 ||  
127753  
127754 yasmādyasmādyasya yasya saṃbhavo janma bhavati tattajjjñātvā śrutyādinā smṛtvā  
127755 teṣu teṣu bhūteṣu deveṣu ca vilāpayet | vācārambhaṇaśṛtyuktarītyā tattadvyatirekeṇa  
127756 nāstīti smaredityarthaḥ || 4 ||  
127757  
127758 virāji prathamam sthitvā tatrātmani tataḥ param |  
127759 avyākṛte sthitaḥ paścātsthitaḥ paramakāraṇe || 5 ||  
127760  
127761 evamādhyātmikadehendriyādibhāvaṃ tyaktvā tatkāraṇabhūtadevatāsamāṣṭyātmā  
127762 akārārtho virāḍevāhamasmiti bhāvanayā prathamam virāji sthitvā tataḥ param tatkāraṇe  
127763 ukārārthe sūkṣmabhūtalīṅgasamaṣṭyātmāni hiraṇyagarbhe virājaṃ pravilāpya sthitvā  
127764 tatastatkāraṇe triguṇe māyopahite makārārthe avyākṛte sthitaḥ saṃstataḥ  
127765 paścātsarvajaganmūlakāraṇatvopalakṣite sāvyākṛtasarvādhiṣṭhāne ardhamātrālakṣite  
127766 śuddhe brahmaṇi avyākṛtamapi vilāpya sthito bhavedityarthaḥ || 5 ||  
127767  
127768 māṃsādipārthivaṃ bhāgaṃ pṛthivyāṃ pravilāpayet |  
127769 āpyaṃ raktādikaṃ cāpsu taijasaṃ tejasi kṣipet || 6 ||  
127770  
127771 dehendriyādiṣu yasya yasmātsaṃbhavastatra tatpravilāpanam yaduktaṃ tadviśiṣya  
127772 punarvivṛṇoti - māṃsādityādinā | kṣipet tanmātratācintanena pravilāpayet || 6 ||  
127773  
127774 vāyavyaṃ ca mahāvāyau nābhasaṃ nabhasi kṣipet |  
127775 pṛthivyādiṣu vinyasya cendriyāṇyātmathoniṣu || 7 ||  
127776  
127777 nābhasaṃ śārīrākāśam | evaṃ ghrāṇādīndriyāṇyapyātmayoniṣu svārambhakeṣu  
127778 devatopādhibhūtasūkṣmapṛthivyādiṣu nikṣipyā vilāpya || 7 ||  
127779  
127780 śrotrādīlakṣaṇopetam karturbhogaprasiddhaye |  
127781 dikṣu nyasyātmanaḥ śrotraṃ tvacaṃ vidyuti nikṣipet || 8 ||

127782  
127783 diśaḥ śrotraṃ bhūtvā karṇau prāviśan ityādiśruteḥ karturjīvasya  
127784 śabdādibhogaprasiddhaye karṇādigolakānupraveśena  
127785 śrotrādilakṣaṇenendriyabhāvenopetāṃ digādidivatāṃ yathākramaṃ devatāsveva  
127786 nikṣipediti śeṣaḥ | tameva kramaṃ darśayati - dikṣvityādinā || 8 ||  
127787  
127788 cakṣurādityabimbe ca jihvāmapsu vinikṣipet |  
127789 prāṇaṃ vāyau vācamagnau pāṇimindre vinikṣipet || 9 ||  
127790  
127791 apsu varuṇadevatāyām || 9 ||  
127792  
127793 viṣṇau tathātmanaḥ pāḍau pāyūṃ mitre tathaiva ca |  
127794 upasthaṃ kaśyape nyasya manaścandre niveśayet || 10 ||  
127795  
127796 buddhiṃ brahmaṇi saṃyacchedetāḥ karaṇadevatāḥ |  
127797 indriyavyapadeśena vyādiśyante ca devatāḥ || 11 ||  
127798  
127799 brahmaṇi caturmukhe | buddhigrahaṇamupalakṣaṇam | evaṃ manohaṃkāracittānyapi  
127800 candrarudrācyuteṣu pravilāpayeditiupasamharati - etā iti | agnirvāgbhūtvā mukhaṃ  
127801 prāviśat ityādiśrutivākyapramāṇamanusmṛtya devatā evendriyavyapadeśena sthitā na  
127802 tvindriyāṇi nāma vastvantarāṇi santīti tattvopadeśena pravilāpanāya mayā vyādiśyante  
127803 na svataḥ svakapolakalpanayā ete'rthāḥ prakāṭikṛtā ityuttareṇānvayaḥ || 11 ||  
127804  
127805 śrutivākyamanusmṛtya na svataḥ prakāṭikṛtāḥ |  
127806 evaṃ nyasyātmano dehaṃ virāḍasmiti cintayet || 12 ||  
127807  
127808 evaṃ dehendriyādipravilāpanasamgrahaślokaṃ vivṛtya virāji prathamam  
127809 sthitvetyetadviśadayati - evamiti || 12 ||  
127810  
127811 brahmāṇḍantaḥ sthito yo'sāvardhanārīśvaraḥ prabhuḥ |  
127812 ādhāraḥ sarvabhūtānāṃ kāraṇam tadudāhṛtam || 13 ||  
127813  
127814 avyākṛte sthitaḥ paścādityetadvivaraṇaprasaṅgena māyāśabalasya  
127815 sarvajagadabhinnanimittopādānasya brahmaṇo brahmavidyārthibhiḥ prāgupāśyatvenoktāṃ  
127816 brahmāṇḍātmano virājo hṛtpadme sadā sthitāṃ brahmavidyāghaṭitārdhaśarīrāṃ  
127817 mūrtiliṃ darśayansa eva sarvapraṇināṃ mātāpitṛrūpeṇa kāraṇamityāha -  
127818 brahmāṇḍāntarīti || 13 ||  
127819  
127820 sa yajñasṛṣṭirūpo'sau jagadvṛttau vyavasthitaḥ |  
127821 dviguṇāṇḍādbahiḥ pṛthivī pṛthivyā dviguṇam jalam || 14 ||  
127822  
127823 so'sau pitṛtvādeva svasṛṣṭasya devamanuṣyādi jagato vṛttāvannapānādijīvanopāye  
127824 vyavasthitaḥ san havirvṛṣṭyādinā sarvapośakaśrautas mārta yajñasṛṣṭirūpo  
127825 brahmāṇḍantaḥ sthitaḥ | prasaṅgikamuktā prastutaṃ pravilāpanam vaktum  
127826 brahmāṇḍāvaraṇānyāha - dviguṇeti | yadyapi ebhirāvaraṇairāṇḍam vyāptam  
127827 daśaguṇottaraiḥ iti purāṇeṣu daśaguṇottaratvam śrūyate tathāpi dviguṇameva parito  
127828 veṣṭane pañcakrośapradakṣiṇe pañcaviṃśatikro'savadekaguṇasya pañcaguṇatve  
127829 dviguṇasya daśaguṇatvamityabhiprāyeṇa tadbodhyam | athavā  
127830 tadapañcīkṛtabhūtāvaraṇābhiprāyamidaṃ tu pañcīkṛtābhiprāyamityavirodhaḥ || 14 ||  
127831  
127832 salilāddviguṇam tejastejaso dviguṇo'nilaḥ |  
127833 vāyordviguṇamākāśamūrdhvamekaikaśaḥ kramāt || 15 ||  
127834  
127835 ekaikaśa ekaikasmādūrdhvamuttarottaram || 15 ||  
127836  
127837 vyastena ca samastena vyāpinā grathitaṃ jagat |  
127838 kṣitilīlā cāpsu samāveśya salilaṃ cānale kṣipet || 16 ||  
127839  
127840 vyastena apañcīkṛtena | samastena pañcīkṛtena | ata evāntaramāntaram bāhye  
127841 pravilāpayediti - kṣitimīti || 16 ||  
127842  
127843 agniṃ vāyau samāveśya vāyūṃ ca nabhasi kṣipet |  
127844 nabhaśca mahadākāśe samastotpattikāraṇe || 17 ||  
127845  
127846 samāveśya pravilāpya | samastasthūlaprapaṇcotpattikāraṇe mahadākāśe  
127847 hiraṇyagarbhākāśe || 17 ||  
127848  
127849 sthitvā tasminkṣanaṃ yagoī līṅgamātraśarīradhṛk |  
127850 vāsanā bhūtasūkṣmāśca karmāvidye tathaiva ca || 18 ||

127851  
 127852 kiṃ talliṅgaśarīraṃ tadāha - vāsanā iti || 18 ||  
 127853  
 127854 daśendriyamanobuddhiretaliṅgaṃ vidurbudhāḥ |  
 127855 tato'rdhoṇḍādbahiryātastatrātmāsmīti cintayet || 19 ||  
 127856  
 127857 liṅgaṃ liṅgaśarīraṃ | evaṃ sthūlopādhipravidāpanenārdha iva saṃpanno  
 127858 brahmāṇḍātmatābhīmānatyāgāttato bahirbhūtaḥ saṃstatra  
 127859 sūkṣmabhūtātmatkaliṅgasamaṣṭidehe ahamātmādhiṣṭhātā hiraṇyagarbha evāsmīti  
 127860 cintayedityarthaḥ || 19 ||  
 127861  
 127862 caturmukho'grake cāyaṃ bhūtasūkṣmavyavasthitaḥ |  
 127863 liṅgamavyākṛte sūkṣme nyasyāvyakte ca buddhimān || 20 ||  
 127864  
 127865 nanu caturmukhaḥ padmasaṃbhavo deho loke hiraṇyagarbha iti prasiddhaḥ | ayaṃ tu  
 127866 bhūtasūkṣmasamaṣṭyātmā na caturmukha iti kathaṃ hiraṇyagarbhastatrāha -  
 127867 caturmukha iti | bhūtasūkṣme abhīmānitayā vyavasthito'yameva agrake  
 127868 brahmāṇḍapravidāpanātpūrvam brahmāṇḍaiśvaryaabhogārthaṃ padmodbhavam dehaṃ  
 127869 kalpayitvā caturmukha āsīdityarthaḥ | idṛśahiraṇyagarbhātmabhāvanānantaraṃ  
 127870 yatkartavyaṃ tadāha - liṅgāmiti | apañcīkṛtabhūtebhyo'pi sūkṣme  
 127871 upādhyākāreṇāvyākṛte māyāmse upahitacidākāreṇāvyakte ca | jaḍāśasya jaḍe  
 127872 cidābhāśāśasya citi pravilāpanamīti sūcanāya dvidhākṛtvoktiḥ || 20 ||  
 127873  
 127874 nāmarūpavinirmuktaṃ yasminsamtiṣṭhate jagat |  
 127875 tamāhuḥ prakṛtiṃ kecinmāyāmeke pare tvaṇūn || 21 ||  
 127876  
 127877 athavā vyākaraṇaphalamabhivvyaktiriti kriyāphalarūpapravṛttinimittabhedakalpanayā  
 127878 ekatraiva vyapadeśabheda ityāśayenāha - nāmeti | prakṛtiṃ sām̐khyāḥ | māyām  
 127879 vedāntinaḥ || 21 ||  
 127880  
 127881 avidyāmapare prādgustarkavibhrāntacetasaḥ |  
 127882 tatra sarve layaṃ gatvā tiṣṭhantavyaktarūpiṇaḥ || 22 ||  
 127883  
 127884 apare bauddhāḥ saṃvṛtirūpāmavidyām | tatra tasminnavyākṛte pralayakāle sarve  
 127885 padārthā layaṃ ṣaṣṭhabhāvavikāraṃ gatvā anabhivvyaktarūpiṇaḥ saṃtastatsattayaiva  
 127886 tiṣṭhanti || 22 ||  
 127887  
 127888 niḥsaṃbandhā nirāsvādāḥ saṃbhavanti tataḥ punaḥ |  
 127889 tatsvarūpā hi tiṣṭhanti yāvatsṛṣṭiḥ pravartate || 23 ||  
 127890  
 127891 kathaṃ tiṣṭhanti tadāha - niḥsaṃbandhā iti |  
 127892 parasparasamsargaśūnyāścidbhogyatālakṣaṇāsvādaśūnyāścetyarthaḥ | kutaḥ |  
 127893 pralayānantaraṃ sargakāle tataḥ avyākṛtādeva prakṛtibhūtācca || 23 ||  
 127894  
 127895 ānulomyātsmṛtā sṛṣṭiḥ prātilomyena saṃhṛtiḥ |  
 127896 ataḥ sthānatrayaṃ tyaktvā turīyaṃ padamavyayam || 24 ||  
 127897  
 127898 ānulomyādakāśādikramāt | prātilomyena sṛṣṭiviparītakrameṇa paścātsthitaḥ  
 127899 paramakāraṇe ityetadvivṛṇoti - ata iti | sthānatrayaṃ  
 127900 virāḍḍhiraṇyagarbhāvyākṛtākhyam sthūlasūkṣmakāraṇarūpaṃ  
 127901 samaṣṭijāgradādyavasthātrayaṃ nāntaḥprajñam na bahiḥprajñam nobhayataḥprajñam  
 127902 na prajñam nāprajñam na prajñānaghanam itisrutyupadarśitadiśā tyakatvā  
 127903 tadadhiṣṭhānaṃ pariśiṣṭacinmātraikarasam  
 127904 adṛśyamavyavahāryamagrāhyamalakṣaṇamacintyamavyapadeśyamekātma##-  
 127905 śrutyupadarśitaṃ tasya prāptaye sāksāllābhāvadhi dhyāyet || 24 ||  
 127906  
 127907 dhyāyettatprāptaye liṅgaṃ pravilāpya paraṃ viśet |  
 127908 bhūtendriyamanobuddhivāsanākarmavāyavaḥ || 25 ||  
 127909  
 127910 dhyāneddhayā caramasākṣātkāravṛttyā dhyānakartṛkaraṇarūpaṃ liṅgamapi  
 127911 mūlājñānabādhena pravilāpya ghaṭabhaṅge ghaṭākāśo mahākāśamiva paraṃ  
 127912 niratiśayānandaṃ brahma viśetsaivāśya liṅganigaḍamuktyā kṛtārthatetyarthaḥ | nanu  
 127913 nāntaḥprajñam ityādisrutau liṅgabādhō na dṛśyate tat kathaṃ tannivṛttiriti cet  
 127914 sthānatrayabādhe liṅgabādhō'rthasiddhaḥ | sthūlasūkṣmabhūtendriyādiṣveva liṅgasya  
 127915 pratiṣṭhitatvāditi darśayati - bhūtendriyeti || 25 ||  
 127916  
 127917 ajñānaṃ ca pratiṣṭhāḥ syurliṅgamavyākṛte satī |  
 127918  
 127919 bharadvāja uvāca |

127920  
 127921 idānīm liṅganigaḍānmukto'haṃ sarvathā yataḥ || 26 ||  
 127922  
 127923 nanvajñānaṃ kathaṃ pratiṣṭhā tatrāha - liṅgamiti | śuddhe  
 127924 brahmaṇyajñānavaraṇe nāvyaḥ hi sati sūkṣmabhūtaadvārā liṅgamutpadyate  
 127925 nājñānaṃ vineti tadeva liṅgasya mūlapratiṣṭheti tannivṛttau  
 127926 liṅganigaḍabhaṅgasiddhiriti bhāvaḥ | evaṃ vālmikīnā praṇavārthaprapañcanopāyena  
 127927 pratibodhitaḥ prabuddho bharadvājaḥ svānubhavaṃ gurvanubhavasamvādena parīkṣaṇāya  
 127928 prakāṣayannuvāca - idānīmityādinā || 26 ||  
 127929  
 127930 cidamśatvātpraviṣṭo'haṃ caitanyānandasāgare |  
 127931 abhedātparamātmāsmi sarvopādhivivarjitaḥ || 27 ||  
 127932  
 127933 kūṭasthaḥ kevalo vyāpī cidacicchaktimānaḥ |  
 127934 ghaṭābhāve ghaṭākāśakalāśākāśayoryathā || 28 ||  
 127935  
 127936 cidaḥ na tu cicchaktimān | kiṁśādadabhedātparamātmāsi tatrāha - ghaṭābhāve  
 127937 iti | ghaṭabhaṅge satītyarthaḥ | yathā ekasyaiva ghaṭasya ghaṭakalāśanāmabhedakalpanā  
 127938 tadupahite ākāśe ca ghaṭākāśaḥ kalāśākāśa iti vyapadeśabhedakalpanā  
 127939 tadvadekasyaivājñānasya jagannāmabhedakalpanā tadupahite ca mayi jīva īśvaro devo  
 127940 naraḥ kuñjara ityādivyapadeśabhedakalpanā cāsit | tatraikena ghaṭabhaṅgena yathā  
 127941 ubhayanivṛttyā śuddhākāśalakṣaṇaikyam tadvadekasyājñānasya nivṛttyā  
 127942 sarvanāmādibhedanivṛttyā cidaikyasaṃrājyamityarthaḥ || 28 ||  
 127943  
 127944 tamāhuḥ śrutayo bahvya evamevaikyamādarāt |  
 127945 yathāgniragnau saṃkṣiptaḥ samānatvamanuvrajet || 29 ||  
 127946  
 127947 evamaikyamabhipretya taṃ brahmabhūtaṃ māṃ yatra nanyatpaśyati nānyacchṛnoti  
 127948 nānyadvijānāti sa bhūmayatra tvasya sarvamātmaivābhūttatkena kaṃ paśyet |  
 127949 ekātmapratyayasāraṃ śivaṃ śāntamadvaitaṃ caturthaṃ manyante neha nānāsti kiñcana  
 127950 ityādayo bahvyaḥ śrutaya āhurityarthaḥ | evaṃ yathā jale jalaṃ kṣiptaṃ kṣīre kṣīraṃ  
 127951 ghr̥te ghr̥tam | aviśeṣo bhavettadvajjivātmā paramātmāni  
 127952 ityādiśrutibhirīdṛṣṭamevaikyam darśitamityāśayenodāharati - yatheti |  
 127953 samānatvamaikyam || 29 ||  
 127954  
 127955 tadākhyastanmayo bhūtvā gṛhyate na viśeṣataḥ |  
 127956 yathā tṛṇādikaṃ kṣiptaṃ rumāyāṃ lavaṇaṃ bhavet || 30 ||  
 127957  
 127958 evamacetanaprapañcasyāpi citi vilāpanena tadbhāvāpattau dṛṣṭāntamāha - yatheti ||  
 127959 30 ||  
 127960  
 127961 acetanaṃ jagannyastaṃ caitanye cetanī bhavet |  
 127962 yathā vai lavaṇagranthiḥ samudre saindhavo yathā || 31 ||  
 127963  
 127964 nyastaṃ pravilāpitaṃ || 31 ||  
 127965  
 127966 nāmarūpādvinnirmuktaḥ praviśyaiti samudratām |  
 127967 yathā jale jalaṃ nyastaṃ kṣīre kṣīraṃ ghr̥te ghr̥tam || 32 ||  
 127968  
 127969 avinaṣṭā bhavantyete gṛhyante na viśeṣataḥ |  
 127970 tathāhaṃ sarvabhāvena praviṣṭaścetane sati || 33 ||  
 127971  
 127972 upādhināśe upahitajīvanāśaśaṅkāpi me gatetyāśayenāha - avinaṣṭā iti | cetane  
 127973 cidekarase sati brahmaṇi || 33 ||  
 127974  
 127975 nityānande samastajñe pare paramakāraṇe |  
 127976 nityaṃ sarvagataṃ śāntaṃ niravadyaṃ nirañjanaṃ || 34 ||  
 127977  
 127978 niṣkalaṃ niṣkriyaṃ śāntaṃ niravadyaṃ nirañjanaṃ ityādiśrutyāpi svānubhavaṃ  
 127979 samvādayati - nityamityādinā || 34 ||  
 127980  
 127981 niṣkalaṃ niṣkriyaṃ śuddhaṃ tadbrahmāsmi paraṃ param |  
 127982 heyopādeyanirmuktaṃ satyarūpaṃ nirindriyaṃ || 35 ||  
 127983  
 127984 kevalaṃ satyasamkalpaṃ śuddhaṃ brahmāsmyaḥ paraṃ |  
 127985 puṇyapāpavinirmuktaṃ kāraṇaṃ jagataḥ paraṃ || 36 ||  
 127986  
 127987 satyasamkalpaṃ samkalpamātreṇāśato'pi jagataḥ sattāsaṃpādanasamarthasadrūpaṃ || 36 ||  
 127988

127989 advitīyaṃ paraṃ jyotirbrahmāsmyānandamavyayam |  
127990 evamādiguṇairyuktaṃ sattvādiguṇavarjitaṃ || 37 ||  
127991  
127992 sattvādibhirmāyāguṇairvarjitaṃ || 37 ||  
127993  
127994 praviṣṭaṃ sakalaṃ brahma sadā dhyāyetśvakarmakṛt |  
127995 evamabhyasataḥ puṃso mano'staṃ yāti tatra vai || 38 ||  
127996  
127997 abhyāsakāle'pi tvayā asyaiva dhyānaṃ mahyamupadiṣṭamityāśayenāha -  
127998 praviṣṭamityādinā | svakarmakṛccchravaṇaguruśuśrūṣādiparaḥ  
127999 svavarṇāśramadharmaniṣṭhaśca || 38 ||  
128000  
128001 manasyastaṃ gate tasya svayamātmā prakāśate |  
128002 prakāśe sarvaduḥkhānāṃ hāniḥ syātsukhamātmāni || 39 ||  
128003  
128004 svayamevātmanātmānamānandaṃ pratipadyate |  
128005 na matto'styaparaḥ kaściccidānandamayaḥ prabhuḥ || 40 ||  
128006  
128007 kathaṃn pratipadyate tatrāha - na matta iti || 40 ||  
128008  
128009 ahamekaḥ paraṃ brahma ityātmāntaḥ prakāśate |  
128010  
128011 śrīvālmīkiruvāca |  
128012  
128013 sakhe saṃnyasya karmāṇi brahmaṇaḥ praṇayī bhava || 41 ||  
128014  
128015 pratipattisabdārthamāha - ityātmēti | evaṃ bharadvājoktamanubhavaṃ niśamya  
128016 saṃtuṣṭo vālmīkistaduktānubhavasthairyāya tyajataiva hi tajjñeyaṃ tyaktuḥ pratyakparaṃ  
128017 padam ityādiśrutisiddhaṃ saṃnyāsamavaśyakartavyatayopadiśati - sakhe iti || 41 ||  
128018  
128019 neṣyase yadi saṃsāracakrāvartabhramaḥ śamam |  
128020  
128021 bharadvāja uvāca |  
128022  
128023 tvayoktaṃ sarvamevedaṃ jñānaṃ buddhaṃ mayā guro || 42 ||  
128024  
128025 saṃsāracakrāvarteṣu bhramatīti bhramaḥ tvaṃ yadi śamaṃ viśrāntisukhaṃ gārhashtye  
128026 neṣyase na prāpnoṣi tarhi karmāṇi saṃnyasya brahmaṇaḥ praṇayī brahmaṇyeva  
128027 nirvikṣepamāśakto bhava | brahmasaṃstho'mṛtatvamēti iti śruterananyavyāpāratayā  
128028 brahmaṇyāsaktaya saṃnyāsina eva sabījabhrāntiśāntisaṃbhavādityarthaḥ | sarvaṃ  
128029 samagraṃ sāṅgamiti yāvat || 42 ||  
128030  
128031 buddhiśca nirmalā jātā saṃsāro na vilambate |  
128032 idāniṃ jñātumicchāmi jñāninaḥ karma kidṛśam || 43 ||  
128033  
128034 na vilambanena ciraṃ sthāsyati | tasya tāvadeva ciraṃ yāvanna vimokṣye atha saṃpatsye  
iti  
128035 śruteriti bhāvaḥ | jñānino jīvanmuktasya karma kartavyaṃ na veti prathamāḥ praśnaḥ |  
128036 yadā kartavyaṃ tadā pravṛttirūpaṃ nityanaimittikakāmyakarma sarvameva yathāpūrvaṃ  
128037 kartavyaṃ athavā kāmanābhyo nivṛttaṃ svasvāśramocitakarmamātraṃ kartavyamiti  
128038 dvitīyaḥ praśnaḥ pāṭhakramādārthakramasya valīyastvādbodhyaḥ | nanu sakhe saṃnyasya  
128039 karmāṇi brahmaṇaḥ praṇayī bhava iti sarvakarmasaṃnyāsaṃ śrutavato bharadvājasya  
128040 dvāvapi praśrāvanupapannau | satyam | tathāpi yāvajjīvamagnihotraṃ juhōti kurvanneveha  
128041 karmāṇi jijīviṣecchataṃ samāḥ ityādiśrutibhiryāvajjīvaṃ kartavyatayā nibaddhānāṃ  
128042 dikṣito na dadāti na juhōti ityādivākyairdikṣākāle tyaktānāmapi dikṣāpagame punaḥ  
128043 parigrahavat | tyajataiva hi tajjñeyaṃ etameva pravrajino lokamicchantāḥ pravrajanti  
128044 ityādiśrutibhirbrahmajijñāsānimittena tyaktānāṃ jñānasiddhyā nimittāpagame punaḥ  
128045 parigraho nyāyasiddhaḥ | na ca vidvatsaṃnyāsavidhānātpunaraparigrahaḥ | tasya  
128046 janmāntarānuṣṭhitavividiṣāsaṃnyāsavaśādgrhasthādyāśrameṣveva  
128047 tattvajñānodayena kṛtārthānpuruṣaviśeṣānprati aprāptasaṃnyāsāntaravidhānaparasya  
128048 prāptavividiṣāsaṃnyāsaparipālanavidhānāsakterityāśayena praśnāvupapannau bodhyau  
128049 || 43 ||  
128050  
128051 pravṛttaṃ vā nivṛttaṃ vā kartavyaṃ ca na vā prabho |  
128052  
128053 śrīvālmīkiruvāca |  
128054  
128055 tasmādyanna kṛte doṣastatkartavyaṃ mumukṣubhiḥ || 44 ||  
128056

128057 evaṃ prṣṭo vālmīkistvayā prathamam kāmyaniṣiddhakarmaṇām  
128058 jñānavirodhavikṣepādidoṣahetubhūtakarmaṇām ca tyāgena jñānitvaṃ śāstrābhyāsenā  
128059 saṃpādanīyam | taduttaram tasya karma kīḍṣam iti tvatpraśnottaram tvam svayameva  
128060 jñāsyasi | tattadbhūmikāparipākakrameṇa tattatkarmoparamasya tadā tadaiva  
128061 tvayānubhavitum śakyatvājñāninām ca prārābhavaicitryeṇaika rūpāsthyadārśanena  
128062 tatkarmaṇām pravṛttameva nivṛttameva veti niyantumaśakyatvādityāśayenottaramāha  
128063 - tasmāditi | tasmātsarvakarmasaṃnyāsasahitabrahmapraṇayitvameva  
128064 saṃsārabhramanivartakajñānopāya iti madupadiṣṭārthasya  
128065 buddhatvāttvādṛṣaivismukṣubhīryadyasminkarmaṇi kṛte sati  
128066 śravaṇādivighnadoṣāścittavikṣepamālinyapātakādidoṣāśca na bhavati tadeva kartavyam |  
128067 kāmyam niṣiddham cakārāddṛṣṭavikṣepasādhanaṃ ca karma na kartavyamityarthaḥ |  
128068 vividiṣāsāṃnyāsaparipālanaṃ tu vidhinā tyaktasya punarvidhiṃ vinā parigrahāsaṃbhavāt  
128069 ārūḍho naiṣṭhikaṃ dharmam yastu pracyavate punaḥ | prāyaścittam na paśyāmi yena  
128070 śuddhyetsa ātmahā | ityādiparāvṛttau doṣāśravaṇātpunaḥ parigrahe  
128071 prayojanābhāvācchiṣṭavigarhitatvācca setsyatīti bhāvaḥ || 44 ||  
128072  
128073 kāmyam karma niṣiddham ca na kartavyam viśeṣataḥ |  
128074 yadā brahmaguṇairjīvo yuktastyaktvā manoguṇān || 45 ||  
128075  
128076 jñānitvaṃ tvasya sarvamanoguṇatyāgena  
128077 pūrṇānandādvayaviśuddhāsaṅgacidekarasatvādibrahmaguṇaprāptāveva  
128078 syānnānyathetyāha - yadetyādinā || 45 ||  
128079  
128080 saṃsāntakaraṇagrāmastadā syātsarvagaḥ prabhuḥ |  
128081 dehendriyamanobuddheḥ parastasmācca yaḥ paraḥ || 46 ||  
128082  
128083 dehādikośacatuṣṭayātpara ānandamayakośātmā tasmātparastadadhiṣṭhānam brahma ||  
128084 46 ||  
128085  
128086 so'hamasmi yadā dhyāyettadā jīvo vimucyate |  
128087 kartṛbhoktrādinirmuktaḥ sarvopādhivivarjitaḥ || 47 ||  
128088  
128089 ādipadāt kartā kāryam karaṇam bhoktā bhogyaṃ bhogaḥ jñātā jñānam jñeyamiti  
128090 tisro'pi tripuṭyaḥ parigrhyaṇte | tatprayojakaiḥ sarvairdehādyupādhibhistatphalābhyāṃ  
128091 sukhaduḥkḥābhyāṃ ca vinirmukto yadā bhaviṣyasi tadānīm || 47 ||  
128092  
128093 sukhaduḥkhavinirmuktastadānīm vipramucyate |  
128094 sarvabhūteṣu cātmānaṃ sarvabhūtāni cātmani || 48 ||  
128095  
128096 yadā paśyatyabhedena tadā jīvo vimucyate |  
128097 jāgratsvapnasuṣuptākhyāṃ hitvā sthānatrayaṃ yadā || 49 ||  
128098  
128099 viśetturīyamānandaṃ tadā jīvo vimucyate |  
128100 jīvasya ca turīyākhyā sthitiryaḥ paramātmāni || 50 ||  
128101  
128102 avasthābījanidrādinirmuktā citsukhātmikā |  
128103 yogasya seyaṃ vā niṣṭhā sukhaṃ saṃvedanaṃ mahat || 51 ||  
128104  
128105 jāgratsvapnāvasthayorbījam savāsanākarmājñānam | nidrā tadavasthāviśeṣaḥ | seyaṃ  
128106 turīyākhyā jīvasya sthitiriyogasya  
128107 nididhyāsanaparipākajanyanirvikalpasamādhervāsābdānmukhyādhikāriṇo  
128108 vicāramātrajanyasākṣātkārajñānasya vā niṣṭhā parisamāptiḥ || 51 ||  
128109  
128110 manasyastaṃ gate puṃsāṃ tadanyannopalabhyate |  
128111 praśāntāmṛtakalloe kevalāmṛtavāridhau || 52 ||  
128112  
128113 tasminviśrāntasya tava dvaitadarśanaprasaktireva nāsti dūre  
128114 karmakṣārābdhivīcimajjanaprasaktirityāśayenāha - praśānteti || 52 ||  
128115  
128116 majja majjasi kiṃ dvaitagrahākṣārābdhivīciṣu |  
128117 bhaja saṃbharitābhogaṃ parameśaṃ jagadgurum || 53 ||  
128118  
128119 prāguṅgamīśvaramupāśya tatprasādena te vasiṣṭhoktajñānamārgēṇa yogamārgēṇa vā  
128120 tattvajñāne satyekavijñānena sarvavijñānātsarvasaṃśayamūlājñānanāśācca  
128121 sarvasaṃśayocchedena viśrāntirbhaviṣyatītyupasaṃharati - bhajetyādinā || 53 ||  
128122  
128123 iti te varṇitaṃ sarvaṃ vasiṣṭhasyopadeśanam |  
128124 anena jñānamārgēṇa yogamārgēṇa putraka || 54 ||  
128125



128126 bharadvāja mahāprājña sarvaṃ jñāsyasi niścitam |  
 128127 parāmarśena śāstrasya guruvākyārthabodhanāt || 55 ||  
 128128  
 128129 tatra śāstrācāryopadeśasvānubhavānāmekārthanīṣṭhatāniścayāyārtha##-  
 128130 kārya ityāha - parāmarśenetī || 55 ||  
 128131  
 128132 abhyāsātsarvasiddhiḥ syāditi vedānuśāsanam |  
 128133 tasmāttvaṃ sarvamutsrjya kurvabhyāse sthiraṃ manaḥ || 56 ||  
 128134  
 128135 bharadvāja uvāca |  
 128136  
 128137 rāmaḥ prāptaḥ paraṃ yogaṃ svātmanātmāni he mune |  
 128138 kathaṃ vasiṣṭhadevena vyavahāraparaḥ kṛtaḥ || 57 ||  
 128139  
 128140 yogamupādhityāgenaikyam | svātmanā śodhitapraticā | ātmani brahmaṇi || 57 ||  
 128141  
 128142 iti jñātvāhamapyevamabhyāsārthaṃ yate yathā |  
 128143 tathaiva vyavahāro'pi vyutthāne me bhaviṣyati || 58 ||  
 128144  
 128145 śrīvālmīkiruvāca |  
 128146  
 128147 yadā pariṇataḥ sādhuḥ svasvarūpe mahāmanāḥ |  
 128148 viśvāmitrastadovāca vasiṣṭhamṛṣisattamam || 59 ||  
 128149  
 128150 mahāmanā aparicchinnabrahmākāracitto rāmaḥ || 59 ||  
 128151  
 128152 viśvāmitra uvāca |  
 128153  
 128154 he vasiṣṭha mahābhāga brahmaputra mahānāsi |  
 128155 gurutvaṃ śaktipātena tatksaṇādeva darśitam || 60 ||  
 128156  
 128157 anugrahadṛṣṭimātraprayuktena prāguktaśaktipātena tvayā śiṣyasya  
 128158 brahmīkaraṇātsvasya gurutvaṃ śiṣyoddhārasāmarthyalakṣaṇaṃ tatksaṇātsadya eva  
 128159 darśitamasmabhyamityārthaḥ || 60 ||  
 128160  
 128161 darśanātsparśanācchabdātkṛpayā śiṣyadehake |  
 128162 janayedyaḥ samāveśaṃ sām̐bhavaṃ sa hi deśikaḥ || 61 ||  
 128163  
 128164 nanu mayā svaśarīraṃ tyaktvā rāmadehaṃ praviśya kuṇḍalinīsaṃcārādikaṃ na  
 128165 kṛtameva tatkaṭhaṃ tvayā śaktipāto jñāstastatrāha - darśanāditi |  
 128166 satyasaṃkalpānāṃ tvādr̥śāṃ kṛpādr̥ṣṭyāpi sacchiṣyasya kuṇḍalinyāḥ  
 128167 ṣaṭcakrabhedena brahmarandhrasthitaparaśivasamāveśalakṣaṇo jīvasyopādhiparityāgena  
 128168 śuddhabrahmasamāveśalakṣaṇasca śaktipātaḥ siddhyatīti bhāvaḥ | deśiko guruḥ || 61 ||  
 128169  
 128170 rāmo'pyayaṃ viśuddhātmā viraktaḥ svātmanaiva hi |  
 128171 viśrāntimātrākāṅkṣī ca saṃvādātprāptavānpadam || 62 ||  
 128172  
 128173 tatra rāmasya sacchiṣyatām darśayati - rāma iti || 62 ||  
 128174  
 128175 śiṣyaprajñaiva bodhasya kāraṇaṃ guruvākyataḥ |  
 128176 malatrayamapakvaṃ cetkathaṃ buddhyati pakvat || 63 ||  
 128177  
 128178 malatrayaṃ śaivaśāstraprasiddhamānavādikāmakarmavāsanālakṣaṇaṃ vā | kathaṃ  
 128179 buddhyati śiṣya iti śeṣaḥ || 63 ||  
 128180  
 128181 jñānaṃ pratyakṣamevedaṃ guruśiṣyaprayojanam |  
 128182 ubhāvapi yato yogyau sarveśāmidṛśāmapī || 64 ||  
 128183  
 128184 sacchiṣyeṣu śāstrasya dṛṣṭaphalataivetyāha - jñānamiti | yata ubhau guruśiṣyau  
 128185 yogyau cetsarveśāṃ puruṣārthānāmīdṛśāṃ kaivalyalakṣaṇānāmapi bhājanaṃ  
 128186 stāmityārthaḥ || 64 ||  
 128187  
 128188 idāniṃ kṛpayā rāmavyutthānaṃ kartumarhasi |  
 128189 pade pariṇatastvaṃ hi kāryāviṣṭā vayaṃ yataḥ || 65 ||  
 128190  
 128191 itthaṃ vasiṣṭhaṃ praśasya prastutaṃ kartavyamāha - idānīmiti | asmadādiṣu  
 128192 kṛpayā | tvaṃ pade pariṇataḥ | kṛtakṛtya iti yāvat || 65 ||  
 128193  
 128194 smarankāryaṃ mama vibho yaduddiśyāhamāgataḥ |

128195 prārthitaścātikaṣṭena rājā daśarathaḥ svayam || 66 ||  
128196  
128197 mama kāryaṃ nirvighnayajñasiddhiṃ tvaṃ smaransan rāmavyutthānaṃ kartumarhasīti  
128198 pūrvatra vṛthā mā kṛthā ityuttaratra vā saṃbandhaḥ || 66 ||  
128199  
128200 tadvṛthā mā kṛthāḥ sarvaṃ śuddhena manasā mune |  
128201 devakāryaṃ carāmānyadavatāraprayojanam || 67 ||  
128202  
128203 kiṃcānyaddevakāryamapi rāmavyutthāpanena carāma saṃpādayāmo vayam || 67 ||  
128204  
128205 siddhāśramaṃ mayā nīto rāmo rākṣasamardanam |  
128206 kariṣyati tato'halyāmuktiṃ ca janakātmajām || 68 ||  
128207  
128208 kāryāntarāṇyapi darśayandevakāryaṃ viśadayati - siddhāśrametyādinā | ahalyāyā  
128209 muktiṃ śāpamokṣaṃ ca kariṣyatītyanuṣaṅgaḥ || 68 ||  
128210  
128211 pariṇeṣyati kodaṇḍabhaṅgena kṛtaniścayaḥ |  
128212 rāmasya jāmādagnyasya kartā naṣṭāṃ gatiṃ dhruvam || 69 ||  
128213  
128214 niścayo vāgniścayaḥ | gatiṃ paralokamārgam || 69 ||  
128215  
128216 pitṛpaitāmahaṃ rājyaṃ vigato'bhayaniṣṛhaḥ |  
128217 vanavāsacchaleneha daṇḍakāraṇyavāsinaḥ || 70 ||  
128218  
128219 rājyaṃ vimucya gato vigataḥ | jīvanmuktatvādevābhayo niṣṛhaśca |  
128220 daṇḍakāraṇyavāsino munīn rākṣasavadhena bhayādudhariṣyatīti pareṇānvayaḥ || 70 ||  
128221  
128222 uddhariṣyati tīrthāni prāṇino vividhāni hi |  
128223 sītāharaṇadargatyacchalena bhuvi śocyatām || 71 ||  
128224  
128225 vividhāni tīrthāni prāṇinaśca uddhariṣyati pāvayiṣyatītyarthaḥ | sītāharaṇaprayuktaṃ  
128226 yaddaurgatyaṃ śokamohādiviḍambanaṃ tacchalena rāvaṇādīnāṃ vadhādapi sarveṣāṃ  
128227 strīsaṅgināṃ bhuvi śocyatāmasvāsthyaṃ ca darśayiṣyatīti pareṇānvayaḥ || 71 ||  
128228  
128229 darśayiṣyati sarveṣāṃ rāvaṇādivadhādapi |  
128230 strīsaṅgināmāthāsivāsthyaṃ vānarādeḥ parāvṛtim || 72 ||  
128231  
128232 atha indravaradānena yuddheḥ mṛtasya vānararkṣādeḥ parāvṛttiṃ parāvartanaṃ  
128233 punaḥ saṃjīvanaṃ darśayiṣyati || 72 ||  
128234  
128235 sītāviśuddhimanviccha&llokānumatimātmanaḥ |  
128236 jīvanmukto niṣṛhōpi kriyākāṇḍaparāyaṇaḥ || 73 ||  
128237  
128238 agnipraveśena sītāvi'suddhimanvicchansannātmanaḥ svasya lokānumatiṃ  
128239 śiṣṭajanamānanīyacaritratām darśayiṣyati | tato rājye'bhiṣiktaḥ svayaṃ jīvanmukto  
128240 niṣṛhō'pi san karmādhikṛtajanānām karmānuṣṭhānenaiva gatiṃ draṣṭuṃ  
128241 darśayituṃ kriyākāṇḍaparāyaṇo bhaviṣyatīti pareṇānvayaḥ || 73 ||  
128242  
128243 bhaviṣyati gatiṃ draṣṭuṃ jñānakarmasamuccayau |  
128244 yairdṛṣṭo yaiḥ smṛto vāpi yaiḥ śruto bodhitastu yaiḥ || 74 ||  
128245  
128246 jñānakarmasamuccayādhikāriṇām brahmalokādigatiṃ darśayituṃ  
128247 jñānakarmasamuccayau ca kariṣyatīti śeṣaḥ | jñānamatropāsanam | na kevalaṃ  
128248 karmamārgapravartanena vartamānajanamātropakārī kiṃtūttarakālamapi  
128249 smaraṇakīrtanasvacaritrarabodhanādinā svānugatānām bhaktānām jīvanmuktisukhaprada  
128250 ityāha - yairiti || 74 ||  
128251  
128252 sarvāvasthāgatānām tu jīvanmuktiṃ pradāsyati |  
128253 iti kāryamaśeṣeṇa trailokyasya mamāpi hi || 75 ||  
128254  
128255 sarvāvasthāsu gatānām bhaktyā anugatānām || 75 ||  
128256  
128257 anena rāmacandreṇa puruṣeṇa mahātmanā |  
128258 namo'smai jitamevaite ko'pyevaṃ ciramedhatām || 76 ||  
128259  
128260 anena mahātmanā rāmacandreṇa iti varṇitaprakāreṇa trailokyasya mamāpi hitaṃ kāryamiti  
128261 pūrvatrānvayaḥ | idāniṃ śrīviśvāmitraḥ sāmājikanām rāmabhaktiṃ vardhayannāha  
128262 - nama iti | he janāḥ ete yūyamasmai rāmāya namaskuruta | tannamaskāramātreṇa  
128263 bhavadbhiḥ sarvaṃ jetavyaṃ jitameva na sādhanāntaramapekṣaṇīyamityarthaḥ | yuṣmākaṃ

128264 madhye ko'pi puruṣadhaureya evaṃ śrīrāma iva jīvanmuktaściraṃ  
128265 nirvikalpasamādhiviśrāntiṃ prāptaḥ | sukhamedhatām vardhatām || 76 ||  
128266  
128267 śrīvālmikiruvāca |  
128268  
128269 iti śrutvā ca te sarve viśvāmitreṇa bhāṣitam |  
128270 siddhāśca varayogīndrā vasiṣṭhapramukhāḥ punaḥ || 77 ||  
128271  
128272 rāmānghripadmarajasāmādarasmaraṇāsthitaḥ |  
128273 dūraśrutottarakathāḥ kathayā maithilīpateḥ || 78 ||  
128274  
128275 dūrāddurlabhā śrutā uttaracaritrarūpā rāmakathā yaistathāvidhāḥ santo  
128276 rāmānghripadmarajasāmādare | namaskāre iti yāvat | sadā rāmasmaraṇe ca āsthita  
128277 āsthāvanto babhūvuriti śeṣaḥ | vasiṣṭho maithilīpateḥ kathayā śrutayā na saṃtutoṣa na  
128278 tṛpto babhūva || 78 ||  
128279  
128280 na saṃtutoṣa bhagavānvasiṣṭho'nye maharṣayaḥ |  
128281 guṇānguṇanidhestasya bruvannākaraṇayañchrutam || 79 ||  
128282  
128283 evamanye maharṣayaśca na saṃtutuṣuḥ | bhūyaḥ śrotumutkaṇṭhitaḥ sarve  
128284 babhūvurityarthaḥ | ata eva te tasya guṇānparoktānākaraṇayan svayaṃ śrutam cānyānprati  
128285 bruvannabruvan | laṇyaḍabhāvaśchāndasaḥ || 79 ||  
128286  
128287 viśvāmitramuniṃ prāha vasiṣṭho bhagavānṛṣiḥ |  
128288  
128289 śrīvasiṣṭha uvāca |  
128290  
128291 brūhi viśvāmitra mune rāmo rājīvalocanaḥ |  
128292 ko'yamabhūdbudhaḥ kiṃ vā manuṣyo vātha rāghavaḥ || 80 ||  
128293  
128294 brūhi śrotṛjanaṃ prati vyaktaṃ vada | ayaṃ rāmo janmanaḥ prākko'bhūt kiṃ vā budho  
128295 devaḥ athavā manuṣya ityajñajanābhiprāyānusārī praśnaḥ || 80 ||  
128296  
128297 viśvāmitra uvāca |  
128298  
128299 atraiva kuru viśvāsamayaṃ sa puruṣaḥ paraḥ |  
128300 viśvārthamathitāmbhodhīrgambhīrāgamagocaraḥ || 81 ||  
128301  
128302 viśvāmitro'pyajñajanānusāreṇottaramāha - atraiveti | he jana tvamatrāsmin rāma eva  
128303 sāḁśādbhagavānvāsudeva iti viśvāsaṃ kuru | sa purāṇaḥ paraḥ puruṣaḥ | sa kaḥ |  
128304 viśvārthaṃ mathito'mbhodhiḥ kṣīrārṇavo yena saḥ | gambhīrāṇām  
128305 gūḁhāśayānāmāgamānāmupaniṣadāṃ tattvagocarō nānyapramāṇasyetyarthaḥ || 81 ||  
128306  
128307 paripūrṇaparānandaḥ samaḥ śrīvatsalāñchanaḥ |  
128308 sarveṣāṃ prāṇināṃ rāmaḥ pradātā suprasāditaḥ || 82 ||  
128309  
128310 pradātā sarvapuruṣārthānāmiti śeṣaḥ | suṣṭhubhaktyā prasāditaḥ || 82 ||  
128311  
128312 ayaṃ nihanti kupitaḥ sṛjatyayamasatsakān |  
128313 viśvādirviśvajanaḥ dhātā bhartā mahāśakhaḥ || 83 ||  
128314  
128315 asatsamāḥ [asataḥ sataḥ kāyante iti pāṭhaḥ ||] kāyante kīrtiyanta ityasatsakā  
128316 [chāndasaḥ pṛṣodarādirvāyaṃ prayogaḥ ||] mīthyārthāstān || 83 ||  
128317  
128318 ayaṃ vyutkrāntaniḥsāramṛdusaṃsārādhūrtakaiḥ |  
128319 ānandasindhurvitato vītarāgairvigāhyate || 84 ||  
128320  
128321 vyutkrāntā vicārabādhitaḥ niḥsārāḥ mṛdavaśca saṃsārāḥ kāryakāraṇabandhā  
128322 yaistathāvidhairdhūrtakairjagadvañcakairvītarāgairyatibhirānandasindhurvigāhyate  
128323 praviśyate || 84 ||  
128324  
128325 kvacinmukta ivātmasthaḥ kvacitturyapadābhidhaḥ |  
128326 kvacitpraṇītaprakṛtiḥ kvacittatsthaḥ pumānayaṃ || 85 ||  
128327  
128328 ayameva jñānamukto nityamukto māyāniyantā māyāntarbaddhaśceti caturdhā sthita  
128329 ityāha - kvaciditi || 85 ||  
128330  
128331 ayaṃ trayīmayo devastraiguṇyagahanātigaḥ |  
128332 jayatyāṅgairayaṃ ṣaḁbhīrvedātmā puruṣo'dbhutaḥ || 86 ||

128333  
128334 trayīmayo vedaśarīraḥ | aṅgaiḥ śikṣākālpādibhiḥ | vedānāmātmā  
128335 pāramārthikasvarūpabhūtaḥ || 86 ||  
128336  
128337 ayaṃ caturbāhurayaṃ viśvasraṣṭā caturmukhaḥ |  
128338 ayameva mahādevaḥ saṃhartā ca trilocaṇaḥ || 87 ||  
128339  
128340 caturbāhuḥ pālako viṣṇuḥ || 87 ||  
128341  
128342 ajo'yaṃ jāyate yogājjāgarūkaḥ sadā mahān |  
128343 bibharti bhagavānetadvirūpo viśvarūpavān || 88 ||  
128344  
128345 yogānmāyāśaktisaṃbandhāt | mohanidrānāvṛtatvātsadā jāgarūkaḥ || 88 ||  
128346  
128347 vijayo vikrameṇeva prakāśa iva tejasā |  
128348 prajñotkarṣaḥ śruteneva suparṇenāyamuhyate || 89 ||  
128349  
128350 yathā vikrameṇa parākrameṇāvaśyabhāvi vijaya uhyate prāpyate tejasā yathā prakāśo  
128351 bhāsvararūpaṃ uhyate dhriyate yathā śrutena śāstreṇa prajñotkarṣa uhyate prāpyate  
128352 tadvadayaṃ suparṇena garuḍenetyarthaḥ || 89 ||  
128353  
128354 ayaṃ daśaratho dhanyaḥ suto yasya paraḥ pumān |  
128355 dhanyaḥ sa daśakaṇṭho'pi cintyaścittena yo'munā || 90 ||  
128356  
128357 amunā rāmeṇa yaścittena mamāyaṃ pratiyoddheti cintyaścintanārhaḥ saṃpannaḥ || 90 ||  
128358  
128359 hā svargamamunā sūnyaṃ hā pātālādihāgataḥ |  
128360 tasyāgamādayaṃ loko madhyamaḥ śreṣṭhatām gataḥ || 91 ||  
128361  
128362 viṣṇudehenāmunā sūnyaṃ svargaṃ hā svargasya śocyatetyarthaḥ |  
128363 abhitaḥparitaḥsamayānikaśāhāpratiyoge'pi iti śaṣṭhyarthe dvitīyā | evaṃ śeṣamūrtirayaṃ  
128364 pātālāllakṣmaṇātmanā ihāgataḥ | tathā ca pātālasyāpi śocyatetyarthaḥ || 91 ||  
128365  
128366 rāma ityavatīrṇo'yamarṇavāntaḥśayaḥ pumān |  
128367 cidānandaghano rāmaḥ paramātmāyamavyayaḥ || 92 ||  
128368  
128369 nigṛhītendriyagrāmā rāmaṃ jānanti yoginaḥ |  
128370 vayaṃ tvavaramevāsyā rūpaṃ rūpayituṃ kṣamāḥ || 93 ||  
128371  
128372 rūpayituṃ nirūpayituṃ draṣṭuṃ ca || 93 ||  
128373  
128374 raghoraghocchedakaro bhagavāniti śuśrūma |  
128375 vasiṣṭha kṛpayā tvaṃ hi vyavahāraparaṃ kuru || 94 ||  
128376  
128377 vaṃśo'vatāreṇa raghurapyanena pāvita ityāha - raghoriti | śuśrūma iti  
128378 krādiniyamānneṭ | liṭi maso mādeśābhāvaśchāndasaḥ || 94 ||  
128379  
128380 śrīvālmīkiruvāca |  
128381  
128382 ityuktāvasthitastūṣṇīm viśvāmitro mahāmuniḥ |  
128383 vasiṣṭhastu mahātejā rāmacandramabhāṣata ||95 ||  
128384  
128385 śrīvasiṣṭha uvāca |  
128386  
128387 rāma rāma mahābāho mahāpuruṣa cinmaya |  
128388 nāyaṃ viśrāntikālo hi lokānandakaro bhava || 96 ||  
128389  
128390 yāvallokaparāmarśo nirūḍho nāsti yoginaḥ |  
128391 tāvadrūḍhasamādhitvaṃ na bhavatyeva nirmalam || 97 ||  
128392  
128393 adhikāraṇiṣpādanalakṣaṇo lokānām parāmarśo yāvanna nirūḍho na niṣpannaḥ na  
128394 bhavati yuktamiti śeṣaḥ || 97 ||  
128395  
128396 tasmādrājyādiviṣayānparyālokyā vinaśvarān |  
128397 devakāryādibhārāmśca bhaja putra sukhī bhava || 98 ||  
128398  
128399 paryālokyā kaṃcitkālamanubhūya devakāryādinadhikārabhārāmśca paryālokyā  
128400 paścātsamādhim bhajetyarthaḥ || 98 ||  
128401

128402 śrīvālmīkiruvāca |  
 128403  
 128404 ityukto'pi yadā rāmaḥ kiṃcinnoce layaṃ gataḥ |  
 128405 tadā suṣumnayā so'pi viveśa hṛdayaṃ śanaiḥ || 99 ||  
 128406  
 128407 yadā rāma iti guruṇā uktopi layaṃ brahmaikyamṇ gato  
 128408 bāhyārthaśravaṇābhāvādvāgādikaraṇaṣṭoparamācca na kiṃcidūce tadā sa  
 128409 vasiṣṭhastaccharīraṃ saṃkalpena praviśya tadīyasuṣumnānāḍyā  
 128410 śanairhṛdayapuṇḍarīkaṃ viveśa | praviśya tadīyaṃ vilīnaṃ jīvopādhiṃ līgaṃ  
 128411 ghanīkṛtya bījāntaḥ praviśṭo vāyustadantargatamaṅkuramiva bahirācakarṣeti yāvat || 99  
 128412 ||  
 128413  
 128414 śaktiprāṇamanaḥprasaktikaraṇo jīvaḥ prakāśātmako  
 128415 nāḍīrandhrasupuṣṭasarvakaraṇaḥ pronomīlya netre śanaiḥ |  
 128416 dṛṣṭvotkṛṣṭavasiṣṭhamukhyaviduṣo nirmuktasarvaiśaṇaḥ  
 128417 kṛtyākṛtyavicāraṇādirahitaḥ sarvānpratīkṣya sthitaḥ || 100 ||  
 128418  
 128419 tasya bahirākarṣaṇe tadāvirbhāvakrameṇa tatra cidābhāsābhivyaḥkṛtyā tatkr̥taṃ  
 128420 kṣetraprakāśabāhyārthadarśanādikramamāha - śaktīti | prathamam  
 128421 prāṇādibījabhūtāyāmādhāraśaktau tataḥ prāṇāvirbhāve teṣu tato manasa āvirbhāve  
 128422 tasmim̐sca prasaktiścidābhāsābhāvenānupraveśastaṃ karotīti  
 128423 śaktiprāṇamanaḥprasaktikaraṇaḥ | ata eva tatprakāśātmakastadupādihiko jīvaḥ  
 128424 prāṇadvārā sarvānāḍīrandhreṣvanupraviśya supuṣṭānyāviṣṭtāni sarvāṇi  
 128425 jñānakarmendriyalakṣaṇāni karaṇāni yena tathāvidhaḥ sa śanairnetre pronomīlya  
 128426 bahirutkṛṣṭān pūjyān vasiṣṭhamukhyān viduṣo dṛṣṭvā svayaṃ  
 128427 kṛtakṛtyatvānnirmuktasarvaiśaṇaḥ ata eva kṛtyasyāvaśyakartavyasya akṛtyasya  
 128428 tyājyasya ca vyavahārasya vicāraṇayā guṇadoṣacintayā  
 128429 ādipadāttatprayuktahānopādānādivṛttiyā ca rahitaḥ sannīdṛṣaṃ māmete kiṃ  
 128430 vakṣyantīti sarvānpratīkṣya sthita ityārthaḥ || 100 ||  
 128431  
 128432 śrutvā vasiṣṭhavadānaṃ guruvākyamiti svayaṃ |  
 128433 śrutvā provāca bhagavānrāmacandraḥ samāhitaḥ || 101 ||  
 128434  
 128435 tadanantaram ityupagataṃ rāma rāma mahābāho ityādivasiṣṭhavadānaṃ punastenaiva  
 128436 śrāvitaṃ śrutvā idaṃ guruvākyamanullāṅghyamiti  
 128437 pitṛbhrātṛbandhvādiprārthanāmapi śrutvā bhagavānsarvajñaḥ |  
 128438 svāvatāraprayojanañña iti yāvat | tadabhyupagameṇa samāhitaḥ sa provācetyārthaḥ || 101  
 128439 ||  
 128440  
 128441 śrīrāma uvāca |  
 128442 na vidherna niṣedhasya tvatprasādādayaṃ prabhuḥ |  
 128443 tathāpi tava vākyam tu karaṇīyaṃ hi sarvadā || 102 ||  
 128444  
 128445 vedāgamapurāṇeṣu smṛtiṣvapi mahāmune |  
 128446 guruvākyam vidhiḥ prokto niṣedhastadviparyayaḥ || 103 ||  
 128447  
 128448 vidhiravaśyānuṣṭheyo'rthaḥ | tadviparyayastadatikramaṇam tu niṣedhaḥ | avaśyaheya  
 128449 ityārthaḥ ||| 103 ||  
 128450  
 128451 ityuktvā caraṇau tasya vasiṣṭhasya mahātmanaḥ |  
 128452 śīrasā dhārya sarvātmā sarvānprāha ghr̥ṇānidhiḥ || 104 ||  
 128453  
 128454 idānīm śrīrāmaḥ paramapuruṣārthadānarūpasya gurukṛtopakārasya  
 128455 niṣkṛtimanyāmapaśyan svaśīrasi taccaraṇādhāraṇavyājena svaṃ gurave samarpya  
 128456 sarvajanebhyaḥ sarvotkṛṣṭam jñānamāhātmyaṃ gurumāhātmyaṃ ca svayaṃ  
 128457 pratyakṣamanubhūtaṃ viśvāsadārḍhyāyopadiṣṭavānityāha - ityuktveti || 104 ||  
 128458  
 128459 śrīrāma uvāca |  
 128460  
 128461 sarve śṛṇuta bhadrā vo niścayena suniścitam |  
 128462 ātmajñānātparam nāsti gurorapi ca tadvidaḥ || 105 ||  
 128463  
 128464 tadvida ātmavida iti guruviśeṣaṇam | tadātmatattvaṃ gurūpadeśādvettīti tadvidaḥ  
 128465 śiṣyasya guroḥ paraṃ nāstīti vā || 105 ||  
 128466  
 128467 siddhādaya ūcuḥ |  
 128468  
 128469 rāmaivameva sarveṣāṃ manasi sthitimāgatam |

128470 tvatprasādācca sakalaṃ saṃvādena dṛḍhīkṛtaṃ || 106 ||  
128471  
128472 sthitiṃ niścayaṃ | saṃvādena etadgranthalakṣaṇena tvaduktisaṃvādena ca || 106 ||  
128473  
128474 sukhī bhava mahārāja rāmacandra namo'stu te |  
128475 vasiṣṭhenāpyanujñātā gacchāmo'dya yathāgatam || 107 ||  
128476  
128477 śrīvālmīkiruvāca |  
128478  
128479 evamuktivā gatāḥ sarve rāmasaṃstavane ratāḥ |  
128480 rāmacandrasya śīrasi pauspī vṛṣṭiḥ papāta ha || 108 ||  
128481  
128482 etatte sarvamākhyātaṃ rāmacandrakathānakam |  
128483 anena kramayogena bharadvāja sukhī bhava || 109 ||  
128484  
128485 rāmacandrasya jīvanmuktiviśrāntiparyantasamvādakathālakṣaṇamānakam  
128486 saṃjīvanamamṛtamiti yāvat || 109 ||  
128487  
128488 iti raghupatisiddhiḥ proditā yā mayā te varamunivacanālīratnamālāvicitrā |  
128489 nikhilakavikulānāṃ yogināṃ sevyarūpā paramagurukaṭākṣānmuktimārgaṃ dadāti  
128490 || 110 ||  
128491  
128492 upasaṃharati - itīti | varamunervasiṣṭhasya vacanapañktilakṣaṇayā ratnamālayā  
128493 vicitrā bhūṣitā iti uktarūpā raghupaterjīvanmuktisiddhiryā mayā tubhyaṃ proditā proktā  
128494 nikhilānāṃ kavikulānāṃ yogināṃ ca sevyarūpā sā paramagurukaṭākṣācchravaṇādinā  
128495 sevitā satī muktimārgaṃ prāguktabhūmikākramaṃ dadātyāropayatītyarthaḥ || 110 ||  
128496  
128497 ya imaṃ śṛṇuyānnityaṃ vidhiṃ rāmavasiṣṭhayoḥ |  
128498 sarvāvastho'pi śravaṇānmucyate brahma gacchatī || 111 ||  
128499  
128500 vidhiṃ saṃvādaprakāram |  
128501 mohamālinyarāgadveṣamahāpātakopapātakādisarvadoṣāvsthāyukto'pi puruṣaḥ  
128502 śravaṇādeva sarvairdoṣairmucyate śāntyādiguṇaprāptikameṇa brahma gacchatī prāpnotī  
128503 kiṃ punaradhikārītyarthaḥ || 111 ||  
128504  
128505 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte dvātriṃśatsāhasryāṃ  
128506 saṃhitāyāṃ bālakāṇḍe mokṣopāyeṣu nirvāṇaprakaraṇe pūrvārdhe brahmadarśane  
128507 rāmavyutthānaṃ nāmāṣṭāviṃśatyuttaraśatatamaḥ sargaḥ || 128 ||  
128508  
128509 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe pūrvārdhe  
128510 rāmavyutthānaṃ nāmāṣṭāviṃśatyuttaraśatatamaḥ sargaḥ || 128 ||  
128511  
128512 iti  
128513 śrīmatparamahaṃsaparivrājakācāryavaryaśrīmatsarvajñasarasvatīpūjyapādaśiṣyaśrīrā  
128514 macandrasarasvatīpūjyapādaśiṣyaśrīgaṅgādharendrasarasvatyākhyabhikṣoḥ śiṣyeṇa  
128515 śrīmadānandabodhendrasarasvatyākhyabhikṣuṇā viracite  
128516 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇasya pūrvārdham  
128517 saṃpūrṇam ||  
128518  
128519 samāptamidaṃ nirvāṇaprakaraṇasya pūrvārdham ||  
128520  
128521  
128522 śrīḥ |  
128523  
128524 yogavāsiṣṭhaḥ |  
128525  
128526 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśākhyavyākhyāsaṃvalitaḥ |  
128527  
128528 nirvāṇaprakaraṇasya uttarārdham 6 |  
128529  
128530 prathamāḥ sargaḥ 1  
128531  
128532 śrīrāma uvāca |  
128533  
128534 naiṣkarmyātkalpanātyāgāttanuḥ patati dehinaḥ |  
128535 kathametadato brahmansaṃbhavatyāśu jīvataḥ || 1 ||  
128536  
128537 śivamabhayamanantasaukhyasindhuṃ hṛdi nihitaṃ hitamastamohajālam |  
128538 jagadudayanayakṣayapraviṇaṃ nirupamabodhadhanātmadevamīde ||

128539  
128540 nirmamā nirahaṃkāṛā niḥsaṃkalpavikalpanāḥ |  
128541 yathā jīvanti ceṣṭante muktā yuktistathocyate ||  
128542  
128543 pūrvārdhe śrīrāmasamādhipradarśanavyājenottamādhikāriṇaḥ  
128544 śravaṇāvṛttiparipākādeva sāksātkārajñānodayena paramapade  
128545 sakṛdviśrāntirbhavatīti darśitam | tasya daivātpunarvyutthāne'pi yathā avirataṃ tatraiva  
128546 viśrāntiranāyāsena sidhyati tathottarottarabhūmikāropaṇāyottarārdhamidamārabhyate |  
128547 atrādau rāmaḥ ahaṃmameti saṃvidanna duḥkhato vimucyate | asaṃvidanvimucyate  
128548 yadipsitaṃ tadācara || ityante yaduktaṃ tatra sarvakalpanātyāge  
128549 kalpanādhīnadehadhāraṇādivyavahārāsiddhiṃ śaṅkate - naiṣkarmyāditi |  
128550 dehaprāṇādiṣvahaṃtādikalpanātyāgāddhetornaiṣkarmyātsarvakriyoparamāddeha##-  
128551 vyavahārādi kathaṃ saṃbhavatītyarthaḥ || 1 ||  
128552  
128553 śrīvasiṣṭha uvāca |  
128554  
128555 jīvataḥ kalpanātyāgo yujyate na tvajīvataḥ |  
128556 rūpamasya yathātattvaṃ śṛṇu śravaṇabhūṣaṇam || 2 ||  
128557  
128558 na kalpanādhīnaṃ jīvanaṃ yena tattvyāgāttanupātaḥ syāt kiṃtu bhojakaprārabdadhīnam  
128559 kalpanātyāga eva pratyuta jīvanādhīnajanmeti nopajīvanaṃ bādha ityaviruddhaṃ  
128560 kiṃtvajīvanameva virudhyata ityāśayena bhagavānvasiṣṭhaḥ samādhatte - jīvata iti |  
128561 asya kalpanātyāgasya svarūpaṃ yathā jīvanaviruddhaṃ na bhavati tathā mayā yathātattvaṃ  
128562 varṇyamānaṃ śṛṇvityarthaḥ || 2 ||  
128563  
128564 ahaṃbhāvanamevāhuḥ kalpanaṃ kalpanāvidaḥ |  
128565 nabhorthabhāvanaṃ tasya saṃkalpatyāga ucyate || 3 ||  
128566  
128567 ahaṃbhāvanaṃ dehādiparicchedādhyāsam | nabhaḥ  
128568 aparicchinnaabrahmākāśastadrūpasyārthasya svapāramārthikasvabhāvasya bhāvanaṃ  
128569 pratisaṃdhānaṃ paricchedādhyāsoccheditvātsaṃkalpatyāgastairucyate || 3 ||  
128570  
128571 padārtharasamevāhuḥ kalpanaṃ kalpanāvidaḥ |  
128572 nabhorthabhāvanaṃ tasya saṃkalpatyāga ucyate || 4 ||  
128573  
128574 idaṃ vastviti saṃvegamāhuḥ kalpanamuttamāḥ |  
128575 nabhorthabhāvanaṃ tasya saṃkalpatyāga ucyate || 5 ||  
128576  
128577 idaṃ dehādi sarvaṃ dṛśyaṃ vastu paramārthasatyamiti saṃvegamabhimānaṃ | tasya  
128578 nabhaḥkāryabhūtacatuṣṭayavikāratvāttattvato nabhortha evaikaḥ sphuratītyarthaḥ  
128579 bhāvanaṃ paryālocanaṃ | idaṃ dvayamapi bhrāntānubhavaviruddhatve'pi na  
128580 jīvanaviruddhaṃ | jīvata eva bhrāntinivṛttidarśanāditi bhāvaḥ || 5 ||  
128581  
128582 smaraṇaṃ viddhi saṃkalpaṃ śivamasmaraṇaṃ viduḥ |  
128583 tacca prāganubhūtaṃ ca nānubhūtaṃ ca bhāvyate || 6 ||  
128584  
128585 evaṃ smaraṇātma kādhyāsavirodhinastannirodhasyāpi na jīvanavirodhitetyāśayenāha ##-  
128586 paroḥsavṛttimātropalakṣaṇam || 6 ||  
128587  
128588 anubhūtāṃ nānubhūtāṃ smṛtiṃ vismṛtya kāṣṭhavadat |  
128589 sarvamevāśu vismṛtya gūḍhastiṣṭha mahāmate || 7 ||  
128590  
128591 smṛtiṃ smaraṇaṃ sarvamanumityādivṛttiyantaraṃ ca vismṛtya  
128592 aparicchinnaabrahmākāranilīnaḥ kāṣṭhavadat dṛḍho nīśralaśca tiṣṭha ciraṃ jīva | tathā ca  
128593 brahmātmabhāvena cittavṛttinirodho yogināmāyurvṛddhyā pratyuta jīvanahetureveti  
128594 bhāvaḥ || 7 ||  
128595  
128596 sarvāsmaraṇamātrātmā tiṣṭhāyāteṣu karmasu |  
128597 ardhasuptaśīśuspanda ivābhyastopapattiṣu || 8 ||  
128598  
128599 vyavahārakāle tu smṛtimātranirodhaḥ kārya ityāha - sarveti |  
128600 dṛḍhābhyastavyavahāre na pūrvāparasmṛtiprayatnādyapekṣāstityāśayenāha -  
128601 ardhetyādinā | abhyastopapattiṣu pūrvābhyāsamātreṇopapadyamāneṣvityarthaḥ || 8 ||  
128602  
128603 niḥsaṃkalpapravāheṇa cakraṃ praspaṇdate yathā |  
128604 spandasvakarmasvanaghaprakṣaṃskāravaśāttathā || 9 ||  
128605  
128606 vināprayojanoddeśaṃ pūrvasaṃskāramātreṇa kṛtakāryaṃ kulālacakraṃ yathā  
128607 yāvadvagakṣayaṃ praspaṇdate bhramati tathetyarthaḥ || 9 ||

128608  
128609 avidyamānacittastvaṃ sattvasaṃskāramāgataḥ |  
128610 pravāhapatiteṣveva spandasva sveṣu karmasu || 10 ||  
128611  
128612 sattvaṃ nirvāsaṇaṃ manastadiyaṃ saṃskāravegamaḡato'nugataḥ san  
128613 rāḡādidoṣakṣayānnocchṛṇkhalapravṛttiprasaktirityāśayenāha - pravāheti || 10 ||  
128614  
128615 ūrdhvaḡhurviraumyeṣa na ca kaścicchṛṇoti me |  
128616 asaṃkalpaḡ param śreyaḡ sa kimantarna bhāvyate || 11 ||  
128617  
128618 evaṃ praśṇaṃ samādhāya bahukṛtvo'pi pathyaṃ vaditavyamiti nyāyena prāguktameva  
128619 saṃkalpatyāḡādi śreyaḡsādhanamityudghoṣayanpunaḡpunarāha -  
128620 ūrdhvaḡhururityādinā || 11 ||  
128621  
128622 aho mohasya māhātmyaṃ yadayaṃ sarvaduḡkhahā |  
128623 cintāmaṇirvicārākhyo hṛtstho'pi tyajyate janaiḡ || 12 ||  
128624  
128625 avedanamasaṃkalpastanmayenaiva bhūyatām |  
128626 etāvatparamaṃ śreyaḡ svayamevānubhūyatām || 13 ||  
128627  
128628 avedanaṃ dṛṣyadarśananirmuktamātmatattvaṃ tadeva mukhyo'saṃkalpaḡ || 13 ||  
128629  
128630 kila tūṣṇiṃ sthitenaiḡ tatpadaṃ prāpyate param |  
128631 paramaṃ yatra sāmrajyamapi rāma tṛṇāyate || 14 ||  
128632  
128633 tūṣṇiṃ saṃkalpaceṣṭām vinā || 14 ||  
128634  
128635 gamyadeśaikaniṣṭhasya yathā pānṡhasya pādayoḡ |  
128636 spando vigatasaṃkalpastathā spandasva karmasu || 15 ||  
128637  
128638 prāktanasaṃkalpaprayuktakriyāvegavaśādeva yāvattatkṣayaṃ vyavahārasiddhau  
128639 prāguktaṃ dṛṣṭāntāntaraṃ punarāha - gamyeti || 15 ||  
128640  
128641 sarvakarmaphalābhogamalaṃ vismṛtya suptavat |  
128642 pravāhapatite kārye spandasva gatavedanam || 16 ||  
128643  
128644 avedanamasaṃkalpaḡ iti yaduktaṃ tadvyavahārakāle'pyupapādayati - sarveti || 16 ||  
128645  
128646 spandasvākṛtasamkalpaṃ sukhaduḡkhānyabhāvayan |  
128647 pravāhapatite kārye ceṣṭitonmuktaśaṣpavat || 17 ||  
128648  
128649 yathā svataśceṣṭitonmuktaṃ śaṣpaṃ bālatṛṇaṃ vāyvādipravāhapatite  
128650 tṛṇāntarasamṡogaviyogādikārye spandate tadvat || 17 ||  
128651  
128652 rasabhāvanamantaste mālaṃ bhavatu karmasu |  
128653 dāruyantramayasyeḡa parārṡthamiva kurvataḡ || 18 ||  
128654  
128655 yathā pareṣāṃ kautukārṡthaṃ nṛtyādi kurvata iva sthitasya dāruputrikāyantrasya  
128656 naṡavacchṛṇḡrādirasabhāvanaṃ nāsti tadvattavāpi kurvato viṣayasukhe mūrkhasyeḡa  
128657 rasabhāvanaṃ kautukabuddhirmā bhūḡdityarṡthaḡ || 18 ||  
128658  
128659 nīrasā eva te santu samastendriyasaṃvidah |  
128660 ākāramātrasaṃlakṣyā hemantartau latā iva || 19 ||  
128661  
128662 bodhārkapītarasayā spandan ṡaḡdvargasattayā |  
128663 yantraspandopamastiṡṡtha vallyeḡa śīśire drumah || 20 ||  
128664  
128665 ṡaḡdvargaḡ paṇcakoṣasaṃvalitacidābhāsaḡ | samanaskaḡ prāṇavargo  
128666 jñānendriyavargaḡ karmendriyavargo jñānakarmendriyasahitāntaḡkaraṇacatuṡṡayam |  
128667 ṡāṡkausīkaṃ śarīraṃ ceti ṡaṡṡaḡdvargāsteṣāṃ sattayā | vallyā veṡṡitaḡ śīśire druma  
128668 iva nīrasaḡ || 20 ||  
128669  
128670 cidāntararasānyeḡa pravṛttānyapi dhāraya |  
128671 svayatnenendriyāṇyāṡu hemantartustarūniva || 21 ||  
128672  
128673 nanu nīrasasya ṡaḡdvargasya kathaṃ jīvanaṃ tatrāha - ciditi |  
128674 anāvaraṇabhūmānandarūpā cidevāntaro jīvanapuṡṡyādiheturaso yeṣāṃ tāni pravṛttāni  
128675 svabhāvādbāhyarasāsvāde pravṛttānyapi khayatnena nivārya cidāntararasānyeḡa  
128676 kṛtvā dhārayetyarṡthaḡ | indriyagrahaṇaṃ ṡaḡdvargopalakṡaṇam | yathā hemantartustarūn



128677 bāhyajalābhāve'pyāntareṇaiva rasena jīvayati tadvadityarthaḥ || 21 ||  
 128678  
 128679 sarasendriyavṛtteste kurvato'kurvatastathā |  
 128680 saṃsārānarthasārtho'yaṃ na kadācana śāmyati || 22 ||  
 128681  
 128682 indriyavṛttināmanivāraṇe sarasatve ca kiṃ syāttatrāha - saraseti || 22 ||  
 128683  
 128684 niḥsaṃkalpamarujjvālāyantrāmbuspaṇḍavadyadi |  
 128685 spandase tadanantāya śreyase parikalpase || 23 ||  
 128686  
 128687 niḥsaṃkalpameva maruto jvālāyā yantrasyāmbunaśca yathā spandastathā yadi spandase |  
 128688 parikalpase samarthaḥ syāḥ || 23 ||  
 128689  
 128690 etadeva paraṃ dhairyaṃ janmajvaranivāraṇam |  
 128691 yadavāsanamabhyastā nijakarmasu kartṛtā || 24 ||  
 128692  
 128693 avāsanamasamkalpaṃ yathāprāptānuvṛttimān |  
 128694 śanaiścakrabhramābhoga iva spandasva karmasu || 25 ||  
 128695  
 128696 cakre bhramatīti bhrama ābhogaḥ saṃniveśa iva śanairuttarottaramupaśamaśīlaḥ  
 128697 spandasva || 25 ||  
 128698  
 128699 mā karmaphalabuddhirbhūrmā te saṅgo'stvakarmaṇi |  
 128700 ubhayaṃ vā tyajaitattvamubhayaṃ vā samāśraya || 26 ||  
 128701  
 128702 karmaphale āsaktibuddhiryasya tathāvidho mā bhūḥ | akarmaṇi karmatyāge'pi  
 128703 tatphalāśaktīlakṣaṇaḥ saṅgomāstu | phalāsaṅgābhāve karmakaraṇe tattyāge ca na  
 128704 viśeṣa ityāśayenāha - ubhayamiti || 26 ||  
 128705  
 128706 bahunātra kimuktena saṃkṣepādidadamucyate |  
 128707 saṃkalpanaṃ manobandhastadabhāvo vimuktatā || 27 ||  
 128708  
 128709 neha kāryaṃ na vā'kāryamasti kiṃcinna kutracit |  
 128710 sarvaṃ śivamajaṃ śāntamanantaṃ prāgvadāsyatām || 28 ||  
 128711  
 128712 akāryaṃ tyājyaṃ | prāgvadyathāsthitameva āsyatām sthiyatām || 28 ||  
 128713  
 128714 paśyankarmaṇyakarmatvamakarmaṇi ca karmatām |  
 128715 yathābhūtārthacidrūpaḥ śāntamāsya yathāsukham || 29 ||  
 128716  
 128717 akarmatvaṃ niṣkriyabrahmātmatām | akarmaṇi tādrśabrahmabhāvasthitau  
 128718 karmatāmavaśyakartavyatām || 29 ||  
 128719  
 128720 avedanaṃ viduryogaṃ cittakṣayamakṛtrimam |  
 128721 atyantaṃ tanmayo bhūtvā tathā tiṣṭha yathāsi bhoḥ || 30 ||  
 128722  
 128723 avedanaṃ prāgvvyākhyātam || 30 ||  
 128724  
 128725 same śānte śive sūkṣme dvaitaikyaparivarjite |  
 128726 tate'nante pare śuddhe kiṃ kena kila khidyate || 31 ||  
 128727  
 128728 nispaṇḍam tūṣṇimavasthānamāmavātajaḍīkṛtasarvāṅgasyeva khedāyaiveti śaṅkāṃ  
 128729 vārayati - same iti || 31 ||  
 128730  
 128731 nodetu tvayi saṃkalpo marubhūmāvivāṅkuraḥ |  
 128732 icchā nodetu bhavati latikevopalodare || 32 ||  
 128733  
 128734 avedanasya śāntasya jīvato vāpyajīvataḥ |  
 128735 neha kiṃcitkṛtenārtho nākṛtenāpi kaścana || 33 ||  
 128736  
 128737 kṛtena akṛtena vā laukikavaidikakarmaṇā jīvata aihiko'jīvata āmuṣmiko'pyarthaḥ  
 128738 puruṣārtho nāsti || 33 ||  
 128739  
 128740 yatkarmākarma śānte'ntaḥ śāśvatābhedarūpiṇi |  
 128741 na karmaṇi ca karmāṇi na kartaryapi kartṛtā || 34 ||  
 128742  
 128743 kuto nāsti tatrāha - yaditi | yadyasmātkāraṇātkarmākarmobhayabādhāvadhau  
 128744 tadubhayātmabhūte ca śāśvatābhedarūpiṇi tvayi prātibhāsikakarmātmanā  
 128745 [ayamartho mūlasthakarmaṇityasya ||] vivartamāne'pi vastutaḥ karmatā

128746 [ayamartho mūlasthakarmaṇītyasya bhāvapradhānanirdeśāt || nāsti  
 128747 tādṛśakartrātmanā vivartamāne'pi kartṛtā nāsti | yasya karmakartṛtāda  
 128748 satyatābuddhistasyaiva karmaphalamiti śraddhādivadadhikārivīṣeṣaṇavidhāyakaśāstreṇa  
 128749 bodhanāditi bhāvaḥ || 34 ||  
 128750  
 128751 ahaṃmameti saṃvidanna duḥkhato vimucyase |  
 128752 asaṃvidanvimucyase yadipsitaṃ tadācara || 35 ||  
 128753  
 128754 ata eva dehādāvahaṃmameti saṃvedanavata eva vidhiniṣedhaśāstrādhikārātkarmakṛto  
 128755 bandho netarasyeti prāguktamityāha - ahaṃmameti || 35 ||  
 128756  
 128757 ahaṃ mameti nāstyalam yadasti tacchivaṃ param |  
 128758 parātparam tvidaṃ śivādaśabdamartharūpakam || 36 ||  
 128759  
 128760 pādbhūmānandākhyācchivātparamanyadidaṃ dṛśyamartharūpamivārtharūpakam  
 128761 prātibhāsikaṃ jagadaśabdamanirvacanīyamavastvevetyarthaḥ || 36 ||  
 128762  
 128763 yaddṛśyate jagadidaṃ khalu kiṃcidetaddhemno'ṅgadatvamiva bhāti na  
 128764 vidyamānam |  
 128765 asya kṣayaṃ viduravedanameva paścātsatyam tadeva paramārthamathāvaśiṣṭam ||  
 128766 37 ||  
 128767  
 128768 etadeva spaṣṭamāha - yaditi | kiṃcit itthamidṛśaṃ ceti nirvacanaśabdaśūnyam |  
 128769 etadbādhādhiṣṭhānaṃ tu atha tadabodhabādhānantaraṃ paścādavaśiṣṭamavedanaṃ  
 128770 vedanāviśayamevānubhavanīṣṭhāḥ satyaikarūpaṃ paramapuruṣārtharūpaṃ vidurityarthaḥ  
 128771 || 37 ||  
 128772  
 128773 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 128774 icchādicikitsāyogopadeśo nāma prathamah sargaḥ || 1 ||  
 128775  
 128776 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāprakāśe nirvāṇaprakaraṇe uttarārdhe  
 128777 icchādicikitsāyogopadeśo nāma prathamah sargaḥ || 1 ||  
 128778  
 128779 pdf 157, p.1071  
 128780  
 128781 dvitīyaḥ sargaḥ 2  
 128782  
 128783 śrīvāsiṣṭha uvāca |  
 128784  
 128785 advaitaikyaṃ vimananaṃ śāntamātmanyavasthitam |  
 128786 yathā paṅkamayaṃ sainyaṃ tathā śivamayaṃ jagat || 1 ||  
 128787  
 128788 nirūpyate'tra prathamam sarvaṃ śivamayaṃ jagat |  
 128789 karmabijaṃ tathānviśya samūlam vinivāryate ||  
 128790  
 128791 sarvaṃ śivamayaṃ śāntamanantaṃ prāgvadāsyatām iti yaduktaṃ tadatra  
 128792 prathamamupapādayitum pratijñānte - advaitaikyamiti | ātmani pāramārthikasvabhāve  
 128793 tattvadṛṣṭyā avasthitam || 1 ||  
 128794  
 128795 manohaṃkārabuddhyādicittameva ca tanmayam |  
 128796 kālākāraṁkriyāśabdaśaktisaṃdarbhasaṃyutam || 2 ||  
 128797  
 128798 yadyaddhi cidbhāsyam tattaccidvivartatvāccinmayamityantaḥkaraṇacatuṣṭaye krameṇa  
 128799 darśayati - mana iti | prathamam hi citaścetyonmukhatvalakṣaṇam mananaṃ  
 128800 cidvyāptameva tatastadabhimānādhyavasāyasmarāṇakāmasaṃkalpādivṛttayastathaiva  
 128801 cidvyāptāḥ sarvānubhavasiddhāḥ | tathā ciccetyasaṃbandhalakṣaṇaḥ  
 128802 kālāścetyākāraṇatatkriyānāmasaṃsthānasahitaṃ sarvamantaḥkaraṇasaṃsaraṇam  
 128803 sākṣātsākṣivedyatvācchivamayamiti boddhum śakyamityarthaḥ || 2 ||  
 128804  
 128805 śivapaṅkamayā eva rūpālokamanaḥkramāḥ |  
 128806 tanmayatvādanantatvādataḥ kiṃ kena cetyate || 3 ||  
 128807  
 128808 evaṃ bahirindriyataddvāraṇakabāhyadarśanatadviśayeṣvapi  
 128809 cidvyāptiprayuktaivāparokṣapratheti tatrāpi śivamayatvameva vivekibhirdraṣṭum  
 128810 śakyamityāśayenāha - śiveti | rūpālokaḥkramaḥ  
 128811 śabdādyālocaṇānāmapyupalakṣaṇam | manaḥkramā  
 128812 bāhyasavikalpakahānopādānādibuddhayastadviśayāśca | evaṃ śivamayatvadarśane śiva  
 128813 eva sarvatripuṭīrūpeṇa prathate na tato vastvantaramastītyāha - tanmayatvāditi || 3 ||  
 128814

128815 mātṛmeyapramāṇādideśakālau digādi ca |  
128816 bhāvābhāvavivartādiśivapaṅkamayātmakam || 4 ||  
128817  
128818 tadeva viśadayati - mātṛiti || 4 ||  
128819  
128820 ahaṃmametyataḥ sārānnetaratparameśvarāt |  
128821 asaṃsaktamatistiṣṭha hā śīlodaramaunavat || 5 ||  
128822  
128823 sarvavivartānaḥaṃmameti dvairūpyeṇaiva saṃgrhya tatra cidvyāptatvaparyālocane  
128824 tatsāratanmātravapariśeṣāttatra sthitiḥ sulabhetyāśayenāha - ahamiti | śīlodare  
128825 yatprasiddhaṃ vāgādiceṣṭāśūnyatvalakṣaṇaṃ maunaṃ tadvat | nāmarūpakarmātmake  
128826 prapañce nāmarūpayoraparokṣacidvyāptyaiva sphuraṇācchivamayatvaṃ nirṇiya tatra  
128827 bādheṇa tatsvarūpe'vasthānaṃ sukaram || 5 ||  
128828  
128829 śrīrāma uvāca |  
128830  
128831 ahaṃmametyasadrūpaṃ jñasyābhāvayataḥ prabho |  
128832 aśubhaṃ karmaṇaṃ tyāgādanuṣṭhānācca kiṃ śubhaṃ || 6 ||  
128833  
128834 karmaṇaṃ tu puṇyapāpalakṣaṇānāmanantakoṭījanmasaṃcitānāmaparokṣatayā  
128835 bhānādarśanāna śivamayatvadarśanena bādhasiddhiriti tannivāraṇe  
128836 pariśeṣādāmarāṇaṃ niśceṣṭāvasthānalakṣaṇastattyāga evopāyaḥ | na hi jñāninaḥ  
128837 karmakaraṇena kiṃcit phalamapekṣitaṃ na vā nityanaimittikatyāge pratyavāyaprasaktirasti  
128838 yena tūṣṇimava-  
128839  
128840 p.1072 and 1073 not clear  
128841  
128842 pdf 159, p. 1074  
128843  
128844 sūkṣmasaṃvidasaṃvittyā svayatnena nikṛntyate |  
128845 yena saṃvidasaṃvittyā svayatnena vicāryate || 45 ||  
128846  
128847 tasmānmadukta eva karmatyāgopāya ityāśayenopasaṃharati - sūkṣmeti | yena  
128848 cidābhāsarūpā saṃvit asaṃvittyā mūlājñānena saha svayatnena tattvaṃ buddhvā  
128849 vicāryate rālayorabhedādvicālyate svarūpātpracyāvryate | tena tanmūlā  
128850 tattaddṛśyadarśanarūpā vṛttyavacchinnacidābhāsātmikāpi  
128851 mūlabādhakasvayatnenaiva asaṃvittyā apratisaṃdhānena nikṛntyate | na tannikṛntane  
128852 pṛthakprayatnāpekṣāstīti bhāvaḥ | kvacitpustake yenetyādyuttarārdhaṃ na paṭhyata eva  
128853 tadā tena saṃsṛtivr̥kṣasya tattvajñānena sarvabādhakṣaṇo mūlakāṣo vitanyate yena  
128854 nikṛntyata iti pareṇa [pareṇa ityatra pūrveṇa ityapekṣitam ||] yojyam || 45 ||  
128855  
128856 tena saṃsṛtivr̥kṣasya mūlakāṣo vitanyate || 46 ||  
128857  
128858 acetanākāśamananyadekaṃ tadevamasti tvidamarthahīnam |  
128859 tadvyomarūpaṃ yata etadevaṃ nirāmayaṃ cetanasāramāhuḥ || 47 ||  
128860  
128861 na vidyate cetanaṃ cidābhāso yatra  
128862 tathāvidhamākāśamekamananyatsajātīyabhedairidamarthairdṛśyairhīnaṃ  
128863 tadbrahmaivaivamuktadṛśā asti tadeva sarveśāmasmadādicetanānāṃ sāraṃ  
128864 pāramārthikaṃ rūpamāhurbrahmavida ityārthaḥ || 47 ||  
128865  
128866 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣo0 nirvāṇaprakaraṇe uttarārdhe  
128867 karmabījadāhayogopadeśo nāma dvitīyaḥ sargaḥ || 2 ||  
128868  
128869 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
128870 karmabījadāhayogopadeśo nāma dvitīyaḥ sargaḥ || 2 ||  
128871  
128872 pdf 159, p. 1074  
128873  
128874 tṛtīyaḥ sargaḥ 3  
128875  
128876 śrīrāma uvāca |  
128877  
128878 avedanaṃ vedanasya munīndra kriyate katham |  
128879 nāsato vidyate bhāvo nābhāvo vidyate sataḥ || 1 ||  
128880  
128881 atyantaṃ mārjite vedye yathātattvamavedanam |  
128882 niṣkriyaṃ cāpi viduṣāṃ tathopāya ihocyate ||  
128883

128884 avedanaṃ vidurmokṣaṃ cittakṣayamakṛtrimam iti yaduktaṃ tatra rāmaḥ śaṅkate -  
 128885 avedanamiti | yadyapi vedyonmukhatvaṃ saṃtyajya rūpaṃ yadvedanasya vai | na vedanaṃ  
 128886 tanno karma tacchāntaṃ brahma kathyate || iti prāguktatvānnāsyāḥ śaṅkāyā utthānaṃ  
 128887 saṃbhavati | tathāpyante saṃvidasaṃvittiyā nikṛntyate ityuktyā tannāśa evoktaḥ sa ca  
 128888 tacchāntaṃ brahma kathyata iti prāguktyā saha viruddhaḥ sato'sattvāyogāditi  
 128889 saṃbhavatyeva praśnaḥ | etebhyo bhūtebhyaḥ samutthāya tānyevānuvinaśyati na pretya  
 128890 saṃjñāstītyukte atraiva mābhagavānamūmuhat na pretya saṃjñāsti iti  
 128891 maitreyīpraśnavaditi || 1 ||  
 128892  
 128893 śrīvasiṣṭha uvāca |  
 128894  
 128895 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
 128896 yadā tadaiva sukaraṃ vedanāvedanaṃ svayam || 2 ||  
 128897  
 128898 ata eva na vā are moḥaṃ bravīmyavināśī vāre'yamātmā anucchittidharmā  
 128899 mātrāsaṃsparśastvasya bhavati iti yājñavalkyavadvasiṣṭho'pi samādhatte - nāsata iti  
 128900 || 2 ||  
 128901  
 128902 etau vedanaśabdārthau rajjusarpabhramopamau |  
 128903 asatyāvudritau viddhi mṛgatṛṣṇāmbhasā samau || 3 ||  
 128904  
 128905 kathaṃ sukaraṃ tadāha - etāviti | etau saṃsāradaśāprasiddhau | yatra hi dvaitamiva  
 128906 bhavati taditara itaraṃ paśyati yatra tvasya sarvamātmavābhūttatkena kaṃ paśyet yatra  
 128907 nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmā ityādiśrutiṣu  
 128908 etayorniśiddhatvāditi bhāvaḥ || 3 ||  
 128909  
 128910 abodhastvanayoḥ śreyānbodho duḥkhāya [duḥkhāyate tayoḥ iti pāṭhaḥ ||  
 128911 caitayoḥ |  
 128912 tasmātsadeva buddhyasva mā'sadbuddhyasva rāghava || 4 ||  
 128913  
 128914 ata eva vedanaghaṭitatripuṭīsākṣiṇastripuṭīnivṛttireva mokṣa ityāśayenāha -  
 128915 abodhastviti | sadavināśikūṭasthātmarūpameva budhyasva | asat  
 128916 tripuṭyantargatavṛttiyādyupahitacidābhāsaṃ mā ātmeti budhyasva || 4 ||  
 128917  
 128918 jantorvedanaśabdārthabodho duḥkhakaraḥ paraḥ |  
 128919 niṣkṛtya jñaptiśabdārthabodhaṃ tiṣṭha yathāsthitaṃ || 5 ||  
 128920  
 128921 paricchinne tasminnātmatābuddhireva sarveṣāmanarthaheturityāha - jantoriti |  
 128922 niṣkṛtya samūlaṃ chittvā || 5 ||  
 128923  
 128924 sarvāvabodhāvasare jñaptiśabdārthayoriha |  
 128925 nirvāṇodaya ityeva paramomiti śāmyatām || 6 ||  
 128926  
 128927 vyavahārakāle taya kathamucchedaḥ kāryastatrāha - sarveti |  
 128928 sarvatripuṭībodhalakṣaṇavyavahārāvasare'pi vyāvahārikajñaptiśabdārthayoḥ paramanyat  
 128929 tatra yathāyogaṃ sarvārthaparaṃ kūṭasthacinmātraṃ sarvaśabdapareṇa omityanena  
 128930 lakṣayitvā sa evātmā nirvāṇodaya ityeva śāmyatām nirvikṣepaṃ vyavahariyatāmityarthaḥ  
 128931 || 6 ||  
 128932  
 128933 śubhāśubhātmakarma svaṃ nāśanīyaṃ vivekinā |  
 128934 tannāstītyavabodhena tattvajñānena sidhyati || 7 ||  
 128935  
 128936 idṛśabodhavyavahārādevottarapūrvayoḥ śubhāśubhayoraśleṣavināśau siddhyata  
 128937 ityāha - śubheti || 7 ||  
 128938  
 128939 karmamūlanikāṣeṇa saṃsāraḥ pariśāmyati |  
 128940 suvicāritamanviṣṭaṃ yāvatkarma na vidyate || 8 ||  
 128941  
 128942 kūṭasthātmadarśanameva sarvakarmamūlavedanocchedena sarvakarmabādha ityāha -  
 128943 karmeti | yāvatsamūlaṃ saphalaṃ saśākhopaśākhapatrapuṣpaṃ ca sarvaṃ karma na  
 128944 vidyate || 8 ||  
 128945  
 128946 cidrūpo bilvamajjāntaścittasaṃjñāṃ yadātmani |  
 128947 karoti tadyathā bilvāna svalpamapi bhidyate || 9 ||  
 128948  
 128949 yathā bilvamajjā svāntaryadbījādi karoti tadbilvādyathā na bhidyate tathā  
 128950 cidrūpo'pyātmani yaccittasaṃjñāṃ kriyākāraḥ kaditripuṭīm karoti tatsvalpaṃ manāgapī na  
 128951 bhidyata ityanvayaḥ || 9 ||  
 128952

128953 na yathā saṃniveśāntaḥ saṃniveśastataḥ pṛthak |  
 128954 tathā nabhorthādi pṛthaṇ na parasmānmanāgapi || 10 ||  
 128955  
 128956 bhūlokasaṃniveśāntargato jambūdvīpādīsaṃniveśo yathā bhuvo na pṛthak | nabho  
 128957 vyoma tadantargatabhūtabhuvanārthādi ca parasmātsanmātrāṇa pṛthak || 10 ||  
 128958  
 128959 yadevāmbhastadevāntardravatvamapṛthagyathā |  
 128960 cittvameva tathā cittam tadrūpatvāttadarthayoḥ || 11 ||  
 128961  
 128962 tadarthayościttvacittaśabdārthayostadarthatvāccinmātrārthakacitidhātvarthatvāt || 11 ||  
 128963  
 128964 yathā dravatvaṃ payasi yathā''lokaśca tejasi |  
 128965 tathā brahmaṇyatadbhāvaṃ cittvaṃ cittam ca vidyate || 12 ||  
 128966  
 128967 atadbhāvaṃ grāhakatvasmartṛtvadharmadvayaśūnyam || 12 ||  
 128968  
 128969 cetanaṃ karma tatsvāntarnnirmūlaṃ bhramayaḥkṣavat |  
 128970 udetyahetukaṃ taccennoditaṃ tanna vidyate || 13 ||  
 128971  
 128972 kutastacchūnyaṃ tadāha - cetanamiti | cetayatīti ciditi vyutpattyā hi  
 128973 cetanamarthaprakāśanaṃ citaḥ karma kriyetyavagamyate | tacca kūṭasthāyāścito  
 128974 nirmūlaṃ bhramayaḥkṣavanmithyaiva yadahetukaṃ mithyārūpamudeti tannoditameva | ato na  
 128975 kriyārūpamanyattatra vidyata iti vikalpamātraṃ tathā vyutpādanamityarthaḥ || 13 ||  
 128976  
 128977 cetanaṃ karma taccetadbhāti spanda ivānilaḥ |  
 128978 ahetukaṃ yadātmaitadbahiranta'sca sārthadhīḥ || 14 ||  
 128979  
 128980 evaṃ cetanakriyāyā aprthaktve tadviśayāṇāmapi tatsiddhamityāha - cetanamiti |  
 128981 yadā cetanaṃ karma ahetukamiti anilatatspandavadapṛthak tadā bahirjāgratī  
 128982 antaḥsvapnasuṣuptyośca saivārthadhīrityarthaḥ apyātmaiva na pṛthagityarthaḥ || 14 ||  
 128983  
 128984 vistāraḥ karmaṇaṃ dehaḥ so'haṃtātmā sasamsṛtiḥ |  
 128985 acetanānahantvena sāmyasyaspandavātavāt || 15 ||  
 128986  
 128987 sarvakarmavistāro deha eva | atha karmaṇāmātmetyetat iti śruteḥ | sa eva mūlataḥ  
 128988 ahaṃtātmā śākhātaḥ saṃsṛtiḥ acetanaṃ  
 128989 cidābhāsātmakakriyābādastallakṣaṇenānahantvena mūlocchedena saśākhaḥ sa  
 128990 sāmyatītyarthaḥ || 15 ||  
 128991  
 128992 acetanādanantātmā bhūtvā jño'pyupalopamaḥ |  
 128993 saṃsāramūlakaṣaṇaṃ kuru kroḍamukhāgravat || 16 ||  
 128994  
 128995 cidābhāsocchedena jīvasyātmanāśo vṛtta iti na mantavyaṃ kiṃtu sa  
 128996 brahmabhāvenānantātmā bhūtvā svānarthasaṃsāramūlocchedaṃ paramapuruṣārthaṃ  
 128997 saṃpāditavānityāha - acetanāditi | kroḍo varāhastanmukhāgraṃ yathā  
 128998 mustādimūlakaṣaṇaṃ karoti tadvat || 16 ||  
 128999  
 129000 karmabījakalākośatyāga evaṃ kṛto bhavet |  
 129001 nānyathā rāghavāntaste śāntamastu sadā sthitam || 17 ||  
 129002  
 129003 nānyathā he rāghava ataḥ kāraṇāt te antaḥ sadā sthitaṃ vedanātmakaṃ karmamūlaṃ  
 129004 śāntamastu || 17 ||  
 129005  
 129006 karmabījakalātyāge tveasmāditarātmani |  
 129007 avidyamāne jīvasya tajjñairviditavastubhiḥ || 18 ||  
 129008  
 129009 etasminkarmabījakalātyāge kṛte jīvasya itarātmani brahmātmavātirikte cidābhāsātmani  
 129010 taddṛśyaprapaṇcātmani ca avidyamāne jāte tajjñaiḥ śāntaiḥ kiṃcinna gṛhyate na  
 129011 tyajyate ceti pareṇānvayaḥ | yatra tvasya sarvamātmavābhūttatkena kaṃ paśyet iti  
 129012 śruteriti  
 129013 bhāvaḥ || 18 ||  
 129014  
 129014 śāntairna gṛhyate kiṃcinna ca saṃtyajyate'pi ca |  
 129015 tyāgādānena jānanti tatastaiḥ śāntamānasam || 19 ||  
 129016  
 129017 ākāśaśūnyahṛdayairjñairiyathāsthitamāsyate |  
 129018 kriyate ca yathāprāptaṃ nāpyetaiḥ kriyatepi ca || 20 ||  
 129019  
 129020 pravāhapatitaṃ sarvaṃ spandate śāntamānasam |

129021 teṣāṃ karmendriyāṇyevamardhasaṃsuptabālavat || 21 ||  
129022  
129023 yathā nadīpravāhapatitaṃ tṛṇakāṣṭhādi sarvaṃ spandate evaṃ teṣāṃ karmendriyāṇi  
129024 śāntamānaṣaṃ vināpi manovikāraṃ spandate iti vipariṇamyate || 21 ||  
129025  
129026 rase nirvāsane labdhe rasā apyatinīrasāḥ |  
129027 nāntastiṣṭhanti na bahirajñānanipuṇā iva || 22 ||  
129028  
129029 nirvāsane nirviṣaye rase nniratiśayānande | rasā bhogapravaṇāḥ karaṇavṛttayo nīrasā  
129030 rāgaśūnyāḥ santo'jñānanipuṇāḥ svasvaviśayaprakāśe asamarthā ova bhūtvā || 22 ||  
129031  
129032 karmaṇo vedanaṃ tyāgaḥ sa ca siddhaḥ prabodhataḥ |  
129033 avastu netareṇārthaḥ kiṃ kṛtenākṛtena vā || 23 ||  
129034  
129035 prāguktavedanameva karmaṇastyāgaḥ | itareṇa jīvanādṛṣṭākṣiptadehādispandarūpeṇa  
129036 karmaṇā || 23 ||  
129037  
129038 avedanamasamvedyaṃ yadavāsanamāsitaṃ |  
129039 śāntaṃ samamanullekhaṃ sa karmatyāga ucyate || 24 ||  
129040  
129041 anullekhaṃ kṛtākṛtapratisaṃdhānaśūnyam || 24 ||  
129042  
129043 apunaḥsmaraṇaṃ samyak ciravismṛtakarma [karmavaditi pāṭhaḥ ||] tat |  
129044 sthitaṃ stambhodarasamaṃ sa karmatyāga ucyate || 25 ||  
129045  
129046 atyāgaṃ tyāgamiti ye kurvate vyarthabodhinaḥ |  
129047 sā bhunkte tānpaśūnajñānkarmatyāgapīśācikā || 26 ||  
129048  
129049 atyāgaṃ mūlatyāgarahitaṃ karmendriyasamyamamātrarūpam | tathā coktaṃ bhagavatā  
129050 karmendriyāṇi saṃyamyā ya āste manasā smaran | indriyārthānvimūḍhātmā  
129051 mithyācāraḥ sa ucyate || iti || 26 ||  
129052  
129053 samūlakarmasamtyāgenaiva ye śāntimāsthitaḥ |  
129054 naiva teṣāṃ kṛtenārtho nākṛteneha kaścana || 27 ||  
129055  
129056 samūlamalamuddhṛtya karmabījakalāmiti |  
129057 nityamekasamādhānāstajjñāstiṣṭhantiyataḥ sukham || 28 ||  
129058  
129059 iti prāguktarītyā samūlamutsṛjya || 28 ||  
129060  
129061 pravāhapatite kārye īṣatṣpandā atanmayāḥ |  
129062 ghūrṇamānā iva kṣībā yantrasaṃcāritā iva || 29 ||  
129063  
129064 atanmayāstadabhimānalakṣaṇavikāraśūnyāḥ | kṣībā madironmattā iva | yantreṇa  
129065 saṃcāritāḥ kāṣṭhādipratimā iva ca || 29 ||  
129066  
129067 mokṣalakṣmyā vilāsinyā vyasanopahatā iva |  
129068 ardhasuptaprabuddhābhāḥ kāmāpyavanimāgatāḥ || 30 ||  
129069  
129070 vyasanena āsaktyatiśayena upahatāḥ svadehādyapratisaṃdhānaṃ prāptā ivetyutprekṣā |  
129071 kāmāpyavaniṃ pañcamyādibhūmikām || 30 ||  
129072  
129073 yatsamūlaṃ parityaktaṃ tatttyaktamiti kathyate |  
129074 amūlakāṣastyāgo yaḥ sa śākhālavanopamaḥ || 31 ||  
129075  
129076 pdf 160, p. 1076  
129077  
129078 akṛṣṭamūlāśākhāgralavanaḥ karmapādapaḥ |  
129079 punaḥ śākhāsaḥsaṇṇa duḥkhāya parivardhate || 32 ||  
129080  
129081 na kṛṣṭamunmūlitaṃ mūlaṃ yatra tathāvidhaṃ śākhāgralavanaṃ yasya || 32 ||  
129082  
129083 avedanātmanā tena karmatyāgo'ṅga sidhyati |  
129084 krameṇa netareṇāta etadevāharanbhava || 33 ||  
129085  
129086 tena prāguktena krameṇāharannabhyasyanbhava tiṣṭha || 33 ||  
129087  
129088 ye tvevaṃ karmasamtyāgamakṛtvānyatprakurvate |  
129089 atyāgaṃ tyāgarūpātma gaganam mārayanti te || 34 ||

129090  
129091 bodhātmaakatayā karmatyāgaḥ saṃpadyate svayam |  
129092 dagdhabījā niricchoccairakriyaiva bhavetkriyā || 35 ||  
129093  
129094 niricchā jīvanmuktakriyā ucairgaḥārambhāpi dagdhabījetyakriyaiva | na hi mahānapi  
129095 dagdhatantuḥ paṭābhāsaḥ paṭo bhavatīti bhāvaḥ || 35 ||  
129096  
129097 buddhīndriyehitaṃ karma saḥkalaṃ rasabhāvanāt |  
129098 veṣṭitavyaṃn kudāmneva spando'nyo niṣphalo'ṅgajaḥ || 36 ||  
129099  
129100 buddhisahitairindriyairbhogāsaktirasabhāvanādīhitaṃ niṣpāditam | yathā kudāmna  
129101 veṣṭitavyaṃ kūpakāṣṭhaṃ rasabhāvanājjaloddharaṇasecanādirūpātsasyasaṃpattiyā  
129102 saḥkalaṃ na tu vṛthā ceṣṭāmātrāttadvadanyo'ṅgajaḥ kāyaceṣṭāmātrarūpaḥ spando  
129103 niṣphalaḥ || 36 ||  
129104  
129105 karmatyāge sthite bodhājjīvanmukto vivāsaṇaḥ |  
129106 gr̥he tiṣṭhatvaraṇye vā sāmyatvabhyetu vodayam || 37 ||  
129107  
129108 sāmyatu dhanādisaṃpadapacayena daridro'stu | udayaṃ tadupacayamabhyetu vā | sa sama  
129109 eveti śeṣaḥ || 37 ||  
129110  
129111 gehamevopaśāntasya vijanaṃn dūrakānanam |  
129112 aśāntasyāpyaraṇyāni vijanā sajanā purī || 38 ||  
129113  
129114 pariśāntamaterjñasya svapne'pyaprāptamānavā |  
129115 nirmalā vitatā hṛdyā hṛdyeva vanabhūmikā || 39 ||  
129116  
129117 gehamevetyetacchlokasya pūrvārdhaṃ varṇayati - pariśānteti dvābhyām || 39 ||  
129118  
129119 jñasya nirvāṇadṛśyasya nispaṇḍārthā nabhomayī |  
129120 śāntāśeṣaviśeṣārthā jagadeva mahātavī || 40 ||  
129121  
129122 nirvāṇaṃ jñānāgninā sahoparataṃ dṛśyaṃ yasya || 40 ||  
129123  
129124 anantaśaṃkalpavato hṛdayasthajagatsthiteḥ |  
129125 hṛdyevāvartate bhūmirajñasyākḥilasāgarā || 41 ||  
129126  
129127 taduttarārdhaṃ varṇayati - ananteti tribhiḥ || 41 ||  
129128  
129129 janasyājñasya dīnasya vividhadvandvasaṃkaṭā |  
129130 sārāmbhā vividhākārā hṛdyeva grāmamaṇḍalī || 42 ||  
129131  
129132 vividhakāryavikāraśāmayī sapurapattanamāṇḍalaparvatā |  
129133 mukurakośa iva pratibimbīta hṛdi bhavatyamalā maline mahī || 43 ||  
129134  
129135 vividhaiḥ kāryairavaśyakartavyairarjanavyayappravāsakalahādibhiḥ sadaiva  
129136 lobhamohaśokabhayāsaktyādivikāraśāmayī [bhayāratyādīti pāṭhaḥ] || |  
129137 puraṃ śākhānagaraṃ | pattanaṃ mahānagaraṃ | maṇḍalānyavāntaradeśāḥ | maline  
129138 hṛdi idṛśī sphuṭā sarvā mahī mukurakośe iva pratibimbīta bhavatyevetyajñasya  
129139 nāraṇye'pi viśrāntisukhamityarthaḥ || 43 ||  
129140  
129141 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
129142 uttarārdhe dṛśyopāśamayogopadeśo nāma tṛtīyaḥ sargaḥ || 3 ||  
129143  
129144 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
129145 dṛśyopāśamayogopadeśo nāma tṛtīyaḥ sargaḥ || 3 ||  
129146  
129147 pdf 160, p. 1076  
129148  
129149 caturthaḥ sargaḥ 4  
129150  
129151 śrīvāsiṣṭha uvāca |  
129152  
129153 sāhaṃtādijagacchāntau bodhe saṃvitkalātmani |  
129154 saṃśāntadīpasamkāśastyāgaḥ siddhyati nānyathā || 1 ||  
129155  
129156 ihāhaṃtaiva saṃsāramūlamityupavarṇyate |  
129157 tatyāgaścānahaṃbhāvabhāvanādātmabodhataḥ ||  
129158

129159 dṛgātmanah sarvadṛśyatyāgo hi mokṣaḥ sa ca snehakṣaye  
 129160 dīpanirvāṇavattattvabodhena sarvadṛśyamūlājñānabādhe siddhyati nānyathetyāha ##-  
 129161  
 129162 na tyāgaḥ karmasaṃtyāgo bodhastyāga iti smṛtaḥ |  
 129163 ajagatpratibhaikātmā yo'nahaṃtādiravyayaḥ || 2 ||  
 129164  
 129165 na vidyate jagatpratibhā yasmīnstathāvidha ekātmaiva pariśiṣṭo mukhyaḥ  
 129166 sarvatyāgalakṣaṇo mokṣa ityārthaḥ || 2 ||  
 129167  
 129168 ayaṃ sohamidaṃ tanma iti niḥsnehadīpavat |  
 129169 śānte paramanirvāṇe prabodhātmeti śiṣyate || 3 ||  
 129170  
 129171 sa pāmaraprasiddho'yaṃ dehādirdṛśyarūpā evāhaṃ taddehādisaṃbaddhaṃ bhogyaṃ  
 129172 jaganme iti etasmīnstādātmyasaṃsargādhyāsalakṣaṇe dvividhe bandhe  
 129173 niḥsnehadīpavatsamūlaṃ śānte sati prakṛṣṭo bodhaścaitanyamevātmā iti pariśiṣyate  
 129174 saeva nirvāṇamokṣa ityārthaḥ || 3 ||  
 129175  
 129176 ayaṃ sohamidaṃ tanme śāntamityeva yasya no |  
 129177 na jñānaṃ tasya no śāntirna tyāgo na ca nirvṛtiḥ || 4 ||  
 129178  
 129179 uktamarthaṃ vyatirekamukhenāpi draḍhayati - ayamiti || 4 ||  
 129180  
 129181 mamedamayamevāhamityetāvati yaḥ kṣayaḥ |  
 129182 bodhātmā śivamāśāntaṃ tasmādanyanna vidyate || 5 ||  
 129183  
 129184 etāvati etāvato yaḥ kṣayaḥ | śaṣṭhyarthe saptamī | sa bodhātmaiva |  
 129185 adhyastabādhasyādhiṣṭhānamātratvāditi bhāvaḥ || 5 ||  
 129186  
 129187 ahaṃaṃśe vidā kṣiṇe sarvameva kṣayaṃ gatam |  
 129188 na kiṃcicca kvacitkṣiṇaṃ nirvāṇaikaghanaṃ sthitam || 6 ||  
 129189  
 129190 vidā tattvabodhena | sarvaṃ mamatāspandaṃ jagat | sarvanāśe sarvasvanāśabhīruṃ  
 129191 samādhatte - na kiṃciditi | pāramārthikarūpeṇa sarvaṃ sthitameva || 6 ||  
 129192  
 129193 ahaṃvidanaḥvittvādeva śāmyatyavighnataḥ |  
 129194 etāvanmātrasādhyeyaṃ kimiveyaṃ kaddarthanā || 7 ||  
 129195  
 129196 ahaṃbuddhināśesulabha upāyamāha - ahaṃviditi |  
 129197 anahaṃvittvādanahaṃbhāvabhāvanāt | avighnata iti | nedaṃ rajatamitibuddhyā  
 129198 rajatādhyāśabādhane vighnādarśanāditi bhāvaḥ | iyaṃ muktiḥ | iyamiyatī kaddarthanā  
 129199 bahusādhanaśāmpādanaśrāntiḥ kimiva kimarthamityārthaḥ || 7 ||  
 129200  
 129201 ahaṃnāhamiti bhrāntirna ca cittvādṛte'sti sā |  
 129202 cittvaṃ cākāśaviśadamataḥ kvaiśā [kaiśā ityapi pāṭhaḥ] | bhramasthitiḥ  
 129203 || 8 ||  
 129204  
 129205 nanvanahaṃbuddhirapi dvaitatvādahaṃbuddhivadadhyāsa eva | sā kena śāmyatīti  
 129206 cetpaṅkena saha katakareṇuriva ahaṃbuddhyā saha svata eva cidātmani sā śāmyatīti  
 129207 sopapattikamāha - ahamiti | cittvātparamārthacitsvabhāvāt | ṛte vinā || 8 ||  
 129208  
 129209 na bhramo bhramaṇaṃ naiva na bhrāntirbhrāmako'sti vā |  
 129210 anālokanamevedamālokanānnedamasti te || 9 ||  
 129211  
 129212 bhramatatsādhanatatphalatadāśrayāṇāmajñānamātravilāsatvādajñānanivṛttau na  
 129213 pṛthagavasthānamastītyāha - neti | anālokanamajñānam || 9 ||  
 129214  
 129215 viddhi cinmātramevedamasadrūpopamaṃ tatam |  
 129216 tenālaṃ maunamāssvaivaṃ sarvaṃ nirvāṇamātrakam || 10 ||  
 129217  
 129218 yenaivāśu nimeṣeṇa tvahamityeva cetati |  
 129219 tenaiva nāhamityeva cetitvāśu na śocyate || 11 ||  
 129220  
 129221 yadā yadā ahaṃbhāvodayaprasaktistadā tadā tulyakārameva tadviruddhā  
 129222 anahaṃbhāvabuddhirutpādyetyāha - yenaiveti || 11 ||  
 129223  
 129224 ahaṃbhāvaṃ nabhorthena nirvācyārūḍhabhānavat |  
 129225 ajasramāśu vā'kṣiṇaṃ tiṣṭhāvaṣṭabdhataṭpadaḥ || 12 ||  
 129226  
 129227 evamajasraṃ sāvadhānamupasthāpitenānahaṃbhāvena ahaṃbhāvamāśu nabhorthena



129228 khaṇḍapādīnā tulyaṃ nirvācyā nirvacanārhatāṃ nītvā raṇe śārāsanārūḍho'rjunabāṇa  
129229 iva aparāṇmukhaḥ avaṣṭabdhāṃ dṛḍhamālambitāṃ tadbrahmapadaṃ yena tathāvidhaḥ  
129230 sannakṣiṇaṃ śāśvataṃ tiṣṭha || 12 ||  
129231  
129232 sanabhorthāmahantāṃ tvaṃ cetannevamanāratam |  
129233 sarvabhāvairanārūḍho bhava tīrṇabhavārṇavaḥ || 13 ||  
129234  
129235 nabhorthaiḥ samānāṃ sanabhorthāṃ | samānasya cchandasya mūrdhaprabhṛtyudarkeṣu iti  
129236 saḥ || 13 ||  
129237  
129238 svabhāvamātravijaye svayaṃ yasya na vīratā |  
129239 tasyottamapadaḥ prāptaḥ paśorbrūhi kathaiva kā || 14 ||  
129240  
129241 svabhāvaḥ svābhāvīkājñānaprayukto'haṃbhāvastanmātravijaye || 14 ||  
129242  
129243 ṣaḍvargo nirjitaḥ pūrvaṃ yenottamavidā svataḥ |  
129244 bhājanaṃ sa mahārthhānāṃ netaro naragardabhaḥ || 15 ||  
129245  
129246 kāmādyariṣaḍvargaḥ || 15 ||  
129247  
129248 yasya svāntarmanovṛttirjīyamānā jītāthavā |  
129249 viśayaḥ sa vivekānāṃ sa pūmānīti kathyate || 16 ||  
129250  
129251 madhyamādhikāriṇo jīyamānā | uttamādhikāriṇo jīta | pūmān puruṣārthasādhana  
129252 saphalīkṛtapuṃjanmā || 16 ||  
129253  
129254 artho dṛṣadivāmbhodhau yo ya āpatati tvayi |  
129255 tasmādeva palāyasva nāhamityeva bhāvayan || 17 ||  
129256  
129257 ambhodhau prakṣiptā dṛṣadiveti nāhamityasaṅgātmabhāvanayā tadasaṃsparśa evātra  
129258 palāyanam || 17 ||  
129259  
129260 nāhamasmīti [astīti pāṭhaḥ ||] buddhvāpi sopapattikamapyalam |  
129261 jñānāno jñaptimātraṃ ca kimajña iva muhyasi || 18 ||  
129262  
129263 sopapattikaṃ jñaptirūpaṃ kaṃ sukhaṃ jñānaḥ anubhavanāpi kiṃ muhyasi | na  
129264 muhyasyevetyarthaḥ || 18 ||  
129265  
129266 na jñeyamarthato'stīha hemnīva kaṭakādītā |  
129267 bhrāntimātrādṛte sā ca śāmyatyasmarāṇena te || 19 ||  
129268  
129269 arthata upapattitaste jñeyaṃ nāsti vācārambhaṇanyāyādyupapattināṃ tvayā  
129270 jñātātvaḍityarthaḥ || 19 ||  
129271  
129272 yo yo bhāva udetyantastvayi spanda ivānīle |  
129273 nāhamasmīti cidvṛttiyā tamanādhāratāṃ naya || 20 ||  
129274  
129275 athavā kimupapattisahasrairnāhamīti darśanamekamevābhyastaṃ sarvabhrāntiṃ  
129276 parihariṣyatītyāha - yo ya iti || 20 ||  
129277  
129278 lobho lajjā mado moho yenādāvīti no jītaḥ |  
129279 nirarthakamanarthe'sminsa kimarthaṃ pravartate || 21 ||  
129280  
129281 iti evaṃrūpeṇānaḥambhāvena yena na jītaḥ | nirarthakaṃ niṣphalaṃ anarthe  
129282 nāstikyayatheṣṭācaraṇādyāpāḍake asminnadhyātmasāstre anadhikārī sa kimarthaṃ  
129283 pravartate || 21 ||  
129284  
129285 ahanṭvaṃ pavane spanda iva yattvayi saṃsthitam |  
129286 paramātmāni tannānyadetatspanda ivānīle || 22 ||  
129287  
129288 tvayi paramātmāni satī tadetat nānyat || 22 ||  
129289  
129290 asargaṣaṃvidā sargaḥ pare'sto'tivirājate |  
129291 saṃniveśaviśeṣeṇa durartha'pi hi śobhate || 23 ||  
129292  
129293 asargaḥ kūṭasthādvayacinmātrasvabhāvastatsaṃvidā pare paramātmāni asto  
129294 vilīnastadbhāvaṃ prāptaḥ san virājate | yathā snajī kalpitaḥ sarpādirdurartha'pi  
bodhātsraji  
129295 vilīnaḥ sraksaṃniveśaviśeṣeṇa kaṇṭhadhṛtaḥ śobhate tadvat || 23 ||

129296  
129297 paramātmā tu nodeti nāstaṃ yāti kadācana |  
129298 na cāsmādanyadastīti ko bhāvo'bhāva eva vā || 24 ||  
129299  
129300 bodhena jagato jīvasya ca paramātmārūpasamṇiveśaviśeṣotpattirabhyupagatā cettaduttare  
129301 bhāvavikārā api syuriti tairjīvajagadbhāvadhvaṃsādibhiṣca dvaitāpattistatrāha -  
129302 paramātmā tviti | kalpitasya bādhenādhiṣṭhānātmatāpattirnotpattirna vā dhvaṃsaḥ kiṃtu  
129303 nityasiddhatatsvabhāva eva | kriyaiva hi vikārādiheturna jñānamiti na dvaitāpattiriti  
bhāvaḥ  
|| 24 ||  
129304  
129305  
129306 paraṃ pare pūrṇaṃ pūrṇe śāntaṃ śānte śivaṃ śive |  
129307 ityevamātraṃ vitataṃ nāhaṃ na ca jaganna dhīḥ || 25 ||  
129308  
129309 ahamāditriputībādhe tatparicchedaprayuktajīvabhāvāpagamātpūrṇaṃ śāntaṃ śivaṃ ca  
129310 tvampadalakṣyaṃ parameva | tacca pūrṇe śānte śive ca tatpadalakṣye pare svabhāve  
129311 sthitamityetāvanmātraṃ yathāsthitaṃ tattvabodhena vitataṃ nāpūrvaṃ  
129312 kiṃcidutpaditamityarthaḥ || 25 ||  
129313  
129314 anirvāṇe vinirvāṇaṃ śāntaṃ śānte śive śivaṃ |  
129315 nirvāṇamapyanirvāṇaṃ sanabhorthaṃ na vāpi tat || 26 ||  
129316  
129317 nanu pradīpanirvāṇavatsābhāsāvidyānirvāṇaṃ jñānaphalaṃ niṣpannamityavaśyaṃ  
129318 vācyam | anyathā jñānasya naiṣṭhalyaprasaṅgāttatrāha - anirvāṇe iti | satyaṃ  
129319 nirvāṇaṃ jñānaphalaṃ tathāpi tadatyantāprasiddhamaniśe sūrye  
129320 niśānivr̥ttivadanirvāṇe eva brahmaṇi nirvāṇaṃ nityaśānte śāntamiti  
129321 nānarthanivr̥ttirūpaṃ jñānaphalamapūrvam | evaṃ śive nityasiddhaniratiśayānande  
129322 śivamānandāvāptilakṣaṇaṃ phalamapi nāpūrvamiti na jñānaphalena dvaitāpattiḥ | yadi  
129323 pratīci bandho brahmaṇi viyadādipadārthaśca satyaḥ syāttadā tannirvāṇaṃ  
129324 pradīpanirvāṇavadapūrvam syāt | idaṃ tu rajjusarpanirvāṇavatpratīco  
129325 bandhanirvāṇamanirvāṇameva | tadbrahmāpi vā sanabhorthaṃ viyadādisatyārthasahitaṃ  
129326 vastuto na bhavatyeveti tannivr̥ttirapi na dvaitāpādiketyarthaḥ || 26 ||  
129327  
129328 pdf 161, 1078  
129329  
129330 śastrāghātāḥ prasahyante sahyante vyādhivedanāḥ |  
129331 nāhamityevamātrasya sahane kā kadhathanā || 27 ||  
129332  
129333 anahaṃbhāvanāyā asahyataṃ vārayati - śastreti || 27 ||  
129334  
129335 jagatpadārthasārthānāmahamityakṣayo'ṅkuraḥ |  
129336 tasminnirmūlatāṃ yāte jagannirmūlatāṃ gatam || 28 ||  
129337  
129338 vāṣpeṇvāhamarthena niḥsāreṇāpi sāravat |  
129339 vyāmalaḥ paramādarśastacchāntau saṃprasīdati || 29 ||  
129340  
129341 paramātmalakṣaṇa ādarśo'hamarthenāhaṃkāreṇa mukhabāṣpeṇa prasiddhādarśa iva  
129342 vyāmalo vyāptamalo malino bhātītyarthaḥ || 29 ||  
129343  
129344 ahamarthaḥ pare vāyau spandastatpraśame tu tat |  
129345 anirdeśyamanābhāsamanantamajamavyayam || 30 ||  
129346  
129347 anantamadvyayamākāśamātraṃ ca || 30 ||  
129348  
129349 ahamarthaḥ puro dravyapratibimbapradaściti |  
129350 tacchāntau sā nirābhāsamanantamajamavyayam || 31 ||  
129351  
129352 bāhyānarthadarśane'pyahaṃkāra eva heturityāha - ahamartha iti | sā cit || 31 ||  
129353  
129354 ahamarthāmbude kṣīṇe paramārthaśarannabhaḥ |  
129355 parayānantayā lakṣmyā svacchayācchaṃ virājate || 32 ||  
129356  
129357 ahamarthamalonmuktaṃavyaktaṃ tāmraṃga cet |  
129358 tatparaṃ paramābhāsaṃ saṃpannaṃ hema kāntimat || 33 ||  
129359  
129360 he aṅga avyaktamanāvirbhūtasvabhāvaṃ  
129361 ciraamahamarthatāmramalasaṃparkājīvatāmratāmāpannaṃ brahma hema  
129362 śravaṇādyupāyaniṣṭaptamahamarthamalonmuktaṃ cettadeva paraṃ  
129363 paramābhāsamatibhāsvaramata eva kāntimat brahma hema saṃpannam | param

129364 jyotirupasampadya svena rūpeṇāminiṣpadyate iti śruterityarthaḥ || 33 ||  
129365  
129366 yathā nirabhidhārthaśrīrbhajatyavyapadeśyatām |  
129367 tathānahantāhanteyaṃ brahmatvamadhigacchatī || 34 ||  
129368  
129369 ahantānivṛttau mama kena śabdena vyapadeśa iti cedyathā samudre vilīnāyāḥ  
129370 saindhavakarakādyarthaśrīyaḥ karakādyabhīdhanivṛttyā avyapadeśyatā  
129371 tadvattāvapītyāha - yatheti || 34 ||  
129372  
129373 astyahantve sthitaṃ brahma sanāmeva padārthavat |  
129374 śāntavatsadivābhāsaṃ tadvatsa vyapadeśavān || 35 ||  
129375  
129376 tasya brahmādināmnā vyapadeśo'pi itarapadārthavat  
129377 ahantvalakṣaṇālpavātyayarūpabṛhattvalakṣaṇaṃ pravṛttinimittaṃ parikalpya  
129378 pravṛtto na vastuvṛttenetyāha - astīti | yathā śāntataraṅgādijalaṃ svabhāvena  
129379 sthitaṃ prāktanasaṃudrataraṅgādirūpeṇāntaḥ sadivāvabhāsamānaṃ  
129380 taraṅgasamudrādivyapadeśabhāk jalasvabhāvenāvvyapadeśyameva tadvadityarthaḥ || 35 ||  
129381  
129382 ahamartha jagadbījaṃ yadi dagdhamabhāvanāt |  
129383 tadahantvaṃ jagadbandha ityādeḥ kalanaiva kā || 36 ||  
129384  
129385 abhāvanādbhāvanāmūlājñānanāśāt | tat tarhi || 36 ||  
129386  
129387 sadbrahma śivamātmēti pare nāmakalāṅkitā |  
129388 udetyahantā kumbhatvādiva mṛddhātuvismṛtiḥ || 37 ||  
129389  
129390 ahamarthasya jagadbījatāmupapādayituṃ tadudbhavaprakāramāha - saditi | sat  
129391 kālātrayābādhyam | brahma aparicchinnaṃ | śivaṃ niratīśayānandaṃ | ātmā  
129392 aparokṣacidekarasamityevaṃsvabhāve pare namanaṃ nāmaścaturṇāmapi svabhāvānāṃ  
129393 saṃkocastena kalāṅkitā saṃjātāmālinyā ata eva mṛdaḥ  
129394 kumbhākāraparicchedānmṛtṣvabhāvavismṛtiriva  
129395 svabhāvacatuṣṭayapratisaṃdhānāsūnyā samaṣṭyahantā udeti || 37 ||  
129396  
129397 ahamarthādiyaṃ bījātsattā bimbalatottṛhitā |  
129398 yasyaṃ jagantyanantāni phalānyāyānti yānti ca || 38 ||  
129399  
129400 tasmādahamarthādbījādiyaṃ dṛśyasattālakṣaṇā bimbalatā utṛhitā |  
129401 vyaṣṭibhāvenānantānyasaṃkhyāni || 38 ||  
129402  
129403 sādryabdhurvinādī seyaṃ rūpālokaiṣaṇādikā |  
129404 ahamarthasya maricabījasyāntaścamatkṛtiḥ || 39 ||  
129405  
129406 tadeva prapañcayati - sādṛityādinā | adribhirabdhibhirurvībhīradibhīṣca sahītā  
129407 sādryabdhurvinādī | bahirindriyairarthālocaṇaṃ rūpāloko  
129408 manastadgocarakāmasaṃkalpādivṛttaya eṣaṇāstadādikā || 39 ||  
129409  
129410 dyauḥ kṣamā vāyurākāśaṃ parvatā sarito diśaḥ |  
129411 ityāmodo'hamarthograkusumasya vikāśinaḥ || 40 ||  
129412  
129413 ahamarthaḥ pravīṣṭaḥ prakāṭīkurute jagat |  
129414 sadrūpālokamananaṃ pravṛtta iva vāsaraḥ || 41 ||  
129415  
129416 meroḥ parabhāge sadrūpa eva vāsaraḥ pravīṣṭaḥ san sata eva rūpasyālokaṃ mananaṃ ca  
129417 yatha nimittabhāvena karoti tadvat || 41 ||  
129418  
129419 pravṛttena dinenārthaḥ prakāṭīkriyate yathā |  
129420 asajjagadahantvena kṣaṇānnirmīyate tathā || 42 ||  
129421  
129422 artha rūpādiḥ | nirmīyata iti mithyārthasya bhāvanameva nirmāṇamityāśayaḥ || 42 ||  
129423  
129424 ahamityarthadustailalavo brahmaṇi vāriṇi |  
129425 prasṛto yattadāśvetattri jagaccakraṇaṃ sthitaṃ || 43 ||  
129426  
129427 tailasya lavo binduḥ | cakraṇaṃ cakrākārābhāsaḥ || 43 ||  
129428  
129429 unmeṣamātreṇāhantā jagantyanubhavatyaho |  
129430 na nimeṣeṇa dṛgiva satyānītyapyasantyalam || 44 ||  
129431  
129432 dṛk duṣṭacakṣuriva asanti asatyānyapi jaganti satyānītyanubhavati | nimeṣeṇa tirobhāvena

129433 tu nānubhavati || 44 ||  
 129434  
 129435 ahamarthe pravīsṛte saṃsāro hyanubhūyate |  
 129436 nāntarbhūya parikṣiṇe locanasyeva tārake || 45 ||  
 129437  
 129438 tadeva dṛḍhikartuṃ punarāha - ahamarthe iti | suṣuptimaraṇamūrcchāsu tirobhūya  
 129439 sthite mokṣe mūlataḥ parikṣiṇe ca sati nānubhūyate | samādhau antarbhūya sākṣātkāreṇa  
 129440 parikṣiṇe iti vā | tārake kanīnikāyām || 45 ||  
 129441  
 129442 ahamamśe niraṃśatvaṃ nīte śāśvatasamvidā |  
 129443 śāmyatīyamaśeṣeṇa saṃsāramṛgatṛṣṇikā || 46 ||  
 129444  
 129445 niraṃśatvaṃ niḥśeṣatām || 46 ||  
 129446  
 129447 svasamvidbhāvanāmātrasādhye'sminvaravastuni |  
 129448 siddhamātrātmani svairam mā khedaṃ gaccha mā bhramīm || 47 ||  
 129449  
 129450 sādhanaphalayoratisulabhatām darśayati - svasamviditi | svasamvit  
 129451 svaprakāśacidātmā tasya bhāvanā tadākāravṛttimātrasiddhistāvanmātrasādhye na tu  
 129452 jaḍeṣviva tatphalavyāptiprayatnāpekṣāstīti sādhanē atisulabhatā | siddhamātrātmanīti  
 129453 phale'pyutpādanaprayatnānapekṣatvādatisulabhatā sūcitā | bhramīmahaṃbhāvādibhrāntim  
 129454 | kṛdikārādaktinaḥ iti nīṣ || 47 ||  
 129455  
 129456 svayatnamātrasaṃsādhyādasahāyādisādhanāt |  
 129457 anahaṃvedanānnānyacchreyaḥ paśyāmi te'nagha || 48 ||  
 129458  
 129459 puruṣāntarādibāhyasādhanānapekṣatvādapyatisulabhatāmāha - sveti || 48 ||  
 129460  
 129461 viśmṛtyāhaṃ tvamāssva pravīsṛtavibhavaḥ pūritāśeṣaviśvo  
 129462 viśvakśailāntarikṣakṣitījaladhimarunmārgarūpo'malātmā |  
 129463 svasthaḥ śānto viśokaḥ karaṇamalakalāvarjito niṣprapañco  
 129464 niḥsaṃcāraścarātmā sakalamasakalaṃ ceti siddhāntasāraḥ || 49 ||  
 129465  
 129466 idānīm sarvopadeśasiddhāntasāraṃ saṃkṣīpya darśayannupasaṃharati - viśmṛtyeti  
 129467 | he rāma tvam prathamam vyaṣṭyahaṃbhāvaṃ viśmṛtya viśvak sarvataḥ prasiddhaḥ  
 129468 śailāntarikṣakṣitījaladhayaśca marudvāyūśca tanmārga ākāśacetyevaṃrūpaḥ  
 129469 pūritāśeṣaviśvaḥ pravīsṛtavibhavaḥ saṃ samaṣṭibhāvenāssva | tadanantaram  
 129470 niḥsaṃcāraḥ sthāvara'scarātmā ceti sakalaṃ niṣprapañcam brahmaiveti bādhitvā  
 129471 niṣprapañcaḥ karaṇairmalaiḥ kalābhiśca varjitaḥ saṃ svasthaḥ śānto viśoko'malātmā  
 129472 āssvetyadhyāropāpavādābhyām niṣprapañcātmapariśeṣa eva  
 129473 sarvavedāntasiddhāntasāra ityārthaḥ || 49 ||  
 129474  
 129475 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 129476 ahaṃtānirāso nāma caturthaḥ sargaḥ || 4 ||  
 129477  
 129478 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 129479 ahaṃtānirāso nāma caturthaḥ sargaḥ || 4 ||  
 129480 pañcamaḥ sargaḥ 5  
 129481  
 129482 śrīvāsiṣṭha uvāca |  
 129483  
 129484 svabhāvaṃ svaṃ vijityādāvindriyāṇāṃ sacetasām |  
 129485 pravartate viveke yaḥ sarvaṃ tasyāśu sidhyati || 1 ||  
 129486  
 129487 śāstraṃ jīten driyeṣveva saphalaṃ netareṣviti |  
 129488 vasiṣṭhena bhuṣuṇḍoktā vidyādharakathocyate ||  
 129489  
 129490 sacetasām samanaskānāmindriyāṇāṃ svaṃ viśayānūdhāvanalakṣaṇaṃ svabhāvamādau  
 129491 vijitya paścādyo nityānityavastuvivekādisādhane pravartate tasyaiva sarvaṃ  
 129492 śāstrācāryopadeśaphalaṃ prasiddhyati nānyasyetyārthaḥ || 1 ||  
 129493  
 129494 svabhāvamātraṃ yenāntarna jitaṃ dagdhabuddhinā |  
 129495 tasyottamapadapraptiḥ sikatātailadurlabhā || 2 ||  
 129496  
 129497 sikatāniṣpīḍanaśrama iva cirābhyasto'pi śravaṇadīrniṣphala ityārthaḥ || 2 ||  
 129498  
 129499 śuddhe'lpo'pyupadeśo hi nirmale tailabinduvat |  
 129500 lagatyuttānacitteṣu nādarśa iva mauktikaṃ || 3 ||  
 129501

129502 nirmale vastrāḍau tailabinduvalagati antarniviṣate | uttānamagambhīram  
 129503 sādhanacatuṣṭayariktaṃ cittam yeṣāṃ teṣu || 3 ||  
 129504  
 129505 atraivodāharantīmamitihāsaṃ purātanam |  
 129506 mama pūrvam bhuṣuṇḍena kathitaṃ merumūrdhani || 4 ||  
 129507  
 129508 purā bhuṣuṇḍaḥ kasmimścītpṛṣṭa āsītkathāntare |  
 129509 mayā kadācīdekānte meroḥ śikharakoṭare || 5 ||  
 129510  
 129511 kathāntare adhyātmakathāprastāve || 5 ||  
 129512  
 129513 mugdhabuddhimanātmajñam kaṃ tvaṃ sucirajīvitam |  
 129514 smarasīti mayā pṛṣṭenoktaṃ tenedamaṅga me || 6 ||  
 129515  
 129516 mugdhabuddhirajño'vaśyamajitendriyo vṛthāśramaśca bhaviṣyatīti tādṛśasyaiva  
 129517 praśnaḥ || 6 ||  
 129518  
 129519 bhuṣuṇḍa uvāca |  
 129520  
 129521 āsīdvidyādharāḥ pūrvamanātmajñāḥ sukheditaḥ |  
 129522 lokālokāntaraśṅge śuṣka āryo vicāravān || 7 ||  
 129523  
 129524 suṣṭhu heditaḥ ajitairindriyaiḥ khedaṃ prāpitaḥ | ata eva śuṣko viśrāntirasahīnaḥ |  
 129525 tapasā  
 129526 niyamena yamena ca śuṣka iti pareṇānvayo vā | āryaḥ  
 129527 āyurvṛddhihetusadācārasaṃpannaḥ || 7 ||  
 129528  
 129529 tapasā bahurūpeṇa yamena niyamena ca |  
 129530 akṣīṇāyuratiṣṭhatsa purā kalpacatuṣṭayam || 8 ||  
 129531  
 129532 tataścaturthe kalpānte vivekastasya codabhūt |  
 129533 vidūrasyeva vaidūryamaucityājjaladodayāt || 9 ||  
 129534  
 129535 aucityāccirābhyastataponiyamādevivekodayāvaśyaṃbhāvāt | yathā vidūrabhūviśeṣasya  
 129536 jaladodayādvaiddūryaṃ ratnamudbhavati tadvat || 9 ||  
 129537  
 129538 punarmṛtiḥ punarjanma jarā meti vibhāvayan |  
 129539 lajje'haṃ tatkimēkaṃ syātsthiramityavamṛśya saḥ || 10 ||  
 129540  
 129541 vivekasvarūpameva darśayati - punarīti | jarā mā mā bhūt iti vibhāvayan lajje |  
 129542 nirviṇṇa iti yāvat || 10 ||  
 129543  
 129544 māmājagāma saṃpraṣṭumaṣṭādaśamayīm purīm |  
 129545 svāmupohya viraktātmā saṃsārārasatām gataḥ || 11 ||  
 129546  
 129547 pañca prāṇā daśendriyāṇi manobuddhī dve sthūladehaścetyaṣṭādaśamayīm svām  
 129548 purīm | upohya ciraṃ voḍhvā śrāntaḥ virakta ātmā mano yasya || 11 ||  
 129549  
 129550 sa matsamīpamāgasya kṛtodāranamaskṛtiḥ |  
 129551 matpūjito'vasarata uvācedamaninditam || 12 ||  
 129552  
 129553 avasarataḥ praśnāvasaraṃ praśnāvasaraṃ prāpyetyarthaḥ || 12 ||  
 129554  
 129555 vidyādhara uvāca |  
 129556  
 129557 mṛdūni paritāpīni dṛṣadvṛḍhabalāni ca |  
 129558 chede bhede ca dakṣāṇi svaśāstrāṇīndriyāṇi ca || 13 ||  
 129559  
 129560 tatra svakhedahetūnīndriyādīdoṣānvistareṇottaratra varṇayiṣyannupakramate -  
 129561 mṛdūnīti dvābhyāṃ | svasvaviṣayeṣu śīghrānupraveśitvānmṛdūni  
 129562 praveśottarakālaṃ paritāpīni tataścālayitumaśakyatvāddṛṣadbhyo'pi dṛḍhabalāni  
 129563 svaśārīrānupraviṣṭaśārādīśāstrāṇīndriyāṇi ca tulyānītyarthaḥ || 13 ||  
 129564  
 129565 paryākulāni malināni vipatpradāni duḥkhormimanti guṇakānanapāvakatvāt |  
 129566 hārdāndhakāragahanāni tamomayāni jītvendriyāṇi sukhameti ca kiṃ mamārthaiḥ ||  
 129567 14 ||  
 129568  
 129569 imānīndriyāṇi hārdāni hṛdi rūḍhānyandhakāragahanāni sāndhakārāraṇyāni |  
 129570 kāmādimarkaṭaiḥ paryākulāni | prāṇamanodehahṛdayeṣvasānāyādiṣaḍmimanti |

129570 daivātkvacidaṅkuritasya śamadamādiguṇakānanasya  
129571 pāvakatvāddāhakatvādūrmimattvepi na śītalāni | idṛśānīndriyāṇi  
129572 cakārāttadupāśrayaṃ manaśca jītvā sukhameti na bhogaiḥ | ato mama  
129573 vaidyādharaḥbhogalakṣaṇairarthaiḥ kiṃ prayojanam | tadvirakto jijñāsuḥ  
129574 śaraṇāgato'smītyarthaḥ || 14 ||  
129575  
129576 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0  
129577 vidyādharaopākhyāṇe vidyādharapaśno nāma pañcamaḥ sargaḥ || 5 ||  
129578  
129579 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
129580 vidyādharapaśno nāma pañcamaḥ sargaḥ || 5 ||  
129581  
129582 pdf 162, p. 1080  
129583  
129584 ṣaṣṭhaḥ sargaḥ 6  
129585  
129586 vidyādhara uvāca |  
129587  
129588 yadudāramanāyāsaṃ kṣayātīśayavarjitam |  
129589 padaṃ pāvanamādyantarāhitam tadvadāsu me || 1 ||  
129590  
129591 divyabhogaprasaktena ciraṃ svena parīkṣitāḥ |  
129592 iha vidyādhareṇoktā viśayendriyadurnayāḥ ||  
129593  
129594 ataḥ sādhanacatuṣṭayasampannāya brahmajijñāsave mahyaṃ brahmopadiśetyāha -  
129595 yaditi | sarvakārpaṇyanivartakanirduḥkhaniratiśayānandarūpatvādudāram | āsu śiḡhraṃ  
129596 vada | pradīptaśirasa iva jalarāśiṃ vivikṣostrividhatāpasamṭaptasya mama  
129597 vilambasahanāśakteriti bhāvaḥ || 1 ||  
129598  
129599 etāvantamaḥ kālāṃ supta āsaṃ jaḍātmakaḥ |  
129600 idāniṃ samprabuddho'smi prasādādātmano mune || 2 ||  
129601  
129602 tarhi prāgeva kuto nāgamastatrāha - etāvantamiti | ātmano  
129603 manasastīvrataravairāgyalakṣaṇātprasādāt || 2 ||  
129604  
129605 mano mahāmayottaptam kṣubdhamajñānavṛttiṣu |  
129606 māmuddhara durāntehaṃ mohādahamiti sthitāt || 3 ||  
129607  
129608 mano mahāmayena kāmenottaptam | ajñānavṛttiṣu durvāsanāsu kṣubdham | durāntā  
129609 turucchedā ihāḥ karmāṇi yasya tam | tatra kāraṇamāha - mohāditi |  
129610 ahamityanātmānyātmābhīmānākāreṇa  
129611 sthitānmohātsvatattvāparijñānānnimittādityarthaḥ | mohādudbhareti  
129612 buddhikṛtāpādāne vā pañcamī || 3 ||  
129613  
129614 śrīmatyapi etantyāsu śātanāḥ kātārādayaḥ |  
129615 guṇavatyugrapatre'pi tuhinānīva paṅkaje || 4 ||  
129616  
129617 nanu vidyādharāḥ sarvavidyāśrayatvādvīdyābalādeva sarvaduḥkhanirāśasamarthā  
129618 maṇimantrarasāyanādisiddhibhiraṇimādyairśvaryaīśca yuktaḥ śrūyante tatkimevaṃ  
129619 śrīmati tvayi kāmādiduḥkhaśātanāḥ kātārātākārpaṇyādidoṣāśca nipatitāḥ | yena  
129620 devayoniśreṣṭhatvānmānyatamo'pi tvam nikṛṣṭakākayonimapi mām śaraṇāgato'si  
129621 pṛcchasi ca tatrāha - śrīmatyapīti |  
129622 sarvavidyāsiddhyādiśrīmatyapyātmavidyāsūnye  
129623 kāmakrodherśyāsūyādiduḥkhaśātanāḥ kātaryādidoṣāśca patantyeva | ajitendriyatvāditi  
129624 bhāvaḥ | paṅkajapakṣe śrīmati lakṣmīyādhāre guṇavati visatantumati  
129625 svāśrayasasnehajalavimukhatvāttatkaṇairalepyatvāccogrāṇi snehaniṣṭhūrāṇi patrāṇi  
129626 yasya tādrśe'pi || 4 ||  
129627  
129628 jāyante ca mriyante ca kevalaṃ jīrṇajantavaḥ |  
129629 na dharmāya na mokṣāya maśakā iva paṅkaje || 5 ||  
129630  
129631 jñānābhāve devayonīnāṃ maśakādiyonisāmyameva dharmādhikārābhāvāditi  
129632 sūcayansvavairāgyahetuṃ sarvatra doṣadarśanaṃ prapañcayati - jāyante ityādinā || 5  
129633 ||  
129634  
129635 bhāvaistaireva taireva tucchālabhaviḍambanaiḥ |  
129636 cireṇa parikhinnāḥ smō vipralambhāḥ punaḥ punaḥ || 6 ||  
129637  
129638 bhāvaiḥ śabdādiviśayaistaistaiḥ sahasraśaḥ pūrvabhuktaireva tucchatamasukhalavārthaṃ

129639 ya ālambho viṣayendriyasparśastallakṣaṇairviḍambanairvañcanopāyairvipralambhāḥ |  
 129640 karmaṇi vañ | vipralabdhā vañcitāḥ santaḥ | tucchānnaiḥ iti pāṭhe tucchānām  
 129641 kṣudrajantūnāmapyannairupabhogyabhūtairityarthaḥ || 6 ||  
 129642  
 129643 nānto'styasya na ca sthairyāvasthā'viśrāntamānasam |  
 129644 bhramato bhogabhaṅgeṣu marubhūmiṣvivādhvanaḥ || 7 ||  
 129645  
 129646 aviśrāntamānasam yathā syāttathā bhogabhaṅgeṣu bhaṅguṣu bhogeṣu bhramato  
 129647 mamāsyā saṃsārādhvano'nto nāsti sthairyēṇāvasthānaṃ sthairyāvasthā ca nāsti || 7 ||  
 129648  
 129649 āpātamadhurārambhā bhaṅgurā bhavahetavaḥ |  
 129650 acireṇa vikāriṇyo bhīṣaṇā bhogabhūmayāḥ || 8 ||  
 129651  
 129652 mānāvamānaparayā durahamkāraṁkāntayā |  
 129653 na rame vāmāyā tāta hatavidyādharaśriyā || 9 ||  
 129654  
 129655 nanu bahutarapuṇyārjitayā vidyādharaśāmpadaiva tava kuto na viśrāntistatrāha -  
 129656 māneti | mānaḥ svotkarṣāpādanābhīmānaḥ apamānaḥ parāpakarṣāpādanam tadeva  
 129657 paraṃ śreṣṭhaṃ yasyām | duṣṭaḥ ahamkāro yeṣāṃ teṣāṃ kāntayā ramayā | ata eva  
 129658 vāmāyā vivekinām pratikūlayā striyā ca | tatpakṣe'pi viśeṣaṇe yojye || 9 ||  
 129659  
 129660 dṛṣṭāścaitrarathodyānabhuvāḥ kusumakomalāḥ |  
 129661 kalpavṛkṣalatādattasamastavibhavaśriyāḥ || 10 ||  
 129662  
 129663 sarvatra bhuktabhogatayā vairasyaṃ prakāṣayati - dṛṣṭā ityādinā || 10 ||  
 129664  
 129665 vihr̥taṃ merukuñjeṣu vidyādharapureṣu ca |  
 129666 vimānavaramālāsu vātaskandhasthalīṣu ca || 11 ||  
 129667  
 129668 viśrāntaṃ surasenāsu kāntābhujalatāsu ca |  
 129669 hārihāravilāsāsu lokapālapuriṣu ca || 12 ||  
 129670  
 129671 hārādibhūṣitānām hārā vilāsā vihāracamatkārā yāsu || 12 ||  
 129672  
 129673 na kiṃciducitaṃ sādhu sarvamādhiviśoṣmaṇā |  
 129674 dagdhaṃ bhaśmāyate tāta vijñātamadhunā mayā || 13 ||  
 129675  
 129676 ādhayo mānasaduḥkhāni tadviśoṣmaṇā dagdham | adhunā vivekodayakāle vijñātaṃ na  
 129677 prāk || 13 ||  
 129678  
 129679 rūpālokanalolena vanitānanagr̥dhunā |  
 129680 sāvabhāsenā doṣāya duḥkhaṃ nītosmi cakṣuṣā || 14 ||  
 129681  
 129682 kīdṛśena vivekena kiṃ kiṃ kathaṃ kathaṃ jñātaṃ tatprathamam cakṣurādiṣu  
 129683 darśayati - rūpetyādinā | gr̥dhunā abhikāṅkṣamāṇena | gr̥dheḥ trasigr̥dhi  
 129684 ityādinā knuḥ | sāvabhāsenā bāhyāntaraprakāśasahakṛtena | doṣāya  
 129685 svaviṣayāsaṅgena manodūṣaṇāya || 14 ||  
 129686  
 129687 idaṃ guṇāvahaṃ nedamiti muktivā vikalpanam |  
 129688 rūpamātrānusāritvādavastunyapi dhāvati || 15 ||  
 129689  
 129690 vanitāpiṇde idaṃ vastrābharaṇānulepanādikameva guṇāvahaṃ śobhākalkpakam idaṃ  
 129691 raktamāṃsāsthikeśādi na iti vikalpanam vivecanaṃ muktivā vinā dhāvati cakṣuriti śeṣaḥ  
 129692 || 15 ||  
 129693  
 129694 tāvadāyāti viratiṃ na vaśam yāvadāpadām |  
 129695 nānābandhaparaṃ cetaḥ parānarthehitonmukham || 16 ||  
 129696  
 129697 tadviṣayāsaṅgadūṣitaṃ rāgāndhaṃ cetaḥ pradīparūparāgāndhapataṅgavat parasmai  
 129698 utkr̥ṣṭāya maraṇādyanarthāya yāni ihitāni durvyasanāni tadunmukhaṃ sat  
 129699 nānāvidhānāṃ bandhānāṃ vadhabandhanarakādyāpadām vaśam yāvadāyāti  
 129700 tāvadviratimuparamaṃ nāyātītyarthaḥ || 16 ||  
 129701  
 129702 ghrāṇametadanarthāya dhāvaccaivābhitaḥ sphuṭam |  
 129703 na nivārayituṃ tāta śaknomīha hayaṃ yathā || 17 ||  
 129704  
 129705 cakṣuṣyuktaṃ doṣaṃ ghrāṇādiṣvapi darśayati - ghrāṇamiti || 17 ||  
 129706  
 129707 gandhodakapraṇālana mukhaśvāsānupātinā |

129708 vairiṇevātidoṣeṇa ghrāṇenāsmi niyojitaḥ || 18 ||  
129709  
129710 yathā kaścīdatidoṣeṇa vairiṇā balādvaśīkṛto durgandhodakavahe nagarapraṇāle sadā  
129711 saṃcareti niyojito bhavati tadvadāhamapi śleṣmādidurgandhodakapraṇāle nāsābile niyojita  
129712 ityārthaḥ || 18 ||  
129713  
129714 ciraṃ rasanayā cāhamanayā nayahīnayā |  
129715 gajagomāyugupteṣu duḥkhādriṣṭvalamāhataḥ || 19 ||  
129716  
129717 nayo bhakṣyābhakṣyavibhāgaparaṃ śāstraṃ taddhīnayā |  
129718 kṛmikiṭapaśvādiyonilakṣaṇeṣu duḥkhādriṣṭu | surāpāḥ kṛmayo  
129719 bhavantyaḥbhakṣyabhakṣiṇaśca ityādismṛteriti bhāvaḥ | yatra balavatām gajo  
129720 buddhimatām gomāyusca śreṣṭha iti tayoreva goptṛtāprasaktirnānyasyeti tathoktiḥ || 19  
129721 ||  
129722  
129723 niroddhūṃ na ca śaknōmi sparśalampaṭatām tvacaḥ |  
129724 grīṣmakālasamiddhasya tāpamaṃśumato yathā || 20 ||  
129725  
129726 śubhaśabdarasārthinyo muneḥ śravaṇaśaktayaḥ |  
129727 māṃ yojayanti viṣame tṛṇecchā hariṇaṃ yathā || 21 ||  
129728  
129729 śabdarasaḥ śabdāsvādanam | hariṇapakṣe viṣame tṛṇāvṛtakūpe || 21 ||  
129730  
129731 praṇatāḥ priyakāriṇyaḥ prahvabhṛtyasamīritāḥ |  
129732 vādyageyaravonmīśrāḥ śubhaśabdaśriyaḥ śrutāḥ || 22 ||  
129733  
129734 tarhi kiṃ tava rūpādayaḥ śabdāntā viśayā durlabhā yena tadarthamanārthaḥ prāpto  
129735 netyāha - praṇatā ityādinā | prahvabhṛtyajaneritatvādeva praṇataprāyāḥ || 22 ||  
129736  
129737 śriyaḥ striyo diśaścaiva taṭāścāmbhodhibhūbhṛtām |  
129738 dṛṣṭā vibhavahāriṇyaḥ prakvaṇanmaṇibhūṣaṇāḥ || 23 ||  
129739  
129740 viśeṣaṇe śryādicatuṣṭaye sādharmaṇe yojye || 23 ||  
129741  
129742 ciraṃāsvāditāḥ svādu camatkāramanoramāḥ |  
129743 prahvakāntājanānītāḥ ṣaḍrasā guṇaśālināḥ || 24 ||  
129744  
129745 ṣaḍrasasaugandhyānām yathāyogyam melanapākacāturīguṇaśālināḥ || 24 ||  
129746  
129747 kauśeyakāminīhārakusumāstaraṇānilāḥ |  
129748 nirvighnamabhitaḥ sprṣṭā bhṛṣamābhogabhūmiṣu || 25 ||  
129749  
129750 kauśeyādayaḥ ṣaṭ tvagviśayaḥ || 25 ||  
129751  
129752 vadhūmukhausadhīpuṣpasamālbhanabhūmayāḥ |  
129753 anubhūtā mune gandhā mandānilasamīritāḥ || 26 ||  
129754  
129755 vadhūmukhāni oṣadhyaścandanośīrāgarvādayaḥ puṣpāṇi samālbhanam  
129756 karpūrakastūrīpauṣkalakādinām melanam tadbhūmayastatprabhavāḥ || 26 ||  
129757  
129758 śrutam sprṣṭam tathā dṛṣṭam bhuktaṃ ghrātaṃ punaḥ punaḥ |  
129759 saṃśuṣkaviraṣaṃ bhūyaḥ kiṃ bhajāmi vadāsu me || 27 ||  
129760  
129761 bhūyobhūyaḥ sevyamānam saṃśuṣkaṃ kāṣṭhamiva viraṣaṃ saṃpannam tatra  
129762 vāntāsanaprāye jāte kiṃ bhajāmi || 27 ||  
129763  
129764 bhuktvā varṣasahasrāṇi durbhogapaṭalīmimāḥ |  
129765 ābrahmastambaparyantaṃ na tṛptirupajāyate || 28 ||  
129766  
129767 vairasyenaiva tajjihāsā na tu tṛptyetyāha - bhuktveti || 28 ||  
129768  
129769 sāmrajyam suciraṃ kṛtvā tathā bhuktvā vadhūgaṇam |  
129770 bhaṃktvā parabalānyuccaiḥ kimapūrvamavāpyate || 29 ||  
129771  
129772 kimavāpyate | na kiṃcidityārthaḥ || 29 ||  
129773  
129774 yeṣāṃ vināśanam nāsidyairbhuktaṃ bhuvanatrāyam |  
129775 te'pi te'pyacireṇaiva samaṃ bhasmapadaṃ gatāḥ || 30 ||  
129776



129777 yeṣāṃ hiraṇyakaśipuprabhṛtīnāṃ vināśanaṃ vināśasādhanaṃ nāsīt  
129778 prāg jagatyaprasiddham | na śuśkeṇa na cārdreṇa ityādivaraprārthane  
129779 sarvapasiddhavadhasāadhanapraṭiṣedhāditi bhāvaḥ || 30 ||  
129780  
129781 prāptena yena no bhūyaḥ prāptavyamavaśiṣyate |  
129782 tatprāptau yatnamātiṣṭhetkaṣṭayāpi hi ceṣṭayā || 31 ||  
129783  
129784 itthaṃ sati kiṃ kāryaṃ tadāha - prāpteneti | kaṣṭayā  
129785 indriyaprāṇamanāḥsaṃyamādiśramasādhyaṃpi ceṣṭayā || 31 ||  
129786  
129787 yena kāntāściraṃ bhuktā bhogāstasyeha jantubhiḥ |  
129788 dṛṣṭo na kasyacinmūrdhni tarurvyomaplavaśca vā || 32 ||  
129789  
129790 cirabhuktamahābhogānāmapi puṃsāṃ bhogakāle apagate abhuktabhogebyaḥ  
129791 puruṣāntarebhyo na kaścidviśeṣo dṛśyata ityāha - yeneti | yena yena ciraṃ kāntā  
129792 ramyatarā bhogāściraṃ bhuktāstādṛśasya puṃso madhye kasyacidapi mūrdhniṃ  
129793 saṃjātaḥ kalpataruḥ kaiścidapi jantubhirna dṛṣṭo yena sa tacchāyāyāṃ sadaiva  
129794 pūrṇakāmo viśrāmyet | nāpi tasya gude vyomaplavo vimānādiḥ saṃjāto dṛṣṭo yena sa  
129795 sadaiva sarvatra viharedityarthaḥ || 32 ||  
129796  
129797 ciraṃasu durantāsu viṣayāraṇyarājiṣu |  
129798 indriyairvipralabdho'smi dhūrtabālairivārbhakaḥ || 33 ||  
129799  
129800 arbhakaḥ | sādhuriti śeṣaḥ || 33 ||  
129801  
129802 adya tvete pariññātā mayā svaviṣayārayaḥ |  
129803 kaṣṭā indriyanāmāno vañcayitvā tu mām punaḥ || 34 ||  
129804  
129805 śabdādiviṣayātmakānāṃ bhūtānāmeva manaso bahirākaraṇena svasvabhogāya  
129806 śrotrādīndriyabhāvenāvasthānādīndriyanāmānaḥ svaviṣayārayo mayā adya pariññātā  
129807 ityanvayaḥ || 34 ||  
129808  
129809 saṃsārajaṅgale śūnye dagdhaṃ naraṃṛgaṃ śaṭhāḥ |  
129810 āśvāsyāśvāsyā nighnanti viṣayendriyalubdhakāḥ || 35 ||  
129811  
129812 viṣamāśīviṣairebhirviṣayendriyapannagaiḥ |  
129813 yena dagdhā na dṛṣṭāste dvitrā eva jagatyapi || 36 ||  
129814  
129815 āśīviṣairdṛṣṭīviṣaiḥ | yena dṛṣṭā na dagdhāśca te tathāvidhāḥ puruṣāḥ  
129816 sarvajagatyapi dvitrā eva saṃbhāvyanta iti śeṣaḥ || 36 ||  
129817  
129818 bhogabhīmebhavalitāṃ tṛṣṇātaralavāgurāṃ |  
129819 lobhograkaravālāḍhyāṃ kopakuntakulāṅkitāṃ || 37 ||  
129820  
129821 avaśyajetavyatāpradarśanāyendriyāṇyeva śatrusenātvena rūpayati - bhogetyādi  
129822 tribhiḥ | bhogā eva bhīmā ibhā gajāstairvalitāṃ || 37 ||  
129823  
129824 dvandvajālarathavyāptāmahaṃkāraṇupālītāṃ |  
129825 ceṣṭāturaṃgamākīrṇāṃ kāmakoḷāhalākulāṃ || 38 ||  
129826  
129827 dvandvāni śītoṣṇādīni | ahaṃkāreṇa senāpatinā anupālītāṃ || 38 ||  
129828  
129829 śarīrasīmāntagatāṃ durīndriyapatākinīm |  
129830 ye jetumutthitāstāta ta eveha hi sadbhaṭāḥ || 39 ||  
129831  
129832 śarīralakṣaṇasya nagarasya sīmānteṣu gatāmākramya sthitāṃ || 39 ||  
129833  
129834 susādhyaḥ karaṭodbhedo mattairāvaṇadantīnaḥ |  
129835 notpathapratipannānāṃ svendriyāṇāṃ vinigrahaḥ || 40 ||  
129836  
129837 mattasyairāvaṇadantīna airāvatasya | karaṭasya kumbhasyodbhedo vidāraṇaṃ || 40 ||  
129838  
129839 pauraṣasya mahattvasya sattvasya mahataḥ śriyaḥ |  
129840 indriyākramaṇaṃ sādho sīmānto mahatāmapi || 41 ||  
129841  
129842 sattvasya dhairyasya | śriyo viśrāntisaṃpadaḥ | indriyāṇāmākramaṇaṃ jayaḥ |  
129843 sīmānto'vadhiḥ | parākāṣṭheti yāvat | mahatāṃ tattvavidāmapi || 41 ||  
129844  
129845 tāvaduttamatāmeti puṃnāpi divaukasāṃ |

129846 kṛpaṇairindriyairyāvattṛṇavannāpakṛṣyate || 42 ||  
 129847  
 129848 uttamatām mānyatām || 42 ||  
 129849  
 129850 jītenndriyā mahāsattvā ye ta eva narā bhuvi |  
 129851 śeṣānahamimānmanye māṃsayantragaṇāṃścalān || 43 ||  
 129852  
 129853 manaḥsenāpateḥ senāmimāmindriyapañcakam |  
 129854 jetuṃ cedasti me yatno jayāmi tadalaṃ mune || 44 ||  
 129855  
 129856 yatna upāyaścedasti tat tarhi jayāmi || 44 ||  
 129857  
 129858 indriyottamarogāṇāṃ bhogāśāvarjanādṛte |  
 129859 nauṣadhāni na tīrthāni na ca mantrāśca śāntaye || 45 ||  
 129860  
 129861 eka evopāyo mayā jñāto'stītyāha - indriyeti || 45 ||  
 129862  
 129863 nīto'smi paramaṃ khedamabhīdhāvadbhīrindriyaiḥ |  
 129864 eka eva mahāraṇye taskaraiḥ pathiko yathā || 46 ||  
 129865  
 129866 pañkavāntyaprasannāni mahādaurbhāgyavanti ca |  
 129867 gandhiśaivalatucchāni palvalānīndriyāṇi ca || 47 ||  
 129868  
 129869  
 129870 itaḥ prabhṛti tulyairviśeṣaṇaiḥ palvalādisāmyenendriyāṇi varṇayati -  
 129871 pañkavāntītyādinā | gandhibhiḥ śaivalatulyairmālinyaiḥ tucchāni kutsitāni || 47 ||  
 129872  
 129873 duratikramaṇīyāni nīhāragahanāni ca |  
 129874 janitātāṇkajālāni jaṅgalānīndriyāṇi ca || 48 ||  
 129875  
 129876 nīhārairjāḍyairhimaiśca gahanāni | ātaṅko bhayam || 48 ||  
 129877  
 129878 pañkajāni sarandhrāṇi sudurlakṣyaguṇāni ca |  
 129879 granthimanti jaḍāṅgāni mṛṇālānīndriyāṇi ca || 49 ||  
 129880  
 129881 pañkāṇmalājījātāni guṇā vāsanāstantavaśca sūkṣmatamatvātsudurlakṣyāḥ |  
 129882 jaḍāṅgāni jaḍadehāvayavaprāyāni | laḍayorabhedājījalāṅgāni ca || 49 ||  
 129883  
 129884 rūkṣāṇi ratnalubdhāni kallolavalitāni ca |  
 129885 durgrahagrāhaghorāṇi kṣārāmbūnīndriyāṇi ca || 50 ||  
 129886  
 129887 niṣṭhuratvādasukhasparśatvācca rūkṣāṇi | kallolaiḥ ṣaḍūrmibhirūrmibhiśca |  
 129888 kṣārāmbūni samudrajalāni || 50 ||  
 129889  
 129890 bāndhavodvegadāyīni dehāntarakarāṇi ca |  
 129891 karuṇākrandakārīṇi maraṇānīndriyāṇi ca || 51 ||  
 129892  
 129893 avivekiṣvāmītrāṇi mītrāṇi ca vivekiṣu |  
 129894 gahanānantaśūnyāni kāṇānīndriyāṇi ca || 52 ||  
 129895  
 129896 gahanāni duravagāhāni | anantāni niravadhīni | janaviśrāntiśūnyāni ca || 52 ||  
 129897  
 129898 ghanāśphoṭānyasārāṇi malināni jaḍāni ca |  
 129899 vidyutprakāśānyetāni bhīmābhrāṇīndriyāṇi ca || 53 ||  
 129900  
 129901 ghanā āsphoṭā bhujāsphālanagarjanaśabdā yebhyaḥ | vidyudiva kṣaṇasukhaprakāśāni |  
 129902 pakṣāntare spaṣṭam || 53 ||  
 129903  
 129904 kṣudraprāṇigrhītāni varjītāni kṛtātmabhiḥ |  
 129905 rajastamobhibhūtāni svendriyāṇyavaṭāni ca || 54 ||  
 129906  
 129907 kṣudraistucchasukhāsaktaiḥ kīṭādibhiśca parigrhītāni | avatāni gartotkarasthalāni || 54 ||  
 129908  
 129909  
 129910 pātanaikāntadakṣāni doṣāśīviṣavanti ca |  
 129911 rūkṣakaṇṭhakalakṣāni śvabhrāgrāṇīndriyāṇi ca || 55 ||  
 129912  
 129913 śvabhrāgrāṇi jīrṇaśvabhramukhāni || 55 ||  
 129914

129915 ātmaṃbharīṇyanāryāṇi sāhasaikaratāni ca |  
 129916 andhakāravihārīṇi rakṣāṃsi svendriyāṇi ca || 56 ||  
 129917  
 129918 antaḥśūnyānyasārāṇi vakrāṇi granthimanti ca |  
 129919 dahanaikārthayogyāni durdārūṇīndriyāṇi ca || 57 ||  
 129920  
 129921 durdārūṇi jirṇavaṃśādikāṣṭhāni || 57 ||  
 129922  
 129923 ghanamohaprabandhīni duṣkūpagahanāni ca |  
 129924 mahāvakarātucchāni kupurāṇīndriyāṇi ca || 58 ||  
 129925  
 129926 ghanairmohaiścauryakalahadyūtādīdurvyasanaprabandhanaśīlāni | kupurāṇi  
 129927 asajjananagarāṇi || 58 ||  
 129928  
 129929 ananteṣu padārtheṣu kāraṇāni ghaṭādiṣu |  
 129930 saṃbhramāṇi sapaṅkāni cakrakāṇīndriyāṇi ca || 59 ||  
 129931  
 129932 cakrakāṇi kulālacakrāṇi || 59 ||  
 129933  
 129934 āpannimagnamimamevamakiṃcanaṃ tvaṃ māmuddharoddharaṇaśīla dayodayena |  
 129935 ye nāma kecana jagatsu jayanti santastatsaṃgamaṃ paramaśokaharaṃ vadanti || 60 ||  
 129936  
 129937 he āpannoddharaṇaśīla evaṃ varṇitaprakārendriyaprayuktāpatsāgaranimagnamakiṃcanaṃ  
 129938 tyaktasarvasvamimaṃ śaraṇāgataṃ mām dayodayena kṛpotthena tattvopadeśenoddhara  
 129939 yataḥ kāraṇāj jagati ye ye prasiddhāstvādṛśāḥ kecana santastattvajñā dayālavō jayanti  
 129940 sarvotkarṣeṇa vartante teṣāṃ saṃgamaṃ śaraṇāgatiṃ paramaśokaharaṃ vadanti  
 129941 sarvaśāstrāṇi sarvajanāścetyarthaḥ || 60 ||  
 129942  
 129943 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0  
 129944 vidyādhārōpākhyāne vairāgyavarṇanaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 129945  
 129946 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 129947 vairāgyavarṇanaṃ nāma ṣaṣṭhaḥ sargaḥ || 6 ||  
 129948  
 129949 saptamaḥ sargaḥ  
 129950  
 129951 bhuṣuṇḍa uvāca |  
 129952  
 129953 tatastasya mayā brahmaṃstacchrutvā pāvanaṃ vacaḥ |  
 129954 idamuktaṃ yathāpṛṣṭaṃ suspaṣṭapadayā girā || 1 ||  
 129955  
 129956 brahmaiva na jagadduḥkhamajñānaṃ jagadātataṃ |  
 129957 ahaṃbijātprarūḍho hi jagadvṛkṣo'tra vr̥ṇyate ||  
 129958  
 129959 tasya vidyādharasya | idaṃ vakṣyamāṇamuttaram || 1 ||  
 129960  
 129961 sādhu vidyādhārādhiśa diṣṭyā buddho'si bhūṭaye |  
 129962 bhavāndhakūpakuharāccireṇotthānamicchasi || 2 ||  
 129963  
 129964 diṣṭyā bhāgyodayāt || 2 ||  
 129965  
 129966 pāvanīyaṃ tava matī rājate ghanarūpiṇī |  
 129967 vivekenānaleneva kanakadravasamtatiḥ || 3 ||  
 129968  
 129969 vivekena ghanarūpiṇī nibiḍaṃ vyāptā | yathā analena vyāptā kanakadravasamtatiḥ  
 129970 kāntyatisāyena virājate tadvadityarthaḥ || 3 ||  
 129971  
 129972 upadeśagirāmarthamādatte hārihelayā |  
 129973 mukure nirmale dravyamayatnenaiva bimbati || 4 ||  
 129974  
 129975 ata eva te matirmadupadeśagirāmarthamādatte avaśyamādāsyati | helayā aprayatnena || 4 ||  
 129976  
 129977 yadidaṃ vacmi tatsarvamomityādātumarhasi |  
 129978 asmābhiściranamviṣṭaṃ nātra kāryā vicāraṇā || 5 ||  
 129979  
 129980 omīti aṅgikārabuddhyā || 5 ||  
 129981  
 129982 yatkiṃcitsvadate'ntaste budhyasvābodhamutsṛjan |  
 129983 nāsi tvaṃ ciramapyantaḥ prekṣito'pi na labhyase || 6 ||

129984  
129985 tatrādaṣ sarvadṛṣyaviveke sākṣisvarūpameva śuddhaṃ brahmeti sarvavedāntarahasyaṃ  
129986 saṃkṣīpyopadiśati - yatkiṃciditi | yatkiṃcidahaṃkāraḍi te antarhṛdi svadate  
129987 dṛṣyatayā prathate tatsarvaṃ tvaṃ nāsi | dṛṣyavargeṣveva kaścidātmāsti sa  
129988 mayānviṣya labdhavya iti ciraṃapyantaḥ prekṣito'nviṣṭastvamātmāna labhyase | ato  
129989 dṛṣyamātralakṣaṇamabodhamutsṛjan saṃstatsākṣiṇamātmānaṃ budhyasvetyarthaḥ ||  
129990 6 ||  
129991  
129992 nāhaṃtvamasti na jagaditi niścayinastava |  
129993 sarvamasti śivaṃ tacca na duḥkhāya sukhāya te || 7 ||  
129994  
129995 na hi draṣṭṭadṛṣyalakṣaṇasarvadṛṣyatyāge śūnyatāpattiḥ kiṃtu  
129996 sukhaduḥkhavaiṣamyaprayojakakalpitadoṣāṃsanivṛtṭyā  
129997 vāstavaparamakalyāṇabrahmabhāvena pūrṇatayā sarvamastyevetyāśayenāha -  
129998 nāhamiti || 7 ||  
129999  
130000 kimajñatvāj jagajjātaṃ jagato'tha kimajñatā |  
130001 vicāryāpiti no vidma ekatvādalametayoḥ || 8 ||  
130002  
130003 dṛṣyamātrasya abodharūpatvamuktamupapādayati - kimiti | kiṃ suṣuptau  
130004 prasiddhādajñānādahaṃkāradibhāvena ghaṇībhūtāj jāgratsvapnalakṣaṇaṃ  
130005 jagajjātamathavā jatukāṭhinyādiva vilīnāj jāgradādilakṣaṇāj jagataḥ saṣuṣptī ajñatā  
130006 jāta iti vicāryāpi vinigamakābhāvātkāryakāraṇabhāvavyavasthāṃ no vidmaḥ | ataḥ  
130007 kāṭhinyadravāvasthayorghṛtasyevaikatvātsarvasyājñānamātrativamityarthaḥ || 8 ||  
130008  
130009 mṛgatṛṣṇāmbuvadviśvamavastutvātsadapyasat |  
130010 yaccedaṃ bhāti tadbrahma na kiṃcitkiṃcideva vā || 9 ||  
130011  
130012 tasya vivartatādarśanameva tyāgaḥ bādhitasya jagatastucchatāvibhāvane na kiṃcidbrahma  
130013 adhiṣṭhānarūpatāpattivibhāvane tu sarvameva brahmetryāha - mṛgatṛṣṇeti || 9 ||  
130014  
130015 mṛgatṛṣṇāmbuvadviśvaṃ nāsti tvamathavāsti ca |  
130016 pratibhāso'pi nāstyatra tadabhāvādataḥ śivaṃ || 10 ||  
130017  
130018 uktamāśayaṃ viśadayaṃstatpratibhāsamapi nirācaṣṭe - mṛgatṛṣṇeti |  
130019 tadabhāvātpratibhāsyābhāvāt | na hi ghaṭābhāve prakāśasattve'pi  
130020 ghaṭaprakāśaśabdārtho'stiti bhāvaḥ || 10 ||  
130021  
130022 viśvabījamahaṃtvaṃ tvaṃ viddhi tasmāddhi jāyate |  
130023 sādṛyabdhuryvīnadīśādijagajjaraṭhapādapaḥ || 11 ||  
130024  
130025 anantarūpasya jagataḥ prātisvikarūpeṇa nirasitumaśakyatvādbījadāhenaiva nirāsa iti  
130026 vaktumaḥkāraṃ bījatvena jagattatprabhavatarutvena varṇayati - viśvetyādinā || 11 ||  
130027  
130028 ahaṃtvabījādaṇuto jāyate'sau jagaddrumaḥ |  
130029 tasyendriyarasādḥyāni mūlāni bhuvanāni hi || 12 ||  
130030  
130031 indriyaraso viśayāsaṅgastadāḥyāni adhobhuvanāni tasya drumasya mūlāni || 12 ||  
130032  
130033 tārakājālakalikā ṛkṣaughāḥ korakotkaraḥ |  
130034 vāsanāgucchavisarāḥ pūrṇacandraḥ phalālayaḥ || 13 ||  
130035  
130036 aśvinyādisaptaviṃśatitārakājālaṃ tasya pradhānakalikā | tadanyaṛkṣaughāḥ  
130037 sūkṣmakorakotkaraḥ | prāṇināṃ dharmādivāsanāḥ puṣpagucchasamūhāḥ | phalālayaḥ  
130038 phalagucchāḥ || 13 ||  
130039  
130040 svargādayo bṛhadvargā mahāviṭapakoṭarāḥ |  
130041 merumandarasahyādigirayaḥ patraraājayaḥ || 14 ||  
130042  
130043 svargādayaḥ svarmaharjanatapahṣatyalokākhyā bṛhatāṃ lokānāṃ vargā mahānto  
130044 viṭapakoṭarāḥ śākhāvalayagarbhadeśāḥ || 14 ||  
130045  
130046 saptābdayo'grasutayaḥ pātālaṃ mūlakoṭaram |  
130047 yugāni ghuṇavṛndāni parvāni guṇapaṅktayaḥ || 15 ||  
130048  
130049 agrasutayaḥ ālavālaparikhāḥ | yugāni kṛtādīnyuttarottaraṃ  
130050 dharmapiṣṭakṣaraṇādghruṇavṛndāni | tattadyugavatsarāyanartumāsādiguṇapaṅtayo  
130051 vṛkṣaya śākhāmūlādyudbhavaparvāni [udbhedaparvāni iti pāṭhaḥ] || 15 ||  
130052

130053 ajñānamutpattimahī narā vihagakoṭayaḥ |  
 130054 upalambho bṛhatstambho davo nirvāṇanirvṛtiḥ || 16 ||  
 130055  
 130056 narā jīvāḥ | upalambho bhrāntijñānameva bṛha stambhaḥ  
 130057 sarvaviṭapādhāramadhyabhāgaḥ | tasya tattvabodhānnirvāṇaṃ nirvṛtireva davo  
 130058 vanahutāśanaḥ || 16 ||  
 130059  
 130060 rūpālokamanaskārā vividhāmodavṛttayaḥ |  
 130061 vanamṇ vipulamākāśaṃ śuktiajālaṃ mukhatvacaḥ || 17 ||  
 130062  
 130063 indriyairarthopalambhā rūpālokāḥ manasā tadgocarasaṃkalpavikalpā manaskārāśca tasya  
 130064 drumasya vividhā āmodavṛttayaḥ sugandhaprasarāḥ | ākāśamavyākṛtākāśaṃ tasya  
 130065 vipulaṃ vanam | mukhatvaco netrapuṭāni uttarādharoṣṭhāśca  
 130066 netrahāsyamuktodbhedaśuktiajālamiva puṣpodbhedanam | prasavabandhanamiti yāvat || 17 ||  
 130067  
 130068 vicitraśākhā ṛtava upaśākhā diśo daśa |  
 130069 saṃvidrasamahāpūro vātaspaṇdo nivartanaḥ || 18 ||  
 130070  
 130071 tasyātmasaṃvideva jīvanahetū rasapravāhaḥ | sūryacandrāgnyādīnāṃ saṃvargeṇa  
 130072 nivartanaḥ sūtrātmaiva tasya vātaspaṇdaḥ || 18 ||  
 130073  
 130074 candrārkarucayo lolā majjanonmajjanonmukhāḥ |  
 130075 ramyāḥ kusumamañjaryastimiram bhramarabhramaḥ || 19 ||  
 130076  
 130077 majjanonmajjane pratyahamudayāstamayau tadunmukhāścandrārkarucayastasya ramyāḥ  
 130078 kusumamañjaryaḥ | sūryeṇa saha bhramattimiramandhakāra eva bhramarāṇāṃ  
 130079 bhramaṇaṃ bhramarabhramaḥ | bhramanto bhramarā iti yāvat || 19 ||  
 130080  
 130081 pātālamāsāgaṇamantarikṣamāpūrya tiṣṭhatyasadeva sadvat |  
 130082 tasyānahantāgnihate'hamarthabīje punarnāsti sato'pi rohaḥ || 20 ||  
 130083  
 130084 idṛśo'yaṃ saṃsāravṛkṣaḥ pātālaṃ mūlato madhyata āsāgaṇaṃ  
 130085 diksamūhamagrato'ntarikṣaṃ cāpūrya vastuto'sadeva bhrāntirūpaṃ sadvatiṣṭhati | tasya  
 130086 ahamartharūpe bīje anahantālakṣaṇenāgninā hate bharjite sati jīvanmuktibhogāya  
 130087 yāvattaddehapātaṃ pratibhāsamātreṇa sato'pyasya saṃsāravṛkṣasya punarjanmādinā  
 130088 rohaḥ praroḥo nāstītyarthaḥ || 20 ||  
 130089  
 130090 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo nirvāṇaprakaraṇe utta0  
 130091 vidyādharaopākhyāṇe jagadvṛkṣabījavārṇanaṃ nāma saptamaḥ sargaḥ || 7 ||  
 130092  
 130093 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 130094 jagadvṛkṣabījavārṇanaṃ nāma saptamaḥ sargaḥ || 7 ||  
 130095  
 130096 aṣṭamaḥ sargaḥ 8  
 130097  
 130098 bhuṣuṇḍa uvāca |  
 130099  
 130100 vidyādhara dharādhāro girikandaramandiraḥ |  
 130101 digantarāmbharācārācārasaṃcāracañcaraḥ || 1 ||  
 130102  
 130103 iha saṃsāravṛkṣasya jñānāduccheda īyate |  
 130104 saṃkalpamaṇḍapaprāyaḥ saṃsāra upavarṇyate ||  
 130105  
 130106 idṛśo'yaṃ jagadvṛkṣo jāyate'haṃtvavījataḥ |  
 130107 bīje jñānāgninirdagdhe naiva kiṃcana jāyate || 2 ||  
 130108  
 130109 varṇitaṃ saṃsāravṛkṣamanuvadati - vidyādhareti | he vidyādhara  
 130110 adhastanasaptalokasahitā dharā ādhāro mūladeśo yasya | lokālokāntagiriṇāṃ kandarāṇi  
 130111 antarālabhāgā mandiraṃ sālavālā vediriyasya | daśadigantare ambare ca ācāreṇa  
 130112 tiryagviṭapavistāreṇa cāreṇa ūrdhvaviṭapaprasāreṇa tatra tatra prāṇisaṃcāreṇa ca  
 130113 cañcaro'ticañcalaḥ || 1 || 2 ||  
 130114  
 130115 prekṣyamāṇaṃ ca tannāsti kilāhaṃtvam kadācana |  
 130116 etāvadeva tajjñānamanenaiva pradahyate || 3 ||  
 130117  
 130118 prekṣyamāṇaṃ tattvataḥ kimidaṃ syāditi ratnaparīkṣāvadvimṛśya  
 130119 brahmamātratayāvadhāryamāṇaṃ | tat ahaṃtvam || 3 ||  
 130120  
 130121 ahaṃtvabhāvāccāhaṃtvamasti saṃsārabījakam |

130122 nāhaṃtvabhāvānnāhaṃtvamastīti jñānamuttamam || 4 ||  
 130123  
 130124 sargādāveva sargasya kilāsyābhāvayogataḥ |  
 130125 kuto'haṃtvaṃ kutastvaṃtvaṃ kuto dvitvaikyavibhramaḥ || 5 ||  
 130126  
 130127 utpattireva yasyāsataḥ sato vā na saṃbhavati tasya sthitirdūranirastetyāha -  
 130128 sargādāveveti || 5 ||  
 130129  
 130130 samakarṇya gurorvākyaṃ yatante ye svayatnataḥ |  
 130131 saṃkalpatyāgamāmūlaṃ padaprāptau jayanti te || 6 ||  
 130132  
 130133 saṃsāraḥ kālatraye'pi nāstyeveyuktārthasya dṛḍhikaraṇāya saṃkalpadyūtamaṇḍapaṃ  
 130134 varṇayiṣyan bhūmikāṃ racayati - samākarṇyetyādinā | vakṣyamāṇaṃ prāgbahuśo  
 130135 varṇitaṃ ca āmūlaṃ samūlaṃ saṃkalpatyāgaṃ kartuṃ gurostadupāyakramavedakaṃ  
 130136 vākyaṃ samākarṇya taduktakrameṇa svaprayatnato ye yatante tattvabodhaprāptau  
 130137 satyāmasaṃkalpaṃ tatpadaṃ kaivalyākhyāṃ jayanti || 6 ||  
 130138  
 130139 randhanājjayamāpnoti svasāstre sūpakṛtkṛte |  
 130140 vivekī svavivekitvaṃ yatanādeva nānyathā || 7 ||  
 130141  
 130142 yathā sūpakṛt sūpakāraḥ svasāstre sūpakāravidyāviśeṣe kṛte samyagabhyaste  
 130143 taduktaprakāreṇaiva nānābhakṣyabhojyanānārasāyanānāṃ randhanātpākena niṣpādanāt  
 130144 kṣuttrḍāmayaajarādijayaṃ rājasanmānādyutkarṣaṃ cāpnoti tadvadvivekī adhikārī  
 130145 guruśāstroktamārgeṇa yatanādeva svavivekitvaṃ kaivalyaparyantaṃ jayati  
 130146 nānyathetyarthaḥ || 7 ||  
 130147  
 130148 ciccamatkāramātraṃ tvaṃ jagadviddhīha netarat |  
 130149 nāśāsu na bahirnantaretatkvacana vidyate || 8 ||  
 130150  
 130151 yato'yaṃ saṃsāraḥ svapnendrajālādivadajñātacicccamatkāramātramato na cito  
 130152 bahirastītyāha - ciditi || 8 ||  
 130153  
 130154 saṃkalponmeṣamātreṇa jagaccitraṃ vilokyate |  
 130155 tadanunmeṣavilayi citrakṛccittacitravad || 9 ||  
 130156  
 130157 ciccamatkāramātratāmupapādayati - saṃkalpeti | citrakṛtaścitrakārasya citte  
 130158 kalpitaṃ yaccitraṃ tadvat || 9 ||  
 130159  
 130160 maṇḍapo'sti mahāstambho muktāmaṇivinirmitaḥ |  
 130161 bahuyojanalakṣāṇi kāntakāñcanacitritaḥ || 10 ||  
 130162  
 130163 jagataḥ saṃkalpamātratām draḍhayituṃ saṃkalpadyūtamaṇḍapākāratām kalpayati -  
 130164 maṇḍapa ityādinā || 10 ||  
 130165  
 130166 maṇistambhasahasreṇa vṛto'gre protameruṇā |  
 130167 indrāyudhasahasrāḍhyakalpasaṃdhyābhrasundaraḥ || 11 ||  
 130168  
 130169 agre adhomukhaṃ proto merurivordhvagugguluryasya tathāvidhena maṇistambhasahasreṇa  
 130170 vṛtaḥ | ata eva kvacidindrāyudhasahasrāḍhya iva kvacitkalpasaṃdhyābhrāṇīva sundaraḥ  
 130171 || 11 ||  
 130172  
 130173 strīvālapuruṣādīnāṃ vāstavyānāmitastataḥ |  
 130174 kriḍārthaṃ sthāpitā yatra nānāracanayāntare || 12 ||  
 130175  
 130176 yatra yasminmaṇḍape vāstavyānāṃ nivasatām strībālapuruṣādīnāṃ kriḍārthaṃ  
 130177 lokāntarāṇi pātālasvargādini tadākārāḥ samudgakāḥ saṃpuṭakāstatra tatra sthāpitāḥ |  
 130178 kidṛśāste | antare nānānadiparvatavanahastyāśvadevatiryañnarādinānāracanayā  
 130179 yuktāḥ || 12 ||  
 130180  
 130181 bhūtabījaparāpūrṇāstamoripusaghuṃghumāḥ |  
 130182 tamaḥprakāśacitrākhyā lokāntarasamudgakāḥ || 13 ||  
 130183  
 130184 bhūtāni prāṇinastallakṣaṇairbījaiḥ paraistadupabhogyaiśca āpūrṇāḥ | tamasāṃ  
 130185 ripubhirghātakairmaṇipradīpasūryacandrādibhirvyavahārapravṛtṭyā saghuṃghumāḥ  
 130186 saśabdāḥ | kvacittamobhiḥ kvacitprakāśaiśc citrā ākhyā abhikhyā yeṣāṃ || 13 ||  
 130187  
 130188 āmodasubhagā lolajaladāvalipallavāḥ |  
 130189 līlāpadmākare strīṇāṃ vilūnākalpapādapāḥ [vilūnāḥ kalpapādapāḥ iti  
 130190 pāṭhaścintyaḥ ] || 14 ||

130191  
130192 līlāpadmāyāḥ kṛīḍālakṣmyā ākare yasminmaṇḍape strīṇāṃ maṇḍanāya vilūnā  
130193 lavanena gr̥hītā ākalpāḥ karṇapūrādyalaṃkāṛā yebhyastathāvidhāḥ pādapāḥ  
130194 kṛtāḥ || 14 ||  
130195  
130196 vālaniḥśvāsacalitāḥ kandukāni kulācalāḥ |  
130197 saṃdhyāmbudāḥ karṇapūrāścāmarāḥ śaradambudāḥ || 15 ||  
130198  
130199 bālānāṃ niḥśvāsenāpi calitāḥ atilaghīyāṃsa iti yāvat | īdṛśāḥ kulācalā yatra  
130200 arthādbālānāmeva kṛīḍākāndukāni kṛtāḥ | saṃdhyāmbudā digvadhūnāṃ  
130201 karṇapūrāḥ kṛtāḥ | śaradambudāśca tāsāṃ haste cāmarāḥ kṛtāḥ || 15 ||  
130202  
130203 kalpāntakālaajaladāstālavṛntapadaṃ gatāḥ |  
130204 bhūtalaṃ dyūtapahalakaṃ vitānaṃ tārakāmbaram || 16 ||  
130205  
130206 yatra maṇḍape bhūtalaṃ saṃpūrṇaṃ dyūtapahalakaṃ kṛtaṃ | tārakāsahitamambaram  
130207 vitānaṃ kṛtaṃ || 16 ||  
130208  
130209 bhūtaśāraparāvarte dyūte'kṣāḥ śaśibhānavaḥ |  
130210 vyomājire jagadbhāsapaṇe gr̥hanivāsināṃ || 17 ||  
130211  
130212 yatra maṇḍape vyomalakṣaṇe ajire catvare jagatāṃ bhāsa āvirbhāvatirobhāvādipratyaya  
130213 eva paṇo yasmin dyūte kṛīḍatāṃ gr̥hanivāsināṃ maṇḍapasvāmināṃ brahmādināṃ  
130214 tatra bhūtasārāṇāṃ caturvidhabhūtagrāmāṇāṃ śārīphalānāṃ  
130215 punaḥpunarjanmamaraṇādinā bhramaṇaṃ parāvartastallakṣaṇe dyūte  
130216 śaśibhānvādinavagrahā akṣāḥ kṛtāḥ || 17 ||  
130217  
130218 iti saṃkalpa evāntaściraabhāvanayā yathā |  
130219 agrasthadṛśyopamayā satyatāmiva gacchati || 18 ||  
130220  
130221 iti īdṛśo maṇḍapo'stīti saṃkalpayituḥ saṃkalpa eva agrasthadṛśyopamayā yathā  
130222 satyatāmiva gacchati tathaivāyaṃ dhātuḥ saṃkalpaiḥ susamutthito jagadrūpo maṇḍapo'pīti  
130223 pareṇānvayaḥ || 18 ||  
130224  
130225 tathaivāyaṃ jagadrūpaḥ saṃkalpaiḥ susamutthitaḥ |  
130226 ciccamatkāramātrātmā citrakṛccittacitravat || 19 ||  
130227  
130228 asatyameva sphurati sarvamasti ca nāsti ca |  
130229 asadutthita evāyaṃ kutopīva samutthitaḥ || 20 ||  
130230  
130231 pratibhāsato'sti paramārthato nāsti ca | kuto'pi samutthito māyāhastyādiriva || 20 ||  
130232  
130233 hemnīva kaṭakāditvaṃ saṃsārodarakoṭaraḥ |  
130234 ciccamatkāra evāyamavikalpanasaṃkṣayaḥ || 21 ||  
130235  
130236 saṃsāra udarakoṭare yasya tathāvidhaściccamatkāra eva || 21 ||  
130237  
130238 atyantameva svāyatto yathecchasi tathā kuru |  
130239 yaścānnapānadānādāvanādaramupeyivān |  
130240 tasyedaṃ paścimaṃ janma na sa karma samujjhati || 22 ||  
130241  
130242 tathā caicchikairvikalpanairavikalpanaiścāvirbhāvayituṃ tirobhāvayituṃ ca  
130243 tattvavidāmatyantameva svāyatta iti yathecchasi tathā kurvityarthaḥ |  
130244 annapānādiraihi kabhogasāmagrīdānaya jñādirāmuṣmikabhogasāmagrī  
130245 ubhayatrāpyanādaram phalānabhisamdhim || 22 ||  
130246  
130247 prāpto vivekapadavīmasi pāvanātmanpuṇyāṃ pavitritajagattritayāṃ dvitīyāṃ |  
130248 nāghaḥ paṭiṣyasi punarmanasā'muneti jñāmi maunamamalaṃ padamutsṛja tvam ||  
130249 23 ||  
130250  
130251 vivekaprāptyaiva te muktiravaśyabhāvinyanumiyata iti punarjanmādisaṃbhāvanābhītaṃ  
130252 tamāśvāsayati - prāpta iti | he pāvanātman śuddhabuddhe tvam  
130253 pāta hetvavivekapadavyapekṣayā dvitīyāṃ pavitritajagattritayāṃ vivekapadaviṃ prāpto'si |  
130254 ato'munā manasā na adhaḥ paṭiṣyasīti jñāmi anuminomi | atastvaṃ maunaṃ  
130255 vānmanasaceṣṭāśūnyamamalaṃ cinmātrapadamavalambya mana##-  
130256  
130257 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇa0 uttarārdhe  
130258 vidyādhara0 māyāmaṇḍapavarṇanaṃ nāmāṣṭamaḥ sargaḥ || 8 ||  
130259

130260 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaprakāśe nirvāṇaprakaraṇe uttarārdhe  
130261 māyāmaṇḍapavarṇanam nāmāṣṭamaḥ sargaḥ || 8 ||  
130262  
130263 pdf 165, p. 1086  
130264  
130265 navamaḥ sargaḥ 9  
130266  
130267 bhuṣuṇḍa uvāca |  
130268  
130269 abuddhyamānaścetyādicidrūpamapi cānagha |  
130270 śāntacidghana evāsva nirmalāpsvantaraṃśuvat || 1 ||  
130271  
130272 cidadhīnodayadhvaṃsasattāsphūrtivivartanam |  
130273 iha citkacanaṃ viśvaṃ cinmātramiti varṇyate ||  
130274  
130275 hemnīva kaṭakāditvaṃ saṃsārodarakoṭaraḥ | ciccamatkāra evāyamavikalpanasaṃkṣayaḥ ||  
130276 iti yaduktaṃ tadubhayamanubhāvaviśyannavikalpanaprakāraṃ prathamamupadiśati -  
130277 abudhyamāna iti | cetyaṃ tadgatakriyāguṇadoṣādi tadvyāvṛttaṃ tadavabhāsakaṃ  
130278 cidrūpamapi vibhājakavikalpakamanaso bādhādabudhyamāno nirmalāsu apsu praviṣṭā  
130279 aṃśavaḥ sūryakiraṇā iva praśāntatāpaḥ prakāśamātrāvaśeṣa āsya | seyamapi  
130280 kalpasthitirjagadvikalpakṣayaheturityarthaḥ || 1 ||  
130281  
130282 acetanaṃ cetanāntaścetanādeva vidyate |  
130283 sve'sādṛśye'pi sadṛśaṃ payorāśau yathānalāḥ || 2 ||  
130284  
130285 saṃsārodarakoṭaraściccamatkāra evāyamityetadapi sopapattikamanubhāvayati -  
130286 acetanamityādinā | acetanaṃ dṛśyaṃ sve svīye jādyađuḥkhapariṇāmitvādilakṣaṇe  
130287 cidasādṛśye satyapi cetanāyāścitontare vidyate nānyatra | tatkutaḥ | cetanādeva | na  
130288 hyanyatra vidyamānaṃ tadasaṃbaddhayā cetanayā cetitum śakyam | na cācetyamānaṃ  
130289 kiṃcitsiddhyati | nāpi cetanā sakriyā yena gatvā cetayet | sā yadi sarvagatā tarhi  
siddhaiva  
130290 pratijñetyarthaḥ || 2 ||  
130291  
130292 sacetanācetanayorhetuścittvāttathaiva cit |  
130293 vināśotpādayorvahniḥjvālāyāḥ pavano yathā || 3 ||  
130294  
130295 evaṃ deśataḥ sarvadṛśyasya cidantaḥsthitim prasādhya kālato'pi tām  
130296 sūcayamaṃcitkāryatām sādhayati - sacetaneti | sacetanā [idaṃ  
130297 mūlasthacetanetyādeḥ phalitārthakathanam ||] ahaṃvṛttiviśayāḥ | acetanā  
130298 idaṃkāraṇaviśayāḥ | tathā pūrvavadeva kāraṇaṃ vivartopādānam | cidvivartataiva  
130299 ciccamatkāra iti bhāvaḥ || 3 ||  
130300  
130301 nāhamastīti cidrūpaṃ citi viśrāntirastu te |  
130302 tato yathā yādṛśena bhūyate tādṛśo bhava || 4 ||  
130303  
130304 tatrāhamiti sacetanāṃsanirāsenavibhayanirāśasiddhyā cinmātrāvasthitisiddhirityāha ##-  
130305 vikalpahetuḥkṣayādevedaṃ vikalpanirmuktapūṇṇaciti viśrāntirastvityarthaḥ | evaṃ  
130306 viśrāntena tvayā | tataḥ prārabdhaśeṣakṣayottaram || 4 ||  
130307  
130308 cidrūpaḥ sarvabhāvānāmantarabahirasi sthitaḥ |  
130309 prasannāmbubharasyāntarabahiścaiva yathā payaḥ || 5 ||  
130310  
130311 ambuvyāpinaḥ kṣīrasyāmbukṣaye'pi pariśeṣavadbrahmarūpamevānupamaṃ te pariśiṣyata  
130312 ityāha - cidrūpa iti dvābhyām || 5 ||  
130313  
130314 nāhamastīti cidrūpaṃ citau cellagnamaṅga te |  
130315 na cānyaccetitaṃ brahma rūpaṃ kenopamiyate || 6 ||  
130316  
130317 pratyakcidrūpaṃ brahma citau lagnamakhaṇḍaikyam prāptaṃ cet || 6 ||  
130318  
130319 sasurāsurapātālabhūviṣṭapamivoṣitam |  
130320 nānābhāvājavibhāvakriyākālamivākulam || 7 ||  
130321  
130322 yathā surāsuraiḥ saha vartamānaṃ pātālabhūtriviṣṭapamiva sthitam |  
130323 prītihaṣakrodhayuddhajayaparājayādinānābhāvaiḥ  
130324 palāyanānūdhāvanādyājavibhāvaistattadanurūpakriyākālamiva ākulamapi raṅgamayaṃ  
130325 citralikhitaṃ jagat kuḍye kuḍyātmanā maunaṃ muniśarīramiva nirvyāpārameva sthitaṃ  
130326 tathā māyāśabalaciccitrakacitaṃ jagadapi śuddhacidākāśalakṣaṇe kuḍye  
130327 nirvikārādvayatadātmanaiva saṃsthitam na jagadbhāvenetyarthaḥ || 7 ||



130328  
130329 yathā raṅgamayaṃ kuḍye jaganmaunamiva sthitam |  
130330 tathā ciccitrakacitaṃ khe kuḍye cātmasaṃsthitam || 8 ||  
130331  
130332 tenaiva bhūyate bhūri yaccittaṃ kacitaṃ svataḥ |  
130333 acetanaṃ cetanaṃ vā yathecchasi tathā kuru || 9 ||  
130334  
130335 acetanamanṛtajagadrūpaṃ | cetanaṃ paramārthasadbharmarūpaṃ vā yadeva citi svataḥ  
130336 svarasataḥ kacitaṃ tenaiva bhūyate | evaṃ svāyattayorubhayorvyutthānena samādhinā vā  
130337 yadevecchasi tatkurvityarthaḥ || 9 ||  
130338  
130339 ciccamatkṛtayo vyomni sphurantyetā jagattayā |  
130340 arkāṃsuvadarodhinyaḥ svacchā viditavedinām || 10 ||  
130341  
130342 etāvāṃstvajñebhyastattvavidāṃ viśeṣaḥ | yathā marubhūmau mahānadyātmanā  
130343 dṛśyamānā arkāṃśavo  
130344 majjanamaraṇādibhayajanānāttaraṇopāyādarśanāccājñānāmarvākkūle nirodhakāḥ na  
130345 marubhūmitattvajñānām tadvadekavijñānena tattvataḥ sarvavijñānādviditavedinām  
130346 tattvavidāṃ jagadrūpāściccamatkṛtayo'pyanirodhinya ityārthaḥ | upapāditaṃ cedaṃ  
130347 līlopākhyāne vistareṇa || 10 ||  
130348  
130349 timirākṛāntadṛṣṭīnām yathā keśaṇḍrakādi khe |  
130350 sphuratyevaṃ jagadrūpamanātmānyeva tiṣṭhatām || 11 ||  
130351  
130352 ajñānāṃ tu nirodhinya evetyāśayenāha - timireti | anātmāni saṃsāre eva  
130353 tiṣṭhatāmajñānām || 11 ||  
130354  
130355 evaṃ jagattvamahamityavabodharūpamābhāsamātramuditaṃ na ca noditaṃ ca |  
130356 arkāṃsujālaracanānagarābhamatra kuḍyādi satyamidamasti na khe lateva || 12 ||  
130357  
130358 arkāṃsuvaditi dṛṣṭāntaṃ prakārāntareṇāpi varṇayannupasaṃharati - evamiti |  
130359 ābhāsamātraṃ varṇitaciccamatkāramātramato'jñādṛśoditaṃ tattvadṛśā noditaṃ |  
130360 cakārau vikārāntarāṇāmapi samuccayapraṭiśedhārthau | arkāṃsujālaireva racanā  
130361 nirmāṇaṃ yasya tathāvidhaṃ yadgandharvanagaraṃ tadābhamatra vyavahārabhūmau  
130362 kuḍyādi jagat | tacca jagadrūpeṇa khe lateva satyaṃ nāsti | ato na  
130363 cinnirodhakamityaparicchedaścitaḥ siddha ityārthaḥ || 12 ||  
130364  
130365 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
130366 vi0 citkacanayogopadeśo nāma navamaḥ sargaḥ || 9 ||  
130367  
130368 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
130369 citkacanayogopadeśo nāma navamaḥ sargaḥ || 9 ||  
130370  
130371 daśamaḥ sargaḥ 10  
130372  
130373 bhuṣuṇḍa uvāca |  
130374  
130375 viddhi tvaṃ cetanādeva cetanetaracetanaṃ |  
130376 jale'gniriva cijjāḍye nāto bhinne manāgapī || 1 ||  
130377  
130378 yathābhūtaṃ sthitaṃ brahma nirvikāramakāraṇaṃ |  
130379 nāsideva jagatkvāpi kadāpītyupavarṇyate ||  
130380  
130381 brahmaṇi jagadapalāpasiddhaye tajjāḍyamapalapitaṃ jaḍatvenābhimatasya  
130382 cidbhāvaṃmanubhāvayati - viddhītyādinā | he vidyādhara tvaṃ  
130383 cetanetaratvenābhimatasya jagataścetanādeva cetanaṃ sphuraṇaṃ viddhi |  
130384 sphuradrūpatvameva hi cetanatvam | tadyadi jagadrūpaṃ sphurati tarhi cetanameva na  
130385 cetanetaraditi | jale pratibimbato'gniriva jalānna cetanādvastvantaramasti | ato  
130386 jalaśaityādatiriktaṃ pratibimbavahnerauṣṇyamiva na caitanyājñāḍyaṃ  
130387 nāmānyadastītyārthaḥ || 1 ||  
130388  
130389 tadvedanāvedanayorabhedātsvasthamāsyatām |  
130390 niryantrameva citrasthajñaptivadvayomamadyavat || 2 ||  
130391  
130392 jāḍyamātrāpalāpenaiva jagadapalāpasiddhyā nirvikṣepaṃ sthīyatāmityāha - taditi |  
130393 yantraṇaṃ yantraṃ paricchedastadrahitaṃ yathā syāttathā |  
130394 citrakṛccittacitrasthatajjñaptivat | gandharvanagarādhiṣṭhānavyomamadyavacca || 2 ||  
130395  
130396 brahmaṇyaśeṣaśaktitvādacittvaṃ vidyate tathā |

130397 akşubdhe vimale toye bhāviphēnalavo yathā || 3 ||  
130398  
130399 ye tu pralaye'pi brahmaṇi acidrūpaṃ jagat sūkṣmarūpeṇā'styeveti śrutismṛtivādāste  
130400 māyāśabalasya sarvaśaktitvādasatsvapi brahmasattāropadṛṣṭyā bhāviphēnalave  
130401 sāmpratikajalasattayā sattāvya vahāravadityāśayenāha - brahmaṇīti || 3 ||  
130402  
130403 na kāraṇaṃ vinodeti jalātphenalavo yathā |  
130404 na kāraṇaṃ vinodeti sargādi brahmaṇastathā || 4 ||  
130405  
130406 vāstavadrṣṭyā tu māyāyā evāsattvādadvitiye nirvikāre  
130407 kṣobhataddhetvorevāsambhavājjaḍasargāderudaya eva na sambhavatītyāha -  
130408 netyādinā || 4 ||  
130409  
130410 na ca kāraṇamastyatra sargavṛttāvakāraṇe |  
130411 nātaḥ saṃjāyate kiṃcijjagadādirna naśyati || 5 ||  
130412  
130413 atyantam kāraṇābhāvānna kiṃcijjāyate jagat |  
130414 marāvambviva nāstyeva dṛṣṭamapyagrato [dṛṣyaṃ iti pāṭhaḥ ||] jagat ||  
130415 6 ||  
130416  
130417 brahmānantamaṃ śāntamato'stīdaṃ na sargadhīḥ |  
130418 kāraṇābhāvatastena brahmaivedamakhaṇḍitam || 7 ||  
130419  
130420 ataḥ śilodarābho'si vyomakośopamopi ca |  
130421 brahmaikaghanarūpatvādajo'navayavo'si ca || 8 ||  
130422  
130423 jñā'si kiṃcinna kiṃcidvā niḥśaṅkamalamāsyatām |  
130424 acetanācidābhāse śāmyatāmātmanātmani || 9 ||  
130425  
130426 anavadhāritaviśeṣasarvānugatasattāsāmānyarūpatvātkiṃcit | viśeṣabādhe tadanugatasya  
130427 sāmānyarūpatāyā api nivṛtteraikarūpyāvadhāraṇācca na kiṃcit | cetanā  
130428 buddhistaccidābhāsaśca na vidyete yatra || 9 ||  
130429  
130430 nityānandatayā'jasya kāraṇaṃ nāsti kāryakṛt |  
130431 sargādyasambhave tasmādyadasti tadaṃ śīvam || 10 ||  
130432  
130433 prayojanāpekṣābhāvādapi sargo nāstītyāha - nityānandatayeti | kāraṇaṃ  
130434 kriyānimittam phalam || 10 ||  
130435  
130436 ajo yeṣāṃ tu cidrūpo nāsti maurkhyavilāsinām |  
130437 sarganāśe samutpanne kiṃ teṣāṃ pravacāryate || 11 ||  
130438  
130439 evaṃ tattvadṛṣṭā nityamuktatāsiddhimupapādya tadanabhyupagame  
130440 nityabaddhatāprasaktirmūrkhāṇaṃ syādītyāha - aja iti |  
130441 teṣāmanirmokṣadoṣānivṛtteḥ kiṃ pravacāryate | niṣphalā mokṣopāyacintetyarthaḥ || 11 ||  
130442  
130443 yatra yatra paraṃ brahma tatra santi jaganti hi |  
130444 jagacchabdārtharūpeṇa muktānyevaṃvidhāni ca || 12 ||  
130445  
130446 ardhaprabuddhadṛṣṭyā yādṛṣī sthitistāmāha - yatra yatreti || 12 ||  
130447  
130448 tṛṇe kāṣṭhe jale kuḍye sarvatraiva paraṃ sthitam |  
130449 sarvatraiva ca sargaughaḥ pariprotāḥ sthito [sthira iti pāṭhaḥ ||] mithaḥ || 13 ||  
130450  
130451 brahmaṇaḥ kaḥ svabhāvo'sāvīti vaktuṃ na yujyate |  
130452 anante parama tattve svatvāsvatvātyasambhavāt || 14 ||  
130453  
130454 tarhi mithyāsargasvabhāvamevāstu brahma netyāha - brahmaṇa iti | svaḥ svīyo bhāvo  
130455 vyāvartakadharmo hi svabhāvastasya ca dharmatā asvabhāvavyāvartakatayā vācyā advaye  
130456 tu brahmaṇi svatvāsvatvayoratyantāsambhavānna svabhāvo'nyo nirūpayituṃ śakya  
130457 ityarthaḥ || 14 ||  
130458  
130459 abhāvasavyapekṣasya bhāvasyāsambhavādapi |  
130460 padaṃ badhnanti nānante svabhāvādyā duruktayaḥ || 15 ||  
130461  
130462 vyāvartake svaśabdāsaṃghaṭanamuktvā bhāvaśabdāsaṃghaṭanamapi darśayati -  
130463 abhāveti || 15 ||  
130464  
130465 asvatvābhāvayornitye'nante'tyantamasambhavāt |

130466 svatvabhāveṣu siddheṣu svabhāvoktirna tiṣṭhati || 16 ||  
 130467  
 130468 vyāvartyāprasiddherapi padadvayasyāpi tatrāghaṭanamityāha - asvatveti | kālāntare  
 130469 deśāntare vā tatprasiddhiśaṅkāvēraṇāya viśiṇaṣṭi - nitye'nante iti |  
 130470 svataḥsiddheṣvavyāvartakeṣu svatveṣu bhāveṣu ca loka svabhāvoktiḥ  
 130471 svabhāvaśabdaprayogo na tiṣṭhati | aprasiddha ityārthaḥ || 16 ||  
 130472  
 130473 nāhantvaṃ labhyate sādho buddhyāloke nirīkṣitam |  
 130474 asadeva kuto'pyetadbālayakṣa ivoditam || 17 ||  
 130475  
 130476 yathā brahmaṇi sargādirna siddhyatītyadvayatā evaṃ  
 130477 praticyapyahantvādirapītyubhayaśodhe akhaṇḍatā siddhetyāśayenāha - nāhantvamiti  
 130478 || 17 ||  
 130479  
 130480 muktaṃ tvahantvaśabdārthairlabhyate yacca tatparam |  
 130481 yuktaṃ tvahantvaśabdārthaiḥ prekṣyamāṇaṃ vilīyate || 18 ||  
 130482  
 130483 prekṣyamāṇaṃ ratnatattvavacchāstrācāryānubhavaiḥ parīkṣya tattvadṛśā  
 130484 dṛśyamāṇaṃ || 18 ||  
 130485  
 130486 bhedo jagadbrahmadṛśorabhedaḥ paryāyaśabdārthavilāsatulyaḥ |  
 130487 saṃkalpamātraṃ kathito na satyo yathānayorvai kaṭakatvahemnoḥ || 19 ||  
 130488  
 130489 anayā dṛśā jāḍyaṃ citśvabhāvatāmiva jīvajagadbhedo'pyabhedātmatāmevāpanna iti  
 130490 pradarśanāya prāktanā hemakaṭakābhedadṛṣṭāntāḥ paryavasannā  
 130491 ityāśayenopasaṃharati - bheda iti | saṃkalpo rāhoḥ śira iti  
 130492 vyapadeśadvikalpamātraṃ vidvadbhiḥ kathitaḥ | kaṭakatvaṃ kaṭakākāraḥ || 19 ||  
 130493  
 130494 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 vi0  
 130495 svargāpavargapratipattiyogopadeśo nāma daśamaḥ sargaḥ || 10 ||  
 130496  
 130497 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 130498 svargāpavargapratipattiyogopadeśo nāma daśamaḥ sargaḥ || 10 ||  
 130499  
 130500 ekādaśaḥ sargaḥ 11  
 130501  
 130502 bhuṣuṇḍa uvāca |  
 130503  
 130504 śastrāṇi dayitāṅgāni lagnānyaṅge nirambare |  
 130505 yo buddhyamānaḥ susamaḥ sa parasmīnpade sthitaḥ || 1 ||  
 130506  
 130507 ihendriyajayātpūrṇe nirvikāramaṇasthitiḥ |  
 130508 dehādīdṛśyā dṛṣṭiśca dṛḍhikāryeti varṇyate ||  
 130509  
 130510 nirambare vastrādyanāvṛte aṅge svadehe lagnāni śastrāṇi dayitāyāstaruṇyāḥ  
 130511 stanādyāṅgāni ca buddhyamānaḥ sāṅśādanubhavannapi  
 130512 kāmāduḥkhabhayādivikārānūdayādyāḥ susamaḥ syāt sa parasmīnpade sthitaḥ |  
 130513 tādṛśasthitisiddhiparyantamindriyajayātmaniṣṭhe dṛḍhikārye ityārthaḥ || 1 ||  
 130514  
 130515 tāvatpuruṣayatnena dhairyeṇābhyāsamāharet |  
 130516 yāvatsusuptatodeti padārthodayanaṃ prati || 2 ||  
 130517  
 130518 amumevārthaṃ spaṣṭamāha - tāvaditi | śastrakāntādibāhyapadārthebhyo  
 130519 vikārodāyanaṃ mithyātvabuddhyā pratikṣīpya svātmasukhamātraviśrāntilakṣaṇā  
 130520 susuptatā yāvadudeti tāvat || 2 ||  
 130521  
 130522 yathā bhūtārthatattvajñāmādhayo'gragatā api |  
 130523 na manāgapi limpanti payāṃsīva saroruhā || 3 ||  
 130524  
 130525 tattvajñānapratīṣṭhāyā ādhyasaṃsparśa eva lakṣaṇamityāha - yatheti | na hi  
 130526 śuktibādhe tadrajatalābhāpahārāyorādīrdṛśyata iti bhāvaḥ || 3 ||  
 130527  
 130528 śastrāṅganānabhāṃsyaṅgalagnānyalamasaṃvidam |  
 130529 alagnānīva śāntātmā yaḥ paśyati sa paśyati || 4 ||  
 130530  
 130531 nabhograhaṇaṃ dṛṣṭāntārthaṃ | sa paśyati sa sāṅśātkārajñānavāniti lakṣaṇena  
 130532 bodhyamityārthaḥ || 4 ||  
 130533  
 130534 viṣaṃ yathā svāntareva durghuṇibhavati svayam |

130535 na ca durghuṇatā nāma viṣādanyāsti kācana || 5 ||  
 130536  
 130537 na bhrāntikalpitenā jīvabhāvenāsyā vāstavanirvikārasvabhāvo'pagata iti tadbādhamātreṇa  
 130538 tallābho yukta evetyetadupapādanāya dṛṣṭāntamāha - na ceti | yathā viṣaṃ  
 130539 viṣasvabhāvādapracyutameva ghuṇakīṭādivikāraṃ gatamiti ghuṇatā viṣādanyā na tathā  
 130540 ātmā brahmāpi svatattvaparijñānamātraikabādhyāṃ jīvatām  
 130541 jīvākāravivartamadhitiṣṭhatīti jīvatā nānyeti yojyam || 5 ||  
 130542  
 130543 svarūpamajahattvevaṃ jīvatāmadhitiṣṭhati |  
 130544 tathātmā tatparijñānamātraikapraivilāpinīm || 6 ||  
 130545  
 130546 jīvo bhavati durghuṇo'mṛtyātmaiva [dīrghatvamārṣam ||] yathā tathā |  
 130547 atyajantī nijam rūpaṃ cijjādaṃ rūpamṛcchati || 7 ||  
 130548  
 130549 amaraṇasvabhāvameva jaḍaṃ viṣaṃ svasvabhāvamatyajadeva yathā  
 130550 maraṇasvabhāvakīṭajīvo bhavati tathā brahmacidapi maraṇasvabhāvaṃ jaḍaṃ  
 130551 rūpamṛcchatīti vaiparītyāṃse'pi dṛṣṭānta ityārthaḥ || 7 ||  
 130552  
 130553 brahmaṇyananyo'pyanyābho durghuṇaḥ kvacidutthitaḥ |  
 130554 tatsthaḥ sa evāsa ivāpyatatstha iva sargakaḥ || 8 ||  
 130555  
 130556 jīvaḥ vajjagadapi ghuṇavadevotthitamityāha - brahmaṇīti || 8 ||  
 130557  
 130558 viṣaṃ viṣatvamajahadyathā svāntaḥ kṛmiḥ kramāt |  
 130559 na jāyate na mriyate mriyate'pi ca jāyate || 9 ||  
 130560  
 130561 kṛmau viṣasvabhāvādṛṣṭyā yathā janmamaraṇe na sto dehisvabhāvādṛṣṭyā tu  
 130562 stastathā jīve'pi brahmasvabhāvādṛṣṭyā na sto jīvasvabhāvādṛṣṭyā tu sta ityāha -  
 130563 viṣamiti dvābhyām || 9 ||  
 130564  
 130565 svenaiva saṃvidarthena padārthāmagrārūpiṇā |  
 130566 tīryate goṣṭpadamiva na tu daivādbhavārṇavaḥ || 10 ||  
 130567  
 130568 dehendriyaviṣayapadārtheśvahaṃmamatāsaktyā amagrārūpiṇā atirohitasvarūpeṇa  
 130569 śravaṇādiprayatnaniṣpāditasvasākṣātkāraṃvitprayojanabhūtena svenaiva tīryate na tu  
 130570 daivaṃ māṃ tārayiṣyatīti prayatnopekṣayetyārthaḥ || 10 ||  
 130571  
 130572 sarvabhāvāntarāvasthā sarvabhāvātīśāyini |  
 130573 antaḥśītalatā yasmiṃstasminkimiva helanam || 11 ||  
 130574  
 130575 sarvadr̥ṣyabhāvabādhapariśiṣṭe ekātmasvabhāve paramadaridre na  
 130576 viśrāntisaṃbhāvaneti prasaktāmavahelanām vārayati - sarveti | sarveṣāṃ  
 130577 priyatamabhāvānāmāntarī sārasukharūpā avasthā sarvatāpanivṛtṭyā antaḥśītalalatā  
 130578 yasmin pūrṇātmasvabhāve || 11 ||  
 130579  
 130580 jagatpadārthasattāntaḥ sāmānyenāśu bhāvite |  
 130581 manohaṃkārabuddhyādi kaḥ kalaṅko'malātmani || 12 ||  
 130582  
 130583 jīvasya manohaṃkāradikalāṅkānivṛttāvupāyamāha - jagaditi | sāmānyena  
 130584 sanmātrabrahmarūpeṇa || 12 ||  
 130585  
 130586 yathā ghaṭapaṭādyarthānpāśyasyevaṃ śarīrakam |  
 130587 tathāhantvamanobuddhivedanādyapi pāśya he || 13 ||  
 130588  
 130589 yathā ghaṭapaṭādyarthāṃstaṭasthatayā pāśyasi tathā prathamam taṭasthatayā śarīraṃ  
 130590 pāśya nāhantvādyabhimānenetyārthaḥ || 13 ||  
 130591  
 130592 jagatpadārthasārthaughamanobuddhyādi saṃsthitam |  
 130593 jñā evāsaṃvidamṣṭiṣṭha pariniṣṭhitaniṣṭhayā || 14 ||  
 130594  
 130595 tadanantaram jñāḥ sarvasākṣirūpa eva bahirjagatpadārthasārthaughamantarmanobuddhyādi  
 130596 ca asaṃvidan jñaptimātrarūpaḥ pariniṣṭhitaniṣṭhayā svābhāvikasthityā tiṣṭha || 14 ||  
 130597  
 130598 na kenacitkasyacideva kaściddoṣo na caiveha guṇaḥ kadācit |  
 130599 sukhena duḥkhena bhavābhavena na cāsti bhoktā na ca kartṛtā ca || 15 ||  
 130600  
 130601 tasyām sthitau sarvagunaḍoṣādivikṣepahetūparamasiddhirityāha - na kenaciditi |  
 130602 tasyām sthitau bhavābhavena saṃpadā vipadā tatprayuktasukhena duḥkhena ca  
 130603 kenacidhetunā kasyacitkadācidapi doṣo guṇaśca nāsti | yataḥ kartṛtā nāstyato bhoktā

130604 ca nāsti | yatra tvasya sarvamātmaivābhūttatkena kaṃ paśyet ityādiśruterityarthaḥ || 15  
||

130605

130606 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe uttarārdhe  
130607 vidyādharo0 yathābhūtārthavedanaṃ nāmaikādaśaḥ sargaḥ || 11 ||

130608

130609 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
130610 yathābhūtārthavedanaṃ nāmaikādaśaḥ sargaḥ || 11 ||

130611

130612 dvādaśaḥ sargaḥ 12

130613

130614 bhuṣuṇḍa uvāca |

130615

130616 kha eva vyoma saṃpannamiti saṃkalpanaṃ yathā |  
130617 bhrāntimātramasadrūpaṃ tathāhaṃbhāvabhāvanam || 1 ||

130618

130619 bhrāntimātramaḥbhāvaścidvivarto jagadbhramaḥ |  
130620 tasya mūlamavidyeti tatksayakrama iryate ||

130621

130622 vakṣyamāṇakrameṇa sahocchedasiddhaye avidyāyā  
130623 evāhaṃbhāvalakṣaṇasūkṣmaprapaṇcabhāvastasyaiva sthūlaprapaṇcarūpateti  
130624 sarvakalpanānāṃ cidvivartamātratayaikatām darśayati - kha evetyādinā | yathā khe  
130625 vyomnyevāparaṃ vyoma saṃpannamutpannamiti manasā saṃkalpanamekasyaiva vyomno  
130626 bhedabhrāntimātraṃ tathā ajñāte ātmani sūkṣmaprapaṇcātmano'haṃbhāvasya  
130627 bhāvanaṃ kalpanamityarthaḥ || 1 ||

130628

130629 khe khaṃ jātamiti bhrānteraḥ kalpayitā yathā |  
130630 tathā nirvyapadeśyātma sadastyasadivātataṃ || 2 ||

130631

130632 nanu dr̥ṣṭānte kalpayitā puruṣastr̥tiyo'sti tatra kastr̥tiyastamāha - khe khamiti |  
130633 nirvyapadeśi avidyāpihitatvādasadivātataṃ eva śabdādinā avyavahāryamātmārūpaṃ  
130634 sadvastvasti tr̥tiyaṃ kalpakamityarthaḥ || 2 ||

130635

130636 khe khātmaivāsti cidrūpaṃ tatsvakaṃ budhyate vapuḥ |  
130637 bhāsate yadidantvena nāhamasmi na cānaḥ || 3 ||

130638

130639 dr̥ṣṭānte yathā khe advayaḥ khātmaivāsti dvitīyaṃ tu khaṃ kalpakapuruṣasya  
130640 saṃkalpāvacchinna cidrūpaṃ svakaṃ saṃkalpātmakaṃ vapureva yathā kalpayitvā budhyate  
130641 tathā yadyasmāda vidyopahitacidātmā svakaṃ  
130642 vapuravidyāmevāhamidamityabhimantrabhimantavyarūpeṇa kalpayitvā bhāsate tato nāhaṃ  
130643 nāmājñānādanyadasti nāpyanaḥprapaṇcarūpamityarthaḥ || 3 ||

130644

130645 tataścidrūpamastidr̥gyatra sthūlaṃ khamapyalam |  
130646 aṇāviva mahāmerustatsaṃvittirhi khāditā || 4 ||

130647

130648 ata eva tatparamasūkṣmaṃ sarvasthūlakalpanādhiṣṭhānaṃ brahmāstīti pariceyamityāha ##-  
130649

130650 ghanastato'cidābhāsaḥ khādapyatitarāmaṇuḥ |  
130651 jñāti yatsvabhāvaṃ tadetatsargatayā sthitam || 5 ||

130652

130653 paramasaukṣmyaṃ tasyoktamupapādayati - ghana iti |  
130654 khādākāśādapyatitarāmaṇuracidābhāso'jñānalakṣaṇo'nādivivartastata ātmaciteḥ  
130655 sakāśāt ghanaḥ sthūla eva tattādṛśaṃ paramasūkṣmaṃ  
130656 caitanyamanādyahamidamākāravāsanayottarottarasthūlasvabhāvakalpanayā jñāti | etadeva  
130657 sargatayā ābhāsānnirūḍhamityarthaḥ || 5 ||

130658

130659 ahantākhāditādyātmavidaḥ prasaraṇaṃ jagat |  
130660 ambhodravaprasaraṇaṃ yathāvartādiveṣṭanam || 6 ||

130661

130662 ātmavida ātmacaitanyasyā'dhyātmamahantādyadhilokaṃ tu khāditā pañcabhūtataḥ tadādi  
130663 prasaraṇaṃ vivartavistāro jagatsargaḥ || 6 ||

130664

130665 acitprasaraṇaṃ sântamaspandiva jaladravaḥ |  
130666 niḥspandapavanākāramākāśahṛdayopamam || 7 ||

130667

130668 citprasaraṇasyābhāvaḥ acitprasaraṇaṃ śāntaṃ jagaduparamaḥ pralaya iti yāvat || 7 ||

130669

130670 na deśakālādi jagatprasareṣu ca yujyate |  
130671 ghanācchūnyānnirābhāsāccinmātravisarādṛte || 8 ||

130672  
 130673 evaṃ siddhasya deśakālādi jagato'vāntarakāryasahasralakṣaṇeṣu prasareṣvapi  
 130674 cinmātraprasarādṛte anyatpāramārthikaṃ rūpaṃ na yujyate nopapadyate || 8 ||  
 130675  
 130676 cinmātre prasṛte kāle [kāṣṭhe iti pāṭhaḥ |] vyomni nāvi jale sthale |  
 130677 nidrāyāṃ jāgrati svapne bhavedjagadivoditam || 9 ||  
 130678  
 130679 tatropapattiṃ darśayati - cinmātre iti | nidrāyāṃ prasiddhasvapne jāgrati prasiddhe  
 130680 manorājjyādisvapne ca || 9 ||  
 130681  
 130682 prasaraṇāprasaraṇe na ca saṃbhavato vidaḥ |  
 130683 khādapyatyantasvacchatvādakṣobhādeḥ sadaiva hi || 10 ||  
 130684  
 130685 cito jagadākārapariṇāmalakṣaṇo vāstavaḥ prasara eva kiṃ na syāttatrāha -  
 130686 prasaraṇeti | kṣobhaḥ saṃcalanaṃ tadādisarvavikāraśūnyatvādityarthaḥ || 10 ||  
 130687  
 130688 jñāścetati na bhogādi na caivātmanyasāvaḥ |  
 130689 dravatvamambhasivāntaradvitīyaḥ pare sthitaḥ || 11 ||  
 130690  
 130691 nanu sukhaduḥkhabhogādyanubhavarūpā dehādyahaṃbhāvarūpāśca vikārāścidātmani  
 130692 dṛśyante tatrāha - jñā iti | pare kūṭasthasvabhāve | tathā ca cidābhāsasyaiva  
 130693 bhogādivibhramā na kūṭasthātmana iti bhāvaḥ || 11 ||  
 130694  
 130695 dhīrhrīḥ śrīrbhīḥ smṛtiḥ kīrtiḥ kāntirityādikaṃ gaṇaṃ |  
 130696 na paśyati viśaṃkalpastamasīva padānyaheḥ || 12 ||  
 130697  
 130698 ukte'rthe saṃkalpādīmanovṛttyanvayavyatirekadarśanaṃ pramāṇamityāha - dhīriti |  
 130699 śrīścintātmakamanovṛttiḥ | śrīḥ saṃpadabhimānalakṣaṇā harṣātmakamanovṛttiḥ |  
 130700 kīrtiḥ svaguṇakhyātiśravaṇajanyā tādṛśavṛttiḥ | kāntiricchā | sarvatra  
 130701 manovṛttibodhakaiḥ padaistaddhetavo bāhyaviśayā lakṣyante || 12 ||  
 130702  
 130703 brahmendubimbaspuritatijjyotsnāśmṛtadravaḥ |  
 130704 dikkālāsaṃbhavātsargo neśvarādatiricyate || 13 ||  
 130705  
 130706 brahmalakṣaṇādindubimbātsphuritā yā jīvacidābhāsalakṣaṇajyotsnā  
 130707 tadāśacākṣuṣādi jñānarūpaṃ yadamṛtaṃ tadadhīnasiddhikatvāttaddravaprāyaḥ sarga  
 130708 īśvarādbrahmaṇo nātiricyate | kutaḥ | tadādhārayordikkālayorniravayave niṣkriye ca  
 130709 brahmaṇyasaṃbhavāt | satyāṃ hi diśi mūrtadravyasya kriyayā sargakālaḥ kalpyeta | na ca  
 130710 sā prāgasti | evaṃ sati kāle digādyutpattiḥ kalpyeta | na ca pralaye so'sti |  
 130711 kriyātiriktasya  
 130712 tatsādhakasyābhāvāt | pūrṇe kūṭasthe kriyā'yogāt | na ca tayorasatoḥ  
 130713 kasyacidanyasyāvakāśo'stīti na brahma vyatiriktasiddhirityarthaḥ || 13 ||  
 130714  
 130715 ādhimānyaḥ sphuratyevaṃ pare sphurati bhāsuram |  
 130716 jagadādyātmakaṃ cittam cakraughatvamivāmbhasi || 14 ||  
 130717  
 130718 pare paramēsvare evaṃ varṇitadiśā svābhinnajagadākāre bhāsuram yathā syāttathā  
 130719 sarvasādhāraṇasaccidānandātmanā sphurati sati kvacideva dehādaḥ viśeṣābhimānena  
 130720 tadanukūlapratikūleṣu heyopādeyatādikalpanena ādhimānyo'haṃkāratmā anya iva sphurati  
 130721 tatsarvajagajjīvaḥbandhamokṣādikalpanātmakamambhasi cakrāvartaugha iva kalpitaṃ  
 130722 bhrāntaṃ cittameva nāṇumātramapyanyadastītyarthaḥ || 14 ||  
 130723  
 130724 majjanonmajjanārāvairvivartāvartaveṣṭanaiḥ |  
 130725 acchinnānupadaṃ kṣīṇā bhāti sargasaricciram || 15 ||  
 130726  
 130727 dṛṣṭāntadārṣṭāntike rūpakeṇaikikṛtyopapādayati - majjaneti | anupadaṃ  
 130728 sadyastattvasākṣātkārāt kṣīṇā sargalakṣaṇā marīcisarit || 15 ||  
 130729  
 130730 yathāvartaiḥ payo bhāti dhūmo bhāti yathā ghaṇaḥ |  
 130731 tathā jaḍātmakatayā tṛtīyaḥ sarga etayoḥ || 16 ||  
 130732  
 130733 dūrāddhūmarāśiriyathā ghano nibiḍo megho vā bhāti | etayorbrahmamānasostṛtīyaḥ  
 130734 sargo viśayatvājjaḍātmakatayā satyatayā sphuraṇādajaḍātmakatayā ca bhātīti śeṣaḥ ||  
 130735 16 ||  
 130736  
 130737 dāruṇi krakacacchede yathāvartādikaṃ tathā |  
 130738 adigādaḥ pare sargastadatadrūpavānayaṃ || 17 ||  
 130739  
 130739 tadatadrūpavān jaḍājaḍarūpavān || 17 ||

130740  
 130741 saṃsārakadalīstambhādvīnā saṃkalpapallavam |  
 130742 mṛduno'pi dṛṣatkrūrāṇna kiṃcillabhate'ntaram || 18 ||  
 130743  
 130744 svato mithyātvānmṛduno'pyadhiṣṭhānasattayā dṛṣadiva  
 130745 krūrāddṛḥātsphaṭikaśīlāpratibimbītakadalīstambhādantaramasāmyaṃ na  
 130746 kiṃcidvivekadṛśā labhate | saṃkalpakalpitapallavavailakṣaṇyakṛtameva  
 130747 vaisādṛśyaṃ nānyadityarthaḥ || 18 ||  
 130748  
 130749 sahasrakhuramūrdhākṣikaravaktrehitoḥitam |  
 130750 nānādrītanudigdeśasāritprādeśamātrakam || 19 ||  
 130751  
 130752 idāniṃ jagatpaṭalikhitacitrarājyasādṛśyena varṇayati - sahasretyādicaturbhiḥ |  
 130753 sahasrasaṃkhyāni karādivakrāntāni tadīhitāni tādīṅgitāni ca ūhitāni vitarkitāni yatra |  
 130754 nānāvidhā adrayastanavaścaturvidhaśarīrāṇi diśo deśāḥ saritaśca prādeśamātramiva  
 130755 paricchinna yatra || 19 ||  
 130756  
 130757 antaḥśūnyamasārātma bahurāgoparañjitaṃ |  
 130758 sphuradvirāgavihitamārjanāmātratarjanam || 20 ||  
 130759  
 130760 antaḥśūnyamavastu āntarāvayavaśūnyaṃ ca | bahubhiḥ rāgaiḥ kāmāi  
 130761 rañjakadravyaiścoparañjitaṃ | virāgo vairāgyaṃ viruddhavarṇaṃ mārjanadravyaṃ ca  
 130762 tadvihitamārjanāmātrameva tarjanaṃ nirāso yasya || 20 ||  
 130763  
 130764 sasurāsuragandharvavidyādharamahoragam |  
 130765 jaḍātmapavanaspandī paracetanacetitaṃ || 21 ||  
 130766  
 130767 jaḍātmanā pavanena sūtrātmanā prasiddhavāyunā ca spandanaśīlam | pareṇa  
 130768 brahmacetanena draṣṭācetanena ca cetitaṃ || 21 ||  
 130769  
 130770 paṭe citramahārājyamiva bhāsurasundaram |  
 130771 parāmarśāsaham cāru vikalpasphūrjitaṃ jagat || 22 ||  
 130772  
 130773 parāmarśo vicāraḥ pareṇa āmarśa upamardaśca tadasaham || 22 ||  
 130774  
 130775 spandātmani vikalpāṃśe patitā'satyarūpiṇi |  
 130776 saṃvitprasaratī bhrāntau tailabindurivāmbhasi || 23 ||  
 130777  
 130778 vikalpāṃśe vikalpavṛttau manasi pratibimbabhāvena patitā  
 130779 arthaśūnyatvādbādhyatvāccāsatyarūpiṇi || 23 ||  
 130780  
 130781 hṛllekhājālavīsaraiḥ sarvāvartavivartanaiḥ |  
 130782 viśaratsnehasaṃmiśrajaḍānūdayacarvaṇaiḥ || 24 ||  
 130783  
 130784 katham prasaratī tadāha - hṛllekheti | hṛdayaṃ mano likhanti kṣobhayantīti  
 130785 kṛllekhāḥ kāmavāsanāstallakṣaṇasya jālasyānāyasya viśaraiḥ saṃūhairnibaddhā |  
 130786 putrakalatrādiṣu viśaratā snehena saṃmiśraṃ yathā syāttathā jaḍā mithyātvādanudayā  
 130787 anutpannā eva ye śabdasparsādāyo'rthāsteṣāṃ carvaṇairāsvādanaiḥ prasaratī sa eva  
 130788 citramahārājyatvena varṇitaḥ saṃsāra ityarthaḥ || 24 ||  
 130789  
 130790 ahamityādicidrūpe vikalpenonmukhī satī |  
 130791 na parādvīyatiriktaiśā jalatvādiva toyatā || 25 ||  
 130792  
 130793 evaṃrītyā eṣā ādicit ahamitī vikalpenonmukhī bahirmukhī jīvabhāvamivāpannā satyapī na  
 130794 parātparamātmano vyatiriktā | bhedakopādhināṃ vikalpamātratve  
 130795 jīvaparāśabdayorjalatoyaśabdavadekārtthaparyavasānādīti bhāvaḥ || 25 ||  
 130796  
 130797 cidādityaḥ sva ātmaiva sarga ityabhidhīyate |  
 130798 bhūtvāhamitī tenānyo na na sargo'sti na sarjakaḥ || 26 ||  
 130799  
 130800 upādhyānapraveśena nāmarūpavyākarturahamarthajīvasya brahmamātratve  
 130801 tadbhogyasargaśabdārtho'pi brahmamātraṃ saṃpanna ityāha - cidāditya itī || 26 ||  
 130802  
 130803 spandātmikāyāṃ sattāyāṃ yathā spando jaladravaḥ |  
 130804 tathā cidātmā vyomatve na vyomatvādi vetti hi || 27 ||  
 130805  
 130806 jagato rāhuśirovaccidvikalpamātratāmavidyāmātratāparyavasānāya  
 130807 dṛṣṭāntenopapādayati - spandātmikāyāmitī | jalaṃ spandate ityatra vicāryatām |  
 130808 kiṃ jalameva spandātmanā āste utānyat | na dvitīyaḥ | anyasyānupalambhāt | anya eva

130809 spandata iti hi tadā syāt spandasya jalāpekṣāniyamābhāvaprasaṅgācca | na ca  
 130810 samavāyāttanniyamastasya sambandhānavasthayā asiddheḥ | ādye tu kalpe jalasya  
 130811 spandakartṛtvānupapattiḥ | na hi spandātmā spandaṃ karoti spandasyāpi kartṛtvāpatteḥ  
 130812 | tasmājjaladravo yathā spandātmikāyāṃ svasattāyāmaspanda eveti  
 130813 spandapratyayovikalpamātraṃ tathā cidātmā vyomādiprapaṇcanirmāṇepi na vyomatve  
 130814 sthito na vyomakarteti na svasyānyasya vā vyomabhāvādikaṃ vedituṃ śaknotīti  
 130815 jaladravabhedavikalpavadvikalpamātrameva tadityarthaḥ || 27 ||  
 130816  
 130817 deśakālādinirmāṇapūrvakaṃ vedanaṃ vidaḥ |  
 130818 sargātmakatvāthenāmbudravasāmyaṃ na dūragam || 28 ||  
 130819  
 130820 nanu jaladravabhedavikalpe deśakālabhedo niyāmako'sti | pūrvakāle pūrvadeśe sthitaṃ  
 130821 jalamuttarakāle paradeśe upalabhyate | uttaradeśaprāptistatkriyāpūrvikaiva śarāda  
 130822 kṛpteti jalepi dravaṇakriyābhedaḥ kalpyate | brahmaṇi tvadvaye na deśakālabhedo'stīti na  
 130823 viyadādibhedavikalpe nimittamastītyambudravasāmyaṃ dūrāpāstamiti śaṅkāṃ  
 130824 samādhatte - deśeti | kimayaṃ viyadādisargavikalpāsambhavaḥ  
 130825 sargātmakatvadaśāyāmākṣipyate uta brahmadaśāyāṃ | dvitīye iṣṭāpattiḥ | na hi vayaṃ  
 130826 brahmabhāve kaṃcidvikalpamaṅgikurmaḥ | sargātmakatvadaśāyāṃ tu ayaṃ sargakālaḥ  
 130827 prāk pralaya-kāla itīti kālavibhāgaṃ saṃsārāsaṃsāradeśabhedam ca kalpanayā nirmāya  
 130828 tatra vidaścidātmano viyadādivikalpavedanaṃ varṇayāma itīti nāmbudravasāmyaṃ  
 130829 dūragamityarthaḥ | tathā cokaṃ vārtike avidyāstītyavidyāyāmevāsītva prakalpyate |  
 130830 brahmadṛṣṭyā tvavidyeyaṃ na kathaṃcana yujyate || itīti || 28 ||  
 130831  
 130832 manohaṃbhāvabuddhyādi yatkiṃcinnāma vedanaṃ |  
 130833 avidyāṃ viddhi yatnena pauruṣeṇāśu naśyati || 29 ||  
 130834  
 130835 deśakālabhedanirmāṇasyāpi deśakālāntarasāpekṣatvādanavasthā | evaṃ vikalpānāṃ  
 130836 manohaṃbhāvabuddhyādisādhya tvādiviyadādisargabhedavikalpakāle  
 130837 teṣāmasiddhatvātkathaṃ vikalpanetyādyāśaṅkā api anupapattyādidoṣasahasrabhājanā  
 130838 vidyāmātratvābhyupagamādeva parihartavyā ityāśayenāha - mana itīti || 29 ||  
 130839  
 130840 ardhaṃ mithaḥsaṃkathayā bhāgaḥ śāstravicāraṇaiḥ |  
 130841 ātmapratyayataḥ śiṣṭamavidyāyā nivartate || 30 ||  
 130842  
 130843 kena kena pauruṣeṇa kiyatī sā naśyati tadāha - ardhamiti |  
 130844 vinayapraṇatidānaśanmānādivaśīkṛtaistattvavidbhiḥ saha  
 130845 saṃkathanātprathamabhūmikāpratiṣṭhāparyantamabhyastayotkataṇavairāgyādi##-  
 130846 naśyatītyarthaḥ | śāstravicāraṇaiḥ śravaṇādibhiḥ pramāṇaprameyāsambhāvanādirūpo  
 130847 dehādīṣvahaṃtārūpaścāvidyāyā vikṣepaśaktirūpo bhāgaścaturthāṃśo naśyati |  
 130848 ātmapratyayato  
 130849 brahmātmabhāvasākṣātkārāccaturthabhūmikāmārabhyottarottaramupacīyamānāt śiṣṭa  
 130850 āvaraṇaśaktirūpaścaturthabhāgaścāruṇodayottaraṃ tama iva kramānivartata ityarthaḥ ||  
 130851 30 ||  
 130852  
 130853 caturbhāgātmani kṛte ityavidyākṣaye kramāt |  
 130854 samakālācca yacchiṣṭaṃ tadanāmārthasammayam || 31 ||  
 130855  
 130856 itīti prāgdarśitaprakārādbhūmikābhyāsamakālātkramādavidyākṣaye kṛte satī  
 130857 yacchiṣṭaṃ tannāmarūparahitaṃ sanmātrameva paramapuruṣārtha ityarthaḥ || 31 ||  
 130858  
 130859 śrīrāma uvāca |  
 130860  
 130861 ardhaṃ mithaḥsaṃkathayā bhāgaḥ śāstravicāraṇaiḥ |  
 130862 ātmapratyayato bhāgaḥ kathaṃ tasyā nivartate || 32 ||  
 130863  
 130864 saṃkṣepoktaṃ vistareṇa jijñāsū rāmaḥ pṛcchati - ardhamityādinā || 32 ||  
 130865  
 130866 samakāle kramācceti muninātha kimucyate |  
 130867 tadanāmārthasacceti saccāsacceti kiṃ vada || 33 ||  
 130868  
 130869 anāmārthasammayamityatra mayaṭā asadaṃśasyāpi kroḍikārātsaccāsaccetyuktaṃ |  
 130870 tatrāsadaṃśaḥ kiṃ tadvadetyarthaḥ || 33 ||  
 130871  
 130872 śrīvasiṣṭha uvāca |  
 130873  
 130874 sujanena viraktena saṃsārottaraṇārthinā |  
 130875 saha cāpyātmaviduṣāṃ saṃsṛtiṃ pravacārayet || 34 ||  
 130876  
 130877 praśnakramādvasiṣṭha uttaramāha - sujaneneti | ātmaviduṣā saha



130878 caśabdādapiśabdāccānyenāpi mumukṣuṇā saha svabuddhyā ca saṃsṛtiṃ keyaṃ  
130879 kiṃparyavasānā kiṃmūlā kiṃsārā kathamuttaraṇīyeti ca pravacārayet || 34 ||  
130880  
130881 yataḥ kutaścidanviśya savirāgamamatsaram |  
130882 janaṃ sajjanamātmajñaṃ yatnenārādhayedbudhaḥ || 35 ||  
130883  
130884 saṃpanne saṃgame sādhoravidyārthaṃ kṣayaṃ gatam |  
130885 viddhi vedyavidāṃ śreṣṭha jyeṣṭhaśreṣṭhadaśodayāt || 36 ||  
130886  
130887 itarabhūmikābhyo jyeṣṭhā sādhanacatuṣṭayasāmpattyā ca śreṣṭhā yā  
130888 prathamabhūmikāpratiṣṭhā daśā tadudayādityarthaḥ || 36 ||  
130889  
130890 ardhāṃ sajjanasaṃparkādavidyāyā vinaśyati |  
130891 caturbhāgastu śāstrārthaiścaturbhāgaṃ svayatnataḥ || 37 ||  
130892  
130893 caturbhāgaṃ caturthabhāgam | svayatnato nāśayediti śeṣaḥ || 37 ||  
130894  
130895 eko'bhilāṣa utpanno bhogebhyaśca nivāryate |  
130896 tatksaye yātyavidyāyāścaturthāṃsaḥ svayatnataḥ || 38 ||  
130897  
130898 tatrādyamupapādayati - eka iti | eka utkaṭamumukṣālakṣaṇo'bhilāṣa  
130899 utpannaścedayaṃ puruṣo vairāgyādisaṃpadā bhogebhyastatsādhanebhyaśca nivāryate |  
130900 avaśyaṃ nirmamaḥ saṃnyasyatītyarthaḥ || 38 ||  
130901  
130902 sādhusaṅgamaśāstrārthasvayatnaiḥ kṣīyate malam |  
130903 ekaikenātha sarvaiśca tulyakālaṃ kramādapi || 39 ||  
130904  
130905 yugapatprāptau tulyakālam | kramātprāptau kramādapi || 39 ||  
130906  
130907 yadavidyākṣayaikātma na kiṃcitkiṃcideva ca |  
130908 śiśyate tatparaṃ prāhuranāmārthamasacca sat || 40 ||  
130909  
130910 pañcamapraśnasyāpyuttaramāha - yaditi | arthakriyāvyavahārānarhatvādasat  
130911 abādhyaparamapuruṣārthatvātsaccetyarthaḥ || 40 ||  
130912  
130913 brahmedaṃ ghanamajarādyanantamekaṃ saṃkalpasphuraṇamavidyamānameva |  
130914 buddhvaivaṃ vyapagatamānameyamoho nirvāṇaṃ pariviharanviśokamāssva || 41 ||  
130915  
130916 he rāma idaṃ pariśiṣṭavastu ānandaikaghaṇaṃ jarādivikāraśūnyaṃ brahmaiva |  
130917 jīvajagadrūpaṃ tu saṃkalpo vikalpastatsphuraṇamātramityavidyamānameva |  
130918 tvamevamātmānātmataṭtvam buddhvā vyapagatamānāditripuṭīmohaḥ san nirvāṇaṃ  
130919 brahmaiva bhūtvā niratiśayabrhattvādeva parito vyāptyā viharan san viśokamāssva  
130920 tiṣṭhetyarthaḥ || 41 ||  
130921  
130922 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0 vi0  
130923 saṃkalpasargayoraikyapratipattirnāmadvādaśaḥ sargaḥ || 12 ||  
130924  
130925 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
130926 saṃkalpasargayoraikyapratipattirnāma dvādaśaḥ sargaḥ || 12 ||  
130927  
130928 trayodaśaḥ sargaḥ 13  
130929  
130930 bhuṣuṇḍa uvāca |  
130931  
130932 jagatprasasarūpasya na deśa upayujyate |  
130933 na kālo dhāraṇe stambha ālokasyāmbare yathā || 1 ||  
130934  
130935 māyākārye na deśāderapekṣetyatra varṇyate |  
130936 indrasyaṇūdare rājyakalpanākhyānavistaraḥ ||  
130937  
130938 deśakālādinirmāṇapūrvakaṃ vedanaṃ viduḥ | sargātmakatvāt iti yaduktaṃ  
130939 tasyopapādanāyendrattrasareṇvākhyānaṃ vaktuṃ bhūmikāṃ racayati - jagadityādinā |  
130940 deśakālādinirmāṇapūrvakaṃ vedanamityaṅgikṛtyavādaḥ | vastutastu  
130941 dṛṣṭasṛṣṭyā yugapadeva saha deśakālābhyāṃ jagatprasasarūpasya māyikasargasya  
130942 dhāraṇena prākṣiddho deśa upayujyate | yathā ambare yugapatprasṛtasyālokasya dhāraṇe  
130943 stambho nopayujyate tadvadityarthaḥ || 1 ||  
130944  
130945 manomananānirmāṇamātrametajjagattrayam |  
130946 śāntaṃ tanu laghu svacchaṃ vātāntaḥ saurabhādapi || 2 ||

130947  
130948 vātāntaḥ prasṛtamatisūkṣmatvādvātenāpi dhārayituṃ kampayituṃ cāsakyaṃ  
130949 yatsaurabhaṃ jyotiḥ saurabhaṃ saugandhyaṃ ca tasmādapi śāntaṃ tirobhūtaṃ tanu  
130950 sūkṣmaṃ laghu aguru svacchaṃ cetyarthaḥ || 2 ||  
130951  
130952 ciccamatkṛtimātrasya sādho jagadaṇoḥ kila |  
130953 vātāntaḥ saurabhaṃ meruranyānubhavayogataḥ || 3 ||  
130954  
130955 he sādho ciccamatkṛtimātratvena dṛṣṭasya jagadaṇorapekṣayā  
130956 vātāntargatasaurabhamapi meruriva sthūlaṃ kila | anyānubhavayogataḥ anyairapi  
130957 cakṣurghrāṇādisaṃyogenānubhūyamānatvādityarthaḥ || 3 ||  
130958  
130959 yaṃ prayudeti sargoyaṃ sa evainaṃ hi cetati |  
130960 padārthaḥ saṃniveśaṃ svamiva svapnaṃ pumāniva || 4 ||  
130961  
130962 dṛṣṭasṛṣṭirūpasya prapañcasya tu na  
130963 svakalpakadṛganyagocaratetyasādhāraṇatvātparamasaukṣmyamityāha - yaṃ pratīti |  
130964 yathā mānorathikapadārthaḥ svasaṃniveśaṃ svasākṣiṇā svayameva cetati | yathā pumān  
130965 svasvapnaṃ svayameva cetati tadvadityarthaḥ || 4 ||  
130966  
130967 atraivodāharantīmamitihāsaṃ purātaṇaṃ |  
130968 yadvṛttaṃ devarājasya trasareṇūdare purā || 5 ||  
130969  
130970 atra asminpūrvasiddhadeśakālānapekṣārūpe ananyānubhavagocaratayā  
130971 paramasaukṣmyarūpe cārthe upapādakam || 5 ||  
130972  
130973 kvacitkadācitkasmimścitkiṃcitkalpadrume'bhavat |  
130974 kasyāṃcidyugaśākhāyāṃ phalaṃ jagadudumbaram || 6 ||  
130975  
130976 kaściccāsau kalpadrumaśca kiṃcitkalpadrumastasmin | sarvakalpanāphalādhāre  
130977 māyāśabale brahmaṇīti yāvat | yugaśākhāyāṃ śākhādvayasaṃdhau |  
130978 jagadbrahmaṇḍastadrūpamudumbaraṃ phalaṃ || 6 ||  
130979  
130980 sasurāsurabhūtaughamaśakāhitaghuṃghumam |  
130981 śailamāṃsalapātāladyubhūmyugrakapāṭakam || 7 ||  
130982  
130983 tadvarṇayati - sasurāsuretyādinā | śailaiḥ kilasthānīyairmāṃsalāni dṛḍhāni  
130984 pātālādilokatrayalakṣaṇāni ugrāni durādharṣāni kapātāni yatra |  
130985 yadyapyudumbararūpakentaḥkapāṭavarṇanamanupayuktaṃ tathāpi  
130986 kalpavṛkṣaphalodumbaraphalakalpakamanovṛttīyanusāritvena  
130987 prasiddhavailakṣaṇyakalpanayā kathaṃcidyojyam || 7 ||  
130988  
130989 ciccamatkṛticārūccairvāsanārasapīvaram |  
130990 vividhānubhavāmodaṃ cittāsvādamanoharam || 8 ||  
130991  
130992 citaścamatkṛtyā racanāśaktivaicitryeṇa cāru | uccairbṛhat || 8 ||  
130993  
130994 bṛhadbrahmataruprauḍhasattāvratatikoṭigam |  
130995 ahaṃkāramahāvṛntaṃ samālokasamujjvalam || 9 ||  
130996  
130997 bṛhan prāgvarṇito yo brahmatarurudumbarastasminprauḍhā āvirbhūtā yāḥ  
130998 sūkṣmajagatsattāvratatikoṭayastadantargatam | sama ālokaḥ sākṣicit tena samujjvalam || 9 ||  
130999  
131000 mokṣadvāravikāsyāsyāṃ saridabdhīśirāvṛtam |  
131001 mātṛapañcakakośasthaṃ tarattāraśikaram || 10 ||  
131002  
131003 mokṣadvāraṃ jñānameva vikāsi āsyāṃ mukhaṃ yasya | mātṛāstanmātṛāṇi | taranti  
131004 ūrdhvaṃ plavamānāni tārakāṇyeva sīkarā rasakaṇā nīhārakaṇā vā yatra || 10 ||  
131005  
131006 kalpāvasānajarāṭhaṃ kākakokilagāmyatha |  
131007 patitaṃ śāntimāyātaṃ kvāpyantāvāsanaṃ gatam || 11 ||  
131008  
131009 mahākalpāvasāne jarāṭhaṃ pakvaṃ pātonmukham | atha tadanantaram kākagāmi  
131010 kokilagāmi vā | yathā prasiddhodumbaramante kākaiḥ kokilairvā bhakṣyate  
131011 tadvadasacchāstrakaṭuravānusāriṇyā avidyākākyā śāstramadhuraravānusāriṇyā  
131012 vidyākokilayā vā grasyamānaṃ kvāpi antaṃ vāsanāmātraśeṣalakṣaṇaṃ  
131013 nāsamavāsanaṃ brahmabhāvaṃ vā āgataṃ bhaviṣyatītyarthaḥ || 11 ||  
131014

131015 tatrābhūdamarādhiśaḥ śakrastrībhuvaneśvaraḥ |  
 131016 kṣaudrakumbhaniṣaṇṇānām kṣudrāṇāmiva nāyakaḥ || 12 ||  
 131017  
 131018 tatra tasminnudumbare | kṣudrāṇām madhumaśakānām || 12 ||  
 131019  
 131020 gurūpadeśasvābhyāsātsa kṣiṇāvaraṇo'bhavat |  
 131021 mahātmā bhāvitāntātmā pūrvāparavidāṃ varaḥ || 13 ||  
 131022  
 131023 bhāvitaḥ antaḥsarvakalpanāvadhīrātmā yena || 13 ||  
 131024  
 131025 nārāyaṇādiṣu tataḥ kadācidvīryaśāliṣu |  
 131026 kvacideva nilīneṣu satsvekaḥ sasurādhipaḥ || 14 ||  
 131027  
 131028 śastrajvālānalodbhārairayudhyata mahāsuraiḥ |  
 131029 vijitastairmahāvīryairato vyadravadādrutam || 15 ||  
 131030  
 131031 śastrajvālānalānūdbibhratīti śastrajvālānalodbhārāḥ | karmaṇyaṇ | kṛdgrahāṇe  
 131032 gatikāraḥ pūrvasyāpi grahaṇādūpapadasamāsaḥ | āsamantādrutam śighram || 15 ||  
 131033  
 131034 diśo daśa suvegena dudrāvābhidruto'ribhiḥ |  
 131035 na viśrāmāspadaṃ prāpa paraloka ivādhamāḥ || 16 ||  
 131036  
 131037 suvegena atijavena | adhamāḥ pāpakṛt || 16 ||  
 131038  
 131039 tadbhīrāntadṛṣṭiṣvariṣu manāk chidramavāpya saḥ |  
 131040 prāsaṃ kāyasaṃkalpaṃ nītvā svaṃ svāntare bahiḥ || 17 ||  
 131041  
 131042 ariṣu manāgū bhrāntadṛṣṭiṣu satsu | tat tadā | chidraṃ nilayanāvasaram | kāyākāraṃ  
 131043 sthūlākārasaṃkalpaṃ svāntare bhūtasūksme prāsaṃ nītvā vilāpyānutaro bhūtvā  
 131044 bahiḥ kamapi trasareṇuṃ viveśeti pareṇānvayaḥ || 17 ||  
 131045  
 131046 kamapyarkāṃśukośasthaṃ trasareṇuṃ viveśa saḥ |  
 131047 saṃvidrūpatayā padmakōśaṃ madhukaro yathā || 18 ||  
 131048  
 131049 tadantaḥpraveśasaṃkalpasāṃvidrūpatayā || 18 ||  
 131050  
 131051 sa tatrāśu viśaśrāma cirādāśvāsamāyayau |  
 131052 atha viśmṛtasaṃgrāmo nivṛttiṃ samupāgamat || 19 ||  
 131053  
 131054 nivṛttiṃ bahirgamanābhāvam | anivṛttimiti vā chedaḥ || 19 ||  
 131055  
 131056 kalpitaṃ sadma tatrātha sa kṣaṇādanubhūtavān |  
 131057 tasminsadmani padmānte reme sva iva viṣṭare || 20 ||  
 131058  
 131059 padmānte padmāsanamadhya | sve svalokaprasiddhe viṣṭare siṃhāsana iva || 20 ||  
 131060  
 131061 gṛhasthaḥ sa dadarśātha kalpitaṃ nagaraṃ hariḥ |  
 131062 maṇimuktāpravālādīkṛtaprākāramandiram || 21 ||  
 131063  
 131064 nagarāntargato'paśyattato janapadaṃ hariḥ |  
 131065 nānādrigrāmagokāṭapattanāraṇyarājitam || 22 ||  
 131066  
 131067 govātā vrajāḥ || 22 ||  
 131068  
 131069 tādrgratīścetitavānsaśrakro bhuvanaṃ tataḥ |  
 131070 sādryabdhuryvīnadīśāntaṃ sakriyākālakalpanam || 23 ||  
 131071  
 131072 tādrgratīścetitavānsa śakrastrījagattataḥ | bhuvanaṃ bhūlokaḥ | nadyaḥ īśā rājānaḥ  
 131073 antāstattaddeśasīmāstaiḥ saha vartamānaḥ || 23 ||  
 131074  
 131075 tādrgratīścetitavānsa śakrastrījagattataḥ |  
 131076 sapātālamahīvyomaviṣṭapārkaḍiparvatam || 24 ||  
 131077  
 131078 atha tatra sureśatve atiṣṭhadityapakṣyānvayaḥ || 24 ||  
 131079  
 131080 tatrātiṣṭhatsureśatve sa bhogabharabhūṣitaḥ |  
 131081 putro babhūva tasyātha kundo nāmātha vīryavān || 25 ||  
 131082  
 131083 tato jīvitaparyante tyaktvā dehamaninditaḥ |

131084 nirvāṇamāyayau śakro niḥsneha iva dīpakaḥ || 26 ||  
 131085  
 131086 kundastrailokyarājo'bhūjjanayitvā sutaṃ nijam |  
 131087 kālena jīvitasyānte jagāma paramaṃ padam || 27 ||  
 131088  
 131089 tatputro'pi tathaivātha kṛtvā rājye sutaṃ nijam |  
 131090 jagāma jīvitasyānte pāvanaṃ paramaṃ padam || 28 ||  
 131091  
 131092 evaṃ pautrasahasrāṇi samatītāni sundara |  
 131093 tatrādyāpi sureśasya yeṣāṃ rājye sthitoṃ'śakaḥ || 29 ||  
 131094  
 131095 tasya sureśasya pautrasahasrāṇi yeṣāṃ rājye adyāpyaṃśako nāma rājā sthitaḥ || 29 ||  
 131096  
 131097 ityadyayāvadamareśvaravaṃśa eva saṃkalpите jagati śakrapadaṃ vidhatte |  
 131098 tasminkṣate'pi galite'pi hate'pi naṣṭe kvāpyambare dinakarātapapāvanāṇau || 30 ||  
 131099  
 131100 iti varṇitadiśā adyayāvat adyatanakālaparyantaṃ tatsaṃkalpите trasareṇvantare jagati  
 131101 tadvaṃśa eva amareśapadaṃ śakrarājyaṃ vidhatte pālayati |kvāpyambarapradeśe tasmin  
 131102 dinakarātapapāvane aṇau trasareṇau kṣate apacite galite naṣṭe'pi hi tadrājyaṃ na  
 131103 galitamityarthaḥ || 30 ||  
 131104  
 131105 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 vidyādharopākhyānāntargatendropākhyāne  
 131106 trasareṇvantarasargasaṃghavarṇanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 131107  
 131108 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 131109 trasareṇvantarasargasaṃghavarṇanaṃ nāma trayodaśaḥ sargaḥ || 13 ||  
 131110  
 131111 caturdaśaḥ sargaḥ 14  
 131112  
 131113 bhuśuṇḍa uvāca |  
 131114  
 131115 tasya śakrasya kulajaḥ kaścidāsītsurādhipaḥ |  
 131116 tatrottamaḡuṇaḥ śrīmānpāścātyā yasya sā tanuḥ || 1 ||  
 131117  
 131118 tatkulotpannaśakrasya bisatantau jagatprathā |  
 131119 tatrocyate brahmadṛṣṭau sarvadrṣṭyā khaśakratā ||  
 131120  
 131121 tasya prāguktasya śakrasya kulajo vaṃśodbhavaḥ || 1 ||  
 131122  
 131123 athendrakulaputrasya tasya tatra babhūva ha |  
 131124 pratibhājñānasamprāptirbṛhaspatigiroditā || 2 ||  
 131125  
 131126 tasya tatra bṛhaspateḥ khagurorupadeśagirā uditā pratibhānaṃ pratibhā  
 131127 ātmatattvasākṣātkārastadrūpajñānasamprāptirbabhūveti śeṣaḥ || 2 ||  
 131128  
 131129 tato viditavedyo'sau yathāprāptānuvṛttimān |  
 131130 cakāra jagatāṃ rājyamājyapānāmadhīśvaraḥ || 3 ||  
 131131  
 131132 ājyapānāṃ devānāṃ || 3 ||  
 131133  
 131134 yuyudhe dānavaiḥ sārdhamajayatsarvaśātravān |  
 131135 śataṃ cakāra yajñānāmajñānottīrṇamānasaḥ || 4 ||  
 131136  
 131137 yajñānāmaśvamedhānāṃ | tasya hi phalaṃ tasya vakṣyamāṇabisatantāvetadbrahmāṇḍe  
 131138 ca śakratāprāptiriti bhāvaḥ || 4 ||  
 131139  
 131140 uvāsa kāryavaśato bisabālāntare ciram |  
 131141 anyānyapi ca vṛttāntaśatānyanubabhūva ha || 5 ||  
 131142  
 131143 bisasya padmanālasya bālatantustadantare | tatra bisatantau kalpите brahmāṇḍe  
 131144 rājyayuddhajayaparājayādīnyanyānyapi vṛttāntaśatānyanubabhūva ha kila || 5 ||  
 131145  
 131146 kadācidāsīttasyecchā prabodhabalaśālināḥ |  
 131147 brahmatattvamavekṣe'haṃ yathāvaddhyānavāniti || 6 ||  
 131148  
 131149 brahmatattvaṃ māyāśabalabrahmasvabhāvam || 6 ||  
 131150  
 131151 so'paśyatpraṇidhānena tata ekāntasaṃsthitāḥ |  
 131152 sabāhyābhyantare'śeṣakāraṇatyāgaśāntadhīḥ || 7 ||

131153  
 131154 praṇidhānena samādhinā | aśeṣāṇām vikṣepakāraṇānām tyāgena śāntadhīḥ || 7 ||  
 131155  
 131156 sarvaśaktiparaṃ brahma sarvavastumayaṃ tatam |  
 131157 sarvathā sarvadā sarvaṃ sarvaiḥ sarvatra sarvagam || 8 ||  
 131158  
 131159 sarvataḥpāṇipādāntaṃ sarvatokṣiśiromukham |  
 131160 sarvataḥśrutimalloke sarvamāvṛtya saṃsthitam || 9 ||  
 131161  
 131162 śrutimat śrotrendriyavat || 9 ||  
 131163  
 131164 sarvendriyaguṇairmuktaṃ sarvendriyaguṇānvitam |  
 131165 asaṅgaṃ sarvabhṛccaiva nirguṇaṃ guṇabhoktṛ ca || 10 ||  
 131166  
 131167 sarvendriyāṇāṃ guṇaiḥ rūpādigrahaṇaśaktibhiranvitam | paramārthataḥ asaṅgam  
 131168 vyavahāratastu sarvabhṛt | evamagre'pi || 10 ||  
 131169  
 131170 bahirantaśca bhūtānāmacaraṃ carameva ca |  
 131171 sūkṣmatvāttadavijñeyaṃ dūrasthaṃ cāntike ca tat || 11 ||  
 131172  
 131173 sarvatra candrārkaṃ sarvatraiva dharāmayam |  
 131174 sarvatra parvatamayam sarvatrābdhimayaṃ tathā || 12 ||  
 131175  
 131176 prācurye mayat || 12 ||  
 131177  
 131178 sarvatra sārāguruṃ sarvatraiva nabhomayam |  
 131179 sarvatra saṃśṛtīmayam sarvatraiva jagannayam || 13 ||  
 131180  
 131181 bhramaprādhānyena saṃśṛtiḥ bhāvavikāraprādhānyena jagaditi bhedavyapadeśaḥ || 13 ||  
 131182  
 131183 sarvatraiva ca mokṣātma sarvatraivādyacinmayam |  
 131184 sarvatra sarvārthamayam sarvataḥ sarvavarjitaṃ || 14 ||  
 131185  
 131186 ghaṭe paṭe vaṭe kuḍye śakaṭe vānare tathā [nare iti pāṭhaḥ || |  
 131187 dhāmni vyomni tarāvadrāvanile salile'nale || 15 ||  
 131188  
 131189 dhāmni tejasi gr̥he ca | saḥ trijaganti dadarśeti pareṇānvayaḥ || 15 ||  
 131190  
 131191 nānācāravīcārāṇi vividhāvṛttimanti ca |  
 131192 paramāṇvaṃśamātre'pi trijaganti dadarśa saḥ || 16 ||  
 131193  
 131194 nānāvidhāḥ prāṇināmācārāḥ śārīrā vicārā mānasāśca kriyābhedā yeṣu |  
 131195 āvṛttayaḥ svarganarakādeḥ punarāgamanāni | paramāṇoraṃśā  
 131196 ūrdhvaḍhomadhyādibhāgāstanmātre'pi || 16 ||  
 131197  
 131198 maricasyāntare taikṣṇyaṃ sūnyatvamiva cāmbare |  
 131199 trijagatsatyasati ca vidyate cinmayātmani || 17 ||  
 131200  
 131201 sati āvirbhāvakālātmani | asati tirobhāvakālātmani ca || 17 ||  
 131202  
 131203 ityevaṃ bhāvayanmuktabhāvayā śuddhasaṃvidā |  
 131204 śakraḥ krameṇa tenaiva tathaiva dhyānavānabhūt || 18 ||  
 131205  
 131206 bhāvayanpaśyan | mukto bhāvo jīvo jīvabhāvo yayā | tena prāgvāsanākālpitenaiva  
 131207 śakradehena śakro na tu samādhyanubhūyamānasarvātmabhāvenetyarthaḥ || 18 ||  
 131208  
 131209 dhyānena sarvamekatra paśyaṃściramudāradhīḥ |  
 131210 dadarśemamasau sargamasmaḍīyaṃ mahāmatīḥ || 19 ||  
 131211  
 131212 ekatra māyāśabalabrahmaṇi | imamasmaḍīyaṃ tvayā mayā cānubhūyamānaṃ sargaṃ  
 131213 brahmāṇḍam || 19 ||  
 131214  
 131215 tato'sminvicaransarge śakrānte śakratāṃ gataḥ |  
 131216 cakāra rājatāṃ [jagatāṃ iti mudritapāṭhaṣṭikākārtrasaṃmataḥ ||] rājyaṃ  
 131217 vṛttāntaśataśobhitaṃ || 20 ||  
 131218  
 131219 tatastadanantaramasminsarge pātālabhūmyādilokadarśanakrameṇa śakralokānte manasā  
 131220 vicarasaṃstatra śakradarśanena  
 131221 śakrāṇāmbhāvasaṃskārodbodhātprāktanāśvamedhaśatādṛṣṭaphalāvaśyaṃ##-

131222 karādānaparipālanādi cakāra || 20 ||  
 131223  
 131224 vidyādharakulādhiśa ityadyaiva sa devarāt |  
 131225 tasyendrasya kulotpanna iti viddhi yathāsthitam || 21 ||  
 131226  
 131227 he vidyādharakulādhiśa iti anayā rītyā tasya trasareṇvantargatasyendrasya kule utpannaḥ  
 131228 so'dyāsmīnbrahmāṇḍe'pi devarāt bhūtvā tiṣṭhatīti viddhi || 21 ||  
 131229  
 131230 tato hṛdayabījasthaprāṇmukhyābhyāsayogataḥ |  
 131231 bisabālanivāsādivṛttāntamanubhūtavān || 22 ||  
 131232  
 131233 tata etadindrabhāvānantaram hṛdaye bījamiva saṃskārarūpeṇa sthitasya prāktanasya  
 131234 mukhyasya jñānayogābhyāsasya yogato yathāsthitam prāktanam  
 131235 bisatantunivāsādisvavṛttāntamanubhūtavān | sasmāretyarthaḥ || 22 ||  
 131236  
 131237 yathaiśa śakraḥ kathitastrasareṇūdārāspadaḥ |  
 131238 bisabālāspadaścaitatkulajaḥ kāntimānatha || 23 ||  
 131239  
 131240 sarvaśaktau brahmaṇi sarvatra sarvasadbhāvādīdṛśaśakrasahasrāṇyapi sarvatra santīti  
 131241 saṃbhāvayetyāha - yatheti dvābhyām | apyarthē'thaśabdaḥ || 23 ||  
 131242  
 131243 tathā śatasahasrāṇi tatretaścānyataśca khe |  
 131244 tādṛśavyavahārāṇi samatītāni santi ca || 24 ||  
 131245  
 131246 vahatīyamavicchinā cirāyaivam taraṅgiṇī |  
 131247 tāvaddṛśyasaritprauḍhā rūḍhārūḍhe ca tatpade || 25 ||  
 131248  
 131249 caturthyādiśaṣṭhyantabhūmikāsvardham rūḍhe ardhamarūḍhe ca tasmin brahmapade sati  
 131250 iyam māyā iti pratyayo'nubhavastadunmukhī bhavatīti pareṇānvayaḥ || 25 ||  
 131251  
 131252 iti māyeyamādirghā prasṛtā pratyayonmukhī |  
 131253 satyāvalokamātrātivilayaikavilāsinī || 26 ||  
 131254  
 131255 yataḥ kutaścinmāyeyam yatra kvacana vānagha |  
 131256 yathākathamcitsaṃpannamātraiva paridṛśyate || 27 ||  
 131257  
 131258 māyātvādeva na vaicitrye hetuviśeṣāścintyā ityāha - yataḥ kutaściditi |  
 131259 tribhīryadvṛttaiḥ kiṃvṛttaiśca hetukāladeśakriyāprakāranīyamānāvaśyakatā  
 131260 sūcyate || 27 ||  
 131261  
 131262 ahaṃbhāvacamatkāramātrādvṛṣṭirivāmbudāt |  
 131263 jāyate mihikevāśu prekṣāmātravināśinī || 28 ||  
 131264  
 131265 athavā eka evāhaṃkārādhyāsa etadvaicitrye niyato heturityāha - ahaṃbhāveti |  
 131266 mihikānīhāradhūma iveti nāśe dṛṣṭāntaḥ || 28 ||  
 131267  
 131268 yenāyatābhimatadarśanadraṣṭtādṛśyamuktasvabhāvamavabhāsanamātma##-  
 131269 sarvārthaśūnyamata eva ca śūnyarūpamekaṃ khamātramiva mātravikalpameva || 29 ||  
 131270  
 131271  
 131272 yena hetunā mātṛsarvasākṣibrahmarūpamavikalpaṃ sarvavikalparahitameva  
 131273 paramārthataḥ | ata eva ahaṃkāraśāśādyatāni vistīrṇāni yāni abhimatāni  
 131274 mānasavikalpāḥ darśanāni tripuṭīlakṣaṇaīndriyakavikalpāśca tairmuktasvabhāvam |  
 131275 jāgradavasthāśūnyamiti yāvat | ata eva vāsanāmayasvāpnasārvārthaśūnyamata eva ca  
 131276 pratiyogyaprasiddhyā sarvaśūnyatālakṣaṇena saṁsṛptājñānena ca śūnyam  
 131277 khamātramiva pūrṇamavabhāsanam cidrūpamātmatattvaṃ pariśiṣṭamityarthaḥ || 29 ||  
 131278  
 131279 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 vidyādharopākhyānāntargatendrāṇvākhyāne  
 131280 sargasamkalpayoraikyapratipādanam nāma caturdaśaḥ sargaḥ 14  
 131281  
 131282 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe u0  
 131283 sargasamkalpayoraikyapratipādanam nāma caturdaśaḥ sargaḥ || 14 ||  
 131284  
 131285 pañcadaśaḥ sargaḥ 15  
 131286  
 131287 bhuṣuṇḍa uvāca |  
 131288  
 131289 yatrāhaṃtvaṃ jagattatra pūrvamāgatya tiṣṭhati |  
 131290 parāṇvantarapīndrasya trasareṇūdare yathā || 1 ||

131291  
131292 ahaṃbhāvo jagadbhrānterbījaṃ rūpaṃ ca varṇyate |  
131293 tanmārjanājjaganmr̥ṣṭyā śuddhaśeṣātkr̥tārthatā ||  
131294  
131295 ahaṃbhāvacamatkāramātrādr̥ṣṭirivāmbudāt | jāyate dr̥śyasarit iti yaduktaṃ  
131296 tadupapādakatayā indrāṇvākhyāyikāṃ yojayati - yatreti | abhinave'pi svapnaprapaṇce  
131297 pūrvasiddhameva jagatpaśyāmiti sarvānubhavāt pūrvamāgatya tiṣṭhatītyuktiḥ || 1 ||  
131298  
131299 bhramasya jāgatasyāśya jātasyākāśavarṇavat |  
131300 ahaṃbhāvo'bhimantātmā mūlamādyamudāhṛtam || 2 ||  
131301  
131302 vāsanārasasaṃsiktādahaṃbījakaṇādayam |  
131303 brahmādrau vyomavipine jāyate trijagaddrumaḥ || 3 ||  
131304  
131305 vyoma avyākṛtākāśastallakṣaṇe vipine'raṇye || 3 ||  
131306  
131307 tārakāpuṣpanikaro vilīnācalapallavaḥ |  
131308 saritsāraśirāpūro vāsanāsāratatphalaḥ || 4 ||  
131309  
131310 vilīnā meghamihikā vanapracchannā acalāḥ parvatāḥ pallavā yasya | saritsārā  
131311 gaṅgādyāḥ | vāsanā eva sārā bījāṃsā yeṣu tathāvidhāste bhogaḥ phalāni yasya || 4 ||  
131312  
131313 ahaṃtvasalilasyedaṃ jagatspanda udāhṛtaḥ |  
131314 ciccamatkaraṇasvādurvāsanāvisaradravaḥ || 5 ||  
131315  
131316 idānīmahaṃkāraṃ mahājalatayā jagacca tatkāryataraṅgāditayā varṇayati -  
131317 ahaṃtvetyādipaṇcabhiḥ | idaṃ jagat ahaṃtvasalilasya spando vilāsaḥ | citaścamatkaraṇaṃ  
131318 vaiṣayikasukhaṃ svādu mādhyatā yatra || 5 ||  
131319  
131320 tārakāsikarāsāro nabhonantanikhātavān |  
131321 bhāvābhāvamahāvarto nānāgiritaraṅgakaḥ || 6 ||  
131322  
131323 nabhasā ākāśena anantanikhātavān aparicchedyakuṣīkuharavān | bhāvāḥ saṃpadaḥ  
131324 abhāvā vipadaśca mahānta āvartā yatra || 6 ||  
131325  
131326 trilokivililikhallekho vilolālokapheṇilaḥ |  
131327 brahmāṇḍabudbudodbhedaḥ kavāṭāpīḍapīvaraḥ || 7 ||  
131328  
131329 trilokīpadena tadgatajanā lakṣyante | ta eva vilikhantyaścitralekhyavadāvirbhavantyo  
131330 lekḥā  
131331 rekhā yatra | vilolaiḥ sūryacandrādyāloakaiḥ pheṇilaḥ phenavān | brahmāṇḍā eva  
131332 budbudodbhedaḥ yatra | kapāṭamiva āpīḍayati niruṇaddhī mokṣapraveśamiti kapāṭāpīḍo  
131333 mohasetustena pīvaro'bhivṛddhaḥ || 7 ||  
131334  
131335 bhūpīṭhadṛḍhaḍiṇḍirapiṇḍaścidghanamadgumān |  
131336 citrājavaṃ javibhāvamajjanonmajjanātmakaḥ || 8 ||  
131337  
131337 bhūpīṭhameva ghano ḍiṇḍirapiṇḍo yatra | cidghanaiścidābhāsairjīvairmadgumān  
131338 jalakākavān | teṣāṃ citrairājvaṃ  
131339 javibhāvairūrdhvādastiriyagbhramaṇairmajjanonmajjanātmakaḥ || 8 ||  
131340  
131341 jarāmarāṇamohādivicīcayacamatkr̥tiḥ |  
131342 utpannadhvamsidehādibinduvṛndaikabandhuraḥ || 9 ||  
131343  
131344 ahaṃtvpavanaspando jagadityavagamyatām |  
131345 ahaṃtvpadmasaugandhyaṃ jagadityavabudhyatām || 10 ||  
131346  
131347 prakārāntarābhyāṃ jagadvarṇayati - ahaṃtveti || 10 ||  
131348  
131349 nāhaṃtvajagatī bhinne pavanaspandavatsadā |  
131350 payo dravatvamiva ca vahnirauṣṇyamivāpi ca || 11 ||  
131351  
131352 itthaṃ varṇane phalitamāha - neti || 11 ||  
131353  
131354 jagadastyahamarthe'ntarahamasti jagaddhṛdi |  
131355 anyonyabhāvinī tvete ādhārādheyavatsthite || 12 ||  
131356  
131357 parasparabījatāmāha - jagaditi anyonyasmādbhāvinī āvirbhāvaśīle  
131358 anyonyādhīnasthitike ca || 12 ||

131359  
131360 jagadbījamahaṃtvaṃ yo mārṣṭi bodhādavedanāt |  
131361 alaṃ citraṃ jaleneva tena dhautam jaganmalam || 13 ||  
131362  
131363 ata evāhaṃkāramārjanājjaganmārjanasiddhirityāha - jagaditi || 13 ||  
131364  
131365 ahaṃtvaṃ nāma tatkiṃcidvidyādhara na vidyate |  
131366 akāraṇamavastutvācchaśaśṅgamivoditam || 14 ||  
131367  
131368 ahaṃtvasya tattvadṛṣṭyā asattvadarśanameva mārjanamityāha - ahaṃtvamiti || 14 ||  
131369  
131370 brahmaṇyatitāte'nante saṃkalpollekhavarjite |  
131371 ahaṃtvakāraṇābhāvānna kadācana sanmayam || 15 ||  
131372  
131373 tatkutastatrāha - brahmaṇīti || 15 ||  
131374  
131375 avastunyeti sargādaṃ na saṃbhavati kāraṇam |  
131376 ato'haṃtvādi nāstyeva vandhyāsuta iva kvacit || 16 ||  
131377  
131378 saṃbhavadapi kāraṇam loke avastuni naiti na vyāpriyate | prakṛte tu sargādaṃ kāraṇam na  
131379 saṃbhavati tatsaṃbhavo'pi nāstītyarthaḥ || 16 ||  
131380  
131381 tadabhāvājjagannāsti cittvaṃ jagadabhāvataḥ |  
131382 śiṣṭaṃ nirvāṇamevātaḥ śāntamāssva yathāsukham || 17 ||  
131383  
131384 nirvāṇaṃ kaivalyalakṣaṇaṃ cittvaṃ cinmātraṃ śiṣṭam || 17 ||  
131385  
131386 abhāvādupapattisthādevaṃ jagadahaṃtvayoh |  
131387 rūpālokamanaskārāḥ śāntāstava na cetarat || 18 ||  
131388  
131389 evamupapattipratīṣṭhitājjagadahaṃtvayorabhāvāt | bāhyā rūpālokādayaḥ saṃsārā  
131390 āntarā manaskāralakṣaṇāḥ saṃsārāśca śāntāḥ | na ca itarattadubhayavyatiriktaṃ  
131391 heyam duḥkhamasti ataḥ śāntamāssvetyarthaḥ || 18 ||  
131392  
131393 yannāsti tattū nāstyeva śeṣaṃ śāntamasi dhruvam |  
131394 saṃprabuddho'si mā bhūyo nirmūlāṃ bhrāntimāhara || 19 ||  
131395  
131396 śāntaṃ nirduḥkhavikṣepam || 19 ||  
131397  
131398 vyapagatakalanākalaṅkaśuddhaḥ śivamasi śāntamasīśvaro'si nityaḥ |  
131399 khamapi bhavati parvatopamānaṃ jagadapi vā paramāṇurūpameva || 20 ||  
131400  
131401 vyapagato bāhyābhyantaradṛśyakalanālakṣaṇaḥ kalaṅko yasya ata eva śuddhaḥ |  
131402 adhyārope khaṃ śūnyaṃapi parvatopamānaṃ bhavati apavāde tu jagadbrahmāṇḍamapi vā  
131403 paramāṇurūpamākāśatulyameva bhavatītyarthaḥ || 20 ||  
131404  
131405 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe vi0  
131406 vidyādharanirvāṇaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
131407  
131408 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
131409 vidyādharanirvāṇaṃ nāma pañcadaśaḥ sargaḥ || 15 ||  
131410  
131411 ṣoḍaśaḥ sargaḥ 16  
131412  
131413 bhuśuṇḍa uvāca |  
131414  
131415 kathayatyevamapyevaṃ sa vidyādharanāyakaḥ |  
131416 āsītsaṃśāntasaṃvittih samādhipariṇāmavān || 1 ||  
131417  
131418 śrutvā vidyādharasyātra samādhirupavarṇyate |  
131419 kathāśeṣopasaṃhāro'naḥsaṃbhāvaprasaṃsayā ||  
131420  
131421 saṃśāntā dṛśyasaṃvittiriyasya samādhilakṣaṇo yaścittasya kṣīrodakavaccidaikarasyena  
131422 pariṇāmastadvān || 1 ||  
131423  
131424 prabodhyamāno'pi mayā bhūyobhūyastatastataḥ |  
131425 na papāta purodṛśye paraṃ nirvāṇamāgataḥ || 2 ||  
131426  
131427 purogate dṛśye śabdādiviṣaye na papāta || 2 ||



131428  
 131429 sa prāpa paramaṃ sthānaṃ tāvanmātraprabodhavān |  
 131430 kenacinnādhikenāṅga yatnenātisayaiṣiṇā || 3 ||  
 131431  
 131432 mukhyādhikāritvāttāvanmātreṇa madupadeśena prabodhavān |  
 131433 śravaṇāvṛttimanananididhyāsanādyatisayaiṣiṇā na | aṅgeti vasiṣṭhasaṃbodhanam || 3  
 131434 ||  
 131435  
 131436 ata uktaṃ mayā rāma yadi śuddhe hi [vicetasi ityapi pāṭhaḥ ||] cetasi |  
 131437 upadeśaḥ prasarati tailabindurivāmbhasi || 4 ||  
 131438  
 131439 idāniṃ vasiṣṭhaḥ prāk svokte'rthe vidyādhara citta mudāharaṇamiti varṇanatvarayā  
 131440 bhuṣuṇḍoktimutkramya rāmaṃ pratyāha - ata ityādi || 4 ||  
 131441  
 131442 nāhamityasti te nāntarmainaṃ bhāvaya śāntaye |  
 131443 etāvadupadeśoktiḥ paramā netarāsti hi || 5 ||  
 131444  
 131445 ko'sāvupadeśastamāha - nāhamiti | te antaḥ pratyagātmani cidekarase ahamityaṃśo  
 131446 nāsti | ato'santamenam mā bhāvaya ityetāvat etāvatye vopadeśoktiḥ paramā  
 131447 sārasaṃgrahabhūtā || 5 ||  
 131448  
 131449 eṣaivābhavyamanasi patitā pravilīyate |  
 131450 uttāne maṣṇādarśe muktāphalamivāmalam || 6 ||  
 131451  
 131452 bhavye tu śāntamanasi lagatyabhyetyavicyutim |  
 131453 praviśyāntarvicārākhyāmarcirarkamaṇau yathā || 7 ||  
 131454  
 131455 avicyutim abhyeti | antaḥ praviśya vicārākhyāṃ  
 131456 sarvamohāraṇyadāhākṣamāmaṅgiśikhāṃ ca janayatīti śeṣaḥ | yathā arkamaṇau  
 131457 sūryakānte praviṣṭaṃ sūryārciragniśikhāṃ janayati tadvat || 7 ||  
 131458  
 131459 ahaṃbhāvanamevoccairbijaṃ duḥkhākhyasālmaleḥ |  
 131460 mamedam tadvadādīti śākhāprasarakāraṇam || 8 ||  
 131461  
 131462 tadvadahaṃbhāvanavadeva mamedam bhāvanamṇ saṃsāravṛkṣasya  
 131463 [saṃsāravṛkṣasyetyādi mūlasthaduḥkhākhyetyāderarthaḥ ||] mūlādiśarīraṃ  
 131464 [mūlādiśarīramiti tūttarārdhasyādityasyārthaḥ ||] yato rāgādiśākhāprasarasya  
 131465 kāraṇamityarthaḥ || 8 ||  
 131466  
 131467 ahamādaḥ mametyantastata icchā pravartate |  
 131468 idamārthaśatānarthakāriṇī bhavabhāriṇī || 9 ||  
 131469  
 131470 tadevāha - ahamiti | ādaḥ bījāvasthāsthāne | antaḥ tatkāryavṛkṣasthāne | icchā  
 131471 śākhāsthāne pravartate || 9 ||  
 131472  
 131473 evaṃvidhā muniśreṣṭha mūḍhā api cirāyuṣaḥ |  
 131474 bhavantyanīyamo hyaṅga dīrghāyusyasya kāraṇam || 10 ||  
 131475  
 131476 evaṃ prāguktaṃ prakṛtasaṃmatyā samarthya vasiṣṭhaḥ  
 131477 punarbhuṣuṇḍoktikathāmevānusanarvidyādhara kathāmupasaṃharati - evaṃvidhā iti |  
 131478 dīrghāyusyasya kāraṇam tattvajñānamevetīti śeṣaḥ || 10 ||  
 131479  
 131480 antaḥśuddhamanaskā ye sucirāyābhaya pradāṃ |  
 131481 manāgapypadiṣṭāste prāpnuvanti paraṃ padam || 11 ||  
 131482  
 131483 antaḥśuddhestu cirābhyāsa eva jñānakāraṇamiti niyamo'styevetyāśayenāha -  
 131484 antarīti | sucirāyābhyāsenāntaḥśuddhamanaskā ye te | paraṃ padaṃ jñānam || 11 ||  
 131485  
 131486 śrīvasiṣṭha uvāca |  
 131487  
 131488 merumūrdhani māmevāmuktvā sa vihaḡādhīpaḥ |  
 131489 tūṣṇiṃ babhūva muktātmā ṛṣyamūka ivāmbudaḥ || 12 ||  
 131490  
 131491 vihaḡādhipo bhuṣuṇḍaḥ | ṛṣyamūke girau mataṃgāśrame mataṃgāśāpabhayānmūkā  
 131492 meghā na garjantīti prasiddhiḥ || 12 ||  
 131493  
 131494 ahamāpṛcchya taṃ siddhaṃ vidyādharamatho punaḥ |  
 131495 prāpta ātmāspadaṃ rāma munimaṇḍalamaṇḍitam || 13 ||  
 131496

131497 prathamam tam siddham bhuṣuṇḍamāpṛcchya atho vidyādharam gatvā  
 131498 taduktisaṃvādāya punastamapyāpṛcchya niścītārtho'ham | āspadam svāśramam || 13 ||  
 131499  
 131500 etattavādya kathitam balibhukkathoktam vidyādharopaśamanam laghubodhanottham |  
 131501 asminbhuṣuṇḍavihagendrasamāgame me caikādaśeḥa hi gatāni mahāyugāni || 14 ||  
 131502  
 131503 ha rāme mayā laghu śīghrameva bodhanenotthamutpannam vidyādharasyopaśamanam  
 131504 balibhujah kākasya bhuṣuṇḍasya kathayā uktaṃ tavādya kathitam | asmin varṇite  
 131505 bhuṣuṇḍavihagendrasamāgame me jāte tadanantaramiha asmin kalpe ekādaśamahāyugāni  
 131506 divyayugāni gatānītyarthaḥ || 14 ||  
 131507  
 131508 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0  
 131509 vidyādharopākhyāne vidyādharanirvāṇam nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 131510  
 131511 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 131512 vidyādharanirvāṇam nāma ṣoḍaśaḥ sargaḥ || 16 ||  
 131513  
 131514 saptadaśaḥ sargaḥ 17  
 131515  
 131516 śrīvāsiṣṭha uvāca |  
 131517  
 131518 anahamvedanādevam śubhāśubhaphalapradā |  
 131519 saṃsārāphalinī nūnamicchāntarupaśāmyati || 1 ||  
 131520  
 131521 atrāhaṃbijanirdāhādanahaṃbhāvavahninā |  
 131522 dehādīsaṃsṛteḥ samyagbādhe'likatvamīryate ||  
 131523  
 131524 sarvasaṃsṛteḥ kāmamūlatvādanahaṃbhāvena prathamam tannivṛttimāha -  
 131525 anahamiti || 1 ||  
 131526  
 131527 anahamvedanābhyāsātsamaloṣṭāśmakāñcanaḥ |  
 131528 bhūtvā śāntabhavāpīḍo na naraḥ paritāmyati || 2 ||  
 131529  
 131530 kāmoparame lobhādidoṣakṣayādvairāgyādisaṃpadā sarvamānasaduḥkhakṣaya ityāha ##-  
 131531  
 131532 ahaṃtāpuṭakoḍḍīnaparabodhabaleritaḥ |  
 131533 ahamityarthapāṣāṇo na jāne kvāśu gacchati || 3 ||  
 131534  
 131535 sādhanavato'vaśyaśravaṇādīnā jñānodaye brahmavyatiriktāhamarthasya  
 131536 bādhenālikatvameva paryavasyatītyāśayenāha - ahaṃteti | śravaṇādīnā  
 131537 jñānanirmathanābhyāsenā ahaṃtālakṣaṇātpramāṭṛyantrapuṭakādeva  
 131538 vahniḥvālāvaduḍḍīna āvirbhūto yaḥ parabrahmasākṣātkāralakṣaṇo bodhastadbaleṇa  
 131539 īritaḥ kṣiptaḥ | nirasta iti yāvat | ahamādidṛśyārthapāṣāṇo'gniyantrakṣiptapāṣāṇa  
 131540 ivāśu kva gacchati na jāne | tucchatvamevāpadyata iti bhāvaḥ || 3 ||  
 131541  
 131542 ahaṃtāpuṭakoḍḍīno brahmavīrabaleritaḥ |  
 131543 ahamityarthapāṣāṇo na jāne kvāśu gacchati || 4 ||  
 131544  
 131545 caramasākṣātkāravṛttyā rūḍham  
 131546 brahmaivājñānāhaṃkāradīnirāśasamarthamityāśayenāha - ahaṃteti |  
 131547 ajñānāhaṃkārayoriva sthūladehasyāpi vyaṣṭisamaṣṭirūpasya tādṛśam brahmaiva  
 131548 nnivartakamityāśayenāha - ahaṃteti || 4 ||  
 131549  
 131550 ahaṃtāpuṭakoḍḍīno brahmavīrabaleritaḥ |  
 131551 śārīrayantrapāṣāṇo na jāne kvāśu gacchati || 5 ||  
 131552  
 131553 brahmaiva vīro vikrāntastadbaleritaḥ |  
 131554 pūrvāparaprathamacaramajaghanyasamānamadhyamavīrāśca iti  
 131555 samānādhikaraṇasamāse vīraśabdaparanipātaśchāndasaḥ || 5 ||  
 131556  
 131557 ahamarthahimam tvantaranahaṃtā cidarciṣā |  
 131558 uḍḍīyeva vilīnam sanna jāne kvāśu gacchati || 6 ||  
 131559  
 131560 anahaṃtābhāvanāvṛttipratiphalitacitaivāhaṃtānāśa iti pakṣo vā'stvityāśayenāha ##-  
 131561  
 131562 ahaṃraso vilīnontaranahaṃtācidarciṣā |  
 131563 śārīraparṇādudvarṇāna jāne kvāśu gacchati || 7 ||  
 131564  
 131565 udvarṇāt brahmavidyādhikāribrahmaṇādyutkrṣṭavarṇātparipākapāṇḍurācca || 7 ||

131566  
 131567 śarīraparṇānniṣpītaśtvahaṃbhāvarasāsavaḥ |  
 131568 anahaṃtārkaṃmārgaṇa paratāmādhigacchatī || 8 ||  
 131569  
 131570 athavā na bādhitāhaṃtādeḥ śūnyatā kiṃtu brahmataivetyāśayenāha - śarīreti |  
 131571 anahaṃtālakṣaṇenārkaśmimārgaṇa paratām brahmatām  
 131572 svakāraṇasūkṣmajalātmatām ca || 8 ||  
 131573  
 131574 śayane kardame śaile gr̥he vyomni sthale jale |  
 131575 sthūlā sūkṣmā nirākārā rūpāntaragatāpi ca || 9 ||  
 131576  
 131577 tattvajñānaṃ vinā tu na kvāpi kadāpi kasyāṃcidavasthāyāṃ dehasyāhaṃkārasya vā  
 131578 ātyantikocchedastayoḥ parasparabījatayā parasparāntaḥsattvena jagadbhāvena  
 131579 sarvatrodभवāvarjanādityāha - śayane ityādinā | śayane śayyāyāṃ  
 131580 sthūlādidvādaśavasthāprāptā śayanādisthānasaptake yatra tatra sthitāpi śarīralakṣaṇā  
 131581 vaṭadhānā antaḥsthita udbhūto'haṃtvanavāṅkuro yasyāstathāvidhā satī kṣaṇādidaṃ  
 131582 saṃsārākhyamāśu sarvadigvyāpanaśīlaṃ śākhājālaṃ tanotīti tṛtīyenānvayaḥ || 9 ||  
 131583  
 131584 yatra tatra sthitā suptā prabuddhā bhasmatām gatā |  
 131585 dhṛtā nītā nimagnā ca dūrasthā nikaṭā satī || 10 ||  
 131586  
 131587 śarīravaṭadhānāntaḥsthitāhaṃtvanavāṅkurā |  
 131588 śākhājālaṃ tanotyāśu saṃsārākhyamidaṃ kṣaṇāt || 11 ||  
 131589  
 131590 ahaṃtvavaṭadhānāntaḥsthitadehabṛhaddrumaḥ |  
 131591 saṃsāraśākhānivahaṃ yatra tatra tanotyalaṃ || 12 ||  
 131592  
 131593 evamaḥaṃtvalakṣaṇavaṭadhānāntaḥsthitodehamahādrumo'pi bodhya ityāha -  
 131594 ahaṃtveti || 12 ||  
 131595  
 131596 śākhāśateddhadalapuṣpaphaladrumo'sti bijodare nanu dṛśā paridṛśyate'sau |  
 131597 deho'styahaṃtvakaṇikāntaraśeṣadṛśyasamvitparīta iti buddhidṛśaiva  
 131598 dṛṣṭam || 13 ||  
 131599  
 131600 uktamarthaṃ vaṭādibījadṛṣṭāntenaivānubhāvayati - śākheti | yathā bijodare  
 131601 śākhāśate iddhāni virājamānāni dalāni puṣpāni phalāni ca yasya tathāvidho drumo'sti  
 131602 yato'sau sattvādeva bijapuṭaṃ bhittvāṅkurādikrameṇa nirgacchanpratyakṣaṃ sarvajanaīḥ  
 131603 paridṛśyate | nanviti prasiddhau | tathā ahaṃtvalakṣaṇā yā kaṇikā sūkṣmabījaṃ  
 131604 tadantaraśeṣadṛśyasamvīto deho'stīti sūkṣmabuddhilakṣaṇayā dṛśaiva  
 131605 vidvadbhirdṛṣṭamityarthaḥ || 13 ||  
 131606  
 131607 dehādahaṃtvanavāptavato vicāraiścidvyomamātravapuṣo vapuṣo'tha voccaiḥ |  
 131608 nāhaṃtvabījajaṭharādasato'bhyudeti saṃsāravṛkṣa iha bodhamahāgnidagdhāt || 14 ||  
 131609  
 131610  
 131611 evamavicārāphalaṃ sarvatrānirmokṣamuktivā vicārāphalaṃ mokṣamāha - dehāditi |  
 131612 vicāraiḥ śravaṇādibhistattvabodhāccidvyomamātraṃ vapuḥsvarūpaṃ yasya tathāvidhasya  
 131613 jīvanmuktasya vidyamānādapi dehādahaṃtvaṃ tattādātmyābhimānānavāptavataḥ  
 131614 athavā adehavato videhamuktasyoccairniratiśayānande pratiṣṭhitasya puṃso  
 131615 bodhamahāgnidagdhāhaṃtvabījajaṭharāt saṃsāravṛkṣo nābhyudeti || 14 ||  
 131616  
 131617 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe u0  
 131618 ahaṃtvāsattāyogopadeśo nāma saptadaśaḥ sargaḥ || 17 ||  
 131619  
 131620 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 131621 ahaṃtvāsattāyogopadeśo nāma saptadaśaḥ sargaḥ || 17 ||  
 131622  
 131623 aṣṭādaśaḥ sargaḥ 18  
 131624  
 131625 śrīvāsiṣṭha uvāca |  
 131626  
 131627 maraṇaṃ sarvanāśātma na kadācana vidyate |  
 131628 svasaṃkalpāntarasthairyaṃ mṛturityabhidhiyate || 1 ||  
 131629  
 131630 uhyamānānyanantāni pavanaiḥ sarvatombare |  
 131631 mṛtajīvamanaḥsthāni varṇyante'tra jaganti hi ||  
 131632  
 131633 deho'styahaṃtvakaṇikāntaraśeṣadṛśyasamvitparīta iti buddhidṛśaiva dṛṣṭam iti  
 131634 yaduktaṃ tatra kathamasti kidṛśī sā buddhidṛgiti tadubhayaṃ

131635 mṛtajīvavāsanāmayānantajagadvyutpādanena samarthayitum bhūmikām racayati -  
 131636 maraṇamiti | manobuddhyahamkāradīsarvanāśātmakam maraṇamiti pāmarā manyante |  
 131637 tathā tu kadācidapi na vidyate | kṛtahānādidoṣaprasaṅgāt | kiṃtu  
 131638 manuṣyādiśārīrātmabhāvabhojakaprārābdhakṣaye tadanurūpasamkalpatirobhāve  
 131639 devādiśārīrāhambhāvādibhojakakarmodbhave tadanurūpasvasamkalpāntarasya  
 131640 tadbhojakādṛṣṭakṣayaparyantaṃ sthairyam pūrvabhāvavismṛtimapekṣya  
 131641 mṛturityabhidhiyata ityārthaḥ || 1 ||  
 131642  
 131643 paśyeme pura uhyanta iva mandarameravaḥ |  
 131644 arūḍhā api digvātaiḥ saridbimbitaśailavat || 2 ||  
 131645  
 131646 astvevaṃ kiṃ tatastatrāha - paśyati | evaṃ ca tattajjīvasamkalpakalpita jagatsthā  
 131647 mandarameruprabhṛtayo dikṣuvātaiḥ sarvatra uhyante pravāhyanta iva mayā dṛśyante  
 131648 tvamapi paśyetyārthaḥ || 2 ||  
 131649  
 131650 uparyuparyantarataḥ kadālīdalapīṭhavat |  
 131651 śliṣṭāśliṣṭasvarūpāḥ khe mithaḥ saṃsṛtayaḥ sthitāḥ || 3 ||  
 131652  
 131653 uparyupari bahirbahiḥ yāvatām jīvanām bhojakādṛṣṭasāmyam tāvātām śliṣṭā  
 131654 ekībhāvena militāḥ | anyeṣāmaśliṣṭasvarūpāḥ || 3 ||  
 131655  
 131656 śrīrāma uvāca |  
 131657  
 131658 paśya me pura uhyanta iti vākyārthamakṣatam |  
 131659 na kiṃcidavagacchāmi yathāvanmunināyaka || 4 ||  
 131660  
 131661 uktamarthamasambhāvayan rāmaḥ pṛcchati - paśyati | yathāvatkathayeti śeṣaḥ || 4 ||  
 131662  
 131663  
 131664 śrīvasiṣṭha uvāca |  
 131665  
 131666 prāṇasyābhyantare cittam cittasyābhyantare jagat |  
 131667 vidyate vividhākāram bījasyāntariva drumam || 5 ||  
 131668  
 131669 mṛtānām puruṣānām prāṇāstāvannabhasyutkrāmantīti lokavedaprasiddham | tadyadi  
 131670 prāṇāḥ santi tarhi prāṇasyābhyantare cittam cittasyābhyantare jagadapi vidyate iti  
 131671 sambhāvayetyārthaḥ || 5 ||  
 131672  
 131673 mṛte puṃsi nabhovātairmilanti prāṇavāyavaḥ |  
 131674 sarijjalairivāmbhodhijalānyātmadrutāni hi || 6 ||  
 131675  
 131676 santu nāma tathāpi digvātaiḥ katham pravāhyante tatrāha - mṛte iti | puṃsi mṛte  
 131677 sati tata utkrāntāḥ prāṇavāyavo bāhyānabhasi pūrṇairvātaiḥ saha milanti |  
 131678 yatastānyapyātmani drutāni dravasvabhāvāni | ataḥ samasvabhāvānām melane ekataiva  
 131679 bhavatītyārthaḥ || 6 ||  
 131680  
 131681 itaścetaśca yāntīva teṣāmantarjagantyaalam |  
 131682 vyomavātavinunnānām saṃkalpaikātmakānyapi || 7 ||  
 131683  
 131684 ato vyomavātairviśeṣeṇa nunnānāmākṛṣṭānām teṣāṃ prāṇānāmantargatāni  
 131685 jagantyaapi itaścetaśca yāntīvetyuhyanta ivetyuktirityārthaḥ || 7 ||  
 131686  
 131687 saprāṇavātaiḥ pavanaiḥ sphuratsaṃkalpagarbhitaḥ |  
 131688 sarvā eva diśaḥ pūrṇāḥ paśyāmīmāḥ samantataḥ || 8 ||  
 131689  
 131690 atraite paśya paśyāmi saṃkalpajagatāṅgaṇe |  
 131691 buddhidṛṣṭyā samuhyante puro mandarameravaḥ || 9 ||  
 131692  
 131693 aham paśyāmi tvamapi buddhidṛṣṭyā paśya || 9 ||  
 131694  
 131695 khavāte'ntarmṛtaprāṇāḥ prāṇānāmantare manaḥ |  
 131696 manaso'ntarjagadviddhi tile tailamiva sthitam || 10 ||  
 131697  
 131698 khe vidyamāne vāte'ntarmṛtānām prāṇāḥ || 10 ||  
 131699  
 131700 khavātaiḥ khasamāḥ prāṇā yathohyante manomayāḥ |  
 131701 uhyante vai tathaitāni tadaṅgāni jagantyaapi || 11 ||  
 131702  
 131703 nanu gurūṇi jaganti katham vātairuhyante tatrāha - khavātairiti | tathā prāṇavadeva

131704 tadaṅgāni jagantyaṇi khaṣamāni laḡhūṇityuhyanta ityarthāḥ || 11 ||  
 131705  
 131706 sabhūtānyambarorvyādivṛndāni trijagantyaṇi |  
 131707 uhyante cāpyarūḡhāni puraḥ sarvatra gandhavat || 12 ||  
 131708  
 131709 sabhūtāni caturvidhaprāṇisahitāni | arūḡhāni adṛḡhāni | apratiṣṡhitānīti yāvat || 12 ||  
 131710  
 131711 tāni buddhyaiva dṛśyante na dṛṣṡyā raghunandana |  
 131712 puraḥ saṃkalparūpāṇi svasvapnapurapūravat || 13 ||  
 131713  
 131714 dṛṣṡyā cakṣurādinā svīyasvapnadṛṣṡapuravattāḡṣapūravadvā  
 131715 tāḡṣapurāntargatanadipūravadvā || 13 ||  
 131716  
 131717 sarvatra sarvadā santi susūkṣmāṇyeva khādapi |  
 131718 kalpanāmātrasāratvāṇna cohyante manāgapi || 14 ||  
 131719  
 131720 uhyanta iveti [paśyeme pura uhyanta iva  
 131721 ityetatsargagatatadvitīyaślokoḡtamityanusaṃdheyam |] yaduktaṃ tatra  
 131722 ivakārārthasamarthanāyāha - kalpanāmātrasāratvāditi || 14 ||  
 131723  
 131724 tānyeva dṛḡhabhāvatvātsveṣu lokeṣu teṣvalam |  
 131725 satyānyeva cidamśasya sarvagatvāḡbhavāniva || 15 ||  
 131726  
 131727 yadyapi tāni kalpanāmātratvāṇna santyeveti nohyante tathāpi tānyeva teṣu  
 131728 tattaḡjīvabhogyeṣu sveṣu svarganarakabhūyādilokeṣu teṣāṃ  
 131729 dṛḡhabhāvatvātsukhaduḡkhabhogārthakriyāsamarthatayā satyānyeva  
 131730 tatsatyatāsaṃpāḡdakasyādhiṣṡṡhānacidamśasya sarvagatvāt | yathā bhavānasmaddṛṣṡyā  
 131731 śravaṇadhāraṇāḡdyarthakriyāsamarthāḥ purovartī satyastadvadevetyarthāḥ || 15 ||  
 131732  
 131733 pratibimbaṃ purāṇiva puraḥprāṇasaridraye |  
 131734 arūḡhānyapi cohyante rūḡhānyapi ca naiva ca || 16 ||  
 131735  
 131736 arūḡhāni vāsanāmātratvādanāvīrbhūtāni rūḡhānyāvīrbhūtāni cetthamuhyante naiva  
 131737 cohyante || 16 ||  
 131738  
 131739 saurabhāṇi samuhyante vātāṅgasthāni rāghava |  
 131740 jaganti prāṇasaṃsthāni vyomātmakamayāni tu || 17 ||  
 131741  
 131742 saukṣmye vahane ca saurabhasāmyaṃ prāḡuktamityāha - saurabhāṇīti || 17 ||  
 131743  
 131744 kumbhe deśāntaraṃ nīte yathāntarvyomni nānyatā |  
 131745 spandanāḡdimaye citte tathāiva trijagadbhrame || 18 ||  
 131746  
 131747 ata eva trijagadbhramātmanā cittasya spandabhedayorapi nātmanastāvityāha - kumbhe  
 131748 iti | tathāivātmani nānyateti śeṣaḥ || 18 ||  
 131749  
 131750 itthaṃ na sajjagadbhrāntirasatyaivoditeva te |  
 131751 na vīnaśyati nodeti kevalaṃ brahmarūpiṇī || 19 ||  
 131752  
 131753 yathā mṛtānāṃ jagatsaṃkalpamātratvāḡdasaditthaṃte tavāpi jagadasat | bhrāntireva  
 131754 kevalamuditeva | sā bhrāntirapi paramārthato na vīnaśyati nodetīti tattvadṛṣṡyā  
 131755 brahmarūpiṇyevetyarthāḥ || 19 ||  
 131756  
 131757 yadi vāpyudite vātaistattadasyā na lakṣyate |  
 131758 tadantaḥsaṃsthitaiḥ spando nāvi koṣagatairiva ||20 ||  
 131759  
 131760 nanu yadi vyavahāradṛśā jagattadbhrāntī vāyvantāḥpravahamāne udite tarhi vāyaṃ  
 131761 pṛthivīm nīscalatayā kathaṃ paśyāmastatrāha - yadi veti | nodite eva | yadi vā udite  
 131762 iti pakṣastathāpi vātaiḥ kṛtaṃ tattadbhramaṇaparivartanāḡdikamasyāḥ  
 131763 pṛthivyāstadantaḥsaṃsthitairasmābhirna lakṣyate | yathā nāvi jāyamāṇāḥ  
 131764 spandastadantaḥkoṣagatairnarairna lakṣyate tadvadityarthāḥ || 20 ||  
 131765  
 131766 yathā spando'ṅgalagnāyāṃ nābyantaḥsaṃsthitairapi |  
 131767 na lakṣyate yathā pṛthivyāṃ [yadyapi tathā brahmaṃstatsaṃsthaiḥ iti pāṡho  
 131768 dṛśyate tathāpi brahmannīti saṃbodhanasya rāmaṃ pratyayogyatvāṇna  
 131769 sadhrīcīnaḥ |] tatsaṃsthaistanmayairapi || 21 ||  
 131770  
 131771 tadeva spaṣṡamāha - yatheti | yathā nāvi antaḥ saṃsthitairapiśabdāttanmayairapi  
 131772 kilādyairnauspando na lakṣyate tadvatpṛthivīsaṃsthaiḥ

131773 pārthivadehādimaṃyairapyasmābhiritṃyarthāḥ || 21 ||  
131774  
131775 yathā yojanavistīrṇaṃ laghau sadmānubhūyate |  
131776 yattasya pādapastambhe paramāṇau yathā jagat || 22 ||  
131777  
131778 itthaṃ paśyeme pura uhyanta iva mandarameravaḥ iti svoktiṃ rāmāyopapādyā  
131779 uparyuparyantarantaḥkadalīdalapīṭhavadityuktāvapyalpe bṛhataḥ samāveśaṃ prathamam  
131780 bṛhato'lpātvakalpanayā darśayati - yatheti | yathā yojanavistīrṇamapi sadma laghau  
131781 pādapastambhe citranirvyūharacanādinā racayutiṃ yattasya yatamānasya śilpino buddhyā  
131782 alpatvakalpanayā tatrānubhūyate tathā antarantaḥsūkṣmatame'pi paramāṇau  
131783 jagadbuddhikalpanayā'nubhūyata ityarthāḥ || 22 ||  
131784  
131785 vastvalpamapyatibṛhallaghusattvo hi manyate |  
131786 mūṣikāḥ svāñjalidravyaṃ navapaṅkamivārbhakāḥ || 23 ||  
131787  
131788 paramāṇvāderbṛhattamatvakalpayā na vā tatra bṛhato jagataḥ samāveśo'nubhavitavya  
131789 ityāśayenāha - vastviti | tadyathā ratnakośāgāre praviṣṭā asvā  
131790 dhanasaṃbandhaśūnyā mūṣikā na ratnāni bahu manyante kiṃtvañjalimātramitamapi  
131791 dhānyadravyameva tatra daivāllabdhāṃ bahu manyante yathā vā arbhakā bahumūlyānyapi  
131792 svābharaṇāni nityamanubhūyamānāni na bahu manyante kiṃtu navamapūrvam  
131793 mṛgapakṣyākāraṃ varṇakādipariṣkṛtaṃ paṅkaṃ mṛtpiṇḍameva kṛḍanāya bahu  
131794 manyante yena taddānena vañcitāḥ svābharaṇānyapi vinimayena prayacchantītyarthāḥ || 23 ||  
131795  
131796  
131797 asatyeva svarūpe'smiñjagadākhye vido bhrame |  
131798 lokāntarādharmamayī [atrādharmapadamupalakṣaṇaṃ dharmasyetyapīti  
131799 dharmādharmaphalānīti vyākhyātam |] sā bṛhaṃgasya bhāvanā || 24 ||  
131800  
131801 kiṃ ca vāstavo'lpe bṛhataḥ samāveśo na saṃbhavatu nāma bhrāntyā tu  
131802 saṃbhavatyeveyāśayenāha - asatyeveti | vidadḥ ajñānāvṛtacito jagadākhye bhrame  
131803 asatyevārthe kevalaṃ jīvato'yaṃ loko mṛtasya lokāntarāṇi tatra ca  
131804 dharmādharmaphalānityādimayī bṛhaṃgasya bṛmhaṇaṃ gacchataścittasya sā  
131805 saṃkalparūpā bhāvanaiva | na ca bhāvanāṃ vastvanyathābhāvo niruḍḍhītyarthāḥ |  
131806 bṛmhadhātoḥ ghaṇarthe kavīdhānamiti bhāve kaḥ | tataḥ anyeṣvapi dṛśyate iti  
131807 gamerḍaḥ | bāhulakāṇnum || 24 ||  
131808  
131809 idaṃ heyamupādeyamidamityantarajñatā |  
131810 yasya tasya bhavāyāsti sarvajñasyāpi mūḍhatā || 25 ||  
131811  
131812 nanu mūḍhānāmastvantarantarjagadbhramabhāvanā sarvajñānāṃ bhavadādīnāṃ  
131813 kathamantarantarjagadantaramastīti bhrāntistatrāha - idamiti | sarvajñasyāpi bhavāya  
131814 vyavahārasaṃbhavāya yāvatprārādbhakṣayaṃ leśato'nuvartamānā  
131815 mūḍhatā'styevetyarthāḥ || 25 ||  
131816  
131817 sacetano hyavayavī cetatyavayavānyathā |  
131818 svāntareva tataṃ jīvastrijagadbudhyate tathā || 26 ||  
131819  
131820 ata eva sarvajñasyāpi samaṣṭijīvasya hiraṇyagarbhasyāvayavavatsvāntareva  
131821 trijagaddarśanamityāha - sacetana iti | avayavī dehātmā laukikapuruṣaḥ | jīvaḥ  
131822 samaṣṭijīvaḥ || 26 ||  
131823  
131824 saṃvidātmaparākāśamanantamajamavyayam |  
131825 vyomno'vayavarūpāṇi tasyemāni jaganti bhoḥ || 27 ||  
131826  
131827 māyopahita īśvarastvevaṃ paśyatītyāha - saṃvidātmeti | bho iti saṃbodhanena  
131828 rāmasya tatsmāryate || 27 ||  
131829  
131830 sacetano'yaḥpiṇḍo'ntaḥ kṣurasūcyādikaṃ yathā |  
131831 buddhyate buddhyate tadvajjīvo'jñastrijagadbhramam || 28 ||  
131832  
131833 īśvaraḥ pralayakāle kathaṃ svāntargataṃ jagatpaśyati tatrāha - sacetana iti caturbhiḥ |  
131834 yaḥpiṇḍo yadi sacetanaḥ syāttarhi yathā svāntaḥ sūkṣmarūpeṇa sthitaṃ kṣurasūcyādi  
131835 bhāvisvavikāraṃ paśyettadvadityarthāḥ | jīvaḥ svalīnasarvasaṃskāropahitaḥ san || 28 ||  
131836  
131837 aciccidvāpi mṛtpiṇḍaḥ śarāvodañcanādikam |  
131838 yathāṅga manute jīvastathāṅga manute jagat || 29 ||  
131839  
131840 adhiṣṭhānasadrūpapṛādhānyena cit āropitamṛdādirūpapṛādhānyavivakṣyā acidvā |  
131841 tātparyam pūrvavadeva || 29 ||

131842  
131843 cidacidvānkuro dehe vṛkṣatvaṃ manyate yathā |  
131844 vṛkṣaśabdārtharahitaṃ brahmedaṃ trijagattathā || 30 ||  
131845  
131846 upahitaprādhānyena cit āropitamṛdādirūpaprādhānyenācidvānkuraḥ | etāṃvāstu  
131847 viśeṣaḥ - jīvasaṃskāropahitarūpeṇa vṛkṣaśabdārthasahitaṃ budhyate  
131848 tadanupahiteśvararūpeṇa tu tadrahitamanādisiddhayā vidyayā vā bādhitarūpamiti yāvat |  
131849 śeṣaṃ prāgvat || 30 ||  
131850  
131851 cidvācidvā yathādarśo bimbitaṃ vāpyabimbitaṃ |  
131852 nagaraṃ vetti no vāpi tathā brahma jagattrayam || 31 ||  
131853  
131854 pariṇāmadṛśā jīveśvarayoḥ sargāsargakāle jagaddarśane dṛṣṭāntamuktivā  
131855 vivartadṛśāpyāha - cidveti | jīveśvaropādhyupahitadṛśā vetti  
131856 anupahitaśuddhadṛśā tu no vetti | yatra nānyatpāśyati ityādiśruteriti bhāvaḥ || 31 ||  
131857  
131858 deśakālakriyādravyamātrameva jagattrayam |  
131859 ahaṃtvajagatostena bhedo nāstyetaśātmanoḥ || 32 ||  
131860  
131861 evaṃ rāmapraśnānsamādhāya prāsaṅgikaṃ ca sarvaṃ samāpya nāhaṃtvajagatī bhinne  
131862 pavanaspandane yathā | iti prākprastutārthaṃ prakārāntareṇa samarthayitumanusaṃdhatte  
131863 - deśeti | ahaṃtvamapi  
131864 deśakālakriyādravyatādātmyasaṃsargābhimānātmakatvāttadrūpamevetye##-  
131865  
131866 kalpitenopamānena yadetadupadiśyate |  
131867 tatropamaikadeśena upameyasadharmatā || 33 ||  
131868  
131869 etadanubhāvayitumeva śrutyā mayā ca mṛllohapinḍādidṛṣṭāntā acetanā api  
131870 cetanatvamāropyaikadeśasāmyenopanyastā ityāha - kalpiteneti || 33 ||  
131871  
131872 yadidaṃ dṛśyate kiṃcijjagatsthāvaraṅgamam |  
131873 amuñcataḥ parāṇutvaṃ jīvasyaitatsmṛtaṃ vapuḥ || 34 ||  
131874  
131875 vāstavabrahmabhāvalakṣaṇaṃ paramaṇutvaṃ sauḥkṣmyamamuñcata eva vivartarūpaṃ  
131876 sthūlaṃ jagadrūpamityarthaḥ || 34 ||  
131877  
131878 sarvasaṃvedanatyāge śuddhasaṃspandade pade |  
131879 na manāgapi bhedo'sti niḥsaṅgopalakośavat || 35 ||  
131880  
131881 ata evādhīṣṭhānadṛṣṭyā sarvavivartasaṃvedanabādhe niṣpratyūhaṃ sarvataḥ  
131882 śuddhātmaprasaraprade pūrṇapade na manāgapi jīvajagadbhedo'stītyāha - sarveti || 35 ||  
131883  
131884 yo yo nāma vikalpāṃśo yatra yatra yathā yathā |  
131885 yadā yadā yena yena diyate sa tathaiva cit || 36 ||  
131886  
131887 abādhe tu sadā sarvatra sarvavikalpātmanaiva cidvivartata ityāha - yo ya iti | diyate  
131888 mūḍheneti śeṣaḥ | cit tathaiva tadvikalpānusāreṇaiva savivartā bhavatītyarthaḥ || 36 ||  
131889  
131890 acittvānnāsti manasi saṃkalpaḥ kha ivānkuraḥ |  
131891 cittvāttu cetaso viddhi citireveha kalpanam || 37 ||  
131892  
131893 manaso'pi cidanupraveśādeva vicitrasaṃkalpasāmarthyam na svata iti cita eva  
131894 sarvavivartasvātantryamityāha - acittvāditi || 37 ||  
131895  
131896 yā yodeti vikalpaśrīraprabuddhāśayaṃ prati |  
131897 sarvagatvādanantatvāccidvyomnaḥ sā na sanmayī || 38 ||  
131898  
131899 yathodeti vikalpaśrīḥ prabuddhe noditaiva sā |  
131900 sarvagatvādanantatvāccidvyomnaḥ sā na sanmayī || 39 ||  
131901  
131902 evamaprabuddhe uditāpi prabuddhe tattve noditaiva  
131903 anantatvātkālavastukṛtaparicchedaśūnyatvācca || 39 ||  
131904  
131905 sarvasaṃkalpakalanā satyetyābālamakṣatam |  
131906 svapnādāvanubhūtonantararthaḥ kenāpi labhyate || 40 ||  
131907  
131908 yadyasanmayī tarhi kathamābālagopālaṃ satyeva bhāti tatrāha - sarveti | na  
131909 jāgratsaṃkalpakalanaiva satyeti bhāti kiṃtu svapnādisādhāraṇyena sarvāpi | na ca  
131910 svapnabhrāntyādāvupalabdho gajaraṅgatādirarthaḥ kenāpi labhyate iti kākṇavā yojyam || 40 ||

131911  
131912 saṃkalpo vāsanā jīvastrayo'rthā likhitāścītā |  
131913 sonubhūto'pyasatyah syādasattvasyaiva no sataḥ || 41 ||  
131914  
131915 nanu satyah saṃsārah kathamasatyah syāttatrāha - saṃkalpa iti | jāgratsvapnau  
131916 saṃkalpaḥ suṣuptistu vāsanāmātram tadubhayapratibimbitacidrūpastadubhayabhoktā  
131917 jīvaśceti trayah padārthāḥ satyakūṭasthacitā svātmani citravallikhitāḥ so'yaṃ  
131918 citrasaṃsāraḥkalpaḥ saṃsāro'dhiṣṭhānasattayā satya ityanubhūto'pyasatyasya  
131919 jīvasyaivetyasatyah syānna tvadhiṣṭhānasataḥ | tena tadasaṃsparsādityarthaḥ | yathā  
131920 citrapratibimbavapnāśvāscitrapratibimbavapnapurusāṇāmasatyānāmeva vāhanaṃ na  
131921 satyapuruṣasya tadvaditi bhāvaḥ || 41 ||  
131922  
131923 asatyatābhidhaṃ satyaṃ mukta eva bhavecchivaḥ |  
131924 sātivāhikadehaikaparikṣayavikāsavān || 42 ||  
131925  
131926 brahma vā idamagra āsīt ityādiśruterastu vā satyasyaiva svābodhātsaṃsārastathāpi  
131927 tannityamuktameva | yathā hi tatsatyam brahma prāktattvabodhātsvasatyatām jagati  
131928 saṃkrāmayaṭtatsatyatābhidhaṃ svayaṃ bhavati | tathā tattvabodhottaraṃ bādhitājagataḥ  
131929 svasattām svātmanyupasaṃharattadasatyatābhidhamapi bhavati | na hi  
131930 prapañcasyādhiṣṭhānamātrapariśeṣādanyā asatyatā kācitsuvacā | yata  
131931 ātivāhikadehasahitasyaikasya svājñānasya parikṣaye'pi pūrṇatālakṣaṇavikāsavānmuktaḥ  
131932 pratyagātmaiva śivo bhavedityarthaḥ || 42 ||  
131933  
131934 jaganti vātairuhyante vyomni śālmalitūlavat |  
131935 nohyante copalānīva na ca santyeva kalpanāt || 43 ||  
131936  
131937 ata evājñānadṛṣṭyaiva jagantyuhyante na tattvadṛṣetyuktamityupasaṃharati -  
131938 jagantīti || 43 ||  
131939  
131940 ityasminnakhilapadārthasārthakoṣe vyomanyapyativitate jaganti santi |  
131941 anyonyaṃ parimilitāni kānicicca nānyonyaṃ parimilitāni kāninicca || 44 ||  
131942  
131943 iti varṇitarītyā asminnakhilapadārthasamūhānām kośabhūte ajñāte  
131944 pratīciparamārthato'tivitate vyomani śūnyākāśakalpe'pyavidyayā anantāni jaganti santi |  
131945 tāni ca katipayānām jīvānām bhojakādṛṣṭasāmye jāgare brahmāṇḍaikye ca anyonyaṃ  
131946 parimilitāni | tadvaiśāmye tu brahmāṇḍabhede svapne ca nānyonyaṃ parimilitānītyarthaḥ ||  
131947 44 ||  
131948  
131949 sarvatvātparamaciteranantarūpāṇyārambhapracuradigantasambhṛtāni |  
131950 lolāmbūdarapurabimbabhaṅgurāṇi svāntaḥsthāviralamahāpuropamāni || 45 ||  
131951  
131952 tānyeva viśīnaṣṭi - sarvatvādityāditribhiḥ | paramaciterbrahmaṇah  
131953 sarvatvātsarvaśaktitvādiyattāsaṃkocakābhāvādguṇato vastutaḥ  
131954 kriyājātyāditaścānantarūpāṇi bahuvidhakāryārambhapracurairdigantasamsthitaajanaiḥ  
131955 sambhṛtāni | lole ambūdare pratibimbitaṃ purabimbamiva bhaṅgurāṇi | ata eva  
131956 svāntaḥsthānyaviralāni sarvasambhārasambhṛtāni yāni devagandharvādimahāpurāṇi  
131957 tānyeva upamā yeṣāṃ tāni || 45 ||  
131958  
131959 sasthairyānyapi satataṃ kṣaṇakṣayā.in vyaktākṣānyapi satataṃ nimilitāni |  
131960 sālokānyapi paritastamovṛtāni cidrūpārṇavalaharīvivartanāni || 46 ||  
131961  
131962 anuvṛttavastvātmanā sasthairyānyapi vyāvṛttabhāvavikāraiḥ kṣaṇakṣayāṇi | evaṃ  
131963 jāgare vyaktākṣānyapi tattvato vyaktyabhāvānnimilitāni | ātmajyotiṣā sālokānyapi  
131964 tasyājñānatamovṛttatvāttamovṛtāni || 46 ||  
131965  
131966 pṛthaksthitāni vyatimiśritāni jalāni caivāmbunudhau nadīnām |  
131967 tārākacandragrahamāṇḍalānām samoditānām nabhasīva bhāsaḥ || 47 ||  
131968  
131969 pṛthaksthitānām vyatimiśritatve vyatimiśritānām pṛthaksthitatve ca  
131970 kramādṛṣṭāntadvayamāha - pṛthagiti | nadīpātre pṛthaksthitānyapyambunidhau  
131971 vyatimiśritāni | nabhasi samakālamuditānām tārādīnām bhāsaḥ iyamasya bhā iti  
131972 vivektumaśakyatvādvyatimiśritā api ekacalane aparacalanābhāvāt pṛthaksthitāstānīva  
131973 tā iva ca || 47 ||  
131974  
131975 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0 vi0  
131976 jagajjālakośasādharmayogopadeśo nāmāṣṭādaśaḥ sargaḥ || 18 ||  
131977  
131978 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
131979 jagajjālakośasādharmayogopadeśo nāmāṣṭādaśaḥ sargaḥ || 18 ||



131980  
 131981  
 131982 ekonaviṃśaḥ sargaḥ 19  
 131983  
 131984 śrīrāma uvāca |  
 131985  
 131986 mune jīvasya yadrūpamākṛtigrahaṇaṃ tathā |  
 131987 yathā ca paramātmataṃ sthānaṃ yaccāsyā tadvada || 1 ||  
 131988  
 131989 jīvasvarūpatattattvaṃ samaṣṭivyaṣṭidehayoḥ |  
 131990 kalpanaṃ sthānakaraṇabhedādbhogaśca varṇyate ||  
 131991  
 131992 yat rūpaṃ śāstrīyavyavahāropayuktaṃ pāramārthikarūpaṃ ca | ākṛtiḥ sthūlaśarīraṃ  
 131993 tasya grahaṇaṃ kalpanam | sthānaṃ bāhyavyavahāradvāram || 1 ||  
 131994  
 131995 śrīvasiṣṭha uvāca |  
 131996  
 131997 svasaṃkalpena cetyoktaṃ cidityaparanāmakaṃ |  
 131998 anantaṃ cetanākāśaṃ jīvaśabdena kathyate || 2 ||  
 131999  
 132000 tatra samaṣṭijīvaṃ mokṣaśāstraprasiddhaṃ śodhane brahmābhedayogyaṃ prathamam  
 132001 darśayati - sveti | anantaṃ yaccetanākāśaṃ brahma tadeva hantāhamimāstisro devatā  
 132002 anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi iti śrutidarśitasvasaṃkalpena  
 132003 svacetyasūkṣmabhūtopādhipraveśāttadviṣṭambhakaprāṇadhāraṇāt jīva prāṇadhāraṇe  
 132004 iti dhātvarthānugamāccetyena prāṇenoktaṃ jīva it vyapadiṣṭam | cakṣurādīdvārā  
 132005 cetayatīti cit cetanaḥ ityaparaṃ nāma yasya tathāvidhaṃ rājājīvaśabdena kathyata  
 132006 ityārthaḥ ||  
 132007 2 ||  
 132008  
 132008 na parāṇurna ca sthūlaṃ na śūnyaṃ na ca kiṃcana |  
 132009 cinmātraṃ svānubhūtyātma sarvagaṃ jīva ucyate || 3 ||  
 132010  
 132011 tasya pāramārthikaṃ rūpamāha - neti | śūnyamākāśaṃ tadantargataṃ vā kiṃcana  
 132012 na || 3 ||  
 132013  
 132014 aṇīyasāmaṇīyāṃsaṃ sthaviṣṭhaṃ ca sthaviyasām |  
 132015 na kiṃcinmātrakaṃ caiva sarvaṃ jīvaṃ vidurbudhāḥ || 4 ||  
 132016  
 132017 yasya yasya padārthasya yo bhāvastena tatra tam |  
 132018 sthitaṃ viddhi tadābhāsaṃ tadātmaikāntavedanāt || 5 ||  
 132019  
 132020 tasya sarvagatvamanubhāvayati - yasya yasyeti | yo bhāvo  
 132021 jātiguṇasaṃsthānādyasādhāraṇarūpaṃ tena tena bhāvena saṃsthitagata eva tattadiva  
 132022 ābhāsamānam | tatkutaḥ | tadekāntavedanātpunaḥ punastaddarśane tattadākāreṇaiva  
 132023 bhānaniyamādghaṭacakṣuḥsaṃyoge hi cakṣurdvārā nirgatamantaḥkaraṇaṃ  
 132024 svavṛttivyāptaghaṭāvachchinnaṃ jīvacitsphuraṇaṃ ghaṭo'yaṃ sphuratī ghaṭo'yaṃ  
 132025 sphuratīti ghaṭasvabhāvatādātmyenaiva yato niyamenānubhāvayatītyārthaḥ || 5 ||  
 132026  
 132027 sa cetati yathā yatra yadyadāśu tadeva hi |  
 132028 tathā tatra tadā rāma bhavatyanubhavātmakaṃ || 6 ||  
 132029  
 132030 ata eva samaṣṭijīvo yatra yathā cetati tatra tathā bhavati satyasamkalpatvāt |  
 132031 vyaṣṭijīvastu sa  
 132032 yatra yathā bhavati tatra tathā cetati || 6 ||  
 132033  
 132033 pavanasya yathā spandaścetyaṃ jīvasya vai tathā |  
 132034 svasaṃvinmātranirṇeyaṃ nopadeśāma yakṣavat || 7 ||  
 132035  
 132036 tathā ca samaṣṭijīvasya pavanasya spanda iva sarvavastuvaicitryacetanātmakaḥ sargaḥ  
 132037 pavanaspandavatsvānubhavasiddhaḥ svabhāvo na tu bālasya  
 132038 yakṣabhrāntivadupadeśābhyāsakṛta ityāha - pavanasyeti | na copadeśāma  
 132039 upadeśena na sādhayāma | disatervikaraṇavyatyayaśchāndasaḥ || 7 ||  
 132040  
 132041 yathaivāspandanādvātaḥ sannevaitya sadātmatām |  
 132042 tathaivācetanājīvo jīvanneti parāṃ gatim || 8 ||  
 132043  
 132044 ata evāsyā muktisūptipralayeṣu bāhyābhyantarārthā cetane jīvatāpi sāmyatītyāha -  
 132045 yathaiveti | parāṃ gatiṃ brahmabhāvaṃ || 8 ||  
 132046

132047 jīvaścidghanarūpatvādahamityeva cetanāt |  
132048 deśakālakriyādravyaśaktīrnirmāya tiṣṭhati || 9 ||  
132049  
132050 tasyākṛtigrahaṇaparakāraṃ varṇayitum  
132051 sarvakalpanāmūlastambhamāvirbhūtasarvaśaktikaṃ samaṣṭyahaṃkāradhyāsaṃ  
132052 prathamam darśayati - jīva iti | nirmāya āvirbhāvya | saivāsyā  
132053 sārvaśāyasarvaśaktisaṃpattīlakṣaṇā rudratā || 9 ||  
132054  
132055 deśakālakriyādravyacarcitācarcitām svayam |  
132056 asatyāṃ satyavatsphārāṃ tāvanmātraśarīrikām || 10 ||  
132057  
132058 tataḥ sūkṣmabhūtasamskārāvirbhāvalakṣaṇasamaṣṭicittakalpanāmāha - deśeti  
132059 sārḍhābhyām | saṃskārātmanā iṣadāvirbhāvāccarcitām sthūlatayā  
132060 samyaganāvirbhāvādacarcitām ca || 10 ||  
132061  
132062 cetasā hyasadākārāṃ prāleyaparamāṇutām |  
132063 paśyatyātmanyathātmateve svapne svamaraṇopamām || 11 ||  
132064  
132065 cetasā samaṣṭicittabhāvena sūkṣmatamātsaṃvalanātprāleyaparamāṇuprāyām || 11 ||  
132066  
132067 svapnasvāvayavānyatvasadṛśiṃ tām vibhāvayan |  
132068 vismṛtya cetanām sattām tattāmevāśu gacchati || 12 ||  
132069  
132070 svapne vyāghrādyātmatādarśane pratītam yatsvāvayavānām  
132071 hastapādādīnāmanyādṛśatvaṃ tatsadṛśiṃ tām samaṣṭicittarūpām viṣṇutām |  
132072 tasyaiva pūrṇabrahmabhāvavismaraṇe  
132073 manaḥsamaṣṭyātmakacandrābhāvopalakṣitasthūlabhāvakalpanayā  
132074 brahmāṇḍarūpāvirāḍākṛtirāvirbhavatītyāha - vismṛtyetyādinā | cetanām  
132075 cidekarasām brahmasattām vismṛtya paricchinnaśāśasattāmevāhamiti  
132076 paśyaṃstadbhāvamevāśu gacchati || 12 ||  
132077  
132078 evaṃrūpo budhyamānaḥ procchūnatvamathātmani |  
132079 paśyatyāśu svamātmānaṃ candrabimbamiva drutam || 13 ||  
132080  
132081 pañcīkaraṇena sthaulyāpādanātsthūlasamaṣṭivirāḍātmanā procchūnatvam | tatra  
132082 manaḥsamaṣṭyātmakam kālopacayātmanā drutam dravasvabhāvaṃ candrabimbamiva  
132083 paśyati saivāsyā buddhisamaṣṭibhāvalakṣaṇā virañcitetyarthaḥ || 13 ||  
132084  
132085 ātmanyathendubimbātmanyasau saṃvittipañcakam |  
132086 kākatāliyavadbhinnamuditam cetati svayam || 14 ||  
132087  
132088 tasya virāḍdehe bhogopapattaye manaḥsamaṣṭereva  
132089 sakāśādādityādirūpendriyapañcakam tatsthānabhedakalpanām cāha - ātmanīti |  
132090 saṃvittiviśayaabhedenāivendriyābhedavibhāvanātsaṃvittipañcakamityuktiḥ || 14 ||  
132091  
132092 pañcānām saṃvidām pañca bhinnānyaṅgānyasāvatha |  
132093 budhyate tāni tadrūparandhrāṇyanubhavatyapi || 15 ||  
132094  
132095 tadrūpāṇi sthānabhedarūpāṇi rūpādibhogadvārāṇi || 15 ||  
132096  
132097 sa pañcāvayavaḥ paścādrājate puruṣo virāṭ |  
132098 anantākārasaṃvittiravyaktātmā nirāmayaḥ || 16 ||  
132099  
132100 ādityadigvārivāyuprṥthivyaśhyapañcendriyasthānāvayavaiḥ  
132101 pañcaviśayānupabhuñjāno rājate tadviśayeṣu  
132102 manovikalpairanantākāraikalpanādanantākārasaṃvittiḥ | sa cāyam  
132103 kāryabhāvasyāṇṛtatvātsvakāraṇavyaktātmaiva | ata eva nirāmayaḥ || 16 ||  
132104  
132105 manomayo'sāvuditaḥ parasmātprathamotthitaḥ |  
132106 ākāśaviśadaḥ śānto nityānandavibhāmayaḥ || 17 ||  
132107  
132108 tasya manomayabhāve'pi  
132109 svataḥsiddhajñānaiśvaryasarvaśaktisaṃpannatvāj्jīvatvamiśvaratvaṃ  
132110 cāstītyāśayenāha - manomayo'sāviti dvābhyām || 17 ||  
132111  
132112 sa cāpyapañcabhūtātmā pañcabhūtātmakopamaḥ |  
132113 virāḍātmaikapuruṣaḥ paramaḥ parameśvaraḥ || 18 ||  
132114  
132115 sarvapuruṣasamaṣṭirūpaikapuruṣaḥ || 18 ||

132116  
132117 svayamevāṣu bhavati svayameva vilīyate |  
132118 svayameva prasarati svayaṃ saṃkocameti ca || 19 ||  
132119  
132120 tasyeśvarabhāvena svāvirbhāvatirobhāve'pi svātantryamastītyāha - svayameveti || 19 ||  
132121  
132122 svasaṃkalpakṛtenāsau kalpaughena kṣaṇena ca |  
132123 yadṛcchayodeti punaḥ punarbhūtvopaśāmyati || 20 ||  
132124  
132125 manomātraikarūpātmā prakṛterdeha eṣa saḥ |  
132126 eṣa puryaṣṭakaṃ proktaḥ sarvasyaivātivāhikaḥ || 21 ||  
132127  
132128 prakṛteḥ sarvopādāneśvarasya sa eṣa dehaḥ | eṣa eva vyaṣṭibhāvena sarvasya  
132129 jīvajātasya | puryaṣṭakaṃ prāgvyaḥkhyātam || 21 ||  
132130  
132131 sūkṣmaḥ sthūlo'mbarātmaīṣa vyakto'vyaktontavarjitaḥ |  
132132 sarvasya bahirantaśca na kiṃcitkiṃcideva ca || 22 ||  
132133  
132134 sa ca sūkṣmeṣu pipilikādideheṣu sūkṣmaḥ | samaḥ pluṣiṇā samo nāgena ityādiśruteḥ |  
132135 paramārthatastu na kiṃcit vyavahāratastu kiṃcitparicchinna eva ca || 22 ||  
132136  
132137 aṅgāni rāma tasyāṣṭau manaḥṣaṣṭhāni pañca ca |  
132138 sāhaṃbhāvānīndriyāṇi bhāvābhāvamayāni ca || 23 ||  
132139  
132140 pañca jñānendriyāṇi cakārātkarmendriyasahitaḥ prāṇo mano'haṃkāra  
132141 ityaṣṭāvaṅgāni | bhāvābhāvamayāni mūrtāmūrtarasarūpāni || 23 ||  
132142  
132143 tena gītā ime vedāḥ sahaśabdārthakalpanāḥ |  
132144 niyatiḥ sthāpitā tena tathādyāpi yathāsthitā || 24 ||  
132145  
132146 tena caturmukhibhūyeme catvāro vedā gītāḥ | niyatiḥ śāstrīyasadācārādimaryādā || 24 ||  
132147  
132148 anantamūrdhvaṃ mūrdhāsya tathādhaḥ pādayostalam |  
132149 aparākāśamudaramidaṃ brahmāṇḍamaṇḍapam || 25 ||  
132150  
132151 ūrdhvaṃ dyauryasya mūrdhā śiraḥ | adhaḥ pṛthivī pādayostalam |  
132152 aparamāntarālikamudaram | tasya ha vā etasyātmāno vaiśvānarasya mūrdhaiva  
132153 sutejāścakṣurviśvarūpaḥ prāṇaḥ pṛthagvartmā saṃdeho bahulo bastireva rayiḥ  
132154 pṛthivyeva pādaḥ ityādiśruteriti bhāvaḥ | brahmāṇḍamaṇḍapam śarīramiti śeṣaḥ || 25 ||  
132155  
132156  
132157 lokāntarāṇyanantāni pārśvakāḥ kṣatajaṃ payaḥ |  
132158 māṃsapeśyaḥ kṣitidharāḥ saritaḥ saṃtataḥ śirāḥ || 26 ||  
132159  
132160 pārśvakāḥ pārśvādyavayavāḥ | payo vāri kṣatajaṃ raktam |  
132161 mūtrasyāpyupalakṣaṇametat | kṣitidharāḥ parvatāḥ | māṃsapeśyaḥ saritaḥ śirā  
132162 nāḍyaḥ || 26 ||  
132163  
132164 raktādhārā jaladhayo dvīpānyevāntraveṣṭanam |  
132165 bāhavaḥ kakubhaḥ sphārāstārakā romasaṃtatiḥ || 27 ||  
132166  
132167 raktādhārā raktasaṃcayapeśyaḥ | veṣṭanam ṣaṭkośaveṣṭanam | kakubho diśaḥ  
132168 bāhavaḥ | yadyapi chāndogyādaḥ lomāni barhiriti yuktam tathāpi śrutyantarānurodhena  
132169 tārakā ityuktiḥ || 27 ||  
132170  
132171 pañcāśadanilaskandhā ekonāḥ prāṇavāyavaḥ |  
132172 mārtaṇḍamaṇḍalaṃ caṇḍaṃ pittaṃ jaṭharapāvakaḥ || 28 ||  
132173  
132174 ekonāḥ pañcāśat āvahaḥ pravahādyanilaskandhāḥ prāṇavāyavaḥ | caṇḍaṃ krūraṃ  
132175 cakṣuriti śeṣaḥ | jaṭharapāvaka aurvānalaḥ pittaṃ || 28 ||  
132176  
132177 daśāṅkamaṇḍalaṃ jīvaḥ śleṣmā śukraṃ sitaṃ balam |  
132178 manaḥ saṃkalpakōśātma sārātmā paramāmṛtam || 29 ||  
132179  
132180 jīvādiṣaṭkaṃ tu śaśāṅkamaṇḍalameva | sitaṃ vapābhāvaḥ | saṃkalpakōśātmeti  
132181 manoviśeṣaṇam | parāmṛtaṃ brahmaiva sārātmā || 29 ||  
132182  
132183 mūlaṃ śarīravṛkṣasya bījaṃ karmadrūmasya ca |  
132184 prasavātsarvabhāvānāmīndurānandakāraṇam || 30 ||

132185  
132186 bījādibhāvo'pi manasa evetyāha - mūlamityādinā |  
132187 annādibhāvenāpyāyanādānandakāraṇam || 30 ||  
132188  
132189 yadindumaṇḍalaṃ nāma sa samrāt jīva ucyate |  
132190 śarīrakarmamanasām bījaṃ mūlaṃ ca kāraṇam || 31 ||  
132191  
132192 sa eva virātśarīre jīvaḥ annātmakena tena samaṣṭiprāṇadhāraṇādityāśayenāha -  
132193 yaditi | vyaṣṭiśarīrāṇāmannamayānām sa bījaṃ prāṇahetukānām sarvakarmaṇām  
132194 mūlaṃ vyaṣṭīmanasām ca kāraṇam | candramā mano bhūtvā hṛdayaṃ prāviśat  
132195 ityādiśruterityarthaḥ || 31 ||  
132196  
132197 asmādinu virāḍjīvātprasaraṇti jagattraye |  
132198 jīvā manāṃsi karmāṇi sukhānyatrāmṛtāni ca || 32 ||  
132199  
132200 tadeva spaṣṭamāha - asmāditi | sukhāni bhogā amṛtāni mokṣāśca || 32 ||  
132201  
132202 virāja ete saṃkalpā brahmaviṣṇuharādayaḥ |  
132203 tasya cittacamatkārah śurāsuraṇabhaścarāḥ || 33 ||  
132204  
132205 virājo virāḍjīvasya | caturmukhādiśarīrāṇāmapī cāndrāmṛtapariṇāmarūpatvāt somaḥ  
132206 pavate janitā matīnām janitā divo janitā pṛthivyāḥ | janitāgnerjanitā sūryasya  
132207 janitendrasya janitota viṣṇoḥ iti śruteriti bhāvaḥ | nabhaścarāḥ pakṣiṇaḥ |  
132208 sarvapṛāṇyupalakṣaṇametat || 33 ||  
132209  
132210 citṣvabhāvo budhyamānaḥ prāleya paramāṇutām |  
132211 yadādau bhāvayatyāśu tadā tatraiva tiṣṭhati || 34 ||  
132212  
132213 cittacamatkāratām cittopahitacidvivartatayā prakāṣayati - citṣvabhāva iti |  
132214 prāleya paramāṇutām susūkṣmāmṛtakalātmatām sākṣitayā candre budhyamāno yadā  
132215 devatādiśarīrākāraṃ sargādau bhāvayati saṃkalpayati virāḍātmā prajāpatistadā tatra  
132216 tādṛśacaturmukhādiśarīrabhāve eva svayaṃ siddhavattiṣṭhati  
132217 satyasamkalpatvādityarthaḥ || 34 ||  
132218  
132219 tenaitadeva jīvasya sthānaṃ viddhi raghūdvaḥ |  
132220 pañcāvayavametattaccharīramanubhūyate || 35 ||  
132221  
132222 etaccandramaṇḍalameva sarvajīvasamaṣṭivirāḍjīvasyāpañcīkṛtapañcabhūtānyavayavā  
132223 yasya tathāvidhaṃ tasya virājaḥ śarīram | etajjāgraditi sarvairanubhūyate || 35 ||  
132224  
132225 virāḍjīvāccandramaso jīvabhūtāni dehinām |  
132226 prasaraṇtyannajātāni prāleyavisarātmanā || 36 ||  
132227  
132228 induvirāḍjīvādvyaṣṭijīva prasaraṇaṃ prāguktamupapādayati - virāḍiti | jīvabhūtāni  
132229 jīvanasādhanaṇi | prāleyavisaraścandrakalānāmośadhiṣu prasaraṇstadātmanā || 36 ||  
132230  
132231 tānyeva dehīdeheṣu jīvā jīvanti jīviṣu |  
132232 mano bhūtvā viceṣṭante karma janmasu kāraṇam || 37 ||  
132233  
132234 jīvāḥ jīvopādhayaḥ || 37 ||  
132235  
132236 evaṃ virātśahasrāṇi mahākalpaśatāni ca |  
132237 gatānyatha bhaviṣyanti nānācārāṇi santi ca || 38 ||  
132238  
132239 sahasraśataśabdāvasaṃkhyaparau | saṃprati santi ca || 38 ||  
132240  
132241 sarvato'nubhavarūpayānayaḥ sattayottamapadādabhinnaḥ |  
132242 antavarjitamahāṅgasāṅgayā tiṣṭhatīti puruṣaḥ paro virāt || 39 ||  
132243  
132244 uttamapadādbrahmaṇaḥ | abhinnaḥ ata evāntavarjito niravadhirmahāmścāṅgasāṅgo  
132245 vyaṣṭisamaṣṭidehasaṃbandho yasyāstathāvidhayā adhiṣṭhānasattayaiva tadvivarto  
132246 virāṭpuruṣa iti varṇitarītyā sarvataḥ sarvadeśakāleṣu iha māyāvṛte brahmaṇi  
132247 tiṣṭhatītyupasaṃhāraḥ || 39 ||  
132248  
132249 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
132250 virāḍātmavarṇaṇaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||  
132251  
132252 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
132253 virāḍātmavarṇaṇaṃ nāmaikonaviṃśaḥ sargaḥ || 19 ||

132254  
132255 vimśaḥ sargaḥ 20  
132256  
132257 śrīvasiṣṭha uvāca |  
132258  
132259 saṃkalpapuruṣastveṣa yadyatkapayati svayam |  
132260 tattathā tādr̥ṣaṃ pañcabhūtātmā bhavatīva kham || 1 ||  
132261  
132262 vāsanākarmakāmānurūpasamkalpasarjanaiḥ |  
132263 samaṣṭisāmyaṃ vyaṣṭīnāṃ jīvānāmiha varṇyate ||  
132264  
132265 virāṭpuruṣasatyasaṃkalpānusārīvivartaṃ brahma dhatte ityāha - saṃkalpeti |  
132266 pañcabhūtātmā virāṭpuruṣo yadyadyathā yathā bhavatviti saṃkalpayati tattattathā tathā  
132267 kham brahmākāśamapi bhavati || 1 ||  
132268  
132269 sarvaṃ rāma jagajjātaṃ tatsaṃkalpaṃ vidurbudhāḥ |  
132270 tādr̥grūpaṃ pañcakātmaviṣayonmukhamātataṃ || 2 ||  
132271  
132272 yato brahmapūrvopāsanāhitavāsanayā tādr̥grūpaṃ pañcabhūtātmavirāḍrūpaṃ  
132273 sargādaḥ bhūtvā upāsanāphalapañcamahābhūtātmakaviṣayasamaṣṭibhogonmukhatāṃ  
132274 gatamityarthaḥ || 2 ||  
132275  
132276 jagatpadārthasārthasya virāṭ sarvasya kāraṇam |  
132277 kāraṇena samānyeva kāryāṇi ca bhavantiyataḥ || 3 ||  
132278  
132279 kāraṇena mṛdādīnā kāryāṇi ghaṭādīni samasvabhāvānyeva yato bhavantiyato  
132280 hetorityuttaratrānvayaḥ || 3 ||  
132281  
132282 yathaiṣa sa virāḍeva virāṭ pratyekamātmani |  
132283 svasaṃvidi prasaratī bodhavāna tvabodhavān || 4 ||  
132284  
132285 pratyekaṃ vyaṣṭijīvo'pyātmani svasminvirāṭ sarvasargasamartha ityarthaḥ | yato  
132286 manovṛttīyanusāreṇa svasaṃvidi bāhyāntaraviṣayākāreṇa prasaratī sati virāḍdivāyamapi  
132287 tattadarthabodhavāneva na tvabodhavānīti sāmīyamityarthaḥ || 4 ||  
132288  
132289 āsarīṣṭpamārudramevamabhyudito bhramaḥ |  
132290 aṇāvapyadrivistāro bījakośa iva drumāḥ || 5 ||  
132291  
132292 apakarṣāvadhaḥ āsarīṣṭpamutkarṣāvadhāvārudramevaṃ jagadākāro bhramo'bhyuditāḥ  
132293 sa eva sargaḥ | aṇāvapīti bhramatve upapattīḥ || 5 ||  
132294  
132295 āsarīṣṭpamārudraṃ virāṭ pratyekamātmani |  
132296 parāṇāvāpyanantātmabodhato na tvabodhataḥ || 6 ||  
132297  
132298 astvevaṃ kiṃ tatastatrāha - āsarīṣṭpamīti | virāṭ sraṣṭā | tathā ca sāmīyaṃ  
132299 siddhamityarthaḥ || 6 ||  
132300  
132301 yādr̥geva virāḍātmanyēṣa vistāra āgataḥ |  
132302 tādr̥geveha sarvasminnaṇumātre'pi bhūtake || 7 ||  
132303  
132304 aṇumātre maśakapluṣyādidehāparicchinne'pi bhūtake jīve || 7 ||  
132305  
132306 paramārthēna na sthūlaṃ na sūkṣmaṃ kiṃcana kvacit |  
132307 yadyathā vitataṃ yatra tattathāśvanubhūyate || 8 ||  
132308  
132309 vitataṃ bhrāntīyā vistāritam || 8 ||  
132310  
132311 manaścandramaso jātaṃ manasaścandra utthitāḥ |  
132312 jīvājīvo'thavaikaiṣā sattā dravajalāṅgavat || 9 ||  
132313  
132314 nanu virājo vyaṣṭīmanastadupahitajīvobhayakāraṇatvena vaiśamyamīti kathaṃ sāmīyaṃ  
132315 tatrāha - mana iti | athavā samaṣṭīvyāṣṭyorekaivaiṣā satteti bheda eva nāsti kutaḥ  
132316 kāraṇatā tatretyaviśēṣa ityarthaḥ || 9 ||  
132317  
132318 śukrasāraṃ vidurjīvaṃ prāleyakāṇasaṃnibham |  
132319 ānando'calasaṃdohastata eva pravartate || 10 ||  
132320  
132321 evamupādhiṃmanāḥkāraṇatāṃ nirasyopahitajīvaṃ prati kāraṇatāṃ  
132322 nirasitumupādhisvarūpamāha - śukrasāramīti | prathamāṃ śukraṃ reta eva sāra

132323 upādhiryasya tam | tataḥ śukropahitajīvādeva mātāpitrormaithunakāle acalasya  
 132324 pūrṇānandabrahmaṇo bhogākāravṛttau pratibimbanena saṃdohaḥ prapūrtilakṣaṇa  
 132325 ānandaḥ pravartate | etasyaivānandasyānyāni bhūtāni mātṛāmupajīvanti iti śruterityarthaḥ  
 132326 || 10 ||  
 132327  
 132328 taṃ cetasi tadābhāsaṃ pūrṇamātmasthamātmanā |  
 132329 tatra tanmayatām dhatte tena tanmayarūpiṇī || 11 ||  
 132330  
 132331 taṃ tasya brahmaṇaḥ ābhāsalakṣaṇamānandaṃ retovacchinnaajīvacidātmasthamātmanā  
 132332 retobhūtasvabhāvenaiva cetatyanubhavati | cetayantīva retorūpamevānandaḥ  
 priyatamo'hamiti  
 132333 bijamārabhya tatra tādātmyādhyāsalakṣaṇaṃ tanmayatām dhatte | ānandāddhyeva  
 132334 khalvimāni bhūtāni jāyante iti śruteḥ || 11 ||  
 132335  
 132336 jīvasaṃvidathaiśāntaryadupāyāti pañcatām |  
 132337 na tatra kāraṇaṃ kiṃcidvidyate na ca kāryatā || 12 ||  
 132338  
 132339 athānantarameṣā jīvasaṃvittadantargatapañcatām deharūpāṃ tādātmyenaivopāyāti |  
 132340 saivāsyāstadupahitatā tatra ca na virājo'nyasya vā kāraṇatetyāha - na tatreti || 12 ||  
 132341  
 132342 pratiyogivyavacchitterabhāvātsvasvabhāvayoḥ |  
 132343 svabhāvoktirna caivātra bhavatyarthānusāriṇī || 13 ||  
 132344  
 132345 yadyupahitarūpe na kiṃcitkāraṇaṃ tarhi tadanāgantukaṃ jīvānāṃ svabhāvaḥ syāt | na ca  
 132346 kasyacitsvabhāvo'paitītyanirmokṣaprasaṅga ityāśaṅkyāha - pratiyogīti |  
 132347 atropahitarūpe svabhāvoktirarthānusāriṇī arthavatī na bhavati | svaśabdārthaviśiṣṭo hi  
 132348 bhāvaśabdārthaḥ svabhāvaḥ tatra svaśabdo yadi śuddhaparastarhi tasyādvayatvānna  
 132349 pratiyogī tadvyavacchedo vānyo'stītyavyāvartakāttasmādanyo bhāvaśabdārthopī na  
 132350 nirūpayitum śakyata iti tadviśiṣṭārthasiddherdūranirastatvādityarthaḥ || 13 ||  
 132351  
 132352 jīvo jīvatvameva svajīvatvādeva ca svataḥ |  
 132353 antastvena bahiṣṭvena dṛśyate na ca vāyuvat || 14 ||  
 132354  
 132355 yadi vā upahitaparaḥ svaśabdastadāpyasau na svabahirbhūtaṃ bhāvaśabdārthaṃ labhate  
 132356 yaḥ svārthena viśiṣyādityāha - jīva iti | upahitarūpo jīvo'pi svataḥ svasya  
 132357 jīvatvādupahitarūpatvādeva jīvatvamupahitarūpameva svayaṃ na tadvyatiriktaṃ  
 132358 rūpāntaramantastvena bahiṣṭvena vā bhāvaśabdārthabhūtaṃ viśeṣyatāyogyam tatra  
 132359 dṛśyate | sa ca vāyurvātītyatra kriyātmaiva vāyuryathā vikalpabuddhyā bhedaṃ  
 132360 parikalpya vātīti vyapadiśyate tadvajjīvo jīvatvamiti dharmadharmibhāvenetyarthaḥ || 14 ||  
 132361  
 132362 nīhāreṇeva saṃvītaścetyavastuparāyaṇaḥ |  
 132363 jātyandha iva panthānaṃ mārutātmā na paśyati || 15 ||  
 132364  
 132365 yadi na janyaṃ na nityaṃ svabhāvabhūtaṃ vā tarhi kiṃ tajjīvarūpaṃ yatsaṃsaratīti  
 132366 cedanirvacanīyājñānāvṛtabrahmaiva tatsvātmana evānyathādarśanaṃ tasya saṃsāra  
 132367 ityāha - nīhāreṇetyādinā | mārutātmā prāṇendriyādijaḍatādātmyāpannaḥ ata eva  
 132368 svarūpaṃ na paśyati | na taṃ vidātha ya imā jajānānyadyuṣmākamantaraṃ babhūva |  
 132369 nīhāreṇa prāvṛtā jalpyā cāsutrpa ukthaśāsaścaranti ityādiśruteriti bhāvaḥ || 15 ||  
 132370  
 132371 jagajjṛmbhikayā jīvaḥ svamaikyam dvitvamāsthitaḥ |  
 132372 spandaśaktyeva pavana āvṛtātmā na paśyati || 16 ||  
 132373  
 132374 jagadākārayā jṛmbhikayā bṛmbhikayā avidyāśaktyā saṃvītaḥ ata eva svamaikyameva  
 132375 draṣṭṭadṛśyamiti dvitvam kalpayitvā tatrāsthito'bhiniviṣṭaḥ || 16 ||  
 132376  
 132377 ajñānasya mahāgranthermithyāvedyātmano'sataḥ |  
 132378 ahamityartharūpasya bhedo mokṣa iti smṛtaḥ || 17 ||  
 132379  
 132380 ata eva vidyayā avidyānāśasaṃbhavānnānirmokṣadoṣa ityāha - ajñānasyeti |  
 132381 ahamityartharūpasya mahāgrantherbhedo vidāraṇaṃ || 17 ||  
 132382  
 132383 vyapagataghanacetanaḥ samantādahamiti nūnamabudhyamāna āsva |  
 132384 anabhidhaghanacetanaikarūpaḥ kṣitasadasatsadasatsadoditaśca || 18 ||  
 132385  
 132386 ata eva he rāma tvaṃ vyapagato ghano'jñānamegho  
 132387 yasmāttathāvidhaścetanaścitprakāśamātaḥ  
 132388 sannahamityahaṃkāropādhiparicchedamabudhyamānaḥ śodhitatvaṃ padārthaḥ san kṣitaṃ  
 132389 bādhitam sat mūrtaṃ asadamūrtaṃ sadasattanmūlājñānaṃ ca yatra tathāvidho

132390 rūpabādhādevānabhidho nāmasūnyaḥ saindhavagghanavadānandaikarasaghano  
 132391 yaścetanaḥ śodhitatatpadārthastadekarūpaḥ san samantātpūrṇa āsva || 18 ||  
 132392  
 132393 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 132394 uttarārdhe jīvanirvāṇayogopadeśo nāma viṃśaḥ sargaḥ || 20 ||  
 132395  
 132396 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 132397 jīvanirvāṇayogopadeśo nāma viṃśaḥ sargaḥ || 20 ||  
 132398  
 132399 ekaviṃśaḥ sargaḥ 21  
 132400  
 132401 śrīvāsiṣṭha uvāca |  
 132402  
 132403 jñāninaiva sadā bhāvyaṃ rāma na jñānabandhunā |  
 132404 ajñātāraṃ varaṃ manye na punarjñānabandhutām || 1 ||  
 132405  
 132406 aśubhā ca śubhā cātra dvividhā jñānabandhutā |  
 132407 heyā grāhyā ca yatnena lakṣaṇairupavarṇyate ||  
 132408  
 132409 tatrādauheyaṃ varṇayituṃ pīṭhikāṃ racayati - jñāninaiveti | jñānī  
 132410 uttarasargavakṣyamāṇalakṣaṇastathāvidhenaiva sadā bhāvyaṃ bhavitavyaṃ  
 132411 jñānavyājena satkarmaśraddhābādhanādbhogalāmpaṭhyena svaṃ paraṃ  
 132412 cānarthairbadhnātīti jñānabandhustathāvidhena na bhāvyamityarthaḥ || 1 ||  
 132413  
 132414 śrīrāma uvāca |  
 132415  
 132416 kimucyate jñānabandhurjñānī caiva kimucyate |  
 132417 kiṃ phalaṃ jñānabandhutve jñānitve'pi ca kiṃ phalaṃ || 2 ||  
 132418  
 132419 kiṃ lakṣaṇaṃ prāpya jñānabandhurucyate kiṃ lakṣaṇaṃ prāpya jñānī ucyate puruṣaste  
 132420 lakṣaṇe tatphale ca vadeti praśnārthaḥ || 2 ||  
 132421  
 132422 śrīvāsiṣṭha uvāca |  
 132423  
 132424 vyācaṣṭe yaḥ paṭhati ca śāstraṃ bhogāya śilpivat |  
 132425 yatate na tvaṇuṣṭhāne jñānabandhuḥ sa ucyate || 3 ||  
 132426  
 132427 anuṣṭhāne sādhanacatuṣṭayasaṃpādane mananādaḥ ca jñānopāye yo na yatate || 3 ||  
 132428  
 132429 karmaspandeṣu no bodhaḥ phalito yasya dṛśyate |  
 132430 bodhaśilpopajīvitvājñānabandhuḥ sa ucyate || 4 ||  
 132431  
 132432 yasya śāstrābhyāsalabdhaḥ śābdo bodhaḥ karmaspandeṣu bhogavyavahāreṣu  
 132433 dṛśyamāneṣu vairāgyoparamādiphalaḥ phalito na dṛśyate | tattvakathābhīḥ  
 132434 paravañcanacāturībodhaśilpaṃ tadupajīvitvāt || 4 ||  
 132435  
 132436 vasanāśanamātreṇa tuṣṭāḥ śāstraphalāni ye |  
 132437 jñānti jñānabandhūstānvidyācchāstrārthaśilpinaḥ || 5 ||  
 132438  
 132439 arthādvasanāśanalābhādaya eva śāstraphalānīti ye jñānti  
 132440 tānśāstrārthakathānāṭanānaṭādiśilpina iva vidyāt || 5 ||  
 132441  
 132442 pravṛttilakṣaṇe dharme vartate yaḥ śrutocite |  
 132443 adūravartijñānatvājñānabandhuḥ sa ucyate || 6 ||  
 132444  
 132445 dvitīyaṃ śubhāṃ jñānabandhutām lakṣaṇena darśayati - pravṛttilakṣaṇe iti |  
 132446 pravṛttilakṣaṇe niṣkāmaṅnihotādīlakṣaṇe dhamr śrutasya śāstrārthajñānasyocite  
 132447 anurūpe śrutasya kariṣyamāṇavedāntaśravaṇasyocite cittasuddhidvārā anukūle śrute  
 132448 śrutibodhite ucite svādhikāraikulācārādyucite ca | vividīṣanti yajñena dānena tapasā  
 132449 ityādiśruteḥ | satkarmānuṣṭhāne cittasuddhikrameṇāvaśyaṃ jñānena badhyate iti  
 132450 vyutpattyā adūravartijñānatvāvagamādityarthaḥ || 6 ||  
 132451  
 132452 ātmajñānaṃ vidurjñānaṃ jñānānyanyāni yāni tu |  
 132453 tāni jñānāvabhāsāni sārasyā'navabodhanāt || 7 ||  
 132454  
 132455 anātmaśāstrābhyāsaparā api tattadarthajñānaiḥ saṃbadhyamānā dṛśyante  
 132456 tatsadṛśo'yaṃ mā bhūdityātmañāne viśeṣaṃ darśayati - ātmajñānamiti | tāni  
 132457 jñānamivāvabhāśante na tu jñānāni | kutaḥ | rasena sārabhūtenābādhyena  
 132458 niratiśāyanandātmanā saha vartete iti sarasau tadadhyastau jagajjīvau tayorbhāvaḥ

132459 sārasyaṃ tadadhiṣṭhānabrahmarasa eva  
132460 tadanavabodhanādadyastabādhyārthamātrabodhanādbhrāntimātratayā  
132461 ajñānatarāṅgamātratvādityarthaḥ || 7 ||  
132462  
132463 ātmajñānamanāsādya jñānāntaralavena ye |  
132464 saṃtuṣṭāḥ kaṣṭaceṣṭaṃ te te smṛtā jñānabandhavaḥ || 8 ||  
132465  
132466 ata eva tallābhamātratuṣṭānāmaśubhajñānabandhutaivetyāha - ātmajñānamiti |  
132467 abhyāsaśrameṇa durabhimānādidoṣādhānena pāralaukikānarthaphalena ca  
132468 kaṣṭāśceṣṭā yasminkarmaṇi tadyathā bhavati tathā te saṃtuṣṭā iti hetoste'pi  
132469 aśubhajñānabandhavaḥ smṛtā ityarthaḥ || 8 ||  
132470  
132471 jñānādita jñeyavikāśaśāntiyā vinā na saṃtuṣṭadhiyeha bhāvyam |  
132472 tvaṃ jñānabandhutvamupetya rāma ramasva mā bhogabhavāmayeṣu || 9 ||  
132473  
132474 ata eva na saptamabhūmikāsthairyaparyantaṃ mumukṣuṇā tauṣṭikena bhavitavyamityāha  
132475 - jñānāditi | jñānaṃ bāhyābhyantaragocaravṛttayaḥ ādipadattatkāraṇāni  
132476 tadāśrayaḥ pramātā ca teṣāṃ jñeyāḥ śabdādayasteṣāṃ vikāśāḥ  
132477 prathāścetyeṣāmātyantikaśāntiyā  
132478 pūrñānandaikarasasvapraśābrahmātmaikyapraṭiṣṭhāṃ vinā  
132479 mumukṣuṇā'vāntarabhūmilābhamātreṇa kṛtārtho'smṛti saṃtuṣṭadhiyā  
132480 uttarottarabhūmiprāpakaprayatnaśīthilena kadācidapi na bhāvyam | he rāma tvaṃ  
132481 sarvavidyāsthānakusālo'pyanātmaśāstrapāṭavāśaktyā jñānopekṣaṇenānadhikāriṣu  
132482 jñānopadeśakauśalakhyāpanena vā jñānabandhutvamupetya  
132483 tatkhyaṭilābhādiprayuktabhogalakṣaṇeṣu bhavāmayeṣu mā ramasvetyarthaḥ || 9 ||  
132484  
132485 atrāhārārthaṃ karma kuryādanindyaṃ kuryādāhāraṃ prāṇasaṃdhāraṇārthaṃ |  
132486 prāṇāḥ saṃdhāryāstattvajijñāsanārthaṃ tattvaṃ jijñāsyam yena bhūyo na  
132487 duḥkham || 10 ||  
132488  
132489 kathaṃ tarhi mumukṣuṇā sthātavyaṃ tadāha - atreti | āhāro hitamitamedyāśanaṃ  
132490 tadarthaṃ tadupāyaprapṛtaye śrutismṛtiśiṣṭairanindyaṃ  
132491 svavarṇāśramocitopāyenāhārārjanādikarma kuryāt | śiṣṭaṃ spaṣṭam || 10 ||  
132492  
132493 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
132494 jñānavicāro nāmaikaviṃśaḥ sargaḥ || 21 ||  
132495  
132496 iti śrīvāsiṣṭhamahārāmāyaṇatātparyapraśāse nirvāṇaprakaraṇe uttarārdhe  
132497 jñānavicāro nāmaikaviṃśatitamaḥ sargaḥ || 21 ||  
132498  
132499 dvāviṃśaḥ sargaḥ 22  
132500  
132501 śrīvāsiṣṭha uvāca |  
132502  
132503 jñānena jñeyaniṣṭhatvādyo'cittaṃ cittameva ca |  
132504 na budhyate karmaphalaṃ sa jñānītyabhidhīyate || 1 ||  
132505  
132506 jñānino lakṣaṇānyādau kīrtiyante'tropapattibhiḥ |  
132507 tathā jīvajagadbhramatattvādīni prasaṅgataḥ ||  
132508  
132509 jñānabandhutāṃ tatphalaṃ copavarṇya jñānī caiva kimucyate jñānitve'pi ca kiṃ  
132510 phalamiti praśnayoruttaraṃ vaktuṃ prathamam jñānilakṣaṇānyāha - jñāneneti | yaḥ  
132511 pumān bhūmikārohaṇakramaparipakvena jñānena jñeyabrahmamātre  
132512 dṛḍhapraṭiṣṭhatvātprārādbhakarmaphalaṃ bhuñjāno'pyacittaṃ cittabhinnaṃ  
132513 śabdādiviśayaajātaṃ tattadākārapariṇataṃ kāmasaṃkalpādivṛttibhedaiḥ pariṇataṃ ca  
132514 cittameveti tacca bādhitānuvṛttimātratvānna vastusadbudhyate sa jñānīti  
132515 tallakṣaṇajñairabhidhīyata ityarthaḥ || 1 ||  
132516  
132517 jñātvā samyaganujñānaṃ dṛśyate yena karmasu |  
132518 nirvāsanātmakaṃ jñasya sa jñānītyabhidhīyate || 2 ||  
132519  
132520 tathā jñasya śabdādiviśayabhoktuḥ pramāturantaḥkaraṇasya karmasu bhogyabhūteṣu  
132521 viśayeṣu yena puruṣeṇa jñāne jñāne ityanujñānaṃ | vipsāyāmayayibhāvaḥ | sarveṣu  
132522 sāksuśādivṛttibhedeṣu sāksitayā sthitaṃ cinmātraṃ samyak tattvato jñātvā bādhitam  
132523 dṛśyaṃ nirvāsanātmakaṃ vāsanāmātreṇāpyapariśiṣṭaṃ dṛśyate sa  
132524 jñānītyarthaḥ | athavā yena tattvena jñātena cittaṃ nirvāsaṇam bhavati tattattvaṃ samyak  
132525 jñātvā sthitasya yasya jñasya sarveṣāṃ prāṇināṃ karmasu yatheccavyavahāreṣu  
132526 svairaṃ vyavaharantvityanujñānameva dṛśyate |  
132527 svadhanāpahāravadhabandhādipravṛttimapi dasyūnāṃ yo'numodate sa jñānītyarthaḥ |



132528 idaṃ tu jaḍabharatādaṃ prasiddhaṃ || 2 ||  
132529  
132530 antaḥśītalatehāsu prājñairyasyāvalokyate |  
132531 akṛtrimaikaśāntasya sa jñānītyabhidhīyate || 3 ||  
132532  
132533 akṛtrimeṇaikena svātmalābhena śāntasya yasya ihāsu vyavahāreṣu || 3 ||  
132534  
132535 apunarjanmane yaḥ syādbodhaḥ sa jñānaśabdabhāk |  
132536 vasanāśanadā śeṣā vyavasthā śilpajīvikā || 4 ||  
132537  
132538 punarjanmamūlājñānoccheditvāttattvajñānameva jñānaṃ netaradityāha -  
132539 apunarjanmane iti | śeṣā tadanyā śābdajñānacāturī tu vasanāśane dadātīti  
132540 vasanāśanadā itaraśilpatulyā jīvikaiva na jñānaśabdavācītyarthāḥ || 4 ||  
132541  
132542 pravāhapatite kārye kāmasaṃkalpavarjitaḥ |  
132543 tiṣṭhatyākāśahṛdayo yaḥ sa paṇḍita ucyate || 5 ||  
132544  
132545 śaradākāśamiva nirāvaraṇaprakāśaṃ hṛdayaṃ yasya || 5 ||  
132546  
132547 akāraṇaṃ pravartanta iva bhāvā akāraṇāt |  
132548 avidyamānā apyete'vidyamānā iva sthitāḥ || 6 ||  
132549  
132550 uktalakṣaṇopapattaye tattvajñānasya sarvadvaitavāsanocchedakatvaṃ samarthayituṃ  
132551 jagataḥ asadaavidyāmātratvapariśeṣādakāraṇatvāsattve darśayati -  
132552 akāraṇamityādinā | yato'vidyamānāḥ ataḥ akāraṇaṃ vinaiva kāraṇaṃ pravartante  
132553 utpadyanta iva na tu vastuta utpadyante | evaṃ cāvidyamānā eva sthitā iva || 6 ||  
132554  
132555 āvirbhāvatirobhāvairbhāvābhāvabhavābhavaiḥ |  
132556 paścātkāraṇatāṃ yānti mithaḥ kāraṇakarmabhiḥ || 7 ||  
132557  
132558 uttarabhāvavikāreṣvapyakāraṇatvādevāsattvaṃ bodhyamityāśayenāha - āvirbhāveti  
132559 | nanu bījādaṅkurotpatteḥ pratyakṣaṃ darśanātkathamakāraṇaṃ pravartanta ityucyate  
132560 tatrāha - paścāditi | nedaṃ sargādaṃ saṃbhavati pralaye  
132561 bījāṅkurayorubhayorapyabhāvāditi bhāvaḥ | kāraṇakarmabhiḥ kāraṇavyāpāraiḥ || 7 ||  
132562  
132563 asataḥ śaśaśṛṅgādermṛgatṛṣṇāmbhaso yathā |  
132564 ālokanādalabhyasya kiḍṛk syātkila kāraṇaṃ || 8 ||  
132565  
132566 sāṃprataṃ dṛśyamānamapi bījaṃ sato'ṅkurasya kāraṇamasato vā | nādyāḥ | sataḥ  
132567 kāraṇāpekṣābhāvāt | nadvītiya ityāha - asata iti dvābhyām || 8 ||  
132568  
132569 asataḥ śaśaśṛṅgādeḥ kāraṇaṃ mārgayanti ye |  
132570 vandhyāputrasya pautrasya skandhamāsādayanti te || 9 ||  
132571  
132572 āsādayantyārohanti | asattatkāraṇatanmārgaṇānāṃ putrapautratatskandhārohaṇāni  
132573 kramādṛṣṭāntāḥ || 9 ||  
132574  
132575 asatyapratibhāsānametadevāśu kāraṇaṃ |  
132576 yadanālokaṇaṃ nāma samālokaḥ saṅkṣayaṃ || 10 ||  
132577  
132578 yadyakāraṇadvaitabhāvābhyupagame anirmokṣaprasaṅgavāraṇāya  
132579 mokṣasāstraprāmāṇyāya ca kāraṇamavaśyaṃ kalpyaṃ tarhi jñānamātranivartyaṃ  
132580 mithyābhūtamajñānameva tatkāraṇaṃ kalpanīyaṃ nānyatsadrūpaṃ tasya jñānena  
132581 nivartayitumaśaktyā anirmokṣatādavasthyaprasaṅgādityāśayenāha - asatyeti |  
132582 anālokanamajñānaṃ || 10 ||  
132583  
132584 paramātmāyate jīvo budhyamānavacetaṇaṃ |  
132585 cetanaṃ budhyamānavastu jīva evāvatiṣṭhate || 11 ||  
132586  
132587 bandhasyājñānakāryatvaṃ samālokaḥ saṅkṣayatvaṃ cānubhāvayati - paramiti |  
132588 ayaṃ jīvaḥ paraṃ svātiriktaacetanaṃ jaḍamaḥkārādehādi budhyamānavastatkṣaṇameva  
132589 tattādātmyādhyāsaṃskārodbodhādātmyate ātmevācarati sa eva tvasya bandhaḥ |  
132590 cetanaṃ niṣkṛṣṭacinmātramātmānaṃ budhyamānavastu jīva eva yena jānāti jīvanti iti  
132591 śrutidarśitadiśā sarvajagadujjīvanahetuniṣkṛṣṭaniratiśayānandādvaya evāvatiṣṭhate  
132592 so'sya mokṣa ityarthāḥ | athavā jīvaḥ cetyate aneneti cetanaṃ buddhiḥ | cetyate  
asminniti  
132593 cetanaṃ sthūladehaḥ | citikriyā cetanaṃ cidābhāsaḥ | tattritayarahitaṃ  
132594 kūṭasthādvayacinmātramātmānaṃ budhyamānaḥ saṃ paramātmā brahmevācarati  
132595 paramātmāyate | advitīyapūrṇānandaikasvabhāvo'vatiṣṭhate | cetanaṃ

buddhyādikamātmeti budhyamānastu jīva eva bhūtvāvatiṣṭhate na pūrṇabhāvaṃ labhate  
 ityārthaḥ | athavā ayaṃ jīvaścetanam viṣayeṣu cākṣuṣādivṛttiphalaivvyāpanaṃ  
 tadrahitamacetanam yathā syāttathā vṛttivyāptyaiva na tu phalavyāptyetyārthaḥ |  
 evamātmānaṃ svaprakāśadrūpatayā budhyamānaḥ paramātmaiva na hyanātmā  
 aṇumātramapi phalavyāptiṃ vinā budhyate | cetanam vṛttivyāpanaṃ yathā syāttathā  
 aṇumātramapi budhyamāno jīva evāvatiṣṭhate na brahmasvabhāvaṃ svaṃ  
 prāpnotītyārthaḥ | tathā ca śrutiḥ - yasyāmataṃ tasya mataṃ mataṃ yasya na veda saḥ  
 | avijñātaṃ vijñātāṃ vijñātamavijñātām iti || 11 ||  
 paramātmaiva jīvo'yaṃ budhyamānastvacetanam |  
 āmra eva rasāpatteḥ prayāti sahakāratām || 12 ||  
 pūrvārdham vivṛṇoti - paramātmaiveti | ayaṃ jīvo yathoktarītyā  
 acetanamaajāgaraṇameva svātmani budhyamāno jāgarūkaḥ  
 paramātmaraśaveśātparamātmaiva bhavati | yathā āmra eva hemante suptaprāyo vasante  
 raśaveśātpallavitaḥ puṣpitaśca prabuddhaprāyaḥ sahakāraśabdavācyatām prayāti  
 tadvadītyārthaḥ | uttarārdhamapi vivṛṇoti - cetanamiti | jātijanmasu nānāyonijanmasu  
 || 12 ||  
 cetanam cetanam budhyamānastu jīva evāvatiṣṭhate |  
 jīvo jīvitajirṇeṣu jātijanmasu jarjaraḥ || 13 ||  
 ye parāṃ dṛṣṭimāyātā vidhi teṣāmapāmiva |  
 arūpālokamananaṃ spandamaspandanaṃ sadā || 14 ||  
 ata eva tattvavidāṃ ceṣṭāstadabhimānābhāvādaspadarūpā evetyāha - ye iti |  
 rūpālokamananābhimānaśūnyam | apāṃ nimnānusaraṇamiva  
 prārabdhamātrānusaraṇamityārthaḥ || 14 ||  
 ye parāṃ dṛṣṭimāyātā dṛṣyaśrīpāradarśinaḥ |  
 na vidyamānamapyasti teṣāṃ vedanamātataṃ || 15 ||  
 yathā dagdhapaṭadarśanaṃ paṭadarśanameva na bhavati kiṃtu bhasmadarśanaṃ tathā  
 bādhitadṛṣyaśrīdarśanaṃ tadatītabrahmadarśanameveti na dvaitavedanaṃ  
 teṣāmastītyāśayenāha - ye iti || 15 ||  
 ye parāṃ dṛṣṭimāyātā viddhi teṣāmapāmiva |  
 spandamaspandanaṃ sarvamavedanavaśādiha || 16 ||  
 ato'pi teṣāṃ spandasyāspandatvaṃ rūpadarśanābhāve'pyāpo dṛṣṭāntā ityāśayenāha  
 - ye iti || 16 ||  
 arūpālokamananaveṣṭitā muktadāmavāt |  
 budhāḥ karmasu ceṣṭante vṛkṣapatreṣvivanīlaḥ || 17 ||  
 ata eva ca teṣāṃ karmalepabandhanābhāva ityāha - arūpeti | yato  
 rūpālokamananaveṣṭitā na bhavantyato muktadāmā utsṛṣṭo  
 vṛṣabastadvadbandhanaśūnyā ityārthaḥ || 17 ||  
 ye parāṃ dṛṣṭimāyātāḥ saṃsṛteḥ pāradarśinaḥ |  
 na te karma praśaṃsanti kūpaṃ nadyāṃ vasanniva || 18 ||  
 pāralaukikakarmāpekṣā tu dūranirastetyāśayenāha - ye iti || 18 ||  
 ye baddhavāsanā mūḍhāḥ karma śaṃsanti te'nagha |  
 śrutismṛtyucitaṃ tena vinābodham prayānti te || 19 ||  
 ajñānāṃ tu karmaiva śaraṇamityāha - ye iti | vinābodham tattvajñānābhāvāt tena  
 karmaṇaiva te prayānti tatphalabhogamiti śeṣaḥ || 19 ||  
 indriyāṇi patantyartham bhraṣṭam gṛdhra ivāmiṣam |  
 tāni saṃyamya manasā yukta āsīta tatparaḥ || 20 ||  
 kutasteṣāṃ karmaiva śaraṇam tatrāha - indriyāṇīti | bhraṣṭamadhaḥpatitam |  
 adhaḥpāta hetumiti yāvat | satkarmānālambane teṣāmadhaḥpāta evendriyaiḥ kārya iti  
 bhāvaḥ | tathā ca śrutiḥ kurvanneveha karmāṇi jījīviṣecchataṃ samāḥ | evaṃ  
 tvayinānyathetosti na karma lipyate nare iti | ata eva viduṣopīndriyanigrahe satyeva  
 svarūpapratīṣṭhā siddhyati nānyathetyāha - tānīti || 20 ||

132665 nāsanniveśaṃ hemāsti nāsargaṃ brahma vidyate |  
132666 kiṃtu sargādīśabdārthamuktaṃ yuktamateḥ śivam || 21 ||  
132667  
132668 adagdhe dagdhe ca paṭe saṃniveśasāmyavajjagatsaṃniveśasāmyabhānamaviduṣāmiva  
132669 viduṣāmapyastu nāma tathāpi tadviduṣāṃ brahmaivetyāśayenāha - nāsanniveśamiti  
132670 || 21 ||  
132671  
132672 ekāndhakāre saṃpanne vyavahāro yugakṣaye |  
132673 nirvibhāgo nirābhāso yathā brahmaghane tathā || 22 ||  
132674  
132675 sargaśabdārthamuktatve pralayo dṛṣṭānta ityāha - eketi | tathā asannapi sanniti  
132676 śeṣaḥ || 22 ||  
132677  
132678 abhrodare bhramāṅgānāṃ spandāspandamayī yathā |  
132679 svasaṃvidātmikā sattā bhūtānāmīśvarī tathā || 23 ||  
132680  
132681 pralaye spandasattāmasaṃbhāvayantaṃ prati dṛṣṭāntamāha - abhrodare iti | yathā  
132682 caladabhrodare tadavayavānāmabhrādavibhāgādaspadamayī digvibhāgāttu spandamayīti  
132683 svānubhavasāṃvidātmikaiva viruddhadharmayaugapadyena sattā saṃbhāvyyate  
132684 tadvatpralaye'pīśvarī spandasattā bhūtānāṃ saṃbhāvanīyetyarthaḥ || 23 ||  
132685  
132686 jalasyāntarjalāmśānāṃ dvaitādvaitamayo yathā |  
132687 svasaṃvidātmā suspandastathā brahmaṇi bhūtadṛk || 24 ||  
132688  
132689 tatra cidābhāsaspadasadbhāve'pi dṛṣṭāntamāha - jalasyeti | jalasya  
132690 stimitataḍḍāgādijalasya dvaitādvaitamayastaimityādbhedābhedābhyāṃ durvacaḥ  
132691 svasaṃvidātmā brahmasaṃvidātmā bhūtadṛk tattajjīvābhāsaḥ || 24 ||  
132692  
132693 yathāmbare'mbarāṃśānāṃ dvaitādvaitakṛtātmani |  
132694 ananyā sṛṣṭirābhāti tathānavayave śive || 25 ||  
132695  
132696 niravayave sāvayavajagatsadbhāve'pi dṛṣṭāntamāha - yatheti | ambarāṃśānāṃ  
132697 digbhedarūpāṇāmākāśāvayavānāṃ || 25 ||  
132698  
132699 jagato'ntarahaṃrūpamaḥrūpāntare jagat |  
132700 sthitamanyonyavaliṭaṃ kadaliḍalapiṭhavat || 26 ||  
132701  
132702 anayaiva rītyā prāguktamahaṃkārajagatoranyonyāntargatatvamapi saṃbhāvanīyamityāha  
132703 - jagata iti || 26 ||  
132704  
132705 rūpālokamanaskārai randhraisebahiriva [andhairbahiriva sthitam iti pāṭhaḥ ||  
132706 sthitam |  
132707 sṛṣṭiṃ paśyati jīvo'ntaḥ sarasīmiva parvataḥ || 27 ||  
132708  
132709 ahaṃkāratmano jīvasya svāntargatajagato bahirdarśane'pi dṛṣṭāntamāha - rūpeti |  
132710 yathā parvato himavadādiḥ svarandhraiseirnirgataṃ svāntargatajalameva  
132711 mānasādimahāsarastayā paśyati tadvat || 27 ||  
132712  
132713 jīvo jagattayātmānaṃ paśyatyayamakāraṇam |  
132714 hemeva kaṭakādītvaṃ tadapaśyanna paśyati || 28 ||  
132715  
132716 yathā hemapiṇḍe bhūtabhāvikakaṭakādyākārāḥ paryālocane dṛśyante  
132717 kanakamātrādṛṣṭau tu na dṛśyante tadvajjīve jagadapītyāha - jīva iti | akāraṇam  
132718 nirnimittaṃ bhrāntyaivetyarthaḥ || 28 ||  
132719  
132720 jīvanto'pi na jīvanti mriyante na mṛtā api |  
132721 santopi ca na santīva pārāvāravidaḥ śubhāḥ || 29 ||  
132722  
132723 ata eva taddarśināṃ jīvanmuktānāṃ janmamaraṇasaṃsārasthitayo'nyadṛśā satyo'pi na  
132724 santyevetyāha - jīvanta iti || 29 ||  
132725  
132726 prabuddhaḥ sarvakarmāṇi kurvannapi na paśyati |  
132727 gṛhakarmāṇi gehastho goṣṭhabhāṇḍamanā iva || 30 ||  
132728  
132729 brahmāsaktamanaso dehayātrākarmaṇi na kartṛtābuddhiḥ yathā  
132730 goṣṭhabhāṇḍeśvāsaktamanaso gṛhakarmaṇītyāha - prabuddha iti || 30 ||  
132731  
132732 virāḍ hr̥di yathā candraḥ pratidehaṃ yathā sthitaḥ |  
132733 jīvo himakaṇākāraḥ sthūle sthūlo laghau laghuḥ || 31 ||

132734  
 132735 prāsaṅgikaṃ samāpya prastutamanusaṃdhatte - virāḍiti | yathā brahmāṇḍaḥṛdi  
 132736 virāḍ jīvaścandraḥ sthita evaṃ prativyaṣṭidehaṃ retohimakaṇākāro jīvo ḥṛdi sthita  
 132737 ityārthaḥ || 31 ||  
 132738  
 132739 ahamātmā trikoṇatvamupagacchati kalpanam |  
 132740 asadeva sadābhāsaṃ manyate cetanādvapuḥ || 32 ||  
 132741  
 132742 tasya dehagrahaṇaprakāramāha - ahamātmēti | sa pitṛḥṛdi retorūpeṇa  
 132743 sthito'haṃkāratmā jīvaḥ pitrā mātustrikoṇayonau niṣiktastrikoṇapariḥchinnatvarūpaṃ  
 132744 kalpanamupagacchati | tatrataraktamiśritaḥ  
 132745 kalalabudbudapiṇḍādyākāraḥkrameṇāvirbhūtamāsadeva vapuḥ śarīraṃ sadākāramahamiti  
 132746 cetanāmanyate || 32 ||  
 132747  
 132748 karmakoṣe trikoṇe ca śukrasāre'vatiṣṭhate |  
 132749 dehe jīvohamityātmā svāmōdaḥ kusume yathā || 33 ||  
 132750  
 132751 evaṃ trikoṇopalakṣite mātṛgarbhe śukrameva sārāḥ asthisnāyavādikathināṃśo yatra  
 132752 tathāvidhe svakarmanirmitakoṣe dehe kośakāraḥkṛmiriva baddho'vatiṣṭhate | svāmōdaḥ  
 132753 sugandhaḥ || 33 ||  
 132754  
 132755 ahamityeva śukrasthā saṃvidāpādamastakam |  
 132756 visaratyakhile jyotsnā yathā brahmāṇḍamaṇḍape || 34 ||  
 132757  
 132758 tatrāpi candrakalānāṃ candrabimba iva ḥṛdayasthaśukrakaṇe'haṃbhāvasphūrtināṃ  
 132759 viśeṣavyāptistaddvārā sarvadehasāmānyāhaṃbhāvapratheti svānubhavādeva  
 132760 prasiddhamityāha - ahamiti || 34 ||  
 132761  
 132762 akṣarandhrapraṇālena viśṛtaṃ vedanodakam |  
 132763 vyāpnoti trijagaddhūmo viyanmeghatayā yathā || 35 ||  
 132764  
 132765 tasya bāhyārthadarśane dvārāṇyāha - akṣeti | viśṛtaṃ bahirniḥśṛtaṃ  
 132766 sābhāśāntaḥkaraṇalakṣaṇaṃ vedanodakam | trijagat trailokyasthān  
 132767 saṃnikṛṣṭabāhyarthān | yathā dhūmo meghatayā viyadvyāpnoti tadvat || 35 ||  
 132768  
 132769 dehe yadyapyāśeṣe'sminbahirantaśca vedanam |  
 132770 vidyate tattathāpyatra śukre'sti ghanavāsanā || 36 ||  
 132771  
 132772 sarvadehāpekṣayā ḥṛdayasthe śukre viśeṣābhīmāno'nubhavasiddha ityāha - dehe iti  
 132773 | ghanavāsanā viśeṣābhīmānaḥ || 36 ||  
 132774  
 132775 jīvaḥ saṃkalpamātrātmā yatsaṃkalpo'vatiṣṭhate |  
 132776 ḥṛdi bhūtvā sa evāśu bahiḥ prasarati sphuṭam || 37 ||  
 132777  
 132778 ata eva hi hārdasaṃkalpapūrvakameva bāhyārthavyavahārāḥ pravartanta ityāha - jīva  
 132779 iti || 37 ||  
 132780  
 132781 yathāsthitaṃ ca niścittaṃ varjayitvā sthīropamāṃ |  
 132782 na kayācidapi sthityā sāmyatyahamiti bhramaḥ || 38 ||  
 132783  
 132784 ata eva ca tadahaṃbhāvaścittasya brahmākārasthitiṃ vinā nopāyasahasrairapi  
 132785 sāmyatītyāha - yathāsthitaṃiti | samādhiparipāke sthīrabrahmaikarasyāststhiropamāṃ  
 132786 || 38 ||  
 132787  
 132788 cintānucintyamānāpi bhāvanīyāmbāropamā |  
 132789 ahaṃbhāvopaśamane śāmanena krameṇa te || 39 ||  
 132790  
 132791 ata eva he rāma te tava manananididhyāsanādinā anucintyamānāpi brahmacintā  
 132792 ātyantikāhaṃbhāvopaśamane caramabhūmikāyāmāmbāropamā bhāvanīyā saṃpādyā |  
 132793 naitāvataiva tvayoparantavyamityārthaḥ || 39 ||  
 132794  
 132795 tajjñā vyavaharantiha bhāvyabhāvanavarjitam |  
 132796 arūpālokamananaṃ maunaṃ dārunarā iva || 40 ||  
 132797  
 132798 tarhi kiṃ bhavadādīnāmapi tathā sā bhāvanīyā netyāha - tajjñā iti |  
 132799 arūpālokamananaṃ bāhyamānasadṛśyadarśanābhīmānarahitaṃ yathā syāttathā |  
 132800 maunaṃ karmendriyavyāpāraśūnyaṃ ca || 40 ||  
 132801  
 132802 akiṃcidbhāvano yaḥ syātsa mukta iti kathyate |

132803 jivannākāśaviśado bandhaśūnya iva sphuṭam || 41 ||  
132804  
132805 bandhaśūnyaḥ śṛṅkhalādinirmukta iva || 41 ||  
132806  
132807 ahamityeva śukrasthā saṃvidāpādamastakam |  
132808 visaratyakhile dehe brahmāṇḍe'rkaprabhā yathā || 42 ||  
132809  
132810 sarvaśarīre'haṃbhāvavyāptirapi śukrāṃśavyāptivaśādevetyāha - ahamiti || 42 ||  
132811  
132812 dṛṣṇnetraṃ svadanaṃ jihvā śrutiḥ śrotraṃ bhavatyasau |  
132813 ityādyā vāsanāḥ pañca baddhvā tāsu nimajjati || 43 ||  
132814  
132815 cakṣurādindriyabhāvena tattatsthānasaṃbandho'pi śukrātmabhūtasyaiva jīvasyetyāha ##-  
132816 stryādidasānasparśanaśravaṇāḍau sarvendriyairapi kāmoddīpanānnimajjatītyarthaḥ || 43  
132817 ||  
132818  
132819 cidbhāvo'kṣatayodeti mano bhūtvaikadeśataḥ |  
132820 sarvago'pi raso bhūmau yathāṅkuratayā madhau || 44 ||  
132821  
132822 ajñānāvṛtacito viparītabhāvanaiva prathamam mano bhūtvā  
132823 reto'haṃbhāvenaikadeśato'kṣatayā tattadindriyabhāvenodetītyarthaḥ || 44 ||  
132824  
132825 yo bhāvayati bhāveṣu neha rūḍheṣvabhāvatām |  
132826 tasyāyatnavato duḥkhamanantaṃ nopaśāmyati || 45 ||  
132827  
132828 ata eva tatpratikūlayathārthabhāvanām vinā na tadduḥkhoparama ityāha - ya iti | yaḥ  
132829 puruṣa iha saṃsāre rūḍheṣu manohaṃkāradehādijagadrūpeṣu vācārambhaṇam vikāro  
132830 nāmadheyam neha nānāsti kiṃcana athāta ādeśo neti neti  
132831 ityādiśrutidasānitāmabhāvatām na bhāvayati | tasya mokṣānukūlayatnarahitasya  
132832 puṃgardabhasyānantaṃ janmādiduḥkhaṃ nopaśāmyatyevetyarthaḥ || 45 ||  
132833  
132834 yena kenacidācchanno yena kenacidāśitaḥ |  
132835 yatra kvacanaśāyīha sa samrāḍiva rājate || 46 ||  
132836  
132837 tathā bhāvayatastu bāhyasarvasvatyāge'pi prārabdhaḥkṛṣṭajanaiḥ  
132838 saṃpādyamānavasanāśanādibhirāntarasvānandāmṛtatṛptyā ca  
132839 vairājapadāntasāmrajyasukhamastyevetyāha - yena kenaciditi || 46 ||  
132840  
132841 vāsanābhirupeto'pi samagrābhiravāsanāḥ |  
132842 antaḥśūnyo'pyaśūnyātmā khamiva śvasanānvitaḥ || 47 ||  
132843  
132844 vāsanābhirbrahmākāravāsanābhirdagdhapaṭatantvākārasadṛśajagaddvāsanābhirvā ||  
132845 47 ||  
132846  
132847 āsane śayane yāne sthito yatnairna bodhyate |  
132848 nidrāluriva nirvāṇamanomanananirvṛtaḥ || 48 ||  
132849  
132850 na bodhyate śaṣṭhādibhūmikāpraviṣṭatvāditi bhāvaḥ || 48 ||  
132851  
132852 saṃvinmātraṃ hi puruṣaḥ sarvago'pi sa tiṣṭhati |  
132853 sphuṭasāre śarīrasya yathā gandho'bjakesare || 49 ||  
132854  
132855 sphuṭasāre retasi || 49 ||  
132856  
132857 saṃvinmātraṃ vidurjantumna tasya prasaraṇam jagat |  
132858 ātmaniṣṭhatvamajagatparametyupadeśabhūḥ || 50 ||  
132859  
132860 evaṃ vyaṣṭisamaṣṭhiḥjīvabhāvādivarṇanam paramaprastute yojayannupadeśasarvasvam  
132861 saṃkṣīpyāha - saṃvinmātramiti | iti paramā rahasyabhūtā upadeśabhūḥ  
132862 upadeśasthitiḥ || 50 ||  
132863  
132864 nīraso bhava bhāveṣu sarveṣu vibhavādiṣu |  
132865 pāśāṇam hṛdayam kṛtvā yathā bhavasi bhūtaye || 51 ||  
132866  
132867 tatra vairāgyadārḍhyameva sādhanarahasyamityāha - nīrasa iti || 51 ||  
132868  
132869 sādho hṛdayasaṃsīryamasauṣīryamivāstu te |  
132870 acittvavapuṣo'cittvādupalasyeva rāghava || 52 ||  
132871

132872 pāṣāṇaṃ hṛdayaṃ kṛtvā ityuktestātparyamṇ viśadayati - sādho iti | yathā  
 132873 acittvavapuṣa upalasya hṛdayasauṣīryamacittvādeva cinniveśānavakāśamasauṣīryaṃ  
 132874 prasiddhaṃ tathā cinmātravapuṣastava daharākāśarūpaṃ hṛdayasauṣīryaṃ  
 132875 cittvādevācinniveśaniravakāśaṃ cinnibiḍitamasaṣīryamivāstviti tadāśaya ityārthaḥ |  
 132876 athavā iyantaṃ kālamacidātmābhīmānādacittvavapuṣastava  
 132877 acittvādajñānātsphaṭikopalasyāntaḥkalpitamākāśamiva bhogasāmagrī  
 132878 dhanādilābhakoṭibhirapyapūryamāṇaṃ kāmalaśaṇaṃ hṛdayasauṣīryaṃ  
 132879 manaśchidraṃ sāmpratam nityaniratisāyānandapūrṇātmalābhātpūrṇakāmatvena  
 132880 bādhitam vāstavaṃ sphaṭikopalāsaṣīryamivānandaikaghanamastviti tadāśaya ityārthaḥ ||  
 132881 52 ||  
 132882  
 132883 tajjñājñayoraśeṣeṣu bhāvābhāveṣu karmasu |  
 132884 ṛte nirvāsanatvāttu na viśeṣo'sti kaścana || 53 ||  
 132885  
 132886 ata eva sphaṭikopalapratibimbbitajanavyavahārakarmasviva tajjñājñayoḥ pratītisāmye'pi  
 132887 satyatvavāsanābhāvakṛta eva viśeṣa ityāha - tajjñeti || 53 ||  
 132888  
 132889 sattaivaiśā vido yatsā bhavatyunmiṣitā jagat |  
 132890 paraṃ tattvaṃ nimiṣatā dṛgivānāmakaṃ tatam || 54 ||  
 132891  
 132892 evaṃ ca sphaṭikopale draṣṭṭapuruṣadrṣṭiriva vidaścaitanyasya sattaiva  
 132893 vāsanābhirunmiṣitā jagadbhavati nirvāsanatvena nimiṣitā tatamaparicchinnaṭattvaṃ  
 132894 mokṣākhyam bhavatīti phalitamityārthaḥ || 54 ||  
 132895  
 132896 dṛśyaṃ vinaśyatyakhilaṃ vinaṣṭaṃ jāyate punaḥ |  
 132897 yanna naṣṭaṃ na cotpannaṃ tatsadbhavati tadbhavān || 55 ||  
 132898  
 132899 ata eva citsattaiva nityatvamityāha - dṛśyamiti || 55 ||  
 132900  
 132901 bhāvajñaptirhi nirmulā bhāvitāpi na vidyate |  
 132902 salilaṃ mṛgatṛṣṇeva na dadāti bhavāṅkuram || 56 ||  
 132903  
 132904 idṛśabodhena mūlājñānanāśe satyanveṣaṇe'pi jagadbhrāntirna labhyetyāha -  
 132905 bhāveti | bhāvajñaptirjagadbhrāntiḥ | nirmulā bādhitamulā | bhāvitā anviṣṭāpi || 56 ||  
 132906  
 132907 yathābhūtārthasaṃdarśacchinā'hamiti bhāvanā |  
 132908 dṛṣṭāpi na karotyantardagdhaṃ bijamivāṅkuram || 57 ||  
 132909  
 132910 karma kurvannakurvanvā vītarāgo nirāmayaḥ |  
 132911 nirmanā nityanirvāṇaḥ pumānātmani tiṣṭhati || 58 ||  
 132912  
 132913 ata eva vihitakarmakaraṇākaraṇayorviduṣāmaśeṣa ityāha - karmeti || 58 ||  
 132914  
 132915 cittopāśāntau saṃśāntāḥ śāntāye bhogabandhavaḥ |  
 132916 na svabhāvaparikṣiṇāścittameṣāṃ kilākaraḥ || 59 ||  
 132917  
 132918 samanaso'pi yoginaḥ śāntyādivaśādātmani kuto na tiṣṭhanti tatrāha - citteti | ye  
 132919 haṭhācchāntā yoginase'pi cittopāśāntau satyāmeva samyak śāntā bhavanti nānyathā |  
 132920 yatasteṣaṃ bhogena badhnantīti bhogabandhavo bhogavāsanā na svabhāvaparikṣiṇā  
 132921 mūlataśchinnāḥ | hi yasmādeṣāmākaraḥ khanībhūtaṃ cittamastyevetyārthaḥ || 59 ||  
 132922  
 132923 aghanaḥ kevalāloko budho jīvaḥ parāyate |  
 132924 sa evānyo'pyananyo'ntaraparāhṇa ivātapāḥ || 60 ||  
 132925  
 132926 cittadehādirūpeṇa ghanībhāva eva jīvasya bhedakastāpakaśca tadabhāve tvayaṃ  
 132927 brahmābhinno nistāpa evetyāha - aghana iti | aghano mūrtiśūnyo jīvaḥ  
 132928 kevalacidālokaṃ mātṛaḥ śodhitatvaṃ padārthaḥ parāyate | parābhedayogyo bhavatītyārthaḥ |  
 132929 ātapapakṣe aghano meghāvaraṇanirmuktaḥ akharaśca || 60 ||  
 132930  
 132931 ekadeśasthitātpuṃso dūrāyātasya cetasaḥ |  
 132932 yadrūpaṃ sakalaṃ madhye tadrūpaṃ paramātmanaḥ || 61 ||  
 132933  
 132934 tadevāghanaṃ kevalacidālokaśvarūpamātmano'nubhāvayati - ekadeśeti | puṃso dehāt  
 132935 dūraṃ dūrasthādityacandrādiviṣayaṃ cakṣurādidvārā yātasya cetasaścittavṛttermadhye  
 132936 vicchedābhāvāddehamārabhya candramaṇḍalaparyantaṃ māvichinnā  
 132937 aparokṣacidabhivyaktāstyeva | tasyā dehapradeśe candrapradeśe ca saviṣayatve'pyantarāle  
 132938 nirviṣayaṃ yadrūpaṃ prasiddhaṃ tadrūpameva sakalaṃ pūrṇaṃ paramātmanaḥ  
 132939 pariceyamityārthaḥ | tathā ca śrutiḥ tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ |  
 132940 divīva cakṣurātataṃ iti || 61 ||

132941  
 132942 cārucidvyomakarpūraṃ yaccamatkurute svayam |  
 132943 anantamantaravyaktaṃ jagadityeva vetti tat || 62 ||  
 132944  
 132945 nirviṣayacita evāyaṃ māyācamatkāro jagadityāha - cārṇviti | avyaktamanabhivvyaktaṃ ||  
 132946 62 ||  
 132947  
 132948 gatabhavabhramabhāsuramakṣayaṃ śamamupetamupekṣitadīpavat |  
 132949 sthitamapīha janaṃ jagadīśvarādanugataṃ nanu bhāti mudā ca khe || 63 ||  
 132950  
 132951 evamidam jagattattvajñajanaṃ prati gatabhavabhramabhāsuramupekṣitadīpavat śamaṃ  
 132952 nirvānamupetamakṣayaṃ brahmaiva bhāti | ajñajanaṃ prati tu  
 132953 niyanturīśvarātsakāśātsrṇvanyativyavasthābhīrbhudā bhogaprītyā cānugataṃ khe  
 132954 ākāśodare paramārthataḥ sthitamapi bhātīti dṛṣṭibhedamātramityarthaḥ || 63 ||  
 132955  
 132956 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 132957 uttarārdhe suhayogopadeśo nāma dvāviṃśaḥ sargaḥ || 22 ||  
 132958  
 132959 iti śrīvāsiṣṭhamahārāmāyaṇatātṇparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 132960 suhayogopadeśo nāma dvāviṃśaḥ sargaḥ || 22 ||  
 132961  
 132962 trayoviṃśaḥ sargaḥ 23  
 132963  
 132964 śrīvāsiṣṭha uvāca |  
 132965  
 132966 virāgavāsanāpāstasamastabhavavāśanaḥ |  
 132967 utthāya gaccha prakṛterasyā maṅkirivāṅkitaḥ || 1 ||  
 132968  
 132969 maṅkino marukāntāre vasiṣṭhenātra saṃgamaḥ |  
 132970 nirvedāttattvajijñāsorupadeśāśca varṇyate ||  
 132971  
 132972 nīraso bhava bhāveṣu sarveṣu vibhavādiṣu iti yadvairāgyadārḍhyasyāvaśyakatvamuktaṃ  
 132973 tatpratiṣṭhāpanāya maṅkyupākhyānamārabhate - virāgetyādinā | asyāḥ  
 132974 paridṛśyamānāyāḥ prakṛteḥ svābhāvīkājñānādirūpāyāḥ  
 132975 saṃsṛtestattvabodhenotthāya nirvāṇātmapadaṃ gacchetyarthaḥ |  
 132976 aṅkitastallakṣaṇaiścihṇitaḥ || 1 ||  
 132977  
 132978 maṅkirnāmābhavatpūrvam brāhmaṇaḥ saṃsītavrataḥ |  
 132979 sa katham śṛṇu nirvāṇamāptavānmadvibodhitaḥ || 2 ||  
 132980  
 132981 mayā vibodhita upadiṣṭaḥ || 2 ||  
 132982  
 132983 aham kadācidākāśakośādavanimāgataḥ |  
 132984 bhavatpitāmahārthena kenāpyupanimantritaḥ || 3 ||  
 132985  
 132986 kenāpi yajñādirūpeṇa bhavatpitāmahasyā'jasyārthena prayojanena prāgupanimantritaḥ san  
 132987 || 3 ||  
 132988  
 132989 viharanbhūtaḥ gacchaṃstvatpitāmahapattanam |  
 132990 prāpto'smi kāmapyādirghāmarāṇyānīm mahātapām || 4 ||  
 132991  
 132992 tvatpitāmahasya pattanam nagaramayodhyam prati gacchangamiṣyansaptarṣilokādbhūtaḥ  
 132993 prāpya | viharan saṃcaran | arāṇyānīm mahārāṇyam | himārāṇyayormahattve | indravaruṇa  
 132994 ityādinā ānuk || 4 ||  
 132995  
 132996 pāmsupratardanahatam prakacattaptasaikatam |  
 132997 adṛṣṭāpārāparyantam kvacidrāma kilāṅkitam || 5 ||  
 132998  
 132999 pāmsūnam pratardanenāvicchinnaprasareṇa hatam dhvastam | dhūsarāmiti yāvat |  
 133000 aṅkitam kugrāmairiti śeṣaḥ || 5 ||  
 133001  
 133002 akṣubdhasvānilālokaḥjalabhūśāntiśālinīm |  
 133003 tatam sūnyam mahārambhām brahmasattāmivāmalām || 6 ||  
 133004  
 133005 avidyamānapāmsvādinā'kṣubdhasya kṣayākāśasyānilasya jhamjhapavanasya  
 133006 ālokasyā''tapasya mṛgatṛṣṇājalasya taptabhuvaśca śāntiā śālinīm śobhamānam |  
 133007 durgamatvādgantṛṇam mahānta ārambhāḥ prayatnā yatra | amalām niṣpaṅkām |  
 133008 brahmasattāpakṣe spaṣṭam || 6 ||  
 133009

133010 avidyāmiva saṃmohamṛgatṛṣṇām gatām bhramāt |  
133011 jaḍatāmātataṃ sūnyāṃn diṇmohamihikākulām || 7 ||  
133012  
133013 jaḍatām gatāmityanuṣajyate || 7 ||  
133014  
133015 atha tasyāmarāṇyānyāṃn yāvatpraviharāmyaham |  
133016 tāvatpaśyāmi purato vadantaṃ pathikaṃ śramāt || 8 ||  
133017  
133018 vadantaṃ vyaktaṃ bhāṣamāṇam || 8 ||  
133019  
133020 pāntha uvāca |  
133021  
133022 aho nu parikhedāya prauḍhaprāyātapo raviḥ |  
133023 paritāpāya pāpo'yaṃ durjaneneva saṃgamaḥ || 9 ||  
133024  
133025 yathā pāpo durjanena saṃgamaḥ paritāpāya tathā prauḍhaprāyātapo'yaṃn raviḥ  
133026 parikhedāyetyarthaḥ || 9 ||  
133027  
133028 sugalantiva marmāṇi sphurativāgnirātape |  
133029 saṃkucatpallavāpīḍāstāpyante vanarājayaḥ || 10 ||  
133030  
133031 tattāvadevamagrasthaṃ grāmakaṃ praviśāmyaham |  
133032 śramamatrāpanīyāśu vahāmyadhvanamāsugaḥ || 11 ||  
133033  
133034 tat tasmāddhetoḥ || 11 ||  
133035  
133036 iti saṃcintya so'grasthaṃ kirātagrāmakaṃ yadā |  
133037 praveṣṭumicchati tāa mayā proktamidaṃ vacaḥ || 12 ||  
133038  
133039 mayā tadbhāgyodayakālaṃ jñātvā tadyasarsvaśramamūlocchedāyedaṃ  
133040 tattvabubhutsotpādakaṃ sābhiprāyaṃ vakṣyamāṇavākyamuktamityarthaḥ || 12 ||  
133041  
133042 aparijñātanīrāgamārga mitra śubhākṛte |  
133043 marumārgamahāraṇyapāntha svāgatamastu te || 13 ||  
133044  
133045 pariññāto nīrāgāṇamakimcanānāṃ saṃcārayogyā ātitheyajanasaṃbhr̥to mārgo  
133046 yenetyuttānārthaḥ | ata eva marumārgamahāraṇyapāntha | abhipretārthāntaraṃ tu spaṣṭam  
133047 | he mitra te'trāgamaṇaṃ maddarśanena sarvaduḥkhamūlakṣayātsvāgatamastu || 13 ||  
133048  
133049 ciraṃ manuṣyadeśe'sminnirjanagrāmamadhvani |  
133050 adharādhvaga viśrāntiṃ viśrāntopi na lapsyase || 14 ||  
133051  
133052 tasya adharādhvaḡeti saṃbodhanātsvasya tadā nabhodhvagamanaṃ sūcyate |  
133053 nirjanagrāmamātitheyajanaśūnyagrāmaṃ yathā syāttathā sthite iti śeṣaḥ |  
133054 prāktanagrāmeṣvannapānapratiśrayādilābhādviśrānto'pyagre viśrātiṃ na lapsyase  
133055 ityuttānārthaḥ | āśayārthe tu he adharakarmādhvaga asmin  
133056 karmopāśanalabhyadaḥṣiṇottarāyaṇamārgalakṣaṇe'dhvanī svargādibhūmiṣu  
133057 kiṃcitkiṃcidviśrānto'pi nirjanagrāmam jananaṃ jano nirgatajanmasamūhaṃ yathā  
133058 syāttathā mokṣavacciraṃ viśrāntiṃ na lapsyase iti yojyam || 14 ||  
133059  
133060 grāme viśramaṇaṃ naiva vartate pāmarāspade |  
133061 tṛḍvai lavaṇapānena bhūya evābhivardhate || 15 ||  
133062  
133063 naiva vartate pāmarāṇaṃ durvākyādinā prayuta kṣobhakāritvādityuttāno bhāvaḥ |  
133064 āśayārthastu grāme kartṛkaraṇasaṃghātālaye devamanuṣyādidehe pāmarāṇaṃ  
133065 kāmadvēśadināmālaye | yadi manyase viṣayopabhogairviśrāntiriti tatrāha - tṛḍiti |  
133066 tathā cokaṃ yayātinā - na jātu kāmāḥ kāmānāmupabhogena sāmyati | haviṣā  
133067 kṛṣṇavartmeva bhūya evābhivardhate || iti || 15 ||  
133068  
133069 ete grāmaikaśaraṇāḥ pallavāḥ spandabhīravaḥ |  
133070 ayathāpathasaṃcārā hariṇā iva jantavaḥ || 16 ||  
133071  
133072 pallavāḥ pulindajātibhedāḥ |  
133073 āraṇyakatvājjanapadaspandādbhīravastamasahamānāityuttānārthaḥ | āśayārthe tvete  
133074 kāmādayaḥ pallavavatsneharāgādiyuktā vivekaspadabhīravaḥ ayathāpathasaṃcārāḥ  
133075 aśāstriyamārgapraṇāḥ || 16 ||  
133076  
133077 na sphuranti vicāreṣu prajvalantyanubhūtiṣu |  
133078 na trasyanti durācārādaśmayantramayā iva || 17 ||



133079  
 133080 na sphurantītyādyubhayataḥ spaṣṭaṃ yojyaṃ | aśmayantramayāḥ pratimādaya iva || 17 ||  
 133081  
 133082 kāmārtharāgasadveṣapariniṣṭhitapauruṣā |  
 133083 karmaṇyāpātamadhure ramante dagdhabuddhayaḥ || 18 ||  
 133084  
 133085 ābhijātyātatatodārā śītalā rasaśālinī |  
 133086 neha viśvasiti prajñā meghamālā marāviva || 19 ||  
 133087  
 133088 ābhijātyaṃ viśuddhobhayakulatā tenātataḥ prajñā iha janeṣu na viśvasiti || 19 ||  
 133089  
 133090 varamandhaguhāhitvaṃ śilāntaḥkiṭatā varam |  
 133091 varam marau paṅgumṛgo na grāmyajanasamgamāḥ || 20 ||  
 133092  
 133093 andhayatītyandhā andhakārāvṛtā guhā tasyāmāhitvamajagaratā || 20 ||  
 133094  
 133095 nimeṣāsvādamadhurāḥ kṣaṇāntaravirāgiṇaḥ |  
 133096 mārāṇaikāntaniratā grāmyā viṣakaṇā iva || 21 ||  
 133097  
 133098 viṣakaṇā madhumiśraviṣakaṇāḥ || 21 ||  
 133099  
 133100 vānti bhasmakaṇākīrṇā jīrṇāḥ saṃśīrṇasadmasu |  
 133101 tṛṇaparṇavanavyagrā grāmyādhārmikavāyavaḥ || 22 ||  
 133102  
 133103 bhasmakaṇākīrṇā dhūlidhūsarā grāme bhavā grāmyā ye adhārmikā janāstallakṣaṇā  
 133104 vāyavaścaṇḍapavanā vānti saṃcaranti || 22 ||  
 133105  
 133106 evamuktena tenāhamidamuktastato'nagha |  
 133107 madvākyena samāśvāsyā snātenevāmṛtāmbhasā || 23 ||  
 133108  
 133109 evaṃ mayā uktena saṃbhāṣitena tena maṅkinā madāśayabodhādayaṃ  
 133110 māmuddhariṣyatīti samyagāśvāsaṃ prāpyā'hamidaṃ vakṣyamāṇmuktaḥ || 23 ||  
 133111  
 133112 pāntha uvāca |  
 133113  
 133114 bhagavanko'si pūrṇātmā mahātma kathamātmavān |  
 133115 paśyasyanākulo lokaṃ grāmayātrāmivādhvagaḥ || 24 ||  
 133116  
 133117 pūrṇātmā tvamiti śeṣaḥ || 24 ||  
 133118  
 133119 kiṃ tvayā pītāmamṛtaṃ kiṃ tvaṃ samrāḍvirāḍatha |  
 133120 sarvārtharikto'pi ciraṃ saṃpūrṇaṃ iva rājase || 25 ||  
 133121  
 133122 pūrṇātmatāmeva hetuvitarkaiḥ prakāṣayati - kiṃ tvayet | samrāt sarvalokeśvaraḥ  
 133123 saṃpūrṇaścandra iva rājase || 25 ||  
 133124  
 133125 śūnyo'si paripūrṇo'si ghūrṇo'sīva sthīro'si ca |  
 133126 na sarvamapi sarvaṃ ca na kiṃcitkiṃcideva ca || 26 ||  
 133127  
 133128 sāṃsārikadoṣaduḥkhaiḥ śūnyo'si | niratīśayānandena jīvanmuktaguṇaiśca paripūrṇo'si |  
 133129 dehādyapṛtisaṃdhānānmadaghūrṇo'sīva | paramārthe sthīto'sīva | na sarvamiti  
 133130 samaṣṭyapavādādhyāropadṛṣṭibhyāṃ | na kiṃciditi  
 133131 vyaṣṭyapavādādhyāropadṛṣṭibhyāṃ || 26 ||  
 133132  
 133133 upaśāntaṃ ca kāntaṃ ca dīptamapratighāti ca |  
 133134 nivṛttaṃ corjitaṃ tādrgrūpaṃ kimiti te mune || 27 ||  
 133135  
 133136 idṛśo'haṃ kathaṃ tvayā jñāta itī cettvadrūpadarśanāditi sūcayannāha -  
 133137 upaśāntamiti | tathā ca śrutiḥ rūpamevāsyaitanmahimānaṃ vyācaṣṭe itī || 27 ||  
 133138  
 133139 bhūsaṃstho'pi samastānāṃ lokānāmuparīva khe |  
 133140 saṃsthito'si nirāstho'si ghanāstho'sīva lakṣyase || 28 ||  
 133141  
 133142 māḍṛśānāmuddhāre ghanāstho'sīva lakṣyase || 28 ||  
 133143  
 133144 prasṛtaṃ na padārtheṣu na padārthātmanā'sti vai |  
 133145 tavendoriva śuddhasya mano'mṛtamayaṃ sthitaṃ || 29 ||  
 133146  
 133147 indoriva śuddhasya tavāmṛtamayaṃ manaḥ indukaravat padārtheṣu na pras.etaṃ

133148 nāpyauśadhivanaspatisomājyapayonnādipadārthātmanā upabhogārhamasti yena kṣīyeta |  
133149 ataḥ sadaiva pūrṇaṃ sthitamiti tava candrādatisāya ityārthaḥ || 29 ||  
133150  
133151 kalāvānakalaṅko'ntaḥśītalō bhāsvaraḥ samaḥ |  
133152 rasāyanabharāpūrṇaḥ pūrṇenduriva rājase || 30 ||  
133153  
133154 anyadapi tatsāmyaṃ viśeṣaṃ cāha - kalāvāniti || 30 ||  
133155  
133156 tvadicchāyāṃ tu sadasadbhāvaṃ paśyāmi te citi |  
133157 saṃsāraṃ phalamiva phalamivāṅkure || 31 ||  
133158  
133159 evaṃ hiraṇyagarbhasāmyaṃ tato viśeṣaśca te'stītyāha - tvadicchāyāmiti |  
133160 sārvañyasarvaśaktyādīsaṃpannasya te citi ātmani āṅkure kāṇḍādīphalāntaṃ  
133161 vṛkṣarūpamivedaṃ saṃsāraṃ phalaṃ sargayogyatayā sthitaṃ paśyāmi  
133162 saṃbhāvayāmi | tatsargārthaṃ tvadicchāyāṃ tu sadasadbhāvaṃ paśyāmi saṃvedmi |  
133163 yadicchasi tarhi tvamapi jagatsraṣṭuṃ śaknoṣyeva paraṃtu necchasītyayaṃ tato viśeṣa iti  
133164 bhāvaḥ || 31 ||  
133165  
133166 ahaṃ tāvadayaṃ vipra śāṇḍilyakulasambhavaḥ |  
133167 maṅkirnāma mahābhāga tīrthayātrāprasāṅgataḥ || 32 ||  
133168  
133169 evaṃ praśaṃsayābhīmukhīkṛtāya vasiṣṭhāya  
133170 svavairāgyādisādhanaśaṃpattīyopadeśārhatāṃ darśayituṃ svagotrānāmādi kīrtayati ##-  
133171  
133172 gatvā sudūramadhvānaṃ dṛṣṭvā tīrthāni saṃprati |  
133173 cirakālena sadanamātmīyaṃ gantumudyataḥ || 33 ||  
133174  
133175 na ca me gantumudyogo viraktamanaso gṛhaṃ |  
133176 dṛṣṭvā taḍitsakāśāni bhūtāni bhuvanodare || 34 ||  
133177  
133178 taḍitsakāśāni kṣaṇabhaṅkurāṇi || 34 ||  
133179  
133180 bhagavansatyamātmānaṃ kathayehānukampayā |  
133181 gambhīrāṇi prasannāni sādhuśeṣaṃsarāṃsi hi || 35 ||  
133182  
133183 ātmānaṃ nāmagotrādinā kathayetyuttānārthaḥ | satyamiti  
133184 viśeṣaṇasvārasyātparamātmānamupadiśetyāśayārthaḥ || 35 ||  
133185  
133186 darśanādeva mitratvaṃ kurvatāṃ mahatāṃ puraḥ |  
133187 kamalānīva bhūtāni vikasantyāśvasanti ca || 36 ||  
133188  
133189 mamedāṃ ca mano mohātsaṃsārabhramasaṃbhavam |  
133190 manye hātuṃ na samarthaṃ sa tvaṃ bodhānukampitaiḥ || 37 ||  
133191  
133192 tamevāśayaṃ sphuṭamāha - mameti | apyartho cakāraḥ |  
133193 mamedamīśadvivekaśālyapi mano  
133194 mohādajñānaśaṃsayaprābalyātsaṃsārabhramasaṃbhavaṃ duḥkhaṃ hātuṃ  
133195 niḥśeṣamucchetuṃ vinā gurūpadeśaṃ svavimarśakauśalamātreṇa na samarthamiti  
133196 manye punaḥpunarmanana niścītavānāsmi | ataḥ sa  
133197 prāgvarṇitamaduddharaṇasāmāthyastvaṃ  
133198 rahasyabodhānukūlairupadeśānukampitairmohasaṃsayocchedena duḥkhakṣayasamarthaṃ  
133199 kurvīti śeṣaḥ || 37 ||  
133200  
133201 śrīvasiṣṭha uvāca |  
133202  
133203 vasiṣṭho'smi mahābuddhe munirasmi nabhogṛhaḥ |  
133204 kenāpyarthena rājarṣerīmaṃ mārgamupasthitaḥ || 38 ||  
133205  
133206 rājarṣeḥ ajasya | kenāpi yājanādirūpeṇārthena || 38 ||  
133207  
133208 māgā viśādaṃ panthānamāgato'si maṇiṣiṇāṃ |  
133209 prāyaḥ prāptosi saṃsārasāgarasya paraṃ taṭaṃ || 39 ||  
133210  
133211 paraṃ taṭaṃ paravīraṃ || 39 ||  
133212  
133213 vairāgyavibhavodārā matiruktirapīdṛṣī |  
133214 ākṛtiḥ śāntarūpā ca na bhavatyamahātmanaḥ || 40 ||  
133215  
133216 maṇiṣiṇāṃ panthānamahaṃ prāpta ityatra kiṃ līṅgaṃ tadāha - vairāgyeti |

133217 amahātmano jñānādhikārabhāgyahīnasya || 40 ||  
133218  
133219 mañirmadhurakāṣeṇa yathaiti vimalātmatām |  
133220 tathā kaṣāyapākena cittameti vivekitām || 41 ||  
133221  
133222 vivekodayo'pi cittakaṣāyapāke tava līṅgamityāha - mañiriti | madhureṇa mṛdunā  
133223 kāṣeṇa śāṇagharṣaṇena || 41 ||  
133224  
133225 kiṃ jñātumicchasi katham saṃsāraṃ hātumicchasi |  
133226 upadiṣṭamaham manye saṃpādayati karmabhiḥ || 42 ||  
133227  
133228 śiṣyo guruṇopadiṣṭamarthaṃ punaḥpunaḥ svapariśīlanājñātāṃsaṃ punaḥ  
133229 praśnāvadadhāraṇādikarmabhīryataḥ phalaparyavasitaṃ saṃpādayati atastvaṃ  
133230 svājñātajijñāsītāṃsaṃ vadetyarthaḥ || 42 ||  
133231  
133232 vimalavāsana uttamamānasaḥ pariviviktamatirjanatejasā |  
133233 padamaśokamalaṃ khalu yuyjate janititīrṣumateridamucyate || 43 ||  
133234  
133235 khalu yasmāddhetoryaḥ śiṣyo vimalā rāgādimalaśūnyā vāsanā yasya | ata  
133236 evottamavairāgyādīsādhanastrayasampannamānaso bhavati pariviviktā  
133237 nityānityasārāsārādivivekaśīlinī matiriyasya tathāvidhaśca | sa eva  
133238 gurujanasyopadeśatejasā śokamātmatattvapadaṃ prāptuṃ yuyjate yogyo bhavati netaraḥ |  
133239 ataḥ kāraṇājjanibhyo janmādisarvaduḥkhebhyastitīrṣuruttaraṇecchurmatiriyasya  
133240 tathāvidhasya saṃbhāṣaṇaparīkṣaṇena jñātādhikārasyaiva tavamayedamucyate  
133241 nānyādṛśasya | ataḥ svapūrvottaravṛttāntaṃ vadetyarthaḥ || 43 ||  
133242  
133243 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe u0  
133244 maṅkyupākhyāne maṅkinirvāṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
133245  
133246 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
133247 maṅkinirvāṇaṃ nāma trayaviṃśaḥ sargaḥ || 23 ||  
133248  
133249 caturviṃśaḥ sargaḥ 24  
133250  
133251 śrīvāsiṣṭha uvāca |  
133252  
133253 mametyuktavato maṅkirvinipatya sa pādayoḥ |  
133254 uvācānandapūrṇākṣamidaṃ mārga vahanvacaḥ || 1 ||  
133255  
133256 dehendriyamanobuddhidoṣādyaiḥ saha vistarāt |  
133257 sāṃsārikaṃ svaduḥkhaugmaṃ maṅkinehopavarṇyate ||  
133258  
133259 sa maṅkiḥ iti evamuktavato mama pādayorvinipatya ānandavāṣpaparipūrṇākṣaṃ yathā  
133260 syāttathā mārga māṃ vahan sannānandapūrṇamakṣamindriyakalāpaṃ vahanniti vā idaṃ  
133261 vakṣyamāṇamuvāca || 1 ||  
133262  
133263 maṅkiruvāca |  
133264  
133265 bhagavanbhūriśo bhrāntā diśo daśa dṛśo yathā |  
133266 mayā na tu punaḥ sādhumlabdhaḥ saṃsāyanāśakṛt || 2 ||  
133267  
133268 he bhagavan svasaṃsayavicchedāyopadeśakuśala sādhanveṣaṇapareṇa mayā dṛśo  
133269 dṛṣṭayo yatha dikṣu bhūriśo bhramanti tathā diśo bhrāntāḥ || 2 ||  
133270  
133271 samastadehasārāṇāṃ sārasyādya phalaṃ mayā |  
133272 khinnosmi bhagavanpaśyandaśāḥ saṃsāradoṣadāḥ || 3 ||  
133273  
133274 adya mayā tvallābhātsamasteṣu devāsuratiryagādideheṣu sārāṇāṃ brāhmaṇadehānāṃ  
133275 madhye jñānādhikārasampattyā sārasya svadehasya phalaṃ labdhamiti śeṣaḥ || 3 ||  
133276  
133277 punarjātaṃ punarnaṣṭaṃ sukhaduḥkhabhramaḥ sadā |  
133278 avaśyaṃbhāviparyantaduḥkhatvātsakalānyapi || 4 ||  
133279  
133280 khedameva hetubhiḥ saha prapañcayati - punarityādinā | jātaṃ janma | naṣṭaṃ  
133281 maraṇaṃ | nanu sadā duḥkhabhrama iti kutaḥ sukhānāmapī  
133282 saṃsāre'nubhūyamānatvāttatrāha - avaśyamiti | sakalānyapi  
133283 sukhānyavaśyaṃbhāviparyantaduḥkhatvādatiduḥkhānyatyantaduḥsahāni duḥkhānyeveti  
133284 pareṇānvayaḥ || 4 ||  
133285

133286 sukhānyevātiduḥkhāni varam duḥkhānyato mune |  
 133287 dṛḍhaduḥkhavadantatvādduḥkhayanti sukhāni mām || 5 ||  
 133288  
 133289 ata ebhyaḥ sukhebhya duḥkhānyeva varam | avicchinā duḥkhaṣaṁparā hi  
 133290 jalacāraistacchītatēvābhyāsātsahyāpi syāt sukhavicchinābhyāsāttu sā duḥsaḥeti bhāvaḥ  
 133291 | prabalataraduḥkhānubandhitvādvā kodravānnaḥjivane duḥkhāpekṣayā  
 133292 viśaṣaṁpṛkṭamodakāsvādasukheṣviva kṣudraduḥkhaṣaṁparāpekṣayā bhogasukheṣu  
 133293 deṣyatādhiḥkiyamucitamityāha - dṛḍheti || 5 ||  
 133294  
 133295 tathā rāma yathā duḥkhameva me sukhatāṁ gatam |  
 133296 vayodaśānalomāntraiḥ saha jarjaratāṁ gatam || 6 ||  
 133297  
 133298 he rāma he saumyeti vasiṣṭhasaṁbodhanam | sukhāni mām tathā duḥkhayanti yathā me  
 133299 duḥkhameva sukhatāṁ gatam bhavatītyanvayaḥ | idāniṁ tattvajñānānupayuktānāṁ  
 133300 vayahprabhṛtīnāṁ vṛthā jirṇatāmanarthapaṣaṁparābījatāṁ ca darśayati - vaya  
 133301 ityādinā | jarjaratāṁ śīthilatāṁ || 6 ||  
 133302  
 133303 uccaiḥpade pātaṣarā buddhirnādhyaṣasāyini |  
 133304 supravālaṁ kuṣaṁkalpādgahanaṁ na prakāśate || 7 ||  
 133305  
 133306 uccaiḥpade uttarottarabhogotkarṣasthāne pāto'bhilāṣastatṣarā buddhirna  
 133307 paramapuruṣārthasādhanādhyaṣasāyini | manastūttarottaraṁ vardhamānai rāgaṣallavaiḥ  
 133308 supravālaṁ pallavitamatītabhogyakoṭigocaraśokaṁhādikuṣaṁkalpācca gahanaṁ  
 133309 durvivekaṁata eva svasvadoṣādīśākṣivivekena na prakāśate || 7 ||  
 133310  
 133311 manaḥ pippalapalyūlairiva kuḥrāmaḥkoṭaram |  
 133312 vāsanāṅgavahairgṛdhrairnityaṁ pāpiyasī sthitiḥ || 8 ||  
 133313  
 133314 tatra dṛṣṭāntamāha - pippaleti | pippalānāmaśvatthādīnāṁ palyūlaiḥ  
 133315 plavamānaiḥ śuṣkaṣarṇādīsaṁcayairgahanaṁ kuḥrāmāntarālamiva sthitiṛjīvikāpi  
 133316 nānābhogavaśanāpūtigandhānaṅge vahantīti vāsanāṅgavahairata eva  
 133317 gṛdhrairgṛdhrapāyairindriyaiḥ kuḥrāmasthitiṛiva nityaṁ pāpiyasī || 8 ||  
 133318  
 133319 kaṇṭakadrumavallīva karālakuṭilā matiḥ |  
 133320 āyurāyāśāśālinyā yāminyeva tamondhayā || 9 ||  
 133321  
 133322 matiśca karaṇjādikaṇṭakavallīva karālā kuṭilā ca | āyuśca āyāśāśālinyā tamondhayā  
 133323 saṁtataviṣayacintayā anāgatālokaṁapṛāptadīpādīprakāśamaḥkṣi cakṣustamondhayā  
 133324 yāminyevāpṛāptabrahmaḥdarśanālokaṁ vṛthā kṣīṇamīti pareṇānvayaḥ || 9 ||  
 133325  
 133326 akṣivānāgatālokaṁ kṣīṇaṁ saṁtatācintayā |  
 133327 na kiṁcidrasamādatte naṣṭaivāpi na naśyati || 10 ||  
 133328  
 133329 tṛṣṇā śuṣkalateva na kiṁcidvivekaṣasamādatte | punaḥpunarmoghībhāvānnaṣṭāpi na  
 133330 naśyati || 10 ||  
 133331  
 133332 na puṣpitā na phalitā tṛṣṇā śuṣkalateva naḥ |  
 133333 karma karmaṇi nirmagnaṁ vāsanākhyamaḥkarmaṇe || 11 ||  
 133334  
 133335 nanu karmabhireva tavoddhāraḥ kiṁ na syāttatrāha - karmeti |  
 133336 yatkiṁcinnityanaimittikaṁ karma kṛtaṁ tat prāktanaduṣkarmaṛāśau  
 133337 katipayabhāgaḥkṣapaṇena nimagnaṁ upakṣīṇamīti yāvat | bhogavāsanākhyam tu  
 133338 bījamuttarottarānarthahetave akarmaṇe kāmyaniśiddhakarmaṇi pravartayatīti śeṣaḥ || 11 ||  
 133339  
 133340 jīvitam ca jane jirṇaṁ naivottīrṇo bhavārṇavaḥ |  
 133341 dīnānudinamucchūnā bhogaśā bhayaḥdāyini || 12 ||  
 133342  
 133343 jane putrakalatrabāndhavabhṛtyādāvāśaktyā jirṇam || 12 ||  
 133344  
 133345 pūrṇāpūrṇātmani kṣīṇāḥ śvabhṛkaṇṭakavṛkṣavat |  
 133346 cintājvaravikāriṇyo lakṣmyāḥ khalu mahāpadaḥ || 13 ||  
 133347  
 133348 lakṣmyā arjanārthā mahāpadastu kadācidapūrṇātmani ca gṛhe cintājvarairvikāriṇyaḥ  
 133349 kṣīṇāḥ kṣāpitāḥ || 13 ||  
 133350  
 133351 saṁpannamakṣataṁ sāpi vipralambhena jṛmbhate |  
 133352 antaḥ sphuritaratneḥmaṇi bhāṣvaram vāndhaḥkoṭaram || 14 ||  
 133353  
 133354 lakṣmīrbahutaradhanādibhiḥ saṁpannaṁ śāstrādibhirakṣatamapi puruṣaṁ bhūyobhūyaḥ

133355 pralobhya dūramākṛṣya śatrudasyuvaśyatāpādanena  
 133356 sarvasaṃpannāśaśastraghātādīduḥkḥaparyavasāyinī vipralambhena jṛmbhate | yathā  
 133357 sarvaśiromaṇinā bhāsvaramandhakoṭaram sāndhakāraśvabhramantaradr̥ṣṭasarpaṃ  
 133358 sphuritaratnehaṃ puruṣaṃ svāntaḥ praveśya sarpadaṃśādivipralambhena jṛmbhate  
 133359 tadvat | ivārthe vāśabdaḥ | rambhehaṃ iti pāṭhe antaḥprarūḍhasaphalakadalīkaṃ  
 133360 tādr̥śaśvabhraṃn dr̥ṣṭāntaḥ || 14 ||  
 133361  
 133362 kallolakalilaṃ śūnyaṃ cetaḥ śuṣkābdhidurbhagam |  
 133363 māmindriyārthaikaparam na spṛśanti vivekinaḥ || 15 ||  
 133364  
 133365 cetaścittamapyāśasahasrakallolaiḥ kalilamasvacchaṃ sarvataḥ  
 133366 pradhāvane'pyarthaśūnyamata eva śuṣkābdhiriva duṣpūratvāddurbhagamata eva  
 133367 cittaparavaśamindriyārthaikaparam mām vivekino na spṛśanti upekṣante || 15 ||  
 133368  
 133369 sakaṇṭakamamedhyasthaṃn śleṣmātakamiva drumam |  
 133370 asadeva mahārambhaṃ caladarjunavātavat || 16 ||  
 133371  
 133372 tatra dr̥ṣṭāntamāha - sakaṇṭakamiti | mano'pi vimarśe asadeva mahāntaḥ  
 133373 karmārambhā yasmāttathāvidham | arjunavāto vātarogaviśeṣaḥ sadaiva bhramaṇakārī  
 133374 yathā dehe calati tadvat || 16 ||  
 133375  
 133376 mano maraṇamaprāptaṃ śūnyaṃn duḥkhāya valgati |  
 133377 śāstrasajjanasaṃparkacandratāarakadhāriṇī || 17 ||  
 133378  
 133379 bahuśo mṛterapi mayi maraṇamaprāptamabhilaṣitārthaśūnyaṃ duḥkhāyaiva valgati  
 133380 dhāvati | nanu śāstrasajjanasaṃparkādyupāyairmano nigṛhyatāmiti  
 133381 cedyāvajjñānaphalavivekārkodeyaenājñānāyāminī na kṣiṇā  
 133382 tāvacchāstrasajjanasaṃparkādayaścandratāarakavannātyantikamanobhramavināśāya  
 133383 kṣamanta ityāśayenāha - śāstreti dvābhyām || 17 ||  
 133384  
 133385 ahaṃbhāvollasadyakṣā kṣiṇā nājñānāyāminī |  
 133386 ajñānadhvāntamattebhasiṃhaḥ karmatṛṇānalaḥ || 18 ||  
 133387  
 133388 ahaṃbhāva eva ullasan bālakalpitayakṣo yasyām || 18 ||  
 133389  
 133390 uditō na vikārārko vāsanārajanīkṣayaḥ |  
 133391 avastu vastuvadbuddhaṃ mattaścittamatagaḥ || 19 ||  
 133392  
 133393 indriyāṇi nikṛṇṭanti na jāne kiṃ bhaviṣyati |  
 133394 śāstradr̥ṣṭirapi prājñairnāśritā taraṇāya yā || 20 ||  
 133395  
 133396 sāpyadr̥ṣṭirivāndhyāya vāsanāveśakāriṇī |  
 133397 tadevamatisaṃmohe yatkāryamiha dāruṇe |  
 133398 udarkaśreyase tāta tanme kathaya pṛcchate || 21 ||  
 133399  
 133400 sevādinā vaśīkṛtaiḥ prājñairupāyairyā nāśritā sāpi me adr̥ṣṭirdr̥ṣṭivighāta  
 133401 ivāndhyāya saṃpannetyanvayaḥ | evaṃ varṇitarītyā sarvato'pyanarthaprasaktyā atisaṃmohe  
 133402 magnasya mama taduttaraṇāya udarke śreyase mokṣāya ca yatkāryaṃ tat kathayeti  
 133403 saṃbandhaḥ || 21 ||  
 133404  
 133405 sāmyanti mohamihikāḥ śaradīva sādhauprāpte bhavanti vimalāśca  
 133406 tathākhilāśāḥ |  
 133407 satyeti vāgbhavatu sādhujanopagītā madbodhanena bhavatā bhavaśāntidena || 22 ||  
 133408  
 133409 he bhagavan śaradī śaratkāle iva nirmalasvacchajñānavivekādiḥyotirgaṇamaṇḍite sādhaup  
 133410 gurau prāpte sati ākāśasyeva śiṣyasya mohalakṣaṇā mihikāḥ sāmyanti | akhilā āśā  
 133411 diśa iva manorathāśca vimalā nirastarāgādirajomalā bhavanti iti loka prasiddhā  
 133412 sādhujanairupagītā vāk bhavatā kṛtena madīyabhavaśāntidena madbodhanena satyā  
 133413 abādhitārthā bhavatviti prārthanā || 22 ||  
 133414  
 133415 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 133416 maṅkyu0 maṅkivairāgyaṃn nāma caturviṃśaḥ sargaḥ || 24 ||  
 133417  
 133418 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 133419 maṅkivairāgyaṃ nāma caturviṃśaḥ sargaḥ || 24 ||  
 133420  
 133421  
 133422 pañcaviṃśaḥ sargaḥ 25  
 133423

133424 śrīvasiṣṭha uvāca |  
 133425  
 133426 saṃvedanaṃ bhāvanaṃ ca vāsanā kalaneti ca |  
 133427 anarthāyeha śabdārthe vigatārtho vijṛmbhate || 1 ||  
 133428  
 133429 saṃvedanādyavidyotthaṃ bandhabījacatuṣṭayam |  
 133430 paramātmāni vidyā ca tannihantryatra varṇyate ||  
 133431  
 133432 evaṃ maṅkinā svasaṃsārānarthamupavarṇya tannirāsoṇāye prṣṭe  
 133433 tadbījānyaparijñāya tannirasanopāyā na saṃpādayitum śakyā iti  
 133434 tadbījacatuṣṭayamupādayitumupadiśati - saṃvedanamiti |  
 133435 prathamamindriyairviśayopabhogalakṣaṇaṃ saṃvedanamapagata viśaye  
 133436 tadguṇānusaṃdhānena punaḥpunarbhāvanaṃ tena tadākāralāñchanarūpā citte  
 133437 dṛḍhāvāsanā tayā ca maraṇādikāle'pi bhāvidehādyārambhānukūlā kalanā  
 133438 tatsmṛtiriti caturvidha iha saṃsāre anarthāya sarvānarthabījabhūto  
 133439 mithyābhūtārthagocaratvātsvayaṃ mithyābhūtātvaḥca vigatārthaḥ śabdārthaḥ  
 133440 padārtho'vidyayā vijṛmbhata ityārthaḥ || 1 ||  
 133441  
 133442 vedanaṃ bhāvanaṃ viddhi sarvadoṣasamāśrayam |  
 133443 tasminnevāpadaḥ santi latā madhuraṣe yathā || 2 ||  
 133444  
 133445 tatrādyayoratyantamanarthatā antyayostu tatprṣṭhabhāvenetyāśayenāha -  
 133446 vedanamiti | tatrāpi bhāvanaṃ mahānānārtha ityāśayenāha - tasminniti | yathā  
 133447 puṣpapallavādisaṃṛddhā latā madhumāsapravartite tadrāse santi  
 133448 tatpariṇāmatvāllatāsarvasvasya tadvadityārthaḥ || 2 ||  
 133449  
 133450 saṃsāramārgaḥ gahane vāsanāveśavāhinaḥ |  
 133451 upayāti vicitraughairvṛttavṛttāntasaṃtatiḥ || 3 ||  
 133452  
 133453 vivekino vāsanayā saha saṃsārasaṃbhramaḥ |  
 133454 kṣīyate mādhavasyānte śanairiva dharārasaḥ || 4 ||  
 133455  
 133456 ata eva vivekino viśayadoṣabhāvanayā brahmabhāvanayā ca tatkṣaye vāsanayā saha sarvopi  
 133457 saṃsāraḥ kṣīyata ityāha - vivekina iti || 4 ||  
 133458  
 133459 asyāḥ saṃsarasallakyā vāsanotsedhakāriṇī |  
 133460 kadalyā vanajālinyā rasalekheva mādhavī || 5 ||  
 133461  
 133462 uttarasaṃsārasya tu vāsanaiva pravartiketyāha - asyā iti | sallakī  
 133463 sakaṇṭhakaḥkulmaviśeṣaḥ || 5 ||  
 133464  
 133465 saṃsārāndhyatayodeti vāsanātmā rasaścitau |  
 133466 yathā vanatayā tasthau madhumāsasarasaḥ kṣitau || 6 ||  
 133467  
 133468 citau ajñānāśrayajīvacaitanye || 6 ||  
 133469  
 133470 cinmātrādamalācchūnyādṛte kiṃcinna vidyate |  
 133471 nānyatkiṃcidaparyante khe śūnyatvetaradyathā || 7 ||  
 133472  
 133473 paramārthāpalāpahetuṃ tadāvaraṇamajñānaṃ darśayitum paramārthaṃ prathamamāha  
 133474 - cinmātrāditi | śūnyādadavayāccinmātrādṛte citsattāsphūrṭibhyāmeva  
 133475 jagatsattāsphūrṭyoḥ sarvānubhavasiddhatvādityārthaḥ | svataḥ sattāsphūrṭyā tu  
 133476 nānyatkiṃcitprasiddham | yathā khe śūnyatvetaradaprasiddham tadvadityārthaḥ || 7 ||  
 133477  
 133478  
 133479 vedanātmā na so'styanya iti yā pratibhā sthirā |  
 133480 eṣā'vidyā bhramastveṣa sa ca saṃsāra ātataḥ || 8 ||  
 133481  
 133482 evaṃ sarvataḥ sarvadā sphurannapi sa cinmātrarūpo vedanātmā dehendriyādibhyo'nyo nāsti  
 133483 na bhāti cetyasattvābhānāpādikā yā sthirā anādiḥ pratibhā  
 133484 bhrāntireṣaivāvaraṇaśaktiprādhānyenāvidyā vikṣepaśaktiprādhānyena  
 133485 bhramastadubhayaphalarūpeṇa saṃsāra ityārthaḥ || 8 ||  
 133486  
 133487 anālokanasaṃsiddha ālokenaiva naśyati |  
 133488 asaḍātmā sadābhāso bālavetālavatkṣaṇāt || 9 ||  
 133489  
 133490 avidyāmūlaprasādhanaḥphalaṃ darśayati - anālokaneti || 9 ||  
 133491  
 133492 sarvadr̥śyadr̥śo bādhe bodhasāratayaikatām |

133493 yāntyaśeṣamahīpīṭhasarītpūrā ivārṇave || 10 ||  
 133494  
 133495 bhedakadr̥śyopādhībādhe sarvadṛṣṭīnāmaikyam darśayati - sarveti || 10 ||  
 133496  
 133497 mṛnnmayam tu yathā bhāṇḍam mṛcchūnyam nopalabhyate |  
 133498 cinmayāditayā cetyam cicchūnyam nopalabhyate || 11 ||  
 133499  
 133500 cinmātrādamalācchūnyādṛte kiṃcinna vidyate iti yaduktaṃ taddṛṣṭāntairupapādayati  
 133501 - mṛnnmayamityādinā | cinmayatayā ādipadātsanmayatayā ca || 11 ||  
 133502  
 133503 bodhāvabuddham yadvastu bodha eva taducyate |  
 133504 nābodham budhyate bodho vairūpyāttena nānyatā || 12 ||  
 133505  
 133506 cinmayatayā sphurato vimarśe cidaikarasyameva paryavasyatītyāśayenāha - bodheti |  
 133507 vairūpyādviruddharūpatvāt | bodhābhedam vinā sphuraṇāsiddherabodhasya ca  
 133508 bodhābhedāyogādityarthaḥ || 12 ||  
 133509  
 133510 draṣṭṭadar'sanadr̥śyeṣu pratyekaṃ bodhamātratā |  
 133511 sārastena tadanyatvam nāsti kiṃcitkhapuṣpavat || 13 ||  
 133512  
 133513 yadi draṣṭṛāditripuṭyā bodhenādhyāsikamabhedam brūyāstarhi tasyā  
 133514 anṛtatvādadhīṣṭhānabodhasāraikarasyameva siddhamityāśayenāha - draṣṭṛīti || 13 ||  
 133515  
 133516 sajātīyaḥ sajātīyenaikatāmanugacchati |  
 133517 anyonyānubhavastena bhavatvekatvaniścayaḥ || 14 ||  
 133518  
 133519 parasparamilanenābhedāpattistu jalasya jaleneva sajātīyānāmeva bhavatīti  
 133520 jagatastadanubhavamātratve anubhavanāmekatve cidekatvasiddhānta eva paryavasanna  
 133521 ityāha - sajātīya iti || 14 ||  
 133522  
 133523 yadi kāṣṭhopalādinām na bhavedbodharūpatā |  
 133524 tatsadānupalambhaḥ syādetēṣāmasatāmiva || 15 ||  
 133525  
 133526 kāṣṭhādīnām dr̥śyānām sphuraṇābhedānabhyupagame  
 133527 śaśaṣṅgavadatyantābhānameva syādityāha - yadīti || 15 ||  
 133528  
 133529 yadā tveṣā nu dr̥śyaśrīrbodhamātraikarūpiṇī |  
 133530 tadānyevāpyananyaiḥ satī bodhena bodhyate || 16 ||  
 133531  
 133532 siddhānte tu nāyam doṣa ityāha - yadeti || 16 ||  
 133533  
 133534 sarvaṃ jagadgataṃ dr̥śyam bodhamātramidaṃ tatam |  
 133535 spandamātram yathā vāyurjalamātram yathārṇavaḥ || 17 ||  
 133536  
 133537 tathā jagadbodhamātram bodhānatiriktasphūrtikatvādyadyadanatiriktasphūrtikaṃ  
 133538 tattanmātram yathā vāyoḥ spanda ityanumānam darśayati - sarvamiti || 17 ||  
 133539  
 133540 miśrībhūtā api hyete jatukāṣṭhādayo yathā |  
 133541 mitho'nanubhave miśrā aikyam hyanubhave mithaḥ || 18 ||  
 133542  
 133543 nanu dr̥ṣṭānte kriyākriyāvatoravayavāvayavinośca samavāyena miśrībhāvamātram na  
 133544 tvatyantaikyamityāśaṅkya jatukāṣṭhayorbahirmiśraṇe'pi vivekānubhave  
 133545 miśraṇādarśanādiha tvanubhave'pi taddarśanena  
 133546 vaiśamyātsamavāyāsiddherityāśayenāha - miśrībhūtā iti || 18 ||  
 133547  
 133548 anyonyānubhavo hyaikyamaikyam tvanyonyavedanam |  
 133549 yathāmbhasoḥ kṣīrayorvā na kāṣṭhajātunoriva || 19 ||  
 133550  
 133551 ambhasoḥ kṣīrayorvā anyonyātmatānubhavo hyaikyam | dr̥gdṛśyapadārthayorapi tu  
 133552 tādṛśmanyonyavedanātmakamaikyamastyeva na tu  
 133553 jatukāṣṭhavatsaṃyogamātramityarthaḥ || 19 ||  
 133554  
 133555 ahamityeva bandhāya nāhamityeva muktaye |  
 133556 etāvanmātrake bandhe svāyatte kimaśaktatā || 20 ||  
 133557  
 133558 evaṃ sarvadṛśyānām cinmātratvena tatpadārthacito'paricchinnaṭayā nityamuktatve  
 133559 siddhe tvampadārthasyāhamiti paricchinnaḥ buddhireva bandhāya tattayāgamātram muktaye iti  
 133560 phalitamityāha - ahamityeveti || 20 ||  
 133561

133562 candradvayapratyayavanmṛgatṛṣṇāmbubuddhivat |  
 133563 kimanutthita evāyamasadevāhamutthitaḥ || 21 ||  
 133564  
 133565 tadevopapādayati - candreti | asadaḥ kimutthitaḥ | anutthita eveti yojyam || 21 ||  
 133566  
 133567 mamedamiti bandhāya nāhamityeva muktaye |  
 133568 etāvanmātrake vastunyātmāyatte kimajñatā || 22 ||  
 133569  
 133570 ahantātyāge mamatābandhaḥ svata evāpaitītyāśayenāha - mameti | ātmāyatte  
 133571 svādhīne || 22 ||  
 133572  
 133573 yaḥ kuṇḍabadaranyāyo yā ghaṭākāśayoḥ sthitiḥ |  
 133574 sa saṃbandho'pi naivānyamaikyam hyanyonyavedanam || 23 ||  
 133575  
 133576 asatā ahaṃkāreṇa satyasyātmanaḥ paricchedo vā na saṃbhāvya evetyāha - ya iti |  
 133577 yena saṃbandhena tirodhānamacchedo vā siddhyetsa  
 133578 saṃbandho'pyanyamatyantabhinna mahāṃkāraṃ kalpayato nāsti | tasmādvāstavaikyameva  
 133579 candradvitvavadbhedenāvidyayā vikalpita bhedarūpasyātmanaḥ  
 133580 svaprakāśabalātsphuraṇamanyonyavedanamiva bhavatītyarthaḥ || 23 ||  
 133581  
 133582 anyonyāvedanam tvaikyam bhāgaśo gatamapyalam |  
 133583 ajaḍam vā jaḍam vāpi naikaṃ rūpaṃ vimuñcati || 24 ||  
 133584  
 133585 ye tu jaiminiyā vāstavameva jaḍabodhayoraikyam tadevātmarūpamiti manyante teṣāṃ  
 133586 tadaikyam jāḍyāṃ śagataṃ jaḍameva bodhāṃśagatamapajaḍamevetyekamapi na  
 133587 muñcatīti jaḍāṃśe na sphuredeva cidāṃśe sphuradapi  
 133588 nirviṣayamevetyanyonyāvedanameva tadaikyam syādītyarthaḥ || 24 ||  
 133589  
 133590 nājaḍam jaḍatāmeti svabhāvā hyanapāyinaḥ |  
 133591 yaccājaḍam jaḍam dṛṣṭam dvaiti tatrāsti naikatā || 25 ||  
 133592  
 133593 kuto na muñcati tatrāha - neti | hi yasmātkāraṇādanapāyina eva dharmāḥ svabhāvā  
 133594 ityucyante | yacca tvayā ajaḍamevātmarūpaṃ jaḍamityaṃśāntaratayā dṛṣṭam tat dvaiti  
 133595 bhinnameva | tatra ajaḍaikatā nāstyeveti na jaḍabodhaikyātmasiddhirītyarthaḥ || 25 ||  
 133596  
 133597 vāsanāveśavalitāḥ kuvikāraśatātmabhiḥ |  
 133598 vrajantyadhodho dhāvantaṃ śilāḥ śailacyutā iva || 26 ||  
 133599  
 133600 evaṃ cetkathamātmatvaṃ vādino nānāvidhaṃ parasparaviruddhaṃ vadanti tatrāha -  
 133601 vāsanāveśeti | kuvikāraśatātmabhiḥ svasvavāsanābhirāve'sairabhimānaiśca valitā  
 133602 veṣṭitāḥ parāgdṛṣṭyaiva tattvaṃ parīkṣamāṇā adhodho vrajantītyarthaḥ || 26 ||  
 133603  
 133604 vyūḍhānāṃ vāsanāvātairnṛtrṇānāmitastataḥ |  
 133605 tānyāpatanti duḥkhāni tatra vaktuṃ na pāryate || 27 ||  
 133606  
 133607 ata eva śrautadṛṣṭiparibhraṣṭānāṃ svasvavāsanāvātairvyūḍhānāmitastato nītānāṃ  
 133608 nṛtrṇānāṃ tāni nānāyonijanmamaraṇanarakādilokaśāstraprasiddhāni  
 133609 duḥkhānyāpatanti || 27 ||  
 133610  
 133611 bhrāntvā bhr̥ṣaṃ karatalāhatakandukābhaṃ lokāḥ patanti nirayeṣu rasena  
 133612 raktāḥ |  
 133613 kleśena tatra parijarjaratāṃ prayātāḥ kālāntareṇa punaranyanibhā bhavanti || 28 ||  
 133614  
 133615 tadeva varṇayannupasaṃharati - bhrāntveti | vāsanābhimānānusārirāgādirasena raktā  
 133616 lokā janā nārikaratalāhatakandukamiva bhr̥ṣaṃ bhrāntvā nirayeṣu patanti | tatra ciraṃ  
 133617 yātanātkleśena parito jarjaratāṃ prayātāḥ kālāntare'pi  
 133618 sthāvarakṛmīkīṭādi janmabhiranyanibhā anyasadṛśā eva bhavanti punarmānuṣyaṃ  
 133619 durlabhamītyarthaḥ || 28 ||  
 133620  
 133621 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe u0 ma0  
 133622 maṅkibodhanaṃ nāma pañcaviṃśaḥ sargaḥ || 25 ||  
 133623  
 133624 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 133625 maṅkibodhanaṃ nāma pañcaviṃśatitamaḥ sargaḥ || 25 ||  
 133626  
 133627 ṣaḍviṃśaḥ sargaḥ 26  
 133628  
 133629 śrīvāsiṣṭha uvāca |  
 133630



133631 saṃsāramārgagahane patitasyāpatanti hi |  
 133632 vṛttavṛttāntalakṣāṇi kīṭā iva ghanāgame || 1 ||  
 133633  
 133634 iha prapañcyate'nartho bhāvanādrasarañjanāt |  
 133635 icchāntyānarthasaṃśāntirvivekāttattvadarśanāt ||  
 133636  
 133637 evaṃ sthāvarādiyonilakṣaṇe saṃsāramārgaḥ patitasya jīvasyānādisaṃsāre bahuśo  
 133638 vṛttāni cchedanabhedanadahanakṣutṛḍjarābhayamaraṇādirūpāṇi vṛttāntalakṣāṇi  
 133639 punarapyāpatanti hi || 1 ||  
 133640  
 133641 sarva eva tvime bhāvāḥ parasparamasaṅgīṇaḥ |  
 133642 aṭavyāmupalānīva bhāvanaiteṣu śṛṅkhalā || 2 ||  
 133643  
 133644 tatra cabhāvānaiva mūlamityāśayenāha - sarva iti |  
 133645 śṛṅkhalāvatparasparagranthanahetuḥ || 2 ||  
 133646  
 133647 cittamāndhyāya vṛttāntadrumairgahanavatsthitam |  
 133648 rasarañjanayā loke vasanta iva kānanam || 3 ||  
 133649  
 133650 tasyāśca mūlaṃ vivekāndhaṃ rāgadveśādirasarañjitaṃ  
 133651 pūrvavṛttāntavāsanānibhiditaṃ cittamityāśayenāha - cittamiti | raso  
 133652 rāgādirbhaumaśca || 3 ||  
 133653  
 133654 aho bata vicitrāṇi vāsanāvaśato'vaśaiḥ |  
 133655 bhūtakairanubhūyante sukhaduḥkhāni janmasu || 4 ||  
 133656  
 133657 aho batātiviṣamā vāsanā yadvaśājjanaiḥ |  
 133658 avidyamānairevāyaṃ bhramo'ntaranubhūyate || 5 ||  
 133659  
 133660 avidyamānairmithyābhūtaireva tripuṭīrūpairarthaiḥ || 5 ||  
 133661  
 133662 āhlādino mṛtavataḥ śuddhasyālokakāriṇaḥ |  
 133663 śītalasyākṣhilārtheṣu jñāsyendośca kimantaram || 6 ||  
 133664  
 133665 ata eva tīrṇabhramāstattvavidaḥ sukhina iti tānpraśaṃsati - āhlādina iti |  
 133666 viśeṣaṇānyatrāgrimaślokaścobhayatra tulyāni yojyāni || 6 ||  
 133667  
 133668 pūrvāparamanālocya yatkiṃcidabhivāñchataḥ |  
 133669 nirmarīyādasya mūḍhasya bālasya ca kimantaram || 7 ||  
 133670  
 133671 avivekinastu nindati - pūrvāparamiti || 7 ||  
 133672  
 133673 labdhamāprāṇaparyantaṃ śubhāśubhamanujjhatoḥ |  
 133674 āmiṣaṃ ko viśeṣo'sti vada mākarāmūḍhayoḥ || 8 ||  
 133675  
 133676 āmiṣaṃ viṣayaṃ baḍiśāmiṣaṃ ca prāṇānāṃ paryanto maraṇaṃ tadavadhi  
 133677 anujjhatoratyajatoḥ | makara eva mākaraḥ matsyajātyupalakṣaṇametat || 8 ||  
 133678  
 133679 sarva eva tvime bhāvā dehadāradhanādayaḥ |  
 133680 kṣīpramāśuṣkasikatāśarāvaviśarāravaḥ || 9 ||  
 133681  
 133682 āśuṣkasikatānirmitaśarāva iva viśarāravo naśvarāḥ || 9 ||  
 133683  
 133684 ābrahmastambaparyantamapi yonīśateṣu te |  
 133685 ākalpaṃ bhramataścittasāntirnāsti śamādrte || 10 ||  
 133686  
 133687 idāniṃ śrotṛcittameva saṃbodhyāha - ābrahmeti || 10 ||  
 133688  
 133689 paryālocanamātreṇa bandhagandho na bādgate |  
 133690 gacchato mārgavaiṣamyamivālokanakāriṇaḥ || 11 ||  
 133691  
 133692 paryālocanaṃ vivekastanmātreṇa | ālokaṇaṃ svapādanyāsapradeśāvalokaṇaṃ tatkāriṇaḥ  
 133693 || 11 ||  
 133694  
 133695 tava nāvahitaṃ cittaṃ kāmāḥ kavalayiṣyati |  
 133696 sāvadhānasya buddhasya piśācaḥ kiṃ kariṣyati || 12 ||  
 133697  
 133698 avahitaṃ savivekāvadhānam | buddhasya jāgarūkasya || 12 ||  
 133699

133700 yatheksaṇaprasaraṇaṃ rūpālokanamātrakam |  
133701 saṃvitprasṛtimātrātma tathā sāhaṃjagatsthitam || 13 ||  
133702  
133703 sāhaṃkāraṃ jagat nirvivekāvadhānaṣaṃvitprasaramātramityāha - yatheti | yathā  
133704 rūpālokanamātrakameveksaṇasya cakṣuṣaḥ prasaraṇaṃ na tadbhinnaṃ kiṃcitprasiddhaṃ  
133705 tadvat || 13 ||  
133706  
133707 yathākṣisaṃvṛtiḥ sarvarūpālokaśamo'rihan |  
133708 saṃvitsaṃvaraṇaṃ nāma sarvadr̥śyaśamastathā || 14 ||  
133709  
133710 he kāmādyariṣaḍvargahan bahirmukhasaṃvidaḥ pratyakpravaṇavṛttyā saṃvaraṇaṃ  
133711 svātmanyuparamaḥ || 14 ||  
133712  
133713 asadeva jagatsāhaṃn śuddhā saṃvittanoti khe |  
133714 iṣatprasaraṇenāśu spandanaṃ pavano yathā || 15 ||  
133715  
133716 sāhamahaṃkārasahitaṃ jagat śuddhā saṃvideva avivekaprayuktenesaṭprasaraṇena khe  
133717 āvṛtasvasvarūpākāśe tanoti || 15 ||  
133718  
133719 sadivāsatyamevedamakurvatyanyamedhate |  
133720 mṛdā hemneva kumbhatvamaṇṭhaglabhyamātmagam || 16 ||  
133721  
133722 brahmasaṃvitparamārthato'nyamakurvtyevāsatyameva sadivedaṃ jagadrūpamedhate  
133723 jṛmbhate | kathamasatyamiti jñāyate tatrāha - mṛdeti | yathā mṛdā hemnā vā  
133724 ātmagaṃ svātmani kalpitaṃ kumbhatvamaṇṭhaglabhyaṃ ṛthakkṛtya  
133725 labdhumaśakyaṃ tathedaṃ jagadapi citaḥ ṛthakkṛtya labdhumaśakyaṃ | yadi satyaṃ  
133726 syāt ṛthak labhyeteti bhāvaḥ || 16 ||  
133727  
133728 śūnyamātraṃ yathā vyoma spandamātraṃ yathānilaḥ |  
133729 jalamātraṃ yathormyādi saṃvinmātraṃ tathā jagat || 17 ||  
133730  
133731 yadyadaṇṭhaglabhyaṃ tattatṛthaksattāśūnyamiti hemādaḥ vyāptiṃ darśayati -  
133732 śūnyamātramiti || 17 ||  
133733  
133734 avyavacchinnaṇirbhāgasamvinmātraṃ jagattrayaṃ |  
133735 viddhi śāntaṃ tathā vyoma yathā vāriṇi parvataṃ || 18 ||  
133736  
133737 avyavacchinneti saṃjātiyabhedanirāsaḥ | nirbhāgeti svagatabhedanirāsaḥ | vāriṇi  
133738 pratibimbitaṃ parvataṃ parvatasadr̥śaṃ bhṛhattaraṅgaṃ vā || 18 ||  
133739  
133740 nirvāṇasyopaśāntasya jñasya sodeti śītataḥ |  
133741 antaryatrendavo'pyete dīptajvalanabindavaḥ || 19 ||  
133742  
133743 itthaṃ jagattattvaṃ jānato na sāṃsārikatāpaprasaktirityāśayenāha - nirvāṇasyeti | sā  
133744 sarvotkr̥ṣṭā śītataḥ sarvatāpopaśāntyupalakṣitā'hṛlādātā | yatra yaddṛṣṭyeti yāvat ||  
133745 19 ||  
133746  
133747 kiṃ kena kathamekāntaśāntātataśivātmani |  
133748 nirāloko'parālokaḥ śūnye jagati janyate || 20 ||  
133749  
133750 tatra prakāśāntaraprasaktirapi nāstītyāha - kimiti | jagati śive śūnye sati aparālokaḥ  
133751 kiṃsvarūpaḥ kena sādhanena kayā ca kriyayā janyata ityārthaḥ || 20 ||  
133752  
133753 yā sattā brahmaśabdākhyā rūpaṃ sarvasya tannijaṃ |  
133754 na yatra kācidbādhāsti sarvaṃ tanmayamavyayam || 21 ||  
133755  
133756 tadeva sarvavastūnāmabādhyā svarūpamityāha - yeti || 21 ||  
133757  
133758 yadidaṃ tu padārthatvaṃ yatra bādhānubhūyate |  
133759 yadyacca bādhanaṃ prekṣya tanna vidmaḥ khapuṣpavat || 22 ||  
133760  
133761 bādhyā svarūpaṃ tarhi kiṃ tatrāha - yaditi | padārthatvaṃ nāmarūpabhāvaḥ | tacca  
133762 tasya bādhanaṃ cādyacca tasyotpattyādivikāraṣaṭkaṃ tatsarvaṃ prekṣya  
133763 samyagvimṛśyāpi na vidmaḥ | yatastatkhapuṣpavattucchamevetyārthaḥ || 22 ||  
133764  
133765 jñā evāpagatasvāntaṃ śāntamāśva mahāśmavat |  
133766 asau na mananaṃ mānāmanantamajamavyayam || 23 ||  
133767  
133768 tacca rūpaṃ manovikalpitaṃ manopagame'paitīti śāntamāśvetyāha - jñā eveti |

133769 svāntāpagamena jño'pyāpagamiṣyatyeveti katham jña evāsvetyucyate tatrāha - asāviti  
 133770 | manopagame hi nāmarūpātmakam mananam vikalpanam tanmānam cakṣurādi  
 133771 cā'pagacchet asau jñastu tathā na kiṃtvanantamajamavyayam brahmaiveti  
 133772 nāpagacchatītyarthaḥ || 23 ||  
 133773  
 133774 ākāśakalpe sve bhāve tiṣṭhato'ngānivedanam |  
 133775 bhavatyabhyāsadārḍhyena vinā svapnavikāravat || 24 ||  
 133776  
 133777 he aṅga ākāśakalpe sve ātmabhāve manobādhena tiṣṭhato jñasya  
 133778 nāmarūpayoranivedanamapratītireva bhavati  
 133779 yatastatsvarūpāvasthityabhyāsadārḍhyābhāvādeva svapnavikāraṇmanasyudetītyarthaḥ ||  
 133780 24 ||  
 133781  
 133782 nirupādānasambhāramabhittāveva cetati |  
 133783 brāhmaṇaṃ kartṛ jagaccitraṃ na kaścīdvā na kiṃcana || 25 ||  
 133784  
 133785 manovikalpamātraṃ jagaditi katham jñāyate tatrāha - nirupādāneti | yato brāhmaṇaṃ  
 133786 hairaṇyagarbha mana eva jagataḥ kartṛ nirmātṛ tacca nirupādānasambhāraṃ  
 133787 nirastaraṅjakadravyatūlikākūrcādisāmagrikameva jagaccitraṃabhittau nirāśraya eva  
 133788 saṃkalpamātreṇa cetati paśyati | na kaścīdvā manotiriktaḥ kartā na kiṃca na kāryam ca  
 133789 mānase svapnādaḥ dṛṣṭamityarthaḥ || 25 ||  
 133790  
 133791 tanoti yattadātmaiva tasya tatra tathā sthitam |  
 133792 dṛṣyābhāvādasaddṛśyam tena kaḥ kva karoti kim || 26 ||  
 133793  
 133794 tacca mano yattanoti vistārayati tatra sarvatra manorājyādāviva ātmā svayameva tathā  
 133795 tattadvastvābhāsātmanā sthitam | itthaṃ svātiriktaḥdṛṣyābhāvātkena kaḥ kiṃ kva karoti  
 133796 na kaścitkenacitkvacitkiṃcidityarthaḥ || 26 ||  
 133797  
 133798 ahaṃ sukhīti sukhitā ahaṃ duḥkḥīti duḥkhitā |  
 133799 sarva eva svarūpasthā vyomātmāno'pi pārthivāḥ || 27 ||  
 133800  
 133801 itthaṃ ca sukhaduḥkhe tatsādhanībhūtāḥ pārthivādiviṣayāśca kalpanoparame  
 133802 śūnyarūpā ātmarūpā vā saṃpannā ityāha - ahamiti || 27 ||  
 133803  
 133804 sarveṣāmeva bhāvānāṃ cidākāśātmanāmapi |  
 133805 mithyaiva svapnaśailānāmiva [svapnaśilānāṃ iti pāṭhaścintyaḥ ||  
 133806 pārthivatā sthitā || 28 ||  
 133807  
 133808 pārthivānāmapyapārthivatā svapnaśailavatsambhāvanīyetyāha - sarveṣāmiti || 28 ||  
 133809  
 133810 ahaṃtvollekhataḥ sattā bhramabhāvavikāriṇī |  
 133811 tadabhāvātsvabhāvāikaṇiṣṭhatā śamaśālinī || 29 ||  
 133812  
 133813 evaṃ ca sati yatphalitaṃ tadāha - ahaṃtvollekhata ityādinā || 29 ||  
 133814  
 133815 hemnaḥ kaṭakaśabdārtho vyatirikto yathāsti te |  
 133816 vyatiriktā tathā satyā nāhaṃtāsti śamātmanaḥ || 30 ||  
 133817  
 133818 nirvāṇo nirmanā maunī kartā'kartā ca śītalāḥ |  
 133819 jña eva śānta evāste śūnya evābhipūritaḥ || 31 ||  
 133820  
 133821 nirvāsanāspandaparo yantraputrakagātravat |  
 133822 sa yathāsthitamevāste jñāḥ saṃvyavaharannapi || 32 ||  
 133823  
 133824 nirvāsanatvādeva aspandaparaḥ spandābhimānaśūnyaḥ |  
 133825 yantranirmitaśilādipratimāsarīravat || 32 ||  
 133826  
 133827 yathā mañcakasaṃsthasya spandante naiva vā śīsoḥ |  
 133828 aṅgāni svānusaṃdhānam vinaivamaṇviditātmanaḥ || 33 ||  
 133829  
 133830 dehaspandadaśāyāmeva tadaspandasambhāvanāya dṛṣṭāntamāha - yatheti |  
 133831 spandamānadolāmañcake suptasya śīśoraṅgāni naiva spandante  
 133832 tadvatsambhāvanīyamityarthaḥ || 33 ||  
 133833  
 133834 niḥsaṃbodhaikabodhasya nirāśehaiṣaṇāśīṣaḥ |  
 133835 śāntānantātmarūpatvādanusaṃdhānatā kutaḥ || 34 ||  
 133836  
 133837 nanu tasya svarūpajñānameva dehādyanusaṃdhānam kiṃ na syāttatrāha -

niḥsaṃbodheti | niḥsaṃbodho bahirmukhacittavṛttistacchūnyākhaṇḍabodharūpasya |  
ciraprāpye viṣaye āśā | prāptaviṣaye sneha eṣaṇā | manorathairāśāsanamāśīriti bhedaḥ  
|| 34 ||  
adraṣṭurapadrṣyasyādrgrūpasyāparūpiṇaḥ |  
kutaḥ kilānusaṃdhānamanapekṣasya paśyataḥ || 35 ||  
draṣṭrāditriputībādhādapi tasya nānusaṃdhānatetyāha - adraṣṭuriti | svayaṃ ca  
aparūpiṇo nirākārasya || 35 ||  
apekṣaiva ghano bandha upekṣaiva vimuktatā |  
sarvaśabdānvitā tasyāṃ viśrāntena kimikṣyate || 36 ||  
sarvaśabdānvitā upekṣā sarvopekṣaiva vimuktatetyarthaḥ | tasyāṃ pūrṇakāmatāyāṃ  
viśrāntena kimikṣyate apekṣyate | īpsyate iti pāṭhaḥ sādhuḥ || 36 ||  
pārthivatve śarīre'sminsvasvapnāṅga ivāsati |  
bhramamātrātmani kutaḥ kva kasya kimapekṣaṇam || 37 ||  
śarīrārthaṃ hi sarvo'pyapekṣate | tasya svāpnaśarīrādivadbādhe sati na  
kasyacidapekṣāprasaktirityarthaḥ || 37 ||  
upaśāntasamastehaṃ vigatākhillakautukam |  
nirastavedanaṃ jñena vidā kevalamāsyate || 38 ||  
upasaṃharati - upaśānteti || 38 ||  
maṅkineti śrutavatā tato moho mahānapi |  
aśeṣeṇa parityaktastatraiva tvagivāhinā || 39 ||  
mukhyādhikāritvānmaṅkinaḥ sakṛccchravaṇamātreṇa mohanivṛttimāha -  
maṅkineti || 39 ||  
pravāhāpatitaṃ kāryaṃ kurvatāpāstavāsanam |  
tena varṣaśatasyānte sthitamadrau samādhinā || 40 ||  
tatrādyayāvātṣāṇasamadharmā sa tiṣṭhati |  
saṃśāntakaraṇo yogī bodhyamānaḥ prabudhyate || 41 ||  
etena rāghava vivekapadena śāntimāsādayodayavatā manasā vihartum |  
mā dīnatāṃ vrajatu rāgamayī matiste kṣīṇā kṣaṇādasalileva śaradgghanālī || 42 ||  
he raghava tvametena maṅkiparigṛhītopāyena jñāne'bhyudayavatā manasā vivekapadena  
svātmānande vihartuṃ śāntimāsādaya | te matiḥ rāgamayī satī asalilā śaradgghanālīva  
kṣaṇāt kṣīṇavivekā bhūtvā dīnatāṃ mā vrajatvityarthaḥ || 42 ||  
ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe u0  
maṅkyupā0 nirvāṇasamāptirnāma [samyagāptiḥ samāptaiḥ |] ṣaḍviṃśaḥ  
sargaḥ || 26 ||  
iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
nirvāṇasamāptirnāma ṣaḍviṃśaḥ sargaḥ || 26 ||  
saptaviṃśaḥ sargaḥ 27  
śrīvāsiṣṭha uvāca |  
nirvāṇo bhava śāntātmā yathāprāptānuvṛttimān |  
sannevāsatsamaḥ saumya sphaṭikādiva nirmitaḥ || 1 ||  
cittasṃpande citaḥ spandabhramādviśvavibhūtaḥ |  
cittāśāntyaiva tacchāntyā svarūpasthitirīryate ||  
sphaṭikānnirmitaḥ pratimāpuruṣo yathā sannāpi  
dṛṣṭiprasarānīrodhitvādasatsamastadvatsvātmādvaitadṛṣṭiprasarānīrodhitvāda##-  
ekasminneva sarvasminsamsthite vitatātmani |  
naikasminna ca sarvasminnānātākalanā kutaḥ || 2 ||

133907 prabodhātprāṅgekasminneva sarvātmatayā sthite prabodhe tu naikasminna ca sarvasmin |  
 133908 vyaṣṭisamaṣṭibhāvabādhāditi bhāvaḥ || 2 ||  
 133909  
 133910 ādyantarahitaṃ sarvaṃ vyoma cittattvanirbharam |  
 133911 śārīrotpattināśeṣu kā cittattvasya khaṇḍanā || 3 ||  
 133912  
 133913 nanu pratiśārīramutpattināśābhyāṃ saptavitastiparimāṇena ca  
 133914 paricchedānubhavānnānaivāstu netyāha - ādyanteti || 3 ||  
 133915  
 133916 sphuranti hi jaḍakriḍāściccamatkāracāpalāt |  
 133917 acāpalātpratīyante taraṅgā iva vāriṇī || 4 ||  
 133918  
 133919 jaḍasargādirūpāḥ kriḍāḥ | ciccamatkāro manastaccāpalāt || 4 ||  
 133920  
 133921 yathā śubhrāmbude vastraśaṅkā na phalabhāginī |  
 133922 deho'yamahamityeṣā tathā śaṅkā na vāstavī || 5 ||  
 133923  
 133924 vastraśaṅkā vastratvotprekṣā na paramārthāvadhāraṇaphalabhāginī tadvat | śaṅkā  
 133925 bhrāntiḥ || 5 ||  
 133926  
 133927 mā'vastuni nimagnastvaṃ bhava bhūribhavaḥprade |  
 133928 vastvanantasukhāyādyam bhavyaṃ bhāvaya bhūtaye || 6 ||  
 133929  
 133930 avastuni mithyābhūte dehādāvahaṃbhāvanimagno mā bhava | bhūtaye muktaye || 6 ||  
 133931  
 133932 cidvyomānantamevāsmineyattāsti samātmanaḥ |  
 133933 ityeva paramaṃ vastu vastu tatparamastu te || 7 ||  
 133934  
 133935 kiṃ tadvastu yadbhāvanaṃ kāryaṃ tadāha - cidvyometi | tādrśavastu tatparaṃ te  
 133936 mano'stvityarthaḥ || 7 ||  
 133937  
 133938 evaṃ niścayavānnāma tvamevāsi nirañjanaḥ |  
 133939 dhyātā dhyeyaṃ tathā dhyānaṃ satyaṃ cāpi na kiṃcana || 8 ||  
 133940  
 133941 tasya kiṃ phalaṃ tadāha - evamiti | na cāyaṃ niścayo'niścayo  
 133942 dhyānadhyātrāditriputībādhakatvādityāśaṅkya tasyābādhyatvameva  
 133943 yuktamityāśayenāha - dhyāteti | kutastasyābādhyatvaṃ tatrāha - satyaṃ ceti |  
 133944 yato dhyātrāditraye kiṃcidapi satyaṃnn netyarthaḥ || 8 ||  
 133945  
 133946 draṣṭā dr̥śyaṃ darśanaṃ ca cita eva vibhūtayaḥ |  
 133947 atattatsaṃvido nānyadadhyānaṃ dhyeyamasti ca || 9 ||  
 133948  
 133949 tarhi darśanāditriputyā api tatsāmānyātkathaṃ tadbādhakatvamityāśaṅkya  
 133950 viśeṣamāha - draṣṭeti | darśanaṃ hi pramāṇajanyaṃ vastutantrameva na  
 133951 puruṣatantramiti vṛttyabhivyaktaparamārthacitprādhānyādajñānanivartakatvācca  
 133952 paramārthacita eva vibhūtayo draṣṭrādayaḥ | dhyānaṃ tu na pramāṇajaṃ nāpi  
 133953 vastutantraṃ puruṣecchānusāri ceti kriyāviśeṣamātratvādaavidyāvibhūtaya eva  
 133954 dhyātrādaya iti bādhyā ityarthaḥ | viśeṣāntaramapyāha - ataditi | atat asaṃvit  
 133955 jaḍavastu sarvaṃ tatsaṃvido'nyat pṛthagbhūtaṃ na dr̥ṣṭamato dr̥śyaṃ  
 133956 darśanānusāryeva | dhyeyaṃ tuadhyānaṃ vināpi dhyānaṃ asti sphurati ceti na vastuno  
 133957 dhyānānusāriteti viśeṣa ityarthaḥ || 9 ||  
 133958  
 133959 udyati pratipaccandre vahati pralayānile |  
 133960 ātmataṭṭvaṃ samaṃ saumyaṃ na kṣubhyati na śamyati || 10 ||  
 133961  
 133962 saṃvidastu nirvikāratvaṃ sarvato viśeṣa ityāha - udyatīti | tathā samudraḥ  
 133963 pratipaccandre udyati sati kṣubhyati pralayānile vahati śuśyati ca na tathā  
 133964 ātmataṭṭvamityarthaḥ || 10 ||  
 133965  
 133966 yathā nauyāyinaḥ sthāṇutaruśailādivepanam |  
 133967 yathā śuktau rajatadhīstathā dehādi cetasaḥ || 11 ||  
 133968  
 133969 tarhi tasyā draṣṭrāditriputī kathaṃ vibhūtirīti cedvivartatayaivetyāśayenāha - yatheti |  
 133970 citi cetaso dr̥ṣṭyā bhrama ityarthaḥ || 11 ||  
 133971  
 133972 yathā dehādi cittasya tathā dehasya cittakam |  
 133973 tathaiva jīvaḥ parame pade dvaitamataḥ kutaḥ || 12 ||  
 133974  
 133975 evaṃ dehadr̥ṣṭyā cittamapi kalpitam | tadubhayadr̥ṣṭyā jīvaḥ kalpitastadr̥ṣṭyā

133976 tadubhayaṃ kalpitamiti śuddhaciti vivartāḥ sarve ityāha - yatheti || 12 ||  
133977  
133978 sarvamekamidaṃ śāntaṃ brahma bṛṃhitavedanāt |  
133979 na kiṃcijjagadādyasti bhrāntiranyā na vidyate || 13 ||  
133980  
133981 brahmadṛṣṭyā tu tadevaikamityāha - sarvamiti || 13 ||  
133982  
133983 na vidyate yathā vyomni vanaṃ snehaśca saikate |  
133984 vidyucchaśāṅkabimbe ca tathā dehādi cetasi || 14 ||  
133985  
133986 cetasi tattvadṛṣṭau || 14 ||  
133987  
133988 avidyamāna evāsmiṃ bibhīhi jagadbhrame |  
133989 etadeva paraṃ satyaṃ viddhi satyavidāṃ vara || 15 ||  
133990  
133991 bibhīhi bhayaṃ prāpnuhi || 15 ||  
133992  
133993 jagadasti na satteti yāsīdbhrāntistavādya sā |  
133994 śāntā madupadeśena kimanyadbandhakāraṇaṃ || 16 ||  
133995  
133996 jagadevāsti advitīyabrahmasattā nāstīti yā bhrāntistavāsītsā || 16 ||  
133997  
133998 sthālyudañcanakumbhādi yathā mṛṇmātrakaṃ tathā |  
133999 cittamātraṃ jagadidaṃ kṣīṇaṃ tacca vicāraṇāt || 17 ||  
134000  
134001 āpatsu saṃpatsu bhavābhavaṣu śāntaiṣaṇāharṣaviṣādasamvit |  
134002 saumyādahaṃbhāvavidā vimukto yathāsthitaṃ tiṣṭha vilīya māsva || 18 ||  
134003  
134004 he rāma tvaṃ saumyānmadupadeśādahaṃbhāvarūpayā vidā vimuktaḥ saṃpatsu  
134005 śāntaiṣaṇāharṣasamvit āpatsu ca śāntaviṣādasamvit saṃ bhavābhavaṣu  
134006 vibhavānāmutkarṣāpakarṣeṣu yathāsthitaṃ samaṃ tiṣṭha | madupadeśavismaraṇena vilīya  
134007 svarūpasthitidārḍhyaṃ vihāya mā āsva || 18 ||  
134008  
134009 yathāsthitaṃ vastvadhigamya rāma sthito'si cedvāsvakulāmbareṇa |  
134010 taddharṣaśokaīṣaṇādūṣaṇādi vimucya vā tiṣṭha yathecchamāsva || 19 ||  
134011  
134012 tatkiṃ tattvajñānottaraṃ pramādātprārabdhaprābalyādvā  
134013 harṣaśokānuvṛtṭyaparādheṇa punarbandho bhaviṣyati netyāha - yathāsthitamiti | he  
134014 svakulāmbareṇa rāma tvaṃ yathāsthitaṃ brahmātmaikyavastu aparokṣatayā  
134015 samyagadhigamya sthito'si cettattarhi harṣaśokeṣaṇālakṣaṇāni dūṣaṇāni  
134016 cittasamṭāpakāni vimucya vā tiṣṭha yathecchaṃ vā tānyanuvartamāna āsveti  
134017 prāktanavāśabdasyātrānvayaḥ | tava dṛṣṭasukhārtha mayā vilīya māsvetyuktaṃ na tu  
134018 tāvatā muktau saṃdeha iti bhāvaḥ || 19 ||  
134019  
134020 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
134021 mukhyayogopadeśo nāma saptaviṃśaḥ sargaḥ || 27 ||  
134022  
134023 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
134024 mukhyayogopadeśo nāma saptaviṃśaḥ sargaḥ || 27 ||  
134025  
134026 aṣṭāviṃśaḥ sargaḥ 28  
134027  
134028 śrīrāma uvāca |  
134029  
134030 bījāṅkurāṇāṃ puruṣakarmaṇāṃ janmakāriṇāṃ |  
134031 daivaśabdārthayuktāṇāṃ tattvaṃ vada vibho punaḥ || 1 ||  
134032  
134033 bījāṅkurāṇāṃ puruṣakarmaṇāṃ janmakāriṇāṃ |  
134034 daivaśabdārthayuktāṇāṃ tattvaṃ bhūyo'tra varṇyate ||  
134035  
134036 bījānāmupādānānāmaṅkurāṇāmupādeyāṇāṃ puruṣāṇāṃ kartṛṇāṃ karmaṇāṃ  
134037 tadyavihitaniśiddhodāsinakriyāṇāmiti dṛṣṭasāmagrīṇāṃ daivaśabdārthenādṛṣṭena  
134038 nimittena yuktāṇāṃ sarveṣāṃ janmaparamparālakṣaṇasaṃsārānarthakāriṇāṃ tattvaṃ  
134039 prāgviśakalitoktamapi punaḥ piṇḍīkṛtya kathayetyarthaḥ || 1 ||  
134040  
134041 śrīvāsiṣṭha uvāca |  
134042  
134043 daivakarmādiparyāyaṃ ghaṭādi ghaṭatāvadhi |  
134044 samvitspandanamevedaṃ loke puruṣatām gatam || 2 ||

134045  
134046 tatrādaḥ daivasya tattvaṃ karma karmaṇastattvaṃ puruṣastattattvaṃ manorūpaścitspandaḥ  
134047 tasya tu cidātmaiva tattvaṃ yaścidātmaiva prathamam bahu syām prajāyeya iti  
134048 prāthamikasaṃkalpalakṣaṇena citspandena samaṣṭivyaṣṭimano bhavati tato  
134049 dehākārādhyāsenā puruṣastataḥ karmāṇi kurvanpunyapāpādr̥ṣṭarūpadaivatām  
134050 cāpadya tadbhogāya ghaṭādidravayātmanā tadgataguṇakriyādyātmanā ca  
134051 ghaṭatvādisāmānyam tena jagadrūpeṇa vivartata iti daivakarmādikāraṇasābdarūpaṃ  
134052 ghaṭādi ghaṭatāvadhi kāryasābdarūpaṃ ca  
134053 tattvataścitspandaparyāyamityāśayenottaramāha - daiveti || 2 ||  
134054  
134055 saṃvitspandādr̥te puṃstvaṃ karma vā kīdr̥ṣaṃ bhavet |  
134056 ghaṭāvaṭapaṭādyātma hyetenaiva jagat kṛtam || 3 ||  
134057  
134058 ata eva hi puruṣakarmādi ghaṭāvaṭādi ca saṃvidadhīnasattāsphūrtikaṃ sarvairanubhūyate  
134059 saṃvidvivartatvānabhyupagame tu sattāsphūrtisūnyam tat kīdr̥ṣaṃ bhavet | alikameva  
134060 syādityarthaḥ || 3 ||  
134061  
134062 pravartate jagallakṣmīḥ saṃvitspandātsavāsanāt |  
134063 nivartate hi saṃsāraḥ saṃvitspandādavāsanāt || 4 ||  
134064  
134065 sarvasya saṃvitspandamātratve vaicitryeṇodbhave tannivṛttau ca nimittamāha -  
134066 pravartate iti || 4 ||  
134067  
134068 avāsanam hi saṃvitteḥ spandamaspandanaṃ viduḥ |  
134069 saspan-do'pyasphuratspan-do yenāvartādinohyate || 5 ||  
134070  
134071 yena hetunā āvartādinā svāntaḥpraveśyamānastaraṅgaḥ  
134072 saspan-do'pyantaḥsamudramātratāmāpadyamānaḥ asphuratspan-do evohyate vitarkyate  
134073 ityarthaḥ || 5 ||  
134074  
134075 manāgapi na bhedo'sti saṃvitspandamayātmanoḥ |  
134076 kalpanāṃsādr̥te rāma sṛṣṭau puruṣakarmaṇoḥ || 6 ||  
134077  
134078 ata eva citaḥ spanda eva puruṣādyākāratā tannivṛttireva nirākārateti spandapuruṣayoḥ  
134079 parasparaṃ vimarśena bheda ityāha - manāgiti || 6 ||  
134080  
134081 jalavicyoryathā dvitvaṃ saṃkalpotthaṃ na vāstavam |  
134082 tatheha citparispanandarūpayorjantukarmaṇoḥ || 7 ||  
134083  
134084 adhiṣṭhānādbhedastu sutarāṃ nāstītyāha - jaleti | jantuḥ puruṣaḥ || 7 ||  
134085  
134086 karmaiva puruṣo rāma puruṣasyaiva karmatā |  
134087 ete hyabhinne viddhi tvaṃ yathā tuhinaśītate || 8 ||  
134088  
134089 abhinne iti | tathā ca śrutiḥ atha karmaṇāmātmetyetadeśāmukthamato hi  
134090 karmaṇyuttiṣṭhanti iti || 8 ||  
134091  
134092 himaṃ yattadyathā śaityaṃ yacchaityaṃ tadyathā himaṃ |  
134093 yat-karmāsau tathā janturyo jantuḥ karma tattathā || 9 ||  
134094  
134095 tathā ca kriyamāṇe puṇyapāpe bhāvidehasya tadbhogyasya ca pūrvāvasthe ityarthaḥ || 9 ||  
134096  
134097 saṃvitspandarasasyaiva daivakarmanarādayaḥ |  
134098 paryāyaśabdā [śabdāstu iti pāṭhaḥ |] na punaḥ pṛthakkarmādayaḥ  
134099 sthitāḥ || 10 ||  
134100  
134101 evaṃ ca yaduktaṃ daivakarmādiparyāyam iti tatsiddhamityāha - saṃviditi || 10 ||  
134102  
134103 spandātsaṃvijjagadbījamaspandādyātyabījatām |  
134104 aṅkuraśca tadevāntaḥ sthitatvādaṅkuraśriyaḥ || 11 ||  
134105  
134106 bījāṅkurāṇāmiti praśnasyottaramāha - spandāditi |  
134107 tadbījamevāntaḥsūkṣmāvayavarūpaṃ nirgatamapyāṅkura ityarthaḥ || 11 ||  
134108  
134109 cittvaṃ ca kvacidaspandaṃ kvacitspandaṃ svabhāvataḥ |  
134110 anantamekārṇavavaddikkālakramasaṃsthitam || 12 ||  
134111  
134112 cittvaṃ cit-svabhāva īdr̥ṣo yaddikkālakramasaṃsthitam spandaṃ kvacidbhajate  
134113 kvacinnetyarthaḥ || 12 ||

134114  
134115 saṃvitspando vāsanāvāniha bījamakāraṇam |  
134116 bhūtvā kāraṇatāmeti dehāderāṅkurāvaleḥ || 13 ||  
134117  
134118 vāsanāvān bhūtvā akāraṇamapi kāraṇatāmeti || 13 ||  
134119  
134120 tṛṇavallīlatāgulmabījāntaragaterapi |  
134121 bījaṃ saṃvitspanda eva tasya bījaṃ na vidyate || 14 ||  
134122  
134123 avāntarabījaveṣe'vasthitaḥ sa eva sarvatra bījamavāntaraveṣāstu tasya  
134124 kāryaveṣaviṣeṣavyavasthārthamityāśayenāha - tṛṇeti | bījāntarāṇaṃ  
134125 gatervyavasthitakāryapravṛtteḥ | nanvevaṃ tadantaramapyanugataṃ bījāntaraṃ  
134126 syādityanavasthāmāśaṅkyāha - tasyeti || 14 ||  
134127  
134128 na bījāṅkurayorbhedo vidyate'gnyausṇyayoriva |  
134129 bījamevāṅkuraṃ viddhi viddhi karmaiva mānavam || 15 ||  
134130  
134131 yadi bījāntargatā śaktirevāṅkura iti manyase tadāpi na śaktitadvatorbheda ityāśayenāha  
134132 - neti || 15 ||  
134133  
134134 citsphurantī bhūmikośe karoti sthāvarāṅkuraṃ |  
134135 sthūlānsūkṣmānṛḍukrūrānpayobudbudakāniva || 16 ||  
134136  
134137 sthāvarāṇaṃ vaṭādināmaṅkuraṃ | krūrāṅkaṭhinān | tathā ca smaranti  
134138 bhūjalādisvarūpeṇa bījamāviśya sarvakṛt | svayaṃ kālasvarūpeṇa  
134139 vidadhyādaṅkurodayam || iti || 16 ||  
134140  
134141 citā vinā dharākośādatyantaparipelavāt |  
134142 aṅkurānvajrasārāṃśca [aṅkurāt iti pāṭhaḥ sādhuḥ ] ka ullāsayituṃ  
134143 kṣamaḥ || 17 ||  
134144  
134145 vajrasārāniti | dṛḍhānpravālādīnṛḍutarādaṅkurāt ka ullāsayituṃ niḥsārayituṃ ||  
134146 17 ||  
134147  
134148 prāṇivīryarasāntasthā saṃvijjaṃgamamātataṃ |  
134149 tanoti latikāntastho rasaḥ puṣpaphalaṃ yathā || 18 ||  
134150  
134151 śukraśoṇitābhyāṃ dehaniṣpādane'pyayameva nyāya ityāha - prāṇīti || 18 ||  
134152  
134153 yadi sarvagatā saṃvidbhavennātibalīyasī |  
134154 tatka ullāśane śaktaḥ syāddevāsurabhūbhṛtām || 19 ||  
134155  
134156 jaṅgamānāṃ sthāvarāṇāmetadādyāṃ ca bījakam |  
134157 saṃvidvisphuraṇāmātramasya bījaṃ na vidyate || 20 ||  
134158  
134159 saṃvido visphuraṇā spandaḥ || 20 ||  
134160  
134161 bījāṅkuravikalpānāṃ kriyāpuruṣakarmaṇāṃ |  
134162 ūrmivīcitarāṅgāṇāṃ nāsti bhedo na vastuṇi || 21 ||  
134163  
134164 karma daivam | parasparamapi bhedo nāsti vastunyadhiṣṭhānēpi bhedo nāsti || 21 ||  
134165  
134166 dvitvaṃ nṛkarmaṇoryasya bījāṅkuratayā tayoh |  
134167 vipaścitpaśave tasmai mahate'stu sadā namaḥ || 22 ||  
134168  
134169 itthaṃ śrautamabhedam yo na paśyati taṃ nindati - dvitvamiti | dvitvaṃ bhedaṃ |  
134170 tayorbījāṅkurayorapi | mahate paśave tadrūpapaśutvena sthitāya mahate brahmaṇe nama  
134171 ityartho vā || 22 ||  
134172  
134173 saṃvitterjanmabījasya yo'ntastho vāsanārasaḥ |  
134174 sa karotyāṅkurollāsaṃ tamasaṅgāgninā daha || 23 ||  
134175  
134176 vāsanāsaṃgaprayuktā asya bījatā vāsanādāhe'paitītyāha - saṃvitteriti || 23 ||  
134177  
134178 kurvato'kurvataścaiva manasā yadamañjanam |  
134179 śubhāśubheṣu kāryeṣu tadasaṅgaṃ vidurbudhāḥ || 24 ||  
134180  
134181 athavā vāsanotsāda evāsaṅga iti smṛtaḥ |  
134182 yayā kayācidyuktyāntaḥ saṃpādāya tameva hi || 25 ||



134183  
134184 yadi tu vāsanaiva saṅgastaduccheda evāsaṅgateti manyase tarhi tattvajñānābhyāsenaiva  
134185 vāsanām dahetyāha - athaveti | taṃ vāsanotsādameva || 25 ||  
134186  
134187 yayaiva vetsi tatayā yuktyā puruṣayatnataḥ |  
134188 vāsanāṅkuranirmūlametadeva paraṃ śivam || 26 ||  
134189  
134190 prāguktarājayogalakṣaṇayā haṭhayogalakṣaṇayā vā yayaiva puruṣayatnatastatayā  
134191 cirābhyastayā yuktyā vāsanākṣayaṃ sukaraṃ vetsi tayaiva saṃpādayetyanuśajyate | etat  
134192 pratyagātmarūpameva || 26 ||  
134193  
134194 pauraṣeṇa prayatnena yathā jñāsi vā tathā |  
134195 nivārayāhaṃbhāvāṃśameṣo'sau vāsanākṣayaḥ || 27 ||  
134196  
134197 sarvavāsanānām cidgranthirahaṃbhāva eva mūlamatastameva nivārayetyāha -  
134198 pauraṣeṇeti || 27 ||  
134199  
134200 nāstyeva pauraṣādanyā saṃsāroṭtarāṇe gatiḥ |  
134201 nirahaṃbhāvarūpe'sminvāsanākṣayanāmani || 28 ||  
134202  
134203 vāsanākṣayanāmani saṃsāroṭtarāṇe || 28 ||  
134204  
134205 ādyaiva saṃvidastiha so'ṅkuro bījamasti tat |  
134206 tatkarma tacca puruṣastaddaivaṃ tacchubhāśubham || 29 ||  
134207  
134208 anādyanantapratyagātmasaṃvitsattayaivāṅkurabījādīnām sattā na svata ityāha -  
134209 ādyeti || 29 ||  
134210  
134211 na bījamādāvastyanyannāṅkuro na ca vā naraḥ |  
134212 na karma na ca daivādi kevalaṃ cidudeti hi || 30 ||  
134213  
134214 naraḥ puruṣaḥ || 30 ||  
134215  
134216 no bījamasti na kilāṅkurako'pi vāsti nāpyasti karma puruṣaśca na vāsti sādho |  
134217 ekaṃ tu cittvamuditaṃ hyanayābhīdhānalakṣmyā naṭaḥ suranarāśuraśobhayeva || 31 ||  
134218 ||  
134219  
134220 bījādeḥ svataḥ sattāsūnyatve ekaścidātmaivānṛtairbījādiveṣairjagadbhūtvā nṛtyatīti  
134221 phalitamityāha - no bījamiti | cittvaṃ citśvarūpam | abhīdhānagrahaṇaṃ  
134222 vācārambhaṇaśrutismāraṇārtham || 31 ||  
134223  
134224 ityeva niścayamanāmaya bhāvayitvā tyaktvā bhṛśaṃ  
134225 puruṣakarmavicāraśaṅkāṃ |  
134226 nirvāsaṇaḥ sakalasaṃkalanāvimuktaḥ saṃvidvapurnanu yathābhimatecchamāsya ||  
134227 32 ||  
134228  
134229 nanu he anāmaya rāma tvaṃ iti evaṃrūpameva niścayasamdigdhaṃ bhāvayitvā  
134230 puruṣakarmādyanṛtavicāraśaṅkāṃ tyaktvā nirvāsaṇaḥ saṃ yathābhimateccham  
134231 samāhito vyavaharanvā āsvetyarthaḥ || 32 ||  
134232  
134233 praśāntasarvecchamaśaṅkamacchacinmātrasaṃstho'khilakāryakārī |  
134234 ātmaikaśaṅkaḥ paripūrṇakāmo bhavābhayo rāma śamābhiraṃbhaḥ || 33 ||  
134235  
134236 etadeva spaṣṭayannupasaṃharati - praśānteti || 33 ||  
134237  
134238 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇa0 uttarārdhe  
134239 śaṅkāṭattvasiddhāntapratipādanaṃ nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
134240  
134241 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
134242 śaṅkāṭattvasiddhāntapratipādanaṃ nāmāṣṭāviṃśaḥ sargaḥ || 28 ||  
134243  
134244 ekonatviṃśaḥ sargaḥ 29  
134245  
134246 śrīvāsiṣṭha uvāca |  
134247  
134248 nityamantarmukhastiṣṭha vītarāgo vivāsaṇaḥ |  
134249 cinmātramamalaṃ śāntaṃ karma sarvatra bhāvayan || 1 ||  
134250  
134251 vyavahāre yathā prāptalokacaryānuvartanam |

134252 svarūpe tu sadā sthairyaṃ rāmāyātropadiśyate ||  
 134253  
 134254 yathāprāptaṃ karma sarvatra śatrumitrodāsīnapuruṣeṣu yathāyogyam  
 134255 bhāvayanniṣpādayan || 1 ||  
 134256  
 134257 ākāśaviśadaḥ prājñāscinmātraikaghanasthitiḥ |  
 134258 samaḥ saumyaḥ samānandaḥ sa brahmā''bṛṃhitāsayaḥ || 2 ||  
 134259  
 134260 sa brahmā brahmasamarasa ābṛṃhito vistārīta āśayo yasya tathāvidho bhava || 2 ||  
 134261  
 134262 śokeśvāpatsu ghoreṣu saṃkaṭeṣvavaṭeṣu ca |  
 134263 yathāprāpteṣu sarveṣu kharveṣūnnatimatsu ca || 3 ||  
 134264  
 134265 yathāprāpteṣu kharveṣvalpeṣu unnatimatsu mahatsum ca śokādiṣu antaraduḥkhitaḥ san  
 134266 yathādeśaṃ tattaddeśadharmamanuṣṭya yathākramaṃ vāṣpakrandanādiparyantaṃ  
 134267 duḥkhaṃ duḥkhaviḍambanaṃ śītoṣṇādīdvandvayuktāni  
 134268 vastrasrakandanādibhogasukhāni ca kurvīti dvayoranvayaḥ || 3 ||  
 134269  
 134270 yathākramaṃ yathādeśaṃ kuru duḥkhamaduḥkhitaḥ |  
 134271 bāṣpakrandādiparyantaṃ dvandvayuktasukhāni ca || 4 ||  
 134272  
 134273 samāgameṣu kāntānāmutsaveṣūdayeṣu ca |  
 134274 ānandaṃ bhaja saumyātmā vāsanākrāntamūḍhavat || 5 ||  
 134275  
 134276 saṃkṣepoktārthameva prapañcayati - samāgameṣvityādinā |  
 134277 bhogavāsanābhirākrāntā ye mūḍhāḥ karmaṭhajanāstadvat || 5 ||  
 134278  
 134279 bhūtāni mṛtyukāryeṣu saṃgrāmādiṣu nirdaha |  
 134280 dāvānalastṛṇānīva vāsanākrāntamūḍhavat || 6 ||  
 134281  
 134282 bhūtānyadhārmikāṇi daṇḍyāni || 6 ||  
 134283  
 134284 kramāgateṣvakhinno'rthaṃ bakavaccintayārjaya |  
 134285 arthopārjanakāryeṣu vāsanākrāntamūḍhavat || 7 ||  
 134286  
 134287 dharmāviruddhakramāgateṣvarthopārjanakāryeṣu | artha dhanam || 7 ||  
 134288  
 134289 balādvidalayāśeṣānarīnariniṣūdana |  
 134290 vāto riktānivāmbhodān vāsanākrāntamūḍhavat || 8 ||  
 134291  
 134292 arīn śatrūn || 8 ||  
 134293  
 134294 jāneṣu karuṇārheṣu dhairyaṃ kuru mahātmasu |  
 134295 ātmārāmamanā maunī vāsanākrāntamūḍhavat || 9 ||  
 134296  
 134297 dhairyamaudāryadhīratām | maunī akatthanaḥ san || 9 ||  
 134298  
 134299 mudito bhava harṣeṣu duḥkheṣu bhava duḥkhitaḥ |  
 134300 karuṇāṃ kuru dīneṣu bhava vīreṣu vīryavān || 10 ||  
 134301  
 134302 harṣeṣu harṣasthāneṣu || 10 ||  
 134303  
 134304 antarmukhaḥ sadānandaḥ svātmārāmatayānvitaḥ |  
 134305 yaḥ karoti śamodārastatra kartāsi nānagha || 11 ||  
 134306  
 134307 tatra mūḍhavatkartṛtāprayuktadoṣaprasaktiṃ vārayati - antarmukha iti | tvamiti  
 134308 śeṣaḥ || 11 ||  
 134309  
 134310 ātmabhāvanayā sādho nityamantarmukhasthiteḥ |  
 134311 vajradhārāpi te rāma patitā yāti kuṇṭhatām || 12 ||  
 134312  
 134313 indraprayuktavajrasya dhārāpi | kuṇṭhatām moghatām | tasya ha na devāśca nābhūtyā  
 134314 īśate iti śruteriti bhāvaḥ || 12 ||  
 134315  
 134316 saṃkalpakalanonmukte svasaṃvinmātrakoṭare |  
 134317 yastiṣṭhatyātmani svairamātmārāmo maheśvaraḥ || 13 ||  
 134318  
 134319 svasaṃvinmātrakoṭare hārdākāśe || 13 ||  
 134320

134321 na taṃ bhindanti śaṣṭrāṇi na dahanti hutāśanāḥ |  
134322 na kledayanti vārīṇi śoṣayanti na mārutāḥ || 14 ||  
134323  
134324 sustambhamajamāliṅgya svātmānamajarāmaram |  
134325 tiṣṭhāvaṣṭabhya dhīrātmā sustambhamiva mandiram || 15 ||  
134326  
134327 cittaṃ svasmin suṣṭhu stabhnātīti sustambhaṃ nityaniratiśayānandaṃ svātmānam |  
134328 sustambhaṃ dṛḍhastambhaṃ mandiramiva dhīrātmā'calastiṣṭha || 15 ||  
134329  
134330 jagadvṛkṣapadārthaughapuspāmodaśriyaṃ parāṃ |  
134331 saṃvidaṃ saṃvidaḥ svasthāmāsvāntarmukhamacyutam || 16 ||  
134332  
134333 jagallakṣaṇavṛkṣasya padārthaughalakṣaṇapuspāṇāmāmodaśriyamiva sārabhūtāṃ  
134334 parāṃ brahmasaṃvidamāśritya sarvā bāhyasaṃvidaḥ acyutamantarmukhaṃ yathā  
134335 syāttathā kṛtvā āśva || 16 ||  
134336  
134337 antarmukhatayā nityaṃ kāryamāharatāṃ bahiḥ |  
134338 jīvatāmapī nodeti vāsanā dṛṣadāmiva || 17 ||  
134339  
134340 kārya vyavahāram | dṛṣadāṃ pāṣāṇānāmiveti vāsanānudaye dṛṣṭāntaḥ || 17 ||  
134341  
134342 punaḥ prasaraṇonmuktamantaḥsuptaṃ manaḥ kuru |  
134343 kurvansarvāṇi karmāṇi kūrmaṅgavadavṛttimān || 18 ||  
134344  
134345 kūrmaṅgavadavṛttimānantarbahiśca vṛttisūnyaḥ || 18 ||  
134346  
134347 antarvṛttivihīnena bahirvṛttimateva ca |  
134348 suptaprabuddhaprāyeṇa kāryamācara cetasā || 19 ||  
134349  
134350 tadevāha - antarīti | suptaprabuddho'rdhajāgarūkaḥ || 19 ||  
134351  
134352 bālamūkādivijñānavadantastyaktavāsanam |  
134353 bhavataḥ kurvataḥ kāryaṃ khavaccittaṃ na lipyate || 20 ||  
134354  
134355 vṛttityāgavilīnena kiṃcitprasaratā bahiḥ |  
134356 antaratyantasuptena cetasā tiṣṭha vijvaraḥ || 21 ||  
134357  
134358 vṛttityāgaḥ sadaiva nirvikalpasamādhiḥ jñānābhyaśastena vilīnena bādhitena |  
134359 kiṃciddagdhapātākāravatpratibhāsamātreṇa prasaratā | atyantasuptena mṛtena || 21 ||  
134360  
134361 asaṃkalpakalaṅkāyāṃ jñānāccittakṣayodaye |  
134362 śuddhāyāṃ saṃvidi sthītvā kuru mā kuru vānagha || 22 ||  
134363  
134364 suṣuptasamayā vṛttyā jāgradvyavaharanvrajan |  
134365 gṛhāṇa mā kiṃcidapi mā vā kiṃcitparityaja || 23 ||  
134366  
134367 jāgrat san vyavaharan vrajannapi tvaṃ suṣuptasamayā vṛttyā mā kiṃcidiṣṭaṃ gṛhāṇa  
134368 aniṣṭaṃ vā tyaja || 23 ||  
134369  
134370 jāgratyapi suṣuptaścejjāgarṣi ca suṣuptake |  
134371 jāgratsusuptayoraikyāttadastyasi nirāmayaḥ || 24 ||  
134372  
134373 jāgradavasthāyāmapī sthūlasūkṣmopādhyapyayātsusuptastvaṃ cedbhavasi tadā  
134374 suṣuptake'pyajñānāvaraṇābhāvājājāgarṣi |  
134375 jāgratsusuptyorbhedakā'jñānatatkāryayorbādhenaikiye sati tatpariśiṣṭaṃ yadasti  
134376 sanmātraṃ tadasi || 24 ||  
134377  
134378 evamādyantarahitamabhyāsenā śanaiḥ śanaiḥ |  
134379 padamāsādayādvandvamatītaṃ sarvavastutaḥ || 25 ||  
134380  
134381 na ca dvaitaṃ na caivaikyam jagadityeva niścayī |  
134382 paramāmehi viśrāntimākāśaviśadāśayaḥ || 26 ||  
134383  
134384 śrīrāma uvāca |  
134385  
134386 yadyevaṃ muniśārdūla tadahaṃpratyayātmakaḥ |  
134387 bhavāneveha kiṃ tāvadvasiṣṭhākhyāḥ sthito vada || 27 ||  
134388  
134389 sarvadvaitāpalāpe tava vasiṣṭhāhaṃbhāvāderapyapariśeṣātkathaṃ

134390 vaktṛtvādivyavahāra ityāśayena rāmaḥ pṛcchati - yadyevamiti || 27 ||  
134391  
134392 śrīvālmīkiruvāca |  
134393  
134394 rāghave gadati tvevaṃ vasiṣṭho vadatām varaḥ |  
134395 tūṣṇīmeva muhūrtārdhamatiṣṭhatspaṣṭaceṣṭitaḥ || 28 ||  
134396  
134397 nāstyeva vasiṣṭhāhaṃbhāvādir mama śrotṛṇāmajñānadṛṣṭyaiva  
134398 sovalambitasteṣāṃ tattvajñatve saṃpanne tu maunamevottaramityāśayena  
134399 tūṣṇīmbhāvamāha - rāghave iti || 28 ||  
134400  
134401 tasmīnstūṣṇīm sthite kiṃ syāditi sabhye mahājane |  
134402 patite saṃśayāmbhodhau rāmaḥ punaruvāca ha || 29 ||  
134403  
134404 mukhyādhikāriṇāṃ keśāṃcijjñāne jāte'pi  
134405 sarveṣāmajñānānucchedātsaṃśayāmbhodhau patite sati || 29 ||  
134406  
134407 kimarthaṃ bhagavaṃstūṣṇīm bhavānahamiva sthitaḥ |  
134408 na so'sti jagatām nyāyaḥ satām yo nottarakṣamaḥ || 30 ||  
134409  
134410 guroryuktikṣayādeva niruttaratām manyamāno rāma āha - kimarthamiti |jagatām  
134411 madhye sa tādṛśo nyāyaḥ śiṣyairudbhāvyastarko nāsti yaḥ satām viduṣāṃ gurūṇāṃ  
134412 || 30 ||  
134413  
134414 śrīvasiṣṭha uvāca |  
134415  
134416 na me vaktumaśaktatvādyuktikṣaya upasthitaḥ |  
134417 kiṃtu praśnasya koṭyāsyā tūṣṇīmevānaghottaram || 31 ||  
134418  
134419 asya praśnasya koṭyā paramāvadhitvena hetunā tūṣṇīmavasthānamevottaram || 31 ||  
134420  
134421 dvividho bhavati praṣṭā tattvajño'jño'thavāpi ca |  
134422 ajñasyājñatayā deyo jñasya tu jñatayottaraḥ || 32 ||  
134423  
134424 koṭitvameva darśayituṃ bhūmikāṃ racayati - dvividha ityādinā || 32 ||  
134425  
134426 etāvantamabhūtkālaṃ bhavānajñātatatpadaḥ |  
134427 bhājanaṃ savikalpānāmuttaraṇāṃ mahāmate || 33 ||  
134428  
134429 tattvajñastvadhunā jāto viśrāntaḥ parame pade |  
134430 yogyo na savikalpānāmuttaraṇāmasi sphuṭam || 34 ||  
134431  
134432 yāvānkaścitkilollekho vāṇmayo vadatām vara |  
134433 sūkṣmārthaḥ paramārtho vā bahuralpataro'pi vā || 35 ||  
134434  
134435 vāṇmaya ullekho'bhilāpaḥ || 35 ||  
134436  
134437 pratiyogivyavacchedasaṃkhyātītādivibhramaiḥ [atītādibhirbhramaiḥ iti  
134438 mudritapāṭhaṣṭikākārtrasaṃmataḥ ] |  
134439 sa ca sarvo'nvitaḥ sādho bhā iva trasareṇubhiḥ || 36 ||  
134440  
134441 pratiyogī nirūpako vyavacchedovyāvṛttiḥ | saṃkhyā gaṇanā | atītastatsarvamatikrāntaḥ  
134442 paramārthaḥ | ādipadāttatsādhanam taditarabādhakam tadbodhastadupāyā  
134443 bodhyabodhakapramāṇādayo grhyante | teṣāṃ vibhramaiḥ kalpanākalaṅkairanvitaḥ |  
134444 bhāḥ jālāntarātaḥ || 36 ||  
134445  
134446 uttaram sakalaṅkaṃ ca tajjño nārhati sundara |  
134447 nākalaṅkā ca vāgasti tvaṃ ca tajjñataraḥ sthitaḥ || 37 ||  
134448  
134449 yathābhūtaṃ ca vaktavyaṃ jñasyāntevāsino mayā |  
134450 yathābhūtaṃ viduḥ kāṣṭhamaunamantavivarjitam || 38 ||  
134451  
134452 antevāsinaḥ śiṣyasya | antavivarjitam sarvaparicchedakalaṅkaśūnyam || 38 ||  
134453  
134454 avicārātsaṃkalpaṃ maunamāhuḥ paraṃ padam |  
134455 tadeva tava tajjñasya dattaḥ sundara uttaraḥ || 39 ||  
134456  
134457 avicārāttattvajñānodayātprāgaññānādupadeśavākpravṛttiyogyatākalpanayā  
134458 asaṃkalpaṃ vāgyavahārasaṃkalpaviśayamāhuḥ | vicāreṇa tu maunaṃ

134459 vāgagocaramevāhuḥ yato vāco nivartante aprāpya manasā saha ityādiśrutayo  
134460 vidvāmśaśca | tanmaunameva || 39 ||  
134461  
134462 yanmayo hi bhavatyaṅga puruṣo vakti tādṛśam |  
134463 jñeyamātramayaścāhaṃ vāgatīte pade sthitaḥ || 40 ||  
134464  
134465 puruṣo vaktā | jñeyam tattvasākṣātkāragamyam nirvikalpavastu tanmātramayaḥ | svārthe  
134466 mayat || 40 ||  
134467  
134468 vāgatītapadastho hi katham gr̥hṇāti vānmalam |  
134469 avācyam vacmi no tena vāgdhi saṃkalpanāṅkitā || 41 ||  
134470  
134471 hi yasmātsarvā vāk pratiyogivyavacchedādīsaṃkalpanāṅkitā || 41 ||  
134472  
134473 śrīrāma uvāca |  
134474  
134475 vāci ye ye pravartante tānanāḍṛtya doṣakān |  
134476 pratiyogivyavacchedipūrvakānvada ko bhavān || 42 ||  
134477  
134478 anāḍṛtya tātparyāviśayīkṛtya bhāgatyāgalakṣaṇopāyena vada | vyavacchedī  
134479 vyāvṛttaḥ | pratiyogī tannirūpakaḥ || 42 ||  
134480  
134481 śrīvasiṣṭha uvāca |  
134482  
134483 evaṃ sthite rāghava he yathābhūtamidaṃ śṛṇu |  
134484 kastaṃ ko'haṃ jagadvā kimiti tattvavidāṃ vara || 43 ||  
134485  
134486 yathābhūtaṃ yathāsthitam || 43 ||  
134487  
134488 ahaṃ tāvadayam tāta cidākāśo nirāmayaḥ |  
134489 cetyasaṃvedyarahitaḥ sarvasaṃkalpanātigaḥ || 44 ||  
134490  
134491 svacchaṃ cidākāśamaḥ bhavānākāśameva ca |  
134492 jagaccākāśamakhilaṃ sarvamākāśamātrakam || 45 ||  
134493  
134494 śuddhajñānaikarūpātmā śuddhajñānamayātmani |  
134495 anyasaṃviddṛśonmuktaḥ svānyadvaktuṃ na vedmyaham || 46 ||  
134496  
134497 svānyat pratyagātmavyatirikṭamaṇumātramapi vaktuṃ na vedmi na vivakṣāmi | tathā ca  
134498 yatparaḥ śabdaḥ sa eva śabdārtha iti nyāyamāśrityākhaṇḍaṃ nirvikalpaṃ vākyārthaṃ  
134499 pratipadyasveti bhāvaḥ || 46 ||  
134500  
134501 svapakṣodbhāvanaparā ahaṃtātmaikavardhanam |  
134502 mokṣārthamapyudyamino nayanti śataśākhatām || 47 ||  
134503  
134504 katham tarhyajñabodhanāya prativādivijayāya ca viduṣāṃ  
134505 nirahaṃkāraṇāmudyogasiddhistatrāha - svapakṣeti | śiṣyāṇāṃ mokṣārthaṃ teṣāṃ  
134506 saṃdehavāraṇāya prativādivijayārthamapi udyamino vidvāmśaḥ  
134507 śrutiyuktyādipramāṇaiḥ svapakṣodbhāvanaparāḥ santo  
134508 bādhitasyāpyāhāryāropeṇāhaṃtātmana ekasyaiva vardhanaṃ kurvāṇāḥ  
134509 śataśākhatām nayanti na tvajñavadvyāmuhyantītyarthaḥ || 47 ||  
134510  
134511 jīvato'pyupaśāntasya vyavahāravato'pi ca |  
134512 śavavadyadavasthānaṃ tadāhuḥ paramaṃ padam || 48 ||  
134513  
134514 naitāvataiśāṃ pāṇḍityaprakaṭanavyavahāra eva paramaṃ padamiti veditavyaṃ  
134515 kiṃtvanyadevetyāha - jīvata iti || 48 ||  
134516  
134517 abahiḥśādhanaṃ śāntamanantaḥśādhanaṃ samam |  
134518 na sukhaṃ nāsukhaṃ nāhaṃ nānyadityādi taṃ śivam || 49 ||  
134519  
134520 paramapadameva viśinaṣṭi - abahiḥśādhanaṃ | antarabahiḥśādhanaśūnyatvādeva  
134521 nāhaṃkartṛbhoktṛtvaśūnyamata eva bhogye sukhaduḥkharahitaṃ  
134522 svaprakāśaniratiśayānandabhūmātmakatvācchivam || 49 ||  
134523  
134524 muktatāyā ahaṃteyamabhāvo bhāvanaṃ kva ca |  
134525 tayaivānviṣyate seti jātyandhaścitraṃ mīkṣate || 50 ||  
134526  
134527 nanu kimarthaṃ tatsvaprakāśamucyate | viśayasukhavadbhogyameva tatkiṃ na syāttatrāha

134528 - muktatāyā iti | iyamahamtaiva muktatāyā mukterabhāvaḥ prāgabhāvasthānīyā |  
134529 tādṛśēnāhambhāvena mukterbhāvanamanubhavaḥ kva | na hyabhāvena pratiyogī  
134530 anubhavitum śakyaḥ | tarhyastu muktatayaiva muktibhāvanam tatrāpyāha - tayaiveti |  
134531 pakṣadvaye'pi jātyandhacitradarśananyāyaḥ syādityarthaḥ || 50 ||  
134532  
134533 spandane'spandane caiva yatpāṣāṇavadāsitam |  
134534 ajaḍasyaiva tadviddhi nirvāṇamajaram padam || 51 ||  
134535  
134536 tarhyahamkāraprāṇādispandane aspandane ca  
134537 vṛkṣamṛgādispandanāspandanayorgiriśilāvadacalatayā sthitatvāttadvajjaḍameva kiṃ  
134538 na syāttatrāha - spandane iti | āsitamavasthānam | bhāve ktaḥ |  
134539 yatastannirvāṇamajaramapakṣayādivikriyāśūnyam | tathā ca giriśilāyāmapyakṣayeṇa  
134540 calanamastyeveti nātyantikamacalatvamiti caleṣveva jāḍyam na kūṭasthe iti bhāvaḥ || 51 ||  
134541  
134542 tacca nānyo vijānāti svayamevānubhūyate |  
134543 lokaiṣaṇāvīraktena jñēna jñatvamivātmani || 52 ||  
134544  
134545 ataḥ svaprakāśatvameva pariśeṣātsiddhamityāha - tacceti | laukikātmani prasiddham  
134546 jñatvam ghaṭādisphūrtiphalamiva na hi tajjñānāntaravedyamanavasthāpātāditi bhāvaḥ ||  
134547 52 ||  
134548  
134549 tatrāhamtā na ca tvatta nānaḥamāna na cānyatā |  
134550 kevalam kevalībhāvo nirvāṇamamalam śivam || 53 ||  
134551  
134552 tat tatra || 53 ||  
134553  
134554 cetyonmukhatvamevāhuścetanasyāsyā cetanam |  
134555 eṣa eva ca saṃsāro bandhaḥ kleśāya bhūyase || 54 ||  
134556  
134557 tasya paraparakāśataiva saṃsāra ityāha - cetyonmukhatvamiti | cetanam  
134558 cetyavyāptilakṣaṇam kriyām || 54 ||  
134559  
134560 cetanasyācetanatvamacetyonmukhatātmakam |  
134561 mokṣam viddhi param śāntam padamavyayameva ca || 55 ||  
134562  
134563 idṛśacetanābhāvenācetanatvam tu mokṣe iṣṭamevetyāha - cetanasyeti || 55 ||  
134564  
134565 dikkālādyanavacchinne śānte śāntātmani sthite |  
134566 cetyam na saṃbhavatyeve kaḥ kiṃ cetayate katham || 56 ||  
134567  
134568 nanu mokṣe'pi cetyamastu tatrāha - digiti || 56 ||  
134569  
134570 saṃkalpaḥ svapnadṛśye'ntaḥ saṃvinmātrātmātām vinā |  
134571 yathānyavadbhavedbhūpāstathaivāsmīnbahirgate || 57 ||  
134572  
134573 evamantarmukhatāmātreṇa svataḥsiddhām muktimupapādyā bahirmukhatāmātreṇa  
134574 jagadvikalpaprasaram darśayati - saṃkalpa iti | he bhūpāḥ iti śrotṛsaṃbodhanam |  
134575 yathā svapnadṛśye jagati saṃvidantargatatadvāsanānusārisaṃkalpaḥ saṃvinmayo'pi  
134576 saṃvidātmātām viḥāyānyavadbhavettathaivāsmīnnātmani bahirgate bahirmukhe sati  
134577 svātmaivānyavajjaḍaprapañcātmā bhavedityarthaḥ || 57 ||  
134578  
134579 manobuddhyādayaścaite saṃvinmātrānurūpiṇaḥ |  
134580 manobuddhyādiśabdārthabhāvitāstu jaḍātmakāḥ || 58 ||  
134581  
134582 evam manobuddhyādayo'pi bahirmukhatāyāmeva jaḍātmakā antarmukhatāyām tu  
134583 saṃvinmātrānusāriṇaścīdekarasāḥ || 58 ||  
134584  
134585 saṃvinmātre same svacche sabāhyābhyantare tate |  
134586 abhinne bhedabuddhirvā kīmanarthāya jṛmbhate || 59 ||  
134587  
134588 evamantarabahiśca sarvasya cidekarasatve cito bahirmukhatālakṣaṇā bhedabuddhirekaiva  
134589 vyartho'narthaheturityāha - saṃvinmātra iti || 59 ||  
134590  
134591 saṃvinmātrasya śuddhasya śūnyasya ca kimantaram |  
134592 yaccāntaram tad vibudhā vidantyeti na vāggaṭim || 60 ||  
134593  
134594 sarvadrśyāpagame'vaśiṣṭam saṃvinmātram śūnyakalpamapurūṣārtha iti tu na  
134595 mantavyam | tasya niratiśayānandarūpatāyā vidvadbhīranubhūyamānatvādityāha -  
134596 saṃvinmātrasyeti | vāggaṭim vāggocaratām naiti | yato vāco nivartante ityādiśruteriti

134597 bhāvaḥ || 60 ||  
 134598  
 134599 sadasadrūpa ābhāso yathā kimapi lakṣyate |  
 134600 tamasiḁṣitayatnena brahmaṇīdaṁ tathā jagat || 61 ||  
 134601  
 134602 vivekiyauktikadṛṣṭyā tarhi kathaṁ jagattadāha - sadasadrūpa iti | iṣitasya  
 134603 cakṣuḥpraṇidhānasya yatnena tamasi yathā sadasadrūpa ābhāso lakṣyate tadvat || 61 ||  
 134604  
 134605 ayamākāśamevāhaṁ yadi śāmyāmyavāsanam |  
 134606 vāsanāṁ tu na badhnāsi sthita evāsi cinnabhaḥ || 62 ||  
 134607  
 134608 tvamapi vāsanāṁ yadi na badhnāsīti saṁbandhaḥ || 62 ||  
 134609  
 134610 iti niścayavānantastajjñō'jñā iva saṁjñayā |  
 134611 cidvapurvīdyamāno'pi śāmyatyasādīva svayam || 63 ||  
 134612  
 134613 anyo'pi puruṣaḥ ayamākāśa evāhamiti niścayavāṁstajjñā eva | sa saṁjñayā  
 134614 vyavahāreṇājñā iva vidyamāno'pi cidvapureva san satyapi dehādāvasādīva śāmyati | tadyo  
 134615 yo devānāṁ pratyabudhyata sa eva tadabhavattatharṣiṇāṁ tathā manuṣyāṇāṁ iti  
 134616 śruterityarthaḥ || 63 ||  
 134617  
 134618 jīvānāṁ jñaptiguptena jvalannajñānavāyunā |  
 134619 avidyāgniḥ prabuddhānāṁ punastenaiva śāmyati || 64 ||  
 134620  
 134621 nanu jīvānāmavidyā kiṁ cidātmanā śāmyati uta jaḍena | nādyāḥ | cidātmanaḥ pratyuta  
 134622 tatsādhakatvenāvirodhītvāt | na dvitīyāḥ | jaḍamātrasyāvidyākāryatvena  
 134623 tadavirodhītvādityaśaṅkyāha - jīvānāmiti | ahamajñā iti  
 134624 sākṣijñapterajñānasādhakatvājīvānāṁ  
 134625 saṁsāralakṣaṇo'vidyāgnīstadīyajñaptirakṣitenājñānavāyunā jvalannapi punarahaṁ  
 134626 brahmāsmīti prabuddhānāṁ teṣāṁ caramasākṣātkāravṛttyātmanā  
 134627 pariṇatenāntargatasākṣiguptenājñānavāyunaiva śāmyati na tṛtīyamapekṣata ityarthaḥ  
 134628 || 64 ||  
 134629  
 134630 ajaḍānāṁ yadajñānāṁ sthāṇūnāmiva śāmyatām |  
 134631 tamāddurmokṣamakṣubdhamāsītaṁ padamakṣayam || 65 ||  
 134632  
 134633 nanu muktairjagajjñāyate na vā | ādye saṁsārāviśeṣaḥ | dvitīye ātmājñānamekaṁ  
 134634 pariharatā tvayā jagadajñānānyanantāni svīkṛtāni syuḥ | sthāṇutulyānāṁ ca kathaṁ  
 134635 teṣāṁ muktatā tatrāha - ajaḍānāmiti |  
 134636 anāvṛtasvaprakā'sanīratīśayānandātmarūpatvādajaḍānāṁ teṣāmajñānāṁ  
 134637 sāmśārikajñānasūnyamata evākṣubdhaṁ duḥkhakṣobharahitaṁ yadāsītamavasthānāṁ  
 134638 taṁ mokṣanāmānamāhuḥ | na cānantājñānaprasaktirekavijñānenaiva  
 134639 sarvavijñānātsarvājñānanāśāt bhrāntijñānābhāvasyātmarūpatayā  
 134640 tattvajñānavailakṣaṇyābhāvācceti bhāvaḥ || 65 ||  
 134641  
 134642 jñātvena jñātvaśādyā munirbhavati mānavaḥ |  
 134643 ajñātavadajñātāmetya prayāti paśuvṛkṣatām || 66 ||  
 134644  
 134645 kiṁ ca satī mūlājñāne tadbalenaiva bāhyārthajñānābhāvānāṁ maurkhyāpāḍakatā  
 134646 tannāśe tu munitvasaṁpāḍakatetyāśayenāha - jñātveneti || 66 ||  
 134647  
 134648 ahaṁ brahma jagaccedamityavidyāmayo bhramaḥ |  
 134649 asatyāḥ prekṣyā dhvāntaṁ dīpeneva na labhyate || 67 ||  
 134650  
 134651 kiṁ ca brahmajñānāṁ jagadbhramaśca sarvo'pyajñānameva na  
 134652 cājñānanivṛttirajñānāṁ yena muktirna syāḍityāśayenāha - ahamiti || 67 ||  
 134653  
 134654 samagrakaraṇagrāmo'pyasaṁkalpo vivedanaḥ |  
 134655 na kiṁcidapyanubhavatyantarabāhye ca śāntadhīḥ || 68 ||  
 134656  
 134657 tarhi jīvanmuktānāṁ cakṣurādīkaraṇairbāhyajñānadarśanānmuktatā na syāttatrāha ##-  
 134658  
 134659 suṣuptatva iva svapnaḥ samādhau pravīliyate |  
 134660 dṛśyaṁ sarvaṁ jñābodhe'ntaḥ punaḥ svātmaiva lakṣyate || 69 ||  
 134661  
 134662 samādhau jñasya bodhe sakṛjjāte punaryatsarvaṁ dṛśyaṁ dṛśyate tatsvātmaiva  
 134663 lakṣyate na anātmā nāma teṣāmaṇumātramapyastītyarthaḥ || 69 ||  
 134664  
 134665 nīlatvaṁ ca yathā vyomni tathā pṛthvyāditā śīve |

134666 bhrāntimātrāḍṛte nānyadyathā vyoma tathā śivaḥ || 70 ||  
134667  
134668 kuto vilīyata iti cedbhrāntimātratvādityāha - nīlatvamiti || 70 ||  
134669  
134670 vāsanābhirupeto'pi samastābhiravāsanāḥ |  
134671 bhavatyasāvasatsarvamidamityeva yasya dhīḥ || 71 ||  
134672  
134673 ata eva bādhitārthavāsanā vāsanaiva na bhavatītyavāsanā eva jñā ityāha -  
134674 vāsanābhiriti || 71 ||  
134675  
134676 saṃkalpeṣvadbhutaṃ bhavya svapnamāyendrajālakam |  
134677 yadvatsaṃsṛtayastadvaddṛṣṭe'pyāsthā kimatra vai || 72 ||  
134678  
134679 nanu vicitrabhuvanairdevanaratiryagādibhirvihitaniṣiddhāneka##-  
134680 jagatkathamasaḍaṇṭaṃ saṃkalpamātramityādyuktibhistvayā apalapyate | na hi  
134681 saṃkalpamanorathādiṣvevaṃvidhārthāḥ santītyāśaṅkya tatrāpyadbhutārthasattāṃ  
134682 darśayati - saṃkalpeṣviti | he bhavya yathā sām̐kalpikārtheṣu  
134683 svapnamāyendrajālakam yadvadadbhutaṃ tadvatsaṃsṛtayo'pi | pratyakṣadr̥ṣṭe'pi  
134684 svapnādyarthe kimāsthā yuktā tadvatsaṃsṛtiṣvapītyarthaḥ || 72 ||  
134685  
134686 na duḥkhamasti na sukhaṃ na puṇyaṃ na ca pātakam |  
134687 na kiṃcitkasyacinnaṣṭaṃ karturbhokturasaṃbhavāt || 73 ||  
134688  
134689 satorhi kartṛbhoktrorastu sarvasukhaduḥkhabhogāya puṇyapāpaniyatistayorevāsaṃbhave  
134690 kā tadvyavasthāniyatirityāha - neti || 73 ||  
134691  
134692 sarvaṃ śūnyaṃ nirālambaṃ mamatāpratyayo'pyayam |  
134693 dvicandrasvapnapuravadyasyāsau so'pi nāsti naḥ || 74 ||  
134694  
134695 ayaṃ mamatāpratyayo yasyāhaṃkārasya so'pi nāsti || 74 ||  
134696  
134697 kevalo vyavahāraṣṭhaḥ kāṣṭhamaunagato'tha vā |  
134698 kāṣṭhapāṣāṇavattiṣṭhanbrahmatāmadhigacchati || 75 ||  
134699  
134700 kevalaḥ sarvadvaitaśūnyastattvavidvyavahārastho vā'stu athavā kāṣṭhapāṣāṇavadacalaḥ  
134701 samādhau tiṣṭhankāṣṭhamaunagato'stu sarvathāpi brahmatāmadhimacchatyeva || 75 ||  
134702  
134703 śāntatve cittatve nānānātmaniha śive |  
134704 avayavino'vayavitve tviha yuktirvidyate nānyā || 76 ||  
134705  
134706 itthaṃ māyikavivartavādasiddhāntamāśrityādhyāropitasya jagato'pavādena tattvavidāḥ  
134707 paramapuruṣārthe pratiṣṭhā darśitā | ye tvanye tār̐kikā anyathānyathā  
134708 siddhāntāṅkalpayanti teṣāṃ jagadutpattyādivyavahāre paramapuruṣārthalakṣaṇe  
134709 paramārthe ca yuktirnāstītyāha - śāntatve ityādinā | ihāsminśive pratyagātmani  
134710 prāṇabuddhimanodehādītādātmyena nānātmani bhinnasvabhāve  
134711 sāṃsārikānarthaśatasam̐kule pratyakṣaṃ bhāsamāne tannirākaraṇena śāntatve  
134712 nirduḥkhaniratiśayānandādvayarūpapariśeṣaṇe  
134713 vādināmanyādarśitā'dhyāropāpavādanyāyātirikṭā yuktirna vidyate |  
134714 nityāśāntasvabhāve śive'bhyupagamyamāne tu tasya nirvikārakūṭasthasya  
134715 calanaparicchinnaṣvabhāvacittarūpatve dehendriyādinānānābhāvena saṃsaraṇe ca  
134716 yuktirupapattirna vidyate | yadi tu tatsiddhaye tasya paricchinnaṭā pariṇāmitā  
sāvayavatā  
134717 cābhyupagamyeta tarhyavayavinastasya cetanairjaḍairvā sāvayavatā cābhyupagamyeta  
134718 tarhyavayavinastasya cetanairjaḍairvā avayavairavayavitve yuktirna vidyate | avayavānāṃ  
134719 cetanatve aikamatyāsaṃbhavenāvaśyaṃbhāvinī viśleṣe avayavināśaprasaṅgāt  
134720 acetanatve tvavayavino'pyacetanatvāpatterubhayatrāpyanītyasyārābhasya  
134721 prāktanapuṇyapāpāsaṃbhavena bhogāsiddherityādiyuktisahasrebhyaḥ | evaṃ  
134722 jagatkāraṇe'pi śive śāntatve nirvikārakūṭasthatve'bhyupagate  
134723 jagatsṛṣṭyanukūlasaṃkalpātmakacittatve tatpravartake nānānātmani prapañcarūpe  
134724 tadantargatapṛthivyādyavayavino'vayavitve vānyā yuktirna vidyate itī vivartadr̥ṣṭireva  
134725 śaraṇamityarthaḥ || 76 ||  
134726  
134727 arthāgatasvabhāvasya ca naiva ca saṃbhavādamale |  
134728 etasminsarvagata brahmaṇi nāsti svabhāvoktiḥ || 77 ||  
134729  
134730 nanvātmanaḥ śāntatve'pi pralayānte līnānāṃ sarvapadārthānāṃ brahmaṇi pralayakāle  
134731 sattvāttatprayuktasvasvabhāvavaicitryabalādeva  
134732 cittatvanānātvā'nānātvasāvayavatvādivaicitryayuktāḥ sargādāvāvirbhaviṣyanti tatrāha  
134733 - arthāgateti | arthavaicitryahetuḥ svabhāvaḥ śive paramātmavastunyarthebhya āgata



134734 uta svataḥsiddhaḥ | tatrārthebhya āgatasvabhāva iti vyāhatam | svo hi bhāvaḥ svabhāvaḥ |  
 134735 āgantuko'nyādhīnaśca katham svabhāvaḥ syāt | tathā asaṅgatvādvayatvāccāmale  
 134736 paraprayuktasvabhāvavaicitryamalasaṁbandhaśca naiva saṁbhavati | na cārthāste pralaye  
 134737 svātantryeṇa santi yena svasvabhāvabalādeva vicitrā āvirbhavye yuriti dyotanārthaḥ  
 134738 prathamaścakāraḥ | ataḥ pariśeṣādanāgantuko brahmaṇa eva svasvabhāvo vācyaḥ |  
 134739 etasminsarvagata brahmaṇi vaicitryahetusvabhāvasyoktisambhava eva nāsti | sarvavastūnām  
 134740 sarvavaicitryaprasaṅgāt | na hi sarvagata brahmaṇi atraivāyameva svabhāva iti pralaye  
 134741 vyavasthāpakamasti | sarvatra sarvavaicitryābhyupagame ca vaicitryameva lupyeta | na hi  
 134742 sarvasādhāraṇo dharmo vaicitryam bhavati nāpi kiṁcidbhedakaṁ sidhyatīti  
 134743 sarvajagadaikarasyaprasaṅgāditi bhāvaḥ || 77 ||  
 134744  
 134745 na ca nāstikopalambhātsaṁvitterastitā ca naivāje |  
 134746 grāhyagrāhakadr̥ṣṭerasaṁbhavādasti kiṁcidapi || 78 ||  
 134747  
 134748 nanvevaṁ sārva janīnasyāpi jagadvaicitryasya yuktyasahatvādapalāpe  
 134749 tatsaṁvitterapyapalāpaḥ kiṁ na syāt | na hi saṁvedyamantareṇa saṁvitprasiddheti  
 134750 śūnyavādaḥ prasakta iti cettatrāha - na ceti | saṁvedyāpalāpe saṁvitterapyastitā  
 134751 nāstīti na ca vaktum śakyam | saṁvidapalāpino nāstikātmana  
 134752 evopalambhādapalapitumaśakyatvāt | sa hi svātirikte eva saṁvitsaṁvedye apalapenna tu  
 134753 svātmānam | yadā sarvāpi saṁvittadātmaiva tadā tatra saṁvedyamapalapan saṁvidam  
 134754 pariśeṣayatyeva | kiṁ ca nirādhāraṇiśedhāyogādgrāhyagrāhakayoragrāhyagrāhakātmani  
 134755 svayaṁprakāśe ādhāre pratiśedho vācyaḥ | sa eva tasyātmeti tenā'je svātmanyeva  
 134756 grāhyagrāhakadr̥ṣṭyorasaṁbhavapratipādanaparyavasānāt##-  
 134757 78 ||  
 134758  
 134759 śamamalamahāryamāryajuṣṭam śivamajamakṣayamāsitaṁ samam yat |  
 134760 tadavitatathapadam tadāsva śāntam piba lala bhuṅkṣva bhavānayaṁ hi nāsti || 79 ||  
 134761  
 134762 he rāma tvamāryairbrahmavidbhirjuṣṭam sevitamahāryaṁ parairhartumaśakyaṁ  
 134763 yacchivamavitatatham paramārthasatyam padamāsitaṁ nityasiddham tadeva bhūtvā  
 134764 paramārthata āsva | vyavahāre cetaralokavatpiba bhuṅkṣva lala kṛiḍasva tathāpi  
 134765 bhavānmukta eva | hi yasmādayaṁ dṛśyabandhastava nāstītyarthaḥ || 79 ||  
 134766  
 134767 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
 134768 uttarārdhe bhāvanāpratipādanaṁ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 134769  
 134770 iti śrīvāsiṣṭhamahārāmāyaṇatātparayaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 134771 bhāvanāpratipādanaṁ nāmaikonatrimśaḥ sargaḥ || 29 ||  
 134772  
 134773 pdf 186, p. 1126  
 134774  
 134775 trimśaḥ sargaḥ 30  
 134776  
 134777 śrīvāsiṣṭha uvāca |  
 134778  
 134779 ahaṁtaiva parā'vidyā nirvāṇapadarodhinī |  
 134780 tayaivānviṣyate mūḍhaistadityunmattaceṣṭitam || 1 ||  
 134781  
 134782 yayāhaṁtādyavidyotthanānātvabhrāntiśāntitaḥ |  
 134783 syādbrahmaṇi sthīro dhīraḥ sā dṛṣṭirīha sādhyate ||  
 134784  
 134785 yāvadahamṭā na parityaktā tāvadbrahmaviciāro'pi nāvatarati dūre tallābha ityāśayenāha  
 134786 - ahaṁtaiveti | parā sarvāsām kāryāvidyānām mūlastambhabhūtā nirvāṇapadasya  
 134787 rodhinī āvaraṇī | tat nirvāṇapadam || 1 ||  
 134788  
 134789 ahaṁtaivālamajñānādajñatvasya nidarśanam |  
 134790 na hi tajjñasya śāntasya mamāhamiti vidyate || 2 ||  
 134791  
 134792 ajñānādutpannā ahaṁtaivājñatvasya nidarśanaṁ līṅgaṁ yathā dhūmo'gneḥ | tasya  
 134793 vyatirekavyāptiṁ darśayati - na hīti || 2 ||  
 134794  
 134795 ahaṁtāmalamutsṛjya nirvāṇaḥ khamivāmalaḥ |  
 134796 sadehamapadeham vā jñastiṣṭhati gatajvaraḥ || 3 ||  
 134797  
 134798 alaṁ niḥśeṣaṁ ahaṁtālakṣaṇaṁ malamiti vā || 3 ||  
 134799  
 134800 na tathā śaradākāśaṁ na tathā stimito'rṇavaḥ |  
 134801 pūrṇendumadhyam na tathā yathā jñaḥ parirājate || 4 ||  
 134802

134803 ahaṃtāpagamādeva jñasya nairmalyaṃ nirvikṣepaṃ pūrṇatāṃ ca varṇayati - na  
134804 tatheti || 4 ||  
134805  
134806 citrasaṃgarayuddhasya sainyasyākṣubdhatā yathā |  
134807 tathaiva samatā jñasya vyavahāravatopi ca || 5 ||  
134808  
134809 yathā citralikhite saṃgare yuddhasya | yudheḥ gatyarthākarmaka - iti kartari ktaḥ |  
134810 parasparaṃ saṃpraharato'pi sainyasya kṣubdhatāpratibhāse'pi na kṣubdhatā || 5 ||  
134811  
134812 nirvāṇaikatayā jñasya vāsanaiva na vāsanā |  
134813 lekhādānopamā tvabdhērūrmyādi na jaletarat || 6 ||  
134814  
134815 evaṃ vyavahārakāryalingenānumīyamānā vāsanāpi bādhenāntarnirvāṇaikatayā  
134816 dagdhapaṭatanturekhādānopamatvānna vāsanā || 6 ||  
134817  
134818 tarattaraṅgo jaladhirjalameva yathākhilam |  
134819 dṛśyocchūnamapi brahma tathā brahmaiva netarat || 7 ||  
134820  
134821 ūrmyāditi dṛṣṭāntaṃ viśadayati - tarattaraṅga iti || 7 ||  
134822  
134823 antarastaṃgato'kṣubdho bahirastaṃgataḥ śamī |  
134824 vidyate codito yasya sa mukta iti kathyate || 8 ||  
134825  
134826 tasyāntarbāhyasarvavāsanābādhe kiṃlakṣaṇamiti  
134827 cedakṣobhaśamādikamevetyāśayenāha - antariti | uditāḥ sadaiva prasannaḥ || 8 ||  
134828  
134829 ahaṭvasargarūpeṇa saṃvitsaṃvinmaye pare |  
134830 sphuratyambhombhasīvatto nānāteyaṃ kimātmikā || 9 ||  
134831  
134832 saṃvinmaye pare ajñātātmani | sphurati vivartate || 9 ||  
134833  
134834 dhūmasya sphurato vyomni yathā gajarathādayaḥ |  
134835 vyūhā dhūmānna te bhinnāstathā sargāḥ pare pade || 10 ||  
134836  
134837 abhrakhaṇḍarūpeṇa vyomni sphurato nīhāradhūmasya gajarathādirūpā vyūḍhā  
134838 ākāraranābhedaḥ || 10 ||  
134839  
134840 saṃvidbhrāntivicāreṇa bhrāntyalābhavilāsinaḥ |  
134841 vijayadhvaṃ viśādaṃ mā''gatā jñāstajjñatā hi vaḥ || 11 ||  
134842  
134843 idānīm bhagavānvasiṣṭhaḥ sarvānśrotīṃsaṃbodhyāha - saṃviditi | he  
134844 śravaṇārthamāgatājñā abhijñājanāḥ yūyaṃ viśādaṃ mā kuruta kiṃtu maduktarītyā  
134845 sarvopi viśādahetuḥ prapañcaḥ saṃvido bhrāntirvivartamātramiti vidāreṇa  
134846 bhrāntitadviśayatattvaparikṣaṇe bhrāntinām niḥsvarūpatāpattyā alābhena vilāsino  
134847 vilasanaśīlāḥ santo vijayadhvaṃ sarvotkarṣeṇa vartadhvam | hi yato madupadeśena vaḥ  
134848 tajjñātaivāsti na tvajñatetyarthaḥ || 11 ||  
134849  
134850 aṅkuro'nubhavatyantarvṛkṣapatraphalaṃ yathā |  
134851 tathā jagadahaṃtve jñāḥ svātmā svātmakhamapyalam || 12 ||  
134852  
134853 kīdṛśī sā saṃvidbhrāntirajñenānubhūyate tadāha - aṅkura iti | ajñāḥ svātmā  
134854 vastutaḥ svātmānaṃ khamākāśakalpamapi jagadahaṃtve anubhavati |  
134855 pragṛhyasaṃdhirārṣaḥ | yathā aṅkuraḥ svātmani vāsanātmakaṃ  
134856 vṛkṣapatraphalādibhāvaṃ tadvadityarthaḥ || 12 ||  
134857  
134858 rūpālokamanaḥsattā jvālārciṣviva daṇḍatā |  
134859 satyopi ca na santyetā bhrānteścittābalā iva || 13 ||  
134860  
134861 kīdṛśastatra vicārastamāha - rūpeti | bahiḥ rūpālokaśattā  
134862 antarmanaḥsattāścādhiṣṭhānātmanā satyo'pi svarūpeṇa na santi | yathā  
134863 bhrāmyamāṇolmukajvālārciḥṣu daṇḍacakraśattā ityarthaḥ | cittābalāḥ  
134864 vidhuracittakalpitakāminya iva || 13 ||  
134865  
134866 yathā sukhaṃ yathārambhaṃ yathā nāśaṃ yathodayam |  
134867 yathā deśaṃ yathā kālamajarāḥ śāntamāsyatām || 14 ||  
134868  
134869 ato he śrotāraḥ sarva jagat yathā udeti sthitaṃ ca yathā svakāryamārabhate yathā ca  
134870 sukhaduḥkhe'nubhāvayati yathā ca naśyati yathā ca tadyau deśakālau tathā tathā  
134871 utpattisthityupaśamaṃ prakaraṇoktayuktibhirvimṛśya mithyeti niścitya śāntamāsyatām ||

134872 14 ||  
134873  
134874 iṣṭāniṣṭopalambheṣu śānto vyavaharannapi |  
134875 śavavannānyatāmāntarnirvāṇo'nubhavatyalam || 15 ||  
134876  
134877 śavavannirvāṇaḥ śāntacittaḥ | ato nānubhavati || 15 ||  
134878  
134879 amanovāsanāhaṁtā dhatte yacca jagacciram |  
134880 jīvato'jīvataścaiva cijjīvaḥ sa paraṁ padam || 16 ||  
134881  
134882 jīvanmuktānāṁ manovāsanārahitaivāhaṁtā ciraṁ yāvaddehapātaṁ yajjagaddhatte yaśca  
134883 tadbhoktā jīvastāvatkālaṁ jīvati tadubhayaṁ cijjīva eva na jaḍaṁśo'ṇumātramapi  
134884 tatrāstīti paramaṁ padameva tadityarthaḥ || 16 ||  
134885  
134886 sattaiva jaḍavāhena duḥkhabhārāya kevalam |  
134887 nṛṇāṁ pāsāvabaddhānāṁ potakānāmivārṇave || 17 ||  
134888  
134889 evaṁ ca niṣkarṣe jīvajagatorjaḍappravāhātmanā sattaivānārtha iti phalitamityāśayenāha ##-  
134890 duḥkhasadṛśapaṇyabhāravahanāyeti yojyam || 17 ||  
134891  
134892 mokṣasattā śrayati taṁ nājñānānubhavādiva |  
134893 mṛtena yatkila prāpyaṁ jīvanprāpnoti tat katham || 18 ||  
134894  
134895 ata eva tamajñamajñānajaḍyānubhavāparādhādiva cidaikarasyapūrṇatālakṣaṇā  
134896 mokṣasattā na śrayati | yathā bhṛgupātādīnā mṛtena prāpyaṁ svargādi jīvantaṁ na  
134897 śrayati tadvadityarthaḥ || 18 ||  
134898  
134899 yadyatsaṁkalpyate tattatsaṁkalpādeva nāśabhāk |  
134900 na saṁbhavati yatra itattatsatyam padamakṣayam || 19 ||  
134901  
134902 nanu māstu mokṣaḥ sāmkalpikasvargādiphaleṣveva kaścinnityaḥ puruṣārtho'stu tatrāha  
134903 - yadyaditi | tannāśe cāvaśyaṁ bhayaṁastīti bhāvaḥ | kiṁ tarhyabhayaṁakṣayaṁ ca  
134904 tadāha - na saṁbhavatīti | etatsaṁkalpanam || 19 ||  
134905  
134906 nānyo na cāhamasmīti bhāvanānnirbhayo bhava |  
134907 satyam yuktaṁ bhavatyetadviśamaṇyaṁmṛtaṁ yathā || 20 ||  
134908  
134909 etat anahambhāvanaṁ ajñādrṣṭyā bhayāvahatvādgrahītumayuktamapi  
134910 paramārthadrṣā satyamiti yuktameva grahītum | yathā mūḍhena viśabuddhyā  
134911 upekṣitamamṛtamabhijñāna grahītum yuktamityarthaḥ || 20 ||  
134912  
134913 jaḍam dehādi cittāntaṁ vicārya sakalaṁ vapuḥ |  
134914 labhyate nāhamasmīti tasmānnāsmīti satyatā || 21 ||  
134915  
134916 tatsatyatāmupapādayati - jaḍamiti || 21 ||  
134917  
134918 śāntāśeṣaviśeṣāṇāmahaṁtāntāvicāraṇāt [ahaṁtāyā anto yasyāṁn  
134919 tathāvidhā muktatetyarthaḥ || |  
134920 kevalaṁ muktatodeti na tu kiṁcidvinaśyati || 22 ||  
134921  
134922 ata evāśeṣasānterahaṁtvasāntiravadhiḥ saiva muktatā | tasyāṁ ca  
134923 ghṛtakāṭhinyavilaye ghṛtasyeva nāṇumātramapyātmanaḥ kiṁcinnaṣṭamiti na  
134924 sarvanāśo'yamiti bhetavyamityāśayenāha - śānteti || 22 ||  
134925  
134926 bhogatyāgavicārātmapauruṣānnānyadatra hi |  
134927 upayujyata ityajñāḥ svātmaivāśu praṇamyatām || 23 ||  
134928  
134929 atrāsyāṁ muktau bhogatyāgo vicāra ātmana indriyamanonigrahapauruṣaṁ ceti  
134930 trayānnānyadupayujyate iti niścitya he ajñā mumukṣavaḥ sarvamanātmavargaṁ parityajya  
134931 svātmaiva praṇamyatām tattvabodhena śaraṇīkriyatāmityarthaḥ || 23 ||  
134932  
134933 nirvāśanaṁ mananamevamudāharanti mokṣaṁ vinā bhavati tanna ca jātu bodhāt |  
134934 sanno jagadbhrama itiha paraḥ prabodho na pratyayo'tra yadataḥ sucirāya bandhaḥ ||  
134935 24 ||  
134936  
134937 evamahaṁtāvadhikasarvadvaitopaśamena nirvāśanaṁ sarvavāśanākṣayopalakṣitaṁ  
134938 yanmananaṁ manaso brahmabhāvenāvasthānaṁ tadeva mokṣaṁ śrutayo  
134939 vidvāṁśaścodāharanti | tacca bodhāttattvajñānādvinaḥ jātu kadācidapi na bhavati | sa ca  
134940 paraḥ prabodho jagadbhramaḥ san paramārtho no na bhavatyeva iha mokṣasāstre prasiddhaḥ

134941 | yadyasmātkāraṇādara idṛṣe bodhe neha nānāsti kiṃcana ityādiśrutyā jāyamāno'pi  
 134942 rāgādipurūṣadoṣaprābalyāj jagatsatyatābhramadārḍhyācca pratyayo viśvāso nāsti | ato  
 134943 hetoḥ sucirāya jīvasya saṃsārabandho'nuvartat ityārthaḥ || 24 ||  
 134944  
 134945 jagadahamasadityupetya samyagjanadhanadāraśārīranirvyapekṣaḥ |  
 134946 bhavati hi sa ca cetanasvarūpaḥ parimitakhaṃ khalu nānyathāsti muktiḥ || 25 ||  
 134947  
 134948 tasmācchāstrādiviśvāsadārḍhyāj jagadityahamiti cobhayamapyasat nāstyeveti samyak  
 134949 śravaṇamananābhyāsenopetya bandhvādi jane dhane dāreṣu svaśārīre ca nirvyapekṣaḥ sa  
 134950 paramārthatattvaṃ buddhvā parimitakhaṃ upādhiparicchinacidākāśarūpaḥ sa jīvaḥ cāt  
 134951 jagacca cetanaṃ cinmātraṃ tatsvarūpo bhavati saivāsya muktirayameva tadupāya  
 134952 ito'nyathāsya muktirnāstityārthaḥ || 25 ||  
 134953  
 134954 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 134955 paramārthopanyāsayogo nāma triṃśaḥ sargaḥ || 30 ||  
 134956  
 134957 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 134958 paramārthopanyāsayogo nāma triṃśaḥ sargaḥ || 30 ||  
 134959  
 134960 ekatriṃśaḥ sargaḥ 31  
 134961  
 134962 śrīvāsiṣṭha uvāca |  
 134963  
 134964 sarvātmani cidābhāse tadevāśvanubhūyate |  
 134965 saṃvedyate yadevāntarasatyamṇ vastvavastu vā || 1 ||  
 134966  
 134967 citā grastamacidrūpamasadeva sadeva vā |  
 134968 na kiṃcinnaṣṭamityatra nirvāṇasthitirīryate ||  
 134969  
 134970 nityaniratiśayānandapūrṇādvayacidākāśalakṣaṇā nirvāṇasthitimanubhāvayituṃ  
 134971 prāguktaṃ dṛśyānubhavasya saṃvedanābhyāsādhinatvaṃ smārayati - sarvātmanīti  
 134972 || 1 ||  
 134973  
 134974 tadevābhyāsataḥ pūrvaṃ bāhyārthānubhavātmanā |  
 134975 sphuratīva bahiṣṭvena svasvapno'tra nidarśanam || 2 ||  
 134976  
 134977 cidrūpaṃ sarvametacca cidacchā gaganādapi |  
 134978 ciccinoti cidevāto naitatkiṃcana kutracit || 3 ||  
 134979  
 134980 astvevaṃ kiṃ tatastatrāha - cidrūpamiti | sarvametaccita eva rūpaṃ kalpitaveśabhedāḥ  
 134981 vāstavaṃ tarhi citaḥ kiṃ svarūpaṃ tatrāha - cidaccheti | yato ghṛtaṃ svātmani  
 134982 kāṭhinyamiva cideva jagadveṣaṃ cinoti ataścideva || 3 ||  
 134983  
 134984 na nāśo nāsti nānartha na janmamaraṇe na kham |  
 134985 na śūnyatā na nānāsti sarvaṃ brahmaiva naiva ca || 4 ||  
 134986  
 134987 astvevaṃ tato'pi kiṃ tatrāha - neti | tato brahmādvaitamiṣṭaṃ siddhamityārthaḥ || 4 ||  
 134988  
 134989 nāśe jagadahamtvāderjaḍāṃśasya tattvabodhena nāśa iṣṭaḥ sa kathamapalapyate tatrāha  
 134990 - nāśe iti | nāśo'pi kaḥ iti śeṣaḥ || 5 ||  
 134991  
 134992 nanu jagadahamtvāderjaḍāṃśasya tattvabodhena nāśa iṣṭaḥ sa kathamapalapyate tatrāha  
 134993 - nāśe iti | nāśo'pi kaḥ iti śeṣaḥ || 5 ||  
 134994  
 134995 mithyāvabhāse saṃkalpanagare kaiva naṣṭatā |  
 134996 tathā jagadahamtvātau nāśo nāśati vidyate || 6 ||  
 134997  
 134998 kuto jagadupālambha iti cettadavastuni |  
 134999 na nirṇayaḥ saṃbhavati khapuṣpāṇāṃ kimucyate || 7 ||  
 135000  
 135001 yadyasadeva jagattarhyanartharūpatvavarṇanena tasyopālambho nindā heyatvena nirṇayaśca  
 135002 śāstreṣu kutaḥ kriyata iti cet satyam | avastuni nopālambhastatphalaṃ vicāro nirṇayo vā  
 135003 na  
 135004 saṃbhavatyeva khapuṣpasya kimupālambho nirṇayo vā kenaciducyate tadvadityārthaḥ || 7 ||  
 135005  
 135006 nirṇaya eṣa evātra yadaśeṣamabhāvayan |  
 135007 yathāśitaṃ yadācāraṃ pāṣāṇa iva tiṣṭhati || 8 ||  
 135008  
 135008 tarhi kiṃ tacchāstravaiyarthameva netyāha - nirṇaya iti |

135009 svābhāvikasvarūpasthitisiddhyathameva netyāha - nirṇaya iti |  
135010 svābhāvikasvarūpasthitisiddhyarthamasadapi sadiva kalpayitvā nindādinā  
135011 vairāgyavivekādistattvasākṣātkārānta upāyaḥ kalpita iti eṣa eva nirṇayaḥ siddhānta  
135012 ityārthaḥ || yathāsthitaṃ yathāśāstraṃ yathācāraṃ yathāsaṃpradāyaṃ ca  
135013 bhūmikākramamabhyasyetyārthaḥ || 8 ||  
135014  
135015 jagatsaṃkalpamātrātma tatra te'rthayutaṃ kṣaṇāt |  
135016 śāmyatyāśeṣeṇetyeva nirṇayaḥ sargavibhrame || 9 ||  
135017  
135018 astvevamātmatattve nirṇayaḥ svargādijagatsvarūpe ko nirṇayaḥ saphalastamāha -  
135019 jagaditi | tatra prāguktasthitaḥ | arthaḥ sāmsārikapuruṣārthābhāsastadyutam || 9 ||  
135020  
135021 sarge'nargala evāyaṃ brahmātmakatayākṣayaḥ |  
135022 anyathā tu na sargo'yamasti nāsti ca santi vā || 10 ||  
135023  
135024 nau sargaḥ suṣuptipralayayoḥ svata eva kṣīyate kiṃ tasya brahmamātratāparijñānena  
135025 tatrāha - sarve iti | anargalo mūlocchedātpunarudbhavaśūnyaḥ | anyathā pralayādaḥ  
135026 kṣaye tu bijātmanā'sti kāryātmanā nāsti santi vā pralaye'pyaindavākhyānoktarītyā  
135027 kāryāni | sāmkalpikasya paraiḥ kṣetumaśakyatvādityārthaḥ || 10 ||  
135028  
135029 yeśaṃ ca vidyate sargaḥ svapnapuṃsāmivāsātām |  
135030 sa sargaḥ puruṣāste ca mṛgatṛṣṇāmbuvīcivat || 11 ||  
135031  
135032 tarhi sati sarge kathaṃ pralayastatrāha - yeśāmiti | pralayasaṃkalpayiturdrṣṭyā  
135033 teśāmasattvātsvasāmkalpikasarvanāśādeva tasya pralayavyavahārādityārthaḥ || 11 ||  
135034  
135035 asatāmeva sadbhāvamiva yeśāmupeyuṣāṃ |  
135036 na vayaṃ nirṇayaṃ vidmo vandhyāputragirāmiva || 12 ||  
135037  
135038 ata eva jīvajagadrūpānāmanirṇeyatvādanirvacanīyatvamuktamityāha - asatāmeveti ||  
135039 12 ||  
135040  
135041 paripūrṇārṇavaprakhyā kāpyapūrvaiva pūrṇatā |  
135042 tajjñānāṃ draṣṭṭadṛśyāṃśadrṣṭau na hi patanti te || 13 ||  
135043  
135044 ata eva ca tattvavidāṃ sadaivādvitīyacidānandapūrṇatetyāha - paripūrṇeti | hi  
135045 yasmātte draṣṭṭadṛśyāṃśadrṣṭau na patanti nābhiniviśante || 13 ||  
135046  
135047 acalā iva nirvātā dīpā iva samatviṣaḥ |  
135048 saccārā vā nirācārāstīṣṭhanti svasthameva te || 14 ||  
135049  
135050 acalā ivāprakampyā iti śeṣaḥ | saccārāḥ | ivārthe vāsabdaḥ || 14 ||  
135051  
135052 āpūrṇaikārṇavaprakhyā kāpyantaḥ pūrṇatoditā |  
135053 antaḥśītalatā jñaptirjñāsyāpūrvaiva lakṣyate || 15 ||  
135054  
135055 vāsanaiveha puruṣaḥ prekṣitā sā na vidyate |  
135056 tāṃ ca na prekṣate kaścittataḥ saṃsāra āgataḥ || 16 ||  
135057  
135058 ajñāpuruṣāstarhi kiṃsvarūpāstadāha - vāsanaiveti || 16 ||  
135059  
135060 anālokanasiddhaṃ yattadālokaṇna vidyate |  
135061 kṛṣṇādyanupalambho'tra drṣṭāntaḥ spaṣṭaceṣṭitaḥ || 17 ||  
135062  
135063 anālokanam prakāśāsphūrṭiḥ | kṛṣṇaṃ tamaḥ ādipadāttatkāryacorayakṣādistasya  
135064 ālokaṣphūrtāvanupalambho drṣṭāntaḥ | tṛṣṇā iti pāṭhe tṛṣṇā mṛgatṛṣṇā |  
135065 spaṣṭaceṣṭitaḥ | atispaṣṭa iti yāvat || 17 ||  
135066  
135067 bhūtāni dehamāṃsādi taccāsadvibhramo jaḍaḥ |  
135068 buddhyahaṃkāracetāṃsi tanmayānyeva netarat || 18 ||  
135069  
135070 kidṛśādālokāttamāha - bhūtāniti | dehamāṃsādisthūladehopādānaṃ  
135071 pañcīkṛtāni bhūtānyeva | tathā buddhyahaṃkāracetāṃsi  
135072 sūkṣmaśarīropādānopalakṣaṇam | tānyapi annamayam hi somya manaḥ  
135073 ityādiśrutestanmayānyapañcīkṛtabhūtavikārabhūtānyeva || 18 ||  
135074  
135075 bhūtādimaayatāṃ tyaktvā buddhyahaṃkāracetasāṃ |  
135076 atyantam sthītirabhyeti yadi tanmuktatoditā || 19 ||  
135077

135078 astvevaṃ kiṃ tatastatrāha - bhūtādīti | tatra  
 135079 buddhyādighaṭitaliṅgopādhāvahaṃbhāvena praviṣṭaścidātmā taddvārā  
 135080 sthūladehamapyavidyayā ahamityabhimanyate | tasya vivekena buddhyahaṃkāracetasāṃ  
 135081 bhūtādimayatāṃ vācārambhaṇaśrutidarśitopāyena tyaktvā atyantam  
 135082 svaprakāśacinmātrasvabhāvena yā sthitiradyabhyeti tattarhi saiva muktayā uditā  
 135083 āvirbhūtā | sa evāloko mayokta ityārthaḥ || 19 ||  
 135084  
 135085 cicchliṣṭā cetyaniṣṭhatvāttādṛśyevātra kāstitā |  
 135086 tasmātkeva kutaḥ kutra vāsanā kiṃsvrūpiṇī || 20 ||  
 135087  
 135088 evamātmāloke prasṛte vāsanāpi bādhitaiyeti tayāpi na bandhaprasaktirityāha - ciditi |  
 135089 liṅgopādhāvātmacit śliṣṭā tādātmyādhyāsenā militā  
 135090 cettasyāścetyonmukhatvāttādṛśyeva vāsanā astitā prasiddhā | sā cātra  
 135091 asyāmuktatāyāṃ kā || 20 ||  
 135092  
 135093 yasya yaiṣa bhramaḥ so'sanprekṣayāsanna lakṣyate |  
 135094 mṛgatṛṣṇāmbuvattena saṃsāraḥ kasya kaḥ kutaḥ || 21 ||  
 135095  
 135096 badhyasya jīvasyaiva tattvadarśane anupalambhācca kena kasya bandhaprasaktirityāha -  
 135097 yasyeti | asan alīkaḥ | asacca prekṣayā tattvadṛṣṭyā na lakṣyate || 21 ||  
 135098  
 135099 tadevaṃ tarhi tasya syāditi cittodayo hi yaḥ |  
 135100 punaḥ sa eva saṃsāravibhramaḥ saṃpravartate || 22 ||  
 135101  
 135102 ātmālokaṃdye tu punaścittodayena saṃsāraḥ syādeveti  
 135103 taddārḍhyamapunaḥsmaraṇāvadhi kāryamityāha - tadevamiti dvābhyām |  
 135104 tattasmādevamātmāloke pravṛttasyāpi viśayasmarāṇe yaścittodayaḥ sa eva punaḥ  
 135105 saṃsāraḥ saṃpravartate saṃpravarteta || 22 ||  
 135106  
 135107 tasmātsarvamanāśritya vyomavatsamupāsyatām |  
 135108 apunaḥsmaraṇam śreya iha vismaraṇam param || 23 ||  
 135109  
 135110 param vismaraṇam bhūmikābhyāsenā sādhayediti śeṣaḥ || 23 ||  
 135111  
 135112 neha draṣṭā na bhoktāsti nā'stitā na ca nāstitā |  
 135113 yathāsthitamidaṃ śāntamekaṃ spandī sadābdhivat || 24 ||  
 135114  
 135115 tadabhyāsaparaḥ katham paśyettadāha - nehetyādinā |  
 135116 spandiprārābdhopanītavyādhitavyavahāranimittam | sadā abdhivatpūrṇam || 24 ||  
 135117  
 135118 sarvaṃ dṛśyaṃ jagadbrahma sadityavagate sphuṭam |  
 135119 jalaśoṣādivodeti bimbabimbikṣaye śivam || 25 ||  
 135120  
 135121 bimbanaṃ bimbaścidābhāsaḥ so'syāstīti bimbī upādhistadubhayakṣaye || 25 ||  
 135122  
 135123 śāntatāvyavahāro vā rāgadveṣavivarjitaḥ |  
 135124 viśrāntasya pare tattve dṛśyate samadarśinaḥ || 26 ||  
 135125  
 135126 śāntatā samādhiparatā vyavahāro veti dvayamapi dṛśyate || 26 ||  
 135127  
 135128 athavā śāntataivāsyā nirvāṇasyāvaśiṣyate |  
 135129 nirvāsaṇaḥ kila muniḥ katham vyavaharatvasau || 27 ||  
 135130  
 135131 yāvattvasya na nirvāṇam paripoṣamupāgatam |  
 135132 tāvadvyavaharatyastarāgadveṣabhayodayaḥ || 28 ||  
 135133  
 135134 saptamabhūmikāviśrāntiparyantaṃ paritoṣam nopāgatam || 28 ||  
 135135  
 135136 vītarāgabhayakrodho nirvāṇaḥ śāntamānaṣaḥ |  
 135137 śilevāpyaśilībhūto munistiṣṭhati nityaśaḥ || 29 ||  
 135138  
 135139 kośe'sti padmabījasya yathā sarvābjinī tathā |  
 135140 ananyā svapnavibhrāntirātmanyasti na bāhyatā || 30 ||  
 135141  
 135142 evaṃ ca brahmaṇi svābhāvikabhāvanūsāreṇa jagadrūpamasti  
 135143 śāstrīyatattvabhāvanānūsāreṇa tāttvikam rūpamapyastīti yathecchamanārthaḥ puruṣārtho  
 135144 vā sulabha ityāśayenāha - kośe ityādinā | bāhyatā ātmānyaniṣṭhatā jagato  
 135145 netyārthaḥ || 30 ||  
 135146

135147 bāhyatābhāvanādbāhyamātmaivātmatvabhāvanāt |  
135148 bhavatīdaṃ pare tattve bhāvanamṇ tattadeva hi || 31 ||  
135149  
135150 bahirastīti pratīstivātmanyeva bāhyatābhāvanānnānyādhāratvādityāha -  
135151 bāhyatābhāvanādīti | tathā ca tattadbhāvanātmakameva bāhyatvamāntaratvaṃ ceti  
135152 phalitamityāśayenāha - bhāvanamīti || 31 ||  
135153  
135154 yāntaḥ svapnādivibhrāntiḥ saiveyaṃ bāhyatoditā |  
135155 manāgapanyatā nātra dvibhāṇḍapayasoriva || 32 ||  
135156  
135157 ata eva svapnajāgratorna pratītito bheda ityāha - yeti | bhinnabhāṇḍasthakṣīrayoriva  
135158 anyatābhedo viśeṣo nāsti || 32 ||  
135159  
135160 sthairyāsthairye tathaivātra bhrāntimātramey tate |  
135161 ādhārādheyate te dve yathā jalataraṅgate || 33 ||  
135162  
135163 nanu jāgratsvapnārthānām sthairyāsthairye viśeṣaḥ pratyakṣa upalabhyate tasya kā  
135164 gatistatrāha - sthairyeti | evaṃ svapnasya jāgraddehādharatāpratyayo'pi na bhedaka  
135165 ityāha - ādhāreti || 33 ||  
135166  
135167 svapnādāvātmano'nyatvajñānādanyatvavedanam |  
135168 ananyatāvabodhe tu tadananyanna codayi || 34 ||  
135169  
135170 svapnārthānām yāvadātmamātratā nānusaṃdhiyate tāvadeva bhānam |  
135171 ātmamātratānusaṃdhāne tu jhaṭityeva jāgaraṇādbādhādātmānanyatvaṃ prasiddhaṃ  
135172 tadvajjāgradartheṣvapi bodhyamityāśayenāha - svapnādāvīti | udayi  
135173 pṛthagāvirbhāvavanna ca || 34 ||  
135174  
135175 kalanārahitaṃ śāntaṃ yadrūpaṃ paramātmanaḥ |  
135176 bhavatyasau tattadbhāvādatadbhāvāna tadbhavet || 35 ||  
135177  
135178 ata eva vāstavo'pi brahmabhāvastadbhāvanādhīna iti yaduktaṃ tatsiddhamityāha -  
135179 kalaneti || 35 ||  
135180  
135181 svapnādiññānaśāntau yadrūpaṃ śuddhamaiśvaram |  
135182 na tadasti na tannāsti na vāggocarameva tat || 36 ||  
135183  
135184 astitānirūpakakāladesādhārādyabhāvāna tadasti | svarūpasyābādhāna nāsti | ata eva  
135185 vācāmagocaramityarthaḥ || 36 ||  
135186  
135187 ātyantikabhrāntilaye yukta evāvagacchati |  
135188 svarūpaṃ nopadeśasya viśayo viduṣo hi tat || 37 ||  
135189  
135190 kathaṃ tarhi tadvācā guruṇopadiśyate tatrāha - ātyantiketi | yuktaḥ samādhistaḥ  
135191 svānubhavaivaivagacchati kāntāśāmbhogasukhavanna paraṃ pratyupadeśasya  
135192 viśayastathāpi tadupāyapradarśanena tatra śrotṛbuddhyavatāraṇamevopadeśaphalamīti  
135193 bhāvaḥ || 37 ||  
135194  
135195 śāntaṃ nirastabhaya mānaviśādalobhamohātmadehamananendriyacittajāḍyam |  
135196 tyaktvāhamakṣayamapāstasamastabhedaṃ nirvāṇamekamajamāsītumeva yuktam || 38  
135197 ||  
135198  
135199 ato he rāma ahamahaṃkāraṃ tyaktvā nirastāni jāḍyāntānyekādaśa  
135200 yasmīnstathāvidhamata eva śāntamajamakṣayamapāstasamastabhedamekaṃ nirvāṇaṃ  
135201 brahma bhūtvā sadaiva samādhāvāsituṃ yuktamucitaṃ na vyavahāra viśayeṣvityarthaḥ || 38  
135202 ||  
135203  
135204 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe u0  
135205 nirvāṇayuktyupadeśavarṇanaṃ nāmaikatrimśaḥ sargaḥ 31 ||  
135206  
135207 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
135208 nirvāṇayuktyupadeśavarṇanaṃ nāmaikatrimśaḥ sargaḥ || 31 ||  
135209  
135210 dvātriṃśaḥ sargaḥ 32  
135211  
135212 śrīvāsiṣṭha uvāca |  
135213  
135214 yadā citiḥ prasarati tadāhaṃtājagadbhramaḥ |  
135215 asadevābhyudeti va spandādapi ca vāyutā || 1 ||

135216  
135217 sādhusaṃgamasacchāstravicārābhyāsaśālināḥ |  
135218 mokṣo'trāvaśyabhāvitvātsvāyatta upapādyate ||  
135219  
135220 vidyāvidyābhyāṃ bandhamokṣayoḥ svāyattatvaṃ varṇayiṣyan prathamamavidyayā  
135221 citprasaraṇādhīnaṃ svāyattaṃ bandhaṃ darśayati - yadeti | spandādapi ceti  
135222 dṛṣṭāntārthaṃ | iva ceti pāṭhaḥ spaṣṭhaḥ || 1 ||  
135223  
135224 udito'pi na khedāya brahmarūpatvavedanāt |  
135225 paramāya tvanarthāya jagacchabdārthabhāvanāt || 2 ||  
135226  
135227 rūpānubhavamādatte cakṣuḥprasaraṇādyathā |  
135228 citiḥ prasaraṇāttadvajjagadvibhramamāsthitaḥ || 3 ||  
135229  
135230 yāsau prasarati vyarthaṃ cetyābhāvāna sā satī |  
135231 asatkathaṃ prasarati vandhyāputraḥ kva nṛtyati || 4 ||  
135232  
135233 udito'pi na khedāya iti yaduktaṃ tadupapādayati - yāsāviti | kūṭasthacito  
135234 bāhyārthopasarpaṇalakṣaṇaṃ prasaradrūpaṃ viśayābhāvātsvataśca nāstyeveti vidyayā  
135235 bādhāna khedāyeti bhāvaḥ || 4 ||  
135236  
135237 ayaṃ tvanubhavādeva mudhaivānubhavansthitaḥ |  
135238 asadevānanubhavansvayamarbhakayakṣavat || 5 ||  
135239  
135240 ayaṃ citprasaro'nubhavādeva siddhyet | sa cānubhavo vidyayā  
135241 bādhyamāno'sadarthamananubhavannevarbhakayakṣānubhavavanmudhaiva sthita ityārthaḥ ||  
135242 5 ||  
135243  
135244 ahaṃbhāvo'pi duḥkhārthamahamityeva vedanāt |  
135245 avedanānnāhamataḥ svāyatte bandhamuktate || 6 ||  
135246  
135247 ukto nyāya āntare ahaṃbhāvātmakaprasare'pi tulya iti darśayan bandhamokṣayoḥ  
135248 svāyattatā siddhetyāha - ahaṃbhāva iti || 6 ||  
135249  
135250 taddhyānaṃ sa samādhirvā yadavedanamāsitaṃ |  
135251 ajaḍānāṃ jaḍamiva samaṃ śāntamanāmayam || 7 ||  
135252  
135253 mokṣasya svāyattatāmupapādayati - tadityādinā | vidyayā  
135254 mūlajāḍyāpahārāccidātmaikarasyāpattyā ajaḍānāṃ manobuddhyādisarvavastūnāṃ  
135255 jaḍaṃ pāśānāḍīva niścalaṃ yadavedanaṃ  
135256 vedyavedanabhāvanirmuktamāsitamavasthānaṃ tadeva dhyānaṃ samādhirvā |  
135257 tadupalakṣitā muktiriti yāvat || 7 ||  
135258  
135259 dvaitādvaitasamudbhedaivākyaśaṃdarbhavibhramaiḥ |  
135260 mā viśīdata duḥkhāya vibudhā abudhā iva || 8 ||  
135261  
135262 ayameva viśrāntihetuḥ siddhāntaḥ | anyathākālpāne tu vādināṃ  
135263 kalahamātraparyavasānena vṛthā kaṇṭhaśoṣaḥ syādityāśayena tānsaṃbodhyāha ##-  
135264 dvaitādinānāvikalpasamudbhedaivabahuvidhakalahātmakavākyaśaṃdarbhavibhramairmā  
135265 viśīdata vṛthā kaṇṭhaśoṣaṇalakṣaṇaṃ viśādaṃ māpnuta | imameva  
135266 paramapuruṣārthahetuḥ siddhāntamavalambadvamityārthaḥ || 8 ||  
135267  
135268 asadāśrayate duḥkhaṃ svapnavadghanavāśanaḥ |  
135269 rūpālokamanaskārānsaṃkalparacitāniva || 9 ||  
135270  
135271 ghanavāśanasya bahirmukhasyāśadapi rūpādidarśanamiva duḥkhamapi dṛḍhataraṃ  
135272 durvāraṃ | tanuvāśanasyāntarmukhasya tu tadvadeva prārabdhaprasaṃjitaṃ  
135273 duḥkhamāpātato bhujyamānaṃ svānandānubhavatirohitatvādamuktaprāyameva  
135274 bhavatītyāha - asaditi dvābhyāṃ | āśrayate bhuṅkte || 9 ||  
135275  
135276 duḥkhaṃ sadeva nāśnāti suptavattanuvāśanaḥ |  
135277 rūpālokamanaskārānsaṃkalparahitāniva || 10 ||  
135278  
135279 apyartho evakāraḥ | sat prārabdhaprasaṃjitaṃ duḥkhaṃ nāśnāti na bhuṅkte | supto  
135280 nidrāsukhaparavaśacitto yathā maśakamatkuṇḍididaṃśanaduḥkhaṃ nānubhavati tadvat ||  
135281 10 ||  
135282  
135283 atyantatanutāmesya vāśanaivaiti muktatām |  
135284 deśakālakriyāyogātpadārthe bhāvanāmiva || 11 ||



135285  
135286 ato vāsanānāmevopacayātsaṃsārānubhava ivāpacayo deśakālakrameṇa  
135287 muktatānubhavo'pi sidhyatītyāha - atyanteti || 11 ||  
135288  
135289 atyantatanutām yātā vāsanaivaiti muktatām |  
135290 parāṇupariṇāmena khatām khe'bhrādikā yathā || 12 ||  
135291  
135292 apakṣayakramaprāptena pareṇāṇunā sūkṣmatamena caramapariṇāmena |  
135293 ādipadānnohārādhūmādirigrahaḥ || 12 ||  
135294  
135295 ahaṃbhāvanayā bodhe vāsanā ghanatānavā |  
135296 vipaścitsaṃgamābhyāsātpāṇḍityamiva mūḍhatā || 13 ||  
135297  
135298 vāsanātānave tarhi ka upāyastamāha - ahaṃbhāvanayeti | brahmāhaṃbhāvanayā  
135299 bodhe abhivṛddhyamāne vāsanā dine dine ghaṇaṃ nirūḍhaṃ tānavaṃ sauṣmyaṃ  
135300 yasyāstathāvidhā satī muktiḥ saṃpadyate | yathā vipaścitāṃ paṇḍitānāṃ  
135301 saṃgamādvīdyābhyāsādvardhamānānmūḍhatā ghanatānavam prāpya pāṇḍityaṃ  
135302 saṃpadyate tadavadityarthaḥ || 13 ||  
135303  
135304 nāhamastīha madyuktyā nīscayo'ntaḥ śamātmakaḥ |  
135305 jīvato'jīvataścāsti rūḍhabodha iti smṛtaḥ || 14 ||  
135306  
135307 kiyatkālaṃ bodho vardhaniya iti cedrūḍhabodhatāparyantamityāśayena  
135308 rūḍhabodhalakṣaṇamāhanāhamiti | madyuktyā ahaṃbrahmeti bhāvanālakṣaṇena  
135309 pratyagātmayogenābhyasyamānenēha jīvato yogino'jīvataḥ paralokaṃ gatasya vā  
135310 ahaṃśabdārtho jīvo nāstīti śamātmako nīscayo'ntaryasyāsti sa rūḍhabodha ityarthaḥ || 14  
135311 ||  
135312  
135313 vāyau dvandvamivātredaṃ jagadādi ca bhāsate |  
135314 ko'haṃ kathamidaṃ ceti vicāreṇaiva śāmyati || 15 ||  
135315  
135316 dvandvaṃ dravya kriyeti ca kalpyamānam | spanda iti pāṭhe spaṣṭam | ādipadājīvaḥ || 15  
135317 ||  
135318  
135319 nāhamityeva nirvāṇaṃ kimetāvati mūḍhatā |  
135320 satsaṃgamavicārābhyāmetadāśvavagamyate || 16 ||  
135321  
135322 kṣīyate tattvavitsaṅgādahamityeva bandhanam |  
135323 ālokenēva timiraṃ divaseneva yāminī || 17 ||  
135324  
135325 ko'haṃ kathamidaṃ dṛśyaṃ ko jīvaḥ kiṃ ca jīvanam |  
135326 iti tattvajñasaṃyogādyaṃvājīvaṃ vicārayet || 18 ||  
135327  
135328 jīvanam prāṇādīdhāraṇam kim | yāvājīvagrahaṇamāmokṣopalakṣaṇam || 18 ||  
135329  
135330 jīvitaṃ bhuvanaṃ bhāti tato'hamiti naśyati |  
135331 tattvamekena tajjñārkasevanātsa niṣevyatām || 19 ||  
135332  
135333 sa ca vicāro gurusevanācchighraṃ phalaparyantaḥ sidhyatītyāśayenāha - jīvitamiti |  
135334 yatastajjñastattvavit tallakṣaṇasyārkaśya sevanātsaṃparkādbhuvanaṃ jagadeva  
135335 bodhenojjīvitaṃ bhāti | ahamiti sarvapadārthatattvāvaraṇam tamo naśyati vastutattvaṃ ca  
135336 ekena kṣaṇena prathate ataḥ sa tajjñārko niṣevyatāmityarthaḥ || 19 ||  
135337  
135338 yo yo bodhātīśayavāṃstaṃ taṃ pṛthagupāsva bho |  
135339 saṃgame kathayodeti teṣāṃ vādapiśācīkā || 20 ||  
135340  
135341 yadā tu bahuṣu vidvatsu tārkikeṣu ca satsvayaṃ tattvajño'yaṃ neti nirdhāraṇe  
135342 asamartho'haṃ tadā kiṃ kuryā tatrāpyāha - yo ya ityādinā | nanu pṛthagupāsveti  
135343 kimarthamucyate samuditopāstau ko doṣastamāha - saṃgame iti | kathayā  
135344 parasparaviruddhayuktikathanena | muṇḍe muṇḍe matirbhinnā tuṇḍe tuṇḍe sarasvatī iti  
135345 nyāyāditi bhāvaḥ || 20 ||  
135346  
135347 vādayakṣe'pyabhyudite bālasyeva vipaścitaḥ |  
135348 yuktivyuktamalaṃ mukhyamudetyahamiti bhramaḥ || 21 ||  
135349  
135350 udetu nāma vādapiśācīkā ko doṣastatrāha - vādayakṣe iti | vādalakṣaṇe yakṣe  
135351 piśāce'bhyudite sati vivekino'pi śroturaśrautamapi [apayuktibhiḥ iti pāṭhaḥ ||  
135352 tadevālaṃ paryāptaṃ mameti bhrama udeti | tathā cāndhagolāṅgūlanyāyena

135353 tadālabane'nartha eva syāditi bhāvaḥ || 21 ||  
135354  
135355 ataḥ pratyekamekānte prājñaḥ seveta paṇḍitam |  
135356 ekikṛtya taduktāmstānarthānbuddhyā vicārayet || 22 ||  
135357  
135358 seveta sevādyupacāreṇa vaśikṛtya pṛcchet || 22 ||  
135359  
135360 vicārayettaduktyarthamṇ buddhyā buddhivivṛddhaye [viśuddhaye iti pāṭhaḥ  
135361 sādhuḥ || |  
135362 sarvasaṃkalpamuktaṃ yattatsattanmayatām vrajet || 23 ||  
135363  
135364 śrutiyuktisvānubhavavidvadantarasaṃvādairvicārayedratnatattvamiva parīkṣeta  
135365 sarvasaṃdehocchedena buddheḥ śuddhaye | evaṃ mananena buddhiśuddhau nididhyāsanam  
135366 kāryamityāha - sarvasaṃkalpamuktamiti | tat satparamārthastanmayatām  
135367 nirvikalpasamādhitastadaikarasyam || 23 ||  
135368  
135369 vipaścitsaṃgamairbuddhiṃ nītvā paramatīkṣṇatām |  
135370 ajñānalatikā saikā kaṇaśaḥ kriyatāmālam || 24 ||  
135371  
135372 tena tattvajñānodayenājñānocchedaṃ darśayati - vipaściditya || 24 ||  
135373  
135374 eṣo'rthaḥ saṃbhavatyeva tenedaṃ kathayāmyaham |  
135375 svānubhūtaṃ vayaṃ bālā nāsamañjasavādinaḥ || 25 ||  
135376  
135377 tadasaṃbhavaśaṅkā na kāryetyāha - eṣo'rtha iti || 25 ||  
135378  
135379 vyomno'mbuvāhādivijṛmbhayeva taraṅgabhaṅgyeva mahājalasya |  
135380 na yujyate nāpi ca naśyatiha nāśodayau nirmananasya kiṃcit || 26 ||  
135381  
135382 sarvasaṃkalpamuktaṃ yattadeva sat tanmayatāprāptau sarvajagadvyavahārairapi viduṣo na  
135383 kaścidiṣṭanāśo'niṣṭodayo vetyāha - vyomna iti | yathā vyomnaḥ  
135384 ambuvāhanihārātapādivijṛmbhayā yathā vā mahājalasya samudrasya  
135385 taraṅgādibhaṅgyā kiṃcidaniṣṭaṃ na yujyate nāpi kiṃcididiṣṭaṃ naśyati  
135386 tadvannirmananasya niḥsaṃkalpasya yogino'pi neṣṭāniṣṭanāśodayāvityarthaḥ || 26 ||  
135387  
135388 idaṃ hi sarvaṃ mṛgatṛṣṇikāmbuvannirāmāye brahmaṇi śānta ātate |  
135389 vicārite nāhamitiha vidyate kutaḥ kva kasmānmananādivibhramaḥ || 27 ||  
135390  
135391 ākāśasamudrayoḥ sadvitīyatvāttadyogaviyogaśaṅkāpi syāt viduṣastu  
135392 kūṭasthādvayabrahmarūpatvānnādhyaastavivartaistacchaṅkāpītyāśayenāha - idaṃ  
135393 hīti | nirāmāye ātate pūrṇe brahmaṇi vicārite prabuddhe sati idaṃ sarvaṃ  
135394 mṛgatṛṣṇikāmbuvadahaṃmīti ca pṛthagātmarūpaṃ na vidyate | evaṃ sthite iha  
135395 tattvavidi mananādivibhramaḥ kutaḥ kva kasmātsyādityarthaḥ || 27 ||  
135396  
135397 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
135398 satyāvabodhanopadeśo nāma dvātriṃśaḥ sargaḥ || 32 ||  
135399  
135400 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
135401 satyāvabodhanopadeśo nāma dvātriṃśaḥ sargaḥ || 32 ||  
135402  
135403 trayastriṃśaḥ sargaḥ 33  
135404  
135405 śrīvāsiṣṭha uvāca |  
135406  
135407 svapauruṣeṇa svadhiyā satsaṃgamavikāsayā |  
135408 yadi nā niyate jñatvaṃ tadupāyo'sti netaraḥ || 1 ||  
135409  
135410 ihopavarṇyate bhrāntikalpanā pratikalpanā |  
135411 paralokacikitsā ca saṃvitprasaraṇānāt || 1 ||  
135412  
135413 tatrādaḥ pratikalpanāṃ vaktuṃ prastāvaṃ racayati - svapauruṣeṇeti | nā  
135414 adhikārayogyāsarīraṃ prāptaḥ puruṣo yadi jñatvaṃ tattvajñānaṃ niyate prāpyate |  
135415 nayaterdvikarmakāt pradhāne nīhṛkṣvahāṃ iti pradhāne karmaṇi laḥ | tattarhi netaro  
135416 nānyathetyarthaḥ || 1 ||  
135417  
135418 svaṃ kalitaṃ kalpitaṃ ca pratikalpanayā svayā |  
135419 tadevānyatvamādatte viśatvamamṛtaṃ yathā || 2 ||  
135420  
135421 kīdṛśaṃ tatpauruṣaṃ yena jñatvaṃ niyate tadāha - svaṃ kalpitamiti | svaṃ

135422 svābhāvikamaśāstriyam | kalpitaṃ kalpitamiti vīpsā | sarvaṃ kalpitaṃ cāttanmūlaṃ  
135423 vāsanāvidyādi ca svayā svīyayā śāstriyayā pratikalpanayā tadevānyatvaṃ  
135424 bandhaheṭutāmapahāya mokṣopayogitvamādatte | yathā svabhāvato maraṇaheṭurapi viṣaṃ  
135425 rasāyanaśāstroktopāyapratikalpanayā viṣatvaṃ vihāyāmṛtamamaraṇasādhanam  
135426 rasāyanaṃ bhavati tadvat || 2 ||  
135427  
135428 kalpanā cākalpanāntā muktatā yadakalpanam |  
135429 etacca bhogasaṃtyāgapūrvam sidhyati nānyathā || 3 ||  
135430  
135431 kimatkālaṃ pratikalpanā kāryeti cetsarvakalpanānivṛttiparyantamityāha - kalpaneti |  
135432 akalpanaṃ sarvakalpanānivṛttiranto'vadhīryasyāḥ sā yadyasmāddhetorakalpanameva  
135433 pariśiṣṭasyātmano muktatā | tatrāvaśyakīm vairāgyalakṣaṇaṃ saṃnyāsalakṣaṇaṃ ca  
135434 prāthamikīm pratikalpanāṃ darśayati - etacceti | pūrvamādau bhogasaṃtyāgāt  
135435 tyajataiva hi tajjñeyam tyaktuḥ pratyakparaṃ padam iti śruteriti bhāvaḥ || 3 ||  
135436  
135437 vacasā manasā cāntaḥ śabdārthāvivibhāvayan |  
135438 ya āste vardhate tasya kalpanopaśamaḥ śanaiḥ || 4 ||  
135439  
135440 tataḥ śravaṇamananābhyāmātmatattvaṃ niścītya vānmanasanīrodhalakṣaṇā  
135441 pratikalpanā kāryetyāha - vacaseti || 4 ||  
135442  
135443 varjayitvāhamityeva nāvidyāstītarātmikā |  
135444 śānte tvabhāvanādasminnānyo mokṣo'sti kaścana || 5 ||  
135445  
135446 tato'nahaṃbhāvalakṣaṇā sā kāryetyāha - varjayitveti |  
135447 abhāvanātsarvabhāvanānivartakatattvasākṣātkārāt | asminnahamkāre śānte bādHITE sati ||  
135448 5 ||  
135449  
135450 ahaṃbhāvamathādehaṃ kiṃcicchrayasi naśyati |  
135451 jagadādirucistasmimstyakte śāmyasi sidhyasi || 6 ||  
135452  
135453 atha tattvasākṣātkārottaramapi prāktanajagajjīvabhāve rucirasya tathāvidhaḥ san ādehaṃ  
135454 sthūladehaparyantaṃ kiṃcidalpamapyahaṃbhāvaṃ yadi śrayasi  
135455 tadaivāparicchinnaṃpūrṇānandasvarūpavismaraṇānnaśyasīva | saṃsāraduḥkhe  
135456 patasītyarthaḥ | tasminnahambhāve tyakte tu śāmyasi sarvaduḥkhanivṛttiṃ labhase |  
135457 niratiśayānandasvabhāvena sidhyasi ca || 6 ||  
135458  
135459 acetanādidam sarvaṃ sadevāsadiva sthitam |  
135460 śāntaṃ yasyopalasyeva namastasmai mahātmāne || 7 ||  
135461  
135462 acetanādbahirmukhavṛttyā adarśanāt || 7 ||  
135463  
135464 acetanādidam sarvamupalasyeva śāmyati |  
135465 śūnyākhyātaḥ parālinacittasya cittvabhāvanāt || 8 ||  
135466  
135467 parasmaṇbrahmaṇi ālinacittasyāta evopalasyeva  
135468 bahiracetanādaścittvabhāvanātsādhaḥkābhāvādbādhakasattvāccedaṃ sarvaṃ  
135469 dṛśyaṃ śāmyati || 8 ||  
135470  
135471 idamastvathavā māstu cetitaṃ duḥkhavṛddhaye |  
135472 acetitaṃ sukhāyāntaracetanamacetanāt || 9 ||  
135473  
135474 sukhaduḥkhaḥyordṛśyasattvāsattve nopayujyete kiṃtu taddarśanādarśane eveti  
135475 taccetanāya pravṛttaṃ cittameva niroddhavyamityāśayenāha - idamiti |  
135476 dṛśyasyacetanamadarśanaṃ tu acetanāccittakriyānīrodhena  
135477 brahmākāratāpādanāntapratikalpanāvaśādevetyarthaḥ || 9 ||  
135478  
135479 dvau vyādhī dehino ghorāvayaṃ lokastathā paraḥ |  
135480 yābhyāṃ ghorāṇi duḥkhāṇi bhūṅkte sarvairhi pīḍitaḥ || 10 ||  
135481  
135482 paralokacikitsāṃ varṇayitumupakramate - dvāvīti | sarvairādhyātmikādibhāvaiḥ || 10 ||  
135483  
135484 ihaloke yatante jñā vyādhau bhogairduraūśadhaiḥ |  
135485 ājīvitaṃ yathāśakti cikitsā nāparāmāye || 11 ||  
135486  
135487 ihaloke prasiddhe kṣutṛṣādivyādhāvannapānādibhogalakṣaṇairduraūśadhairyathāśakti  
135488 yatante | aparāmāye pāralaukikanarakajanmaparamparādivyādhau bhogaiścikitsā na jāyata  
135489 ityarthaḥ || 11 ||  
135490

135491 paralokamahāvvyādhau prayatante cikitsanam |  
 135492 śamasatsaṅgabodhākhyairamṛtaiḥ puruṣottamāḥ || 12 ||  
 135493  
 135494 cikitsanaṃ kartumiti śeṣaḥ || 12 ||  
 135495  
 135496 paralokacikitsāyāṃ sāvadhānā bhavanti ye |  
 135497 mokṣamārgamaheccchāyāṃ śamaśaktyā jayanti te || 13 ||  
 135498  
 135499 apathyabhogatyāge satsaṅgādyauṣadhasevane ca sāvadhānāḥ | śamākhyasyauṣadhasya  
 135500 śaktyā || 13 ||  
 135501  
 135502 ihaiva narakavyādheścikitsāṃ na karoti yaḥ |  
 135503 gatvā nirauṣadhaṃ sthānaṃ sarujaḥ kiṃ kariṣyati || 14 ||  
 135504  
 135505 nanu paralokavyādhestatraiva cikitsā kariṣyate kimatra taccintayā tatrāha - ihaiveti |  
 135506 nirauṣadhaṃ sādhusaṃgamasacchāstrādyauṣadhaśūnyaṃ narakasthāvarādīsthānam || 14  
 135507 ||  
 135508  
 135509 ihalokacikitsābhirjīvitam yātu mā kṣayam |  
 135510 ātmajñānaṣadhairajñāḥ paralokaścikitsyatām || 15 ||  
 135511  
 135512 he ajñāḥ || 15 ||  
 135513  
 135514 āyurvāyucalatpatralavāmbukaṇabhaṅguraṃ |  
 135515 paralokamahāvvyādhirayatnenāśu cikitsyatām || 16 ||  
 135516  
 135517 paralokamahāvvyādhau yatnenāśu cikitsite |  
 135518 ihalokamayo vyādhiḥ svayamāśūpaśāmyati || 17 ||  
 135519  
 135520 iha lokavyādhicikitsārtha prthagyatno na kārya ityāha - paraloketi || 17 ||  
 135521  
 135522 saṃvinmātraṃ vidurjantum tasya prasaraṇaṃ jagat |  
 135523 paramāñūdare'pyasti tacchailaśatavistaram || 18 ||  
 135524  
 135525 paralokavyādhestapastīrthayajñadānaprāyaścittādicikitsā yadyapi santi tathāpi tā  
 135526 nātyantikataducchedahetavaḥ kiṃtvātmaajñānameva | tacca  
 135527 śravaṇādīpūrvakasamādhyabhyāsalakṣaṇasaṃvitprasaranīrodhādevetyāśayena  
 135528 tadupāyānvaktum bhūmikāṃ racayati - saṃvinmātramiti | tajjagatparamāñūdare'pi  
 135529 saṃvidāḥ pūrṇatvādastyeva || 18 ||  
 135530  
 135531 yatsaṃvidāḥ prasaraṇaṃ rūpālokamanāṃsi tat |  
 135532 vyomanyevānubhūyante nātaḥ satyo jagadbhramaḥ || 19 ||  
 135533  
 135534 prasaraṇaṃ bahirmukhatayā vivartanaṃ tadeva rūpālokā bāhyārtho manāṃsi  
 135535 kāmasaṃkalpādyābhyyantarā ityārthaḥ | vyomani cidākāśe || 19 ||  
 135536  
 135537 pralayeṣvapi dṛṣṭeṣu jagaddṛśyākhyavibhramaḥ |  
 135538 na nāsyati na jāyeta bhrāntimātraikarūpiṇaḥ || 20 ||  
 135539  
 135540 mithyātvādeva pralayasahasrairapi nāśya nivṛttiḥ sṛṣṭisahasrairapi na sattā  
 135541 kiṃtvātmaajñānādevetyāśayenāha - pralayeṣvapīti | na jāyeta sṛṣṭiṣu  
 135542 dṛṣṭeṣvapīti śeṣaḥ | tatra hetumāha - bhrāntīti | bhrāntimātraikarūpitvādityārthaḥ  
 135543 || 20 ||  
 135544  
 135545 bhogapaṅkāṇṇave magna ātmā nottāryate yadi |  
 135546 svapauruṣacamatkṛtyā tadupāyo'sti netaraḥ || 21 ||  
 135547  
 135548 ātmajñāne tarhi ke upāyā iti cetprathamam vairāgyamevetyāha - bhogeti || 21 ||  
 135549  
 135550 ajitātmā jano mūḍho rūḍho bhogaikakardame |  
 135551 āpadāṃ pātratāmeti payasāmiva sāgaraḥ || 22 ||  
 135552  
 135553 jīvitasya yathā bālyam dṛṣṭam prāthamakalpikam |  
 135554 nirvāṇasya tathā bhogasamtyāgo rāgaśāntidaḥ || 23 ||  
 135555  
 135556 jīvitasya āyusaḥ || 23 ||  
 135557  
 135558 tajjñasya jīvitanadī sakallolāpyasaṃbhramā |  
 135559 samaṃ vahati saumyaiva citrasaṃsthena nīrasā || 24 ||

135560  
135561 rāgaśāntida iti viśeṣaṇasya tātṭparyam tajjñāññajīvitanaḍivailakṣaṇyavarṇana  
135562 darśayati - tajjñāsyetyādinā || 24 ||  
135563  
135564 ajñajīvitanaḍyāstu [nadyastu iti pāṭhaḥ ||] rasanātyantabhīṣaṇāḥ |  
135565 āvartā vṛttivikṣobhakallolāḥ saḥavāhinaḥ || 25 ||  
135566  
135567 rasanāḥ ākrandadhvanayastābhiratyantabhīṣaṇāḥ || 25 ||  
135568  
135569 sargavargāḥ pravalganti saṃvitprasaraḥśakāḥ |  
135570 dvicandrabālavetālamṛgāmbusvapnamohavat || 26 ||  
135571  
135572 ajñānāmaḥavicārādeva sargādipratibhāsavikṣeparūpāḥ saṃvitprasaraḥśā ityāha -  
135573 sargeti | pravalganti prasaraṇti || 26 ||  
135574  
135575 saṃvidvāritaraṅgaughā bhānti sargāḥ sahasraśaḥ |  
135576 vicāritāstvasatyāste satyāstvanubhavaḥbhamāt || 27 ||  
135577  
135578 anubhavaḥbhamādbhrāntānubhavāt || 27 ||  
135579  
135580 jagantyākāśakośe'pi saṃvitprasaraṇabhamāt |  
135581 santīvāpyanubhūyante na tu satyāni tāni tu || 28 ||  
135582  
135583 prasiddhe ākāśakośe'pi gandharvanagarādi jaganti santīvānubhūyante || 28 ||  
135584  
135585 saṃvidvikāsapayaso budbudaḥ sargavibhramaḥ |  
135586 ahamityādisadbhāvavikārākārārūpavān || 29 ||  
135587  
135588 ahamityādibhiḥ sadbhīrbhāvavikārākārai rūpavān || 29 ||  
135589  
135590 saṃvinnirvāṇamajagatsaṃvidunmīlanam jagat |  
135591 nāntarna bāhyaṃ nāsatyam na satyam sarvameva tat || 30 ||  
135592  
135593 saṃvido nirvāṇamaḥprasaraḥ | ajagat sarvajagannivṛttiḥ | unmīlanam prasaraḥ || 30 ||  
135594  
135595 cidrūpamajamavyaktamekamavyayamīśvaraḥ |  
135596 svatvabhāvatvarahitam brahma śāntātmakḥādapi || 31 ||  
135597  
135598 svaprasaranīrodhayoḥ svayameveṣṭe iti īśvaro brahmetyārthaḥ || 31 ||  
135599  
135600 brahmaṇo niḥsvabhāvasya sargasasaṃvedane svataḥ |  
135601 spandane pavanasyeva kāraṇam nopayujyate || 32 ||  
135602  
135603 sa ca spando mithyābhūtāvidyāvivarta eva na tu satyabrahmasvabhāvaḥ ityāha -  
135604 brahmaṇa iti || 32 ||  
135605  
135606 svapnānubhavaḥvadabhrāntīrbrahmādbhau brahmavīcayaḥ |  
135607 sargatā vastutastvatra na svapno na ca sargatā || 33 ||  
135608  
135609 āvidyakatve ca vivartarūpā eva sargatāḥ brahmaṇo vīcayo bhrāntīreva | vastutastu na  
svapno  
135610 nāpi sargatetyārthaḥ || 33 ||  
135611  
135612 ekameva nirābhāsamacittvamajaḍam samam |  
135613 na sannāsaṇa sadasaḍidamavyayamaḍvayam || 34 ||  
135614  
135615 paramārthatastarhi brahma kīḍṣam tadāha - ekameveti | acittvam  
135616 cittvākhyadharmāntaraśūnyam || 34 ||  
135617  
135618 yathāsthitasyaiva sato yasyāsaṃvedanātmakam |  
135619 saṃvitpraśamaṇam jātam tamāhurmunisattamam || 35 ||  
135620  
135621 tāḍṣabrahmabhāvena sthitīreva yoginaḥ saṃvitpraśamaṇam munitvam cetyāha -  
135622 yathāsthitasyeti || 35 ||  
135623  
135624 sato'pi mṛṇmayasyeva yasyāsaṃvedanātmakam |  
135625 sāham jagadvigalitam tamāhurmunisattamam || 36 ||  
135626  
135627 sāham jīvabhāvasahitam || 36 ||

135628  
135629 yathā sāmyatyasaṃkalpātsaṃkalpanagaram tathā |  
135630 vedanotthamṇ jagadahaṃ citi sāmyatyavedanāt || 37 ||  
135631  
135632 saṃkalpasrṣṭerasaṃkalpanamiva drṣṭasrṣṭerasyā adrṣṭireva nivṛttirityāha ##-  
135633  
135634 svabhāvavarjaṃ śabdārthāḥ sarva eva sahetukāḥ |  
135635 svabhāvasya tu yo heturmuktistadanubhāvanam || 38 ||  
135636  
135637 sarvajaḍavastuṣvanugataḥ svabhāvo jāḍyaṃ saiva mūlāvidyā tāmekāṃ varjayitvā sarve  
135638 eva śabdārthā nāmarūpāṇi sahetukāstaddhetukāḥ | tasya svabhāvasyāpi yo hetuḥ  
135639 sākṣitayā sādhakastadanubhāvanam svātmanastanmātratāpādanam muktirityarthaḥ || 38 ||  
135640  
135641 na kasyacitpadārthasya svabhāvo'stiha kaścana |  
135642 mahācidambudravatāḥ sarvā evānubhūtayaḥ || 39 ||  
135643  
135644 avidyāpagame na kasyacidapi jāḍyaṃ pariśiṣyata iti cidekarasaṃ yogino jagadityāha -  
135645 cidityādinā || 39 ||  
135646  
135647 mahācidanilasandā etā evānubhūtayaḥ |  
135648 etāstā brahmagaganaśūnyatā iti budhyatām || 40 ||  
135649  
135650 vātasandāvibhābhinnau brahmasargau vibhinnatā |  
135651 tayostvasatyā svabhrāntau svapne svamaraṇopamā || 41 ||  
135652  
135653 bhrāntistu tāvattattvārthavicāro yāvadasphuṭaḥ |  
135654 vicāre tu sphuṭe bhrāntirbrahmatāmeva gacchati || 42 ||  
135655  
135656 kiyatkālam sa bhrāntistatrāha - bhrāntistviti || 42 ||  
135657  
135658 bhrāntistvasatyā vastveva prekṣayāto na labhyate |  
135659 śaśaśṅgavadatyacchamato brahmaiva śiṣyate || 43 ||  
135660  
135661 nanu bhrāntiḥ katham brahmatām gacchati tatrāha - bhrāntistviti | bhrāntau yaḥ  
135662 sattāsphūrtyaṃśaḥ sa brahmatām gacchati anyastu nāstyeveti na tadabhiprāyeṇoktamiti  
135663 bhāvaḥ || 43 ||  
135664  
135665 anādimadhyāntamanantamacchaṃ samaṃ śivaṃ śāśvatamekameva |  
135666 sarvām jarāmohavikārabhārabhrāntiṃ vimucyāmbarabhāvamehi || 44 ||  
135667  
135668 sarvabhrāntibādhapariśiṣṭaṃ brahma darśayan rāmaṃ tadbhāvasthitau sthāpayati -  
135669 anāditi | he rāma tvaṃ dehaprasaṅgaprasaktām [dehaprasaktām ityapi pāṭhaḥ |]  
135670 sarvām jarāmohādivikārabhārabhrāntiṃ vimucya brahmākāśabhāvamehi |  
135671 prāpnuhītyarthaḥ || 44 ||  
135672  
135673 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvā0 u0 satyārthopanyāsayogo  
135674 nāma trayastriṃśaḥ sargaḥ || 33 ||  
135675  
135676 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
135677 satyārthopanyāsayogo nāma trayastriṃśaḥ sargaḥ || 33 ||  
135678  
135679  
135680 catustriṃśaḥ sargaḥ 34  
135681  
135682 śrīvāsiṣṭha uvāca |  
135683  
135684 prāpteṣu sukhaduḥkheṣu yo naśyati sa naśyati |  
135685 yo na naśyatyanāśo'sāvalaṃ śāstropadeśanaiḥ || 1 ||  
135686  
135687 drṣṭasrṣṭirjagattasyādarśanādeva saṃkṣayaḥ |  
135688 iti yatprastutaṃ tasya varṇyante'tropapattayaḥ ||  
135689  
135690 vedanottham jagadahaṃ citi sāmyatyavedanāt iti yaduktaṃ  
135691 tatropapattirvivakṣurbhagavānvasiṣṭhaḥ prathamam naśvarībhyaḥ  
135692 sukhaduḥkhānubhavatripuṭībhyaḥ pṛthakkṛtyānaśvaramātmānam  
135693 darśayamstaddarśanādeva sarvaśāstropadeśānām caritārthatetyāha - prāpteṣviti ||  
135694 1 ||  
135695  
135696 yasya cecchodayastasya santyavaśyaṃ sukhādayaḥ |

135697 te cetsamyakcikitsyante pūrvamicchaiva mucyatām || 2 ||  
135698  
135699 yastvicchādimān sa nityaduḥkhī nātmā  
135700 kiṃtvicchātyāgādyupāyacikitsanīyasaṃsṛtirogakoṭāvevetyāśayenāha - yasya ceti  
135701 || 2 ||  
135702  
135703 ahaṃ jagadidaṃ bhrāntirnāstyeva parame pade |  
135704 idaṃ śāntamanālambaṃ sarvaṃ nirvāṇamavyayam || 3 ||  
135705  
135706 yastvavināśyātmā tatrecchādyabhimānī tadabhimantavyaṃ jagacca na  
135707 saṃbhāvyamevetyāha - ahamiti || 3 ||  
135708  
135709 ahaṃ brahma jagacceti śabdasaṃbhramavibhramaḥ |  
135710 sarvasmiñchānta ākāśe kena nāmopakalpitaḥ || 4 ||  
135711  
135712 evaṃ cāhamādiśabdāstatra nirviśayā ityāha - ahamiti || 4 ||  
135713  
135714 nehāstyahaṃ na ca jaganna ca brahmādiśabdakāḥ |  
135715 śāntasyaikasya sarvatvātkartā bhokteha kaḥ kutaḥ || 5 ||  
135716  
135717 tadabhāve dūrāpāstaiva kartṛbhoktrādikathetyāha - neheti || 5 ||  
135718  
135719 upadeśyātiśāyitvātsarvāpahnava eva ca |  
135720 kṛto'yaṃ sa ca satyātmā ta evāhaṃ viśiṣyate || 6 ||  
135721  
135722 nanu sarvāpahnavave upadeśādirapyapahnūyeta | tathā ca tadbodhopāyo na labhyeta iti  
cedastu  
135723 nāmaivam | upadeśyasya brahmaṇaḥ  
135724 sarvāpahnavave'pyanapahnavaḥpahnūyamānānṛtasarvārthebhyaḥ  
135725 pāramārthikasatyapratyagātmasvarūpātīśayavattvāccāpahnavopāyena  
135726 tadbodhānantaramupadeśādyupāyasyānapekṣaṇā cetyāśayenāha - upadeśyeti |  
135727 viśiṣyate pariśiṣyate atīśayyate ca || 6 ||  
135728  
135729 agrasthasiddhasaṃcāro jñāyate nāpi dāruṇaḥ |  
135730 yathaikapārsvasaṃsuptanaraḥ svapnābhragarjitaḥ || 7 ||  
135731  
135732 astvevaṃ tathāpi kathamadārśanamātreṇa dṛśyopāśamastatrāha - agrastheti | yathā  
135733 purobhāge'pi sthitānāmantardhānaśaktyā antarthitānām siddhānām piśācādīnām ca  
135734 saṃcāro vyavahāro dāruṇo bhayaṃkaro'pi na jñāyate | yathā vā ekaśayyāpradeśe  
135735 suptasya narāntarasya svapne prasiddhānāmabhrāṇām garjitaṃ dāruṇamapi na jñāyate  
135736 taccāsmaddṛṣṭyā nāstyeva tadvadityarthaḥ || 7 ||  
135737  
135738 jñaptau nāsti yatastena siddhācāro na lakṣyate |  
135739 svabhāva iti sarveṇa jñaptistho hyanubhūyate || 8 ||  
135740  
135741 tadevāha - jñaptāviti | sarveṇāpi draṣṭrā svajñaptistho'nubhūyate iti svabhāvo hi  
135742 prasiddha ityarthaḥ || 8 ||  
135743  
135744 jñaptirapyātmabhūtaiva sarvaṃ bhāti hi tanmayam |  
135745 tasmātsāhaṃ jagatsarvamabhinnaṃ paramātmānaḥ || 9 ||  
135746  
135747 astvevaṃ kiṃ tatastatrāha - jñaptirapīti || 9 ||  
135748  
135749 jñaptirjagattayā bhāti saṃkalpasvapnayoriva |  
135750 anānāvayavodeti jalamūrmityayā yathā || 10 ||  
135751  
135752 anānāvayavāpi jñaptirnanāvayavajagattayā bhāti || 10 ||  
135753  
135754 ekātmaivodaye jñapternānātāmiva cāgataḥ |  
135755 ajñānātsa tvavastutvātprekṣito nopalabhyate || 11 ||  
135756  
135757 nānātāmivāgata eka ātmaiva jñapterajñānādvivartarūpa udayaḥ | sa  
135758 tūdayo'vastutvāttattvadṛśā prekṣito nopalabhyate || 11 ||  
135759  
135760 yathā svāvayavāneva sarvānavayavī bhavet |  
135761 nityānavayavaṃ śāntaṃ brahmaivedaṃ tathā jagat || 12 ||  
135762  
135763 yathā'yamanavayavo'pi jīvaḥ svān hastapādādyavayavān  
135764 kalpayansvapnāmanorathādāvavayavī bhavettathā brahmāpītyarthaḥ || 12 ||

135765  
135766 bhāṇḍalakṣāṇi dhatte'ntaścidrūpakanakeṣṭikā |  
135767 yadeva sā cetayate jagadādīva vetti tat || 13 ||  
135768  
135769 cidrūpā kanakeṣṭikā kulālī cetayate smarati || 13 ||  
135770  
135771 brahmaiva kacativedaṃ sattayācchajagattayā |  
135772 cidrūpatvāddravātmatvāttaraṅgāditayābdhivat || 14 ||  
135773  
135774 yadyaccetayate'ntastu jagadādīva paśyati |  
135775 arūpamapi rūpaṃ svaṃ yanna cetayate na tat || 15 ||  
135776  
135777 yanna cetayate nādhyasyati na tatpaśyati || 15 ||  
135778  
135779 cetanācetanatvoktī tasyeśatvātsvadehage |  
135780 upadeśārthamevokte na sadviśayamarthataḥ || 16 ||  
135781  
135782 iśatvānmāyāśabalatvena sarvaśaktisaṃpannatvātsvadehabhūtamāyāgate | idaṃ tu  
135783 vacanamarthataḥ sadviśayaṃ paramārthagocaraṃ netyarthataḥ || 16 ||  
135784  
135785 na jagatsanna caivāsadbhāsate cetanācciti |  
135786 acetanāna kacati ka ivārthagraho'tra naḥ || 17 ||  
135787  
135788 acetanaṃ cetanaṃ ca spandāspandavadātmanaḥ |  
135789 svāyatte na kadhasthe svasthapāṣāṇavatsthite || 18 ||  
135790  
135791 astvevaṃ kiṃ tatastatrāha - acetanamiti | svāyatte svādhīne na kadhasthe  
135792 yatnaśramasādhye | yathā svasthasya niścalasya sphaṭikapāṣāṇasya  
135793 svāntargatapratiḥbimbasaḥspandāspande na yatnasādhye tadvatsthite || 18 ||  
135794  
135795 yasyekṣitasya no sattā nādhāro na ca kāraṇam |  
135796 so'hamityeva yo yakṣo na jāne kuta utthitaḥ || 19 ||  
135797  
135798 sarvakalpanāmūlasyaikaśyāhaṃkārasyaiva parīkṣaṇena mithyātvāvadhāraṇe  
135799 sarvajaganmithyātvam siddhamityāśayenāha - yasyeti || 19 ||  
135800  
135801 yasyāhamiti yakṣasya sattaivāsti na satyataḥ |  
135802 aho nu citraṃ teneme bhavanto vivaśīkṛtāḥ || 20 ||  
135803  
135804 satyato vastutaḥ | sattā vidyamānatā || 20 ||  
135805  
135806 kākatāliyavadbhrāntamaham brahmaṇi bhāsate |  
135807 svameva rūpaṃ dṛgbhrāntau keśaṇḍrakamivāmbare || 21 ||  
135808  
135809 kākatāliyavadākasmikam || 21 ||  
135810  
135811 brahmaivāham jagaccātra kuto nāśasamudbhavau |  
135812 ato harṣaviśādānāṃ kiṃtveva kathamāspadam || 22 ||  
135813  
135814 evaṃ ca yatphalitaṃ tadāha - brahmaiveti | kimāspadam viśaya āśrayaśca || 22 ||  
135815  
135816 sarveśvaratvādīśasya vibhātīdaṃ pracetitam |  
135817 acetitaṃ ca no bhāti tenācetitamastu te || 23 ||  
135818  
135819 varṇitāṃ dṛṣṭasṛṣṭikalpanāmamūdyā tatphalamāha - sarveśvaratvāditi | te tava  
135820 acetitaṃ jagadadarśanamastu | tadeva sarvadṛśyamārjanarūpā muktiḥ phalamityarthataḥ ||  
135821 23 ||  
135822  
135823 kākatāliyavaccittvājagato bhāti brahma kham |  
135824 svapnaśaṃkalpapuravattattasmādbhidyate katham || 24 ||  
135825  
135826 varṇitaritīyā jagato'pi cittvādbrahma khameva  
135827 svapnaśaṃkalpapuravatkākatāliyavadakasmādananyathā bhāti | vastutastu  
135828 tajjagattasmātkathaṃ bhidyate tadbhede sattāsphūrtyalābhenālikatvaprasaṅgādityarthataḥ ||  
135829 24 ||  
135830  
135831 yathormyādi jale vṛkṣe yathā vā śālabhañjikā |  
135832 yathā ghaṭādayo bhūmau tathā brahmaṇi sargatā || 25 ||  
135833



135834 stimite jale yathā ūrmyādi | anutkīrṇe vṛkṣakāṣṭhe śālabhañjikā | bhūmau  
135835 cānudbhūtā ghaṭādayastathetyarthaḥ || 25 ||  
135836  
135837 anākṛtāvasaṁsthāne svacche yadanubhūyate |  
135838 tattadevāta uditam kiṁnāmāham jaganti kim || 26 ||  
135839  
135840 saṁsthāne niravayave | dṛṣṭānte yathābhre iti vakṣyati || 26 ||  
135841  
135842 marutaḥ spandavaicitryam sattayaiva yathā tathā |  
135843 brahmaṇo niḥsvabhāvasya jagadādyahamādi ca || 27 ||  
135844  
135845 sattābhedādarśanādapi tanmātratvamityāha - maruta iti | niḥsvabhāvasya niravidyasya  
135846 || 27 ||  
135847  
135848 yathābhre lakṣyate vṛkṣagajavājimṛgādītā |  
135849 asanniveśākṛtini sargāhante tathāpare || 28 ||  
135850  
135851 gajavājimṛgādītā tattadākāraḥ tādrśasaṁniveśākṛtiśūnye abhre ākāśe nīhāre  
135852 vā || 28 ||  
135853  
135854 sargo'vayavavadbhāti sarva eva pare śive |  
135855 evam tadupamāṁ viddhi kāryakāraṇavadyathā || 29 ||  
135856  
135857 avayavavat vṛkṣasākhāvat | kāryam vaṭādiḥ kāraṇam tadbījādīstadvadyathā loke  
135858 sūkṣmārthopamānāni prasiddhāni evam tayoh sargabrahmaṇorapyupamāṁ viddhi || 29 ||  
135859  
135860 antaḥśāntamanāyāsamanupādhi gatabhramam |  
135861 jagatyasaṁbhavādeva vyomavatsamamāsyatām || 30 ||  
135862  
135863 varṇitarītyā jagatyāḥ jagataḥ svavyatiriktasyāsaṁbhavādeva vyomavtsamam  
135864 nirvikṣepamāsyatām || 30 ||  
135865  
135866 na bhavanto na ca vayam na jaganti na khādayaḥ |  
135867 santi śāntamaśeṣeṇa brahmedaṁ nirbharam sthitam || 31 ||  
135868  
135869 nirbharamativelam | pūrṇamiti yāvat || 31 ||  
135870  
135871 aśeṣeṣvaviśeṣeṣu śāntāśeṣaviśeṣatā |  
135872 satyā saivāhamityāśutyaktvā mokṣāya bhāvayatām || 32 ||  
135873  
135874 cidatiriktārūpānirūpaṇādaśeṣeṣu padārtheśvaviśeṣeṣu satsu viśeṣabhramam tyaktvā  
135875 śāntāśeṣaviśeṣatā paramārthasatyā sā cidevāhamiti bhāvayatām || 32 ||  
135876  
135877 vedanam bandhanam viddhi viddhi mokṣamavedanam |  
135878 yathāsthitaṁ yathācāram bhava śāntamavedanam || 33 ||  
135879  
135880 yathācāram vidvadācāram bhūmikābhyāsamanatikramya || 33 ||  
135881  
135882 draṣṭā na dṛśyatām yāti citirnāyāti cetyatām |  
135883 cetyābhāvādajagati kaḥ kiṁ cetayate katham || 34 ||  
135884  
135885 tattvabodhadārḍhye jaḍārthacetanaprasaktireva nāstītyāha - draṣṭeti || 34 ||  
135886  
135887 draṣṭtadrśyadaśābhāvāj jāgratyeva suṣuptivat |  
135888 śaradākāśakośābhamasattopamamāsyatām || 35 ||  
135889  
135890 asattopamam śūnyakalpaṁ na tu śūnyameva || 35 ||  
135891  
135892 tathaikabrahmacidrūpe pavanaspandane yathā |  
135893 atrācidbodhatā sargo mokṣo brahmaikabodhatā || 36 ||  
135894  
135895 brahmaṇyajñānātpavanaspandavadbhedadarśanam | tathā ca cidacidbhedadarśanameva  
135896 sargaḥ aikyadarśanameva tanmokṣa iti niṣkarṣa ityārthaḥ || 36 ||  
135897  
135898 citspando brahmamaruto yatra sarga iti smṛtaḥ |  
135899 nātra citspandanam yatsyānnirvāṇam tadudāhṛtam || 37 ||  
135900  
135901 bījamantaryathā veti svarūpaṁ pallavādikam |  
135902 tathā mahācidantastham svarūpaṁ veti sargatām || 38 ||

135903  
135904 bhedadarśanasyaiva sargatām dṛṣṭāntairupapādayati - bījamityādinā || 38 ||  
135905  
135906 patrādivedanādbījaṃ yathā patrādi tiṣṭhati |  
135907 parā citsargasamvittistathā bhavati sargatā || 39 ||  
135908  
135909 vedanasamakārameva tadbhāvasthitāvapyetādṛśa eva dṛṣṭānta ityāha - patrādīti  
135910 || 39 ||  
135911  
135912 yathā bhāvavikārābhāścitparāḥ sargatāstathā |  
135913 sarve bījāni dṛṣṭāntāstadrūpā eva tanmayāḥ || 40 ||  
135914  
135915 vṛkṣasya ṣaḍbhāvavikārā apyatra dṛṣṭāntā ityāha - yatheti |  
135916 bhāvavikārāṇāmābhāḥ kramikapratibhāsāḥ bījādirūpeṇa sthitāyāścita eva  
135917 vikāratvāttanmayāḥ || 40 ||  
135918  
135919 nirvikāraparabrahmamayaṃ sarvamidam jagat |  
135920 nirvikāramanādyantamevaṃ viddhi nirāmayaṃ || 41 ||  
135921  
135922 nijasaṃkalpamātrātmā nijasaṃkalpanātkṣayī |  
135923 dvaitādvaitavikāro'yaṃ saṃkalpanagaraṃ yathā || 42 ||  
135924  
135925 śūnyatvākāśayorbhedo yādṛśo'vagatastvayā |  
135926 bhedaṃ nirātmakaṃ viddhi tādṛśaṃ brahmasargayoḥ || 43 ||  
135927  
135928 mahācidrūpiṇī śāntā yā sattā brahmaṇaḥ purā |  
135929 svataḥ seyamaḥṃtvaṃ ca mānavo'smītyabodhataḥ || 44 ||  
135930  
135931 purā pūrvasiddhā saiva abodhato mānabo'smītyākāreṇāḥṃtā cājagattā ca  
135932 bhavatītyarthaḥ || 44 ||  
135933  
135934 brahmaṇyasmiñjagadrūpe na kiṃcidapi jāyate |  
135935 jātamaṃyatha naṣṭaṃ ca na naśyatyambuvīcivat || 45 ||  
135936  
135937 jātamaṃ na jāyate | naṣṭamaṃ na naśyati || 45 ||  
135938  
135939 padārthabrahmarūpeṇa brahmaivātmani tiṣṭhati |  
135940 avayavivāvayave khe khaṃ vārīva vārīṇi || 46 ||  
135941  
135942 padārtharūpeṇa brahmarūpeṇa ca sthitaṃ brahma ātmanyavikṛtasvabhāve tiṣṭhati | yathā  
135943 vṛkṣaḥ svāvayave || 46 ||  
135944  
135945 nimeṣādardhabhāgena deśāddeśāntarasthitau |  
135946 yadrūpaṃ saṃvido madhye sa svabhāva upāsyatām || 47 ||  
135947  
135948 vāstavi sthitistu cito nirviṣayaivetyāha - nimeṣāditi | prāgvvyākhyātametāt || 47 ||  
135949  
135950 saṃkṣubdhamakṣubdhamiti dvirūpaṃ saṃvitsvarūpaṃ pravadanti santaḥ |  
135951 śreyāḥ paraṃ yena samīhase tvaṃ tadekaniṣṭho bhava mā'matirbhūḥ || 48 ||  
135952  
135953 he rāma santo vivekinaḥ sāstrajñāḥ | saṃvitsvarūpamekaṃ saṃkṣubdham  
135954 savivartamajñānubhavasiddhamaparamakṣubdhamṇ nirvivartaṃ  
135955 kūṭasthapūrnānandaikarasamīti dvirūpaṃ pravadanti | tayormadhye yena tvaṃ paraṃ  
135956 śreyāḥ paramapuruṣārthaṃ samīhase tadekaniṣṭho bhava | aparīkṣya yatkiṃcidgrāhī  
135957 amatiravivekī mā bhūrityarthaḥ || 48 ||  
135958  
135959 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
135960 paramārthayogopadeśo nāma catustriṃśaḥ sargaḥ || 34 ||  
135961  
135962 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
135963 paramārthayogopadeśo nāma catustriṃśaḥ sargaḥ || 34 ||  
135964  
135965  
135966 pañcatriṃśaḥ sargaḥ 35  
135967  
135968 śrīvāsiṣṭha uvāca |  
135969  
135970 deśāddeśāntaraṃ dūraṃ prāptāyāḥ saṃvidaḥ kṣaṇāt |  
135971 yadrūpamamalaṃ madhye paraṃ tadrūpamātmanaḥ || 1 ||

135972  
135973 saprapañcāprapañcātmavastvakhaṇḍaikyadr̥ṣṭaye |  
135974 satyānṛtobhayābhāsaṃ brahmarūpaṃ prapañcyate ||  
135975  
135976 saṃkṣubdhamakṣubdhamiti dvirūpaṃ brahma virodhābhāsoktibhiḥ  
135977 prapañcayiṣyannakṣubdharūpaṃ prathamam prāguktopāyaparicitaṃ  
135978 tanniṣṭhatāvidhānāya smārayati - deśāditi | kramikaviṣayadvayāntarālakāle  
135979 yannirviṣayaṃ rūpaṃ tatparamakṣubdhamityarthaḥ || 1 ||  
135980  
135981 gacchañchr̥ṇvanspr̥śaṇjighrannunmiṣannimiṣanhasan |  
135982 nūnaṃ nirāmayatvāya nityametanmayo bhava || 2 ||  
135983  
135984 etanmayo nirviṣayacinmātraniṣṭho nūnamavaśyaṃ bhava || 2 ||  
135985  
135986 tata eva nirābhāsātsatyānnirvāsanaīṣaṇāt |  
135987 yathāsthitaṃ yathācāramacalā'maraśailavat || 3 ||  
135988  
135989 yathāsthitaṃ jīvanmuktasthitimanatikramya yathācāraṃ svakulācāramapyanatikramya  
135990 vyavaharannapi tatastādṛśaniṣṭhāyāḥ sakāśādacalā nacalaiva | nañartho'yamakāro na  
135991 nañ | acalā tanniṣṭhataiva vidyetyarthaḥ || 3 ||  
135992  
135993 etadrūpamavidyāyāḥ prekṣitā yanna labhyate |  
135994 prekṣitā labhyate cetsā tadvidyaiva parābhavat || 4 ||  
135995  
135996 vakṣyamānopayogitayā tadviruddhāmaavidyāṃ lakṣayati - etaditi | prekṣitā  
135997 pramāṇairvimṛṣṭā || 4 ||  
135998  
135999 avidyāsaṃbhavāccetyacittve saṃbhavataḥ kva kim |  
136000 cetyate kathamevāntaḥ śāntireva baloditā || 5 ||  
136001  
136002 cetyacittve ciccetyabhedau | bhedāsaṃbhava ca svāntareva kathaṃ cetyate cetanāya  
136003 vyāpriyate | ato vimarśe śāntirnirvedyavedanacinnmātrasthitireva balāduditetyarthaḥ || 5 ||  
136004  
136005 satyaṃ brahma jagaccaikaṃ sthitamekamanekavat |  
136006 sarvaṃ vā'sarvavadbhāti śuddhaṃ cāsuddhavattatam || 6 ||  
136007  
136008 vidyāvidyāmiśritayā āntarālikabhūmikārūḍhāvivekidṛṣṭyā tu brahma  
136009 niyataikaṃ rūpamapyaniyataviruddhanānāsvabhāvamiva tiṣṭhatīti virodhābhāsaiḥ  
136010 pramāṇayuktyanubhavādibhiścāsgargasamāptestatprapañcayati - satyamityādinā |  
136011 brahma jagacca satyaṃ paramārthata ekameva tadekameva anekavattadviruddharūpeṇa  
136012 sthitamiti yojyam | evamagre'pi | sarvaṃ pūrṇam || 6 ||  
136013  
136014 aśūnyaṃ śūnyamiva ca śūnyaṃ vā'sūnyavatsphuṭam |  
136015 sphāramasphāramiva tadasphāraṃ sphārasannibham || 7 ||  
136016  
136017 śūnyamiva pralaye | aśūnyavatsarge | kālato deśatastu sphāram || 7 ||  
136018  
136019 avikāraṃ vikārīva samaṃ śāntamaśāntavat |  
136020 sadevāsadvādr̥śyaṃ tadevātadivoditam || 8 ||  
136021  
136022 adr̥śyaṃ draṣṭumaśakyamityasadiva || 8 ||  
136023  
136024 avibhāgaṃ vibhāgīva nirjāḍyaṃ jaḍavadgatam |  
136025 acetyaṃ cetyabhāvīva niraṃśaṃ sāmśaśobhanam || 9 ||  
136026  
136027 sāmśamiva śobhanaṃ śobhamānam || 9 ||  
136028  
136029 anahaṃ so'hamiva tadanāśamiva nāśavat |  
136030 akalaṅkaṃ kalaṅkīva nirvedyaṃ vedyavāhivat || 10 ||  
136031  
136032 nāśavadiva | vedyam vahati prathanena nirvahati tacchīlamiva || 10 ||  
136033  
136034 āloki dhvāntaghanavannavavacca purātanam |  
136035 paramāṇorapi tanu garbhīkṛtajagadgaṇam || 11 ||  
136036  
136037 āloki svaprakāśam | rāhoḥ śira itivadbhedakalpanādibhiḥ || 11 ||  
136038  
136039 sarvātmakamapi tyaktadr̥ṣṭaṃ kaṣṭena bhūyasā |

136040 ajālamapi jālāḍhyaṃ cāśeṣavadanekadhā || 12 ||  
136041  
136042 bhūyasā yajñadānatapaścittaśuddhivairāgyaśravaṇamananādinā kaṣṭena  
136043 puruṣaprayatnena tyaktaṃ dṛṣṭaṃ dṛṣyajātaṃ yena | anekadhā sthitamapyāśeṣavat  
136044 dvitīyapariśeṣaśūnyam || 12 ||  
136045  
136046 nirmāyamapi māyāṃśumaṇḍalāmalabhāskaram |  
136047 brahma viddhi vidāṃnāthamapāmiva mahodadhim || 13 ||  
136048  
136049 māyālakṣanasyāṃśumaṇḍalasya raśmijālasyāmalabhāskararūpam | vit  
136050 vedanamātrasvarūpamapi | apyārthe hīśabdaḥ | vidāṃ sarvavedanānāṃ nāthaṃ  
136051 svāmibhūtamiva sarvajñaṃ || 13 ||  
136052  
136053 jagadratnamahākoṣaṃ tulāyāṃ tūlakāllaghu |  
136054 māyāmarīciśaśinamapi nekṣaṇagocaram || 14 ||  
136055  
136056 brahmāṇḍātmanā jagadratnamahākoṣam | gurutamamapi vivekatulāyāṃ tolane  
136057 gurutvamātrasyānṛtatvāttūlalavādapi laghu || 14 ||  
136058  
136059 anantamapi niṣpāraṃ na ca kvacidapi sthitam |  
136060 ākāśe vanavinyāsanaganirmāṇatatparam || 15 ||  
136061  
136062 anantaṃ kālataḥ niṣpāraṃ deśataḥ | tathāpi kvaciddeśe kāle vā nāvasthitam | ākāśe  
136063 śūnyadeśe'pi || 15 ||  
136064  
136065 aṇīyasāmaṇīyāṃsaṃ sthaviṣṭhaṃ ca sthaviyasāṃ |  
136066 garīyasāṃ garīṣṭhaṃ ca śreṣṭhaṃ ca śreyasāmapi || 16 ||  
136067  
136068 akartṛkarmakaraṇamakāraṇamakārakam |  
136069 antaḥśūnyatayaivaitaccirāya paripūritam || 17 ||  
136070  
136071 paripūritaṃ kartrādikārakaiḥ || 17 ||  
136072  
136073 jagatsamudgakamapi nityaṃ śūnyamarāṇyavat |  
136074 anantaśailakāṭhinamapyākāśalavānṛdu || 18 ||  
136075  
136076 pratyekaṃ pratyahaṃ prāyaḥ purāṇaṃ pelavaṃ navam |  
136077 ālokaṃmandhakārābhāṃ tamastvālokaṃātataṃ || 19 ||  
136078  
136079 pratyekaṃ prativastu | pratyahaṃ pratikālam | jagattirobhāvakatvāttamaḥ | apyārthe tu  
136080 śabdaḥ || 19 ||  
136081  
136082 pratyakṣamapi durlakṣyaṃ parokṣamapi cāgragam |  
136083 cidrūpameva ca jaḍaṃ jaḍameva cidātmakam || 20 ||  
136084  
136085 ahamevānaḥambhāvamanahaṃ vā'hameva ca |  
136086 anyadeva tadevāhamahamevānyadeva tat || 21 ||  
136087  
136088 anahaṃ yuṣmadarthaḥ | anyat idamārthaṃ ityapaunaruktyam || 21 ||  
136089  
136090 asya pūrṇārṇavasyāntarime tribhuvanormayaḥ |  
136091 sphuranta iva tiṣṭhanti svabhāvadravatātmakāḥ || 22 ||  
136092  
136093 ukteṣvartheṣu māyāmātratvamabhipretyopapattirāha - asyetyādinā || 22 ||  
136094  
136095 bibharti sarvamaṅgasthaṃ tuṣāramiva śuklatām |  
136096 bhāti sarvastvanenaiva tuṣāreṇeva śuklatā || 23 ||  
136097  
136098 adeśakālāvayavo'pyeṣa devo divānīśam |  
136099 asajjagattanotīva yathā vāritaraṅgakam || 24 ||  
136100  
136101 etasminvikasantīmā vipulākāśakānane |  
136102 jagajjaraṭhamañjaryaḥ prasaratpatrapaṇcakāḥ || 25 ||  
136103  
136104 prasaranti dalasthānīyāni pañcabhūtalakṣaṇapaṇcakāni yāsām || 25 ||  
136105  
136106 eṣa svapratibimbasya svayamālokanecchayā |  
136107 atyantānirmalākāraḥ svayaṃ mukuratām gataḥ || 26 ||  
136108

136109 svapratibimbasya varṇitasya jīvajagadrūpasyākārāntarasya | mukuratām darpaṇatām |  
136110 aparicchinnaabrahmasaṃvidi vṛkṣo gaganodumbarastadīyaphalakalpasya brahmāṇḍasya  
136111 svecchākālpite trailokyāvayave ujjvalā dīpyamānāścandrasūryādayastebhya  
136112 udyaccaḥṣurādikaraṇajālaṃ ca jīvabhūtasyātmanaḥ sargopalambhe rūpādidaśane  
136113 upakaraṇatayā camatkurvantītyarthaḥ || 26 ||  
136114  
136115 vyomavṛkṣaphalasyāśya svecchāvayava ujjvalāḥ |  
136116 sargopalambha udyacca camatkurvanti saṃvidi || 27 ||  
136117  
136118 antasthena bahiṣṭhena nānānātayātmani |  
136119 eṣa so'ntarbahirbhāti bhāvābhāvavibhāvayā || 28 ||  
136120  
136121 sa eṣa paramātmā antasthena vāsanāmayaprapaṇcena bahiṣṭhena bhuvanātmanā  
136122 jāgratsvapnayornānātayā suṣuptāvanānātayā ca bhāvābhāvavibhāvanayā  
136123 svayamevāntarabahiśca bhāti nānyadato'ṇumātramapyastītyarthaḥ || 28 ||  
136124  
136125 etadrūpā padārthaśrīretasminnetadicchayā |  
136126 camatkarotyeta darthaṃ jihneva svāsyakoṭare || 29 ||  
136127  
136128 etadeva prapaṇcayati - etadrūpetyādinā || 29 ||  
136129  
136130 asyāmbhaso dravatvaṃ yattadidaṃ jagaducyate |  
136131 saṃvitsvādūpalambhāṅgaṃ bhuvanāvartavṛttimat || 30 ||  
136132  
136133 saṃvidaiva svādu yathā syāttathā upalabhyanta ityupalambhānyaṅgāni  
136134 rūparasādyekadeśā yasya || 30 ||  
136135  
136136 śāmyatyatra padārthaśrīḥ sarvāsāmeva bhāsvati |  
136137 etasmādeva codeti svāloka iva tejasaḥ || 31 ||  
136138  
136139 sarvāsāmeva sūryacandrāgnikaraṇādibhāsāṃ rūpādipadārthaśrīratrāsminneva bhāsvati  
136140 suṣuptapralayayoḥ śāmyati jāgratsvapnayoścaitasmādevodeti |yathā sūryāditejasaḥ  
136141 svālokaḥ prabhāmaṇḍalam || 31 ||  
136142  
136143 idameva jagatsarvaṃ śuklatvaṃ tuhine yathā |  
136144 atae etāḥ pravartante vida indorivāṃśavaḥ || 32 ||  
136145  
136146 idaṃ brahmā | ato'syā vidaścidrūpabrahmaṇaḥ sakāśāt | etāḥ padārthaśrīyaḥ | 32 ||  
136147  
136148 etasmādraṅgato'naṅgāj jagaccitramidaṃ sthitam |  
136149 viddhyabhāvavikārādiśāntametanmayaṃ tatam || 33 ||  
136150  
136151 anaṅgānniravayavādraṅgato rañjakadravyāt |  
136152 janmādibhāvavikārairādipadātsvagatavaicitryaiśca śūnyam | etanmayaṃ cinmayameva  
136153 viddhi || 33 ||  
136154  
136155 asmādvānataroretāḥ svarūḍhā gaganāṅgaṇe |  
136156 dṛśyaśākhāḥ pravartante jagajjālagulucchakāḥ || 34 ||  
136157  
136158 vyayodayavatī nūnamatra dṛśyatarāṅgiṇī |  
136159 nānātānantakusumā vahatyavicalācale || 35 ||  
136160  
136161 atra etasminnavicale acale parvate vyayodayau hrāsavṛddhī tadvatī dṛśyalakṣaṇā  
136162 tarāṅgiṇī yadī vahatī || 35 ||  
136163  
136164 asminvyomātmake raṅge bhuvanābhinayabhramaiḥ |  
136165 nṛtyatyaviratārambhaṃ vārainriyatinaratakī || 36 ||  
136166  
136167 vāraiḥ kalpabhedarūpairvāsairniyatotsavavāsaraiśca || 36 ||  
136168  
136169 jagatkoṭimahākālpakalponmeṣanimeṣaṇaḥ |  
136170 vitāne nāṭyate bhūyo janyate kālābālakaḥ || 37 ||  
136171  
136172 tayā niyatinaraktayā brahmarāṅgamāyāvitāne kālalakṣaṇaḥ svabālakaḥ putro  
136173 bhūyobhūyo nāṭyate upasaṃhṛtya ca bhūyo janyate | sa kīdṛśaḥ | jagatām  
136174 brahmāṇḍānāṃ koṭayo mahāpralayā avāntarapralayāśca netronmeṣanimeṣaṇe yasya  
136175 tathāvidhaḥ || 37 ||  
136176  
136177 udyatsvapi jagatsveṣa śāntamevāvatiṣṭhate |

136178 aniccha eva mukuraḥ pratibimbasāteṣviva || 38 ||  
 136179  
 136180 aniccha icchādivikriyāśūnyaḥ || 38 ||  
 136181  
 136182 bhūtānām vartamānānām sargāṇām saṁbhaviṣyatām |  
 136183 eṣo'kāraṇakaṁ bijaṁ sargāṇāmiva kāraṇam || 39 ||  
 136184  
 136185 bhautikasargāṇām kāraṇam bhūtapañcakamiva || 39 ||  
 136186  
 136187 asyonmeṣo jagallakṣmīrnimeṣaḥ pralayāgamaḥ |  
 136188 anunmeṣanimeṣo'sāvātmanyevāvatiṣṭhate || 40 ||  
 136189  
 136190 unmeṣo nimeṣaśca samā yasya | nirmāyastvasau anunmeṣanimeṣaḥ | ata eva  
 136191 svātmanyevāvatiṣṭhate || 40 ||  
 136192  
 136193 udyantyaṁuṇi subahūni mahāmahānti sargāgamapralayaajanmadaśā jaganti |  
 136194 sarvāṇi tānyayamaṇārasvarūpa eva prasṇandanāni marudeva yathāśva śāntam || 41 ||  
 136195  
 136196 parimāṇato mahānti ca tāni kālasaṁkhyāvaibhavādito mahānti ca mahāmahānti jaganti  
 136197 brahmāṇḍāsteṣāṁ tadantargatapadārthānām ca sargaḥ āgamanamagamaḥ sthitiḥ  
 136198 pralayaśca tatra prāṇinām janma dehaparigrahaḥ bālyādidaśā jāgradādidaśā  
 136199 utkarṣāpakarṣadaśāścetyaṁuṇi cidākāśe udyanti tāni  
 136200 sarvāṇyapāro'paricchinnaśvarūpaścidākāśa eva yathā marutprasṇandanāni marudeva na  
 136201 vastvantaramiti buddhvāśāntamāsvetyarthaḥ || 41 ||  
 136202  
 136203 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
 136204 parabrahmasvarūpavarṇanaṁ nāma pañcatriṁśaḥ sargaḥ || 35 ||  
 136205  
 136206 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 136207 parabrahmasvarūpavarṇanaṁ nāma pañcatriṁśaḥ sargaḥ || 35 ||  
 136208  
 136209 ṣaṭtriṁśaḥ sargaḥ 36  
 136210  
 136211 śrīvāsiṣṭha uvāca |  
 136212  
 136213 camatkurvantyathānarthā āvartā iva vāriṇi |  
 136214 ekasvabhāvāḥ sakalā yathā vāritaraṅgakāḥ || 1 ||  
 136215  
 136216 tucchasyānicchato bhogo na bandhāyeti varṇyate |  
 136217 icchaiva paramo bandhastatyāgānmuktirityapi ||  
 136218  
 136219 iha sarve padārthā viruddhānekārūpā aviruddhaikārūpāśca bhāśante tatra prathamam  
 136220 rūpaṁ rāgaḍveṣādyudbhavena duḥkhaḥhetutvādanarthārūpaṁ dvitīyaṁ tu tadupaśamena  
 136221 mokṣopayogīti darśayati - camatkurvantīti | sakalāḥ padārthā vāriṇyāvartā iva  
 136222 bhinnārūpāḥ prathamam camatkurvanti icchotpādanena cittam bhramayanti |  
 136223 athānantaramanarthā rāgaḍveṣanarakādirūpāḥ paryavasyanti | yathā taraṅgakāḥ vāri  
 136224 jalamātraṁ tathā ekasvabhāvāstu na camatkurvanti nāpyanarthā iti bhāvaḥ || 1 ||  
 136225  
 136226 sarvasyaivāśya viśvasya nirj`neyajñeyarūpiṇi |  
 136227 paramākāśatārūpaṁ paropaśamasamśrayā || 2 ||  
 136228  
 136229 kiṁ tadaviruddham rūpaṁ yena rūpeṇaikasvabhāvāstaddarśayati - sarvasyaiveti |  
 136230 sarvasyāpyasya viśvasya sattāmātrarūpā paramākāśataiva tādrśam rūpaṁ sā ca  
 136231 sarvebhyo jñeyebhyo viśeṣārūpebhyo niṣkr̥ṣya jñeyam yatsanmātraṁ tadrūpiṇi ata eva  
 136232 pareṇa samādhilakṣaṇenopaśamena samśrayo yasyāstathāvidhā || 2 ||  
 136233  
 136234 bālacintā purovyomni na kiṁcidapi me yathā |  
 136235 tathedaṁ tattvato viśvam satyam tu śiśucetasi || 3 ||  
 136236  
 136237 prasiddhe vyomni bālabuddhivedyam yakṣapiśācāḍibhīṣaṇārūpaṁ prauḍhabuddhivedyam  
 136238 tanniṣkr̥ṣṭam śuddharūpaṁ ca dr̥ṣṭāntatayā prasiddhamityāha - bāleti | bālasya  
 136239 cintā cintanakalpitarakṣaḥpiśācādirūpaṁ prauḍhasya dr̥ṣṭyā yathā na kiṁcidasti tathā  
 136240 viduṣo me dr̥ṣṭyā viśvam nāsti || 3 ||  
 136241  
 136242 arūpālokamananaṁ śilāputrakasainyavat |  
 136243 rūpālokamanaskārā bhānti kevātra viśvatā || 4 ||  
 136244  
 136245 śilāputrakasainyavadarūpālokamananameva viśvam vidvaddr̥śā tatra viśvatā keva |  
 136246 ajñādr̥śā tu rūpālokamanaskārā bhānti || 4 ||

136247  
136248 rūpālokamanaskārasāraścinmātratām vinā |  
136249 na labhyate'sāvaparaṃ vyomevātra kva viśvatā || 5 ||  
136250  
136251 rūpālokamanaskārayorapi tattvato vimarśe cinmātrātiriktaṃ rūpaṃ durlabhaṃ dūre  
136252 tābhyāṃ viśvatāsiddhirityāha - rūpeti || 5 ||  
136253  
136254 vido vittvaṃ jagadbhrāntiravittvaṃ tu na vibhramaḥ |  
136255 vittvāvittve tvadāyatte cittācitte yathā tava || 6 ||  
136256  
136257 tathā ca vido veditṛpuruṣasya vittvameva jagadbhrāntiḥ aveditṛtvameva na vibhramaḥ  
136258 sarvavibhramaśantiriti phalitam | tacca smṛtyasmṛtivatsvāyattamityarthaḥ || 6 ||  
136259  
136260 paramākāśarūpatvāccidvyomno vitatākṛteḥ |  
136261 na svabhāvaviparyāsaḥ kaścitsaṃbhavati kvacit || 7 ||  
136262  
136263 aparaṃ vyomeva iti yaduktaṃ tadviśadayati - paramākāśeti | na hi cijjāḍibhavati na vā  
136264 vyoma mūrtirbhavatīti bhāvaḥ || 7 ||  
136265  
136266 tanmayasyāśya viśvasya na svabhāvavikāritā |  
136267 vidyate prekṣyamāṇāpi kimu sāmya bhaviṣyati || 8 ||  
136268  
136269 brahmadarśanabādhyatvādapi jaganna brahmavikāra ityāha - tanmayasyeti | yā yatra  
136270 prekṣyamāṇāpi na vidyate bādhyate asya sā kimu bhaviṣyati utpatsyate sthāsyate vā |  
136271 naitatsaṃbhāvitamityarthaḥ || 8 ||  
136272  
136273 sarvaṃ cidvyoma caivedaṃ na sattvamahamityapi |  
136274 vikārādyasti na jñaptāvajñaptiṃ na labhetkvacit || 9 ||  
136275  
136276 abhimantavyavikāranirāśanyāyenābhimantṛvikāro'pi nirasanīya ityāha - sarvamiti |  
136277 vikāra ādipadādbādhaśca jñaptau cidātmani nāstyataḥ kvacidapyajñaptiṃ cidvyatiriktam  
136278 || 9 ||  
136279  
136280 sarvaṃ śāntaṃ śivaṃ śuddhaṃ tvamaḥmāṭādivibhramam |  
136281 na kiṃcidapi paśyāmi vyomajaṃ kānaṃ yathā || 10 ||  
136282  
136283 saṃvidākāśaśūnyatvaṃ yattadviddhi vaco mama |  
136284 idaṃ tvatsaṃvidākāśe svayamātmani tiṣṭhati || 11 ||  
136285  
136286 itthaṃ ca madīyamupadeśavaco yattadapi saṃvidākāśarūpaṃ śūnyatvaṃ viddhi |  
136287 yasmādidam vacastvatsaṃvidākāśarūpe ātmanyeva svayaṃ tiṣṭhati na jaḍasvarūpe |  
136288 śabdatattvasyāpi cidrūpasphoṭātmanaiva niṣkarṣe paryavasānāditi bhāvaḥ || 11 ||  
136289  
136290 padamāhuḥ paraṃ sadyadanicchodayamāsitam |  
136291 pāśāṇapuruṣasyeva citrasthasyeva cāsanam || 12 ||  
136292  
136293 evaṃ meyamāṭṛmānānāṃ cinmātratve siddhe icchāviśayāderabhāvādanicchodayaṃ  
136294 yadāsitamavasthānaṃ tadeva paramaṃ padamāhuḥ || 12 ||  
136295  
136296 sa viśrāntamanā maunī yasya prakṛtakarmasu |  
136297 spando dārunarasyeva vigatecchamanākulam || 13 ||  
136298  
136299 icchābhāve'pi jīvanahetuvyavahārasiddhimāha - sa iti || 13 ||  
136300  
136301 antaḥśūnyaṃ bahiḥśūnyaṃ virasaṃ gatavāsanam |  
136302 jagadveṇoriva jñasya jīvato bhāti jīvanam || 14 ||  
136303  
136304 evaṃ vyavahāreṇa jīvato jñasya kathaṃ jagadbhāti tadāha - antariti |  
136305 veṇorvaṃśanālasyevāntarabahiśca śūnyam || 14 ||  
136306  
136307 yasya na svadate dṛśyamadrśyaṃ svadate hṛdi |  
136308 sabāhyābhyantaraṃ śāntaḥ sa vitirṇo bhavārṇavāt || 15 ||  
136309  
136310 na svadate na rocate || 15 ||  
136311  
136312 ucyantāṃ śabdajālāni vaṃśavadgatavāsanam |  
136313 rasenānaṅgalagnaṇa prakṛtānanyacodanaiḥ || 16 ||  
136314  
136315 asvadanameva pratīndriyaviśayaṃ prapañcayamstaduttirṇatāṃ darśayati -

136316 ucyantāmyādīnā | prakṛtaḥ prastutaḥ  
 136317 prārabdhaśeṣakṣayastadupayuktānyaśabdoccāraṇarahitairvyavahārairanaṅgalagnena  
 136318 vyavahārāṅgadehādāvahaṃmamataśaṃbandharahitena rasena mādhyeṇa  
 136319 vaṃśavanmuralivadgatavāsanam yathā syāttathā śabdajālānyucyantāmuccāryantām  
 136320 vāgindriyeṇetyarthaḥ || 16 ||  
 136321  
 136322 spr̥śyantām sparśanīyāni yathāprāptānyavāsanam |  
 136323 kūtāgāravadakṣubdhamanicchamamanodayam [manodayamityārśam ] || 17  
 136324 ||  
 136325  
 136326 evaṃ tvagindriyeṇa tvayā naṭabhaṭaveśyādikūtānivāsagr̥heṇevānicchamamanodayam  
 136327 ca sparśanīyāni srakcandanādini spr̥śyantām || 17 ||  
 136328  
 136329 svādyantām rasajālāni vigatecchābhayaīṣaṇam |  
 136330 aparāgābhilaṣaṇam yathāprāptāni darvivat || 18 ||  
 136331  
 136332 dr̥śyantām rūpajālāni punaḥ prāptānyavāsanam |  
 136333 arasaṃ nirmanomānamagarvaṃ citranetravat || 19 ||  
 136334  
 136335 arasamaniccham | nirmanomānaṃ mano mīyate nirmīyate yena vāsanājālena tadrahitam |  
 136336 agarvaṃ nirabhimānam | citralikhitapurūṣādinetravat || 19 ||  
 136337  
 136338 jighryantām gandhapuṣpāni vigatecchamavāsanam |  
 136339 spandabandhopalagnāni tyāgāya vanavātavat || 20 ||  
 136340  
 136341 jighryantām ghrāyantām | aśiti jighrādeśaśchāndasaḥ | jighnantām iti pāṭhe  
 136342 vikaraṇavyatyayaḥ | apānopanītam [apānopanītamiti ūrdhvaṃ prāṇa unnayatyapānaḥ  
 136343 pratyagasyatīti kaṭhavallīśrutyanurodheneti jñeyam ] gandham spandena  
 136344 badhnātyasaṅgapāpmaneti spandabandho ghrāṇam tadupalagnāni | tyāgāya na tu rāgāya ||  
 136345 20 ||  
 136346  
 136347 iti cedvirasatvena bodhayitvā cikitsitāḥ |  
 136348 na bhogarogāstadvacca śāntyai nāsti kathaiva ca || 21 ||  
 136349  
 136350 iti uktarītyā anukteṣvapi karmendriyaviṣayeṣu tadvatprāgvat cājñānendriyavatta  
 136351 virasatvena niḥsāratvena mano bodhayitvā bhogarogāścenna cikitsitāstadā duḥkhaśāntyai  
 136352 kathaiva nāsti cādanarthaparamparodbhavaścāstītyarthaḥ || 21 ||  
 136353  
 136354 yaḥ svādayanbhogaviṣam ratimeti dine dine |  
 136355 so'gnau svamūrti jvalite kakṣamakṣayamujjhati || 22 ||  
 136356  
 136357 tadevāha - ya iti | kakṣam tṛṇapūlam | akṣayamakhaṇḍitam | ajasramiti yāvat | ujjhati  
 136358 kṣipati || 22 ||  
 136359  
 136360 niricchatvaṃ samādhānamāhurāgamabhūṣaṇāḥ |  
 136361 yathā śāmyenmano'nicchaṃ nopadeśaśataistathā || 23 ||  
 136362  
 136363 ato bhogecchātyāga eva m manaḥśāntau mukhyo heturiti stauti - niricchatvamiti || 23 ||  
 136364  
 136365 icchodayo yathā duḥkhamicchāśāntiriyathā sukham |  
 136366 tathā na narake nāpi brahmaloke'nubhūyate || 24 ||  
 136367  
 136368 nāpi brahmaloke iti | tathā cokaṃ yayātinā - yacca kāmasukhaṃ loke yacca divyaṃ  
 136369 mahatsukham | tṛṣṇākṣayasukhasyaite nārhaṭaḥ ṣoḍaśīm kalām | iti || 24 ||  
 136370  
 136371 icchāmātram viduścittam tacchāntirmokṣa ucyate |  
 136372 etāvantyeva śāstrāṇi tapāṃsi niyamā yamāḥ || 25 ||  
 136373  
 136374 etāvantyetāvanmātraparyavasitāni || 25 ||  
 136375  
 136376 yāvatī yāvatī jantoricchodeti yathā yathā |  
 136377 tāvatī tāvatī duḥkhabījamuṣṭiḥ prarohati || 26 ||  
 136378  
 136379 yathā yathecchā tanutām yāti jantorvivekataḥ |  
 136380 tathā tathopaśāmyanti duḥkhacintāviṣūcikāḥ || 27 ||  
 136381  
 136382 yathā yathecchā ghanatām yāti lokasya rāgataḥ |  
 136383 tathā tathā vivardhante duḥkhacintāviṣormayaḥ || 28 ||  
 136384



136385 lokasya janasya || 28 ||  
 136386  
 136387 icchā cikitsyate vyādhirna svayatnauśadhena cet |  
 136388 tadatra balavanmanye vidyate nauśadhāntaram || 29 ||  
 136389  
 136390 taccikitsāyām ca dhairyalakṣaṇaḥ puruṣaprayatna evauśadham nānyadityāha - iccheti  
 136391 || 29 ||  
 136392  
 136393 icchopaśamanaṁ kartuṁ yadi kṛtsnaṁ na śakyate |  
 136394 svalpamapyanugantavyaṁ mārghostho nāvasīdati || 30 ||  
 136395  
 136396 svalpamapīti | alpālpecchānīrodhābhyāsakrameṇa sarvata upaśamodyuktena  
 136397 bhāvyaṁityarthaḥ | mārghosthaḥ sanmārgapraṁviṣṭaḥ || 30 ||  
 136398  
 136399 yastvicchātānave yatnaṁ na karoti narādhamāḥ |  
 136400 so'ndhakūpe svamātmānaṁ dinānudinamujjhati || 31 ||  
 136401  
 136402 dinānudinam prtidinam || 31 ||  
 136403  
 136404 duḥkhaprasavaśālinyā bījamicchāiva saṁsṛteḥ |  
 136405 samyagjñānāgnidagdā sā na bhūyaḥ pariropati || 32 ||  
 136406  
 136407 ātyantikecchābādhaṣtu jñānena tanmūlanāśādevetyāha - duḥkheti || 32 ||  
 136408  
 136409 icchāmātraṁ hi saṁsāro nirvāṇaṁ tadavedanam |  
 136410 icchānutpādane yatnaḥ kriyatām kiṁ vṛthābhramaiḥ [vṛthāśramaiḥ  
 136411 ityubhayatra pāṭhaḥ] || 33 ||  
 136412  
 136413 tasyā avedanamasattvāpādanam | vida sattāyām bhāve lyuṭ | vṛthābhramairyatnāntaraiḥ  
 136414 || 33 ||  
 136415  
 136416 śāstropadeśaguravaḥ prekṣyante kīmanarthakam |  
 136417 kimicchānanusaṁdhānasamādhīrādīgamyate || 34 ||  
 136418  
 136419 icchāpraśamanayatnābhāve śāstrādivaiyarthyaṁapītyāha - śāstreti |  
 136420 samādhīścittasamādhānopāyaḥ kiṁ nādhīgamyate kīmarthaṁ nāśrīyate || 34 ||  
 136421  
 136422 yasyecchānanusaṁdhānamātre duḥśādhyaṭā mateḥ |  
 136423 gurūpadeśaśāstrādi tasya nūnaṁ nirarthakam || 35 ||  
 136424  
 136425 mateḥ svavivekāṭ || 35 ||  
 136426  
 136427 icchāviśavikāriṇyāmanta eva nṛṇāmalam |  
 136428 duḥkhaprasarakāriṇyā hariṇyā janma jaṅgale || 36 ||  
 136429  
 136430 icchāviśavikāriṇyaṁ saṁsṛtau nṛṇāmanto mṛtyureva | yathā hariṇyā  
 136431 vyāghrādīsaṁkule jaṅgale mṛtyureva tadvat || 36 ||  
 136432  
 136433 na vālikriyate tvīśadātmaññānāya cedasau |  
 136434 icchopaśāntiḥ kriyatām tayālaṁ tadavāpyate || 37 ||  
 136435  
 136436 asau nā icchayā cenna bālikriyate bālavaccapalo na kriyate tadā atmaññānāya tu īśadeva  
 136437 prayatnaḥ ata icchopaśāntireva kriyatām tayaiva tajññānamavāpyate || 37 ||  
 136438  
 136439 nīricchataiva nirvāṇaṁ secchataiva hi bandhanam |  
 136440 yathāśakti jayedicchāṁ kimetāvati duḥkaram || 38 ||  
 136441  
 136442 jarāmaraṇajanmādi karaṇjakhadirāvaleḥ |  
 136443 bījamicchā sadaivāntardahyatām śamavahninā || 39 ||  
 136444  
 136445 sadaivābhyastena śamavahninā dahyatām || 39 ||  
 136446  
 136447 yato yato nīricchatvaṁ muktataiva tatastataḥ |  
 136448 yāvadvigati yathāprāṇaṁ hanyādicchāṁ samutthitām || 40 ||  
 136449  
 136450 yāvadvivekavairāgyādyupāyaprāpti | yathāprāṇaṁ yathādhairyādibalam || 40 ||  
 136451  
 136452 yato yataśca secchatvaṁ bandhapāśāstatastataḥ |  
 136453 puṇyapāpamayā duḥkharāśayo vitatārtayaḥ || 41 ||

136454  
136455 dasyubhirluṇṭhakairmuṣitasyaṽpahṛtasarvasvasyeva || 41 ||  
136456  
136457 icchānirāsarahite gate sādhoḥ kṣaṇe'pi ca |  
136458 dasyubhirmuṣitasyeva yuktamākranditum ciram || 42 ||  
136459  
136460 yathā yathāsyā puṁso'ntaricchā samupaśāmyati |  
136461 tathā tathāsyā kalyāṇaṁ mokṣāya parivardhate || 43 ||  
136462  
136463 kalyāṇaṁ sādhanacatuṣṭayam || 43 ||  
136464  
136465 ātmano nirvivekasya yadicchāparipūraṇam |  
136466 saṁsāraviṣavṛkṣasya tadeva pariṣecanam || 44 ||  
136467  
136468 viṣayopabhogeneccchāyāḥ paripūraṇaṁ yattadeva || 44 ||  
136469  
136470 hr̥dvṛkṣajāḥ svasukhaduḥkhakubījakośau  
136471 vairādivāśrayakṛtādaśubhācchubhācca |  
136472 āsādyā duṣkṛtakṛśānuśikhāḥ śitāntā icchāśchamacchamiti  
136473 puṁspaśumādahanti || 45 ||  
136474  
136475 hr̥t hr̥dayaṁ tallakṣaṇādvṛkṣādaśrayādindhanācca jātāḥ śitāntāḥ niśitāgnā  
136476 icchā icchārūpā duṣkṛtakṛśānuśikhāstatrasthaṁ cidābhāsarūpaṁ puṁspaśum  
136477 jīvalakṣaṇaṁ paśum svāśraye hr̥di  
136478 kṛtāda'subhātpāpalakṣaṇācchubhātpuṇyalakṣaṇācca  
136479 svāśrayadūṣaṇāparādhādutpannādvairādiva mohadhūmairandhīkṛtya  
136480 snehapāśairdṛḍhaṁ baddhvā ca āsādyā pātayitvā tadīyau sukhaduḥkhakubījānāṁ  
136481 kośau kusūlasthānīyau tadvṛṣṇau āsamantāddahanti vārtākavadbharjayanti  
136482 [vārtākam vṛntākam ||] | chamacchamitīti tadvasādāhotthaśabdānukaraṇam |  
136483 icchāḥ kartryaḥ | duṣkṛtakṛśānuśikhāḥ āsādyā prajvālya tadīyakubījakośau  
136484 dahantīti vā | kubījakośau āsādyā puṁspaśum dahantīti vā yathecchamanvayaḥ | pumaḥ  
136485 khayyamapare iti rutve saṁpuṁkānām iti satvam | puṁpaśum iti pāṭhastu cchāndasaḥ ||  
136486 45 ||  
136487  
136488 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe  
136489 uttarārdhe saṁsārabījakathanaṁ nāma ṣaṭtriṁśaḥ sargaḥ || 36 ||  
136490  
136491 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
136492 saṁsārabījakathanaṁ nāma ṣaṭtriṁśaḥ sargaḥ || 36 ||  
136493  
136494 saptatrimśaḥ sargaḥ 37  
136495  
136496 śrīvāsiṣṭha uvāca |  
136497  
136498 icchāviṣavikārasya viyogaṁ yoganāmakam |  
136499 śāntaye śṛṇu bhūyo'pi pūrvamuktamapi sphuṭam || 1 ||  
136500  
136501 yathecchaiva na jāyeta jātāpi brahma kevalam |  
136502 tathopapattibhirbhūyo jñānayogo'tra varṇyate ||  
136503  
136504 viyogaphalakatvādviyogam | icchāmūlakasarvānarthāśāntaye || 1 ||  
136505  
136506 ātmano vyatiriktaṁ cedvidyate tadihecchayā |  
136507 iṣyatāmasati tvetatsvātmānyatvaṁ krimiṣyate || 2 ||  
136508  
136509 icchayā iṣyatām | yathecchamicchā pravartatāmityarthaḥ | icchatām [icchatāmiti  
136510 pāṭhe vikaraṇavyatyaya ārṣaḥ ||] iti pāṭhe'pyayamrvārthaḥ | tathā ca yāvadātmā na  
136511 jñāyate tāvadeva dvitīyavastusatyatābhrāntīyā icchodaya ityātmajñānayoga eva  
136512 viṣayāpahāradvārā tannivṛttyupāya iti bhāvaḥ || 2 ||  
136513  
136514 nirbhāgāvayavā sūkṣmā vyomnaḥ śūnyataraiva cit |  
136515 saivāhaṁjagadākārā satī kiṁ tattayeṣyate || 3 ||  
136516  
136517 yadi tu jñānena jagatsatyam brahmaiva saṁpannamiti na mithyeti manyase  
136518 tadāpyatyantābhede eṣitrāditripuṭīghaṭiteccchāyā asiddhirityāha - nirbhāgeti | nirgato  
136519 bhāgastripuṭīvibhājakopādhibhedo vibhajanīyāvayavabhedaśca yasyāḥ | ahamākārā  
136520 jagadākārā ca saiva satī || 3 ||  
136521  
136522 sā vyomarūpā vyomaiva vyomātmavedyavedikā |

136523 vyomātma jagadābhāsamatrecchāviṣayo'sti kaḥ || 4 ||  
 136524  
 136525 grāhyagrāhakasaṃbandhaḥ kutaścidityaḥ tanna naḥ |  
 136526 vidyate'sau praśāntānāṃ yeṣāmaṣṭi na vedmi tān || 5 ||  
 136527  
 136528 buddhyā agraḥīte viṣaye icchānūdayādgrāhyagrāhakasaṃbandhābhāve  
 136529 grahaṇasyāsiddherapi viduṣāṃ necchāprasaktirityāha - grāhyeti | praśāntānāṃ naḥ  
 136530 asaḥ ajñadṛṣṭiprasiddho grāhyagrāhakasaṃbandhaḥ kutaścidityaḥ nimittātpramāṇādvā  
 136531 na vidyate ityetaṣmāddhetorapi kimiṣyate ityanvayaḥ | yeṣāmajñānāmaṣṭi tānna vedmi |  
 136532 te'pi tattvadṛṣṭā atyantāprasiddhā ityārthaḥ || 5 ||  
 136533  
 136534 grāhyagrāhakasaṃbandhaḥ svaniṣṭho'pi na labhyate |  
 136535 asatastu kathaṃ lābhaḥ kena labdho'sitaḥ śaśi || 6 ||  
 136536  
 136537 tvarthe apīśabdaḥ | asitaḥ śyāmaḥ || 6 ||  
 136538  
 136539 eṣaiva grāhakādīnāṃ sattā yannātmaniṣṭhatā |  
 136540 svabhāvāvekṣayā satyā na jāne kva prayānti te || 7 ||  
 136541  
 136542 grāhakādīnāṃ sarvatripuṭīnāmeṣaiva sattā | kaiśā yannātmaniṣṭhatā tāttvike  
 136543 ātmanyaviśrāntiḥ | ajñānamiti yāvat | te ca grāhakādayaḥ  
 136544 svbhāvo'sāstrīyadṛṣṭistadapekṣayā satyāḥ śāstrīyatattvadṛṣṭyudaye kva prayāntīti  
 136545 na jāne || 7 ||  
 136546  
 136547 eṣa eva svabhāvo yaddraṣṭṭadṛśyakṣayo'khilaḥ |  
 136548 jñātvā'satyā vinirvāṇamahamātātmani gacchati || 8 ||  
 136549  
 136550 tattvajñānasyāpyeṣa eva svabhāvo yadasatyā ahamātā śāstrataḥ svatattvaṃ jñātvā  
 136551 tasminnātmani gacchatyapaiti | sa evākhilo draṣṭṭadṛśyakṣayo viśiṣṭaṃ nirvāṇaṃ  
 136552 cetyārthaḥ || 8 ||  
 136553  
 136554 nirvāṇe nāsti dṛśyādi dṛśyādaḥ nāsti nirvṛtiḥ |  
 136555 mitho'nayoranubhavo na cchāyātapayoriva || 9 ||  
 136556  
 136557 dṛśyanirvāṇayoḥ parasparāsahabhāvo'pi svabhāvata evetyāha - nirvāṇa iti |  
 136558 mitho'nubhavaḥ sahānubhavaḥ || 9 ||  
 136559  
 136560 ubhe ete mitho'satye asatye ca na nirvṛtiḥ |  
 136561 yato nirvāṇamajaramaduḥkhamanubhūyate || 10 ||  
 136562  
 136563 kuto na sahānubhavo'pīti tatrāha - ubhe iti | yadi mithaḥ saha syātām tadā ubhe  
 136564 parasparabādhitatvādasatye syātām | stām asatye ko doṣastatrāha - asatye ceti | tathā ca  
 136565 vidvadanubhavavirodha ityāha - yata iti || 10 ||  
 136566  
 136567 bhramabhūtaṃ ca dṛśyādi nityaṃ nātra sukhapradam |  
 136568 asacca tadbhāvyatām mā nirvāṇe sthīyatāmaje || 11 ||  
 136569  
 136570 nanu tarhi sarvajananprasiddhaṃ dṛśyādimaḥkautukaṃ nirvāṇe durlabhaṃ  
 136571 syādityanāśvāsaṃ pariharannāha - bhramabhūtamiti | asat cādanartharūpaṃ ca  
 136572 taddṛśyādi mā bhāvyatām na cintyatām || 11 ||  
 136573  
 136574 śuktikārūpyasadṛśaṃ prekṣitaṃ yanna labhyate |  
 136575 arthakāryapi tannāsti kimatrāpahnavaṇa ca || 12 ||  
 136576  
 136577 tat arthakāri puruṣārthasaṃpādakaṃ nāstyeva | atra idṛṣe dṛśye apahnavaṇa kiṃ  
 136578 kautukaṃ gatamityārthaḥ || 12 ||  
 136579  
 136580 tatsadbhāvanmahaduḥkhamasadbhāvanmahatsukham |  
 136581 abhāvaḥ sopapattistu dṛḍhatām yāti bhāvanāt || 13 ||  
 136582  
 136583 abhāvaḥ śābdajñānakṛto bādhaḥ sopapattirmananasahito bhāvanānnididhyāsanāt || 13 ||  
 136584  
 136585 tatkimātmani bandhāya vidagdhaṃ na mudhādhamāḥ |  
 136586 spaṣṭa evopacayādervastunyastamitā'pade || 14 ||  
 136587  
 136588 idānīm paramakāruṇiko bhagavānvasiṣṭho dṛśyakautukāsaktānadhamādhikāriṇaḥ  
 136589 śrotṣṇbalānnirbhartsya dṛśyāsaktiṃ tyājayannāha - tatkimiti | he adhamāḥ  
 136590 yūyamupacayādervikārajātasya apade paramārthavastuni  
 136591 svaprakāśatvācchāstrācāryopadeśācca karatalāmalakavatspaṣṭe eva sphurati

136592 satyastamadarśanaṃ kiṃ ita prāpnuta | bhavadbhistaddṛśyajātaṃ kimātmani bandhanāya  
 136593 na vidagdham | kiṃ bandha evābhilakṣito'sti yena dṛśyāsaktiṃ na muñcatetyarthaḥ || 14 ||  
 136594  
 136595 kāryakāraṇabhāvādi brahmaiva sakalaṃ yadā |  
 136596 tadā tu brahmatā hyasminsaṃvinmātrātmake tate || 15 ||  
 136597  
 136598 yadā kāryakāraṇabhāvādi sarvaṃ brahmaiva bhavati tadaiva tu  
 136599 dehādiparicchedāpagamāttate vistāraṃ prāpte cinmātrātmake pratīci brahmatā siddhyati  
 136600 nāṇumātramapi dṛśyapariśeṣe || 15 ||  
 136601  
 136602 mārgayanti prabodhāya tairmṛgairalamastu naḥ |  
 136603 vyomarūpe kilaikasmīnsarvātmani tate sati || 16 ||  
 136604  
 136605 ata eva vyomarūpe sarvātmani pūrṇe'pi kāryakāraṇatādidṛśyamaṅgīkṛtya ye  
 136606 brahmaprabodhāya sādhanāni mārgayanti mṛgayante tairvādimṛgaistārīkaiḥ  
 136607 śiṣyamṛgairvā alamastu | prayojanaṃ nāstītyarthaḥ || 16 ||  
 136608  
 136609 kāryakāraṇatādḥyānāmuktināmeva kaḥ kramaḥ |  
 136610 yo hetuḥ spandane vāyordravatve salilasya ca || 17 ||  
 136611  
 136612 yadi cāvaśyaṃ heturvācyastarhi sarvasvabhāvarūpā svāvidyaivetyāśayenāha - ya iti  
 136613 || 17 ||  
 136614  
 136615 śūnyatve nabhasaḥ saumya sargāditve cidātmanaḥ |  
 136616 kāryakāraṇabhāvādi brahmaiva sakalaṃ yadā || 18 ||  
 136617  
 136618 ata eva viduṣāṃ tadbādḥsargādihetunirūpaṇe nirlajjātādoṣa ityāha - kāryeti || 18 ||  
 136619  
 136620 tadā brahmaṇi sargāṇaṃ kāraṇārthā vilajjatā |  
 136621 na duḥkhamasti na sukhaṃ śāntaṃ śivamayaṃ jagat || 19 ||  
 136622  
 136623 kāraṇapratipādanārthā uktirvilajjatā nirlajjātā || 19 ||  
 136624  
 136625 nāsti cinmātratānyatvamata icchodayaḥ kutaḥ |  
 136626 mṛddehayodhasenāyāṃ na mṛnmātre taradyathā || 20 ||  
 136627  
 136628 na sajjagadahaṃtādaḥ dṛśye brahmetarattathā |  
 136629  
 136630 śrīrāma uvāca |  
 136631  
 136632 evaṃ cettadudetvicchā mā vodetu munīśvara || 21 ||  
 136633  
 136634 yadi sarvaṃ brahmaiva tarhi icchāpi sutarāṃ brahmeti tadutpattau kā kṣatiriti  
 136635 vidvaddṛṣṭyā rāmaḥ śaṅkate - evaṃ cediti || 21 ||  
 136636  
 136637 sā tu brahmaiva ko'rthaḥ syādasyā vidhiniṣedhane |  
 136638  
 136639 śrīvasiṣṭha uvāca |  
 136640  
 136641 jñātāyāṃ saṃprabuddhāyāmicchā brahmaiva netarat || 22 ||  
 136642  
 136643 icchānutpādane yatnaḥ kriyatāṃ kiṃ vṛthābhramaiḥ ityādi  
 136644 prāguktayatnavidhiniṣedhane nivāraṇe satyaṃ viduṣa icchodaye'pi na kācītkṣatiḥ |  
 136645 vidyābādhitāyāstasyā udaya eva durlabha ityuttaramāha - jñātāyāmityādinā || 22 ||  
 136646  
 136647 yathā saṃbuddhāvānrāma tatsatyaṃ kiṃ tvidaṃ śṛṇu |  
 136648 yadā yadā jñatodeti sāmyaticchā tadā tadā || 23 ||  
 136649  
 136650 vastusvabhāvādudayatyāditye yāminī yathā |  
 136651 sāmyatyeva na tūdeti jñaptāvicchādi tattathā || 24 ||  
 136652  
 136653 iṭakīṭakaṭī gatau ityatra ī iti praśliṣṭasya dhātoḥ śatrantasya saptamyekavacane ayatīti  
 136654 rūpaṃ na tvayateḥ | tasyātmanepaditvāt || 24 ||  
 136655  
 136656 yathā yathodayo jñapterdvaitaśāntistathā tathā |  
 136657 vāsanāvilayaścaiva kathamicchodayo bhavet || 25 ||  
 136658  
 136659 tasyā vidyopāśānteyaṃ nirmalā muktatoditā |  
 136660 aśeṣadṛśyavairasyādyasyecchodeti na kvacit || 26 ||

136661  
136662 mūlocchedādapi viduṣo necchodayasaṃbhava ityāśayenāha - tasyeti || 26 ||  
136663  
136664 viraktatāśya no dṛśye nodetyatrāśya raktatā |  
136665 kevalaṃ draṣṭtadṛśyaśrīḥ svadate na svabhāvataḥ || 27 ||  
136666  
136667 na svadate na rocate || 27 ||  
136668  
136669 kākātāliyyayogena parapreraṇayānaya |  
136670 yadi kiṃcitkadācicca samyagicchati vā na vā || 28 ||  
136671  
136672 samyak śāstrāṇiśiddhaṃ dehadhāraṇamātrasādhanamannadānādi || 28 ||  
136673  
136674 tadasya secchā necchā vā brahmaivātra na saṃśayaḥ |  
136675 icchā na jāyate jñasyāvaśyamevānu vā navā || 29 ||  
136676  
136677 tattadā asya viduṣaḥ sā icchā necchā'nicchā vā ubhayaṃ brahmaiva | athavā jñasya  
136678 viduṣo navā abhinavabhogacamatkāraviśayā icchā avaśyaṃ na jāyate eva |  
136679 prāgabhyastamanuṣṭya tu vā aniyatetyarthaḥ || 29 ||  
136680  
136681 jñatā ceduditā jantostadicchāsyopaśāmyati |  
136682 naitayoḥ sthitirekatra prakāśatamasoriva || 30 ||  
136683  
136684 jñatā tattvajñānam | tat tadā || 30 ||  
136685  
136686 pratiṣedhavidhīnāṃ tu tajjñō na viśayaḥ kvacit |  
136687 śāntasarvaiṣaṇecchasya ko'sya kiṃ vakti kiṃkṛte || 31 ||  
136688  
136689 ata eva rāgataḥ prasaktaniśiddhakriyāpratiṣedhaśāstre nīrāgo'yaṃ nādhikārītyāha -  
136690 pratiṣedheti | kiṃkṛte kasmai prayojanāya | na hyanandhasya kūpe na patanīyamityandhena  
136691 vaktavyamastīti bhāvaḥ || 31 ||  
136692  
136693 etadeva jñatācihnaṃ yadicchāsvatitānavam |  
136694 hlādanaṃ sarvalokānāmāmathānubhava eva vā || 32 ||  
136695  
136696 bāhyecchānivṛttiḥ svānandānubhavadatṛptiśca tattvabodhodayacihnamityāha -  
136697 etadeveti | sarvalokānāmabhayadānena hlādanam || 32 ||  
136698  
136699 dṛśyaṃ virasatāṃ yātaṃ yadā na svadate kvacit |  
136700 tadā necchā prasarati tadaiva ca vimuktatā || 33 ||  
136701  
136702 bodhādanaikyamadvaitaṃ yaḥ śāntamavatiṣṭhate |  
136703 icchānicchādayaḥ sarve bhāvāstasya śivātmakāḥ || 34 ||  
136704  
136705 bodhādastamitadvaitamadvaitaikyavivarjitam |  
136706 yaḥ svaccho vigatavyagraḥ śānta ātmanyavasthitaḥ || 35 ||  
136707  
136708 advaitaṃ dvaitadhvaṃsarūpaṃ vastvantaram aikyaṃ melanamekatvasaṃkhyā ca  
136709 tairvivarjitaṃ yathā syāttathā ya āste tasyeti pareṇānvayaḥ || 35 ||  
136710  
136711 naiva tasya kṛtenārtho nākṛteneha kaścana |  
136712 na cāśya sarvabhūteṣu kaścidarthavyapāśrayaḥ || 36 ||  
136713  
136714 arthavyapāśrayaḥ prayojanalābhaḥ || 36 ||  
136715  
136716 nānicchayā necchayātha na satā nāsatā sadā |  
136717 naivātmanā na cānyena naitairmaraṇajīvitaiḥ || 37 ||  
136718  
136719 nānicchayeti | arthavyapāśraya iti sarvatrānuṣajyate || 37 ||  
136720  
136721 icchā ca tasya nodeti nirvāṇasya prabodhinaḥ |  
136722 yadi codeti tasyecchā brahma śāśvatameva sā || 38 ||  
136723  
136724 na duḥkhamasti na sukhaṃ śāntaṃ śvamaṃ jagat |  
136725 iti yo'ntaḥ śilevāste taṃ prabuddhaṃ vidurbudhāḥ || 39 ||  
136726  
136727 duḥkhaṃ sukhaṃ bhāvanayā kurvanviṣamivāmṛtam |  
136728 iti niścitya dhīrātmā [ghorātmā iti pāṭhaḥ] prabuddha iti kathyate || 40 ||  
136729

136730 iti prāgvarṇitamātmatattvaṃ niścītya duḥkhaṃ sukhaṃ ca niratiśayānandātmabhāvanayā  
136731 viṣamamṛtamiva kurvan || 40 ||  
136732  
136733 tatsthitam vyomani vyoma śānte śāntaṃ śive śivam |  
136734 śūnye śūnyaṃ sati ca sadyadbrahmaṇi jagatsthitam || 41 ||  
136735  
136736 tadbodhānusāriṇī sthitireva sarvavastūnāmaviparyastasthitirnājñāprasiddhetyāha -  
136737 taditi | tat tadā || 41 ||  
136738  
136739 asaṃvedanasamvitkhe tate'viśvamiti sthite |  
136740 saumye samasame śānte śive'haṃtābhramaḥ kṣayī || 42 ||  
136741  
136742 iti uktarītyā abīśvaṃ nirjagatkaṃ yathā syāttathā sthite sati || 42 ||  
136743  
136744 yadidaṃ dṛśyate kiṃcijjagatsthāvarajaṅgamam |  
136745 tatsarvaṃ śāntamākāśaṃ paracintāpuropamam || 43 ||  
136746  
136747 cintāpuraṃ manorājyanagaraṃ tadupamam || 43 ||  
136748  
136749 paracintāpuromadhye gatavighnaṃ gamāgamau |  
136750 yathāntastava śūnyatvāttathaivāsmiñjagadbhrame || 44 ||  
136751  
136752 paraḥ puruṣāntaraṃ tadyamanorājyakalpitāyāḥ puro nagaryā madhye tava yathā  
136753 antargamāgamāvavighnaṃ kuḍyādipratibandhaśūnyaṃ sidhyatastathā viduṣo'pyasmin  
136754 jagadbhrame sidhyata ityārthaḥ || 44 ||  
136755  
136756 abdhidyūrvīnadīśailaśobhāśūnyatarātmani |  
136757 jṛmbhate draṣṭṭakaraṇaṃ mṛgatṛṣṇāmbuvīcivat || 45 ||  
136758  
136759 tatkutastatrāha - abdhīti | yataḥ abdhyādīśūnyatarātmani  
136760 draṣṭurantaḥkaraṇamevābdhyādīśobhātmanā jṛmbhate | tathā tṛṣitaśrāntapuruṣasya  
136761 cakṣūrūpaṃ karaṇamambusūnye purodeśe mṛgatṛṣṇāmbuvīcyātmanā jṛmbhate  
136762 tadvadityārthaḥ || 45 ||  
136763  
136764 svapnanirmāṇapuravadbālavetālatālavat |  
136765 yadidaṃ dṛśyate tatra kiṃ kilāsatyatetarat || 46 ||  
136766  
136767 asatyatāyā itarat satyatvaṃ kiṃ kila || 46 ||  
136768  
136769 asatyamevāhamiti bhāsate satyameva ca |  
136770 bhrāntibhājaṃ vinaiveyaṃ bhrāntiḥ sphuratī sā satī || 47 ||  
136771  
136772 bhrāntibhājo mithyātvādapi bhrāntermithyātvamityāha - asatyameveti | yataḥ satyaṃ  
136773 brahmaivāhamidamiti cāsatyameva bhāsate ata iyaṃ bhrāntirbhrāntibhājaṃ vinaiva  
136774 sphuratītyasatītyārthaḥ || 47 ||  
136775  
136776 na sannāsanna sadasatkimapīdamatīndriyam |  
136777 avācyaṃ jagadityeva bhātyavakṣubhitaṃ khavat || 48 ||  
136778  
136779 atyantāsattve śūnyavādimatapraveśaḥ | atyantaṃ sattve  
136780 advaitaśrutividvadanubhavavirodhaḥ | ubhayarūpatvaṃ tu  
136781 virodhādasambhavityanirvacanīyatāyati puṃstvavadasya pariśeṣādityāha - na saditi |  
136782 atīndriyaṃ indriyānavadhāryatattvaṃ | khavat indriyavat |  
136783 gandharvanagarādyākārāvakṣubdhākāśavadvā || 48 ||  
136784  
136785 ihecchānicchate jñasya śāmyatām yadalaṃ same |  
136786 tathāpi śreyase manye nanvanicchodayaṃ sphuṭam || 49 ||  
136787  
136788 jñasya tattvavidastattvabodhabalādevālaṃ śāmyatām viśayāṇāṃ yat yadyapi  
136789 icchānicchate same tulyaphale tathāpyanicchodayameva sphuṭam  
136790 nirvikṣepasukhābhivyaktihetuṃ śreyase manye | nanvīti rāmasaṃbodhane || 49 ||  
136791  
136792 ahaṃ jagaditi jñaptiḥ khe khasyeveyamāsthitā |  
136793 cidātmāno yathā vāyoḥ spando nātrāsti kāraṇam || 50 ||  
136794  
136795 yathā avikṛte eva khe ākāśadvāyurityādi'srutyuktakrameṇāhaṃ jagaditi jñaptirāsthitā  
136796 tadvadajñānāvṛtacidātmāno'pi | nātra kāraṇāntaraṃ mṛgyamityārthaḥ || 50 ||  
136797  
136798 citaścetyonmukhatvaṃ yattaccittam saiva saṃsṛtiḥ |

136799 secchā tanmuktatā muktiryuktiṃ jñātveti sāmyatām || 51 ||  
 136800  
 136801 tathā ca cidātmano bahiḥpravaṇataivecchā cittam saṃsāraśca antaḥsvarūpe sthitireva  
 136802 muktiriti phalitamityāha - cita iti || 51 ||  
 136803  
 136804 icchā bhavatvanicchā vā sargo vā pralayo'thavā |  
 136805 kṣatirna kasyacitkācinna ca kiṃcidihāsti hi || 52 ||  
 136806  
 136807 tathā ceśvarasya sargapralayayoriva viduṣa icchānicchayorna kaścillābhaḥ kṣatirvetyāha  
 136808 - iccheti | asti phalamiti śeṣaḥ || 52 ||  
 136809  
 136810 icchānicche sadasatī bhāvābhāvau sukhāsukhe |  
 136811 ityatra kalanā vyomni saṃbhavanti na kāścana || 53 ||  
 136812  
 136813 icchānām tānavam yasya dinānudinamāgatam |  
 136814 vivekaśamatṛptasya tamāhurmokṣabhāginam || 54 ||  
 136815  
 136816 tatropapattimāha - icchānicche iti | kalanāḥ kalpanāḥ | atra tattvavidrūpe vyomni  
 136817 cidākāśe || 53 || 54 ||  
 136818  
 136819 icchākṣurikayā viddhe hṛdi śūlam pravartate |  
 136820 jayanti yatra naitāni maṇimantrauṣadhāni ca || 55 ||  
 136821  
 136822 icchālakṣaṇayā kṣurikāyā kṣuraprabhāṇasālyena | śūlam śokamohādivedanā | yatra  
 136823 yasmin śūle etāni lokaprasiddhāni maṇimantrauṣadhāni na jayanti | kuṇṭhībhavantīti yāvat  
 136824 || 55 ||  
 136825  
 136826 yānkāryakaraṇavyūhānkṛtavānpūrvameva tāt |  
 136827 saṃprekṣayā na paśyāmi mithyābhramabharaḍṛte || 56 ||  
 136828  
 136829 vidhātā prāniduḥkhavicikitsārthaṃ yān auśadhamantrayantrādikākaraṇagrāmān  
 136830 kṛtavāstān pūrvameva bahuśaḥ parikṣaṇārthaṃ saṃprekṣayā yatamāno'haṃ  
 136831 mithyābhramabharaṇa āḍṛte puṃsi taccikitsāsamarthānna paśyāmi || 56 ||  
 136832  
 136833 bhramabhūtena kurmaścedvyavahāramavastunā |  
 136834 tatkaśmātparacittādriḥ kambalatvaṃ [kavalanaṃ iti pāṭhaḥ |] na nīyate || 57  
 136835 ||  
 136836  
 136837 nanu bhrāntisiddhenaiva kenacidupāyena taccikitsādivyavahāro'stu tatrāha -  
 136838 bhramabhūteneti | bhramo bhrāntijñānaṃ tena bhūtena siddhena |  
 136839 asmadbhrāntisiddhopāyena parabhrāntisiddhaduḥkhanivāraṇe  
 136840 asmanmanorathakalpītabahuyojanavistṛtamukhena parakīyasvapnaśailādeḥ  
 136841 kavalanaprasaṅga ityārthaḥ || 57 ||  
 136842  
 136843 asatā vyavahāraścetprekṣāmātravināśinā |  
 136844 kriyate śaśaṣṇgeṇa tatkaṭhaṃ chādyate na kham || 58 ||  
 136845  
 136846 bhrāntisiddhasyāsattvādapi na pāramārthike paraduḥkhanivāraṇe sāmartyamityāha -  
 136847 asateti | kriyate iti pūrvānvayi | tasmāttadiyaṃ tattvajñānābhivyaktaṃ pāramārthasatyam  
 136848 brahmaiva tadyasarvabhramaduḥkhanivāraṇopāyo nānya iti bhāvaḥ || 58 ||  
 136849  
 136850 ahaṃbhāvāccidākāśo jādyātīśayataḥ kṣaṇāt |  
 136851 pāṣāṇatām jalamiva manastvādyāti dehatām || 59 ||  
 136852  
 136853 nanvamūrtamanobhrāntimātraṃ jagaccetkathaṃ mūrtadehādibhāvaṃ yāti tatrāha -  
 136854 ahaṃbhāvāditi | dehādyākārāhaṃbhāvāt | jalam jādyātīśayataḥ pāṣāṇatām  
 136855 karakābhāvamiva || 59 ||  
 136856  
 136857 cittvādanubhavatyetāmasatyāmeva dehitām |  
 136858 avinaṣṭaiva cicchaktiḥ svapne svamaraṇam yathā || 60 ||  
 136859  
 136860 kalpīte citāḥ svamaraṇatulye jaḍadehabhāve'pi vāstavacidrūpamakṣatameveti tena  
 136861 tāmanubhavatītyāha - cittvāditi || 60 ||  
 136862  
 136863 vyomnyasatyamavastutvātsatyam cānubhavādyathā |  
 136864 nīlatvaṃ tadvadīśe'sminsargo nāsanna sanmayaḥ || 61 ||  
 136865  
 136866 prātibhāsikajaḍabhāvaḥ pratibhāsādhīnasattākatvādanirvacanīya ityāha - vyomnīti ||  
 136867 61 ||

136868  
136869 yathā śūnyatvanabhasoryathā spandanabhasvatoḥ |  
136870 bhedo nāsti tathā sargabrahmaṇorekarūpayoḥ || 62 ||  
136871  
136872 ata eva jagadbrahmasattayoraikyādbhedo nāstītyāha - yatheti || 62 ||  
136873  
136874 neha saṃjāyate kiṃcijjagadādi na naśyati |  
136875 svapno nidrāgatasyeva kevalaṃ pratibhāsate || 63 ||  
136876  
136877 prātibhāsikārthasya svāpnārthavatpratibhāsātirikṭamutpattiyādikamaprasiddhamityāha ##-  
136878  
136879 avidyamāne pṛthvyādaḥ pratibhāmātrarūpiṇi |  
136880 sarge ka iva saṃrambhastyāgādānaiścidambare || 64 ||  
136881  
136882 ata eva tattiyāgādānāyorabhiniveśo na yukta ityāha - avidyamāne iti || 64 ||  
136883  
136884 na dehaḥ pratibhāto'sti pṛthvyādikāraṇānvitaḥ |  
136885 kevalaṃ brahmacinmātramevātmanyeva saṃsthitam || 65 ||  
136886  
136887 dehārtha hi pṛthvyādyarthasya tyāgādāne syātām | yadā tadubhayaṃ  
136888 pratibhāsamātratvādasattadā te apyasaṭi ityāśayenāha - neti | pratibhātaḥ  
136889 pratibhāsamātratvāt || 65 ||  
136890  
136891 buddhyādeḥ kāraṇatvaṃ ca dvaitaikyāsaṃbhavānna sat |  
136892 anenedaṃ kriyā ityasyārthaṃ yāti saṃbhavāt || 66 ||  
136893  
136894 evaṃ buddhyāderapi svapratibhāsakacaitanyāpekṣayā  
136895 dvaitaikyayorbhedābhedayorasāṃbhavādanenedaṃ kriyā ityasya vyavahārasya  
136896 kāraṇatvamāpyasatsadārtha paramārthavastveva yāti | tasyaiva saṃbhavādityarthaḥ || 66 ||  
136897  
136898 aheturakramaṃ bhāti citi kalpakriyāgaṇaḥ |  
136899 kṣaṇenaiva yathā svapne mṛtījanmādi satvarāḥ || 67 ||  
136900  
136901 evaṃ brahmāṇa kalpamahākālpādayastatratyakriyāgaṇāśca nirhetukā niṣkramā eva  
136902 sahetusaṃkramavatpratibhāsanta ityāha - aheturiti | mṛtījanmādayaḥ satvarā  
136903 dīrghakālarahitāḥ || 67 ||  
136904  
136905 khameva pṛthvī khaṃ śailāḥ khameva dṛḍhabhittayaḥ |  
136906 khameva lokāḥ spandaḥ khaṃ sargasāṃvedanaṃ citeḥ || 68 ||  
136907  
136908 tathā ca sarvaṃ cidākāśa eveti phalitamityāha - khameveti | yataściteḥ svātmanyeva  
136909 sargasāṃvedanaṃ nānyatretyarthaḥ || 68 ||  
136910  
136911 vyomabhittau jagaccitraṃ cidraṅgamayamātataṃ |  
136912 nodeti nāstamāyāti na sāmyati na tāmyati || 69 ||  
136913  
136914 cidvāriṇi jagattuṅgatarāṅgadravārūpiṇi |  
136915 kiṃ nu vā kathamutpannaṃ kiṃ śāntaṃ ca kadā katham || 70 ||  
136916  
136917 na tāmyati na glāyati || 69 || 70 ||  
136918  
136919 śānte mahācidākāśe jagacchūnyatvaśālini |  
136920 cetyāsaṃbhavataḥ santi nodayāstamayau kutaḥ || 71 ||  
136921  
136922 stāṃ tarhi cita eva jagadātmanā udayāstamayau netyāha - śānte iti | cetyāsaṃbhavato  
136923 yadā jagantyeva na santi tadātmanā cita udayāstamayau kutaḥ | kasmātsidhyata ityarthaḥ  
136924 ||  
136925 71 ||  
136926  
136927 parvatā gaganāyante gaganam parvatāyate |  
136928 saṃvedanaprayogeṇa brahmaṇaḥ sargatā sthitaḥ || 72 ||  
136929  
136929 yadi tu māyāvilāsadṛśā dṛśyate tadā sarvasya sarvarūpatā yathecchamupapadyata  
136930 ityāha - parvatā iti | saṃvedanasya vāsanāvaicitryānusārikalpanālakṣaṇena prayogeṇa  
136931 saṃkalpena || 72 ||  
136932  
136933 saṃviccūrṇaprayogeṇa nimeṣārdhena yoginaḥ |  
136934 kurvanti jagadākāśamākāśaṃ trijaganti ca || 73 ||  
136935



136936 ata eva yogasiddhānāmaicchikī viruddhakalpanā kṣaṇātsidhyatītyāha - saṃviditi |  
 136937 saṃvillakṣaṇaṃ yatsiddhauśadhacūrṇa tatprayogeṇa || 73 ||  
 136938  
 136939 siddhasaṃkalpanagarāṇyasamkhyāni yathāmbare |  
 136940 tathā sargasahasrāṇi santi tāni tu cinnabhaḥ || 74 ||  
 136941  
 136942 yathā prasiddhe ambare ākāśe anantāni siddhasaṃkalpakalpitāni nagarāṇi  
 136943 parasparamasaṃlagnānyantarhitāni santi tathā brahmaṇi sargasahasrāṇi santi || 74 ||  
 136944  
 136945 mahārṇave yathāvartā anyonyamapi miśritāḥ |  
 136946 pṛthagevāvatiṣṭhante payaso'nye ca naiva te || 75 ||  
 136947  
 136948 tatra dṛṣṭāntamāha - mahārṇave iti || 75 ||  
 136949  
 136950 mahāciti mahāsargā anyonyamapi miśritāḥ |  
 136951 pṛthagevāvatiṣṭhante vyatiriktā na te tataḥ || 76 ||  
 136952  
 136953 sargātsargāntarāloke yā prabuddhasya yoginaḥ |  
 136954 siddhalokāntare prāptiḥ saiveti vibudhoktayaḥ || 77 ||  
 136955  
 136956 anyonyamantarhitānāmapi siddhalokāntarāṇāmicchayālokane yogino yā  
 136957 svopādhermūlaciti pravilāpanena paracittānupraveśadvārā tallokānupraveśalakṣaṇā  
 136958 prāptiḥ saiva svasargātsargāntarālokane'pīti vibudhānām viduṣāmuktayaḥ | tathaiva  
 136959 līlopākhyānādau varṇanāditi bhāvaḥ || 77 ||  
 136960  
 136961 avināśini bhūtāni sthitāni parame śive |  
 136962 vyomnīva śūnyatollāsāḥ sargavargā nirargalam || 78 ||  
 136963  
 136964 evaṃ ca sarvaprāṇināṃ tadbhogyasargāṇāṃ ca śāśvate brahmaṇyeva vivartarūpā  
 136965 sthitiḥ phalitetyāha - avināśinīti || 78 ||  
 136966  
 136967 paramārthanijāmodāḥ sahaajāḥ sargavibhramāḥ |  
 136968 nodyanti nopaśāmyanti lekhā iva śīlodare || 79 ||  
 136969  
 136970 tathā ca paramārthacidākāśasya nijāmodakalpāḥ sargavibhramāstatsvarūpā eveti  
 136971 notpattyādireṣāmastītyāha - paramārtheti | sphaṭikaśīlodare dṛśyamānā lekhā  
 136972 rekhā iva || 79 ||  
 136973  
 136974 anyonyaṃ kusumāmodā militā [miśritā apyamiśritā iti pāṭhaḥ ||  
 136975 apyamīlitāḥ |  
 136976 vyomarūpāstathā sargā anyonyaṃ siddhabhūmayāḥ || 80 ||  
 136977  
 136978 siddhabhūmaya iveti śeṣaḥ || 80 ||  
 136979  
 136980 saṃkalpākāśarūpatvātsarvānubhavavatsthiteḥ |  
 136981 tanusaṃkalpamohānāṃ satyāśca mananoktayaḥ || 81 ||  
 136982  
 136983 ata eva prapañcasya sthūlasaṃkalpamohānāṃ pāmarāṇāṃ dṛṣṭyā  
 136984 sthūlānubhavavatsthitiḥ sūkṣmasūkṣmatarasūkṣmatamasāṃkalpamohānāṃ  
 136985 yogibhedānāṃ dṛṣṭyā sūkṣmādibhāvena sthitirīti  
 136986 sarvānubhavānanusāritvātsvasvānubhavānūsāriṇyaḥ sarveṣāmuktayaḥ satyā ityāha ##-  
 136987 mananapūrvikā jagatsaukṣmyoktayaśca satyāḥ na pāmarānubhavavirodhenāsatyā  
 136988 mantavyā ityārthaḥ || 81 ||  
 136989  
 136990 na jñānavāditā satyā na bāhyānarthavāditā |  
 136991 yathāvedanametāni vedanāni phalanti vaḥ || 82 ||  
 136992  
 136993 ata eva vādibhedānāṃ nānāvidhakalpanā api tattadvāsanāsaṃkalpānusāreṇaiva satyāḥ  
 136994 na sarvasaṃkalpānusāreṇa paramārthato veti tānsaṃtoṣyāha - neti | jñānavāditā  
 136995 āntaravijñātamātraparamārthavāditā | bāhyā dṛṣyā ye anarthā duḥkhaheṭavo  
 136996 dravyaguṇakarmādisaptapadārthāstanmātravāditāpi satyā | yathāvedanaṃ  
 136997 yathāsaṃkalpaṃ tattadarthakriyāsamarthatayā phalanti || 82 ||  
 136998  
 136999 citi cittvaṃ yadastyantarjagadityeva bhāvite |  
 137000 bhedo dravatvapayasoriva nātropapadyate || 83 ||  
 137001  
 137002 kastarhi prāmāṇikaḥ pakṣastamāha - citīti | cittvaṃ tripuṭīprakāśanaśaktiḥ |  
 137003 sabāhyābhyantaro hyajaḥ ityādi śruterīti bhāvaḥ || 83 ||  
 137004

137005 kālo jaganti bhuvanānyahamakṣavargastvaṃ tāni tatra ca tatheti ca sarvamekam |  
137006 cidvyoma śāntamajamavyayamīśvarātma rāgādayaḥ khalu na kecana saṃbhavanti ||  
137007 84 ||  
137008  
137009 uktamanūdyā prakṛte yojayannupasaṃharati - kāla iti | sarvādhāraḥ  
137010 kālataḍantargatāni jaganti brahmāṇḍastadantargatāni caturdaśabhuvanāni tadantargatā  
137011 ahaṃtvamityādayo bhoktārasteṣāṃ bhogopakaraṇabhūto'kṣavargastāni  
137012 śabdasparśādibhogyāni tatra ca tathā vicitro bhogaścetyetatsarvamīśvarātma  
137013 māyikasārvaññyasarvaśaktyādisaṃpannaṃ paramārthataḥ śāntamekaṃ cidvyomaiva |  
137014 evaṃ khalu niścite kecana rāgādayo na saṃbhavantyevetyayamevecchādisarvadoṣajaye  
137015 mukhyopāya ityārthaḥ || 84 ||  
137016  
137017 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapraka0 uttarārdhe  
137018 dṛśyopadeśayogo nāma saptatrimśaḥ sargaḥ || 37 ||  
137019  
137020 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
137021 dṛśyopadeśayogo nāma saptatrimśaḥ sargaḥ 37  
137022  
137023 aṣṭatrimśaḥ sargaḥ 38  
137024  
137025 śrīvāsiṣṭha uvāca |  
137026  
137027 citpaśyati jaganmithyā svavedanavibodhitā |  
137028 vyomni māyāñjanāsiktā dṛgdivācalatāntaram || 1 ||  
137029  
137030 iha ciccetyasaṃsargabhedabhramanirāsataḥ |  
137031 cideva jagadityetatsattarkairupapādyate ||  
137032  
137033 cetyasya sarvajagataścinmātratām tarkairupapādayiṣyan bhūmikām racayati - ciditi |  
137034 mithyā svavedanaṃ svasyā abrahmatābhramastena vibodhitā vikṣiptā | yathā māyā  
137035 darśanahetunāñjanaviśeṣaṣeñāsiktā dṛk cakṣurvyomni acalatām parvatabhāvaṃ  
137036 tadāntaram nitambaprasthaśikharadarīvanakuñjādi ca paśyati tadvadityārthaḥ || 1 ||  
137037  
137038 brahmasargaścittasargo dvāvetau sadṛśau matau |  
137039 paramārthasvarūpatvādaḥsubdhatvātsadaiva ca || 2 ||  
137040  
137041 bhrāntikalpitastvayaṃ sargaścitrāsargavanmanaḥkalpanayaiva kṣubdhavadbhāti na vastuta  
137042 ityāha - brahmeti || 2 ||  
137043  
137044 jñānarūpatayābāhyaṃ bāhyaṃ cānubhavāttathā |  
137045 satyarūpamataḥ satyāṃ viddhi bāhyārtharūpatām || 3 ||  
137046  
137047 astvevaṃ kiṃ tatastatrāha - jñāneti | yathā bhittisthaścitrāsargo vāstavabhittirūpeṇa  
137048 bhitteḥbāhyo bhrāntānubhavātmanā tu tadbāhyastadvajjñāne kalpitaḥ sargo'pi  
137049 vāstavajjñānarūpatayā abāhyo bhrāntānubhavātmanā tu bāhya iti siddhe jñānaṃ  
137050 satyarūpamityato hetorbāhyārtharūpatāmapi tadātmanā satyāṃ viddhītyārthaḥ || 3 ||  
137051  
137052 bāhyārthavādavijñānavādayoraikyameva naḥ |  
137053 vedanātmaikarūpatvātsarvadā sadasaṃsthiteḥ || 4 ||  
137054  
137055 evaṃ cāsmanmataṃ na bāhyārthavādena nāpi vijñānavādena virudhyate |  
137056 atrobhayaoraikarasyāt | sarvadā cidatiriktasyāntaravijñātasya bāhyaprapañcasya cāsataḥ  
137057 asaṃsthiteḥ | anabhyupagamādityārthaḥ || 4 ||  
137058  
137059 akṣubdhakhānilālokaśalabhūśāntiśālinī |  
137060 tatā śūnyā mahārambhā brahmasattaiva sarvataḥ || 5 ||  
137061  
137062 sarvasya cidaikye citaḥ sadaivākṣubdhatvānnirviśeṣatvācca kṣubdhānāṃ  
137063 khādipañcabhūtānāṃ śāntirarthasiddheti pūrṇabrahmasattāmātrapariśeṣaḥ siddha  
137064 ityāha - akṣubdheti || 5 ||  
137065  
137066 tasmai sarvaṃ tataḥ sarvaṃ tatsarvaṃ sarvataśca tat |  
137067 tacca sarvamayaṃ nityaṃ tasmai sarvātmane namaḥ || 6 ||  
137068  
137069 tadevaṃ sarvakāraḥkriyāphalātmakaṃ jagadbrahmībhūtaṃ namasyati - tasmai iti || 6 ||  
137070  
137071 cinmayatvādyadā cetyameti draṣṭacitaikatām |  
137072 tadā dṛśyāṅgayaivaitaccetyate nānyathā citā || 7 ||  
137073

137074 vyavahārakāle'pi cetyasya cidaikyāpattibalādeva sattāsphūrti nānyathetyāha -  
 137075 cinmayatvāditi | ghaṭādi cetyaṃ brahma cinmayatvādeva draṣṭṭacitā  
 137076 cākṣuṣavṛttiyavacchinnapramātr̥caitanyaena yadā vṛttivyāptidvārā ekatāmeti tadā  
 137077 dṛśyamaṅgaṃ śarīraṃ yasyāstathāvidhayaiva tayā citā etadghaṭādi cetyate  
 137078 nānyathetyarthaḥ || 7 ||  
 137079  
 137080 yadā cinmātrameveyaṃ draṣṭṭadarśanadr̥śyadr̥k |  
 137081 tadānubhavanaṃ tatra sarvasya phaliṭaṃ sthitam || 8 ||  
 137082  
 137083 evaṃ draṣṭā taddarśanasādhanaṃ dr̥k tatphalaṃ cetyetatsarvaṃ  
 137084 cidaikyādhīnasiddhikatvādyadā cinmātrameva tadā sarvasya jagato'nubhavanamātrameva  
 137085 svarūpaṃ paramārthataḥ sthitam phalitamityarthaḥ || 8 ||  
 137086  
 137087 draṣṭṭadr̥śye na yadyekamabhaviṣyaccidātmake |  
 137088 tadr̥śyāsvādamaññaḥ syānnā dṛṣṭvekṣumivopalaḥ || 9 ||  
 137089  
 137090 draṣṭṭadr̥śyayoraikiyasāadhanānugrāhakaṃ tarkamāha - draṣṭṭadr̥śye iti |  
 137091 draṣṭṭadr̥śye cidātmake sākṣiṇi yadyekaṃ nābhaviṣyat tattarhi kṣubhakṣaṇe  
 137092 pravṛtto nā puruṣa ikṣuṃ dṛṣṭvā coṣayannapi upala iva dṛśyasyāsvādaṃ  
 137093 tanmādhuryamajño'nanubhavan syāt na hi jaḍo rasamanubhavituṃ śaknoti na vā jaḍo  
 137094 rasastaṃ prati sphuriṣyati yenānubhavedityarthaḥ || 9 ||  
 137095  
 137096 cinmayatvāccitau cetyaṃ jalamapsviva majjati |  
 137097 tenānubhūtirbhavati nānyathā kāṣṭhayoriva || 10 ||  
 137098  
 137099 tayościnnmayatvābhyupagame tvanubhavitṛcitau cetyamanubhavanīyam | apsu patito  
 137100 jalabinduriva tadanupraveśena majjati tena hetunā kṣumādhuryamāsvādayāmīti tripuṭyāḥ  
 137101 sphuraṇānupraveśonānubhūtirbhavati | siddhyatītyarthaḥ || 10 ||  
 137102  
 137103 sajātīyaikatābhāvādyadvatkāṣṭhaṃ na cetate |  
 137104 dāru tadvadapi draṣṭā dṛśyaṃ nājñāsyadājaḍam || 11 ||  
 137105  
 137106 vyatireke kāṣṭhayorivetyuktadr̥ṣṭāntasāmyaṃ dārṣṭāntike upapādayati - sajātīyeti  
 137107 | kāṣṭhaṃ kartṛ dārudvītiyaṃ kāṣṭhaṃ karma yathā kāṣṭhatvena sajātīyatve'pi  
 137108 cidaikyābhāvādyadvanna cetate tathā draṣṭāpi ājaḍam sarvathā cidaikyāśūnyaṃ  
 137109 dṛśyaṃ nājñāsyat || 11 ||  
 137110  
 137111 yādr̥ksattāni kāṣṭhāni tādṛgrūpaṃ tvacetanam |  
 137112 jñānti netarattasmāddṛśyaṃ ciddṛśyacetanam || 12 ||  
 137113  
 137114 na ca draṣṭṭadr̥śyayorjaḍatve kāṣṭhadvayādviśeṣaṃ kecijjñānantītyāha -  
 137115 yādr̥giti | yādr̥śī sattā sthītiryeṣāṃ tāni | itaradvailakṣaṇyaṃ tu na jñānti  
 137116 kecidapītyarthaḥ | tasmāduktatarkabalāddṛśyaṃ sarva cidrūpeṇaiva draṣṭā dṛśyaṃ  
 137117 cetanaṃ cidabhinnaṃ ceti siddhamityarthaḥ | karmadhārayaḥ || 12 ||  
 137118  
 137119 mahācidātmanaivāsti jalāniladharāśmatam |  
 137120 naiteṣu spandabuddhyādi prāṇajīvādyabhāvataḥ || 13 ||  
 137121  
 137122 evaṃ draṣṭṭadr̥śyayościdrūpatve dṛśye jagati  
 137123 dharānilajalādibhedāpagamāddraṣṭari ca spandabuddhiprāṇādibhedāpagamātsarvasya  
 137124 jagato brahmaikyameva siddhamityāha - mahācidātmaneti | āśmatānte  
 137125 samāhāradvandve napuṃsakahrasvaḥ || 13 ||  
 137126  
 137127 prāṇabuddhyādayaḥ sattāṃ bhāvanāvaśato gatāḥ |  
 137128 bhāvanā ciccamatkāraḥ sa yathecchamudeti ca || 14 ||  
 137129  
 137130 bhāvanākālpitatvādapi prāṇādibhedānāṃ mithyātvamityāha - prāṇeti || 14 ||  
 137131  
 137132 jagattayā śāntatayā brahmasattāvatīṣṭhate |  
 137133 puṃstayā gata evātmā retovaṭakabījayoḥ || 15 ||  
 137134  
 137135 brahmasattāvivartamātratvādapi jagadbhedānāṃ mithyātvamityāha - jagattayeti |  
 137136 śāntatayā suṣuptipralayātmanā | evetyatra ā iveti cchedaḥ | puṃstayā prasavaśaktatayā  
 137137 āgata ākrāntaḥ | vaṭa eva vaṭakaḥ || 15 ||  
 137138  
 137139 sarvāgrāṇumaye bīje yo'smādagragato'ṇukaḥ |  
 137140 sa sa tattadbhavatyagraṃ bījaṃ [bījaṃ svātmani saṃsthita iti pāṭhaḥ ] ca  
 137141 svātmani sthitaḥ || 16 ||  
 137142

137143 tatra vaṭabīje puṁstvākrāntaṁ sūkṣmamavikṛtaṁ brahmasattākaṁ bhāgaṁ tatra  
 137144 vaṭādivivarta ca darśayati - sarvāgreti | agraśabdaḥ sārparaḥ | yo  
 137145 yo'gragato'ṇuko'tisūkṣmaḥ sa saḥ paramātmā | sa evāṅkurakāṇḍaśākhādaḥ  
 137146 tattaduttarottarakārye purobhūyāgraṁ bījaṁ ca bhavatītyarthaḥ || 16 ||  
 137147  
 137148 brahma sarvaparāṇvātmā yo yasmādarthato'ṇukaḥ |  
 137149 sa sa tattadbhavedvastu vastubrahmaiva tiṣṭhati || 17 ||  
 137150  
 137151 tatra yo yo yasmātsūkṣmaḥ kāraṇatayā prasiddhaḥ sa sa brahmakōṭau yaśca sthūlaḥ  
 137152 kāryātmanā prasiddhaḥ sa māvākōṭau mithyetyupalakṣayedityāśayenāha - brahmeti |  
 137153 evamupalakṣite sarvatra vastubrahma tiṣṭhati nānyadityarthaḥ || 17 ||  
 137154  
 137155 dravyameva yathā dravyaṁ tiryaḡgūrdhvamadhastathā |  
 137156 sarvameva tathā brahma yena tena yathā tathā || 18 ||  
 137157  
 137158 yathā ghaṭādyaiḥkadravyamāmūlāgraṁ tadeva dravyaṁ nāṇumātramapi tadanyadasti  
 137159 tathā sarva jagadāmūlāgraṁ yena yena puruṣeṇa yathā yathā parīkṣya dṛṣṭaṁ  
 137160 sanmātrarūpaṁ brahmaiva nāṇumātramapi tadanyadastītyarthaḥ || 18 ||  
 137161  
 137162 hematvameva nānyatvaṁ hemarūpaśate yathā |  
 137163 śāntatvameva śāntasya sargāhaṭvagaṇe tathā || 19 ||  
 137164  
 137165 avikāritve'pi dṛṣṭāntamāha - hematvamiti | sargo jagadbhāvaḥ ahaṁtvaṁ  
 137166 jīvabhāvastadgaṇe || 19 ||  
 137167  
 137168 pārśvasthasvapnameghaughā yathā tava na kāścana |  
 137169 sargapralayasamrambhāstathā khātmāna eva me || 20 ||  
 137170  
 137171 tasya vivartairalopamāha [alepa iti pāṭhaḥ] - pārśvastheti || 20 ||  
 137172  
 137173 paṅkatā kalpitā vyomno yā putrakapatākinī |  
 137174 sā yathā śāntatāmātraṁ khamevedaṁ tathā jagat || 21 ||  
 137175  
 137176 vyomno yā paṅkatā malinatā kalpitā yā ca gandharvaputrakāṇāṁ patākinī senā sā  
 137177 yathā khameva || 21 ||  
 137178  
 137179 saṁkalpabhrama evāntaḥ puṣpībhūya jagatsthitam |  
 137180 jalāvanitalaklinnabījaṁ kalpa iva drumāḥ || 22 ||  
 137181  
 137182 hṛdayāntaḥ puṣpībhūya bahirjagatphalaṁ sthitam | yathā jalenāvanitale  
 137183 klinnamādrīm̐bhūtaṁ vaṭādibījaṁ kalpate chāyāśrayādinaḥ prāṇyupakārasamartho  
 137184 bhavatīti kalpo mahānvaṭādidrumāḥ sampadyate tadvat || 22 ||  
 137185  
 137186 anahaṁtātmano jñasya sata ekatvamāsataḥ |  
 137187 jaratṛṇalavāyante nanu nāmā'ṇimādayaḥ || 23 ||  
 137188  
 137189 nanu yadi paramasūkṣmaṁ brahma tadbhāvasthitireva mokṣastarhyaṇimādisiddhibhīrasau  
 137190 tulya ityāśaṅkāṁ vārayati - anahaṁtātmana iti |  
 137191 ahaṁtādipratibandhanirāsenāvīrbhūtaniratiśayānandasya jñasya dṛṣṭyetyarthaḥ || 23 ||  
 137192  
 137193 trailokye tanna paśyāmi sadevāsuraṁ mānuṣam |  
 137194 ekaromāṁśaviśvasya yallobhāya mahātmanaḥ || 24 ||  
 137195  
 137196 eko romāṁśa iva viśvaṁ yasya tathāvidhasya mahātmanaḥ || 24 ||  
 137197  
 137198 yathā tathā sthitasyāpi yatra tatra gatasya ca |  
 137199 dvaitasaṁkalpasam̐dohā na santyadhigatātmanaḥ || 25 ||  
 137200  
 137201 viśvameva nabho yasya śūnyaṁ sarvaṁ mahātmanaḥ |  
 137202 kutaḥ kasya kathaṁ tasya bhavatvicchā nirātmanaḥ || 26 ||  
 137203  
 137204 nirātmano niḥsvarūpādbhogādinimittāt || 26 ||  
 137205  
 137206 śāntāśeṣaviśeṣasya nireṣaṇaviśeṣataḥ |  
 137207 sattāmasattāṁ sadṛśau ka ākalayituṁ kṣamaḥ || 27 ||  
 137208  
 137209 sattāṁ vibhavaṁ asattāṁ dāridryaṁ ca sadṛśau same paśyataḥ ka ākalayituṁ kṣamo  
 137210 mahimānamiti śeṣaḥ || 27 ||  
 137211

137212 mārairna kiṃcinmriyate jīvaiḥ kiṃcinna jīvati |  
137213 śuddhasaṃvinmayasyāśya samālokasya khasya ca || 28 ||  
137214  
137215 bandhuputrādīmarañajīvanādināpi nāśya harṣaviṣādaprasaktirityāśayenāha -  
137216 mārairiti | mārairmarāṇahetubhirjīvairjīvahetubhiḥ || 28 ||  
137217  
137218 mithyā lokasya kacato bhrāntyā marañajanmanī |  
137219 asatyapi bhrāntibhāji mṛgatṛṣṇānadītaṭe || 29 ||  
137220  
137221 lokasyājñājanasya bhrāntyā mṛgatṛṣṇānadītaṭapraye bhrāntibhājyātmani mithyaiva  
137222 marañajanmanī kacataḥ || 29 ||  
137223  
137224 samyakparīkṣitaṃ yāvanna bhrāntirna parīkṣakāḥ |  
137225 na nāma janmamaraṇe kevalaṃ śāntamavyayam || 30 ||  
137226  
137227 yāvadaśmābhiḥ samyakparīkṣitaṃ tāvanna bhrāntirna vā parīkṣakā na vā janmamaraṇe  
137228 santītyarthaḥ || 30 ||  
137229  
137230 dṛśyādyo viratiṃ yāta ātmārāmaḥ śamaṃ gataḥ |  
137231 sa sannevāsadābhāsaḥ paritīrṇabhavārṇavaḥ || 31 ||  
137232  
137233 na parīkṣakā iti kathamucyate tattvavidāḥ parīkṣakasyābādhattatrāha - dṛśyāditi |  
137234 brahmabhāvena sannapi dehendriyādisahitaparīkṣakātmanā asadābhāsa ityarthaḥ || 31 ||  
137235  
137236 dīpanirvāṇanirvāṇamastamgatamanogatim |  
137237 ātmanyeva śamaṃ yātaṃ santamevāmalaṃ viduḥ || 32 ||  
137238  
137239 brahmātmanā santameva dīpanirvāṇamiva nirvāṇaṃ viduḥ || 32 ||  
137240  
137241 ābuddhyādi jagaddṛśyaṃ yasmai na svadate svataḥ |  
137242 ākāśasyeva śāntasya tamāhurmuttamāḥ || 33 ||  
137243  
137244 ata eva tasya na saṃsāraḥ svadate ityāha - ābuddhyādīti || 33 ||  
137245  
137246 ahamastyavicāreṇa vicāreṇāhamasti no |  
137247 abhāvādahamarthasya kva jagatkva ca saṃsṛtiḥ || 34 ||  
137248  
137249 tattvajñāśceddīpavannirvāṇastarhi tvaṃ vasiṣṭhaḥ kathamasī tatrāha - ahamiti || 34 ||  
137250  
137251 saṃvitsaṃvedanādeva buddhyādyākāravatsthitam |  
137252 rūpālokamanorūpaṃ jagadvetti cidambaram || 35 ||  
137253  
137254 abhāvaḥ kutastatrāha - saṃviditi | vāstavaṃ cidambarameva  
137255 svasaṃvido'nyathāsaṃvedanādeva buddhyādyākāravatsthitam sat || 35 ||  
137256  
137257 sarvārtharīktamanasaḥ sataḥ sarvātmanastava |  
137258 sarvathā sarvadā sarvaṃ sarvamācaraṇaṃ śīvaṃ || 36 ||  
137259  
137260 mameva yathārthasaṃvedanena bhrāntināśe sarvārtharīktamanasastavāpi nirvāṇarūpaiva  
137261 sthitiḥ setsyatītyāha - sarvārtheti || 36 ||  
137262  
137263 yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat |  
137264 yattapasyasi haṃsyēsi tatsarvaṃ śīvamavyayam || 37 ||  
137265  
137266 sarvamācaraṇaṃ prapañcayati - yaditi || 37 ||  
137267  
137268 yadahaṃ yattvamāśā yadyatkriyākālakṣhādayaḥ |  
137269 yallokālokaḥ girayastaccidvyoma śīvaṃ tatam || 38 ||  
137270  
137271 ācaraṇagrahaṇaṃ jaganmātropalakṣaṇamityāśayenāha - yaditi | āśā icchā  
137272 diśāśca || 38 ||  
137273  
137274 yadrūpālokamananaṃ yatkālatritayaṃ jagat |  
137275 yajjarāmaraṇārtyādi tanmahācinnabhaḥ śīvaṃ || 39 ||  
137276  
137277 niścikitso nirābhāso niriccho nirmanā [nirmama iti pāṭhaḥ ||] muniḥ |  
137278 bhūtvā nirātmā nirvāṇastīṣṭha saṃtīṣṭhase yathā || 40 ||  
137279  
137280 niścikitso duḥkhaḥ praśamopāyānveṣaṇaśūnyo nirvicikitso vā | nirvikalpa iti pāṭhaḥ

137281 spaṣṭaḥ | yathā nirvāṇaḥ saṃtiṣṭhase tathā tiṣṭha || 40 ||  
137282  
137283 gatecchamananaṃ śāntamanantasthamabhāvanam |  
137284 vyavahāro'stute mā vā spandāspandairyathānilaḥ || 41 ||  
137285  
137286 yathā ānilaḥ anilasambandhī spandāspandairyavahārastathā te tavāpyastu || 41 ||  
137287  
137288 nirvāsanā niṣkalanā śāntā puruṣatāstu te |  
137289 śāstreṇa yantravāhena vāhyā dārumayī yathā || 42 ||  
137290  
137291 puruṣatā puruṣocitaceṣṭā te śāstralakṣaṇena yantravāhena vāhyā nirvāhyāstu || 42 ||  
137292  
137293 bhūtālokastu māśneho mā vā'snehaśca bāhyagaḥ |  
137294 anirdeśadharālokaścitrādīpavadāsyatām || 43 ||  
137295  
137296 he rāma tava bāhyago mātrpitṛbandhujanādibhūtānāmālokanamāloka āsnehaḥ  
137297 snehabahulo mā bhūt asneho vā mā bhūt kiṃtu anirdeśadharaḥ astināstīti  
137298 parīkṣakairnirdeṣṭumaśakya ālokaḥ prakāśo yasya tathāvidho'stu | evaṃ ca tvayā  
137299 citradīpavadāsyatām sthīyatām | tasyāpi hi  
137300 citralikhitatāilapūrṇatvātparamārthatastailābhāvācca bhūtānām  
137301 prāṇināmālokanamāloka āsnehaḥ snehabahulaḥ asnehastacchūnyaśca na bhavati | ālokaḥ  
137302 prakāśaśca citralikhitāḥ astināstīti nirdeśārho na bhavatīti sāmyādityarthaḥ || 43 ||  
137303  
137304 nirvāsanasya virasasya nireṣaṇasya śāstrārḍṛte ka iva tattvavinodahetuḥ |  
137305 śāstrārthasajjanamato'pyamalasya tasya saṃvedaneṣvanabhisamdhimataḥ svarūpam  
137306 || 44 ||  
137307  
137308 nirvāsanā niṣkalanā iti ślokārthameva punaranuvādena dṛḍhīkurvannupasaṃharati -  
137309 nirvāsanasyeti | vartamānabhogeṣu virasasya | bhāviṣu nireṣaṇasya | śāstrātsacchāstrāt |  
137310 tattve khasukhe vinodo viśrāntistaddhetuḥ | ādehadhāraṇamavaśyabhāvitvādavarjaniye  
137311 vyavahāre sacchāstrānusaraṇe eva cittadoṣanirharaṇena vivekādyudbodhanena ca  
137312 tattvajñānapratiṣṭhāsiddheriti bhāvaḥ | ataḥ anabhisamdhimataḥ ata evāmalasyāpi tasya  
137313 tattvavidāḥ saṃvedanapūrvakavyavahāreṣu śāstrārthe svasvavarṇāśramocitācāre  
137314 śamadamādaḥ ca sajjanamṇ samyaganuvartanameva svarūpamasādhāraṇamṇ lakṣaṇamṇ  
137315 na yatheṣṭācaraṇamityarthaḥ | tathā cāhurvṛddhāḥ vidītabrahmatattvasya  
137316 yatheṣṭācaraṇamṇ yadi | śunām tattvadṛṣṭāṃ caiva ko bhedo'sucibhakṣaṇe || iti || 44 ||  
137317  
137318 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvānaprakaraṇe  
137319 uttarārdhe nirvāṇavarṇanaṃ nāmāṣṭatrimśaḥ sargaḥ || 38 ||  
137320  
137321 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvānaprakaraṇe uttarārdhe  
137322 nirvāṇavarṇanaṃ nāmāṣṭatrimśaḥ sargaḥ || 38 ||  
137323 ekonacatvāriṃśaḥ sargaḥ 39  
137324  
137325 śrīvāsiṣṭha uvāca |  
137326  
137327 saṃjātākṛtrimakṣiṇasaṃsṛtipratyayaḥ pumān |  
137328 asaṃkalpo na saṃkalpaṃ vetti tenāsadeva saḥ || 1 ||  
137329  
137330 prabuddhātmani viśrānto yadrūpaḥ pariśiṣyate |  
137331 jagacca tasya yadrūpaṃ tatsamyagiha varṇyate ||  
137332  
137333 viduṣaḥ śāstrānusārāniyame tanniyāmakasamkalpasyāmi prasaktimāśaṅkyāha -  
137334 saṃjātetī | saṃjāto yathābhūtārthagocaratvādakṛtrimaḥ kṣiṇā  
137335 saṃsṛtiryasmāttathāvidhaḥ pratyayaḥ sāksātkāro yasya tathāvidhaḥ pumān  
137336 śāstriyavyavahārāniyame'pyasaṃkalpa evāvatiṣṭhate | yato'yaṃ  
137337 tattadvyavahārābhāsahetusamkalpābhāsaṃ svātmaiveti paśyan saṃkalpaṃ na vetti | na ca  
137338 vedanamantareṇa kasya citsattā prasiddheti sa saṃkalpābhāso'sadalīkamevetyarthaḥ || 1 ||  
137339  
137340 śvāsānmlānirivādarśe kuto'pyahamīti sthitā |  
137341 vidi sā'kāraṇamṇ dṛṣṭā nāsyantyāśu na labhyate || 2 ||  
137342  
137343 na saṃkalpaṃ vetti ityuktervivaraṇāya sarvasaṃkalpabījasyāhaṃtādhyāsasya bādhādapi  
137344 tasya na saṃkalpaprasaktirityāśayenāha - śvāsādīti |  
137345 prāgbodhātkuto'pyanirvacanīyānnimittānniḥśvāsotthā ādarśe mlāniriva ahamityahaṃtā  
137346 sthitā | sā tattvavīdi akāraṇamāśu nāsyantī dṛṣṭā yatnenānviṣṭāpi na labhyate || 2 ||  
137347  
137348 yasya kṣiṇāvaraṇatā śāntasarvehatoditā |  
137349 paramāmṛtapūrṇātmā sattayaiva sa rājate || 3 ||

137350  
 137351 kāmanayā hi saṃkalpaprapasaktiḥ sā ca pūrṇakāmasya nāstītyāśayenāha - yasyeti |  
 137352 sattayā niratīśayānandasvarūpasattayaiva || 3 ||  
 137353  
 137354 sarvasaṃdehadurdhvantamihikāmātariśvanā |  
 137355 bhāti bhāsvaddhiyā deśastena pūrṇenduneva kham || 4 ||  
 137356  
 137357 ekalābhādeva sarvalābhāllabdhavyaviṣaya iva ekavijñānenaiva  
 137358 sarvavijñānājjñātavyaviṣaye'pi bhramasaṃśayādyabhāvāttadarthamapi tasya na  
 137359 saṃkalpaprapasaktirityāśayenāha - sarveti | bhāsvatī nirāvaraṇātmakaprakāśā  
 137360 dhīryasya tena | ata eva sarveṣāṃ dehalakṣaṇānāṃ durdhvantanimittamihikānāṃ  
 137361 mātariśvanā | taddeśasthasarvajanabhramasaṃśayanirāśasamarthasya  
 137362 tatprasaktyabhāvāditi bhāvaḥ || 4 ||  
 137363  
 137364 viśaṃsṛtirviśaṃdeho labdhajyotirnirāvṛtiḥ |  
 137365 śaradākāśaviśado jñeyo vijñāyate budhaḥ || 5 ||  
 137366  
 137367 yato budhastattvavit śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ  
 137368 ityādiśrutīṣu jñeya ātmaiveti vijñāyata ityārthaḥ || 5 ||  
 137369  
 137370 niḥsaṃkalpo nirādhāraḥ śāntaḥ sparsātpavitratām |  
 137371 antaḥśīta ādhatte brahmalokādivānilaḥ || 6 ||  
 137372  
 137373 sparsāt prapatisuśrūṣādinā saṃgamāt | janānāṃ pavitratām niṣpāpatām |  
 137374 brahmalokādāgataḥ anila iva || 6 ||  
 137375  
 137376 asadrūpopalambhānāmiyaṃ vastusvabhāvatā |  
 137377 yatsvargavedanaṃ svapnabandhyāputropalambhavat || 7 ||  
 137378  
 137379 na saṃkalpaṃ vetti ityetadviśadikṛtya tenāsadeva sa iti taccheṣaṃ  
 137380 viśadikartumasadrūpopalambhasya svarūpaṃ prapañcayati - asadrūpeti caturbhiḥ || 7 ||  
 137381  
 137382 avidyamānamevedaṃ jagadyadanubhūyate |  
 137383 asadrūpopalambhasya saiṣā vastusvabhāvatā || 8 ||  
 137384  
 137385 asatyeṣveva saṃsāreṣvāstāmarthaḥ kuto bhavet |  
 137386 sargāpavargayoḥ śabdāveva vandhyāsutopamau || 9 ||  
 137387  
 137388 svapnabandhyāputropalambhavadityuktadṛṣṭāntasāmyaṃ darśayati - asatyeṣviti |  
 137389 kuto bhavet kiṃ satyādutāsatyāt | na tāvatsatyāt | tasya kūṭasthatvāt | na dvitīyaḥ |  
 137390 asatyādasatyasyotpatterapyasattvāpatteḥ | evaṃ kva āstām  
 137391 satyasyāsaṅgādvayatvādasatyasyādhāratvāyogāditi bhāvaḥ | ataḥ asatyeṣveva  
 137392 saṃsāreṣu sargasya bandhasya tadapavargasya ca śabdāveva yatra bandhyāsutopamau tatra  
 137393 dūre tadarthasiddhirityārthaḥ || 9 ||  
 137394  
 137395 jagadbrahmatayā satyamanirmitamabhāvitam |  
 137396 aniṣṭhitaṃ cānyathā tu nāhaṃ nāvagataṃ ca tat || 10 ||  
 137397  
 137398 yadā tu jagatsatyamiti pakṣastadāpi sa brahmābhedenaiḥ nirvāhya  
 137399 ityutpattisthititannirūpakādivibhāgo nirālambana evetyāha - jagaditi | abhāvitam  
 137400 bhāvanayā aviṣayīkṛtam | ādhāraviśeṣe aniṣṭhitaṃ ca | anyathā  
 137401 brahmatānabhyupagame tu || 10 ||  
 137402  
 137403 ātmasvabhāvaviśrānteriyam vastusvabhāvatā |  
 137404 yadahaṃtādisargādiduḥkhādyanupalambhatā || 11 ||  
 137405  
 137406 asadrūpopalambhasvabhāvamupavarṇya  
 137407 sadrūpopalambhasvarūpaviśrāntervastusvabhāvaṃ prapañcayati - ātmetyādinā |  
 137408 anupalambhatā | nirviṣayacinmātrateti yāvat || 11 ||  
 137409  
 137410 kṣaṇādyojanalakṣāntaṃ prāpte deśāntare citaḥ |  
 137411 cetane'yasya tadrūpaṃ mārgamādhye nirañjanam || 12 ||  
 137412  
 137413 cito nirviṣayatāyā aprasiddhimāsaṅkamānaṃ prati deśāddeśāntaraprāptau iti śloke  
 137414 darśitām tatprasiddhiṃ smārayati - kṣaṇāditi | śākhādiddeśāccandrādideśāntare  
 137415 yojanalakṣāntaṃ cakṣurdvārā prāpte cetane cākṣuṣavṛttyavacchinnacaitanye  
 137416 mārgamādhye ayate vyāpnotītyayasya caitanyasya yadacetyaṃ khakośābhāsacinmayaṃ  
 137417 rūpaṃ sarvasya jantujātasya prasiddhaṃ tatsvabhāvaṃ viduriti vyavahitena saṃbandhaḥ ||  
 12

137418 ||  
137419  
137420 aspandavātasadr̥ṣaṃ khakośābhāsacinmayam |  
137421 acetyaṃ śāntamuditaṃ latāvikasanopamam || 13 ||  
137422  
137423 sarvasya jantujātasya tatsvabhāvaṃ vidurbudhāḥ |  
137424 sargopalambho galati tatrasthasya vivekinaḥ || 14 ||  
137425  
137426 suṣupte svapnadhīrnāsti svapne nāsti suṣuptadhīḥ |  
137427 sarganirvāṇayorbhrāntī suṣuptasvapnayoriva || 15 ||  
137428  
137429 suṣuptisvapnayoḥ parasparaviṣayaśūnyateva vā turiye nirviṣayatā citaḥ  
137430 saṃbhāvanīyetyāha - suṣupte iti || 15 ||  
137431  
137432 bhrāntivastusvabhāvo'sau na svapno na suṣuptatā |  
137433 na sargo na ca nirvāṇaṃ satyaṃ śāntamaśeṣataḥ || 16 ||  
137434  
137435 svapnasuṣuptyādivibhāgo'pi bhrāntau vastusvabhāvabhūtaḥ paramārtho nāstītyāha -  
137436 bhrāntīti || 16 ||  
137437  
137438 bhrāntistvasanmātramayī prekṣitā cenna labhyate |  
137439 śuktirūpyamivāsatyāṃ kila saṃprāpyate katham || 17 ||  
137440  
137441 kuto nāsti tatrāha - bhrāntiriti || 17 ||  
137442  
137443 yanna labdhaṃ ca tannāsti tena bhrānterasaṃbhavaḥ |  
137444 svabhāvādupalambhonyo nāsti kasya na kasyacit || 18 ||  
137445  
137446 bhrāntiviṣayo'rtho bhrāntyā na labdho'pyupalambhāntareṇa labhyatāṃ tatrāha -  
137447 svabhāvādīti | bhrānteranya upalambhaḥ pramātmako vācyaḥ sa ca  
137448 kasyacidbhrāntigocarārthasya sākṣisvabhāvādanyo nāstītyarthaḥ || 18 ||  
137449  
137450 svabhāva eva sarvasmai svadatte kila sarvadā |  
137451 anānaiva hi nāneva kiṃ vādaiḥ saṃvibhāvyatām || 19 ||  
137452  
137453 evaṃ ca samyagvibhāvane sākṣisvabhāva eka eva svātmani tripuṭīkalpanayā prathate  
137454 nānyadasmādaṇumātramapītyāha - svabhāva iti | svadate paramapremāspadatayā  
137455 prathate || 19 ||  
137456  
137457 asvabhāve mahadduḥkhaṃ svabhāve kevalaṃ śamaḥ |  
137458 iti buddhyā vicāryāntaryadiṣṭaṃ tadvidhīyatām || 20 ||  
137459  
137460 tasya svabhāvātirikṭakalpanameva saṃsāraduḥkhamakalpitasvarūpāvasthitireva  
137461 kaivalyasukhamītyāha - asvabhāve iti | vidhīyatām upādiyatām || 20 ||  
137462  
137463 sūkṣme bīje'styagaḥ sthūlo dr̥ṣṭamityupapadyate |  
137464 śīve mūrte jaganmūrtamastītyuttamasamkathā || 21 ||  
137465  
137466 tadupādāne ka upāya iti cettadadhyastasya viśvasya  
137467 tanmātratādarśanamevetyāśayenotpattiprākṣkālādārabhya tadapṛthaksattāṃ darśayati  
137468 - sūkṣme iti | ago vṛkṣaḥ | uttamānāṃ tattvavidāṃ vedānāṃ ca samkathā  
137469 saduktirityarthaḥ || 21 ||  
137470  
137471 rūpālokamanaskārabuddhyahantādayaḥ pare |  
137472 svarūpabhūtāḥ salile dravatvamiva khātmakāḥ || 22 ||  
137473  
137474 evaṃ pratyagātmanyādhyātmikabhāvanāmapyapṛthaksattaiva svadharmatāpratīteḥ  
137475 sarvānubhavasiddhetyāha - rūpeti || 22 ||  
137476  
137477 mūrto yathā svasadr̥ṣaiḥ karotyavayavaiḥ kriyāḥ |  
137478 ātmabhūtaistathā bhūtaiścidākāśamakartṛ sat || 23 ||  
137479  
137480 evaṃ tatpadārthavyavahāraḥ sargādistvaṃpadārthavyavahāraśca cidātmā  
137481 pṛthaksattākavāttadavayavaprāyaiḥ sarvapadārthaiḥ pravṛtta ityāha - mūrta iti |  
137482 svasadr̥ṣaiḥ svātmaprāyaiḥ svāpṛthaksattākairiti yāvat || 23 ||  
137483  
137484 ātmasthādaḥamityādirasmadāderasaṃsr̥teḥ |  
137485 śabda'rthabhāvamukto yaḥ paṭahādiṣu jāyate || 24 ||  
137486



137487 arthavyavahāra iva śabdaprayogādivyavahāro'pyapr̥thaksattayā cidadhiṣṭhitādeva  
137488 dehavāgāderjāyate ityāha - ātmasthāditi | asaṃsṛterjaḍatvena svato  
137489 vyavahārāsamarthādasmaḍādervasiṣṭharāmāḍidehāḍyo'hamityādirartha##-  
137490 ātmasthāccidātmāḍhiṣṭhitādeva jāyate |  
137491 naṭipadaḍkramatālābhijñavāḍakapuruṣāḍhiṣṭhiteṣu paṭahāḍiṣu yathā  
137492 tadabhiprāyānusārivicitraśabdo jāyate tatheti śeṣaḥ || 24 ||  
137493  
137494 yadbhātaṃ prekṣayā nāsti tannāstyeva nirantaram |  
137495 jagadrūpamarūpātma brahma brahmaṇi saṃsthitam || 25 ||  
137496  
137497 evaṃ sarvajagadvyavahārasya cidabhedanirvāhyatve ātyantika evābhedo'stu  
137498 kimardhajaratīnyāyenāvicāramātrasiḍḍhajāḍyāmśabhedopagamenetyāśayenāha -  
137499 yaditi | āpātato bhātaṃ | prekṣayā vicārajanyatattvajñānena | ato jāḍyabhedāṃsarūpaṃ  
137500 jagadrūpamarūpātma niḥsvarūpameva | evaṃ ca brahma brahmaṇi svasvabhāve saṃsthitam |  
137501 saivāsyā svarūpāvasthitirīti bhāvaḥ || 25 ||  
137502  
137503 yeṣāṃasti jagatsvapnaste svapnapuruṣā mithaḥ |  
137504 na santi hyātmani mitho nāsmāsvambarapuṣpavat || 26 ||  
137505  
137506 nanvasaṃsāri brahma brahma svabhāve tiṣṭhatu nāma tena saṃsāriṇāṃ ko lābha  
137507 ityāśaṅkya teṣāṃ puruṣārthacintā vandhyāyāḥ  
137508 svaputrarājyāḍilābhacintāvadvr̥thaivetyāśayenāha - yeṣāṃiti | mithaḥ anyonyaṃ  
137509 bhrāntiḍṛṣṭyāpi jāgare svapnāntare ca tattadātmani ca santi mithaḥ  
137510 paramaikāntatamabrahmabhūteṣvasmāsu khapuṣpavanna nitarāṃ santītyarthaḥ | evārthe  
137511 hiśabdaḥ || 26 ||  
137512  
137513 mayi brahmaikaṛūpaṃ te śāntamākāśakośavat |  
137514 vāyoḥ spandairivābhinnairvyavahāraiśca tanmayi || 27 ||  
137515  
137516 asmāsu jaḍāṃśe eva te tadvyavahārāśca khapuṣpavat saccidaṃśe tu mayi  
137517 brahmaikaṛūpatvātsantyeveyāha - mayīti | te puruṣāḥ  
137518 vāyuspandavatsvābhinnaiṣtaistaiḥ svavyavahāraiḥ saha mayi santyeva | yatastadubhayaṃ  
137519 śāntaṃ sadbrahmātmaikaṛūpaṃ tacca brahma mayi pratyagātmasvabhāve'stītyarthaḥ || 27 ||  
137520  
137521 ahaṃ tu sanmayasteṣāṃ svapnaḥ svapnavatāmiva |  
137522 te tu nūnamasanto me suṣuptasvapnakā iva || 28 ||  
137523  
137524 aparaṃ viśeṣamāha - ahaṃ tvīti | aprabuddhadṛṣṭyā jagata iva vasiṣṭhadehasyāpi  
137525 satyatvāditi bhāvaḥ | te tvīti | prabuddhadṛṣṭyā jagatā saha taddehāḍināṃ bādhāditi  
137526 bhāvaḥ || 28 ||  
137527  
137528 taistu yo vyavahāro me tadbrahma brahmaṇi sthitam |  
137529 te yatpaśyanti paśyantu tattairalamalaṃ mama || 29 ||  
137530  
137531 annugrahopadeśādivyavahārastaistaddṛṣṭisiddhasatyabhāvairmadvyavahārairmama |  
137532 alamalamīti vīpsā ātyantikaniṣprayanatāḍyotanāya || 29 ||  
137533  
137534 ahamātmani naivāsmi brahmasatteyamātata |  
137535 tvadarthaṃ samudetiṃ tathārūpaiva vāgiyam || 30 ||  
137536  
137537 ahaṃ ātmani vasiṣṭhadehabhāve naivāsmi | iyaṃ vasiṣṭhāḍyākārā tvadarthaṃ  
137538 brahmasattaiva samudetiṃ | iyaṃ vāgapi tathārūpā tvadarthaṃ brahmasattāvivartarūpaiva  
137539 mama ḍṛṣṭyā tu nāstyeveyarthāḥ || 30 ||  
137540  
137541 aviruddhviruddhasyā śuddhasaṃvinmayātmanaḥ |  
137542 na bhogeccā na mokṣecchā hṛdi sphurati tadvidaḥ || 31 ||  
137543  
137544 sarvavastūnāmānandaikarasātmatāḍarśanāḍaviruddhaṃ viruddhaṃ duḥkhāḍikamapi  
137545 yasya tathāvidhasyā tattvavidaḥ || 31 ||  
137546  
137547 svabhāvamātrāyatte'sminbandhamokṣakrame nṛṇāṃ |  
137548 kaddarthanetyaho mohāḍgoṣpade'pyudadhibhramaḥ || 32 ||  
137549  
137550 mohāḍaviruddhaniratiśayānandātmāparijñānāḍiti prasiddhā iyaṃ saṃsārakaddarthanā  
137551 mokṣopāyakramābhyaśakaddarthanā ca || 32 ||  
137552  
137553 svabhāvasādhane mokṣe'bhāvopaśamarūpiṇi |  
137554 na dhanānyupakurvanti na mitrāṇi na ca kriyāḥ || 33 ||  
137555

137556  
137557 abhāvasyāsata eva duḥkhasyopasaṃmarūpiṇi || 33 ||  
137558  
137559 tailabindurbhavatyuccaiścakramappatito yathā |  
137560 tathāsu cetyasaṃkalpe sthitā bhavati cijjagat || 34 ||  
137561  
137562 apsu patitaḥ appatitastailabinduryathā nānāvarṇaṃ cakram bhavati || 34 ||  
137563  
137564 jāgrati svapnavṛttāntasthitiriyāḍḍgrasā smṛtau |  
137565 tāḍḍgrasāhaṃtvajagajjālasaṃsthā vivekinaḥ || 35 ||  
137566  
137567 jñānabādhitam tu jagat svapnavatsmṛtimātrayogyatāmāpadyata ityāha - jāgratīti |  
137568 smṛtau pratibhāsamānā yāḍḍgrasā yāḍḍgvidhā || 35 ||  
137569  
137570 tenaivābhyāsayogena yāti tattanutām tathā |  
137571 yathā nāhaṃ na saṃsāraḥ śāntamevāvaśiṣyate || 36 ||  
137572  
137573 tena prāguktenaiva bhūmikābhyāsayogena | tat jagajjālam | tanutāmapakṣayam || 36 ||  
137574  
137575 yadā yadā svabhāvārkaḥ sthitimeti tadā tadā |  
137576 bhogāndhakāro galati na sannāpyanubhūyate || 37 ||  
137577  
137578 pratyakpravaṇaḍḍṣṭyā parikṣaṇe idānīmapi tadapakṣayo bādhaścānubhavitum śakya  
137579 ityāśayenāha - yadā yadeti | galati apakṣīyate ātyantikabādhenā | na san kālatraye'pi  
137580 nāstītyāpyanubhūyate || 37 ||  
137581  
137582 mohamahattārahitaḥ sphurati mṛtau bhavati bhāsate ca tathā |  
137583 buddhyādikaraṇanikaro yasmāddīpādīvalokaḥ || 38 ||  
137584  
137585 evaṃ bhogāndhakārasya mṛtau vināśe sati buddhyādikaraṇanikaro  
137586 mohenātmāvaraṇenājñānena mahattayā sthūladehādyadhyāśena ca rahito bhavati | tathā  
137587 brahmākāravṛttiddhena bodhena sphurati | yasmātphuraṇāddīpātprasṛta āloka iva  
137588 sarvato vyāpya brahmībhūto bhāsate cetyarthaḥ || 38 ||  
137589  
137590 ityārṣe śrīvā0 vālmikiye de0 mo0 ni0 uttarārdhe vasiṣṭhagītāsu  
137591 khabhāvaviśrāntiyogopadeśo nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
137592  
137593 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāprakāśe nirvāṇaprakaraṇe uttarārdhe  
137594 khabhāvaviśrāntiyogopadeśo nāmaikonacatvāriṃśaḥ sargaḥ || 39 ||  
137595  
137596  
137597 catvāriṃśaḥ sargaḥ 40  
137598  
137599 śrīvāsiṣṭha uvāca |  
137600  
137601 rūpālokamanaskārabuddhyādīndriyavedanam |  
137602 svarūpaṃ viduramlānamasvabhāvasya vastunaḥ || 1 ||  
137603  
137604 na saṃsṛtau brahma bhāti na brahmaṇi ca saṃsṛtiḥ |  
137605 jīvanmuktau dvayaṃ bhāti paryāyeṇeti varṇyate ||  
137606  
137607 tatrādaḥ niḥsvabhāvasya bāhyābhyantaravastunastatsākṣicaitanyameva vāstavaṃ  
137608 svarūpamiti vidvadanubhava ityāha - rūpeti | amlānaṃ nirvikārakalaṅkam || 1 ||  
137609  
137610 asvabhāvatanutvena svabhāvasthitirātātā |  
137611 yadodeti tadā sargo bhramābhaḥ pratibhāsate || 2 ||  
137612  
137613 tatra tadbodhānvayavyatirekānuvidhānalakṣaṇaṃ yuktimāha - asvabhāveti dvābhyām  
137614 | yadā ātatā aparicchinā vāstavasvabhāvasthitiḥ asvabhāvastattirodhātrī avidyā  
137615 tattanutvena tatkr̥taparicchedena taccharīratayā ca udeti tadetyanvayoktiḥ || 2 ||  
137616  
137617 yadā svabhāvaviśrāntiḥ sthitimeti śamātmikā |  
137618 jagaddṛśyaṃ tadā svapnaḥ suṣupta iva śāmyati || 3 ||  
137619  
137620 vyatirekamāha - yadeti | svabodheneti śeṣaḥ |  
137621 bījaśeṣavaiśāmye'pyadvaitātmamātrasthityaṃśe suṣuptadṛṣṭāntaḥ || 3 ||  
137622  
137623 bhogā bhavamahārogā bandhavo dṛḍhabandhanam |  
137624 anarthāyārthasaṃpattirātmanātmani śāmyatām || 4 ||

137625  
 137626 ata eva svarūpaviśrāntivirodhino bhogādayo'narthā evetyāha - bhogā iti || 4 ||  
 137627  
 137628 asvabhāvātmatā sargaḥ svabhāvaikātmatā śivaḥ |  
 137629 bhūyatām paramavyomnā sāmyatām meha tāmyatām || 5 ||  
 137630  
 137631 evaṃ ca svāyattānām svabhāvasthitau nānarthe pāto yukta ityāha - bhūyatāmiti | iha  
 137632 saṃsāre | mā tāmyatām glāyatām || 5 ||  
 137633  
 137634 nātmānamavagacchāmi na dṛśyaṃ ca jagadbhramam |  
 137635 brahma śāntaṃ praviśto'smi brahmaivāsmi nirāmayaḥ || 6 ||  
 137636  
 137637 svāyattatāmeva svānubhavābhinayena darśayati - neti | ātmānaṃ  
 137638 draṣṭṛādītripuṭyāmādyam vasiṣṭhajīvam || 6 ||  
 137639  
 137640 tvameva paśyasi tvantvaṃ sattvaṃ śabdārthajṛmbhitam  
 137641 [śabdārthabṛṃhitam iti pāṭhaḥ sādthurvyākhyānugūṇyāt |]  
 137642 paśyāmi śāntamevāhaṃ kevalaṃ paramaṃ nabhaḥ || 7 ||  
 137643  
 137644 he rāma vasiṣṭhastvamiti tvaṃśabdārthabṛṃhitam tvaṃ tvamapi sa tādṛśastvameva  
 137645 paśyasi ahaṃ tu śāntameva paśyāmi || 7 ||  
 137646  
 137647 brahmaṇyeva parākāśe rūpālokamanomayāḥ |  
 137648 vibhramāstava saṃjātakalpāḥ spandā ivānile || 8 ||  
 137649  
 137650 tavāpi ete śabdārthādirūpālokamanomayā vibhramā na paramārthato jātāḥ kiṃtu  
 137651 saṃjātakalpāḥ || 8 ||  
 137652  
 137653 brahmātmā vetti no sargaṃ sargātmā brahma vetti no |  
 137654 suṣupto vetti no svapnaṃ svapnastho na suṣuptakam || 9 ||  
 137655  
 137656 mama dvaitādarśanaṃ na dvaitapradveṣāt kiṃtu  
 137657 dvaitādvaitayoryugapaddarśanāsambhavādityāha - brahmātmeti || 9 ||  
 137658  
 137659 prabuddho brahmajagatorjāgratsvapnadṛśoriva |  
 137660 rūpaṃ jānāti bhārūpaṃ jīvanmuktaḥ praśāntadhīḥ || 10 ||  
 137661  
 137662 atyantādarśane kathaṃ tadupadeśaprasiddhistatrāha - prabuddha iti | jīvanmuktastu  
 137663 paryāyeṇobhayaṃ paśyatītyupadeṣṭā bhavatītyāśayaḥ || 10 ||  
 137664  
 137665 yathābhūtamidaṃ sarvaṃ parijānāti bodhavān |  
 137666 saṃsāmyati ca śuddhātmā śaradīva payodharaḥ || 11 ||  
 137667  
 137668 so'pyuttarottarabhūmikāsu krameṇa dvaitādarśanātpraśāmyatītyāha -  
 137669 yathābhūtamiti || 11 ||  
 137670  
 137671 smṛtisthaḥ kalpanastho vā yathākhyātaśca saṃgarāḥ |  
 137672 sadasadbhrāntatāmātrastathāhaṃtvajagadbhramaḥ || 12 ||  
 137673  
 137674 taddṛṣṭyā dvaitasyottarottaraṃ pelavatām dṛṣṭāntābhyāmāha - smṛtistha iti |  
 137675 saṃgaro yuddham || 12 ||  
 137676  
 137677 ātmanyapi nāsti hi yā draṣṭā yasyā na vidyate kaścit |  
 137678 na ca śūnyaṃ nāśūnyaṃ bhrāntiriyam bhāsate seti || 13 ||  
 137679  
 137680 yā paridṛśyamānā jagannmāyā paramārthasatye ātmani apiśabdādatyantāsati śūnye ca  
 137681 nāsti | yasyāḥ kaściddraṣṭā jīvo'pi na vidyate | iti śūnyāśūnyavilakṣaṇeyaṃ  
 137682 bhrāntiranirvacanīyaiva bhāsate ityārthaḥ || 13 ||  
 137683  
 137684 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 vasiṣṭhagītāsu  
 137685 ātmaviśrāntikathanaṃ nāma catvāriṃśaḥ sargaḥ || 40 ||  
 137686  
 137687 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 137688 ātmaviśrāntikathanaṃ nāma catvāriṃśaḥ sargaḥ || 40 ||  
 137689  
 137690  
 137691 ekacatvāriṃśaḥ sargaḥ 41  
 137692  
 137693 śrīvāsiṣṭha uvāca |

137694  
137695 asvabhāvasvabhāvo'yaṃ sarvo'haṃtādivedanaḥ |  
137696 svabhāvaikasvabhāvena nirvāṇīkriyatāṃ svayam || 1 ||  
137697  
137698 trijagatputrikānṛtyamasvabhāvasvabhāvataḥ |  
137699 svabhāvaikasvabhāvena nirvāṇaṃ cātra varṇyate ||  
137700  
137701 asvabhāvo'vidyā tatsvabhāvo'yamātmā sarvajagadrūpaḥ  
137702 sannahaṃtādivakṣyamāṇatrijagatputrikānṛtyaṃ vettītyahaṃkāradivedanaḥ saṃpannaḥ  
137703 | evamanirvāṇo'yamātmā svayam  
137704 śāstrīyopāyaprabhavavidyāvīrbhūtenādvitīyasvaparakāśapūrṇānandalakṣaṇa##-  
137705  
137706 yatrādityo bhavettatra yathālokaṣṭhā bhavet |  
137707 paraṃ viśayavairasyaṃ tatra yatra prabuddhadhīḥ || 2 ||  
137708  
137709 sā ca vidyā vidvatsamāgamavivekajanyādvairāgyādeva sidhyatītyāśayenāha - yatreti  
137710 || 2 ||  
137711  
137712 akartṛkarmakaraṇamaḍṣyadraṣṭṭadarśanam |  
137713 jagadagrāhyasaṃbhāramabhittau citramutthitam || 3 ||  
137714  
137715 tatra vairāgyārthamavidyāsvabhāvācchuddhe jagaccitrādhyāsaṃ varṇayati - akartriti ||  
137716 3 ||  
137717  
137718 na cotthitam kiṃca na vā śānte śāntaṃ yathāsthitam |  
137719 anāmayaṃ paraṃ brahma satyamavyayameva tat || 4 ||  
137720  
137721 vidyāsvabhāvena tadapohya nirvāṇasvarūpaṃ darśayati - na ceti || 4 ||  
137722  
137723 ciccamatkāramātrātmakalpanāraṅgaraṅjanāḥ |  
137724 saṃkhyātuṃ kena śakyante khe jagaccitraputrikāḥ || 5 ||  
137725  
137726 tatrādyamasvabhāvasvabhāvaṃ trijagannṛtyadanantaputrikātvena varṇayati -  
137727 ciccamatkāretyādinā | ciccamatkāramātrātmāno ye jīvāsteṣāṃ kalpanāmātrātmake  
137728 raṅge nṛtyamaṇḍape śṛṅgārādinānārasaraṅjanā yāsāṃ | jagaccitraputrikāḥ khe  
137729 nṛtyantīti pareṇānvayaḥ || 5 ||  
137730  
137731 rasabhāvavikārādhyāṃ nṛtyantyabhinayairnavaiḥ |  
137732 paramāṇuprati prāyaḥ khe sphurantyaṃbarātmikāḥ || 6 ||  
137733  
137734 rasaiḥ śṛṅgārādibhirbhāvaiḥ sthāyibhāvairvikāraiḥ kampasvedādisaṃcāribhāvaiḥ  
137735 ādhyāṃ yathā syāttathā | abhinayaistattadvastvākāravyaṅjakaceṣṭābhiḥ | paramāṇuprati  
137736 paramāṇumātrāsvapi vidyamāne khe cidākāśe | prāya iti saṃbhāvitatvadyotanārthaḥ || 6  
137737 ||  
137738  
137739 sarvartuśekharaḥ digbāhulatikākulāḥ |  
137740 pātālapāḍalatikā brahmalokaśīrodharāḥ || 7 ||  
137741  
137742 brahmalokaḥ śīrodharā kandharā yāsāṃ brahmalokarūpāṇāṃ śīrasāṃ dharā  
137743 dhārayitrya iti vā || 7 ||  
137744  
137745 candrārkalolanayanāstārotkaratanūruhāḥ |  
137746 saptaśalokāṅgalatikāḥ paritocchāmbarāmbārāḥ || 8 ||  
137747  
137748 tārotkarāstanūruhāṇi lomāṇi yāsāṃ | parito dikṣu acchaṃ  
137749 svacchamambaramākāśamevāmbaram vastraṃ yāsāṃ || 8 ||  
137750  
137751 dvīpāmburāśivalayā lokālokādrimekhalāḥ |  
137752 bhūtabhārācalajjīvappravahatprāṇamārutāḥ || 9 ||  
137753  
137754 bhūtānāṃ bhautikaśarīrādināṃ bhāreṇa dhāraṇena poṣaṇena ca nimittena calanto jīva  
137755 eva pravahantaḥ prāṇamārutā yāsāṃ || 9 ||  
137756  
137757 vanopavanavinyāsaḥ ākeyūrabhūṣitāḥ |  
137758 purāṇavedavacanāḥ kriyāphalavinodanāḥ || 10 ||  
137759  
137760 purāṇāṇi vedāśca vacanaṃ yāsāṃ | tattatkriyāphalasukhaduḥkhāṇi vinodanāṇi vilāsā  
137761 yāsāṃ | evaṃvidhā jagatputrikā nṛtyantīti pūrvatrānvayaḥ || 10 ||  
137762

137763 trijagatputrikānṛtyaṃ yadidaṃ dṛśyate puraḥ |  
137764 brahmavāridravatvaṃ tattadbrahmānilavepanam || 11 ||  
137765  
137766 asvabhāvasthitaivāsya kāraṇaṃ kāraṇātmakam |  
137767 asuṣuptaṃ sthitā svāpe svapnasyeva satīva sā || 12 ||  
137768  
137769 asya ca nṛtyasya asvabhāvasthitaiva cit kāraṇaṃ | yatastādṛśameva kāraṇātmakam  
137770 śrutiṣu prasiddham | yathā svāpe nidrāyāmasuṣuptaṃ sthitā sā svapnasya kāraṇaṃ  
137771 tadvadityarthaḥ || 12 ||  
137772  
137773 asuṣuptasuṣuptasthaḥ svabhāvaṃ bhāvayanbhava |  
137774 jāgratyapi gatavyagro mā svapnamidamāśraya || 13 ||  
137775  
137776 evamasvabhāvasvabhāvamupavarṇyedānīm svabhāvaikyasvabhāvena nirvāṇīkaraṇe  
137777 upāyamāha - asuṣupteti | he rāma tvaṃ pāramārthikasvabhāvaṃ bhāvayan  
137778 jāgratyapyajñānanāśādasuṣuptaṃ sarvadvaitopasaṃhārātsuṣuptaṃ ca turyaṃ padaṃ  
137779 tatstho bhava || 13 ||  
137780  
137781 yajjāgrati suṣuptatvaṃ bodhādarasavāsanam |  
137782 taṃ svabhāvaṃ vidustajjñā muktistatpariṇāmītā || 14 ||  
137783  
137784 raso rāgo vāsanā ca tacchūnyam | tatpariṇāmītā tatsvarūpeṇa pariniṣṭhitatvam || 14 ||  
137785  
137786 akartṛkarmakaraṇamadṛśyadraṣṭṭadarśanam |  
137787 arūpālokamananaṃ sthitaṃ brahma jagattayā || 15 ||  
137788  
137789 tasyāṃ pariniṣṭhāyām vyavahārakāle'pi cidekarasaṃ jagadbhātītyāha -  
137790 akartrityādinā || 15 ||  
137791  
137792 kānte kāntaṃ prakacati pūrṇe pūrṇaṃ vyavasthitam |  
137793 dvitvaikyarahite bhāti dvitvaikyaparivarjitaṃ || 16 ||  
137794  
137795 dvitvaikyarahite śodhite pratīci dvaitaikyaparivarjitaṃ śodhitaṃ brahma  
akhaṇḍaikaṛasyena  
bhāti || 16 ||  
137796  
137797  
137798 satyaṃ satye sthitaṃ śāntaṃ sargātmanyātmani svayam |  
137799 ākāśakośasadṛśaṃ śilājaṭharasaṃnibham || 17 ||  
137800  
137801 sargātmani sthitaṃ satyaṃ satye ātmani śāntaṃ svayameva sthitam || 17 ||  
137802  
137803 suratnajaṭharākāraṃ ghanamapyambaropamam |  
137804 pratibimbamiva kṣubdhamapyakṣubdhamasacca sat || 18 ||  
137805  
137806 śilājaṭharavadaprakāśasvabhāvatābhrāntiṃ vārayati - suratneti | ata eva  
137807 jagatpratibimbaṃ prāpya kṣubdhamiva sthitamapyakṣubdham || 18 ||  
137808  
137809 bhaviṣyannavanirmāṇaṃ cetasiṃ sthitaṃ puram |  
137810 brahma br̥ṃhitabhārūpamabhedikṛtamānasam || 19 ||  
137811  
137812 abhedikṛtamekarasīkṛtaṃ mānasaṃ yatra || 19 ||  
137813  
137814 yathā saṃkalpanagaraṃ saṃkalpānnaiva bhidyate |  
137815 tathāyāṃ jagadābhāsaḥ paramārthānna bhidyate || 20 ||  
137816  
137817 hemapīṭhamivānekabhaviṣyatsaṃniveśavat |  
137818 lakṣyamāṇamapi sphāraṃ śāntamavyayamāsthitaṃ || 21 ||  
137819  
137820 hemapīṭhaṃ pīṭhavaccaturasro hemapiṇḍaḥ | sphāraṃ nānāvistāraṃ lakṣyamāṇamapi ||  
137821 21 ||  
137822  
137823 ajasranāśotpādāḍhyamekarūpamanāmayam |  
137824 anāśotpādamaḥjaramanekamiva kāntimat || 22 ||  
137825  
137826 kāntimat bhāsvaram || 22 ||  
137827  
137828 brahmaiva śāntighanabhāvagataṃ vibhāti sargodayena vigatāstamayodayena |  
137829 vyomeva sūnyavibhavaṃ galatsvabhāvalābbhaṃ prati prasabhameva nanu  
137830 prabuddhe || 23 ||

137831  
 137832 nanu he rāma prabuddhe sati śāntighanabhāvagataṃ brahmaiva  
 137833 prasabhamadvaitasvabhāvabalādeva vigatāstamayodayena sargalakṣaṇena udayena  
 137834 svārājyavibhavana bhāti | yathā vyoma galatsvabhāvalābhaṃ bādhitasvarūpalābhaṃ  
 137835 keśoṇḍrakagandharvanagaratalamalīnatādikaṃ prati prasabhaṃ balādeva sphūrtinirāso  
 137836 bhayapradena svīyaśūnyavibhavana vibhāti tadavadityarthaḥ || 23 ||  
 137837  
 137838 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0  
 137839 svarūpavi'srāntyarthamupadeśakaraṇaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 137840  
 137841 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 137842 svarūpaviśrāntyarthamupadeśakaraṇaṃ nāmaikacatvāriṃśaḥ sargaḥ || 41 ||  
 137843  
 137844  
 137845 dvicattvāriṃśaḥ sargaḥ 42  
 137846  
 137847 śrīvāsiṣṭha uvāca |  
 137848  
 137849 cittavatkacanaṃ śānte yattattasmāna bhidyate |  
 137850 avyākṛtāmalatayā kvā'taḥ sargādisaṃbhavaḥ || 1 ||  
 137851  
 137852 bhūyaḥ prapañcayate cātra viśvaviśveśvaraikatā |  
 137853 vivekaiḥ pūjanīyaśca svātmaiva parameśvaraḥ ||  
 137854  
 137855 prāguktāṃ jagato brahmamātratāmanubhāvayitum jagadbhedakacanaheṭościttasya  
 137856 cidbhedam nirasyati - cittavaditi | śānte kūṭasthātmani prathamam yat cittavatkacanaṃ  
 137857 tattasmātkacana rūpāccidātmano na bhidyate | kutaḥ | avyākṛtatvādamalatvācca | tathā hi  
 137858 nāmarūpabhedādhi loka bhedaḥ prasiddhaḥ | sa ca  
 137859 nāmarūpavyākaraṇātpūrvabhūtajīvabhāvānnupraveśopādhaḥ citte na saṃbhavati |  
 137860 tasyāvyākṛtatvāt | sūkṣmatejovannātmakaliṅgasrṣṭyanantaram hi seyaṃ devataikṣata  
 137861 hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaraṇāni iti  
 137862 tadvyākaraṇaṃ śrūyate | tathā amalativācca cito na bhidyate | cidapyamalā cittamapi | na  
 ca  
 137863 tādrśayoḥ prabhākāśayoriva bhedaḥ kenacillakṣayitum śakyate | cittasya  
 137864 cidbhedanirāsādeva tadadhīno jagadbhedaḥ sutarāṃ nirasta ityāha - kvāta iti || 1 ||  
 137865  
 137866 cittadīpe gate yānti bhrāntivadbhānti [bhrāntivadbhrāntikhe iti  
 137867 mudritapāṭho'svarasaḥ ṭikākartrasaṃmataśca ||] khe sthite |  
 137868 rūpālokanaskārasaṃvido'mbudravormayaḥ || 2 ||  
 137869  
 137870 idameva sphuṭamāha - cittadīpe iti | sthite kūṭasthe khe pratyagātmākāśe  
 137871 rūpālokanaskārasaṃvillakṣaṇā ambudravormayo mṛgatṛṣṇābhrāntivadbhānti | te  
 137872 ca cittalakṣaṇe dipayatīti dipaḥ sūryastasminnastaṃ gate yānti apagacchantītyarthaḥ || 2 ||  
 137873  
 137874 nirastakaraṇāpekṣaṃ marutaḥ spandanaṃ yathā |  
 137875 yathā visaraṇaṃ bhāsaṭtathā jagadidaṃ pare || 3 ||  
 137876  
 137877 sattāyāṃ cidatiriktakāraṇanirapekṣatvādapi jagaccideveti drṣṭāntairupapādayati -  
 137878 nirastetyādinā | nirastā karaṇāpekṣā yena | bhāsaḥ prabhāyā visaraṇaṃ prasāraḥ || 3 ||  
 137879  
 137880 dravatvamiva kilāle śūnyatvamiva cāmbare |  
 137881 spandatvaṃ marutīvedaṃ kimapyātmamayaṃ pare || 4 ||  
 137882  
 137883 kilāle jale | ātmamaya mātmavivartaḥ | kimapyanirvacanīyam || 4 ||  
 137884  
 137885 mahāciti mahākāśe yadidaṃ bhāsaṭe jagat |  
 137886 taccittvameva kacati nirmalatvaṃ mañāviva || 5 ||  
 137887  
 137888 pratīci cittādīnāmavasthādvaye kacanaṃ brahmaṇi māyādhīnaṃ viyadādikacanaṃ  
 137889 tadabhinnaṃ vetyāśayena taireva drṣṭāntairupapādayati - mahācitītyādinā || 5 ||  
 137890  
 137891 yathā dravatvaṃ payasi yathā śūnyatvamāmbare |  
 137892 yathā prasandanaṃ vāyau mahāciti tathā jagat || 6 ||  
 137893  
 137894 vetti vāyuryathā spandaṃ tathā vetti jagaccitīḥ |  
 137895 na dvaitaikyādibhedānāṃ manāgapyatra saṃbhavaḥ || 7 ||  
 137896  
 137897 sphūrtāvapi cidatiriktanirapekṣatvāccidabheda ityāśayenāha - vettīti | dvaitaṃ caikyam

137898 ca saṃkhyeyabhedāśca teṣām || 7 ||  
137899  
137900 avivekavivekābhyāṃ bhāsuram bhaṅguram jagat |  
137901 bodhe sadaiva sadrūpamabhāsuramabhaṅguram || 8 ||  
137902  
137903 avivekena bhāsuram vivekena bhaṅguram | paramārthabodhe tu  
137904 brahmamātratvādubhayaśūnyam || 8 ||  
137905  
137906 jñaptimātrādṛte śuddhādādimadhyāntavarjitāt |  
137907 nānyadastīha nirṇītaṃ mahācinmātrarūpiṇaḥ || 9 ||  
137908  
137909 bodhena yannirṇītaṃ tadāha - jñaptīti || 9 ||  
137910  
137911 tatkaśyacicchivam sāntaṃ kasyacidbrahma śāśvatam |  
137912 kasyacicchūnyatāmātram kasyacijjñaptimātrakam || 10 ||  
137913  
137914 tatraiva vedānusāriṇāmavedānusāriṇāṃ ca vicārayatāṃ vādināṃ  
137915 yathārthāyathārtharūpaiḥ kalpanābhedāḥ pravṛttā ityāha - taditi || 10 ||  
137916  
137917 tadanantātma cidrūpaṃ cetyatāmiva bhāvayat |  
137918 svasaṃsthameva jñeyatvamajñatvamiva gacchati || 11 ||  
137919  
137920 tatraivānādyavidyādidṛśyākāratādhyāsa ityāha - taditi || 11 ||  
137921  
137922 cittayā nāsti sattā ca cittatā nāsti tām vinā |  
137923 vinā vinā yathā vāyoryathā spandēṣu kāraṇam || 12 ||  
137924  
137925 tatra cittavabalādevādhyastaspḥūrteścittayā vinā jñeyasya sattā nāsti tām sattām vinā ca  
137926 tasya cittatā cittasya nāsti | yathā vinā śūnyātmanā kūṭasthenākāśena vinā vāyoḥ  
137927 kāraṇam nāsti | vāyur ca vinā spandēṣu kāraṇam nāsti tadvadityarthaḥ || 12 ||  
137928  
137929 tathā mahācitocchāyāḥ sargasaṃvittivṛttiṣu |  
137930 nityaṃ sattvamasattvaṃ vā hetoranyānapekṣaṇāt || 13 ||  
137931  
137932 tathā nityabrahmasattādhīnasattākāsu sargabhrāntiṣvadhīṣṭhānamapekṣya nityaṃ sattvaṃ  
137933 svarūpatastu nityamasattvaṃ ceti dvedhāpi śāstre sadeva somyedaṃ neha nānā iti ca  
137934 vyapadeśa ityarthaḥ | anyasya hetoranapekṣaṇāt | asamarthasamāśaśchāndasaḥ || 13 ||  
137935  
137936 ityatrārtho'bhaṃviṣyatsa dvitvaikatvāstitāvaśāt |  
137937 ko'tra kalpayitā dvitvamekatvaṃ vā mahāmbare || 14 ||  
137938  
137939 cijjaḍadvitvasya tatkāraṇaikatvasya ca astitā svataḥ sattā tadvaśāddhi atra  
sargasaṃvittiṣu  
137940 iti prasiddho'rtho'bhaṃviṣyat | kūṭasthādvaye cidāmbare dvitvamekatvaṃ vā kaḥ kalpayitā  
137941 sattāspḥūrtibhyāṃ samarthayitā | jaḍēṣu na kaścittādṛśo'stītyarthaḥ || 14 ||  
137942  
137943 viṣvagviśvamapāraikaparamākāśakośatā |  
137944 yathā spandāniladvitvaṃ śābdameva na vāstavam || 15 ||  
137945  
137946 evaṃ ca ākāśadvitvāprasiddhivat spandānilabhedāprasiddhivacca  
137947 viśvaviśveśvaradvitvasyāprasiddhireva phalitetyāha - viṣvagityādinā || 15 ||  
137948  
137949 viśvaviśveśvaradvitvaṃ tathaivāsanmayātmakam |  
137950 sadevāsaṃbhavadvitvaṃ mahācinmātrakam ca yat || 16 ||  
137951  
137952 viśvābhāsaṃ tadevedaṃ na viśvaṃ sanna viśvatā |  
137953 deśakālādimattvena kadācidhemni satyatā || 17 ||  
137954  
137955 athavā brahmadṛṣṭyā anṛtasyāpi viśvasya  
137956 svanyūnadeśakālasvakāryāpekṣayā'dhikadeśakālavyāptyā satyatāmāśaṅkya  
137957 pariharati - deśakāleti || 17 ||  
137958  
137959 kaṭakatvasya bhinnasya viśvasya ca tathā pare |  
137960 dvitvaikyāsaṃbhave cātra kāryakāraṇatā kutaḥ || 18 ||  
137961  
137962 kāryakāraṇabhede siddhe tathā syātsa evāsiddha ityāha - dvitvaikyeti || 18 ||  
137963  
137964 syāccettatkalpanāmātramevaitannānyavastutā |  
137965 śūnyatā nabhasivātra dravatvamiva cāmbhasi || 19 ||

137966  
137967 kālpanikaḥ kāryakāraṇabheda'ṅgikriyata iti cenna kālpanikena tena satyatānirvāha ityāha  
137968 - syāccediti || 19 ||  
137969  
137970 khe khalekhāpyabhinneva kilāsti jagadāditā |  
137971 yadrūpaṃ brahma tadrūpaṃ jagatkvātra dvitaikate || 20 ||  
137972  
137973 atyantābhede'pi khalekheti khe bhedakalpanā dṛṣṭeti jagadapi tadvatsyādityāha - khe  
137974 iti || 20 ||  
137975  
137976 yadrūpaṃ vyoma tadrūpamevaṃ śūnyaṃ kilākhilam |  
137977 ekātmani tate svacche cinmātre sarvarūpiṇi || 21 ||  
137978  
137979 khasya lekheti khādbhinnamiva kalpitaṃ lekḥāpadavācyaṃ vyoma yadrūpaṃ tadrūpaṃ  
137980 brahmaṇo jagadityarthaḥ | evaṃ sthite brahmaṇyapi jagatkāraṇatā gatetyāha -  
137981 ekātmanītyādinā || 21 ||  
137982  
137983 śilāputrakasenāyāṃ pāṣāṇatva ivāsthite |  
137984 kāryakāraṇavaicitryaṃ kathaṃ saṃbhavati kva vā || 22 ||  
137985  
137986 kathamavyomatā vyomni dvitīyāsaṃbhavādbhavet |  
137987 pratibhātmaiva bhārūpo bhāti sargo mahāciti || 23 ||  
137988  
137989 putrikevopalotkirṇā tanmayatvāttadātmikā |  
137990 sādho yathāsthitasyaivaṃ buddhvā [buddhā asya sthitasyeti śeṣaḥ ||] viśvaṃ  
137991 praliyate || 24 ||  
137992  
137993 yathāsthitasya vāstavasyaiva tattvaṃ buddhvā || 24 ||  
137994  
137995 kāṣṭhamaunadaśābhāsaṃ saṃsāramavaśiṣyate |  
137996 yathā nimilitākṣasya rūpālokamanobhramaḥ || 25 ||  
137997  
137998 kāṣṭhamaunaṃ bāhyamānasasarvaceṣṭāsūnyatvaṃ tādṛśayā daśayā ābhāsaṃ  
137999 sphurat brahma saṃsāramavadhūya śiṣyate | bhāvanālakṣaṇamanaḥspandamātrajanyaḥ  
138000 sarvaḥ saṃsārabhramo bhāvanātyāgādaspaṇḍāvasthitimātreṇa vidhūyate ityāha -  
138001 yathetyādinā || 25 ||  
138002  
138003 svapne jāgratyanagrastho'pyasannevāstibhāvanāt |  
138004 tathaivonmilitākṣasya rūpālokamanobhramaḥ || 26 ||  
138005  
138006 svapne jāgratyanagrastho'pyasannevāstibhāvanāt |  
138007 bhāvanopaśamaṃ kṛtvā śilībhūya yathāsthitam || 27 ||  
138008  
138009 aśilībhūtamevāntaḥ svabhāvaṃ samamāsyatām |  
138010 āvivekopahāreṇa yathāprāptārthapūjanaiḥ || 28 ||  
138011  
138012 cidekarasatvena śilāvailakṣaṇyādantaḥ aśilībhūtaṃ svabhāvamavalambya āsyatām |  
138013 tādṛśasthityanukūlavivekavairāgyādisādhanaḥkṛtyāsa eva parameśvarasyātmanaḥ  
138014 sarvotkrṣṭā pūjetyāha - āviveketi | āsamantātsarvato yo  
138015 vivekastallakṣaṇenopahāreṇopacāreṇa || 28 ||  
138016  
138017 bodhāya pūjyatām buddhyā svabhāvaḥ parameśvaraḥ |  
138018 vivekapūjitaḥ svātmā sadyaḥ sphāravarapraḍaḥ || 29 ||  
138019  
138020 sphāraṃ niratiśayānandalakṣaṇaṃ varaṃ pradadātīti sphāravarapraḍaḥ || 29 ||  
138021  
138022 rudropendrādipūjātra jaratṛṇalavāyate |  
138023 vicāraśamasatsaṅgalipuṣpaikapūjitaḥ [puṣpaughapūjita iti pāṭhaḥ ||] ||  
138024 30 ||  
138025  
138026 sadyomokṣaphalaḥ sādho svātmaiva parameśvaraḥ |  
138027 satyālokanamātraikapūjito'nuttamārthadaḥ || 31 ||  
138028  
138029 yatrāstyātmeśvarastatra mūḍhaḥ ko'nyaṃ samāśrayet |  
138030 satsaṅgaśamasamtoṣavivekāpūjitātmanaḥ || 32 ||  
138031  
138032 anyamanātmabhūtaṃ taṭasthamiśvaram | atha yo'nyaṃ  
138033 devatāmupāste'nyo'sāvanyo'hamasmiti na sa veda yathā paśureva sa devānām iti śruteriti  
138034 bhāvaḥ | nanu taṭastheśvaraḥ pūjanena prasanna enaṃ śāstrāhiviṣavahniprabhṛtibhya



138035 upaghātakebhyaḥ sarvato rakṣiṣyati kūṭasthātmā kiṃ kariṣyati tatrāha - satsaṅgeti |  
 138036 āsamantātpūjita ātmā yena tasya || 32 ||  
 138037  
 138038 śirīṣakusumāyante śastrāhiviśavahnayaḥ |  
 138039 devārcanatapastīrthadānānyatikṛtānyapi || 33 ||  
 138040  
 138041 kiṃcā'vivekibhiḥ kṛteṣu devatārcanādiṣvaparādhāvaśyaṃbhāvena  
 138042 naiṣphalyānarthayoravaśyaṃbhāvāttatrāpi deśakāladravypātrakartrādiviśuddhivivekaḥ  
 138043 śraddhābhaktiśāntidāntyādayo yadyāvaśyakāstarhyakleśe mahāphale ātmadarśane  
 138044 eva te kuto nopayojyante ityāha - devārcanetyādinā || 33 ||  
 138045  
 138046 bhaṣmāyante nirarthatvādvivekāmahātmanām |  
 138047 etānyapi vivekena kriyante saphalāni cet || 34 ||  
 138048  
 138049 deśakālapātrādyavivekena | amahātmanām durātmanām || 34 ||  
 138050  
 138051 viveka eva tatkaśmātsphuṭamantarna sādhyate |  
 138052 yathābhūtārthavijñānādvāsanoparame pare || 35 ||  
 138053  
 138054 ko'sau viveko yaḥ sādhyā ityucyate tamāha - yathābhūteti || 35 ||  
 138055  
 138056 yatno vivekaśabdākhyo bhavatyātmāprasādataḥ |  
 138057 tathā tathā viveko'ntarvṛddhiṃ neyaḥ śamāmṛtaiḥ || 36 ||  
 138058  
 138059 yatna iti | tathā ca vairāgyādisarvasāadhanasaṃgraha iti bhāvaḥ | ātmāprasādato  
 138060 niṣkāmaṇuṣṭhitayajñādānādisādhyacittāprasādāt || 36 ||  
 138061  
 138062 yathā yathā punaḥ śoṣamupayāti na vibhramaiḥ |  
 138063 dehasattāmanādṛtya yathā bhūtārthadarśanāt || 37 ||  
 138064  
 138065 vibhramairviśayabhrāntibhiḥ || 37 ||  
 138066  
 138067 lajjāṃ bhayaṃ viśādersye sukhaṃ duḥkhaṃ jayetsamam |  
 138068 jagadādi śarīrādi nāstyevādaḥ kuto'dya tat || 38 ||  
 138069  
 138070 dehasattānādare upāyaṃ vicāraṃ darśayati - jagadādīti | śarīrasya  
 138071 ādikāraṇabhūtaṃ jagat ādipadāttatkāraṇaṃ ca ādaḥ nāstyeva | yaccādaḥ nāsti tadadya  
 138072 kuto bhavet | nāsato vidyate bhāvaḥ iti nyāyāt || 38 ||  
 138073  
 138074 kāryaṃ cetkāraṇasyaitattathāpi brahmamātrakam |  
 138075 pratibhāmātramevācchaṃ na tu jñapterghaṭādi sat || 39 ||  
 138076  
 138077 nanu sadeva somyedamagra āsīt iti brahmātmanā ādaḥ sadeva kāraṇasya brahmaṇaḥ  
 138078 kāryamastu tatrāha - kāryaṃ cediti | tathāpi brahmamātrakameva na tato bhidyate |  
 138079 sadbhede asattvāpatteḥ | advayakāryasya kāraṇe advayatvāvighātakatvena  
 138080 bhedapratibhāsasya vikalpamātratvādityāha - pratibhāmātrameveti | jñapteḥ  
 138081 pṛthagiti śeṣaḥ || 39 ||  
 138082  
 138083 jñānātmikaiva pratibhā jñaptirevākhilaṃ jagat |  
 138084 jñaptirapyātmāmatattvaśrīḥ pariññātopaśāmyati || 40 ||  
 138085  
 138086 vikalpapratiḥbhāpi cidābhāsaññānātmikaiveti saivākhilaṃ jagadityarthaḥ | sā  
 138087 cidābhāsalakṣaṇā jñaptirapyajñātātmatattvasyaiva darpaṇadṛṣṭā mukhaśrīriva  
 138088 pratyagātmamātratvena dṛṣṭamātrā bhedakopādhyapagamenopaśāmyati || 40 ||  
 138089  
 138090 jñeyābhāve tvanirvācyā śiṣyate śāśvataṃ śivam |  
 138091 āśarīrādyaviśvātma sarvaṃ śāntamidaṃ tatam || 41 ||  
 138092  
 138093 yata upādhibhūtajñeyābhāve bimbātprthagivānirvācyeti pūrvānvayi | anayā rītyā  
 138094 pratyagbhāve āśarīrādibrahmabhāve aviśvātmetyakhaṇḍaṃ sarvaṃ pūrṇaṃ śāśvataṃ  
 138095 śivam śiṣyata ityārthaḥ || 41 ||  
 138096  
 138097 jñānajñeyajñaptimuktaṃ dṛṣṇanmaunamiva sthitam |  
 138098 śāntāntaḥkāraṇaḥ svasthāḥ śilāputrakakośavat || 42 ||  
 138099  
 138100 tadbhāvasthitireva bhavadbhiḥ sarvaiḥ saṃpādyetyāha - śānteti || 42 ||  
 138101  
 138102 calantaścālayantaśca jñārūpā eva tiṣṭhata |  
 138103 ajñeyajñatvasadrūpaḥ sadasatsārārūpiṇaḥ || 43 ||

138104  
 138105 tasyāsthitaṃ yathā prāptavyavahāre'pi na kṣatirityāha - calanta ityādinā || 43 ||  
 138106  
 138107 ākāśakośaviśadā bhavatā bhavabhūmayāḥ |  
 138108 yathāsthitaṃ ca tiṣṭhanti gacchantaśca yathāgatam || 44 ||  
 138109  
 138110 yathāprāptaikakarmāṇaḥ saṃpadyante budhāḥ param |  
 138111 athavā sarvasaṃtyāgaśāntāntaḥkaraṇojjvalāḥ || 45 ||  
 138112  
 138113 samādhau vā kāmaṃ sthīyatāmityāha - athaveti || 45 ||  
 138114  
 138115 ekānteṣveva tiṣṭhantu citrakarmārpitā iva |  
 138116 saṃkalpaśāntau saṃkalpapuravatsarvadākhilam || 46 ||  
 138117  
 138118 sarvadā samādhikāle vyavahārakāle ca prabuddhasyā'vicchinnaṃprabodhasya puṃsaḥ  
 138119 saṃkalpapuravatsvapnavacca sadaiva tucchatvādastaṃ gatam || 46 ||  
 138120  
 138121 svapnavacca prabuddhasya sadaivāstaṃ gataṃ jagat |  
 138122 sanetrarūpānubhavaṃ jātito'ndha iva bhramaiḥ || 47 ||  
 138123  
 138124 prabodhaśca sanetrasya rūpānubhavavatpariniṣṭhitaḥ pūrṇānandānubhavaparyanto  
 138125 nirvāṇe upayujyate na jātyandharūpakalpanātulyaḥ paroḥśakalpa ityāśayenāha - sa  
 138126 netretyādinā || 47 ||  
 138127  
 138128 nirvāṇaṃ varṇayannajñastāpyate'ntarna sāmyati |  
 138129 kalpanāṃśopadeśena loka'vidyāmayātmanā || 48 ||  
 138130  
 138131 ajñāḥ katipayavākyaśravaṇenaiva tattvajñō'haṃ saṃpanna iti bhrame nirvāṇaṃ varṇayan  
 138132 sanetrasya rūpānubhavaṃ varṇayan jātyandha ivāntarmānāpamānādibhistāpyate na tu  
 138133 tattvajñāvacchāmyati | śāntisukhamanubhavatītyarthaḥ |  
 138134 andhagolāṅgūlanyāyenāsadupadeśapratāritānāmapī kṛtārthatābhrāntirloke  
 138135 prasiddhetyāha - kalpanāṃśeti || 48 ||  
 138136  
 138137 yena kenacidajñatvātkṛtārtho'smīti manyate |  
 138138 akṛtārthaḥ kṛtārthatvaṃ jñānmaurkhyavimohitaḥ || 49 ||  
 138139  
 138140 vijñāsyatyakṛtārthatvaṃ kṣāṇāntarakadarthanaīḥ |  
 138141 upāyaṃ kalpanātmānamanupāyaṃ vidurbudhāḥ || 50 ||  
 138142  
 138143 tasmātkalpanātmakaṃ jñānaṃ na nirvāṇopāya ityabhiññānubhavenopasaṃharati -  
 138144 upāyamiti || 50 ||  
 138145  
 138146 duḥkhadatvānnimeṣeṇa bhāvābhāvaiṣaṇabhramaiḥ |  
 138147 jagadbhramaṃ pariññāya yadavāsanamāsitam |  
 138148 virasāśeṣaviśayaṃ taddhi nirvāṇamucyate || 51 ||  
 138149  
 138150 nimeṣeṇa bhāvābhāvaiṣaṇabhramairduḥkhadatvātkalpanātmānamanupāyamanupāyaṃ  
 138151 viduriti pūrvatrānavayaḥ | tasmātprāguḥktaṃ samyagjñānameva vāsanāśaparyantaṃ  
 138152 dṛḍhikāryaṃ tadeva nirvāṇaṃ paryavasyatītyāśayenāha - jagaditi | virasā āśeṣā  
 138153 hairaṇyagarbhapadāntā viśayā yatra || 51 ||  
 138154  
 138155 ākhyāyikārthapratibhānametya saṃvetsyacidvāri bharāddravātmā |  
 138156 avedyacidrūpamaśeṣamacchaṃ paśyanvinirvāsi jagatsvarūpam || 52 ||  
 138157  
 138158 ata eva he rāma tvaṃ madupadiṣṭamarthamākhyāyikā upalabdharthā laukikī paurāṇikī vā  
 138159 kathā tadartha iva paroḥśaḥ kalpanāmrarūpaḥ pratibhāso yasya tathāvidhametya  
 138160 bahirmukhatayā adhigamya na kṛtārtho bhaviṣyasi kiṃtu  
 138161 bharādvāsanāmātrapūrātīśayāt dravātma paritaḥ pravahatsvarūpam  
 138162 jagatsvarūpamacidvāri saṃvetsi paśyasyeva | pratyagdṛṣṭyā  
 138163 pūrṇamacchamavedyacidrūpam paśyansākṣādanubhavan vinirvāsi nirvāṇaviśrānto  
 138164 bhaviṣyasītyarthaḥ || 52 ||  
 138165  
 138166 jātyandharūpānubhāvānurūpam yadāgamairbuddhamabodharūpam |  
 138167 adhaspadikṛtya tadāntare'sminbodhe nipatyānubhavo bhavābhūḥ || 53 ||  
 138168  
 138169 tadetaddraḍhayannāha - jātyandheti | āgamairupadeśavākyaairbahirmukhatayā  
 138170 jātyandharūpānubhavasadrśaṃ yadbuddhaṃ tadabodharūpameva | aparokṣe vastuṇi  
 138171 paroḥśajñānasya bhrāntimātratvāt | atastādrśabodhamadhaspadikṛtya  
 138172 pādenākramyeva tiraskṛtya | adhaśśirasī pade iti satvaṃ cviḥ | āntare pratyagātmarūpe

138173 asminnityāparokṣe bodhe sākṣādanubhavana nipatya abhūrjanmādisūnyaḥ so'nubhava eva  
138174 tvaṃ bhava | tadeva te nirvāṇamityarthaḥ || 53 ||  
138175  
138176 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
138177 nirvāṇopadeśo nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
138178  
138179 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
138180 nirvāṇopadeśo nāma dvicatvāriṃśaḥ sargaḥ || 42 ||  
138181  
138182 tricativāriṃśaḥ sargaḥ 43  
138183  
138184 śrīvāsiṣṭha uvāca |  
138185  
138186 ahaṃtādijagaccedaṃ pariññānādasatyatām |  
138187 yāti sānubhavo mohātsatyamevānyathādhiyām || 1 ||  
138188  
138189 manoyakṣapuraprāye jagatyajñānakalpite |  
138190 bodhamātreṇa nirmṛṣṭe brahmaikasthitirīryate ||  
138191  
138192 āntaramahaṃtādibāhyamidaṃ jagacca bhoktṛbhogyarūpaṃ sarva  
138193 tadanubhavarūpabhogatattvapariññānādasatyatām yāti | cidavasāno hi bhogaḥ sa hi  
138194 bhokturbhogyasaṃbandhānubhavaḥ tenānubhavana hi  
138195 mohādātmaavinimayenānyathādhiyām bhoktaryevātmabuddhimatām mūḍhānāmātmā  
138196 sānubhavo na svata iti satyaṃ brahmaiva sa ityarthaḥ || 1 ||  
138197  
138198 ajñānajvaramuktasya bodhaśītalitātmanaḥ |  
138199 etadeva bhavēcchidraṃ yadbhogāmbu na rocate || 2 ||  
138200  
138201 ata eva tattvavidāṃ bhogyavargeṣvarucirityāha - ajñāneti || 2 ||  
138202  
138203 alamanyaiḥ pariññānairvācyavācakavibhramaiḥ |  
138204 anahaṃvedanāmātraṃ nirvāṇaṃ tadvibhāvvyatām || 3 ||  
138205  
138206 evaṃ bhogyeṣu viraktānāṃ bhoktaryahaṃkāraṃśatyāgamātreṇa  
138207 cinmātrapariśeṣātmakaṃ nirvāṇaṃ siddhamityāha - alamiti | vācyam rūpaṃ  
138208 vācakaṃ nāma tadviśayabhrāntirūpaiḥ || 3 ||  
138209  
138210 pariññātā yathā svapne padārthā rasayanti no |  
138211 na ca santi tathaivāsminnahaṃ jagadidaṃbhrame || 4 ||  
138212  
138213 bhogāmbu na rocate ityetadviśadayati - pariññāteteti | svapne dṛṣṭāḥ padārthā yathā  
138214 jāgarūkaṃ puruṣaṃ na rasayanti na rañjayanti na santi ca tathaivāhaṃ jagadidamiti  
bhrame  
138215 dṛṣṭāḥ padārthā api tattvajñamityarthaḥ || 4 ||  
138216  
138217 yathā svabhāvanādyakṣastarau sasvajanaṃ puram |  
138218 paśyatyasatyamevaivaṃ jīvaḥ paśyati saṃsṛtim || 5 ||  
138219  
138220 araṇye yakṣo gandharvamāyākalpitaṃ nagaraṃ vā'tra dṛṣṭānta ityāha - yatheti |  
138221 yakṣatanau iti pāthe yakṣavidyānipuṇamanuṣyaḥ svabhāvanākalpitayakṣatanau sthitvā  
138222 svajanasahitaṃ puram yathā kalpayitvā paśyatīti vyākhyeyam || 5 ||  
138223  
138224 vibhramātmā yathā yakṣo yakṣalokaśca te mithaḥ |  
138225 sadrūpau susthitau mithyā tathāhaṃtvajagadbhramau || 6 ||  
138226  
138227 tatra yakṣo vibhramātmā bhrāntikalpitabhoktṛsvarūpaḥ yakṣalokastannagaraṃ ca  
138228 bhrāntikalpitabhogyarūpamityubhayaṃ nāstyeva tathāpi tau mitha  
138229 upabhogalakṣaṇārthakriyākāritayā yathā sadrūpāviva sthitau tathetyarthaḥ || 6 ||  
138230  
138231 anāvaraṇato'raṇye yakṣā vibhramarūpiṇaḥ |  
138232 yathā sphuranti bhūtāni tathemāni caturdaśa || 7 ||  
138233  
138234 dṛṣṭānte dārṣṭāntike cāsato'pi satyatayā pratibhāse anāvṛtasākṣiṇyadhyāsa eva  
138235 nimittamityāśayenāha - anāvaraṇata iti | bhuvanopādhisaṃkhyayā caturdaśa || 7 ||  
138236  
138237 bhramamātramahaṃ mithyaiveti buddhvā vibhāvayan |  
138238 yakṣo'yakṣatvamāyāti cittam cittattvatāmidam || 8 ||  
138239  
138240 yakṣasya svakalpitadehanagarādyupasaṃhāra iva jagadbhramabādhe'pi

138241 tanmithyātvdarśanameva heturityāha - bhramamātramiti | cittattvatām  
138242 cidrūpatāttvikabhāvam || 8 ||  
138243  
138244 nirastakalanāśaṅkaṃ tyāgagrahaṇavarjitam |  
138245 avisārisamastecchaṃ śāntamāsva yathāsthitaṃ || 9 ||  
138246  
138247 catvāri kriyāviśeṣaṇāni || 9 ||  
138248  
138249 asattāsaṃbhavaṃ dṛśyaṃ draṣṭrātmakamidaṃ tatam |  
138250 athavā naiva draṣṭrātma sadavācyaṃ kimāsyate || 10 ||  
138251  
138252 tattvato vimarśe dṛśyasya draṣṭtāmātratā tucchatā vā paryavasyatītyāha - asatteti  
138253 | na vidyate sattāyāḥ saṃbhava utpattirasmimstathāvidhaṃ naiva vā draṣṭrātma | kutaḥ  
138254 sat paramārthacidrūpaṃ draṣṭṭa tattvamavācyaṃ tucchaṃ dṛśyarūpaṃ kimāsyate  
138255 sthāpyate | na hi sato'sadrūpatā kenacitsaṃpādayituṃ śakyetyarthaḥ |  
138256 āseraṇyantakartuṇyante gatibuddhi - iti karmatve karmaṇi laḥ || 10 ||  
138257  
138258 vasantarasaṃpūrasya yathā viṭapagulmatā |  
138259 svarūpamātrabharitasamvidāḥ sargatā tathā || 11 ||  
138260  
138261 draṣṭurdṛśyātmatvābhāve'pi vyavahāre dṛśyasattāsphūrtinnirvāhakatā  
138262 saṃbhavatyeveti dṛṣṭāntena darśayati - vasanteti || 11 ||  
138263  
138264 yadidaṃ jagadābhāsaṃ śuddhaṃ cinmātravedanam |  
138265 kātraikatā dvitā kā vā nirvāṇamalamāsyatām || 12 ||  
138266  
138267 paramārthe tu draṣṭraikyādisaṃbhāvanāpi nāstītyāha - yadidamiti || 12 ||  
138268  
138269 bhūyatām cinmayavyomnā pīyatām paramo rasaḥ |  
138270 sthīyatām vigatāśaṅkaṃ nirvāṇānandanandane || 13 ||  
138271  
138272 idāniṃ bhagavānvasiṣṭhaḥ sarvānprati dayayā hitamudghoṣayannapadiśati -  
138273 bhūyatāmityādinā | paramo raso niratīśayānandaḥ raso vai saḥ iti śruteḥ |  
138274 nirvāṇānandalakṣaṇe nandane svarvane || 13 ||  
138275  
138276 kimetāsvatīśūnyāsu saṃsārāraṇyabhūmiṣu |  
138277 mānavā vātahariṇā bhramatho bhrāntabuddhayaḥ || 14 ||  
138278  
138279 vātahariṇā vātapramya iveti śeṣaḥ | bhramatha u iti cchedaḥ || 14 ||  
138280  
138281 jagattrayamarīcyambu vipralabdhāndhabuddhayaḥ |  
138282 mā dhāvata gatavyagramāśayopahatāśayāḥ || 15 ||  
138283  
138284 āśayā tṛṣṇayā upahatāśayāḥ santo gatavyagramaṃ prāptavaiyagryaṃ yathā syāttathā  
138285 mā dhāvata || 15 ||  
138286  
138287 rūpālokamanaskāramṛgatṛṣṇāmbupāyinaḥ |  
138288 vyarthamāyāsamāyūṃṣi mā mā kṣapayataiṇakāḥ || 16 ||  
138289  
138290 rūpālokā bāhyabhogā manaskārā ābhimānikabhogāsta eva mṛgatṛṣṇāmbūni |  
138291 āyāsaṃ prāpyeti śeṣaḥ || 16 ||  
138292  
138293 jagadgandharvanagaragurugarveṇa naśyatha |  
138294 sukhārūpāni duḥkhāni nāśanāyaiva paśyatha || 17 ||  
138295  
138296 jagadrūpe gandharvanagara iva vivekahārī yo garvastena naśyatha | mā ityanuśajyate || 17 ||  
138297  
138298 jagatkeśaṇḍrakabhrāntyai mā mahāmbaramadhyagam |  
138299 avalokayatābhrānte svarūpe pariṇamyatām || 18 ||  
138300  
138301 mahāmbaram brahmākāśastanmadhyagamaññānanailyaṃ mā avalokayata kiṃtvabhrānte  
138302 yathārthato dṛṣṭe svarūpe pariṇamyatām || 18 ||  
138303  
138304 mānavā vātaloloccapatraprāptāmbubhaṅgura |  
138305 mānavāsu na cāsvandhagarbhaśayyāsu supyatām || 19 ||  
138306  
138307 he mānavāḥ vātairlolāni ucceśūrdhvaśākhāsthiteṣu pippalapatreṣu prāptāni  
138308 skannānyavaśyāyāmbūniva bhaṅgurā mānavā manuṣyadehā yāsu āsu

138309 saṃsāralakṣaṇāsvandhagarbhaśayyāsu mā supyatām || 19 ||  
 138310  
 138311 avirāmamanādyante svabhāve śāntamāsyatām |  
 138312 draṣṭṭadṛśyadaśādoṣādasvabhāvādvinaśyatām || 20 ||  
 138313  
 138314 avirāmamakhaṇḍitam | svabhāve pāramārthikabrahmabhāve |  
 138315 draṣṭṛādidaśādoṣalakṣaṇādasvabhāvātsvarūpavinimayānmā vinaśyatām || 20 ||  
 138316  
 138317 ajñāvabuddhaḥ saṃsāraḥ sa hi nāsti manāgapi |  
 138318 avaśiṣṭaṃ ca yatsatyam tasya nāma na vidyate || 21 ||  
 138319  
 138320 troṭayitvā tu tṛṣṇāyaḥśṛṅkhalāvalitaṃ balāt |  
 138321 saṃsārapañjaraṃ tiṣṭha sarvasyordhvaṃ mṛgendravat || 22 ||  
 138322  
 138323 tṛṣṇālakṣaṇayā ayaḥśṛṅkhalayā valitaṃ veṣṭitaṃ saṃsārapañjaraṃ  
 138324 jñānabalāttroṭayitvā mṛgendraḥ siṃhastadvatsarvasyordhvamutkarṣakāṣṭhāyām  
 138325 tiṣṭha || 22 ||  
 138326  
 138327 ātmātmīyagrahabhrāntiśāntimātrā vimuktatā |  
 138328 yathā tathā sthitasyāpi sā svasattaiva yoginaḥ || 23 ||  
 138329  
 138330 ātmātmīyagrahaḥ ahaṃmametyabhimānastallakṣaṇabhrāntiśāntimātrā  
 138331 tāvanmātrasvarūpā vimuktatā nānyā kācidasti | sā ca yoginaḥ svātmasattaivetyarthaḥ || 23 ||  
 138332  
 138333  
 138334 nirvāṇatā'vāsanatā parā'patāpatājñatā |  
 138335 saṃsārādhvani khinnasya śāntā viśrāmabhūmayāḥ || 24 ||  
 138336  
 138337 tāmeva saṃsārādhvakhinnaviśrāntibhūmibhedatvena kalpayitvāha - nirvāṇateti |  
 138338 avāsanateti cchedaḥ | parā utkrṣṭā apatāpatā apagatatṛividhatāpatā | etāḥ  
 138339 pañcamyādyāstisro bhūmikāḥ || 24 ||  
 138340  
 138341 tajjñājñāto na mūrkhāṇāṃ mūrkhajñāto na tadvidāṃ |  
 138342 vidyate jagadārtho'sāvavācyārthamayo mithaḥ || 25 ||  
 138343  
 138344 mithaḥ ajñasya duḥkhaughamayaṃ jñasyānandamayaṃ jagaditi prāguktameveti || 25 ||  
 138345  
 138346 viśvatā bhrāntisaṃśāntau saṃsthitaiva na labhyate |  
 138347 mahārṇavāmbuvalitā putrikeva payomayī || 26 ||  
 138348  
 138349 gaṅgāgodānarmadetyādirūpā payomayī putrikā ākārabhedakalpanā yathā  
 138350 mahārṇavāmbuvalitā satī tadrūpeṇa saṃsthitaivārṇavavāsibhirna labhyate  
 138351 tadvadbhrāntisaṃśāntau jñānibhirviśvatāpītyarthaḥ || 26 ||  
 138352  
 138353 bhrāntiśāntau prabuddhasya vinirvāṇasya viśvatā |  
 138354 yathāsthitaiva galitā vidyate ca yathāsthitam || 27 ||  
 138355  
 138356 tadeva spaṣṭamāha - bhrāntīti || 27 ||  
 138357  
 138358 nirdagdhatṛṇabhasmālī kvāpi yāti yathānilaiḥ |  
 138359 satāṃ svabhāvaviśrāmaiḥ kvāpi yāti tathā jagat || 28 ||  
 138360  
 138361 jagadbrahmapadārthasya saṃniveśaḥ sa tūttamaḥ |  
 138362 brahmaśabdārtharūpātmā na jagacchabdakāryabhāk || 29 ||  
 138363  
 138364 brahmapadasya bṛṃhaṇarūpo yo'rthastasya saṃniveśa ākāraviśeṣaḥ sa tu  
 138365 brahmaśabdasya mukhyārtharūpo nirvikalpasvaparakāśaniratisayānandapratyagātmā  
 138366 ceduttamaḥ | gacchati ṣaḍvidhavikāraiḥ parivartata iti jagaditi  
 138367 jagacchabdapravṛttinimittavikārakāryabhākcennottama ityarthaḥ || 29 ||  
 138368  
 138369 avijñātasya bālasya padārthā yādṛśā ime |  
 138370 viduṣastādṛśā eva tiṣṭhataḥ kṣīṇavāsanam || 30 ||  
 138371  
 138372 jagati nirvikalpānubhavaḥ śīśorapi prasiddha iti tatsāmyamāha - avijñātasyeti | na  
 138373 vidyate vijñātaṃ viśeṣajñānaṃ yasya bālasya śīśoḥ || 30 ||  
 138374  
 138375 yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī |  
 138376 yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ || 31 ||  
 138377

138378 tajjñajñāto na mūrkhāṇām mūrkhajñāto na tadvidām ityuktimupapāditām  
 138379 bhagavadvacanena saṃvādayati - yā niśeti || 31 ||  
 138380  
 138381 sthitamevā'virāmī yajjāgradasya suṣuptavat |  
 138382 citrāvalokita iva jāgratyosya rasaiṣaṇāḥ || 32 ||  
 138383  
 138384 tadidaṃ vyācaṣṭe - sthitamevetyādinā yadyasmāddhetoḥ  
 138385 sarvajanānāmajñānāndhakārāvṛtatvātsuṣuptavatsthitamevātmatattvamasya tattvavidaḥ  
 138386 avirāmī virāmasūnyo jāgrat jāgarastasmāt yā niśā sarvabhūtānām tasyām jāgarti  
 138387 ityucyata ityārthaḥ | yasmāccāsyā jāgratyo mūḍhajanajāgrattvena prasiddhā rasaiṣaṇā  
 138388 indriyaiḥ śabdādiviṣayāsvādāścitrāvalokitānṛtyayuddhādiriva purogatā api na santi  
 138389 tasmāt yasyām jāgrati bhūtāni sa niśā paśyato muneḥ ityucyata ityārthaḥ || 32 ||  
 138390  
 138391 jātyandharūpānubhavasamaṃ bhuvanavedanam |  
 138392 bhrāntaprāyamasadrūpaṃ jñasya bhāti na bhāti ca || 33 ||  
 138393  
 138394 uttarārdhaṃ punarvyācaṣṭe - jātyandheti | bhāti cenniśāsvaspnavanna bhāti  
 138395 cenniśāsuṣuptavaditi bhāvaḥ || 33 ||  
 138396  
 138397 vimūḍhaduḥkhaṃ trijagadvimūḍhaviṣayaṃ na sat |  
 138398 svapne svapnatayā jñāte rūpālokamanaḥkriyāḥ || 34 ||  
 138399  
 138400 vimūḍhānām duḥkhatvena prasiddhaṃ trijagadvimūḍhaviṣayameva na prabuddhaviṣayaṃ  
 138401 yato na sadityārthaḥ | nanu jñasya yadi viṣayopabhogo nāsti tarhi kena sa tṛpto jīvati  
 138402 tatrāha - svapne ityādinā || 34 ||  
 138403  
 138404 na svandante yathā tadvajjāgratsvapne sphurantu mā |  
 138405 nirvibhāgaḥ samāśvasto'virodhaṃ paramagataḥ || 35 ||  
 138406  
 138407 jāgratsvapne jāgratsvapnabhogā mā sphurantu nāma tathāpi jño nirvāṇa  
 138408 āśītalāntaḥkaraṇo'vatiṣṭhate iti pareṇānvayaḥ || 35 ||  
 138409  
 138410 āśītalāntaḥkaraṇo nirvāṇo jño'vatiṣṭhate |  
 138411 tajjñasyākṛṣṭamuktasya samaṃ dhyānaṃ vinā sthitiḥ || 36 ||  
 138412  
 138413 ākṛṣṭāni bhogavāsanābhiścittasya bahirākaraṇāni tairmuktasya varjitasya tajjñasya  
 138414 dhyānaṃ cittanirodhayatnaṃ vinaiva samaṃ sthitirbhavati || 36 ||  
 138415  
 138416 nimnaṃ vinaiva toyasya na saṃbhavati kācana |  
 138417 artha eva manaskāro mana evārtharañjanam || 37 ||  
 138418  
 138419 taddṛṣṭāntenopapādayati - nimnamiti | yathā tadāgāditoyasya  
 138420 kulyādinimnamārgaṃ vinā kācana pravāhādikriyā na saṃbhavati tadvadityārthaḥ | nanu  
 138421 tattvajñānena bāhyārthabādhe bahirindriyāṇi na pravartantām manaskāranirodhastu  
 138422 kathaṃ siddhyettatrāha - artha evetyādi || 37 ||  
 138423  
 138424 eṣa evaiṣa ābhāsaḥ sabāhyābhyantarātmakaḥ |  
 138425 āsamudraṃ nadivāhaśatasamghamayātmakam || 38 ||  
 138426  
 138427 eṣa manaskāra evaiṣo'rthābhāsaḥ | yathā taraṅgiṇāmāsamudraṃ  
 138428 nadīpravāhādyanantabhedātmakaṃ prasiddhaṃ sarvamambu ekatra śleṣe ekapiṇḍātmakaṃ  
 138429 jalasāmānyameva sphurati tathā sabāhyābhyantaraṃ sarvārthākāraṃ mana eva sphuratīti  
 138430 pareṇānvayaḥ || 38 ||  
 138431  
 138432 yathaikaśleṣapiṇḍātma vahatyambu taraṅgiṇām |  
 138433 sabāhyābhyantarākāramarthānarthamayātmakam || 39 ||  
 138434  
 138435 mana eva sphuratyarthanirbhāsaṃ vyātataṃ tathā |  
 138436 nāstyarthamanasordvitvaṃ yathā jalataraṅgayoḥ || 40 ||  
 138437  
 138438 ekābhāve dvayoḥ śāntiḥ pavanaspandayoriva |  
 138439 nūnamekopaśāntyaiva niḥsāre paramārthataḥ || 41 ||  
 138440  
 138441 astvevaṃ kiṃ tatastatrāha - eketi | tattvajñānenārthabādhe mano'pi bādhitameveti na  
 138442 manaskāraprasaktirityārthaḥ || 41 ||  
 138443  
 138444 ekatvādarthamanasī samamevāśu sāmyataḥ |  
 138445 arthaḥ saṃkalparūpātmā nehitavyo vijānatā || 42 ||  
 138446

138447 manaśca samyagjñānena śāntirevaṃ bhavettayoḥ |  
 138448 anaṣṭe naśyataścaite jñāsyārthamanasī svataḥ || 43 ||  
 138449  
 138450 ayaṃ ca tayorbādhaḥ svāpnavyāghranāśavadanaṣṭanāśa ityāha - anaṣṭe iti || 43 ||  
 138451  
 138452 mṛṇmaye dviṣati jñānāddviṣadbhāvabhaye yathā |  
 138453 yathāsaṃsthaṃ sthite eva jñāsyārthamanasī sadā || 44 ||  
 138454  
 138455 yathā mṛṇmaye pratimāyāṃ bhrāntikalpite dviṣati svavairiṇi jñānādbādhyamāne  
 138456 tasmindviṣadbhāvastatprayuktabhayaṃ ca naśyatastadvadītyarthaḥ | yathāsaṃsthaṃ  
 138457 pāramārthikabrahmasvabhāvena sthitaṃ || 44 ||  
 138458  
 138459 kimapyapūrvamevānyatsaṃpanne bhāvarūpiṇi |  
 138460 saṃhitārthajagatkālo'pyajño'jñaviṣayo'pyasat || 45 ||  
 138461  
 138462 anyatsāṃsārikadaśāprasiddharūpādanyatpūrṇānandarūpaṃ saṃpanne bhāvarūpiṇi  
 138463 paramārthasadrūpiṇi saṃhite hetuphalabhāvena ghaṭite arthaḥ  
 138464 sukhaduḥkhabhogastatsādhanam jagat trailokyam ca yena tathāvidhaḥ saṃsārakālaḥ  
 138465 apīśabdātkālakṛtāḥ padārthānāṃ janmādivikārāstadbhoktā ajñastadvīṣayaḥ  
 138466 śabdādiviṣayo'pīti sarvaṃ tattvajñadṛṣṭyā asat || 45 ||  
 138467  
 138468 pārśvasuptanarasvapna iva klībāgrayakṣavat |  
 138469 jñasya sājñam jagannāsti vīrasyeva piśācadhīḥ || 46 ||  
 138470  
 138471 tatra dṛṣṭāntāvāha - pārśveti | klībapadena adhiro bālādirlakṣyate tadagre  
 138472 bhāsamānayakṣavacca || 46 ||  
 138473  
 138474 jñamajño bhāvayatyajñam ciraṃ vandhyāpi vardhate |  
 138475 vinaiva jñātaśabdārthamarthabhāvamivāgatam || 47 ||  
 138476  
 138477 vandhyāpi putrapautrādivistāreṇa vardhate taddṛṣṭyeti śeṣaḥ | tattvajñāstarhi  
 138478 jagatsvabhāvaṃ kiḍṛṣaṃ vidustamāha - vinaiveti | jñātaśabdasyārtho  
 138479 jñānaviṣayatvam taṃ vinaiva svaprakāśatvādevārthābhāsamiva sthitaṃ  
 138480 bhāsamānamanādyantaṃ bodhaṃ brahmaiveti vidurityarthaḥ || 47 ||  
 138481  
 138482 sthitaṃ bodhamanādyantaṃ svabhāvaṃ sargagaṃ [sarvagaṃ iti pāṭhaḥ ||]  
 138483 viduḥ |  
 138484 manaḥ śabdārtharahitaṃ vibhāgāntavivarjitaṃ || 48 ||  
 138485  
 138486 bāhyārtheṣūktavedanaprakāra āntareṣu mānaseṣvapi bodhya ityāha - manaḥ śabdeti  
 138487 || 48 ||  
 138488  
 138489 bodhavārimanobuddhitaraṅgamiva nirmalam |  
 138490 kva saṃbhavata evāntaḥ ke vārthamanasī kila || 49 ||  
 138491  
 138492 nirmalam vidurityanuṣajjate | evaṃ  
 138493 prapañcitayorajñātattvajñajagadbodhaprakārayormadhye dvitīya evopādeyo  
 138494 yathārthatvānnādyā ityāha - kveti || 49 ||  
 138495  
 138496 nirarthikaiva vibhrāntiḥ svabhāvamayamāsyatām |  
 138497 śuddhabodhasvabhāvasthairākāśamiva śāradaīḥ || 50 ||  
 138498  
 138499 svabhāvasthitau nirūḍhāyāmavasthātrayasya  
 138500 turīyabodhamātratāsāṃpattermantavyābhāvānmanaso manastvamapyapaitītyāha -  
 138501 śuddheti | śāradaīḥ padmairjyotirbhirjanairvā || 50 ||  
 138502  
 138503 jāgratsvapnasuṣuptāntairmanastvaṃ nānubhūyate |  
 138504 vidhūyānantanānātvamasadbhāvamanāmāyē || 51 ||  
 138505  
 138506 jāgratsvapnasuṣuptalakṣaṇairantairavasthāparicchedaiḥ anantāni nānātvāni  
 138507 yasmīnstathāvidhamaśeṣaṃ jñeyaṃ vidhūyādhyastasarpaṃ vidhūya rajjurivānāmāyē  
 138508 svabhāve tiṣṭha || 51 ||  
 138509  
 138510 jñeyaṃ rajjurivāśeṣaṃ svabhāve tiṣṭha cidghane |  
 138511 jñaptirevāntaraṃ bāhyaṃ cārthatvamadhitiṣṭhati || 52 ||  
 138512  
 138513 adhitiṣṭhati dhatte || 52 ||  
 138514  
 138515 bījaṃ śākhāphalāniva kvāto'rthamanasī vada |

138516 jñeyāsaṃbhavato jñaptirapyānākhyam padaṃ gatā || 53 ||  
138517  
138518 jñaptirbuddhivṛttiḥ || 53 ||  
138519  
138520 śāntāśeṣaviśeṣātmā tena śeṣo'sti satsvabhāḥ |  
138521 artha eva manaskāraḥ sa cābhāvātmako bhramaḥ || 54 ||  
138522  
138523 svabhāḥ svaprakāśaḥ | arthamanasoḥ parasparādhīnanirūpaṇatvādhede dvayorapi  
138524 bhrāntimātratā paryavasyatītyāha - artha eveti |  
138525 bāhyasyāntarabhāvātmakatvādāntarasya bahirabhāvātmakatvācceti bhāvaḥ || 54 ||  
138526  
138527 mana evārthasaṃskāraḥ sa cābhāvātmako bhramaḥ |  
138528 sarvātmavādajasyaitadapyakāraṇakaṃ manaḥ || 55 ||  
138529  
138530 artha iva saṃskriyata ityarthasaṃskāraḥ | ghañantatvātpumān ghañavantaḥ  
138531 ityajahallīṅgaḥ | tarhyartho manaśca tattvataḥ kiṃ tatrāha - sarvātmavāditī | ajasya  
138532 brahmaṇaḥ sarvavastūnāmātmavānmana iti rūpeṇāpi tadeva bhāsate |  
138533 tanniṣkṛṣṭarūpe'pi tucchameveti bhāvaḥ || 55 ||  
138534  
138535 bhramānubhavato'rthaśca mithyaivāstīva bhāsate |  
138536 akāraṇakamevārthanirbhāsaṃ bhāsate manaḥ || 56 ||  
138537  
138538 brahma manorūpeṇeva mano'pyartharūpeṇa niṣkāraṇameva bhāsata ityāha -  
138539 bhramānubhavata iti || 56 ||  
138540  
138541 vidyudvilasitākāramasthiraṃ taralāyate |  
138542 tvaṃ manaskāramātrātmā saṃsṛtau vibhramāyase || 57 ||  
138543  
138544 svabhāvaikaparijñānānnāsi nāpi bhramāyase |  
138545 manasaiva hi saṃsāra ātmabodhena śāmyati || 58 ||  
138546  
138547 śuktirūpyabhramākāro jano mithyaiva tāmyati |  
138548 abhāvabhāvastu paraṃ bodharūpamasamsṛtiḥ || 59 ||  
138549  
138550 abhāvabhāvo bodhaḥ || 59 ||  
138551  
138552 nirvāṇāditarā sattā duḥkhāyāhamiti bhramaḥ |  
138553 mṛgatṛṣṇāmburūpo'hamasacchūnyasvarūpakaḥ || 60 ||  
138554  
138555 kenopāyena tarhi itarā ahamiti sattā śāmyati tamāha - mṛgatṛṣṇeti |  
138556 ahamahaṃkāro mṛgatṛṣṇāmbusadrśaḥ śūnyasvarūpaka ityeva śāmyati || 60 ||  
138557  
138558 ityevātmāparijñānādaahamityeva śāmyati |  
138559 jñātvā jñānamayo bhūtvā sabāhyābhyantarārthatām || 61 ||  
138560  
138561  
138562 kuta evaṃ tatrāha - jñātveti | yastadbrahmasargādaḥ sarvajñatayā svātmabhūtameva  
138563 sraṣṭavyapadārthaṃ jñātvā tādrśajñānamayo hiraṇyagarbhaḥ svayaṃ bhūtvā  
138564 tatsaṃkalpānusāreṇa svayameva sabāhyābhyantarārthatām svarūpamatyajadeva  
138565 gatamityarthaḥ || 61 ||  
138566  
138567 gataṃ svamatyajadrūpaṃ taraṅgatvaṃ yathā payaḥ |  
138568 mūlaśākhāgraparyantā sattā viṭapino yathā || 62 ||  
138569  
138570 astveva kiṃ tatastatrāha - mūleti | idamataḥ siddham - yathā viṭapino  
138571 mūlācchākhāgraparyantā ekaiva sattā tathā jñātṛjñānajñeyarūpe  
138572 jagatyapyalamatyantaṃ nirvikāraṃ sthitā jñeyāntāekaiva sattā bhāsate na  
sattāntaramastīti  
138573 || 62 ||  
138574  
138575 nirvikāramalaṃ jñapterjñeyāntaikaiva bhāsate |  
138576 yathā yojanalakṣābhamekamevāmalaṃ nabhaḥ || 63 ||  
138577  
138578 sattaikye dr̥ṣṭāntāntaramapi sattaikyamupapādayati - yathetyādinā || 63 ||  
138579  
138580 ekameva tathā jñānaṃ jñeyāntaṃ bhātyakhaṇḍitam |  
138581 śūnyatvādekamamalaṃ yathā sarvageva kham || 64 ||  
138582  
138583 tasya nairmalye'pyayameva dr̥ṣṭānta ityāśayenāha - śūnyatvāditī || 64 ||



138584  
 138585 tathaikamamalaṃ jñātvā jñānajñeyadaśāsavapi |  
 138586 ghṛtenātmā ghanībhūya pāṣāṇīkriyate yathā || 65 ||  
 138587  
 138588 citā cetyatayātmaiva svacittīkriyate tathā |  
 138589 deśakālaṃ vinaivātmā bodhābodhena cittatām || 66 ||  
 138590  
 138591 bodharūpasya svatattvasyābodhena || 66 ||  
 138592  
 138593 abuddho nīyate nyāyairekamevaiṣa susthitaḥ |  
 138594 atra yadyapyabodhādeḥ sambhavo nāsti kaścana |  
 138595 tathāpi kalpyate'traiva bodhanāya parasparam || 67 ||  
 138596  
 138597 tadātmānaṃ svayamakuruta iti śrutidarśitairlāghavatarkānugṛhītanyāyairṣaṅkate  
 138598 - atreti | atra śuddhe cidātmani | pariharati - tathāpīti | atraiva  
 138599 asyāmbodhadaśāyāmeva na tattvata ityārthaḥ | tathā coktaṃ vārtike -  
 138600 avidyāstītyavidyāyāmevāsītvā prakalpyate | brahmadṛṣṭyā tvavidyeyaṃ na kathaṃcana  
 138601 yujyate iti || 67 ||  
 138602  
 138603 mahānubhāvā vigatābhimānā vimūḍhabhāvopasāme galanti |  
 138604 nirbhrāntayo'nantatayaiva śāntā nityaṃ samādhānamayā bhavanti || 68 ||  
 138605  
 138606 asaṃbhavadrūpatvādeva tattvajñānodayenājñānena saha sarve galantītyupasaṃharati ##-  
 138607 vimūḍhabhāvasya mūlājñānasya jñānenopasāme ghṛtakāṭhinyavatsvātmanyeva  
 138608 galanti | tadgalanāccānantatayā niratīśayānandapūrṇabhāvena śāntāḥ santo nirbhrāntayo  
 138609 nirvikṣepā nityamanavaratameva samādhānaṃ samādhiviśrāntistatparā bhavantītyārthaḥ  
 138610 || 68 ||  
 138611  
 138612 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣo0 nirvāṇa0 u0  
 138613 brahmaikatānatopadeśo nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 138614  
 138615 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 138616 brahmaikatānatopadeśo nāma tricatvāriṃśaḥ sargaḥ || 43 ||  
 138617  
 138618 catuṣcatvāriṃśaḥ sargaḥ 44  
 138619  
 138620 śrīrāma uvāca |  
 138621  
 138622 kramātsamādhānatarorājīvaphalaśālinīm |  
 138623 salatākusumāṃ brūhi sattāṃ viśrāntidāṃ mune || 1 ||  
 138624  
 138625 varṇyate vardhaniyo'tra samādhānasuradrumaḥ |  
 138626 tale tasya ca viśrāntyai śrānto dehimanomṛgaḥ ||  
 138627  
 138628 kramāt bījakṣetrasekāṅkurībhāvapatrakāṇḍaśākhāpuṣpaphalacchāyāvīstārādi##-  
 138629 latāḥ śākhāḥ kalpalatāśca tatsahitām | manomṛgavi'srāntidāṃ | sattāṃ sthitim || 1 ||  
 138630  
 138631 śrīvāsiṣṭha uvāca |  
 138632  
 138633 ājīvamudyadutsedhaṃ vivekijanakānane |  
 138634 patrapuṣpaphalopetaṃ samādhānataruṃ śṛṇu || 2 ||  
 138635  
 138636 ājīvyate sarvātmanā upajīvyata ityājīvastathāvidham || 2 ||  
 138637  
 138638 yathākathaṃciduditaṃ duḥkhena svayameva ca |  
 138639 saṃsāraṇanirvedaṃ bījamasya vidurbudhāḥ || 3 ||  
 138640  
 138641 śatrusvajanāpamānādi janyaduḥkhena bhāgyavaśātsvayameva vā  
 138642 sādhusuhrjjanopadeśādīnā nimittāntareṇa vā yathākathaṃciduditaṃ  
 138643 nirvedamutkaṭajihāsātmakaṃ paravairāgyamasya samādhānatarorbījaṃ vidurityārthaḥ || 3 ||  
 138644  
 138645 śubhajālalahākṛṣṭaṃ rasāsikṭamaharnīśam |  
 138646 pravahacchvasanākulyaṃ kṣetramasya vidurbudhāḥ [mano viduḥ iti pāṭho  
 138647 yuktaḥ || || 4 ||  
 138648  
 138649 samādhībījaṃ saṃsāranirvedaḥ patati svayam |  
 138650 cittabhūmau viviktāyāṃ vivekijanakānane || 5 ||  
 138651  
 138652 tacca saṃsāranirvedarūpaṃ samādhībījaṃ vivekijanalakṣaṇe kānane nandane viviktāyāṃ

138653 vivekapariṣkṛtāyām cittabhūmau svayameva patati na vā pāpekṣāstītyarthaḥ || 5 ||  
 138654  
 138655 svacittabhūmau patitaṃ dhyānabījaṃ mahādhiyā |  
 138656 sekairamībhīryatnena saṃsektavyamakhedinā || 6 ||  
 138657  
 138658 uktavairāgyalakṣaṇaṃ dhyānabījaṃ mahādhiyā tatparivardhanodyuktadṛḍhadhiyā  
 138659 puruṣeṇā'mībhīrvakṣyamāṇalakṣaṇaiḥ sekaiḥ saṃsektavyaṃ na  
 138660 prasūtivairāgyavatpunarbhogāsaktyā nāśanīyamītyarthaḥ | akhedinā kāmakrodhādivegaḥ  
 138661 khedastatsahiṣṇunā || 6 ||  
 138662  
 138663 śuddhaiḥ snigdhaiḥ pavitraiśca madhurairātmanohitaiḥ |  
 138664 satsaṃgamanavakṣīrairaindavairamṛtairiva || 7 ||  
 138665  
 138666 tatra prathamam satsaṃgamalakṣaṇairnavaiḥ kṣīraiḥ  
 138667 paścāttanmukhāvagataśāstrāmṛtaiḥ sektavyamītyāha - śuddhairiti dvābhyām || 7  
 138668 ||  
 138669  
 138670 antaḥśūnyapradaiḥ pūrṇaiḥ svacchairamṛtaśītalaiḥ |  
 138671 viśṛtairamṛtākulyāśāstrārthavaravāribhiḥ || 8 ||  
 138672  
 138673 netinetīti sarvadvaitaniṣedhādantaḥsarvasaṃsāraśūnyātmapradaiḥ ata eva pūrṇaiḥ  
 138674 sarvatāpopaśamanādāmṛtavatśvāduśītalaiḥ | guruhṛdayasthasya brahmasaraso  
 138675 vyākhyādvāra prasṛtaiḥ |  
 138676 amṛtapravāhasyāsamantātkulyāvaddvārabhūtaśravaṇamananādisāstrārtha##-  
 138677  
 138678 svacittabhūmau patitaṃ pariññāya mahādhiyā |  
 138679 bījaṃ saṃsāranirvedo rakṣyaṃ dhyānasya yatnataḥ || 9 ||  
 138680  
 138681 dhyānasya bījaṃ saṃsāranirvedarūpaṃ rakṣyaṃ || 9 ||  
 138682  
 138683 tapaḥprakāradānena padārthaghaṭaneśitaiḥ |  
 138684 tīrthāyatanaviśrāntivṛttivistāraḥkalpanaiḥ || 10 ||  
 138685  
 138686 ke te yatnāstānāha - tapa iti | tapo'tra bhagavaduktaṃ devadvijaguruprājñapūjanaṃ  
 138687 śaucamārjavam ityādikam kāyikaṃ vācikaṃ mānaṣaṃ ca trividhaṃ sāttvikaṃ  
 138688 tallakṣaṇena prakīryanta iti prakārāḥ kṣetradohadāstaddānena | padārthā  
 138689 amānitvādayasteṣāṃ ghaṭanena īśitaiḥ samarthitaiḥ | tīrthāyatanādīpuṇyasthāne  
 138690 viśrāntirvāsastallakṣaṇasya vṛttivistārasya prakāraprācīnādyāvaraṇavistārasya  
 138691 kalpanaiḥ || 10 ||  
 138692  
 138693 kartavyo'nkuritasyāsyā rakṣitā śikṣitāśayaḥ |  
 138694 saṃtoṣanāmā priyayā nityaṃ muditayānvitāḥ || 11 ||  
 138695  
 138696 evaṃ secanādyupāyairāṅkuritasya saṃjātāṅkurasyāsyā bījasya rakṣaṇopāyeṣu  
 138697 śikṣitāśayo nipuṇataro muditākhyayā priyayā patnyānvitāḥ saṃtoṣanāmā rakṣitā  
 138698 paripālakapurusaḥ kartavyaḥ || 11 ||  
 138699  
 138700 paścātsthitāśāvihagānparapraṇayapakṣiṇaḥ |  
 138701 asmādāpatataḥ kāmagarvagṛdhrānnivārayet || 12 ||  
 138702  
 138703 asmādrakṣakāddhetoḥ paścātpūrvavāsanāsu sthitān  
 138704 āśālakṣaṇānvihagānpareśvātmātirikteṣu putramitradhanādiṣu  
 138705 praṇayo'nurāgastadrūpānpakṣiṇaḥ kāmavargādigrdhrāṃśca  
 138706 dhyānāṅkuravighātārthamāpatato nivārayet || 12 ||  
 138707  
 138708 mṛdubhiḥ satkriyākuntairvivekārkatapairapi |  
 138709 acintyālokadairasmānmārjitavyaṃ rajastamaḥ || 13 ||  
 138710  
 138711 ahiṃsāpradhānatvānmṛdubhīryamanīyamāsanaprāñyāmeśvaropāsanādisatkriyā##-  
 138712 evamacintyabrahmālokadairvivekātapāistamo'jñānatimismapi mārjitavyam || 13 ||  
 138713  
 138714 saṃpadaḥ pramadāścaiva taraṅgā bhogabhaṅgurāḥ |  
 138715 patantyāśanayastasminduṣkṛtābhrasamīritāḥ || 14 ||  
 138716  
 138717 tasminnaṅkure || 14 ||  
 138718  
 138719 dhairyaudāryadayāmantrairjapasnānatapodamaiḥ |  
 138720 vinivārayitavyāstāḥ praṇavārthatrīśūlinā || 15 ||  
 138721

138722 praṇavamātrābhirvirāḍādibhiḥ sthūlasūkṣmaprapaṇcavilāpanena | tadbodheneti yāvat ||  
138723 15 ||  
138724  
138725 iti saṃrakṣitādaśmāddhyānabījātpravartate |  
138726 ābhijātyonnataḥ śrīmānvivekākhyo navāṅkuraḥ || 16 ||  
138727  
138728 ābhijātyena puṣṭisaundaryātiśayenonnataḥ || 16 ||  
138729  
138730 tena sā cittabhūrbhāti saprakāśā vikāsinī |  
138731 bhavatyālokaramyā ca khaṃ yathābhinavendunā || 17 ||  
138732  
138733 tasmādaṅkurataḥ patre ubhau vikasataḥ svayam |  
138734 ekaṃ śāstrābhigamaṇaṃ dvitīyaṃ sādhusaṃgamaḥ || 18 ||  
138735  
138736 stambhameṣa nibadhnāti sthairyaṃ nāma samunnatim |  
138737 saṃtoṣatvagvivalitaṃ vairāgyarasarañjitaṃ || 19 ||  
138738  
138739 stambhaṃ kāṇḍam sthairyaṃ dṛḍhamūlatām | samunnatimucchrāyam || 19 ||  
138740  
138741 vairāgyarasapuṣṭātmā śāstrārthaprāvṛṣānvitaḥ |  
138742 svalpenaiva svakālēna parāmeti samunnatim || 20 ||  
138743  
138744 śāstrārthasādhusaṃparkavairāgyarasapīvaḥ |  
138745 rāgaḍveṣakapikṣobhairna manāgapī kampate || 21 ||  
138746  
138747 atha tasmātprajāyante vijñānālaṃkṛtākṛteḥ |  
138748 latā rasavilāsinyaimā vitatadeśagāḥ || 22 ||  
138749  
138750 vijñānaṃ śravaṇāvartanaṃ jñānam | imā vakṣyamāṇāḥ | vitatadeśagāḥ  
138751 pratānavistīrṇā aparicchinātmapradeśagatāśca || 22 ||  
138752  
138753 sphuṭatā satyatā sattā dhīratā nirvikalpatā |  
138754 samatā śāntatā maitrī karuṇā kīrtirāryatā || 23 ||  
138755  
138756 sphuṭatā svātmatattvasya sphuṭibhāvastadekasatyatā | sattā tadātmanā sthitiḥ | dhīratā  
138757 tatrāpyakampyatā | samatā sarvavaśāmyanivṛttiḥ || 23 ||  
138758  
138759 latābhirguṇapatrābhiḥ sa dhyānatarurūrjitaḥ |  
138760 yaśaḥpuṣpābhiretābhiḥ pārijātāyate yateḥ || 24 ||  
138761  
138762 guṇāḥ śāntyādayaḥ patrāṇi yāsām | yateḥ saṃnyāsinaḥ || 24 ||  
138763  
138764 ityasau jñānaviṭapī latāpallavapuṣpavān |  
138765 bhaviṣyaḥ jñānaphalado dinānudīnamuttamaḥ || 25 ||  
138766  
138767 bhaviṣyaḥ jñānaṃ mūlājñānocchedakṣamo brahmasākṣātkāraḥ  
138768 saptamabhūmikāviśrāntiparyantaḥ || 25 ||  
138769  
138770 yaśaḥkusumagucchāḍhyo guṇapallavalāsavān |  
138771 vairāgyarasavistārī prajñāmañjaritākṛtiḥ || 26 ||  
138772  
138773 sarvāḥ śītalayatyāśāḥ prāvṛṣīva payodharaḥ |  
138774 sargātaṃ śamayati sūryatāpamivoḍupaḥ || 27 ||  
138775  
138776 sargātaṃ sāṃsārikatāpam || 27 ||  
138777  
138778 pratanoti śamacchāyāṃ chāyāmiva ghanāgamaḥ |  
138779 nirodhamāsphārayati śamo'nila ivāmbudam || 28 ||  
138780  
138781 nirodhaṃ cittasthairyaṃ || 28 ||  
138782  
138783 nibadhnātyātmanā pīṭhaṃ kulācala iva sthitaṃ |  
138784 phalasya racayatyūrdhvaṃ ghaṭikāṃ maṅgalāditām || 29 ||  
138785  
138786 pīṭhaṃ mūlabandhaṃ | phalasya kaivalyākhyasya ghaṭikāṃ ghaṭayitrīm | maṅgalāditām  
138787 śāntyādikalyāṇaguṇaśrīyaṃ racayati || 29 ||  
138788  
138789 vivekakalpavṛkṣe tu vardhamāne dīne dīne |  
138790 chāyāvitānāvalite puṃso hṛdayakānane || 30 ||

138791 pravartate śītalatā talatāpāpahāriṇī |  
 138792 abhyullasanmatilatā tuṣārodarasundarī || 31 ||  
 138793  
 138794 talasya mūlabhūmerhṛdayasya prasiddhānādhyātmikāditāpānapaharati tacchīlā || 31 ||  
 138795  
 138796 yasyāmavāntaraśrānto viśrāmyati manomṛgaḥ |  
 138797 ājanmajirṇapathikaḥ pathi kolāhalākulaḥ || 32 ||  
 138798  
 138799 avāntareṣu saṃsāraprāntareṣu śrānto manomṛgo yasyām chāyāyām viśrāmyati |  
 138800 tameva manomṛgaṃ sargopāntyaślokaṣṭhamanohariṇaka ityantaṃ  
 138801 bahutaraśramādihetūpapādakairviśeṣaṇairvarṇayati - ājanmetyādinā | pathi  
 138802 daivātprāpte sanmārge'pi nānāvādikolāhalairākulo vyagraḥ sanbhraṃśita ityārthaḥ || 32 ||  
 138803  
 138804 sattāmātrātmasārīracarmārthaṃ prekṣito'ribhiḥ |  
 138805 nānātāsārasākāragopayajjarjaronmukhaḥ || 33 ||  
 138806  
 138807 aribhiḥ kāmādyariṣaḍvargalubdhakaiḥ | sattāmātrātmā yaḥ śārīraḥ  
 138808 puruṣastallakṣaṇasya carmaṇo'pahārārthe prekṣitaḥ | anusṛta iti yāvat |  
 138809 nānātālakṣaṇeṣvasāreṣu sākāreṣu śārīrādikaṇṭakakuṇḍeṣu muhurmuḥurniliya svaṃ  
 138810 gopayaṃścāsau taddoṣakaṇṭakairjarjaramūrdhvaṃ mukhaṃ yasya sa ceti  
 138811 bahuvrihyuttarapadaḥ karmadhārayaḥ || 33 ||  
 138812  
 138813 saṃsārāraṇyavisaradvāsanāpavaneritaḥ |  
 138814 ahaṃtātāpasaritā sarvadā vipradārādī || 34 ||  
 138815  
 138816 ahaṃtālakṣaṇayā tāpasaritā mṛgatṛṣṇānadyā sarvadā vipradhāvanena dārado  
 138817 viśabhedāḥ so'syāstīti dārādī viśākṛānta ivāntardāhatṛṣṇādivyākula ityārthaḥ || 34 ||  
 138818  
 138819 dīrghadarī dūracitasārasaṃcārajarjaraḥ |  
 138820 putrapautraparāmarśapratāpātpatito'vaṇe || 35 ||  
 138821  
 138822 dīrghesveva bhogavistāreśvādaro'syāstītyādarī nālpasaṃtuṣṭa ityārthaḥ | ata eva  
 138823 dūre'pyupaciteṣu sāreṣu haritatṛṇaprāyeṣu viśayeṣu saṃcāreṇa dhāvanena jarjaraḥ  
 138824 śīthilitagātraḥ | putrapautrādīnāṃ parāmarśaḥ paripālanaṃ  
 138825 tatprayuktādādhyaṃmikāditrividhadāvāgnipratāpādavaṇe anarthagarte patitaḥ || 35 ||  
 138826  
 138827 lakṣmīlatāviluṭhanātsaṃkaṭaiḥ kuṇṭhitāṅgakaḥ |  
 138828 tṛṣṇāśrisaritaṃ gṛhṇankallolairdūramāhataḥ || 36 ||  
 138829  
 138830 lakṣmīḥ saṃpattallakṣaṇāsu latāsu pādaveṣṭanena  
 138831 viluṭhanācchatrucorarājādiprayuktairbandhanatāḍanadaṇḍanādīsaṃkaṭaiḥ  
 138832 kuṇṭhitāṅgakaḥ | kallolaiḥ aśanāyāpipāsāsōkamohajarāmṛtyulakṣaṇairūrmibhiḥ ||  
 138833 36 ||  
 138834  
 138835 vyādhidurvyādhavaidhuryapalāyanaparāyaṇaḥ |  
 138836 aśaṅkitavidhirvyādhapātādiva kṛtākṛtiḥ || 37 ||  
 138837  
 138838 na śaṅkitaḥ saṃbhāvito vidhirdaivaṃ yena | kṛtākṛtiḥ saṃkucitākāraḥ || 37 ||  
 138839  
 138840 jñeyāspadasamāyātaduḥkhasāyakaśaṅkitaḥ |  
 138841 vairividravaṇavyagro dṛṣadāharaṇāṅkitaḥ || 38 ||  
 138842  
 138843 jñeyānāṃ netrādijñānendriyāsvādyānāṃ  
 138844 gītaghaṇṭārāvayavāṅkurādīnāmāspadebhyo nimittabhūtebhyo lubdhakakṣetrakādibhyaḥ  
 138845 samāyātādaduḥkhasāyakacchaṅkitaḥ | dṛṣadbhirāharaṇaiḥ prahārairiva  
 138846 pūrvapūrvaduḥkhānubhavasamskārairaṅkitaḥ || 38 ||  
 138847  
 138848 unnatānatasampātānipātenātighūrṇitaḥ |  
 138849 vikāropalanirghātaiḥ pāraṃparyeṇa cūrṇitaḥ || 39 ||  
 138850  
 138851 unnatānateṣūrdhvādhastaneṣu svarganarakādiṣu kramātsampātānipātena |  
 138852 dṛṣadāharaṇāṅkita ityatra dṛṣatpadārthaṃ darśayati - vikāreti | vikārāḥ  
 138853 kāmakrodhabhayādayaḥ | pāraṃparyeṇa nairantaryeṇa || 39 ||  
 138854  
 138855 tṛṣṇācārulatājālapraveśavaśavikṣataḥ |  
 138856 svaprajñāracitācāraḥ paramāyāsvaśikṣitaḥ || 40 ||  
 138857  
 138858 indriyagrāmamāgatya prapalāyanatatparaḥ |  
 138859 sudurgrahagajendrogravisphūrjanavimarditaḥ || 41 ||

138860  
138861 sudurgraho gajendraḥ kāmāḥ || 41 ||  
138862  
138863 viṣayājagarodāra viṣaphūtkāramūrcchitaḥ |  
138864 kāmukaḥ kāmīnībhūmau rasātpṛāyo vipothitaḥ || 42 ||  
138865  
138866 vipothito vimarditaḥ || 42 ||  
138867  
138868 kopadāvānalapluṣṭapṛṣṭhavisphoṭadāhavān |  
138869 sadā gatāgatānekadīrghaduḥkhaḥpradāhavān || 43 ||  
138870  
138871 kopadāvānalena pluṣṭo dagdhaḥ | ata eva pṛṣṭhe visphoṭādiva bahirdāhavān | sadā  
138872 gatāgatāirviṣayeṣu punaḥ  
138873 punarbhramaṇairanantacintāsokādīdīrghaduḥkhaḥairantaḥpradāhavān || 43 ||  
138874  
138875 svātmalagnābhilāṣāṃśadaṃśadoṣairupadrutaḥ |  
138876 bhogalobhalasanmodaśṛgālaciravidrutaḥ || 44 ||  
138877  
138878 svakarmakartṛtodbhrāntadāridryadvīpyanudrutaḥ |  
138879 vyāmohamihikāndhatvakūṭāvaṭaluṭhattanuḥ || 45 ||  
138880  
138881 dāridryalakṣaṇena dvīpinā vyāghreṇānudrutaḥ | putrakalatrāsaktīlakṣaṇayā  
138882 vyāmohamihikayā andhatve satī kūṭeṣu kapaṭeṣu giriśṛṅgeṣvavaṭeṣu nīcakṛtyeṣu  
138883 garteṣu ca luṭhattanuḥ || 45 ||  
138884  
138885 mānasīmhasamullāsaḥṛdayotkampanāturaḥ |  
138886 maraṇena raṇe yena vṛkapuṣpamivekṣitaḥ || 46 ||  
138887  
138888 ḥṛdayasyotkampanaṃ bhayaṃ tenāturaḥ | yena prasiddhena maraṇena mṛtyuvyāghreṇa  
138889 raṇe saṃprahāre varkante ādadata vṛścanti vā kṛkāḥ svanakhāsteṣāṃ puṣpamiva  
138890 sukhadārya īkṣitaḥ || 46 ||  
138891  
138892 garveṇa girāṇyāśu dūratojanasevitaḥ |  
138893 kāmāiḥ samantato dantavitānitayavāṅkuraḥ || 47 ||  
138894  
138895 garveṇārthāda jagareṇa nigirāṇyā dūrato janā yasmāttaddūratojanaṃ mahāraṇyaṃ tatra  
138896 sevitaḥ | ciraṃ pratīkṣita iti yāvat | kāmairnimittaiḥ samantato dainyayābcādinā  
138897 dantavikāsādvitānitā vistāritā iva dantaprabhā yavāṅkurā yena || 47 ||  
138898  
138899 tāruṇyanārīsuḥṛdā kṣaṇamāliṅgya varjitaḥ |  
138900 duḥsaṃcāreṣu [duḥsaṃcāreṣūpavanaiḥ iti mudritapāṭhaḥ  
138901 ṭīkākartrasaṃmataḥ svārasyavikalāśca ||] pavanaiḥ kupitairiva varjitaḥ || 48 ||  
138902  
138903 tāruṇyalakṣaṇena nāryarthaṃ suḥṛdā na svataḥ |  
138904 pavanairjhaṃjhāpavanasadṛśairindriyairduḥsaṃcāreṣu narakasthāvarādiyonikāntāreṣu  
138905 varjito bahuśaḥ kṣiptaḥ || 48 ||  
138906  
138907 kadācinnirvṛtiṃ yāti saśamaṃ ca tarau kvacit |  
138908 manohariṇako rājannājīvamiva bhāsvati || 49 ||  
138909  
138910 he rājanniti daśarathasya bhāvivṛtṭyā rāmasya vā saṃbodhanam | īdṛśo'yaṃ  
138911 manohariṇakaḥ kadācidbahujanmasaṃcitasukṛtaparipākabhāgyodayakāle  
138912 kvacidadhikārijanmani śamādisādhanaśahitaṃ yathā syāttathā varṇitalakṣaṇe  
138913 dhyānatarau nirvṛtiṃ viśrāntisukhaṃ yāti | yathā āsamantājjīvatītyājīvaṃ prāṇijātaṃ  
138914 rātrau śītāndhakārāntaṃ bhāsvati sūrye'bhyudite nirvṛtiṃ yāti tadvadityarthaḥ || 49 ||  
138915  
138916 tālītamālabakulādikavṛkṣagulmaviśrāntiṣu pracurapuṣpavilāśahāsaiḥ |  
138917 nāmāpi yasya na vidanti sukhasya mūḍhāḥ prāpnoti tacchamataroḥ svamanomṛgo  
138918 vaḥ || 50 ||  
138919  
138920 he śrotāraḥ tālītamālādivṛkṣamūlavīśrāntisadṛṣeṣu  
138921 bhūmyādisatyaloḥkāntalokavāseṣu  
138922 pracurapuṣpavilāśahāśasādrśairanītyabhogābhāśairasya niratīśayasya bhūmākhyasya  
138923 sukhasya nāmāpi mūḍhā ātmajñānaśūnyā janā na vidanti  
138924 tattādṛśamaḥpunarāvṛttimokṣaviśrāntisukhaṃ vaḥ svamanomṛgaḥ prāguktarītyā  
138925 kṣetrabījasekādinā vardhitacchamatarordhyānakalpavṛkṣātpṛāpnotītyarthaḥ || 50 ||  
138926  
138927 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇaprakaraṇe u0  
138928 manomṛgavipadvarṇanaṃ nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||

138929  
 138930 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaparakāṣe nnirvāṇaparakaraṇe uttarārdhe  
 138931 manomṛgavipadvarṇanam nāma catuṣcatvāriṃśaḥ sargaḥ || 44 ||  
 138932  
 138933 pañcacatvāriṃśaḥ sargaḥ 45  
 138934  
 138935 śrīvāsiṣṭha uvāca |  
 138936  
 138937 iti viśrāntavāneṣa manohariṇako'rihan |  
 138938 tatraiva ratimāyāti na yāti viṭapāntaram || 1 ||  
 138939  
 138940 varṇyate manaso dhyānapādapārohaṇakramaḥ |  
 138941 ārohataḥ suhotkarṣo'pyuttarottarabhūmiṣu ||  
 138942  
 138943 he arihan | tatra dhyānakalpatarāveva || 1 ||  
 138944  
 138945 etāvatātha kālena sa vivekadrumaḥ phalam |  
 138946 antasthaṃ paramārthātma śanaiḥ prakāṣayatyalam || 2 ||  
 138947  
 138948 etāvatā prāgvarṇitena gucchārambhāntena manomṛgaviśrāntyantena ca kālena sa  
 138949 varṇito vivekasahitadhyānadrumo'ntasthaṃ pañcakośāntasthaṃ gucchāntasthaṃ ca  
 138950 paramārthātma pāramārthikasvasvarūpaṃ kaivalyaphalaṃ  
 138951 śanairvakṣyamāṇabhūmikārohaṇakrameṇa paripacyamānaṃ prakāṣayati  
 138952 sākṣādanubhāvayati || 2 ||  
 138953  
 138954 dhyānadrumaphalaṃ puṇyau tadasau svamanomṛgaḥ |  
 138955 adhaḥsthiṭaḥ prāntagataṃ tasya paśyati sattaroḥ || 3 ||  
 138956  
 138957 tatrādāvasaṃbhāvanādoṣasyeṣatkṣayānmandāndhakāre ghaṭāderiva  
 138958 saṃbhāvanāprāyaṃ sākṣātkāraṃ caturthabhūmikādvāraṃ darśayati - dhyāneti |  
 138959 prāntagataṃ śākhāgrasaṃlagnaṃ || 3 ||  
 138960  
 138961 ārohati naro vṛkṣaṃ tadāsvādayituṃ phalam |  
 138962 anyavargaparitāgo vitatādhyavasāyavān || 4 ||  
 138963  
 138964 prāktanamṛgarūpakasya vṛkṣārohaṇe anupayogāccāpalapaśubhāvādinivṛtteśca  
 138965 nara ityuktiḥ || 4 ||  
 138966  
 138967 vivekavṛkṣapānnāma vṛttīstyajati bhūgatāḥ |  
 138968 unnataṃ padamāsādyā bhūyo nādhaḥ samīhate || 5 ||  
 138969  
 138970 kathamārohati tadāha - viveketi | vivekavṛkṣe dṛḍhapraṭiṣṭhiṭaḥ pādo yasya  
 138971 tathāvidho nāma prathamam bhūtvā prāktanīḥ saṃsārabhūgatā  
 138972 dehādiśvahaṃmatādivṛttīstyajati | pādasya lopo'hastyādibhyaḥ iti lopaḥ samāsāntaḥ |  
 138973 nādhaḥ samīhate āroḍhavyāvalambanīyavṛkṣabhāgeṣveva  
 138974 sāvadhānadṛṣṭicittaniveśanāditi bhāvaḥ || 5 ||  
 138975  
 138976 tenottamaphalārthena saṃskārānprāktanānasau |  
 138977 vivekapādapārūḍhastyajatyahiriva tvacam || 6 ||  
 138978  
 138979 saṃskārāṃstyajati | na kiṃcitpūrvatanam smaratīti yāvat || 6 ||  
 138980  
 138981 hasatyuccaiḥ padārūḍhamātmānamavalokayan |  
 138982 etāvantamaham kālam kṛpaṇaḥ ko'bhavaṃ tviti || 7 ||  
 138983  
 138984 kadāciddaivātsmarannapi hasati | kṛpaṇo viśayasukhakaṇaprārthanayā dīnaḥ || 7 ||  
 138985  
 138986 karuṇādiṣu teṣvasya bhramaṇchākhāntareṣu saḥ |  
 138987 lobhavyālamadhaḥ kurvaṃsamrāḍiva virājate || 8 ||  
 138988  
 138989 karuṇā sarvabhūṭadayā ādipadāt abhayaṃ sattvasaṃsuddhirjñānayogavyavasthitiḥ  
 138990 ityādyā daivyaḥ saṃpado gṛhyante | tallakṣaṇeṣu asya vṛkṣasya śākhāntareṣu  
 138991 bhramaṇ vyutthānakāle viharāṃsamrāḍiva pūrṇakāmaḥ || 8 ||  
 138992  
 138993 hṛdayendorgalaśreṇī duḥkhābjatimirāvaliḥ |  
 138994 kṛṣṇāyaḥśṛṅghalātrṣṇā dinānudinamujjhati || 9 ||  
 138995  
 138996 hṛdayendoḥ sadbuddhicandrasya galatyasminniti galaḥ kalākṣayaheturdarśastasya śreṇī  
 138997 paṅktibhūṭā duḥkhalakṣaṇasya abjasya candrasya bahutvabhrāntihetustimiram

138998 netrarogaviśeṣastadāvaliḥ kṛṣṇāyaḥ ayojāti bhedastannirmitā śṛṅkhaleva  
 138999 prāṇinām bandhanahetuḥ idṛśī tṛṣṇā śubhecchārambhadinamārabhya  
 139000 dinānudinam kṣīyamāṇā caturthabhūmikāyām niḥśeṣamujjhati | raso'pyasya param  
 139001 dṛṣṭvā nivartate iti bhagavadvacanāditi bhāvaḥ || 9 ||  
 139002  
 139003 upekṣate na saṃprāptaṃ nāprāptamabhivāñchati |  
 139004 somasaumyo bhavatyantaḥ śītalāḥ sarvavṛttiṣu || 10 ||  
 139005  
 139006 śāstrārthapallaveṣveva niṣaṇṇātmāvatiṣṭhate |  
 139007 unnatāvanatāyātādhaḥ paśyañ jagadgatīḥ || 11 ||  
 139008  
 139009 śāstramadhyātmaśāstraṃ tadarthāḥ śamadamasamtoṣādayastallakṣaṇeṣu pallaveṣu  
 139010 kisalayeṣu | itaraśāstrānusāripravṛttau prāṇinām brahmalokaḥ paryantamunnatāḥ  
 139011 svābhāvika pravṛttau nirayāntamavanatāśca jagadgatīradhaḥ ajñadaśāyāmeveti  
 139012 paśyan || 11 ||  
 139013  
 139014 bhīmadrumalatotkīrṇapuṣpaprakaradanturāḥ |  
 139015 prāktanīḥ svāḥ sthaliḥ paśyanhasatyantarvarākatām || 12 ||  
 139016  
 139017 bhīmā bhayānakā viśadrumalatāstatrotkīrṇairviṣapuṣpaprakarairdanturāḥ  
 139018 prakṛtitonnatadantā iva sthitāḥ sthaliḥ prāgvarṇitāḥ sapta ajñānabhūmikāḥ  
 139019 paśyansmaran || 12 ||  
 139020  
 139021 teṣu tatskandhadeṣeṣu tathodḍīnaviḍīnayā |  
 139022 hāriṇyā viharañjātyā rājeva parirājate || 13 ||  
 139023  
 139024 tasya dhyānataroḥ  
 139025 skandhadeṣeṣūttarottarabhūmikābhedeṣvabhyāsadaśāyāmāruhyāvataranāduḍḍīnaviḍī  
 139026 naprāyayā ata eva viharañjātyā cittavṛttiyā || 13 ||  
 139027  
 139028 putradārasamagrāṇi mitrāṇi ca dhanāni ca |  
 139029 janmāntarakṛtānīva svapnajānīva paśyati || 14 ||  
 139030  
 139031 rāgadveṣabhayonmādamānamohamahattayā |  
 139032 naṭasyevāsyā dṛśyante śītalāmalacetasaḥ || 15 ||  
 139033  
 139034 vyavahāre naṭasyeva parānurañjanamātrapradhānayā kṛtrimayā rāgādimahattayā asya  
 139035 dṛśyante | vyavahārā iti śeṣaḥ || 15 ||  
 139036  
 139037 unmattaceṣṭitākārā hasatyapi purogatāḥ |  
 139038 taraṅgabhaṅgurādhārāḥ saṃsārasarito gatīḥ || 16 ||  
 139039  
 139040 purogatā api saṃsāramṛgatṛṣṇāsarito gatīrmithyātvabuddhyā hasati || 16 ||  
 139041  
 139042 na sa cetayate kāścillokadāradhanaiṣaṇāḥ |  
 139043 apūrvapadaviśrānto jīvanneva yathā śavaḥ || 17 ||  
 139044  
 139045 kevalam kevale śuddhe bodhātmani mahonnate |  
 139046 dattadṛṣṭiḥ phale tasminparam samadhirohati || 18 ||  
 139047  
 139048 param pañcamabhūmikāsthānam || 18 ||  
 139049  
 139050 smṛtvā smṛtvāpadaḥ pūrvam samtoṣāmṛtapoṣitaḥ |  
 139051 arthānāmapyanarthānām nāśeṣu parituṣyati || 19 ||  
 139052  
 139053 vyavahāreṣu kāryeṣu bhogasampādakeṣvapi |  
 139054 paramudvegamāyāti sanidra iva bodhitaḥ || 20 ||  
 139055  
 139056 yathā sanidraḥ puruṣo bodhitaḥ sannidrāsukhavicchedādudvegamāyāti  
 139057 tadvadayaḥ karmāyāṅgāḥ vyavahāreṣu parairbodhyamāṇaḥ  
 139058 samādhisukhavicchedādudvegamāyātītyarthaḥ || 20 ||  
 139059  
 139060 dirghādhvaga ivodārāmanāratamabādhitām |  
 139061 ciraṃ maurkhyāśramākrānto viśrāntimabhivāñchati || 21 ||  
 139062  
 139063 prāk ciraṃ maurkhyaprayuktena janmamaraṇaparamparābhramaśrameṇākrānta iti  
 139064 sāmpratam samādhiviśrāntimevābhivāñchatītyarthaḥ || 21 ||  
 139065  
 139066 niḥśvāsabodhito'pyagniranindhana ivātmani |

139067 śvāsamātrāsamo'pyantaratiṣṭhanneva sāmyati || 22 ||  
139068  
139069 śvāsamātreṇetarajanāsamo'pyantarahaṃbhāvābhimānenā'tiṣṭhanneveti pūrṇātmani  
139070 sāmyati || 22 ||  
139071  
139072 āpatantīm balādeva padārtheṣvaratiṃ śanaiḥ |  
139073 na śaknoti nirākartuṃ dṛṣṭimatra cyutāmiva || 23 ||  
139074  
139075 bāhyapadārtheṣvaratiṃ pūrvābhyāsabalādāpatantīm atra bāhyārtheṣu cyutām skhalitām  
139076 yathāprāptopabhogadṛṣṭimiva nirākartuṃ na śaknoti apratikūlatvāditi bhāvaḥ || 23 ||  
139077  
139078 tām mahāpadaviṃ gacchanparamārthaphalapradām |  
139079 bhūmikāmapyupāyāti vacasāmapyagocarām || 24 ||  
139080  
139081 bhūmikām śaṣṭhabhūmikām || 24 ||  
139082  
139083 kuto'pyaceṣṭiteṣveva saṃprāpteṣu vidhervaśāt |  
139084 bhogeṣvaratiṃyāti pāntho marumahīṣviva || 25 ||  
139085  
139086 aceṣṭiteṣu prayatnarahiteṣveva kuto'pi paraprayatnādinimittātprāpteṣu || 25 ||  
139087  
139088 ghūrṇaḥ kṣīṇa ivānandī suptaḥ saṃsāravṛttiṣu |  
139089 antaḥpūrṇamanā maunī kāmapi sthitimṛcchatī || 26 ||  
139090  
139091 sa tādṛgrūpatāmetya paramārthaphalasya tat |  
139092 kramānnikaṭamāpnoti khago'gapadavīmiva || 27 ||  
139093  
139094 khagaḥ siddhaḥ |agapadaviṃ meruśikharamiva pakṣī vṛkṣāgramiveti vā || 27 ||  
139095  
139096 tatastadakhilām buddhiṃ vihāya viyatā samaḥ |  
139097 gṛhṇātyathāsvādayati bhuṅkte'tha paritṛpyati || 28 ||  
139098  
139099 tasya saptamabhūmikāpratiṣṭhāmāha - tata iti | akhilām buddhiṃ vihāyetyanena  
139100 tatrāsyātyantikavāsanākṣayamanonāśau darśitau | gṛhṇāti  
139101 bhūmānandabrahmabhāvaphalamiti śeṣaḥ | āvaraṇabhaṅgādgrhṇāti  
139102 nirvikṣepasphuraṇādāsvādayati tadekapravaṇavṛtityā bhuṅkte tadbhāvena pūrṇasthityā  
139103 paritṛpyatīti caturthyādibhūmikāphalānāmatra lābho darśitaḥ || 28 ||  
139104  
139105 saṃkalpārthaparitṛyāgāddinānudinamātata |  
139106 śuddhasvabhāvaviśrāntiḥ paramārthāptirucyate || 29 ||  
139107  
139108 sarvabhūmikārohaṇopāyarahasyamāha - saṃkalpeti || 29 ||  
139109  
139110 bhedabuddhirvilinārthā'bhedā evāvaśiṣyate |  
139111 śuddhamekamanādyantaṃ tadbrahmeti vidurbudhāḥ || 30 ||  
139112  
139113 tatrāpyupāyamāha - bhedeti | bhedabuddhistriputībhedasākṣicit vilīnā  
139114 arthāstriputībhedā yasyāstathāvidhā satī abhedā evāvaśiṣyate | sa ca śuddhaṃ  
139115 brahmaivetyarthaḥ || 30 ||  
139116  
139117 lokaiṣaṇāvīraktena tyaktadāraiṣaṇena ca |  
139118 dhanaiṣaṇāvimuktena tasminviśramyate pade || 31 ||  
139119  
139120 tasyāpyupāyamāha - lokaiṣaṇeti dvābhyām |  
139121 dāraiṣaṇātyāgenaivārthātputraīṣaṇātyāgo labhyata ityāśayaḥ || 31 ||  
139122  
139123 pareṇa pariṇāmena mithaścitparamārthayoḥ |  
139124 tāpena himalekheva bhedabuddhirvillīyate || 32 ||  
139125  
139126 dṛṣyatattvaśodhane sanmātraṃ paramārthaḥ | draṣṭtatattvaśodhane cinmātram |  
139127 tayorakhaṇḍaikyalakṣaṇena pareṇa niratiśayānandātmanā pariṇāmaścittasya  
139128 caramasākṣātkāravṛttistenetyarthaḥ || 32 ||  
139129  
139130 tajjñasyākṛṣṭamuktasya svabhāveṣūpamām vinā |  
139131 sthitiḥ sragdāmakasyeva na saṃbhavati kācana || 33 ||  
139132  
139133 nanu ākrṣṭamuktadhanuṣa iva cittasyākhaṇḍākāravṛtityuparame punaḥ  
139134 pūrvāvasthāsthitirdurvāretyāśaṅktyāha - tajjñasyeti | tajjñasya  
139135 labdhasākṣātkārasya dhanurādikathoropamām vinā komalatarasya sragdāmakasyeva



139136 sthitiḥ | bhūmau patitaṃ hi sragdāma ṛjuvagrādibhāvena yathaivākṛṣya sthāpyate  
139137 tathaivāvatiṣṭhate na dhanurvātṭpūrvāvasthāsthitistasya sambhavadītyarthaḥ || 33 ||  
139138  
139139 yathā'prakaṭitāṅgāntaḥsamsthitā śālabhañjikā |  
139140 na satī nāsatī stambhe tathā viśvasthitiḥ pare || 34 ||  
139141  
139142 kiṃ sā svāyattā dhyānarūpā netyāha - yatheti dvābhyām | aprakaṭitāṅgā  
139143 anāviṣkṛtāvayavā || 34 ||  
139144  
139145 dhyānaṃ na śakyate kartuṃ na caitadupayujyate |  
139146 abodhena vibuddhastu svayamatraiva tiṣṭhati || 35 ||  
139147  
139148 astvevaṃ kiṃ tatastatrāha - dhyānamiti | itthaṃ prāgbodhātsaprapaṇce brahmaṇi  
139149 niṣprapaṇcasvabhāvasyābodhena dhyānaṃ tāvatkartuṃ na śakyate | sāksādvibuddhastu  
139150 svayaṃ tatsvabhāve eva tiṣṭhankathaṃ taddhyātuṃ śaknuyāt | na hi svapan jāgarūko vā  
139151 asvapno'hamasmītyātmānaṃ dhyātuṃ śaknotīti bhāvaḥ || 35 ||  
139152  
139153 ātyantikī virasatā yasya dṛśyeṣu dṛśyate |  
139154 sa buddho nā prabuddhasya dṛśyatyāge [dṛśyatyāge hi śakratā iti pāṭhaḥ  
139155 |] hi śaktatā || 36 ||  
139156  
139157 jāgarūkeṇa svāpnārtheṣviva tattvavidā prapaṇce tucchabuddhyā  
139158 ātyantikavairasyamātraṃ tu kartuṃ śakyamityāśayenāha - ātyantikīti || 36 ||  
139159  
139160 dṛśyasya bodhatābodho yo bodhādaparikṣayaḥ |  
139161 sa samādhānaśabdena procyate susamāhiteḥ || 37 ||  
139162  
139163 yadi na dhyānaṃ tarhi tadaviśaye brahmaṇi kathaṃ samādhīḥ  
139164 dhāraṇādhyānasamādhīnāmekaviśayatvaniyamāt | tathā hi bhagavataḥ patañjaleḥ  
139165 sūtrāṇi deśabandhaścittasya dhāraṇā tatra pratyayaikatānatā dhyānaṃ  
139166 tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhīḥ trayamekatra samyamaḥ iti  
139167 tatrāha - dṛśyasyeti | yo dṛśyasya tripuṭīlakṣaṇasya  
139168 jagatastatsākṣisvarūpabodhamātratābodhaḥ sa eva suṣṭhu samyagyathārthasvabhāve  
139169 āhiteḥ sthāpanāddhetoḥ samyagādhānaṃ samādhiriti vighrahe samādhānaśabdenocyate |  
139170 tādṛśabodhasvabhāvāddhi prapaṇco'parikṣayaḥ śāśvato bhavatīti samyaksvabhāve  
139171 tasyādhānaṃ sampannamityakṣārārthānugamādityarthaḥ || 37 ||  
139172  
139173 draṣṭṭadṛśyaikatārūpaḥ pratyayo manaso yadā |  
139174 sa tadekasamādhāne tadā viśrāmyati svayam || 38 ||  
139175  
139176 arthamātranirbhāsaṃ svarūpaśūnyamiveti patañjalivacanasyāpi  
139177 dṛgṛdṛśyaikyāpādanena manaso vilaye tātparyam suvacamityāśayenāha -  
139178 draṣṭṛiti | draṣṭā sāksīdṛśyā tripuṭī tadekatām rūpayatīti rūpaḥ || 38 ||  
139179  
139180 svabhāvo dṛśyavairasyameva tattvavido nijaḥ |  
139181 dṛśyaspadanamevāhuratattvajñatvamuttamāḥ || 39 ||  
139182  
139183 dṛśyasya vairasyaṃ jāḍyaduḥkhādirasatāviruddhacidānandarasabhāvaḥ || 39 ||  
139184  
139185 atajjñāyaiva viśayāḥ svadante na tu tadvidaḥ |  
139186 na hi pītāmṛtāyāntaḥ svadate kaṭu kāñjikam || 40 ||  
139187  
139188 viśayā acitsvabhāvā acitsvabhāvadehādyātmane atattvajñāyaiva khadante | rucyarthānāṃ  
139189 prīyamāṇaḥ iti sampradānatā | tadvida iti tasyaiva śeṣatvavivakṣayā ṣaṣṭhī | kāñjikam  
139190 madyaviśeṣaḥ || 40 ||  
139191  
139192 vitṛṣṇasyātmaniṣṭhatvādeṣaṇātrayamujjhataḥ |  
139193 jñasyāpyanicchato dhyānamarthāyātaṃ pravartate || 41 ||  
139194  
139195 yadi tu punaḥ punaḥ svasvarūpānusaṃdhānameva dhyānaṃ manyase tarhi tajjāgarūkasya  
139196 jāgradātmanīva viduṣaḥ sahasasiddhamityāha - vitṛṣṇasyeti || 41 ||  
139197  
139198 bodhaḥ sphurati tṛṣṇāvāḥ saiva yasya na vidyate |  
139199 tasya svarūpamutsṛjya kvāsau tiṣṭhati kaḥ kathaṃ || 42 ||  
139200  
139201 vitṛṣṇasyetyuktestātparyamudghāṭayati - bodha iti | bodhaḥ  
139202 svarūpānusaṃdhānalakṣaṇaṃ dhyānaṃ tṛṣṇādivikṣepahetoḥ sphurati samcalatīti  
139203 prasiddham | yasya tattvavidaḥ | tathā ca pariśeṣātsvarūpānusaṃdhānasyaiva siddhiriti  
139204 - tasyeti | kiṃvṛttāni dṛśyadraṣṭṭadarśanatripuṭīparāmarśini || 42 ||

139205  
139206 jñasyānārādhako dhyeyabodho nayatu yo bhavet |  
139207 anantā sā vitṛṣṇasya nnirvibhāgoditaḥ svayam || 43 ||  
139208  
139209 athavā vitṛṣṇasya jñasya sā tṛṣṇā anantā aparicchedyā | yato'yaṃ svayaṃ  
139210 nirvibhāgo'paricchinnātmarūpa evoditaḥ | ato dhyeyasya cintaniyasya bāhyārthasya bodho  
139211 yo yādṛśo bhavetsa tādṛśe samādhau vyavahāre vā nayatu tathāpyasau  
139212 tasyā'nārādhako na tattṛṣṇāpūrtisamartha ityārthaḥ || 43 ||  
139213  
139214 anantamapatṛṣṇasya svayameva pravartate |  
139215 dhyānaṃ galitapakṣasya saṃsthānamiva bhūbhṛtaḥ || 44 ||  
139216  
139217 ato bāhyārthe'pagatatṛṣṇasya tasya tādṛśatṛṣṇāyā nityaniratiśayānandātmaiva  
139218 pariśeṣādrodhaka iti tadanubhavalakṣaṇamanantadhyānaṃ svayameva pravartate na  
139219 yatnamapekṣata ityārthaḥ || 44 ||  
139220  
139221 śuddhabodhātmani jñatvādasamāhitatoditā |  
139222 na jātu susamiddhe'gnau ghṛtabindoravasthitiḥ || 45 ||  
139223  
139224 ata eva śuddhabodhodayaparyantameva samādhiyatnaḥ | śuddhabodhātmani  
139225 sākṣādanubhūte jñatvavirodhādevā'samāhitatvaṃ  
139226 samādhiyatnanivṛttistattvavidbhiruditetyārthaḥ | virodhaṃ dṛṣṭāntena prakāṣayati -  
139227 na jātviti || 45 ||  
139228  
139229 paraṃ viśayavaitṛṣṇyaṃ samādhānamudāhṛtaḥ |  
139230 āhṛtaṃ yena tannūnaṃ tasmai nṛbrahmaṇe namaḥ || 46 ||  
139231  
139232 vikṣepahetūnāṃ rāgādidoṣāṇāmātyantikocchedalakṣaṇaṃ tu samādhānaṃ  
139233 viduṣāmevāstyataste namasyā ityāha - paramiti | āhṛtaṃ saṃpāditam || 46 ||  
139234  
139235 nūnaṃ viśayavaitṛṣṇye pariprauḍhimupāgate |  
139236 na śaknuvanti nirhartuṃ dhyānaṃ sendrāḥ surāsurāḥ || 47 ||  
139237  
139238 tṛṣṇāpāśabaddhānsvapaśūnpratyeva devānāṃ tṛṣṇoddīpanena  
139239 vighnasamarthatvāditi bhāvaḥ || 47 ||  
139240  
139241 paraṃ viśayavaitṛṣṇyaṃ vajradhyānaṃ prasādhyatām |  
139242 bhede vigalite jñānādanyadhyānatṛṇena kim || 48 ||  
139243  
139244 viśayavaitṛṣṇyaṃ ca jñānena sarvaviśayabādhaparyavasitakāryaṃ tadeva  
139245 vajravaddṛḍhaṃ dhyānamapīti praśaṃsati - paramiti || 48 ||  
139246  
139247 mūrkhastho viśvaśabdārtho nāmūrkhaviśayastathā |  
139248 tajjñānjñayostayoścaiva viśvaviśveśayastathā || 49 ||  
139249  
139250 ata eva viduṣāṃ viśvaśabdo bādhitārthaka ityāha - mūrkheti |  
139251 tajjñānjñayorityādyuttaraślokanvayi | tayostadviśeṣajñānānjñānayoḥ || 49 ||  
139252  
139253 yatraikībhūya kaccanaṃ tatra viśrāmyatām budhāḥ |  
139254 bodhabhūmiṣu siddhānāmarthānāṃ vā vivekināṃ || 50 ||  
139255  
139256 yatra yasminbhūmānande dvaitabādhābhiprāyeṇaikībhūya kaccanamityucyatena  
139257 tvekatvasaṃkhyābhiprāyeṇa | yato vivekināmāruruksūṇāṃ mananādibodhabhūmiṣu  
139258 siddhānāmārūḍhānāṃ sākṣātkārādibodhabhūmiṣu vā ātmātirikte sattāsatte dvaitaikye  
139259 ca kenacidapi na nirṇīte ityanvayaḥ || 50 ||  
139260  
139261 sattāsatte dvayaikye ca nirṇīte neha kenacit |  
139262 upāya ekaḥ śāstrārtho dvitīyo jñasamāgamaḥ || 51 ||  
139263  
139264 tatra viśrāntāvupāyānāha - upāya iti |  
139265 śāstrasyādhyātmaśāstrasyārthanamādarantaryeṇābhyāsaḥ śāstrārthaḥ || 51 ||  
139266  
139267 dhyānaṃ tṛtiyaṃ nirvāṇe śreṣṭhastatrottarottaraḥ |  
139268 jīvādarśānmitho rūpaṃ gṛhṇātyeṣā mahadvapuḥ || 52 ||  
139269  
139270 phalasaṃnikarṣādhikyācchreṣṭhaḥ | evaṃ vicārajanyajñānavairāgyayorapi  
139271 nirvāṇopāyatām parasparādhīnapratiṣṭhām ca  
139272 darśayitumavivekaprayuktajīvopādhiparicchedādhīnarāgadveśābhyām  
139273 priyāpriyaviśayasamghaṭṭātsāmyavaiśamyakalpanām darśayati - jīveti |

139274 mahadvapuraparicchinā eṣā nityāparokṣā brahmacit jīvākhyasya  
 139275 svapnapratibimbasyādarśabhūtādantaḥkaraṇopādhervaśānmithaḥ parasparam vibhinnaṃ  
 139276 rūpaṃ gr̥hṇāti || 52 ||  
 139277  
 139278 jagatyudeti saṃghaṭṭādāviśeṣaṃ same same |  
 139279 jñātapūrvāparāśeṣajagadaṣṭāpadasthiteḥ || 53 ||  
 139280  
 139281 tatra jagati priyāpriyasamghaṭṭāt āviśeṣaṃ  
 139282 brahmādistambaparyantānviśeṣānabhivyāpya svakarmavaicitryātsamaviṣame śarīrabhede  
 139283 udeṭītyarthaḥ | tadevamanādikālātsaṃsaratāṃ jīvānāṃ madhye  
 139284 kasyacidbhāgyodayājñānādhikārayogye janmanī  
 139285 śāstrasajjanasaṅgādyupāyalābhājñātapūrvāparāśeṣajanmamaraṇabhramaṇa##-  
 139286 bodhavaitṛṣṇyarūpayordipayorekasiddhau dvayorapi siddhirityanvayaḥ || 53 ||  
 139287  
 139288 ekasiddhau dvayoḥ siddhirbodhavaitṛṣṇyadīpayoḥ |  
 139289 mativātyādhuto vyomni dagdho jñānāgninākhilaḥ || 54 ||  
 139290  
 139291 jñānāgninā dagdho bhaṣmībhūto'khilo  
 139292 jagattūlaścidvyomnyuttarabhūmikābhyaśalakṣaṇayā mativātyayā dhuta uddāyitaḥ san  
 139293 kva gacchati na jāne || 54 ||  
 139294  
 139295 jagattūlaḥ pare śānte na jāne kvāsu gacchati |  
 139296 citrāgnineva bodhena tena jāḍyaṃ na sāmyati || 55 ||  
 139297  
 139298 bhrāntinivāraṇasamartha eva bodho mūlājñānājāḍyocchedaheturna  
 139299 tvāpātajñānamātramityāha - citrāgnineti | jāḍyamajñānaṃ śītaṃ ca || 55 ||  
 139300  
 139301 nirmūlāpi jagadbhrāntiryenāsu na vilīyate |  
 139302 yathā'jñasya jagajjñaptirapajñānātpradīpyate || 56 ||  
 139303  
 139304 ajñasyābhiniveśalakṣaṇādapajñānādyathā saṃsārabhrāntirabhivṛddhyā prakāśate  
 139305 tathā tattvajñasya pariññānābhivṛddhyā uttarottarabhūmiṣvajñānamadhikaṃ dahyata  
 139306 ityāha - yatheti || 56 ||  
 139307  
 139308 tathā jñasya pariññānāttadajñaptiḥ pradīpyate |  
 139309 tajjñasyājñajagajjñaptiśabdārtharahitā sthitā || 57 ||  
 139310  
 139311 dahyamāne'jñāne jagatkīḍṛsaṃ teṣāṃ bhāśate tadāha - tajjñasyeti || 57 ||  
 139312  
 139313 yathāsthitaiva trijagajjñaptiścitra ivoditā |  
 139314 śūnyatvenaiva racitā suptatveneiva nirmitā || 58 ||  
 139315  
 139316 bhāśate bhāmayī vāñchā jagajjñaptirjñācetasī |  
 139317 nūnaṃ bodhe'vimūḍhasya nāhaṃtā na jagatsthitiḥ || 59 ||  
 139318  
 139319 avimūḍhasyeti cchedaḥ || 59 ||  
 139320  
 139321 bhāśate paramābhāsarūpiṇaḥ kāpyavasthitiḥ |  
 139322 bodhābodhātmakaṃ cittam bhāti śuṣkādrakāṣṭhavat || 60 ||  
 139323  
 139324 ardhaprabuddhasya tarhi kīḍṛsaṃ bhāti tadāha - bādheti || 60 ||  
 139325  
 139326 bodhādekaṃ jagadbhāvairjāḍyānnātmatvamāgatam |  
 139327 mitho bodhāddvivadatimaitrīm bhajati bodhataḥ || 61 ||  
 139328  
 139329 dvivat ubhayasvabhāvavat | bodhato bodhādhikyena sarvajaneṣvatimaitrīm bhajati |  
 139330 ātmaupamyena sukhaduḥkhe dayayā paśyatītyarthaḥ | abodhādbodhāṃśena vivadati  
 139331 vivādādinā vyavaharatīti vā || 61 ||  
 139332  
 139333 ya evāsyādhiko bhāgastanmayatvena tiṣṭhati |  
 139334 budhaḥ satattvaṃ nāvaiti jagato'bhāvabhāvayoḥ || 62 ||  
 139335  
 139336 yastu budhaḥ paripakvajñānaḥ sa tu jagataḥ abhāvabhāvayoḥ sattvāsattvayoḥ satattvaṃ  
 139337 yāthārthyam nāvaityeva || 62 ||  
 139338  
 139339 jāgratsvapnasuṣuptānāṃ svabhāvamiva turyagaḥ |  
 139340 vāsanaiva manaḥ seyaṃ svavicāreṇa naśyati || 63 ||  
 139341  
 139342 yathā turyagaḥ saptamabhūmikārūḍho jāgradādināṃ svabhāvaṃ na paśyati tadvaditi

139343 bhedakalpanādupamā | nanu manohariṇakasya dhyānatarau viśrāntiḥ prastuteti tasyaiva  
 139344 rūpāntareṇa tadārohaṇe paramapuruṣārthaphalāvāptirvācyā tatra manonāśalakṣaṇo  
 139345 mokṣaḥ kathaṃ tasya puruṣārthaḥ syāttatrāha - vāsanaiveti || 63 ||  
 139346  
 139347 avastutvādato mokṣo nātmanāśe pravartate || 64 ||  
 139348  
 139349 avastutvāditi | tathā cātmana eva māyikamanohariṇaveṣeṇānarthaviśrāntyādivarṇanam  
 139350 prastutamiti bhāvaḥ || 64 ||  
 139351  
 139352 dhyānadrumātsvayamupoḍhamanalpapākātkālena bodhamupayātavataḥ krameṇa |  
 139353 bhuktvā rasāyanaphalaṃ parabodhamādyamicchanmanohariṇako nigaḍādvimuktaḥ ||  
 139354 65 ||  
 139355  
 139356 tathā cāyaṃ manonāśo manohariṇaveṣeṇa varṇitasyātmano nigaḍamokṣaprāyaḥ phalita  
 139357 ityupasaṃharati - dhyāneti | icchanmumukṣuḥ prastuto manohariṇako  
 139358 varṇitarūpādāṅkurakāṇḍaśākhāpallavapuṣpaphalāntapariṇāmalakṣaṇānalpa##-  
 139359 dhyānadrumādādyam parabodho'khaṇḍākāravṛttyabhivyaktaḥ  
 139360 paramānandastallakṣaṇam rasāyanaphalaṃ bhuktvā saṃsāranigaḍādvimukto  
 139361 bhavatītyarthaḥ || 65 ||  
 139362  
 139363 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 139364 manoharaṇīkopākhyānam nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 139365  
 139366 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyāprakāśe nirvāṇaprakaraṇe uttarārdhe  
 139367 manoharaṇīkopākhyānam nāma pañcatvāriṃśaḥ sargaḥ || 45 ||  
 139368  
 139369 ṣaṭcatvāriṃśaḥ sargaḥ 46  
 139370  
 139371 śrīvāsiṣṭha uvāca |  
 139372  
 139373 paramārthaphale jñāte muktau pariṇatiṃ gate |  
 139374 bodho'pyasadbhavatyāśu paramārtho manomṛgaḥ || 1 ||  
 139375  
 139376 dhyānadrumaphalāsvāde yādṛśī manasaḥ sthitiḥ |  
 139377 dṛḍhaṃ viśayavairasyaṃ yādṛktadiha varṇyate ||  
 139378  
 139379 jñāte sākṣādanubhūte | bodhaścaramasākṣātkāravṛttirapi  
 139380 svopādānājñānabādhādasadbhavati manomṛgaśca paramapuruṣārtharūpa ātmaiva  
 139381 bhavatītyarthaḥ || 1 ||  
 139382  
 139383 kvāpi sā mṛgatā yāti prakṣiṇasnehadīpavat |  
 139384 paramārthadaśaivāste tatrānantāvabhāsinī || 2 ||  
 139385  
 139386 sā prāktanī mṛgatā viśayatṛṣṇānveṣaṇasvabhāvatā yāti apaiti || 2 ||  
 139387  
 139388 dhyānadrumaphalaprāptau bodhatāmāgataṃ manaḥ |  
 139389 vajrasārām sthitiṃ dhatte chinnaḥ pakṣaḥ ivācalaḥ || 3 ||  
 139390  
 139391 sthitiracāñcalyam || 3 ||  
 139392  
 139393 manastā kvāpi saṃyāti tiṣṭhatyacchaiva bodhatā |  
 139394 nirbādhā nirvibhāgā ca sarvā'kharvātmikā [sarvātmikā ityapyubhayatra  
 139395 pāṭhaḥ ||] satī || 4 ||  
 139396  
 139397 manastā bāhyārthamananasvabhāvatā | sarvā pūrṇā | ata evākharvātmikā  
 139398 [sarvātmikā ityapyubhayatra pāṭhaḥ ||] bodhatā cinmātratā tiṣṭhati || 4 ||  
 139399  
 139400 suviviktatayā cittasattā bodhatayoditā |  
 139401 anādyantā bhavatyacchaprakāśaphaladāyinī || 5 ||  
 139402  
 139403 citte yā sattā prāgjaḍadehādyavivekājjaḍevābhūtsaiva sāmpratam dehādeḥ suviviktatayā  
 139404 sthitā bodhatayā uditeva | yataḥ paramārthaprakāśaphaladāyinityarthaḥ || 5 ||  
 139405  
 139406 svayameva tatastatra nirastasakalaiṣaṇam |  
 139407 anādyantamanāyāsaṃ dhyānamevāvaśiṣyate || 6 ||  
 139408  
 139409 yato nirastasakalaiṣaṇamatastadananyagatikatvātsvātmadhyānameva pariśeṣādavagamya  
 139410 ityarthaḥ || 6 ||  
 139411

139412 yāvannādhigataṃ brahma na viśrāntaṃ pare pade |  
139413 tāvattanmananatvena na dhyānamavagamyate || 7 ||  
139414  
139415 kadā tarhi tanmano na dhyānaṃ tadāha - yāvaditi | tat manaḥ | mananatvena  
139416 viśayāntarānusaṃdhānatvena || 7 ||  
139417  
139418 paramārthaikatāmetya na jāne kva mano gatam |  
139419 kva vāsanā kva karmāṇi kva harṣāmarṣasaṃvidāḥ || 8 ||  
139420  
139421 kevalaṃ dṛśyate yogī gato dhyānaikaniṣṭhatām |  
139422 sthito vajrasamādhāne vipakṣa iva parvataḥ || 9 ||  
139423  
139424 dhyānavattasya samādhirapyarthasiddha ityāha - kevalamiti dvābhyām || 9 ||  
139425  
139426 virasākhilabhogasya praśāntendriyasaṃvidāḥ |  
139427 nīrasāśeṣadṛśyasya svātmārāmasya yoginaḥ || 10 ||  
139428  
139429 krameṇa vigaladvṛtterbalādvīśrāntimīyuṣaḥ |  
139430 arthāyātaṃ samādhānaṃ kena nāma vicāryate || 11 ||  
139431  
139432 tāvadviśayavairasyaṃ bhāvayantyucitāśayāḥ |  
139433 na paśyantyeva tānyāvadbhogāṃścitranaro yathā || 12 ||  
139434  
139435 tasya paravairāgyamapyarthasiddhamityāha - tāvaditi | citranaraścitralikhitānpuruṣān ||  
139436 12 ||  
139437  
139438 apaśyañjāgatānarthānnirvāsanatayātmavān |  
139439 balādvajrasamādhāne tvanyeneva niveśyate || 13 ||  
139440  
139441 vajravadbhedye samādhāne samādhāvanyena niyantreva balānniveśyate || 13 ||  
139442  
139443 prāvṛṣṭīva nadipūro yaḥ samādhirupasthitaḥ |  
139444 balādeva tamāyātaṃ bhūyaścalati no manaḥ || 14 ||  
139445  
139446 yaḥ samādhirāvīrabhūtānandaikarasaḥ prathamavṛttāvupasthitastaṃ  
139447 guḍapipīlikānyāyena vastusvabhāvabalādevaikaḡryamāyātamāsvādayanmanastato na  
139448 calati || 14 ||  
139449  
139450 sarvārthaśītalatvena balāddhyāne yadā''gatam |  
139451 jñānādvīśayavairasyaṃ sa samādhirhi netaraḥ || 15 ||  
139452  
139453 jñānādbalādāgataṃ yadvīśayāntare vairasyaṃ sa eva samādhiḥ | na hi rāgādīnā  
139454 dandahyamāne cetasi samādhānaṃ kadācidapi kasyacitprasiddhamiti || 15 ||  
139455  
139456 dṛḍhaṃ viśayavairasyameva dhyānamudāhṛtam |  
139457 tadeva paripākena vajrasāraṃ bhavatyalam || 16 ||  
139458  
139459 evaṃ dhyānopapattirapi viśayavairasye satyeva nānyathetyāha - dṛḍhamiti || 16 ||  
139460  
139461 tadetadbhogavaitṛṣṇyaṃ dhyānamaṅkuritaṃ hi tat |  
139462 tadeva pīṭhabandhena baddhaṃ bhavati bandhuraṃ || 17 ||  
139463  
139464 tathā ca bhogavaitṛṣṇyaṃ bījamevāṅkuritāvasthaṃ dhyānaṃ prarūḍhāvasthaṃ  
139465 samādhirityabhede'pi vyapadeśabhedaḥ phalita ityāha - tadetaditi || 17 ||  
139466  
139467 samyagjñānaṃ samucchūnaṃ sadaivojjhitavāsanam |  
139468 dhyānaṃ bhavati nirvāṇamānandapadamāgatam || 18 ||  
139469  
139470 sāḡṣātkāravṛttyāvirbhūtaṃ brahmaiva avidyoccheditayā jñānaṃ vāsanoccheditayā  
139471 dhyānaṃ sarvaduḡkhocchedyānandarūpatayā nirvāṇamiti vyapadiśyata ityāha -  
139472 samyagiti || 18 ||  
139473  
139474 asti cedbhogavaitṛṣṇyaṃ kimanyaddhyānadurdhiyā |  
139475 āsti cedbhogavaitṛṣṇyaṃ kimanyaddhyānadurdhiyā || 19 ||  
139476  
139477 sarvamidaṃ bhogavaitṛṣṇye satyeva siddhyati nānyatheti tadeva dṛḍhīkartuṃ  
139478 praśaṃsati - asti cetyādinā || 19 ||  
139479  
139480 dṛśyasvadanamuktasya samyagjñānavato muneḥ |

139481 nirvikalpaṃ samādhānamavirāmaṃ pravartate || 20 ||  
 139482  
 139483 yasmai na svadate dṛśyaṃ sa sambuddha iti smṛtaḥ |  
 139484 na svadante yadā bhogaḥ samyagbodhastathoditaḥ || 21 ||  
 139485  
 139486 yasya svabhāvaviśrāntiḥ kathaṃ tasyāsti bhogitā |  
 139487 asvabhāvo hi bhitvaṃ tatksaye tatkathaṃ kutaḥ || 22 ||  
 139488  
 139489 pūrṇādvayasvabhāvaviruddhaṃ bhogitvamajñānakṛtasvabhāvaviparyayakālamātre  
 139490 sambhavati nājñānanāśottaramityāha - yasyeti || 22 ||  
 139491  
 139492 śrutapāṭhajapānteṣu samādhinirato bhavet |  
 139493 samādhivirataḥ śrāntaḥ śrutapāṭhajapāñchrayet || 23 ||  
 139494  
 139495 abhyāsakāle vyutthitena kiṃ kāryaṃ kadā vā samādhiḥ sevyastatkramamāha -  
 139496 śruteti | śrutaṃ gurusatīrthyādibhiḥ saha vedāntaśravaṇam | pāṭha  
 139497 upaniṣadādyāvartanam | japaḥ prānavādeḥ | tathā cokaṭaṃ skānde - japaśrāntaḥ  
 139498 punardhyāyeddhyānaśrāntaḥ punarjapet | japadhyānābhilyuktasya prasīdati paraḥ śivaḥ iti  
 139499 || 23 ||  
 139500  
 139501 nirvāṇamāsīta nirastakheḍaṃ samastaśaṅkāstamayābhirāmaṃ |  
 139502 suṣuptasaumyaṃ samaśāntacittaṃ śaraddhanābhogaviśuddhamantaḥ || 24 ||  
 139503  
 139504 tatrāpi sadaiva samādhipradhānena bhāvyaṃityāśayenopasaṃharati - nirvāṇamiti |  
 139505 spaṣṭam || 24 ||  
 139506  
 139507 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 139508 sāmyāvabodhano nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 139509  
 139510 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 139511 sāmyāvabodhano nāma ṣaṭcatvāriṃśaḥ sargaḥ || 46 ||  
 139512  
 139513 saptacatvāriṃśaḥ sargaḥ 47  
 139514  
 139515 śrīvāsiṣṭha uvāca |  
 139516  
 139517 saṃsārabhārasuśrāntaḥ saṃkaṭeṣu luṭhattanuḥ |  
 139518 yo'bhivāñchati viśrāntiṃ tasya kramamimaṃ śṛṇu || 1 ||  
 139519  
 139520 bhūyo'pi vistarānmuktisādhanaakramavarṇane |  
 139521 prastute dṛḍhāvairāgyaprapṛtyantamiha varṇyate ||  
 139522  
 139523 bahukṛtvo'pi pathyaṃ vaditavyamiti nyāyamāśritya paramakāruṇiko vasiṣṭhaḥ pūrva  
 139524 dhyānavṛkṣotpādanaparipālanaphalonmukhikaraṇamanohariṇakāśrayaṇa##-  
 139525 śubhecchādimokṣasādhanaabhūmikākramaṃ punaḥ kutra kutra kiyadguṇasaṃpallābha  
 139526 ityetatpratipādanaprakāreṇa spaṣṭam mandādhikāriprabodhanāya  
 139527 varṇayiṣyaṃstacchravaṇāya śiṣyamabhimukhīkaroti - saṃsāreti |  
 139528 maraṇamūrcchādīsaṃkaṭeṣu luṭhanti tanvo yasya | kramaṃ tatra tatra  
 139529 guṇaprakarṣalābhakramaṃ || 1 ||  
 139530  
 139531 pūrvaṃ vivekakaṇikā yadā svahr̥di jāyate |  
 139532 saṃsāranirvedamayī kāraṇādvāpyakāraṇāt || 2 ||  
 139533  
 139534 tatra vivekāṅkurodaye yeṣāṃ guṇānāṃ lābhastāndarśayati - pūrvamityādinā |  
 139535 kāraṇādaihiakayañjatapodānādipāpakṣayakāraṇāt | akāraṇāttadabhāvāt |  
 139536 janmāntarānuṣṭhitasatkarmabhireva kṣiṇapāpānāṃ bālyātprabhṛtyeva  
 139537 vinaivaihiakakāraṇaṃ vivekodayadarśanāditi bhāvaḥ | yadaiva nirvedamayī vivekakaṇikā  
 139538 jāyate tadaiva sādhutvena suṣṭhu viśālino vistīrṇā vakṣyamānaguṇāstaṃ śrayantīti  
 139539 pareṇānvayaḥ || 2 ||  
 139540  
 139541 tadā śrayanti sacchāyānsādhutvasuviśālinaḥ |  
 139542 adhvaśramaharāṃstāpataptā mārgatarūniva || 3 ||  
 139543  
 139544 tatra dṛṣṭāntaḥ - tāpataptāḥ puruṣāḥ sacchāyānmārgatarūniveti || 3 ||  
 139545  
 139546 dūre pariharatyajñānyajñayūpānivādhvagaḥ |  
 139547 snānadānatapoyajñānkaroti vibudhānugaḥ || 4 ||  
 139548  
 139549 tatrājñājanasaṅgatyāgo yajñadānādiparatā devatārādhanaḥ diguṇaḥ

139550 prathamamudyantītyāha - dūre iti | evamagre'pi guṇā yojyāḥ || 4 ||  
 139551  
 139552 peśalaṃ cānurūpaṃ ca vyavahāramakṛtrimam |  
 139553 lokyamāhlādanam dhatte candrabimbamivāmṛtam || 5 ||  
 139554  
 139555 lokebhyaḥ pariṇāme hitaṃ lokyaṃ sadyaścāhlādanam | candrabimbaṃ kartṛ | amṛtaṃ  
 139556 karma || 5 ||  
 139557  
 139558 paraprajñānugo bhavyaḥ parārthaparipūrakaḥ |  
 139559 pavitrakarmarasikaḥ ko'pi saumyaḥ pravartate || 6 ||  
 139560  
 139561 svapakṣarāgalobhābhīmānādyabhāvātparahitakāritvācca paraprajñānugaḥ | ata eva  
 139562 sarvajanaṃ priya bhavatīti bhavyaḥ | pavitreṣu śāstrāṇiśiddheṣu karmasu rasikaḥ ko'pi  
 139563 sarvajanoṭkṛṣṭaḥ saumyaḥ saṃ pravartate vyavaharati || 6 ||  
 139564  
 139565 navaṇītaṣṭhalīvā'cchā snigdhā mṛdvī manoharā |  
 139566 janaṃ sukhayati svādvī tadliyā navasaṃgatiḥ || 7 ||  
 139567  
 139568 navaṇītasya ṣṭhalī mukhyāśrayo dadhimaṇḍa ivācchā snigdhetyādisādhāraṇam |  
 139569 navasaṃgatiḥ prathamasaṃgamaḥ | mathanavivecanaparipākakrameṇa  
 139570 cirasaṃgateruttarottarasāratvātsvādutarārthalābhahetutvasūcanāya naveti viśeṣaṇam || 7 ||  
 139571  
 139572 śītalāni pavitrāṇi caritāni vivekinaḥ |  
 139573 indorivāṃśujālāni janaṃ śītalayantyalam || 8 ||  
 139574  
 139575 na tathodyānakhaṇḍeṣu puṣpaparakarahāriṣu |  
 139576 viśrāmyate vītabhayaṃ yathā sādhusaṃgamaḥ || 9 ||  
 139577  
 139578 mandākinīpayāṃsīva saṃgatāni vivekinām |  
 139579 prakṣālayanti pāpāni prayacchanti viśuddhatām || 10 ||  
 139580  
 139581 vivekiṣu virakteṣu saṃsārottaraṇārthiṣu |  
 139582 janaḥ śītalatāmeti himahāragṛheṣviva || 11 ||  
 139583  
 139584 himairhāraiśca raciteṣu gṛheṣviva || 11 ||  
 139585  
 139586 nanu nāmaratodārā yā vivekini vidyate |  
 139587 suragandharvakanyāsu mānaviṣu na vidyate || 12 ||  
 139588  
 139589 na vidyate seti śeṣaḥ || 12 ||  
 139590  
 139591 prajñā prasādamāyāti kramāducitakarmanāḥ |  
 139592 antaḥkaroti śāstrārthamārtham mukurabhūriḥ || 13 ||  
 139593  
 139594 kramādanuṣṭhitāducitānniṣkāmakarmaṇo hetoḥ prajñā vṛddhiḥ prasādaṃ  
 139595 viśuddhimāyāti | tacchaddhyā ca vividiṣodaye gurumukhaśrutam śāstrārthamantaḥkaroti  
 139596 | hṛdi sthāpayatītyarthaḥ | mukurabhūrdarpaṇatalaṃ svapratibimbītarthamiva || 13 ||  
 139597  
 139598 satprajñonnatimāyāti śāstrārtharasaśālīnī |  
 139599 vivekini vilāśena kadalīva mahāvane || 14 ||  
 139600  
 139601 vivekini vivekavati hṛtsthāne | vilāśena mūlaprarohādivistāreṇa || 14 ||  
 139602  
 139603 antarevānubhavati sarvārthānpratibimbītan |  
 139604 ādarśavadaśeṣeṇa prajñā nairmalyaśālīnī || 15 ||  
 139605  
 139606 sā vivekiprajñā sarvārthānantarmanovilāsamātratayā anubhavati || 15 ||  
 139607  
 139608 sādhusaṃgamaśuddhātmā śāstrārthaparimārjitaḥ |  
 139609 prajño bhātyuddhṛtaḥ vahneragniśaucamivāṃśukam || 16 ||  
 139610  
 139611 agnāveva śaucaṃ mālinyadāhādviśuddhiryasya tathāvidhamāṃśukam vastraratnamiva |  
 139612 taddhi divyaṃ siddhāmbaram maladāhottaram vahneruddhṛtaḥ vidyutpuṇjamiva  
 139613 bhāsvarataram bhātīti śāstraprasiddham || 16 ||  
 139614  
 139615 kacatkāñcanaḥkāntena vimalālokaḥkāriṇā |  
 139616 bhuvanaṃ bhāskareṇeva bhāti sādhuḥ svatejasā || 17 ||  
 139617  
 139618 sādhurvivekī | svatejasā āntareṇātmaprakāśena || 17 ||

139619  
139620 tathānugacchati prājñāḥ śāstrasādhūsamāgamau |  
139621 yathātyantānuṣaṅgeṇa tāvevānubhavatyasau || 18 ||  
139622  
139623 śāstramabhyāsenā sādorguroḥ samāgamam ca sevādinā tathā anugacchati  
139624 nirantaramanusarati yathā atyantam tadupadiṣṭārthābhīniveśalakṣaṇena tadanuṣaṅgeṇa  
139625 svapne'pi taccintanatacchuśrūṣāparastāvevānubhavati na tadanuṣaṅgeṇa svapne'pi  
139626 taccintanatacchuśrūṣāparastāvevānubhavati na tadatiriktam svaśarīrādikamapītyarthaḥ ||  
139627 18 ||  
139628  
139629 kramātsajjanatāmetya śāstrārthabharabhāvitāḥ |  
139630 bhāti bhogānadhaḥkurvanpañjarādiva nirgataḥ || 19 ||  
139631  
139632 rāgadveśalobhapramādādidoṣakṣayamaitryādiguṇasamcayakramātsajjanatām  
139633 nirdoṣaguṇavajjanatām || 19 ||  
139634  
139635 bhogābhigamadaurbhāgyam dinānudīnamujjhatā |  
139636 tena tatkulamābhāti tārācakramivendunā || 20 ||  
139637  
139638 bhogānprati vyaśanīyā viśayābhīmukhyena gamanam bhogābhigamastallakṣaṇam  
139639 daurbhāgyam | kulam vaṁśastadghaṭitasamājaśca ābhāti || 20 ||  
139640  
139641 abhogakṛpāṇā kāpi na caivāśya pravartate |  
139642 mukhe kāntirapūrvāiva candre rāhumṛte yathā || 21 ||  
139643  
139644 abhogakṛpāṇā bhogakārpaṇyanirmuktā abhinavaiva kāpi kāntirasya mukhe pravartate |  
139645 rāhum ṛte vinā | rāhunirmukte yatheti yāvat || 21 ||  
139646  
139647 tṛṇīkṛtatrijaḡatām mahatāmabhidheyatām |  
139648 sa yāti kalpaviṭapī nabhasīva divaukasām || 22 ||  
139649  
139650 abhidheyatām praśamsanīyatām | nabhasi svarge || 22 ||  
139651  
139652 bhogānām dveṣaṇenāntarajjamāno manasyapi |  
139653 bhogānāmapyasampattiyā paramam parituṣyati || 23 ||  
139654  
139655 prāptabhogānām parityāge tuṣyannapi tyaktasarvadveṣeṇa mayā bhogeṣu dveṣaḥ katham  
139656 kṛta iti manasi lajjamāno'pi kadācidbhavatīti na tathā parituṣyati | bhogānāmasampattiyā  
139657 alābhena tu lajjāprasaktyabhāvātparamam parituṣyatītyarthaḥ | tvarthe'piśabdaḥ || 23 ||  
139658  
139659 svā evopahasatyantastaruṇīstaralakriyāḥ |  
139660 khedasmeramukho jātīrjātismara ivādhamaḥ || 24 ||  
139661  
139662 prāktanīstaruṇīḥ rāḡādīprauḡhāḥ svāḥ svīyā eva bhogautsukyataralāḥ kriyāḥ  
139663 sāmpratam smaran khedena smeramukhaḥ sannantarupahasati yathā  
139664 adhamaścāṇḡālādirdaivājātismaraḥ san svā eva jātīrantarupahasati tadvadītyarthaḥ || 24 ||  
139665 ||  
139666  
139667 atha tam draṣṭumāyānti sauhārdenaiva sādhaḡaḥ |  
139668 bhūmāvīvoditam candram vismayotphullalocanāḥ || 25 ||  
139669  
139670 tāḡṣam tam draṣṭum | sādhaḡaḥ siddhāḥ || 25 ||  
139671  
139672 nityānāḡṛtabhogo'sau tato'pyucitayā dhiyā |  
139673 prāptamapyucitārambham bhogaḡ na bahumanyate || 26 ||  
139674  
139675 tatastebhyaḥ siddhebhyaḥ prasannebhyaḥ prāptamucitārambhamaniṣiddhamapi  
139676 siddhyādībhogaḡ sa na bahumanyate || 26 ||  
139677  
139678 pūrvam saṁsṛtīvairasyamantarevōditātmanāḥ |  
139679 jāyate jīrṇajāḡyasya pākādiva śarattaroḥ || 27 ||  
139680  
139681 kuto na bahumanyata iti cedguruśāstrasamparkātpūrvameva vairāḡyādisāḡhanānām  
139682 ḡṛḡhābhyastatvādītyāśayenoktameva guṇodayakramam punaranukrāmāti -  
139683 pūrvamītyādinā || 27 ||  
139684  
139685 tataḥ sajjanasamparkamudarkaśreyase svayam |  
139686 karoti svasthatāḡḡḡḡrurbhiṣaḡāśrayaḡam yathā || 28 ||  
139687



139688 tenodāramatirbhūtvā sāstrārtheṣu nimajjati |  
 139689 mahānmaḥāprasanneṣu saraḥsviva mahāgajaḥ || 29 ||  
 139690  
 139691 sajjano hi samuttārya vipadbhyo nikaṭasthitam |  
 139692 niyojayati saṃpatsu svālokeṣviva bhāskaraḥ || 30 ||  
 139693  
 139694 parasvādānaviratiḥ pūrvameva pravartate |  
 139695 vivekino nijārtheṣu saṃtoṣaścopajāyate || 31 ||  
 139696  
 139697 parasvādānavirataḥ saṃtoṣāmṛtanirbharaḥ |  
 139698 vivekī kramaśaḥ svārthānapyupekṣitumicchati || 32 ||  
 139699  
 139700 svārthānapyupekṣamāṇaḥ parārthaṃ kutaḥ spṛhayediti bhāvaḥ || 32 ||  
 139701  
 139702 dadāti kaṇapiṇyākaśākādyapi hi yācate |  
 139703 tenaivābhyāsayogena svamāṃsāni dadātyasau || 33 ||  
 139704  
 139705 tenaiva tyāgābhyāsayogena svamāṃsānyapi yācamānebhyo dadāti || 33 ||  
 139706  
 139707 nūnaṃ vilayacittānāṃ vivekamanudhāvatām |  
 139708 maurkhyamṇ laghutvamāyāti dhāvatāmiva goṣṭadam || 34 ||  
 139709  
 139710 vivekānūsaraṇakrameṇa vilīyamānacittānāṃ dine dine jñānapracayenājñānaṃ kṣīyata  
 139711 ityāha - nūnamiti | maurkhyamajñānam | laghutvamapakṣayeṇālpātām | yathā  
 139712 dhāvatāmaśvādināṃ goṣṭadamanāyāsollanḡhyatvalakṣaṇaṃ kṣudratvamāyāti tadvat ||  
 139713 34 ||  
 139714  
 139715 parārthādānaviratiṃ [parasvādāna iti ṭīkānugūṇaḥ pāṭhaḥ ||  
 139716 pūrvamabhyasya yatnataḥ |  
 139717 āhartavyā vivekena tataḥ svārtheṣvaraktatā || 35 ||  
 139718  
 139719 pareṣāṃ svaṃ dhanādi tasya ādānādviratiṃ nivṛttim || 35 ||  
 139720  
 139721 tato bhoganirāseṇa saha svārthanirākṛtiḥ |  
 139722 paramāyai suviśrāntyai kriyate kṛtibhiḥ kramāt || 36 ||  
 139723  
 139724 na tādrśaṃ jagatyasminduhkhaṃ narakakoṭiṣu |  
 139725 yādrśaṃ yāvadāyuskamarthopārjanaśāsanam || 37 ||  
 139726  
 139727 arthopārjanaprayuktaṃ śāsanam daṇḍanam | aihikapāralaukikaduḥkhajātamiti yāvat || 37 ||  
 139728  
 139729 āsane śayane yāne gamane raṃaṇe jane |  
 139730 ādhicintāparā [arthacintā iti pāṭhaḥ ||] eva nanu mūḍhā vidantu tām || 38 ||  
 139731  
 139732 tatra mūḍhānāṃ pāralaukikaduḥkhāsmaraṇe'pi aihikaṃ sarvaprasiddhaṃ smārayati -  
 139733 āsane iti | vidantu smarantu || 38 ||  
 139734  
 139735 nanvarthā vitatānarthāḥ saṃpadaḥ saṃtatāpadaḥ |  
 139736 bhogā bhavamahārogā viparītena bhāvitāḥ || 39 ||  
 139737  
 139738 arjanarakṣaṇavyayādau rājacorādibhyaścārthārthināmanarthasahasrasya  
 139739 prasiddhatvādvitatānarthāḥ rāgaviparītena vivekena bhāvitāḥ paryālocitāścedityarthaḥ |  
 139740 athavā bhāvapradhāno nirdeśaḥ | anartharūpā apyete mohājjanaistadvaiparītyena bhāvitā  
 139741 ityarthaḥ || 39 ||  
 139742  
 139743 tāvannāyāti vairasyaṃ cintāviśayaḥ pambhaṇaiḥ |  
 139744 yāvadarthamahānartho na kadhārthamarthyate || 40 ||  
 139745  
 139746 yāvatkadhārthamarthalakṣaṇo'narthāḥ puruṣeṇa nārthyate nābhilaṣyate tāvatsa puruṣo  
 139747 vairasyaṃ tāpatrayaprayuktaśoṣaṃ nāyāti || 40 ||  
 139748  
 139749 anuttamasukhaṃ yasmai cirāya parirocate |  
 139750 jagatṛṇaśikhādrṣṭyā so'rthaṃ paśyatu sāmyatu || 41 ||  
 139751  
 139752 yasmai puruṣāya mokṣākhyamanuttamaṃ sukhaṃ rocate sa pumānartham dhanam  
 139753 jagallakṣaṇasya ṛṇasya śikheva tucchataramiti drṣṭyā paśyatu | dhanasprhātyāga  
 139754 eva mukhyo mokṣopāyastasyetyarthaḥ || 41 ||  
 139755  
 139756 bhūribhāvavikārāṇāṃ jarāmaraṇakarmanām |

139757 dainyadaurātmyadāhānāmarthaḥ sārtha iti smṛtaḥ || 42 ||  
139758  
139759 tucchatāmeva draḍhayituṃ punaḥpunardhanaṃ nindati - bhūrīti |  
139760 cintāsokamohādibhāvavikārāṇaṃ jarāmaraṇayorduṣkarmaṇaṃ dainyādīnāṃ ca artha  
139761 eva sārthaḥ samūha ityārthaḥ | ajantuviṣaye'pi jantuvadupacārātsārthaśabdaḥ || 42 ||  
139762  
139763 asmiñjagati jantūnāṃ jarāmaraṇaśālināṃ |  
139764 ajarāmaraṇaṃ kartuṃ saṃtoṣo'sti rasāyanam || 43 ||  
139765  
139766 saṃtoṣa eva vairāgyapraṭiṣṭhāpanena sarvaduḥkhaḥārīti taṃ praśaṃsati - asminniti ||  
139767 43 ||  
139768  
139769 vasanto nandannodyānamindurapsarasaḥ smṛtāḥ |  
139770 ityekataḥ samuditāṃ saṃtoṣāsmṛtamekataḥ || 44 ||  
139771  
139772 sarvasukhaḥeturapi sa evetyāha - vasanta ityādīnā | ekataḥ smṛtā ityanvayaḥ || 44 ||  
139773  
139774 sarasaḥ prāvṛṣevāntaḥ saṃtoṣeṇaiva pūrṇatā |  
139775 gambhirāṃ śītalāṃ hṛdyāṃ prasannāṃ rasaśālinīm || 45 ||  
139776  
139777 pūrṇatā puruṣasya bhavatīti śeṣaḥ | śiṣṭamuttarānvayi || 45 ||  
139778  
139779 sādhuṛojasvitāmetya saṃtoṣeṇaiva rājate |  
139780 supuṣṭitavanākāro vasanteneva pādapaḥ || 46 ||  
139781  
139782 sādhuḥ saṃtoṣeṇaiva ojasvitāmetya supuṣṭitavanākāro rājate || 46 ||  
139783  
139784 pādapiṭhapaṇāmarāsaṃpiṣṭakīṭavadihate |  
139785 dīnaprakṛtirarthārthī duḥkhādduḥkhāntaraṃ vrajet || 47 ||  
139786  
139787 asaṃtuṣṭastvarthārthī saṃ pādapiṭhena pādukayā parāmrṣṭo daivādāskandito  
139788 niṣpiṣṭaśca yaḥ kīṭastadvaddīnaprakṛtiḥ sa ihate ceṣṭate || 47 ||  
139789  
139790 kallolavikalāḥ kṣubdhasamudrapatitā iva |  
139791 nāpnuvanti sthitiṃ svasthāṃ vikṛtākṛtayo'rthinaḥ || 48 ||  
139792  
139793 arthino dhanalipsavaḥ || 48 ||  
139794  
139795 saṃpadaḥ pramadāścaiva taraṅgottuṅgabhaṅgurāḥ |  
139796 kastāsvahiphaṇacchatracchāyāsu ramate budhaḥ || 49 ||  
139797  
139798 tāsu tallakṣaṇāsvahiphaṇacchatracchāyāsu budhaḥ ko ramate | na kaścidityārthaḥ || 49 ||  
139799  
139800 arthopārjanarakṣāṇāṃ jñānānapi kadhathanāṃ |  
139801 yaḥ karoti spṛhāṃ mūḍho nṛpaśuṃ taṃ na saṃspṛśet || 50 ||  
139802  
139803 manaso bāhyamārambhamaṇtaraṃ ca lunāti yaḥ |  
139804 samaṃ vaitṛṣṇyadātṛṇa tasya kṣetraṃ prakāśate || 51 ||  
139805  
139806 bāhyamārambhamaṇdriyānūdhāvanalakṣaṇamaṇtaraṃ saṃkalpādīlakṣaṇaṃ vā kṣetraṃ  
139807 jñānabījodbhavasthānaṃ muktinidhānasthānaṃ vā hṛdayam || 51 ||  
139808  
139809 jagattvamajñasaṃbuddhaṃ jñō vidannasadeva yat |  
139810 satīva tatra sphurati tadanabhyāsajṛmbhitam || 52 ||  
139811  
139812 anukrāntā dṛḍhāvairāgyāntā guṇā abhyastā eva jñānaṃ praṭiṣṭhāpayanti na helayā  
139813 sevītā ityāśayenopasaṃjihīṛṣurāha - jagattvamiti | ajñaiḥ saṃbuddhaṃ jagattvaṃ  
139814 jagadākāravaicitryaṃ tatsākṣiṇyasadeveti vidannapi jñāḥ apakvajñānatayā tatra  
139815 jagadvaicitrye satīva satyārtha ivājñānavadyatsphurati vyavaharati  
139816 tatprastutāvairāgyāntaguṇānabhyāsavijṛmbhitamityārthaḥ || 52 ||  
139817  
139818 saṃsāranirvedadaśāmupetya satsaṃgamaṃ śāstramupetya tena |  
139819 śāstrārthabhāvena nirasya bhogānvaitṛṣṇyadārḍhyātparamārthameti || 53 ||  
139820  
139821 prathamāṃ saṃsāre nirvedadaśāmupetya tena satsaṃgamaṃ śāstrābhyāsaṃ copetya  
139822 tadarthadṛḍhabhāvanayā sarvānbhogānnirasya  
139823 darśitalakṣaṇādvaitṛṣṇyadārḍhyātparamārthaṃ svatattvaṃ  
139824 bhūmikāparipākakrameṇaitītyārthaḥ || 53 ||  
139825

139826 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣo0 nnirvāṇa0 u0  
 139827 mumukṣuprathamopakramo nāma saptacatvāriṃśaḥ sargaḥ || 47 ||  
 139828  
 139829 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 139830 mumukṣuprathamopakramo nāma satpacatvāriṃśaḥ sargaḥ || 47 ||  
 139831  
 139832 aṣṭacatvāriṃśaḥ sargaḥ 48  
 139833  
 139834 śrīvāsiṣṭha uvāca |  
 139835  
 139836 rūḍhe saṃsāranirvede sthite sādhusamāgame |  
 139837 śāstrārthe bhāvite buddhyā bhogavaitṛṣṇya āgate || 1 ||  
 139838  
 139839 nirūḍhe paravairāgye puṃso yairlakṣaṇaiḥ sthitiḥ |  
 139840 yaiśca jñānapratiṣṭhāyāṃ varṇyante tāni vistarāt ||  
 139841  
 139842 tatrādāvaṣṭamirvairāgyapraṭiṣṭhāyāṃ satyāṃ yāni lakṣaṇāni bhavanti tānyāha -  
 139843 rūḍhe ityādinā || 1 ||  
 139844  
 139845 jāte viṣayavairasye sajjanatve tathodite |  
 139846 prakāṣe sonmukhībhūte hṛdaye kalitodaye || 2 ||  
 139847  
 139848 ślokadvayaṃ prāguktānuvādaḥ || 2 ||  
 139849  
 139850 dhanāni nābhivāñchyante tamāṃsīva vivekinā |  
 139851 tyajyante vidyamānāni saṃśuṣkāmedhyaparṇavat || 3 ||  
 139852  
 139853 saṃśuṣkānyamedhyānyapavitraṇyucchiṣṭādiparṇāni yathā gṛhānnirasyante tadvat ||  
 139854 3 ||  
 139855  
 139856 bhārāya pānthadṛṣṭyeva dṛśyante dārabandhavaḥ |  
 139857 yathāśakti yathākālamupacaryanta eva ca || 4 ||  
 139858  
 139859 yathā pānthānāṃ dṛṣṭyā upayuktā api bhāṇḍopaskarā voḍhumaśaktyā hātuṃ  
 139860 bhārāya dṛśyante tadvadviraktenāpi dārāśca bandhavaśca dṛśyanta ityārthaḥ |  
 139861 kriyārthopapadasya ca karmaṇi iti caturthī | lakāreṇa  
 139862 dṛśīkriyānirūpitakarmaśakterabhidhāne'pi gamyamānajaḥātikriyānirūpitāyāstasyā  
 139863 anabhidhānāt | tarhi kiṃ sahasaiva tyajyante netyāha - yathāśaktīti || 4 ||  
 139864  
 139865 indriyeṣvapi saṃlagnā indriyārthāḥ punaḥpunaḥ |  
 139866 na bhogā anubhūyante nūnaṃ śāntamanastayā || 5 ||  
 139867  
 139868 ekānteṣu diganteṣu saraḥsu vipineṣu ca |  
 139869 udyāne puṇyadeśeṣu niṣeṣveva gṛheṣu vā || 6 ||  
 139870  
 139871 tadeva prapañcayati - ekānteṣvityādinā || 6 ||  
 139872  
 139873 suhṛtkelivilāseṣu śubhodyānāśānādiṣu |  
 139874 śāstratarkavicāreṣu na tathā sthīyate ciraṃ [sthiraṃ iti pāṭhaḥ] || 7 ||  
 139875  
 139876 āsthīyate āsthāvatā bhūyate āsaktyabhāvāvacciraṃ na sthīyata iti vā || 7 ||  
 139877  
 139878 upaśāntena dāntena svātmārāmeṇa mauninā |  
 139879 jñātaivānviṣyate jñāna vijñānaikāntavādinā || 8 ||  
 139880  
 139881 daivādāsthitenāpi tatra tatra jñātā tattvavideva jñānadārḍhyāyānviṣyate | athavā  
 139882 jñātā dehendriyabuddhyādināṃ sākṣāddraṣṭā pratyagātmaiva cetasānviṣyate na  
 139883 tadvyatiriktaṃ kiṃcidityārthaḥ || 8 ||  
 139884  
 139885 evamabhyāsavaśataḥ pare viśramyate pade |  
 139886 nimnevāmbhasi śāntena svayameva vivekinā || 9 ||  
 139887  
 139888 evaṃ nirantarānveṣaṇe'vaśyaṃ svātmadarśanena viśrāntiḥ siddhyatītyāha - evamiti  
 139889 || 9 ||  
 139890  
 139891 sabāhyābhyantaram śāntā jñātaivārthatayoditā |  
 139892 na saṃbhavati bhinno'rtha ityeva paramaṃ padam || 10 ||  
 139893  
 139894 kīdṛśaṃ tatpadaṃ yatrāśya viśrāntiḥ kīdṛśāniścayātmikā ca sā tadāha -

139895 sabāhyābhyantaramiti | ajñatā svājñānamevā'rthatayā dṛśyavargākāreṇoditā sā ca  
139896 bhinno'rtho na saṃbhavatīti śāntā sā śāntireva paramaṃ padamityarthaḥ | athavā  
139897 sabāhyābhyantaram bhinno'rtho na saṃbhavatītyeva niścayarūpā jñatā  
139898 caramasākṣātkāravṛttireva dagdhendhanāgnivaccidātmani śāntā cettadeva paramaṃ  
139899 padamityarthaḥ || 10 ||  
139900  
139901 nārthopalabdhirno sūnyamasti bodhātmatām vinā |  
139902 ityantaranubhūtiśthamāhustatparamaṃ padam || 11 ||  
139903  
139904 iti anubhūtau svānubhave sarvabādhāvadhitvena sthitaṃ yattadeva paramaṃ padamityarthaḥ  
139905 || 11 ||  
139906  
139907 ekabodhātisaṃbandhapariṇāmāna bodhatā |  
139908 na sūnyatā nārthateti viddhi tatparamaṃ padam || 12 ||  
139909  
139910 tasya paramapadasya na bodhatā na sūnyatā nāpyarthateti viddhi | kutaḥ | sarvasya  
139911 vastujātasyaikenādvayena bodhenaivātīśayitaḥ saṃbandho'tisaṃbandha ātyantikaikarasyaṃ  
139912 tathā pariṇāmāt | na hi bodhyābhāve tadvyāvṛttā bodhatāpyapadeṣṭuṃ śakyā nāpi  
139913 tadarthatā tasyaiva vyapadeṣṭuṃ śakyā nāpyarthaśūnyatāmātreṇa bodhasya  
139914 sūnyatāprasaktiriti bhāvaḥ || 12 ||  
139915  
139916 svasaṃvinmātraviśrāmatāmamanasāṃ satām |  
139917 na svadante hi viśayāḥ payāṃsi dṛṣadāmiva || 13 ||  
139918  
139919 tadviśrāntāvātyantikaṃ viśayavairasyaṃ siddhyatītyāha - sveti | yathā amanasāṃ  
139920 dṛṣadāṃ kṣīrāṇi na svadante tadvat || 13 ||  
139921  
139922 nirodhapadamāpanno nirmanā maunamantharaḥ |  
139923 svabhāve sthita evāste citre kṛta ivātmavān || 14 ||  
139924  
139925 bahirmukhacittānāṃ svātmapravaṇatām svātmaviśrāntānāṃ ca bahirmukhatām  
139926 niruṇaddhīti nirodhastathāvidhaṃ padam | citre kṛto likhita iva niścalaḥ || 14 ||  
139927  
139928 sarvārthamartharahitaṃ mahadeva parāṇuvat |  
139929 aśūnyameva sūnyātma hṛdayaṃ vedyavedinaḥ || 15 ||  
139930  
139931 kīdṛśaṃ tadā tasya mano bhavati tadāha - sarvārthamiti |  
139932 vedyamavaśyavedanīyamātmatattvaṃ vedituṃ śīlaṃ yasya tathāvidhasya tasya hṛdayaṃ  
139933 manaḥ artharahitameva satsarvārthaṃ bhavati | sarvasya tattvatastanmātratvāt | tathā  
139934 aparicchinnabrahmākāratvānmahadeva sattadvyatirekeṇa  
139935 durlakṣyatvātparamāṇuvadbhavati || 15 ||  
139936  
139937 ahaṃtvaṃ jagadihādi dikkālakalanādi ca |  
139938 jñasya jñānādi sūnyādi sthitameva na vidyate || 16 ||  
139939  
139940 aśūnyameva sūnyātma iti śeṣaṃ vyācaṣṭe - ahaṃtvamiti | yato jñānādi  
139941 atastattayā sthitameva yataśca sūnyādi ato na vidyate - nāsato vidyate bhāvo  
139942 nābhāvo vidyate sataḥ iti nyāyāditi bhāvaḥ || 16 ||  
139943  
139944 jñenāmalapadasthena dipeneva nirasyate |  
139945 tamo hārdaṃ tathā bāhyaṃ rāgadveṣabhayādi ca || 17 ||  
139946  
139947 bhayādi yattacca nirasyate || 17 ||  
139948  
139949 rajorahitasarvāśaṃ sattvātpāramupāgatam |  
139950 asaṃbhavattamorūpaṃ praṇamettaṃ nṛbhāskaram || 18 ||  
139951  
139952 pakṣadvaye'pi viśeṣaṇāni spaṣṭāni | ajñānaniśātirohitatve'pi sattvātpāram  
139953 tamobdhipāram || 18 ||  
139954  
139955 bhedapravilaye jāte citte cādṛśyatām gate |  
139956 yā sthitiḥ prāptabodhasya na vāggocarameti sā || 19 ||  
139957  
139958 dadātyetanmahābuddhe nirvāṇaṃ parameśvaraḥ |  
139959 aharniśaṃ paramayā ciraṃ bhaktyā prasāditaḥ || 20 ||  
139960  
139961 etadvarṇitaṃ paramapadalakṣaṇaṃ nirvāṇaṃ parameśvaro dadāti |  
139962 tapaḥprabhāvāddevaprasādācca ityādiśruteriti bhāvaḥ || 20 ||  
139963

139964 śrīrāma uvāca |  
139965  
139966 īśvaraḥ ko muniśreṣṭha katham bhaktyā prasādyate |  
139967 etanme tattvato brūhi sarvatattvavidāṃ vara || 21 ||  
139968  
139969 rāmapraśnaḥ spaṣṭaḥ || 21 ||  
139970  
139971 śrīvasiṣṭha uvāca |  
139972  
139973 īśvaro na mahābuddhe dūre na ca sudurlabhaḥ |  
139974 mahābodhamayaikātmā svātmaiva parameśvaraḥ || 22 ||  
139975  
139976 tasmai sarvaṃ tataḥ sarvaṃ sa sarvaṃ sarvataśca saḥ |  
139977 so'ntaḥ sarvamayo nityaṃ tasmai sarvātmane namaḥ || 23 ||  
139978  
139979 īśvaratā hi īśyaviṣaye sarvathā svātantryam | tacca sarvaṃ prati sarvaprakāreṇa svātmana  
139980 eva saṃbhavatītyupapattimāha - tasmai iti | acetanaṃ hi sarvaṃ rathagṛhaprāsādādi  
139981 cetanārtham | na ca tadatirikto'nyaścetanadhāturasti | nānyo'to'sti draṣṭā ityādiśruteḥ  
|  
139982 anena sarvopabhoktṛtāsvātantryamuktam | kartṛtādisvātantryamapi tasyaivetyāha -  
139983 tata iti | tṛtīyāpañcamīṣaṣṭhīsaptamīvibhaktayantātsārvavibhaktikastasiḥ  
139984 kartṛkaraṇanimittasvāmīyādibhāvenāpi svātantryadyotanārtho bodhyaḥ | sa  
139985 sarvamityupādānādhiṣṭhānatādisvātantryapradarśanāya | evaṃ sarvata ityapi  
139986 sarvaśaktinirūpakatāsvātantryadyotanāya bodhyam |  
139987 saukṣmyasarvagatatvapariṇāmādisvātantryamapi tasyaiva saṃbhavatītyāha - so'ntaḥ  
139988 sarvamaya iti | itthaṃ sarvathā sarvadā sarvātmanastasyaiva sarvathāpi sarvotkarṣātsa  
139989 eveśvara iti namaskārya ityāha - tasmai iti || 23 ||  
139990  
139991 tasmādimāḥ prasūyante sargapralayavikriyāḥ |  
139992 akāraṇaṃ kāraṇato gatayaḥ pavanādiva || 24 ||  
139993  
139994 ata eva śrutiprasiddhaṃ janmādihetutālakṣaṇaṃ tasyetyāśayenāha - tasmāditi || 24 ||  
139995  
139996 anīśaṃ pūjayantyetāḥ sarvāḥ sthāvarajaṅgamāḥ |  
139997 yathābhimatadānena sarve [sarve te iti na sādhu sarvāstā iti suvacam ||] te  
139998 bhūtajātayaḥ || 25 ||  
139999  
140000 sarvārādhyatāpi tasyaiva prasiddhetyāha - anīśamiti || 25 ||  
140001  
140002 subahūnyeṣa janmāni yathābhimatayecchayā |  
140003 yadā saṃpūjitastena prasādamadhigacchati || 26 ||  
140004  
140005 prasannaḥ sa mahādevaḥ svayamātmā maheśvaraḥ |  
140006 bodhāya prerayatyāśu dūtaṃ pūtaṃ śubhehitaiḥ || 27 ||  
140007  
140008 sa eva mahādevaḥ śubhehitaiḥ sukṛtaiḥ prasannaḥ san bodhāya tattvajñānādhānāya  
140009 pūtaṃ viśuddhatamaṃ vakṣyamāṇaṃ dūtaṃ prerayati preṣayati || 27 ||  
140010  
140011 śrīrāma uvāca |  
140012  
140013 ātmanā parameśena ko dūtaḥ preriyate mune |  
140014 sa dūto bodhanaṃ vāpi karoti vada me katham || 28 ||  
140015  
140016 katham karoti tanme vada || 28 ||  
140017  
140018 śrīvasiṣṭha uvāca |  
140019  
140020 ātmasaṃprerito dūto viveko nāma nāmataḥ |  
140021 hṛdguhāyāṃ sadānandastiṣṭhatīndurivāmbare || 29 ||  
140022  
140023 tenātmanā devena saṃprerito viveko nāma dūtaḥ prāguktādhikāriṇo  
140024 hṛdguhāyāmāgatya tiṣṭhati yāvajjñānapratiṣṭhaṃ sthirībhavati || 29 ||  
140025  
140026 sa eṣa vāsanātmānaṃ jantaṃ bodhayati kramāt |  
140027 saṃsārasāgarādasmāttārayatyavivekinam || 30 ||  
140028  
140029 sa vivekadūtaḥ yadbodhayati tadeva tasya tāraṇamityāśayaḥ || 30 ||  
140030  
140031 bodhātmaīso'ntarātmaiva paramaḥ parameśvaraḥ |

140032 asyaiva vācako nāma praṇavo vedasaṃmataḥ || 31 ||  
140033  
140034 eṣa sarvajagatprathāhetutvena prasiddho bodhātmaivāntarātmā na vāsanātmā | sa eva  
140035 paramaḥ parameśvaraḥ | praṇavo'syaiva vācakaḥ sannāma bhavati || 31 ||  
140036  
140037 japahomatapodānapāṭhayaājñakriyākramaiḥ |  
140038 eṣa prasādyate nityaṃ naranāgasurāsuraiḥ || 32 ||  
140039  
140040 dyaurmūrdhā pṛthivī pāḍau tārakā romarājayaḥ |  
140041 bhūtānyasthīni hṛdayaṃ vyomāśya parameśvaraḥ || 33 ||  
140042  
140043 tasya sthūlaprapaṇcopahitaṃ vaiśvānara-rūpamātmabhedabhramanirāsāyopāśyaṃnn  
140044 darśayati - dyauriti | tathā ca śrutiḥ - agnirmūrdhā cakṣuṣi candrasūryau diśaḥ  
140045 śrotre vāgvivṛtāśca vedāḥ | vāyuḥ prāṇo hṛdayaṃ viśvamasya padbhyāṃ  
140046 pṛthivī hyeṣa sarvabhūtāntarātmā iti || 33 ||  
140047  
140048 sarvatraiṣa cidātmavādyāti jāgarti paśyati |  
140049 tenaiṣa sarvatolakṣyakarakarṇākṣipādabhṛt || 34 ||  
140050  
140051 viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt ityādiśrutināmapyatraiva  
140052 sāmāñjasyamityāśayenāha - sarvatreti | sarvato lakṣyaṃ karakarṇākṣipādaṃ  
140053 bibharti tathāvidhaḥ || 34 ||  
140054  
140055 vivekadūtamudbodhya hatvā cittapiśācakaṃ |  
140056 ātmanaḥ padaviṃ sphārāṃ jīvaḥ kāmapi nīyate || 35 ||  
140057  
140058 nīyate aneneti śeṣaḥ || 35 ||  
140059  
140060 tyaktvā sarvavikalpaughānvikārānarthasaṃkarān [grāhagahane iti pāṭhaḥ |  
140061 ] |  
140062 pauraṇātmanaivātmā svayameva prasādyatām || 36 ||  
140063  
140064 bhramanmanaḥpiśāce'sminkallolajaladākule |  
140065 saṃsārarātritimire svātmaivāpūrṇacandramāḥ || 37 ||  
140066  
140067 kallolāḥ ṣaḍūrmayastallakṣaṇairjaladairākule saṃsāralakṣaṇarātrestimire svātmaiva  
140068 āsamantātpūrṇaścandramāḥ | sāhlādaprakāśa ityārthaḥ || 37 ||  
140069  
140070 agādhamaraṇāvartakallolākulakoṭare |  
140071 tṛṣṇātaraṅgatarale svamanaścaṇḍamārute || 38 ||  
140072  
140073 vivekasyaivottāraṇatvaṃ vaktuṃ saṃsāraṃ samudratayā rūpayati - agādheti  
140074 dvābhyām || 38 ||  
140075  
140076 mahājaḍalavādhāre saṃsāraviṣamārṇave |  
140077 indriyagrāmagahane [grāhagahane iti pāṭhaḥ ||] vivekaḥ potako mahān || 39 ||  
140078  
140079 mahatāṃ sthāvara jaṅgamabhūtādyātmanāṃ jaḍalavānāṃ jalakaṇḍānāmādhāre || 39 ||  
140080  
140081 pūrvam yathābhimatapūjanasuprasanno datvā vivekamiha pāvanadūtamātmā |  
140082 jīvaṃ padaṃ nayati nirmalamekamādyam  
140083 satsaṅgāśāstraparamārthaparāvabodhaiḥ || 40 ||  
140084  
140085 uktaṃ praśnottaraṃ saṃkṣipyopasaṃharati - pūrvamiti | spaṣṭam || 40 ||  
140086  
140087 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣo0 nirvāṇaprakaraṇe u0  
140088 vivekamāhātmyaṃ nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
140089  
140090 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
140091 vivekamāhātmyaṃ nāmāṣṭacatvāriṃśaḥ sargaḥ || 48 ||  
140092  
140093 ekonapañcāśaḥ sargaḥ 49  
140094  
140095 śrīvāsiṣṭha uvāca |  
140096  
140097 paripuṣṭavivekānāṃ vāsanāmalamujjhatām |  
140098 mahattā mahatāmantaḥ kāpyapūrvaiva jāyate || 1 ||  
140099  
140100 suprarūḍhavivekānāṃ mahattā yādṛśī bhavet |

140101 yādṛkca viśvaṃ bhavati sphuṭaṃ tadiha varṇyate ||  
140102  
140103 kāpi lokottarā mahattā jāyate || 1 ||  
140104  
140105 audāryodāramaryādāṃ matiṃ gāmbhīryasundarīm |  
140106 mahatāṃ nāvagāhante bhuvanāni caturdaśa || 2 ||  
140107  
140108 tāmeva prapañcayati - audāryetyādinā | audāryasya sarvaloke tārātamyena  
140109 prasiddhasya udārāṃ śreṣṭhāṃṇaṃ maryādāmavadhibhūtāṃ gāmbhīryeṇa ca sundarī  
140110 mahatāṃ matiṃ caturdaśāpi bhuvanāni tadgatasampādo janāśca nāvagāhante | na  
140111 pralobhayitumiyattayā kalayitum vā śaknuvantītyarthaḥ || 2 ||  
140112  
140113 cittabhrāntirjagaditi prarūḍhe pratyaye satām |  
140114 bāhyaścāntaścarannakragraho mohaśca sāmyati || 3 ||  
140115  
140116 bahiḥ śabdādīlakṣaṇeṣvatigraheṣu bhavo bāhyaḥ antaḥ  
140117 saṃkalpavikalpādirūpaiścarannata eva hṛdāntarabahiḥ saṃcāraḥ samanakraprāyo grahaḥ  
140118 samanaskendriyādikalāpastanmūlabhūto mohaḥ ajñānaṃ  
140119 cakārādvāsanākāmakarmādiśca sāmyatītyarthaḥ || 3 ||  
140120  
140121 dvīnduvattāpajalavatkeśoṇḍrakavadambare |  
140122 visphurantyāṃ jagadbhrāntau vāsanāpratyaayaḥ kutaḥ || 4 ||  
140123  
140124 bhrāntīnāṃ satyatābhīmāno yāvatkālaṃ tāvadeva tadvāsanopacayaḥ tāsāṃ bhrāntitvena  
140125 sphuraṇe tadvāsanānāmāpi mūlocchedādūcchedo loke prasiddha iti  
140126 dṛṣṭāntānudāhṛtya darśayati - dvīnduvaditi | jagadbhrāntau bhrāntireveyamiti  
140127 tattvabodhādvisphurantyāṃ satyāṃ || 4 ||  
140128  
140129 vāsanāpratyaaye śūnye śūnyaṃ vyomaiva śiṣyate |  
140130 sāpyavasthā mano'sattve kutastyājyā vivekinā || 5 ||  
140131  
140132 sā vāsanāśūnyā avasthāpi manasaḥ asattve sati siddhyati | sā nirvāsanā  
140133 nirmanaskāvasthā saptamabhūmikāyāṃ vivekinā prāptā kutastyājyā | tattyāge  
140134 heturnāstyeveyarthaḥ || 5 ||  
140135  
140136 trayametattu yāvasthātrayeṇānena varjitā |  
140137 paśyantīvāpyapaśyanti sāvasthā paramocyate || 6 ||  
140138  
140139 etattu jāgradādyavasthātrayameva sarveṣāṃ prasiddham | yā tu anena trayeṇa varjitā  
140140 sāvasthā darśanādivyavahāramūlabādhāpapaśyantyapi  
140141 jīvanamātrahetuprārābhāśeṣeṇa paśyantīvānyadṛśā bhāti taddṛṣṭyā tu paramaiva  
140142 socyate na dṛśyānuṣaktetyarthaḥ || 6 ||  
140143  
140144 vicitraratnaraśmyogha iva nānātmakaṃ jagat |  
140145 ābhāsamātraṃ na tvātmā na ghaṇaṃ na ca pārthivam || 7 ||  
140146  
140147 tādṛśāṃ vyutthānakāle'pi jaganna ātmā na ghaṇaṃ nāpi pṛthivyādighaṭitaṃ kiṃtu  
140148 vicitro ratnaraśmyogho nibiḍitaprabhāpuñja iva ghaṇatādyābhāsamātramityarthaḥ || 7 ||  
140149  
140150 rūpālokanamātraṃ hi śūnyameva jagatsthitam |  
140151 khe vicitramaṇivūhakarajālamivotthitam || 8 ||  
140152  
140153 neha satyāni bhūtāni na jagattā na śūnyatā |  
140154 idaṃ brahmākhyaratneśaprabhājālaṃ vijṛmbhitam || 9 ||  
140155  
140156 sṛṣṭayo'sṛṣṭayo brāhmyo nānātā ca na nāśatāḥ |  
140157 amūrtā eva bhāśante kalpanārkaḥ ghaṇāḥ || 10 ||  
140158  
140159 yato nānātā nāstyataḥ sṛṣṭayo na santi | yataśca nāśatāḥ na santi ataḥ asṛṣṭayaḥ  
140160 pralayāśca na santi kiṃ tvamūrtā eva kalpanārkaḥ ghaṇābhūya bhāśanta ityarthaḥ |  
140161 arkapadena tatkiraṇā lakṣyante || 10 ||  
140162  
140163 evaṃ tāvaddhanībhūtaḥ piṇḍagraho na vidyate |  
140164 saṃkalpī ca vyomnīva śūnyataivāvagamyate || 11 ||  
140165  
140166 saṃkalpakalpitamūrtākārāṇāṃ manorājyādaḥ śūnyataiva prasiddhā na piṇḍagraha  
140167 ityāha - evaṃ tāvaditi || 11 ||  
140168  
140169 tasyāmavastubhūtāyāṃ kathāṃ bhāvanibandhanam |

140170 bhaviṣyadākāśatarau viśrāntaḥ ko vihaṃgamaḥ || 12 ||  
140171  
140172 śūnyatāprasādhānasya phalamāha - tasyāmiti | tasyāṃ śūnyatāyāṃ  
140173 ahaṃmatārāgadveṣādibhāvanibandhanaṃ katham | na saṃbhavatyevetyarthaḥ || 12 ||  
140174  
140175 piṇḍatvaṃ nāsti bhūtānāṃ śūnyatā ca na vidyate |  
140176 cittamapyata evāstaṃ śeṣaṃ sattanna cāsthiti || 13 ||  
140177  
140178 evaṃ jagataḥ piṇḍatvādyapalāpe sanmātraṃ sāratayā pariśiṣṭamityāha -  
140179 piṇḍatvamiti | tatttu durapahnnavamityāha - tanna cāsthītīti || 13 ||  
140180  
140181 anānāsamamevāste nānārūpo vibodhavān |  
140182 antarālinanānārtho yathā kanakapiṇḍakaḥ || 14 ||  
140183  
140184 ata eva tattvavijjāgratyapi suṣuptastho bhāsamānanānātvānāṃ  
140185 sanmātrātmānyantarlayāditi sadṛṣṭāntamāha - anānāsamameveti || 14 ||  
140186  
140187 yathāsthitasya sāhaṃtvaṃ viśvaṃ cittaṃ vilīyate |  
140188 jñasyāvācyamacittvaṃ satsvarūpamavaśiṣyate || 15 ||  
140189  
140190 nanu jñasya tatsanmātramavaśiṣṭacidrūpameva kiṃ na syāt | sati hi citte cidabhivyaktiḥ  
140191 prasiddhā tadvilaye tadasaṃbhavādityāśaṅkyāha - yathāsthitasyeti | yadi  
140192 ayathāsvabhāve jāḍye sthitasyāsa sāhaṃtvaṃ viśvaṃ cittaṃ ca vilīyeta tadā  
140193 jaḍasanmātrapariśeṣo bhavet | na tvevaṃ kiṃtu jñasya yathābhūtacidekasvabhāve  
140194 sthitasya sāhaṃtvaṃ viśvaṃ cittaṃ ca tattvadarśanādvilīyate tadā tu  
140195 pariśiṣṭacidekarasasyā'cittvaṃ vaktumaśakyamiti cidekarasasatpariśeṣasiddhurityarthaḥ ||  
140196 15 ||  
140197  
140198 kliṣyate kevalaṃ buddhiruttarādharadarśanaḥ |  
140199 stokayābhyastayā yuktyā satyo'rthohyavagamyate || 16 ||  
140200  
140201 yadi tatsvarūpameva tarhi sarveṣāṃ kuto na sulabhamiti ceduccāvacaviṣayeṣeva  
140202 buddheścañcalatayā sthairyābhāvādityāha - kliṣyata iti || 16 ||  
140203  
140204 virāḍojovirahitaṃ kāryakāraṇatādibhiḥ |  
140205 bhūtabhavyabhaviṣyasya jagadaṅgasya saṃbhavam || 17 ||  
140206  
140207 kāsau stokā yuktistāṃ darśayaṃstadabhyāsaphalaṃ jñānalakṣaṇamityāha - virāḍiti  
140208 | yena adhikāriṇā bhūtabhavyabhaviṣyatsarvavastulakṣaṇasya jagadaṅgasya saṃbhavam  
140209 janma kāryakāraṇatādibhirmiśya vācārambhaṇaśrutidarśitanyāyena virāḍjā  
140210 sthūlaprapaṇcena ojasā tadviṣṭambhakasūtrātmakapradhānena sūkṣmaprapaṇcena  
140211 virahitaṃ pariśiṣṭasanmātrarūpākhaṇḍabodhātmanā buddhaṃ sa eva jñastattvaviditi  
140212 sārḍhasyārthaḥ || 17 ||  
140213  
140214 yena bodhātmanā buddhaṃ sa jña ityabhidhīyate |  
140215 advaitasyopasāntasya tasya viśvaṃ na vidyate || 18 ||  
140216  
140217 pūrvoktāḥ sarva evaite upadeśā viśeṣaṇāḥ |  
140218 jñasyānubhavamāyānti svataḥ sādḥukathā iva || 19 ||  
140219  
140220 sarvopadeśānāṃ tattadasaṃbhāvanāṃśavyāvartakānāṃ tādṛśānubhave  
140221 paryavasānamityāha - pūrvoktā iti || 19 ||  
140222  
140223 piṇḍatvaṃ nāsti bhūtānāṃ śūnyatvaṃ cāpyasaṃbhavāt |  
140224 ata eva mano nāsti śeṣaṃ sattattava sthitiḥ || 20 ||  
140225  
140226 yuktyantaramāha - piṇḍatvamiti |caturvidhabhūtagrāmānāṃ  
140227 pṛthivyādimahābhūtānāṃ cāvayavaśo guṇaśaśca vivicya dṛśyamānānāṃ  
140228 paramānubhāve'pyaviśrānteḥ piṇḍatvaṃ tāvannāsti | nāpi ca śūnyatvaṃ  
140229 pratyakṣatvādyasaṃbhavāt | ubhayāsaṃbhave ca sarvavikalpāpagamāttadadhīnasthitiḥ  
140230 mano'pi nāstītyavikalpaṃ sanmātrarūpaṃ sphuraṇameva śiṣyata iti śeṣaṃ tadeva tava  
140231 pāramārthikaṃ rūpaṃ sthitiḥ pratiṣṭhetyarthaḥ || 20 ||  
140232  
140233 cetyonmukhatvamevāntaścetanasyāsa cetanam |  
140234 uditam tadanarthāya śreyase'nuditam bhavet || 21 ||  
140235  
140236 yuktyantaramāha - cetyonmukhatvamiti | antaścetanasyāsa  
140237 pratyagātmanaścetyonmukhatvameva cetanaṃ saṃsārātmanā bodhaḥ || 21 ||  
140238



140239 uditam bāhyatāmeti tatra gacchati piṇḍatām |  
 140240 svayaṃ saṃvedanādeva jāḍyādambviva śailatām || 22 ||  
 140241  
 140242 kathamanarthāya tadāha - uditamiti | śailatām karakopalabhāvam || 22 ||  
 140243  
 140244 svapnādyarthavadādatte bodho'bodhena piṇḍatām |  
 140245 tadgrāhakatayā cittam bhūtvā badhnāti dehakam || 23 ||  
 140246  
 140247 bodhaścidātmā | abodhena svājñānena || 23 ||  
 140248  
 140249 etāvatiṣvavasthāsu bodhasyodeti nānyatā |  
 140250 śabdakalpanayā bhedaḥ kevalam parikalpitaḥ || 24 ||  
 140251  
 140252 idṛśavivartasahasrairapi cito cito nāṇumātramapi vikāra iti teṣām  
 140253 vācārambhaṇamātratvamityāha etāvatiṣviti || 24 ||  
 140254  
 140255 bahirantaśca bodhasya bhātyātmaivārthadṛṣṭibhiḥ |  
 140256 antastvena bahiṣṭvena naivāsya manaso yathā || 25 ||  
 140257  
 140258 yathā svapnasya manasā darśane manasa evāntastvena bahiṣṭvena ca mana eva vikṛtam  
 140259 bhāti na tathā bodhātmā arthadṛṣṭibhirbhāsamāno'pi vikṛta ityārthaḥ || 25 ||  
 140260  
 140261 bodhasyākāśakalpatvātkālākāśādi tadvapuḥ |  
 140262 padārthāścaiva svātmānaḥ svapnavannārtharūpi kham || 26 ||  
 140263  
 140264 kuto na vikṛtastatrāha - bodhasyeti | kālākāśādivadavikṛtamityārthaḥ | artharūpi  
 140265 arthākārapariṇāmi || 26 ||  
 140266  
 140267 bāhyārthatā nāntaratvam tadvadbodhavaśādvrajat |  
 140268 nāsādrśyam hi bodhatvam gantum śaktam jaḍam kvacit || 27 ||  
 140269  
 140270 cijjaḍabāhyārthākāreṇa na vikriyatām jaḍameva tattvabodhavaśādāntaracidākāratvena  
 140271 vikriyatām tatrāha - bāhyeti | hi  
 140272 yasmājjaḍamasādrśyamatyantavisadrśamityārthaḥ || 27 ||  
 140273  
 140274 bodho drśyadaśām naiti prāpto vāpi ca tām sthitim |  
 140275 sa yathāsthitamevāste manāgapyeti nānyatām || 28 ||  
 140276  
 140277 tām drśyasthitim vivartavaśātprāpto'pi sa bodho yathāsthitamavikṛta evāste || 28 ||  
 140278  
 140279 atyarthaṃ śuddhabodhaikapariṇāme kṛtodaye |  
 140280 bodhābodhārthaśābdānām śrutirapyastameṣyati || 29 ||  
 140281  
 140282 saptamabhūmikāviśrāntiparyante pariṇāme pariṇatau || 29 ||  
 140283  
 140284 ātivāhikadehānām cittānāmeva jāyate |  
 140285 ādhibhautikatābodho dṛḍhabhāvanayā svayā || 30 ||  
 140286  
 140287 drśyasya manobhāvanayaiva dṛḍhībhāva iva tayaiva śīthilībhāva ityāha -  
 140288 ātivāhiketyādinā || 30 ||  
 140289  
 140290 ākā'saviśadaiścittairbhāvitaiṣātivāhikaiḥ |  
 140291 ādhibhautikatā mithyā naṭairiva piśācatā || 31 ||  
 140292  
 140293 naṭaiḥ piśācaveṣanāṭanāya kalpitā piśācateva || 31 ||  
 140294  
 140295 bhrāntirabhramaṇābhyāsātprajñātaiṣopasāmyati |  
 140296 nonmatto'smṛti saṃbodhācchāmyatyunmattatā kila || 32 ||  
 140297  
 140298 bhrānteḥ svayaṃ pariññānādvāsanā vinivartate |  
 140299 svapne svapnatayā buddhe kasya syātkila bhāvanā || 33 ||  
 140300  
 140301 bhāvanā arthasatyatāvāsanā || 33 ||  
 140302  
 140303 vāsanātānavenaiva saṃsāra upasāmyati |  
 140304 vāsanaiva mahāyakṣiṇyetacchedaparā budhāḥ || 34 ||  
 140305  
 140306 etasyāśchede ucchede parā udyuktāḥ || 34 ||  
 140307

140308 ajñānonmattatā puṃsām yathābhyāsenā bhāvitā |  
140309 tathaiva bodhātsvabhyāsātsā kālenopasāmyati || 35 ||  
140310  
140311 sā jñānaprayuktā unmattatā || 35 ||  
140312  
140313 ātivāhikadeho'yamādhībhautikatām yathā |  
140314 nīyate bhāvanām tajjñāirbodhasattāprasādataḥ || 36 ||  
140315  
140316 bodhasya sattā abhyāsadr̥ghīkṛtā sthitistatprasādataḥ ātivāhikadeho bhāvanām  
140317 brahmāhaṃbhāvavāsanāmātratām tathā nīyata ityārthaḥ || 36 ||  
140318  
140319 ātivāhikadeho'pi nītvā jīvapadaṃ tathā |  
140320 dr̥ghena bodhābhyāsenā netavyo brahmatāmapi || 37 ||  
140321  
140322 bhāvanām nītvā jīvapadaṃ jīvatām nītvā tato brahmatām netavyaḥ || 37 ||  
140323  
140324 svavastuvaccedutpattirbudhyate bodharūpiṇī |  
140325 tadātivāhikī buddhiḥ kathamityapi budhyate || 38 ||  
140326  
140327 katham jīvapadaṃ netavyaḥ katham ca brahmatām tadāha - svavastuvaditi | utpannān hi  
140328 bāhyānādhyātmikāṃsca bhāvānprati rāgādyudbhāvanenātmānamativahatītyativāho  
140329 vāsanāsaṅghastadudbhavo hi līṅgadeha ātivāhika ityucyate | tatra sarvabhāvānām  
140330 prathamō vikāra utpattiḥ sā cedvimṛśya svavastuvatkūṭasthā bodhamātrarūpiṇī  
140331 budhyate tadā ātivāhikībuddhirapi katham kiṃtattvā iti tulyanyāyena budhyate | na  
140332 tāvatkasyacidbhāvasya kūṭasthabodhasvabhāvavyatirekeṇotpattirnirūpayituṃ śakyā |  
140333 tathā hi | sā hi prākṣvayamutpadya bhāvānviśiṣyādānutpadya vā | dvitīye śṛṅgamapi  
140334 śaśaṃ viśiṣyāt | ādye svayamutpattyādibhirviśeṣyamāṇā bhāva eva syānna  
140335 bhāvavikāraḥ | evaṃ tadutpattirapītyanavasthādoṣābhyupagame nirvikārabhāvānavasthaiva  
140336 syāditi notpattyādivikārāḥ kasyacitkenacinnirūpayituṃ śakyā iti kūṭasthabodharūpā eva  
140337 te iti buddhe kaḥ kasmai kamativahetkiṃ tadativahanaṃ kā vā tadbuddhiranyā syāditi sāpi  
140338 tattvato budhyata ityārthaḥ || 38 ||  
140339  
140340 no cettatprativākyārthāttadgranthirvinnivartate |  
140341 bhūtotsādanasūtrasya pratipattīpadaṃ yathā || 39 ||  
140342  
140343 anayaiva rītyā tattvaṃpadārthaśodhane sarvamahāvākyānyakhaṇḍārthabodhanena  
140344 sarvasaṃdehagranthibhedane samarthāni | anyathā tu  
140345 bhūtotsāraṇamantragatahuṃphaḍādīpadavadanarthakānyeva  
140346 śravaṇamātrabalātsaṃsāraṃ nivartayantīti kalpyaṃ syāditīyāha - no cediti | sūtrasya  
140347 mantrasya pratipattīrghaṭakaṃ huṃphaḍādīpadaṃ yathā tathā bhavediti śeṣaḥ || 39 ||  
140348  
140349 jagadbodhaikatām buddhvā boddhavyā tāvadavraṇaṃ |  
140350 atyantapariṇāmena yāvatsāpi na budhyate || 40 ||  
140351  
140352 tatpadārthaśodhāya vācārambhaṇanyāyena prathamam  
140353 jagatkāraṇeśvarasvarūpabodhaikatām buddhvā tadanantaram tvam̐padārthaśodhāya  
140354 pratyakcidapi sa paryagācchukramakāyamavraṇaṃ iti śrutidarśitadiśā asaṅgādvayā  
140355 boddhavyā | kiyaṭkālaṃ padārthadvayaśodhanapareṇa bhāvyaṃ tatrāha - atyanteti |  
140356 yāvattatpadārthayorakhaṇḍaikaarasavākyārtharūpeṇātyantapariṇāmena sā  
140357 akhaṇḍākāravṛttirapi na budhyate tāvatkālamityārthaḥ || 40 ||  
140358  
140359 sabāhyābhyantare citte śānte bhāti svabhāvatā |  
140360 śītalām vyomanirbhāsām tāmevāśrītyaśāmyatām || 41 ||  
140361  
140362 jñānavānjñānayajñastho dhyānayūpaṃ viropayan |  
140363 jagadvijītya jayati sarvatyāgaikadakṣiṇaḥ || 42 ||  
140364  
140365 sa eva mukhyo viśvacidākhyo jñānayajña ityāha - jñānavāniti | viropayan  
140366 dr̥ghaṃ nikhāyocchrayansaṃ | sarvatyāga evaikā mukhyā sarvasvadakṣiṇā yasya  
140367 tathāvidho bhūtvā jagadvīśvaṃ vijītya jayati sarvotkarṣeṇāste || 42 ||  
140368  
140369 patatyāṅgāvarṣe ca vāti vā pralayānile |  
140370 bhūtale vrajati vyomni samamāste jña ātmani || 43 ||  
140371  
140372 sarvotkarṣameva sarvavīpadaprakampyatvena prathamam varṇayati - patatīti || 43 ||  
140373  
140374 vaitṛṣṇyaśāntamanaso nirodhamalamīyusaḥ |  
140375 sthitirvajrasamādhānaṃ vinā nānyopapadyate || 44 ||  
140376

140377 vajrasāravaitṛṣṇyaśāntisukhotkarṣasthairyeṇāpi taṃ varṇayati -  
140378 vaitṛṣṇyamityādinā || 44 ||  
140379  
140380 yathā bāhyārthavaitṛṣṇye nopaśāmyatyalaṃ manaḥ |  
140381 na tathā śāstrasamdarbhairnopadeśatapodamaiḥ || 45 ||  
140382  
140383 śāntisādhanānāṃ madhye vaitṛṣṇyas-yotkarṣamāha - yatheti || 45 ||  
140384  
140385 manastrṇasya sarvārthavaitṛṣṇyāgnirvibodhitaḥ |  
140386 sarvatyāgānilaiḥ saṃpadatyāpaditi bhāvanāt || 46 ||  
140387  
140388 saṃpatsarvāpyatyāpaditi bhāvanānmanolakṣaṇasya tṛṇocchayasya madhye  
140389 sarvatyāgalakṣaṇairanilairvibodhitaḥ sarvārthavaitṛṣṇyalakṣaṇo'gnirjñātvā  
140390 caramasākṣātkārajvālātmanā prabudhya bahirantaśca prasiddho yo mohāndhakāro yaśca  
140391 tatprayuktaścorayakṣādikalpanātulyo brahmāṇḍabhūtabhautikamūrtalakṣaṇapiṇḍagrāho  
140392 yacca tatprayuktaṃ cakṣurādinā śabdārthavedanaṃ tatsarvaṃ  
140393 jñaptiścidātmaivetyakhaṇḍādvayasvabhāvenaiva kacati | yathā vajrādimaṇiḥ  
140394 svapratibimbitavastujātaṃ svaikarasyena prathayansvata eva kacati tadvaditi  
dvayoranvayaḥ ||  
140395 46 ||  
140396  
140397 bahirantaśca mohaśca piṇḍagrāho'rthavedanam |  
140398 jñaptireveti kacati jñātvā maṇirivātmani || 47 ||  
140399  
140400 naranāgāsūrāgāragirigahvaradṛṣṭibhiḥ |  
140401 citireveti viśṛtā dhūmo'mbudatayeva khe || 48 ||  
140402  
140403 viśṛtā vividhaṃ vaicitryaṃ prāptā || 48 ||  
140404  
140405 vepante ciddravatvena brahmāṇḍajaḍabhāṇḍagāḥ |  
140406 svavivartataraṅgiṇyo jīvaśaktyā'patadrasāḥ || 49 ||  
140407  
140408 brahmāṇḍabhāṇḍāntargatasarvavastūnāṃ cidvyāptyadhīnas-pandatvādapi  
140409 cidvivartamātratvamityāśayenāha - vepante iti | jīvaśaktyā prāṇena āpatadrasā  
140410 sarasāḥ || 49 ||  
140411  
140412 jīvakājīrṇaśapharī vyomavārivihārīṇī |  
140413 mohajālena valitā na smaratyātmani sthitim || 50 ||  
140414  
140415 tatra caturvidhaśarīralakṣaṇacidvivartataraṅgiṇīṣu jīvaśapharīṇāṃ mohajālena  
140416 bandhātsvatattvāsmaraṇamityāha - jīvaketi || 50 ||  
140417  
140418 ghaṇībhūtā ghaṇatvena cidghaṇā gaganāṅgaṇe |  
140419 nānāpadārtharūpeṇa sphurati svātmanātmani || 51 ||  
140420  
140421 cideva ātmani svarūpalakṣaṇe gaganāṅgaṇe ghaṇā meghā iva saṃpadyasthitā ghaṇatvena  
140422 bhūrādīmūrtākāreṇa nānāpadārtharūpeṇa sphurati || 51 ||  
140423  
140424 sarva eva samā jīvā vāsanāmantareṇa ca |  
140425 śuṣkaparṇavaduḍḍinā jaḍāḥ śvasanaveṇavaḥ || 52 ||  
140426  
140427 tatra jīvānāṃ tulyasvabhāvatve'pi vāsanāvaicitryādeva saṃsāraduḥkhavaicitryaṃ  
140428 nānyakṛtamityāha - sarva eveti | vāsanāmantareṇa vinā itarāṃśe samāḥ  
140429 vāsanāvaiśamyādeva śuṣkaparṇavaduḍḍināḥ santo vicitrasvarganarakādibhūvibhāgeṣu  
140430 patanti na svataḥ | yato jaḍopādhisāmyājjaḍāḥ śvasanasya prāṇasya veṇava iva  
140431 dhvanivaicitrye'pi vāsanāṅguliceṣṭāvaicitryamantareṇa kṣamanta ityārthaḥ || 52 ||  
140432  
140433 āhṛtya pauraśabalānyavajitya tandrīmutthāya tarjitasamarjitavāsanaugham |  
140434 saṃsārapāśaghaṇapañjaramaṇjasaiva bhāṅktvābhyudeyamabhito'jñasamena  
140435 bhāvyam || 53 ||  
140436  
140437 ata eva vāsanāvajrapañjarabhedanārthameva nistandrapauruṣaprayatno vardhaniyastata eva  
140438 paramapuruṣārthasiddhirityupasaṃharati - āhṛtyeti | ādau pauraśabalāni  
140439 sādhanacatuṣṭayaśravaṇamananādīnyāhṛtya tato dhyānavighnabhūtāṃ  
140440 tandrīmāsanaprāṇāyāmādyabhyāsenāvajitya saṃprajñātasamādhinā  
140441 bahirdṛṣṭerutthāya nirvikalpasaṃprajñātasamādhyanupraveśādeva samarjitaṃ  
140442 prākṣamarjitavāsanaudhalakṣaṇaṃ saṃsārapāśaghaṇapañjaramaṇjasā śīghrameva  
140443 tattvasākṣātkāreṇa bhāṅktvā abhitaḥ pūrṇānandaikarasabrahmātmanā udeyaṃ tvayā  
140444 na tvajñasamena saṃsārāntarvartinā bhāvyamityārthaḥ || 53 ||

140445  
140446 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe utta0  
140447 sarvopāśāntirnāmaikonapañcāśaḥ sargaḥ || 49 ||  
140448  
140449 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
140450 sarvopāśāntirnāmaikonapañcāśaḥ sargaḥ || 49 ||  
140451  
140452 pañcāśaḥ sargaḥ 50  
140453  
140454 śrīvāsiṣṭha uvāca |  
140455  
140456 ime ye jīvasaṃghātā dṛśyante daśa diggatāḥ |  
140457 naranāgasurāgendragandharvādyabhidhānakāḥ [(deva) (bhūta)  
140458 iti cedvaraṃ || || 1 ||  
140459  
140460 vāsanādārḍhyaśaithilyabhedavaicitryakalpitaṃ |  
140461 iha bodhāya jīvanāṃ sāptavidhyaṃ prapañcyate ||  
140462  
140463 sarva eva samā jīvā vāsanāmantareṇa cetyante yajjīvanāṃ vāsanāvaicitryamātreṇa  
140464 vaicitryamuktaṃ tatsāptavidhyena lakṣaṇairnirūpayituṃ pratijānīte - ime iti |  
140465 naranāgādidehavaicitryairye dṛśyante te iti saṃbandhaḥ || 1 ||  
140466  
140467 te svapnajāgarāḥ kecitkecitsaṃkalpajāgarāḥ |  
140468 kecitkevalajāgratsthāścirāj jāgratsthitāḥ pare || 2 ||  
140469  
140470 ghanajāgratsthitāścānye jāgrat svapnāstathetare |  
140471 kṣīṇajāgarakāḥ kecijjīvāḥ saptavidhāḥ smṛtāḥ || 3 ||  
140472  
140473 śrīrāma uvāca |  
140474  
140475 eteṣāṃ bhagavanbhedo bodhāya mama kathyatām |  
140476 jīvanāṃ saptarūpāṇāṃ jalānāmarṇaveṣviva || 4 ||  
140477  
140478 arṇaveṣu kṣīrādirasabhedavāsītānāṃ jalānāmiva || 4 ||  
140479  
140480 śrīvāsiṣṭha uvāca |  
140481  
140482 kasmīṃscitprāktane kalpe kasmīṃsciḥ jagati kvacit |  
140483 kecitsuptāḥ sthitā dehairjīvā jīvitadharmināḥ || 5 ||  
140484  
140485 tatrādyān jīvaṭopākhyānadarśitanyāyamavalambya lakṣayati - kasmīṃscidityādinā |  
140486 dehairjīvitadharmino jīvantaḥ santo ye svapnamabhipaśyantīti pareṇānvayaḥ || 5 ||  
140487  
140488 ye svapnamabhipaśyanti teṣāṃ svapnamidaṃ jagat |  
140489 viddhi te hi khalūcyante jīvikāḥ svapnajāgarāḥ || 6 ||  
140490  
140491 kvacideva prasuptānāṃ yaḥ svapnaḥ svayamutthitaḥ |  
140492 viśayaḥ so'yasmaṃkaṃ teṣāṃ svapnanarā vyaṃ || 7 ||  
140493  
140494 teṣāṃ svayamutthito yaḥ svapnaprapaṇcaḥ so'yaṃ  
140495 samānakarmavāsanodbhavavaśādasmaṃkaṃ yadā viśayobhavati tadā vyaṃ teṣāṃ  
140496 svapnanarā ityārthaḥ | upapādito hyamarthaḥ prāglīlopākhyāne || 7 ||  
140497  
140498 teṣāṃ ciratayā svapnaḥ sa jāgrat tvamupāgataḥ |  
140499 svapnajāgarakāste tu jīvāste tadgatāḥ sthitāḥ || 8 ||  
140500  
140501 teṣu svapnajāgarakaśabdamupapādayati - teṣāmiti | upāgato yato'ta iti śeṣaḥ || 8 ||  
140502  
140503 sarvajñatvātsarvagasya sarvaṃ sarvatra vidyate |  
140504 yena svapnavatāṃ teṣāṃ vyaṃ svapnanarāḥ sthitāḥ || 9 ||  
140505  
140506 teṣāṃ svapnanarā vyaṃ iti yaduktaṃ tadapyupapādayati - sarvajñatvāditi |  
140507 nanvasmādiyadehādiprapaṇco yadi vāsanātmanā taccitte syāttadā sa eva teṣāṃ svapne  
140508 udbhūta iti tadantargatānāsmākaṃ tādīyasvapnanaratvaṃ syāt | na tvetatsaṃbhavatīti  
140509 cenmaivam | yena hetunā sarvaṃ sarvatra vidyate sarvasattāpradasya  
140510 māyāśabalabrahmaṇaḥ sarvagasya sarvatra sarvajñatvāt | ato vyaṃ teṣāṃ  
140511 svapnanarāstadantaḥkaraṇe vāsanātmanā sthitā eva tatsvapne  
140512 karmasāmyādyugapadabhivyaktā ityārthaḥ || 9 ||  
140513

140514 śrīrāma uvāca |  
140515  
140516 yeṣu kalpeṣu te jātāḥ kṣīyante kalpakalpanāḥ |  
140517 yadi tāstatkathaṃ teṣāṃ prabuddhānāmavasthitiḥ || 10 ||  
140518  
140519 astu daiśikī sarvatra sarvasthitiḥ kālikī tu na sambhavati | atitakalpeṣu  
140520 vartamānavastusthityayogādanyathā sarvakalpānāṃ yaugapadyāpattyā  
140521 bhedābhāvaprasaṅgādityāśayena rāmaḥ prcchati - yeṣviti | prāgyeṣu kalpeṣu te  
140522 asmatprapañcasvapnadraṣṭāro jīva jātā janma prāptāsteṣāṃ kalpānāṃ kalpanāḥ saha  
140523 taddehaiḥ sāmpratam yadi kṣīyante naṣṭāstarhyetasmātsvapnātprabuddhānāṃ teṣāṃ  
140524 punaratīte kalpe nāvasthitiḥ siddhyati | na hyadyatanasvapnātprabuddhena  
pūrvedyustano'pi  
140525 jāgaro'nubhavitumṇ śakyāḥ dūre pūrvakalpasthaḥ sa iti bhāvaḥ || 10 ||  
140526  
140527 śrīvasiṣṭha uvāca |  
140528  
140529 iha svapnabhramānte te mucyante vā vinidratām |  
140530 prāpya saṃkalpato dehāṃstathaivānyānśrayantyalam || 11 ||  
140531  
140532 te jīvā yadyasmatprapañcātmake svapne tattvajñānaṃ daivāllabhante tarhi mucyanta eveti  
140533 naitaddoṣaprasaktiḥ yadi tu tanna labhante tarhi na tatkalpaśeṣasteṣāmatīta ityagre  
140534 udbhaviṣyatyeva | anyakalpanākalpitānāmevātyayāt | taccetasi  
140535 prātisvikatatkalpaśeṣakalpanāyā agre'pyaindavopākhyānanyāyenopapatterityāśayena  
140536 vasiṣṭhaḥ samādhatte - iheti | anyānśrayanti ityuktyā drṣṭasrṣṭivādamālambya  
140537 pratyaham jāgare dehāntarakalpanāyāmapī saṃskāravaśādeva pratyabhiḥjñetyapi  
140538 darśitam || 11 ||  
140539  
140540 tathaivānyamprapaśyanti jagatkalpaṃ ca kalpitam |  
140541 kalpanābhāsanabhaso na hi saṃkaṭatā bhavet || 12 ||  
140542  
140543 saṃkaṭatā niravakāśatā || 12 ||  
140544  
140545 saṃkalpanātmakajagajjirṇodumbarakīṭakāḥ |  
140546 svapnajāgarakāḥ proktāḥ śrṇu saṃkalpajāgarān || 13 ||  
140547  
140548 ādyajīvānāṃ nirūpaṇamupasamhṛtya dvitīyānvaktumupakramate - śrṇviti || 13 ||  
140549  
140550 kasmīṃscitprāktane kalpe kasmīṃsciḥ jagati kvacit |  
140551 anidrālava evāntaḥ saṃkalpaikaparāḥ sthitāḥ || 14 ||  
140552  
140553 anidrālavastyaktanidrā evaindavavatsaṃkalpaparāḥ || 14 ||  
140554  
140555 dhyānādviluṭhitā vātha manorājyavaśānugāḥ |  
140556 saṃkalpadārḍhyamāpannā galitāgrānubhūṭayaḥ || 15 ||  
140557  
140558 athavā jīvaṭopākhyānoktabhikṣuvaddhyānādviluṭhitāścalitāḥ | galitā agrānubhūtiḥ  
140559 pūrvāvasthānusaṃdhānaṃ yeṣāṃ || 15 ||  
140560  
140561 saṃkalpa eva jāgrattvaṃ yeṣāṃ ciratayāṃśataḥ |  
140562 tatrāstamitaceṣṭānāṃ te hi saṃkalpajāgarāḥ || 16 ||  
140563  
140564 yeṣāṃ jīvānāṃ saṃkalpa eva cirānuvṛtṭyā ghanībhūte jāgrattvaṃ jāgarābhīmānaḥ  
140565 tatra sāmkalpikārtheṣevāstamitā na pūrvāparapratisaṃdhānakṣamā manāśceṣṭā  
140566 yeṣāṃ || 16 ||  
140567  
140568 saṃkalpopaśame bhūyastamanyam vā śrayanti te |  
140569 dehe teṣāṃ vayamime saṃkalpapuruṣāḥ sthitāḥ || 17 ||  
140570  
140571 tam prāktanam vyavahāramanyam tadvilakṣaṇam vā | teṣāṃ drṣṭyā tu vyaṃ  
140572 saṃkalpapuruṣā eva tulyasaṃkalpodbhavādityarthaḥ || 17 ||  
140573  
140574 saṃkalpajāgarāḥ proktā ete saṃkalpaśāyinaḥ |  
140575 jīvā jīvitagā lokāḥ śrṇu kevalajāgarān || 18 ||  
140576  
140577 ete jīvāḥ | teṣāṃ saṃkalpajīvitam gacchanti praviśanti tathāvidhā asmadādilokāśca  
140578 tadrṣṭyā saṃkalpajāgarā eva | tṛtīyān śrāvayati - śrṇviti || 18 ||  
140579  
140580 prāthamyenāvatiṛṇāste brahmaṇo br̥ṃhitātmanaḥ |  
140581 proktāḥ kevalajāgāryāḥ prāgutpattyavikāśinaḥ || 19 ||

140582  
140583 sṛṣṭiṣaṃkalpena bṛṃhitātmano brahmaṇo vakṣyamāṇarupādasminkalpe  
140584 prāthamyenāvatirṇā labdhaśarīrāstasmiñjanmani  
140585 svapnapūrvakatvābhāvātkevalajāgaryāḥ | yathā prāguktā dāmavyālakaṭāḥ | yataste  
140586 prāgutpattivikāśalakṣaṇasvapnaśūnyāḥ kalpāntarīyajāgratsaṃskārasya  
140587 jāgrajjananenaivopakṣiṇasyaitatkalpiyasvapnahetutvākalpanāditi bhāvaḥ || 19 ||  
140588  
140589 bhūyo janmāntaragatāsta eva cirajāgarāḥ |  
140590 kathyante prauḍhimāyātāḥ kāryakāraṇacāriṇaḥ || 20 ||  
140591  
140592 caturthānāha - bhūya iti | janmāntareṣūttarottarajanmaparamparāsu gatāḥ  
140593 kāryayorjāgratsvapnayorḥ kāraṇe suṣuptau ca saṃcaraṇaśīlāḥ || 20 ||  
140594  
140595 ta eva duṣkṛtāveśājjaḍasthāvaratām gatāḥ |  
140596 ghanajāgrattayā proktā jāgratsu ghanatām gatāḥ || 21 ||  
140597  
140598 pañcamāḥlakṣayati - ta eveti | jāgratsu jāgraddaśāsu ghanatāmajñānanibidatām |  
140599 jāgratsviti viśeṣaṇātsvapne sthāvarāṇāmapī kadācinmanuṣyabhāvādidarśanamastyeveti  
140600 gamyate | iti pañcadhā bhinnā baddhajīvēḥ || 21 ||  
140601  
140602 ye tu śāstrārthasatsaṅgabodhitā bodhamāgatāḥ |  
140603 paśyanti svapnavajjāgrajjāgratsvapnā bhavanti te || 22 ||  
140604  
140605 avaśiṣṭaṃ bhedadvayaṃ jīvanmukteṣu darśayaṣyan ṣaṣṭhānāha -ye tviti |  
140606 caturthapañcamaṣaṣṭhabhūmikāsthā iti yāvat || 22 ||  
140607  
140608 ye tu saṃprāptasaṃbodhā viśrāntāḥ parame pade |  
140609 kṣiṇajāgratprabhṛtayaste turyām bhūmikām gatāḥ || 23 ||  
140610  
140611 saptamabhūmikārūḍhā eva saptamā ityāśayenāha - ye tviti || 23 ||  
140612  
140613 iti saptavidho bhedo jīvānām kathitastava |  
140614 samudrāṇāmiva mayā buddhvā śreyaḥparō bhava || 24 ||  
140615  
140616 śreyaḥ paraḥ uttarottaraśreṣṭhabhūmikātatparaḥ || 24 ||  
140617  
140618 bhrāntiṃ parityaja jagadgaṇanātmikām tvaṃ bodhaikarūpaghanatāmālamāgato'si |  
140619 śūnyatvavarjitamaśūnyatayā ca muktaṃ tena dvayaikyakavimuktavapustvamādyam  
140620 || 25 ||  
140621  
140622 he rāma tvaṃ jagato gaṇanā dvitīyādivastubuddhyā darśanaṃ tadātmikām bhrāntiṃ  
140623 parityaja | yataḥ alaṃ bodhaikarūpaghanatāmāgato'si | tena dvitīyādyabhāvena  
140624 tadvyāvṛttaikyasyāpyasaṃbhavena dvayaikyakābhyaṃ vimuktavapuḥ ata eva  
140625 śūnyatvavarjitamapyāśūnyatākhyadharṇāpi muktaṃ | ādyam sarvakalpanābhyaḥ  
140626 prāthamikamadhiṣṭhānaśāntatameva tvaṃ śiṣṭa ityārthaḥ || 25 ||  
140627  
140628 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mokṣo nirvāṇaprakaraṇe uttarārdhe  
140629 jīvasaptakaprakāravaraṇanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
140630  
140631 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
140632 jīvasaptakaprakāravaraṇanaṃ nāma pañcāśaḥ sargaḥ || 50 ||  
140633  
140634 ekapañcāśaḥ sargaḥ 51  
140635  
140636 śrīrāma uvāca |  
140637  
140638 kathaṃ kevalajāgrattvama kāraṇamanarthakam |  
140639 parādvikasati brahmangaganādiva pādapaḥ || 1 ||  
140640  
140641 brahmadṛṣṭāvanutpannamātmadṛṣṭau mṛṣodbhavam |  
140642 bodhādamūrtaṃ ca jagadyathā tadiha varṇyate ||  
140643  
140644 prāthamyenāvatirṇāste brahmaṇo bṛṃhitātmanaḥ | proktāḥ kevalajāgaryāḥ iti  
140645 yaduktaṃ tadanupapannam | kūṭasthādvayasya brahmaṇaḥ prāthamyena jīvatayāvatāre  
140646 bījaprayo janayorasaṃbhavātkāmākarmavāsanādibījānām jīvabhāvottarakālatvāditi  
140647 rāmaḥ śāṅkate - kathamiti || 1 ||  
140648  
140649 śrīvāsiṣṭha uvāca |  
140650

140651 akāraṇaṃ mahābuddhe na kāryamupalabhyate |  
140652 tajjāgrataḥ kevalasya na kaścidiha saṃbhavaḥ || 2 ||  
140653  
140654 atyalpamidamucyate - kūṭasthādvayātkevalajāgarākhyajīvaṃvatāro na saṃbhavatīti  
140655 tanmūlakajīvaṃtarāṇaṃ jagataścāvatārasyānupapattestulyatvāt kiṃtu  
140656 kūṭasthādvayavastuno  
140657 jagajjīvobhayāpalāpamantareṇopadeṣṭumaśakyatvāttadupadeśārthaṃ brahmaṇa eva  
140658 jīvajagacchadbārdhākārakalanā śrutismṛtītihāsapurāṇeṣu kalpītyuttaram vasiṣṭha  
140659 āha - akāraṇamityādinā || 2 ||  
140660  
140661 tasyāto saṃbhavādanye jīvaḥbhedaḥ sajjīvakāḥ |  
140662 sarve na saṃbhavantyeva kāraṇābhāvavikṣatāḥ || 3 ||  
140663  
140664 kāraṇābhāvādeva vikṣatāḥ | nirastā iti yāvat || 3 ||  
140665  
140666 neha prajāyate kiṃcinneha kiṃcana naśyati |  
140667 upadeśyopadeśārthaṃ śabdārthakalanodayaḥ || 4 ||  
140668  
140669 śrīrāma uvāca |  
140670  
140671 kaḥ karoti śarīrāṇi manobuddhyādicetanaiḥ |  
140672 ko mohayati bhūtāni sneharāgādibandhanaiḥ || 5 ||  
140673  
140674 astvevaṃ tathāpi bhogāyatanasya dehādeḥ karmādidvārā sāṅśādvā kaścinnirmātā  
140675 avaśyaṃ vācyaḥ | kāryamātrasya sakartṛkatvaniyamāt | tatra ca jīvaṃ praveśya  
140676 viśayairvyāmohayitā'nyo vināvyāmohakaṃ cetanasya vyāmohādarśanāt | tathā ca  
140677 vyāmohavyāmohakau dvau cetanāvanyau jīveśvarākhyau  
140678 sargādiśrutiyuktiprāmāṇyātsvikāryāveveti punā rāmaḥ śaṅkate - kaḥ karotīti || 5  
140679 ||  
140680  
140681  
140682 śrīvasiṣṭha uvāca |  
140683  
140684 na kaścideva kurute śarīrāṇi kadācana |  
140685 na mohayati bhūtāni kaścideva kadācana || 6 ||  
140686  
140687 bhavetāmāvaśyakau yadi śarīrādikartṛtā vyāmohavyāmohakabhāvaśca satya iti  
140688 śrutiyuktisiddhaṃ syāt | vācārambhaṇaśrutya tattvamasyādiśrutibhiśca tasyānṛtatve  
140689 nirūḍhe pratibhāsamātrasya kūṭasthādvayenāpi vivartamātreṇa nirvoḍhuṃ śakyatvānna  
140690 taylorāvaśyakatetyāśayena vasiṣṭha uttaramāha - na kaścidevetyādinā || 6 ||  
140691  
140692 anādyantāvabhāsātmā bodha ātmani saṃsthitāḥ |  
140693 nānāpadārtharūpeṇa kamūrmyāditayā yathā || 7 ||  
140694  
140695 kaṃ jalaṃ yathā ūrmyāditayā taraṅgatayā svātmani sthitaṃ tathā bodhātmātmani  
140696 sthitaḥ || 7 ||  
140697  
140698 bāhyaṃ na vidyate kiṃcidbodhaḥ sphurati bāhyavat |  
140699 udeti bodhahṛdayādbījādiva varadrumaḥ || 8 ||  
140700  
140701 nanu bāhyārthasya kathamāntaracidātmavivartatā vyāśrayatvāttatrāha - bāhyamiti |  
140702 āntarādbodhahṛdayādevāntareva bāhyavadudeti || 8 ||  
140703  
140704 bodhasyāntaridaṃ viśvaṃ sthitameva raghūdvaha |  
140705 stambhasyāntaryathā śālabhañjikā prakāṭikṛtā || 9 ||  
140706  
140707 bījāddrumo bahirevodetīti viśamo dṛṣṭānta ityāśaṅkya samaṃ tamāha -  
140708 bodhasyeti | athavā yadyantaruditam syāttarhyantareva sthitaṃ syāt bahirhi viśvaṃ  
tiṣṭhati  
140709 tatrāha - bodhasyeti || 9 ||  
140710  
140711 sabāhyābhyantarātmaikamanantaṃ deśakālataḥ |  
140712 bodhāmodaprasaraṇaṃ jagadeva prabudhyatām || 10 ||  
140713  
140714 vastutastu cidvastu nāntaraṃ na bāhyaṃ kiṃ tvanantaṃ  
140715 tadantarevāmodavadāntarabāhyobhayavidhajagatkalanpanetyāha - sabāhyeti || 10 ||  
140716  
140717 ayameva paro loko bhāvvyatām vāsanākṣayaḥ |  
140718 sāmyatām paralokasthaṃ kṛṇṇ kilāyānti vāsanāḥ || 11 ||

140719  
 140720 nanvatraiva cejjagatkalpanā tarhi brahmalokādiḥ paraloko'rcirādimārgagamyo dūre katham  
 140721 prasiddha iti cettādrśānādivāsanāpravāhavaśādeva | vāsanākṣaye tu sa sarvo'pi  
 140722 svātmamātratayātyantasamnihita evetyāśayenāha - ayameveti | sāmyatām viduṣā  
 140723 paralokātmanā ihaiva sthitamātmānaṃ na dūratvādivāsanāḥ samāyāntītyarthaḥ || 11 ||  
 140724  
 140725 deśakālakriyālokarūpacittātmasatpadam |  
 140726 deśakālādisābdārtharahitaṃ na ca śūnyakam || 12 ||  
 140727  
 140728 nanu pratyagātmaiva cetparalokadeśakālādisarvātmā tarhi deśakālādibādhe śūnyarūpa  
 140729 eva kiṃ na syāttatrāha - deśeti || 12 ||  
 140730  
 140731 pade padavidāmeva tasminbodhagatirbhavet |  
 140732 draṣṭṛñāṃ sāntadrśyānāmevānyeṣāṃ na rāghava || 13 ||  
 140733  
 140734 yadi na śūnyaṃ tarhi prthagjanānāmapi prapañcāpalāpamātreṇa tasminpade kuto na  
 140735 bodhagatistatrāha - pade iti || 13 ||  
 140736  
 140737 ye vai taralagambhīramahaṃtāgartamāsritāḥ |  
 140738 paśyanti te tamālokaṃ na kadācana kecana || 14 ||  
 140739  
 140740 caturdaśavidhānantabhūtajātasughuṃghumā |  
 140741 jagaddrṣṭiriyam jñasya śarīrāvayavopamā || 15 ||  
 140742  
 140743 taddarśinastarhi kidrśī jagaddrṣṭistamāha - caturdaśeti || 15 ||  
 140744  
 140745 kāraṇābhāvataḥ sṛṣṭirnoditā na ca sāmyati |  
 140746 yādrśam kāraṇam vā syāttādrḡgbhavati kāryakam || 16 ||  
 140747  
 140748 teṣāṃ samāhitadrśā sṛṣṭiḥ kidrśī vyavahāradrśā ca kidrśī  
 140749 tāmuktopapādanāya pūrvottarārdhābhyāmāha - kāraṇeti || 16 ||  
 140750  
 140751 yadi syātkāraṇe kāryam sthitam kāraṇatāsyā kā |  
 140752 kāryamevopalambhāttadasaddvayamavedanāt || 17 ||  
 140753  
 140754 tatra pūrvārdhoktam tarkaṇopapādayati - yadīti | kuto na sthitā tatrāha -  
 140755 kāryameveti | kuṇḍalabyatiriktavastvantarādarśanāna kāraṇamanyadastītyarthaḥ || 17 ||  
 140756  
 140757 saumyasyāntaryathāmbhodherūrmyāvartādayaḥ sthitāḥ |  
 140758 brahmaṇyasambhavaḥ śobhe jagaccittādayastathā || 18 ||  
 140759  
 140760 uttarārdhoktamapi drṣṭāntenopapādayati - saumyasyeti || 18 ||  
 140761  
 140762 sarvātmaivāmalaṃ brahma piṇḍa eka iva sthitam |  
 140763 nānābhāṇḍātma hemaiva yathāntaḥsthitārūpakam || 19 ||  
 140764  
 140765 antargatanānābhāṇḍātmā eko mṛtapiṇḍa iva brahma sthitam | yathā  
 140766 antargatakaṭakakuṇḍalādirūpakam hema tathāvasthitam | piṇḍāvasthāyā api kāryatvena  
 140767 kuṇḍalādisāmyādīti bhāvaḥ || 19 ||  
 140768  
 140769 svapnakāle svapna eva jāgradvyagrāparigrahāt |  
 140770 jāgratkāle jāgradeva svapnaḥ satyāvabodhataḥ || 20 ||  
 140771  
 140772 yatha piṇḍakāle ghaṭaḥ piṇḍa eva ghaṭakāle ca piṇḍo ghaṭa eveti vyavasthitamekasyaiva  
 140773 darśanam evaṃ prapañcasyāpi svapnakāle jāgratsvapna eva jāgratkāle'pi svapno  
 140774 jāgradeveti vyavasthitamekameva jagattattvajñairbudhyata ityāha - svapneti | vyagrasya  
 140775 vāsanāvistārābhiniṣṭasya manasaḥ aparigrahādanavarodhād || 20 ||  
 140776  
 140777 cittamātratayā buddhaṃ mṛgatṛṣṇāmbuvatsthitam |  
 140778 jāgratsvapnatvamāyāti vicāravikalīkṛtam || 21 ||  
 140779  
 140780 jāgratkāle'pi jāgraccittamātratayā paryālocitaṃ svapnatulyatāmevati saiva viduṣaḥ  
 140781 sṛṣṭeḥ śarīrāvayavopamatetthamupapāditetyupasaṃharansamyagjñāne tasyāpi  
 140782 samūlaṃ bādhamāha - cittamātratayeti || 21 ||  
 140783  
 140784 samyagjñānena bhūtāni jñasya dehatayā saha |  
 140785 pīṭhabandhaṃ vimuñcanti gatakāla ivāmbudāḥ || 22 ||  
 140786  
 140787 gate varṣākāle ambudāḥ pīṭhabandhasvakāraṇānihārābhāvamapi yathā vimuñcanti



140788 tadvadityarthah || 22 ||  
 140789  
 140790 yathā galitumārabdho ghano gaganatāmiyāt |  
 140791 tathā satyāvabodhena śāmyetsātmagrahaṃ jagat || 23 ||  
 140792  
 140793 ātmagraho'haṃkārastatsahitam | caramasākṣātkāravṛttisahitam vā || 23 ||  
 140794  
 140795 śaradabhavadālūnā mṛgatṛṣṇāmbuvattathā |  
 140796 punaḥ saṃsprṣyamānaiva bodhādgalati dṛśyatā || 24 ||  
 140797  
 140798 saṃsprṣyamānā sparśādinā anubhūyamānaiva || 24 ||  
 140799  
 140800 yathā diptānale līnaṃ suvarṇaṃ ghṛtamindhanam |  
 140801 ekatām yāti vijñāne tathā bhuvanacittadṛk || 25 ||  
 140802  
 140803 bodhena tanutāmeti piṇḍabandho jagattraye |  
 140804 piśācabuddhiḥ sadane bodhitasya yathā śiśoḥ || 26 ||  
 140805  
 140806 piṇḍabandho mūrtādyākāragrahaḥ | tanutām kramādvilayam || 26 ||  
 140807  
 140808 bodhasyānantarūpasya svayamevātmanātmani |  
 140809 jagaccittādītā bhātā piṇḍabandhaḥ kilātrakaḥ || 27 ||  
 140810  
 140811 ayaṃ ca vilayo na jatukāṭhinyavilayavannimittāpāyādapaiti kiṃtu  
 140812 śuktirūpyavadasatpratiyogikatvādapunarāgāmityāśayenāha - bodhasyeti |  
 140813 antāstrividhaparicchedā rūpāṇyākārabhedāśca na vidyante yasya tathāvidhasya bodhasya  
 140814 sākṣicitaḥ svayameva nirnimittameva jagacca tadvikalpakam cittam ca tadādyajñānaṃ ceti  
 140815 trirūpatā bhātā | atrāsmīnbodhe || 27 ||  
 140816  
 140817 bodhābodhanamevedaṃ jagaccittamivoditam |  
 140818 tadevāstaṃ gataṃ bodhātpiṇḍabandhasya kāstitā || 28 ||  
 140819  
 140820 tathā cāṇṛtajagaccittabhāvenānṛtamajñānameva vijṛmbhata iti phalitamityāha -  
 140821 bodhābodhanameveti || 28 ||  
 140822  
 140823 jahāti piṇḍakāṭhinyamṇ jāgratsvapnāvabodhataḥ |  
 140824 parāṃ pelavatāmeti hema drutamivāgninā || 29 ||  
 140825  
 140826 etena jāgradeva svapnakāle sthaulyaṃ vihāya sūkṣmaprapaṇcatām yāti |  
 140827 svapnabhrāntireva cirābhyāsādghanatayā jāgrattāmiva gacchatītyādi yatprāguktaṃ  
 140828 tatsiddhamityāha - jahātītyādinā || 29 ||  
 140829  
 140830 yathāsthitaṃ bodha eva ghanatāmiva gacchati |  
 140831 vinaiva deśakālābhyāṃ tau vinirmāya hemavat || 30 ||  
 140832  
 140833 tau jāgratsvapnau || 30 ||  
 140834  
 140835 jāgratyevaṃ vicāreṇa svapnābhe pelave sthite |  
 140836 kṣīyamāṇe śaratkāla ivaiti tanutām rasaḥ || 31 ||  
 140837  
 140838 raso bhogarāgo jalaṃ ca || 31 ||  
 140839  
 140840 parāṃ pelavatām yātā dṛśyalakṣmyaḥ sthitā api |  
 140841 svapnā iva pariñātā na svadante vivekinaḥ || 32 ||  
 140842  
 140843 pelavatām tucchatām || 32 ||  
 140844  
 140845 kva kila svātmaviśrāntiḥ kvaitadviśayavedanam |  
 140846 suṣuptajāgratoraikyaṃ bhrāntābhrāntātmanorbhavet || 33 ||  
 140847  
 140848 ātmasukhatṛptatvādapi tasya viśayeṣvanādara ityāśayenāha - kveti | yadi  
 140849 tvajñasyāpi viśayā svaderamstarhi suṣuptajāgratoraikyamapi sambhāvyeta tathā  
 140850 bhrāntābhrāntātmanormūḍhatattvajñayoścaikyaṃ sambhāvyetetyarthaḥ || 33 ||  
 140851  
 140852 cittamātre bhrāntimātre svapnamātrātmani sthite |  
 140853 jagatīha padārthebhyaḥ satyabuddhirnivartate || 34 ||  
 140854  
 140855 jagati cittamātre saṃpanne svapnamātrātmani sthite sati iha srakcandanādipadārthebhyaḥ  
 140856 satyatābuddhirnivartate || 34 ||

140857  
140858 kasya svadante'satyāni kathameva mahāmate |  
140859 mṛgatṛṣṇājālānīva dṛśyānyapi puraḥsthitaiḥ || 35 ||  
140860  
140861 asatyānyapi bhogyāni tasya svadantām tatrāha - kasyeti | vārthe evakāraḥ | katham vā  
140862 svadanta ityārthaḥ || 35 ||  
140863  
140864 satyabuddhau vilīnāyām jagatpaśyati śāntadhīḥ |  
140865 jāladvīpāṃsujālābhamapiṇḍātmāmbārātmakam || 36 ||  
140866  
140867 jāle vātāyane praviṣṭasya dīpāṃsujālasyābheva  
140868 prakāśarūpamapyapiṇḍātmakamevāmbārātmakam paśyati || 36 ||  
140869  
140870 jāgrato vastutaḥ śūnyātparijñātānnivartate |  
140871 cittabhramātmano [cittamātrātmāna iti pāṭhaḥ suvacaḥ |]  
140872 bhrāntirūpāsvādanabhāvanā || 37 ||  
140873  
140874 ata eva cittamātrātmānaḥ svāpnasrakcandanādeḥ svādanabhāvanā jāgrataḥ puruṣasya  
140875 śūnyatvena parijñātāttasmānnivartata iti prasiddhamityārthaḥ || 37 ||  
140876  
140877 yadvastviti vijñātaḥ tatropādeyatā kutaḥ |  
140878 kena svapnaḥ parijñāya svapnahemābhigamyate || 38 ||  
140879  
140880 svapnahema upādātuḥ kenābhigamyate || 38 ||  
140881  
140882 svapnādiva parijñātādraso dṛśyānnivartate |  
140883 draṣṭṭadṛśyadaśādoṣagranthicchedaḥ pravartate || 39 ||  
140884  
140885 nīrasaḥ śāntamanano nirvāṇāhaṃkṛtiḥ kṛtī |  
140886 vītarāgo nirāyāsaḥ śāntastiṣṭhati buddhadhīḥ || 40 ||  
140887  
140888 rasanivṛttāvasau kathamāste tadāha - nīrasa iti | nīraso niḥsneho bandhvādiṣu |  
140889 vītarāgo viṣayeṣu || 40 ||  
140890  
140891 rase nīrasatām yāte vāsanā pravilīyate |  
140892 śikhāyām pravilīnāyām pradīpasyāṃśavo yathā || 41 ||  
140893  
140894 bodhāddīpāṃsujālābhamaghaṇam vyoma dṛśyate |  
140895 bhrāntirūpaḥ jagatkṛtsnam gandharvanagaram yathā || 42 ||  
140896  
140897 prāgbhrāntirūpaḥ kṛtsnam jagattattvabodhāddīpāṃsujālavatprakāśaikarasamaghaṇam  
140898 sadvyomatulyaṃ dṛśyate || 42 ||  
140899  
140900 naivātmānaḥ na cākāśaḥ na śūnyaḥ na ca vedanam |  
140901 atyantapariṇāmena paśyanpaśyati tatpadam || 43 ||  
140902  
140903 saptamabhūmikāsthītilakṣaṇenātyantapariṇāmena tarhi katham bhavati tadāha - naiveti  
140904 | paśyaṃstattvajñāḥ || 43 ||  
140905  
140906 yatra nātmā na śūnyaḥ ca na jagatkalanā na ca |  
140907 na cittadṛśyodayadhīḥ sarvaḥ cāsti yathāsthitam || 44 ||  
140908  
140909 bhūmyāditā'jñāsaṃbuddhā jñānādestamupāgatā |  
140910 jñāsyā śūnyaiva saṃpannā saṃsthitāpi na vidyate || 45 ||  
140911  
140912 ajñaiḥ piṇḍagraheṇa saṃbuddhā bhūmyāditā ti jñānādestam bādhamupāgatā || 45 ||  
140913  
140914 bhavatyekasamādhānasaumyātmā vyomanirmalaḥ |  
140915 tiṣṭhatyapagatāsaṅgaḥ sthita evāpyasatsamaḥ || 46 ||  
140916  
140917 astamgatamanā maunī nirodhapadavīm gataḥ |  
140918 tīrṇaḥ saṃsārajaladheḥ karmaṇāmantaṃgataḥ || 47 ||  
140919  
140920 tanubhuvanagaganagirigaṇakaraṇaparam paramamajñānam |  
140921 vigalati galite tasmin sakalamidaṃ vidyamānamapi || 48 ||  
140922  
140923 yasmātkāraṇāttanūnām caturvidhaśarīrāṇām tadādhārāṇām bhuvanānāṃ  
140924 tadādhārasya gaganasya viharasthānāṇām girigaṇāṇām tatsādhanānāṃ karaṇāṇām ca  
140925 paramupādānakāraṇam paramamajñānam mūlājñānameva nānyat | ataḥ

140926 kārāṇāttasminmūlājñāne jñānena galite sati idaṃ tanubhuvanādisakalaṃ  
140927 jagadajñādṛṣā vidyamānamapi vigalati | asadbhavatītyarthaḥ || 48 ||  
140928  
140929 saṃśāntāntaḥkaraṇo galitavikalpaḥ svarūpasāramayaḥ |  
140930 paramaśamāmṛtatṛptastiṣṭhati vidvānnirāvaraṇaḥ || 49 ||  
140931  
140932 evaṃrityā galitavikalpo yogi svarūpasāramayaḥ sanparamaśamāmṛtena svānandena  
140933 tṛpto nirāvaraṇabhūmānandasvabhāvastiṣṭhatītyarthaḥ || 49 ||  
140934  
140935 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
140936 viśrāntiyogopadeśo nāmaikapāñcāśaḥ sargaḥ || 51 ||  
140937  
140938 iti śrīvāsiṣṭhamahārāmāyaṇatātṛptaryaprakāśe nirvāṇaprakaraṇe uttarārdhe  
140939 viśrāntiyogopadeśo nāmaikapāñcāśaḥ sargaḥ || 51 ||  
140940  
140941 dvipañcāśaḥ sargaḥ 52  
140942  
140943 śrīrāma uvāca |  
140944  
140945 bodho jagadivābhāti mune yena krameṇa ha |  
140946 taṃ krameṇa kramaṃ brūhi bhūyo bhedanivṛttaye || 1 ||  
140947  
140948 iha tārkikatarkotthakalpanāntarakhaṇḍanaiḥ |  
140949 anirvācyajagadbhāvaḥ kūṭasthasya samarthyate ||  
140950  
140951 bodhaḥ kūṭasthacidātmā yena krameṇa prakāreṇa bhāti taṃ kramaṃ  
140952 vādyantarakalpanābhedaḥkhaṇḍanaiḥ samarthanakrameṇa bhūyo brūhi || 1 ||  
140953  
140954 śrīvāsiṣṭha uvāca |  
140955  
140956 vṛkṣasyeva vimūḍhasya yaddṛṣṭau tatsvacetasi |  
140957 yanna dṛṣṭau na taccitte bhavatyalpatarasmṛte || 2 ||  
140958  
140959 cidātmāno jagadbhāvo'yamanirvacanīya evetyasyārthasya samarthanāya prathamam  
140960 dṛṣṭasṛṣṭipakṣamavalambya dṛṣṭyanvayavyatirekānuvidhāyisthitikatvaṃ tasya  
140961 darśayati - vṛkṣasyeveti | vimūḍhasyājñāsyātmāno vṛkṣasya  
140962 mūladārupatrapallavādinānākāraghaṭitasyeva nānākāraṃ yaḥ jagadrūpaṃ tat dṛṣṭau  
140963 satyāmeva astīti svacetasi prasiddhaṃ nānyathā | ata eva hyalpataramapi dṛṣṭameva  
140964 smaryate na bahvapyadṛṣṭam tatsattā'prasiddherityarthaḥ || 2 ||  
140965  
140966 bhavyaḥ paśyati śāstrārthameva pūrvāparānvitam |  
140967 na dṛṣṭiviśayaṃ vastu yatpaśyati karoti tat || 3 ||  
140968  
140969 vidvadaviduṣoḥ śāstrāśāstrānusārikriyāvailakṣaṇyadarśanādapi  
140970 tattaddṛṣṭyanusāravavasthitaiva jagatsattā gamyata ityāśayenāha - bhavya iti |  
140971 dṛṣṭernetrasya viśayaṃ saṃnikṛṣṭamapi niṣiddhaṃ vastu bhogyatayā na paśyati || 3 ||  
140972  
140973 bhāvānuṣṭhānaniṣṭhaḥ sa śāstrārthaikāmanā muniḥ |  
140974 bhūtvopadeśaṃ tvamimaṃ śṛṇu śravaṇabhūṣaṇam || 4 ||  
140975  
140976 ata eva hi mayāpi tvaṃ śāstriyadṛṣṭivavasthāpanamukhenaiva śravaṇādau niyamyase  
140977 ityāśayenāha - bhāveti | bhāvaścittaśuddhyanukūlaṃ karma || 4 ||  
140978  
140979 iyaṃ dṛṣyabharabhrāntirnanvavidyeti cocyate |  
140980 vastuto vidyate naiṣā tāpanadyāṃ yathā payaḥ || 5 ||  
140981  
140982 avidyātvaprasiddherapi tattathetyāha - iyamiti || 5 ||  
140983  
140984 upadeśyopadeśārthamenāṃ maduparodhataḥ |  
140985 satyāmiva kṣaṇam tāvadāśritya śrūyatāmidam || 6 ||  
140986  
140987 tarhi kathaṃ śāstropadeśatatphalāsiddhistatrāha - upadeśyeti || 6 ||  
140988  
140989 kuta eṣā kathaṃ ceti vikalpānanudāharan |  
140990 nedameṣāṃ na cāstīti svayaṃ jñāsyasi bodhataḥ || 7 ||  
140991  
140992 upadeśaphalasiddhikāle tviyaṃ bhrāntirniḥśeṣaṃ nivartate tato'pi tathetyāśayenāha ##-  
140993  
140994 yadidaṃ dṛṣyate kiṃcijjagatsthāvarajaṃgamam |

140995 sarvaṃ sarvaprakārāḍhyaṃ kalpānte tadvinaśyati || 8 ||  
140996  
140997 itthaṃ vivartapakṣamanubhavaparyavasitaṃ pradarśya pakṣāntareṣu doṣānvivakṣuḥ  
140998 satyasyaiva prapañcasya vṛkṣaśākhānyāyena brahmābhedaṃ abhyupagacchatāṃ pakṣe  
140999 brahmaṇa ānantyahāniḥ syāditi doṣaṃ vaktuṃ jagato naśvaratvaṃ pratijānīte -  
141000 yadidamiti || 8 ||  
141001  
141002 asya bhāgavibhāgātmā nāśo'vaśyamavāritaḥ |  
141003 bindunā bindunā bodhe uddhṛtasyāsti hi kṣayaḥ || 9 ||  
141004  
141005 pratijñātaṃ sādhayati - asyeti | asya jagato bhāgānāṃ bhūrādyavayavānāṃ vibhāgo  
141006 viśleṣastadātmā nāśo bodhe vimarśe durvāraḥ sāvayavatvāt | hi  
141007 yasmādghaṭādigatajalasya bindunā bindunā pṛthakkṛtyoddhṛtasya kṣayo loke  
141008 prasiddho'sti tadvadityarthaḥ || 9 ||  
141009  
141010 evaṃ sthite dravyanāśe brahmaṇastanmayatvataḥ |  
141011 nānantatvaṃ na cāstitvaṃ na ca vai sambhavatyalam || 10 ||  
141012  
141013 astu nāśaḥ ko doṣastatrāha - evamiti | śākhādyavayavanāśe  
141014 vṛkṣanāśavadbhūrādidravyanāśe brahmaṇo'pi nāśaprasaṅge śrutyuktamanantatvaṃ  
141015 na siddhyati | avayavebhyaḥ pṛthakkṛtasyāvayavino vimarśe asattvādastitvaṃ ca na  
141016 siddhyati na ca cidekarasaṃ niravayavaṃ ca brahma mūrtādi jagadavayavakaṃ  
141017 sambhavatītyarthaḥ || 10 ||  
141018  
141019 madaśaktiriva jñānamiti nāsmāsu sidhyati |  
141020 deho vijñānato'smākaṃ svapnavanna tu tattvataḥ || 11 ||  
141021  
141022 nanu mā bhūccidātmā jaḍajagadavayavakaḥ jaḍānāmeva bhūmyādibhūtānāṃ  
141023 kāyākārapariṇatānāṃ madirāvayavānugatā madaśaktiriva caitanyaṃ dharmo'stṛviti  
141024 cārvākapakṣamuṭṭaṅkya dūṣayati - madaśaktireveti | asmāsu āstikeṣu | na sidhyati  
141025 asmānprati cārvākeṇa sādhayitum na śakyamiti yāvat | yato'smākaṃ prāmāṇikānāṃ  
141026 mate deho vijñānādhiṇasiddhikatvātsvāpnadehavattāttviko na bhavati | na hi  
141027 vijñānātirekeṇa dehasattāsādhakamasti na cāsiddhe dehe  
141028 madaśaktivadvijñānamutpattumarhatīti bhāvaḥ || 11 ||  
141029  
141030 naśyatyeva ca dṛśyaśrīḥ saiva nānyaiva naiva ca |  
141031 itthaṃ bhavetsamucitaṃ kṛtaṃ śāstraṃ ca nānyathā || 12 ||  
141032  
141033 kiṃ ca jagato brahmābhede ucyamāne dṛśyanāśādbrahmaṇo'ntavattvaśāṅkā syāt |  
141034 ādhyāsike tvabhede pratiyogina iva tannāśasyāpi vastuto brahmasaṃsparśābhāvānna  
141035 tatprasaktiḥ śāstrasāphalyaṃ cetyāśayenāha - naśyatyeveti | yataḥ punaḥ  
141036 punarṇaṣṭvā udbhavantī dṛśyaśrīḥ saiva na anyaiva ca naivetyanirvacanīyā  
141037 avidyāmātram | itthaṃ satyeva vidyayā tadbādhe śāstraṃ kṛtaṃ saphalaṃ bhavet |  
141038 anyathā satyabandhanivṛttau śāstrasyānupāyatvādvvyarthameva syādityarthaḥ || 12 ||  
141039  
141040 saivaitītyasamullekhaṃ kathaṃ naṣṭasya sambhavaḥ |  
141041 tadrūpānyeti yuktaṃ syādanubhūtānugā vayaṃ || 13 ||  
141042  
141043 pralaye naṣṭāyā bhuvanasaṃsthiteḥ punaḥ sṛṣṭādbudbhavantyāḥ  
141044 saivānyaivetyanirdhāryatvādapyanirvacanīyataivetyāha - saivaitītyādinā | yā naṣṭā  
141045 saiva punarunmajjanenaitītyasamullekhaṃ sambhāvayitumaśakyam | anubhūtānugāḥ  
141046 anubhavānusāriṇo vayaṃ nānubhavaviruddhamaṇvapi sahāmahe ityarthaḥ || 13 ||  
141047  
141048 saiva vyomatayaivāsīdityasatsaiva sā kathaṃ |  
141049 tathaiva vyomasamsthā cennāśaṃ tarhi na sā gatā || 14 ||  
141050  
141051 anubhavānārohaṃeva sphuṭayati - saiveti | sā mūrtataiva pralaye vyomatayā  
141052 amūrtabhāvenāsīdityasat | yataḥ sā mūrtataivāmūrtatā kathaṃ | vyomasamsthāpi sā tathā  
141053 pūrvāvasthāpannaiva cetpralaye nāśaṃ na gataiveti pralayavādocchedaḥ syādityarthaḥ ||  
141054 14 ||  
141055  
141056 kāryakāraṇayorekarūpataivaṃ yadā tadā |  
141057 kāryakāraṇatābhāvādaikyamevāsmadāgamaḥ || 15 ||  
141058  
141059 evaṃ sargepi pralayāvasthāyā api tulyanyāyena prasaktau  
141060 pralayāvasthādavyākṛtātkāryasya sargasyakypattau kūṭasthavādāpattirityāha -  
141061 kāryeti | asmadāgamo'smatsiddhāntaḥ syādityarthaḥ || 15 ||  
141062  
141063 śūnyatvamupalambhatvaṃ yadgataṃ naṣṭameva tat |

141064 anyastarhi bhavennāsaḥ kīdṛśaḥ kila kathyatām || 16 ||  
141065  
141066 yadvastu upalambhatvaṃ gatamapi śūnyatvaṃ gataṃ tannaṣṭameva | sadā  
141067 upalabdhikāle'pyasattvābhyupagamāt | asattvāpattireva hi nāsaḥ | yadyanyādrśo nāso  
141068 loke bhavettarhi sa kīdṛśaḥ kathyatām | na copalabdhathvabalānnaṣṭamapyanaṣṭam  
141069 bhavati | naṣṭānāmapi svapne upalambhadarśanādanaṣṭatvāsiddheḥ || 16 ||  
141070  
141071 naṣṭam bhūyastadutpannamiti yatpratrayeti kaḥ |  
141072 naśyatyavaśyaṃ tenedaṃ punaranyatpravartate || 17 ||  
141073  
141074 bhūyaḥ samutpattidarśanānmadhye naṣṭasyāpi sattvaṃ kalpyata iti  
141075 cedbhedanāpyutpattyupapatteḥ | pratyabhiḥjñāderadarśanācca naivamityāha -  
141076 naṣṭamiti | pratrayeti pratyabhiḥjñāti | ayaterlaṭi padavarṇavyatyayaśchāndasaḥ || 17 ||  
141077  
141078 madhye madhye yadutsedhaphalādyavayavaikikā |  
141079 ādehaṃ bījasattāsti kāryakāraṇatā kutaḥ || 18 ||  
141080  
141081 nanu yathaikasminneva tarau madhye madhye  
141082 koṭaraskandhaśākhādivaicitryabhede'pyāmūlāgraṃ vṛkṣadehasyaikatā  
141083 śākhāditatkāryāṇyeva bhidyante evamutpattyādivikārabhedeṣu pralaye punarudbhava ca  
141084 bhuvanādyekataiva kiṃ na syāditi cettatrāha - madhye iti | utsedha aunnatyaṃ phalāni  
141085 ādipadācchākhopasākhādāruskandhapatrapuṣpādayaśca ye avayavāsteṣveikikā anugatā  
141086 vṛkṣadehamabhivyāpya sthitā bījasattaivākhaṇḍā tatrāstīti sattaikyadr̥ṣṭau  
141087 śākhādeḥ pṛthaksattā'siddheḥ kāryakāraṇatocchedaḥ syādityarthaḥ || 18 ||  
141088  
141089 deśakālakriyātmaikaṃ yathādr̥ṣṭamiha sthitam |  
141090 bījamevaikakarmāto na ghaṭaḥ paṭakāryakṛt || 19 ||  
141091  
141092 dr̥ṣṭānte uktaṃ kāryakāraṇatocchedaṃ dārṣṭāntike darśayati - deśeti | yadi  
141093 pralayasargādideśakālakriyātmakamekaṃ sanmātrameva bījamabhyupagamyeta tarhi tat  
141094 ekaṃ svayamevaikaṃ karma kriyā tatphalaṃ ca yasya tathāvidhaṃ sat na kiṃcitkuryāt |  
141095 asamarthatvāt | na hi ghaṭaḥ paṭakāryāsamarthastatkarotītyarthaḥ | athavā tadanugataṃ  
141096 bījadesātmakaṃ kālātmakaṃ kriyātmakaṃ vā ekasvabhāvaṃ vācyam | na hyekaṃ  
141097 nānāsvabhāvaṃ sambhavati | svabhāvabhede ekatvānupapatteḥ | tathā ca yadi  
141098 deśaikasvabhāvaṃ tarhi kālakāryaṃ na kuryāt | na hi ghaṭasvabhāvaṃ vastu  
141099 paṭakāryakṛddr̥ṣṭamityarthaḥ || 19 ||  
141100  
141101 sarvadarśanasiddhānte nāsti bhedo na vastuni |  
141102 paramārthamaye tena vivādena kimatra naḥ || 20 ||  
141103  
141104 nānāsvabhāvamekaṃ vastviti vadansarvadarśanasiddhāntātīlaṅghanādvaitaṇḍikāḥ  
141105 syādityāśayenāha - sarveti | vastvaikyē kāryabhedaḥ sarvadarśanasiddhānte nāsti |  
141106 paramārthamaye vastuni vastusvabhāve'pi bhedo nānātvaṃ nāsti | ataḥ  
141107 sarvadarśanaviruddhavadīnā saha vivādena kimityarthaḥ || 20 ||  
141108  
141109 idaṃ śāntamanādyantaṃ tadrūpatvādvicārataḥ |  
141110 vyomābhaṃ bodhatāmātramanubhūtipramāṇataḥ || 21 ||  
141111  
141112 pariśeṣādekasvabhāvatve tu citśvabhāvasyaivopajīvyasyaikasya pariśeṣaḥ siddha ityāha  
141113 - idamiti | sarvakalpanānāmanubhūtipramāṇasāratvāttatsvabhāvāpalāpāyogena  
141114 pariśeṣajjaḍasvabhāvasyaiva hānāditi bhāvaḥ || 21 ||  
141115  
141116 yathaitannānubhūtaṃ sadyathaitadanubhūyate |  
141117 yathaitatsiddhimāpnoti tadidaṃ kathyate kramāt || 22 ||  
141118  
141119 tadupapādanaṃ pratijñānte - yathaitaditi || 22 ||  
141120  
141121 mahākālpānta unnaṣṭe sarvasmindṛśyamaṇḍale |  
141122 āmahādevaparyantaṃ samanobuddhikarmaṇi || 23 ||  
141123  
141124 ata eva hi sarvabhedaḥpralaye'pyaviparilupto'nubhavātmaivāvaśiṣyata ityāha -  
141125 mahākālpānta ityādipañcabhiḥ || 23 ||  
141126  
141127 vyomanyapi śamaṃ yāte kāle'pyakalitasthitau |  
141128 vāyāvapi tvapagate tejasyatyantamasthite || 24 ||  
141129  
141130 tejasyapi gate dhvaṃsaṃ vāryādaḥ suciraṃ kṣate |  
141131 alamantamanuprāpte sarvaśabdārthasaṃcaye || 25 ||  
141132

141133 śiṣyate śāntabodhātma sadacchaṃ bādhyavarjitam |  
141134 anādinidhanaṃ saumyaṃ kimapyamalamavyayam || 26 ||  
141135  
141136 avācyamanabhivvyaktamatīndriyamanāmakam |  
141137 sarvabhūtātmaṃ śūnyaṃ sadasacca paraṃ padam || 27 ||  
141138  
141139 tanna vāyurna cākāsaṃ na buddhyādi na śūnyakam |  
141140 na kiṃcidapi sarvātma kimapyanyatparaṃ nabhaḥ || 28 ||  
141141  
141142 pariśiṣṭaṃ vāyvādisvarūpameva kiṃ na syāt tatrāha - taditi || 28 ||  
141143  
141144 tadvidā tatpadasthena tanmuktenānubhūyate |  
141145 anyaiḥ kevalamāmnātairāgamaireva varṇyate || 29 ||  
141146  
141147 idānīmapi tadvidvadanubhavasiddhamityāha - tadvideti || 29 ||  
141148  
141149 na kālo na mano nātmā na sannāsanna deśadik |  
141150 na madhyameta yornāntaṃ na bodho nāpyabodhitam || 30 ||  
141151  
141152 tatra kālaḥ svabhāvo niyatiryaḍcchā bhūtāni yoniḥ puruṣa iti cintyam  
141153 ityādyāgamamarthato darśayati - na kāla iti || 30 ||  
141154  
141155 kimapyeva tadatyacchaṃ budhyate bodhapāragaiḥ |  
141156 śāntasaṃsāravisaraiḥ parāṃ bhūmimupāgataiḥ || 31 ||  
141157  
141158 tadyadātmavido viduḥityāgamaṃ ca tathodāharati - kimapīti | caturthyādeḥ parāṃ || 31 ||  
141159  
141160 pratiśiddhā mayaite tu ye'rthāḥ sarvatra te sthitāḥ |  
141161 asmadbuddhyā paricchedyāḥ saumyāmbhodherivormayaḥ || 32 ||  
141162  
141163 mayāpi te'rthāḥ śrutyanusāryanubhavamāśritya muhuḥ pratiśiddhā ityāha -  
141164 pratiśiddhā iti | sarvatra śrutiṣu pratiśedhyatayā sthitā ye'rthāsta eva mayā  
141165 pratiśiddhāḥ ||  
141166 32 ||  
141167  
141168 yathāsthitam sthitāḥ sarve bhāvāstatra yathā tathā |  
141169 anutkirṇā mahāstambhe vividhāḥ śālabhañjikāḥ || 33 ||  
141170  
141171 tarhi sadeva somyedamagra āsīt ityādisatkāryavādaśrutinām ko'bhiprāyastamāha -  
141172 yathāsthitamiti | brahmasvabhāvasthitirevāvikalpita jagato'pi sattetyāśayastāsāmiti  
141173 bhāvaḥ  
141174 || 33 ||  
141175  
141175 evaṃ tatra sthitāḥ sarve bhāvā evaṃ ca na sthitāḥ |  
141176 asarvātmaiva sarvātma tadeva na tadeva ca || 34 ||  
141177  
141178 ata eva neha nānetyādiśrutinām sadeva somyetyādiśrutinām  
141179 cāvirodhenaikamevobhayathāpi vyapadiśyata ityāśayenāha - evamiti || 34 ||  
141180  
141181 padaṃ yathaitatsarvātma sarvārthaparivarjitam |  
141182 yathā tatra ca paśyanti tatraikapariṇāmināḥ || 35 ||  
141183  
141184 anutkirṇaśilāyāṃ putrikābhedānāmiva yogināṃ tatrecchayā asti nāstītyubhayathāpi  
141185 darśanaṃ siddhamityāha - padamiti || 35 ||  
141186  
141187 sarvaṃ sarvātmaṃ caiva sarvārtharahitam padam |  
141188 sarvārthaparipūrṇaṃ ca tadādyam paridṛśyate || 36 ||  
141189  
141190 tavaitāvanmahābuddhe sarvārthopaśamātmakam |  
141191 na samyagdānamutpannaṃ saṃśayo'tra nidarśanam || 37 ||  
141192  
141193 etāvatprāgvarṇitasamādhikālaparyantam | saṃśayo'tra samyagjñānānutpattau  
141194 nidarśanaṃ liṅgam | chidyante sarvasaṃśayāḥ iti śruter niścite tattve  
141195 saṃśayānanubhavācceti bhāvaḥ || 37 ||  
141196  
141197 yaḥ prabuddho nirābhāsaṃ paramābhāsamāgataḥ |  
141198 svacchāntaḥkaraṇaḥ śāntastaṃ svabhāvaṃ sa paśyati || 38 ||  
141199

141200 nirābhāsaṃ sarvadṛśyābhāsanirmuktaṃ | paraṃ ābhāsaṃ caramasākṣātkāraṃ || 38 ||  
141201  
141202 ayaṃ tvamahamityāditrikālagajagadbhramaḥ |  
141203 tatrāsti hemapiṇḍāntariva rūpakajālakaṃ || 39 ||  
141204  
141205 hemapiṇḍāntaḥ rūpakāṇāṃ rūpyamudrāṇāṃ jālakaṃ samūha iva kalpanayā asti || 39 ||  
141206  
141207 hemapiṇḍādyathā bhāṇḍajālaṃ nānopalabhyate |  
141208 tathā na labhyate bhinnam paramārthaghanāj jagat || 40 ||  
141209  
141210 tarhi kiṃ rūpakavadbhedenāpi jagatsat netyāha - hemapiṇḍāditi | nānā pṛthaksaditi  
141211 yāvat || 40 ||  
141212  
141213 sarvadaiva hi bhinnātmā svāṅgabhūtopalambhadṛk |  
141214 sa jagaddvaitamevedaṃ hemevāṅgadarūpakam || 41 ||  
141215  
141216 yadyapyanṛtaṃ sato na bhidyate tathāpi sattu anṛtādbhidyata evetyāha - sarvadaiveti  
141217 | aṅgadarūpakamivānṛtamityarthaḥ || 41 ||  
141218  
141219 riktaṃ deśādiśabdārthairdeśakālakriyātmakam |  
141220 yathāsthitamidaṃ tatra sarvamasti na vāsti ca || 42 ||  
141221  
141222 deśādiśabdānāmarthaiḥ pravṛttinimittairjātiguṇakriyādibhiḥ riktaṃ rahitam || 42 ||  
141223  
141224 yathormyādi same toye citraṃ citrakṛdihate |  
141225 bhāṇḍavṛndaṃ mṛdaḥ piṇḍe tathedaṃ brahmaṇi sthitam || 43 ||  
141226  
141227 tathaitadatra no bhinnam nābhinnam nāsti cāsti ca |  
141228 nityaṃ tanmayamevācchaṃ śānte śāntamidaṃ tathā || 44 ||  
141229  
141230 tathaiva bhedādinā durnirūpasvabhāvamanṛtaṃ brahmaṇi sthitamityāha - tatheti |  
141231 tattvajñānena śānte brahmaṇi śāntātmanaiva sthitam || 44 ||  
141232  
141233 anikhātaiva bhātīyaṃ trijagacchālabhañjikā |  
141234 svarasasyeva dṛśyatvamiṭā brahmaṇi dāruṇi || 45 ||  
141235  
141236 anikhātā anutkīrṇā | svarasasya svasākṣiṇaḥ śilpino dṛśyatvaṃ iteva | brahmaṇi  
141237 dāruṇiti vyastarūpakam || 45 ||  
141238  
141239 nikhātā dṛśyatāṃ yānti stambhasthāḥ śālabhañjikāḥ |  
141240 asminnakṣobhya evāntastaraṅgāḥ sṛṣṭidṛṣṭayaḥ || 46 ||  
141241  
141242 tatra yo viśeṣastamāha - asminniti | akṣobhye avikārye vivartarūpāstaraṅgāḥ || 46 ||  
141243  
141244 sarasyatirase bhānti cidghanāmṛtavṛṣṭayaḥ |  
141245 avibhāge vibhāgasthā akṣobhe kṣubhitā iva |  
141246 avibhātā vibhāntīva cidghane sṛṣṭidṛṣṭayaḥ || 47 ||  
141247  
141248 tamevāha - sarasīti sārdhena | atirase niratiśayānandajalapūrṇe citsarasi  
141249 cinmeghāmṛtavṛṣṭiprāyāḥ sṛṣṭidṛṣṭayo vibhājakadharmasūnye'pi vibhāgasthā  
141250 akṣobhe'pi kṣubhitā avibhātā eva vibhāntīvetyapi viśeṣa ityarthaḥ || 47 ||  
141251  
141252 paramāṇau paramāṇāvatra saṃsāramaṇḍalam |  
141253 vibhāti bhāsurārambhaṃ na vibhāti ca kiṃcana || 48 ||  
141254  
141255 tatra avibhātā vibhānti ityeta dviśadayati - paramāṇāviti || 48 ||  
141256  
141257 ākāśakālapavanādipadārthajātamasyāṅgamaṅgarahitasya tadapyanaṅgam |  
141258 sarvātmakaṃ sakalabhāvavikāraśūnyamapyetadāhura jaraṃ paramārthatattvaṃ || 49 ||  
141259  
141260  
141261 varṇitaṃ kūṭasthasya jagadbhāvaṃ saṃgrhyopasaṃharati - ākāśeti |  
141262 aṅgarahitasya niravayavasyāsyā yadākāśakālapavanādipadārthajātarūpamaṅgam  
141263 varṇitaṃ tadapi mithyātvādadhiṣṭhānamātrapariśeṣāccānaṅgam niravayavameva |  
141264 evaṃ sakalabhāvavikāraśūnyamapyetadajaramātmataṭtvaṃ sarvādhyāropeṇa  
141265 sarvātmakaṃ śrutaya āhurityarthaḥ || 49 ||  
141266  
141267 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
141268 brahmasvarūpavarṇanaṃ nāma dvipañcāśaḥ sargaḥ || 52 ||

141269  
141270 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
141271 brahmasvarūpavarṇanam nāma dvipañcāśaḥ sargaḥ || 52 ||  
141272  
141273 tripañcāśaḥ sargaḥ 53  
141274  
141275 śrīrāma uvāca |  
141276  
141277 yathā cetye cetanatā yathā kāle ca kālatā |  
141278 yathā ca vyomatā vyomni yathā ca jaḍatā jaḍe || 1 ||  
141279  
141280 adhyāropitacetyānām prāṭisvikabhīdājuṣām |  
141281 bhāvastvapratyayādyartho brahmaivetyupavarṇyate ||  
141282  
141283 brahmaṇo'dhyāropitānirvacanīyajagadrūpaprapṛptikrame varṇite tatra  
141284 katipayavyaktiṣvanugatamitarābhyo vyāvṛttaṁ tvatalādibhāvapratyayābhīdheyam  
141285 yajjātyādirūpaṁ tatsvarūpaṁ tattvato jijñāsū rāmaḥ pṛcchati - yathetyādinā |  
141286 cetye smṛtiviśaye | cetanatā smṛtiviśayabhāvaḥ | vaiśayikādhāre lyuṭi tal | cetyateti  
141287 yāvat || 1 ||  
141288  
141289 yathā vāyau ca vāyutvamabhūtādāvabhūtātā |  
141290 yathā spandātmani spando yathā mūrte ca mūrtatā || 2 ||  
141291  
141292 abhūtaṁ vartamānaṁ ādipadādbhaviṣyacca tatra abhūtātā || 2 ||  
141293  
141294 yathā bhinne ca bhinnatvaṁ yathā'nante hyanantatā |  
141295 yathā dṛśye ca dṛśyatvaṁ yathā sargeṣu sargatā || 3 ||  
141296  
141297 bhinne vastukṛtaparicchedādīmatī | anante tacchūnye || 3 ||  
141298  
141299 etatkrameṇa he brahman vada me vadatā vara |  
141300 āditaḥ pratipādyaiṇa bodhyante hyalpabodhināḥ || 4 ||  
141301  
141302 etadevaṁrūpaṁ sarvavastūnāmasādhāraṇaṁ bhāvaṁ bodhakopāyakrameṇa me vada |  
141303 krameṇetyukterāśayamudghāṭayati - ādita iti || 4 ||  
141304  
141305 śrīvāsiṣṭha uvāca |  
141306  
141307 tadanantaṁ mahākāśaṁ mahācidghanamucyate |  
141308 avedyacidrūpamayaṁ śāntamekaṁ samasthiti || 5 ||  
141309  
141310 tvatpṛṣṭaścetyādivastūnām bhāvaścidātmaiva tasyaiva  
141311 svādhyasteṣvanyonyatādātmyādhyāsetadbhāvatāvibhāvanāditiyuttaramabhipretya tasya  
141312 nityasadrūpatāṁ darśayitumārabhate - tadanantamityādinā | yattvayā pṛṣṭaṁ  
141313 tadidamityarthaḥ || 5 ||  
141314  
141315 brahmaviṣṇuviśvarādyante mahāpralayanāmani |  
141316 śabdārthe rūḍhimāpanne yacchuddhamavaśiṣyate || 6 ||  
141317  
141318 sarvanāṣe pariśiṣyamāṇatvātsa eva sarvavastūnām bhāvaḥ | bhūdhātorbhāve ghaṇi  
141319 nityasattārthe bhāvaśabdavyutpatterityāśayenāha - brahmeti | śabdārthe nāmarūpe |  
141320 arūḍhiṁ tirobhāvamāpanne | asanmātrapralayena pariśiṣṭe sacchabdārthe rūḍhiṁ  
141321 prasiddhimāpanne iti vā || 6 ||  
141322  
141323 sargasya kāraṇaṁ tatra na kiṁcidupapadyate |  
141324 malamākārabījādi māyāmohabhramādikam || 7 ||  
141325  
141326 nanu tadapi svakāraṇe līyatāṁ tenāsadastu tatrāha - sargasyeti | tatra sadātmani  
141327 sargasya janmanaḥ kāraṇaṁ kiṁcidapi nopapadyate | malamāyādinām  
141328 tadadhīnasiddhikatvāditī bhāvaḥ || 7 ||  
141329  
141330 kevalaṁ śāntamatyacchamādyantaparivarjitam |  
141331 tadvidyate yatra kila khamapi sthūlamaśmavat || 8 ||  
141332  
141333 yata ādyantaparivarjitamatastatsadaiva vidyata iti sattārthakabhāvaśabdārtha iti bhāvaḥ  
|| 8 ||  
141334  
141335 na ca nāstīti tadvaktum yujyate cidvapuryadā |  
141336 na caivāstīti tadvaktum yuktaṁ śāntamalaṁ tadā || 9 ||



141337  
141338 tadyadā śāntamalaṃ tadā astīti vācyavṛtṭyā vaktuṃ na yujyate tadā hi bhavitā syānna  
141339 bhāva iti bhāvaḥ || 9 ||  
141340  
141341 nimeṣe yojanaśate prāptāyāmātmasaṃvidi |  
141342 madhye tasyāstu yadrūpaṃ rūpaṃ tasya padasya tat || 10 ||  
141343  
141344 tādṛśanirviṣayacitsvabhāvasyātyantāprasiddhimanubhavapradarśanena vārayati -  
141345 nimeṣe iti | śākhācandradarśanakāle nimeṣamātreṇa śākhordhvadeśe yojanaśataṃ  
141346 cākṣuṣavṛttidvārā prāptāyām pramātrisaṃvidi śākhācandrayormadhye tasyā  
141347 nirviṣayaṃ rūpaṃ prasiddhamiti prāgasakṛddarśitam evetyarthaḥ || 10 ||  
141348  
141349 sabāhyābhyantare śānte vāsanāviṣayabhrame |  
141350 sarvacintāvihīnasya prabuddhasyārdharātrataḥ || 11 ||  
141351  
141352 ardharātriparyantaṃ gāḍhanidrayā manaso nidrākāluṣye'panīte sati tataḥ  
141353 samādhyaṛūḍhānāṃ yogināṃ tadrūpamanubhavasiddhamityāha - sabāhyeti  
141354 dvābhyām || 11 ||  
141355  
141356 śāntaṃ niḥsukhaduḥkhasya puruṣasyaiva tiṣṭhataḥ |  
141357 yadaspandī manorūpaṃ rūpaṃ tasya padasya tat || 12 ||  
141358  
141359 tṛṇagulmāṅkurādināṃ sattāsāmānyamātataṃ |  
141360 yadudbhavodbhavaṃ rūpaṃ rūpaṃ tasya padasya tat || 13 ||  
141361  
141362 tṛṇānāṃ gulmānāmaṅkurakāṇḍataruviṭapādīnāṃ ca sarvapadārthānāmudbhave  
141363 udbhavaṃ tadanuṣaktatayāvīrbhūtaṃ yatsattāsāmānyamātataṃ manugataṃ rūpaṃ tadeva  
141364 tvatprayayādyartha ityarthaḥ | tathā coktaṃ vākyapadiye sā sattā sā mahānātmā  
141365 tāmāhustvatalādayaḥ iti || 13 ||  
141366  
141367 tasminpade jagadrūpaṃ yadidaṃ dṛśyate sphuṭaṃ |  
141368 sakāraṇamivākāraḥ karālamiva bhedavat || 14 ||  
141369  
141370 tasminneva sattāsāmānyarūpe tādātmyenānuṣaktaṃ vyāvṛttamiva  
141371 yaddhaṭapaṭāḍijagadrūpamāgantukatvātsakāraṇamiva kambuḥ grīvādyākāraiḥ karālamiva  
141372 ca bhāṣate tatsarvamanṛtaṃ ata eva kāraṇābhāvānna jātaṃ na vidyate ceti  
141373 pareṇānvayaḥ || 14 ||  
141374  
141375 tatsarvaṃ kāraṇābhāvānna jātaṃ na ca vidyate |  
141376 nākārayuktaṃ na jaganna ca dvaitaikyasaṃyutaṃ || 15 ||  
141377  
141378 tatttu sadrūpaṃ nākārayuktaṃ ata eva na jagat dvaitaikyādināpi na saṃbaddham || 15 ||  
141379  
141380 yadākāraṇakaṃ tasya sattā nehopapadyate |  
141381 svayaṃ nityānubhūte'rthe ko'trāpahnavaśaktimān || 16 ||  
141382  
141383 tatkutastatrāha - yaditi | atrārthe sarveṣāṃ svānubhava eva mānamityāha -  
141384 svayamiti || 16 ||  
141385  
141386 na ca śūnyamanādyantaṃ jagataḥ kāraṇaṃ bhavet |  
141387 brahmāmūrtaṃ samūrtasya dṛśyasyābrahmarūpiṇaḥ || 17 ||  
141388  
141389 astu tarhyasato jagataḥ śūnyameva kāraṇaṃ tatrāha - na ceti | śūnyasya kāraṇatve  
141390 tasya deśā diparicchedābhāvātsarvaṃ sarvatra sadā syādityāśayena viśiṇaṣṭi -  
141391 anādyantamiti | ata eva na brahmāpi kāraṇaṃ | amūrtasya  
141392 mūrtākārapariṇāmāyogāccetyāha - brahmeti | tathā ca śrutiḥ  
141393 tadetadbrahmāpūrvamanaparamanantaramabāhyamayamātmā brahma sarvānubhūḥ iti || 17 ||  
141394  
141395  
141396 tasmāttatra jagadrūpaṃ yadā bhātaṃ tadeva tat |  
141397 svayameva tadā bhāti cidākāśamiti sthitam || 18 ||  
141398  
141399 tasmādidṛśe brahmaṇi yajjagadrūpaṃ bhātaṃ tadbrahmaiva tathā bhātamiti | brahmaiva  
141400 sarvavastūnāṃ bhāvastvatalādyartha ityupasaṃharati - tasmāditi || 18 ||  
141401  
141402 jagaccidbrahmabhāvācca tathā bhāvo bhramādīva |  
141403 sarvamekamajaṃ śāntamadvaitaikyamanāmayam || 19 ||  
141404  
141405 evaṃ jagataścidbrahmabhāvādāpātāpratitastathā bhāvo ghaṭapaṭādyākāro bhramādiveti

141406 siddhe sarvatra sarvamekameva || 19 ||  
141407  
141408 pūrṇātpūrṇaṃ visarati pūrṇe pūrṇaṃ virājate |  
141409 pūrṇamevoditaṃ pūrṇe pūrṇameva vyavasthitaṃ || 20 ||  
141410  
141411 bhrāntyā tasya jagajjīvabhāve bhrāntyapagame vāstavabrahmabhāve ca pūrṇamadaḥ  
141412 pūrṇamidam ityādiśrutiḥ prāgdarśitaivetyanuvadati - pūrṇāditi || 20 ||  
141413  
141414 śāntaṃ samaṃ samudayāstamayairvihīnamākāramuktamajamambaramacchamekam  
141415 |  
141416 sarvaṃ sadā sadasadekatayoditātma nirvāṇamādyamidamuttamabodharūpaṃ || 21 ||  
141417  
141418 varṇitarītyā sarvamākārairmuktaṃ sat sadasadekatayā sadā uditātmeti  
141419 yadidamuttamabodharūpaṃ brahma pariśiṣṭaṃ tadeva nirvāṇamiti  
141420 bhāvapratyayārthatattvamityarthaḥ || 21 ||  
141421  
141422 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu ni0 uttarārdhe  
141423 nirvāṇavarṇanaṃ nāma tripañcāśaḥ sargaḥ || 53 ||  
141424  
141425 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
141426 nirvāṇavarṇanaṃ nāma tripañcāśaḥ sargaḥ || 53 ||  
141427  
141428 catuḥpañcāśaḥ sargaḥ 54  
141429  
141430 śrīvāsiṣṭha uvāca |  
141431  
141432 jagannāma nabhaḥ svacchaṃ sadbrahma nabhasi sthitaṃ |  
141433 nabho nabhasi bhātīdaṃ jagacchabdārtha ityajam || 1 ||  
141434  
141435 sarvaṃ vastu svabhāvasthaṃ svabhāvena kriyābhide |  
141436 avikāramato'dvaitaṃ sanmātramiti varṇyate ||  
141437  
141438 ghaṭapaṭādīnāṃ na ghaṭatvapaṭatvādyanullikhya svarūpaṃ bhedo vā nirūpayituṃ  
141439 śakyam ghaṭaghaṭatvayorapi parasparaṃ na niravacchinnapratiyogitākau bhedaḥ  
141440 nirūpayituṃ śakyāviti prṥthakkarāṇe nirvikalpatayā  
141441 samābhāsayorbhāvabhavitrorvibhāgasya vikalpamātratvātsarvavastūnāṃ bhāvamātratve  
141442 ghaṭe ghaṭatvamityādiśabdārthanīṣkarṣe brahma brahmaṇi sthitamityeva paryavasyatīti  
141443 prasādhitasya bhāvapratyayārthanīṣkarṣasya phalamihopapādayitumārabhate -  
141444 jagannāmetyādinā | ghaṭatvapaṭatvādibhāvebhyo niṣkṛṣyamāṇaṃ jagannabha iva  
141445 svacchaṃ nirbhedakalāṅkameva prasiddham | tatra ca ghaṭatvapaṭatvādibhāvaḥ  
141446 prāguktarītyā brahmaiva sthitaṃ | tathā caivaṃdarśane ghaṭaḥ paṭa ityādibhāve nabha eva  
141447 nabhasi bhāti sa eva jagacchabdasya ghaṭapaṭādīśabdasya cārthastaccājaṃ  
141448 janmādivikāraśūnyameveti na kāryakāraṇabhāvaḥ kasyacitkiṃcitpratītyarthaḥ || 1 ||  
141449  
141450 tvamaḥ jagadityādi śabdārtho brahma brahmaṇi |  
141451 śāntaṃ samasamābhāsaṃ sthitamasthitameva sat || 2 ||  
141452  
141453 amumevārthaṃ punaḥ spaṣṭamāha - tvamaḥamiti | bhāvabhavitroḥ prṥthakkr̥tya  
141454 darśane atyantaikyadarśane'pi vā sauṣmyādinā samasamābhāsameva  
141455 prṥthagasthitameva tathā sat || 2 ||  
141456  
141457 samudragirimeghorvīvisphoṭamayamapyajam |  
141458 kāṣṭhamaunavadevedaṃ jagadbrahmāvatiṣṭhate || 3 ||  
141459  
141460 evaṃ samudragiribheghorvyādivibhāgapracuraṃ  
141461 vicitrakāraṇakriyāphalabhedairbhāsamānamapi tattadbhāvabhavitṛtattvaṃ niṣkarṣe  
141462 niṣkriyaṃ brahmaivāvatiṣṭhata ityarthaḥ || 3 ||  
141463  
141464 draṣṭā draṣṭaiva dṛśyasya svabhāvātsvātmani sthitaḥ |  
141465 kartā kartaiva kartavyābhāvataḥ kāraṇādṛte || 4 ||  
141466  
141467 tadeva draṣṭrādivibhāgapracuraṃ vicitrakāraṇeṣu tattadbhāvaniṣkarṣeṇa prapañcayati ##-  
141468 sthitaḥ san taddraṣṭaiva bhavati evaṃ kartāpītyarthaḥ || 4 ||  
141469  
141470 na jñatvaṃ na ca kartṛtvaṃ na jaḍatvaṃ na bhokṛtā |  
141471 na śūnyatā na cārthatvamīha nāpi nabhorthatā || 5 ||  
141472  
141473 anayā dṛṣṭyā sarvajagadvaicitryamapamārṣtuṃ śakyamiti darśayati - neti || 5 ||  
141474

141475 śilājaṭharavatsatyam ghanamekamajam tatam |  
141476 sarvam śāntamanādyantameka vidhiniṣedhayoḥ || 6 ||  
141477  
141478 bhāvābhāvavibhāgasyāpyapamārjanādvidhiniṣedhayorekam || 6 ||  
141479  
141480 maraṇam jīvitam satyamasatyam ca śubhāśubham |  
141481 sarvamekamajam vyoma vicijālaajalam yathā || 7 ||  
141482  
141483 vibhāga eva dṛśyatvam draṣṭṭatvam caiva gacchati |  
141484 etacca kalpanam svapnapurādiṣvanubhūyate || 8 ||  
141485  
141486 brahmaṇo jīvabhāvena vibhāge satyekameva cidamśaprādhānyena draṣṭṛtām  
141487 tadamśaprādhānyena cidrūpaṃ tirodhāya dṛśyatām caiva gacchati | yathā svapne  
141488 vyāvahārikajīvātprātibhāsikajīvasya vibhāge svāpatirohito vyāvahārikajīvaḥ  
141489 svāpnajīvadṛśyapurādibhāvam gacchati tadvadityarthaḥ || 8 ||  
141490  
141491 evamacchaṃ parākāśe svapnapattanavajjagat |  
141492 bhāti prathamamevedaṃ brahmaivetthamataḥ sthitam || 9 ||  
141493  
141494 prathamam niṣprapañcam yadbrahma tadevāto jīvātmanā vibhāgādittham jagadbhāvena  
141495 sthitam || 9 ||  
141496  
141497 tadidaṃ tādṛśam viddhi sarvam sarvātmakam ca yat |  
141498 deśāddeśāntaraprāptau vido madhyamanaṅkitam || 10 ||  
141499  
141500 tattasmādidam sarvātmakam jagadrūpaṃ prathamam yādṛśam niṣprapañcam  
141501 tādṛśameva sadeti viddhi | tādṛśam niṣprapañcamanāvṛtam cito  
141502 rūpamaprasiddhamiti tu na vācyam |  
141503 śākhācandrobhayadarśanavṛttiyabhivvyaktacitastadubhayamadhyamapradeśo tathā  
141504 prasiddheḥ prāgasakṛduktatvādityāha - deśāditi | anaṅkitam  
141505 viśayaviśeṣeṇācihnitam || 10 ||  
141506  
141507 cidvyomnaḥ śāntaśāntasya madhyame caivamāsthitam |  
141508 jagattathaiva salilamevomyādityā yathā || 11 ||  
141509  
141510 idānīmapi pratyagdṛṣṭyā paryālocane tadrūpaṃ sudarśamityāśayena dṛṣṭāntaḥ  
141511 salilameveti || 11 ||  
141512  
141513 yadudetyuditam yacca yacca nodeti noditam |  
141514 deśāddeśāntaraprāptau vido madhyāna bheditam || 12 ||  
141515  
141516 sarva jagattādṛśanirviśayacaitanyābhinnamevetyāha - yaditi | udeetyuditam ca  
141517 kāryarūpaṃ nodeti noditam ca kāraṇarūpaṃ | na bheditam na bhinnam | svārthanantāt  
141518 ktaḥ || 12 ||  
141519  
141520 ataḥ kilāśya sargasya kāraṇam śaśaśṛṅgavat |  
141521 prayatnenāpi cānviṣṭam na kiṃcidupalabhyate || 13 ||  
141522  
141523 astvabhinnam kiṃ tatastatrāha - ata iti || 13 ||  
141524  
141525 yadākāraṇakam bhāti tadabhātaṃ bhramātmakam |  
141526 bhramasyāsatyarūpasya satyatā kathamucyate || 14 ||  
141527  
141528 tato'pi kiṃ tatrāha - yaditi || 14 ||  
141529  
141530 kāraṇena vinā kāryam kila kiṃ nāma vidyate |  
141531 yadaputrasya satputradarśanam sa bhramo na sat || 15 ||  
141532  
141533 yadaputrasya vandhyāpateḥ svapne satputradarśanam sa bhrama evetyarthaḥ || 15 ||  
141534  
141535 yastvakāraṇako bhāti sa svabhāvo vijṛmbhate |  
141536 sarvarūpeṇa saṃkalpagandharvanagarādivat || 16 ||  
141537  
141538 svabhāvo draṣṭṭacideva svarūpaṃ jahattathā vijṛmbhate || 16 ||  
141539  
141540 deśāddeśāntaraprāptau kṣaṇānmadhyam vido vapuḥ |  
141541 svarūpamajahattveva rājate'rthavivartavat || 17 ||  
141542  
141543 kva tarhi svarūpamajahadrājate tatrāha - deśāditi | śākhācandradeśayoreva

141544 paramārthavivartavadyubhayarūpakacanaṃ tatra prasiddhamityarthaḥ || 17 ||  
141545  
141546 bodha eva kacatyartharūpeṇa sa ca svādaṇuḥ |  
141547 dṛṣṭānto'trānubhūto'ntaḥ svapnasamkalpaparvataḥ || 18 ||  
141548  
141549 asatyapyarthe bodho'rtharūpeṇa kacate ityarthe'pi dṛṣṭāntāvāha - bodha eveti || 18 ||  
141550  
141551 śrīrāma uvāca |  
141552  
141553 vidyate vaṭabījāntaryathā bhāvimahādrumaḥ |  
141554 paramāṇau tathā sargo brahmankasmāna vidyate || 19 ||  
141555  
141556 bodha evārtharūpeṇa kacatīti kimarthaṃ kalpyate vaṭabījāntaḥ sūkṣmo vṛkṣa iva  
141557 bodhāntarjaḍātmakeḥ prapañco lakṣya eva prāk sthita ityeva kuto vā na kalpyata iti rāmaḥ  
141558 śāṅkate - vidyata iti || 19 ||  
141559  
141560 śrīvasiṣṭha uvāca |  
141561  
141562 yatrāsti bījaṃ tatra syācchākhā vitatarūpiṇī |  
141563 janyate kāraṇaiḥ sā ca vitatā saha kāribhiḥ || 20 ||  
141564  
141565 sākāre hi bīje'ntarnirākāro vaṭaḥ prāgabhūt sa ca bhūjalādi  
141566 saha kārikāraṇasamavadhāne'ṅkurādikrameṇāvirabhūt | na ca sarvajagatpralaye  
141567 kiṃcitsākāraṃ sambhavati saha kāriṇo vā lakṣyanta iti viśamo dṛṣṭānta ityuttaraṃ  
141568 vasiṣṭha āha - yatretyādinā || 20 ||  
141569  
141570 samastabhūtapralaye bījamākāri kiṃ bhavet |  
141571 saha kāryatha kiṃ tasya jāyate yadvaśājagat || 21 ||  
141572  
141573 ākāro'syāstītyākāri kiṃ bījaṃ bhavet | evaṃ saha kāryapi tasya bījasya kiṃ bhavet || 21 ||  
141574  
141575 yattu brahma paraṃ śāntaṃ kā tatrākāra kalpanā |  
141576 paramāṇutvayogo'pi nātra kevaṭra bījatā || 22 ||  
141577  
141578 nanu brahmaiva tatra jagacchaktigarbhaṃ bījamastu tatrāha - yattviti |  
141579 atrāsmīnbrahmaṇi paramāṇutvayogo'pi nāsti ākāra kalpanā dūrāpāstetyarthaḥ || 22 ||  
141580  
141581 kāraṇasyeti bījasya satyāsadyaika kāriṇaḥ |  
141582 asaṃbhavājjagatsattā kathaṃ kena kutaḥ kva kā || 23 ||  
141583  
141584 ata eva kāraṇasaṃbhavaḥ prāguḥ ityāha - kāraṇasyeti | iti anayā rītyā || 23 ||  
141585  
141586 jagadāste parasyāṇorantarityapi nocitam |  
141587 sārṣape kaṇake merurāsta ityājñākalpanā || 24 ||  
141588  
141589 yadi tu aṇuḥ panthā vitataḥ purāṇaḥ aṇoraṇīyaṃ  
141590 ityādiśrutibalādaṇutvamabhyupagamyeta tathāpi tatra jagatsthitirduṣapādeti yāha -  
141591 jagaditi || 24 ||  
141592  
141593 sati bīje pravartante kāryakāraṇadṛṣṭayaḥ |  
141594 nirākārasya kiṃ bījaṃ kva janyajanakakramaḥ || 25 ||  
141595  
141596 yadi tu jagadapi nirākāramevetyabhyupagamyeta tarhi sutarāṃ  
141597 bījādyasaṃbhavāttādṛśabrahmataiva paryavasitetyāha - satīti dvābhyām || 25 ||  
141598  
141599 ato yatparamaṃ tattvaṃ tadevedaṃ jagatsthitam |  
141600 neha prathayate kiṃcinna ca kiṃcidvinaśyati || 26 ||  
141601  
141602 prathayate āvirbhūya svarūpaṃ prakhyāpayati || 26 ||  
141603  
141604 cidākāśa cidākāśe hṛdi cittvājjagadbhramam |  
141605 aśuddhavadivāśuddhe śuddhaṃ śuddhe prapaśyati || 27 ||  
141606  
141607 kiṃ tarhi tattadāha - cidākāśa iti || 27 ||  
141608  
141609 svamevābhāsate tasya rūpaṃ spanda ivānile |  
141610 sargaśabdārthakalanā neha kāścana santi naḥ || 28 ||  
141611  
141612 yathā śūnyatvamākāśe dravatvaṃ ca yathā jale |

141613 anyatātmamayī śuddhā sargateya tathātmāni || 29 ||  
141614  
141615 ātmamayī svavivartarūpā svānyatā || 29 ||  
141616  
141617 bhārūpamidamāśāntaṃ jagadbrahmaiva nastatam |  
141618 anādinidhanaṃ satyaṃ nodeti na ca śāmyati || 30 ||  
141619  
141620 avivartaṃ tarhi kīdṛk tadāha - bhārūpamiti || 30 ||  
141621  
141622 deśāddeśāntaraprāptaṃ kṣaṇānmadhye vido vapuḥ |  
141623 yattajjagaditivedaṃ vyomātmani vyavasthitam || 31 ||  
141624  
141625 tadaprasiddhistu bahuśo vāriteti smārayati - deśāditi || 31 ||  
141626  
141627 yathā spando'nile toye dravatvaṃ vyomni śūnyatā |  
141628 tathā jagadidaṃ bhātamananyāśleṣamātmani || 32 ||  
141629  
141630 anyena vastvantareṇāśleṣaṃ saṃbandhastacchūnyam | asaṅgādvayamiti yāvat || 32 ||  
141631  
141632 saṃvinnabho nanu jagannabha ityanarkamātmanyavasthitamanastamayodayaṃ kva |  
141633 tattvaṅgabhūtamakhilaṃ tadananyadeva dṛśyaṃ nirastakalano'mbaramātramāsva  
141634 || 33 ||  
141635  
141636 varṇitaṃ sarvaṃ jagataścitsvabhāvamātratvaṃ saṃgrhyopadiśannupasaṃharati -  
141637 saṃviditi | he rāma jagat ātmani paramārthasvabhāve'vasthitaṃ sat | nanviti niścayena  
141638 saṃvinnabha eva śūnyatāpannaṃ satprasiddhaṃ nabha eva kiṃ na syāttatrāha - nabha  
141639 iti | anarkaṃ sūryarahitaṃ tadastamayodayarahitaṃ ca ātmani svarūpamātre'vasthitaṃ ca  
141640 nabha iti kva prasiddham | na hi nabhaṃ saccitsvabhāvamarkādīśūnyaṃ vā prasiddhamapi  
141641 tu jaḍaṃ śūnyam | kiṃ ca sarvadr̥śyānāṃ yattattvaṃ saccitsvabhāvarūpaṃ  
141642 tadanuviddhatvena bhānāttadaṅgabhūtamevākhilaṃ prasiddhaṃ na śūnyanabhoṅgam  
141643 yena tanmātraṃ syāt | atastena saccidātmanaivānanyat | tasmāttvamapi  
141644 nirastasakaladr̥śyaścidambaramātraṃ san āsva tiṣṭhetyarthaḥ || 33 ||  
141645  
141646 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
141647 advaitaikyapratipādanaṃ nāma catuḥpañcāśaḥ sargaḥ || 54 ||  
141648  
141649 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
141650 advaitaikyapratipādanaṃ nāma catu pañcāśaḥ sargaḥ || 54 ||  
141651  
141652 pañcapañcāśaḥ sargaḥ 55  
141653  
141654 śrīvāsiṣṭha uvāca |  
141655  
141656 bhāvābhāvagrahotsargasthūlasūkṣmacarācarāḥ |  
141657 ādāveva hi notpannāḥ sargādaḥ kāraṇaṃ vinā || 1 ||  
141658  
141659 anyabhāvanayānyāṃ svāṃ paśyanti cijjagatsthitaḥ |  
141660 svabhāvanādananyeti paramārthamayaṃ jagat ||  
141661  
141662 evaṃ jagata ātyantike brahmābhede anutpattireva phalitetyāha - bhāveti || 1 ||  
141663  
141664 na tvamūrto hi ciddhātuḥ kāraṇaṃ bhavitum kvacit |  
141665 svātmā śaktaḥ sa mūrtānāṃ bījamurvīruhāmiva || 2 ||  
141666  
141667 utpattivāde tvavaśyaṃ bījaṃ vācyaṃ tatttu durvacamityasakṛduktam smārayati - na  
141668 tviti || 2 ||  
141669  
141670 svabhāvameva satataṃ bhāvayanbhāvanātmakam |  
141671 ātmanyeva hi ciddhātuḥ sarvo'nubhavavānsthitaḥ || 3 ||  
141672  
141673 ata eva tattvavitsarvaṃ jagaccitsvabhāvameva bhāvayaṃstadbhāvenaiva sthita ityāha -  
141674 svabhāvameveti | sargānubhavavān iti pāṭhe tu ajñaściddhāturātmanyeva  
141675 sargasvabhāvaṃ bhāvayaṃstathānubhavavānsthita iti vyākhyeyam || 3 ||  
141676  
141677 āsvādayati yaṃ bhāvaṃ ciddhāturgaganātmakaḥ |  
141678 labdhaḥ sargaḥ pralāpena kṣībaḥ kṣubdhatayā yathā || 4 ||  
141679  
141680 ata evājñātmanā svabhāvabhāvanānurūpaḥ sargo labdha ityāha - āsvādayatīti |  
141681 yathā madirādikṣubdhatayā ātmanaiva kṣīvaḥ khātmā labdhastadvat || 4 ||

141682  
141683 yadā sarvamanutpannaṃ nāstyevāpi ca dṛśyate |  
141684 tadā brahmaiva viddhīdaṃ samaṃ śāntamasatsamam || 5 ||  
141685  
141686 ata evānutpannavastvantarasvabhāvadarśane tadbhāvasthitirīti viddhītyāha - yadeti || 5 ||  
141687  
141688 cinnabhaścinnabhasyeva payasīva payodravaḥ |  
141689 cittvātkacati yattena tadevedaṃ jagatkṛtam || 6 ||  
141690  
141691 kathaṃ tarhi tenedaṃ jagatkṛtamīti śrutyādipravāda upapannastatrāha - cinnabha iti |  
141692 yadyasmāttena cidātmanā nimittenedamadhyastaṃ jagatkacati tena hetunā jagadbrahmaiva  
141693 jagadākāreṇa tenaiva kṛtamīti pravāda iti śeṣaḥ || 6 ||  
141694  
141695 svapne tadevajagadityudeti vimalā yathā |  
141696 kākakasyeva kacati tathetthaṃ sādī sargakhe || 7 ||  
141697  
141698 sa cāyaṃ svapnadraṣṭuḥ atha rathān rathayogān pathaḥ sṛjate iti śrutau  
141699 tatsraṣṭtātāpravādavadityāha - svapne iti | yathā vā kākakadūṣitanetrasya nabhasi  
141700 keṣoṇḍrakādikacati tathā itthaṃ vicitraṃ sādīrūpaṃ sargātmabhāvite cidākāśe  
141701 kacatītyarthaḥ || 7 ||  
141702  
141703 citkākakasya kacanaṃ yathā svapne jagadbhavet |  
141704 tathaiva jāgradavidhaṃ tatkhāmātramidaṃ sthitam || 8 ||  
141705  
141706 tattasmātkhāmātram cidākāśamātram || 8 ||  
141707  
141708 ādisarge hi citsvapno jāgradityabhiśabdyate |  
141709 adya rātrau citeḥ svapnaḥ svapna ityapi śabdyate || 9 ||  
141710  
141711 kastarhi tathā sati jāgratsvapnayorbhedastamāha - ādīti | ādau pravṛtte  
141712 hiraṇyagarbhātmakasarge | adya rātrau pravṛtte  
141713 svasvavyaṣṭyantaḥkaraṇamātrapariṇāmarūpe sarge yaściteḥ svapnaḥ || 9 ||  
141714  
141715 pūrvapravṛttā saritām rūḍhādyaḥ yathāsthitā |  
141716 taraṅgalekhā dṛṣṭīnāṃ padārtharacanā tathā || 10 ||  
141717  
141718 ādisargasaṃkalpa evāmahāpralayaṃ sarvapadārthasvabhāvavyavasthāpikā  
141719 niyatistadanusāreṇaivādyaḥ yathāsthitāṃ padārtharacanā rūḍhā yathāpūrvapravṛttā  
141720 saritām taraṅgarekhā dṛṣṭīnāṃ pratyakṣā rūḍhetyanvayaḥ || 10 ||  
141721  
141722 yathā vāritaraṅgaśrīḥ saritām racanā mitā |  
141723 tathā cidvyomni cidbījasattāntaḥsṛṣṭitāmītā || 11 ||  
141724  
141725 tathā ca vārisattātīrīktasattā yathā taraṅgaśrīyo nāsti evaṃ jagataścitsattātīrīktā sā  
141726 nāstītyāśayena brahmopādānakatāpravāda ityāśayenāha - yatheti || 11 ||  
141727  
141728 mṛtasyātyantanāśāścettannidrāsukhameva tat |  
141729 bhūyaścōdeti saṃsārastatsukhaṃ navameva tat || 12 ||  
141730  
141731 evaṃ jagataḥ pṛthaksattābhāve janmamaraṇabhītiprasaktireva nāsti pratyutobhayathāpi  
141732 sukhamevetyāha - mṛtasyeti | yadi mṛtasyātyantāsattvaṃ tathāpi  
141733 brahmasukhasattāyā eva tattannāśobhayasattātmanāḥ pariśeṣānnidrāyāṃ suṣuptau  
141734 niratīśayānandatvena prasiddhaṃ sukhameva prāpta bhūyaśca punarmṛtau  
141735 dehādyaātmanā saṃsāro yadyudeti tattasya navaṃ saṃsārārūpamāpi tadeva sukhaṃ na hi  
141736 sukhānyasattāstīti na kvacidbhayaprasaktirītyarthaḥ || 12 ||  
141737  
141738 kukarmabhyastu cedbhītiḥ sā sameha paratra ca |  
141739 tasmādete samasukhe sarveṣāṃ mṛtījanmanī || 13 ||  
141740  
141741 nanu mṛtasya kukarmabhyo narakādīduḥkhasaṃbhāvanādbhayaṃ kiṃ na  
141742 syādityāśaṅkāmutthāpyāha - kukarmabhya iti | sā bhītirīha jīvataḥ paratra mṛtasya  
141743 ca samā narakāderjīvanasya ca brahmasukhasattātīrīktasattābhāvādduḥkhasyāpi  
141744 sukhāsattayaiva sthīterviśeṣābhāvādityarthaḥ || 13 ||  
141745  
141746 maraṇaṃ jīvitam vāstu sahaje vāsane tayoh |  
141747 iti viśrāntacitto yaḥ so'ntaḥśītala ucyate || 14 ||  
141748  
141749 tayormaraṇajīvitayorvāsane saukṣmyeṇa sthītirūpe satte sahaje svābhāvikabrahmasukharūpe  
141750 || 14 ||

141751  
 141752 sarvasaṃvittivigame saṃvidrohati yādṛśī |  
 141753 bhūyate tanmayenaiva tenāsau mukta ucyate || 15 ||  
 141754  
 141755 tena dṛśyabandhasya pṛthaksattāpagamenāsau mukta ucyate || 15 ||  
 141756  
 141757 atyantābhāvasaṃvittiyā sarvadr̥śyasya vedanam |  
 141758 udetyapāstasaṃvedyaṃ sati vā'sati sargake || 16 ||  
 141759  
 141760 evaṃ dṛśyasyātyantābhāvasaṃvittiyā parasattayā sargake satyasati vā sarvadr̥śyasya  
 141761 vedanamapāstasaṃvedyaṃ nirviśayamevodeṭīti muktatvopapattirityarthaḥ || 16 ||  
 141762  
 141763 yanna cetyaṃ na cidrūpaṃ yacciterapyacetitam |  
 141764 tadbhāvaikyam gatāstajjñāḥ śāntā vyavahṛtau sthitāḥ || 17 ||  
 141765  
 141766 cetyābhāvādeva tatsāpekṣacitikriyārūpaṃ na || 17 ||  
 141767  
 141768 citkācakākacacyaṃ yajjagannāmnā taducyate |  
 141769 atyacche paramākāśe bandhamokṣadr̥śaḥ kutaḥ || 18 ||  
 141770  
 141771 abhīkṣṇaṃ kacatīti kacakacastadbhāvaḥ kācakacyam || 18 ||  
 141772  
 141773 cinnabhaḥspandamātrātma saṃkalpātmatayā jagat |  
 141774 sadbhūtamayamevedaṃ na pṛthvyādimayaṃ kvacit || 19 ||  
 141775  
 141776 neha deśo na kālo'sti na dravyaṃ na kriyā na kham |  
 141777 sadivākhilamucchūnaṃ vāpyanucchūnamapyasat || 20 ||  
 141778  
 141779 pratibhāsamātreṇocchūnaṃ vāpyanucchūnamevetyasat || 20 ||  
 141780  
 141781 bhāti kevalamevetthaṃ paramārthaghanaṃ ghanam |  
 141782 yanna śūnyaṃ na vā'śūnyamatyacchaṃ gaganādapi || 21 ||  
 141783  
 141784 sākāramapyanākāramasadevātibhāsvaram |  
 141785 atīśuddhaikacinmātrasphāraṃ svapnapuraṃ yathā || 22 ||  
 141786  
 141787 nirvāṇamevamidamātatamitthamantaścidvyomna āvilamanāvilārūpameva |  
 141788 nāneva na kvacidapi prasṛtaṃ na nānā śūnyatvamambara ivāmbunidhau  
 141789 dravatvam || 23 ||  
 141790  
 141791 he rāma cidvyomna āvilaṃ jagadrūpamitthamuktarītyā anāvilaṃ rūpamātataṃ  
 141792 nirvāṇameva | anena kvacidapi na prasṛtaṃ na kiṃtu sarvatra prasṛtameva | ambare  
 141793 śūnyatvamiva ambudhau dravatvamiva ca idaṃ jaganna nānā kiṃtu tadevetyarthaḥ || 23 ||  
 141794  
 141795 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 jagataḥ  
 141796 paramārthamayatvavarṇanaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 141797  
 141798 iti śrīvāsiṣṭhamahārāmāyaṇatā paryaprakāśe nnirvāṇaprakaraṇe uttarārdhe jagataḥ  
 141799 paramārthamayatvavarṇanaṃ nāma pañcapañcāśaḥ sargaḥ || 55 ||  
 141800  
 141801 ṣaṭpañcāśaḥ sargaḥ 56  
 141802  
 141803 śrīvāsiṣṭha uvāca |  
 141804  
 141805 sarvatra sarvathā sarvaṃ sarvadā vyomni cinmaye |  
 141806 sādhu saṃbhavati svacchaṃ śūnyatvaṃ kha ivākhile || 1 ||  
 141807  
 141808 cideva sarvaṃ sarvatra sarvaṃ ciditi niściteḥ |  
 141809 dṛḍhīkārāya pāṣāṇākhyāyikātropavarṇyate ||  
 141810  
 141811 cinmaye vyomni brahmākāśe tatsattayā sarvatra sarvadā sādhu asaṃkucadvṛttitayā  
 141812 saṃbhavati tacca sarvaṃ sarvadā sarvatra svacchameva svamālinyaleśenāpi brahma na  
 141813 dūṣayati | yathā khe śūnyatvamakhile tasminnailyātmanā bhāsamānamapi na khaṃ  
 141814 dūṣayatītyacchaṃ tadvadityarthaḥ || 1 ||  
 141815  
 141816 yatra cittatra sargaśrīravvyomni vyomni vāsti cit |  
 141817 cinmayatvātpadārthānāṃ sarveṣāṃ nāstyacitkvacit || 2 ||  
 141818  
 141819 uktārthe upapattimāha - yatreti | avyomni pṛthivyādaḥ || 2 ||

141820  
141821 padārthajātaṃ śailādi yathā svapne purādi ca |  
141822 cidevaikaṃ paraṃ vyoma tathā jāgratpadārthabhūḥ || 3 ||  
141823  
141824 sarvasya cinmātratā svapne prasiddheti taddṛṣṭāntena jāgratyapi tāṃ sādhayati -  
141825 padārthajātamiti || 3 ||  
141826  
141827 pāṣāṇakhyānamatredaṃ śṛṇu rāma rasāyanam |  
141828 pūrva mayaiva yaddṛṣṭaṃ citra prakṛtameva ca || 4 ||  
141829  
141830 rasānāṃ mādhyavaicitryānāṃ śṛṅgārādināṃ cāyanam sthānaṃ  
141831 bhrāntirogabheṣajaṃ ca vividhakathopajṛmbhitatvāccitraṃ vistareṇa varṇayituṃ  
141832 prakṛtaṃ prastutaṃ ca || 4 ||  
141833  
141834 ahaṃ viditavedyatvātkadācitpūrṇamānasaḥ |  
141835 tyaktumicchurimaṃ lokavyavahāraṃ ghanabhramam || 5 ||  
141836  
141837 dhyānaikatānatāmetya śanairviśrāntaye ciram |  
141838 tyaktājavaṃ javābhāva ekāntārthī samaṃ vrajan || 6 ||  
141839  
141840 idaṃ cintitavānasmi kasmimścidadamarālaye |  
141841 saṃsthito vividhāḥ paśyanbhaṅgurā jāgatīrgatīḥ || 7 ||  
141842  
141843 amarālaye saṃsthito'hamidaṃ vakṣyamāṇaṃ cintitavānasmi || 7 ||  
141844  
141845 virasā khalviyaṃ lokasthitirāpātasundarī |  
141846 na jātu sukhadā manye kasyacitkenacitkvacit || 8 ||  
141847  
141848 kenacidapyupāyena prakāreṇa ca | kvaciddeśe kāle ca || 8 ||  
141849  
141850 udvegaṃ janayatyantastivrasaṃvegakhedataḥ |  
141851 imā dṛśyadṛśo draṣṭurīṣṭāniṣṭaphalapradāḥ || 9 ||  
141852  
141853 na sukhadetyetāvadeva na kiṃtu durantaduḥkhadāpītyāha - udvegamiti || 9 ||  
141854  
141855 kimidaṃ dṛśyate kiṃ vā prekṣate ko'hameva vā |  
141856 sarva śāntamajaṃ vyoma cinmātrātmani riṅgakam || 10 ||  
141857  
141858 alpaṃ riṅgaṇaṃ riṅgakam vivarta ityārthaḥ || 10 ||  
141859  
141860 tasmātsamastasiddhendradevadaityādidurgamam |  
141861 supradeśamito gatvā saṃgopyātmānamātmanā || 11 ||  
141862  
141863 tasmādvikṣepodvegasyāvaśyaheyatvāttaddhānāyetyārthaḥ | ātmānaṃ svadehamātmanā  
141864 svenaivāntardhānādyupāyaiḥ saṃgopya gūhayitvā saṃrakṣya ca || 11 ||  
141865  
141866 adṛśyaḥ sarvabhūtānāṃ nirvikalpasamādhigaḥ |  
141867 same svacche pade śānte āse vigatavedanam || 12 ||  
141868  
141869 vigatabāhyārthavedanaṃ yathā syāttathā || 12 ||  
141870  
141871 tasmātko nu pradeśaḥ syādatyantaṃ sūnyatāṃ gataḥ |  
141872 yatraitā nānubhūyante pañca bāhyārthavedanāḥ || 13 ||  
141873  
141874 śabdakānanavāryabdbhūtaughābhisamākulāḥ |  
141875 kṣobhayantyatha saṃkṣubdhāstasmānme girayo'rayaḥ || 14 ||  
141876  
141877 nanu giriśikharaprasthadroṇyādayaḥ sāgarakuṣṭitaṭādayaḥ pātāluharādayaśca bahava  
141878 ekāntadeśāḥ prasiddhāste kuto nādhyāsyante samādhyaṛthaṃ tatrāha -  
141879 śabdadyādinā | vikṣepahetuśabdapracuraiḥ kānanairvāribhirabdaimeghaiḥ  
141880 siṃhavyāghrādibhūtaughaiścābhitaḥ samākulā girayaḥ svayaṃ saṃkṣubdhāḥ  
141881 santo'nyānapi kṣobhayanti tasmātte me araya iva pratikulā ityārthaḥ || 14 ||  
141882  
141883 nānāvidhā nagendrāṇāmantarāvalitā janaiḥ |  
141884 deśā viṣamayā eva niḥśeṣā viṣayāhibhiḥ || 15 ||  
141885  
141886 antarā droṇīpradeśāḥ kirātādijanairvalitā veṣṭitāḥ viṣayāhibhirdūṣitatvādviṣamatā eva  
141887 || 15 ||  
141888



141889 janairjalacarairvyāptāḥ sāgarā nīrakuḥṣayaḥ |  
 141890 vividhārambhasaṃkṣubdhairnagarāṇīva nāgaraiḥ || 16 ||  
 141891  
 141892 vividhārambhasaṃkṣubdhairityubhayānvayi || 16 ||  
 141893  
 141894 taṭānyadryamburāśinām lokapālapurāṇi ca |  
 141895 bhūtākulāni śṛṅgāṇi pātālakuharāṇi ca || 17 ||  
 141896  
 141897 adriṇām amburāśinām ca taṭāni śṛṅgāṇi ca || 17 ||  
 141898  
 141899 gāyantyanilabhāṃkārairnrṭyanti latikāḥ karaiḥ |  
 141900 puṣpairhasantyagendrāṇām guhā gahanakoṭarāḥ || 18 ||  
 141901  
 141902 giriguḥāstarhi sevyantām tatrāha - gāyantīti | siṃhasarpādigarbhatvādgahanakoṭarāḥ  
 141903 || 18 ||  
 141904  
 141905 maunimīnamunisparśakampinālacalāmbujāḥ |  
 141906 sarasyo virasā eva vāryāvartavirāvitāḥ || 19 ||  
 141907  
 141908 santu tarhi mahāsarāṃsi dakṣiṇāpathe sarasya iti prasiddhāḥ svatīre  
 samādhihetavastatrāha  
 141909 - maunīti | darpabhayavyākulānāṃ mīnānām snānaśīlānām munīnām ca  
 141910 sparśaiḥ kriḍāsnānādyabhighātaiḥ kampanaśīlairnālaiścalānyambujāni yāsu  
 141911 tathāvidhāḥ sarasyo vāryāvartairvirāvitāḥ satyaḥ samādhimaṅgahetutvānmama virasā  
 141912 eva yato'haṃ tadā maunānna tannivāraṇasamarthaḥ || 19 ||  
 141913  
 141914 pavanasparsāsaṃkṣubdhatṛṇapāṃsupatākinī |  
 141915 raṭatyānilabhāṃkārairnrjharorvyapyasaṃyatā || 20 ||  
 141916  
 141917 astu tarhi nrjharorvī te viśrānti hetustatrāha - pavaneti | asaṃyatā aniyatā |  
 141918 anivāritavikṣepeti yāvat || 20 ||  
 141919  
 141920 tasmādākāśamāśūnyaṃ kasmīṃściddūrakoṇake |  
 141921 atra tiṣṭhāmyavaṣṭabhya yogayuktimaninditām || 21 ||  
 141922  
 141923 pariśeṣādākāśa eva sarvavikṣepahetuvarjanāccharaṇamityāśayenāha - tasmāditi ||  
 141924 21 ||  
 141925  
 141926 kasmīṃscidekakōṇe'tra kṛtvā kalpanayā kuṭīm |  
 141927 vajrodaradṛḍham tasyāmantastiṣṭhāmyavādanam || 22 ||  
 141928  
 141929 vajrodaradṛḍhamiti pūrvottarobhayakriyāviśeṣaṇam || 22 ||  
 141930  
 141931 iti saṃcintya yāto'hamākāśamasi nirmalam |  
 141932 yāvattadapi paśyāmi sakalam vitatāntaram || 23 ||  
 141933  
 141934 vitatāntaram vikṣepahetusahasravyāptagarbham || 23 ||  
 141935  
 141936 kvacidbhramatsiddhagaṇam kvacidudgarjadambudam |  
 141937 kvacidvidyādharādhāram yakṣotkṣiptakṣayaṃ kvacit || 24 ||  
 141938  
 141939 vikṣepahetubāhulyameva viśeṣaṇaiḥ sarvataḥ prapañcayati - kvacidityādinā || 24 ||  
 141940  
 141941 kvacidbhramatpuravaram prārabdhasamaram kvacit |  
 141942 kvaciddravajjaladharam kvacidudvṛttayoginī || 25 ||  
 141943  
 141944 udvṛttā unmādaraudravṛttā yoginyo yatra || 25 ||  
 141945  
 141946 kvaciddaityapuroḍḍīnasagandharvapuram kvacit |  
 141947 kvacidbhramadgrahagaṇam tārakākulitam kvacit || 26 ||  
 141948  
 141949 āsanairdaityapurairuḍḍīnāni sagandharvāṇyeva devapurāṇi yatra || 26 ||  
 141950  
 141951 kvacitkhe khagasaṃghṛṣṭam kvacitkruddhamahānilam |  
 141952 kvacidutpātavalitam kvacinmaṇḍalamaṇḍitam || 27 ||  
 141953  
 141954 maṇḍalairmeghādicakravālairmaṇḍitam || 27 ||  
 141955  
 141956 kvacidapūrvabhūtaugham nāgarāvalitam kvacit |

141957 kvacidarkarathākṛāntaṃ kvacidanyarathoddhuram || 28 ||  
 141958  
 141959 apūrvāḥ apūrvadṛṣṭavicitrākārā bhūtaughāḥ piśācasanḡhā yasmin |  
 141960 nāgarairnagarasamūhairāvalitam | anyeṣāṃ candrādigrāhāṇāṃ rathairuddhuram || 28 ||  
 141961  
 141962 kvacidādityadāhāntaṃ śaśiśaitiānviṭaṃ kvacit |  
 141963 kvacitkṣudrajanāśahyaṃ kvacidagnyauşṇyadurgamam || 29 ||  
 141964  
 141965 ādityasaṃnidherdāhairanto mṛtyuḥ prāṇināṃ yatra | kṣudrajanairbhūtapretādibhiraśahya  
 141966 bībhatsam || 29 ||  
 141967  
 141968 kvaciduttālavetālaṃ garuḍoḍḍāmaraṃ kvacit |  
 141969 kvacitsapralayāmbhodaṃ kvacitsapralayānilam || 30 ||  
 141970  
 141971 tato bhūtagaṇāṃstyaktvā dūrāddūratarāṃ gataḥ |  
 141972 prāptavānahamekāntaṃ śūnyamatyantavistṛtaṃ || 31 ||  
 141973  
 141974 atyantamandapavanaṃ svapne'pyaprāpyabhūtakam |  
 141975 maṅgalotpātarahitamagamaṃ viddhi saṃsṛteḥ || 32 ||  
 141976  
 141977 maṅgalaiḥ śubhacihnairutpātairāśubhacihnaiśca rahitam || 32 ||  
 141978  
 141979 kalpitātha mayā tatra kuṭi prakṛṭakoṭarā |  
 141980 nīrandhrakuḍyanibidā padmakūḍmalasundarī || 33 ||  
 141981  
 141982 kalpitā satyasaṃkalpena nirmitā || 33 ||  
 141983  
 141984 ghuṇakṣuṇṇāṅgapūrṇendubimbodaramanoharā |  
 141985 kahlārakundamandārapuṣpaśrīkośaśobhitā || 34 ||  
 141986  
 141987 ghuṇaiḥ kiṭābhedaḥ kṣuṇṇaṃ chidrikṛtaṃ pūrṇe dubimbodaramiva  
 141988 manoharetyabhūtopamā || 34 ||  
 141989  
 141990 samastabhūtāgamyatvaṃ tatra saṃkalpya cetasā |  
 141991 agamye sarvabhūtānāmamahāsaṃ tadā tataḥ || 35 ||  
 141992  
 141993 tatra ahaṃ cetasā samastabhūtāgamyatvaṃ saṃkalpya  
 141994 vakṣyamāṇalakṣaṇanirvikalpasamādhistaḥ āsamiti vyavahitenānvayaḥ || 35 ||  
 141995  
 141996 baddhapadmāsaṇaḥ śāntamanāḥ paramamaunavān |  
 141997 saṃvatsaraśātāntena nirṇīyotthānamātmanaḥ || 36 ||  
 141998  
 141999 nirvikalpasamādhistho nidrāmudrāmivāgataḥ |  
 142000 samaḥ saumyanabhaḥsvasthaḥ samutkirṇa ivāmbārāt || 37 ||  
 142001  
 142002 ciraṃ yadanusaṃdhatte cetaḥ paśyati tatksaṇāt |  
 142003 cireṇa cāśāpavanavyaktivadvitataṃ yadā || 38 ||  
 142004  
 142005 tadā varṣāsatēnātra bodhabījaṃ vṛtāntaram |  
 142006 āsinme hṛdayakṣetre kālamekaṃ vikāsataḥ || 39 ||  
 142007  
 142008 punaḥ śatavarṣottaraṃ samādhervyutthāne nimittamāha - ciraṃiti | tataścireṇa  
 142009 varṣāsatānte cittamāśāvatpavanavacca yadā vitataṃ tadā bodhabījaṃ vyutthānanimittaṃ  
 142010 karma hṛdayakṣetre ekaṃ kālaṃ vikāsato vṛtamāntaraṃ madhyabhāgo yasya  
 142011 tathāvidhamāśīditi pareṇānvayaḥ | nāśāpavanavyaktivat iti pāṭhe  
 142012 prāṇābhivyaktivadityarthaḥ || 38 || 39 ||  
 142013  
 142014 saṃprabuddho'bhavanme'tha jīvaḥ saṃbuddhavedanaḥ |  
 142015 śīśirakṣīṇagātrasya madhāviva rasastaroḥ || 40 ||  
 142016  
 142017 madhau caitramāse || 40 ||  
 142018  
 142019 tacchataṃ tatra varṣāṇāṃ nimeṣamiva me gatam |  
 142020 bahvyo'pi kālagatayo bhavantyekadhiyo manāk || 41 ||  
 142021  
 142022 ekadhiya ekāgracittasya manāk atyalpā bhavanti || 41 ||  
 142023  
 142024 vikāsamāgato bāhyaṃ gato buddhīndriyakramaḥ |  
 142025 vāsantaḥ puṣparūpeṇa madasyeva raso mama || 42 ||

142026  
 142027 tadanantaram te kimabhūttatrāha - vikāsamiti | vṛkṣāṇām madasya  
 142028 pallavādipuṣṭihetorharṣasya nimittabhūto'ntargato rasaḥ puṣparūpeṇeva || 42 ||  
 142029  
 142030 mām prāṇapūritamupāgatasamvidamśamabhyāgataṁ tvahamiti prasṛtaḥ  
 142031 piśācaḥ |  
 142032 icchāṅganāvivalito'tha kuto'pi sadyaḥ pronnāmasannamanavāyurivogravṛkṣam ||  
 142033 43 ||  
 142034  
 142035 tataḥ kimāsittadāha - māmiti | ayaṁ prāṇaiḥ pañcavṛttivāyubhirindriyaiśca  
 142036 pūritaṁ tadvaśādeva upāgata āvirbhūto jīvasamvidamśo yasya tathāvidhaṁ dehaṁ  
 142037 sadyaḥ abhyāgataṁ tu māmabhilakṣya icchālakṣaṇayā aṅganayā piśācyā vivalitaḥ  
 142038 pariśvaktaḥ ahamiti prasiddho'haṁkārapiśācaḥ kuto'pyatarkitātpradeśātpasṛtaḥ  
 142039 prāptaḥ | yathā ugraṁ sālmalyādivṛkṣam pronnāmānām tarūṇām sannamano  
 142040 vāyuścaṇḍapavanaḥ prasarati tadvadityarthaḥ || 43 ||  
 142041  
 142042 ityārṣe śrīvā0 vālmī0 de0 mo0 nirvāṇa0 u0 pāṣāṇo 0 ākāśamandire  
 142043 vasiṣṭhasamādhānavarṇanaṁ nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 142044  
 142045 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 142046 vasiṣṭhasamādhānavarṇanaṁ nāma ṣaṭpañcāśaḥ sargaḥ || 56 ||  
 142047  
 142048 saptapañcāśaḥ sargaḥ 57  
 142049  
 142050 śrīrāma uvāca |  
 142051  
 142052 śrīrāma uvāca |  
 142053  
 142054 tvāmapyuditānirvāṇamahāṁkārapiśācakaḥ |  
 142055 bādhate kimiti brūhi mune saṁdehaśāntaye || 1 ||  
 142056  
 142057 jñānjñāhaṁkārayoratra viśeṣapratipattaye |  
 142058 jñānabādhitadṛśyasya cinmātratvaṁ samarthayate ||  
 142059  
 142060 māmahamiti prasṛtaḥ piśāca ityuktyā pronnāmasannamanavāyuriti dṛṣṭāntoktyā ca  
 142061 vasiṣṭhasyāpyahaṁkārapiśācakṛtabādhāvagamājñānaphalānityatvaṁ  
 142062 saṁbhāvayanrāmaḥ pṛcchati - tvāmapiti | uditam nirvāṇam jñānamūlam yasya  
 142063 tathāvidhaṁ tvāmapi || 1 ||  
 142064  
 142065 śrīvasiṣṭha uvāca |  
 142066  
 142067 ahaṁbhāṁ vinā dehashthitistajñānjñayoriha |  
 142068 ādheyasya nirādhārā na saṁsthehopapadyate || 2 ||  
 142069  
 142070 na prārabdhaśeṣabhogamātraprayojanadagdhapaṭapṛāyadehadhāraṇa##-  
 142071 darśayitumājñāhaṁkāṛattattvajñāhaṁkāre nirdoṣatāviśeṣapradarśanenottaramāha  
 142072 vasiṣṭhaḥ - ahaṁbhāvaṁ vinetyādinā | dehashthitirnopapadyate yasmādādheyasya  
 142073 nirādhārā saṁsthā neti nañāvṛttyā vyākhyeyam || 2 ||  
 142074  
 142075 ayaṁ tvatra viśeṣastaṁ śṛṇu viśrāntacetasaḥ |  
 142076 śrutena yenāhaṁbhāvapiśācaḥ sāntimeti te || 3 ||  
 142077  
 142078 ahaṁbhāvapiśāco'yamājñānaśīśunāmunā |  
 142079 avidyamāna evāntaḥ kalpitastena saṁsthitaḥ || 4 ||  
 142080  
 142081 ajñānalakṣaṇena śīśunā bālena kalpitaḥ | tenājñānavāśenaiva saṁsthitaḥ || 4 ||  
 142082  
 142083 ajñānamapi nāstyeva prekṣitaṁ yanna labhyate |  
 142084 vicāriṇā dipavatā svarūpaṁ tamaso yathā || 5 ||  
 142085  
 142086 astvevaṁ kiṁ tatastatrāha - ajñānamapīti | jñānenājñāne bādhite  
 142087 tadadhīnasthitiko'haṁkāro'pi bādhita evetyāśayaḥ || 5 ||  
 142088  
 142089 yathā yathā vilokyate tathā tathā vilīyate |  
 142090 ihājñātāpiśācīkā tathā vicāritā satī || 6 ||  
 142091  
 142092 tathā ca viduṣāmanubhavotkarṣakrameṇājñānakṣayotkarṣaḥ prasiddha ityāha - yathā  
 142093 yatheti || 6 ||  
 142094

142095 kila satyāmaavidyāyāmajñatodeti śāśvatī |  
 142096 buddhimohātmikā yakṣī nirdehaiva yathā niśi || 7 ||  
 142097  
 142098 ata eva vidyāprāgabhāvakālaniyatā ajñatā prasiddhetyāha - kileti | ajñatā  
 142099 kāryāvidyā vā || 7 ||  
 142100  
 142101 sati sarge tvavidyāyāḥ sambhavo nānyataḥ kvacit |  
 142102 sati dvitīye śāśini dvitīyo vidyate śāśaḥ || 8 ||  
 142103  
 142104 evaṃ kāraṇāvidyāpi  
 142105 kāryāvidyodayakālamātravyavahāratvāttadupādhikajīvacidvedyatvācca tadadhīnetyāha ##-  
 142106  
 142107 sargastvayamajātātadvādaññāto na vidyate |  
 142108 na jātaḥ kāraṇābhāvātpūrvameva khavṛkṣavat || 9 ||  
 142109  
 142110 astu tathā kiṃ tatastatrāha - sargastviti || 9 ||  
 142111  
 142112 paramākāśakośāntarādisarge nirāmāye |  
 142113 pṛthvyāderupalambhasya bhavetkimiva kāraṇam || 10 ||  
 142114  
 142115 kāraṇābhāvanupapādayati - paramākāśeti || 10 ||  
 142116  
 142117 manaḥśaṣṭhendriyātītaṃ manaḥśaṣṭhendriyātmanaḥ |  
 142118 sākārasya nirākāraṃ kathaṃ bhavati kāraṇam || 11 ||  
 142119  
 142120 manaḥśaṣṭhendriyāgrāhyatvāttadātmano manaḥśaṣṭhendriyasiddhiṃ vinā  
 142121 ullekhyogādanullikhitasya kartumaśakteriti bhāvaḥ | evaṃ sākārasya ghaṭādeḥ  
 142122 sākāreṇaiva kulālamṛtpiṇḍādīnā karaṇamucitaṃ na nirākāreṇetyarthaḥ || 11 ||  
 142123  
 142124 bijātkāraṇataḥ kāryamaṅkuraḥ kila jāyate |  
 142125 na bijamāpi yatrāsti tatra syādaṅkuraḥ kutaḥ || 12 ||  
 142126  
 142127 kāraṇena vinā kāryaṃ na ca nāmopapadyate |  
 142128 kadā ka iva khe kena dṛṣṭo labdhaḥ sphuṭo drumāḥ || 13 ||  
 142129  
 142130 saṃkalpenāmbare yadvaddṛśyate viṭapādikam |  
 142131 sa saṃkalpastathābhūto na tatrāsti padārthatā || 14 ||  
 142132  
 142133 yadi notpanna eva sargastarhi kastathā bhāsate taṃ sadṛṣṭāntamāha -  
 142134 saṃkalpenetyādinā || 14 ||  
 142135  
 142136 evaṃ yeyaṃ cidākāśe sargādāvanubhūyate |  
 142137 śūnyarūpa ivākāśe sargasthitiranargalā || 15 ||  
 142138  
 142139 sargādikāle yeyamanargalā sargasthitiranubhūyate sāpi ākāśe śūnyarūpo vṛkṣādiriva  
 142140 bodhyā || 15 ||  
 142141  
 142142 sama eva cidākāśaḥ kavatyātmani tattathā |  
 142143 svabhāva eva sargākhyāścittvāccaitanyamīśvaraḥ || 16 ||  
 142144  
 142145 tarhi kiṃ śūnyameva sargātmanā prathate netyāha - sama iti | samaḥ  
 142146 sargākāravaiṣamyarahita īśvara eva tathā prathata ityarthaḥ || 16 ||  
 142147  
 142148 svapnasargo'tra dṛṣṭāntaḥ pratyahaṃ yo'nubhūyate |  
 142149 svayaṃ saṃvedane svapne sphuratyadripurākṛtiḥ || 17 ||  
 142150  
 142151 avikṛtasyaiva vikārajagadātmanā sphuraṇe svapne svātmaiva dṛṣṭānta ityāha -  
 142152 svapneti || 17 ||  
 142153  
 142154 citsvabhāve yathā svapne āste sarga iveha yaḥ |  
 142155 asarge sargavadbhāti tathā pūrvaṃ mahāmbare || 18 ||  
 142156  
 142157 avedyavedanaṃ śuddhamekaṃ bhātyajamavyayam |  
 142158 sargādaḥ yadanādyantaṃ sthitaḥ sargaḥ sa eva naḥ || 19 ||  
 142159  
 142160 tathā ca sargātprāgyādṛśamātmatattvaṃ tādṛśameva sargakāle'pītyāha -  
 142161 avedyavedanamiti || 19 ||  
 142162  
 142163 neha sargo'sti naivāyaṃ pṛthvyādigaṇagolakaḥ |

142164 sarvaṃ śāntamanālambaṃ brahmaiva brahmaṇi sthitam || 20 ||  
142165  
142166 sarvaśaktyātma tadbrahma yathā kacati yādṛśam |  
142167 rūpamatyajadevācchaṃ tathā bhavati tādṛśam || 21 ||  
142168  
142169 yathā svapnapuram jātościnmātrapravijṃbhitam |  
142170 tathaiva sargaḥ sargādaḥ śuddhacinmātrajṃbhitam || 22 ||  
142171  
142172 svacche citparamākāśe cidākāśo ya āsthitaḥ |  
142173 svabhāva eva sargo'sāviti tenaiva bhāvitaḥ || 23 ||  
142174  
142175 tathā ca svacche ākāśe pratītavarnaivaicitryamiva brahmaṇyeva brahmasvātmabhūtena  
142176 vaicitryeṇa svenaiva svayaṃ sphuratīti tatsvabhāva eva sarga iti phalitamityāha -  
svacche  
142177 iti || 23 ||  
142178  
142179 bhāvyaabhāvakabhāvādibhūmīnāṃ bhāvanaṃ bhṛśam |  
142180 sarvaṃ cinnabha evācchamātmanātmani saṃsthitam || 24 ||  
142181  
142182 nanu svabhāvapade bhāva iti bhāvaghaṇantapadena bhavanamucyate tacca  
142183 bhāvakavyāpārarūpabhāvanāphalaṃ bhāvyaṇiṣṭhaṃ bhāvanā ca bhaviturbhavanānukūlo  
142184 bhāvakavyāpāraḥ karaṇādikāraṇanirvartya iti bhāvyaabhāvakādītripuṭībhūmīnāmekarase  
142185 kathaṃ saṃbhavastatrāha - bhāvyeti | na kalpitaṃ nānārasatvaṃ  
142186 vāstavaikarasyavirodhādīti bhāvaḥ || 24 ||  
142187  
142188 evaṃ sthite kutaḥ sargaḥ kuto vidyā kva cājñatā |  
142189 brahma śāntaṃ ghaṇaṃ sarvaṃ kvāhaṃkārādayaḥ sthitāḥ || 25 ||  
142190  
142191 sthite niścayena sthīrībhūte || 25 ||  
142192  
142193 ahaṃbhāvasya saṃśāntireṣā'sau kathitā tava |  
142194 ahaṃbhāvaḥ pariññātaḥ piśāca iva śāmyati || 26 ||  
142195  
142196 tathā cājñāne vāhaṃbhāvo bādgate na tajjñānīti phalitamityāha - ahaṃbhāva iti |  
142197 piśāco bālakalpītapīśāca iva || 26 ||  
142198  
142199 mayā tvevamaḥbhāvaḥ pariññāto yadākhilaḥ |  
142200 tadā me vidyamāno'pi niṣphalaḥ śaradabhṛavat || 27 ||  
142201  
142202 etena tvatpraśnaḥ samāhita iti darśayati - mayā tviti || 27 ||  
142203  
142204 citrāgnidāho vijñāto yathā dāhyeṣu niṣphalaḥ |  
142205 tathāhaṃbhāvasargādi jñātaṃ niṣphalatāmiyāt || 28 ||  
142206  
142207 dāhaḥ adhyastā dahanakriyā || 28 ||  
142208  
142209 iti me'hakṛtestyāge rāge ca samatā yadā |  
142210 tadā vyomna ivāvyomnaḥ sarge sarge ca me sthitiḥ || 29 ||  
142211  
142212 samādhau tyāge vyavahāraḥ rāge ca avyomno meghāḍambaraṭapavāyavādinā  
142213 niravakāśīkṛtasya sthitiḥ sameti śeṣaḥ || 29 ||  
142214  
142215 ahaṃbhāvasya naivāhaṃ nāhaṃbhāvo mameti ca |  
142216 tena viddhi cidākāśamevedamīti nirghaṇam || 30 ||  
142217  
142218 saṃbandhatyāgamātreṇāpyahaṃtā na bādgate kiṃ punarbādhitetyāśayenāha -  
142219 ahaṃbhāvasyeti | nitarāṃ ghaṇaṃ nirghaṇam || 30 ||  
142220  
142221 yathā mama tathānyeṣāmapī bodhavatāmiha |  
142222 agnitvamiva citrāgnernāstyayaṃ bodhavibhramaḥ || 31 ||  
142223  
142224 asminnarthe sarvavidvadanubhavasamvāda ityāha - yatheti | ayaṃ ahaṃbhāvādiḥ || 31 ||  
142225  
142226 nāhamasmi na cānyo'sti sarvaṃ nāstīti niścaye |  
142227 prakṛtavyavahāraṣṭvaṃ śīlāmaunamayo bhava || 32 ||  
142228  
142229 tvamapyahamivāntaḥ sarvabādhenaḍvītyo bhavetyāha - nāhamīti | prakṛtaṃ  
142230 vyavaharatīti prakṛtavyavahāraḥ || 32 ||  
142231

142232 ākāśakośaviśadākṛtīreva tiṣṭha nirdeśavacciramaṇpahnutasarvabhāvaḥ |  
 142233 adyāditaśca kila cinmayameva sarvaṃ no dṛśyamasti śivamevamaśeṣamittham ||  
 142234 33 ||  
 142235  
 142236 nirdeśo niravakāśaḥ śilāghanastadvat | adya sargakāle | āditaḥ sargaprākkāle |  
 142237 sārvaṇvibhaktikastasiḥ || 33 ||  
 142238  
 142239 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0 pā0  
 142240 viditavedyāhaṃkāravicāro nāma saptapañcāśaḥ sargaḥ 57  
 142241  
 142242 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 142243 viditavedyāhaṃkāravicāro nāma saptapañcāśaḥ sargaḥ || 57 ||  
 142244  
 142245 aṣṭapañcāśaḥ sargaḥ 58  
 142246  
 142247 śrīrāma uvāca |  
 142248  
 142249 aho nu vitatodārā vimalā vipulācalā |  
 142250 bhavatā bhagavanbhūtyai bhūyo dṛṣṭirudāhṛtā || 1 ||  
 142251  
 142252 sarvatra sarvasargaśrīḥ sadaivāsti na ceti ca |  
 142253 dṛṣṭibhedena pāṣāṇākhyāyikārtho'tra varṇyate ||  
 142254  
 142255 prāsaṅgike jīvanmuktāhaṃkārasyābādihakatve samarthite prakrāntasya sarvatra sarvathā  
 142256 sarvamityādyarthasya pāṣāṇākhyāyikayā samarthanaṃ yatpratijñātaṃ tadeva praṣṭuṃ  
 142257 bhūmikāṃ racayati - aho iti || 1 ||  
 142258  
 142259 sarvathā sarvadā sarvaṃ sarvaṃ sarvatra sarvadā |  
 142260 sadityeva sthitaṃ satyaṃ samaṃ samanubhūtiḥ || 2 ||  
 142261  
 142262 sarvaṃ sarvatra sarvathā sat sarvaṃ sarvatra sarvadā ca sat iti yatprastutaṃ  
 142263 tadanubhūtito  
 142264 vimṛśyamānaṃ samamaviṣamamekarasameva paryavasyati | sarvadharmadharmināṃ  
 142265 deśataḥ kālato vastutaśca sarvabhāve vyāvṛttivyāvartakatādyasiddheriti bhāvaḥ || 2 ||  
 142266  
 142267 ayamasti mama brahmansaṃśayastaṃ nivāraya |  
 142268 kimidaṃ bhagavannāma pāṣāṇākhyānamucyate || 3 ||  
 142269  
 142269 tatra praṣṭavyāṃśaṃ darśayati - ayamiti | idaṃ pāṣāṇākhyānaṃ kiṃ kenāṃśena  
 142270 sāmyamabhipretyocyate | vyāvartakadharmavatoreva sādharmaṇadharmaṇa  
 142271 sādṛśyaprasiddheriti bhāvaḥ || 3 ||  
 142272  
 142273 śrīvāsiṣṭha uvāca |  
 142274  
 142275 sarvatra sarvadā sarvamastīti pratipādane |  
 142276 pāṣāṇākhyānadṛṣṭānto mayāyaṃ tava kathayate || 4 ||  
 142277  
 142278 ayaṃ vakṣyamāṇaprakāraḥ || 4 ||  
 142279  
 142280 nīrandhraikaḡhanāṅgasya pāṣāṇasyāpi koṭare |  
 142281 santi sargasahasrāṇi kathayeti pradarśyate || 5 ||  
 142282  
 142283 na pāṣāṇasāmyaṃ sarvadharmasaṃkaraṃ vā vaktuṃ pāṣāṇākhyāyikārabhyate kiṃtu  
 142284 pāṣāṇodarādhyāsādhiṣṭhāne brahmaṇi asaṃkīrṇatayaiva  
 142285 sarvajagadadhyāsasaṃbhavasambhāvanāyetyāha - nīrandhreti | koṭare āntare  
 142286 cidākāśe | kathayā prastutākhyāyikayā | iti ayamārthaḥ pradarśyate || 5 ||  
 142287  
 142288 bhūtākāśe mahatyasminkhaśūnyatvamanujjhati |  
 142289 santi sargasahasrāṇi kathayeti pradarśyate || 6 ||  
 142290  
 142291 athavā bhāvodaracitīva śūnyātmakākāśarūpābhāvādhiṣṭhānacityapyasaṃkīrṇatayā  
 142292 sarvajagadāropaḥ sambhavatītyāśayenāha - bhūtākāśeti || 6 ||  
 142293  
 142294 antargulmāṅkurādīnāṃ prāṇivāyavambutejasāṃ |  
 142295 santi sargasahasrāṇi kathayeti pradarśyate || 7 ||  
 142296  
 142297 ayaṃ nyāyaḥ sarvatra yojaniya ityāśayenāha - antarīti || 7 ||  
 142298  
 142299 śrīrāma uvāca |

142300  
142301 kuḍyādaṁ santi sargaughā iti cetkathyate mune |  
142302 tatke vibhānti sargaughā iti kiṁ na pradṛśyate || 8 ||  
142303  
142304 yadi kuḍyādisarvabhāvābhāvāvachinnaciti sarvajagadadhyāsa ākhyāyikābhipretastarhi  
142305 śuddhe cidākāśe sarvajagadadhyāsa ityeva pakṣaḥ kuto na parigṛhyate  
142306 yenādhyastajagadbādhe śuddhameva pariśiṣyata ityāparamanukūlaṁ syāditi rāmaḥ  
142307 pṛcchati - kuḍyādāviti | tat tarhi khe śuddhacidākāśe || 8 ||  
142308  
142309 śrīvasiṣṭha uvāca |  
142310  
142311 etatte varṇitaṁ rāma mukhyameva mayākhilam |  
142312 yo'yamālakṣyate sargaḥ sa kha eva khamāsthitam || 9 ||  
142313  
142314 satyameṣa eva pakṣo mukhyatayā me vivakṣitaḥ | śuddhacidākāśaḥ sahasā na paricetum  
142315 śakya iti tadupāyatayā upahitacityapi pratyekaṁ sarvajagadadhyāso darśita  
142316 ityāśayenottaramāha - etaditi | saṁvidākāśātmakameva || 9 ||  
142317  
142318 ādāveva hi notpannamadyāpi na ca vidyate |  
142319 dṛśyaṁ yaccāvabhātīdaṁ tadbrahma brahmaṇi sthitam || 10 ||  
142320  
142321 evaṁ dṛśyamātrasyaiva brahmamātratve anutpattireva phalitetyāha - ādāveveti |  
142322 paramārthadṛṣṭerityarthaḥ || 10 ||  
142323  
142324 nāsti bhūraṇumātrāpi sargairnirvivarā na yā |  
142325 na ca kvacana vidyante sargā brahmakhameva te || 11 ||  
142326  
142327 āropadrṣṭau tu pratibhūtaparamāṇu sarvamāropya draṣṭum śakyam apavādadṛṣṭau  
142328 tu tadvaiparītyamityāśayenāha - nāstītyādinā | nirvivarā gāḍhabharitā yā na  
142329 tādṛśī aṇumātrāpi bhūrnāsti | sarvāpi sargabharitaivetyarthaḥ | evamagre'pi yojyam || 11 ||  
142330  
142331 na tejaso'nurapyasti sargairnirvivaro na yaḥ |  
142332 na ca kvacana sargāste [vidyante sargā brahma iti pāṭhaḥ ||] santi  
142333 brahmakhameva tat || 12 ||  
142334  
142335 tat tejaḥ || 12 ||  
142336  
142337 na vāyoraṇurapyasti sargairnirvivaro na yaḥ |  
142338 na ca kvacana vidyante sargā brahmakhameva tat || 13 ||  
142339  
142340 tat saḥ || 13 ||  
142341  
142342 khaṁ nāṇumātramapyasti sargairnirvivaraṁ na yat |  
142343 na kha kvacana sargāste santi brahmakhameva tat || 14 ||  
142344  
142345 bhūtānāṁ prakrame apāṁ tyāgāyogādbhūtejasorantarālana  
142346 cāpāmaṇurapyastītyādiśloko'pyūhyaḥ || 14 ||  
142347  
142348 na sā mahābhūtataṣṭi sargairnirvivarā na yā |  
142349 na ca kvacana vidyante sargā brahmakhameva tat || 15 ||  
142350  
142351 mahābhūteti pañcānāṁ samuditarūpavyapadeśaḥ || 15 ||  
142352  
142353 śailānāṁ nānurapyasti sa sargairyo na nirghanaḥ |  
142354 na ca kvacana vidyante sargā brahmakhameva tat || 16 ||  
142355  
142356 brahmaṇo nānurapyasti sargairnirvivaro na yaḥ |  
142357 na ca kvacana sargāste santi brahmakhameva tat || 17 ||  
142358  
142359 brahmaṇo hiraṇyagarbhasya sūkṣmabhūtopadheḥ || 17 ||  
142360  
142361 sargeṣu nānurapyasti na brahmātmaiva yaḥ sadā |  
142362 brahmasargāstathetyeṣa vāci bhedo na vastuni || 18 ||  
142363  
142364 sargeṣu tatkr̥teṣu bhuvanabhūtagrāmeṣu | tathā satī yatphalitaṁ tadāha - brahmeti ||  
142365 18 ||  
142366  
142367 sargā eva paraṁbrahma paraṁ brahmaiva sargatā |  
142368

142369 manāgapyasti na dvaitamatrāgnyarkauṣṇyayoriva || 19 ||  
 142370  
 142371 agnyarkayorye auṣṇye tayoriva || 19 ||  
 142372  
 142373 ime sargā idaṃ brahma te'tyantāvācyadṛṣṭayaḥ |  
 142374 vidāryadāruravavadbhāntiyarthaparivarjitāḥ || 20 ||  
 142375  
 142376 sarjanātsargo bṛṃhaṇādbrahmeti sṛjibṛṃhikriyayoḥ parasparam  
 142377 bhedābhāvādādhārādheyabhāvasya durvacatvācca na kriyāpi svarūpādvyatiricyata iti  
 142378 sargabrahmādiśabdāḥ pravṛttinimittadharmarūpasvārthaparivarjitāḥ santaḥ  
 142379 kuṭhārādīnā vidārye kāṣṭhe ye dāruṇo ravāḥ prasiddhāstadvadarthaparivarjitāḥ santo  
 142380 lakṣaṇayā atyantamavācye dṛṣṭiḥ pratitiryebyastathāvidhā bhāntītyarthaḥ | athavā  
 142381 dīryata iti dāru tadeva vidāryamiti paryāyaprāyau yau ravau śabdau  
 142382 tadvadbhinnārthaparivarjitā bhāntītyarthaḥ || 20 ||  
 142383  
 142384 dvaitamaikyam ca yatrāsti na manāgapi tatra te |  
 142385 sargabrahmādiśabdārthāḥ katham kasyeva bhāntu ke || 21 ||  
 142386  
 142387 māstu paramārthe teṣāmarthabhedastatra dvaitaikyayorabhāvāt | vyavahāre tu brahmaikam  
 142388 sargā nānetyarthabhedasattvādbhinnārthāḥ kiṃ na syustatrāha - dvaitamiti | yatra  
 142389 vyavahāre dvaitamaikyam cāsti tatrāpi sargabrahmādiśabdārthā manāgapi na bhānti | te hi  
 142390 dvaitātmakasya draṣṭurbhāyuradvaitātmakasya vā | ādye'jñasya tasya katham bhāntu  
 142391 dvitīye kasyeva bhāntu ke kiṃsvabhāvā bhāntu na hyadvaita bhānādbhāsyavailakṣaṇyaṃ  
 142392 suvacamiti bhāvaḥ | athavā atyantāvācyadṛṣṭitāmeva prakāṣayati - dvaitamiti | yatra  
 142393 vastuni dvaitamaikyam ca manāgapi nāsti tatretyanvayaḥ || 21 ||  
 142394  
 142395 śāntamekamanādyantamidamacchamanāmayaṃ |  
 142396 vyavahāravato'pyaṅga jñasya maunaṃ śilāghanam || 22 ||  
 142397  
 142398 ata eva tattvavido vyavahārakāle'pi tattathaivāste ityāha - śāntamiti || 22 ||  
 142399  
 142400 nirvāṇamevamakhilam nabha eva dṛśyam tvaṃ cāhamadrinicyāśca  
 142401 surāsuraśca |  
 142402 tādṛg jagatsamavalokaya yādṛgaṅgasvapne'tha jantumanasi vyavahārajālam || 23 ||  
 142403 ||  
 142404  
 142405 varṇitam pāṣāṇākhyāyikātātṭparyamupasaṃharati - nirvāṇamiti | he aṅga rāma  
 142406 tvaṃ jagattādṛksamavalokaya | atha jāgarānantaram jantumanasi svapne dṛṣṭam  
 142407 yādṛgvyavahārajālamīṣatsmaryamāṇamapyātmamātraśeṣamityarthaḥ || 23 ||  
 142408  
 142409 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo nirvāṇaprakaraṇe u0 pāṣāṇa0  
 142410 sargabrahmatvapratipādanaṃ nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 142411  
 142412 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 142413 sargabrahmatvapratipādanaṃ nāmāṣṭapañcāśaḥ sargaḥ || 58 ||  
 142414  
 142415 ekonaṣaṣṭitamam sargaḥ 59  
 142416  
 142417 śrīrāma uvāca |  
 142418  
 142419 anantaram nabhaḥkośakuṭikoṭarato mune |  
 142420 tava dhyānātprabuddhasya vṛttam varṣaśatena kim || 1 ||  
 142421  
 142422 samādhivirame sūkṣmadhvaniśravaṇamīryate |  
 142423 tanmūlānveṣaṇadhyāne'nantakoṭijagatprathā ||  
 142424  
 142425 evam sargadvayena prāsaṅgike praśnaviṣaye upavarṇite punarākhyāyikāśeṣam  
 142426 śrotukāmo rāmaḥ pṛcchati - anantaramiti | varṣaśatena dhyānātprabuddhasya tava  
 142427 prāgvarṇitecchāṅganāsahitāhaṅkārapīśācaprasarānantaram kiṃ vṛttamiti praśnaḥ  
 142428 || 1 ||  
 142429  
 142430 śrīvāsiṣṭha uvāca |  
 142431  
 142432 tato dhyānātprabuddho'ham śrutavāmstatra niḥsvanam |  
 142433 mṛdu vyaktapadam hṛdyaṃ na ca vācyanugo yataḥ || 2 ||  
 142434  
 142435 niḥsvanam śabdam | mṛduvyaktāni nātispaṣṭānyakṣarāṇi padāni ca yatra | tat kutaḥ |  
 142436 yato'yaṃ niḥsvano vācyānugaḥ | padārthapratipādanasamartho  
 142437 vākyārthabodhanasamarthaśca na || 2 ||



142438  
142439 strīsvabhāvādiva mṛdu madhuraṃ vā ninādi vā |  
142440 svalpāṅgatvādanirhrādi mayā tadvākyamūhitam || 3 ||  
142441  
142442 strīkaṇṭhaprabhavaprayuktasvabhāvaviśeṣādiva mṛdu madhuraṃ ninādi  
142443 anuraṇanaśīlaṃ ca | svalpāṅgatvādatāratvādanirhrādi | adūraśravamiti yāvat || 3 ||  
142444  
142445 indindirarutākāraṃ tantrīraṇitarañjanam |  
142446 na rodanaṃ ca paṭhanaṃ visakośasamasvanam || 4 ||  
142447  
142448 indindiro bhramarastadiyaṃ rutaṃ dhvanistadākāraṃ | tantrī vīṇā tadraṇitasya rañjanaṃ  
142449 raktipradam | na bālarodanaprāyaṃ nāpi prauḍhapaṭhanaprāyaṃ | bisakośe  
142450 prasiddhabhramarasvanasamasvanam || 4 ||  
142451  
142452 tadākarnyāśu tatredamahaṃ cintitavānatha |  
142453 śābdikānvīkṣaṇātpaśyandiśo daśa savismayaḥ || 5 ||  
142454  
142455 śābdikasya śabdakarturanvīkṣaṇādanveṣaṇāddaśa diśaḥ paśyan | śabdadarduraṃ  
142456 karoti iti ṭhak || 5 ||  
142457  
142458 vyomno'yaṃ siddhasaṃcaramārgaśūnyānyanantaram |  
142459 bhāgo yojanalakṣāṇi samatikramya saṃsthitaḥ || 6 ||  
142460  
142461 kutaḥ savismayaḥ kiṃ vā cintitavānasi tadāha - vyomna ityāidnā | siddhānāmapī  
142462 saṃcārayogyairmārgaiḥ śūnyāni yāni yojanalakṣāṇi tāni samatikramyānantaram  
142463 tadūrdhvamayaṃ vyomno bhāgaḥ saṃsthita ityanvayaḥ || 6 ||  
142464  
142465 tadihedṛgvidhasya syātkutaḥ śabdasya saṃbhavaḥ |  
142466 śābdikaṃ na ca paśyāmi yatnenāpi vilokayan || 7 ||  
142467  
142468 tattādṛṣe iha ekāntasthāne idṛgvidhasya strīvākyasadṛśasya | śābdikaṃ  
142469 śabdakartāram || 7 ||  
142470  
142471 anantamidamāśūnyaṃ puro me nirmalaṃ nabhaḥ |  
142472 iha bhūtaṃ prayatnena prekṣyamāṇaṃ na dṛśyate || 8 ||  
142473  
142474 bhūtaṃ prāṇimātram | prayatnenāpi prekṣyamāṇamanviṣyamāṇam || 8 ||  
142475  
142476 yadeti cintayitvāhaṃ bhūyobhūyo vilokayan |  
142477 śabdeśvaraṃ na paśyāmi tadā cintitavānidam || 9 ||  
142478  
142479 śabdeśvaraṃ śabdoccāraṇasamarthaṃ yadā na paśyāmi tadā | idaṃ vakṣyamāṇam || 9  
142480 ||  
142481  
142482 ākāśa eva bhūtvāhamākāśenaikatām gataḥ |  
142483 ākāśaguṇaśabdārthānkaromyākāśakośake || 10 ||  
142484  
142485 ahaṃ prathamamupādhitvāgena cidākāśa eva bhūtvā  
142486 tadadhyastāvyaḥkṛtākāśenaikatām gataḥ saṃstatkāryabhūtākāśaguṇaṃ śabdaṃ  
142487 tadarthāṃśca tasminnākāśakośake vidyamānānsākṣātkaromi | anubhaviṣyāmiti yāvat ||  
142488 10 ||  
142489  
142490 dehākāśamiha sthāpya dhyāneneha yathāsthitaṃ |  
142491 cidākāśavapurvyomnā yāmyaikyaṃ vārivāmbunā || 11 ||  
142492  
142493 tadeva sopāyamāha - dehākāśamityādinā | vyomnā avyākṛtākāśena |  
142494 vārjalabindurambunā jalasāmānyeneva || 11 ||  
142495  
142496 cintayitvetyahaṃ tyaktuṃ dehaṃ padmāsanasthitaḥ |  
142497 āsaṃ samādhimādhātuṃ punarāmīlitatekṣaṇaḥ || 12 ||  
142498  
142499 tyaktvā bāhyārthasaṃsparsānaindriyānāntarānapi |  
142500 cittākāśo'hamabhavaṃ saṃvitspandamayātmakaḥ || 13 ||  
142501  
142502 aindriyānindriyasambandhino bāhyārthasaṃsparsānnirodhena tyaktvā |  
142503 āntarānantaḥkaraṇacatuṣṭayaaviṣayān mantavyādinapi mananādinirodhena tyaktvā || 13 ||  
142504  
142505 kramāttadapi saṃtyajya buddhitattvapadaṃ gataḥ |  
142506 saṃpanno'haṃ cidākāśe jagajjālaikadarpaṇaḥ || 14 ||

142507  
 142508 buddhitattvapadaṃ gataḥ saṃstadapi saṃtyajya cidākāśe vāstavarūpe sthitaḥ san  
 142509 svādhyastajagajjālapratibimbānāmekadarpaṇaḥ saṃpannaḥ || 14 ||  
 142510  
 142511 tatastena svabhāvena bhūtavyomaikatāmahaṃ |  
 142512 saṃprayāto'mbunaivāmbu saurabhaṃ saurabheṇa vā || 15 ||  
 142513  
 142514 ambunā jalasāmānyena ambu samudrādijalamiva || 15 ||  
 142515  
 142516 saṃpanno'tha mahākāśaṃ vyāpyānanto'tha sarvagaḥ |  
 142517 anākāro'pyanādhāraḥ sarvārthādhāratām gataḥ || 16 ||  
 142518  
 142519 tasminbhūtākāśe tatkāryasarvajagadavalokanāya cidākāśābhedakalpanamāha -  
 142520 saṃpanna iti | tathā cāsaṅgādvayatvādanādhāro'pyahaṃ  
 142521 sarvādhāratāyogyabhūtākāśābhedātsarvārthādhāratām gataḥ || 16 ||  
 142522  
 142523 ahaṃ trailokyavṛndāni saṃsārāṇāṃ śatāni ca |  
 142524 tatra brahmāṇḍalakṣāṇi paśyāmyagaṇitānyapi || 17 ||  
 142525  
 142526 tatra tadavasthāpanne cidākāśe || 17 ||  
 142527  
 142528 parasparamadṛṣṭāni mithaḥ khānyamalāni ca |  
 142529 nānācāravicaṛāṇi śūnyānyeva parasparam || 18 ||  
 142530  
 142531 mithaḥ anyonyadṛṣṭyā khāni avyākṛtākāśamātrarūpāṇi | ata eva  
 142532 parasparamadṛṣṭāni || 18 ||  
 142533  
 142534 svapnarūpāṇi suptānāṃ tulyakālaṃ nṛṇāmiva |  
 142535 mahārambhānumṛṣṭāni śūnyāni ca parasparam || 19 ||  
 142536  
 142537 tatra dṛṣṭāntamāha - svapneti | tulyakālaṃ suptānāṃ janānāṃ svapnarūpāṇiva |  
 142538 ekadṛṣā mahārambhānyaparadṛṣā anumṛṣṭāni | ata eva śūnyānyaśūnyāni ca ||  
 142539 19 ||  
 142540  
 142541 jāyamānāni naśyanti vardhamānāni bhūriśaḥ |  
 142542 vartamānānyatītāni bhaviṣyanti ca sarvaśaḥ || 20 ||  
 142543  
 142544 anekacitrajālāni mahābhittīni khāni ca |  
 142545 manasevogrārājyāni kṛtāni vividhairjanaiḥ || 21 ||  
 142546  
 142547 mahābhittīnyanekacitrajālāni khāni nirbhittīni ca || 21 ||  
 142548  
 142549 nirāvaraṇarūpāṇi tathaikāvaraṇāni ca |  
 142550 pañcāvaraṇayuktāni ṣaḍekāvaraṇāni ca || 22 ||  
 142551  
 142552 tatra svapnavaddṛṣṭasṛṣṭiṣu brahmāṇḍāvaraṇatatsaṃkhyādiniyamo'pi nāsti | yasya  
 142553 yāvadviṣaye vāsanāvirbhūtā taṃ prati tāvatsargasyaiva kalpanādityāśayenāha -  
 142554 nirāvaraṇetyādinā | pañcikṛtānāṃ pañca apañcikṛtānāṃ pañceti  
 142555 daśāvaraṇacitrāṇi | taiḥ saha [taiḥ sahetvyādyamśo vicāraṇīyaḥ |]  
 142556 tanmātrāṇyahaṃkāro mahattattvaṃ prakṛtiśceti sāmkyakalpanayā ṣoḍaśāvaraṇāni |  
 142557 teṣāmeva tattvagaṇanayā caturviṃśatyāvṛtīni | śaivakalpanayā  
 142558 ṣaṭtriṃśattattvalakṣaṇaiḥ khairākāśakalpairāvaraṇairāvṛtāni ca || 22 ||  
 142559  
 142560 daśāvaraṇacitrāṇi ṣoḍaśāvaraṇāni ca |  
 142561 caturviṃśatyāvṛtīni ṣaṭtriṃśatkhāvṛtāni ca || 23 ||  
 142562  
 142563 śūnyāni bhūtapūrṇāni pañcabhūtamayānyapi |  
 142564 ekaṣṛthvyādibhūtāni catuḥṣṛthvyādikāni ca || 24 ||  
 142565  
 142566 ekaikāni ṣṛthvyādīnyeva bhūtāni yeṣu || 24 ||  
 142567  
 142568 triḥṣṛthvyādinī cānyāni dviḥṣṛthvyādīnyathāpi ca |  
 142569 tathā saptamahābhūtānyekajātīmayāni ca || 25 ||  
 142570  
 142571 evaṃ ṣṛthivyādidvitricaturbhūtayuktāni ca | kāladiśoḥ sāvayavatvena bhūtattvakalpane  
 142572 sapta mahābhūtāni || 25 ||  
 142573  
 142574 tvāḍṛśānubhavābhogaviruddhātidaśāni tu |  
 142575 tathā nityāndhakārāṇi sūryādirahitāni ca || 26 ||

142576  
142577 siddhavidyādharagandharvayakṣarākṣasādikalpanāvaicitryāṇi manuṣyabuddhyā  
142578 saṃbhāvayitumapyāśakyānītyāśayenāha - tvādr̥ṣeti |  
142579 tvādr̥ṣānāmanubhavābhoge viruddhā atyantamasāṃbhāvyaḥ atīśayitadaśā atidaśā  
142580 bhūtānāṃ sauṣṇmyavaicitryapariṇatibhedā yāsu tāni || 26 ||  
142581  
142582 tathā militasargāṇi ekanāthāvr̥tāni ca |  
142583 vilakṣaṇaprajesāṃśavicitrārāvantī ca || 27 ||  
142584  
142585 militasargāṇi pralayasusuptiprāyāṇi | sargādaḥ ekenaiva nāthena hiraṇyagarbhādīnā  
142586 āvr̥tānyadhiṣṭhitāni | prajesaḥ prajāpatayastadaṃśā devādigaṇāsteṣāṃ  
142587 vicitrācāraistadvanti || 27 ||  
142588 tathā nirvedaśāstrāṇi niḥśāstrāṇi tathaiva ca |  
142589 kṛmikramasamārambhadevādiprāṇimanti ca || 28 ||  
142590  
142591 tadeva prapañcayati - tathetyādinā |  
142592 udumbarakṛmisadr̥śasamārambhairdevādibhiḥ prāṇimanti || 28 ||  
142593  
142594 jātyā tu pāramparyeṇa saṃketācāravanti ca |  
142595 tathā nityaprakāśāni jvalitāgnimayāni ca || 29 ||  
142596  
142597 kvacitkaliyugārambhādvedaśāstrocchede brāhmaṇādijātyā pāramparyamātreṇa  
142598 saṃketitabhrāhmaṇādyācāravanti || 29 ||  
142599  
142600 tathā jalaikapūrṇāni pavanaikamayāni ca |  
142601 stabdhāni paramākāśe vahanti ca tathānīśam || 30 ||  
142602  
142603 kānicitparamākāśe stabdhāni nīscalāni kānicidvahanti calanti ca || 30 ||  
142604  
142605 jāyamānāni puṣyanti paripuṣṭāni cābhitaḥ |  
142606 tiryaggacchantī cānyāni pūrṇasarvamayaṇyapi || 31 ||  
142607  
142608 puṣyanti vardhamānāni | pūrṇasarvabhogyamayāni || 31 ||  
142609  
142610 devamātraikasargāṇi naramātramayāni ca |  
142611 daityavṛndamayānyeva kṛminirvivarāṇi ca || 32 ||  
142612  
142613 antarantastadantaśca svakośe'pyaṇukaṃ prati |  
142614 jātāni jāyamānāni kadalīdalapīṭhavad || 33 ||  
142615  
142616 aṇukaṃ paramāṇumapi prati antarantastadantaśca kalpite svakośe'pi jātānītyādyanvayaḥ ||  
142617 33 ||  
142618  
142619 parasparamadr̥ṣṭāni nānubhūtāni vai mithaḥ |  
142620 sainikasvapnajālāni jātānīva mahāntyapi || 34 ||  
142621  
142622 sainikānāṃ svapnajālānīva parasparamadr̥ṣṭāni || 34 ||  
142623  
142624 vividhānyapyanantāni svacchākāśātmakānyalam |  
142625 anyonyamanyavṛttīni na mitho'nyasthitīni ca || 35 ||  
142626  
142627 tathā vividhānītyādi yojyam | anyavṛttīni bhinnārthakriyāṇi | mitho'nyastitīni na  
142628 samasthitikāni cetyarthaḥ || 35 ||  
142629  
142630 mithaścānyānyaśāstrāṇi mitho'nantāni yāni ca |  
142631 anyonyasanniveśāni mitho'nyonyāni yāni ca || 36 ||  
142632  
142633 yāni mithaḥ anantāni aparicchedyabrahmasvabhāvāni | dharmānantyādvā anantāni |  
142634 bhede'pyanyonyasyeva saṃniveśo yeṣāṃ tāni | pratyabhiññāyāmanyonyātmakāni ca || 36  
142635 ||  
142636  
142637 anyonyamṇ paralokāni mithaḥ siddhapurāṇi ca |  
142638 anyādr̥śamahābhūtānyanyādr̥gdiggirīṇi ca || 37 ||  
142639  
142640 ekatra mṛtairaparatra gamanādanyonyaparalokāni parasparam  
142641 pratyantardhānśaktiyogānmithaḥ siddhanagaraprāyāṇi ca || 37 ||  
142642  
142643 tvādr̥ṣānubhavehānāmagamyābhyāgatāni ca |  
142644 asamañjasarūpāṇi kathyamānāni mādr̥śaiḥ || 38 ||

142645  
 142646 ata evānyasyānyatra varṇane apariniṣṭhitamatīnāmāgamyatvādasamañjasarūpāṇi  
 142647 bhāntītyāha - tvādṛśet | anubhavanāmihānām prayatnānām  
 142648 cāgamyānyaviśayabhūtānyabhyāgatānyabhimukhamāgatāni | samnihitānyapīti yāvat |  
 142649 tarhi tāni tvādṛśām kathanaīrjñāsyante tatrāha - asamañjaseti || 38 ||  
 142650  
 142651 aṇuvatseshyamāṇāni cidādityāṃśumaṇḍale |  
 142652 paramārthaśriyo vyomni raśmijālāni kuṇḍale || 39 ||  
 142653  
 142654 cidādityasya aṃśumaṇḍalapraṇye sarvataḥ prasṛte caitanye ye aṇvo jalasūryamarīciṣu  
 142655 prasiddhāstadvatseśyamāṇāni [seśvamāṇānīti vicāraṇīyam || prasiddhibhāñji |  
 142656 śeśyamāṇāni iti pāṭhe pariśeṣabhāñji | tathā paramārthaśriyo  
 142657 mokṣasāmrajyalakṣmyāḥ kuṇḍale tāṭaṅgapraṇye vyomni avyākṛtākāśe bhūtākāśe  
 142658 ca vicitraratnaraśmijālānaprāyāṇi || 39 ||  
 142659  
 142660 kānicittāni tānyeva bhūtvā bhūtvā bhavatyalam |  
 142661 kānicittādṛśānyeva jātāni vanaparṇavat || 40 ||  
 142662  
 142663 anyonyatvācca sadṛśānyanyāni sadṛśānyapi |  
 142664 kaṃcitkālāṃ susadṛśānyanyānyeva ca kānicit || 41 ||  
 142665  
 142666 teṣu kānicidekatraiva citi  
 142667 sarveśāmadhyāsādapṛthaksattvenānyonyātmakatvātsadṛśānyanyādṛśānyapi |  
 142668 evaṃ sadṛśānyapi kaṃcitkālāṃ susadṛśāni | kānicidanyānyatyantavisadṛśānyeva  
 142669 | māyāyā aghaṭitaghaṭanāpāṭiyastvādīti bhāvaḥ || 41 ||  
 142670  
 142671 phalāni tānyanantāni paramārthamahātaroh |  
 142672 ananyānyeva cānyāni tanmayānyeva vai tataḥ || 42 ||  
 142673  
 142674 vṛkṣaphalavadvā tatra bhedābhedakalpanetyāha - phalānīti || 42 ||  
 142675  
 142676 kānicitsvalpakalpāni dīrghakalpāni kānicit |  
 142677 anyānyaniyataṃ bhūri niyataṃ bhūri kānicit || 43 ||  
 142678  
 142679 aniyataṃ deśakālavastusvabhāvanīyamarahitameva bhūri vahūni | kānicinniyataṃ  
 142680 tadviparītamityarthaḥ || 43 ||  
 142681  
 142682 anyānyajñātakālāni yadṛcchāvaśataḥ svayam |  
 142683 jāyamānāni puṣṭāni susthirāṇi sthitāni ca || 44 ||  
 142684  
 142685 sūryādyabhāvādajñātakālāni || 44 ||  
 142686  
 142687 tāni śūnyatvajālāni paramākāśakośake |  
 142688 aparījñātakālāni rūḍhānyajñātadośake || 45 ||  
 142689  
 142690 tāni kiṃ satyāni netyāha - tānīti | kadāprabhṛti tarhi rūḍhāni tatrāha -  
 142691 aparījñātetī | anādīnītyarthaḥ | ajñātamajñānaṃ tadeva doṣo yasmīṃstathāvidhe pratīci  
 142692 rūḍhāni || 45 ||  
 142693  
 142694 abdhyaṛkāśamevādi śatairāvalitānyalam |  
 142695 ciccamatkāraḥ svapnajālānyābhānti cāvilam || 46 ||  
 142696  
 142697 ciccamatkārarūpe khe cidākāśe | āvilam rajastamaḥkaluṣitaṃ yathā syāttathā || 46 ||  
 142698  
 142699 anubhūterbhramātmavātkāraṇānāmabhāvataḥ |  
 142700 pṛthvyādīnāmahetūnāmatyantaṃ santyasanti ca || 47 ||  
 142701  
 142702 ahetūnām pṛthvyādīnāmanubhūterbhramātmavāttāni  
 142703 jagantyatyantamadhiṣṭhānātmanā santi svarūpeṇa tvasanti ca || 47 ||  
 142704  
 142705 mṛgatṛṣṇāmbubharavaddvicandravyomavarṇavat |  
 142706 saṃpannāni na satyāni satyānyapyanubhūtitaḥ || 48 ||  
 142707  
 142708 citisaṃkalpanabhasyeva bhāsamānāni bhūriśaḥ |  
 142709 vāsanāvātanunnāni viluṭhantyaṭmaceṣṭitaiḥ || 49 ||  
 142710  
 142711 ataśca tathetyāha - citisaṃkalpeti || 49 ||  
 142712  
 142713 surāsurādimaśakā bahuśodumbaradrume [bahuśodumbara ityārṣaḥ saṃdhiḥ |

142714 ] |  
 142715 phalāni rasapūrṇāni ghūrṇamānāni mārutaiḥ || 50 ||  
 142716  
 142717 brahmodumbaradrume surāsuroraganarādayo maśakāḥ | brahmāṇḍāni tu  
 142718 bhogavaicitryarasapūrṇāni phalāni || 50 ||  
 142719  
 142720 abhijātasvabhāvasya sargārambhakarasya ca |  
 142721 śuddhacittattvabālasya saṃkalpanagarāṇi khe || 51 ||  
 142722  
 142723 athavā jaganti śuddhasya kevalasya cittattvalakṣaṇabālasya saṃkalpanagarāṇi || 51 ||  
 142724  
 142725 tvamaḥṣṇ sa idaṃ ceti dhiyā baladr̥ḥhānyalam |  
 142726 saṃpannānyarkadiptyeva paṅkakriḍanakāni ca || 52 ||  
 142727  
 142728 saṃkalpanagaratve dārḍhye ko hetustamāha - tvamiti | ahaṃtādyabhimānadhiyā balena  
 142729 alamatyantaṃ dr̥ḥhāni saṃpannāni | paṅkamayāni kriḍanakānīva | cakāro himena  
 142730 ghṛtakarakādīnīveti dr̥ṣṭāntāntarābhyūhanārthaḥ || 52 ||  
 142731  
 142732 vṛttāni rasaśālinyā niyatyā nityatr̥ptayā |  
 142733 vanānyugraphalānīva vasantarasalekhayā || 53 ||  
 142734  
 142735 nityamabhīkṣṇaṃ tr̥ptayā tr̥ptimatyā raso rāgo dravatvaṃ ca tacchālinyā  
 142736 karmaphalāvaśyaṃbhāvaniyatyā vṛttāni niṣpannaśākhopaśākhāni || 53 ||  
 142737  
 142738 mahākartṛṇyakartṛṇi na kṛtānyeva khāni vā |  
 142739 svayaṃṣṇ saṃpannarūpāṇi cidvyomnyeva kṛtāni vā || 54 ||  
 142740  
 142741 sr̥ṣṭiśrutidr̥śā mahadbrahmaiva kartṛyeṣāṃ tāni | apūrvamanaparaṃ  
 142742 ityādiśrutidr̥śā tu akartṛṇi akartṛkāṇi || 54 ||  
 142743  
 142744 paramārthamayānyeva tadanyadvoditānyapi |  
 142745 alabdhānyeva labdhāni sadā'santyeveva santi ca || 55 ||  
 142746  
 142747 tadanyadvā tadanyadiva | maṇivoṣṭrasyetivadivārthe vā śabdaḥ | sadā asantyeveti cchedaḥ  
 142748 || 55 ||  
 142749  
 142750 caturdaśadaśaikādividhabhūtagaṇāni ca |  
 142751 punastānyeva tānyantaranyānyanyānyatho bahiḥ || 56 ||  
 142752  
 142753 bhuvanasaṃkhyayā caturdaśa devayonimātrasaṃkhyayā daśavidhāḥ  
 142754 manuṣyādykaikajātyā ekavidhā ādipadādyathāsaṃbhavaṃ dvyādinīyatavidhā bhūtagaṇā  
 142755 yeṣu || 56 ||  
 142756  
 142757 narakasvargapātālabandhumitramayānyapi |  
 142758 mahārambhamayānyeva śūnyāni paramārthataḥ || 57 ||  
 142759  
 142760 kṣīrāmbudherjalānīva snehasārāṇi sarvataḥ |  
 142761 taraṅgabhaṅgurāṇyantarabahiścāvṛttimanti ca || 58 ||  
 142762  
 142763 sneho ghṛtaṃ prītyatiśayaśca tatsārāṇi āvṛttiḥ parivṛttistadvanti ca || 58 ||  
 142764  
 142765 ābhāsamātrarūpāṇi tejasyātmavivasvataḥ |  
 142766 jātānīva svatastāni spandanāni nabhasvataḥ || 59 ||  
 142767  
 142768 svato jātāni nabhasvato vāyoḥ spandanānīva || 59 ||  
 142769  
 142770 vṛkṣarūpāṇi patrāṇāṃ buddhyahaṃkāracetasāṃ |  
 142771 asatāmapyasantyeveva svapne nyastanṛṇāmiva || 60 ||  
 142772  
 142773 buddhyahaṃkāracittarūpāṇāṃ patrāṇāmāśrayabhūtavṛkṣarūpāṇi | asatāṃ  
 142774 svātiriktadraṣṭṛṇāmāpi sādharmaṇāyamānāni asantyeveva yathā svapne  
 142775 nitarāmastānāmasatāṃ svātiriktanṛṇāṃ dr̥śyānītyarthaḥ || 60 ||  
 142776  
 142777 purāṇavedasiddhāntakalpanātalpapāliṣu |  
 142778 ghaninidrāṇi suptāni bibhranti śavatāmiva || 61 ||  
 142779  
 142780 purāṇādiprasiddhavrataḍānayaajñādiphalāvaśyaṃbhāvakaḥkalpanālakṣaṇeṣu talpavṛttiṣu  
 142781 svapneṣu dr̥ḥhaviśvāsaghananidrāṇi ātmasvarūpasyātyantamaprabodhācchavatāmiva  
 142782 bibhranti | abhyastācchaturnumchāndasaḥ || 61 ||

142783  
 142784 paramārthamahāraṇye cidgandharvakṛtāni vai |  
 142785 sūryadīpakadīptāni gṛhāṇi gahanātmani || 62 ||  
 142786  
 142787 paramārtho brahma tallakṣaṇe mahāraṇye māyopahitacidgandharveṇa kṛtāni  
 142788 sūryalakṣaṇaīrdīpakairdīptāni gṛhāṇityutprekṣā || 62 ||  
 142789  
 142790 prajāyamānāni nabhasyanante viśīryamāṇāni ca nirnimittam |  
 142791 tadā tvahaṃ vai timirākṣadṛṣṭakeṣoṇḍrakānīva jagantypaśyam || 63 ||  
 142792  
 142793 he rāma ahaṃ tadā tasminsamādhikāle anante cinnabhasi nirnimittam prajāyamānāni  
 142794 nirnimittam ca viśīryamāṇāni timirākṣadṛṣṭakeṣoṇḍrakānīva bhrāntimātrasiddhāni  
 142795 jaganti apaśyam dṛṣṭavānityarthaḥ || 63 ||  
 142796  
 142797 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe pā0  
 142798 jagajjālavarṇanaṃ nāmaikonaśaṣṭitamahaṃ sargaḥ || 59 ||  
 142799  
 142800 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 142801 jagajjālavarṇanaṃ nāmaikonaśaṣṭitamahaṃ sargaḥ || 59 ||  
 142802  
 142803 ṣaṣṭitamahaṃ sargaḥ 60  
 142804  
 142805 śrīvāsiṣṭha uvāca |  
 142806  
 142807 tato'hamabhito bhrāntastādṛśaṃ pravacārayan |  
 142808 bahukālamasaṃruddhasaṃvidākāśatāṃ gataḥ || 1 ||  
 142809  
 142810 samādhau śabdakāriṇyāḥ striyo darśanamīryate |  
 142811 tāmanādṛtya bhūyo'pi vicitrajagadīkṣaṇam ||  
 142812  
 142813 tādṛśaṃ prāguktaparakāraṃ śabdakāraṇaṃ pravacārayannanviṣyan |  
 142814 asaṃruddhasaṃvidākāśatāmaparicchinacidākāśatāṃ || 1 ||  
 142815  
 142816 śabdaṃ paścāttamaśrauṣamahaṃ viṇāsvanopamam |  
 142817 kramātsphuṭapadaṃ jātaṃ tata āryātvamāgatam || 2 ||  
 142818  
 142819 āryātvam āryākhyacchandolakṣaṇalakṣitatvam | yathāhuḥ yasyāḥ prathame pāde  
 142820 dvādaśamātrāstathā tṛtiye'pi | aṣṭādaśa dvitiye caturthake pañcadaśa sā''ryā || iti || 2  
 142821 ||  
 142822  
 142823 śabdadeśapataddṛṣṭīrdṛṣṭavānvanitāmahaṃ |  
 142824 pārśve kanakaniṣṭhāprabhayā bhāsitāmbhārāṃ || 3 ||  
 142825  
 142826 śabdasya prabhavapradeśe patantī dṛṣṭīryogadṛṣṭīryasya tathāvidhaḥ san vanitāṃ  
 142827 striyam | pārśve iti pūrvottarānvayi || 3 ||  
 142828  
 142829 ālolaṃ mālyavasaṇāmālakākulalocanāṃ |  
 142830 loladdhammillaṇḍavalaṇāṃ śrīyamivāgatāṃ || 4 ||  
 142831  
 142832 tāmeva varṇayati - āloletyādinā | lolat cañcalaṃ dhammillaṇḍavalaṇāṃ keśabandhanaṃ  
 142833 yasyāḥ || 4 ||  
 142834  
 142835 kāntakāñcanagaurāṅgīm mārgasthanavayauvanāṃ |  
 142836 vanadevīmivāmodisarvāvayavasundarīm || 5 ||  
 142837  
 142838 mārgasthamiva gacchat navayauvanaṃ yasyāḥ || 5 ||  
 142839  
 142840 sā pūrṇacandravadanā puṣpaprakārahāsinī |  
 142841 yauvanoddāmavadanā pakṣmalakṣaṇaśālinī || 6 ||  
 142842  
 142843 ākāśakośasadanā śaśāṅkakarasundarī |  
 142844 muktākālāparacanā kānatā madanusāriṇī || 7 ||  
 142845  
 142846 ākāśakośaḥ prāgvarṇitabhūtākāśaḥ sadanaṃ yasyāḥ | māmanusarati tacchīlā || 7 ||  
 142847  
 142848 svareṇa madhureṇaivamāryāmāryavilāsinī |  
 142849 papāṭhākāṭhinaṃ vāmā matpārśve mṛduhāsinī || 8 ||  
 142850  
 142851 sā vāmā matpārśve akāṭhinaṃ mṛdu yathā syāttathā madhureṇa svareṇa evaṃ

142852 vakṣyamāṇarūpāmāryām papāṭha || 8 ||  
142853  
142854 asaducitariktacetanasamśṛtisariti pramuhyamānānām |  
142855 avalambanataṭaviṭapinamabhimaumi bhavantameva mune || 9 ||  
142856  
142857 tāmevāryāmudāharati - asaditi | he mune ahaṃ asatām khalānāmucitai  
142858 rāgadveṣakāmalobhamohādidoṣaiḥ riktā virahitā cetanā ceto yasya tathāvidham | tathā  
142859 samśṛtilakṣaṇāyām sariti pramuhyamānānāmavalambanabhūtaṃ taṭaviṭapinaṃ  
142860 tīravṛkṣabhūtaṃ bhavantameva abhito naumi praśamsāmi nānyamityarthaḥ || 9 ||  
142861  
142862 ityākarnyāhamālokyā tām cāruvadanāsvanām |  
142863 lalaneyamṇ kimanayetyanādṛtyaiva tām gataḥ || 10 ||  
142864  
142865 tacchrutvā tvam kimakārṣīstatrāha - itīti || 10 ||  
142866  
142867 tato jagadvṛndamayīm māyām samprekṣya viśmitaḥ |  
142868 anādṛtyaiva tām vyomni vihartumahamudyataḥ || 11 ||  
142869  
142870 taduttarārdhoktaṃ sphuṭayati - tata iti || 11 ||  
142871  
142872 tatastām tatkr̥tām cintāmalamutsṛjya khe sthitām |  
142873 jaganmāyāmṇ kalayitum vyomātmāhaṃ pravṛttavān || 12 ||  
142874  
142875 anādṛtyeti padaṃ vihartumiti padaṃ ca vyācaṣṭe - tata | khe śūnyasvabhāve sthitām  
142876 | vyomātmā cidākāśarūpaḥ || 12 ||  
142877  
142878 yāvattāni tathogrāṇi jaganti sakalāni kham |  
142879 śūnyameva yathā svapne samkalpe kathane tathā || 13 ||  
142880  
142881 khe sthitāmityetadupapādayati - yāvaditi | yasmādityarthe yāvacchabdaḥ | samkalpe  
142882 manorājye | kathane kathārthaprakāśane | cārthe tathāśabdaḥ || 13 ||  
142883  
142884 na paśyanti na śṛṇvanti kadācitkānicitkvacit |  
142885 tāni kalpamahākālpamahājanmaikatānyatha || 14 ||  
142886  
142887 śūnyarūpatvādeva tāni jaganti kānicit kvacidapi paramārthataḥ kiṃcidapi na paśyanti na  
142888 śṛṇvanti | ata eva kalpeṣu mahākālpēṣu mahājanmasu sargeṣu ca samatā aikarūpyameva  
142889 yeṣāṃ tāni | bahuṃvriḥau gostriyorupasarjanasya iti t̥āpo hrasve napuṃsakasya jhalacaḥ iti  
142890 numi punardīrghaḥ | parasparotpattisamārambhāniva parasparapralayasamārambhānapi tāni  
142891 na paśyantītyetadapi pralayasamrambhavarṇanapurāḥsaram darśayitumārabhate -  
142892 athetyādinā || 14 ||  
142893  
142894 pramattapuṣkarāvartānunmattotpātamarutān |  
142895 sphuṭitādrindṛḍhākāraghaṭitabrahmamaṇḍapān || 15 ||  
142896  
142897 sarveṣāṃ dvitīyābahuvacanāntānām pañcamaślokaṣṭhe [pañcameti itaḥ pañcamo  
142898 viṃśaḥ śloko jñeyaḥ |] kalpāntānnavicetantītyatrānvayaḥ || 15 ||  
142899  
142900 jvalatkalpāgnivisphoṭacaṭadaiḍaviḍāspadān |  
142901 pratapaddvādaśākārakandumārtaṇḍamaṇḍalān || 16 ||  
142902  
142903 kalpāgnivisphoṭaiścaṭanti dhvananti aiḍabiḍāspadāni kuberabhavanāni yeṣu | pratapanti  
142904 dvādaśākārakandukavaddivi bhramanti mārtaṇḍamaṇḍalāni yeṣu || 16 ||  
142905  
142906 luṭhatsurapuravrātavitatākrandaghargharān |  
142907 raṇasarvādrikaṭakaśreṇīnigiraṇodbhaṭān || 17 ||  
142908  
142909 raṇatām sarvādrinitambaśreṇīnām nigiraṇe udbhaṭān || 17 ||  
142910  
142911 kalpāgnijvalanollāsapaṭhatpaṭapaṭāravān |  
142912 ātmabhraṃśabṛhatkṣobhakṣubdhāmbaramahārṇavān || 18 ||  
142913  
142914 kalpāgninām yāni jvalanāni teṣāṃ ye ullāsāstaistatprayuktavamaśādigranthivisphoṭanaiḥ  
142915 paṭhanto vyaktamuccarantaḥ paṭapaṭāravā yeṣu |  
142916 ātmasvabhāvabhraṃśaprayuktabhṛhatkṣobhādivadeva yādogaṇakṣobhaiḥ kṣubdhāḥ  
142917 ambaramahārṇavā yeṣu || 18 ||  
142918  
142919 devāsuranarāgāraghargharākrandakarkaśān |  
142920 saptārṇavamahāpūrapūritārkendumaṇḍalān || 19 ||

142921  
 142922 dyulokaparyantaṃ saptārṇavābhivṛddhyā saptārṇavamahāpūraiḥ  
 142923 pūritānyarkendumaṇḍalāni yeṣu || 19 ||  
 142924  
 142925 na vicetanti kalpāntānsarvāṇyevaṃ parasparam |  
 142926 ekamandirasamsuptāḥ svapne raṇarayāniva || 20 ||  
 142927  
 142928 idṛśānapi tattadantaḥpravṛttāṅkalpāntān sarvāṇyeva jaganti parasparam na vicetanti ||  
 142929 20 ||  
 142930  
 142931 tatra rudrasahasrāṇi brahmakoṭīśatāni ca |  
 142932 dṛṣṭāni viṣṇulakṣāṇi kalpavṛndānyalaṃ mayā || 21 ||  
 142933  
 142934 evaṃ jagatāṃ prāsaṅgikīm parasparam śūnyarūpatāmupapādyā prastutamevāha -  
 142935 tatretyādinā | tatra teṣu jagatsu mayā dṛṣṭāni || 21 ||  
 142936  
 142937 tatra kvacidanāditye nirahorātrabhūtale |  
 142938 ākalpayugavarṣānte jagatyūhaiḥ kṣayodayaḥ || 22 ||  
 142939  
 142940 tatra tasminvarṇitabahuprakāre jagati kvaciccidvastuni ūhairvitarkaiva kṣaya udayaśca  
 142941 dṛṣṭa ityanuṣajyate || 22 ||  
 142942  
 142943 citi sarvaṃ citaḥ sarvaṃ citsarvaṃ sarvataśca cit |  
 142944 citsatsarvātmiketyetaddṛṣṭaṃ tatra mayākhilam || 23 ||  
 142945  
 142946 astu ūhaireva kṣayodayaḥ kiṃ tatastatrāha - citīti | tataḥ prāguṅktaṃ  
 142947 pāśāṅkhyāyikāhṛdayaṃ citi sarvamityādirūpaṃ mayā anvayavyatirekābhyāṃ  
 142948 parīkṣya dṛṣṭamityarthaḥ || 23 ||  
 142949  
 142950 tvaṃ kiṃciditi cedvakṣi tatra kiṃ cidivāṅga cit |  
 142951 sā hi śūnyatamā vyomno na ca nāma na kiṃcana || 24 ||  
 142952  
 142953 kīdṛśena ūhena citi kīdṛśa udayaḥ kīdṛśo vā kṣayastānudāharati - tvamiti | he  
 142954 rāma tvaṃ ghaṭaḥ paṭaḥ kuḍyamiti vā yadeva kiṃciditi rūpaṃ saṃkalpya nāmnā vakṣi  
 142955 tatra tasyāṃ daśāyāṃ cit tvadvivakṣitaṃ tattatkiṃcittadvat tattannāmarūpātmaneva  
 142956 bhavati sa udayaḥ | saiva vyomno'pi śūnyatamāvivakṣitā satī na kiṃcana nāma bhavati na  
 142957 kiṃcana rūpamiti sa tatksaya ityarthaḥ || 24 ||  
 142958  
 142959 tadākāśamidaṃ bhāti jagadityabhiśabditam |  
 142960 tenaiva śabdanabhasā sarvaṃ hi paramaṃ nabhaḥ || 25 ||  
 142961  
 142962 kiṃ ca jagaditi nāmarūpakalpanayā tacchūnyātmakamākāśameva bhāti | ākāśasyaiva  
 142963 vāyvādikrameṇa jagadākārapariṇāmaśruteḥ | taccākāśaṃ  
 142964 śabdatanmātrarūpatvātsarvavastuno nāmasāmānyamapi bhavati | tenaiva tattvamasi ahaṃ  
 142965 brahmāsmi neha nānāsti kiṃcana ityādiśabdātmanā pariṇatena nabhasā sarvaṃ  
 142966 jagatparamaṃ cinnabha eva bhavati | sa evāsyātyantikāḥ kṣaya ityarthaḥ || 25 ||  
 142967  
 142968 dṛśyadṛṣṭiriyam bhrāntirākāśatarumañjarī |  
 142969 cidvyomāṅga kameveti tatrāhamanubhūtavān || 26 ||  
 142970  
 142971 evaṃ vimarśe svasya yādṛśo'nubhavo'bhūttamāha - dṛśyeti | he aṅga  
 142972 pariśiṣṭaṃ yaccidvyoma tat kaṃ sukameva  
 142973 niratiśayānandaikarasamevetyanubhūtavānityarthaḥ || 26 ||  
 142974  
 142975 buddhyākāśaikarūpeṇa vyāpinā bodharūpiṇā |  
 142976 tatrānantena [atra anantena nasaṅkalpaḥ iti padaviśleṣaṣṭikākāraiḥ kṛtaḥ  
 142977 sa ca sudhībhirvimarśāniyaḥ |] saṃkalpamanubhūtamidaṃ mayā || 27 ||  
 142978  
 142979 buddhiścaramasākṣātkāravṛttistadrūpo ya ākāśastatrāvirbhāvāttadekarūpeṇa  
 142980 vyāpinā pūrṇenā'nantena trividhaparicchedarahitena mayā tatra tasminsamādhau  
 142981 nasaṅkalpaṃ [atra anantena nasaṅkalpaḥ iti padaviśleṣaṣṭikākāraiḥ kṛtaḥ sa ca  
 142982 sudhībhirvimarśāniyaḥ |] niḥsaṃkalpamidaṃ vakṣyamāṇamanubhūtam || 27 ||  
 142983  
 142984 brahmavyoma jagajjālaṃ brahmavyoma diśo daśa |  
 142985 brahmavyoma kalākāladeśadravyakriyādikam || 28 ||  
 142986  
 142987 jagajjālaṃ brahmāṇḍasamūhāstadantargatā daśadiśastadantargataṃ  
 142988 kalākāladeśādikam ca sarvaṃ brahmavyomaiva tathā sthitaṃ dṛṣṭamityarthaḥ || 28 ||  
 142989



142990 tatrāhamiva saṃsārasāte bhāte munīśvarāḥ |  
142991 dṛṣṭā vasiṣṭhanāmāno brahmaputrāḥ saduttamāḥ || 29 ||  
142992  
142993 tatra vakṣyamāṇabhedodayena bhāte saṃsārasāte ahamiva matsamānarūpā munīśvarāḥ  
142994 || 29 ||  
142995  
142996 brahmandvāsaptatistretāḥ sarvā eva sarāghavāḥ |  
142997 tatra dṛṣṭaṃ kṛtaśataṃ dvāparāṇāṃ śataṃ tathā || 30 ||  
142998  
142999 dvāsaptatisaṃkhyākāḥ sarāghavā rāmāvatārasahitāstretāyugabhedā dṛṣṭā  
143000 ityanukṛṣyate || 30 ||  
143001  
143002 bhedodayena vai dṛṣṭāstāstāḥ sargadaśāstathā |  
143003 bodhena cettadatyacchamekaṃ brahma nabhastatam || 31 ||  
143004  
143005 bhedodayena bhedavāsanodbodhena | bodhena tattvadṛṣā tu etatsarvaṃ brahma nabha eva  
143006 dṛṣṭamityarthaḥ || 31 ||  
143007  
143008 nedaṃ brahmaṇi nāmāsti jagadbrahmaṇyatha tvidam |  
143009 brahmaivājamaṇādyaṇtaṃ tatsarvaṃ tatpadādikam || 32 ||  
143010  
143011 tathā ca brahmaṇaḥ saprapaṇcatā niṣprapaṇcatā ca dṛṣṭibhedenāviruddhetyāha -  
143012 nedamiti | atha tvidamastīti śeṣaḥ | padyate jñānena prāpyata iti padaṃ tadātmakam || 32 ||  
143013  
143014 pāṣāṇamaunapratimaṃ nakiṃcidabhiśabditam |  
143015 yattatkiṃciditi dyotarūpaṃ brahma jagatsmṛtam || 33 ||  
143016  
143017 na kiṃcidabhiśabditam sarvanāmarūpaśūnyam | dyotarūpaṃ jyotīrūpaṃ | tadeva  
143018 jagadveṣeṇa smṛtamityarthaḥ || 33 ||  
143019  
143020 vibhātyacetyaṃ cidvyomni svasattaiva jagattayā |  
143021 nirākāre nirākārā svapnānubhavasam nibhā || 34 ||  
143022  
143023 acetyaṃ cetyaṃ vināpi citaḥ svasattaiva cetyajagattayā vibhāti || 34 ||  
143024  
143025 ananyamātmāno brahma sarvaṃ bhāmātrarūpakam |  
143026 prakāśanamivālokaḥ karoti na karoti ca || 35 ||  
143027  
143028 vibhātītyetatpratyaḥpradarśanēnopapādayansvayaṃjyotiṣṭvaṃ darśayati -  
143029 ananyamiti | ananyam ananyat | adḍādeśākaraṇaṃ chāndasaṃ | bhāmātrarūpakam brahma  
143030 sarvaṃ karoti na karoti ca | yathā ālokaḥ prakāśanaṃ karoti  
143031 svātiriktaprakāśanāprasiddhena karoti ca tadvat || 35 ||  
143032  
143033 teṣu nāmānubhūyante jagallakṣeṣu tatra vai |  
143034 uṣṇāni candrabimbāni sūryāḥ śītaḥ śītalāmūrtayaḥ || 36 ||  
143035  
143036 nanu yadi cideva jagattarhi candraḥ śīta eva sūrya uṣṇa eveti vyavasthitā  
143037 niyatirviparyasyeteti cediṣṭāpattiḥ brahmāṇḍabhede vaiparītyasyāpi darśanādityāha -  
143038 teṣvityādinā || 36 ||  
143039  
143040 prajāstamasi paśyanti paśyantyeva na tejasi |  
143041 ulūkasya samācārāstasyaiva sadṛśasvarāḥ || 37 ||  
143042  
143043 ulūkasya divāndhasya | ulūkena sama ācāro darśanādivyavahāro yāsām |  
143044 samaśabdārthasya nityaṃ pratiyogisāpekṣatvena sāmāthyāvighātātsamāsaḥ | tasyaiva  
143045 tenaiva || 37 ||  
143046  
143047 itaḥ śebhena naśyanti yānti pāpaistathā divam |  
143048 viśāśanena jīvanti mriyante'mṛtabhojanaiḥ || 38 ||  
143049  
143050 ita iti | manaḥkalpanāyā niraṅkuśatvādiyamuktirna tu vastutaḥ |  
143051 vedāpramāṇyāpādakatvāditi bodhyam || 38 ||  
143052  
143053 yadyathā budhyate bodhe yathodetyathavā svataḥ |  
143054 tathāśu sphuṭatāmeti sadvāsadvā tadeva tat || 39 ||  
143055  
143056 tatkutastatrāha - yaditi | cirābhyāsadṛḍhikṛte bodhe yadvastu hitāhitasādhanatvena  
143057 yathā budhyate tathaiva bhojakādṛṣṭavaśādudeti | yathodeti tathaiva bhogakāle'pi

143058 sphuṭatāmeti | anyatra sadvā asadvāstu na viśeṣaḥ | yatastadbrahmaiva  
143059 tadvāsanākarmānusāreṇa vivartata ityārthaḥ || 39 ||  
143060  
143061 viṭapākāramūlaughadarśanādvajraśobhibhiḥ |  
143062 ghūrṇate patrapuṣpābhaiḥ pādapairvyomni kānanam || 40 ||  
143063  
143064 etadbrahmāṇḍaprasiddhakānanaviparītapatrapuṣpasamsthānārthakriyāsaṃpannam  
143065 brahmāṇḍāntare prasiddhamityāha - viṭapeti | viṭapāḥ śākhāstadākārāṇām  
143066 mūlaughānām darśanādvajramaṇivaddṛḍhaiḥ śobhāvadbhiḥ patrapuṣpairābhāntīti  
143067 patrapuṣpābhaiḥ pādapairupalakṣitaṃ ghūrṇate ityārthaḥ || 40 ||  
143068  
143069 sikatāḥ pīḍitāḥ satyaḥ sravanti snehajaṃ rasam |  
143070 śilāphalakakebhyaśca jāyante kamalānyalam || 41 ||  
143071  
143072 evamasambhāvitasaahasramapyanyatra sambhāvanīya-mityāha - sikatā iti |  
143073 pīḍitāstilayantraniṣpīḍitāḥ | snehajaṃ rasam tailaṃ sravanti || 41 ||  
143074  
143075 dāruṇyaśmani bhittau ca cañcalāḥ śālabhañjikāḥ |  
143076 devāṅganābhiḥ sahitaṃ gāyanti kathayanti ca || 42 ||  
143077  
143078 meghānparidadhatyuccairbhūtānyuccaiḥ paṭāniva |  
143079 prativarṣaṃ vijātīyānyutpadyante phalānyage || 43 ||  
143080  
143081 bhūtāni prāṇinaḥ paṭāniva meghānparidadhati paridhānaṃ kurvanti | age vṛkṣe || 43 ||  
143082  
143083 saṃniveśairna niyatairaṅgānām vividhāṅgakaiḥ |  
143084 śirobhiḥ sarvabhūtāni parikrāmanti bhūmigaiḥ || 44 ||  
143085  
143086 śāstravedavihīnāni nirdharmāṇyeva kānicit |  
143087 yatkiṃcanaikakārīṇi tiryagvanti jagantyaḍhaḥ || 45 ||  
143088  
143089 tiryagvantipaśvādimātrapūrṇāni | adhaḥ bhūmyādyadholokeṣu || 45 ||  
143090  
143091 kāmasaṃvittihīnāni niḥstrijātāni kānicit |  
143092 bhūtaiḥ saṃśuṣkahrdayairvyāptānyaśmamayairiva || 46 ||  
143093  
143094 yataḥ kāmasaṃvittyā hīnānyata eva nistrijātāni || 46 ||  
143095  
143096 pavanāśanabhūtāni samaratnāśmakāni ca |  
143097 ajātārthānyalubdhāni nigarvāṇiva kāni ca || 47 ||  
143098  
143099 pavanāśanāḥ sarvā eva bhūtāni prāṇino yatra | samāni ratnānyaśmakāni ca yatra |  
143100 ajātārthānyasaṃjātadhanāni | dhanādivyavahāraśūnyānīti yāvat | ata evālubdhāni |  
143101 nigarvāṇi nirahaṃkāraṇiva | kāni ca kānicit || 47 ||  
143102  
143103 kvacitpratyekamātmānaṃ paśyatyāpnoti netarat |  
143104 bahubhūtakamapyasti jagadītyekabhūtakam || 48 ||  
143105  
143106 kvacidvyaṣṭyahaṃbhāvabhedaṃ vinā virāḍahaṃbhāvenaikātmyenaiva  
143107 sarvadehabhedavyavahāramāha - kvaciditi | itaradātmāntaraṃ nāpnoti | tatrāpi  
143108 caturvidhabhūtabhedairbahubhūtakam svedajādyekaikabhūtapūrṇaṃ cāstītyārthaḥ || 48 ||  
143109  
143110 nakhakeśādike yadvattadvadanyatra saṃsthitaḥ |  
143111 ātmavatsarvabhūtānāmekībhūtātmabhāvanā || 49 ||  
143112  
143113 tatra dehabhedeṣvekiḥbhūtātmabhāvanā kidṛśī tām darśayati - nakheti |  
143114 yadvannakhakeśādike chidyamāne jāyamāne cātmanaḥ svacchedanajanmādi  
143115 paśyatītyanyatra saṃsthita iva bhavati | tatsaundaryādisukhabhoge tvekiḥbhūtātmabhāvanā  
143116 asya dṛśyate tadvadītyārthaḥ | ata evāha śrutiḥ naha vai devānpāpaṃ gacchati  
143117 puṇyamevānu gacchati iti || 49 ||  
143118  
143119 anantāpāraparyantaṃ śūnyameva bahu kvacit |  
143120 yatnataḥ saṃvidāpnoti tasyānte na jagatpunaḥ || 50 ||  
143121  
143122 kvacittu sargabhedavāsanānūdbhavādvayākṛtākāśamātratayā vibhāvvyata ityāha -  
143123 ananteti | tarhi kathaṃ sarvatra sarvātmakaṃ tadītyuktaṃ tatrāha - yatnata iti |  
143124 tirobhāvāvasthādṛṣṭiṃ tirobhāvyaśmāskāraṇiṣayāvirbhāvanayatnatastasya  
143125 śūnyasyāntena tiraskaraṇena punarjagadāpnoti paśyati || 50 ||  
143126

143127 atyantābuddhabuddhāni mokṣasābdārdhaddṛṣṭiṣu |  
 143128 dāruyantramayāśeṣabhūtaughānīva kānicit || 51 ||  
 143129  
 143130 mokṣasābdārdho nirviśeṣabrahmabhāvastaddṛṣṭiṣu atyantābuddhānyalikāni  
 143131 tadvadbuddhāni | citprthakkārabuddhau tu dāruyantramayāni  
 143132 hastyaśvādirūpānyaśeṣāni bhūtaughānīva cetanatayā dṛṣṭāni || 51 ||  
 143133  
 143134 ṛkṣacakravahināni niṣkālakalanāni ca |  
 143135 mūkasamketasārāṇi bhūtajālāni kānicit || 52 ||  
 143136  
 143137 ṛkṣacakrairjyotiścakrairvihinānyata eva niṣkālakalanāni kānicit |  
 143138 śabdābhāvācchrotrābhāvādvā mūkānām  
 143139 hastapādādyabhinayasaṃketasādhyavyavahāratvāttatsārāṇi kāniciditi vibhajyānvayaḥ |  
 143140 evamagre'pi yathāyogaṃ bodhyam || 52 ||  
 143141  
 143142 kānicidvarjitānyeva netraśabdārdhahasamvidā |  
 143143 vyarthadīptātmatejāmsi bhūtānītyekacintayā || 53 ||  
 143144  
 143145 netraśabdena tadarthena netreṇa tajjanyasamvidā rūpādidasānena ca varjitānyeva | ata  
 143146 eva  
 143147 vyarthadīptātmakāni sūryāditaśāmsi yeṣu | iti iyaṃ jagatsthitiḥ ekacintayā  
 143148 ekāgracittayogimanaḥkalpanayā mayoktetyarthaḥ || 53 ||  
 143149  
 143150 prāṇasaṃvidvihināni vyarthāmodāni kānicit |  
 143151 mūkāni śabdavaiyarthācchrutivihināni kānicit || 54 ||  
 143152  
 143153 prāṇo ghrāṇendriyaṃ tajjanyagandhaṃ samvicca tābhyāṃ vihinānītyādi pūrvavat || 54 ||  
 143154  
 143155 vākyasaṃvidvihinātvānmūkānyāni kānicit |  
 143156 sparśasaṃvidvihinātvādaśmāṅgānīva kānicit || 55 ||  
 143157  
 143158 aśmāṅgānīva tvagindriyarahitāni || 55 ||  
 143159  
 143160 samvinmātramayānyeva dṛṣṭānyapi ca kānicit |  
 143161 vyavahārīṇyapyagrāhyānyeva nityaṃ piśācavat || 56 ||  
 143162  
 143163 samvinmātramayāni | manorājyakalpānīti yāvat | kānicittu vyavahārīṇyapi  
 143164 piśācavadanudbhūtaguṇabhūtārabdhatvadindriyairagrāhyānyeva |  
 143165 sākṣimātravedyānītyarthaḥ || 56 ||  
 143166  
 143167 bhūmayānyekaniṣṭhāni niṣpiṇḍānyena kānicit |  
 143168 kānicidvāripūrṇāni vahnipūrṇāni kānicit || 57 ||  
 143169  
 143170 niṣpiṇḍāni ghaṇībhāvarahitāni || 57 ||  
 143171  
 143172 kānicidvātapūrṇāni sarvākārāṇi kānicit |  
 143173 jaganti vyomarūpāni bata tatra kacanti khe || 58 ||  
 143174  
 143175 sarvākārāṇi sarvakāryakṣamasarvavastukāni | prākamyasiddhiśālīmanaḥ  
 143176 kalpanayedamuktam | tatra khe cidākāśe | batetyāścārye || 58 ||  
 143177  
 143178 dharāpīṭhaikapūrṇeṣu tiṣṭhantyanyeṣu dehinaḥ |  
 143179 bhekā iva śīlākośe kīṭā iva dharodare || 59 ||  
 143180  
 143181 bhūmayānyeveti [atra bhūmayānyeketi 57 tamaślokaṃ mūlavadapekṣitam ||  
 143182 yaduktaṃ tatra bhūtajīvanānupapattisāṅkāṃ dṛṣṭāntena parihaarati - dhareti || 59 ||  
 143183  
 143184 jalaikaparipūrṇeṣu tiṣṭhantiyurvīvanādriṣu |  
 143185 bhramantyanyeṣu bhūtāni nityamevogramīnavat || 60 ||  
 143186  
 143187 evaṃ vāryādipūrṇeṣvapi jīvanotpattirbodhyetyāha - jaleti | ugramīno grāhastadvat || 60 ||  
 143188  
 143189 anyeṣvagnyekapūrṇeṣu jalādirahitānyapi |  
 143190 bhūtānyagnimayānyeva sphurantyalamalātavat || 61 ||  
 143191  
 143192 alātavat bhramadulmukavat sphuranti saṃcalanti || 61 ||  
 143193  
 143194 anyeṣvanilapūrṇeṣu bhūtānyastetarānyapi |

143195 vātamātramayāṅgāni sphurantyarjunavātavat || 62 ||  
 143196  
 143197 arjunavāto rogaviśeṣaḥ | tadvanto hi janā ākāśe bhramantīti deśaviśeṣe prasiddham || 62  
 143198 ||  
 143199  
 143200 anyeṣu vyomamātrātmadeheṣu vyomarūpiṇaḥ |  
 143201 prāṇinaḥ santi sargeṣu darśanavyavahāriṇaḥ || 63 ||  
 143202  
 143203 pātālapātiṣu tathāmbaramutpatatsu tiṣṭhatsu vibhramapadeśvatha diṇmukheṣu |  
 143204 nānājagatsu kimivāsti mayā na dṛṣṭaṃ yannāma cijjaladhicañcalabudbudeṣu || 64  
 143205 ||  
 143206  
 143207 tatra cidākāśe adha ūrdhvaṃ paritaśca kalpīte digvibhāge plavamānāni sarvāṇi vicitrāṇi  
 143208 jaganti tadantargatavastūni ca mayā dṛṣṭānītyupasaṃharati - pātāleti |  
 143209 cijjaladheścañcalabudbudaprāyeṣu nānājagatsu mayā yanna dṛṣṭaṃ nāma tatkimiva |  
 143210 na kiṃcidityarthaḥ | sarvajñasākṣyaviśayasyāprasiddheriti bhāvaḥ || 64 ||  
 143211  
 143212 ityārśe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 143213 pāśā0 jagajjālavarṇanaṃ nāma śaṣṭhitamaḥ sargaḥ || 60 ||  
 143214  
 143215 iti śrīvāsiṣṭhamahārāmāyaṇatātprayaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 143216 jagajjālavarṇanaṃ nāma śaṣṭhitamaḥ sargaḥ || 60 ||  
 143217  
 143218 ekaśaṣṭhitamaḥ sargaḥ 61  
 143219  
 143220 śrīvāsiṣṭha uvāca |  
 143221  
 143222 cidākāśāccidākāśe payasīva payorayāḥ |  
 143223 cittvājīvaḥ sphurantye eta [yata iti pāṭhaḥ ||] eva manāṃsi naḥ || 1 ||  
 143224  
 143225 ajñātabrahmahṛdayaṃ jagannāśe'pyanaśvaram |  
 143226 jñāte tu brahmaṇi jagannāsīdasti bhaviṣyati ||  
 143227  
 143228 anādyajñātaṃ brahmaiva  
 143229 svakūṭasthapūrṇānandacitśvabhāvavismaraṇāccalanaparicchedādisvabhāvāntaraṃ  
 143230 parikalpya manaḥprāṇādikrameṇa bhoktā jīvo bhogyāṃ jagacca bhutvā sarvatra sarvadā  
 143231 sarvarūpeṇa saṃsaratyevetyasya yāvadavidyaṃ saṃsāraḥ śāśvatasvabhāvaḥ | tadeva  
 143232 śāstrācāryopadeśājñātaṃ cetsarvadā sarvataḥ sarvātmanā ca  
 143233 pūrṇānandacidekarasamātaṃ na kadāpi kvāpi kaścidapi kasyacidapi saṃsāraleśaḥ  
 143234 saṃbhāvayituṃ śakya iti nityamuktasvabhāvameva taditi vyutpādayituṃ vasiṣṭho  
 143235 bhūmikāṃ racayati - cidākāśāditi | cittvādajñātacidekarasasvabhāvāt | jīvaḥ  
 143236 prāṇopādhiparicchinnaḥ sphuranti anāditādṛśavāsanodbhavādbhāśante | ta  
 143237 evottarottaraṃ saṃkalpavikalpasahasraiḥ saṃsaraṇabījatvātsvātmani  
 143238 karaṇabhāvamivāpadyamānāni manāṃsi ityucyanta ityārthaḥ || 1 ||  
 143239  
 143240 viśadākāśarūpāṇi tānyeva ca manāṃsi naḥ |  
 143241 jaganti tānyanantāni saṃpannānyabhitaḥ svayam || 2 ||  
 143242  
 143243 tānyeva manāṃsi svāntargatabhogyajagadvāsanānāṃ jagadākāreṇa vikāsādanantāni  
 143244 jaganti saṃpannānītyāha - jagantīti || 2 ||  
 143245  
 143246 śrīrāma uvāca |  
 143247  
 143248 sarvabhūtagaṇe mokṣaṃ mahākālpakṣaye gate |  
 143249 punaḥ kasya kathaṃ sargasamvittirupajāyate || 3 ||  
 143250  
 143251 nanvevaṃ sati brahmaiva svāvidyayā nānājīvabhāvairnānāsaṃsārātmanā ekameva  
 143252 saṃsarati ekameva svavidyayā sarvajīvasaṃsārabhāvebhyo mucyata ityuktaṃ syāt tathā ca  
 143253 prāktanaprākṛtapralayānte sarvajīvasamaṣṭyātmano hiraṇyagarbhasya  
 143254 tattvajñānenājñānanivṛttau tanmūlasarvajīvajagadbhāvānāṃ  
 143255 bādhāvarjanātsarvamuktiravaśyavācyeti muktasya brahmaṇaḥ  
 143256 punaretajjagajjīvaparamparayā saṃsāro nirbījaḥ kathaṃ saṃpanna ityāśayena rāmaḥ  
 143257 śaṅkate - bhūyaścānte viśvamāyanivṛttiḥ iti śruteḥ  
 143258 sarvamukteravaśyavācyatvāditi bhāvaḥ || 3 ||  
 143259  
 143260 śrīvāsiṣṭha uvāca |  
 143261  
 143262 mahāpralayaparyante kṣitijalapavanahutāsākāśāśeṣaviśeṣavināśe  
 143263 ābrahmasthāvarānteṣu muktau pariṇateṣu bhūyo yathedaṃ jagadanubhūyate tathā

143264 śrṇu | avyapadeśyaṃ yatparamārthaghaṇaṃ brahma cinmātramityācakṣate  
143265 munayaḥ tasya hṛdayamidaṃ jagattasmādvatyatiriktameva sa eva ca  
143266 devastadātmīyaṃ hṛdayaṃ svabhāvaṃ jagadityavagacchati ca vinodenaiva na tu  
143267 vāstavena rūpeṇa jagaditi kiṃcidupalabhāmahe vicārayantastasmātkimiva naśyate  
143268 kimiva jāyate yathā paramakāraṇamavināśi tathā taddhṛdayamavināśyaṃ ca |  
143269 mahākālpādayaśca tadavayavā eva aparijñānamātramatra kevalaṃ bhedāyaiva  
143270 tadapi prekṣyamāṇaṃ na labhyata eva || 4 ||  
143271  
143272 praśnamanūdyā taduttaraṃ gadyapadyairvaktuṃ vasiṣṭhaḥ pratijānīte -  
143273 mahāpralayetyādi - śrṇvityantena | ākāśāntānāmaśeṣaviśeṣāṇāṃ vināśe  
143274 sati brahmādisthāvarānteṣu jīvajagatsu muktau pariṇateṣu avyapadeśyaṃ brahma  
143275 cinmātramavaśiṣyata iti yadyapyācakṣate tathāpi tasyāviśiṣṭasya brahmacinmātrasya  
143276 hṛdayamidaṃ jagattasmādbrahmaṇo'vyatiriktameveti pūrayitvā vyākhyeyam | ayaṃ  
143277 bhāvaḥ - yadyapi muktadṛṣṭyā sarvajīvanmuktireva na kasyacitkiṃcitpariśiṣyate  
143278 tathāpyanyeṣāṃ pratyekaṃ tattvajñānodayābhāvāttaddṛṣā svasvāvidyā na naṣṭaiveti  
143279 bandhānubhava eva | yathā candralokasthānāṃ sāmpratam candramaṇḍalaṃ gatānāṃ ca  
143280 dṛṣṭyā atyantāsadapi candraprādeśikatvaṃ bhūmiṣṭhānāṃ dṛṣā tathaivāste  
143281 tadvaditi | etadevāha - sa eva deva ityādinā | avagacchati baddhadṛṣā |  
143282 cakārānnāvagacchati ca muktadṛṣā | yūyaṃ jīvanmuktāstarhi kidṛṣāṃ  
143283 jagadupalabhadhve tatrāha - vinodenaiveti | vinodena bādhitānuvṛttirūpakautukenaiva  
143284 dagdhapaṭavādityarthaḥ | tasmādevaṃ dṛṣṭitraye'pyavyatiriktatvāj jagatkimiva naśyati  
143285 kimiva jāyate | yadyavināśyeva tarhi kathaṃ mahākālpāvēntarakālpādayastatrāha -  
143286 mahākālpādaya iti | na hi śāśvatasya tasyaikadeśā śāśvatāḥ śakyā vaktuṃ | na vā  
143287 naṣṭāḥ kalpabhedāḥ punaḥ punarāgantuṃ śaknuvanti | ataḥ satāmeva  
143288 kalpasargabhedānāṃ japamālāvayavavatparivṛttireva punaḥ punaḥ kālacakrātmaneti  
143289 bhāvaḥ | kathaṃ tarhyatītānāgatakalpādiṣu bhedapratyayastatrāha -  
143290 aparijñānamātramiti || 4 ||  
143291  
143292 tasmāna kasyacitkiṃcitkadācinnaśyati kvacit |  
143293 na caiva jāyate brahma śāntaṃ dṛśyamajaṃ sthitam || 5 ||  
143294  
143295 gadyaprasādhitamārthaṃ padyenopasaṃharati - tasmāditi || 5 ||  
143296  
143297 ākāśaparamāṇusahasrāmśamātre'pi yā śuddhacinmātrasattā vidyate || 6 ||  
143298  
143299 vapurjagadidaṃ tasyā nanu nāma mahāciteḥ |  
143300 kathaṃ naśyatyanāṣṭāyāṃ tasyāṃ sā ca na naśyati || 7 ||  
143301  
143302 jagato'vināśitve yuktyantaramāha - ākāśeti | mahattvotkarṣāvadbhāvākāśe  
143303 aṇutvotkarṣāvadbhau paramāṇusahasrāmśamātre ca jagati brahmacitsattayaiva satteti yadā  
143304 siddhāntastadā tadvinābhāve kathaṃ vināśopapattirīti samudāyārthaḥ | vapurityādīni  
143305 padyāni || 6 || 7 ||  
143306  
143307 saṃvido hṛdayaṃ svapne yathā bhāti jagattayā |  
143308 vyomātmaiva tathaivādisargātprabhṛti bhāstate || 8 ||  
143309  
143310 saṃviddhṛdayatvaṃ ca saṃvinmātrasāre svapne'pi prasiddhamityāha - saṃvida iti || 8 ||  
143311  
143312  
143313 cidvyomāvayavaḥ sargaḥ sargasyaitādṛśāḥ kṣayāḥ |  
143314 udayāśceti khaṃ sarvaṃ kiṃ nāśi kimanāśi ca || 9 ||  
143315  
143316 eṣā hi paramārthasaṃvidacchedyā adāhyā'kledyā'śoṣyatā sā  
143317 hyatadvidāmadṛśyā tasyā yaddhṛdayaṃ tattadeva bhavati yathāsau na naśyati  
143318 tadantarvartī jagadādyanubhavo na jāyate na naśyatyeveti kevalaṃ  
143319 smaraṇavismaraṇavaśena svabhāvarūpeṇānubhavānanubhavau kalpayatīva || 10 ||  
143320  
143321 tarhyastu saṃvido'pi nāśastatra gadyenottaramāha - eṣā hīti | yathā asau saṃvinna  
143322 naśyati tathā tadantarvartī taddhṛdayabhūto jagatastaddhetvajñānasya cānubhavaḥ  
143323 pratibhāpi na jāyate na naśyati ca | yadi na naśyatyeva tarhi kathaṃ sukhaduḥkhādīnāṃ  
143324 kādācitkatvānubhavastatrāha - kevalamiti || 10 ||  
143325  
143326 yadyadyadātmakaṃ tattvaṃ tadvināśaṃ vinā'kṣayi |  
143327 tasmādbrahmātmakaṃ dṛśyaṃ viddhi brahmavadakṣayam || 11 ||  
143328  
143329 jagataḥ śāśvatenātmanā sātmakatvādapi na naśvarateti padyenāha - yadyaditi |  
143330 yadyaditi darśanāttattadityadhyāhāryam | tattadvināśaṃ vinā akṣayi avināśi || 11 ||  
143331  
143332 mahāpralayādayastadavayavā eva || 12 ||

143333  
143334 yadi brahmātmakam viśvaṃ tarhi tannānātvādbrahmanānātvam kiṃ na syāttatrāha -  
143335 mahāpralayādaya iti | tasya mahākālātmano brahmaṇaḥ avayavā eva || 12 ||  
143336  
143337 cinmātre parame vyomni kuta eva bhavābhavau |  
143338 kuto bhāvavikārādiḥ katham vyomni nirākṛte || 13 ||  
143339  
143340 nanvacetanasargapralayādyanantāvayavaghaṭitaṃ katham cidekarasaṃ syāditi  
143341 cedgirivṛkṣanagarādyane kapratibimbaghaṭitasphaṭikaśīlāyā  
143342 svacchaśīlaikarasatvavadityāśayena padmenottaramāha - cinmātre ityādinā |  
143343 nirākṛte nirākāre | bhāve ktaḥ bahuvrīhiḥ || 13 ||  
143344  
143345 mahākālpādayo bhāvā nāmaitāni jaganti ca |  
143346 brahmātmakatayaivāsminsamvidbrahmaṇi samsthitam || 14 ||  
143347  
143348 yathā vicitrapratibimbabhedāḥ sphaṭikātmanaiva sthitāstadvanmahākālpādayo  
143349 vicitrabhāvāḥ samvidekarase brahmaṇi samsthitā ityārthaḥ || 14 ||  
143350  
143351 nirākṛtyacchacinmātraṃ dṛśyaṃ saṃkalpya tadvaśam |  
143352 yāti yenaiva ghaṭito yakṣastaddhṛdaye kila || 15 ||  
143353  
143354 yathā manaḥsaṃkalpajānāṃ yakṣanagarasenādīnāṃ manomātratvaṃ tathā  
143355 citsaṃkalpajasya jagato'pi cinmātratvamityāśayenāha - nirākṛtīti || 15 ||  
143356  
143357 yathāvayavino vṛkṣasya śākhāviṭapaphalapallavapuṣpādayo'vayavāstathā  
143358 paramārthaghanasyākāśādapyaccharūpasyāvvyapadeśyasya  
143359 pralayamahāpralayanāśodbhedabhāvābhāvasukhaduḥkhajanana maraṇasākāra##-  
143360 ta iti || 16 ||  
143361  
143362 astvevaṃ tathāpi katham jagatāmavināśītvamiti cedavināśyavayavatvādevetyāśayena  
143363 vṛkṣaśākhāsāmyena gadyena varṇayati - yathetyādinā | asau brahmarūpo'vayavi  
143364 yathaivāvināśaḥ avyapadeśyaśca tathaiva te avayavāḥ sargapralayādaya iti  
143365 etasmātkāraṇādityārthaḥ || 16 ||  
143366  
143367 avayavāvayavinordṛśyayorvāpyadrṛśyayoḥ |  
143368 ekātmanoreva sadā bhedo'sti na kadācana || 17 ||  
143369  
143370 tatkutastatra padyenāha - avayavāvayavinoriti | nanu dṛśyādrṛśyayoḥ  
143371 kathamabhedastatrāha - dṛśyayorveti | abhede'pi sa eva sthauḷye dṛśyo bhavati  
143372 sauḥkṣmye tvadrṛśya iti | na dṛśyatvādrṛśyatve bhedaniyate ityāśayaḥ || 17 ||  
143373  
143374 yathā taroḥ saṃvinmūlaṃ tathā paramārthaghanasya kvacitkiṃcittvaṃ  
143375 kvacitsargastambaḥ kvacillokāntaraviṭapāḥ kvacidvyavasthāḥ śākhāḥ  
143376 kvacitpadārthapallavāḥ kvacitprakāśakusumam kvacidandhakārakārṣṇyaṃ  
143377 kvacinnabhaḥkoṭaraṃ kvacitpralayagulmāḥ kvacinmahāpralayagulmāḥ  
143378 kvaciddhariharādīgulucchakāḥ kvacijjādyatvak evamanākāraṃ vyomarūpameva  
143379 saṃvidātmani brahmaṇi brahmasadrṣābhāvādavyatiriktamevaitatsthitam || 18 ||  
143380  
143381 tatrāvayavāvayavinorabhedam vṛkṣatadavayavasāmyanirūpaṇenopapādayati -  
143382 yathetyādinā | yathā tarusadbhāve tarusaṃvideva mūlaṃ tathā paramārthaghanasya  
143383 jagato'pi sadbhāve saṃvideva mūlamiti sāmyaṃ prasiddham | evaṃ saṃvinmūlatayaiva  
143384 kvacitpradeśe kiṃcidvaicitryaṃ taruvadeva darśayati - kvaciditi | sargalakṣaṇaḥ stambo  
143385 madhyakāśṭham | tatsaṃlagnā bhūrādīlokāntaralakṣaṇā viṭapāḥ skandhāḥ | tatrāpi  
143386 jambūdvīpādīvyavasthāḥ śākhāḥ | teṣu girinadījanapadādīpadārthāḥ pallavāḥ | teṣu  
143387 candrādītyādīprakāśaḥ kusumam | andhakāralakṣaṇaṃ haritacchadakārṣṇyaṃ |  
143388 pralayalakṣaṇā gulmā granthibhedāḥ | hariharādīdevottamalakṣaṇā gulucchakā gucchāḥ  
143389 | sajalameghajādyalakṣaṇā tvak | evaṃ varṇitarītyā anākāraṃ  
143390 vyomarūpamevākārabhedaiḥ saṃvidātmani brahmaṇi  
143391 brahmasadrṣasvacchabhāvādevāvvyatiriktaṃ sthitamityārthaḥ || 18 ||  
143392  
143393 ito bhāvya ito bhāva itaḥ sarga itaḥ kṣayaḥ |  
143394 svabhāva evānubhava iti brahmācalaṃ sthitam || 19 ||  
143395  
143396 ukta mevārthaṃ padyairāha - itara ityādinā | bhāvyo bhaviṣyadarthaḥ | bhavatīti bhāvo  
143397 vartamānapadārthaḥ | atītyāpyupalakṣaṇametad | sa ca  
143398 sarvo'pyanubhavādhīnasiddhikatvādanubhava eva | sa ca svo bhāva ātmaiveti  
143399 brahmaivācalamekamevaṃ vaicitryakalpanayā sthitamityārthaḥ || 19 ||  
143400  
143401 evaṃmaye'pi parame brahmākāśe na rañjanāḥ |

143402 kāścidevāṅga santīndubimbe vimalatā yathā || 20 ||  
143403  
143404 tarhi brahmaṇi sargapralayādiraṅjanā kiṃ satyāḥ netyāha - evamiti | kāścīdapi na  
143405 santyevetyanvayaḥ | indubimbe vimalatā niṣkalaṅkatā yathā nāstīti kathaṃcidupamā |  
143406 tathā nirmale ityuttarānvayo vā || 20 ||  
143407  
143408 nirmale paramākāśe kva bhāvābhāvaraṅjanāḥ |  
143409 kvādimadhyāntakalanāḥ kva lokāntaravibhramāḥ || 21 ||  
143410  
143411 aparijñānamevaikaṃ tatra doṣavadutthitam |  
143412 kevalaṃ tatparāvṛtya prekṣaṇātpariśāmyati || 22 ||  
143413  
143414 tarhi tathā vibhrame ko hetuḥ kuto vā tacchāntistatrāha - aparijñānameveti |  
143415 parāvṛtya parāgdr̥ṣṭimapahāya pratyagātmapravaṇayā dhiyā prekṣaṇāt |  
143416 kaściddhīraḥ pratyagātmānamaikṣadāvṛttacakṣuramṛtatvamicchan ityādiśruteriti  
143417 bhāvaḥ || 22 ||  
143418  
143419 ajñānaṃ jñaptibodhena parāmṛṣṭaṃ praṇaśyati |  
143420 yenaivābhyuditastena pavaneneva dīpakāḥ || 23 ||  
143421  
143422 ajñānasādhakasyaiva caramasākṣātkāravṛttīddhasya tadbādhakatve yuktimāha -  
143423 ajñānamiti || 23 ||  
143424  
143425 ajñānaṃ saṃparijñātaṃ nāśideveti budhyate |  
143426 abandhamokṣaṃ brahmaiva sarvamityavagamyate || 24 ||  
143427  
143428 jñānasyājñānatatkāryabādhakatvaṃ prasiddhamevetyāha - ajñānamiti |  
143429 bādhapariśiṣṭabrahmānubhavamabhilāpya darśayati - abandhamokṣamiti || 24 ||  
143430  
143431 evaṃ bodhādayo rāma mokṣa uktāḥ svasaṃvidā |  
143432 vicārayatno labhate nātra kaścana saṃśayaḥ || 25 ||  
143433  
143434 he rāma mayā mokṣe evaṃ varṇitarūpā bodhādaya upāyā uktāḥ |  
143435 etāṃstūpāyānnirantaraṃ vicāre yatno yasya tathāvidho'dhikārī labhate || 25 ||  
143436  
143437 idaṃ jagajjālamanādyajātaṃ brahmārthamābhātamitiha dr̥ṣṭvā |  
143438 vicāradr̥ṣṭyā'sṭagaṇeśvaratvaṃ paśyaṃstr̥ṇaṃ svātmani jīva āste || 26 ||  
143439  
143440 anādi idaṃ jagajjālaṃ kadāpyajātaṃ notpannameva kiṃtu brahmaivārthayate prārthayate  
143441 bhogamokṣāvityartham | ajñātasvasvarūpamiti yāvat | iti  
143442 varṇitajagaddhṛdayādirūpeṇābhātataṃ vartate | jīvaḥ adhikārī iti vivekadr̥ṣṭyā iti  
143443 vicāradr̥ṣṭyā aṇimādyasṭagaṇasaṃpannamīśvaratvamapi  
143444 māyāmātratvādasārameveti paravairāgyotkarṣeṇa tr̥ṇaprāyaṃ paśyan  
143445 niratisāyaṇandaṃ brahmaivāhamiti niścitya svātmanyeva pūrṇakāma āste ityārthaḥ || 26 ||  
143446  
143447 ityārṣe śrīvāsisṭhamahārāmāyaṇe vālmīkiye de0 mo0 nnirvāṇaprakaraṇe u0 pāṣāṇo0  
143448 jagadākāśaikabodho nāmaikaṣaṣṭitamah sargaḥ || 61 ||  
143449  
143450 iti śrīvāsisṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
143451 jagadākāśaikabodho nāmaikaṣaṣṭitamah sargaḥ || 61 ||  
143452  
143453 dvīṣaṣṭitamah sargaḥ 62  
143454  
143455 śrīrāma uvāca |  
143456  
143457 yadetadbhavatā dr̥ṣṭaṃ cidvyomavapuṣā tadā |  
143458 tadekadeśasaṃsthena kimuta bhramatāmbare || 1 ||  
143459  
143460 dehavajjagatāṃ vīkṣā varṇyate'tra mune striyā |  
143461 saṃbhāśāvyomarūpasya svapnavadvyomarūpayā ||  
143462  
143463 tvayā tajjagajjālaṃ kiṃ paricchin nabhāvena sthitvā pakṣivadambare bhramatā  
143464 dr̥ṣṭamutāparicchin nacidvyomabhāveneti saṃdihāno rāmaḥ pṛcchati - yadetaditi  
143465 || 1 ||  
143466  
143467 śrīvāsisṭha uvāca |  
143468  
143469 saṃpanno'hamanantātmā vyāpī vyoma tadā kila |  
143470 syātāṃ tasyānavasthāyāṃ kidṛśau tau gamāgamau || 2 ||

143471  
143472 tatra dvitīyakalpamālambya vasiṣṭha uttaramāha - saṃpanna iti |  
143473 tasyāmānantyāvasthāyāṃ gamāgamau | kriyāmātropalakṣaṇametat || 2 ||  
143474  
143475 naikasthānasthitamayo nāhaṃ gatimayo'bhavam |  
143476 tadanena sva evāsmindṛṣṭametanmayātmani || 3 ||  
143477  
143478 mayaṭau prācurye | tattasmāddhetoḥ svai evāsminnityāparokṣe ātmani etajjaganmayā  
143479 dṛṣṭam || 3 ||  
143480  
143481 yathāṅgāni śarīratve paśyāmyāpādamastakam |  
143482 cinnetreṇāpyanetreṇa tathaitadvṛṣṭavānaḥ || 4 ||  
143483  
143484 ekadeśasthityādikalpanāṃ vinā svātmatayānātmadarśanāprasiddhiṃ  
143485 dṛṣṭāntopanyāsairnirācaṣṭe - yathetyādinā | śarīratve dehātmatādarśane |  
143486 āṅgāni hastapādādīni | yathā dehaikadeśasthitirdehāntarabhramaṇādikalpanāṃ vināpi  
143487 anetreṇa akṣigolakānapekṣeṇāpi cinnetreṇa yathā paśyāmi tadvadityarthaḥ || 4 ||  
143488  
143489 anākṛterniravayavavasthitestadā tathā'bhavadvimalacidambarātmanaḥ |  
143490 jaganti tānyavayavajālakāni me yathā svato na vigalitā na vastutā || 5 ||  
143491  
143492 asaṅgodāsīnaniravayavabrahmabhūtasya tadā jagadavayavatā kathamabhūttatrāha -  
143493 anākṛteriti | tadā tasyāṃ  
143494 samādhyavasthāyāmanākṛterniravayavavasthiteṣvimalacidambarātmano'pi me tāni jaganti  
143495 tathā avayavajālakānyabhavan yathā svato vastutā na vigalitā nāpi vastutā abhavat  
143496 matsattayā sattvādvastutā na vigaliteti madavayavatā svataḥ sattāsūnyatvāttu na vastutā  
143497 yathā ca vāstavī sāvyavatā nābhavadityadoṣa iti bhāvaḥ || 5 ||  
143498  
143499 pramāṇamatra te svapnadṛṣṭo'bhuvanavibhramaḥ |  
143500 svapne'nubhūyate dṛśyaṃ na ca kiṃcitkhameva tat || 6 ||  
143501  
143502 ukte'rthe svapnajaḡatatastathāvidhatāṃ pramāṇayati - pramāṇamiti || 6 ||  
143503  
143504 yathā paśyati vṛkṣaḥ svaṃ patrapuṣpaphalādikam |  
143505 svasaṃvedananetreṇa tathaitaddṛṣṭavānaḥ || 7 ||  
143506  
143507 yatra tvasya sarvamātmaivābhūttatkena kaṃ paśyet ityādiśrutistu  
143508 nirvikalpasamādhyādāveva jagadadarśanamāha na savikalpasamādhāvityāśayena  
143509 netrādikaraṇāni vināpi taddarśane dṛṣṭāntāntaramāha - yatheti | vṛkṣo  
143510 vṛkṣadehātmaabhūto jīvaḥ || 7 ||  
143511  
143512 yathāmbudhīranantātmā vetti sarvān jalecarān |  
143513 taraṅgāvartaphenāṃśca tathaitadbuddhavānaḥ || 8 ||  
143514  
143515 ambudhiḥ samudrābhīmānī jīvaḥ || 8 ||  
143516  
143517 avayavānsvānavayavī yathā vetti nijātmani |  
143518 ananyānātmanaḥ sargāṃstathaitānbuddhavānaḥ || 9 ||  
143519  
143520 kiṃ bahunā sarvapraṇiṣvapi svāvyavānāṃ tathā vedanaṃ prasiddhamityāśayenāha ##-  
143521  
143522 adyāpi tānaḥ dehe vyomni śaile jale sthale |  
143523 tathaiva sargānpaśyāmi rāma bodhaikatāṃ gataḥ || 10 ||  
143524  
143525 tadaiva me svātmani jagaddhṛdayatādarśanamiti na kiṃtu sadaiva tatpravaṇayā dṛṣṭyā  
143526 taddraṣṭuṃ śakyamityāha - adyāpīti | adya apīśabdācchvo'pi || 10 ||  
143527  
143528 puro'smākamidaṃ viśvaṃ gṛhasyāntarbahistathā |  
143529 pūrṇametajjagadvṛndairvedmi bodhaikatāṃ gataḥ || 11 ||  
143530  
143531 yathāmbho rasatāṃ vetti śaityaṃ vetti yathā himam |  
143532 spandaṃ vetti yathā vāyustathaitadvetti śuddhadhiḥ || 12 ||  
143533  
143534 ambha-ādipadāni tattaddevatāparāṇi || 12 ||  
143535  
143536 yo yo nāma vivekātmā śuddhabodhaikatāṃ gataḥ |  
143537 sama eṣa mayaikatmā vedmi svātmānamīdṛśam || 13 ||  
143538  
143539 kiṃ tvameka eva vetsy netyāha - yo ya iti | sa sarvopi mayā saha ekātmā ahaṃ ca



143540 svātmānamīdṛṣaṃ tadātmabhūtaṃ vedmīti matpratrayā eva sarvaviduṣāṃ pratrayā iti  
143541 na te pṛthaganyasyā ityāśayaḥ || 13 ||  
143542  
143543 asyā dṛṣṭeḥ pariṇatervettṛvedanavedyadhīḥ |  
143544 na kācidastyabhyuditā vijñānātmaikatā yataḥ || 14 ||  
143545  
143546 pariṇateḥ paripākavaśādveditrāditripuṭībuddhirna kācitsvātmātirikṭāsti yato  
143547 vijñānenaikātmataiva teṣāmbhyuditetyarthaḥ || 14 ||  
143548  
143549 divyā dṛḡadrisaṃsthasya tathā yojanakoṭigān |  
143550 bhāvānvetti bahiṣcāntarevaṃ tadbuddhāvānaḥ || 15 ||  
143551  
143552 ekena jñānena kathaṃ vyavahitaviprakṛṣṭasarvadarśanamiti cettaddṛṣṭāntena  
143553 saṃbhāvayati - divyete | adrisaṃsthasya parvatārūḍhasya  
143554 puṃsastimirarogādyapratihatatvādausadhādipariṣkṛtatvādvā  
143555 ājānasiddhatvādyogapariṣkṛtatvādvā divyā bahirādhibhautikānantarādhyātmikāṃśca  
143556 bhāvān vetti sāksātpaśyati | evaṃ tadvadityarthaḥ || 15 ||  
143557  
143558 yathā bhūmaṇḍalaṃ bhāvānnidhidhāturasādikān |  
143559 vettievaṃ tanmayā buddhamananyaddṛṣyamātmanaḥ || 16 ||  
143560  
143561 bhūmaṇḍalapadena tadabhimānī jīvo gṛhyate || 16 ||  
143562  
143563 śrīrāma uvāca |  
143564  
143565 brahmannanubhavatyevaṃ tvayi tāmarasekṣaṇa |  
143566 sā kiṃ kṛtavatī brūhi kāntā'ryāpāṭhapāṭhinī || 17 ||  
143567  
143568 vasiṣṭha uvāca |  
143569  
143570 tāmevāryāṃ paṭhanti sā tathaivānunayānvitā |  
143571 matsamipe nabhodehā vyomni devīva saṃsthitā || 18 ||  
143572  
143573 anunayena praśaṃsādiprītījanakavyāpāreṇānvitā || 18 ||  
143574  
143575 yathāhamākāśavapustathaivāsau kharūpiṇī |  
143576 tena dṛṣṭā na sā pūrvāṃ dehena lalanā mayā || 19 ||  
143577  
143578 yadi samipe saṃsthitā tarhi vinaiva samādhim prāgeva tvayā kuto na dṛṣṭā tatrāha -  
143579 yatheti || 19 ||  
143580  
143581 ahamākāśamātrātmā sā khamātraśarīriṇī |  
143582 jagajjālaṃ khamātraṃ taditi tatra tadā sthitam || 20 ||  
143583  
143584 tatra tasmiṃścidākāśe | tadā samādhikāle || 20 ||  
143585  
143586 śrīrāma uvāca |  
143587  
143588 śarīrasthānakaraṇaprayatnaprāṇasaṃbhavaiḥ |  
143589 yadudeti vaco varṇaistatkutastādṛśākṛteḥ || 21 ||  
143590  
143591 yadyākāśarūpaiva sā tarhi jihvātālvoṣṭhaprāṇavāyavādyabhāvātkathamāryāṃ  
143592 paṭhitavatīti rāmaḥ pṛcchati - śarīreti | tādṛśākṛterākāśaśarīrāyāḥ || 21 ||  
143593  
143594 rūpālokamanaskāraḥ kuto nāmātmanāmiti |  
143595 brūhi me bhagavaṃstattvaṃ yathāvṛttaśca niścayaṃ || 22 ||  
143596  
143597 evamākāśamātrasya tava tadrūpadarśanaparyālocanādyapi durlabhamityāśayenāha ##-  
143598 sa yathāvṛtto'bhūstanniścayaṃ ca brūhītyarthaḥ || 22 ||  
143599  
143600 śrīvasiṣṭha uvāca |  
143601  
143602 rūpālokamanaskārāḥ śabdapāṭhavadacāṃsi ca |  
143603 yathā svapne nabhasyeva santi tatra tathāmbare || 23 ||  
143604  
143605 tatra svapnadṛṣṭāntenaiva kalpanayā sarvamupapannamityuttaramāha - rūpetyādinā  
143606 || 23 ||  
143607  
143608 rūpālokamanaskāraiḥ svapne cinnabha eva te |

143609 yathodeti tathā tatra taddṛśyaṃ khātmakaṃ sthitam || 24 ||  
143610  
143611 na kevalaṃ tu taddṛśyaṃ yāvattu viśayaṃ vayam |  
143612 jagaccedaṃ khavevācchaṃ yathā tannastathākhilam || 25 ||  
143613  
143614 atyalpamidamucyate tadā taddṛśyaṃ khātmakamiti | tattvato vicāre idānīmidaṃ jagadapi  
143615 khātmakameva | atrāpi śarīrādibhrāntyaiva vyavahārabhramaścetyāha - na kevalamiti  
143616 | vayamasmākaṃ viśayaṃ gocaraṃ ca yāvat tatsarvaṃ jagaccetyanvayaḥ || 25 ||  
143617  
143618 paramārthamahādhāturvedyanirmuktacidvapuḥ |  
143619 evaṃ nāma svayaṃ bhāti svabhāvasyeva niścayaḥ || 26 ||  
143620  
143621 nāmeti śrutividvadanubhavādiprasiddhamidamiti dyotanāya | svabhāvasya  
143622 jagadvāsanopahitacitsvabhāvasya || 26 ||  
143623  
143624 śarīrasthānakaraṇasattāyāṃ kā tava pramā |  
143625 yathaiva teṣāṃ dehādi tathāsmākamidaṃ sthitam || 27 ||  
143626  
143627 kā pramā tatsattābuddheḥ aśarīraṃ śarīreṣvanavastheṣvavasthitam  
143628 ityādiśrutibādhitatvāditi bhāvaḥ || 27 ||  
143629  
143630 yathaiva tattathaivedaṃ tathaivedaṃ yathaiva tat |  
143631 asatsattāmiva gataṃ saccāsadiva ca sthitam || 28 ||  
143632  
143633 sat nirviśeṣātmatattvaṃ cāvṛtatvādasadivātyantāprasiddhamiva sthitam |  
143634 cakāraścidānandasvabhāvavyatyāso'pyevamityanuktasamuccayārthaḥ || 28 ||  
143635  
143636 yathā swapne dharādhvādipṛṣṭhavyavahṛtirnabhaḥ |  
143637 tadā hyahaṃ ca tvaṃ sā ca tādidaṃ ca tathā nabhaḥ || 29 ||  
143638  
143639 dharāpṛṣṭhe kṛṣṣyādivyavahṛtiḥ adhvapṛṣṭhe gamanādivyavahṛtiḥ  
143640 saudhādipṛṣṭhe śayanādivyavahṛtiśca nabhaścidākāśa eva || 29 ||  
143641  
143642 yathā swapne nṛbhīryuddhakolāhalagamāgamāḥ |  
143643 asanto'pyanubhūyante saṃsāranīkarāstathā || 30 ||  
143644  
143645 vakṣi cetsvapnadṛśyaśrīḥ kasmāttadasamañjasam |  
143646 avācyametaddheturhi nānyo'styanubhavasthiteḥ || 31 ||  
143647  
143648 svapnavaicitrye'pi hetvantarasambhāvanāyāstu nāvakāśaḥ | anavasthādidoṣabhayena tatra  
143649 sarvavādināṃ mūḷībhāvāvidyopahitacidātmana eva svabhāvo'yamiti matpakṣasyaiva  
143650 pariśeṣātsiddherityāha - vakṣīti | tatte vacanamasamañjasam |  
143651 svāpnānubhavasthiteranyo heturhi yasmānnāsti || 31 ||  
143652  
143653 kathamālakṣyate swapna iti praṣṭuḥ prakathyate |  
143654 yathaivaṃ paśyasītyeva heturatrāsti netaraḥ || 32 ||  
143655  
143656 praṣṭuḥ sarvairēva yathaiva paśyasīti tadanubhava evottaraṃ prakathyate netaro'tra  
143657 hetustatsādhako'stītyarthaḥ || 32 ||  
143658  
143659 svapnajanturiva vyomni bhāti prathamāsargataḥ |  
143660 prabhṛtyeva virāḍātmā khe khaveva paraspāre || 33 ||  
143661  
143662 tathāhi suṣuptisadrśapralayānantaraṃ prathamāsargataḥ prabhṛtyeva svapnajanturiva  
143663 kalpanātmā virāḍātmā cidākāśe cidākāśameva prathata ityāha - swapneti |  
143664 paraspāre viśayaviśayitayā anyonyasāpekṣarūpe || 33 ||  
143665  
143666 svapnaśabdena bodhārthaṃ tava vyavaharāmyaham |  
143667 dṛśyaṃ tvidaṃ na sannāsanna svapno brahma kevalam || 34 ||  
143668  
143669 tarhi kiṃ dṛṣṭāntabhūtasvapnasvabhāvameva jagat netyāha - svapnaśabdeneti || 34 ||  
143670  
143671 atha rāghava sā kāntā mayā kāntānuṣaṅgiṇī |  
143672 saṃvidaṃ tanmayīm kṛtvā pṛṣṭedaṃ dṛśyarūpiṇī || 35 ||  
143673  
143674 evamavāntarapraśnaṃ samādhāya pūrvapṛṣṭakathāśeṣamāha - athetyādinā |  
143675 kānte vakṣyamāṇe anuṣaṅgiṇī anurāgavatī | tanmayīm tadabhiprāyajijñāsāpradhānāṃ  
143676 saṃkalpasamvidaṃ kṛtvā || 35 ||  
143677

143678 vyavahāro yathodeti svapne svapnajanaiḥ saha |  
 143679 tathā tadā tayā sārdhaṃ vyavahāro mamoditaḥ || 36 ||  
 143680  
 143681 aśarīrasya te tayā saha kathaṃ praśnādivyavahāro'bhūttatrāha - vyavahāra iti || 36 ||  
 143682  
 143683 yathaiva svapnasamkāśo vyavahāraḥ khameva saḥ |  
 143684 tathaiva tvamimaṃ viddhi māmātmānaṃ jagacca kham || 37 ||  
 143685  
 143686 tvayā sahedānīmṭanavyavahāro'pi mama tādrśa evetyāha - yathaiveti || 37 ||  
 143687  
 143688 yathā svapnajaḡadrūpaṃ khamevaivamidaṃ jagat |  
 143689 jāgradādaḡ sa hi svapnaḡ sargādaḡ jagadudbhavaḡ || 38 ||  
 143690  
 143691 kathaṃ tarhi svapna iti jagaditi ca nāmbhedastatrāha - jāgradādāviti || 38 ||  
 143692  
 143693 svapno'yaṃ jagadābhogo na kiṃcidvā khameva ca |  
 143694 nirmalaṃ jñaptitāmātramitthaṃ sanmātrasamsthitaṃ || 39 ||  
 143695  
 143696 ayaṃ jagadveśa ātmanaḡ svapna eva athavā na kiṃcit || 39 ||  
 143697  
 143698 svapnasya vidyate draṡṡā sākāro yuṡmadādikaḡ |  
 143699 draṡṡā tu sargasvapnasya cidvyomaivāmalaṃ svataḡ || 40 ||  
 143700  
 143701 athavā kaścidviśeśo'pi vaktuṃ śakya ityāśayenāha - svapnasyeti |  
 143702 yuṡmadādivāsanākāreṇa sākāraḡ || 40 ||  
 143703  
 143704 yathā draṡṡāmalaṃ vyoma drśyaṃ tadvadgataṃ tathā |  
 143705 svapnarūpajagatyuccairjagattvenāmalaṃ nabhaḡ || 41 ||  
 143706  
 143707 gataṃ draṡṡṡtadrśyāntarālikaṃ darśanamapi tathā vyomaiva || 41 ||  
 143708  
 143709 cidvyomno'nākṛteḡ svapno hṛdi sphurati yaḡ svataḡ |  
 143710 sargastasya kutastena sākṛtitvaṃ kathaṃ bhavet || 42 ||  
 143711  
 143712 yaḡ svapnaḡ sphurati tasya sargo janma kutaḡ | tena ca vandhyāputrakalpena jagatā  
 143713 sākṛtitvaṃ kathaṃ bhavet || 42 ||  
 143714  
 143715 sākārasyaiva yatsvapnajaḡattadvyoma nirmalam |  
 143716 nirākārasya cidvyomnaḡ sargaḡ svapnaḡ kathaṃ na kham || 43 ||  
 143717  
 143718 yatra sākārasya yuṡmadādeḡ prasiddhaṃ svapnajaḡadasat tatra nirākārasya brahmaṇaḡ  
 143719 svapnabhūtaḡ sargastatheti kiṃ vācyamityarthaḡ || 43 ||  
 143720  
 143721 nirupādānaśambhāramabhittāveva cinnabhaḡ |  
 143722 paśyatyakṛtamevemaṃ jagatsvapnaṃ kṛtaṃ yathā || 44 ||  
 143723  
 143724 mṛdvyā cidākāśamṛdā brahmaṇā brāhmaṇena khe |  
 143725 kṛto'pi na kṛtaḡ sargamaṇḡapo'kṡagavākṡakaḡ || 45 ||  
 143726  
 143727 brahmaṇā hiraṇyagarbhākhyena brāhmaṇena akṡā indriyacchidrāṇyeva gavākṡā  
 143728 yasmiṡstathāvidho dehādīsargamaṇḡapaḡ kṛto'pi na kṛta eva || 45 ||  
 143729  
 143730 no kartṛtā na ca jaganti na bhokṛtṛtāsti nāstīti nāsti na ca kiṃcidato budhaḡ san |  
 143731 pāśāṇamaunamavalambya yathāpravāhamācāramācara śarīramihāstu mā vā || 46 ||  
 143732 ||  
 143733  
 143734 ataḡ sarvadṛśyamārjanātpariśiṡṡto budhastatsākṡyeva san paramārthaḡ | ato he rāma  
 143735 tvamantaḡ pāśāṇamaunamavalambya bahiryathāpravāhamācāramācara | tatra te śarīraṃ  
 143736 yāvatprārabdhaśeśamastu taduttaraṃ māstu vā na kaścidviśeśa ityarthaḡ || 46 ||  
 143737  
 143738 ityārše śrīvāsiṡṡthamahārāmāyaṇe vālmikiye de0 mokṡopāyeṡu nirvāṇaprakaraṇe utta0  
 143739 pāśā0 cidaikyam nāma dviṡaṡṡtitamaḡ sargaḡ || 62 ||  
 143740  
 143741 iti śrīvāsiṡṡthamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe cidaikyam  
 143742 nāma dviṡaṡṡtitamaḡ sargaḡ || 62 ||  
 143743  
 143744 triṡaṡṡtitamaḡ sargaḡ 63  
 143745  
 143746 śrīrāma uvāca |

143747  
143748 tava striyā'svarūpeṇa dehenābhūttayā katham |  
143749 kathamuccāritāstatra varṇaḥ kacaṭatādayaḥ || 1 ||  
143750  
143751 ajñapakṣe'ntarantaḥ santyanantaḥ sargasampadaḥ |  
143752 brahmaiva brahmavitpakṣe cidekaghanamīryate ||  
143753  
143754 svapnavyavahāradṣṭāntena prākṣamarthitamapyāśarīrasya saṃvādādivyavahāraṃ  
143755 mandaprajñānāṃ sphuṭabodhāya punā rāmaḥ prcchati - taveti | he mune tava tayā  
143756 pūrvoktayā striyā saha asvarūpeṇa mukhajihvādyavayavaśūnyena vāsanāmātrātmanā  
143757 dehena katham vyavahāro'bhūt | tatra tasyāṃ daśāyāṃ kacaṭatapādayo varṇāstvayā  
143758 vinā jihvāṃ kathamuccāritāḥ || 1 ||  
143759  
143760 śrīvasiṣṭha uvāca |  
143761  
143762 varṇeṣu svaśarīrāṇāṃ varṇaḥ kacaṭatādayaḥ |  
143763 kadācanāpi nodyanti śavānāmiva kena ca || 2 ||  
143764  
143765 varṇoccāraṇādivyavahāre śarīrasya na kāraṇatā satyapi śavaśarīre tadadarśanādvinaṇḍīpi  
143766 śarīraṃ svapne taddarśanādanvayavyatirekavyabhicārāt sahetukatve vyavahārasya  
143767 satyatāpatteśca kiṃtu kalpanāmātram | tacca tadāpi sulabhamityāśayena vasiṣṭha  
143768 uttaramāha - varṇeṣvityādinā | kameva śarīraṃ yeṣāṃ tattvavidāṃ teṣāṃ mate  
143769 varṇeṣu madhye ye kacaṭatapādayaste kadācanāpi nodyanti |  
143770 kalpanāmātrarūpatvādityarthaḥ || 2 ||  
143771  
143772 varṇoccāro'bhaviṣyaccetprakaṭārthastataḥ kvacit |  
143773 svapneṣvanvabhaviṣyattaṃ vinidraḥ pārśvago janaḥ || 3 ||  
143774  
143775 ukte'rthe'nukūlaṃ vipakṣe pratikūlaṃ ca tarkamāha - varṇoccāra iti |  
143776 prakāṣcāśāvarthaśca prakāṭārthaḥ paramārtha ityārthaḥ | yadi svāpnavarṇoccāraḥ  
143777 paramārthaḥ syāttadā pārśvasthaśravaṇānubhavagocaraḥ syāditi tarkaḥ || 3 ||  
143778  
143779 tasmāna kiṃcitsvapneṣu tatsatyam bhrāntireva sā |  
143780 cinmātrākāśakacanaṃ tattathā khe svabhāvajaṃ || 4 ||  
143781  
143782 svabhāvajaṃ nidrāsvabhāvabalakalpitaṃ || 4 ||  
143783  
143784 tadendukārṣṇyakhatanuśilāgeyāditāṃ gatāḥ |  
143785 ivābhānti cidākāśāstathā deharavādayaḥ || 5 ||  
143786  
143787 yadaivaṃ tadā kiṃ tatrāha - tadeti | tadā  
143788 taimirikādhyastamindukārṣṇyamākāśamūrtatāśilākartṛkaṃ  
143789 gītamityādiprātibhāsikārthatāṃ gatāstadavacchinnacidākāśā iva  
143790 svāpnadehaśabdādayo'pi tattadbuddhasaṃskāropahitacidākāśā eva tathā bhāntīti  
143791 siddhamityārthaḥ || 5 ||  
143792  
143793 taccidākāśakacanaṃ yannāma svapnavedane |  
143794 ākāśameva nabhasaḥ kacanaṃ viddhi netarat || 6 ||  
143795  
143796 te cidākāśā eva tathā bhāntu kiṃ tatastatrāha - taditi | yathā nabhaso mūrtātmanā  
143797 kacanaṃ nabhaso netarat tathā taccidākāśakacanaṇḍī yatsvapnavedane jagadākāraṃ  
143798 prasiddhaṃ taccidākāśameva viddhi || 6 ||  
143799  
143800 yathā svapnastathaivedaṃ jāgradagre vyavasthitaṃ |  
143801 ākāśamapyanākāśaṃ yathaivedaṃ tathaiva tat || 7 ||  
143802  
143803 evaṃ svapnārthānāṃ cidākāśamātratāṃ prasādhyā tatsāmyenaiva puraḥ sthitānāṃ  
143804 samādhidṣṭānāṃ cārthānāṃ cidākāśamātratetyāha - yatheti | tat  
143805 samādhidṣṭam || 7 ||  
143806  
143807 yathā kacati taccāru cetanaṃ caturaṃ tathā |  
143808 yathā sthitaṃ tadevedaṃ satyaṃ sthiraṃiva sphurat || 8 ||  
143809  
143810 tathā cāyaṃ sarvo'pi cita eva kacanaśca matkāro nāṇumātramapyacidrūpaṃ kiṃcidastītyāha  
143811 - tatheti | idaṃ jagatsatyamiva sthiraṃiva ca sphuradbhavati tathā caturaṃ taccetanaṃ  
143812 brahma sthitamityanvayaḥ || 8 ||  
143813  
143814 śrīrāma uvāca |  
143815

143816 bhagavansvapna evedaṃ kathāṃ jāgradavasthitam |  
143817 asatyameva satyatvamiva yātaṃ kathāṃ bhavet || 9 ||  
143818  
143819 pramāṇagamyasya jāgratprapañcasya tadagamyasvapnasāmyamayuktamiti rāmaḥ  
143820 śāṅkate - bhagavanniti | asatyameva satyatvaṃ cakṣurādipramāṇavedyatāṃ kathāṃ  
143821 yātaṃ kathāṃ sambhavet || 9 ||  
143822  
143823 śrīvasiṣṭha uvāca |  
143824  
143825 śṛṇu svapnamayānyeva kathāṃ santi jagantyaalam |  
143826 nānyāni na ca satyāni na sthirāṇi sthitāni ca || 10 ||  
143827  
143828 astvāpātataścakṣurādīmānagamyatā tathāpi tattvato vimarśāsahatvenāsthiratvena ca  
143829 svapnasāmyamastyeveyāśayenottaramāha - śṛṇvityādinā | svapnavadevātmano  
143830 nānyāni nāpyātmavatsatyāni sthirāṇi cetyanirvacanīyānyevetyātmāsattayaiva sthitāni  
143831 cetyarthaḥ || 10 ||  
143832  
143833 anubhūtāni bijāni bijarāsāvivāmbare |  
143834 anyānyanyāni tānyeva samāni na samāni ca || 11 ||  
143835  
143836 evaṃ parasparaṃ bijabhāvādviruddhabhedābhedasamāsamarūpatvācca  
143837 svapnasāmyamityāha - anubhūtānīti || 11 ||  
143838  
143839 pratyekamantaranyāni tathaivābhyuditāni ca |  
143840 parasparamadṛṣṭāni bahūni vividhāni ca || 12 ||  
143841  
143842 kadālītvakṣaṃniveśavatparasparamantarantarānantyenāvasthānānubhavādapi  
143843 mithyātvātsvapnasāmyamevetyāha - pratyekamiti |  
143844 svapnavatparasparamadṛṣṭatvādapi tathetyāha - parasparamiti || 12 ||  
143845  
143846 anyonyaṃ tāni sarvāṇi na paśyantyeva kiṃcana |  
143847 jaḍānīvaikarāśīni bijānīva galantyaapi || 13 ||  
143848  
143849 tadevopapādayati - anyonyamiti | kusūlasthabījānīvāntareva galantyaapi || 13 ||  
143850  
143851 vyomātmatvānna gagaṇaṃ na vidanti parasparaṃ |  
143852 api cetanarūpāṇi suptānīva nirantaram || 14 ||  
143853  
143854 galitāntyaapi tāni cetanarūpāṇyeveti na prataptakharparanipatitajalabinduvadvyomātmatāṃ  
143855 prāpya śūnyeva saṃpadyante nāpi asmadādivatparasparaṃ vidanti paśyanti kiṃtu  
143856 ajñānāvṛtacetanarūpatvānnirantaram suptānīva svapnamevānubhavantītyarthaḥ || 14 ||  
143857  
143858 suptāḥ svapnajagajjālamahani vyavahāriṇaḥ |  
143859 asurā nihatā devaiste svapnajagati sthitāḥ || 15 ||  
143860  
143861 tatra suptā jīvāḥ svapnajagajjālaṃ prāpya tatraiva kalpite ahani sarvavyavahāriṇo  
bhavantīti  
143862 pratijānīte - suptā iti | pratijñātamarthamasuramanuṣyarākṣasādīnāṃ  
143863 svapnahatānāṃ gatyantarābhāvātpariśeṣānumānena sādhaiṣyaṇprathamamasureṣu  
143864 darśayati - asurā iti sārdhena || 15 ||  
143865  
143866 ajñānānna gatā muktiṃ na jāḍyājjaḍatāmitāḥ |  
143867 na dehavantaḥ kiṃ santu vinā svapnajagatsthiteḥ || 16 ||  
143868  
143869 asurā daityāḥ sauptikena devairnihatāḥ santaḥ svasvapnajagatyeva sthitāḥ | yato  
143870 jñānābhāvānmuktiṃ na gatāḥ | nāpi jaḍatāṃ pāṣāṇādibhāvamitāḥ | nāpi dehavantaḥ  
143871 saṃpannāḥ | idṛśāste svapnajagatsthitervinā kiṃ santvityarthaḥ || 16 ||  
143872  
143873 suptāḥ svapnajagajjāle svācāravvyavahāriṇaḥ |  
143874 puruṣā nihatāḥ pumbhiste tathaiva vyavasthitāḥ || 17 ||  
143875  
143876 evaṃ puruṣā manuṣyā api svasvapnarūpe jagajjāle vāsanābhirvyavahāriṇaḥ | te ca  
143877 tatraivānyaiḥ pumbhīrnihatāḥ santastathaiva prāguktāsuraajīvavatsvapnaparamparāyāmeva  
143878 vyavasthitāḥ || 17 ||  
143879  
143880 nirmokṣā niḥśarīrāste cetanāvāsanānvitāḥ |  
143881 dṛṣṭaṃ svapnajagajjālaṃ vinā ca kva vasantu te || 18 ||  
143882  
143883 yataste'pi jñānābhāvānnirmokṣā niḥśarīrāśceti na jāgarakṣamā vāsanābhiśca

143884 vyavaharaṇāśīlāḥ | idṛśāstu te svapnajagajjālāṃ vinā kva vasantu | teṣāṃ vinā nānyā  
143885 gatirastītyarthaḥ || 18 ||  
143886  
143887 suptāḥ svapnajagajjālavyavasthācārācāriṇaḥ |  
143888 ye hatā rākṣasā devaiste yathaiva vyavasthitāḥ || 19 ||  
143889  
143890 ayamasureṣu manuṣyeṣu ca darśito nyāyo rākṣasādiṣvapi yojya ityāśayenāha -  
143891 suptā iti dvābhyām || 19 ||  
143892  
143893 evaṃ ye nihatā rāma kiṃ te kurvanti kathyatām |  
143894 ajñatvāṇna gatā muktiṃ cetanāṇna dṛṣatsthitāḥ || 20 ||  
143895  
143896 sādryabdhurvijanaṃ dṛśyamidaṃ sarvaṃ yathāsthitam |  
143897 cirāyānubhavantyetē yatheme vāyamādṛtāḥ || 21 ||  
143898  
143899 teṣāṃ svasvapnaścirānuvṛttyā asmādanubhavasāmyājājāgradavasthaiva bhavatītyāha ##-  
143900  
143901 teṣāṃ kalpajagatsamsthā yathāsmākaṃ tathaiva tāḥ |  
143902 asmākaṃ jagatisamsthā yathā teṣāṃ tathaiva ca || 22 ||  
143903  
143904 eteṣāṃ svapnapuruṣāsta evame vāyaṃ sthitāḥ |  
143905 ye ca te nāma saṃsārāstebhya ekamimaṃ viduḥ || 23 ||  
143906  
143907 tathā cāsmābhiranubhūyamānaṃ jagattadantargatā vāyaṃ ca yadi tairdṛṣṭāstarhi  
143908 asmajjāgrateṣāṃ svapno vāyaṃ ca teṣāṃ svapnapuruṣāḥ saṃpadyāmahe ityāha -  
143909 eteṣāmiti || 23 ||  
143910  
143911 te svapnapuruṣāsteṣāṃ satyā evānubhūtitaḥ |  
143912 ātmano'pi parasyāpi sarvagatvāccidātmanaḥ || 24 ||  
143913  
143914 ātmano'pi parasya puruṣāntarasyāpyanubhūtitaḥ anubhavādyatastulyā ataḥ satyā eva  
143915 tatsattānimittasyādhiṣṭhānacidātmanaḥ sarvagatatvena tulyatvādityarthaḥ || 24 ||  
143916  
143917 yathā te svapnapuruṣāḥ satyamātmanyathā'pare |  
143918 tathāpi svapnapuruṣāḥ satyameva tathaiva te || 25 ||  
143919  
143920 apīśabdo bhinnakramaḥ | yathā te svapnapuruṣāḥ satyāstathā apare'pi mayā  
143921 pratisvapnāmanubhūyamānāḥ puruṣāḥ satyameva tathaiva te tvayāpi svapnapuruṣā  
143922 bodhyāḥ || 25 ||  
143923  
143924 svasvapnapurapaurā ye tvayā dṛṣṭāstathaiva te |  
143925 sthitāstatra tahādyaḥ brahma sarvātmakaṃ yataḥ || 26 ||  
143926  
143927 prabodhe'pi hi bhidyante svapnabhāvā yathā sthitāḥ |  
143928 tathā sthityānubhūyante parabrahmatayāthavā || 27 ||  
143929  
143930 yathā te te svapnabhāvāḥ prabodhe jāgaraṇe yathā bhidyante viśīryanta ityanubhūyate  
143931 tathā svapnakāle sthityā sthitā ityevānubhūyante | tathā ca tadbādha iva  
143932 tatsattāpyanubhavabalaṃ labdhā nāpahnotuṃ śakyetyarthaḥ | athavā brahmasattāyā eva  
143933 sarvasattātmakatvātkasyāpi sattā kadāpi nāpahnotuṃ śakyetyāśayenāha -  
143934 parabrahmatayeti || 27 ||  
143935  
143936 sarvaṃ sarvātma sarvatra sarvadāsti tathā pare |  
143937 yathā na kiṃcinnākāśaṃ na kvacinna ca hanyate || 28 ||  
143938  
143939 tathā ca prāk pratijñātaṃ phalitamityāha - sarvamiti | yathā sarvaṃ  
143940 jagadākāśakāryatvādākāśameveti tadrūpeṇa na kvacitkiṃcidapi hanyate tathā  
143941 prathamam vinodaye utpattisūnye madhye nirantare agre ca nirante paramākāśe brahmaṇi  
143942 tatra nirante asaṃkhye cittasaṃghāte teṣu cāsaṃkhye jagatām gaṇe tatrāpi pratyākāśaṃ  
143943 tatrāpi pratisaṃsāramaṇḍalaṃ tatrāpi pratibhūrādilokaṃ tatrāpi pratidvīpaṃ tatrāpi  
143944 pratigiri tatrāpi pratimaṇḍalavistāraṃ tatrāpi pratigrāmaṃ pratipuraṃ tatrāpi pratigrhaṃ  
143945 tatrāpi pratijantu pratiyugādikālaṃ ca yāvanto ye jīvā mṛtā mokṣavivarjitāḥ  
143946 sthitāstāvantaḥ saṃsārāḥ pṛthakpṛthagakṣayā eva sthitā iti pañcānāmekānvayaḥ ||  
143947 28 ||  
143948  
143949 nirantare parākāśe nirante ca vinodaye |  
143950 nirante cittasaṃghāte nirante jagatām gaṇe || 29 ||  
143951  
143952 pratyākāśakalākośaṃ pratisaṃsāramaṇḍalam |

143953 pratilokāntarākāraṃ pratidvīpaṃ giriṃ prati || 30 ||  
143954  
143955 pratimaṇḍalavistāraṃ pratigrāmaṃ puraṃ prati |  
143956 pratijantu pratigrhaṃ prativarṣaṃ yugaṃ prati || 31 ||  
143957  
143958 yāvanto ye mṛtāḥ kecijjīvā mokṣavivarjitāḥ |  
143959 sthitāste tatra tāvantaḥ saṃsārāḥ pṛthagakṣayāḥ || 32 ||  
143960  
143961 teṣāmantarjanāḥ santi janaṃ prati punarmanaḥ |  
143962 punarmanaḥ prati jagajjagatprati punarjanaḥ || 33 ||  
143963  
143964 tāvatsaṃkhyayāpi jagatsaṃkhyāyā na viśrāntirityanavasthaiva māyāyā  
143965 bhūṣaṇamityāśayenāha - teṣāmityādinā || 33 ||  
143966  
143967 itthamādyantarahita eṣa dṛśyamayo bhramaḥ |  
143968 brahmaiva brahmavitpakṣe nātreyattāsti kācana || 34 ||  
143969  
143970 kuḍye nabhasyupalake salile sthale'ntaścinnmātramasti hi yatastadaśeṣaviśvam |  
143971 tadyatra tatra jagadasti kuto'tra saṃkhyā tajjñeṣu tatparamathājñamanaḥsu  
143972 dṛśyam || 35 ||  
143973  
143974 he rāma kuḍye nabhasi upale pāṣāṇe salile sthale cāntarhi yataścinnmātramasti  
143975 tadevāśeṣaviśvam na jagannāma vastvantaram | tattathā sati citaḥ sarvagatvādyatra tatra  
143976 sarvatra jagadastyeva | atra jagati saṃkhyā kutaḥ | tacca viśvaṃ tajjñeṣu paraṃ  
nirviśeṣaṃ  
143977 niratiśayānandaikarasaṃ brahmaiva | tu śabdārthe'thaśabdaḥ | ajñānāṃ manaḥsu tadeva  
143978 dṛśyaprapaṇcamevetyanartharūpamevetyarthaḥ | tathā ca śrutiḥ tattveva bhayaṃ  
143979 viduṣo'manvānasya iti || 35 ||  
143980  
143981 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0 pā0  
143982 jagattattvaikyapratipādanaṃ nāma triṣaṣṭitamaḥ sargaḥ || 63 ||  
143983  
143984 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
143985 jagattattvaikyapratipādanaṃ nāma triṣaṣṭitamaḥ sargaḥ || 63 ||  
143986  
143987 catuḥṣaṣṭitamaḥ sargaḥ 64  
143988  
143989 śrīvāsiṣṭha uvāca |  
143990  
143991 tatastatkuvalollāsimālatīmālyalocanā [tataḥ kuvalayollāsi iti pāṭhaḥ suvacaḥ  
143992 kuvalayaparyāyaḥ kuvalaśabdo'pyastīti yathāvasthito'pi saṃgacchata eva || |  
143993 lalanā lalitālokyā līlayā''lapitā mayā || 1 ||  
143994  
143995 prṣṭayeha vasiṣṭhena vidyādharyā hi vistarāt |  
143996 svagehajanmakarmādyā nivedāntā nirūpitāḥ ||  
143997  
143998 prāsaṅgikaṃ praśnaṃ samādhāya śrīvāsiṣṭhaḥ prastutakathāśeṣamāha - tata  
143999 ityādinā | kuvalayānyutpalānīvollāsinī kaṭākṣamālābhirmālatīmālyānīva prasaratī  
144000 locane yasyāḥ sālalanā mayā ālokyā līlayā kautukena ālapitā saṃbhāsitā | prṣṭeti  
144001 yāvat || 1 ||  
144002  
144003 ka tvaṃ kamalagarbhābhe kimarthaṃ māmupāgatā |  
144004 kasyāsi kiṃ prārthayase kva gatāsi kimāspadā || 2 ||  
144005  
144006 kasyāsi duhitā bhāryā veti śeṣaḥ | kimāspadamāvāsasthalaṃ yasyāḥ || 2 ||  
144007  
144008 vidyādharyuvāca |  
144009  
144010 mune śṛṇu yathāvattvamātmodantaṃ vadāmyaham |  
144011 praṣṭumarhasi visrabdhamārtāṃ karuṇayārthinīm || 3 ||  
144012  
144013 ātmanaḥ svasyā udantaṃ vṛttāntaṃ | ekānte visrabdhaṃ  
144014 paradārasaṃbhāṣaṇamayuktamiti śaṅkāṃ vārayati - praṣṭumiti | ārtāṃ  
144015 ārtipraśamanopāyārthinīm mām karuṇayā visrabdhaṃ praṣṭumarhasītyanvayaḥ | tathā ca  
144016 satāmārtāśvāsanamucitameveti bhāvaḥ || 3 ||  
144017  
144018 paramākāśakośasya kasmimścitkoṇakoṭāre |  
144019 yuṣmākaṃ saṃsthitāṃ kiṃcididaṃ tāvajjagadgrhaṃ || 4 ||  
144020

144021 tatra prathamam svāspadam vaktumupakramate - paramākāśetyādinā | kasmimścidityā  
144022 | pādo'sya sarvā bhūtāni ityādiśruteriti bhāvaḥ || 4 ||  
144023  
144024 pātālabhūtalasvargā ihāpavarakāstrayaḥ |  
144025 kalpanaikā kumāryatra kṛtā dhātṛtvamāyayā || 5 ||  
144026  
144027 ihāsminyuṣmajjagadgrhe apavarakā antargṛhaprakoṣṭhāḥ | atra eṣvapavarakeṣu  
144028 dhātṛtvam hiraṇyagarbhatā tadākārayā māyayā sargavaicitryakalpanākhyā ekaiva  
144029 kumārī gṛhasvāminī kriḍārtha kṛtetyarthaḥ || 5 ||  
144030  
144031 tatra dvīpaiḥ samudraiśca valitam valayairiva |  
144032 pāṭalottham jagallakṣmyāḥ prakoṣṭhamiva bhūtalam || 6 ||  
144033  
144034 yato dvīpaiḥ samudraiśca valayairiva balitamata eva tadvarṇaiḥ pāṭalam sadutthamunnataḥ  
144035 jagallakṣmyāḥ prakoṣṭham karamūlamiva sthitamityarthaḥ || 6 ||  
144036  
144037 ante dvīpasamudrāṇām sarvadikkamavasthitā |  
144038 yojanānām sahasrāṇi daśa hemamayī mahī || 7 ||  
144039  
144040 saptānām dvīpānām samudrāṇām cānte sarvadikkaḥ parita iti yāvat | yojanānām daśa  
144041 sahasrāṇi pariṇāhato dairghyeṇa || 7 ||  
144042  
144043 svayamprakāśasaṃkalpaphaladāmbaranirmalā |  
144044 cintāmaṇimayī svacchā svacchāyājītavīṣṭapā || 8 ||  
144045  
144046 tāḥ mahīm varṇayati - svayamityādinā | svayameva rātrāvapi prakāśate iti  
144047 svayamprakāśā | saṃkalpānām sarvakāmānām phaladā | ambaramiva nirmalā |  
144048 cintāmaṇipracurā | svacchā nīrajaskā | svakāntyā jītā viṣṭapāḥ svargādilokā yayā || 8 ||  
144049  
144050 sāpsaromasiddhānām līlāviharaṇāvaniḥ |  
144051 saṃkalpamātrasaṃpannasarvasaṃbhogasundarī || 9 ||  
144052  
144053 sāpsarasāmamarāṇām siddhānām ca līlāviharaṇocitā avaniḥ | seti pṛthakpadaḥ vā || 9 ||  
144054  
144055  
144056 ante tasyā bhuvaḥ śailo lokāloko'sti viśrutaḥ |  
144057 bhūpīṭhasya prakoṣṭhasya valayāvalanām dadhat || 10 ||  
144058  
144059 ante bahiḥ prānte bhūpīṭhalakṣaṇasya jagallakṣmīprakoṣṭhasya valayavadāvalanām  
144060 paritaḥ sthitim || 10 ||  
144061  
144062 kvacinnityaḥ tamovyāpto mūḍhabuddherivāśayaḥ |  
144063 kvacinnityaḥ prakāśātmā manaḥ sattvavatāmiva || 11 ||  
144064  
144065 taḥ śailam varṇayati - kvacidityādinā || 11 ||  
144066  
144067 kvacidāhlādajanakaḥ sādḥūnāmiva saṃgamaḥ |  
144068 kvacidudvegajanako mūrkhairiva samāgamaḥ || 12 ||  
144069  
144070 kvacitprakaṣasavārtho mano matimatāmiva |  
144071 kvacidatyantagahano mūrkhāśrotriyacittavat || 13 ||  
144072  
144073 kvacidaprāptasomāṃsuḥ kvacidaprāptasūryabhāḥ |  
144074 kvacillokamayastena kvacidāśūnyadikṭaṭaḥ || 14 ||  
144075  
144076 lokamayo janapracuraḥ | kvacittu bahirbhāge tena lokenāśūnyāni dikṭaṭāni yasya || 14 ||  
144077  
144078 kvaciddevapuravyāptaḥ kvaciddaityapurānvitaḥ |  
144079 kvacitpātālagahanaḥ kvacicchṛṅgordhvakandharaḥ || 15 ||  
144080  
144081 pātālamiva gahano duṣpraveśaḥ || 15 ||  
144082  
144083 kvacicchvabhrahmadgṛdhraḥ kvacitsānumanoharaḥ |  
144084 kvacicchṛṅgaśikhākṛāntavairiṇcanagarāntaraḥ || 16 ||  
144085  
144086 śṛṅgaśikhākṛāntavairiṇcanagarāntara ityaunnatyātiśayoktiḥ || 16 ||  
144087  
144088 kvacicchūnyamahāraṇyavahatkalpāntamārutaḥ |  
144089 kvacitpuṣpavanodyānagāyadvīdyādhariṇaḥ || 17 ||



144090  
 144091 kvacitpātālagambhīraguhākumbhāṇḍabhīṣaṇaḥ |  
 144092 kvacinnandanasodaryamunyāśramamanoramaḥ || 18 ||  
 144093  
 144094 pātālagambhīrāsu guhāsu kumbhāṇḍaiḥ piśācabhedairbhīṣaṇaḥ || 18 ||  
 144095  
 144096 kvacidakṣayamattābhraḥ kvacidurlabhavāridaḥ |  
 144097 kvacidgarbhaguhāśvabhṛagahanopāntamaṇḍalaḥ || 19 ||  
 144098  
 144099 akṣayāṇi sadā sthitāni mattānīva garjanaparāṇyabhrāṇi yasmin || 19 ||  
 144100  
 144101 kvacitkṣubdhajanākṣepasamutsāditabhūtabhūḥ |  
 144102 kvacidvāstavyajanatāsaujanyaajitaviṣṭapaḥ || 20 ||  
 144103  
 144104 janapadakṣobheṇa kṣubdhānām saṃcalitānām janānāmākṣepaiḥ  
 144105 khaḍgakuṭhārādiprahāraiḥ samutsāditā bhūtabhuvo rakṣaḥpiśācādinivāsā yasmin |  
 144106 vāstavyajanasaṃmūhānām saujanyaena jītatṛivīṣṭapaḥ || 20 ||  
 144107  
 144108 kvacinnityaṃ vahadgrātājātasthāvaraajāṅgamaḥ |  
 144109 kvacitsarvakṣayonmuktasthirasthāvaraajāṅgamaḥ || 21 ||  
 144110  
 144111 nityamabhīkṣṇaṃ vahadbhīrvātaireva ājātā udbhūtā ajātā vā sthāvaraajāṅgamā yatra |  
 144112 viśaśastrāgniropādānīmīttabhedaajāiḥ sarvaiḥ kṣayairunmuktā ata eva ciraṃ sthīrāḥ  
 144113 sthāvaraajāṅgamā yatra || 21 ||  
 144114  
 144115 kvacinmahāmarumarunmuktabhāmākārabhīṣaṇaḥ |  
 144116 kvacitkaṇṭakamaliniṃmattasārasabhūṣaṇaḥ || 22 ||  
 144117  
 144118 kvacitsalilakallolajaladollāsaghargharaḥ |  
 144119 kvacinmattāpsarodolāvilāsajanītasmarāḥ || 23 ||  
 144120  
 144121 kvacitpiśācakumbhāṇḍaveṣṭitāceṣṭadiktataḥ |  
 144122 kvacidvidyādhārīśiddhanṛtyagītasarīttataḥ || 24 ||  
 144123  
 144124 piśācaiḥ kumbhāṇḍaiśca veṣṭitāni ata eva āceṣṭānīva diktatāni yasya || 24 ||  
 144125  
 144126 kvacidudvarṣadambhodasarīdbāhuluṭhattataḥ |  
 144127 kvacitsatatagānītanītanānābhṛasatpataḥ || 25 ||  
 144128  
 144129 udvarṣatāmambhodānām sarīllakṣaṇairbāhubhīrluṭhattaṭo viśīryamāṇavapraḥ || 25 ||  
 144130  
 144131 kvacitkamalinīkośavaktrasthādhyānāmaṇḍalaḥ |  
 144132 kvacitsvargāṅganāsiddhasundarīdantamaṇḍanaḥ || 26 ||  
 144133  
 144134 kamalinyāḥ kośalakṣaṇavaktrasthairbhramaranetrairārabdhadhyānaṃ  
 144135 arthātsarojinīmaṇḍalaṃ yatra | svargāṅganānāmapsarasaṃ siddhasundarīnāṃ ca  
 144136 dantāstāmbūlairmaṇḍayatīti tathoktaḥ | nāgavallīvanabhūṣita itī yāvat || 26 ||  
 144137  
 144138 kvacittapaddīnakarajanatācārasundaraḥ |  
 144139 kvacinnaiśatamogehanṛtyanmattaniśācaraḥ || 27 ||  
 144140  
 144141 kvacidutpatadutpātātaya naśyajjanāvaniḥ |  
 144142 kvacitsaurājyasampattyā prodbhavatpuramaṇḍalaḥ || 28 ||  
 144143  
 144144 kvacidatyantaniḥśūnyaḥ kvacijjanapadāvṛtaḥ |  
 144145 kvacicchvabhṛāntagambhīraḥ kvacitpātālabhīṣaṇaḥ || 29 ||  
 144146  
 144147 niḥśūnyaḥ śūnya eva | jalapūrṇaiḥ śvabhṛāntairgambhīraḥ śuśkaistu pātālabhīṣaṇaḥ  
 144148 || 29 ||  
 144149  
 144150 kvacidbrhatkalpataruḥ kvacinnirjalajāṅgamaḥ |  
 144151 kvacinmahākārikulaḥ kvacinmattaharivrajaḥ || 30 ||  
 144152  
 144153 mattā harivrajāḥ śiṃhavānarādisamūhā yasmin || 30 ||  
 144154  
 144155 kvacinnirbhūtamudyātaḥ kvacidunmattarākṣasaḥ |  
 144156 kvacitkaraṇjagahanaḥ kvacittālamahāvanaḥ || 31 ||  
 144157  
 144158 nirbhūtaṃ prāṇinikāyaśūnyaṃ yathā syāttathā udyātaḥ | vṛthonnata itī yāvat || 31 ||

144159  
144160 kvacidvyomopamasarāḥ kvaciddīrghamarusthalaḥ |  
144161 kvacinnityabhramatpāṃśuḥ kvacitsarvartukānanaḥ || 32 ||  
144162  
144163 nairmalyavistārādibhirvyomopamāni sarāṃsi yasmin | sarve ṛtavo yatra tathāvidhāni  
144164 kānanāni yasmin || 32 ||  
144165  
144166 śikhareṣu śilāstasya sāmānyācalasaṃnibhāḥ |  
144167 santi susthitakalpābhṛā ratnamayyo'mbarāmalāḥ || 33 ||  
144168  
144169 tasya varṇitarūpasya lokālokaśailasya śikhareṣu sāmānyācalāḥ  
144170 sahyamalayādayastatsaṃnibhā ratnamayyaḥ śilāḥ santi || 33 ||  
144171  
144172 kṣīrodakārka gauriṇām vanaskandhaukasāmiva |  
144173 viśrāmyantyanīśaṃ yāsu harayo hariyonayaḥ || 34 ||  
144174  
144175 kṣīramivodakamivārka iva ca gauriṇāmavadātānām yāsām śilānām prṣṭheṣu vane  
144176 skandhaukasām mahātarūṇām skandheṣviva anyeṣām hariṇām yonayaḥ kāraṇabhūtāḥ  
144177 saputrapautṛā iti yāvat | harayaḥ siṃhavānarādayo viśrāmyanti || 34 ||  
144178  
144179 tāsāmuttaradigbhāge pūrvaśṛṅgaśilodare |  
144180 nivasāmyahamaḥkṣiṇavajrasārasamatvacī || 35 ||  
144181  
144182 tāsām śilānām madhye tasya gireruttaradigbhāge pūrvadiksthasya śṛṅgasya yā śilā  
144183 tadudare ahaṃ nivasāmiti kimāspadā iti praśnasyottaram || 35 ||  
144184  
144185 vidhinā tatra baddhāsmi vasāmyupalayantrake |  
144186 atrāsaṃkhyā mune yātā manye yugagaṇā mama || 36 ||  
144187  
144188 na kevalamahaṃ baddhā yāvadbhartāpi tatra me |  
144189 baddhaḥ sāyaṃtane padmakuṇḍmale śaṭpado yathā || 37 ||  
144190  
144191 kasyāsītyādipraśnānāmuttaraṃ vaktumārabhate - na kevalamityādinā || 37 ||  
144192  
144193 tena sārḍhaṃ mayā bhartrā śilākoṭarasamkaṭe |  
144194 anubhūtāściraṃ kālamatra varṣagaṇā gatāḥ || 38 ||  
144195  
144196 adyāpyātmaikadoṣeṇa na hi mokṣaṃ labhāvahe |  
144197 ciraṃ tatraiva tiṣṭhāvastathaivābaddhabhāvanau || 39 ||  
144198  
144199 eko doṣaḥ kāmastena | ābaddhā bhāvanā mamatā yābhyāṃ tau || 39 ||  
144200  
144201 pāśāṇasaṃkaṭe tasminbaddhāvāvāṃ na kevalam |  
144202 baddho yāvadaśeṣeṇa parivāro'pi tatra nau || 40 ||  
144203  
144204 parivāraḥ putrapautrabhṛtyādiḥ parijanaḥ | nau āvayoḥ || 40 ||  
144205  
144206 purāṇapurūṣo baddho dvijastatrāsti me patiḥ |  
144207 ekasthānāna calati jīvanyugaśatānyasau || 41 ||  
144208  
144209 asau me patiryugaśatāni jīvannapi ekasthānātsvāsanāna calati nottiṣṭhati || 41 ||  
144210  
144211 ābālyādbrahmacārī ca śrotriyaḥ pāṭhako'lasaḥ |  
144212 ekānta eka evāste'jīhmavṛttiracāpalaḥ || 42 ||  
144213  
144214 śritriyaḥ svādhyāyaśīlaḥ | ata evānyeṣām pāṭhako'pi | ajīhmavṛttiḥ ṛjuḥ | acāpalaḥ  
144215 indriyacāpalaśūnyaḥ || 42 ||  
144216  
144217 ahaṃ vyasaninī bhāryā tasya vedavidāṃ vara |  
144218 na nimeṣaṃ samarthāsmi taṃ vinā dehadhāraṇe || 43 ||  
144219  
144220 svayaṃ tu na tathetyāha - ahamiti || 43 ||  
144221  
144222 śṛṇu tena kathaṃ brahmanbhāryāhaṃ samupārjitā |  
144223 kathaṃ vṛddhimayaṃ yātaḥ sneho'smākamakṛtrimāḥ || 44 ||  
144224  
144225 asmākaṃ āvayoḥ | asmado dvayośca iti bahuvacanam || 44 ||  
144226  
144227 tena jātena madbhartrā bālenaiva satā purā |

144228 kiṃcijjñeṇa sataikena tiṣṭhatātmālaye'male || 45 ||  
144229  
144230 svajanmaprakāramāha - teneti || 45 ||  
144231  
144232 śrotriyatvānurūpeṇa jāyā me janmaśālinī |  
144233 kutaḥ saṃbhavatītyeva nirṇīya ciracintayā || 46 ||  
144234  
144235 svayamevānavadyāṅgī tena tāmarasekṣaṇa |  
144236 utpāditāsmi nāthena jyotsneva śaśinā'malā || 47 ||  
144237  
144238 manasā mānasībhāryā mandarottamasundarī |  
144239 tato vṛddhiṃ prayātāsmi vasanta iva mañjarī || 48 ||  
144240  
144241 sahajāmbarasamchannā bhūtānāṃ cittahāriṇī |  
144242 pūrṇendubimbavadanā dyaurivāmalatāarakā || 49 ||  
144243  
144244 svām varṇayati - sahajetyādinā || 49 ||  
144245  
144246 korakoccastanabharā samagrarasaśālinī |  
144247 latāvaravaneneva karapallavaśālinī || 50 ||  
144248  
144249 rasyanta iti rasā guṇāstaiḥ śālinī || 50 ||  
144250  
144251 sarvasya jantujātasya nityaṃ hṛdayahāriṇī |  
144252 hariṇītāranayanā madanonmādadāyini || 51 ||  
144253  
144254 hariṇyā iva tāre dīrghe nayane yasyāḥ || 51 ||  
144255  
144256 līlāvilāsaikaratā helāvalitalocanā |  
144257 geyavādyapriyā nityaṃ na ca tṛptānurāgiṇī || 52 ||  
144258  
144259 vyasaninīti yaduktaṃ tadvivṛṇoti - līletyādinā | na ca tṛptā bhogeṣvityarthaḥ || 52 ||  
144260  
144261 saubhāgyabhogaparamā lakṣmyalakṣmyoḥ priyā sakhī |  
144262 ananyā mohajālānāmabhinnā saṃpadāpadoḥ || 53 ||  
144263  
144264 samadarśibhartṛmanahkalpanāmayatvāllakṣmyalakṣmyoḥ priyāsakhīva samadarśinī |  
144265 ata eva mohajālānāmabhinnāpi saṃpadāpadorakhinnā || 53 ||  
144266  
144267 na kevalamahaṃ gehaṃ dhārayāmi dvijanmanaḥ |  
144268 yāvattrailokyasadanamidamaṅga bibharmyaham || 54 ||  
144269  
144270 bhartṛmanomayatvādeva tatkalpitatrailokyadhāraṇamapi madadhīnamevetyāha - na  
144271 kevalamiti || 54 ||  
144272  
144273 ahaṃ kulakarī bhāryā kalatrabharaṇakṣamā |  
144274 trailokyagrhasaṃbhāradhāraṇaikabharodvahā || 55 ||  
144275  
144276 kulakarī putrapautraparamparāprasavayogyā | kalatraṃ poṣyavargastadbharaṇakṣamā || 55 ||  
144277  
144278 athāhaṃ taruṇī jātā samudbhinnonnatastanī |  
144279 latollaladguluccheva vilāsarasaśālinī || 56 ||  
144280  
144281 ullaladgulucchā ullasatphalapuṣpagucchā lateva || 56 ||  
144282  
144283 patirmām dīrghasūtratvācchrotriyatvāttaporataḥ |  
144284 kayāpyapekṣayādyāpi na vivāhitavānimām || 57 ||  
144285  
144286 imāmevaṃguṇalakṣaṇāmapi mām patiḥ saḥ brāhmaṇo  
144287 dīrghasūtratvādaśīghrakāritāsvabhāvāt kayāpi vakṣyamāṇayā mokṣāpekṣayā na  
144288 vivāhitavān || 57 ||  
144289  
144290 tena yauvanasaṃpannavilāsarasaśālinī |  
144291 taṃ vinā vyasanenāhaṃ dahye'gnāviva padminī || 58 ||  
144292  
144293 avivāhe tvaṃ kathaṃ tasya bhāryā tatrāha -m teneti | tena saha yauvanena saṃpanno yo  
144294 bhogavilāsaṇiśayo rasa icchā tacchālinī | ahaṃ svamanorathenaiva taṃ bhartāraṃ  
144295 vṛtavatītyarthaḥ || 58 ||  
144296

144297 śītānilavilolāsu nalinīṣu nirantaram |  
144298 aṅgadāhamavāpnoti pūtāṅgārasthalīṣviva || 59 ||  
144299  
144300 pūtānām bhasmamārjanena saṃdhuḥṣītānāmaṅgārāṇām sthalīṣviva || 59 ||  
144301  
144302 udyānāvanayaḥ sarvāḥ pūrṇāḥ kusumavarṣaṇaiḥ |  
144303 saṃpannāstaptasikatāḥ śūnyā me marubhūmayāḥ || 60 ||  
144304  
144305 taptāḥ sikatā yāsu tathāvidhā marubhūmayāḥ saṃpannāḥ || 60 ||  
144306  
144307 jalakallolakahlārakamalotkarakomalāḥ |  
144308 sarasyāḥ sārasārāvasarasā mama nirasāḥ || 61 ||  
144309  
144310 kahlārāṇām padmabhedānām kamalānām cotkaraiḥ komalāḥ sukhasparsāḥ || 61 ||  
144311  
144312 ahaṃ puṣkaramandāarakumudotkaramālitā |  
144313 bhṛṣaṃ dāhamavāpnomi kaṇṭakeṣviva dolitā || 62 ||  
144314  
144315 dāhaśāntaye puṣkarādikusumotkaraiḥ sakhibhirdolāśayyādiracanena mālītā dolitā  
144316 viluṭhiteva || 62 ||  
144317  
144318 kumudotpalakahlārakadalītalpapālayaḥ |  
144319 madaṅgasaṅgamādgrīṣmamarmarā yānti bhasmatām || 63 ||  
144320  
144321 aṅgasaṅgamānnimittādgrīṣmeṇa tāpoṣmaṇā śuṣkāḥ prathamam marmarā bhūtvā  
144322 tato bhasmatām yānti || 63 ||  
144323  
144324 yatkāntamucitaṃ svādu vicitraṃ cittahāri ca |  
144325 tadālokyā bhavāmyantarabāṣpapūrṇāyatekṣaṇā || 64 ||  
144326  
144327 vyasanānalasaṃtaptāḥ patanto bāṣpabindavaḥ |  
144328 chamacchamiti majjanti kamalotpalapaṅktiṣu || 65 ||  
144329  
144330 chamacchamīti pradīpanipatatārciḥsnehabindunipātaśabdasādrīśyadyotanārthama##-  
144331 avyaktānukaraṇasyāta itau iti uttaradalācchabdasya pararūpam | nāmneḍitasyāntyasya tu  
144332 vā iti niṣedhastu chāndasatvānneti bodhyam | majjanti antaḥpraviśanti svoṣmaṇā  
144333 kamalotpalāni jhaṭīti śoṣayantaḥ svayamapi śuṣyantīti yāvat || 65 ||  
144334  
144335 kadalīkandalīskandhadolāndolanalīlayā |  
144336 lālītodyānakhaṇḍeṣu mukhamācchādya rodimi || 66 ||  
144337  
144338 udyānakhaṇḍeṣu sakhibhiḥ kadalīkandalīskandhakalpitaḥpallavadolāsu āndolanalīlayā lālītā  
144339 satī tābhyāḥ svaduḥkhaṃ vaktumaśaktā lajjayā mukhamācchādya rodimi || 66 ||  
144340  
144341 tuṣāranikarākīrṇam kadalīdalamaṇḍapam |  
144342 paśyāmyuṣmānamujjhantaṃ khadirāṅgārabhīṣaṇam || 67 ||  
144343  
144344 nalinīnāladolāsu sārasīm sārasāśritām |  
144345 dīnānā vilokyāntarnindāmi nijayauvanam || 68 ||  
144346  
144347 sārasena bhartrā āśritām saṃgatām || 68 ||  
144348  
144349 ramye rodimi madhyasthe padārthe yāmi saumyatām |  
144350 hṛṣyāmyaśobhane dīnā na jāne kimahaṃ sthitā || 69 ||  
144351  
144352 aśobhane mūrccājāḍibhāvātau hṛṣyāmi yatastadānīmahaṃ kiṃ sthiteti na jāne |  
144353 tathā cāhantāvilaye tadgataduḥkhasyānanubhavādviśrāmyāmītyarthaḥ || 69 ||  
144354  
144355 dṛṣṭāni kundamandāarakumudāni himāni ca |  
144356 mayā kāmāgnidagdhānām bhasmānīva diśaṃ prati || 70 ||  
144357  
144358 diśaṃ prati pratidiśaṃ | asamāse advirvacanaṃ chāndasam || 70 ||  
144359  
144360 ānilapallavamṛṇālalatotpalānām kahlārakundakadalīdalāmālatīnām |  
144361 śayyā mamāṅgacalanena viśoṣayantyā vyarthaṃ gatāni navayauvanavāsarāṇi || 71 ||  
144362 ||  
144363  
144364 ānilānām tamālādīpallavānām mṛṇālalatānām utpalānām ca tathā kahlārādīnām  
144365 ca śayyāḥ aṅgacalanena dehasaṃyogena viśoṣayantyā mama navayauvanavāsarāṇi

vyartham gatāni || 71 ||  
ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe u0 pā0  
vidyādhariṇvyasanavarṇanaṁ nāma catuṣṣaṣṭitamah sargaḥ || 64 ||  
iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
vidyādhariṇvyasanavarṇanaṁ nāma catuṣṣaṣṭitamah sargaḥ || 64 ||  
pañcaṣaṣṭitamah sargaḥ 65  
vidyādharyuvāca |  
atha kālena mahatā so'nurāgo virāgatām |  
prapto mama śaracchāntau virasaḥ pallavo yathā || 1 ||  
iha kālena saṁprāpte svānurāge virāgatām |  
saṁsiddhā dhāraṇābhyāsairjitāsuḥ sā nyavedayat ||  
śaracchāntau hemantārambhe pallavo yathā virasaḥ san virāgatām prāpnoti tadvat || 1 ||  
vṛddha ekāntarasiko nīrasaḥ snehavarjitaḥ |  
bhartā'jīhmamatirmaunī kiṁ manye jīvitena me || 2 ||  
kidṛśavicārakrameṇa virāgatām prāptastamāha - vṛddha ityādinā | ajīhmamatiḥ  
ṛjucittaḥ | kiṁ phalamiti śeṣaḥ || 2 ||  
varam vaidhavyamābālyādvaram maraṇameva ca |  
varam vyādhirathāpadvā nāhṛdyaprakṛtiḥ patiḥ || 3 ||  
etāvajjanmasāphalyaṁ saubhāgyamavikhaṇḍitam |  
rasikaḥ peśalācāro yannāryāstaruṇaḥ patiḥ || 4 ||  
hatā nīrasanāthā strī hatā'saṁskāriṇī ca dhīḥ |  
hatā durjanabhuktā śrīrhatā veśyāhṛtā ca hrīḥ || 5 ||  
asaṁskāriṇī śāstriyasamskārahinā | tathā hrīḥ satkulācārādyucitā puṁsām lajjā ca  
veśyābhiḥ puṁscalībhirhṛtā cet hatā || 5 ||  
sā strī yānugatā bhartrā sā śrīryānugatā satā |  
sā dhīryā madhurodārā sādhutā samadṛṣṭitā || 6 ||  
śamadamādisaṁpattyā madhurā yā saiva dhīḥ sā buddhiḥ | evaṁ saiva sādhutā yā  
samadṛṣṭitetyanuśajyate || 6 ||  
nādhayo vyādhayo naiva nāpado na durītayaḥ |  
kurvanti manaso bādhām dāṁpatyoranuraktayoḥ || 7 ||  
duṣṭā itayaḥ ativṛṣṭiranāvṛṣṭiḥ śalabhā mūṣakāḥ khagāḥ | atyāsannāśca  
rājāna. ṣaḍetā itayaḥ smṛtāḥ || 7 ||  
utphullāḥ kusumasthalyonandanodyānabhūmayāḥ |  
dhanvāyante kunāthhānām vināthhānām ca yoṣitām || 8 ||  
dhanvāyante marubhūmivadācaranti | saṁtāpayantīti yāvat || 8 ||  
sarva eva jagadbhāvā yatheccham guṇaleśataḥ |  
saṁtyajyante pramādāttu varjayitvā patiṁ striyā || 9 ||  
ata eva sarvaṁ sutyajaṁ patireko dustyaja ityāha - sarva eveti | jagati prasiddhā bhāvā  
gṛhakṣetrabandhudhanādayaḥ | guṇaleśataḥ guṇālpatāvaśāt  
pramādādanavadhānādvā | tuśabdo bhinnakramaḥ | patimekaṁ tu varjayitveti || 9 ||  
sthirayauvanayā duḥkhānyetāni munināyaka |  
bhuktāni varṣavṛndāni paśya daurbhāgyajṛmbhitam || 10 ||  
bhuktāni mayeti śeṣaḥ | varṣavṛndānīti kālādhvanoratyantasamyoge dvitīyā |  
daurbhāgyajṛmbhitam mameti śeṣaḥ || 10 ||  
atha krameṇa tenaiva sarāgo me virāgatām |

144435 āyayau himadagdhāyā nalinyā iva nīrasaḥ || 11 ||  
144436  
144437 athavā mamāyaṃ bhāgyodaya evetyāśayenāha - athetyādinā | krameṇa nīrasaḥ san  
144438 virāgatāmāyayau || 11 ||  
144439  
144440 virāgavāsanāstena sarvabhāvānurañjanā |  
144441 tavopadeśenecchāmi mune nirvāṇamātmanaḥ || 12 ||  
144442  
144443 tenoktena krameṇa virāgavāsanāḥ prāpya sarvabhāveṣu tadanurañjanā yasyāstathāvidhā  
144444 ahaṃ saṃprati tavopadeśena ātmano nirvāṇamicchāmi || 12 ||  
144445  
144446 aprāptābhimatārthānāmaviśrāntadhiyāṃ pare |  
144447 maraṇairuhyamānānāṃ jīvitānmaraṇaṃ varam || 13 ||  
144448  
144449 idr̥ṣe'pi samaye tvādr̥śopadeṣṭṭalābhe'pi viśrāntimanicchantyā mama jīvanaṃ  
144450 vyarthamapi tu maraṇameva varamityāśayenāha - aprāpteti |  
144451 maraṇairmaraṇatulyaduḥkhapravāhairuhyamānānām || 13 ||  
144452  
144453 sa madbhartādyā nirvāṇamihamāno divāniśam |  
144454 rājā rājñeva manasā mano jetuṃ prabudhyate || 14 ||  
144455  
144456 sahadharmacāriṇīnāṃ strīṇāṃ bhartṛsamānaśīlaucityācca bhartrā saha  
144457 tvayāhamupadeśyetyāha - sa iti dvābhyāṃ | yathā rājā rājñaiṣa sahāyena rājānaṃ  
144458 jetuṃ prabudhyate nitiśāstroktopāyairjāgarūko bhavati tadvatsa mama bhartāpi manasaiva  
144459 mano jetuṃ prabudhyate | vivekopāyājāgarūko vartata ityārthaḥ || 14 ||  
144460  
144461 brahmaṃstasya ca madbharturmama cājñānaśāntaye |  
144462 nyāyopapannayā vācā kuru smaraṇamātmanaḥ || 15 ||  
144463  
144464 ātmanaḥ smaraṇaṃ vismṛtakaṇṭhacāmīkaravatprabodhanam || 15 ||  
144465  
144466 yadā māmanapekṣyaiva sa madbhartātmani sthitaḥ |  
144467 tadā virāgo vairasyamanayanme jagatsthitim || 16 ||  
144468  
144469 mām anapekṣya madapekṣām vihāyaivetyārthaḥ | virāgo jagatsthitim vairasyaṃ  
144470 nīrasatāmanayat | nayaterdvikarmatā prasiddhā || 16 ||  
144471  
144472 saṃsāravāsanāveśavarjitāsmi tato'vasam |  
144473 nibadhyābhimatām tīvrām vyomasamcāradhāraṇām || 17 ||  
144474  
144475 idānīm svasyāḥ  
144476 dhāraṇābhyāsasthiracittatvenāpyupadeśādhikārasaṃpattirastītyāśayenāha -  
144477 saṃsāreti | vyomasamcārasiddhidāṃ prāgvarṇitām khecarimudrākhyāṃ dhāraṇām || 17 ||  
144478  
144479 arjayitvā tahā vyomni gatiṃ dhāraṇayā mayā |  
144480 abhyastā dhāraṇā bhūyaḥ siddhasaṅgaphalapradā || 18 ||  
144481  
144482 siddhasaṅgaḥ siddhaiḥ saha saṃvādādivyavahārastatphalapradā | ata  
144483 evānyairagamyamapīdaṃ rahaḥsthānamāgatya tvayā saha saṃvadāmiti bhāvaḥ || 18 ||  
144484  
144485 tataḥ svajagadādhārapūrvāparanirīkṣayā |  
144486 sthitāhaṃ dhāraṇāṃ baddhvā sāpi siddhiṃ samāgatā || 19 ||  
144487  
144488 svajagatsvāvāsabrahmāṇḍastadākārasya pūrvāparabhāgaghaṭitākārasya śāstradr̥śā  
144489 yogadr̥śā ca karatalāmalakavannirīkṣayā tadākārāṃ bhāvanāṃ baddhvā sthitā |  
144490 sādharmaṇāpi me tadavayavasarvabhūtajayakrameṇa siddhimāgatā || 19 ||  
144491  
144492 atha svajagato dr̥ṣṭvā hṛdayaṃ tasya bāhyagā |  
144493 ahaṃ dr̥ṣṭavatī sthūlāṃ lokālokagireḥ śīlām || 20 ||  
144494  
144495 hṛdayamantargatasarvavastu dr̥ṣṭvā tasya bāhye nirgatā ahaṃ prāgvarṇitām  
144496 svajagadgarbhāmetadbrahmāṇḍasthasya lokālokagireḥ śīlām dr̥ṣṭavatī || 20 ||  
144497  
144498 etāvatāpi kālena dāṃpatyorāvayormune |  
144499 paraṃ draṣṭumabhūdicchā na kācana kadācana || 21 ||  
144500  
144501 prāk tu kadāpyayaṃ brahmāṇḍo mayā matpatinā vā na dr̥ṣṭastadicchābhāvādityāha  
144502 - etāvateti || 21 ||  
144503

144504 madbhartā kevalaṃ śuddhavedārthaikāntacintayā |  
144505 na ca yātaṃ na cāyātaṃ vettyaho vigataiṣaṇaḥ || 22 ||  
144506  
144507 śuddhavedārtho dharmāḥ paramātmā ca tadekāntacintayā | yātaṃ gataṃ kālaṃ ayātaṃ  
144508 vartamānabhaviṣyatkālaṃ tadantargatapadārthānbrahmatattvaṃ ca na vetti || 22 ||  
144509  
144510 tenāsau matpatirvidvānapi na prāptavānpadam |  
144511 adya so'haṃ ca vāñchāvaḥ prayatnena paraṃ padam || 23 ||  
144512  
144513 tena tattvāvedanena | adya tvadupadeśāśravaṇamananādiprayatnena paraṃ padam  
144514 jñātumiti śeṣaḥ || 23 ||  
144515  
144516 tadetāmarthitāṃ brahmansaphalāṃ kartumarhasi |  
144517 mahatāmarthino vyarthā na kadācana kecana || 24 ||  
144518  
144519 mahatāṃ bhavādṛśānāṃ saṃnidhau | arthinaḥ puruṣārthalipsavaḥ | apyarthē  
144520 canaśabdau || 24 ||  
144521  
144522 bhramantī siddhasenāsu sadā nabhasi mānada |  
144523 tvadṛte neha paśyāmi ghanājñānadavānalam || 25 ||  
144524  
144525 anya eva siddhā imamarthaṃ kuto na prārthitāstatrāha - bhramantī iti || 25 ||  
144526  
144527 brahmanvinaiva karuṇākarakāraṇena santo yato'rthi janavāñchitapūraṇāni |  
144528 kurvanti tena śaraṇāgatatāmupetāṃ māmarhasiha na tiraskaraṇena yoktum || 26 ||  
144529  
144530 itthaṃ svavṛttāntamakhilāṃ jijñāsitaṃ ca nivedya śaraṇaṃ pratipadya svasyā  
144531 anupekṣaṇīyatāṃ prārthayate - brahmanniti | yataḥ kāraṇātsanto vinaiva kāraṇena  
144532 arthi janavāñchitapūraṇāni kurvanti tena kāraṇena śaraṇāgatatāmupetāṃ māṃ  
144533 tiraskaraṇenopekṣaṇena yoktuṃ nārhasi | arthināmupekṣāyā eva tiraskāratvāditi bhāvaḥ ||  
144534 26 ||  
144535  
144536 ityārṣe śrīvāsiṣṭhamahārā0 vā0 de0 mokṣo0 nirvāṇa0 u0 pāśāṇo0  
144537 vidyādharijanmavyavahāravarṇanaṃ nāma pañcaśaṣṭitamāḥ sargaḥ || 65 ||  
144538  
144539 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
144540 vidyādharijanmavyavahāravarṇanaṃ nāma pañcaśaṣṭitamāḥ sargaḥ || 65 ||  
144541  
144542 ṣaṭṣaṣṭitamāḥ sargaḥ 66  
144543  
144544 śrīvāsiṣṭha uvāca |  
144545  
144546 athetyuktavatī prṣṭā sā mayā kalpitāsanā |  
144547 saṃkalpitāsanasthena sthitena nabhasi sthitā || 1 ||  
144548  
144549 kathaṃ sthitiranākāśe grhaṃ vāte śilodare |  
144550 prṣṭayeti tayā tatra jagadvistāra īryate ||  
144551  
144552 prāgvarṇite brahmāṇḍordhvanabhasi sthitena tatrāpi saṃkalpitāsanasthena mayā  
144553 tasminneva nabhasi kalpitāsanasthitā iti prāgvarṇitaprakāreṇa svavṛttāntamuktavatī sā  
144554 athānantaraṃ prṣṭā || 1 ||  
144555  
144556 kathaṃ śilodare bāle tvadvidhānāṃ bhavetsthitīḥ |  
144557 kathaṃ saṃcalanaṃ tatra kimarthaṃ tatra cāspadam || 2 ||  
144558  
144559 kiṃ prṣṭā tadāha - kathamiti | niravakāśe śilodare śarīrādimatīnāṃ  
144560 tvadvidhānāṃ sthitīḥ kathaṃ bhavet | saṃcalanaṃ ca kathaṃ bhavet | tatra āspadam  
144561 grhaṃ ca te kimarthaṃ kiṃprayojanakam | yatra praveśa evāsaṃbhāvitastatredaṃ  
144562 sarvamatyantāsaṃbhāvitamityarthaḥ || 2 ||  
144563  
144564 vidyādharyuvāca |  
144565  
144566 mune yathedaṃ bhavatāṃ jagatsphāraṃ virājate |  
144567 tathāsmākaṃ jagattatra sargasamsārayuk sthitam || 3 ||  
144568  
144569 naitāvadeva tvayā asaṃbhāvitaṃ tatrāstīti saṃbhāvanīyaṃ kiṃtvīdṛśaṃ  
144570 jagadantaramapīti vidyādharipraśnasyottaramāha - mune iti || 3 ||  
144571  
144572 sphuranti nāgāḥ pātāle tiṣṭhanti bhuvi parvatā |

144573 āpaśchalachalāyante vahanti vyomni vāyavaḥ || 4 ||  
144574  
144575 tadeva prapañcayati - sphurantītyādinā | chalachalāyante ityavyaktadhvanyanukaraṇam  
144576 || 4 ||  
144577  
144578 arṇavā arṇasā bhānti yāntyantaḥ śanakaiḥ prajāḥ |  
144579 bhūtānyajasraṃ jāyante mriyante'virataṃ yathā || 5 ||  
144580  
144581 arṇasā udakena | yānti gamanādinā vyavaharanti | yathā atreti śeṣaḥ || 5 ||  
144582  
144583 vānti vātā vahantyāpo bhānti cābhānti khe surāḥ |  
144584 tiṣṭhantyaḡaḥ samudyanti grahā yānti mahiṃ nṛpāḥ || 6 ||  
144585  
144586 devāsurasmanuṣyāṇāṃ vyavahāraparamparāḥ |  
144587 lolāḥ pravṛttā ākalpamāsamudramivāpagāḥ || 7 ||  
144588  
144589 nakṣatrādirūpeṇa bhānti | svasvaśarīrākāreṇa ābhānti || 6 || 7 ||  
144590  
144591 dinapadmāni bhūlokaśarasyākalpamānabhaḥ |  
144592 lolābhṛālīni phullāni mīlitaṃ mīlitānyalam || 8 ||  
144593  
144594 ākalpaṃ kālataḥ | ānabho deśataḥ | abhividhāvāṇau | lolānyabhrāṇyevālayo bhramarā  
144595 yeṣu tathāvidhāni dinapadmāni bhūlokaśarasi phullāni alaṃ mīlitānyunmīlitānīti  
144596 tadantaḥpātipadārthakeśarādyabhiprāyam || 8 ||  
144597  
144598 candracarcāscaturdikkaṃ candanenaṭmatejasā |  
144599 racayanrātrirohinyostamo hantyaḥ | hṛdgatam || 9 ||  
144600  
144601 candra ātmatejasā candrikālakṣaṇena candanena caturdikkaṃ carcāḥ lepanāni racayansan  
144602 rātreḥ rohinīyāśca hṛdgataṃ bahirgatamapi tamaḥ hanti || 9 ||  
144603  
144604 svadaśāsadvādanaratā vātayantrasucāritā |  
144605 rodaḥsadmani sūryākhyā dīpyate divi dīpikā || 10 ||  
144606  
144607 svīyadaśadiglakṣaṇāyā daśāyā vartikāyā āsvādane dravasnehopabhoge ratā  
144608 vātalaḥsaṇena yantreṇa sucālītā parito bhramitā rodasī dyāvābhūmī tallakṣaṇe sadmani  
144609 gṛhe || 10 ||  
144610  
144611 brahmasaṃkalpito ruddho vātasamcāracāribhiḥ |  
144612 khe'niśaṃ cakramṛkṣāṇāṃ guṇāvarto vivartate || 11 ||  
144613  
144614 idāniṃ rodasyau bhramatā jyotiścakreṇa gharaṭṭayantratayā rūpayati - brahmeti  
144615 dvābhyām | khe ṛkṣāṇāṃ cakram jyotiścakrarūpo guṇairāvartata iti guṇāvarto  
144616 gharaṭṭo vivartate bhramati | sa ca  
144617 vivartamānaścaturvidhabhūtalakṣaṇataṇḍulamāsṛṣṭeḥ sṛṣṭikālamārabhya pinaṣṭi |  
144618 kenāsau śilpinā nirmītaśtamāha - brahmasaṃkalpita iti | kairayaṃ viṣṭabdhastānāha |  
144619 vātasamcāracāribhīrvātaraśmibhiḥ ruddhaḥ avaṣṭabdhah | kasminkīle ruddhastamāha ##-  
144620 dhvanan || 11 ||  
144621  
144622 bhūtataṇḍulamāsṛṣṭeḥ pinaṣṭi dhruvakīlakaḥ |  
144623 niyatyācalito rodaḥkapāṭāmbhodagharah || 12 ||  
144624  
144625 dvīpābhdhiśailairbhūpīṭhaṃ vimānanagarairnabhaḥ |  
144626 daityadānavanāgaughaiḥ pūrṇaṃ pātālamaṇḍalam || 13 ||  
144627  
144628 tatrāpyatreva bhūrādīlokā yathocitaṃ dvīpaparvatādibhiḥ pūrṇaḥ santītyāha - dvīpeti  
144629 | vimānasamniveśaracitairnagarairnabhaḥ pūrṇam || 13 ||  
144630  
144631 kuṇḍalaṃ trijaḡallakṣmyā nīlaṃ bhūtalamaṇḍalam |  
144632 sthitaṃ cañcalamācāracañcalāyāḥ sphuranmaṇi || 14 ||  
144633  
144634 tatrāpi nīlaṃ bhūtalamaṇḍalamācāracañcalāyāstrijaḡallakṣmyāḥ  
144635 sphuranmaṇicañcalaṃ kuṇḍalamiva sthitaṃ || 14 ||  
144636  
144637 buddhyādirahitāṃ spandasamvidam vāyavīmiva |  
144638 sthāvaram jaḡgamaṃ caiva sūkṣmamādāya jāyate || 15 ||  
144639  
144640 tatrāpi sthāvaram jaḡgamaṃ caiva prāṇijātaṃ buddhyādirahitāṃ bāhyāṃ vāyavīm  
144641 kriyāmiva āntarīm sūkṣmāṃ prāṇākhyāṃ spandasamvidamādāya jāyate



144642 janmādivikārā&llabhate || 15 ||  
144643  
144644 munirmaunairdharā vārbhirmārutaiḥ kapiçāpalam |  
144645 ākāśairavakāśitvaṃ tejobhirbhāsanam śritam || 16 ||  
144646  
144647 tatrāpi munirmaunairmunikarmabhiḥ śritaḥ | dharā samudrādivārbhiḥ śritā | mārutaiḥ  
144648 kapivaccāpalam śritam | ākāśaistattadupādhibhinnaairupādhyānurūpamavakāśitvaṃ  
144649 śritam | sarvavastūnām svabhāvā niyatāstulyā ityārthaḥ || 16 ||  
144650  
144651 vṛkṣorvyabdhyaadrikhacarāḥ prāṇinontaḥ sphurantyaalam |  
144652 mṛtījanmonmukhāḥ kīṭasurāsurañalaukaṣaḥ || 17 ||  
144653  
144654 vṛkṣacarā markatādayaḥ urvīcarā manuṣyādayaḥ abdhīcarā matsyādayaḥ adricarā  
144655 mṛgādayaḥ khacarāḥ pakṣidevādayastatrāpyantarālam sphuranti || 17 ||  
144656  
144657 sasurāsurañandharvāḥ kālāḥ kalayati prajāḥ |  
144658 dorbhiḥ kalpayugābdaīśca svapaśūniva pālakaḥ || 18 ||  
144659  
144660 kālāḥ surādisahitāḥ prajāḥ pālakaḥ puruṣaḥ svadorbhiḥ svapaśūniva  
144661 kalpayugavarṣādīlakṣaṇairdorbhiḥ kalayati pālanādinā upabhuñkte || 18 ||  
144662  
144663 anantavīpulāgādhagambhīre kālasāgare |  
144664 utpattīyotpattīya līyante te tvāvartavivartayā || 19 ||  
144665  
144666 te surādayo yādogāṇāḥ kālasāgare āvartavivartayā kālagatyā utpattīyotpattīya līyante || 19 ||  
144667  
144668 caturdaśavidhā vātavellitā bhūtapāṃsavaḥ |  
144669 nāśākāśe vilīyante śaradambhodālīlayā || 20 ||  
144670  
144671 naśyatyasminniti nāṣaḥ tathāvidhe avyākṛtākāśe || 20 ||  
144672  
144673 bhuvanam bodhayantī dyauścandrārkkakaracāmaraiḥ |  
144674 sthitākāśāṃśukākālpātārakotkaraśekharā || 21 ||  
144675  
144676 ākāśa evāṃśukaṃ vastraṃ yasyāḥ | ākalpabhūtāstārakotkarāḥ śekhara  
144677 yasyāstathāvidhā dyauścandrārkkakaracāmaraiḥ saṃvijya suptaṃ bhuvanam bodhayantīva  
144678 sthitā || 21 ||  
144679  
144680 sthitāḥ pavanabhūkampameghatāpasahiṣṇavaḥ |  
144681 svaṃ pradeśamanujjhantyaḥ kakubhaḥ stambhitā iva || 22 ||  
144682  
144683 tatrāpi kakubho diśaḥ stambhitāḥ sthāvaraprāṇina iva  
144684 pavanabhūkampavṛṣṭyātāpasahiṣṇavo bhūtvā sthitāḥ || 22 ||  
144685  
144686 utpātameghanirhrādabhūmikampagrahagrahaiḥ |  
144687 ajñātairapi vijñātairbhūtānām jāyate gatiḥ || 23 ||  
144688  
144689 jyotiḥśāstrakuśalairvijñātairanyairajñātairapi  
144690 utpātādinimittairbhūtānāmiṣṭhāniṣṭhalakṣaṇā gatistatrāpi jāyate || 23 ||  
144691  
144692 saptānām jalamabdhīnāmaurvāgniḥ pibati jvalan |  
144693 lokāntarāṇāmākālpaṃ kālo bhūtagaṇam yathā || 24 ||  
144694  
144695 lokāntarāṇām caturdaśabhuvanabhedānām bhūtagaṇam prāṇinikāyam yathā kālāḥ  
144696 pibati tadvat || 24 ||  
144697  
144698 pātālamāviśati yāti nabhobilam ca diñmaṇḍalam bhramati bhūtagaṇam samantāt |  
144699 paryeti parvatamahārṇavamaṇḍalāni dvīpāntarāṇi ca marutsaraṇakrameṇa || 25 ||  
144700  
144701 uktaṃ sarva saṃkṣīpyopasaṃharati - pātālamiti | tatrāpi pātālayogyo bhūtagaṇam  
144702 prāṇinikāyaḥ pātālamāviśati | nabhobilavāsayogyo nabhibilam yāti | itarastvantarāle  
144703 diñmaṇḍalam bhramati | maruto vāyoḥ saraṇakrameṇa  
144704 saṃcaraṇavatparvatamahārṇavamaṇḍalāni dvīpāntarāṇi ca paryeti | tathā ca  
144705 sarvo'pyatratyavyavahārastatrāpi vartata eveti saṃbhāvayetyārthaḥ || 25 ||  
144706  
144707 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣo0 nirvāṇaprakaraṇe uttarārdhe  
144708 pāśāṇa0 śīlāntaravarṇanam nāma ṣaṭṣaṣṭitamaḥ sargaḥ || 66 ||  
144709

144710 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaprakāśe nirvāṇaprakaraṇe uttarārdhe  
144711 śīlāntaravarṇanam nāma ṣaṭṣaṣṭitamah sargaḥ || 66 ||  
144712  
144713 saptaṣaṣṭitamah sargaḥ 67  
144714  
144715 vidyādharyuvāca |  
144716  
144717 yāvattaṃ sargamāgaccha prasādaḥ kriyatām mune |  
144718 āścaryeṣūpāpāneṣu mahānto hyatikautukāḥ || 1 ||  
144719  
144720 kautukāttām śīlām gatvāpyadṛṣṭvā muninā jagat |  
144721 prṣṭayābhyāsamāhātmyaṃ vidyādharyātra varṇyate ||  
144722  
144723 he mune tvaṃ yadi maduktārthajātamasaṃbhāvitam manyase tarhi svayameva sāksāttam  
144724 sargaṃ yāvatsākalyena draṣṭumāgaccha || 1 ||  
144725  
144726 tathetyukte [śrīvāsiṣṭha uvācetyapekṣitanatra |] mayā sārdham  
144727 gantumārabdhamambare |  
144728 vātyayā saurabheṇeva śūnye śūnyena śūnyayā || 2 ||  
144729  
144730 iti tayā ukte sati mayā tathāstvityabhyupagamya tayā sahāmbare  
144731 gantumārabdhamityanvayaḥ | vātyayā saha saurabheṇa campakādīgandheneva || 2 ||  
144732  
144733 athāham dūramadhvānam śūnyamullaṅghya nābhasam |  
144734 nabhaḥstham bhūtasamghātam tayā sārdhamavāptavān || 3 ||  
144735  
144736 bhūtasamghātam devādiprāṇinikāyam || 3 ||  
144737  
144738 tamullaṅghya cireṇātra bhūtasamcāramambare |  
144739 lokālokaśirovyoma prāpto'smi dhavalāmbudam || 4 ||  
144740  
144741 uttarāṃsenduśubhrābhrapīṭhānnirgatya tām śīlām |  
144742 ānītosmi tayottuṅgām taptakāñcanakalpitām || 5 ||  
144743  
144744 uttarāyā diśaḥ aṃśe pūrvabhāge sthitādinduvacchubhrādabhrapīṭhādadhā nirgatya || 5 ||  
144745  
144746 yāvatsaśyāmvaham śubhrām śīlām tām na ca tajjagat |  
144747 kaladhautamayīmuccairagnilokataṭīmiva || 6 ||  
144748  
144749 aham agnināvalokyate ityagnilokām merutaṭīmiva sthitām tām śīlām  
144750 yāvatsākalyenānviṣya saśyannapi tattayoktam jagattatra na saśyāmītyarthaḥ || 6 ||  
144751  
144752 tadā mayoktā sā kāntā kva bhavatsargabhūriti |  
144753 kva rudrārākāgnitārādi kva lokāntarasaptakam || 7 ||  
144754  
144755 bhavatsargabhūḥ kva tatra tvayā varṇitā rudrārākādayaśca kveti sā mayokteti sarvatrāgre  
144756 saṃbandhaḥ || 7 ||  
144757  
144758 kvārṇavākāśakakubhaḥ kvonmajjananimajjane |  
144759 kva mahāmbhodasaṃbhāraḥ kva tārāmbaraḍambaram || 8 ||  
144760  
144761 kakubho diśaḥ | unmajjananimajjane prāṇinām janmanāśau || 8 ||  
144762  
144763 kva śailaśikharaśreṇyaḥ kva mahārṇavalekhikāḥ |  
144764 kva dvīpavalayāḥ sapta kva taptakanakāvāniḥ || 9 ||  
144765  
144766 kva kāryakālakalanāḥ kva bhūtabhuvanabhramaḥ |  
144767 kva vidyādharaḡandharvāḥ kva narāmaradānavāḥ || 10 ||  
144768  
144769 kvaṣibhūpālamunayaḥ kva nayāpanayakramaḥ |  
144770 kva pañcayāmayāminyaḥ kva svarganarakabhramaḥ || 11 ||  
144771  
144772 ṛṣayo bhūpālāsteṣu munayaśca kva | bhūpātālamunayaḥ iti pāṭhe tu spaṣṭam |  
144773 pañcayāmā hemantayāminyaḥ || 11 ||  
144774  
144775 kva puṇyapāpakalanā kva kalākālakelayaḥ |  
144776 kva surāsuravairāṇi kva dveṣasneharītayaḥ || 12 ||  
144777  
144778 vadatyevaṃ mayi vacaḥ sovāca varavarṇinī |

144779 vismayākulamālokyā śilāmalivilocanā || 13 ||  
144780  
144781 mayi evaṃ vadati sati sā māmuvāca || 13 ||  
144782  
144783 vidyādharyuvāca |  
144784  
144785 paśyāmyakhila [akhila iti saṃbodhanam ||] nātmīyamahaṃ sarvamihopale |  
144786 mukurapratibimbasthapurānyapuravajjanam || 14 ||  
144787  
144788 ahamapi na pūrvavatpaśyāmi kiṃtu prāguktaṃ sarvaṃ devamanuṣyāsuraḍījanaṃ mukure  
144789 pratibimbabhāvenāsthitaṃ yatprasiddhapurādanyatpuraṃ tadvatpaśyāmītyarthaḥ || 14 ||  
144790  
144791 nityānubhava evātra darśane kāraṇaṃ mama |  
144792 tadabhāvo mune manye te kāraṇamadarśane || 15 ||  
144793  
144794 tadabhāvastattirodhānam | pādādau te iti chāndasam || 15 ||  
144795  
144796 anyacca cirakālaikadvaitasaṃkathayānayā |  
144797 śuddhātivāhikaikātmadehatā vismṛtāvayoḥ || 16 ||  
144798  
144799 sarvasūkṣmārthagrahaṇakṣamaviśuddhamanomaṭtradehatāvismṛtivaśādapi tava  
144800 tadadarśanaṃ mata tadasphuṭadarśanaṃ cetyāha - anyacceti || 16 ||  
144801  
144802 mamātisucirābhyastamapi vyoma latāmiva |  
144803 gataṃ nijaṃ jagadidaṃ yataḥ paśyāmi na sphuṭam || 17 ||  
144804  
144805 mamāpīdaṃ nijaṃ jagadgataṃ naṣṭaprāyam | yataścirābhyastāṃ vyomalatāmivedaṃ na  
144806 sphuṭaṃ paśyāmītyanvayaḥ || 17 ||  
144807  
144808 abhūdyatsvajagatpūrvamatiprakāṭameva me |  
144809 tatpaśyāmīdamādarśa iva bimbītamaspṛṣṭam || 18 ||  
144810  
144811 ciravyarthotthayā nātha saṃkathāvyathayā mithaḥ |  
144812 svāsthyaṃ vismṛtamātmīyamavadātataṃ tatam || 19 ||  
144813  
144814 svāsthyaṃ prāguktadhāraṇābhyāsaśiddhaśuddhātivāhikaikātmadehatvaṃ na tu  
144815 svarūpāvasthitiḥ pūrvagranthavirodhāt || 19 ||  
144816  
144817 yo'bhyāsaḥ prakacatyantaḥ śuddhacinnabhaso rasāt |  
144818 bhavettanmayamevāntarābālamiva lakṣyate || 20 ||  
144819  
144820 abhyāsapadena tajjanyadṛḍhasaṃskāro lakṣyate | prakacati udbuddhaḥ prakāśate |  
144821 ivakāro bhinnakramaḥ | antaḥ āntaraṃ cittam tanmayameva bhavediveti || 20 ||  
144822  
144823 na sacchāstreṇa sā viddhi na sannyāyena sā kalā |  
144824 asti nāstyamitodyogādyadabhyāsāna siddhyati || 21 ||  
144825  
144826 ata evābhyāsaḥ śravaṇamanane niṣphale ityāha - neti | sā kalā astīti  
144827 pūrvatrānvayaḥ | abhyāsasya tvasādhyam na kiṃcidastītyāha - nāstīti || 21 ||  
144828  
144829 svajagatsaṃtatābhyāsavaśato māṃ kathābhramaḥ |  
144830 nūnamākrāntavāneṣa dvayorhi balavāñjayī || 22 ||  
144831  
144832 ayaṃ tvatsaṃvādakathābhramaḥ svīyajagatsaṃtatābhyāsavaśato māṃ  
144833 pūrvajagadbhramavatīmākrāntavān vaśīkṛtavān | tena tatsaṃskārastirohita  
144834 ivābhūdītyarthaḥ | atītabhramāpekṣayā vartamānasya baliyastvādītyāśayenāha -  
144835 dvayorhīti || 22 ||  
144836  
144837 iṣṭavastvarthināṃ tajjñāsūpadiṣṭena karmaṇā |  
144838 paunaḥpunyena karaṇānnetaraccharaṇaṃ mune || 23 ||  
144839  
144840 ata eva laukikaṃ vaidikaṃ vā śilpavidyādīphalamicchatām | tattadgurūpadiṣṭakrameṇa  
144841 punaḥpunastadabhyāsa eva śaraṇaṃ nānyadītyāha - iṣṭeti | tajjñāirgurubhiḥ  
144842 sūpadiṣṭena karmaṇā tatkarāṇaparakāreṇa || 23 ||  
144843  
144844 ayamitthamihājñānabhramaḥ prauḍho'hamātmakaḥ |  
144845 sāmyati jñānacarcābhiḥ paśyābhyāsavijṛmbhitam || 24 ||  
144846  
144847 anādyanantaḥ saṃsārānartho'pi jñānābhyāsānnaśyati cetkimanyadaniṣṭamavaśiṣyate |

144848 yadabhyāsenā na cikitsyetetyāha - ayamiti | jñānasya carcābhiḥ śravaṇādyabhyāsaiḥ  
144849 || 24 ||  
144850  
144851 ahaṃ śiṣyābalā bālā paśyāmi tvaṃ na paśyasi |  
144852 sarvajño'pi śilāsargaṃ paśyābhyāsaviḥkṛtāṃ || 25 ||  
144853  
144854 abhyāsapāṭave bālānāmāpi prauḍhatā dṛṣṭā tadvismarāṇe tu mahatāmāpi vyāmohaḥ  
144855 sambhāṇita ityarthē āvāmeva nidarśanamityāha - ahamiti | ahaṃ śiṣyabhūtāpi  
144856 śilāsargaṃ paśyāmi tvaṃ sarvajño gururāpi na paśyasi  
144857 āścāryametadabhyāsaviḥkṛtāmityarthaḥ || 25 ||  
144858  
144859 ajño'pi tajjñātāmeti śanaiḥ śailopi cūrṇyate |  
144860 bāṇopyeti mahālakṣyaṃ paśyābhyāsaviḥkṛtāṃ || 26 ||  
144861  
144862 bāṇaḥ acetano'pi mahadalakṣyaṃ sūkṣmatamamāpi lakṣyaṃ  
144863 śarasamdhānābhyāsapāṭavādeti prāpnoti || 26 ||  
144864  
144865 itthaṃ nāma pariprauḍhā mithyājñānaviśūcikā |  
144866 sāmyatyeva vicāreṇa paśyābhyāsaviḥkṛtāṃ || 27 ||  
144867  
144868 abhyāsenā kaṭudravyaṃ bhavatyabhimatāṃ mune |  
144869 anyasmai rocate nimbastvanyasmai madhu rocate || 28 ||  
144870  
144871 nimbabhakṣaṇābhyāsavate draviḍāya nimbo'pi rocate || 28 ||  
144872  
144873 abandhurbandhutāmeti naikaṭyābhyāsayogataḥ |  
144874 yātyanabhyāsato dūrātsneho bandhuṣu tānavam || 29 ||  
144875  
144876 bandhutāṃ bandhuvatsnigdhatām || 29 ||  
144877  
144878 ātivāhikadeho'yaṃ śuddhacidvyoma kevalam |  
144879 ādhībhautikatāmeti bhāvanābhyāsayogataḥ || 30 ||  
144880  
144881 dehe bhautikatābhrāntirāpi svābhāvikāttadabhyāsādevetyāha - ātivāhiketi || 30 ||  
144882  
144883 ādhībhautikadeho'sau dhāraṇābhyāsabhāvanāt |  
144884 vihaṃgavatkhamaḥ || 31 ||  
144885  
144886 khamabhyeti khecarasiddhiṃ labhate || 31 ||  
144887  
144888 puṇyāni yānti vaiphalyaṃ vaiphalyaṃ yānti mātaraḥ |  
144889 bhāgyāni yānti vaiphalyaṃ nābhyāsastu kadācana || 32 ||  
144890  
144891 kīrtanādyalpāparādhenāpi mahāntyāpi puṇyāni vaiphalyaṃ yānti | bhāgyāni dhanāni || 32 ||  
144892  
144893  
144894 duḥśādhyaḥ siddhimāyānti ripavo yānti mitratām |  
144895 viśāṇyamṛtatām yānti saṃtatābhyāsayogataḥ || 33 ||  
144896  
144897 auśadhārthamabhyāsenā sevitāni viśāṇi amṛtavadārogyādihetutām yānti || 33 ||  
144898  
144899 yenābhyāsaḥ parityakta iṣṭe vastuni so'dhamāḥ |  
144900 kadācinna tadāpnoti vandhyā svatanayaṃ yathā || 34 ||  
144901  
144902 ata eva śāstrīyaśubhābhyāsaḥ kadāpi na parityājya ityāha - yāneti || 34 ||  
144903  
144904 yadapyabhimatāṃ vastu svabhyāsenā tadarjanāt |  
144905 tadyuktipūrvakaṃ tyājyamāmṛtyorjīvitam yathā || 35 ||  
144906  
144907 tarhi śāstrīyatvādabhimatāṃ dāraputradhanasatkarmānuṣṭhānādivastu tatkadāpi na  
144908 tyājyaṃ netyāha - yadāpīti | svabhyāsenā prayatnasahasreṇa  
144909 tadarjanādatyantābhimatāṃ dārādi yadvastu tadāpi na sahasā tyājyaṃ kiṃtu  
144910 vairāgyābhyāsenā vṛttyādīparikalpanādiyuktipūrvakaṃ tyājyam | yathā  
144911 āmṛtyoratyantābhimatamāpi jīvitam yogibhiryuktipūrvakaṃ tyājyate tadvadityarthaḥ || 35 ||  
144912  
144913 iṣṭe vastuni nābhyāsaṃ yaḥ karoti narādhamāḥ |  
144914 so'niṣṭe'niṣṭamāpnoti narakānnarakāntaram || 36 ||  
144915  
144916 tattvajñānābhyāsastu sarvathā na tyājyaḥ | tattyāge dehāhaṃbhāvādyabhyāsasya

144917 nāntariyakasya vārayitumaśakyatvādanirmokṣa evetyāśayenāha - iṣṭe iti | aniṣṭe  
144918 dehādyahaṃbhāve aniṣṭamevābhyāsasvabhāvādevāpnoti | tataśca narakānnarakāntaram  
144919 || 36 ||  
144920  
144921 taranti saritaṃ sphītāṃ saṃsārāsārasevinaḥ |  
144922 ta evātmavicārākhyamabhyāsaṃ na tyajanti ye || 37 ||  
144923  
144924 saṃsāraḥ asāro yena tādṛśavivekasevino ye puruṣā ātmavicārākhyamabhyāsaṃ na  
144925 tyajanti ta eva sphītāṃ māyāsaritaṃ tarantītyanvayaḥ || 37 ||  
144926  
144927 abhyāsabhāso'bhimataṃ vastu prakāṣayantyalam |  
144928 prāpayanti ca nirvighnaṃ ghaṭaṃ dipaprabhā yathā || 38 ||  
144929  
144930 yathā ghaṭārthine dipaprabhā ghaṭaṃ prakāṣayanti nirvighnaṃ prāpayanti ca tathā  
144931 ātmavastvarthine abhyāsalakṣaṇābhāsaḥ prakāśā abhimatamātmavastu prakāṣayanti  
144932 nirvighnaṃ prāpayanti ca | tatra śravaṇamananābhyāso'saṃbhāvanātimiranirāśena  
144933 prakāṣayati | nididhyāsanābhyāstu viparītabhāvanārūpavighnanirāśena  
144934 prāpayatītyāśayaḥ || 38 ||  
144935  
144936 yathā kalpadrumalatāḥ saccintāmaṇayo yathā |  
144937 phalanti śaradaścaitāstathaivābhyāsabhūmayāḥ || 39 ||  
144938  
144939 iṣṭavastu cirābhyāsabhāsvānbhāsayati prajāḥ |  
144940 tathendriyākhyāṃ dehorvyāṃ rātriṃ paśyanti no yathā || 40 ||  
144941  
144942 dehalakṣaṇāyāmurvyāmiṣṭaṃ vastu paramapremaviṣaya ātmaiva  
144943 tadvicārābhyāsalakṣaṇo bhāsvān sūryastathā bhāsayati yathā prajāḥ  
144944 prakṛṣṭajanmāno'dhikārijanā indriyākhyāṃ  
144945 rāgadveṣajanmamarāṇādyanarthasahasraduḥkhasvapnamohanidāpradāṃ rātriṃ na  
144946 paśyantītyarthaḥ || 40 ||  
144947  
144948 sarvasya jantujātasya sarvavastvavabhāsane |  
144949 sarvadaivaika evocairjayatyabhyāsabhāskaraḥ || 41 ||  
144950  
144951 caturdaśavidhāyāstu bhūtajāterna kasyacit |  
144952 sidhyatyabhimataṃ vastu vinābhyāsamakṛtrimam || 42 ||  
144953  
144954 apyathe tuśabdaḥ | caturdaśabhuvanasthāyā api bhūtajātermadhye kasyacidapi prāṇinaḥ  
144955 kiṃcidapyabhimataṃ vastu abhyāsaṃ vinā na siddhyatītyarthaḥ || 42 ||  
144956  
144957 paunaḥpunyena karaṇamabhyāsa iti kathyate |  
144958 puruṣārthaḥ sa eveha tenāsti na vinā gatiḥ || 43 ||  
144959  
144960 abhyāsasvarūpaṃ darśayati - paunaḥpunyeneti | sa eva iha śāstre puruṣārthaḥ  
144961 prāgbahuśo varṇitaḥ puruṣaprayatnaḥ paramapuruṣārthaphalastena vinā gatinistāro nāsti  
144962 || 43 ||  
144963  
144964 dṛḍhābhyāsābhidhānena yatnanāmnā svakarmaṇā |  
144965 nijavedanaajenaiva siddhirbhavati nānyathā || 44 ||  
144966  
144967 nijavedanaṃ svavivekastajjenaiva || 44 ||  
144968  
144969 abhyāsabhāsvati tapatyavanau vane ca vīrasya sidhyati na yanna tadasti kiṃcit |  
144970 abhyāsato bhuvi bhayānyabhayībhavanti sarvāsu parvataguhāsvapi nirjanāsu || 45 ||  
144971  
144972 vīrasyendriyajayādīśūrasya puṃsaḥ abhyāsabhāsvati tapati prakāśamāne satyavanau  
144973 bhūmau vane jale cādantarikṣe ca yadabhilaṣitaṃ vastu na sidhyati tannāsti kiṃcit |  
bhayāni  
144974 bhayahetuvyāghrasarpādīni || 45 ||  
144975  
144976 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapra0 u0 pāśā0  
144977 abhyāsapraśaṃsā nāma saptaśaṣṭitamaḥ sargaḥ || 67 ||  
144978  
144979 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
144980 abhyāsapraśaṃsā nāma saptaśaṣṭitamaḥ sargaḥ || 67 ||  
144981  
144982 aṣṭaśaṣṭitamaḥ sargaḥ 68  
144983  
144984 vidyādharyuvāca |

144985  
144986 tataḥ prācīnamabhyāsaṃ bodhadhāraṇayāmale |  
144987 kurvaḥ prakāṣatām tena jagadeṣyati śailagam || 1 ||  
144988  
144989 ihādhibhautikabhrāntinirāsenā samādhinā |  
144990 ātivāhikabhāvasya sthitiḥ satyā samarthyate ||  
144991  
144992 yato dṛḍhābhyāsākhyasamādhiyatnamantareṇa dehādāvādhibhautikatābhrāntirna  
144993 nivartate ātivāhikabhāvaśca nāvirbhavati taṃ vinā ca sargāntarasthitiḥ sākṣipratyakṣeṇa  
144994 draṣṭumaśakyā tato hetoramale paramātmāni sarvabodhānukūlayā  
144995 samādhirūpadhāraṇayā prācīnamātivāhikabhāvābhyāsamāvāṃ kurvastenopāyena  
144996 śailagaṃ śilāntargataṃ maduktaṃ jagatprakāṣatāmeṣyati || 1 ||  
144997  
144998 śrīvasiṣṭha uvāca |  
144999  
145000 yuktiyukte tayetyukte vidyādharyā dharorasi |  
145001 baddhapadmāsano'thāhaṃ samādhābudito'bhavam || 2 ||  
145002  
145003 tayā vidyādharyā yuktiyukte iti evaṃrūpe vacasyukte sati | dharasya śailasyorapi  
145004 adhityakāyām | uḍita udyukto'bhavam || 2 ||  
145005  
145006 sarvārthabhāvanātyāge cinmātraikāntabhāviṭaḥ |  
145007 atyajaṃ tamaḥ pūrvakathārthakalanāmālam || 3 ||  
145008  
145009 tatra samādhau sarvabāhyārthakalanātyāge sati pūrvakathārtha  
145010 ādhibhautikadehādibhāvanā tatsaṃskāramalamapyatyajaṃ tyaktavānityarthaḥ || 3 ||  
145011  
145012 aṭha cidvyomatāṃ prāptaḥ parāṃ dṛṣṭimahaṃ gataḥ |  
145013 śāratsamayasaṃprāptaḥ vyoma nirmalatāmiva || 4 ||  
145014  
145015 idameva spaṣṭamāha - athetyādinā || 4 ||  
145016  
145017 tataḥ satyāvadhānaikaghaṇābhyāsenā dehake |  
145018 mādhābhautikabhrāntirnūnamastamupāgatā || 5 ||  
145019  
145020 udayāstamayonmuktā satatodayamayyapi |  
145021 mahācidvyomatāsvacchā proditeva tadābhavat || 6 ||  
145022  
145023 satatodayamayī nityānāvṛtasvaparakāśā || 6 ||  
145024  
145025 aṭha paśyāmyahaṃ yāvatsvasyaivāmalatejasā |  
145026 vastutastu na cākāśaṃ nopalaḥ parameva tat || 7 ||  
145027  
145028 svasya sākṣiṇa eva vṛttiddhena amalatejasā | vṛtterjaḍāyāḥ svato  
145029 dṛkśaktyabhāvāditi bhāvaḥ || 7 ||  
145030  
145031 paramārthaghaṇaṃ svacchaṃ tattathā bhāti tādṛśam |  
145032 tathābhāvanayā hyātmā madyo dṛṣṭavāṃstathā || 8 ||  
145033  
145034 tatparamārthaghaṇaṃ paraṃ tattvameva madya ātmā tathā upalabhāvanayā upalaṃ  
145035 dṛṣṭavānityarthaḥ || 8 ||  
145036  
145037 yathā svapne sumahatī dṛṣṭā gehagatā śilā |  
145038 vyomaiva kevalaṃ tadvatsuśuddhaṃ cinnabhaḥśilā || 9 ||  
145039  
145040 svayaṃ svapnānvito'nyasya svapnapuṃstvaṃ gato naraḥ |  
145041 svapne'jñānaprabuddhasya yādṛktādṛksvarūpataḥ || 10 ||  
145042  
145043 yadyayaṃ vyavahāraḥ svapna eva tarhi kathaṃ svaparajāgrattāpratibhāsastrāha -  
145044 svayamiti | svapne ajñānavaśādeva prabuddho'hamiti manyamānasyānyasya  
145045 svapnadṛśyapuruṣatvaṃ gataḥ svapnānvitaḥ svayaṃ svarūpato yādṛk  
145046 pratibuddho'smīti pratibhāti tādṛgityarthaḥ || 10 ||  
145047  
145048 svapnasthānāṃ śīraśchinnaṃ yeṣāṃ te saṃsṛtau sthitaḥ |  
145049 kālena jñānalābhena vinā kurvantu kiṃ kila || 11 ||  
145050  
145051 ata eva sauptike suptahatānāṃ jāgaraṇopāyadehābhāvādagatyā svapna eva teṣāṃ  
145052 jāgaratā pariśiṣyata iti prāguktaṃ mayeti smārayati - svapnasthānāmiti || 11 ||  
145053

145054 bodhaḥ kālena bhavati mahāmohavatāmapi |  
145055 yasmāna kimcanāpyasti brahmatattvādṛte'kṣayam || 12 ||  
145056  
145057 tasmānmūlājñānanidrocchedena svarūpapratibodha evāśya mukhyaḥ pratibodho'nyadā tu  
145058 svapna eva vṛthā jāgarābhimāna ityāha - bodha iti || 12 ||  
145059  
145060 atastaccidghanam svaccham brahmākāśam śilākṛti |  
145061 dṛṣṭam mayā tathā tatra na tu pṛthvyādi satkvacit || 13 ||  
145062  
145063 ata eva mayāpi svarūpajāgarāttatprāgadṛṣṭaśilākṛti svaccham cidghanam dṛṣṭam  
145064 na pṛthvyādivikāram sadityarthaḥ || 13 ||  
145065  
145066 bhūtānāmādisarge yacchuddham yatpāramārthikam |  
145067 vapustadeva hyeteṣāṃ dhyānalabhyamavasthitam || 14 ||  
145068  
145069 sargasyādirādisargo mahāpralayaastadetyarthaḥ | eteṣāṃ tattvavidāṃ  
145070 dhyānalabhyamaikāgryaprāpyam || 14 ||  
145071  
145072 bhūtānāmādisarge yacchuddham yatpurātanam |  
145073 tadevādya manorājyam saṃkalpa iti kathyate || 15 ||  
145074  
145075 brāhmaṃ rūpameva sarvabhūtānāṃ vapuḥ pāramārthikarūpaṃ iti evaṃ jagadākāreṇa  
145076 kathyate | mūḍhairiti śeṣaḥ || 15 ||  
145077  
145078 sattātivāhiko dehastatparam paramārthataḥ |  
145079 pratyakṣam paramam yattattadādyam kacamam citaḥ || 16 ||  
145080  
145081 astvevaṃ tathapyātivāhiko dehaḥ kaḥ yadbhāve sarvajagaddarśanam citsvabhāvakacanam  
145082 ca prāguktaṃ tamāha - satteti | māyāśabalaṃ brahma sadityucyate | tatra cito  
145083 jagatsaṃskārasaṃvalitāṃśasattā sa evātivāhiko dehaḥ | nityāparokṣaśuddhacidamśastu  
145084 svarūpakacanamityarthaḥ || 16 ||  
145085  
145086 udyatprathamamadyakṣam jīvasya prathamam vapuḥ |  
145087 manaḥ pratyakṣamityuktaṃ tattenādyaiḥ durdhiyā || 17 ||  
145088  
145089 tarhi katham mano jīvasyātivāhiko deha iti prāguktaṃ tatrāha - udyaditi | tatsattārūpaṃ  
145090 sargodayena tadākāramivodyt sargagocaramadyakṣam jīvasya cidābhāsātmanaḥ  
145091 prathamam hiraṇyagarbhākhyam samaṣṭirūpamātivāhikavapurabhavati | tatpunaḥ  
145092 samaṣṭibhāvasyāpi durdhiyā vismaraṇe adyaiva vyaṣṭitāṃ gataṃ tatsarvajanapratyakṣam  
145093 mana iti prāguktamityarthaḥ || 17 ||  
145094  
145095 yogipratyakṣamityuktaṃ manaḥpratyakṣamityapi |  
145096 tatsvameva cito rūpaṃ gatamevānyatāṃ mudhā || 18 ||  
145097  
145098 taditthaṃ svayameva cito rūpaṃ samaṣṭirūpeṇa yogipratyakṣam sarvajanasādhāraṇyena tu  
145099 manaḥpratyakṣamityapyuktaṃ || 18 ||  
145100  
145101 idamadyatanam nāma pratyakṣamasadutthitam |  
145102 asatpratyakṣameveti viddhi pratyakṣamaṅga tat || 19 ||  
145103  
145104 tatra idamadyatanam manaḥpratyakṣamādhibhautikadehādikalpanayā  
145105 atyantāsadrūpeṇaivotthitamityasatpratyakṣameva viddhi | tadyogipratyakṣameva he aṅga  
145106 sadyāthātmyasphūrtermukhyam pratyakṣam || 19 ||  
145107  
145108 aho nu citrā māyeyam prākpratyakṣe parokṣatā |  
145109 nirṇītāsmimstvanadhyakṣe pratyakṣakalanāgatā || 20 ||  
145110  
145111 katham tarhi sarvajanānāṃ tasminpratyakṣe parokṣatānubhavaḥ itaratra ca  
145112 pratyakṣatānubhavastatrāha - aho iti || 20 ||  
145113  
145114 ātivāhikadehatvam pratyakṣam prathamoditam |  
145115 satyam sarvagataṃ viddhi māyaiva tvādhibhautikam || 21 ||  
145116  
145117 prathamoditamiti sūkṣmapūrvakatvātsthauḥyādhyāśasyetyarthaḥ | yadagne rohitam rūpaṃ  
145118 tejasastadrūpaṃ yacchuklaṃ tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagneragnitvam trīṇi  
145119 rūpāṇītyeva satyam iti śruteḥ | satyam samaṣṭibhāvātsarvagataṃ māyaivānṛtameva ||  
145120 21 ||  
145121  
145122 anubhūtāpi nāstyeva hemnaḥ kaṭakatā yathā |

145123 tathātivāhikasyādhibhautikatvaṃ na vidyate || 22 ||  
145124  
145125 bhramamabhramatāṃ yātamabhramam bhramatāṃ gatam |  
145126 vetti jīvo vicāreṇa vināho nu vimūḍhatā || 23 ||  
145127  
145128 ādhibhautikadeho'yaṃ vicāreṇa na labhyate |  
145129 ātivāhikadehastu kila lokadvaye'kṣayaḥ || 24 ||  
145130  
145131 sthūlasya sūkṣmātpṛthaktve apṛthaktve vā kidṛśaṃ svarūpaṃ  
145132 syādityādiprākprapañcitavicāreṇa | ihāmutra ca  
145133 sarvavyavahāranirvāhakatvādāmokṣamākṣayaḥ || 24 ||  
145134  
145135 ādhibhautikacidrūḍhā hyātivāhikadehake |  
145136 marau marīcikāsveva yathā mithyaiva vāridhīḥ || 25 ||  
145137  
145138 ādhibhautikacidādhibhautikatāprathā rūḍhā prādurbhūtā || 25 ||  
145139  
145140 jātādhibhautikī saṃvidātivāhikacitkrame |  
145141 dehadṛṣṭivaśātprauḍhā sthāṇau puruṣadhīriva || 26 ||  
145142  
145143 śuktau rajatatā tāpe jalatendau yathā dvitā |  
145144 ādhibhautikatā tadvanmāyayaivātivāhike || 27 ||  
145145  
145146 yadasattatkṛtaṃ satyaṃ yatsatyaṃ tadasatkṛtaṃ |  
145147 aho nu mohamāhātmyaṃ jīvasyāsyaivāvicārajaṃ || 28 ||  
145148  
145149 yogipratyakṣamevāsti kiṃcidasti tu mānasam |  
145150 yasmāllokadvayācārastābhyāmeva prasidhyati || 29 ||  
145151  
145152 sphūrtispandane dve vyavahārasarvasvam | te ca  
145153 lokadvayasādhāraṇatvādātivāhikadehasyaiva niṣkarṣe paryavasyata ityāha - yogīti |  
145154 mānaśaṃ spandanamiti śeṣaḥ | tacca pratyakṣādhīnasiddhikatvātki.cidasti na  
145155 pratyakṣasamasattā tasyāstītyanṛtameva tadapīti bhāvaḥ || 29 ||  
145156  
145157 ādyamṇ pratyakṣamutsṛjya yaḥ satye'sminkṛtasthitiḥ |  
145158 pratyakṣe mṛgatṛṣṇāmbu pītvā sa sukhamāsthitaḥ || 30 ||  
145159  
145160 tathā ca sarvasādhāraṇapratyakṣamātre sarvamanyadvihāya yogena sthīratā kāryā na  
145161 pāmarajanamātraprasiddhe aihikamātre sthūlādipratyakṣe ityāśayenāha - ādyamiti ||  
145162 30 ||  
145163  
145164 yatsukhaṃ duḥkhamevāhuḥ kṣaṇanāśānubhūtibhiḥ |  
145165 akṛtrimamanādyantaṃ yatsukhaṃ tatsukhaṃ viduḥ || 31 ||  
145166  
145167 evaṃ sukhe'pi sarvalokasādhāraṇe yogināmevānubhavasiddhe paramapuruṣārthatā na  
145168 pāmarajanaprasiddhe ityāśayenāha - yaditi | kṣaṇamātreṇa  
145169 nāśānubhūtibhirduḥkhaṇaparyavasitaṃ prākca duḥkhasahasranīṣpāditaṃ yadviśayasukhaṃ  
145170 tadduḥkhamevāhurvivekina ityārthaḥ || 31 ||  
145171  
145172 pratyakṣeṇaivamadhyakṣaṃ pratyakṣaṃ pravacāryatām |  
145173 yadādyamṇ tatsadadhyakṣaṃ tatpratyakṣeṇa dṛśyatām || 32 ||  
145174  
145175 uktameva dṛḍhīcikīrṣuḥ punarāha - pratyakṣeṇetyādinā || 32 ||  
145176  
145177 lokatrayānubhavadam tyaktvā pratyakṣamaihikam |  
145178 māyātmakaṃ yo gṛhṇāti nāsti mūḍhatamastataḥ || 33 ||  
145179  
145180 ātivāhikamevaiśāṃ bhūtānāṃ vidyate vapuḥ |  
145181 atrādhibhautikavyāptirasatyaiva piśācikā || 34 ||  
145182  
145183 ajātasamkalpamayaṃ pratyakṣaṃ satkathaṃ bhavet |  
145184 svayameva na yatsatyaṃ tatsyātkāryakaraṃ katham || 35 ||  
145185  
145186 mithyāsamkalpamayasya janmaiva yatra durlabhaṃ tasya sattā atyantadurlabhā  
145187 asataścārthakriyāsamarthatā tato'pi dūranirastetyāha - ajātetī || 35 ||  
145188  
145189 yatra pratyakṣamevāsadanyatkiṃ tatra sadbhavet |  
145190 kva tatsatyaṃ [kva tatsiddhaṃ bhavet iti pāṭhaḥ] bhavedvastu yadasiddhena  
145191 sādhyate || 36 ||



145192  
 145193 nanu cakṣurādipramāṇaprasādhitaḥ prapañcaḥ kathamapalapyate tatrāha - yatreti |  
 145194 yogipratyakṣabādhitatvāccakṣurāderapīti bhāvaḥ || 36 ||  
 145195  
 145196 pratyakṣa eva bhāvatve naṣṭe kvevānumādayaḥ |  
 145197 uhyante vāraṇā yatra tatrorṇāyūṣu kā kathā || 37 ||  
 145198  
 145199 yadā sāksādarthasādhakeṣu cakṣurādiṣvīyaṃ gatistadā tanmūlā anumānādayo'pi  
 145200 dūranirastā ityāha - pratyakṣa eveti | ūrṇāyormeṣasya | matvarthīyo yut || 37 ||  
 145201  
 145202 ataḥ pramāṇasaṃsiddhaṃ dṛśyaṃ nāstyeva kutracit |  
 145203 ananyadidamastiva tattadbrahmaghanaṃ ghanam || 38 ||  
 145204  
 145205 evaṃ dṛśyamārjane phalitamāha - ananyaditi | yadidaṃ sadananyadastīveti bhāsate  
 145206 tadghanaṃ saindhavaghanatulyaṃ brahmaghanameveti phalitamityarthaḥ || 38 ||  
 145207  
 145208 swapne draṣṭuḥ khavevādrirgr̥he nānyasya vai yathā |  
 145209 tathā tadbhāvanavatorātrayoḥ sā śīlaiva cit || 39 ||  
 145210  
 145211 swapne adridraṣṭuḥ prasiddho'dristadānīmapi khaṃ śūnya eva | yatastasminneva kāle  
 145212 jāgrataḥ svapato vā anyasya so'drīrñāsti | yathā'yaṃ dṛṣṭāntastathā  
 145213 śīlābhāvanavatorāvayordṛśyāpi sā śīlā cidevetyarthaḥ || 39 ||  
 145214  
 145215 ayaṃ śāila idaṃ vyoma jagadetadidaṃ tvaham |  
 145216 iti cinmaya ātmāntaḥ khaṃ camatkurute svayam || 40 ||  
 145217  
 145218 camatkurute | bhāsata iti yāvat || 40 ||  
 145219  
 145220 paśyatyetatprabuddhātmā nāprabuddhaḥ kadācana |  
 145221 śrotuḥ kathārthasaṃvittirñāśroturbhavati kvacit || 41 ||  
 145222  
 145223 cidevetthaṃ prathate nānyaditi prabuddhātmaiva paśyati nāprabuddhaḥ | yathā  
 145224 bhāratādikathārthasaṃvittistacchrotoreva nānyasya tadvadityarthaḥ || 41 ||  
 145225  
 145226 aprabuddhamiti bhrāntireveyaṃ satyatām gatā |  
 145227 kṣīvasya susthirā eva nṛtyanti taruparvatāḥ || 42 ||  
 145228  
 145229 sarvatrā pratihatamekarūpabodhaṃ pratyakṣaṃ śivamanubudhya citśvarūpam |  
 145230 pratyakṣāntaramiha pelavaṃ śrayante ye mūḍhāstr̥ṇatanubhiḥ śaṭhairalaṃ taiḥ  
 145231 || 43 ||  
 145232  
 145233 ye tu yogipratyakṣaṃ pūrṇānandaikarasaṃ svarūpamanubudhyāpi tadbādhitaṃ  
 145234 cakṣurādipratyakṣāntaraṃ pelavaṃ tucchamapi pramāṇatvena sahante  
 145235 tr̥ṇatanubhistṛṇaprāyaiḥ śaṭhairātmavañcakaistaiḥ alaṃ na kiṃcitprayojanamasti |  
 145236 svānubhave'pi viśvāsaśūnyāḥ paravākyaṃ kathaṃ viśvasīrannityanupadeśyā eva te  
 145237 ityarthaḥ || 43 ||  
 145238  
 145239 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 pā0 pramāṇāpratisiddhyā  
 145240 dṛśyānupapattivārṇanaṃ nāmāṣṭaṣaṣṭitamah sargaḥ || 68 ||  
 145241  
 145242 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 145243 pramāṇāpratisiddhyā dṛśyānupapattivārṇanaṃ nāmāṣṭaṣaṣṭitamah sargaḥ || 68 ||  
 145244  
 145245 ekonasaptatitamah sargaḥ 69  
 145246  
 145247 śrīvāsiṣṭha uvāca |  
 145248  
 145249 jagadaṅgamanābhāsamadṛśyaṃ dṛśyavatsthitam |  
 145250 parayā dṛśyate dṛṣṭyā tadbrahmaiva nirāmayam || 1 ||  
 145251  
 145252 śīlāsargapraveśo'tra tatratyavidhidarśanam |  
 145253 svāsitasya munestena saṃbhāṣā cātra carṇyate ||  
 145254  
 145255 śīlodare jagatsadbhāvasaṃbhāvanāya tatsattāsphūrtipradaṃ tadadhiṣṭhānaṃ brahma  
 145256 darśayati - jagadaṅgamiṭi | jaganti aṅgānīva yasya | anābhāsaṃ  
 145257 sūryādiḥyotiṣāmaṇiṣayaḥ | adṛśyaṃ cakṣurādyaviṣayaḥ || 1 ||  
 145258  
 145259 tatra śailasaritsrotolokālokāntarabhramāḥ |  
 145260 bhānti te paramādarśe mahāvyomani bimbitāḥ || 2 ||

145261  
145262 sã praviṣṭã tataḥ sargaṃ tamanargalaceṣṭitã |  
145263 ahamapyaviṣaṃ tatra saṃkalpātmã tayã saha || 3 ||  
145264  
145265 sã vidyãdharĩ | tatra śilodare | taṃ prãguktaṃ sargaṃ praviṣṭã || 3 ||  
145266  
145267 yãvatsã tatra vairiñcaṃ lokamãsãdya sodyamã |  
145268 upaviṣṭã viriñcasya puraḥ paramaśobhanã || 4 ||  
145269  
145270 sodyamã tadānayanodyamavati [tasyam̐ śilāyāmānayanam̐ tadvati ||] sã  
145271 tatratyam̐ vairiñcaṃ lokamãsãdya viriñcasya puraḥ upaviṣṭã satĩ ayam̐ me  
145272 patirityãdivãkyam̐ yãvadvakti tãvadarimañjagati mahãpralaya āsanna iti pañcame'nvayaḥ  
145273 || 4 ||  
145274  
145275 vaktyayam̐ muniśãrdũla patirme pãti mãmimãm |  
145276 vivãhãrthamanenãham̐ janitã manasã purã || 5 ||  
145277  
145278 purãṇaḥ puruṣo'pyeṣa mãmapyadya jarãgatãm |  
145279 na vivãhitavãṃstena virãgamahamãgatã || 6 ||  
145280  
145281 virãgameṣo'pyãyãto gantumicchatĩ tatpadam̐ |  
145282 yatra na draṣṭṭatã naiva dṛṣyatã na tu śũnyatã || 7 ||  
145283  
145284 mahãpralaya āsanno jagatyasmiṃśca saṃprati |  
145285 dhyãnãnna ca calatyeṣu śailamaunãdivãcalaḥ || 8 ||  
145286  
145287 punaḥ saivãha - saṃpratĩtyãdinã || 8 ||  
145288  
145289 tasmãnãmēnamapi ca bodhayitvã muniśvara |  
145290 āmahãkalpasargãdau parame pathĩ yojaya || 9 ||  
145291  
145292 tattvopadeśena bodhayitvã āmahãkalpaṃ vaijñãnikapralayaparyantaṃ ye ye prasiddhãḥ  
145293 sargãsteṣãmãdau mũlabhũte brahmãkhye pathĩ yojaya || 9 ||  
145294  
145295 ityuktvã mãmasau tasya bodhãyedamuvãca ha |  
145296 nãthãyam̐ muninãtho'dya sadma saṃprãptavãnidam̐ || 10 ||  
145297  
145298 tasya caturmukhasya bodhãya samãdhivyutthãnãya ucitãrthãvagamãya ca || 10 ||  
145299  
145300 eṣo'nyasmiñjagadgehe brahmaṇastanayo muniḥ |  
145301 pũjayainaṃ gr̥hãyãtaṃ gr̥hasthagr̥hapũjayã || 11 ||  
145302  
145303 gr̥hasthãnãm gr̥heṣũcitayã pũjyã pũjaya prĩṇaya || 11 ||  
145304  
145305 budhyatãmarghyapãdyena pũjyatãm munipuñgavaḥ |  
145306 mahanmahatsaparyãbhirmahãtmabhyo hi rocate || 12 ||  
145307  
145308 tvayã ayam̐ munipuñgavaḥ pũjyatvena budhyatãm | ata evãrghyapãdyena pũjyatãm | yato  
145309 mahãtmabhyastvãdṛṣebhyo mahatsaparyãbhiḥ prãpyam̐ yanmahatphalaṃ tadeva rocate  
145310 na kṣudram̐ | rucyarthãnãm priyamãṇaḥ iti caturthĩ || 12 ||  
145311  
145312 tayetyukte mahãbuddhĩrbubudhe sa samãdhitãḥ |  
145313 svasaṃvittidravãtmatvãdãvarta iva vãridhau || 13 ||  
145314  
145315 śanairunmĩlayãmãsa nayane nayakovidãḥ |  
145316 madhuḥ śĩśirasam̐sãntãvavanau kusume yathã || 14 ||  
145317  
145318 kusume dve nayanayorupame | madhuryathã unmĩlayati tadvat || 14 ||  
145319  
145320 śanaiḥ prakatayãmãsustãnyaṅgãnyasya saṃvidam̐ |  
145321 madhupallavajãlãni javãnĩva navaṃ rasam̐ || 15 ||  
145322  
145323 madhoḥ saṃbandhĩni pallavajãlãni navaṃ svarasamivetyarthaḥ || 15 ||  
145324  
145325 surasiddhãpsaraḥsaṅghãḥ samãjagmuḥ samãmtataḥ |  
145326 yathã haṃsãlayo lolãḥ prãtarvikasitaṃ saraḥ || 16 ||  
145327  
145328 dadarsãsau puraḥprãptaṃ mãm ca tãm ca vilãsinĩm̐ |  
145329 uvãcãtha vaco vedhãḥ praṇavasvarasundaram̐ || 17 ||

145330  
145331 praṇavapūrvakaiḥ svaraiḥ sundaraṃ yathā syāttathā || 17 ||  
145332  
145333 anyajagadbrahmovāca |  
145334  
145335 karāmalakavaddṛṣṭasaṃsārāsārasāra he |  
145336 jñānāmṛtamahāmbhoda mune svāgatamastu te || 18 ||  
145337  
145338 karāmalakavat dṛṣṭaḥ saṃsāralakṣaṇasya asārasya sāraḥ ātmā yena || 18 ||  
145339  
145340 padavīmāsi saṃprāpta imāmatidavīyasīm |  
145341 dūrādhvasupariśrānta idamāsanamāsyatām || 19 ||  
145342  
145343 ityukte tena bhagavannabhivādaya ityaham |  
145344 vadanmaṇimaye pīṭhe niviṣṭo dṛṣṭidarśite || 20 ||  
145345  
145346 dṛṣṭyā kaṭākṣeṇa darśite maṇimaye pīṭhe ahaṃ niviṣṭa upaviṣṭaḥ || 20 ||  
145347  
145348 athāmararṣigandharvamunividyādhāroditāḥ |  
145349 prastutāḥ stutayaḥ pūjā natayaḥ sthitinītayaḥ || 21 ||  
145350  
145351 sthitinītayo yuktavyavahāranītayaḥ || 21 ||  
145352  
145353 tato muhūrtamātreṇa sarvabhūtagaṇodite |  
145354 śānte praṇatisaṃrambhe tasyoktaṃ brahmaṇo mayā || 22 ||  
145355  
145356 sarvairbhūtagaṇairgandharvādibhirudite vāgādibhiḥ kṛte praṇatisaṃrambhe śānte satī ||  
145357 22 ||  
145358  
145359 kimidaṃ [atra muniruvāca ityapekṣitam |] bhūtabhavyeśa yadiyaṃ  
145360 māmupāgatā |  
145361 vakti jñānagirāsmāmstvam bodhayeti prayatnataḥ || 23 ||  
145362  
145363 iyaṃ vidyādhārī māmupāgatā satī asmāmstvam jñānagirā bodhayeti yadvakti idaṃ  
145364 kimucitamanucitaṃ vetyarthaḥ || 23 ||  
145365  
145366 bhavānbhūteśvaro deva sakalajñānapāraḡaḥ |  
145367 iyaṃ tu kāmamūrkhā kiṃ brūte brūhi jagatpate || 24 ||  
145368  
145369 kutaste'yaṃ saṃśayastatrāha - bhavāniti | tathā ca tava  
145370 kṛtakṛtyatvānmadupadeśāpekṣaiva nāsti asyāstu sādhanasaṃpattiyabhāvādhikāro  
145371 nāstītyupadeśaprārthanānupapatteḥ saṃśaya iti bhāvaḥ || 24 ||  
145372  
145373 kathameśā tvayā deva jāyārthaṃ janitā satī |  
145374 neha jāyāpadaṃ nītā nītā virasatām katham || 25 ||  
145375  
145376 saṃśayāntaraṃ darśayati - kathamiti | virasataṃ nirvedam || 25 ||  
145377  
145378 anyajagadbrahmovāca |  
145379  
145380 mune śṛṇu yathāvṛttamidaṃ te kathayāmyaham |  
145381 yathāvṛttamaśeṣeṇa kathanīyaṃ yataḥ satām || 26 ||  
145382  
145383 satyaṃ mamāsyāśca nopadeśārhatām tathāpīyaṃ svavāsanayaiva mamāpyajñatām  
145384 svasyā adhikāraṃ ca manyamānā tvāṃ prārthitavatī tathā asyā janmamātraṃ mayā  
145385 saṃpāditam jāyārthamahaṃ janitā ahaṃ cāsyā bhāryāsmītyādikalpanā sarvāpyasyāḥ  
145386 svavāsanayaiva saṃpannā | ata evāsyā madvāsanāmātratvānmithyābhūtāyāḥsāṃpratam  
145387 mama videhakaivalyaprāptyaiva saha svakalpitaprapaṇcena pralayastvatsamakṣameva  
145388 bhaviṣyatītyuttaraṃ vistarādvaktukāmaḥ pratijānīte - mune iti || 26 ||  
145389  
145390 asti tāvadajaṃ śāntamajaraṃ kiṃcideva sat |  
145391 tataścitkacanaikāntarūpiṇaḥ kacito'smyaham || 27 ||  
145392  
145393 tatrādaḥ vakṣyamāṇopodghātena jñānamapratighaṃ yasya vairāgyaṃ ca jagatpateḥ |  
145394 aiśvarya caiva dharmaśca saha siddhaṃ catuṣṭyaṃ iti purāṇaprasidhamautpattikaṃ  
145395 tattvajñānaṃ svasyāstīti prakāśayituṃ svakāraṇaṃ tataḥ svotpattisvrūpaṃ cāha -  
145396 astīti | kacito'smi prakāṣībhūto'smi || 27 ||  
145397  
145398 ākāśarūpa evāhaṃ sthita ātmani sarvadā |

145399 bhaviṣyati sthite sarge svayaṃbhūriti nāma me || 28 ||  
145400  
145401 tādr̥ṣatattvajñānabādhitā svotpattistatprayuktasvanāma ca katham prasiddhamṇ tatrāha  
145402 - ākāseti | vyavahartṛprajāsarge utpadya sthite sati taddr̥ṣṭyā vyāvahārikam  
145403 svayaṃbhūriti nāma bhaviṣyati || 28 ||  
145404  
145405 vastutastu na jāto'smi na ca paśyāmi kiṃcana |  
145406 cidākāśāscidākāśe tiṣṭhāmyahamanāvṛtaḥ || 29 ||  
145407  
145408 vastutastattvadṛśā tu || 29 ||  
145409  
145410 yadayaṃ tvaṃ mamāhaṃ te yadidaṃ kathanam mithaḥ |  
145411 tattaraṅgastaraṅgāgre raṇatīveti me matiḥ || 30 ||  
145412  
145413 tarhi tattvavidorāvayoḥ praśnottarādivyavahāraḥ kīdr̥śastatrāha - yaditi | yathā eka  
145414 eva samudro'khaṇḍastaraṅgabhedaiḥ khaṇḍanaparaspārāghātairdhvanivaicitryam  
145415 darśayati tadvaditi bhāvaḥ || 30 ||  
145416  
145417 evaṃrūpasya me kālavaśato'viśadākṛteḥ |  
145418 sā kumāryāscidābhāsamātrasyāntaḥ svabhāvataḥ || 31 ||  
145419  
145420 evaṃ samudrāttaraṅgavadīṣatkalpitasvaparaḍṛṣṭivedyabhedarūpasya kālavaśata  
145421 iṣatsvarūpavismaraṇādaviśadākṛtermenāntariyakacidābhāsamātrasyāntaryā  
145422 mamāhamiti vāsanā uditā sā kumāryā anyasya tava anyeva vibhāti mama tu ananyā  
145423 vibhāti | sā uditā anuditā cāvayordṛśeti dvayoranvayaḥ || 31 ||  
145424  
145425 mamānanyā tavānyasya cānyeveha vibhāti yā |  
145426 seditānuditevāntarmamāhamiti vāsanā || 32 ||  
145427  
145428 anāśasattānuditastvāhamātmātmani sthitaḥ |  
145429 svabhāvādacyutākāraḥ svātmārāmaḥ svayaṃ prabhuḥ || 33 ||  
145430  
145431 tvaṃ tarhi svadṛśā kīdr̥k tatrāha - anāseti | ahaṃ tu anāśasattā yato'nuditaḥ ||  
145432 33 ||  
145433  
145434 tasyā ahamiti bhrāntervāsanāyā jagatsthiteḥ |  
145435 saṃpanneyamadhiṣṭhātṛdevatā deharūpiṇī || 34 ||  
145436  
145437 idṛśāttvatta iyaṃ kathamutpannā kā ca vā tatrāha - tasyeti | ā ahamiti bhrānteḥ |  
145438 smarāṇe ākāraḥ anīt pragṛhyaḥ |  
145439 pūrvapūrvāhaṃkārasaṃskāraprabhavatvātsmṛtikalpāyā ahamiti  
145440 bhrānterjagatsthitervāsanāyāścādhiṣṭhātrī devatā iyaṃ matsaṃkalpāddeharūpiṇī  
145441 saṃpannetyarthaḥ || 34 ||  
145442  
145443 vāsanāyā adhiṣṭhātṛdevataivamiyaṃ sthitā |  
145444 na tu me gṛhiṇī nāpi gṛhiṇyarthena satkṛtā || 35 ||  
145445  
145446 svavāsanāveśavaśena bhāvaṃ gṛhiṇyahaṃ brahmaṇa ityupetya |  
145447 eṣā svayaṃ vyarthamitātīduḥkhaṃ yasmātkilaiṣaiva hi vāsanāntaḥ || 36 ||  
145448  
145449 tarhiyaṃ tvāṃ katham patirīti brūte tatrāha - sveti | yasmādeṣaiva antaḥ  
145450 sarvajagadvāsanā ato gṛhiṇyahamiti svamanīṣayaivopetya vyarthamatīduḥkhamitā prāptā  
145451 || 36 ||  
145452  
145453 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopā0 nirvāṇaprakaraṇe u0  
145454 pāṣāṇa0 sargaprāptirnāmaikonasaptatitamaḥ sargaḥ || 69 ||  
145455  
145456 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
145457 sargaprāptirnāmaikonasaptatitamaḥ sargaḥ || 69 ||  
145458  
145459 saptatitamaḥ sargaḥ 70  
145460  
145461 anyajagadbrahmovāca |  
145462  
145463 athāhaṃ cinmayākāśastvanyākāśamayīm sthitim |  
145464 parāṃ grahītumicchāmi tenehopasthitaḥ kṣayaḥ || 1 ||  
145465  
145466 varṇyate vāsanādevyā iha nirvedakāraṇam |  
145467 pralayo jagataścātha mithyāvibhramamātratā ||

145468  
145469 kathameṣā tvayā brahman jāyārthaṃ janitā sati | neha jāyāpadaṃ nītā iti  
145470 praśnottaramuktam idānīm nītā virasatāṃ katham iti praśnasyottaraṃ vaktumārabhate ##-  
145471 cidvivartarūpo yaścittākāśastadrūpo'haṃ parāṃ  
145472 niratiśayānandarūpāmanyākāśamayīm brahmākāśātmikāṃ kaivalyasthitim | tena  
145473 hetunā iha madvāsanākalpīte jagati kṣayo nityo naimit्तiko dainaṃdina ātyantikaśceti  
145474 purāṇaprasiddhaścaturvidho'pi pralaya upasthitaḥ || 1 ||  
145475  
145476 mahāpralayakāle'smiṃstyaktumeṣā mayādhunā |  
145477 munīndra nūnamārabdhā tena vairasyamāgatā || 2 ||  
145478  
145479 tyaktuṃ mūlocchedātsvasattātāḥ pracyāvayitum | tena hetunā vairasyaṃ kṣayonmukhatāṃ  
145480 || 2 ||  
145481  
145482 ākāśatvādyadādyo'yaṃ parākāśo bhavāmyaham |  
145483 tadā mahāpralayatā vāsanāyāśca saṃkṣayaḥ || 3 ||  
145484  
145485 tatropapattimāha - ākāśatvāditi | lyablope pañcamī | ayamahaṃ yadā cittākāśatāṃ  
145486 vihāya ādyo brahmākāśo bhavāmi tadetyarthaḥ || 3 ||  
145487  
145488 tenaiśā virasībhūtā manmārgaṃ paridhāvati |  
145489 nānugacchati ko nāma nirmātāramudāradhīḥ || 4 ||  
145490  
145491 ihādyāyaṃ kalerantaścaturyugaviparyayaḥ |  
145492 prajāmanvindradevānāmadyaivānto'yamāgataḥ || 5 ||  
145493  
145494 kaleścaramakalpācaramamanvantaracaramakaliyugasyāntaḥ parisamāptikālāḥ | prajāśca  
145495 manuścendraśca devāśca teṣāṃ || 5 ||  
145496  
145497 adyaiva cāyaṃ kalpānto mahākalpānta eva ca |  
145498 mamāyaṃ vāsanānto'dya dehavyomānta eva ca || 6 ||  
145499  
145500 caturvidhapralayānāmadya yugapatprāptirityāha - adyaiveti | vāsanāntaḥ  
145501 ityātyantikavaijñānikapralayoktiḥ | dehavyomānta iti prākṛtapralayoktiḥ || 6 ||  
145502  
145503 teneyaṃ vāsanā brahmankṣayaṃ gantuṃ samudyatā |  
145504 kveva padmākarāśoṣe gandhalekhāvatiṣṭhatāṃ || 7 ||  
145505  
145506 tena ātmāvalokaneccchādikāraṇakalāpena || 7 ||  
145507  
145508 yathā jaḍābhdhilekhāyā jāyate laharī calā |  
145509 vāsanāyāstathaiveccchā mudhodetyapakāraṇaṃ || 8 ||  
145510  
145511 svanāśahetau svātmāvalokane'syāḥ kathamicchā jāyate iti cetsvabhāvādeveti  
145512 sopapattikamāha - yathetyādinā | apakāraṇaṃ kāraṇāntaraṃ vinā  
145513 svabhāvādevetyarthaḥ || 8 ||  
145514  
145515 ābhimanīkadehāyā vāsanāyāḥ svabhāvataḥ |  
145516 asyā ātmāvalokeccchā svayamevopajāyate || 9 ||  
145517  
145518 ātmatattvaṃ nu paśyantyā dhāraṇābhyāsayogataḥ |  
145519 dṛṣṭo'nayā bhavatsargo vargavyagranirargalaḥ || 10 ||  
145520  
145521 tarhyasyā asmādiyabrahmāṇḍadarśane ko hetustamāha - ātmeti | ātmajñānārthaṃ  
145522 pravṛttasya dhāraṇābhyāsasya brahmāṇḍantaragamanādisiddhayo nāntariyakaṃ  
145523 phalamiti tatparikṣecchaiva taddheturiti bhāvaḥ | vargeṣu dharmārthādicaturvargeṣu  
vyagrā  
145524 nirargalāḥ prajā yasmin || 10 ||  
145525  
145526 anayāmbarasamcāraparayādriśiraḥśilā |  
145527 dṛṣṭā svajagadādhārābhūtāsmākaṃ tu khātmikā || 11 ||  
145528  
145529 prāguḥkṣaśilādarśanamapyasyāstadbalādevetyāha - anayeti || 11 ||  
145530  
145531 etadyasmiñjagadyatra taddṛṣṭattvaṃ jagadgirau |  
145532 asmajjagatpadārtheṣu saṃtyanyāni jagantyaṃ || 12 ||  
145533  
145534 vayaṃ tāni na paśyāmo bhedadṛṣṭau sthitā ime |  
145535 bodhaikatāṃ gatāstvēśu paśyāmastāni vikṣaṇāt || 13 ||

145536  
145537 bhedadṛṣṭau vyutthānadaśāyām sthitā vyaṃ na paśyāmaḥ | samādhinā  
145538 bodhaikatām gatāstu yogadṛśā vīkṣaṇātpaśyāma eva || 13 ||  
145539  
145540 ghaṭe paṭe vaṭe kuḍye khe'nale'mbhasi tejasi |  
145541 jaganti santi sarvatra śīlāyāmiva sarvadā || 14 ||  
145542  
145543 jagannāma mudhā bhrāntiḥ kila svapnapuropamā |  
145544 mithyaiveyaṃ kva nāmāsau cidrūpāstyatha nāsti ca || 15 ||  
145545  
145546 iyaṃ jaganmāyā mithyaiva | asau mithyābhrāntiḥ kva nāmāsti | yadyasti ca  
145547 tarhyadhiṣṭhānacidrūpā anyathaivāsti na pratiyamānajaḍarūpetyarthaḥ || 15 ||  
145548  
145549 pariñātā satī yeśāmeśā cinnabhasaikatām |  
145550 gatā te na vimuhyanti śiṣṭāstu bhramabhājanam || 16 ||  
145551  
145552 athānyadhāraṇābhyāsātsvavirāgavaśoditam |  
145553 sādhayantyā'rthamātmīyaṃ dṛṣṭastvamanayā mune || 17 ||  
145554  
145555 kimidaṃ bhūtabhavyeśa yadiyaṃ māmupāgatā iti  
145556 yatsvasamīpāgamanasāmarthyakāraṇaṃ pṛṣṭaṃ tasyottaramāha - atheti | atha  
145557 prāguktanirvedapāptyanantaraṃ svavirāgavaśāduditamātmīyaṃ  
145558 svābhilaṣitamātmajñānānukūlaṃ ca gurūpasadanaśravaṇamananādyarthaṃ  
145559 tvadupadeśātsādhayantyā sādhayitumicchantyā anayā anyāsāṃ  
145560 prāgukta jagatsargadarśanahetudhāraṇāvyatiriktānām  
145561 khecarasiddhibrahmāṇḍāntarasamcāraparamanaḥkalpitasūkṣmārthānupraveśasiddha##-  
145562 cūḍālopākhyānopavarṇitadhāraṇāviśeṣāṇāmabhyāsāttvatsamkalpakalpitaṃ  
145563 tvatsamādhisthānaṃ pariñāya tatra gatayā anayā antarhito'pi tvaṃ dṛṣṭa ityarthaḥ || 17  
145564 ||  
145565  
145566 iti māyeva duṣpārā cicchaktiḥ pariḥmbhate |  
145567 itthamādyantarāhitā brāhmī śaktiranāmayā || 18 ||  
145568  
145569 iti varṇitaprakāreṇa jīvacicchaktiravidyā aindraajālikamāyeva pariḥmbhate | brāhmī ca  
145570 māyāśaktiritthameva pariḥmbhate | sā tu vidyā nirastāvaraṇaśaktitvādanāmayeti  
145571 viśeṣa ityarthaḥ | athavā pūrvārdhena māyeva māyikopādhīnanusarantī  
145572 jīvacicchaktirviḥmbhata ityajñākathā uttarārdhe tu brāhmīśaktirāvīrbhūtā  
145573 brahmacideva sarvato viḥmbhata iti tattvajñākatheti yojyam || 18 ||  
145574  
145575 pravartante nivartante neha kāryāṇi kānicit |  
145576 dravyakālakriyādyotā citistapati kevalam || 19 ||  
145577  
145578 pravartante utpadyante | nivartante naśyanti | kiṃtu kevalaṃ citireva dravyamiva kāla  
145579 iva  
145580 kriyeva dyotamānā tapati sphurati || 19 ||  
145581  
145582 deśakālakriyādravyamanobuddhyādikam tvidam |  
145583 cicchilāṅgakamevaikaṃ vidhyanastamayodayam || 20 ||  
145584  
145585 aṅgānām pratikṛtiraṅgakam | iva pratikṛtau iti kaṇ || 20 ||  
145586  
145587 cideveyaṃ śīlākāramavatiṣṭhata bibhratī |  
145588 aṅgamasyā jagajjālaṃ marutaḥ spandanaṃ yathā || 21 ||  
145589  
145590 avatiṣṭhatyavatiṣṭhate | chāndasaḥ padavyatyayaḥ || 21 ||  
145591  
145592 vijñānaghanamātmānaṃ jagadityavabudhyate |  
145593 anādyantāpi sādyantā cittvāditi gatāpi cit || 22 ||  
145594  
145595 cita evedaṃ viparītadarśanaṃ bhrāntacitsvabhāvādevetyāha - vijñāneti | sādyantā  
145596 deśakālakṛtaparicchinā iti evaṃvidhavastukṛtaparicchedamapi gatā || 22 ||  
145597  
145598 cicchileyamanādyantā sādyantāstīti bodhataḥ |  
145599 sākārāpi nirākārā jagadaṅgeti saṃsthitā || 23 ||  
145600  
145601 nirākārāpi sākārā satī jaganti aṅgāni yasyāstathāvidheti vaiparītyena saṃsthitā || 23 ||  
145602  
145603 yadvatsvapne cideva svaṃ rūpaṃ vyomaiva pattanam |  
vetti tadvadidaṃ vetti pāṣāṇaṃ jagadaṅgakam || 24 ||

145604  
145605 yadvat ythā svapne cidvyomaiva svarūpaṃ pattanaṃ vetti tadvajjāgare'pi jagaccidvyomaiva  
145606 jagadaṅgakaṃ giripāṣāṇamapi vetti paśyati || 24 ||  
145607  
145608 na sarantīha sarito na cakraṃ parivartate |  
145609 nārthāḥ pariṇamantyantaḥ kacatyetaccidambaram || 25 ||  
145610  
145611 svapnavadeva prabodhe bādhasāmyaṃ darśayati - na sarantīti || 25 ||  
145612  
145613 na mahākalkapalkpāntasaṃvidaḥ saṃvidambare |  
145614 saṃbhavanti pṛthagrūpāḥ payasīva payontaram || 26 ||  
145615  
145616 payasi samudre taraṅgādi payontaramiva pṛthagrūpāḥ || 26 ||  
145617  
145618 jaganti santyeva na santi śānte cidambare sarvagataikamūrtau |  
145619 nabhontarāṇīva mahānabhontaścitsanti sattāni parāmbarāṇi || 27 ||  
145620  
145621 evaṃ sati adhyāropadṛṣṭyā darśane jagantyanantāni sadaiva sarvatraiva citsattayā  
145622 santyeva nāṇumātramapi kvāpi kiṃcidapyapalapituṃ śakyam | apavādadṛṣṭyā  
145623 darśanena kvāpi kiṃcidapi citsvarūpavyatiriktaṃ samarthayituṃ śakyamiti phalitamityāha  
145624 - jagantīti | yathā mahānabhontarghaṭākāśādinabhontarāṇi mahānabhaḥsattayā santi  
145625 pṛthaṅ na santi tathā tāni jagantyaṇi parāmbarāṇi śūnyānyapi citsanti  
145626 sadbhavantītyarthaḥ || 27 ||  
145627  
145628 vasiṣṭha tadgaccha mune jagatsvaṃ tvaṃ cāsane saṃprati śāntimehi |  
145629 buddhyādirūpāṇi paraṃ vrajantu vayaṃ bṛhadbrahmapadaṃ prayāmaḥ || 28 ||  
145630  
145631 he vasiṣṭhamune tvaṃ saṃprati tatsvaṃ jagadgaccha tatra caikāntakalpīte prāktane  
145632 nijāsane  
145633 samādhinā śantiṃ nirvikṣepasukhamehi | imāni matkalpitāni buddhyādi jagadrūpāṇi  
145634 pralayena paramavyaktaṃ vrajantu | vayaṃ tu  
145635 hairaṇyagarbhopādhisahitamūlājñānabādhena paraṃ padaṃ kaivalyākhyam prayāma  
145636 ityarthaḥ || 28 ||  
145637  
145638 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pā0  
145639 śīlāntarjagatpitāmahavākyāni nāma saptatitamaḥ sargaḥ || 70 ||  
145640  
145641 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
145642 śīlāntarjagatpitāmahavākyāni nāma saptatitamaḥ sargaḥ || 70 ||  
145643  
145644 ekasaptatitamaḥ sargaḥ  
145645  
145646 śrīvāsiṣṭha uvāca |  
145647  
145648 ityuktvā bhagavānbrahmā brahmalokajanaiḥ saha |  
145649 baddhapadmāsano'nantasamādhānagato'bhavat || 1 ||  
145650  
145651 kalpanāhetuvaidhātrasaṃkalpopaśamakramāt |  
145652 tatkalpitānāṃ bhūtānāṃ varṇyate pralayakramaḥ ||  
145653  
145654 na vidyate antaḥ avasānaṃ punarvyutthānaṃ yasmāttathāvidhaṃ yatsamādhānaṃ  
145655 samādhistatparaḥ || 1 ||  
145656  
145657 oṃkārdho'rdhamātrāntaḥ śāntaniḥśeṣamānasah |  
145658 lipikarmārpitākāra āśīdāśāntavedanaḥ [āśāntavāsanaḥ iti pāṭhaḥ suvacaḥ |  
145659 ] || 2 ||  
145660  
145661 oṃkārasya uttarārdha ya ardhāmātrā tadantarnādadbinduśaktiśāntākhyatadbhāgeṣu  
145662 kramāccittavilāpanenānte śāntaniḥśeṣavāsana iti saṃgrahoktiḥ || 2 ||  
145663  
145664 tamevānuseranti sā tathaiva dhyānagā satī |  
145665 vāsanāśīdaśeṣāṃśā śāntā cākāśarūpiṇi || 3 ||  
145666  
145667 na śiṣyante aṃśāḥ smṛtibījabhedā yasyāṃ tathāvidhā bhūtvā śāntā satī  
145668 ākāśarūpiṇi śūnyasvabhāvā āsīt || 3 ||  
145669  
145670 parameṣṭhinyasaṃkalpe tasmīṃstānavameyuṣi |  
145671 sarvagānantacidvyomarūpo'paśyamahaṃ yadā || 4 ||

145672 idaṃ tādīyamāntaraṃ rahasyaṃ tvaṃ kathamadrākṣīstatrāha - parameṣṭhinīti |  
145673 sthūlasūkṣmakāraṇalakṣaṇārthasahitapraṇavamātrāpravilayakrameṇa  
145674 svavāsanākṣayāttānavamuttarottarasūkṣmabhāvaṃ ā īyūṣi eyūṣi sati ahamapi samādhinā  
145675 sarvagānantacidvyomarūpaḥ saṃstatsarvamapaśyaṃ | nanu īyūṣīti parokṣe liṭaḥ  
145676 kvasurapaśyamyaparokṣoktiśca virudhyate | naiṣa doṣaḥ | vasiṣṭhasya  
145677 samādhīyārambhātprāgdaśāmālambya pāroḁṣyaṃ  
145678 samādhīyārūḁhadaśāmālambyāpāroḁṣyamityubhayopapatteḥ | na caivaṃ  
145679 tulyakālatābodhakabhāvalakṣaṇasaptamīvirodhaḥ | sāmīpyātiśayenāpi bhāvasya  
145680 bhāvāntaralakṣakatvadarśanāttulyakālatvopacāreṇāpi tadupapatteriti || 4 ||  
145681  
145682 yāvatsaṃkalpanaṃ tasya virasībhavati kṣaṇāt |  
145683 tathaivāśu tathaivorvyāḥ sādridvipapayonidheḥ || 5 ||  
145684  
145685 tasya vidheḥ saṃkalpanaṃ śanaiḥśanaistatḥkṣaṇādārabhya yathā yathā  
145686 yāvadvirasībhavati tāvattathaiva tathaiva  
145687 sādridvipapayonidherurvyāstrṇagulmādisamudbhavanaśaktatā tathā samastaiva  
145688 jalādīnāmapi śaktirastaṃ gantumārabdheti pareṇānvayaḥ || 5 ||  
145689  
145690 trṇagulmalatāśālisamudbhavanaśaktatā |  
145691 samastaivāstamāgantumārabdhā ca śanaiḥ śanaiḥ || 6 ||  
145692  
145693 kila tasya virāḁātmarūpasyaṅgaikadeśatām |  
145694 sā bibharti mahī tena tadasaṃvedanodayāt || 7 ||  
145695  
145696 mumūrṣorviduṣaḥ sarvadehavyāpisaṃvedanasya tatsaṃhāre tadaṅgavairasyavadvā tatra  
145697 virāḁdehāvayavaprṭhyādinām vairasyaṃ bodhyamityāśayenāha - kileti |  
145698 tadasaṃvedanasya tatsaṃvedanopasaṃhārasya udayātsā vicetanā satī virasā parijarjarā  
145699 babhūveti pareṇānvayaḥ || 7 ||  
145700  
145701 vicetanā sā virasā babhūva parijarjarā |  
145702 mārḡasīrṣāntavallīva jarāvidhuratām gatā || 8 ||  
145703  
145704 yathāsmākamasamvitteraṅgālī virasā bhavet |  
145705 tathā viriṃcisaṃvitterdharā vaidhuryamāgatā || 9 ||  
145706  
145707 āśayasthaṃ drṣṭāntaṃ prakāśayati - yatheti || 9 ||  
145708  
145709 saṃpannā saṃhatānekamahotpātabharāvṛtā |  
145710 duṣkṛtāṅgāranirdagdhanarakonmukhamānavā || 10 ||  
145711  
145712 kathaṃ kathaṃ vijarjarā babhūvetyetatprapañcayati -  
145713 saṃpannetyādisārdhapañcadaśabhiḥ | tatra manuṣyāṇām nāśāda  
145714 kalikalmaṣamaṇimittamityāśayena tatprapañcayannāha - duṣkṛtetyādi || 10 ||  
145715  
145716 durbhikṣākāṇḁadausthityadainyadāridryadurbhagā |  
145717 duḥśīlāśeṣavanitā nirmāyādanarāvṛtā || 11 ||  
145718  
145719 dausthityaiḥ rājacorādyupaplavaiḥ || 11 ||  
145720  
145721 pāṃsupramandanihāradhūlidhūsarasūryakā |  
145722 dvandvimūrkhamaḥāduḥkhivyaśanivyaḁhitākulā || 12 ||  
145723  
145724 pāṃsuvatpramandairnīhārairdhūlibhiśca dhūsaro bhāskaro yasyām |  
145725 śītoṣṇādidvandvibhistannirāśopāye mūrkhairata eva  
145726 mahāduḥkhibhirdurvyasanibhirvyādhitaiśca ākulā || 12 ||  
145727  
145728 agnidāhajalāpūrayuddhaprocchinnaṃaṇḁalā |  
145729 avṛṣṭyavagrahonnaṣṭakaṣṭaceṣṭītapāmarā || 13 ||  
145730  
145731 aśaṅkitamahotpātapatatparvatapattanā |  
145732 śīśuśrotrīyamunyāryaguṇināśarudajjanā || 14 ||  
145733  
145734 aśaṅkitasthalimadhyasaṃjātāgādhakūpakā |  
145735 varṇasaṃkaranāriṇāmāsaktajanabhūmipā || 15 ||  
145736  
145737 jaladaurlabhyādaśaṅkitaṃ sthalīmadhye yatra kvacana jalāśayākhananāt sarvataḥ  
145738 saṃjātā agādhakūpakā yasyām | varṇasaṃkarāya nārīṇām madhye  
145739 gotrasāpiṇḁyāgamyādivicāraṃ vinaiva vivāhādyāśaktā janā bhūmipāśca yasyām || 15 ||  
145740 ||



145741  
145742 aṭṭasūlākhilajanā śivaśūlacatuṣpathā |  
145743 keśaikaśūlavanitā pātraśūlajaneśvarā || 16 ||  
145744  
145745 adyata ityaṭṭamodanādi śūlaṃ vikrayāpahārādinā upajīvyam yeṣāṃ tathāvidhā  
145746 akhilajanā yasyām | śivaḥ śulkaṃ tadeva śūlamupajīvyam yeṣu tathāvidhāni  
145747 catuṣpathāni yasyām | keśo bhagaḥ sa evaikaṃ śūlamupajīvyam yāsāṃ tathāvidhā  
145748 vanitā yasyām | pātraṃ śiraḥ karastadeva śūlamupajīvyam yeṣāṃ tathāvidhā nareśvarā  
145749 rājāno yasyāmiti saṃpradāyavyākhyā | athavā aṭṭa atikrame iti dhātoḥ aṭṭaḥ  
145750 svasvavarṇāśramocitavrṭtyatikramaḥ | śivāḥ sṛgālāḥ | keśāḥ prasiddhā eva |  
145751 pātraṃ veśyānartakyādayaśca śūlaroga iva vyasanakrandanahetavo yeṣāmiti  
145752 yathāyogaṃ yojyam | śeṣaṃ prāgvat || 16 ||  
145753  
145754 duḥkhaśūlasamācārā dvandvaśūlākhilaprajā |  
145755 adharmaśūlavanitā pānaśūlajaneśvarā || 17 ||  
145756  
145757 evaṃ duḥkhānyeva śūlānīva prāṇikrandanahetavo yeṣāṃ tathāvidhā janasaṃācārā  
145758 yasyām | evamagre'pi || 17 ||  
145759  
145760 adharmaśūlavalitā kuśāstraśataśūlinī |  
145761 durjanākhilavittāḍhyā vipadvihatasañjanā || 18 ||  
145762  
145763 adharmaśūlairadharmākrośaparairjanaiḥ sarvato valitā | kuśāstraśatairvedabāhyaiḥ  
145764 śūlinī rogārteva sākrandā | durjanāścorapiśunādayo'khilajanā vittāḍhyā yatra || 18 ||  
145765  
145766 anāryavasudhāpālā tadanāḍṛtapaṇḍitā |  
145767 lobhamohabhayaadvēṣarāgarogarañjorātā || 19 ||  
145768  
145769 apyanyagāmipuruṣā ruṣābhihataśadvijā |  
145770 anārataparākrandaparāparyanta-pāmarā || 20 ||  
145771  
145772 anyagāmināḥ svadharmatyāgena paradharma-pravṛttāḥ puruṣā yatra | ruṣā krodhena  
145773 abhihatāḥ santo dvijāḥ svadharmopadeṣṭāro yatra | anārataṃ pareṣāmākrande rodane  
145774 tatparā aparyantaḥ pāmarā yatra || 20 ||  
145775  
145776 dasyūtsannapuragrāmādevadvijasaṃśrayā |  
145777 āpātamaḍhurārambhaduḥkhaḍodara-bhaṅgurā || 21 ||  
145778  
145779 anyāyārjitavittairbharaṇakāle āpātamaḍhurārambhaṃ pariṇāme paraloke ca duḥkhaḍmaṃ  
145780 udaraṃ yeṣāṃ tathāvidhā bhaṅgurā alpāyuso yatra || 21 ||  
145781  
145782 ālasyollāsavilasatkāryavaidhuryadharminī |  
145783 sarvāpadupatāpāntā krameṇotsannadiggaṇā || 22 ||  
145784  
145785 ālasyollāseṇa vilasatsaṃdhyāvandanādikāryavaidhuryaṃ yeṣāṃ tathāvidhā dharmiṇo  
145786 dhārmikajanā yatra | sarveṣāmapada upatāpā rogāścānte yasyām || 22 ||  
145787  
145788 bhasmaśeṣapuragrāmā nirjanākhilamaṇḍalā |  
145789 rorūyamāṇabhasmābhṛakuṇḍaloḍ.āmarāmbarā || 23 ||  
145790  
145791 rorūyamāṇairdhvanadbhirbhasmābhrobhayakuṇḍalaiścakravātairuḍḍāmaramivāmbaraṃ  
145792 yasyām || 23 ||  
145793  
145794 durbhagāḍambarārambharodanoruravodarī |  
145795 muṣṭipramāṇajanatā janatāpānuṣaṅgiṇī || 24 ||  
145796  
145797 durbhagānāṃ prajānāmāḍambarārambhāi rodanaśca ururavaṃ dhvanibahulamudaraṃ  
145798 yasyāḥ | nāsikodara-uṣṭha - iti nīp | moṣaṇaṃ muṣṭiścauryaṃ tatpramāṇā janatā  
145799 janasaṃūho yasyām || 24 ||  
145800  
145801 niraśāśeṣadeśāntā sarvartugūṇavarjitā |  
145802 ityasya pārthive dhātāu brahmaṇo gatavedane || 25 ||  
145803  
145804 sarvaiḥ ṛtugūṇairvarjitā | iti varṇitaprakāreṇa asya brahmaṇo  
145805 vidhāturvīrāḍdehārambhake pārthive dhātāu gatavedane upasaṃhṛtacaitanye sati  
145806 pṛthivī pṛthuvaidhuryā saṃpanneti pareṇānvayaḥ || 25 ||  
145807  
145808 pṛthivī pṛthuvaidhuryā saṃpannāsannanāśataḥ |  
145809 atha tatsaṃvidunmukto jaladhātuḥ kṣayonmukhaḥ || 26 ||

145810  
145811 āsannanāśataḥ pralayāt | evaṃ jalabhāgādapi caitanyopasaṃhārāmbhe saptābdhīnāṃ  
145812 kṣobheṇa nirmāryādatvamāsīdityāha - athetyādīnā || 26 ||  
145813  
145814 yadā vikṣubhitātmāsīttadā niyatilaṅghanāt |  
145815 samutsāryāryamaryādāmarṇavā vivṛtārṇasaḥ || 27 ||  
145816  
145817 vivṛtārṇaso vistr̥tajalāḥ || 27 ||  
145818  
145819 pravṛttā vikṛtiṃ gantumunmattā iva rāviṇaḥ |  
145820 vīcivikṣobhavinyāsairvelāvipinalāvakāḥ || 28 ||  
145821  
145822 velāvipinānāṃ lāvakāśchedakāḥ || 28 ||  
145823  
145824 kallolavalanāvartavivartodvartitāśrayāḥ |  
145825 mahābhrabhramaduttuṅgatarāṅgāttanabhodiśaḥ || 29 ||  
145826  
145827 mahābhrairbhramadbhiruttuṅgatarāṅgaiścāttā nabho diśaśca yaiḥ || 29 ||  
145828  
145829 bṛhadgulugulāvartagarjanoddravakandarāḥ |  
145830 sīkaraughamahārāmbhaghanaśaṃvalitācalāḥ || 30 ||  
145831  
145832 bṛhadbhīrgulugulāyamānairāvartairgarjanena uddravāḥ kūjantaḥ parvatakandarā yeṣāṃ  
145833 || 30 ||  
145834  
145835 calaccalacaladvīramakarāghūrṇitāntarāḥ |  
145836 ullasanmakarākrāntadrumakānanitodarāḥ || 31 ||  
145837  
145838 svasvavegotkarṣakhyāpanenetarajayārthaṃ caladbhyastaraṅgebhyo'gre  
145839 caladbhistebhyo'pyagre caladbhīrvīramakarairāghūrṇitāntarāḥ || 31 ||  
145840  
145841 darīvidāraṇabhraṣṭasiṃhāhatajalecarāḥ |  
145842 ūrmyudastamahāratnabharatāṛakitāmbarāḥ || 32 ||  
145843  
145844 utphālamakaracchannanabhaścarabṛhadghanāḥ |  
145845 paraspārormisaṃghaṭṭabhāṃkāraḥkaṭuṭāṃkṛtāḥ || 33 ||  
145846  
145847 utphālairucchaladbhirmakaraiśchannā nabhaścarā bṛhanto ghanāśca yeṣāṃ || 33 ||  
145848  
145849 tarattaralamātaṅgaphūtkārā dhautabhāskarāḥ |  
145850 anyonyavellānavyagrapraavidīrṇādribhittayaḥ || 34 ||  
145851  
145852 taṭaparvataluṇṭākatarāṅgakaramaṇḍalāḥ |  
145853 garjadgiridarigeḥhaviśadunmattavārayaḥ || 35 ||  
145854  
145855 bhūpāḥ parapurākrāntā lagnā iva hatārayaḥ |  
145856 tārāravarāṇadgeḥhavidrāvitānabhaścarāḥ || 36 ||  
145857  
145858 hatā arayaḥ svavīrodhidavāgnayo yaiḥ | tārāravaṃ uccaiḥsvaram yathā syāttathā  
145859 raṇadbhistaraṅgairgeḥebhyo vidrāvitā nabhaścarā devādayo yaiḥ || 36 ||  
145860  
145861 praluṇṭhitavanavyūhalūnakānanitāmbarāḥ |  
145862 sapakṣaparvatākāratarāṅgāpūritāmbarāḥ || 37 ||  
145863  
145864 praluṇṭhitairutkhāyonnītairvanavyūhairlūnakānanamiva kṛtamambaramākāśaṃ yaiḥ ||  
145865 37 ||  
145866  
145867 mahāravamarucchinakallolācalacālitāḥ |  
145868 cañcattīragirivrātapatattaṭaraṭajjalāḥ || 38 ||  
145869  
145870 marudbhiśchinairvibhaktaiḥ kallolairacalā iva cālitāḥ |  
145871 ratnadhātvādiprabhābhiścañcattīrebhyo girivrātebhyaḥ patadbhīrvaprai raṭajjalāḥ || 38 ||  
145872  
145873 ullasadvipulāvartaprokṣiptamakarotkarāḥ |  
145874 vimajjannistalāvartanigīrṇagirikandarāḥ || 39 ||  
145875  
145876 nistalairagādhairāvartairnigīrṇā girayastatkandarāśca yeṣāṃ || 39 ||  
145877  
145878 darīdalanasamprāptadṛṣaddaśanadanturāḥ |

145879 śrngalambidarīprāntamagnavīcijalebhakāḥ || 40 ||  
145880  
145881 darīdalanavaśātsamprāptaiḥ sphaṭikādīdṛṣaddaśanairdanturā hasanta iveti yāvat |  
145882 śrngeṣu lambiṣu dīrgheṣu darīprānteṣu magnāḥ praviṣṭā vicayo jalebhakā  
145883 yādogajabhedā yeṣām || 40 ||  
145884  
145885 vyālolavalanākṛāntaviṭapiprotakacchapāḥ |  
145886 yamendravasudhāvāhairutkarṇairbhayavihvalaiḥ || 41 ||  
145887  
145888 yamasya indrasya vasudhāyāśca vāhairvāhanairmahīṣairāvatadiggajādibhiḥ  
145889 utkarṇairūrdhvikṛtakarṇaiḥ || 41 ||  
145890  
145891 śrūyamānapatacchailataṭikaṭakaṭāravāḥ |  
145892 matsyapucchacchaṭācchinnamagnonmagnadrutādrayaḥ || 42 ||  
145893  
145894 līlālūnavanavyūhaśītalāsāravārayaḥ |  
145895 prajvaladvaḍavāvahnijvālāvalimilajjalāḥ || 43 ||  
145896  
145897 līlālūneṣu vanavyūheṣu viśrāntānīva śītalānyāsāravārīṇi yeṣām || 43 ||  
145898  
145899 sarasena vibhornāśairviśaṅkitamahānalāḥ |  
145900 milacchikharimālāgrajalamātaṅgayodhinaḥ || 44 ||  
145901  
145902 svīyena rasena jalena vibhorāśrayasyendhanasya nāśairviśaṅkitā bhītā iva tirobhūtā  
145903 mahānalā yebhyaḥ | arthātsthalamātaṅgaiḥ saha milantaḥ śikharimālāgreṣu  
145904 jalamātaṅgā yodhino yuddhaśīlā yeṣām || 44 ||  
145905  
145906 nṛtyantīva taraṅgaughairjalāvalanavedhinaḥ |  
145907 jalācalācalānyonyasamghaṭṭasphoṭapaṇḍitāḥ || 45 ||  
145908  
145909 jalairacalānāmacalairanyonyasamghaṭṭe sphoṭane ca paṇḍitāḥ || 45 ||  
145910  
145911 bṛhadgirivanavrātaprāṇimaṇḍalamāṇḍitāḥ |  
145912 uḍḍāmaravanebhendrabherivādanabhāsuraiḥ || 46 ||  
145913  
145914 uḍḍāmarāḥ utplavantyo yā mṛtavanagajotphullaśarīralakṣaṇā bheryastāsām  
145915 taraṅgāgratāḍanairyadvādanaṃ tena bhāsuraiḥ kallolairbṛhattaraṅgairasuraiḥ  
145916 pātālamiva alamyantamākulā iti pareṇānvayaḥ || 46 ||  
145917  
145918 asurairiva pātālaṃ kallolairalamākulāḥ |  
145919 athodapataḍunnāsadiṇnāgavadanadhvaniḥ || 47 ||  
145920  
145921 atha sāgarakṣobhānantaraṃ tatra plavamānatvāḍunnāsānāmūrdhvikṛtapuṣkarāṇām  
145922 diṇnāgānām diggajānām dhvanirudapatat udgato'bhūt || 47 ||  
145923  
145924 pātālatalatālvantarvisphoṭāmoṭānodbhaṭaḥ |  
145925 cañcalācalakīlorvī cacāla kṣaṇacālītā || 48 ||  
145926  
145927 kīdṛśaḥ sa dhvaniḥ | pātālatalalakṣaṇasya tālunaḥ antarvisphoṭena vidāraṇena  
145928 āmoṭānena piṇḍikaraṇena codbhaṭo ghanataraḥ | giggajaiścānuhyamānā urvī cañcalāni  
145929 mervādyacalakīlāni yasyāstathāvidhā bhūtvā kṣaṇādeva svasthānāccālītā satī  
145930 vyālolairambhodhibhirlaṅghitā ca satī lolā śaivālavallīva cacāleti pareṇa sahānvayaḥ ||  
145931 48 ||  
145932  
145933 lolā śaivālavallīva vyālolāmbhodhilaṅghitā |  
145934 atha durvāranirghoṣanirvātāḍambarānvitā || 49 ||  
145935  
145936 tataḥ kimāsīttadāha - atheti | durvārāṇām pralayāmbudānām  
145937 nirghoṣanirvātānāmāḍambarairanvitā dyaurdiśām pratidhvanilakṣaṇairāravaiḥ patantī  
145938 pusphoṭeva || 49 ||  
145939  
145940 pusphoṭeva patantī dyaurdiśām patiravāravaiḥ |  
145941 āvartavalanākārāḥ ketavaḥ peturambarāt || 50 ||  
145942  
145943 ketava autpātikadhūmaketavaḥ petuḥ utpetuḥ || 50 ||  
145944  
145945 hemaratnamayā muktāḥ sindūrabhujagā iva |  
145946 kakubbhyo nabhaso bhūmerudagurdaghadikṭaṭāḥ || 51 ||  
145947

145948 varṇato hemaratnamayā iva muktā iva sindūravarnabhujagā iva  
145949 cetyagrimotpātapaṃktyupamānāni | kakubbhyo digbhyo nabhaso bhūmeścotpātapaṃktaya  
145950 udaguriti vyavahitenānvayaḥ || 51 ||  
145951  
145952 calajjvālājaṭātopā vividhotpātapaṃktayaḥ |  
145953 prṥthvyādinyasurādini brahmonmuktāni sarvataḥ || 52 ||  
145954  
145955 brahmaṇā prāguktadhātrā unmuktāni vidhāraṇasaṃkalpopasaṃhārādupekṣitāni |  
145956 asurādini prṥthvyādini ceti dvividhānyapi mahānti bhūtaśabdavācyāni  
145957 saṃkṣobhamāyayuh || 52 ||  
145958  
145959 dvividhāni mahābhūtānyalaṃ saṃkṣobhamāyayuh |  
145960 candrārkanilaśakrāgniyaṃ kolāhalākulāḥ || 53 ||  
145961  
145962 paripātaparā āsanbrahmalokagateśvarāḥ |  
145963 kampaiḥ kaṭakaṭārāvapatatpādapapaṃktayaḥ || 54 ||  
145964  
145965 brahmalokaṃ gata īśvaraḥ svasvādhikāranirvāhakaḥ prabhāvo yeśāṃ tathāvidhāḥ  
145966 santaḥ || 54 ||  
145967  
145968 bhūmeranvabhavanbhūridolāndolanamadrayaḥ |  
145969 bhūkampalolakailāsamerumandarākandārāḥ |  
145970 petuḥ kalpatarūnmuktā raktastabakavṛṣṭayaḥ || 55 ||  
145971  
145972 lokāntarādriapuravāridhikānāntamutpātakalpapavanena mitho hatānām |  
145973 kolāhalairjagadabhūtpravikīrṇaśīrṇaṃ pūrṇārṇave tripurapūra ivābhipātī || 56 ||  
145974  
145975 lokāntarāṇyadrayaḥ purāṇi vāridhayaḥ kānanāni cetyetadantaṃ sarvaṃ  
145976 jagadutpātasahitena kalpapavanena mitho'nyonyaṃ hatānām hanyamānānām janānām  
145977 kolāhalaiḥ rudrabāṇāgnidāhena abhipātī abhitaḥ patanaśīlastrīṇi purāṇi pūrayatīti  
145978 tripurapūro daityasaṃgha iva pūrṇārṇave pravikīrṇaṃ śīrṇamabhūdityarthaḥ || 56 ||  
145979  
145980 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe u0 pāśā0  
145981 kalpakṣobhavarṇanaṃ nāmaikasaptatitamaḥ sargaḥ || 71 ||  
145982  
145983 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
145984 kalpakṣobhavarṇanaṃ nāmaikasaptatitamaḥ sargaḥ || 71 ||  
145985  
145986 dvisaptatitamaḥ sargaḥ 72  
145987  
145988 śrīvāsiṣṭha uvāca |  
145989  
145990 athākṛṣṭavati prāṇānsvayaṃbhuvī nabhobhavaḥ [nabhobhuvāḥ iti  
145991 mudritapustake pāṭhaḥ || |  
145992 virāḍātmani tatyāja vātaskandhasthitaḥ sthitim || 1 ||  
145993  
145994 dhātuḥ prāṇanirodhena vātaskandhasthitikṣayaḥ |  
145995 tatprasāṅgātpunaḥ prṣṭā varṇyate'gre virāṭsthitih ||  
145996  
145997 virāḍātmani svayaṃbhuvī prāṇānākṛṣṭavati svahr̥tpradeśe  
145998 upasaṃhartumārabdhavati sati vātaskandhasthito nabhobhavo vāyuḥ sthitim  
145999 grahanakṣatravimānādividhāraṇamaryādāṃ tatyāja || 1 ||  
146000  
146001 te hi tasya kila prāṇāstena krānteṣu teṣvapi |  
146002 ṛkṣacakre sthitim ko'nyo dhatte bhūtaikadhāriṇīm || 2 ||  
146003  
146004 te vataskandhāstasya svayaṃbhuvāḥ prāṇāḥ | krānteṣu upasaṃhr̥teṣu || 2 ||  
146005  
146006 vātaskandhe samākrānte brahmaṇā prāṇamārute |  
146007 samaṃ gantuṃ parityajya saṃsthitim kṣobhamāgate || 3 ||  
146008  
146009 sthitim prāguktāṃ tyaktvā samupasaṃhāreṇa sāmyāvasthāṃ gantuṃ kṣobhamāgate sati ||  
146010 3 ||  
146011  
146012 nirādhārāḥ savātāgnidāholmukavadāpatan |  
146013 vyomnastārāstaroḥ puṣpanikarā iva bhūtale || 4 ||  
146014  
146015 savāte agnidāhe uḍḍinairulmukaistulyaṃ tārāḥ bhūtale āsamantādapatan || 4 ||  
146016

146017 kālāpākacalanmūlā jagatkhaṇḍaphalālayāḥ |  
 146018 praśāntapavanādhārā vimānāvalayo'patan || 5 ||  
 146019  
 146020 jagatkhaṇḍe arjitasya sukṛtaphalasya ālayāḥ bhogasthānabhūtā vimānāvalayaḥ  
 146021 kālāvīpākena caladvicchinnaḥ bhogamūlaḥ karma yeṣāṃ tathāvidhāḥ santaḥ apatan || 5 ||  
 146022  
 146023 pralayonmukhatām yāte brāhme saṃkalpanendhane |  
 146024 siddhānāṃ gatayaḥ śemuriddhānāmarciśāmiva || 6 ||  
 146025  
 146026 iddhānāṃ dīptānāṃ || 6 ||  
 146027  
 146028 prabhramantyo'mbare kapamārutaistanutūlavat |  
 146029 svaśaktyapacaye mūkāḥ siddhasaṃtatayo'patan || 7 ||  
 146030  
 146031 khecarādisiddhīnāṃ kṣayaīṣṇutām tucchatām ca sūcayannāha - prabhramantya iti |  
 146032 mūkā vāgvyāpāre'pyasamarthāḥ || 7 ||  
 146033  
 146034 saṃkalpadrumajālāni sendrādinagarāṇi ca |  
 146035 peturbhūkampalolasya śīrāṃsyamarabhūbhṛtaḥ || 8 ||  
 146036  
 146037 indrādinagaraiḥ sahitāni sendrādinagarāṇi amasbhūbhṛto meroḥ śīrāṃsi śīkharāṇi ca  
 146038 petuḥ || 8 ||  
 146039  
 146040 śrīrāma uvāca |  
 146041  
 146042 citi saṃkalpamātrātmā virāḍ brahmā jagadvapuḥ |  
 146043 kimaṅgaṃ tasya bhūlokaḥ kiṃ svargaḥ kiṃ rasātalam || 9 ||  
 146044  
 146045 nanu brahmaṇaḥ sthūladeho brahmāṇḍarūpo virāṭ tadantargataḥ satyalokanivāsī  
 146046 caturmukhadehastu tanmanaḥkalpitaḥ prātibhāsika eva | na ca so'pi tasya sthūladeha eveti  
 146047 yuktaḥ | cirāḍdehāntaḥsthitayogāt | na hi kasyacidapi sthūladehāntaḥ sthūladehāntaraṃ  
 146048 dṛṣṭaṃ śrutaṃ vā saṃbhāvayituṃ vā śakyam | evaṃ sati mānase caturmukhadehe  
 146049 prātibhāsike svāpnadehaprāye prānopasaṃhārasaṃkalpena kathaṃ  
 146050 virāḍdehaviṣṭambhakaprāṇasthānīyavātaskandhādikṣayaḥ | na hi svāpnadehe  
 146051 prāṇādyupasaṃhāreṇa maraṇadarśane jāgratprasiddhasthūladehakṣayo dṛśyata  
 146052 ityāśayena rāmaḥ śaṅkate - citi saṃkalpamātrātmetyādinā | brahmā  
 146053 caturmukhaściti saṃkalpamātraṃ manastadātmā jagadvapurbrahmāṇḍaśarīrakaḥ  
 146054 prasiddhaḥ | tasya saṃkalpamātrātmanaścaturmukhasya bhūrlōkādayo lōkā aṅgaṃ  
 146055 avayavāḥ kim | na hyamūrtasya manaso mūrtānyaṅgāni saṃbhavanti | yadāpi saṃbhavati  
 146056 tadā bhūrlōkaḥ kimaṅgaṃ pādā anyo vā svargaśca kimaṅgaṃ rasātalaṃ ca  
 146057 kimaṅgaṃ ko'vayava iti vibhāgapraśnaḥ || 9 ||  
 146058  
 146059 kathametāni cāṅgāni brahmaṃstasya sthitāni ca |  
 146060 kathaṃ vā so'ntare tasya svasyaiva vapuṣaḥ sthitaḥ || 10 ||  
 146061  
 146062 astu vā caturmukhadeho'pi mūrtastathāpyalpaparimāṇasyaitasyaitānyativistr̥tāni  
 146063 bhūrādīnyaṅgāni kathaṃ sthitāni | tasyāpi vistr̥tatvakapanena brahmāṇḍātmā  
 146064 yadyucyeta tarhi sa svasyaiva vapuṣa etasya brahmāṇḍasyāntaḥ satyaloke kathaṃ sthitaḥ ||  
 146065 10 ||  
 146066  
 146067 brahmā saṃkalpamātrātmā nirākṛtiridaṃ sthitam |  
 146068 jagadityeva jāto me niścayaḥ kathayetarat || 11 ||  
 146069  
 146070 kiṃ ca brahmā saṃkalpamātrātmā nirākṛtiramūrta eva idaṃ tu jagatsākāraṃ sthitamiti  
 146071 me niścayo jātaḥ | ata itaratprakārāntamasti cetkathaya || 11 ||  
 146072  
 146073 śrīvasiṣṭha uvāca |  
 146074  
 146075 ādau tāvadidaṃ nāsanna sadāste nirāmayam |  
 146076 cinmātraparamākāśamāśākośaikapūrakam || 12 ||  
 146077  
 146078 tatra prathamam pṛṣṭaṃ sthūladehasya manomayadehānanyatvaṃ tadavayavānāṃ  
 146079 tadavayavatvaṃ cānubhāvayituṃ bhūmikāṃ mūlodghāṭanena racayati -  
 146080 ādāvityādinā | āśānāṃ sarvābhilāṣāṇāṃ diśāṃ ca kośānāṃ  
 146081 bhūmānandātmakatvādekameva pūrakam || 12 ||  
 146082  
 146083 tatsvāmākaśatām caitaccetyamityavabudhyate [caitatparamityababudhyate iti  
 146084 ṭikānugūṇaḥ pāṭhaḥ || |  
 146085 svarūpamatyajannityaṃ cittvādbhavati cetanam || 13 ||

146086  
146087 tadetatparamākāṣaṃ svarūpamatyajadvikāramanāpadyamānameva svāmākāśatām  
146088 candro dvitīyacandramiva kalpayat paraṃ svātiriktaṃ vastviti avabudhyate || 13 ||  
146089  
146090 viddhi taccetanaṃ jīvaṃ saghanatvānmanaḥ sthitam |  
146091 etāvati sthitiajāle na kiṃcitsākṛti sthitam || 14 ||  
146092  
146093 tatra bodhyabodhaboddhṛbhāvalakṣaṇatritipūṭimanana  
146094 saghanatvādghanībhāvānmanoveśeṇa sthitam tathābhūtaṃ cetanaṃ jīvaṃ viddhi |  
146095 svarūpamatyajaditi yaduktaṃ tadupapādayati - etāvātīti | etāvati  
146096 tripūṭijīvabhāvaparyante sthitiajāle adhyāseṇa saṃpanne'pi teṣu na kiṃcidapi sākṛti  
146097 paraṣparavyāvṛttākārasahitaṃ rūpaṃ paramārthataḥ sthitam kiṃtu śuddhaṃ vyomaiva  
146098 śūnyameveti pareṇa saṃbandhaḥ || 14 ||  
146099  
146100 śuddhaṃ vyomaiva cidvyoma sthitamātmani pūrvavat |  
146101 yadetatpratibhātaṃ tu tadanyanna śivāttataḥ || 15 ||  
146102  
146103 kiṃ tarhi sthitam tadāha - cidvyometi || 15 ||  
146104  
146105 atha tanmana ābhogi bhāvitāhaṃkṛti sphurat |  
146106 saṃkalpātmaśāntakāśāste stimitamakṣayam || 16 ||  
146107  
146108 evamabhimānākārabhāvanādasataiva tadbhāvenāpi sphuratītyāha - atheti || 16 ||  
146109  
146110 tatsaṃkalpacidābhāsanabho'hamiti bhāvitam |  
146111 asattamevānubhavatsaṃniveśaṃ khameva khe || 17 ||  
146112  
146113 ahaṃkarakalpanottaraṃ sthūladehakalpanāpi tasyāvastubhūtaivetyāha - tadityādinā ||  
146114 17 ||  
146115  
146116 vetti bhāvitamākāraṃ paśyatyanubhavatyapi |  
146117 saṃkalpakātmakaṃ śūnyameva deha iti sthitam || 18 ||  
146118  
146119 śūnyameva yathākāri saṃkalpanagaraṃ bhavān |  
146120 paśyatyevamajo dehaṃ khe khamevānubhūtavān || 19 ||  
146121  
146122 yadi dehaṃ śūnyameva tarhi kathaṃ sākāramanubhūyate tatrāha - śūnyameveti || 19 ||  
146123  
146124 saṃvido nirmalatvātsa yāvaditthaṃ tahāvidham |  
146125 anubhūyānubhavanaṃ svecchayaivopaśāmyati || 20 ||  
146126  
146127 pralayamokṣādikalpanāpyevamevetyāha - saṃvida iti || 20 ||  
146128  
146129 yadā tattvaparijñānamasmadādestadā''tatam |  
146130 idaṃ saṃsaṃraṇaṃ viddhi śūnyaṃ satyamiva sthitam || 21 ||  
146131  
146132 kadopaśāmyati tadāha - yadeti | tadā ātatamiti cchedaḥ || 21 ||  
146133  
146134 yathābhūtaparijñānādatra śāmyati vāsanā |  
146135 advaitānnirahaṃkāraṭtato mokṣo'vaśiṣyate || 22 ||  
146136  
146137 yathābhūtaṃ paramārthasatyaṃ brahma tatparijñānānmithyāvāsanā atrāsmineva  
146138 janmani śāmyati || 22 ||  
146139  
146140 evameṣa sa yo brahmā sa evedaṃ jagatsthitam |  
146141 virajo brahmaṇo rāma deho yastadidaṃ jagat || 23 ||  
146142  
146143 astvevaṃ tathāpyetaduktyā yatprṣṭaṃ kiṃ samāhitaṃ tatrāha - evamiti || 23 ||  
146144  
146145 saṃkalpākāśarūpasya tasya yā bhrāntirutthitā |  
146146 tadidaṃ jagadābhāti tadbrahmāṇḍamudāhṛtaṃ || 24 ||  
146147  
146148 tathā ca brahmāṇḍasyāpi bhrāntyaiva sthūladehatvam vicāratastu tadyamanomātratvamiti  
146149 tadanḡopasaṃhāreṇopasaṃhāraḥ siddha iti bhāvaḥ || 24 ||  
146150  
146151 sarvamākāśamevedaṃ saṃkalpakalanātmakaṃ |  
146152 vastutastvasti na jagattvattāmatte na ca kvacit || 25 ||  
146153  
146154 jāgradunmukhatāyāṃ svāpnadehāṅgopasaṃhāreṇa

146155 svāpnabhūrādīlokaśaṃhāravadvā tadupasaṃhāraḥ | dvayorapi  
 146156 saṃkalpākāśamātrativādityāśayenāha - sarvamiti || 25 ||  
 146157  
 146158 kvacinmātre'male vyomni katham vā kena vā jagat |  
 146159 kiṃ jāyate kimatrāsti kāraṇaṃ sahaḥkārī yat || 26 ||  
 146160  
 146161 avāstavatvaṃ katham jñeyamiti cedasaṃbhāvvyatvādityāśayenāha - kveti |  
 146162 kiṃvṛttapañcakaṃ deśakālādisarvaprakārairapyasaṃbhāvvyatvasya samarthanārtham ||  
 146163 26 ||  
 146164  
 146165 ato'likamidaṃ jātamaḥlikaṃ paridṛśyate |  
 146166 alikaṃ svadate'lokamevaṃ paśyati śūnyakam || 27 ||  
 146167  
 146168 svadate priyāpriyabhāvena prathate | alokaṃ niṣprapñcaṃ brahmaiva bhrāntyā śūnyakaṃ  
 146169 jagacchūnyaṃ kameva evaṃ jagadbhāvena paśyati || 27 ||  
 146170  
 146171 jagadādīkayā bhāśā cinmātraṃ svadate svataḥ |  
 146172 ātmanātmāmbare dvaite spandanenēva mārutaḥ || 28 ||  
 146173  
 146174 tadeva spaṣṭamāha - jagadādīkayeti | ādipadāttaddharmā utpattiyādibhāvavikārā  
 146175 grhyante || 28 ||  
 146176  
 146177 idaṃ kiṃcinna kiṃcidvā dvaitādvaitavivarjitam |  
 146178 cidākāśaṃ jagadviddhi śūnyamacchaṃ nirāmayam || 29 ||  
 146179  
 146180 dvaitavivarjanātkiṃciti | advaitasyāpi varjanānna kiṃcidvā || 29 ||  
 146181  
 146182 śāntāśeṣaviśeṣo'haṃ tena rāghava saṃsthitāḥ |  
 146183 sannevāsannivātaśtamevamevāśva nirmamaḥ || 30 ||  
 146184  
 146185 tasmādaḥamiva tvamapi evaṃ paramārthataḥ sanneva vyavahāre aśan dehādiriva āśva kiṃtu  
 146186 nirmama ityārthaḥ || 30 ||  
 146187  
 146188 nirvāśanaḥ śāntamaṇā maunī vigatacāpalaḥ |  
 146189 sarvaṃ kuru yathāprāptaṃ kuru mā vātra kiṃ grahaḥ || 31 ||  
 146190  
 146191 vyutthitaḥ sarvaṃ vyavahāraṃ kuru samāhitaḥ śan mā vā kuru kiṃ nrahaḥ  
 146192 kimarthamekatrāgraha ityārthaḥ || 31 ||  
 146193  
 146194 anādīnityānubhavo ya ekaḥ sa eva dṛśyaṃ na tu dṛśyamanyat |  
 146195 satyānubhūte'nanubhūtayo yāḥ suvistr̥tā dṛśyamahādṛśastāḥ || 32 ||  
 146196  
 146197 tasmātsarva dṛśyaṃ brahmaiva tādajñānānyeva bhrāntyākārapariṇatāni  
 146198 dṛśyānubhavā itī niṣkarṣa ityupasaṃharati - anādīti | satye anubhūte | bhāve ktaḥ |  
 146199 anubhavaikarase brahmaṇi yā ananubhūtayaḥ ajñānāni tā eva bhrāntivaicitryaiḥ  
 146200 suvistr̥tā dṛśyamahādṛśa ityārthaḥ || 32 ||  
 146201  
 146202 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣo nirvāṇaprakaraṇe u0 pāśā0  
 146203 nirvāṇavarṇanaṃ nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 146204  
 146205 itī śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 146206 nirvāṇavarṇanaṃ nāma dvisaptatitamaḥ sargaḥ || 72 ||  
 146207  
 146208 trisaptatitamaḥ sargaḥ 73  
 146209  
 146210 śrīrāma uvāca |  
 146211  
 146212 bandhamokṣajagadbuddhirna śūnyā nāpi śanmayī |  
 146213 nāśtameti na codeti kimapyādyamasau kila || 1 ||  
 146214  
 146215 ihāropakramo bhūyo bodhadārḍhyāya varṇyate |  
 146216 kathametasya cāṅgānityādipraśnottaraṃ tataḥ ||  
 146217  
 146218 kimaṅga tasya bhūrlokaḥ kathametāni cāṅgāni katham vāśontare tasya itī  
 146219 prastutapraśnatrayottaropodghātātvena varṇitaṃ śuddhe brahmaṇi  
 146220 jagadadyāropaprakāraṃ punaḥ kramaśāstātparyataśca śamyagjijñāśamāno rāśastatra  
 146221 tātparyataḥ śvajñātāmśaṃ darśayituṃ śiṃhāvalokananyāyena vyavahitoktaniṣkarṣaṃ  
 146222 śmārayati - bandhetyādina | śanmayī satyārthaviṣayā | sarvaśākṣitvādeva śvayaṃ  
 146223 nāśtameti nodeti ca | ataḥ aśau sarvaśākṣiṇī buddhireva viṣayamārjane kimapi

146224 vānmanasāgamyamādyam brahmeti tvayā tātparityatā upadiṣṭam | kileti  
146225 gurubuddhivisaṃvādaśaṅkāparihārāya | idaṃ mayā buddhamiti pareṇānvayaḥ || 1 ||  
146226  
146227 upadiṣṭamidaṃ brahmaṃstvayā budhamalaṃ mayā |  
146228 bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam || 2 ||  
146229  
146230 tarhi kimupadeśoparamo'stu netyāha - bhūya iti || 2 ||  
146231  
146232 sargādisaṃbhramadṛśaḥ śūnyatādidṛśastathā |  
146233 na kāścana vibho satyā asatyāśca na kāścana || 3 ||  
146234  
146235 satyā abādhitārthāḥ asatyā bādhitārthā api na | tattadvyavahartṛdṛśā brahmaṇa eva  
146236 tathāsthiterarthakriyā'visaṃvādādasatkāryapakṣānabhyupagamātsarvaśaktimati brahmaṇi  
146237 sarvaśūnyatāpādanaśakterapi saṃbhavānmāyayā sarvavirodhaparihārācceti bhāvaḥ || 3 ||  
146238 ||  
146239  
146240 evaṃstHITE tu yatsatyamṇ tatsarvaṃ buddhavānaḥ |  
146241 tathāpi bhūyobodhāya sargānubhava ucyatām || 4 ||  
146242  
146243 māyāśabalabrahmamāhātmyamiva  
146244 tadadhiṣṭhānanirviśeṣanīyamuktabrahmatattvamapyahaṃ buddhavānityāha - evamiti |  
146245 sargānubhavaḥ prapañcādhyāśakramo bhūya ucyatām | bhūyasāṃ śṛtṛṇāṃ  
146246 bodhāya bodhabāhulyāyeti vā || 4 ||  
146247  
146248 śrīvasiṣṭha uvāca |  
146249  
146250 yadidaṃ dṛśyate kiṃcijjagatsthāvarajaṅgamam |  
146251 sarvaṃ sarvaprakārāḍhyaṃ deśakālakriyādimat || 5 ||  
146252  
146253 tasya nāśe mahānāśe mahāpralayanāmani |  
146254 brahmopendramarudrudramahendrapariṇāmini || 6 ||  
146255  
146256 sthūlasya bhūtabhautikasya sūkṣmabhūteṣu nāśe bhūtasūkṣmaiḥ saha  
146257 avyākṛtānupraveśe | mahānāśe prākṛte pralaye iti yāvat | brahmopendrādidehānāṃ  
146258 pariṇāmaścaramo bhāvavikārastadvati tacchīle vā || 6 ||  
146259  
146260 śiṣyate śāntamatyacchaṃ kimapyajamanādi sat |  
146261 yato vāco nivartante kimanyadavagamyate || 7 ||  
146262  
146263 tadā yacchiṣyate tadvarṇayati - śiṣyata ityādinā || 7 ||  
146264  
146265 sarśapāpekṣayā meruryathāativitatākṛtiḥ |  
146266 tathākāśamapi sthūlaṃ śūnyaṃ sadyadapekṣayā || 8 ||  
146267  
146268 anyāpekṣayā śūnyaṃ paramasūkṣmaṃ sadapyākāśaṃ yadapekṣayā sthūlaṃ || 8 ||  
146269  
146270 śailendrāpekṣayā sūkṣmā yatheme trasareṇavaḥ |  
146271 tathā sūkṣmataraṃ sthūlaṃ brahmāṇḍaṃ yadapekṣayā || 9 ||  
146272  
146273 tathā anyāpekṣayā sthūlaṃ viśālatamamapi brahmāṇḍaṃ yadapekṣayā  
146274 sūkṣmataramaṇutaram || 9 ||  
146275  
146276 amānakalite saumye kāle pariṇate ciraṃ |  
146277 śānte tasminpare vyomanyādye hyanubhavātmani || 10 ||  
146278  
146279 mānahetusūryaspaṇḍādyupādhipralayādamānakalite tādṛśapralayakāle ciraṃ  
146280 dviparārdhaparimitabrahmāyuhkālatulyapramāṇapariṇate ativāhite sati || 10 ||  
146281  
146282 asaṃkalpo mahāśānto dikkālairabhitākṛtiḥ |  
146283 antarmahāṃścidākāśo vettīva paramāṇutām || 11 ||  
146284  
146285 māyāvaraṇāntaḥsusuptaprāyaścidākāśaḥ svapnonmukha iva  
146286 svāntarlinajagatsaṃskārarūpāṃ paramāṇutām vetti paryālocayatīva || 11 ||  
146287  
146288 asatyāmeva tāmantarbhāvayansvapnavatsvataḥ |  
146289 tataḥ sa brahmaśabdārthaṃ vetti cidrūpatām tatām || 12 ||  
146290  
146291 bhāvayanparyālocayan | tatparyālocaneneśaducitabhāvaprāpterbṛhhaṇādbrahmeti  
146292 prasiddhaṃ brahmaśabdārthaṃ | tathā ca śrutiḥ tapasā cīyate brahma iti || 12 ||



146293  
146294 cidbhāvo'nubhavatyantaścittvāccidanutām nijām |  
146295 tāmeva paśyatīvātha [paśyatīvāntariti pāṭhaḥ ||] tato draṣṭeva tiṣṭhati ||  
146296 13 ||  
146297  
146298 tadgocaratālakṣaṇe tadvedane citṣvabhāvātirikto heturdurnirūpa ityāha - cidbhāva iti |  
146299 tenaiva draṣṭtatāsampattiṃ darśayati - tāmeveti || 13 ||  
146300  
146301 yathā svapne mṛtaṃ paśyatyeka evātmanātmani |  
146302 mṛta eva mṛterdraṣṭā tathā cidaṇurātmani || 14 ||  
146303  
146304 nanvekatra dṛśyadraṣṭṭabhāvo viruddhaḥ kathaṃ sampadyate iti  
146305 cetsvapnavadvirodhāparyālocanādityāha - yatheti || 14 ||  
146306  
146307 tatścidbhāva eṣo'ntareka eva dvitāmiva |  
146308 paśyansvarūpa evāste draṣṭṭadṛśyamiva sthitaḥ || 15 ||  
146309  
146310 tathā kalpane'pi na vāstavaikyakṣatirityāha - tata iti || 15 ||  
146311  
146312 cidbhāvasūnya evātinirākāro'pyaṇuṃ tanuṃ |  
146313 paśyandṛśyamivodeti draṣṭeva ca tadā dvitām || 16 ||  
146314  
146315 śūnya evetyasya vyākhyā - atinirākāra iti | dṛśyamiva draṣṭeva ca dvitām tadā  
146316 udeti udvahati || 16 ||  
146317  
146318 prakāśamaṇumātmānaṃ paśyaṃstadanubhāvataḥ |  
146319 ucchūnatām cetayate bījamaṅkuratāmiva || 17 ||  
146320  
146321 sa ca draṣṭā māyābalena prakāśasvabhāvamaṇuṃ paricchinnamātmānaṃ  
146322 paśyansamstadanubhāvata ucchūnatāmupacayaṃ cetayate kalpayati || 17 ||  
146323  
146324 deśakālakriyādravyadraṣṭṭadarśanadṛgḍṛśaḥ |  
146325 arthāntarasvabhāvena tiṣṭhantyanuditābhidhāḥ || 18 ||  
146326  
146327 tadaiva tasya tannāntariyakatayā deśakālādivibhagakalpanā api bhavanti paraṃtu tā  
146328 vāgādyabhivyaktyabhāvādanuditābhidhā ityāha - deśeti || 18 ||  
146329  
146330 cidaṇuryatra bhāto'sau deśo mitimupāgataḥ |  
146331 yadā bhātastadā kālo yadbhānaṃ tatkriyā smṛtā || 19 ||  
146332  
146333 tadvibhāgakalpanāprakāraṃ viśadayati - cidaṇuriti | paricchinasya  
146334 deśakālānavagāhyapratītyaprasiddheriti bhāvaḥ || 19 ||  
146335  
146336 upalabdhaṃ vidurdravyaṃ draṣṭṭatāpyupalabdhatā |  
146337 ālokanam darśanatā dṛgālokanakāraṇam || 20 ||  
146338  
146339 tadaiva tripuṭīvibhājakopādhībhedānām sākṣīnastadālokananimittabhāvasya ca kalpanā  
146340 bhavatītyāha - upalabdhamiti | dravyaguṇakriyādikalpanādhāratvāddraṣṭavyam || 20 ||  
146341  
146342 evamucchūnatā bhāti mitānantātha vā kramāt |  
146343 asatyaiva nabhasyeva nabhorūpaiva niṣkramā || 21 ||  
146344  
146345 evameva kartā kāryaṃ kāraṇaṃ bhoktā bhogyaṃ bhoga ityāditripuṭībhedānām  
146346 tatsākṣīnastanimittatāyāśca kalpanaṃ sarvatra bodhyamityāśayenāha - evamiti |  
146347 deśakālavastuparicchedairmitā saṃkhyeyattādinā anantā vā || 21 ||  
146348  
146349 cidaṇorbhāsaṇaṃ bhātaṃ tatpradeśena dehagam |  
146350 yena paśyati taccakṣuḥ saṃgraho'kṣadṛśāmiti || 22 ||  
146351  
146352 tatra rūpāditripuṭīsiddhau cakṣurādikaraṇavibhāgakalpanādi nantariyakī bhavatīti  
146353 saṃkṣepeṇa darśayati - cidaṇoriti | cidaṇorjīvasya bhātaṃ bhāsaṇaṃ saurādyālokaṃ  
146354 yena golakapradeśena cchidreṇa yena cātindriyeṇa karaṇena paśyati tadubhayaṃ cakṣuḥ |  
146355 sarvāsām śrotrādyakṣadṛṣṭīnāmapyayaṃ nyāyaḥ sama iti saṃgrahaḥ saṃkṣepaḥ || 22 ||  
146356 ||  
146357  
146358 cidaṇupratibhāse'ntaḥ prathamam nāmavarjitaṃ |  
146359 tanmātraśabdmeteṣāmetadākāśarūpi tat || 23 ||  
146360  
146361 śrotrādindriyapañcakaviṣayeṣveva nāmarūpabhedakalpanātprāgavasthā

146362 tanmātraśabdenocyata ityāha - cidaṇviti | eteṣāṃ śrotrādipañcakaviṣayāṇāṃ  
 146363 prathamam prāktanam yannāmavarjitam svarūpam tattanmātramiti śabdo yasya  
 146364 tathāvidham yatastadetadākāśarūpi sūkṣmatamamityarthaḥ || 23 ||  
 146365  
 146366 cidaṇupratibhakāśapiṇḍa eva ghanasthitiḥ |  
 146367 anusamdhānavivaśaścetatiṇḍriyapañcakam || 24 ||  
 146368  
 146369 evam krameṇa cidaṇoḥ pratibhalakṣaṇa ākāśa eva ghanasthitiḥ san piṇḍaḥ sthūladeho  
 146370 bhavati tatra rūpādyanusamdhānavāśādindriyapañcakam cetatītyupasaṃhāraḥ || 24 ||  
 146371  
 146372 evam cidaṇusamdhānam dṛṣyapoṣamupaityalam |  
 146373 tadeva jñānamityuktaṃ buddhirityabhidhīyate || 25 ||  
 146374  
 146375 antaḥkaraṇacatuṣṭayakalpanāprakāramāha - evamiti | dṛṣyeṣu śabdādiṣu  
 146376 punaḥpunaranubhavātpoṣamupacayamupaiti tatrendriyagr̥hītavīṣayāṇāṃ  
 146377 smṛtidaśāyām jñānam cittamiti adhyavasāyadaśāyām buddhiriti cābhidhīyate || 25 ||  
 146378  
 146379 tato manastadārūḍhamahaṃkārapadam gatam |  
 146380 deśakālapariccheda ityaṅgikṛta ātmanā || 26 ||  
 146381  
 146382 tataḥ saṃkalpavikalpadaśāyām mano'bhimānenāhaṃmamatayā tadārūḍham  
 146383 tadabhiniviṣṭam sat ahaṃkārapadam gatam | deśakālavibhāgakalpanām varṇayitum  
 146384 prastauti - deśeti | iti vakṣyamāṇarītyā || 26 ||  
 146385  
 146386 cidaṇorasya bhāvasya pratyagraṃ yatra vedanam |  
 146387 sa tatrottarakālena pūrvābhikhyām kariṣyati || 27 ||  
 146388  
 146389 tatra kāle deśe ca pūrvavatkalpanā uttarakālakalpanāmapekṣyaiva pravartata ityāha -  
 146390 cidaṇoriti | asya prasiddhasya bhāvasya śabdādiviṣayasya pratyagraṃ navam | ādyamiti  
 146391 yāvat | yatra deśarūpe kālarūpe vā ādhāre vedanam yasya cidaṇorjīvasya bhavati sa  
 146392 cidaṇustasya deśakālasya cottarakālena vyāvartyena nimittena pūrvam ityabhikhyām nāma  
 146393 kariṣyati kalpayiṣyatīti pratijīvam prativastu cedamaniyatameveti bhāvaḥ || 27 ||  
 146394  
 146395 anyasminnekadeśe sā ūrdhvābhikhyām kariṣyati |  
 146396 evam digabhidhanādi kalpayiṣyati sa kramāt || 28 ||  
 146397  
 146398 tām kalpanāmapekṣya ūrdhvābhikhyām tato'nyasminkāle ekāmeva kariṣyati | diśi  
 146399 tūrdhvakṣiṇapaścimādyabhidhānāni bahūnīti viśeṣa iti bhāvaḥ || 28 ||  
 146400  
 146401 deśakālakriyādravyaśabdānāmarthavedanam |  
 146402 bhaviṣyati svayamasāvakāśaviśado'pi san || 29 ||  
 146403  
 146404 evam deśakālavastubhedāṃstannāmāni ca kalpayitvā gr̥hītasamketānām puruṣāṇām  
 146405 śabdaśravaṇe tattadarthavedanātmāpi svayameva saṃpatsyata ityāha - deśeti || 29 ||  
 146406  
 146407 itthaṃ svānubhavenaiṣa vyomnaiva vyomarūpabhṛt |  
 146408 ātivāhikanāmāntardehaḥ saṃpadyate citeḥ || 30 ||  
 146409  
 146410 evam svayameva prathamamātivāhikadehastato  
 146411 deśakālakriyāvastuvibhāgastatastattannāmabheda iti krameṇa nāmāntam  
 146412 sarvajagaccharīram saṃpadyata ityarthaḥ || 30 ||  
 146413  
 146414 eṣa eva ciraṃ kalam tatra bhāvanayā tayā |  
 146415 gr̥hṇāti niścayam pūrṇamādhībhautikamātmanāḥ || 31 ||  
 146416  
 146417 evam sarvajagato manaḥkalpanāmātratvenātivāhikadehāvayavatve  
 146418 kathamādhībhautikatāpratyayastatrāha - eṣa eveti || 31 ||  
 146419  
 146420 vyomnā vyomnyeva racito nirmalāneti vibhramāḥ |  
 146421 asatā satsamāstīrṇastāpanadyā jalam yathā || 32 ||  
 146422  
 146423 saṃkalpanāmupādatte svadehe gaganākṛtiḥ |  
 146424 śiraḥśabdārthadām kāmciṭpādaśabdārthadām kvacit || 33 ||  
 146425  
 146426 sa gaganākṛtiścidaṇuḥ svadehe'pi kalpanīye vakṣyamāṇaprapañcām  
 146427 saṃkalpanāmupādatte || 33 ||  
 146428  
 146429 uraḥpārśvādiśabdārthamayīm kvacidanāvilām |  
 146430 bhāvābhāvagrahotsargaśabdādyarthamayīmapi || 34 ||

146431  
 146432 evaṃ bāhyārthahānopādānādivyavahāraḥkalpanāpi bodhyetyāha - bhāveti || 34 ||  
 146433  
 146434 niyatākāraḥkalpanā deśakālādiyantritām |  
 146435 viśayonmukhatām yātāmindriyavrātavedhitām || 35 ||  
 146436  
 146437 itthamākāro gauḥ itthamaśva ityādiniyatākāraḥkalpanām || 35 ||  
 146438  
 146439 soṇuḥ paśyatyathākāramātmanaḥ svātmakalpitam |  
 146440 hastapādādikalitam cittādikalānānvitam || 36 ||  
 146441  
 146442 evaṃ saṃpadyate brahmā tathā saṃpadyate hariḥ |  
 146443 evaṃ saṃpadyate rudra evaṃ saṃpadyate kṛmiḥ || 37 ||  
 146444  
 146445 īśvarāṇāmapi dehādikalpanā saṃkalpavaśādeva kiṃ punaranyeṣāmityāha - evamiti  
 146446 || 37 ||  
 146447  
 146448 na ca kiṃcana saṃpannam yathāsthitamavasthitam |  
 146449 śūnyam śūnye vilasitam jñaptirjñaptau vijṛmbhitā || 38 ||  
 146450  
 146451 sarvāpiyam kalpanā amṛtaivetyāha - na ceti || 38 ||  
 146452  
 146453 pratikandah śarīrāṇām bījam trailokyavīrudhām |  
 146454 sargārgalaprado mukteḥ saṃsārāsāravārīdah || 39 ||  
 146455  
 146456 vyaṣṭivatsamaṣṭyātmā virāḍapyevameva kalpanayotthita ityāha - pratikanda iti |  
 146457 vyaṣṭiśarīrāṇām pratiniyataḥ kandaḥ pratikandaḥ | tadādhāratrailokyavallīnāmapi sa eva  
 146458 bījam | mukterdvāreṣu pratibandhakaviśayasargārgalapradah || 39 ||  
 146459  
 146460 kāraṇam sarvakāryāṇām netā kālakriyādiṣu |  
 146461 sarvādyah puruṣah svairamityanutthita utthitaḥ || 40 ||  
 146462  
 146463 nāśya bhūtamayo deho nāśyāsthīni śarīrake |  
 146464 avaṣṭabdhumasau muṣṭyā śakyate na tu kenacit || 41 ||  
 146465  
 146466 bhūtamayadehādyabhāvādeva muṣṭyā avaṣṭabdhum na śakyate || 41 ||  
 146467  
 146468 tenābhdhimeghasaṃgrāmasiṃhagarjorjitātmanā |  
 146469 api suptanareṇeva nūnam maunavatā sthitam || 42 ||  
 146470  
 146471 yathā svapne abdhīnām meghānām saṃgrāmāṇām siṃhānām ca  
 146472 garjābhirmahādhanibhiḥcorjitātmanāpi suptanareṇa vastuto maunavatā niḥśabdameva  
 146473 sthitam tathā tenāpi virājā niṣprapañce svarūpe sthitamityarthaḥ || 42 ||  
 146474  
 146475 jāgrataḥ svapnasamḍṣṭayodghrārabhaṭivedanam |  
 146476 yathā smṛtigataḥ nāsanna sattadvadasau sthitaḥ || 43 ||  
 146477  
 146478 svapnasamḍṣṭānām yoddhṇāmārabhaṭi kolāhalastadvedanam jāgrataḥ  
 146479 smṛtipathaḥ gataḥ sadyathā nātyantāsannāpi sattathā prapañco'yaḥ sthitaḥ || 43 ||  
 146480  
 146481 bahuyojanalakṣaughapramāṇo'pi bṛhadvapuḥ |  
 146482 paramāṇvantare bhāti lomāntasthajagattrayaḥ || 44 ||  
 146483  
 146484 māmātrativādevāsaṃbhāvitasaḥsramapyatra saṃbhavatyevetyāśayenāha - bahviti  
 146485 || 44 ||  
 146486  
 146487 kulaśailaguṇaighātmā jagadvṛndātmako'pi san |  
 146488 kulāyam dhānakāmātramapi no pūrayatyajaḥ || 45 ||  
 146489  
 146490 dhānakā vaṭabījādayastāvanmātramapi kulāyam nīḍacchidraḥ na pūrayati || 45 ||  
 146491  
 146492 jagatkoṭiśatābhogavistīrṇo'pyaṇumātrakam |  
 146493 vastuto vyāptavāṇeṣa na deśam svapnaśailavat || 46 ||  
 146494  
 146495 svayaṃbhūreṣa kathito virāḍeṣa sa ucyate |  
 146496 brahmāṇḍātmā jagaddeho vastutastu nabhomayaḥ || 47 ||  
 146497  
 146498 sanātana iti prokto rudra ityapi saṃjñitaḥ |  
 146499 indropendramarunmeghaśailajālādidehakaḥ || 48 ||

146500  
146501 tejoṇumātram prathitam cetitvātprathamam vapuḥ |  
146502 krameṇa sphārasaṃvittirmahānahamiti sthitaḥ || 49 ||  
146503  
146504 uktaṃ sarvaṃ saṃkṣipyāha - teja iti | aṇumātram tejaḥ paramasūkṣmā cit prathamam  
146505 cetitvāccittavapuḥ saṃpannam | sa eva cittātmā varṇitakrameṇa sphārasaṃvittiḥ san  
146506 mahānbrahmāṇḍātmaivāhamiti sthita iti saṃgraha ityārthaḥ || 49 ||  
146507  
146508 spandasamvedanāttena spanda ityanubhūyate |  
146509 yaḥ sa evānilābhikhyo vātaskandhātmanā sthitaḥ || 50 ||  
146510  
146511 ata eva tadyāḥ prāṇā vātaskandhāstadupasaṃhāreṇa  
146512 vātaskandhabhaṅgo'smābhirvarṇita ityāśayenāha - spandeti || 50 ||  
146513  
146514 prāṇāpānapariṣpando vedanādanubhūyate |  
146515 tena yaḥ so'yamākāśe vātaskandha udāhṛtaḥ || 51 ||  
146516  
146517 spandasamvedanāttena prāṇaspanda ityanubhūyate iti yaduktaṃ tatsarvānubhavaprasiddhyā  
146518 samarthayati - prāṇeti | so'yamṇ tadyapraṇaspandastadbrahmāṇḍākāśe  
146519 vātaskandho'smābhirudāhṛtaḥ prāgityārthaḥ || 51 ||  
146520  
146521 cittādye kalpitāstena bāleneva piśācikāḥ |  
146522 tejaḥkaṇā asanto'pi ta etedhiṣṇyatām gatāḥ || 52 ||  
146523  
146524 dhiṣṇyatām sūryacandragrahanakṣatrādīsthanatām || 52 ||  
146525  
146526 prāṇāpānaparāvartadolā tadudaroditā |  
146527 vātaskandhābhīdhām dhatte jagattaddhṛdayam mahat || 53 ||  
146528  
146529 hṛdayam udarāntargatamāṃsāsthyādīti yāvat || 53 ||  
146530  
146531 praticchandasaṃsarīrāṇām prathamam bījameṣa saḥ |  
146532 jagadgatānām sarveśāmakalpavyavahāriṇām || 54 ||  
146533  
146534 praticchandāḥ pratijīvaḥbhedamicchāstatkalpitavyaṣṭīsaṃsarīrāṇām || 54 ||  
146535  
146536 praticchandyādyadetasmādutthitā jagadātmanā |  
146537 dehāstadā yathā bāhyamantareṣām tathā sthitam || 55 ||  
146538  
146539 paricchākalpitā dehāḥ kathametasya vyaṣṭitām gatāstatrāha - praticchandyādīti |  
146540 praticchandaṃ bhavaḥ praticchandyaḥ | digāditvādyat |  
146541 yadyasmāddhetostathāvidhādasmādutthitāḥ pratipuruṣadehaṃ tattadvāsanāmayā  
146542 brahmāṇḍā evameva bodhyā ityāha - dehā iti || 55 ||  
146543  
146544 citistasyādyabījasya pūrvameva yathoditā |  
146545 tathaivādyapi jīve'ntastathodeti tadīhitā || 56 ||  
146546  
146547 tatraikabījāntarantaryathā vṛkṣabījaparamparā krameṇodbhavadarśanādaṣṭīti  
146548 saṃbhāvyate tadvadatrāpi saṃbhāvyatāmityabhipretyāha - citiriti | tadīhitā tena  
146549 hiraṇyagarbheṇa vāñchitā || 56 ||  
146550  
146551 śleṣmapittānilāstasya candrārkapavanāstrayaḥ |  
146552 grahā ṛkṣagaṇāstasya prāṇāṣṭhīvanasīkarāḥ || 57 ||  
146553  
146554 tasya hiraṇyagarbhasya śleṣmapittādayaḥ | ata evānye'pi grahā ṛkṣagaṇā  
146555 nakṣatrasamūhāśca prāṇena yadā ṣṭhīvanaṃ niṣṭhīvanaṃ tatsīkarāḥ śleṣmavindava  
146556 ityārthaḥ || 57 ||  
146557  
146558 tasyāsthīnyadrijālāni medaso jātikā ghanāḥ |  
146559 śiraḥ pādau tvacaṃ dehānpaśyāmastasya no vayam || 58 ||  
146560  
146561 medaso jātaya iva jātikāḥ | ghanā meghāḥ | tasya śiraḥ ūrdhvakapālaṃ pādau  
146562 adhaḥkapālaṃ tvacaṃ brahmāṇḍāvarenaṇi ca vayaṃ dūrasthatvāna paśyāmaḥ || 58 ||  
146563  
146564 vapurvirājo jagadaṅga viddhi saṃkalparūpasya hi kalpanātma |  
146565 ākāśasailāvanisāgarādi sarvaṃ cidākāśamataḥ praśāntam || 59 ||  
146566  
146567 he aṅga idaṃ jagadvirājo vapurviddhi | tacca saṃkalparūpasya kalpanātmanaḥ  
146568 kalpanāmātram na bāhyasādhanaśādhyaṃ na ca manaḥkalpanātmakaṃ kiṃcidvāstavaṃ

146569 saṃbhavati | ato hetorākāśasailādi sarvaṃ praśāntaṃ cidākāśamevetyarthaḥ || 59 ||  
 146570  
 146571 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 146572 pāṣāṇo0 virāḍātmavarṇanaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
 146573  
 146574 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 146575 virāḍātmavarṇanaṃ nāma trisaptatitamaḥ sargaḥ || 73 ||  
 146576  
 146577 catuḥsaptatitamaḥ sargaḥ 74  
 146578  
 146579 śrīvāsiṣṭha uvāca |  
 146580  
 146581 tasminkalpe tu saṃkalpe tasya yadvapurāsthitaṃ |  
 146582 śṛṇu tatra vyavastheyamṃ vicitrācārahāriṇī || 1 ||  
 146583  
 146584 yānyaṅgānyasya yelokā ye cāsyāvayavāḥ pṛthak |  
 146585 yathā cāntaḥsthitō'syaiva tatsarvamiha varṇyate ||  
 146586  
 146587 idāniṃ kimaṅgaṃ tasya bhūlokaḥ kiṃ svargaḥ kiṃ rasātalam iti vibhāgapraśnasya  
 146588 kathaṃ vā so'ntare tasya iti praśnasya kathaṃ vā tanmanomātraṃ nirākṛtiridaṃ sthitaṃ  
 146589 iti praśnasya ca vistareṇottaraṃ vaktuṃ śrotāramavadhāpayati - tasminniti |  
 146590 tasmīṃśilodaradṛṣṭe brahmakalpātmake tasya virājaḥ saṃkalpe yadbrahmāṇḍātmakaṃ  
 146591 vapuḥ sthitaṃ tasya iyaṃ vakṣyamāṇā janmakarmāvayavādivibhāgavyavasthā tāṃ  
 146592 śṛṇvityarthaḥ || 1 ||  
 146593  
 146594 paramaṃ yaccidākāśaṃ tadvirāḍātmano vapuḥ |  
 146595 ādyantamadhyarahitaṃ laghu tvasya vapurjagat || 2 ||  
 146596  
 146597 tatrāśya brahmaiva vāstavaṃ svarūpaṃ prāthamikamakalpitaṃ vapurvīrāṭśarīraṃ tu  
 146598 kālpanikaṃ taddṛṣṭyā atilaghutaramityāha - paramamiti || 2 ||  
 146599  
 146600 saṃkalparahito brahmā svāṇḍaṃ saṃkalpanātmakaṃ |  
 146601 vapuṣaḥ parito bhāsvatpaśyatyākāśameva tat || 3 ||  
 146602  
 146603 cidākāśamādyantamadhyarahitaṃ tasya svarūpamiti kathaṃ jñāyate tatrāha -  
 146604 saṃkalparahita iti | yataḥ sa brahmā svasaṃkalpavapuṣo brahmāṇḍādbahīḥ saṃkalparahito  
 146605 niḥsaṃkalpasākṣicidākāśamātraḥ saṃkalpanātmakaṃ svāṇḍaṃ paśyati tacca  
 146606 paramārthadṛṣā ākāśamevetyarthaḥ || 3 ||  
 146607  
 146608 brahmātmaiva svasaṃkalpaṃ svamaṇḍamakaroddivdhā |  
 146609 taijasaṃ taijasākāraḥ puṣṭaḥ puṣṭaṃ vihaṃgavat || 4 ||  
 146610  
 146611 tatrādaḥ tasya śiraḥ pādau nitambaṃ ca vaktuṃ  
 146612 brahmāṇḍasyordhvādhaḥkapāladvayavibhāgamāha - brahmeti | taijasaṃ hiraṇmayam |  
 146613 taijasākāro liṅgasamaṣṭyabhimānicidākāraḥ || 4 ||  
 146614  
 146615 aṇḍasyaikaṃ nabho dūraṃ gataṃ saṃbuddhavānasau |  
 146616 bhuvodhaḥsaṃsthitāṃ bhāgaṃ vyatiriktaṃ ca nātmanā || 5 ||  
 146617  
 146618 dūraṃūrdhvaṃ gatamiti saṃbuddhavān saṃkalpitavān evamātmanā na  
 146619 vyatiriktamabhinnaṃ ca saṃkalpitavān | madhyamātrakhaṃ āntarākāśamadhyamiti yāvat ||  
 146620 5 ||  
 146621  
 146622 brahmāṇḍabhāga ūrdhvastho virājaḥ śira ucyate |  
 146623 adhobhāgo'sya pādākhyo nitambo madhyamātrakham || 6 ||  
 146624  
 146625 dūraṃ vimuktayoḥ saṃdhiḥ khaṇḍayoriti vistr̥tā |  
 146626 anantā vyomalekhā sā śyāmā śūnyeti dṛśyate || 7 ||  
 146627  
 146628 khaṇḍayoḥ kapālayoḥ saṃdhirantarālaṃ śūnyā śyāmā vyomalekheti dṛśyate janaiḥ  
 146629 || 7 ||  
 146630  
 146631 dyaustālu vipulaṃ tasya tārārudhirabindavaḥ |  
 146632 saṃvidvātālavā dehe surāsuranarādayaḥ || 8 ||  
 146633  
 146634 tālu kākudam | saṃvidvātayorbuddhiprāṇayorlavā vṛttibhedāḥ || 8 ||  
 146635  
 146636 dehāntaḥ kṛmayastasya bhūtapretapiśācakāḥ |  
 146637 lokāntarāṇi randhrāṇi suśirāṇyasya dehake || 9 ||

146638  
146639 bhūtapretapiśācakā raktamāṃsādyasucilolupatvātkṛmayah | lokāntarāṇi  
146640 sūryacandrādilokāścakṣurādirandhrāṇi | yāmyādinārakalokāntarāṇyadhaḥsuśirāṇi || 9  
146641 ||  
146642  
146643 brahmāṇḍakhaṇḍamasyādho vistṛtaṃ pādayostalam |  
146644 jānumaṇḍalarandhrāṇi pātāluharāṇyadhaḥ || 10 ||  
146645  
146646 jalaiścalacalāyanti suśirāṇekarandhrikā |  
146647 bhūrantarmaṇḍalī lolā samudradvipaveṣṭanā || 11 ||  
146648  
146649 calacalāyanti cañcalāyamānā | antarmaṇḍalī madhyasthavastijaghananitamamaṇḍalī |  
146650 lolā kāmārogajarāmaraṇādivyākulā | samudrā dvīpāśca  
146651 veṣṭanānyantariyakāñcikaṭisūtraprāyāṇi yasyāḥ || 11 ||  
146652  
146653 jalairguḍaguḍāyantyō nadyō nāḍyah saridrasaḥ |  
146654 jambūdvīpaṃ hṛdambhojamasya hemādrikarṇikam || 12 ||  
146655  
146656 nāḍyah śirāḥ | saritpadena tajjalaṃ lakṣyate | tacchirāntargato rasaḥ || 12 ||  
146657  
146658 kuṣayah kakubhaḥ śūnyā yakṛtplīhādayo'calāḥ |  
146659 mṛdvyah snigdhaḥ paṭākārā medaso jālikā ghanāḥ || 13 ||  
146660  
146661 kuṣayah kuṣibhāgāḥ | kakubho diśaḥ | yakṛtplīhādayo māṃsabhedāḥ | medaso  
146662 dhātuviśeṣasya jālikāḥ paṭalyaḥ | ghanā meghāḥ || 13 ||  
146663  
146664 candrārkaḥ locane tasya brahmaloko mukhaṃ smṛtaṃ |  
146665 tejaḥ somo'sya kathitaḥ śleṣmā prāleyaparvataḥ || 14 ||  
146666  
146667 tejo retaḥ || 14 ||  
146668  
146669 agnilokastathairvāgniḥ pittamasyātiduḥsaham |  
146670 vātaskandhamahāvātāḥ prāṇāpānā hṛdi sthitāḥ || 15 ||  
146671  
146672 vātaskandheṣu prasiddhā āvahanivahappravahādayo mahāvātāḥ || 15 ||  
146673  
146674 kalpadrumavanānyasya sarpavṛndāni ca kvacit |  
146675 lomajālānyanantāni vanānyupavanāni ca || 16 ||  
146676  
146677 kalpadrumavanānyanyāni vanānyupavanāni ca kvacitpātālādayo prasiddhāni  
146678 sarpavṛndāni cāsya lomajālāni || 16 ||  
146679  
146680 ūrdhvaṃ brahmāṇḍakhaṇḍaṃ tu samastamurumastakam |  
146681 brahmāṇḍaprāntarandhrārcirasya diptā śikhotthitā || 17 ||  
146682  
146683 brahmāṇḍasyordhvaḥprānte randhre prasiddhaṃ diptārciḥ atha yadataḥ paro  
146684 divojyotirdīpyate viśvataḥprṣṭheṣu sarvataḥprṣṭheṣvanuttameṣūttameṣu lokeṣu iti  
146685 śurtiprasiddhamarcirjyotirasya diptā śikhā cūḍā || 17 ||  
146686  
146687 svayameṣa manastena mano nāsyopayujyate |  
146688 ātmaiva bhokṛtāmēti kila kasya kathaṃ kutaḥ || 18 ||  
146689  
146690 evaṃvidhavirāḍdehakalpanākartustasya kiṃ manaḥ kānīndriyāṇi tatrāha - svayamiti |  
146691 yataḥ sarvamaṇḥsamaṣṭyātmā eṣa vidhātā svayaṃ mana eva | ato'sya sarvakalpanāsu  
146692 anyanmano nopayujyate anavasthāprasāṅgāt | yadi tu ātmaiva svabhogāya bhogyavarga  
146693 kalpayatīti manyethāstanna | tasya kūṭasthādvayasvabhāvatvādityāha - ātmaiveti |  
146694 kiṃvṛttāni prāgvat || 18 ||  
146695  
146696 svayamevendriyāṇyeṣa tenānyatrāstitā kṛtā |  
146697 yatastatkalpanāmātramevendriyagaṇaḥ kila || 19 ||  
146698  
146699 evamīndriyāṇyapyasya nopayujyante | yatastenānyatra asmadādiṣu īndriyāṇāmastitā  
146700 kṛtā kalpitā | na cēndriyakalpanāyāmīndriyāṇāṃ nimittatvamanavasthāprasāṅgāditi  
146701 bhāvaḥ || 19 ||  
146702  
146703 avayavāvayavinorivehendriyacittayoḥ |  
146704 na manāgapi bhedo'sti caikyamekaśarīrayoḥ || 20 ||  
146705  
146706 kathaṃ tarhi īndriyamanasorbhedavyavahārastatrāha - avayaveti | asti caikyaṃ

146707 manahpravṛtṭyanvayavyatirekadarśanādindriyapravṛtteḥ svapne manasaiva  
 146708 sarvendriyakāryanirvāhadarśanācceti bhāvaḥ || 20 ||  
 146709  
 146710 tasya tānyeva kāryāṇi jagatām yāni kānicit |  
 146711 saṃkalpā eva puṃvṛtṭyā calantyarūpitadvitāḥ || 21 ||  
 146712  
 146713 ata eva ca sarvajagatkriyāstatkriyā eveti na kriyāpi pṛthak praśṭavyetyāha - tasyeti |  
 146714 yatastadīyasamkalpa eva puṃvṛtṭyā vyaṣṭisarvapuruṣaveṣeṇa ārūpitadvitā  
 146715 āropitabhedāḥ sarvavyavahārātmanā calanti || 21 ||  
 146716  
 146717 jāgate tasya vijñeṇa nānye'sya mṛtījanmanī |  
 146718 sa evedaṃ jagatyasmatsamkalpātmāsya netarat || 22 ||  
 146719  
 146720 tarhyasmadādīmarāṇajanmanī tasyaiva marāṇaṃ janma ca syātām | tathā ca  
 146721 dviparārdhakālajīvanaprasiddhivirodhastatrāha - jāgate iti | samaṣṭijaganmṛtījanmanī  
 146722 eva tasya marāṇajanmanī vijñeṇa | anye asmadādivyaṣṭimātraprasiddhe tu asya na | yata  
 146723 idaṃ jagatī samaṣṭirūpaṃ sa eva asmatsamkalpātmāpi sa eva netarannetara ityarthāḥ |  
 146724 athavā tasya vidhātuḥ saha siddhaṃ catuṣṭayamiti purāṇadarśitanyāyena tattvajñatayā  
 146725 jīvanmuktasya dviparārdhāntādīkālaprasiddhe asmadādivyaṣṭiṣu prasiddhe ca  
 146726 mṛtījanmanī jāgate jagadantargatāsmaddṛṣṭīkalpīte eva nānye | svadṛṣṭisiddhe  
 146727 ityarthāḥ | yataḥ sa evedaṃ jagatī prasiddhaḥ | asmatsamkalpātmā vyavahāro'pyasyaiva  
 146728 rūpaṃ netaradītyarthāḥ | athavā indriyamanāṃsīva tasya mṛtījanmanī api jāgate  
 146729 asmadādivprasiddhe vijñeṇa nānye | pṛthakkalpe tasya saṃkalpātmāpi jagatī prasiddhaḥ  
 146730 asmatsamkalpātmāiva | yataḥ sa evedaṃ sarvaṃ netaratkiṃcidastītyarthāḥ || 22 ||  
 146731  
 146732 tatsattayā jagatsattā tanmṛtyaiva jaganmṛtam |  
 146733 yādṛśī spandamarutoḥ sattikā tādṛśī tayoh || 23 ||  
 146734  
 146735 kutaḥ sa evedaṃ tatrāha - tatsattayeti | tasya ca jagataśca tayoh || 23 ||  
 146736  
 146737 jagadvirājoḥ sattikā pavanaspandayoriva |  
 146738 jagadyatsa virāḍeva yo virāt tajjagatsmṛtam || 24 ||  
 146739  
 146740 jagadbrahmā virāt ceti śabdāḥ paryāyavācakāḥ |  
 146741 saṃkalpamātramevaite śuddhacidvyomarūpiṇāḥ || 25 ||  
 146742  
 146743 ete virāḍjagatī śuddhacinmātrarūpiṇāḥ paramātmāno bahu syāṃ prajāyeya  
 146744 ityādiśrutiprasiddhaṃ saṃkalpamātraṃ tacca niḥsvarūpamiti brahmaiva pariśiṣṭamiti  
 146745 niṣkarṣaḥ || 25 ||  
 146746  
 146747 śrīrāma uvāca |  
 146748  
 146749 saṃkalpātsa virāḍeva kṛtīmāgatam |  
 146750 astu nāma svadehāntaḥ kathaṃ brahmaiva tiṣṭhati || 26 ||  
 146751  
 146752 astu nāmetyantena uktamabhyupagamyā śrīrāmaḥ śiṣṭaṃ praśnaṃ smārayati -  
 146753 svadehāntarīti | kathaṃ vā so'ntare tasya svasyaiva vapuṣaḥ sthitaḥ iti praśnasyottaraṃ  
 146754 vadetyarthāḥ || 26 ||  
 146755  
 146756 śrīvasiṣṭha uvāca |  
 146757  
 146758 yathā dhyānena dehāntastiṣṭhasi tvam yathā sthitam |  
 146759 tathāste nijadehe'ntaḥ saṃkalpātmā pitāmahaḥ || 27 ||  
 146760  
 146761 dhyāneneti | mānasapūjāyām hi hṛdi kalpīte ratnaṃ dape devamupaveśya svaṃ  
 146762 tatsamīpasthaṃ chatracāmaravyajanadarpaṇatāmbūlādibhirdevaṃ paricarantaṃ  
 146763 yathānubhavasi tadavadītyarthāḥ || 27 ||  
 146764  
 146765 nṛṇāṃ tathā ca mukhyānāṃ jīvo brahmapurodare |  
 146766 utpattiputrikādehaḥ pratibimbopamo'sti saḥ || 28 ||  
 146767  
 146768 kiṃ ca sthūladehātmakasya svasyāntarhṛdayapuṇḍarīke līṅgadehātmakasya  
 146769 svasyāvasthānaṃ sarveṣāṃ vivekināmanubhavasiddhamityāha - nṛṇāmīti |  
 146770 mukhyānāṃ vivekināṃ | brahmapure śarīre | utpattiputrikā  
 146771 autpattikatattaddehāpratimākāraḥ | ata eva darpaṇāntargatāpratibimbopamaḥ || 28 ||  
 146772  
 146773 yatra tvamapi dehāntaḥ kartuṃ śakto'syalaṃ sthitam |  
 146774 saṃkalpātmā vibhustatra brahmā kiṃ na kariṣyati || 29 ||  
 146775

146776 kaimutikanyāyena dhātuḥ svadehāntaḥsthitirityāha - yatreti || 29 ||  
 146777  
 146778 bījāntaḥ sthāvaram hyāste padārthe yatra jaṃgamaḥ |  
 146779 kiṃ nāste tatra dehe'ntarnijacitkalpanātmikā || 30 ||  
 146780  
 146781 yatra sthāvarāṇāmapī svabījadehāntaravasthānasāmarthyam  
 146782 tatrāvirbhūtasarvasāktikacitkalpanātmikāyāścaturmukhamūrteḥ kiṃ tadvācyamityāha  
 146783 - bījeti || 30 ||  
 146784  
 146785 sākāro gaganātmāstu nirākāraṃ khaṇastu vā |  
 146786 āste bahirāntaśca bhinne bāhyāntare bahiḥ || 31 ||  
 146787  
 146788 tathā ca brahmā brahmāṇḍākareṇa sākāraḥ saṃścidgaganātmā vā'stu  
 146789 manaḥsamaṣṭirūpeṇa nirākāraṃ khaṇastu vā pakṣadvaye'pi bahirāntaścāste  
 146790 bāhyāntarabhāvakalpane eva paraṃ svarūpādbahiḥ sthite bhinne na tvatkalpitamāntaraṃ  
 146791 sadrūpaṃ bhidyata ityārthaḥ || 31 ||  
 146792  
 146793 ātmārāmaḥ kāṣṭhamaunī na jaḍo'pi dṛṣajjaḍaḥ |  
 146794 ahaṃtvamityādimayo virāḍātmani tiṣṭhati || 32 ||  
 146795  
 146796 sa tarhi bahirāntaśca kīdṛśaḥ kīdṛśe svabhāve paramārthatastiṣṭhati tadāha -  
 146797 ātmārāma iti | sa bahirvirāḍ brahmāṇḍātmā antastu  
 146798 ahaṃtvamityādivyaṣṭisamaṣṭibhūtabhautikamayaḥ | ātmani tu ātmārāmaḥ sa  
 146799 kāṣṭhamaunī nirvākya dṛṣadiva jaḍaḥ sthitaḥ so'pi cidekarasatvāna jaḍastiṣṭhati || 32 ||  
 146800  
 146801 āveṣṭitojjhitalatātṛṇadārūpiṃvaducchadbamamburayavacca viropitāṅgaḥ |  
 146802 nānāvidhe'pi viharannapi kāryajāle tajjñāḥ śilājaṭharaśāntamanaska eva || 33 ||  
 146803  
 146804 na kevalaṃ virāja evedṛśī sthitiḥ kiṃtu tatvajñānāṃ sarveṣāmiti darśayituṃ tāmeva  
 146805 dṛṣṭāntairviśadayati - āveṣṭiteti | tajjñastattvavit parāparādhasaḥiṣṇutāviṣaye  
 146806 yathā latā tṛṇaṃ kakṣaḥ dāru pumānpratimā vā pūrvaṃ rajjvādinā āveṣṭitā baddhā  
 146807 paścādujjhitā muktā api na kupyanti kiṃtu niḥśabdaṃ tūṣṇīmevāsate | yathā amburayo  
 146808 jalappravāho niruddho viropitāṅgaḥ sātītāvayavo'pi prāktanasthitiṃ na jahāti tathā  
 146809 nānāvidhe kāryajāle viharannapi śilājaṭharamiva śāntamanaskaḥ pūrvasthityaivāste na  
 146810 manāgapi krodhaharṣaviśādādinā vikriyata ityārthaḥ || 33 ||  
 146811  
 146812 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0 pāṣā0  
 146813 virāḍātmavarṇanaṃ nāma catuḥsaptatitamaḥ sargaḥ || 74 ||  
 146814  
 146815 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 146816 virāḍātmavarṇanaṃ nāma catuḥsaptatitamaḥ sargaḥ || 74 ||  
 146817  
 146818  
 146819 pañcasaptatitamaḥ sargaḥ 75  
 146820  
 146821 śrīvāsiṣṭha uvāca |  
 146822  
 146823 athāgrasthabrahmaloko brahmaṇi dhyānaśālini |  
 146824 nikṣiptākṣaḥ śanairdikṣu dṛṣṭavānaḥmagrataḥ || 1 ||  
 146825  
 146826 vidhātari dhyānapare dvādaśāditayasambhavaḥ |  
 146827 dahannatra jagatsarvaṃ varṇyate pralayānalaḥ ||  
 146828  
 146829 praśnaprāsaṅgikaṃ samāpya prastutākhyāyikāmevānusaṃdhatte - athetyādinā |  
 146830 atha sendrādinagarameruśikharapattanadarśanānantaraṃ śanairdikṣu nikṣiptākṣo'haṃ  
 146831 dvitīyamarkaṃ dṛṣṭavāniti pareṇānvayaḥ || 1 ||  
 146832  
 146833 dvitīyamarkaṃ madhyāhne paścādabhyuditaṃ sphuṭam |  
 146834 digdāhamiva digvaktre vanadāhamivācale || 2 ||  
 146835  
 146836 madhyāhna ityanena madhyadiśyarke satīti gamyate | dikṣu diśāṃ madhye | agrataḥ  
 146837 purogate paścāddigvaktre paścimadīnmukhe madhyasthādārkāddvitīyamarkamaḥ  
 146838 dṛṣṭavāniti sambandhaḥ || 2 ||  
 146839  
 146840 vahnīlokamiva vyomni vāḍavāgnimivārṇave |  
 146841 tato'paśyamahaṃ dīptaṃ sūryaṃ nairṛtadinīnmukhe || 3 ||  
 146842  
 146843 digdāhamivetyādinī sarveṣāmarkāṇāmupamānāni pratyeḥkaṃ yojyāni || 3 ||  
 146844



146845 sūryaṃ yāmye kakubbhāge sūryamagnikakubmukhe |  
146846 sūryamaindrakakubbhāge sūryamīśānadinmukhe || 4 ||  
146847  
146848 kuberakakubhi sūryaṃ sūryaṃ vāyavyadikṭaṭe |  
146849 sūryaṃ varuṇadigbhāge tena vismayavānaḥ || 5 ||  
146850  
146851 varuṇadigbhāge iti prāgupakrāntānuvādaḥ || 5 ||  
146852  
146853 yāvadvicārayāmyāśu vidhivaidhuryamākulam |  
146854 udabhūdbhūtalāttāvadarka aurva ivārṇavāt || 6 ||  
146855  
146856 vidhivaidhuryaṃ daivaprātikūlyam || 6 ||  
146857  
146858 ekādaśe'khilārkaṇāṃ pratibimbamivotthitam |  
146859 udabhūttrayamarkaṇāmantare diggaṇāmbare || 7 ||  
146860  
146861 diggaṇānāmantare āntarālike madhyamāmbare | asamarthasamāśaśchābdasaḥ |  
146862 madhyamasyaikādaśatvokterūrdhvamapyanyo'rka udita iti gamyate | teṣu madhyame  
146863 ekādaśe'rke darpaṇodare pratibimbamivānyadarkāṇāṃ trayamudabhūt | taddhi  
146864 madhyatanādityāntaruditamarkatrayātmakamekaṃ brahmaviṣṇuśivātmakasyaikasya  
146865 rudrasyedaṃ raudraṃ vapuḥ | tadeva tatsaviturvareṇyaṃ bhargaḥ iti gāyatrī prakāśyate |  
146866 ata eva hi taccaturviṃśatyakṣaraprasūtacaturviṃśatisahasraślokatmakasya  
146867 pūrvarāmāyaṇasya sārasaṃgrahātmake ādityahr̥daye brahmeśānācyuteśāya raudrāya  
146868 vapuṣe namaḥ iti trimūrtimūlaparaśivatvena namaskṛtamiti tadeva  
146869 sarvotkṛṣṭamupāśyamityāhuḥ || 7 ||  
146870  
146871 taddhi raudraṃ vapustatra tanmadhye locanatrayaṃ |  
146872 taddvādaśaparimāṇaṃ dīptaṃ vṛndaṃ vivasvatām || 8 ||  
146873  
146874 tatra tasminnarke tanmadhye raudravapurmadhye locanatrayaṃ tadraudraṃ vapureva  
146875 dvādaśādityākāraparimāṇaṃ vivasvatām vṛndaṃ bhūtvā dadāheti pareṇānvayaḥ || 8  
146876 ||  
146877  
146878 sarvadikkaṃ dadāhoccaiḥ śuṣkaṃ vanamivānalaḥ |  
146879 athodabhūjjagatkhaṇḍaśoṣaṇagrīṣmavāsaraḥ || 9 ||  
146880  
146881 anagnragnidāho drāgadṛśyolmukagulmakāḥ |  
146882 anagnināgnidāhena tena tāmarasekṣaṇa || 10 ||  
146883  
146884 adṛśyolmukagulmakatvādeva prasiddhāgnirahitaḥ saurāgnidāha udabhūt || 10 ||  
146885  
146886 aṅgāni dāvadagdhāni khinnānīva mamābhavan |  
146887 pradeśaṃ tamatha tyaktvā dūramārūḍhavānaḥ || 11 ||  
146888  
146889 dūramūrdhvaṃ nabha ārūḍhavān || 11 ||  
146890  
146891 dṛḍhahastatalāghātahatakandukavannabhaḥ |  
146892 apaśyaṃ gaganastho'hamuditaṃ caṇḍatejasam || 12 ||  
146893  
146894 tapantaṃ dvādaśādityagaṇaṃ dikṣu daśasvapi |  
146895 bṛhattatra satārāvajvāleva bhagaṇaṃ calam || 13 ||  
146896  
146897 tatra tāsu dikṣu satāraṃ nabhaḥ avatī vyāpnotīti satārāvā jvālevāvartākāreṇa calam  
146898 bhagaṇaṃ nakṣatracakramapaśyamityarthaḥ || 13 ||  
146899  
146900 mahākuhakuḥśabdaṃ kvathatsaptābdiḍambaram |  
146901 sajvālolmukanīrandhralokāntarapurāntaram || 14 ||  
146902  
146903 ita ūrdhva sārhadvādaśaślokeṣu sthitāni sarvāṇi dvitīyāntapadāni  
146904 prastutadvādaśādityagaṇaviśeṣaṇatvena yojyāni | kuhakuḥeti kvathanaśabdānukaraṇam ||  
146905 14 ||  
146906  
146907 jvālāghanapaṭāṭopasindurikṛtaparvatam |  
146908 dīpyamānamahāgārasthiravidyutkakutpaṭam || 15 ||  
146909  
146910 jvālālakṣaṇairghanaiḥ paṭāṭopaiḥ raktavastrāḍambaraiḥ sindūravarnāḥ kṛtāḥ  
146911 parvatā yena | dīpyamāneṣu mahatām lokapālānāmagāreṣu sthiravidyuta iva kakutpaṭā  
146912 yena || 15 ||  
146913

146914 sphuratkaṭakaṭāṭopacaṭatpattanamaṇḍalam |  
 146915 vidadhadbhūtalodbhūtadhūmadaṇḍaiḥ śīlāghanaiḥ || 16 ||  
 146916  
 146917 dhūmadaṇḍairdanḍākārairdhūmaiḥ | kācastambhasahasrāḍhyaṃ bhuvanasthānalakṣaṇaṃ  
 146918 maṇḍapaṃ vidadhat kurvāṇamiveti saṃbandhaḥ || 16 ||  
 146919  
 146920 kācastambhasahasrāḍhyaṃ bhuvanasthānamaṇḍapaṃ |  
 146921 kvathadhbhūtamahābhūtātārākrandātighargharam || 17 ||  
 146922  
 146923 bhūtānāṃ prāṇināṃ mahābhūtānāṃ pṛthivyādīnāṃ ca tāraiḥ ākrandai  
 146924 rodanairatighargharam || 17 ||  
 146925  
 146926 bhūtalokapurāpātasphuṭaccaṭacaṭodbhaṭam |  
 146927 tārāviśaraṇodghātaghrṣṭaratnadharāṭalam || 18 ||  
 146928  
 146929 bhūtānāṃ prāṇināṃ lokānāṃ bhuvanānāṃ tadantargatapurāṇāṃ ca āsamantātpātaiḥ  
 146930 sphuṭatāṃ padārthānāṃ caṭacaṭāśabdairudbhaṭam | tārāṇāmaśvinyādīnāṃ  
 146931 viśaraṇaiḥ patanairye udghātā abhighātāstairghṛṣṭaratnaṃ dharāṭalam yena || 18 ||  
 146932  
 146933 sarvasthalālayacaladdahyamānajanavrajam |  
 146934 kṣīṇākrandakvathadhbhūtagaṇadurvāsadikṭaṭam || 19 ||  
 146935  
 146936 sarveṣu sthaleṣu ālayeṣu svasvagrheṣu calanto dhāvanto dahyamānā janavrajā yena |  
 146937 kṣīṇairmṛtairākrandapūrvakaṃ kvathadhbhiḥ pacyamānaiśca bhūtagaṇaiḥ  
 146938 prāṇinikāyairdurvāsāni durgandhīni vāsāyogyāni ca dikṭaṭāni yena || 19 ||  
 146939  
 146940 uttaptāmbūdarākhinnajalecaramahārṇavam |  
 146941 sarvavikkānalaploṣakṣīṇākrandapurāntaram || 20 ||  
 146942  
 146943 sarvadigvyāpinā analena ploṣo dāhastena kṣīṇākrandam śāntarodanam  
 146944 purāntaramanyannagaram yena || 20 ||  
 146945  
 146946 vidaladdagdhadigdantidantottambhitabhūdham |  
 146947 dharādharadīrandhradhūmamaṇḍalakunḍalam || 21 ||  
 146948  
 146949 vidalatāṃ viśīryamāṇānāṃ dagdhānāṃ ca digdantināṃ dantaireva  
 146950 stambhaprāyairuttambhitā adhobhāge dhāritā digantabhūdharā yena || 21 ||  
 146951  
 146952 patatparvataniṣpiṣṭapluṣṭapattanamaṇḍalam |  
 146953 pacatpacapacāśabdaśabditādrīndrakuñjaram || 22 ||  
 146954  
 146955 tāpataptonnamadbhūtajvaritārṇavaparvatam |  
 146956 hṛdayasphoṭaniḥsārapatatvidyādharāṅgam || 23 ||  
 146957  
 146958 tāpataptairunnamadbhirucchaladbhiśca bhūtairjvaritāḥ saṃjātajvarā ivārṇavāḥ  
 146959 parvatāśca yena || 23 ||  
 146960  
 146961 ākrandarodanaśrāntamūrdhaniḥsaraṇāmaram |  
 146962 nāgalokajvalajjvālāpātālottaptabhūtalam || 24 ||  
 146963  
 146964 kecidākrāndai rodanaiśca śrāntāḥ kecidyogabalena brahmarandhram vidārya  
 146965 mūrdhaniḥsaraṇā ata evāmarāśca yogino yatra || 24 ||  
 146966  
 146967 śuṣkārṇavasādāpakvavivartograjalecaram |  
 146968 aurveṇābindhanābhāvātproḍḍiyeva sahasradhā || 25 ||  
 146969  
 146970 śuṣkeṣvarṇaveṣu sadā pakvāścirakvathitā vivartaiḥ parivartanairugrā bhīṣaṇāśca  
 146971 nakrādijalecarā yena || 25 ||  
 146972  
 146973 gatena nṛtyatotthāya gṛhītagaganāṅgam |  
 146974 athodabhūjjvalajjvālākīṃśukāṃśukaśobhitaḥ || 26 ||  
 146975  
 146976 gṛhīta gaganāṅganā apsaraso yena | evaṃ dvādaśādityagaṇamupavarṇya  
 146977 tadudbhavaṃ pralayāgniṃ naṭatvena varṇayati - athetyādīnā naṭa ityantena |  
 146978 jvalajjvālārūpaiḥ kiṃśukapuṣpavarṇairamśukairvastraiḥ śobhitaḥ || 26 ||  
 146979  
 146980 tāṇḍavāyeva kalpāgnistaralolmukamālyavān |  
 146981 tāraṃ paṭapaṭāṭopī raṭadbhaṭa ivodbhaṭaḥ || 27 ||  
 146982

146983 taralairulmukairmālyavān | tāraṃ viṣphuṭadbhirveṇvādibhiḥ paṭapaṭāṭopī  
 146984 nānāvādyāḍambaravān || 27 ||  
 146985  
 146986 jvālodbhujō dhūmakaco jagajjīrṇakuṭīnaṭaḥ |  
 146987 jajvalurvanajālāni purāṇi nagarāṇi ca || 28 ||  
 146988  
 146989 maṇḍaladvīpadurgāṇi jaṅgalāni sthalāni ca |  
 146990 sarvakhāni mahākāśamāśā daśa divaḥ śiraḥ || 29 ||  
 146991  
 146992 sarvāṇi khāni pātālādibhūcchidrāṇi | bhūmerūrdhvaṃ mahākāśam | divo dyulokasya  
 146993 śira ūrdhvaḥbhāgaḥ || 29 ||  
 146994  
 146995 śvabhrrarūpāraghaṭṭātṭapaṭṭanodāradiktataḥ |  
 146996 śṛṅgāṇi siddhavṛndāni girayaḥ sāgarārṇavāḥ || 30 ||  
 146997  
 146998 tathā kvacit śvabhrrarūpaḥ kvacidāraghaṭṭayantrairāṭṭaiḥ saudhaiśca yuktaiḥ  
 146999 paṭṭanaīścodāro rāmyo diktataḥ | tathā parvataśṛṅgāṇi tatratyasiddhavṛndāni  
 147000 tadyuktā girayaḥ sāgarārṇavāḥ || 30 ||  
 147001  
 147002 saraḥ sarasyaḥ sarito devāsuranaroragāḥ |  
 147003 āśāḥ śanaśanāśabdaiḥ puruṣaiśca śivārciṣām || 31 ||  
 147004  
 147005 āśā diśaśca tadantargatapuruṣaiḥ saha śivārciṣām rudranetrajjvālānām  
 147006 śanaśanāśabdairjajvaluriti pūrvatrānvayaḥ || 31 ||  
 147007  
 147008 āsankṣveḍākurākṣasyo jvālājālōjjvalordhvajāḥ |  
 147009 bhamadbhamiti bhāmākārairbhīṣaṇairbhūribhasmabhiḥ || 32 ||  
 147010  
 147011 kiṃcaitā āśāḥ jvālājālairujjvalā ūrdhvajāḥ keśā yāsām tathāvidhāḥ satyo  
 147012 bhamadbhamiti prasiddhairbhīṣaṇairbhāmākāradhvanibhirbhūribhasmabhiśca parasparaṃ  
 147013 vikṣipantyaḥ | kṣveḍā parasparadhūlijalādiprakṣepaiḥ kriḍātatatparāḥ kurākṣasya iva āsan  
 147014 || 32 ||  
 147015  
 147016 jvālāḥ śvabhrrādrībhūmīnām guhābhyaḥ pariniryayaḥ |  
 147017 jvālodarasthā aruṇāḥ samastā bhūtajātayaḥ || 33 ||  
 147018  
 147019 sthalapadmodarālīnāmājahruḥ śriyamaśriyaḥ |  
 147020 sadyo niḥsṛtaraktābhair sindūrāmbhodasundaraiḥ || 34 ||  
 147021  
 147022 kiṃcāśriyaḥ saṃpadrahitāstā diśaḥ sadyo niḥsṛtaraktābhairjjvālājālaiḥ  
 147023 sthalapadmodarālīnām śriyamājahnurjagṛhuḥ || 34 ||  
 147024  
 147025 dhagaddhagiti gāyadbhirjjvālājālairjagadgataiḥ |  
 147026 āsīdraktāmśukaiḥ kīrṇaṃ saṃdhyābhaiririva vā nabhaḥ || 35 ||  
 147027  
 147028 vetyutprekṣayorvikalpaḥ || 35 ||  
 147029  
 147030 utphullakiṃśukavanairuḍḍīnairiva vā''vṛtam |  
 147031 aurveṇa cāvṛtā āsanphullāśokavanā iva || 36 ||  
 147032  
 147033 āvṛtaṃ nabha ityanuṣajjate | vāśabdaḥ prāgvat | evamaurveṇāgninā saṃvṛtā  
 147034 arṇavāśca phullānyaśokavanāni yeṣu tathāvidhā iva sthalābjairvalitā iva rāvirāḥ  
 147035 bālaravinīkaravyāptā iva vā āsannīti pareṇa sahānvayaḥ | ravīn rāntī svīkurvantīti  
 147036 ravirāḥ  
 147037 ta eva rāvirā iti svārthiko'ṇ kalpyaḥ || 36 ||  
 147038  
 147038 iva sthalābjavalitā rāvirā iva cārṇavāḥ |  
 147039 nānāvarṇajvalajjjvālādhūmavinyāsabandhavān || 37 ||  
 147040  
 147041 tathā vaneṣu yauvanaṃ yuvabhāvo yasya tathāvidhaḥ pāvako davāgniścitralikhitaṃ  
 147042 saudhatalāśrayaṃ mithyāvahniṃ prauḍhaṃ yathārthabhūtamādhātuṃ saṃpādayitumiva  
 147043 nānāvarṇānām jvalajjjvālānām dhūmavinyāsānām ca bandhaḥ prabandhaḥ śreṇīriti  
 147044 yāvat tadvānsan phaṇāsahasraprabandhavānanantaḥ sarparāḍiva viniāsa vistrīto  
 147045 nitarāmāsīdityuttareṇa sahānvayaḥ || 37 ||  
 147046  
 147047 rūḍhaṃ vahnimivādhātuṃ citrasaudhalatāśrayaṃ |  
 147048 ananta iva vinyāsa vanayauvanapāvakaḥ || 38||  
 147049  
 147050 udayāstamayādibhyo vindhyo vidhuratāmagāt |

147051 aṅgārakalpaviṭapairjvālāvanavivalganaiḥ || 39 ||  
147052  
147053 kiṃ ca sūryodayāstamayādivaidhuryākāṅkṣiṇo vindhyasya manorathastadā phalita  
147054 ityāśayenāha - udayāstamayādibhya ityardhena | aṅgāretyādyuttarānvayi || 39 ||  
147055  
147056 śanairiṣadiva kṣubdhaiḥ sahyo'sahyatvamāyayau |  
147057 madhyamadhyakacatkārṣṇyabhramaddhūmālimālitam || 40 ||  
147058  
147059 sahyo dakṣiṇadeśe prasiddho giriḥ | madhye madhye kacatprakāśamānaṃ kārṣṇyaṃ  
147060 yeśāṃ tathāvidhairdhūmalakṣaṇairalibhirmālitam |  
147061 valadbhirdhūmasaṃvalitairjvālālakṣaṇairabjairmalinaṃ ceti nabhasaḥ saraḥsāmyopapattiḥ  
147062 || 40 ||  
147063  
147064 valajjvālābjamalinaṃ dṛṣṭaṃ sara ivāmbaram |  
147065 khe'driṇāṃ śikhare vyomni śikhāśikharaśekharāḥ || 41 ||  
147066  
147067 śikhāśikharaśekharāḥ jvālāgrottamaśḥ | keturdhūmāvarto dhūmaketvākhyā  
147068 utpātaviśeṣaśca kuntalasthāniyo yāsāṃ tathāvidhā nāsā mṛtyavastallakṣaṇā  
147069 nartakyaḥ adriṇāṃ khe vivarākāśe śikhare śṛṅgadeśe vyomni  
147070 adryādiśūnyaśuddhākāśapradeśe ca nīrasāḥ karuṇādirasaśūnyaḥ satyo nanṛtuḥ ||  
147071 41 ||  
147072  
147073 nanṛturnīrasā naśanartakyaḥ ketukuntalāḥ |  
147074 talāhitānalajvālā brahmāṇḍordhvakapāṭabhūḥ || 42 ||  
147075  
147076 brahmāṇḍasya ūrdhvabhāga eva kapāṭaṃ pidhānaṃ yasyāstathāvidhā bhūḥ  
147077 pṛthivītale adhobhāge āhitā analajvālā yasyāstathāvidhā satī tarjanairvyathanaiḥ  
147078 protpatanti bhūtāni prāṇinikāyā eva dhānaughā bharjyamānabījasthāniyā yasyāṃ  
147079 tathāvidhā bhrāṣṭrabhūmikā ambariṣakharparamabhūditi śeṣaḥ || 42 ||  
147080  
147081 tarjanaprotpatadbhūtadhānaughā bhrāṣṭrabhūmikā |  
147082 kvaṇacchreṇī mṛjjalāgnirnānāvarṇānanāruṇā || 43 ||  
147083  
147084 kiṃceyaṃ pṛthivī tadā pralayakāle sorastāḍanaṃ rudantya jagallakṣmyā hṛdi prasakte  
147085 dvīpabhedabhinnābhirmṛdbhiḥ saptasamudrādīlakṣaṇairjalaistadvyāptairagnibhiśca  
147086 kācatatkāntikāñcanasthāniyairnānāvarṇairānanairmukhairmaṇibhiśca aruṇā sauvarṇī  
147087 kvaṇatkaṅkaṇaśreṇivābhavat || 43 ||  
147088  
147089 hṛtprakoṣṭhe jagallakṣmyāḥ sauvarṇivābhavattadā |  
147090 śailāścaṭacaṭāśphoṭairvṛkṣāḥ kaṭakaṭāravaiḥ || 44 ||  
147091  
147092 vidalanaṃ viśīrṇatām || 44 ||  
147093  
147094 deśā halahalollāsairalaṃ vidalanaṃ yayuḥ |  
147095 abdhayaḥ kvathitākāraḥ phenilollāsamāṃsalāḥ || 45 ||  
147096  
147097 evamabdhayo'pi parasparaṃ mukhamāhṛtya rurudurivetyutprekṣate - abdhaya iti |  
147098 arkamukhe sūryapratibimbatilake svamukhe || 45 ||  
147099  
147100 vīcīkaratalāghātāmścakraurarkamukhe mukhe |  
147101 anyonyavellitollolabhūtalākāraparvatam || 46 ||  
147102  
147103 kiṃ ca te'bdhayaḥ anyonyaṃ vellitaṃ sambaddhaṃ taraṅgāsphālanairullolamata eva  
147104 krameṇa mṛtpāśāṇādīnāṃ samīkaraṇādbhūtalākāratām prāptaṃ parvataṃ jahruḥ  
147105 ājahruḥ | āhāratām ninyuragrasanniti yāvat | prakupitā jaḍā mūrkhā mṛttikāśilādi  
147106 grasantīti prasiddham || 46 ||  
147107  
147108 jahrurvīcīkarairdehe jaḍāḥ [prāptamiti śeṣaḥ | dehe prāptaṃ  
147109 parvatamityanvayaḥ ||] prakupitā iva |  
147110 āśākāśāśināmeśāṃ guhāguhaguḥāravān || 47 ||  
147111  
147112 kvacicca eśāmbdhīnāṃ guhāmukhanirgatān guhāguhetyevaṃrūpānāravān pradeśāntare  
147113 jvālātaṭasya giritaṭasya saṃghaṭṭanādudbhūta āgneyaḥ śabdaḥ papāṭha | gurūktān  
147114 śabdān śiṣyadhvaniriva anucakāretyarthaḥ || 47 ||  
147115  
147116 papāṭha śabda āgneyo jvālātaṭataṭodbhavaḥ |  
147117 lokapālapurāpātataṭaptāṅgārādribhittayaḥ || 48 ||  
147118  
147119 kiṃ ca tadā pralayāmbudānāṃ nivṛtterunmuktavṛṣṭayo daśāpi diśo

147120 lokapālapurāṇaṃ daśānāmapyāpātairdāhe prataptāṅgārabharitādrībhittayaḥ satya  
 147121 unmattavṛttayo bhūtvā vaivaśyaṃ vyākulatāṃ yayuḥ || 48 ||  
 147122  
 147123 diśo daśāpi vaivaśyaṃ yayurunmattavṛttayaḥ |  
 147124 kāñcanadravasādrīndradrumāgāraguhāgrhaḥ || 49 ||  
 147125  
 147126 kāñcanadravabhūtaḥ adribhiḥ pratyantaparvatairindreṇa drumairāgārairguhāgrhaiśca  
 147127 sahitaścārvākṛtirmuruparvataḥ śanaīḥ ātape hima iva vilīna āsīt || 49 ||  
 147128  
 147129 śanaīścārvākṛtirmururāsiddhima ivātape |  
 147130 kṣaṇenaivānalāttasmāddhimavāñjatu vaddrutaḥ || 50 ||  
 147131  
 147132 jatuvallākṣāvaddruto vilīnaḥ || 50 ||  
 147133  
 147134 sarvāntaḥśītalāḥ śuddho durjanādiva sajjanaḥ |  
 147135 tasyāmapī daśāyāṃ tu malayo'malasaurabhaḥ || 51 ||  
 147136  
 147137 amalasaurabhaḥ sugandhiriti yāvat || 51 ||  
 147138  
 147139 āsittyajatyudārātmā na nāśe'pyuttamaṃ guṇam |  
 147140 naśyannapi mahān hlādaṃ na khedaṃ saṃprayacchati || 52 ||  
 147141  
 147142 mahānuttamapuruṣaḥ || 52 ||  
 147143  
 147144 candanaṃ dagdhamapyāsīdānandāyaiva jīvatām |  
 147145 na kadācana saṃyāti vastūttamamavastutām || 53 ||  
 147146  
 147147 pralayānalanirdagdhamapi hema na naṣṭavat |  
 147148 dve hemanabhasī tasminna naṣṭe pralayānale || 54 ||  
 147149  
 147150 dagdhaṃ dahyamānamapi | na naṣṭavat na nanāśa || 54 ||  
 147151  
 147152 tayoreva vapuḥ ślāghyaṃ sarvanāśe'pyanāśayoḥ |  
 147153 nabho vibhutayā'nāśī hemākṛṣṭatayākṣayam || 55 ||  
 147154  
 147155 avināśivastveva sāra iti ślāghyamityāśayenāha - tayoreveti | ākṛṣṭatayā  
 147156 doṣebhyo niṣkṛṣya śodhitatayā || 55 ||  
 147157  
 147158 sattvamekaṃ sukhaṃ manye na rajo na ca vā tamaḥ |  
 147159 caladuccavanānīva vikīrṇāṅgāravarṣaṇaḥ || 56 ||  
 147160  
 147161 ata eva rajastamoniṣkṛṣṭaṃ śuddhaṃ sattvameva brahmasukhābhivyaḥkṛtyā suhasāraṃ  
 147162 manye | dagdha abdā ambudalakṣaṇā adrayo yena tathāvidho mahādhūmajvālāḥ  
 147163 pralayavahnilakṣaṇo vāridaḥ | calanti uccāni vanānīva nabhasi sphuran  
 147164 vikīrṇāṅgāsvarṣaṇo'bhūdityanvayaḥ || 56 ||  
 147165  
 147166 dagdhābdādrimādhūmajvālo'bhūdvahnivāridaḥ |  
 147167 rasavismaraṇārtānāṃ śūnyānāṃ sphāradehināṃ || 57 ||  
 147168  
 147169 rasānāṃ jalānāmātyantikaśoṣe saṃskāramātrasyāpyanavaśeṣādvismaraṇenārtānāṃ  
 147170 śūnyānāṃ sphāradehināṃ aṇḍajādicaturvidhabhūtānāṃ || 57 ||  
 147171  
 147172 śuṣkāṇāṃ vyomaviṭapipatrāṇāṃ pātrarūpiṇāṃ |  
 147173 vāridānāṃ savārīṇāṃ dagdhānāṃ pralayārciṣā || 58 ||  
 147174  
 147175 tathā śuṣkāṇāṃ dagdhānāmata eva vyomaviṭapipatrapātraprāyāṇāṃ śūnyatām  
 147176 gatānāmīti yāvat | athavā savārīṇāmārdrāṇāmeva pralayārciṣā balāddagdhānāṃ  
 147177 vāridānāṃ he aṅga jñānāgnidagdhānāṃ jñasya tattvavido doṣāṇāmiva bhaṣmāpi  
 147178 kvacinna dṛṣṭamityanvayaḥ || 58 ||  
 147179  
 147180 jñasyevāṅga na doṣāṇāṃ dṛṣṭaṃ bhaṣmāpi na kvacit |  
 147181 na laṅghayati kailāsaṃ yāvadullasito'nalaḥ || 59 ||  
 147182  
 147183 na laṅghayati nābhibhavati | kailāsaṃ rajatagirim || 59 ||  
 147184  
 147185 tāvattaṃ kalpakupito rudro netrāgninādahat |  
 147186 dāhasphuṭaddrumasthūlāśīlācaṭacaṭāravāḥ || 60 ||  
 147187  
 147188 taṃ kailāsaṃ | kalpārthaṃ kupitaḥ | taddāhamapi varṇayati - dāhetyādinā || 60 ||

147189  
 147190 lakuṭopalaloṣṭaughairayudhyanteva bhūbhṛtaḥ |  
 147191 jvālāghanaghaṭāṭopasāvatamṣacalāntimāḥ || 61 ||  
 147192  
 147193 bhūbhṛtastatpādaparvatāḥ | kiṃ ca te bhūbhṛto jvālāghanaghaṭāṭopaiḥ sāvatamṣāni  
 147194 calāni antimāni agrasikharāni yeṣāṃ tathāvidhāḥ santo vyomni vikasanti sthūlānāṃ  
 147195 padmānāṃ vanāni yeṣāṃ tathāvidhā iva babhūvuḥ || 61 ||  
 147196  
 147197 babhūvurvyomavikasatsthūlapadmavanā iva |  
 147198 sargaḥ kadācidevāsīdityagātsmaraṇīyatām || 62 ||  
 147199  
 147200 kalpāntaḥ smārayanmūrkhānagādasmaraṇīyatām |  
 147201 tāpopatāpaparamāḥ paramāraṇatatparāḥ |  
 147202 vahnayo'pahnavam cakrurjagatāmasatāmiva || 63 ||  
 147203  
 147204 asmaraṇīyatām pratyakṣatāmiti yāvat | mūrkhān smārayan jagadasāratāmiti śeṣaḥ |  
 147205 asatāmaliḥkānāṃ śaśaśṛṅgādīnāmivāpahnavamatyantāsattvam || 63 ||  
 147206  
 147207 vavuraśaninipātapiḍitāṅgā kacadanalolmukagulmamaṇḍalābhāḥ |  
 147208 pralayasamayavāyavo'nalāntāddaladamarāvalayo laye lihantaḥ || 64 ||  
 147209  
 147210 laye taminpralaye pravṛtte aśaninipātaiḥ piḍitāni prāṇyaṅgāni yaiḥ  
 147211 kacadbhīranalolmukairgulmāni kṣudravṛkṣāstanmaṇḍalābhāḥ dalantyo viśīryamāṇā  
 147212 amarāvalayo yaistathāvidhāḥ pralayasamayavāyavaḥ analāntādvahnimadhyānnirgatya  
 147213 diśo lihanta iva vavuh || 64 ||  
 147214  
 147215 vyālolasphuṭadānaladrumavanaprodbhūtabhasmoṣmaṇā  
 147216 dattābhrābhramadulmukāhativahatsāṅgāragaurārciṣaḥ |  
 147217 bhraśyatpāvakaśṛṅgamadhyavilasajjvālāvaliśyāmalā  
 147218 niḥśeṣāgninikāśasustavajavā vegena vātā vavuh || 65 ||  
 147219  
 147220 punaḥ kiḍṛśāste vātā vavustadāha - vyāloleti | vyālolā jvālāpallavakoṭibhiḥ  
 147221 sphuṭanto vikasantaśca ye ānalā vahnimayā drumāsteṣāṃ vaneṣūdbhūtena  
 147222 bhasmasahitenoṣmaṇā dattābhrā vyāptākāśā utpāditameghā vā | tathā  
 147223 bhramatāmulmukānāmāhatibhirabhighātairvahantyo niḥsarantyaḥ sāṅgārā gaurāḥ pītā  
 147224 arciso yebhyaḥ | tathā bhraśyantibhiḥ kajjalātmanā skhalantibhiḥ  
 147225 pāvakaśṛṅgaprāyaśikhāmadye vilasantibhiḥ sakajjalajvālāvalibhiḥ śyāmalāḥ |  
 147226 tathā niḥśeṣe jagatyagnināṃ nikāśena pradīpanena sustavaḥ stutiyogyo javo yeṣāṃ  
 147227 tathāvidhā vātā vegena vavurityarthaḥ || 65 ||  
 147228  
 147229 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
 147230 mahākālpāntāgnivarṇanaṃ nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 147231  
 147232 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 147233 mahākālpāntāgnivarṇanaṃ nāma pañcasaptatitamaḥ sargaḥ || 75 ||  
 147234  
 147235 ṣaṭsapṭatitamaḥ sargaḥ 76  
 147236  
 147237 śrīvāsiṣṭha uvāca |  
 147238  
 147239 atha kalpāntamaruti vahatyavadhūtācale |  
 147240 balenāmbhodhikallolairnabhasyāvartakāriṇi || 1 ||  
 147241  
 147242 ūrdhvavāruṇadigbhāge puṣkarāvartakodayaḥ |  
 147243 varṇyate'tropasaṃhāro'pyagnerāgneyadiṇmukhe ||  
 147244  
 147245 avadhūtācale kampitaśaile || 1 ||  
 147246  
 147247 samudreṣu vimudreṣu maryādollaṅghane ghane |  
 147248 adhaneṣu dhaniṣvambudāridryopadravadrute || 2 ||  
 147249  
 147250 vimudreṣu vigatacihneṣu dhaniṣvadhaneṣu satsu | ambudāridryopadraveṇa  
 147251 jalābhāvaduḥkhena drute palāyite iti ghanena bhūtalena vā saṃbandhaḥ || 2 ||  
 147252  
 147253 bhūtale bhūtaleśāṃśavarjite vahnibharjite |  
 147254 pātālamapi pātāle gate kimapi kālataḥ || 3 ||  
 147255  
 147256 kimapi prasiddhāvilakṣaṇaṃ pātālaṃ vināśamiti yāvat || 3 ||  
 147257

147258 divi vā vidyamānāyām viśīrṇe sargavargake |  
147259 loke vyomagatāloke śokaukasi kakubgaṇe || 4 ||  
147260  
147261 dividyuloke vyomagata ālokaḥ sauro'gnistadbhāvāpanne || 4 ||  
147262  
147263 kuto'pyākāśakuharāddṛptadaityagaṇā iva |  
147264 puṣkarāvartakā meghāścakrurgulugulāravam || 5 ||  
147265  
147266 guluguleti āravānukaraṇaṃ prathamam dūrādatāraśravaṇābhiprāyam || 5 ||  
147267  
147268 brahmavisphoṭitasvāṇḍakuḍyavisphoṭanodbhaṭam |  
147269 anyonyāsphālanotphālamattārṇavaravāvilam || 6 ||  
147270  
147271 sāmīpyakrameṇa tasyaiva tārātām darśayati - brahmeti | brahmaṇā visphoṭite svāṇḍe  
147272 kuḍyasya brahmāṇḍabhittervisphoṭana iva udbhaṭam tārātāmam |  
147273 anyonyāsphālanairutphālā ucchalanto ye mattā arṇavāstadiyaravavadāvilam |  
147274 śabdasamakālaprasṛtasya digjalāmālinyasyopameyopamānayoh  
147275 śabde'pyāropādāvilatvoktiḥ || 6 ||  
147276  
147277 lokārṇavapurodgīrṇaghanakolāhalolbaṇam |  
147278 etatkulācalaskandhabaddhogravaravaghargharam || 7 ||  
147279  
147280 lokeṣvarṇaveṣu pureṣu ca pratidhvanyātmanā udgīrṇairghanaiḥ kolahalairatitārairulbaṇam  
147281 duḥsaham | etaiḥ prāgvarṇitaiḥ  
147282 kulācalaskandhasaṃbaddhaidāhogravaravairmiśraṇāddhargharam || 7 ||  
147283  
147284 brahmāṇḍasaṅkhajāṭharapūraṇāvartamantharam |  
147285 svarlokarodaḥpātālatalato'tisagulmakam || 8 ||  
147286  
147287 brahmāṇḍasaṅkhajāṭharapūraṇe sati tadbhittipratirodhaprayuktaiḥ  
147288 parāvartanairmantharam nibiḍataramata eva svarlokāt rodobhyām pātālatalataśca  
147289 atīsayena sagulmakam śākhāprakarasahitamiva || 8 ||  
147290  
147291 samastadūradigbhittihelāhelanagharṣulam |  
147292 mahāpralayasampannāpānakāpānatarṣulam || 9 ||  
147293  
147294 samastadūrāṇāmapārāṇām digbhittinām helayā helanena vilekhanena gharṣulam  
147295 kaṣaṇaśilamiva | mahāpralaye saptābdhinām miśraṇena kvathanātsampannasya  
147296 pānakasya āpāne āsvādane tarṣulam pipāsitamiva || 9 ||  
147297  
147298 prasṛtapralayākhyendramattairāvatabrṃhitam |  
147299 ākalpakṣubdhameghābdhinirhrādamiva saṃbhṛtam || 10 ||  
147300  
147301 prasṛtasya vijayārthaṃ nirgatasya pralayākhyasya indrasya mattairāvatagarjitamiva  
sthitam |  
147302 ākalpaṃ pralayaparyantaṃ ciranirodhena kṣubdhānām meghalakṣaṇānāmabdhinām  
147303 saṃbhṛtaṃ ciraśaṃcitaṃ yugapanniḥsṛtaṃ nirhrādamiva sthitam || 10 ||  
147304  
147305 mahāpralayasamṃkṣubdhakṣīrodamathanāravam |  
147306 brahmāṇḍogrāraghaṭṭe'sminvāryantramiva sāravam || 11 ||  
147307  
147308 āraghaṭṭe ghaṭīyantrasthāne prasiddham vāryantram jaladhārāyantramiva || 11 ||  
147309  
147310 athāsmīnsati kalpāgnau sthitimeti katham ghanam |  
147311 iti vismitavānasmi dṛśam dignavake'tyajam || 12 ||  
147312  
147313 atha varṇitameghadhvaniśravaṇānantaram vismitamāścaryabuddhistadvānaḥ  
147314 saṃjāto'smi tata adhodigatirikte diṇnavake dṛśam dṛṣṭim meghānveṣaṇāya  
147315 atyajam vimuktavān | vyāpāritavānasmiti yāvat || 12 ||  
147316  
147317 yāvanna kvacidevātra paśyāmyāśāsu kevalam |  
147318 taranti taralāsphālamulmukāśanivṛṣṭayaḥ || 13 ||  
147319  
147320 na paśyāmi | meghāniti śeṣaḥ | kiṃ tarhi dṛṣṭavānasi tatrāha - kevalamiti | taranti  
147321 ākāśe plavante || 13 ||  
147322  
147323 tena jvalanatāpena bahuyojanakoṭiṣu |  
147324 padārthā bhasmatām yānti dūre dikṣu daśasvapi || 14 ||  
147325

147326 anantaraṃ kṣaṇādvayomni dūre'hamanubhūtavān |  
147327 ūrdhvataḥ śītaḥ vātamadhastādanalopamam || 15 ||  
147328  
147329 anubhūtavān tvagindriyeṇa || 15 ||  
147330  
147331 etāvati nabhomarge dūre kalpāmbudāḥ sthitāḥ |  
147332 yasteṣāmnitāpānāṃ viśayo na ca saddṛśām || 16 ||  
147333  
147334 etāvati dūre yo yāvān dūrapradeśasteṣāmadhaḥpravṛttānāmnitāpānāṃ satāṃ tatra  
147335 jīvatāṃ prāṇināṃ dṛśām ca viśayo na || 16 ||  
147336  
147337 atha vāruṇadigbhāgādāyayau kalpamārutaḥ |  
147338 yasmīṣṭṛṇavaduhyante vindhyameruhimālayāḥ || 17 ||  
147339  
147340 tena jvālācalāḥ prāntoḍḍīnāṅgāravihaṃgamāḥ |  
147341 lololmukavanākrāntā jagmuragnidiśāṃ drutam || 18 ||  
147342  
147343 jvālālakṣaṇā acalāḥ parvatāḥ | parvatatvopapādake dve viśeṣaṇe || 18 ||  
147344  
147345 saṃdhyābhṛsadṛśākārāsteruraṅgāravāridāḥ |  
147346 bhremurbhasmabharābhṛāṇi pūtāṅgāraraajāṃsi khe || 19 ||  
147347  
147348 bhasmabharalakṣaṇānyabdhāraṇādabhrāṇi pūtānāṃ vāyusodhitānāmaṅgārāṇāṃ  
147349 rajāṃsi || 19 ||  
147350  
147351 sa jvālavilasadvāto duṣṭo'naladṛśāṃ vrajan |  
147352 hemādriṇāṃ sapakṣāṇāmanīkaṃ dravatāmiva || 20 ||  
147353  
147354 dharādrimaṇḍalābhoge saumyāṅgārābhārātmani |  
147355 jvālāvaligaṇe jāte bhāte tejasi bhāsvatām || 21 ||  
147356  
147357 saumyā nirjvālā ye'ṅgārāstadbharātmake jāte satīti śeṣaḥ | bhāsvatām  
147358 dvādaśādityānāṃ tejasi rajopagamādbhāte sphuṭe sati || 21 ||  
147359  
147360 arṇaveṣvanalārṇassu kvathanotphālavāriṣu |  
147361 vaneṣvasmṛtaparṇeṣu dīptāgnitarudhāriṣu || 22 ||  
147362  
147363 kvacidanalā evārṇāṃsi yeṣāṃ tathāvidheṣu kvacitkvathanotphālavāriṣu | sarveṣāṃ  
147364 saptamyantānāṃ kalpāmbudagaṇa āyayāvityagreṇānvayaḥ || 22 ||  
147365  
147366 brahmalokasthanātheṣu brahmalokapureṣu ca |  
147367 sāṅganābālāvṛddheṣu dagdheṣu nipatatsu kham || 23 ||  
147368  
147369 kalpāntānalapadminyā brahmāgrāvasarovare |  
147370 jvālāpallavaśālinyāḥ sabījāyāḥ saṭolmukaiḥ || 24 ||  
147371  
147372 saṭāḥ kesarasadṛśāḥ sphuliṅgāstadghaṭitairulmukaiḥ sabījāyāḥ  
147373 jvālāpallavaśālinyāḥ brahmalakṣaṇe agrāve nirupale sarovare prarūḍhāyāḥ  
147374 kalpāntānalarūpāyāḥ padminyāḥ anilātmasu viṣṭambhakavāyupradhāneṣu nāgeṣu  
147375 nageṣu ca sarpaparvatarūpeṣu mūleṣu āpātālamaṅgārakardame nimagneṣu satsu iti  
147376 dvayoranvayaḥ || 24 ||  
147377  
147378 anilātmasu mūleṣu nāgeṣu ca nageṣu ca |  
147379 āpātāḥ nimagneṣu mahatyaṅgārakardame || 25 ||  
147380  
147381 uṣṭrasainyamivālakṣya gatimannikaṭaṃ nabhaḥ |  
147382 āyayāvāñjanaśyāmaḥ kalpāmbudagaṇaḥ kvaṇan || 26 ||  
147383  
147384 carmabhastrābhīruṣṭrāṇāṃ paścimadeśe jalavāhakatvaprasiddhestatsainyamiva || 26 ||  
147385  
147386 sthirakalpānalajvālātulyavidyunmayācalaḥ |  
147387 ekakoṇakaviśrāntasaptārṇavapayobharaḥ || 27 ||  
147388  
147389 tameva varṇayati - sthīretyādinā || 27 ||  
147390  
147391 bhittibhāsuranīhārabhāranirvārādikṭaṭaḥ |  
147392 brahmāṇḍakuḍyanibīḍamaṇḍalāsphoṭapaṇḍitaḥ || 28 ||  
147393  
147394 bhittivat bhāsurairnīhārabhārainnirvārāṇi niravakāśāni dikṭaṭāni yasya |



147395 brahmāṇḍakuḍyaparyantaṃ nibiḍasya bhūmaṇḍalasyāspṛṣṭe vidalane paṇḍitaḥ |  
 147396 brahmāṇḍakuḍyaparyantaṃ svayaṃ nibiḍaḥ san nabhomaṇḍalāspṛṣṭanaprāye dhvanau  
 147397 paṇḍita iti vā || 28 ||  
 147398  
 147399 kalpāntakṣubhitāmbhodhirvartulāvartavṛttimān |  
 147400 taḍijjalacaraḥ sāranirhnādaḥ khamivāgataḥ || 29 ||  
 147401  
 147402 kalpāntakṣubhitāmbhodhireva khamāyāto'dhirūḍha ivetyutprekṣā |  
 147403 vartulāvartasthānīyadvādaśāadityapariveṣavṛttimānityādiviśeṣaṇānyut##-  
 147404  
 147405 mṛto dagdho niśānāthastato dviguṇaśītalāḥ |  
 147406 anyamākāramāśritya paraṃ lokamivāgataḥ || 30 ||  
 147407  
 147408 utprekṣāntaraṃ darśayati - mṛta iti | paramatyūrdhvadeśarūpaṃ  
 147409 paralokamāśrityānyamākāramambudagaṇalakṣaṇaṃ śarīrāntaramāgata iva || 30 ||  
 147410  
 147411 hemasaṃbhārarūpeṇa himālayamivākḥilam |  
 147412 jāḍyastambhitāniḥśeṣajalakāṣṭhācalaṃ dadhat || 31 ||  
 147413  
 147414 hemasaṃbhārasadṛśavidyudgaṇarūpeṇa jāḍyena stambhitāni niḥśeṣāṇi samastāni  
 147415 jalāni kāṣṭhamivācalāni yena tathāvidhaṃ himālayaṃ dadhat dhārayanniva || 31 ||  
 147416  
 147417 atha brahmāṇḍavisphoṭakaṭhinaṃ ghaṭitāmbaram |  
 147418 prāgdrutodbhaṭataušārakāṣṭhā vṛṣṭiḥ papāta ha || 32 ||  
 147419  
 147420 atha meghāgamanānantaraṃ vṛṣṭiḥ papāta | katham | brahmāṇḍasya  
 147421 visphoṭavatkaṭhinavajranirghātena ghaṭitamambaram yasminkarmaṇi tathāvidhā prāk  
 147422 prathamam drutā udbhaṭanīhārāḥ [mūlasthataušārapadasyaivāyamārthaḥ | athavā  
 147423 etadanurodhena mūle udbhaṭanīhāreti pāṭho vā kalpyaḥ |] kāṣṭhā diśo yasyām || 32 ||  
 147424  
 147425  
 147426 agnidāhavanākāśavidyudunmeṣabhīṣaṇā |  
 147427 caṭadgaḍagaḍāspṛṣṭasphuṭadbrahmāṇḍamaṇḍalā || 33 ||  
 147428  
 147429 tāṃ vṛṣṭimeva varṇayati - agnidāhetyādinā | agnidāhasadṛśena  
 147430 vanākāśayorvidyudunmeṣeṇa bhīṣaṇā | caṭadbhirgaḍagaḍāspṛṣṭaiḥ  
 147431 sphuṭadbrahmāṇḍamaṇḍalā || 33 ||  
 147432  
 147433 prathitotthitasītkāraśatakṣveḍākṣayāravā |  
 147434 śītasīkaranīhārabhittibandhamayāmbarā || 34 ||  
 147435  
 147436 rodomaṇḍapavaiddūryastambhasaṃbhārabhāsuraīḥ |  
 147437 dhārāsārairdharādhuryaśailaśātakaśālinī || 35 ||  
 147438  
 147439 rodasī dyāvābhūmī tallakṣaṇamaṇḍapasya vaidūryastambhānām saṃbhāra iva bhāsuraīḥ  
 147440 sthūlatairairdhārānāmāsāraiḥ saṃpātairdharādhūrvahānām śailānām śātakā ye  
 147441 ṭaṃkaprahārāstacchālinī || 35 ||  
 147442  
 147443 dharācaṭacaṭāspṛṣṭasphuṭadaṅgārapattanā |  
 147444 garjitorjitasampātapatallokaṅtarākulā || 36 ||  
 147445  
 147446 sphuṭanti aṅgārapattanānyaṅgārasamūhā yayā || 36 ||  
 147447  
 147448 sā babhūvātha sāṅgārajagadgehaviḷāsinī |  
 147449 kṛtapratyudgamā bāṣpāśriyā'jvalanayā bhuvāḥ || 37 ||  
 147450  
 147451 sāṅgārajagadgehaviḷāsinī sā vṛṣṭiḥ | atha ajvalanayā bhuvo vāṣpāśriyā sakhīva  
 147452 kṛtapratyudgamā babhūva || 37 ||  
 147453  
 147454 jvālālavollalanaḍambaramambaram tadvyūḍhasthalābjadalajālamivālamāsīt |  
 147455 jvālābhramadbhramarapaṅktinibhāstadāsaṃstatra  
 147456 sphuracchiśīrasīkarapakṣapuñjāḥ || 38 ||  
 147457  
 147458 tadā tattādṛśamambaramākāśaṃ jvālālavānāmullalanaṃ vilāsastadāḍambaram  
 147459 yasmīnstathāvidhaṃ sadvyūḍhāni prarūḍhāni sthalābjadalajālāni  
 147460 yasmīnstathāvidhamiva āsīt | tatra tasminnambare sphurantaḥ śīśirāḥ śīkarapakṣapuñjā  
 147461 jaladharāstu jvālāsu bhramantī yā bhramarapaṅktistannibhā āsan || 38 ||  
 147462  
 147463 udyadbṛhaccaṭacaṭāravapūritāśo bhīmo'bhavatsaliladānalasaṃnipātaḥ |

147464 durvāravairiviṣamo mahatām balānām saṃgrāma ugra iva hetihatograhetiḥ || 39 ||  
 147465  
 147466 kiṃ ca tadā saliladānām meghānāmanalānām ca saṃnipātaḥ samāgamaḥ  
 147467 udyadbṛhaccaṭacaṭāravaiḥ pūritā āśā diśo yena tathāvidhaḥ san durvāravairiviṣamaḥ  
 147468 ata evogro mahatām balānām senānām hetibhirhatāḥ ugrā hetayo yatra tathāvidhaḥ  
 147469 saṃgrāma iva bhīmo bhayānakāḥ abhavat || 39 ||  
 147470  
 147471 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇapraka0 uttarārdhe pāśā0  
 147472 puṣkarāvartaḍambaraṇaṇaṃ nāma ṣaṭsapṭatitamaḥ sargaḥ || 76 ||  
 147473  
 147474 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 147475 puṣkarāvartaḍambaraṇaṇaṃ nāma ṣaṭsapṭatitamaḥ sargaḥ || 76 ||  
 147476  
 147477 sapṭasapṭatitamaḥ sargaḥ 77  
 147478  
 147479 śrīvāsiṣṭha uvāca |  
 147480  
 147481 athāvanipayastejaḥpavanānām yugakṣaye |  
 147482 jāte paramasaṃkṣobhe babhūvāsmiñjagattrayam || 1 ||  
 147483  
 147484 puṣkarāvartakotsṛṣṭavṛṣṭidhārāviṣaṃṣṭhulam |  
 147485 sapṭādbhikṣobhanirdhūtaṃ jagadbhūyo'tra varṇyate ||  
 147486  
 147487 avaniśca payāśca tejaśca pavanaścetyeteṣāṃ caturṇām mahābhūtānām  
 147488 paramasaṃkṣobhe jāte sati jagattrayam yādṛśaṃ babhūva tadvarṇayāmi  
 147489 śṛṇvityarthaḥ || 1 ||  
 147490  
 147491 tāpicchavipinoḍḍitinibhabhasmābhrabhāsuram |  
 147492 mahārṇavamahāvartavṛtti dhūmavivartanam || 2 ||  
 147493  
 147494 tāpicchavipinaḥ tamālavanam || 2 ||  
 147495  
 147496 nīlajvālālavollāśahelāṭimiṭimāraṭi |  
 147497 kṛtabhasmābhrasaṃbhārapūrṇalokāntarāntaram || 3 ||  
 147498  
 147499 sārdreṣu dāhyeṣu dhūmanīlajvālālavollāśalakṣaṇābhirhelābhiṣṭimiṭimetyāraṭanaśīlam  
 147500 || 3 ||  
 147501  
 147502 ucchaladdīrgharutkāraiśchamacchamamayātmakaiḥ |  
 147503 tūryamunnabhadāsāraṇiṣārijayaghoṣaṇam || 4 ||  
 147504  
 147505 dīrghā rut dhvanistatkāraiḥ sārdrendhanaiḥ | āsārāṇām visarijayaghoṣaṇaṃ  
 147506 tūryamunnamadudyacchadityutprekṣā || 4 ||  
 147507  
 147508 bhramadbhasmābhradhūmrābhraṃ bṛhatkalpābhrasaṃbhramam |  
 147509 bāṣpābhravibhramodbhrāntasīkarogrābhravṇdavat || 5 ||  
 147510  
 147511 pañcavidhābhravṇdavadityarthaḥ || 5 ||  
 147512  
 147513 brahmāṇḍabhittibhāṃkārabhiṣaṇairmātariśvanaḥ |  
 147514 prasarairambaroḍḍīnadagdhendrādīpurotkaram || 6 ||  
 147515  
 147516 jalānalānilollāśasphuṭatkoṭīgatāśmanām |  
 147517 pravighaṭṭanaṭaṃkārairjaḍībhūtākṣakaśruti || 7 ||  
 147518  
 147519 pravighaṭṭanairjaḍībhūtātvaḡādyakṣakam | ṭaṃkārairjaḍībhūtaśruti  
 147520 badhirīkṛtaśrotram || 7 ||  
 147521  
 147522 nabhaḥstambhanibhābandhadhārānīrandhravarṣaṇaiḥ |  
 147523 karṣaṇaiḥ kalpavahnīnām chamacchamaghanadhvani || 8 ||  
 147524  
 147525 kalpavahnīnām karṣaṇairvilekhanairvidāraṇairiti yāvat || 8 ||  
 147526  
 147527 gaṅgā taraṅgikā yeṣāṃ tādṛśaiḥ saritām gaṇaiḥ |  
 147528 abhrairiva nabhobhīmaiḥ pūryamāṇākḥilārṇavam || 9 ||  
 147529  
 147530 taraṅgikā ekaikataraṅgaprāyā || 9 ||  
 147531  
 147532 tāpicchapatravṇdasthapuṣpagucchasamopamaiḥ |

147533 tapadbhirarkairāliḍhapīṭhakalpābhramaṇḍalam || 10 ||  
147534  
147535 tamālapatrādhasthānām puṣpagucchānām yā upamā saivārkāṇāmiti tatsamopamaiḥ |  
147536 āliḍhapīṭhaṃ āsvāditādhāraprāyaṃ kalpābhramaṇḍalam yatra |  
147537 abindhanānāmarkāṇām tadāsvādakatvāditi || 10 ||  
147538  
147539 vahadgirisaridvyūhaśikharidvipapattanam |  
147540 kalpānilaghanakṣobhakṛtaparvatakuṭṭanam || 11 ||  
147541  
147542 grahatārāgaṇairugrairvyagrairvigrahadurgrahaiḥ |  
147543 patadbhirdviguṇālātalatāmāvartapātibhiḥ || 12 ||  
147544  
147545 vigraheṇa parasparaprahāreṇa durgrahairdurnirodhaiḥ ata eva āvartapātibhirante  
147546 patadbhiśca dviguṇām bhūmiṣṭhālātebhyo dviguṇāmalātalatām nabhasyāpi kurvaditi  
147547 śeṣaḥ || 12 ||  
147548  
147549 āvahotthajalādrīndrasaṃghaṭṭāsphoṭaghaṭṭitam |  
147550 mahāpralayaparyastaparvataprāntakuṭṭimam || 13 ||  
147551  
147552 āsamantādvahatītyāvahaḥ pracaṇḍapavanastadutthānām jalādrīndraprāyāṇām  
147553 bṛhattaraṅgāṇām saṃghaṭṭaiḥ sphuṭantīti sphoṭāḥ parvatā yatra || 13 ||  
147554  
147555 ghanasikṛtabāṣpābhraiḥ kalpābhrairapi meduraiḥ |  
147556 andhikṛtārkaḥjalāṃsūtamoniḥbīḍamantharam || 14 ||  
147557  
147558 ghanāni sīkṛtāni sīkarā yeṣu tathāvidhairbāṣpābhraiḥ || 14 ||  
147559  
147560 viśīrṇavasudhāpīṭhakhaṇḍakhaṇḍairgalattaṭaiḥ |  
147561 uhyamānairluṭhacchailapatanaiḥ saṃkaṭārṇavam || 15 ||  
147562  
147563 ūrmyudyadupalacchinnaḥghanairghasamaramārutaiḥ |  
147564 samudraghoṣairnirghātagambhīrairbhagnadikṭaṭam || 16 ||  
147565  
147566 ūrmibhya udyadbhirūrmibhirūrdhvaḥprakṣiptairupalaiśchinnā ghanā meghā  
147567 yaistathāvidhairghasamaramārutaiḥ pralayavāyubhīrbhagnadikṭaṭam || 16 ||  
147568  
147569 brahmāṇḍakuḍyakroḍāgrakuṭṭakaiḥ kaṭuṭāṃkṛtaiḥ |  
147570 kalpābhraṇiṭapāṣphoṭairghaṭṭitaikārṇavāraṭi || 17 ||  
147571  
147572 brahmāṇḍakuḍyalakṣaṇasya kroḍāgrasya urodeśasya kuṭṭakairāṣphālakaiḥ ata eva  
147573 kaṭuṭāṃkṛtaiḥ kalpābhrakalpaviṭapalakṣaṇakarabāhvāṣphoṭaiḥ  
147574 parasparaghaṭṭitaikārṇavaṃ āraṭi sorastāḍaṃ rudaditi yāvat || 17 ||  
147575  
147576 svargapātālabhūrlokaḥkhaṇḍakhaṇḍairvimiśritaiḥ |  
147577 yathāsvabhāvaṃ tiṣṭhadbhīrmarubudhnairvṛtāmbaram || 18 ||  
147578  
147579 kiṃcoḍḍinaiḥ svarādilokatrayakhaṇḍakhaṇḍairgurutāratamyakrameṇa  
147580 yathāsvabhāvamantarikṣe tiṣṭhadbhiḥ adbhobhāge  
147581 vṛṣṭījalāsaṃsparsātsaṃbhāvitajalabhāgasya vāyunā śoṣaṇācca maruvannirjalaṃ  
147582 budhnaṃ mūlamadhobhāgo yeṣāṃ taiḥ || 18 ||  
147583  
147584 mṛtārdhamṛtadagdhārdhadagdhāṅgairdevadānavaiḥ |  
147585 anyonyadarśanādvātavellitairbhrāmitāyudham || 19 ||  
147586  
147587 samānavipatkatve'pi parasparavairidrṣṭyaivānyonyam darśanātparasparavadhāya  
147588 bhrāmitāyudham | tathā ca vināḍjñāma vipatsahasrairapi na vairadrṣṭirajñānām  
147589 sāmīyatīti saiva vipadbhyo'pi mahāvīpaditi dhvanitam || 19 ||  
147590  
147591 kapāntapavanodbhrāntairlokaṅtarajarattṛṇaiḥ |  
147592 ārabdhārjunavātākhyāstambhamudbhūtabhasmabhiḥ || 20 ||  
147593  
147594 arjunavāta iti vātarogaviśeṣasya nāma | tena hi rogeṇa rogiṇo nabhasyudḍīya bhrāmyante  
147595 na tu tasya rogasyārjunavarṇatāstīti tannāma nirālambanaṃ mā bhūditi  
147596 lokaṅtarajarattṛṇaiḥ svodbhūtabhasmabhirvātaṃ dhavalīkṛtya ārabdhaḥ  
147597 arjunavātākhyāyāḥ stambhaḥ pratiṣṭhā sālambanatā yasminnityutprekṣā || 20 ||  
147598  
147599 uhyamānaśilājālaprahāravilūṭhattaṭaiḥ |  
147600 patallokaṅtaraiḥ sphāraduṣkālakaṭuṭāṃkṛtam || 21 ||  
147601

147602 sphāraṃ duṣkālaprayuktaṃ kaṭuṭāṃkṛtaṃ yasmin || 21 ||  
147603  
147604 vātodvyūhagirivrātaguhābhāṃkārabhāsuram |  
147605 patadbhirvihitāvartalokapālapurīpuraiḥ || 22 ||  
147606  
147607 vātasyodvyūhena saṃghaṭṭena girivrātaguhānāṃ bhāṃkārairbhāsuram || 22 ||  
147608  
147609 kṛtakarkaśanirhrādairasurairiva mārutaiḥ |  
147610 uhyamānavanavyūhaprotavātāyanairvṛtaṃ || 23 ||  
147611  
147612 puramaṇḍaladaityāgnisuranāgavivasvatām |  
147613 nikurambaṃ dadhadvyomni maśakānāmivoccayam || 24 ||  
147614  
147615 naśyannagavarābhogairbhāgairbhagnasurālayaiḥ |  
147616 āvartaghargharārāvairjalamūrdhvamadhonalam || 25 ||  
147617  
147618 āvartaḥ parāvartanaṃ utpāṭya droṇavadvaiparītyena dhāraṇaṃ tena  
147619 ghargharārāvairūrdhvaṃ vṛṣṭijalamadho nirābādhaṃ davānalaṃ dadhaditi śeṣaḥ || 25 ||  
147620  
147621 kurvajjalādriniṣpeṣairdikpālapurakuṭṭanaṃ |  
147622 nipataddevadaityendrasiddhagandharvapattanaṃ || 26 ||  
147623  
147624 kuṭṭanaṃ parvatādīnāṃ praśāntāṅgārarūpiṇām |  
147625 vātaiḥ kurvatpadārthānāmasāraṃ rajasāmiva || 27 ||  
147626  
147627 parvatādīnāṃ padārthānāṃ rajasāmiva kuṭṭanaṃ kurvat || 27 ||  
147628  
147629 purāṇyamaradaityānāṃ bhramadbhittīni śātayat |  
147630 ratnaiḥ khaṇakhaṇāyanti payāṃsīva payasvatām || 28 ||  
147631  
147632 payasvatāmmeghānāṃ payāṃsīva ratnaiḥ khaṇakhaṇāyanti amaradaityānāṃ purāṇi  
147633 śātayat || 28 ||  
147634  
147635 pūrṇāmbaram patallokalokasaptakamandiraiḥ |  
147636 cakrāvṛtṭyā bhramadrūpairamaraiḥ sāgarairiva || 29 ||  
147637  
147638 patanto lokā janā yebhyastathāvidhairlokasaptakamandiraiḥ pūrṇāmbaram || 29 ||  
147639  
147640 dīnoḍḍīnaiḥ parivṛtaṃ vicaladvātvellitaiḥ |  
147641 dagdhādagdhaiḥ padārthaiḥ khe śīrṇaparnagaṇairiva || 30 ||  
147642  
147643 hemasphaṭikavaidūryasusāramaṇimandiraiḥ |  
147644 divaḥ patadbhirākīrṇamudyajjhaṇajhaṇasvanaiḥ || 31 ||  
147645  
147646 ākīrṇamityantānāṃ sarveṣāṃ padānāṃ sargādyaślokaṣṭhe babhūvāsmiñjagattrayam  
147647 ityatrānvayaḥ || 31 ||  
147648  
147649 utpeturdhūmabhasmābdhāḥ peturvārā purotkarāḥ |  
147650 unmamajjustaraṅghaughā mamajjurbhūtalādrayaḥ || 32 ||  
147651  
147652 vārāvṛṣṭijalena || 32 ||  
147653  
147654 āvartaghargharārāvā mitho vidalanodyatāḥ |  
147655 jughūrṇararṇavākīrṇaparnavatprauḍhaparvatāḥ || 33 ||  
147656  
147657 krandacchiṣṭāmaragaṇaṃ calatsajjīvabhūtakam |  
147658 bhramatketuśatotpātaṃ duṣprekṣyamabhavaḥ jagat || 34 ||  
147659  
147660 calantaḥ sajjīvā īśajjīvanayuktā bhūtakāḥ prāṇino yatra | anukampāyāṃ kan || 34 ||  
147661  
147662 mṛtārdhamṛtayā bhūtasamṭatyānilalolayā |  
147663 abhūnnirandhramākāśaṃ jīrṇaparnasavarṇayā || 35 ||  
147664  
147665 jagadāsītpatacchṛṅgasthūladhāraughanirbharam |  
147666 vahadvahadgiripuravātapūrṇasariḥ chatam || 36 ||  
147667  
147668 patantaḥ giriśṛṅgāṇīva sthūlānāṃ dhāraughāṇāṃ nirbharā yasmin || 36 ||  
147669  
147670 śāmyacchamaśamāśabdaśataśākhahutāśanam |

147671 calābdhivalanāndolalolaśailalalasattaṭam || 37 ||  
147672  
147673 tṛṇarāśīsarinnnyāyamiśradvīpārṇavotkaṭam |  
147674 atyantadūracidvyomakṣaṇajvālāsahāvanam || 38 ||  
147675  
147676 tattvajñāneddhacidvyomakṣaṇadāhyasyāśya jagataḥ pralaye cireṇa nāśo  
147677 nāścaryapadamityāśayenāha - atyanteti |  
147678 tattvajñānadaurlabhyadyotanāyātyantadūretyuktiḥ | cidvyomni kṣaṇajvālām na sahate  
147679 tathāvidhamavanam sthitiriyasya || 38 ||  
147680  
147681 varṣaśāmyaddhutāśotthabhasmāmodapatatsuram |  
147682 bhūtapūrvajagadbhūtam parivismṛtasargakam || 39 ||  
147683  
147684 pūrvam bhūtam bhūtapūrvam jagadbhūtam carācaram yatra | sāmpratam tu  
147685 parivismṛtasargakam || 39 ||  
147686  
147687 nirargalollasannādam sargalopaśamakramam |  
147688 sargalopollasaccheṣam sargalopavivarjitam || 40 ||  
147689  
147690 sargasya lopena śamakramo yatra | paramārthataḥ sargalope ullasati śeṣaḥ paramātmā yatra  
147691 | sargalopābhyām vastuto vivarjitam || 40 ||  
147692  
147693 anārataviparyāśakārimārutanirvṛtam |  
147694 bījarāśīrivājasram pūryamāṇam punaḥpunaḥ || 41 ||  
147695  
147696 sadaiva vā sargatallopaviśiṣṭamityāśayenāha - anārateti || 41 ||  
147697  
147698 ulmukānyonyaniṣpeṣavahnicūrṇasuvārṇajaiḥ |  
147699 rajobhirvivṛtairhemakuṭṭimākāśakoṭaram || 42 ||  
147700  
147701 hemakuṭṭimamiva ākāśakoṭaram yatra || 42 ||  
147702  
147703 bhūmaṇḍalabr̥hatkhaṇḍairbhraṣṭaiḥ sadvīpasāgaraiḥ |  
147704 pūrṇasaptamapātālam luṭhatpātālamaṇḍalaiḥ || 43 ||  
147705  
147706 luṭhantyanypātālamaṇḍalāni yeṣu tathāvidhairbhūmaṇḍalabr̥hatkhaṇḍaiḥ || 43 ||  
147707  
147708 āsaptamasutālāntamāmahītalaparvatam |  
147709 āvyomaikārṇavībhūtam pūrṇam pralayavāyubhiḥ || 44 ||  
147710  
147711 abhivyāptāvāḍaḥ | saptamam sutalameva sutālam pātālam | chāndaso dīrghaḥ || 44 ||  
147712  
147713 ekārṇavo'tha vavṛdhe śanaiḥ śīghram saricchataiḥ |  
147714 bhuvane jalakallolaiḥ kopō mūrkhāśaye yathā || 45 ||  
147715  
147716 musalopamayā pūrvam tataḥ stambhanibhāṅgayā |  
147717 tatastāladrūmākāradhārayāsārasārayā || 46 ||  
147718  
147719 āsāraḥ sāmptatatsārayā || 46 ||  
147720  
147721 tato nadīpravāhograjalapātaikapātayā |  
147722 saptadvīpamahīpīṭhasamamedurameghayā || 47 ||  
147723  
147724 tatastālaparimāṇadharāpātānantaram nadīpravāhasya tāmraparṇyādaḥ prasiddho  
147725 malayādyagrāḍya ugro jalapātastadekapātayā | ekaśabdaḥ sadṛśaparaḥ |  
147726 saptadvīpaviśiṣṭasamagramahīpīṭhasamā medurā meghā yasyā utsraṣṭārastayā || 47 ||  
147727  
147728 vahnirvidāhakṛdvṛṣṭyā śamamabhyāyayau tathā |  
147729 śāstrasajjanasamgatya gāḍhamāpatpadaḥ yathā || 48 ||  
147730  
147731 gāḍham duḥkhakoṭinibiḍamāpatpadaḥ sarvavīpatsthānamajñānam yathā || 48 ||  
147732  
147733 ūrdhvādharaṣṭaparivṛttapadārthajātamantaḥkaṇaiḥ khaṇkhaṇāyitaśailamajjam  
147734 |  
147735 brahmāṇḍakoṭaramabhūdvidhuraḥ kubālālīlāvilolamiva bilvaphalam viśuddham ||  
147736 49 ||  
147737  
147738 kutsitābhīrbālasya viśphoṭanalīlābhīrvilolaḥ bilvaphalamiva vidhuraḥ  
147739 vīnaṣṭamabhūḍityarthaḥ || 49 ||

147740  
 147741 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 pāṣā0  
 147742 puṣkarāvartavṛṣṭivisaṃṣṭhulajagadvarṇanam nāma saptasaptatitamah sargaḥ || 77 ||  
 147743  
 147744 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakarāṇe uttarārdhe  
 147745 puṣkarāvartavṛṣṭivisaṃṣṭhulajagadvarṇanam nāma saptasaptatitamah sargaḥ || 77 ||  
 147746  
 147747 aṣṭasaptatitamah sargaḥ 78  
 147748  
 147749 śrīvāsiṣṭha uvāca |  
 147750  
 147751 vātavarṣahimotpātāpātābhagne dharātale |  
 147752 jaḍavego'gamadvṛddhiṃ kalāviva mahīpatiḥ || 1 ||  
 147753  
 147754 nadīpramāṇairāsārairabhitaḥ pūrayannabhaḥ |  
 147755 ekārṇavaḥ pravṛddho'tra vistareṇopavarṇyate ||  
 147756  
 147757 jaḍavego jalavegaḥ || 1 ||  
 147758  
 147759 gaṅgāpravāhapatitadhārāpātavivardhitaḥ |  
 147760 saritsahasraiḥ sahasā merumandarabhāsuraiḥ || 2 ||  
 147761  
 147762 vyomagaṅgāpravāheṣu patitā yā meghadhārāstatpātena vivardhitaḥ | vivarjitaiḥ iti pāṭhe  
 147763 vivarjittairvisarjitaiḥ saritsahasraiḥ samucchūnaḥ | sahasotthitairmeruvanmandaravacca  
 147764 bhāsuraistaraṅgaiḥ ādityapathasamprāptā pravāhyamāṇagirikandarā yasya tathāvidha  
 147765 ekārṇava āsīditi dvayoranvayaḥ || 2 ||  
 147766  
 147767 ādityapathasamprāptakandro jaḍamantharaḥ |  
 147768 ekārṇavaḥ samucchūna āsīnmūrka iveśvaraḥ || 3 ||  
 147769  
 147770 vipulāvartavṛṭtyāttavivṛttādrijarattṛṇaḥ |  
 147771 sphurattuṅgatarāṅgāgranigīrṇādityamaṇḍalaḥ || 4 ||  
 147772  
 147773 tamevaikārṇavamāsargasamāpterviśinaṣṭi - vipuletyādinā | vipulānāmāvartānām  
 147774 vṛṭtyā āttāni ata eva vivṛttāni bhrāmyamāṇāni adrijarattṛṇāni yasmin || 4 ||  
 147775  
 147776 merumandarakailāsavindhyaśahyajalecaraḥ |  
 147777 galitāvanipaṅkāntarlinavyālamṛṇālakaḥ || 5 ||  
 147778  
 147779 sahyāntāḥ jalecarā iva yasya | tamevārṇavam padmākaratvena saṃbhāvayati -  
 147780 galitetyādinā | galitā yā avanistatpaṅkāntarvilīnāḥ śeṣādivyālamṛṇālakā yasya || 5 ||  
 147781  
 147782 ardhadagdhadrūmavanavyūhaśaivalasaṃkaṭaḥ |  
 147783 trailokyabhasmasaṃsṛṣṭa āsītkardamakutsitaḥ || 6 ||  
 147784  
 147785 nabhaḥstambhabṛhaddhānottālabhāskarapuṣkaraḥ [stamba ityapi pāṭhaḥ |  
 147786 ] |  
 147787 dhārājālamahāmbhodavilīnanalinīdalaḥ || 7 ||  
 147788  
 147789 nabholakṣaṇeṣu stambheṣu nāleṣu bṛhatīṣu karṇikāsu dhānābhīrbījabhūtaiḥ  
 147790 kiraṇairuttālā bhāskarā dvādaśādityā eva puṣkarāṇi padmāni yasmin | dhārājālā  
 147791 mahāmbhodā eva jalopari saṃlagnatvādvilīnaprāyāṇi nalinīdalāni yasmin || 7 ||  
 147792  
 147793 ḍiṇḍīraparvataprāntanadadunmattavāridaḥ |  
 147794 bhramadindrānilārkendupurapattanapūraṇaiḥ || 8 ||  
 147795  
 147796 kāṣṭhavatprohyamāṇograsurāsuraṇotkaraḥ |  
 147797 śanaiḥ kramocchūnatayā lihannādityamaṇḍalam || 9 ||  
 147798  
 147799 tarattāratārārvadhārādharasamudbhavaiḥ |  
 147800 budbudaiḥ paśaṃdigdhaprohyamāṇamahācalaḥ || 10 ||  
 147801  
 147802 kimete budbudā uta mahācalā iti paritaḥ saṃdigdhāḥ prohyamāṇā mahācalā yasmin || 10 ||  
 147803  
 147804  
 147805 bhramadbudbudaviśrāntabhrāntakalpāntavāridaḥ |  
 147806 uttālaistairānādhārāiḥ paśyannaparavāridam || 11 ||  
 147807  
 147808 uttālaiḥ rālayorabhedādudratāstārāḥ kanīnikā yeṣāṃ tathāvidhaistaiḥ

147809 sameghabudbudairanādhāraiḥ svādhāramukhamātrarahitairnetraiḥ अपaram sannihitaṃ  
147810 vāridaṃ paśyannityutprekṣā || 11 ||  
147811  
147812 mahāpravāhavāryoghaghosaḡhaḡhumitāmbaraḥ |  
147813 ekapravāhamahitasavyomakulaparvataḥ || 12 ||  
147814  
147815 ghoṣairḡhaḡhumitaṃ mukharikṛtamambaram yena | ekasminpravāhe mahitā magnāḥ  
147816 savyomakulaparvatā yasya || 12 ||  
147817  
147818 caṇḍavātakṛtāpūrvajalaughakulaparvataiḥ |  
147819 mahāḡhuraghurārāvaghargharogramahārayaḥ || 13 ||  
147820  
147821 brahmāṇḍakhaṇḍasaḡhaṭṭaparāvṛttibhiruddhataḥ |  
147822 kurvanyojanalakṣāṇi vitatānyunnatāni ca || 14 ||  
147823  
147824 tiryagvitatāni ūrdhvamunnatāni ca yojanalakṣāṇi svasmin kurvan || 14 ||  
147825  
147826 tṛṇairiva taraṅgeṣu dolāṇḍolanamadribhiḥ |  
147827 kurvadbhirupalāḡhātabhagnabhāskaramaṇḍalaḥ || 15 ||  
147828  
147829 tṛṇavaddolāṇḍolanaṃ kurvadbhiradribhirupalāḡhātairbhagnāni bhāskaramaṇḍalāni yena  
147830 || 15 ||  
147831  
147832 śūnyabrahmāṇḍavipulajalaghātakulāyake |  
147833 nīlānacalakākolaṇḡjahransalilajālakaiḥ || 16 ||  
147834  
147835 kiṃ ca śūnyabrahmāṇḍalakṣaṇe vipule jalasaḡghātasya kulāyake nīḍe sthitānnīlān  
147836 acalāḥ parvatāstallakṣaṇān kākolāṇḍroṇakākān | bṛhanmadgūṇiti yāvat |  
147837 salilalakṣaṇairjālakairānāyairjahran baddhvā haranniva | harateḥ śatūśchāṇḍaso  
147838 līṇvadbhāvaḥ || 16 ||  
147839  
147840 mṛtāmṛtamahadbhūtamajjanonmajjanākulān |  
147841 taraḡgamakarāvartapratibimbāṇvitāniva || 17 ||  
147842  
147843 acalakākolaṇeva dvābhyāṃ viśeṣaṇābhyāṃ viśīnaṣṭi - mṛteti | iveti  
147844 pūrvaślokāṇvayi || 17 ||  
147845  
147846 mṛtaśiṣṭāṇpurabhraṣṭāṇphenādritatikoṭiṣu |  
147847 dadhajjalabalaśrāntāmstridaśāṇmaśakāniva || 18 ||  
147848  
147849 phenalakṣaṇāṇāmadrīṇāṃ tatīṣu [asya hrasvāntatvaṃ vicāraṇīyam || koṭiṣu  
147850 śikhareṣu ca | dadhat vahan || 18 ||  
147851  
147852 vipulāḍyatanākāśavipulāṇambubudbudān |  
147853 sahasrasaḡkhyāṇkalayaṃllocanānīva vāsavaḥ || 19 ||  
147854  
147855 vipulo yodyatanaḥ prasiddhaḥ ākāśaḥ  
147856 adhomukhikṛtarajatakaṭāḡhavaddṛśyamāṇastadvadvipulāṇiti  
147857 budbudāntarniviṣṭapṛāṇidṛṣṭyoktiḥ | locanānīva vāsava iti bahiṣṭadṛṣṭyā upamā ||  
147858 19 ||  
147859  
147860 śaradvyomasamābhogairvaladbhirbudbudekṣaṇaiḥ |  
147861 paśyanniva nadīdhārāṇmeghāṇātāmrapūrakān || 20 ||  
147862  
147863 nadya iva dhārā yeṣāṃ tān || 20 ||  
147864  
147865 puṣkarāvartakābhrāṇāṃ bahubhirvicimaṇḍalaiḥ |  
147866 kurvannāliṅganānīva sapakṣādrivadutthitaiḥ || 21 ||  
147867  
147868 trijagadgrāsasaṃtṛptaḥ pragāyanniva ḡhargharaiḥ |  
147869 svairnṛtyanniva cogrāḍrikaṭakairvicidordrumaiḥ || 22 ||  
147870  
147871 adraya eva kaṭakāni valayā yeṣāṃ | adrikaṭakakaṭakairiti vārthaḥ | śvamukhaḥ  
147872 kharamukha itivadvṛttiviṣaye'dripadasya tatkaṭakaparatvāt || 22 ||  
147873  
147874 nadīdhārāḍharairūrdhve madhye dagdhairdharāḍharaiḥ |  
147875 adho dharāḍharairnāḡairadharāḥ paṇkagairvṛtaḥ || 23 ||  
147876  
147877 na vidyate dharā yasya || 23 ||

147878  
147879 dhārātripathagāpūrainripatadbhirnirantaram |  
147880 magnonmagno hyamānādriśṅgaḍiṇḍīrabudbudaḥ || 24 ||  
147881  
147882 uhyamānadalatsvargakhaṇḍakrandannabhaścaraḥ |  
147883 vahadvidyādhariṽṇdapadminīsundarāntaraḥ || 25 ||  
147884  
147885 dalati viśaraṇaśīle svargakhaṇḍe krando nabhaścarā devatālakṣaṇā haṃsādayo yasya  
147886 ata eva padminīsundarāntaraḥ || 25 ||  
147887  
147888 ekārṇavapayaḥpūrainrghargharārāvaramḥasi |  
147889 trailokyakhaṇḍasaṃhāre prohyamāṇe mahāmbhasi || 26 ||  
147890  
147891 nāsītkaścitparitrātā hantā'vicivaśo'pi ca |  
147892 śaknoti kaḥ paritrātuṃ kālēna kavalīkṛtam || 27 ||  
147893  
147894 vicīnāṃ vaśo na bhavatītyavīcivaśo'pi kaścinnāsīt | hanteti khede || 27 ||  
147895  
147896 nākāśamāsīna diganta āśīdadho'pi nāsīna tadūrdhvamāsīt |  
147897 bhūtaṃ na āsīna ca sarga āśīdāsītparam kevalameva vāri || 28 ||  
147898  
147899 spaṣṭam || 28 ||  
147900  
147901 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
147902 pā0 ekārṇavavarṇanaṃ nāmāṣṭasaptatitamaḥ sargaḥ || 78 ||  
147903  
147904 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
147905 ekārṇavavarṇanaṃ nāmāṣṭasaptatitamaḥ sargaḥ || 78 ||  
147906  
147907 ekonāsītitaṃ sargaḥ 79  
147908  
147909 śrīvāsiṣṭha uvāca |  
147910  
147911 etasminnantare cakṣurvyomastho'hamathātyajam |  
147912 brahmaloke mahāloke prabhāte'rkaprabhāmiva || 1 ||  
147913  
147914 sarśidevagaṇasyātra dhātunirvāṇamīryate |  
147915 svapnasyeva prabodhena bādhasacca samarthyate ||  
147916  
147917 atha etasminnantare tapolokaparyantamekārṇavavāripūraṇottarakālaṃ  
147918 satyalokasaṃnihitavyomastho'haṃ mahāloke prakāśabahule brahmaloke cakṣuḥ atyajam |  
147919 darśanāya preritavāniti yāvat || 1 ||  
147920  
147921 yāvaddṛṣṭo mayā tatra śailādiva vinirmitaḥ |  
147922 parameṣṭhī samādhistaḥ pradhānaparivāravān || 2 ||  
147923  
147924 pradhānaḥ parivāraḥ prāṇādyupāsanaḥbhiḥ sālokyādimuktiṃ prāpto brahmaṇā saha  
147925 videhakaivalyaṃ vivikṣurjīvanmuktaparivārastadvān | tathā cuktam brahmaṇā saha te sarve  
147926 saṃprāpte pratisaṃcare | parasyānte kṛtātmānaḥ praviśanti paraṃ padam iti || 2 ||  
147927  
147928 samūhaścaiva devānāṃ munīnāṃ bhāvitātmanāṃ |  
147929 śukro bṛhaspatiścaiva śakro vaiśravaṇo yamaḥ || 3 ||  
147930  
147931 devānāṃ śakrādīnāmādhikārikadevānāṃ tādrśaśukrādimunīnāṃ ca samūhastatra  
147932 mayā dṛṣṭa ityanvayaḥ | tāneva kāmścidavayutyāha - śukra ityādinā || 3 ||  
147933  
147934 somo'tha varuṇo'gnīśca tathānye'pi surarṣayaḥ |  
147935 devagandharvasiddhānāṃ sādhyānāṃ ca vināyakāḥ || 4 ||  
147936  
147937 vināyakā niyantāraḥ | svāmīna iti yāvat || 4 ||  
147938  
147939 lipikarmārpitākārāḥ sarve dhyānaparāyaṇāḥ |  
147940 baddhapadmāsanāstatra nirjīvā iva saṃsthitāḥ || 5 ||  
147941  
147942 sarve nirjīvā iv saṃsthitā mayā dṛṣṭā iti vipariṇāmenānuṣaṅgaḥ || 5 ||  
147943  
147944 atha te dvādaśādityāstamevoddeśamāgatāḥ |  
147945 baddhapadmāsanāstasthustathaivāsu yathaiva te || 6 ||  
147946



147947 tadanantaraṃ yadvṛttaṃ tadāha - athetyādinā || 6 ||  
 147948  
 147949 tato muhūrtaṃ mātrena dṛṣṭavānaḥ abhajaṃ |  
 147950 puro vinidrataṃ yātaḥ svapnadṛṣṭamivāgragaṃ || 7 ||  
 147951  
 147952 tasya dhāturdvitiyaparārdhāntyaṃ muhūrto miyate yena caramakṣaṇena sa muhūrtaṃ mātṛastena  
 147953 tadyacaramasākṣātkārabodheddhabrahmacaitanyena  
 147954 tadavidyākālpitataddehasahitatadīyasarvaprapañcabādhādvinidrataṃ prabodhaṃ prāptaḥ  
 147955 puruṣaḥ svapnadṛṣṭaṃ svāgragaṃ svāpnāpadārthajātamiva  
 147956 bādhitaṃ mātṛaparīkṣaṃ apasāyaṃ tadevāsyā videhakaivalyamityarthaḥ || 7 ||  
 147957  
 147958 brahmalokajānaṃ sarvaṃ mahatāmiva vāsanāṃ |  
 147959 nāpāsyāṃ svapnanagaraṃ budhyamāna ivāgragaṃ || 8 ||  
 147960  
 147961 prāguktatātparivārajanēśvapyevameva kaivalyaṃ vṛttamityāha - brahmalokajānamiti |  
 147962 mahatāṃ tattvajñānāṃ jñānabādhitaṃ pūrvavāsanāmivetyaparo dṛṣṭāntaḥ |  
 147963 śiṣṭaṃ prāgvat || 8 ||  
 147964  
 147965 araṇyaśūnyamevāsittadbrahmamananaṃ [brahmasaṃkalpasiddhaṃ || tadā |  
 147966 kaṭhinākāṇḍavidhvastaṃ pṛthivyāmiva pattanaṃ || 9 ||  
 147967  
 147968 tadā tadyacaramasākṣātkāraṇaṃ tadbrahmanagaraṃ brahmāṇḍaṃ vā araṇyamiva  
 147969 śūnyaṃ gṛhajanādirahitamevāsīt | kaṭhinenākāṇḍenākasmikena nāśahetunā  
 147970 viśvastaṃ || 9 ||  
 147971  
 147972 sarva eva na ca kvāpi te tathā tādṛśāstadā |  
 147973 ṛṣayo munayo devā vedā [siddhā iti pāṭhaḥ || vidyādharaḍayaḥ || 10 ||  
 147974  
 147975 te munidevādayo'pi sarve tathā tādṛśāḥ śūnyamevāsanniti vipariṇāmenānvayaḥ |  
 147976 yataste na kvāpi gatā iti śeṣaḥ || 10 ||  
 147977  
 147978 jñātaṃ tato'vadhānena mayā nabhasi tiṣṭhatā |  
 147979 yāvannirvāṇamāpannā brahmavatsarva eva te || 11 ||  
 147980  
 147981 nāmarūpātmanā śūnyabhāve'pi svarūpeṇa tu nnirvāṇātmatayā sthitā  
 147982 evetyātmānubhavaṇa darśayati - jñātāmīti | avadhānena prāṇidhānena || 11 ||  
 147983  
 147984 vāsanāyāṃ vilīnāyāmadarśanamupāgataḥ |  
 147985 svapnalokāḥ prabuddhānāmiva svaṃ rūpamāgataḥ || 12 ||  
 147986  
 147987 saiva teṣāṃ vāsanākalpitarūpāpagameṇa vāstavasvarūpāvāptirityāśayenāha -  
 147988 vāsanāyāmīti || 12 ||  
 147989  
 147990 ākāśātmaiva deho'yaṃ bhāti vāsanayā sphuṭaḥ |  
 147991 tadabhāvāttu na bhāti svapno bodhavato yathā || 13 ||  
 147992  
 147993 tadevopapādayati - ākāśātmaivetyādinā | bodhavataḥ prabodhaśālināḥ || 13 ||  
 147994  
 147995 antarīkṣagato deho yathā svapne vilokyate |  
 147996 bodhe tadvāsanāśāntau na kiṃcidapi lakṣyate || 14 ||  
 147997  
 147998 antarīkṣagataḥ ākāśagamanavān || 14 ||  
 147999  
 148000 jāgratyapi tathaivāyaṃ vāsanāyāḥ parīkṣaye |  
 148001 naivātivāhiko naiva lakṣyate'trādhībhautikaḥ || 15 ||  
 148002  
 148003 svapnājāgare svāpnādhībhautikamātrabādhāḥ tattvabodhe  
 148004 tvādhībhautikādidēhatrayasyāpi bādhā iti viśeṣa ityāśayenāha - jāgratyapīti |  
 148005 vāsanākṣayaḥ etuttattvaprabodhasya pramāṇajasya jāgratyeva saṃbhavājjāgratyapītyuktiḥ ||  
 148006 15 ||  
 148007  
 148008 svapnānubhava eṣo'tra dṛṣṭāntatvena lakṣyate |  
 148009 ābālametatsaṃsiddhamanubhūtaṃ śrutaṃ smṛtaṃ || 16 ||  
 148010  
 148011 tathā ca svapnabādhānubhava  
 148012 ekāṃśamātrasadṛśo'pyābālaprasiddhatvāddṛṣṭāntatvenodāhriyate ityāha -  
 148013 svapneti | tasya tatra āvasathāstrayaḥ svapnāḥ iti śrutaṃ purāṇādiṣu ca smṛtaṃ || 16 ||  
 148014  
 148015 apahnute ca vā yo'pi svamevānubhavaṃ śaṭhaḥ |

148016 sa tyājyaḥ ko hyalīkena suptamudbodhayetkila || 17 ||  
148017  
148018 evaṃ svaparānubhavasiddhamapi svapnabādhaṃ yo'pahnute  
148019 svapnādisarvadṛśyasatyatāvādī sa na prabodhaniya evetyāha - apahnute iti | alīkena  
148020 miṣeṇa suptaṃ svāpaṃ viḍambayantam || 17 ||  
148021  
148022 dehakāraṇakaḥ svapno dehābhāvānna dṛśyate |  
148023 iti cettadadehānāṃ paraloko'pi nāsti ca || 18 ||  
148024  
148025 nanu tathāpi na svapnadṛṣṭānto yujyate pitrādidehakāraṇako hyayaṃ dehaḥ  
148026 svapnadehastu na tatheti svapnadehasyātyantāsattvena vaiśamyāditi cettarhi yajñādinā  
148027 jāyamānasvargidehasyāpi  
148028 dehakāraṇakatvābhāvenātyantāsattvaprasaṅgānnāstikatvameva prativādināṃ  
148029 prasajyetetyāha - deheti || 18 ||  
148030  
148031 ityetadabhaviṣyaccettaccharīrakasaṃkṣaye |  
148032 nābhaviṣyadayāṃ sargaḥ sa cāstyeva ca sarvadā || 19 ||  
148033  
148034 kiṃ ca dehakāraṇakasya dehasyātyantāsattve ātivāhikadehasamaṣṭhyātmano  
148035 hiraṇyagarbhasyāpyatyantasattvaprasaṅgaḥ tathā sati sargādyarthakriyāpyalīkaiva  
148036 syādityāha - ityetaditi | iti evaṃrītyā tvaduktametadasattvamabhaviṣyaccet tattarhi  
148037 pūrvasargapralayānte sarvaśarīrasaṃkṣaye etatsargādikāle  
148038 śarīrahetukaśarīrābhāvādayāṃ sargo'pi nābhaviṣyat | sa cāyaṃ paridṛśyamāno'styeva  
148039 | evaṃ pūrvapūrvasarge'pyevamāpādayitum śakyamityāśayenāha - sarvadeti || 19 ||  
148040  
148041 avayavavibhāgātmanyavaśyaṃbhāvinī kṣaye |  
148042 na kadācidanītthaṃ tajjagadityapyasaṃsthitam || 20 ||  
148043  
148044 nanu tarhi māsti kadāpi pralayaḥ anādao saṃsāre avicchinna pravāhāḥ sarve  
148045 dehakāraṇakā eva dehā arthakriyāsamarthā bhaviṣyanti | hiraṇyagarbhadehasya vā  
148046 pūrvapūrvanārāyaṇādidehādutpattiḥ kalpayiṣyate | tathā ca na kadācidanīdṛśaṃ  
148047 jagaditi jaiminīyamataṃ dūṣayati - avayaveti | kṣityādibhūtānāṃ hi sāvayavatvādeva  
148048 saṃyogasya vibhāgāvasānatvādvīnāśo durvāraḥ | tathā ca na kadācidanīdṛśaṃ  
148049 jagaditi matamasamsthitamapratīṣṭhitameva | bhūmyādināśe  
148050 caturvidhabhūtagrāmaśarīrānāmādhārābhāvenāvasthānāyogānnārāyaṇa##-  
148051 dehākāraṇakatvenātyantāsattvaprasaṅgācceti bhāvaḥ || 20 ||  
148052  
148053 na kadācijjagannāśo dehodbhūtaguṇādikam |  
148054 madaśaktiriva jñaptirudetīti ca vakṣi cet || 21 ||  
148055  
148056 atra prasaṅgāccārvākamatamapi nnirasitumanuvadati - na kadāciditi |  
148057 pṛthivyādibhūtacatuṣṭayameva hi caturvidhadehākāreṇa ghaṭapaṭādyākāreṇa ca  
148058 saṃmilajjagat | tasya ca pṛthivyādibhūtātmanā kadācidapi nāśo nāsti | dehastu  
148059 bhūtānāṃ melane udbhūtajñānecchādiguṇā  
148060 hastapādādyavayavasamsthānatattadabhivyaṅgyā jātirityevamādikameva tadīyo  
148061 dharmasaṃghātaḥ | tatra yadyapi jñaptirnaikaikaatra bhūte dṛśyate tathāpi  
148062 surārambhakeṣu piṣṭatoyakṣārakiṇvādidravyeṣu militeṣu kālapākādinā madaśaktiriva  
148063 dehākārapariṇateṣu caturṣu bhūteṣu jñaptiguṇa udeti tena tadguṇako deha evātmeti he  
148064 cārvāka tvaṃ vakṣi cet śṛṇu | tasyottaramiti śeṣaḥ || 21 ||  
148065  
148066 tatpurāṇetihāsānāṃ sarvasaṃkṣayavādināṃ |  
148067 smṛtyādināṃ savedānāṃ vaiyarthyamupajāyate || 22 ||  
148068  
148069 tattarhi sarvavastūnāṃ saṃkṣayo nityanaimittikaprākṛtavaijñānikākhyāścaturvidhāḥ  
148070 pralayāstadvādināmaṣṭādaśapurāṇānāṃ bhāratādīti hāsānāṃ  
148071 pāralaukikātmahitāhitadharmādharmabodhakamanvādismr̥tīnāṃ sadācārāṇāṃ ca  
148072 vaiyarthyaṃ prasajyetetyarthaḥ || 22 ||  
148073  
148074 apramāṇatayaitasminnarthe teṣāṃ mahāmate |  
148075 anyatrāpi pramāṇatvaṃ vandhyādāvapi kiṃ bhavet || 23 ||  
148076  
148077 nanvastu vedapurāṇādināmaprāmāṇyamabhimatameva cārvākāṇāmidam tvayā  
148078 āpāditamiti cettatrāha - apramāṇatayeti | nirdoṣāṇāmeteṣāṃ  
148079 vedapuraṇādināmetasminpralayadharmādharmātmatattvalakṣaṇe arthe aprāmāṇye sati  
148080 bhogalāmpaṭyalobhadveṣādidoṣasahasraduṣṭe anyatra tvadvākye'pi iyaṃ vandhyā śataṃ  
148081 putrānasūtetyādivākyatulye kiṃ prāmāṇyaṃ bhavet | saṃbhāvanāyāṃ līnga |  
148082 tatsaṃbhāvanāpi durlabhetyarthaḥ || 23 ||  
148083  
148084 na caitadiṣyate loke jagaducchedakāraṇāt |

148085 anyaccāstāmetadaṅga mamedamaparam śṛṇu || 24 ||  
 148086  
 148087 na caitattvaduktaṃ vedapurāṇādīnāmaprāmāṇyaṃ loke prekṣāvadbhiriṣyate aṅgikriyate |  
 148088 kṛtahānākṛtābhyāgamādidoṣeṇa nirbījaprayojanasargādyasaṃbhavena ca  
 148089 jagaducchedaprasaṅgāt | kiṃ ca dehātma vāde kimavayavāḥ sarve'pyātmāna  
 148090 utāvayavyeva | ādye bahūnāṃ cetanānāṃ sadaikamatyanīyamābhāvena vaimatye  
 148091 dehonmathanaprasaṅgaḥ | dvitīye vṛkṣe hastādyekāvayave  
 148092 avayavināśājīvanābhāvaprasaṅga ityādyanyacca dūṣaṇasahasramastyevetyāstāmetat |  
 148093 etena he aṅga tvayā kiṃvapiṣṭajalādisaṃghāte madirāyāṃ madaśaktiriva  
 148094 kāyākārapariṇatabhūtasamghāte jñaptiguṇa utpadyata iti yaduktaṃ tadapi dattottarameva |  
 148095 tatra idamaparam dūṣaṇaṃ vakṣyamāṇaṃ śṛṇvityarthaḥ || 24 ||  
 148096  
 148097 madaśaktyātmāni jñāne dṛṣṭā deśāntareṣu yā |  
 148098 pramṛtānāṃ piśācādidehatā sā na sidhyati || 25 ||  
 148099  
 148100 jñāne jñānaguṇe madaśaktyātmāni madaśaktiriva ātmā svabhāvo yasya tathāvidhe  
 148101 abhyupagamyamāne guṇino dehasya nāṣe guṇasyāpyavaśyanāśāddeśāntareṣu  
 148102 prabhṛtānāṃ jīvānāṃ dehasyocchedātpiśācādidehāntareṇa svadeśāgamaṇaṃ  
 148103 paraśarīrāveśeṇa prāktanavasjanādipratyabhi jñāsaṃbhāṣaṇādyarthakriyā ca yā loke  
 148104 prasiddhā sā na sidhyati || 25 ||  
 148105  
 148106 atha sāpi mudhā bhrāntirīvavaddehaṃ pradṛśyate |  
 148107 iti cettanmudhā nāma satyamityeva vo bhavet || 26 ||  
 148108  
 148109 atha yadi brūyāḥ sā piśācādikalpanāpi mudhā bhrāntireva  
 148110 piśācānāmapratyakṣatvāccārvākamate pratyakṣātiriktapramāṇābhāvāt | na hi  
 148111 pratyakṣātiriktaṃ pramāṇaṃ saṃbhavati | śataśo dṛṣṭasahacāreṣvapi  
 148112 pārthivatvalohalekhyatvādiṣu vajramaṇyādaḥ vyabhicāradarśanāt | utpātādikalāntare  
 148113 gavādaḥ kharādiprasūtidarśanāddevatāpratimādibhyaśca vināpi vahnīm  
 148114 dhūmodgamadarśanātsarvatra līṅgeṣu deśāntare kālāntare ca vyabhicāraśaṅkāyā  
 148115 vārayitumaśakyatvenānumānaprāmāṇyāyogāt | kṛtsnaikadeśasādṛśyavikalpane  
 148116 upamānaprāmāṇyāsiddhermānāntarāmūlakaśabdeṣu loke  
 148117 arthasiddhiniyamādarśanādanyaśabdānāmanuvāditvācca  
 148118 śabdaprāmāṇyāyogādarthāpattyanupalabdhyaśca  
 148119 vyatirekavyāptyupajīvinyoranumānasamānāyogakṣematvātsaṃbhavaitihayoh  
 148120 saṃbhāvanāmātratvādanumānādaḥ ca saṃbhāvanāsveva  
 148121 prāmāṇyābhimānātpravṛttisiddheḥ | saṃdigdhe'pi phale arthāturāṇaṃ  
 148122 pravṛttiniyamadarśanenārthanīścayasya pravṛttyanaṅgatvācca  
 148123 sarvavyavahāropapatteḥ | kiṃ ca piśācagrastasya piśācavāgvyavahāro'pi yāvaddehameva  
 148124 dṛśyate na tu tanmarāṇe | atastaddehasyaiva sānnipātikabhrāntiriva piśācagrasto'hamiti  
 148125 vṛthā bhrāntiriti cet tattvaduktaṃ sarvaṃ nāma śabdajātaṃ mudhā vyarthameva |  
 148126 svoktyaiva vyāhatatvāt | na hi pratyakṣātiriktaṃ sarvasyāpramāṇatve cārvākānāṃ  
 148127 vākyam pramāṇaṃ bhavet | tasyāpi pratyakṣātiriktatvāt | na cānumānādīnāmaprāmāṇye  
 148128 tvayā svokto'rtho yuktibhiḥ samarthayitum śakyaḥ | yuktināmanumānatayā  
 148129 tatprāmāṇyāpatteḥ | na ca te dṛṣṭānto'sti  
 148130 sādṛśyasyopamānagamyatvāttadaprāmāṇye tadasiddheḥ | nāpi svapakṣe anukūlaḥ  
 148131 parapakṣe pratikūlo vā tarkastvayodbhāvayitum śakyaḥ |  
 148132 tarkasyānvayavyatirekavyāptighaṭitatvena tadapalāpinaste tadaprasiddheḥ |  
 148133 āpattivyatirekayoranupapattyanupalabdhya dhīnatvena tadabhyupagame  
 148134 arthāpattyanupalabdhiprāmāṇyābhyupagamāpatteḥ | pramāṇaṣaṭkamapi satyamityeva  
 148135 vaścārvākānāmabhyupagantavyaṃ bhavedityarthaḥ || 26 ||  
 148136  
 148137 evaṃ cettatparo lokaḥ satsvarganarakādikaḥ |  
 148138 ityeṣāpi na saṃvitkiṃ satyatāmupagacchati || 27 ||  
 148139  
 148140 astvevaṃ tena kaste lābhastamāha - evaṃ cediti | evaṃ śabdādīnāṃ  
 148141 prāmāṇyamabhyupagataṃ cettattasmānniridoṣaśabdarūpāyāḥ śruteḥ  
 148142 prāmāṇyāvaśyaṃbhāvāddhetoh śrutijanyāparo lokaḥ svarganarakādikaḥ ca sat  
 148143 ityeṣāpi saṃvit satyatām prāmāṇyaṃ kiṃ nopagacchati | jñānānāṃ hi svata eva  
 148144 prāmāṇyaṃ kāraṇadoṣabādhakajñānābhyām kvacidapodyate | na cātra kāraṇe doṣo'sti  
 148145 nāpi svarganarakādayo na santīti bādhakaṃ pramāṇajaṃ jñānamastīti bhāvaḥ || 27 ||  
 148146  
 148147 na piśācapramā satyā madaśaktimato'pi hi |  
 148148 pratibhāsyā na satyā syātparalokātmikā katham || 28 ||  
 148149  
 148150 atha sāpi mudhā bhrāntiriti yaduktaṃ taddūṣayati - neti | piśācagrastasya  
 148151 piśācaviṣayiṇī pramā piśācasya paradehe sthitasya tadanubhavasiddhā  
 148152 darśanaśravaṇādipramā draṣṭṭaṇāmasmadādīnāṃ paradehena piśācavyavahārapramā  
 148153 ca jñānānāṃ svataḥprāmāṇyādeva loke satyā prasiddhā | sāpi yadi na satyā tarhi asya

148154 kṣībasya madirādermadaśaktimato dravyasya madaśaktipratibhāpi na satyā syāt | na  
148155 hyamattānubhavasiddhārthāpalāpinaste pramattapratītisiddhamadaśaktiḥ pareṇāpalapanīyā  
148156 | tathā ca tava dṛṣṭāntāsiddhyā jñānasya bhūtaguṇatvāsiddheḥ paralokātmikā  
148157 svarganarakādīsthiṭiḥ kathaṃ tvayā nirasitum śakyeti śeṣaḥ || 28 ||  
148158  
148159 piśāco'stīti cetsaṃvitsatyārthā tena saṃvidāḥ |  
148160 mṛtasyāsti paro loka ityasyāṃ kiṃ na satyatā || 29 ||  
148161  
148162 tena sarvajananaprasiddhena jñānānāṃ svataḥprāmāṇyena piśāco'stīti saṃvit satyārthā  
148163 cedanubhavabalātprasiddhā mṛtasyāpi paraloko'stīti śrutijanyāyāṃ pratītau tadbālādeva  
148164 kiṃ na satyatā || 29 ||  
148165  
148166 kākatāliyavaddehātpaiśācī jñaptirasti cet |  
148167 paralokārthasaṃvittiḥ kathaṃ nāsti sakāraṇā || 30 ||  
148168  
148169 kiṃ ca piśācagrastasya paiśācī jñaptirna śrutisadrṣādrḍhatarapramāṇajā kiṃtu  
148170 kākatāliyavadākasmikī | tathāvidhāpi sā svānubhavāpalāpāyogādasti pramā  
148171 cetsakāraṇā drḍhatarasrutyādikāraṇasahitā paralokārthasaṃvittiḥ kathaṃ nāsti kuto  
148172 na prametyarthaḥ || 30 ||  
148173  
148174 yāntarveti yathā saṃvitsā tathānubhavatyalam |  
148175 astu satyamasatyāṃ vā siddhamityanubhūtiḥ || 31 ||  
148176  
148177 nanu nānubhavabalādevārthasattvamavadhārayitum śakyam śuktirajatānubhave'pi  
148178 tadarthasattvadarśanādityāśaṅkyāha - yeti | yā saṃvit antaryadarthasattvaṃ yathā  
148179 veti tadarthasattvaṃ tathānubhavati tatra śuktirajatasāṃvit  
148180 svapratibhāsakālikamarthasattvamavagāhate | nedaṃ rajatamityauttarakālikī bādhasaṃvittu  
148181 traikālikāṃ rajatāsattvam | tatrādyasaṃvidbalātprātibhāsikāṃ rajatādeḥ sattvamastu |  
148182 dvitīyasaṃvidbalādasattvaṃ vā anubhūtiḥ siddham | artharūpaṃ  
148183 nānubhavamantareṇāpalapitum śakyamityarthaḥ || 31 ||  
148184  
148185 mṛtasyāsti paro loko vidityevaṃmayī bhavet |  
148186 sati vā'sati dehe'smimstena kiṃ sadasacca kim || 32 ||  
148187  
148188 tatra yadi jīvataḥ sati dehe śrutyādipramāṇavaśādvā mṛtasya asati dehe svapnavat  
148189 pratibhāmātrabalādvā yadi paro loko'stītyevamayī evamanubhavarūpā savidavaśyāṃ  
148190 bhavedeva tarhi tena maraṇena kiṃ jīvanubhavasiddhaṃ  
148191 sanmṛtānubhavasiddhamasadityapalapya kiṃ vā vaiparītyena | nobhayamapyapalapitum  
148192 śakyamiti siddhaṃ śrutyādiprāmāṇyamityarthaḥ || 32 ||  
148193  
148194 tasmātsvabhāvaḥ prathamam prasphuranveti saṃvidam |  
148195 vāsanākāraṇam paścādbuddhvā saṃpaśyati bhramam || 33 ||  
148196  
148197 sa yadi brūyātkāyākārapariṇatebhyo bhūtebhyaḥ saṃvidudbhavānna mṛtasya  
148198 kāyanāśe pāralaukikī saṃvidudbhaviṣyatīti tarhi sa saṃvidāḥ  
148199 śāśvatatvātsvataḥsiddhatvātpratyuta tatsiddhibalenaiva vāsanāmayasyātivāhikadehasya  
148200 tatkalpitasthūladehasya bāhyaprapaṇcasya ca paścātsiddhestadanyasya  
148201 dṛśyasiddhihetoraprasiddhena dehādīnaṃ saṃviṇmeti prativaktavya iti  
148202 sūcayamstatativacanamupasaṃhṛtya vāsanāyāṃ vilīnāyāmadarśanamupāgatā  
148203 ityādinā prāganukrāntaṃ vāsanākṣayādeva sarvadrśyocchedaṃ samarthayitum  
148204 prastauti - tasmādityādinā | tasmādvēdādipramāṇasya jñānānāṃ  
148205 svataḥprāmāṇyasya ca siddhatvājñānasvabhāvaḥ paramātmā  
148206 svaprakāśatvātsarvavyavahārātprathamam svarūpam saṃvidam svata eva nityasiddhāṃ  
148207 veti na tadvedanaphalamanyato'pekṣate svausṇyaprakāśātmatāmiva vahnirityarthaḥ |  
148208 vāsanānāṃ kāraṇamudbhavopādānaṃ sarvajagadvāsanāmayam ātivāhikadehaṃ tu tataḥ  
148209 paścātsrṣṭijāgradārambhakṣaṇe svarūpacitsvabhāvabalādeva buddhvā tato  
148210 dehādibhramam saṃpaśyatīti na sarvataḥ pūrvasiddhasaṃvitsiddhirdehādīneti bhāvaḥ ||  
148211 33 ||  
148212  
148213 tatksayācchamamāyāti draṣṭṭadrśyadrḡamayāḥ |  
148214 tatsattāyāmudetīyaṃ saṃsṛtyākhyā piśācikā || 34 ||  
148215  
148216 ata eva vāsanākṣayādevātivāhikadehakṣayadvārā sarvānarthakṣayaḥ siddha ityāha -  
148217 tatksayāditi || 34 ||  
148218  
148219 upalambha udetyādaḥ brahmaṇo vāsanā tataḥ |  
148220 tacchāntiṃ viddhi nirvāṇam tatsattam saṃsṛtibhramam || 35 ||  
148221  
148222 tatra sargādaḥ brahmaṇa ādaḥ vāsanāntargataprapaṇcaparyālocaṇātmā upalambha udeti

148223 tadaikṣata bahu syāṃ prajāyeyeti iti śruteḥ | tatastasmātprāktanajagadvāsanānāṃ  
148224 jagadātmanā udbhavo bhavati | vāsanāśāntau tu bījābhāvādeva  
148225 jagadanudbhavādarthasiddhaṃ nirvāṇamityāha - taditi || 35 ||  
148226  
148227 utpannaiva ca sānādaḥ parabrāhmaṇyaśāmbhavāt |  
148228 utpannā samayādyāsau brahmaiva parameva sat || 36 ||  
148229  
148230 nanu vāsanā kuta utpannā | na tāvadbrahmaṇaḥ | tasya  
148231 tadetadbrahmāpūrvamanaparamanantaramabāhyam ityādiśrutibhiḥ  
148232 kāraṇatvapraṭiśedhādaśaṅgakūṭasthādvayatvaśruteṣā | nāpi pūrvakalpīyajagataḥ |  
148233 tasya pralaye svayaṃ vinaśyataḥ anyotpādanāśakteḥ | nanu na vinaśyati svayameva  
148234 caramabhāvavikāreṇa sūkṣmibhūya tiṣṭhati tathāsthitirevāsyā pralayo vāsanātmēti cenna |  
148235 tathāsthitirasya kiṃ pralaye svasattayā uta brahmasattayā | ādye sadaiva somyeda magra  
148236 āśidekamevādvitīyam ityādiśrutivirodhāt | dvitīye svato'satparasattayā tiṣṭhatīti  
148237 pralāpasyālike'pyatiprasaktatvātpakṣadvaye'pi  
148238 sṛṣṭipralayayoraviśeṣāpatterabhāsamānasattā'prasiddhernaṣṭaṃ tiṣṭhatīti ca  
148239 vyāghātāditi cetsatyam | sā vāsanā ādaḥ pralaye pūrvasarge vā utpannaiva | na  
148240 aśaṅgādvaye parabrāhmaṇyaśāmbhavasya tvayaivoktatvāt |  
148241 tathāpyadvitīyabrahmabodhanopāyatayā  
148242 śāstrakalpitātsargādisamayānnirbījajagadutpattiyogātsā vāsanāpi prāk  
148243 kenacinnimittenotpanneti yāvadbodhodayaṃ svīkriyatām | bodhodaye tu sarva jagadbrahmaiva  
148244 sā vāsanāpi paraṃ brahmaiveti paryavasyatītyarthaḥ || 36 ||  
148245  
148246 etāvadyatparijñānaṃ tannirvāṇaṃ vidurbudhāḥ |  
148247 yadatraivāparijñānaṃ taṃ bandhaṃ viddhi rāghava || 37 ||  
148248  
148249 na ca śrutibhyaḥ aśaṅgādvayaṃ brahmāparijñāya tatra  
148250 vāsanādyasāmbhavastvayodbhāvayituṃ śakyaḥ | tatparijñāne tu  
148251 sarvasaṃśayabījājñānocchedānnirvāṇameva saṃpannamiti na  
148252 vāsanotpattiyādanupapattīśaṅkāprasaktirityāśayenāha - etāvaditi || 37 ||  
148253  
148254 vijñānaghana evāyaṃ kaccanā kaccanātmakaḥ |  
148255 svayameva kacatyantarna kacatyeva vā svayaṃ || 38 ||  
148256  
148257 yauktikadrṣṭyā niṣkarṣe tu ajñātaṃ brahmaiva jagattadvāsanā tadavidyā cājñātaṃ  
148258 brahmaiva tannivṛttirvidyā tatphalaṃ nirvāṇaṃ ceti paryavasyatītyāśayenāha -  
148259 vijñāneti | śrutyā dipramāṇalābhātprāk na kacatyeva || 38 ||  
148260  
148261 saṃvidasāparāvṛttimātre pelavarūpiṇi |  
148262 bandhadṛṇmoksādrī ceti kleśastatsādhanaṃ kiyat || 39 ||  
148263  
148264 baddhāsmīti svabhāvataḥ svāṃ manyamānā svayameva svabandho nityamuktāsmīti  
148265 pramāṇataḥ svāṃ prabuddhā sā svayameva mokṣa iti niṣkarṣe'vagata na  
148266 kaścinnmokṣasādhane kleśa ityāha - saṃvidasāseti || 39 ||  
148267  
148268 saṃvidudbodhane bandhastadanudbodhane śivam |  
148269 asatsadvajjagadbhāti saṃvidudbodhanodaram || 40 ||  
148270  
148271 tadidaṃ parīkṣakairvyutthānasamādhībhyāṃ vyutthānasuṣuptibhyāṃ ca spaṣṭaṃ  
148272 draṣṭuṃ śakyamityāśayenāha - saṃvidudbodhane iti | saṃvida udbodhane  
148273 bahirmukhatvāpādane | śivam nirvāṇam | saṃvidudbodhanodarameva asajjagatsadvadbhāti  
148274 || 40 ||  
148275  
148276 ajaḍaṃ vedanaṃ suptaṃ mokṣa ityabhidhīyate |  
148277 prabuddhaṃ ityāhuryadicchasi tadāhara || 41 ||  
148278  
148279 nirvāṇavāsanamanantamanādyamacchabodhaikatānamapayantraṇamastāśaṅkam |  
148280 advaitamaikyarahitaṃ ca nirastāśūnyamākāśakośaviśadāśayaśāntamāśva || 42 ||  
148281  
148282 evamaicchikayorbandhamokṣayormokṣasvabhāvāharaṇameva  
148283 nirvikṣepaparamānandarūpatvādyuktamityāśayenopasaṃharati - nirvāṇavāsanamiti |  
148284 he rāma tvamacchabodhaikatānaṃ brahmaiva sannapayantraṇaṃ nirmuktabandhamāśva |  
148285 viśeṣaṇānyanyāni brahmaṇi vā kriyāyāṃ vā yojyāni || 42 ||  
148286  
148287 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvā0 u0 pā0  
148288 vāsanābhāvapratiṭṭhānaṃ nāmaikonāśītitaṃ sargaḥ || 79 ||  
148289  
148290 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
148291 vāsanābhāvapratiṭṭhānaṃ nāmaikonāśītitaṃ sargaḥ || 79 ||

148292  
148293 aśītitamaḥ sargaḥ 80  
148294  
148295 śrīvasiṣṭha uvāca |  
148296  
148297 iti te sarva āyātā brahmalokanivāsinaḥ |  
148298 adṛśyatāmeva gatā dipāḥ kṣiṇadaśā iva || 1 ||  
148299  
148300 vaijñānikastattvadṛśā varṇitaḥ pralayakramaḥ |  
148301 prākṛto yogigamyō'nyo varṇyate pralayakramaḥ ||  
148302  
148303 dhāturvāsanākālpitasya talloka devabhuvanādisarvaprapañcasya  
148304 tatprārābdhakṣayaḥ kṣaṇotpannena sākṣātkāreṇa yo bādhastallakṣaṇo vaijñānikaḥ  
148305 pralayaḥ nāpaśyaṃ svapnanagaram budhyamāna ivāgragam ityādinā  
148306 svapnabādhasadṛśaḥ sopapattikaṃ muktadṛśā upavarṇitaḥ | baddhadṛśā tu  
148307 dhāturdehasya tadārambhakopādhīnāṃ tadindriyādināṃ ca svasvakāraṇe layadvārā  
148308 māyāśabale brahmaṇi layalakṣaṇaṃ pralayamupavarṇayitumupakramate - itīti || 1 ||  
148309  
148310 atha te dvādaśādityā brahmaṇi brahmatāṃ gate |  
148311 jagadvadbhāmalokaṃ tamadahanbhāsvarārciṣaḥ || 2 ||  
148312  
148313 brahmaṇi vidhātṛdehe | māyāśabalabrahmatāṃ | jagadvadbhūmyādivat || 2 ||  
148314  
148315 vairiñcanagaram dagdhvā dhyānaṃ kṛtvā virañcivat |  
148316 te'pi nirvāṇamājagmurniḥśnehadaśadīpavat || 3 ||  
148317  
148318 ādityādyadhikārijīvānāmapyadhikāraprārābdhasamāpteścaramasākṣātkāreṇa  
148319 samastasvasvaprapaṇcabādhāttadvadeva videhakaivalyamāsīdityāha - vairiñceti || 3 ||  
148320  
148321 tata ekārṇavāpūro viriñcanagarāntaram |  
148322 rātrau bhuvamiva dhvāntaṃ pūrayāmāsa sūrmimān || 4 ||  
148323  
148324 taduttaram kimāsīttadāha - tata iti | prākprakrānta evaikārṇavāpūraḥ | mūrtimān iti  
148325 pāṭhe pañcīkṛtajalātmā || 4 ||  
148326  
148327 ābrahmalokamabhavajjagadāpūrṇamarṇasā |  
148328 tulyaṃ rasaikapūrṇena pakvadrākṣāphalena tat || 5 ||  
148329  
148330 arṇasā jalena | tadbrahmāṇḍam || 5 ||  
148331  
148332 tattadūrmigirivrātakhagairāvalitāḥ khilāḥ |  
148333 vicchinnāḥ kapajaladā jala eva nililyire || 6 ||  
148334  
148335 taistairūrmibhiḥ plavamānairgirivrātaiḥ khagairdevaśarīraiścāvalitā vighaṭṭitā ata eva  
148336 khilā viśīrṇā vicchinnāśca kalpajaladāḥ prāguktāḥ puṣkarāvartakādayaḥ || 6 ||  
148337  
148338 etasminnantare tatra dṛṣṭavānaḥ ambarāt |  
148339 yāvadaḥ bhūmimāḥ bhīmaḥ bhītaḥ kiṃcinnabhontarāt || 7 ||  
148340  
148341 atasminnantare ahamambarādabhyuditaḥ bhīmaḥ bhayānakaḥ kiṃcidrūpaṃ dṛṣṭavān  
148342 na tu viśiṣṭa rudro'yamiti paricitavān | tāvadbhīta ityārthaḥ || 7 ||  
148343  
148344 kalpāntajagadākāraṃ kṛṣṇamāpūritāmbaram |  
148345 ākalpaṃ saṃbhṛtaṃ naiśaṃ dehenevotthitaṃ tamaḥ || 8 ||  
148346  
148347 tadeva rūpaṃ bhītihetubhiradbhūtairviśeṣaṇairvarṇayati - kalpāntetyādyāṣṭabhiḥ |  
148348 ākalpaṃ dviparārdhāvasānakālaparyantaṃ pratiniśaṃ jātaṃ tama ekatra  
148349 saṃbhṛtamupacitaṃ saddehenotthitamiveti saṃhāramūrteraghorarudrasya  
148350 kṛṣṇavarṇotkarṣādutprekṣā || 8 ||  
148351  
148352 taruṇādityalakṣāṇāṃ teja ābhāsvaraṃ dadhat |  
148353 ādityatrayasaṃkāśaiḥ sthiravidyuccayolbānaiḥ || 9 ||  
148354  
148355 varṇena kṛṣṇatve'pi tejasā bhāsvaratvamapītyāha - taruṇeti |  
148356 dadhadityetaduttaraśloke'pyābhāsvaraṃ mukhaṃ dadhaditi saṃbadhyate || 9 ||  
148357  
148358 netrairābhāsvaramukhaṃ jvālāpuññjasamudgiram |  
148359 pañcānaṃ daśabhujāṃ trinetraṃ śūlapāṇikam || 10 ||  
148360

148361 jvālāpuñjaṃ samudgiratīti javālāpuñjasamudgiram || 10 ||  
148362  
148363 āyāntamantamukte'pi vyomnīva vitatākṛtim |  
148364 khamivāsi ghaṇāśyāmaṃ dehamāsādyā saṃsthitam || 11 ||  
148365  
148366 sthitamekāṇṇavāpūrṇādbrahmāṇḍādbahirambare |  
148367 vyomeva hastapādādisaṃniveśena lakṣitam || 12 ||  
148368  
148369 ghoṇānilaparāvṛttividhūtaikamahārṇavam |  
148370 govindamiva dordāṇḍakṣobhitakṣīrasāgaram || 13 ||  
148371  
148372 ghoṇā nāsā tadanilasya śvāsavāyoḥ parāvṛttibhirbhramaṇaiḥ || 13 ||  
148373  
148374 kalpārṇavajalāpūraṃ puṃstveneva samutthitam |  
148375 mūrtiyuktamahamkāramastakāraṇamāgatam || 14 ||  
148376  
148377 puṃstvena puruṣākāreṇa samutthitamiva | sarvāhamkārasamaṣṭirūpaṃ mūrtiyuktaṃ  
148378 bhūtvā āgatamiva | sarvakāraṇatvātsvayamastakāraṇam || 14 ||  
148379  
148380 kulācalabṛhadvṛndamivoḍḍayanaḍambaraiḥ |  
148381 pakṣaughairutthitaṃ vyoma samastamabhipūrayat || 15 ||  
148382  
148383 tatastriśūlanayanairmayā rudro'yamityasau |  
148384 dūrādeva pariññāya parameśo namaskṛtaḥ || 16 ||  
148385  
148386 tatastādṛśarūpadarśanānantaraṃ mayā triśūlena tribhīrnayanaiśca  
148387 prasiddhairlakṣaṇairasau rudraḥ parameśo jagadīśvara iti pariññāya namaskṛtaḥ || 16 ||  
148388  
148389 śrīrāma uvāca |  
148390  
148391 kiṃ sa tādṛgvidho rudraḥ kiṃ kṛṣṇaḥ kiṃ mahākṛtiḥ |  
148392 kiṃ pañcavadanaḥ kasmādaśabāhuḥ sa tiṣṭhati || 17 ||  
148393  
148394 nanu parameśvaraḥ māyāṃ tu prakṛtiṃ vidyānmāyinaṃ tu maheśvaram ityādiśrutiṣu  
148395 māyāśabalaṃ brahmaivāmūrtaṃ maheśvara iti prasiddhaṃ tatkimarthaṃ  
148396 kaiścopādhibhiḥ pañcavadanādiviśiṣṭāṃ mūrtiṃ dhatte sarvātmano vā kathaṃ  
148397 paricchinnaṃ mūrtibhāva iti viśiṣṭaḥ jijñāsamāno rāmaḥ pṛcchati - kiṃ sa iti | sa  
148398 sarvaśrutiprasiddhaḥ parameśastādṛgvidhastvadvarṇitarītyā bhayānakasvarūpaḥ  
148399 kiṃnimittaṃ kenopādhinā sthita iti prāśnasya prapañcabhūtā daśapraśnāstrayaḥ  
148400 svatantrāḥ | sa tiṣṭhatītyatrāpi kvetyadhyāhṛtyādhārapraśno bodhyaḥ | evaṃ kimugraḥ  
148401 kimātmeti kimaḥ pratyekaṃ saṃbandhāddvau prāśnau || 17 ||  
148402  
148403 kiṃ trinetraḥ kimugrātmā kimekaḥ kiṃprajānaḥ |  
148404 keneritaḥ kimakarocchāyāsīdvada kā mune || 18 ||  
148405  
148406 sa kiṃ svatantra uta paratantraḥ | yadi svatantrastarhi pūrṇakāmasyāśya kimarthaṃ  
saṃhāre  
148407 pravṛttiḥ | yadi paratantrastarhi keneritaḥ | tasminnīśvare rudrarūpe sati  
148408 tadyacchāyārūpā māyāpi kā āsīttadvadetyarthaḥ || 18 ||  
148409  
148410 śrīvasiṣṭha uvāca |  
148411  
148412 kākutstha rudranāmāsāvahaṃkāratayotthitaḥ |  
148413 viśamaikābhīmānātmā mūrtirasyāmalaṃ nabhaḥ || 19 ||  
148414  
148415 he kākutstha asau parameśvaraḥ  
148416 sarvasargasthitisamhārādigocarasaṃkalpādhyavasāyādibījabhūta##-  
148417 sarvajagadadhyāsamūlastambhabhūtayā sarvaprāṇirodane sarvaśaraṇāgatarugdrāvaṇe ca  
148418 nimittabhūtayā rudranāmā sannutthitaḥ | tatra rodane viśamābhīmānātmā rugdrāvaṇe tu  
148419 ekābhīmānātmā saṃpadyate | asya sā mayā dṛṣṭā mūrtistvamalaṃ nabhaḥ  
148420 ākāśameva || 19 ||  
148421  
148422 vyomākṛtiḥ sa bhagavānvvyomavarṇo mahādyutiḥ |  
148423 cidvyomamātrasāratvādākāśātmā sa ucyate || 20 ||  
148424  
148425 anena kiṃ sa tādṛgvidhaḥ kiṃ kṛṣṇaḥ kiṃ mahākṛtiriti prāśnatrayaṃ  
148426 samāhitamityāha - vyometi || 20 ||  
148427  
148428 sarvabhūtātmaḥ bhūtātvaṃ sarvagatvān mahākṛtiḥ |

148429 yāni tasyānuṣaktāni pañca khānīndriyāṇyalam || 21 ||  
148430  
148431 kiṃ pañcavadana iti praśnasyottaramāha - yānīti | tasyāhaṃkārasya  
148432 pratiśarīramanuṣaktāni yāni pañcajñānendriyāṇi tāni tasya rudrasya  
148433 mukhānyāhustattvavidaḥ || 21 ||  
148434  
148435 tāni tasya mukhānyāhustapadrūpāṇi sarvataḥ |  
148436 karmendriyāṇi viśayāste hi tasya bhujā daśa || 22 ||  
148437  
148438 ata eva hi jñānendriyāṇi sarvatastapadrūpāṇi prakāśasvabhāvāni || 22 ||  
148439  
148440 sarvabhūtanaraiḥ sārddhaṃ brahmaṇā paramēyuṣā |  
148441 yadāsau saṃparityaktastadā svām mūrtimāgataḥ || 23 ||  
148442  
148443 kasmāddaśabāhuḥ sa iti praśnaṃ samādhatte - marmendriyāṇīti |  
148444 vākpāṇipādapāyūpasthākhyāni pañcakarmendriyāṇi dakṣiṇataḥ  
148445 vacanādānaviharaṇotsargānandākhyāḥ pañca tadviśayāśca vāmata iti kramāttasya  
148446 daśabhujā ityārthaḥ | tarhyasau prāgapī tādṛśamūrtyā kuto na dṛṣṭa iti  
148447 ceccarācāranāmarūpakāryākārādhyāropavyāmūḍhadṛṣṭibhistadantargatakāraṇa##-  
148448 sarvairbhūtaiścaturvidhaśarīrairnaraiṣṭattajjīvaiśca sārddhaṃ param kāraṇaṃ  
148449 māyāśabalaṃ brahma ā īyuṣā pralayaena prāptavatā brahmaṇā caturmukhena  
148450 svādhyāropitakāryeṇa paṭena tanturiva yadāsau parityaktastadā svām  
148451 prāguktākāśamātrapariśeṣarūpāṃ varṇitām mūrtimāgataḥ | kāraṇarūpeṇa  
148452 sphuṭibhūta iti yāvat || 23 ||  
148453  
148454 sa caikāṃśaikarūpātmā nāsti tasya hi sākṛtiḥ |  
148455 tathā dṛśyata evāsau bhrāntimātreṇa mūrtimān || 24 ||  
148456  
148457 yadyasāvākāśamātrātmā tarhyamūrtasya tasya prāgvarṇitā dehākṛtiḥ kathaṃ  
148458 dṛṣṭā tatrāha - sa ceti | sa ca rudraḥ sarvakāryaviśeṣapraṇāyāvaśiṣṭo yaḥ  
148459 kāraṇaikāṃśastadekarūpātmā tasya sā mayā varṇitā dehākṛtirnāsti | tathā upāsakaiḥ  
148460 svavāsanayā asau dṛśyata ityārthaḥ || 24 ||  
148461  
148462 cidākāśagate sphāre bhūtākāśe sa tiṣṭhati |  
148463 dehe ca sarvabhūtānām nityaṃ vāyuriveśvaraḥ || 25 ||  
148464  
148465 praśneṣu sa tiṣṭhatītyatra kvetyadhyāhṛtya ādhārapraśno yo varṇitastasyottaramāha ##-  
148466 25 ||  
148467  
148468 sarvabhūtaparityaktastasminkāle khamūrtimān |  
148469 kṣobhayansa kṣaṇaṃ kṣiṇaḥ paramām śāntimeṣyati || 26 ||  
148470  
148471 ye guṇākṛtayaḥ kālāścittāhaṃkārabuddhayaḥ |  
148472 praṇavasya ca ye varṇā ye ca vedāstathā trayāḥ || 27 ||  
148473  
148474 kiṃ trinetra iti praśnasyottaramāha - ye iti || 27 ||  
148475  
148476 rudrasya tasya te netrasaṃniveśena saṃsthitāḥ |  
148477 triśūlaṃ tena trailokyam gṛhītaṃ karakoṭare || 28 ||  
148478  
148479 te guṇādipaṇcatrikā rudrasya pañcasu vaktreṣu kramāntrinetrapañcakasaṃniveśena  
148480 saṃsthitā ityārthaḥ | kimugrātmetyatra kiṃśabdasya pratyekamanvayāt kimugraḥ  
148481 kimātmēti dvau praśnau varṇitau | tatrādyasya kena triśūlāyudhenogra iti gūḍhārthasya  
148482 rāmābhipretasya sarvajñatām khyāpayanmuniruttaramāha - triśūlamiti | karakoṭare  
148483 muṣṭicchidre || 28 ||  
148484  
148485 yasmāttadvyatirekeṇa sarvabhūtagaṇeṣvapi |  
148486 anyanna vidyate kiṃciddehātmaiva tataḥ sthitāḥ || 29 ||  
148487  
148488 kimātmēti dvitīyasyottaramāha - yasmāditi | sarvabhūtagaṇadehātmetyarthaḥ | ata eva  
148489 hi sarvabhūtānāmaṃkāratmakarudrābhidyānādeva dehātmatvābhimānaḥ | tathā ca  
148490 bhagavato bādarāyaṇasya sūtram parābhidyānāttu tirohitaṃ tato hyasya bandhaviparyayau  
148491 iti || 29 ||  
148492  
148493 sarvasattvopalambhātmā svabhāvo'sya prayojanam |  
148494 īritaḥ śivarūpeṇa cinmātrākāśarūpiṇā || 30 ||  
148495  
148496 kiṃprayojana ityasyottaramāha - sarveti | svasṛṣṭānām sarveṣām sattvānām  
148497 svasvakarmānurūpaviśayabhogātmako ya upalambhaḥ kramājñānasādhanaprāptāvante



148498 yaḥ svātmatattvopalambhaśca tadātmā yaḥ  
 148499 śāstrīyavihitaniṣiddhakarmajñānaphaladānasvabhāvaḥ sa evāśya sargādau  
 148500 prayojakatvātprayojanam | tathā coktaṃ gauḍapādaiḥ devasyaiśa  
 148501 svabhāvo'yamāptakāmasya kā sprḥā iti | kenerita iti praśnaṃ samādhatte - īrita iti |  
 148502 cinmātrākāśarūpiṇā śivaṃ vānmanasāgocaraniratiśayabhūmānandātmakam  
 148503 paramakalyāṇaṃ svarūpaṃ yasya tathāvidhena paramātmanaiva bahu syāṃ prajāyeyeti  
 148504 saṃkalpātmakamāyāvṛtṭyā īritaḥ sargādyunmukhatayā preritaḥ sṛjati || 30 ||  
 148505  
 148506 tenaiva ca nigīrṇaḥ sanparamāṃ śāntimetyasau |  
 148507 nirmalākāśarūpātmā kṛṣṇa ityeśa īśvaraḥ || 31 ||  
 148508  
 148509 pralayārthamīritaśca sargakramaviparītakrameṇa jagannigīryākāśabhāvena sthitaḥ  
 148510 svayamapi tenaiva śivarūpeṇa svātmanā nigīrṇaḥ san ākāśabhāvamapi vihāya paramāṃ  
 148511 bhūmānandasvarūpapratiśṭhālakṣaṇāṃ śāntimetītyarthaḥ | kiṃ kṛṣṇa  
 148512 ityādipraśnānāṃ sarveṣāṃ sopapattikaṃ samādhānamuktaṃ smārayannupasaṃharati ##-  
 148513  
 148514 kṛtvā kalpaṃ jagatsarvaṃ tatpītvaiḥkārṇavaṃ tadā |  
 148515 sa prayāti parāṃ śāntimabhūyaḥsaṃnivṛttaye || 32 ||  
 148516  
 148517 anantaram mayā dṛṣṭastatrāsau yāvadudyamāt |  
 148518 pravṛttaḥ prāṇavegena tamākraṣṭum mahārṇavam || 33 ||  
 148519  
 148520 kimakarodityupāntyapraśnasya kathāśeṣaśuśrūṣāviśayatvamabhipretaṃ  
 148521 jñātvottaramāha - anantaramityādinā | prāṇavegena śvāsānilavegena | ākraṣṭum |  
 148522 pātumiti yāvat || 33 ||  
 148523  
 148524 atha tasya mukhaṃ sphāraṃ jvālāmālākulāntaram [jvālāmālāsamākulam iti  
 148525 ṭīkākr̥dabhimataḥ pāṭhaḥ || |  
 148526 prāṇākṛṣṭo mahāmbhodhirvāḍavāgnimivāviśat || 34 ||  
 148527  
 148528 jalasya tejasyupasaṃhāradyotanāya jvālāmālāsamākulamityuktaṃ || 34 ||  
 148529  
 148530 sa eva vāḍavo bhūtvā vahnirākalpamarṇave |  
 148531 ahaṃkāraḥ pibatyambu rudraḥ sarvaṃ tu tattadā || 35 ||  
 148532  
 148533 itarakāle'pi jalaśoṣe tejasyevopasaṃhāraḥ prasiddha ityāśayenāha - sa eveti || 35 ||  
 148534  
 148535 pātālamiva pāṇiyam sarpo bilamiva kṣaṇāt |  
 148536 pañcavāyurivākāśamaviśattanmukhaṃ javāt || 36 ||  
 148537  
 148538 pañcavāyuh pañcavṛtṭiḥ prāṇaḥ prāṇināṃ mukhākāśamiva | apānasyāpi  
 148539 prāṇātmakatvātpañcavṛtṭikatvavyapadeśaḥ || 36 ||  
 148540  
 148541 samupetyāpibadrudraḥ sa muhūrtena tatpayāḥ |  
 148542 kṛṣṇāṅgo'rka iva dhvāntaṃ satsaṃparka ivāguṇam || 37 ||  
 148543  
 148544 agūṇaṃ doṣajātam || 37 ||  
 148545  
 148546 ābrahmalokapātālaṃ śāntaṃ śūnyamathābhavat |  
 148547 rajodhūmānilāmbhodhibhūtamuktaṃ samaṃ nabhaḥ || 38 ||  
 148548  
 148549 samaṃ sarvavaiśamyānirmuktaṃ || 38 ||  
 148550  
 148551 kevalaṃ tatra dṛśyante catvāro vyomanirmalāḥ |  
 148552 ime padārthā nispandāḥ śṛṇu tānraghunandana || 39 ||  
 148553  
 148554 ime vakṣyamāṇāḥ padārthāḥ || 39 ||  
 148555  
 148556 ekastāvadasau madhye rudraḥ kṛṣṇāmbārākṛtiḥ |  
 148557 nirādhāraḥ sthito vyomni nispandāmodabimbavat || 40 ||  
 148558  
 148559 āmodaḥ saurabhaṃ tadbimbaṃ tatsvarūpaṃ tadvat || 40 ||  
 148560  
 148561 dvitīyo'vasthito dūre pṛthvyākāśatalopamaḥ |  
 148562 bhāgo brahmāṇḍasadanasyādhaḥ pātālasaptakāt || 41 ||  
 148563  
 148564 pātālabhūtaladivāṃ saśailendradivaukasāṃ |  
 148565 vyāptaḥ pāṛthivabhāgena paṅkamātrātmanātmabhak || 42 ||  
 148566

148567 trayāṇām lokāṇām tadgatapadārthānām ca bhaṣmībhāvātpunarjalakledanena  
148568 pañkamātrātmanā pārthivabhāgena vyāptaḥ sannātmabhāk ūrdhvaabhāgāpekṣayā  
148569 kiṃcidupacitātmā || 42 ||

148570  
148571 tṛtīyo'tra padārtho'bhūdūrdhvaṃ brahmāṇḍabhāgabhuḥ |  
148572 dṛṣṭikṣayātsudūratvāddurlakṣyagaganāsitaḥ || 43 ||

148573  
148574 dṛṣṭikṣayānnayanaraśmīnām tatrāprasārāt | tatra hetuḥ - sudūratvāditi || 43 ||

148575  
148576 dūraviśliṣṭayormadhyam yattadbrahmāṇḍakhaṇḍayoḥ |  
148577 tadākāśamanādyantaṃ brahma nirmalamātataṃ || 44 ||

148578  
148579 caturthaḥ padārthastadubhayāntarālākāśamevetyāha - dūreti | brahmeva nirmalam ||  
148580 44 ||

148581  
148582 caturtho'sau padārthastu tadā saṃlakṣito mayā |  
148583 catuṣṭayādatra nānyadetasmādeva kiṃcana || 45 ||

148584  
148585 asau antarālākāśaḥ | atra matpurogatapadārthamadhye etasmāccatuṣṭayādanyatkiṃcana  
148586 naivāsīdityanvayaḥ || 45 ||

148587  
148588 śrīrāma uvāca |

148589  
148590 bahiḥ kiṃ vidyate brahmanbrahmasadmakaṭāhataḥ |  
148591 kāstatrāvaraṇā brūhi kiyatyāḥ saṃsthitāḥ katham || 46 ||

148592  
148593 sāvaraṇābhyām brahmasadmakaṭāhau brahmāṇḍakharpare tābhyām bahiḥ kiṃ vidyate |  
148594 tatra tayoh kā āvaraṇāḥ | tāśca kiyatyāḥ | nirādhārāśca katham saṃsthitā iti catvāraḥ  
148595 praśnāḥ || 46 ||

148596  
148597 śrīvasiṣṭha uvāca |

148598  
148599 brahmāṇḍakhaṇḍayoḥ pāre tato daśaguṇam jalam |  
148600 saṃdhyākāśamanantaṃ tadvarjayitvā tataḥ sthitam || 47 ||

148601  
148602 tatra madhyamapraśnayoh prathamamuttaramāha - brahmāṇḍakhaṇḍayoriti | tacca  
148603 jalamanantamativistṛtaṃ khaṇḍadvayasamḍhyākāśamantarvarjayitvā bahirevātataṃ  
148604 sthitam | yadyapi khaṇḍadvayasamḍhyākāśo bṛhadāraṇyake tadyāvati kṣurasya dhārā  
148605 yāvadvā makṣikāyāḥ patraṃ tāvānantareṇākāśaḥ iti  
148606 kṣuradhārāmakṣikāpakṣaparimito'tyantasūkṣmaḥ pratipāditastathāpi prāgatra caturmukho  
148607 brahmāṇḍakhaṇḍadvayaṃ bibheda tacca bhinnam dūrataram gatamiti  
148608 varṇitatvāttadanusāreṇa saṃdhyākāśasyānantatvoktiriti bodhyam || 47 ||

148609  
148610 tatastathaiva jvālātma tejo daśaguṇam sthitam |  
148611 tatastathaiva pavanaḥ pavano nirmalaḥ sthitaḥ || 48 ||

148612  
148613 tathaiva jalavadeva pavanastajjalapavitṛikaraṇaḥ svayaṃ ca rajomālinyarahitaḥ pavano  
148614 vāyuḥ sthitaḥ || 48 ||

148615  
148616 tatastathaiva vimalam nabho daśaguṇam smṛtam |  
148617 tataḥ paramamatyacchaṃ brahmākāśamanantakam || 49 ||

148618  
148619 nabha ākāśam | prathamapraśnasyottaramāha - tata iti | atisūkṣmatvādatyacchaṃ  
148620 māyāśabalabrahmākāśam sthitam || 49 ||

148621  
148622 anyatrānyatra tasyātha dṛṣṭayo'nyāstathaiva khe |  
148623 kacantyanantā dūrasthā mitho dṛṣṭātmasṛṣṭayaḥ || 50 ||

148624  
148625 nanu purāṇādaḥ ākāśātparato daśaguṇamahamkāratattvaṃ tataḥ paraṃ taddaśaguṇam  
148626 mahattattvaṃ tadagre anantā prakṛtiśca varṇitā tadatra katham parityaktaṃ tatrāha -  
148627 anyatreṭi | tasya māyāśabalabrahmaṇaḥ khe āvrte svarūpākāśe anyatrānyatra  
148628 yogimāheśvarapāñcarātrakāpilāditantreṣu anyā anyā  
148629 mahadahaṃkāraditattvabhedāvaraṇakalpanādṛṣṭayaḥ anantāḥ kacanti tāśca mithaḥ  
148630 parasparaṃ saṃvādena dṛṣṭātmakalpanāsṛṣṭayaḥ purāṇeṣu kīrtiyante na śrutiṣu tāḥ  
148631 prakriyāḥ santītyasmābhīrupekṣitā ityarthāḥ | brahmāṇḍabhedadṛṣṭiparatayā vā śloko  
148632 vyākhyeyaḥ || 50 ||

148633  
148634 śrīrāma uvāca |

148635

148636 ūrdhve brahmāṇḍakhaṇḍasya tathādhastānmunīśvara |  
 148637 tajjalādimahākāraṃ kva kathaṃ kena dhāryate || 51 ||  
 148638  
 148639 caturthaṃ praśnaṃ pariśiṣṭaṃ smārayan rāmaḥ pṛcchati - ūrdhve iti |  
 148640 brahmāṇḍādapyuttarottaraṃ daśadaśaguṇavistārān mahākāraṃ || 51 ||  
 148641  
 148642 śrīvasiṣṭha uvāca |  
 148643  
 148644 sa pārthivapadārthānāṃ sthitaḥ puṣkarapatravat |  
 148645 bhāgastamevādhāvanti te sutā mātaraṃ yathā || 52 ||  
 148646  
 148647 taṃ pārthivaṃ brahmāṇḍakharparabhāgameva ādhāvanti ādhārādibhāvenāśrayanti |  
 148648 yathā sutā vānariśiṣavo mātaramudare dṛḍhaṃ gṛhītvā plavane'pi na patanti  
 148649 tadvadityarthaḥ || 52 ||  
 148650  
 148651 atp yadeva nedīyo brahmāṇḍākhyāṃ mahāvapuḥ |  
 148652 tatpadārthāḥ pradhāvanti tṛṣitāḥ salilaṃ yathā || 53 ||  
 148653  
 148654 ūrdhvakharparoparitanajalasyāpyapatane ayameva nyāyaḥ sāmīpyānugṛhīto bodhya  
 148655 ityāśayenāha - ata iti | nedīyaḥ saṃnihitataram | antikabāḍhayornedasādhau iti iyasuni  
 148656 nedādeśaḥ || 53 ||  
 148657  
 148658 avalambya tadevāntaḥ saṃsthitāstaijasādayaḥ |  
 148659 na sthitiṃ pravimuñcanti svāṃ yathāvayavā iva || 54 ||  
 148660  
 148661 yathā śarīrasaṃyuktā hastapādādyavayavā dṛḍhatarasaṃyogasthitiṃ na pratimuñcanti  
 148662 tadvat || 54 ||  
 148663  
 148664 śrīrāma uvāca |  
 148665  
 148666 brahmanbrahmāṇḍakhaṇḍe te tiṣṭhataḥ kathamucyatām |  
 148667 kimākṛtiṃ dhṛte kena kathaṃ vā parinaśyataḥ || 55 ||  
 148668  
 148669 itarāvaraṇādhārāyorbhrahmāṇḍakharparayoratigurutvādavaśyaṃ pipatiṣatoḥ  
 148670 kastarhyādhāra iti rāmaḥ pṛcchati - brahmanniti | kathaṃ kenādhāreṇa tiṣṭhataḥ ||  
 148671 55 ||  
 148672  
 148673 śrīvasiṣṭha uvāca |  
 148674  
 148675 adhṛtaṃ dhṛtamevoccairapataccaiva vā patat |  
 148676 anākṛtyeva sākāraṃ jagatsvapnapuram yathā || 56 ||  
 148677  
 148678 satyatādrṣṭāviyamādhārādicintā | mithyādrṣṭau tu na  
 148679 gurutarāṇāmapyādhārādinīyamo'stīti svapnadṛṣṭāntena vasiṣṭha uttaramāha -  
 148680 adhṛtamiti | anākṛti amūrtam || 56 ||  
 148681  
 148682 kimasya nāma patati kiṃ vā kenāśya dhāryate |  
 148683 yathā saṃvitti kacanaṃ tathaitadavatiṣṭhate || 57 ||  
 148684  
 148685 yathā keśaṇḍrakaṃ vyomni yathā ca vyomni śūnyatā |  
 148686 yathā vā pavane spando jagaccidgagane tathā || 58 ||  
 148687  
 148688 citau saṃkalpanagaraṃ brahmāṇḍākhyāṃ jagadgṛham |  
 148689 khe khamevāpyanākāraṃ pratyākāramiva sthitam || 59 ||  
 148690  
 148691 pratyākāraṃ pratiniyatākāramiva || 59 ||  
 148692  
 148693 pātasamvitsamudbhūtaṃ etadāste divānīśam |  
 148694 gacchantyā saṃvidodbhūtaṃ gacchadāste divānīśam || 60 ||  
 148695  
 148696 sarvapadārthānāṃ yathā saṃvedanameva svabhāvo niyato'niyato vā siddhyatītyāha -  
 148697 pātetī | gacchantyā gamanādhyaśavatyā || 60 ||  
 148698  
 148699 sthitasamvitsamudbhūtaṃ tiṣṭhadāste divānīśam |  
 148700 utpatantyā citodbhūtamutpataccaiva tiṣṭhati || 61 ||  
 148701  
 148702 tathā ca kimākṛtī dhṛte kena iti praśnāvapi svasaṃvitkalpitanīyatānīyatākṛtī  
 148703 saṃvidaiva dhṛte ityarthāddattottarau || 61 ||  
 148704

148705 eti nāśavidā nāśaṃ mahākālpādivedanaiḥ |  
148706 jāyate janmasaṃvittyā vyomni sarvādivedanaiḥ || 62 ||  
148707  
148708 kathaṃ vā parinaśyata ityasyottaramāha - etīti || 62 ||  
148709  
148710 ābhāti mauktikagaṇaḥ śaradambarāntardṛṣṭāvasatya uditō'pyatisatyarūpaḥ |  
148711 bhrāntyā yathā nabhasi ca sphuratāṃ tathaiśāṃ saṃkhyāṃ vidhātumiha ko jagatāṃ  
148712 samarthaḥ || 63 ||  
148713  
148714 yathā śaradambarāntarvilokayato dṛṣṭau patadbadarakākārau mauktikagaṇa ābhāti  
148715 tathā cinnabhasi bhrāntyā sphuratāmeśāṃ jagatāṃ  
148716 saṃkhyāmādhārāditattvapariḡaṇanaṃ kartu kaḥ samarthaḥ | na kaścidityarthaḥ || 63 ||  
148717  
148718 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
148719 bhrāntimātratvapratipādanaṃ nāmāśītitaṃ sargaḥ || 80 ||  
148720  
148721 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
148722 bhrāntimātratvapratipādanaṃ nāmāśītitaṃ sargaḥ || 80 ||  
148723  
148724 ekāśītitaṃ sargaḥ 81  
148725  
148726 śrīvāsiṣṭha uvāca |  
148727  
148728 atha rāghava rudraṃ taṃ tadā tasminmahāmbare |  
148729 pravṛttaṃ nartitaṃ mattamapaśyaṃ vitatākṛtim || 1 ||  
148730  
148731 rudraḥ sa nṛtyanpralaye bhairavo'tropavarṇyate |  
148732 tacchāyākālarātriśca nṛtyantī jagadaṅgikā ||  
148733  
148734 kimakarot iti praśnottaraśeṣaṃ pralayākāśe rudranṛtyaṃ chāyāsīdvada kā mune iti  
148735 praśnottaraṃ nṛtyatkālarātrisvarūpaṃ ca varṇayitumupakramate - atheti || 1 ||  
148736  
148737 vyomevākṛtimāpannamajahadvyāpitāṃ nijāṃ |  
148738 mahākāraṃ ghaṇāśyāmaṃ daśāśāparipūrakam || 2 ||  
148739  
148740 nṛtyaṃ tāvadvarṇayati - vyomevetyādinā || 2 ||  
148741  
148742 arkenduvahninayanaṃ caladdaśadigambaram |  
148743 ghanadīrghaprabhājālamālānaṃ śyāmalārciśāṃ || 3 ||  
148744  
148745 śyāmalār.ciśāṃ nīlaprabhājvālānāmālānaṃ bandhanastambhamiva || 3 ||  
148746  
148747 vaḍavāgnidṛṣaṃ lolabhujormibharabhāsuram |  
148748 ekārṇavārṇo drāgdehabandheneva samutthitam || 4 ||  
148749  
148750 baḍavāgnaya iva dṛśo yasya | dehabandhena śarīragrahaṇena samutthitamivetyutprekṣā ||  
148751 4 ||  
148752  
148753 paśyāmyanantaramahaṃ yāvattasya śarīrataḥ |  
148754 chāyeva pariniryāti nartanānuvidhāyinī || 5 ||  
148755  
148756 nartanānuvidhāyinī rudranartanamanukurvāṇā || 5 ||  
148757  
148758 sūryeṣvavidyamāneṣu mahātamasī cāmbare |  
148759 sthitā kathamiyaṃ chāyā bhavediti matirmama || 6 ||  
148760  
148761 iti mama matirāśaṅkā āsīditi śeṣaḥ || 6 ||  
148762  
148763 yāvadvicārayāmyāśu tāvattasya tadā puraḥ |  
148764 sā sthitā parinṛtyantī vistīrṇā śrītrilocanā || 7 ||  
148765  
148766 śrīmanti trīṇi locanāni yasyāḥ || 7 ||  
148767  
148768 kṛṣṇā kṛṣā śirālāṅgī jarjarā vitatākṛtiḥ |  
148769 jvālākulānalālolanasaṃbhāraśekhara [jvālākulānanā iti pāṭho yuktaḥ |  
148770 ] || 8 ||  
148771  
148772 tāṃ varṇayati - kṛṣṇetyādinā | jarjarā śīthilāṅgī | lolo vanasaṃbhāro  
148773 vanasaṃrddhiriva puṣpapallavādibhūṣitaḥ śyāmalaḥ śekharo yasyāḥ || 8 ||

148774  
148775 bhinnāñjanatamaḥśyāmā yāminīvākṛtiṃ gatā |  
148776 tamaḥśrīrdehayukteva sākārevāmbardadyutiḥ || 9 ||  
148777  
148778 tisra utprekṣāḥ || 9 ||  
148779  
148780 atidīrghā karālāsyā nabho mātumivodyatā |  
148781 dīrghajānubhujabhrāntīyā mātukāmeva dīnmukham || 10 ||  
148782  
148783 mātum svadairdhyasāmyena parimātumupamātum ca || 10 ||  
148784  
148785 kṛṣā bahūpavāseva parinimnamahātanuḥ |  
148786 kajjalaśyāmalā meghamāleḥ pavanākulā || 11 ||  
148787  
148788 parito nimnā sagartā mahatī tanuryasyāḥ || 11 ||  
148789  
148790 kṛṣāsaktā yadā sthātum sudīrghā vidhinā tadā |  
148791 grathiteva śīrārūpairdāmabhirgrathyaśālibhiḥ || 12 ||  
148792  
148793 sudīrghā kṛṣā ca sā yadā sthātumaśaktā vidhātrā lakṣitā tadā  
148794 śīrārūpairdāmabhirgrathyaśālibhiḥ || 12 ||  
148795  
148796 tathā nāma sudīrghā sā yathā tasyāḥ śīraḥkhuram |  
148797 mayā dṛṣṭam prayatnena cirordhvādhogamāgamaiḥ || 13 ||  
148798  
148799 sā tathā mudīrghā yathā mayā prayatnena yogabalānmanovegena  
148800 ciramanekasahasravarṣakālamūrdhvamadhaśca gamāgamairdhāvānaistasyāḥ śīraḥkhurāḥ  
148801 pādanakhāśca teṣāṃ samāhāraḥ śīraḥkhuram | dvandvaśca prāṇitūrya  
148802 ityekavadbhāvaḥ | dṛṣṭam nānyena draṣṭum śakyamiti bhāvaḥ || 13 ||  
148803  
148804 antrāntratantrigrathitaśīraḥkarakhurotkarā |  
148805 āmūlāsūtravalitā kaṇṭhakānāmiva sthālī || 14 ||  
148806  
148807 antraiḥ śīrājālairāntratantribhiḥca grathitāḥ śīraḥ prabhṛtikarapādanakhāntā  
148808 aṅgotkarā yasyāḥ | āmūlānmūlamārabhya śākhāgraparyantaṃ sūtrairvalitā  
148809 kaṇṭhakānām sthālī nivāsabhūmiḥ khadirādilatave sthitā || 14 ||  
148810  
148811 viśvarūpamayārkādīśīraḥkamalajālakaiḥ |  
148812 kṛtamālāmālālokaḥvātavahnimayāñcalā || 15 ||  
148813  
148814 viśvarūpamayairnānāvarṇairarkādīdevadānavaśīraḥkamalajālakaiḥ kaṇṭhe kṛtamālā  
148815 bhūṣitā | amala āloka yasya tathāvidho vātapradīpto yo vahnistanmayānyañcalāni  
148816 paṭaccarāṇi yasyāḥ || 15 ||  
148817  
148818 pralambakarṇālulutanāgā nṛśavakuṇḍalā |  
148819 śuṣkatumbīlatāṣṭhīlādīrghālōlāsītastanī || 16 ||  
148820  
148821 pralambayoḥ karṇayorālulitā nāgā yasyāḥ tathā nṛśave kuṇḍale yasyāḥ | śuṣkā  
148822 lambaphalā tumbīlateva āṣṭhīlaṃ ūruparvagrānṭhiparyantamādīrghāvālōlāvasitau stanau  
148823 yasyāḥ || 16 ||  
148824  
148825 kumārabarhiḥpicchaughairbrāhmamūrdhahajamaṇḍalaiḥ- |  
148826 lāñchitoccasurādhiśāśīraḥkhaṭvāṅgamaṇḍalā || 17 ||  
148827  
148828 kumārabarhiṇāṃ picchaughairbrāhmairmūrdhajānāṃ keśānāṃ maṇḍalaiśca  
148829 lāñchitānyuccāni surādhiśānāminḍrādināṃ śīrāṃsi yasmiṃstathāvidham  
148830 khaṭvāṅgamaṇḍalaṃ yasyāḥ || 17 ||  
148831  
148832 tandendumālāvimalā vimaloddyotapātataḥ |  
148833 tamorṇavorddhvalekheva vṛttāvartavivartinī || 18 ||  
148834  
148835 dantalakṣaṇayā indumālayā vimalā | ata eva tadyavimaloddyotapātavaśādabhivṛddhā |  
148836 vṛttairāvartairvivartinī vyālōlā tamolakṣaṇasyārṇavasya ūrdhvalekhā uparibhāga iva  
148837 sthitā || 18 ||  
148838  
148839 śuṣkatumbīlatevocairākāśatarusaṃsthitā |  
148840 vilōlāvayavāṣṭhīlā vātaiḥ paṭapaṭāravā || 19 ||  
148841  
148842 ākāśalakṣaṇamākāśaprasūtaṃ ca taruṃ saṃsthitā | evamagre'pi viśeṣaṇe ubhayatra

148843    yojye || 19 ||  
148844  
148845    bṛhattaraṅgordhvabhuja śyāmalollāsaśālinī |  
148846    ekārṇavormimāleṇa nṛttāvṛttivivartinī || 20 ||  
148847  
148848    kṣaṇamekabhujākārā kṣaṇaṃ bahubhujākulā |  
148849    anantograbhujākṣiptajagannartanamaṇḍapā || 21 ||  
148850  
148851    anantairugrabhujairākṣipto vyākulito jagannṛtyamaṇḍapo yayā || 21 ||  
148852  
148853    kṣipramekamukhākārā kṣipraṃ bahumukhākṛtiḥ |  
148854    anantogramukhī kṣipraṃ nirmukhī cāpi ca kṣaṇaṃ || 22 ||  
148855  
148856    ekaṇḍānvitā kṣipraṃ kṣipraṃ pādaśatānvitā |  
148857    kṣaṇaṃ cānantapādādḍhyā niṣpādākāriṇī kṣaṇaṃ || 23 ||  
148858  
148859    kālarātririyam seti mayānumitadehikā |  
148860    kālī bhagavatī seyamitininṛtitaśajanā || 24 ||  
148861  
148862    iti nirṇītāḥ sajjanāḥ yām | nipūrvasya nayateravagatyarthatvāt gatyarthākarmaka- iti  
148863    kartari ktaḥ || 24 ||  
148864  
148865    jvalāpūrṇāraghaṭṭograkhātābhanayanatrayā |  
148866    jvaladdharendranilādriśānūpamalalāṭabhūḥ || 25 ||  
148867  
148868    punastām mukhādipādāntaṃ varṇayitumārabhate - jvāletyādinā |  
148869    āraghaṭṭayantrasya śiraḥkāṣṭhe prasiddhaṃ khātatrayaṃ jvalābhiḥ pūrṇa syāttadā  
148870    netratrayopamā bodhyā | jvalantī dhara yasmimstathāvidho ya indranilādriprasthadupamā  
148871    lalāṭabhūryasyāḥ || 25 ||  
148872  
148873    lokālokendranilograśvabhrābhīmahānūdvayā |  
148874    vātaskandhaguṇaprotatārāmuktākālāpinī || 26 ||  
148875  
148876    lokālokācalasya  
148877    prasiddhamindranilāśvabhramivādhonimnatvāt kuṇḍalakāntiprakāśāprakāśamata eva  
148878    bhīmaṃ hanūdvayaṃ yasyāḥ || 26 ||  
148879  
148880    indranilādritulyoccoraṇoccaiḥprabhāmbare |  
148881    viśrāntakācaśailābhabhagabhīṣaṇavāyasī || 27 ||  
148882  
148883    indranilādrau tulye tulanārhe upamāyogye ucce toraṇe nagarabahirdvāre  
148884    padmarāgādiprabhāraṅjite ambare dvārāntaśchidre viśrāntaḥ pratiṣṭhitaḥ adhomukhaḥ  
148885    kṛtrimaḥ kācaśaila iva bhagavāyaso bhaganāmā kāko yasyāḥ || 27 ||  
148886  
148887    nṛtyadbhujalatāpuṣpairnakhaśubhrābhramāṇḍalaiḥ |  
148888    pūrṇacandraśatānīva bhramayantī nabhastale || 28 ||  
148889  
148890    bhramadbhirvyāptadikcakrā bhujaiḥ kalpāmbudairiva |  
148891    varṣadbhiḥ prāṇijaprāntatārālekhābṛhatprabhāḥ || 29 ||  
148892  
148893    kalpāmbudapakṣe sphuratprabhāḥ prāṇijā gajaprabhavā dantā iva prānteṣu tārāḥ  
148894    bṛhatprabhālekhādhārāśreṇīrvarṣadbhiḥ | bhujapakṣe prāṇijā gajādiprabhavā muktā  
148895    iva prānte pralaye nipatantyastārāśreṇīva ca bhāsyamānā nakhapaṅktibṛhatprabhāḥ  
148896    varṣadbhiḥ || 29 ||  
148897  
148898    nakhapuṣpāṅgulivallijālairbhrāntabhujadrūmaiḥ |  
148899    kṛṣṇaiḥ kānanitāśeṣagaganāgrogramūrtibhiḥ || 30 ||  
148900  
148901    kṛṣṇairata evogramūrtibhiḥ | nakhā eva puṣpāṇi yeṣu tathāvidhānyaṅgulivallijālāni  
148902    yeṣāṃ tathāvidhairbhrāntabhujadrūmaiḥ kānanitaṃ vanamiva kṛtamaśeṣaṃ  
148903    gānāgramākāśaprānto yayā || 30 ||  
148904  
148905    tamālatālataḥ sthūlāṃ bhuvam dagdhamahāvanaiḥ |  
148906    viḍambayantī valitāṃ jaṅghāsaṅghena lolatā || 31 ||  
148907  
148908    lolatā sarvataścalitena jaṅghāsaṅghena dagdhaiḥ kharjūrādimahāvanairvalitāṃ  
148909    dagdhaśiṣṭatamālatālavṛkṣamātrataḥ sthūlāṃ pronnatāṃ bhuvam viḍambayantī  
148910    anukurvāṇā || 31 ||  
148911

148912 apyanante mahāvvyomni pāraṃ prāptaiḥ śīroruhaiḥ |  
 148913 kurvāṇevātataṃ vāsaṃ carattimiradantinaḥ || 32 ||  
 148914  
 148915 śīroruhaiḥ carattimiralakṣaṇasya dantino vyomni vāsaṃ kurvāṇā saṃpādayantīva || 32 ||  
 148916  
 148917 uhyante meravo yena tena niśvāsavāyunā |  
 148918 ghanaghūṃghumadikcakragaganagrāmaghoṣiṇā || 33 ||  
 148919  
 148920 pratidhvanibhirghanaghūṃghumaṃ dikcakraṃ yasya tathāvidhe gaganagrāme  
 148921 udghoṣaṇāśīlena niḥśvāsavāyunā niyatānunayena ata eva sānuvṛttinā naṭena saha  
 148922 salitevāsīdityuttareṇānvayaḥ || 33 ||  
 148923  
 148924 ghanamārutaphūtkāraḥśveḍageyaṃ pragāyatā |  
 148925 niyatānunayeneva calitā sānuvṛttinā || 34 ||  
 148926  
 148927 tato nṛttavaśāveśādvardhamānaśarīriṇī |  
 148928 mayā dṛṣṭāvadhānena gaganābhogabhūriṇā || 35 ||  
 148929  
 148930 yāvattayā''vṛtā dehe helāvalanasārayā |  
 148931 mālā malayakailāśasahyamandaramerubhiḥ || 36 ||  
 148932  
 148933 kathaṃ dṛṣṭā tadāha - yāvaditi | helayā vilāśena valanaṃ nṛtyameva  
 148934 sāro'bhipretārtho yasyāstathāvidhayā tayā malayakailāśasahyādīgiribhiryāvatsākalyena  
 148935 racitā mālā dehe āvṛtā bhūṣaṇatvena saṃniveśitā | dhṛtā iti vā pāṭhaḥ || 36 ||  
 148936  
 148937 āsīttasyā yugāntābhramālikā paṭṭapaṭṭikā |  
 148938 ādarśamaṇḍalānyaṅge trīṇi lokāntarāṇi ca || 37 ||  
 148939  
 148940 kiṃ ca jagatsarvaṃ tasyā bhūṣaṇādinityasāmagrī babhūvetyāśayenāha -  
 148941 āsīdityādinā | yugānte prasiddhā puṣkarāvartādyabhramālikā vakṣasi  
 148942 indranilapaṭṭapaṭṭikā āsīt | trīṇi lokāntarāṇi aṅge jaghanodarāḍau  
 148943 maṇimayādarśamaṇḍalānyāsannityādiḥ sarvatra yathāyogaṃ vipariṇāmenānuṣaṅgaḥ  
 148944 kāryaḥ || 37 ||  
 148945  
 148946 karṇayorhimavanmerū rūpyakāñcanamudrike |  
 148947 brahmāṇḍaghūṃghumairmālā mahatī kaṭimekhalā || 38 ||  
 148948  
 148949 srajaḥ kulācalāḥ śṛṅgavanapattanagucchakāḥ |  
 148950 jaratpuravanadvīpāgrāmapelavapallavāḥ || 39 ||  
 148951  
 148952 tasyā aṅgeṣu dṛṣṭāni purāṇi nagarāṇi ca |  
 148953 ṛtavaśca trayo lokā māsāhorātramālikāḥ || 40 ||  
 148954  
 148955 dṛṣṭānīti napuṃsakamanapuṃsakena - iti napuṃsakaśeṣaḥ || 40 ||  
 148956  
 148957 muktālatādikaṃ nadyaḥ kālindītripathādikāḥ |  
 148958 dharmādharmāvubhau karṇabhūṣaṇe cānyakarṇayoḥ || 41 ||  
 148959  
 148960 anyakarṇayoḥ himavanmerukuṇḍalapraguktakarṇātiriktakarṇayoḥ || 41 ||  
 148961  
 148962 stanāstasyāstu catvāraḥ sravaddharmapayolavāḥ |  
 148963 vedāḥ sakalāśāstrārthacatuḥsaṃsthānacūcukāḥ || 42 ||  
 148964  
 148965 sakalāśāstrārthakṣīrāṇi ṛgyajuḥsāmātharvākhyacatuḥsaṃsthānāni cūcukāni  
 148966 kucāgrāṇi yeṣāṃ || 42 ||  
 148967  
 148968 triśūlaiḥ paṭṭisaiḥ prāsaiḥ śaraśaktyṛṣṭimudgaraiḥ |  
 148969 niryaḍāyudhajālāni sragdāmāni vibharti sā || 43 ||  
 148970  
 148971 caturdaśavidhā bhūtajātayo yāḥ surādikāḥ |  
 148972 tasyāḥ śarīraśālinyāstā lomāvalayaḥ sthitāḥ || 44 ||  
 148973  
 148974 tāḥprasiddhā lomāvalayo romāvalayaḥ || 44 ||  
 148975  
 148976 tasyāśca nagaragrāmagirayo dehaśāyinaḥ |  
 148977 nṛtyantyā saha nṛtyanti punarjanma mudeva te || 45 ||  
 148978  
 148979 jaṅgamātmaikamevaitajjagadasthāvaram tadā |  
 148980 nṛtyatīti mayā jñātaṃ paraloke sukhaṃ sthitam || 46 ||

148981  
148982 sarvasyāpi nṛtye calanādashāvarātmakam | pūrvaṃ mṛtatvāttaddehalakṣaṇe paraloke  
148983 sukhaṃ sthitam || 46 ||  
148984  
148985 nigīrṇaṃ jagadaṅgasthaṃ kṛtvā tr̥ptimupāgatā |  
148986 parinṛtyati sā mattā jagajjīrṇāhicātakī || 47 ||  
148987  
148988 jagallakṣaṇo jīrṇaḥ ahiḥ sarpo yayā tathāvidhā cātakī pakṣiṇī | atra cātakīśabdena  
148989 mayūri lakṣyate meghapriyatvasāmyāt | ahijaraṇanṛtyayostasyāṃ prasiddheśca || 47 ||  
148990  
148991 ādarśapratibimbasthamivābhātyakhilaṃ jagat |  
148992 tasyā vapuṣi vistīrṇe svarūpiṇi sarūpadhṛk || 48 ||  
148993  
148994 sarūpadhṛk prāktanajagatsadṛśarūpadhṛk || 48 ||  
148995  
148996 sā na nṛtyati tatsarvaṃ saśailavanakānanam |  
148997 jagannṛtyati nānātma mṛtvā punarupāgatam || 49 ||  
148998  
148999 kadācidanṛtyantyāmapī tasyāṃ tadantargataṃ jagannṛtyatīti mayā dṛṣṭamityāha ##-  
149000  
149001 tajjagannartanaṃ cāru taddehādarśasaṃsthitam |  
149002 ciraṃ mayā tadā dṛṣṭamavinaṣṭaṃ punaḥ sthitam || 50 ||  
149003  
149004 vicalattārakājālaṃ bhramatparvatamaṇḍalam |  
149005 maśakavyūhavadvātavyādhūtāmaradānavam || 51 ||  
149006  
149007 tadeva jagannartanaṃ varṇayati - vicaladityādinā || 51 ||  
149008  
149009 saṃgrāmonmuktacakrābhadvīpārṇavavṛtāmbaram |  
149010 helāvivalanāvartaprauḍhaśailadharātṛṇam || 52 ||  
149011  
149012 saṃgrāme unmuktacakrāṇāmiva ābhā bhramaṇasādṛśyaśrīryeṣāṃ dvīpādīnāṃ  
149013 tathāvidhaistairvṛtāmbaram | helayā vivalanairbhramaṇairāvartavātairiva  
149014 prakarṣeṇoḍhāni śailadharātṛṇāni yasmin | prādūhoḍho - iti vṛddhiḥ || 52 ||  
149015  
149016 nīlameghāṃśukāvṛttivāttaghuṃghumitāmbaram |  
149017 kāṣṭhāsthyādisphuṭāsphoṭapaṭatpaṭapaṭāravam || 53 ||  
149018  
149019 nīlameghalakṣaṇānāmaṃśukānāṃ vastrāṇāmāvṛttiṣu parivartaneṣu  
149020 vātairghuṃghumitamambaramākāśaṃ yasmin | adhastu parasparasamghaṭṭitānāṃ  
149021 kāṣṭhāsthyādīnāṃ sphuṭāsphoṭaiḥ saṃdhivighaṭṭanaiḥ |  
149022 paṭatpaṭetyādyanukaraṇārḥhāravaviśiṣṭam || 53 ||  
149023  
149024 jagatpadārthairvyāmiśrairamiśrairmukurairiyathā |  
149025 vyāptamābhogibhāṃkārairaṅgairāṅgabhramaistathā || 54 ||  
149026  
149027 anyonyasamghaṭṭanādviśleṣācca pratikṣaṇaṃ vyāmiśrairamiśraiśca  
149028 jagatpadārthaistadvadbhiraṅgaistadbhramaṇaiśca  
149029 ābhogibhāṃkārairmūrtimadbhirbhayairiva vyāptam || 54 ||  
149030  
149031 merurnṛtyati loloccakulācalabṛhadbhujāḥ |  
149032 bhramadabhrapaṭopetanamattanutanūruhaḥ || 55 ||  
149033  
149034 tadeva jagannṛtyaṃ pratyekaṃ varṇayati - merurityādinā |  
149035 bhramadbhirabhrapaṭairupetāsčannā namantyanavastanūruhāḥ kalpavṛkṣāśca  
149036 yasya || 55 ||  
149037  
149038 atyajantaḥ samudrāśca maryādāmudraṇaṃ drumāḥ |  
149039 bhūmernabhastalaṃ yānti nabhaso yānti bhūtalam || 56 ||  
149040  
149041 maryādāmudraṇaṃ velāmaryādāniyamam || 56 ||  
149042  
149043 purāṇi ghargharārāvairdṛśyante luṭhitānyadhaḥ |  
149044 sagṛhāṭṭālavāstavyaṃ na ca kiṃcilluṭhatyadhaḥ || 57 ||  
149045  
149046 vāstuśuveśmabhūmiṣu bhavā vāstavyāstadantaiḥ sahitaṃ yathā syāttathā luṭhitāni || 57  
149047 ||  
149048  
149049 tasyāṃ bhramantyaṃ caturaṃ candrārkaḍinārātrayaḥ |



149050 nakhāgralekhālokāntarbhrāntikāñcanasūtravat || 58 ||  
 149051  
 149052 tasyām kālarātryām bhramantīyām satyām candrārkkādayastannakhāgrarekhāsu ye  
 149053 ālokāḥ prabhāviśeṣāstadantarbhāveṇa bhramantaḥ kāñcanasūtravaddīrghākārā bhānti  
 149054 | bhramadalātavahniprāyā ityārthaḥ || 58 ||  
 149055  
 149056 vibhānti sṛṣṭayastasyā gharmāṇi jalajālikāḥ |  
 149057 iva nīhārahāriṇyā nīlavāridavāsasaḥ || 59 ||  
 149058  
 149059 nīhārairhāriṇyā hāravatyā nīlavāridavastrāyāstasyāḥ sṛṣṭayo meghairvisṛṣṭā  
 149060 jalajālikā gharmāṇi svedabindava iva vibhāntītyārthaḥ || 59 ||  
 149061  
 149062 khameva tasyāḥ saṃpannaṃ kabarīmaṇḍalaṃ bṛhat |  
 149063 pātālaṃ caraṇau bhūmirudaraṃ bāhavo diśaḥ || 60 ||  
 149064  
 149065 idānīm jagatsarvaṃ tasyā āṅgatvena saṃpannamiti varṇayati - khamevetyādinā || 60 ||  
 149066  
 149067 dvīpābdhayaḥ ntravalayaḥ pārśvakāḥ sarvaparvatāḥ |  
 149068 prāṇāpānāvalīdolāḥ pavanaskandhaśālikāḥ || 61 ||  
 149069  
 149070 dvīpā abdhayaśca antrasahitā valayaḥ saṃpannāḥ | āvahodvahappravahādayaḥ  
 149071 pavanaskandhalakṣaṇā nabhaḥśaudhaśālikāstasyāḥ prāṇāpānāvalīdolāḥ saṃpannāḥ ||  
 149072 61 ||  
 149073  
 149074 tadānubhūtaṃ nṛtyantyāstasyā vapuṣi viśṛte |  
 149075 himavanmerusahyādyairdolanabhramamadribhiḥ || 62 ||  
 149076  
 149077 ata eva tādāṅgatvena saṃpannairhimavadādyadribhistadvapuṣi dolanaprayuktā bhramā  
 149078 yasmīṃstathāvidhaṃ preṅkholikākṛīḍanasukhamanubhūtamityutprekṣā || 62 ||  
 149079  
 149080 taradadrigulucchāstā valayantyā tayā srajaḥ |  
 149081 punaḥ kalpānta ārabdha iva tāṇḍavahelayā || 63 ||  
 149082  
 149083 tarantaḥ plavamānā adrīlakṣaṇā gulucchā mañjaryo yāsu tathāvidhāḥ prāgvarṇitasrajo  
 149084 valayantyā parivartayantyā tayā tāṇḍavalīlayā punaḥ pralaya ārabdha ivetyutprekṣā || 63 ||  
 149085  
 149086 surāsuroragānikaromaśāṅgaḥ śarīrakaḥ |  
 149087 nispanḍaṃ sthātumaśakannasau bhramati cakravat || 64 ||  
 149088  
 149089 asau tasyāḥ śarīrameva śarīrako nispanḍaṃ sthātumaśakan aśaknuvansan  
 149090 bhramatītyutprekṣā śakeśchāṇḍaso vikaraṇavyatyayaḥ || 64 ||  
 149091  
 149092 nānāvibhavavijñānayaḥ vijñānāyopavītini |  
 149093 sā sarantī nabhasyāśīdghanaghūtkāraghoṣiṇī || 65 ||  
 149094  
 149095 karmaphalabhūtā vibhavāstadanuṣṭhānāhetuvijñānāni tadanuṣṭhānarūpā yajñāśceti  
 149096 trīsūtrayaḥ vijñānāyopavītini nabhasi sarantī nṛtyanti sā devī ghanaghūtkārā  
 149097 meghadhvanayastairghoṣiṇī vedaghoṣaṇavatī brahmacāriṇīvāsīt || 65 ||  
 149098  
 149099 tatra bhūtaḥ kāmākāśaḥ kāmākāśaḥ bhūtaḥ |  
 149100 pratikṛti bhavatyantarna ca kiṃcidvivartate || 66 ||  
 149101  
 149102 athavā tatra tannṛtyena ca kiṃcidapi vivartate calati kiṃtu bhūtaḥ kāmākāśaḥ cakramiṣeṇa  
 149103 parasparasmin pratibimbanena pratikṛti parasparasādṛśaṃ sat paryāyeṇa  
 149104 bhūtaḥ kāmākāśaḥ bhavati ākāśaḥ ca bhūtaḥ bhavati | tatra paśyatām dve api saha  
 149105 svasvagataiḥ padārthairūrdhvādho vivartate iti bhrāntimātramityārthaḥ || 66 ||  
 149106  
 149107 bṛhannāsāguhāgehanirgatā ghanaghumghumāḥ |  
 149108 tatrogrā vāyavo vānti ghoraghūtkārakāriṇaḥ || 67 ||  
 149109  
 149110 tacchvāsavāyūnvarṇayati - bṛhaditi || 67 ||  
 149111  
 149112 nabhaḥ karaśataistās vāścaturāvṛttivartibhiḥ |  
 149113 bhāti caṇḍānilodbhūtairākīrṇamiva pallavaiḥ || 68 ||  
 149114  
 149115 tādāṅgajajagadvastujātabhramaṇasaṃbhavāt |  
 149116 dṛṣṭīrdhīrāpi me mohe sannā seneva saṃgare || 69 ||  
 149117

149118 dhīrā dhairyavatī sthairyavatī ca me dṛṣṭiḥ saṃgare seneva tadaṅgajajagadvastubhiḥ saha  
 149119 jātāni yāni bhramaṇāni tatsaṃbhavācchramātsannā kuṇṭhitaśaktirāsīdityarthaḥ || 69 ||  
 149120  
 149121 prohyante yantravacchailā nipatanti nabhaścarāḥ |  
 149122 luṭhantiyamaragehāni valīte dehadarpaṇe || 70 ||  
 149123  
 149124 tasyā dehadarpaṇe valīte parivartite sati || 70 ||  
 149125  
 149126 meravaḥ parṇavadvyūdhā malayāḥ pallavā iva |  
 149127 himādrayo himakaṇā ivaurvyo'bjalatā iva || 71 ||  
 149128  
 149129 urvyā bhavā aurvyāḥ abjalatā iva vyūdhā viśakalitāḥ || 71 ||  
 149130  
 149131 sahyā mahyāmiva khagā vindhyā vidyādhārā iva |  
 149132 vṛkṣāvarte bhramanto'ntā rājahaṃsā ivāmbare || 72 ||  
 149133  
 149134 ambare rājahaṃsā iva vṛkṣāvarte antarbhramantaḥ | antā iti dhralope'ṇo dīrghaḥ || 72 ||  
 149135  
 149136 dvīpānyapi tṛṇānīva samudrā valayā iva |  
 149137 suralokālayaḥ padmā āsaṃstaddehavāriṇi || 73 ||  
 149138  
 149139 taddehalakṣaṇe vāriṇi sarasi suralokānāmālayaḥ paṅktayaḥ padmā ivetyanuśajyate |  
 149140 utprekṣāpaṅktiniveśāttābhittaddehe sarorūpakasamarthāt || 73 ||  
 149141  
 149142 viśadākāśasaṃkāśe svapnāñjanapuropame |  
 149143 aṅge tasyā bṛhajjaṅge piṇḍādityasamatviṣi || 74 ||  
 149144  
 149145 piṇḍībhūtairādityaiḥ samatviṣi tasyā aṅge vindhyādayaḥ sarve jaṅgamatām gatā iti  
 149146 pareṇānvayaḥ || 74 ||  
 149147  
 149148 vindhyo nṛtyati kāñcanācalavane sahyaśca sahyo giriḥ kailāso malayo  
 149149 mahendraśikharī krauñcācalo mandaraḥ |  
 149150 gokarṇo gaganāṅgaṇe vasumatī vidyādhārāṇām puram sarve jaṅgamatām gatā  
 149151 vanabhavastasyāḥ śarīre sadā || 75 ||  
 149152  
 149153 kāñcanācalasya śīroruhe vane vindhyaścirantanaṃ vairam niryātayanniva nṛtyati  
 149154 tadasahyaḥ sahyo giriḥ kailāsādayaśca gaganāṅgaṇe kopādiva nṛtyanti |  
 149155 tatpakṣapātādvasumatī vidyādhārāṇām puram ca nṛtyataḥ | itthaṃ sarve sthāvarā  
 149156 jaṅgamatām gatā ityārthaḥ || 75 ||  
 149157  
 149158 abdhirnṛtyati parvate girirapi proccairnabhaḥkoṭare vyomāpīndudivākaraiḥ kva  
 149159 calitaṃ bhūmeradhastādgatam |  
 149160 sadvipācalapattano vanagaṇaḥ protkirṇapūṣpo divi vyālolaṃ jagadambudhāviva  
 149161 tṛṇam dikcakrake bhrāmyati || 76 ||  
 149162  
 149163 kiṃcedamaparamāścaryam - abdhīḥ parvate nṛtyati | sa ca giriḥ  
 149164 proccairnabhaḥkoṭare nṛtyati | tadvyomāpi indudivākaraiḥ saha bhūmeradhastāccalitaṃ  
 149165 sat kva gataṃ na jñāyate | protkirṇāni pūṣpāni yasmīṃstathāvidhaḥ sadvipācalaparvato  
 149166 [pattanaḥ iti pāṭhaḥ samicīnaḥ] | vanagaṇo divi dyuloke sūryādīsthāne nṛtyati |  
 149167 itthaṃ vyālolaṃ jagadambudhau tṛṇamiva dikcakrake bhrāmyatītyārthaḥ || 76 ||  
 149168  
 149169 vyomni bhramanti girayo'mbudhaya digante lokāntarāṇi purapattanamaṇḍalāni |  
 149170 nadyaḥ sarāṃsi mukurāntariva pravṛddhāvātāvākīrṇatṛṇavikramaṇakrameṇa ||  
 149171 77 ||  
 149172  
 149173 tathā girayo vyomni bhramanti | ambudhayaśca digante bhramanti | purapattanamaṇḍalāni  
 149174 nadyaḥ sarāṃsi ca svāśrayalokāllokaṅtarāṇi mukurāntariva praviśya pravṛddhena  
 149175 vātenāvākīrṇānām tṛṇānām yāni vikramaṇāni uddāyanāni loke prasiddhāni  
 149176 tatkrameṇa bhramantītyārthaḥ || 77 ||  
 149177  
 149178 matsyāścaranti ca marau varavāriṇīva vyomni sthīrāṇi nagarāṇi bhuvīva bhānti |  
 149179 khe bhūdharā gaganasaṃkṣayavārivāhamutpātavātāparivṛttagiriṣṭhitaṃ tat || 78 ||  
 149180  
 149181 kiṃ ca matsyā varavāriṇi samudra iva marau caranti | nagarāṇi ca bhuvīva vyomni sthīrāṇi  
 149182 bhānti | bhūdharāḥ khe bhānti | gaganam ca saṃkṣayavārivāhāḥ pralayameghāśca  
 149183 teṣāṃ samāhāro gaganasaṃkṣayavārivāhamutpātavātāparivṛttagiriṣu sthitaṃ  
 149184 tatparamāścaryamityārthaḥ || 78 ||  
 149185  
 149186 ṛkṣotkaro bhramati dipasahasrayantracakraḥ krameṇa maṇivarṣaṇavegaḥ cāruḥ |

149187 antarbahis̥ca paritaḥ praṇayena muktaṃ vidyādharaṃaragaṇairiva puṣpavarṣaṃ ||  
 149188 79 ||  
 149189  
 149190 kiṃ ca ṛkṣotkaro nakṣatrasamūho maṇināṃ varṣaṇavega iva cārunmanoharaḥ saṃ  
 149191 dīpasahasrāṇāṃ bhramanti yāni yantracakraṇi tatkrameṇa bhūmerantarbahis̥ca bhramati |  
 149192 yathā vidyādharaṃaragaṇaiḥ praṇayena tvatsabhāyāṃ muktaṃ puṣpavarṣamantarbahis̥ca  
 149193 bhramati tadvat || 79 ||  
 149194  
 149195 saṃhārasarganicayā dinarātribhāge bindūpamā rajatayordivasotkarāśca |  
 149196 kṛṣṇāḥ sitāśca parito'malaśuklakṛṣṇasvādarśamaṇḍalavadākulamullasanti ||  
 149197 80 ||  
 149198  
 149199 kiṃ ca taddehe saṃhārāḥ pralayāḥ sarganicayāśca dinarātryorbhāge pakṣe ullasanti |  
 149200 dinarātriprāyā alpā iti yāvat | tathā divasotkarā dinarātrisamūhāśca malināmalinayo  
 149201 rajatayorbindūpamā atyalpā ullasanti | kṛṣṇāḥ sitāśca pakṣāḥ paritaḥ amalā ye  
 149202 śuklāḥ kṛṣṇāśca vajrendranīlādinirmīṭāḥ śobhanā  
 149203 ādarśāstanmaṇḍalavadullasantītyarthaḥ || 80 ||  
 149204  
 149205 ratnāni bhāskaraniśākaramaṇḍalāni tārotkarāstaralamaṇḍalakāntihārāḥ |  
 149206 svacchāmbārāṇi valitāni mahāmbārāṇi kurvantyanāratamanalpamalātalekhāḥ || 81  
 149207 ||  
 149208  
 149209 tathā taddehe bhāskaraniśākaramaṇḍalāni ratnāni saṃpannāni | tārotkarā  
 149210 nakṣatrasamūhāstu taralā maṇḍalākārā kāntiryeṣāṃ tathāvidhā hārāḥ saṃpannāḥ |  
 149211 svacchānyambarāṇyākāśāstu valitāni veṣṭitāni mahāntyambarāṇi vastrāṇi  
 149212 saṃpannāni | teṣu bhramadvaidyutāgnyādayaḥ alātalekhā anāratamanalpaṃ prakāśaṃ  
 149213 kurvantītyarthaḥ || 81 ||  
 149214  
 149215 kalpāntakālaviluṭhattribhājanmaṇiṇi vyāvartanairjhaḡiri jātajhaṇajjhaṇāni |  
 149216 tejāṃsi jhaṃkṛtatayordhvamadhaśca yānti nānāvidhāni guṇavanti vibhūṣaṇāni ||  
 149217 82 ||  
 149218  
 149219 tannṛtye kalpāntakāle viluṭhat trijagadvyāvartanairjhaḡiti jhaṭiti jātajhaṇajjhaṇāni  
 149220 maṇiṇi saṃpannāni | tathā jhaṃkṛtatayā jhaṃkāreṇa ūrdhvamadhaśca yānti  
 149221 sūryāditejāṃsi nānāvidhāni guṇavanti nūpuravalayādivibhūṣaṇāni saṃpannānītyarthaḥ  
 149222 || 82 ||  
 149223  
 149224 saṃgrāmamattabhaṭakhaḍḡamarīciviciśyāmāyamaṇasakalātapavāsarāṇāṃ |  
 149225 vyāvṛttibhirviluṭhatāmapi susthirāṇāmākaraṇyate kalakalo janamaṇḍalānāṃ || 83  
 149226 ||  
 149227  
 149228 kiṃcāparamatyāścaryam - saṃgrāmeṣu mattānāṃ bhaṭānāṃ  
 149229 khaḍḡaprabhāvicibhiḥ śyāmāyamaṇasakalātapā vāsarā yeṣāṃ | tathā devītāṇḍave  
 149230 vyāvṛttibhirbhramaṇairviluṭhatāmapyadhiṣṭhānabrahmasthairyātsusthirāṇāṃ  
 149231 vīrajanamaṇḍalānāṃ kalakalo mahāyuddhakolāhala ākaraṇyate || 83 ||  
 149232  
 149233 brahmendraviṣṇuḥaravahniravīndupūrvā devāsurāḥ parivivṛttibhirāpatantaḥ |  
 149234 anye'nya eva vividhā upayānti yānti vātāvadhūtamaśakāśanivibhrameṇa || 84 ||  
 149235  
 149236 kiṃcidamaparamāścaryam | anantakoṭyatītānāḡatasargapralayaghaṭitaśarīrāyā  
 149237 asyāstāṇḍave brahmendrādayo devāsurā adhikārapravṛttibhiranye'nya eva āpatanta  
 149238 āpadyamānāḥ santo vātāvadhūtamaśakānāmaśanīnāṃ vidyutāmiva ca prasiddhena  
 149239 vibhrameṇa asthiratāvilāśena āyānti yānti ca || 84 ||  
 149240  
 149241 saṃhārasargasukhaduḥkhabhāvābhavehānīhāniṣedhavidhijanmamṛti##-  
 149242 sārḍhaṃ pṛthakca vilasanti sadaiva sarge vyāmiśratāmupagatā api tatra bhāvāḥ ||  
 149243 85 ||  
 149244  
 149245 kiṃcāparamāścaryam - tatra tasyāḥ śarīre pratīyamāne sarge saṃhārasargādayaḥ  
 149246 parasparaviruddhā api sarvabhāvāḥ parasparāsaṃsparśena sadā sārḍhaṃ pṛthak ca  
 149247 vilasanti | vyāmiśratāmupagatā api vilasantītyarthaḥ || 85 ||  
 149248  
 149249 bhāvodbhavasthitivipatkaraṇabhramāṇāṃ saṃhārasargabhuvanāvanivibhramāṇāṃ  
 149250 |  
 149251 mithyaiva khe prakacatāṃ khaśarīrakāṇāṃ saṃlakṣyate'tra na manāḡapi nāma  
 149252 saṃkhyā || 86 ||  
 149253  
 149254 kiṃ cātra taccharīre khe cidākāśe mithyaiva prakacatāmata eva khaśarīrakāṇāṃ  
 149255 śūnyānāṃ saṃhārasargabhuvanāvanivibhramāṇāṃ bhāvādadhiṣṭhānādudbhavaḥ

149256 sthitirvipadapakṣayaḥ karaṇamarthakriyābhramāḥ parivartāścetyeteṣāṃ saṃkhyā iyattā  
 149257 manāgapi na saṃlakṣyate || 86 ||  
 149258  
 149259 utpātaśāntimaraṇotsavayuddhasāmyavidveṣarāgabhayaviśvasanādi tatra |  
 149260 ekatra kośa iva ratnacayo vibhāti nānārasāpratighasargaparamparaṃ tat || 87 ||  
 149261  
 149262 kiṃ ca tatra tadvapuṣi utpātatacchāntyādiviruddhadvandvajātamekatra kośe ratnacaya iva  
 149263 vibhāti | yatastadvapurnānārasā api parasparamapratighāḥ sargaparamparā  
 149264 yasmīṃstathāvidhamityarthaḥ || 87 ||  
 149265  
 149266 tasyāścidambaramaye vapuṣi svabhāvabhūtāḥ sphuṭānubhāvabhāvajagadvyavasthāḥ |  
 149267 sarvaḥkṣayā malinadr̥kkaṭitāmbarasthakeśoṇḍrakasphuraṇavatparitaḥ sphuranti ||  
 149268 88 ||  
 149269  
 149270 kiṃ ca tasyāḥ paramārthataścidambaramaye vapuṣi svabhāvabhūtaḥ  
 149271 aśāstriyapratītisiddho yo māyāvaraṇalakṣaṇo'sphuṭānubhāvabhāvastatprayuktā  
 149272 jagadvyavasthāḥ sarvaḥkṣayāśca paritastimirarogamalinadr̥śā kaṭitāni  
 149273 ambarasthakeśoṇḍrakasphuraṇānīva sphuranti || 88 ||  
 149274  
 149275 jagatsaṃkṣubdhamakṣubdham dr̥śyate sthitisamsthiti |  
 149276 saṃcālyamānamukurapratibimba ivāsthitam || 89 ||  
 149277  
 149278 acalāyāmadhiṣṭhānaśāntāsthitau samsthitiriyasya tathāvidham jagadakṣubdhameva  
 149279 māyākṣobhadr̥ṣṭyā saṃkṣubdham dr̥śyate yatastadbimbātmanā acala eva giriḥ  
 149280 saṃcālyamānamukurapratibimbaḥ saṃścala iva bhavati tadvadāsthitamityarthaḥ || 89 ||  
 149281  
 149282 nṛtyasphuratpratāpāntarjagadarthaḥ pratikṣaṇam |  
 149283 sthitiṃ tyajanti gr̥hṇanti bālasaṃkalpasargavat || 90 ||  
 149284  
 149285 nṛtyena sphuratpratāpāyā māyāyā antarniviṣāḥ sarve jagadarthaḥ pratikṣaṇam  
 149286 parināmena pūrvasthitiṃ tyajanti anyāṃ ca sthitiṃ gr̥hṇanti | tatra bālasaṃkalpasarga eva  
 149287 prasiddho dr̥ṣṭānta ityarthaḥ | tathā cāhuḥ sām̐khyāḥ pratikṣaṇaparināmīno hi sarve  
 149288 bhāvāḥ iti || 90 ||  
 149289  
 149290 kriyāśaktiḥ śarīre'ntaḥ pūryamāṇā anāratam |  
 149291 rāśibhūya viśīryante jagannudgakaṇotkarāḥ || 91 ||  
 149292  
 149293 sarvapadārthānām utpādanārthameva kārakakriyāśaktaya upayujyante | uttare tu  
 149294 bhāvavikārāḥ svata eva kāle pravartante | yathā mudgānām rāśīkaraṇe  
 149295 kārakakriyāśaktirupayujyate viśīryaprasaraṇe tu svaḥ snigdhatāsvabhāva eva hetuna  
 149296 kārakāntarakriyāśaktistadvadityāha - kriyāśaktīti || 91 ||  
 149297  
 149298 kṣaṇamālakṣyate kiṃcinna kiṃcidapi sā kṣaṇam |  
 149299 kṣaṇamaṅguṣṭhamātraiva kṣaṇamākāśapūriṇī || 92 ||  
 149300  
 149301 yasmātsā sakalā devī saṃvicchaktirjaganmayī |  
 149302 anantā paramākāśakośaśuddhaśarīriṇī || 93 ||  
 149303  
 149304 parināmisvabhāvajagadajaganmayītvādeva sā devī pratikṣaṇamanyathānyathā lakṣyata  
 149305 ityāha - kṣaṇamiti || 92 || 93 ||  
 149306  
 149307 kālātrayasthita jagattritayāntarī hi citsā tathā kacati tena yathāsthitena |  
 149308 rūpeṇa citrakṛdudāramanaḥstha citrasaṃsārajālasadr̥śena kacajjavena || 94 ||  
 149309  
 149310 sā hi devī kālātrayasthitasya sarvatattatparināmavaicitryaśālino  
 149311 jagattritayasyāntarbhavā  
 149312 āntarī cit | ataḥ kāraṇādyathāsthitena paryāyavartinā  
 149313 tattatkāmakarmavāsanāparipākānusāreṇa kacajjavena citrakṛtaḥ puruṣasya udāre manasi  
 149314 sthitam yaccitrasaṃsārajālam tatsadr̥śena yathāsthitena tena tena vicitreṇa rūpeṇa tathā  
 149315 kacatītyarthaḥ || 94 ||  
 149316  
 149316 sarvātmakaikavapurekacidātmakatvātsaṃśāntakhaikavapurekacidātmataṭtvāt |  
 149317 evaṃ nimeṣaṇasamunmiṣitaikarūpaṃ sā bibhratī vapuranantamanādi bhāti || 95 ||  
 149318  
 149319 tarhi kiṃ sā saprapaṇcaiva netyāha - sarvātmaketi | sā devī  
 149320 avidyāvṛtaikacidātmakatvātsarvasaṃsārātmakaikavapuścitra bhittirivāste | vidyānirastā  
 149321 vidyaikacidātmakatvāttu saṃśāntam yat khamākāśam tadvapurniṣprapaṇcaivāste |  
 149322 evaṃ baddhadr̥śā muktadr̥śā ca gamyam nimeṣaṇena samunmiṣitena  
 149323 cāvidyāvidyābhyaṃ paryāyavyañjitenopalakṣitam

149324 paramārthataścidekarūpamanādyanantaṃ vapurbibhratī sā bhātītyarthaḥ || 95 ||  
149325  
149326 tasyām vibhāti tadanantaśīlātmakośe lekḥābjacakraracanaḍivadeva dṛśyam |  
149327 vyomātmakaṃ gaganamātraśarīravatyām cittvāddravajjaladhikośa ivormilekhā || 96  
149328 ||  
149329  
149330 vivartadṛśā pariṇāmadṛśā ca jīvanmuktānām yauktikānām ca tasyām jagadbhāne  
149331 dṛṣṭāntadvayamāha - tasyāmiti | śīlātra sphaṭikaśīlā |  
149332 gaganamātraśarīravatyāmityantamādyadṛṣṭāntasya vivaraṇaṃ śiṣṭaṃ dvitīyasya || 96  
149333 ||  
149334  
149335 mahatī bhairavī devī nṛtyantyāpūritāmbarā |  
149336 tasya kalpāntarudrasya sā puro bhairavākṛteḥ || 97 ||  
149337  
149338 itthaṃ tasyāstannṛtyasya ca tattvamupavarṇya punastannatyamutprekṣādimirvarṇayati ##-  
149339  
149340 śiromandāśritogrāgnidagdhasthāṇuvanāvaniḥ |  
149341 kalpāntavātavyādhṛtā vanamāleva nṛtyati || 98 ||  
149342  
149343 kalpāntarudrasya śiro lalāṭasthānamamandamāśritena ugreṇa tṛtīyanetrāgninā  
149344 dagdhāni ata eva sthāṇupariśeṣāṇi vanāni yasyām tathāvidhā  
149345 avanirbhūmiryasyāstathāvidhā kalpāntavātairvyādhūtā vanamālā vanapañktiriva sā  
149346 nṛtyatītyutprekṣā upamā vā || 98 ||  
149347  
149348 kuddālolūkhalabṛsīphalakumbhakaraṇḍakaiḥ |  
149349 musalodañcanasthālistambhaiḥ sragdāmadhāriṇī || 99 ||  
149350  
149351 na kevalaṃ tasyāḥ prāgvarṇitānyeva sragdāmāni kiṃtu khanitramusalolūkhalādyapītyāha  
149352 - kuddāleti || 99 ||  
149353  
149354 evaṃvidhānām sragdāmajālānām kusumotkaram |  
149355 kirantī saṃsṛjantīva nṛttakṣubdhaṃ kṣaṃyakṣatam || 100 ||  
149356  
149357 nṛtte kṣubdhaṃ vyādhūtaṃ kṣayeṇa bhaṅgena kṣataṃ kirantī navaṃ navaṃ  
149358 saṃsṛjantīva || 100 ||  
149359  
149360 vandyamānastayā so'pi tathaivākāśabhairavaḥ |  
149361 tathaiva vitatākārastadoccaiḥ parinṛtyati || 101 ||  
149362  
149363 ḍimbaṃ ḍimbaṃ suḍimbaṃ paca paca sahasājhamya jhamyaṃ prajhamyaṃ  
149364 nṛtyantī śabdavādyaiḥ srajamurasi śiraḥśekharaṃ tārṅkṣyapakṣaiḥ | pūrṇaṃ  
149365 raktāsavānām yamamaḥiṣamahāśṛṅgamādāya pāṇau pāyādbo vandyamānaḥ  
149366 pralayamuditayā bhairavaḥ kālarātryā || 102 ||  
149367  
149368 raktāsavānām pūrṇaṃ yamamaḥiṣasya mahāśṛṅgaṃ pāṇāvādāya ḍimbaṃ  
149369 ḍimbamityādimistālavyaṅjakaiḥ śabdavādyairnṛtyantyā urasi śiraḥ śirāṃsyeva  
149370 srajaṃ kṛtvā vibhratyā tārṅkṣyapakṣaiḥ śekharaṃ bhūṣitavatyā pralaye jagadbhuktṛvā  
149371 muditayā kālarātryā vandyamānaḥ stūyamāno bhairavo vaḥ pāyāt  
149372 jñānapratibandhakadoṣanirāseṇa rakṣatvityāśīḥ || ḍimbaṃ ḍimbamityādeścāyamarthaḥ  
149373 - he bhairava tvaṃ sarvaprāṇinām ḍimbamanarthabhogopādhiṃ  
149374 sthūlaśarīrādiprapaṇcam ājhamya | jhamu adane | bhakṣayitvā tato ḍimbaṃ  
149375 sūkṣmaśarīrādiprapaṇcamapi jhamyaṃ bhakṣyaṃ kṛtvā tatopi suḍimbaṃ  
149376 mūlopādhībhūtaṃ kāraṇaśarīramapi caramasākṣātkāre tattvata āvirbhūya prajhamyaṃ  
149377 samyagbhakṣyaṃ kṛtvā pañcamādiyogabhūmikāropaṇena sahasā śīghrameva paca  
149378 paca saptamabhūmikāparyantaṃ samyakparipācyā videhakaivalyaṇa jarayeti stūyamāna iti |  
149379 iti nṛtyantyā kālarātryā saha yuṣmābhīḥ stūyamāno bhairavo vaḥ pāyāditi vā'nvayaḥ ||  
149380 102 ||  
149381  
149382 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 nirvāṇaprakaraṇe u0 pāśā0  
149383 kālarātrivarṇanaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
149384  
149385 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
149386 kālarātrivarṇanaṃ nāmaikāśītitaṃ sargaḥ || 81 ||  
149387  
149388 dvyaśītitaṃ sargaḥ 82  
149389  
149390 śrīrāma uvāca |  
149391  
149392 kimetadbhagavansarvanāśe nṛtyati kena sā |

149393 kiṃ śūrpaphalakumbhādyastasyāḥ sragdāmadhāraṇam || 1 ||  
149394  
149395 vidrūpasya śivasyātra tattvaṃ niṣkṛṣya varṇyate |  
149396 sakalaṃ yāvadañjātaṃ pariñjātaṃ tu niṣkalam ||  
149397  
149398 sarvasya prapañcasya vistareṇa prāk pralayo varṇitaḥ | pralīnasya ca tasya nṛtyantyāḥ  
149399 kālarātryā bhūṣaṇādibhāvenāṅge sadbhāvo nṛttabhramaṇādi ca varṇitamiti naṣṭasya  
149400 punarunmajjanamuktamasāmbhāvitam manyamāno rāmaḥ pṛcchati - kimetaditi |  
149401 sarvanāśe sati sā devī kenāṅgena nṛtyati | śūrpaphalakumbhādyairnaṣṭaistasyāḥ  
149402 sragdāmadhāraṇam ca tvayoktaṃ kiṃ kathaṃ saṃbhāvanīyamityarthaḥ || 1 ||  
149403  
149404 kiṃ naṣṭam trijagadbhūyaḥ kiṃ kālyā dehasaṃsthitam |  
149405 parinṛtyati nirvāṇam kathaṃ punarupāgataṃ || 2 ||  
149406  
149407 tadeva spaṣṭamāha - kimiti | naṣṭam sthitam cetkathaṃ nirvāṇamuparataṃ  
149408 jagatpunarupāgataṃ sat kathaṃ parinṛtyatīti vyāhataṃ pratibhātītyarthaḥ || 2 ||  
149409  
149410 śrīvasiṣṭha uvāca |  
149411  
149412 nāsau pumāna cāsau strī na tannṛttaṃ na tāvubhau |  
149413 tathābhṛte tathācāre ākṛtī na ca te tayoh || 3 ||  
149414  
149415 yadi paramārthadṛṣṭyā maduktaṃ vyāhataṃ manyase tarhyastu nāma  
149416 paramārthataścinnmātraikarasapūrṇānandasannmātrātiriktastrīpumsādi jagadrūpasya  
149417 rudradevyādivibhāgasya cātyantāsaṃbhāvitatvāt | bhrāntadṛṣā tu na kiṃcidvyāhataṃ |  
149418 brahmasattayā sadā satāṃ sarvavastūnāṃ nāśānāśayorviśeṣasya  
149419 durnirūpatvādityasakṛdāveditatvānnaṣṭānāmapi  
149420 svapnonmādayorunmajjanaprasiddhermṛtānāmapi cirādbhasmībhūtānām  
149421 munisiddheśvarādivaraprabhāvātpunarāgamanaprasiddheryāvadañjānaṃ jagadākārasya  
149422 citte saṃskārātmanā sarveṣāṃ sadbhāvenātyantabhrāntaiḥ kevalajagadrūpeṇa  
149423 sarvajagadghaṭitaikamūrtyātmanā rudradevyādyupāsakaistādṛśarūpeṇa ca  
149424 yogasiddhibalāddraṣṭuṃ śakyatvādityāśayena vasiṣṭha uttaramāha -  
149425 nāśāvityādinā || 3 ||  
149426  
149427 anādicinnmātranabho yattatkāraṇakāraṇam |  
149428 anantaṃ śāntamābhāsamātramavyayamātataṃ || 4 ||  
149429  
149430 śivaṃ tatsacchivaṃ sākṣāllakṣyate bhairavākṛti |  
149431 tathāsthito jagacchāntau paramākāśa eva saḥ || 5 ||  
149432  
149433 śivaṃ niratiśayānandaikarasam tatsadbrahmaiva śivaṃ  
149434 nīlakaṇṭhatrinetratvādiśivarūpaṃ satpralayakāle bhairavākṛti lakṣyate upāsakairiti  
149435 śeṣaḥ | yatastadvāsanānusāreṇa sa paramākāśa eva tathā tayā ākṛtyā sthita ityarthaḥ  
149436 || 5 ||  
149437  
149438 cetanatvāttathābhūtasvabhāvavibhavādṛte |  
149439 sthātum na yujyate tasya yathā hemno nirākṛti || 6 ||  
149440  
149441 kiṃ ca cetane brahmaṇi jagadupasamhāraḥ śrutiṣu prasiddhaḥ | na ca nirākāraścetano loke  
149442 kenacidṛṣyata iti śrauto hi saṃharteśvara umāsaḥāyaṃ parameśvaraṃ prabhuṃ  
149443 trilocaṇaṃ nīlakaṇṭhaṃ praśāntamityādiśrutiprasiddharūpeṇa saṃbhāvanīya  
149444 ityāśayenāha - cetanatvāditi | tṛtīyārthe ṣaṣṭhyau | yathā hemnā nirākṛti yathā  
149445 syāttathā sthātum na yujyate tathā tenāpītyarthaḥ || 6 ||  
149446  
149447 kathamāstāṃ vada prājña cinmātraṃ cetanaṃ vinā |  
149448 kathamāstāṃ vada prājña maricaṃ tiktatāṃ vinā || 7 ||  
149449  
149450 yathā hemno hemādidravasya  
149451 piṇḍakuṇḍalādyanyatamākārāvaśyaṃbhāvanīyamastathā ceto'pyavaśyaṃ  
149452 cetyākārāvalambananiyamo loke prasiddha iti nirākārapariśeṣapakṣa eva  
149453 pratyutāsaṃbhāvita iti prauḍhivādenāha - kathamiti || 7 ||  
149454  
149455 kaṭakādi vinā hema kathamāstāṃ vilocyatām |  
149456 kathaṃ svabhāvena vinā padārthasya bhavetsthiṭiḥ || 8 ||  
149457  
149458 ajñātacitaḥ saviśayatāsvabhāvāt tvādapyākāro dustyaja ityāśayenāha - kathaṃ  
149459 svabhāvenetyādinā || 8 ||  
149460  
149461 vinā tiṣṭhati mādhyamaṃ kathayekṣurasah katham |

149462   nirmādhuryaśca yastvikṣuraso na hi sa tadrasaḥ || 9 ||  
149463  
149464   acetanaṃ yaccinmātraṃ na taccinmātramucyate |  
149465   na ca cinmātranabhaso naṣṭaṃ kvacana yujyate || 10 ||  
149466  
149467   api ca naṣṭānāmapi smṛtau bhānadarśanācciddṛṣṭyā kasyāpi niranvayanāśa  
149468   evāprasiddha ityāha - na ceti || 10 ||  
149469  
149470   svasattāmātrakādanyatkiṃcittasya na yujyate |  
149471   anyatvamurarīkartuṃ vyomānanyamasau kila || 11 ||  
149472  
149473   kiṃ ca brahmānanyasya jagato brahmasattāmātrakātiriktarūpāprasiddherna kasyacinnāśaḥ  
149474   prasiddhyatītyāha - sveti | nanu niruktaṃ cāniruktaṃ ca nilayanaṃ cānilayanaṃ ca  
149475   vijñānaṃ cāvijñānaṃ ca satyaṃ cānṛtaṃ ca satyamabhavat iti brahmasattātiriktaṃ  
149476   rūpaṃ śrūyate anubhavanti ca pāmarāstatrāha - anyatvamiti | asau brahmātmā bahu  
149477   syāṃ prajāyeya iti jagadākāreṇa anyatvamurarīkartuṃ tasmādvā etasmādātmana  
149478   ākāśaḥ sambhūtaḥ iti śruteḥ prathamam vyomānanyamākāśābhinnaṃ svātmānaṃ  
149479   karoti kila | yadi svānanyam vyoma karoti tarhi anyatvaṃ kathamurarīkṛtaṃ syāt |  
149480   sadrūpānanyatvāsampādane vā kathaṃ vyoma kṛtaṃ syāt | sadātmatālābha eva hi  
149481   vyomāderutpattiriti na niruktaṃ cāniruktaṃ ca ityādiśrutyuktasya mūrtāmūrtarūpasya  
149482   sadrūpānyatāsiddhirityarthaḥ || 11 ||  
149483  
149484   tasmāttasya yadakṣubdhaṃ sattāmātraṃ svabhāsanam |  
149485   anādimadhyaparyantaṃ sarvaśaktimayātmakam || 12 ||  
149486  
149487   kiṃ tarhi jagadrūpamiti cedbrahmasattaiva | sā hi tattvāvabodhakamānaṃ vinā  
149488   laukikadṛśā jagattatpralayādyākāreṇa sarpātmaneva rajjurbhāstate |  
149489   tattvāvabodhakamānena tu yathārtharūpeṇeti niṣkarṣa ityupasaṃharati - tasmāditi || 12 ||  
149490  
149491  
149492   tadetattrijagatsargakalpāntau vyoma bhūrdiśaḥ |  
149493   nāśa utpādanaṃ nāma vinānābhāsanam nabhaḥ || 13 ||  
149494  
149495   vinānābhāsanam tattvāvedakamānaṃ vinaivāvidyādūṣitadṛśā bhāsanam  
149496   taimirikadṛśā candravvyomādibhāsanamiva nabhaḥ  
149497   śuddhasattātiriktarthaśūnyamevetyarthaḥ || 13 ||  
149498  
149499   jananaṃ maraṇaṃ māyāmohaṃ māndyamavastutā |  
149500   vastutā ca vivekaśca bandho mokṣaḥ śubhāśubhe || 14 ||  
149501  
149502   paramārthatastu jananādi etatsarvaṃ śuddhacidākāśo nirāmaya iti pañcame saṃbandhaḥ  
149503   | māyā vikṣepaḥ moha āvaraṇaṃ tayoḥ samāhāraḥ || 14 ||  
149504  
149505   vidyā'vidyā videhatvaṃ sadehatvaṃ kṣaṇaściram |  
149506   cañcalatvaṃ sthiratvaṃ vā tvaṃ cāhaṃ cetaraśca tat || 15 ||  
149507  
149508   sadasaccātha sadasanmaurkhyam pāṇḍityameva ca |  
149509   deśakālakriyādravyakalanākelikalpanam || 16 ||  
149510  
149511   rūpālokamanaskārakarmabuddhīndriyātmakam |  
149512   tejovāryanilākāśapṛthvyādikamidaṃ tatam || 17 ||  
149513  
149514   etatsarvamasau śuddhacidākāśo nirāmayaḥ |  
149515   ajahadvyomatāmeva sarvātmaivaivamāsthitaḥ || 18 ||  
149516  
149517   etatsarvaṃ ca vimalaṃ khamevātra na saṃśayaḥ |  
149518   asmādananyatsvapnādirḍṛṣṭānto'trāvikaṇḍitaḥ || 19 ||  
149519  
149520   sadananyatvamiva cidananyatvamapyasya svapnadṛṣṭāntena  
149521   saṃbhāvanīyamityāśayenāha - etatsarvamiti || 19 ||  
149522  
149523   cinmayaḥ paramākāśo ya eva kathito mayā |  
149524   eṣo'sau śiva ityukto bhavatyēṣa sanātanaḥ || 20 ||  
149525  
149526   sa saccidekasvabhāvaḥ paramātmā | śiva eko dhyeyaḥ śivaṃkaraḥ sarvamanyatparityajya  
149527   ityādiśrutiṣu śiva ityukta eṣa sanātanaḥ śivo bhavatyeveti mayā rudramūrtirupanyasta  
149528   ityarthaḥ || 20 ||  
149529  
149530   sa eṣa harirityāste bhavatyēṣa pitāmahaḥ |

149531 candro'rka indro varuṇo yamo vaiśravaṇo'nalaḥ || 21 ||  
 149532  
 149533 sa eva viṣṇvādyākāreṇopāsitavatāṃ haririti veṣeṇāste | evaṃ pitāmaho'pyanyeṣāṃ  
 149534 bhavati | kiṃ bahunā | candrārkkādivāsanāvāsitatadhiyāṃ tattadrūpo'pi bhavatītyāha -  
 149535 candra iti | tathā ca śrutiḥ indraṃ mitraṃ varuṇamagnimāhuratho divyaḥ sa suparṇo  
 149536 garutmān | ekaṃ sadviprā bahudhā vadantyaṅniṃ yamaṃ mātariśvānamāhuḥ iti || 21 ||  
 149537  
 149538 anilo jaladombhodhirhyo yadvastvasi nāsti ca |  
 149539 ityete cinmayākāśakośaleśāḥ sphurantyalam || 22 ||  
 149540  
 149541 sa evānilo vāyuḥ | hyaḥ atītaṃ dinam | kālamātropalakṣaṇametat | tatra yadvastvasti  
 nāsti  
 149542 ceti vikalpyate tatsarvameṣa evetyathaḥ | tathā ca śrutiḥ sa brahmā sa hariḥ sendraḥ  
 149543 so'kṣaraḥ paramaḥ svarāt | sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ | sa eva  
 149544 sarvaṃ yadbhūtaṃ yacca bhavyaṃ sanātanaṃ | jñātvā taṃ mṛtyumatyeti nānyaḥ panthā  
 149545 vimuktaye iti | iti varṇitā ete haripitāmahādayo bhāvāścinnmayasya brahmākāśakośasya  
 149546 guṇādyupādhiprayuktā leśā aṃśāḥ || 22 ||  
 149547  
 149548 evaṃvidhābhiḥ saṃjñābhirmudhābhāvanayedṛśāḥ |  
 149549 svabhāvamātrabodhena bhavantyete tu tādṛśāḥ || 23 ||  
 149550  
 149551 mudhābhāvanayā anyathāgrahaṇakāriṇyā avidyayā paramārthasvabhāvamātrabodhena tu  
 149552 ete tādṛśāścinnmātrasvabhāvā bhvanti || 23 ||  
 149553  
 149554 abodho bodha ityevaṃ cidvyomaivātmani sthitam |  
 149555 tasmādbhedo dvaitamaikyam nāstyeveti prasāmyatām || 24 ||  
 149556  
 149557 tathā ca brahmaiva kaṃcitkālamajñādṛśā abodha iti jīvajagadveṣeṇa sthitam | tato  
 149558 vidvaddṛṣṭyā bodhe iti veṣeṇa svarūpe sthitamiti phalitam | na  
 149559 tadanyatkiṃcitkadāacidapītyāha - abodha iti || 24 ||  
 149560  
 149561 tāvattaraṅgatvamayaṃ karoti jīvaḥ svasaṃsāramahāsamudre |  
 149562 jīvaḥ jñāti param svabhāvaṃ nirāmayaṃ tanmayatāmupetaḥ || 25 ||  
 149563  
 149564 tathā ca jīvaḥ ajñātasvātmasvarūpe saṃsāramahāsamudre tāvatkālaṃ  
 149565 janmamarāṇabhramaṇādīnānātaraṅgatvaṃ karoti yāvatparabrahmātmakaṃ  
 149566 svasvabhāvaṃ na jñāti | yadā tu jñāti tadā tanmayatāmupetaḥ sa nirāmayaṃ tadevāste  
 149567 ityarthaḥ || 25 ||  
 149568  
 149569 jñāne tu śāntiṃ sa tathopayāti yathā na so'bahirna taraṅgako'sau |  
 149570 yathāsthitam sarvamidaṃ ca śāntaṃ bhavatyānantaṃ parameva tasya || 26 ||  
 149571  
 149572 tadevāha - jñāte tviti || 26 ||  
 149573  
 149574 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0 pāśā0  
 149575 śivasvarūpavarṇanaṃ nāma dvyaśītitaṃ sargaḥ || 82 ||  
 149576  
 149577 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 149578 śivasvarūpavarṇanaṃ nāma dvyaśītitaṃ sargaḥ || 82 ||  
 149579  
 149580 tryaśītitaṃ sargaḥ 83  
 149581  
 149582 śrīvāsiṣṭha uvāca |  
 149583  
 149584 cinmātraparamākāśa eṣa yaḥ kathito mayā |  
 149585 eṣo'sau śiva ityuktastadā rudraḥ pranṛtyati || 1 ||  
 149586  
 149587 cinmātrameva sa śivo na kālī bhairavākṛtiḥ |  
 149588 bodhāya kalpanādṛṣṭyā tathā bhātīti varṇyate ||  
 149589  
 149590 yāsau tasyākṛtirnāsāvākṛtiḥ kṛtināṃ vara |  
 149591 taccinmātraghanam vyoma tathā kacati tādṛśam || 2 ||  
 149592  
 149593 ata eva tava mayā avidyābhrantīnirāseṇa tāttvikaśivasvabhāvadṛṣṭyudghāṭanāya  
 149594 jagatpralayarudranṛtyādi svānubhūtaṃ varṇitaṃ na tadeva paramārtha iti  
 149595 bhramitavyamityāha - cinmātretyādinā || 1 || 2 ||  
 149596  
 149597 mayā dṛṣṭā tadākāśameva śāntaṃ tadākṛtiḥ |  
 149598 mayeva tatparijñātaṃ nānyaḥ paśyati tattathā || 3 ||



149599  
149600 tattvadṛśā tu mayā tadākṛtiścidākāśamātrameva dṛṣṭā |  
149601 anyastattvadṛṣṭihīnaḥ || 3 ||  
149602  
149603 yathā nāma sa kalpāntaḥ sa rudraḥ sā ca bhairavī |  
149604 māyāmātram tathā sarvaṃ pariññātamaḥ mayā || 4 ||  
149605  
149606 tattvadṛṣṭyaiva mayā kalpāntādisarvaṃ māyāmātramiti pariññātam || 4 ||  
149607  
149608 cidvyomaiva paraṃ śūnyaṃ saṃniveśena tena tat |  
149609 tathā saṃlakṣyate nāma bhairavākāratām gatam || 5 ||  
149610  
149611 vācyavācakasaṃbandhaṃ vinā bodho na jāyate |  
149612 yasmāttasmāttvayi mayā dṛṣṭameva pravaraṇitam || 6 ||  
149613  
149614 kalpanāḍṛṣṭidṛṣṭasyāpi tava purato varṇanaṃ tu  
149615 vācyavācakaśabdārthasaṃbandhakalpanaṃ vinā nirviśeṣasya  
149616 vyutpādanāyogāttatkalpanena tvadvyutpādanārthamityāha - vācyeti || 6 ||  
149617  
149618 yadeva vācyupārūḍhametadrāma sadaiva te |  
149619 rūḍhādhibhautikadṛśaḥ kṣaṇānmāyātmatām gatam || 7 ||  
149620  
149621 tannirasanaṃ tu kalpitaprakriyāyāṃ satyatābuddhirmā bhūdityetadarthamityāha -  
149622 yadeveti | he rāma sadaiva cirābhyāsājagati rūḍhādhibhautikadṛśaste yadeva  
149623 vācyupārūḍhaṃ tadeva kṣaṇānmāyātmatām satyatābhrāntiṃ gatam || 7 ||  
149624  
149625 na bhairavī sā naivāso bhairavo naiva saṃkṣayaḥ |  
149626 samastameva tadbhrāntimātram cidvyoma bhāṣate || 8 ||  
149627  
149628 na bhairavītyādinā punarṇiśedhena tatsamastameva bhrāntimātram  
149629 paramārthataścidvyomeveti bhāṣate || 8 ||  
149630  
149631 svapnanirmāṇapuravatsaṃkalparaṇavegavat |  
149632 kathārthasārtharasavanmanorājjyavilāsavat || 9 ||  
149633  
149634 yathā svapnapuraṃ svacche vyomni mauktikadhīryathā |  
149635 yathā keṣaṇḍrakaṃ vyomni tathā'cidbhāti cidghane || 10 ||  
149636  
149637 tatha acit cidghane bhāti bhrāntyā || 10 ||  
149638  
149639 cinmātrākāśamevācchaṃ kacati svātmanātmani |  
149640 tathā nāma yadābhāti tadātmaivaṃ jagattayā || 11 ||  
149641  
149642 prabodhena tarhi kathaṃ bhāti tadāha - cinmātrete || 11 ||  
149643  
149644 yathā cidvyomni cakati sva evātmā tathā paṭe |  
149645 tathā kacati tattatra kalpāntānalānartane || 12 ||  
149646  
149647 tarhi kiṃ svaprakāśacidātmanaḥ svaparakacane viśeṣo'sti netyāha - yatheti || 12 ||  
149648  
149649 śivayorevamākāro nirākāro'nṅa varṇitaḥ |  
149650 adhunā śṛṇu te vakṣye nṛtyasyānṛttatāsthitim || 13 ||  
149651  
149652 tathā ca kacanaikasvabhāvaṃ nirviśeṣaṃ cidvyomaiva śivayostāttviko nirākāra  
149653 evākāraḥ pariśiṣṭa ityupasaṃhṛtya nṛtyasya sthitistu  
149654 māyāmātratvādanṛttatāsthitirevetyaṃsaṃ vyutpādyamānaṃ śṛṇvityāha -  
149655 śivayoriti || 13 ||  
149656  
149657 cetanaṃ cetanādhātoḥ kiṃcitsaṃspadanaṃ vinā |  
149658 kvacitsthātuṃ na śaknoti vastvavastutayā yathā || 14 ||  
149659  
149660 yathā bhrāntyā dṛśyamānaṃ śuktyādi vastu rajatādyavastutayā vinā sthātuṃ na  
149661 śaknoti tathā cetanādhātoścetanaṃapi kiṃcitsaṃspandanaṃ vinā sthātuṃ na śaknoti |  
149662 bhrānteḥ svabhāvaviparyāsakatvaniyamasāmyāditarthāḥ || 14 ||  
149663  
149664 svabhāvāc cetanaṃ tasmādrudratvena tathā sthitam |  
149665 hemeva rūpakatvena saṃniveśavilāsinā || 15 ||  
149666  
149667 ata eva sadrūpaṃ brahma sarvajagadghaṭitadeharudradevyākāraviparyāseṇa

149668 adhiṣṭhānatāsvabhāvena sthitamityāha - svabhāvādityādinā || 15 ||  
149669  
149670 yannāma cetanaṃ yatra tadavaśyaṃ svabhāvataḥ |  
149671 spandadharmi bhavatyeva vastunā hi svabhāvajā || 16 ||  
149672  
149673 vastutā adhiṣṭhānatā || 16 ||  
149674  
149675 yaḥ spandaścidghanasyāśya śivasyaśya sa eva naḥ |  
149676 svavāsanāveśavaśānnṛtyameva [svayameva iti pāṭhaḥ] virājate || 17 ||  
149677  
149678 ataḥ sa kalpāntaśivo rudro raudrākṛtirdrutam |  
149679 yannṛtyati hi tadviddhi cidghanaspandanaṃ nnijam || 18 ||  
149680  
149681 śrīrāma uvāca |  
149682  
149683 prāmāṇikadṛśā dṛśyamidaṃ nāstyeva vastutaḥ |  
149684 yadevāstīva tatsarvaṃ kalpānte pravinaśyati || 19 ||  
149685  
149686 prāmāṇikadṛśā nāstyeveti na tasminkalpe praśnaḥ | aprāmāṇikadṛṣṭikalpe  
149687 pṛcchāmi | yadeva kiṃcidastīva tatsarva kalpānte pravinaśyati || 19 ||  
149688  
149689 tatkalpāntamahāśūnye etasminparamāmbare |  
149690 kathaṃ cinnāma vā'cetyaṃ citā cetati cidghanaḥ || 20 ||  
149691  
149692 tattathā sati citaḥ acetyaṃ cetyarahitaṃ cinnāma vā kathaṃ | tathā āśrayābhāve cetā  
149693 cetayitā vā kathaṃ | svātirikṭacitikriyābhāve cidghanaścetati vā kathaṃ | tripuṭī  
149694 nopapadyata ityārthaḥ | yadi cāvidyā tadānīmasadapi dṛśyaṃ darśayatīti tata eva  
149695 tripuṭīsiddhirucyeta tarhi sargapralayayoraviśeṣaḥ | na hyacetite sarvajagadghaṭite  
149696 rudradevīśarīre tannṛtyaṃ vā saṃbhavati | na hi yugapaddvaitamaikyam ca bhāvayituṃ  
149697 śakyamiti bhāvaḥ || 20 ||  
149698  
149699 śrīvasiṣṭha uvāca |  
149700  
149701 etadeva tadāpyaṅga dvaitaikyāmbhodhiśāntaye |  
149702 yadi cinmātranabhasaścetyamasti na kiṃcana || 21 ||  
149703  
149704 he aṅga yadyevaṃ śaṅkase tadāpi tava dvaitaikyasaṃdehāmbhodhiśāntaye  
149705 etadevottaraṃ śṛṇu | tadevāha - yaditi | yadi sarvapralaye pariśiṣṭasya  
149706 cinmātranabhasaḥ kiṃcana cetyamasti tadā tato dvitīyāsattvādeva kvaciddeśe kadācana  
149707 kāle kiṃcidapi vastu kaścidapi na cetati | yatra tvasya sarvamātmaivābhūttatkena kaṃ  
149708 paśyet ityādiśrutiriti bhāvaḥ || 21 ||  
149709  
149710 na kiṃciccetati tataḥ kvacitkiṃcitkadācana |  
149711 sarvaṃ śāntaṃ dṛṣṇanmaunaṃ vijñānaghanamambaram || 22 ||  
149712  
149713 tathā cāyaṃ prāmāṇikadṛṣṭisiddho nityamuktātmasvabhāva eva pralaya iti  
149714 tvayopanyasta iti prathamakalpa eva saṃpanna ityāha - sarvamiti | tathā  
149715 cāprāmāṇikadṛśā dvitīyakalpamāśritya praśno nocite iti bhāvaḥ || 22 ||  
149716  
149717 yaccedaṃ cetyate nāma tatsvabhāvo'sya valgati |  
149718 citsvabhāvasya śāntasya svasattāyāmavasthiteḥ || 23 ||  
149719  
149720 yadi tu prathamakalpavailakṣaṇyāya pralaye avidyādi kiṃciccetyamabhyupagacchasi tarhi  
149721 tenaiva tipuṭījagadghaṭitarudradevīśarīre tannṛtyaṃ ca setsyatīti nāsaṃbhāvitaṃ  
149722 kiṃcinmayoktamityāśayenāha - yaccedamityādinā | svabhāvaḥ  
149723 avijñātātmasvarūpamasya brahmaṇaḥ pralaye'pi rudradevī tannṛtyarūpeṇa valgati  
149724 prathate | na caitāvātā vāstavakūṭasthacitsvabhāvahānirityāha - citsvabhāvasyeti || 23 ||  
149725  
149726 yathā svapne cidevāntaḥ purapattanavadbhavet |  
149727 purādi na tu tatkiṃcidvijñānākāśameva tat || 24 ||  
149728  
149729 bhrāntyā anyatha tvapratibhāse'pi vāstavasvabhāvāpracyutau dṛṣṭāntamāha -  
149730 yatheti || 24 ||  
149731  
149732 ātmanātmani cicchūnyaṃ jñātvā ca jñeyamapyalam |  
149733 tathā ca sargādārabhya vetti svaṃ kcanaṃ ca tat || 25 ||  
149734  
149735 tathā ca sarvaṃ jñeyaṃ jñātvāpi cit ātmanā ātmani sadaiva jñeyaṃ śūnyam | tathā ca  
149736 pralayakāle'pi sargārambhakṣaṇādārabhya yāvatpralayakṣaṇaṃ yadyathā saṃpannaṃ

149737 tatsarvaṃ svaṃ kacaṇaṃ vettīti sadā sarvajñaṃ tadbrahma prasiddhamityarthaḥ || 25 ||  
 149738  
 149739 svayamantaḥ kacantī citśvabhāvākāśakoṭare |  
 149740 kṣaṇakalpajagadbhrāntiṃ dhatte kalpanayā svayā || 26 ||  
 149741  
 149742 ata eva tatsargakāle'pi pralayamatitānāgatasarvapralayasahasraiḥ saha paśyatyevetyapi  
 149743 sambhāvaniyamityāśayenāha - svayamityādinā || 26 ||  
 149744  
 149745 svayamantaḥ kacatkāntiścidākāśaḥ svabhāvakhe |  
 149746 ayaṃ sohamayaṃ ca tvaṃ karotītyādikalpanam || 27 ||  
 149747  
 149748 tasmāna dvaitamastīha na caikyam na ca śūnyatā |  
 149749 na cetanācetanamṇ vai maunameva na tacca vā || 28 ||  
 149750  
 149751 ata eva hi sarvadṛśyasya tadabhāvasya ca parasparabādhitatvātparamārthavastuno  
 149752 bhāvābhāvobhayaṇiṣedhāvadhitetyāśayenopasaṃharati - tasmādityādinā |  
 149753 sargapralayayorviśeṣo'pi svānubhavanaiva siddho na yugapatpratyañāpalapitum śakya iti  
 149754 bhāvaḥ || 28 ||  
 149755  
 149756 na cetati kvacitkiṃcitkaściccetyātmabhāvataḥ |  
 149757 tena cetāpi nāstīva maunamevāvaśiṣyate || 29 ||  
 149758  
 149759 nirvikalpasamādhirhi siddhāntaḥ sarvavānmaye |  
 149760 tacca jīvadṛṣanmaunaṃ tūṣṇimevāta āsyatām || 30 ||  
 149761  
 149762 kurvannijaṃ prakṛtameva yathāpravāhamācārajālamacalaḥ paramārthamaunāt |  
 149763 nirmānamohamadabhedamanaṅgajīvamākāśakośaviśadāśayaśāntamāsya || 31 ||  
 149764 ||  
 149765  
 149766 he rāma tvamapi īśvara iva lokadṛśā nijaṃ prakṛtameva  
 149767 rājyaparipālanādyācārajālaṃ yathāpravāhaṃ pitṛpitāmahaprāptakrameṇa kurvanneva  
 149768 svadṛśā paramārthamaunānnirmānaṃ  
 149769 nirmohamapagatamadabhedamaṅgaistadabhimānījīvena ca  
 149770 rahitamākāśakośavadviśadāśayaṃ ca yathā syāttathā śāntaṃ nirvikṣepamāsya || 31 ||  
 149771  
 149772 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mokṣo0 nirvāṇapraka0 uttarārdhe pāṣā0  
 149773 viśvarūpadarśanaṃ nāma tryaśītitaṃ sargaḥ || 83 ||  
 149774  
 149775 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 149776 viśvarūpadarśanaṃ nāma tryaśītitaṃ sargaḥ || 83 ||  
 149777  
 149778  
 149779 caturaśītitaṃ sargaḥ 84  
 149780  
 149781 śrīrāma uvāca |  
 149782  
 149783 anantaram mune brūhi kālī kimiva nṛtyati |  
 149784 kiṃ śūrpaphalakuddālamusalādisrajā''vṛtā || 1 ||  
 149785  
 149786 śivaśaktyorñijaṃ rūpaṃ vivicyātropavarṇyate |  
 149787 śūrpādimālārūpaṃ ca satyāsatyāvimarśataḥ ||  
 149788  
 149789 yā kālī nṛtyatīti tvayā varṇitā sā kimiva | kiṃsvarūpetyarthaḥ | sā ca  
 149790 kimātmakaśūrpaphalakuddālādisrajā āvṛtā tadubhayaṃ brūhītyarthaḥ | kālaḥ kimiva  
 149791 nṛtyati iti pāṭhe'pi kālātmakakālīsvarūpasyaiva praśnastasyā eva  
 149792 pūrvottaragranthayornṛtyasya śūrpamusalādisragdhāraṇasya ca varṇanāt || 1 ||  
 149793  
 149794 śrīvāsiṣṭha uvāca |  
 149795  
 149796 sa bhairavaścidākāśaḥ śiva ityabhidhīyate |  
 149797 anyāṃ tasya tām viddhi spandaśaktiṃ manomayīm || 2 ||  
 149798  
 149799 śivasya svarūpamanirūpya tacchaktisvarūpanirūpaṇāyogādubhayaṃ sahaiva  
 149800 nirūpayitumupakramate - sa iti | calanasvabhāvarajoguṇaprādhānyena spandaśaktiṃ  
 149801 sattvaḥsvacchatāprādhānyena sarvataścitpratibimbavyāptiā  
 149802 jagatsaṃskāraghaṭitatvena ca sargādisaṃkalpavikalpahetutvena manaḥsāmyānmanomayīm |  
 149803 śive tādātmyenādhyāśāttadadhīnasattāsphūrtikatvācca tadananyāṃ māyāṃ tām  
 149804 viddhītyarthaḥ || 2 ||  
 149805

149806 yathaikaṃ pavaṇaspaṇḍamekaṃauṣṇyāṇalau yathā |  
 149807 cinmātraṃ spaṇḍaśaktiśca tathaivaikātma sarvadā || 3 ||  
 149808  
 149809 ananyatvaṃ dṛṣṭāntābhyāṃ samarthayati - yatheti | mokṣātpṛāgeva  
 149810 sarvakālavayavahārasamāpteḥ sarvakālavayāptirastyevevyāśayena sarvadetyuktiḥ || 3 ||  
 149811  
 149812 spandena lakṣyate vāyurvahnirauṣṇyena lakṣyate |  
 149813 cinmātramamalaṃ śāntaṃ śiva ityabhidhīyate || 4 ||  
 149814  
 149815 yato vā imāni bhūtāni jāyante | yena jātāni jīvanti ityādiśrutiṣu  
 149816 jagatsargaprāṇaspaṇḍādītatkrīyayaiva śivasya brahmaṇo lakṣaṇādapi tadananyatvamityāha  
 149817 - spandeneti dvābhyāṃ || 4 ||  
 149818  
 149819 tatspaṇḍamāyāśaktyaiva lakṣyate nānyathā kila |  
 149820 śivaṃ brahma viduḥ śāntamavācyaṃ vāgvidāmapī || 5 ||  
 149821  
 149822 nanu śrutau sargādibrahmalakṣaṇaṃ tacchivasya kathamucyate tatrāha - śivamīti |  
 149823 yataḥ sarvāḥ śrutayo brahmavidaśca śivameva brahma vidurato nāśivaṃ  
 149824 brahmānyadastītyarthaḥ || 5 ||  
 149825  
 149826 spaṇḍaśaktistadicchedaṃ dṛśyābhāsaṃ tanoti sā |  
 149827 sākārasya narasyecchā yathā vai kalpanāpuram || 6 ||  
 149828  
 149829 so'kāmayata bahu syāṃ prajāyeya ityādiṣu sā spaṇḍaśaktireva śivasyecchetyuktā saiva  
 149830 satyakāmasya tasya manorājyamiva jagattanotītyāha - spaṇḍaśaktiriti || 6 ||  
 149831  
 149832 karotyeva śivasyecchā karotīdamanākṛteḥ |  
 149833 saiśā citiriti proktā jīvanājīvitaiṣiṇām [asyāgre - cetyonmukhatayoditā |  
 149834 saiṣoktā vāsanānāmnī vāsanā dṛśyasaṃvidāḥ || saiśā jīvakalā proktā ityapi  
 149835 kvaciddṛśyate || || 7 ||  
 149836  
 149837 saiśā svāntargatacidābhāsapradīptatvāccitīśaktirjīvacaitanyamīti proktā || 7 ||  
 149838  
 149839 prakṛtitvena sargasya svayaṃ prakṛtitāṃ gatā |  
 149840 dṛśyābhāsānubhūtānāṃ karaṇātsocyate kriyā || 8 ||  
 149841  
 149842 prakṛtitvena jagadākārapariṇāmitvena | tathā ca śrutiḥ māyāṃ tu prakṛtiṃ  
 149843 vidyānmāyinaṃ tu maheśvaraṃ iti |  
 149844 dṛśyābhāseṣvanubhūtānāmutpattiyāptivikṛtisaṃskāralakṣaṇānāṃ  
 149845 caturvidhaphalānāṃ karaṇāt || 8 ||  
 149846  
 149847 vaḍavāgniśikhākārācchoṣyācchuṣketi kathyate |  
 149848 caṇḍitvāccaṇḍikā proktā sotpalotpalavarṇataḥ || 9 ||  
 149849  
 149850 dvīpicarmaaparīdhānā śuṣkamāṃsātibhairavā ityādipurāṇeṣu tasyāḥ  
 149851 śuṣkatāprasiddherapi nimittamāha - vaḍaveti | yataḥ  
 149852 samudrādījalārdrabrahmaṇḍadehā sā vaḍavāgniśikhākārādgraiṣmādityādiḥ  
 149853 sakāśācchoṣyā ataḥ śuṣketi kathyata iti || 9 ||  
 149854  
 149855 jayā jayaikaniṣṭhatvātsiddhā siddhisamāśrayāt |  
 149856 jayantī ca jayā proktā vijayā vijayāśrayāt || 10 ||  
 149857  
 149858 yato jayā ato jayantī ca proktā | tathā ca nāmadvayasyāpyekameva pravṛttinimittam |  
 149859 viśiṣṭho jayastu vijayāpadasya | evamagre'pyūhyam || 10 ||  
 149860  
 149861 proktā parājitā vīryāddurgā durgraharūpataḥ |  
 149862 oṃkārasāraśaktitvādumeti parikīrtitā || 11 ||  
 149863  
 149864 umeti parikīrtitā oṃkāraghaṭakānāmakārokāramakārāṇāṃ u ma a iti vyatyāśena  
 149865 ghaṭane t̥api umāśabdaniṣpatteriti bhāvaḥ | sameti parikīrtiteti pāṭhe tu  
 149866 oṃkāralakṣyaturīyasvarūpsthūlasūkṣmādisarvaprapañcasārācicchaktitvāt##-  
 149867  
 149868 gāyatrī gāyanātmavātsāvitṛī prasavasthiteḥ |  
 149869 saraṇātsarvadṛṣṭīnāṃ kathitaiśā sarasvatī || 12 ||  
 149870  
 149871 gāyanā jāpakāsteṣāṃ paramapuruṣārthātmatvāt |  
 149872 svargāpavargasādhanasārvakarmopāśanañjānadṛṣṭhīnāṃ saraṇātprasarāt || 12 ||  
 149873  
 149874 gaurī gaurāṅgadehatvādbhavadehānuṣaṅgiṇī |

149875 suptānāmatha buddhānāmamātroccāraṇāddhṛdi || 13 ||  
 149876  
 149877 bhavatyasmādviśvamiti bhava īśvarastaddehānuṣaṅgiṇī | umānāma punaḥ  
 149878 prakārāntareṇa vyācaṣṭe - suptānāmiti | cārthe athaśabdaḥ | suptānām  
 149879 prabuddhānām ca trailokyasthasarvaprāṇinām hṛdi anāhatanādātmanā  
 149880 akārādimātrātrayaśūnyasya praṇavanādabhāgasya śabdabrahmākhyasya nityam  
 149881 sarvadaivoccāraṇādaṅguṣṭhaparimitaḥṛtṭpuṇḍarikacchidre līṅgākāreṇa sthitasya  
 149882 daharākāśākhyasya śivasya mūrdhni bhūṣaṇabhūtā bindurūpā indukālā umetyucyate |  
 149883 tathā cokaṭam vāyaviyasaṃhitāyām - omityekākṣaram brahma brahmaṇaḥ  
 149884 pratipāḍakam | a-umeti trimātrābhīḥ parastādardhamātrayā | tatrākāraḥ sthito bhāge  
 149885 jvālālīngasya dakṣiṇe | ukāraścottare tadvanmakārastasya madhyataḥ | ardhamātrātmako  
 149886 nādaḥ śrūyate līṅgamūrdhani iti | haṃsopaniṣadi ca pūrve dale puṇyamatiḥ  
 149887 ityādiḥṛdayapuṇḍarikadaleṣu jīvasya matibhedamuktivā līṅge suṣuptiḥ padmatyāge  
 149888 turīyam yadā haṃso nāde vilīno bhavati tatturīyātītamiti līṅgamūrdhaste nāde  
 149889 sarvopādhipvilayena brahmapratiṣṭhā turīyātītāvasthetyuktamiti bhāvaḥ || 13 ||  
 149890  
 149891 nityam trailokyabhūtānāmumetīndukalocyate |  
 149892 śivayorvyomarūpatvādasitaṃ lakṣyate vapuḥ || 14 ||  
 149893  
 149894 kālī kimiti nṛtyati iti praśne kimiti kālīti varṇanimittapraśnamabhipretyottaramāha -  
 149895 śivayoriti || 14 ||  
 149896  
 149897 nabho hi māṃsametābhyām dṛṣṭidṛṣṭam vilokyate |  
 149898 asti nabho nabhasyeva tau nabhonabhasi sthītau || 15 ||  
 149899  
 149900 nanu cidrūpayoḥ śivayorjaḍavyomarūpatā katham tatrāha - nabha iti |  
 149901 cidrūpābhyāmevaitābhyām māṃsamayaṃ svaśarīramiva śyāmaṃ  
 149902 sargasamkalpadṛṣṭyā dṛṣṭamataḥ śyāmamiva jaḍamiva ca vilokyate |  
 149903 nirādhārasthitirapi tayornabhovadevānumeyetyāha - astīti || 15 ||  
 149904  
 149905 nabhonibhāvabhūtāṅgāvacchau vyomna ivāgrajau |  
 149906 hastapādāsyamūrdhno yadbahutvālpatvabhedataḥ || 16 ||  
 149907  
 149908 amūrtatvasvacchatve api tayorvyomavadeva bodhye ityāha - nabhonibhāvīti | agrajau  
 149909 jyeṣṭhabhrātārāvivetyupamādārḍhyāya saṃbhāvanā | amūrtatve hastapādādīmattvaṃ  
 149910 halaśūrpādisragdharatvaṃ ca kathamiti cettatrottaraṃ śrāvayati - hastetyādinā |  
 149911 hastapādāsyamūrdhna iti samāhāradvandvaikavadbhāvaḥ |  
 149912 hastāderyadbahutvālpatvabhedato nānātvaṃ vaicitryaṃ yacca halaśūrpādisragdharatvaṃ  
 149913 tacchr̥ṇviti pareṇānvayaḥ || 16 ||  
 149914  
 149915 nānātvaṃ halaśūrpādisragdharatvaṃ ca tacchr̥ṇu |  
 149916 sā hi kriyā bhagavatī parispaṇḍaikaṛūpiṇī || 17 ||  
 149917  
 149918 hi yasmātsā bhagavatī anādyantā citiśaktirapi ātmanā svecchayaiva svātmani  
 149919 sarvavaidikakriyārūpā bhūtvā  
 149920 dadyātsnāyājjuhuyādityādivedavihitadānasnānāyāgādiśreṣṭhaśarīriṇī saṃpannā  
 149921 tasmāttathā devyā yā nānāvidhābhīnayasahitā nartanāstā imā brahmaṇaḥ  
 149922 karmaphalarūpāḥ sarvaprāṇisargasthiti jarāmaraṇarītayō bodhyā iti pareṇānvayaḥ || 17 ||  
 149923  
 149924 dadyātsnāyācca juhuyādityādyagraśarīriṇī |  
 149925 citiśaktiranādyantā tathā bhātātmanātmani || 18 ||  
 149926  
 149927 sākāśarūpiṇī kāntā dṛśyaśrīḥ spandadharmiṇī |  
 149928 devyāstasyā hi yāḥ kālyā nānābhīnayanartanāḥ || 19 ||  
 149929  
 149930 tā imā brahmaṇaḥ sargajarāmaraṇarītayaḥ |  
 149931 kriyāsau grāmanagaradvīpamaṇḍalamālikāḥ || 20 ||  
 149932  
 149933 yataḥ asau devī kriyā ato niravayavāyāḥ kriyāyā aprasiddheḥ svarūpaprasiddhyarthameva  
 149934 kalpitahastapādādyavayavātmikā grāmanagaradvīpamaṇḍalamālikāḥ śarīrāntardhatte  
 149935 taiḥ spandānkaroti | svām kriyārūpatam prakāṭayātīti yāvat || 20 ||  
 149936  
 149937 spandānkaroti dhatte'ntaḥ kalpitāvayavātmikā |  
 149938 kālī kamalinī kālī kriyā brahmāṇḍakālikā || 21 ||  
 149939  
 149940 kālīnāmanirvacane'pi tasyāḥ kriyaikasvabhāvatvaṃ brahmāṇḍaśarīratayā  
 149941 sarvalokādyavayavadhāriṇītvam ca prasiddhyatītyāśayenāha - kālīti | kala gatau  
 149942 saṃkhyāne ca iti dhātorhi kālaśabdaḥ kālīśabdaśca niṣpadyate | kaliḥ kāmādhenuṛiti ca  
 149943 vaiyākaraṇā dhāraṇādisarvakriyāvācī kaladhāturityāhuḥ | tathā ceyam

149944 brahmāṇḍalakṣaṇānām bījakosānām kālīkā kalayitrī nirmātrī dhārayitrī  
 149945 pariṇāmādivikāraprāpayitrī ca kriyā svayaṃ satī kamalinī padminīlateva kālī śyāmalā  
 149946 saṃpannā | ata eva hi svapuṣpādyavayavībhūtāmimām prthvyādidṛśyalakṣmīm  
 149947 hṛdi dhatte ityārthaḥ | evaṃ jagadaṅgadadhāraṇe'pi tasyā  
 149948 asaṅgodāsīnadrūpaśivasvabhāvatvānniravayavatvamevetyāha - na kadācaneti || 21 ||  
 149949  
 149950 dhatte svāvayavībhūtām dṛśyalakṣmīmimām hṛdi |  
 149951 na kadācana ciddevī nirdeśyāvayavā kvacit || 22 ||  
 149952  
 149953 śivatvāvyatirekeṇa śivataivam vidṛśyatām |  
 149954 yathāṅga śūnyatā vyomnaḥ spandanaṃ mātariśvanaḥ || 23 ||  
 149955  
 149956 aṅgābhāve'pyaṅgavyapadeśe dṛṣṭāntānāha -yatheti || 23 ||  
 149957  
 149958 jyotsnāyāścetyamevaṃ hi dṛśyamaṅgaṃ citeḥ kriyā |  
 149959 śivaṃ śāntamanāyāsamavyayaṃ viddhi nirmalam || 24 ||  
 149960  
 149961 jyotsnāyāścandrikāyāścetyaṃ prabodhaniyaṃ kumudādyaṅgaṃ | jyotsnāṅgamindoḥ  
 149962 iti pāṭhe tu spaṣṭam | evaṃ tasyāḥ kālātmakaṃ jagadaṅgakaṃ kriyāsvarūpamupavarṇya  
 149963 vāstavaṃ svarūpaṃ varṇayati - śivamiti || 24 ||  
 149964  
 149965 na manāgapi tatrāsti staimityaṃ spandadharmatā |  
 149966 sā kriyaiva tathārūpā satī bodhavaśādyadā || 25 ||  
 149967  
 149968 tatra kriyāsvarūpaṃ tasyā abodhadasāmātradrīśyamavāstavaṃ śivarūpaṃ tu  
 149969 bodhadṛśyaṃ vāstavamityāha - seti || 25 ||  
 149970  
 149971 vyāvṛtṭyaiva tathaivāste śiva ityucyate tadā |  
 149972 citiśakteḥ kriyā devyāḥ pratisthānaṃ yadātmani || 26 ||  
 149973  
 149974 yadā bodhavaśātkriyāsvarūpādvāvṛtṭya tathaiva vāstavasvarūpāvenāste tadaiva śiva  
 149975 ityucyate | kūṭasthasya citiśaktiśātmikāyā devyā ātmani svasyā  
 149976 avidyāvaśādyatpratisthānaṃ pratikūlaspandajaḍabhāvenāvasthānaṃ tadeva kriyetyucyate  
 149977 || 26 ||  
 149978  
 149979 yathābhūtasthitereva tadeva śiva ucyate |  
 149980 devyāḥ kriyāyāścicchakteḥ svarūpiṇyā mahākṛteḥ || 27 ||  
 149981  
 149982 vidyayā yathābhūtacinmātrasvarūpāsthitereva hetoḥ śiva ityucyate || 27 ||  
 149983  
 149984 kalpitākāradhāriṇyā ananyāvayavā ime |  
 149985 sargāḥ sajjanatāvargā lokā ālokaśvarāḥ || 28 ||  
 149986  
 149987 tathā ca kalpitajagaddehadhāriṇyā nṛtye kalpitā gītaya iva  
 149988 tādṛśāsūrpamusalādisragdāmabhūṣaṇamevocitamiti vaktuṃ bhūmikāṃ racayati -  
 149989 kalpitākāreti | santo vidyamānā janatāvargā yeṣu | ime vakṣyamāṇāḥ sarve || 28 ||  
 149990  
 149991 sadvīpasāgarāḥ prthvyāḥ savanāvanayo'drayāḥ |  
 149992 sāṅgopāṅgāstrayo vedāḥ savidyāsthānagītayaḥ || 29 ||  
 149993  
 149994 savidhipratiśedhārthāḥ saśubhāśubhakalpanāḥ |  
 149995 sadakṣiṇāgnayo yajñāḥ puroḍāśādyasamsinaḥ || 30 ||  
 149996  
 149997 puroḍāśarūpaṃ yadādyamadaniyaṃ tacchaṃsinastannirūpyāḥ | yajñānām  
 149998 dravyadevatānirūpyatvāditi bhāvaḥ || 30 ||  
 149999  
 150000 bhūpālōlūkkalabṛsīśūrpayūpādisaṃyutāḥ |  
 150001 saṃgrāmāḥ sāyudhagrāmāḥ saśūlaśaraśaktayaḥ || 31 ||  
 150002  
 150003 yuddhānāmapi yoddhūsvargasamṣṭyādihetuvihitakarmatvena yajñasāmyāttadaṅgaiḥ  
 150004 saha nirdeśaḥ | bhūpālōlūkkalabṛsyādighaṭitasragdāmasaṃyutāḥ || 31 ||  
 150005  
 150006 sabhuṣuṇḍigadāprāsahayebhabhaṭabhāsuraḥ |  
 150007 jñātayo bhūtasamghānām caturdaśa surādikaḥ |  
 150008 caturdaśābdhidviporvyastathā lokāścaturdaśa || 32 ||  
 150009  
 150010 lokāścaturdaśetyantānām sarveṣāmime kalpitākāradhāriṇyā devyā ananyāvayavā iti  
 150011 pūrvatra saṃbandhaḥ || 32 ||  
 150012

150013 śrīrāma uvāca |  
150014  
150015 citeḥ kalpāḥ śarīriṇyāḥ sargā ye'ṅge sthitāstathā |  
150016 te kimātmani tiṣṭhanti utāsatyā vadeti bho || 33 ||  
150017  
150018 evaṃ praśnadvaye tvayā samāhite'pi mama  
150019 prākṣargakṛtadvaitaikyayaugapadyāsaṃbhavaśaṅkāyāḥ samyak samādhānaṃ na  
150020 vṛttam | naṣṭasyāśato'rthakriyākāritvāsaṃbhavāt | svasattābalena  
150021 kāryasattāsaṃpādanameva hi kāraṇānāṃ kāryārthakriyā | upādānena kāryasya  
150022 tattāpahāraśca nāśaḥ na caikasminneva kāle kāraṇena svakārye sattā saṃpādyate  
150023 apahriyate ceti śliṣyate | na vā sarvakāraṇasadātmaprahṛtasattākaiḥ padārthaiḥ pralaye  
150024 svasvarthakriyā saṃbhāvayitum śakyetyāśayena rāmaḥ prcchati - citeriti |  
150025 rudrakālīśarīriṇyāściteragre pralayakāle'pyatitānāgatāḥ sarve sargāḥ kalpāḥ  
150026 pralayāśca sthitā iti yattvayā varṇitaṃ tatra prcchāmi | ye sthitāḥ sargāste  
150027 kimātmanyarthakriyāsamārthe satsvabhāve tiṣṭhanti uta  
150028 asatyāstādṛśasatsvabhāvaśūnyā mṛgatṛṣṇāmbuprāyā iti vadetyarthaḥ || 33 ||  
150029  
150030 śrīvasiṣṭha uvāca |  
150031  
150032 rāmāsau kila cicchaktistayā yaccoditaṃ tathā |  
150033 tatpracetitamēvātaḥ satyaṃ cedamivākhilam || 34 ||  
150034  
150035 jagataḥ pralayasya ca kadācidapi nātyantikaṃ sattvaṃ nāpyasattvaṃ kiṃtu  
150036 satyasaṃkalpānusāricitā satyamiti cetitaṃ satyamasaditi cetitamasatyaṃ na svato'sya  
150037 kiṃcidvyapadeśārhaṃ rūpamasti | tathā ca pralayakāle'pyaindavasargāḥ sthitā  
150038 arthakriyāsamārthāśca tatsaṃkalpacito dṛṣṭyā | itarasaṃkalpadṛṣṭyā tu te na sthitā na  
150039 pralīnāśceti prāgvarṇitamēvetyāśayena vasiṣṭha uttaramāha - rāmetryādinā |  
150040 yadvastutayā satyasaṃkalpacitā tattadbhoktṛvāsanākarmabījodbhedanena sargāya vā  
150041 pralayāya vā coditaṃ tathā tairbhoktṛbhiḥ pracietitamanubhūtameva |  
150042 atastadanubhavitṛdṛśā idamakhilam satyamiva | cādanyadṛśā  
150043 atyantāprasiddherasatyamiva || 34 ||  
150044  
150045 tatpratibimbitaṃ bāhyānmukurapratibimbavat |  
150046 satyaṃ tadantarevāsti citernāsatyamarthataḥ || 35 ||  
150047  
150048 kutaḥ satyamiva tatrāha - taditi | yatastat  
150049 bāhyānmukhāderbimbānnimittānmukurapratibimbavat  
150050 pūrvānubhavavāsanādinimittātātatsākṣiciti pratibimbitaṃ tadantarevāsti ato'rthatastaṃ  
150051 prati  
150052 satyameva || 35 ||  
150053  
150054 cidrūpasya tathāpyantaḥ satsaṃkalpapuraṃ bhavet |  
150055 dṛḍhadhyānādviśuddhāyāściterbhavatu sā katham || 36 ||  
150056  
150057 katham tarhyasatyaṃ tatrāha - cidrūpasyeti | tathā tadanubhavabalātsatyatve'pi  
150058 cidrūpasyāntaracidrūpasya praveśāyogāttatsaṃkalpanagaravanmithyaiva bhavet | ata eva  
150059 dhyānadārḍhyena vāsanākṣaye tatprasaktireva nāstītyāha - dṛḍheti || 36 ||  
150060  
150061 ādarśeṣvathavā svapne sargāḥ saṃkalpane'stu vā |  
150062 sa ātmanyarthakāritvātsatya ityeva me matiḥ || 37 ||  
150063  
150064 pratītimātreṇājñadṛśā satyatvaṃ tu pratibimbavasvapnādyarthānāmapi suvacam  
150065 teṣāmapi tadantaḥ svānurūpārthakriyākāritvadarśanādītyāha - ādarśeṣvīti || 37 ||  
150066  
150067 mama nārthāya sa iti vakṣi cettatkathaṃ bhavet |  
150068 deśāntaragatāḥ sarve bhavantyarthāya saṃprati || 38 ||  
150069  
150070 sa ādarśāntargato ghaṭādirmama bāhyajalāharaṇādyarthāya samartho neti cet tvaṃ vakṣi  
150071 vadasi tarhi śṛṇu | tadādarśāntargataṃ bahirarthāya kathaṃ bhavet | na hyanyatra  
150072 vidyamānamanyatra jalāharaṇādyasamarthamityetāvatā asadbhavatī | kiṃ tava  
150073 deśāntaragatāḥ sarve ghaṭādyarthāḥ saṃprati te gṛhe jalāharaṇādyarthāya samarthā  
150074 bhavantīti kakuḥ | deśāntare teṣāmarthakriyākāritvamiva  
150075 darpaṇasvapnādyanatārthakriyā tu pratibimbāderapyastyevetyāha - yatheti |  
150076 sadbhāvaṃ svapnādidraṣṭṭabhāvaṃ || 38 ||  
150077  
150078 yathā deśāntaragrāmastadgatasyārthakṛdbhavet |  
150079 sarve tathaiva tadbhāvaṃ gatasyārthaviniścayāt || 39 ||  
150080  
150081 yadyathābhūtasarvārthakriyākāri pradṛśyate |

150081 tatsatyamātmano'nyasya naivātattāmupeyuṣaḥ || 40 ||  
150082  
150083 ata eva tattadarthakriyādraṣṭṭadrṣṭyaiva tatsatyam nānyadrṣṭyeti vyavasthitam tasya  
150084 satyatvamityāha - yaditi | ātmanastaddraṣṭrātmanaḥ satyam | atattām  
150085 ataddraṣṭṭatāmupeyuṣaḥ anyasya puruṣasya drṣā naiva satyam || 40 ||  
150086  
150087 tasmācchicchaktikośasthāḥ sarvāḥ sargaparamparāḥ |  
150088 satya ātmeti tadbhāvaṃ gatasyānyasya nākhilāḥ || 41 ||  
150089  
150090 tadvadeva prakṛte'pi yojyamityupasaṃharati - tasmāditi || 41 ||  
150091  
150092 bhūtabhavyabhaviṣyasthāḥ saṃkalpasvapnapūrgaṇāḥ |  
150093 sarve satyāḥ paraṃ tattvaṃ sarvātmā kathamanyathā || 42 ||  
150094  
150095 anyathā teṣāmasatyatve sarvātmā paraṃ tattvaṃ katham syāt | na  
150096 hyatyantāsatastattvamātmā vā prasiddha iti bhāvaḥ || 42 ||  
150097  
150098 prāpyante yogasiddhena tadbhāvaṃ tu gatena te |  
150099 anyena parvatā grāmā gatyā deśāntare yathā || 43 ||  
150100  
150101 ata eva parasvapnādyarthā api yogibhiḥ prāpyante icchayā upabhuḥjyante cetyāha -  
150102 prāpyanta iti | anyena tatsvāpnapuruṣātiriktenāpi parakāyapraveśena taddhṛdayaṃ  
150103 praviśya tanmanobhāvaṃ gatena yathā deśāntare vidyamānāḥ parvatagrāmāstatra gatyā  
150104 prāpyante tadvat || 43 ||  
150105  
150106 cālitasya yathā gāḍhanidrasya svapnapattanam |  
150107 na luṭhatyeva luṭhitamityapy anumataṃ sphuṭam || 44 ||  
150108  
150109 nṛtyena kālyāṣcalane'pi taddehagatabhūmyādyacalane drṣṭāntamāha -  
150110 cālitasyeti | śanaiḥ paryāṅkasyānyatra nayanena śayanasthalādanyatra cālitasyāpi || 44 ||  
150111  
150112 tathā calantya luṭhitam tasyā dehagataṃ jagat |  
150113 na luṭhatyeva mukurapratibimbamiva sthitam || 45 ||  
150114  
150115 dārṣṭāntike yojayati - tatheti || 45 ||  
150116  
150117 sa trailokyamahārambhaḥ satyo'pi bhrāntimātrakam |  
150118 bhrāntimātrasya ke nāma luṭhanāluṭhane vada || 46 ||  
150119  
150120 tadacalane yuktyantaramāha - sa iti || 46 ||  
150121  
150122 kadā svapnapuraṃ satyaṃ kadā svapnapuraṃ mudhā |  
150123 kadā svapnapuraṃ bhagnaṃ kadā svapnapuraṃ sthitam || 47 ||  
150124  
150125 bhrāntitvaṃ kevalaṃ saiva drṣyaśrīryāvadagraḡā |  
150126 tvaṃ viddhīmāmapi bhrāntiṃ jagallakṣmīmavāstaviṃ || 48 ||  
150127  
150128 imāṃ idānīmṭanīmapi || 48 ||  
150129  
150130 saṃkalpane manorāḡje svapne saṃkathane bhrame |  
150131 yathāpurānubhavaṃ trailokyānubhavaṃ tathā || 49 ||  
150132  
150133 tathā trailokyānubhavaṃ viddhītyanuṣajyate || 49 ||  
150134  
150135 ahamiti jagaditi nāntarbhrāntiriyam prakacatīva citāḥ |  
150136 paramākāśakṛśākhyā śāmyati nipuṇam pariḡñātā || 50 ||  
150137  
150138 citāḥ antaḥ ahamiti jagaditi ca vastuto nāsti | paraṃtu iyaṃ ākāśaḥ kṛśa itīva  
150139 ākhyāyata ityākhyā bhrāntiḥ kacati | na hyākāśe kārśyam kārṣṇyam vāsti | sā  
150140 hyaḡñānādbhrāntiḥ | ata eva nipuṇam pariḡñātā śāmyatītyarthaḥ || 50 ||  
150141  
150142 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
150143 śivaśaktivarṇanaṃ nāma caturaśītitaṃ sargaḥ || 84 ||  
150144  
150145 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
150146 śivaśaktivarṇanaṃ nāma caturaśītitaṃ sargaḥ || 84 ||  
150147  
150148 pañcāśītitaṃ sargaḥ 85  
150149



150150 śrīvasiṣṭha uvāca |  
150151  
150152 iti nṛtyati sā devī dīrghadordaṇḍamaṇḍalaiḥ |  
150153 parispaṇḍātmakairvyoma kurvāṇā ghanakānaṇam || 1 ||  
150154  
150155 devāstathā pranṛtyantyā dṛṣṭvā spṛṣṭvā ca taṃ śivam |  
150156 premṇā tadaṅge vilayādekibhāvo'tra varṇyate ||  
150157  
150158 parispaṇḍātmakairdīrghadordaṇḍamaṇḍalairvyoma ghaṇaṃ kānaṇam kurvāṇā sā devī iti  
150159 prāguktarītyā nṛtyati || 1 ||  
150160  
150161 kriyāsau nṛtyati tathā citiśaktiranāmayā |  
150162 asyā vibhūṣaṇaṃ sūrpakuddālapaṭalādikam || 2 ||  
150163  
150164 ajñātasvatattvā citiśaktirevāsau kriyā | sā ca tathā nṛtyati svabhāvādevetyarthaḥ || 2 ||  
150165  
150166 śaraśaktigadāprāsamusalādi śilādi ca |  
150167 bhāvābhāvapadārthaughakalākālakramādi ca || 3 ||  
150168  
150169 citspando'ntarjagaddhatte kalpaneṇa puram hṛdi |  
150170 saiva vā jagadityeva kalpanaiva yathā puram || 4 ||  
150171  
150172 alātaspaṇḍaścakrādyākāramiva sa citspanda eva jagadākāraṃ dhatte ityāha -  
150173 citspanda iti | yathā manorājyakalpanaiva hṛdi purākāraṃ dhatte tadvat | athavā jagadeva  
150174 sā na bheda ityāha - saiveti || 4 ||  
150175  
150176 pavanasya yathā spandastathaivecchā śivasya sā |  
150177 yathā spando'nilasyāntaḥ praśāntecchastathā śivaḥ || 5 ||  
150178  
150179 atha śivecchā sā śivābhinnetyāha - pavanasyeti | icchātmikāyāstasyāḥ kathaṃ  
150180 pūrṇakāmaśivābhedaṣṭatatrāha - yatheti | yathā anilasyāntaḥ spando  
150181 nānilasvarūpādanya ityaspanda eva | evaṃ śivecchāpi śivādananyetyanicchaiva  
150182 taddṛṣṭyeti bhāvaḥ || 5 ||  
150183  
150184 amūrto mūrtamākāśe śabdāḍambaramānilaḥ |  
150185 yathā spandastanotyevaṃ śivecchā kurute jagat || 6 ||  
150186  
150187 kathamamūrtāyā icchāyā mūrtaḥ jagadākāraṣṭatatrāha - amūrta iti | ānilaḥ anilāśritaḥ  
150188 spandaḥ || 6 ||  
150189  
150190 nṛtyantyātha yadā tatra tathā tasminparāmbare |  
150191 kākātālīyayogena saṃrambhavaśataḥ svayam || 7 ||  
150192  
150193 saṃrambhaḥ premanirbharastadvaśato yadā śivaḥ spṛṣṭastadā prakṛtiṃ gantuṃ  
150194 pravṛtteti vyavahitenānvayaḥ || 7 ||  
150195  
150196 nikaṭasthaḥ śivaḥ spṛṣṭaḥ sa manāgabhramantikam |  
150197 vāḍavo'gniḥ svanāśāya vahantye vāmbulekhayā || 8 ||  
150198  
150199 antikaṃ abhramiva tirodhāyakaṃ svāvaraṇaśaktyaṃsaṃ manāk apanīyati śeṣaḥ | yathā  
150200 vahantyaḥ samudrāmbulekhayā vāḍavo'gniḥ svanāśāya spṛśyate tadvat || 8 ||  
150201  
150202 spṛṣṭamātre śive tasmiṃṣṭataḥ paramakāraṇe |  
150203 pravṛttā prakṛtiṃ gantuṃ sā śanaistanutām tathā || 9 ||  
150204  
150205 prakṛtiṃ avyaktabhāvam || 9 ||  
150206  
150207 anantākāratām tyaktvā saṃpannā girimātrikā |  
150208 tato nagaramātrāsau tataśca drumasundarī || 10 ||  
150209  
150210 tatrāḍau bhautikānantākāratyāgena bhūtamātrabhāvamāha - ananteti | tataḥ  
150211 pañcikaraṇatyāgena sūkṣmabhūtātmanā nagaramātrā | tato  
150212 vicitravāsanāmātrapallavaśākhāśālītvāt druma iva sundarī || 10 ||  
150213  
150214 tato vyomasamākārā śivasyaivākṛtiṃ tataḥ |  
150215 sā praviṣṭā saricchāntasaṃrambheva mahārṇavam || 11 ||  
150216  
150217 avyākṛtavyomasamākārā || 11 ||  
150218

150219 eka evābhavadatho śivayā parivarjitaḥ |  
150220 śiva eva śivaḥ śānta ākāśe śamano'bhitaḥ || 12 ||  
150221  
150222 ākāśe prāgvarṇite śamanaḥ sarvasaṃhartā sarvopaplavaśāntyā śiva eka  
150223 evābhito'bhavat || 12 ||  
150224  
150225 śrīrāma uvāca |  
150226  
150227 bhagavañchivasasprṣṭā sā śivā parameśvarī |  
150228 kimarthamāgatā śāntimiti me brūhi tattvataḥ || 13 ||  
150229  
150230 kimarthaṃ kiṃ nimittam || 13 ||  
150231  
150232 śrīvasiṣṭha uvāca |  
150233  
150234 sā rāma prakṛtiḥ proktā śivecchā pārameśvarī |  
150235 jagannāyeti vikhyātā spandaśaktirakṛtrimā || 14 ||  
150236  
150237 sa paraḥ prakṛteḥ proktaḥ puruṣaḥ pavanākṛtiḥ |  
150238 śivarūpadharaḥ śāntaḥ śaradākāśaśāntimān || 15 ||  
150239  
150240 bhramati prakṛtistāvatsaṃsāre bhramarūpiṇī |  
150241 spandamātrātmikā secchā cichaktiḥ pārameśvarī || 16 ||  
150242  
150243 sā pārameśvarī icchā || 16 ||  
150244  
150245 yāvanna paśyati śivaṃ nityatṛptamanāmayam |  
150246 ajaraṃ paramādyantavarjitaṃ varjitadvayam || 17 ||  
150247  
150248 tathā cecchāyā iṣṭaprāptiparyantameva spandastatprāptau tu śāntirevociteti bhāvaḥ || 17 ||  
150249  
150250 saṃvinmātraikadharmitvātkākatāliyaogataḥ |  
150251 saṃviddevī śivaṃ sprṣṭvā tanmayīva bhavatyalam || 18 ||  
150252  
150253 prakṛtiḥ puruṣaṃ sprṣṭvā prakṛtitvaṃ samujjhati |  
150254 tadantarekatām gatvā nadirūpamivārṇave || 19 ||  
150255  
150256 prakṛtitvaṃ kāryākārapariṇāmam || 19 ||  
150257  
150258 āpagā hi payomātraṃ saṅge arṇava eva sā |  
150259 yadā tadā tamevāśu prāpya tatraiva līyate || 20 ||  
150260  
150261 atropapattimāha - āpagetyādi || 20 ||  
150262  
150263 citiḥ śivecchā sā devaṃ tamevāsādyā sāmyati |  
150264 janmāsthānaśilāṃ prāpya tīkṣṇadhārā yathāyasī || 21 ||  
150265  
150266 āyasī ayovikāraḥsurādisaṃbandhinī dhāreva || 21 ||  
150267  
150268 puṃsaśchāyāṃ nijacchāyā praviṣṭasya śarīrakam |  
150269 yathāśu praviśatyeva prakṛtiḥ puruṣaṃ tathā || 22 ||  
150270  
150271 vanādicchāyāṃ praviṣṭhasya puṃso nijacchāyā yathā taccharīrakam praviśati tadvat ||  
150272 22 ||  
150273  
150274 cetitvā cinniṇaṃ bhāvaṃ puruṣākhyam sanātanam |  
150275 bhūyo bhramati saṃsāre neha tattāṃ prayāti hi || 23 ||  
150276  
150277 tarhi vanādbahirnirgamane punaśchāyeva brahmaprāptasyāpi punaḥ saṃsṛtiḥ  
150278 syāttatrāha - cetitveti | punarāgamane nimittasyājñānasya bādhāditi bhāvaḥ || 23 ||  
150279  
150280 sādhrvasati coraughe tāvadyāvadasau natam [natamiti mūlasthasyāyamarthaḥ |  
150281 ] |  
150282 parijānāti vijñāya na tatra ramate punaḥ || 24 ||  
150283  
150284 punaḥ saṃsārecchāyāṃ hi punarāgamaḥ saṃbhāvyeta tattvabodhe saiva durlabhetyāha ##-  
150285 ] parijānāti | coro'yaṃ mamāhita iti vijñāya tu tatra na ramate || 24 ||  
150286

150287 dvaite tāvadasadrūpe ramate bhramate citiḥ |  
 150288 paraṃ paśyati no yāvattaṃ dṛṣṭvā tanmayī bhavet || 25 ||  
 150289  
 150290 citinirvāṇarūpaṃ yatprakṛtiḥ paramaṃ padam |  
 150291 prāpya tattāmavāpnoti saridabdhāvivābdhitām || 26 ||  
 150292  
 150293 yadyasmāccitinirvāṇaṃ praśāntaṃ rūpameva paramaṃ niratiśayānandaṃ padam  
 150294 tattasmātprakṛtirajñacidapi jñānena tatprāpya tattāmavāpnoti || 26 ||  
 150295  
 150296 tāvadvimohavaśataścitirākuleṣu sargeṣu saṃsarati janmadaśāsu tāsu |  
 150297 yāvanna paśyati paraṃ tamathāśu dṛṣṭvā tatraiva majjati ghaṇaṃ madhunīva  
 150298 bhṛṅgi || 27 ||  
 150299  
 150300 uktamevārtha vivṛṭtyopasaṃharati - tāvaditi dvābhyām | spaṣṭam || 27 ||  
 150301  
 150302 saṃprāpya kastyajati nāma tadātmatattvaṃ prāpyānubhūya ca jahāti rasāyanaṃ  
 150303 kaḥ |  
 150304 sāmyanti yena sakalāni nirantarāṇi duḥkhāni janmamṛtimohamayāni rāma || 28 ||  
 150305  
 150306 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
 150307 prakṛtipuruṣakramavarṇanaṃ nāma pañcāśītitaṃ sargaḥ || 85 ||  
 150308  
 150309 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 150310 prakṛtipuruṣakramavarṇanaṃ nāma pañcāśītitaṃ sargaḥ || 85 ||  
 150311  
 150312 ṣaḍaśītitaṃ sargaḥ 86  
 150313  
 150314 śrīvāsiṣṭha uvāca |  
 150315  
 150316 śṛṇu rāma kathaṃ tatra mahākāśe tathā sthitaḥ |  
 150317 dehe bhrāntiṃ tu tām tyaktvā sa rudro'pyupaśāmyati || 1 ||  
 150318  
 150319 brahmāṇḍakharparagrāsirudradehasya sauḥṣmyataḥ |  
 150320 cidākāśe tirobhāvaḥ śīlāyāmatra varṇyate ||  
 150321  
 150322 tatpradeśāntareṣvanyaśīlāvṛkṣatṛṇādiṣu |  
 150323 sarvatra sargavaicitryadarśanaṃ brahmaṇīryate ||  
 150324  
 150325 tatrātau rudradehopasaṃhārakramaṃ śrāvayati - śṛṇviti | yathā ityarthē  
 150326 kathaṃśabdaḥ | sa prāgvarṇitaprabhāvaḥ || 1 ||  
 150327  
 150328 sa rudrastau jagatkhaṇḍau tadā citra ivārpitāḥ |  
 150329 nispanḍā eva tatrāsanprekṣamāṇe sthite mayi || 2 ||  
 150330  
 150331 tau jagatkhaṇḍau ūrdhvādhaṣṭā nabrahmāṇḍakharpare ceti trayo'pi citre arpitā likhitā iva  
 150332 nispanḍaeva tatrākāśe tadā āsan || 2 ||  
 150333  
 150334 tato muhūrtamātreṇa sa rudrastau nabhontare |  
 150335 khaṇḍau vilokayāmāsa dṛśārkeṇeva rodasī || 3 ||  
 150336  
 150337 arkeṇa sūryātmikayā dṛśā rodasī dyāvābhūmī iva | koṇena iti pāṭhe kaṭākṣeṇa  
 150338 rodasī dyāvābhūmībhūtau tau jagatkhaṇḍāviti vyākhyeyam || 3 ||  
 150339  
 150340 tato nimeṣamātreṇa ghoṇāśvāsena khaṇḍakau |  
 150341 tau samāniya cikṣepa pātālāntarivānane || 4 ||  
 150342  
 150343 ghoṇā nāsikā tadupalakṣitamukhākṛṣṭena śvāsena || 4 ||  
 150344  
 150345 atisṭhadeka evāsāvekaṃ khe khamivākhile |  
 150346 bhuktabrahmāṇḍakhaṇḍogramāṇḍakamaṇḍalaḥ || 5 ||  
 150347  
 150348 bhukte brahmāṇḍakhaṇḍalakṣaṇe ugre kṣīramaṇḍaṃ ca maṇḍakaṃ maṇḍalaṃ cetyete  
 150349 dve yena | jalādyāvaraṇalakṣaṇakṣīramaṇḍasahite vā  
 150350 brahmāṇḍakhaṇḍakamaṇḍale dve vyākhyeye | kṣīramaṇḍena saha hi  
 150351 maṇḍakamaṇḍalaṃ tadbhujāṃ rocate || 5 ||  
 150352  
 150353 tato muhūrtamātreṇa laghuḥ so'bhramivābhavat |  
 150354 tato'bhavadyaṣṭisamastataḥ prādeśamātrakaḥ || 6 ||  
 150355

150356 abhnamiva laghurabhavat | yaṣṭirdaṇḍastatsamaḥ || 6 ||  
150357  
150358 tataḥ kācakaṇākāro mayā dṛṣṭaḥ sa tādṛśaḥ |  
150359 tataḥ so'ṇūbhavandṛṣṭo mayā khāddivyadrṣṭinā || 7 ||  
150360  
150361 kācakaṇaḥ sūkṣmaḥ kācaśakalam | khādākāśadapyāṇūbhavan || 7 ||  
150362  
150363 paramāṇuratho bhūtvā tatastvantarddhimāyayau |  
150364 ityasau śamamāyātaḥ śaradambudakhaṇḍavat || 8 ||  
150365  
150366 tādrśo'pi mahārambhaḥ puraḥ paśyata eva me |  
150367 iti sāvaraṇe tena te brahmāṇḍakavāṭake || 9 ||  
150368  
150369 vinigīrṇe kṣudhārtena hariṇeneva parṇake |  
150370 athābhūnnirmalaḥ vyoma śāntaḥ brahmaiva kevalam || 10 ||  
150371  
150372 alpe parṇe parṇake | nirmalaḥ dṛśyakāluṣyarahitam || 10 ||  
150373  
150374 anādimadhyaparyantaḥ saṃvidākāśamātrakam |  
150375 ityahaḥ dṛṣṭavāmstatra kalpāntamuruvibhramam || 11 ||  
150376  
150377 pāṣāṇodarasamśarakathāsamāptiḥ sūcayannupasaṃharati - ityahamiti | kalpāntaḥ  
150378 mahāpralayam || 11 ||  
150379  
150380 darpaṇapratibimbābhaḥ śilāśakalakotāre |  
150381 atha tāmaṅganām smṛtvā tām śilām tacca [śilāntargataḥ  
150382 brahmavṛttaḥ layaparyantaḥ tadvilāsaḥ cetyarthaḥ ] vibhramam || 12 ||  
150383  
150384 tāmaṅganām vidyādhariṃ || 12 ||  
150385  
150386 rājadvāragato grāmya ivāhaḥ vismayaḥ gataḥ |  
150387 tāmālokitavānbhūyaḥ kaladhautāśilāmaham || 13 ||  
150388  
150389 grāme bhavo grāmyaḥ kadāpyadrṣṭanagaro jana iva | tām śilām  
150390 pūrvadrṣṭapradeśāt pradeśāntareṣvapyālokitavān || 13 ||  
150391  
150392 yāvatsarvatra santyatra sargāḥ kālyā ivāṅgake |  
150393 buddhinetreṇa dṛśyante divyākṣṇā vā na te yathā || 14 ||  
150394  
150395 yāvaditi sākalye yata ityarthe vā | prāgdṛṣṭe kālyā āṅgake śarīre iva sarvatra sargāḥ  
150396 santi | kalpā iva iti pāṭhe kalpāḥ sargā iveti mithyātvasūcaka ivaśabdo vyākhyeyaḥ | te  
150397 sargāḥ || 14 ||  
150398  
150399 sarvatra sarvadā sarvaḥ yadastyeva tadā tayā |  
150400 dūravatprekṣyate māṃsadṛśā yadyeva sā śilā || 15 ||  
150401  
150402 yadi sā śilā māṃsadṛśaiva dūrasthavastuvadāpātataḥ prekṣyate tattarhi ekā  
150403 śilaivetyanvayaḥ || 15 ||  
150404  
150405 dṛśyate tacchilaivaikā na tu sargādi kiṃcana |  
150406 sāvasthitā śilaivaikarūpā nibiḍamaṇḍalā || 16 ||  
150407  
150408 kaladhautamayī sphārā saṃdhyājaladasundarī |  
150409 tato'haḥ vismayāviṣṭaḥ pravacāritavānpunaḥ || 17 ||  
150410  
150411 saṃdhyājaladasya kāñcanavarṇaprasiddheḥ sa iva sundarī || 17 ||  
150412  
150413 śilāyāmaparaḥ bhāgaḥ tathaiva parayā dṛśā |  
150414 yāvattamapi paśyāmi jagadārambhamantharam || 18 ||  
150415  
150416 jagadārambhairmantharaḥ saṃkliṣṭaḥ | ambaram iti pāṭhe tu jagatāmārambhā yatra  
150417 tathāvidhamambaram yasmin || 18 ||  
150418  
150419 tathaiva suśirākāra iva nānārthasundaram |  
150420 punaranyam tathaivāhaḥ pradeśaḥ paridrṣṭavān || 19 ||  
150421  
150422 tathā pūrvadrṣṭapradeśavadena suśirākāre nānārthasundaram | ivaśabdo  
150423 mithyātvadyotakaḥ || 19 ||  
150424

150425 sargasamprambhavalitam yāvattamapi tādṛśam |  
 150426 yaṃ yaṃ pradeśaṃ paśyāmi śilāyāstatra tatra vai || 20 ||  
 150427  
 150428 jagatpaśyāmi vimalamādarśa iva bimbitam |  
 150429 mayātikautukenātha sarvāstasya gireḥ śilāḥ || 21 ||  
 150430  
 150431 anviṣṭā bhūtibhāgāśca tṛṇagulmādayastathā |  
 150432 yāvatsarvatra tattādṛgjjagadasti yathāsthitam || 22 ||  
 150433  
 150434 buddhyaiva dṛśyate nākṣṇā parayā vividhākṛti |  
 150435 kvacitprathamāsargātma jāyamānaprajāpati || 23 ||  
 150436  
 150437 parayā ādhibhautikadehabhāvabhṛntiśūnyayā sarvasākṣyahambhāvabuddhyaiva | tatra  
 150438 tatra dṛṣṭānviśeṣānprapañcayati - kvacidityādinā | prāyaśo bahuvrīhayaḥ  
 150439 sarvatra | jāyamānaḥ prajāpatiriyasmin | jāyamānaprajāpatinā  
 150440 kalpyamānarkṣetyādyuttaraślokaṛdhena saha tatpuruṣaghaṭitabahuvrīhivā || 23 ||  
 150441  
 150442 kalpyamānarkṣacandrārkaḍinārātryṛtuvatsaram |  
 150443 kvacitkvacinmahīpīṭhasaṃpanna janamaṇḍalam || 24 ||  
 150444  
 150445 mahīpīṭhe saṃpannaṃ janamaṇḍalaṃ yatra || 24 ||  
 150446  
 150447 kvacitkiṃcidasvātograca tuṣṣāgarakhātakaṃ |  
 150448 kvacitkiṃcidasaṃjātasurasaṃjātadānavam || 25 ||  
 150449  
 150450 sagaraputrainadyāpyakhātamugraṃ catuṣṣāgarakhātakaṃ yatra | ajātasuraṃ ca  
 150451 tatsaṃjātadānavam ca || 25 ||  
 150452  
 150453 kvacitkiṃcitkṛtayugācārasajjanabhūtaṃ |  
 150454 kvacitkiṃcitkaliyugācāradurjanabhūtaṃ || 26 ||  
 150455  
 150456 kvacitkiṃcitpuravyūhadaitya saṃgaradustaram || 27 ||  
 150457  
 150458 kvacitkiṃcinmahāśailajālanirvivarāvani |  
 150459 kvacitkiṃcidasaṃpannasargamekāmbujodbhavam || 28 ||  
 150460  
 150461 eka ambujodbhavo druhiṇa eva yasmin || 28 ||  
 150462  
 150463 kvacitkiṃcijjarāmṛtyūnmuktabhūtaṃ mānavam |  
 150464 kvacitkiṃcidasaṃjāta candrasūnyaśiraḥśivam || 29 ||  
 150465  
 150466 asaṃjāta candratvādbhūṣaṇaśūnyaśirāḥ śivo yasmin || 29 ||  
 150467  
 150468 anirmathitadugdhābdhimṛtyumatsurapūritam |  
 150469 asaṃjātāmṛtāśvebhavaidyagokamalāviṣam || 30 ||  
 150470  
 150471 vaidyo dhanvantariḥ | gāvaḥ kāmādhena vaḥ | kamalā lakṣmīḥ | viṣaṃ kālakūṭam || 30 ||  
 150472  
 150473 śukrāmaramahāvidyānāśanotkasuravrajam |  
 150474 kvacitkiṃcicca garbhāṅgakartanotkasureśvaram || 31 ||  
 150475  
 150476 śukreṇa tapasā sādhyamānāyā amaramahāvidyāyāḥ  
 150477 mṛtasamjīvanākhyāyāstapovighnācaraṇena nāśane utka utkaṭhitamanāḥ suravrajo yatra  
 150478 | kiṃcicca bhāviśvaśatruvināśamuddiśya dīterudaraṃ praviśya tadgarbhasyāṅgānāṃ  
 150479 kartane utkaḥ sureśvara indro yatra || 31 ||  
 150480  
 150481 aparimlānadharmatvātsvaparakāśākhilavrajam |  
 150482 kvacitkiṃcicca pūrvānyasaṃniveśakramasthiti || 32 ||  
 150483  
 150484 pūrvasmātprasiddhasaṃniveśakramādanyasaṃniveśakramā padārthasthitiriyasmin || 32 ||  
 150485  
 150486 apūrvavedaśāstrārthasamācāravicaṇam |  
 150487 kvacitkiṃcinna kalpāntasaṃkṣobhamiva saṃsthitam || 33 ||  
 150488  
 150489 kvacitkiṃcicca daityaughavilūṭhitasurālayam |  
 150490 kvacitkiṃcitsurodyānagāyadgandharvakinnaram || 34 ||  
 150491  
 150492 kvacitkiṃcitsamārabdhagīrvāṇāsurasauhṛdam |  
 150493 bhūtabhavyabhaviṣyatsthajagadāḍambaram mayā || 35 ||

150494  
150495 amṛtamanthanārthaṃ samārabdhaṃ gīrvāṇānāmasurāṇāṃ ca parasparasauhṛdaṃ  
150496 yatra || 35 ||  
150497  
150498 tadānubhūtaṃ vapuṣi mahāviśvagaṇātmani |  
150499 ekatra kalpavikṣubdhapuṣkarāvartamantharam || 36 ||  
150500  
150501 mahāviśvagaṇātmani māyāśabalacidvapūṣi tadā mayā evaṃ  
150502 vicitra jagadāḍḍambaramanubhūtamityanvayaḥ | tameva jagadāḍḍambaram punaḥ  
150503 prapañcayati - ekatretyādinā || 36 ||  
150504  
150505 ekatra saumyasakalabhūtasamṭatīsamsthitam |  
150506 ekatra samanukṣubdhasurāsuraṇareśvaram || 37 ||  
150507  
150508 ekatrāsaṃbhavadbhānunityābhinnatamoghanam |  
150509 ekatrāsaṃbhavadbhvāntaṃ kāntaṃ jvālodaropamam || 38 ||  
150510  
150511 nityamabhinnena avināśitena tamasā ghanam || 38 ||  
150512  
150513 ekatra nalinīnālanilīnamadhukaiṭabham |  
150514 ekatra padmamañjūśāsuptabālanavābjajam || 39 ||  
150515  
150516 bhagavannābhinalinīnāle nilīnau madhukaiṭabhau yatra || 39 ||  
150517  
150518 ekatraikārṇavodagraṇṇakṣaviśrāntamādhavam |  
150519 ekatra kalpara janīniḥśūnyatimirākulam || 40 ||  
150520  
150521 ekārṇave pralaye udagre unnatāgre akṣayaṇṇatavṛkṣe patrapuṭe viśrānto mādhave yatra |  
150522 ālokaniḥśūnyena gāḍḍhena timireṇākulam || 40 ||  
150523  
150524 śīlājāṭharanispandaṃ vyomaiva vitatākṛti |  
150525 suṣuptajāṭharākāramaprajñātamalakṣaṇam || 41 ||  
150526  
150527 bhūmyādyanutpattervyomamātrotpattevyomaiva ekatretyanuṣajyate || 41 ||  
150528  
150529 apratarkyamavijñeyam suṣuptamiva sarvataḥ |  
150530 ekatra pakṣavikṣubdhaśailakākākulāmbaram || 42 ||  
150531  
150532 pakṣacchedābhāvātpakṣairvikṣubdhāḥ śailā eva kākā iva kākāstairākulāmbaram || 42 ||  
150533  
150534 ekatra vajraṇiṣpeṣadravadbhūdhara bhāsuram |  
150535 ekatrodvṛttamattābhdhihriyamāṇadharācalam || 43 ||  
150536  
150537 ekatra puravṛtrāndhabalīsaṃgarasaṃkulam |  
150538 ekatra mattapātālagajakampivasundharam || 44 ||  
150539  
150540 purāṇaṃ tripurāṇaṃ vṛtrasya andhakasya baleśca saṃgaraiḥ saṃkulam | mattaiḥ  
150541 pātālagajairdiggaṇaiḥ kampinī vasundharā yatra || 44 ||  
150542  
150543 ekatra śeṣaśīrasaḥ kalpāntaluṭhitāvani |  
150544 kvacidalpena rāmeṇa hatarāvaṇarākṣasam || 45 ||  
150545  
150546 alpena bālenaiva rāmeṇa || 45 ||  
150547  
150548 rakṣasā rāvaṇenaiva kvacidvihatarāghavam |  
150549 bhūsthapādena devādriśīrasthaśīrasā param || 46 ||  
150550  
150551 vihataḥ sītāharaṇena vañcito rāghavo yatra || 46 ||  
150552  
150553 paśyāmyambaramākṛāntaṃ kvacidvai kālaneminā |  
150554 kvaciccāpasurairnityaṃ dānavaireva pālitaṃ || 47 ||  
150555  
150556 apasurairapasāritadevaiḥ || 47 ||  
150557  
150558 kvacicca bhraṣṭadanujairamaraireva pālitaṃ |  
150559 jiṣṇuyuktena guptena viṣṇupāṇḍavakauravaiḥ || 48 ||  
150560  
150561 jiṣṇunarjunastadyuktena | viṣṇunā [atra samāsaikadeśaviṣṇuśabde  
150562 tṛtīyāntaviśeṣaṇadvayānvaye chāndasaḥ samāsaḥ || kṛṣṇena | guptena

150563 pālitvasvajana || 48 ||  
 150564  
 150565 kvacidbhāratayuddhena nihatākṣauhiṇīgaṇam |  
 150566  
 150567 śrīrāma uvāca |  
 150568  
 150569 kimahaṃ bhagavanpūrvamabhavaṃ kathayeti me || 49 ||  
 150570  
 150571 kvacidalpena rāmeṇa ityādi śrutvā sāścāryo rāmaḥ pṛcchati - kimahamiti || 49 ||  
 150572  
 150573 abhavaṃ cedanenaiva saṃniveśena tat katham |  
 150574  
 150575 śrīvasiṣṭha uvāca |  
 150576  
 150577 sarva eva vivartante rāma bhāvāḥ punaḥpunaḥ || 50 ||  
 150578  
 150579 anena idānīm dr̥śyamānenāvayavākṛtisaṃniveśenābhavaṃ kiṃvā  
 150580 anyādr̥śenetyarthaḥ || 50 ||  
 150581  
 150582 pūryamāṇā yathā māśāḥ krameṇānyena tena vā |  
 150583 sarvakramasamāḥ kecittayaivānyena vā mithaḥ || 51 ||  
 150584  
 150585 pūryamāṇāḥ kumbhakusūlādaḥ punaḥpunastenānyena ca krameṇa saṃniveśena yathā  
 150586 vivartante tadvadityarthaḥ | tayā prāktanayākṛtyā anyena vā ākāreṇa || 51 ||  
 150587  
 150588 sphurantyarthasamā bhāvāḥ kecidabdhitarāṅgavat |  
 150589 punastvaṃ punarevāhaṃ punaḥ punarime janāḥ || 52 ||  
 150590  
 150591 na kadācana naivānye saṃbhavantyakhilaṃ pare |  
 150592 ta evānye'thavāmbhodhau tarāṅgā iva nirṇayaḥ || 53 ||  
 150593  
 150594 tattvadṛśā tvāha - na kadācaneti | māyādr̥śā ta eva jāyante anye vā jāyante  
 150595 ityanirṇaya evetyāha - ta eveti | nirṇayo yadvanna jāyate ityanvayaḥ || 53 ||  
 150596  
 150597 yadvanna jāyate tadvadbhūtānāṃ bhramatāṃ bhavet |  
 150598 āyānti yāntyanantāni bhūtāniha bhavadbhramaiḥ || 54 ||  
 150599  
 150600 tānyevānyāni cānyāni samāni viśamāni ca |  
 150601 āvṛttimanti tānyeva tathaivānyāni cābhitaḥ || 55 ||  
 150602  
 150603 viddhi sīkaraḥ jālāni bhūtāni jagadambudheḥ |  
 150604 vittabandhuvayaḥ karmavidyāvijñānaceṣṭitaiḥ || 56 ||  
 150605  
 150606 idaṃ ca prāṇmumukṣuvyavahāraprakaraṇe uktameveti smārayaṃstadevāha - dhitteti ||  
 150607 56 ||  
 150608  
 150609 taireva kecijjāyante bhūyobhūyaḥ śarīriṇaḥ |  
 150610 ardhaistaiḥ sadṛśāḥ kecitkecitpādena taiḥ samāḥ || 57 ||  
 150611  
 150612 tajjīvāstairvisadṛśā bhavantyanyaśarīriṇaḥ |  
 150613 sarvairbhīḥ samāḥ kecitkālenaiva vilakṣaṇāḥ |  
 150614 kālena sadṛśāḥ kecidanena ca vilakṣaṇāḥ || 58 ||  
 150615  
 150616 jīvaikye sadṛśānyeva śarīrāṇi bhavantītyapyaniyama ityāha - tajjīvā iti | evaṃ  
 150617 jīvabhede visadṛśānyeva tānītyapyaniyama ityāśayenāha - sarvairiti | anena  
 150618 śarīreṇa || 58 ||  
 150619  
 150620 kālenākulaceṣṭayānya iva te gacchantyadhordhvaṃ  
 150621 punardehālekhanakheditānyagaṇitānyanyāni cānyānyalam bhūtāmbūni vahanti  
 150622 saṃsṛtimaye tānyambudhau cañcale cakrāvṛttimayāni saṃkalayituṃ śaknoti  
 150623 kaṭānyalam || 59 ||  
 150624  
 150625 yasmātkāraṇātte jīvā rāgadveṣabhogalāmpatyādidoṣākulayā  
 150626 vicitrādharmādharmaceṣṭayā kālena vicitrānānādehadhāraṇādanye'nye iva bhūtvā  
 150627 adholokeṣūrdhvaṃ svargādiṣu ca punaḥpunargacchanti | adhordhvamiti yalopāsiddheḥ  
 150628 saṃdhirārṣaḥ | tasmātkāraṇāccañcale saṃsṛtimaye ambudhau cakrāvartaprāyāni yāni  
 150629 bhūtāmbūni vahanti tāni sadṛśāni visadṛśānīti vā tānyevānyānīti vā alaṃ samyak  
 150630 saṃkalayituṃ nirdhārayituṃ kaḥ puruṣaḥ śaknotītyarthaḥ || 59 ||  
 150631

150632 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇa u0 pāṣā0  
150633 jagadanyāyatvavarṇanam nāma ṣaḍaśītitaṃ sargaḥ || 86 ||  
150634  
150635 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
150636 jagadanyāyatvavarṇanam nāma ṣaḍaśītitaṃ sargaḥ || 86 ||  
150637  
150638 saptāśītitaṃ sargaḥ 87  
150639  
150640 śrīvāsiṣṭha uvāca |  
150641  
150642 tataścidākāśavapurvyāpyananto nirāmayaḥ |  
150643 dattāvadhāno vapuṣi tadā paśyāmyahaṃ kvacit || 1 ||  
150644  
150645 vasiṣṭhena svadehe'tra varṇyate viśvakalpanam |  
150646 svasyaiva hi svayambhūtvam tanvākṣādyudbhavakramāt ||  
150647  
150648 kaladhautāśīlāvṛkṣatṛṇagulmalatādiśviva mayā  
150649 svaśarīrāvayaveṣvapyavahitadṛṣā sargā dṛṣṭā ityāha - tata iti | tataḥ  
150650 śīlātṛṇagulmādiṣu vicitrasargadarśanānantaram || 1 ||  
150651  
150652 yāvantargataḥ sargaḥ samsthito'nkuritopamaḥ |  
150653 kusūlasyeva bījasya siktasyevāṅkuro hṛdi || 2 ||  
150654  
150655 kathamaṅkuritopamastadāha - kusūlasyeti | kusūlasya hṛdi vṛṣṭisiktasya bījasyeva  
150656 || 2 ||  
150657  
150658 ūrdhvamucchūna evāntaḥsekādbīje yathāṅkuraḥ |  
150659 ākāravatyanākāre cittvācittve tathā jagat || 3 ||  
150660  
150661 ākāravati mūrte anākāre amūrte cittvācittve cetanācetane sarvavastuni  
150662 antaḥsekādūrdhvamucchūne bīje'nkura iva jagadastīti śeṣaḥ || 3 ||  
150663  
150664 yathonmiṣati dṛṣyaśrīḥ suṣuptādbodhameyuṣaḥ |  
150665 jāgradvā vigate svapne cinmātrasya svacetanāt || 4 ||  
150666  
150667 sa tvayā samādhau kathamanubhūtaṣṭatṛāha - yatheti | yathā suṣuptātsakāśādbodhaṃ  
150668 svapnadarśanameyuṣaścinnmātrasya puṃsaḥ svacetanātsvāpnadṛṣyaśrīrunmiṣati |  
150669 vigate vā svapne bodhameyuṣo jāgratprapañca unmiṣati tathaivetyagre'nvayaḥ || 4 ||  
150670  
150671 tathaivātmani sargādāvanubhūtaṣṭatṛāha - yatheti | yathā suṣuptātsakāśādbodhaṃ  
150672 hṛdi sargodayo nānyarūpa ākāśarūpataḥ || 5 ||  
150673  
150674 śrīrāma uvāca |  
150675  
150676 ākāśarūpa ākāṣe paramākāśa kathyatām |  
150677 bhūyo nipuṇabodhāya kathaṃ sargaḥ pravartate || 6 ||  
150678  
150679 hṛdi sargodaya iti tvayā hṛtpadena hṛdayākāśa uktaḥ ākāśarūpata iti ca cidākāśa  
150680 iti mayā tvadabhiprāyo'vagata iti sambodhanena sūcayan rāmaḥ sphuṭaparijñānāya  
150681 vistarātpunaḥ kathayeti prārthayate - ākāṣeti | hṛdayākāśa paramākāśarūpa he  
150682 vasiṣṭha cidākāśarūpe tvayi kathaṃ sargaḥ pravartate tatpunaḥ kathyatāmityarthaḥ || 6 ||  
150683  
150684 śrīvāsiṣṭha uvāca |  
150685  
150686 śṛṇu rāma yathāpūrvam svayambhūtvam mayā tadā |  
150687 anubhūtaṃ sadvadidaṃ svapnapuropanam || 7 ||  
150688  
150689 prṣṭamarthaṃ vistarādvaktuṃ pratijānīte - śṛṇviti | svayambhūtvam śarīre  
150690 sarvajagatsargakalpanātparameṣṭhitam || 7 ||  
150691  
150692 tamālokyā mahākālpasambhramaṃ vyomarūpiṇā |  
150693 bhāge'nyatra śarīrasya samvidunmeṣitā mayā || 8 ||  
150694  
150695 taṃ prāgvistarādvārṇitaṃ kaladhautāśīlādaḥ mahākālpasambhramamālokyā  
150696 cidvyomarūpiṇā mayā śarīrasyānyatra bhāge sthitā samvit sargadarśanasamkalpena  
150697 kautukādunmeṣitetyarthaḥ || 8 ||  
150698  
150699 yadaiva sāmālā samvitkiṃcidunmeṣitā sthitā |  
150700 tadaivāhaṃ kvacittatra paśyāmyākāśatāmiva || 9 ||



150701  
150702 tatrādaṁ tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ iti  
150703 śrutyuktakramopalakṣaṇamākāśakalpanamāha - yadaiveti | yathaiva iti pāṭhe  
150704 tathaiveti pāṭhyam || 9 ||  
150705  
150706 gaṭaṁ svabhāvaṁ cidvyoma yathā tvaṁ rāma nidrayā |  
150707 jāgradvā svapnalokaṁ vā viśanvetsi samaṁ ghaṇam || 10 ||  
150708  
150709 iyaṁ cākāśatā na cidghanaśyāntaḥśūnyabhāvaprāptilakṣaṇasaukṣmyādhikyaṁ kiṁtu  
150710 citsaukṣmyāpekṣayā jāḍyādhikyātsthaulyamevetyāśayena dṛṣṭāntena saṁbhāvayati  
150711 - gaṭamiti | he rāma yathā tvaṁ nidrayā prāgvarṇitasvapnajāgralokaṁ vā svapnaṁ  
150712 svapnalokaṁ vā viśan svātmana eva samaṁ ghaṇam tadādharasvabhāvaṁ vetsi  
150713 tadvatsaṁbhāvayetyarthaḥ || 10 ||  
150714  
150715 diṇmātrākāśamevādaṁ tato'smītyeva vedanaṁ |  
150716 tadghanaṁ kathyate buddhiḥ sā ghaṇā mana ucyate || 11 ||  
150717  
150718 ākāśakalpanayaiva tadgocaracittādyantaḥkaraṇacatuṣṭayasiddhimāha - diṇmātreṭi |  
150719 diśo mimīte svacalanānukūlatayā svātmani paryālocayatīti diṇmātraṁ  
150720 tathāvidhamākāśamevādaṁ cetanācittaṁ bhavati | tata ākāśamahamasmītyeva vedanaṁ  
150721 so'haṁkāraḥ | tadeva ghaṇamākāśamevetyavadhāraṇātpūrvabhāvavismaraṇācca  
150722 buddhiḥ kathyate | saiva saṁkalpavikalpakāmavacikitsādikalpanaghaṇā mana ucyata  
ityarthaḥ  
150723 || 11 ||  
150724  
150725 tadvetī śabdatanmātraṁ tanmātrāṇītarāṇyatha |  
150726 pañcendriyāṇi tatsthaulyāditīndriyagaṇodayaḥ || 12 ||  
150727  
150728 tadeva viśayāṅkalpayitvā tadgrāhakānīndriyāṇyapi kapayatītyāha - taditi || 12 ||  
150729  
150730 suṣuptādviśataḥ svapnaṁ jagaddṛśyaghaṇodayam |  
150731 yathā tathaiva sargādaṁ duḥkhaṁ bhāti nimeṣataḥ || 13 ||  
150732  
150733 tadvaśādeva prāñnirduḥkhasyātmanaḥ svapna iva vyavahāraduḥkhāvāptirityāha -  
150734 suṣuptāditi || 13 ||  
150735  
150736 tulyakālamaṇante'smīndṛśyajālāvabhāsane |  
150737 kathayanti kramaṁ kecitkecinna kathayanti ca || 14 ||  
150738  
150739 nanu svapne nākāśādikrameṇa sargaḥ kiṁtu tulyakārameva sahasā sarvajagaddarśanamiti  
150740 vaiśamyam tatrāha - tulyakāleti | sa aikṣata lokāṇnu sṛjā iti sa imāḥ lokānasṛjata  
150741 | sa tapastaptvā idaṁ sarvamasṛjata ityādiśrutiṣu tulyakālamapi sargaśravaṇāt  
150742 kṣaṇodare'pi kāladairghyakalpanena kramopapatteriti bhāvaḥ || 14 ||  
150743  
150744 paramāṇukaṇe kānte saṁpannamanubhūtavān |  
150745 ahaṁ cetanaṁātmānaṁ vastuto'malameva kham || 15 ||  
150746  
150747 kṣaṇodare kāladairghyamiva paramāṇūdare'pi deśadairghyakalpanayā tatra  
150748 brahmāṇḍātmakaṁ cetanaṁātmānamahameva kalpanayā dṛṣṭavānityāha -  
150749 paramāṇviti || 15 ||  
150750  
150751 yathā svabhāvato vyomni calatyevāniśaṁ marut |  
150752 tathā svabhāvātsarvatra paśyatyeva vapustviti || 16 ||  
150753  
150754 marutaścalanamiva manasaḥ śarīrādikalpanaṁ svabhāva ityāha - yatheti || 16 ||  
150755  
150756 yādṛśaṁ cetitaṁ rūpaṁ śaktyā paramayā tayā |  
150757 tacchaknotyanyathākartaṁ naiśā yatnena bhūyasā || 17 ||  
150758  
150759 tayā prāthamikamanaḥkalpanāśaktyā eṣā śaktiḥ svayamapyanyathākartaṁ na  
150760 śaknotītyuttarakalpanāsu saiva sthīrā niyatirityarthaḥ || 17 ||  
150761  
150762 tataḥ paśyāmyahaṁ yāvatsaṁpanno'pyaṇurūpakaḥ |  
150763 cittvācchetastadevāśu tathābhūto'smi saṁsthitaḥ || 18 ||  
150764  
150765 ata evāhamaparicchinno'pi tatkr̥taparicchedakalpanayā aṇurūpakaḥ paricchinnaḥ  
150766 saṁpanna ityāha - tata iti || 18 ||  
150767  
150768 tato'haṁ buddhavānrūpaṁ tanu tejaḥkāṇakṛti |

150769 tadeva bhāvayanpaścādgato'haṃ sthūlatāmiva || 19 ||  
 150770  
 150771 tanu sūkṣmaṃ līṅgaśarīraṃ citpratibimbavyāptyā tejaḥkaṇākṛti | sthūlatāṃ  
 150772 sthūladehatāmiva || 19 ||  
 150773  
 150774 prekṣe tāvadahaṃ kiṃciditi bodhāllaghostataḥ |  
 150775 manāgālokanāyaiva saṃpravṛtto'nubhūtavān || 20 ||  
 150776  
 150777 tatra cakṣurādidvārakalpanayā rūpādidraṣṭṛtā svasya saṃpannetyāha - prekṣe  
 150778 ityādinā || 20 ||  
 150779  
 150780 yannāma tatra tatkiṃcittasyehādyā raghūdvaḥ |  
 150781 śṛṇu nāmāni mukhyāni kalpitāni bhavādṛśaiḥ || 21 ||  
 150782  
 150783 draṣṭuṃ pravṛtto randhreṇa yena taccakṣurucyate |  
 150784 yacca paśyāmi taddṛśyaṃ darśanaṃ tu phalaṃ tataḥ || 22 ||  
 150785  
 150786 taddṛśyaṃ rūpaṃ || 22 ||  
 150787  
 150788 yadā paśyāmi kālo'sau yathā paśyāmi sa kramaḥ |  
 150789 prauḍhā niyatirityasya yatra paśyāmi tannabhaḥ || 23 ||  
 150790  
 150791 tadanu niṣpādinī nāntariyakī deśakālādiniyatirapi saṃpannetyāha - yadeti || 23 ||  
 150792  
 150793 sthito'smi yatra deśo'sāvityadayiṣā prakalpanā |  
 150794 tadā tvahaṃ cidunmeṣamātrāttanmātrakāraṇaṃ || 24 ||  
 150795  
 150796 adya kalpanādārḍhyakāle | tadā tarhi tvam kīdṛktatrāha - tadeti |  
 150797 tadānīmtanadṛṣṭyā sarvaṃ cidunmeṣa eveti tanmātrakāraṇamahamityarthaḥ || 24 ||  
 150798  
 150799 paśyāmīti tatastatra manāgbodho mamodabhūt |  
 150800 tato randhradvayenāhamapaśyaṃ yattadapyakhaṃ || 25 ||  
 150801  
 150802 dehe cakṣurādirandhrakalpanādidarśanādikautukāttadābhūdityāha - paśyāmīti || 25 ||  
 150803  
 150804 yābhyāmapaśyaṃ randhrābhyāṃ ta ime locane sthite |  
 150805 tataḥ kiṃcicchṛṇomīti saṃvidityuditā mama || 26 ||  
 150806  
 150807 tataḥ kiṃcinmanānmātraṃ jhaṃkāraṃ śrutavānaḥ |  
 150808 pradhmatasyeva śaṅkhasya śabdaṃ vyomnaḥ svabhāvajaṃ || 27 ||  
 150809  
 150810 sahaiva viśayakalpanāmāha - tata iti || 27 ||  
 150811  
 150812 yābhyāmahamathāśrauṣaṃ ta ime śravaṇavraṇe |  
 150813 pradeśābhyāṃ vicaratā marutā vitatasvanam || 28 ||  
 150814  
 150815 yābhyāṃ pradeśābhyāṃ vitatasvanamaśrautaṃ te ime | pragṛhyatve saṃdhirārṣaḥ |  
 150816 śravaṇavraṇe kaṇacchidre | vicaratā maruteti śrotrādivyāpārasyāpi  
 150817 prāṇādhīnatvadyotanārtham || 28 ||  
 150818  
 150819 sparśasaṃvedanaṃ kiṃcidahamatrānubhūtavān |  
 150820 yena nāma pradeśena tena sā tvakca kathyate || 29 ||  
 150821  
 150822 evaṃ tvakkalpanetyāha - sparśeti || 29 ||  
 150823  
 150824 yena spṛṣṭamivāṅgaṃ tattadāhamanubhūtavān |  
 150825 satsaṃvedanamātrātmā so'yaṃ vāyuriti smṛtaḥ || 30 ||  
 150826  
 150827 sahaiva tadviśayakalpanāmāha - yenedi | vāyugrahaṇaṃ tvagviśayamātropalakṣaṇaṃ |  
 150828 satsaṃvedanaṃ satyasaṃkalpastanmātrātmā || 30 ||  
 150829  
 150830 sparśanendriyatanmātramīti vedini saṃsthitam |  
 150831 āsvādasamvidyābhūnme tadāsvādyarasendriyam || 31 ||  
 150832  
 150833 iti uktarītyā vedini mayi sparśanendriyatanmātraṃ saṃsthitam saṃpannamīti  
 150834 pūrvānuvādaḥ | rasanendriyakalpanāmāha - āsvādeti | tat āsvādyarasabhedasahitaṃ  
 150835 rasanendriyaṃ saṃsthitamityanukṛṣyate || 31 ||  
 150836  
 150837 prāṇānme ghrāṇatanmātramuditam vyomarūpiṇaḥ |

150838 itthaṃ na kiṃcitsaṃpannaṃ sarvaṃ saṃpannamatra me || 32 ||  
150839  
150840 prāṇāt āghrāṇasaṃkalpākṛṣṭapṛāṇabhedādapānāt | ghrāṇaṃ ca  
150841 tadviśayaḡandhatanmātrā ca tayoḡ saṃāhāro ghrāṇatanmātram | seyaṃ  
150842 dehendriyaviśayasāṃpattiḡ kalpanāmātratvānmithyaiveti darśayannupasaṃharati -  
150843 itthamiti || 32 ||  
150844  
150845 evamindriyatanmātrajālaṃ cettatra saṃsthitaḡ |  
150846 yāvattāvadvidaḡ pañca balādeva mamoditāḡ || 33 ||  
150847  
150848 tato balādeva pañcabhogasaṃvida uditā ityāha - evamiti | vidaḡ  
150849 śabdādiprathālakṣaṇā bhogasaṃvido mithyātvādeva anākārā bhrāntimātreṇa tathā  
150850 bhātasvarūpiṇyaḡ || 33 ||  
150851  
150852 śabdarūparasasparśagandhamātraśarīrikāḡ |  
150853 anākārāstathā bhātasvarūpiṇyo bhramātmikāḡ || 34 ||  
150854  
150855 evaṃrūpamaḡaṃ jālaṃ bhāvayanyattadāsthitaḡ |  
150856 tadahaṃkāra ityadya kathyate tvādṛśairjanaiḡ || 35 ||  
150857  
150858 bhāvayan abhimanyamānaḡ | tenaivāhaṃkārakalpanābhūdityāha - taditi || 35 ||  
150859  
150860 eṣa eva ghaṇībhūto buddhirityabhidhīyate |  
150861 sātha buddhirghaṇībhūtā mana ityabhidhīyate || 36 ||  
150862  
150863 ghaṇībhūto dṛḡhādhyavasāyena bahalībhūtaḡ | mano'pi punaḡpunarviśayānsmaraccittaṃ  
150864 saṃpannamityapi bodhyam || 36 ||  
150865  
150866 antaḡkaraṇarūpatvamevamatrāhamāsthitaḡ |  
150867 ātivāhikadehātmā cinmayavyomarūpavān || 37 ||  
150868  
150869 pavanādyapyahaṃ śūnyaḡ kevalākāśamātrakaḡ |  
150870 sarveśāmeva bhāvānāṃ śūnyākṛtirarodhakaḡ || 38 ||  
150871  
150872 yato'haṃ śūnyākṛtirata eva sarveśāmeva kalpyamānabhāvānāmarodhakaḡ  
150873 anirodhako'nivārakaśca || 38 ||  
150874  
150875 athaivaṃbhāvanāccāhaṃ yadā tatra ciraṃ sthitaḡ |  
150876 tadāhaṃ dehavāṇḡṛṣṭa iti me pratyayo'bhavat || 39 ||  
150877  
150878 tatra tasminpūrvakalpite brahmātmakadehe ciraṃ yadā sthitastadā tadantaḡ ahaṃ svenaiva  
150879 caturmukhadehavāṇḡṛṣṭaḡ || 39 ||  
150880  
150881 tenāhaṃpratyayenātha śabdaṃ kartuṃ pravṛttavān |  
150882 śūnya eva yathā sūptaḡ svapnoḡḡḡinanaro ravam || 40 ||  
150883  
150884 tena tādṛśadehapratyayena svapne uḡḡḡno nabhasi saṃcarannaro yathā ravaṃ karoti tathā  
150885 śabdaṃ kartuṃ pravṛttavān || 40 ||  
150886  
150887 atha pūrvaṃ kṛtaḡ śabdo bāleneva tadomite |  
150888 tataḡ sa eṣa oṃkāra iti nītaḡ punaḡ prathāṃ || 41 ||  
150889  
150890 tatra viśeṣābhilāpe vinigamakābhāvātsarvasādhāraṇārthakaḡ śabdasamaṣṭyātmā  
150891 oṃkāra eva prathamamuccārita ityāha - atheti || 41 ||  
150892  
150893 tataḡ svapnanareṇeva yatkiṃcidgaditaṃ mayā |  
150894 tadetadviddhi vācaṃ tvaṃ paścānnītāṃ prathāmiha || 42 ||  
150895  
150896 yatkiṃcidvyāhṛtigāyatrīvedādi prāgabhyastaṃ gaditam || 42 ||  
150897  
150898 brahmaiva so'smi saṃpannaḡ sṛṣṭeḡ kartā jagadguruḡ |  
150899 tato manomayenaiva kalpitāḡ sṛṣṭayo mayā || 43 ||  
150900  
150901 brahmā caturmukha eva | manomayenaiva caturmukhadehena mayā || 43 ||  
150902  
150903 evamasmi samutpanno na tu jāto'smi kiṃcana |  
150904 dṛṣṭavānasmi brahmāṇḡaṃ brahmāṇḡāntaṃ na kiṃcana || 44 ||  
150905  
150906 svīyasthūladehabhūtaṃ brahmāṇḡaṃ sāvaraṇaṃ | brahmāṇḡāntaṃ

150907 brahmāṇḍabahirbhūtam || 44 ||  
150908  
150909 evaṃ jagati saṃpanne mamaitasminmanomaye |  
150910 na kiṃcittatra saṃpannaṃ tacchūnyaṃ vyoma kevalam || 45 ||  
150911  
150912 itthaṃ saṃsūnyamevedaṃ sarvaṃ vedanamātrakam |  
150913 manāgapi na santyete bhāvāḥ pṛthvyādayaḥ kila || 46 ||  
150914  
150915 ayameva nyāyaḥ sarvasargeṣu bodhya ityāśayenāha - itthamiti || 46 ||  
150916  
150917 jagannṛgatṛḍambūni bhānti saṃvidi saṃvidaḥ |  
150918 na bāhyamasti no bāhye khe tadvyoma tathā sthitam || 47 ||  
150919  
150920 tadvyoma brahmākāśameva tathā sthitam || 47 ||  
150921  
150922 marau nāstyeva salilaṃ saṃvitpaśyati tattathā |  
150923 nirmūlamantaḥsaṃtaptā svasaṃbhramavatī bhramam || 48 ||  
150924  
150925 nirmūlaṃ niṣkāraṇamevāntaḥsaṃtapteva kṣubdhā || 48 ||  
150926  
150927 nāstyeva brahmaṇi jagat saṃvitpaśyati tattathā |  
150928 nirmūlameva saṃvittvādevaṃ bhrānteśca saṃbhramam || 49 ||  
150929  
150930 saṃvittvādajñānāvṛtasaṃvitsvabhāvāt || 49 ||  
150931  
150932 asadevedamābhāti hṛdyeva jagadātataṃ |  
150933 saṃkalpanamanorājyaṃ yathā svapnapurādivat || 50 ||  
150934  
150935 saṃkalpanaprayuktaṃ manorājyaṃ yathā tatheti pṛthagyojyaṃ | nṛmanorājyaṃ iti  
150936 pāṭhe saṃkalpe sthitasya nuḥ puruṣasya manorājyaṃ yatheti || 50 ||  
150937  
150938 pārsvasuptajanasvapnastaccittāveśanaṃ vinā |  
150939 yathā na kiṃcittaccittāveśanādanubhūyate || 51 ||  
150940  
150941 parakāyapraveśena svapnadraṣṭṭaccittāveśanādyogibhiranubhūyate || 51 ||  
150942  
150943 tathā jagattaddṛśadaṃ saṃpraviśyānubhūyate |  
150944 ādarśabimbitākāraṃ dṛṣṭamapyanyathāpyasat || 52 ||  
150945  
150946 taddṛśadaṃ tatkalpanādhiṣṭhānacicchilām | anyathā na tathā kiṃtvasadapi || 52 ||  
150947  
150948 ādhibhautikabhāvena netreṇa yadi lakṣyate |  
150949 tattanna dṛśyate kiṃcidgirireva pradṛśyate || 53 ||  
150950  
150951 ata eva prāgādhibhautikadṛśā darśane lokālokaḥgirireva dṛśyate na śilāntargataṃ  
150952 brahmāṇḍamityuktamityāha - ādhibhautiketi || 53 ||  
150953  
150954 ātivāhikadehena paraṃ bodhadṛśā yadi |  
150955 prekṣyate dṛśyate sargaḥ paramātmaiva cāmalaḥ || 54 ||  
150956  
150957 sargo dṛśyatesa ca paramātmaiva lakṣyate yogibhiritiyarthaḥ || 54 ||  
150958  
150959 sarvatra sarganirvāṇaṃ prajñālokena lakṣyate |  
150960 brahmātmaivānyathā cettanna kiṃcidabhilakṣyate || 55 ||  
150961  
150962 tattvadṛśā darśane tvāha - sarvatreti || 55 ||  
150963  
150964 yatpaśyatyavadātā dhīḥ sopapattivicāraṇā |  
150965 na tannetraistribhiḥ śarvo nendro netraśatairapi || 56 ||  
150966  
150967 tattvadṛṣṭiṃ yogidṛṣṭiṃ ca sarvotkarṣeṇa praśaṃsati - yaditi || 56 ||  
150968  
150969 yathā khamāvṛtaṃ sargaistathā bhūriti buddhavān |  
150970 tadāhamabhavaṃ dhyātā dharādhāraṇayānvitaḥ || 57 ||  
150971  
150972 tatra svasya tattvajñasya yadā jīvanmuktayogidṛśā paśyata ākāśamiva bhūrapī  
150973 sarvataḥ sargairvyāpteti buddhirutpannā tadā  
150974 kramādbhūmyādyekaikaabhūtāhaṃbhāvadhāraṇayā yadyatkautukaṃ svena dṛṣṭaṃ  
150975 tatsarvaṃ vistarādvārṇayiṣyanprathamaṃ dharādhāraṇādṛṣṭaṃ tadvaktumupakramate

150976 - yatheti | yadā buddhavāstadā dharādhāraṇayā anvitaḥ abhavamityarthaḥ || 57 ||  
 150977  
 150978 tayā dharādhāraṇayā dharārūpadharo'bhavam |  
 150979 atyajanneva cidvyomavapuḥ samrādivācirāt || 58 ||  
 150980  
 150981 yathā samrāt cakravartī svadehamātrāhaṃbhāvamatyajanneva samastabhūmaṇḍale  
 150982 mamatābhāvaṃ dhatte tathā ahamapi cidvyomavapurbrahmāhaṃbhāvamatyajanneva  
 150983 dharāhaṃbhāvena dharārūpadharo'bhavamityarthaḥ || 58 ||  
 150984  
 150985 dharādhāraṇayā caiva dharādhātūdaraṃ gataḥ |  
 150986 dvīpādritṛṇavṛkṣādideho'hamanubhūtavān || 59 ||  
 150987  
 150988 dharādhāturbhūmyabhimānījivastadudaraṃ tadbuddhitādātmyaṃ gataḥ san || 59 ||  
 150989  
 150990 saṃpanno'smyatha bhūpīṭhaṃ nānāvanatanūruham |  
 150991 nānāratnāvalīvyāptaṃ nānānagarabhūṣaṇam || 60 ||  
 150992  
 150993 yadanubhūtavāmstadāha - saṃpanna ityādinā | ita ārabhya  
 150994 āsargasamāpterbhapiṭhameva dehādhāreṇa varṇyate || 60 ||  
 150995  
 150996 grāmagahvaraparvāḍhyaṃ pātālasuśirodaram |  
 150997 kulācalabhujāśliṣṭadvīpābdhivalayānvitam || 61 ||  
 150998  
 150999 tṛṇaughatanuromāḍhyaṃ girikhaṇḍakagulmakam |  
 151000 digvāraṇakaṭavyūhadhṛtaṃ śeṣaśiraḥśataiḥ || 62 ||  
 151001  
 151002 girikhaṇḍakā girikadambā gulmarogagranthaya iva yasya | kaṭapadena śīrāṃsi lakṣyante  
 151003 tadvyūhairdhṛtam | tathā śeṣasya śīrasāṃ śatairdaśaśatairdhṛtam || 62 ||  
 151004  
 151005 hriyamāṇaṃ mahīpālaiḥ śobhamānebhatantubhiḥ |  
 151006 prāṇibhirbhujyamānāṅgaṃ vardhamānaṃ vyavasthayā || 63 ||  
 151007  
 151008 śobhamānā ibhāstantavaḥ senājālatantugranthaya iva yeṣāṃ tathāvidhairmahīpālaiḥ  
 151009 parasparaṃ yuddhairhriyamāṇam | utkaranagarādipradeśavyavasthayā || 63 ||  
 151010  
 151011 himavadvindhyasuskandhaṃ sumerūdārakandharam |  
 151012 gaṅgādisaridāpūramuktāhāraraṇattanum || 64 ||  
 151013  
 151014 guhāgahanakacchādi sāgarādarśamaṇḍalam |  
 151015 marūṣarasthalaśvetasuvarāmbarasundaram || 65 ||  
 151016  
 151017 guhāgahanāḥ kacchādayo deśā yasmin | sāgarā ādarśamaṇḍalā iva yasmin |  
 151018 marudeśalakṣaṇairūṣarasthalalakṣaṇaiśca śvetaiḥ suvarāmbaraiḥ sundaram || 65 ||  
 151019  
 151020 bhūtapūrvaiḥ parāpūrṇaṃ paripūtaṃ mahārṇavaiḥ |  
 151021 alaṃkṛtaṃ puṣpavanaiḥ samārabdhaṃ [samāra(la)bdhaṃ iti  
 151022 mūlaṭīkayoḥ pāṭhavaīṣamyam sarvādarśeṣu dṛśyate |] rajoghanaiḥ || 66 ||  
 151023  
 151024 nityaṃ kṛṣṇivalaiḥ kṛṣṭaṃ vījitaṃ śīśirānilaiḥ |  
 151025 tāpitaṃ tapanaiḥ tapairukṣitaṃ prāvṛḍambubhiḥ || 67 ||  
 151026  
 151027 pūrvaṃ bhūtairbhūtapūrvairmahārṇavaiḥ pralayakāle parāpūrṇamata eva sāmpratam  
 151028 snātvodgatamiva paritaḥ pūtaṃ pavitram | puṣpavanairmālyairivālaṃkṛtam |  
 151029 candanasthānīyai rajoghanaiḥ samālabdhaṃ [samāra(la)bdhaṃ iti  
 151030 mūlaṭīkayoḥ pāṭhavaīṣamyam sarvādarśeṣu dṛśyate |] liptam || 66 || 67 ||  
 151031  
 151032 vipulāgrasthaloraskaṃ padmākarakṛtekṣaṇam |  
 151033 sitāsitaghaṇaśṇīṣaṃ daśāśodaramandiram || 68 ||  
 151034  
 151035 agrasthalaṃ samabhūpradeśaḥ || 68 ||  
 151036  
 151037 lokāloka mahākṣātavalayogrāsyabhiṣaṇam |  
 151038 anantabhūtasamghātapaṇḍaikaacetanam || 69 ||  
 151039  
 151040 lokāloka samīpe prāgvarṇito yo mahākṣātavalayastallakṣaṇenogreṇāsyena bhīṣaṇam  
 151041 bhūtānāṃ paṇḍa eva paṇḍa ekībhūtaṃ cetanameva cetana yasya || 69 ||  
 151042  
 151043 vyāptamantarabhiṣcaiva nānābhūtagaṇaiḥ pṛthak |  
 151044 devadānavagandharvairbahirantastu kiṭakaiḥ || 70 ||

151045  
151046 nānābhūtagaṇalakṣaṇaiḥ kīṭakairvyāptama | teṣu devadānavetyavayutyānuvādaḥ || 70 ||  
151047  
151048 pātālendriyarandhreṣu nāgāsuraḥkṛmivrajaiḥ |  
151049 saptaśvarṇavakoṣeṣu nānājātijalecaraiḥ || 71 ||  
151050  
151051 vyāptam nadīvanasaṃmudradigantaśailadvīpākhyajantuviśayaśthalajaṅgalaughaiḥ |  
151052 nānāvalīvalitamaṇḍalakośakhaṇḍam vallīśaraḥsaridarātigaṇābjakhaṇḍaiḥ || 72 ||  
151053  
151054 uktameva saṃkṣipyopasaṃharanviśiṇaṣṭi - vyāptamiti |  
151055 nadyādīdvīpāntairjantuviśayaiḥ prāṇibhogyaiḥ śthalajaṅgalaughaiśca vyāptam |  
151056 nānāvidhābhīrgirinadīparvatādyāvalibhīrjanāvalibhīśca valitā maṇḍalakośānām  
151057 khaṇḍā yasmin | tathā vallībhiḥ sarobhiḥ sarīdbhīrarātigaṇairabjakhaṇḍaiśca  
151058 vyāptamityanuśajyate || 72 ||  
151059  
151060 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 pā0  
151061 pārthivadhātvantargatajagadānantyapratipādanaṃ nāma saptaśītitamaḥ sargaḥ || 87 ||  
151062  
151063 iti śrīvāsiṣṭhamahārāmāyaṇatātparīyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
151064 pārthivadhātvantargatajagadānantyapratipādanaṃ nāma saptaśītitamaḥ sargaḥ || 87 ||  
151065  
151066 aṣṭāśītitamaḥ sargaḥ 88  
151067  
151068 śrīvāsiṣṭha uvāca |  
151069  
151070 bhūpīṭhena satā tatra mayā tadanu mānava |  
151071 anubhūtam nadanadīśvasaṃvedanaśaṃsthiteḥ || 1 ||  
151072  
151073 svadehabbhūte bhūpīṭhe tatra tatra vyavasthitāḥ |  
151074 viśeṣā iha varṇyante kautukātsvena vīkṣitāḥ ||  
151075  
151076 he mānava manuvaṃśodbhava varṇitarītyā bhūpīṭhabbhūtena mayā tadanu  
151077 prāgvarṇitasādhāraṇasaśarvabhūdharmaghaṭitasvadehadarśanānantaram pratyekaṃ  
151078 nadanadīśaṃmudrādiviśeṣākāraprātīśvikasaṃvedaneccchāvaśādyathā yathānubhūtam  
151079 tacchrṇvīti śeṣaḥ || 1 ||  
151080  
151081 kvacinmaraṇasākrandanārīkaruṇavedanam |  
151082 kvaciduttāṇḍavaśtraīṇamaśotsavamaśasukham || 2 ||  
151083  
151084 kvacitpradeśe bhartṛputrabhrātrādīmaraṇena sākrandānām nārīṇām karuṇavedanā  
151085 yatra tathāvidham | atrāpī prāyeṇa sarvatra bhūpīṭhameva viśeṣyam | śtraīṇānām  
151086 śtrīśaṃmūhādīnām maśotsavaīmaśatsukham yatra || 2 ||  
151087  
151088 kvaciddurvārādurbbhīkṣadurākrandam durīhitam |  
151089 kvacitśakalaśasyauḥśaśaṃpannaḥśanaśauhrdam || 3 ||  
151090  
151091 suvrṣṭyā phalitaiḥ śakalaśasyauḥśaiḥ śubhīkṣatvātsaṃpannāni ḡhanaśauhrdāni yatra ||  
151092 3 ||  
151093  
151094 kvacidagnimaśādāhaśadagdhadeḡogradevanam |  
151095 kvacījjalaplavālūnapurapattanaśhaṇḍakam || 4 ||  
151096  
151097 jalena plavanamaḡplāvanam tenālūnāḥ | purapattanaśyoryodhavaṇīkprakarṣābhyām bhedaḥ  
151098 || 4 ||  
151099  
151100 kvaciccapalaśaṃantaśkṛtalūṇṭhanaśaṇḍalam |  
151101 kvaciduddāmaśaurātmyaraśaśaḡpaīśācamaṇḍalam || 5 ||  
151102  
151103 kvacījjalāśayollāśavellanaśpulakāḡrakam |  
151104 kandaśodaraśiśkrāntavaśtaveślītavāridam || 6 ||  
151105  
151106 jalāśayanāmullāśena pūrtyā kedārārāmādīnām vellanaīḥ  
151107 śekairutpulakaśasyaḡulmādyagraśam | kandaśodareti tatropapattīḥ || 6 ||  
151108  
151109 śaṃvīdbodhonaśmatśvāṅakeśotthāṅkuralomaśam |  
151110 vārīvāhanaśvīkṣobhanaśtonnaśalaśattalam [jalaḡ iti pāṭhaḥ ] || 7 ||  
151111  
151112 śaṃvīdbodhena praśarṣeṇa unnaśantaḥ pulakīṭāḥ śvāṅakeśā iva  
151113 utthānyāṅkuralomaīni yatra | vārīṇām vanaśameva vāhanaḡ pravāhaśadvīkṣobheṇa || 7 ||

151114  
151115 saśṛṅgabhairavaśvabhṛapurādrivanapattanam |  
151116 saṃvinmaṇḍalasamaṇcālalekhāṅkamṛdukampanam || 8 ||  
151117  
151118 natonnatatvameva bhūtalānām darśayati - saśṛṅgeti | antargatabṛhacchilādibhiḥ  
151119 saśṛṅgāṇīva bhairavāṇi bhīṣaṇāṇi śvabhṛāṇi yeṣu tathāvidhāni purādīni yatra | ata  
151120 eva saṃvidantīti saṃvido nāgarādijanāstanmaṇḍalasya saṃcāle  
151121 tatpadalekhāṅkanipatanādiśaṅkayā mṛdu kampanam ca yatra || 8 ||  
151122  
151123 kvacitsāmantasamaṅkṣubdhasainyasaṃharaṇam raṇe |  
151124 kvacitsaumyasukhāsīnasarvasāmantamaṇḍalam || 9 ||  
151125  
151126 araṇyam kvacidāśūnyamullasadvātajhaṃkṛti |  
151127 jaṃgalaṃ kvacidālūnavyuptasaṃpannasasyakam || 10 ||  
151128  
151129 pūrvamālūnam paścādvuyuptam tataḥ saṃpannam sasyam yatra || 10 ||  
151130  
151131 haṃsakāraṇḍavākīrṇasaraḥ phullāmbujaṃ kvacit |  
151132 kvacinmarusthalasthūlastambhanārjunamārutam || 11 ||  
151133  
151134 marusthaleṣu vātyoḍḍīnadhūlibhiḥ sthūlānstambhāṅkurvantīti sthūlastambhanā arjunāḥ  
151135 pāṃsudhavalā mārutā yasmin || 11 ||  
151136  
151137 kvacinnadanadivāhahelānikaṣaghargharam |  
151138 kvacidaṅkurakāryāṅgasiktabījasya jṛmbhaṇam || 12 ||  
151139  
151140 aṅkurakāryārtham kulyāghaṭīyantrādyāṅgaiḥ siktasya  
151141 kṣetragatavrihyādibījasyāṅkurādibhāvena jṛmbhaṇam || 12 ||  
151142  
151143 kvacidantastu kīṭāsyamṛduspandanavedanam |  
151144 mām tvamevāśu buddhveha trāyasvetīva bodhanam || 13 ||  
151145  
151146 śilādisaṃkaṭaniviṣṭam mām he vasiṣṭha tvameva āśu buddhvā trāyasveti kīṭena mām  
151147 prati bodhyate yatra tādṛśamiva sthitam || 13 ||  
151148  
151149 śākhāparikarābhogaṃ mṛdbhāgāṅganipīḍanaiḥ |  
151150 mūlajālamavaṣṭabhya kvacidviṭapadhāriṇam || 14 ||  
151151  
151152 kvacidvaṭādivane śikhānām bhūsaṃlagnatvānmṛdbhāgāṅganipīḍanairupalakṣitaḥ  
151153 śākhāparikarāṇāmākāro yatra | kvacicca mūlajālamavaṣṭabhya viṭapānām  
151154 dhāraṇāśīlam || 14 ||  
151155  
151156 anyonyamalamākramya diktaṭāṅganipīḍanaiḥ |  
151157 kvacidadryasthinibiḍairarṇavollāsavellitam || 15 ||  
151158  
151159 kvacidadrīṇāmasthīni śilā iva nibiḍairvṛkṣairanyonyamalamatyantamākramya  
151160 saṃśliṣya diktaṭāṅgānām niravakāśīkaraṇānnipīḍanaiḥ arṇavollāseneva vellitam  
151161 veṣṭitam || 15 ||  
151162  
151163 śuṣkapallavasamaṅkocanibiḍāṅganipīḍanam |  
151164 amarṣaṇaiḥ karairārakaiḥ svarasākarṣaṇam kvacit || 16 ||  
151165  
151166 kvacittu gāḍhavṛkṣairbhuvi svaprasaranirodhāparādhādamarṣaṇaiḥ kuddhairārakaiḥ  
151167 karairātapaiḥ svarasākarṣaṇam prāpya śuṣkapallavasamaṅkocaṃ nibiḍāṅganipīḍanam  
151168 vanaṃ yatra || 16 ||  
151169  
151170 śṛṅgamandiramātaṅgaprahārāśanibhūruhām |  
151171 nibiḍāṅgotkaṭasthairyaparūṣāpatanam kvacit || 17 ||  
151172  
151173 kvacittu giriśṛṅgamandirāṇām mātāṅgānām dantaprahārāśaneḥ bhūruhām  
151174 vṛkṣāṇām nibiḍāṅgotkaṭasthairyam prati parūṣāṇyāpatanāni yatra |  
151175 sāpekṣasamāśaśchāndasaḥ | parūṣam patanam kvacit iti pāṭhe aśanibhirbhūruhām  
151176 nibiḍāṅgotkaṭasthairyeṇa parūṣam patanameva kvacinmayānubhūtamiti yojyam || 17 ||  
151177  
151178 nimīlitekṣaṇānandatanūnāmasamākramam |  
151179 kvacitsūkṣmatarollekhamāṅkurollāsanaṃ navam || 18 ||  
151180  
151181 kvacittu nimilitāṅkṣaṇāni yena tathāvidhānandopalakṣitatanūnām samādhiniṣṭhānām  
151182 sūkṣmataram tattvamullikhatyanubhūyamānaṃ sūcayati tathāvidhamata evāsamākramam

151183 navamapūrvam romāṅkurollāsanamanubhūtamityarthaḥ | athavā kvacitkṣetrapradeśe  
 151184 nimīlitekṣaṇānāmānandopalakṣitatātānām viṣayabhogināmiva asamamakramam ca  
 151185 sūṣmatarāntarānandāvirbhāvollekhāḥ bījebhyo'ṅkurollāsanam navam  
 151186 camatkṛtamanubhūtamityarthaḥ || 18 ||  
 151187  
 151188 makṣikāyaukamaśakanivāsasādṛśam kvacit |  
 151189 kuḍyaleśakubhṛṅgārihalahelānikarṣaṇam || 19 ||  
 151190  
 151191 yūkānām samūho yaukaḥ tannivāsamalināmbarasadṛśam |  
 151192 kuḍyaleśānāmalpakūḍyakhaṇḍānām pramādātpadmakośaśāyinām  
 151193 kubhṛṅgāṇām copamardakatvādarayo ye dantinastairhalairiva  
 151194 helābhīrvaprāderṇikarṣaṇam dṛṣṭam | kuṇmaleśa iti pāṭhe kuṇmalaśreṣṭhe  
 151195 padmakūṇmale suptānām kubhṛṅgāṇām ye araya iti vyākhyeyam || 19 ||  
 151196  
 151197 śītam śītaviśīrṇāṅgajarjaratvagvikīrṇavat |  
 151198 pāṣāṇībhūtasalilam kvacitparuṣamārutam || 20 ||  
 151199  
 151200 kvacitkvaciddhimavatpradeśe śītam śītavidīrṇāṅgānām dehinām  
 151201 jarjaratvagvyāptavatśītam || 20 ||  
 151202  
 151203 uddālībhūtamṛdvaṅgamajjadantaḥkṛmivrajam |  
 151204 kvacidudbhavadāṅgādīmūlam jalamajjanam || 21 ||  
 151205  
 151206 uddalanamuddālo vidalanam tathābhūteṣu mṛduṣvaṅgeṣu majjantaḥ antaḥ kṛmivrajā  
 151207 yatra | kvacijjalanamajjanamanubhūtamiti pṛthaksambandhaḥ || 21 ||  
 151208  
 151209 śanairantarnilīnāmbukṛtāhlādam bahiśca rasonnāmāṅkuraromaugham  
 151210 [bahiścaretyārabhya romāghamityantaḥ samastaḥ padam | (atra bahiśca  
 151211 raso iti padadvaye evārthasvārasyamiti vayam |)] kvacidvarṣavijṛmbhitam ||  
 151212 22 ||  
 151213  
 151214 kvacidbījeṣu varṣavijṛmbhitamata eva śanairantarniviṣṭairambubhiḥ kṛtāhlādam tato  
 151215 bahiśca rasonnāmāṅkuraromaugham || 22 ||  
 151216  
 151217 tanutarapavanavikampitakomalānalīnīdalāstaraṇaiḥ |  
 151218 viharaṇamiva me vihitam sarobhiraṅgeṣu nirvāṇam || 23 ||  
 151219  
 151220 kiṃ ca me aṅgeṣu  
 151221 sarobhistanutarapavanavikampitakomalānalīnīdalānāmāstaraṇairnirvāṇam  
 151222 niratīśayānandarūpaḥ viharaṇam kriḍānamiva vihitamityarthaḥ || 23 ||  
 151223  
 151224 ityārṣe śrīvāsiṣṭhamahā0 vālmī0 de0 mo0 nnirvāṇaprakaraṇe u0 pāṣā0  
 151225 bhūmaṇḍalagataviśeṣavarṇanam nāmāṣṭāśītītamah sargaḥ || 88 ||  
 151226  
 151227 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 151228 bhūmaṇḍalagataviśeṣavarṇanaḥ nāmāṣṭāśītītamah sargaḥ || 88 ||  
 151229  
 151230  
 151231 ekonānavatītamah sargaḥ 89  
 151232  
 151233 śrīrāma uvāca |  
 151234  
 151235 pārthivīm dhāraṇām baddhvā jaganti samavekṣitum |  
 151236 saṃpannastvamasau bhūmilokaḥ kimuta mānasaḥ || 1 ||  
 151237  
 151238 atra taddhāraṇādṛṣṭam bhūmaṇḍalamidaḥ tathā |  
 151239 jagatsarvam ca cidvyomni manomātramitīryate ||  
 151240  
 151241 he guro kautukātsvātmani jaganti samavekṣitum pravṛttastvam pārthivīm dhāraṇām  
 151242 baddhvā kimasāvasmadādidṛśyo mṛtpāṣāṇādīmāyo lokaḥ saṃpanna uta mānaso  
 151243 manomātramāyo manorājyakalpo mṛdādyaghaṭitaḥ svapnamāyo lokaḥ saṃpanna iti  
 151244 praśnaḥ || 1 ||  
 151245  
 151246 śrīvāsiṣṭha uvāca |  
 151247  
 151248 idaḥ ca mānasaḥ cāham saṃpannaḥ pṛthubhūtaḥ |  
 151249 nedaḥ na mānasaḥ naiva saṃpanno vastutastvahaḥ || 2 ||  
 151250  
 151251 kalpanādṛśā tattvadṛśā vā vimarśe koṭidvayabhedāprasiddheḥ



151252 saṃśayānupapattiṃ sūcayanvasiṣṭha uttaramāha - idaṃ ceti | yadi kalpanādṛśā  
 151253 pṛcchati tarhi idaṃ mṛtpāṣāṇamayatvena tvatprasiddhaṃ ca tadeva  
 151254 manomātravikāratvānmānaṣaṃ ceti samuccayaḥ saṃpannaḥ | yadi tu tattvadṛśā  
 151255 pṛcchasi tarhi nobhayamapi saṃpanna ityārthaḥ || 2 ||  
 151256  
 151257 amānaṣaṃ mahīpīṭhaṃ na saṃbhavati kiṃcana |  
 151258 yadasadvetsi yatsadvā manomātrakameva tat || 3 ||  
 151259  
 151260 pūrvārdhoktaṃ pratijñāpūrvakaṃ samarthayati - amānaṣamityādinā | satyeva manasi  
 151261 tasminnevāstināstīti vikalpadarśanādīti bhāvaḥ || 3 ||  
 151262  
 151263 cidākāśamāhaṃ śuddhaṃ tasya me tatpadātmanaḥ |  
 151264 yaccinmātrātmakacanaṃ tatsaṃkalpābhidaṃ smṛtaṃ || 4 ||  
 151265  
 151266 tanmanastanmahīpṛṣṭhaṃ tajjagatsa pitāmahaḥ |  
 151267 saṃkalpapuravadvyomni kacatyetanmanonabhaḥ || 5 ||  
 151268  
 151269 evaṃ saṃkalpamātraṃ me manomātraṃ tadātataṃ |  
 151270 dhāraṇābhyāsaṃpuṣṭaṃ bhūmaṇḍalamiti sthitam || 6 ||  
 151271  
 151272 nedaṃ bhūmaṇḍalaṃ tadvai tadanyaddhi manomayaṃ |  
 151273 ākāśamātrakacanamacetyaṃ kacanaṃ citeḥ || 7 ||  
 151274  
 151275 ajñāprasiddhamṛddārūpāṣāṇādīmayaṭvasya apāgādagneragnitvaṃ trīṇi rūpāṇītyeva  
 151276 satyaṃ ityādiśrutiniṣiddhatvāttattvajñasya dhāraṇāyāṃ dṛṣṭaṃ  
 151277 nājñādṛṣṭiprasiddhedamrūpamityasamuccayo vāstvityāśayenāha - nedamiti || 7 ||  
 151278  
 151279 tadevākāśamātratma tathābhūtaṃ ciraṃ sthitam |  
 151280 idaṃpratyayalabdhatvānmānaṣatvaṃ samujjhati || 8 ||  
 151281  
 151282 yadyākāśamātrasyāmūrtasyaivetthaṃ kacanaṃ tarhi kathaṃ mūrteḍampratyayamādhatte  
 151283 tatrāha - tadeveti | tarhi kiṃ dadhitve dugdhatvamiva mānaṣatvaṃ muñcati netyāha ##-  
 151284 pṛthvyāderjāgradvadidaṃpratyayenopalabdhatvannādugdhatvasāmyaṃ kiṃtu  
 151285 taraṅgakaṭakaśāṭakādibhāve'pi jalakanakakārpāsamayatvavadidaṃ bodhyamiti bhāvaḥ  
 151286 || 8 ||  
 151287  
 151288 idaṃ sthiraṃ sukaṭhinaṃ vitataṃ bhūmimaṇḍalam |  
 151289 astīti jāyate buddhirvyomnīva ciravedanāt || 9 ||  
 151290  
 151291 vyomni nailyādibuddhiriva ciravedanāj jāyate || 9 ||  
 151292  
 151293 nyāyenedamivānena na sthitaṃ vasudhātalam |  
 151294 idaṃ caivaikamevādyasargasyādyamupāgataṃ || 10 ||  
 151295  
 151296 vācārambhaṇaśrutidarśitanyāyena tu darśane idamivājñāprasiddharūpeṇa  
 151297 vasudhātalaṃ na sthitaṃ kiṃtvādyasargasya manorūpasya ādyaṃ sūkṣmaṃ yadekameva  
 151298 rūpaṃ tadevopāgataṃ sthitam | trīṇi rūpāṇītyeva satyaṃ iti śrutyopadarśitamityārthaḥ ||  
 151299 10 ||  
 151300  
 151301 yathā svapne puratvena cideva vyomni bhāṣate |  
 151302 tathā cideva sargādāvidaṃ jagadīti sthitam || 11 ||  
 151303  
 151304 idaṃpratyayalabdhatvāt ityuktiṃ viśadayati - yatheti || 11 ||  
 151305  
 151306 viddhi cidrūpabālasya manorājyaṃ jagattrayaṃ |  
 151307 mahītalādikaṃ dṛśyamidaṃ sarvaṃ ca sarvadā || 12 ||  
 151308  
 151309 cidrūpabālasya caturmukhasya || 12 ||  
 151310  
 151311 cidrūpasyātmano nānyaḥ saṃkalpastanmayaṃ jagat |  
 151312 vastutastu na satyātma na piṇḍātma na bhāsuram || 13 ||  
 151313  
 151314 dṛśyamastyaparijñātaṃ pariññātaṃ na vidyate |  
 151315 pariññātaṃ tadevāsyā śṛṇoṣi yadidaṃ ciraṃ || 14 ||  
 151316  
 151317 ajñādṛṣṭīniṣkarṣe ajñātacinmātraṃ jagat | tattvaniṣkarṣe tu  
 151318 cinmātramevetyāśayenāha - dṛśyamiti | yadidaṃ ciraṃ mayopadiśyamānaṃ  
 151319 śṛṇoṣi kathaṃ na prabudhyase ityārthaḥ || 14 ||  
 151320

151321 sarvaṃ cinmātramāsāntaṃ prakacatyātmanātmani |  
151322 bhūmaṇḍalātma dṛśyātma dvaitaikyābhyāṃ vivarjitam || 15 ||  
151323  
151324 kīdṛśaṃ parijñātaṃ tatrāha - sarvamiti || 15 ||  
151325  
151326 maṇiryathā svabhāvena śuklapītādikāstviṣaḥ |  
151327 akurvanneva kurute cidākāśastathā jagat || 16 ||  
151328  
151329 maṇirvaidūryādiḥ | akurvan avyāpriyamāṇaḥ || 16 ||  
151330  
151331 yato na kiṃcitkurute na ca rūpaṃ samujjhati |  
151332 tasmāna mānaśaṃ nedaṃ kiṃcidasti mahītaḥ || 17 ||  
151333  
151334 netinetyādiśrutiparyālocanenopasaṃharati - yata iti || 17 ||  
151335  
151336 mahītaḥmivābhāti cidvyomaiva niranantaram |  
151337 ātmanyevātalaṃ vyoma yathāmalatalaṃ sthitaḥ || 18 ||  
151338  
151339 atalaṃ talabhāvaśūnyaḥ || 18 ||  
151340  
151341 svabhāvamātrakacanaṃ tattadeva yathāsthitam |  
151342 bhūmaṇḍalamivātyacchaṃ khameva viśatāntaram || 19 ||  
151343  
151344 antaraṃ bhedaṃ antarddhiṃ vā viśatā svabhāvena bhūmaṇḍalamiva dṛśyata ityārthaḥ ||  
151345 19 ||  
151346  
151347 idaṃ bhūmaṇḍalaṃ tacca dvayametanmahācīteḥ |  
151348 svarūpameva kacati tava svapnapuraṃ yathā || 20 ||  
151349  
151350 tatra dhāraṇākālpitabhūmaṇḍalamidaṃ bhūmaṇḍalaṃ ca tulyameva cidvivartatve ityāha  
151351 - idamiti || 20 ||  
151352  
151353 idamākāśamātrātma tadapyākāśamātrakam |  
151354 ajñānātmaparijñānājñānānnedaṃ na tatkvacit || 21 ||  
151355  
151356 ajñānopahitātmaparijñānādbhāti | jñānāttu na idaṃ nāpi tat dhāraṇāstham || 21 ||  
151357  
151358 trailokyabhūtajālānāṃ kālatritayabhāvināṃ |  
151359 saṃbhramaḥ svapnaśaṃkalo manorājyadaśāsthitau || 22 ||  
151360  
151361 saṃbhramo bhrāntireva | sa ca manorājyadaśāyāḥ sthitau maryādāyāṃ tatsāmye bodhya  
151362 iti yāvat || 22 ||  
151363  
151364 bhūtānyatha bhaviṣyanti vartamānāni yāni ca |  
151365 bhūmaṇḍalāni tānyaṅga sattā sāmānyatāṃ gatā || 23 ||  
151366  
151367 sāmānyatāṃ sarvādhiṣṭhānatvātsādhāraṇatāṃ gatā ātmasattaiva tāni sarvāṇi  
151368 sattāsāmānyameva tena hetunā tāni tadantargatāni ca sarvavastūnyahameveti dhāraṇāyāṃ  
151369 mayā manasā anubhūtāni sākṣidṛśā ca akhilaṃ niḥśeṣaṃ yathā syāttathā  
151370 dṛṣṭānityārthaḥ || 23 ||  
151371  
151372 ahameva samagrāṇi teṣāmantargatānyapi |  
151373 tena tānyanubhūtāni tathā dṛṣṭāni cākhilam || 24 ||  
151374  
151375 cinmātrametadajaraṃ paramātmataṭtvam śuddhātmatāmajahadaṅgagataṃ vibharti  
151376 |  
151377 sarvaṃ yathāsthitamidaṃ jagadāttabhedaṃ buddhaṃ sadaṅga na bibharti tu  
151378 kiṃcanāpi || 25 ||  
151379  
151380 he rāma paramātmataṭtvamevābodhadaśāyāṃ svasuddhātmatāmajahadatyajadeva  
151381 yathāsthitam sarva jagadātmagataṃ svātmatāmiva prāptaṃ sadrūpaṃ kṛtvā bibharti  
151382 buddhaṃ tu sat kiṃcanāpi na bibharti saivāsya muktirityārthaḥ || 25 ||  
151383  
151384 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pā0  
151385 dṛśyamanomātratvapratipādanaṃ nāmaikonanavatitamaḥ sargaḥ || 89 ||  
151386  
151387 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
151388 dṛśyamanomātratvapratipādanaṃ nāmaikonanavatitamaḥ sargaḥ || 89 ||  
151389

151390 navatitamaḥ sargaḥ 90  
 151391  
 151392 śrīrāma uvāca |  
 151393  
 151394 anantaram vada brahmañjaganti bhavatā tadā |  
 151395 bhūmaṇḍalānām hṛdaye kvacidḍṛṣṭāni naiva vā || 1 ||  
 151396  
 151397 pṛthivīhṛdaye'nantajagadvṛṣṭirihocyate |  
 151398 jaladhāraṇayā sarvajalalīlā ca pūrvavat ||  
 151399  
 151400 yathā prasiddhe jagati kaladhautāśilādipradeśabhedeshvanekāni brahmāṇḍāni santi tathā  
 151401 dhāraṇādṛṣṭeshvapi bhūmaṇḍaleṣu prativastu tāni santi na veti saṃdihāno rāmaḥ  
 151402 pṛcchati - anantaramiti | maṇḍalaśabdaḥ pradeśabhedaparaḥ || 1 ||  
 151403  
 151404 śrīvasiṣṭha uvāca |  
 151405  
 151406 parātmajāgratsvapnorvīmaṇḍalaughātmanā mayā |  
 151407 tato'nubhūtaḥ hṛdaye dṛṣṭaḥ ca parayā dṛśā || 2 ||  
 151408  
 151409 urvidhāraṇayā paramātmāno jāgradurvīmaṇḍalātmanā svapnorvīmaṇḍalātmanā ca mayā  
 151410 tattadurvīpradeśabhedalakṣaṇe taddhṛdaye parayā īśvarasākṣidṛśā  
 151411 sākṣāddṛṣṭaḥ manasā ca vimṛśyānubhūtaḥ | svapnagrahaṇaḥ  
 151412 svāpnorvyādipradeśabhedeshvapyananantajagatsaṃbhavapradarśanāya || 2 ||  
 151413  
 151414 yāvattathaiva sarvatra jagajjālamavasthitam |  
 151415 sarvaṃ dṛśyamayaṃ śāntamapi dvaitamayātmakam || 3 ||  
 151416  
 151417 kiṃ dṛṣṭamanubhūtaḥ ca tadāha - yāvaditi | tathā  
 151418 prāgdṛṣṭakaladhautāśilādivadeva | yāvaditi sākalye | śāntamadvaitaṃ  
 151419 dvaitamayātmakamapi || 3 ||  
 151420  
 151421 jaganti santi sarvatra sarvatra brahma saṃsthitam |  
 151422 sarvaṃ śūnyaṃ paraṃ śāntaṃ sarvamārambhamantharam || 4 ||  
 151423  
 151424 kuto dvaitamayaṃ kuto vā śāntaṃ tatrāha - jagantīti || 4 ||  
 151425  
 151426 sarvatraivāsti pṛthivyādi sthūlaṃ tacca na kiṃcana |  
 151427 cidvyomaiva yathā svapnapuraṃ paramajātavat || 5 ||  
 151428  
 151429 neha nānāsti no nānā na nāstitvaṃ na cāstitā |  
 151430 ahamityeva naivāsti yatra tatra kuto'sti kim || 6 ||  
 151431  
 151432 anubhūtamapīdaṃ sadahamityādirūpakam [dṛśyakaṃ iti pāṭhaḥ] |  
 151433 nāstyeva yadi vāpyasti tadbrahmājamanāmayam || 7 ||  
 151434  
 151435 yatsvapnapuramevedaṃ sargādāveva cinnabhaḥ |  
 151436 astitānāstite tatra kīdṛśe kva kutaḥ sthite || 8 ||  
 151437  
 151438 yadyasmātsargādaḥ sṛṣṭeḥ prāk cinnabha eva tattasmāttaduttaraṃ cinnabhasi  
 151439 dṛṣṭamapīdaṃ svapnapurasamameva | itthaṃ pratiyoginyā astitāyā avyavasthitau  
 151440 tadabhāvo nāstitāpyavyavasthitaivetyāha - astiteti || 8 ||  
 151441  
 151442 yathāhaṃ dṛṣṭavāmstāni jagantyanirūpadhṛk |  
 151443 tathā mayā jalībhūya dṛṣṭaṃ tādṛśameva tat || 9 ||  
 151444  
 151445 pṛṣṭasyottaraṃ samāpya jaladhāraṇayā yadyatkautukaṃ dṛṣṭaṃ tadvaktumārabhate  
 151446 - yathetyādinā || 9 ||  
 151447  
 151448 vāridhāraṇayā vāri bhūtvā jaḍamivājaḍam |  
 151449 samudramandireśvantaściraṃ gulagulāyitam || 10 ||  
 151450  
 151451 gulagulāyitam | avyaktānukaraṇādivārthagarbhādācāre avayaṇi bhāve ktaḥ || 10 ||  
 151452  
 151453 tṛṇavṛkṣalatāgulmavallīnām stambhanāḍiṣu |  
 151454 mṛdvalakṣitamārūḍhaṃ tavāṅgeśviva yūkayā || 11 ||  
 151455  
 151456 mṛdumandamalakṣitaṃ ca yathā syāttathā ārūḍham || 11 ||  
 151457  
 151458 sarvotthānopamāstambhe tacchede valayopamā |

151459 mṛdvyā karṇāhigatyeva [mayā karṇāhigatyeva mṛdvyā gatyā tṛṇādīnām  
151460 stambhe prakāṇḍe sarvotthānopamā sarveṣām  
151461 tṛṇādīnāmutthānamūrdhvasthitistadupamā tatsadṛśī yathā ūrdhvasthitiḥ  
151462 syāttathetyarthaḥ | teṣām tṛṇādīnām chede bhede parvabhede tadudare  
151463 chidrabhede ca valayopamā valayākāravatī racanā prakṛtā sampāditetyartha iti  
151464 yojanā kāryā | pūrvaśloke yūkopamayā hyārohaṇamātraṃ pratipāditam  
151465 karṇāhityādyupamayā tvākāraviśeṣapratipādanapūrvakaṃ tatpratipāditamiti  
151466 jñeyam || racanā prakṛtodare || 12 ||  
151467  
151468 yathā karṇāhiḥ [mayā karṇāhigatyeva mṛdvyā gatyā tṛṇādīnām stambhe  
151469 prakāṇḍe sarvotthānopamā sarveṣām tṛṇādīnāmutthānamūrdhvasthitistadupamā  
151470 tatsadṛśī yathā ūrdhvaśitiḥ syāttathetyarthaḥ | teṣām tṛṇādīnām chede bhede  
151471 parvabhede tadudare chidrabhede ca valayopamā valayākāravatī racanā prakṛtā  
151472 sampāditetyartha iti yojanā kāryā | pūrvaśloke yūkopamayā hyārohaṇamātraṃ  
151473 pratipāditam karṇāhityādyupamayā tvākāraviśeṣapratipādanapūrvakaṃ  
151474 tatpratipāditamiti jñeyam || sūkṣmatantunibhaḥ kīṭakaviśeṣo mṛdvyā gatyā  
151475 alakṣitaḥ karṇe līna iva praviśati tadvatteṣām tṛṇagulmādīnām chede bhede parvabhede  
151476 tadudare chidrabhede ca gatiracanā prakṛtetyarthaḥ || 12 ||  
151477  
151478 vallītamālatālādipallaveṣu phaleṣu ca |  
151479 viśramya puṣṭayā''kṛtyā rekhāviracanaṃ kṛtam || 13 ||  
151480  
151481 vallīnām latānām tamālatālādivṛkṣāṇām ca pallaveṣu phaleṣu ca rasarūpeṇa  
151482 viśramya parṇādibhāvena kālataḥ puṣṭayā tattatparṇādyākṛtyā  
151483 antaḥśirārekhāviracanaṃ kṛtam || 13 ||  
151484  
151485 mukhenāviśya hṛdayamṛtuvaiddhuryadhāriṇā |  
151486 hṛtā vidhuritā bhuktā lūnā deheṣu dhātavaḥ || 14 ||  
151487  
151488 tathā prāṇinām deheṣu pānakāle mukhena hṛdayamāviśya  
151489 vasantādiṛtuprayuktavaiṣamyadhāriṇā mayā vātapittakaphākhyā dhātavaḥ  
151490 kvaciddhṛtāḥ kadācidvidhuritāḥ keciddbhuktā jaṭharāgninā paripācitāḥ kecillūnāḥ  
151491 khaṇḍitā ityarthaḥ || 14 ||  
151492  
151493 suptaṃ pallavatalpeṣu prāleyakaṇarūpiṇā |  
151494 tulyakālamaśeṣeṣu dikṣu sarvāsvakhedinā || 15 ||  
151495  
151496 nānāhradanadigehagrāhiṇā'viratādhvanā |  
151497 viśrāntaṃ setusuhṛdaḥ prasādena kvacitkvacit || 16 ||  
151498  
151499 hradalakṣaṇā ye nadīnām gehāḥ pathyāvāsāstadgrāhiṇā nityaṃ  
151500 pravāhādaviratādhvanā || 16 ||  
151501  
151502 vidā'vidanusamdhānājjaḍena tadanāśrayāt |  
151503 jaḍāyaśeṣūllasitaṃ jalenāvartavartinā || 17 ||  
151504  
151505 vidā caitanyenāvidamśasya viśayatayā anusamdhānāttatra viśayāmśamātratayā tasya  
151506 citśvabhāvasyānāśrayājjaḍena ata eva laḍayorabhedājjalena mayā jaḍāśayeṣu  
151507 jaḍāśayaprāyeṣu bhrāntisahasrairāvartavadvartinā ullasitaṃ || 17 ||  
151508  
151509 mayā duṣkṛtinevordhvaśilāsvasthena bhūbhṛtām |  
151510 svāvartavartinā śvabhṛapāteṣu śatadhā gatam || 18 ||  
151511  
151512 prāyaścittārthaṃ bhṛgupāte pravṛttena duṣkṛtinā pāpakāriṇeva mayā  
151513 bhūbhṛtām parvatānāmūrdhvaśilābhyaḥ asvasthena calitena nirjhareṇa śvabhṛapāteṣu  
151514 viśirṇena śatadhā gatam || 18 ||  
151515  
151516 dhūmarūpeṇa nirgatya dārubhyo gaganārṇave |  
151517 kaṇaratnena nīlarkṣamaṇyantarvartinā sthitaṃ || 19 ||  
151518  
151519 gaganalakṣaṇe arṇave samudre nīlavarṇā ye ṛkṣamaṇayo nakṣatraratnāni tadantarvartinā  
151520 kaṇaratnena ratnakaṇena bhūtvā sthitaṃ | vasiṣṭhavaacanaprāmāṇyādbhūsthairadṛśyāni  
151521 nīlavarṇānyapi nakṣatrāṇi divi santīti gamyate || 19 ||  
151522  
151523 viśrāntamabhṛapīṭheṣu vidyudvanitayā saha |  
151524 bhinnendranīlanīlena śeṣāṅgeṣviva śauriṇā || 20 ||  
151525  
151526 paramāṇumaye sarge piṇḍarūpeṣvalakṣitaṃ |  
151527 sthitaṃ antaḥpadārtheṣu brahmaṇevākṣhilātmanā || 21 ||

151528  
 151529 pluṣiputtikādiparamasūkṣmadehātmake'pi sarge tattatprāṇipiṇḍarūpeṣvantargeṣu  
 151530 paramasūkṣmeṣu tannāḍyādipadārtheṣu brahmaṇeva paramasūkṣmajalātmanā mayā  
 151531 sthitam || 21 ||  
 151532  
 151533 prāpya jihvāṇubhiḥ saṅgamanubhūtiḥ kṛtottamā |  
 151534 yāmātmano na dehasya manye jñānasya kevalam || 22 ||  
 151535  
 151536 kiṃ ca madhurādirasātmanā mayā tadyajihvālakṣaṇairāṇubhiḥ saha saṅgaṃ prāpya  
 151537 teṣaṃ tasāsvādalaṣṇāṇāṃ uttamā anubhūtiḥ kṛtā | yāmanubhūtiḥ na dehasya manye  
 151538 kiṃtu kevalaṃ jñasvarūpasya ātmana eva viśayānandākārāvirbhūtaṃ svarūpaṃ manye |  
 151539 etasyaivānandasyānyāni bhūtāni mātrāmupajivanti iti śruteriti bhāvaḥ || 22 ||  
 151540  
 151541 na mayā na ca dehena nānyenāsvāditātma yat |  
 151542 tadantarvivṛtaṃ cetyamajñānāya tadapyasat || 23 ||  
 151543  
 151544 tatra prthagjanā viśayamevānandarūpamāsvavādyamānaṃ manyante tanna tathā vidyāt  
 151545 kiṃtvasadduḥkharūpamanāsvādāniyameveti taṃ prthagkṛtya darśayati - na mayeti  
 151546 | yaccetyaṃ viśayarūpaṃ tanna mayā tadadhiṣṭhānacitā nāpyāsvādakapurūṣadehena  
 151547 nāpyanyena  
 151548 tajjīvenāsvāditātmasukhaleśasyāpyabhāvenāsvādanāyogyatvāttattathāvidhaṃ cetyaṃ  
 151549 citā yadantarvivṛtaṃ prakāśitaṃ tatkevalaṃ jīvānāmajñānāya vyāmohāyaiva  
 151550 yatastaccetyaṃ tadajñānamapyasadeva | asataḥ asadarthatvasyaivaucityādityarthaḥ || 23 ||  
 151551  
 151552 sarvarturasarūpeṇa nānāmodāni dikṣvalam |  
 151553 bhuktāni puṣpajālāni procchiṣṭaṃ dadatālaye || 24 ||  
 151554  
 151555 āsvādyatvapakṣe'pi viśayādhiṣṭhānacidāsvāditāneva viśayāṃstaducchiṣṭaprayānanye  
 151556 āsvādayantīti vā kalpanāstvityāśayenāha - sarvartviti | alaye bhramarāya || 24 ||  
 151557  
 151558 caturdaśaprakārāṇāṃ bhūtānāmaṅgasandhiṣu |  
 151559 uṣitaṃ cetaneneva jaḍenāpyajaḍātmanā || 25 ||  
 151560  
 151561 kalpanayā jaḍenāpi vastuto'jaḍātmanā || 25 ||  
 151562  
 151563 śikarotkararūpeṇa rathamāruhya mārutam |  
 151564 āmodeneva vihitam vimalavyomavīthiṣu || 26 ||  
 151565  
 151566 mārutarūpaṃ rathamāruhya vidhitam kriḍanaṃ janāhlādanaṃ ceti śeṣaḥ || 26 ||  
 151567  
 151568 rāma tasyāmavasthāyāṃ paramāṇukaṇaṃ prati |  
 151569 anubhūtamāśeṣeṇa yathāsthitamidaṃ jagat || 27 ||  
 151570  
 151571 tatrāpi paramāṇuparyantasavastuṣu prativastvantaḥ kaladhautāśilāyāmiva sargā  
 151572 anubhūtā ityāha - rameti || 27 ||  
 151573  
 151574 ajaḍena jaḍeneva samayā jālayā tayā |  
 151575 antaḥsarvapadārthānāṃ jñātājñātena saṃsthitam || 28 ||  
 151576  
 151577 jālayā jalaviśayiṇyā samayā tulyarūpayā tayā dhāraṇayā || 28 ||  
 151578  
 151579 jagatāṃ tatra lakṣāṇi nāśotpātaśatāni ca |  
 151580 mayā dṛṣṭāni rūḍhāni kadālīdalapīṭhavadat || 29 ||  
 151581  
 151582 prativastvantardṛṣṭajagadgataprativastvantare'pi  
 151583 tathāvidhajagadantarāṇyanavasthitānyantarantardṛṣṭānityāha - jagatāmiti |  
 151584 kadālīdalapīṭhavadantarantaḥ prarūḍhānyanantānityarthaḥ || 29 ||  
 151585  
 151586 evaṃ jagaccājagadvā sākāraṃ vā nirākṛti |  
 151587 cinmātragaganaṃ sarvamākāśādhikanirmalam || 30 ||  
 151588  
 151589 evaṃ kalpitānantajagadvyāptatvepi nādhiṣṭhānaciti kiṃcinmālinyamastītyāha -  
 151590 evamiti || 30 ||  
 151591  
 151592 na kiṃcana tvam ca na kiṃcanedaṃ śuddhaḥ paro bodha idaṃ vibhāti |  
 151593 sa cāpi no kiṃcana nāpi śūnyamākāśamevāsi vikāsamāsya || 31 ||  
 151594  
 151595 uktaṃ nyāyaṃ rāmadṛśyajagatyapi yojayansarvādhiṣṭhānaśuddhacinmātre rāmaṃ  
 151596 pratiṣṭhāpayati - na kiṃcaneti | na kiṃcana tvamityavasthātrayeṇa saha

151597 dehendriyādipratiṣedhaḥ | na ca kiṃcanedamiti viyadādibāhyaprapañcapratiṣedhaḥ | sa ca  
151598 śodhitatattvampadārthalakṣaṇo bodhaḥ no kiṃcana dṛśyasvabhāvo  
151599 nāpyadṛśyasvabhāvo nāpyadṛśyaśūnyasvabhāvaḥ kiṃtvakhaṇḍākāśarūpaḥ sa  
151600 eva tvamasi ato vikāsamakhaṇḍavākyaṛthabodhadhvastasarvadvaitasaṃkocaṃ yathā  
151601 syattathā āsvetyarthaḥ || 31 ||  
151602  
151603 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
151604 jalajagadvarṇanaṃ nāma navatitamaḥ sargaḥ || 90 ||  
151605  
151606 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
151607 jalajagadvarṇanaṃ nāma navatitamaḥ sargaḥ || 90 ||  
151608  
151609  
151610 ekanavatitamaḥ sargaḥ 91  
151611  
151612 śrīvāsiṣṭha uvāca |  
151613  
151614 tato'hamabhavaṃ tejastejodhāraṇayeddhayā |  
151615 candrārkatārakāgnyādivicitrāvayavānvitam || 1 ||  
151616  
151617 tejodhāraṇayā tejobhāvamāsādyā vikṣitāḥ |  
151618 sūryacandrāgnirātnādicamatkāṛā ihoditāḥ ||  
151619  
151620 tato jaladhāraṇākautukadarśanānantaram || 1 ||  
151621  
151622 nityaṃ sattvapradhānatvātprakāśākṛtirājagat |  
151623 sarvaṃ dṛśyaṃrte sarvacauradhvāntapratāpayuk || 2 ||  
151624  
151625 ājagat sarva jagadabhivyāpya prakāśākṛtiḥ | rājavat iti pāṭhe sarva dṛśyaṃ  
151626 cakṣurviśayaṃ svāpahṛtaṃ rte vihāya sarvataścaureṣviva palāyamāneṣu dhvānteṣu  
151627 rājavatpratāpayugiti saṃbandhaḥ || 2 ||  
151628  
151629 dīpādibhiḥ śanaiḥ snigdhairdaśāśatavihāribhiḥ |  
151630 pratyakṣikṛtasarvārthaṃ pratigehaṃ surājavat || 3 ||  
151631  
151632 yathā surājā daśāśatairnānāveṣairvihāribhiḥ snigdhaiścāraiḥ pratigehaṃ  
151633 pratyakṣikṛtasarvavṛttāntārthastadvadvartikāśatavihāribhirdīpādibhiḥ  
151634 pratyakṣikṛtasarvārthaṃ | teja eva sarvatra viśeṣyamanuvartate || 3 ||  
151635  
151636 lokāloke ca hr̥ṣitaiścandrārkkādyam̐suromabhiḥ |  
151637 paraprakāśaikaratairdūrotkṣiptāmbaram̐ [dūrotkṣiptāsītāmbaram̐ iti  
151638 pāṭhaḥ ||] || 4 ||  
151639  
151640 paraprakāśaikaratairata eva lokānāṃ janānāṃ bhuvanānāṃ ca āloke atisaṃtuṣṭaiḥ  
151641 pulakitaiśca candrārkkādyam̐sulakṣaṇai romabhirdūre ut ūrdhvaṃ kṣiptamastamambaram̐  
151642 sarvāvarakatamovastramiva dṛśyamānamambaramākāśaṃ yenetyutprekṣā || 4 ||  
151643  
151644 andhakārasya dainyasya samastaguṇanāśinaḥ |  
151645 dṛśyaṃ saddṛśyamanīṣaṃ sarvasya guṇaśālināḥ || 5 ||  
151646  
151647 kimarthamandhakāraṃ dūre utkṣipatīti cettatrāha - andhakārasyeti | yataḥ sat  
151648 vidyamānaṃ jagatsarva samastān guṇān rūpādinnāśayatyadarśanaṃ nayati  
151649 tathāvidhasyāndhakāralakṣaṇasya dainyasya dṛśyaṃ viśayaḥ | sarvasya ca  
151650 guṇaśālināḥ paradainyanivartanasamarthasya sat uttamamapagatadainyaṃ jagaddṛśyaṃ  
151651 darśanārhamatastadapanayanaṃ yuktamevetyarthaḥ || 5 ||  
151652  
151653 tamastamālaparaśuḥ paraśuddhikaraṃ padam |  
151654 suvarṇamaṇimāṇikyamuktādijanaajīvitam || 6 ||  
151655  
151656 punaḥ kīdṛśaṃ tejaḥ | tamolakṣaṇānāṃ tamālavṛkṣāṇāṃ paraśuḥ khaṇḍakam |  
151657 paramutkṛṣṭaṃ śuddhikaraṃ padyate aneneti padam | nistejaskānāṃ  
151658 suvarṇādīnāmanādarāttallakṣaṇānāṃ janānāṃ jīvitamādarahetuḥ | suvarṇādirūpeṇa  
151659 janānāṃ jīvanasāadhanamiti vā || 6 ||  
151660  
151661 śuklakṛṣṇārūṇādīnāṃ nityaṃ jyotsnāṅgaśāyināṃ |  
151662 putrāṇāmiva varṇānāṃ sarveṣāṃ dehadaḥ pitā || 7 ||  
151663  
151664 jyotsnā ālokastadaṅgaśāyināṃ | rūpamātrasyālokāṃśaguṇatvāditi bhāvaḥ || 7 ||  
151665

151666 ghanasneharasaṃ pṛthvyā rakṣitānalavedhanam |  
151667 gr̥haṃ prati ghanānandairvṛtadīpakaputrakam || 8 ||  
151668  
151669 idaṃ ca tejaḥ pṛthvyā saha ghaṇaḥ sneharasaḥ prītyatiśayo yasya tathāvidham | kutaḥ |  
151670 yato rakṣitamānalādvēdhanam dahanam yena | sarvadāhako'pyanalo mṛdaṃ na dahati  
151671 tadasya snehalakṣaṇamityarthaḥ | evaṃ pṛthvyāpi svasnehalakṣaṇaprakāṣanāya gr̥haṃ  
151672 prati pratigr̥haṃ ghananandaiḥ prītyatiśayairbhittiprāsādādibhāvena vṛto  
151673 vāyvaḥhighātādrakṣito dīpakaputrako yasya || 8 ||  
151674  
151675 dṛṣṭaṃ pātālakeṣvīṣattamorūpeṣu [atra ṭikākṛtāṃ īṣatpāvaka iti  
151676 pāṭho'bhipreta iti dṛśyate ||] pāvakam |  
151677 ardhadṛṣṭaṃ rajoṛūpe bhūtale bhūtamālite || 9 ||  
151678  
151679 tamorajaḥsattvabahaleṣu pātālādiṣu lokeṣu tejaṣaḥ prakāśatāratamyamāha -  
151680 dṛṣṭamiti sārdhena | īṣatpāvakaṃ īṣatprakāśakam | ardhadṛṣṭamardhaprakāśam || 9  
151681 ||  
151682  
151683 sattvātmasu mahāsattvaṃ nityatvaṃ devasadmasu |  
151684 jagajjīrṇakuṭīdipaḥ kūpombhastamasormahān || 10 ||  
151685  
151686 mahāsattvaṃ mahāprakāśam | nityatvaṃ nityatā | ambhastamasormahān agādhaḥ kūpa  
151687 ivāntargrāsi || 10 ||  
151688  
151689 digvadhūvimalādarśo niśānīhāramārutaḥ |  
151690 sattvaṃ candrārṇkavahnīnām kuṅkumālepanaṃ divaḥ || 11 ||  
151691  
151692 digvadhūnām vimala ādarśa iva vivicya prakāśakam | niśānīhārasya māruta iva  
151693 apanetṛsattvaṃ jīvitasarvasvam || 11 ||  
151694  
151695 kedāraṃ dinasasyānām tamocchūnāmanugrahaḥ |  
151696 nabhaḥkācabṛhatpātrakṣālanāmbu samullasat || 12 ||  
151697  
151698 tamasā ucchūnāmucchūnānām rūpāṇāmanugrahaḥ | nabholakṣaṇasya  
151699 kācamayabṛhatpātrasya kṣālanārthamambu || 12 ||  
151700  
151701 sattāpradatayārthhānām prakāśakatayāpi ca |  
151702 cinmātraparamārthasya sahodara ivānujaḥ || 13 ||  
151703  
151704 cinmātralakṣaṇasya paramārthasya jāḍyamātreṇa jaghanyatvādanuja iva || 3 ||  
151705  
151706 kriyākamalinībhānurbhūtalodarajīvitam |  
151707 rūpālokanamaskāracamatkāraścīteryathā || 14 ||  
151708  
151709 rūpālokasya cākṣuṣasya tatprayuktamanaskārasya ca vṛttyā rūḍhaciteriva  
151710 viśayāvaraṇatamonivartanalakṣaṇaścamatkāraḥ || 14 ||  
151711  
151712 nabhastalagatāsaṃkhyanakṣatramaṇimālitaḥ |  
151713 dinartuvatsarābṛṃhyavāḍavāgnyādīphenilaḥ || 15 ||  
151714  
151715 kiṃcedaṃ tejo bṛhadbrahmāṇḍakhātastho mahārṇava evetyutprekṣaṇāya  
151716 rūpakakalpitairarṇavadharmairviśīṇaṣṭi - nabhastaleti |  
151717 dinartuvatsarādikālabhedalakṣaṇairābṛṃhyaiḥ sarvataḥ  
151718 pravṛddhairvāḍavāgnyādibhirvikṣobhātphenilaḥ || 15 ||  
151719  
151720 candrārṇkāditaraṅgāntarajaḍaṃ paṅkilo mahān |  
151721 bṛhadbrahmāṇḍakhātastho nityamekāṇṇavo'kṣayaḥ || 16 ||  
151722  
151723 candrārṇkādilakṣaṇataraṅgāntaḥprasṛtaiḥ rajobhiḥ ajaḍaṃ vinaiva jalaṃ  
151724 kadācitpaṅkilaḥ || 16 ||  
151725  
151726 hemādiṣu suvarṇatvaṃ narādiṣu purākramaḥ |  
151727 kācakacyaṃ ca ratnāḍau varṣādiṣvavabhāsanam || 17 ||  
151728  
151729 kiṃcedaṃ tejaḥ san ahaṃ hemādiṣu suvarṇatvaṃ saṃpannaḥ | narādiṣu parākramaḥ  
151730 saṃpanna iti yojyam | kācakacyaṃ kāntiviśeṣaḥ | avabhāsanam vidyutprakāśaḥ || 17 ||  
151731  
151732 jyotsnā mukhendubimbeṣu pakṣmalekṣaṇalakṣmasu |  
151733 sravatsnehāmṛtāpūro hāsasauhārdabhāsanam || 18 ||  
151734

151735 mukhasadṛśeṣvindhimbheṣu tu jyotsnā saṃpannaḥ | pakṣmalekṣaṇalakṣmasu  
 151736 mukhalakṣaṇendubimbheṣu tu jyotsnāsadṛśaḥ sravatsnehāmṛtāpūro  
 151737 hāsasauhārdayuktaṃ bhāsaṇaṃ ca saṃpanna ityārthaḥ || 18 ||  
 151738  
 151739 kapolabāhunetrākṣibhrūkarālakalāsakaḥ |  
 151740 niḥjo'jeyatayā jāto vilāsaḥ kāmīnījane || 19 ||  
 151741  
 151742 kāmīnījane tvahamajeyatayā prasiddho nijaḥ svābhāvikaḥ kāmavilāso jātaḥ | sa kīdṛk |  
 151743 kapolādīnāṃ lāsako lāvaṇyātīśayena prakāśakaḥ | lāmakaḥ iti pāṭhe  
 151744 calanādivikārahetuḥ || 19 ||  
 151745  
 151746 tṛṇīkṛtattribhuvanacapeṭāsphoṭitadviṣāṃ |  
 151747 śīraḥsu vajrikaraṇaṃ vīryaṃ siṃhādicetasi || 20 ||  
 151748  
 151749 kiṃcāhaṃ tṛṇīkṛtattribhuvanānāṃ capeṭābhirāsphoṭitā dviṣo yaistathāvidhānāmapi  
 151750 parākramiṇāṃ vṛtrādīnāṃ śīraḥsu vajrikaraṇaṃ vajraprahāraḥ saṃpannaḥ |  
 151751 siṃhādicetasi vīrya ca saṃpanna iti pratyekaṃ viśeṣaṇaviśeṣyabhāvena vā yojyam || 20 ||  
 151752  
 151753 kaṭukaṅkaṭakuṭṭākakhaḍgasamghaṭṭatāmkr̥taiḥ |  
 151754 paṭuspuṭāṭoparaṭi bhaṭeṣvaṭaṇanamudbhaṭam || 21 ||  
 151755  
 151756 kiṃcāhaṃ bhaṭeṣu udbhaṭaṃ raṇāṅgaṇeṣvaṭaṇaṃ lakṣaṇayā tatprayojakaṃ vīrya  
 151757 saṃpannaḥ | tatkiḍṛśaṃ | kaṭubhiḥ kaṅkaṭānāmāyasakavacānāṃ kuṭṭākā ye  
 151758 khaḍgāstatsamghaṭṭajanyaiṣṭāmkr̥taiḥ paṭu sphuṭāṭopaṃ ca yathā syāttathā raṭi  
 151759 raṭanaśīlam || 21 ||  
 151760  
 151761 deveṣu dānavāritvaṃ surāritvaṃ surāriṣu |  
 151762 sarvabhūteṣu sojastvamunnāmaḥ sthāvarādiṣu || 22 ||  
 151763  
 151764 unnāmaḥ aunnatyam | vāyvādibalenāpyanāmyatvaprayojakaṃ balaṃ vā || 22 ||  
 151765  
 151766 atha te maruvadbhāsvāmstatrāhamanubhūtavān |  
 151767 jagadākāśakoṣeṣu teṣu tāmarasekṣaṇa || 23 ||  
 151768  
 151769 atha teṣu svadhāraṇākālpiteṣu jagadākāśakoṣeṣu te tava prasiddhā marusthalī yathā  
 151770 svāntarnadyādikalpanamanubhavati tadvadāhamapi bhāsvānsan vakṣyamāṇaṃ sarva  
 151771 svāntaranubhūtavānityārthaḥ || 23 ||  
 151772  
 151773 digantadaśanistīrṇaiḥ karajālairjagatkhaḡam |  
 151774 gṛhṇadadryaṅgamarkatvaṃ grāmavaddṛṣṭabhūṭalam || 24 ||  
 151775  
 151776 tadevāha - digantetyādīnā | ahamarkatvamanubhūtavān | kiḍṛśaṃ tat | diganteṣu  
 151777 daśasu nistīrṇaiḥ prasṛtaiḥ karajālaiḥ | adrayaḥ aṅgānyavayavā yasya tathāvidhaṃ  
 151778 jagallakṣaṇaṃ khaḡaṃ pakṣiṇaṃ gṛhṇat | punaḥ kiḍṛśaṃ | grāmavadalpaparimāṇaṃ  
 151779 dṛṣṭaṃ bhūṭalaṃ yatra || 24 ||  
 151780  
 151781 kāmotpale kośacakraṃ vāḍavaṃ timirārṇave |  
 151782 brahmāṇḍasadane dīpaṃ vṛkṣaṃ dinaphalāvaleḥ || 25 ||  
 151783  
 151784 punastatkiḍṛśamarkatvaṃ | candrakāmavatyutpale kośabandhanahetubhūtaṃ cakram |  
 151785 śiṣṭaṃ spaṣṭaṃ || 25 ||  
 151786  
 151787 rasāyanahradākāramindutvaṃ vadaṇaṃ divaḥ |  
 151788 niśāniśācarīhāsaṃ vikāsaṃ rajanīviśāṃ || 26 ||  
 151789  
 151790 tathā indutvaṃ candrabhāvamāpyanubhūtavān | tadapi kiḍṛśaṃ | rasāyanasyāmṛtasya  
 151791 hrada ivākāro yasya | divo vadanamiva vadaṇaṃ | niśālakṣaṇāyā niśācaryā  
 151792 abhisārikāyā hāsamiva hāsaṃ | tathā rajanyaṃ viśanti praveśādivyavahāraṃ ye  
 151793 kurvanti te rajanīviśasteṣāṃ vikāsaṃ prakāśakaṃ || 26 ||  
 151794  
 151795 jagallāvaṇyalakṣmīṇāṃ sarvāsāmupamāspadam |  
 151796 rajanīrohiṇīnārīkairavāṇāṃ paraṃ priyam || 27 ||  
 151797  
 151798 netravr̥ndasya vaktrasya dyulatāpuṣpajālakaṃ |  
 151799 svargaughamaśakavyūhaṃ tārakāpaṭalaṃ mṛdu || 28 ||  
 151800  
 151801 tathā sarvaprāṇināṃ netravr̥ndasya vaktrasya mukhasya ca  
 151802 āhlādavikāśahetutvātparamaṃ priyamityanukṛṣyānvayaḥ | tathā ahaṃ gṛdu  
 151803 tārakāpaṭalaṃ | bhāvapradhāno nirdeśaḥ | tārakāsamūhatvaṃ cānubhūtavān | tadapi



151804 kiḍṛśam | dyaurākāśastallakṣaṇāyā latāyāḥ puṣpajālakamiva sthitam |  
151805 svargasukhalakṣaṇe odhe tanmakarandapravāhe āsaktaṃ maśakavyūhamiva mṛdu  
151806 kṣudram || 28 ||  
151807  
151808 vaṇiṇmātre vaṇigghastatulātolanadolitam |  
151809 ratnatvaṃ jalakallolahastāndolanamabdhibhiḥ || 29 ||  
151810  
151811 tathā ahaṃ ratnatvamapyanubhūtavān | tacca vaṇijo mimīte iti vaṇiṇmātro vipaṇistasmin  
151812 vaṇijāṃ hastaistulāsu tolanaiśca dolitamāndolitam | prākca  
151813 abdhahirjalakallolahastairāndolanaṃ prāptamiti śeṣaḥ | bāhulakātkarmaṇi vā lyuṭ || 29 ||  
151814  
151815 abdhā'bdhau śapharāvartamabdhā gomañjarigaṇaḥ |  
151816 abdādaḥ dāvadahanaṃ vaidyutaṃ dyotanaṃ tanau || 30 ||  
151817  
151818 kiṃcāhamabdhau samudre apo dhayati pibatītyabdhā vaḍavānalaḥ san śapharāṇāṃ  
151819 kṣudramatsyānāṃ madbhītānāmāvartaṃ paribhramaṇakautukamanubhūtavān | tathā  
151820 sarvatra apaḥ dhayati śoṣayatītyabdhā gomañjarigaṇaḥ  
151821 sūryakiraṇamañjarisamūhātmakaḥ sastanau svaśarīre dyotanamanubhūtavān | abdādaḥ  
151822 meghaparvatādaḥ praviśya dāvadahanavaidyutaṃ ca tattaccharīre dyotanaṃ  
151823 svamanubhūtavānityarthaḥ || 30 ||  
151824  
151825 dārudāraṇadurvārādīptaṃ jvalanamātataṃ |  
151826 yajñāgnidāhakalyāṇaṃ visphoṭakaṭhināravam || 31 ||  
151827  
151828 kiṃcāhamagnibhāvaṃ prāpya dārūṇāṃ dāraṇaṃ vidāraṇanimittaṃ durvāraṃ yathā  
151829 syāttathā dīptamata eva dāruvisphoṭaiḥ kaṭhināravamātataṃ sarvatovistṛtaṃ  
151830 jvalanamanubhūtavān | tathā yajñāgniḥ sannānāhavirdāhakalyāṇaṃ  
151831 cānubhūtavānityarthaḥ || 31 ||  
151832  
151833 kacatkāñcanamāṇikyamuktāmaṇimayaṃ mahaḥ |  
151834 tapastāṃ nītamākṣipyā pāṇḍityamiva pāmaraiḥ || 32 ||  
151835  
151836 kiṃ ca tasminnagnibhāve kcallāvaṇyātīsayena dīpyamānaṃ kāñcanādimayaṃ maho  
151837 jyotiḥ kośāgāradāhena ākṣipyā paribhūya bhaśmādibhāvaṃ nītvā tatsvāmināṃ  
151838 tapastāṃ saṃtāpaviśayatāṃ nītam | yathā balavadbhiḥ pāmarairbahubhirekasya paṇḍitasya  
151839 pāṇḍityaṃ vitanḍāvādairabhibhūya saṃtāpaviśayatāṃ nīyate tadvat | tathā  
151840 cābhānakamāhuḥ - palāśaṃ paṇḍitaḥ prāha mūrkhā jalpanti pādalam |  
151841 muṣṭiprahāraiḥ saṃkliṣṭaḥ paṇḍito'pyāha pādalam iti || 32 ||  
151842  
151843 niśrāntaṃ stanaśṛṅgeṣu muktāhāratayā tayā |  
151844 asuroragagandharvanaranāyakayoṣitāṃ || 33 ||  
151845  
151846 prasāṃgopātte muktābhāve'pi yadanubhūtaṃ tadāha - viśrāntamiti || 33 ||  
151847  
151848 pādāhatiṃ gataṃ mārgaḥ tilakatvaṃ vadhūmukhe |  
151849 khadyotena mayā labdhaṃ paśyāvasthāsu cāpalam || 34 ||  
151850  
151851 khadyotabhāve yadanubhūtaṃ tadāha - pādāhatimiti | khadyotabhūtena mayā  
151852 tatkhadyotatvaṃ mārgaḥ saṃcaratāṃ janānāṃ pādāhatiṃ gataṃ labdham | vadhūmukhe tu  
151853 tilakatvaṃ gataṃ labdham | sthānabhedaprayuktāsūtkaṛṣāpakarṣāvasthāsu  
151854 cāpalamanaiyatvaṃ paśya || 34 ||  
151855  
151856 kvacidvidyuttayā teṣu śapharyā cārṇaveṣviva |  
151857 khastheṣu vikṛtaṃ cāru vāryāvartavirāviṣu || 35 ||  
151858  
151859 khastheṣu megheṣu mayā kvacidvidyuttayārṇaveṣu śapharyeva cāru yathā syāttathā  
151860 vikṛtaṃ ceṣṭitam | vāryāvartairvirāviṣviti dvayorapi viśeṣaṇam || 35 ||  
151861  
151862 kvaciddīpatayāniya kalikākomalāṅgayā |  
151863 antaḥpureṣu kāntānāṃ suratālokanāṃ kṛtaṃ || 36 ||  
151864  
151865 antaḥpureṣu āniya sthāpiteneti śeṣaḥ || 36 ||  
151866  
151867 kvacitkajjalajālasya jvālākanakadākṛte |  
151868 khedinā ghanakūrmābhaṃ saṅgenaiva svakoṭare || 37 ||  
151869  
151870 jvālālakṣaṇaṃ kanakaṃ dāti khaṇḍayati tathāvidhākṛte [] bahubrihiḥ -  
151871 ākṛtamākṛtiḥ [] svakoṭare vartikāgre prarūḍhakajjalajālasya saṅgenaiva khedinā  
151872 mandaprābheṇa dipena mayā jvālādyavayavasamkocādghanakūrmābhaṃ rūpaṃ

151873 kṛtamityarthaḥ | kalpāntāgnibhūtena mayā kalpānteṣu sarveṣu jagatsu  
 151874 bhramaṇaprayuktādbṛhataḥ śramātkajjalēnāsīte śyāme kvacitkhe ākāśe līnam | yathā  
 151875 meghavāhanasya rudrasya ibhe vāhanabhūte meghe vidyutā līnaṃ tadvat || 37 ||  
 151876  
 151877 kalpānteṣu kvacitsarvajagadbhramaghanaśramāt |  
 151878 khe kajjalāsīte līnaṃ rudrebha iva vidyutā || 38 ||  
 151879  
 151880 kvacidākalpamāpiya vāḍavāgnitayā jalam |  
 151881 jagatsu gaganeśvante nanṛte jalarāśiṣu || 39 ||  
 151882  
 151883 gaganeṣu śūnyatām prāpteṣu jalarāśiṣu mayā ante gagane nanṛte |  
 151884 gātravikṣepārthasya nṛterdhātvarthopasaṃgr̥hitakarmakatvenākarmakatvādbhāve liṭ ||  
 151885 39 ||  
 151886  
 151887 kvacidulmukadantena mayā jvālābhujātmanā |  
 151888 viloladhūmāvartograkuntalenākulaujasā || 40 ||  
 151889  
 151890 kvacidulmukadantena jvālābhujātmanā vilolāvartadhūmāgrāṇyeva kuntalāḥ keśā yasya  
 151891 tathāvidhenaujasāgninā mayā purāṇaṃ prarūḍhakakṣapalvalānāṃ [pallava pallala  
 151892 ityapi pāṭhau |] ca dāheṣu kriyāmāṇeṣu kāṣṭhādipadārthāḥ khādanocitā  
 151893 bhakṣaṇayogyāḥ kṛtā iti pareṇānvayaḥ || 40 ||  
 151894  
 151895 purapalvaladāheṣu [pallava pallalaityapi pāṭhau |] kavalīkṛtajantunā |  
 151896 kṛtāḥ kṛtāṣṭa kāṣṭhādipadārthāḥ khādanocitāḥ || 41 ||  
 151897  
 151898 he kṛtāṣṭa | kṛtāḥ sthīrīkṛtā dayādyaspr̥hāntā gautamoktā aṣṭau guṇā yeneti  
 151899 vyutpatteḥ || 41 ||  
 151900  
 151901 hatena śastrapāṣāṇairayaḥpiṇḍādivāsīnā |  
 151902 hanṛdāhārthamudgīrṇāḥ kaṇakopalatāḥ kvacit || 42 ||  
 151903  
 151904 kvacitkarmārasālādau śastrairayomudgaraiḥ pāṣāṇaiśca hatena  
 151905 lohābhighātādabhihatena kaṇakā visphuliṅgā upalatāḥ [ārṣatvādvāmajanetyatra  
 151906 taliti yogavibhāgādvā samūhe tal |] pāṣāṇakhaṇḍāścodgīrṇāḥ || 42 ||  
 151907  
 151908 kvacinmahāśīlākośe pāṣāṇamaṇinā mayā |  
 151909 samastabhūtādṛśyena sthitam yugaśatānyapi || 43 ||  
 151910  
 151911 pāṣāṇamaṇinā vajravaidūryādirūpeṇa sthitam || 43 ||  
 151912  
 151913 śrīrāma uvāca |  
 151914  
 151915 mune tasyāmavasthāyāmanubhūtaṃ tvayā sukham |  
 151916 uta duḥkhamiti brūhi bodhāya mama mānada || 44 ||  
 151917  
 151918 tasyām pāṣāṇamaṇyādyavasthāyām || 44 ||  
 151919  
 151920 śrīvasiṣṭha uvāca |  
 151921  
 151922 yathā yāti naraḥ supto jaḍatām cetano'pi san |  
 151923 cidvyoma gaccheddṛśyatvaṃ tathā jāḍyaṃ pracetati || 45 ||  
 151924  
 151925 cidānandaikarasapūrṇabrahmabhūtasya mama kautukājjagadbhāvāropavīkṣaṇe na  
 151926 duḥkhaleśasyāpi prasaktiḥ kiṃtu sukhamevetyuttaraṃ vaktuṃ vasiṣṭho bhūmikām  
 151927 racayati - yatheti || 45 ||  
 151928  
 151929 ātmānaṃ cetati brahma pṛthvyādīva yadā tadā |  
 151930 sūptaṃ jaḍamivāste'ntaḥ syādasya na tadanyathā || 46 ||  
 151931  
 151932 asya brahmaṇastadvāstavaṃ saccidānandarūpamanyathā na syādeveti na duḥkhaprasaktiriti  
 151933 bhāvaḥ || 46 ||  
 151934  
 151935 vastutastasya khorvyādi nāsadrūpaṃ na sanmayam |  
 151936 draṣṭṭadṛśyamivābhāti brahma caitatsamaṃ sthitam || 47 ||  
 151937  
 151938 kuto na syāttatrāha - vastuta iti | samamavikṛtameva śītam || 47 ||  
 151939  
 151940 etatsatyaparijñānaṃ yasyotpannamakhaṇḍitam |  
 151941 na tasya pañcabhūtāni na dṛśyadraṣṭṭavibhramaḥ || 48 ||

151942  
 151943 ajñāne hi duḥkhaprasaktiḥ syānna ca tadastītyāha - etaditi || 48 ||  
 151944  
 151945 tadā mayaivam śuddhena tatkr̥taṁ brahmarūpiṇā |  
 151946 brahmarūpādṛte kiṁcidetatkarturna yujyate || 49 ||  
 151947  
 151948 yadā sarvamidaṁ dṛśyaṁ jātaṁ brahma nirāmayam |  
 151949 tadā brahmapadasthena mayātmaivaivamīkṣitaḥ || 50 ||  
 151950  
 151951 yadā punarahaṁ pañcabhūtānītyeva bhāsayan |  
 151952 bhavāmi jaḍa evāhaṁ tadā cetāmi kiṁ kila || 51 ||  
 151953  
 151954 yadi mama pāśāṇamaṇyādibhāve caitanyameva na syāttarhi tadanubhavo'dya smaraṇaṁ ca  
 151955 na syādityāśayenāha - yadeti | kiṁ cetāmi kathamanubhavāmi || 51 ||  
 151956  
 151957 supto'smīti dṛḍhaṁ bhāvaṁ buddhavāṁścetano'pi san |  
 151958 naidramevaityalaṁ jāḍyaṁ lasacchetati kiṁcana || 52 ||  
 151959  
 151960 suṣuptau kathaṁ tarhi na kiṁcidavediṣamityavedanapratyayastatrāha - supto'smīti | tatra  
 151961 naidraṁ nidropasthāpitamajñānameva nāvediṣamiti pratītiprāpitaṁ jāḍyaṁ alaṁ eti |  
 151962 lasatsvapraśāsaṁ kiṁcana vastu cetatyeva | anyathā suptikālānanubhūtasya  
 151963 svāpājñānādeḥ smaraṇaṁ kathaṁ syāditi bhāvaḥ || 52 ||  
 151964  
 151965 yastu jñānaprabuddhātmā dehastasyādhibhautikaḥ |  
 151966 śāmyatyudeti vimalo bodhātmaivātivāhitaḥ || 53 ||  
 151967  
 151968 jñānodayena sthūlavyaṣṭisamaṣṭidehasyādhibhautikabhāvāpagamādapi na  
 151969 jāḍyaduḥkhaprasaktirityāśayenāha - yastviti || 53 ||  
 151970  
 151971 ātivāhikadehena tena bodhātmanāpunā |  
 151972 bṛhatā vā yathākāmaṁ nirvāṇātmāvatiṣṭhate || 54 ||  
 151973  
 151974 nirvāṇātmā jīvanmuktaḥ || 54 ||  
 151975  
 151976 bodhadehena hṛdayaṁ śīlānāmapyabhedinām [puṁstvamārṣam | abhedi neti  
 151977 vā pāthastatrābhedi neti cchedaḥ | nā puruṣaḥ | abhedīti  
 151978 hṛdayaviśeṣaṇamityanumiyate || |  
 151979 praviśyāśu viniryāti yāti pātālamambaram || 55 ||  
 151980  
 151981 tasmānmayā purā rāma bodhadehena tattadā |  
 151982 tathā kṛtamanantena cinmayavyomarūpiṇā || 56 ||  
 151983  
 151984 tathā ca na me duḥkhaprasaktirityupasaṁharati - tasmāditi || 56 ||  
 151985  
 151986 vajrapāśāṇapātālanabhombaraḥ gamāgamān |  
 151987 kurvatastādṛśasyāśu na vighna upajāyate || 57 ||  
 151988  
 151989 bodhamātraśarīreṇa yāvadāste jaḍeṣvasau |  
 151990 padārtheṣu tathābhūtastāvattatrāvatīṣṭhate || 58 ||  
 151991  
 151992 svecchānirmitakautukatvādapi na duḥkhaprasaktirityāśayenāha - svecchayaiveti |  
 151993 svecchayaivānyatra prayati cedyathā na duḥkhaṁ tathaiva tattatraiva sthitiṁ yāti cedapi  
 151994 yathā punarāgatistathaiva tatra sthītirapi iṣṭaivanāniṣṭetyarthaḥ || 58 ||  
 151995  
 151996 svecchayaiva calitvātha tato'nyatra prayāti cet |  
 151997 tattatraiva sthitiṁ yāti tattathaivāgatīryathā || 59 ||  
 151998  
 151999 bodhamātraṁ vidurdehamātivāhikamavyayam |  
 152000 idānīm tvaṁ tameveha budho'nubhavasi svayam || 60 ||  
 152001  
 152002 tavāpi tattvajñānitayā ātivāhikadehatvaṁ dhāraṇābhedairjagadbhāvakautukadarśanaṁ  
 152003 ca sulabhameveti maduktaṁ parīkṣasvetyāśayenāha - bodhamātramiti |  
 152004 tamevātivāhikadehaṁ dhāraṇayā jagadbhāvaṁ cānubhavasi yadiccharīti śeṣaḥ || 60 ||  
 152005  
 152006 cinmātravyomarūpo'smītyarkādāviti bodhataḥ |  
 152007 ātmaivāstamupānītaḥ sannevāsannivātmanā || 61 ||  
 152008  
 152009 tattvajñairicchayaiva arkādisarvaṁ jagadastaṁ nītvā ātmamātratayā sthāpayituṁ  
 152010 śakyamityāha - cinmātreṭi | ātmanā ātmarūpeṇa sanneva jagadrūpabādhādasanniva

152011 bhavatītyarthaḥ || 61 ||  
 152012  
 152013 sthitaṃ svapnādi jagati tamasevāsateva ca |  
 152014 āvṛteneva vānyāsāmalabhyena satā dṛśam || 62 ||  
 152015  
 152016 nanu asmadādidṛśā satā jagatā kathamasateva sthitamiti cetsvapnādi jagati  
 152017 jāgraj jagatevetyāha - sthitamiti | yathā dṛśam jāgratpuruṣadṛṣṭiṃ prati satā  
 152018 vidyamānenaiva jagatā suptapuruṣaprasiddhasvapnādi jagati tamasā ajñānabhāveneva asatā  
 152019 śūnyabhāvenaiva āvṛteneva vā anyāsām suptadṛśāmalabhyena sthitaṃ  
 152020 tadvadityarthaḥ || 62 ||  
 152021  
 152022 taraṅgalekhayāṅgārasaritaḥ svāṅgalagnayā |  
 152023 manorājyaśriyevāśuk protpannastadvadehayā || 63 ||  
 152024  
 152025 kiṃ ca yathā kaścinmanorājyaśriyā kalpitāyā aṅgārasaritastaraṅgalekhayā  
 152026 svāṅgalagnayāpi aśuk nirduḥkha eva kautukī protpannastadvadahamapi ā iḥayā  
 152027 iṣadicchayā pāśāṇamaṇyādibhāvena protpanna iti na śukprasaktirityarthaḥ || 63 ||  
 152028  
 152029 kajjalālikayā vahnivipinaḥ puṣpaśobhayā |  
 152030 phullasthalāmbujākāraṃ kiṃśukāśokarūpayā || 64 ||  
 152031  
 152032 itthaṃ rāmapraśnasyottaramabhidhāya prastutamevānuvartamāna āha - kajjaleti |  
 152033 vahnibhūtenaiva mayā kajjalamevālikā alisamūho yasyām tathāvidhayā ata eva  
 152034 puṣpaśobhayā kiṃśukāśokarūpayā iddhayā diptayā jvālājvalatayā vahnivyāptaṃ  
 152035 vipinaḥ phullasthalāmbujākāraṃ kṛtamiti śeṣaḥ || 64 ||  
 152036  
 152037 vitatārambhayāpyuccairjvālājvalatayeddhayā |  
 152038 upotthāyāṅga galitaṃ khalalakṣmyeva lolayā || 65 ||  
 152039  
 152040 he aṅga mayā iddhayā diptayā khalalakṣmyeva lolayā jvālājvalatayā upotthāya  
 152041 jhaṭityevotkarṣaṃ prāpya sahasaiva galitaṃ || 65 ||  
 152042  
 152043 tejastayāpi paramāṇukaṇodare'pi dṛṣṭetthamevamiha rāma mayā jagacchrīḥ |  
 152044 anyā ca sā na ca cidambarataḥ parasmātsvapne purācalagaṇo'tra nnidarśanaṃ vaḥ ||  
 152045 66 ||  
 152046  
 152047 he rāma mayā tejastayāpi paramāṇukaṇānāmudare'pi pratyekam itthamevaṃ  
 152048 jagacchrīrdṛṣṭā sā jagacchrīrbhavadādiprasiddhā ca jagacchrīḥ parasmāccidambarataḥ  
 152049 anyā na | atrāsminnarthe vaḥ yuṣmākaṃ svapne prasiddhaḥ puragaṇaḥ acalagaṇaśca  
 152050 nidarśanaṃ dṛṣṭānta ityarthaḥ || 66 ||  
 152051  
 152052 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣo0 nirvāṇaprakaraṇe u0 pāśā0  
 152053 taijasajagadvarṇanaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 152054  
 152055 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 152056 taijarājagadvarṇanaṃ nāmaikanavatitamaḥ sargaḥ || 91 ||  
 152057  
 152058 dvinavatitamaḥ sargaḥ 92  
 152059  
 152060 śrīvāsiṣṭha uvāca |  
 152061  
 152062 atha vātamayīm kṛtvājagatprekṣaṇakautukāt  
 152063 dhāraṇām dhīrayā vṛttyā vitatāmahamāgataḥ || 1 ||  
 152064  
 152065 vāyudhāraṇayā vāyubhāve tatkarmavistarāḥ |  
 152066 tataḥ sākāśasārvātmyasthitiścātropavarṇyate ||  
 152067  
 152068 vitatām vāyubhāvapratiṣṭhāparyantaṃ vistīrṇām tāmāgataḥ prāptaḥ sannanilaḥ  
 152069 saṃpanno'smītyanvayaḥ || 1 ||  
 152070  
 152071 saṃpanno'smyanilo vallilalanālokalāsakaḥ |  
 152072 kamalotpalakundādi jālakāmodapālakaḥ || 2 ||  
 152073  
 152074 prasiddhairaniladharmairātmānaṃ viśinaṣṭi - vallītyādinā | āmodānpālayati  
 152075 svādhīnikṛtya rakṣatītyāmodapālakaḥ || 2 ||  
 152076  
 152077 sīkarotkaranihārahelāharaṇatatarāḥ |  
 152078 surataśrāntasarvāṅgasamāhlādanatarṣulaḥ || 3 ||  
 152079

152080 tṛṇagulmalatāvallīdalatāṇḍavapaṇḍitaḥ |  
152081 latauṣadhiphalollāsakusumāmodamaṇḍitaḥ || 4 ||  
152082  
152083 phalollāsānām kusumānām cāmodairmaṇḍitaḥ saṃpanno'smīti sarvatrānuṣaṅgaḥ || 4 ||  
152084  
152085 mṛdurmaṅgalakāleṣu lalanālokalālakaḥ |  
152086 bhīma utpātakāleṣu parṇavatprauḍhaparvataḥ || 5 ||  
152087  
152088 maṅgalakāleṣu bhāvikalyāṇasūcanāya mṛduśaityamāndyasaaurabhayuktaḥ |  
152089 utpatakāleṣu tu bhīmastadviparītatvātkharoṣṇaparusaḥ | pralayakāle tu parṇavatprauḍhā  
152090 uḍḍāyitāḥ parvatā yena tathāvidhaḥ || 5 ||  
152091  
152092 nandane kundamandāramakarandaraḥjoraḥ |  
152093 narake'ṅgārasaṃbhārabhūrinihārabhāsuraḥ || 6 ||  
152094  
152095 nandane svarge || 6 ||  
152096  
152097 sāgare saralāvartalekhānumitasarpaṇaḥ |  
152098 divi vāridasaṃcāramṛṣṭāmṛṣṭendudarpaṇaḥ || 7 ||  
152099  
152100 saralābhirāvrtalekhābhīstaraṅgalekhābhīranumitaṃ sarpaṇaṃ pracalanaṃ yasya |  
152101 meghāpasāraṇe mṛṣṭa iva tadācchādanenāmṛṣṭo malinīkṛta ivendudarpaṇo yena ||  
152102 7 ||  
152103  
152104 nakṣatrakṣatrasainyasya ratho raṃhoviḥmṛhitāḥ |  
152105 trailokyasiddhasaṃcāravimānadharaṇe hitāḥ || 8 ||  
152106  
152107 nakṣatralakṣaṇasya kṣatrasainyasya rājasenāyā raṃhobhirviḥmṛhito vivṛddho rathaḥ |  
152108 pravahākhyo marudbhedo nakṣatracakraṃ bhramayatīti jyotiḥśāstraprasiddheḥ | tathā  
152109 trailokye'pi siddhānām saṃcāre devānām vimānadhāraṇe ca hito'nukūlaḥ || 8 ||  
152110  
152111 sahodara iva kṣipragāmitvādasya cetasaḥ |  
152112 anaṅgo'pi samastāṅgaḥ spandānandanacandanaḥ || 9 ||  
152113  
152114 tuṣārasīkarāsārajarāromavivarjaraḥ |  
152115 āmodayauvanonmādo maunamārdavaśaiśavaḥ || 10 ||  
152116  
152117 tuṣārādīlakṣaṇairjarādhavalaromabhirvijarjaro vṛddha iva |  
152118 kusumādyāmodairyauvanonmādavāniva | maunamārdave śaiśavamiva yasya || 10 ||  
152119  
152120 nandanāmodamadhuro [nandanodāramadhuraḥ iti pāṭho vyākhyānugūṇaḥ |  
152121 ] madhurodārasaṃsṛtiḥ |  
152122 cārucaitrarathonmukto hṛtakāntārataśramaḥ || 11 ||  
152123  
152124 nandane indrodyāne udāro madhuraśca | caitrarathātkuberodyānādunmuktaḥ prasṛtaḥ ||  
152125 11 ||  
152126  
152127 ciraṃ gaṅgātaraṅgāṅgadolāṇḍolanasāśramaḥ |  
152128 śramasvarūpājñatayā nivāritatataśramaḥ || 12 ||  
152129  
152130 gaṅgātaraṅgāṅgadolāsu āṇḍolanena saśrama iva paraśramanivāraṇautsukyena  
152131 svaśramānabhiññatayā nivāritāstatā vistīrṇāḥ paraśramā yena || 12 ||  
152132  
152133 puṣpabhārānatāḥ sparśairvasantavanitālatāḥ |  
152134 ciraṃ capalaya&lloladalahastālilocaṇāḥ || 13 ||  
152135  
152136 vasantasya vanitā iva sthitā latā narmasparśairiva ciraṃ capalayan | loladalahastāśca tā  
152137 alilocaṇāśceti karmadhārayaḥ || 13 ||  
152138  
152139 ciraṃ bhuktvendubimbāgraṃ suptā pūrṇābhratalpake |  
152140 vidhūya kamalāṇīkamapanītarataśramaḥ || 14 ||  
152141  
152142 indubimbe agraṃ śreṣṭhamamṛtaṃ ciraṃ bhuktvā | rataśramaḥ svīyaḥ parakiyo vā || 14  
152143 ||  
152144  
152145 samastarajasāmeko vyomagāmī turaṅgamaḥ |  
152146 āmodamadātāṅgasamullāsamahāsuhr̥t || 15 ||  
152147  
152148 dhīreṇāpya taḍicchr̥ṅgaṃ payodapaśupālakaḥ |

152149 tantuḥ śikaramuktānāmaridharmā rajorujām || 16 ||  
 152150  
 152151 taḍillakṣaṇaṃ śṛṅgaṃ gopabālānāṃ prasiddhaṃ vādyamāpya dhīreṇa tannādena  
 152152 payodalakṣaṇānāṃ paśūnāṃ gomahīṣyādīnāṃ pālakaḥ | rajorujām  
 152153 dhūlivināśakānāṃ jalabhāgānāmaridharmā | śośaka iti yāvat || 16 ||  
 152154  
 152155 ākāśakusumāmodaḥ sarvaśabdasahodaraḥ |  
 152156 nāḍipraṇālīsalilam bhūtāṅgopāṅgavartakaḥ || 17 ||  
 152157  
 152158 ākāśalakṣaṇasya kusumasyāmōdo gandhabhūtaḥ ata eva tadguṇānāṃ sarvaśabdānāṃ  
 152159 sahodaraḥ | bhūtānāṃ prāṇināmaṅgeṣu upāṅgeṣu ca vartakaḥ  
 152160 saṃstadiyanāḍīlakṣaṇapraṇālīnāṃ salilamiva saṃpanna ityārthaḥ || 17 ||  
 152161  
 152162 marmakarmakaraikātmā hṛdguhāgehakesarī |  
 152163 nityamekāntapathikaḥ sāravijjātavedasaḥ || 18 ||  
 152164  
 152165 evaṃbhūtānāṃ prāṇabhūtātadvāddhṛdayādimarmasthānatvānmarmakarmakarāṇāṃ  
 152166 sarveṣāmeka ātmā | ekāntaṃ niyataṃ pathikaḥ saṃcaraṇaśīlaḥ | jātavedasaḥ sāraṃ  
 152167 balaṃ vettīti sāravit | yato durbalaṃ dipādibhāve nāśayati prabalaṃ ca mitrabhāvena  
 152168 vardhayati || 18 ||  
 152169  
 152170 āmodaratnalunṭāko vimānanagarāvaniḥ |  
 152171 dāhāndhakāraśītāṃśuḥ śaityenduḥśīrasāgaraḥ || 19 ||  
 152172  
 152173 āmodalakṣaṇaratnānāṃ lunṭāko balātkalikāgranthimunmocya hartā |  
 152174 vimānagaṇalakṣaṇanagarasya avanirvidhāraḥ | dāhastāpastallakṣaṇāndhakārasya  
 152175 śītāṃśuḥ | śaityendoḥ śīrasāgara iva janmabhūmiḥ || 19 ||  
 152176  
 152177 prāṇāpānakalārajivā prāṇināṃ yantravāhakaḥ |  
 152178 arimītraṃ ca dvīpānāṃ dvīpasamcāraṇe rataḥ || 20 ||  
 152179  
 152180 dvīpānāṃ taraṅgaiḥ khaṇḍakatvādarihḥ pāṃsubhirupacetṛtvānmitraṃ ca || 20 ||  
 152181  
 152182 purogato'pyadṛśyātmā manorājyapuropamaḥ |  
 152183 tālavṛntatīletailamālānāṃ spandadantīnaḥ | 21 ||  
 152184  
 152185 ekakṣaṇalavenaiva cālītākḥilabhūdharaḥ |  
 152186 varṇāvalitarāṅgānāṃ gaṅgāvāha ivaikakṛt || 22 ||  
 152187  
 152188 pralayakāle ekakṣaṇalavenaiva cālītā utkhātā akhilā bhūdhara yena |  
 152189 varṇāvalirṇānāvarṇāstallakṣaṇānāṃ taraṅgānāṃ gaṅgāpravāha iva  
 152190 dhūlimiśraṇenaikatvakṛt || 22 ||  
 152191  
 152192 dhūmāmbuvāharaḥ saṃ mahāvartakṛdambhasāṃ |  
 152193 dyunadivāhavāryoghanabhonīlotpalālīkaḥ || 23 ||  
 152194  
 152195 punaḥ kīḍṛgvāyuh | dhūmānāmbuvāhānāṃ rajasāmambhasāṃ ca mahāvartakṛt |  
 152196 dyunadīpravāha eva makarandavāryogho yatra tathāvidhasya nabholakṣaṇanīlotpalasya aliko  
 152197 bhramaraḥ || 23 ||  
 152198  
 152199 śarīrāveṣṭitonmuktapurāṇatṛṇacopanaḥ |  
 152200 spandapadmavanādityaḥ śabdavarṣaikavāridaḥ || 24 ||  
 152201  
 152202 vātyāśarīrāveṣṭitanenonmuktānāṃ jīṛṇatṛṇānāṃ copano mandagatihetuḥ | spandaḥ  
 152203 kriyāsāmānyaṃ tallakṣaṇasya padmavanasya ādityo vikāśahetuḥ | śabdalakṣaṇasya  
 152204 varṣasya vṛṣṭereko mukhyo vāridaḥ || 24 ||  
 152205  
 152206 vyomakānanamātāṅgaḥ śarīragṛhagargaṭaḥ |  
 152207 dhūlikadambavīpinamālālīṅganāyakaḥ || 25 ||  
 152208  
 152209 śarīragṛhe gargaṭo yantraviśeṣa iva sadaiva śabdāyamānaḥ |  
 152210 dhūlīlakṣaṇānāyikākadambasya vīpinamālālīlakṣaṇānāyikānāṃ cālīṅgane nāyakaḥ || 25 ||  
 152211  
 152212  
 152213 styānikaraṇasaṃśoṣadhṛtispaṇdanasaurabhāiḥ |  
 152214 saśaityaiḥ karmabhiḥ śaḍbhīralabdhakṣaṇa ākṣayam || 26 ||  
 152215  
 152216 styānikaraṇaṃ himaghṛtādeḥ piṇḍikaraṇaṃ kardamādeḥ saṃśoṣo  
 152217 meghāderdhṛtīrdhāraṇaṃ tṛṇādeḥ spandanaṃ saurabhāni gandhāharaṇāni śaityaṃ

152218 tāpaharaṇaṃ ceti śaḍbhiḥ karmabhiḥ ākṣayaṃ pralayaparyantamalabdhaḥ kṣaṇo  
 152219 viśrāmo yena || 26 ||  
 152220  
 152221 rasākaraṇasavyagro nityaṃ bhrāteva tejasah |  
 152222 haraṇādānakartṛṇāmaṅgānāṃ viniyogakṛt || 27 ||  
 152223  
 152224 haraṇādānakartṛṇāṃ hastādyāṅgānāṃ viniyogakṛt cālaka iti yāvat || 27 ||  
 152225  
 152226 śarīranagare nāḍīmārgairgatinirargalaḥ |  
 152227 rasabhāṇḍe parāvartādāyurmaṇimahāvaṇik || 28 ||  
 152228  
 152229 gativīṣaye nirargalo nirantarāyaḥ | annarasamaye dehabhāṇḍe prāṇāpānādibhāvena  
 152230 parāvrttādāyurmaṇirakṣaṇavyayaviṣaye mahāvaṇik || 28 ||  
 152231  
 152232 śarīranagarīnāśanirmāṇaikaparāyaṇaḥ |  
 152233 rasakiṭṭakalādhātupṛthakkarāṇakovidāḥ || 29 ||  
 152234  
 152235 annarasānāṃ kiṭṭasya malasya kalānāṃ sūkṣmatarasārabhāgānāṃ śaṇṇāṃ  
 152236 tvagasṛṇmāṃsabhedosthitamaṃjāsukrākhyānāṃ vātapittakaphākhyānāṃ  
 152237 vādhātūnāṃ ca pṛthakkarāṇe kovidaḥ kuśalaḥ || 29 ||  
 152238  
 152239 pratisūkṣmānukaṃ dehe tato dṛṣṭaṃ mayā jagat |  
 152240 tatretthaṃ rūpavānasmi sphuṭamābhogi susthīram || 30 ||  
 152241  
 152242 tatra vāyubhāve'pi pratisūkṣmānukaṃ paramāṇuparyantaṃ pratidravyaṃ dehe tattadudare  
 152243 mayā kaladhautāśilāvadeva jagaddṛṣṭam | tatra teṣvapi jagatsu itthaṃ  
 152244 pṛthivyādi jagadrūpavānahamevāsmi || 30 ||  
 152245  
 152246 paramāṇuprati tvatra prohyanta iva sargakāḥ |  
 152247 na ca kiṃcitkilohyante khākṛte kimivohyate || 31 ||  
 152248  
 152249 paramārthadṛśā tu na ca kiṃcitkilohyante | khākṛte śūnyākāre || 31 ||  
 152250  
 152251 sacandrārkanīlāgnīndrapadmavaiśravaṇeśvarāḥ |  
 152252 sabrahmaharigandharvā vidyādharamahoragāḥ || 32 ||  
 152253  
 152254 pratiparamāṇu kiṃkiṃsahitāḥ sargakāḥ prohyanta iva tadāha -  
 152255 sacandrārkeketyāditribhiḥ | sarvatra tena saheti tulyayoge iti bahuvrīhiḥ | sahasya saḥ ||  
 152256 32 ||  
 152257  
 152257 sasāgaragiridvīpadigantaramahārṇavāḥ |  
 152258 salokāntaralokeśakriyākālakalākramāḥ || 33 ||  
 152259  
 152260 sasvargabhūmipātālatatalokāntarāntarāḥ |  
 152261 sabhāvābhāvavaidhuryajarāmaraṇasaṃbhramāḥ || 34 ||  
 152262  
 152263 evaṃ nāma tadā rāma bhūtapāñcakarūpiṇā |  
 152264 mayā pravīhṛtaṃ tatra tailokyānalīnodare || 35 ||  
 152265  
 152266 evamākāśadhāraṇayā ākāśabhāve tadvilāśabhedānubhavā apyūhyā  
 152267 ityāśayenopasaṃharati - evaṃ nāmeti || 35 ||  
 152268  
 152269 rasaḥ pīto'nubhūtaśca kṣmājalānilatejasām |  
 152270 mūlajālana vṛkṣāṇāṃ prāṇināṃ vasatā mayā || 36 ||  
 152271  
 152272 kathaṃ kathaṃ pravīhṛtaṃ tatprapañcayati - rasaḥ pīta ityādinā | prāṇināṃ  
 152273 bhūjalānilatejaḥsamavāyarūpāṇāṃ vṛkṣāṇāṃ dehe vasatā mayā mūlajālana bhaumo  
 152274 rasaḥ pītaḥ || 36 ||  
 152275  
 152276 rasāyanaghanāṅgeṣu candanadravaśobhiṣu |  
 152277 luṭhitaṃ candrabimbeṣu tuṣāraśayaneṣviva || 37 ||  
 152278  
 152279 rasāyanamamṛtaṃ tadghanāṅgeṣu candanadravavacchaityaśauklyādiguṇaśobhiṣu || 37 ||  
 152280 ||  
 152281  
 152282 sarvartuvanaajāleṣu nānāmodāni dikṣvalam |  
 152283 bhuktāni puṣpajālāni procchiṣṭaṃ dadatā'laye || 38 ||  
 152284  
 152285 nānāmodāni puṣpajālāni bhuktānyanubhūtāni | svabhogaprocchiṣṭaṃ makarandaṃ alaye

152286 dadatā mayā || 38 ||  
 152287  
 152288 tatonnatāsu mṛdvīṣu svāstīrṇāsvambarājire |  
 152289 suptaṃ śubhrābhramālāsu navanītaṣṭhalīṣviva || 39 ||  
 152290  
 152291 ambarājire ākāśacātvara svāstīrṇāsu śubhrābhraśayyāsu suptaṃ || 39 ||  
 152292  
 152293 sumanaḥpatramṛduṣu nīlalakṣmīvilāsiṣu |  
 152294 surasiddhāṅganāṅgeṣu dūrāstasmaravāsanam || 40 ||  
 152295  
 152296 sumanasām śīrīṣādīpuṣpāṇām patramiva mṛduṣu surasiddhāṅganāṅgeṣu | kiṃ  
 152297 kāmukena tvayā suptaṃ netyāha - dūrāsteti || 40 ||  
 152298  
 152299 kṛtaḥ kumudakahlārakamale nalinīvane |  
 152300 komalaḥ kalahaṃsībhīrlīlākakalāravaḥ || 41 ||  
 152301  
 152302 saratsaricchirāsārā mūlabhūmaṇḍalānvitāḥ |  
 152303 āṅgairūḍhāḥ sphuradbhūtā lomālaya ivādrayaḥ || 42 ||  
 152304  
 152305 kiṃ ca brahmāṇḍabhūtena mayā sarantīnām saricchirāsārāṇām  
 152306 mūlabhūtabhūmaṇḍalenānvitāḥ sphuradbhūtā bhuvanāvalayaḥ āṅgairūḍhāḥ adrayo  
 152307 lomnāmālayaḥ paṅktaya ivāṅgairūḍhāḥ || 42 ||  
 152308  
 152309 khādrayaḥ prathitā dīrghasaritsūtraiḥ samudrakaiḥ |  
 152310 ādarśairiva viśrāntamaṅgeṣu pratibimbibhiḥ || 43 ||  
 152311  
 152312 ye khādayo jagati prathitāstairdīrghasaritsūtraiḥ samudrakaiśca saha mama aṅgeṣu  
 152313 pratibimbasaḥhitairādarśairiva viśrāntaṃ sthitamityarthaḥ || 43 ||  
 152314  
 152315 bhūtasargeṇa viśrāntaṃ siddhavidyādhārādīnā |  
 152316 maddehe cetiteneva makṣikāyaukarūpiṇā || 44 ||  
 152317  
 152318 siddhavidyādhārādīnā bhūtasargeṇa prāṇinikāyena tu maddehe cetitena pariñātvena  
 152319 makṣikāyaukarūpiṇena viśrāntam || 44 ||  
 152320  
 152321 matprasādena muditairlabdhamarkādibhirvapuh- |  
 152322 kṛṣṇaraktasitāpītaharitairharitairiva || 45 ||  
 152323  
 152324 tarhi kiṃ tairmakṣikāyūkāvadbhītaiḥ pratikṣaṇaṃ nivāryamāṇairudvignairatyāsthitaṃ  
 152325 netyāha - matprasādeneti | vapuhkṛṣṇetyādīsamastapadaṃ bodhyam | vapuṣā  
 152326 kṛṣṇaraktādivarṇairharitaiḥ snigdhairvṛkṣairiva sthīraiḥ  
 152327 pepīyamānairmodamānaiścetyarthaḥ || 45 ||  
 152328  
 152329 samudramudrayā saptadvīpasaptātmarūpayā |  
 152330 saṃsthayā sthāpitā bhūmiḥ prakoṣṭhe valayopamā || 46 ||  
 152331  
 152332 saptadvīpaiḥ saptavidhātmarūpayā saṃsthayā saṃniveśena prasiddhā bhūmirmayā  
 152333 prakoṣṭhe valayopamā sthāpitā || 46 ||  
 152334  
 152335 vidyādhārapurandhrīṇām parāmṛṣṭāṅgayaṣṭīnā |  
 152336 adṛṣṭenaiva vihitāḥ pulakollāsa ātmanā || 47 ||  
 152337  
 152338 tābhiradṛṣṭenaivātmanā mayā tāsām svānandena pulakollāso vihitāḥ || 47 ||  
 152339  
 152340 saricchirāmālasphārarasāni suśīrāni ca |  
 152341 jagantyevāsthijālāni māmāsansamsthītāni ca || 48 ||  
 152342  
 152343 sarīllakṣaṇaśīrābhīramālasphārāntargatarasāni suśīrāni cchidravanti ca parvatādijaganti  
 152344 mama dehe asthijālāni cānmāṃsādīni ca samsthītāni || 48 ||  
 152345  
 152346 asaṃkhyairvyomamātāṅgaiścandrārkaśalacāmaraiḥ |  
 152347 udumbarāntarmaśakairiva maddhṛdaye sthitam || 49 ||  
 152348  
 152349 vyomamāmātāṅgairairāvatādibhiḥ | maddhṛdaye hṛdayākāśe || 49 ||  
 152350  
 152351 sarvapātālapādena bhūtalodaradhārīṇā |  
 152352 khamūrdhnāpi tadā rāma na tyaktātha parāṇutā || 50 ||  
 152353  
 152354 evamativistṛtabrahmāṇḍarūpeṇāpi mayā paramasūkṣmacinmātrasvabhāvatā na



152355 hāpityāha - sarveti || 50 ||  
 152356  
 152357 dikṣu sarvāsu sarvatra sarvadāsarvakāriṇā |  
 152358 sarvātmanāpyasarveṇa śūnyarūpeṇa saṁsthitam || 51 ||  
 152359  
 152360 śūnyarūpeṇa sarvadvaitaśūnyacinmātrarūpeṇa || 51 ||  
 152361  
 152362 kiṁcittvaṁ sadakiṁcittvaṁ sākr̥titvaṁ nirākṛti |  
 152363 anubhūtaṁ sajāḍhyaṁ ca cetanatvamalaṁ mayā || 52 ||  
 152364  
 152365 tadā paricchedāparicchedādisarvaviruddhadharmāṇāṁ svātmani samuccayo'nubhūta  
 152366 ityāha - kiṁcittvamiti || 52 ||  
 152367  
 152368 mainākamugdhapīnasya sāgarasyāvaniṁ prati |  
 152369 santi sargasahasrāṇi sthānubhūtānyatho mayā || 53 ||  
 152370  
 152371 samudrādikukṣideśeṣvapi kaladhautāśilāyāmivānantāni jaganti santi tānyapi  
 152372 mayānubhūtānityāha - maināketi | mainākavadantarnilīnaiḥ  
 152373 parvataśilādibhirmugdhasya pīnasyātivistṛtaya ca sāgarasya avaniṁ prati pratideśaṁ  
 152374 sthānubhūtāni sargasahasrāṇi santi tāni ca mayā atho anubhūtānīti  
 152375 vipariṇāmenānuśajyate || 53 ||  
 152376  
 152377 jagantyaṅge mayoḍhāni gūḍhāni prakāṭānyapi |  
 152378 pratibimbapurāṇīva mukureṇājaḍātmanā || 54 ||  
 152379  
 152380 evaṁ jalānilāgnitvaṁ bhūmitvaṁ khātmanā mayā |  
 152381 kṛtaṁ citeva svapneṣu bata māyāvijṛmbhitam || 55 ||  
 152382  
 152383 svapneṣu prasiddhayā citeva kṛtam || 55 ||  
 152384  
 152385 api tasyāmavasthāyāṁ jagantyaḥkāsakośake |  
 152386 mayā dṛṣṭānyasamkhyāni paramāṇukaṇaṁ prati || 56 ||  
 152387  
 152388 paramāṇu prati vyoma paramāṇu prati sthitam |  
 152389 sargavṛndaṁ yathā svapne svapnāntarayutaṁ puram || 57 ||  
 152390  
 152391 pratiparamāṇu evaṁ vistṛtaṁ vyoma sthitam tatra saṁcarat pratiparamāṇu sargavṛndaṁ  
 152392 sthitam || 57 ||  
 152393  
 152394 svamevāhamabhūvaṁ bhūmaṇḍalaṁ dvīpakuṇḍalam |  
 152395 sarvātmanāpi na vyāptaṁ kiṁcanāpi mayā kvacit || 58 ||  
 152396  
 152397 svaṁ ādhyāsikamātmarūpamevābhūvam | evaṁ sarvajagadātmabhūtenāpi mayā  
 152398 kvacitkiṁcanāpi na vyāptaṁ na spṛṣṭam | asaṅgādvayatvādityarthaḥ || 58 ||  
 152399  
 152400 samutpādayatāśeṣaṁ latātarutrṇāṅkuram |  
 152401 bhūtalena rasāḥ kṛṣṭā mayārthenaiva puṁbhṛtām || 59 ||  
 152402  
 152403 puṁbhṛtām puruṣādiśarīrabhṛtāmarthenaivāśeṣaṁ latātarutrṇāṅkuraṁ  
 152404 samutpādayatā mayā vṛṣṭinipatitā rasā bhūtalena kṛṣṭā nipītāḥ || 59 ||  
 152405  
 152406 avadātataṁ yuddhabodhakālamupeyūṣi [śuddhabodhakālamaye mayi iti pāṭhaḥ  
 152407 |] |  
 152408 jagallakṣāṇi tiṣṭhanti na tiṣṭhanti ca kānicit || 60 ||  
 152409  
 152410 yuddhasadṛśaṁ sarvadvaitasaṁhārakaṁ bodhakālaṁ upeyūṣi mayi jagallakṣāṇi  
 152411 tiṣṭhanti na tiṣṭhanti ca || 60 ||  
 152412  
 152413 citi yāstu camatkāraṁ camatkurvanti yatsvataḥ |  
 152414 svacamatkṛtayo'ntasthāstadetāḥ sṛṣṭidṛṣṭayaḥ || 61 ||  
 152415  
 152416 kena rūpeṇa tiṣṭhanti kena ca na tiṣṭhantīti cecciccamatkāramātrarūpeṇa tiṣṭhanti  
 152417 tadanyarūpeṇa na tiṣṭhantītyāha - citīti dvābhyām | citi yā antasthāḥ  
 152418 svacamatkṛtayaḥ svasattāspḥūrtilakṣaṇaṁ camatkāraṁ yatsvataścamatkurvanti  
 152419 jagatyāropya prakāṭayanti tattena rūpeṇa etāḥ sargadṛṣṭayaḥ santītyarthaḥ || 61 ||  
 152420  
 152421 anubhūtaṁ kṛtaṁ kaṣṭaṁ yāvatkvacana kiṁcana |  
 152422 paramārthacamatkārādṛte nehopalabhyate || 62 ||  
 152423

152424 pratyekaṃ viśvarūpātmā sarvakartā nirāmayaḥ |  
152425 prabuddhaḥ śuddhabodhātmā sarvaṃ brahmātmakaṃ yataḥ || 63 ||  
152426  
152427 ata evādhyārope pratyekaṃ svasattārpaṇādviśvarūpātmāpavādena prabuddhastu  
152428 śuddhabodhātmaivetyarthaḥ || 63 ||  
152429  
152430 sarvaḥ sarvatra sarvātmā sarvagaḥ sarvasaṃśrayaḥ |  
152431 etatprabuddhaviśayamaprabuddhaṃ na vedmyaham || 64 ||  
152432  
152433 ata eva ekaikavastvantare brahmaṇi sarvajagadadhyāsātsarvaḥ sarvatra sarvātmā ca  
sarvagaḥ  
152434 sarvasaṃśraya ityetatprabuddhaviśayaṃ jagadrūpaṃ paryavasyati | aprabuddhagamyam tu  
152435 rūpaṃ na prabuddhairdraṣṭuṃ śakyamityāha - aprabuddhamiti || 64 ||  
152436  
152437 ākāśakośaviśadātmani citśvarūpe yeyam sadā kacati sargaparampareti |  
152438 sāntastadeva kila tāpa ivāntarūṣmā bhedopalambha iti nāsti sadastyanantam || 65 ||  
152439  
152440 tathā cādvaye cidātmani viduṣaṃ sarvatra sarvātmatākalpanā vikalpamātraṃ na  
152441 cidvyatiriktaṃ vastu kiṃcidastityāha - ākāśeti | sā antastadeva | yathā  
152442 tāpasyāntarūṣmeti prayoge tāpapadasya tadantaḥpadasyoṣmapadasya ca na pṛthagartho'sti  
152443 kiṃtu vākyādvikalpamātraṃ tadvadbhedopalambho'pīti na jagadasti kiṃtvanantam  
152444 sadastityarthaḥ || 65 ||  
152445  
152446 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pāśā0  
152447 paramārthasargayoraikyapratipādanaṃ nāma dvinavatitamaḥ sargaḥ || 92 ||  
152448  
152449 iti śrīvāsiṣṭhamahārāmāyaṇatātptaryaprakāśenirvāṇaprakaraṇe uttarārdhe  
152450 paramārthasargayoraikyapratipādanaṃ nāma dvinavatitamaḥ sargaḥ || 92 ||  
152451  
152452 trinavatitamaḥ sargaḥ 93  
152453  
152454 śrīvāsiṣṭha uvāca |  
152455  
152456 athaivaṃrūpasamvitteḥ parāvṛtṭya prayatnataḥ |  
152457 tamambarakuṭīkośadeśamāgatavānaham || 1 ||  
152458  
152459 vasiṣṭhakuṭhyāṃ dhyānasthasiddhasyeha nirīkṣaṇam |  
152460 pātaḥ kuṭyupasaṃhārātsvodantoktiśca varṇyate ||  
152461  
152462 atha dhāraṇāsiddhajagaddehadarśanānantaramevaṃrūpāyā uktarūpāyāḥ  
152463 kautukadarśanasamvitteḥ sakāśātparāvṛtṭtyāhaṃ tatprāktanam  
152464 svasamādhisthānamambarakuṭīkośadeśamāgatavān || 1 ||  
152465  
152466 yāvattatra na paśyāmi svadehaṃ kvacana sthitam |  
152467 paśyāmi kevalam siddham kamapyanyaṃ puraḥ sthitam || 2 ||  
152468  
152469 yāvatsākalyenānviṣṭamapi kvacana svadehaṃ na paśyāmi || 2 ||  
152470  
152471 upaviṣṭam samādhānaniṣṭhamiṣṭam padaṃ gatam |  
152472 saumyodayamivādityaṃ dagdhendhanamivānalam || 3 ||  
152473  
152474 iṣṭam paramapremāspadam niratīsayānandabrahmapadam gatam | tam varṇayati -  
152475 saumyodayamivetyādinā || 3 ||  
152476  
152477 baddhapadmāsanam śāntam samādhānanirīṅgam |  
152478 gulphadvitayamadhyasthavrṣaṇam viśayātigam || 4 ||  
152479  
152480 samādhānaneṣṭaviśaye cittasthairyena nirīṅgam niścalam || 4 ||  
152481  
152482 mṛṣṭasaumyasamābhogaskandhabandhurakandharam |  
152483 susthīrodāraviśrāntasphārakasthitisundaram || 5 ||  
152484  
152485 samam kāyaśirogrīvaṃ dhārayan iti bhagavaduktadhyānāṅgadehasthītilakṣaṇānyasyāha  
152486 - mṛṣṭeti | bhasmatripuṇḍrarekhāmṛṣṭābhyāṃ saumyābhyāṃ  
152487 gāmbhīryaramyābhyāṃ samābhogābhyāṃ skandhābhyāṃ bandhurā kandharā grīvā  
152488 yasya | susthīrasya udāre vastuni viśrāntena manasā sphārasya prasannavadanasya kasya  
152489 śīrasaḥ sthityā sundaram || 5 ||  
152490  
152491 nābhīnikaṭagottānapāṇidvitayadiptibhiḥ |

152492 hrdayāmbhojatejobhirbahisṭṭhairiva bhāsitam || 6 ||  
152493  
152494 pāṇidvitayasya dīptibhiḥ phullapadmadvayasadrśaśobhābhiḥ | hrdayāmbhojete  
152495 tāsāmevotprekṣā || 6 ||  
152496  
152497 śliṣṭapakṣmekṣaṇaṃ kṣiṇasarvekṣaṃ svacchatām gatam |  
152498 saro nimilitāmbhojamiva suptaṃ dinātyaye || 7 ||  
152499  
152500 kṣiṇāḥ sarvā ikṣā bāhyendriyavyāpārā yasya | dinātyaye rātrau || 7 ||  
152501  
152502 avikṣubhitamāśāntamantaḥkaraṇakoṭaram |  
152503 dadhānaṃ dhirayā vṛtṭyā śāntotpātāmivāmbaram || 8 ||  
152504  
152505 apaśyatā nijaṃ dehaṃ taṃ munim paśyatā puraḥ |  
152506 idaṃ mayā tadā tatra cintitaṃ cārucetasā || 9 ||  
152507  
152508 idaṃ vakṣyamāṇaṃ cintitaṃ || 9 ||  
152509  
152510 ayaṃ kaścinmahāsiddhaḥ saṃprāpto'smindigantare |  
152511 vicāryāhamivaikāntaṃ viśrāmārthī mahāmbaram || 10 ||  
152512  
152513 pūrvamahamivaikāntaviśrāmārthī || 10 ||  
152514  
152515 samādhivyogamekāntaṃ labheyetiha cintayā |  
152516 kuṭi dṛṣṭeyametenā satyasaṃkalpaśālinā || 11 ||  
152517  
152518 samādhivyogamekāntaṃ sthalaṃ labheya iti cintayā iha saṃprāptaḥ | etena iyaṃ kuṭi  
152519 svadhyānayogyā dṛṣṭā || 11 ||  
152520  
152521 madāgamanametenā tato'cintayatā ciraṃ |  
152522 taṃ svadehaṃ śavībhūtamapāsyeha kṛtā sthitiḥ || 12 ||  
152523  
152524 tata etena ciraṃ madupekṣaṇācchavībhūtaṃ tatra sthitaṃ svadehaṃ vasiṣṭhadehaṃ  
152525 dṛṣṭvā tatra punarmadāgamanamacintayatā ajānatā taṃ dehamapāśya anyataḥ kṣiptvā  
152526 iha kuṭyāṃ sthitiḥ kṛtā || 12 ||  
152527  
152528 tadihāstamahaṃ yāmi svaṃ lokamiti niścayaṃ |  
152529 yāvadvantum pravṛtto'smi tāvatsaṃkalpanakṣayāt || 13 ||  
152530  
152531 tanmama śarīramiha astaṃ naṣṭamato'hamātivāhikadehenaiva svaṃ saptarṣilokaṃ yāmi iti  
152532 niścayaṃ kṛtvā yāvadvantumahaṃ pravṛtto'smi tāvādityarthaḥ || 13 ||  
152533  
152534 sā nivṛttā kuṭi tatra saṃpannaṃ vyoma kevalam |  
152535 sa siddho'pi nirādhāraḥ patitodhaḥ samādhimān || 14 ||  
152536  
152537 svapnaṃkalpasamāśāntau svapnaṃkalpapattanam |  
152538 yadā sā sukuṭi naṣṭā matsaṃkalpopaśāntitaḥ || 15 |  
152539  
152540 pattanam iveti śeṣaḥ | pūrvasya parasya cāyaṃ kuṭināśasya dṛṣṭāntaḥ || 15 ||  
152541  
152542 sa papāta tato dhyānī jalotpīḍa ivāmbudāt |  
152543 khādivānilanunno'bda indubimbamiva kṣaye || 16 ||  
152544  
152545 jalotpīḍo jalāsāraḥ | kṣaye pralayakāle indubbimbamiva || 16 ||  
152546  
152547 vaimānika ivāpuṇyaśchinnamūla iva drumāḥ |  
152548 khāṭṭyakta iva pāṣāṇaḥ sa papāta tato'vanau || 17 ||  
152549  
152550 apuṇyaḥ kṣiṇapuṇyaḥ | avanau vakṣyamāṇakāñcanāvanau || 17 ||  
152551  
152552 ahaṃ yāvadiyaṃ tāvatkuṭikāstviti kalpane |  
152553 kṣiṇe kuṭikṣaye jāte sa siddhaḥ patitaḥ kṣaṇāt || 18 ||  
152554  
152555 ahaṃ yāvadiha sthāsyāmi tāvadiyaṃ kuṭikā astu tiṣṭhatu iti evaṃrūpe  
152556 madiyasatyasaṃkalpane gamanaṃkalpane kṣiṇe sati || 18 ||  
152557  
152558 patatā tena siddhena tataḥ saujanyaḥkautukaḥ |  
152559 manasaivāhamaganaṃ nabhaso vasudhātalam || 19 ||  
152560

152561 tena siddhena saha ahaṃ manasā tenātivāhikadehenaiva vasudhāṭalamagamam || 19 ||  
 152562  
 152563 so'patatpavanaskandhavalanāvartavṛttibhiḥ |  
 152564 saptadvīpasamudrānte gīrvāṇaramaṇāvanau || 20 ||  
 152565  
 152566 pravahādipavanaskandhānām balanam parivartanam  
 152567 tatprayuktābhirāvartasadr̥ṣavṛttibhiryathā āvarte bhramajjalamadhaḥ praviśati  
 152568 tadvadityarthaḥ | gīrvāṇānām ramaṇādhikaraṇe kāñcanāvanau || 20 ||  
 152569  
 152570 prāṇāpānordhvagāmitvātkhādyathāsthītameva saḥ |  
 152571 sṛṣṭapūrvordhvamūrdhorvyām baddhapadmāsano'patat || 21 ||  
 152572  
 152573 urvyām sṛṣṭaḥ prathamam niveśitaḥ pūrvaḥ padabhāgo yena  
 152574 tathāvidhaścāsāvūrdhvamūrdhā ca tathāvidhaḥ san | tatkutaḥ | prāṇenāpānasyordhvam  
 152575 ākarṣaṇenordhvagāmitvātkūpe'vatarataḥ kumbhasya rajjveva tumbasya vṛnteneva  
 152576 cordhvam prāṇāpānābhyām viṣṭabdatvenādhaḥśīraskatvāghaṭanādityarthaḥ || 21 ||  
 152577  
 152578 na prabuddho babhūvāsauvicaram tamacetanaḥ |  
 152579 pāṣāṇadeha iva tā tūlātmevaiva vā laghuḥ || 22 ||  
 152580  
 152581 taṃ tathāvidhaṃ vicaram calanam prāpyāpyasau samādherna prabuddho babhūva |  
 152582 yataścittasyānyatra dṛḍhāsakteracetanaprāyaḥ | tarhi atidūrātpatanena bhagnagātraḥ  
 152583 kuto nābhūttatrāha - pāṣāṇeti | vajrapāṣāṇadeha iva yogabalāddṛḍhastūlapīṇḍa  
 152584 iva laghureva vā || 22 ||  
 152585  
 152586 mayā tadavabodhārthamatha yatnavatā tadā |  
 152587 kṛtvā jaladatām vyomni vṛṣṭaṃ garjitamūrjitam || 23 ||  
 152588  
 152589 bodhārthaṃ samādhervyutthāpanārtham | jaladatām meghatām kṛtvā vṛṣṭam |  
 152590 ūrjitam balavattaram ca garjitam || 23 ||  
 152591  
 152592 karakāśanipātena tena tasmindigantare |  
 152593 mayūram prāvṛṣevāmuṃ buddhyā bodhitavānasau || 24 ||  
 152594  
 152595 asau meghabhūto'haṃ prāvṛṣā mayūramivāmuṃ siddhaṃ buddhyā svabuddhikauśalena  
 152596 bahirākṛṣṭayā tadbuddhyā vā bodhitavān samādhervyutthāpitavān || 24 ||  
 152597  
 152598 babhūvābhāsitāṅgaśrīrvikāsitavilocanaḥ |  
 152599 dhārānikaraphullātmā prāvṛṣīvāmbujākaraḥ || 25 ||  
 152600  
 152601 prabuddhaṃ saṃprasāntāyām dṛṣṭau tamahamagrataḥ |  
 152602 apr̥cchaṃ svacchayā vṛṭtyā nivṛttaṃ paramārthataḥ || 26 ||  
 152603  
 152604 paramārthataḥ paramārthasthitihetoḥ samādheḥ || 26 ||  
 152605  
 152606 kva sthito'si karoṣīdaṃ kiṃ ca bho munināyaka |  
 152607 kastvaṃ kasmādalaṃ dūrānna bhraṃśamapi cetasi || 27 ||  
 152608  
 152609 kimapr̥cchastadāha - kveti | dūrādbhraṃśamadhaḥpātamapi kasmānna cetasi na  
 152610 saṃjānāsi || 27 ||  
 152611  
 152612 ityukto māmasau prekṣya saṃsmṛtya prāktanīm gatim |  
 152613 uvāca vacanam cāru cātako jaladaṃ yathā || 28 ||  
 152614  
 152615 siddha uvāca |  
 152616  
 152617 pratipālaya me yāvatsvavṛttāntaṃ smarāmyaham |  
 152618 kathayiṣyāmi te paścātpāścātyaṃ vṛttamātmanaḥ || 29 ||  
 152619  
 152620 pratipālaya pratīkṣasva || 29 ||  
 152621  
 152622 ityuktvā cintayitvāśu sa yathā vṛttamakṣatam |  
 152623 smṛtavānsāyamahniva samācaritamātmanaḥ || 30 ||  
 152624  
 152625 vṛttaṃ pūrvasvavṛttāntaṃ janmāntaravṛttāntaiḥ saha | akṣatam samagram | ahni  
 152626 vṛttamātmanaścaritaṃ yathā janaḥ sāyam smarati tadvat || 30 ||  
 152627  
 152628 māmathovāca vacanam cāru candrāṃśusūṭalam |  
 152629 āhlādanamanindyaṃ ca niravadyaṃ sukhodayam || 31 ||

152630  
152631 vakṣyamāṇavacanasya vivekavairāgyapradhānatvāccārvityādiviśeṣaṇaiḥ praśaṃsā || 31  
152632 ||  
152633  
152634 siddha uvāca |  
152635  
152636 adhunā tvaṃ mayā brahmaṇparijñāto'bhivādaye |  
152637 atikramo'yaṃ kṣantavyaḥ svabhāvo hi satāṃ kṣamā || 32 ||  
152638  
152639 atikramaḥ prathamadarśane'nabhivādanalakṣaṇo'parādhaḥ || 32 ||  
152640  
152641 mune ciramaḥ bhrānto devopavanabhūmiṣu |  
152642 bhogāmodavimohēṣu śaṭpadaḥ padminiṣviva || 33 ||  
152643  
152644 tatra kva sthito'sīti praśnasya  
152645 pratyakṣadṛṣṭasamādhisthānakūṭīviśayatvāyogāttatpūrvatanādhārabhedān  
152646 jātismāratvaṃ khyāpayan janmāntarasādhāraṇānāha - mune iti || 33 ||  
152647  
152648 dṛśyanadyāmātho cittajalakallolahelayā |  
152649 cakrāvartohyamānena mayodvignena cintitam || 34 ||  
152650  
152651 cittajalakallolahelayā svapnavaddṛśyanadyāmuhyamānena ata eva cirakālena vicārodaye  
152652 śaṃsārādudvignena vakṣyamāṇaṃ cintitam || 34 ||  
152653  
152654 śaṃsārasāgare dṛśyakallolairahamākulaḥ |  
152655 kālenodvegamāyātaścātako'vagrahe yathā || 35 ||  
152656  
152657 avagrahe vṛṣṭipratibandhe || 35 ||  
152658  
152659 śaṃvinmātraikasāreṣu rāmyaṃ bhogeṣu nāma kim |  
152660 avatiṣṭhe gatodvegasaṃvidvyomnyeva kevalam || 36 ||  
152661  
152662 kiṃ cintitaṃ tadāha - śaṃvinmātreṭi | bhogeṣu kiṃ nāma rāmyam | yadi tatra  
152663 śaṃvidātmanā prathamānaṃ sukhameva rāmyaṃ tadatiriktānāṃ tatsādhanānāṃ  
152664 duḥkhasvarūpatvena tanmātrasāratvāttarhi duḥkhāṃśaṃ sarva vihāya sārabhūte  
152665 sukhasaṃvidvyomnyeva kevalamavatiṣṭhe kimanyenāsāreṇetyarthaḥ || 36 ||  
152666  
152667 śabdārūparasasparśagandhamātrādr̥te param |  
152668 neha kiṃcana nāmāsti kimetāvatyahaṃ rame || 37 ||  
152669  
152670 na hyaparicchinnāṃ sukhaṃ vihāya parigaṇite paricchinne asukhe ramaṇamucitamityāha ##-  
152671  
152672 cinmātrākāśamevaitatsarvaṃ cinmātrameva vā |  
152673 tatkimatrāsādākāre rame naṣṭamatiriyathā || 38 ||  
152674  
152675 etat śabdādisarvaṃ cinmātre svataḥ sati tadvyatirekeṇa vibhāvyaṃ nāma kākāṣaṃ  
152676 sūnyameva tadavyatirekadarśane cinmātrameva paryavasyati |  
152677 tadevamubhayathāpyasādākāre atra śabdātau kiṃ rame | naṣṭamatirunmatto yathā  
152678 tathetyarthaḥ || 38 ||  
152679  
152680 viśayā viśavaiśamyā vāmāḥ kāmavimohadāḥ |  
152681 rasāḥ sarasavairasyā luṭhanneṣu na ko hataḥ || 39 ||  
152682  
152683 viśayāḥ śabdādayo viśavanmaraṇonmādādivaiśamyahetavaḥ | vāmāḥ striyaḥ | rasāḥ  
152684 rāgāḥ sarasasyāpi puṃso vairasyahetavaḥ | eṣu luṭhan ko na hataḥ |  
152685 kuraṅgamātaṅgādināmekaikāsaktyāpi vadhabandhanādīdarśanādityarthaḥ || 39 ||  
152686  
152687 jīrṇā jīvitajambālaracchapharikāmatiḥ |  
152688 kāyaṃ drutaḡatā''dātuṃ jarecchati bṛhadbakī || 40 ||  
152689  
152690 evaṃ kāye'pyāsaktirnocitetyāha - jīrṇeti | drutaḡatā jarā bṛhadbakī jīvitajambāle  
152691 bṛhatīyaṃ śapharikā labdheti matirasyāstathāvidhā satī kāyamādātuṃ  
152692 grasitumicchati || 40 ||  
152693  
152694 kāyo'yamacirāpāyo budbudo'mbunidhāviva |  
152695 sphuranneva purontarddhi yāti dīpaśikhā yathā || 41 ||  
152696  
152697 vividhākulakallolā cakrāvartavidhāyini |  
152698 mṛtījanmabṛhatkūlā sukhaduḥkhatarāṅgiṇī || 42 ||

152699  
 152700 evaṃ jīvite'pyāśā nociteti tannadītvena varṇayati - vividhetyādinā | vividhā ākulā  
 152701 vikṣepā eva kallolā yasyāḥ || 42 ||  
 152702  
 152703 yauvanollāsakalilā jarādhavalaphenilā |  
 152704 kākatāliyayogena saṃpannasukhabudbudā || 43 ||  
 152705  
 152706 kalilā paṅkāvilā || 43 ||  
 152707  
 152708 vyavahāramahāvāhalekhājaḍaravākulā |  
 152709 rāgaḍveṣaghaṇollāsā bhūtalālolaḍehikā || 44 ||  
 152710  
 152711 vyavahāralakṣaṇayā mahāpravāhalekhayā jaḍaravairmūrkhapralāpaiḥ  
 152712 laḍayorabhedāttallakṣaṇairjalaravairākulā | rāgaḍveṣalakṣaṇairghanairmeghairullasati  
 152713 vardhate tathāvidhā || 44 ||  
 152714  
 152715 lobhamohamahāvartā pātotpātavivartanī |  
 152716 hā taptā jīvitākhyeyaṃ nadiḥ nadanaśītalā || 45 ||  
 152717  
 152718 hā iti khede | nadanaṃ nadanaḥ śabdamātraṃ tena śītalā vastutastāpatrayataptā vahatīti  
 152719 saṃbandhaḥ || 45 ||  
 152720  
 152721 apūrvāṇyupagacchanti tathā pūrvāṇi yāntyaḥ |  
 152722 saṃsārasaridambūni saṃgatāni dhanāni ca || 46 ||  
 152723  
 152724 saṃsārasaridambubhūtāni saṃgatāni iṣṭaputramitrāḍisaṃgamāḥ | dhanāni ca  
 152725 pūrvāṇyapayānti apūrvāṇi copagacchanti || 46 ||  
 152726  
 152727 pravṛttā ye nivartante tairalaṃ hatabhāvaikaiḥ |  
 152728 apūrvā ye pravartante teṣvathāstheha kiḍṛśī || 47 ||  
 152729  
 152730 tatra gaḇchatsvāgaḇchatsu ca na śokahaṛṣāvucitāvityāha - pravṛttā iti || 47 ||  
 152731  
 152732 sarvasyāḥ sarito vāri prayātyāyāti cākarāt |  
 152733 dehanadyāḥ payastvāyuryātyevāyāti no punaḥ || 48 ||  
 152734  
 152735 āyusiḥ dhanādivailakṣaṇyamāha - sarvasyā iti | ākarāḍgirimeghāḍeḥ || 48 ||  
 152736  
 152737 śataśaḥ parivartante pratipiṇḍaṃ kṣaṇaṃ prati |  
 152738 kulālacakraḇbhāvā iva bhāvā bhavāmbudhau || 49 ||  
 152739  
 152740 pratipiṇḍaṃ pratidehaṃ pratikṣaṇaṃ ca bhogyā bhāvāḥ kulālacakraḇṣvārūḇhā  
 152741 ghaṭaśarāvāḍibhāvā iva || 49 ||  
 152742  
 152743 caranti caturāścaurā viṣamā viṣayārayaḥ |  
 152744 haranti bhāvasarvasvaṃ jāgarmi svapimīha kim || 50 ||  
 152745  
 152746 bhāvo vivekastallakṣaṇaṃ sarvasvaṃ || 50 ||  
 152747  
 152748 āyusaḥ khaṇḍakhaṇḍāśca nipatantaḥ punaḥ punaḥ |  
 152749 na kaścidveti kālena kṣatāni divasānyaho || 51 ||  
 152750  
 152751 idamadya tathedaṃ ca tathedaḍidamasya me |  
 152752 evaṃ kalanayā loko gataṃ prāptaṃ na vettyaho || 52 ||  
 152753  
 152754 gataḍāyuhḥ prāptaṃ mṛtyuṃ ca na veti || 52 ||  
 152755  
 152756 bhuktaṃ pītamanantāsu bhrāntaṃ ca vanabhūmiṣu |  
 152757 ḍṛṣṭāni sukhaḍuḇkhāni kimanyadiha sādhyate || 53 ||  
 152758  
 152759 anyat apūrvam || 53 ||  
 152760  
 152761 sukhaḍuḇkhānubhavanāḍbhūyobhūyo vivartanāt |  
 152762 anityatvācca bhāvānāṃ sthitā niṣkautukā vyaḥ || 54 ||  
 152763  
 152764 niṣkautukā bhogeṣu nirutkaṇṭhāḥ || 54 ||  
 152765  
 152766 bhuktāni bhogavṛṇḍāni ḍṛṣṭā cānityatā bhrṣam |  
 152767 nopalabhyata evāti viśrāntiriha kutracit || 55 ||

152768  
152769 bhrāntamuttuṅgaśṛṅgāsu merūpavanabhūmiṣu |  
152770 lokapālapuriṣūccaiḥ saṃprāptaṃ kimakṛtrimam || 56 ||  
152771  
152772 akṛtrimam śāśvataṃ kiṃ saṃprāptaṃ | na kiṃcidityarthaḥ || 56 ||  
152773  
152774 sarvatra dārubhirvṛkṣā māṃsairbhūtāni bhūrmṛdā |  
152775 duḥkhānyanīyātā ceti kathamāśvāsyate vada || 57 ||  
152776  
152777 sarvabhogeṣvasāratām vivicya darśayati - sarvatreti || 57 ||  
152778  
152779 na dhanāni na mitrāṇi na sukhāni na bāndhavāḥ |  
152780 śaknuvanti paritrātuṃ kālenākālitaṃ janam || 58 ||  
152781  
152782 jano jīmūtajajārajalavadgirikukṣiṣu |  
152783 yātyantaḥśūnya evāstaṃ pāṃsūpacayapelavaḥ || 59 ||  
152784  
152785 pāṃsūpacayaḥ pāṃsurāśiriva pelavaḥ asthiraḥ adṛḍhaśca jano girikukṣiṣu  
152786 patitajīmūtajajārajalavadviśayāntaḥ āsaktaḥ san kṣane kṣane hiyamānaḥ  
152787 antaḥpuruṣārthaśūnya eva astaṃ maraṇaṃ yāti | jaraṭhajīmūta iti pāṭhe  
152788 śaranmeghajalavat || 59 ||  
152789  
152790 na me manoramāḥ kāmā na ca ramyā vibhūtayaḥ |  
152791 idaṃ mattāṅganāpāṅgabhaṅgalolaṃ ca jīvitam || 60 ||  
152792  
152793 kveva kasya kathaṃ nāma kuta āśvāsanā mune |  
152794 adya śvo vā''padaṃ pāpo mṛtyurmūrdhni niyacchati || 61 ||  
152795  
152796 kiṃvṛttāni kālakartṭhprakāranimittākṣepakāṇi | pāpaḥ krūro mṛtyuryasmādadya  
152797 śvo vā mūrdhni āpadaṃ yacchati prāpayatītyarthaḥ || 61 ||  
152798  
152799 śarīraṃ parṇavadbhramśi jīvitam jīrṇasaṃsthitī |  
152800 dhīradhīratayā grastā rasā nīrasatām gatāḥ || 62 ||  
152801  
152802 nītaṃ manorathaireva nīrasairvā''yurātataṃ |  
152803 na mama svaṃ camatkārakāri kiṃcidapīhitam || 63 ||  
152804  
152805 nīrasairbhogaistanmanoramathaireva vā ātatamāyurnītam | camatkārakāri kiṃcit svaṃ  
152806 puruṣārtharūpaṃ mama nehitaṃ na saṃpāditam || 63 ||  
152807  
152808 moho'dya māndyamāyāto deho nehopyujyate |  
152809 anāsthaivottamāvasthā sthānāsthaivādhamā sthitiḥ || 64 ||  
152810  
152811 anāsthā viśayeṣu | sthānaṃ jīvanaṃ tadāsthaiva adhamā sthitiḥ || 64 ||  
152812  
152813 āpadāpatitaiveyamaho mohavidhāyinī |  
152814 nītyamītyeva mantavyaṃ saktavyaṃ neha saṃśṛtau || 65 ||  
152815  
152816 vivekināṃ saṃpadādiprāptau iyaṃ āpadevāpatiteti mantavyam || 65 ||  
152817  
152818 vidhibhiḥ pratiṣedhaiśca śāśvatairapyāśvataiḥ |  
152819 yatheṣṭaṃ nīyate loko jalaṃ nimnonnatairiva || 66 ||  
152820  
152821 vivekinaḥ karmaśāstrāṇyapi vyāmohakānyeva bhāntītyāha - vidhibhiriti || 66 ||  
152822  
152823 vivekāmodasarvasvaṃ cetaḥ kusumakośataḥ |  
152824 hṛtvā mūrcchāṃ prayacchanti viśayā viśavāyavaḥ || 67 ||  
152825  
152826 yataḥ karmināmaiḥkāmūṣmikaviśayāvivekaṃ hṛtvā anarthameva prāpayantītyāha ##-  
152827  
152828 asadeva tathā nāma dṛṣṭaṃ sattāmupāgataṃ |  
152829 yathā'sadeva sadrūpaṃ saṃpannamasadeva sat || 68 ||  
152830  
152831 vastutastu viśayarūpamasadeva tathā sadbuddhyā dṛṣṭaṃ sattāmupāgataṃ na vastutaḥ |  
152832 yathā sadrūpamāvaraṇenāsadeva saṃpannaṃ tathā asadeva vikṣepeṇa satsaṃpannam |  
152833 māyāśakteraghaṭitaghaṭanapaṭīyastvādityarthaḥ || 68 ||  
152834  
152835 dolāyanty'o'vanau dehaṃ sāgarānsāgarāṅganāḥ |  
152836 yathā dhāvanti dhāvanti janatā viśayāṃstathā || 69 ||

152837  
 152838 tatra parāgdr̥ṣṭīnām viṣayonmukhī pravṛttiḥ svābhāvikītyāha - dolāyantya iti |  
 152839 kṛladvayāvanau dehaṃ pravāhaṃ dolāvadāndolāyantyaḥ sāgarāṅganā nadyo yathā  
 152840 sāgarān dhāvanti || 69 ||  
 152841  
 152842 dhāvanti viṣayāḥlakṣyamunmuktāścittasāyakāḥ |  
 152843 spr̥ṣanti na guṇānbhūyaḥ kṛtaghnāḥ sauhṛdaṃ yathā || 70 ||  
 152844  
 152845 guṇān vivekavairāgyādīnmaurviśca || 70 ||  
 152846  
 152847 utpātavāyurevāyurmitrāṇyevātīśatravaḥ |  
 152848 bandhavo bandhanānyeva dhanānyevāti naidhanam || 71 ||  
 152849  
 152850 atitarāṃ snehāsaktyā śātayantīti śatravaḥ | naidhanam nidhanasādhanam || 71 ||  
 152851  
 152852 sukhānyevātīduḥkhāni saṃpadaḥ paramāpadaḥ |  
 152853 bhogā bhavamahārōgā ratireva parāratiḥ || 72 ||  
 152854  
 152855 āsaktijananenātīduḥkhāni | ratirāsaktireva parā aratirudvegaḥ || 72 ||  
 152856  
 152857 āpadaḥ saṃpadaḥ sarvāḥ sukhaṃ duḥkhāya kevalam |  
 152858 jīvitam maraṇāyaiva bata māyāvijṛmbhitam || 73 ||  
 152859  
 152860 prāguktameva vivṛṇvannāha - āpada ityādinā || 73 ||  
 152861  
 152862 bahūnkālaparāvartāniṣṭāniṣṭānsukhaṃ manāk |  
 152863 paśyanpriyaviyogāmśca yāti jarjaratām janaḥ || 74 ||  
 152864  
 152865 bhogā viṣayasambhogā bhogā eva phaṇāvatām |  
 152866 daśantyeva manāk spr̥ṣṭā dr̥ṣṭā naṣṭāḥ pratikṣaṇam || 75 ||  
 152867  
 152868 phaṇāvatām sarpāṇāṃ bhogāḥ phaṇā eva | tadupapādayati - daśantyeveti || 75 ||  
 152869  
 152870 āyuryāti nirāyāsapadaprāptivivarjitaiḥ |  
 152871 udarkabhaṅgurākāraiḥ karālaiḥ kaṣṭaceṣṭitaiḥ || 76 ||  
 152872  
 152873 bhogāśābaddhatṛṣṇānāmapamānaḥ pade pade |  
 152874 ālānamavalinānām vanyānāmiva dantinām || 77 ||  
 152875  
 152876 avalinānām khānapānopavāsādinā karśitānām || 77 ||  
 152877  
 152878 saṃpadaḥ pramadāścaiva taraṅgotsaṅgabhaṅgurāḥ |  
 152879 kaṣṭāsvaḥiphaṇācchattracchāyāsu ramate budhaḥ || 78 ||  
 152880  
 152881 na kevalam bhaṅgurāpi tu sadyo mṛtyudāścetyāha - ahiphaṇeti || 78 ||  
 152882  
 152883 satyaṃ manoramāḥ kāmāḥ satyaṃ ramyā vibhūṭayaḥ |  
 152884 kiṃtu mattāṅganāpāṅgabhaṅgalolaṃ hi jīvitam || 79 ||  
 152885  
 152886 satyaśabdāvabhypagamavādadyotakau | santu nāma manoramā ityārthaḥ || 79 ||  
 152887  
 152888 āpātaramaṇīyeṣu ramante viṣayeṣu ye |  
 152889 atyantavirasānteṣu patanti nirayeṣu te || 80 ||  
 152890  
 152891 āpāta indriyasamyogakṣaṇaḥ avicāro vā | patantīti |  
 152892 viṣayavyasanināmadharmāvaśyaṃbhāvāditi bhāvaḥ || 80 ||  
 152893  
 152894 dvandvadoṣoparuddhāni duḥśādhyaṇyasthirāṇi ca |  
 152895 dhanānyabhavyasevyāni mama jātu na tuṣṭaye || 81 ||  
 152896  
 152897 tadupāyadhanadoṣamāha - dvandveti | arjanakāle  
 152898 śītoṣṇakṣutpipāsādidvandvadoṣoparuddhāni duḥśādhyaṇi ca | kaṣṭenārjitānyapi  
 152899 rājacoradurvyasanapramādādibhirvināśādasthirāṇi ca || 81 ||  
 152900  
 152901 āpātamaṭramadhurā duḥkhaḥparyavasāyinī |  
 152902 mohanāyaiva lokasya lakṣmīḥ kṣaṇavilāsini || 82 ||  
 152903  
 152904 āpātaramaṇīyāni vimardavisarāṇyati |  
 152905 duḥkhānyāpatpradātṛṇi saṃgatāni khalairiva || 83 ||



152906  
 152907 samgatāni dhanādisaṃbandhāḥ khalaiḥ saṃgatāni maitrya ivetyāvṛṭṭyā yojyam || 83 ||  
 152908  
 152909 śaradambudharacchāyāgatvāryo yauvanaśriyaḥ |  
 152910 āpātaramyā viṣayāḥ paryantaparitāpinaḥ || 84 ||  
 152911  
 152912 ayaṃ ślokaḥ kirātārjuniye atratya eva paṭhito bodhyaḥ || 84 ||  
 152913  
 152914 antakaḥ paryavasthātā jīvite mahatāmapi |  
 152915 calantyāyūṃṣi śākhāgralambāmbūnīva dehinām || 85 ||  
 152916  
 152917 paryavasthātā avaśyaṃ pratyavasthātā | calanti skhalanti || 85 ||  
 152918  
 152919 jīryante jīryataḥ keśā dantā jīryanti jīryataḥ |  
 152920 kṣīyate jīryate sarvaṃ tṛṣṇaivaikā na jīryate || 86 ||  
 152921  
 152922 bhogābhogātigahane sarvasminkāyakānane |  
 152923 paramullāsamāyāti tṛṣṇaikā viṣamañjarī || 87 ||  
 152924  
 152925 idāniṃ bhogānbhuktvā janmāntare vivekavairāgyādi prāptyāmīti pratyāsā tu na  
 152926 kāryaivetyāha - bhogeti | sarvasminbhāvidehaparamparārūpe'pi kāyakānane || 87 ||  
 152927  
 152928 bālyaṃ yauvanavadyāti yauvanaṃ yāti bālyavat |  
 152929 upamānopameyatvaṃ bhaṅguratvaṃ mitho'nayoḥ || 88 ||  
 152930  
 152931 tatrāpi bālyādiṣu na vaitṛṣṇyapratyāśetyāśayenāha - bālyamīti || 88 ||  
 152932  
 152933 jīvitam galati kṣipram jalamañjalīnā yathā |  
 152934 pravāha iva vāhinyā gataṃ na vinivartate || 89 ||  
 152935  
 152936 kuto yāti tatrāha - jīvitamīti | jīvitam āyuh | vāhinyā nadyāḥ || 89 ||  
 152937  
 152938 jhaṭityevāgato dehaḥ kuto'pyarjunavātavat |  
 152939 yāti paśyata evāstaṃ taraṅgāmbudadīpavat || 90 ||  
 152940  
 152941 yo yo deha āgataḥ sa kutopi nimittāj jhaṭityeva paśyata eva astaṃ nāśaṃ yāti |  
 152942 taraṅgavadambudavaddīpavacca || 90 ||  
 152943  
 152944 ramyeṣvaramyatā dṛṣṭā sthīreṣvasthīratāpi ca |  
 152945 satyeṣvasatyatārtheṣu teneha virasā vayam || 91 ||  
 152946  
 152947 satyeṣu satyatayā jñāteṣu | virasā virāgāḥ || 91 ||  
 152948  
 152949 sukhaṃ yadātmaviśrāntau gate manasi sattvatām |  
 152950 pātāle bhūtale svarge tanna bhogeṣu keśucit || 92 ||  
 152951  
 152952 sattvatām nirvāsanatām || 92 ||  
 152953  
 152954 api saṃpūrṇaḥṛdyārthāḥ pañcāpīndriyavṛttayaḥ |  
 152955 tāvajjayanti māmetā bhṛṅgaṃ citralatā iva || 93 ||  
 152956  
 152957 sāmpratam dṛḍhāvairāgyaṃ mām saṃpūrṇasarvaviṣayasahitā api  
 152958 sarvendriyavṛttayaḥ saṃbhūyāpi na jetuṃ śaknuvantītyāha - apīti | tāvajjayantīti  
 152959 kākustena na jayantyevetyarthaḥ || 93 ||  
 152960  
 152961 adya dīrghena kālena nirahaṃkṛtīnā mayā |  
 152962 svargāpavargavaitṛṣṇyamidamāsāditam dhiyā || 94 ||  
 152963  
 152964 ciramekāntaviśrāntyai tenaitannabhasaḥ padam |  
 152965 tvamivāgatavānatra dṛṣṭavānasmī tām kuṭīm || 95 ||  
 152966  
 152967 etat tvatkuṭīkalpanāspadam || 95 ||  
 152968  
 152969 adyaitatsaṃparijñātam yadeṣā bhavataḥ kuṭī |  
 152970 āgantā tvaṃ punaśceti mayā tatra vicāritam || 96 ||  
 152971  
 152972 tvatkuṭīyaṃ tvaṃ ca punastasyāmāgateti na tadā vicāritam | etatsarvamadya  
 152973 parijñātamityarthaḥ || 96 ||  
 152974

152975 tadā tvatra mayā jñātaṃ kaścitsiddho'yamātmanā |  
 152976 dehaṃ tyaktveha nirvāṇaṃ gata ityanumānataḥ || 97 ||  
 152977  
 152978 kiṃ tarhi tadā jñātaṃ tadāha - tadeti || 97 ||  
 152979  
 152980 etanme bhagavanvṛttameṣo'smīti yathāsthitaṃ |  
 152981 mayā te kathitaṃ sarvaṃ yathā jñāsi tatkuru || 98 ||  
 152982  
 152983 kva sthito'sītyādi tvayā prṣṭaṃ yanme vṛttaṃ tadetanmayoktamityarthaḥ | ataḥ paraṃ  
 152984 tvaṃ yathāsminnaparādhe daṇḍamanugrahaṃ vā jñāsi tatkurvityarthaḥ || 98 ||  
 152985  
 152986 siddhairna yāvadavadhānaparairvicārya nirṇītamuttamadhiyāntaraśeṣavastu |  
 152987 tāvattrikālakalanaṃ na vidanti kiṃcidityabjajādīmanaso'pi mune svabhāvaḥ || 99 ||  
 152988  
 152989 he mune siddhairapi yuṣmadādibhiryāvātparityantamavadhānaparairbhūtvā antaḥ aśeṣavastu  
 152990 uttamayā dhiyā vicārya na nirṇītaṃ tāvatte trikālasthavṛttāntasya kalanaṃ  
 152991 samyagjñānaṃ kiṃcidapi na vidanti | ayamabjajādīmanaso'pīdṛśa eva svabhāvaḥ kiṃ  
 152992 punarmādṛśasyeti tvadvṛttāntāparijñānadehanirāsādyaparādhaṃ kṣamasvetyarthaḥ  
 152993 || 99 ||  
 152994  
 152995 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 pā0  
 152996 ākāśamaṇḍapasiddhasamāgamagāthāvarṇanaṃ nāma trinavatitamaḥ sargaḥ || 93 ||  
 152997  
 152998 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 152999 ākāśamaṇḍapasiddhasamāgamagāthāvarṇanaṃ nāma trinavatitamaḥ sargaḥ || 93 ||  
 153000  
 153001  
 153002 caturnavatitamaḥ sargaḥ 94  
 153003  
 153004 śrīvāsiṣṭha uvāca |  
 153005  
 153006 atha hemamayākāśavistīrṇāyāṃ mahābhūvi |  
 153007 sauhārdādeva siddhasya tasyedamahamuktavān || 1 ||  
 153008  
 153009 siddhaloke dvayoryānaṃ piśācānāṃ ca saṃsthiṭiḥ |  
 153010 varṇyate devatānāṃ ca manomātrānusāriṇī ||  
 153011  
 153012 hemamayyāmākāśamiva vistīrṇāyāṃ saptadvīpasamudrabahiḥsthitāyāṃ mahābhūvi |  
 153013 sauhārdāt suhṛdbhāvāt || 1 ||  
 153014  
 153015 tvayā na kevalaṃ tāvanmayāpi na vicāritaṃ |  
 153016 āvyāptirahitā nāma na saṃbhavati dehināṃ || 2 ||  
 153017  
 153018 ayamavicārāparādho na kevalaṃ tavaiva kiṃtu mamāpi tulya ityāha - tvayeti | tatra  
 153019 siddhairna yāvadavadhānaparairiti yattvayoktaṃ tatsatyamevetyāha - āvyāptīti |  
 153020 dehināṃ dehavatāṃ yogināmapi āvyāptiḥ prañidhānena sarvaviśaye  
 153021 manovyāptistadrahitā atītānāgatārthasaṃvittirna saṃbhavatyeva || 2 ||  
 153022  
 153023 kasmānmayā tavodantaṃ vicāryāsau sthīrīkṛtā |  
 153024 na kuṭi vyomni tena tvamabhaviṣyaḥ sthīrasthitiḥ || 3 ||  
 153025  
 153026 yadi saṃbhavati tarhi tava patanaṃ mā bhūditi sā saṃkalpakuṭi sthīrīkṛtā syādityāha ##-  
 153027 kṣantavya iti bhāvaḥ || 3 ||  
 153028  
 153029 uttiṣṭha siddhalokeṣu nivasāvo yathāsthitaṃ |  
 153030 svāspadasthitayaḥ saumyāḥ svātmasiddhau susādhanam || 4 ||  
 153031  
 153032 svaṃ svīyaṃ mayā saptarṣiloke tvayā nandanavane ca prāktane nivasitavyamiti bhāvaḥ |  
 153033 tatkimarthaṃ tatrāha - svāspadeti | svātmanaḥ siddhau nirvikṣepasthitau || 4 ||  
 153034  
 153035 iti nirṇīya tāvuccairutsṛtau tārakopamau |  
 153036 samamekapuṭoḍḍīnau vyoma yantropalāviva || 5 ||  
 153037  
 153038 uccairvyoma | utsṛtau uḍḍīnau | ekayantrapuṭāduḍḍīnau yantropalāviva || 5 ||  
 153039  
 153040 praṇāmapūrvamanyonyamatha kṛtvā visarjanam |  
 153041 gataḥ so'bhimataṃ deśamaḥ cābhimataṃ gataḥ || 6 ||  
 153042  
 153043 uḍḍīya vyomni kiṃ cakrathustatrāha - praṇāmapūrvamiti | saḥ nandanaṃ ahaṃ

153044 saptarṣilokādīn gataḥ || 6 ||  
 153045  
 153046 iti vṛttāntamakhilamuktavānasmi rāghava |  
 153047 tavāścaryamayīm paśya saṁsṛtīnām vicitratām || 7 ||  
 153048  
 153049 iti varṇitapāṣāṇākhyāyikālakṣaṇaṁ vṛttāntaṁ svānubhūtamakhilaṁ  
 153050 siddhavṛttāntaṁ ca tavāhamuktavānasmi | taṁ vṛttāntaṁ prastute yojayati -  
 153051 āścaryamayīmiti || 7 ||  
 153052  
 153053 śrīrāma uvāca |  
 153054  
 153055 bhagavaṁstava deho'sau pṛthivyaṁaṇutām gataḥ |  
 153056 bhrāntaḥ kena śarīreṇa siddhalokāṁstato bhavān || 8 ||  
 153057  
 153058 kuṭīsaṁsthastvadiyasthūladehaḥ siddhenāpāsta iti tvayaiva svayamūhitamityuktaṁ |  
 153059 nirastaśca pāṛthivo dehaḥ pṛthivyām kālena pāṁsubhāvamāpadyata iti pariśeṣādeva  
 153060 jñātaṁ | evaṁ sati manomātradehena siddhalokāngato bhavānkathaṁ tatratyajanaīḥ saha  
 153061 vyavahṛtavān | na hi manomātrātmā anyaiḥ saha vyavahartuṁ śaknotyanye vā tena saha  
 153062 vyavahartuṁ śaknuvantītyāśayena rāmaḥ pṛcchati - bhagavanniti | aṇutām  
 153063 pāṁsutām | saṁcaritavānāsi || 8 ||  
 153064  
 153065 śrīvasiṣṭha uvāca |  
 153066  
 153067 ā smṛtaṁ śṛṇu vṛttāntaṁ tato mama jagadgrhe |  
 153068 bhramataḥ siddhasenāsu lokapālapuriṣu ca || 9 ||  
 153069  
 153070 ā iti smaraṇadyotako nipātaḥ | ānīti || 9 ||  
 153071  
 153072 ahamindrapuraṁ prāpto na kaścittatra dṛṣṭavān |  
 153073 māmimaṁ deharahitamātivāhikadehinam || 10 ||  
 153074  
 153075 ahaṁ kila tadā rāma saṁpanno gaganākṛtiḥ |  
 153076 na cādharma na cādheyaścidākāśamayātmakaḥ || 11 ||  
 153077  
 153078 gaganākṛtirākāśavadasthūlaḥ | cidākāśapracuraṁ yanmanastadātmakaḥ || 11 ||  
 153079  
 153080 na grahitā na ca grāhyastvādṛṣārthāvbodhinām |  
 153081 na caiva deśakālānām kvacidāvṛttikārakaḥ || 12 ||  
 153082  
 153083 tvādṛṣā ye sthūlārthāvbodhinasteṣāṁ na tu sūkṣmārthadarśinām yoginām |  
 153084 preṣaṇapratīkṣaṇādinanyeṣāṁ deśakālaparivartanakārakaśca na saṁpannaḥ || 12 ||  
 153085  
 153086 manomananamātrātmā pṛthvyādiparivarjitaḥ |  
 153087 saṁkalpapapuruṣākāraḥ padārthānāmarodhakaḥ || 13 ||  
 153088  
 153089 padārthānām stambhakumbhādīnāmasaṁsparsādarodhakaḥ || 13 ||  
 153090  
 153091 aruddhaśca padārthaughaiḥ svayaṁ svānubhāvonmukhaḥ |  
 153092 vyavahartā tathābhūtairevaṁ puṁbhirmanomayaiḥ || 14 ||  
 153093  
 153094 svapnāmanorājyavatsvamanomayairbhūtairvyavahartā || 14 ||  
 153095  
 153096 svapnānubhūtayō rāma dṛṣṭānto'trāvikaḥṇḍitaḥ |  
 153097 anubhūtyapālāpaṁ tu yaḥ kuryāttena te'stvalam || 15 ||  
 153098  
 153099 svapnānubhūtayaḥ svapnānubhāvāḥ atra idṛṣārthasaṁbhāvane avikaḥṇḍitaḥ samasto  
 153100 dṛṣṭānto'nusaṁdheya ityārthaḥ | yastu naiyāyiko jñānamātre  
 153101 avacchedakatāsaṁbandhena dehasya kāraṇatā tvaṁmanoyogasyāpi kāraṇatā suṣuptau  
 153102 tadabhāve jñānābhāvopapatterityādi pralapati sa mūrkhastvayā na saṁbhāṣya evetyāha  
 153103 - anubhūtiḥ | tena saha te alamastu saṁbhāṣaṇādīnā prayojanaṁ nāsti | suṣuptāvapi  
 153104 sukhamaḥamāsvāpsamityādismṛtidarśanena sukhavāpādijñānasattvāt svapnena  
 153105 śārīramabhiprahatyāsuṭaḥ suptānabhicākaśīti | śukramādāya punareti sthānaṁ  
 153106 hiraṇmayāḥ pūruṣa ekahaṁsaḥ ityādiśrutivirodhānnimiśāpātyaktaśarīreṇa mayā  
 153107 duḥkhānubhāvāttannivāraṇāya brahmājñayā mitrāvaruṇodbhavaśarīraparigrahācceti  
 153108 bhāvaḥ || 15 ||  
 153109  
 153110 yathā svapnacaro gehe vyavahartā na dṛśyate |  
 153111 tathā tadā na dṛṣṭosmi purastho'pi nabhogataiḥ || 16 ||  
 153112

153113 gehe suptaḥ svapne caratīti svapnacaraḥ puruṣaḥ svapne vyavahartāpyanyaistadagehasthairna  
153114 dṛśyate tathā ahamapi nabhogatairdevairna dṛṣṭa ityārthaḥ || 16 ||  
153115  
153116 ahamanyānprapaśyāmi pārthivākārabhāsuraṇ |  
153117 māmātivāhikātmānaṁ na kaścīdapi paśyati || 17 ||  
153118  
153119 śrīrāma uvāca |  
153120  
153121 na dṛśyate videhatvādbhavānvyomavapuryadi |  
153122 tatkaṭhaṁ tena siddhena dṛṣṭo'si kanakāvanau || 18 ||  
153123  
153124 mām na kaścīdapi paśyatītyetatte svoktīviruddham | prāk siddhena dṛṣṭo'hamiti  
153125 tvayaivoktatvāt | ahamanyānprapaśyāmityapyasaṁgatam | manaso bahirasvātantryātsvapne  
153126 svamanomayānāmeva darśanādityāśayena rāmaḥ pṛcchati - na dṛśyata iti || 18  
153127 ||  
153128  
153129 śrīvasiṣṭha uvāca |  
153130  
153131 asmadādirjano nāma yathā saṁkalpakalpitān |  
153132 nāsaṁkalpitamāpnoti satyakāmaavapuryataḥ || 19 ||  
153133  
153134 satyasaṁkalpānusārīdarśanavyavasthayā ubhayaṁ vasiṣṭhaḥ pariharati - asmadādirīti  
153135 | asmadādirjñānayogasiddho janaḥ || 19 ||  
153136  
153137 vyavahāreṣu magnena laukikeṣvamaḷātmanā |  
153138 kṣaṇādvismariyate puṁsā ātivāhikamātmānaḥ || 20 ||  
153139  
153140 nanu jñānasiddhānāṁ sadaivātivāhikadeha evāsti na sthūla iti tvayaivāsakṛduktam  
153141 tatkaṭhaṁ teṣāṁ sthūladehabuddhyā paradarśanasamvādādisatyasaṁkalpanaṁ ghaṭate  
153142 tatrāha - vyavahāreṣviti | satyam | samādhivivekakālayostathaiva  
153143 vyutthānavyavahārakāle ātivāhikabhāvavismaraṇamapyastīti tatsaṁkalpanasambhava  
153144 ityārthaḥ || 20 ||  
153145  
153146 mayā paśyatu māmeṣa iti saṁkalpitaṁ tadā |  
153147 tena mām dṛṣṭavāneṣa svasaṁkalpārthabhājanam || 21 ||  
153148  
153149 eṣa siddhaḥ so'pi satyasaṁkalpaḥ siddhaśceti vā mām draṣṭuṁ śaknotītyāśayena taṁ  
153150 vivinaṣṭi - svasaṁkalpārthabhājanamiti || 21 ||  
153151  
153152 jano jaraṭhabhedatvānna saṁkalpārthabhājanam |  
153153 sa eṣa jīrṇabhedatvātsatyakāmatvabhājanam || 22 ||  
153154  
153155 siddhasyetarajanebhyo viśeṣamāha - jana iti | jaraṭhaścīravāsanādṛḍhīkṛto  
153156 bhedaḥ svasyābrahmabhāvo yena tathāvidhatvāt jīrṇabhedatvādbādhitabhedavāsanatvātsa  
153157 eṣa siddhaḥ satyakāmatvasya bhājanam yogyaḥ || 22 ||  
153158  
153159 dvayostu siddhayoḥ siddhāviruddhepsitayormithaḥ |  
153160 adhikaikāvadātātmā jayī puruṣayatnavān || 23 ||  
153161  
153162 nanu tarhi yatra dvau siddhau parasparaviruddham saṁkalpayataḥ | yathā ekaḥ ahamenaṁ  
153163 paśyāmīti saṁkalpayati aparastu māmayaṁ na paśyatviti | tatra kaṭhaṁ vyavasthā tatrāha  
153164 - dvayorīti | yasyaivātma jñānavaiśdyādhikeyaṁ tatsaṁkalpaḥ prabalaḥ |  
153165 yathaikaikarājasiddhyarthaṁ yatamānayo rājaputrayoryasyaiva śauryādyādhikeyaṁ tasya  
153166 jayastadvadityārthaḥ | tulyabalatve tūbhayasamṁpattirvaraśāpāvirodhasarge vakṣyate || 23  
153167 ||  
153168  
153169 bhramataḥ siddhasenāsu lokapālapuriṣu me |  
153170 vismṛtā vyavahāraughaiḥ sātīvāhikatātmānaḥ || 24 ||  
153171  
153172 astvevaṁ tathāpi prakṛte kiṁ tatrāha - bhramata iti | vyavahāraughairhetubhīryadā  
153173 vismṛtā tadā vyavahartuṁ pravṛtta iti pareṇānvayaḥ || 24 ||  
153174  
153175 yadā tadāhamaparairvyavahartuṁ mahāmbare |  
153176 pravṛtto na ca mām kaścīttatra paśyati cañcalam || 25 ||  
153177  
153178 atyantamapyāraṭataḥ śabdo na śrūyate mama |  
153179 kenacitsuralokeṣu svapnapuṁsa ivānagha || 26 ||  
153180  
153180 āraṭataḥ kūjataḥ || 26 ||

153181  
153182 avaṣṭabdhūṃ pravṛttasya nānyāvaṣṭabdhaye mama |  
153183 saṃpadyate kiṃcidapi manomananadehinaḥ || 27 ||  
153184  
153185 avaṣṭabdhūṃ anyasya patanārohaṇādiprasaṅge karādyavalambanaṃ dātum pravṛttasya  
153186 mama kiṃcidapi hastādyanyasya avaṣṭabdhaye avalambanāya na saṃpadyate || 27 ||  
153187  
153188 evaṃ vyomapiśāco'haṃ saṃpanno raghunandana |  
153189 mayānubhūtā kāpyeṣā devāgārapīśācatā || 28 ||  
153190  
153191 evamanayā rītyā | devāgāreṣu pīśācatā anubhūtā || 28 ||  
153192  
153193 śrīrāma uvāca |  
153194  
153195 pīśācāḥ santi lokesminkimākārāḥ kimāspadāḥ |  
153196 kiṃjātīyāḥ kimācārāḥ kīdṛśāḥ kīdṛśāśayāḥ ||  
153197  
153198 prāsaṅgiko rāmapraśnaḥ || 29 ||  
153199  
153200 śrīvasiṣṭha uvāca |  
153201  
153202 pīśācāḥ santi loke'sminyādṛśāstādṛśānśṛṇu |  
153203 na sabhyo'sau na yo vakti prasaṅgāpatitaṃ vacaḥ || 30 ||  
153204  
153205 sabhyaḥ sabhārhaḥ | satyaḥ iti pāṭhe yathārthavaktā | śrotauḥ pramayā hi  
153206 arthayāthārthyagrahaḥ | na ca śrotauḥ prāsaṅgikārthajijñāsāyāmajijñāsīte'rthāntare  
153207 vākyātpramotpadayata ityanavadheyavacano'sāvunmattavadupekṣyeteti | tathā  
153208 cāhurvācaspatimiśrāḥ - pratipitsitamārthaṃ pratipādayanpratipādayitā  
153209 avadheyavacano bhavati | apratipitsitaṃ tu pratipādayannasau na laukiko na parīkṣaka  
153210 ityunmattavadupekṣyeta iti || 30 ||  
153211  
153212 pīśācāḥ kecidākāśasadrśāḥ sūkṣmadehakāḥ |  
153213 hastapādādisaṃyuktāḥ paśyanti tvamivākṛtim || 31 ||  
153214  
153215 sūkṣmadehakā manomayadehakāḥ | svapnavanmanaḥkalpitaḥ hastapādādisaṃyuktāḥ || 31 ||  
153216  
153217 chāyayā bhayadāyinyā tvanyatra bhramarūpayā |  
153218 te cittākramaṇaṃ kṛtvā bodhayanti narāśayam || 32 ||  
153219  
153220 yadi te manomātramayadehāstarhi anyeṣāmākramaṇaṃ kathaṃ kurvanti | manaso  
153221 bahirākramaṇādyasāmarthyādityata āha - chāyayeti | te pīśācā anyatra narāntare  
153222 tadīyacittabhramarūpayā ata eva nānābhayadāyinyā svacchāyayā  
153223 pratibimbenānupraviśya tadīyacitte tādātmyamivāpadya tasya narasyāśayaṃ  
153224 duḥkhabhogapradāṃ karmakāmavāsanādikaṃ nānābhrānticeṣṭādyanurūpatayā  
153225 udbodhayantītyarthaḥ || 32 ||  
153226  
153227 ghnantiyadanti pibantyaśu laghusattvabalaṃ janam |  
153228 balaṃ sattvamatho jīvānhisantyaākramya cittakam || 33 ||  
153229  
153230 tanmaraṇānukūle karmāśaye sati ghnanti svayaṃ ca svīyaṇṇānubandhānusāreṇa  
153231 tadīyadehadhātūnadanti rudhirādi pibanti | balaṃ sattvaṃ ca kṣapayantīti śeṣaḥ || 33 ||  
153232  
153233 ākāśasadrśāḥ kecitkecinnīhārasaṃnibhāḥ |  
153234 kecitsvapnānarākārāḥ sākārā api svātmakāḥ || 34 ||  
153235  
153236 etena kimācārā iti praśnaḥ samāhitaḥ | kimākārāḥ kiṃjātīyā iti praśnau samādhatte  
153237 - ākāseti | vicitrakarmānusāreṇa teṣāṃ sauṣmyatāratamyena  
153238 dehārambhādantardhānādisaktitāratamyena nānāvāsanānusārīrūpabhedena  
153239 cāvasthānamiti bhāvaḥ || 34 ||  
153240  
153241 kecidabhradalaprakhyāḥ kecitpavanadehakāḥ |  
153242 kecidbhramātmakā eva sarve buddhimanomayāḥ || 35 ||  
153243  
153244 abhradalaṃ meghakhaṇḍaḥ | bhramātmakāḥ ākramaṇīyapuruṣabhrāntyanusāridehā iti  
153245 yāvat || 35 ||  
153246  
153247 grahītuṃ naiva yujyante grahītuṃ śaknuvanti no |  
153248 ākāśaśūnyavapuṣaḥ paśyantyākṛtimātmanaḥ || 36 ||  
153249

153250 paśyanti svayamanubhavanti | parasparam ca paśyanti || 36 ||  
 153251  
 153252 śītātāpādivihitaṃ sukhaṃ duḥkhaṃ vidanti ca |  
 153253 pātumattumavaśṭabdhumīhituṃ śaknuvanti no || 37 ||  
 153254  
 153255 icchādveṣabhayakrodhalobhamohasamanvitāḥ |  
 153256 mantrauśadhatapodānadhairiyadharmavaśīkṛtāḥ || 38 ||  
 153257  
 153258 bāhyajalādi pātum | annādyattuṃ bhoktum | īhituṃ yatheṣṭaṃ dānādānādinā  
 153259 vyavahartum || 37 || 38 ||  
 153260  
 153261 sattvāvaśṭambhayantreṇa mantreṇārādhitena vā |  
 153262 dṛśyante'pi ca gṛhyante kadācitkenacitkvacit || 39 ||  
 153263  
 153264 kenopāyena tarhi te dṛśyante manuṣyaistamāha - sattveti | sattvāvaśṭambho  
 153265 yogadhāraṇābhedaḥ | yantraṃ bhūtadarśanānukūlabījākṣaraghaṭitaṃ  
 153266 rajatādipatralikhitam kaṇṭhāḍau dhāryamāṇaṃ tena | gṛhyante vaśīkṛtya sevāḍau  
 153267 niyujyante | kenacidbhūtavidyāvātā puruṣeṇa | kvaciddeṣe prasiddhametadityarthaḥ || 39 ||  
 153268  
 153269 devayonirhi sā tena keciddevopamādayaḥ |  
 153270 kecinnarasamaśrīkāḥ kecinnāgasamanvayāḥ || 40 ||  
 153271  
 153272 ekādaśadevayonibhedāntargatatvādaṇimādyaiśvaryatāratamyena sukhabhogo'pi teṣvatīti  
 153273 sūcayamstajjātyākṛtibhedānprapañcayati - devayonirhīti | nāgaiḥ sarpaiḥ  
 153274 samanvayaḥ sādṛśyaṃ yeṣāṃ || 40 ||  
 153275  
 153276 śvaśṛgālopamāḥ kecidgrāmajaṅgalavāsinaḥ |  
 153277 kulyāvakararathyāsu vasanti nirayeṣu ca || 41 ||  
 153278  
 153279 nirayeṣu nrakaprāyeṣvaśucideṣeṣu || 41 |  
 153280  
 153281 etadāspadameteṣāmitiyākārāḥ prakīrtitāḥ |  
 153282 piśācā evamācārā janmaīṣāṃ śrūyatāmidam || 42 ||  
 153283  
 153284 etena kimākārāḥ kimāspadāḥ kimācārā iti praśnāḥ samāhitā ityāha - etaditi |  
 153285 kimjātiyā iti praśno yadi janmaparastathāpyuttaraṃ mūlata ārabhya sargādinā jagattattvaṃ  
 153286 vyutpādayanśrāvayati - janmetryādinā || 42 ||  
 153287  
 153288 acetyacinmayamṇ brahma sarvaśaktisvabhāvataḥ |  
 153289 yatsthitaṃ buddhamevāntaścetyaṃ saṃkalpayanniva || 43 ||  
 153290  
 153291 tatra prathamam māyāśabalasya brahmaṇo jīvabhāvaprapṛptiṃ mana##-  
 153292 tadvilakṣaṇamacetyacinmayam | cetyaṃ saṃkalpayan manah puruṣa iva buddhaṃ  
 153293 sattadrūpeṇa yatsthitaṃ tadeva jīvaṃ prathamāṅkuraṃ viddhi || 43 ||  
 153294  
 153295 taṃ jīvaṃ viddhi sa prauḍhastvahaṃkāra iti smṛtaḥ |  
 153296 so'haṃkāraḥ smṛtaḥ puṣṭo mana ityuditātmabhiḥ || 44 ||  
 153297  
 153298 prauḍhaḥ abhimānorjitaḥ | ajñānatimiranāśāya tattvasākṣātkāravṛttyārūḍhatayā  
 153299 udita āvirbhūta ātmā yeṣāṃ taiḥ || 44 ||  
 153300  
 153301 sa eva kathyate brahmā saṃkalpākāśarūpavān |  
 153302 asadevāsato bījaṃ jagato vigatākṛtiḥ || 45 ||  
 153303  
 153304 sa manorūpo jīva eva samaṣṭyātmanā brahmā kathyate | asato jagataḥ asanmana eva bījam ||  
 153305 45 ||  
 153306  
 153307 evaṃ manaḥsthito brahmā sadeho'pyamalaṃ nabhaḥ |  
 153308 tatsvapnapuruṣākāraḥ sannevāsadvapuḥ sadā || 46 ||  
 153309  
 153310 pṛthvyādimūrtirahitastvātivāhikadehavān |  
 153311 pṛthvyādayaḥ kila kutaḥ saṃkalpapuruṣasya khe || 47 ||  
 153312  
 153313 bhavanmano yathākāśapuraṃ paśyati kalpitam |  
 153314 tathā manovirañcitvaṃ paśyatyātmani kalpitam || 48 ||  
 153315  
 153316 yadvetti kalpitam tatsatpaśyatyanubhavatyapi |  
 153317 yo yāvanmātrakastatsa kasmātkila na paśyati || 49 ||  
 153318

153319 ata eva sa viriñco yadyatsvasaṃkalpanaṃ vetti tattadarthākāreṇa paśyatyanubhavatyapi |  
 yo  
 153320 yāvanmātrako jīvaḥ prasiddhaḥ sa sarvo'pi taccidrūpaṃ sadeva ato  
 153321 jñānaśaktimattatkaśmāddhetorna paśyati || 49 ||  
 153322  
 153323 sa yatpaśyati tattādṛk śūnyātmā śūnyamambare |  
 153324 brahma brahmaṇi vā brahmā tadidaṃ jagaducyate || 50 ||  
 153325  
 153326 śūnyātmā nirākāramanorūpaḥ sa brahmā ambare cidākāśe śūnyameva  
 153327 yadbrahmāṇḍākāraṃ paśyati tadidaṃ jagadityarthaḥ || 50 ||  
 153328  
 153329 tathā saṃprati bhāso'sya cirakālaikabhāvanāt |  
 153330 ghanibhūtaḥ sthitaḥ puṣṭaḥ sudirghasvapnasundaraḥ || 51 ||  
 153331  
 153332 ātivāhikadehasya tasya taccirabhāvanāt |  
 153333 sargānubhavanaṃ bhūri brahmaṇo brahmarūpyapi || 52 ||  
 153334  
 153335 gataṃ prakāṣatotkaśādādhībhautikadehatām |  
 153336 tenaiva sarga ityukto bhedasaṃtatibhāsurāḥ || 53 ||  
 153337  
 153338 sa brahmā brahmamātrātmā brahmamātrātmanostayoḥ |  
 153339 ajātayoreva sadā tadātmajagatordvayoḥ || 54 ||  
 153340  
 153341 tadātmā jīvo jagacca tayordvayoḥ || 54 ||  
 153342  
 153343 abhinnayoreva bhṛśaṃ śūnyatvāmbarayoriva |  
 153344 aikātmynaiva vasatoḥ pavanaspandayoriva || 55 ||  
 153345  
 153346 vetti bhūtamayatvaṃ tanmithyaiva na tu vāstavam |  
 153347 tathā yathā tvaṃ saṃkalpapuruṣasya sato'sataḥ || 56 ||  
 153348  
 153349 pṛthvyādibhūtamayatvaṃ vetti | yathā tvaṃ svasaṃkalpapuruṣasya asata eva sato  
 153350 nagarāderbhūtamayatvaṃ vetsi tadvat || 56 ||  
 153351  
 153352 tataḥ śarīradhātūnāṃ tena pṛthvyādikāḥ kṛtāḥ |  
 153353 abhidhāḥ pañca citpuṣṭā jagadityeva tāḥ sthitāḥ || 57 ||  
 153354  
 153355 brahmāṇḍātmakasvaśarīradhātūnāṃ kaṭhinadravādhāgānāṃ tena brahmaṇā  
 153356 pṛthvyādikā abhidhāḥ saṃjñāḥ kṛtāḥ | tāḥ samuditarūpeṇa jagadityeva sthitāḥ ||  
 153357 57 ||  
 153358  
 153359 yathā tvasatya evāyaṃ saṃkalpaḥ satya eva te |  
 153360 tathāsāvātmasaṃkalpaṃ satyamevānubhūtavān || 58 ||  
 153361  
 153362 yathā asatyo'pi te saṃkalpo manorājyakautukādyarthakriyākāritvāt satya evānubhūyate  
 153363 tvayā tathā asau brahmāpi ātmanaḥ saṃkalpaṃ satyamityevānubhūtavān | tasya  
 153364 samaṣṭyātmatvāttu tatsaṃkalpajasya sarvajanasādhāraṇārthakriyeti viśeṣa iti bhāvaḥ || 58  
 153365 ||  
 153366  
 153367 sa svayaṃ cinmayākāśaḥ sa saṃkalpaścidambaram |  
 153368 ataḥ svapno jagatsarvaṃ kṛtau nāśodbhavau sthitau || 59 ||  
 153369  
 153370 tameva sphuṭayati - sa ityādinā | sa brahmā svayaṃ cinmayākāśa eva paramārthataḥ  
 153371 tatsaṃkalpo'pi cidambarameva || 59 ||  
 153372  
 153373 yathaivaitanmanaḥ satyaṃ tadaṃśāḥ satyameva te |  
 153374 tathaiva tatkr̥tāścandrārūdrār̥kendumaricayaḥ || 60 ||  
 153375  
 153376 kathaṃ tarhi tatkr̥tāścandratārādayaḥ sarvārthakriyāhetavastatrāha - yathaiveti |  
 153377 tadaṃśāstadvṛttayaste satyaṃ pravṛttyādyarthakriyāsamarthā eva || 60 ||  
 153378  
 153379 evaṃ sthite jagajjālaṃ tanmanorājyamucyate |  
 153380 tacca śūnyaṃ nirālambamākāśakacanaṃ citi || 61 ||  
 153381  
 153382 yathā svapnapuraṃ vyoma saṃkalpādriryathā nabhaḥ |  
 153383 tathā brahma jagaccaiva khamevācchamanākṛti || 62 ||  
 153384  
 153385 evamābhāsamātrasya kacato'niśamavyayam |  
 153386 sargādimadhyāntadṛśo mudhaivātroditāḥ sthitāḥ || 63 ||

153387  
153388 sargasya ādimadhyāntadṛśo janmasthitibhaṅgapratyayāḥ || 63 ||  
153389  
153390 kiṃcidākāśakośasya tava vā mama vānagha |  
153391 jagato vāpi jāyeta kiṃ vā naśyati me vada || 64 ||  
153392  
153393 ata evātmanaścidākāśarūpatānusaṃdhāne tava vā mama vānyasya vā na  
153394 kasyacitsargādayaḥ santītyāha - kimiti | jagato jaḍatvādeva sutarāṃ na  
153395 janmādipratyayaprasaktiriti dvyotanāya grahaṇaṃ puruṣāntarābhiprāyeṇa || 64 ||  
153396  
153397 tatkimarthamanarthāya nirarthakamapārthakāḥ |  
153398 kasmādabhyuditā brūhi rāgadveṣabhayādayaḥ || 65 ||  
153399  
153400 vastuto'ṅga na sargādirna sargo nāpyasargatā |  
153401 vidyate sakṛdābhātamidamitthaṃ sadaiva tat || 66 ||  
153402  
153403 vastutaḥ paramārthadṛśā | sargasya ādiḥ kāraṇam | sakṛdābhātaṃ  
153404 apunarāvaraṇatayā prathāṃ gatam | idaṃ pratyagrūpaṃ sadaiva tadbrahma || 66 ||  
153405  
153406 āsūnye vipulābhoge svacchacijjalapūrite |  
153407 kalanāpaṅkakalile bhaviṣyati cidambare || 67 ||  
153408  
153409 tathāvidhe'pi cidambare kṣetre ajñānakalpanāpaṅkena kalile sati khātmanastasmādeva  
153410 bījādiyaṃ bhūribhūtaśilāvalirbhaviṣyati prāgjātā ceti pareṇānvayaḥ || 67 ||  
153411  
153412 antarikṣākṣayakṣetre khātmano gaganātmikā |  
153413 tasmādbījādityaṃ jātā bhūribhūtaśilāvaliḥ || 68 ||  
153414  
153415 nāsti kiṃcidiha kṣetraṃ vyuptaṃ nāma na kiṃcana |  
153416 na bījamasti no jātaṃ kiṃcitsarvaṃ ca saṃsthitam || 69 ||  
153417  
153418 kalanāpaṅkanirāse tvāha - nāstīti || 69 ||  
153419  
153420 yāḥ śilāvalayastatra puṣṭāstā vibudhādayaḥ |  
153421 yāstu varṇojjvalā etāḥ svāsthitā buddhabuddhayaḥ || 70 ||  
153422  
153423 evaṃ piśācajātivarṇanaprasaṅgena sargatattvaṃ vyutpādyā prastutānukūlatayā  
153424 varṇitabhūtaśilāyā avayavādibhedatayā jātibhedāndarśayati - yā iti | tatra  
153425 tasminkalanāpaṅkakalite ātmakṣetre yāḥ śilāvalayaḥ puṣṭāḥ saṃrūḍhāstā  
153426 vibudhādayo jātaya iti sāmānyoktiḥ | viśiṣṭya vibhajate - yā ityādinā | tatra yāstu  
153427 varṇena kāntyatiśayenojjvalā ratnarūpā buddhabuddhayo devarṣyādi jātayaḥ || 70 ||  
153428  
153429 yāstvardhapakvāstā etā naranāgādi jātayaḥ |  
153430 yāstvāśyānā rajonaṣṭāstāḥ kṛmīsthāvarādayaḥ || 71 ||  
153431  
153432 ardhapakvā ardhavarnojjvalāḥ śilāḥ | āśyānā mlānāḥ śilāḥ || 71 ||  
153433  
153434 yāstu gurvyaḥ phalairhīnāḥ śūnyākārāḥ kṣayakṣatāḥ |  
153435 āsarīrāḥ śarīriṇyastāḥ piśācādikāḥ smṛtāḥ || 72 ||  
153436  
153437 gurvyo bṛhatyo bhārabhūtāḥ kāntiprakāśādiphalairhīnā vṛthāpāṣāṇā iti yāvat |  
153438 āsarīrā adehākārāḥ śarīriṇyo dehakārāśca śilāḥ || 72 ||  
153439  
153440 na hi saṃkalpituḥ svecchā kvacitparyanuyujyate |  
153441 tāstathecchā viriñcasya tathā nāma tathoditāḥ || 73 ||  
153442  
153443 nanu hiraṇyagarbhasyottamadevādiratnānyeva tatra kṣetre utpadyantāmityeva saṃkalpaḥ  
153444 kuto nābhūtkimārtha vṛthāpāṣāṇarūpapiśācajātyutpādanasaṃkalpo'bhūttatrāha -  
153445 na hīti | saṃkalpituḥ saṃkalpayiturdhāturicchā na hi paryanuyujyate ākṣipyate |  
153446 tattatsṛjyajīvaprāktanakarmādyanusāritvāditi bhāvaḥ | viriñcasya tā icchāstathā  
153447 jātāstathaiva piśācajātaya uditāḥ || 73 ||  
153448  
153449 sarvā eva cidākā"asrūpiṇyo bhūtajātayaḥ |  
153450 ātivāhikadehinyaḥ pṛthvyādirahitātmikāḥ || 74 ||  
153451  
153452 śilātvotprekṣaṇātprasaktaṃ bhautikatvaṃ bhūtajātīnāṃ vārayati - sarvā eveti || 74 ||  
153453  
153454 tāścirābhyāsavaśatastadvādhibhautikasamvidam |  
153455 prāptā dirghānubhavanātsvapnajāgraddaśāmiva || 75 ||



153456  
153457 katham tarhyasmākaṃ dehe bhautikatvānubhavastatrāha - tā iti || 75 ||  
153458  
153459 piśācādyāstathā ete tathābhūtādhibhautikāḥ |  
153460 tiṣṭhanti tuṣṭamanasaḥ svasaṃsāravihāriṇaḥ || 76 ||  
153461  
153462 tathābhūtaṃ cirābhyāsaprāptamādhibhautikamādhibhautikatvaṃ yeṣāṃ |  
153463 svayonibhogyabhogaistuṣṭamanasaḥ | tathā ca teṣāṃ piśācadehaḥ kutsitabhogaśca priya  
153464 eva na vibhatso bhātīti bhāvaḥ || 76 ||  
153465  
153466 paśyanti kāścidadanyonyam grāmyā grāmyeyakāniva |  
153467 svapnaikalokavāstavyā ivaitā bhūtajātayaḥ || 77 ||  
153468  
153469 anyonyam paśyanti darśanādinā vyavaharanti | grāmyeyakān grāmīṇāniva |  
153470 grāmyaśabdātsvārthe ḍhakañchāndasaḥ || 77 ||  
153471  
153472 kāścidbahunaraprāptasvapnananirmāṇalokavat |  
153473 nānyonyamapi paśyanti nānāsaṃsthānasaṃsthitāḥ || 78 ||  
153474  
153475 bahu prāyeṇa || 78 ||  
153476  
153477 sthitā yathaitā jagati paśācādyāḥ kujātayaḥ |  
153478 prāyastathaitāḥ kumbhāṇḍayakṣapretādayaḥ sthitāḥ || 79 ||  
153479  
153480 piśācajātivadeva kumbhāṇḍādi jātīnāṃ prāyaśastāmasī  
153481 ātivāhikadehaceṣṭādīsthitirityāha - sthitā iti || 79 ||  
153482  
153483 yathā yetreha vai nimnā jalam tatrāvatiṣṭhate |  
153484 tathā yatra piśācādyāstamastatrāvatiṣṭhate || 80 ||  
153485  
153486 nimnatātāratamyena jalasthititāratamyavatpāpatāratamyena teṣu tamastāratamyamityāha  
153487 - yatheti || 80 ||  
153488  
153489 madhyāhnepi piśācaścedajire tiṣṭhati svayam |  
153490 tattasyāndham tamastatra saṃnidhānaṃ karotyalam || 81 ||  
153491  
153492 tatreti darśanādyatretyadhyāhāryam | ajire sātāpacatvare'pi tiṣṭhati cet || 81 ||  
153493  
153494 na nihanti ca tadbhānurna cānyastatprapaśyati |  
153495 sa eva cānubhavati paśya māyāvijṛmbhitam || 82 ||  
153496  
153497 bhānuḥ sūryastattamo na nihanti | sa piśāca eva || 82 ||  
153498  
153499 agnerādityacandrādestaijasaṃ maṇḍalam yathā |  
153500 piśācāderajanyātma tāmasaṃ maṇḍalam tathā || 83 ||  
153501  
153502 asmadādīnāṃ prakāśasiddhaye agnyādityāditejomaṇḍalamiva  
153503 piśācāderavyavahārasiddhaye tāmasaṃ maṇḍalamastityāha - agneriti |  
153504 indhanādyajanyātma || 83 ||  
153505  
153506 yāti tejasyanojastvaṃ tamasyojaḥpradhānatām |  
153507 ulūkavatpiśācādyā āścaryam tatsvabhāvataḥ || 84 ||  
153508  
153509 anojastvaṃ nairbalyam | tadetadāścaryam || 84 ||  
153510  
153511 eṣā piśācājanitasya jātiḥ proktā mayā te samayānapetā |  
153512 piśācatulyaḥ suraloka pālalokeṣu jāto'hamiti prasaṅgāt || 85 ||  
153513  
153514 he rāma mayā te piśācayonau ājanitasya jīvasya eṣā jātiryathāpraśnaṃ proktā | samayaḥ  
153515 prṣṭamavaśyaṃ vaktavyamiti vyākhyāṭṛsaṃpradāyastadanapetā | tadvaśāditi yāvat |  
153516 suraloka pālalokeṣvahaṃ piśācatulyo jāto'smīti yadavocaṃ tatprasaṅgāttvayā prṣṭe  
153517 satītyarthaḥ || 85 ||  
153518  
153519 ityārṣe śrīvā0 vā0 de0 mokṣo0 ni0u0 pā0 piśācavarṇanaprasaṅgena  
153520 jagadbrahmaṇoraikyapratipādanaṃ nāma caturnavatitamaḥ sargaḥ || 94 ||  
153521  
153522 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
153523 piśācavarṇanaprasaṅgena jagadbrahmaṇoraikyapratipādanaṃ nāma caturnavatitamaḥ  
153524 sargaḥ || 94 ||

153525  
153526 pañcanavatitamah sargaḥ 95  
153527  
153528 śrīvasiṣṭha uvāca |  
153529  
153530 tataścīdākāśavapurbhūtapañcakavarjitaḥ |  
153531 viharannahamākāśe piśāca iva saṁsthitaḥ || 1 ||  
153532  
153533 satyasaṁkalpatāsmṛtyā vyavahāraḥ punarjanaiḥ |  
153534 svasyākāśavasiṣṭhādināmāptiśceha varṇyate ||  
153535  
153536 viharan saṁcaran || 1 ||  
153537  
153538 na mām paśyanti candrārkaśakrā hariharādayaḥ |  
153539 na devasiddhagandharvakimnarā nāpsarogaṇāḥ || 2 ||  
153540  
153541 nākrāmanti mayākrāntā na ca śṛṇvanti madvacāḥ |  
153542 ityahaṁ mohamāpanno vikṛita iva sajjanaḥ || 3 ||  
153543  
153544 mayā pādanyāsārohaṇādhyāsanādinā ākrāntā api mām na pratyākrāmanti | moham  
153545 pūrvāparakartavyāpratisaṁdhānam || 3 ||  
153546  
153547 atha cintitavānasmī satyakāmā ime vayam |  
153548 paśyantu mām suragaṇāstena tasmin surālaye || 4 ||  
153549  
153550 cintitavān cintayā smṛtavān | satyakāmā ime vayamiti smṛtyabhinayaḥ | paśyantu  
153551 mām suragaṇā iti ca saṁkalpitavāniti śeṣaḥ || 4 ||  
153552  
153553 draṣṭuṁ pravṛtta māmagre vāstavyāḥ sarva eva te |  
153554 jhaṭityeva puraṁ prāptamindrajāladrumaṁ yathā || 5 ||  
153555  
153556 agre vasantīti vāstavyāḥ | vasestavyatkartari ṇicca ityupasaṁkhyānāt || 5 ||  
153557  
153558 atha gīrvāṇageheṣu saṁpanno vyavahāryaham |  
153559 yathāsthitasamācāraḥ sthito niḥśaṅkaceṣṭitaḥ || 6 ||  
153560  
153561 vyavahārī saṁbhāṣaṇādivyavaharaṇaśīlaḥ saṁpannaḥ || 6 ||  
153562  
153563 yairavijñātavṛttāntairdṛṣṭo'hamajirottthitaḥ |  
153564 vasiṣṭhaḥ pārthiva iti lokeṣu prathito'smi taiḥ || 7 ||  
153565  
153566 ajire catvarabhūmau prathamamāvirbhūto dṛṣṭastaistatpṛthivīta eva madutpattiṁ  
153567 kalpayadbhiḥ pṛthivyā jātaḥ pārthivo'yaṁ vasiṣṭha iti lokeṣu prathitaḥ prakhyātiṁ  
153568 nīto'smi | evamagre'pi yojyam || 7 ||  
153569  
153570 vyomanyādityaraśmibhyo dṛṣṭo'haṁ yairnabhogataiḥ |  
153571 vasiṣṭhastaijasa iti lokeṣu prathito'smi taiḥ || 8 ||  
153572  
153573 vātātsamudito dṛṣṭo yairahaṁ gaganāspadaiḥ |  
153574 siddhairvātavasiṣṭhākhyastairahaṁ samudāhṛtaḥ || 9 ||  
153575  
153576 yairahaṁ salilāddṛṣṭaḥ protthitastairmunīśvaraiḥ |  
153577 ukto vārivasiṣṭho'hamiti me janmasaṁtatiḥ || 10 ||  
153578  
153579 iti evaṁrītyā parakalpanayaiva me pṛthivyādibhyo janmanām saṁtatiḥ paramparā || 10 ||  
153580  
153581 tataḥprabhṛti loke'haṁ pārthivaḥ prathitaḥ kvacit |  
153582 ammayāḥ kvacidanyeṣāṁ taijaso mārutaḥ kvacit || 11 ||  
153583  
153584 māruto marunmayadehaḥ || 11 ||  
153585  
153586 atha kālena me tatra tasminnevātivāhike |  
153587 ādhibhautikatā dehe rūḍhā rūḍhāntareritā || 12 ||  
153588  
153589 tasminnevātivāhike dehe ādhibhautikatā rūḍhā prādurbhūtā rūḍhena  
153590 cīrābhyāsapariṇatena āntareṇa manasā īritā gamitā | ārūḍhāntarairanyaiḥ siddhairīritā  
153591 gaditeti vā || 12 ||  
153592  
153593 yadetadātivāhitvamādhībhautikatā ca kham |

153594 dvayamapyekadehātma tataḥ kacati me citiḥ || 13 ||  
153595  
153596 tarhi kimajñavadbhautikadehātmaivābhūrṇetyāha - yadetaditi | yata idaṃ dvayamapi  
153597 khamākāśameva tadrūpeṇaikadehātmetyetatattvataḥ pariñātāṃ tato me  
153598 citirevātmabhāvena kacati na dehātmabhāvena dehātmabhāva ityarthaḥ || 13 ||  
153599  
153600 evamātma kvacidvyoma kacanātmāpyaḥ nabhaḥ |  
153601 parameva nirākāraṃ yuṣmāsvākāravānapi || 14 ||  
153602  
153603 kvacidvyomādibhūtarūpeṇa kacanātmāpyaḥ | evamātma cidekasvabhāvaṃ paraṃ nabha  
153604 eva na bhūtākāśādisvabhāvaḥ | kathaṃ tarhyākāravān dṛśyase tatrāha -  
153605 yuṣmāsviti | yuṣmadupadeśādivyavahārasiddhyarthamityarthaḥ || 14 ||  
153606  
153607 jīvanmukto vyavaharaṃstathāste brahmakhātmakaḥ |  
153608 tathaivādehamukto'pi tiṣṭhati brahmamātrakaḥ || 15 ||  
153609  
153610 vastutastu sadehavidehamuktayoraikarūpyamevetyāha - jīvanmukta iti || 15 ||  
153611  
153612 mama na brahmatāpetā tādṛgyavahṛterapi |  
153613 asaṃbhavādanyadṛśo yuṣmadādiśvahaṃ tvahaṃ || 16 ||  
153614  
153615 yuṣmadādiśu upadeśārthamaḥ vasiṣṭhadehaḥ saṃpanna ityarthaḥ || 16 ||  
153616  
153617 yathā'jñasya svapnanare nirjanmani nirākṛtau |  
153618 ādhibhautikatābuddhistathā me jagatopi ca || 17 ||  
153619  
153620 śūnye dehe kathaṃ tarhi ādhibhautikatā rūḍhetyuktistatrāha - yatheti | jagato  
153621 janāntarasya [janyantarasya ityapi pāṭhaḥ ] ca || 17 ||  
153622  
153623 evamevāvabhāsante sarva eva svayaṃbhavaḥ |  
153624 sargāśca na tu jāyante prayātā iva coditāḥ || 18 ||  
153625  
153626 brahmādiśarīrāṇi tatkr̥tasargāścaivameva paradṛṣṭyaivādhibhautikā ityāha -  
153627 evameveti || 18 ||  
153628  
153629 eṣa sohamihākāśavasiṣṭhaḥ puṣṭatāmiva |  
153630 gato'dya svātmanābhyāsādbhavatāṃ vā bhavatsthitih || 19 ||  
153631  
153632 bhavatsthitirbhavadbuddhyanusāribhautikadehasthitih || 19 ||  
153633  
153634 ākāśātmāna evaite sarva eva svayaṃbhavaḥ |  
153635 yathā tvetanmanomātramime sargāstathaiva hi || 20 ||  
153636  
153637 mameva hiraṇyagarbhasyāpi svadṛṣṭyā jagadbrahmākāśātmakamevetyāha -  
153638 ākāseti | parīkṣakadṛśā etanmanomātram || 20 ||  
153639  
153640 ahamādirayaṃ sargastvapariññānadoṣataḥ |  
153641 vetāla iva bālānāṃ gato vo vajrasāratām || 21 ||  
153642  
153643 vaḥ ajñajanānām || 21 ||  
153644  
153645 pariññāstastu kālena svalpenaivopaśāmyati |  
153646 vāsanātānavātsneho bandhau dūragate yathā || 22 ||  
153647  
153648 dūragate bandhau sneho yathā kālenopaśāmyati tadvat || 22 ||  
153649  
153650 ghanatvamahamāsādyā tathā sargasya śāmyati |  
153651 pariññātā yathā svapnanidherādeyabhāvanā || 23 ||  
153652  
153653 ahaṃkārarūpaṃ ghanatvaṃ sthaulyaṃ tathā śāmyati | ādeyabhāvanā upādeyatāvāsanā ||  
153654 23 ||  
153655  
153656 śāmyanti saṃpariññātāḥ sakalā dṛśyadṛṣṭayaḥ |  
153657 yathā marunadīvegavārigrāhaṇabuddhayaḥ || 24 ||  
153658  
153659 mahārāmāyaṇaprāyaśāstraprekṣaṇamātrataḥ |  
153660 etadāsādyate nityaṃ kimetāvati duṣkaram || 25 ||  
153661  
153662 prāyapadaṃ sadṛśaparam | etat uktarūpaṃ jīvanmuktatvam || 25 ||

153663  
153664 saṃsāravāsanābhāvarūpe saktā nu yasya dhīḥ |  
153665 mando mokṣe nirākāṅkṣī sa śvā kiṭo'thavā janaḥ || 26 ||  
153666  
153667 saṃsārātyāsaktyā adhyātmaśāstraparāṇmukhaṃ nindati - saṃsāreti | yasya janasya  
153668 dhīḥ saṃsāravāsanāvaśāt abhāvarūpe avastusvabhāve dehendriyabhogyādirūpe saktā  
153669 mokṣaviṣaye nirākāṅkṣī sa jano'śucibhogāsaktisāmyācchvā athavā kiṭo na tu  
153670 manuṣyaḥ | jñānādhikārayogyamanuṣyadehasyāyogya ityārthaḥ || 26 ||  
153671  
153672 bhogābhogaḥ kilāyaṃ yaḥ sa jīvanmuktabuddhinā |  
153673 kīdṛśo bhujyamānaḥ syātkīdṛkṣyānmaurkhyasevinā || 27 ||  
153674  
153675 yathaikamevānnaṃ haviḥpuroḍāśādisūcitamarūpaṃ devadvijādibhirbhujyate  
153676 ucchiṣṭapurīśādyasucirūpaṃ tu śvakīṭādibhistathā jīvanmuktaiḥ śabdādirbhogaḥ  
153677 śuddhacinmātrānandasvarūpo bhujyate | mūrkhāistu aśucitamaviṣayarūpa ityāśayenāha  
153678 - bhogeti | jīvanmuktabuddhinā bhujyamāno bhogasyābhogaḥ kalāpaḥ kīdṛśaḥ syāt  
153679 | maurkhyamanyathāvastavedanaṃ sevate tacchīlena mūrkhena ca bhujyamānaḥ kīdṛk  
153680 syāttadvimṛśyamityārthaḥ || 27 ||  
153681  
153682 mahārāmāyaṇaprāyaśāstraprekṣaṇamātrataḥ |  
153683 antaḥśītalatodeti parārtheṣu himopamā || 28 ||  
153684  
153685 kiṃcājñānāṃ bhogyārtheṣvagniriva tṛṣṇākrodhalobhādīlakṣaṇaḥ saṃtāpa evodeti  
153686 śāstrapariśīlināṃ sujñānāṃ sarvārtheṣu parā antaḥśītalatodetītyaparo viśeṣa ityāha  
153687 - mahārāmāyaṇeti || 28 ||  
153688  
153689 mokṣaḥ śītalacittatvaṃ bandhaḥ saṃtaptacittatā |  
153690 etasminnapi nārthitvamaho lokasya mūḍhataḥ || 29 ||  
153691  
153692 etasminnīdṛṣe'pi mokṣe lokasya nārthitvam | aho āścaryam || 29 ||  
153693  
153694 ayaṃ prakṛtyā viṣayairvaśīkṛtaḥ parasparaṃ strīdhanalolupo janaḥ |  
153695 yathārthasaṃdarśanataḥ sukhī bhavenmumukṣusāstrārthavicāraṇāditaḥ || 30 ||  
153696  
153697 ayaṃ janaḥ prakṛtyā svabhāvenaiva viṣayairvaśīkṛtaḥ ata eva parasparaṃ  
153698 yuddhacauryaharaṇādīnāpi strīdhanādisampādanāttallolupaḥ | evaṃ bhrāntisaṃtāpaiḥ  
153699 sadā daṃdahyamāno'yaṃ mumukṣusāstrāṇāmarthavicāraṇānididhyāsanādyupāyato  
153700 yathārthavastusaṃdarśanata eva sukhī gatasamāntāpaḥ pūrṇānando  
153701 bhavennopāyāntareṇetyārthaḥ || 30 ||  
153702  
153703 śrīvālmīkiruvāca |  
153704  
153705 ityuktavatyatha munau divaso jagāma sāyaṃtanāya vidhaye'stamino jagāma |  
153706 snātum sabhā kṛtanamaskaraṇā jagāma śyāmākṣaye ravikaraiśca sahājagāma ||  
153707 31 ||  
153708  
153709 31 ||  
153710  
153711 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0 pāṣā0  
153712 vasiṣṭhaśarīravaraṇanaṃ nāma pañcanavatitamaḥ sargaḥ || 95 ||  
153713  
153714 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
153715 vasiṣṭhaśarīravaraṇanaṃ nāma pañcanavatitamaḥ sargaḥ || 95 ||  
153716 ṣaṇṇavatitamaḥ sargaḥ 96  
153717  
153718 śrīvāsiṣṭha uvāca |  
153719  
153720 pāṣāṇākhyānametatte kathitaṃ kāryakovidā |  
153721 anayemāḥ sphuraddṛṣṭyā sṛṣṭayo nabhasi sthitāḥ || 1 ||  
153722  
153723 pāṣāṇākhyānatātparyam vidvivarto jagadbhramaḥ |  
153724 varṇyate'tra cidevātmā brahmānando'jarāmaraḥ ||  
153725  
153726 vistareṇa varṇitaṃ pāṣāṇākhyānaṃ paramaprakṛte yojayati - pāṣāṇākhyānamiti |  
153727 anayā ākhyāyikayā sphurantyā cinmātrapūrṇatādṛṣṭyā sarvāḥ sṛṣṭayo nabhasi  
153728 cidākāśe śūnyabhāve ca sthitā iti niścinvityārthaḥ || 1 ||  
153729  
153730 na ca sthitaṃ kiṃcanāpi kvacanāpi kadācana |  
153731 sthitaṃ brahmaghane brahma yathāsthitamakhaṇḍitam || 2 ||

153732  
153733 brahmaghane saindhavaghanavadekarase svabhāve || 2 ||  
153734  
153735 brahma cinmātrakaṃ viddhi tadyathā svapnadṛṣṭiṣu |  
153736 puraṃ bhavannijādrūpāna kadācana bhidyate || 3 ||  
153737  
153738 jagataścinmātravivartatvaṃ svapne sarvānubhavasiddhamityāha - brahmeti |  
153739 nijāccidrūpātkadāpi na bhidyate na pracyavate | tathā ca svarūpādapracutyasya  
153740 rūpāntarapratibhāso vivarta iti tallakṣaṇaṃ jagati prasiddhamityarthaḥ || 3 ||  
153741  
153742 svayaṃbhūtvāsamāpattau tathā dṛśyavyavasthitau |  
153743 svarūpamajahattveva cidākāśamajam sthitam || 4 ||  
153744  
153745 svapnavatsarge'pi vivartatā bodhyetyāha - svayaṃbhūtvāsamāpattāviti | svayaṃbhūḥ  
153746 samaṣṭijīvastattvena sūkṣmopādhisamāpattau dṛśyasthūlavvyavasthitau ca | ajaṃ  
153747 nirvikāram || 4 ||  
153748  
153749 na svayaṃbhūrna ca jaganna svapnapuramastyalam |  
153750 sthitam saṃvinmahādṛṣṭyā brahma cinmātrametayā || 5 ||  
153751  
153752 jagacedvivartastarhi paramārthadṛṣṭyā kiṃ sthitam tadāha - neti || 5 ||  
153753  
153754 yathā puram bhavatsvapne cidrūpaṃ svātmani sthitam |  
153755 akhaṇḍamevamāsṛṣṭerāmahāpralayasthiteḥ || 6 ||  
153756  
153757 dṛṣṭānte'pi tatsamamityāha - yatheti | akhaṇḍacidrūpaṃ  
153758 yathāsthitamevamāsṛṣṭerāmahāpralayāj jagadrūpaṃ bhavattadeva sthitamityarthaḥ || 6 ||  
153759  
153760 hemahemāśmanoḥ svapnapuracetanayoryathā |  
153761 bhedo na saṃbhavatyeva na bhedaścitisargayoḥ || 7 ||  
153762  
153763 cidanuviddhatayā sarvasargānubhavādapi saiva tathā sthiteti niscaya ityāha - hemeti |  
153764 hemāśmamervādaḥ prasiddham || 7 ||  
153765  
153766 citirekāsti no sargo hemāsti na tadūrmikā |  
153767 svapnācale cidevāsti na tu kācana śailatā || 8 ||  
153768  
153769 cideva śailavadbhāti yathā svapne nirāmayā |  
153770 tathā brahma nirākāraṃ sargavadbhāti netarat || 9 ||  
153771  
153772 cinmātramidamākāśamanantamajamavyayam |  
153773 mahākālpasahasreṣu nodeti na ca śāmyati || 10 ||  
153774  
153775 ākāśaṃ svacchaṃ sarvagatamalepakaṃ ca || 10 ||  
153776  
153777 cidākāśo hhi puruṣaścidākāśo bhavānayaṃ |  
153778 cidākāśo'hamajaraścidākāśo jagattrayaṃ || 11 ||  
153779  
153780 puruṣo jīvaḥ | bhavānityādiruktasya prapañcaḥ || 11 ||  
153781  
153782 cidākāśaṃ varjayitvā śavameva śarīrakam |  
153783 acchedyo'sāvadāhyo'sau cidākāśo na śāmyati || 12 ||  
153784  
153785 śavaṃ nirjīvameva syāt || 12 ||  
153786  
153787 ato na kiṃcinmriyate na ca kiṃcana jāyate |  
153788 cittvāttataścitsakānaṃ jagadityanubhūyate || 13 ||  
153789  
153790 cinmātrapuruṣo janturmriyate yadi nāma vā |  
153791 tato mariṣyattatputro niḥsaṃdehaṃ piturmṛtau || 14 ||  
153792  
153793 cito maraṇe tadbhede pramāṇābhāvātsarvamaraṇaṃ syādityāha - cinmātrete | ātmā  
153794 vai putranāmāsi iti putrasya pitrātmā'bhedāśruteriti bhāvaḥ || 14 ||  
153795  
153796 ekasminpramṛte jantāvamariṣyaṃstu sarvadā |  
153797 sarva eva janāḥ sūnyamabhaviṣyanmahītaḥ || 15 ||  
153798  
153799 eka eva hi bhūtātmā bhūte bhūte vyavasthitaḥ iti śruterekamarāṇe  
153800 sarvamaraṇaprasaṅgaścetyāha - ekasminniti |

153801 ekaikamaraṇādhikaraṇakṣaṇāprasiddheḥ sarvadetyuktiḥ | mahītalagrahaṇaṃ  
153802 jaganmātropalakṣaṇaṃ || 15 ||  
153803  
153804 na cādyāpi mṛtaṃ rāma cinmātraṃ kasyacitkvacit |  
153805 na ca śūnyā sthitā bhūmistasmāccitpuruṣo'kṣayaḥ || 16 ||  
153806  
153807 tarkasya viparyayaḥ paryavasānaṃ darśayati - na ceti || 16 ||  
153808  
153809 ekaṃ cinmātramevāhaṃ na śarīrādayo mama |  
153810 iti satyanusaṃdhāne kva janmamaraṇādayaḥ || 17 ||  
153811  
153812 tathā ca cidātmaparijñānādeva jananamaraṇādyanarthanivṛttiḥ siddhetyāha -  
153813 ekamiti || 17 ||  
153814  
153815 ahaṃ cinmātramamalamityātmānubhavaṃ svayam |  
153816 apahantyātmahantāro nimajjantyāpadarṇave || 18 ||  
153817  
153818 cinmātramaḥamityevaṃrūpamātmānubhavaṃ ye apahanti kutarkaiḥ khaṇḍayanti ta  
153819 evātmahantāraḥ | vacanavyatyayaśchāndasaḥ | apahatya iti vā pāṭhaḥ || 18 ||  
153820  
153821 cidahaṃ gaganādacchā nityānantā nirāmayā |  
153822 kiṃ jīvitaṃ me kiṃ vāpi maraṇaṃ vā sukhāsukhe || 19 ||  
153823  
153824 vyomātmacetanamahaṃ ke śarīrādayo mama |  
153825 ityātmahāpahnute'ntaryo'nubhūtaṃ dhigastu tam || 20 ||  
153826  
153827 iti vidvadbhirantarānubhūtanubhavaṃ yaḥ kutarkairapahnute sa ātmahā taṃ dhigastu || 20  
153828 ||  
153829  
153830 cidākāśamaḥam svacchamanubhūtiriti sphuṭā |  
153831 yasyāstamāgatā mūḍhaṃ taṃ jīvantaṃ śavaṃ viduḥ || 21 ||  
153832  
153833 yasya cidātmāhamityanubhūtirastaṃ nāśamāgatā taṃ mūḍhaṃ jīvantamapi śavaṃ  
153834 vidustattvavidaḥ || 21 ||  
153835  
153836 ahaṃ vedanamātrātmā kāni dehendriyāṇi me |  
153837 labdhātmānamiti svacchaṃ pravilumpanti nāpadaḥ || 22 ||  
153838  
153839 iti bodhena labdhātmānaṃ avidyādimālinyāpagamāt svacchaṃ puruṣaṃ maraṇādyāpado  
153840 na pravilumpanti || 22 ||  
153841  
153842 cinmātraṃ śuddhamātmānaṃ yo'valambya sthiraḥ sthitaḥ |  
153843 nādhayastaṃ vilumpanti mahopalamiveśavaḥ || 23 ||  
153844  
153845 cittvaṃ svabhāvaṃ vismṛtya baddhāsthā ye śarīrake |  
153846 taiḥ suvarṇaṃ parityajya gr̥hītaṃ bhasma vastutaḥ || 24 ||  
153847  
153848 vastutaḥ suvarṇaṃ parityajya bhasmasvarṇabuddhyā gr̥hītaṃ || 24 ||  
153849  
153850 balaṃ buddhiśca tejaśca deho'hamiti bhāvanāt |  
153851 naśyatyudetyetadeva cidevāhamiti sthiteḥ || 25 ||  
153852  
153853 etadeva balabuddhyādi || 25 ||  
153854  
153855 cidākāśamaḥam śuddhaṃ ke me maraṇajanmanī |  
153856 evaṃ sthite syuḥ kiṃniṣṭhā lobhamohamadādayaḥ || 26 ||  
153857  
153858 kiṃniṣṭhāḥ syuḥ | na hyātmaniṣṭhāste tadā yena tairātmā duṣyedyarthāḥ || 26 ||  
153859  
153860 cidākāśādṛte dehānyo'nyatsāramavāpnuyāt |  
153861 tasmai tadyujyate vaktuṃ santi lobhādayastviti || 27 ||  
153862  
153863 dehān sthūlasūkṣmakāraṇākhyān | sāramātmānamavāpnuyātpraśyēt | tasmai mūḍhāya ||  
153864 27 ||  
153865  
153866 na cchidye na ca dahye'haṃ cinmātraṃ vajravacciti |  
153867 na dehī niścayo yasya taṃ pratyantakarastṛṇaṃ || 28 ||  
153868  
153869 antakaro mṛtyuḥ || 28 ||

153870  
153871 aho nu mugdhatā jñānadṛṣṭīnām yadvidantyalam |  
153872 śarīrasākālābhāve naśyāma iti mohitāḥ || 29 ||  
153873  
153874 jñānadṛṣṭīnām paṇḍitānāmapi mugdhatā vyāmoho dṛśyate | yat  
153875 śarīralakṣaṇaśakalasya jaḍavargaikadeśasyābhāve nāṣe upasthite naśyāma iti mohitā  
153876 bhītā jāyanta iti śeṣaḥ || 29 ||  
153877  
153878 ahaṃ cinnabha eveti satye bhāve sthire sati |  
153879 vajrapātayugāntāgnidāhāḥ puṣpotkaropamāḥ || 30 ||  
153880  
153881 cinmātramamaraṃ nāhaṃ yannaśyāmīti roditi |  
153882 anaṣṭa eva taddeho jātāpūrvā kharolikā || 31 ||  
153883  
153884 amaraṃ cinmātramahaṃ na ato naśyāmīti yadroditī tadanaṣṭe evātmani roditi | seyaṃ  
153885 vivekidṛśā naṭasyeva rodanaviḍambanā apūrvā kharolikā parihāsakrīḍaiva jātā || 31 ||  
153886  
153887 idaṃ cetanamevāhaṃ nāhaṃ dehādidṛṣṭayaḥ |  
153888 iti niścayavānyo'ntarna sa muhyati karhicit || 32 ||  
153889  
153890 idaṃ nityāparokṣaṃ cetanaṃ cinmātramevāhaṃ || 32 ||  
153891  
153892 ahaṃ cetanamākāśo nāśo me nopapadyate |  
153893 cetanena jagatpūrṇaṃ keva saṃdehitātra vaḥ || 33 ||  
153894  
153895 saṃdehitā janmaraṇādisaṃśayaḥ || 33 ||  
153896  
153897 cetanaṃ varjayitvānyatkiṃcidyūyaṃ janā yadi |  
153898 yaducyatāṃ mahāmūḍhāḥ svātmā kimapalapyate || 34 ||  
153899  
153900 cetanādanyadvayamīti hi cetayadbhirucyeta acetayadbhīrvā | nādyāḥ |  
153901 cetayadbhīścetanāsvabhāvaṃ svasyānubhavadbhīstathā vaktumaśakyatvāt | na dvitīyāḥ |  
153902 acetayadbhīrjaḍairvayamacetanā ityanubhavitumabhilapitum kiṃcidapalapitum vā  
153903 śakyamityāśayenāha - cetanamīti || 34 ||  
153904  
153905 taccetanaṃ cenmriyate tajjanāḥ pratyaḥ mṛtāḥ |  
153906 brūta kiṃ na mṛtā yūyaṃ tanmṛtaṃ kila cetanaṃ || 35 ||  
153907  
153908 kiṃ ca caitanyaṃ svamaraṇaṃ cetpaśyati tarhi sadaiva paśyet | tadā sarvadā sarveṣāṃ  
153909 jīvatāṃ maraṇānubhavaḥ syādityāha - taditi || 35 ||  
153910  
153911 tasmāna mriyate kiṃcinna ca jīvati kiṃcana |  
153912 jīvāmīti mṛto'smīti ciccetati na naśyati || 36 ||  
153913  
153914 evaṃ maraṇāprasiddhau tadvyāvṛttaṃ jīvanamityapi kalpanā vṛthetyāśayenāha -  
153915 tasmāditi | cetati bhrāntimanubhavati | svayaṃ tu kadāpi na naśyati | tathā ca śrutiḥ  
na hi  
153916 draṣṭurdṛṣṭerviparilopo vidyate'vināśitvāt iti || 36 ||  
153917  
153918 ciccetati yathā vā yattattathā sāśu paśyati |  
153919 ābālameṣo'nubhavo na kvacitsā ca naśyati || 37 ||  
153920  
153921 sarveṣāmaṇvināśiciccetanaṃsāreṇavārthānubhavaḥ prasiddho na tadvaiparītyenetyāha ##-  
153922  
153923 paripaśyati saṃsāraṃ paripaśyati muktatām |  
153924 sukhaduḥkhāni jānāti svarūpāttanna bhidyate || 38 ||  
153925  
153926 svarūpāccitsvabhāvāttu cetyabhede deśabhede kālabhede ca na bhidyate || 38 ||  
153927  
153928 aparijñātadehāttu dhatte mohābhīdhāṃ svayaṃ |  
153929 pariñātasvarūpāttu dhatte mokṣābhīdhāṃ svayaṃ || 39 ||  
153930  
153931 tarhi bandhamokṣayoḥ kiṃkṛtaḥ ko vā viśeṣastamāha - aparijñāteti || 39 ||  
153932  
153933 nāstameti na codeti na kadācana kiṃcana |  
153934 sarvameva ca cinmātramākāśaviśadaṃ yataḥ || 40 ||  
153935  
153936 na tadasti na yatsatyam na tadasti na yanmṛṣā |  
153937 yadyathā yena nirṇītaṃ tattathā taṃ prati sthitam || 41 ||

153938  
 153939 tathā ca jagadrūpeṣu satyatvamithyātve svasvanirṇayānusāranīyate na vāstave ityāha -  
 153940 na tadastīti || 41 ||  
 153941  
 153942 yadyadyathā jagati cetati cetanātmā tattattathānubhavatītyanubhūtisiddham |  
 153943 dṛṣṭaṃ viṣāṃṛtadṛṣeva padārthajātaṃ nātosti saṃvidavidheyamiti  
 153944 prasiddham || 42 ||  
 153945  
 153946 uktamarthaṃ nigamayannupasaṃharati - yadyaditi | padārthajātaṃ viṣāṃṛtadṛṣeva  
 153947 kālabhedādbhoktṛbhedaṭsahakāribhedāccānīyataviparītavyavasthitārthakriyābheda##-  
 153948 saṃvidananusāri kiṃcidapi vastu nāstīti yaduktaṃ tatprasiddhamityarthaḥ || 42 ||  
 153949  
 153950 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0  
 153951 amaratvapratipādanaṃ nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||  
 153952  
 153953 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
 153954 amaratvapratipādanaṃ nāma ṣaṇṇavatitamaḥ sargaḥ || 96 ||  
 153955  
 153956 saptanavatitamaḥ sargaḥ 97  
 153957  
 153958 śrīvāsiṣṭha uvāca |  
 153959  
 153960 saṃvinmayatvājagataḥ svapnasya paramātmanaḥ |  
 153961 brahmākāśatayā sarvaṃ brahmaivetyanubhūyate || 1 ||  
 153962  
 153963 varṇyate sarvaśaktitvātsarvavādyuktisatyatā |  
 153964 bhogāśaktiśca sarveṣāṃ tattvajñaviralasthitiḥ ||  
 153965  
 153966 brahmaṇaḥ sarvaśaktitvātsarvavādyuktināṃ satyateti vakṣyamāṇārthopayogitayāna  
 153967 tadasti na yatsatyam iti sargopāntyaślokoṣṭaṃ samarthayituṃ bhūmikāṃ racayati -  
 153968 saṃvinmayatvāditi | paramātmanaḥ svapnabhūtasya jagataḥ  
 153969 paramārthasatyabrahmākāśatayā sarvaṃ brahmaiveti satyameva jagatsarvairanubhūyata iti  
 153970 nāsatyaṃ kiṃcidastītyuktamityarthaḥ || 1 ||  
 153971  
 153972 bhramasya cātidṛśyatvādadrśyatvānmahācīteḥ |  
 153973 madaśaktivadātmeti satyatāsyāpi yujyate || 2 ||  
 153974  
 153975 evaṃ brahmarūpeṇa satyatve'pi kathaṃ pratiyamānarūpeṇa satyatā | na hi rajjurūpaṃ  
 153976 satyamiti tadadhyastaḥ sarpaḥ satyo bhavati tatrāha - bhramasyeti | tatra hi sarpo'pi  
 153977 dṛśyo rajjurapi dṛśyā | ubhayordṛśyatve rajjudarśane sarpabādhādasatyatā iha tu  
 153978 jagadbhrāntirdṛśyā tadadhiṣṭhānaṃ mahācītiradrśyeti vaiṣamyāccidātmā  
 153979 madaśaktiriva svayamadṛśyo dṛśyabhramahetuḥ kāryarūpeṇaiva svasattāṃ  
 153980 prakāṣayatītyasya jagadrūpasya satyatā yujyata ityarthaḥ || 2 ||  
 153981  
 153982 asattvāddṛśyaviśrānteralabhyatvānmahācīteḥ |  
 153983 upalabdhurabhāvācca śūnyānāmnīva satyapi || 3 ||  
 153984  
 153985 tarhi na tadasti na yanmṛṣetyuktiḥ kathaṃ ghaṭatāṃ brahmaṇo mṛṣātvāyogāttatrāha  
 153986 - asattvāditi | bandhakāle dṛśyaviśrānteḥ  
 153987 sarvadrśyoparamalakṣaṇamokṣasyāsattvādasampattestāṃ vinā  
 153988 mahācīteradvitīyacidātmanaḥ alabhyatvānmuktikāle'pi upalabdhuḥ  
 153989 pramāturantaḥkaraṇopahitajīvasyopalambhakapramāṇādeśca bādhenābhāvāccā  
 153990 tyantāprasiddhaprāyatayā satī paramārthavastunyapi śūnyatvamiva suvacamityarthaḥ || 3 ||  
 153991  
 153992 cinmātraṃ puruṣo'kartā sametyavyaktato jagat |  
 153993 evaṃdṛṣṭeḥ satyametadevamarthānubhūtitāḥ || 4 ||  
 153994  
 153995 evaṃ sati sarveṣāṃ vādināṃ vākyaṃ svasvānubhavasiddhārthapratipādanātsatyameveti  
 153996 prapañcayīṣyan prathamāṃ sām̐khyokteḥ satyatāṃ darśayati - cinmātramiti | idaṃ  
 153997 jagat sukhaduḥkhamohātmatayā anvīyamānaṃ  
 153998 tathāvidhasāmānyaparamparāvadhibhūtaguṇatrayasāmīyāvasthālakṣaṇādavyaktataḥ  
 153999 pradhānākhyānmūlakāraṇānmahadahaṃkārādikrameṇa sameti āvirbhavati | puruṣastu  
 154000 cinmātramakartā ca | tasya bhogamokṣasiddhaye sargaḥ pravartata ityevaṃ dṛṣṭiriyasya  
 154001 kapilasya tasya tathaiva tatsatyamityarthaḥ || 4 ||  
 154002  
 154003 vivarto brahmaṇo dṛśyamityevaṃvādinopi sat |  
 154004 matamevaṃsvarūpāṇāmarthānāmanubhūtitāḥ || 5 ||  
 154005  
 154006 yastu vedānti brahmaṇo vivarto jagaditi vādī tasyāpi mataṃ sat | tathā paryālocane



154007 evaṃrūpāṇāmevārthānāmanubhavādityarthaḥ || 5 ||  
 154008  
 154009 paramāṇusamūhātma jagadityapi satyataḥ |  
 154010 saṃvedyate yathā yadyattattathaivānubhūtitāḥ || 6 ||  
 154011  
 154012 evaṃ kaṇādagautamasautrāntikavaiśeṣikārhatānām paramāṇusamūhātmakameva  
 154013 jagaditi kapanāpi tadanubhavānusāritvātsatyavivētyāha - paramāṇviti || 6 ||  
 154014  
 154015 yathā dṛṣṭaṃ tathaivedamiha loke paratra ca |  
 154016 nāsanna saditi prauḍhā satyamādhyātmikī gatiḥ || 7 ||  
 154017  
 154018 evaṃ dṛṣṭasṛṣṭivādināmanirvacanīyameveha loke paratra ca jaganna tu  
 154019 sadasadanyatarakoṭipratīṣṭhitamityādhyātmikī manaḥkalpanāmātrārūpā jagato  
 154020 gativavagatirapi satyam | taistathaivānubhavādityarthaḥ || 7 ||  
 154021  
 154022 bāhyamevāsti nāstyanyadityanye satyavādināḥ |  
 154023 svātmanyakṣagaṇātītaṃ prāpnuvanti na te yataḥ || 8 ||  
 154024  
 154025 evaṃ ye anye cārvākā bāhyaṃ pṛthivyādibhūtacatuṣṭayamevāsti  
 154026 anyadāntaramātmārūpaṃ nāstīti vadanti te'pi satyavādina eva | yataste  
 154027 akṣagaṇebhyaścakṣurādibhyo'tītaṃ svātmani dehe vimṛśanto na prāpnuvanti || 8 ||  
 154028  
 154029 anārataviparyāsadarśanātkṣaṇabhaṅgadhiḥ |  
 154030 yuktaiva tadvidāmādyam sarvaśaktiḥ hi tatpadam || 9 ||  
 154031  
 154032 evaṃ kṣaṇikavādinām kṣaṇabhaṅgadhirapi yuktaiva | pratikṣaṇaparināminām  
 154033 sarvabhāvānāmanārataṃ viparyāsadarśanādityarthaḥ || 9 ||  
 154034  
 154035 kalaviṅkaghaṭanyāyo dharma ityapi tadvidām |  
 154036 tathātmāsiddhermlecchānām taddeśeṣu na duṣyati || 10 ||  
 154037  
 154038 yathā ghaṭe'varuddhaḥ kalaviṅkastanmukhāpāvaraṇe bahirudḍīya gacchati evaṃ  
 154039 dehāntaḥparicchinno dharmo jīvaḥ karmakṣaye paraloke uddīya gacchatītyārhatākalpanāpi  
 154040 satyā | tathā mlecchānām yavanādināmīśvarotpādito dehākāra eva jīvo  
 154041 dehanikhanadeśeṣu tiṣṭhati sa tataḥ kālāntare īśvareṇa parāmṛṣṭastadicchayā  
 154042 mucyate uccidyate | śāśvatam svarge narake vā niveśyata iti kalpanāpi  
 154043 tadanubhavānusārādeva na duṣyati || 10 ||  
 154044  
 154045 samāḥ santaśca viprāgniviṣāmṛtamṛtiṣvapi |  
 154046 bhāntyevaṃ tadvidām sarvamidaṃ sarvātmakam yataḥ || 11 ||  
 154047  
 154048 evaṃ sarvatra samabuddhīnām sanmātravastuni dattadrṣṭīnām  
 154049 viṣāmṛtamṛtījanmādiṣu viṣamatvena kādācitkatvena ca prasiddheṣvapi sarvatra samāḥ  
 154050 sadā santaśca bhānti | yata idam brahmaiva sarvaṃ sarvātmakam cāto na kiṃcidatra  
 154051 durlabhamiti sarvavādināmapi sarvābhilaṣitasiddhirityarthaḥ || 11 ||  
 154052  
 154053 svabhāvasiddhamevedaṃ yuktamityeva tadvidām |  
 154054 anviṣṭā yāti no prāptiṃ buddhimatsarvakartṛtā || 12 ||  
 154055  
 154056 evaṃ svabhāvādeva svayameva sarvaṃ jagadutpadyate svabhāvādeva naśyati na jagataḥ  
 154057 kartā kaścidastīti tadvidām svabhāvavādinām cārvākāṇām matamapi yuktameva | yato  
 154058 ghaṭapaṭāḍau dṛṣṭāpi buddhimatsarvakartṛtā vṛṣṭivātatrṇāṅkurāḍau  
 154059 samyaganviṣṭāpi vāptiṃ no yāti | na hyakālavṛṣṭisukṣetratrṇāḍayaḥ  
 154060 kṛṣṇīvalānām sasyakartṛṇāmaniṣṭā vinaiva kartāraṃ svabhāvādeva jāyamānāḥ  
 154061 kartṛkalpanām sahante | na hi sarvāniṣṭakartā kaścidasti tasya  
 154062 cākālavṛṣṭiparakṣetratrṇādinā prayojanamastīti kalpanā sambhavatīti bhāvaḥ || 12 ||  
 154063  
 154064 ekaḥ sarvatra karteti satyam tanmayacetasām |  
 154065 so'yam niścayavānso'tra tadāpnotītyabādhitam || 13 ||  
 154066  
 154067 kṣityaṅkurāḍau sarvatra kāryamātre ekaḥ kartā iti yatkālpanam tadapi satyam | tathā  
 154068 niścayavatāmīśvaropāsakānām tatprāptyanugrahavaradānādyarthakriyādarśanādityāha  
 154069 - eka iti | tanmayam tadāsaktaṃ ceto yeṣām | so'yamupāsako yatastathā  
 154070 niścayavāmstataḥ so'ntastatsvopāsyam sarvakartāraṃ prāpnoti | na hyasau pūrvādīva tam  
 154071 bādhitam manyate | akālavṛṣṭisukṣetratrṇādināmapi sarvāniṣṭatvāsiddheḥ  
 154072 sarvakarmaphalapradaśyeśvarasya duṣkarmaphalāniṣṭakartṛtve doṣābhāvācceti || 13 ||  
 154073  
 154074 ayam lokaḥ paraścāsti snānāgnyādi ca netarat |  
 154075 etadetādṛṣam satyam viddhi bhāvitabhāvanam || 14 ||

154076  
154077 āstikānāmayaṃ loka iva paro'pi loko'sti | ataḥ paralokārthināṃ tīrthasnānāgnihotrādi  
itarat  
154078 niṣphalaṃ na | etādṛśaṃ teṣāmetadbhāvitabhāvanaṃ satyameva || 14 ||  
154079  
154080 aśeṣaṃ śūnyameveti bauddhānāmetadeva sat |  
154081 labhyate tadvicāreṇa yatra kiṃcana naiva hi || 15 ||  
154082  
154083 etattadbhāvanamapi satyameva | yatra śūnyavāde tatpramāṇaśūnye  
154084 prameyaśūnyatvakalpanasaṃbhavāditi bhāvaḥ || 15 ||  
154085  
154086 citiścintāmaṇiriva kalpadruma ivepsitam |  
154087 āśu saṃpādayatyantarātmanātmani khātmikā || 16 ||  
154088  
154089 sarvavādināṃ svasvābhilaṣitasiddhāvupapattimāha - citiriti || 16 ||  
154090  
154091 nedaṃ śūnyaṃ na cāśūnyamityavastu na tadvidāṃ |  
154092 sarvaśaktirhi sā śaktirna tadvidyata eva tat || 17 ||  
154093  
154094 evaṃ śūnyāśūnyavilakṣaṇānirvacanīyatṛtīyavidhāvādināmapi  
154095 tatsvābhimatamavastvasatyam na | yataḥ sarvaśakterbrahmaṇaḥ sā anirvacanīyā  
154096 māyāśaktiḥ | hi yasmāttacchūnyaṃ na | yadvidyate brahma tadeva ca na  
154097 ubhayavilakṣaṇetyarthaḥ || 17 ||  
154098  
154099 tasmātsvaniścaye yasminyāḥ sthitaḥ sa tathā tataḥ |  
154100 avaśyaṃ phalamāpnoti na cedbālyānnivartate || 18 ||  
154101  
154102 bālyādaviśvāsalakṣaṇāccāpalāddhetoḥ pūrvaniścayānna nivartate cedityarthaḥ | athavā  
154103 bālyādajñānānna nnivartate cet | tathā ca yāvadātmaññānaṃ nāsti tāvadeva  
154104 tattatsiddhāntāḥ satyāḥ | ātmaññāne tu ātmaiva satyo nānyaditi bhāvaḥ || 18 ||  
154105  
154106 vicārya paṇḍitaiḥ sārḍhaṃ śreṣṭhastuni dhīmatā |  
154107 sa rūḍho niścayo grāhyo netaratra yathā tathā || 19 ||  
154108  
154109 ata evāvicārādyasya kasyacitsiddhāntona grāhya ityāha - vicāryeti || 19 ||  
154110  
154111 saṃbhavatyuttamaprajñāḥ śāstrato vyavahārataḥ |  
154112 yo yatra nāma tatrāsau paṇḍitastaṃ samāśrayet || 20 ||  
154113  
154114 paṇḍitaśreṣṭhalakṣaṇamāha - saṃbhavatīti dvābhyām | śāstrataḥ adhyayanataḥ |  
154115 vyavahārataḥ ācaraṇataḥ | yatra deśe | nāmeti tasya daurlabhyānveṣyatvadyotanāya || 20 ||  
154116  
154117 satāṃ vivadamānānāṃ sacchāstravyavahāriṇāṃ |  
154118 yaḥ samāhlādako'nindyaḥ sa śreṣṭhastaṃ samāśrayet || 21 ||  
154119  
154120 anindyo nindāyogyaniśiddhācaraṇahīnaḥ || 21 ||  
154121  
154122 sarva evāniśaṃ śreyo dhāvanti prāṇino balāt |  
154123 parinimnaṃ payāṃsīva tadvicārya samāśrayet || 22 ||  
154124  
154125 tarhi kiṃ niścayāntaraniṣṭhā viphalā eva netyāha - sarva eveti | śreyaḥ  
154126 svasvaniścayānurūpamabhilaṣitam | dhāvanti prāpnuvanti | tatteṣu  
154127 paramapuruṣārthasādhanaṃ kiṃ syāditi vicārya sacchāstrasadgurū eva samāśrayet || 22 ||  
154128  
154129 kallolairuhyamānānāṃ nṛṇāṃ saṃsārasāgare |  
154130 ajñātā divasā yānti tṛṇānāmiva bindavaḥ || 23 ||  
154131  
154132 tau ca śighraṃ samāśrayenna vilambena āyusī viśvāsāyogādityāśayenāha -  
154133 kallolairiti | kallolairmanorathaparamparātaraṅgaiḥ | ajñātā alakṣitāḥ tṛṇānāmagre  
154134 lagnā bindava iva || 23 ||  
154135  
154136 śrīrāma uvāca |  
154137  
154138 jagatpūrvaṃ letavāpi viśrāntā vitate pade |  
154139 pūrvāparavicāreṇa ke parābhāvadarśinaḥ || 24 ||  
154140  
154141 bhogatrṣṇāprābalyāttadviraktā mumukṣava eva durlabhāsteṣvapi  
154142 paramātmataṭṭvasākṣātkāravantastvaduktalakṣaṇāḥ paṇḍitaśreṣṭhā atidurlabhā  
154143 ityamumevārthaṃ vistareṇa śrotukāmo rāmaḥ pṛcchati - jagaditi | vitate pade

154144 brahmākāṣe jagadviṭapasahasravitānajālaprasārāpūrvakamativistāreṇa viśrāntā  
 154145 prāṇinām bhogatr̥ṣṇeti śeṣaḥ | evaṃ sati pūrvāparajagatsvarūpānarthavicāreṇa  
 154146 sārāsāravicāreṇa ca bhāvaḥ paramārthastaddarśinaḥ parāstvaduktaśreṣṭhapaṇḍitāḥ ke  
 154147 vā syuḥ | te atidurlabhā ityārthaḥ || 24 ||  
 154148  
 154149 śrīvasiṣṭha uvāca |  
 154150  
 154151 jātau jātau katipaye vyapadeśyā bhavanti te |  
 154152 yeṣāṃ yānti prakāśena divasā bhāsvatāmiva || 25 ||  
 154153  
 154154 satyamatidurlabhāstathāpi devāsuramanuṣyagandharvādi jātibhedeṣu te santyeveti  
 154155 prayatnenānveṣyā iti prasiṣṭha uttaramāha - jātau jātāviti | tadyo yodevānām  
 154156 pratyabudhyata sa eva tadabhavattathar̥ṣiṇām tathā manuṣyāṇām ityādiśrutivyapadeśyā  
 154157 bhavanti sambhavantyeva || 25 ||  
 154158  
 154159 adhaścordhvaṃ ca dhāvantaścakrāvartavivartanaiḥ |  
 154160 sarve tr̥ṇavaduhyante mūḍhā mohabhavāmbudhau || 26 ||  
 154161  
 154162 anye tu sarve mūḍhā mohamahāmbudhau bhogatr̥ṣṇākallolaistṛṇavaduhyante || 26 ||  
 154163  
 154164 naṣṭātmasthitayo bhogavahniṣu prajvalantyalam |  
 154165 devā divi davenādrau dahyamānā drumā iva || 27 ||  
 154166  
 154167 tadeva devādi jātibhedeṣu prapañcayati - naṣṭātmasthitaya ityādinā | davena  
 154168 vanahutāśanena || 27 ||  
 154169  
 154170 pātītā madasaṃpannā dānavā dānavāribhiḥ |  
 154171 gajā iva nirālānā ghore nārāyaṇāvaṭe || 28 ||  
 154172  
 154173 dānavāribhirdevairnārāyaṇalakṣaṇe avaṭe mahāgarte pātītāḥ || 28 ||  
 154174  
 154175 na gandhamapi gandharvā darśayanti vivekajam |  
 154176 gītapītaparāmarśāḥ saranti hariṇā iva || 29 ||  
 154177  
 154178 gandham leśamapi | gītalakṣaṇam yatpītam madirā tadvaśātparairariṣaḍvargaiḥ |  
 154179 parāmr̥śyanta iti parāmarśā hariṇā iva mṛtyuvyādhasaṃnidhiṃ saranti gacchanti ||  
 154180 29 ||  
 154181  
 154182 vidyādharaśca vidyānāmādhāratvena mohitāḥ |  
 154183 sphuritānāmudārāṇāmapi kurvanti nādaram || 30 ||  
 154184  
 154185 brahmavidyāyā api vidyātvāttadyogyatābalena sphuritānāmapyudārāṇām  
 154186 vivekānāmādaram na kurvanti | bhogasāadhanavidyāsvevaramanta ityārthaḥ || 30 ||  
 154187  
 154188 yakṣā vikṣobhitabhuvo dakṣatāmakṣatā iva |  
 154189 darśayantyasahāyeṣu bālavr̥ddhātūreṣu ca || 31 ||  
 154190  
 154191 bhayajvaronmādādidoṣotpādanena vikṣobhitā bhūrjanāvāso yaiḥ | svayamakṣatā iva  
 154192 svadeha. sthiraṃ manyamānā iti yāvat | asahāyeṣvekākiṣu maṇimantrādibalaśūnyeṣu ca  
 154193 bālādiṣu svadakṣatām darśayanti || 31 ||  
 154194  
 154195 dantināmiva mattānām raṃhasā hariṇāriṇā |  
 154196 kṛtaḥ kariṣyasi tvaṃ ca rākṣasānām parikṣayam || 32 ||  
 154197  
 154198 rākṣasānām tu kāmabalaśauryādinā dantivanmattānāmariṇā śatrubhūtena hariṇā  
 154199 siṃhabhūtena viṣṇunā prāgbahuśaḥ parikṣayaḥ kṛtaḥ agre ca tvaṃ kariṣyasīti  
 154200 tatpramādashālam teṣāṃ pratyakṣamevetyāha - dantināmiti || 32 ||  
 154201  
 154202 bhṛṣam piśācāḥ paśyanti bhūtabhojanacintayā |  
 154203 dhūmāndhakārānilayā jvālāyāhutayo yathā || 33 ||  
 154204  
 154205 piśācānām tu sadā kṣudhāturatvātprāṇivadhabhojanacintaiva sadeti na kadācidapi  
 154206 vivekaprasaktirityāha - piśācā iti |  
 154207 ajñānadhūmāndhakārasyānnilavatkrōdhahiṃsādi jvālātvasaṃpādikayā  
 154208 bhūtabhojanacintayā | yathā agnau patitā āhutayaḥ sadaiva sadhūmajvālāyā  
 154209 daṃdahyamānaṃ svaṃ paśyanti tathā piśācā apītyārthaḥ || 33 ||  
 154210  
 154211 nāgajālamṛṇālāni magnāni dharaṇītale |  
 154212 nāgānāmiva mūlāni jaḍāniva sthitānyalam || 34 ||

154213  
 154214 evaṃ nāgajātāvapi viveko durlabha ityāha - nāgajāleti | dharaṇītale pātāle | nagānāṃ  
 154215 vṛkṣāṇāṃ mūlānīva jaḍānyacetanānīva vivekahīnāni sthitāni || 34 ||  
 154216  
 154217 vivaraṃ śaraṇaṃ yeṣāṃ kīṭānāmiva bhūtale |  
 154218 teṣāmasurabālānāṃ vivekeṣu kathaiva kā || 35 ||  
 154219  
 154220 alpamātrakaṇārthena saṃcaranti divānīśam |  
 154221 pipīlikāsadharmāṇaḥ prāyeṇa puruṣā api || 36 ||  
 154222  
 154223 evaṃ balavīryaprabhāvādisaṃpannānāṃ devādyasurāntānāṃ vivekadaurlabhye  
 154224 anyeṣāṃ tatkiṃ vācyamityāśayenāha - alpamātretyādi | puruṣā manuṣyāḥ || 36 ||  
 154225  
 154226 sarvāsāṃ bhūtajātīnāṃ vyagrāṇāṃ vyarthadīrghayā |  
 154227 kṣībāṇāmiva gacchanti divasāni durīhayā || 37 ||  
 154228  
 154229 na kaṃcitsaṃsprṣatyantarviveko vimalo janam |  
 154230 jale'gādhe nipatitaṃ nimajjantaṃ rajo yathā || 38 ||  
 154231  
 154232 yathā jale nimajjantaṃ rajaḥ śuṣkapāṃsurna sprṣati tadvat || 38 ||  
 154233  
 154234 nīyante niyamādhūtā mānavā mānavāyubhiḥ |  
 154235 kāmpikaiḥ sphuṭatāpūtāḥ kirārunikarā iva || 39 ||  
 154236  
 154237 māno dehādyabhimānastallakṣaṇairvāyubhiḥ akrodhādiniyamebhya ādhūtāścālitāḥ  
 154238 krodhādivaśyatāṃ nīyante | yathā kāmpikaiḥ sūrpakampakartṛbhiḥ  
 154239 kṛṣṇivalairdhānāsphuṭatāsiddhyartham khaleṣu pūtā uḍḍāyitāḥ kirārunikarā  
 154240 niḥsāradhānyābhāśasamūhā vāyubhirnīyante tadvadityarthaḥ || 39 ||  
 154241  
 154242 pānabhojanaajambāle gahane yoginīgaṇāḥ |  
 154243 durgandhapalvalodgāre patitāḥ pāmarā iva || 40 ||  
 154244  
 154245 surārudhirapānamāṃsādibhojanalakṣaṇo jambālaḥ paṅko yasmiṃstathāvidhe  
 154246 tāmasadharmaphalabhogāsaktīlakṣaṇadurgandhapalvalodgāre patitāḥ | avivekenetyarthaḥ ||  
 154247 40 ||  
 154248  
 154249 kevalaṃ yamacandrendrarudrārkaḥ kavaruṇānilāḥ |  
 154250 jīvanmuktā haribrahmaguruśukrāṇalādayaḥ || 41 ||  
 154251  
 154252 evaṃ devādi jātiṣu viveka jñānadaurlabhyam prapañcya teṣu ye  
 154253 prabuddhāstānparigaṇitānīva katipayāndarśayati - kevalamityādinā || 41 ||  
 154254  
 154255 prajāpatīnāṃ saptaṛṣidakṣādyāḥ kaśyapādayaḥ |  
 154256 nārādādyāḥ kumārādyāḥ sanakādyāḥ surātma jāḥ || 42 ||  
 154257  
 154258 dānavānāṃ hiraṇyākṣabaliprahṛadaśambarāḥ |  
 154259 mayavṛtrāndhanamucikeśīputramurādayaḥ || 43 ||  
 154260  
 154261 vibhīṣaṇādyā rakṣassu prahastendrajīdādayaḥ |  
 154262 śeṣatakṣakakarkoṭamahāpadmādayo'hiṣu || 44 ||  
 154263  
 154264 ahiṣu nāgeṣu || 44 ||  
 154265  
 154266 brahmaviṣṇuvindralokeṣu vāstavyā muktadehinaḥ |  
 154267 muktasvabhāvāstuṣītāḥ siddhāḥ sādhyāśca kecana || 45 ||  
 154268  
 154269 vasantīti vāstavyāḥ | muktadehino jīvanmuktāḥ | tuṣītādayo devayonibhedāḥ | kecana na tu  
 154270 sarve || 45 ||  
 154271  
 154272 mānuṣeṣu ca rājāno munayo brāhmaṇottamāḥ |  
 154273 jīvanmuktāḥ saṃbhavanti viralāstu raghūdvaḥ || 46 ||  
 154274  
 154275 bhūtāni santi sakalāni bahūni dikṣu bodhānvitāni viralāni bhavanti kiṃtu |  
 154276 vṛkṣā bhavanti phalapallavajālayuktāḥ kalpadrumāstu viralāḥ khalu saṃbhavanti  
 154277 || 47 ||  
 154278  
 154279 sarvajātiṣvapi jīvanmuktāḥ santi kiṃtu te viralā ityetadṛṣṭāntenopapādayati -  
 154280 bhūtānīti | spaṣṭam || 47 ||  
 154281

154282 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mokṣo0 nirvāṇaprakaraṇe u0  
154283 vivekiviralatvavarṇanaṃ nāma saptanavatitamaḥ sargaḥ || 97 ||  
154284  
154285 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
154286 vivekiviralatvavarṇanaṃ nama saptanavatitamaḥ sargaḥ || 97 ||  
154287  
154288 aṣṭanavatitamaḥ sargaḥ 98  
154289  
154290 śrīvāsiṣṭha uvāca |  
154291  
154292 vivekino viraktā ye viśrāntā ye pare pade |  
154293 teṣāṃ tanutvamāyānti lobhamohādayo'rayaḥ || 1 ||  
154294  
154295 lakṣaṇānyupavarṇyante satāṃ tattvavidāmiha |  
154296 parīkṣyopekṣya taddoṣān kartavyaśca tadāśrayaḥ ||  
154297  
154298 tanutvamalpatām | tathā ca lobhādidoṣālpātāpi tallakṣaṇaṃ cennirdoṣatvaṃ kiṃ vācyamiti  
154299 bhāvaḥ || 1 ||  
154300  
154301 na hṛṣyanti na kupyanti nāviśantyāharanti ca |  
154302 udvijante'pi no lokāllokānnodvejayanti ca || 2 ||  
154303  
154304 nāviśanti kvāpi viṣaye nābhiniviśante | evaṃ nāharanti na saṃgrhṇanti bhogyajātam ||  
154305 2 ||  
154306  
154307 na nāstikyāna cāstikyātkaṣṭhānuṣṭhānavaidikāḥ |  
154308 manojñamadhurācārāḥ priyapeśalavādinaḥ || 3 ||  
154309  
154310 evaṃ pāralaukikakarmasvapi nātyantakāyakleśāvaheṣu  
154311 śuṣkavaidikavaddhaṭhātkliśyantītyāha - neti | asti paraloka iti matirasya sa āstikaḥ  
154312 nāsti sa iti matirasya sa nāstikaḥ tadanyatarabhāvābhīmānaprayuktāddhaṭhādityarthaḥ ||  
154313 3 ||  
154314  
154315 saṅgādāhlādayantyaṇṭaḥ śaśāṅkakiraṇā iva |  
154316 vivecitāraḥ kāryāṇaṃ nirṇetāraḥ kṣaṇādapi || 4 ||  
154317  
154318 kāryāṇaṃ kartumucitāṇaṃ laukikavaidikakarmanāṃ  
154319 parasparavirodhādanuṣṭhānasamkaṭe akāryebhyo vivecayitāraḥ saṃdehanirṇetāraḥ || 4 ||  
154320  
154321 anudvegakarācārā vāndhavā nāgarā iva |  
154322 bahiḥ sarvasamācārā antaḥ sarvārthaśītalāḥ || 5 ||  
154323  
154324 nāgarāścaturāḥ | sarvaiḥ samaḥ sādharmaṇa ācāro yeṣāṃ || 5 ||  
154325  
154326 śāstrārtharasikāstajjñā jñātalokaparāvarāḥ |  
154327 heyopādeyavettāro yathāprāptābhipātinaḥ || 6 ||  
154328  
154329 viruddhakāryaviratā rasikāḥ sajjanasthitau |  
154330 anāvaraṇasaugandhyaiḥ parāspadasukhāśanaiḥ || 7 ||  
154331  
154332 sajjanasthitau sadācāre | anāvaraṇamupadeśena hṛdayakośodghāṭanaṃ  
154333 tatprayuktairjñānodayasaugandhyaiḥ paraiḥ āspadaiḥ āśrayadānaiḥ  
154334 sukhairāśanairannaiśca āgatamarthinaṃ pūjayantīti pareṇānvayaḥ || 7 ||  
154335  
154336 pūjayantyāgataṃ phullā bhaṅgaṃ padmā ivārthinaṃ |  
154337 āvarjayanti janatāṃ janatāpāpahāriṇaḥ || 8 ||  
154338  
154339 padmapakṣe anāvaraṇetyādi spaṣṭam | āvarjayanti guṇairvaśīkurvanti || 8 ||  
154340  
154341 śītalāspadavatsnigdhāḥ prāvṛṣṣiva payodharāḥ |  
154342 bhūbhṛdbhaṅgakaraṃ dhīrā deśabhaṅgadamākulam || 9 ||  
154343  
154344 śītalamāspadamudyānādi tadvatsnigdhāḥ | bhūbhṛtāṃ rājñāṃ bhaṅgakaraṃ  
154345 deśabhaṅgadam ca ākulam durbhikṣamārīparacakrādiprayuktaṃ janakṣobham  
154346 tapaḥprabhāvasatkarmānuṣṭhāpanasāmādyupāyaiḥ rodhayanti viṣṭabhya nivārayantīti  
154347 pareṇānvayaḥ || 9 ||  
154348  
154349 rodhayantyāgataṃ kṣobham bhūkampamiva parvatāḥ |

154350 utsāhayanti vipadi sukhayanti ca sampadi || 10 ||  
 154351  
 154352 candrabimbopamākārā dārā iva guṇākārāḥ |  
 154353 yaśaḥpuṣpāmaladiśo bhāvisatphalahetavaḥ || 11 ||  
 154354  
 154355 rūpamādhuryapremādiguṇākārā dārāḥ pativratā iva | yaśa ityādiviśeṣaṇaiḥ sādhūn  
 154356 vasantatvenotprekṣate || 11 ||  
 154357  
 154358 puṃskokilasamālāpā mādhavā iva sādhavaḥ |  
 154359 kallolabahulāvartaṃ vyāmohamakarālayam || 12 ||  
 154360  
 154361 mādhavā vasantāḥ | kolloletyādini paracittamahārṇavaviśeṣaṇāni || 12 ||  
 154362  
 154363 luṭhantamiva hemantaṃ loḍayantaṃ janāspadam |  
 154364 vicivikṣobhacapalaṃ paracittamahārṇavam || 13 ||  
 154365  
 154366 padmākareṣu atīśīśiratarapavanavikṣiptataraṅgacchalena luṭhantaṃ hemantamiva  
 154367 janāspadaṃ janapadaṃ bhṛṅgahaṃsādi janāspadaṃ padmavanaṃ ca loḍayantaṃ |  
 154368 vicayaḥ ṣaḍūrmayastadvikṣobhaiścapalaṃ tatprasiddhalobhadveṣādīmohitam | co'pyarthe |  
 154369 idṛśamapi pareṣāṃ rājādīnāṃ cittamahārṇavaṃ sāmādānādīnā vivekopadeśaiśca  
 154370 rodhayituṃ śaktāḥ || 13 ||  
 154371  
 154372 tacca rodhayituṃ śaktāstaṭasthāḥ sādhiparvatāḥ |  
 154373 āpatsu buddhināśeṣu kolloleṣvākuleṣu ca || 14 ||  
 154374  
 154375 taṭasthā udāsīnā velāsannihitāśca | sādhiparvatā iti rūpakaṃ nopamitasamāsaḥ |  
 154376 sāmānyadharmāṇāṃ prayogāt | ata eva satāṃ vivekināmāpadādiṣu prāpteṣu santa eva  
 154377 gatiḥ | kolloleṣu aśanāyāpipāsāsōkamohajarāmṛtyulakṣaṇaṣaḍūrmīṣu ākuleṣu  
 154378 deśavivarādiṣu [deśaviḍvarāhādiṣu iti pāṭhaḥ ] ca || 14 ||  
 154379  
 154380 saṃkaṭeṣu duranteṣu santa eva gatiḥ satāṃ |  
 154381 ebhiścihnairathānyaiśca jñātvā tānucitāsayān || 15 ||  
 154382  
 154383 ebhiridānīmuktaiḥ | athaśabdacaśabdau samuccaye | anyaiḥ prāguktaiśca || 15 ||  
 154384  
 154385 āśrayetaikaviśrāntyai śrāntaḥ saṃsāravartmanā |  
 154386 yasmādatyantaviṣamaḥ saṃsāroraḡasāḡaraḥ || 16 ||  
 154387  
 154388 ekasminnadvaye brahmaṇi viśrāntyai | uraḡabhīṣaṇaḥ sāḡara uraḡasāḡaraḥ || 16 ||  
 154389  
 154390 vinā satsaṅgamyena potakena na tīryate |  
 154391 āstāṃ kiṃ me vicāreṇa yadbhavedastu tanmama || 17 ||  
 154392  
 154393 ityantaḥ kalkamāsādyā na stheyāṃ gartakīṭavat |  
 154394 eko'pi vidyate yasya guṇastaṃ sarvamutsṛjan || 18 ||  
 154395  
 154396 kalkaṃ pramādam | uktaguṇānāṃ madhye eko'pi guṇo yasya vidyate tamapi  
 154397 tāvanmātramuddiśya sarvaṃ kāryāntaramutsṛjansan anāḍṛtānyataddoṣaṃ yathā  
 154398 syāttathā āśrayediti pareṇānvayaḥ || 18 ||  
 154399  
 154400 anāḍṛtānyataddoṣaṃ tāvanmātraṃ samāśrayet |  
 154401 guṇāndoṣāṃśca vijñātumābālyātsvaprayatnataḥ || 19 ||  
 154402  
 154403 yathāsaṃbhavasatsaṅgaśāstraiḥ prāḡdhiyamedhayet |  
 154404 doṣaleśamanāḍṛtya nityaṃ seveta sajjanam || 20 ||  
 154405  
 154406 sthūladoṣaṃ tvanirvāṇaṃ śanaiḥ pariharetkramāt |  
 154407 yāti ramyamaramyatvaṃ sthiramasthiratāmapi || 21 ||  
 154408  
 154409 sthūlā doṣā yasya tathāvidhaṃ tvanirvāṇaṃ pūrvaparijanaṃ śanaiḥ pariharettyajet |  
 154410 tadaparihāre ke doṣāstānāha - yātīti | ramyaṃ śodhitamapi cittamaramyatvaṃ  
 154411 rāḡāḡikaluṣatāṃ yāti | sthiramapi viśrāntisukhaṃ vicchedādashiratāṃ yāti || 21 ||  
 154412  
 154413 yathā ḍṛṣṭaṃ tathā manye yāti sādhiparvatāḥ |  
 154414 eṣa so'tyanta utpāto yaḥ sādhiparvatāḥ duṣṭatāṃ || 22 ||  
 154415  
 154416 kuta etanmanyase iti celloke tathaiva darśanādityāha - yatheti | astvevaṃ tato'pi ko  
 154417 doṣastatrāha - eṣa iti | utpāto jagadaniṣṭasūcakaḥ || 22 ||  
 154418

154419 deśakālavaśātpāpairmahotpāto'pi dṛśyate |  
154420 sarvakarmāṇi samtyajya kuryātsajjanasaṃgamam |  
154421 etatkarma nirābādhaṃ lokadvitayasādhanam || 23 ||  
154422  
154423 pāpairjanānāṃ duradṛṣṭaiḥ dṛśyate | yathā viśvāmitrasya  
154424 lubdhāmātyādisaṅgādvasiṣṭhakāmadhenuharaṇe pravṛttistayā ca  
154425 parasparavairavṛddhyā bahutaramāḍibakayuddhāntaṃ jagadaniṣṭam | evaṃ  
154426 kaśyapaviśravaḥprabhṛtīnāṃ bhāryāsaṃgatyā  
154427 jagadaniṣṭanimittadaityarākṣasādyutpādane pravṛttirapi  
154428 deśakālavaśāddhūmaketvādiprasiddhamahotpātavaddṛśyata ityārthaḥ |  
154429 uktamanūdyopasaṃharati - sarveti || 23 ||  
154430  
154431 na sajjanāddūratarāḥ kvacidbhavedbhajeta sādhuṇvinayakriyānvitaḥ |  
154432 spṛśantyayatnena hi tatsamīpagaṃ vidāriṇastadgatapuṣpareṇavaḥ || 24 ||  
154433  
154434 sa ca sajjanasamāgamo guṇārjanakrameṇa jñānapratiṣṭhāsiddhiparyantaṃ na  
154435 vicchedanīya ityāha - neti | kvacidapi kāle sajjanādgurordūrataro na bhavet |  
154436 vinayasevādikriyānvitaḥ san sadaiva bhajeta | kiṃ tatastatrāha - spṛśantīti | teṣāṃ  
154437 sādhuṇāṃ samīpagamenaṃ ayatnenaiva viśāriṇasteṣāṃ śāntidāntyādiguṇalakṣaṇāḥ  
154438 puṣpareṇavaḥ saugandhyaviśeṣā adhivāsanamiśrīkṛtatilāniva spṛśanti | avaśyaṃ  
154439 saṃkrāmantītyārthaḥ || 24 ||  
154440  
154441 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe u0  
154442 sajjanasamāgamaprasaṃsā nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
154443  
154444 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
154445 sajjanasamāgamaprasaṃsā nāmāṣṭanavatitamaḥ sargaḥ || 98 ||  
154446  
154447 navaṇavatitamaḥ sargaḥ 99  
154448  
154449 śrīrāma uvāca |  
154450  
154451 santi duḥkhakṣaye'smākaṃ śāstrasatsaṅgayuktayaḥ |  
154452 mantrauśadhitapodānatīrthapuṇyāśramāśrayāḥ || 1 ||  
154453  
154454 kṛmikiṭāpataṅgānāṃ tiryaksthāvarajanmanāṃ |  
154455 saṃsāre yādṛśo bhogastatsarvamiha varṇyate ||  
154456  
154457 kṛmikiṭāpataṅgādīnāmatimūḍhajantūnāṃ tātkaḷikaduḥkhopaśamopāyābhāve  
154458 jīvanameva durlabham | upāyaṃ ca te jñātuṃ na śaknuvanti | tathā sati kathaṃ jīvantīti  
154459 teṣāṃ saṃsaraṇasthitim jātiprasaṅgājijñāsamāno rāmaḥ pṛcchati -  
154460 santītyādinā | asmākaṃ manuṣyajātīnāmaihi kāmūṣmikaduḥkhakṣaye śāstrādaya  
154461 upāyāḥ santi | ye kṛmyādayasteṣāṃ duḥkhakṣayaḥ kathaṃ kenopāyena tadabhāve ca te  
154462 kathaṃ sthitā jīvantītyanvayaḥ || 1 ||  
154463  
154464 kṛmikiṭāpataṅgādyāstīryaksthāvarajātayaḥ |  
154465 kathaṃ sthitāḥ kimārambhāsteṣāṃ duḥkhakṣayaḥ katham || 2 ||  
154466  
154467 śrīvāsiṣṭha uvāca |  
154468  
154469 sarvāṇyeveha bhūtāni sthāvarāṇi carāṇi ca |  
154470 ātmocitāyāṃ sattāyāṃ viśrāntāni sthitānyalam || 3 ||  
154471  
154472 ātmocitāyāṃ tattadyogyabhogocitāyāṃ sukhāsattāyāṃ | tathā ca  
154473 tattadyonibhogyaviśayasukhalava eva teṣāṃ mahānpuruṣārtha iva bhāti | tāvanmātreṇa  
154474 viśrāntāstadāśayaiva bahutaraduḥkhānyapi sahamānā jīvantītyārthaḥ || 3 ||  
154475  
154476 bhūtānāmaṇumātrāṇāmapyasmākamivaiṣaṇāḥ |  
154477 kiṃtvalpāsthā vayaṃ vighnāsteṣāṃ tvacalasaṃnibhāḥ || 4 ||  
154478  
154479 eṣaṇāḥ svasvayonyucitasukhabhogeccāḥ santīti śeṣaḥ | kiṃtu vayaṃ teṣu  
154480 bhogeṣvalpāsthā alpavighnāśca | acalasaṃnibhāḥ mahānto bahavaśca vighnāḥ || 4 ||  
154481  
154482 yathā virāṭ prayatate vāḷakhilyāstathaiva khe |  
154483 bālamuṣṭyalpakāye'pi paśyāhaṃkṛtījṛmbhitam || 5 ||  
154484  
154485 bhogeṣu bahvāsthā iti kuto jñāyate iti cetprayatnādhikyalingādityāśayenāha -  
154486 yatheti | virāṭ brahmāṇḍaśarīro jīvo yathā svādhikāranirvāhaceṣṭābhiḥ svabhogāya  
154487 prayatate tathā vāḷānāṃ keśānāṃ khilairagrabhāgaiḥ saṃmitadehāḥ

154488 kṛmikiṭamaśakamatkuṇādayopi tathaiva bālamuṣṭicchidrāpekṣayā alpakāye'pi khe  
154489 svāvakāśe prayatante || 5 ||  
154490  
154491 jāyante ca mriyante ca nirādhāre'mbare khagāḥ |  
154492 śūnyaikaviśayāsteṣāṃ svāsthyaṃ na bhavati kṣaṇam || 6 ||  
154493  
154494 khagāḥ prāguktā ākāśapakṣiṇaḥ | svāsthyaṃ sthairyam | prayatnavicchittiriti yāvat || 6 ||  
154495  
154496 pipīlikāyāśceṣṭābhirgrāsāvāsātmabandhubhiḥ |  
154497 asmaddivasakalpo'pi na paryāptaḥ kṣaṇo yathā || 7 ||  
154498  
154499 pipīlikādinām kaṇādyarjanaprayatnabāhulyadarśanādapi teṣāṃ  
154500 bhogāsthābāhulyamanumiyata ityāśayenāha - pipīlikāyā iti | grāsāvāsapadābhyāṃ  
154501 tatsampādanaprayatnā lakṣyante | ātmabandhupadena ca kuṭumbapoṣaṇaprayatnaḥ |  
154502 asmaddivasakalpo'pi dīrghaḥ kālastāsāṃ kaṇārjanādiprayatne kṣaṇavanna paryāpto  
154503 nālamityarthaḥ || 7 ||  
154504  
154505 trasareṇupramāṇātmā kṛmyaṇustimināmakaḥ |  
154506 gamane vyagrataḥ tasya garuḍasyeva laṣyate || 8 ||  
154507  
154508 timināmakaḥ kṛmyaṇuraṇutamaḥ kṛmirasti || 8 ||  
154509  
154510 ayaṃ sohamidaṃ tanma ityākalpitakalpanam |  
154511 jagadyathā nṛṇāṃ sphāraṃ tathaivoccairguṇaiḥ kṛmeḥ || 9 ||  
154512  
154513 dehe tadbhogyeṣu cāhaṃmamataḥlakṣaṇādhyāśaśca nṛṇāṃ kṛmeśca samāna ityāha  
154514 - ayamiti | uccairguṇairguṇātiśayaiḥ sphāraṃ bāhutarāsthāyogyam tathaiva  
154515 kṛmerapi || 9 ||  
154516  
154517 deśakālakriyādravyavyagrayā jarjarīkṛtam |  
154518 kṣiyate vranakīṭānāsmākamiva jīvitam || 10 ||  
154519  
154520 viśayāsthayā vyarthamāyusaḥ kṣayo'pi kīṭādīnāsmākaṃ ca samāna ityāha -  
154521 deśeti || 10 ||  
154522  
154523 pādapāḥ kiṃcidunnidrā ghananidrāḥ khalūpalāḥ |  
154524 kṛmikiṭādayaḥ kārye naravatsvapnabodhinaḥ || 11 ||  
154525  
154526 kiṃcidunnidrā īṣajjāgarūkāḥ | kārye svasvocataviśayabhoge svapnaśca bodho jāgaraśca  
154527 yeṣāṃ sta iti svapnabodhinaḥ || 11 ||  
154528  
154529 śarīranāśa evaiśāṃ sukhaṃ samprati duḥkhakṛt |  
154530 asmākamiva teṣāṃ tajjīvitam tu sukhāyate || 12 ||  
154531  
154532 eśāṃ kṛmikiṭasthāvarāṇāṃ samprati śarīrakāle sukhaṃ sthitānāsmākamiva  
154533 śarīranāśa eva duḥkhakṛt | tajjīvanam śarīre prāṇāvasthānam || 12 ||  
154534  
154535 jano dvīpāntaraṃ yādr̥gvikrītaḥ paripaśyati |  
154536 padārthajālaṃ paśyanti tādr̥kpaśumṛgādayaḥ || 13 ||  
154537  
154538 asmadbhogyagr̥haprāsādadhanaratnādikaṃ te katham paśyanti tadāha - jana iti |  
154539 svābhogyam padārthajālamudāsīnatayā saṃmugdhadṛśā paśyantītyarthaḥ || 13 ||  
154540  
154541 asmākamiva saṃsārastiraścāṃ sukhaduḥkhadaḥ |  
154542 padārthapravibhāgena kevalam te vivarjitāḥ || 14 ||  
154543  
154544 padārthānāmutkarṣāpakarṣādibuddhihetunā guṇakriyopayogādipravibhāgena || 14 ||  
154545  
154546 hṛdayātsukhaduḥkhābhyāṃ nāsāto raśanāguṇaiḥ |  
154547 paśavaḥ parikṛṣyante vikrītāḥ pāmarā api || 15 ||  
154548  
154549 vikrītajanasāmyam paśūnāmupapādayati - hṛdayāditi | paśavo hi balīvardādayo  
154550 nāthaharayo hṛdayānmanasaḥ sakāśādantaḥ sukhaduḥkhābhyāṃ parikṛṣyante |  
154551 nāsāto nāsikāpradesācca nāthena raśanāguṇairbahīḥ parikṛṣyante | evamubhayataḥ  
154552 parādhīnatayā kṛṣyamāṇā api kiṃcidapisvaduḥkham parihartuṃ nivedayituṃ vā na  
154553 śaknuvanti tathā dvīpāntare vikrītāḥ pāmarā apīti tayoh sāmyamityarthaḥ || 15 ||  
154554  
154555 suptānām yādr̥gasmākaṃ vedanam spaṣṭasutvacām |  
154556 vṛkṣagulmāṅkurādinām tādr̥guddāmavedanam || 16 ||



154557  
 154558 vṛkṣādīnām sukhaduḥkhānubhavaprakāramapyasmadanubhavānukūlyenopapādayati ##-  
 154559 nidrāparavaśacetāsāsmākam  
 154560 bahutaraśītoṣṇamaśakamatkuṇāḍibhirbādhyamānānāmasukhanidrāyām yādṛk  
 154561 uddāmaṃ duḥkhavedanaṃ tādṛgityarthaḥ | aṅkuragrahaṇaṃ saukumāryāttatra  
 154562 kṛmikiṭāḍidamśane duḥkhātīśayadyotanārtham || 16 ||  
 154563  
 154564 yādṛgasmākamītyarthakramasaṃsārapātinām |  
 154565 padārthavedanaṃn tādṛktiraścām bhrāntamabhramam || 17 ||  
 154566  
 154567 tiraścām padārthapravibhāgena vivarjitaṃ vedanaṃ yaduktaṃ  
 154568 tadapyupapādanenānubhavamārohayati - yādṛgiti | itirdeśakṣobhapalāyanena  
 154569 dhāvanādigatistadarthe kuśakaṇṭakataptavālukākramaṇabhārodvahanādikramasaṃsāre  
 154570 patanaśīlānāsmākam yādṛsaṃ sarvato bhayāśaṅki padārthavedanaṃ tādṛk  
 154571 pakṣisarpāditiraścāmapi sadetyarthaḥ || 17 ||  
 154572  
 154573 āhlādamātre saumyatvaṃ sukhataścendrakīṭayoḥ |  
 154574 samaṃ vikalpavinmuktaṃ vikalpastvanatikramaḥ || 18 ||  
 154575  
 154576 vikalpavidbhīrvikṣepānubhavairmuktaṃ cet āhlādamātre sāmānyabhūte svarūpānande  
 154577 sukhataḥ āhāranidrāmaithunādisukheṣu ca indrasya kīṭasya ca saumyatvaṃ  
 154578 maṇaprasādalakṣaṇaṃ samam | vikalpo vikṣepa eva tu dvayorapyanatikramo duratikrama  
 154579 ityarthaḥ || 18 ||  
 154580  
 154581 rāgadveṣabhayāhāramaithunotthaṃ sukhāsukham |  
 154582 tiraścām janmaṃṛtyādīkhedaḥ kaścinna bhidyate || 19 ||  
 154583  
 154584 tiraścām indrasya ceti śeṣaḥ | na bhidyate na viśiṣyate || 19 ||  
 154585  
 154586 ṛte padārthabhūtārthabhaviṣyadvastubodhataḥ |  
 154587 śeṣaṃ babhrvahigomāyugajādīnām nṛbhiḥ samam || 20 ||  
 154588  
 154589 padārthāḥ sāstragamyāḥ puṇyapāpabrahmatattvādayaḥ | bhūtārthā atītapadārthāḥ  
 154590 bhaviṣyadvastūni bhāvikṛṣiphalādīpadārthāḥ eteṣāṃ bodhataḥ ṛte etadbodhānvihāya  
 154591 śeṣaṃ jñānaṃ babhurnakulaḥ ahiḥ sarpaḥ gomāyuḥ śṛgālaḥ gajādiśca ye  
 154592 paśavasteṣāṃ sarveṣāṃ nṛbhiḥ samaṃ tulyamityarthaḥ || 20 ||  
 154593  
 154594 nidrāmayānām vṛkṣāṇām svasattāmacalādayaḥ |  
 154595 sthitā anubhavanto'nye cidākāśamakhaṇḍitaṃ || 21 ||  
 154596  
 154597 parvatādayastarhi kathamanubhavanti tatrāha - nidreti | nidrāpracurāṇām  
 154598 suṣuptisthānām vṛkṣāṇām yā gāḍhamūḍhatayā svasattā tām acalāḥ  
 154599 pāṣāṇādayo'nubhavantaḥ sthitāḥ anye  
 154600 himavanmervādayastattvajñaparvatāstvakhaṇḍitaṃ cidākāśamanubhavantaḥ sadā  
 154601 samādhau sthitā ityarthaḥ || 21 ||  
 154602  
 154603 āpīnanidrā vṛkṣādyāḥ svasattāsthāstathādrayaḥ |  
 154604 jaṅgamāni cidākāśaṃ nāma kiṃcitkadācana || 22 ||  
 154605  
 154606 itthaṃ ca na vṛkṣāḍijīvadṛśā jagatkalpanā | teṣāṃāpīnanidrātvāt |  
 154607 nāpyadyāḍijīvajātīdṛśā | teṣāṃ svasattāsthatvāt | jaṅgamajātiṣvapi na  
 154608 tattvajñādṛśā | teṣāṃ cidākāśamātratvātkiṃtu katipayājñajaṅgamajātīdṛśā |  
 154609 sā ca dṛṣṭirna bahutaradṛṣṭiviruddhāṃ jagatsattāṃ sādhayitum kṣamata  
 154610 ityāśayenāha - āpīneti | yāni jaṅgamāni jīvajātāni tānyapi  
 154611 suṣuptimaraṇamūrcchāmokṣādyavasthāsu cidākāśameva nāma | tatra keṣāṃcitkadācana  
 154612 khapne ardhavikāśena jāgare sarvavikāśena bhāsamānaṃ  
 154613 kiṃcijjagadbahutaradṛṣṭyanurodhāccidākāśameveti yuktamityarthaḥ || 22 ||  
 154614  
 154615 akhaṇḍacittā śailādisattā nidrā ca bhūruhām |  
 154616 dvaitopalambhamuktatvātkhamevaikamato jagat || 23 ||  
 154617  
 154618 tatra yā śailādisattā yā ca bhūruhām nidrā sā dvaitopalambhamuktatvāt khameva |  
 154619 atastaddṛśā jagadekamajñānopahitacinmātrameva || 23 ||  
 154620  
 154621 pariññātaṃ jagadyāvadapariññānasamṃyutam |  
 154622 na tvaṃ nāhaṃ na caivāstināstī na ca bhaviṣyati || 24 ||  
 154623  
 154624 anyadṛśāpi svatattvaṃ yāvadapariññānasamṃyutaṃ tāvadeva jagat | pariññātaṃ tu na  
 154625 tvaṃ nāhaṃ nāpyastināstī sattāsatte nāpi bhaviṣyatīti kvacitkoṭau vyavatiṣṭhata

ityarthaḥ

|| 24 ||

yathāsthitaṃ sadaivedaṃ maunameva śilāghanam |

anādyantamavicchidramanidraṃ ca sanidrakam || 25 ||

evamavyavasthityā jagadbhāvanirāse brahmaiva pariśiṣṭamiti darśayati -

yathāsthitamiti | ajñadṛśā sanidrakam nidrayeva svātmanyeva jagadvaicitryam

kalpayadityarthaḥ || 25 ||

pūrvam sargādyathaivāsittathaivaikaṃ samasthitam |

bhaviṣyatyadhunānantakāramevaṃ tathaiva ca || 26 ||

paramārthatastu sadaivaika-rūpamityāha - pūrvamiti | adhunā vartamānakāle tathaivāsti

| anantakālamagre ca tathaiva bhaviṣyatītyanvayaḥ || 26 ||

naivātmatā na paratā na jagattā na śūnyatā |

na maunatā na maunitvaṃ kiṃcinnehopapadyate || 27 ||

tasya ca ātmatvādayo'pi viśeṣā vyāvartyābhāvānna santi kiṃ punaranye ityāha -

naiveti || 27 ||

tvaṃ yathāsthitam evāsya yathāsthitamahaṃ sthitaḥ |

sukhāsukhe parākāśe śānte nehāsti kiṃcana || 28 ||

paramākāśatāṃ muktavā kiṃ svapnanagare vada |

vidyate kila tacchāntaṃ cidvyomācchamanāmayaṃ || 29 ||

aparijñaptirevaikā tatra saṃbhramakāriṇī |

parijñātamiḍaṃ yāvadvidyate sāpi na kvacit || 30 ||

sā aparijñaptirapi parijñātamiti hetorna vidyate || 30 ||

parijñāte jagatsvapne yāvatsatyam na kiṃcana |

grahastadenamṇ prati kiṃ sneho vandhyāsute tu kaḥ || 31 ||

evam jagatsvapnaṃ prati kiṃ kimartha grahaḥ abhiniveśaḥ || 31 ||

svapnakāle parijñāte jagatsvapnamaṇāvaṇau |

kimupādeyatā kāsthā prabodhe'sau na kiṃcana || 32 ||

aṇau aṇau saṃbhāvyata iti śeṣaḥ || 32 ||

yanna kiṃcitprabodho'sti nāprabodho'sti tatkvacit |

yastūpalambhastatkāle pūrvāvasthaiva sā tathā || 33 ||

prabodhakāle asadapyaprabodhakāle sadastu tatrāha - yaditi | pūrvāvasthā ajñataiva |

sā tathā tadupalambhātmanā prathate ityarthaḥ || 33 ||

vidyate vartamānatvaṃ bhaviṣyadbhūtataḥ tathā |

bodhābodhaśca no satyam vastu śāntaṃ kilākhilam || 34 ||

tarhi kālātrayamajñānaṃ tajjñānaṃ cakim satyam netyāha - vidyata iti || 34 ||

yathormiṇormau nihate na kācitpayasāṃ kṣatiḥ |

tathā dehena nihate dehe nāsti citeḥ kṣatiḥ || 35 ||

tathā ca mithyābhūtadehādaḥ mithyābhūtaiḥ śatrubhirhate'pi na

tadubhayādhiṣṭhānātmanaḥ kṣatirityāha - yatheti || 35 ||

citāvakāśa evāhaṃ deha ityupajāyate |

saṃvideva tato dehe naṣṭe kiṃ nāma naśyati || 36 ||

ākāśabhūtāyāṃ citāveva deha iti bhrāntisaṃvideva upajāyate | tathā ca

bhrāntisaṃvidrūpe dehe naṣṭe kiṃ nāma naśyati || 36 ||

prabuddhasyaiva cidvyomnaḥ svapno jagaditi sthitam |

prṥthvyādirahitaṃ yasmāttasmātsvapnātmakaṃ jagat || 37 ||

154626

154694 sargādaṁ pūrvacitsvapnājjātā pṛthvyādivastudhīḥ |  
 154695 svapnārthe satyatābhrāntiḥ kalpanāmātrārūpiṇī || 38 ||  
 154696  
 154697 pūrvapūrvacitsvapnasaṁskārāt || 38 ||  
 154698  
 154699 pūrvātpūrvatarasyāśya svapnasyāvayavasthitau |  
 154700 satyevāsatyarūpāyāṁ pṛthvyādikalanā kṛtā || 39 ||  
 154701  
 154702 evaṁ pūrvātpūrvatarasyānādipravāharūpasya svapnasyāvayavasthitau  
 154703 idānīmṭanyāmasatyarūpāyāmeva satyeva kalanā mūḍhaiḥ kṛtā || 39 ||  
 154704  
 154705 sā ca bhrāntistathā rūḍhā yathāsatyaiva satyatām |  
 154706 paramāmāgatā tattv satyamatyantanirmalam || 40 ||  
 154707  
 154708 tat paramārthasatyamṇ tvatyantanirmalam na jāḍyakaluṣamityarthaḥ || 40 ||  
 154709  
 154710 vastutastu yathābhūtaṁ cidbrahmaivātataṁ sthitam |  
 154711 na ca tatsaṁsthitam kiṁcitmartā'smartā kimātmakaḥ || 41 ||  
 154712  
 154713 asatyarūpāyāṁ satyeva kalanā kṛteti ivakāreṇopamitvā tena bhrāntikalanāyāṁ  
 154714 satyārthakalanāsādrśyaṁ darśitam | tacca satsu prākṣatyārtheṣu tadanubhave  
 154715 sāmpratam ca tatsmartari yujyate nānyathetyāśaṅktyāha - vastuta iti | tat satyarūpaṁ  
 154716 pṛthvyādi kiṁcitprāgapi na ca saṁsthitam | evaṁ ca tadanubhavasatyāntāprasiddhau  
 154717 smartā asmartā vismartā vā kimātmakaḥ || 41 ||  
 154718  
 154719 evaṁ mātṛāparijñānamevātra pratibodhakam |  
 154720 atraiva tu parijñānaṁ kavāṭappravighāṭanam || 42 ||  
 154721  
 154722 tarhyasatye atyantāprasiddhasatyatāyāḥ sādṛśyasya ca kiṁ pratibodhakamiti cet  
 154723 svaprakāśasatyasvarūpā'parijñānamevetyāha - evaṁ mātreti |  
 154724 yathārthabhūtacidbrahmamātragocaramaparijñānamajñānameva jagati  
 154725 satyatāpratibodhakam | ata eva tattvaparijñānamevājñānāvaraṇakavāṭasya jagatsatyatā  
 154726 bhrāntyādivikṣepakapāṭasya ca pravighāṭanamapāvaraṇamityarthaḥ || 42 ||  
 154727  
 154728 pāriśeṣyāna pṛthvyādi kiṁcitsaṁbhavati kvacit |  
 154729 yo draṣṭā yacca vā drśyaṁ vimalaṁ śivameva tat || 43 ||  
 154730  
 154731 sakāryājñānabādhe cinmātrapāriśeṣyāttatpariśiṣṭaṁ cinmātraṁ śivameva || 43 ||  
 154732  
 154733 mukure'ntaryathā bimbādbimbaṁ bhāti jagattathā |  
 154734 cidvyomani svato bhātamabimbādeva bimbitam || 44 ||  
 154735  
 154736 bāhyādbimbānnimittādbimbaṁ pratibimbam | abimbāt vinaiva bāhyaṁ bimbamiti  
 154737 mukurāpekṣayā viśeṣaḥ || 44 ||  
 154738  
 154739 mukure'ntaryathā bimbaṁ na dr̥ṣṭamapi kiṁcana |  
 154740 tathā cidvyomagaṁ viśvaṁ na dr̥ṣṭamapi kiṁcana || 45 ||  
 154741  
 154742 kastarhi mukuradr̥ṣṭānte vivakṣitoṁ'sastamāha - mukure iti || 45 ||  
 154743  
 154744 labhyate yadvicāreṇa yatsakāraṇakaṁ sthitam |  
 154745 tatsaccheṣaṁ tu bhāmātramabhūtaṁ satkathaṁ bhavet || 46 ||  
 154746  
 154747 vicāreṇa śāstriyavicāreṇa | sakāraṇakaṁ sapramāṇakaṁ tadeva sat paramārthasatyam |  
 154748 śeṣamitarattu bhāmātraṁ pratibhāmātraṁ kālātraye'pyabhūtam || 46 ||  
 154749  
 154750 bhavedbhramātmakamapi kiṁcidarthakriyākaram |  
 154751 svapnāṅganāpi kurute satyāmarthakriyāṁ nṛṇām || 47 ||  
 154752  
 154753 asaccetkathaṁ vyavahārārthakriyākṣamaṁ jagattatrāha - bhavediti | satyāṁ  
 154754 svādhikasattāyāṁ caramadhātuvisarjanalakṣaṇāmāarthakriyāṁ || 47 ||  
 154755  
 154756 yattadbhānaṁ tu sā cidbhā paramaṁ taccidambaram |  
 154757 iti kvāhaṁ kva viśvaśrīḥ kva tvaṁ dr̥śyadr̥śāśca kāḥ || 48 ||  
 154758  
 154759 ahamādiviśvaśrīrhi bhāsamānā siddhā nānyathā | tatra yattadbhānaṁ sā cidbhā  
 154760 ātmasvarūpacitprakāśa eva nānyā | tadbhānavyāvartakaṁ dr̥śyarūpaṁ tu bhānāt  
 154761 pṛthakkāre śūnyatvādbhānātmakatve tadvyāvartakatvāyogāccidambarameva | iti  
 154762 vimarśena kiṁcijjagadrūpaṁ prasidhyatītyarthaḥ || 48 ||

154763  
154764 mṛtvā punarbhavanamasti kimaṅga naṣṭaṃ mṛtvā na cedbhavanamasti tathāpi  
154765 śāntiḥ |  
154766 vijñānadṛṣṭivaśato'styatha cedvimokṣastanneha kiṃcidapi  
154767 duḥkhamudārabuddheḥ || 49 ||  
154768  
154769 he aṅga udārabuddhestava darśitaprakārā yā  
154770 vijñānadṛṣṭistadvaśataścinnmātrabhūtasya dehāpagamena mṛtvā  
154771 punardehāntarotpattyā bhavanam cedasti | mokṣo nāstīti yāvat | tathāpi kiṃ naṣṭaṃ kā  
154772 kṣatiḥ | nirduḥkhaniratiśayānandacidātmano nāśotpattibhyāmasparśāt | atha cenmṛtvā  
154773 punarbhavanam nāsti | vimokṣo'sti cediti yāvat | tathāpi sarvaprapaṇcāśāntireva |  
154774 tattasmādiha duḥkham kiṃcidapi pakṣadvaye'pi na prasajjata ityārthaḥ || 49 ||  
154775  
154776 mūrkhasya yādṛśamidaṃ tu tadajña eva jānātyasau na hi vyaṃ kila tatra  
154777 tajjñāḥ |  
154778 matsyo hi yo mṛganadīsalile sa eva jānāti taccapalavīcivivartanāni || 50 ||  
154779  
154780 mūrkhasya tarhi kathaṃ maraṇajanmanorduḥkhaprasaktiriti cettāṃ sa eva jānātītyāha -  
154781 mūrkhasyeti | yo mṛganadīsalile matsyo'hamiti matsyabhāvananubhavati sa eva  
154782 tasyāscapalavīcivivartanāni jānāti na tu mṛganadībhrāntisūnyaḥ kaścidityārthaḥ || 50 ||  
154783 ||  
154784  
154785 antarbahistvamahamityapi caivamādi sarvātmakaṃ tapati cinnabha ekameva |  
154786 śākhāśikhāviṭapapatraphalaikadehaḥ saṃkalpavṛkṣa iva bodhakhamātrasāraḥ  
154787 || 51 ||  
154788  
154789 tattvavidḍṛṣṭyā tvantarbahiśca taccinnabhaḥ tvaṃ ahamapi caivamādi jagacceti  
154790 sarvātmakaṃ bhūtvā tapati sphurati | yathā bodhakhamātrasāra ātmaiva śākhā tacchikhā  
154791 tadviṭapāstatpatraphalāni cetyādyekadehaḥ saṃkalpavṛkṣaḥ san manorājye sphurati  
154792 tadvadityārthaḥ || 51 ||  
154793  
154794 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mokṣopāyeṣu nirvāṇaprakaraṇe u0  
154795 paramārthanirūpaṇaṃ nāma navanavatitamaḥ sargaḥ || 99 ||  
154796  
154797 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
154798 paramārthanirūpaṇaṃ nāma navanavatitamaḥ sargaḥ || 99 ||  
154799  
154800 śatatamaḥ sargaḥ 100  
154801  
154802 śrīrāma uvāca |  
154803  
154804 yuktiḥ syātkīdṛśī brahmansaṃsāre duḥkhaśāntaye |  
154805 teṣāṃ yeṣāmayam pakṣaḥ śrūyatāmucyatām tataḥ || 1 ||  
154806  
154807 dehātmavādyādimate niviṣṭānām materapi |  
154808 yathā tattve'vatāraḥ syāttathā yuktirihocyate ||  
154809  
154810 prāksargavādyuktisatyatāvarṇanakrame svabhāvasiddhamevedaṃ yuktamityeva tadvidāṃ iti  
154811 yaccārvākoktīnām yuktatvaṃ varṇitaṃ tatteṣāṃ dehātmavādaviśaye  
154812 sarvāstikapakṣapratipakṣabhūte kathaṃ yuktam teṣāṃ kathaṃ vā puruṣārthasiddhiḥ  
154813 syādityetajjijñāsamāno rāmaḥ pṛcchati - yuktiriti | ayaṃ vakṣyamāno matpraśno  
154814 mano dattvā śrūyatām tata uttaramucyatām || 1 ||  
154815  
154816 yāvajjīvaṃ sukhaṃ jīvennāsti mṛtyuragocaraḥ |  
154817 bhaṣmībhūtasya śāntasya punarāgamaṃ kutaḥ || 2 ||  
154818  
154819 agocaraḥ apratyakṣaḥ | na tāvajjīvataḥ svasya mṛtyuḥ pratyakṣaḥ | pareṣāṃ  
154820 mṛtyudarśanāddhi svasyāpi mṛtyustadvadanumīyate | na cānumānaṃ cārvākānām  
154821 pramāṇam | pratyakṣātiriktapramāṇānabhyupagamāditi bhāvaḥ | astu vā dehanāśa eva  
154822 mṛtyustathāpi punarjanmānabhyupagamātsa eva sarvaduḥkhanivṛttilakṣaṇo mokṣa eveti  
154823 spṛhaṇīya eva teṣāmityāśayenāha - bhaṣmībhūtasyeti | śāntasya  
154824 sarvaduḥkhopaśamaṃ prāptasya | ayaṃ yeṣāṃ pakṣasteṣāmiti pūrvatrānvayaḥ || 2 ||  
154825  
154826 śrīvāsiṣṭha uvāca |  
154827  
154828 yaṃ yaṃ niścayamādatte saṃvidantarakhaṇḍitam |  
154829 tattathaivānubhavati pratyakṣamiti sarvagam || 3 ||  
154830  
154831 saṃvidā svaniścayānusārivivartānubhavanīyama eva

154832 dehātmabhāve'pyupapattistanmokṣe'pītyāśayena vasiṣṭhastam samarthayitumupakramate  
154833 - yaṃ yamiti | iti idaṃ sarvagaṃ sarvajanīnaṃ pratyakṣaṃ svānubhavasiddham || 3 ||  
154834  
154835 yathā khaṃ sarvagaṃ śāntaṃ tathā cidvyoma sarvagaṃ |  
154836 tadevaikyamatha dvaitamanyārthasyātyasaṃbhavāt || 4 ||  
154837  
154838 tattadvādipāmarajanakalpitadehādidvaitaṃ vedāntavidvadanubhavādisiddhamaikyaṃ ca  
154839 taccidvyomaiva | tadvyatiriktasyātyantamasasaṃbhavādityarthaḥ || 4 ||  
154840  
154841 sargādaṃ tadṛte'nyo'rtho mahāpralayarūpiṇi |  
154842 akāṇaratvānnāstyeva brahmaivedamatastatam || 5 ||  
154843  
154844 anyasyāsaṃbhave sadeva somyedamagra āsīt ityādiśrutyanugṛhītāṃ yuktimāha -  
154845 sargādāviti | sargasya ādaṃ pūrvāvasthāyāmadvitīyabrahmarūpe mahāpralaye | tarhi  
154846 brahmaṇaḥ kāraṇaṃ tato'nyatpūrvamastu tatrāha - akāṇaratvāditi || 5 ||  
154847  
154848 samastavedaśāstrārthaṃ ye mahāpralayādi ca |  
154849 necchanti te mahāmūḍhā niḥśāstrā no mṛtā iva || 6 ||  
154850  
154851 nanu brahmarūpo mahāpralaya eva nābhyupagamyate bījāṅkurādiparaṃparānāditvena  
154852 pṛthivyādibhūtānāṃ pravāhānāditvāna kadācidanīdṛṣaṃ jagaditi karmajagādānāṃ  
154853 pūrvamīmāṃsakādīnāṃ pakṣaṃ dūṣayati - samasteti | sarve vedā yatpadamāmananti  
154854 tametaṃ vedānuvacanena brāhmaṇa vividiṣanti ityādiśruteḥ samastavedaśāstrārthaṃ  
154855 ādipadājīvanāṃ brahmaprāptilakṣaṇaṃ mokṣaṃ tatsādhanāni ca ye necchanti te  
154856 mokṣaśāstravaiyarthye tulyanyāyena karmaśāstrasyāpyaprāmāṇyāvāraṇānniḥśāstrā  
154857 no'smākaṃ tattvavidāṃ dṛṣā mṛtā iva | na tattvopadeśakathāyogyā ityarthaḥ || 6 ||  
154858  
154859 sarvaśāstrāviruddhena sarvaṃ brahmedamityalam |  
154860 sthitaṃ sānubhavaṃ yoktṛ yeṣāṃ tairna kathākramaḥ || 7 ||  
154861  
154862 yeṣāṃ yoktṛdehendriyādināṃ sarvavyavahāreṣu niyoktṛ pratyagātmacaitanyaṃ mano  
154863 vā sarvaśāstrāviruddhena sarvaṃ khalvidaṃ brahmeti darśanena sānubhavamalaṃ  
154864 paryāptaṃ pūrṇakāmaṃ sthitaṃ | kṛtakṛtyaistaiḥ sahāpi nopadeśakathākrama iti  
154865 jijñāsūnpratyeopadeśakathāprastāva ityarthaḥ || 7 ||  
154866  
154867 nityā nirantarodeti yādṛśī saṃvidāśaye |  
154868 bhūyate tanmayenaiva puṃsā deho'stu māthavā || 8 ||  
154869  
154870 prāsaṅgikaṃ samāpya prastutamanusaṃdhatte - nityeti | tathā ca cārvākābhimate  
154871 dehātmabhāve'pi tādṛśadṛḍhaniścayātmakasasaṃvidudaya evānvayavyatirekābhyāṃ  
154872 heturna deho vyabhicārāditi bhāvaḥ || 8 ||  
154873  
154874 bodhāccetsaṃvido jātaḥ sa duḥkhī puruṣo bhavet |  
154875 viruddhaṃ vedanaṃ yāvattāvajjīvo'nṅa tanmayāḥ || 9 ||  
154876  
154877 ata evānandaikarasasyāpyātmano viruddhaduḥkhitvavedanadārḍhyena duḥkhamayatā  
154878 sarvānubhavasiddhetyāha - bodhāditi | anṅeti saṃbodhane || 9 ||  
154879  
154880 jagaccidvyomakacanamātrameveti bhāvite |  
154881 tatkaṭhaṃ vedanaṃ vyomnā bodhaḥ kasya kuto bhavet || 10 ||  
154882  
154883 evaṃ duḥkhamasyāpi jagato niratiśayānandacidvyomakacanamātrameveti  
154884 bhāvanādvāstavatadbhāvadarśane bhrāntikalpituduḥkharūpatā  
154885 tadgrahaṇagrāhakādayaśca śāmyantīti dehātmavādināmapi tathābhāvane  
154886 nistārasiddhirityāśayenāha - jagaditi | tat prākprasiddhaṃ duḥkhādivedanaṃ kathaṃ  
154887 vyomnā kūṭasthādvayacidākāśena duḥkhāderbodhaḥ kasya bhavet kuto vā  
154888 nimittādityarthaḥ || 10 ||  
154889  
154890 nā kānicitpradhāvanti ekaniścayasasaṃvidāṃ |  
154891 puṃsāṃ sukhāni duḥkhāni rajāṃsi nabhasāmiva || 11 ||  
154892  
154893 ukte'rthe tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ iti śrutimarthata udāharati - na  
154894 kāniciditi | pradhāvanti prāpnuvanti | limpantīti yāvat || 11 ||  
154895  
154896 saṃvitsatyāstvasatyā vā niścayastāvādīdṛṣaḥ |  
154897 ābālametatsaṃsiddhaṃ kenāpahnūyate kathaṃ || 12 ||  
154898  
154899 svasvadṛḍhaniścayānusāryarthānubhave saṃvidaḥ prāmāṇyaṃ cittavṛtteḥ satyatvaṃ  
154900 vā nopayujyate dehātmabhāvādyanubhave ādyābhāvādbrahmasākṣātkāravṛttau

154901 dvitīyābhāvādityāśayenāha - saṃviditi | saṃvedanaṃ saṃvit satyā pramā  
154902 saṃvedyate yayā sā saṃvit satyā abādhitā vetyubhayaniyamābhāvoktiḥ | idṛśa  
154903 etādṛśasadasadarthānubhavaaheturbhavatyevetyarthaḥ | kathamapahnūyate | na  
154904 hyanubhavaviruddhamavalambyānubhavo'pahnotuṃ śakya ityarthaḥ || 12 ||  
154905  
154906 na dehaḥ puruṣo vāpi jīvo'nya upalabhyate |  
154907 saṃvitsarvamidaṃ sā tu yathā vetti tathā jagat || 13 ||  
154908  
154909 ata eva sarvavādyabhipretatattadveśakalpanāsamarthā saṃvidevātmeti sarve vādino  
154910 bodhayitvā kṛtārthīkartuṃ śakyā ityāśayenāha- na deha iti |  
154911 dehaścārvākābhimataḥ puruṣaḥ sāmkyābhimato jīvo mīmāṃsakādyabhimato vāpi  
154912 bhoktā anyāḥ saṃvitprthakkrto nopalabhyate | ataḥ sarvamidaṃ vādināṃ  
154913 kalpanāpadaṃ dehādisaṃvideva || 13 ||  
154914  
154915 sā satyāpyathavāsatyā tayā deho'nubhūyate |  
154916 svātantryeṇa yathā svapne pātāle khe jale divi || 14 ||  
154917  
154918 svātantryeṇa svakalpanāmātreṇa na prthivyādikāraṇasāpekṣatayetyarthaḥ || 14 ||  
154919  
154920 saṃvitsatyāstvasatyā vā tāvanmātraḥ smṛtaḥ pumān |  
154921 sa yathāniścayo nūnaṃ tatsatyamiti niścayaḥ || 15 ||  
154922  
154923 pumān ātmā | tat satyaṃ tadarthakriyāsamartham || 15 ||  
154924  
154925 prāmānyaṃ sarvaśāstrāṇāmetenaiva prasiddhyati |  
154926 sarvasiddhāntasiddhānta eṣa eveti me matiḥ || 16 ||  
154927  
154928 saṃvida eva sarvavādyabhimatātmādibhāvenāvasthāne tasyāḥ  
154929 paramārthasatyatvāttatkalpitārthānāṃ tattadabhimatārthakriyāsamarthatvācca  
154930 sarvaśāstraprāmānyaṃ prāguktaṃ pratiṣṭhitamityāha - prāmānyamiti | tathā  
154931 cāyaṃ saṃvidadvaitātmaśāstrasiddhāntaḥ sarvavādināmupajīvyatvātpuruṣārthahetutvācca  
154932 sarvasiddhāntaśiromaṇiḥ siddhānta ityāha - sarveti || 16 ||  
154933  
154934 tasmādabodhatā yāste yathā saṃvittathaiva sā |  
154935 bhavatyakaluṣākārā tathaiva phalabhāginī || 17 ||  
154936  
154937 tarhi kiṃ saṃvideva tattadvādyabhimatadehādyākāreṇa tattanniścayānurodhena  
154938 pariṇamate netyāha - tasmāditi | yā saṃvidi abodhatā avidyā āste saiva yathā  
154939 tattadvādināṃ saṃvittathaiva pariṇāmena pravṛttyādikāle bhavati | saiva  
154940 tattvabodhātmanā pariṇāme akaluṣasuddhacidākārā tathaiva mokṣaphalabhāginītyarthaḥ  
154941 || 17 ||  
154942  
154943 deśakālakriyādravyavedaśāstraiṣaṇābhramaiḥ |  
154944 abodhatā tu yā saṃvitkadācitsā na naśyati || 18 ||  
154945  
154946 ata eva puṇyadeśakālātau snānadānādikriyābhiḥ rasāyanamantrauśadhādidravyaiḥ  
154947 karmaśāstrabodhitaiḥ svargapaśuputrādyeṣaṇābhramaiśca sā abodhatā tatprayuktāyā  
154948 vikṣepasamvitsā ca kadācidapi na vinaśyati || 18 ||  
154949  
154950 āvirbhavati sā bhūyaḥ kṣīṇāśaṅkā kṣaṇena cet |  
154951 tatkena saṃvido duḥkhaṃ kadā nāmopaśāmyati || 19 ||  
154952  
154953 bodhe bādhitāyā avidyāyāḥ punarāvīrbhāvastu na śaṅkyo  
154954 bījābhāvādanirmokṣaprasaṅgāccetyāha - āvirbhavatīti | ātyantikabādhena kṣīṇā  
154955 punaḥ prasaktyāśaṅkāpi | sā avidyā bhūyaḥ kṣaṇādāvīrbhavati cettattarhi saṃvido  
154956 jīvasya duḥkhaṃ kadā kena vā nāmopaśāmyati - na kadācinna kenacidapītyarthaḥ ||  
154957 19 ||  
154958  
154959 saṃvideva nṛṇāṃ jīvaḥ sa yathā dṛḍhabhāvanaḥ |  
154960 tathā sukhī vā duḥkhī vā bhavedityeṣa niścayaḥ || 20 ||  
154961  
154962 saṃviccedasti tajjñānāṃ śaraṇaṃ bhavabhedane |  
154963 nāsti cettacchilāmūkamāndhyamevāvaśiṣyate || 21 ||  
154964  
154965 pratyagātmarūpasamvideva tattvato jñātā svakāryaṃ bandhaṃ haratīti saiva  
154966 mumūkṣūṇāṃ śaraṇaṃ tadabhāve tu jagadāndhyameva syāddūre mokṣaṃ  
154967 pratyāśetyāha - saṃviditi | avaśiṣyate pariśeṣātprasajjate || 21 ||  
154968  
154969 yattayaiva ca saṃvittyā vedanenaiva labhyate |

154970 ayaṃ svabhāvajñāptyāntarjāḍyaṃ puṃseva nidrayā || 22 ||  
 154971  
 154972 kuta āndhyamevāvaśiṣyate tatrāha - yaditi | yadyasmāddhetoḥ svabhāvajñāptyā  
 154973 svaprakāśayā tayaiva pratyagātmasaṃvittiyā puṃsā nidrayā svajāḍyamiva āndhyakalpena  
 154974 avedanenaivāyaṃ prapañco labhyate tatra saṃvittiyapalāpe asākṣikasyāndhyasyaiva  
 154975 pariśeṣādityarthaḥ || 22 ||  
 154976  
 154977 śrīrāma uvāca |  
 154978  
 154979 dikṣvadhastācca nānto'syā bhāvī nāpi jagatkṣayaḥ |  
 154980 astīti bhāvitam yena saṃtyaktā'bhāvabuddhinā || 23 ||  
 154981  
 154982 na kadācidanīdṛṣaṃ jagadityabhyupagamyā ye mahāpralayādi necchanti te niḥśāstrā  
 154983 mṛtā iveti ye tvayā ninditāstanmatānusāridṛḍhaniścayavatām  
 154984 tattvajñānāvatārādaḥ yuktirasti na veti saṃdihāno rāmaḥ pṛcchati - dikṣviti |  
 154985 asyāḥ saṃsṛteḥ prācyādyūrdhvantanavadikṣu adhastādadhodiśi ca antaeva nāsti | evaṃ  
 154986 jagataḥ kṣayo nāso'pi nāstīti yena saṃtyaktaprāgabhāvādyabhāvatrāyabuddhinā puṃsā  
 154987 bhāvitam || 23 ||  
 154988  
 154989 vijñānaghanamevedamiti nūnamapaśyatā |  
 154990 paśyatā ca yathādṛṣṭaṃ sarvakṣayamapaśyatā || 24 ||  
 154991  
 154992 punaḥ kidṛṣena tena puṃsā idaṃ sarvaṃ vijñānaghanameveti  
 154993 paramārthatattvamapaśyateti pūrveṇānvayaḥ | yathādṛṣṭaṃ jagadeva satyamiti paśyatā  
 154994 || 24 ||  
 154995  
 154996 tasya syātkidṛṣī brahmanyuktirādhivināśane |  
 154997 iti me saṃśayaṃ chindhi bhūyo bodhābhivṛddhaye || 25 ||  
 154998  
 154999 śrīvasiṣṭha uvāca |  
 155000  
 155001 atraikaṃ tāvaducitaṃ pūrvameva tathottaram |  
 155002 dvitīyamuttaram nyāyāṃ vakṣyamāṇamidaṃ śṛṇu || 26 ||  
 155003  
 155004 pūrva prāguṅktaṃ niḥśāstrā no mṛtā iva tairna kathākrama ityevottaram | athavā  
 155005 pūrvapūrvavādinam prati yaduktaṃ yaṃ yaṃ niścayamādatte saṃvidantarakhaṇḍitam  
 155006 ityādyuttaram tadevocitam | tathā ca caitanyānanuviddhatādṛśaniścayāprasiddheḥ so'pi  
 155007 mandacaitanyaṃ vyutpādya pūrvaniścayasya tadvivartatāvvyutpādanena  
 155008 cidakhaṇḍaikaṛasyānubhave avatārayituṃ śakya iti bhāvaḥ || 26 ||  
 155009  
 155010 idṛgbhāvastvayā prokto yaḥ puṃānpuruṣottama |  
 155011 sa tāvaccetanāmātraṃ bhavatītyanubhūyate || 27 ||  
 155012  
 155013 he puruṣottama idṛgbhāvastaduktaniścayavān yaḥ puṃāṃstvayā proktaḥ sa kiṃ  
 155014 dehātiriktacetanātmadarśi uta nityātivāhikadehātmadarśi uta sthūladehātmadarśi uta  
 155015 śuddhasaṃvidātmadarśi utājñānāvṛtasaṃvidātmadarśi uta saṃvidapalāpī |  
 155016 tatrādyakalpe tāvadāha - sa tāvaditi | sa yadi cetanāḥ rūpādīsaṃvido mīyante yatra  
 155017 taccetanāmātraṃ cidābhāsarūpaṃ bhavatītyabhyupagacchati tarhyanubhūyate eva  
 155018 kramātenātmatattvamityarthaḥ || 27 ||  
 155019  
 155020 sa cākāravinaśena yujyate nātra saṃśayaḥ |  
 155021 athāvināśo dehaścettadduḥkhasyātra kaḥ kramaḥ || 28 ||  
 155022  
 155023 tatkutastatrāha - sa ceti | hyarthe'yaṃ caḥ paṭhitaḥ | yasmātsa  
 155024 dehādyākāropādhināśena paramātmanā saha yujyate ekībhavati | dvitīye tvāha -  
 155025 atheti | vināśinyannamaye dehe ātmatābuddhau sarvato vināśāśaṅkayā duḥkham |  
 155026 avināśinyātmatāniścaye tu na dehākāratvadarśanamātrāparādhena duḥkhaprasaktiriti  
 155027 kramātso'pi bodhyamānastattvaṃ pratipatsyate iti bhāvataḥ | tat tarhi | kramaḥ prasaṅgaḥ  
 155028 ||  
 155029 28 ||  
 155029  
 155030 bhavedbhāgavibhāgātmavināśastvavicāritaḥ |  
 155031 avaśyaṃ tasya bhavati kileti nanu niścayaḥ || 29 ||  
 155032  
 155033 tṛtīye kalpe tāvadāha - bhavediti | bhāgavibhāgo'vayavabhedastadghaṭitaḥ  
 155034 sthūlātmā tasyātmatvadarśinā tadvināśaḥ sannapi na vicāritaḥ | avaśyaṃ ca  
 155035 sāvayavasya vināśo bhavati | kileti pratibodhane | tasyāpi tadatiriktātmaniścayaḥ  
 155036 siddhyatītyarthaḥ || 29 ||  
 155037

155038 mṛtaḥ sa saṃvidātmavādbhūyo no veti saṃsṛtim |  
155039 jñānadhautā na yā saṃvinna sā tiṣṭhatyasaṃsṛtiḥ || 30 ||  
155040  
155041 caturthakalpe'pyāha - mṛta iti | sa śuddhasaṃvidātmadarśi | jīvanmuktaḥ sarvadā  
155042 sarvatra līlayā jagatpaśyannapi mṛto videhatāmātreṇa kaivalyaṃ prāptaḥ sanbhūyaḥ  
155043 saṃsṛtim no veti | na paśyatītyarthaḥ | pañcamakalpe'pyāha - jñāneti | yā saṃvit  
155044 tattvajñānena na dhautā sā saṃsṛtibījabhāvāvināśādasasṛtirna tiṣṭhati | avaśyaṃ  
155045 saṃsaratyevetyarthaḥ | tathā ca tasyā api kvacijjanmani jñānodayānnistāra iti bhāvaḥ ||  
30  
155046 ||  
155047  
155048 athavā nāsti saṃvittiriti niścayavānyadi |  
155049 tatastādr̥gvedanato bhavatyeva dṛṣajjaḍaḥ || 31 ||  
155050  
155051 ṣaṣṭhakalpe'pyāha - athaveti | dṛṣadiva jaḍo viśeṣajñānaśūnyo bhavatyeva  
155052 ciraṃmityarthaḥ || 31 ||  
155053  
155054 yathāvedanamartheṣu cittve dehakṣayātkṣate |  
155055 mṛtireva paraṃ śreyo dṛṣṭaṃ nānubhavāditi || 32 ||  
155056  
155057 tena tatra kiṃ kathaṃ vā śreyo dṛṣṭaṃ tatrāha - yathāvedanamiti | āmaraṇaṃ  
155058 dṛḍhīkṛtatādr̥gvedanānusāreṇaiva dehapātādanantaraṃ cittve viśeṣaviññāne  
155059 kṣate naṣṭe sati gāḍhasuṣuptikalpā sā mṛtireva naiyāyikamokṣakalpā  
155060 nirduḥkhatvātparaṃ śreya iti tena dṛṣṭaṃ na tu niratiśayānandānubhavācchreyastena  
155061 mūrkhena dṛṣṭamityarthaḥ || 32 ||  
155062  
155063 asaṃbhavācchuddhavidō niḥśarīrā bhavanti ye |  
155064 jaḍabhāvā jaḍībhūya durbhedāndhyā bhavanti te || 33 ||  
155065  
155066 ye tu śūnyavādinō nairātmyadr̥ghaniścayāsteṣāṃ mṛtānāṃ kā gatistāmāha -  
155067 asaṃbhavāditi | niḥśarīrā mṛtāḥ | tathā ca śrutiḥ asuryā nāma te lokā andhena tamasā  
155068 vṛtāḥ | tāṃste pretyābhigacchanti ye ke cātmahano janāḥ iti || 33 ||  
155069  
155070 ye cāpi svapnapuravatsarvaṃ paśyanti cinmayāḥ |  
155071 teṣāmidamivāśeṣaṃ jagajjālaṃ pravartate || 34 ||  
155072  
155073 ye'pi vijñānavādināḥ kṣaṇikavijñānamayaṃ svapnatulyaṃ jagaditi paśyanti teṣāmapi  
155074 vyavahārasiddhistulyetyāha - ye cāpiti | cinmayāḥ kṣaṇikavikāricidātmabhūtāḥ || 34 ||  
155075 ||  
155076  
155077 sthairyāsthairyeṇa bhūtānāṃ kimapūrvamatau bhavet |  
155078 bhūtasthairye tathāsthairye sukhaṃ caivāsukhaṃ samam || 35 ||  
155079  
155080 ye jagataḥ sthairyavādinō ye ca kṣaṇikatvavādinasteṣāṃubhayeṣāmapi  
155081 sukhaduḥkhabhogāntavyavahārasiddhiḥ sametyāha - sthairyeti | apūrvamatau  
155082 jagadvvyavahāraivaicitryabuddhau kimantaraṃ bhavet | asukhaṃ duḥkham || 35 ||  
155083  
155084 sthīramastvasthīraṃ vāpi mahyādīmahatāmapi |  
155085 cidbhāmātramidaṃ bhāti yāvadaññānamātataṃ || 36 ||  
155086  
155087 tattvavidāṃ tu bhūmyādibhūtānāṃ kṣaṇikatvākṣaṇikatvayornāgrahaḥ |  
155088 adhyastasyādhiṣṭhānabrahmamātrasatattvakatvena śuktirajataṃūlyavicāravattadvicārasya  
155089 vyarthatvādityāśayenāha - sthīramiti | mahyādīnāṃ mahatāṃ bhūtānāmapi || 36 ||  
155090  
155091 saṃvidā saṃvido'sattāmihāvyāpya vinaṣṭayā |  
155092 nirṇīyāṅgikṛtaṃ yairvā jāḍyaṃ tadbālakairalam || 37 ||  
155093  
155094 saṃvidastu na kṣaṇikatvaṃ tatyā svāsattālakṣaṇasya svanāśasya jāḍyasya ca  
155095 vyāptumaśakyatayā saṃvidvyāptimantareṇa tadubhayasiddhyayogācca  
155096 taduktisaṃbhavābhāvādityāha - saṃvideti | saṃvidaḥ kālato'sattā kṣaṇikatvaṃ  
155097 deśataḥ asattā tu jāḍyaṃ dvividhāmapi tāṃ avyāpya asprṣṭvā vinaṣṭayā  
155098 kṣaṇikatvābhīmatasaṃvidā jāḍyaṃ | kṣaṇikatvasyāpyupalakṣaṇametataḥ |  
155099 yairnirṇīyāṅgikṛtaṃ taistathāvidhairbālakairmūrkhairalam saṃbhāṣaṇenetyarthaḥ || 37 ||  
155100 ||  
155101  
155102 yeṣāṃ vidbhyaḥ śarīrāṇi te vandyāḥ puruṣottamāḥ |  
155103 śarīrebhyo vido yeṣāṃ tairalam puruṣādhamaiḥ || 38 ||  
155104  
155105 ata eva hi kūṭasthacito vivartabhāvena tadvyāptadehāntajaḍaprapaṇcotpattivādinō



dhanyāḥ | vācārambhaṇanyāyena vikārānṛtatvadārśane citpariśeṣalābhāt | acito  
dehādeścidutpattivādinaścārvākakaṇabhakṣādayo mūrkhāḥ cidvināśena  
jaḍapariśeṣasyāpuruṣārthatvātsādhakābhāvāccetyāśayenāha - yeṣāmiti | vidbhya  
iti bahutvamavivakṣitam || 38 ||

cidrūpo jīvabījaugha ākāśakṣmijālavat |  
ūrdhvaṃ tiryagadho yāti pūryamāṇa iva svayam || 39 ||

jīvasamaṣṭirūpahiraṇyagarbhe cidābhāsabahutvādvā bahuvacananirdeśaḥ | tathā ca  
samaṣṭyātmā hiraṇyagarbha eka eva nānājīvātmanā ūrdhvādholokagamanādinā  
saṃsaratīti kalpanāpi sādhvītyāha - cidrūpa iti | ākāśakṣmayo  
maśakādayastajjālavat | yathā maṇikamallikādaḥ pūryamāṇo jalaughastiryagūrdhvamadho  
yāti tadvat || 39 ||

cetyate yena kartānyo bījaughena sa tatparaḥ |  
tathaivānubhavatyantaḥ svayameva vivalgati || 40 ||

sā nānākartṛjīvasamaṣṭitāpi hiraṇyagarbhacitaḥ svakalpanābhiniveśavaśādevetyāha  
- cetyata iti | bījaughenetitthaṃbhāve tṛtiyā | yena hiraṇyagarbhacidābhāsena  
bījaughabhāvena samaṣṭitām svasyopāsyatadvāsanānusārātkalpādaḥ anyāḥ bahudhā  
bhinno vyaṣṭirūpaḥ kartā svāntaścetyate sa tatparastadāsaktaḥ saṃstathaiva  
nānākartṛrūpaṃ svāntaḥ svayamevānubhavati tathaiva vivalgati saṃsarati cetyarthaḥ || 40  
||

yadyathā cetyate yena tajjīvenāśu tena tat |  
cidrūpeṇāpyate siddhametadābālamakṣatam || 41 ||

anena prakāreṇāpi prāgyadasmābhiḥ pratijñātaṃ tadeva siddhamityāha - yaditi |  
ābālaṃ āvṛddhaṃ ca | akṣatamavyāhatasiddham || 41 ||

yathā dhūmasya nabhasi yathāmbhodhau mahāmbhasaḥ |  
āvartavṛttayaścitrāstathā cidvyomni saṃsṛteḥ || 42 ||

ata eva hi tajjīvacitām vāsanāvaicitryānurūpatattatsaṃsṛti  
cetanavaicitryātsaṃsṛtīvaicitryamanantamityāha - yatheti || 42 ||

purī bhavati cidvyoma yathā svapne naraṃ prati |  
tathādisargātprabhṛti tadevedaṃ jagatsthitam || 43 ||

tadeva cidvyomaivedaṃ jagadbhūtvā sthitam || 43 ||

sahakārinimittāni yathā svapne na santi vai |  
pṛthivyādini bhūtāni tathaivādaḥ jagatsthiteḥ || 44 ||

sahakārikāraṇāni vinaiva svargādaḥ pratibhāmātreṇa siddhatvādapi  
svapnasāmyamevetyāha - saha-kāriti | ādaḥ sargādaḥ || 44 ||

aṅgānāṃ svapnanagare vasudhā vividhāḥ kṛtāḥ |  
yāstā eva jagatśvapnanagare puṣṭatām gatāḥ || 45 ||

aṅgānāṃ nagarāvayavabhūtagṛhāṇāṃ vasudhā uttarottarabhūmikābhedaḥ | yā  
ardhavikāśena pelavāḥ kṛtāstā eva samyagvikāśena ghaṇībhāvātpuṣṭatām gatāḥ || 45 ||

cinmātrākāśamevemaḥ prajā dvaitaikyavarjitāḥ |  
ke vātra rañjanānyā khe yadvābhāti khameva tat || 46 ||

yat u ābhātīti cchedaḥ || 46 ||

ciccandrikā caturdikkaṃ śītalāhlādakāriṇī |  
tanoti cetanālokaṃ tasyedaṃ kaccanaṃ jagat || 47 ||

trividhatāpopaśamanācchītalā cetanā arthaprathā tallakṣaṇamālokaḥ | tasya  
cetanālokaśyārtharūpeṇa kaccanaṃ || 47 ||

adyaivādyantayorvyomni cinmaye sargadarśanam |  
cidunmeṣanimeṣābhyāṃ khātmodetyastameti ca || 48 ||

ādaḥ sargātprāgante pralaye cavyomni sargaśūnyasvabhāve cinmaye vyomni adya  
vartamānakṣaṇa eva sargadarśanaṃ prasiddhaṃ tacca khātmabrahmaiva svacitaḥ

155175 paricchinnaṣaṁsādaparicchinnaṣaṁsa nimeṣācca svayameva  
155176 svapnavadudetyastameti ceti niṣkarṣa ityārthaḥ || 48 ||  
155177  
155178 yadyathā vetti yattatsattathaivānubhavatyalam |  
155179 yasmātsamastaṁ cinmātraṁ kimivātra na vidyate || 49 ||  
155180  
155181 ciccetsvasattābalena satkṛtya jagatpaśyati tadā na kiṁcidasaditi vaktuṁ śakyamityāha  
155182 - yaditi | tattacchrutiprasiddhaṁ sadvastu yasmāddhetoḥ yadyadyathā yathā vetti  
155183 sargādaḥ tadadyāpi tathaivānubhavati | tasmātsamastamapi cinmātraṁ tatra kiṁ na vidyate  
155184 yadasatsyādityārthaḥ || 49 ||  
155185  
155186 śaradākāśaviśadaṁ saṁvidāḥ saumyamānasāḥ |  
155187 asanta eva tiṣṭhanti santo'dhigatatatpadāḥ || 50 ||  
155188  
155189 cidvyatiriktārūpeṇāsantaḥ cidātmanā tu santaḥ || 50 ||  
155190  
155191 nirmānamohā jītasāṅgadoṣāḥ pravāhasaṁprāptanijārthabhājāḥ |  
155192 tiṣṭhanti kāryavyavahārādṛṣṭau nirāmāyā yantramāyā ivaite || 51 ||  
155193  
155194 teṣāṁ tādṛśiṁ sthitiṁ lakṣaṇenānubhāvayati - nirmānamohā iti | yantramāyāḥ  
155195 puruṣapratimā iva | tatpakṣe jalādipravāhavaśātsaṁprāptanijaceṣṭādyarthabhājāḥ  
155196 paśyatāmānyeṣāṁ kāryavyavahārādṛṣṭau tiṣṭhantīti yojyam || 51 ||  
155197  
155198 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
155199 nāstikyanirākaraṇaṁ nāma śatatamaḥ sargaḥ || 100 ||  
155200  
155201 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
155202 nāstikyanirākaraṇaṁ nāma śatatamaḥ sargaḥ || 100 ||  
155203 ekādhikaśatatamaḥ sargaḥ 101  
155204  
155205 śrīvāsiṣṭha uvāca |  
155206  
155207 cinmātrameva puruṣastadevetthamavasthitam |  
155208 cinmātravyatirekeṇa kimanyadupapadyate || 1 ||  
155209  
155210 saṁvidaikātmamamalaṁ sadā sarvatra paśyataḥ |  
155211 aprāpterbhayaḥhetūnāmabhayaḥsthitirīryate ||  
155212  
155213 sarvavādināmapi cinmātrameva tattvamityavagame yathā abhayapratīṣṭhāprāptistathā  
155214 varṇayituṁ pīṭhikāṁ racayati - cinmātramevetyādinā | itthamanena  
155215 nānāvādirikalpitaḥsthyikṣaṇikādirūpeṇa janmamaraṇabhayaśokādirūpeṇa ca || 1 ||  
155216  
155217 taccāvadātāmākāśaṁ tanmaye draṣṭṭa dṛśyate |  
155218 tāvanmātraṁ jagadato heyopādeyadhīḥ kutaḥ || 2 ||  
155219  
155220 tadevopapādayaṁstatphalamāha - tacceti | taccinmātraṁ cāvadātaṁ  
155221 nirmalamākāśameva | tanmaye tadvivartabhūte || 2 ||  
155222  
155223 na vidyate paro loka bārhaspatyasya yasya tu |  
155224 vido'nyattasya kiṁ sāraṁ rāgadveṣāvataḥ kutaḥ || 3 ||  
155225  
155226 heyopādeyābhāvena rāgadveṣaprasaktirīti vijñānaikaskandhavādinō bauddhasyāpi  
155227 saṁmatam kiṁtu kṣaṇikavijñānamasāramityeva tanmatamupekṣitavyamityāha - na  
155228 vidyata iti | bārhaspatyasya bṛhaspatipraṇītabuddhaśāstrānusāriṇō yasya vādināḥ  
155229 kṣaṇikavijñānātpara'nyo lokyata iti loka jaganna vidyate tasya | ato nirviśayatvādeva  
155230 rāgadveṣau kutaḥ na prasajjete evakiṁtu vidadāḥ anyat kiṁ sāraṁ nityaṁ puruṣārtharūpaṁ  
155231 yatsaṁbhāvanayā vidadāḥ śāśvatatvaṁ sa necchatītyārthaḥ | rajiputrāṇāmasurāṇāṁ ca  
155232 vimohanāya bṛhaspatināpi buddhaśāstraṁ praṇītamiti matsyapurāṇādaḥ prasiddham || 3 ||  
155233  
155234  
155235 iṣṭāniṣṭādṛśō rāgadveṣadoṣāḥ kimātmakāḥ |  
155236 saṁvidyomamāye svapne jagadākhye'ṅga kathyatām || 4 ||  
155237  
155238 kūṭasthasaṁvida eva vivartarūpaḥ svapno jagadityasmatsiddhānte tu sutarāṁ na  
155239 rāgadveṣaprasaktirityāha - iṣṭāniṣṭeti || 4 ||  
155240  
155241 idaṁ heyamupādeyaṁ veti saṁvitkhamātmani |  
155242 nirmale nirmalaṁ bhāti kevalātra tadataddṛśau || 5 ||  
155243

155244 astu vā heyopādeyavikalpādhyāsastathāpi saṃvidākāśe na kaścidiśeṣa ityāśayenāha  
155245 - idamiti | tadataddṛṣau iṣṭāniṣṭādidiṣṭī || 5 ||  
155246  
155247 saṃvinnaro'maro nāgaḥ saṃvitsthāvarajaṃgamam |  
155248 bhāvābhāvādayo'syābdhestaraṅgāvartavṛttayaḥ || 6 ||  
155249  
155250 sarvasyāvināśisaṃvinmātratve janmamaraṇādayo'pi na saṃbhāvayituṃ śakyā ityāha ##-  
155251  
155252 saṃvidākāśamevāhaṃ bhavānapi janā api |  
155253 mriyāmahe no kadācitsaṃvitkila kadā mṛtā || 7 ||  
155254  
155255 saṃvido nāsti saṃvedyaṃ svayaṃ saṃvedyatāmītā |  
155256 cittvādato biśālākṣa dvitaikatve kva vā sthite || 8 ||  
155257  
155258 sarvasya saṃvittve saṃvedyamanyanna pariśiṣyate | svasyāḥ svasaṃvedyatākalpanā tu  
155259 svasya svaskandhārohaṇakalpanākalpetyāha - saṃvida iti | svayameva cetsaṃvedyatām  
155260 itā prāptā ataścittvādanyatsaṃvedyatālakṣaṇakriyākarmabhedarūpaṃ dvitvaṃ  
155261 tadvyāvṛttamekatvaṃ vā kva sthite || 8 ||  
155262  
155263 saṃvinmātrādṛte tasmādbhūtaṃ kimiva kathyatām |  
155264 kathyatām mriyate taccettadadyeme kuto vyaṃ || 9 ||  
155265  
155266 bhūtaṃ nityaṃ sadvastu | kuto vyaṃ jīvāma iti śeṣaḥ || 9 ||  
155267  
155268 vādināḥ saugatādyā ye ye lokāyatikādayaḥ |  
155269 saṃvidākāśamutsṛjya yanmanyante [yanmayante yanmayatve iti pāṭhau ]  
155270 taducyatām || 10 ||  
155271  
155272 evaṃ sati saṃvidākāśa eva sarvavādināṃ svasvābhimatārthākāreṇa prathata iti phalitam |  
155273 tāṃ vinā gatyantarābhāvādityāśayenāha - vādina iti || 10 ||  
155274  
155275 saṃvidākāśamevaitatkenacidbrahma kathyate |  
155276 kenacitprocyate jñānaṃ kenacicchūnyamucyate || 11 ||  
155277  
155278 uktamarthaṃ brahmavādināṃ puraskṛtya prapañcayati - saṃvidākāśamiti  
155279 dvābhyām | jñānaṃ vijñānaṃ || 11 ||  
155280  
155281 kenacinmadaśaktyābhaṃ kenacitpuruṣābhidham |  
155282 kenacicca cidākāśaṃ śiva ātmā ca kenacit || 12 ||  
155283  
155284 kenaciddehātmaṃvādinā | madirāmadaśaktyābhaṃ dehākārapariṇatabhūtadharmabhūtaṃ |  
155285 puruṣābhidhaṃ sāmkyena | cidākāśaṃ yoginā | śiva īśvara ātmā aṇurjīvaśceti  
155286 śaivena || 12 ||  
155287  
155288 cinmātramevamyuktaṃ yāti na kvacidanyatām |  
155289 yasmātsvayaṃ tadevaivamātmānaṃ vetti netarat || 13 ||  
155290  
155291 evaṃ vā dibhirbahudhā vikalpane'pi cito na kācitskṣatiḥ | svasyāḥ sarvavikalpasākṣiṇītvena  
155292 nirvikalpatvādityāha - cinmātramiti || 13 ||  
155293  
155294 cūrṇatām yāntu me'ngāni santu merūpamāni ca |  
155295 kā kṣatiḥ kā ca vā vṛddhiścidrūpavapuṣo mama || 14 ||  
155296  
155297 cidrūpameva vapuḥ svarūpaṃ yasya tathāvidhasya mama || 14 ||  
155298  
155299 mṛtāḥ pitāmahādyāścinna mṛtā sā mriyeta cet |  
155300 tajjanma naiva nāma syādasmākaṃ mṛtasamvidāṃ || 15 ||  
155301  
155302 asmākaṃ pitāmahādyā dehā mṛtāsteṣāṃ cittu na mṛtā | sāpi mriyeta  
155303 cenmṛtasamvidāṃ teṣāṃ punarjanmaiva na syādityarthaḥ | asmākamiti asmāsvapi  
155304 tannyāyasāmyapradarśanaparatayā vā yojyam || 15 ||  
155305  
155306 na jāyate na mriyate saṃvidākāśamakṣayaṃ |  
155307 bhavetkathaṃ kathaya kiṃ kilākāśasya saṃkṣayaḥ || 16 ||  
155308  
155309 ākāśasya saṃkṣayaḥ kiṃ bhavetkathaṃ vā bhavetkathaya || 16 ||  
155310  
155311 jagadrūpaikakacanamavināśi cidambaram |  
155312 udayāstamayonmuktaṃ sthitamātmāni kevalam || 17 ||

155313  
155314 evaṃ saṃkṣayāsambhave jagadrūpasya kacaṇaṃ prathārūpaṃ taccidevāmbaramavināśi  
155315 sthitam || 17 ||  
155316  
155317 jagadbhānaṃ dadhaddāhaṃ cinnabhaḥsphaṭikācalaḥ |  
155318 anādimadhyaparyantaḥ svaccha ātmani tiṣṭhati || 18 ||  
155319  
155320 cinnabholakṣaṇaḥ sphaṭikācalaḥ svāntaḥ svayameva jagadbhānaṃ dadhat svataḥ  
155321 svasākṣātkāravahninā taddāhaṃ vidhāya svaccha ātmani tiṣṭhati | yathā svacchaḥ  
155322 sphaṭikācalaḥ svāntaḥ pratibimbavanaṃ prāgdadhatkadācitpratibimbavahnibhāvamiva  
155323 prāptena svenaiva tadvanaṃ dagdhvā svarūpamātre avatiṣṭhate tadvadityāśayaḥ || 18 ||  
155324  
155325 yathā yathāndhakāreṇa prekṣyamāṇaṃ praṇaśyati |  
155326 kimapyāṅgābhracakraḥ tathedaṃ viśvamātmani || 19 ||  
155327  
155328 yathā yathā jñānaprābalyaṃ tathā tathā sājñānasya jagato nāśe dṛṣṭāntamāha ##-  
155329 prekṣyamāṇaṃ yathā yathā kramānniḥśeṣaṃ praṇaśyati tathā ajñānāndhakāreṇa  
155330 kṛtamidaṃ viśvamapītyarthaḥ || 19 ||  
155331  
155332 yathāmbudhiḥ svayaṃ yāti toyādyāvartakādikaṃ |  
155333 sthito dadhattathaivedaṃ cidākāśo'ṅgamātmani || 20 ||  
155334  
155335 yathā svayameva toyapravāhastaraṅgādiṣvāvartakaphenabudbudādikamaṅgaṃ  
155336 dadhatsthitastathaiva cidākāśo'pyātmani jagadaṅgaṃ dadhatsthita ityarthaḥ || 20 ||  
155337  
155338 cinmātrameva puruṣaḥ khavatsa ca na naśyati |  
155339 kadācanāpi tadvyarthaṃ yannaśyāmīti śokitā || 21 ||  
155340  
155341 dehādehāntaraprāptau nava eva mahotsavaḥ |  
155342 maraṇātmani kiṃ mūḍhā harṣasthāne viśidatha || 22 ||  
155343  
155344 jīrṇadehatyāgena navataradehaprāptinimitte maraṇe upasthite harṣa evocito na śoka ityāha  
155345 - dehāditi || 22 ||  
155346  
155347 mṛtaścenna bhavedbhūyaḥ so'trāpyupacayo mahān |  
155348 bhāvābhāvagrahotsargajvaraḥ praśamamāgataḥ || 23 ||  
155349  
155350 yadi punarjanma nāstyeveti vo bhramastathāpi viśādo nocitaḥ | maraṇādeva  
155351 sarvānarthaprāptinivāraṇādityāha - mṛta iti | upacayaḥ puruṣārthotkarṣaḥ || 23 ||  
155352  
155353 maraṇaṃ jīvitaṃ tasmāna duḥkhaṃ na sukhaṃ yataḥ |  
155354 nāstyevaitaccidākāśaḥ kilettamabhiḥjimbhate || 24 ||  
155355  
155356 itthaṃ janmamaraṇayoḥ satorapi yatra na duḥkhaprasaktistatrātyantamasatostayordüre  
155357 tatprasaktirityāśayenopasaṃharati - maraṇamiti || 24 ||  
155358  
155359 mṛtasya dehalābhaścennava eva tadutsavaḥ |  
155360 mṛtirnāśo hi dehasya sā mṛtiḥ paramaṃ sukhaṃ || 25 ||  
155361  
155362 mṛtasya dehalābho'sti vā na veti saṃdehādeva maraṇādbhayamiti manvānaṃ prati  
155363 uktamevārthaṃ bhaṅgyantareṇāha - mṛtasyeti | hi  
155364 yasmānmṛtirjarārogādigrastasya kārāgrhakalpasya pūrvadehasya nāśaḥ || 25 ||  
155365  
155366 mṛtiratyantanāśaścettadbhavāmayasaṃkṣayaḥ |  
155367 bhūyaḥ śarīralābhaścennava eva tadutsavaḥ || 26 ||  
155368  
155369 ata eva koṭyantare'pi sā tathaivetyāha - mṛtiriti || 26 ||  
155370  
155371 kukarmabhyo'tha bhītiścetsā sameha paratra ca |  
155372 tāni mā kāṛṣa bhoṣmālokaḍvitasiddhaye || 27 ||  
155373  
155374 maraṇottaraṃ kukarmiṇāṃ narakādiśravaṇādbhayamiti cejjīvatāmapi teṣāṃ  
155375 rājadaṇḍādīvaśādatyutkāṇāmihaiva phaladarśanācca bhayaṃ tulyamiti  
155376 kukarmānyeva mā kurvityāha - kukarmabhya iti | mā kāṛṣa mā kāṛṣiḥ |  
155377 sipaśchāndaso'kāraśaḥ || 27 ||  
155378  
155379 mariṣyāmi mariṣyāmi mariṣyāmīti bhāṣase |  
155380 bhaviṣyāmi bhaviṣyāmi bhaviṣyāmīti nekṣase || 28 ||  
155381

155382 kva nāma janmamaraṇe kva bhavābhavabhūmayāḥ |  
 155383 saṃvidātmakamevedaṃ vyoma vyomni vivartate || 29 ||  
 155384  
 155385 paramārthadṛṣā tu janmamaraṇādiprasaktireva nāstītyāha - kveti || 29 ||  
 155386  
 155387 saṃvidākāśamātrātmā piba bhuṃkṣvāsva nirmamaḥ |  
 155388 ākāśakośakāntasya kuta icchodayastava || 30 ||  
 155389  
 155390 jñānapūrṇānāṃ niriçchatryavahārāṇṇa kadāpiduḥkhaprasaktirityāha -  
 155391 saṃvidākāśeti || 30 ||  
 155392  
 155393 svappravāhabalodyuktadeśakālavaśāditān |  
 155394 bhāvānbhuṅkte'bhayo bhavyaḥ pāvanānpāvanādapi || 31 ||  
 155395  
 155396 sviyappravāhabalena prasaktādudyuktātprayatnāddeśakālavaśācca itānprāptān  
 155397 bhāvānśabdādiviṣayāṃsteṣvapi pāvanādapi pāvanānbhuṅkte na  
 155398 manomālinyavikṣepaḥetūṇīyarthāḥ | pāvanānpādapo yathā iti pāṭhe spaṣṭam || 31 ||  
 155399  
 155400 madhyamadyagatāṇdoṣāṇdeśakālavaśāditān |  
 155401 anādrītyāntarevāste suptadhīravahelayan || 32 ||  
 155402  
 155403 madhye madhye deśakṣobhadurbhikṣādīkāle'pyasya na duḥkhaprasaktistadā  
 155404 kvacidekāntaparvataguhāḍau samādhisukhānubhavaṇa tatkālavahelanasamḥbhavādityāha  
 155405 - madhyeti | antarnirvikalpasamādhau suptadhīḥ || 32 ||  
 155406  
 155407 na duḥkhameti maraṇātsukhameti na jīvitāt |  
 155408 nābhivāñchati na dveṣṭi sa tadāste vivāsanāḥ || 33 ||  
 155409  
 155410 maraṇajīvitajanmajaratṭṛṇānyavimṛśanvigatecchamavāsanāḥ |  
 155411 viditavedya ihājña ivodito vasatī vītabhayastvacalo yathā || 34 ||  
 155412  
 155413 sargoktamarthaṃ saṃkṣipyopasaṃharati - maraṇeti | maraṇādīlakṣaṇāṇi jaratṭṛṇāṇi  
 155414 avimṛśanviditavedyo'pyajño'timūḍha iva vītabhayaḥ sannacalo yathā tathā  
 155415 vasatītyarthāḥ || 34 ||  
 155416  
 155417 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
 155418 paramopadeśo nāmaikādhikaśatatamaḥ sargaḥ || 101 ||  
 155419  
 155420 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 155421 paramopadeśo nāmaikādhikaśatatamaḥ sargaḥ || 101 ||  
 155422  
 155423 dvyadhikaśatatamaḥ sargaḥ 102  
 155424  
 155425 śrīrāma uvāca |  
 155426  
 155427 pariñāte pare vastunyanādinidhanātmani |  
 155428 saṃpadyate vada brahmankīdṛśaḥ puruṣottamaḥ || 1 ||  
 155429  
 155430 bhūyo'pi buddhatattvasya varṇyate lakṣaṇāvalīḥ |  
 155431 tadabhyāsadṛḍhatvena bodhadārḍhyaṃ bhavediti ||  
 155432  
 155433 kīdṛśaḥ kiṃlakṣaṇaviśiṣṭaḥ saṃpadyate || 1 ||  
 155434  
 155435 śrīvāsiṣṭha uvāca |  
 155436  
 155437 śṛṇu saṃpadyate kīdṛgñātajñeyo narottamaḥ |  
 155438 yāvajjīvaṃ kathaṃ caiṣa kimācāro'vatiṣṭhate || 2 ||  
 155439  
 155440 kathaṃsvabhāvaḥ kimācāraścāvatiṣṭhate tacchṛṇu || 2 ||  
 155441  
 155442 upalā api mitrāṇi bandhavo vanapādapāḥ |  
 155443 vanamadye sthitasyāpi svajanā mṛgapotakāḥ || 3 ||  
 155444  
 155445 tatra svabhāvabhūtānyāntarāṇi lakṣaṇāṇi prathamam vaktumupakramate - upalā  
 155446 apītyādinā | mitrādiṣūpalādiṣu ca saṃyogavīyogādiṣu tulyāntaḥsthitirityarthāḥ || 3 ||  
 155447  
 155448 ākirṇaṃ sūnyamevāsyā vipadaścātisaṃpadaḥ |  
 155449 sthitasyāpi mahārājye vyasanānyeva sūtsavāḥ || 4 ||  
 155450

155451 ākirṇaṃ janasaṃkulaṃ sthānaṃ | vipado dhanabandhvādināśāḥ | vyasanāni  
155452 vadhabandhanapāravaśyādīduḥkhāni | sūtsavā mahotsavasamāḥ || 4 ||  
155453  
155454 asaṃādhiḥ saṃādhanāṃ duḥkhameva mahatsukham |  
155455 vyavahāro'pi sanmaunaṃ karmāṇyevātyakarmatā || 5 ||  
155456  
155457 vyavahāro vācikaḥ | karmāṇi kāyikāni || 5 ||  
155458  
155459 jāgradeva suṣuptastho jīvanneva mṛtopamaḥ |  
155460 karoti sarvamācāraṃ na karoti ca kiṃcana || 6 ||  
155461  
155462 suṣuptasadṛśe nirvikalpātmani tiṣṭhatīti suṣuptasthaḥ |  
155463 āsarīrātmabhāvasthitermṛtopamaḥ | akartrātmapratiṣṭhatvāna karoti || 6 ||  
155464  
155465 rasiko'tyantaviraso nirghṛṇo bandhuvatsalaḥ |  
155466 nirdayo'tyantakarūṇo vitṛṣṇastṛṣṇayānvitaḥ || 7 ||  
155467  
155468 viśayasukheṣvapyātmasukhamātratādṛśā rasikaḥ | viśyadṛśā tvatyantavirasaḥ |  
155469 svīyatābuddhyabhāvānnirvṛṇaḥ | svātmatābuddhyā tu nirupādhipremṇā bandhuṣu  
155470 vatsalaḥ | dayāviśayadvitīyādarśanānnirdayaḥ | svadehaupamyena paraśarīre'pi  
155471 sukhaduḥkhadarśanādatyantakarūṇaḥ | evaṃ pūrṇatvātsvayaṃ vitṛṣṇaḥ |  
155472 ajñajanoddhārasvabhāvāttaddhitatṛṣṇayānvitaḥ || 7 ||  
155473  
155474 sarvābhinanditācāraḥ sarvācārabahiṣkṛtaḥ |  
155475 avītaśokabhayāyāsaḥ saśoka iva lakṣyate || 8 ||  
155476  
155477 kimācāro'vatiṣṭhate iti prṣṭāni bāhyalakṣaṇānyāha - sarveti |  
155478 ajñajanaduḥkhadarśanāttānanuśocan saśoka iva lakṣyate || 8 ||  
155479  
155480 tasmānnodvijate loko lokānnodvijatetu saḥ |  
155481 paramudvegamāpannaḥ saṃsṛtau rasiko'pi san || 9 ||  
155482  
155483 nodvijate na bibheti | udvegaṃ bhayaṃ || 9 ||  
155484  
155485 nābhinandati saṃprāptaṃ nāprāptamabhivāñchati |  
155486 āste'nubhūyamāne'rthe na ca harṣaviṣādayoḥ || 10 ||  
155487  
155488 anubhūyamāne'pi harṣaviṣādahetāvarthe tayornāste || 10 ||  
155489  
155490 duḥkhite duḥkhitakathaḥ sukhite sukhasaṃkathaḥ |  
155491 āste sarvāsvavasthāsu hṛdayenāparājitaḥ || 11 ||  
155492  
155493 dukhaduḥkhābhyāmaparājitaḥ ānabhibhūtaḥ | sahiṣṇuriti yāvat || 11 ||  
155494  
155495 karmaṇaḥ sukṛtādanyadasmai kiṃcinna rocate |  
155496 svabhāva eva mahatām nanu yanna viceṣṭitam || 12 ||  
155497  
155498 nanviti saṃbodhane | na viceṣṭitamasaśāstriyaceṣṭāvarjanaṃ yat tanmahatām svabhāva eva |  
155499 yatnaviceṣṭitam iti pāṭhe śāstriyayatnamātraprayuktaṃ viceṣṭitam || 12 ||  
155500  
155501 nālambate rasikatām na ca nīrasatām kvacit |  
155502 anārtheṣu vicaratyarthī vītarāgaḥ sarāgavat || 13 ||  
155503  
155504 rasikatāmāsaktim | nīrasatām niṣpraṇayatām | artheṣu dhaneṣu arthī upayācako bhūtvā na  
155505 vicarati || 13 ||  
155506  
155507 yathā śāstravyavahṛteḥ sukhaduḥkhaiḥ kramāgataiḥ |  
155508 anāgato'pi cāyāti na harṣaṃ na viṣāditām || 14 ||  
155509  
155510 sukhaduḥkhairanāgato'saṃsprṣṭo'pyāyāti sprṣatīva | tato harṣaṃ viṣāditām vā  
155511 nāyātyeva || 14 ||  
155512  
155513 saṃprahrṣṭāśca lakṣyante lakṣyante duḥkhitāstathā |  
155514 na svabhāvaṃ tyajantyantaḥ saṃsārārabhaṭīnaṭāḥ || 15 ||  
155515  
155516 sukhaduḥkhābhyāṃ sprṣyata iveti yaduktaṃ tallīṅgopadarśanena vivṛṇoti -  
155517 saṃprahrṣṭāśceti | na harṣa na viṣāditām ityuktimapi hetūpadarśanena vivṛṇoti ##-  
155518 saṃpraharṣādiliṅgaviḍambanaṃ teṣāṃ naṭaviḍambanatulyaṃ phalitamityāśayena  
155519 viśīnaṣṭi - saṃsārārabhaṭīnaṭā itī || 15 ||

155520  
155521 ātmīyeṣvarthajāteṣu mithyātmasu sutādiṣu |  
155522 budbudeṣviva toyānām na snehastattvadarśinām || 16 ||  
155523  
155524 asneha eva sughanasnehārdrahrdayo yathā |  
155525 vatsalām darśayanvṛttiṃ jñastiṣṭhati yathākramam || 17 ||  
155526  
155527 vāyūniva pravāhasthāḥ spṛśanti viṣayānmudhā |  
155528 dehasattāviṣānmūḍhā liyante viṣayodare || 18 ||  
155529  
155530 ajñāstu na sujñavadanāsaktyā viṣayānbhoktuṃ jñantītyāha - vāyūniveti | te hi  
155531 dehātmanaiva yā svasattā tallakṣaṇādviṣānmūḍhāḥ saṃtāpamūrcchitā iva  
155532 kāmādisaṃtāpaśāntaye atyāsaktyā viṣayodare liyante | tathā līnā api  
155533 prataptavaitaraṇīnadīpravāhasthā nārakipuruṣā uparibhāgena vāyūniva viṣayān kiṃcideva  
155534 mudhā spṛśanti na tattvataḥ kārtsnyena viṣayamanubhūya viśramituṃ  
155535 śaknuvantītyarthaḥ || 18 ||  
155536  
155537 bahiḥ sarvasamācāramantaḥ sarvārthaśītalam |  
155538 nityamantaranāviṣṭa āviṣṭa iva tiṣṭhati || 19 ||  
155539  
155540 sarvaiḥ śiṣṭaiḥ sama ācāro yasyām sthitau sarve arthāśca śītalā yasyāmiti dve api  
155541 sthitikriyāviśeṣaṇe | tiṣṭhati tattvaviditi śeṣaḥ || 19 ||  
155542  
155543 śrīrāma uvāca |  
155544  
155545 svarūpamidṛśaṃ tasya ko vetti munināyaka |  
155546 vada satyamasatyam vā bhavatyajño hyapīdṛśaḥ || 20 ||  
155547  
155548 uktairlakṣaṇaistattvajñaparicayo durghaṭaḥ mūrkhadāmbhikavañcakatāpaseṣvapi  
155549 jaṭhātsampādītānāmeṣāṃ lakṣaṇānām darśanāditi rāmaḥ śaṅkate -  
155550 svarūpamiti | idṛśamuktalakṣaṇapariceyaṃ svarūpaṃ satyamathavā asatyam  
155551 dambhādīparikalpitaṃ veti ko vedituṃ śaknoti | hi yataḥ ajño'pi dāmbhika  
155552 idṛśastvaduktalakṣaṇavānbhavati loke ityanvayaḥ || 20 ||  
155553  
155554 aśvavadbrahmacaryeṇa caranto'cārucetasāḥ |  
155555 mithyātapasvidārḍhyāya bhavantyevaṃvidhā mune || 21 ||  
155556  
155557 acārucetaso vidvatsādṛśyaviḍambanene tādṛśamānapūjādisāpekṣacittāḥ |  
155558 tapasviśabdena tathā khyātirlakṣyate |  
155559 mithyāparikalpitasvatapasvitāprakhyaṭidārḍhyāyetyarthaḥ || 21 ||  
155560  
155561 śrīvasiṣṭha uvāca |  
155562  
155563 asatyam vāstu satyam vā svarūpaṃ varamidṛśam |  
155564 viddhi vedavidāṃ tveṣa svabhāvānubhavasthitaḥ || 22 ||  
155565  
155566 dambhārthamapi dṛḍhīkṛtānyetāni lakṣaṇāni śubhodarkāṇyeveti na  
155567 tallakṣaṇavatāmupekṣā kāryā | yatastādṛśānāmanusaraṇe  
155568 svabhāvasiddhalakṣaṇasaṃpannastattvavidapi daivāllabhyata ityāśayena śrīvasiṣṭha  
155569 uttaramāha - asatyam veti | idṛśamuktalakṣaṇasaṃpannaṃ svarūpaṃ varam  
155570 durlabhatvācchreṣṭham | vedavidāṃ vedārthatattvavidāṃ tu eṣa lakṣaṇakalāpaḥ  
155571 svabhāvānubhavabalādeva sthitaḥ pratiṣṭhito na haṭhātsampādita ityarthaḥ || 22 ||  
155572  
155573 anāviṣṭā viceṣṭante vītarāgāḥ sarāgavat |  
155574 gatahāsā hasantyajñānsahasā karuṇākulāḥ || 23 ||  
155575  
155576 anāviṣṭāḥ kriyāphaleṣvanabhiniviṣṭāḥ || 23 ||  
155577  
155578 cittādarśagataṃ dṛśyaṃ sarvaṃ kapaṭakuṭṭimam |  
155579 paśyantyasaṭparijñātaṃ svapne hemeva hastagam || 24 ||  
155580  
155581 sarvaṃ dṛśyaṃ cittādarśagataṃ kapaṭakuṭṭimakalpamasatpaśyanti || 24 ||  
155582  
155583 antaḥśītalatāmeṣāṃ tām na jñanti kecana |  
155584 dūrāccandanadārūṇāmāmodamiva jantavaḥ || 25 ||  
155585  
155586 ye tu vijñātavijñeyāstādṛśāḥ pāvanāśayāḥ |  
155587 jñanti tāmstathaivāntaraheḥ pādānivāhayaḥ || 26 ||  
155588

155589 yadyapi tattvavitsvarūpamajñā jñātuṃ na śaknuvanti tathāpi tattvavido jñantyevyāha  
155590 - ye tviti | pādān padāni || 26 ||  
155591  
155592 bhāvaṃ nigūhayantye tamuttamamanuttamāḥ |  
155593 grāmyairdhanaiḥ kilānarghyaḥ kaścintāmaṇirāpaṇe || 27 ||  
155594  
155595 dāmbhikāstu lakṣaṇāni prakhyāpayanti | tattvajñāstu nigūhayantītyanena viśeṣeṇa vā te  
155596 pariceyā ityāśayenāha - bhāvamiti | kimarthaṃ nigūhayanti tatrāha - grāmyairiti |  
155597 grāmyairgrāmanagarādiṣu bhavairdhanairanarghyaḥ kretumaśakyaścintāmaṇiḥ āpaṇe  
155598 kaḥ prasāryate | na kaścidityarthaḥ || 27 ||  
155599  
155600 tasminnigūhane bhāvo yatasteṣāṃ na darśane |  
155601 nirvāsanā gatadvaitā gatamānāḥ kilāṅga te || 28 ||  
155602  
155603 āpaṇaprasāraṇaliṅgena nāyaṃ cintāmaṇiritibadbalātsvaguṇaprakhyāpanaliṅgena  
155604 dāmbhiko'yaṃ na tattvaviditi jñeyamityāśayenāha - tasminniti | teṣāṃ tattvavidāṃ  
155605 tasminsvaguṇāḍau viśaye nigūhane eva bhāvastātparyaṃ na tu darśanaparebhyaḥ  
155606 prakhyāpane | yataste nirvāsanāḥ khyātimānādirāgavāsanāśūnyāḥ | angetyāmantraṇe  
155607 || 28 ||  
155608  
155609 ekāntāmānadaurgatyajanāvajñaptayastu tān |  
155610 sukhayanti yathā rāma na tathaiva maharddhayaḥ || 29 ||  
155611  
155612 kimarthaṃ te khyātyādi necchanti tatrāha - ekānteti | khyātimānadhanādisamṛddhau  
155613 janasaṃjābhīmānādyanarthasahasrairvikṣepe ātmasukhānubhavavicchedāpatteriti bhāvaḥ  
155614 | amānaṃ pūjāvarjanam | daurgatyamakiṃcanatā | janairavajñaptayo'vajñāḥ || 29 ||  
155615  
155616 svasaṃvedanasamvedyasārā viditavedyatā |  
155617 naiṣā darśayituṃ śakyā dṛśyate na ca tadvidā || 30 ||  
155618  
155619 yā viditavedyatā sā svasaṃvedanena svānubhavenaiva saṃvedyaḥ sāro niratiśayānando  
155620 yasyāṃ sā | eṣā anyam prati darśayituṃ na śakyā | yatastadvidāpi sā na dṛśyate na  
155621 dṛgviśayīkriyate kiṃtu svaprakāśatayaiva svayaṃ prathata ityarthaḥ || 30 ||  
155622  
155623 guṇaṃ mamemaṃ jñātu janaḥ pūjāṃ karotu me |  
155624 ityahaṃkāriṇāmīhā na tu tanmuktacetasaṃ || 31 ||  
155625  
155626 kriyāphalāni cidvyomagamanādīni rāghava |  
155627 ajñānāmapi sidhyanti mantrauśadhivaśādiha || 32 ||  
155628  
155629 vyomagamanādīni mantrajapādikriyāphalāni ajñānāmapi sidhyanti | ciditi nipāto  
155630 bāhulyadyotanārthaḥ || 32 ||  
155631  
155632 yo yādṛk kleśamādhātuṃ samarthastādṛgeva saḥ |  
155633 avaśyaṃ phalamāpnoti prabuddho'stvajña eva vā || 33 ||  
155634  
155635 āmodaścandanasyeva spandanasya phalaṃ hṛdi |  
155636 sarvasyaivāsti tannūnaṃ tadvatā samavāpyate || 34 ||  
155637  
155638 spandanasya vihitaniṣiddhakarmaṇāṃ phalaṃ svahr̥dyeva sarvasyāpi jantorapūrvātmanā  
155639 asti | tacca kālenāvirbhūtaṃ samavāpyate || 34 ||  
155640  
155641 ahaṃtāvāsanādvaitaṃ vastutā dṛśyavastuṣu |  
155642 yasyāstyasau sādhayati khagamādikriyāphalam || 35 ||  
155643  
155644 siddhilakṣaṇadṛśyavastuṣu ahaṃ bhoktā syāmityahaṃtāvāsanālakṣaṇaṃ dvaitaṃ  
155645 paricchinātmaikalpanaṃ yasyāsti sa khecarasiddhyādikriyāphalaṃ sādhayatītyarthaḥ || 35 ||  
155646  
155647 idaṃ na kiṃcidbhrāntirvā khaṃ ceti jñāstu vetti yaḥ |  
155648 so'vāsaṇaḥ karmavātyāḥ kathaṃ sādhayati kriyāḥ || 36 ||  
155649  
155650 idaṃ siddhijātaṃ na kiṃcittucchaṃ bhrāntirmanobhramamātraṃ  
155651 khamadhiṣṭhānacidākāśamātraṃ veti yastu jño vetti avāsaṇaḥ sa tattvajñaḥ  
155652 karmavātyā bhramaṇaprāyakhecarādisiddhiphalā mantrauśadhādikriyāḥ kathaṃ sādhayati  
155653 || 36 ||  
155654  
155655 naiva tasya kṛtenārtho nā'kṛteneha kaścana |  
155656 na cāsya sarvabhūteṣu kaścidarthatvavyapāśrayaḥ || 37 ||  
155657



155658 na tadasti pṛthivyām vā divi deveṣu vā kvacit |  
 155659 yadudāramanovṛtterlobhāya viditātmanaḥ || 38 ||  
 155660  
 155661 jagadeva tṛṇaṃ yasyana kiṃcidraja eva vā |  
 155662 kiṃ nāma tasya bhavatu anyadādeyatām gatam || 39 ||  
 155663  
 155664 kārtsnyapara evakāraḥ | kṛtsnaṃ jagadyasya tṛṇaṃ rajo na kiṃcideva vā tasya  
 155665 dhīrasyānyadanātmabhūtaṃ kimādeyatām gatamupādeyamastu | na kiṃcidityarthaḥ || 39 ||  
 155666  
 155667 nirvāhitajagadyātraḥ paripūrṇamanā muniḥ |  
 155668 yathāsthītamāsāvāste saṃprayāti yathāgatam || 40 ||  
 155669  
 155670 nirvāhitā jagadyātrā lokasaṃgrahārthapravṛttirasya | yathā āgatam yathāprāptaṃ  
 155671 śiṣṭācāraṃ saṃprayāti anusarati || 40 ||  
 155672  
 155673 nityāntaḥśītalō maunī sattvībhūtamānovaniḥ |  
 155674 paripūrṇārṇavākāro gambhīraprakāṭāśayaḥ || 41 ||  
 155675  
 155676 rasāyanaparāpūrṇahradavat hlādamātmani |  
 155677 dhatte karoti vānyasya sakalendurivāmalaḥ || 42 ||  
 155678  
 155679 svayaṃ hlādaṃ dhatte anyasya ca karoti || 42 ||  
 155680  
 155681 mandāramañjarīkuñjapīñjarā devabhūmayāḥ |  
 155682 na tathā hlādayantyetā yathā paṇḍitabuddhayaḥ || 43 ||  
 155683  
 155684 hlādakāritvaṃ tasya viśadayati - mandāreti | devabhūmayo nandanādayaḥ |  
 155685 paṇḍitabuddhāyo bodhanairityarthaḥ || 43 ||  
 155686  
 155687 candrabimbairvasantaiśca mahatāmahtāśayaiḥ |  
 155688 sāraṃ saubhāgyasaugandhyasaurabhāloka bhogiṣu || 44 ||  
 155689  
 155690 sāragrāhī hi vivekī surabhirgrīṣmartustatsaṃbandhyāloka bhogiṣu candrabimbaiḥ  
 155691 sāramādatte saugandhyabhogiṣu vasantaiḥ sāramādatte saubhāgyabhogiṣu mahatām  
 155692 tattvavidām ahataiḥ rāgādyanupahataiḥ āśayaiḥ sāramādatta iti dvandvanirdiṣṭānām  
 155693 vyutkrameṇa saṃbandhaḥ | taireva hi tatsāro labhyo nānyatrānyairupāyairityarthaḥ || 44 ||  
 155694  
 155695 bhrāntimātramidaṃ viśvamindrajālamasanmayam |  
 155696 tyajatīti viniścitya dinānudinameṣaṇāḥ || 45 ||  
 155697  
 155698 mahatāmāśayaiḥ kaṃ sāramādatta iti cetprathamam  
 155699 jagannmithyātvadarśanātkramātsarvaiṣaṇātyāgamityāha - bhrāntimātramiti || 45 ||  
 155700  
 155701 śītātapādidiḥkhāni nijadehagatānyapi |  
 155702 anyadehagatānīva jñāḥ paśyatyavahelayā || 46 ||  
 155703  
 155704 tataḥ śītoṣṇādidvandvasahiṣṇutālakṣaṇaṃ sāramādatte ityāha - śīteti || 46 ||  
 155705  
 155706 karuṇodārayā vṛtṭyā vṛtṭyā vratatidhīrayā |  
 155707 nīraso nīrasārāṃ tu sārātām sarati sthitim || 47 ||  
 155708  
 155709 tadanantaram sarvabhūtānukampāsvarūpadṛḍhāvalambanaṃ yathāprāptena  
 155710 jalamātreṇāpi saṃtoṣa ityādiguṇasāramādatte ityāha - karuṇeti | itthaṃ nīraso  
 155711 viraktaḥ saḥ karuṇayā udārā vṛtṭiḥ sarvasvavyayenāpyārtaparipālanavratam tayā |  
 155712 vratatirlatā tadvaddhīrayā vṛtṭyā parārthaikaprayojanacchāyāphalapuṣpādisaṃgrahaḥ  
 155713 svatarudṛḍhāvalambo jalamātreṇāpi yathāprāptena saṃtoṣa ityevamrūpayā vṛtṭyā  
 155714 nīramātramapi sārāḥ saṃtoṣaheturyasyām sthitau tādrśasthitirūpām sārātām sarati ||  
 155715 47 ||  
 155716  
 155717 vyavahāraṃ yathāprāptaṃ lokasāmānyamācāraṃ |  
 155718 carācarāṇām bhūtānāmuparyevāvatiṣṭhate || 48 ||  
 155719  
 155720 upari utkarṣe ūrdhvamūlabhūte brahmaṇi vā || 48 ||  
 155721  
 155722 prajñāprāsādamārūḍhastvaśocyāḥ śocate janān |  
 155723 bhūmiṣṭhānīva śailasthaḥ sarvānprajño'nupaśyati || 49 ||  
 155724  
 155725 uparisthitimeva darśayati - prajñeti || 49 ||  
 155726

155727 ciraṃ kallolavalitaḥ sumanā jaladhau bhrame |  
 155728 paraṃ pāramupāgatya parāṃ viśrāntimeti saḥ || 50 ||  
 155729  
 155730 tadaivāsau cirapravṛttarāgādivikṣepaduhkhebhyo muktaḥ samyagviśrāmyatītyāha -  
 155731 ciramiti | kallolaiḥ ṣaḍūrmibhirvalito vikṣiptaḥ || 50 ||  
 155732  
 155733 hasansa śāntayā vṛttyā prāktanīrjāgatīrgatīḥ |  
 155734 smayamāna ivāste'ntarjanatāśca ghanabhramāḥ || 51 ||  
 155735  
 155736 etāḥ kāntāranirmagnamitāḥ saṃsāradr̥ṣṭayaḥ |  
 155737 asatyō hṛtavatyō māmityantaryāti vismayam || 52 ||  
 155738  
 155739 kāntāre mārgabhraṃśena nirmagno yo'ndhastena mitā upamitāḥ | hṛtavatyō  
 155740 mohitavatyaḥ || 52 ||  
 155741  
 155742 dr̥ṣṭyāṣṭagaṇamaiśvaryamaniṣṭaṃ me tṛṇāyate |  
 155743 ityupaityupaśāntatvātsmayamāno'pi na smayam || 53 ||  
 155744  
 155745 iti evaṃ jñātvā smayamāna iṣaddhasannapi smayaṃ garva nopaiti || 53 ||  
 155746  
 155747 kaściddgīriguhāgehaḥ kaścitpuṇyāśramāśrayaḥ |  
 155748 kaściddgṛhasthāśramavānkaściddbahuraṭansthitaḥ || 54 ||  
 155749  
 155750 tasya sthānādiniyamo'pi nāstītyāha - kaścidityi | aṭan raṭan iti vā chedaḥ || 54 ||  
 155751  
 155752 kaściddbhikṣācarācāraḥ kaścidekāntatāpasaḥ |  
 155753 kaścinnmaunavratadharāḥ kaściddvyānaparāyaṇaḥ || 55 ||  
 155754  
 155755 kaściddvipaściddvikhyātaḥ kaścicchrotā śruteḥ smr̥teḥ |  
 155756 kaściddrājā dvijaḥ kaścitkaścidadjña iva sthitaḥ || 56 ||  
 155757  
 155758 guṭikāñjanakhaṭgādisiddhaḥ kaścinnabhogataḥ |  
 155759 kaścicchilpakalājīvi kaścitpāmararūpabhṛt || 57 ||  
 155760  
 155761 kaścityaktasamācāraḥ kaścicchrotriyanāyakaḥ |  
 155762 kaściddunmattacaritaḥ pravrajyāṃ kaściddāśritaḥ || 58 ||  
 155763  
 155764 puruṣo na śarīrādi na ca cittādi kiṃcana |  
 155765 puruṣaścetanam nāma na sa naśyati karhicit || 59 ||  
 155766  
 155767 rāmapraśnavākye kīdr̥śaḥ puruṣottama iti padaṃ śrutvā tadarthajijñāsāmapī  
 155768 saṃbhāvayanpuruṣaṃ varṇayamstaduttamatām darśayati - puruṣa iti | na sa  
 155769 naśyatītyavināśitvātsa evottama ityārthaḥ || 59 ||  
 155770  
 155771 acchedyo'sāvadāhyo'sāvakledyo'śoṣya eva ca |  
 155772 nityaḥ sarvagataḥ sthānūracalo'sau sanātanaḥ || 60 ||  
 155773  
 155774 chedabhedādivināśahetvasaṃsparśādibhirapi sa evottama ityāha - acchedya iti || 60 ||  
 155775  
 155776 iti samyakprabuddho yaḥ sa yathā yatra tiṣṭhati |  
 155777 tathā tiṣṭhatu tatrātra sthānāsthāniyamena kim || 61 ||  
 155778  
 155779 etādr̥śapuruṣottamatattvaparijñānādeva tattvavitpuruṣottamo na tu  
 155780 varṇāśramamaryādāpālanamātreṇa | tadabhāve'pi tasya  
 155781 puruṣottamatvānapāyādityāśayenāha - itīti | sthānaṃ  
 155782 varṇāśramamaryādāsthitistadāsthāniyamena tasya kiṃ sādhyamiti  
 155783 vidyāprabhāvoktirarunmukhānyatīnsālāvṛkebhyaḥ prāyacchamitivat || 61 ||  
 155784  
 155785 pātālamāviśatu yātu nabho vilāṅghya diṇmaṇḍalaṃ bhramatu peṣaṇameva yena |  
 155786 cinmātrametadajaraṃ na tu yātu nāsamākāśakośa iva śāntamajaṃ śivaṃ tat ||  
 155787 62 ||  
 155788  
 155789 tasyāvināśīpuruṣatvameva draḍhayannupasaṃharati - pātālamiti |  
 155790 tattvavidbalātsvanāśacikīrṣayā pātālamāviśatu nabho vilāṅghyordhva vā yātu  
 155791 diṇmaṇḍalaṃ vā bhramatu yena bhramaṇena  
 155792 mānasottaralokālokādīgiriśīlāsahasragharṣaṇātpeṣaṇaṃ saṃcūrṇanameva saṃbhāvyate |  
 155793 peṣaṇameva yātu iti pāṭhe giriśīlāsahasraiḥ svasya peṣaṇaṃ kārayatu vetyārthaḥ |  
 155794 tathāpyetattattvavitsvarūpamasāṅgādvayaṃ cinmātramajarameveti nāsaṃ na tu yāti |  
 155795 yatastadākāśakośa iva śivaṃ nirupallavanityaniratiśayānandarūpamevetyārthaḥ || 62 ||

155796  
155797 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0  
155798 maraṇādyabhāvopadeśo nāma dvyyuttaraśatatamaḥ sargaḥ || 102 ||  
155799  
155800 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
155801 maraṇādyabhāvopadeśo nāma dvyyuttaraśatatamaḥ sargaḥ || 102 ||  
155802  
155803 tryadhikaśatatamaḥ sargaḥ 103  
155804  
155805 śrīvāsiṣṭha uvāca |  
155806  
155807 bhāmātram bhānamātram vā śāntaṁ bhāsata eva ca |  
155808 cinmātram yadanādyantaṁ tasya nāśaḥ kathaṁ kadā || 1 ||  
155809  
155810 cito nityatvamekatvaṁ svātantryamapi sādhyate |  
155811 sacchāstrasyāśya mātmyaṁ hitaṁ cātropadiśyate ||  
155812  
155813 tatra citsāmānyasyāvināśitvaṁ sarvānubhavabalena prathamam sādhayati -  
155814 bhāmātramiti | jāgratsvapnayanorantaḥkaraṇasākṣitayā suṣuptāvajñānasvāpādisākṣitayā  
155815 ca pratyagātmabhāmātram viśayabhānamātram vā sarveśam bhāsata eveti pratyakṣeṇa  
155816 cakārādvavahārasmrtyādiliṅgena ca yadanādyantaṁ cinmātram tatsiddham tasya  
155817 kathaṁ kena nimittena nāśo bhavet tadasādhitasya nimittasyāprasiddhestatsādhitasya ca  
155818 tadupajīvakatayā tannāśanimittatvāyogādevaṁ kadā vā nāśo bhavet |  
155819 tādṛśakālasyāpi tadadhīnasiddhikasya tadupajīvakatvāditi bhāvaḥ || 1 ||  
155820  
155821 tāvanmātram ca puruṣaḥ kadācitsa na naśyati |  
155822 nadi naśyati cinmātram bhūyo jāyeta kiṁ katham || 2 ||  
155823  
155824 bhavatu cinmātramavināśi puruṣasya kimāyātaṁ tatrāha - tāvanmātramiti | tannāśe  
155825 agre sṛṣṭireva na syādasākṣikasargāddherityāha - yaditi || 2 ||  
155826  
155827 na cānyadanyaccinmātram kvacitkiṁcana kasyacit |  
155828 sarvānubhavasāḍṛśye kīdṛśi nāma sānyatā || 3 ||  
155829  
155830 nanu cidantaramutpatsyate tataḥ sargaḥ pravartsyati tatrāha - na ceti |  
155831 auttarakālikyāścitaḥ pūrvacito bhedaḥ kiṁ madhye vicchedānubhavātkalpyeta uta  
155832 vailakṣaṇyāt | na tāvadvicchedānubhavādanubhavasyaiva cittvāttatsadbhāve  
155833 vicchedāsiddheḥ | nāpi vailakṣaṇyam | acittvāpatteḥ | sarvāmśe anubhavasya  
155834 pūrvottarakālayoḥ sādṛśye sā anyatā bhinnatā kīdṛśi nāma | alīketyarthaḥ || 3 ||  
155835  
155836 sarvasyaiva himaṁ śītamuşṇo'gnirmadhuraṁ payaḥ |  
155837 cinmātrasyāvadātasya kīdṛganyatvamatra tu || 4 ||  
155838  
155839 kālabhedādiva puruṣabhedādapi cito na bhedaḥ | himaśaityādiviśayeṣviva cityapi  
155840 vailakṣaṇyānanubhavādevetyāha - sarvasyaiveti || 4 ||  
155841  
155842 śarīranāśe nāśaśceccinmātrasya taducyatām |  
155843 harṣasthāne viśādaḥ kiṁ maraṇe saṁsṛtikṣaye || 5 ||  
155844  
155845 nanu sukhaduḥkhānubhavalakṣaṇaviśeṣajñānātiriktaṁ na  
155846 citsāmānyamabhyupagacchāmaḥ | viśeṣaviññāneṣu cāvacchedakatāsaṁbandhena  
155847 śarīraṁ kāraṇam tannāśācca jñānanāśa ityabhyupagacchatām  
155848 cārvākavaiśeṣikādīnām śāṅkāmudbhāvya nirasyati - śarīreti | harṣasthāne iti |  
155849 duḥkhaprāgabhāvāsamānakālikaduḥkhadhvaṁsa eva hi vo muktiḥ sā ca  
155850 dehanāśāccitsāmānyanāśe uttaratra dehaduḥkhādisādhakābhāvādeva sidhyati | na hi  
155851 cidatiriktaṁ tatsādhakamasti | na ca niḥsādhako'grimadehaḥ sidhyati | na ca taṁ vinā  
155852 tatsādhikā citsidhyatīti muktihetormaraṇāddharṣa eva syānna viśāda ityarthaḥ || 5 ||  
155853  
155854 na ca nāma śarīrasya nāśe naśyati cinnabhaḥ |  
155855 dehe naṣṭe'pi bandhūnām mlecchairdṛṣṭā piśācatā || 6 ||  
155856  
155857 tarhyastu tathetyāśayā sukhaṁ vyādadānasyāśām chinatti - na ceti | prāyeṇa hi  
155858 piśācā bandhūneva bādhante | pratyantadeśeṣeva bahudhā piśācā dṛśyanta iti  
155859 dyotanāya bandhumlecchagrahaṇam || 6 ||  
155860  
155861 yāvaccharīrasattā ceccetanasya taducyatām |  
155862 śavaḥ kasmāna calati satyakhaṇḍe śarīrake || 7 ||  
155863  
155864 kiṁ ca śarīranāśāccinnāśa ityasaṁgatameva satyeva mṛtaśarīre

155865 cinnivṛttidarśanavirodhādityāha - yāvaditi | na calati na cetati || 7 ||  
 155866  
 155867 piśācānubhavo jīvadharmaścettatsa sarvadā |  
 155868 kiṃ na paśyati kiṃ bandhau mṛte paśyati tattathā || 8 ||  
 155869  
 155870 yadi kaściccārvāko brūyāj jīvan mlecchajīvadharma eva piśācadarśanaṃ na  
 155871 mṛtamlecchacidavaśeṣaprayuktaḥ piśācastatrāstīti tadāśaṅkāmuṭṭaṅkya pariharati  
 155872 - piśācānubhava iti | sarvadā bandhumaraṇaṃ vinā sa piśācaṃ kiṃ na paśyati  
 155873 mṛte satyeva kasmātpaśyatīti vaktavyo niyamadvaye tvayā heturityarthaḥ || 8 ||  
 155874  
 155875 jīvadharṃ viśiṣṭaścettādṛśastam [tādṛśatvaṃ iti pāṭhaḥ |] naraḥ  
 155876 katham |  
 155877 mithyā deśāntaramṛte piśācatvaṃ na paśyati || 9 ||  
 155878  
 155879 sa jīvo bandhumaraṇajñānaviśiṣṭaścettaddharmaḥ piśācadarśanamiti tādṛśo  
 155880 niyamaścettattathāpi jīvatyeva mithyā deśāntaramṛte'nyena kalpīte sati tatpiśācatvaṃ  
 155881 naraḥ katham na paśyati || 9 ||  
 155882  
 155883 tasmātsarvātmakatve taccinmātraṃ na niyantritam |  
 155884 yadyadyatra yathā vetti tattattatrāvagacchati || 10 ||  
 155885  
 155886 tasmāccito bhedavināśayorayogātsarvātmakatve siddhe sati vastukṛtaparicchedenāpi  
 155887 tanna niyantritam | tathā ca yadyadvastu yatra deśe kāle vā vetti svātmānameva  
 155888 tattadvastvātmanāvagacchatīti na tadvedyaṃ pṛthagastītyarthaḥ || 10 ||  
 155889  
 155890 abādhitaiṣaivaikaḥ saṃvidbhavati yādṛśī |  
 155891 tādṛśyevānubhūtirhi tatsvabhāvo'tra kāraṇam || 11 ||  
 155892  
 155893 evaṃ ca sargādaḥ satyakāmatvādabādhitā saṃvitsvasaṃkalpātmanā yādṛśyeva bhavati  
 155894 tādṛśyevedānīṃ sarvajanānāmanubhūtiḥ || 11 ||  
 155895  
 155896 anyanna saṃbhavatyaṣṭa sargādāveva kāraṇam |  
 155897 yannāma tadidānīṃ syātkathyatām kīdṛśaṃ katham || 12 ||  
 155898  
 155899 satyasaṃkalpabrahmasaṃvīdo'nyatpradhānaparamāṇvādikam sargādaḥ kāraṇam na  
 155900 saṃbhavatyeva yatkāraṇam brahmātiriktaṃ syāttatkīdṛśaṃ katham ca tatkāraṇam  
 155901 idānīṃ matpurato vādidbhiḥ kathyatām śrutiyuktibhyāṃ sadya eva nirasiṣyāmītyarthaḥ ||  
 155902 12 ||  
 155903  
 155904 sargādāveva notpannā na caivādyāvabhāsatē |  
 155905 vikalpaśrīrjagadbhāśā kevalam bhāticinnabhaḥ || 13 ||  
 155906  
 155907 tava tarhi kīdṛśaḥ siddhāntastamāha - sargādāveveti || 13 ||  
 155908  
 155909 ābhāsamātramevedaṃ dṛśyamityavabudhyate |  
 155910 dṛśyamityavabodhena tadṛte syātkva dṛśyatā || 14 ||  
 155911  
 155912 yadi kevalam cinnabha eva bhāti tarhi dṛśyamiti sarvairjanaiḥ kimavabudhyate tatrāha ##-  
 155913 gr̥hyamāṇasyāśya śuktirajataamarunadikeṣaṇḍrakādestaccinnabhaḥ ṛte kva satyatā  
 155914 dṛṣṭetyarthaḥ || 14 ||  
 155915  
 155916 svacamatkāracāturyaṃ cāru cinnabhasā rasāt |  
 155917 bodhena budhyate dṛśyamityabodhānna budhyate || 15 ||  
 155918  
 155919 tathā ca cinnabhasā svacamatkāracāturyameva dṛśyamiti rasāj jāgratsvapnabodhena  
 155920 budhyate suṣuptau cābodhānna budhyata iti niṣkarṣa ityarthaḥ || 15 ||  
 155921  
 155922 bodho'bodhaśca tadrūpamevameva nirāmayam |  
 155923 bhedo'tra vāci na tvarthe tasmānnāstyeva dṛśyatā || 16 ||  
 155924  
 155925 tarhi tau bodhābodhau kau tatrāha - bodha iti | tasya cinnabhasa eva rūpaṃ na jaḍasya |  
 155926 atastadātmanā ekameva | na hi bodhamantareṇābodhasya rūpaṃ prasidhyati | sati ca bodhe  
 155927 tatra nabhortho durlabha iti rāhoḥ śiraḥ śira eva rāhuritivadvānmātrakṛto bhedo na  
 155928 tvarthe'stītyarthaḥ || 16 ||  
 155929  
 155930 yā cāsiddṛśyataiṣaṃ tām viddhi tvamavicāraṇam |  
 155931 sā cedānīṃ vicāreṇa vinaṣṭātaḥ kva dṛśyate || 17 ||  
 155932  
 155933 athavā svatattvāvicāraṇaiva cito dṛśyatā vicāraṇaṣṭetyāha - yā ceti || 17 ||

155934  
155935 asminneva dhiyo yatna ātmajñānavicāraṇe |  
155936 yatnena paramo'bhyāsaḥ sa lokadvayasiddhidaḥ || 18 ||  
155937  
155938 ata va vicāro eva mahānyatnaḥ kārya iti bahuśo mayoktamityāha - asminneveti |  
155939 yatnena vicārasya kiṃ syāttadāha - yatneneti | lokadvaye iha vā amutra vā  
155940 jñānasiddhidaḥ | tathā ca sūtre āvṛttirasaḥ kṛdupadeśāt | aihikamaprastutapratibandhena  
155941 taddarśanāt iti || 18 ||  
155942  
155943 avidyopaśamastveṣa jāto'pi bhavatāmiha |  
155944 abhyāsenā vinā sādho na siddhimupagacchati || 19 ||  
155945  
155946 nanu nityāparokṣe vastuni pravṛttamupadeśavākyaṃ sakṛtpravṛttyaivāvidyāṃ  
155947 śamayitvā vastu prakāṣayīṣyati kimabhyāsenā tatrāha - avidyopaśama iti | siddhiṃ  
155948 jīvanmuktipratiṣṭhāṃ || 19 ||  
155949  
155950 nrodvegāṃ saṃparityajya gṛhītvānudināṃ kṣaṇaṃ |  
155951 lokadvayahitaṃ pathyamidaṃ śāstraṃ vicāryatām || 20 ||  
155952  
155953 tarhi kaṃ granthamupādāya vicāro'bhyasaniyaḥ kena vā śiḡhraṃ prabodhaḥ sidhyettatrāha  
155954 - nreti | nrā śamādisādhanaśaṃpānapuruṣeṇa ālasyāratyādyudvegāṃ  
155955 taddhetuyatheṣṭāśanaduḥsaṅgāni ca parityajya kṣaṇaṃ guruśuśrūṣādiniyamaṃ  
155956 gṛhītvā idaṃ mahārāmāyaṇākhyāṃ śāśanācchāstramanudināṃ vicāryatām || 20 ||  
155957  
155958 vijñātamapyavijñātamātmañānamidaṃ bhavet |  
155959 bhavatāṃ bhūribhāgānāṃ saṃbhūyābhyasanaṃ vinā || 21 ||  
155960  
155961 tatra ca bahubhiḥ satīrthyaiḥ saṃbhūyābhyasanaṃ parasparānubhavaśaṃvādena sadyo  
155962 jñānapratiṣṭhāheturityāha - vijñātamiti | avijñātaṃ vismaraṇādavijñātaprāyaṃ |  
155963 bhūribhāgānāṃ bahuvīdhāsaṃbhāvanādisālināṃ || 21 ||  
155964  
155965 yo'yamarthaṃ prārthayate tadarthaṃ yatate tathā |  
155966 so'vaśyaṃ tamavāpnoti na cecchānto nivartate || 22 ||  
155967  
155968 jñānaṃ durlabhamityudvegācchraṇaṃ na tyājyamityāha - ya iti || 22 ||  
155969  
155970 tasmādasmanivartadhvasacchāstravicāraṇāt |  
155971 śāntiṃ prāpsyatha sacchāstrājjayalakṣmīṃ yathā raṇāt || 23 ||  
155972  
155973 anātmaśāstrābhyāsānnivṛttairacetacchāstrābhyāsaḥ kārya ityāha - tasmāditi |  
155974 jayalakṣmīṃ bhūjayalakṣmīṃ svargajayalakṣmīṃ vā || 23 ||  
155975  
155976 viveke cāviveke ca vahatyēṣā manonadī |  
155977 yatraiva bāhyate yatnāttatraiva sthitimṛcchati || 24 ||  
155978  
155979 yatnādvirodhisrotontaranīrodhaprayatnāt || 24 ||  
155980  
155981 asmācchāstrādr̥te śreyo na bhūtaṃ na bhaviṣyati |  
155982 tataḥ paramabodhārthamidameva vicāryatām || 25 ||  
155983  
155984 śreyaḥ praśasyataraṃ vivekasādhanaṃ || 25 ||  
155985  
155986 svayameva vicāryedaṃ paro bodho'nubhūyate |  
155987 saṃsārādhvaśramaharo na tvetadvaraśāpavat || 26 ||  
155988  
155989 tacchāstraṃ vicārya sthitena svayaṃ pratyakṣatayā ātmatattvabodho'nubhūyate na tu  
varavat  
155990 śāpavadvā kālāntaravilambenetyarthaḥ || 26 ||  
155991  
155992 yanna pitrā na vā mātṛā na cāpi sukṛtaiḥ kṛtaṃ |  
155993 śreyastadvaḥ pariññātamidamāśu kariṣyati || 27 ||  
155994  
155995 pitṛmātṛādyapekṣayāpi śāstrametaddhitakṛttamamityāha - yaditi | vicāreṇa  
155996 śāstraṃ pariññātaṃ sat | pariññātaṃ pratyakṣaṃ śreya iti vā || 27 ||  
155997  
155998 bhavabandhamayī sādho viśameyaṃ viśūcikā |  
155999 ātmajñānādr̥te dīrghā na kadācana śāmyati || 28 ||  
156000  
156001 mahāmohamayī māyā mithyaivāhamiti sthitā |

156002 śāstrārthabhāvanenāsu mucyatām paraśocyatā || 29 ||  
156003  
156004 ahamiti mithyaiva sthitā mahāmohamayī māyā tatprayuktā parā śocyatā ca mucyatām || 29  
156005 ||  
156006  
156007 yāta mā''pātamadhuraṃ vyoma vyomaikarūpiṇim |  
156008 śūnyaṃ vāyuṃ lihanto'ntarlelihānā ivāhayaḥ || 30 ||  
156009  
156010 āpātamadhuraṃ vyoma śūnyaṃ viśayajātaṃ lihantaḥ santo vyomaikarūpiṇīmanantām  
156011 saṃsṛtiṃ mā yāta lelihānāḥ kṣudhitā rasaśūnyaṃ vāyuṃ lihantaḥ ahayaḥ sarpā iva ||  
156012 30 ||  
156013  
156014 yānti vo divasāḥ kaṣṭamavijñātagamāgamāḥ |  
156015 vyavahāre hi taireva pratipālayatām mṛtim || 31 ||  
156016  
156017 tāvadāśvāsanaishāsti bhavatām bhayabhāginām |  
156018 dināni katicidyāvannāyāti maraṇāvadhiḥ || 32 ||  
156019  
156020 maraṇarūpa āyuso'vadhiryāvannāyāti tāvadeva bhavatām  
156021 sacchāstrāvalambanayogyatayā āśvāsana āsti || 32 ||  
156022  
156023 āgacchantyām mṛtau kaṣṭaṃ paritāpamavāpsyatha |  
156024 taṃ yatrāṅgāṅgavicchedaḥ śītacandanalepanam || 33 ||  
156025  
156026 taduttaraṃ kiṃ bhaviṣyati tatrāha - āgacchantyāmiti | taṃ tādrśaṃ  
156027 paritāpamavāpsyatha yatra āṅgānāmaṅgānām vicchedo'pi  
156028 śītacandanalepanavadavaśyaṃ bhoktavya ityārthaḥ || 33 ||  
156029  
156030 kṛṇanti prāṇapaṇyena dhanaṃ mānaṃ ghanabhramāḥ |  
156031 yathāśāstraiḥ kathaṃ buddhyā na kṛṇantyaajaraṃ padam || 34 ||  
156032  
156033 ghanabhramā mūrkhā janā yuddhādu prāṇapaṇyenāpi dhanaṃ jayābhimānaṃ ca  
156034 kṛṇanti | yathāśāstrairvivekavairāgyaśravaṇādyupāyaiḥ prāptayā tattvabuddhyā ajaraṃ  
156035 mokṣapadaṃ kathaṃ na kṛṇantyāścaryametadityārthaḥ || 34 ||  
156036  
156037 padaṃ paramayatnena kriyate yaiścidambare |  
156038 kathaṃ taiḥ sahyate'jñānaśatrupādaḥ svamūrdhani || 35 ||  
156039  
156040 yairvivekibhiḥ ayatnena svatattvajñānamātreṇa cidambare brahmākāśe padaṃ sthānaṃ  
156041 kriyate paraṃ sarvotkṛṣṭaistādrśairajñānaśatruvadhasamarthaiḥ  
156042 sacchāstrādyupekṣayā svamūrdhani ajñānaśatrupādaḥ kathaṃ sahyate || 35 ||  
156043  
156044 nirmānamohamāpannā gatiṃ gacchata mādhamām |  
156045 kriyate svātmabodhena mūlakāśo mahāpadām || 36 ||  
156046  
156047 he janāḥ yūyaṃ nirgatau mānamohau yasmāttathāvidhaṃ dṛḍhavivekamāpannāḥ  
156048 santastattvaṃ buddhvā mokṣagatiṃ gacchata adhamām saṃsāragatiṃ mā gacchata || 36 ||  
156049  
156050 pralapantamahorātraṃ yuṣmadarthena māmimam |  
156051 yaṃ pradṛśyedadākarṇya svātmanaivātmatārpyatām || 37 ||  
156052  
156053 bahukālaṃ bahuprakārairasmadbodhane pravṛtto'yaṃ vasiṣṭhaḥ  
156054 kaṇṭhaśoṣaduḥkhādvimucyatāmiti mayi dayayā vā madvacanaṃ samyagākarṇya svātmā  
156055 yuṣmābhīrbudhyatāmiti vātsalyātiśayenāha - pralapantamiti | yaṃ  
156056 jagatprasiddhamimam yuṣmadbodhanāyodyuktaṃ yuṣmadarthena ahorātraṃ pralapantaṃ  
156057 kaṇṭhaśoṣaśramādinā nityaṃ kliśyamānaṃ mām pradṛśya samyagdṛṣṭvā  
156058 dayayā idaṃ madvacanamādareṇākarṇya prabuddhenātmanaiva  
156059 dehendriyādiparicchinnātmabhāvaṃ vihāya yathābhūtabrahmātmatā arpyatām  
156060 prāpyatāmiti prārthanāyāmṇ loṭ || 37 ||  
156061  
156062 adyaiva na cikitsāṃ yaḥ karoti maraṇāpadaḥ |  
156063 saṃprāptāyām mṛtau mūḍhaḥ kariṣyati kimāturaḥ || 38 ||  
156064  
156065 kimadyaivātmaajñānena agre kadācitkariṣyāma iti manvānānpratyaḥ - adyaiveti || 38  
156066 ||  
156067  
156068 asmādgranthādṛte grantho nānyaḥ svātmāvabodhane |  
156069 nūnamarthakaro grāhyastilastailārthināmiva || 39 ||  
156070

156071 nānyaḥ vidyate iti śeṣaḥ | nūnaṃ niścayena arthakaraḥ abhilaṣitārthakārīti buddhyā  
156072 grāhyaḥ || 39 ||  
156073  
156074 ātmajñānamidaṃ śāstraṃ prakāśayati dīpavat |  
156075 piteva bodhayatyāśu kānteva ramayatyalam || 40 ||  
156076  
156077 itarādhyātmagranthebhyo'sya ko'tiśayastamāha - ātmajñānamiti | ātmarūpaṃ  
156078 jñānam || 40 ||  
156079  
156080 vidyamānamapi jñānaṃ jñātaṃ śāstragaṇāna yat |  
156081 durbodhaṃ madhuraṃ tatttu jñāsyantīto na saṃśayaḥ || 41 ||  
156082  
156083 vidyamānaṃ nityaprāptamapi yat ātmarūpaṃ jñānaṃ śāstrāntarāna jñātaṃ tat itaḥ  
156084 asmācchāstrājjñāsyanti || 41 ||  
156085  
156086 idamuttamamākhyānaṃ mukhyānāṃ śāstradr̥ṣṭiṣu |  
156087 sukhena bodhadaṃ hṛdyamapūrvam na tu kiṃcana || 42 ||  
156088  
156089 śāstradr̥ṣṭiṣu mukhyānāmākhyānānām madhye idamākhyānamuttamam |  
156090 asminnākhyāne apūrvamanāditattvavitsaṃpradāyaprasiddhavyatiriktaṃ svakapolakalpitaṃ  
156091 kiṃcana na tu nāstyeva || 42 ||  
156092  
156093 nānākhyānakathācitram vinodena vicārayet |  
156094 idaṃ śāstraṃ paraṃ yāti pumānnāstyatra saṃśayaḥ || 43 ||  
156095  
156096 vinodena kautūhalenāpi vicārayanpumānparamātmabodhaṃ yāti prāpnoti || 43 ||  
156097  
156098 yo hyadyāpi na saṃprāptaḥ paṇḍitairavikhaṇḍitaiḥ |  
156099 sa itaḥ prāpyate bodhaḥ suvarṇamiva saikatāt || 44 ||  
156100  
156101 paṇḍitaiḥ sarvaśāstrajñairapi yo bodho'dyāpi na saṃprāptaḥ sa itaḥ  
156102 asmācchāstrātprāpyate | yathā suvarṇākare kṣālanena vivecitātsaikatātsuvarṇam  
156103 prāpyate tadvat || 44 ||  
156104  
156105 śāstrakartari maṅktavyaṃ na kadācana kutracit |  
156106 śāstrārtha eva tannityaṃ yuktiyuktānubhūtide || 45 ||  
156107  
156108 nanu asmācchāstrādeva jñānaṃ cedetacchāstrakartā karamācchāstrājjñātavān | yata  
156109 eva sa jñātavāṃstata eva vayamapi jñāsyāmaḥ | yadyajñātvaivaitacchāstraṃ  
156110 praṇītavāṃstarhyasmācchāstrājjñānodaye kā pratyāśeti śaṅkamānānpratyāha -  
156111 śāstrakartarīti | yadyetacchāstraṃ yuktiyuktamanubhavaparyavasitaṃ ca na syāttadā  
156112 etatkartṛbodhamūlakaprāmāṇyametacchāstramiti tatkartari bodhahetucintayā  
156113 maṅktavyaṃ syāt | asmiṃstu śāstre svato yuktisahasrayukte anubhūtide ca satī  
156114 svānubhavenaiva sarvaśaṅkānivṛttestattraiva tanmajjanaṃ nityaṃ yuktamiti na  
156115 śāstrakartari bodhaśaṅkayā kadācinmaṅktavyamityarthaḥ || 45 ||  
156116  
156117 ajñānānmatsarānmohādavicāribhirekatā |  
156118 avahelitaśāstrārthaiḥ kartavyā nātmahantṛbhiḥ || 46 ||  
156119  
156120 ata evaitacchāstrāvahelanaparaiḥ saha maitrī na kāryetyāha - ajñānāditi | ekatā maitrī  
156121 | adhyātmasāstrāvahelane ātmajñānānavāptirevātmahatyetyāśayaḥ || 46 ||  
156122  
156123 jñāmyeva yathaivemā yadahaṃ tvaṃ yathā dhiyaḥ |  
156124 tathā bodhitakāruṇyātsvabhāvo hi mamedṛśaḥ || 47 ||  
156125  
156126 tvaṃ tarhyasmābhiranyaiścājñaiḥ saha kathaṃ maitrīm bhajase yato dayayā upadeśe  
156127 pravṛtto'si tatrāha - jñānamiti | he rāma imāḥ śrotṛśreṇayo yathā  
156128 yādṛśādhikāriviśeṣaṇasaṃpannāḥ | tvaṃ ca yathā  
156129 yādṛgadadhikāriviśeṣaṇasaṃpannaḥ | yathā ca vo dhiyaḥ  
156130 śravaṇadhāraṇābhīyāsaṇāṇāṃ | ahaṃ ca yat yādṛśaṃ bhavadādyupadeśāya  
156131 piturājñānaṃ prāptastatsarvaṃ jñāmyeva |  
156132 atastathāvidhabhavadbhāgyodayodbodhitātkāruṇyādyuṣmadupadeśe'haṃ pravṛtta iti  
156133 śeṣaḥ | hi yasmānmama svabhāva idṛśaḥ sadā dīneṣūdbuddhakāruṇya evana niṣṭhura  
156134 iti yuṣmaddhitaiṣiṇo dayālormama vacanamādriyadhvamiti bhāvaḥ || 47 ||  
156135  
156136 yuṣmatsaṃvillavaḥ śuddha evaṃ vaktumiha sthitaḥ |  
156137 ahaṃ naro na gandharvo nāmaro na ca rākṣasaḥ || 48 ||  
156138  
156139 athavā bhavatāmātmaivāhaṃ bhavatpuṇyavaśācchuddhaṃ yuṣmattattvaṃ

156140 yuṣṣmabhyamupadeṣṭumāgataḥ | mama ca bhavantaḥ paramapremāspadamātmaiveti  
156141 yuṣṣmanmitratāmiva prāpta ityāha - yuṣṣmaditi dvābhyām | saṃvidrūpo lavaḥ  
156142 śodhitaḥ sūkṣmārtho na tu naragandharvādiśarīramityarthaḥ || 48 ||  
156143  
156144 saṃvinmātrā bhavanto hi tadbhāvo'styatinirmalaḥ |  
156145 sthito'smṛiti bhavatpuṇyairnanu nāsmi na cāparaḥ || 49 ||  
156146  
156147 aparo bhavadātmavyatirikto nāsmi | nanviti saṃbodhane || 49 ||  
156148  
156149 śyāmāyamānā nāyānti yāvanmaraṇavāsarāḥ |  
156150 sārāḥ saṃhriyatām tāvadvairasyaṃ vastudṛṣṭiṣu || 50 ||  
156151  
156152 ataḥ paramāptatamohamiti maduktaḥ prathamāḥ sārāḥ sarvavastudṛṣṭiṣu  
156153 vairāgyalakṣaṇaḥ saṃhriyatām saṃgrhyatām || 50 ||  
156154  
156155 ihaiva narakavyādheścikitsām na karoti yaḥ |  
156156 gatvā niraṣadhaṃ sthānaṃ sarujaḥ kiṃ kariṣyati || 51 ||  
156157  
156158 sarujaḥ narakaruḍbhiḥ pīḍyamānaḥ || 51 ||  
156159  
156160 sarvabhāveṣu vairasyaṃ na yāvatsamupāgatam |  
156161 bhāvānām bhāvanā tāvattānavaṃ nopagacchatī || 52 ||  
156162  
156163 vairāgyameva paramaḥ sāra iti kuta iti cettadvinā vāsanātānavāsiddherityāha - sarveti  
156164 || 52 ||  
156165  
156166 ātmānamalamuddhartuṃ vāsanātānavādṛte |  
156167 nāstyupāyo mahābuddhe kaścanāpi kadācana || 53 ||  
156168  
156169 vāsanātānave vā kimarthamādarastatrāha - ātmānamiti || 53 ||  
156170  
156171 bhāvāstu yadi vidyante taddhite vastubhāvanā |  
156172 kiṃ tvete naiva santiha śaśaśṛṅgādayo yathā || 54 ||  
156173  
156174 nanu bhāveṣu satsu kathaṃ tadvāsanātānavaṃ prasiddhyettatrāha - bhāvāstviti | yadi  
156175 satyatayā vidyante tattarhi teṣu bhāveṣu hite svānukūle vastuṇi vastu mamedamāvaśyakaṃ  
156176 saṃpādyamityādibhāvanā bhavet || 54 ||  
156177  
156178 sarva eva jagadbhāvā avicāritacāravaḥ |  
156179 avidyamānasadbhāvā vicārādviśarāravaḥ || 55 ||  
156180  
156181 prāmāṇikavicāreṣu na vidyante kṛteṣu ye |  
156182 kathaṃ santi jagadbhāvāste ke santi sadaiva vā || 56 ||  
156183  
156184 nanvete bhāvā vedāntinām vicāreṣu na santi cedapi kāpilakāṇḍādivicāreṣu santyeveti  
156185 kuto'sattvāvadhāraṇaṃ tatrāha - prāmāṇiketi | prāmāṇikavicāreṣu kṛteṣu ye na  
156186 vidyante te ke santi kiṃsvarūpāḥ | ekaikavasturūpā uta sarvavasturūpāḥ | sadaiva vā te  
156187 santyuta kadācideva vā | sarvathāpi prāk śataśaḥ khaṇḍitamevetyarthaḥ || 56 ||  
156188  
156189 sarva eva jagadbhāvāḥ kāraṇābhāvato bhṛśam |  
156190 sargādāveva notpannā yaccedaṃ bhāti tatparam || 57 ||  
156191  
156192 pade sarvendriyātīte manaḥśaṣṭhendriyātmanām |  
156193 bhāvānām kāraṇaṃ nāsti manaḥśaṣṭhendriyātmakam || 58 ||  
156194  
156195 kāraṇabhāvāḥ brahmaṇi indriyavedyāḥ pralayakāle saṃbhāvayitumapi śakyā iti bhāvaḥ  
156196 || 58 ||  
156197  
156198 bhāvānām vividhākhyānāmanākhyam kāraṇaṃ kutaḥ |  
156199 kuto vastunyavastutvaṃ vyomanyavyomatā kutaḥ || 59 ||  
156200  
156201 sanāmarūpakasya jagataḥ anāmarūpakamapi kāraṇaṃ na saṃbhavatīti yuktyantaramapyāha  
156202 - bhāvānāmiti | evaṃ vastvavastunaḥ kāraṇaṃ śūnyamaśūnyasyeti tadapi durvacam  
156203 tadātmatāpattyayogādityāha - kuta iti || 59 ||  
156204  
156205 sākārasya hi sākāraṃ vaṭadhānādivadbhavet |  
156206 bījaṃ tadvastu sākāraṃ jāyate'nyatkuto'nyathā || 60 ||  
156207  
156208 evaṃ nirākāraṃ sākārasya kāraṇamityapyayuktamityāha - sākārasyeti | bījaṃ bhavet



156209 || 60 ||  
156210  
156211 na kiṃcidapi yatrāsti bījamākṛtīmanmanāk |  
156212 tata ākṛtimadviśvaṃ bhavatīti viḍambanam || 61 ||  
156213  
156214 viḍambanam viḍambanavākyavadarthaśūnyamiti yāvat || 61 ||  
156215  
156216 kāryakāraṇabhāvādi tasminnahi pare pade |  
156217 vācālatvena yannāma kalpyate maurkhyameva tat || 62 ||  
156218  
156219 vācālatvena bahubhāṣitvena || 62 ||  
156220  
156221 sahakārinimittānāmbhāve hi na kāraṇāt |  
156222 kāryaṃ bhavedanyadeti bālairapyanubhūyate || 63 ||  
156223  
156224 tanmātravedanaṃ bhūyaḥ prthvyādīnāṃ ca kāraṇam |  
156225 kimasti kathyatāṃ chāyā kathamāste vadātape || 64 ||  
156226  
156227 jagadvedanatvādapi cito na jagatkāraṇatvaṃ ghaṭavedane  
156228 ghaṭakāraṇatvābhāvadārśanādityāha - tanmātreṭi | tatra kulālavedanasya  
156229 ghaṭakāraṇatvadarśanādvyabhicāramāśaṅkya mātrapadam |  
156230 cityacidavasthānāyogādapi cito na kāraṇatetyāśayenāha - chāyeti || 64 ||  
156231  
156232 paramāṇusamūhā ye jagadityapyavāstavam |  
156233 śaśaśṛṅgaṃ dhanuḥprakhyamajñānādabhīdhiyate || 65 ||  
156234  
156235 ata eva paramāṇukāraṇavādinō baudhādayo'pyapāstāḥ |  
156236 atīndriyasamūhasyaindriyakatvadarśanādityāśayenāha - paramāṇviti || 65 ||  
156237  
156238 paramāṇusamūhaścetsambhūya kurute jagat |  
156239 yadṛcchayaiva tamasi śīryate ca yadṛcchayā || 66 ||  
156240  
156241 yadi paramāṇavaḥ sambhūya jagatkuryustarhi teṣāṃ sadā nabhasi  
156242 uḍḍayanapatanadarśanātpratigṛha dine dine gireriva śṛṅgaṃ kūpādivatkhāto vā  
156243 syādityāha - paramāṇviti dvābhyām || 66 ||  
156244  
156245 tadaṅgamiṅgate nityaṃ deśe deśe gṛhe g.ehe |  
156246 apūrvātma rajaḥ śṛṅgaṃ khātaṃ [khyātaṃ it pāṭhaścintyaḥ || vā  
156247 syāddine  
156248 dine || 67 ||  
156249  
156250 tasya jagataḥ aṅgamavayavabhūtaṃ rajo deśe deśe gṛhe gṛhe ca apūrvaṃ navaṃ  
156251 navamiṅgate calatyeveti śṛṅgaṃ khātaṃ vā syādit्यarthaḥ || 67 ||  
156252  
156253 na ca taddṛśyate kiṃcitkasya tat karma tādṛśam |  
156254 bhavedvyarthamabhavyasya jaḍāstu paramāṇavaḥ || 68 ||  
156255  
156256 na ca paramāṇvākhyam niravayavaṃ kiṃcid dravyaṃ kenaciddṛśyate | jālāntaramarīciṣu  
156257 sāvayavānāmeva rajasāṃ darśanāt | tadavayavaparamparāvadhirniravayavo'numiyata iti  
156258 cenna | tasya saṃyogānarhatvenādravyatvāpatteḥ | na hi niravayavo'nyena saṃyogamarhati |  
156259 saṃyogasyaikadeśāvacchinnavṛttikatvānīyamāt | na ca tadabhāve dvyaṇukādisiddhiriti  
156260 vyāghātaḥ | kiṃcātīndriyāṇāṃ khaṇuṣpakalpānāṃ paramāṇūnāṃ saṃyojanena  
156261 jagadracanaṃ kasya karma | kimasamsāriṇa uta samsāriṇaḥ | tatra  
156262 samsāriṇastāvatparamāṇubhirjagannirmāṇe asāmarthyamṇ spaṣṭamevetyabhavyasya  
156263 bhavānarhasyeśvarasya jaḍasya vā tadvācyam | tatra ādyasya vyartham niṣprayojanam  
156264 jagadracanaṃ bhavet | na hi nityamuktasyeśvarasya prayojanāpekṣā prayojanam vā  
156265 sargasyopapādayitum śakyate | na ca jaḍaḥ paramāṇavaḥ svataḥ sarge pravartitum  
156266 śaknuvantītyarthaḥ || 68 ||  
156267  
156268 nābuddhipūrvam tat karma sambhavatyaṅga kasyacit |  
156269 buddhipūrvam tu yadvartham kuryādunmattako hi kaḥ || 69 ||  
156270  
156271 nanu cetanasya buddhipūrvake racane prayojanāpekṣā abuddhipūrvake tu na sā tatrāha -  
156272 neti | he aṅga tat manasāpyacintyaracanātmakaṃ bhūtabhuvanaṃ  
156273 caturvidhabhūtagrāmasambhṛtaṃ sargakarma abuddhipūrvam kasyacinna sambhavati |  
156274 buddhipūrvakaṃ tu vyartha karma ka unmattakaḥ kuryāt || 69 ||  
156275  
156276 jaḍasya buddhi pūrvehā maruto nāsti tāṃ vinā |  
156277 na sambhavatyaṇucayo nānyat kartopapadyate || 70 ||

156278  
156279 etena vāyurevāṇucayaṃ kariṣyati buddhipūrvavyāpāraṃ vinaivāṇucayo bhaviṣyatīti  
156280 pratyāśāpi nirastetyāha - jaḍasyeti | jaḍasya maruto buddhipūrvā ihā ceṣṭā nāsti |  
156281 tāṃ vinā tu aṇucayo na saṃbhavati | jaḍasarvajñābhyāmanyajjīvajātaṃ tu pralaye  
156282 dehādyabhāvādasamarthameveti na sargādaḥ kaścitkartopapadyata ityupasaṃhāraḥ || 70 ||  
156283  
156284 vāyamatmāna evame khātmānaḥ khātmakā janāḥ |  
156285 tathā sthitā yathā svapne bhavatāṃ svapnamānavāḥ || 71 ||  
156286  
156287 nanu yadi kartrabhāvādanutpannameva jagattarhi vāyāṃ kimātmakāḥ katham vā jagati  
156288 sthitāstatrāha - vāyamiti | ime vāyāṃ khātmāno dehādimūrtatāsūnyāscidātmāna  
156289 eva | evaṃ janā api khātmakā eva | tathāpi svapne yathā bhavatāṃ svapnamānavāḥ  
156290 sthitāstathā asmatkalpanayaiva sthitā ityārthaḥ || 71 ||  
156291  
156292 tasmāna jāyate kiṃcidviśvaṃ nāpi ca vidyate |  
156293 itthaṃ cinnabha evācchaṃ prakacatyātmanātmani || 72 ||  
156294  
156295 itthaṃ sarvopapatterbrahmādvaitasiddhānto niṣpratyūha ityāha - tasmāditi || 72 ||  
156296  
156297 viśvākāśaṃ cidākāśe viśvagviśrāntimāgataṃ |  
156298 spando dravatvaṃ sūnyatvamanile'mbhasi khe yathā || 73 ||  
156299  
156300 anilādaḥ spandādi yathā abhinnameva viśvagviśrāntimāgataṃ tathā cidākāśe  
156301 viśvākāśamapityārthaḥ || 73 ||  
156302  
156303 deśāddeśāntaraprāptau nimeṣeṇātidūrataḥ |  
156304 saṃvido yadvapurmadhye cidvyomno viddhi tadvapuḥ || 74 ||  
156305  
156306 jagacchūnyasya cidvyomno yadrūpaṃ tatprāgbahuśo dṛṣṭāntenānubhāvitaṃ smārayati  
156307 - deśāditi || 74 ||  
156308  
156309 sa svabhāvo hi sarveṣāmarthānāṃ te ca tanmayāḥ |  
156310 tādṛśāstannabhorūpāstena viśvamato nabhaḥ || 75 ||  
156311  
156312 sarveṣāṃ padārthānāṃ saṃvidākāśa eva paramārthasvabhāvaḥ | ato hetorviśvaṃ tena  
156313 tadbhāvenaiva nabho na sūnyabhāvenetyārthaḥ || 75 ||  
156314  
156315 svabhāvasya parā vṛttirmanāgevēśu tasya sā |  
156316 svabhāvādavibhinnaiva sedam jagaditi sthitā || 76 ||  
156317  
156318 tasya cidākāśasya svabhāvādavibhinnaiva yā vivartabhāvena svabhāvasya parā vṛttiḥ  
156319 saivedam jagaditi āpātadarśināṃ sthitā || 76 ||  
156320  
156321 jagaccinnabhasostasmāna kadācana bhinnatā |  
156322 ekameva dvayo rūpaṃ pavanaspandayoriva || 77 ||  
156323  
156324 deśāddeśāntaraprāptau vido madhye hi yadvapuḥ |  
156325 śāntāśeṣaviśeṣātma tanmukhyaṃ netaradviduḥ || 78 ||  
156326  
156327 tanmukhyaṃ anubhavasya saṃpannaṃ nidarśanaṃ netaradityārthaḥ || 78 ||  
156328  
156329 sa svabhāvo'nga bhūtānāṃ tatra tiṣṭhanti paṇḍitāḥ |  
156330 tasmāna vicalantiyete nityadhyānāddharādayaḥ || 79 ||  
156331  
156332 ābhāsākāśamevedaṃ bhāmātramavabhāsanam |  
156333 viśvamākārahitaṃ svabhāvaṃ viduravyayam || 80 ||  
156334  
156335 idam viśvaṃ ābhāsākāśameva | tadavabhāsanam ca bhāmātram || 80 ||  
156336  
156337 na jāyate na mriyate na bhūtvā bhāvi kutracit |  
156338 ananyadeva cidvyomnaḥ sūnyatvamiva khājajagat || 81 ||  
156339  
156340 na viśvamasti naivāsinna ca nāma bhaviṣyati |  
156341 idamābhāsate śāntaṃ cidvyoma paramātmani || 82 ||  
156342  
156343 cinmātrameva kacati svapne puratayā yathā |  
156344 tathaiva jāgradākhye'sminsa svapne kacati svayam || 83 ||  
156345  
156346 sargādāveva bhāvānāmasattetyasti dehakaḥ |

156347 kutastasmāccharīratvaṃ svapna eva nabhaściteḥ || 84 ||  
156348  
156349 sargādaṃ pṛthivyādibhāvānāmevāsatteti hetorayaṃ pāṛthivādidehakaḥ kutaḥ asti |  
156350 tasmādidam bhāsamānaṃ śarīratvaṃ nabhorūpasya citeḥ svapna eva || 84 ||  
156351  
156352 svayaṃbhvākhyāṃ śarīraṃ svaṃ pūrvāḥ svapno mahāciteḥ |  
156353 ita utthānāstadanu svapnātsvapnāntaraṃ vāyam || 85 ||  
156354  
156355 pūrvāḥ prāthamikaḥ | itaḥ svayaṃbhūśarīrādutthānaṃ yeṣāṃ te vāyam tadanu  
156356 svapnātsvapnāntaramivetyarthaḥ || 85 ||  
156357  
156358 gaṇḍasyopari jātānāṃ sphoṭānāmata eva naḥ |  
156359 paramēṇa prayatnena na mano nāma yāsyati || 86 ||  
156360  
156361 ata eva no manaḥ paramēṇāpi prayatnena pravartamānaṃ brahmaṇi jhaṭiti na yāsyati |  
156362 galagaṇḍotthitasya sphoṭasya galeneva vyavahitasambandhabhrāntidārḍhyādityāha -  
156363 gaṇḍasyeti || 86 ||  
156364  
156365 brahmaivāsatyapuruṣaḥ satyavaccānubhūyate |  
156366 sthitaṃ tataḥprabhṛtyeva na tvalīkamidaṃ tatam || 87 ||  
156367  
156368 yathā galameva gaṇḍātmanā sthityā tadgatasphoṭātmanāpi sthitamaprthagbhūtamapi  
156369 pṛthaksatyamivānubhūyate tathā brahmaiva hiraṇyagarbhavyaṣṭijīvalakṣaṇā'satyapuruṣo  
156370 bhūtvā tadbhāvenaiva satyavaccānubhūyata ityarthaḥ | yadāprabhṛti brahma jīvabhūtaṃ  
156371 tataḥprabhṛtyeva alīkamidaṃ jagattataṃ sthitam || 87 ||  
156372  
156373 ābrahmastambaparyantamālikāṃ jāyate jagat |  
156374 yathā svapne tathālikamevamāśu vinaśyati || 88 ||  
156375  
156376 alīkamanṛtam | evaṃ svapnavadeva āśu vinaśyati tadapyalīkameva || 88 ||  
156377  
156378 cidvyomaivaitya viśvatvaṃ yathā svapne vinaśyati |  
156379 anuditvaiva viśvatvaṃ jāgradākhye tathaiva ca || 89 ||  
156380  
156381 anuditvā udayaṃ janma aprāpyaiva || 89 ||  
156382  
156383 anubhūtamālikāṃ cāpyalīkaṃ satyavatsthitam |  
156384 saṃvideva yathā svapne nagarādityoditā || 90 ||  
156385  
156386 yadyalīkameva tarhi kathamanubhūtaṃ kathaṃ vā satyavatsthitam |  
156387 śaśaṅgādāvubhayādarśanāttatrāha - anubhūtamiti |  
156388 alīkamāpyanubhūtamālikamāpi satyavatsthitam | yatastadasmanmate saṃvideva na  
156389 śūnyamityarthaḥ || 90 ||  
156390  
156391 sākāreva nirākārā sthitā tadvajjagattayā |  
156392 saṃvidākāśamākāśādaṃ meroraṇuryathā || 91 ||  
156393  
156394 ākāśādāpyaṇu | tatra dṛṣṭāntaḥ - meroḥ aṇuḥ paramāṇuryathā aṇustadvat || 91 ||  
156395  
156396 kilayattasya nāma syādākāśādaṇutā kutaḥ |  
156397 kāraṇābhāvato'nyasya nākāra upapadyate || 92 ||  
156398  
156399 tarhi kimākāśādāpyaṇutā tasya dharmo netyāha - kileti | ākāśādaṇutākhyo  
156400 dharmāḥ kutaḥ kva vā prasiddho yatkiṃ tasya brahmaṇo dharmo nāma syāt | aṇutoktestarhi  
156401 ko'bhiprāyastamāha - kāraṇeti | anyasya jagataḥ sthūla ākāro nopapadyate  
156402 tādrśakāraṇābhāvāditi vaktuṃ tasya tathātvoktirityarthaḥ || 92 ||  
156403  
156404 sargādāveva yo'jāto jāto'yaṃ jagataḥ kutaḥ |  
156405 yadeva vedanākāśe puraṃ svapne tadeva naḥ || 93 ||  
156406  
156407 nanvidānīmiṣṭakādeḥ purādi janmadarśanāj jagata eva jagajjāyatāṃ na brahmaṇastatrāha  
156408 - sargādāveveti | yaḥ purādiḥ sargādāveva ajātaḥ sa jagataḥ kuto jātaḥ | kiṃ ca  
156409 svapne vinaiveṣṭakādibhyaḥ purādayo dṛśyante | jāgradvedanākāśe yadeva puraṃ  
156410 tadeva naḥ siddhānte svapne'pi puraṃ tatra ca vyabhicāraḥ sphuṭa ityarthaḥ || 93 ||  
156411  
156412 bhedaḥ svapnādrīcidvyomnorna śūnyāmbarayoriva |  
156413 yadeva cinnabho nāma tadeva svapnapattanam || 94 ||  
156414  
156415 evaṃ svapnājāgradarthayorbhedābhāve svāpnārthānāṃ

156416 cidvyomabhedābhāvājājāgradarthānāmapi tadabhedāḥ siddha ityāśayenāha - bheda iti  
156417 || 94 ||  
156418  
156419 yadeva spandanaṃ nāma sa eva pavano yathā |  
156420 spandāspandaikarūpātmā vāyurvyomopamo yathā || 95 ||  
156421  
156422 ukte abhede spandanapavanau vāyvākāśau ca dṛṣṭāntāvityāha - yadeveti |  
156423 vyomopamo vyomābhinnāḥ || 95 ||  
156424  
156425 tasmācinnabha evedaṃ jagadākṛti lakṣyate |  
156426 sarvaṃ śūnyaṃ nirālambaṃ bhāsaṇaṃ cidbivasvataḥ || 96 ||  
156427  
156428 śāntamevedamakhilaṃ nirastāstamayodayam |  
156429 sakṛdvibhātamamalaṃ dṛṣanmaunamanāmayaṃ || 97 ||  
156430  
156431 sakṛdvibhātamakhaṇḍasphuraṇarūpaṃ || 97 ||  
156432  
156433 tasmādvada kathaṃ bhāvāḥ kuto bhāvāḥ kva bhāvadhiḥ |  
156434 kva dvaitaṃ kvaikatā kvāhaṃ kva bhāvāḥ kva ca bhāvanāḥ || 98 ||  
156435  
156436 evaṃ ca cito niṣprapañcatā siddhetyāha - tasmāditi || 98 ||  
156437  
156438 nityodito vyavaharannapi nirvikāro dvitvaikyamuktamatiruttamaśītalō'ntaḥ |  
156439 nirvāṇa āśva vigatāmayaśuddhabodhabodhaikatāmupagato'ṅga na santi bhāvāḥ ||  
156440 99 ||  
156441  
156442 he aṅga tvaṃ vigatāmayaśuddhabodharūpasya tattvasya bodhena tadekatāmupagataḥ san  
156443 nityodito vyavaharannapi tadabhiniveśābhāvānnirvikāro dvitvaikyābhyāṃ  
156444 parasparaviruddhābhyāṃ muktā matirasya tathāvidhaḥ san antaḥ uttamaśītalō bhūtvā  
156445 nirvāṇo niratīśayānandanirvṛta āśva | yataste vikṣepahetavo bhāvā na santītyarthaḥ || 99  
156446 ||  
156447  
156448 ityārṣe śrīvā0 vālmī0 de0 mo0 nirvā0 u0 sakalabhāvābhāvopadeśena  
156449 paramārthaikatāpratipādanaṃ nāma tryadhikaśatatamaḥ sargaḥ || 103 ||  
156450  
156451 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
156452 paramārthaikatāpratipādanaṃ nāma tryadhikaśatatamaḥ sargaḥ || 103 ||  
156453  
156454 caturadhikaśatatamaḥ sargaḥ 104  
156455  
156456 śrīvāsiṣṭha uvāca |  
156457  
156458 ākāśaḥ śabdatanmātraṃ sparśatanmātrako'nīlaḥ |  
156459 tatsaṅgotkarṣajaṃ tejastacchāntīścetyapāṃ sthitiḥ || 1 ||  
156460  
156461 ākāśāderhi vāyvādibhāvo'nubhavato yathā |  
156462 cita eva jagadbhāvo'nubhavādeva sādhyate ||  
156463  
156464 cinmātrameva jagadākāreṇa svapnavadbhātīti yaduktaṃ tadevānubhavālabhane  
156465 pramāṇataḥ padārthataṭtvam jijñāsamānaiḥ  
156466 sarvairākāśādikramasṛṣṭikalpanāparamparābhiḥ sudūramapi gatvā antataḥ  
156467 śaraṇīkaraṇīyamiti varṇayīṣyannākāśādīnāṃ tairthikaprasiddhāṃ svarūpasthitimāha  
156468 - ākāśa ityādinā | tayoryaḥ saṅgotkarṣaḥ saṃgharṣātīśayastasmājjātaṃ  
156469 rūpatanmātraṃ tejastasya tejaśaḥ śāntiḥ auṣṇyarakṣyaprasāmanena  
156470 śāityadravatvāvalambanalakṣaṇaṃ rasatanmātramityapāṃ svabhāvasthītirityarthaḥ || 1 ||  
156471  
156472 bhūreṣāṃ saṅghaḥ svapnābhe jagadbhāne kramastviti |  
156473 kathaṃ nāma kilāmūrtādvomno mūrthiḥ pravartate || 2 ||  
156474  
156475 bhūstu eṣāṃ saṃhantīti saṃgho melane ghaṇībhāvaheturgandhatanmātramiti cita eva  
156476 svapnābhe jagadbhāne iyaṃ kramasthitiḥ | tatredaṃ pṛcchāmaḥ - amūrtādvomnaḥ  
156477 pṛthivyantā mūrthiḥ kathaṃ pravartata iti | yadi kaścidbrūyādvāyureva  
156478 prathamamākāśātkriyāsparśapradhāna utpadyate sa ca  
156479 rūpābhāvātkiṃcidākāśavatsparśakriyāśālitvātkiṃcinmūrtavadaḥ  
156480 rūpatanmātrapradhānaṃ mūrtaṃ tejo janayīṣyatīti | tanna | niravayavakūṭasthenākāśena  
156481 vāyorevāsiddheḥ | na hyavyāpriyamāṇaṃ niravayavaṃ ca kiṃcidārabdhuṃ vikartuṃ vā  
156482 śaknoti | kiṃ ca yadi kṛtsnaṃ vikriyeta tarhyākāśābhāvānniravakāśā vāyvādayaḥ  
156483 syuḥ | yadyardhaṃ tato'lpam vā tarhyākāśasyāpi sāvayavatvaprasaṅgaḥ | astu  
156484 sāvayavamaḥ cettadeva sparśavatmkriyāvacca syāditi vāyvādi jananaḥ

niravakāśatā ca tasya tadavayavānām ca syāt | evaṃ vāyorapi  
nīrūpādrūpatanmātrotpattirārambheṇa pariṇāmena vā durnirūpaiva | kāraṇaguṇā hi  
kāryaguṇānārabhante | na ca rūpaṃ vāyāvasti | paripākena hi pariṇāmaḥ syāna ca vinā  
tejaḥ paripāko'sti | eva muttarabhūtayorapyūhyamiti || 2 ||

gatvā sudūramapyetajjñapteścetparikalpyate |  
tadādāveva satyathe doṣo'sminka ivāmale || 3 ||

nanvanubhavabalādeva kūṭasthādapyākāśāccalanātmakeṇ vāyuṃ nīrūpācca vāyo  
rūpavattejo nīrasācca tasmādrasātmakeṇ vāri agandhācca tasmādgandhavatīm  
pṛthvimutspannāṃ kalpayiṣyāmaḥ | anubhavātmikā jñaptireva bhagavatī naḥ sarva  
virodhamutsārya yathānubhavamarthānsamarthayaṣyatīti cettatrāha - gatveti | yadi  
sudūramapi gatvā jñaptireva śaraṇīkriyate tarhi saiva svapnādāviva vivartamātreṇa sarva  
jagadveṣaṃ nirvahiṣyatīti ādau brahmaṇyeva sarvārthasvarūpe sati amale sarvadoṣanirmukte  
siddhānte ko doṣa ityārthaḥ || 3 ||

jñaptirevātivimalā svarūpātmani bhāti yat |  
tadeva jagadityuktaṃ satyamityeva satyataḥ || 4 ||

ko'sau siddhāntastamāha - jñaptireveti | tadeva jagaditi satyataḥ  
paramārthasatyādhiṣṭhānabalāt sarva khalvidaṃ brahmetyādi yathārthavādiśrutibalācca  
satyamityeva siddhāntarahasyamuktamityārthaḥ || 4 ||

na kvacitsanti bhūtāni pañca kuṭyādayo na vā |  
asantyapyanubhūtāni nanu svapnadaśāsiva || 5 ||

bhūtabhautikaśūnyaiva cidyataḥ svapne bhūtabhautikavatsarvānubhavasiddhetyāha -  
na kvaciditi || 5 ||

svabhāva eva vimalo yathā svapne purādivat |  
kacatyevaṃ jāgratīdaṃ jagadvadvastutastu [vastu tatsukham iti  
mudritapāṭhaścintyaḥ ||] kham || 6 ||

tadvajjāgratyapi citśvabhāva eva jagadvatkacatītyāha - svabhāva iti || 6 ||

cetanākāśa evāhaṃ tadevedaṃ jagatsthitaṃ |  
ityahaṃ jagadityekaṃ khamevaikaṃ śilāghanam || 7 ||

vastutastu kham ityetadviśadayati - cetanākāśa iti || 7 ||

yadādisargajananaṃ yatkalpāntavivartanam |  
yadvā bhuvanaśaṃsthānaṃ taddhi vyoma nirākṛti || 8 ||

astvayaṃ sarga evamādisargo brahmāṇḍāntarādisargaḥ kalpāntavivartanaṃ vā anyathāpi  
syāditi śaṅkāṃ nirasyati - yaditi || 8 ||

sati vā'sati vā dehe nirduḥkhasukhatvamakṣayaṃ mokṣaḥ |  
buddhe'male svabhāve nirbharaviśrāntirastu sarveha || 9 ||

evaṃ sati jīvanmuktividehamuktyorna kaścidviśeṣa ityāha - satīti | amale svabhāve  
buddhe sati yannirduḥkhasukhatvaṃ bhūmānandarūpatvamakṣayaṃ sa eva mokṣaḥ sa ca  
dehe sati vā asati vā samāna eveti tatra sarvā pūrṇā nirbharaviśrāntiste'stu tāvataiva  
tvaṃ  
kṛtārtha ityārthaḥ || 9 ||

ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvāṇaprakaraṇe u0  
jagadasattāpratipādanaṃ nāma caturadhikaśatatamaḥ sargaḥ || 104 ||

iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
jagadasattāpratipādanaṃ nāma caturuttaraśatatamaḥ sargaḥ || 104 ||

pañcādhikaśatatamaḥ sargaḥ 105

śrīvāsiṣṭha uvāca |

svabhāvaṃ jagadākāraṃ cidbhāvo'nubhavansthiṭaḥ |  
svataḥ svapnamivānanyamātmanaḥ kalpanābhidham || 1 ||

cidevābhāti jāgradvaccideva svapnavattathā |

156553 na jāgratsvapnayorbhedaḥ svabhāveneti varṇyate ||  
156554  
156555 uktaṃ svapnasāmyaṃ jagataḥ prapañcayituṃ pīṭhikāṃ racayati - svabhāvamiti |  
156556 cidbhāvaścitsvabhāva ātmā || 1 ||  
156557  
156558 jāgratsusuptamevedaṃ śilājāṭharamevavā |  
156559 ākāśameva vā śūnyaṃ jagattvena ca nojjhitam || 2 ||  
156560  
156561 idaṃ jāgrajjagattvena nojjhitameva sat suṣuptamajñānameva mūlataḥ  
156562 śilājāṭharamevādhiṣṭhānataḥ śūnyaṃ khameva svata ityārthaḥ || 2 ||  
156563  
156564 svapna evātra dṛṣṭāntaḥ puramaṇḍalamaṇḍitaḥ |  
156565 svapne jaganna kiṃcitsaditthamābhāti bhāsuram || 3 ||  
156566  
156567 svapno'pyetādṛśa eveti sa evātra dṛṣṭānta ityāha - svapna iti || 3 ||  
156568  
156569 trailokyamasadevedaṃ yathā svapne'vabhāsate |  
156570 jāgratyasmiṃstathaivedaṃ manāgapyatra nānyathā || 4 ||  
156571  
156572 tatra tṛtīyakalpe svapnasāmyaṃ sphuṭamityāha - trailokyamiti || 4 ||  
156573  
156574 na jāgrati na ca svapne jagacchabdārthasaṃbhavaḥ |  
156575 svaṃ vastutastu cidvyomno bhānaṃ buddhaṃ jagattayā || 5 ||  
156576  
156577 dvitīyakalpe'pi tatsāmyaṃ vivekināṃ sugamamityāśayenāha - neti || 5 ||  
156578  
156579 cidvyomnā svacamatkāro vyomanyadryādirūpabhṛt |  
156580 jagadityeva buddho'ntarjāgratsvapne svayaṃbhuvā || 6 ||  
156581  
156582 prathamakalpe'pi taṃ darśayati - cidvyomneti | svayameva bhavati astīti svayaṃbhuvā  
156583 cidvyomnā tamovṛtātmarūpe vyomani adryādirūpabhṛtsvacamatkāraṣṭama eva  
156584 jāgratsvapne jagadityantarabuddhaḥ || 6 ||  
156585  
156586 jaganna kiṃcidevedaṃ cidrūpaṃ ca na kiṃcana |  
156587 ete kiṃcidivābhāto nabhaścijjagatī mudhā || 7 ||  
156588  
156589 punastṛtīyakalpameva samarthayati - jagaditi | bhāsyajagataḥ śūnyatve  
156590 citastadbhāsakaṃ rūpaṃ ca na kiṃcana | nabhaḥ atyantāsatī ete cijjagatī  
grāhyagrāhakarūpe  
156591 brahmaṇi mudhā bhātaḥ || 7 ||  
156592  
156593 ābhātameva trailokyam yathā svapne na kiṃcana |  
156594 śūnyameva bhavedevamevaṃ jāgrati nirvapuḥ || 8 ||  
156595  
156596 tatra dṛṣṭāntaṃ yojayati - ābhātameveti | evaṃ jāgratyapi ābhātaṃ trailokyamevaṃ  
156597 nirvapuḥ śūnyameva || 8 ||  
156598  
156599 svapne kila mahābuddhe nānānirmāṇaśālini |  
156600 ārambhā eva nārambhā asatsadiva cātataṃ || 9 ||  
156601  
156602 avyomaivātivitataṃ vyomāntaparivarjitam |  
156603 vyomaivācalasaṃghāto nānāpuragaṇotkaraḥ || 10 ||  
156604  
156605 avyoma brahmaiva ativitataṃ śūnyātmakaṃ vyoma prathamam saṃpannam | vyomaiva ca  
156606 vāyvādikrameṇācalasaṃghāto nānāpuragaṇotkaraśca  
156607 saṃpannamityubhayamapyāścaryamityārthaḥ | athavā avyoma girimahīpurādi vyoma  
156608 bhavati evaṃ vyomaivācalasaṃghātādi bhavatīti yathāśrutaṃ pratijñāparam || 10 ||  
156609  
156610 apyabdābdhyadrinirghoṣo maunameva yathā tathā |  
156611 na śṛṇotyeva pārśvasthaḥ saṃprabudhyāpi kiṃcana || 11 ||  
156612  
156613 tatrādyam dṛṣṭāntena sādhayati - apīti | abdāśca abdhayaśca adrayaśca teṣāṃ  
156614 nirghoṣaśca svapne ekaṃ suptaṃ prati prasiddho'pyaparam prati maunaṃ śūnyameva yathā  
156615 tathā jāgradabdādayo'pītyārthaḥ | dṛṣṭānte maunamevetyetatkutastatrāha - na  
156616 śṛṇotyeveti | yataḥ pārśvasthaḥ aparāḥ suptanaraḥ saṃprabudhyāpi kiṃcana  
156617 abdābdhyādi tadghoṣam vā na śṛṇotyeva || 11 ||  
156618  
156619 prajāyate vā'jāto'pi vandhyāyāstanayo yathā |  
156620 jāto'pyajāta evāste yathātmamṛtivismṛtau || 12 ||

156621  
 156622 dvitīyamapi tathā sādhayati - prajāyata iti | ajāto'pi vandhyāyāstanayaḥ swapne  
 156623 prajāyate tathātrāpi bodhyamityarthaḥ | evaṃ mṛtvā jāto'pi puruṣa ātmanaḥ svasya  
 156624 mṛterivismṛtau satyāmajāto'nutpanna evāhamityāste yathā tathetyarthaḥ || 12 ||  
 156625  
 156626 sadasadbhavati kṣipraṃ bhuvo'nanubhavo yathā |  
 156627 viparyasyati sarvaṃ ca rātrireva yathā dinam || 13 ||  
 156628  
 156629 suptasya swapne svaśayanabhuvō'nanubhavo yathā tadasattvamāpādayati tathetyarthaḥ || 13  
 ||  
 156630  
 156631 asadyatsambhavatyāśu dinameva yathā niśā |  
 156632 asaṃbhavaḥ saṃbhavati yathā svamṛtidarśanam || 14 ||  
 156633  
 156634 evamanye'pi viparyāsāḥ prasādhyā ityāha - asadityādinā || 14 ||  
 156635  
 156636 asaṃbhavaḥ saṃbhavati jagadbhānamivāmbare |  
 156637 tama eva mahāloko yaḥ sanidraḥ savāsaraḥ || 15 ||  
 156638  
 156639 āloka evati tamo yannidrā svapnavāsarā |  
 156640 vasudhaiva bhavedvyoma śvabhrādipatane yathā || 16 ||  
 156641  
 156642 yadyasmāddhetoḥ svapnaheturvāsaro yasyāṃ tathāvidhā ulūkādīnāṃ nidrā dṛśyate |  
 156643 swapne śvabhrādipatane'nubhūyamāne śayanavasudhaiva śvabhavyoma bhavet ||16 ||  
 156644  
 156645 asatyarūpameveti bhāti swapne jagadyathā |  
 156646 tathaiva jāgradābhāti manāgapyatra nānyatā || 17 ||  
 156647  
 156648 yathā dvau sadṛsau sūryau yathā dvau sadṛsau narau |  
 156649 jāgratsvapnau tathaivaitau manāgapyatra nānyatā || 18 ||  
 156650  
 156651 dvau sūryau pūrvedyustanādyatanau | atra anayoḥ || 18 ||  
 156652  
 156653 śrīrāma uvāca |  
 156654  
 156655 naitadevamapi kṣiprātpṛatyayo yatra bādhakaḥ |  
 156656 swapne taddarśanenāntaḥ kathaṃ jāgratsamaṃ bhavet || 19 ||  
 156657  
 156658 varṇitaṃ jāgratsvapnayoh sāmāyamaḥ kṣipya vaiśamyam darśayan rāmaḥ śaṅkate -  
 156659 naitaditi | manāgapyatra nānyateti yattvayoktametanna | kutaḥ | yatra yasminswapne  
 156660 kṣiprājjāyamāno bādhako yo jāgratpṛatyayastaddarśanenāntaḥ svayameva  
 156661 tasyābhāsatānubhavāt | ataḥ kathaṃ jāgrattatsamaṃ bhavedityarthaḥ || 19 ||  
 156662  
 156663 śrīvasiṣṭha uvāca |  
 156664  
 156665 vihr̥tya svapnajaḡati svapnabandhujanaiḥ samam |  
 156666 mṛtimāpnoti tatrāsau draṣṭā svapnasya rāghava || 20 ||  
 156667  
 156668 naitāvatā vaiśamyasiddhiḥ bhinnadeśasya jāgratpṛatyayasya  
 156669 svāpnapṛatyayabādhakatvāsiddheḥ | svapnadeśe hi sanidraḥ svapnadehastho draṣṭā  
 156670 svāpnabandhvādīnpaśyati | apagatasvapnadeho vinidro jāgraddehasthaśca  
 156671 svapnadṛṣṭabandhvādyasattvaṃ paśyati | na ca deśāntare dehāntaradṛṣṭānāṃ  
 156672 dehāntare deśāntare cānyadarśane tadadarśanam tadbādhāḥ |  
 156673 pūrvajanmabandhvādīnāmiha janmanyadarśanasyāpi tadbādhavāpatteriti  
 156674 sāmānāpāyādityāśayena vasiṣṭhaḥ samādhatte - vihr̥tyetyādisaptabhiḥ |  
 156675 mṛtiṃ svapnadehāpagamam || 20 ||  
 156676  
 156677 mṛtaḥ sansvapnajaḡati svapnajantuvīyogavān |  
 156678 iha prabudhyate janturnidrāmuktaśca kathyate || 21 ||  
 156679  
 156680 janturjīvaḥ || 21 ||  
 156681  
 156682 sukhaduḥkhadaśāmohāndīnārātriviparyayān |  
 156683 anubhūya bahūndraṣṭā mriyate svapnasamsṛtau || 22 ||  
 156684  
 156685 mriyate svāpnadehaṃ jahāti || 22 ||  
 156686  
 156687 gatanidratayā paścānnidrānta iha jāyate |  
 156688 na satyametadityevaṃ tataḥ pṛatyayavānbhavet || 23 ||

156689  
156690 ihāsmiṁśayanadeśe jāyate anena dehena saṁbadhyate |  
156691 tatastadananantarametatsvapnadṛṣṭabandhvādi na satyamityevam pratyayavānbhavet | sa ca  
156692 pratyayo na svāpnārthabādhanasamartha iti dyotanāya saṁbhāvanāyām liṅ || 23 ||  
156693  
156694 svapnadraṣṭā yathā svapnasamsāre mṛtimāptavān |  
156695 anyam jāgranmayam svapnam draṣṭum bhūyaḥ prajāyate || 24 ||  
156696  
156697 jāgraddraṣṭā tathā jāgratsamsāre mṛtimāptavān |  
156698 anyam jāgranmayam svapnam draṣṭum bhūyaḥ sa jāyate || 25 ||  
156699  
156700 na svapnamasadityevam pūrvasmiñjāgradātmani |  
156701 punaḥ pratyayamādatte svapnātsvapnāntaram gataḥ || 26 ||  
156702  
156703 jāgrati mṛtvā jāgradantare jātaḥ san | pūrvasmin jāgradātmani prapañcena  
156704 svapnamasadityevam punaḥ pratyayam yathā ādatte tathā svapnātsvapnāntaram gata  
156705 uttarasvapne jāgratpratyayam punargṛhṇāti | tata uttarasvapne jāgratpratyayo yathā  
156706 mugdhatāprayuktastadvatpūrvajāgrati svapnatvāsattvayoragrahaṇamapi  
156707 mugdhatāprayuktameveti bhāvaḥ || 26 ||  
156708  
156709 sa jāgratpratyayam tatra punargṛhṇāti mugdhadhīḥ |  
156710 svapnasamdarśanam tvanyattatrāpyanubhavatyatha || 27 ||  
156711  
156712 svapnam jāgrattayā jāgratsvapnatvam ceti nāmani |  
156713 na jāyate na mriyate jāyate mriyate'pi ca || 28 ||  
156714  
156715 atha tatrāpi svapne svapnasamdarśanānantaramanubhavatsvapnameva jāgrattayā  
156716 anubhavatīti pūrvenānvayaḥ | evamṛityā jāgratsvapnatvam cetyevam nāmani  
156717 avasthādvaye'yaṁ jīvaḥ svato na jāyate na mriyate |  
156718 tattaddehābhimānopādānatyāgābhyām tu jāyate mriyate'pi ca || 28 ||  
156719  
156720 svapnadraṣṭā svapnamṛtaḥ prabuddha iha kathyate |  
156721 iha jāgranmṛto jantuḥ prabuddho'nyatra kathyate || 29 ||  
156722  
156723 tathā ca svapnadraṣṭā svapne mṛtaḥ san iha jāgare prabuddhaḥ kathyate iha jāgrati  
156724 mṛtastu anyatra svapne prabuddhaḥ kathyata iti tayoḥ sāmyamevetyarthaḥ || 29 ||  
156725  
156726 svapnātsvapnasthitau jāgrajjāgratsvapnapradarśanam |  
156727 mṛtvānyatraprabuddhasya jāgratsvapno bhavatyalam || 30 ||  
156728  
156729 evam ca svapnātsvapnāntarasthitau dvitīyam svapnarūpameva pūrvāpekṣayā  
156730 vartamānatvātprakṛṣṭaṁ darśanam jāgradbhavati | evam jāgrati mṛtvā anyatra svapne  
156731 jāgradantare vā prabuddhasya puṁsaḥ pūrvajāgratsvapna evālamavaśyaṁ bhavati || 30 ||  
156732  
156733 itihāsamayāveva jāgratsvapnāvubhāvapi |  
156734 parasparam gatāvetāvupamānopameyatām || 31 ||  
156735  
156736 itihāsaḥ kirtyamānapūrvavṛttakathārthastanmayau tatsadrśāveva na yathārthāviti  
156737 hetoḥ parasparamupamānopameyatām gatāvityarthaḥ | itihāsamayau iti dīrghapāṭhe tu iti  
156738 iha asamaṁ viśamaṁ yāta ityasamayau kiṁcidvilakṣaṇāvapītyarthaḥ | itihāsanmayau iti  
156739 pāṭhaḥ sādhuḥ || 31 ||  
156740  
156741 svapno jāgradivābhāti jāgratsvapnamivoditam |  
156742 vastutastu dvayamasaccitkhaṁ kacati kevalam || 32 ||  
156743  
156744 kiṁ ca vartamānadaśāyām svapno'pi jāgradiva pratyakṣamābhāti | atītaṁ tu jāgradapi  
156745 prasiddha svapnamiva uditam || 32 ||  
156746  
156747 sthāvaram jaṅgamaṁ caiva bhūtajātamaśeṣataḥ |  
156748 cinmātravyatirekeṇa kimanyadupapadyate || 33 ||  
156749  
156750 citkhaṁ kacati kevalam ityuktimupapādayati - sthāvaramityādinā || 33 ||  
156751  
156752 mṛṇmayam tu yathā bhāṇḍam mṛcchūnyam nopalabhyate |  
156753 ciccamatkāramātrātma tathā kāṣṭhopalādyapi || 34 ||  
156754  
156755 vastujātamidam svapne jāgratyapi tathaiva naḥ |  
156756 dṛṣṭo ya upalaḥ svapne ciccamatkaraṇādṛte || 35 ||  
156757



156758 ciccamatkaraṇādṛte anyat kiṃ syāt | he prājña asminnarthe vidvadbhiḥ saha yuktyā  
156759 saṃvada saṃvādenāvadhāraya | vicārotpannatattvadaśane sā prasiddhā cideva svāpnopala  
156760 iti pareṇānvayaḥ || 35 ||

156761  
156762 kimanyatsaṃvada prājña kilāvaśyaṃ cideva sā |  
156763 nanu yādṛgvapuḥ swapne jāgrattāḍṛgakhaṇḍitam || 36 ||

156764  
156765 jagajjātamataḥ sarvaṃ cinmātraṃ brahmakhaṇḍitam |  
156766 jagajjātamataḥ sarvaṃ cinmātraṃ brahmakeṭṭimam || 37 ||

156767  
156768 cinmātraṃ brahmaiva jagadākāreṇa khaṇḍitam vibhaktamadhyārope | apavāde tu  
156769 jagatsarvaṃ brahmakeṭṭimam jātamityarthaḥ || 37 ||

156770  
156771 mṛṇmayam tu yathā bhāṇḍam mṛcchūnyam nopalabhyate |  
156772 cinmayam tu tathā cetyam cicchūnyam nopalabhyate || 38 ||

156773  
156774 cidvyatirekeṇa jagadanupalambhādapi cinmātratvamevetyāha - mṛṇmayamityādinā ||  
156775 38 ||

156776  
156777 śailātmakaṃ yathā bhāṇḍam śailaśūnyam na labhyate |  
156778 cinmayam tu tathā cetyam cicchūnyam nopalabhyate || 39 ||

156779  
156780 śilāyā avayavaḥ śailastadātmakam || 39 ||

156781  
156782 dravarūpaṃ yathā vāri dravariktaṃ na labhyate |  
156783 cinmayam tu tathā cetyam cicchūnyam nopalabhyate || 40 ||

156784  
156785 ūṣmarūpo yathā vahnirnirūsmā nopalabhyate |  
156786 cinmayam tu tathā cetyam cicchūnyam nopalabhyate || 41 ||

156787  
156788 yathā spandamayo vāyuraspando nopalabhyate |  
156789 cinmayam tu tathā cetyam cicchūnyam nopalabhyate || 42 ||

156790  
156791 spandamayaḥ spandasvabhāvaḥ || 42 ||

156792  
156793 yadyanmayam tadvinā tu tatkaṭhaṃ kila labhyate |  
156794 kvāśūnyam labhyate vyoma kvāghanā labhyate mahī || 43 ||

156795  
156796 aghanā amūrtā || 43 ||

156797  
156798 cidvyomamayamevedaṃ yathā ghaṭapaṭādikaṃ |  
156799 swapne tathedaṃ śailādi cidvyomābhāsamātrakam || 44 ||

156800  
156801 tathā idaṃ jāgracchailādyapi || 44 ||

156802  
156803 swapne yathā gaganameva purācalādi saṃvinmayam subhaga jāgrati tadvadeva |  
156804 swapno'tha jāgraditi śāntamanantamekaṃ cinmātramatra nanu nāma vināstu vādaḥ  
156805 || 45 ||

156806  
156807 uktameva sphuṭayannupasaṃharati - swapne iti | swapne prasiddhaṃ purācalādi yathā  
156808 saṃvinmayam gaganameva he subhaga jāgrati prasiddhaṃ purācalādyapi tadvadeva  
156809 saṃvinmayam gaganameva | evaṃ ca swapno'tha jāgraditi vikalpanaśāntamekaṃ  
156810 cinmātrameva pariśiṣṭam | atra īdṛṣe tattve vādināṃ viśayaṃ vinā vṛthā vivāda  
156811 ityarthaḥ || 45 ||

156812  
156813 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe u0  
156814 jāgratsvapnaikyapratipādanaṃ nāma pañcottaraśatataṃ sargaḥ || 105 ||

156815  
156816 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
156817 jāgratsvapnaikyapratipādanaṃ nāma pañcottaraśatataṃ sargaḥ || 105 ||

156818  
156819 pdf 279, p. 1313

156820  
156821 ṣaḍadhikaśatataṃ sargaḥ 106

156822  
156823 śrīrāma uvāca |

156824  
156825 kīdṛśaṃ syāccidākāśaṃ tadbrahmanbrahma yatparam |  
156826 bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam || 1 ||

156827  
 156828 lakṣaṇaughaiścidākāśamiha bhūyaḥ pradarśyate |  
 156829 tadeva jagadityetadapi bhūyaḥ prapañcyate ||  
 156830  
 156831 prapañcitenā jagataḥ svapnasāmyena yādṛśacidākāśamātraṃ tattvamiti  
 156832 pratipattavyaṃ tatsvarūpaṃ prāk śataśo nirūpitamapi mandamatibhiḥ  
 156833 kaścitsamyānnāvadhāritaṃ syāditi sambhāvanayā tadanukampayā punastasyaiva  
 156834 svarūpataṣṭhalakṣaṇabhedaiḥ samyagvyutpādanam śrotukāmo rāmaḥ pṛcchati -  
 156835 kīdṛśamiti || 1 ||  
 156836  
 156837 śrīvasiṣṭha uvāca |  
 156838  
 156839 samayoryamayorbhrātrorvyavahārāya nāmanī |  
 156840 yadvatkriyete dve tadvajjāgratsvapnaśilāmāye || 2 ||  
 156841  
 156842 pṛṣṭaṃ varṇayiṣyanvasiṣṭhaḥ prastutaṃ jāgratsvapnasāmyameva  
 156843 tadvarṇanapīṭhikātvenānuvadati - samayoriti | yamayoryamalaajātayornāmanī yadvaddve  
 156844 bhinne kriyete tadvajjāgratsvapnalakṣaṇākhaṇḍacitsphaṭikaśilāmāye tatpratibimbaprāye  
 156845 sadṛśe prapañcadvaye dve nāmanī kriyete ityārthaḥ || 2 ||  
 156846  
 156847 vastutastvanayorbhedo na dvayoḥ payasoriva |  
 156848 dvayamapyekamevaitaccinmātraṃ vyoma nirmalam || 3 ||  
 156849  
 156850 deśāddeśāntaraṃ dūraṃ prāptāyāḥ saṃvido vapuḥ |  
 156851 nimiṣeṇaiva tanmadhye cidākāśaṃ taducyate || 4 ||  
 156852  
 156853 tasya cidvyomno lakṣaṇaṃ prāguktameva smārayanprathamamāha - deśāditi | madhye  
 156854 yannirviṣayaṃ saṃvido vapuḥ prasiddhaṃ tadityārthaḥ || 4 ||  
 156855  
 156856 yādṛśastiṣṭhataḥ svacchaṃ rasamākarṣatastaroḥ |  
 156857 bhavedbhāvo nabhaḥsvacchastādṛśaṃ cinnabhaḥ smṛtam || 5 ||  
 156858  
 156859 mūlena bhaumaṃ rasaṃ jalamākarṣatastaroḥ pepīyamāno modamānastiṣṭhatīti  
 156860 śrutiprasiddho yādṛśo vṛddhihrāsaśūnya āhlādabhāvaḥ  
 156861 prasiddhastādṛśamityārthaḥ || 5 ||  
 156862  
 156863 vinivṛttākhhilecchasya puṃsaḥ saṃśāntacetasaḥ |  
 156864 yādṛśaḥ syātsamo bhāvastādṛśaṃ cinnabhaḥ smṛtam || 6 ||  
 156865  
 156866 samaḥ sarvavaiṣamyāśūnyo bhāvaḥ sahasukhasvarūpānubhjavaḥ |  
 156867 nirvikṣepadaśāyāmahaṃ sukhaṃ tiṣṭhāmīti sarvānubhavāt || 6 ||  
 156868  
 156869 anāgatāyāṃ nidrāyāṃ manoviṣayasamākṣaye |  
 156870 puṃsaḥ svasthasya yo bhāvaḥ sa cidākāśa ucyate || 7 ||  
 156871  
 156872 anāgatāyāmiti | athāhuḥ nidrādaḥ jāgarasyānte yo bhāva upajāyate | taṃ bhāvaṃ  
 156873 dhārayanyogī na duḥkhairabhībhūyate || iti || 7 ||  
 156874  
 156875 tṛṇagulmalatādināṃ vṛddhimāgacchatāmṛtau |  
 156876 yaḥ syādunmamato bhāvaḥ sa cidākāśa ucyate || 8 ||  
 156877  
 156878 ṛtau prāvṛṣi śaradi vā | unmuktā mamatā yasmīnstathāvidho ya ānandabhāvaḥ || 8 ||  
 156879  
 156880 rūpālokamanaskāravimuktasyāmṛtasya yaḥ |  
 156881 bhāvaḥ puṃsaḥ śaradvyomaviśadastaccidambaram || 9 ||  
 156882  
 156883 amṛtasya jīvataḥ puṃsaḥ || 9 ||  
 156884  
 156885 yadetadāśanaṃ sṛṣṭaṃ kāṣṭhapāṣāṇabhūbhṛtām |  
 156886 cetanānāṃ ca sattātma cidākāśaḥ sa ucyate || 10 ||  
 156887  
 156888 āśanaṃ niṣkriyamavasthānaṃ dhātrā svabhāvatayā sṛṣṭaṃ tadeva cetanānāṃ  
 156889 jīvānāṃ sattātma sthitisvarūpaṃ cetsyāttadā sa cidākāśa ucyate | tacca manonāśe  
 156890 satyeva siddhyatīti bhāvaḥ || 10 ||  
 156891  
 156892 draṣṭṭadarśanaḍṛśyānāṃ trayāṇāmudayo yataḥ |  
 156893 yatra vāstamayaścitkhaṃ tadviddhi vigatāmayam || 11 ||  
 156894  
 156895 yato yasmātsuṣuptisākṣiṇaḥ svapnajāgarayodraṣṭṛāditripuṭyā udayo yasminneva

156896 cāstamayaḥ || 11 ||  
 156897  
 156898 yata udyanti yasmiṃśca citrāḥ pariṇamantyaalam |  
 156899 padārthānubhavāḥ sarve cidākāśaḥ sa ucyate || 12 ||  
 156900  
 156901 vicitrāḥ sarve padārthānubhavā yata udyanti udayaṃ prāpnuvanti yasmiṃśca  
 156902 ālocanavimarśanādhyavasāyahānopādānādibhāvenottarottaraṃ pariṇamanti || 12 ||  
 156903  
 156904 yasminsarvaṃ yataḥ sarvaṃ yaḥ sarvaṃ sarvataśca yaḥ |  
 156905 yaśca sarvamayo nityaṃ ca cidākāśa ucyate || 13 ||  
 156906  
 156907 dvau ślokau prāgvyākhyātau || 13 ||  
 156908  
 156909 divi bhūmau bahiścāntastathānyasya samābhidhaḥ |  
 156910 yo vibhātyavabhāsātmā cidākāśaḥ sa ucyate || 14 ||  
 156911  
 156912 yasminnitye tate tantau dṛḍhe sragiva tiṣṭhati |  
 156913 sadasadutthitaṃ viśvaṃ viśvāṅge taccidambaram || 15 ||  
 156914  
 156915 viśvāṅge yasminnutthitaṃ sanmūrtamasadamūrtaṃ ca viśvaṃ tantau sragiva tiṣṭhati tat ||  
 156916 15 ||  
 156917  
 156918 yasmātsarvāḥ prasūyante sargapralayavikriyāḥ |  
 156919 yasmiṃścaiva praliyante yanmayāstaccidambaram || 16 ||  
 156920  
 156921 yato vā imāni bhūtāni jāyante iti śrutyuktaṃ taṭasthalakṣaṇamāha - yasmāditi || 16 ||  
 156922  
 156923 nidrāyāṃ vinivṛttāyāṃ yato viśvaṃ pravartate |  
 156924 nivartate ca yacchāntau taccidambaramucyate || 17 ||  
 156925  
 156926 suṣuptipralayalakṣaṇāyāṃ nidrāyāṃ vinivṛttāyāṃ satyāṃ yato yasmātpratīco  
 156927 vikṣepaśaktivaśājājāgratsvapnalakṣaṇaṃ viyadādīlakṣaṇaṃ ca viśvaṃ pravartate  
 156928 āvirbhavati | yasya śāntau vikṣepaśaktiśāntau ca nivartate || 17 ||  
 156929  
 156930 yasyonmeṣanimeṣābhyāṃ jagatsattālayodayau |  
 156931 svānubhūtyātmakaṃ svāntaḥ sthitaṃ tadviddhi cinnabhaḥ || 18 ||  
 156932  
 156933 unmeṣaścaramasākṣātkāravṛttāvāvirbhāvastena jagatsattāyā layaḥ | nimeṣaḥ  
 156934 svarūpāvaraṇaṃ tena ca udayaḥ || 18 ||  
 156935  
 156936 nedaṃ nedaṃ tadityevaṃ sarvaṃ nirṇīya sarvathā |  
 156937 yanna kiṃcitsadā sarvaṃ taccidvyometi kathyate || 19 ||  
 156938  
 156939 evaṃ sarvaniśedhāvadhi sarvātmavamapi tallakṣaṇamityāha - nedamiti | sadā  
 156940 sarvamapi yanna kiṃcit || 19 ||  
 156941  
 156942 deśāddeśāntaraprāptau yanmadhye saṃvido vapuḥ |  
 156943 dūrato'rdhanimeṣeṇa taccinmātravapuḥ smṛtaḥ || 20 ||  
 156944  
 156945 ardhanimeṣeṇa avilambena deśāntaraprāptau | vilambe hi  
 156946 vṛttivicchedādviśayāntarānupraveśādvā na śuddhacidambaram paricetum śakyamiti |  
 156947 upakramoktasya punaḥ kīrtanamupasaṃhāradyotanārthaṃ || 20 ||  
 156948  
 156949 viśvaṃ tanmayamevedaṃ yathā bhūtaṃ yathā sthitaṃ |  
 156950 rūpālokanaskārairyuktamapyevamīdṛśaṃ || 21 ||  
 156951  
 156952 lakṣaṇānyuktvā tadadvaitasiddhaye viśvasya tanmayatāmāha - viśvamityādinā || 21 ||  
 156953  
 156954 iśadunmeṣaṇādetadanyatāmiva gacchati |  
 156955 ananyarūpamapi saccidvyoma vimalākṛti || 22 ||  
 156956  
 156957 tāha kathaṃ pralayāvasthātaḥ sargāvasthāyā bhedavibhāvanaṃ tatrāha - iśaditi || 22 ||  
 156958  
 156959 paśyannevendriyairarthānnūnaṃ nirvāsanāśayaḥ |  
 156960 prabuddha evaikaghanaḥ suṣuptāvasthito bhava || 23 ||  
 156961  
 156962 seyamanyatābhrāntirvāsanāvaśādeveti na nirvāsanasyetyāha - paśyanneveti || 23 ||  
 156963  
 156964 nirvāsaṇaḥ śāntamanā vada vraja pibāhara |

156965 pāṣāṇa iva saṃjīvo nityaṃ sughanamaunavān || 24 ||  
156966  
156967 idaṃ na saṃbhavatyeva dṛśyaṃ paśyasi yatpuraḥ |  
156968 mṛgatṛṣṇājalāmiva dvaitamindāvivoditam || 25 ||  
156969  
156970 anyatāmiveti ivakāreṇānyatāyā mithyātvamuktaṃ tatkuta iti cedasaṃbhavādevetyāha ##-  
156971  
156972 idamādāvanutpannaṃ kāraṇābhāvataḥ kila |  
156973 kāraṇena vinā kāryaṃ na hi nāmopapadyate || 26 ||  
156974  
156975 yadvopapadyate kiṃcittadakāraṇakodbhavam |  
156976 yathāsthitaṃ paraṃ rūpamudbhūtamiva lakṣyate || 27 ||  
156977  
156978 yadvā kiṃcidbījādāṅkurādi anvayavyatirekadarśanādupapadyate  
156979 tadapyakāraṇakādadvayādbrahmaṇa evodbhavo yasya tathāvidham | nanu  
156980 nirvikārāttasmātkathamāṅkurādyudbhavastatrāha - yathāsthitamiti || 27 ||  
156981  
156982 tadyathāsthitamevāṅga pūrvarūpamavasthitam |  
156983 bhavatyadvayamevācchaṃ dvayenāpyupalakṣitam || 28 ||  
156984  
156985 yathā advayamapi candrabimbabhrāntau dvayenāpyupalakṣitaṃ tadvaditi bhāvaḥ || 28 ||  
156986  
156987 tatredaṃpratyayaḥ prauḍho bhavatyānubhavo hi yaḥ |  
156988 samāyātamidam bhrāntaṃ tatsvapnastrīsamaṃ viduḥ || 29 ||  
156989  
156990 tadeva cetkathamanyathāgrahatvaṃ tatrāha - tatreti || 29 ||  
156991  
156992 tasmāddṛśyaṃ na cotpannaṃ naivāsti na bhaviṣyati |  
156993 na ca naśyati yannāsti tasya kiṃ nāma naśyati || 30 ||  
156994  
156995 māyamātratve kiṃ siddhaṃ tadāha - tasmāditi || 30 ||  
156996  
156997 tattadeva paraṃ śāntaṃ cidvyomaiva tathā sthitam |  
156998 svarūpādacyutaṃ svasthaṃ saumyaṃ jagadivoditam || 31 ||  
156999  
157000 tadviśvaṃ paraṃ śāntaṃ cidvyomaiva tathā viśvaveśeṇa sthitam | kiṃ pariṇāmena  
157001 netyāha - svarūpāditi || 31 ||  
157002  
157003 na hīdamagre yaddṛṣṭaṃ dṛśyaṃ tatsatkadācana |  
157004 na cāpi draṣṭā dṛṣṭārthābhāve kva draṣṭtātā kila || 32 ||  
157005  
157006 kuto na pariṇāmeneti cettatsamasattākatvābhāvādityāha - na hīti | ata eva  
157007 taddraṣṭtātāpi na pariṇāmaḥ | dṛśyanirūpyayā tatsamatvādityāha - na ceti || 32 ||  
157008  
157009 śrīrāma uvāca |  
157010  
157011 evaṃ cettadvada brahmandraṣṭtādṛśyāvabhāsanam |  
157012 kimidaṃ kathamābhāti bhūyo'pi vadatāmvara || 33 ||  
157013  
157014 yadi draṣṭtādṛśye atyantāsati tarhi tayoh kathamavabhāsanam atyantāsato  
157015 bhānādarśanāditi rāmaḥ śaṅkate - evaṃ cediti | tatprāguktamapi bhūyo'pi vada | he  
157016 vadatāmvara || 33 ||  
157017  
157018 śrīvasiṣṭha uvāca |  
157019  
157020 asadrūpasya dṛśyasya kāraṇābhāvataḥ sadā |  
157021 dṛśyatāsyetyapi prauḍhinirdeśasyātyasaṃbhavāt || 34 ||  
157022  
157023 tatrāsato bhānāsaṃbhavaṃ prathamaślokenābhyupetya ata eva sataḥ paramātmāna eva  
157024 māyayā tathā bhānamityuttaraṃ dvitīyenāha - asadrūpasyeti | kāraṇābhāvataḥ  
157025 asadrūpasyotpatterevāsaṃbhavādasya dṛśyatāpīti prauḍhyā nirdeśaḥ  
157026 prauḍhivādastasya atyasaṃbhavātsutarāmasaṃbhavādityarthaḥ || 34 ||  
157027  
157028 yadidaṃ bhāsate kiṃcidbraṣṭtādṛśyabhramātmakam |  
157029 jagadādi paraṃ rūpaṃ tadviddhi paramātmanaḥ || 35 ||  
157030  
157031 ata evedaṃ draṣṭtādṛśyaṃ na asato rūpaṃ kiṃ tu paramārthasato brahmaṇa ityāha ##-  
157032  
157033 svapne cinmātra evāste yathā gaganakānanam |

157034 tathā jagattayā bhāti svayaṃ cinmātramātmani || 36 ||  
157035  
157036 paramātmāna evedaṃ rūpamiti kathāṃ jñātamiti cetsvapnanidarśanādityāha - svapne  
157037 iti || 36 ||  
157038  
157039 ihādisargātprabhṛti nāstyupādānakāraṇam |  
157040 kiṃcanāpi kvacidapi bhātītthaṃ brahma kevalam || 37 ||  
157041  
157042 svapnasāmyamasya kuta iti  
157043 cetsarvakāraṇakalāpaśūnyasuṣuptisadr̥śātpralayaḍudbhūtattvādityāśayenāha -  
157044 iheti || 37 ||  
157045  
157046 yaccidākāśakacanaṃ svayamātmani jṛmbhate |  
157047 tadidaṃ bhāti tasyaiva jagadityuditaṃ vapuḥ || 38 ||  
157048  
157049 cidākāśakacanādhīnakacanatvādapi svapnasāmyamityāśayenāha - yaditi || 38 ||  
157050  
157051 yathā bhāvasya bhāvatvaṃ yathā śūnyasya śūnyatā |  
157052 ākāriṇo yathākārastathā cinnabhaso jagat || 39 ||  
157053  
157054 nirdharmakasya cinnabhasaḥ kathāṃ jagaddharmakateti cenmāyikavikalpavaśādeveti  
157055 dṛṣṭāntairupapādayannāha - yatheti | ākāriṇo mūrtasya || 39 ||  
157056  
157057 idaṃ viddhi cidābhāsaṃ paramārthaghanaṃ ghanam |  
157058 itthaṃ viddhi cidābhāsaṃ paramārthaghanaṃ ghanam |  
157059 itthaṃ sthitaṃ svayaṃ bhātaṃ draṣṭṭadṛśyadr̥gātmaṃ || 40 ||  
157060  
157061 ghanam saindhavaghanavadekarasaṃ paramārthaghanameva māyāyāṃ cidābhāsaṃ itthaṃ  
157062 tripuṭībhūya sthitaṃ viddhi || 40 ||  
157063  
157064 vastutastu dvayābhāvānnābhāsi na ca bhāsanam |  
157065 kimapīdamanirdeśyaṃ sadvā'sadveti vetti kaḥ || 41 ||  
157066  
157067 māyātyāge tu dvayābhāvātsadvā asadveti ko vetti bādhitasya vimarśāyogyatvāditi  
157068 bhāvaḥ || 41 ||  
157069  
157070 śrīrāma uvāca |  
157071  
157072 evaṃ cettadvada brahmankāryakāraṇatādikaḥ |  
157073 kathāṃ bhedaḥ kimāyātaḥ kathāṃ satyatvamāgataḥ || 42 ||  
157074  
157075 evaṃ nābhāsi na ca bhāsanam iti tvaduktārityā draṣṭṭaśyobhayaśūnyaṃ  
157076 cetparamārthatattvaṃ tarhi kāryakāraṇatādiko bhedaḥ kathāṃ | na hyadraṣṭṭakaḥ  
157077 kaścitseddhumarhati kasmādupādānānnimittādvā āyātaḥ | yadyasatya eveti brūṣe tarhi  
157078 kathāṃ satyatvamāgataḥ sarvajanānāṃ satyatvena kathāṃ bhātītyarthaḥ || 42 ||  
157079  
157080 śrīvasiṣṭha uvāca |  
157081  
157082 citprakāśo yathābhānaṃ yadā bhāvayati svayaṃ |  
157083 svātmā tathā tadevāśu paśyasītyasi dṛṣṭavān || 43 ||  
157084  
157085 tatra prathamaprasnasyottaramāha - citprakāśa iti | vastutaḥ svātmāpi citprakāśa  
157086 īśvaraḥ svayaṃ yadā yathābhānaṃ yathāprāṇikāmākarmavāsanodbodhaṃ yadyathā  
157087 satyasaṃkalpatayā bhāvayati tattadā tvaṃ tathaivāśu paśyasi tvadātmanā ca sa eva iti  
157088 prāguktaṃ draṣṭṭadṛśyabhāvamanubhūtavān | tenāśya siddhirityarthaḥ || 43 ||  
157089  
157090 cidvyomaivāyamākāraḥ sve vyomnyeva na muhyati |  
157091 svayameva yathā svapne ko'sya paryanuyogakṛt || 44 ||  
157092  
157093 dvitīyasyottaramāha - cidvyomaiveti | ayaṃ kāryakāraṇabhāvādyākāraścidvyomaiva  
157094 yathā ghaṭo mṛdeveti cidvyomaivopādānaṃ moha evāśya nimittam | kathamidam  
157095 jñāyate | yato'yaṃ sve vyomnyeva pariñjāte na muhyati anyathā tu muhyatyeva | yathā  
157096 svapne svayameva muhyati svātmaprabodhādeva mohaṃ jahāti tadvat | nanu svātmabodhe  
157097 samartha īśvaraḥ svayameva jīvo bhūtvā kimartha muhyati kuto vā na prabudhyate tatrāha  
157098 - ko'syeti | svatantrasyeśvarasya kimarthaṃ jīvo bhūtvā muhyasīti  
157099 paryanuyogamākṣepaṃ karotīti paryanuyogakṛtko vā syāna kaścidityarthaḥ || 44 ||  
157100  
157101 bhāvādbhāvāntaraprāptau madhye yatsaṃvido vapuḥ |  
157102 taccidvyoma tadevedaṃ sarvaṃ ca [atra sarvaṃ vastviti netarat iti pāṭho yuktaḥ |

157103 ] sthiti netarat || 45 ||  
157104  
157105 tṛtīyasyottaramāha - bhāvāditi | dugdhabhāvāddadhibhāvaprāptau  
157106 piṇḍabhāvādghaṭabhāvaprāptau pūrvabhāvanivṛttāvuttarabhāvānupajane ca madhye  
157107 kṣaṇamātram sanmātrarūpaṁ prasiddhaṁ tatparamārthasatyāḥ saṁvido vapuḥ svarūpaṁ  
157108 tadeva cidvyoma mayā prāguktaṁ tadevedaṁ sarva ca sthiti vastu vibhāvya ita sarvaṁ  
157109 satyatvamāgatamityarthaḥ || 45 ||  
157110  
157111 kāryakāraṇabhāvādidṛśo'vidyāvijṛmbhikāḥ |  
157112 jagadvatkalpayatyēṣa ko'sya paryanuyogakṛt || 46 ||  
157113  
157114 īśvarasya jīvabhāvakalpanāyāmiva jīvasya svāvidyayā  
157115 kāryakāraṇarūpāvasthātrayakalpanāyāmapi na paryanuyogo yukta ityāha -  
157116 kāryakāraṇeti | na hi svātmānaṁ prati kaścitkimarthamevaṁ karomīti paryanuyogaṁ  
157117 kartuṁ samartha ita bhāvaḥ || 46 ||  
157118  
157119 draṣṭā bhoktātha kartā vā kaścitsyāditaro yadi |  
157120 tatkaṭhaṁ kimidaṁ dṛśyamiti yujyeta nānyathā || 47 ||  
157121  
157122 ātmānyasya kartṛtve bhoktṛtve vā syādeva paryanuyoga ityāha - draṣṭeti | ita  
157123 paryanuyogo yujyeta || 47 ||  
157124  
157125 yatra svapne nirābhāsaṁ cidvyomaiva virājate |  
157126 śuddhamekamanekātma tatra kiṁ kva vikalpyate || 48 ||  
157127  
157128 vikalpyate paryanuyujyate || 48 ||  
157129  
157130 āsvayaṁbhūva eveyaṁ cinmātre bhāti sargabhāḥ |  
157131 pariñātā satī sā tu brahmaiva bhavati kṣaṇāt || 49 ||  
157132  
157133 svayaṁbhūvaḥ ā svayaṁbhuvamabhivṛtyāpyaiva sargabhāḥ sargabhrāntirbhāti  
157134 tattvāpariñānādityarthaḥ || 49 ||  
157135  
157136 eṣaiva tvapariñātā bhrāntirmāyeti kathyate |  
157137 jagadityucyate vidyā dṛśyamityupavarṇyate || 50 ||  
157138  
157139 eṣā sargabhrāntireva tattvataḥ अपariñātā māyeti śāstreṣu kathyate loke jagadityucyate  
157140 ajñairavidyetyucyate dṛgṣvivekibhirdṛśyamityupavarṇyate || 50 ||  
157141  
157142 cidākāśaprakāśena cittā dṛśyapiśācakaḥ |  
157143 vetālo bālakeneva buddho'sanneva sanniva || 51 ||  
157144  
157145 svīyā cittā citsvabhāvaḥ pṛthagasanneva sanniva dṛśyapiśācako buddhaḥ || 51 ||  
157146  
157147 jagattātmanyasatyāpi cidvyomnaivānubhūyate |  
157148 satyeva sāṅgalekheva svapne'dripuratā yathā || 52 ||  
157149  
157150 asato niravayavyāpi san sāvayava ityanubhavaḥ svapnavadatropapādanīya ityāha -  
157151 jagatteti | sāṅgalekhā sāvayaveva ca || 52 ||  
157152  
157153 ahamadrirahaṁ rudraḥ samudro'hamahaṁ virāt |  
157154 cetyate khe citaiveti svapne'dripuratāyathā || 53 ||  
157155  
157156 tatrāhaṁtādhyāsenānubhavaṁ prapañcayati - ahamiti | adrirmeruhimavadādiḥ || 53 ||  
157157  
157158 ākāri kāraṇabhāvājātaṁ kāryaṁ na kiṁcana |  
157159 mahāpralayaacidvyomni citsthitetthamidantayā || 54 ||  
157160  
157161 cidanubhava eva sarga ita kimarthaṁ varṇyate  
157162 pradhānaparamāṇvādikāraṇāntarādevāyaṁ jāta ita kuto na varṇyate tatrāha -  
157163 ākāriti || 54 ||  
157164  
157165 akāraṇakamevedaṁ vyoma vyomnānubhūyate |  
157166 jagadityeva śūnyāṅgaṁ cinmātrātma cidātmani || 55 ||  
157167  
157168 śūnyāṅgaṁ niravayavam || 55 ||  
157169  
157170 sarva eva jaḍā jīrṇā darpaṇā iva jantavaḥ |  
157171 samīpagata evāntaḥ kurvatastu vicāraṇaṁ || 56 ||

157172  
157173 sarva eva jantavo darpaṇā iva svāntaḥparikalpitajagadbhedā api  
157174 vicārābhāvātsvarūpadarśanāsāmarthyājjaḍāḥ santo vṛthā jīrṇāḥ | vicāraṇaṃ  
157175 kurvataḥ puruṣadhaureyasya tu paramapuruṣārtho'ntaḥ pratyagātmarūpatvātsamīpagata  
157176 evetyarthaḥ || 56 ||  
157177  
157178 tattatsvarūpamutsṛjya buddhvā cinmātrakhaṃ jagat |  
157179 aśmanā cetanenaiva stheyaṃ nāsthetarottamā || 57 ||  
157180  
157181 vicāreṇa svarūpaṃ buddhvā kathaṃ stheyaṃ tatrāha - tattaditi |  
157182 tattannāmarūpasvarūpamutsṛjya pariśiṣṭaṃ cinmātraṃ khameveti jagadbuddhvā  
157183 cetanena cidekaghanenāśmaneṇa acalena stheyaṃ itarā māyiki dehādyāsthā nottamā || 57 ||  
157184  
157185 yathāste calayaddehaṃ vāryāvartajagaddravaḥ |  
157186 cetatīti tathā cittvaṃ sthitā cittajjagaddṛśā || 58 ||  
157187  
157188 citkathaṃ jagadātmanā sthitā tatrāha - yatheti | yathā vāri svadehaṃ calayatsat  
157189 āvartādi jagaddravo bhūtvā āste tathā cidapi cetatīti vyāpārarūpaṃ cittvaṃ svātmani  
157190 parikalpya sthitā satī tat karma jagaddṛśā āste || 58 ||  
157191  
157192 yathā kalpadrumo'bhīṣṭaṃ kuryāccintāmaṇiryathā |  
157193 tathā yadbhāvitam svāntastatpūrayati citkṣaṇāt || 59 ||  
157194  
157195 atra alpaśaktināṃ kalpadrumādināmapi saṃkalpitārthakalpanasāmarthyam tatra  
157196 sarvaśakteḥ paramātmanastatkiṃ vācyamityāśayenāha - yatheti || 59 ||  
157197  
157198 citiścintāmaṇiriva kalpadruma ivepsitam |  
157199 āśu saṃpādayatyantarātmanātmani khātmikā || 60 ||  
157200  
157201 deśāddeśāntaraprāptau madhyadeśe citervapuḥ |  
157202 yattanmayamidaṃ dṛśyaṃ kuto dvaitaikyavibhramaḥ || 61 ||  
157203  
157204 khātmiketyetadviśayākarṣaṇenopapādayaṇjagatastanmayatvamāha - deśāditi || 61 ||  
157205  
157206 cicchāyaivaṃ kacatyacchamanantā bhāsvaṛodarā [bhāsvaṛodayā iti pāṭhaḥ |  
157207 ] |  
157208 aṅgariktāpi dṛśyāntaḥśūnyatā nīlateva khe || 62 ||  
157209  
157210 citaśchāyā kāntireva jagadveṣeṇa kacati | aṅgairavayavai riktā śūnyāpi || 62 ||  
157211  
157212 viśadṛśakāryānubhavo na bhavati saha kārīkāraṇābhāvāt |  
157213 sargādāvata ādyā cideva dṛśyaṃ yathā svapne || 63 ||  
157214  
157215 vistareṇa vyavasthāpitamartha saṃgrahēnopasaṃharati - viśadṛśeti | sargādaḥ cito  
157216 viśadṛśaṃ jaḍaṃ yat kāryaṃ tasyānubhava udbhavo na saṃbhavati | vaisādṛśye  
157217 nimittabhūtānāṃ saha kārīkāraṇānāmabhāvāt | susadṛśe tu  
157218 bhedakābhāvātkāryatvāsiddhirityāśayaḥ | ataḥ ādyā cidevedaṃ dṛśyaṃ na  
157219 tadvyatiriktamaṇumātramapyastīti svapnadṛṣṭāntena siddhamityarthaḥ || 63 ||  
157220  
157221 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvā0 uttarārdhe  
157222 kāryakāraṇanirāso nāma śaḍadhikaśatatamaḥ sargaḥ || 106 ||  
157223  
157224 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
157225 kāryakāraṇanirāso nāma śaḍadhikaśatatamaḥ sargaḥ || 106 ||  
157226  
157227 saptādhikaśatatamaḥ sargaḥ 107  
157228  
157229 śrīvāsiṣṭha uvāca |  
157230  
157231 acetyacinmayaṃ viśvaṃ viśvagābhāti cinnabhaḥ |  
157232 atra ciccetanaṃ cedaṃ cetyamapyevamātmakam || 1 ||  
157233  
157234 ihopapādyate cetyapṛthvyādināmavastutā |  
157235 cinmaṇereva kachanaṃ svapnavajjagadityapi ||  
157236  
157237 viśvasya cetyabhāvamapalapya cinmātrabhāvaṃ pariśeṣayitum pratijñānte - acetyeti |  
157238 yataścinnabha eva viśvagābhāti | tathā ca cinnabhomātrādhīnasiddhikatvādityanumānaṃ  
157239 darśitam | atra cetayatīti cit cetanaṃ kriyā cetyaṃ ceti tripuṭi cinmayīti pratijñārthaṃ  
157240 ityāha - atreti | atrāśyaṃ pratijñāyāmevamātmakam śuddhacidātmakam

157241 pratijñārthatvenābhipretamiti śeṣaḥ || 1 ||  
 157242  
 157243 ato jīvannapi mṛta iva sarvo'vatiṣṭhate |  
 157244 asāvahaṃ ca tvaṃ ceti jīvanto'pi mṛtā iva || 2 ||  
 157245  
 157246 pratijñāsiddheḥ phaladvayam | sthitasyaiva jagato jagadbhāvanivṛttirjīvatāmevāsmākaṃ  
 157247 jīvabhāvanivṛttiścetyāha - ata iti || 2 ||  
 157248  
 157249 kāṣṭhamaunamṛtā eva vyavahāragatā api |  
 157250 khagamā eva vā sarve bhāvāḥ sthāvarajaṅgamāḥ || 3 ||  
 157251  
 157252 sarvabhāvānāṃ kauṭasthyāmūrtatāsiddhirvā tatphalamityāha - kāṣṭheti |  
 157253 kāṣṭhamaunamātyantikaniṣkriyatālakṣaṇaṃ kauṭasthyaṃ ṛtāḥ prāptāḥ | khe gamanaṃ  
 157254 gamaḥ ātyantikāmūrtabhāvaprāptiryeṣāṃ || 3 ||  
 157255  
 157256 ākāśakācakacyātma yadidaṃ kiṃcidātataṃ |  
 157257 na kiṃcideva tadviddhi kiṃcidvyomni kuto bhavet || 4 ||  
 157258  
 157259 nabhonailyādivadbhāsamānasyāpyasattvāvadhāraṇaṃ tatphalaṃ viddhityāha -  
 157260 ākāseti | kācakacyaṃ kācavatkcavannailyam || 4 ||  
 157261  
 157262 keṣoṇḍraṇanadīvāhadhūmālīmauktikādivat |  
 157263 yatkhaṃ kacati tatrāsti nānubhūte'pi vastutā || 5 ||  
 157264  
 157265 tathaivāsmiñjagannāmni cidvyomni kacate cite |  
 157266 anubhūte'pi niḥśūnye kāsthāsthābhāvakaśca kaḥ || 6 ||  
 157267  
 157268 tathā ca nabhomauktikāliṣviva jagati bhogāsthā na yuktetyapi phalitamityāha - tathaiveti  
 157269 | āsthāyā bhāvaka utpādakaśca kaḥ padārtho'sti || 6 ||  
 157270  
 157271 cidbālakalpanājāle śūnyātmani nirarthake |  
 157272 avastubhūte prṥthvyādau bhrāntimātrāmarodaye || 7 ||  
 157273  
 157274 kimāsthā bālakā brūta mamedamahamityalam |  
 157275 ā jñātaṃ ramate bālasaṃkalpe bāla eva ca || 8 ||  
 157276  
 157277 yadyāsthā anucitaiva tarhi ko heturyajjanāstatrāsthāṃ kurvanti tatrāha - ā jñātamiti |  
 157278 hetusmaraṇe'yamākāro nipātaḥ | jñātaṃ smṛtaṃ | teṣāṃ bālyameva tadāsthāheturiti  
 157279 smṛtamityarthaḥ || 8 ||  
 157280  
 157281 prṥthvyādyasadvicārairvā vyarthaṃ yāsyati jīvitam |  
 157282 kiṃcicca na jñāsyati bhorākāśakṣālanodyataḥ || 9 ||  
 157283  
 157284 ata eveṣatsaṃjātavivekaiḥ prṥthvyādināmasatām lābhādihetuṃ  
 157285 vyarthajanmanāśakaraṃ vicāraṃ tyaktvā janmasārthakyāpādakaṃ  
 157286 vairāgyādisādhanaajātamavalambanīyamityāśayenāha - prṥthvyādīti | yathā  
 157287 svarṇaratnādilobhecchayā pravṛttastadākarasthānakṣālanam vihāya  
 157288 ākāśakṣālanodyataścenmahatāpi śrameṇa na kiṃcicca phalaṃ jñāsyati drakṣyati  
 157289 tadvadityarthaḥ || 9 ||  
 157290  
 157291 sahakāryādipūrvāṇāṃ kāraṇānāmbhāvataḥ |  
 157292 yadādāveva notpannaṃ tannāmādyā bhavetkutaḥ || 10 ||  
 157293  
 157294 prṥthvyādināmasattvaṃ tu akāraṇatvādajātatvādinā prākṣādhitamityāha -  
 157295 sahakārīti || 10 ||  
 157296  
 157297 ajātenāsatārthena khena vyavaharanti ye |  
 157298 mūḍhā mṛtamajātaṃ vā tanayaṃ pālayanti te || 11 ||  
 157299  
 157300 ata eva vyavahāre'bhiniviṣṭatā viduṣāṃ hāsyāspadamityāha - ajāteneti || 11 ||  
 157301  
 157302 kutaḥ prṥthvyādayaḥ kena ke nāma kathamutthitāḥ |  
 157303 cidvyometthamidaṃ śāntaṃ prakacatyātmanātmani || 12 ||  
 157304  
 157305 tattvadṛṣṭau prṥthvyādināmatyantāsaṃbhavamanubhavamavalambyāha - kuta iti ||  
 157306 12 ||  
 157307  
 157308 kāryakāraṇakālādikalpanākulacetasaṃ |  
 157309 evaṃ prṥthvyādayaḥ santi tairbālairalamastu naḥ || 13 ||



157310  
 157311 mūḍhadṛṣṭiṣu nāsmākaṃ pramāṇamityāha - kāryeti || 13 ||  
 157312  
 157313 apr̥thvyādi jagannāma sapr̥thvyādi ca khātmakam |  
 157314 kacatīttham nabhorūpaṃ svapnādiṣviva cinmaṇiḥ || 14 ||  
 157315  
 157316 evaṃ ca pratijñārthaḥ siddha ityāha - apr̥thvyādīti | nāmeti prasiddham |  
 157317 svāpnamapr̥thvyādi jagajjāgratprasiddham sapr̥thvyādi jagaccetyubhayamapi  
 157318 khātmakam cidākāśātmakam | kiṃ tarhi jagadīti kacatī tadāha - kacatīti || 14 ||  
 157319  
 157320 aṅgaṃ yadetasya cidambarasya nirākṛti svānubhavānumānam |  
 157321 tadetadābhāti mahītalādirūpeṇa vedyetikṛtābhīdhanam || 15 ||  
 157322  
 157323 svānubhava evānuṣṭam mānam yatra tathāvidham yadetasya cidambarasya nirākṛti  
 157324 nirākāramaṅgaṃ śarīram | svarūpamiti yāvat | tadetadeva mahītalādirūpeṇa  
 157325 vedyadṛśya iti prātipadikarūpaṃ kṛtamabhīdhanam yena tathāvidham sadā bhāti  
 157326 prathate na vastvantaramavastu vetyarthaḥ || 15 ||  
 157327  
 157328 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 uttarārdhe  
 157329 avidyābhāvapratiṣṭhādanam nāma saptādhikaśatatamaḥ sargaḥ || 107 ||  
 157330  
 157331 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 157332 avidyābhāvapratiṣṭhādanam nāma saptādhikaśatatamaḥ sargaḥ || 107 ||  
 157333  
 157334 aṣṭādhikaśatatamaḥ sargaḥ 108  
 157335  
 157336 śrīrāma uvāca |  
 157337  
 157338 avidyā dṛśyarūpeyaṃ kacantī yasya vidyate |  
 157339 cinnabhaḥsvapnanagarī dṛśyamānāpi śūnyakam || 1 ||  
 157340  
 157341 anaṣṭāyāmavidyāyāṃ jagadanto na karhicit |  
 157342 atrārthe vistarāccitramavidyākhyānamīryate ||  
 157343  
 157344 varṇitāyāḥ saṃsṛtirūpāyā avidyāyāstattvajñānena traikālikā sattvāpattīlakṣaṇam  
 157345 vādham vināpi deśataḥ kālato vā antaḥ saṃbhavati na veti saṃdehāno rāmaḥ pṛcchati  
 157346 - avidyete | iyaṃ cinnabhaḥsvapnanagarī vidyamānāpi śūnyabhūtā dṛśyarūpā  
 157347 avidyā yasya puṃsaḥ abādhatkācantī vidyate tasyājñasya sā kiyatkālam syāt kiṃrūpā  
 157348 syātkimātmikā ca syāt deśataśca kiyatī vā syādityevaṃ punarmetvayā kathyatāmiti  
 157349 dvayoranvayaḥ || 1 ||  
 157350  
 157351 tasyājñasya kiyatkālam kṃrūpā syātkimātmikā |  
 157352 kiyatī sā ca vetyevaṃ mune me kathyatām punaḥ || 2 ||  
 157353  
 157354 tasminvipaściccarite caturdikṣuvipaścītaḥ |  
 157355 iha dviṣatsamutthānodantaśrutyantamucyate ||  
 157356  
 157357 śrīvāsiṣṭha uvāca |  
 157358  
 157359 avidyā vidyate yeṣāmājñānām bhūtalādikā |  
 157360 teṣāmayāṃ brahmaṇīva nāstyanto'tra kathāṃ śṛṇu || 3 ||  
 157361  
 157362 tatra saṃśayadvitīyakoṭim parigr̥hya vasiṣṭhastatpratiṣṭhāpanāya prathamam  
 157363 vipaścitkathāṃ śrāvayitum rāmamavadhāpayati - avidyete | brahmaṇi yathā deśataḥ  
 157364 kālato vā anto nāsti tadvadasyāmapī nāsti | brahmaṇi yathā deśataḥ kālato vā anto nāsti  
 157365 tadvadasyāmapī nāsti | atrāsminnarthe upapādikāṃ vakṣyamāṇakathāṃ śṛṇvityarthaḥ  
 157366 || 3 ||  
 157367  
 157368 sadṛśam jagato'syāsti kvacidambarakoṇake |  
 157369 kasmīṃscittri jagatkiṃcidanayaiva vyavasthayā || 4 ||  
 157370  
 157371 tāmeva prastauti - sadṛśamiti | lokāloka kaladhautāśilāprāye kasmīṃscidvastuni  
 157372 sthite cidambarasya koṇake tatrāpi kvacitpradeśe asya jagatastrailokyasya sadṛśam  
 157373 kiṃcittri jagadanayaivaitaj jagatprasiddhayā bhuvanadvīpadeśakālādivyavasthayā  
 157374 maryādayā asti || 4 ||  
 157375  
 157376 asti kaścidbhūvo bhāgo bhūṣaṇam tatra bhūstHITEḥ |  
 157377 purī tatamitirnāmnā suvyaktakalanā'vanau || 5 ||  
 157378

157379 tatra jambūdvīpalakṣaṇāyā bhūsthiterbhūṣaṇabhūtaḥ kaścīdbhuvo bhāgo'sti | tatrāpi  
157380 girivapravālukādikṛtavaiṣamyābhāvānnaragajaturagarathādīnām suvyaktā  
157381 saṃcārādivyavahāraḥkalanā yasyām saṃbhavati tathāvidhāyāmavanau samabhūmau  
157382 nāmnā tatamīriti prasiddhā purī astītyarthaḥ || 5 ||  
157383  
157384 tatrāsītpārthivaḥ kaścīdvipaścīditi viśrutaḥ |  
157385 yaḥ sabhāyām susabhyāyām vipaścīttvādvirājate || 6 ||  
157386  
157387 tatra tasyām purī śobhanāḥ sabhyā yasyām tathāvidhāyām sabhāyām  
157388 vipaścīttvātsarvaśāstreṣu vidvattvādvirājate || 6 ||  
157389  
157390 rājahaṃsa ivābjinyāmṛkṣacakra ivoḍurāt |  
157391 sumeruriva śailaughe yaḥ sabhāyāmarājata || 7 ||  
157392  
157393 vaibhavaśaundaryādīnāpi tasya tatra virājamānatāmāha - rājahaṃsa iti |  
157394 abjinyāmabjavatyām sarasyām | ṛkṣacakraḥ nakṣatragāṇe uḍurāt candra iva || 7 ||  
157395  
157396 nivartate yato'saktyā vacanaṃ guṇavarṇanāt |  
157397 kabināmacalākārā bhavedbhā bhūdharo yathā || 8 ||  
157398  
157399 sarvatrottarottaragaṇotkarṣavarṇane pravṛttaṃ kavīnām vacanaṃ yato  
157400 yasmādvipaścīto'vadheḥ sakāśādguṇānantyena nirupamatvena ca varṇanāśaktyā  
157401 varṇanānnivartate tathāpi kavayastaṃ bhajanta eva | yato yasmādvipaścītaḥ  
157402 sakāśātkavīnāmacalākārā sthīrā saṃpatkhyātigaṇotkarṣaprayuktā bhā śobhā bhavet |  
157403 sa hi bhūdharo meruryathāsvāśritanaramṛgatṛṇagulmādinśvabhāsā svaṇīkaroti  
157404 tādrśa ityarthaḥ || 8 ||  
157405  
157406 prātaḥprātarvikasitātsarvāśābhāsanodyatāt |  
157407 yataḥ pratāpajanitāśrīrudetyambujādīva || 9 ||  
157408  
157409 śrīḥ saṃpat | ambujapakṣe pratāpādātapājjanitā śrīḥ śobhā || 9 ||  
157410  
157411 sa brahmaṇyamātmānī vahnimevādhidaivatam |  
157412 apūjayatsamaṃ bhaktyā devaṃ vetti sma netaram || 10 ||  
157413  
157414 brahmaṇyā brāhmaṇahitā matirasya ata eva deveṣu  
157415 vahnērbrāhmaṇatvādvahnimevādhidaivatam deveṣu apūjayat | tathā cāgnyupasthāne  
157416 mantraḥ tvaṃ deveṣu brāhmaṇo'syahaṃ manuṣyeṣu brāhmaṇo hi  
157417 brāhmaṇamupadhāvatyupa tvā dhāvāmiti | tadagninaiva deveṣu brahmābhavat iti  
157418 vājasaneyake || 10 ||  
157419  
157420 samatsyamakaravyūhā gajavājigaṇānvitāḥ |  
157421 āvartacakravayūhāḍhyāḥ kallolabalamālītāḥ || 11 ||  
157422  
157423 asya mantriṣu madhye akampanā dhīrā bāhubalena cādhikā akampanena nirbhayena balena  
157424 sainyena cādhikāścatvāro mantriṇaścatvāraḥ satsāgarā iva catasṛṣu dikṣu  
157425 paracakranirodhena deśamaryādāpālāne yuktā niyuktā iti dvayoranvayaḥ | tatra sāgarāḥ  
157426 samatsyamakaravyūhāḥ mantriṇastu gajavājigaṇānvitāḥ | samudrā āvartavyūhāḍhyāḥ  
157427 mantriṇaścakravayūhāḍhyāḥ | samudrāḥ kallolamālītāḥ | mantriṇo balamālītāḥ || 11 ||  
157428  
157429 maryādāpālāne yuktā akampanabalādhikāḥ |  
157430 mantriṣvapyasya catvāro dikṣu satsāgarā iva || 12 ||  
157431  
157432 samudrāḥ akampanānām parvatānām balenādhikāḥ || 12 ||  
157433  
157434 tairāśeṣakakupcakranābhīrābhāsītāvāniḥ |  
157435 āsītsudurjayo jetā sa dudarśanacakravat || 13 ||  
157436  
157437 tairmantribhiḥ sa rājā āśeṣaṇām kakup cakrāṇām dikcakrāṇām nābhīriva  
157438 ādhārābhūtaḥ san sudarśanacakravatsudarjayaḥ śatrubhiraparibhavanīyaḥ svayaṃ jetā ca  
157439 āsīt || 13 ||  
157440  
157441 tamekadā yayau pūrvadīnmukhāccaturaścaraḥ |  
157442 sa uvāca raho raṃhogatighorākṣaram vacaḥ || 14 ||  
157443  
157444 caraścāraḥ āyayau | raṃhaḥ kālārāya iva durnivāratvādgghorāṇyakṣarāṇi yasmin || 14 ||  
157445  
157446 deva durdrumaviśrāntadharāgobandhanācyuta |  
157447 śrūyatām manmukhātpaścādyathāprāptaṃ vidhīyatām || 15 ||

157448  
157449 dordrumayorviśrāntena dharāgobandhanena acyuta avicyuta | sadaiva  
157450 bhūstvadbhujāvaṣṭabdhēti yāvat | atrācyutapadaślēṣādviṣṇutvāropo'pi gamyate || 15 ||  
157451  
157452 pūrvadinmukhasāmanto jvareṇāstamupāgataḥ |  
157453 manye jetuṃ yamaṃ yātaṣṭvayārabdho jītāriṇā || 16 ||  
157454  
157455 pūrvadinmukhe tvayā maryādāpālanāya niyukto yaḥ sāmantaḥ prāguktamantri sa  
157456 jvareṇāstaṃ maraṇamupāgataḥ | tatrotprekṣate - manye iti | jītāriṇā tvayā digvijayāya  
157457 ārabdhaḥ upakramya niyuktaḥ sa dakṣiṇādikpatiṃ yamaṃ jetuṃ yāta iti manye || 16 ||  
157458  
157459 tasminsamantato jetuṃ dakṣiṇāpathanāyakaḥ |  
157460 pūrvāparābhyāmākramya balābhyāmariṇā'hataḥ || 17 ||  
157461  
157462 tasminmr̥te sati dakṣiṇāpathanāyakastvatsāmantaḥ samantataḥ pūrvāṃ dakṣiṇāṃ ca  
157463 diśaṃ jetuṃ pravṛttaḥ so'pyariṇā pūrvāparābhyām balābhyāmākramya hataḥ || 17 ||  
157464  
157465 tasminmr̥te samāgamyā yāvadvāruṇādikpatiḥ |  
157466 balenāyāti kakubhau te samādātumādṛtaḥ || 18 ||  
157467  
157468 tasminmr̥te sati vāruṇādiśaḥ patiste sāmanto yāvadbaleṇa samāgamyā te pūrvadakṣiṇe  
157469 kakubhau diśau samādātumādṛtaḥ sannāyāti tāvadeva aribhiḥ pūrvadeśanṛpaiḥ  
157470 sārḍhaṃ dakṣiṇāpathapārthivaiḥ asau ardhamārgaḥ rāṇe hata iti dvayoḥ sambandhaḥ || 18 ||  
157471  
157472 pūrvadeśanṛpaiḥ sārḍhaṃ dakṣiṇāpathapārthivaiḥ |  
157473 tāvadevāribhiraśāvardhamārgaḥ rāṇe hataḥ || 19 ||  
157474  
157475 śrīvasiṣṭha uvāca |  
157476  
157477 athāsminkathayatyevaṃ tvarārtamaparaścaraḥ |  
157478 upaplavajaḍotpīḍa [upaplavo jaḍotpīḍa iti pāṭhaścintyaḥ || iva harmyaṃ  
157479 viveśa ha || 20 ||  
157480  
157481 aparāscarastvarayā āṛta pīḍitaṃ yathā syāttathā harmyaṃ viveśa ha kila | upaplave  
pralaye  
157482 prasiddho jaḍotpīḍo jalapravāha iva || 20 ||  
157483  
157484 cara uvāca |  
157485  
157486 uttarāśābalādhyakṣo devāribhirupadrutaḥ |  
157487 ita āyāti sabalo bhagnasetvambupūravat || 21 ||  
157488  
157489 he deva || 21 ||  
157490  
157491 śrīvasiṣṭha uvāca |  
157492  
157493 iti śrutvā mahīpālaḥ kālakṣepamavāstavam |  
157494 manyamāna uvācedaṃ nirgacchanvaramandirāt || 22 ||  
157495  
157496 vastūnāṃ vāstūnāṃ cāhitamavāstavaṃ manyamānaḥ san varamandirānnirgacchanneva  
157497 uvāca | saṃnihitānpuruṣānpratītyarthaḥ || 22 ||  
157498  
157499 rājñaḥ sannahya sāmantānānīyantāṃ ca mantriṇaḥ |  
157500 udghāṭyantāṃ hetīśālā dīyantāṃ ghorahetayaḥ || 23 ||  
157501  
157502 kimuvāca | rājñastathā sāmantānmantriṇaśca sannahya yuddhasannāhayuktānkr̥tvā  
157503 sarve'pyānīyantāṃ | lyabantakriyākarmaṇo'nabhihitatvātpaktvaudanaṃ bhuḥyata  
157504 itivaddvitīyā | paktvaudano bhuḥyata iti prayoge tvabhihite pradhānakriyākarmaṇi  
prathamaiḥ  
157505 | ktvāntakriyāyāṃ tvārthiko'nvayo na śābdaḥ | hetīnāmāyudhānāṃ śālāḥ  
157506 kośagr̥hā udghāṭyantāṃ || 23 ||  
157507  
157508 ślēṣyantāṃ kaṃkaṭā deheṣvāgacchantu padātayaḥ |  
157509 gaṇyantāmāśu sainyāni kriyantāṃ varakalpanāḥ || 24 ||  
157510  
157511 varakalpanāḥ bhaṭaśreṣṭhasamarthanāḥ || 24 ||  
157512  
157513 kalpyantāṃ ca balādhyakṣāḥ preṣyantāmabhitaścarāḥ |  
157514

157515 śrīvasiṣṭha uvāca |  
157516  
157517 vadatyevam tvarāyuktaṃ saṃrambhavati rājani || 25 ||  
157518  
157519 pratihāra uvācedaṃ praviśyākulamānataḥ |  
157520  
157521 pratihāra uvāca |  
157522  
157523 uttarāśābalādhyakṣo deva dvāryavatiṣṭhati |  
157524 kākṣatyabjamivārkasya devadevasya darśanam || 26 ||  
157525  
157526 devadevasya rājādhirājasya tava || 26 ||  
157527  
157528 rājovāca |  
157529  
157530 gacchāvilambitaṃ tāvadenameva praveśaya |  
157531 jānīmaḥ kiṃ diganteṣu vṛttaṃ vṛttāntasaṃśravāt || 27 ||  
157532  
157533 vṛttāntasya saṃśravātsamyakśravaṇāt diganteṣu kiṃ vṛttamiti jānīmo jñāsyāmaḥ  
157534 || 27 ||  
157535  
157536 śrīvasiṣṭha uvāca |  
157537  
157538 ityukta uttarāśeṣaṃ pratihārapraveśitam |  
157539 praṇāmaparamagre'sau rājā'paśyadbālādhipam || 28 ||  
157540  
157541 iti rājñā ukte sati pratihārapraveśitamuttarāśeṣamagre praṇāmaparam rājā apaśyat ||  
157542 28 ||  
157543  
157544 kṣatavikṣatasarvāṅgamaṅgamaṅgeṣusaṃtatam |  
157545 śvāsākulaṃ vamaḍraktaṃ dhairyeṇābalanirjitaṃ || 29 ||  
157546  
157547 aṅgamaṅgaṃ pratyāṅgaṃ iṣubhiḥ saṃtatam | abalamata eva nirjitaṃ | dhairyeṇeti  
157548 padasyottaratra saṃbandhaḥ || 29 ||  
157549  
157550 sa praṇāmya tvarāyuktamuvācedamupakramam |  
157551 saṃstabhyāṅgavyathāmāsu saṃtatocchvāsamucchvasan || 30 ||  
157552  
157553 sa dhairyeṇa aṅgavyathām saṃstabhya praṇāmya ayaṃ vakṣyamāṇa upakramo  
157554 yasmīṃstadidamupakramaṃ vākyamuvāca || 30 ||  
157555  
157556 balādhyakṣa uvāca |  
157557  
157558 deva trayo'pi dikpālā balena bahunā saha |  
157559 tvadājñāyeva nirjetuṃ yamaṃ yamapuraṃ gatāḥ || 31 ||  
157560  
157561 trayo'pi prāguktāste dikpālāḥ sāmāntā yamapuraṃ gatāḥ | mṛtā iti yāvat | tvadājñāyā  
157562 yamaṃ nirjetumivetyutprekṣā || 31 ||  
157563  
157564 taddeśapālanādyarthamaśaktaṃ māmimaṃ tataḥ |  
157565 anudravanto bahavo bhūpāḥ prāptā balādiha || 32 ||  
157566  
157567 mahatparabalaṃ prāptamidaṃ devasya maṇḍalam |  
157568 vidhīyatāṃ tathāprāptaṃ na devasyāsti durjayam || 33 ||  
157569  
157570 śrīvasiṣṭha uvāca |  
157571  
157572 atha tasminvadatyevamārtimatyājivikṣate |  
157573 sahasaivābhyuvācedaṃ praviśya puruṣo'paraḥ || 34 ||  
157574  
157575 prāptaṃ parabalaṃ tathā tannirjitāsmadbalaḥprāptaṃ vidhīyatām || 33 ||  
157576  
157577 puruṣā maṇḍalasyāsyā vipulā dalalīlayā |  
157578 sthitānyaribalānyuccaiścaturdikkaṃ nareśvara || 35 ||  
157579  
157580 he nareśvara asya maṇḍalasya puruṣādalānāmaśvatthādiparṇānāṃ prasiddhayā  
157581 kampalīlayā vipulā vistīrṇāḥ saṃpannāḥ | caturdikkamariḥbalānyuccaiḥ sthitāni || 35 ||  
157582  
157583 kacaccakragadāprāsakuntakānanakāntibhiḥ |

157584 valitā no'ribhirbhūmirlokālokataṭairiva || 36 ||  
 157585  
 157586 naḥ bhūmiraribhirvalitā veṣṭitā || 36 ||  
 157587  
 157588 patākāyudhayodhraṅgāscalatparikarākulāḥ |  
 157589 visaranti rathāstatra proḍḍinatripuraughavat || 37 ||  
 157590  
 157591 patākā āyudhāni yoddhāraścānge yeṣām || 37 ||  
 157592  
 157593 karānunnāmayantaḥ khe māṃsavṛkṣavanopamāḥ |  
 157594 bṛṃhanti vāraṇavyūhā varṣāvāridavṛndavat || 38 ||  
 157595  
 157596 karān śuṇḍāgrāṇi | varṣāsu prasiddhavāridavṛndavat bṛṃhanti garjanti || 38 ||  
 157597  
 157598 natonnatāni kurvantaḥ spandenorvīnatonnataiḥ |  
 157599 heṣante hayasaṃghātā vātaspaṇdamahābdhivat || 39 ||  
 157600  
 157601 spandena gatikrameṇa urvīnatonnataiḥ sadṛśāni natonnatāni kurvantaḥ | vātena spandanta  
 157602 iti vātaspaṇdairmahābdhibhistulyaṃ heṣante || 39 ||  
 157603  
 157604 rasanti turagāpurāḥ phenilāvartapātinaḥ |  
 157605 sarvato balayākārā lavaṇārṇavavārivat || 40 ||  
 157606  
 157607 rasanti dhvananti | phenilāśca te āvartavatpātino bhramanta iti yāvat || 40 ||  
 157608  
 157609 ākāśakāntisannāhairdiśaṃ prati balaṃ balaṃ |  
 157610 udetyalaghukallolaiḥ pralayārṇavapūravat || 41 ||  
 157611  
 157612 ākāśavatsvacchakāntibhiḥ kavacaśastrādīsaṃnāhairupalakṣitaṃ balaṃ diśaṃ diśaṃ  
 157613 prati udeti | vīpsāvyatyāśaśchāṇḍasaḥ || 41 ||  
 157614  
 157615 śarāstraśastrasannāhamukuṭābharaṇatviṣaḥ |  
 157616 kacanti tvatpratāpāgnerjvālā iva tadaṅgagāḥ || 42 ||  
 157617  
 157618 teṣāṃ balānāmaṅgagāḥ śarāstraśastrādīstvatpratāpāgnerjvālā iva kacanti || 42 ||  
 157619  
 157620 samatsyamakaravyūhāḥ sacakrāvartavṛttayaḥ |  
 157621 udyanti sainyasaṃghaṭṭaiḥ kallolā jaladheriva || 43 ||  
 157622  
 157623 matsyamakarādyākārairvyūhaiḥ sahitāḥ | udadhipakṣe spaṣṭam | kallolā  
 157624 bṛhattaraṅgāḥ sainyaprasarabhedāśca || 43 ||  
 157625  
 157626 parasparaparāmarśātkuntādyāyudhapaṅktayaḥ |  
 157627 kopādivograhumaṅkairjvalanti viraṭanti ca || 44 ||  
 157628  
 157629 ugrairhumaṅkairhumaṅkārāprāyairjhaṇatkāraiḥ || 44 ||  
 157630  
 157631 iti kartumahaṃ deva vijñaptiṃ svāmineriṭaḥ |  
 157632 tasmānmaṇḍalasīmāntagulmādyuddhāya gacchatā || 45 ||  
 157633  
 157634 svāminā tvatsāmantena tvatsamīpe īritāḥ preṣitaḥ || 45 ||  
 157635  
 157636 tamahaṃ deva gacchāmi śaktyṛṣṭīsarasaṃgataḥ |  
 157637 mayehāveditaṃ sarvaṃ devo jñātyataḥ param || 46 ||  
 157638  
 157639 taṃ preṣayitāramahaṃ śaktyṛṣṭīsaraiḥ saṃgataḥ saṃnaddhaḥ san gacchāmi |  
 157640 tadyavacanāṃ sarvamiha tvatpuro mayā āveditaṃ vijñāpitam | ataḥ param yatkartavyaṃ  
 157641 taddevo jñāti nāhamityarthaḥ || 46 ||  
 157642  
 157643 śrīvasiṣṭha uvāca |  
 157644  
 157645 ityuktvātha praṇāmaṃ ca sa kṛtvā tvarayā yayau |  
 157646 kṛtvā gulugulārāvaṃ śānto vicirivāmbudheḥ || 47 ||  
 157647  
 157648 saṃbhrāntamantrinṛpayodhanīyogināganārīrathāśvaparicāraṇānāgaraugham |  
 157649 rājño gṛhaṃ svabhayaṭolitahetisārthaṃ caṇḍānilākulamahāvanatulyamāsīt || 48 ||  
 157650  
 157651 saṃbhrāntā mantriṇo nṛpā yodhā niyogino rājāniyogānuṣṭhātāro nāgā gajā nāryo  
 157652 rathā āsvāḥ paricāraṇāḥ paricaryākāriṇo nāgaraughā yasmin | svabhayena tolitā udyatā

157653 hetayo yaistathāvidhāḥ sārthā jantusaṃghā yatra | alihatetisārtham iti pāṭhe alaya iva  
hatā  
157654 upagatā itisārthā itisamūhā yasmīnstathāvidhaṃ rājño gr̥haṃ caṇḍānilākulena  
157655 mahāvanaena tulyaṃ tulanārhamatyantavyākulamāsīdityarthaḥ || 48 ||  
157656  
157657 ityārṣe śrīvā0 vā0de0 mo0 ni0 u0 avidyopākhyānāntargatavipaścidupā0 avidyākṣepaṇe  
157658 pārthivasamrambhavarṇanaṃ nāmāṣṭottaraśatataṃ sargaḥ ||  
157659  
157660 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
157661 pārthivasamrambhavarṇanaṃ nāmāṣṭottaraśatataṃ sargaḥ || 108 ||  
157662  
157663 navādhikaśatataṃ sargaḥ 109  
157664  
157665 śrīvāsiṣṭha uvāca |  
157666  
157667 etasminnantare sarve mantriṇo nṛpamāyayuh |  
157668 munayo vāsavamiva daityākrāntanabhobhuvam || 1 ||  
157669  
157670 iha mantrivacaḥ śrutvā hutadehasya pāvakāt |  
157671 rājñāscaturbhirdehairdrāksamutthānamudīryate ||  
157672  
157673 daityairākrānte nabhaśca bhūścetyete yasya | nabhasi bhavatīti nabhobhūḥ svargaloko  
157674 yasya tathāvidhaṃ vāsavaṃ munaya iva || 1 ||  
157675  
157676 mantriṇa ūcuḥ |  
157677  
157678 deva nirṇītamasmābhīryāvanna viśayo'rayaḥ |  
157679 trayāṇāmapyupāyānāṃ daṇḍasteṣu vidhīyatām || 2 ||  
157680  
157681 yāvaditi sākalye | vicārya sakalaṃ nirṇītamityarthaḥ | kiṃ nirṇītam |  
157682 arayastrayāṇāmapyupāyānāṃ sāmādānabhedānāṃ viśayo na || 2 ||  
157683  
157684 praṇayo'nupraveśo vā na kadācana yaḥ kṛtaḥ |  
157685 adhunā teṣu taṃ deva kuryātteṣu kathaiva kā || 3 ||  
157686  
157687 praṇayo dānamānādinā snehaḥ | anupraveśaḥ svapakṣīyāṇāmeva  
157688 keśāṃciccharaṇāgaticchalena kākolūkanyāyena tadvadhāyāntaḥpraveśaḥ | teṣu  
157689 śatruṣu teṣu tādr̥ṣeṣu yaśohareṣūpāyeṣu kartavyatākathaiva kā || 3 ||  
157690  
157691 pāpā mlecchā dhanāḍhyāśca nānādeśyāḥ susaṃhatāḥ |  
157692 bahavo labdharandhrāśca sāmādernāspadaṃ dviṣaḥ || 4 ||  
157693  
157694 kiṃcidviśvāsārheṣu anāḍhyeṣu sāmādānopāyapravṛttirete tu na tādr̥śā ityāha ##-  
157695  
157696 tatsusāhasamevedaṃ varjayitvā pratikriyā |  
157697 nānyāsti śīghramevāto raṇodyogo vidhīyatām || 5 ||  
157698  
157699 virāṇaṃ diyatāmājñā pūjyantāmiṣṭadevatāḥ |  
157700 āhūyantāṃ ca sāmantā hanyatāṃ raṇadundubhiḥ || 6 ||  
157701  
157702 sannahyantāmaśeṣeṇa nirgacchantu raṇe bhaṭāḥ |  
157703 kriyantāṃ kālakampābhṛamedurā rājītā diśaḥ || 7 ||  
157704  
157705 bhaṭāḥ sannahyantāṃ | tato raṇe nirgacchantu | diśaḥ arthādgaṇaghaṭābhiḥ kālavarṇaiḥ  
157706 kalpābhṛairiva rājītāḥ kriyantāṃ || 7 ||  
157707  
157708 āsphālyantāṃ dhanūṃṣyuccaiḥ kvaṇantu guṇapaṅktayaḥ |  
157709 bhavantu jaladaśyāmāḥ kakubhaḥ khaṇḍamaṇḍalaiḥ || 8 ||  
157710  
157711 guṇapaṅktayo maurvīśreṇayaḥ | khaṇḍamaṇḍalairardhamāṇḍalasadr̥śairdhanurbhiḥ ||  
157712 8 ||  
157713  
157714 sphurajjyāvidyutaḥ sūravāridā ghanagarjitāḥ |  
157715 nārācadhārā muñcantu kacatkodaṇḍakuṇḍalāḥ || 9 ||  
157716  
157717 ghaṇaṃ garjitāṃ śiṃhanādo yeśāṃ tathāvidhāḥ sūravāridā nārācalakṣaṇā jaladhārā  
157718 muñcantu | kacanti kodaṇḍakuṇḍalāni yeśāṃ || 9 ||  
157719  
157720 rājovāca |

157721  
157722 gamyatām saṅgarāyāśu saṃvidhānaṃ vidhīyatām |  
157723 snātvāhaṃ pūjayitvāgniṃ nirgacchāmi raṇājīram || 10 ||  
157724  
157725 saṃvidhānaṃ nagaraguptivyūharacanādi || 10 ||  
157726  
157727 ityuktvā nṛpatiḥ snāto mahārambho'pi sa kṣaṇāt |  
157728 prāvṛṣīva navodyānaṃ gaṅgājaladharaighaṭaiḥ || 11 ||  
157729  
157730 prāvṛṣi navodyānamiva kṣaṇātsnātaḥ | mahārambho'pītyanenāvaśyakānyapyanyāni  
157731 kāryāni tyaktveti gamyate || 11 ||  
157732  
157733 atha praviṣṭo'gnigṛhaṃ pūjayitvā hutāśanam |  
157734 ādareṇa yathāśāstraṃ cintayāmāsa bhūmipaḥ || 12 ||  
157735  
157736 cintayāmāsa vakṣyamāṇārthamityarthaḥ || 12 ||  
157737  
157738 nītamāyuranāyāsavilāsavibhavaśriyā |  
157739 prajābhyo dattamabhayaṃmasamudrasamudritam || 13 ||  
157740  
157741 samudritaṃ śāsanamudrāsahitam || 13 ||  
157742  
157743 ākrāntavasudhāpīṭhaḥ pādapiṭhe kṛtā dviṣaḥ |  
157744 latāḥ phalabhareṇeva namitāḥ kakubho daśa || 14 ||  
157745  
157746 daśāpi kakubho diśaḥ karādiphalabhrareṇa latā iva vāmitāḥ kṛtāḥ || 14 ||  
157747  
157748 prajācittendubimbeṣu likhitaṃ dhavalaṃ yaśaḥ |  
157749 bhūmāvāropitā kīrtilatā tripathagāminī || 15 ||  
157750  
157751 prajācittalakṣaṇeṣvindhimbēṣu likhitaṃ vinyastam | pūritamiti yāvat | yaśasaḥ  
157752 kalāsāmyamanuktamāpi gamyate | kīrtilatālakṣaṇā tripathagāminī gaṅgā |  
157753 tripathagāminīti rūpaṇātkīrtilatāyā ūrdhvādholokayorāpi vṛddhyā  
157754 pratānavyāptirgamyate || 15 ||  
157755  
157756 kośavadbharitā ratnaiḥ suhr̥ṇmitrāryabandhavaḥ |  
157757 nipīto'rṇavatīreṣu nālikerarasāsavaḥ || 16 ||  
157758  
157759 āryāḥ pūjyā brāhmaṇāḥ | arṇavatīreṣvityuktyā catuḥsamudrāntaṃ digvijayo gamyate ||  
157760 16 ||  
157761  
157762 dviṣāmākampitā bhekagalāṅgatvagivāsavaḥ |  
157763 macchāsanāṅkitā jātā dvīpāntarakulācalāḥ || 17 ||  
157764  
157765 dviṣām asavaḥ prāṇāḥ bhekānām raṭanakāle galalakṣaṇe aṅge prasiddhā tvagiva  
157766 ākampitāḥ || 17 ||  
157767  
157768 vihr̥taṃ siddhasenāsu digantanavabhūmiṣu |  
157769 bhūmyantabhūbhṛtām mūrdhni viśrāntaṃ meghalīlayā || 18 ||  
157770  
157771 digante prasiddhasu navāsu apūrvāsu kāñcanādibhūmiṣu | bhūmyantabhūbhṛtām  
157772 lokālokāntānām pratyantadeśarājānām ca || 18 ||  
157773  
157774 dhiyevoccaiḥpade jñānapūrṇayaikāntaśīlayā |  
157775 vilābdhānyavinaṣṭāni rāṣṭrāniṣṭārthakāriṇā || 19 ||  
157776  
157777 dṛṣṭāntāntaramāha - dhiyeveti | yathā jñānapūrṇayā dhiyā  
157778 ekāntasamādhiśīlayā uccaiḥpade brahmaṇi viśrāntaṃ tadvat prajānāmiṣṭārthakāriṇā  
157779 mayā rāṣṭrānyavinaṣṭāni vivṛddhāni labdhāni || 19 ||  
157780  
157781 rakṣāṃsyapyavinītāni baddhāni nigaḍairghanaiḥ |  
157782 dharmārthakāmairanyonyam cayāpacayavarjitaiḥ || 20 ||  
157783  
157784 avinītānyavinayayuktāni laṅkādinilayāni rakṣāṃsyapi ghanirnigaḍairbaddhāni || 20 ||  
157785  
157786 akhaṇḍitairmayā nītaṃ pītātiyaśasā vayaḥ |  
157787 idāniṃ śaṣpaviśrāntaprāleyabharabhāsuram || 21 ||  
157788  
157789 anyonyamakhaṇḍitaiḥ cayena upacayena apacayena ca varjitaiḥ | samasaṃcitairiti yāvat |

dharmārthakāmairvayo nītam | pītātiyaśaseva sāmpratam jarādhavalena mayā śaṣpeṣu  
tṛṇāṅkureṣu viśrāntaprāleyātiśaya iva bhāsuram dhavalam vārdhakamāgatamiti  
parenānvayaḥ | śakyaviśrānta iti pāṭhe ghanībhavitum śakyeṣu palālādiṣu viśrānteti  
vyākhyeyam || 21 ||

āgataṃ vārdhakaṃ sarvabhogasaṃrambhamārjanam |  
tasyoparyarayo raudrā balavanto raṇaiṣiṇaḥ || 22 ||

tasya vārdhakasyopari | tasminsatīti yāvat || 22 ||

saṃbhūya sarvataḥ prāptāḥ saṃdigdho vartate jayaḥ |  
tadihaivānalāyāsmāi devāya jayadāyine || 23 ||

mastakāhutimevemāṃ samudyamya dadāmi vai |  
rājovāca |

kṛśāno deva mūrdhā'yaṃ tubhyamāhutitām gataḥ || 24 ||

mayā pūrvaṃ puroḍāśa iva deveśa diyate |  
yadi tuṣṭo'si bhagavaṃstadanena kṛtena me || 25 ||

pūrvamiṣṭiṣu puroḍāśa iva idānīmayam mūrdhā diyate | yadi me tuṣṭo'si tattarhi anena  
kṛtena karmaṇā || 25 ||

catvāro bhavataḥ kuṇḍātsvadehāḥ prodbhavantu me |  
balavantaḥ śriyā dīptā nārāyaṇabhujā iva || 26 ||

catvāro bhavataḥ kuṇḍātsvadehā me prodbhavantu || 26 ||

taīscaturdikkamevārīnvadhyāmamahamaviḥnataḥ |  
tvayā ca darśanam deyaṃ mahyaṃ matimate vibho || 27 ||

vadhyāṃ vadhyāsam | salopaśchāndasaḥ | matimate tvaddarśanecchayā tvatsmṛtimate ||  
27 ||

śrīvasiṣṭha uvāca |

ityuktvā sa mahīpālaḥ khaḍgamādāya cicchide |  
śiraḥ kamalamālolaṃ līlayevāśu bālakaḥ || 28 ||

līlayā bālakaḥ kamalamiva sa mahīpālaḥ śiraścicchide || 28 ||

chinnameṣa śiro yāvajjuhotyasitavartmane |  
tāvaccharīreṇa saha papātāgnau sa pārthivaḥ || 29 ||

asitavartmane kṛṣṇavartmane | śarīreṇa kabandhena saha || 29 ||

bhuktvātha vahnistaṃ dehaṃ dadāvasmai caturguṇam |  
mahatāmupayuktaṃ hi sadya evābhivardhate || 30 ||

bhuktvā haviṣṭvenopayujya | mahatāmupayuktaṃ mahadbhiḥ svīkṛtamityarthaḥ || 30 ||

caturmūrtirathottasthau pāvakādvasudhādhipaḥ |  
prajvalaṃstejasāṃ puñjairnārāyaṇa ivārṇavāt || 31 ||

te dehāstasya catvāro virejurbhāsvaratviṣaḥ |  
sahajātottamottaṃsabhūṣaṇāyudhavāśasaḥ || 32 ||

sahaiva jātāni uttamānyuttaṃsabhūṣaṇāyudhavāśāṃsi yeṣāṃ || 32 ||

sakaṃkaṭaśirastrāṇāḥ samaulikaṭakāṅgadāḥ |  
sahāraḥ kuṇḍalābhogāḥ sarvāḥ sarve mahāśayāḥ || 33 ||

maulipadena tadbhūṣaṇāni śīroratnādīni lakṣyante | sarvān avanti rakṣantīti sarvāḥ |  
veraprṛktalopādvalilopaḥ pūrvavipratīṣedheneti valilope pūrvasavarṇadīrghaḥ || 33 ||

sarva eva samākārāḥ sadṛśāvayavānvitāḥ |  
cañcaloccaiḥśravaḥprakhyam hayaratnamavasthitāḥ || 34 ||



157859  
157860 avasthitā adhirūḍhāḥ || 34 ||  
157861  
157862 sasuvārṇaśarāpūrṇatūṇīrāḥ sumahāśayāḥ |  
157863 samānaguṇakodaṇḍāḥ samānavapuṣaḥ śubhāḥ || 35 ||  
157864  
157865 sasuvārṇapadaṃ śaraistūṇīraiśca sambadhyate || 35 ||  
157866  
157867 samārohanti te yasminpuṃsi nāge rathe haye |  
157868 sarveśāmaridoṣāṇāṃ naiva gamyo bhavatyasau || 36 ||  
157869  
157870 aparamasādhāraṇaṃ guṇamāha - samārohantīti | te dehā yasminpuṃsi śibikāvāhe  
157871 nāge gaje rathe haye vā samārohanti | asau naro nāgādiśca  
157872 sarveśāmariprayuktamantrayantrakṛtyāśastrāstrādidoṣāṇāṃ naiva gamyaḥ prāpyo  
157873 bhavatīti || 36 ||  
157874  
157875 pītvā dhṛtvā ciraṃ kālāṃ garbhe puruṣatāpītāḥ |  
157876 vedyāmiva hitāstatra sāgarā vaḍavārciṣā || 37 ||  
157877  
157878 kiṃ te dehāscatvāraḥ sāgarāḥ vaḍavārciṣā mātṛā prathamāṃ pītvā tato garbhe ciraṃ  
157879 kālāṃ dhṛtvā puruṣatāṃ puruṣākāraṃ āpītāḥ prāpītāḥ  
157880 tatastatrāgnikuṇḍavedyāmāhitāḥ prasūtā ivetyutprekṣā || 37 ||  
157881  
157882 ratnāśvadehakusumotkarapūrṇadehāscatvāra induhasitairavabhāsayantaḥ |  
157883 sanmūrtayo haraya eva yathābhdhaya vā vedā ivāhutihutādanalātprasasruḥ || 38 ||  
157884  
157885 kiṃ ca ratnabhūṣiteṣu ratnabhūteṣu ca aśvadeheṣu kusumotkaraiḥ pūrṇadehā  
157886 indusadṛśairhasitairdiśo'vabhāsayantasta catvāro vipaścita āhutibhirhutādanalāccatvāro  
157887 harayo viṣṇava eva yathā sanmūrtayo mūrtimantaḥ | abdhayo vā yathā tathā mūrtimanto  
157888 vedā iva vā prasasrurnirjagmuḥ || 38 ||  
157889  
157890 ityārṣe śrīvāsiṣṭha0 vālmī0 mo0 nirvā0 u0 avi0 vi0 agnipravesāddehalābho nāma  
157891 navādhikaśatatamaḥ sargaḥ || 109 ||  
157892  
157893 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
157894 agnipravesāddehalābho nāma navādhikaśatatamaḥ sargaḥ || 109 ||  
157895  
157896 daśādhikaśatatamaḥ sargaḥ 110  
157897  
157898 śrīvāsiṣṭha uvāca |  
157899  
157900 puropakaṇṭhasaṃprāptaiścaturdikkaṃ sahāribhiḥ |  
157901 etasminnantare tatra pravṛttaṃ dāruṇaṃ raṇaṃ || 1 ||  
157902  
157903 puropakaṇṭhaṃ saṃprāptaiścaturdikṣu sahāribhiḥ |  
157904 pravṛttaṃ dāruṇaṃ yuddhaṃ vistareṇātra varṇyate ||  
157905  
157906 purasyopakaṇṭhe samīpe saṃprāptairaribhiḥ saha raṇaṃ yuddhaṃ pravṛttam || 1 ||  
157907  
157908 luṇṭhitagrāmanagaram praajākulamahākulam |  
157909 agnidāhajvaladdehaṃ dhūmābhrapaṭalāvṛtam || 2 ||  
157910  
157911 prajānāṃ kulaṃ mahāvvyākulaṃ yatra || 2 ||  
157912  
157913 śarajālamahādhūmacchannārkaṇīvilasattamaḥ |  
157914 kṣipradṛṣṭaravi kṣipramadṛṣṭaravimaṇḍalam || 3 ||  
157915  
157916 śarajālaimahādhūmaiśca cchannenārkeṇa vilasattamo yatra || 3 ||  
157917  
157918 agnidāhamahātāpapratapatparṇakānanam |  
157919 lolālātalatāsūlamusalopalapūrṇakham || 4 ||  
157920  
157921 pratapatparṇāni śuśyatpatrāṇi kānanāni yatra | lolairalātalatādibhiḥ pūrṇaṃ khaṃ yatra  
||  
157922 4 ||  
157923  
157924 analapratibimbaughaurdviguṇajvalanāyudham |  
157925 raṇabhagnamehāśūraprāptendravānitāsudham || 5 ||  
157926

157927 dviguṇajvalanāni dviguṇadīptāni āyudhāni yatra | raṇabhagnairmahāsūraiḥ prāptā  
 157928 indraṇanitā apsarasasḥ sudhā ca yatra || 5 ||  
 157929  
 157930 uddāmavāraṇārāvai raṇalampaṭaharṣadam |  
 157931 bhuṣuṇḍimaṇḍalaprasāsūlatomaravarṣadam || 6 ||  
 157932  
 157933 raṇalampaṭānām raṇotsukānām sūrāṇām harṣadam || 6 ||  
 157934  
 157935 bhaṭakolāhalollāsahṛdbhaṅgamṛtapāmaram |  
 157936 rajaḥpaṭalaśubhrābhrakṛtadyupathavāraṇam || 7 ||  
 157937  
 157938 bhaṭānām kolāhalollāsasāraṇamātrena hṛdbhaṅgānmṛtāḥ pāmarāḥ kātara  
 157939 yatra | dyupathavāraṇam antarikṣamārganirodhaḥ || 7 ||  
 157940  
 157941 maraṇavyagrasāmantamuktanādavrajadvrajam |  
 157942 itaścetaśca nipatadvaidyutopahataprajam || 8 ||  
 157943  
 157944 maraṇe vyagrāṇām sāmāntānām muktanādam yathā syāttathā vrajanto vrajāḥ stomā  
 157945 yatra | vaidyutenotpātāgninā upahatāḥ prajā yatra || 8 ||  
 157946  
 157947 agnidagdhapatadgehaprojjhitāgnimayāmbudam |  
 157948 maraṇāhlādādāsaṃkhyasāradhārāmāmbudam || 9 ||  
 157949  
 157950 agnidagdhaiḥ patadbhirgehaiḥ projjhitā nirmuktā agnimayā agnivarṣiṇo dhūmāmbudā  
 157951 yatra || 9 ||  
 157952  
 157953 jitasāgarakallolaṃ turaṅgamatarāṅakaiḥ |  
 157954 dantidantaviniṣpeṣatārakreṃkārakarkaśam || 10 ||  
 157955  
 157956 koṭakoṭikuṭikuḍyakaṇṭakodbhaṭasadbhaṭam |  
 157957 caṭatkuṇṭhitakoṭāṭṭakūṭāṭānanaṭacchaṭam || 11 ||  
 157958  
 157959 koṭānām durgāṇām koṭiṣu saṃkrameṣu yāḥ kuṭyastadiyakuḍyeṣu  
 157960 kaṇṭakavaccharāvāpe udbhaṭāḥ sadbhaṭā yatra | kaṃkaṭodbhaṭa iti pāṭhe  
 157961 vārabāṇairudbhāsamānāḥ sadbhaṭā yatra | caṭatsu vahninā veṣṭyamāneṣvata eva  
 157962 kuṇṭhiteṣu koṭāṭṭakūṭeṣu saṃkramāṭṭālaśikhareṣu aṭanairnaṭanto vahnicchaṭā  
 157963 yatra || 11 ||  
 157964  
 157965 luṭhatpaṭanakuṭṭākasaṭōpasphuṭapaṭṭiśam |  
 157966 khe vaṭatketupaṭṭāṭṭapaṭatpaṭapaṭāravam || 12 ||  
 157967  
 157968 luṭhanti paṭanakuṭṭākāni gamanavicchedakāni sāṭōpasphuṭāni paṭṭiśāni yatra | khe  
 157969 vaṭanto veṣṭantaḥ ketupaṭṭā yeṣu tathāvidheṣvaṭṭeṣu paṭatpaṭapaṭāravā yatra || 12 ||  
 157970  
 157971 dantidantaguṇodgīrṇairhetipāśāṇagharṣaṇaiḥ |  
 157972 tārakreṃkārahūmkārairāhūtasuravāraṇam || 13 ||  
 157973  
 157974 dantinām dantaguṇānām śauklyādīnāmudgīrṇairudgīraṇairhetīnāmāyudhānāṃ  
 157975 pāśāṇeṣu gharṣaṇairghaṭṭanaistāraiḥ kreṃkārairhūmkāraiśca  
 157976 yuddhotsāhajananādāhūtā iva suravāraṇā diggajā yatra || 13 ||  
 157977  
 157978 vahaccharanadīpūrapūrṇāmbaramahārṇavam |  
 157979 vicalaccakrakuntāsīdhārāmakarakarkaśam || 14 ||  
 157980  
 157981 vahadbhiḥ śaranadīpūraiḥ pūrṇaḥ ambaralakṣaṇo mahārṇavo yatra || 14 ||  
 157982  
 157983 unnādayodhasaṃghaṭṭakaṃkaṭotkaṭaṭāṃkṛtaiḥ |  
 157984 lasajjhaṇajhaṇārāvairghaṭṭitadvīpamaṇḍalam || 15 ||  
 157985  
 157986 unnādānām yodhānām saṃghaṭṭeṣu kaṃkaṭānām  
 157987 vārabāṇānām utkaṭaiṣṭāṃkṛtairlasadbhirjhaṇajhaṇārāvaiśca ghaṭṭitāni vyāptāni  
 157988 dvīpamaṇḍalāni yatra || 15 ||  
 157989  
 157990 pādapātaparāpiṣṭasārasaṃjātakardamam |  
 157991 vahadraktanadīraṃhaḥprohyamāṇarathadvīpam || 16 ||  
 157992  
 157993 suparṇahelānipatatprotpatatpaṭṭapaṭṭiśam |  
 157994 śaravāritaraṅgārtabhagnāyudhajalecaram || 17 ||  
 157995

157996 śaralakṣaṇairvāritaraṅgairārtānām bhagnā āyudhajalecarā yatra || 17 ||  
 157997  
 157998 hetisaṃghaṭṭaniṣkrāntajvālāprajvalitāmbaram |  
 157999 valīpalitanirmuktaśūrākrāntatriviṣṭapam || 18 ||  
 158000  
 158001 devabhāvaprāptyā valīpalitanirmuktaiḥ sūrairākrāntaṃ triviṣṭapam yatra || 18 ||  
 158002  
 158003 pāṇḍupāmsupayovāhakacaccakrāciradyuti |  
 158004 hetinirvivarākāśayudhānādhārabhūtaḥ || 19 ||  
 158005  
 158006 pāṇḍuṣu pāmsulakṣaṇeṣu payovāheṣu kacaccakralakṣaṇā aciradyutayo vidyuto yatra |  
 158007 hetibhīrṇirvivaraṃ niravakāśaṃ yudhānāṃ saṃprahārāṇāmanādhāraṃ bhūtaḥ || 19 ||  
 158008  
 158009  
 158010 kaṭadbhaṭabhaṭāṭoparaṭatpratibhaṭotkaṭam |  
 158011 caṭacchakaṭaṣaṃghaṭṭapiṣṭakāṣṭhaluṭhadratham || 20 ||  
 158012  
 158013 kaṭantaḥ śarānvarṣanto ye bhaṭebhyo'pi bhaṭāsteṣāmāṭopaiḥ  
 158014 raṭadbhistatpratibhaṭairutkaṭam | tathā caṭatāṃ bhuvamābṛṇvānānām śakaṭānām  
 158015 saṃghaṭṭaiḥ piṣṭeṣu rathāntarakāṣṭheṣu luṭhanto rathā yatra || 20 ||  
 158016  
 158017 kabandhabhaṭavetālamīśraṇṭakasaṃkaṭam |  
 158018 vetālabhujyamānāgryaśavamāṃsahṛdambujam || 21 ||  
 158019  
 158020 kabandhādibhirmīśrā ye kaṇṭakāḥ śatravastaiḥ saṃkaṭaṃ duravagāham || 21 ||  
 158021  
 158022 sūraśātitaśīrārdhaśīraḥkarakhurorukam |  
 158023 kabandhadordrumaspandavanīkṛtanabhastalam || 22 ||  
 158024  
 158025 sūraiḥśātitaṃ śīrārdha śīrārdham | chāndaso dīrghaḥ | śīrāṃsi karādikaṃ ca yatra || 22 ||  
 158026  
 158027  
 158028 tarallolāsyavetālahāsaghaṭṭitapeṭakam |  
 158029 kaṃkaṭotkaṭaśāṭopabhaṭabhrukuṭibhīṣaṇam || 23 ||  
 158030  
 158031 taradbhiḥ plavadbhīrṇolāsyairvetālaiḥ praharṣāddhāsaairghaṭṭitāni śavaiḥ pūritāni  
 158032 peṭakāni svakaraṇḍāni yatra kaṃkaṭairutkaṭānām sāṭopānām bhaṭānām  
 158033 bhrukuṭibhīrḥbhīṣaṇam || 23 ||  
 158034  
 158035 ekāntamāraṇaikāntamaraṇaikāntabhūṣaṇam |  
 158036 prahāradānagrahaṇakārpaṇyāpāradūṣaṇam || 24 ||  
 158037  
 158038 ekāntena niyamena māraṇaṃ maraṇaṃ cetyubhayamapi sūrāṇāmekāntabhūṣaṇam yatra  
 158039 | prahārāṇāṃ dāne grahaṇe ca kārpaṇyamasāmarthyamevāpāraṃ dūṣaṇaṃ nindā yatra  
 158040 || 24 ||  
 158041  
 158042 sūravāraṇasāmāntamadavāriviśoṣaṇam |  
 158043 māraṇaikāntarasikakṛtāntānandapoṣaṇam || 25 ||  
 158044  
 158045 avikatthanaguptānām sūrāṇām jayaghoṣaṇam |  
 158046 aśūrāṇām ca guptānām prabhāvudghoṣaṇaṃ param || 26 ||  
 158047  
 158048 avikatthanena svamukhena svaśauryānabhilāpena guptānām pracchannānām sūrāṇām  
 158049 kiyavaiva raṇe tacchauryadarśījanamukhena prabhau jayaghoṣaṇam tathā  
 158050 guptānāmasūrāṇām ca prabhau aśauryodghoṣaṇam yatra || 26 ||  
 158051  
 158052 śauryādinām prasuptānām svaguṇānām prabodhanam |  
 158053 dhanamādhārabhūtānām rāṣṭreṣu bhujaśālinām || 27 ||  
 158054  
 158055 bhujaśālināmata eva rāṣṭreṣu durbalānāmādhārabhūtānām sūrāṇām | dhanam  
 158056 dhanavatpriyam || 27 ||  
 158057  
 158058 dantyārūḍharathāsphoṭaprabhagnakaṭavāraṇam |  
 158059 samastamattagandhebhadānavārinivāraṇam || 28 ||  
 158060  
 158061 dantyārūḍhānām rathānām ca parasparamāsphoṭe yuddhe prabhagnakaṭā vāraṇā yatra |  
 158062 samastānām mattagandhebhānām dānavāriṇām madajalānām nivāraṇam viśoṣaṇam || 28 ||  
 158063  
 158064

158065 sārāsāravasāmāntamuktamattamataṅgajam |  
 158066 jarajjitakarāṇīkakalpitāsīkavedanam || 29 ||  
 158067  
 158068 mattamataṅgajeṣu sarasi praviṣṭeṣu sārāsairiva āraveṇākrośena sāmantaistarūṇairapi  
 158069 palāyamānairmuktā mattamataṅgajā yatra | tato jaradbhirapi khaḍgavidyāyām  
 158070 jītakarāṇāmanikaiḥ kalpitaṃ samarthitaṃ asiḥ praharaṇaṃ yeṣāṃ te āsīkāstadvedanaṃ  
 158071 tadbhāvapraḥṭaṇaṃ yatra [jaradbhirapi  
 158072 khaḍgaviśāradaīrāveśavaśātsvavidyākauśalaṃ praḥṭitamityarthaḥ || |  
 158073 śaktiyaṣṭyorvihita īkak chāndasatvādaseḥ kṛtaḥ || 29 ||  
 158074  
 158075 dinaṃ dinakarasyeva nṛpasya śaraṇaṃ gatam |  
 158076 anāgatabhaṭavratapiṣṭārdhamṛtamānavam || 30 ||  
 158077  
 158078 kvacit anāgateṣveva bhaṭavratēṣu tadāgamanabhṛāntīyā palāyane parasparapādatalapiṣṭā  
 158079 ardhamṛtaprāyā mānavā yatra | ata eva dinaṃ dinakarasyeva nṛpasya pādau śaraṇaṃ  
 158080 gatam || 30 ||  
 158081  
 158082 mānavāyubalonmattanatapṛārābdhakuṭṭanaṃ |  
 158083 dhanānāṃ prāṇapaṇyānāṃ navamāpaṇapattanaṃ || 31 ||  
 158084  
 158085 māno'bhimānastallakṣaṇonmādavāyubalenonmattairnateṣvapi prārābdhaṃ kuṭṭanaṃ yatra  
 158086 | prāṇaiḥ paṇyānāṃ dhanānāṃ navamāpaṇasthānabhūtaṃ pattanaṃ || 31 ||  
 158087  
 158088 paṭanaddhapatākaughajātasamcāridordrumam [paṭanaddhāḥ patākaughā eva  
 158089 samcāriṇo dordrumā abhūvan || |  
 158090 raktojjvalatvāttrailokyalakṣmyā bhūṣaṇavidrumam || 32 ||  
 158091  
 158092 mandarāhananodbhūtakṣīrodajalasundaraiḥ |  
 158093 chatraīśchādītahetyoghapuṣpāḍhyagaganāṅganam || 33 ||  
 158094  
 158095 gaṇagīrvāṇagandharvagītaśūrāśayaṃ kṛtam |  
 158096 tadbhātaralatālāgrahetihālāhalāyudham || 34 ||  
 158097  
 158098 gaṇaiḥ pramathairgandharvairgīrvāṇaiśca gītāḥ śūrāṇāmāśayā utsāhādayo yatra |  
 158099 teṣāṃ gaṇānāṃ gandharvādīnāṃ bhābhīstārālāistālāgrairdhvajāgrairhetihālābhiśca  
 158100 sonmādatvāddhalāyudhabhūtā [halāyudho balarāmaḥ ||] bhaṭā yatra || 34 ||  
 158101  
 158102 saṃghapraharāṇāsaṃkhyayātudhānājhaṇajjhaṇam |  
 158103 bhuktvā cādrīguhāgehapūritāpūrvadurdrumam || 35 ||  
 158104  
 158105 saṃghaṃ saṃbhūya līlayā praharaṇaṃ yeṣāṃ  
 158106 tathāvidhairasaṃkhyairyātudhānairajhaṇajjhaṇaṃ niḥśabdaṃ svayaṃ bhuktvā  
 158107 cakārācchavādībhārānnītvā adriguhālakṣaṇe svagehe pūritā bhojitā anye'pyaśeṣā  
 158108 durdrumā viṣavṛkṣaprāyā yātudhānā yatra || 35 ||  
 158109  
 158110 kacatkuntavanavyastaśīraḥkaravṛtāmbaram |  
 158111 kṣepaṇonmuktapāṣāṇapūraplutaḥkakublatam || 36 ||  
 158112  
 158113 kacadbhiḥ kuntavanaiḥ kuntāraṇyaprāyaiḥ kuntadharairvyastaiśchittvā kṣiptaiḥ śīrobhiḥ  
 158114 karaiśca vṛtāmbaram || 36 ||  
 158115  
 158116 mahācaṭacaṭāśābdasphuṭadravabṛhaddrumam |  
 158117 nārīhalahalārāvaraṇannagaramandiram || 37 ||  
 158118  
 158119 bhujāsphoṭanaajairmahācaṭacaṭāśābdaiḥ sphuṭatāmiva ravo yeṣāṃ tathāvidhā  
 158120 bahuddrumā yatra || 37 ||  
 158121  
 158122 mandarāvānalākāranabhobhātāyudhavrajam |  
 158123 parityajya dhanam geham dūrorvīvidrutaprajam || 38 ||  
 158124  
 158125 sarvatohetivahanātsamakṣaprekṣakojjhitam |  
 158126 varjitaṃ bhīrubhiḥ pakṣīrājavarṇdamivāhibhiḥ || 39 ||  
 158127  
 158128 hetināmāyudhānāṃ sarvatovahanātpravahaṇātsarvataḥ prekṣakairbhayādujjhitam || 39 ||  
 158129  
 158130 dantidantaviniṣpiṣṭaśīṣṭasadbhaṭasaṃkaṭam |  
 158131 kaṭe mṛtyoriva naradrākṣāpīḍanayantrake || 40 ||  
 158132  
 158133 mṛtyornaralakṣaṇānāṃ drākṣāṇāṃ niṣpīḍanayantramiva vidyamāne kaṭe gaṇḍasthale

158134 dantibhirdantairviniṣpiṣṭaśiṣṭānām sadbhaṭānām saṃkaṭaṃ yatra || 40 ||  
158135  
158136 yantrapāśāṇasaṃghaṭṭapiṣṭāmbaṛagatāyudham |  
158137 yodhanādanadaddantivṛndabandhurakandaram || 41 ||  
158138  
158139 dharādharadarīrantaḥpratiśrutprotagarjitam |  
158140 arjitam prāṇasarvasvamarjayadbhirupārjitam || 42 ||  
158141  
158142 dharādharadarīḥ prāpya pratiśrudbhiḥ pratidhvanibhiḥ protāni garjitāni yatra | tathā  
158143 mahatā yatnena janmaprabhṛtyarjitam prāṇasarvasvaṃ balasarvasvaṃ  
158144 arjayadbhīrgamayadbhiḥ [ṛjergatyarthasyedaṃ rūpam ||] prakāṭayadbhiḥ  
158145 śūrainupārjitam raṇaṃ pravṛttamityatrānvayaḥ || 42 ||  
158146  
158147 bharjitam hetidahanaairagnidāhaiśca saṃtataiḥ |  
158148 tairevānyairathānyaiśca dvandvayuddhairaṇiṣṭhitam || 43 ||  
158149  
158150 punaḥ kiḍṛsaṃ tadraṇaṃ pravṛttaṃ tadāha - bharjitamityādi | niṣṭhām  
158151 samāptimaprāptamaniṣṭhitam || 43 ||  
158152  
158153 veṣṭitam mṛtaśiṣṭaiśca sāraiḥ subhaṭapeṭakaiḥ |  
158154 kailāsairiva saṃsuddhairiśvarādḥāratām gataiḥ || 44 ||  
158155  
158156 sārātāmeva dṛṣṭāntena vyanakti - kailāsairiveti | saṃsuddhaiḥ svāmyavañcakaiḥ  
158157 ata eva hṛdi iśvarādḥāratām gataiḥ subhaṭapeṭakaiḥ | kailāsapakṣe spaṣṭe dve || 44 ||  
158158  
158159 tairudāraiḥ samākrāntaṃ ye mṛtyorapi mṛtyavaḥ |  
158160 maraṇaṃ jīvitam yeṣāṃ jīvitam maraṇaṃ raṇe || 45 ||  
158161  
158162 yeṣāṃ bhaṭānām raṇe maraṇaṃ jīvitamiva priyaṃ palāyanena jīvitam jīvanaṃ tu  
158163 maraṇamiva dveṣyam | udāraistaiḥ puruṣaistrailokyamapi samākrāntaṃ jitamityarthaḥ | ye  
158164 mṛtyorapi mṛtyavaḥ paramapadaprāptāḥ saṃpadyante | yathāhuḥ dvāvetau puruṣau  
158165 loke sūryamaṇḍalabhedinau | parivṛāḍ yogayuktaśca raṇe cābhimukho hataḥ || iti || 45 ||  
158166  
158167 raṇe nabhasi nirlūnavaravāraṇavārije |  
158168 sārasāḥ sarasīvātra rejuratyudbhaṭā bhaṭāḥ || 46 ||  
158169  
158170 yantrāśmakṣepaṇānām prasaraṇasaritām ghūkṛtaiḥ phūtkṛtairdrāk  
158171 krāntānām vyomni mūrdhnām śarasalilamucām sainikānām ca nādaiḥ |  
158172 ṭāṃkārairāyudhānām nabhasi  
158173 visaratāmaśvacakrebhaśabdairāsīnniḥsaṃdhibandhopalajaṭharajaḍam  
158174 jīrṇakarṇaṃ gataṃ tat || 47 ||  
158175  
158176 tadeva yuddhaṃ varṇayannupasaṃharati - yantreti | yantrāśmanām kṣepaṇānām  
158177 yāni prasaraṇāni pravāhāstallakṣaṇānām saritām ghūkṛtairdhvaniviśeṣaistathā drāk  
158178 sadya eva chinnoḍḍinānām vyomni krāntānām calitānām mūrdhnām phūtkṛtaiḥ  
158179 phūtkāraśabdaistathā śarasalilamucām sainikānām ca nādaistathā nabhasi  
158180 visaratāmāyudhānām nādaistathā'śvacakrāṇāmibhānām ca heṣābṛṃhitaśabdaiśca  
158181 gataṃ vyāptaṃ tadyuddhaṃ jīrṇā badhīrīkṛtāḥ karṇā yasmīṃstathāvidhaṃ  
158182 sanniḥsaṃdhibandhamupalajaṭharamiva jaḍamāsīt || 47 ||  
158183  
158184 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 avidyo0 vipa0  
158185 saṃgrāmavarṇanaṃ nāma daśādhikaśatatamaḥ sargaḥ || 110 ||  
158186  
158187 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
158188 saṃgrāmavarṇanaṃ nāma daśādhikaśatatamaḥ sargaḥ || 110 ||  
158189  
158190 ekādaśādhikaśatatamaḥ sargaḥ 111  
158191  
158192 śrīvāsiṣṭha uvāca |  
158193  
158194 iti kalpāntasadrṣe yatte samarasambhrame |  
158195 patantiṣūtpatantiṣu senāsu samarejire || 1 ||  
158196  
158197 svasainye hīyamāne'tra nirgatena mahībḥṛtā |  
158198 vāyavyāstraiścaturdikṣu varṇyate dviṣatām kṣayaḥ ||  
158199  
158200 yatte pravṛtte | sarveṣāṃ bhāvalakṣaṇasaptamyantānām pañcamaśloke  
158201 udabhūḍityatrānvayaḥ || 1 ||  
158202

158203 tūryabherimahāsaṅkhakhaḍgeṣu khe nadatsu ca |  
 158204 dhanurdhvaṇiṣu vīraṇāṃ tārakreṃkāraḱāriṣu || 2 ||  
 158205  
 158206 tūryādiṣu triṣu pratidhvanibhiḥ khe tatra khaḍgeṣu ca nadatsu | vīraṇāṃ  
 158207 tārakreṃkāraṇukāriṣu || 2 ||  
 158208  
 158209 anyonyakaṭhināsphoṭavikaṭe bhaṭapeṭake |  
 158210 kavatkaṭakaṭāṭope kaṭukuṭṭitakaṅkaṭe || 3 ||  
 158211  
 158212 bhaṭapeṭake yodhakadambe kaṭu yathā syāttathā kuṭṭitakaṅkaṭe kavatkaṭakaṭāṭope  
 158213 satī | kuṣabde śatṛpratyayaḥ || 3 ||  
 158214  
 158215 kiṃcitprabhajyamāṇāsu viśatkaśmāsu saṃgare |  
 158216 vipāścitpakṣasenāsu lūyamānalatāsviva || 4 ||  
 158217  
 158218 viśantī kaśmā mūrcchā yāsu || 4 ||  
 158219  
 158220 udabhūtpūrayannāśā nṛpaniryāṇadundubhiḥ |  
 158221 caturdhāsanisampūrṇakalpābhraravamāṃsalaḥ || 5 ||  
 158222  
 158223 sphuṭatām kulaśailānām tulyakālamivotkaṭaḥ |  
 158224 sphuṭaccaṭacaṭāśphoṭairjaḍitākḥiladikṭaṭaḥ || 6 ||  
 158225  
 158226 tulyakālam sphuṭatām | jaḍitāni jaḍikṛtāni || 6 ||  
 158227  
 158228 lokapālairivākārairnārāyaṇabhujairiva |  
 158229 sa caturbhiścaturdikkaṃ nirjagāma mahīpatiḥ || 7 ||  
 158230  
 158231 ākārairmūrtidharairnārāyaṇabhujairiva caturbhirdehaiḥ || 7 ||  
 158232  
 158233 caturaṅgeṇa mahatā sainyena parivāritaḥ |  
 158234 aṭṭālaavalayātkṛcchrānnirgatya nagarādbahiḥ || 8 ||  
 158235  
 158236 dadarśātmabalaṃ riktaṃ balavadripumaṇḍalam |  
 158237 garjantaṃ ca layākṛtyā bhīmaṃ yuddhoddhatārṇavam || 9 ||  
 158238  
 158239 ātmabalaṃ riktaṃ dadarśa | ripumaṇḍalaṃ tu balavat ūrjitaṃ dadarśa | tadeva  
 158240 ripumaṇḍalamarṇavatvena varṇayati - garjantamityādinā || 9 ||  
 158241  
 158242 śarasīkaranīrandhraṃ makaravyūhasaṃkulam |  
 158243 vāraṇavyūhavalitaṃ taraṅgavyūhavistṛtaṃ || 10 ||  
 158244  
 158245 prāyeṇa rūpakāṇi sarvatra || 10 ||  
 158246  
 158247 cakrāvartavahadvyūhakallolakalitāntaram |  
 158248 caladrathaśatāvartaṃ patākālaharigaṇam || 11 ||  
 158249  
 158250 cakrāvartavadvahadbhirvyūhaiḥ senāracanābhedairjanakallolaiśca kalitāntaram || 11 ||  
 158251  
 158252 prasphuracchatraphenāḍhyaṃn hayaheṣitaphītkṛtaṃ |  
 158253 samullasaddhetijalaṃ kacaddhārākaraṃ param || 12 ||  
 158254  
 158255 hayānāṃ heṣitameva yādasāṃ phītkāraśabdo yatra | kacantīnāṃ dhārāṇāmākaram || 12  
 158256 ||  
 158257  
 158258 tarattaralamātaṅgaturāṅgaughataraṅgakam |  
 158259 hetyambhasi kacatpāpamudyadgulugulodaram || 13 ||  
 158260  
 158261 hetilakṣaṇe ambhasi kacantaḥ prakāśamānāḥ pāpāḥ kṛṣṇasarpāyamāṇā mlecchā  
 158262 yatra | draviḍādibhaṭavārtābhirudyadgulugulodaram || 13 ||  
 158263  
 158264 darīdalanasamkṣubdhamaruḍjanitaghūṃghumam |  
 158265 natonnatakṛtādrīndramahāspandaśarīrakam || 14 ||  
 158266  
 158267 natairunnataiśca mātāṅgaiḥ kṛtā adrīndrāṇāṃ majjanonmajjanalakṣaṇamahāspandā  
 158268 yasmīṃstathāvidhaviṇipulaśarīrakam || 14 ||  
 158269  
 158270 majjanmātāṅgaturagahelāhatamahīdharam |  
 158271 apāravicaratpūrakallolālamahājalam || 15 ||

158272  
158273 apāraṃ vikacaṃ yaḥ senāpūrastadeva kallolairalaṃ bhūṣitaṃ mahājalaṃ yasya || 15 ||  
158274  
158275 akālakalpāntadaśāsamutthānaghanākṛtim |  
158276 ākrāntarodasīrandhrarudhiraikamahārṇavam || 16 ||  
158277  
158278 akāle kalpāntadaśāsamutthānamiva ghanā ākṛtirasya | rodasīrandhretyaluk chāndasaḥ  
158279 || 16 ||  
158280  
158281 kacadāyudhakhaṇḍaughadīnaratnāvr̥todaram |  
158282 caladvyūhacaladvyastayantrāśmakṣepaṇāśmakam || 17 ||  
158283  
158284 kacadbhirāyudhakhaṇḍaughalakṣaṇairdīnairucchaladbhī ratnairāvr̥todaram | calatsu  
158285 senāvyūheṣu calanto vyastā yantrāśmakṣepaṇāśmakā yantra | samudre'pi poteṣu  
158286 sāmudrajanānāṃ yantrāśmakṣepaṇāśmanāṃ prasiddheriti bhāvaḥ || 17 ||  
158287  
158288 ratnasīkaranihārasaṃdhyābhrapaṭalānatam |  
158289 kvacitpāṃsupayovāhapītahetipayodharam || 18 ||  
158290  
158291 tamālokyā raṇāmbhodhimagastyo'sya bhavāmyaham |  
158292 iti saṃcintya mansā sa pātuṃ taṃ praṇārṇavam || 19 ||  
158293  
158294 taṃ varṇitaprakāraṃ raṇehetuṃ ripubalāmbho dhimālokyāsyā pāne ahamagastyo  
158295 bhavāmiti saṃcintya sa vipaścittaṃ balārṇavaṃ pātuṃ vāyavyamastraṃ sasmāra || 19 ||  
158296  
158297 astram sasmāra vāyavyaṃ caturdikkaṃ ca saṃdadhe |  
158298 dhanuṣi śikharādhāre tripurānta ivodyataḥ || 20 ||  
158299  
158300 yathā śikharāṇāmādhāre merulakṣaṇe dhanuṣi tripurāṇāṃ ante vadhe udyataḥ śivaḥ  
158301 astram saṃdadhe tadvat || 20 ||  
158302  
158303 ātmīyadeśasainyānāṃ śreyorthaṃ śāntaye'nalam |  
158304 namaskṛtyātha japtvāśu sa tattatyāja dāruṇam || 21 ||  
158305  
158306 śatruśāntaye iti pāṭhe namaskṛtya analamiti śeṣaḥ | saḥ tadastraṃ tatyāja || 21 ||  
158307  
158308 yathā tatraiva tatyāja tasya sāhāyakāya saḥ |  
158309 parjanyastraṃ mahāstreṣaṃ dviṣadātapaśāntaye || 22 ||  
158310  
158311 yathā vāyavyamastraṃ tatyāja tathaiva tasya sāhāyakāya parjanyastramapi tatyājetyarthaḥ  
158312 || 22 ||  
158313  
158314 tasmādastrajuṣo ghorāddhanuṣaḥ parinirgatāḥ |  
158315 aṣṭamūrteścaturdikkamāśākuharapūrakāḥ || 23 ||  
158316  
158317 caturdikkaṃ astradvayajuṣaḥ ata evaṣṭamūrtestasmāddhanuṣo bāṇādisarito nirayayuriti  
158318 pareṇānvayaḥ || 23 ||  
158319  
158320 nirayayurbāṇasaritastriśūlasaritastathā |  
158321 śaktināmugrasarito bhuṣuṇḍisaritastathā || 24 ||  
158322  
158323 mudgarāṇāṃ ca saritaḥ prāsānāṃ sarito rayāt |  
158324 cakrāṇāṃ caiva saritaḥ paraśvadhanadīrayāḥ || 25 ||  
158325  
158326 tomarāṇāṃ ca sarito bhindipālamahāpagāḥ |  
158327 pāṣāṇāṇāṃ ca sarito vātāḥ kalpāntaśaṃsināḥ || 26 ||  
158328  
158329 vātāścaṇḍavāyavaḥ || 26 ||  
158330  
158331 aśanīnāṃ ca sarito vidyutāṃ saritastathā |  
158332 jaladhārāsaritpūrāḥ khaḍgavarṣasamanvitāḥ || 27 ||  
158333  
158334 sanārācā mahāvarṣaharṣalotpātapīvarāḥ |  
158335 nāgāśca yugaparyantasphuṭitādrīndrajā iva || 28 ||  
158336  
158337 mahāvātairharṣalāḥ pravṛddhā utpātā iva pīvarāḥ puṣṭā nāgāḥ sarpāśca nirayayuh |  
158338 yugaparyante sphuṭitebhyo'drīndrebhyo jātā iva || 28 ||  
158339  
158340 tenāstravarṣavegena dhutaḥ so'ribalārṇavaḥ |

158341 jhaṭityeva na kālena pāmsurāśirivābhitaḥ || 29 ||  
 158342  
 158343 teja astravarṣavegena saḥ aribalārṇavaḥ kālena vilambena na kiṃtujhaṭityeva  
 158344 pāmsurāśirivāmito dhuta uḍḍāyitaḥ || 29 ||  
 158345  
 158346 salilāśaniśastrāṇāmāsāraiścaṇḍamārutaiḥ |  
 158347 sarāṃsīva viśetūni sainyāni paridudruvuh || 30 ||  
 158348  
 158349 caturaṅgaścaturdikkaṃ balaughaḥ sa parāṇmukhaḥ |  
 158350 yayau prāvṛṇḡgiriṇadīmahāvāha iva drutaḥ || 31 ||  
 158351  
 158352 drutaḥ palāyamānaḥ saṃścaturdikkaṃ yayau || 31 ||  
 158353  
 158354 vahatsvinnabṛhacchinnaḥ patākāketupādapaḥ |  
 158355 marīcipuṣpaśabalavilolāśilatāvanaḥ || 32 ||  
 158356  
 158357 tameva palāyamānaṃ balaughaṃ giriṇadīśāmyopapādanādinā varṇayati -  
 158358 vahadityādinā | vāyupravāheṇa vahantaḥ svinnāḥ svedārdrā bṛhantaśchinnāśca  
 158359 patākā ketava eva pādapā yatra | marīcipuṣpaiḥ śabalāni vilolānyasilatāvanāni yena || 32 ||  
 158360  
 158361 viluṭhatpuṣṭapāśānapṛṣadraktadravāvacaḥ |  
 158362 ghoraighuraghurārāvairalaṃ hṛdayabhaṅgadaḥ || 33 ||  
 158363  
 158364 palāyanāśaktyā viluṭhantaḥ puṣṭajanalakṣaṇā ye pāśānāsteṣāṃ  
 158365 pṛṣadbhirbindubhūtai raktadravairavaco durvacaḥ | tatra pātāmūrcchitānāṃ  
 158366 ghoraighuraghurārāvairhṛdayabhaṅgado bhīṣaṇa iti yāvat || 33 ||  
 158367  
 158368 uhyamānabṛhaddantidantadrūmavighaṭṭanaiḥ |  
 158369 sphūrjaccaṭacaṭārāvatarjītoḍgarjītāmbudaḥ || 34 ||  
 158370  
 158371 giriṇadyāḥ prāvṛḍviśeṣaṇamambudakalpanenopapādayati - uhyamāneti || 34 ||  
 158372  
 158373 hetivṛttograsaṃghaṭṭapuṣpajātajhaṇajjhaṇaḥ |  
 158374 tarattaralāsārāvaturaṅgamatarāṅgakaḥ || 35 ||  
 158375  
 158376 hetīṣu vṛtto ya ugraḥ śīlādīsaṃghaṭṭaḥ sa eva nadītīratarupūṣpeṣu jāto  
 158377 bhramarajhaṇajjhaṇadhvaniryatra || 35 ||  
 158378  
 158379 rathādibhaṭacakraughaśīlārkkrekārapīvaraḥ |  
 158380 padātīrathahastyaśvaśīlāsaṃghaṭṭasaṃkaṭaḥ || 36 ||  
 158381  
 158382 rathādīnāṃ bhaṭacakraughānāṃ ca yacchilāsaṃkaṭe kūjitaṃ tallakṣaṇena  
 158383 mekapakṣyādikreṃkāreṇa pīvaraḥ puṣṭaḥ || 36 ||  
 158384  
 158385 kaṭucaṃkāracītkārakreṃkāraparipīvaraḥ [ṭaṃkāretyapi pāṭhaḥ || ] |  
 158386 mṛtā mṛtā vayamiti ghanakolāhalākulaḥ || 37 ||  
 158387  
 158388 tadevāha - kaṭviti || 37 ||  
 158389  
 158390 senāvārimahāvartacaladgulugulāravaḥ |  
 158391 raktasīkaranīhārasaṃdhyāmbudavitānakaḥ || 38 ||  
 158392  
 158393 hetivīcivaṭācchinnavārivāmanavāridaḥ |  
 158394 varṣapaṅkilabhūpīṭhataṭakhaṇḍanamaṇḍitaḥ || 39 ||  
 158395  
 158396 hetibhirvīcibhirvaṭā iva ācchinā vāriṇā vāmanā namrā vāridā yatra | paṅkilasya  
 158397 bhūpīṭhataṭasya mārganiṣpādanāya khaṇḍanena maṇḍitaḥ || 39 ||  
 158398  
 158399 kuntaśūlagadāprāsavahattālatalādbhutaḥ |  
 158400 sākrandabhīrujanatāpratapanmṛgapotakaḥ || 40 ||  
 158401  
 158402 palāyamānaiḥ kuntādīdharairvahattālatalaṃ tālavanamivādbhutaḥ || 40 ||  
 158403  
 158404 mṛtahastyaśvayodhaughajīrṇaparnanirantaraḥ |  
 158405 piṣṭadehavasāmāṃsapaṅkasamjātakardamaḥ || 41 ||  
 158406  
 158407 cūrṇīkṛtakhurāpiṣṭamahāsthighanasaikataḥ |  
 158408 uhyamānaśīlāpūrakāṣṭhakoṭikaṭaṅkaṭaḥ || 42 ||



158409  
 158410 cūrṇīkṛtānyasthīni iṣatsthūlasaikatāni khurairāpiṣṭāni tu sūkṣmatamasaikatānīti  
 158411 bhedaḥ | uhyamānaiḥ śilāpūraiḥ kāṣṭhakoṭibhiḥśca parasparaghaṭṭanātkāṭaṅkaṭa iti  
 158412 dhvanyabhedāropoktiḥ || 42 ||  
 158413  
 158414 udgarjatpralayāmbhodairvahatpralayavāyubhiḥ |  
 158415 prapatatpralayāsāraiḥ pralayāsānisamkātaiḥ || 43 ||  
 158416  
 158417 udgarjatpralayāmbhodairityādīnām tṛtīyāntānām pañcamaśloke itthaṃ vidravanti  
 158418 bhūbhṛtām balāni maśakaughavadvineśurityatrānvayaḥ || 43 ||  
 158419  
 158420 paṅkilākḥilabhūpīthaiḥ salilopaplutasthalaiḥ |  
 158421 sitaśaitiyavaśāśyānadhārākṛtakhapañjaraiḥ || 44 ||  
 158422  
 158423 sitaṃ tīkṣṇaṃ yacchaityaṃ tadvaśādaśyānairāśuṣyadbhirjaladhārākṛtaiḥ khe  
 158424 pañjaraiḥ || 44 ||  
 158425  
 158426 samagranagaragrāmagṛhajvalitavahnibhiḥ |  
 158427 prajāśvebhapaḍātīnāmākrandenāpi ghargharaiḥ || 45 ||  
 158428  
 158429 rathāmbbhodharanirhrādairdivi bhūmau ghanāravaiḥ |  
 158430 caturdikkaṃ ghaṇaṃ tārakreṃkārasya catuṣṭayaiḥ || 46 ||  
 158431  
 158432 bhuvi rathanirdrādaiḥ divi ambhodharanirhrādaiḥ | caturdikkaṃ tārasya  
 158433 vipaściddhanuḥkreṃkārasya catuṣṭayaiḥ || 46 ||  
 158434  
 158435 vidyudvalayavistārakārisamghaṭṭagharṣaṇaiḥ |  
 158436 śaraśaktigadāprāsabhindipālādivarṣaṇaiḥ || 47 ||  
 158437  
 158438 vidyudvalayavistārakāriṇām meghānām samghaṭṭairgharṣaṇaiśca || 47 ||  
 158439  
 158440 sarvadikkamasamkhyāni balāni valaśālinām |  
 158441 bhūbhṛtām vidravantyāśu vineśurmaśakaughavat || 48 ||  
 158442  
 158443 uddāmapāvakavanopamahetisārthameghānalākulajanāśānivarṣapātaiḥ |  
 158444 āsanbalāni capalābdbhijalābalāni paryākulāni vaḍavāgnimivāviśanti || 49 ||  
 158445  
 158446 pratyantabhūbhṛtām balāni uddāmapāvakavanopamahetisārthairmeghānāmanalairākulā  
 158447 janā yaistathāvidhairaśānivarṣapātaiśca paryākulāni santi vaḍavāgnimivāviśanti capale  
 158448 abdhijale kvathyamānānyabalāni yādāmsīva āsan || 49 ||  
 158449  
 158450 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvā0 u0 vi0  
 158451 caturdigatabaladravaṇaṃ nāmaikādaśādhikaśatatamaḥ sargaḥ || 111 ||  
 158452  
 158453 iti śrīvāsiṣṭhamahārāmāyaṇe tātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 158454 caturdigatabaladravaṇaṃ nāmaikādaśādhikaśatatamaḥ sargaḥ || 111 ||  
 158455  
 158456 dvādaśādhikaśatatamaḥ sargaḥ 112  
 158457  
 158458 śrīvāsiṣṭha uvāca |  
 158459  
 158460 lokahārāmbaravyālaṃ cedicanadanakānanam |  
 158461 chinnaṃ paraśudhārābhiḥ patitaṃ dakṣiṇārṇave || 1 ||  
 158462  
 158463 yatra yatra yathā naṣṭā yadyaddeśyāḥ palāyitāḥ |  
 158464 varṇyante'tra tathā sarve caturdikṣu dviśadbhaṭāḥ ||  
 158465  
 158466 tatra prathamam cedideśabhaṭānām nāśaparakāramāha - loketi | cedibhaṭalakṣaṇam  
 158467 candanakānanam paraśubhiśchinnaṃ saddakṣiṇārṇave patitam | tatra  
 158468 candanavrīkṣāṇām vyālaveṣṭitatvaprasiddhisamarthanāya viśinaṣṭi - loketi |  
 158469 lokyanta iti lokā darśanīyā hārā ambarāṇi ca vyālā yasmin | atra sarvatra deśānāmnaiva  
 158470 bhaṭānirdeśo bodhyaḥ || 1 ||  
 158471  
 158472 parṇavatprohya [mūlasthaprohyeti lyabantasya pravahaṇam prāpyetyarthakaraṇe  
 158473 phalitamidam ||] pūreṇa pārasīkāḥ parasparam |  
 158474 praharanto vimohena vinaṣṭā vañjulāvane || 2 ||  
 158475  
 158476 pārasīkā bhaṭā astrapūreṇa parṇavatprohyamānā [mūlasthaprohyeti lyabantasya  
 158477 pravahaṇam prāpyetyarthakaraṇe phalitamidam ||] vimohena parasparam praharantaḥ

158478 santo vañjulāvane deṣe vinaṣṭāḥ || 2 ||  
158479  
158480 dardurādrau duranteṣu daradīrṇahṛdantarāḥ |  
158481 darīrandhreṣu saṃlīnā daradā dānavā iva || 3 ||  
158482  
158483 tathā daradā bhaṭā dardurādrau duranteṣu darīrandhreṣu saṃlīnāḥ || 3 ||  
158484  
158485 caturāyudhadhārāgracūrṇanīhārādhārīṇaḥ |  
158486 vidyudvalayino vātā vellitāyudhavāridāḥ || 4 ||  
158487  
158488 śaraprāsāsiparaśulakṣaṇānām caturṇāmāyudhānām  
158489 dhārāgraprayuktaśilākavacādicūrṇalakṣaṇanīhārādhārīṇo vidyudbhirvalayino veṣṭitā  
158490 vellitāyudhā vāruṇāstraprayuktā vāridā vātāscalitāḥ || 4 ||  
158491  
158492 dantino'nyonyamābhagnadantadehaughapīḍitāḥ |  
158493 mṛtyūdarombhakagrāsapiṇḍapiṇḍā ivābhavan || 5 ||  
158494  
158495 teṣu caliteṣu kimāsittadāha - dantina iti | anyonyam prahārairābhagnadantā deheṣu  
158496 rudhiraugheṣa pīḍitāśca dantino mṛtyorudarasya umbhakāḥ pūrakā grāsaparimitāḥ  
158497 piṇḍapiṇḍā iva abhavan | dviruktiranekatvadyotanāya || 5 ||  
158498  
158499 tajjā raivatikā rātrau raudratomaratāḍitāḥ |  
158500 rūpikābhiḥ piśācībhirbhuktā bhāgikṛtāṅgakāḥ || 6 ||  
158501  
158502 tajjā daradadeśajā eva kecidraivatikā raivatakaparvate nilīnāḥ | rūpikābhiḥ svarūpeṇa  
158503 puruṣavañcikābhiḥ piśācībhiḥ || 6 ||  
158504  
158505 tālītamālagahane daśārṇā jīrṇajaṅgale |  
158506 gale pādaṃ nidhāyāntaḥ kṛttāḥ siṃhairgatāsavaḥ || 7 ||  
158507  
158508 daśārṇāstaddeśajā bhaṭāḥ || 7 ||  
158509  
158510 paścimārṇavatīrasthā nālikeradharāvanau |  
158511 yavanā vigataprāṇā nigīrṇā makarotkaraiḥ || 8 ||  
158512  
158513 nālikeradharāyām velāvanau || 8 ||  
158514  
158515 nārācanikaram nīlaṃ nimeṣaṃ nāsahañchakāḥ |  
158516 ramaṭhā nalinīṣaṇḍā iva tāṇḍavitāsavaḥ || 9 ||  
158517  
158518 nīlaṃ kārṣṇāyasaṃ nārācanikaram śakā nāsahan | evaṃ ramaṭhā api vātāhatā  
158519 nalinīṣaṇḍā iva tāṇḍavitāsava āsan || 9 ||  
158520  
158521 śravaṇābhogaśṛṅgāgro mahendro'drīrdivi vrajaiḥ |  
158522 vidrutairvalito nīlairjālairjalamucāmiva || 10 ||  
158523  
158524 śravaṇanakṣatrasyābhogaḥ saṃsthānamiva trīṇi śṛṅgāgrāṇi yasya tathāvidho  
158525 mahendro'drīrvidrutairnīlairdivi vrajairbhaṭairvalitaḥ saṃ jalamucām jālairvalita ivāsīt  
|| 10 ||  
158526  
158527 cāmīkaravarākārā bhagnā taṅgaṇavāhinī |  
158528 mṛtā hṛtāmbarā corairbhuktaikānte niśācaraiḥ || 11 ||  
158529  
158530 taṅgaṇānām bhaṭānām vāhinī pūrvaṃ corairhṛtāmbarā paścādekānte  
158531 niśācarairbhuktā satī mṛtā || 11 ||  
158532  
158533 dyaurivarkṣabharairāsittadāsāraṃ bhuvastalam |  
158534 vivartamānairabhitaḥ kacadbhirjvalanāyudhaiḥ || 12 ||  
158535  
158536 tadā taṅgaṇasenābhakṣaṇakāle tatratyaṃ bhuvastalamabhito vivartamānaiḥ  
158537 saṃcaradbhirjvalanāyudhairulmukadharairata eva kacadbhirniśācaraiḥ  
158538 ṛkṣabharairnakṣatrasamūhairdyoriva sāraṃ śobhamānamāsīt || 12 ||  
158539  
158540 dhārādharadharārāndhrapratiśruddhanaghumghumā |  
158541 jagadgehaguhāsiddhyorghanam gātumivodyatā || 13 ||  
158542  
158543 kiṃ ca tasminvipaścidvijaye jagadeva gehaguhā yasyāstathāvidhā dyaurdhārādharāṇām  
158544 dharārāndhreṣu garjanapratidhvanimirghanaghumghumā bahalamṛdaṅgadhvaniḥ satī  
158545 ghanam tadyaśo gātumudyatevāsīt || 13 ||

158546  
158547 dvipāntarajanāścakrairjarjarā jīvitam jahuh |  
158548 mīnajaṅgalajambāle jīrṇamatsyā ivājale || 14 ||  
158549  
158550 mīnavihārajaṅgalabhūte jambāle śaivalapalvale daivādajale sati matsyā iva aśaraṇāḥ ||  
158551 14 ||  
158552  
158553 yāvaddvipā jitāḥ kuṣṣau sahyādrau samamūrtayaḥ |  
158554 āśvasya divasānsapta yayurāyāsamantharam || 15 ||  
158555  
158556 yāvaddvipāḥ yāvaddvipābhijanā bhaṭāḥ sahyādrau nilīya saptarātramāśvasya  
158557 cikitsādinā vraṇopaśamātsamamūrtayaḥ santa āsāraiḥ klidyamānā āyāsena mantharam  
158558 mandam svadeśam yayuh || 15 ||  
158559  
158560 gandhamādanapunnāgavanakuñjeṣu puñjitāḥ |  
158561 vidyādharakumārībhīrgāndhārāḥ parirakṣitāḥ || 16 ||  
158562  
158563 hūṇacīnakirātānām muktaistaiścakravarṣaṇaiḥ |  
158564 kamalānīva lūnāni śīrāṃsyabhimukhānilaiḥ || 17 ||  
158565  
158566 hūṇānām cīnānām kirātānām ca śīrāṃsi abhimukhānilairata eva  
158567 vegavadbhirvipaścinmuktaistaiścakravarṣaṇaiḥ kamalānīva lūnāni || 17 ||  
158568  
158569 nilīpā nalinīnāle kaṇṭakā iva niścalāḥ |  
158570 drume drume drumamayā bhayāttvasyāvasaṃściram || 18 ||  
158571  
158572 nilīpāstannāmakadeśajā bhaṭā drumamayā vṛkṣapṛāyāḥ santo'vasan || 18 ||  
158573  
158574 cārusāraṅgaraṅgāsu śailakānanabhūmiṣu |  
158575 caturdikkaṃ tadāpātaiḥ saṃpannam kṣobhaṇam ghanam || 19 ||  
158576  
158577 sāraṅgāṇām mṛgāṇām pakṣiṇām ca vihāre raṅgabhūmibhūtāsu  
158578 śailakānanabhūmiṣu tasya vipaścita āpātairghanamatisāyitam kṣobhaṇam saṃpannam ||  
158579 19 ||  
158580  
158581 kaṇṭakasthalanāmāṇaḥ kaṇṭakasthalakarkaśāḥ |  
158582 kaṇṭakasthalagā āsankaṇṭakasthalamaṇḍale || 20 ||  
158583  
158584 kaṇṭakasthalam karaṇjavanamiva karkaśāḥ kaṇṭakānām dasyūnām sthale maṇḍale  
158585 deśe kaṇṭakasthalagāḥ karaṇjādivananilīnā āsan || 20 ||  
158586  
158587 pārasikāḥ param pūraiḥ pāram prāpya payonidheḥ |  
158588 nipetuḥ pavanaiḥ pūtāḥ pralaye tārakā iva || 21 ||  
158589  
158590 vavurambhodhikuṭṭākā dṛṣadām kaṭakāṅkitāḥ |  
158591 sarvadiḡvanaluṇṭākā vātāḥ pralayaśaṅkitāḥ || 22 ||  
158592  
158593 dṛṣadām prahāraiḥ parvatakaṭakeṣu aṅkitāḥ kṛtaciḥnāḥ | pralayaśaṅkitāḥ  
158594 pralayaśaṅkāviśayīkṛtāḥ || 22 ||  
158595  
158596 āsārasārāḥ paṅkāmbuplutāḥ saghanaghūṃghumāḥ |  
158597 āsandaśadiśo'dṛśyā bahukṣubdhāyudhānilaiḥ || 23 ||  
158598  
158599 daśadiśo bahukṣubdhairāyudhairanilaiśca āsārasārā bhūtvā paṅkāmbuplutā  
158600 adṛśyā āsan || 23 ||  
158601  
158602 nirhrādakāribhirvātairvahacchapachapāravam |  
158603 prasasrurbhuvi nīhārā mahārṇavarayā iva || 24 ||  
158604  
158605 vātairnīhārā vahacchapachapāravam yathā syāttathā prasasruḥ |  
158606 chapachapetyavyaktanīhārābhighātadhvanyanukaraṇam | mahārṇavarayā api vātaprayuktā  
158607 vahacchapachapāravāśca tadanubhavinām prasiddhāḥ || 24 ||  
158608  
158609 vidūrasthā rathebhyaśca vīcicītkārakāriṇaḥ |  
158610 sarombhasyanilaiḥ petuḥ padmebhya iva śaṭpadāḥ || 25 ||  
158611  
158612 anilaiḥ prohyamāṇā vidūradeśasthā rathikā vīcaya iva cītkārakāriṇaḥ santaḥ sarombhasi  
158613 petuḥ || 25 ||  
158614

158615 āyudhaughe'pi cakraughātpādātaṃ balamāvilam |  
158616 rajorāśirivāsāre na samarthaṃ palāyate || 26 ||  
158617  
158618 teṣāṃ pādātaṃ balaṃ tu āyudhaughe satyapi vipaściccakraughādāvilamaśrukaluṣākṣaṃ  
158619 sat āsāre dhārāsāmpāte rajorāśiḥ pāṃsujālamiva palāyane na samarthamabhūt || 26 ||  
158620  
158621 hūṇā āmastakaṃ magnā uttarārṇavasakate |  
158622 klinnāstatraiva paṅkāntaḥ pūraṇāvilaśūlavat || 27 ||  
158623  
158624 bhuvi pūraṇena āvilaṃ mṛṇmālinyamāpadyamānaṃ lohaśūlaṃ yathā klidyate  
158625 tadvatklinnāḥ || 27 ||  
158626  
158627 tīrailāvanalekhāsu śakāḥ pūrvapayonidheḥ |  
158628 nītā baddhvā dinaṃ muktā na gatā yamasādanam || 28 ||  
158629  
158630 śakā bhaṭṭāḥ pūrvapayonidhestīrailāvanalekhāsu nītāḥ santo dinamātraṃ vipaścitā  
158631 baddhvā paścāddayayāmuktā yamasādanam na gatāḥ | na mṛtā ityārthaḥ || 28 ||  
158632  
158633 mandaṃ mandrā mahendrādrau krandantaḥ patitā divaḥ |  
158634 āśvāsītā munivarairnijāśramamṛgā iva || 29 ||  
158635  
158636 divo dyuvadunnatādgiriśikharāt || 29 ||  
158637  
158638 praviṣṭā yācanaṃ sahye labdhāḥ surabilāddvayam |  
158639 anarthenā'rtha āyāti kākātāliyataḥ kvacit || 30 ||  
158640  
158641 sahye girau praviṣṭā bhaṭāstu mūkāmbikāsannidhau kuṭajāḍhyākhye tacchikhare  
158642 daivātpraviṣṭātsurabilāt dvayaṃ aihikāmuṣmikaṃ yācanaṃ abhilaṣitasiddhiphalaṃ  
158643 labdhāḥ prāptavantaḥ | tathā hi | bhāgyodayakāle kvacitkākātāliyanāyātaḥ anarthenāpi  
158644 arthaḥ puruṣārtha āyāti | yato maraṇārhaṃ surabilaṃ praviṣṭaiḥ siddhaya labdhā ityārthaḥ  
158645 || 30 ||  
158646  
158647 patitā dardurāraṇye daśārṇā jīrṇaparṇavat |  
158648 bhuktvā viśaphalānyajñā mṛtāstatraiva te svayam || 31 ||  
158649  
158650 daśārṇā bhaṭā darduragireraraṇye patitāḥ praviṣṭāḥ santaḥ || 31 ||  
158651  
158652 viśalyakaraṇiṃ bhuktvā kākātāliyayogataḥ |  
158653 himādrau haihayā yātā gṛhaṃ vidyādharā iva || 32 ||  
158654  
158655 haihayadeśīyā bhaṭā himādrau viśalyakaraṇiṃśadhīṃ bhuktvā vidyādharā iva  
158656 khecarāḥ santo gṛhaṃ yātāḥ || 32 ||  
158657  
158658 pṛṣṭhanṃmlānakusumā dhanurbhīrgṛhamāgatāḥ |  
158659 vaṅgā nādyāpi dṛśyante piśācatvamivāgatāḥ || 33 ||  
158660  
158661 evaṃ vaṅgā api haimavatīrośadhīrbhuktvā pṛṣṭhalagnā narā iva mlānāni  
158662 uttaṃsakusumāni yeṣāṃ tathāvidhāḥ santaḥ śaravyayātkevalaṃ dhanurbhīrupalakṣitā  
158663 gṛhamāgatāḥ santo bhayādadyāpi bahirniḥsaraṇābhāvānna dṛśyante || 33 ||  
158664  
158665 aṅgā vanaphalairbhuktairvidyādharapadapradaiḥ |  
158666 vidyādharābhiḥ kṛṇṇanti divi vidyādharāḥ sthitāḥ || 34 ||  
158667  
158668 divi vidyādharā bhūtvā sthitāḥ || 34 ||  
158669  
158670 tālītamālakhaṇḍeṣu patitāḥ pātītāṅgakāḥ |  
158671 pārasikā gatā moḥaṃ bhramādvaimānikā iva || 35 ||  
158672  
158673 pārasikāstālītamālakhaṇḍeṣu patitāḥ praviṣṭamātrāḥ śatrubhiḥ pātītāṅgakāḥ santo  
158674 moḥaṃ mūrccāṃ gatāḥ | tatra ca bhramādvaimānikā ivābhavan || 35 ||  
158675  
158676 taralāsāramātaṅgaṃ patitaṃ taṅgaṇāṅgaṇe |  
158677 aṅgairāṅga kaliṅgānāṃ caturaṅgaṃ balaṃ hatam || 36 ||  
158678  
158679 he aṅga kaliṅgānāṃ taralāsāramātaṅgaṃ caturaṅgaṃ balaṃ aṅgairhataṃ sat  
158680 palāyamānaṃ taṅgaṇāṅgaṇe patitam || 36 ||  
158681  
158682 kramatyaribale sālvaḥ śaraśailodakodare |  
158683 patitāḥ prabhūṇā sārḍhamadyāpyevopalāḥ sthitāḥ || 37 ||

158684  
 158685 sālva bhaṭṭāḥ śarāḥ śailāḥ śilāsamūhā udakāni codare yasya tathāvidhe aribale  
 158686 kramati ākramati sati prabhuṇā sārḍha patitāste cādyāpi taddeśagrāmadevatābhūtā  
 158687 upalāḥ pratimā bhūtvā sthitāḥ || 37 ||  
 158688  
 158689 asaṃkhyāḥ prapalāyantaḥ kakubhaṃ kakubhaṃ prati |  
 158690 narāḥ sarattaraṅgeṣu sāgareṣu layaṃ gatāḥ || 38 ||  
 158691  
 158692 kṣetrāṭavīpurajalasthalaśailakūlakulyāgrahārasaridabdhībhr̥gudrumeṣu |  
 158693 grāmārapaṭṭigirikūpaguhāgr̥heṣu bhraṣṭāni kaḥ kalayituṃ kubalāni śaktaḥ ||  
 158694 39 ||  
 158695  
 158696 na kevalaṃ sāgareṣveva kiṃtu kṣetreṣvaṭaviṣu pureṣu jaleṣu sthaleṣu śaileṣu kūleṣu  
 158697 kulyāsu agrahāreṣu saritsu abdhīṣu bhr̥guṣu drumeṣu tathā grāmeṣu ārapaṭṭiṣu  
 158698 śulkasthāneṣu giriṣu kūpeṣu guhāsu gr̥heṣu ca bhraṣṭāni mṛtāni teṣāṃ kubalāni  
 158699 kalayituṃ gaṇayituṃ kaḥ śaktaḥ | na kaścidaṇyarthāḥ || 39 ||  
 158700  
 158701 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 avi0 vi0 balaparibhramśo  
 158702 nāma dvādaśādhikaśatatamaḥ sargaḥ || 112 ||  
 158703  
 158704 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 158705 balaparibhramśo nāma dvādaśādhikaśatatamaḥ sargaḥ || 112 ||  
 158706  
 158707 trayodaśādhikaśatatamaḥ sargaḥ 113  
 158708  
 158709 śrīvāsiṣṭha uvāca |  
 158710  
 158711 balānyanutaranto'tha taditthaṃ dravatāṃ dviṣāṃ |  
 158712 dūrāddūratarāṃ prāptāścatvāraste vipaścitaḥ || 1 ||  
 158713  
 158714 astrāṇāmarisaṃsāntyā sādhanānāṃ ca saṃkṣayaḥ |  
 158715 arṇavānāṃ ca vibhavo varṇyate vistarādiha ||  
 158716  
 158717 davatāṃ dviṣāṃ balānyanutaranto'nudhāvamānāḥ || 1 ||  
 158718  
 158719 sarvaśaktimayaikena cetaneneśvareṇa te |  
 158720 prahitā digjayaṃ cakruḥ sarva eva samāśayāḥ || 2 ||  
 158721  
 158722 sarvaśaktimayena sarva'saktisaṃbhr̥tena sarvadeheṣvekena cetaneneśvareṇa prahitā  
 158723 digvijayāya pravartitāḥ | samāśayāstulyābhiprāyāḥ || 2 ||  
 158724  
 158725 dūrāttāvadavicchinmanusasrurbalāni te |  
 158726 yāvattīraṃ samudrāṇāṃ pravāhāḥ saritāmiva || 3 ||  
 158727  
 158728 avicchinmanamaribalairanusyūtaṃ yathā syāttathā anusasruḥ || 3 ||  
 158729  
 158730 dūrāviśrāntayānena teṣāṃ tatsarvasāadhanam |  
 158731 ātmīyaṃ parakīyaṃ ca kṣīṇaṃ kusaridambuvat || 4 ||  
 158732  
 158733 dūramaviśrāntena yānena gamanena teṣāṃ vipaścitsainyānāṃ tatprasiddhaṃ sarva  
 158734 jīvanayuddhādisāadhanam dhanāstraśastrādi pratyaḥ vyayena kṣīṇam | kusaritāṃ  
 158735 kulyānāmambuvat || 4 ||  
 158736  
 158737 ātmīyānyanyadiyāni teṣāṃ vikṣyabalānyalam |  
 158738 kṣīṇādiva mumukṣūṇāṃ puṇyapāpāni dhāvatāṃ || 5 ||  
 158739  
 158740 dhāvatāṃ teṣāṃ vipaścitāmātmīyānyanyadiyāni ca vikṣaṇārhanāni balāni sainyāni  
 158741 mumukṣūṇāṃ puṇyapāpānīva alaṃ niḥśeṣaṃ kṣīṇāni || 5 ||  
 158742  
 158743 svayamastrāṇi śāntāni kṛtakṛtyānyathāmbare |  
 158744 jvālājālāni vahnīnāṃ dāhyasyāsaṃbhavādiva || 6 ||  
 158745  
 158746 ālayeṣu rathāśvebhavṛkṣaughādiṣu hetayaḥ |  
 158747 āsannidrālavo līnā dinānte vihaḡa iva || 7 ||  
 158748  
 158749 ālayeṣu niṣaṅgakośādisvasthāneṣu rathādiṣu ca līnāḥ santo nidrālava iva niśceṣṭā  
 158750 āsan || 7 ||  
 158751  
 158752 taraṅgā iva toye'ntarnihārā iva vāride |

158753 meghā vāyāvivāmodā vyomanīva nililyire || 8 ||  
 158754  
 158755 dhārāpaṅkatalālīnaśāntahetijalecaraḥ |  
 158756 nārācasīkarāsāraṇihāraparivarjitaḥ || 9 ||  
 158757  
 158758 varṣadhārāprayukte paṅkatale ālinā ata eva śāntā hetilakṣaṇā jalecarā  
 158759 mīnamakarādayo yasya | tathā nārācalakṣaṇaiḥ sīkarāsāraṇihāraiḥ parivarjita  
 158760 ityādyabdhirūpakopapādakaviśeṣaṇānām caturthaślokaṣṭhe  
 158761 vyomaikābdbhīrabhūdityatrānvayaḥ || 9 ||  
 158762  
 158763 cakrāvartaśatonmukto yuktaḥ saumyatayācchayā |  
 158764 praśāntameghasaṃrambhatarāṅgottuṅgavarṣaṇaḥ || 10 ||  
 158765  
 158766 praśāntāni meghasaṃrambhaprayuktāni tarāṅgebhya'pyuttuṅgāni varṣaṇāni yasmin || 10  
 158767 ||  
 158768  
 158769 antarlīnarkṣaratnaughakoṇasaṃsthārkavāḍavaḥ |  
 158770 śūnyatāvāriramalo vyomaikābdbhīrabhūtpṛthuḥ || 11 ||  
 158771  
 158772 antarlīnā ṛkṣalakṣaṇā ratnaughā yasmin | koṇe ekadeśe saṃsthaḥ arkalakṣaṇo vāḍavo  
 158773 vāḍavānalo yasmin | śūnyataiva vāri yasmin | idṛśo vyomalakṣaṇa ekābdbhīḥ pralaye  
 158774 prasiddha ekārṇavaḥ pṛthurvistrītaḥ abhūt || 11 ||  
 158775  
 158776 lambaparakāśagambhīraṃ prasannaṃ kāntimattatam |  
 158777 rajovirahitaṃ reje khaṃ mano mahatāmiva || 12 ||  
 158778  
 158779 khaṃ mahatām mana iva reje | lambena vistīrṇenātmaprakāśena sūryālokena ca gambhīram  
 158780 | rajoguṇairdhūlibhīśca virahitaṃ || 12 ||  
 158781  
 158782 athārṇavāmste dadṛśurākāśasyānujāniva |  
 158783 vistīrṇānvimalākārānpūritākḥiladikṭatān || 13 ||  
 158784  
 158785 āsargasamāpterarṇavānvarṇayitumupakramate - atheti || 13 ||  
 158786  
 158787 tarāṅgakaṇakallolamahāgulugulākulān |  
 158788 bhūrisīkarāṇihārahārihāriśarīriṇaḥ || 14 ||  
 158789  
 158790 bhūribhīḥ sīkarāṇihārahāribhirmeghairhāri manoharaṃ śarīraṃ yeṣām |  
 158791 nityayogādyarthādhikyavivakṣayā karmadhārayādapi matvarthīyaḥ samarthanīyaḥ || 14 ||  
 158792  
 158793 sthitānātmānamāstīrya bhūmau vyādhyāturāniva |  
 158794 śvasanārtāṃscaladdehānvivartormimahābhujān || 15 ||  
 158795  
 158796 ātmānaṃ svadehaṃ bhūmau āstīrya prasārya | vivartyanta iti vivartā utkṣīpyamāṇā  
 158797 ūrmimahābhujā yeṣām || 15 ||  
 158798  
 158799 jaḍānapi spandamayānkallolākoṭakoṭarān |  
 158800 saṃsārāniva vistīrṇāṃścakrāvartadaśākulān || 16 ||  
 158801  
 158802 saṃsārapakṣe kallolāḥ ṣaḍūrmayastairākoṭāḥ kuṭilāḥ koṭarā jalāśayā yeṣu || 16 ||  
 158803  
 158804 ratnarāśitaṭoddyotapīvarīkṛtabhāskarān |  
 158805 śaṅkharāśiviśadvātaśabdatarjitaḥḥumḥumān [vardhitetyapi kvacitpāṭhaḥ  
 158806 sa na vyākhyānugūṇaḥ ] || 17 ||  
 158807  
 158808 ratnarāśidharaistaṭoddyotairudayakāle pīvarīkṛtaḥ sthūlikṛta iva bhāskaro yaiḥ |  
 158809 śaṅkharāśiṣu viśato vātasya śabda eva tarjitaḥḥumḥumastarjanadhvaniryeṣām || 17 ||  
 158810  
 158811 māṃsalormighaṭāghoṣaghargharāmbaraḍambarān |  
 158812 vartulāvartavistāraprabhramadvidrumadrumān || 18 ||  
 158813  
 158814 māṃsalānām puṣṭānāmūrmighaṭānām ghoṣairmeghaghargharāmbaraḍambarayuktān ||  
 158815 18 ||  
 158816  
 158817 makaravyūhanirhrādaghargharodaraghuṃghumān |  
 158818 matsyapucchacchaṭācchinnaṃmajjatpotakṛtāravān || 19 ||  
 158819  
 158820 pucchacchaṭā pucchāgraṃ tena chinnaividhākṛtairata eva majjadbhīḥ potaiḥ  
 158821 kṛtāravān || 19 ||

158822  
158823 udgrīvakūrmamakaranigīrṇairṇanarotkarān |  
158824 ūrmibimbitasaptāśvasahasnārkanabhonibhān || 20 ||  
158825  
158826 udbhīvaiḥ kūrmairmakaraīśca nigīrṇā aurnā ūrṇāmbarā narotkarā yeṣu | sāmudrāṇām  
158827 narāṇām prāyeṇaurṇāmbaratvadyotanāyaurneti viśeṣaṇam || 20 ||  
158828  
158829 bhāṃkārakāripavanapatadbhūtyatatodghaṭān |  
158830 ūrmyudastamaṇivṛātabalājḡhaṇajhaṇadhvanīn || 21 ||  
158831  
158832 vistīrṇapaṭe bhāṃkārakāribhīḥ pavanaīḥ patanto gacchanto bhūtyāḥ  
158833 bhūtisaṃbhṛtāstataḥ ut ūrdhvaṃ ghaṭante ceṣṭanta ityudghaṭāḥ potā yeṣu | balāt  
158834 patanābhighātabalāt || 21 ||  
158835  
158836 nānājālairbalabhujairhelāsprṣṭārkaṃḍalān  
158837 namadunnamadudraśmiratnamāṇikyamaṇḍalān || 22 ||  
158838  
158839 utphālaphenilāvartavivartamakaroṭkarān |  
158840 kvacitkarikaronnāmaiḥ kṣaṇaṃ vaṃśavanīkṛtān || 23 ||  
158841  
158842 kariṇām karāṇām śuṇḍānāmunnāmairunnamanairvaṃśavanamiva kṛtān || 23 ||  
158843  
158844 taharivallariṇvālānprṣṭhatāliṣu mādhvān |  
158845 kvacidantaraviśrāntasaparicchadamādhavān || 24 ||  
158846  
158847 lahariṣu vallarya iva kariṇām vālāḥ pucchāni yeṣu tān | kariṇām prṣṭhasamūhaḥ  
158848 prṣṭhatā tallakṣaṇāśvāliṣu paṅktiṣu mādhavānvasantāniva phenapuñjaiḥ puṣpitān |  
158849 kvacit śvetadvīpāḍau || 24 ||  
158850  
158851 ekadeśasthitāsaṃkhyānānsurasurālayān |  
158852 tārānavataraṅgaughaparidanturitāmbarān || 25 ||  
158853  
158854 nānāvidhānāmasurāṇām surāṇām cālayabhūtān |  
158855 dvandvagarbhaṣaṣṭhītāt puruṣāntacatuṣpadabahuvrīhīrṇvā |  
158856 pratibimbaphenādītārāvadbhirnavataraṅgaughaiḥ paridanturitaṃ parihāsitaṃ mambaram yaīḥ  
158857 || 25 ||  
158858  
158859 guhāmaśakavadgartabhītaśākhāyitācalān |  
158860 nayatombutarāṅgaughairvelādrīnatikharvatām || 26 ||  
158861  
158862 guhāsthamaśakavatpātālagarte niviṣṭā bahirnīrgamanabhītā ata eva mūlasthaśākhāyitā  
158863 acalā yeṣām | kharvatām nayata iti velādyapekṣayā |  
158864 taraṅgaughāṇāmaunnatyasaṃpādanāditi bhāvaḥ || 26 ||  
158865  
158866 khakṣetrāropitānalparatnaraśmipathāṅkurān |  
158867 śuddhaśuktimukhonmuktamuktāntaritasaiikatān || 27 ||  
158868  
158869 raśmipathāḥ raśmiprasarāḥ | khakṣetre āropitāstallakṣaṇā āṅkurā yaistān || 27 ||  
158870  
158871 nānāratnāmśukauśeyasūtracitrāmstaraṅgitān |  
158872 viśannadīndaśādigbhiḥ samākīrṇānpaṭāniva || 28 ||  
158873  
158874 nānāratnāmśulakṣaṇaiḥ kauśeyasūtraīścitrān | viśantyo nadya eva  
158875 turīpraveśyamānatantavo yeṣām tān | daśābhūtābhīrdigbhiḥ paritaḥ samākīrṇān ata eva  
158876 ūyamānapaṭāniva sthitān || 28 ||  
158877  
158878 indranīlataṭairvyuptamuktāśuktiśatāṅkitaiḥ |  
158879 kvacid darśayataḥ kāntaśatendukanakhaśriyam || 29 ||  
158880  
158881 kāntaśatendukāmiva nakhaśriyam kvacid darśayataḥ || 29 ||  
158882  
158883 ratnāmśujālasaṃdigdhāstaraṅgādeśabimbitāḥ |  
158884 parivartayataḥ phullāstīratālīvanāvalīḥ || 30 ||  
158885  
158886 taraṅgāṇāmādeśeṣu pradeśeṣu pratibimbitāstīratālīvanāvalīstaraṅgaparivṛtṭyā  
158887 parivartayataḥ || 30 ||  
158888  
158889 elālavaṅgakaṅkolaphalamālām jighṛkṣubhiḥ |  
158890 velāvanalatābhraṣṭāmāttāvṛtṭiṅjalecaraiḥ || 31 ||

158891  
158892 velāvanalatābhyo bhraṣṭāmelādiphalamālām jighṛkṣubhirjalecaraiḥ āttā  
158893 āvṛttayastīre saṃcārā yeṣu tān || 31 ||  
158894  
158895 cūtanīpakadambāgravihagānpratibimbitān |  
158896 bhuñjānairvipralambhena kṛtācchoṭāñjalecaraiḥ || 32 ||  
158897  
158898 bhakṣyopadarśanādicchadmanā taraṅgasamnidhāvākṛṣya bhuñjānairjalacaraiḥ  
158899 kṛtā ācchoṭā aṅgulīdhvanayastatprāyā dhvanayo yeṣu || 32 ||  
158900  
158901 khecarapratibimbena vidravadbhiritastataḥ |  
158902 bhagnabandhabṛhatsetūnkaṣaṇaḥ prati jalecaraiḥ || 33 ||  
158903  
158904 amūrtānpratibimbena hṛdayasthajagattrayān |  
158905 caturo vyomavipulāndikṣu nārāyaṇāniva || 34 ||  
158906  
158907 amūrtatvādisādharmyeṇa dikṣu caturo nārāyaṇāniva sthitān || 34 ||  
158908  
158909 atigāmbhīryanairmalyavistāravibhavairnabhaḥ |  
158910 nigīrya saṃdarśayato hṛdayādiva bimbitam || 35 ||  
158911  
158912 jalacārivihaṅgānām sākāśam pratibimbitam |  
158913 āśayairdadhataḥ sārāiḥ padmānbhṛṅgamivātmagam || 36 ||  
158914  
158915 āśayairhṛdayairdadhataḥ | ātmagam kośagarbhastham || 36 ||  
158916  
158917 taraṅgataralāsphālamārutairāhatāmbarān |  
158918 kandarodgāragambhīraiḥ kalpāntajaladālayān || 37 ||  
158919  
158920 gambhīrairiti bhāvapradhāno nirdeśaḥ | antargatagirikandarāsu  
158921 pavanapraveśanirgamalakṣaṇo ya udgārastadanumeyakandarāgāmbhīryaiḥ  
158922 kalpāntajaladānāmālayabhūtān || 37 ||  
158923  
158924 guhāgulugulāvartanirghoṣāśanibhīṣaṇān |  
158925 bhṛśam bhāvayato grastānagastyaurvānalāniva || 38 ||  
158926  
158927 guhāsu gulugulārūpairāvartanirghoṣaiḥ aśanaya iva bhīṣaṇān | svagrāsinaḥ  
158928 agastyānaurvānalāmśca guhodareṣu bhṛśam grastānsaṃbhāvayata iva || 38 ||  
158929  
158930 bhūrisīkarapuṣpāṇi taraṅgaughatarūṇi ca |  
158931 prāptānyambuvanānīva laharīmañjarīṇi kham || 39 ||  
158932  
158933 tathā kham prāptānyambuvanāni bhāvayata iva sthitān | kīḍṣānyambuvanāni |  
158934 bhūrisīkarā eva puṣpāṇi yeṣu tāni | taraṅgaughāstaravo yeṣu | laharyo mañjaryo yeṣu ||  
158935 39 ||  
158936  
158937 sarattaraṅgajālāni proḍḍīnaprāṇimantīyadhaḥ |  
158938 ākāśakhaṇḍakhaṇḍatvātpatitānīva vibhramāt || 40 ||  
158939  
158940 tathā proḍḍīnaprāṇimanti matsyādiyuktāni saranti taraṅgajālāni ākāśasya khaṇḍe  
158941 śastraiḥ khaṇḍane kṛte khaṇḍatvādeva adhaḥ patitānīva  
158942 vibhramādbhāvayataścatur'oṇavāmste dadṛśuriti pūrvatrānvayaḥ || 40 ||  
158943  
158944 elālavaṅgabakulāmalakītamālahiṃtālatāladalatāṇḍavakhaṇḍitāgre |  
158945 prāpte patallavaṅavāridhidīrghatīraṃ rekhā babhāvalinibhāmbaraśailamūrdhni || 41  
158946 ||  
158947  
158948 varṇitaprakāraiḥ patatām taraṅgaiḥ pratyudgacchatām lavaṅavāridhīnām dīrghatīraṃ  
158949 vipaścitsainye prāpte sati parito dīrgha tīrāgre ambarasaṃprkṛtānām śailānām mūrdhni  
158950 elālavaṅgādivṛkṣāṇām dalatāṇḍavaiḥ khaṇḍitā vibhaktā alinibhā śyāmālā  
158951 vanarekhā babhau aśobhatetyarthaḥ || 41 ||  
158952  
158953 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvā0 u0 avi0 vipa0  
158954 samudravarṇanaṃ nāma trayodaśādhikaśatatamaḥ sargaḥ || 113 ||  
158955  
158956 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
158957 samudravarṇanaṃ nāma trayodaśādhikaśatatamaḥ sargaḥ || 113 ||  
158958  
158959 caturdaśādhikaśatatamaḥ sargaḥ 114



158960  
 158961 śrīvasiṣṭha uvāca |  
 158962  
 158963 atha teṣāṃ tadā tatra tatastāmstānadarśayan |  
 158964 pārśvagā vanavṛkṣābdhiśailameghavanecarān || 1 ||  
 158965  
 158966 ita ārabhya varṇyante vipaścīdbhyaḥ pradarśitāḥ |  
 158967 pārśvagairvanavṛkṣābdhiśailameghavanecarāḥ ||  
 158968  
 158969 atheti vanādivarṇanavistārārambhadyotanāya | teṣāṃ vipaścītāṃ pārśvagā  
 158970 mantryādayastataḥ samudrasaṃnidhiprāptyanantaraṃ tāmstānvicitrān vanavṛkṣādīn  
 158971 adarśayan | kautukārthamityarthaḥ || 1 ||  
 158972  
 158973 deva paśyāśya śailasya yeyamabhraṃkaśāgrabhūḥ |  
 158974 samarunmadhyadeśāderaśmadeśamupeyuṣaḥ || 2 ||  
 158975  
 158976 he deva madhyadeśāderupatyakādhityakāprasthādipradeśātkrameṇāgre aśmadeśaṃ  
 158977 śilāpracurabhāgatāmupeyuṣaḥ asya śailasya yeyamabhraṃkaśā atyunnatā ata eva samarut  
 158978 pracuravāyuyuktā viharaddevagandharvādiyuktā vā agrabhūḥ śikharabhūmistāṃ  
 158979 paśyetyarthaḥ || 2 ||  
 158980  
 158981 imā bakulapunnāganālikeraikulākulāḥ |  
 158982 vipināvalayo vāntavividhāmodamārutāḥ || 3 ||  
 158983  
 158984 vāntaḥ udgīrṇo vividhāmōdo māruto yābhiḥ | yā imā vipināvalayastā api paśya || 3 ||  
 158985  
 158986 lunātyupatyakāṃ vārdhiḥ śailaśāliśilāvalīḥ |  
 158987 vanālīrlaharīdātrairāpādaphalapallavāḥ || 4 ||  
 158988  
 158989 vārdhirlaharīlakṣaṇairdātrairupatyakāmadrerāsannāṃ bhūmiṃ lunāti | tathā śaile śānte  
 158990 śobhante yāḥ śilāvalayastāśca lunāti | tathā āpādaṃ phalapallavavyāptā vanālīśca  
 158991 lunāti paśyetyarthaḥ || 4 ||  
 158992  
 158993 adhityakāsu meghālīrṇṛtyatām svāmbubhūbhṛtām |  
 158994 dhunoti jaladhirbālo gṛhadhūmāvalīmiva || 5 ||  
 158995  
 158996 jaladhiḥ pavanakampitatarulatābhujādyabhinayairṇṛtyatām  
 158997 svedabinduprāyasvāmbukaṇāñcitānāṃ bhūbhṛtāmadhityakāsu viśrāntā meghālīḥ  
 158998 pavanena dhunoti | yathā bālaḥ svagṛhadhūmāvalīm vyajanapavanena dhunoti  
 158999 tadvatpaśya || 5 ||  
 159000  
 159001 rākābdhipūrasaṃprotaśaṅkhaśākhāstaṭadrumāḥ |  
 159002 candrabimbaphalāḥ kalpavṛkṣā iva vibhāntyaṃ || 6 ||  
 159003  
 159004 rākāsu pūrṇendūdayakāle pravṛddhasyābdheḥ pūraiḥ saṃprotaśaṅkhā śākhā  
 159005 yeṣāṃ tathāvidhā aṃ tātadrumāścandrabimbānīvāmṛtarasapūrṇāni śubhrāṇi ca  
 159006 phalāni yeṣāṃ tathāvidhāḥ kalpavṛkṣā iva vibhānti | paśyeti sarvatrānuṣaṅgaḥ || 6 ||  
 159007  
 159008 ratnapuṣpabharāpūrṇarakṭapallavapāṇayaḥ |  
 159009 bhavantaṃ pūjayantīva latādārānvitā drumāḥ || 7 ||  
 159010  
 159011 latārūpairedārairānvitā drumā ratnasadṛśaiḥ puṣpabharaiḥ āpūrṇā  
 159012 rakṭapallavalakṣaṇāḥ pāṇayo yeṣāṃ tathāvidhāḥ santaḥ svagṛhaṃ prāptamatithiṃ  
 159013 bhavantaṃ pūjayantīva kirantītyarthaḥ || 7 ||  
 159014  
 159015 protormimakaragrāsairdṛṣaddantairguhāmukhaiḥ |  
 159016 ṛkṣavānṛkṣavadbhūbhṛddhatte ghuraghurāravam || 8 ||  
 159017  
 159018 protormīnmakarāngrasanti tathāvidhaiḥ  
 159019 śuklādivarṇadṛṣaddantairguhālakṣaṇairmukhaiḥ ṛkṣavānnāma bhūbhṛt  
 159020 ṛkṣavadbhallūkavadghuraghurāravaṃ dhatte || 8 ||  
 159021  
 159022 mahendro mandragarjābhīrabhikṣipati garjataḥ |  
 159023 parjanyaṇūrjito janyaḥ pratijanyānyathā jaḍaiḥ || 9 ||  
 159024  
 159025 ayaṃ mahendro girirūrdhva garjataḥ parjanyaṇadho mandragarjābhīrabhimukhaṃ kṣipati  
 159026 bhartsayati | yathā ūrjito janyo yuddhakuśalaḥ pratijanyaṇripūñjaḍairvākyaiḥ kṣipati  
 159027 tadvat || 9 ||  
 159028

159029 candanārūṣitaḥ śrīmāñjetuḥ jaladhivellanaḥ |  
 159030 samudyata ivocco'sau mallo malayaparvataḥ || 10 ||  
 159031  
 159032 asau malayaparvatalakṣaṇo mallo jaladheḥ pratimallasya laharibhujavellanaḥ jetuḥ  
 159033 samudyata iva || 10 ||  
 159034  
 159035 sarvataḥ kacito'jasraṁ ratnavīcibhirambudhiḥ |  
 159036 bhūratnavalayabhrāntyā prekṣyate sūryamārgagaiḥ || 11 ||  
 159037  
 159038 sarvato ratnayuktavīcibhiḥ kacito'yamambudhiḥ sūryamārgagairnabhaścarairajasraṁ  
 159039 bhūratnavalayabhrāntyā prekṣyate | kacitaujaskam iti pāṭhe aikapadye kriyāviśeṣaṇaṁ  
 159040 yojyam || 11 ||  
 159041  
 159042 saranti ratnamūrdhānaścalakānilapāyinaḥ [calakānileti saṁdhirārṣaḥ || |  
 159043 vānapūrāḥ parvatakāḥ sarpā iva natonnataiḥ || 12 ||  
 159044  
 159045 vānaṁ vanasamūhāstaiḥ pūryanta iti vānapūrāḥ parvatakāḥ sūkṣmāḥ parvatāḥ vāyunā  
 159046 vane kamyamāne calakāḥ santaḥ sarpā iva saranti | ratnamūrdhānaḥ anilapāyina iti  
 159047 sādharmaṇe viśeṣaṇe | natonnatairgatibhedaiḥ || 12 ||  
 159048  
 159049 bhramanto viciśṛṅgeṣu makarebhāḥ karotkataiḥ |  
 159050 haranti sīkarāmbhodā meghānudrāvitā iva || 13 ||  
 159051  
 159052 viciśṛṅgeṣu bhramantaḥ sāmudrā makarā āraṇyā ibhāśca viciśṛṅgeṣu  
 159053 nirgacchatsu praviśatsu ca parasparagrahaṇāya karairutkatairvyāttairmukhaiśca bhramanto  
 159054 meghairanudrāvitā anudrutāḥ sīkaramuco'mbhodā iva haranti kautukadarśināṁ mana iti  
 159055 śeṣaḥ || 13 ||  
 159056  
 159057 āvartavalitākāraḥ sīkarotkarakīrṇadik |  
 159058 pūrṇatvāttu śīro'śakto mriyate'tyutkaraḥ karī || 14 ||  
 159059  
 159060 tatraikaḥ karī daivādagādhe jale āvartena kalitaḥ parivartita ākāro yasya tathāvidhaḥ  
 san  
 159061 sīkarotkaraiḥ kīrṇā diśo yena tathāvidho bhūtvā majjanajalapūrṇatvāttu śīra  
 159062 unnetumaśakta ūrdhvikṛtakaraḥ san mriyate paśya || 14 ||  
 159063  
 159064 vividhaprāṇisampūrṇaḥ sajalādrinatonnatāḥ |  
 159065 yathaivāmbhodhayaḥ sarvāstathaiva dvīpabhūmayāḥ || 15 ||  
 159066  
 159067 sajalāśca te adribhirnatonnatā viśamāśca ambhodhayaḥ yathā santi tathā sarvā  
 159068 dvīpabhūmayo'pi santīti bodhyamityarthaḥ || 15 ||  
 159069  
 159070 āvartānātmano'nanyānapyanyāniva bhāsvarān |  
 159071 gr̥hyamāṇānasadrūpāndṛśyamānānapi sphuṭān || 16 ||  
 159072  
 159073 ambudhirbrahmajagantīva āvartān dhatte iti dvayoranvayaḥ |  
 159074 ātmano'nanyānapyanyānivetyādiviśeṣaṇāni āvartajagatoḥ sādharmaṇyena yojyāni || 16 ||  
 159075  
 159076 taraṅgataralānantarjaḍānapyambudhiścalān |  
 159077 dhatte brahmajagantīva sāntānapyantavarjitān || 17 ||  
 159078  
 159079 yānantarindravadbhānumaṇīndhatte'mbudhirbahūn |  
 159080 manthāpahṛtasarvasvo devebhyaḥ parirakṣitān || 18 ||  
 159081  
 159082 manthane devāsuraipahṛtasarvasvo'mbudhistasminkāle devebhyaḥ parirakṣitāṅgopitān  
 159083 yān bahūnbhānumaṇīnantardhatte | indravat yathā indraḥ asurebhyo  
 159084 gopayanmaṇīnantardhatte tadvat || 18 ||  
 159085  
 159086 dṛśyamānānmahātejastathā pātālato'pyalam |  
 159087 pratibimbavibhaṅgyāntarasatyāniva gopitān || 19 ||  
 159088  
 159089 tathā mahātejorūpānata eva pātālato'pi alaṁ dṛśyamānān yanmaṇīn  
 159090 pratibimbavibhaṅgyā asatyāniva kṛtvā antargopitāndhatte || 19 ||  
 159091  
 159092 teṣāṁ madhyādekamehaṁ pratyahaṁ paścimārṇave |  
 159093 nikṣepāya kṣipati yaṁ tena manye dinaṁ bhavet || 20 ||  
 159094  
 159095 teṣāṁ maṇīnāṁ madhyātpratyahamekaṁ yaṁ maṇiṁ paścimārṇave nikṣepāyāntarikṣe  
 159096 kṣipati tena taddinaṁ bhavediti manye ityutprekṣā || 20 ||

159097  
159098 nānadigdeśapayasāmabdhau sādhusamāgamaḥ |  
159099 yātrāyāmiva lokānāṃ mithaḥ kalakalānvitaḥ || 21 ||  
159100  
159101 abdhikalakale hetumutprekṣamāṇa āha - nāneti || 21 ||  
159102  
159103 jalecarāvarā nūnaṃ sāgarārṇavasamgame |  
159104 anyonyavellanādyuddhaṃ na kadācana śāmyati || 22 ||  
159105  
159106 yuddhotsāhavatām madhye jalecarā eva varāḥ | nūnamiti vitarke | kutaḥ | yataḥ  
159107 sāgarārṇavayoḥ pūrvāparasamudrayoḥ samgame yeśāṃ sadaivānyonyavellannā  
159108 kadācana yuddhaṃ śāmyati || 22 ||  
159109  
159110 tāmyattimitaraṅgāgranartanāvartavibhramam |  
159111 valayanvāyurāyāti vāntasīkaramauktikaiḥ || 23 ||  
159112  
159113 tāmyatām glāyatām timīnāṃ matsyabhedānāṃ taraṅgāgreṣu nartane ya  
159114 āvartavibhramastaṃ vāntairudgīrṇaiḥ sīkaralakṣaṇaiḥ sīkarasahitairvā mauktikaiḥ  
159115 pāritoṣikairvalayanveṣṭayanprabhuriva vāyurāyāti paśya || 23 ||  
159116  
159117 sarinmuktālatāmadhyamadyasthābdamaṇīśvarāḥ |  
159118 dīrghāḥ khaṇakhaṇāyante cañcalāḥ sarvato'mbudheḥ || 24 ||  
159119  
159120 sarillakṣaṇānāṃ muktālatānāṃ madhye madhye sthitā abdalakṣaṇā maṇīśvarā  
159121 maṇīśreṣṭhā ambudheḥ kaṇṭhe sarvato dīrghā lambamānāḥ  
159122 parasparābhghātātkaṇakhaṇāyanta ityutprekṣā || 24 ||  
159123  
159124 mahendrādrerguhāgehaparāvṛttārṇavādhvanām |  
159125 bhāmākāriṇyo bhuvaḥ siddhasādhyānāṃ susukhāvahaḥ || 25 ||  
159126  
159127 punaḥ kīdṛśo vāyuḥ | mahendrādrerbhākāriṇyaḥ aratikāriṇīḥ |  
159128 vibhaktivyatyayaśchāndasaḥ | bhuvaḥ prāpya tatrarūcyā guhāgeheṣu ratyartham  
159129 parāvṛttārṇavādhvanām siddhānāṃ sādhyānāṃ ca devayonibhedānāṃ  
159130 ratiśramāpanodena susukhāvahaḥ || 25 ||  
159131  
159132 mandaraḥ kandarodgīrṇaiḥ prasaraīrmātariśvanaḥ |  
159133 kampākulavanābhogaḥ puṣpameghāmstanoti khe || 26 ||  
159134  
159135 aparo mandaram varṇayandarśayati - mandara iti | kandarebhya udgīrṇairmātariśvano  
159136 vāyoḥ prasaraīḥ khe puṣpavarṣiṇo meghāmstanoti vistārayati | prasthārūḍhān meghān  
159137 puṣpaiḥ pūrayatīti yāvat || 26 ||  
159138  
159139 cūtanīpakadambāḍhyagandhamādanakandarān |  
159140 viśanti meghahariṇāstaḍittaralalocanāḥ || 27 ||  
159141  
159142 himavatkandarodgīrṇā vallīvalayatāṇḍavam |  
159143 tanvāyā vāyavo yānti vibhinnābdābdhivīcayaḥ || 28 ||  
159144  
159145 vibhinnā abdāḥ abdhivīcayaścayaiḥ | śaītyamāndyasaurabhyopapādakāni viśeṣaṇāni ||  
159146 28 ||  
159147  
159148 tāta cūtakadambāgraparāmarśasugandhayaḥ |  
159149 valayantyabdhikallolāngandhamādanavāyavaḥ || 29 ||  
159150  
159151 jaladānvalayanvāyuralakālakatām gatān |  
159152 ita āyāti puṣpābhram racayanvanavīthiṣu || 30 ||  
159153  
159154 alakāyāḥ kuberapuryā alakatām kuntalatām gatānprāptān || 30 ||  
159155  
159156 kundamandārasaṃdohamadhurāmodamantharān |  
159157 tuṣārasīkaronmiśrānivātra kalayānilān || 31 ||  
159158  
159159 atrāsmīngandhamādane anilānkalaya sprśa || 31 ||  
159160  
159161 nālikeralatālāsyalabdhaticasugandhayaḥ |  
159162 patanti pavanāḥ paśya pārasīkapurīḥ purā || 32 ||  
159163  
159164 nālikeratarūṇāṃ mallikādilatānāṃ ca lāsyena kramāllabdhastanmadyatictagandhaḥ  
159165 sugandhaśca yaiḥ | purā paśya || 32 ||

159166  
159167 dhunvānāḥ puṣpitesānavanakarpūravāridān |  
159168 cālayanto'nilā vānti kailāsakamalākarān || 33 ||  
159169  
159170 puṣpitaṃ yadiśānasya pramadavanaṃ tatratyakadalīkarpūrasurabhīnvāridāndhunvānāḥ ||  
159171 33 ||  
159172  
159173 karīndrakumbhaniṣkrāntamadamantharamūrtayaḥ |  
159174 ime śukaśukāyante vindhyakandaravāyavaḥ || 34 ||  
159175  
159176 śukaśukāyante iti vīraṇastambodbhūtāvyaktadhvanyanukaraṇam | athavā vindhyaśukaiḥ  
159177 saha nirgamanāttadvarṇaiḥ śukāyante haritāyante || 34 ||  
159178  
159179 śabariṇāṃ śarīreṣu śīrṇaparṇotkare girau |  
159180 nārācaiḥ parṇaśabarairvanālī nagarāyate || 35 ||  
159181  
159182 śabariṇāṃ śarīreṣu paridhānakalpanayā śīrṇaparṇotkare malayagirau parṇaparidhānaiḥ  
159183 śabaraistannārācaiśca pūrṇā alpāvaśeṣamṛgapakṣigaṇā malayavanālī  
159184 nagaramivācarati nagarāyate || 35 ||  
159185  
159186 abdhyaadrisaridambhodavanalekhāṅgikā diśaḥ |  
159187 tvatpratāpabalairētā hasantīvārakaraśmibhiḥ || 36 ||  
159188  
159189 atropaśailavanavīthiṣu puṣpaśayyā vidyādhārīviracitāḥ parivarṇayanti |  
159190 pārśvadvayasthaparivṛttapadātsamudrādvyaṅvṛttamugdhavanitāpuruṣāyitāni ||  
159191 37 ||  
159192  
159193 atrāśminpradeśe upaśailavanavīthiṣu ratyārtha vidyādhārībhirviracitāḥ puṣpaśayyāḥ  
159194 parivarṇayanti sūcayanti | kasmāllīṅgātkiṃ sūcayanti tadāha - pārśveti | samudrāt  
159195 alaktakamudrāsahitātpārśvadvayasthātparivṛttātsamyañniṣpannātpadāliṅgāt | puṃsi  
159196 ratiśrānte sati adhodesādvyāṅvṛttāyāḥ mugdhavanitāyāḥ upari suratalakṣaṇāni  
159197 puruṣāyitāni puruṣavadācaraṇāni sūcayantītyārthaḥ || 37 ||  
159198  
159199 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 avi0 vipa0 digdarśanaṃ  
159200 nāma caturdaśādhikaśatatamaḥ sargaḥ || 114 ||  
159201  
159202 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
159203 digdarśanaṃ nāma caturdaśādhikaśatatamaḥ sargaḥ || 114 ||  
159204  
159205 pañcadaśādhikaśatatamaḥ sargaḥ 115  
159206  
159207 pārśvagā ūcuḥ |  
159208  
159209 atrottamāśaya latāvalayālayeṣu līlāvilolalalanāḥ kalayanti gītam |  
159210 uddāmabhāvarasavismṛtavāsarehā viśramya kiṃnaragaṇāḥ kalakālikam || 1 ||  
159211  
159212 varṇyante'tra caturdikṣu vanāni girayo nagāḥ |  
159213 nadyaḥ samudrāḥ pavanapakṣigrāmaghanādayaḥ ||  
159214  
159215 he uttamāśaya atrāśmin girau līlāsu vilolā āsaktā lalanā yeṣāṃ tathāvidhāḥ  
159216 kinnaragaṇā uddāmairbhāvaiḥ saṃcāribhāvaiḥ rasaiḥ saṃbhogaśṛṅgārarasaiśca  
159217 vismṛtā vāsarehā dinaceṣṭālakṣaṇaḥ kālo yaistathāvidhāḥ santo viśramya kalāḥ  
159218 kākalyo yasmistathāvidhaṃ gītaṃ kalayanti gāyanti śṛṇvanti ca || 1 ||  
159219  
159220 ete himādrimalayācalavindhyasahyakrauñcā mahendramadhumandaradardurādyāḥ |  
159221 dūrasthitā dṛśi sitābhrapaṭā vahanti saṃśuṣkaparṇalavalāñchitaloṣṭalīlām || 2 ||  
159222  
159223  
159224 atyunnatā api girayo dūrāddṛśyamānā alpavadbhāntītyāha - ete | ete  
159225 himādrimalayādyāḥ sitābhrapaṭāḥ śailā dūrasthitāḥ santo dṛśi prekṣakadrṣṭau  
159226 saṃśuṣkaparṇalavalāñchitānāṃ loṣṭānāṃ līlāṃ sāmyaṃ vahanti paśya || 2 ||  
159227  
159228 amī dūrāloka vyavahitamahāvartmanicayāḥ puraḥprākārāṇāṃ kulaśikhariṇo  
159229 bibhrati vapuḥ |  
159230 viśantīrambhodhiṃ kalaya lulitā bhānti saritaḥ paṭasyāntaḥ saktāḥ  
159231 pratanusitasūtrā iva daśāḥ || 3 ||  
159232  
159233 kiṃcāmī kulaśikhariṇo dūrādālokanamālokaḥ tasmā apāre pareṣāṃ vyavahitā  
159234 antarāladeśavartmanicayā yeṣāṃ tathāvidhā santaḥ parasparasaṃlagnatayā parito

159235 dṛśyamānāḥ puraḥprākārāṇāṃ vapurbibhrati | tathā ambhodhi viśantīḥ  
 159236 praveśatvarayā ca lulitāḥ saritaḥ paṭasyāntaḥ saktāḥ pratanusitasūtrā daśā iva bhānti ||  
 159237 3 ||  
 159238  
 159239 daśāśāḥ śailānāmupari paritaḥ prāvṛtaghanā ghanaśyāmākārāḥ  
 159240 khagakalakalālāpalapitāḥ |  
 159241 latāmuktaiḥ puṣpairlalitavanalekhābhujalatā hasantyaṣte rājanbhavanavanitā bhānti  
 159242 purataḥ || 4 ||  
 159243  
 159244 he rājan paritaḥ śailānāmupari prāvṛtā ghanā meghā yābhistāḥ ghanā iva  
 159245 śyāmākārāḥ | khagānāṃ kalakalālāpā eva lapitāni yāsāṃ tāḥ | tathā latābhirmuktaiḥ  
 159246 puṣpairupalakṣitāḥ | lalitāḥ śobhamānā vanalekhālakṣaṇā bhujalatā yāsāṃ tathāvidhā  
 159247 daśa āśā diśaste bhavanavanitā rājñirhasantya iva purato bhānti || 4 ||  
 159248  
 159249 tālītamālabakulākulatunḡaśṛṅgamekīkṛtākṛti vanaṃ taralaṃ vibhāti |  
 159250 abhyāhataṃ jalanidhestaralaistaraṅgaistīrāntalagnaghanaśaivalajālakalpam || 5 ||  
 159251  
 159252 tālyādibhirākulāni tuṅgāni giriśṛṅgāni yasmimstathāvidham |  
 159253 dūrādvapravadbhāsamāneṣu śaileṣvekīkṛtākṛti | pavanataralaṃ vanaṃ  
 159254 jalanidhestaralaistaraṅgairabhyāhataṃ tīrāntalagnaghanaśaivalajālakalpam vibhāti |  
 159255 iṣadasamāptidyotakena kalpapā sādṛśyasya gamyamānatvādgamyamānopamā || 5 ||  
 159256  
 159257 itaḥ svapiti keśavaḥ kulamitastadiyadviśāmito'pi śaraṇārthinaḥ śikharipatṛiṇaḥ  
 159258 śerate |  
 159259 ito'pi vaḍavānalaḥ saha samastasaṃvartakairaho vitatamūrjitaṃ bharasahaṃ ca  
 159260 sindhorvapuh || 6 ||  
 159261  
 159262 śikharīṇaḥ parvatāstallakṣaṇāḥ patṛiṇaḥ pakṣiṇaḥ śerate svapanti | śīṇo ruṭ | sindhoḥ  
 159263 samudrasya vapurvitatam vistirṇam ūrjitaṃ balavadbharasahaṃ bahubhārasahiṣṇu aho  
 159264 āścaryamanupamamityarthaḥ || 6 ||  
 159265  
 159266 ete jambunadītaṭā ravikarairābhānti  
 159267 hemākhilagrāmāraṇyapurasthalīgiritarusthāṇvagrahāroccayāḥ |  
 159268 jvālālīvalitāṃbarāṃtaraliho muñcanti bhāsobhitassarvā bhūmipa  
 159269 bhūrihaivamamarāsevyāsti no mānuṣaiḥ || 7 ||  
 159270  
 159271 kaściduttaradiśi prasthitaṃ vipaścitaṃ prati merumūle sauvarṇān  
 159272 jambunadītaṭānpradarśayannāha - ete iti | hemabhūtāḥ akhilā grāmādayo yeṣu  
 159273 tathāvidhā ete jambūnadītaṭā ravikarairvyāptāḥ santaḥ abhitaḥ ābhānti |  
 159274 jvālālīvalitāṃbarāntaralihaḥ santaḥ abhito bhāso muñcanti | he bhūmipa iha evaṃbhūtā  
 159275 sarvā bhūḥ amarairdevairāsevyā upabhoktuṃ योग्याsti mānuṣairno āsevyetyarthaḥ || 7 ||  
 159276  
 159277 ete kadambavanakambalamambudābhamābhānti bhāskarapathānugatā vahantaḥ |  
 159278 asyācalasya vasudheva taṭam tavāstu mā sūryarodhakanabhasthaghanaughaśaṅkā ||  
 159279 8 ||  
 159280  
 159281 asyācalasya ambudābham kadambavanakambalaṃ vahanto bhāskarapathānugatā ete  
 159282 adhityakāpradeśā ābhānti | ataḥ eṣu pradeśeṣu tava vasudheva idamapi taṭamiti  
 159283 buddhirastu | sūryarodhakā nabhasthā ghanaughā ete iti śaṅkā māstvityarthaḥ || 8 ||  
 159284  
 159285 eṣo'sau malayo layogralavalīvallīlasaccandanasphītāmodamadādrasena taravo vaktre  
 159286 kriyante tribhiḥ |  
 159287 sajvālodahanākṣasaṃsthitakapoloṣmodayottāṇḍave  
 159288 aṅguṣṭhāṅgulibhiryathoṣṇakakaṇāstaptā yathā yoṣitām || 9 ||  
 159289  
 159290 aparo dakṣiṇadikprasthitāya vipaścite malayādriṃ varṇayandarśayati - eṣa iti | eṣa  
 159291 samipe dṛśyamāno malayo'sāvevaṃprabhāvaḥ | yasya agrābhiḥ  
 159292 śreṣṭhābhirlavalīvallībhirlasatāṃ candanānāṃ sphītādāmodamadādanye'pi taravo rasena  
 159293 candanībhūtāstribhirapi devairmanuṣyairasuraiśca vaktre mukhapadme alaya iva  
 159294 tilakīkriyante | kiṃcāsmādāmodamadātsajvāla ūrdhvo jvalanaḥ akṣe tṛṭīyanetre  
 159295 saṃsthitō yasya tathāvidhasya rudrasya kapalayoruṣmodayo yasmimstathāvidhe utkrṣṭe  
 159296 tāṇḍave prasaktāstaptāḥ yathopapannā uṣṇakakaṇāḥ svedabindavo yathā yoṣitām  
 159297 ratiśramajāḥ svedabindavaḥ śīśiratarāstathā kriyante evaṃprabhāvo'yamityarthaḥ || 9 ||  
 159298  
 159299 eṣo'bdhidhautakaladhautataṭādhirūḍhabhogīndrabhogapariveṣṭitacandano'gaḥ |  
 159300 vidyādhariṇīvanapāṅkajadīptipuṇjahemīkṛtākṣhīlaśīlo malayābhīdhānaḥ || 10 ||  
 159301  
 159302 abdhitarāṅgairdhauteṣu kaladhautam suvarṇaṃ tanmayeṣu taṭeṣvadhīrūḍhāḥ  
 159303 prādurbhūtā bhogīndrāṇāṃ bhogaiḥ kāyaiḥ pariveṣṭitāścandanavṛkṣā

159304 yasmimstathāvidhaḥ | tathā vidyādhariṇām vadanapañkajadīptipuñjairhemikṛtā anyā  
 159305 apyakhilāḥ śilā yasya tathāvidha eṣa purovrtī ago malayābhidhānaḥ | mā lakṣmīrliyaṭe  
 159306 asminnityanvarthanāmetyarthaḥ | n̄yāpoḥ iti hrasvaḥ || 10 ||  
 159307  
 159308 kūjatkūñjakathoragahvaranadikvatkāravatkīcakastambhāḍambara##-  
 159309 etasminprabalākinām pracalatāmudvejitāḥ kūjitairudvellanti  
 159310 purāṇaroḥaṇatarustambheṣu kumbhīnasāḥ || 11 ||  
 159311  
 159312 kūjantaḥ kūñjānām kaṭhorānām śilākaṭakādipradeśānām gahvarānām nadīnām  
 159313 kvatkārāstāladhvanibhedāstadvanto ye kīcakastambhāsteṣām gītāḍambaraṇa  
 159314 tacchravaṇāsaktyā mūkaṁ niḥśabdaṁ maukulīnām mukulanivāsīnām bhramarānām  
 159315 kulam yasmimstathāvidhaḥ krauñcācalanāmāyaṁ giriḥ | etasmin girau pracalatām  
 159316 prakṛṣṭāḥ kalākino balākāvanto nilameghāḥ priyā yeṣām mayūrānām teṣām  
 159317 kūjitairudvejitāḥ kumbhīnasāḥ sarpajātibhedāḥ purāṇam ciraṁtanaṁ roḥaṇam  
 159318 prādurbhāvo yeṣām tathāvidhānām sakoṭarajīrṇatarūnām stambheṣu madhyakāṣṭheṣu  
 159319 udvellanti adhiruḥya bhogasaṁkocena nilīyanta ityarthaḥ || 11 ||  
 159320  
 159321 komalakanakalatālayavilasitalalanāvilolavalayakṛtam |  
 159322 śravaṇarasāyanapānaṁ vitatamihākaraṇyāsyā taṭe || 12 ||  
 159323  
 159324 he rājan ihāsyā krauñcasya taṭe komalakanakalatārācite ālaye nikuñje kāntena saha  
 159325 vilasitānām lalanānām rativilolairvalayaiḥ kṛtam rāgi śravaṇayo rasāyanapānaprāyaṁ  
 159326 vitatam śimjitaṁākaraṇya || 12 ||  
 159327  
 159328 karikaraṭagalitamadajalavalitaścalavīcicañcarīkacayaiḥ |  
 159329 carvita eṣa kadhārthita iva kaṇanikaro virauti vārinidhau || 13 ||  
 159330  
 159331 kariṇām karaṭebhyo gaṇḍasthalebhyo galitairmadajalairvalito mīśrita iti hetoścalavīciṣu  
 159332 cañcarīkacayairbhramarasamūhaiścarvita iva vārinidhau kaṇanikaro virauti  
 159333 roditītyutprekṣā  
 159334 || 13 ||  
 159335  
 159336 paśyāmalendurāmṛtanavanītaśarīrasundarīvalitaḥ |  
 159337 piturutsaṅge kurute jalalīlām kṣīravārinidhau || 14 ||  
 159338  
 159338 abdheścala pratibimbacandraṁ darśayannutprekṣate - paśyetai | he rājan amalenduḥ  
 159339 āmṛtam āmṛtamathanajaṁ yannavanītam  
 159340 tādṛśaśarīrastādṛśaśarīrābhirnakṣatrasundarībhirvalitaḥ san kṣīravārinidhau  
 159341 pratibimbitaḥ piturutsaṅge jalalīlām jalakṛdām kurute | paśyedaṁ kautukamityarthaḥ ||  
 159342 14  
 159343 ||  
 159344  
 159344 nṛtyanti mattakalakokilakākalikāḥ paśyāmale malayasānuni bālavallyaḥ |  
 159345 lolālijālanayanāruṇapatrapāṇipuṣpā [lokālīti viśeṣaṇobhayapadaḥ  
 159346 karmadhārayo'yam |] madhūtsavavilāsaviśeṣavatyāḥ || 15 ||  
 159347  
 159348 aparāḥ kaścīnmalaye latānṛtyaṁ darśayati - nṛtyantīti | lolālijālanayanā  
 159349 [lolālīti viśeṣaṇobhayapadaḥ karmadhārayo'yam |] aruṇapatrapāṇiṣu puṣpāṇi  
 159350 yāsām tāḥ | madhūtsavavilāsaiḥ parāgairviśeṣavatyō viśeṣakavatyāḥ || 15 ||  
 159351  
 159352 vaṁśānām hṛdi parvateṣu jaladhau toyārthinīnām tu ye śuktīnām hṛdaye  
 159353 viśanti samaye varṣāmbhasām bindavaḥ |  
 159354 te muktāphalatām vrajanti kariṇām kumbheṣu vānyadbhavet śuddhau  
 159355 mauktikavatsyuruttamaḡuṇā etāstridhā jātayaḥ || 16 ||  
 159356  
 159357 kaścītrīnuttamānmuktākaraṁsteṣūttamaḡuṇamuktāphalotpattiṁ ca varṇayati -  
 159358 vaṁśānāmiti | parvateṣu vaṁśānām veṇubhedānām hṛdi kāṇḍacchidre | tathā  
 159359 jaladhau toyārthinīnām śuktīnām hṛdaye ca svātīsamaye ye varṣāmbhasām bindavo  
 159360 viśanti te muktāphalatām vrajanti | anyattṛtīyaṁ tu muktāphalam kariṇām  
 159361 gandhahastīnām kumbheṣu bhavet | eṣāmmuktārūpānām muktāphalānām etāstridhā  
 159362 prasiddhā jātayaḥ sthānaśuddhau mauktikasthaulyaprakarsavadḡuṇato'pyuttamaḡuṇā  
 159363 bhavantītyarthaḥ || 16 ||  
 159364  
 159365 śaile'bdhau puruṣe'vanau jaladhare bheke śīlāyām gaje nānākāradharā bhavanti  
 159366 maṇayaḥ karmāṇi teṣām vibho |  
 159367 hlādoḥcāṭanamāraṇajvarabhayaḥbhrāntiprakāśāndhatākhedottāpanabhūna##-  
 159368  
 159369 evaṁ ratnānāmapyākaraḥbhedanotpattiṁ ḡuṇakriyāvaicitryaṁ ca ratnaśāstre  
 159370 prasiddhamityāha - śaile iti | teṣām yathāyogaṁ karmāṇi śṛṇu |

159371 hlādestāpaśāntiḥ śatrūṇāmuccāṭaṇaṃ māraṇaṃ | jvaraḥ bhayaṃ bhrāntiḥ andhatā  
159372 khedaḥ uttāpanaṃ ceti | ratnasvāmino vyavahitaviprakṛṣṭārthaprakāśo  
159373 bhūgatirdūragamanaśaktirbhūmau nimajjya gamanaśaktirvā nabhogatiḥ prasiddhā  
159374 atītānāgatadarśanaṃ vyādhidurbhikṣādināśaḥ paraprayuktaviśakṛtyā  
159375 yantrādipratividhānaṃ cetyarthaḥ | cārthe tathāśabdaḥ || 17 ||  
159376  
159377 vātāyanodaragavākṣakavāṭakakṣādvārānanairiha purāṇyudite paṭhanti |  
159378 śvabhrābhrakandaradarīvanaveṇurandhravargeṇa mandara ivāmṛtasindhūmum  
159379 || 18 ||  
159380  
159381 aparāḥ kaścidindūdaye praharṣapravṛttaṃ nagare vātāyanādi janaghoṣaṃ mandare  
159382 śvabhrādighoṣaṃ  
159383 copameyopamānabhāvenotprekṣamāṇaścandrastavapāṭhatvenotprekṣate - vātāyaneti  
159384 | ihāsmindeśe purāṇi kartṛṇi indau udite sati vātāyanodarādilakṣaṇairānanairmandaro  
159385 giriḥ śvabhrābhrakandaradarīvanaveṇūnāṃ randhravrgēva  
159386 amṛtasamudrabhūtamindum paṭhanti stuvantītyutprekṣā || 18 ||  
159387  
159388 etacchrṅgaṃ harati pavanaḥ  
159389 kiṃsvidityunmukhibhirdṛṣṭotsāhaścakitacakitaṃ mugdhasiddhāṅganābhiḥ |  
159390 prāleyādreḥ pratitaṭavanaṃ protpatatyabhramūrdhvaṃ vajrastambho  
159391 gaganasutalottolanāyeva bhūmeh || 19 ||  
159392  
159393 himādrītaṭebhyo'bhrotpatanaṃ pavanakṛtaśṛṅgaharaṇatvena  
159394 bhūmyutthitākāśapātālottolamastambhatvena cotprekṣamāṇaḥ kaścidāha - etaditi |  
159395 gaganasya sutalasya ca gurutvādhikyaparīkṣārthamuttolanāyeva || 19 ||  
159396  
159397 gaṅgātaraṅgahimasīkaraśītalāni vidyādhārādhyuṣitacāruśīlātālāni |  
159398 puṣpābhrasaṃvalitapuṣpitakānanāni rājanvilokaya mahendragireṣṭāṇi || 20 ||  
159399  
159400 deśāntareṣu vitatāni vanāntarāṇi puṣpasthalānyupavanānyatha pattanāni |  
159401 tīrtheṣu pūtabhuvanāni jalāni dṛṣṭvā daurbhāgyabhītirapayāti javānuviddhā || 21  
159402 ||  
159403  
159404 puṇyatamadeśavanatīrthādidarśanasya daurbhāgyanivṛttirmahāphalamastītyāha -  
159405 deśāntareṣviti | javānuviddhā ghaṭitā drutamapayātīti yāvat || 21 ||  
159406  
159407 śṛṅgāni pūritadigantaramaṇḍalāni śvabhrābhrakandaranikuṅjakulākulāni |  
159408 vyomopamānyapi ca vāridhikuṇḍalāni dṛṣṭvā galanti kukṛtāni bṛhattarāṇi ||  
159409 22 ||  
159410  
159411 śrīśailādi śṛṅgāni | sādhujanapūritāni digantarāṇi | tīrthakūpavāpyādiśvabhrāṇi |  
159412 himavadādīnāmabhrayuktāni kandarāṇi campakāraṇyādīni | nikuṅjakulairākulāni |  
159413 vyomopamāni nirmalāni vāridhikuṇḍalāni setubandhādītīrthāni dṛṣṭvā prāṇināṃ  
159414 kukṛtāni pāpāni bṛhattarāṇi brahmahatyādīnyapi galanti naśyanti || 22 ||  
159415  
159416 ramyāścandanavīthayo hi malaye vindhye madāndhā gajāḥ kailāse nṛpa pādajāti  
159417 kanakaṃ candraṃ mahendrācale |  
159418 divyāścauṣadhayastuṣāraśikhare sarvatra ratnāni vai santyandhākhuvadeṣa  
159419 jīrṇasadane vyarthaṃ jano jīryate || 23 ||  
159420  
159421 tattaduttamavastuśīlināṃ kulaśailānāmadarśane nṛṇāṃ netrāṇāṃ  
159422 vaiyarthyaṃ evetyāśayenāha - ramyā iti | he nṛpa pādajāti śreṣṭhaṃ kanakaṃ |  
159423 candraṃ giridhātuviśeṣaḥ | tuṣāraśikhare himavati | sarvatrānyeṣveteṣu ca ratnāni santi  
159424 |  
159425 evaṃ satyapyeṣa bhāgyahīno janastānyapaśyannandhaścāsāvāsturmūṣakaśca tadvajjīṇe  
159426 sadane vyartha jīryate | āścaryamityarthaḥ || 23 ||  
159427  
159427 sonnatam jagadivorutaṭākam vāriṇā vivalitam timireṇa |  
159428 prasphuranti ca yugānta ivaitā vidyutaḥ śapharikā iva lolāḥ || 24 ||  
159429  
159430 sajaladāstimirāvṛtā diśaḥ kaścidvarṇayati - sonnatamiti | meghatimireṇāvṛtā  
159431 etā diśo yugānte vāriṇā vivalitam sonnatamantarīkṣalokaparyantaṃ pūrṇa jagadeva  
159432 ekataṭākabhūtamiva prasphuranti | tatra lolā vidyutastasmimṣṭaṭāke śapharikāḥ  
159433 kṣudramatsyā iva prasphuranti || 24 ||  
159434  
159435 sāvaśyāyāśyānanīhāradhārā dhārodgārānvāridānmādayantaḥ |  
159436 śītānītoddāmaromāñcacarcāḥ prodyacchabdam vāntyaho varṣavātāḥ || 25 ||  
159437  
159438 svayaṃ sāvaśyāyāḥ sahimāḥ bhūmyādau ca śyānāḥ śoṣaṇena tanūkṛtā

159439 nīhāradhārā yaiḥ dhārāḥ udgīrantīti dhārodgārāstathāvidhānvāridānmādayanto  
 159440 mattāṅkurvāṇāḥ | śītasparśena ānītā janānāmuddāmaromāñcacarcā yaistathāvidhā  
 159441 varṣavātāḥ prodyacchabdam yathā syāttathā vānti | aho ityāścārye || 25 ||  
 159442  
 159443 hā vāti nīlajaladaprasarānusārī vātāḥ kīranvīṭapipallavapuṣpagucchān |  
 159444 dhīrotkaradrumavanāntaracārācārurāsārasīkarakadambakasārasārah || 26 ||  
 159445  
 159446 nīlajaladaprasarānusārī aṅkuradrumavanāntaracāreṇa cāruḥ saugandhyādiguṇavān  
 159447 āsārasīkarāṇām kadambakairnikurambaiḥ sārādapi sāro dhīro vāto vīṭapinām  
 159448 pallavapuṣpagucchāṅkiransan vāti | hā iti śītārtasya virahiṇo vā khedoktiḥ || 26 ||  
 159449  
 159450 mārutāḥ suratakāntakāntāniḥśvasitairime |  
 159451 vahanti vṛddhiṃ gandham ca lavaṃ svargādiva cyutāḥ || 27 ||  
 159452  
 159453 svargācyutāḥ jīvāḥ pūrvapuṇyavāsanālavamiva || 27 ||  
 159454  
 159455 kuvalayakuvalayavikācanakusumalatāvidalanodyatā mṛdavaḥ |  
 159456 ghanapaṭapaṭānapaṭavo vidhutopavanā vahantyaṃ pavanāḥ || 28 ||  
 159457  
 159458 kuvalaye bhūmaṇḍale yāni kuvalayānyutpalāni teṣāṃ vikacane vikāse | tathā  
 159459 kusumalatānām vidalane mukulapuṭabhedane ca udyatā iti sugandhayaḥ |  
 159460 ghanalakṣaṇānām paṭānām pātane paṭava iti śītāḥ aṃ pavanā vahanti || 28 ||  
 159461  
 159462 saṃdhyābhraleśānupayanti vātā nabhastale komalakampanena |  
 159463 nṛpāṅgaṇe puṣpavicitralekhānuvāsīte bhṛtyavarā ivaite || 29 ||  
 159464  
 159465 ete vātā nabhastale saṃdhyābhraleśān komalakampanena mandacālanenopayanti | yathā  
 159466 puṣpāṇām vicित्रalekhābhirānuvāsīte nṛpāṅgaṇe bhṛtyavarāḥ  
 159467 puṣpāṇyanupamṛdgantaḥ saṃcaranti tadvadītyarthaḥ || 29 ||  
 159468  
 159469 kvacitkusumagandhayaḥ kamalavargagandhāḥ kvacitkvacitkusumavarṣiṇo  
 159470 lalitakesarāsāriṇāḥ |  
 159471 kvacicca himapāṇḍavo haritapīṭalaśyāmalā vahanti śikharānilāḥ  
 159472 suratamandagharmacchidaḥ || 30 ||  
 159473  
 159474 kusumānāmiva gandho yeṣāṃ | upamānapūrvapadatvādit | kvacitkamalavargāṇām gandha  
 159475 iva gandho yeṣāṃ | himaiḥ pāṇḍavaḥ haritapīṭalaśyāmalairgiridhātubhistadvarṇāḥ  
 159476 śikharasaṃbandhino'nilāḥ surate mandānām śrāntānām dharmāmbucchido vahanti || 30 ||  
 159477  
 159478  
 159479 kvaciddhūmkārakāṃkārairaṅgāranīkarāṅkaraiḥ |  
 159480 kiṃkarairvikīratyarko mūrkhasaṃsargavāniva || 31 ||  
 159481  
 159482 kiṃkaraiḥ sevakavadājñākāribhiḥ sūryakāntamaṇibhīrguhādaḥ dahyamānānām  
 159483 prāṇinām hūmkāraiḥ  
 159484 kāṃkārairākrandanaśabdaiścopalakṣitānāṅgāranīkarāṅkarairvikīrati prakṣipati || 31 ||  
 159485  
 159486 nararasāyanatrīptivimuktayā pramadayā madayāpīṭalajjayā |  
 159487 upagate vapuṣā na viśahyate viśavimūrcchanayeva samāyatā || 32 ||  
 159488  
 159489 naraḥ puruṣastallakṣaṇam yatsaṅgamāsvādyam rasāyanam tadviśaye trīptivimuktayā  
 159490 atrīptayā ata eva madena yāpīṭalajjayā apanītātrapayā pramadayā vapuṣā upagate  
 159491 ālīṅgite puruṣe suratoparamāya | āvāśyakakāryāntaropavarṇānalakṣaṇā samāyatā  
 159492 vāñcanoktirviśavimūrcchanayā prayuktā svamṛtiriva na viśahyate ityarthaḥ || 32 ||  
 159493  
 159494 valitatāmarasā mṛduśīkarāḥ śaśīkarotkaravīcivibhedinaḥ |  
 159495 sadahanā iva tāpamayāḥ puro virahiṇīṣu vanāvanivāyavaḥ || 33 ||  
 159496  
 159497 tāmarasavalanādīprayuktasārvaguṇasaṃpannā api vanāvanivāyavo virahiṇīṣu sadahanā iva  
 159498 dāhakāriṇa ityarthaḥ || 33 ||  
 159499  
 159500 iha hi pūrvapayodhitatāvaṭe vīkaṭapatrapaṭāḥ kaṭakīṭaṭāḥ |  
 159501 navamadāsavayauvanasaṃśrayāḥ kalaya yānti katham śavarastriyaḥ || 34 ||  
 159502  
 159503 he rājan iha pūrvapayodhitatālakṣaṇe avāṭe nimnadeśe kaṭakyaḥ  
 159504 śabarajātīprasiddhakāṃsyādikaṭakāstadānavitaprakoṣṭhataṭāḥ | vīkaṭāni  
 159505 nirguṇḍīpatrāṇyeva paridhānapaṭo yāsām | navomadāsavo yasmāttathāvidhasya  
 159506 yauvanasya saṃśrayāḥ śavarastriyaḥ katham yānti tadgamanavilāsam kalaya paśya || 34 ||  
 159507



159508 navarasāsavasārāniśāgamakṣayabhayāturacittatayāṅganā |  
 159509 tyajati kāntamiyaṃ na manāgapi drutamito valiteva puro'hibhiḥ || 35 ||  
 159510  
 159511 iyamaṅganā navaḥ surataraso yasmāttathāvidha āsavasāraḥ samadasaṃbhogo  
 159512 yasmīnstathāvidhasya niśāgamasya kṣayādyadbhayaṃ tadāturacittatayā drutaṃ  
 159513 sārdrabhāvaṃ kāntaṃ manāgapi na tyajati | itaḥ puro dṛśyamānā ahimirvalitā  
 159514 candanalateva setyārthaḥ || 35 ||  
 159515  
 159516 prabhātātūryamukharairdivasairiva tarjitā |  
 159517 hṛdyeva sphuṭā nārī nilīnā dayitorasi || 36 ||  
 159518  
 159519 protphullakimśukaiśā dakṣiṇajaladhestaṭe'tra vanarājī |  
 159520 jvaliteva jalataraṅgaiḥ paunaḥpunyena sicyate'mbudhinā || 37 ||  
 159521  
 159522 jvaliteveti punaḥ punaḥ seke hetūtprekṣā || 37 ||  
 159523  
 159524 asyā niryāntyanilairdhūmā iva kṣṣṇakesarāmbudharāḥ |  
 159525 aṅgākā iva kusumānyupaśāntāṅgāravacca khagabhṛṅgāḥ || 38 ||  
 159526  
 159527 asyāḥ praphullakimśukavanarājeḥ sakāsāddhūmā iva kṣṣṇāḥ kesarā ūrdhvabhāgā  
 159528 yeśāṃ tathāvidhā ambudharā dhūmā iva niryānti | evaṃ kimśukakusumānyaṅgārā iva  
 159529 niryānti khagāśca bhṛṅgāśca upaśāntāṅgāravacca niryānti | paśyati pūrvoktārthe  
 159530 upapattiḥ || 38 ||  
 159531  
 159532 idṛśyeva vilokaya vanarājī satyavahninā jvalitā |  
 159533 giriśirasi tūttarasyāṃ diśi dūre dhūyate ca khe pavanaiḥ || 39 ||  
 159534  
 159535 kalpitajvalanāṃ vanarājīm darśayitvā yathārthajvalanāṃ tāmuttarato darśayati -  
 159536 idṛśyeveti | pavanaiḥ khe dhūyate kamyate ca || 39 ||  
 159537  
 159538 krauñcācalasya bhuvi mantharameghacakraḡambhīratāraravanartitabarhiṇīyam |  
 159539 paśyotthitaṃ tumulamākulavarṣavātavyādhūtapuṣpaphalapallavakānanīyam || 40 ||  
 159540  
 159541 he rājan krauñcācalasya bhuvi mantharasya mandagatermeghacakrasya  
 159542 gambhīraistāraravairnartitaṃ barhiṇīyaṃ barhisamūho  
 159543 yasmīnstathāvidhamākulavarṣavātavyādhūtapuṣpaphalapallavamutthitamunnataṃ  
 159544 kānanīyaṃ vanasamūhaṃ paśya || 40 ||  
 159545  
 159546 astācale vikaṭakāñcanakūṭakoṭisamghaṭṭanasphuṭitajarjaracārusaṃdhiḥ |  
 159547 kharvaṃ rathaḥ patati sa sma raveḥ sacakracītkāratāratarakūbararāsa eṣaḥ || 41 ||  
 159548  
 159549 sa eṣa raveḥ rathaḥ astācale vikaṭo viṣamo yaḥ kāñcanamayāḥ kūṭaḥ śṛṅgaṃ  
 159550 tatkoṭau saṃghaṭṭanena sphuṭitā jarjarāścārusaṃdhayo yasya tathāvidhaḥ sa  
 159551 sacakracītkārastāratarāḥ kūbarasya rāso dhvaniriyasya tathāvidhaḥ sa kharva nimnadeśaṃ  
 159552 patati sma avatarati kiletyaunnatyātiśayoktiḥ || 41 ||  
 159553  
 159554 bhuvanabhavanaprākāre'drau niśākarabherukaṃ parivikasitaṃ mītaṃ bhāsā  
 159555 malālirupāśritaḥ |  
 159556 tadiha jagatāṃ vastu śreṣṭhaṃ na kiṃcana vidyate vidhirupahataḥ kuryāno  
 159557 yatkṣaṇena kalaṅkitam || 42 ||  
 159558  
 159559 bhuvanalakṣaṇasya bhavanasya gṛhasya prākārabhūte adrau mānasottaraparvate  
 159560 udayagiriśikhare niśākaraścandraṣṭallakṣaṇaṃ merukaṃ māṅgalikaṃ taruviśeṣajaṃ  
 159561 puṣpaṃ deśaviśeṣe prasiddhaṃ tacca māṅgalasūcakatvādamaṅgalānmālinyādbhītaṃ  
 159562 parito bhāsā vikasitamabhūt | tathāvidhamapyadaḥpuṣpamamaṅgalakāriṇā vidhinā prerito  
 159563 malaṃ kalaṅkastallakṣaṇaḥ alirupasthita eva | tadevaṃ sati iha bhuvane tattādṛśaṃ  
 159564 jagatāṃ madhye śreṣṭhaṃ vastu kiṃcana na vidyate yadvastu upahato vidhiḥ kṣaṇena  
 159565 kalaṅkitam na kuryāt | bhuvamasprṣato giriśikharanabhaḥsthasya candrasyāpi  
 159566 yatredṛśī daśā tatra kiṃ vācyamanyasyetyārthaḥ || 42 ||  
 159567  
 159568 tribhuvanaharāṭṭahāso bhuvanamahābhavana eṣa māṅkolaḥ |  
 159569 kṣīrasalilāvapūro gaganābdheścāndra ālokaḥ || 43 ||  
 159570  
 159571 candraprakāśaṃ sarvataḥ prasṛtaṃ tredhā utprekṣate - tribhuvaneti | eṣa  
 159572 gaganābdheścāndra ālokaḥ pradoṣakāle nṛtyatastribhuvanaharasya trailokyasaṃhāriṇo  
 159573 rudrasyāṭṭahāsaḥ | athavā bhuvanalakṣaṇe mahābhavane māṅkolaḥ sudhālepaḥ | athavā  
 159574 kṣīralakṣaṇasya salilasyāvadātaḥ puro'vapūraḥ || 43 ||  
 159575  
 159576 sprṣṭapradoṣamayamandaramathyamānacandrārṇavollasitadugdhatarāṅga##-

159577 paśya prabhāpaṭalakaiḥ paripūritāṅgiḥ pūrainivograsaritaḥ prasaradbhirāśāḥ ||  
159578 44 ||  
159579  
159580 saṃdhyādhāturāgaiḥ spr̥ṣṭena pradoṣamayena mandareṇa mathyamāno  
159581 yaśrandralakṣaṇaḥ kṣīrārṇavastadullasitairdugdhatarāṅgabhaṅgaprāyaiḥ prasaradbhiḥ  
159582 prabhāpaṭalakaiḥ ugraḥ śivastadvisr̥ṣṭāyā gaṅgāsaritaḥ prasaradbhiḥ pūrainiva  
159583 paripūritāṅgiḥ āśā diśaḥ paśya || 44 ||  
159584  
159585 ete patantyātula tālakarālalolavetālabālaivalitā niśi guhyakaughāḥ |  
159586 hūṇeśvarasya nagarāṇi nirastaśānti svastiśravādivikalāni balena bhoktum || 45 ||  
159587  
159588 he atula nirupama tālavatkarālairvetālabālairvalitāḥ sahitā ete guhyakaughā niśi  
159589 nirastaśāntikarmasvastivācanamaṅgalācaraṇāni ata evotpātairvikalāni hūṇeśvarasya  
159590 tvadripornagarāṇi tatsthān janān bhoktum patanti gacchanti || 45 ||  
159591  
159592 tāvad vibhāti gagane paripūrṇacandro yāvad vadhūvadanameti na sadma bāhyam |  
159593 abhyudgate'ṅgaṇanabhasyabalānanendāvindoḥ sitābhraśakalasya ca ko viśeṣaḥ ||  
159594 46 ||  
159595  
159596 sadmano bāhyamanāvaraṇamaṅgaṇadeśaṃ vadhūvadanam na eti | bāhyāṅgaṇanabhasi  
159597 abalānanendau nirgamanenābhyudyate sati tatsaundaryanirastaśobhasyendoḥ  
159598 sitābhraśakalasya ca ko viśeṣaḥ | na kaściditya kāmukoktiḥ || 46 ||  
159599  
159600 vṛddhāni candrāmśunavāmbārāṇi gaṅgaughanirdhūtaśilānyamūni |  
159601 himātataṇyugralatājaṭāni tuṣāraśaileśvaramastakāni || 47 ||  
159602  
159603 candrakaravyāptāni himavacchikharāṇi kaścidvarṇayati - vṛddhānīti | vṛddhiratra  
159604 dairghyam | tuṣāraśaileśvaro himavāmstasya mastakāni śikharāṇi || 47 ||  
159605  
159606 sa eṣa mandāraavanāvataṃso dolāpsarogeyavisārivātaḥ |  
159607 kvacinmaṇidyotavicitracitraḥ saṃdr̥śyate vyomani mandarādriḥ | 48 ||  
159608  
159609 dolāḥ preṅkhāstadārūḍhānāmapsarasāṃ gītāni visārayati tacchīlo vāto yasya |  
159610 atyunnatatvādvayomani saṃdr̥śyate || 48 ||  
159611  
159612 pronnidranīrandhraśilīndhrasāndrapuṣpārghyapātradhramahāmāhīdhrāḥ |  
159613 sāndrābhranirhrādagabhīrakukṣau sarkṣāntarikṣaśriyamudvahanti || 49 ||  
159614  
159615 pronnidrāṇi nīrandhrāṇi puṣpabharitāni yāni śilīndhrāṇi tānyeva  
159616 sāndrapuṣpānyarghyapātrāṇi dhārayanti tathāvidhā ye mahānto mahīdhrāḥ parvatāḥ  
159617 sāndrairabhranirhrādairgabhrīrāyāṃ kukṣau droṇīpradeśe sarkṣaṃ ṛkṣairnakṣatraiḥ saha  
159618 vartamānaṃ yadantarikṣaṃ tacchriyamudvahanti dhārayanti || 49 ||  
159619  
159620 itaḥ sa kailāśagirirgarīyasā prabhāpravāheṇa mitena yasya kham |  
159621 śaṃbhorivābhāti sutasya kuṭṭimaṃ candro'pi ca kṣīrasamudrago yathā || 50 ||  
159622  
159623 ita uttarataḥ sa prasiddhaḥ kailāśagirirdr̥śyatām | kīdr̥śaḥ | yasya garīyasā  
159624 prabhāpravāheṇa mitena vypāptena khamākāśamadhobhāge śaṃbhoḥ sutasya skandasya  
159625 muktācūrṇanirmitaṃ kṛdāgrhakuṭṭimamiva ābhāti | ūrdhvabhāge tu candro'pi  
159626 kṣīrasamudragastanmagno yathā tathā ābhāti || 50 ||  
159627  
159628 sthāṇūnāṃ chinnaśākhānāṃ mṛṇmayānāṃ ca vāsavaḥ |  
159629 saṃdhatte paśya dūrānāṃ vātairmuktaśikhā iva || 51 ||  
159630  
159631 he rājan kautukī vāsavaḥ kuṭhāraiśchinnaśākhānāṃ sthāṇūnāmagninā  
159632 chinnaśākhānāṃ mṛṇmayānāṃ kuḍyādināṃ ca parasparadūrānāmapi  
159633 vṛṣṭikenobhayatrāpyaṅkuropajanānānmuktaśikhā iva nirmāya vātaiḥ  
159634 parasparagrathanāyeva saṃdhatte paśya || 51 ||  
159635  
159636 ete kadambakulakundasugandhivātā limpanti māṃsalatayā makarandavṛṣṭeḥ |  
159637 ghrāṇaṃ ghanaiḥ parimalairaliḍḍānīlā vyāloḍya meghapaṭalaiḥ  
159638 khamivābhrakāyāḥ || 52 ||  
159639  
159640 tathā ete kadambakulaiḥ kundaiśca sugandhaya vātā makarandavṛṣṭerhetostatpānena  
159641 māṃsalatayā aliḍḍānīlā abhrakāyāśca bhūtvā sarvāṇi parimalāni vyāloḍya  
159642 meghapaṭalalakṣaṇaiḥ khamiva ghanaiḥ parimalairjanānāṃ ghrāṇacchidramapi limpanti  
159643 paśyetyarthaḥ || 52 ||  
159644  
159645 unnidrakuḍmaladalāsu vanasthaliṣu sacchāyaśādvalaghaneṣu ca jaṅgaleṣu |

159646 grāmeṣu saṃtataphaladrumasaṃkuleṣu lakṣmīḥ svayaṃ nivasatīva nivāsahetoḥ || 53 ||  
159647  
159648 varṣartau vanasthalyādiṣu caturṣu sthāneṣu svanivāsahetoḥ śobhātīśayasya darśanādiva  
159649 nivasati || 53 ||  
159650  
159651 vātāyanāgatalatāvṛtasaudhakośakośātakikusumakesaramāharadbhiḥ |  
159652 āgulphakīrṇamukulājira eṣa vātairgrāmo vibhāti nagaraṃ vanadevatānām || 54 ||  
159653  
159654 eṣa purovartī grāmo vātāyanadvārā  
159655 āgatābhirantaḥpraviṣṭābhirarthātakośātakilatāmīrāvṛteṣu saudhakośeṣu  
159656 kośātakikusumāni tatkesarāṃścāharadbhirvātaiḥ āgulphaṃ kīrṇāni kusumāni yatra  
159657 tathāvidhānyajirāṇyaṅgaṇāni yasmīṃstathāvidhaḥ saṃ vanadevatānām nagaraṃ vibhāti  
159658 || 54 ||  
159659  
159660 unnidrāmalacampakadrumalatādolāvilolāṅganāḥ kūjannirjharavārayaḥ  
159661 parisarapronnidratāladrūmāḥ |  
159662 utphullojjvalamañjarīsitalatāgehollasadbarhiṇaḥ paryantonnatasālalambajaladā  
159663 ramyā girigrāmakāḥ || 55 ||  
159664  
159665 unnidrāṇām puṣpitānāmamalacampakadrumāṇām latādolāsu vilolāḥ kṛīḍantyaḥ  
159666 aṅganā yeṣu | tathā kūjanti nirjharavārīṇi yeṣu | parisareṣu paritaḥ pronnidrāḥ  
159667 puṣpitāstāladrūmā yeṣu | utphullābhirujjvalamañjarībhiḥ siteṣvalaṃkrteṣu latāgeheṣu  
159668 ullasanto nṛtyanto barhiṇo mayūrā yeṣu | paryanteṣūnnateṣu sāleṣu prākāreṣu  
159669 vṛkṣeṣu vā lambā jaladā meghā yeṣu | sālavṛkṣā eva lambā lolā jaladā yeṣviti vā |  
159670 īdṛśā girigrāmakā ramyāḥ || 55 ||  
159671  
159672 vātālolaivicitrapatralatikāsaṃpūrṇanīlasthalāḥ  
159673 kūjallāvakakokakukkuṭaghaṭāgāyatpulinḍāṅganāḥ |  
159674 bālāvyākulatarṇakā dadhimadhuḥśīrājyapānojjvalāḥ kasyevāmṛtamaṇḍapā  
159675 viracitā ramyā girigrāmakāḥ || 56 ||  
159676  
159677 tathā vātairālolābhiḥ pallavādidaśāvicitrapatrāmīrlatikābhiḥ saṃpūrṇāni  
159678 śādvalanīlāni sthalāni yeṣām | lāvakā madhurasvarāḥ kṣudrapakṣibhedāḥ | gāyantyaḥ  
159679 pulinḍānām mlecchajātibhedānāmaṅganā yeṣu | bālaiḥ pālanādavyākulāstarnakā  
159680 vatsā yeṣu | tathā ta eva bālā avyākulāstarnakāśca yathāyogaṃ  
159681 dadhimadhuḥśīrājyānām pānena ujjvalāḥ puṣpā yeṣu | īdṛśā girigrāmakāḥ kasya  
159682 dhātirviśrāntaye ramyā amṛtapūrṇā viracitā maṇḍapā iva bhāntītyarthaḥ || 56 ||  
159683  
159684 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 vi0  
159685 vipaścīdanukṛtapadārthavarṇanaṃ nāma pañcadaśādhikaśatatamaḥ sargaḥ || 115 ||  
159686  
159687 iti śrīvāsiṣṭhamahārāmāyaṇatātāparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
159688 vipaścīdanukṛtapadārthavarṇanaṃ nāma pañcadaśādhikaśatatamaḥ sargaḥ || 115 ||  
159689  
159690  
159691 ṣoḍaśādhikaśatatamaḥ sargaḥ 116  
159692  
159693 anucarā ūcuḥ |  
159694  
159695 deva paśyātra saṃgrāmalagnasīmāntabhūbhṛtām |  
159696 kacanti hetisaṃghātā visaranti balāni ca || 1 ||  
159697  
159698 saṃgrāmaṇyomavirahiśīkharigrāmaḍambarāḥ |  
159699 girigahvarameghāśca mūrkhakākāśca varṇitāḥ ||  
159700  
159701 tatrādaḥ saptaḥbhiḥ saṃgrāmaṃ varṇayitum prastauti - deveti | balāni caturvidhāni  
159702 senāṅgāni || 1 ||  
159703  
159704 hatānhatānabhimukhānvīrānvīraiḥ sahasraśaḥ |  
159705 āropyāropya khaṃ yānti paśya paśyāṅganārathaiḥ || 2 ||  
159706  
159707 aṅganā apsarasāḥ | rathairvimānaiḥ || 2 ||  
159708  
159709 vijigīṣo punaḥ prāpte saṃkaṭe prakāṭe raṇe |  
159710 dharmyaṃ virājate yuddhaṃ yauvane surataṃ yathā || 3 ||  
159711  
159712 vijigīṣorbalavataḥ śatrūṇām raṇe prakāṭe saṃkaṭe prāpte vinādharmeṇa teṣāṃ vadho  
159713 na śobhate kiṃtu dharmyaṃ dharmādanapetaṃ yuddhaṃ virājate ityārthaḥ || 3 ||  
159714

159715 lokairaninditā lakṣmīrārogyaṃ śrīśamanvitam |  
 159716 dharmyaṃ yuddhaṃ parārthena jīvitasyottamaṃ phalam || 4 ||  
 159717  
 159718 tatkutastatrāha - lokairiti | yata etānīdṛśānyeva jīvanasyottamaphalāni na tu  
 159719 ninditasampadādaya ityārthaḥ || 4 ||  
 159720  
 159721 avirodhena dharmasya yuddhe saṃmukhamāgatam |  
 159722 yodhānurūpaṃ yo hanti sūraḥ svargyaḥ sa netaraḥ || 5 ||  
 159723  
 159724 yodhānurūpamiti | tadyathā ekasminyodhe eka eva saḥ savāhane savāhanaḥ sadhanuṣi  
 159725 sadhanuḥ sakhaḍge sakhaḍgo nirāyudhe nirāyudha eva bāhuyuddhaṃ caranyo hantītyārthaḥ  
 159726 || 5 ||  
 159727  
 159728 hastasthitāsivaranīlasarojadāmaśyāmo hayotthaghanareṇuniśāgamo'tra |  
 159729 ālokaya kramaṇameṣa kathaṃ karoti pronnāmahetibharabhūṣaṇabhāji lakṣmyāḥ || 6  
 159730 ||  
 159731  
 159732 he rājan pronnāmā udyatā hetibharā eva bhūṣaṇāni tadbhāji asmin sūrapuruṣe eṣa  
 159733 saṃgrāmalakṣmyā hastasthitāsivaralakṣaṇena nīlasarojadāmnā śyāmo  
 159734 hayotthaghanareṇukṛto'ndhakāralakṣaṇo niśāgamo'trāsyāṃ saṃgrāmaḥbhumaukathaṃ  
 159735 kramaṇaṃ karoti | kiṃ lakṣīrenamasyāṃ niśi svayaṃvarevṛṇīte uta neti kautukaṃ  
 159736 paśyetyārthaḥ || 6 ||  
 159737  
 159738 ete kacanti śaraśaktigadābhūṣaṇīdīśūlāsikuntapaṭutomaracakrapūrṇāḥ |  
 159739 tāpāḥ satāṇḍavakacaprācale cale'bdhau dehena valgati bhuvīva phaṇīndrasaṃghāḥ ||  
 159740 7 ||  
 159741  
 159742 śaraśaktyādyāyudhaiḥ pūrṇā ete yodhāḥ satāṇḍavakacaprāyatṛṇadārūprācale acale  
 159743 parvate prajvalitāstāpā davāgnaya iva kacanti | teṣu ca śaraśaktyādīsaṃghāḥ abdhau  
 159744 dehena valgati sati tatratyāḥ phaṇīndrasaṃghāḥ bhuvī prasūtā iva kacanti || 7 ||  
 159745  
 159746 paśyāmbaraṃ balavadambudharābhipūrṇaṃ paśyāmbaraṃ  
 159747 taralatāraḥkatārahāraṃ |  
 159748 paśyāmbaraṃ sughanasaktamasāikasaṃraṃ paśyāmbaraṃ  
 159749 viśadacandrakarāvasikṭam || 8 ||  
 159750  
 159751 itaḥprabhṛtyākāśaṃ caturdikṣu varṇayati - paśyetyādinā | sughanaṃ sajjata iti  
 159752 sughanasak tathāvidhena tamasā ekasāraṃ tulyasāraṃ nīlamiti yāvat || 8 ||  
 159753  
 159754 yatrānekasurāsuraspadaghaṭā tārāpadeśaṃ gatā ṛkṣāṇāṃ ca yadāspadaṃ  
 159755 viśaratāṃ sarvonnatānāṃ ca yat |  
 159756 tasmiṇchūnyamiti pratītiradhunāpyastaṃ gatā nāmbare ko'nyo mārjayituṃ  
 159757 jano'jñaracitaṃ lokāpavādaṃ kṣamaḥ || 9 ||  
 159758  
 159759 yatra yasminnāmbare anekeṣāṃ surāsuraspadānāṃ vimānādīnāṃ ghaṭā tārā  
 159760 ityapadeśaṃ vyājaṃ gatā | ṛkṣāṇāmasvinyādīnāṃ yadāspadaṃ yadvīśaratāṃ  
 159761 sarvonnatānāṃ candrasūryādīnāṃ cāspandaṃ tasminnāmbare sarvataḥ pūrṇe'pi  
 159762 ajñānāṃ sūnyamiti pratītiradhunāpi nāstaṃ gatā | yatraivaṃ mahānsamartho'pyākāśaḥ  
 159763 ajñaracitaṃ sūnyatāpavādaṃ mārjayituṃ na kṣamastatra ko'nyaḥ kṣamaḥ syādītyārthaḥ  
 159764 || 9 ||  
 159765  
 159766 meghāṭopaiḥ  
 159767 pralayadahanairadripakṣābhīghātaistārāpūrairamaraditijakṣubdhasaṃgrāmaḥ-  
 159768 vyomādyāpi prakṛtīvikṛtīm nāma nāyātyasaṃkhyairantaḥ  
 159769 sārāśayaguṇavatāṃ lakṣyate no mahimnaḥ || 10 ||  
 159770  
 159771 sārāśayaguṇavatāṃ mahimnaḥ anto na dṛśyate || 10 ||  
 159772  
 159773 āndolayasyaviraḥ gaganārkamaṇkenārāyaṇaṃ ca śaśinaṃ ca tathetarāṇi |  
 159774 tejāṃsi bhāsurataḍitprabhṛtīni sādho citraṃ tathāpi na jahāsi yadāndhyamantaḥ ||  
 159775 11 ||  
 159776  
 159777 he sādho gaganatvamaviratamarkaṃ nārāyaṇaṃ cakārāttatpariḥjanānsarvāṇdevān  
 159778 śaśinaṃ cakārādanyān grahāṃstathā itarāṇi bhāsurataḍitprabhṛtīni tejāṃsi ca anke  
 159779 āndolayasi tathāpyantaryadāndhyaṃ tamaḥ śyāmikālakṣaṇaṃ tanna jahāsi  
 159780 citraṃāścaryamītyārthaḥ || 11 ||  
 159781  
 159782 ākāśa kāśasi tu yatra śaśāṅkabimbaṃ tvatkīrṇakajjalatamo malino'sitatvam |  
 159783 saṅgāṇna yannayasi tatkhala citramuccaiḥ ko nāma vāntaramalaṃ malinīkaroti || 12 ||

159784  
 159785 he ākāśa tvaṃ malino'si | yatra śaśāṅkabimbaṃ tvayā chidrātmanā kīrṇaṃ  
 159786 kajjalatamaḥprāyaṃ saṃpannaṃ tatra kalaṅkacchalena malinaḥ pratyakṣaṃ kāśasi tu  
 159787 dṛśyase khalvityarthaḥ | evaṃ sati svasaṅgātsaṃpūrṇaṃ śaśāṅkabimbaṃ yat  
 159788 asitatvaṃ na nayasi tat uccairmahaccitram | vā athavā malinasaṅgādanāmalina eva  
 bahirapi  
 159789 mālinyamāpadyate | antaramalaṃ tu ko nāma malinīkaroti na kaścidityarthaḥ || 12 ||  
 159790  
 159791 pūrṇasyāpi jagaddoṣaiḥ sarvadaivāvīkāriṇaḥ |  
 159792 kṣasya manye budhasyeva sukhaṃ sarvārthaśūnyatā || 13 ||  
 159793  
 159794 athavā santu mālinyādayaḥ sarve'pi doṣāstathāpi nirvikāratābalenaiva  
 159795 tatprayuktasarvānārthaśūnyatāsukhaṃ sulabhamityāśayenāha - pūrṇasyāpīti |  
 159796 budhasya tattvavida iva || 13 ||  
 159797  
 159798 kalpābhradrumavīrudunnatidṛśāṃ kartāsi dhartāsi ca  
 159799 ākāśendughanārkkakinnaramarutskandhāmarāṇāmapī |  
 159800 sarvaṃ ramyamasamkulāśaya samasvacchasvabhāvasya te  
 159801 yattvetaddahanatvamaṅga tadaho mukhyāya khedāya naḥ || 14 ||  
 159802  
 159803 he aṅga asaṃkulāśaya udārabuddhe he ākāśa tvaṃ kalpābhrāṇāṃ  
 159804 pralayāmbudānāṃ drumāṇāṃ vīrudhāṃ latānāṃ connatīṃ  
 159805 paśyantyabhilaṣantītyunnatidṛśasteṣāmakāśādānenonnateḥ kartāsi | induśca  
 159806 ghanāśca arkaśca kinnarāśca marutskandhāśca amarāścetyeṣāmapī dhartā  
 159807 ādhāraścāsīti samasvacchasvabhāvasya te sarva karma ramyameva | yattvagneḥ sūryasya ca  
 159808 prajvalanāvakāśādānena dahanatvaṃ saṃtāpakatvaṃ etatkarma naḥ mukhyāya khedāya  
 159809 na tu sukhāyeti dāvāgnyātapādīsaṃtaptasyoktiḥ || 14 ||  
 159810  
 159811 ākāśa kāśamasi nirmalamacchamuccairādhāra unnatatayottamamuttamānāṃ |  
 159812 tvāmetva kiṃtu viaralaṃ karakāghano'yaṃ lokaṃ vimardayati tena paro'si nīcaiḥ || 15  
 159813 ||  
 159814  
 159815 he ākāśa tvaṃ nirmalamacchaṃ [meghādyāvaraṇaśūnyam ||] kāśaṃ  
 159816 bhāsvaraṃ unnatatayā uttamānāṃ devādīnāmuttamamādhāraścāsi kiṃtu viralam  
 159817 sāvakāśaṃ tvāmetya āśritya ayaṃ karakāvarṣī ghano lokaṃ janaṃ vimardayati tena  
 159818 taddoṣeṇa paraḥ nīcaiḥ atyantamapakṛṣṭo'sītyarthaḥ || 15 ||  
 159819  
 159820 ākāśa karṣakaṣa eva nikarṣaṇaṃ te manye ciraṃ samacitaṃ na tu kiṃcidanyat |  
 159821 śūnyo'si yajjaladhararkṣavimānacandrasūryānilānvahasi bhāsi na cārthaśūnyaḥ ||  
 159822 16 ||  
 159823  
 159824 he ākāśa te tava svarṇavatkarṣakāṣe karṣakaṣaṇasthāne nikaṣopala eva nigharṣaṇaṃ  
 159825 ciraṃmucitaṃ | na tvanyatkiṃcittvatparīkṣāsthānamityarthaḥ | yadyasmāttvaṃ śūnyo'si  
 159826 tathāpi jaladharān ṛkṣāṇi vimānāni candraṃ sūryamanilāṃśca vahasi bhāsi  
 159827 arthaśūnyo niṣprayojanaśca na cāsīti tava sakalakanakaguṇaśālino guṇaparīkṣārthamapi  
 159828 tadguṇaparīkṣāsthānasyaivaucityādīti bhāvaḥ || 16 ||  
 159829  
 159830 aṇi prakāśamasi raktavapurdinānte yāmāsu kṛṣṇamatha cākhilavasturiktam |  
 159831 nityaṃ na kiṃcidapi sadvahasīti māyāṃ na vyoma vetti viduṣo'pi viceṣṭitaṃ te || 17 ||  
 159832  
 159833 he vyoma - na nīsaṃbuddhyoḥ iti nalopaniṣedhaśchāndasatvādanityatvādvā  
 159834 nāśritāḥ | tvaṃ aṇi prakāśaṃ bhāsvaravarṇamasi | dinānte samdhyārāgeṇa  
 159835 raktavapurasī | yāmāsu nāmaikadeśe nāmagrahaṇāttriyāmāsu kṛṣṇamasi | atha ca  
 159836 nityaṃ na kiṃcidapi sadvastu vahasīti hetorakhilavasturiktamasi iti tava māyāṃ  
 159837 viduṣastattvavido viceṣṭitamapi na kaścīdapi vettītyarthaḥ || 17 ||  
 159838  
 159839 akiṃcano'pi kāryāṇi sādhayatpātataśayaḥ |  
 159840 antaḥśūnyamapi vyoma sarvasyonnatikāraṇaṃ || 18 ||  
 159841  
 159842 ātatāśayaḥ ativipulabuddhistattvavit || 18 ||  
 159843  
 159844 na tṛṇasalilaṃ naiva grāmo na nāma ca pattanaṃ na ca  
 159845 dalabharasnigdhacchāyastaruna ca satprapā |  
 159846 tadapi gaganādhvānaṃ sūryaḥ prayāti dine dine viṣamamapi yatprārabdhaṃ  
 159847 tattyajanti na sāttvikāḥ || 19 ||  
 159848  
 159849 gaganādhvani adhvagaviśrāntisādhanaṃ tṛṇaṃ salilaṃ ca nāsti | grāmastu naivāsti |  
 159850 pattanaṃ nagaraṃ ca na nāma atyantāsaṃbhāvyaṃmityarthaḥ | dalabharaiḥ  
 159851 snigdhacchāyastaruśca nāsti | satī ramyā prapā pānīyaśālā ca nāsti | tattathāpi sūryo

159852 gaganādhvānaṃ dine dineprayāti | sāttvikāḥ sattvavanto viṣamamanyeṣāmasādhyaṃapi  
 159853 yatprārabdhaṃ tanna tyajanti svasāmarthyenāvaśyaṃ sādhayantyevetyarthaḥ || 19 ||  
 159854  
 159855 yāmā dhvāntapaṭena śītalāruciḥ karpūrapūraiḥ karairarkālokanavāṃśukuena  
 159856 divasastāraughapuṣpotkaraiḥ |  
 159857 dyaurambhodatuṣāravārikusumaiḥ sarvartavo bhūṣayantyyete  
 159858 kālakalātmanostribhuvane vyomāṅgaṇaṃ nāthayoḥ || 20 ||  
 159859  
 159860 divasaḥ arkālokalakṣaṇena navāṃśukuena svaṃ bhūṣayati | dyauḥ  
 159861 rātritāraughapuṣpotkaraiḥ svaṃ bhūṣayati | sarvartavo vasantādayaḥ  
 159862 ambhodatuṣāralakṣaṇairvārikusumaiḥ svaṃ bhūṣayanti | ete sarve'pi militvā  
 159863 kālakalātmanostribhuvane nāthayoḥ svāminoścandrasūryayoḥ kriḍāsthānaṃ  
 159864 vyomāṅgaṇaṃ bhūṣayantītyarthaḥ || 20 ||  
 159865  
 159866 dhūmābhrrareṇutimirārkanīśeśasaṃdhyā tārāvimānagaruḍādrisurāsuraṇām |  
 159867 kṣobhairapi prakṛtimujjhati nāntarikṣaṃ citrotthitā sthitiraho na mahāśayasya || 21 ||  
 159868 ||  
 159869  
 159870 mahāśayasya sthitiścitrā āścaryarūpā utthitā unnatā dṛśyate yato'ntarikṣaṃ  
 159871 dhūmādinām trayodaśānām kṣobhairapi prakṛtiṃ pūrvāvasthāṃ nojjhati || 21 ||  
 159872  
 159873 digbhittibaddhamidamūrdhvatālāntarikṣamurvītaṃ ghanapurācalabhūribhāṇḍam |  
 159874 vidyādharaṃmaramahoragajālakāraṃ lokaughasaṃsaraṇasaṃghapipīlikāḍhyam || 22 ||  
 159875  
 159876 aparāḥ kaścitttribhuvanamekajīrṇaḡṛhatvena varṇayati - digbhittīti | diśa eva  
 159877 bhittayastābhīrbaddhamūrdhvatālaṃ uparitanasaudhabhūtamantarikṣaṃ yasya | urvī  
 159878 bhūmireva adhastalaṃ yasya | ghaṇaṃ purāṇyacalāśca bhūribhāṇḍam ḡṛhopaskaro  
 159879 yasmin | vidyādharaḍayo jālakārā ūrṇanābhikīṭā yasmin | tathā  
 159880 lokaughāścaturvidhabhūtagrāmāstallakṣaṇābhīḥ saṃghapipīlikābhīrāḍhyam || 22 ||  
 159881  
 159882 kālāḥ kriyā ca bhuvaṇaṃ bhavanaṃ cirāya nāmādhitiṣṭhata ivopavanaṃ vikāsi |  
 159883 āśaṅkyate pratidinaṃ nanu naṣṭameva nādyāpi naśyati ca keyamaho nu māyā || 23 ||  
 159884 || (yugalakam )  
 159885  
 159886 idṛśamidaṃ bhuvaṇaṃ bhavanaṃ kālāḥ kriyā ceti dāmpatī cirāya nāma adhitiṣṭhataḥ  
 159887 pālayataḥ | yathā mālākāradāmpatī vikāsi upavanamadhitiṣṭhatastadvat | yadyapi  
 159888 kālakriyābhyāṃ nādhīṣṭhiyate pratidinaṃ nanu naṣṭamevāśaṅkyate tathāpi nādyāpi  
 159889 naśyati cakārānnaśyati catathāpi pravāheṇānuvartata eva | evaṃ naśyadapi na naśyatīti  
 159890 viruddhadharmakatvādaho nu māyā | indrajālasaḍśametadityarthaḥ | tathā ca śrutiḥ  
 159891 kasmāttāni na kṣīyante adyamānāni sarvadā iti | puruṣo vā akṣītiḥ sa hīdamannaṃ dhiyā  
 159892 dhiyā janayate karmabhiḥ iti || 23 ||  
 159893  
 159894 khaṃ manye pādapādinām rodhayatyadhikonnatim |  
 159895 akartureva mahato mahimnodeti kartṛtā || 24 ||  
 159896  
 159897 manye ityutprekṣāyām | ādipadādvṛddhimatām sarvavastūnām | nanu  
 159898 nirodhakavyāpāraśūnyasya kṣasya nirodhe akartṛtaiva tatkatthaṃ tadviruddhā  
 159899 kartṛtotprekṣyate tatrāha - akartureveti | rundhanti mārḡa dirayo'dhvagānām iti vaditi  
 159900 bhāvaḥ || 24 ||  
 159901  
 159902 jagatām yarta lakṣāṇi na bhavantyudbhavanti ca |  
 159903 tacchūnyamucyate vyoma dhīkpāṇḍityamakhaṇḍitam || 25 ||  
 159904  
 159905 kaścīdvyomaśūnyatāvādinō yuktyā khaṇḍayannindati - jagatāmiti | na bhavanti  
 159906 līyante udbhavanti jāyante ca || 25 ||  
 159907  
 159908 vyomanyeva pralīyante vyomataḥ prodbhavanti ca |  
 159909 gacchatonmattatāmetāmīśvarānyabhidā kṛtā || 26 ||  
 159910  
 159911 aparō vyomnyeveśvaralakṣaṇāni paśyaṃstadanyatāvādināṃ nindati - vyomanyeveti |  
 159912 īśvarādanyadvyometi bhīdā unmattatām gacchatā prāptena vādinā kṛtā | yataḥ sarvā.i  
 159913 jaganti vyomanyeva pralīyante vyomata eva prodbhavanti cakārādyomanyeva tiṣṭhantīti  
 159914 janmādyasya yataḥ iti śāstrasiddhamīśvaralakṣaṇaṃ vyomnyeva dṛśyata iti  
 159915 tadeveśvara ityarthaḥ | īśvarādyabhidhāḥ kṛtāḥ iti pāṭhe etām  
 159916 uktārthabodhaprayuktām unmattatām bhrāntiṃ gacchatā vādinā anyatābhrameṇa vyomna  
 159917 eveśvarādyabhidhāḥ kṛtāḥ || 26 ||  
 159918  
 159919 āyānti yānti nipatanti tathotpatanti sargaśriyaḥ kaṇaghaṭā iva pāvakoṭthāḥ |  
 159920 yatrāmalaṃ tadahamekamanādimadhyāṃ manye khameva na tu

159921 kārāṇamīśvarākhyam || 27 ||  
159922  
159923 yadi vyomnaḥ sakāśādevāgnivisphuliṅganyāyena jagajjanmādi manyase tarhi na jaḍam  
159924 vyoma tat kiṃtu cidvyomarūpo'hameva | mayyeva sakalam jātam mayi sarva pratiṣṭhitam |  
159925 mayi sarva layam yāti tadbrahmādvayamasmyaham iti śruterahameva sa īśvara iti  
159926 taṭastheśvarapakṣa eva nirasanārha iti tatra kaścittattvavidāha - āyāntīti |  
159927 īśvarākhyam taṭastham naiyāyikādyabhimataṃ na tu || 27 ||  
159928  
159929 ādhāramāyatataram trijaganmaṇināmaṅge bibhartyamitamantaraśeṣavastu |  
159930 vyomaiva cidvapuraham parameva manye yatrodāyāstamayameti jagadbhramo'yam || 28  
159931 ||  
159932  
159933 amitam yadaśeṣavastu aṅge bibharti trijaganmaṇināmāyatataramādhāram tadvyomaiva  
159934 cidvapuḥ param brahmaivetyaham manye || 28 ||  
159935  
159936 vanāvanau vanacaracārukāminā manoharadrumagahaneṣu gīyate |  
159937 ito gireḥ śirasi vilokyate'munā viyoginā pathi vahatā rasākulam || 29 ||  
159938  
159939 kaścidgeirau kautukaviśeṣam darśayannāha - vanāvanāviti | gireḥ śirasi vanāvanau  
159940 vanacāreṇa cāruṇā kāmīnā manoharadrumagahaneṣu gītam gīyate | adhaḥpathi vahatā  
159941 gacchatā amunā viyoginā puruṣeṇa tadgītam śrutvā rasākulam yathā syāttathā sa gātā  
159942 ūrdhva vilokyate || 29 ||  
159943  
159944 gītam śṛṅgatarūccapallavapuṭe niḥśvasya sotkaṇṭhayā kaṇṭhāśliṣṭagīrā  
159945 viyogahatayā vidyādharaṇām striyā |  
159946 yannāmātra tadeṣa nātha pathikaḥ socchvāsamākarṇayan dolāndolanayeve  
159947 cañcaladhiyā no yāti nonūcyate || 30 ||  
159948  
159949 aparastathāvidhamaparam kautukam darśayannāha - gītamityādinā | he nātha  
159950 giriśṛṅgavane ucco yastarustadiyapallavapuṭapraye kuñje viyogahatayā sotkaṇṭhayā  
159951 vidyādharaṇām striyā niḥśvasya kaṇṭhāśliṣṭagīrā yannāma gītam  
159952 tadatrādhastādgacchaneṣa pathikaḥ socchvāsamākarṇayansan dolāyāmāndolanayeve  
159953 cañcalayā dhiyā agre no yāti | anugairapi yāhīti no'nūcyate citramityarthaḥ || 30 ||  
159954  
159955 gāyatyadriśirastarau dalapuṭe niḥśvasya vidyādhari kākalyā'tilakam viyogavidhurā  
159956 bāṣṭakulaiṣa puraḥ |  
159957 nāhotsaṅgaḥ gṛhītacibukam smeram bhavaccumbanam smṛtvāsvādya  
159958 rasāyanam hatasamā nītā mayaitā iti || 31 ||  
159959  
159960 sā vidyādhari bāṣṭakulā satī atilakam vimṛṣṭaviśeṣakam yathā syāttathā gāyati | kiṃ  
159961 gāyatiṃ tadāha - he nātha tvadutsaṅgalakṣaṇe gṛhe gṛhītacibukam  
159962 smeramiśaddhāsyasahitam bhavaccumbanalakṣaṇam rasāyanam smṛtvā  
159963 punaḥpunarāsvādya iha mayā etā hatasamā nindyāḥ saṃvatsarakālā nītā iti gāyati || 31 ||  
159964  
159965 asyāḥ prāgbhavasatpatiḥ sa muninā śāpēna vṛkṣīkṛto varṣadvādaśakam  
159966 tadeva gaṇayantyeṣaiva sātra sthitā |  
159967 gāyatyutkalitā tadeva dayitam tam pādapaṃ saṃśritā mārge mārgavihāriṇām  
159968 vadanato rājanmamaitacchrutam || 32 ||  
159969  
159970 kimartha tatraiva sā sthitā gāyati tatrāha - asyā iti | saḥ gīyamānaḥ prāgbhavatīti  
159971 prāgbhavaḥ san yuvā patirvidyādharo muninā kenacidaparādhena nimittena śāpēna  
159972 varṣadvādaśakam vṛkṣīkṛtastadeva gaṇayantī saiṣā atraiva sthitā utkalitā utkaṇṭhitā  
159973 tameva svadayitam pādapaṃ saṃśritā satī sā gāyati | he rājan mārgavihāriṇām vadanato  
159974 mayā etanmārge śrutam || 32 ||  
159975  
159976 paśyaiṣa so'smadavalokanaśāntaśāpo vidyādharo viṭapitāmavamucya bālām |  
159977 kaṇṭhekaroti viṭapākṛtivyapralambhaistaireva bāhubhiraḥ sphuṭapuṣpahāsaḥ ||  
159978 33 ||  
159979  
159980 sa ca munirasmaddarśanameva śāpāntamakarodataḥ sa eṣa vṛkṣabhūto  
159981 vidyādharo'smadavalokanādeva śāntaśāpaḥ san viṭapitāmavamucya bālām tam  
159982 vidyādhariṃ viṭapākṛtivyājaistaireva bāhubhiḥ sphuṭapuṣpānyeva hāsatvena  
159983 saṃpannāni yasya tathāvidhaḥ san ālīngya kaṇṭhekaroti paśya || 33 ||  
159984  
159985 śikhariṇām kariṇām kusumotkaro viṭapiṣu sphuṭaromasu rājate |  
159986 gaganavicyutatārakalīlayā śikharameṣa tuṣārasamānayā || 34 ||  
159987  
159988 aparāḥ śikhariṇo varṇayati - śikhariṇāmiti | śikharilakṣaṇānām kariṇām  
159989 viṭapilakṣaṇeṣu sphuṭaromasu kusumotkaraḥ śikhareṣu meṣatuṣāro

159990 vāsantikahimakāṇastatsamānāyā gaganavicyutatārakalīlayā rājate || 34 ||  
 159991  
 159992 mīnāvalīsarabhasaplutighaṭṭitāmbuvīcīvilolaviruvatkurarīkarālā |  
 159993 kāveryaho kusumaśuklapaṭā'vabhāti niḥśaṅkaraṅkukulasaṃkulakūlakacchā ||  
 159994 35 ||  
 159995  
 159996 aparāḥ kāverīm varṇayati - mīneti | mīnāvalīnām  
 159997 sarabhasaplutibhirghaṭṭitāsvambuvīciṣu vilolābhiḥ kṛīḍantībhirviruvatībhiḥ kurarībhiḥ  
 159998 karālā kusumaśuklapaṭā niḥśaṅkairāṅkubhirmṛgabhedaiḥ saṃkulāḥ kūlāni  
 159999 kacchā jalaprāyadeśāśca yasyāstathāvidhā kāverī avabhāti | aho ityāścārye || 35 ||  
 160000  
 160001 bhātyatra paśya raviṇā kaṭake suvelaśailasya kāñcanaśilā sakalāmalaśrīḥ |  
 160002 velāvalolavaruṇālayavīcibhaṅgaparyastavāḍavakṛśānukaṇṇopamānā || 36 ||  
 160003  
 160004 he rājan atra suvelaśailasya kaṭake sakalā kāñcanaśilā raviṇā pradyotyamānā  
 160005 velāsvavalolasya varuṇālayasya vīcibhaṅgaiḥ paryastasya vāḍavakṛśānorvāḍavāgneḥ  
 160006 kaṇā evopamānaṃ yasyāstathāvidhā bhāti || 36 ||  
 160007  
 160008 āsannapīnajaladāvalitālayānām gehopaśalyapariphullavanadrumanām |  
 160009 lakṣmīḥ palāśapaṭalāvalitāmbarāṇām ghoṣaukasām samavalokaya parvateṣu || 37 ||  
 160010 ||  
 160011  
 160012 tathā parvateṣu āsannaiḥ pīnairjaladairāvalitālayānām gehopaśalyeṣu gṛhasīmānteṣu  
 160013 pariphullavanadrumanām tathā palāśapaṭalairāvalitāmbarāṇām  
 160014 ghoṣaukasāmābhirapalligṛhāṇām lakṣmīḥ samavalokaya || 37 ||  
 160015  
 160016 unnidrapuṣpapaṭupāṇḍurapuṣpakhaṇḍā  
 160017 mandārabhāṇḍaviśīkhaṇḍikaraṇḍakacchāḥ |  
 160018 grāmāḥ prapātajalajālāvilāsavādyā valgadguhāgahanagītajanā jayanti || 38 ||  
 160019  
 160020 tathā unniraiḥ puṣpaiḥ paṭupāṇḍurā atīsubhrāḥ puṣpakhaṇḍāḥ puṣpavāṭikā yeṣu |  
 160021 tathā mandāravṛkṣā eva bhāṇḍānīva bahutarapuṣpabhājanāni yeṣu tathāvidhā  
 160022 vividhaśīkhaṇḍinām nṛtyasthānatvāttatkaraṇḍaprāyāḥ kacchā jalaprāyāḥ  
 160023 śīśīrapradeśā yeṣu | tathā prapāteṣu ūrdhvadeśātpatato jalajālasya vilāsā eva  
 160024 śīkhaṇḍinām nṛtye vādyāni yeṣu | tathā pratidhvanibhirvalgantyo guhā yatra  
 160025 tathāvidheṣu gahaneṣu gītāni yeṣām tathāvidhā janā yeṣu evaṃvidhā girigrāmā jayanti  
 160026 svargamiti śeṣaḥ || 38 ||  
 160027  
 160028 unnidrakandaladalāntaraliyamānakūjanmadāndhamadhuponmadapāmarāṇām |  
 160029 manye na sā bhavati tuṣṭīrihāmarāṇām yā gokuleṣu girigahvariṇām narāṇām || 39 ||  
 160030  
 160031 tadeva sphuṭayati - unnidreti | iha girigrāmagokuleṣu unnidrāṇām sadyovikasitānām  
 160032 kandalānām mukulānām dalāntareṣu garbheṣu liyamānaiḥ  
 160033 kūjadbhirmadāndhairmadhupairnirīkṣitairunmadānāmuddīpitakāmānām pāmarāṇāmapi  
 160034 girigahvariṇām narāṇām ghoṣamithunānām yā tuṣṭīrbhavasi sā tuṣṭīrnandane  
 160035 kṛīḍatāmapyamarāṇām na bhavatīti manye || 39 ||  
 160036  
 160037 bhṛṅgāvadolitalatākulakānanāntargāyatpūlindadayitānanadattanetram |  
 160038 līlākulā gataghṛṇaṃ girigahvareṣu kiṃ ghnanti śatrumiva mugdhamṛgaṃ  
 160039 kirātāḥ || 40 ||  
 160040  
 160041 bhṛṅgairavadolitābhirdolātvena kalpitābhirlatābhīrākulakānanasyāntargirigahvareṇa  
 160042 gāyantīnām pūlindadayitānāmānaneṣu dattanetram yathā syāttathā līlāsu  
 160043 śṛṅgāraceṣṭābhīrākulāḥ kirātā mugdhamṛgaṃ śatrumiva gataghṛṇaṃ  
 160044 nirdayaṃ kva kiṃ kathaṃ ghnanti | aho yeṣāmanyatra dattaddrṣṭīnāmanyamanasām  
 160045 calalakṣyavedhanapāṭavamidṛśasamaye'pyatinirdayatvaṃ cetyarthaḥ | athavā  
 160046 bhṛṅgāvadolitalatāsadrṣāpūlindalalanānāmānaneṣu  
 160047 dattanetratvānmugdhamṛgāṇām  
 160048 pūlindalalanānetrasaundaryāpahāritvalatāpallavāśītvapratisaṃdhānācchatrumiva  
 160049 manyamānā dayāyogyasamaye'pi nirdayaṃ ghnanti kimityutprekṣā || 40 ||  
 160050  
 160051 nānāvīkāsikusumotkarasāralabdhavallīdalāvalanaśītalitādhvagāṅgāḥ |  
 160052 sām̐bhaḥprathaprasaraṇena tarattaraṅgā grāmā girīndragahaneṣu jayanti candram  
 160053 || 41 ||  
 160054  
 160055 kiṃ ca nānāvidhebhyaḥ kusumotkarebhyo labdhaḥ śaityasaugandhyaparāgādisāro yena  
 160056 tathāvidhasya vāyorvallīdalānām cāvalanaiḥ śītalitāni adhvagānāmaṅgāni yaiḥ |  
 160057 ambhobhiḥ saha tadguṇena śaityena prathanta iti sām̐bhaḥprathāstathāvidhānām  
 160058 vāyūnām prasareṇa tarattaraṅgā jalāśayā yeṣu tathāvidhā grāmāḥ



160059 saurabhyaguṇādhikeyena candraṃ jayanti | tathā ca candramaṇḍalasthebhya devebhya'pi  
160060 grāmaśāsināṃ sukhādhikeyamiti bhāvaḥ || 41 ||  
160061  
160062 kūjannirjaravārayaḥ parisaratpronnidratāladrumā  
160063 helollāsitapuṣpapallavavaladvallīvitānāmbārāḥ |  
160064 paryantonnatasālalambijaladā ramyā girigrāmakāścandraśvatthamitāvaṇiṃ  
160065 śaśipurasyodyānabhāgā iva || 42 ||  
160066  
160067 pādatrayaṃ vyākhyātam | idṛśā girigrāmakāḥ śaśipurasya  
160068 svargasthacandraṇagarasyayānyudyānāni tadbhāgā iva śośvatthaḥ somasavanaḥ iti  
160069 śruteścāndrāmṛtasrāviṇā āśvatthena mitāṃ brahmalokāvaṇiṃ ca jayantītyanuśajyate  
160070 || 42 ||  
160071  
160072 āsannapītaghanagharghameghanādanṛtyacchikhaṇḍinavatāṇḍavaviprakīrṇaiḥ |  
160073 grāmāḥ kalāpikulakomalabarhakhaṇḍaiḥ proḍḍīnacandrakamaṇiprakarā jayanti ||  
160074 43 ||  
160075  
160076 kiṃcaite girigrāmā āsannāḥ pītā vidyuto yeśāṃ tathāvidhānāṃ ghanaghargharāṇāṃ  
160077 meghānāṃ nādairnṛtyatāṃ śikhaṇḍināṃ navatāṇḍaveṣu viprakīrṇaiḥ  
160078 kalāpikulānāṃ komalairbarhakhaṇḍaiḥ proḍḍīnāścandrakalakṣaṇā maṇiprakarā yeṣu  
160079 tathāvidhāḥ santo jayanti prāguktamityarthaḥ || 43 ||  
160080  
160081 pārśvasthacāruśaśimaṇḍalamaṇḍaneṣu viśrāntavāriguruvāridavāraṇeṣu |  
160082 grāmeṣu yā giritaṇeṣu vilāsalakṣmī rājyeṣu sā vibhavavatsu kuto viriṃce || 44 ||  
160083  
160084 kiṃcaikapārśvasthaṃ yaccāruśaśimaṇḍalaṃ tadeva maṇḍanaṃ yeśāṃ | ekapārśve ca  
160085 viśrāntā vāriguravo vāridavāraṇā yeṣu tathāvidheṣu giritaṇeṣu sthiteṣu grāmeṣu yā  
160086 vilāsalakṣmīḥ sā vibhavavatsu viriṇceḥ rājyeṣvapi kutaḥ | durlabhetyarthaḥ || 44 ||  
160087  
160088 svāmodanandanavanāntarasundareṣu saṃtānakastabakahāsinikuṇḍjakeṣu |  
160089 unnidramandramadhupākulapārībhadrāsāndradrumeṣvabhirame girigahvareṣu || 45 ||  
160090  
160091 svāmodanandanavanāntaramiva sundareṣu | saṃtānakasya kalpavṛkṣabhedasya  
160092 stabakānhasanti tacchīlā nikuṇḍjakā yeṣu | unnidrā. puṣpitā mandradhvanimadhupākulāḥ  
160093 pārībhadrā nimbatarurūpāḥ sāndrā drumāḥ yeṣu tathāvidheṣu girigahvareṣvahaṃn  
160094 abhirame || 45 ||  
160095  
160096 hariṇīrāvaramyeṣu hārihārītahāriṣu |  
160097 girigrāmeṣu puṣpeṣupureṣviva ratirṇṇāṃ || 46 ||  
160098  
160099 puṣpeṣurmanmathastatpureṣviva || 46 ||  
160100  
160101 sphāṭikastambhasaṃbhāraramyanirjharavārīṇi |  
160102 nṛtyantyetāḥ śikhaṇḍinyaḥ paśyāsmingrāmagahvare || 47 ||  
160103  
160104 sphāṭikastambhānāṃ saṃbhārā iva ramyāṇi dhārāpātīni nirjharavārīṇi yeṣu || 47 ||  
160105  
160106 śikhaṇḍinyo vilāsinyaḥ puṣpabhāranatā latāḥ |  
160107 atra nṛtyanti kuṇḍjeṣu raṇanirjharapuṣkare || 48 ||  
160108  
160109 raṇanti dhvananti nirjharapuṣkarāṇi nirjharajalāni yasmiṃstathāvidhe atra grāmagahvare  
160110 ||  
160111 48 ||  
160112  
160112 hārītahāriharitopavanadrūmasu vāpīpramāṇaraṇitāmālakākālīṣu |  
160113 grāmasthālīṣu girigahvaragopitāsu manye mudaiṣa ramate svarasena kāmāḥ || 49 ||  
160114  
160115 hārītaiḥ pakṣibhedairhārīṇo manoharā haritā upavanadrūmā yāsu | tathā vāpīpramāṇena  
160116 haṃsasārasādīraṇitalakṣaṇā amalāḥ kākalyo yāsu | girigahvarairgopitāsu vyavahitāsu  
160117 grāmasthālīṣu eṣa sarvajagatprasiddhaḥ kāmo mudā svarasena ramate iti manye || 49 ||  
160118  
160119 śrīmadvṛttamahāśayātapaharaproccairgabhirākṛte bhūbhṛnmūrdhasu  
160120 bhūṣaṇaṃ bhavasi bho bhūme rasaikāspadam |  
160121 etattu kṣapayenmanāṃsi yadidaṃ megha tvayā varṣatā  
160122 harṣādūṣarapalvalasthalataruṣvambhovibhāgakramaḥ || 50 ||  
160123  
160124 āsargasamāpterita ārabhya prāyeṇānyāpadeśā bodhyāḥ | he śrīmatāṃ vṛttamiva  
160125 vṛttaṃ mahaudāryaṃ yasya tathāvidha jagatparipālanepsutvānmahāśaya ātapaharā  
160126 proccairunnatā gabhirā ca ākṛtiḥ śarīraṃ yasya tathāvidha bho megha tvam

160127 bhūbhṛtām parvatānām mūrdhasu bhūṣaṇam bhavasi | tathā bhūmeḥ  
 160128 kṣetrārāmādisampattihetoḥ rasasya jalasyaikāspadamasi | evaṃ sadguṇaṃsahasravatāpi  
 160129 harṣādvarṣatā tvayā yadapātrabhūteṣu ūsarasthaleṣu palvalasthaleṣu  
 160130 tatratyakaṇṭhakāditaruṣu ca sukṣetrasāmyena ambhovibhāgakrama āsthita etatte  
 160131 sadasatpātravibhāgāparijñānam tu satām manaḥ kṣapayetpīdayet | yadi bhavādrśā  
 160132 mahānto'pi supātraguṇotkarṣa na mānayanti tarhyanye ke mānayaṣyantīti bhāvaḥ || 50 ||  
 160133  
 160134 nityam snāsi sutīrthavārivisarairuccaiḥpadastho'mbudaḥ  
 160135 śuddhaḥ sanvipināvanau nivasasi prārabdhamavratāḥ |  
 160136 riktasyāpyatikāntireva bhavataḥ kāyāśrayā lakṣyate protthāyāśanimātanoṣi  
 160137 kimidaṃ tucchaṃ tavāceṣṭitam || 51 ||  
 160138  
 160139 dānaprārambhādikāle rukṣakaṭu karṇakathorajalpanam tu dātṛṇām mahānduḥsaho  
 160140 doṣa ityāśayenāha - nityamiti | he megha tvam sutīrthānām samudragaṅgādīnām  
 160141 vārivisarairnityam snāsi | tathā uccaiḥpadasthaḥ sarvapraṇināmambu dadāsityambudaḥ |  
 160142 kiṃ ca śuddhaḥ san vipināvanau prārabhau maunam munisaṃbandhi vratam yena  
 160143 tathāvidho nivasasi | kiṃ ca śaradi riktasyāpi bhavataḥ atīṣayitā dhavalakāntireva  
 160144 kāyāśrayā drśyate | idrśo'pi tvam dānārthamutthāya āsanīm  
 160145 vidyudagnipuraḥsaram kaṭudhvanimātanoṣi | idaṃ tucchaṃ kṣudrocitam tava āceṣṭitam  
 160146 kim | sarvathā anucitamevetyarthaḥ || 51 ||  
 160147  
 160148 vastvasthānagataṃ sarvaṃ śubhamapyāśubhaṃ bhavet |  
 160149 durmeghaṃ sthānamāsādyā vāri tvasitatām gatam || 52 ||  
 160150  
 160151 taṭastha āha - vastviti | śubhamapi vastu ayogyasthānagataṃ sadaśubhaṃ bhavet | vāri  
 160152 tu iti cchedaḥ || 52 ||  
 160153  
 160154 aho nu meghena jalam vimuktamaho nu toyena vipūritā bhūḥ |  
 160155 aho nu bhūmau paripoṣitaśca jalairdhanāḍhyaiḥ praṇayīva dīnaḥ || 53 ||  
 160156  
 160157 dīno daridraḥ praṇayī suhrdiva bhūmau mlānasasyādiḥ paritoṣitaśca || 53 ||  
 160158  
 160159 nairghṛṇyamasthairyamathāsucitvam rathyācaratvam parikutsitatvam |  
 160160 śvabhyo gṛhītaṃ kimu nāma mūrkhairmūrkhebhya evātha śunā na jāne || 54 ||  
 160161  
 160162 dayaudāryādiguṇavarṇanaprasaṅgāttadviparītanairghṛṇyādiśālino mūrkhān  
 160163 kaścicchvaguṇavinimayasamdehapradaśanena nindati - nirghṛṇyamiti || 54 ||  
 160164  
 160165 guṇaiḥ katipayaireva bahudoṣo'pi kasyacit |  
 160166 upādeyo bhavatyeva śauryasaṃtoṣabhaktibhiḥ || 55 ||  
 160167  
 160168 yadi mūrkho nindya eva tarhi katham mahīpāstaṃ saṃgṛhṇanti tatrāha - guṇairiti |  
 160169 śveva mūrkho'pi śauryādiguṇaiḥ kasyacitkunrpadērupādeyo bhavati || 55 ||  
 160170  
 160171 unmattamattapatanonmukhadhāvamānamānādhikānviṣayavīthiṣu dattamūrṭiḥ  
 160172 [atra muktamūrṭiḥ iti pāṭhaḥ || ]  
 160173 yanmanyate tṛṇalavāgra vilokayecchāsattvam jaḍatvamuta vāsya vicāryatām tat ||  
 160174 56 ||  
 160175  
 160176 viṣayavīthiṣu bhogaparamparāsu dattamūrṭiḥ prasamjitaśariro viṣayalampaṭo mūrkho  
 160177 dhattūrādibhakṣaṇenonmattānmadirādīnā mattānpramādakrodhāveśādīnā  
 160178 kūpādipatanonmukhānpiśācādyāveśena dhāvamānāmstattvajñānaprakarṣeṇa  
 160179 dehādiparicchedavismaraṇādahaṃ brahmeti sarvotkrṣṭapramānapratiṣṭhānācca  
 160180 mānādhikānṣaṣṭhādibhūmikārūḍhāṃśca svābhijñātāropeṇa yatṛṇam manyate | he  
 160181 tṛṇalavāgra tat tvameva vilokaya | asya viṣayalampaṭasya icchāsattvamuta vā jaḍatvamiti  
 160182 tadrahasyam vicāryatām | yadicchāsattvam tarhi sa eva śvabhīstulyaḥ | yadi jaḍatvam  
 tarhi  
 160183 tṛṇalavāgrādapi viṣayalāmpaṭyādidoṣādhikyāttato'pi svayam nīca iti tṛṇasāmyamapi  
 160184 tasya durlabhataramiti vicāre phaliṣyatīti unmattādibhyo nīcatvam tasya kiṃ  
 160185 vācyamityarthaḥ || 56 ||  
 160186  
 160187 kolāhalaḥ samāne'pi tiryaktve kṣubdhamānasaiḥ |  
 160188 anyathā sahyate siṃhairmilitairanyathā śvabhiḥ || 57 ||  
 160189  
 160190 ghanagarjitādīkolāhalaḥ siṃhairakṣubdhamānasairanādarānmīlitākṣaiḥ sahyate śvabhistu  
 160191 kṣubdhamānasairbhayānmīlitākṣaiḥ sahyata ityubhayatrānyathātvamiti bhāvaḥ || 57 ||  
 160192  
 160193 nityāśuce priyajane bhaṣaṇaikaniṣṭha rathyāntarabhramaṇanītasamastakāla |  
 160194 kauleyakāśayasamānatayaiva manye mūrkhēṇa kenacidaho bata śikṣitosi || 58 ||

160195  
 160196 he kauleyaka śvan āśayaścittavṛttistena samānatayā svaguṇaśikṣāyogyam tvam  
 160197 manyamānena kenacinmūrkhena nityāśucitvādīnsvaguṇāmstvam śikṣito'si | manye iti  
 160198 pūrvokte samdehe nirṇayaḥ | tathā hi sati śiṣyādgurorguṇādhikyadarśanamupapadyata iti  
 160199 bhāvaḥ || 58 ||  
 160200  
 160201 nityam sarvam jagadasadṛśam kurvatoccairvidhātrā dauhitre'smiñchuni  
 160202 samadṛśe nirmitam sarvameva |  
 160203 vāso'medhyāvakarakuhare bhojanam gūthapūyam sarvaloke kuratikuratiḥ  
 160204 sarvanindyaḥ śarīram || 59 ||  
 160205  
 160206 asadṛśam karma vaiṣamyādviśamaḥ jagatkurvata vidhātrā dauhitre duhituḥ  
 160207 saramākhyaḥ devaśunya apatyabhūte'sminśuni samānāmanurūpānam  
 160208 sarvadharmānam dṛśe darśanāya sarvameva vakṣyamānam samam nirmitam | kiṃ  
 160209 tatsarva tadāha - vāsa iti | amedhye avakarasya svanirmite kuhare gartakulāye | gūtham  
 160210 puriṣam pūyam ca bhojanam | sarvairjanairālokyata iti sarvaloko  
 160211 rathyāmārgastasminkutsitā  
 160212 ciragranthilā yā ratirmaithunaḥ tadviśaye kuratirduricchā tathā sarvairnindyaḥ śarīram  
 160213 ceti sarvamityarthaḥ || 59 ||  
 160214  
 160215 tvattaḥ ko'dhama ityudīritavate śvovāca hāsānvitam matto  
 160216 maurkhyamamedhyamāndhyamaśubham yaḥ sevate sodhikaḥ |  
 160217 śauryam bhaktirakṛtrimā dhṛtiriti śrīmānguṇo yosti me mūrkhādeṣa guṇaḥ  
 160218 prayatnanicayairanviṣya no labhyate || 60 ||  
 160219  
 160220 udīritavate pṛṣṭavate puruṣāya śvā hāsānvitam yathā syāttathā uvāca |  
 160221 maurkhyamajñānam | amedhyamapavitraḥ dehādyabhimānam | āndhyam  
 160222 vicāranetrarāhityam | tarhi tava mūrkhāpekṣayā kairguṇairādhikyam tānāha -  
 160223 śauryamiti | dhṛtiralpasamtoṣaḥ | eṣa guṇakadambaścīramanviṣyāpi darśane  
 160224 mūrkhānno labhyate ataḥ sa matto'dhama ityarthaḥ || 60 ||  
 160225  
 160226 bhunkte'medhyamamedhya eva ramate nityam mahāvaskare tūṣṇimatti sacetanaḥ  
 160227 kṛtaratirniścetanaḥ kṛntati |  
 160228 sarvairitya rate śunīvalite loṣṭairjanaistāḍyate dhātrā khelasamanvitasthitiralam  
 160229 loke kṛto neśvaraḥ || 61 ||  
 160230  
 160231 avaskare puriṣe | varcaske'vaskaraḥ iti suṭ | sacetanaḥ sajīvamapi nakulamūśakādi  
 160232 daivāllabdhvā tūṣṇim niraparādhamevātti | niścetanaḥ nirbalaḥ ca chāgavatsādi tūṣṇi  
 160233 niraparādhameva kṛntati daśati | śunīvalite rate prasaktaḥ sarvairjanairitya  
 160234 loṣṭaistāḍyate | evamalamatyantaḥ neśvaraḥ asamarthaḥ śvā dhātrā khelanaḥ khelo  
 160235 durvilāsakautukaḥ tena samanvitā yāvadāyuhsthitiriyasya tathāvidhaḥ kṛta ityarthaḥ |  
 160236 śveva samanvitasthitiḥ iti pāṭhe neśvaraḥ sevakaḥ || 61 ||  
 160237  
 160238 līngasyordhvaḥ raṭatkāka ātmānam darśayatyayam |  
 160239 sarvādhaḥpātakottuṅgagataḥ paśyata māmiti || 62 ||  
 160240  
 160241 kvacinnadītre nirmālyākṣatabhakṣaṇāya śivalīngasyordhva raṭantaḥ kākaḥ dṛṣṭvā  
 160242 kaścittadraṇatanatātparyamutprekṣate - līngasyeti | ātmānam svaḥ darśayati  
 160243 nidarśayati | kimiti nidarśayati tadāha - sarveśāmadha pātakānāmadhogatihetūnām  
 160244 madhye yaduttuṅgaḥ śivasvabhakṣaṇāya śivalīngāśrayaṇam tadgataḥ mām  
 160245 pratyakṣam kākabhūtam paśyateti || 62 ||  
 160246  
 160247 kākaka kaṭukalkārava kabalitaguṇakardame bhramansarasi |  
 160248 antarayasi madhuparavaḥ yadato me śirasi phalabhūtaḥ || 63 ||  
 160249  
 160250 aparāḥ sarasi raṭantaḥ bhramantaḥ kākamapadiśyāha - kākaketī | he kutsitakāka  
 160251 kākaka kaṭubhiḥ kalkāravairdambhadhvanibhiḥ kavalitā haṃsasārasādiguṇā yena  
 160252 tathāvidha tvam sarasi kardabhe bhramansan madhupānām ravamantarayasi  
 160253 svakaṭukaravairyadantardhatse ato hetorme śirasi vedanāhetutvātpfalabhūtaḥ śalyabhūto'si  
 160254 || 63 ||  
 160255  
 160256 kavalayati narakanikaram pariharati mṛṇālikām dhvāṅkṣaḥ |  
 160257 yadato'stu mā smayaste svabhyastaḥ sarvadā svadate || 64 ||  
 160258  
 160259 sakhāyam prati kaścīdāha - kavalayatīti | dhvāṅkṣaḥ kāko narakanikaram  
 160260 nānāvidhamamedhyam kavalayati mṛṇālikām prāptāmapi pariharatīti yat ataste smayo  
 160261 vismayo māstu | yataḥ kutsitamapi khādyam vyasanitayā svabhyastaḥ cettadeva sarvadā  
 160262 svadate | yathā laśunopaskṛtaḥ vyañjanaḥ tadbhujāmityarthaḥ || 64 ||

160263 vividhavanakusumakesaradhvalavapurhaṃsa iva dṛṣṭaḥ |  
 160264 kākāḥ kṛmikulakavalāṃ klinnamatho kavalayan jñātaḥ || 65 ||  
 160265  
 160266 vividhānām vanakusumānām kesaraiḥ kesarasthaiḥ parāgairdhvalavapuḥ kāko bhrāntyā  
 160267 haṃsa iti dṛṣṭaḥ | ityarthe ivaśabdaḥ | atho anantaraṃ klinnaṃ kṛmikulakavalāṃ  
 160268 kavalayan kāko jñātaḥ || 65 ||  
 160269  
 160270 tulyavarṇacchadaiḥ kṛṣṇaḥ saṃgataiḥ kila kokilaiḥ |  
 160271 kena vijñāyate kākāḥ svayaṃ yadi na bhāṣate || 66 ||  
 160272  
 160273 araṇyānyā mṛdaḥ sthāṇau sthitaḥ kāko nirīkṣate |  
 160274 caityāddaśadiśaścoro niśi supte jane yathā || 67 ||  
 160275  
 160276 araṇyānyā mahāraṇyasya mṛdaḥ sthāṇau mṛṇmayajīrṇabhittistambhe sthito'yaṃ kāko  
 160277 yathā niśi supte jane coraścaityavṛkṣamāruhya daśadiśo nirīkṣate tadvannirīkṣata  
 160278 ityarthāḥ || 67 ||  
 160279  
 160280 sarabhasasārasavidalatpuṣkaramakarandasundare sarasi |  
 160281 kathamiha viharati kākāḥ sphuradavakaranikaradhūsaraskandhaḥ || 68 ||  
 160282  
 160283 sarabhasaiḥ sārasairvidalatām puṣkarāṇām padmānām makarandaiśca sundare iha sarasi  
 160284 sphuratā vāyunoddhūyamānadhūlinā avakareṇa dhūsaraḥ skandho yasya tathāvidhaḥ  
 160285 kākāḥ katham viharati | anucitamidamityarthāḥ || 68 ||  
 160286  
 160287 hā kaṣṭamiṣṭavapuṣi sphuṭapuṇḍarikakośe kaṣāhananayogyamukhaḥ piśācaḥ |  
 160288 paśyaiṣa kāka upaviśya kupalvale'smin līlāḥ karoti vididhāḥ saha rājahaṃsaiḥ || 69 ||  
 160289 ||  
 160290  
 160291 sphuṭānām vikasitānām puṇḍarīkaṇām kośe iṣṭavapuṣi abhimatasvarūpe sarasi sthitaḥ  
 160292 rājahaṃsaiḥ saha eṣaḥ kaṣantīti kaṣāḥ śīlāstābhīrāhananayogyam mukhaṃ yasya  
 160293 tathāvidhaḥ kākāḥ piśācaḥ asmin kupalvale upaviśya rājahaṃsaviḍambanāya vividhā  
 160294 līlāḥ karoti hā kaṣṭam he rājan tvaṃ paśya || 69 ||  
 160295  
 160296 he kāka karkaśarava krakacaikacihna tādṛkṣvaśaṅkanamapi kva nu te'dya yātam  
 160297 |  
 160298 kasmādanarthakamidaṃ pikapākamekaputrāśayā tadapi te hyupahāsasiddhyai || 70 ||  
 160299  
 160300 vañcanāpahārādinā svalabhyadhanādibhāgaṃ nyāyyenopāyena sādhumā prāpaditi  
 160301 śaṅkayā tannirāśayā rājasabhāsu kaṭu raṭantaṃ khalaṃ pratyanyāpadeśena kaścidāha  
 160302 - he kāketi | karkaśaravalakṣaṇo yaḥ śrotṛkarṇavidāraṇaḥ krakacaḥ sa evaikaṃ  
 160303 cihnaṃ yasya tathāvidha he kākasvabhāgamakāko mā bhuṅktāmiti śaṅkayā sadā  
 160304 kākānevāhvayaṃstvaṃ raṭasi tatte tādṛkṣvaśaṅkanamadya kva nu yātam | tvamekaḥ  
 160305 putro me jīvatvityāśayā pikasya kokilasya pākamarbhakaṃ kasmādanarthakaṃ vyartha  
 160306 puṣṇāsi | hi yasmāddhetoḥ kaṭubhāṣaṇaikaśīlasya tadbhrāntyā kriyamāṇamapi  
 160307 susvarapikapoṣaṇaṃ na manorathasiddhyai kiṃtu upahāsasiddhyai bhaviṣyatītyarthāḥ || 70 ||  
 160308  
 160309 ālokyā paṅkajavane savilāsavantaṃ kākam kalaṅkasadr̥ṣaṃ  
 160310 bhṛśamāraṭantaṃ |  
 160311 hā kaṣṭaśabdaśatanaṣṭaviceṣṭito yo no roditi krakacakena vidāryatām saḥ || 71 ||  
 160312  
 160313 kākamālokyā kaścidāheti śeṣaḥ | kimāha tadāha - hā iti | he kāka yaḥ puruṣastava  
 160314 khalānām vā kaṣṭaiḥ krūraiḥ śabdaśataiḥ śrutaiḥ khedānnaṣṭaviceṣṭitaḥ san no roditi  
 160315 sa puruṣastvayā kaṭuravakrakacakena vidāryatām | ahaṃ tu na tatheti kimartha  
 160316 raṭasītyarthāḥ || 71 ||  
 160317  
 160318 viśārāruśārārumaye bakamadgughane ca palvale capalāḥ |  
 160319 syuryadi kauśikakākāstatsyādeṣā samanvitā goṣṭhī || 72 ||  
 160320  
 160321 khalasabhāyāmanye'pi khalā eva yogyā naiko'pi sādurityanyāpadeśenāha -  
 160322 viśārārviti | viśārārubhiḥ saṃcaradbhiḥ śārārubhirhisraiḥ prasure  
 160323 bakairmadgubhirjalakākaiśca ghane palvale yadi capalāḥ kauśikā ulūkāḥ kākāśca  
 160324 syustattarhi eṣa palvalarūpā goṣṭhī sabhātadyogyaiḥ samanvitā syāt | kauśikakākā ityatra  
 160325 satopi virodhasyāvivakṣitatvāt yeṣāṃ ca virodhaḥ śāśvatikaḥ iti dvandvaikavadbhāvo na  
 160326 kṛtaḥ | śakunidvandvaikavadbhāvastu vaikalpitaḥ || 72 ||  
 160327  
 160328 kokilaḥ kākasaṃghātaiḥ samasaṃvaraṇākṛtiḥ [samavarṇānanākṛtiḥ iti  
 160329 pāṭhaḥ || |  
 160330 gaditairvyaktatāmeti sabhāyāmiva paṇḍitaḥ || 73 ||  
 160331

160332 varṇataḥ samāḥ saṃvaraṇāḥ śarīrācchādakāḥ pakṣā ākṛtiḥ saṃsthānaṃ ca yasya |  
 160333 gaditairvyaktavāgbhiḥ || 73 ||  
 160334  
 160335 mṛdukusumāṅkuradalanaṃ soḍhumalaṃ kokilasya kusumalatā |  
 160336 na tu kaṅkaḡḍhramadgukabakakukkuṭavāyasādīnām || 74 ||  
 160337  
 160338 sādhūnāmaparādho'pi soḍhum śakyaḥ khalānām tu saṃbandha eva duḥsaha  
 160339 ityāśayenāha - mṛdviti | vāyasādīnām saṃsparsāmapīti śeṣaḥ || 74 ||  
 160340  
 160341 śrotrotsavaṃ tava kalam kalakaṇṭha ko'tra nādaṃ śṛṇoti  
 160342 rativigrahasaṃdhidūtam |  
 160343 kākairulūkakalahairiha gulmakeṣu kreṃkārāgharghararavaiḥ śrutirāgatāstam || 75 ||  
 160344  
 160345 khalasabhāyām sadvidyopanyāsotsukaṃ janaṃ prati kaścidāha - śrotreti | he  
 160346 kalakaṇṭha kokila atra dāṃpatyoḥ rativigrahe mānādinimitte praṇayakalahe saṃdhau  
 160347 saṃdhāne dūtabhūtaṃ kalam madhuramata eva śrotrotsavabhūtaṃ tava nādaṃ kaḥ  
 160348 śṛṇoti | yataḥ iha picumandagulmakeṣu ulūkaiḥ saha sadaiva kalaho yeṣāṃ tathāvidhaiḥ  
 160349 kākaiḥ krenkārāgharghararavaiḥ sarveṣāṃ śrutiḥ śrotrendriyamastamāgatām  
 160350 bahiratām gateti yāvat || 75 ||  
 160351  
 160352 vācākomalayā sukokilaśīṣuḥ kalyāṇakalpām kathām sarvāvarjanamārjavena  
 160353 kurute yāvatpuro rāgiṇām |  
 160354 tāvanmattanayo'yamityavirataṃ drāṃkārabhīmāravairdhvāṅkṣeṇopavane nipatya  
 160355 nabhasaḥ sarve kṛtā nīrasāḥ || 76 ||  
 160356  
 160357 upavane rāgiṇām śravaṇānurāgavatām puraḥsu kokilaśīṣuḥ komalayā vācā  
 160358 kalyāṇam mahotsavastatkalpām kathām kṛtvā yāvadārjavena sarveṣāṃ  
 160359 śrotṛṇāmāvarjanaṃ manoraṇjanaṃ kurute tāvaddhvāṅkṣeṇopanipatya ayam  
 160360 kokilaśīṣurmattanayo mama putro mayā puṣṭo mayojjīvita ityādibhirdrāṃkāro  
 160361 nyakkārastadrūpairbhīmairāravaiḥ sarve śrotāro nīrasā nirutsāhāḥ kṛtāḥ || 76 ||  
 160362  
 160363 kiṃ kiṃ kokila kūjasi drutaravaṃ harṣātsamullāsitaṃ grīvakoṭarataḥ praveśaya  
 160364 punarmā bhūcciraṃ te bhramaḥ |  
 160365 uhāmaiḥ kusumairnirantaratarāṃ nedaṃ madhorjṛmbhitaṃ hemaṃtena  
 160366 kṛtāstuṣāranikaraiḥ śuṣkā amī pādapāḥ || 77 ||  
 160367  
 160368 āyogyeṣu śrotṛṣvasamaye yogyatādibhameṇa svaguṇapradarśanotsukaṃ  
 160369 kaṃcitpratya para āha kiṃ kimiti | he kokila tvaṃ śrotṛṇām yogyatādikamavicāryaiva  
 160370 svaguṇaprakhyāpanautsukyaprayuktāddharṣāt drutaravaṃ kiṃ kiṃ kūjasi | abādhe  
 160371 dvirvacanam | grīvakoṭarato harṣātpravṛttaṃ samullāsitaṃ kūjanasamullāsaṃ  
 160372 punarantaḥ praveśaya | te cira mayam guṇopanyā sakāla ete ca śravaṇayogyā iti bhramo  
 160373 mā bhūt | idaṃ uddāmaiḥ kusumairnirantaratarāṃ madhorvasantasya jṛmbhitaṃ na kiṃtu  
 160374 hemantena amī pādapāstuṣāranikaraiḥ śuṣkāḥ kṛtāḥ | tathā ca naiteṣu tvadgirām  
 160375 sāphalyamityarthaḥ || 77 ||  
 160376  
 160377 kūjatkokila komalaṃ kalaravairnityaṃ praśastākṛte kenedaṃ bata śikṣitosi  
 160378 vacanaṃ duḥkhapraḍaṃ durbhagaṃ |  
 160379 caitre citranavāṅkure virahiṇī vakti tvayā yātmanaḥ kasyāyam madhurityatastava  
 160380 tavetyuktaṃ tvaroccaistaroḥ || 78 ||  
 160381  
 160382 citrā nava ankurā yasmiṃstathāvidhe caitre māsi yā virahiṇī sā vakti | kiṃ vakti |  
 160383 nityaṃ  
 160384 praśastā kṛte he kūjatkokila ayam madhuścaitro māsaḥ kasyetyataḥ  
 160385 asmānmatpraśnāttvayā ātmanaḥ svasya madhustaroḥ sakāśāttvaroccaistava taveti  
 160386 kalaravaiḥ komalaṃ yaduktamidaṃ duḥkhapraḍaṃ durbhagamāṇṛtaṃ vacanaṃ kena  
 160387 śikṣito'si | bateti khede | na hi virahaduḥkhitāyā mama madhuḥ kiṃtu priyayā saha kalam  
 160388 gāyatastavaiva evaṃ ca mama mameti vaktavye tava tavetyanṛtoktirmatpīdanāyaiva  
 160389 tavetyarthaḥ || 78 ||  
 160390  
 160391 maunasvandavīhāravarṇavapuṣāṃ sāmye'pi kākavraje'kākaḥ kokila eṣa kāntiruciro  
 160392 dūrātparijñāyate |  
 160393 madhye mūrkhajanasya paṇḍita iva svākārabhavyakriyaḥ sarvo hi prathimānameti  
 160394 sadṛśasvāntaścamatkārataḥ || 79 ||  
 160395  
 160396 kākavraje kākasamūhe maunasvandasya pakṣādicalanasya vihārasya varṇasya vapuṣo  
 160397 gātrasya ca sāmye'pi kāntirucira eṣa kokilo mūrkhajanasya madhye paṇḍita iva dūrādeva  
 160398 akākaḥ pariññāyate pariclyate | tathā hi | sarvo'pi svākārasūcitabhavyakriyaḥ puruṣaḥ  
 160399 sadṛśādyuktātsvāntaścamatkārato nigūḍho'pi prathimānaṃ prakhyātiṃ eti || 79 ||

160400 bhrātaḥ kokila kūjitairalamalam nāyātyanarghyo guṇastūṣṇīmāsva  
160401 viśīrṇaparnapaṭalacchanne kvacitkoṭāre |  
160402 uddāmadrumakandare kaṭuraṭatkākāvalisaṃkulaḥ kāloyaṃ śīśīrasya saṃprati  
160403 sakhenāyaṃ vasaṃtotsavaḥ || 80 ||  
160404  
160405 he sakhe bhrātaḥ kokila ayaṃ kaṭuraṭatkākāvalisaṃkulaḥ śīśīrasya kālo vasaṃtotsavo na  
160406 | saṃprati kūjitairanarghyo guṇo nāyāti ataḥ kūjitairalamalam | kvaciduddāmadrumakandare  
160407 viśīrṇaiḥ parṇapaṭalaiśchanne koṭāre tūṣṇīmāsva || 80 ||  
160408  
160409 citraṃ mātarameṣa kokilaśīśuḥ saṃtyajya kākīm gataḥ saiṣenaṃ tudatīti  
160410 yāvadahamapyācintayāmi kṣaṇaṃ |  
160411 tāvatso'pi tathāśu mātṛsadṛṣaṃ śliṣṭo rasādvardhituṃ yāmāyāti diśaṃ  
160412 svabhāvasubhagaḥ saivāsya mähātmyadā || 81 ||  
160413  
160414 tatrāścaryāṇi darśayati - citramiti | eṣa kokilaśīśuḥ kākīm mātaraṃ saṃtyajya  
160415 yadgatastadekaṃ citraṃ | taduttaraṃ saiṣā kākī mātā enaṃ kokilaśīśuṃ cañcucaraṇena  
160416 tudati ityaparaṃ citramityahaṃ kṣaṇaṃ yāvadācintayāmi tāvatsa kokilaśūsurapi  
160417 rasādutsāhānmātṛsadṛṣaṃ vardhituṃ śliṣṭa udyukto'bhūdityaparaṃ citraṃ | tathā hi  
160418 | svabhāvasubhago bhāgyavān jano yāṃ diśamāyāti saiva digasya mähātmyadā  
160419 saṃpadyata ityārthaḥ || 81 ||  
160420  
160421 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vipaści0 śvakākakokilānyoktivarṇanaṃ  
160422 nāma ṣoḍaśādhikaśatatamaḥ sargaḥ || 116 ||  
160423  
160424 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
160425 śvakākakokilānyoktivarṇanaṃ nāma ṣoḍaśādhikaśatatamaḥ sargaḥ || 116 ||  
160426  
160427 saptadaśādhikaśatatamaḥ sargaḥ 117  
160428  
160429 saḥacarā ūcuḥ |  
160430  
160431 paśyādriśānāviva bimbitaṃ khaṃ puraḥsaro mārapuraḥsaro yaḥ |  
160432 kahlārapadmotpalajālānālaladvicitrāravapakṣivītaṃ || 1 ||  
160433  
160434 varṇyate'tra saraḥ padmakumudotpalamaṇḍitaṃ |  
160435 padmabhramaraḥsaḍyāstatprasāṅgena varṇitāḥ ||  
160436  
160437 tatrādaṃ trayodaśabhiḥ sara eva prādhānyena varṇayituṃ prastauti - paśyati | he rājan  
160438 iha puraḥ adriśānau kahlārapadmotpalajālānāṃ nāleṣu bhṛṇālārtha laladbhiḥ  
160439 kṛīḍadbhirvicitāravaiḥ pakṣibhirvītaṃ vyāptam | ata eva sanakṣatrapakṣikaṃ pratibimbitaṃ  
160440 khamiva sthitaṃ saraḥ paśya | yaḥ adriśānuḥ saraḥ śobhātīśayena  
160441 mārasyoddīpakatvātpuraḥsaraḥ pradhānabhṛtya ivāstītyārthaḥ || 1 ||  
160442  
160443 vikāsitoddaṇḍasahasrapatrakośasthalasthoddhurarājahaṃsam |  
160444 pīṭhadvirephadvijalokaḥjuṣṭaṃ bhuvīva gehaṃ kamalāsanasya || 2 ||  
160445  
160446 tadeva saro viśīnaṣṭi - vikāsitetyādīdvādaśabhiḥ | vikāsiteṣūddaṇḍeṣu  
160447 sahasrapatrāṇāṃ padmabhedānāṃ kośasthaleṣu sthitā uddhurāstacchobhādhurandharā  
160448 rājahaṃsā yatra tathendranilapīṭhasthāniyairdvirepherdvijaiḥ  
160449 sārasakrauñcādīpakṣibhirbrāhmaṇairlokairjanaiśca juṣṭaṃ sevitaṃ bhuvi kamalāsanasya  
160450 gehamiva sthitaṃ || 2 ||  
160451  
160452 ākīrṇasīkarakarālādigantarāle phullotpalābjapaṭalodarareṇugauram |  
160453 āmodamattamadhupadvijagītigītaṃ yātaṃ vitānakamivāmbaraḃaṃ vahantaṃ || 3 ||  
160454  
160455 ākīrṇaiḥ sīkaraiḥ karālāni sahimāni digantarālāni yena | phullānāmutpalābjādīnāṃ  
160456 paṭalasya samūhasyodarasthai reṇubhīrgauram | āmodamattānāṃ madhupānāṃ dvijānāṃ  
160457 ca gītibhīrgītaṃ | ūrdhva yātaṃ vitānakamivāmbaraḃaṃ meghanīhārādīpratibimbacchalena  
160458 vahantaṃ vahat | puṃstvaṃ chāndasaṃ || 3 ||  
160459  
160460 kvacittarattāratarāṅgabhaṅgaṃ kvaciddviṣadbhūrivirāvibhṛṅgaṃ |  
160461 kvacidgabhīrāmālavārisuptaṃ kvacitsarojojḃvalapuṣpaguptaṃ || 4 ||  
160462  
160463 kvacit tarantastārāstarāṅgabhaṅgā yasmin | kvacinmadotkarṣātparasparaṃ dviṣantaḥ ata  
160464 eva bhūrivirāvīṇo bhṛṅgā yatra | gabhīreṇāmālavāriṇā nīscalatvātsuptamiva |  
160465 sarojairujḃvalapuṣpaiḥ kumudaiśca guptaṃ śoṣitamiva cchannaṃ || 4 ||  
160466  
160467 kaṇāṇumuktājalatāpaṭālaṃ tīreṣu siṃhe sulatāsuṭālaṃ |  
160468 taraṅganīrdhūtaśīlograkacchaṃ mahītalākāśamanantakacchaṃ || 5 ||

160469  
160470 kaṇāṇubhiḥ sīkarībhūtairmuktāprāyairjalaistāpaṃ t̥alayati apasārayatīti t̥apaṭālam |  
160471 t̥īreṣu siṃhe pratibimbasiṃhāntaraśaṅkayā jalapānāpragalbhatāṃ  
160472 kvacidvṛkṣāgrādārabhya jalaparyantaṃ pralambitābhiḥ sulatābhiḥ  
160473 pratibimbadarśananirodhena suṣṭhu t̥alayatīti tattathā | tathā taraṅgairnirdhūtaśilāḥ  
160474 paṅkogrāḥ kacchā jalaprāyapradeśā yasya | tathā anantairmeghairanantakacchaṃ  
160475 mahitale avatīrṇamākāśamiva sthitam || 5 ||  
160476  
160477 taḍitprakāśodaramasyameghanunnābjajātotttharajaḥprabhābhiḥ |  
160478 pṛṣadbharadhvāntamayaikadeśaṃ saṃdhyāambarābhogamivāprakāśam || 6 ||  
160479  
160480 asyāḥ nirasaniyā meghā yasya tathāvidhena vāyunā nunnaṃ kampaṃ yadabjajātaṃ  
160481 padmasamūhastaduttharajaḥprabhābhistaḍitprakāśamiva udaraṃ yasya | ata eva ekataḥ  
160482 pṛṣadbharamayo jalabindupracuraḥ anyataśca dhvāntamayo'ndhakārapracura ekadeśo  
160483 yasya tathāvidhaṃ saṃdhyākālikamambarābhogamākāśasaṃsthānamiva  
160484 āsamantātprakāśata ityāprakāśaṃ īṣatprakāśamiti vā || 6 ||  
160485  
160486 vātāvakīrṇaśaradambudakhaṇḍakhaṇḍaṃ vyomeva  
160487 kevalasamīraṇamāvṛtāṅgam |  
160488 haṃsairlasadbisalatākavalālasāṃsaiḥ kālena saṃcayakṛtairiva candrabimbaiḥ || 7 ||  
160489  
160490 visalatāmr̥ṇālāni tallakṣaṇāni yāni kavalāni śīśūnāṃ poṣaṇāya nīḍaṃ prati  
160491 nīyamānāni tadbhāreṇa alasā aṃsāḥ skandhā yeṣāṃ tathāvidhairhaṃsaiḥ kālena ekatra  
160492 saṃcayarūpeṇa kṛtaiścandrabimbairiva sthitaiḥ āvṛtāṅgaṃ sat vātāvakīrṇāḥ  
160493 śaradambudānāṃ khaṇḍakhaṇḍā bahavaḥ khaṇḍā yasmiṃstathāvidhaṃ vyomeva  
160494 kevalasamīraṇamapi salat kiṃ punaḥ sarvaguṇopapannasamīraṇamityarthaḥ || 7 ||  
160495  
160496 āmodamandamakarandakarālavātavyādhūtapaṅkapuṭapāṭanapāṭavana |  
160497 udyanmahāpaṭapaṭā vayatīva lekḥā kṣubhyatkhaḡāśritalatojjhitapuṣpavarṣam || 8 ||  
160498  
160499 asya sarasaḥ āmodabharādiva  
160500 mandairmakarandasamparkātkarālairārdrairvātairvyādhūtasya paṅkapuṭasya  
160501 jalasaṃmiśritapaṅkabhāḡasya yatpāṭanaṃ paṅkasyādhonayanena jalād vibhajanaṃ  
160502 tadviṣaye pāṭavana tvarayā udyanmahānpaṭapaṭā iti śabdo yasyāstathāvidhā lekḥā  
160503 taraṅgapaṅktiḥ svadhvani kṣubhyatkhaḡairāśritābhīstīralatābhīrujjhitaṃ puṣpavarṣa  
160504 vṛṣṭāni puṣpāni saraḥpaṭavṛddhyai vayatīva saṃtanotīvetyarthaḥ |  
160505 kṣubhyadityā dibahuvrīhyāśrayaṇena vicchinnaṃ svatantraṃ saroviṣeṣaṇaṃ vā || 8 ||  
160506  
160507 vellanmahākamalapallavatālavar̥ntasaṃvijitaṃ valitacāmaracāruphenam |  
160508 rājāyamānamalikokilagītagītaṃ sadvṛttapaṅkajalatālalitāṅganaugham || 9 ||  
160509  
160510 tadeva saro rājasāmyena varṇayati - velladiti |  
160511 velladbhīscaladbhirmahākamalapallavalakṣaṇaistālavar̥ntaiḥ saṃvijitaṃ | valitāni  
160512 cāmarāṇiva cāruphenā yasya | alināṃ kokilānāṃ ca gītibhīrgītaṃ | sadvṛttaḥ  
160513 cāruvartulaḥ saccaritaśca paṅkajalatālakṣaṇo lalitaḥ aṅganaugho yasya | ata eva  
160514 rājāyamānam || 9 ||  
160515  
160516 bhṛṅgāgrabhājanamanoharahārigītaṃ rājīvareṇuraṇakīrṇapiśaṅgatoyam |  
160517 dīṇḍīrapīṇḍaparipāṇḍurapuṇḍarīkakhaṇḍopamaṇḍitataṭopavanāvataṃsam || 10 ||  
160518  
160519 bhṛṅgalakṣaṇānāmagrabhājanānāṃ śreṣṭhapātrāṇāṃ manoharāṇāṃ hāri  
160520 manoharaṃ gītaṃ yasmin | tathā rājīvareṇūnāṃ padmaparāḡāṇāṃ raṇena vimardena  
160521 kīrṇa vyāptaṃ | ata eva piśaṅgaṃ pītavarṇaṃ toyam yasmin | dīṇḍīrapīṇḍā iva  
160522 paripāṇḍuraiḥ puṇḍarīkakhaṇḍairupa samīpe maṇḍitamalaṃkṛtaṃ |  
160523 taṭavanasyāvataṃsam śīrobhūṣaṇaṃ puṣpajālaṃ yena || 10 ||  
160524  
160525 viviktahr̥dayāmbhojaṃ hr̥dayāhlādanaṃ param |  
160526 rasavatsvādu bhātīdaṃ saraḥ satsaṃgamopamaṃ || 11 ||  
160527  
160528 evaṃvidhamidaṃ saraḥ satsaṃgamopamaṃ bhātī | viṣeṣaṇānyubhayatra yojyāni || 11 ||  
160529  
160530 bimbitena maruvyomnā bhātīdaṃ saumya nirmalam |  
160531 śāstrārthapariṇāmena mahatāmiva mānasam || 12 ||  
160532  
160533 marudeśavannirjalena vyomnā śaradākāśeneti yāvat | he saumya śāstārtho brahma  
160534 tadākāreṇa caramasākṣātkāravṛttirūpeṇa pariṇāmena || 12 ||  
160535  
160536 kiṃcillakṣyamapaśyāmaṃ pṛṣatparuṣamārutam |  
160537 himābhramiva bhātīdaṃ saraḥ sarasasārasam || 13 ||

160538  
160539 hemante tarhi idam sārāḥ kīdṛṣam tatrāha - kiṃciditi | sarvato  
160540 nīhārāvṛtatvātkiṃcillakṣyam | nīhāraiḥ svavarṇasāmyāpādanāpagataśyāmam || 13 ||  
160541  
160542 yathedaṃ brahmaṇo dṛśyamavikārādi netarat |  
160543 yathāmbhasi taraṅgādi rājanpṛthagiva sthitam || 14 ||  
160544  
160545 na vidyate vikāraḥ pariṇāmaḥ | ādipadādārambhasaṃghātavivartā gṛhyante | na itarat  
160546 kūṭasthaṃ kiṃtu brahmamātram tathāśya saraso'mbhasi taraṅgādi ambhomātramityarthaḥ  
160547 || 14 ||  
160548  
160549 ātmanaivohyamānānām cakrāvartavidhāyinām |  
160550 jaḍāśayānām viṣamā hā kallolaparamparā || 15 ||  
160551  
160552 ātmanā svenaivāmbhasā uhyamānānām | hā ityāścārye | chāyayedam brahmaṇyapi  
160553 yojyam || 15 ||  
160554  
160555 kūpavāpīsarobdhinām dṛśyate yādṛgantaram |  
160556 nārīpuruṣatoyānām vijñeyam tādṛgantaram || 16 ||  
160557  
160558 kūpavāpyādyupādhibhedenāmbhasi tāratamyamiva  
160559 nārīpuruṣādiśārīrotkarṣāttadātmanyapi tāratamyavibhāvanamityāha - kūpeti |  
160560 antaram utkarṣāpakarṣatāratamyam || 16 ||  
160561  
160562 jantorivāśya manaso jalajātibandhajīrṇasya jarjaradaśālaharībhrameṇa |  
160563 āvartavṛttivalitānyatisaṃtatāni ko nāma saṃkalayituṃ kamalāni śaktaḥ || 17 ||  
160564  
160565 jale jātirjanma yeṣāṃ padmotpalādīnām | laḍayorabhedājjaḍājātayo nānāyonibhedāśca  
160566 teṣāṃ bandhena saṃbandhena jīrṇasya jantormanasa ivāśya sarasaḥ padmādīnām  
160567 tattaddehānām ca jarjaradaśāntā yā laharyastaraṅgā bhogotsāhaśca  
160568 tadbhrameṇātīsayena saṃtatāni āvartatulyāni icchādveśadivṛttīnām valitāni  
160569 parivartanānīvāsamkhyātāni kamalāni saṃkalayituṃ ko nāma śaktaḥ | na kaścidityarthaḥ  
160570 || 17 ||  
160571  
160572 citram vijṛmbhitamaho jaḍasaṃgamasya padmopi yannijaguṇānaguṇānīvaiśaḥ |  
160573 antaḥ pragopayati kaṇṭhatale niveśya sarvasya darśayati durbhagakaṇṭhakaugham ||  
160574 18 ||  
160575  
160576 padmāni varṇayituṃ prastauti - citramityādinā | itaḥ param prāyeṇānyāpadeśāḥ |  
160577 jaḍasaṃgamasya jalasaṃbandhasya mūrkhasaṃgamasya ca vijṛmbitaṃ  
160578 citramāścāryabhūtaṃ aho | tatkataḥ | yadyata eṣa sadguṇanidhitvena prasiddhatamaḥ  
160579 padmo'pi nijān saurabhyasaundaryamakaraṇādīn guṇānaguṇān doṣāniva mukulitaḥ sa  
160580 kaṇṭhatale niveśya antaḥ pragopayati | durbhagaṃ kaṇṭhakaugham ca bahiḥ sarvasya  
160581 janasya darśayati || 18 ||  
160582  
160583 saccidrairadrḍhaiḥ sūkṣmairgopitairjāḍyasamṃyutaiḥ |  
160584 analpairapi niḥsārāiḥ padmasyeva guṇairalam || 19 ||  
160585  
160586 ye tu padmasya guṇaśabdavācyaśtantavastatsadṛśāḥ sadoṣā guṇastu sarvatropekṣyā  
160587 eveti prasaṅgādāha - sacchidrairiti | sacchidratvādidoṣaduṣṭatvāt alaṃ upādeyatā  
160588 nāstītyupekṣyā ityarthaḥ || 19 ||  
160589  
160590 mahatāṃ kulapadmānām guṇasaundaryaśālinām |  
160591 prabhāvaṃ nāsti saṃkhyātuṃ vāsukerapi śaktatā || 20 ||  
160592  
160593 kulapadmānām yaśaḥśaurabheṇa kulaprakhyāpakānām | vāsukeḥ śeṣasyāpi || 20 ||  
160594  
160595 harivakṣogatā lakṣmīrapi śobhārthameva yat |  
160596 bibharti kamalaṃ haste kānyāśaṃsādhikā bhavet || 21 ||  
160597  
160598 tasya padmasya sarvasaundaryādhidevatāyā lakṣmyā api śobhāsaṃpādakatvāpekṣayā  
160599 anyāśaṃsā praśaṃsā sarvasaundaryotkarṣoktiradhikā kā bhavet | tatsāmyaṃ kasya vā  
160600 bhavet iti pāṭhe tu spaṣṭam || 21 ||  
160601  
160602 sitāsītābhyāṃ rūpābhyāṃ kamalotpalakhaṇḍayoḥ |  
160603 vaisādrīśyaṃ bhavetkiṃtu samā jaḍajaḍaitayoḥ || 22 ||  
160604  
160605 etayoḥ kamalotpalakhaṇḍayorjaḍena jalena jaḍā cetanā  
160606 candrasūryedveṣarūpamaurkhyalakṣaṇā ca vṛttiḥ samā kiṃtu sitāsītābhyāṃ



160607 rūpābhyāmeva vaisāḍṛśyaṃ vailakṣaṇyaṃ bhavet iti yojyaṃ || 22 ||  
160608  
160609 sāmyaṃ na phullavipinena saraḥsu yāti vyomnā na tārakayutena na cenduvṛndaiḥ  
160610 [indubimbaiḥ iti tīkākr̥dabhimataḥ pāṭhaḥ || ]  
160611 nṛtyadvadhūvihasitānanaśobhayaiti phullasya paṅkajavanasya navoditā śrīḥ || 23  
160612 ||  
160613  
160614 saraḥ su phullasya paṅkajavanasya navoditā śrīḥ śobhā phullena mandārādivipinena  
160615 sāmyaṃ na yāti | tārakayutena vyomnāpi sāmyaṃ na yāti | evamindubimbairapyekatra  
160616 militaiḥ sāmyaṃ na yāti | kiṃtu nṛtyantīnām vadhūnām vihasitayuktayā  
160617 ānanaśobhayā sāmyameti labhate ityetadvidhyarthāpūrvopamānanirākriyā || 23 ||  
160618  
160619 yeṣāṃ puṣpalatāsvādairananyamanasām gatam |  
160620 bhṛṅgānāmāyurāyāmi ta eva subhagottamāḥ || 24 ||  
160621  
160622 prasaṅgādbhṛṅgānvarṇayati - yeṣāmiti | yeṣāṃ bhṛṅgānām  
160623 puṣpalatāsvādairāyāmi dīrghamāyurgataṃ te bhṛṅgā eva subhagottamāḥ | he subhageti  
160624 pṛthakpadaṃ vā || 24 ||  
160625  
160626 cūtacārucamatkāraṃ cañcarikāścaranti ye |  
160627 ta eva sacamatkāra itare jātipūraṇam || 25 ||  
160628  
160629 cūtasya cārucamatkāraṃ sugandhiṃ makarandarasaṃ navāṅkurakaṣāyayasaṃ ca caranti  
160630 āsvādayanti ye bhṛṅgāḥ kokilāśca || 25 ||  
160631  
160632 mattā madhumadāmodaiḥ puṣkareṣu raṇanti ye |  
160633 tuṣṭānāmitarasvādairbhramarāṇām hasanti te || 26 ||  
160634  
160635 padmakarandāsvādino bhṛṅgā vanāntarāsaktān bhṛṅgān hasantīvetyāha -  
160636 mattā iti | ye bhṛṅgā bhramarāṇām hasanti | janmeti śeṣaḥ | karmaṇaḥ  
160637 śeṣatvavivakṣā vā || 26 ||  
160638  
160639 yenoṣitaṃ virutamullasitaṃ prasuptaṃ padmodareṣu śaśikoṭarakomaleṣu |  
160640 bhṛṅgaḥ sa eṣa śīśire viraseṣu bhāvaṃ kaṣṭaṃ kariṣyati kathaṃ tarupuṣpakeṣu  
160641 || 27 ||  
160642  
160643 yena bhṛṅgeṇa padmodareṣu uṣitaṃ vihr̥taṃ ullasitaṃ prasuptaṃ ca sa eṣa  
160644 bhṛṅgaḥ śīśire viraseṣu tarupuṣpakeṣu bhāvaṃ prītiṃ kathaṃ kariṣyati || 27 ||  
160645  
160646 aphullamallikoddāmamukulopari ṣaṭpadaḥ |  
160647 ḍṛśyate kālarudreṇa śūle prota ivāndhakaḥ || 28 ||  
160648  
160649 mukulapadenaivāphullatve labdhe aphullapadaṃ vikāsonmukhavyāvṛtṭyā  
160650 śūlasāmyopapādanārtham || 28 ||  
160651  
160652 āsvādayanvividhapuṣpamadhūni bhṛṅga nityaṃ bhramansakalaśailalatāgṛheṣu  
160653 |  
160654 nādyāpi tuṣyasi kimaṅga durāśayo'si manye na sāramupagacchasi vā vanebhyaḥ ||  
160655 29 ||  
160656  
160657 aṅga he bhṛṅga tvam vididhapuṣpamadhūni āsvādayansan sakalaśailalatāgṛheṣu  
160658 nityaṃ bhramannadyāpi kiṃ na tu tuṣyasi | madhulampaṭatvāddurāśayo'si adyāpi  
160659 vanebhyaḥ sāraṃ nopagacchasi vā | kaṣṭamiti khede | manye iti vitarke | na hi sārālābhe  
160660 aparitoṣo bhramaṇaṃ vā sambhāvayitumapi śakyamiti bhāvaḥ || 29 ||  
160661  
160662 kamalakulakavalakovida gaccha saro madhupa mā rūḍham |  
160663 badaradarīṣu vidirṇaṃ dehaṃ kuru kaṇṭakakrakacaiḥ || 30 ||  
160664  
160665 kamalakule padmavane kavalanaṃ kavalo makarandāsvādanaṃ tatra kovida he madhupa tvam  
160666 saraḥ padmākaraṃ gaccha | rūḍhaṃ makarandapuṣṭaṃ svadehaṃ badaradarīṣu  
160667 kaṇṭakakrakacairvidirṇaṃ mā kuru || 30 ||  
160668  
160669 atasīkusume kuvalayadalavalaye vikasite ca tāpicche |  
160670 parabhāgamehi madhunā tāsu visadṛśīva paṇḍitaḥ puruṣaḥ || 31 ||  
160671  
160672 he madhupa yāsu hemantaśīśirādikālakalāsu kamalāni na labhase tās vapī  
160673 tvadvarṇasadr̥ṣe atasīkusume tathā kuvalayadalavalaye tathā vikasite tāpicche tamāle ca  
160674 yathāyogaṃ madhunā āyuṣaḥ parabhāgaṃ ehi yāpaya | yathā paṇḍitaḥ puruṣaḥ  
160675 svānurūpaprabhusamājādyalābhe visadṛśī prabhau vasannapi vidvatprāptaye vasati na

160676 kirātakule tadvadityarthaḥ || 31 ||  
 160677  
 160678 paśyaisā nābhinalinīkesaraiḥ pālītā śriyā |  
 160679 haṃsamālāmalāvallī sāmagāyanakūjitā || 32 ||  
 160680  
 160681 tatra haṃsamālām varṇayandarśayati - paśyeti | he rājan saronābhinalinīnām  
 160682 kesarairupabhuktaistatsamānavarṇarūpayā śriyā śobhayā pālītā haṃsamālālakṣaṇā  
 160683 amalā vallī sāmagāyanamiva gambhīraṃ kūjitaṃ yasyāstathāvidhāsti tām paśyetyarthaḥ  
 160684 | gāyanamityaśityātvābhāvaśchāndasaḥ | athavā bhagavannābhinalinīkesaraiḥ śriyā  
 160685 lakṣmyā pālītā yathārthasāmagānameva kūjitaṃ yasyāstathāvidheti  
 160686 daivāddṛṣṭabrāhmahaṃsamālāparatayā vyākhyeyam || 32 ||  
 160687  
 160688 dolākamalanīḍasthām dṛṣṭvā khe pratibimbitām |  
 160689 haṃso haṃsīmanusaranmaṇḍale neha cetati || 33 ||  
 160690  
 160691 iha saromaṇḍale khe haṃsīmanusaran haṃsaḥ pratibimbitām dolāsadrśe kamalanīḍe  
 160692 sthitām haṃsī dṛṣṭvā tatpatanamajjanaśaṅkayā na cetati | mūrccchito'bhūdityarthaḥ ||  
 160693 33 ||  
 160694  
 160695 mā bhūtkasyacidevaiśā rājanvyasanitā bhṛśam |  
 160696 paśyaitām bimbitām haṃso haṃsīmanusaranmṛtaḥ || 34 ||  
 160697  
 160698 tādrśī strīvyasanitām nindati - mā bhūditi | apyartho evakāraḥ || 34 ||  
 160699  
 160700 helayā rājahaṃsena yatkr̥taṃ kalakūjitaṃ |  
 160701 na tadvarṣaśatenāpi jānātyāśikṣitaṃ bakaḥ || 35 ||  
 160702  
 160703 samāneśvākārākārajāticeṣṭāśanādiṣu |  
 160704 haṃsasya rājahaṃsasya dūramatyantamantaram || 36 ||  
 160705  
 160706 ākaro janmasthānam | ākāraḥ saṃsthānam | āśanamāhāraḥ | ādipadānnāmavarṇādayo  
 160707 gṛhyante | itarahaṃsasya rājahaṃsasya cātyantamantaram tārātamyam dūram  
 160708 viprakṛṣṭam | yataste mānase svarṇapadmavane kṛṇānti samudre ca nimajjya muktāḥ  
 160709 khādanti sarvapakṣyagamyē ūrdhvaabhāge nabhasaḥ saṃcaranti nānye iti bhāvaḥ |  
 160710 rājahaṃsāstu te cañcucaraṇairlohitaiḥ sitāḥ || 36 ||  
 160711  
 160712 śuklapakṣasthito vyomni kumudākarabhāsaḥ |  
 160713 āhlādayati cetāṃsi haṃsaścandra ivotthitaḥ || 37 ||  
 160714  
 160715 śuklena pakṣeṇa candraḥ śuklābhyām pakṣābhyām haṃso vyomni sthitaḥ |  
 160716 kumudānāmākarasya bhāsaḥ vikāśakaścandraḥ śobhāheturhasa iti tayor̥ sāmyam || 37 ||  
 160717  
 160718 unnālanalinīnālakadalīstambhasaṃkule |  
 160719 vane viharatām lakṣmīm haṃsānāmeti kaḥ khagaḥ || 38 ||  
 160720  
 160721 unnālā yā nalinīyastannālalakṣaṇaiḥ kadalīstambhaiḥ saṃkule kadalīvanaprāye padmavane  
 160722 viharatām haṃsānām lakṣmīm śobhāmitiuttāno'rthaḥ | tātparyatastu yogena  
 160723 ūrdhvikṛtanālā yā hr̥dayapadmākṣaṇā nalinī tasyāḥ  
 160724 prāṇyāmābhyāsādvikāśena kadalīvadyaḥ stambhanaṃ stambhastatsaṃkale  
 160725 prāguktahr̥tpadmatrayalakṣaṇe vane nirastatrividhatāpaniratisayānandāsvādanena sadā  
 160726 viharatām haṃsānām yatīnām jīvanmuktisukhasāmrājyalakṣaṇām lakṣmīm saṃpadaṃ  
 160727 khago devo'pi ka eti prāpnotītyarthaḥ || 38 ||  
 160728  
 160729 taraṅgavalayā lolasīkarotkarahāriṇī |  
 160730 kumudotpalakahlārapuṣpasambhārasundarī || 39 ||  
 160731  
 160732 idānīm tām sarasīm nārīsāmyena rūpayannutprekṣate - taraṅgetyādinā | taraṅgā  
 160733 eva valayā yasyāḥ | lolaiḥ sīkarotkarairhāriṇī hāravatī || 39 ||  
 160734  
 160735 bhṛṅgalolālakalatā raṇatsārasanūpurā |  
 160736 vartulāvartanābhīkā caladvicivilocanā || 40 ||  
 160737  
 160738 bhṛṅgā eva lolā alakalatā yasyāḥ || 40 ||  
 160739  
 160740 pratikṣamāṇā dayitaṃ rasapūrakaram dharam |  
 160741 nārīva sarasī cāruhaṃsakābhyām virājate || 41 ||  
 160742  
 160743 raso manoratho jalaṃ ca tasya pūrtiḥ pūrastatkaram dharam parvataṃ pratikṣamāṇā  
 160744 pratimukhamikṣamāṇā | haṃsakābhyām mañjirābhyām haṃsapotābhyām ca || 41 ||

160745  
 160746 he haṃsa madgubakakākaśarārusāre mā tvaṃ sarasyavirataṃ kuru vāsamekaḥ |  
 160747 āpadyapiha samaśilavayovacobhiḥ śreyaḥphalā bhavati saṃgātīrātmavargaiḥ || 42 ||  
 160748  
 160749 prasaṅgātkaścidanyāpadeśena kaṃcitpratyaḥa - he haṃseti | he haṃsa tvaṃ  
 160750 madgurjalakāko bakaḥ prasiddhakākaśca etadrūpā ye śarāravo hiṃsrāstatsāre  
 160751 tatpradhāne sarasi eko vāsaṃ mā kuru | yataḥ iha āpadyapi  
 160752 samaśilavayovacobhirātmavargairhaṃsaireva saha saṃgatiḥ śreyaḥ phalā sukhodarkā  
 160753 bhavati nānyairityarthaḥ || 42 ||  
 160754  
 160755 pādākrāntamahebbhamastakataṭaḥ padmākaraikālayaḥ  
 160756 kahlārotpalakundacampakalatāsaṃbhogasaubhāgyavān |  
 160757 bhṛṅgo'pyeṣa vidhervaśena śīśire loṣṭaṃ tṛṇaṃ svādayan śīte  
 160758 śuṣkabakatyaho nu vipadā dainye mano dīyate || 43 ||  
 160759  
 160760 anyaḥ prasaṅgādāha - pādeti |pādairākrāntā mahebbhānāṃ mastakataṭā yena tathā  
 160761 padmākara evaika ālayo yasya tathā kahlārādilatāvadhūnāṃ saṃbhogaśṛṅgāravān  
 160762 eṣa idṛśaprabhāvo'pi bhṛṅgo vidherdaivasya vaśena śīśirartau loṣṭaṃ tṛṇaṃ ca  
 160763 svādayannāsvādayansan śuṣko baka ivācarati bakati | sarvaprātipadikebhya  
 160764 ācārekvibvaktavyaḥ iti kvip | aho iti sakhedāścarye | vipadā mahadbhirapi mano dainye  
 160765 dīyate || 43 ||  
 160766  
 160767 putrasyeha dalodare dyuti tarattāraṃ ciraṃ saṃsmṛtaṃ  
 160768 haṃsasyāṃsavinunnaṇālagahane saṃcāriṇā bho mayā |  
 160769 śuklāsāramivābjinī vikirati svaṃ vārivindūtkaraṃ madhyāhne śīśiraṃ vikāsi  
 160770 sahasā mūrdhni sphuṭaṃ dṛśyatām || 44 ||  
 160771  
 160772 bho rājan haṃsasyāṃsābhyāṃ pakṣābhyāṃ vinunne nālagahane nālavane praviṣṭena  
 160773 mayā dyuti dyotamāne padmadalodare niviṣṭasya putrasya haṃsapotasya taranniḥ sarat  
 160774 tāramuccaiḥ svaraṃ svapitaraṃ prati yadvacanaṃ  
 160775 tatsadṛśadarśanodbodhakasamavadhānātsaṃsmṛtaṃ | kiṃ tadvacanaṃ tadāha -  
 160776 śukleti | he tāta abjinī śuklaṃ muktāmayamāsāramiva svaṃ vāribindūtkaraṃ vikirati |  
 160777 mūrdhni śirobhāge madhyāhnaḥkāle'pi sahasā vikāsi śīśiraṃ himaṃ sphuṭaṃ  
 160778 pratyakṣaṃ dṛśyatāmiti || 44 ||  
 160779  
 160780 vyomnīndoriva saumyavāriṇi ciraṃ niḥśabdakaṃ sarpatō  
 160781 haṃsasyāṃsahatābjanālavalanāniṣkampāṭaṅkakṣataiḥ |  
 160782 gaṅgāvārivadatra puṣkarapuṭādbrahmādivāsyopari bhraṣṭā ye jalabindavo  
 160783 jalacarā hr̥ṣṭāḥ pibantyāśu tān || 45 ||  
 160784  
 160785 he rājan iha sarasi vyomnyākāśe indoriva candravat saumye prasanne vāriṇi niḥśabdakaṃ  
 160786 sarpatō gacchato haṃsasya aṃsābhyāṃ pakṣābhyāṃ hatāni yānyabjanālāni  
 160787 tatsaṃbalanalakṣaṇairniṣkampāṭaṅkāghātaiḥ puṣkarapuṭādbrahmāt  
 160788 hiraṇyagarbhāsanapuṣkarapuṭādiva ye jalabindavaḥ asyopari bhraṣṭāstān jalacarā  
 160789 matsyādayo hr̥ṣṭāḥ santo gaṅgāvārivadāśu pibanti || 45 ||  
 160790  
 160791 ityārṣe śrīvāsiṣṭhamahārāmā0 vā0 de0 mo0 ni0 u0 avidyo0 vipa0  
 160792 padmabhramarahaṃsavarṇanaṃ nāma saptadaśādhikaśatataṃ sargaḥ || 117 ||  
 160793  
 160794 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 160795 padmabhramarahaṃsavarṇanaṃ nāma saptadaśādhikaśatataṃ sargaḥ || 117 ||  
 160796  
 160797  
 160798 aṣṭādaśādhikaśatataṃ sargaḥ 118  
 160799  
 160800 saḥacarasaḥacaryaḥ krameṇocuḥ |  
 160801  
 160802 nirguṇasya bakasyāśya guṇa eko'sti dṛśyatām |  
 160803 yatprāvṛṣaṃ smārayati prāvṛt prāvṛḍiti bruvan || 1 ||  
 160804  
 160805 bakamadgumayūrāṇāṃ pānthānāṃ ca viyogināṃ |  
 160806 matsyānāṃ cātakānāṃ ca caritrāmiha varṇyate ||  
 160807  
 160808 prāvṛt prāvṛḍiti bakaśabdasyāvvyaktasya vyaktavarṇanairanukṛtyoktiḥ || 1 ||  
 160809  
 160810 baka haṃsa ivābhāsi saraḥstho madgusauhr̥dam |  
 160811 nṛśaṃsatvaṃ ca vāṇiṃ ca tyaktvā haṃso bhava sphuṭaṃ || 2 ||  
 160812  
 160813 atrāpyanyāpadeśoktayaḥ prāgvat | he baka tvaṃ varṇato haṃsa ivābhāsi |

160814 madgusauhrdādidoṣatrayaṃ tyaktvā haṃso bhavetyarthaḥ || 2 ||  
 160815  
 160816 gambhīraṃ vārigarbhaṃ prasṛtajalacaraṃ ye praviśya praviśya  
 160817 pāṇmatsyānprotacañcavaścaturatara paraṃ jagdhavanto vidagdhāḥ |  
 160818 te kenāpyadya diṣṭyā mṛtatimigamitāḥ kālayukte mahimnā nākrāmanti  
 160819 kramasthāḥ suharamapi puraḥ paṅgavo madgavo'mī || 3 ||  
 160820  
 160821 he caturatara matsyavadhe vidagdhāḥ paṇḍitā ye madgavaḥ prasṛtā jalacarā  
 160822 yasmīṃstathāvidhaṃ vārigarbha praviśya praviśya | punaḥ punaḥ praviśyetyarthaḥ | prāk  
 160823 gilanasamaye matsyaiḥ protāścañcavo yeśāṃ tathāvidhāḥ santo matsyān jagdhavanto  
 160824 bhakṣitavantaste'mī madgavo diṣṭyā daivavaśātkenāpi mahimnā  
 160825 mṛtaistimibhirmatsyajātibhedairgalarujaṃ gamitāḥ santaḥ kṣudhātiśayakālayukte  
 160826 ākramaṇe tīre kramaṇa paṅktibandhena sthitāḥ santo'pi purastīrapradeśāgataṃ suharamapi  
 160827 matsyaṃ paṅgavaḥ santo nākrāmanti | āścaryamityarthaḥ || 3 ||  
 160828  
 160829 evaṃ vihanyate lokaḥ svārtheneti pradarsāyan |  
 160830 madgurmadgurutāṃ yāta ityevaṃ stauti durjanaḥ || 4 ||  
 160831  
 160832 durjanairlokahiṃsanena svārthasampādanaṃ madgubhyaḥ śikṣitamiti bhaṅgyantareṇāha  
 160833 - evamiti | evaṃ madguvadeva svārthena vāñchitena loko vihanyate hantuṃ yuyjate iti  
 160834 imamartha pradarsāyan madgurmama gururmadgurustadbhāvaṃ prāpta iti evaṃ  
 160835 durjanomadguṃ stauti praśaṃsati || 4 ||  
 160836  
 160837 utkandharo vitatanirmalacārupakṣo haṃso'yamatra nabhasīti janaiḥ pratītaḥ |  
 160838 gṛhṇāti palvalajalācchaphariṃ yadāsau jñātastadā khalu bako'yamitīha lokaiḥ || 5 ||  
 160839 ||  
 160840  
 160841 atra nabhasi utkandhara ūrdhvikṛtakāṇṭho vitatau nirmalau cārū pakṣau yasya  
 160842 tathāvidho'yam parovartī haṃsa eveti prāgjanaiḥ pratīto niścito bako yadā asau iha  
 160843 bhūmau  
 160844 palvalajalācchaphariṃ gṛhṇāti tadā bako'yamiti lokairjñātaḥ || 5 ||  
 160845  
 160846 atibahukālavilolānavalokya bakāṃstapodambhān |  
 160847 atraivātimirasthāṃstaṭavanitā vismitā dhūrtān || 6 ||  
 160848  
 160849 palvalādaṃ matsyārthamatibahukālaṃ vilolān atraiva sarasi tapodambhān bakānvilokya  
 160850 jñātadhūrtacaritrā kācittatāvanitā tathaivānyatrātibahukālaṃ viśayalāmpaṭyena  
 160851 vilolānatraiva tapodambhān ātimirasthāntimirodayaparyantaṃ  
 160852 pratīkṣamāṇāndhūrtānvilokya vismitābhūḍityarthaḥ || 6 ||  
 160853  
 160854 atra jale himahelāḥ paśyaitā apaharanti sitapadmān |  
 160855 icchasi tā anugantuṃ nāhaṃ te vallabhā vrajāmīti || 7 ||  
 160856  
 160857 pāṇthastri padmahāriṇiḥ paśyantaṃ pāṇthaṃ pratyāha | he kānta atrāsmiñjale himaṃ  
 160858 śītaṃ helayantina gaṇayanti tathāvidhā etā grāmīṇavadhvaḥ | hīti pṛthakpadam mahilā  
 160859 eva mehalā iti vā | sitapadmānapaharanti tvaṃ tā anugantumicchasi | tena ahaṃ te  
 160860 vallabhā  
 160861 priyā na iti hetorahaṃ vrajāmīti || 7 ||  
 160862  
 160863 kupitāṃ tāmanunetuṃ yatnaparaḥ pāṇtha eṣa pathi kāntāṃ |  
 160864 avalokaya naranāyaka kusumalatākuharakelitīravane || 8 ||  
 160865  
 160866 evaṃvādinīm kupitāṃ tām kāntāmanunetumeṣa pathikaḥ pathi kusumalatākuhare  
 160867 kelitīravane yatnaparaḥ prārthayate | he naranāyaka tvamavalokayeti dvayoranvayaḥ || 8 ||  
 160868  
 160869 iti hāvabhāvavilasitavivalanakopārdhadṛṣṭihasitāni |  
 160870 kurvāṇā varavanitā kathayati te dṛśyatāṃ rājan || 9 ||  
 160871  
 160872 imameva pathikaṃ mithunacaritraṃ prāgalbhyātkathayantīm vārāṅganām rājñe  
 160873 darśayati - itīti || 9 ||  
 160874  
 160875 bakamadguśārārūṇāṃ nityamekaukasāmapī |  
 160876 saṃkaro'sti mitho buddherna mūrkhaviduṣāmiva || 10 ||  
 160877  
 160878 śārārūṇāṃ hīmsrāṇāṃ niṣādādīnām | buddheḥ saṃkaro melanaṃ prītiriti yāvat || 10 ||  
 160879  
 160880 cañcvagre khañjarīṭasya kiṭaḥ kiṭikiṭāyate |  
 160881 daurbhāgyasya purāṇasya patākevocchritonnate || 11 ||  
 160882

160881 kiṭo'tra pataṅgaḥ | kiṭikaṭīti rauti kiṭikiṭāyate | dājantādivārthanīṣṭhātkaṛotyarthē  
 160882 kyaṅ | sphīṭi cañcvaḡre kiṭāyate keṭatīti kiṭaḥ kampaṁāṇḥsa ivācarati | purāṇasya  
 160883 prākṣaṁcitasya daurbhāḡyasya pāpasya unnate ūrdhvaabhāḡe ucchritā patākeva || 11 ||  
 160884  
 160885 tāraṁ tīrataraṁ sa rauti taralo yāvadbakaḥ prollasaṁstāvātṣpalvalagoṣṭpade'mbukalile  
 160886 yāvadvalāddehakam |  
 160887 majjantyā priyavakṣasīva nipuṇaṁ trātaṁ śapharyā bhayāddhṛdbhaṅgena  
 160888 mahāpadīha hi mṛternānyadbhavetsaukhyadam || 12 ||  
 160889  
 160890 palvalatīrataraṁ prollasan sa bako yāvadrauti kūjati tāvadambukalile iṣajjalārdre  
 160891 palvalagoṣṭpade yāvadbalaṭ | yāvadīti sākalye | sarvaprāṇenetyarthaḥ | priyavakṣasi  
 160892 rāḡādiva bhayānmajjantyā śapharyā mṛtvāpi svadehakaṁ trātaṁ | iha saṁsāre  
 160893 mahāpadi prāptāyāṁ hṛdbhaṅgena mṛtermaraṇādanyatsaukhyadam śaraṇaṁ na  
 160894 bhavet | tathā ca mṛtvāpi tayā kṛtaṁ svadeharakṣaṇamucitamevetyarthaḥ || 12 ||  
 160895  
 160896 bakājagaramadgūṇaṁ hṛdi yā prāṇināṁ dhṛtiḥ |  
 160897 acarvitanigīrṇānāṁ manye nidropamaiva sā || 13 ||  
 160898  
 160899 bakādināṁ hṛdi udare praviṣṭānāmacarvitaṁ nigīrṇānāṁ matsyādiprāṇināṁ yā  
 160900 dhṛtiścittasthitiḥ sā nidropamā suṣuptisadṛśī mūrccheveti manye || 13 ||  
 160901  
 160902 āsannamadgubakagṛdhrabīḡālasarpadṛṣṭyā bhayaṁ bhavati yatsalilāśayānāṁ  
 160903 |  
 160904 tasyāgratastrṇamivāśanipātabhaṅgo jātismareṇa viduṣoktamadaḥ purā me || 14  
 160905 ||  
 160906  
 160907 salilāśayānāṁ matsyādīnāṁ āsannamadgubakādīdarśanena yadbhayaṁ bhavati tasya  
 160908 bhayasyāgrataḥ āsanipātaprayukto bhaṅgo bhayaṁ trṇamivālpameva | adaḥ rahasyaṁ  
 160909 me purā jātismareṇa matsyādiyoniduhkhāni smarataṭ viduṣā svānubhūtamuktam  
 160910 nāsatyamīti mantavyamītyarthaḥ || 14 ||  
 160911  
 160912 iha sarovaratīratarostale kusumaśālini mugdhamṛḡānpuraḥ |  
 160913 samavalokaya lokamalau balātsamavakīrṇanavotpalaketakān || 15 ||  
 160914  
 160915 netraśrotraśobhābalāt alau bhramare sati samyagavakīrṇāni navotpalāni ketakāni ca  
 160916 yaistathāvidhānmugdhamṛḡān lokaṁ priyājanaṁ samavalokaya darśaya || 15 ||  
 160917  
 160918 barhī pronnatacittatvāttoyamindraṁ prayācate |  
 160919 sa pūrayati tenāsyā mahātmā nikhilāṁ mahīm || 16 ||  
 160920  
 160921 barhī mayūraḥ pronnatacittatvādaḡsudraśayatvādindraṁ toyāṁ prayācate |  
 160922 yācerdvikarmakatvādindro'pyakathitaṁ karma | sa indrastena pronnatacittatvagūṇena  
 160923 saṁtuṣṭaḥ san asya prītyai nikhilāṁ mahīm toyena pūrayati | yato mahātmā atyudāra  
 160924 ityarthaḥ || 16 ||  
 160925  
 160926 meḡhānanusarantyeṭe mayūrāstanapā iva |  
 160927 malino malinasyaiva putra ityanumīyate || 17 ||  
 160928  
 160929 stanāṁ pibantīti stanapā vatsā iva || 17 ||  
 160930  
 160931 mṛḡānālokyā pathikaścintayandayitekṣaṇe |  
 160932 puraḡstheṣu padārtheṣu yantraputrikatāṁ gataḥ || 18 ||  
 160933  
 160934 yantranirmītaputrikātulyatām | nīśceṣṭatāmīti yāvat || 18 ||  
 160935  
 160936 śikhī vāryapi nādatte bhūmerbhūṅkte balādahim |  
 160937 daurātmyaṁ tanna jāṇe kiṁ sarpasya śikhino'thavā || 19 ||  
 160938  
 160939 kiṁ sarpasya daurātmyamathavā śikhino daurātmyaṁ tanna jāṇe || 19 ||  
 160940  
 160941 sajjanāśayanikāśaṁ tyaktvā barhī mahatsaraḥ |  
 160942 pibatyambvabhraṇīṣṭhyūtaṁ manye tannatibhītitaḥ || 20 ||  
 160943  
 160944 lasatkalāpajaladāḥ paśya nṛtyanti barhiṇaḥ |  
 160945 dhunvānāḥ picchakāntīnduṁ prāvṛṣaḥ potakā iva || 21 ||  
 160946  
 160947 tattasmai sarase yā natiḥ śironamanaṁ tadbhītitaḥ || 20 || 21 ||  
 160948  
 160949 varavane vanavātavisāriṇāṁ capalacandrakacārutarāṅgiṇāṁ |

160950 iha payonidhireva kalāpinām viṣṭamuktatayeve vilāsanāḥ || 22 ||  
 160951  
 160952 viṣṭā viśrāṇitā muktā yena tadbhāveneva iha vane payonidhireva kalāpinām  
 160953 mayūrāṇām vilāsano nartayitā na meghaḥ paśyetyarthaḥ || 22 ||  
 160954  
 160955 cara tṛṇāni pibāmbu vanāvanau kalaya viśramaṇam kadalīvane |  
 160956 cakitacātaka pāvakadūṣitā na hi sukhāya bhavatyatimānitā || 23 ||  
 160957  
 160958 he cakitacātaka te vanāvanau giṣme pāvakadūṣitā saṃbhāvitapāvakā  
 160959 śuṣkatarukoṭaravāsanirbandhasūcitā atimānitā sukhāya na hi bhavati |  
 160960 kadalīvanasaṃnihitāni śītalaharitatṛṇāni cara | kulyādiśvambu piba | kadalīvane  
 160961 viśramaṇam kalayetyanyāpadeśaḥ || 23 ||  
 160962  
 160963 nāyam mayūra makarālayavāripūrapūrṇodaro jaladharo'mbaramārurukṣuḥ |  
 160964 dāvāgnidagdhavanapādapakoṭarāgradhūmāvalīvalaya utthita eṣa śailāt || 24 ||  
 160965  
 160966 he mayūra ayamagre pradṛśyamānaḥ ambaramārurukṣuḥ padārtho makarālayasya  
 160967 samudrasya vāribhiḥ pūrṇodaro jaladhara iti te bhrāntirmā bhūt kiṃtveṣa dāvāgninā  
 160968 dagdhānām vanapādapānām koṭarāgnerdhūmāvalīvalayaḥ śailādutthitastathā cāsthāne  
 160969 te nṛtyārambhasaṃbhrama ityarthaḥ || 24 ||  
 160970  
 160971 yenābdena śaradvidhāvapi śikhī saṃtarpito vāribhirno varṣāsvapi pūrayedyadi  
 160972 sarastadbālalokocitam |  
 160973 ārabdham samavekṣya sajjanajano hāsenā duḥstho bhavedbarhītyātmatṛṣaiva  
 160974 netumakhilam kālam samabhyudyataḥ || 25 ||  
 160975  
 160976 anāvṛṣṭau bhaumam vāryapibato mayūrasyāśayam kaścidvarṇayati - yeneṭi | yena  
 160977 abdena meghena śaratkāle'pi śikhī mayūro vāribhiḥ saṃtarpitaḥ sa varṣāsu varṣartāvapi  
 160978 saro na pūrayediti yaccaritraṃ tadbālalokānām kṣudrāṇāmevocitam na mahatastasya |  
 160979 audāryayogyē samaye'pyārabdhamidamaudāryam samavekṣya pāmaraiḥ kṛtena hāsenā  
 160980 sajjanajano duḥstho duḥkhito bhavet | iti evam vicintya barhī mayūraḥ ātmanastṛṣaiva  
 160981 nikhilam kālam netu samabhyudyata udyukta ityarthaḥ || 25 ||  
 160982  
 160983 sphaṭikavimalam pītvā toyam ghanodaranirgataṃ pibati na punarmārgē  
 160984 kṣubhyamstrṣāpi śikhī jalam |  
 160985 sphurati ca ghanam smṛtvā smṛtvā na cāpi vipadyate guṇavati jane  
 160986 baddhāsānām śramo'pi sukhāvahaḥ || 26 ||  
 160987  
 160988 tarhi samayūraḥ kimanucitakārī netyāha - sphaṭikavimalamiti | śikhī tṛṣā  
 160989 kṣubhyannapi prāk sphaṭikavimalam ghanodaranirgataṃ toyam pītvā punarmārgē  
 160990 sakardamam jalam na pibati | tarhi sa kuto na tṛṣā mriyate tatrāha - sphuratīti | sa  
 160991 ghanam megham smṛtvā sphuratyullasati nāpi ca vipadyate mriyate | yato guṇavati jane  
 160992 baddhā āśāyaisteṣām śramo'pi sukhāvaha eva na duḥkhada ityarthaḥ || 26 ||  
 160993  
 160994 ihātivāhayantye mārḡadausthyam ghanāgame |  
 160995 kathābhiḥ pathikāḥ prāyo vimūḍhā jīvitam yathā || 27 ||  
 160996  
 160997 kāntāviyoginām pathikānām varṣāsu kvacit kathālāpādinā kaṣṭena kālayāpanam yathā  
 160998 ātmajñānahīnānām mūrkhānām janmayāpanam tathetyāha - iheṭi | ete pathikāḥ ||  
 160999 27 ||  
 161000  
 161001 paśyātra nātha sarasaḥ kamalotpalakumudabisaṃrṇālānām |  
 161002 kahlārapatrapayasām bhārānādāya bālikāścalitāḥ || 28 ||  
 161003  
 161004 kahlārapatranibaddhapayasām ca bhārānādāya bālikāstaruṇyaścalitāḥ | he nātha paśya  
 161005 || 28 ||  
 161006  
 161007 kimidaṃ nayatheti tataḥ pṛṣṭābhīstābhīruktametasya |  
 161008 vyasanajvarataptāyāḥ pathika vayam bālasakhya iti || 29 ||  
 161009  
 161010 idaṃ bhārajātam kiṃ kimarthaṃ nayatha iti pṛṣṭābhīstābhīrbālikābhīretasya  
 161011 praṣṭurmama uttaramuktaṃ | he pathika vayam viyogavyasanajvarataptāyāḥ bālasakhyaḥ  
 161012 tathā ca tadupacārāya kamalotpalādibhārānnayāma ityarthaḥ || 29 ||  
 161013  
 161014 atha rāgaraktahṛdayāḥ stanabharavitatā vilāsalalitāṅgyaḥ |  
 161015 pathikānām smaraṇapatham bhūyo'pyanayanpriyāḥ svagehasthāḥ || 30 ||  
 161016  
 161017 atha taduttaram svakānteṣu rāgaraktahṛdayāstāḥ svāḥ paśyatām pathikānām  
 161018 svagehasthāḥ priyāḥ smaraṇapathamānayan | sadṛśadarśanasya

161019 saṃskārodbodhakatvāditi bhāvaḥ || 30 ||  
 161020  
 161021 sā nūnaṃ mama kāntā dṛṣṭvā susnigdhaghanatamaḥśyāmam |  
 161022 gaganam ca śūnyagahanam pralapati bhuvi patati viskhalati || 31 ||  
 161023  
 161024 tatra kaścitpathikaḥ svapriyām smarannāha - seti | susnigdḥā ye ghanā  
 161025 meghastallakṣaṇaistamobhiḥ śyāmaṃ gaganam susnigdham ghana iva tama iva ca  
 161026 śyāmaṃ gahanam ca dṛṣṭvā mama kāntā pralapati bhuvi patati gacchantī ca viskhalati |  
 161027 nūnamiti saṃbhāvanāyām || 31 ||  
 161028  
 161029 bhrṅgāvalikuvalayāvalitābjapātrasaṃpreryamāṇanalinimadhupānamattaḥ |  
 161030 hā vāti tīratarupallavalāsyalabdhasaṃmugdhaśabdagaṇagītaguṇo nabhasvān || 32 ||  
 161031  
 161032 bhrṅgāvalyā kuvalayaiśca āvalitenābjalakṣaṇena pānapātreṇa saṃpreryamāṇam  
 161033 yannalinimadhu tatpānena mattastathā tīraruhāṇām taruvallīnām pallavalāsyena labdho  
 161034 yaḥ saṃmugdho mṛdumandraḥ śabdagaṇastena gītaḥ khyāpitaḥ  
 161035 śaītyamāṇdyasaurabhyādirguṇo yasya tathāvidho nabhasvānvāyurvāti | hā iti  
 161036 virahoddīpanaprayuktakhede || 32 ||  
 161037  
 161038 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 ni0 u0 avi0 vi0  
 161039 hariṇamayūrabakamugdhādivarṇanam nāmāṣṭādaśādhikaśatatamaḥ sargaḥ || 118 ||  
 161040  
 161041 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 161042 hariṇamayūrabakamugdhādivarṇanam nāmāṣṭādaśādhikaśatatamaḥ sargaḥ || 118 ||  
 161043  
 161044 ekoviṃśādhikaśatatamaḥ sargaḥ 119  
 161045  
 161046 saḥacarā ūcuḥ |  
 161047  
 161048 kathayatyeṣa pathikaḥ paśya mandaragulmake |  
 161049 priyāyāściralabdhāyā vṛttām virahasamkathām || 1 ||  
 161050  
 161051 pathikaḥ svām priyām prāpya tadagre tadviyogajām |  
 161052 prāktanīm svām daśāmatra śmaśānāntāmavarṇayat ||  
 161053  
 161054 he rājan mandaragireḥ kuñjagulmake eṣa pathikaściralabdhāyāḥ priyāyāḥ purataḥ  
 161055 prāgvṛttām svām virahasamkathām kathayati taṃ paśya || 1 ||  
 161056  
 161057 ekatra śṛṇu kiṃvṛttamāścaryamidamuttamam |  
 161058 dātum tvannikaṭe dūtamahaṃ cintānvito'vadam || 2 ||  
 161059  
 161060 priyāge tena varṇitām virahasamkathām varṇayitumupakramate - ekatretyādinā | he  
 161061 priye tvadviyogadaśāyām mama ekatra ekasmindine jātām kiṃvṛttaṃ  
 161062 vṛttāntamāścaryamidaṃ vakṣyamāṇam tvaṃ śṛṇu | tvannikaṭe svavṛttāntam  
 161063 dātum preṣayitum dūtam vicārayaṃscintānvito'hamidamavadam || 2 ||  
 161064  
 161065 asminmahāpralayakālasame viyoge yo mām tayeḥ mama yāti gṛhaṃ sa kaḥ syāt |  
 161066 naivāstyasau jagati yaḥ paraduḥkhaśāntyai prītyā nirantarataram saralaṃ yateta || 3 ||  
 161067  
 161068 kimavadattadāha - asminniti | asminmahāpralayakālasame viyoge viyogalakṣaṇāyām  
 161069 mahāpadi ihaṣṭhaṃ mām vṛttāntaprāpaṇena tayā sabhājayitum yo mama gṛhaṃ yāti  
 161070 sa tādr̥ṣo dayālurdūtaḥ kaḥ syāt | yaḥ paraduḥkhaśāntyai prītyā saralaṃ yathā  
 161071 syāttathā nirantaram yateta | asau tādr̥ṣaḥ puruṣo jagati naivāsti || 3 ||  
 161072  
 161073 ā eṣa śikhare meghaḥ smarāśva iva saṃyutaḥ |  
 161074 vidyullatāvilāsinyā valito rasikaḥ sthitaḥ || 4 ||  
 161075  
 161076 ā idānīm smṛtaḥ purovartigiriśikhare eṣa paridr̥ṣyamāno meghaḥ prītyā satataṃ  
 161077 paraduḥkhopaśamanādiguṇaiḥ saṃyutaḥ smarasyāśva iva śighraṃ  
 161078 madgṛhagamanaśamarthaḥ | paropakārarasiko vidyullatālakṣaṇayā vilāsinyā valitaḥ  
 161079 sthito'stityarthaḥ || 4 ||  
 161080  
 161081 bhrātarmegha mahendracāpamucitaṃ vyālambya kaṇṭheguṇam nīcairgarjaṃ  
 161082 muhūrtakaṃ kuru dayām sā bāṣpapur̥ṇekṣaṇā |  
 161083 bālā bālaṃṇālakomalatanustanvī na soḍhum kṣamā tām gatvā sugate  
 161084 galajjalalavairāśvāsāyātmānilaiḥ || 5 ||  
 161085  
 161086 ato'hamenameva prārthayiṣyāmityabhipretyāha - bhrātariti | he bhrātarmegha tvaṃ

161088 kaṇṭhe guṇo yasya sa kaṇṭheguṇastathāvidhaṃ guṇavatatastava ucitaṃ mahendracāpaṃ  
 161089 vyālambya gr̥hītvā sugate he śobhananabhomārgagāmin tām matpriyām gatvā  
 161090 galajjalalavairātmānilaiḥ prathamamāśvāsaya | tato matsaṃdeśaṃ prāpayitum  
 161091 nīcairmandaṃ garja muhūrtakaṃ dayāṃ kuru | yataste gāḍhagarjitaṃ  
 161092 madvirahaduḥkhādbāṣpapūrṇekṣaṇā bālaṃrṇālakomalatanustanvī bālā sā soḍhuṃ na  
 161093 kṣamā || 5 ||  
 161094  
 161095 cittatūlikayā vyomni likhitvāliṅgitā satī |  
 161096 na jāne kvādhunaivetaḥ payoda dayitā gatāḥ || 6 ||  
 161097  
 161098 he payoda sā dayitā mayā hr̥dvyomni cittatūlikayā likhitvā āliṅgitā satī adhunā itaḥ  
 161099 keva gatā na jāne || 6 ||  
 161100  
 161101 itthaṃ cintāparavaśamatestanvi sārdhaṃ tvayā'sāvantarlīnaprasaramanasaḥ kvāpi  
 161102 yātā smṛtirme |  
 161103 saṃpanno'haṃ paravaśavapuḥ kāṣṭhakuḍyopamāṅgo bhaṅgaṃ soḍhuṃ ka iva  
 161104 virahakleśajaṃ nāma śaktaḥ || 7 ||  
 161105  
 161106 he tanvi itthaṃ meghaṃ pratyuktvā tvaccintāparavaśamateḥ antareva līnaprasaraṃ mano  
 161107 yasya tathāvidhasya me sā prasiddhā smṛtiḥ  
 161108 pūrvāparapratisaṃdhānasamarthābuddhistvayā sārdha kvāpi yātā | tataḥ  
 161109 smṛtilopādahaṃ paravaśavapuḥ saṃ kāṣṭhakuḍyopamānyaṅgāni yasya tathāvidhaḥ  
 161110 saṃpannaḥ | tathā hi virahakleśajaṃ bhaṅgaṃ paribhavaṃ soḍhuṃ ka iva śakto nāma |  
 161111 na kaścidityarthaḥ || 7 ||  
 161112  
 161113 paścājjātaḥ kalakalaravaḥ saṃtate pānthaśārthe  
 161114 dīnālāpairvyasanavidhurairālapante ca meghaṃ |  
 161115 kaṣṭhaṃ pāntho mṛta iti mahārambhasaṃpannahāhāśabdaḥ  
 161116 prodyatpathikavanitāvistṛtorāḥprahāraḥ || 8 ||  
 161117  
 161118 tataḥ paścānmām tathāvidhaṃ paśyati saṃtate milite pānthaśārthe pānthajanasaṃmūhe  
 161119 mahārambheṇa saṃpannā hāhāśabdā yasmiṃstathāvidhaḥ  
 161120 prodyantīnāmāgacchantīnām pathikavanitānām vistṛtā uraḥprahārāśca  
 161121 yasmiṃstathāvidhaśca pāntho mṛta iti kalakalaravaḥ kolāhaladhvanirjātaḥ | tatra  
 161122 kecidvyasanena vidhurairbhraṣṭasvarairdīnālāpairmeghaṃ ca ālapante adhikṣipanti || 8 ||  
 161123  
 161124 lokenāyaṃ mṛta iti tato bāṣpasampūritākṣaṃ śāvīm pūjāṃ viracitavatā  
 161125 saṃcayikṛtya dāru |  
 161126 dagdhuṃ nīto'smyatibhayamaham  
 161127 prajvalaccityantaprodyatsphoṭasphuṭapaṭapaṭārāvaraudraṃ śmaśānam || 9 ||  
 161128  
 161129 tataḥ kimabhūttatrāha - lokeneti | tatastena pānthalokena ayaṃ mṛta iti nīscitya  
 161130 bāṣpaiḥ sampūritākṣaṃ yathā syāttathā śāvīm śavocitām  
 161131 gandhamālyādibhiralaṃkaraṇarūpām pūjāṃ viracitavatā dāru kāṣṭhaṃ saṃcayikṛtya  
 161132 saṃgr̥hya dagdhumahamatisāyitaṃ bhayaṃ yatra tathāvidhaṃ  
 161133 prajvalantībhiścitibhiranantaiḥ prodyadbhiḥ sphoṭasphuṭapaṭapaṭārāvaiḥ  
 161134 raudramudvegadaṃ śmaśānaṃ nīto'smi || 9 ||  
 161135  
 161136 tatrāhaṃ taiḥ kamalavadane bāṣpapūrṇākṣipakṣairnyastaḥ kaiściccitīśayanake  
 161137 baddhalokālilekhe |  
 161138 dhūmodgārāviralajaṭile mastake mattamṛtyoścūḍāratnottama iva  
 161139 kalāmātradr̥śye'gniheṃni || 10 ||  
 161140  
 161141 he kamalavadane tatra ahaṃ kaiścīdbāṣpapūrṇākṣipakṣaistaiḥ pānthaiścitīśayanake  
 161142 nyastaḥ | tatra baddhā parito lokāliriva lekḥā paṅktiryasya tathāvidhe  
 161143 dhūmodgārairaviralaṃ jaṭile mattasya mṛtyormastake prasiddhacūḍāratnottame iva  
 161144 dyotamāne agnilakṣaṇe heṃni kalāmātreṇa dr̥śye jāte sati || 10 ||  
 161145  
 161146 asminkāle kuvalayalatākomalā dhūmalekhā nāsārandhraṃ mṛdugalabilaṃ me  
 161147 pravṛttā niyātum |  
 161148 uṣṇā kṛṣṇā nakulakalitā satvaraṃ bālasarpī bhūme randhraṃ tanumiva  
 161149 darāddairghyaṃkocakubjā || 11 ||  
 161150  
 161151 tasmin kāle kuvalayalateva komalā mṛdvī tathā uṣṇā kṛṣṇā dairghyaṃkocātkubjā  
 161152 dhūmalekhā me mṛdugalabilaṃ nāsārandhraṃ nakulena kalitā bhīṣitā  
 161153 pūrvoktaviśeṣaṇakadambavatī bālasarpī tanuṃ sūkṣmaṃ bhūme randhramiva niyātum  
 161154 nīscitaṃ praveṣṭum pravṛttā || 11 ||  
 161155  
 161156 tvatsaṃkalpāmṛtakavacito nāpaviddhastayāhaṃ kuntaśreṇyā dṛḍhapatanayā



161157 vajrakāyo yathājaḥ |  
 161158 tvāmāsannāṃ madanasaritaṃ hṛdgṛhe gāhamāno marmacchedeṣvapi vilasitā  
 161159 nāvidaṃ vedanāstāḥ || 12 ||  
 161160  
 161161 he priye ahaṃ tvadākāreṇāmṛtena kavacitaḥ kavacenāvṛtaḥ saṃstayā dhūmalekhaḥ  
 161162 nāpaviddho na pīḍitaḥ | yathā vajrakāyaḥ ajo brahmā mṛtyordṛghapatanayā  
 161163 kuntaśreṇyā nāpaviddhastadvat | kiṃ ca hṛdgṛhe āsannāṃ madanasaritaṃ tvāṃ  
 161164 gāhamāno'hamagnidāhena marmacchedeṣu kriyamāṇeṣvapi vilasitā udbhūtāstā vedanā  
 161165 nāvidaṃ kiṃ punardhūmamātrasyetyarthaḥ || 12 ||  
 161166  
 161167 etāvantāṃ samayamucitaṃ tanvi sārdaṃ tvayāntarlīlālolaṃ hṛdi cirataraṃ  
 161168 tanmayātrānubhūtaṃ |  
 161169 yasmindṛṣṭe'mṛtahrada ivonmajjanaurghairiyathāsau rājyābhogo  
 161170 viśasanamivālpālpameveti buddhiḥ || 13 ||  
 161171  
 161172 he tanvi etāvantāṃ samayaṃ mayā hṛdi antastvayā sārda viracitamatrāsyāṃ  
 161173 mūrcchāyāṃ tattādṛśaṃ sukhamanubhūtaṃ | kiḍṛśaṃ tadāha - yasminniti |  
 161174 amṛtahrade unmajjanaurghairiyathā tathā yasmin sukhe dṛṣṭe sati asau prasiddho  
 161175 rājyasyābhogastrailokyarājyādhipatyasukhamapi prāguktaṃ marmaviśasanaṃ duḥkhamiva  
 161176 alpādapyalpaṃ tucchameveti buddhirbhavatītyarthaḥ || 13 ||  
 161177  
 161178 sā līlā te vilāsā vacanamapi ca tatsasmitaṃ te kaṭākṣāḥ sānandānantarasya  
 161179 prasarasamucitā dūramaṇyekaḥbhūṣā |  
 161180 tānīhārāvasārāvahasanaacalanāvegavikṣobhitāni kiṃvā tattanna  
 161181 yatsaṃsmṛtamamṛtarasāhlādamaṃtaḥ karoti || 14 ||  
 161182  
 161183 he priye tava sā anubhavaikagamyāniratiśayānandarūpā anupamā līlā te tādṛśā eva  
 161184 bhrūvikṣepādivilāsāstattādṛśameva vacanamapi tattādṛśameva smitaṃ te ca  
 161185 kaṭākṣāstathā dūre maṇimayī ekabhūṣāpradhānabhūṣaṇabhūtā ekāvalī yasyāṃ  
 161186 tathāvidhā sā ānandasyānantarasya suratasya prasare samucitā arthādāliṅganakriyā tāni  
 161187 tādṛśāni ihā nakhakṣatādiceṣṭā ratikūjitādyārāvāstatsārāṇyavahasānāni  
 161188 calanāvegena cittavikṣobhitāni cetyeteṣu yatsaṃsmṛtamanantaramṛtāhlādaṃ na karoti  
 161189 tattatkiṃ vāsti | na kiṃcit sarvamapi amṛtarasāhlādaṃ karotyevetyarthaḥ || 14 ||  
 161190  
 161191 tvatsaṃgame suratasaukhyarasāyanena bāle tato'hamatitṛptatayā śramārtaḥ |  
 161192 tatra sthito mṛduni talpatale śāśāṅkabimbe śaracchīśīranirmalaśociṣīva || 15 ||  
 161193  
 161194 he bāle tatastadanantaramahaṃ tvatsaṃgame suratasaukhyameva rasāyanam  
 161195 yasmiṃstathāvidhe atitṛptatayā śrameṇārto mantharaḥ saṃstatra mṛduni talpatale  
 161196 śaradi śīśīrāṇi śociṃṣi yasmiṃstathāvidhe śāśāṅkabimba iva sthitaḥ || 15 ||  
 161197  
 161198 atrāntare jhaṭiti candanapaṅkaśītāddirghādivenduśakalādaśaniḥ saśabdaḥ |  
 161199 dṛṣṭo mayā cititalajvalito hutāśaḥ kṣīrābhdhivāḍavanibhoṅgataḥ svatalpāt || 16 ||  
 161200  
 161201 atrāntare asminnavasare  
 161202 candanapaṅkaśītāddirghādinduśakalādaśanirivātyantamasambhāvyaḥ  
 161203 svatalpādutthitaḥ svnāṅgagataḥ saśabdaścititale jvalito hutāśaḥ  
 161204 kṣīrābhdhisambandhivāḍavo vaḍavānalastannibho dṛṣṭaḥ || 16 ||  
 161205  
 161206 saḥacarā ūcuḥ |  
 161207  
 161208 ityuktavati kānte'smin hā hatāsmīti vādinī |  
 161209 mugdhā maugdhyādvarāvartaśāṅkayā mūrcchitā sthitā || 17 ||  
 161210  
 161211 kānte iti imāṃ kathāmuktavati sati tacchrutvā mugdhā sā strī maugdhyādeva varaḥ  
 161212 śreṣṭha āvartaḥ saṃvartastacchaṅkayā mūrcchitā bhūtvā sthitā || 17 ||  
 161213  
 161214 tāmenāmeṣa nalinīdalavījena vāribhiḥ |  
 161215 āśvāsayaṃstathāvasthāṃ kaṇṭhekr̥tvātra saṃsthitāḥ || 18 ||  
 161216  
 161217 tāṃ tathāvidhāmenāṃ kāntāmeṣa kanto nalinīdalairvījanaṃ vījastena śītailvāribhiḥśca  
 161218 āśvāsayaṃstanmūrcchāmapanayansan tathāvasthāṃ tāṃ kaṇṭhekr̥tvā atra  
 161219 mandarakuṅje saṃsthitāḥ || 18 ||  
 161220  
 161221 punaḥ prṣṭo'nayā vakti paśya tāmeva saṃkathāṃ |  
 161222 eṣa pārśvagatāmenāṃ gṛhītvā cibuke priyāṃ || 19 ||  
 161223  
 161224 tāṃ prāguktāmeva saṃkathāṃ | kathāśeṣamiti yāvat | vakti paśya || 19 ||  
 161225

161226 hā hā hutāśa iti kiṃcidivopajātakhedo vadāmi khalu yāvadahaṃ tvarāvān |  
161227 tāvaccitirjhaṭīti tairavaluṇṭhitā sā pānthaiḥ kṣaṇātkharakharākulitā lasadbhiḥ || 20  
161228 ||  
161229  
161230 tamevāha - hāheti | he priye ahaṃ kiṃcidivopajātakheḍaṃ san hā hā hutāśa iti  
161231 yāvadvadāmi tāvajjhaṭīti tairlasadbhiḥ prahr̥ṣṭaiḥ pānthaiḥ  
161232 kharakharadhvanibhirākulitā sā citiḥ sarvolmukāpahāreṇāvaluṇṭhitā || 20 ||  
161233  
161234 pānthāstatastaralatālavilāsavādyamāliṅgya māmātanuśekharapūritāṅgam |  
161235 utthāpitasthitimalaṃ parivārya sarve nedurjagurjahasurānanṛturvavalguḥ || 21 ||  
161236  
161237 mṛtasya punarujjīvanaharṣātpānthāstaralatālavilāsavādyam yathā  
161238 syāttathotthāpitacitāsthitimatanubhirbahubhirmaṅgalārthaiḥ  
161239 śekharaistarumañjarigaṇottamaṃsaiḥ pūritāṅgaṃ māmāli'ngya sarve parivārya  
161240 harṣānnedurjagurjahasurāsamantānnanṛturvavalgurucceleścetyarthaḥ || 21 ||  
161241  
161242 viśamavināyakasukhadaṃ valitaṃ bhaśmāhiśavaśiraḥprakaraiḥ |  
161243 śaśidhavalāsthikapālaṃ vapuriva raudraṃ śmaśānamatha dṛṣṭam || 22 ||  
161244  
161245 atha mayā śmaśānaṃ raudraṃ saṃhārarudrasaṃbandhivapuriva bhīṣaṇaṃ dṛṣṭam |  
161246 viśeṣaṇānyubhayatra tulyatayā yojyāni || 22 ||  
161247  
161248 pārśvacchāyāṃ haranto vicalitavidalatklinnakaṅkālagandhā stanvanto  
161249 bhūribhaśmapravitatamihikāmādhunānāḥ śavānām |  
161250 keśānākāśakośe śaśigalitaśarākāriṇaḥ sāmkaṛāṇāmasthīnām  
161251 ṭāṃkṛtenārācitakharagirastatra vātāvahanti || 23 ||  
161252  
161253 tatra tasmin śmaśāne vātā vāyavo vahanti | kīdṛśāste | pārśve vanasya  
161254 haritacchāyāṃ bhaśmakṣepairharanto vicalitāḥ prasṛtā vidalat klinnakaṃkālānām  
161255 gandhā yairbhūribhaśmabhiḥ pravitatāṃ mihikāṃ nīhārapaṭalīm tanvantaḥ śavānām  
161256 keśān ādhunānā ākāśalakṣaṇe kośe niṣaṅge śaśinaḥ sakāśādgalitā ye  
161257 śarāstadākāriṇastathā sāmkaṛāṇām sāmkaṛabhūṣāyogyānāmasthīnām  
161258 ṭāṃkṛtenābhīghātaśabdena āracitāḥ kharā rūkṣā girāḥ śabdā yaistathāvidhā  
161259 ityarthaḥ || 23 ||  
161260  
161261 jvaladanalacitipravāhaniriyatpavanahatośmaviśuṣkaparṇavṛkṣā |  
161262 jvalanapavanabhāskarātmajanām ramaṇagrāhānukṛtiṃ bibharti sā bhūḥ || 24 ||  
161263  
161264 jvalantaḥ analā yāsu tathāvidhābhyāścitibhyaḥ pravāheṇa niryatā sadhūmasphuliṅgena  
161265 pavanena hatā ata evoṣmaṇā viśuṣkaparṇā vṛkṣā yasyāṃ tathāvidhā sā  
161266 śmaśānabhūrjvalanasyāgneḥ pavanasya bhāskarātmajasya śanaīścarasya ca  
161267 ramaṇayogyam yadgrāhaṃ tadanukṛtiṃ tatsadṛśalakṣaṇāni bibharti || 24 ||  
161268  
161269 dṛṣṭam śmaśānaṃ tadanantabhimakaraṅkakaṃkālagandhāmagandhi |  
161270 mādyacchivāvāyasakaṅkagṛdhrapiśācavetālavirāvaraudram || 25 ||  
161271  
161272 tattādṛṣṭam śmaśānaṃ dṛṣṭam yat anantairbhīmaiḥ karaṃkairardhadagdhaiḥ  
161273 kaṅkālaiḥ śavairghanamatyantamāmagandhi durgandhi || 25 ||  
161274  
161275 ānītanānāśavabandhusārthasaṃrodanāhrādidigantakuñjam |  
161276 khagāvakṛṣṭārdraśīrāntratantrīnibaddhadagdhadrūmakhaṇḍajālam || 26 ||  
161277  
161278 punaḥ kīdṛśaṃ tacchmaśānam | ānītānām nānāśavānām yo  
161279 bandhusārthastadiyasaṃrodanairāsamantāt hrādino digantāḥ kuñjāśca yasmin |  
161280 khagairavakṛṣṭā yā ārdṛā śīrā āntratantryaśca tāmīrnibaddhaṃ dagdhaprāyaṃ  
161281 drūmakhaṇḍam latājālam ca yasmin || 26 ||  
161282  
161283 kvaciccitīkṣobhakṛtaprakāśaṃ kvacinmahākeśakṛtābdavṛndam |  
161284 kvacicca raktāktadharāvitānaṃ naktaṃ stanattvabhramivāśaśailam || 27 ||  
161285  
161286 citeḥ kṣobhaḥ saṃcalanaṃ tena jvāloddīpanātkṛtaprakāśaṃ | mahākeśaiḥ  
161287 kṛtamabdavṛndaṃ meghasamūha iva yatra | kvacittu astastyaktaḥ śailo yena  
161288 tathāvidhaṃ raktaiḥ aktaṃ dharāyā vitānamiva sthitam | naktaṃ stanat garjadabhramiva  
161289 sthitam || 27 ||  
161290  
161291 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 avi0 vipa0 pathikavīrahavṛttavarṇanaṃ  
161292 nāmaikonaviṃśādhikaśatatamaḥ sargaḥ || 119 ||  
161293  
161294 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe

161295 pathikavṛttavirahavarṇanam nāmaikonaviṃśādhikaśatatamaḥ sargaḥ || 119 ||  
 161296  
 161297 viṃśādhikaśatatamaḥ sargaḥ 120  
 161298  
 161299 saḥacarā ūcuḥ |  
 161300  
 161301 evaṃprāyāḥ kathāḥ kurvātpaśyainanmithunaṃ mahat |  
 161302 pānaṃ pravṛttavatsāraṃ pātuṃ padmanibheksaṇa || 1 ||  
 161303  
 161304 varṇyante vāyavo vṛkṣā bhramarā vanapañktayaḥ |  
 161305 devastriyo'bdhivīcyaśca hemacūḍakhagādayaḥ ||  
 161306  
 161307 he padmanibheksaṇa evaṃ prāguktaprāyāḥ kathāḥ kurvadenat prāguktaṃ mithunaṃ  
 161308 śrīpuṃsayugmaṃ saṃprati sāramuttamaṃ śīdhupānaṃ pātuṃ pravṛttavat paśyati  
 161309 mithunakathopasaṃhāraḥ | anvādeśe napuṃsake enadvaktavyaḥ ityenadādeśaḥ || 1 ||  
 161310  
 161311 kadalīkandalīsvacchagucchācchoṭanapaṇḍitāḥ |  
 161312 vividhā vāyavo vānti puṣpakesaramaṇḍitāḥ || 2 ||  
 161313  
 161314 vāyūnkaścidvarṇayati - kadalītyādinā | gucchānāmācchoṭane vikāsane paṇḍitāḥ ||  
 161315 2 ||  
 161316  
 161317 vānti vātā vanodvāntavividhāmodamāṃsalāḥ |  
 161318 pītagharmakaṇāḥ krāntalalanālakalālākāḥ || 3 ||  
 161319  
 161320 krāntānāṃ vikṣiptānāṃ lalanālakānāṃ lālakā vilāsakāḥ || 3 ||  
 161321  
 161322 kulācalaguhāgehaḥavalanodyanmṛgādhipāḥ |  
 161323 sarantyasurasamṛambhairlavanārṇavamārutāḥ || 4 ||  
 161324  
 161325 kulācalānāṃ guhāgeheṣu valane praviśya bhramaṇe udyanta udyuktā mṛgādhipāḥ  
 161326 śiṃhā iva | asurāṇāmiva saṃrambhairmeruśikharākramaṇodyogaiḥ saranti || 4 ||  
 161327  
 161328 tamālatālataralalilāndolanalālītāḥ |  
 161329 anilājālakallolotkrāntakomalapallavāḥ || 5 ||  
 161330  
 161331 tamāleṣu tāleṣu ca taralaśīśuvat līlāndolanairdolītāḥ | jālakallolebhya utplutya krāntā  
 161332 vṛkṣāgrakomalapallavā yaiḥ || 5 ||  
 161333  
 161334 lalannaḥvalatāvāntapuṣpadhūlividnūsarāḥ |  
 161335 saranti maruto madamudyāneṣu nṛpā iva || 6 ||  
 161336  
 161337 lalantyo yā navā latāstābhīrvāntā yāḥ puṣpadhūlayastābhīrvidhasarāḥ || 6 ||  
 161338  
 161339 madhuraṃ vaṃśaviśrānto gātumeṣa vanānilāḥ |  
 161340 pravṛttaḥ pāṇḍunagaranārībhiriva śikṣitāḥ || 7 ||  
 161341  
 161342 vaṃśeṣu kīcakavaneṣu viśrāntaḥ | pāṇḍunagare hastināpure nāryo gānavidyākuśalā iti  
 161343 prasiddhiḥ || 7 ||  
 161344  
 161345 nikāraḥ karṇikāreṇa pavanasya yadā kṛtaḥ |  
 161346 tadā pariharantyenam bhramarā api dūrataḥ || 8 ||  
 161347  
 161348 bhramaraiḥ karṇikāravṛkṣasya dūratastyāge hetumutprekṣate - nikāra iti | nikāro  
 161349 gandhaparāgādyanarpanena tiraskāraḥ || 8 ||  
 161350  
 161351 na dadāti phalaṃ kiṃcidarthine na ca pallavam |  
 161352 tālaḥ stambhatayā''rambhaṃ hyarūpaiva vinā''kṛtiḥ || 9 ||  
 161353  
 161354 ayaṃ tālaḥ stambhaprāyatayā durārohatvādarthine phalaṃ na dadāti pallavaṃ ca na dadāti  
 161355 | hi yasmātkāraṇādunnatāpyākṛtirsya arthyabhilāṣapūraṇārambhaṃ vinā arūpaiva na  
 161356 śobhata ityarthāḥ || 9 ||  
 161357  
 161358 rāga eva hi śobhāyai nirguṇānāṃ jaḍātmanām |  
 161359 rājeva rājate rājanrāgeṇaivaīṣa kiṃśukaḥ || 10 ||  
 161360  
 161361 audāryādiguṇaśūnyānāṃ jaḍātmanām mūrkhānāṃ vastrālaṃkāradyaḍāmbareṇa  
 161362 rāgaḥ śārīrarañjanameva śobhāyai nānyadityarthaḥ | kiṃśukaḥ puṣpitaḥ palāśaḥ || 10 ||  
 161363 ||

161364  
 161365 āgaccha karṇikāro'yaṃ vikārasyaiva bhājanam |  
 161366 nirāmodaḥ kimetena nirguṇeneva jantunā || 11 ||  
 161367  
 161368 vikārasya vṛthā'yamanusṛta iti viśādalakṣaṇasya cittavikārasyaiva || 11 ||  
 161369  
 161370 vilolamañjarījālataḍitsaṅgasthito'sitaḥ |  
 161371 cātakasyāmbudabhrāntiṃ tamālaḥ kurute mudhā || 12 ||  
 161372  
 161373 mañjarījālalakṣaṇataḍitsaṅgena sthitaḥ asitaśca tamālaścātakasyāmbudabhrāntiṃ  
 161374 kurute | mudhā vṛthā || 12 ||  
 161375  
 161376 patrālā ghanasaṃghātāḥ sacchāyāvṛtabhūbhṛtaḥ |  
 161377 guṇānām mahatām yogyā vaṃsā vaṃsā ivonnatāḥ || 13 ||  
 161378  
 161379 patraiḥ parṇairvāhanaiśca alāḥ bhūṣitāḥ | ghano durbhedyāḥ saṃghāto yeṣāṃ |  
 161380 satībhiśchāyābhīrvṛtā bhūbhṛto girayo yaiḥ | satām chāyārthaṃ vṛtāḥ svikṛtā  
 161381 bhūbhṛto rājāno yaiḥ | guṇānām dhanurbhāve maurviṇām sanmānādinām ca || 13 ||  
 161382  
 161383 hemasānvāsanastho'gryo vātavyādhitato'mbudaḥ |  
 161384 taḍitpītāmbaraṃ dhatte kṣubdhaṃ [kṣubdhamityatra ākāśapakṣe taḍidbhireva  
 161385 kṣubdham | vastrapakṣe saṃcalitaṃ sphurat |] haririvodbhavaḥ [udbhava  
 161386 ūrdhvaḥ] pakṣe utkrṣṭaiścaryaḥ || || 14 ||  
 161387  
 161388 hemamayasānulakṣaṇe āsane tiṣṭhatyambudaḥ hemasānusadṛṣe hariḥ | ata evāgre  
 161389 bhavo'gryaḥ | vātalakṣaṇo vyādhistaṭeṣu yasyāmbudasya vātavyādhiruddhavastaṭe  
 161390 sannidhau yasya hareḥ | taḍidbhiḥ pītāmbaramākāśaṃ dhatte'mbudaḥ  
 161391 taḍidvatpītāmbaraṃ vastraṃ dhatte hariḥ || 14 ||  
 161392  
 161393 praveśanirgamavyagrataratkhagaśīlīmukhaḥ |  
 161394 praphullakīṃśuko bhāti viro rakta ivāsrjā || 15 ||  
 161395  
 161396 praveśanirgamayorvyagrāḥ sarantaḥ khagā iva śīlīmukhā bāṇāḥ alayaśca yasya | viro  
 161397 yodhaḥ asrjā raktapravāheṇa rakto rañjita iva || 15 ||  
 161398  
 161399 mandāramañjarīpuñjapiñjarāmbhodamandire |  
 161400 mahendramastake mattāḥ suptā gandharvakāmināḥ || 16 ||  
 161401  
 161402 mahendrasya girermastake śikhare | pānamattāḥ santaḥ suptāḥ || 16 ||  
 161403  
 161404 kalpadrumavanacchāyā viśrāntā vitatānvitāḥ |  
 161405 paśya pārthiva gāyanti siddhavidyādharaḍhvagāḥ || 17 ||  
 161406  
 161407 viśiṣṭaistatairviṇādivādyairanvitāḥ || 17 ||  
 161408  
 161409 paśya kalpadrumasyāśya pallave pallave vane |  
 161410 viśrāntāḥ surasundaryo gāyanti ca hasanti ca || 18 ||  
 161411  
 161412 mandiraṃ mandapālasya mandare mṛdumandire |  
 161413 muneridamudārasya bhāryā sā yasya pakṣiṇī || 19 ||  
 161414  
 161415 mandapālasya munermahābhāratāḍau prasiddhasya sā prasiddhā pakṣiṇī jaritākhyā  
 161416 ḡḍhrī || 19 ||  
 161417  
 161418 anyonyāmatasiṃhebhhanakuloragakelikām |  
 161419 paśya munyāśramaśreṇiṃ sarvartukusumadrumām || 20 ||  
 161420  
 161421 anyonyamamatānām siṃhebhādīnām jātivairaparityāgena prītikelikā yasyām  
 161422 tathāvidhām munyāśramaśreṇiṃ || 20 ||  
 161423  
 161424 vidrumadrumamiśrāṇāmbhodhitaṭavīrudhām |  
 161425 bimbitārkāḥ kacantyete pallaveṣūḍabindavaḥ || 21 ||  
 161426  
 161427 vidrumadrumaimiśrāṇām saṃvalitānāmambhodhitaṭasthānām vīrudhām latānām  
 161428 pallaveṣu bimbitāḥ arko yeṣu tathāvidhā ete udabindavaḥ udakabindavaḥ kacanti |  
 161429 manthaudanasaktubinduvajrabhārahāravivadhagāheṣu ca ityudakasyodādeśaḥ || 21 ||  
 161430  
 161431 vīcayo ratnamāṇikyapadeṣvāvartavṛttibhiḥ |  
 161432 vilasanti vilāsinyo vakṣaḥsviva vilāsinām || 22 ||

161433  
161434 ratnamāṇikyānām padeśvākarasthāneṣu vīcaya āvartavṛttibhirmuhurmuhuḥ  
161435 parivartanairvilasanti kṛīḍanti | vilāsinīyastaruṇyo vilāsinām svakāntānām vakṣaḥsviva ||  
161436 22 ||  
161437  
161438 nāgalokendralokastrīgamanāgamanodbhavaḥ |  
161439 divyo bhūṣaṇajhāmākāraḥ śrūyate nabhasaḥ śṛṇu || 23 ||  
161440  
161441 śravaṇopāntavibhraṣṭamadamattālinīsvaraiḥ |  
161442 airāvaṇasnānabhuvō gāyantīva guhā gireḥ || 24 ||  
161443  
161444 śravaṇopāntādgaṇḍasthalādvibhraṣṭairmadairmattānāmālinīnām  
161445 svarairairāvaṇasyairāvatasya snānabhūmergirerimā guhā gāyantīva paśya || 24 ||  
161446  
161447 hrasato'nudinām kṛṣṇapakṣe kṛṣṇāntalekhikāḥ |  
161448 dṛśyante kṛṣagātrasya vāstukāvalayo'mbudheḥ || 25 ||  
161449  
161450 kṛṣṇapakṣe candramanu hrasataḥ ambudheḥ kṛṣṇāntarekhārūpā vāstuke  
161451 nivāsabhūmibhūte velātaṭe paṅktayo dṛśyante || 25 ||  
161452  
161453 āmodagandhaśvasanā sacchāyā śītalāṅgikā |  
161454 ekāntadarśitākārā nānakusumapūritā || 26 ||  
161455  
161456 vanānyeva kaścītstrīrūpeṇa varṇayati - āmodeti dvābhyām | viśeṣaṇāni sarvāṇi  
161457 śleṣādinārthadvayaparāṇyedikṛtya yojyāni | vanāmōda eva gandhayuktaṁ śvasanaṁ  
161458 śvāso yasyāḥ || 26 ||  
161459  
161460 vanavinyāsavasanā nirjharāmālahāsinī |  
161461 āstīrṇapuṣpāstaraṇā dhanyā vanavilāsinī || 27 ||  
161462  
161463 vanalakṣaṇā vilāsinī strī || 27 ||  
161464  
161465 ramante nandanodyāne na tathodārabuddhayaḥ |  
161466 yathopaśāntaśabdāsu śuddhāsu vanabhūmiṣu || 28 ||  
161467  
161468 udārabuddhayaḥ devādayaḥ || 28 ||  
161469  
161470 suviraktaṁ muneśceto raktaṁ ca viṣayārthinaḥ |  
161471 ramayanti samaṁ ramyā vijanā vanabhūmayaḥ || 29 ||  
161472  
161473 munerviraktaṁ ceto viṣayārthinaḥ kāmīno raktaṁ ca cetaḥ samaṁ tulyatayā ramayanti || 29  
161474 ||  
161475  
161476 salilādhautavaprāṇāmambhodhitaṭabhūbhṛtām |  
161477 nūpurairiva ratnaughaiḥ pādā bhānti dhvananti ca || 30 ||  
161478  
161479 pādāḥ pratyantaparvatāstallakṣaṇāścaraṇāśca || 30 ||  
161480  
161481 puṁnāganagaviśrāntāḥ kāntakāñcanakāntayaḥ |  
161482 hemacūḍāḥ khagā bhānti divi devagaṇā iva || 31 ||  
161483  
161484 bhramarāmbhodadhūmāḍhyāḥ phullacampakakānanāḥ |  
161485 kampante paśya vātena jvalitā iva parvatāḥ || 32 ||  
161486  
161487 bhramarairambhodaiśca dhūmāḍhyāḥ | yataḥ kampante ato jvalitā iva || 32 ||  
161488  
161489 kurvantaṁ karavīrāgralatāṇḍolāvadolakam |  
161490 kokilaṁ kokilāliṅgya lolālāpayati priyam || 33 ||  
161491  
161492 karavīrasya agralatā ūrdhvaśākhā tallakṣaṇadolāyā avadolakamāṇḍolanaṁ kurvantaṁ  
161493 kokilaṁ tatpriyā kokilā liṅgya madhuragītāmālāpayati || 33 ||  
161494  
161495 lasatkalakalārāvametā lāvaṇasaindhaviḥ |  
161496 pūrṇāstaṭabhuvō bhūpaiḥ paśyopāyanapāṇibhiḥ || 34 ||  
161497  
161498 he rājan etā lavaṇasindhorimā lāvaṇasaindhaviḥ hr̥dbhagasindhvante pūrvapadasya ca  
161499 ityubhayapadavṛddhiḥ | lasatkalakalaṁ yathā syāttathā upāyanapāṇibhirbhūpaiḥ  
161500 pūrṇāstaṭabhavaḥ paśya || 34 ||  
161501

161502 ā pūrvādā'parasmāllavaṇajalanidherottarāddakṣiṇādvā devodagrājīśiṣṭā  
 161503 ihanarapatayaḥ pādapīṭhīkriyantām |  
 161504 dīyantām maṇḍalānām diśi diśi ca yathāśāstramastrāṇyavanyā rakṣāyai  
 161505 kṣāntipūrvam cīramatulabalaṁ śāntayā śāsanāni || 35 ||  
 161506  
 161507 he dena ā pūrvāllavaṇajalanidheḥ ā'parasmātpaścimāllavaṇajalanidheśca tathā ā  
 161508 uttarāddakṣiṇādvā lavaṇajalanidheḥ | maryādāyāmāṇaḥ | ihāsmiṇ jambūdvīpe udagre  
 161509 ājau śiṣṭā avasiṣṭā ye yāvanto narapatayaste sarve pādapīṭhīkriyantām | śīrasi  
 161510 pādārpaṇenānugrhyantāmiti yāvat | kiṁ ca tattanmaṇḍalānāmavanyā diśi diśi ciraṁ  
 161511 rakṣāyai yathāśāstraṁ nītiśāstroktaprakāreṇa kṣāntipūrvam samādhānapuraḥsaram  
 161512 śāntayā dhiyā śāsanāni dīyantām | tadanvastrāṇi dīyantām tadanu ca balaṁ svasainyam  
 161513 dīyatām || 35 ||  
 161514  
 161515 ityārṣe śrīvāsi0 vā0 de0 mo0 nirvā0 u0 avidyo0 vipa0 digantaravṛttivāyavādivarṇanam  
 161516 nāma viṁśatyadhikaśatatamaḥ sargaḥ || 120 ||  
 161517  
 161518 iti śrīvāsiṣṭhamahārāmāyaṇatātparayaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 161519 digantaravṛttivāyavādivarṇanam nāma viṁśatyadhikaśatatamaḥ sargaḥ || 120 ||  
 161520  
 161521 ekaviṁśatyadhikaśatatamaḥ sargaḥ 121  
 161522  
 161523 śrīvāsiṣṭha uvāca |  
 161524  
 161525 atha teṣvarṇavatateṣvete bhūmau vipaścitaḥ |  
 161526 upaviśyaitadakhilaṁ cakrū rājyaprayojanam || 1 ||  
 161527  
 161528 atra maṇḍalamaryādām samsthāpyāgnimupeyuṣām |  
 161529 varādagnerdigantānām darśanodyoga īryate ||  
 161530  
 161531 atha ete prāguktā vipaściteṣvarṇavatateṣu upaviśya etatprāṇmantribhīrniveditaṁ  
 161532 maṇḍalamaryādāsthāpanarūpaṁ prayojanam cakruḥ || 1 ||  
 161533  
 161534 tadā tatraiva te vāsabhūmiṁ kṛtvā yathākramam |  
 161535 tasthurmaṇḍalamaryādām sthāpayāmāsurakṣatām || 2 ||  
 161536  
 161537 svayaṁ tatra tasthurmaṇḍalamaryādām ca sthāpayāmāsuḥ || 2 ||  
 161538  
 161539 atha varṇayituṁ śrīmāṁstatpratāpamivāgamat |  
 161540 sampraviśya samudrāntaranyalokāntaram raviḥ || 3 ||  
 161541  
 161542 teṣām vipaścitām pratāpam | lokāntaram jyotiṣamate pātālalokam | paurāṇikamate  
 161543 merūtтарabhāgasthaṁ varṣāntaram | samudrāntaḥ praviśyeti  
 161544 samudratīrasthajanadrṣṭyoktiḥ || 3 ||  
 161545  
 161546 āyayau yāminīśyāmā meghalekheva tānavam |  
 161547 sampāditāharvyāpārāstasthuḥ svaśayaneṣu te || 4 ||  
 161548  
 161549 tānavam vistāram | te vipaścitaḥ || 4 ||  
 161550  
 161551 āsamudraṁ nadivāhā iva dūrādupāgatāḥ |  
 161552 idaṁ sampādayāmāsurvismayākulacetasaḥ || 5 ||  
 161553  
 161554 idaṁ vakṣyamāṇam manasi sampādayāmāsuścintayāmāsuḥ || 5 ||  
 161555  
 161556 aho nu dūramadvānam prāptā vayamayatnataḥ |  
 161557 prabhāvodevadevasya vahnerdivyaiḥ svavāhanaiḥ || 6 ||  
 161558  
 161559 kiyatī syātpravistīrṇā dr̥śyaśrīriyamātata |  
 161560 itaḥ samudrastadanu dvīpabhūrabudhiḥ prabhūḥ || 7 ||  
 161561  
 161562 tadevāha - kiyatī syādityādinā | itaḥ asmājjambūdvīpāt parato lavaṇasamudrastadanu  
 161563 plakṣadvīpabhūstata ikṣurasāmbudhiḥ prabhurmahān lavaṇasamudrāddvigūṇāyāma iti  
 161564 yāvat || 7 ||  
 161565  
 161566 ito dvīpaṁ tato'mbhodhiḥ kimante syāttato'pi ca |  
 161567 kiyatī kīdr̥śī vā syānmāyeyaṁ cetyarūpiṇī || 8 ||  
 161568  
 161569 itaḥ ikṣusamudrātparataḥ kuśadvīpaṁ tataḥ parataḥ surodo'mbhodhiḥ | evaṁ krameṇa  
 161570 saptadvīpasamudrāṇāmanante kiṁ syāt | tato'pi ca parataḥ kiṁ syāt | iyaṁ cetyarūpiṇī māvā

161571 kiyatī syādvastuvaicitryeṇa kīdṛśī vā syāt || 8 ||  
 161572  
 161573 tatprārthayāmahe devaṃ hutāśaṃ tadvarādimāḥ |  
 161574 prekṣāmahe diśaḥ sarvā āparyantamakhedinaḥ || 9 ||  
 161575  
 161576 tatsarva draṣṭuṃ hutāśaṃ devaṃ prārthayāmahe prārthayemahi || 9 ||  
 161577  
 161578 iti saṃcintya te sarve yathāsthānamavasthitāḥ |  
 161579 samamevāhvayāmāsurbhagavantaṃ hutāśanam || 10 ||  
 161580  
 161581 yathāsthānaṃ catuḥsāgarakūleśvavasthitāste samaṃ yugapadeva || 10 ||  
 161582  
 161583 babhūva bhagavāneṣāmatha dṛśyo hutāśanaḥ |  
 161584 ākāravānvaraṃ putrāḥ pragṛhṇītetyuvāca ha || 11 ||  
 161585  
 161586 vipaścita ūcuḥ |  
 161587  
 161588 pañcabhūtātmakasyāśya dṛśyasyāntaṃ sureśvara |  
 161589 dehena mantradehena tadante manasāpi ca || 12 ||  
 161590  
 161591 yāvadanena dehena gantuṃ śakyaṃ tāvadanena dehena | etadagamyē  
 161592 vaidikamantraprabhāvasaṃskṛtenānenaiva dehena | tadagamyē manasā || 12 ||  
 161593  
 161594 yāvatsaṃvedanaṃ yāvatsaṃbhavaṃ yāvadātmakam |  
 161595 paśyema iti no deva diyatāmuttamo varaḥ || 13 ||  
 161596  
 161597 yāvatsaṃvedanamiti pratyakṣayogyasarvārthoktiryāvatsaṃbhavamityanumānagamya##-  
 161598 dvitīyena yāvatsūkṣmaktiḥ tṛtīyena yāvatkāraṇaprapañcoktiḥ | iti naḥ asmabhyaṃ varo  
 161599 diyatām || 13 ||  
 161600  
 161601 āsiddhagamyamadhvānaṃ paśyema vapuṣā vayam |  
 161602 tadante manasaivātha dṛśyaṃ paśyema bho prabho || 14 ||  
 161603  
 161604 siddhā yoginasteṣāṃ yogaprabhāvagamyamabhivyaḥpyetyāsiddhagamyam | vapuṣā anenaiva  
 161605 dehena | atha tadante tadagamyamiti yāvat || 14 ||  
 161606  
 161607 āsiddhagamyamadhvānaṃ mṛtyurasmākamastu mā |  
 161608 adhvanyasaṃbhavaddehe mana eva prayātu naḥ || 15 ||  
 161609  
 161610 adhvānaṃ gacchatāmiti śeṣaḥ | asaṃbhavaddehe adhvani dakṣiṇottarāyaṇādīmārgarūpe  
 161611 mṛtvaiva gantuṃ śakye adhvani || 15 ||  
 161612  
 161613 śrīvasiṣṭha uvāca |  
 161614  
 161615 athaivamastviti procya pāvakaḥ sahasāgamat |  
 161616 kṣaṇādaurvatayā yātuṃ samudra iva satvaraḥ || 16 ||  
 161617  
 161618 atha tadvaraprārthanānantaram | aurvatayā vaḍavāgnibhāvena samudre yātuṃ satvara iva ||  
 161619 16 ||  
 161620  
 161621 agnirjagāmātha samājagāma niśā vilambyātha jagāma sāpi |  
 161622 samājagāmāpi ravirjagāma teṣāṃ ca dhīrārṇavalanḡhanehā || 17 ||  
 161623  
 161624 evaṃ varaṃ dattvā agnirjagāma | atha niśā samājagāma | sā niśāpi yāmacatuṣṭayaṃ  
 161625 vilambya jagāma | atha raviḥ samājagāma | teṣāṃ vipaścitāṃ dhīrārṇavalanḡhanehā ca  
 161626 samājagāma || 17 ||  
 161627  
 161628 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 ni0 u0 avi0 vipa0 vipaścinnirṇayo  
 161629 nāmaikaviṃśatyadhikaśatataṃ sargaḥ || 121 ||  
 161630  
 161631 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 161632 vipaścinnirṇayo nāmaikaviṃśatyadhikaśatataṃ sargaḥ || 121 ||  
 161633  
 161634 dvāviṃśatyadhikaśatataṃ sargaḥ 122  
 161635  
 161636 śrīvasiṣṭha uvāca |  
 161637  
 161638 tataḥ prabhāte prasabhaṃ pṛthivyāḥ kṛtvā yathāśāstramalaṃ vyavasthām |  
 161639 āviṣṭadehā iva te rasena niṣedhyamānā iva mantrimukhyaiḥ || 1 ||

161640  
161641 padairabdhitarāṅgeṣu gacchanto'tra vipaścitaḥ |  
161642 vidāryāvartamakarānniryātāḥ sādhuvarṇitāḥ ||  
161643  
161644 yathāśāstraṃ nītiśāstramanatikramya  
161645 rājyavibhāgaparipālanopāyopadeśamaryādāsthāpanādivyavasthāṃ kṛtvā | rasena  
161646 digantadarśanotkaṇṭhātīsayena grahādyaṇiṣṭadehā iva  
161647 sāḁṣānniṣeddhumaśaknuvadbhirmantrimukhyairiṅgitairniṣedhyamānatvādivakāraḥ || 1 ||  
161648  
161649 nivārya sarvaṃ parivāramātramākramamānaṃ vadanai rudadbhiḥ |  
161650 nirasya cāsnehatayābhimānamātsaryalobhābhibhavaīṣaṇādi || 2 ||  
161651  
161652 parivāramātraṃ kṛtsnaṃ parijanaṃ nivārya | abhibhavaḥ śatruparābhavastadeṣaṇā |  
161653 ādipadādrājyastriputrādyeṣaṇāparigrahaḥ | athavā abhibhavaḥ  
161654 śatrubhirupahasadbhistiraskāraḥ eṣaṇāśca prāguktāḥ | ādipadādrājyadhanādīṃśca  
161655 nirasya hitvā || 2 ||  
161656  
161657 digantamālokyā samudrapāre kṣaṇātsamāyāma iti bruvantaḥ |  
161658 svamantraśaktyottamatām gataistairadbhiḥ [adbhiḥ iti mudritapāṭhaścintyaḥ |  
161659 ] padaireva tadā praviṣṭaḥ || 3 ||  
161660  
161661 vayaṃ samudrapāre digantamālokyā kṣaṇācchīghrameva samāyāma iti  
161662 parijanasamādhānāya bruvantaḥ santo jagmurityadhyāhāraḥ |  
161663 agniprasādahetumantraśaktyaiva bhūmijalādibhūtajayenottamatām siddhatām  
161664 gataistaistadā abdhīḥ padaireva praviṣṭo na tu potādyupāyenetyarthaḥ || 3 ||  
161665  
161666 vipaścitaste diśi diśyanalpairbhṛtyaiḥ samudraṃ praviśadbhireva |  
161667 bhṛtyaiśca kaiścittvanugamyamānā yayuryathā vāriṇi padbhireva || 4 ||  
161668  
161669 snehātīsayātsamudraṃ praviśadbhiḥ kaiścidbhṛtyairanugamyamānāḥ padbhireva  
161670 yayuḥ || 4 ||  
161671  
161672 taraṅgajāleṣu padāni kṛtvā pṛṣṭhe sthalasyeva jalasya cāntaḥ |  
161673 catvāra ekaikatayaiva yuktā bhṛṣaṃ viyuktā nijasenayā te || 5 ||  
161674  
161675 kathaṃ yayustadāha - taraṅgeti | sthalasya bhūmeḥ pṛṣṭha iva taraṅgajāleṣu  
161676 padāni kṛtvā vinyasya | yuktā udyuktāḥ || 5 ||  
161677  
161678 padakrameṇaiva mahārṇavāntastāvātpraviṣṭā avalokitāste |  
161679 taṭasthitairiyāvadaḍṣyabhāvaṃ śarannabhomeghalavā ivāpuḥ || 6 ||  
161680  
161681 taṭasthitairbhṛtyajanaiste tāvatkālamavalokitā yāvacccharannabhomeghalavā iva  
161682 aḍṣyabhāvamāpuḥ || 6 ||  
161683  
161684 tamadhvānamathohuste jaladhau pādacāriṇaḥ |  
161685 vitatādhyavasāyena baddhakakṣāharā iva || 7 ||  
161686  
161687 vitatenādhyavasāyena ḍṛḍhaniścayena | hastipakasthāniyena preryamāṇāste vipaścito  
161688 baddhāṃ kakṣāṃ haranti tathāvidhā gajā iva taṃ jalādhvānaṃ ūhuḥ ativāhayāmāsuḥ ||  
161689 7 ||  
161690  
161691 unnatāvanatāmadrīsamārohāvarohaṇaiḥ |  
161692 śrīyaṃ vāritaraṅgāṇāṃ haranto harimūrtayaḥ || 8 ||  
161693  
161694 adrisamaiḥ ārohāvarohaṇairnimnonnatībhāvaiḥ unnatāvanatām vāritaraṅgāṇāṃ  
161695 śrīyaṃ śobhāṃ svayamapi tatsvikārāddharantaḥ | ata eva harermūrtiriva mūrtiryeṣāṃ |  
161696 harimūrtirapi hi manthādrermanthanakāle vāritaraṅgāṇāṃ  
161697 samārohāvarohaṇairunnatāvanatām śrīyaṃ lakṣmīm jahāreti prasiddhamiti bhāvaḥ || 8 ||  
161698  
161699 āvarteṣu tṛṇānīva bhrāntā vigatasambhramam |  
161700 ciraṃ cañcalamattābhraçandramaṇḍalaśobhiṣu || 9 ||  
161701  
161702 mattābhrapraviṣṭena candramaṇḍaleneva svapraveśācchobhamāneṣvāvarteṣu tṛṇānīva  
161703 ciraṃ bhrāntāḥ || 9 ||  
161704  
161705 mantravidyābalaujobhirdurjayāḥ śastrapāṇayaḥ |  
161706 kvacitpramattairmakairnigirṇodgīrṇadehakāḥ || 10 ||  
161707  
161708 pūrva nigīrṇāḥ paścājjarahāśaktyā udgīrṇā dehā yeṣāṃ || 10 ||



161709  
 161710 jalakallolaviśrāntavātotsāritamūrtayaḥ |  
 161711 nītānītāḥ kṣaṇenaiva yojanānām śataṃ śatam || 11 ||  
 161712  
 161713 jalakallolamātaṅgatunḡgitāṅgatayā tayā |  
 161714 dadhānā nijarājyebhapṛṣṭharohasthitiśriyam || 12 ||  
 161715  
 161716 jalakallolalakṣaṇairmātaṃgaistuṃgitāṅgatayā ārohitāṅgatayā apūrvacamatkāriṇyā ||  
 161717 12 ||  
 161718  
 161719 vistirṇormighaṭāpaṭṭapaṭṭanapāṭavaiḥ |  
 161720 darśayanto jalāmbhodaniṣkrāntiṃ mārutā iva || 13 ||  
 161721  
 161722 vistirṇānāmūrmighaṭālakṣaṇānām śilāpaṭṭānām yaḥ pāṭanam pāṭo vidāraṇam  
 161723 yacca paṭṭanamadhomukhikaraṇam tatra pāṭavaiḥ kauśalaiḥ  
 161724 jalalakṣaṇādambhodānniṣkrāntiṃ mārutā maruddīpitā vidyuta iva darśayantaḥ || 13 ||  
 161725  
 161726 tarattaralamātaṅgatarāṅgaughavighaṭṭitāḥ |  
 161727 atyajanto nijam dhairyaṃ velāvarataṭā iva || 14 ||  
 161728  
 161729 taralamātaṅgairiva taraṅgaughairvighaṭṭitā api velāsu prasiddhā varataṭāḥ śilāvaprā  
 161730 iva nijam dhairya atyajantaḥ || 14 ||  
 161731  
 161732 mahormimuktāmāṇikyamaṇḍalapratibimbitāḥ |  
 161733 ekākino'pi paritaḥ pauraṣeyavṛtā iva || 15 ||  
 161734  
 161735 mahormiṣu muktāmāṇikyamaṇḍaleṣu ca pratibimbitāḥ santaḥ puruṣāṇām samūhaḥ  
 161736 pauraṣeyaṃ tena parivṛtā iva bhāsamānāḥ || 15 ||  
 161737  
 161738 pāṇḍuḍiṇḍirapiṇḍeṣu kurvanto lāghavātpadam |  
 161739 śvetapadmaparikrāntarājahaṃsaśriyaṃ dadhuḥ || 16 ||  
 161740  
 161741 śvetapadmeṣu parikrāntasyārūḍhasya rājahaṃsasya śriyam || 16 ||  
 161742  
 161743 ghananirghātanirghoṣabhīṣaṇārṇavaghumghumāt |  
 161744 na bhītā bhūbhṛtastatra velāvalanajṛmbhitāt || 17 ||  
 161745  
 161746 nirghātaḥ sphūrjathuḥ | bhūbhṛta iti śliṣṭam | yato bhūbhṛtastato na bhītāḥ || 17 ||  
 161747  
 161748 abhraṃlihaḥjalādrīndrapātotpātavighaṭṭitāḥ |  
 161749 kṣaṇam pātālamājagmuḥ kṣaṇamarkāspadam yayuḥ || 18 ||  
 161750  
 161751 abhraṃlihebhyaḥ jalamayebhyaḥ'drīndrebhyaḥ pātairutpātaiśca vighaṭṭitāḥ santaḥ || 18 ||  
 161752  
 161753 aśaṅkitotpatadvāripūrapātapaṭāvṛtāḥ |  
 161754 utpātapātānipatadvitānakavṛtā iva || 19 ||  
 161755  
 161756 utpātasya pāte prāptau nipatanto ye meghavitānakāstairvṛtā iva || 19 ||  
 161757  
 161758 prakrāntāstemburāśau sahacaramakarāḥ sūranakraiḥ  
 161759 kulīrairvyāptātvartāvivṛttāḥ salilatarulatāsīkarairantarālaiḥ |  
 161760 kurvaṃtaḥ kāntiyuktaṃ vapuriva  
 161761 kusumairbhrāṃtamāṇikyamuktairvyaktāvyaktāṃśujālaiḥ  
 161762 pratipadamitarairabhrarūpairadabhraiḥ || 20 ||  
 161763  
 161764 adabhrairbahalairabhrarūpairvyaktāvyaktāṃśujālairbhrāntairmāṇikyamuktā##-  
 161765 kusumairiva vapuḥ kāntiyuktaṃ bhūṣitaṃ kurvantaḥ tathā sūrairnakraiḥ kulīraiḥ  
 161766 karkaṭakaiśca vyāpteśvāvarteṣu āsamantādvivṛttāḥ sahacarā makarā yeṣāṃ  
 161767 tathāvidhāste vipaścitaḥ amburāśau samudre prakrāntāḥ calitā ityarthaḥ || 20 ||  
 161768  
 161769 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 ni0 u0 avi0 vi0 balaparibhramśo  
 161770 nāma dvāviṃśādhikaśatatamaḥ sargaḥ || 122 ||  
 161771  
 161772 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 161773 balaparibhramśo nāma dvāviṃśādhikaśatatamaḥ sargaḥ || 122 ||  
 161774  
 161775  
 161776 trayoviṃśādhikaśatatamaḥ sargaḥ 123  
 161777

161778 śrīvasiṣṭha uvāca |  
161779  
161780 ityete dṛṣyarūpāyā avidyāyā vicāraṇe |  
161781 pravṛttāḥ pādacāreṇa samudradvipagāmināḥ || 1 ||  
161782  
161783 iha dvīpasamudreṣu prayātānām vipaścītām |  
161784 pāścātyādikramātprāptā varṇyante vividhā daśāḥ ||  
161785  
161786 iti anayā rītyā ete vipaścītaḥ pādacāreṇa dṛṣyarūpāyā avidyāyā antaparyantaṁ  
161787 vicāraṇe pravṛttāḥ || 1 ||  
161788  
161789 abdhervīpaṁ punardvīpādabdhīm dvīpaṁ giriṁ vanam |  
161790 lāghavāllāṅghayāmāsuśchedabhedavivarjitāḥ || 2 ||  
161791  
161792 lāghavācchaighryāt || 2 ||  
161793  
161794 pīto vipaścītpāścātyo mīnenāmaramāninā |  
161795 viṣṇumīnakulotthena vitastāvāhanaujasā || 3 ||  
161796  
161797 tatra pāścātyaḥ paścimadigantadarśanāya pravṛtto  
161798 vipaścīdamaro'hamityabhimānavatā mīnena pīto nigīrṇaḥ | vitastā nadī sā  
161799 hyatyantaśīghragā prasiddhā tadvāhanasya naukāderoja iva śīghrataramojo yasya  
161800 tathāvidhena || 3 ||  
161801  
161802 kṣīrodaṁ prāpya matsyena tenodgīrṇaḥ sudurjaraḥ |  
161803 tena kṣīrodamullaṅghya gato dūraṁ digantaram ||  
161804  
161805 sudurjaro jarayitumaśakyaḥ || 4 ||  
161806  
161807 dakṣiṇo yakṣanagare saṁprekṣyekṣurasārṇave |  
161808 śikṣādakṣiṇayākṣīpya yakṣiṇyā kāmukikṛtaḥ || 5 ||  
161809  
161810 dvitīyasyodantamāha - dakṣiṇa ityādinā | ikṣurasārṇave sthite yakṣanagare |  
161811 vaśikaraṇavidyāśikṣāviśaye dakṣiṇayā kuśalayā yakṣiṇyā prekṣya  
161812 vidyābalenākṣīpya svakāmukikṛtaḥ || 5 ||  
161813  
161814 pūrvo makaramākramya yadā gaṅgām nikṛttavān |  
161815 gaṅgayā sa tadāniya kānyakubje samujjhitāḥ || 6 ||  
161816  
161817 tṛtīyasyodantamāha - pūrva iti | pūrvadiśi pravṛtto vipaścīta  
161818 gaṅgāsahasramukhasaṁbhedān krameṇa paśyan yadā kvacinmakaram grahitukāma  
161819 balādākramya tasyoddhārāya gaṅgāmāniya nikṛttavān vidāritavān tadā sa vipaścīta  
161820 gaṅgayā parāvṛtyāniya kānyakubje nagare samujjhitastyaktaḥ || 6 ||  
161821  
161822 uttarastūttarakurūnārādhyā prāptavāñśriyam |  
161823 taṁ tayainaṁ na bādhanāte digante mṛtabhītayaḥ || 7 ||  
161824  
161825 caturthasyodantamāha - uttarastviti | uttarakurūn lakṣaṇayā uttarakuruṣu devyā saha  
161826 kṛdāntamīśvaramārādhyā śriyamaṇimādyaiśvaryaṁ prāptavān | ata eva tamenāṁ  
161827 vipaścītaṁ tayaiva śriyā digante prasṛtamapi mṛtaṁ maraṇaṁ tatprayuktā bhītayo na  
161828 bādhanāte | amaro'bhūdityarthaḥ || 7 ||  
161829  
161830 tayā makaramātaṅganigīrṇordgīrṇamūrtimān |  
161831 aticakrāma subahūndvīpāntarakulācalān || 8 ||  
161832  
161833 tayā śriyaiva tatprabhāveṇaivetyarthaḥ || 8 ||  
161834  
161835 paścimaḥ pṛṣṭhamāropya hemacūḍena pakṣiṇā |  
161836 kuśadvīpe kuśāṅgaśrīstarasā tārato'rṇavān || 9 ||  
161837  
161838 punaḥ paścimasyodantamāha - paścima iti | hemacūḍena garuḍeneti yāvat |  
161839 kuśadvīpe hi kuśastambe sthito garuḍaḥ pūjādinā prasāditastadvīpamarṇavāṁśca  
161840 tārayatīti prasiddhiḥ | svarṇamayakuśasyeva aṅgaśrīrdehakāntiriyasya || 9 ||  
161841  
161842 krauñcadvīpācale pūrvo nigīrṇo rakṣasā vane |  
161843 tadrakṣaḥ pāṭitaṁ tena hṛdaye'ntravikartanaiḥ || 10 ||  
161844  
161845 punaḥ pūrvasyodantamāha - krauñceti | krauñcadvīpe prasiddhe varṣasīmācale  
161846 rakṣasā nigīrṇaḥ | atha tadrakṣastena vipaścītā antrāṇāṁ vikartanaiḥ pāṭitaṁ vidāritam

161847 || 10 ||  
161848  
161849 dakṣiṇo dakṣaśāpena yakṣatāmāgataḥ kṣaṇāt |  
161850 śākadviṇe śatenāsau varṣāṇām mokṣamāgataḥ || 11 ||  
161851  
161852 punardakṣiṇasyodantamāha - dakṣiṇa iti | mokṣam śāpamokṣam || 11 ||  
161853  
161854 uttarastarasottirṇatārāvaratarāṅgiṇaḥ |  
161855 mahārṇavasuvārnorvyām siddhaśāpācchilām gataḥ || 12 ||  
161856  
161857 tarasā javenaiva uttīrṇāstārā mahāntaḥ avarāḥ kṣudrāśca tarāṅgiṇyaśca  
161858 [atraikaśeṣaḥ ||] tarāṅgiṇaḥ samudrāśca tarāṅgiṇo yena | mahārṇavasya  
161859 svādūdasya parataḥ prasiddhāyām suvarṇorvyām śilām śilātvaṃ gataḥ || 12 ||  
161860  
161861 tato varṣaśatenāsau prasādājñātavedasaḥ |  
161862 tenaivonmocitastatra siddhena ratimāptavān || 13 ||  
161863  
161864 yena siddhena śāpo dattastenaiva śāpādunmocitaḥ san ratim manahprītimāptavān || 13 ||  
161865  
161866 varṣāṇyaṣṭāvabhūdrājā nālikeranivāsinām |  
161867 pūrvaḥ paramadharmiṣṭhaḥ prāptavānprākṣmṛtiṃ tataḥ || 14 ||  
161868  
161869 punaḥ pūrvasyodantamāha - varṣāṇīti | kānyakubjadēsāduttarām diśaṃ gatastatra  
161870 nālikerapradhānadeśanivāsinām rājā'bhavādityarthaḥ | prākṣmṛtiṃ  
161871 pūrvodantasmarāṇam || 14 ||  
161872  
161873 kalpavṛkṣavane meroruttare'psarasā saha |  
161874 uvāsa daśavarṣāṇi nālikeraphalāśnaḥ || 15 ||  
161875  
161876 vihaḡāśvāsātattvajñaḥ śālmalidvīpaśālmalau |  
161877 paścimaḥ pakṣiṇīniḡe kriḡayā nyavasatsamāḥ || 16 ||  
161878  
161879 punaḥ paścimasyodantamāha - vihaḡeti | vihaḡānāmāśvāse vaśīkaraṇaviṣaye  
161880 tattvajño rahasyajñaḥ | ata eva prāḡgaruḡena prṣṭhamāropyārṇavāmstārīta ityuktaṃ |  
161881 pakṣiṇyā niḡe tayā saha kriḡayā daśasamāḥ nyavasādityarthaḥ || 16 ||  
161882  
161883 mandarādrau mṛdutaḡe mandāratarumandire |  
161884 kinnarī mandarīnāmni dinamekamasevata || 17 ||  
161885  
161886 tadanantaraṃ mandarādrau gataṃ taṃ paścimaṃvipaścitaṃ mandarādrau kinnarī  
161887 dinamekamasevata || 17 ||  
161888  
161889 kṣīrodavelāvanakalpavṛkṣavanāvalīnandanadevatābhiḥ |  
161890 sārḡhaṃ samāḥ saptatimapсарobhirnināya kāmākulīto'tha pūrvaḥ || 18 ||  
161891  
161892 atha pūrvo nālikeravanātkṣīrodavelām gataḥ saṃstatratyakalpavṛkṣavanāvalīṣu  
161893 nandanadevatābhirapsarobhiḥ sārḡhaṃ kāmākulītaḥ san saptatisamāḥ nināya || 18 ||  
161894  
161895 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 ni0 u0 avi0 vi0 digviharaṇaṃ nāma  
161896 trayoviṃśādhikaśātataṃ sargaḥ || 123 ||  
161897  
161898 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
161899 digviharaṇaṃ nāma trayoviṃśādhikaśātataṃ sargaḥ || 123 ||  
161900  
161901 caturviṃśatyadhikaśātataṃ sargaḥ 124  
161902  
161903 śrīrāma uvāca |  
161904  
161905 ekasaṃvinmayāḥ sarva evaikavapuṣo'pi te |  
161906 vividhecchāḥ kathaṃ brahmansaṃpannā ekadehinaḥ || 1 ||  
161907  
161908 ekasyāpi caturdehairvyavahāraḥ samarthyate |  
161909 dvīpeṣu nānāśaileṣu vihaḡaśca vipaścitām ||  
161910  
161911 caturṇāmekadehatve ekajīvakatve ca bhinnecchatvamanupapannamīti rāmaḥ śāṅkate -  
161912 eketi | ekasaṃvidekaṃ sāḡśicaitanyaṃ tanmayā ekasyaiva  
161913 vapuṣācaturdhābhāvādekavapuṣaśca te vipaścitaḥ | ekaḥ dehī jīvo yeṣāṃ | tathā  
161914 cajīvabhedaṃ vinā yugapadicchābhedo'nupapanna ityārthaḥ || 1 ||  
161915

161916 śrīvasiṣṭha uvāca |  
161917  
161918 ekasaṃvidghanākāśaṃapyanānaiva sarvagam |  
161919 svayaṃ nāneva saṃpannaṃ supte cittamivātmani || 2 ||  
161920  
161921 ekasyāpi jīvasyāvidyayā svapne nānādehādikalpanadarśanātteṣu ca  
161922 śatrumirtodāsīnabhāvakalpane nānecchatvadarśanācca sargādaḥ brahmaṇi jīve jāgratyapi  
161923 tādrśakarmasattve sarvasaṃbhava ityāśayena vasiṣṭha uttaramāha - ekasaṃviditi ||  
161924 2 ||  
161925  
161926 tasyācchatvāttathābhūtamātmaivātmani bimbati |  
161927 tādrśasya tathābhūtau mukurasyeva nirmalā || 3 ||  
161928  
161929 tasya saṃvidghanākāśasyācchatvāddarpaṇavadatisvacchatvāttathābhūtaṃ  
161930 nānātmatāmivāpannaṃ ātmā svamevātmani bimbati darpaṇodarākāśe  
161931 girinadyādisahitaṃ mahākāśamivetyarthaḥ | tādrśasya svacchasyāpi tathābhūtau  
161932 nānājagadākārabhavanā mukurasyeva nirmalā svacchataiva heturiti śeṣaḥ || 3 ||  
161933  
161934 ekalohamayā eva yathādarśāḥ parasparam |  
161935 tathaite pratibimbanti padārthāḥ pāramarthikāḥ || 4 ||  
161936  
161937 nanu jagadapi vastutaścideva | tathā sati cita eva citi kathaṃ pratibimbanamiti cecchṛṇu  
161938 dr̥ṣṭāntamityāha - eketi | pāramārthikāḥ paramārthataścidrūpā apītyarthaḥ |  
161939 māyopādheracintyaśaktitvādgandharvanagarasphaṭikakuḍyārūpe nabhasi sa  
161940 candrārākābhramahānabhaḥpratibimbanadarśanācceti bhāva || 4 ||  
161941  
161942 tena yasya yadā yadyatpuro bhavati vastvasau |  
161943 yadārthaṃ [tadarthaṃ iti ṭīkānugūṇaḥ pāṭhaḥ] yujyate tena  
161944 cidghanaikasvabhāvataḥ || 5 ||  
161945  
161946 ata evādhyastabhogyajagadākāraṃ brahma viśayendriyasamyoge buddhyavacchinna jīvaciti  
161947 priyāpriyaviśayabhogākāreṇa pratibimbatītyāha - teneti | yadyadbhogyavastu puro  
161948 bhavati sannikarṣamāpadyate tena vastunā asau tadarthaṃ tadbhogārthaṃ yujyate upapadyate  
161949 | yadi bhogyam vastu buddhau na pratibimbata bhoga eva na yujyetetyarthaḥ || 5 ||  
161950  
161951 ityanānaiva nānedaṃ nānānā ca vastutaḥ |  
161952 na ca nānā ca cānānā nānānātmakaṃ tataḥ || 6 ||  
161953  
161954 tarhyekasya nānā'nānātmakatvaṃ viruddhaṃ māyayāpi kathaṃ syāttatra yuktirvācyeti  
161955 cettatrāha - na ceti | yadi nānātmātraniṣedhaḥ syāttadā niyataika rūpameva syāt |  
161956 anānātvadharmasyāpi niṣedhānnānātvēnāpi tatsaṃbhāvayitum śakyamityavirodhe  
161957 yuktirityarthaḥ || 6 ||  
161958  
161959 tena yasya yadāyātaṃ puro vastu vipaścitaḥ |  
161960 sa tena saṃvinmayatāmetya tadvaśamāgataḥ || 7 ||  
161961  
161962 ata eva vipaścito nānādigatabhogyānāṃ yugapadbhogapradakarmaparipāke ekasyaiva  
161963 dehādeścāturvidhyaṃ tattaddeśasya viśayānāṃ tatra tatra buddhau  
161964 yugapatpratibimbanam ca saṃpannamityāśayenāha - teneti || 7 ||  
161965  
161966 ekadeśagatā viśvagvyāpya karmāṇi kurvate |  
161967 yogināstriṣu kāleṣu sarvāṇyanubhavantyapi || 8 ||  
161968  
161969 yadā yogināmagastyādīnāṃ malayādiniyataikadeśe nityaṃ sthitānāmapi  
161970 nānādeśeṣvatītānāgatādikāleṣu yogabalātsaṃnidhāne sarvānubhavitṛtvaṃ prasiddham  
161971 tadā bhinnadeśaṃ prayātānāṃ vipaścitāṃ tatkiṃ vācyamityāśayenāha -  
161972 ekadeśeti || 8 ||  
161973  
161974 abdo'pi vyāptimānekastulyakālaṃ pṛthakkriyāḥ |  
161975 āhlādaṣṭena pādena karotyanubhavatyapi || 9 ||  
161976  
161977 nānādeśeṣu yugapadekasya bhinnakriyākāritve tattaddeśavyāptirevopayujyate na  
161978 jīvabheda ityāha - abda iti | yathā gharmārtān āhlādayatītyāhlādaḥ abdo megho'pi  
161979 mahattvādeva nānānagaragirinadīkṣetrādīvyāptimāṃstulyakālaṃ  
161980 saudhākṣālanakūṭabhedanajalavardhanasasyapoṣaṇādipṛthakkriyāḥ tulyakālaṃ tena tena  
161981 pādenāmśena karoti tadabhimānī jīvaśca mayemāḥ kriyāḥ kṛtā ityanubhavatyapi  
161982 tadadvātropapattirbodhyetyarthaḥ || 9 ||  
161983  
161984 tulyakālamasaṃkhyātamiśvarapratiyoginaḥ |

161985 karmajālaṃ jagajjātaṃ kurvantyanubhavanti ca || 10 ||  
 161986  
 161987 aṇimādyaisvaryaḷābhādīsvarapratimāḥ yoginaḥ || 10 ||  
 161988  
 161989 eko viṣṇuścaturbhiḥ svairbāhubhirvā śarīrakaiḥ |  
 161990 pṛthakkurvankriyāḥ pāti jagadbhunkte varāṅganāḥ || 11 ||  
 161991  
 161992 caturbhiḥ śarīrakaiḥ kvacyogyanidrām kvacittapaḥ kvacidindrānujatayā tatsāhāyāṃ  
 161993 kvacidvaikuṇṭhe bhogajātamiti pṛthak kriyāḥ kurvan jagatpāti varāṅganā bhunkte  
 161994 anubhavati || 11 ||  
 161995  
 161996 bahubāhuryadā dvābhyāṃ hastābhyāṃ dvayarthasaṃgraham |  
 161997 karoti bahubhirbhūyaḥ saṃgrāmaṃ satataṃ karaiḥ || 12 ||  
 161998  
 161999 yadā dvābhyāṃ bāhubhyāṃ dvayorarthayoḥ saṃgrahaprasaktistadā taṃ saṃbhūya  
 162000 sarvaiḥ karaiḥ saṃgrāmaprasaktau taṃ ca karoti || 12 ||  
 162001  
 162002 tathaiva tairvipaścīdbhiḥ sarvadikṃ tathā sthitaiḥ |  
 162003 tathā vyavahṛtaṃ prāptamekasaṃvinmayairapi || 13 ||  
 162004  
 162005 dṛṣṭāntānprakṛte yojayati - tathaiveti | prāptaṃ sukhaduḥkhādīkamiti śeṣaḥ || 13  
 162006 ||  
 162007  
 162008 suptaṃ tairbhūmiśayyāsu bhuktaṃ dvīpāntareṣu ca |  
 162009 vihṛtaṃ vanalekhāsu prakrāntaṃ marubhūmiṣu || 14 ||  
 162010  
 162011 prakrāntaṃ calitaṃ || 14 ||  
 162012  
 162013 uṣitaṃ girimālāsu bhrāntaṃ sāgarakuṣiṣu |  
 162014 viśrāntaṃ dvīpalekhāsu nilīnaṃ ghanamāliṣu || 15 ||  
 162015  
 162016 ghanamāliṣu meghamālāvatsu parvatāgreṣu nilīya sthitam || 15 ||  
 162017  
 162018 rūḍhamarṇavamālāsu vātyāsu jalavīciṣu |  
 162019 kṛṣṇitaṃ bhūbhṛdabdhīnāṃ taṭiṣu nagariṣu ca || 16 ||  
 162020  
 162021 rūḍhaṃ prādurbhūtaṃ || 16 ||  
 162022  
 162023 śākadvipodayagiritate saptavarṣāṇi suptaṃ pūrveṇāntarvidalagahane  
 162024 yakṣasaṃmohitena |  
 162025 pāṣāṇāmbu prasabhamamunaivātra pītvā dṛṣattāmāgatyaṅtaḥ sthitamatha  
 162026 samāḥ sapta jātyena bhūmeḥ || 17 ||  
 162027  
 162028 tathā pūrveṇa vipaścītā śākadvipaḥ prasiddhasyodayagirestate vidalasya dalarahitasya  
 162029 sruhīvrkṣasya gahane antaryakṣeṇa saṃmohanavidyayā saṃmohitena saptavarṣāṇi  
 162030 suptaṃ | amunaiva pūrvavipaścītā pāṣāṇakaraṃ ambu atrāsmiṇ girau kvacitpītvā  
 162031 prasabhaṃ balāddṛṣattām pāṣāṇabhāvamāgatya bhūmerantastajjātyena bhūtvā sapta  
 162032 samāḥ sthitam || 17 ||  
 162033  
 162034 śākadvipa'staśailasya śirasyabhraguhāgrhe |  
 162035 piśācāpsarasā māsaṃ pāścātyaḥ kāmukīkṛtaḥ || 18 ||  
 162036  
 162037 abhrasaṃnihite guhāgrhe || 18 ||  
 162038  
 162039 yatra śāntabhaye varṣe jaladhāre mahāgirau |  
 162040 haritakīvane varṣaṃ pūrvo'ntardhānamāyayau || 19 ||  
 162041  
 162042 śāntabhayākhye varṣe bhūmibhedekasyacinmuneḥ śāpāddharitakīvrkṣatām  
 162043 prāpyā'ntardhānaṃ janairadrīṣyatām | varṣa saptativarṣam || 19 ||  
 162044  
 162045 atra raivatake śaile varṣe śīśīranāmani |  
 162046 daśarātramabhūtsimhaḥ pūrvo yakṣavaśīkṛtaḥ || 20 ||  
 162047  
 162048 atra kāñcanaśailādidarīdarduratām gataḥ |  
 162049 piśācamāyāchalito daśavarṣānyuvāsa saḥ || 21 ||  
 162050  
 162051 dariṣu darduratām bhekatām || 21 ||  
 162052  
 162053 kaumāraṃ varṣamāsādyā śyāmādreruttarastaṃ |

162054 śākadvīpe'ndhakūpe'ndho nyavasaccharadām śatam || 22 ||  
162055  
162056 uttarasyodantaṃ punarāha - kaumāramiti | śyāmodrarnīlagireḥ | andho darduraḥ  
162057 sannityarthaḥ || 22 ||  
162058  
162059 maribake'karodvarṣe varṣānyatra caturdaśa |  
162060 vidyādharatvaṃ pāścātyaḥ sa vidyādharavidyayā || 23 ||  
162061  
162062 pāścātyasyodantamāha - maribaka iti | vidyādharatvaprāpikayā mantravidyayā || 23 ||  
162063  
162064 rataklamaklāntapurārīlakṣmīcalāṅgalekhākramaśīkarāktam |  
162065 elālatāliṅganalabdhaḡandhamālambya velāvanagandhavāham || 24 ||  
162066  
162067 kimālambya vidyādharatvamakarottadāha - rateti | rataṃ surataṃ tatratyena klamena  
162068 klāntasya purārerlakṣmyā śobhātīśayena calānāmaṅgalekhānām krameṇodbhūtaiḥ  
162069 śīkaraiḥ āktaṃ saṃprktaṃ | tathā elālatānāmāliṅganairlabdhagandhaṃ velāvanasya  
162070 gandhavāhaṃ vāyumālambya ānandahetutvenāśrityetyarthaḥ || 24 ||  
162071  
162072 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 avi0 vi0 dvīpāntaravarṇanaṃ  
162073 nāma caturviṃśatyadhikaśatataṃ sargaḥ || 124 ||  
162074  
162075 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
162076 dvīpāntaravarṇanaṃ nāma caturviṃśatyadhikaśatataṃ sargaḥ || 124 ||  
162077  
162078  
162079 pañcaviṃśatyadhikaśatataṃ sargaḥ 125  
162080  
162081 śrīvāsiṣṭha uvāca |  
162082  
162083 varṣe śāntabhayābhikhye jaladhāre girau tarau |  
162084 tādrkkartaripāṇīyaṃ śākadvīpe piban sthitaḥ || 1 ||  
162085  
162086 parasparopakāritvaṃ vipadyatra vipaścitām |  
162087 viṣvagarthakriyā jīvanmuktānām copavarṇyate ||  
162088  
162089 tatra vipaścitām bhinnadikṣu bhramatām parasparānusaṃdhānaṃ vipatsu  
162090 parasparānugrāhakatvaṃ cāsti na veti rāmasya saṃśayaṃ līṅgairupalakṣya taṃ  
162091 nirācīkīrṣurvasiṣṭhaḥ prathamam pūrvasya śāntabhayavarṣe harītakītarubhāvasaṃkaṭe  
162092 paścimakṛtamanugrahamāha - varṣe iti śāntabhayamityabhikhyā prasiddhiryasya  
162093 tasmin varṣe | atra śāntabhaye varṣe jaladhāre mahāgirāvīti prāksargokte girau  
harītakīvane  
162094 harītakīvrkṣabhūtastādrktadavasthaḥ  
162095 kartariyantrasadṛśabhūmyantaḥśīlāsambandhi pāṇīyaṃ mūlaiḥ piban sthitaḥ pūrvo  
162096 vipaścit pāścātyena vipaścitā tadvṛttāntaṃ jñātvā tatra etya āgatya śāpapradaṃ  
162097 munīṃ prasādyā taddattayā vidyayā krakacena vrkṣatvaṃ chittveva  
162098 vrkṣabhāvānmokṣita iti pareṇānvayaḥ || 1 ||  
162099  
162100 pūrvo'tha varṣasaptatyā pāścātyenaitya mokṣitaḥ |  
162101 vidyayā krakaceneva chittvā vrkṣatvamakṣataḥ || 2 ||  
162102  
162103 pāścātyaḥ śīśire varṣe pāṣāṇatvamupāgataḥ |  
162104 mocito dakṣiṇenāśu gomāṃsādīprayogataḥ || 3 ||  
162105  
162106 evaṃ pāścātyo'pi śīśīrākhye varṣe piśācapatīśāpātpāṣāṇatvamupāgato dakṣiṇena  
162107 etya gomāṃsādīprayogataḥ piśācapatīṃ prasādyā mocitaḥ || 3 ||  
162108  
162109 śīve'stācalapārasthe varṣe varṣeṇa paścimaḥ |  
162110 mocito dakṣiṇenaitya gopīśācyā vrṣīkrtaḥ || 4 ||  
162111  
162112 gorūpayā piśācyā piśācavidyayā vrṣīkrto vrṣāpiśācīkrtaḥ paścimo  
162113 dakṣiṇena mocitaḥ || 4 ||  
162114  
162115 atraiva kṣemake varṣe āmbīkeyagirau tarau |  
162116 dakṣiṇo yakṣatām yāto mokṣaṃ yakṣeṇa labdhavān || 5 ||  
162117  
162118 yakṣatām piśācabhedatām | devatāyakṣabhāvasya mokṣaṇe prayojanābhāvāt | yakṣeṇa  
162119 paścimaprasādītena yakṣapatinā nimittena || 5 ||  
162120  
162121 atraiva vrṣake [kṣemake varṣe iti pāṭhaḥ ||] varṣe śaile kesaranāmani |

162122 kesaritvaṃ gataḥ pūrvāḥ pāścātyenaiva mocitaḥ || 6 ||  
162123  
162124 atrāsminneva śākadvīpe || 6 ||  
162125  
162126 śrīrāma uvāca |  
162127  
162128 ekadeśagatā viśvagvyāpya karmāṇi kurvate |  
162129 yogināstriṣu kāleṣu sarvāṇi bhagavankatham || 7 ||  
162130  
162131 viśvak sarvato vyāpya vividhaṃ āpya | karmāṇi anugrahādīni katham kurvate  
162132 tatropapattirvācyetyarthaḥ || 7 ||  
162133  
162134 śrīvasiṣṭha uvāca |  
162135  
162136 iha rāmāprabuddhānāṃ yadastyastvalameva naḥ |  
162137 tena yattu prabuddhānāṃ tadidaṃ śṛṇu kathyate || 8 ||  
162138  
162139 yogināṃ dṛśā sarvaprapañcasya manomātratvānmānasakriyāsu ca manasaḥ sarvatra  
162140 yugapadvyavahāre'pi niraṅkuśasvātantryāvighātātsarvakriyopapattirityāśayena vasiṣṭha  
162141 uttaramāha - ihetyādinā | he rāma iha jagati aprabuddhānāṃ dṛśā  
162142 yadbhūtabhautikādisthūlaṃ vastvasti tena naḥ prabuddhānāmupapatticintayā alam |  
162143 prabuddhānāṃ dṛśā yattu cinmātraṃ manomātraṃ vastu tat sarvatrārthakriyāsamartha  
162144 yathopapadyate tathā kathyate śṛṇvityarthaḥ || 8 ||  
162145  
162146 cinmātrasattāsāmānyādṛte'nyannātma tadvidāṃ |  
162147 dṛśyātyantābhāvabodhe sargāsargadṛśoḥ kṣaye || 9 ||  
162148  
162149 tatra cinmātrameva vastviti kalpe sarveśvarasyeva sarvatra sarvārthakriyopapattirityāha  
-  
162150 cinmātreti | tadvidāṃ tattvavidāṃ dṛśā cinmātrasattāsāmānyādṛte anyat  
162151 jagadrūpaṃ na vidyate ātmā svarūpaṃ yasya tannātma | naśabdo'yaṃ na tu nañ |  
162152 niḥsvarūpamiti yāvat || 9 ||  
162153  
162154 cinmātrasattāsāmānye viśrāntasya nirantaram |  
162155 sarveśasyeva sarvatvaṃ sarvātmatvaṃ ca sarvadā || 10 ||  
162156  
162157 vada kena katham kutra kadā kimiva rodhyate |  
162158 sarvagastvatha sarvātmā yatra bhāti yadā yathā || 11 ||  
162159  
162160 kiṃvṛttāni prāgvat | rodhyate sarvatra sarvārthakriyāviśaye nivāryate |  
162161 dṛṣṭasṛṣṭipakṣamālambyāpi tadanirodhamāha - sarvaga iti | atheti  
162162 pakṣāntaradyotanāya || 11 ||  
162163  
162164 tathā bhāti tadā tatra sarvātmani kimasti no |  
162165 atītaṃ vartamānaṃ ca bhaviṣyatsthūlamapyānu || 12 ||  
162166  
162167 kiṃ no asti kiṃ tadyattataḥ sattāṃ na labhata ityarthaḥ | atītamityādīstatprapañcaḥ ||  
12 ||  
162168  
162169 tathā dūramadūraṃ ca nimeṣaḥ kalpa eva ca |  
162170 svarūpamajahatyeva sāmānye tāni sarvadā || 13 ||  
162171  
162172 sāmānye sattāsāmānye | tānyatītādīni ||13 ||  
162173  
162174 sarvātmani sthitānyeva paśya māvijṛmbhitam |  
162175 ajātamaniruddhaṃ ca yathāsthitamavasthitam || 14 ||  
162176  
162177 aniruddhamanaṣṭam || 14 ||  
162178  
162179 vijñānaghanamevedamata eva jagattrayam |  
162180 nabhastvamatyajaṃscaiva sarvātmaiva nabhaḥ sthitam || 15 ||  
162181  
162182 ata eva sattāsāmānyādhinasthitikatvādeva | avikṛtasya sadātmana eva nabha##-  
162183 anugṛhṇanneva || 15 ||  
162184  
162185 jagadātmā jagadrūpaṃ draṣṭṭadṛśyatayoditam |  
162186 viśvātmadṛgvapurayatsyāttatkiṃ kena katham kadā || 16 ||  
162187  
162188 māvāśabalo hi jagadātmā tadeva draṣṭṭadṛśyatayā jagadrūpamuditam | yattu

162189 viśvātmanaḥ śabalasya dṛṇmātrarūpaṃ vapustatkena kathaṃ kadā kiṃ syāt | śuddhe  
 162190 pariṇāmavivartādyaghaṭanādityarthaḥ || 16 ||  
 162191  
 162192 duḥsādhyam brūhi tattvajña sādhyāsādhyasvarūpiṇaḥ |  
 162193 tasmādasyāḥ sadaikasyā vipaścidrājasamvidaḥ || 17 ||  
 162194  
 162195 sādhyāsādhyasvarūpiṇaḥ śabalasya duḥsādhyam kim na kiṃciditi sarvadā sarvatra  
 162196 sarvārthakriyopapattirityarthaḥ || 17 ||  
 162197  
 162198 prabodhamanugacchantyā aprāptāyāḥ paraṃ padam |  
 162199 ekasyā apyanekasyāḥ sarvaṃ sarvatra yujyate || 18 ||  
 162200  
 162201 rāmaprasānasamādhānaṃ prakṛte yojayannupasaṃharati - tasmāditi | iśvaracita  
 162202 evopādhibhede vipaścidādijīvatvādekasyā apyupādhinānātvenānekabhāvāpannāyā  
 162203 agnyādiprasādātsarva sarvatra kārya yujyata ityarthaḥ || 18 ||  
 162204  
 162205 bodhābodhātmarūpe hi kiṃ nāmāsti parātmani |  
 162206 aprāptāyāḥ paraṃ bodham padārthākulatocitā || 19 ||  
 162207  
 162208 bodhābodhātmarūpe śabale kiṃ nāmāsti | asādhyamiti śeṣaḥ | tatraiva yuktyantaramāha  
 162209 - aprāptāyā iti || 19 ||  
 162210  
 162211 kiṃcidbodham praviṣṭāyāḥ siddhatāpyucitaiva sā |  
 162212 evaṃ te sarvadiksamsthāḥ sarvameva parasparam || 20 ||  
 162213  
 162214 yogināmaicchikārthakriyāsāmarthyalakṣaṇasiddhatāyāmapyupapattimāha - kiṃciditi |  
 162215 bodhaprakarṣakrameṇa akāmahatatvaparakarṣasambhavāttatprayuktānandotkarṣa##-  
 162216 vipadrogam cikitsante pratikurvanti || 20 ||  
 162217  
 162218 paśyantyanubhavantyāśu cikitsante ca saṃkaṭam |  
 162219 bodhākāṣaḥ svakādrūpādiśaccyuta ivāśu cet || 21 ||  
 162220  
 162221 prabuddhānām manomātrameva sarvavastviti kalpe tu sarvatra sarvārthakriyā  
 162222 manorājyavadupapannataraivetyāśayenāha - bodhākāśa iti | iśatsvarūpātpracyutireva  
 162223 manobhāva ityutpattiprakaraṇe bahuśo vyutpāditatvāditi bhāvaḥ || 21 ||  
 162224  
 162225 tadanyatāmivādatte susthito'pi yathāsthitaṃ |  
 162226  
 162227 śrīrāma uvāca |  
 162228  
 162229 vipaścitaḥ prabuddhāścetkathaṃ siṃhavṛṣāditām || 22 ||  
 162230  
 162231 yathāsthitaṃ susthito'pi tattasmānmanobhāvalakṣaṇādiśaccyavanadoṣādanyatām  
 162232 jagadrūpatām yugapadādatte | vipaścitprasange yoginām prabuddhānām  
 162233 yugapatsarvārthakriyopapattau varṇitāyām vipaścito'pi prabuddhā iti manyamāno rāmaḥ  
 162234 śaṅkate - vipaścita iti | prabuddhānām sarvārthakriyāsvātantryeṇa pāratantryeṇa  
 162235 siṃhavṛṣādidehasaṃkaṭāprasakteḥ parasparānugrahoktirasaṃgateti bhāvaḥ || 22 ||  
 162236  
 162237 dikṣu yāntīti me brahmanbodhāya kathayāśvalam |  
 162238  
 162239 śrīvasiṣṭha uvāca |  
 162240  
 162241 prabuddhāḥ kathitā ye te yoginaste mayānatha || 23 ||  
 162242  
 162243 tvayā yoginaḥ kathaṃ vyāpya karmāṇi kurvate iti pṛṣṭamiti mayātra yoginaḥ prabuddhā  
 162244 varṇitā na tu vipaścito'pi prabuddhā yogina itīti vasiṣṭha samādatte - prabuddhā iti ||  
 162245 23 ||  
 162246  
 162247 prasaṅgarūpāntarato na prabuddhā vipaścitaḥ |  
 162248 vipaścito mahābāho prabuddhā nipuṇaṃ na te || 24 ||  
 162249  
 162250 tvatprasānasamādhānārthaṃ vipaścitprasāṅgarūpasyāntarataḥ antareṇa yoginaste kathitā  
 162251 na tu vipaścito'pi prabuddhā ityāśayenetyarthaḥ || 24 ||  
 162252  
 162253 bodhābodhadṛśormadhye te hi dolayitāḥ sthitāḥ |  
 162254 mokṣacihnāni dṛśyante bandhacihnāni cābhitaḥ || 25 ||  
 162255  
 162256 tarhi te kimatyantamūḍhā netyāha - bodheti | dvitīyabhūmikāsthā ityarthaḥ |  
 162257 bhāvimokṣacihnāni vivekādini | bandhacihnāni rāgādini || 25 ||



162258  
 162259 nityadharmaprabuddhānām tathābhūtatayā tayā |  
 162260 vipaścito dhāraṇayā yogino na paraṃ gatāḥ || 26 ||  
 162261  
 162262 tayā uktayā tathābhūtayā dolāyitatayā dhāraṇayā yogino na tu paraṃ gatā yogina  
 162263 ityārthaḥ || 26 ||  
 162264  
 162265 dhāraṇāyoginaste hi dhāraṇāprāptasiddhayaḥ |  
 162266 ye paraṃ bodhamāyātā yeśvavidyā na vidyate || 27 ||  
 162267  
 162268 hr̥dayādipradeśeṣvagnidevatāyām cittanirodhena  
 162269 tatprasādaprāptasiddhitvāddhāraṇāyogino na tu jñānayogino yeśvavidyā naṣṭetyārthaḥ ||  
 162270 27 ||  
 162271  
 162272 kimavidyāmavekṣante te tāmarasalocana |  
 162273 dhāraṇāyogino hyete vareṇa prāptasiddhayaḥ || 28 ||  
 162274  
 162275 te jñānayoginaścedavidyām kiṃ kimarthamavekṣante |  
 162276 taddarśaneccaivaīśāmavidyānucchede līngamityārthaḥ | dhāraṇāparipākānte  
 162277 devatāprasādajena vareṇa prāptasiddhayaste || 28 ||  
 162278  
 162279 avidyā vidyate teṣāṃ tena te'tadvicāriṇaḥ |  
 162280 anyacca śṛṇu he rāma jīvanmuktaśarīriṇām || 29 ||  
 162281  
 162282 te vipaścitaḥ atadvicāriṇa ātmavicāraśūnyāḥ | jīvanmuktānām vyavahāraḥ eva  
 162283 dehādibhānam samādhau tu videhakaivalyaśāmyameveti vipaściddbhyo viśeṣāntaraṃ  
 162284 śrāvayati - anyaccetyādinā || 29 ||  
 162285  
 162286 bhavedvyavahṛtāveva padārthāntaravedanam |  
 162287 mokṣo'pi cetaso dharmaścetasyeva sa tiṣṭhati || 30 ||  
 162288  
 162289 vyavahṛtau vyutthānakāle eva | kutasteṣāṃ samādhāveva tathātvaṃ tatrāha - mokṣa  
 162290 iti | yo hi baddhastasyabandhanivṛttirmokṣaḥ | cittameva badhyate nātmeti mokṣo'pi  
 162291 taddharma eva | ataḥ samāhite cetasyeva sa mokṣastiṣṭhati na dehe dehabhāvāpanne  
 162292 vyutthite  
 162293 ityārthaḥ || 30 ||  
 162294  
 162295 na dehe dehadharmasya na dehādvinivartate |  
 162296 na kadācana nirmuktaṃ ceto bhūyo nibadhyate || 31 ||  
 162297  
 162298 na dehe iti pūrvānvayi | yastu dehadharmo dehabhāvādhīno vyavahāraḥ sa jīvanmuktasyāpi  
 162299 dehānna nivartate iti padārthāntaravedanopapattirityārthaḥ | tarhi jīvanmuktaceto'pi  
 162300 dehabhāve badhyeteti cennetyāha - na kadācaneti || 31 ||  
 162301  
 162302 yatnenāpi punarbaddhaṃ kena vṛntacyutaṃ phalam |  
 162303 dehastu dehadharṃ jīvanmuktimatāmapi || 32 ||  
 162304  
 162305 vṛntāccyutaṃ patitaṃ phalaṃ punaḥ kena samarthenāpi vṛnte pūrvavadbaddham | na  
 162306 kenāpityārthaḥ | ata eva muktānāmamuktānām ca dehadharmānuvṛttistulyā na  
 162307 cittadharmānuvṛttirityāha - dehastviti || 32 ||  
 162308  
 162309 gr̥hyate tadgataṃ teṣāṃ cetastvacalameva tat |  
 162310 mokṣo hi na parajñeyo dhāraṇādiprayogavat || 33 ||  
 162311  
 162312 ata eva te parairjīvanmuktā ime iti na jñātuṃ śakyante dhāraṇādisiddhāstu jñātuṃ  
 162313 śakyanta ityaparo viśeṣa ityāha - mokṣa iti || 33 ||  
 162314  
 162315 ātmasaṃvedya evāsau madhvādyāsvādasaukhyavat |  
 162316 sukhaduḥkhairyuto yo'sau svayaṃ bandhānubhūtimān || 34 ||  
 162317  
 162318 manodharmo mokṣaḥ kathamātmasaṃvedya ityucyate tatrāha - ātmasaṃvedya iti |  
 162319 bandhavanmokṣasyāpi manogatasya sākṣisvānubhūtyaiva siddheriti bhāvaḥ | yadi  
 162320 bandhamokṣau manodharmau tarhi kathamātmā baddho mukta iti ca śāstre vyavahriyate  
 162321 tatrāha - sukhaduḥkhairiti | svānubhūtipradaḥ asau ātmā tu manodharmaīḥ  
 162322 sukhaduḥkhairyutaḥ san yo jīvaḥ svayaṃ bandhānubhūtimān bhavati sa tasya manaso  
 162323 muktau mukta iti śāstre ukta ityanvayaḥ || 34 ||  
 162324  
 162325 tanmuktau mukta ityuktaḥ svānubhūtipradastvasau |  
 antaḥśītalacitto hi mukta ityabhidhiyate || 35 ||

162326  
 162327 nanvevaṃ sati dehādayo'pi manodharmābhyāṃ tābhyāṃ baddhā muktāśceti  
 162328 vyavahriyeraṃstatrāha - antariti | āntarayorāhlādasam̐tāpayorāntare eva  
 162329 cidātmanyadyāso'nubhavasiddho'bhyupagantum̐ vyavahartum̐ ca yukto na bāhye  
 162330 dehādāviti bhāvaḥ || 35 ||  
 162331  
 162332 bandhaḥ sam̐taptacitteti dehādestanna dṛśyate |  
 162333 śarīre kaṇaśaḥ kṛtte rājye vā viniyojite || 36 ||  
 162334  
 162335 sam̐taptacitteti sam̐dhirārśaḥ | yukte manasi śarīradharmāṇāmiva manodharmasya  
 162336 mokṣasya śarīre pratītiprasaktirityāśayenāha - śarīre iti | kṛtte chinne || 36 ||  
 162337  
 162338 rudato hasataścaiva jīvanmuktamateriha |  
 162339 na duḥkhaṃ na sukhaṃ kiṃcidantarbhavati tatsthitam || 37 ||  
 162340  
 162341 tatsthitam̐ dehaprayuktaṃ || 37 ||  
 162342  
 162343 gṛhṇato'pyanubhūtiṣṭu tatraivaiśāsti nāpare |  
 162344 dṛśyante paṇḍitā bhagnā rūpāntaramupāgatāḥ || 38 ||  
 162345  
 162346 nanu pāde me kaṇṭakaduḥkhaṃ dehe me candanasukhamiti dehe'pi jano  
 162347 manodharmasukhaduḥkhādīn gṛhṇāti tatkathamātmanyeva tadadhyāstatrāha -  
 162348 gṛhṇata iti | avacchedakatāsaṃbandhena dehe sukhaduḥkhādīn gṛhṇato'pi janasya ahaṃ  
 162349 sukhī ahaṃ duḥkhiṭyātmanyeva tadanubhavaparyavasānāttatraivaiśā kalpanāsti na apare  
 162350 bāhye dehātau | ata eva hi ātmanyadyāsamānabhyupagacchanto  
 162351 dehādyātmataḥhimānādrūpāntaramupāgatāścārvākanaiyāyikasāṃkhyabauddhakāṇāḍ  
 162352 ādayaḥ paṇḍitā mokṣopāyālābhādbhagnāḥ parābhūtā dṛśyante vedāntibhirvā  
 162353 jalpakathāyāṃ bhagnāḥ parājitā dṛśyanta iti yojyam || 38 ||  
 162354  
 162355 dehādi jīvanmuktānāṃ svabhāvāna kadācana |  
 162356 mṛto'pi naiva mriyate rudannapi na roditi || 39 ||  
 162357  
 162358 astu vā bandhasya sukhaduḥkhāderdehe'pi katham̐cidanubhavaḥ mokṣasya tu sa nāstyeva |  
 162359 jīvanmuktaḥ saṃādhau dehābhāne sphuṭaṃ tadanubhavāddehabhāne vyutthānakāle  
 162360 mandamādhyamajñānibhistadanubhavāccetyāśayenāha - dehādīti |  
 162361 svabhāvannityāśarīrātmasvabhāvāt | tathā ca śrutiḥ aśarīraṃ  
 162362 śarīreṣvanavastheṣvavasthitam | mahāntaṃ vibhumātmānaṃ mattvā dhīro na śocati iti | ata  
 162363 eva sa maraṇādidehadharmairna yujyata ityāha - mṛto'pīti || 39 ||  
 162364  
 162365 vihasanna hasatyeva jīvanmukto mahodayaḥ |  
 162366 vītarāgāḥ sarāgābhā akopāḥ kopasaṃyutāḥ || 40 ||  
 162367  
 162368 manodharmairapi teṣāmasaṃbandhamāha - vītarāgā iti || 40 ||  
 162369  
 162370 amohā mohavalitā dṛśyante tattvadarśinaḥ |  
 162371 idaṃ sukhamidaṃ duḥkhamityādikalanāstu tāḥ || 41 ||  
 162372  
 162373 alaṃ dūragatāsteṣāmaṅkurā nabhaso yathā |  
 162374 jagadātmā ca nāstyeva yasyaikaṃ sarvamasti ca || 42 ||  
 162375  
 162376 jagadātmā jagatsvarūpaṃ cakārāttanmūlamajñānaṃ ca yasya nāstyeva | yasya  
 162377 sarvamekamekarasaṃ sadasti ca tasya jīvanmuktasya sukhaduḥkhādyastīti vāgvymno  
 162378 viṭapāḥ śākhāḥ santīti vāgupametyanvayaḥ || 42 ||  
 162379  
 162380 sukhaduḥkhādi tasyeti vāgvymomaviṭapopamā |  
 162381 aśokā eva śocante jīvanmuktā jayānvitāḥ || 43 ||  
 162382  
 162383 tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ iti śruteḥ śokamohajayānvitāḥ || 43 ||  
 162384  
 162385 acchinnā ekatadbhāvā dṛśyante tattvadarśinaḥ |  
 162386 śiraḥ kamalajasyoccaiḥ sāmagāyanatatparam || 44 ||  
 162387  
 162388 śira-ādyaṅgacchede'pyacchinnā ekatadbhāvā advitīyātmabhāvāḥ | kva  
 162389 taddṛṣṭaṃ tadudāharati - śira iti | gāyanamityaśītyātvābhāvaśchāndasaḥ || 44 ||  
 162390  
 162391 haro nakhena ciccheda sukumāramivāmbujam |  
 162392 śakto'pi na punarbrahmā janayāmāsa tacchiraḥ || 45 ||  
 162393  
 162394 vyomaikatāsyā cidvyomno mudhā mūrdhnetareṇa kim |

162395 naiva tasya kṛtenārtho nākṛteneha kaścana || 46 ||  
 162396  
 162397 asya kamalajasya vyomaikatā ākāśasamatā ato mudhā mithyābhūtenetareṇa pañcamena  
 162398 mūrdhnā kiṃ prayojanamityarthaḥ | tarhi tasya caturbhiḥ śīrobhīrvā kimarthaṃ  
 162399 vedopadeśakaraṇaṃ tatrāha - naiveti || 46 ||  
 162400  
 162401 yadyathā nāma saṃpannaṃ tattathāstvitareṇa kim |  
 162402 haro hariṇaśāvākṣimākṣiṇaśarato'śru ca |  
 162403 dhatte vapuṣi dugdhābdhirguptāmṛtakalāmiva || 47 ||  
 162404  
 162405 saṃpannaṃ prāṇikarmavaśāditi śeṣaḥ | īśvarasyāpi prāṇikarmānusāreṇaiva  
 162406 vyavahāro na svārthe ityāha - hara iti | anugṛhītādakṣiṇaśarato  
 162407 manmathāddhariṇaśāvākṣimardhānge dhatte | nigṛhītāttu  
 162408 nirupaplavasamādhipravṛtterānandāśru ca vapuṣi dhatte |  
 162409 guptāmṛtakalāmivetyubhayadṛṣṭāntaḥ || 47 ||  
 162410  
 162411 śakto'pi rāgitāmeṣa na tyajatyuttamāśayaḥ |  
 162412 pañceśudāhasamaye dṛṣṭā nīrāgatāguṇāḥ || 48 ||  
 162413  
 162414 naiva tasya kṛtenārtho nākṛteneha kaścana |  
 162415 na cāsyā sarvabhūteṣu kaścidarthavyapāśrayaḥ || 49 ||  
 162416  
 162417 arthavyapāśrayaḥ prayojanalābhaḥ || 49 ||  
 162418  
 162419 rāgitaiśāstu mā vāsyā kimarāgitayānyayā |  
 162420 yadyathā nāma saṃpannaṃ tattathāstvitareṇa kim || 50 ||  
 162421  
 162422 arāgitayā anyayā rāgitayā vā kiṃ ko lābhaḥ kā vā kṣatirityarthaḥ || 50 ||  
 162423  
 162424 karoti kārayatyuccairmriyate mārystate'pi ca |  
 162425 jāyate vardhate'jasraṃ jīvanmukto janārdanaḥ || 51 ||  
 162426  
 162427 svayamasuranigrahādi karoti indrādīdvārā kārayati | mriyate avatārasamāptiṣu  
 162428 maraṇamaṅgīkaroti | tadanukūlaiḥ śarabhalubdhakādibhirmārystate'pi ca || 51 ||  
 162429  
 162430 na cājavaṃ javībhāvaṃ tyaktuṃ śakto'pyasauna tam |  
 162431 tena tyaktena naivārthastasya naivāśritena ca || 52 ||  
 162432  
 162433 taṃ prāṇikarmavaśopagataṃ ājavaṃ javībhāvaṃ vyavahāravayagratām na ca tyaktuṃ  
 162434 śaknoti || 52 ||  
 162435  
 162436 tadyathāsthītamevāstu iha ityastavāsanam |  
 162437 harirniriccha evāste śuddhacīnmātrarūpabhṛt || 53 ||  
 162438  
 162439 ātmānamāndolayati kālakandukatām gatam |  
 162440 ajasraṃ nityamādityo jagadgṛhanabhoṅgaṇe || 54 ||  
 162441  
 162442 sūryādīnāmapi niricchānāmeva prāṇikarmānusārādeva svasvādhikārapālanamityāha  
 162443 - ātmānamiti | āndolayati bhramayati || 54 ||  
 162444  
 162445 na ca rodhayituṃ dehaṃ na samartho dīneśvaraḥ |  
 162446 niriccha eva nirvāṇastathāpyāste yathāsthitam || 55 ||  
 162447  
 162448 nirvāṇo jīvanmuktaḥ || 55 ||  
 162449  
 162450 candro'nubhavati vyarthamākalpaṃ kṣayamakṣayam |  
 162451 jīvanmuktatayā khinno yathāsthitamavasthitaḥ || 56 ||  
 162452  
 162453 ākalpaṃ kalpāntāvadhi | kṣayaṃ rājayaḥkṣmāṇam || 56 ||  
 162454  
 162455 maruttahavyagaurīśavīryagrāsādikheditām |  
 162456 jīvanmukto vahatyagniriyathā sthityā samasthitiḥ || 57 ||  
 162457  
 162458 maruttasya yajñe dvādaśavarṣaparyantaṃ  
 162459 gajaśuṇḍāpramāṇājasranipatadghṛtadhārādiavyagrāsaprayuktā'jīrṇena  
 162460 skandotpattiprasaṅge gaurīśasya gaurīsaṃgame devairvighnācaraṇe sthānātkṣubhitasya  
 162461 vīryasya brahmaṇo niyogādgrāsaḥ pānaṃ tatprayuktenāntardāhena ādipadāddevānāṃ  
 162462 divāniśaṃ havyavahanadevasvāpaharaṇāpsunilayanādinā [havyavahanena  
 162463 devasvāpahāreṇetyādi pāthaḥ || kheditām || 57 ||

162464  
 162465 bahvibhirvijigīṣābhiḥ kṛpānāviva tiṣṭhataḥ |  
 162466 jīvanmuktāvapi gurū loke śukrabṛhaspatī || 58 ||  
 162467  
 162468 vijigīṣābhiḥ parasparajayecchābhiḥ || 58 ||  
 162469  
 162470 karoti janako rājyaṃ jīvanmuktamanā munīḥ |  
 162471 jagatyāmājiṣūgrāsu dehaṃ jarjaratām nayan || 59 ||  
 162472  
 162473 ājiṣu yuddheṣu || 59 ||  
 162474  
 162475 nalamāndhātṛsagaradilīpanahuṣādyāḥ |  
 162476 jīvanmuktāściraṃ rājyaṃ cakrurākulitā iva || 60 ||  
 162477  
 162478 vyavahāre yathaivājñastathaiva khalu paṇḍitaḥ |  
 162479 vāsanāvāsane eva kāraṇaṃ bandhamokṣayoḥ || 61 ||  
 162480  
 162481 baliprahlādanamucivṛtrāndhakamurādayāḥ |  
 162482 jīvanmuktāḥ sthitiṃ cakrurvitarāgāḥ sarāgavat || 62 ||  
 162483  
 162484 tasmādasattve sattve ca rāgadveṣakṣayodaye |  
 162485 na manāgapi bhedo'sti j~anakhaṃ prati svarūpiṇi || 63 ||  
 162486  
 162487 etena jīvanmuktānāṃ rāgadveṣābhāsadarśane'pi muktisaṃdeho nirasta iti  
 162488 darśayannupasaṃharati - tasmāditi | jñakhaṃ jīvanmuktacidākāśaṃ prati  
 162489 lakṣīkṛtya rāgadveṣayoḥ kṣaye udaye vā carite na ca sattve sucaritratve asattve  
 162490 duṣcaritratve vā svarūpiṇi āvirbhūtasvarūpavati mokṣe manāgapi bhedaḥ saṃśayo nāsti  
 162491 || 63 ||  
 162492  
 162493 jñānenākāśasuddhena dharmānye gaganopamān |  
 162494 vindanti jīvanmuktānāṃ teṣāṃ bhedamatiḥ kutaḥ || 64 ||  
 162495  
 162496 nāhaṃ brahmeti bhedamatau satyāṃ hi muktau saṃśayaḥ syāt saiva teṣāṃ nāstītyāha ##-  
 162497 caramasākṣātkāravṛttyātmakajñānena ye dhārayanti dehamanaḥprāṇādīniti dharmā  
 162498 jīvāstān gaganopamān asaṅgādvayapūrṇabrahmabhāvenākāśasadṛśānvindanti  
 162499 labhante teṣāṃ jīvanmuktānāṃ bhedabhramahetvajñānasya naṣṭatvātpunarbbhedamatiḥ  
 162500 kutaḥ | kasmānnimittātsaṃbhāvyetetyarthaḥ || 64 ||  
 162501  
 162502 bhāsvaraṃ śakrakodaṇḍaṃ yathā nāneva śūnyakam |  
 162503 ābhāsamātramevāyaṃ tathā dṛśyātmako bhramaḥ || 65 ||  
 162504  
 162505 tattvasākṣātkāreṇa jīvajagadbhedaḥ kuto bādhyata iti cet  
 162506 bhāntimātrasiddhatvādityāśayena tasyāvastutām dṛṣṭāntena sādhayati -  
 162507 bhāsvaramiti | śakrakodaṇḍamindracāpaḥ | meghapaṭalasthāḥ sūryaraśmaya  
 162508 evendracāpātmanā dṛśyanta iti prasiddham || 65 ||  
 162509  
 162510 śakracāpe yathā bhānti nānāvarṇā nabhoṅgaṇe |  
 162511 tathā śūnyātmakā eva brahmāṇḍaparamāṇavaḥ || 66 ||  
 162512  
 162513 brahmāṇḍalakṣaṇāḥ paramāṇavaḥ || 66 ||  
 162514  
 162515 idaṃ jagadasadbhāti sadiva vyaktimāgatam |  
 162516 ajātamaniruddhaṃ ca yathā śūnyatvamambare || 67 ||  
 162517  
 162518 vyaktiṃ prakāṣatām | ajātamanutpannam | aniruddhamanaṣṭam || 67 ||  
 162519  
 162520 sādyantamapyanādyantamaśūnyamapi śūnyakam |  
 162521 jagajjātaṃ tathā'jātamaruddhaṃ ruddhameva ca || 68 ||  
 162522  
 162523 apyarthe tathāśabdaḥ | jātamapyajātameva ruddhaṃ naṣṭaṃ aruddhamanaṣṭameva |  
 162524 jagattayāpi gṛhīte nityakūṭasthāsaṅgādvaye vastuni ādyantādyaprasakteriti bhāvaḥ || 68 ||  
 162525  
 162526  
 162527 jātaṃ niruddhamastyevaṃ brahma vyomaiva bhāsate |  
 162528 yathā dārumayaḥ stambhastathā tacchālabhañjikā || 69 ||  
 162529  
 162530 jagadbhāva iva tajjanmanirodhabhāvo'pi brahmaṇi kalpanayopapādyate iti cediṣṭāpattiḥ  
 162531 kalpanāmātreṇa kauṭasthyākṣaterityāśayenāha - jātamiti | yathā stambho dārumayo  
 162532 dārveva tathā tasya stambhasyaikadeśasthā śālabhañjikā pratimāpi dārvevetyarthaḥ || 69 ||

162533 ||  
162534  
162535 samastakalanonmuktaṃ samaṃ nirnidramāsanam |  
162536 yadekāntacidākāśaṃ tadvidyāttanmayam jagat || 70 ||  
162537  
162538 akalpanaṃ tu jagadbrahmaiveti samādhidṛṣṭyā anubhavamāropayedityāha - samasteti  
162539 | samādhinā samastakalanonmuktaṃ nirnidraṃ ca samaṃ  
162540 yadāsanamātmamātratayāvasthānaṃ tanmayam tanmātrameva tajjagadvidyāt || 70 ||  
162541  
162542 deśāddeśāntaraprāptau yanmadhye saṃvido vapuḥ |  
162543 anunmeṣaṃ cidākāśaṃ tadvidyāttanmayam jagat || 71 ||  
162544  
162545 asaṃdhāvapi śākhācandradarśane buddhivṛtteḥ śākhādeśāccandradeśaprāptau  
162546 madhye yannirviṣayaṃ vṛttyabhivyaktaṃ saṃvidāḥ svarūpaṃ tanmayam  
162547 jagadvidyādityāha - deśāditi || 71 ||  
162548  
162549 tatra yaddvaitamaikyam tanmanyē tadapi naiva ca |  
162550 tadvyoma kevalaṃ bhāti manye tadapi naiva vā || 72 ||  
162551  
162552 tatra tādṛṣe cidātmani yaddvaitam viśeṣarūpamaikyam sāmānyarūpaṃ cābhāti tadapi  
162553 tattasmāccidākāśasvabhāvādeva naiva nāstyeveti manye mananena niścīnami | tat  
162554 kevalaṃ vyoma śūnyamiti ca yadbhāti tadapi ca naiva | pūrṇānandaikarase  
162555 śūnyatvasyāpyayogādityarthaḥ || 72 ||  
162556  
162557 jagadākāśamevedamātmaivātmani vā sthitam |  
162558 bhaviṣyatpuravaddṛṣṭamapi sphāramapi sphuṭam || 73 ||  
162559  
162560 śūnyatā pūrṇatā ca sapratīyogikā loke yādṛśī prasiddhā | yathā jalena śūnyo ghaṭo  
162561 jalena pūrṇa iti vā | sā ātmani na saṃbhavati kiṃtu jagadidaṃ  
162562 jagadbhāvasyātyantāprasiddhyā ākāśamevedamiti śūnyatvam | evamātmaivātmani  
162563 saṃsthitamityanyanirapekṣaṃ pūrṇatvam | yathā bhaviṣyatpuramidānīm  
162564 pratīyoginirapekṣaśūnyatayā dṛṣṭam sphāraṃ dikkālādi yathā  
162565 pratīyoginirapekṣapūrṇatayā sphuṭam dṛṣṭam tadvadityarthaḥ || 73 ||  
162566  
162567 ākāśakośaviśadāśaya dṛṣyajātaṃ maunātma tiṣṭhati śīlāghanameva  
162568 śāntam |  
162569 yannāma tasya jagadityabhīdhāṃ vidhāya svātmaiva mohita ivāyamaho nu māyā || 74  
162570 ||  
162571  
162572 he ākāśakośamiva viśadāśaya rāma yaddṛṣyajātaṃ śīlāghanaprāyameva śāntam  
162573 brahmaiva maunaṃ tiṣṭhati nāma tasya svātmaiva jagadityabhīdhāṃ vidhāyāyam mohita  
162574 iva tiṣṭhati aho nu māyā atyāścaryabhūtetyarthaḥ || 74 ||  
162575  
162576 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 vi0 jīvanmuktakalanaṃ nāma  
162577 pañcaviṃśādhikaśatataṃ sargaḥ || 125 ||  
162578  
162579 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
162580 jīvanmuktakalanaṃ nāma pañcaviṃśādhikaśatataṃ sargaḥ || 125 ||  
162581  
162582 ṣaḍviṃśādhikaśatataṃ sargaḥ 126  
162583  
162584 śrīrāma uvāca |  
162585  
162586 anantaram muniśreṣṭha kurvantaḥ kiṃ vipaścitaḥ |  
162587 āsaṃsteṣu diganteṣu sadvipābdhivanādriṣu || 1 ||  
162588  
162589 mṛtānāmiha sarveṣāṃ svāntaḥ saṃsṛtīvibhramaḥ |  
162590 uttarasya tamaḥkhātadarśanānto'nuvarṇyate ||  
162591  
162592 teṣu pūrvādiṣu diganteṣu gatāste vipaścitaḥ kiṃ kurvanta āsan || 1 ||  
162593  
162594 śrīvāsiṣṭha uvāca |  
162595  
162596 śṛṇu kiṃvṛttameteṣāṃ tāta tatra vipaścitām |  
162597 tālītamālamālāḍhyadvīpādrivanacāriṇām || 2 ||  
162598  
162599 eteṣāṃ kiṃvṛttaṃ vṛttāntam || 2 ||  
162600  
162601 krauñcadvipagirereko vipaścitpaścime taṭe |

162602 kaṭeṇādritate piṣṭaḥ kariṇā kamalaṃ yathā || 3 ||  
 162603  
 162604 teṣāṃ madhye eko vipaścit krauṃcadvīpe prasiddhasya varṣasīmagireḥ paścime taṭe  
 162605 bhāge kariṇā adritate vapraśilāyāṃ kaṭena gaṇḍena dantābhyāṃ piṣṭaḥ saṃcūrṇito  
 162606 mṛta ityārthaḥ | varaprārthanakāle āsiddhagamyamadhvānaṃ mṛtyurasmākamastu mā  
 162607 ityavadhikaraṇāttaduttaraṃ siddhāgamyo'dhvetyanuktamapi gamyate | evamagre'pi bodhyam ||  
 162608 3 ||  
 162609  
 162610 dvitīyo nabhasā nīto rakṣasā vikṣatāṅgakaḥ |  
 162611 nikṣipto vāḍave vahnau tatra bhasmatvamāgataḥ || 4 ||  
 162612  
 162613 dvitīyo vipaścidrakṣasā yuddhe vikṣatāṅgako nabhasā nabhomārgeṇa nīto vāḍave  
 162614 vahnau sāmudre nikṣiptastatra bhasmatvaṃ cāgataḥ || 4 ||  
 162615  
 162616 tṛtīyastraīdaśaṃ deśaṃ nīto vidyādhareṇa vai |  
 162617 gato'praṇāmakupitaśakraśāpena bhasmatām || 5 ||  
 162618  
 162619 traīdaśaṃ deśaṃindrasabhāṃ gataḥ | tatra ca apraṇāmānnaṃ maskārākaraṇātkupitasya  
 162620 śakrasya śāpena bhasmatām gataḥ || 5 ||  
 162621  
 162622 caturthaścaturaṃ gacchankuśadvīpagireṣṭate |  
 162623 durvāreṇa nadīkacche makareṇāṣṭadhākṛtaḥ || 6 ||  
 162624  
 162625 caturtho vipaścitkuśadvīpagireṣṭate nadīkacche makareṇa aṣṭadhā śakalīkṛto mṛta  
 162626 ityārthaḥ || 6 ||  
 162627  
 162628 iti te pañcatām prāptā diṇmukheṣvākulāśayāḥ |  
 162629 kṣaye caturṣu catvāro bhūpālā lokapālavat || 7 ||  
 162630  
 162631 iti anayā rītyā te catvāro bhūpālā vipaścītaḥ pañcatām maraṇaṃ prāptā yathā kṣaye  
 162632 kalpānte catvāro lokapālāḥ pañcatām yānti tadvat || 7 ||  
 162633  
 162634 aṭha teṣāṃ dadarśāsau vyomnyeva vyomarūpiṇāṃ |  
 162635 saṃvitprāktanasaṃskārādvīyomātmāvanīmaṇḍalam || 8 ||  
 162636  
 162637 aṭha maraṇānantaraṃ teṣāṃ saṃvidvyomātmā bhūtvā tasminvyomnyeva avanīmaṇḍalam  
 162638 pūrvavaddadarśa || 8 ||  
 162639  
 162640 sapṭadvīpābdhivalayaṃ purapattanabhūṣaṇaṃ |  
 162641 suraśailaśīraḥpīṭhaṃ brahmalokaśīromaṇim || 9 ||  
 162642  
 162643 avanīmaṇḍalaṃ kidrśaṃ dadarśa tadāha - sapṭadvīpetyādi | suraśailo meruḥ sa eva  
 162644 śīraḥpīṭhamivonnato yasya | brahmaloko'tra merusthaṃ brahmagṛhaṃ || 9 ||  
 162645  
 162646 candrārkaḥbimbanayanaṃ tārāmuktākālāpakam |  
 162647 vilolameghavasanaṃ nānāvanatanūruham || 10 ||  
 162648  
 162649 dehānvīpaścitām saṃviddadarśa caturo'pi sā |  
 162650 prāgvatkalpaparāvṛttau dyaurdigantānivātātān || 11 ||  
 162651  
 162652 kalpaḥ pralayaṣṭatparāvṛttau sargārambhakāle | dyauriti tatra prathamāṣṣṭāḥ  
 162653 prajāpatayo gṛhyante || 11 ||  
 162654  
 162655 ātivāhikaṣaṃvitteste'vyomni vyomatātmakāḥ |  
 162656 ādhībhautikadehatvabhāvāndadṛśuragrataḥ || 12 ||  
 162657  
 162658 avyomnyeva cidātmani vyomatāpratītiṣṭadātmacāste vipaścītaḥ  
 162659 ātivāhikaṣaṃvittermānasapratībhāsamātrasya viśaye prātībhāśikadehe  
 162660 ādhībhautikadehatvaprayuktasthaulyajādyādībhāvān agrato dadṛśuḥ || 12 ||  
 162661  
 162662 asyātmakatve'vidyeyaṃ kiyatī syāditīkṣitum |  
 162663 catvāro'pi pravṛttāste saṃskāravaśataḥ puraḥ || 13 ||  
 162664  
 162665 asyaivaṃ niścitasya dehasya ajñāta ātmā ātmakastadbhāve sati iyaṃ  
 162666 dṛśyaprthivyādirūpā avidyā kiyatī kiṃparimāṇā syāditīkṣitum  
 162667 pūrvasaṃskāravaśātpravṛttāḥ || 13 ||  
 162668  
 162669 dṛśyadarśanayorurvīmaṇḍalānubhavākṛteḥ |  
 162670 niṣṭhāṃ draṣṭumavidyāyā bhremurdvīpāntarāṇi te || 14 ||

162671  
162672 dṛśyadarśanayormadhye urvīmaṇḍalarūpāyā anubhavākṛteravidyāyā  
162673 niṣṭhāmiyattayā paricchittiṃ draṣṭum || 14 ||  
162674  
162675 dvīpasaptakamullaṅghya samahārṇavasaptakam |  
162676 vipaścitpaścimaḥ prāpa ghanabhūmau janārdanam || 15 ||  
162677  
162678 teṣu paścimo vipaścit ghanabhūmau prāguktasvarṇaḥghanāyām bhūmau kriḍantaṃ  
162679 janārdanaṃ bhāgyodayavaśātprāpa dadarśa || 15 ||  
162680  
162681 tasmādanupamaṃ jñānaṃ samāsādyā digantare |  
162682 tasminneva samādhāne so'tiṣṭhadvarṣapañcakam || 16 ||  
162683  
162684 tasmājjanārdanādanupamaṃ jñānaṃ brahmavidyām samāsādyā tasminneva digantare saḥ  
162685 samādhāne samādhau varṣapañcakamatiṣṭhat || 16 ||  
162686  
162687 tato dehaṃ parityajya citte sattāmupāgate |  
162688 sa tatprāṇa evākāśaṃ paraṃ nirvāṇamāyayau || 17 ||  
162689  
162690 dehaṃ dehabhāvaṃ parityajya vītahavyopākhyānoktarītyā citte sattām sanmātrarūpatām |  
162691 asattāmiti vā cchedaḥ | sa vipaścit paraṃ nirvāṇaṃ kaivalyamāyayau yathā tasya prāṇa  
162692 ākāśabhāvamāyayau tadvat | upalakṣaṇametat śoḍaśakalānām | gatāḥ kalāḥ  
162693 pañcadaśa pratiṣṭhām iti śruteḥ || 17 ||  
162694  
162695 pūrvaḥ parvaṇi śītaṃsubimbapārśve sthitaṃ vapuḥ |  
162696 cintayaṃściramunnaṣṭadehaścandrapure sthitaḥ || 18 ||  
162697  
162698 pūrvaḥ pūrvadikpravṛtto vipaścit parvaṇi rākāyām śītāṃśoḥ pūrṇacandrasya  
162699 bimbapārśve candrasaṃnidhāvīti yāvat | sthitaṃ svaṃ vapuściramaindavavat  
162700 ātadbhāvodayaṃ cintayannunnaṣṭadeho bhūtvā candrapure sthitaḥ | nanvidamayuktam |  
162701 caturṣvapi śarīreṣveko hi vipaścijjīvo yogikāvyūheṣviva vibhaktaṃ sthitaḥ | tasya  
162702 paścimaśarīre viṣṇuprasādājñānena nirvāṇaprāptau ko'nyaḥ punaḥ  
162703 pūrvavipaściccharīre candropāsanayā candralokaṃ yāyāt | na hyekasyaiva jīvasya  
162704 kvacinmuktiḥ kvacidbandhaśca yugapatsamañjasau | muktiphalasya  
162705 pākṣikatvaparicchinnavayorāpatteḥ | na caikasya dehacatuṣṭayadhāraṇena  
162706 jīvacatuṣṭayabhāgo jīvāntarotpattirvā yuktā | ādye caturdhā vibhāge pūrvajīvasya  
162707 nāśāpatteḥ | dvitiye'pyabhinavotpannānām kāmakarmavāsanādibījābhāvena  
162708 saṃsārānāpatteḥ | na ca bhogavaicitryamiva bandhamokṣavaicitryaṃ karmabhirmāyayā vā  
162709 avirodhena nirvoḍhuṃ śakyam  
162710 mokṣasyākarmatantratvādviśvamāyānivṛttiśrutivirodhācceti cet | satyam |  
162711 ayamatrāśayo bhagavato vasiṣṭhasya lakṣyate - na jīvo nāma brahmākāśādatiriktaḥ  
162712 kaścidasti | brahmaiva hyantaḥkaraṇopādhiṣu māyayā vibhaktaṃ  
162713 tadgatakāmakarmavāsanānusāreṇa saṃsaradiva vibhāvyamānaṃ jīva ityucyate |  
162714 tatrāntaḥkaraṇānām dipavadbahūnām melane ekatvamupacayaśca bhavati | ekasya ca  
162715 yogadevatāprasādādinimittavaśādyugapadviruddhānekadeśa##-  
162716 tulyadeśakālabhogyasamānakāmakarmavāsanodbhavastadā tadbhogāya melane  
162717 ekajīvatvameva bhavati yādviruddhadeśabhogahetukarmodbhavaṃ lāghavādekameva  
162718 bhogāyatanam śarīraṃ saṃpadyate | yathā yudhiṣṭhīraja jīvo dharmasya indrasya ca  
162719 melanenaiko jīvaḥ yathā vā bhīmasya vāyvinndrayormelanenaiko jīvaḥ yathā vā arjunajīvo  
162720 dvayorindrayornarasya ca melanenaikaḥ yathā vā nakulasahadevayorindrasyāśvinośca  
162721 melanenaiko jīvaḥ | draupadyāśca nārāyaṇīlakṣmīgauryaṃśamelanenaiko jīvaḥ  
162722 pañcendropākhyānādiparyālocane prasiddhaḥ | yathā vā  
162723 agnervāyoścendrasāpādagastyāvatāre melanenaiko jīva ityādyūhyam | ekasya  
162724 jīvasyānekadhropādhivibhāge anekajīvatāpi | indrahantāraṃ putraṃ kaśyapādgarbhe  
162725 prāpya aśucitvena suptāyā ditereka jīvaikaśarīrakasya garbhasyendreṇa prathamam  
162726 saptadhā chedane sapta jīvāstata ekaikasya saptadhā chedane  
162727 jātānāmekonapañcāsanmarutāmekonapañcāsjjīvāḥ saṃpannāḥ |  
162728 vaṭeḥsudūrvādinām ca kāṇḍasākhāruhām pratiśākhaṃ pratikāṇḍam ca praroheṇa  
162729 jīvanadarśanādekasya nānājīvātmanau pādādhiko vibhāgaśca prasiddhatara eva | itthaṃ ca  
162730 prakṛte'pi caturṇā jīvānām yāvatsamānakāmakarmodbhave ekadehatayā  
162731 rājyaparipālānaṃ viruddhabhinnadeśabhogakarmādyudbhave ca dehādivibhāgena  
162732 digantaraprasarṇamiti kalpane vā ekasyaiva vipaścijjīvasyopādhivibhāgena  
162733 marudvaccaturjīvabhāvobhūditī kalpane vā ekamuktau na sarvamuktiprasaṅgaḥ | na ca  
162734 bahūnām melanenaikajīvārambhe tasyābhinavasya karmābhāvātsaṃsārānupapattiḥ |  
162735 ārambhavādenābhinavajīvotpattyanabhyupagamāt |  
162736 gaṅgāyamunayormelanenaikyāpattāvapyabhinavagaṅgotpattibuddhyabhāvena saiveyam  
162737 gaṅgeti pratyabhi jñāyā  
162738 dvayorapyekagaṅgātmanāvasthānavadanādi jīvayorevaikyenāvasthāne bādhakābhāvāt |  
162739 upādhidvayasya melanenaikye upahite'pi melanaikyasya sarvapratyayasiddhatvāt |

ekatvenāpi

162740 prāktanakarmabhogasaṃbhavāt | evamekasya caturjīvabhāve pratyabhijñāyā caturṇāmapī  
162741 prāktanajīvādabhedena tadgatakāmakarmavāsanārāśīnām caturdhā vibhāgena  
162742 vyavasthiteḥ saṃsaraṇopapattistatraikasya muktāvapyaparasya  
162743 jñānābhāvātsaṃsaraṇopapattiśca | na caivaṃ muktiphalasya  
162744 pākṣikatvaparicchinnavayoh prasaṅgaḥ | vyaṣṭijīvānām muktāvapi  
162745 samaṣṭihiraṇyagarbhajīvasyādhikārānte muktivadupapatteḥ | na hi samaṣṭyātmano  
162746 hiraṇyagarbhasya tattvajñānām vyaṣṭīnām muktyabhāve  
162747 pākṣikaparicchinnamokṣaphalam | yatra vartamāne'pi vyaṣṭisamaṣṭyabhedena  
162748 muktisaṃkarastatra sāmpratike jīvabhede satī prāktanatadabhedamātreṇa  
162749 muktisaṃkarāpādanasyānavasara eva | bhūyaścānte viśvamāyānivṛttiḥ iti śrutirapi  
162750 tattajjīvopādhikṛtsnabijanivṛttiparā | anyathā ekamuktyaiva jñānaśūnyānāmapī  
162751 sarvajīvānām muktyāpatteḥ | tadyo yo devānām pratyabudhyata sa eva  
162752 tadabhavattatharśīnām tathā manuṣyānām bahavo jñānatapasā pūtā  
162753 madbhāvamāgatāḥ ityādyanekaśrutismṛtivarthyāpatteśca | na  
162754 cedānīmṭanamandādhikāriṇo bhāvibahutarajanmalabhyamokṣapratyāśayā  
162755 sādhanānuṣṭhānaṃ na syānmamaikasyānekajīvabhāve kvacinmokṣe'pi  
162756 kvacidbandhānuvṛtṭyanivṛtṭiḥ syāditi śaṅkayā anirmokṣaśaṅkānapanayāditi  
162757 vācyam | mokṣasādhanānuṣṭhānapravṛtteḥ svalpamapyasya dharmasya trāyate mahato  
162758 bhayāt na hi kalyāṇakṛtkaściddurgatiṃ tāta gacchati anekaajanmasaṃsiddhastato yāti  
162759 parām gatim iti smṛtiprāmāṇyānurodhenottarajanmasu nānājīvātmanā avibhāgasya  
162760 vibhāge vā sahaiva sādhanasaṃskārairvibhāgātsarvatra krameṇāvaśyaṃ jñānodayasya  
162761 vānumānena sādhanānuṣṭhāne pravṛtṭyupapatteḥ | varṇitā hi tathaiva  
162762 bhikṣujīvaṭopākhyāne bhikṣoḥ sādhanānuṣṭhānavataḥ  
162763 prāmādikasaṃkalpaprāptanānājīvabhāvasyānte śatarudrabhāve sarveṣāṃ  
162764 tadvibhāgajīvānām jñānāvāptirmuktiśceti | na caivaṃ  
162765 sarvajīvamuktyanāpattiriṣṭāpatteḥ | māyādrṣṭyā māyānantyasya na rūpamasyeha  
162766 tathopalabhyate nānto na cādirna ca saṃpratiṣṭhā nityaiva sā jaganmūrtistayā sarvamidam  
162767 tatam ityādismṛtisiddhatvāt | tattvadṛṣṭyātu jīva eva nāstikasya muktyanāpattiḥ | na ca  
162768 ato'nyadārtam iti śrutivirodhaḥ | tasyāḥ śruteravyaktyārtimātreṇāpyupapatteḥ  
162769 pravāhanantye'pyavirodhāt | caramavyaktināśasyaiva pravāhanāśatayā  
162770 sarvajīvasaṃsāracaramavyaktyaprasiddhau tannāśasyāprasiddheḥ | prakṛte tu  
162771 paścimavipaścita ekasyaiva bhagavadbhaktiparipākoditāttadanugrahājñānalābho  
162772 nānyeṣāmiti tasyaikasyaiva muktyupapattiriti || 18 ||

162773  
162774 dakṣiṇaḥ śālmalidvīpe rājyamutsannaśātravaḥ |  
162775 karotyadyāpi na sato vismṛtānyaviniścayaḥ || 19 ||

162776  
162777 atha dakṣiṇo vipaścitkimakarottatrāha - dakṣiṇa iti | utsannāḥ śātravā yena  
162778 tathāvidhaḥ san | sataḥ pāramārthikatattvasya lābhādvismṛtaḥ anyaviniścayo  
162779 bāhyārthaniścayo yena tathāvidhastu na || 19 ||

162780  
162781 uttarastaralāsphālakallole saptamāmbudhau |  
162782 sahasramekaṃ varṣāṇāmvāsa makarodare || 20 ||

162783  
162784 saptamāmbudhau svādūde makareṇa nigīrṇaḥ san makarodare varṣāṇām  
162785 sahasramekamuvāsa || 20 ||

162786  
162787 makarodaramāṃsāśī mṛte makaranāyake |  
162788 makarodarato'bdheśca nirgato makaro yathā || 21 ||

162789  
162790 tatra kimāhāro'bhūttatrāha - makarodareti || 21 ||

162791  
162792 tato'śītisahasrāṇi yojanānām ghanāvanim |  
162793 himakalpajalāmbhodherullaṅghya sughanodarīm || 22 ||

162794  
162795 tataḥ himakalpajalasya svādūdāmbhodheravaśiṣṭānyaśītisahasrāṇi yojanānyullaṅghya  
162796 sughanaṃ viśālamudraram yasyāstathāvidhām sauvarṇīm mahāmahīm prāpta  
162797 ityuttareṇānvayaḥ || 22 ||

162798  
162799 prāpto daśasahasrāṇi yojanānām mahāmahīm |  
162800 sauvarṇīm surasaṃcārasaraṇīm mṛtavānasau || 23 ||

162801  
162802 tasyām bhūmau ca madhye ca vipaścinnākitāmagāt |  
162803 uttamāmagnimadhyasthaṃ kṣaṇātkāṣṭhamivāgnitām || 24 ||

162804  
162805 atha tasyām bhūmau sa vipaścinnmṛtaḥ sannuttamām nākitām devabhāvamagāt |  
162806 yathāgnimadhyasthaṃ kāṣṭhaṃ kṣaṇādāgnitām gacchati tadvat || 24 ||

162807



162808 pradhānadevo bhūtvāsau lokālokagiriṃ gataḥ |  
162809 asya bhūmaṇḍalatarorālavālamiva sthitam || 25 ||  
162810  
162811 asau vipaścitrpradhānadevo devaśreṣṭho bhūtvā prāktanadigantopasarpaṇavāsanayā tato  
162812 lokālokagiriṃ gataḥ | kīdṛśaṃ lokālokagiriṃ | uttare  
162813 āmeruśṅgamunnatatvāttaruprāyasyāsya bhūmaṇḍalasya mūle ālavālaṃ setumiva  
162814 sthitam || 25 ||  
162815  
162816 sa pañcāśatsahasrāṇi yojanānāṃ samunnataḥ |  
162817 ālokalokācārāḍhyo bhāga eko'sya netaraḥ || 26 ||  
162818  
162819 asya lokālokagireḥ ekaḥ prathamo bhāgaḥ sūryālokena lokānāṃ janānāmācāreṇa  
162820 vyavahāreṇa cāḍhyaḥ itarastu na || 26 ||  
162821  
162822 lokālokaśiraḥ prāptaṃ tārakāmārgasaṃsthitam |  
162823 adhaḥsthitā apaśyaṃstamuccanakṣatraśaṅkayā || 27 ||  
162824  
162825 lokālokagirerārohaṇena tacchiraḥprāptaṃ taṃ devavipaścitaṃ adhaḥsthā  
162826 janānakṣatraśaṅkayā apaśyan || 27 ||  
162827  
162828 tasmātpradeśāttatpāre tamastasya mahāgireḥ |  
162829 caturdikkaṃ mahākhātaṃ nabhaḥ sūnyamanantakam || 28 ||  
162830  
162831 tasya mahāgireḥ pāre parabhāge tamaḥ | caturdikkaṃ paritaḥ mahat khātaṃ parikhākāro  
162832 gartaḥ | nabha iva sarvaprāṇiśūnyamanantakamanekayojanavistṛtaṃ || 28 ||  
162833  
162834 tato bhūgolako'yaṃ hi samāpto vartulākṛtiḥ |  
162835 nabhaḥsūnyaṃ mahākhātaṃ tatastimirapūritaṃ || 29 ||  
162836  
162837 tatrālikajjalatamālanabhontarālanīlaṃ tamo na ca mahī na ca jaṃgamādi |  
162838 nālambanaṃ na ca manāgapi vastujātaṃ kiṃcitkadācidapi saṃbhavatīti viddhi || 30 ||  
162839  
162840 he rāma tatra tasmin khāte aliriva kajjalamiva tamāla iva nabhontarāle nīlaṃ tama evāsti  
| na  
162841 ca mahī na ca jaṃgamādi prāṇijātamasti | ālambanamāśrayaśca nāsti | na ca  
162842 kiṃcidvastujātaṃ kadācidapi saṃbhavatīti tvaṃ viddhītyarthaḥ || 30 ||  
162843  
162844 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vipa0 vipaścijjanmāntarācaraṇaṃ nāma  
162845 ṣaḍviṃśādhikaśatatamaḥ sargaḥ || 126 ||  
162846  
162847 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
162848 vipaścijjanmāntarācaraṇaṃ nāma ṣaḍviṃśādhikaśatatamaḥ sargaḥ || 126 ||  
162849  
162850 saptaviṃśādhikaśatatamaḥ sargaḥ 127  
162851  
162852 śrīrāma uvāca |  
162853  
162854 bhagavankathayaitanme kathaṃ bhūgolakaṃ sthitam |  
162855 kathamṛkṣagaṇo yāti lokālokaḥ kathaṃ giriḥ || 1 ||  
162856  
162857 bhūminakṣatracakrādeḥ sthitistatparato nabhaḥ |  
162858 brahmāṇḍakharparadvandvasthitiścātropavarṇyate ||  
162859  
162860 prāsaṅgiko rāmapraśnaḥ | nirādhāraṃ bhūgolakaṃ kathaṃ sthitam | ṛkṣagaṇo  
162861 nakṣatracakraṃ ca nirādhāraṃ kathaṃ yāti bhramati | tvadukto giriśca kathaṃ lokālokaḥ |  
162862 tatsaṃjñānimittam kimityarthaḥ || 1 ||  
162863  
162864 śrīvāsiṣṭha uvāca |  
162865  
162866 yathā saṃkalparacitā śīśorvyomani tiṣṭhati |  
162867 viṭā cinmātrabālena kalpitā bhūstathāmbare || 2 ||  
162868  
162869 tatrādyapraśnasya vasiṣṭhaḥ prathamamuttaramāha - yatheti | viṭā kandukaḥ |  
162870 cinmātrabālena hiraṇyagarbheṇa kalpitā bhūrapi tathā ambare ākāśe tiṣṭhati na  
162871 patatītyarthaḥ || 2 ||  
162872  
162873 yathā timirikākṣāṇāṃ keśacandrādidarśanam |  
162874 cidākāśasya sargādaḥ tathā pṛthvyādidarśanam || 3 ||  
162875

162876 mithyātvādvā patanasambhāvanā vāraṇīyetyāha - yatheti | timiramasyāstīti timirikaṃ  
 162877 | matvarthīyaṣṭhan || 3 ||  
 162878  
 162879 yathā saṃkalpanagaram dhāryamāṇaṃ na dṛśyate |  
 162880 dhāryate dhāryate mā ca tathorvyanubhavaścīteḥ || 4 ||  
 162881  
 162882 dhāryamāṇaṃ kenacidādhāreṇādhriyamāṇaṃ na dṛśyate nānubhūyate |  
 162883 saṃkalpikaireva stambhakuḍyādibhirdhāryate yadyapi tathāpi  
 162884 saṃkalpikastambhāderavastutvānmā dhāryate na dhāryate ca tathorvyapītyarthaḥ || 4 ||  
 162885  
 162886 yadyathā yāvadābhāti citi cittvātsvabhāvataḥ |  
 162887 tattathā tāvadābhāti tatra tatra tadātmakam || 5 ||  
 162888  
 162889 sarvavastusvabhāvānāṃ cidadhīnasiddhikatvādadhṛtagolakākāreṇa citā siddhāyā  
 162890 bhūmestādṛśa eva svabhāvo vā'numīyatāmityāśayenāha - yadyatheti |  
 162891 tadātmakamiti vastusvabhāvastatheti tatprakārasvabhāvastāvadīti tadāyurniyatisvabhāvaḥ  
 162892 parigṛhyate || 5 ||  
 162893  
 162894 timirākrāntanetrasya keśaṇḍrakamivāmbare |  
 162895 cinmātrasya mahīgolo yo bhātaḥ sa tathā sthitaḥ || 6 ||  
 162896  
 162897 keśacandrādīdarśanamityatra keśadarśanaṃ spaṣṭayati - timireti | tathā bhrāntyaiva  
 162898 sthitaḥ || 6 ||  
 162899  
 162900 ūrdhvaṃ vahantyaḥ saritastadadastāddhutaśanaḥ |  
 162901 citi cetsvapnavadbhāti tattathā tatsthitam bhavet || 7 ||  
 162902  
 162903 nadyādīnāṃ nimnavāhitvasvabhāvādiviparītasvabhāvo'pi cet kvaciccitā bhāsyeta  
 162904 tarhyastītyeva pratipattiḥ syāna nāstīti yathā svapne ityāha - ūrdhvamiti |  
 162905 tāsāmadhastādadhomaḥkajvālo hutāśanaściti cetsargādaḥ bhāti tatpratītam  
 162906 vaiparītyamidānimapi sthitameva bhavennāsthitam || 7 ||  
 162907  
 162908 tasmātpatantī bhūrbhātā patatyevāniśaṃ jagat |  
 162909 utpatantī tu cidbhātā tathā nānātmikā bhavet || 8 ||  
 162910  
 162911 ata eva vādināṃ bhūmerajasrapatanordhvagamanabhramaṇaplavānādikalpanādi  
 162912 tattadbuddhyavacchinnacitsattayā satyaivetyāśayenopasaṃharati - tasmādīti | tathāhi  
 162913 - vādinaḥ kecidgurutvādajasraṃ mahākāśe patatyeva bhūḥ  
 162914 ākāśasyādhodeśādvadhyabhāvācca na kvacidasyāḥ patanaṃ viśrāmyati  
 162915 vipulataratvācca tatpatanamasmābhirna vibhāvvyate | jyotiścakraṃ cobhayato merusaṃlagne  
 162916 dhruvadvaye baddhaṃ sahaiva patati | tacca  
 162917 laghutaratvātpatanavaśādevānādikālādbhramatīti manyante | anye tu yo'psu nāvaṃ  
 162918 pratiṣṭhitam veda pratyeva tiṣṭhati iti śruterbhūmyādhāro'rṇavo'sti tatrānibaddhā  
 162919 nauriva  
 162919 bhramantyevāste bhūḥ pralaye ca tatraiva nimajjati sargakāle ca  
 162920 jalatumbikānyāyenordhvamāyātīti | anye tumanyante | uparyadhastātparitāśca  
 162921 bhūmeraparicchinnam jalamevāsti | tatrāntaśchidreṣu bhūmeḥ saptalokāḥ  
 162922 pavanapūrṇāntarālāḥ santi | tatrāntarasya  
 162923 vāyorlāghavātiśayabalājjalāmagnatumbīphalamiva satatamūrdhva gacchatīti | apare tu  
 162924 manyante bhūgolātparita ākāśa eva | tasya cānantyādgurutvānmerusaṃlagnadevadṛśā  
 162925 dakṣiṇabhāgasyaivādhobhāgatvāddakṣiṇata eva sadā patatīti | anye tvāsurā vādinaḥ  
 162926 pātāramevordhvadeśaṃ manyamānā devābhimatāmūrdhvadiśamadha iti kalpayanta  
 162927 uttarata eva gurutvādbhūḥ patatīti manyante | anayaiva rītyā prācyapāścātyā api  
 162928 svasvadeśamevordhvaṃ manyamānāḥ prācīpratīcyorapi tapanam manyante | anye tu  
 162929 jyotiścakraṃ na bhramati kiṃtu bhūreva svasthāne bhramati tadvayamavibhāvayanto  
 162930 nausthāstarucalanamiva jyotiścakraṃ bhramatpaśyāma iti | apare tu bhūmireva  
 162931 sarvato'dhastasyāḥ paritaḥ sthitānāṃ janānāṃ dṛṣṭyā tattacchirodeśopalakṣitāḥ  
 162932 sarvā evordhvaśiḥ | tatra gurutvādyasyāmadhodiśi pṛthivyāḥ patanaṃ sambhāvvyeta  
 162933 saiva nirdhāritarūpā nāstīti vinigamanāvīrahātkvāpi na patatīti svasthāne sthiraivāste  
 162934 itī |  
 162934 teṣāṃ teṣāṃ vādināṃ svasvabuddhyavacchinnacitsattayā sarvaṃ satyaṃ svatastu na  
 162935 kiṃcidapi satyamiti bhāvaḥ | tathā tattadbhānānusāreṇa viruddhanānātmikaiva bhavet || 8 ||  
 162936  
 162937 stabdhabhātā sthitā stabdhā sālokā tu prakāśinī |  
 162938 nirālokā nirālokalokānāmātmani sthitā || 9 ||  
 162939  
 162940 stabdhā niścaleti bhātā stabdhaiva | divārātraṃ ye prāṇino'pratihatcakṣuṣastaddrṣṭyā  
 162941 sadaiva sālokā prakāśavati | evaṃ nirālokalokānāṃ jātyandhānāṃ dṛśā sadaiva

162942 nirālokā | ātmani buddhyavacchinnaciti || 9 ||  
 162943  
 162944 cidbhānaikānusāreṇa tārācakraṃ tathā mahī |  
 162945 asadeva sadaivedaṃ bhātīdamavikhaṇḍitam || 10 ||  
 162946  
 162947 evaṃ sadasadvādināṃ cidbhānānusāreṇa tathāpi tārācakraṃ mahī ca tathaiva  
 162948 bhavatītyāha - cidbhāneti || 10 ||  
 162949  
 162950 ālokālokamevātha nabhaḥkhātaṃ tato mahat |  
 162951 tama ekārṇavākāraṃ sthitaṃ tatra kvacitkvacit || 11 ||  
 162952  
 162953 praśradvayottare samāpte tṛtīyapraśnottaramārabhate - ālokālokamiti | iyaṃ bhūḥ  
 162954 ālokālokaṃ lokālokamabhivṛyāpya sthitā tāvatyeva | atha tadanantaram nabhorūpaṃ  
 162955 khātaṃ garto valayākārastatra ca mahattamastatraikārṇavākāraṃ | kvacitkvacidityuktyā  
 162956 tacchṛṅgadvayāntarāla iṣatsaurālokapraveśo'pyastīti gamyate || 11 ||  
 162957  
 162958 dūratvādṛkṣacakrasya karālatvānmahāgireḥ |  
 162959 kvacittamaḥ kvacittejastatraivācatvare'pi ca || 12 ||  
 162960  
 162961 tasya lokālokanāmapravṛttau nimittamāha - dūratvāditi | ṛkṣacakrasya  
 162962 nakṣatracakrasya khātātparataḥ parivartinaḥ atidūratvāt gireśca karālatvātkvacidekabhāge  
 162963 tamaḥ | catvaraśabdenādhitayakā gaṇyā vṛtityocyate | ācatvare'dhityakāparyante  
 162964 kvacidbhāge tejopi ceti sa lokālokākhyā ityārthaḥ || 12 ||  
 162965  
 162966 lokālokaḥgireḥ pāre sthitādākāśamaṇḍalāt |  
 162967 daśadikkaṃ sudūreṇa ṛkṣacakraṃ vivartate || 13 ||  
 162968  
 162969 dūratvameva darśayati - lokāloketi | vivartate paribhramati || 13 ||  
 162970  
 162971 āpātāladio naddhamṛkṣacakraṃ tadambare |  
 162972 daśadikkaṃ prasarati patadūrdhvādṛte'bhitāḥ || 14 ||  
 162973  
 162974 adha ūrdhva ca kiyadvistṛtaṃ tatrāha - āpātāladio itī | sarvordhvāddhruvādṛte  
 162975 anyatsarva patadbhramat || 14 ||  
 162976  
 162977 bhūlokameva pātālayutaṃ nakṣatramaṇḍalam |  
 162978 paryeti lokālokānte nānyaccitkalpanācca tat || 15 ||  
 162979  
 162980 idaṃ nakṣatramaṇḍalaṃ pātālasahitaṃ kṛtsnaṃ bhūlokaṃ paryeti pradakṣiṇīkaroti |  
 162981 tacca citkalpanādanyanna || 15 ||  
 162982  
 162983 salokālokabhūlokadviguṇātkhādanantaram |  
 162984 pakavākṣoṭasya bhisseva sthitaṃ nakṣatramaṇḍalam || 16 ||  
 162985  
 162986 pakvasyākṣoṭaphalasya bhissā bījasārāvaraṇabhāgaiva || 16 ||  
 162987  
 162988 dviguṇā nabhasastasmāḍṛkṣacakrasya puṣṭatā |  
 162989 daśadikkaṃ visarato bilvatvaksadṛśasthiteḥ || 17 ||  
 162990  
 162991 tasmādbhūlokadviguṇānnabhasaḥ ṛkṣacakrasya dviguṇā puṣṭatā antardalavistāraḥ || 17 ||  
 162992  
 162993 saṃvidghanasya kacanaṃ yādṛśaṃ kalpanātmakam |  
 162994 yaditthaṃ saṃniveśena nanviyaṃ jāgatī sthitiḥ || 18 ||  
 162995  
 162996 saṃvidghanasya śabalabrahmaṇaḥ satyasamkalpātmakaṃ yādṛśaṃ kacanaṃ  
 162997 tadevetthaṃ sanniveśena brahmāṇḍatadavayavarūpeṇa jāgatī sthityityārthaḥ || 18 ||  
 162998  
 163000 nakṣatracakrāddviguṇaṃ tato'nyadvidyate nabhaḥ |  
 163001 tacca kvacitprakāśādhyāṃ kvacitsāndratamomayam || 19 ||  
 163002  
 163003 tataḥ parataḥ pūrvoktanabhaso'nyannabho vidyate || 19 ||  
 163004  
 163005 paryante tasya nabhasaḥ sthitaṃ brahmāṇḍakharparam |  
 163006 ekamūrdhve paramadho gaganam madhyametaḥ || 20 ||  
 163007  
 163008 yojanānāṃ koṭīśataṃ puṣṭaṃ vajradṛḍhaṃ ca tat |  
 163009 sthitaṃ saṃvedamayam vyomni vyomamayātmakam || 21 ||  
 163010

163011 tadantardalaparimāṇamāha - yojanānāmiti | saṃvedanamayaṃ kalpanāmātrarūpaṃ  
 163012 paramārthato vyomavikārapaṇcīkṛtabhūtakāryabhūtaṃ vyoma cidākāśameva || 21 ||  
 163013  
 163014 sarvadikkaṃ mahāgole nabhasi svarkatāraṇaṃ [svargatāraṇaṃ iti mūle  
 163015 vyākhyāyāṃ ca pāṭhaḥ || |  
 163016 kimatrordhvamadhaḥ kiṃ syātsarvamūrdhvamadhaśca vā || 22 ||  
 163017  
 163018 mahāgolākāre nabhasi svarkatāraṇaṃ jyotiścakraṃ sarvadikkaṃ tiṣṭhati | evaṃ sati  
 163019 kimatra asmin jyotiścakre kimūrdhvaṃ kimadhaḥ syāt yadi syāttarhi sarvamūrdhva sarva  
 163020 cādhaḥ | caśabdātsarvaṃ dakṣiṇottarapūrvapaścāto'pi vā syācdityarthaḥ || 22 ||  
 163021  
 163022 patanamutpatanaṃ gamanaṃ sthitaṃ cita iti sphuritaṃ na tu vastu tat |  
 163023 patanamasti na cotpatanaṃ na vā gamanamāgamanaṃ sthitamityapi || 23 ||  
 163024  
 163025 sarvavastūnāṃ patanaṃ utpatanaṃ tiryaggamanaṃ sthitaṃ | ekatrāvasthānaṃ yadbhāti  
 163026 taccitaḥ pratyagātmanaḥ sphuritaṃ pratibhānamātrameva | vastutastu na patanamasti na  
 163027 cotpatanamasti na vā gamanamāgamanaṃ sthitamavasthitaṃ kiṃcidityapyasti |  
 163028 advayatvavirodhādityarthaḥ || 23 ||  
 163029  
 163030 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 a0 vi0 bhūgolanirṇayo nāma  
 163031 saptaviṃśādhikaśatatamaḥ sargaḥ || 127 ||  
 163032  
 163033 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 163034 bhūgolanirṇayo nāma saptaviṃśādhikaśatatamaḥ sargaḥ || 127 ||  
 163035  
 163036 aṣṭāviṃśādhikaśatatamaḥ sargaḥ 128  
 163037  
 163038 śrīvāsiṣṭha uvāca |  
 163039  
 163040 asmādāderjanasyaitatpratyakṣaṃ nānumānikaṃ |  
 163041 śuddhabodhaśarīreṇa nādhībhautikarūpiṇā || 1 ||  
 163042  
 163043 tamaḥ śvabhraṃ samuttīrya brahmāṇḍāvaraṇāni ca |  
 163044 vipāścito'tra bhramaṇamavidyāyāmudīryate ||  
 163045  
 163046 idaṃ jyotiścakratatparimāṇādikam tvayā kena pramāṇenāvagataṃ tatrāha -  
 163047 asmadāderiti | janasya yogijanasya yogajñānābhīyāśasodhitatvācchuddho yastattvabodhaḥ  
 163048 sarvajagattattvasākṣātkārastatpradhānenātivāhikaśarīreṇa na  
 163049 tvādhībhautikasthūlarūpeṇetyarthaḥ || 1 ||  
 163050  
 163051 etadasmajjagatsvapne nānyeṣu kathitaṃ mayā |  
 163052 anyeṣvasti jagatsvapneṣvevamanyāpi ca sthitiḥ || 2 ||  
 163053  
 163054 etadyanmayā lokālokaḥ jyotiścakrādisaṃsthānaṃ kathitaṃ tadasmaddṛṣṭe jagatsvapne  
 163055 prasiddhaṃ kathitamanyeṣu tu na kathitaṃ | anyeṣu brahmāṇḍāntaralakṣaṇeṣu  
 163056 jagatsvapneṣvapyevamevotsargataḥ sthitiḥ kvacidanyādrīṣyapītyarthaḥ || 2 ||  
 163057  
 163058 jagatsvapneṣu cānyeṣu saṃsthānakathanena kim |  
 163059 na hyaupayogikādanyā kathā bhavati dhīmatām || 3 ||  
 163060  
 163061 tarhi tadapi vada tatrāha - jagaditi || 3 ||  
 163062  
 163063 sarveṣāmuttare merurlokālokaśca dakṣiṇe |  
 163064 yeṣāmityanumā'śeṣabhūthaughe tena paṇḍitāḥ || 4 ||  
 163065  
 163066 he paṇḍitāḥ tena utsargeṇa tu sarveṣāṃ brahmāṇḍānāṃ madhye  
 163067 sarvadvīpasamudrāṇāmuttare merurlokālokaḥ sthitiḥ ityāśeṣabhūthaughe yeṣāṃ  
 163068 jijñāsā teṣāmanumānamanumā pravartatāmityarthaḥ || 4 ||  
 163069  
 163070 pratyakṣametadanyeṣāṃ yatra te'nye jagadbhramāḥ |  
 163071 nāsmākaṃ viśaye te hi tathā saṃsthānaśobhinaḥ || 5 ||  
 163072  
 163073 ye tvavāntaraviśeṣāste tatrāyānāmeva pratyakṣā nātrāyānāmityāha - pratyakṣamiti  
 163074 || 5 ||  
 163075  
 163076 sarveṣāmuttare merurlokālokaśca dakṣiṇe |  
 163077 saptadvīpanivāsānāṃ nānyeṣāmiti niścayaḥ || 6 ||  
 163078  
 163079 anyeṣāṃ brahmāṇḍādbahirgatānāṃ || 6 ||

163080  
163081 prakṛtaṃ śṛṇu he rāma tadbrahmāṇḍakavāṭakam |  
163082 yatpramāṇaṃ tato vāri bāhye daśaguṇaṃ sthitam || 7 ||  
163083  
163084 brahmāṇḍasya kavāṭakam prāguktakharparadvayaṃ yatpramāṇaṃ  
163085 prāguktaśatakoṭiyojanapramāṇaṃ tataḥ paraṃ bāhye daśaguṇaṃ vāri jalāvaraṇaṃ  
163086 sthitam || 7 ||  
163087  
163088 tadbrahmāṇḍakavāṭaṃ tu tṛṇaṃ tṛṇamaṇiriyathā |  
163089 dhatte vāri svabhāvena nityaṃ kalpakaratnavat || 8 ||  
163090  
163091 nanu tasya ka ādhārastatrāha - taditi | tadbrahmāṇḍakavāṭameva pārthivabhāgatayā  
163092 ākarṣaṇaśaktyā tadvāri dhatte | yathā  
163093 tṛṇamaṇistṛṇacumbakamaṇivīṣeṣastṛṇamākarṣaṇaśaktirūpasvabhāvena dhatte |  
163094 yathā vā kalpavṛkṣo'rthivāñchitāni ratnāni dhatte tadvadityarthaḥ || 8 ||  
163095  
163096 sarveṣāmeva bhāvānāṃ sthitaḥ kalpakaratnavat |  
163097 sarvadā pārthivo bhāgastenātraite patantyalam || 9 ||  
163098  
163099 tarhi meghanirmuktajalakarakādayaḥ samudranadyādiṣu na pateyurjale  
163100 ākarṣaṇaśaktyabhāvāt kiṃtu dūrādapi tīrabhūmimēvopasṛtya tatra pateyustatrāha -  
163101 sarveṣāmtī | ete vṛṣṭijalādayaḥ || 9 ||  
163102  
163103 jalādadaśaguṇaṃ bāhye sthitaṃ tejo nirindhanam |  
163104 ākāśaviśadaṃ śāntastabdhajvālodaropamam || 10 ||  
163105  
163106 prāguktādbrahmāṇḍāvaraṇajalādbāhye || 10 ||  
163107  
163108 tasmāddaśaguṇo bāhye saṃsthito vāyurāyataḥ |  
163109 vāyordaśaguṇaṃ bāhye vyoma tiṣṭhati nirmalam || 11 ||  
163110  
163111 tataḥ parataraṃ śāntaṃ brahmākāśamanantakam |  
163112 na prakāśaṃ na ca tamo mahācidghanamavyayam || 12 ||  
163113  
163114 brahmākāśamavidyāśabalabrahmākāśam | cidghanaṃ prajñānaghanaṃ suṣuptikalpam ||  
163115 12 ||  
163116  
163117 anādimadhyaparyante tasminbrahmamahāmbare |  
163118 mahācinnāmni sarvātmanyayonirvāṇarūpiṇi || 13 ||  
163119  
163120 ayoghanavadacchidranirvāṇarūpiṇi || 13 ||  
163121  
163122 brahmāṇḍānāṃ tādṛśānāṃ dūre dūre punaḥ punaḥ |  
163123 mitholakṣāṇi lakṣāṇi kacantyuparamanti ca || 14 ||  
163124  
163125 kacantyudbhavanti | uparamanti praliyante || 14 ||  
163126  
163127 na kiṃcitkacayatratra same kaccanarūpiṇi |  
163128 tādṛṇmayam tathārūpaṃ tadātmanyeva saṃsthitam || 15 ||  
163129  
163130 kiṃ tatkāraṇaṃ yadbrahmāṇḍalakṣāṇi kacayati tatrāha - na kiṃciditi | kiṃtu  
163131 tadbrahmaivātmani avidyayā tādṛṇmayamevāvasthitam || 15 ||  
163132  
163133 eṣa te kathitaḥ sarvo dṛśyānubhavanakramaḥ |  
163134 adhunā śṛṇu kiṃvṛttaṃ lokāloke vipaścitaḥ || 16 ||  
163135  
163136 praśnottaramupasamhṛtya prakṛtaṃ śrāvayati - eṣa iti || 16 ||  
163137  
163138 svabhyastapūrvasaṃskāro vilasanniścayeritaḥ |  
163139 lokālokaḡirermūrdhnastamaḥsvabhraṃ papāta saḥ || 17 ||  
163140  
163141 suṣṭhu abhyastaḥ pūrvo digantadarśanodyogasaṃskāro yena tathāvidhaniścayenerito  
163142 vipaścittasya lokālokaḡirermūrdhnaḥ śikharātparataḥ prāguktaṃ tamaḥsvabhraṃ papāta  
163143 viveśa || 17 ||  
163144  
163145 dadarśa tatra śikharapratimairvihagairvapuh |  
163146 vikartitaṃ manodehaṃ prasṛtaṃ ca svacintite || 18 ||  
163147  
163148 tatra ca niḡaṃ svaṃ devavapuh

163149 parvataśikharapratimairmahattarairvihagairgṛdhrādibhirvikartitaṃ vicchidya bhakṣitaṃ  
163150 dadarśa | tadanantaraṃ ca khacintite digantadarśane manodehameva pravṛttaṃ dadarśa ||  
163151 18 ||  
163152  
163153 deśasya tasya puṇyatvāddehaṃ taccātivāhikam |  
163154 ādhibhautikatābodhaṃ nānayanirmalāśayaḥ || 19 ||  
163155  
163156 tasya maraṇapradeśasya  
163157 puṇyatvātsthūladehabhāvagocarasaṃskārodbodhakacaturvidhabhūtagrāmādi##-  
163158 anayat | ātivāhikabhāvaṃ na visasmāreti yāvat || 19 ||  
163159  
163160 tāvanmātraprabodho'sau nādhikaṃ bodhamāgataḥ |  
163161 cintayitvā'sitaṃ kāryaṃ babhūva prakṛterhitaḥ || 20 ||  
163162  
163163 tāvanmātraḥ sthūladehātirikṭātmmātragocaraḥ prabodho yasya tathāvidho'sau vipaścit  
163164 tato'dhikaṃ dehatrayātirikṭaśuddhacinmātrātmamātragocaraṃ bodhaṃ nāgataḥ | tato  
163165 digantadarśanalakṣaṇaṃ kāryamasitamaparyavasitaṃ cintayitvā  
163166 prakṛterupasarpaṇasvabhāvasya hitaḥ anukūlo babhūva noparata ityārthaḥ || 20 ||  
163167  
163168 śrīrāma uvāca |  
163169  
163170 adehaṃ prasaratyetaccittaṃ kārye kathaṃ mune |  
163171 ātivāhikasaṃvitterbodhaḥ syātkīdṛśo'dhikaḥ || 21 ||  
163172  
163173 nanvadehaṃ cittaṃ bahiḥ kathaṃ prasarati gacchati | tadabhyupagamepi pūrva  
163174 devaśarīrenāpi nabhovartmanyapratihatagatiḥ sa āsīttatastannāśe'pi manodehena  
163175 nabhomārge gacchatastasya pūrvadehānmanomātramayadehasya ko viśeṣo'bhūditi rāmaḥ  
163176 pṛcchati - adehamiti || 21 ||  
163177  
163178 śrīvasiṣṭha uvāca |  
163179  
163180 saṃkalpapathikatvena yathāntaḥpuravāsinaḥ |  
163181 idaṃ manaḥ prasarati tathāśya prasṛtaṃ manaḥ || 22 ||  
163182  
163183 tatrādyapraśnasyottaramāha - saṃkalpetyādinā | na hi saṃkalpasya pathi prasaro  
163184 dehaprasaramapekṣate ityārthaḥ || 22 ||  
163185  
163186 bhrame svapne manorājye mithyājñāne kathāśrutau |  
163187 yathā manaḥ prasarati tathā tatprasṛtaṃ manaḥ || 23 ||  
163188  
163189 patanti tu śarīraṃ tadātivāhikamucyate |  
163190 ādhibhautikadhīrbhāti vismṛtyātraiva kālataḥ || 24 ||  
163191  
163192 dvitīyasyottaramāha - patantīti | tu śabda ādhibhautikāpekṣayā viśeṣadyotanārthaḥ |  
163193 yasmiṃstu dehe te bhramasvapnamanorājyādayaḥ patanti prasaranti  
163194 taccharīramātivāhikamityārthaḥ | atrātivāhike deha eva tadbhāvavismṛtyā  
163195 ādhibhautikatābuddhirudetīti prāguktasyānuvādo viśeṣapradarśanārthaḥ || 24 ||  
163196  
163197 ate tadāntardhimāyāte sarparaṃjubhramopame |  
163198 ādhibhautikadehe'smiñchiṣyate tvātivāhikaḥ || 25 ||  
163199  
163200 kadā tarhi ādhibhautikabhāvanivṛttyā ātivāhikapariśeṣastatrāha - te tadeti | te iti  
163201 padaṃ pūrvaślokanvayī | vicāreṇa ādhibhautikavibhrame antardhimāyāte satī tadā  
163202 ātivāhikaḥ śiṣyate || 25 ||  
163203  
163204 ātivāhika eṣo'ṅga nipuṇaṃ pravicaṛyatām |  
163205 cinmātravyatirekeṇa yāvadatrānyadasti no || 26 ||  
163206  
163207 ātivāhikadehanivṛttyā cinmātrapariśeṣe'pi vicāra evopāya ityāśayenāha -  
163208 ātivāhika iti | nipuṇaṃ tejasā somya śuṃgena sanmūlamanviccha iti  
163209 śrutidarśitatattvadarśanopāyena || 26 ||  
163210  
163211 deśāddeśāntaraprāptau yanmadhye saṃvido vapuḥ |  
163212 cinmātrasyāśya tadrūpamanantasyaika rūpiṇaḥ || 27 ||  
163213  
163214 nirviṣayacinmātrā prasiddhistu prāgbahuśo vārītaivetyāśayena prāgbahuśaḥ  
163215 paṭhitameva ślokaṛdha punaḥ paṭhati - deśāditi | tadrūpaṃ prasiddhameveti śeṣaḥ ||  
163216 27 ||  
163217

163218 kva dvaitaṃ kva ca vā dveṣaḥ kva rāgādi tu kathyatām |  
163219 sarvaṃ śivamanādyantaṃ paro bodha iti smṛtaḥ || 28 ||  
163220  
163221 tatra ca dvaitarūpasya viśayasya tatprayuktarāgadveṣādeśca prasaktireva nāstītyāha -  
163222 kveti || 28 ||  
163223  
163224 nirmanomananaṃ śāntamāsitaṃ bodha uttamaḥ |  
163225 ātivāhikadehastho na taṃ bodhamupāgataḥ || 29 ||  
163226  
163227 yannirgatamanomananamāsitamavasthānaṃ sa evottamo bodhaḥ | ātivāhikadehastho  
163228 vipaścittu taṃ bodhaṃ nopāgataḥ kiṃtu tadvibodhaḥ ātivāhikadehamātrātmabodhavān |  
163229 ata evāgre visaranmano dadarśeti pareṇānvayaḥ || 29 ||  
163230  
163231 vipaścittadvibodho'sau dadarśa visaranmanaḥ |  
163232 ātivāhikabodhena garbhavāsopamaṃ tamaḥ || 30 ||  
163233  
163234 garbhavāsopamaṃ tamaśca dadarśa || 30 ||  
163235  
163236 tamaso'nte viriñcāṇḍakavāṭacchedabhūtaṃ |  
163237 vajrasāraṃ hemamayaṃ koṭiyojanavistṛtaṃ || 31 ||  
163238  
163239 viriñcāṇḍasya kapāṭaprāyo yaśchedaḥ khaṇḍastadrūpaṃ bhūtaṃ  
163240 saṃpuṭavibhāgasamdhivibhūtamiti yāvat || 31 ||  
163241  
163242 tadante prāpa salilaṃ tasmādaṣṭaguṇaṃ tataḥ |  
163243 kapāṭabhūmyaiva samaṃ sthitamarṇavapṛṣṭhavat || 32 ||  
163244  
163245 taduttaraṃ tadāvaraṇaprāptimāha - tadante iti | kavāṭabhūmyaiva samaṃ tulyatayā  
163246 dvīpānte arṇavapṛṣṭhavatsthitam | jalasya  
163247 nirādhārāvasthānāyogādaṇḍakapālakhaṇḍamāśritya tadvadeva vibhajya sthitamiti  
163248 bhāvaḥ || 32 ||  
163249  
163250 tamatītya tataḥ prāpa tejo'rkagaṇabhīṣaṇaṃ |  
163251 pralayāgnighanaajvālāpiṇḍakoṭarabhāsvaraṃ || 33 ||  
163252  
163253 taijasādyāvaraṇasya tu na jalavadādhārāpekṣeti saṃdhivibhāgābhāvātpiṇḍakoṭaramiva  
163254 bhāsvaramityuktiḥ || 33 ||  
163255  
163256 dāhaśokādikumuktena vapuṣā mānasena tat |  
163257 tatra gacchansa bubudhe vahanaṃ pūrvavāsitaṃ || 34 ||  
163258  
163259 tatra taijasāvaraṇe gacchan sa vipaścittaduttaraṃ vāyvāvaraṇe vahanaṃ bubudhe || 34 ||  
163260  
163261 uhyamāno vivedāsāvātmānaṃ tvātivāhikaṃ |  
163262 cittamātrātmānaḥ svasya kimivohyata ityapi || 35 ||  
163263  
163264 tacca tasya svapnakalpanāprāyaṃ na vāstavamiti bubudhe iti padasya tātparyamityāha -  
163265 uhyamāna iti || 35 ||  
163266  
163267 iti bodhena dhīrātmā taṃ tatārā'nilārṇavam |  
163268 prāpa tadvitataṃ vyoma tasmāddaśaguṇaṃ sthitam || 36 ||  
163269  
163270 tādr̥śavedanabalādeva vāyvāvaraṇataraṇaṃ tasyetyāha - itīti || 36 ||  
163271  
163272 tadatikramya sa prāpa brahmākāśamanantakam |  
163273 yatra sarvaṃ yataḥ sarvaṃ yanna kiṃcicca kiṃcana || 37 ||  
163274  
163275 brahmākāśamavidyāśabalabrahmākāśam || 37 ||  
163276  
163277 manasā prabhramaṃstatra dūrāddūrataṃ yayau |  
163278 tena dr̥ṣṭaṃ ca pṛthvyāpastejo vāyustathā jagat || 38 ||  
163279  
163280 dr̥ṣṭaṃ saṃskāravaśāditi bhāvaḥ || 38 ||  
163281  
163282 punaḥ saṃsāraranāṇaḥ punaḥ sargāḥ punardiśaḥ |  
163283 punarmahīdharā vyoma punardevāḥ punarnarāḥ || 39 ||  
163284  
163285 punarnarā dr̥ṣṭā iti vipariṇāmenānuśajjate || 39 ||  
163286

163287 punaḥ pañcamahābhūtaparyante brahma nirghanam |  
 163288 punastatra jagantyuccaiḥ punaḥ sargāḥ punardiśaḥ || 40 ||  
 163289  
 163290 niṣṭhitam ghanam nirghanam || 40 ||  
 163291  
 163292 brahmākāśastataḥ sargāḥ punaranye tvaniṣṭhitāḥ |  
 163293 ityasau viharandīrghakālamadyāpi samsthitaḥ || 41 ||  
 163294  
 163295 aniṣṭhitā avyavasthitāḥ || 41 ||  
 163296  
 163297 svaniścayāccirābhyastānnāsau viratimeti hi |  
 163298 anto naivāstyavidyāyāḥ sā hi brahmaiva satyatā || 42 ||  
 163299  
 163300 niścayājagatsatyatāniścayāt | satyatā satyasvabhāvaḥ paryālocitaścetsā brahmaiva || 42  
 163301 ||  
 163302  
 163303 vastuto nāstyavidyeha brahmaṇyavikalātmani |  
 163304 idaṁ dṛśyamavidyeyamityātmaīṣa vikāśitaḥ || 43 ||  
 163305  
 163306 tatkutastatrāha - vastuta iti || 43 ||  
 163307  
 163308 yadyathā jāgrati swapne dṛṣṭam drakṣyasi paśyasi |  
 163309 tattathā brahma sacchāntamāsīdasti bhaviṣyati || 44 ||  
 163310  
 163311 yadbrahma jāgrati swapne ca yathā yādṛśavāsanodbhavana prāgdṛṣṭam sāmpratam  
 163312 paśyasyagre'pi drakṣyasi tadbrahma tathaivāsīdasti bhaviṣyati ca || 44 ||  
 163313  
 163314 vanatamaḥpravilokanacakrakam kramajagatpratibhānamidaṁ mahat |  
 163315 paratayā pratibhātmatayānaya na ca sadaṅga na vāpyasadākṛti || 45 ||  
 163316  
 163317 ata evedaṁ jagatsadasadvilakṣaṇamanirvacanīyamevetyāha - ghanatapta iti | idaṁ  
 163318 āsīdasti bhaviṣyatīti kramayuktaṁ jagatpratibhānam ghanam tamaḥ avidyāmātrameva  
 163319 pramīlitayorvilocanayostaimirikaṁ cakrakamiva mahadbhāti | tacca parañcinmātrātmā  
 163320 tattayā na sat pratibhātmatayā anayā ajñadṛṣṭiprasiddhayā tu na asadākṛti | ata  
 163321 ubhayadṛṣṭiprāmāṇye anirvacanīyamevetyarthaḥ || 45 ||  
 163322  
 163323 teṣveva teṣviva ca teṣu tanūtareṣu brahmodareṣu ciradūrataram jagatsu |  
 163324 so'dyāpyasaṁviditatattvatayā tayoccaiḥ khaṇḍeṣu raṅkuriva rāghava baṁbhramīti ||  
 163325 46 ||  
 163326  
 163327 he rāghava sa vipaścīt adyāpi asaṁviditatattvatayā teṣu pūrvadṛṣṭeṣveva teṣviva  
 163328 tatsadṛṣeṣvanyeṣu ca vāsanāmātratvāttanūtareṣu brahmaṇām virājāmudareṣu  
 163329 prasiddheṣu jagatsu vanakhaṇḍeṣu raṅkurmṛgaviśeṣa iva uccaiḥ svavāsanaunnatyena  
 163330 baṁbhramīti punaḥpunarbhramati | bhrameryaṅluki abhyāsasya nuk || 46 ||  
 163331  
 163332 i0 śrīvā0 vā0 de0 mo0 ni0 u0 a0 vi0 brahmagītāsu  
 163333 brahmākāśavipaścījjagaccandradarśanam nāmāṣṭāviṁśatyuttaraśatataṁ sargaḥ ||  
 163334 128 ||  
 163335  
 163336 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 163337 brahmākāśavipaścījjagaccandradarśanam nāmāṣṭāviṁśatyuttaraśatataṁ sargaḥ ||  
 163338 128 ||  
 163339  
 163340 ekonatrimśadadhikaśatataṁ sargaḥ 129  
 163341  
 163342 śrīrāma uvāca |  
 163343  
 163344 tayordvayormuniśreṣṭha saṁpannam kimataḥ param |  
 163345 paścādvipaścītostasya ruddhayorvai vipaścītoḥ || 1 ||  
 163346  
 163347 vipaścītorudanto'tra varṇyate hyavaśiṣṭayoḥ |  
 163348 tatraikasya mṛgatve'nte tathā rāmasamāgamaḥ ||  
 163349  
 163350 eko vipaścīdviṣṇuprasādājñānam prāpya mukto dvitīyastvadyāpyavidyāyām  
 163351 baṁbhramītīti śrutvā avaśiṣṭayordvayoḥ samācāram rāmaḥ pṛcchati - tayoriti |  
 163352 candraloke śālmalidviparājye ca  
 163353 bhogairniruddhayorvipaścītorbhogāsāratvābhijñāyostayordvayoḥ  
 163354 pūrvadakṣiṇavipaścītoḥ paścādanantaram ataḥ prāguktātparamanyattasya  
 163355 digantadarśanavarasya saṁbandhi kiṁ caritraṁ saṁpannamiti praśnaḥ || 1 ||



163356  
163357 śrīvasiṣṭha uvāca |  
163358  
163359 tayorekaściraḅhyastavāsanāvivāśīkṛtaḥ |  
163360 bhramandvīpeṣu dehaughaistāmeva padaviṃ gataḥ || 2 ||  
163361  
163362 tāmuttaravipaścitaḥ padaviṃ brahmāṇḍāvaraṇalaṅghanena śabale brahmaṇi  
163363 saṃsāralakṣakoṭiṣu bhramaṇalakṣaṇāmeva padaviṃ dakṣiṇo vipaściddgata ityārthaḥ || 2 ||  
163364  
163365 tathaivāvaraṇāmstyaktvā paramākāśakoṭare |  
163366 paśyansāṃsāralakṣāṇi tathaivādyāpi saṃsthitaḥ || 3 ||  
163367  
163368 tathaivetyādiruktasyaiva prapañcaḥ || 3 ||  
163369  
163370 tayordvitiyaḥ svābhyastādādāvāsaṃgatervaśāt |  
163371 tyaktavānprabhramaddehairadya śaile mṛgaḥ sthitaḥ || 4 ||  
163372  
163373 dvitīyaḥ pūrvo vipaścit svena  
163374 candrasaṃnidhāvabhyastāccandramṛgasnehātīsayalakṣaṇāt āsaṃgaterāsaṅgasya  
163375 vaśāt candreṇa saha pratimāsamudbhūtaiḥ prabhramaddehairupalakṣitastāni tyaktavānsan  
163376 adya śaile mṛgo bhūtvā sthitaḥ || 4 ||  
163377  
163378 śrīrāma uvāca |  
163379  
163380 ekaiva vāsanā brahmanyā caturṇām sadoditā |  
163381 nānātām sā katham prāptā hīnottamaphalapradām || 5 ||  
163382  
163383 ekarūpāyā vāsanāyā antaḥkaraṇasya dehasya ca caturdhābhāve'pi vāsanāvibhāgasya  
163384 hīnottamaphalabhedasya vā'saṃbhavaṃ rāmaḥ śaṅkate - ekaiveti || 5 ||  
163385  
163386 śrīvasiṣṭha uvāca |  
163387  
163388 svabhyastā vāsanā jantordeśakālakriyāvaśāt |  
163389 tanudārḍhyānyatāmeti ghanadārḍhyaiti nānyatām || 6 ||  
163390  
163391 tatrādyapraśnasyottaramāha - svabhyasteti | tanudārḍhyā komalā | ghanadārḍhyā  
163392 atiparipākadṛḍhībhūtā | anyatām vibhāgam || 6 ||  
163393  
163394 deśakālakriyādyetadekatā vāsanaikatā |  
163395 tayoryadeva balavattadeva jayati kṣaṇāt || 7 ||  
163396  
163397 vāsanānāmekībhāve vibhāge vā ko hetustatrāha - deśeti | yadā  
163398 bhogyaphalānukūlānām deśakālakarmaprayatnasāmagriṇāmekatā tadā  
163399 tadanukūlasamānaviśayavāsanānāmapyekatā saṃpadyate | yadā tu bhedastadā vibhāgaḥ |  
163400 yadā tu samānadeśakālakriyāphalā kācidvāsanā tadbhinnadeśakālakriyāphalā cāparā  
163401 vāsanā dve udbhūte tadā tayormadhye yadeva balavattadeva jayati | balavattā ca  
163402 phalānumeyeti bhāvaḥ || 7 ||  
163403  
163404 evaṃ vibhāgenaite'tra catvāraḥ samavasthitāḥ |  
163405 kṛṣyante dvāvavidyārthamānyo mukto mṛgo'paraḥ || 8 ||  
163406  
163407 evamanayā rītyā ete vipaścito  
163408 yugapadudbhūtaviruddhadeśādibhogyavāsanāvibhāgaprayuktenāśrayavibhāgena  
163409 catvāraḥ santaḥ samavasthitāḥ | tatrādyāvavidyārthamāparo mṛga iti trayo'pi kṛṣyante  
163410 vāsanābhiḥ | anya ekastu muktaḥ || 8 ||  
163411  
163412 nādyāpi tairavidyāyā labdho'nto bhrāntibuddhibhiḥ |  
163413 ananteyamavidyeyamajñānaparibr̥mhitā || 9 ||  
163414  
163415 taistribhiḥ | ajñānairbhrāntisahasraiḥ parito br̥mhitā vardhitā || 9 ||  
163416  
163417 kṣipreṇa śāntā bhavati vijñānāloka āgate |  
163418 amūlameva [samūlameva iti pāṭhaḥ |] galati timiraśrīrivodaye || 10 ||  
163419  
163420 amūlaṃ niḥśeṣameva galati || 10 ||  
163421  
163422 kālenānyajagajjātaṃ śṛṇu vṛttaṃ vipaścitaḥ |  
163423 tasmindūratāre deśe kasmīṃścitsaṃsṛtibhrame || 11 ||  
163424

163425 kṣipreṇa kāleneti pūrvaslokānvayi | idānīm paścimavipaścito yena vṛttena muktirjātā  
163426 tatpunaḥ śrāvayati - anyeti | anyasminsvavāsanākālpite jagati brahmāṇḍe jātam |  
163427 tasmin brahmāṇḍe | dūratare svādūdadhīparabhāgasthavarṇabhūdeṣe || 11 ||  
163428  
163429 kvacidbrahmamahāvvyomni kasmimściddṛśyamaṇḍale |  
163430 tasya dṛśyātmanā prāpte vastuto brahmarūpiṇi || 12 ||  
163431  
163432 brahmamahāvvyomni kvacidadhyaste kasmimściddṛśyamaṇḍale | kiṃ vāstavenetyāha ##-  
163433  
163434 sa ekaḥ śubhasaṃgatyā viduṣāṃ madhyamāgataḥ |  
163435 dṛśyaṃ yathāvadviññāya brahmatāmālamāgataḥ || 13 ||  
163436  
163437 śubhasya śāntidāntibhagavadbhaktyādiguṇaughasya saṃgatyā sa paścimo vipaścideko  
163438 viduṣāṃ jīvanmuktānām || 13 ||  
163439  
163440 tatraivāśu pariññānātsā'vidyā sa ca dehakaḥ |  
163441 mṛgatṛṣṇāmbvivāśāntimāgatau rāgatantritau || 14 ||  
163442  
163443 tasya sā jagadākārā avidyā sa dehaśca mokṣottaram kva gatau tatrāha - tatraiveti |  
163444 āśāntiṃ bādhamāgatau yatastau rāgaḥ kāmastattantritau tadadhīnasthitikau | tathā ca  
163445 śrutiḥ yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ | atha martyo'mṛto bhavatyatra  
163446 brahma samaśnute iti || 14 ||  
163447  
163448 iti te sarvamākhyātaṃ vipaścicceṣṭitaṃ sphuṭam |  
163449 anantaivamavidyeyaṃ brahmavattanmayī yataḥ || 15 ||  
163450  
163451 prakṛtakathāmupasaṃharati - itīti | iyamavidyā kāryāvidyā sarvadikṣvadyāpi  
163452 tairantādarśanādanantā kāraṇabrahmavat || 15 ||  
163453  
163454 yena yatraiva varṣāṇām lakṣalakṣāṇi gamyate |  
163455 tatra tatra svabhāvena citā kimapi lakṣyate || 16 ||  
163456  
163457 tatkalpakājñātacita ānantyādeva tadānantyamiti brahmavaditi  
163458 dṛṣṭāntoktestātparyamityāha - yeneṭi || 16 ||  
163459  
163460 tadevāśvapariññātaṃ mithyā vidyeti kathyate |  
163461 pariññātaṃ tu tacchāntaṃ tathā brahmeti kathyate || 17 ||  
163462  
163463 tanmayītyukterapi tātparyamāha - tadeveti | tadbrahmaiva || 17 ||  
163464  
163465 bhedo na bhedastatrāyaṃ bhedo'yaṃ yanmayaḥ kila |  
163466 tadbrahmaiva cidābhāsaṃ cidrūpaiva hi bhinnatā || 18 ||  
163467  
163468 nanvavidyeti brahmeti ca bhede sati kathaṃ tadeva tatrāha - bheda iti | ayaṃ bhedo na  
163469 bhedo yato'yaṃ tanmayaḥ avidyāmaya eva sā ca brahmaiveti | cidbhāsyatvādapi bhedo na  
163470 cito'nya ityāha - taditi || 18 ||  
163471  
163472 brahmāṇḍamaṇḍapasyāsyā bhramatetyavipaścitā |  
163473 labdho yugaśatairanto nāvidyāyā vipaścitā || 19 ||  
163474  
163475 jñānaśūnyenottaravipaścitā tu yugaśatenāpyavidyāyā anto na labdha ityāha -  
163476 brahmāṇḍeti | iti uktarītyā bhramatā avipaścitā aviduṣā vipaścitā tu avidyāyā anto  
163477 yugaśatairapi na labdhaḥ || 19 ||  
163478  
163479 śrīrāma uvāca |  
163480  
163481 sa brahmāṇḍakapāṭaḥ kiṃ na saṃprāpto vipaścitā |  
163482 tvayaitatkathitaṃ brahmanna kathaṃ vadatām vara || 20 ||  
163483  
163484 uttaravipaścito brahmāṇḍakavāṭasaṃdhyākāśamārgeṇa nirgamanam katham  
163485 brahmāṇḍabhaṅge akāraṇānuktyā saṃdhyākāśasyaivāsaṃbhāvanādityāśayena  
163486 rāmaḥ śaṅkate - sa iti | brahmāṇḍakapāṭa eva kiṃ na saṃprāptaḥ tathā ca taṃ  
163487 bhittvā yathā sa bahirgataḥ etat tvayā katham na kathitam || 20 ||  
163488  
163489 śrīvasiṣṭha uvāca |  
163490  
163491 jātenaiva viriñcena purā brahmāṇḍamaṇḍalam |  
163492 dvābhyāmadhastādūrdhvatṣvabhujābhyāṃ pravidāritam || 21 ||  
163493

163494 vasiṣṭho brahmāṇḍakapāṭadvayavibhāge kāraṇaṃ prāk pāṣāṇakhyāne uktameva  
 163495 smārayati - jāteneti || 21 ||  
 163496  
 163497 bhāgastenordhvatastasmādatidūratarāṃ gataḥ |  
 163498 ato [anya iti pāṭhaḥ |] bhāgo gato'dhastādatidūratarāntaram | 22 ||  
 163499  
 163500 anyadatidūratarāṃ atidūratarāntaram | atidūratarāmantaramavadhiṃ gata iti vā || 22 ||  
 163501  
 163502 tāvivāśritya tiṣṭhanti jalādyāvaraṇāstataḥ |  
 163503 ta eva ca tadādhārā lambante saṃsthitāstayoḥ || 23 ||  
 163504  
 163505 jalādyāvaraṇāstau bhāgāviva vibhaktāstāvevāśritya tiṣṭhanti | āśritya sthitiḥ  
 163506 sādharmaṇi vibhaktatā tu jalāvaraṇamātrasyeti prāgupapāditameva || 23 ||  
 163507  
 163508 etayormadhyamākāśaṃ viduraṇḍakapāṭayoḥ |  
 163509 apārāvāramāṇīlamidamālakṣyate tu yat || 24 ||  
 163510  
 163511 jalādyāvaraṇāstatra na laganti na santi ca |  
 163512 taddhi nirmalamāśūnyamālānaṃ kalpakl̥ptibhiḥ || 25 ||  
 163513  
 163514 tatra ākāśe apāratvoktiritarabhūtāpekṣayā vaipulyakhyāpanāya | anyathā  
 163515 bāhyākāśāvaraṇasya pūrvāvaraṇadaśaguṇaparimāṇatvānupapatteḥ | tadagre  
 163516 brahmākāśavarṇanāyogācca | ālānamitarabhūtānāmādhāraḥ | yāvatpralayaṃ  
 163517 kalpakālakalpanaiḥ || 25 ||  
 163518  
 163519 tena mārgena yāto'sau vipaścidṛkṣacakravat |  
 163520 avidyāyāḥ parīkṣārthamāmokṣamatidīkṣitaḥ || 26 ||  
 163521  
 163522 avidyāyāḥ parita īkṣārthamatisāyena dīkṣito gṛhītadīkṣa iva || 26 ||  
 163523  
 163524 brahmaivānantarūpeyamavidyā tanmayī yataḥ |  
 163525 ato'sti sā'parijñātā parijñātā na vidyate || 27 ||  
 163526  
 163527 tarhi sa dṛḍhatarapurusaḥ prayatnāvicchedādavidyāntaṃ kuto na dadarśeti  
 163528 cettasyāvastuto'nantabrahmātmakatvādevetyāha - brahmaiveti | tarhi tattvajñaistadantaḥ  
 163529 kathaṃ dṛśyate tatrāha - parijñātetī || 27 ||  
 163530  
 163531 vipaścita iti prāpya dūraddūraṃ pare'mbare |  
 163532 jagadrūpeṣvavidyāyā bhramantyanyeṣu keśucit || 28 ||  
 163533  
 163534 avidyāyā jagallakṣaṇeṣu rūpeṣu keśucit || 28 ||  
 163535  
 163536 kaścinnukto mṛgaḥ kaścitkaucidadyāpi tau kvacit |  
 163537 bhramataḥ prāktanānalpasamāskāravivaśīkṛtau || 29 ||  
 163538  
 163539 śrīrāma uvāca |  
 163540  
 163541 kīdṛśeṣu kva dūreṣu te jagatsu vipaścitaḥ |  
 163542 bhramantīti mune brūhi mayi cejjāyate kṛpā || 30 ||  
 163543  
 163544 rāmapraśnāḥ spaṣṭāḥ || 30 ||  
 163545  
 163546 kiyatyadhvani saṃsārāste jātā yeṣu te mune |  
 163547 mahadetadihāścaryamaśmākaṃ kathitaṃ tvayā || 31 ||  
 163548  
 163549 śrīvasiṣṭha uvāca |  
 163550  
 163551 sthitaḥ vipaścitau rāma tāvubhau jagatoryayoḥ |  
 163552 te'smākaṃ gocaraṃ yāte jagatī yatnato'pi no || 32 ||  
 163553  
 163554 svapnadṛṣṭo'pūrvō grāma itaḥ kiyaḍdūre'stīti praśnavadrāmapraśno'yaṃ  
 163555 yojanaśaṃkhyoktyā na samādhātuṃ yogya iti matvā vasiṣṭhastadaparijñānokticchalena  
 163556 svāśayaṃ sūcayannuttaramāha - sthitāviti | yatnataḥ paryālocane'pyasmākaṃ te jagatī  
 163557 gocaraṃ buddhiviśayatāṃ no yāte || 32 ||  
 163558  
 163559 tṛtīyo mṛgatāṃ yāto vipaścidyatatra tiṣṭhati |  
 163560 sa kadācitsasaṃsāro gocare no'vatiṣṭhate || 33 ||  
 163561  
 163562 sa brahmāṇḍastadantargatasamāsaraiḥ sahitaḥ saṃsāro no gocare

163563 buddhiviṣayabhāve'vatiṣṭhate || 33 ||  
163564  
163565 śrīrāma uvāca |  
163566  
163567 vipaścinnṛgatāṃ yāto yasmiñjagati saṁsthitaḥ |  
163568 tajjagatkva mahābuddhe yathāvatkathayeti me || 34 ||  
163569  
163570 śrīvasiṣṭha uvāca |  
163571  
163572 dūrāddūratarāṃ gatvā parabrahmamahāmbare |  
163573 mṛgo vipaścijjagati sa yasmiñstajjagacchṛṇu || 35 ||  
163574  
163575 tadidaṃ viddhi trijagadihāsau saṁsthito mṛgaḥ |  
163576 idaṃ tatparamākāśaṃ dūrāddūre jagatsthitam || 36 ||  
163577  
163578 pūrvatanavipaścijjanmadeśāddūrāddūre vyavasthitam || 36 ||  
163579  
163580 śrīrāma uvāca |  
163581  
163582 vipaścidadasmādevāsau jagatastāṃ gatiṃ gataḥ |  
163583 ihaivāद्या mṛgo jātaḥ kathametatsamañjasam || 37 ||  
163584  
163585 tāṃ digantadarśanagatiṃ gataḥ san ihaiva mṛgo jāta iti kathaṃ samañjasam |  
163586 parāvṛtṭyā gamanaṃ vinā iha mṛgajanmāsambhavādityarthaḥ || 37 ||  
163587  
163588 śrīvasiṣṭha uvāca |  
163589  
163590 avayavānavayavī nityaṃ vetti yathākhilān |  
163591 tathā sarvānaḥ vedmi brahmaṇyātmanyavasthitān || 38 ||  
163592  
163593 dūraṃ dūratarāṃ cetyādisarva paricchinātmadarśināmeva bhavati |  
163594 aparicchinātmadarśināṃ tvavayavināmavayavā iva sarvaṃ saṃnihitatarameveti  
163595 svānubhaveneyamuktirityāśayenottaramāha - avayavāniti | sarvānbrahmāṇḍāniti  
163596 śeṣaḥ || 38 ||  
163597  
163598 aniṣṭhitānsasaṃhārānnānākārāṃstu tānbahūn |  
163599 mithaḥ protānmithodṛśyānsvarūpāniva pārthivān || 39 ||  
163600  
163601 anyadṛśā atītatarāṇāmapi brahmadṛśā sāmpratāṃ sannihitataratvameveti kālato'pi na  
163602 kasyacidūrātāstītyāśayena tānviśinaṣṭi - aniṣṭhitāniti |  
163603 cirakālottarabhāvitvātsāmpratamaniṣṭhitān asaṃjātān tathā sasaṃhārān  
163604 pūrvakālaniṣpannasamhārasahitān nānākārānvicitrān mithaḥ parasparamadṛśyānapi  
163605 ekatra cityadhyāsātparasparaprotān pārthivān  
163606 pṛthvivikārabhūtapāṭatantvādisvarūpāniva sthitān || 39 ||  
163607  
163608 tatra kasmīṃscidanyasminmārges'minniva tiṣṭhati |  
163609 yadvṛttāṃ kathitaṃ rāma tadetadbhavate mayā || 40 ||  
163610  
163611 tatra brahmāṇḍeṣu kasmīṃscidanyasminmāgre asminnetadbrahmāṇḍasthe mārges'iva  
163612 tiṣṭhati sati yadvṛttāṃ tanmayā bhavata etadbrahmāṇḍa iva kṛtvā atraiva  
163613 vipaścijjanmarājyādīti kathitaṃ tattvataḥ prakārataśca bhedābhavādityarthaḥ || 40 ||  
163614  
163615 vipaścito'nyasaṃsāre dehairbhrāntā digantarān |  
163616 tānanantāmbare vyomni tāvatkālamakhinnadhīḥ || 41 ||  
163617  
163618 tān pūrvoktān digantarān svasvavāsanākālpite anyānyasaṃsāre tādṛśaireva  
163619 dehairvastuto bhrāntāḥ naikasmīṃstatra pūrvo vipaścidihaiva hariṇo jāta  
163620 ityuttaratrānvayaḥ || 41 ||  
163621  
163622 ihaiva hariṇo jātaḥ kasmīṃscidgirikandare |  
163623 kākātāliyaयोगena bhrāntvā bhūri jagadbhramam || 42 ||  
163624  
163625 sa jaganti bhramandūre yasminsarge mṛgaḥ sthitaḥ |  
163626 sasargo'yamiti vyomni kākātāliyavatsthitam || 43 ||  
163627  
163628 vyomni brahmākāśe || 43 ||  
163629  
163630 śrīrāma uvāca |  
163631

163632 evaṃ cettadvada brahmankasyāṃ kakubhi maṇḍale |  
 163633 kasminkasmiṃśca śaile'sau vane kasminmṛgaḥ sthitaḥ || 44 ||  
 163634  
 163635 kakubhi diśi || 44 ||  
 163636  
 163637 kiṃ karoti kathaṃ dūrvāscarvayatyrvarāspadaḥ |  
 163638 jātiṃ tām jaraṭhajñānī kadodārāṃ smarīṣyati || 45 ||  
 163639  
 163640 urvarā sasyāḍhyā bhūmistadāspadaḥ jaraṭhaṃ jarayeva śithilaṃ jñānamasyāstīti  
 163641 jaraṭhajñānī sa mṛgastāṃ prāktanīm jātiṃ vipaścijjanma kadā saṃsmarīṣyati || 45 ||  
 163642  
 163643 śrīvasiṣṭha uvāca |  
 163644  
 163645 yo'sau trigartanāthena dattaḥ kṛḍāmṛgastava |  
 163646 sthitaḥ kṛḍāmṛgāgāre viddhi taṃ tvaṃ vipaścitaṃ || 46 ||  
 163647  
 163648 trigartā deśaviśeṣāsteṣāṃ nāthena rājñā tava upāyanatvena yaḥ kṛḍāmṛgo dattaḥ  
 163649 sa idānīm kṛḍāmṛgabandhanāgāre sthito'sti taṃ mṛgaṃ tvaṃ vipaścitaṃ viddhi || 46 ||  
 163650  
 163651 śrīvālmīkiruvāca |  
 163652  
 163653 śrutveti rāghavastasyāṃ sabhāyāṃ vismayānvitaḥ |  
 163654 bālakānmṛgamānetu preṣayāmāsa bhūriśaḥ || 47 ||  
 163655  
 163656 athānīto mṛgo mugdhaḥ sabhāṃ sphārāṃ viveśa saḥ |  
 163657 sarvaiḥ sabhyagaṇairdṛṣṭaḥ puṣṭimāṃstuṣṭimānapi || 48 ||  
 163658  
 163659 tārābinduyutaṃ dehabindubhiḥ khaṃ viḍambayan |  
 163660 dṛṣṭipātotpālāsāraiḥ sundarīḥ paritarjayan || 49 ||  
 163661  
 163662 dehagatairbindubhiḥ pṛṣadbhistārābinduyutaṃ khaṃ viḍambayannanukurvan || 49 ||  
 163663  
 163664 ādṛtānādṛtasabhairnīlā marakatatviṣaḥ |  
 163665 dhāvamstr̥ṇecchayā lolaṃ mugdhaiścakitavīkṣitaiḥ || 50 ||  
 163666  
 163667 ādṛtā darśanādaravatyapi anādṛtā sabhā yaistathāvidhaiścakitavīkṣaṇaiḥ  
 163668 sabhayakaṭākṣairnīlavarṇāḥ sabhāstambhādikhacitamarakatatviṣo  
 163669 haritatṛṇabhrāntiprayuktayā icchayā ādātuṃ dhāvan || 50 ||  
 163670  
 163671 utkarṇonṇayanodgrīvaṃ kṣaṇabhaṅgāvalasthitaiḥ |  
 163672 utkarṇanayanodgrīvaiḥ sabhyānākulayañjavaiḥ || 51 ||  
 163673  
 163674 ūrdhvikṛtakarṇanayanagrīvaṃ yathā syāttathā kṣaṇabhaṅgairasthirairavalairanivāryaiḥ  
 163675 sthitairavasthānaistathāvidhairjavaiśca sabhyānsabhāgatān janān darśanotkaṇṭhayā  
 163676 āskandanaśaṅkayā ca ākulayan || 51 ||  
 163677  
 163678 mṛgamālokyā taṃ lokāḥ sarājamunimantriṇaḥ |  
 163679 anantā bata māyeti ciraṃāsansmayākulāḥ || 52 ||  
 163680  
 163681 smayo vismayastadākulā āsan || 52 ||  
 163682  
 163683 āścaryacarvaṇasuvismītasarvalokā sarvāvalokanaghanotpalavarṣakṛṣṇam |  
 163684 ratnāmśujālakacitaṃ mṛgamīkṣamāṇā sāsītsabhā kamalinī lipinirmiteva || 53 ||  
 163685  
 163686 sarveṣāṃ sabhāsadāmaivalokanalakṣaṇairghanairnibiḍairutpalavarṣaiḥ kṛṣṇam  
 163687 nīlavarṇīkṛtamiva sthitaṃ nānāvidharatnānāmśujālaiḥ kāntisaṃūhai racitaṃ  
 163688 pariṣkṛtaṃ taṃ mṛgamīkṣamāṇā sabhā āścaryasyādbhutarasasya yaccarvaṇam  
 163689 vīgālitavedyāntaratayā antarāsvādanam tena suvismīta vismayajaḍīkṛtāḥ sarve lokā  
 163690 yasyāṃ tathāvidhā satī lipinirmīta citralikhita kamalinī padmavanīva āsīt || 53 ||  
 163691  
 163692 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vipa0 vipaścīnmṛgalābho  
 163693 nāmaikonatrimśadadhikaśatatamaḥ sargaḥ || 129 ||  
 163694  
 163695 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 163696 vipaścīnmṛgalābho nāmaikonatrimśadadhikaśatatamaḥ sargaḥ || 129 ||  
 163697  
 163698 trimśadadhikaśatatamaḥ sargaḥ 130  
 163699  
 163700

163701 śrīvālmīkiruvāca |  
163702  
163703 atha rāma uvācāsyā mune kena vipaścitaḥ |  
163704 syādupāyena duḥkhāntaḥ prāktanātmodayāditi || 1 ||  
163705  
163706 vasiṣṭhadhyānaḥ vahnau mṛgasyātra praveśanam |  
163707 vipaścidehalābhena prākṣmṛtiścātra varṇyate ||  
163708  
163709 prāktana ātmā vipaścidehastasyodayātpunarāvīrabhāvājñānena  
163710 vāstavātmāvirbhāvācca iti rāma uvācetyanvayaḥ || 1 ||  
163711  
163712 śrīvasiṣṭha uvāca |  
163713  
163714 yenaivābhyuditā yasya tasya tena vinā gatiḥ |  
163715 na śobhate na sukhadā na hitāya na satphalā || 2 ||  
163716  
163717 yasya puruṣasya yenaiva ciropāsitenā daivatena gatiḥ punaḥpunarabhilaṣitasiddhiḥ  
163718 prāgabhyuditā tasya puruṣasya tena daivatena vinā'pi agre gatiṣṭhābhilaṣitasiddhirna  
jāyate  
163719 jātāpi na śobhate śobhitāpi pariṇāme na sukhadā kathamcitsukhaprāptāvāpi paralokahitā  
163720 kadācana na bhavati | tathā ca śrutiḥ yā svām devatāmatiyajati prastvāyai devatāyai  
163721 cyavate na parām prāpnoti pāpīyānbhavatīti | abhiyuktāścāhuḥ tvāmatiyajeta  
163722 bhagavanyāḥ kuladaivam dvijātīkulajātāḥ | ubhayabhraṣṭo  
163723 naśyedabhyudayopāṃśuyājavatsa jaḍaḥ || iti || 2 ||  
163724  
163725 vipaścito'gniḥ śaraṇam tatpraveśādayam mṛgaḥ |  
163726 pūrvarūpamavāpnoti nirmalam kanakam yathā || 3 ||  
163727  
163728 śaraṇam iṣṭārthapradānena rakṣitā | pūrvarūpam prāktanavipaścideham || 3 ||  
163729  
163730 karomyetadahaṃ sarvaṃ dṛśyatām darśayāmi vaḥ |  
163731 agniṣṭhābhilaṣitasiddhirna  
163732  
163733 śrīvālmīkiruvāca |  
163734  
163735 ityuktvā sa munistatra vasiṣṭhaḥ śreṣṭhaceṣṭitaḥ |  
163736 upasprśya yathānyāyam svakamaṇḍaluvāriṇā || 5 ||  
163737  
163738 upasprśya ācāmya | yathānyāyam śiraścakṣuṣī nāsike śrotre hṛdayamālabhya iti  
163739 śrutyuktanyāyamanatikramya || 5 ||  
163740  
163741 dadhyāvanindhanam vahnim jvālāpuṇjamayātmakam |  
163742 taddhyānena sabhāmadhyājvālājālam samudyayau || 6 ||  
163743  
163744 daśarathasabhāmadhyapradeśāt || 6 ||  
163745  
163746 aṅgārarahitākāramindhanena vivarjitam |  
163747 svacchaṃ dhamadhamāyantamadhūmamapakajalam || 7 ||  
163748  
163749 dhamadhamāyantamityavyaktānukaraṇāḍḍāci dāci bahulam dve bhavataḥ iti dvitve  
163750 lohitaḍḍājbhyaḥ kvaṣṭiḥ iti kvaṣṭantāllaṭaḥ śatrūdeśaḥ | apakajalamakajalamiti yāvat || 7 ||  
163751  
163752 mugdhamugdhakacatkānti hemamandirasundaram |  
163753 utphullakīṣṭhābhilaṣitasiddhirna  
163754  
163755 mugdhamugdham kacantī kāntirasya tathāvidham hemamandiramiva sundaram || 8 ||  
163756  
163757 dūrāpasṛtasabhyam tajjvālājālam vilokayan |  
163758 mṛgaḥ prāgbhaktibhāvena prolalāsa vilokitaiḥ || 9 ||  
163759  
163760 dūrādapagatāḥ sabhyā yasmāttathāvidham tajjvālājālam vilokayansan sa mṛgaḥ  
163761 prāktanena bhaktibhāvena vilokitaiḥ sādaraśāsanaiḥ prolalāsa jaharṣa || 9 ||  
163762  
163763 tam samālokayanvahnim vivikṣuḥ kṣīṇaduṣkṛtaḥ |  
163764 paścādūpasasārāsu dūram śiṃha ivotpatan || 10 ||  
163765  
163766 etasminnantare dhyāne vicārya munipuṅgavaḥ |  
163767 mṛgam vilokitaiḥ kṣīṇapāpam kurvannuvāca ha || 11 ||

163768  
163769 uvāca | vahniṃ pratīti śeṣaḥ || 11 ||  
163770  
163771 saṃsmṛtya prāktanīṃ bhaktiṃ bhagavanhavyavāhana |  
163772 kuru kārūṇyataḥ kāntaṃ mṛgamenāṃ vipāścitaṃ || 12 ||  
163773  
163774 vadatyevaṃ munau dūrāddhāvitvā nṛpasamṣadi |  
163775 mṛgo'gniṃ veganirmuktaḥ śaro lakṣyamivāviśat || 13 ||  
163776  
163777 jvālājālaṃ praviṣṭo'sāvādarśa iva bimbitaḥ |  
163778 saṃdhyābhra iva viśrānto dṛṣṭaḥ spaṣṭaśarīrakaḥ || 14 ||  
163779  
163780 dṛṣṭo janairiti śeṣaḥ || 14 ||  
163781  
163782 sa paśyatsveva sabhyeṣu mṛgo'tha naratāmagāt |  
163783 jvālodare nabhasyabhralavo rūpāntaraṃ yathā || 15 ||  
163784  
163785 naratāṃ manuṣyākāraṃ | nabhasi mṛgarūpo'bhralavaḥ | rūpāntaraṃ manuṣyarūpaṃ  
163786 yathā tathā || 15 ||  
163787  
163788 adṛśyatātha jvālāyāmantaḥkanakakāntimān |  
163789 puruṣaḥ pāvanākāraḥ kāntāvayavasundaraḥ || 16 ||  
163790  
163791 kāntaiḥ kāntimadbhiravayavaiḥ sundaraḥ || 16 ||  
163792  
163793 arkabimba ivādityaścandrabimba ivoḍupaḥ |  
163794 mahāmbhasīva varuṇaḥ saṃdhyābhra iva vā śaśī || 17 ||  
163795  
163796 arkabimba ivetyādyupamāmālā || 17 ||  
163797  
163798 cakṣuḥkanīnikākoṣe mukure salile maṇau |  
163799 pratibimba ivārkaḥ bhaktinādhārapāvakaḥ || 18 ||  
163800  
163801 cakṣurityādīmālitopamā | cakṣuḥkanīnikākośādaḥ pratibimba iva ādhāraḥ pāvako yasya  
163802 tathāvidho bhaktireva nā puruṣabhūteva sthitaḥ | arkābhaḥ puruṣaḥ adṛśyateti  
163803 pūrvatrānvayaḥ || 18 ||  
163804  
163805 anantaraṃ sabhāmadhyādvātairdīpa ivāhataḥ |  
163806 jvālājālaṃ yayau kvāpi saṃdhyāmbuda ivāmbārāt || 19 ||  
163807  
163808 anantaraṃ tajjvālājālaṃ vātairāhato dīpa iva kvāpi yayau | upaśaśāmeti yāvat || 19 ||  
163809  
163810 kuṭīkuḍyeṣu bhagneṣu pratibimba ivāmaraḥ |  
163811 atiṣṭhatpuruṣastatra paṭānnaṭa ivodgataḥ || 20 ||  
163812  
163813 devālayakuṭyāḥ kuḍyeṣu bhagneṣu satsu tadantargata āmaraḥ viṣṇvādyamarākāraḥ  
163814 pratibimbaḥ pratimeva | paṭāttiraskaraṇīvastrādudgato naṭa iva || 20 ||  
163815  
163816 akṣamālādharaḥ śānto hemayajñopavītavān |  
163817 agniśaucāmbharacchannaḥ sadyaścandra ivoditaḥ || 21 ||  
163818  
163819 agnidāhenaiva śaucaṃ nairmalyaṃ yasya tathāvidhairambaraiśchannaḥ || 21 ||  
163820  
163821 aho bhā iti sabhyoktyā tasya veśasya bhāsanāt |  
163822 bhāsvāniva viśālābho bhāsa ityeṣa śabditaḥ || 22 ||  
163823  
163824 eṣa bhāsa iti nāmnā śabdito janairuktaḥ || 22 ||  
163825  
163826 asau mūrta ivābhāso bhāsanāmnā bhaviṣyati |  
163827 sabhāsthaiḥ kaiścidityuktaṃ tena bhāsaḥ sa ucyate || 23 ||  
163828  
163829 athopaviśya tattraiva sa bhāso dhyānasamsthitaḥ |  
163830 ātmodantamaśeṣeṇa sasmāra prāktanaṃ tanau || 24 ||  
163831  
163832 ātmanaḥ svasya prāktanamudantaṃ vṛttāntaṃ || 24 ||  
163833  
163834 sabhāloke gataspande smayenātmani tiṣṭhati |  
163835 bhāso muhūrtamātreṇa dṛṣṭvā svodantamakṣataṃ || 25 ||  
163836

163837 smayena vismayena [smitena iti mudritapustake pāṭhaḥ || | dṛṣṭvā smṛtvā || 25  
 163838 ||  
 163839  
 163840 āyayau pūrvajanmabhyo dhyānālokādvyabudhyata |  
 163841 sabhāmāloka yāmāsa samutthāya yathākramam || 26 ||  
 163842  
 163843 āyayau ityasya dhyānālokādvyabudhyateti vivaraṇam | yathākramam  
 163844 munirājasāmāntādikrameṇa || 26 ||  
 163845  
 163846 sa cāgatya vasiṣṭhāya praṇāmamakaronmudā |  
 163847 jñānārkapraṇada brahmannamaste'stvityudāharat || 27 ||  
 163848  
 163849 sa bhāsākyo vipaścit | udāharaduktavān || 27 ||  
 163850  
 163851 tamuvāca vasiṣṭho'pi hastena śirasi sprśan |  
 163852 adya te sucirādrājannavidyāyāḥ kṣayo'stviti || 28 ||  
 163853  
 163854 sucirāddṛśyamānāyāste avidyāyā adya kṣayo'stviti || 28 ||  
 163855  
 163856 rāmaṃ jayeti jalpantaṃ nataṃ daśaratho'tha tam |  
 163857 āsanātkimciduttiṣṭhansamuvāca hasanniva || 29 ||  
 163858  
 163859 rāmaṃ prati jayeti jalpantaṃ vyaktaṃ vadantaṃ | nataṃ namaskurvāṇaṃ taṃ bhāsam || 29 ||  
 163860  
 163861 daśaratha uvāca |  
 163862  
 163863 svāgataṃ te'stu bho rājannidamāsanamāsyatām |  
 163864 anekabhavasam̐bhārabhrānta viśramyatāmiha || 30 ||  
 163865  
 163866 śrīvālmīkiruvāca |  
 163867  
 163868 vadatyevaṃ daśarathe vipaścidbhāsanāmabhṛt |  
 163869 viveśa viṣṭare viśvāmitrādīnpraṇamanmunīn || 31 ||  
 163870  
 163871 viṣṭare āsane | vṛkṣāsanayorviṣṭaraḥ iti śatvam || 31 ||  
 163872  
 163873 daśaratha uvāca |  
 163874  
 163875 aho bata ciraṃ kālamālāneneva dantinā |  
 163876 anyenāvidyayā duḥkhamanubhūtaṃ vipaścitā || 32 ||  
 163877  
 163878 ālānena bandhanastambheneva || 32 ||  
 163879  
 163880 asamyagbodhadurdṛṣṭeraho nu viśamā gatiḥ |  
 163881 vyomnyeva darśayatyeṣā sargāḍambarasam̐bhramam || 33 ||  
 163882  
 163883 kiyantyāścaryametāni jaganti vitatātmani |  
 163884 saṃtatāni ciraṃ tāni vibhrāntāni vipaścitā || 34 ||  
 163885  
 163886 vipaścitā vitatātmani kiyanti vibhrāntāni | idamāścaryam || 34 ||  
 163887  
 163888 vyomātmano'pi mahimāyamaho nu kīdṛgasya svabhāvavibhavasya cidātmavṛtteḥ |  
 163889 yaḥ śūnya eva paramātmaghane'mbare'ntarevaṃvidhāni vividhāni jaganti bhānti || 35  
 163890 ||  
 163891  
 163892 cidātmavṛttermāyāsvabhāvarūpasyāsyā vibhavasya vastuto vyomātmanaḥ  
 163893 śūnyasyāpyayaṃ mahimā kīdṛk | aho ityāścarye | nu iti vitarke | yo mahimā śūnya eva  
 163894 sannambaravadasaṅge śūnye eva paramātmaghane antaḥ evaṃvidhāni prāguktaparakārāṇi  
 163895 vividhāni vicitrāṇi jaganti bhūtvā bhānti | idamatyāścaryamityarthaḥ || 35 ||  
 163896  
 163897 ityārṣe śrīvāsiṣṭhamahā0 vālmikiye de0 mo0 nirvāṇa0 u0 a0 vi0 mṛgavahnipraveśo  
 163898 nāma triṃśadadhikaśatataṃ sargaḥ || 130 ||  
 163899  
 163900 iti śrīvāsiṣṭhama0 tātparyaprakāśe ni0 u0 mṛgavahnipraveśo nāma  
 163901 triṃśadadhikaśatataṃ sargaḥ || 130 ||  
 163902  
 163903 ekatriṃśadadhikaśatataṃ sargaḥ 131  
 163904  
 163905 daśaratha uvāca |



163906  
 163907 kliṣṭo'yaṃ yadavidyārthaṃ vipaścidavipaścitaḥ |  
 163908 tadahaṃ ceṣṭitaṃ manye kaṣṭo'vastuni kiṃgrahaḥ || 1 ||  
 163909  
 163910 vaṭadhānārājaputrakathāmuktvā pracoditaḥ |  
 163911 kauśikena vipaścitsvām bhrāntiṃ vistarato'bravīt ||  
 163912  
 163913 ayaṃ vipaścidavidyārtha digantadarśanalakṣaṇāmapuruṣārtharūpāmaavidyāmuddiśya  
 163914 yatkliṣṭaḥ kleśānanubhūtavāṃstatsarvamahamavipaścitaḥ ajñasya  
 163915 ātmajñānaśūnyasyāśya bhrāntirūpaṃ vṛthā ceṣṭitaṃ manye | yataḥ avastuni  
 163916 mithyābhūte digantadarśanādikautuke kutsito grahaḥ kiṃgraho'vaśyaṃ sādhayāmīti  
 163917 durāgrahaḥ kaṣṭaḥ kleśaphala ityārthaḥ || 1 ||  
 163918  
 163919 śrīvālmīkiruvāca |  
 163920  
 163921 asminnavasare tatra rājñāḥ pārśve vyavasthitaḥ |  
 163922 prasaṅgapatitaṃ vākyaṃ viśvāmitro'bhyuvāca ha || 2 ||  
 163923  
 163924 rājavākyaśravaṇādadbuddhavaṭadhānā rājaputrakathāsaṃskāro viśvāmitraḥ  
 163925 prastutavipaścidvṛttāntavarṇanaprayojanadārḍhyahetutvādupekṣānarhā tām  
 163926 kathāmāheti vālmīkirāha - asminniti || 2 ||  
 163927  
 163928 aprāptottamabodhānām bodhavedyā vilakṣaṇāḥ |  
 163929 bhavantyevaṃvidhā rājanbahūnām bahavo bhr̥ṣaṃ || 3 ||  
 163930  
 163931 he rājan tvayā samyagevoktaṃ yato na prāpta uttamabodhastattvajñānaṃ  
 163932 yaistathāvidhānām bahūnāmevaṃvidhā vilakṣaṇā vicitrā bahavo bhrāntirūpā  
 163933 bodhāstadvedyā vāsanāmayā anantakoṭijagadrūpā arthāśca bhr̥ṣaṃ bhavantīti  
 163934 vakṣyamāṇakathāpīṭhikāracanam || 3 ||  
 163935  
 163936 adya saptadaśaṃ varṣalakṣamaḥkṣiṇaniścayāḥ |  
 163937 evameva bhramanto'syām vaṭadhānā bhuvi sthitaḥ || 4 ||  
 163938  
 163939 tatra kathām prastauti - adyetyādinā | vakṣyamāṇāyām bhuvi vaṭadhānākhyā  
 163940 rājaputrā api evaṃ vipaścidvadevādyaparyantaṃ saptadarśaṃ varṣalakṣaṃ bhramantaḥ  
 163941 sthitā vartante || 4 ||  
 163942  
 163943 bhūmerantāvalokārthamadyāpyudvegavarjitam |  
 163944 pravṛttā na nivartante vahanātsarito yathā || 5 ||  
 163945  
 163946 ayaṃ khalu mahāloko vartulo vyomni saṃsthitaḥ |  
 163947 bālasaṃkalpataruvadbrāhmaṣaṃkalpaniścayaḥ || 6 ||  
 163948  
 163949 tāmeva bhuvaṃ varṇayituṃ prastauti - ayamiti | ayaṃ prasiddhaḥ  
 163950 pātālabhūmyādicaturdaśalokaghaṭitatvānmahān loko bhuvanasamaṣṭiḥ bhūvadeva  
 163951 vartulairantarikṣalokairvartulaḥ sa bhūmeḥ parito vyomni saṃsthitaḥ | sa ca brāhmo  
 163952 hairaṇyagarbhaḥ saṃkalpaniścaya eva nānyo nirūpayituṃ śakyaḥ | ayaṃ bhūgolalakṣaṇo  
 163953 mahānto lokāscaturdaśabhuvanāśritā janā yasmin yadādhārāstathāvidhaḥ khalu  
 163954 jyotiḥsāstraprasiddho vyomni ākāśe bālasaṃkalpataruvatsaṃsthito yato'yamapi brāhmaḥ  
 163955 saṃkalpaniścaya evetyārthaḥ || 6 ||  
 163956  
 163957 kanduke vyomni saṃruddhe daśadikkaṃ pipīlikāḥ |  
 163958 itthaṃ bhramanti bhūtāni tadādhārāṇi nityadā || 7 ||  
 163959  
 163960 tasya nirādhārasya kathāṃ janādhāratvaṃ tatrāha - kanduke iti | yathā madhvakte  
 163961 kanduke daśadikkaṃ pipīlikā bhramanti itthamevaṃ tasminparitastadupajīvinī bhūtāni  
 163962 daśadikkaṃ bhramantītyārthaḥ || 7 ||  
 163963  
 163964 bhūgolakādhobhāgāni tadaṅgānyūrdhvavanti ca |  
 163965 tadā bhūtāni tiṣṭhanti tānyāviśya bhramanti ca || 8 ||  
 163966  
 163967 yāni bhūgolakasyādhobhāgagatāni yāni ca ūrdhvavantyuparitanāni tadaṅgāni  
 163968 tānyāviśya yadā yatra yāni bhūtāni tiṣṭhanti tadā tāni tatra bhramanti ca || 8 ||  
 163969  
 163970 tamevāviśya dūreṇa saritaścarṣamaṇḍalam |  
 163971 asaṃsparśā bhramantiyuccaiḥ sacandrārṇkādi saṃtatam || 9 ||  
 163972  
 163973 antarikṣavahā mandākinyādisarito jyotiścakraṇāpamṛkṣamaṇḍalam ca taṃ  
 163974 bhūgolameva dūreṇa vāyubandhanavaśādāśritya asaṃsparśā uccairbhramanti |

163975 striśeṣaśchāndasaḥ || 9 ||  
163976  
163977 ihaiva sarvadikkaṃ dyaustāmāveṣṭya vyavasthitā |  
163978 sarvadikkaṃ khamatyūrdhvaṃ tasyādhaśtānmahītaṃ || 10 ||  
163979  
163980 tāṃ sajyotiścakrāṃ bhuvamāveṣṭya dyauriḥa asyāmeva bhuvi vyavasthitā | tatra ca khaṃ  
163981 sarvāsu dikṣu ūrdhvameva mahītaṃ ca sarvādhaśtādevetyarthaḥ || 10 ||  
163982  
163983 bhāvāḥ patanto dhāvanti tasyādhaḥ sarvatoṅgakam |  
163984 yatrotpatanto gacchanti tadūrdhvamiti śabditaṃ || 11 ||  
163985  
163986 nanu bhūgolādhaśtanasya kṣasya kathamūrdhvatvaṃ tadapekṣayā mahītalasya  
163987 kathamadhaśtātvaṃ tatrāḥa - bhāvā iti | tasya mahītalasyādho ye bhāvāḥ padārthāḥ  
163988 saṃcaranti te tasya sarvatoṅgakamavayavaṃ tattatpradeśe patantaḥ prāpnuvanta eva  
163989 gacchanti saṃcaranti | yatra yasminnabhasi pakṣyādaya utpatanto gacchanti tattatra  
163990 ūrdhvamityeva śabditaṃ na tvadha iti tiryagiti vetyarthaḥ || 11 ||  
163991  
163992 tatraikadeśe vidyante vaṭadhānābhidhānakāḥ |  
163993 jātāsteṣāṃ trayo rājan rājaputrāḥ purābhavan || 12 ||  
163994  
163995 tatra tasminbhūgolake ekadeśe kvacidvaṭadhānābhidhānakā deśā vā tadadhiśvarāḥ  
163996 kṣatriyāśca vidyante | teṣāṃ kule trayo rājaputrāḥ purā jātā abhavan || 12 ||  
163997  
163998 te hyevamekaśaṃkalpā bhūmyāderdṛśyavartmanaḥ |  
163999 ko'ntaḥ syāditi niryātā vihartuṃ dṛḍhaniścayāḥ || 13 ||  
164000  
164001 te rājaputrrā evaṃ vipaścidvadeva dṛśyavartmano bhūmyāderjagataḥ ko'ntaḥ syāttaṃ  
164002 drakṣyāma ityekashaṃkalpā dṛḍhaniścayāśca santastaddarśanāya niryātāḥ || 13 ||  
164003  
164004 punarvāri punarbhūmisteṣāmākramatāṃ ciraṃ |  
164005 navalabdhaśarīrāṇāṃ dirghakālo vyavartata || 14 ||  
164006  
164007 dvīpasamudrabhedeṣu punaḥpunarvāri punarbhūmiriti krameṇa ākramatāṃ madhye madhye  
164008 maraṇena navāni labdhāni śarīrāṇi yaistathāvidhānāṃ teṣāṃ dirghakālo  
164009 vyavartatetyarthaḥ || 14 ||  
164010  
164011 svacchakandukavamrikanyāyenāniśamatra te |  
164012 bhramanto nāpnuvantyantamanyatvaṃ saṃvidanti ca || 15 ||  
164013  
164014 svacche kanduke saṃlagnā ye vamrikīṭāstannyāyena bhramantaste | valmīkanyāyena iti  
164015 pāṭhe valmīkapadena tannirmātāro vamrikīṭā eva lakṣyante | anyatvaṃ deśāntaratvaṃ ||  
164016 15 ||  
164017  
164018 vyomasthakandukabhrāntapipīlikavadākulam |  
164019 adyāpi saṃsthitā rājanna ca khedaṃ vrajanti te || 16 ||  
164020  
164021 deśaṃ bhūgolakasyāsyā yaṃ yamāsādayanti ca |  
164022 iheva tatra tatroccairadhaścordhvaṃ tathā diśaḥ || 17 ||  
164023  
164024 yaṃ yamadhaśtanaṃ pārśvagataṃ vā āsādayanti | diśaḥ paśyantīti śeṣaḥ || 17 ||  
164025  
164026 te vadanti mahārāja yadyasmābhiritodyataiḥ |  
164027 na tāvadantaḥ saṃprāptaḥ saṃcarāma itaḥ param || 18 ||  
164028  
164029 itodyataiḥ prāptodyogaiḥ || 18 ||  
164030  
164031 itthaṃ na kiṃcidevedaṃ brahmasaṃkalpaḍambaram |  
164032 kiṃcitsaṃkalpamajñānamanantaṃ svapnadṛśyavat || 19 ||  
164033  
164034 kathāmupasaṃhṛtya prakṛte yojayati - itthamiti || 19 ||  
164035  
164036 kalpanaṃ tatparaṃ brahma paraṃ brahmaiva kalpanam |  
164037 cidrūpaṃ nānyorbhedaḥ śūnyatvākāśayoriva || 20 ||  
164038  
164039 saṃkalpakalpanasya cidadhiṣṭhānakatvāccinmātraṃ tattvamiti vyatihāreṇa draḍhayati ##-  
164040  
164041 cinmātraṃ yadyadābhātaṃ jalavāhavivartavat |  
164042 tattādṛkkathamanyābhamanyasyāsaṃbhavādbhavet || 21 ||  
164043

164044 jalasya vāhaḥ pravāhastatratyāvartatarāṅgabudbudādivivartavat | āvartādaḥ  
164045 nābhīkuharādisādṛśyātkathaṃcidanyābhatāpi bhavet iha tu sadṛśasya visadṛśasya  
164046 cānyasyātyantāsaṃbhavādanyābhamapi kathaṃ bhavedityarthaḥ || 21 ||  
164047  
164048 abhāvaḥ khe ca khamidaṃ sargādaḥ paramāmbaram |  
164049 svayaṃ jagadivābhāti nānyatpralayasargakau || 22 ||  
164050  
164051 idaṃ jagatsargasyādaḥ abhāvaḥ ataḥ khaṃ śūnyameveti tadā paramāmbaram  
164052 brahmākāśa eveti tāvadavivādam | tathā ca tadeva svayamidānīmapi jagadivābhātīti  
164053 dṛṣṭau pralayasargakau anyanna || 22 ||  
164054  
164055 yathā kaṣati cidrūpaṃ tathaiva ratimetya tat |  
164056 dṛṣṭādrṣṭaiḥ svasaṃsāraiściramāste yathā ciram || 23 ||  
164057  
164058 tacca cidrūpaṃ kāmakarmavāsanānusāreṇa yathā yathā kaṣati kalpanāmāliṅgati tathaiva  
164059 tatra ratimāsaktimetya  
164060 dṛṣṭādrṣṭairvedyāvedyairjaḍacidrūpairanyonyatādātmyādhyastaiḥ  
164061 svasaṃsārairyathā prākciramāsittathāgre'pi ciramāste || 23 ||  
164062  
164063 dṛśyātmakaṃ rūpamekamekamasyaivamakṣayam |  
164064 svayamevamajaṃ bhāti yanna bhātīva kiṃcana || 24 ||  
164065  
164066 dṛṣṭādrṣṭarūpate tayorvivṛṇvan dvitīyasyākṣayatvaṃ darśayati -  
164067 dṛśyātmakamiti || 24 ||  
164068  
164069 cidaṇorudare santi samastānubhavāṇavaḥ [anubhavārṇavāḥ iti pāṭhaścintyaḥ  
164070 || |  
164071 śilāḥ śailodara iva svacchāḥ khātmani khātmikāḥ || 25 ||  
164072  
164073 cidaṇorudare tattadākāravāsanāvacchinnā jagadanubhavāṇavastiṣṭhantītyāha -  
164074 cidaṇoriti || 25 ||  
164075  
164076 svabhāvaniṣṭhāstiṣṭhanti [atra svabhāvabhūtā iti pāṭho vyākhyānukūlaḥ syāt  
164077 || te yadavyākṛtātmani |  
164078 mā tiṣṭhanti tu vai te yadavyāvṛttāḥ pare pade || 26 ||  
164079  
164080 kiṃ śuddhacidaṇorudare netyāha - svabhāveti | svabhāva āvṛtātmasvarūpaṃ  
164081 tadbhūtāḥ | pare pade niravidye caitanye tu mā tiṣṭhanti na santyeva | yatastatra  
164082 vyāvartyarūpāntarā prasiddheravyāvṛttā atyantābhinnā eva syurityarthaḥ || 26 ||  
164083  
164084 tadeva jagadityuktaṃ brahma bhārūpamātataḥ |  
164085 pūrvāparaparāmarśānnipuṇaṃ nipuṇāśayāḥ || 27 ||  
164086  
164087 yatastatrāvyāvṛttāstatastadeva jagannetaraditi nipuṇaṃ pūrvāparaparāmarśānmayoktam  
164088 | he nipuṇāśayāḥ || 27 ||  
164089  
164090 atyāścaryamanaṣṭo'yaṃ paramātsadanātsvayam |  
164091 nānātvabuddhyā nānaiva jīvo'hamiti tāmyati || 28 ||  
164092  
164093 evaṃ śuddhacidaikyē paramātsadanānna naṣṭaḥ apracyuto'pyayaṃ jīvo nānātvabuddhyā  
164094 jīvo'hamiti yattāmyati glāyate tadatyāścaryamityanvayaḥ || 28 ||  
164095  
164096 ucyatāṃ bhāsa bho rājanvipaścidaaparākhyā he |  
164097 kiyaddṛṣṭaṃ kiyadbhrāntaṃ dṛśyaṃ smarasi kiṃ ca vā || 29 ||  
164098  
164099 itthaṃ vasiṣṭhoktaṃ vipaściccaritaṃ svoktyā saṃvādyā bhāsamukhoktyāpi  
164100 saṃvādayituṃ viśvāmitra uvāca - ucyatāmīti | he vipaścidaaparākhyā he bhāsa tvayā  
164101 kiyaddṛśyaṃ dṛṣṭaṃ kiyacca bhrāntaṃ tatra kiṃ ca vā smarasi tatkiṃcitsaṃkṣipyā  
164102 ucyatām || 29 ||  
164103  
164104 bhāsa uvāca |  
164105  
164106 bahu dṛṣṭaṃ mayā dṛśyaṃ bahu bhrāntamakhedinā |  
164107 bahveva bahudhā nūmananubhūtaṃ smarāmyaham || 30 ||  
164108  
164109 mayāanubhūtāni mahānti rājaṃściraṃ sudūre vividhaiḥ śarīraiḥ |  
164110 sukhāni duḥkhāni jagantyanantānyanantamāsādyā mahāmbaram tat || 31 ||  
164111  
164112 tanmahāmbaramavyākṛtākāśamāsādyā || 31 ||

164113  
 164114 vicitradehairvarasāpayogāddṛśyānyanantāni mayā mahātman |  
 164115 janmāntarāvartavivartanāni dṛḍhaikacittena varātkṛśānoḥ || 32 ||  
 164116  
 164117 mayā kṛśānorvarāddigantadarśanaviṣaye dṛḍhaikacittena janmāntarāvarteṣu  
 164118 vivartanāni tatrānantāni dṛśyānyanubhūtānityanuṣajjate || 32 ||  
 164119  
 164120 dṛśyātmakorvīvapuṣastvavidyādṛśo javenāntaparīkṣaṇāya |  
 164121 dehena dehena jagatprati prāk smrteḥ sadāhaṃ ghanayatnamāsam || 33 ||  
 164122  
 164123 ahaṃ pratibrahmāṇḍaṃ dehena dehena anānādehabhedena bhramannapi  
 164124 prāktanadṛḍhaniścayasmṛterhetordṛśyātmakorvyādisvarūpāyā avidyādṛśaḥ  
 164125 antaparīkṣaṇāya javena ghanayatnamṇ yathā syāttathā āsaṃ abhavamityarthaḥ || 33 ||  
 164126  
 164127 samāḥ sahasraṃ viṭapo'hamāsamantarmanāścetanabhuktaduḥkhaḥ |  
 164128 cittam vinā puṣpaphalapratāne vā kandavattattarasāṅgarāgaḥ || 34 ||  
 164129  
 164130 tataḥ ahaṃ tasya cittasya tarasā mṛtikāle tarudarśanaprayuktasaṃskāravegena aṅge  
 164131 dehagrahaṇe rāgo yasya tathāvidhaḥ san sahasraṃ samāḥ viṭapaḥ | akāro matvarthīyaḥ |  
 164132 viṭapī āsam | sa kīdṛśaḥ | bahiḥpravṛttinimittaprāṇaceṣṭānāviṣkaraṇādantareva  
 164133 mano yasya | cetanena vṛkṣadehābhimānījīvena bhuktaṃ duḥkhaṃ yatra | tathā  
 164134 pūrvāparaparāmarśahetuṃ cittam vinā puṣpaphalādīnāṃ pratāne janānavistāre vā  
 164135 kandaḥkandaviśeṣastadvadbhaumarasakālāditantra ityarthaḥ || 34 ||  
 164136  
 164137 samāḥ śataṃ merumṛgo'hamāsaṃ suvarṇavarṇastaruparṇakarṇaḥ |  
 164138 dūrvāṅkurāsvādanagītiniṣṭha ahankaniṣṭho vanavāsīmadhye || 35 ||  
 164139  
 164140 dūrvāṅkurāṇāmāsvādane gītiṣu ca niṣṭhā dṛḍhāsaktiriyasya | vanajātānāṃ  
 164141 mṛgāṇāṃ madhye kaniṣṭhaḥ alpadeho'lpabalaśca | ata eva kamapi ahan ahiṃsan || 35 ||  
 164142  
 164143 pādāṣṭakairāvalitātmapṛṣṭho mṛte'mbhasaḥ kleśakṛtātmamṛtyuḥ |  
 164144 samāḥ śatārdhaṃ śarabho'hamāsaṃ krauñcācale kāñcanakandarāsu || 36 ||  
 164145  
 164146 śarabhajāteḥ pṛṣṭhato'pi pādacatuṣṭayena saṃcārādisāmarthyē udarapradeśasyāpi  
 164147 pṛṣṭhatvasaṃbhavātpādāṣṭakairāvalite ātmanaḥ pṛṣṭhe yasya | mṛte maraṇe  
 164148 prasakte tu garjanmeghanirgatātkarakāmbhaso nimittānmeghena saha yoddhruṃ  
 164149 giriśikharādutpatanapatānādikleśenaiva kṛta ātmamṛtyuryasya || 36 ||  
 164150  
 164151 kālāgurudrumalatāvalitānilena vidyādhariśuratadharmakalāmṛtāni |  
 164152 pītāni me malayasānuni mandare ca mandāracandanakadambalatāgṛheṣu || 37 ||  
 164153  
 164154 tato me iti kartuḥ śeṣatve śaṣṭhī | vidyādharañjanma prāptena mayā malayasānuni mandare  
 164155 ca kālāgurudrumāṇāṃ latābhirvalitenālingitena ata eva śītamandasurabhiṇā anilena  
 164156 saha vidyādhariṇāṃ suratadharmeṣu tadyakalālākṣaṇānyamṛtāni pītānyanubhūtāni ||  
 164157 37 ||  
 164158  
 164159 hemāravindamakarandapiśaṅgitāni pītāni pañcadaśavarṣaśatāni merau |  
 164160 vairiñcahaṃsatanayena mayā payāṃsi tīrāntareṣu ramatopari nirjhariṇyāḥ || 38 ||  
 164161  
 164162 viriñcahaṃsasya tanayena putrañjanmaprāptena mayā merorupari nirjhariṇyā  
 164163 mandākinyāstīrāntareṣu ramatā hemāravindānāṃ makarandaiḥ piśaṅgitāni  
 164164 pi"galavarṇīkṛtāni payāṃsi pītāni || 38 ||  
 164165  
 164166 kṣīrodavelāvanagandhavāhaviḥlolanīlākavallariṇāṃ |  
 164167 samāḥ śataṃ śokajarāpahāri gītaṃ śrutaṃ mādhasundariṇāṃ || 39 ||  
 164168  
 164169 kālañjare mañjarite karañjaguñjāvane jambukatāṃ gato'ham |  
 164170 gajena piṣṭe hariṇā hato'sau hastī mayātrārthamṛtena dṛṣṭaḥ || 40 ||  
 164171  
 164172 tato'haṃ kālañjare girau karañjaguñjāprasure vane jambukatāṃ sṛgālañjanma gataḥ  
 164173 prāptaḥ | tatrāpi gajena piṣṭe saṃcūrṇite svadehe satyardhamṛtena mayā asau matpeṣṭā  
 164174 hastī hariṇā siṃhena hato dṛṣṭaḥ || 40 ||  
 164175  
 164176 saṃtānakaprakarahāsini sahyasānau kasmīṃścidanyajagatīndumukhī surastrī |  
 164177 ekākinī kṛtayugārdhamathāhamāsaṃ kalpadrumastabakasadmani siddhaśāpāt ||  
 164178 41 ||  
 164179  
 164180 atha saṃtānakānāṃ kalpavṛkṣabhedānāṃ prakarairhāsini hāsavatīva śobhamāne  
 164181 sahyagireḥ sānau ahamindumukhī surastrī kṛtayugasāyārtha siddhaśāpādāsam || 41 ||

164182  
164183 adrīndrakacchakaravīralatālayeṣu nītaṃ samāśatamaśaṅkadhiyā mayānyat |  
164184 anyatra dūrajagatīndragirau virāvivālmīkapakṣivapuṣā'niśamekakena || 42 ||  
164185  
164186 tato mayā adrīndrasya saṃnidhānātsahyasya kacche jalaprāye prarūḍhānām  
164187 karavīrānām latāḥ śākhāstadantarapradeṣeṣu virāvī sadaivaravaṇaśilo vālmikanāmā  
164188 pakṣijātibhedastadvapuṣā samānām śataṃ nītaṃ | tataḥ karavīravane  
164189 saha bhāryāputrādibhirucchinne sati anyatra dūrasthe jagati indragirau mahendraparvate  
164190 bhṛṣaṃ viyogārtenaikakena śeṣaṃ vayo nītaṃ || 42 ||  
164191  
164192 anyatra sānuni mayā parilambamānāḥ sacchāyacandanavanāvalite latānām |  
164193 dṛṣṭāḥ striyaḥ phalamivāvalitā vilāsairbhuktāśca tā apahr̥tā api  
164194 siddhapānthaiḥ || 43 ||  
164195  
164196 evaṃ janmadvayena siddhaśāpamokṣānantaraṃ siddhānugrahādeva siddhabhūtena mayā  
164197 mahendragirireva sacchāyacandanavanāvalite anyatra sānuni latānām dolāsu tatphalamiva  
164198 parilambanāvilāsairāvalitāḥ striyo dṛṣṭāḥ siddhapānthairapahr̥tā api tā bhuktāśca ||  
164199 43 ||  
164200  
164201 anyatra parvatanitambakadambakacche nītāni tāpasatayottamayā dināni |  
164202 prāpyaikavastvabhīniveśaviśūcikāttacittena tāntamatinā'matinā mayāntaḥ || 44 ||  
164203  
164204 tadanantaramamatinā avivekena ekavastuni avidyāntadarśanalakṣaṇe  
164205 yo'bhiniveśastallakṣaṇayā viśūcikayā āttaṃ vaśīkṛtaṃ cittaṃ yasya tathāvidhena ata  
164206 eva tāntā glānā matiriyasya tathāvidhena mayā antarnirvedaṃ prāpya anyatra  
164207 parvatanitambakadambakacche tāpasatayā dināni nītāni || 44 ||  
164208  
164209 brahmāṇḍasaṃpūritamanyadasti jalecarāśeṣadigantabhūtaṃ |  
164210 saṃdigdhatejombavaravātasattaṃ jalasthabhūtākṛtimātrabhūmi || 45 ||  
164211  
164212 itthaṃ svajanmaparamparāvarṇanāntarāle balātsmṛtānyatyāścaryāṇi  
164213 kānicidutkaṇṭhayā vaktumārabhate - brahmāṇḍetyādīnā | he mune  
164214 anyadekamatyāścryamasti tacchṛṇu | kīdṛṣaṃ tat | brahmāṇḍairanantaiḥ saṃpūritam  
164215 | jalecarā ivāśeṣadigantasthitāni bhūtāni yatra tathāvidham | jalecarā iveti  
164216 dṛṣṭāntatātparya vivṛṇvanviśiṇaṣṭi - saṃdigdheti | saṃdigdhā  
164217 tejombavaravātākhyānāṃ trayāṇāṃ mahābhūtānāṃ sattā yasmin | jalasthaṃ jale  
164218 pratibimbitaṃ bhūtamivākṛtiriyasyāstathāvidhākṛtimātrā bhūmiriyasmin |  
164219 tadidamīśadvyākṛtanāmarūpāvasthaṃ brahmaivātyāścaryamastityarthaḥ || 45 ||  
164220  
164221 ekatra dṛṣṭā vanitā mayaikā tasyāḥ śarīre trijaganti bhānti |  
164222 pratibimbītānīva sudarpaṇe'ntarākāśaśailādīdigādīmanti || 46 ||  
164223  
164224 taccāścarya kaladhautāśilānyāyena vanitāśarīrādisarvapadārtheṣvapi sarvajagadgarbhaṃ  
164225 pratyekaṃ paryāptamastityetattatrāścaryāntaraṃ mayā dṛṣṭamiti vaktuṃ  
164226 kāmcidvanitāmudāharati - ekatrete | tasyā vanitāyāḥ śarīre sudarpaṇe antaḥ  
164227 pratibimbītānīva ākāśaśailādisahitadikkālāprānyādīmanti trijaganti bhānti  
164228 tadatyantamāścaryamityarthaḥ || 46 ||  
164229  
164230 pṛṣṭā mayāsau varagātri kāsi śarīrametacca kimīdṛṣaṃ te |  
164231 tayoktamaṅgeha cidasmi śuddhā mamāṅgametāni mahājaganti || 47 ||  
164232  
164233 atha sā vanitā mayā pṛṣṭā | he varagātri tvam kāsi | te etaccharīramīdṛṣaṃ  
164234 trijagadghaṭitaṃ kimiti | tatastayā māṃ pratyuktaṃ | he aṅga ihāsmīnavastujāte yā śuddhā  
164235 cit sarvāvabhāśikā sāhamasmi | imāni ca mahājaganti mama aṅgaṃ mūrtāmūrtātmakaṃ  
164236 śarīram | dve vāva brahmaṇo rūpe mūrta caivāmūrta ca yasya sarvāṇi bhūtāni śarīram  
164237 ityādiśruteriti bhāvaḥ || 47 ||  
164238  
164239 yathāhamevaṃ smayadehikeyaṃ sarvaṃ tathaivāṅga na citrametat |  
164240 anyaiḥ svabhāvo vidito na śuddho yadā na paśyanti tadetthamaṅga || 48 ||  
164241  
164242 he aṅga iyaṃ tvaddṛṣṭā ahaṃ yathā jagadghaṭitatvātismayo vismaya āścarya  
164243 tadyogyadehavatī tathā idaṃ sarvametattastambhakumbhādivastujātamapi  
164244 sarvajagadghaṭitatvādvicitramatyāścryabhūtameva | tarhi anyaiḥ pṛthagjanairapi sarva  
164245 vastu itthaṃ kuto na dṛśyate tatrāha - anyairiti | yadā itthaṃ svabhāvaḥ prativastu na  
164246 viditastadā itthaṃ na paśyati | yadā tvātivāhikamātrabhāvadvādhikāre vidito bhaviṣyati  
164247 tadā draṅsyantyeva te'pīti bhāvaḥ || 48 ||  
164248  
164249 avedaśāstreṇa jagatyaśeṣairbhūtaiḥ svadehālayabhittibhāgāt |  
164250 etadvidheyam na vidheyametaddhvaniḥ svataḥ śrūyata eva nityam || 49 ||

164251  
164252 nanvidamasamañjasam | mayā svadehasya  
164253 sarvajagadghaṭitatvenānanubhavāddehāntaścakṣurādyapraveśena yadi tatra  
164254 jagadadarśanam brūṣe tarhi tatratyavedaśāstrādeḥ śrotreṇa śravaṇam na syādeveti  
164255 mamāsaṃbhāvanām līngairupalakṣya tatsaṃbhāvanārtha sā māmāha - avedeti  
164256 dvābhyām | tvadādibhiraśeṣairapi bhūtaiḥ prāṇibhiḥ avedaśāstratvenābhimate'pi  
164257 bāhyādanyasmin dehāntargate jagati svadehālayamitterbhāgāt  
164258 ekadeśabhūtātsvasvakarṇaśaṣkulīpradeśānnityamanāhatadhvaniḥ  
164259 sarvavedaśāstrādiśabdasāmānyarūpanādātmakaḥ svataḥ śrūyata eva | sa eva hi  
164260 etannityanaimittikaṃ karma śamadamādiññānasādhanaṃ ca  
164261 vidheyamavaśyamanuṣṭheyamiti sarvavidhigarbhaḥ | etatkalañjabhakṣaṇādi na vidheyamiti  
164262 sarvaniṣedhavedaśāstragarbhaśceti tacchravaṇenaiva tadantargataṃ  
164263 vidhiniṣedhaśāstramiva tadarthabhūtaṃ jagadapi dehe'stīti saṃbhāvayeti bhāvaḥ || 49 ||  
164264  
164265 idṛkṣvabhāvaiva padārthasattā sā te'tra yadbhittiyacalādayo'pi |  
164266 svapnādimāyāsviva me vadanti vācam na yuṣmāsvasamañjasam tat || 50 ||  
164267  
164268 uktanyāyena stambhakumbhādiṣvapi sarvajagatsadbhāvaḥ saṃbhāvaniya ityāśayenāha ##-  
164269 śabdasāmānyasvabhāvo'nāhatadhvaniḥ idṛkṣvabhāvaiva  
164270 sarvajagadghaṭitasāmānyasvabhāvaiva | yadyasmātkāraṇādatra jagati prasiddhā  
164271 bhittiyacalādayo'pi sā brahmasattaiva | na ca bhittiyādayo vācam na vadantītyacetanā eveti  
164272 bhramitavyam | yataste svapnādiprasiddhamāyāsviva idānīmapi me purataḥ vācam vadanti |  
164273 yadā atyantajaḍatvena prasiddheṣvapi kuḍyādiṣu sarvajagadghaṭitacetanatvaṃ  
164274 nāsamañjasam tadā cetanaprāyeṣu yuṣmāsu yuṣmadādideheṣu sutarām  
164275 tannāsamañjasamityarthaḥ || 50 ||  
164276  
164277 aśtrikaśaṃsāragatena dṛṣṭam mayā kvacidyāvadananyakāmam |  
164278 bhūtāni niryānti bahūni bhūtādviśanti bhūtāni bahūni bhūtam || 51 ||  
164279  
164280 vanitāsaṃvādalakṣaṇamāścarya svadṛṣṭamupavarṇyāścaryāntaram tādṛśam  
164281 varṇayati - aśtriketi | kvaciddeśe kāle ca na vidyante striyo yatra tathāvidho yaḥ  
164282 saṃsāro jagattadgatena mayā yāvatsakalaṃ prāṇijātaṃ na vidyate anyasyāḥ kāmō  
164283 vyatīkarābhilāṣo yasya tathāvidhaṃ dṛṣṭam | tarhi tatra kathaṃ putrapautrādisaṃgatiḥ  
164284 pūrveṣāṃ maraṇam vā tatrāha - bhūtānīti || 51 ||  
164285  
164286 āekāni dṛṣṭāni mayāñjasāni khe'bhrāṇyadabhrāṅga jhaṇajjhaṇāni |  
164287 vṛṣṭyā samantānnipatanti khaṇḍairbhavanti tikṣṇāni janāyudhāni || 52 ||  
164288  
164289 āścaryāntaramāha - ekānīti | āñjasāni utpātādinimittanirapekṣāṇi | ekāni anyāni  
164290 abhrāṇi khe dṛṣṭāni | tāni ca garjanaiḥ śāstrasamghaṭṭanadhvanisāmyena  
164291 saṃjātajhaṇajjhaṇāni | tebhyo vṛṣṭyā yāni vidyudādīni jalavannipatanti tāni khaṇḍaiḥ  
164292 svaśakalairjanānāmāyudhāni bhavanti || 52 ||  
164293  
164294 anyatra dṛṣṭam gaganena yāvadihāndhayā grāmagṛhāṇi yānti |  
164295 viśantyamutrānta ihābhavadvo grāmaḥ sa evānyata eva labdhaḥ || 53 ||  
164296  
164297 anyatra āścaryāntaram dṛṣṭam | kiṃ tat | ihāsmiñjagati yāvat yāvanti grāmagṛhāṇi  
164298 santi tāvanti andhayā timirādyupahataḥ dṛṣṭyaiva gaganena ākāśamārgēṇa yānti amutra  
164299 dūre digante viśanti sa ca vo grāmaḥ iha abhavat | sa eva mayā anyato'nyatraiva labdha  
164300 ityāścaryamityarthaḥ || 53 ||  
164301  
164302 narāmarā'hipravibhāgamuktānyanyatra bhūtāni samāni santi |  
164303 khādeva sarvāṇi samudbhavanti tatraiva kāle na layaṃ prayānti || 54 ||  
164304  
164305 anyatra dṛṣṭamāścaryāntaramāha - nareti | ete narā ete amarā ete ahaya iti  
164306 lokatrayavāsinām ye avāntarapravibhāgāstairmuktāni ata eva samāni || 54 ||  
164307  
164308 acandratārārkamanandhakāraṃ svayaṃprakāśākṣilabhūtajātam |  
164309 smarāmi kiṃcijjagadekakāntaṃ jvālodarābhaṃ dinarātrimuktaṃ || 55 ||  
164310  
164311 anyatrāścaryāntaramāha - acandreti | anandhakāratve hetuḥ - svayaṃprakāśeti ||  
164312 55 ||  
164313  
164314 apūrvadaityāhinarāmarādibhūtānyapūrvadrumapattanāni |  
164315 apūrvalokāntarakāryavanti smarāmyanantāni mahājaganti || 56 ||  
164316  
164317 āścaryāntaramāha - apūrveti | prasiddhasaṃsthānavyavahāravailakṣaṇyamapūrvatā ||  
164318 56 ||  
164319

164320 digasti sā no vihr̥taṃ na yasyāṃ na so'sti deśaḥ khalu yo na dṛṣṭaḥ |  
 164321 yannānubhūtaṃ na tadasti kāryamanyāśrayaṃ nāparamasti marśāt || 57 ||  
 164322  
 164323 kiṃ bahunā | mayā yasyāṃ diśi na vihr̥taṃ sā diñnāsti | yo deśo na dṛṣṭaḥ so'pi  
 164324 nāsti | yatkārya kautukaṃ nānubhūtaṃ tadapi nāsti |  
 164325 madiyānmarsādvimarśādanubhavarūpātsarvasākṣiṇaḥ  
 164326 sakāśādanyāśrayamanyādhiṣṭhānakamaparaṃ tadvyatiriktaṃ ca yatsyāttadapi nāsti || 57  
 164327 ||  
 164328  
 164329 kṣīrodakabhramitamandararatnaśṛṅgadhārāgranirdalanaajātajhaṇajjhaṇānām |  
 164330 ekatra saṃyutamupendrabhujāṅgadānām śabdaṃ smarāmi  
 164331 ghanagarjitaśaṅkitena || 58 ||  
 164332  
 164333 kṣīrodake samudre mathanārtha bhramito yo mandaragiristadīyaratnamayaśṛṅgānām  
 164334 tīkṣṇaiḥ śāṇaprāyairdhārāgrairnirdalane niśātane jātajhaṇajjhaṇānām  
 164335 siñjitānāmupendrasya bhagavato bhujāṅgadānām ghanagarjitaśaṅkitena  
 164336 meghagarjanaśaṅkayā janaiḥ śrutamatyāścaryabhūtaṃ śabdaṃ  
 164337 smarāmityāścaryoktīnāmupasaṃhāraḥ || 58 ||  
 164338  
 164339 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 a0 vi0  
 164340 bhāsaṃsāravarṇanaṃ nāmaikatrimśādhikaśatatamaḥ sargaḥ || 131 ||  
 164341  
 164342 iti śrīvāsiṣṭhamahārāmāyaṇatātptaryaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 164343 bhāsaṃsāravarṇanaṃ nāmaikatrimśaduttaraśatatamaḥ sargaḥ || 131 ||  
 164344  
 164345 dvātrimśādhikaśatatamaḥ sargaḥ 132  
 164346  
 164347 bhāsa uvāca |  
 164348  
 164349 mandare mṛdumandāramandire mandarābhīdhām |  
 164350 āliṅgyāpsarasam̐ suptaṃ sarittṛṇamivānayat || 1 ||  
 164351  
 164352 varṇyante'trāpi bhāseṇa bhūyo janmaparibhramāḥ |  
 164353 āścaryāṇi ca bhūrīṇi niḥsāratvaṃ ca saṃśṛteḥ ||  
 164354  
 164355 āścaryopavarṇanairantaritāṃ jvajjanmaparamparāvarṇanakathāṃ punaranusaṃdhatte -  
 164356 mandare ityādinā | parvatānitambakadambakacche tāpasabhāvānubhavena  
 164357 bahudinayāpanena prāptasiddhiṃ ata eva mandaraparvate mṛduni mandarakuñjamandire  
 164358 mandarābhīdhāmapsarasamāliṅgya suptaṃ mām̐ vakṣyamāṇā sarit svapravāhapatitaṃ  
 164359 tṛṇamivānayat | pravāhitavatītyarthaḥ || 1 ||  
 164360  
 164361 mām̐mathāsau mayā pṛṣṭā samāśvāsya jalākulā |  
 164362 bāle kimidamityuktaṃ tayā capalanetrayā || 2 ||  
 164363  
 164364 mām̐iti pūrvānvayi | athānantaraṃ jalena ākulā vyākulā asau apsarāḥ mayā samāśvāsya  
 164365 pṛṣṭā | he bāle idamākasmikaṃ nadyāmāvayoh̐ pravahaṇaṃ kiṃnimittamiti | tato  
 164366 bhayāccapalanetrayā tayā uktam || 2 ||  
 164367  
 164368 iha candrodayeṣvetāścandrakāntakaṭaprajāḥ |  
 164369 nadyo mādyaṇti vanitāḥ seṣṭā iva niśāgame || 3 ||  
 164370  
 164371 kimuktaṃ tadāha - iheti | he kānta ihāsmīnpradeśe candrodaye sati  
 164372 candrakāntaśīlāmāyānām̐ kaṭānāmādrīkaṭakānām̐ prajāḥ saṃtānabhūtā etā nadyo  
 164373 mādyaṇti prasravajalairvardhante | yathā niśāgame seṣṭāḥ iṣṭena priyatamāgamanena  
 164374 sahitā vanitāḥ kāmēna mādyaṇti tadvat || 3 ||  
 164375  
 164376 tvatsaṃgamarasāveśavaśāttannanu vismṛtaṃ |  
 164377 ityuktvā māmupādāya soḍḍīnā vihaḡīva kham || 4 ||  
 164378  
 164379 tarhi nidrāgamātprāgeṇvāyamarthastvayā mahyaṃ kuto na niveditastatrāha -  
 164380 tvatsaṃgameti | nanu iti komalāmantraṇe | vismṛtaṃ mayeti śeṣaḥ | yathā  
 164381 gaṅgākanakapaṅkaje sthitā vihaḡī sahacaraṃ bhṛṅgamupādāya khamuḍḍīnā tathā  
 164382 sā māmupādāya khamuḍḍīneti pareṇa sahānvayaḥ || 4 ||  
 164383  
 164384 bhṛṅgaṃ śṛṅgavataḥ śṛṅge gaṅgākanakapaṅkaje |  
 164385 ahamāsaṃ samāḥ sapta tatklinno'kardamāplute || 5 ||  
 164386  
 164387 tena jalena klinno'haṃ tadanantaramakardamāplute nirmale mandaraśṛṅge sapta  
 164388 samāstayā saha āsam || 5 ||

164389  
 164390 anyanmayā jagaddṛṣṭamṛkṣacakravivarjitam |  
 164391 garbhagarbhasthaikajātisvaprapakāśajanāvṛtam || 6 ||  
 164392  
 164393 tato janmāntare sāścaryajagadantaradarśanamāha - anyaditi | ṛkṣacakreṇa  
 164394 jyotiścakreṇa vivarjitam | kadālītvaca iva garbhasya garbhe sthitā ekajātayaḥ  
 164395 svaprakāśāśca ye janāstairāvṛtam || 6 ||  
 164396  
 164397 na digvibhāgo na dināni yatra na caiva śāstrāṇi na vedavādāḥ |  
 164398 na caiva daityādisurādibhedo jaganmayā tādṛgathātmadīptam || 7 ||  
 164399  
 164400 tarhi tatra katham laukikavaidikavyavahārapravṛttistatrāha - neti | āatmanaiva dīptam  
 164401 prakāśamānam || 7 ||  
 164402  
 164403 vidyādharaṃmaravihāravimānabhūmāvabhraṃliḥācalanitambakadambakacche |  
 164404 āsam samāḥ samaraso'marasomanāmā saptānyasapta sasamudrataṭe tapasvī || 8 ||  
 164405  
 164406 tato janmāntaramāha - vidyādhareti | sasamudrataṭe samudrataṭasamnihite  
 164407 abhraṃliḥānāmatyunnatānāmacalānām nitambakadambakacche ahaṃ amarasomanāmā  
 164408 vidyādharaḥ sapta anyat sapta caturdaśasamāstapasvī āsam || 8 ||  
 164409  
 164410 pavanavahanasamniveśanānāsuhayapayodharadehakairanekaiḥ |  
 164411 gajahariṇaṃrgendravṛkṣavallīṃrganagapannagapakṣibhiḥ parītam || 9 ||  
 164412  
 164413 tato'haṃ vahnervaravibhavena jagati abhitaḥ avidyām didṛkṣuḥ san kvacit  
 164414 pavanavadvahanam pravāharūpeṇa gamanam tadyuktakramasamniveśairnānāvidhā ye  
 164415 suhayā jātyaśvāḥ payodharāmeghā iva ca dehā yeśāṃ  
 164416 tathāvidhairjanaigajairhariṇairmṛndrairvṛkṣairvallībhiranyaiśca mṛgairnagaiḥ  
 164417 parvataiḥ pannagaiḥ pakṣibhiśca parītamanantakośam gaganamavanitaḥ sametya  
 164418 uragāśano garuḍastadvadbalāt vegenāgre sṛtaḥ prasṛta iti dvayoranvayaḥ || 9 ||  
 164419  
 164420 gaganamavanitaḥ sametya vahnervaravibhavena jagatyanantakośam |  
 164421 kvacidahamabhito didṛkṣuragre sṛta uragāśanavadbalādavidyām || 10 ||  
 164422  
 164423 kvacidahaṃ jagataḥ parinirgataḥ patita ekamahārṇavavistṛte |  
 164424 nabhasi tatra nivāsinibhe sitaḥ samayamanvabhavam patanam tathā || 11 ||  
 164425  
 164426 tasmāj jagataḥ parinirgato'haṃ kvacidekamahārṇavadvistṛte nabhasi patitaḥ | tatra  
 164427 nivāsinibhe nakṣatragāṇe sito baddhaḥ san dinarātrimāsartvādisamayamanvabhavam | tathā  
 164428 dikṣu patanam gamanam cānvabhavam || 11 ||  
 164429  
 164430 ākāśakośapatanānubhavaikavṛtteḥ śrāntasya me padamakāryatha nidrayāntaḥ  
 164431 |  
 164432 tādṛksuṣuptavapuṣātha mayopalabdham svapnātmajāgrati tadātmani tatra viśvam  
 164433 || 12 ||  
 164434  
 164435 varṇitena prakāreṇa ākāśakośe patanasya gamanasyānubhavanamevaikā mukhyā  
 164436 vṛttiriyasya tathā cirapatanena śrāntasya me athānantaram nidrayā antaṛhṛdi padaṃ  
 164437 sthānamakāri | tādṛśā sarvajanaḥprasiddhena suṣuptavapuṣā sthiteṇa mayā atha  
 164438 anantaram pravṛtte svapnātmake jāgrati tadā tatra antareva ātmani  
 164439 svasminviśvamupalabdham dṛṣṭam || 12 ||  
 164440  
 164441 bhūyo digantabhuvanāmaramandarādrisaṃsāracañcalatayā latayeva pakṣī |  
 164442 akṣīṇavāṭabalayā paricālyamānastanmāsu tāsu patito hi jagadguhāsu || 13 ||  
 164443  
 164444 tatrāpi bhūyo digantabhuvanādisaṃsāreṇa cañcalatayā akṣīṇavāṭabalayā latayā pakṣīva  
 164445 paricālyamāno'haṃ tāsu pūrvasaṃkalpitāsu teśāṃ dṛśyānām mānāni māḥ iyattayā  
 164446 paricchedāstallakṣaṇāsu jagadguhāsu patitaḥ || 13 ||  
 164447  
 164448 viśayāśā dṛśo yāvattāvadyātaḥ kṣaṇādaham |  
 164449 punastathaiva paśyaṃstu dṛśyaṃ yātaḥ punaḥ punaḥ || 14 ||  
 164450  
 164451 dṛśāścakṣuṣo yāvatparyantaṃ viśayāśā prasṛtā ahaṃ tāvatpradeśaparyantaṃ  
 164452 kṣaṇādyātaḥ punarapi tathaiva paśyan san tadarśanakautukena punaḥpunardṛśyaṃ  
 164453 yāto'smītyarthaḥ || 14 ||  
 164454  
 164455 iti dṛśyamadrśyaṃ ca gamyaṃ cāgamyaṃeva ca |  
 164456 vegāllaṅghayato deśaṃ mama varṣagaṇā gatāḥ || 15 ||  
 164457



164458 iti evaṃrītyā jāgareṣu svapneṣu ca draṣṭuṃ śakyam dṛśyam tadbhinnamadṛśyam ca  
 164459 viṣayamuddiśya gamyamagamyaṃ ca deśam vegāllanḡhayato mama varṣagaṇā bahavo  
 164460 gatāḥ || 15 ||  
 164461  
 164462 dṛśyākhyāyā avidyāyā na tvantaṃ prāptavānaḥ |  
 164463 mithyaiva hṛdi rūḍhāyāḥ piśācyā iva bālakaḥ || 16 ||  
 164464  
 164465 nedaṃ nedaṃ sadityeva vicārānubhave sthitam |  
 164466 tathāpīdamidaṃ ceti durdṛṣṭirna nivartate || 17 ||  
 164467  
 164468 yadyapi mayā nedaṃ sat nedaṃ saditi vicārānubhave sthitaṃ tathāpi idaṃ satyamidaṃ ca  
 164469 satyamiti prativīṣayaṃ durdṛṣṭirna nivartate cirābhyastadvaitasatyatāsaṃskārasya  
 164470 prabalatvāditi bhāvaḥ || 17 ||  
 164471  
 164472 pratikṣaṇaṃ sukhairduḥkhairdeśakālaiḥ samāgamaiḥ |  
 164473 saridvārivadālolā navamāyānti yānti ca || 18 ||  
 164474  
 164475 vicāreṇa nirastā api durdṛṣṭayaḥ pratikṣaṇaṃ prasaktaiḥ  
 164476 sukhairduḥkhairdeśakālabhedairiṣṭāniṣṭajanasaṃsamāgamaiḥ saridvārivat navaṃ  
 164477 navamāyānti || 18 ||  
 164478  
 164479 tālītamālabakulātulatunḡgaśṛṅgamunnādavātajavamekamahaṃ smarāmi |  
 164480 sūryādibhirvirahitaṃ prakāṣaṃ svakāntyaḥ sasthāvarādrītaṭajāṅgamameva viśvam  
 164481 || 19 ||  
 164482  
 164483 tatraikamāścaryaṃ smṛtamāha - tālīti | tacca śṛṅgaṃ sūryādibhirvirahitamapi  
 164484 svakāntyaḥ prakāṣaṃ bhāsamānaṃ | viśvaṃ tu tasya śṛṅgasya  
 164485 sthāvarairadritāṭairjaṅgamaiḥ sahitaṃ yatsānu tatsthānīyamiti sarvādhiṣṭhānaṃ  
 164486 brahmaivātrāścaryaḥ śṛṅgaṃ nirdiṣṭam || 19 ||  
 164487  
 164488 yadetadekāntavīhārahāri svacchandamekāmitamastaśaṅkaṃ |  
 164489 kvacinmayā cārujagatsu dṛṣṭaṃ tulyā na tasyāmararājalakṣmīḥ || 20 ||  
 164490  
 164491 yadetacchṛṅgamekānte vihāro yeśaṃ tattvavidāṃ teśaṃ hāri manoharaṃ  
 164492 svacchandamekamamitamastavikāraśaṅkaṃ ceti trividhaparicchedaśūnyaṃ tacca  
 164493 kvaciccārujagatsu brahmavinmaṇḍaliṣu dṛṣṭam | amaraṭajasyendrasya hiraṇyagarbhasya  
 164494 ca lakṣmīstasya tulayā saṃmitā tulyā na | hairaṇyagarbhāntānandānāṃ parimitatvāditi  
 164495 bhāvaḥ || 20 ||  
 164496  
 164497 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 ni0 u0 avi0 vi0 bhāsavarnītasvajanmaparamparā  
 164498 nāma dvātriṃśādhikaśatatamaḥ sargaḥ || 132 ||  
 164499  
 164500 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 164501 bhāsavarnītakhajanaṃparamparā nāma dvātriṃśādhikaśatatamaḥ sargaḥ || 132 ||  
 164502  
 164503 trayastriṃśādhikaśatatamaḥ sargaḥ 133  
 164504  
 164505 vipaściduvāca |  
 164506  
 164507 kasmīṃscidanyatra jagatyapūṛve dṛṣṭaṃ mayedaṃ śṛṇu kiṃ vicitram |  
 164508 mahāghavṛttāntadaśāsamānavidyayāndhena valātkṛtaṃ yat || 1 ||  
 164509  
 164510 atyāścarya kvacidḍṛṣṭaṃ bhāsenātropavarṇyate |  
 164511 saptadvīpapramāṇasya śavasya patanaṃ divaḥ ||  
 164512  
 164513 avidyākhyāne'sminnatyāścaryavarṇanaprasaṅgena śavopākhyānaṃ bhāsamukhena  
 164514 varṇayituṃ prastauti - kasmīṃsciditi | hemune asmāj jagato'nyatra kasmīṃscidapūṛve  
 164515 jagati mayā idaṃ vakṣyamāṇaṃ vicitramatyāścryaṃ dṛṣṭaṃ tacchṛṇu |  
 164516 yanmahāghānāṃ brahmahatyādīnāṃ  
 164517 phalabhūtarauravādīnarakavṛttāntadaśāsamānamatibībhatsamapyavidyayā andhena  
 164518 mayā vahnivaraprārthanābalāt kṛtaṃ saṃpāditam | anubhūtamiti yāvat || 1 ||  
 164519  
 164520 asti kvacitkhe bhavatāmagamyē jagajjvaladdīptivicitrasargaḥ |  
 164521 etādr̥gapyambaratastadanyat svāpnaṃ puraṃ jāgrati cetasiḥ || 2 ||  
 164522  
 164523 bhavatāmagamyē gantumaśake kvacidvyomni jagat tatra ca jvalantyā candrasūryādidīptyā  
 164524 vicitraḥ sargo'sti | tacca sanniveśata etādr̥getadbrahmāṇḍasaḍṛśamapyambarata  
 164525 etaddṛṣṭyā śūnyatvatohetorasmādanyadeva | tatra dṛṣṭāntaḥ - yathā svāpnaṃ  
 164526 svapnadṛṣṭaṃ puraṃ jāgradḍṛṣṭapurasaḍṛśamapi jāgradḍṛṣṭyā

164527 śūnyatvādanyadeva cetasi bhātaṃ tadvadityarthaḥ || 2 ||  
 164528  
 164529 tasminmayā viharatā hṛdayasthamarthamanveṣṭumakṣi nihitaṃ kakubhāṃ  
 164530 mukheṣu |  
 164531 paśyāmi yāvadacalapratimā dharāyāṃ chāyālijālamalinā paribaṃbhramīti || 3 ||  
 164532  
 164533 tasmin jagati nivasatā mayā hṛdayasthaṃ svābhilaṣitamārtha diganteṣvanveṣṭum  
 164534 kakubhāṃ mukheṣuakṣi nihitaṃ | preritamiti yāvat | teṣu yāvatkautukaṃ paśyāmi  
 164535 tāvaddharāyāṃ alijālamalinā acalapratimā mahatī chāyā baṃbhramīti bhṛśaṃ  
 164536 bhramati || 3 ||  
 164537  
 164538 āścaryamātramucitaṃ kimidaṃ nimeṣādityakṣi vai jagati yāvadahaṃ tyajāmi |  
 164539 khāttāvadadrimatulaṃ puruṣākṛtiṃ drāgāvartavṛttibhirapaśyamahaṃ  
 164540 patantaṃ || 4 ||  
 164541  
 164542 tataḥ atimahattvādāścaryamātramidaṃ chāyākāraṃ kimucitamiti vimṛśan yāvdaḥkṣi  
 164543 jagati ūrdhvabhāge tyajāmi prerayāmi tāvadadrīṇāṃ mānaṃ parimāṇaṃ adrimā sā tulā  
 164544 yasya tathāvidhaṃ khādāvartavṛttibhiḥ patantaṃ puruṣākṛtimahaṃ drāgapaśyam || 4 ||  
 164545  
 164546  
 164547 kaḥ syādayaṃ giriguruḥ puruṣo virāḍvā paryastaparvatavadāśu pataccharīraḥ |  
 164548 ākāśapūrakavapuḥ paramāmbaro'pi yo naiva bhāti pihitākhillavāsaraśrīḥ || 5 ||  
 164549  
 164550 giririva guruḥ ākāśapūrakavapuḥ pataccharīro'yaṃ puruṣaḥ ko brahmā vā syādvirāt  
 164551 brahmāṇḍaśarīro vā syāditi vitarke | yena paramāmbaro'pi yaḥ prasiddhaḥ sūryaḥ  
 164552 pihitākhillavāsaraśrīḥ san naiva bhāti || 5 ||  
 164553  
 164554 evaṃvidhāṃ hṛdi manākkalayāmi yāvattāvatpapāta sahasā nabhaso vivasvān |  
 164555 kalpāntavātaparivṛttapitāmahanḍapṛṣṭhāvapātaghanaghoṣajuṣā javena || 6 ||  
 164556  
 164557 ahamevaṃvidhāṃ cintāṃ yāvanmanākkalayāmi tāvat sahasā nabhaso vivasvān sūryaḥ  
 164558 kalpāntavātaiḥ parivṛttasya parāvartitasya pitāmahanḍapṛṣṭhasya  
 164559 brahmāṇḍordhvakapālasya avapāta iva ghanaghoṣavatā javena vegena papāta || 6 ||  
 164560  
 164561 tasminpatati bhīmātmanyapārāvāradehini |  
 164562 saptadvīpāṃ vasumatīṃ paripūrayati kṣaṇāt || 7 ||  
 164563  
 164564 tadā tvam kimakārṣīstatrāha - tasminniti dvābhyāṃ | bhīmātmani bhayānakasvarūpe  
 164565 puruṣākāre vastuni patati sati ahaṃ svātmanaḥ śarīrasya  
 164566 tadupamardādavaśyabhāvināśamāśaṅkyātha pārśvasthamagnimaviśamiti  
 164567 dvayoranvayaḥ || 7 ||  
 164568  
 164569 svātmano nāśamāśaṅkya sadvīpabhuvanaiḥ saha |  
 164570 avaśyabhāvīpārśvasthamamahamagnimathāviśam || 8 ||  
 164571  
 164572 sa jātavedā bhagavānjanmāntaraśatārcitaḥ |  
 164573 mā bhaiṣīriti dehena māmuvācenduśītalaḥ || 9 ||  
 164574  
 164575 sa bhagavān janmāntaraśatārcito jātavedā induśītalaḥ san mām mā bhaiṣīrityāha || 9 ||  
 164576  
 164577 jaya deva tvasmaṃkāṃ pratijanma parāyaṇam |  
 164578 akāla eva kalpānto jāto'taḥ pāhi mām prabho || 10 ||  
 164579  
 164580 tadānīm svakṛtāmagniprārthanāmāha - jayeti | jātāḥ prasaktaḥ || 10 ||  
 164581  
 164582 ityuktenāgninā proktaṃ mā bhaiṣīriti tatpunaḥ |  
 164583 uttiṣṭhāgaccha gacchāvo mallokaṃ iti cānagha || 11 ||  
 164584  
 164585 he anagha malloka magnilokaṃ gacchāvastvamāgaccha iti ca proktaṃ || 11 ||  
 164586  
 164587 ityuktvā śukapṛṣṭhe'sāvāropya bhagavāṃstataḥ |  
 164588 dehaikadeśe tatpāti bhūtaṃ dagdhvā nabhaḥ plutaḥ || 12 ||  
 164589  
 164590 svavāhanaśukapṛṣṭhe māmāropya tat prāguḥktaṃ pāto'syāstīti pāti bhūtaṃ śavaṃ  
 164591 dehaikadeśe dagdhvā chidrikṛtya nabhaḥ plutaḥ || 12 ||  
 164592  
 164593 anantaraṃ nabhaḥ prāpya drṣṭaḥ kaṣṭākṛtirmayā |  
 164594 sa tādr̥gbhūtasampātamahotpāto bhayapradaḥ || 13 ||  
 164595

164596 tasminjavena patite vasudhā cacāla sām̐bhodhiśailavanapattanaṅgalaughā |  
 164597 cakre bhṛ̥gudvayamayāṅajalasravantī bhīmākṛ̥tīṅvyadhuradehavibhedagartān ||  
 164598 14 ||  
 164599  
 164600 tasminmahāśave javena patite sati ambhodhyādisahitā vasudhā cacāla | ayāṅajalāḥ  
 164601 niruddhodakapravāḥāḥ sravantyo nadyo yasyām tathāvidhā sati girinadinām kūladvaye  
 164602 mār̥gāntareṇa jalasravaṇāt bhṛ̥gudvayaṃ jalaprapātadvayaṃ cakre | patanti jalāni  
 164603 bhīmākṛ̥tīṅ bhayaṃkarākārān adehavibhedān  
 164604 manuṣyādidehakṛ̥tabhūvidāraṇajanyavāpīkūpādivilakṣaṇāṅgartāṅvyadhuścakruḥ |  
 164605 vidhuradehavibhedakartān iti pāṭha vasudhāvidhureṇa viśaṃṣṭhulena svadehavibhedena  
 164606 kartān vaprādikartanāni cakre ityārthaḥ || 14 ||  
 164607  
 164608 urvī rarāsa kakubuttarato rarāsa virarāsa ca dakṣiṇā dik |  
 164609 dyaurārarāsa virarāsa saśailabhūtaṃ sarvaṃ jagatpralayasambhramabhītamuccaiḥ  
 164610 || 15 ||  
 164611  
 164612 punaḥ kimāsittadāha - urvīti | urvī bhūḥ uttarataḥ kakup uttarā dik tathā pūrvā  
 164613 dakṣiṇā cakārātpaścimā ca kakup dyauḥ śailairbhūtaiśca sahitaṃ sarva jagacca  
 164614 pralayasambhramaṇa bhītaṃ sat uccaiḥ rarāsa dadhvāna ruroda ca |  
 164615 dhātvaṅvṛttistattacchabdavailakṣaṇyadyotanāya || 15 ||  
 164616  
 164617 urvī rarāsa dharāṇe savirāvaramhaḥsaṃrambhatarjitasamastadigantarāsā [rāso  
 164618 dhvaniḥ || |  
 164619 vyomāpi ghuṃghumamalaṅghyamalaṃ cakāra  
 164620 nāgārīvṛndabhayaavidravaṇapracāṇḍam || 16 ||  
 164621  
 164622 uktameva spaṣṭaṃ punarāha - urvīti | dharāṇe patitasya śavasya dhāraṇe |  
 164623 tāratvādhikyena śabdāntarairalaṅghyaṃ ghuṃghumaṃ dhvanimalamatyārtha cakāra |  
 164624 nāgārīṇāṃ garuḍānāṃ bhayena vidravaṇa iva pracāṇḍam duḥsaham || 16 ||  
 164625  
 164626 nirghātaśabda udabhūdabhito bhayāya bhīmāya bhūdharadarīdṛḥhadāraṇotthaḥ  
 164627 |  
 164628 utpātabhīmajavajālayugāntavātasaṃrabdhakalpaghanaghoṣavitīrṇatarjaḥ || 17 ||  
 164629  
 164630 bhūdharadarīṇāṃ dṛḥhadāraṇāduttha utthito nirghāta āsphālanam tannimittaḥ śabdo  
 164631 bhayāya bhīmāya bhayahetave śrotrahr̥dayādibhedanāya ca udabhūt | sa kīdṛk |  
 164632 utpātairbhīmajavatvājālavadākarṣiṇo ye yugāntavātāstaiḥ saṃrabdhā ye kalpaghanāḥ  
 164633 pralayāmbudāstadghoṣebhyo vitīrṇā viśrāṇitā tarjā bhartsanā yena tathāvidhaḥ ||17 ||  
 164634  
 164635 tasmiṅjavena patite vasudhā rarāsa sārāvadiṇmukhatayā śatavedhamāgāt |  
 164636 tatrāsphuṭaṅkulagirīndramahātaṭāni pātāladeśamaviśanhimavacchirāṃsi || 18 ||  
 164637  
 164638 tasminśave | śataguṇaṃ vedhamamidhātamāgātprāpa | tatra tasminvedhe || 18 ||  
 164639  
 164640 āsittatpatanaṃ tasya meruśailaśilākṛ̥teḥ |  
 164641 dalanaṃ śailaśṛṅgāṇāṃ vidāraṇakaraṃ bhuvaḥ || 19 ||  
 164642  
 164643 tasya śavasya tattādṛśaṃ patanamāsīt | kīdṛśaṃ tadāha - dalanamityādi || 19 ||  
 164644  
 164645 kṣobhanaṃ jalarāśīnāmadrīṇāṃ bhūtalārpaṇam |  
 164646 pīḍanaṃ sarvabhūtānāṃ kṛīḍanaṃ pralayārthinām || 20 ||  
 164647  
 164648 bhūtale arpaṇaṃ samīkaraṇasādhanamiti yāvat | pralayārthinām | rudragaṇānām || 20 ||  
 164649  
 164650 pātanaṃ bhūtale bhānoḥ sthaganaṃ dvīpapaddhateḥ |  
 164651 cūrṇīkaraṇamadrīṇāṃ dalanaṃ maṇḍalāvaneḥ || 21 ||  
 164652  
 164653 sthaganamācchādanam || 21 ||  
 164654  
 164655 dvitīyamiva bhūpīṭhaṃ brahmāṇḍārdhamivāparam |  
 164656 patitaṃ khamivākṛ̥tyā tadapaśyannabhaścarāḥ || 22 ||  
 164657  
 164658 ākṛ̥tyā mūrtākāreṇa || 22 ||  
 164659  
 164660 atha paśyāmyahaṃ yāvadasau māṃsamayo'calaḥ |  
 164661 na māti saptadvīpāyāṃ bhuvi tasyāṅgamekakam ||23 ||  
 164662  
 164663 tamālokyā mayā devaḥ prasāde samavasthitaḥ |  
 164664 saṃpṛ̥ṣṭo bhagavānvahniḥ prabho kimidamityatha || 24 ||

164665  
 164666 katham māṃsamayaḥ sārdhaṃ sa cārkaḥ patito divaḥ |  
 164667 sa na māti hi bhūpīṭhe saparvatavanāmbudhau || 25 ||  
 164668  
 164669 māṃsamayo dehaḥ katham patitaḥ | tena sārdha sa prasiddho'rkaśca katham patita  
 164670 ityāvṛtṭyā yojyam || 25 ||  
 164671  
 164672 agniruvāca |  
 164673  
 164674 pratipālaya putra tvaṃ kṣaṇamekaṃ gatatvaraḥ |  
 164675 yāvaccāmyatu [sāmyati ityubhayatrāpi pāṭhaḥ |] doṣo'yaṃ kathayiṣyāmi  
 164676 te tataḥ || 26 ||  
 164677  
 164678 pratipālaya pratikṣasva | ayametatpatanadoṣo yāvatsākalyena sāmyati [sāmyati  
 164679 ityubhayatrāpi pāṭhaḥ |] || 26 ||  
 164680  
 164681 atha tasminvadatyevaṃ samājagmurnabhaścarāḥ |  
 164682 tajjagajjālajātiyā digbhyo gaganajākhilāḥ || 27 ||  
 164683  
 164684 gaganajagakhilaṃ vastrabhūṣaṇamālyādi yeṣāṃ || 27 ||  
 164685  
 164686 siddhasādhyāpsarodaitiyagandharvoragakinnarāḥ |  
 164687 ṛṣayo munayo yakṣāḥ pitaro mātaro'marāḥ || 28 ||  
 164688  
 164689 te nabhaścarāḥ ke ke tānāha - siddheti || 28 ||  
 164690  
 164691 atha sarveśvarīm devīm śaraṇyāṃ te nabhaścarāḥ |  
 164692 bhaktinamraśiraḥkāyāḥ kalarātriṃ pratuṣṭuvuḥ || 29 ||  
 164693  
 164694 nabhaścarā ūcuḥ |  
 164695  
 164696 baddhvā khaṭvāṅgaśṛṅge kapilamurujaṭāmaṇḍalaṃ padmayoneḥ kṛtvā  
 164697 daityottamāṅgaiḥ srajamurasi śiraḥśekharaṃ tārksyapakṣaiḥ |  
 164698 yā devī bhuktaviśvā pibati jagadidaṃ sādribhūpīṭhabhūtaṃ sā devī niṣkalaṅkā  
 164699 kalitatanulatā pātu naḥ pālanīyān || 30 ||  
 164700  
 164701 yā devī mahākālpānte saṃhṛtasya padmayoneḥ kapilamurujaṭāmaṇḍalaṃ  
 164702 khaṭvāṅgaśṛṅge baddhvā tathā daityānāmuttamāṅgaiḥ śīrobhiḥ urasi srajaṃ  
 164703 kṛtvā saṃhṛtasya tārksyasya garuḍasya pakṣaiḥ śiraḥśekharamavatamaṃ ca  
 164704 kṛtvā bhuktaṃ viśvaṃ prāṇijātaṃ yayā tathāvidhā satī sādribhūpīṭhabhūtamidaṃ  
 164705 jagatpibati | evaṃ sarvajagatsaṃhāre'pi doṣaleśenāpyalīptatvānniṣkalaṅkā  
 164706 śuddhacinmātrasvabhāvāpyasmanugrahāya kalitatanulatā svikṛtaśarīrā satī  
 164707 avaśyapālanīyānaḥ asmānpātu rakṣatu || 30 ||  
 164708  
 164709 ityārṣe śrīvāsiṣṭhamahārāmā0 vā0 de0 mo0 ni0 u0 a0 vi0 śavopākhyāne  
 164710 mahāśavavarṇanaṃ nāma trayastriṃśādhikaśatatamaḥ sargaḥ || 133 ||  
 164711  
 164712 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 164713 mahāśavavarṇanaṃ nāma trayastriṃśādhikaśatatamaḥ sargaḥ || 133 ||  
 164714  
 164715  
 164716  
 164717 catustriṃśādhikaśatatamaḥ sargaḥ 134  
 164718  
 164719 vipaściduvāca |  
 164720  
 164721 etasminnantare vyomnaḥ sa patanpuruṣo mayā |  
 164722 sthagitākhillabhūpīṭha śavarūpo vilokitaḥ || 1 ||  
 164723  
 164724 devyāstadāvirbhūtāyāḥ śarīramiha varṇyate |  
 164725 tatpītaraktakuṇapakhādanaṃ ca gaṇairatha ||  
 164726  
 164727 etasminnantare devārabdhadevistutikāle sa prāgvarṇitaḥ patanpuruṣo mayā  
 164728 sthagitamācchāditamakhilaṃ bhūpīṭhaṃ yena tathāvidhaḥ śavarūpo nirjīvo vilokitaḥ  
 164729 pariññātaḥ || 1 ||  
 164730  
 164731 sa yāvadudarābhikhyo dehabhāgo'sya yena bhūḥ |  
 164732 saptadvīpāpi pihitā'mātuḥ śailopamo mahān || 2 ||  
 164733

164734 yena śavabhāgena saptadvīpāpi bhūḥ pihitā so'sya saṃpūrṇabhūmau yāvat sākalyena  
 164735 agāturmānamaprāpnuvataḥ śavasya śailopamo mahānudarābhikhyāḥ kuṅṣisaṃjñako  
 164736 bhāgaḥ sa eva mayā dṛṣṭa ityārthaḥ || 2 ||  
 164737  
 164738 vahninoktamanantaṃ tattadbhujoruśiraśca me |  
 164739 lokālokātparam pāraṃ prāptaṃ hyaviśaye nṛṇām || 3 ||  
 164740  
 164741 tarhi tadbhujoruśirastvayā dūrasthaṃ kathaṃ jñātaṃ tatrāha - vahnineti | tattarhi kva  
 164742 patitaṃ tatrāha - lokālokāditi || 3 ||  
 164743  
 164744 vyomavāsicaye devīmatha stuvati sādaram |  
 164745 vyomnaḥ prakāṣatāmāgacchuṣkā nu bhavati svayam || 4 ||  
 164746  
 164747 sā svayaṃ śuṣkā nīraktaiva bhavati | nu iti vitarke || 4 ||  
 164748  
 164749 pretavṛndairanugatā mātṛmaṇḍalalālītā |  
 164750 kumbhāṇḍayakṣavetālaajālatāraakitāmbarā || 5 ||  
 164751  
 164752 kīdṛśī sā tadāha - pretavṛndairityādinā | tāraakitāṃ saṃjātataārakamiva  
 164753 kṛtamambaram yayā || 5 ||  
 164754  
 164755 śīrālādīrghadordaṇḍavanīkṛtanabhastalā |  
 164756 kirantī kīrṇadigdāhairdṛṣṭipātairdivākarān || 6 ||  
 164757  
 164758 śīrālaiḥ śīrāvadbhirdīrghairdordaṇḍairvanamiva saṃpadyamānaṃ kṛtaṃ nabhastalaṃ  
 164759 yayā | dṛṣṭipātairdivākarānkirantī vikṣipantī || 6 ||  
 164760  
 164761 sphurannānāyudhākārakacajjhaṇajhaṇadhvani |  
 164762 śatakhandaṃ khagānikāṃ kurvāṇā vyomakoṭare || 7 ||  
 164763  
 164764 sphuratāṃ nānāyudhānāmākāraiḥ kacajjhaṇajhaṇadhvani yathā syāttathā vyomakoṭare  
 164765 khagānikāṃ pakṣisamūhaṃ śatakhandaṃ kurvāṇā || 7 ||  
 164766  
 164767 dehajvālekṣaṇoṣmāḍhyaiḥ śārīrāvayavaistviṣaḥ |  
 164768 dīrghaveṇuvanaḥkirāḥ kirantī koṭīyojanāḥ || 8 ||  
 164769  
 164770 dehajvālābhirīkṣaṇoṣmabhirnetrāgnyauṣṇyaiścāḍhyaiḥ saṃpannaiḥ  
 164771 śārīrāvayavairdīrghaveṇuvanaḥkirāḥ koṭīyojanaparimitāstviṣaḥ kirantī vikṣipantī || 8 ||  
 164772  
 164773 dantakāntīnduvidyotadugdhasnapitadinmukhā |  
 164774 kṛṣātīdīrghavistīrṇaśārīrāpūritāmbarā || 9 ||  
 164775  
 164776 nirālabāspadā sāṃdhyā vītatevābhramālikā |  
 164777 pretāsanasaṃmārūḍhā surūḍhā parame pade || 10 ||  
 164778  
 164779 nirgate ālabāspade yasyāḥ | abhramālikāpakṣe nirālabamambaramāspadaṃ yasyāḥ |  
 164780 parame pade brahmaṇi suṣṭhu rūḍhā prādurbhūtā || 10 ||  
 164781  
 164782 sphurantī prajvaladrūpā sāṃdhyā jaladharāruṇā |  
 164783 dadhānā gaganāmbhodhau vāḍavajvalanaśriyam || 11 ||  
 164784  
 164785 vāḍavajvalano vāḍavānalastacchriyaṃ dadhānā || 11 ||  
 164786  
 164787 śavaiḥ śavāṅgairmusalaiḥ prāsatomaramudgaraiḥ |  
 164788 vṛṣikolūkhalahalaiḥ kirantī cañcalā srajaḥ || 12 ||  
 164789  
 164790 bṛṣikāḥ āsanāni || 12 ||  
 164791  
 164792 prajāṃ kaṭakaṭāṭopairvahantī gaganāṅgaṇe |  
 164793 dṛṣadāṃ ghargharārāvaiḥ prāvṛḍgiririvācale || 13 ||  
 164794  
 164795 kaṭakaṭeti dantadhvanyanukaraṇaṃ tadāṭopaistadāḍambaraiḥ prajāṃ janaśārīramālāṃ  
 164796 gaganāṅgaṇe vahantī | yathā prāvṛṅgirirdṛṣadāṃ mālāṃ  
 164797 ghargharārāvairnirjharairacale svadehe vahati tadvat || 13 ||  
 164798  
 164799 devā ūcurayaṃ devī upahārīkṛto'mbike |  
 164800 sārḍhaṃ svaparivāreṇa śīghramāhriyatāmiti || 14 ||  
 164801  
 164802 devāstāṃ devīmūcuḥ | kimūcuḥ | he ambike ayaṃ śavaste upahārīkṛto'smībhiḥ

164803 svaparivāreṇa sārdha śighramāhriyatām bhujiyatāmityūcuḥ || 14 ||  
 164804  
 164805 vadayevaṃ surāṇike taṃ śavaṃ prāṇavāyunā |  
 164806 devī pravavṛte raktasāramākraśṭumañjasā || 15 ||  
 164807  
 164808 devī svayaṃ sarvapraṇaśaktitvātprāṇānām raktādhāratvātprāṇavāyunaiva  
 164809 tadraktasāramākraśṭuṃ pravavṛte || 15 ||  
 164810  
 164811 prāṇenākṛṣyamāṇaṃ tadraktaṃ bhagavatīmukhe |  
 164812 aviśatsāṃdhyameghaughā iva merorguhāntaram || 16 ||  
 164813  
 164814 tāvadraktaṃ tayā pītaṃ prāṇākṛṣṭaṃ nabhaḥsthayā |  
 164815 yāvaccchuṣkā satī tṛptā pīnā sā caṇḍikā sthitā || 17 ||  
 164816  
 164817 prāk śuṣkā satī tṛptā bhūtvā paścātpīnā puṣṭā bhūtvā sthitā || 17 ||  
 164818  
 164819 tato babhūva sā raktaparipīnaśarīriṇī |  
 164820 raktā varṣābhramāleva taḍittaralalocanā || 18 ||  
 164821  
 164822 yathā varṣākāle taḍittaralalocanā raktavarṇā abhramālā sthitā tadvat || 18 ||  
 164823  
 164824 lambodarā bhagavatī viśamāhivibhūṣaṇā |  
 164825 raktāsavamadakṣibā samastāyudhadhāriṇī || 19 ||  
 164826  
 164827 vyomni nartanamārebhe svaśarīrārdhapūrite |  
 164828 paryantagirimālāgrasthitāmaranirīkṣitā || 20 ||  
 164829  
 164830 svaśarīrenārdhapūrite vyomni nartanamārebhe upacakrame |  
 164831 paryantagirirlokālokaparvatastadīyaśikharamālāgreṣu sthitairamarairnirīkṣitā || 20 ||  
 164832  
 164833 tataḥ piśācakumbhāṇḍarūpikādimahāgaṇāḥ |  
 164834 śavamāvārayāṃcakrurmahācalamivāmbudāḥ || 21 ||  
 164835  
 164836 śavaśailo gr̥hīto'sau kumbhāṇḍaiḥ kaṭibhāgataḥ |  
 164837 udarādrūpikāvṛṇḍairyakṣaiḥ kuñjaravikṣataiḥ || 22 ||  
 164838  
 164839 udarāt udaramārabhya | yakṣaistu svīyakuñjaradantavikṣataiḥ pariśiṣṭaiḥ  
 164840 pārśvapṛṣṭhabhāgairgr̥hītaiḥ || 22 ||  
 164841  
 164842 bhujorukandharādyāste tasyānye'vayavā yataḥ |  
 164843 brahmāṇḍasya paraṃ pāraṃ prāptāḥ paramavistṛtāḥ || 23 ||  
 164844  
 164845 nanu bhujorukandharādibhāge kuto na gr̥hītaṣṭatrāha - bhujorviti | yataste  
 164846 brahmāṇḍakharparasya paraṃ pāraṃ jalādyāvarenaḍeśaṃ prāptāṣṭato  
 164847 hetostairbhūtaṣaṃghātairdūre digantare sthitāstena prāptāḥ kiṃtu tatraiva kālena  
 164848 svayameva kalitā iti dvayoranvayaḥ || 23 ||  
 164849  
 164850 tataṣṭairbhūtaṣaṃghātaiḥ sthitā dūre digantare |  
 164851 na prāptā vai hi tatraiva kālena kalitāḥ svayaṃ || 24 ||  
 164852  
 164853 nṛtyantyāṃ caṇḍikāyāṃ khe bhūtavṛṇḍe śavākule |  
 164854 deveśvadriṣu tiṣṭhatsu babhūva bhuvaṇaṃ tadā || 25 ||  
 164855  
 164856 piṇḍāhāryāmadurgandhiguṇṭhīkṛtakakubgaṇaṃ |  
 164857 raktagarbhābhṛanirvyūhaiḥ khādirajvalanojjvalam || 26 ||  
 164858  
 164859 kīḍṛśaṃ babhūva tadāha - piṇḍetyādinā | piṇḍaśa  
 164860 āhāryairbhakṣyamāṇairnīyamānaiśca āmadurgandhibhirmāsavasādibhirguṇṭhīkṛtā  
 164861 avaguṇṭhitā vyāptāḥ kakubgaṇā yatra tathāvidham || 26 ||  
 164862  
 164863 māṃsacarvaṇasaṃrambhaprodyacchavaśavasvanam |  
 164864 latāsthikhaṇḍanoḍḍīnabṛhatkaṭakaṭāravam || 27 ||  
 164865  
 164866 śavaśaveti carvaṇadhvanyanukaraṇaṃ | bībhatso rasaḥ | latānāmiva śīrāṇāmasthīnāṃ ca  
 164867 khaṇḍanāduḍḍīna ākāśe prasṛto bṛhatkaṭakaṭāravo yatra || 27 ||  
 164868  
 164869 bhūtaṣaṃghaṭṭaviśīṣeśavaśādbhiṣaṇaniḥsvanam |  
 164870 himavadvindhyaśailādripramāṇāsthyacalāvṛtam || 28 ||  
 164871

164872 devimukhānalajvālāpakvamāmsāktabhūtalām |  
 164873 raktasīkaranīhārasindūritakakubgaṇam || 29 ||  
 164874  
 164875 sarvataḥ prekṣakairdevaiḥ saprākāradigantaram |  
 164876 rudhiraikārṇavībhūtasaptadvīpavasundharam || 30 ||  
 164877  
 164878 saprākāraṃ varaṇaveṣṭitamiva digantaraṃ yatra || 30 ||  
 164879  
 164880 atyantāntarhitāśeṣasamastācalamaṇḍalam |  
 164881 raktaprabhābhṛasaṃbhārastraṇḍadigaṇaṃ || 31 ||  
 164882  
 164883 atyantamantarhitam bhūtapraveśādasthyādyācchādanācca tirodhānam prāptamaśeṣam  
 164884 samastam śikharasahitamacalamaṇḍalam yatra | raktaprabhārañjitairabhrasaṃbhāraiḥ  
 164885 raktavastraṇḍatā iva digāṇanā yatra || 31 ||  
 164886  
 164887 vṛttālolabhujaḥhrāntaheticchannanabhastalam |  
 164888 dūrasmr̥tipathaprāptapurapattanamaṇḍalam || 32 ||  
 164889  
 164890 hetibhirdevītaḍgaṇāyudhaiśchannaṃ nabhastalam yatra || 32 ||  
 164891  
 164892 atyantāsaṃbhavadrūpasarvasthāvarajaṃgamam |  
 164893 saṃpannānantakumbhāṇḍarūpikādyekasaṃgamam || 33 ||  
 164894  
 164895 saṃpannaḥ anantānām kumbhāṇḍarūpikādīnāmevaikaḥ saṃgamaḥ samājo yatra || 33 ||  
 164896  
 164897 nṛttalokakarākārakhaḡāvalanaḡālakaiḥ |  
 164898 mānasūtrairiva vidheranyadracayato jagat || 34 ||  
 164899  
 164900 nṛtte prasaktā ye lokā bhūtagaṇāsteṣāṃ ye abhinayakarākārāstallakṣaṇānām  
 164901 khaḡānāmāvalanāya bandhanāya prasāritairḡālakaiḥ nabhasi anyajjagadracayato  
 164902 vidhermānasūtrairiva ca sthitairbhūmerārabhya ā arkagataṃ  
 164903 sūryamārgaparyantamūrdhvamadhaśca daśadiglakṣaṇaiḥ kuṇḡjaistiryak ca  
 164904 piśācāirātānavitānābhyām nītairāntralakṣaṇaistantubhirjagadbrahmaṇḍodaraṃ  
 164905 mimānamiva tadā bhuvanaṃ trailokyam babhūveti dvayoranvayenopakrameṇa saṃbandhaḥ  
 164906 || 34 ||  
 164907  
 164908 bhūmerārkaḡataṃ nītaiḥ piśācāirāntratantubhiḥ |  
 164909 mimānamiva dikkuṇḡjaistiryagūrdhvamadho jagat || 35 ||  
 164910  
 164911 jagadālokyā tattādṛḡudaktopaplavāplutam |  
 164912 bhūtapūrvamahīpīṭhasthitiraktārṇavīkṛtam || 36 ||  
 164913  
 164914 pūrva bhūte bhūtapūrve mahīpīṭhe sthitiryeṣāṃ tathāvidhai raktairarṇavīkṛtam | ata eva  
 164915 udaktena udgatenopaplavēnāplutamāskanditam jagadālokyā dvīpasaptakaparyante tasya  
 164916 śavasyāṅḡakaiḥ kutsitairāṅḡairanākṛānte lokālokādrermūrdhani sthitāḥ surāḥ  
 164917 khinnatarā āsanniti dvayoranvayaḥ || 36 ||  
 164918  
 164919 dvīpasaptakaparyante lokālokādrimūrdhani |  
 164920 tadaṅḡakairanākṛānte sthitāḥ khinnatarāḥ surāḥ || 37 ||  
 164921  
 164922 śrīrāma uvāca |  
 164923  
 164924 brahmaṇḍādapi nirgatya yasya te'vayavā ḡatāḥ |  
 164925 lokālokācalastena brahmanna sthaḡitaḥ katham || 38 ||  
 164926  
 164927 yasya śavasya te atīdirḡhā hastapādādyavayavā brahmaṇḍādapi bahirnirgatya ḡatāstena  
 164928 tādr̥śena mahāśavena lokālokācalaḥ katham na sthaḡito nācchādita iti rāmeṇa  
 164929 sarvajṇo vasiṣṡha eva pṛṣṡto na bhāsaḥ | tasya lokālokaparyantaṃ dṛṣṡyaprasareṇa  
 164930 tadanabhiḡṇatvaniścayāditi bhāvaḥ || 38 ||  
 164931  
 164932 śrīvasiṣṡha uvāca |  
 164933  
 164934 dvīpasaptakamadhye'sminrāma tasyodaraṃ sthitam |  
 164935 śīraḡkhurabhujādyāṅḡam brahmaṇḍātparataḥ sthitam || 39 ||  
 164936  
 164937 ata eva vasiṣṡha eva taduttaramāha - dvīpetyādina | he rāma tasya udaraṃ  
 164938 udaropalakṣitam madhyaśarīraṃ dvīpasaptakamadhye sthitam | śīraḡkhuropalakṣitau pāḡau  
 164939 bhujādyāṅḡam ca brahmaṇḍātparataḥ sthitamiti bhāsoktam satyameva || 39 ||  
 164940

164941 pārśvābhyāmūrumadhyācca kaṭipārśvadvayāttathā |  
 164942 śiromaśadvayamadhyābhyām lokālokaḥ sa lakṣyate || 40 ||  
 164943  
 164944 tathāpi śavasya pārśvābhyām ūrvormadhyātkaṭipārśvadvayāt tathā  
 164945 śiromaśadvayamadhyābhyām ca śṛṅgāṇāmanācchādanātsa lokālokaparvata  
 164946 ūrdhvaṃ lakṣyate dṛśyata evetyarthaḥ || 40 ||  
 164947  
 164948 tatropaviṣṭāste devā lakṣyante śṛṅgamūrdhasu |  
 164949 suśuddhakāntayastāpādajalā jaladā iva || 41 ||  
 164950  
 164951 evaṃ praśnottaramuktvā kathāśeṣamapi bhāsenāparijñātaṃ vasiṣṭha evāha -  
 164952 tatretyādinā | tāpādantaḥsaṃtāpāccharadarkātapācca || 41 ||  
 164953  
 164954 prasāritāṅgakamadho vaktraṃ tatpatitaṃ śavam |  
 164955 saṃbhakṣayati bhūtaughe pranṛtyantīṣu mātṛṣu || 42 ||  
 164956  
 164957 adhovaktraṃ tacchavaṃ bhūtaughe saṃbhakṣayati satī || 42 ||  
 164958  
 164959 vahatsvasṛkpravāheṣu medogandhe vijṛmbhite |  
 164960 duḥkhitāścintayāmāsuḥ pratyekamamarā idam || 43 ||  
 164961  
 164962 idam vakṣyamāṇaṃ cintayāmāsaḥ || 43 ||  
 164963  
 164964 hā kaṣṭaṃ kva gatā pṛthvī kva gatā jalarāśayaḥ |  
 164965 kva gatā janasaṃghātāḥ kva gatā dharaṇīdharāḥ || 44 ||  
 164966  
 164967 tadevāha - hā kaṣṭamityādinā || 44 ||  
 164968  
 164969 tādr̥kcandanamandāradakambavanamaṇḍitaḥ |  
 164970 maṇḍapaḥ puṣparāśīnāṃ kaṣṭaṃ kva malayo gataḥ || 45 ||  
 164971  
 164972 puṣparāśīnāṃ maṇḍapa iva sthito malayaḥ || 45 ||  
 164973  
 164974 uccāvadātā vipulā himavadbhūmayo'pi tāḥ |  
 164975 nītāḥ śauklyaruṣevāsu rudhireṇātmapaṅkatām || 46 ||  
 164976  
 164977 rudhireṇa kartrā himakṛte śauklye viṣaye ruṣā krodheneva tadabhibhavāya  
 164978 ātmapaṅkatām svīyakardamabhāvam || 46 ||  
 164979  
 164980 krauñcadvipatale krauñce yo'bhūtkalpadrumo mahān |  
 164981 brahmalokalasacchākhaḥ so'pi cūrṇatvamāgataḥ || 47 ||  
 164982  
 164983 krauñcanāmno dvīpasya tale krauñce girau yaḥ kalpadrumo'bhūt || 47 ||  
 164984  
 164985 hā kṣīrārṇava pārijātakamalācandrāmṛtānāṃ pate hā dadhyarṇava  
 164986 nāvanītaśikhariprodhbhūtavelāvana |  
 164987 hā madhvarṇava nālikeragirike yogeśvarīsevita kvedānīm samupaiśyatha kva vanitā  
 164988 digdarpaṇatvaṃ gatāḥ || 48 ||  
 164989  
 164990 pārijātānāṃ kamalāyāścandrasyāmṛtasya cotpādakatvātpate svāmin he kṣīrārṇava |  
 164991 nāvanītā navanītabharitā ye śikhariṇasteṣu prodhbhūtaṃ velāvanaṃ yasya tathāvidha he  
 164992 dadhyarṇava velāsthe nālikerapradhāne anukampye girau girike yogeśvaryā sevita he  
 164993 madhvarṇava hā bhavatāṃ pratyekaṃ śocyatā ityārthaḥ | idānīm kva samupaiśyatha  
 164994 sphaṭikādiratnaśīlābhīrvanītānāṃ devastrīṇāṃ diśāṃ ca darpaṇatvaṃ kva vā gatāḥ ||  
 164995 48 ||  
 164996  
 164997 hā kalpadrumakāñcanāmalalatāniḥsaṃdhibandhācala  
 164998 krauñcadvipaviriñcahaṃsanalinīnīrandhradigjālaka |  
 164999 yātaḥ kveha kadambakānanadarīviśrāntavidyādhari  
 165000 kṛīḍākovidanāgarāmaragr̥ha tvaṃ puṣkaradvīpaka || 49 ||  
 165001  
 165002 kalpadrumena kāñcanābhīrāmālabhīrātābhiśca niḥsaṃdhirnirupādhirbandhaḥ saṃbandho  
 165003 yasya tathāvidhaḥ krauñcācalo yasmiṃstathāvidha he krauñcadvīpa tvaṃ | tathā  
 165004 viriñcihaṃsairnalīnībhiśca nīrandhraṃ nibiḍitaṃ digjālaṃ yasya tathāvidha | tathā  
 165005 kadambakānanadarīṣu viśrāntānāṃ vidyādhariṇāṃ ratikṛīḍāsu kovīdānāṃ  
 165006 nāgarāṇāmarāṇāṃ ca gr̥habhūta he puṣkaradvīpaka tvaṃ ceti yuvāṃ iha kva yātaḥ  
 165007 kva gatau || 49 ||  
 165008  
 165009 svādūdodagratāpāvalakusumamahīpāvanānāṃ vanānāṃ



165010 gomedhadvīpakalpadrumakanakalatāsundariṇām dariṇām |  
 165011 śākadvipācalānāmamarataruvanairdaṣṭitānām sitānām smṛtyaivodeti puṇyaṃ  
 165012 surapadasukhadaṃ mānavānām navānām || 50 ||  
 165013  
 165014 svādūdasya samudrasya tadyānām udagratāpaṃ āvalayanti nirundhanti tathāvidhānām  
 165015 kusumacchannamahīpāvanānām vanānām | tathā gomedhadvīpasya  
 165016 tadyakalpadrumānām tatratyakanakalatānām tābhiḥ sundariṇām dariṇām | tathā  
 165017 amaratarūṇām kalpavṛkṣānām vanairdaṣṭitānām kañcukitānām tatpuṣpaiḥ sitānām  
 165018 krauñcadvipasahitānām tadacalānām ceti navānām padārthānām smṛtyaiva  
 165019 mānavānām surapadaṃ svargastatsukhadaṃ puṇyamudeti || 50 ||  
 165020  
 165021 mandānilāvalitapallavabālavallīsaṃtānabhāsitasamastadigantarāṇi |  
 165022 dhvastāni tāni sakalāni vanāni kaṣṭamāśvāsameṣyati kathaṃ janatā na jāne || 51 ||  
 165023  
 165024 mandānilairāvalitapallavā yā bālavallyastadyuktaiḥ saṃtānaiḥ  
 165025 kalpavṛkṣabhedairbhāsītāni samastadigantarāṇi yeṣāṃ tāni tādrśāni sakalāni  
 165026 vanāni dhvastāni bhagnāni | kaṣṭamiti khede | ataḥ paramasmadādijanatā āśvāsaṃ  
 165027 viśrāmaṃ cittasamādhānaṃ ca kathameṣyati na jāne iti tatra kasyaciduktiḥ || 51 ||  
 165028  
 165029 kadā nu tānikṣurasābdhitire vanāni khaṇḍācalabhūmikāsu |  
 165030 drakṣyema bhūyo guḍamodakāni tathā kumārānyapi śarkarāyāḥ || 52 ||  
 165031  
 165032 ikṣurasābdhestire khaṇḍaḥ śilībhūtaśarkarā tanmayairacalairbhūṣitāsu mahīṣu tāni  
 165033 prasiddhamādhuryāṇi guḍamodakāni kadā nu drakṣyema paśyema drakṣyāma iti vā |  
 165034 chāndaso vikaraṇavyatyayaḥ | tathā śarkarāyāḥ kumārāṇi kriḍārthāḥ putrikā api kadā  
 165035 drakṣyāmaḥ || 52 ||  
 165036  
 165037 kadambakalpadrumaśītaleṣu tālītamālīsavanācalasya |  
 165038 kadā nu taccandanasundariṇām paśyema nṛttaṃ kanakālayeṣu || 53 ||  
 165039  
 165040 tālītamālībhiḥ savanasya tadacalasya kadambaiḥ kalpadrumaiśca śītaleṣu  
 165041 kanakālayeṣūpaviṣṭāḥ santastatprāgbahuśo'nubhūtaṃ candanalīptānām  
 165042 sundariṇāmapsarasāṃ nṛttaṃ candanalatālakṣaṇānām sundariṇām nṛttaṃ vā kadā  
 165043 nu paśyema | āśaṃsāyāṃ liṅ || 53 ||  
 165044  
 165045 gatāni kaṣṭaṃ smaraṇīyarūpatāṃ jambūdrumasyāgraphalāni tānyapi |  
 165046 yeṣāṃ nadiṃ dvīpasamudramekhalā vahatyasau jambumatī rasāmbubhiḥ || 54 ||  
 165047  
 165048 jambūdrumasya tāni gajapramāṇatvenāmṛtarasatvena jāmbūnadasvarṇahetutvena ca  
 165049 prasiddhānyagraphalāni smaraṇīyarūpatāṃ gatāni | kaṣṭamiti khede | yeṣāṃ phalānām  
 165050 rasāmbubhiḥ prabhavāṃ nadiṃ dvīpāḥ samudrāśca mekhalā yasyāstathāvidhā asau  
 165051 jambumatī jambūdvīparūpā mahī vahati || 54 ||  
 165052  
 165053 śilīndhranīrandhramahīdhrandhrakṣībāmarastrikṛtagītanṛtyam |  
 165054 saṃsmṛtya saṃsmṛtya surodatīraṃ prāgabjamurvīva hṛdāvadīrye || 55 ||  
 165055  
 165056 tathā śilīndhrairnīrandhrāṇām niravakāśīkṛtānām mahīdhrāṇām randhreṣu guhāsu  
 165057 kṣībābhirmadhūmattābhīramarastribhiḥ kṛtaṃ gītasahitaṃ nṛtyaṃ  
 165058 yasmiṃstathāvidhaṃ surodasya samudrasya tīraṃ punaḥ punaḥ saṃsmṛtya prāk  
 165059 prātaḥkāle abjaṃ padmamiva saṃprati urvīva ca ahaṃ hṛdā avadīrye | vidāraṇaṃ  
 165060 prāpnomītyarthaḥ || 55 ||  
 165061  
 165062 paśyāśṛgambhasi navārṇavamūrdhni bhāsā sauvarṇaparvataśatāgraśīkhāḥ  
 165063 kacanti |  
 165064 saṃdhyāruṇā udayanāstamayāvanīnām stokoditendukalikā iva diṇmukheṣu || 56 ||  
 165065  
 165066 he mitra aśṛgraktamambho yasya tathāvidhe navasya abhinavasyārṇavasya mūrdhni  
 165067 uparibhāge sauvarṇānām mervādīnām parvataśatānāmagraśīkhāḥ śṛṅgāṇi  
 165068 uttarādidīnmukheṣu udayāstamayāvanīnām sūryodayāstamayasaṃnihitabhūmīnām  
 165069 saṃdhyābhyāmaruṇāḥ stokoditā indukalikā iva bhāsā kacanti dīpyante tvam paśya || 56 ||  
 165070  
 165071 tādrkṣāgaravārīrāśivalayā dvīpāntarālaṃkṛtā  
 165072 proccādrīndraniviṣṭavārīdaghaṭānilotpalānām sthālī |  
 165073 srotojaṅgalakānanogranagaragrāmāgrahārāmbārā no jāne tarupallavāṅkuravatī  
 165074 kaṣṭaṃ kva yātā mahī || 57 ||  
 165075  
 165076 tādrśā varṇītaprakārāḥ sāgararūpā ye vārīrāśayo jalasamūhāste valayā iva yasyāḥ  
 165077 | dvīpāntarairdvīpabhedairalaṃkṛtā | proceśvadrīndreṣu arthātstanaprāyeṣu  
 165078 niviṣṭānāmambudaghaṭālakṣaṇānām nilotpalamālānām sthālī ādhārabhūtā

165079 tadbhūṣiteti yāvat | srotāṃsi nadyo jaṅgalāni kānanāni bhaṭairugrāṇi nagarāṇi grāmā  
165080 agrahārā brāhmaṇagrāmāścāmbārāṇi yasyāḥ | tarupallavāṅkurādibhūṣaṇavatī mahī  
165081 saṃprati kva yātā no jāne | kaṣṭamiti khede || 57 ||  
165082  
165083 ityārṣe śrīvā0 vālmī0 de0 mo0 ni0 u0 avi0 vi0 śavopākhyāne devaparidevanavarṇanaṃ  
165084 nāma catustriṃśadadhikaśatatamaḥ sargaḥ || 134 ||  
165085  
165086 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāśe nirvāṇaprakaraṇe uttarārdhe  
165087 devaparidevanavarṇanaṃ nāma catustriṃśadadhikaśatatamaḥ sargaḥ || 134 ||  
165088  
165089  
165090 pañcatriṃśadadhikaśatatamaḥ sargaḥ 135  
165091  
165092 śrīvāsiṣṭha [bhāsa uvāca ityubhayatra pāṭhaḥ ||] uvāca |  
165093  
165094 mattena bhūtavṛndena kiṃciccheṣīkṛte śave |  
165095 idamūcuḥ punardikṣu girau devāḥ savāsavāḥ || 1 ||  
165096  
165097 bhukte māmse'tra bhūtaughaiḥ pīte rakte ca bhūḥ kṛtā |  
165098 medasā medinī raktaśeṣeṇa madirārṇavaḥ ||  
165099  
165100 dikṣu sthite lokālokaḥ girau sthitā devā idam vakṣyamāṇamūcuḥ || 1 ||  
165101  
165102 vidyādharāmaravihāravimānabhūmāvapyāstṛtānyaśīśirīkaraṇāya bhūtaiḥ |  
165103 medomayāni pavanaprasṛtāmālābhakrahaṇḍāñcitāmbarasamānyurujālakāni || 2 ||  
165104  
165105 vidyādharānāmamarāṇaṃ ca vihārārthānāṃ vimānānāṃ saṃcārabhūmau  
165106 nabhasypyaśīśirīkaraṇāya bhūtairdevīgaṇairbhedaḥ pracurāṇi  
165107 pavanaprasṛtairamalairabhakrahaṇḍairāñcitenāmbareṇa samāni urūṇi āntrajālakāni  
165108 āstṛtāni || 2 ||  
165109  
165110 dvīpeṣu saptasvapi paśya medojalāni bhūtaiḥ pravīsāritāni |  
165111 bhuktaṃ ca māmśaṃ rudhiraṃ ca pītaṃ kiṃcidgatā saṃprati dṛśyatāṃ bhūḥ || 3  
165112 ||  
165113  
165114 dṛśyatāṃ darśanayogyatām || 3 ||  
165115  
165116 medaḥpaṭairāvalitākḥilāṅgikaṣṭaṃ sthitā saṃprati modanā bhūḥ |  
165117 medomayaiḥ śāradameghajālaiḥ sakambalānīva vanāni bhānti || 4 ||  
165118  
165119 modanā sarvaprāṇipramodapradā bhūḥ saṃprati medaḥpaṭairāvalitākḥilāṅgī satī sthitā  
165120 kaṣṭaṃ | vanāni ca medomayaiḥ śāradameghajālaiḥ sakambalāni  
165121 dhūsarakambalasaṃvītānīva bhānti || 4 ||  
165122  
165123 paśyaitāni tadasthīni saṃpannāni mahādrayaḥ |  
165124 himādriśikharāṇīva sthitānyāvārya dikṭaṭaṃ || 5 ||  
165125  
165126 tasya śavasyāsthīni || 5 ||  
165127  
165128 śrīvāsiṣṭha [bhāsa uvāca ityubhayatra pāṭhaḥ ||] uvāca |  
165129  
165130 deveṣu kathayatsvevaṃ kṛtvemāṃ medinīm dharām |  
165131 medojālaiḥ sa bhūtaugho matto vyomni nanarta ha || 6 ||  
165132  
165133 sa bhūtaugho devīgaṇastṛptaḥ san imāṃ pītaśiṣṭamedojālairmedinīm medoliptāṃ  
165134 kṛtvā mataḥ san vyomni nanarta | heti prasiddhau || 6 ||  
165135  
165136 nṛtyatsu bhūtavṛndeṣu śiṣṭaṃ raktaṃ surairbhuvāḥ |  
165137 ekapravāheṇaikasminnikṣiptaṃ makarālaye || 7 ||  
165138  
165139 ekapravāheṇa saṃkalpakṛtena saptānāṃ madhye ekasminmakarālaye samudre nikṣiptaṃ ||  
165140 7 ||  
165141  
165142 surārṇavaṃ tamevainaṃ saṃkalpaṃ vidadhuḥ surāḥ |  
165143 tataḥprabhṛti so'dyāpi saṃpanno madirārṇavaḥ || 8 ||  
165144  
165145 tamevainaṃ samudraṃ saṃkalpaṃ vidhāya surārṇavaṃ vidadhuḥ || 8 ||  
165146  
165147 bhūtāni nṛttamākāśe tāni kṛtvā pibanti tām |

165148    madirām punarākāśe nṛtyantyānandamandire || 9 ||  
165149  
165150    tām tatratyām madirām pibanti || 9 ||  
165151  
165152    pibantyadyāpi tānīva madirām madirārṇavāt |  
165153    khe nṛtyanti ca bhūtāni saha yogeśvarīgaṇaiḥ || 10 ||  
165154  
165155    tāni bhūtānīva adyāpi idānīm̐tanānyapi bhūtāni tasmānmadirārṇavānmadirām pibanti  
165156    khe nṛtyanti ca || 10 ||  
165157  
165158    teṣām tānyatha bhūtānām medojālāni bhūtale |  
165159    vistr̥tānyavaśuṣkāṇi sthitāto medinī mahī || 11 ||  
165160  
165161    teṣām bhūtānām tāni pītaśiṣṭāni medojālāni bhūtale śuṣkāṇi atohetormahī  
165162    medinīnāmnā sthitā || 11 ||  
165163  
165164    iti kramācchāntimupāgate śive punaḥ pravṛtte dinayāminīkrame |  
165165    prajāḥ sasarjātha navāḥ prajāpatiḥ punaḥ sa sargo'bhavadata pūrvavat || 12 ||  
165166  
165167    evamādityo'pi devaiḥ pūrvavatsvapadamāropitaḥ parvatādayaśca pūrvavatkṛptā iti  
165168    sūcayannāha - itīti | iti uktātkramācchave śāntim̐ kṣayamupāgate sati sūryasya  
165169    svasthānāropanānmervādīnām coddharaṇāddinayāminīkrame punaḥ pravṛtte sati atha  
165170    prajāpatirnavāḥ prajāḥ sasarja | atra bhūtale saḥ sargaḥ pūrvavadabhavat || 12 ||  
165171  
165172    ityārṣe śrīvāsi0 vālmikiye de0 mo0 nirvā0 u0 a0 vipa0 śavo0 śavopaśamo nāma  
165173    pañcatrīṃśadadhikaśatatamaḥ sargaḥ || 135 ||  
165174  
165175    iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
165176    śavopaśamo nāma pañcatrīṃśadadhikaśatatamaḥ sargaḥ || 135 ||  
165177  
165178  
165179    ṣaṭtrīṃśadadhikaśatatamaḥ sargaḥ 136  
165180  
165181    bhāsa uvāca |  
165182  
165183    athāhaṃ taṃ mahādevaṃ pāvakaṃ pr̥ṣṭavānidam |  
165184    śukapakṣatikonaṣthaḥ śrūyatāmavaniśvara || 1 ||  
165185  
165186    agnirbhāśena pr̥ṣṭo'tra śavavṛttāntamāditaḥ |  
165187    asuro maśakaścaiṇo vyādhaścetyādyavarṇayat ||  
165188  
165189    agnivāhanasya śukasya pakṣatiḥ pakṣamūlaṃ tatkonaṣthaḥ | he avaniśvara daśaratha || 1 ||  
165190  
165191    bhagavansarvayajñeśa svāhādhipa hutāśana |  
165192    kimidaṃ nāma saṃpannaṃ kathyatām kimidaṃ śavam || 2 ||  
165193  
165194    yadidamidānīm̐ śavaṃ nāma saṃpannaṃ tatpūrva kiṃ kiṃnimittaṃ ca tathā saṃpannamiti  
165195    dvau praśnau || 2 ||  
165196  
165197    vahniruvāca |  
165198  
165199    śrūyatāmakhilaṃ rājanyathāvadvarṇayāmi te |  
165200    trailokyabhāsurānantaśavavṛttāntamakṣatam || 3 ||  
165201  
165202    tatrādyapraśnasyottaraṃ vahniḥ śrāvayati - śrūyatāmityādinā || 3 ||  
165203  
165204    astyanantamanākāraṃ paramaṃ vyoma cinmayam |  
165205    yatremānyapasam̐khyāni jaganti paramāṇavaḥ || 4 ||  
165206  
165207    tatrādaṃ vakṣyamāṇasaṃvedanabhāvādyadhyāsānām paramamūlaṃ brahmaiveti  
165208    darśayati - astīti | apasam̐khyānyapagatasam̐khyāni || 4 ||  
165209  
165210    śuddhacinmātranabhasi tasminsarvagate kvacit |  
165211    sarvātmanyudabhūtsaṃvitsaṃvedanamayī svayam || 5 ||  
165212  
165213    saṃvedanaṃ viṣayākāraṃ jñānaṃ tanmayī || 5 ||  
165214  
165215    sā tejaḥparamāṇutvamapaśyadvedanāvaśāt |  
165216    bhāvitārthātmaikatayā svapne tvamiva pānthatām || 6 ||

165217  
 165218 sā ca svaviṣayatayā tejaḥ paramāṇubhāvaṃ svasya vedanāsvabhāvavaśādevāpaśyat |  
 165219 yathā tvaṃ pānthaṃ bhāvayansuptaḥ svasyaiva pānthatāṃ paśyasi tadvat || 6 ||  
 165220  
 165221 paramāṇurasamvittvādapaśyadaṇutāṃ svayam |  
 165222 bhāsvatīṃ padmajarajastulyāṃ saṃkalpanātmikāṃ || 7 ||  
 165223  
 165224 asaṃvittvādajñānāvṛttacittvātparamāṇuḥ padmotpannarajastulyāṃ bhāsvatīṃ  
 165225 sphuṭaṃ bhāsamānāṃ || 7 ||  
 165226  
 165227 socchūnatāṃ bhāvayantī punarapyabhavatsvayam |  
 165228 cakṣurādinīndriyāṇi vapuṣyanvabhavatsvataḥ || 8 ||  
 165229  
 165230 sā ca bhāsvatyaṇutā vṛddhyā khocchūnatāṃ bhāvayantī satī  
 165231 anyaccakṣurādinīndriyāṇi anvabhavadanubhūtavatī | tatastāni vapuṣi  
 165232 saṃlagnānītyanvabhavat || 8 ||  
 165233  
 165234 apaśyadagre ca jagaccakṣurādi svabhāvataḥ |  
 165235 ādhārādheyavadbhūtamayaṃ svapnapuraṃ yathā || 9 ||  
 165236  
 165237 cakṣurādi ca agre śabdasparsādiguṇādhārādheyavadbhūtamayaṃ jagadapaśyat || 9 ||  
 165238  
 165239 asuro nāma tatrāsītprāṇī mānī babhūva ha |  
 165240 asatyapratibhāsātma pīṭmāṭṛpitāmahaḥ || 10 ||  
 165241  
 165242 dvitīyapraśnaviṣayaṃ nimittaparamparāṃ varṇayitumupakramate - asura iti | tatra  
 165243 vedanādiviṣayāntādhyāroparūpakāryakaraṇasaṃghātānāṃ madhye asuro nāma  
 165244 jātiviśeṣavān kaścītprāṇī āsīt | sa ca asurasvabhāvādeva mānī abhimānavān babhūva  
 165245 ha kila | tasya pīṭmāṭṛpitāmahaḥ kiṃ nāsan | āsanneva kiṃtu te  
 165246 vidūrathapīṭrādivadasatyapratibhāsātmāno yasya tathāvidha ityārthaḥ || 10 ||  
 165247  
 165248 darpotsiktayā tatra kasyacitsa mahāmuneḥ |  
 165249 yadā mṛditavānāsīdāśramaṃ śarmabhājanam || 11 ||  
 165250  
 165251 asuratvādeva darpeṇotsiktatayā ārdrikṛtacaṇakavaducchūnatayā || 11 ||  
 165252  
 165253 muniḥ śāpamadāttasya mahākāratayāśramaḥ |  
 165254 tvayā yannāsīto mṛtvā bhava tvaṃ maśako'dhamaḥ || 12 ||  
 165255  
 165256 mahākāratayā atisthūlaśarīratayā | adhamaḥ atikṣudraḥ || 12 ||  
 165257  
 165258 sa tacchāpahutāśo'tha tasminneva tadā kṣaṇe |  
 165259 asuraṃ bhasmasāccakre jalamaurva ivānalaḥ || 13 ||  
 165260  
 165261 nirākāraṃ nirādhāramākāśabalayopamam |  
 165262 cittaṃ kiṃcidivācetyamāsīccetanamāsuram || 14 ||  
 165263  
 165264 tadā tadāsuram cetanam kimāsīttatrāha - nirākāramiti | acetyam cittaṃ  
 165265 suṣuptamūrcchitamivāsīt || 14 ||  
 165266  
 165267 tadekatvaṃ yayau sāmyādbhūtākāśena cetanam |  
 165268 tadāspadena tatrātha vāyunā caikatāṃ yayau || 15 ||  
 165269  
 165270 tadavyākṛtarūpaṃ cetanam bhūtākāśenaikatvaṃ yayau | tadbhūtākāśaṃ ca  
 165271 svāspadena vāyunaikatāṃ yayau || 15 ||  
 165272  
 165273 āsīccetanavātātmā'bhaviṣyatprāṇināmakaḥ [cetanavān ityapi pāṭhaḥ] || |  
 165274 rajasā payasā vyāptastejasā nabhasāṇunā || 16 ||  
 165275  
 165276 cetanavātaḥ prāṇastadātmā sa eva dehalābhe prāṇināmako'bhaviṣyat | rajaḥ pārthivo  
 165277 bhāgastadādibhūtacatuṣṭayavyāptaḥ | aṇunā apañcīkṛtena || 16 ||  
 165278  
 165279 sa pañcatanmātramayaścinmātralavako'ṇukaḥ |  
 165280 spandamāpa svabhāvena vyomni vātalavo yathā || 17 ||  
 165281  
 165282 tatra kriyāśaktyāvirbhāvamāha - sa iti || 17 ||  
 165283  
 165284 atha tasyānilāntasthaṃ cetanam tadvyabudhyata |  
 165285 kālānilājalaairbhūmau bijamaṅkurakṛdyathā || 18 ||

165286  
 165287 spandena liṅgadehe jñānaśaktyāvirbhāvamāha - atheti | varṣādikālaḥ prācyo'nilo  
 165288 varṣādijalaṃ cetyetairāṅkurakṛdbījaṃ yathā ucchūnabhāvena vyabudhyata tadvat || 18 ||  
 165289  
 165290 śuddhaśāpavidantasthā maśakatvavidāsyā cit |  
 165291 vedhitā maśakāṅgāni viditvā maśako'bhavat || 19 ||  
 165292  
 165293 śuddhasya muneḥ śāpaṃ vettīti śuddhaśāpavit prāṇāntaṃ sthitā  
 165294 svamaśakatvavidārūpā asyāsurasya cit tatsaṃskāravedhitā satī maśakāṅgāni  
 165295 pakṣapādādīni viditvā svayameva maśako'bhavat || 19 ||  
 165296  
 165297 svedajasyālpadehasya niḥśvāsanipatattanoḥ |  
 165298 dve tasya maśakasyeha dine bhavati jīvitam || 20 ||  
 165299  
 165300 kiṃyonih kriyatkālaṃ tasya jīvanaṃ tadāha - svedajasyeti | niḥśvāsamātreṇāpi  
 165301 nipatatyuḍḍīyate tanuryasya | dve dine jīvitaṃ paramāyurabhavadityanuṣaṅgaḥ || 20 ||  
 165302  
 165303 śrīrāma uvāca |  
 165304  
 165305 prāṇināmiha sarveṣāṃ yonyantaraja eva kim |  
 165306 samudbhavaḥ saṃbhavati kimutānyo'pi vā prabho || 21 ||  
 165307  
 165308 svapnavadeva jāgradityasakṛdbhagavatoktam | svapnadehasya ca na yonita udbhavo  
 165309 dṛśyate jāgraddehasya tu dṛśyate taddṛṣṭāntena jāgraddehavadeva sarvatra yonita  
 165310 evodbhavo'stu utānyathāpīti saṃdihāno rāmaḥ prasaṅgādvasiṣṭhaṃ pṛcchatī -  
 165311 prāṇināmiti | vivartopādānāmse brahmamayaḥ | pariṇāmyupādānāmse yonijaḥ || 21 ||  
 165312  
 165313 śrīvasiṣṭha uvāca |  
 165314  
 165315 brahmādinām trṇāntānām dvidhā bhavati saṃbhavaḥ |  
 165316 eko brahmamayo'nyastu bhrāntijastāvimau śṛṇu || 22 ||  
 165317  
 165318 pūrvarūḍhajaḡadbhrāntibhūtatanmātrarañjanāt |  
 165319 bhūtānām saṃbhavaḥ prokto bhrāntijo dṛśyasaṅgataḥ || 23 ||  
 165320  
 165321 tatra dvitīyaṃ lakṣayati - pūrveti | pūrva tadyonyanubhavarūḍhayā  
 165322 taddehatādātmyadṛḡhabhrāntyā tattadbhūtatanmātrāṇām rañjanāttadākāreṇa  
 165323 bhūtānām prāṇinām yaḥ saṃbhavaḥ sa bhrāntijaḥ | etebhyo bhūtebhyāḥ samutthāya  
 165324 tānyevānuvinaśyati | yadyadbhavanti tadābhavanti ityādiśruteriti bhāvaḥ || 23 ||  
 165325  
 165326 abhātāyām jagadbhrāntau bhūtabhāvaḥ svayaṃ bhavan |  
 165327 yaḥ sa brahmamayaḥ proktaḥ saṃbhavo na sa yonijaḥ || 24 ||  
 165328  
 165329 nityamuktabrahmaṇaḥ kadāpyabhātāyāmeva jagadbhrāntau svayameva vivartatayā  
 165330 sargādaḥ jīvabhāvena bhavan yaścaturvidhabhūtabhāvaḥ sa brahmamaya ityārthaḥ || 24 ||  
 165331  
 165332 evaṃ sthite sa maśako jagadbhrāntivaśotthitaḥ |  
 165333 na tu brahmoththitastasya rāma ceṣṭākramaṃ śṛṇu || 25 ||  
 165334  
 165335 sa ca ājānasiddhaiḥ kapilasanakādibhirevānubhūyate nājñairmaśakādibhiriti bhrāntija  
 165336 eva prakṛto maśakasambhava ityāśayenāha - evamiti | bhāsoḡakrāntakathāśeṣaṃ  
 165337 vasiṣṭhaḥ svayamevotsāhācchrāvayati - tasyeti | 25 ||  
 165338  
 165339 kṣamekṣuśaṣpakakṣādipuṇjaguṇjeṣu guṇjatā |  
 165340 svāyuso'rdhaṃ dinaṃ tena sarvaṃ bhuktaṃ vivalgatā || 26 ||  
 165341  
 165342 kṣamāyām bhūmau ikṣugulmeṣu śaṣpeṣu bālatṛṇeṣu kāsamuṇjādikakṣādipuṇjeṣu  
 165343 ca guṇjanti avyaktadhvaniṃ kurvanti ye maśakāsteṣu svayamapi guṇjatā tathā dhvanatā  
 165344 vivalgatā kriḡatā tena maśakena dinadvayātmakasya svāyuso'rdhamekaṃ dinaṃ sarva  
 165345 bhuktaṃ || 26 ||  
 165346  
 165347 śādvalodaradolāyām dolanaṃ bālalīlayā |  
 165348 ciraṃārabdhametena sārḡhaṃ maśikayā svayam || 27 ||  
 165349  
 165350 tato dvitīyadinaceṣṭāmāha - śādvaleti | maśikayā bhāryayā sārḡham || 27 ||  
 165351  
 165352 dolāśramārtastatrāsau yāvadviśrāmyati kvacit |  
 165353 tāvaddharīṇapādāḡragiripātena cūrṇitaḥ || 28 ||  
 165354

165355 hariṇapādāgrameva maśakadṛṣṭyā giristatpātena || 28 ||  
165356  
165357 hariṇānanasaṃdarśatyaktaprāṇatayā tayā |  
165358 pūrvakramagṛhītākṣaḥ sa jāto hariṇastataḥ || 29 ||  
165359  
165360 ānagrahaṇena saṃpūrṇo hariṇākāro lakṣyate | tasya yaḥ saṃdarśaḥ  
165361 samyaṃmarāṇakāle bhāvanaṃ tena tyaktaḥ prāṇo yena tattayā | pūrvam  
165362 maśakadehagrahaṇe ukto yaḥ kramastenaiva krameṇa gṛhītānyakṣāṇi  
165363 bāhyāntaḥkaraṇāni yena || 29 ||  
165364  
165365 viharanhariṇo'raṇye vyādhena dhanuṣā hataḥ |  
165366 vyādhānanagadṛṣṭitvātsaṃjāto vyādha eva saḥ || 30 ||  
165367  
165368 vyādho vaneṣu viharansaṃyāto munikānanam |  
165369 tatra viśrāntavānsaṅgānmuninā pratibodhitaḥ || 31 ||  
165370  
165371 saṅgāt satsaṅgalābhabhāgyāt || 31 ||  
165372  
165373 bhrāntaḥ kimidamādirghaduḥkhāya dhanuṣā mṛgān |  
165374 haṃsi pāsi na kasmāttvaṃ tantraṃ jagati bhaṅgure || 32 ||  
165375  
165376 kiṃ pratibodhitastadāha - bhrānta ityādinā | tantraṃ  
165377 mahāphalāmahiṃsābhayadānādiśāstramaryādāṃ kasmāna pāsi || 32 ||  
165378  
165379 āyurvāyuvighaṭṭitābhrapaṭalilambāmbuvadbhaṅguraṃ bhogā  
165380 meghavitānamadhyavilasatsaudāmanīcañcalāḥ |  
165381 lolā yauvanalālānā jalarayaḥ kāyaḥ kṣaṇāpāyavānputra trāsamupetya  
165382 saṃsṛtivaśānnirvāṇamanviṣyatām || 33 ||  
165383  
165384 vyādhakulācāraprāptā jīvikā mṛgavadhastattyāge kathaṃ jīvinam kathaṃ vā  
165385 bhogasiddhistatrāha - āyuriti | na jīvanam bhogā vā puruṣārthaḥ | hiṃsādinā  
165386 tatsaṃpādane anantakālabhogyasya pāralaukikānarthasyāvaśyambhāvāt | āyuso na  
165387 hyabhaṅguratvamasti yena tadaprasaktiḥ | yata āyurvāyuvighaṭṭitāsvabhrapaṭalīṣu lolam  
165388 yadambu tadvadbhaṅguram | tatra bhogāstu meghavitānasya madhye vilasantī yā saudāmanī  
165389 vidyuttadvaccañcalāḥ | tadyogyā yauvanalālānā yauvanavilāsāstu jalasya rayo vega iva  
165390 lolāḥ | kāyo bhogāyatanaṃ ca kṣaṇe apāyavān saṃbhāvitāpāyaḥ | he putra ato hetoḥ  
165391 pāralaukikabhāvyanarthaparamparālakṣaṇasaṃsṛtivaśāt trāsamupetya  
165392 abhayadānāhiṃsādyupāyairātyantikānarthanivṛttyupalakṣitanityaniratiśayānanda##-  
165393  
165394 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 a0 vi0 śa0  
165395 maśakavyādhabodhanaṃ nāma ṣaṭtriṃśadadhikaśatatamaḥ sargaḥ || 136 ||  
165396  
165397 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
165398 maśakavyādhabodhanaṃ nāma ṣaṭtriṃśadadhikaśatatamaḥ sargaḥ || 136 ||  
165399  
165400  
165401 saptatriṃśadadhikaśatatamaḥ sargaḥ 137  
165402  
165403 vyādha uvāca |  
165404  
165405 evaṃ cettanmune brūhi kīdṛgduḥkhaṇaparikṣaye |  
165406 na karkaśo na ca mṛdurvyavahārakramo bhavet || 1 ||  
165407  
165408 vyādhena pṛṣṭo'tra munirdhāraṇābhyāsataḥ svayam |  
165409 parakāyapraveśena tatsvapnam dṛṣṭamabravīt ||  
165410  
165411 evaṃ hiṃsādivyavahāro duḥkhaḥetuścettattarhi duḥkhaṇaparikṣaye hetubhūto  
165412 vyavahārakramaḥ kīdṛgbhavettadbrūhi || 1 ||  
165413  
165414 muniruvāca |  
165415  
165416 idānīmeva saṃtyajya dhanuṣā saha sāyakān |  
165417 maunamācāramāśritya śāntaduḥkhamihoṣyatām || 2 ||  
165418  
165419 munināmācārakrama eva duḥkhakṣayaḥetustatsahavāśena śikṣaṇīya ityāśayenottaram  
165420 munirāha - idānīmeveti | maunam muniṣu prasiddham  
165421 yamaniyamavicārādyācāramāśritya || 2 ||  
165422  
165423 śrīvāsiṣṭha uvāca |

165424  
165425     iti saṃbodhitastena parityajya dhanuḥśarāṇ |  
165426     āsīnmunisamācārastatraivāyācitāśanaḥ || 3 ||  
165427  
165428     tatra tasminnāśrama eva || 3 ||  
165429  
165430     viveśa manasā maunī tataḥ śāstravivekitām |  
165431     dinaireva yathā puṣpamāmodena narāśayam || 4 ||  
165432  
165433     tataḥ satsaṅgācchāstraprasiddhāṃ sārāsāravivekaśīlatām viveśa | yathā puṣpaṃ  
165434     mukulaparipākavikāsādikramodbhavenāmodena narāṇāmāśayam hṛdayaṃ  
165435     hlādayadviśati tadvat || 4 ||  
165436  
165437     apṛcchanmunisārdūlaṃ kadācittamarindama |  
165438     bhagavandṛśyate svapnaḥ kathamantarbahiḥ sthitaḥ || 5 ||  
165439  
165440     evaṃ saṃjātavivekaḥ sa vyādhaḥ kadācittaṃ munisārdūlamapṛcchat | he arindameti  
165441     daśarathasaṃbodhanam | kimapṛcchattadāha - bhagavanniti | he bhagavan  
165442     prāṇināmantaḥsthitaḥ svapno jāgradiva bahiḥ kathaṃ dṛśyate | bahiḥ sthitaśca  
165443     prapañcaḥ svapnaḥ san kathamantardṛśyate | prāṇyantargataḥ svapnaḥ kathaṃ  
165444     kenopāyena dṛśyate | evamantarbahiśca sthitaḥ prapañcaḥ svapnaḥ kathaṃ dṛśyate |  
165445     svapna eva cetprapañcastarhi antarbahirīti dvidhā sthitaḥ kathaṃ dṛśyate |  
165446     ityanekasaṃdehasaṃpiṇḍitāḥ pañca tantreṇa praśnāḥ || 5 ||  
165447  
165448     muniruvāca |  
165449  
165450     mamāpi sādho prathamameṣa eva vivekinaḥ |  
165451     purā citte vitarko'bhūtkuto'pyabhramivāmbare || 6 ||  
165452  
165453     bahutaravitarkagarbhitam praśnam śrutvā muniḥ svasyāpyetādṛśo vitarkaḥ  
165454     komalavivekadasāyāmbhūtsa ca mayā dhāraṇābhyāśena svayameva parakāyapraveśena  
165455     tadiyasvapnādi punaḥpunaravalokyānvayavyatirekābhyāṃ ciraṃ parīkṣaṇena  
165456     tattvamavagamya samāhita iti kathāṃ vistareṇa tṛtīyapraśnottaramukhena vaktum  
165457     munirupakramate - mamāpītyādinā || 6 ||  
165458  
165459     tata etaddidṛkṣārthamahamabhyastadhāraṇaḥ |  
165460     baddhapadmāsanastasyāṃ saṃvidyevābhavaṃ sthiraḥ || 7 ||  
165461  
165462     abhyastā parakāyapraveśānukūlā bahiḥkumbhakadhāraṇā yena | tasyāṃ  
165463     sarvajanānāmātmatvena prasiddhāyāṃ saṃvidyeva sthīro'bhavam || 7 ||  
165464  
165465     tatrastho dūravikṣiptam tayaivāhṛtavānaḥ |  
165466     cetaḥ svahṛdayaṃ sāyam ruceva ravirātapam || 8 ||  
165467  
165468     tatra tasyāṃ saṃvidi sthito'haṃ dūravikṣiptam cetastayaiva saṃvidā pratyāhṛtavān |  
165469     yathā sāyam raviḥ svarucā maṇḍalakāntyaivātapaṃ pratyāharati tadvat || 8 ||  
165470  
165471     vedaneraṇayā prāṇastataścittānvito mayā |  
165472     śarīrādrecito bāhye saurabhaṃ kusumādiva || 9 ||  
165473  
165474     vedanaṃ prāṇāntargatā cittadīraṇayā jīvasya prāṇena saha bahirnirgamanānukūlena  
165475     yogaśāstraprasiddhaprayatnena cittaṃ jīvopādhistadanvitaḥ prāṇaḥ śarīrādbāhye deśe  
165476     recito recakena niḥśarītaḥ || 9 ||  
165477  
165478     vyomasthacittavalitaḥ sa prāṇapavano mayā |  
165479     agrasthasya mukhāgrasthe jantoḥ prāṇe niyojitaḥ || 10 ||  
165480  
165481     tataḥ parakāyapraveśopāyaṃ svakṛtamāha - vyomastheti | bāhyavyomasthena cittena  
165482     jīvopādhinā saṃvalitaḥ sa prāṇapavano mayā agre purobhāge sthitasya  
165483     kasyacijjantośchātrasya prāṇe niyojito melitaḥ || 10 ||  
165484  
165485     yaḥ prāṇavalitaḥ prāṇastena nīto hṛdantaram |  
165486     svehayā svaṃ svakaḥ sarpaḥ karabheṇeva hiṃsitaḥ || 11 ||  
165487  
165488     madiyaprāṇavalito yastasya jantoḥ prāṇastena tadyaṃ hṛdantaramahaṃ nītam | yathā  
165489     karabheṇa bhallūkena bile mukhaṃ niveśya balānmukhavāyunā ākarṣaṇalakṣaṇayā  
165490     svehayā svaceṣṭayā svakaḥ svāhārabhūtaḥ sarpaḥ svamukhaṃ praveśya hiṃsitaḥ san  
165491     svahṛdayaṃ nītastadvat || 11 ||  
165492

165493 tato'haṃ hṛdayaṃ tasya praviṣṭaḥ prāṇavājinā |  
 165494 saṃkaṭasthaḥ svayā buddhyā tāvevānūsarantaram || 12 ||  
 165495  
 165496 tādīyaprāṇalakṣaṇena vājinā aśvena tau parasparasamvalitau  
 165497 prāṇāvevānūsaratītyanusaro'hamantaram taddehamadhyam praviśya svayā buddhyā  
 165498 vakṣyamāṇasaṃkaṭasthaḥ abhavamiti śeṣaḥ || 12 ||  
 165499  
 165500 caradrasābhīrbahvībhīrnāḍībhīrabhito vṛtam |  
 165501 kulyābhīḥ sthūlatanvībhīrbāhyade'samivākhilam || 13 ||  
 165502  
 165503 parśukāpañjaraplihayakṛdraktādiḍimbakaiḥ |  
 165504 saṃkaṭam jīvasadanaṃ bhāṇḍopaskaraṇairiva || 14 ||  
 165505  
 165506 saṃkaṭatām prapañcayati - parśuketyādinā | parśukāḥ pārśvāsthīni tallakṣaṇe  
 165507 pañjare plīhayakṛtī māṃsaviśeṣau | ḍimbakaiḥ piṇḍakaiḥ | jīvasya sadanaṃ  
 165508 gṛhabhūtam taccharīram || 14 ||  
 165509  
 165510 sarvaiḥ śalāśalāyadbhīruṣṇairavayavairvṛtam |  
 165511 nidāghatāpasamṭaptairūrmijālairivārṇavam || 15 ||  
 165512  
 165513 śalāśaleti jāṭharāṇalakvathanadhvanyanukaraṇam || 15 ||  
 165514  
 165515 navaṃ navaṃ bahiḥśaityaṃ nāsāgrācetanātmakam |  
 165516 jīvanāyāniśaṃ ceto vātonnītamanāratam || 16 ||  
 165517  
 165518 punaḥ kīḍṛśaṃ tajjīvasadanam | ajīvanāya cetasā prāṇādivātaiścānāratamunnītam |  
 165519 tatra bahiṣṭhasya somātmakasyāpānasya nāsāgrādantaḥpraveśe navaṃ  
 165520 navamantaḥpraviśadbahiḥśaityaṃ yasya | ata eva cetanātmakam || 16 ||  
 165521  
 165522 raktakuṭṭarasaśleṣmavasāniḥsrāvāpicchilam |  
 165523 ghanāndhakāramuṣṇam ca saṃkaṭam narakopamam || 17 ||  
 165524  
 165525 raktaṃ kuṭṭanti nāḍīmārgebhyo vicchindanti tathāvidhā ye'nṇarasāḥ śleṣmādayaśca  
 165526 teṣāṃ niḥsrāvaiḥ picchilam || 17 ||  
 165527  
 165528 udayāvayavāśleṣaspaṣṭāspaṣṭamarudrataiḥ |  
 165529 sthityantānāṃ tu vaiṣamyādāgāmīgadasūcakam || 18 ||  
 165530  
 165531 raktarasaśleṣmapittānāṃ dvāsapṭatisahasranāḍībhedeshu kvacidudayaiḥ kvacidavayaveṣu  
 165532 āśleṣaiśca kvacitsaṃcārasaukaryātspaṣṭānāṃ kvacinmārganīrodhādaspaṣṭānāṃ ca  
 165533 prāṇādimarutāṃ rataiḥ kṛīḍitaiḥ sapṭadhātusthitānāmantānāṃ tannāśānāṃ ca  
 165534 vaiṣamyādāgāmināṃ gadānāṃ rogāṇāṃ svapnādiṣu sūcakam || 18 ||  
 165535  
 165536 daratsarabhasacchidrāvātavātena śabdītam |  
 165537 padmanālapraṇālāntarjvaladarṇavavāḍavam || 19 ||  
 165538  
 165539 daranti sarabhasāni yānyapānādicchidrāṇi teṣvāvātena nirgatena vātena śabdītam  
 165540 saṃjātaśabdam hṛdayapadmanālasya praṇālam chidraṃ tadantarjvalan arṇavavāḍava  
 165541 iva jāṭharāgnīryasmin | tathā coktaṃ mahopaniṣadi - padmakośapratikāśam  
 165542 hṛdayaṃ cāpyadhomukham ityupakramya tasyānte suśīraṃ sūkṣmaṃ tasmin sarva  
 165543 pratiṣṭhitam | tasya madhye vahnīśikhā aṇīyordhvā vyavasthitā iti || 19 ||  
 165544  
 165545 milatpadārthanīrandhraṃ sitamacchaṃ savāyubhiḥ |  
 165546 kvacitsaumyaṃ kvacitkṣubdhaṃ corairiva puraṃ niśi || 20 ||  
 165547  
 165548 miladbhīrvāsanāmayaiḥ padārthairnīrandhraṃ nibiḍitam | savāyubhirindriyaiḥ sitaṃ  
 165549 baddham | sāksyātmasvabhāvena tu acchaṃ | cittavṛttibhedaiḥ pradeśabhedaiśca  
 165550 kvacitsaumyaṃ kvacitkṣubdham || 20 ||  
 165551  
 165552 rasanadaparairnāḍīmārgavidyādhārādhvagaiḥ |  
 165553 saṃcaradbhīrvṛtam vātairākārārdhārdhagītibhiḥ | 21 ||  
 165554  
 165555 koṣṭhagatānāmānnarasānāṃ nāde dhvanane tatparairata eva nāḍīmārgeshu  
 165556 gāyadvidyādhārādhvagaprāyaiḥ saṃcaradbhīrvātairvṛtam |  
 165557 dvimātrākārastadardhamekamātrastadardhordhamātraśca gītiṣu yeṣāṃ | gītimātrasya  
 165558 vātasādhyatvādīt bhāvaḥ || 21 ||  
 165559  
 165560 tadahaṃ hṛdayaṃ jantorāviśaṃ viśamāntaram |  
 165561 nara'vayavasambādhaṃ naravṛndamivādhikaḥ || 22 ||



165562  
 165563 yathā adhikaḥ śreṣṭho naro narāvayavaiḥ sambādhaṁ niravakāśaṁ naravṛndaṁ  
 165564 viśati tadvat || 22 ||  
 165565  
 165566 anantaramaḥ prāptastejodhātum hṛdantare |  
 165567 dūrasthamiva yatnena rātrāvindumivārkaruk || 23 ||  
 165568  
 165569 tejodhātum jaṭharāgnilakṣaṇasya tejasāḥ sāraṁ tejorūpo'haṁ yatnena prāptaḥ | yataḥ  
 165570 samīpasthamapi bahutaranādīmārgaprāpyatvāddūrasthamiva | yathendum rātrau arkaruk  
 165571 prāpnoti tadvat | tathā ca śrutiḥ - etaddhi brahma dīpyate yadādityo dṛśyate |  
 165572 athaitanmriyate yanna dṛśyate | tasya candramasameva tejo gacchati iti || 23 ||  
 165573  
 165574 yasmātribhuvanādarśo dipastrailokyavastuḥ |  
 165575 sattā sarvapadārthānāṁ jīvastatrāvatiṣṭhate || 24 ||  
 165576  
 165577 tasya tejaḥsāratvaṁ kutastatrāha - yasmāditi |  
 165578 yasmāddhetostribhuvanasyāpyantarbhānādādarśabhūtastrailokyavastuḥ  
 165579 dipavatprakāśako jīvastadveṣaḥ paramātmā tatra tasmimstejasyavatiṣṭhate | tathā ca  
 165580 śrutiḥ tasya madhye vahniśikhā aṇiyordhvā vyavasthitā | tasyāḥ śikhāyā madhye  
 165581 paramātmā vyavasthitaḥ | sa brahma sa śivaḥ so'jaḥ so'kṣaraḥ paramaḥ svarāṭ iti || 24 ||  
 165582  
 165583 kāye sarvagato jīvaḥ svāmodaḥ kusume yathā |  
 165584 tathāpyojasi kiṁjalkairmukhe śaityaṁ vivasvatā || 25 ||  
 165585  
 165586 nanu sa eṣa iha praviṣṭa ānakhāgrebhya ityādiśrutiḥ sarvadehagato jīvaḥ śrūyate  
 165587 tatkaṭhaṁ tejodhātāveva so'vatiṣṭhate tatrāha - kāye iti | yadyapi sarvagata ātmā jīvaḥ  
 165588 sankāye ānakhāgraṁ praviṣṭastathāpi ojasi tejodhātau viśeṣato'vatiṣṭhate | yathā  
 165589 vivasvatā vikāsite kusume sarvagato'pi svāmodaḥ śaityaṁ ca kiṁjalkairupalakṣite tanmukhe  
 165590 viśeṣato'vatiṣṭhate tadvadityarthaḥ || 25 ||  
 165591  
 165592 tajjīvādhāramojastu praviṣṭo'hamalakṣitam |  
 165593 rakṣitaṁ paritaḥ prāṇairvātaiḥ pracchādanaṁ yathā || 26 ||  
 165594  
 165595 paritaḥ prāṇaiḥ karaṇābhīmānibhirdevaiḥ paritaścaturṣvapi dvārṣu rakṣitam | yathā  
 165596 ghaṭādipracchādanaṁ dipajyotiḥ sūksmaghaṭacchidrapraviṣṭairvātai rakṣyate tadvat |  
 165597 ātyantikacchidrapidhāne dīpanāśadarśanāditi bhāvaḥ || 26 ||  
 165598  
 165599 tato'ñjaḥ saṁpraviṣṭo'hamāmoda iva mārutam |  
 165600 uṣṇāṁsuriva śītāṁsum mṛtpātramiva vā payaḥ || 27 ||  
 165601  
 165602 tato'haṁ añjaḥ sāksāttajjīvopādhibhūtaṁ  
 165603 manomayavijñānamayakośasaṁvalitamānandamayakośaṁ saṁpraviṣṭaḥ |  
 165604 taddṛṣṭāntānāha - āmoda ivetyādinā || 27 ||  
 165605  
 165606 dvitīyendvaṁśusaṁkāśe śuklābhralavapelave |  
 165607 navanītaguḍaprakhye kṣīrabudbudasundare || 28 ||  
 165608  
 165609 tatra svata eva snehānandayordarśanānnavanītaguḍaprakhye [guḍo golaḥ || || 28 ||  
 165610  
 165611 tatra paśyāmyaḥ tiṣṭhanpraveśavyagrayojjhitaḥ |  
 165612 svaujaśiva vasansvapna iva viśvamaḥkhaṇḍitam || 29 ||  
 165613  
 165614 pūrvasthāneṣviva praveśaprayuktayā vyagrayā śrāntīyā ujjhitaḥ san svasya hṛdi sthite  
 165615 ojaśiva svastho vasan svīyasvapna iva tadīyasvapnarūpamaḥkhaṇḍitam viśvaṁ paśyāmi || 29 ||  
 165616  
 165617  
 165618 sārkaṁ saparvataṁ sābdhi sasurāsuramānavam |  
 165619 sapattanavanābhogaṁ salokāntaradinmukham || 30 ||  
 165620  
 165621 tadviśvameva viśinaṣṭi - sārkamityādinā || 30 ||  
 165622  
 165623 sadvīpasāgarāmbhodhi sakālakaraṇakramam |  
 165624 sakalpakṣaṇasarvartu sahassthāvaraṇaṁgamam || 31 ||  
 165625  
 165626 tatsvapnadarśanaṁ tatra sthīrameva samaṁ sthitam |  
 165627 vasāmyatyeva nidrānte nidrā'nte nāgatā yataḥ || 32 ||  
 165628  
 165629 sthīramanādīpravāhasthitameva prasiddhajagatsamaṁ sthitam | ahaṁ nidrānte jāgare  
 165630 atīsayena vasāmyeva | yato nidrā ante jāgradavasāne nāgataiva || 32 ||

165631  
165632 anidra eva kiṃ svapnaṃ paśyāmīti mayā tataḥ |  
165633 paricintayatā jñātamidaṃ vyādha vibodhinā || 33 ||  
165634  
165635 tathāpi svapnaṃ kiṃ paśyāmi iti paricintayatā he vyādha tatastadananantaraṃ vibodhinā  
165636 prabodhavatā mayā idaṃ vakṣyamāṇaṃ jñātaṃ || 33 ||  
165637  
165638 nanu nāmāsyā cidghātoḥ svarūpamidamaīśvaram |  
165639 svaṃ yadvyapadiśatyeṣa jagannāmnāmarātmakam || 34 ||  
165640  
165641 kiṃ jñātaṃ tadāha - nanviti | nāmeti vivekiprasiddhau | asya ciddhātoḥ pratyagātmana  
165642 idamaīśvaraṃ rūpaṃ | kiḍṛśam | eṣa īśvaraḥ ambarātmakam svaṃ ghaṭa iti vā paṭa iti  
165643 vā jagaditi vā ajīva iti vā yadyādṛśanāmarūpaṃ vyapadiśati svayaṃ tattaḥ jagannāmnā  
165644 bhavati || 34 ||  
165645  
165646 ciddhāturyatra yatrāste tatra tatra niḥkaṃ vapuḥ |  
165647 paśyatyeṣa jagadrūpaṃ vyomatāmeva cātyajat || 35 ||  
165648  
165649 kiṃ tāttvikam rūpaṃ viḥāya netyāha - vyomatāmiti | atyajadeva || 35 ||  
165650  
165651 aho tvadyedamājñātaṃ yaditthaṃ dṛśyate jagat |  
165652 tatkaṭhyate svapna iti svacitkacanamātrakam || 36 ||  
165653  
165654 idameva svapna iti janaiḥ kaṭhyata iti adya ā jñātaṃ aho | ā iti smarāṇe anīta || 36 ||  
165655  
165656 ciddhātoṣṭatkhakacanaṃ tatkiṃcitsvapna ucyate |  
165657 kiṃcicca jāgradityuktaṃ jāgratsvapnau tu na dvidhā || 37 ||  
165658  
165659 jāgradapi tattvato vimṛṣṭamidameva paryavasatyatītyāha - ciddhātoriti || 37 ||  
165660  
165661 svapnaḥ svapno jāgarāyāmeṣa svapne tu jāgarā |  
165662 svapnastu jāgaraiveti jāgaraiva sthitā dvidhā || 38 ||  
165663  
165664 anayoḥ parasparādṛśā svapnatvameva svasvadṛśā tu jāgaratvamevetyāha -  
165665 svapna iti | svapne tu jāgarā eṣaḥ svapna eva | svapnastu svadṛṣṭyā jāgaraiveti yadā  
165666 svadṛṣṭyā dṛśyate tadā jāgaraiva dvidhā sthīti paryavasannamityarthaḥ || 38 ||  
165667  
165668 cetanaṃ nāma puruṣaḥ sa mṛteṣu śateṣvapi |  
165669 śarīreṣu mahābuddhe kathaṃ kasya kadā mṛtaḥ || 39 ||  
165670  
165671 nanu maraṇaṃ tarhi svapnajāgarābhyāmatiriktaṃ kiṃ syāttatrāha - cetanamiti |  
165672 nāstyeva maraṇaṃ nāma kiṃcīt | yataḥ puruṣaścetanaṃ | bhāve lyuṭ | cinmātrameva | sa  
165673 cānekaśateṣu śarīreṣu mṛteṣvapi kadā mṛtaḥ kasya mṛtaḥ kathaṃ mṛtastredhāpi  
165674 tadaprasiddherityarthaḥ || 39 ||  
165675  
165676 tacetanaṃ khamevāsti sthitaṃ taddehavatkacat |  
165677 anantamavibhāgātma pratighāpratighātmakam || 40 ||  
165678  
165679 abhyupetya śarīraṃ tanmaraṇaṃ cedamuktaṃ | vastutastu tadubhayamapi nāstītyāha -  
165680 taditi | pratihanyata iti pratighā mūrtākāraṣṭadvilakṣaṇastvapratighā tadātmakam ca  
165681 bhrāntyevetyarthaḥ || 40 ||  
165682  
165683 svabhāvasyāpratighasya nityānantoditātmanaḥ |  
165684 paramāṇościdākhyasya majjā jagaditi smṛtaḥ || 41 ||  
165685  
165686 tatra apratighātmatā svabhāvastādṛgātmanaścidākhyasya paramāṇormajjā sāra eva  
165687 bhrāntyā dehavajjagadityapi smṛtaḥ || 41 ||  
165688  
165689 cidvyomna udare bhānti samastānubhavāṇavaḥ |  
165690 tathā yathāvayavino vicitrāvayavāṇavaḥ || 42 ||  
165691  
165692 majjātvamevopapādayati - cidvyomna iti | jagadbhrāntyanubhavalakṣaṇā aṇavaḥ || 42 ||  
165693  
165694 nivṛtto bāhyato jīvo jīvādhāre hṛdi sthitaḥ |  
165695 rūpaṃ svaṃ svapnasargo'yamiti vetti cidākacān || 43 ||  
165696  
165697 prathamatṛtīyapraśnau samāhitau dvitīyaṃ praśnaṃ samādhatte - nivṛtta iti |  
165698 bāhyato jāgarato jāgradbhogapradakarmoparame nivṛttaḥ san svaṃ rūpameva  
165699 bāhyasaṃskārānurodhena bāhyaḥ svapnasvargo'yamiti cidākacān cidvivartāneva vetti || 43 ||

165700 ||  
165701  
165702 bāhyonmukhaṃ bahirjāgracchabditam kacitam svakam |  
165703 rūpaṃ paśyati jīvo'yamantasthaṃ svapna ityapi || 44 ||  
165704  
165705 yadā cittam bāhyonmukhaṃ tadā svakaṃ rūpaṃ jāgracchabditam kacitam | yadā  
165706 antasthaṃ cittam tadā ayaṃ jīvaḥ svakaṃ rūpaṃ svapna ityapi paśyati || 44 ||  
165707  
165708 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
165709 prasṛto jīva ityantarbahiścaikātmakaḥ sthitaḥ || 45 ||  
165710  
165711 caturthapañcamaprasānayoruttaramāha - dyauriti | ekātmaka eva jīvo bahirantaśca  
165712 dyauḥ kṣametyādyātmakaḥ prasṛtaḥ || 45 ||  
165713  
165714 arko'rkabimbasaṃstho'pi yatthehāpi sthitastviṣā |  
165715 tathā jīvo jagadrūpo bahirantaśca saṃsthitaḥ || 46 ||  
165716  
165717 antaḥsvapno bahirjāgradahameveti vetti cet |  
165718 cidātmako yathābhūtaṃ mucyate tadavāśanaḥ || 47 ||  
165719  
165720 ata eva sarvātmatāyā eva tāttvikatvāttathā pariññānādeva mucyata ityāha - antariti |  
165721 yathābhūtaṃ yathārtham | bhūmikābhedaparipākakrameṇāvāśanaḥ san mucyate || 47 ||  
165722  
165723 acchedyo'yamadāhyo'yamapi jīvo'nyathā vadan |  
165724 dvaitasaṃkalpayakṣeṇa muhyatyeva śīśuryathā || 48 ||  
165725  
165726 antarmukho'ntarātmānaṃ bahiḥ paśyabahirmukhaḥ |  
165727 āste jīvo jagadrūpaṃ yatsvante svapnajāgratī || 49 ||  
165728  
165729 antarātmānaṃ svamantarjagadrūpaṃ paśyan svapna evaṃ bahirjagadrūpaṃ paśyan  
165730 jāgracca svayamevāste te evāśya svapnajāgratī || 49 ||  
165731  
165732 iti cintayataḥ kiṃ syātsuśuptamiti me matiḥ |  
165733 jātā tena suśuptāṃśamanveṣṭumahamudyataḥ || 50 ||  
165734  
165735 prasaṅgātsuśuptatituriyatattvamaprṣṭamapyāha - itīti | iti jāgratsvapne  
165736 tattvataścintayato me suśuptaṃ kiṃ syāditi cintālakṣaṇā matirjātā || 50 ||  
165737  
165738 yāvatkiṃ dṛśyadrṣṭyāntastūṣṇīm tiṣṭhāmyahaṃ ciraṃ |  
165739 niścitta iti saṃvittiḥ śamā nānyatsuśuptakam || 51 ||  
165740  
165741 dṛśyadrṣṭyā mama kiṃ ahaṃ ciraṃ tūṣṇīm niścittastitiṣṭhāmi | iti  
165742 antaryāvatsaṃvittiḥ śamāśamarūpā tāvatsuśuptakam tadanyatretyarthaḥ || 51 ||  
165743  
165744 nakhakeśādi dehe'sminviditāviditaṃ yathā |  
165745 na jaḍaṃ ca jaḍaṃ caiva suśuptaṃ cetanātmani || 52 ||  
165746  
165747 cittavyāptyabhāve cidanabhivyaktau ghaṭādivajjaḍatvamāśāṅkya viśeṣato'hantayā  
165748 aviditātve'pi nakhakeśādivatsāmānyato viditātvaḍviditāviditātmakam | tatsuśuptaṃ na  
165749 jaḍaṃ jaḍaṃ caiva cetanātmani tatsākṣiṇi sphuratītyāha - nakheti || 52 ||  
165750  
165751 saṃvittyā kiṃ śramārto'smi śāntamāsevi mānasam |  
165752 ityekapariṇāmatvānnānyadastī suśuptakam || 53 ||  
165753  
165754 jāgratsvapnabhramaṇena śramārtosmi | mama viśeṣasaṃvittyā kiṃ kaṃcitrkālaṃ  
165755 śāntamāse iti saṃkalpe'vagāḍhanidrākāraikapariṇāmatvameva suśuptakam  
165756 nānyadastītyarthaḥ || 53 ||  
165757  
165758 etannidrāghanaṃ jāgratyapi saṃbhavati svataḥ |  
165759 na kiṃciccintayābhyāse śānta ityekarūpakam || 54 ||  
165760  
165761 jāgratyapi puruṣe etatsuśuptakam cintāparityāgadaśāyāṃ saṃbhavatītyāha - etaditi ||  
165762 54 ||  
165763  
165764 eṣāvasthā yadā yāti ghanatā mucyate tadā |  
165765 nidrāśabdena tanvī tu svapnaśabdena kathyate || 55 ||  
165766  
165767 nitarāṃ dṛḍhā nidreti vyutpattyā suśuptireva nidrāśabdenocyate | tanvī  
165768 iṣadvikṣepākāreṇa śīthilā tu svapnaśabdenetyarthaḥ || 55 ||

165769  
165770 suṣuptamiti niścitya turīyānveṣaṇāmaham |  
165771 pravṛttaḥ kartumudyukto yuktaḥ paramayā dhiyā || 56 ||  
165772  
165773 yāvadrūpaṃ turīyasya kiṃcanāpi na labhyate |  
165774 samyagbodhādṛte śuddhātprakāśastamaso yathā || 57 ||  
165775  
165776 turīyasya yāvatpūrṇa rūpaṃ tu samyagbodhādṛte na labhyate || 57 ||  
165777  
165778 yathāsthitaṃ viśvaṃ samyagbodhādvilīyate |  
165779 yathāsthitaṃ ca bhavati na ca kiṃcidvilīyate || 58 ||  
165780  
165781 ataḥ samyagbodha eva turīyam | tatra hi vilīnasya viśvasya ātyantikamavilīnatvaṃ yathā  
165782 sthitaṃ bhavatītyāha - yathāsthitamiti || 58 ||  
165783  
165784 ataḥ swapno jāgarā ca suṣuptaṃ ca turīyake |  
165785 sayathāsthitamastīdaṃ nūnaṃ nāsti ca kiṃcana || 59 ||  
165786  
165787 ata evāvasthātrayaṃ tatrāntarbhūtamityāha - ata iti | yathāsthitena jagatā sahitaṃ  
165788 sayathāsthitaṃ || 59 ||  
165789  
165790 kāraṇāj jagadutpannaṃ na brahmetthamavasthitaṃ |  
165791 jagattayā śāntamajam bodha ityeva turyatā || 60 ||  
165792  
165793 jagatkāraṇānotpannaṃ kiṃtu brahmaivetthaṃ jagattayāvasthitaṃ bodha eva sadā  
165794 turyatetyarthaḥ || 60 ||  
165795  
165796 asaṃbhavātsaṃbhavakāraṇānām na jāyate kiṃcana nāma sargaḥ |  
165797 ciccetanenaiva hi sargasamvit svayaṃ gṛhītā dravatāmbuneva || 61 ||  
165798  
165799 tadeva punarvarṇayannupasaṃharati - asaṃbhavāditi | saṃbhavo janma  
165800 tatkāraṇānamadvaye brahmaṇyasamḥbhavātsargaḥ kiṃcana dvitīyaṃ na jāyate kiṃtu cito  
165801 jagadākāracetanenaiva sargasamvitsvayameva gṛhītā | yathā ambunā dravatā gṛhītā  
165802 tadvadityarthaḥ || 61 ||  
165803  
165804 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vi0 jāgratsvapnasuṣuptaturīyavarṇanaṃ nāma  
165805 saptatṛiṃśadadhikaśatataṃ sargaḥ || 137 ||  
165806  
165807 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
165808 jāgratsvapnasuṣuptaturīyavarṇanaṃ nāma saptatṛiṃśādhikaśatataṃ sargaḥ || 137 ||  
165809  
165810  
165811 aṣṭatṛiṃśadadhikaśatataṃ sargaḥ 138  
165812  
165813 tāpasa uvāca |  
165814  
165815 gantumevaṃ vicāryāhaṃ tatastatsaṃvidaikatām |  
165816 pravṛttaścauttamābjena saurabheṇeva saurabham || 1 ||  
165817  
165818 melane dviguṇaṃ viśvaṃ prāṇijīvasvajīvayoḥ |  
165819 aikye tvekaṃ mayā dṛṣṭamityādi muninocyate ||  
165820  
165821 evaṃ jāgradādituryāntāvasthātattvaṃ vicārya tatastadananantaramaḥ tasya prāṇinaḥ  
165822 saṃvidā cidābhāsalakṣaṇajīvena sahaikatāmekībhāvaṃ gantum pravṛttaḥ yathā cautaṃ  
165823 puṣpitasaḥkārasaṃbandhi saurabhaṃ vāyunā padmākare nītaṃ ābjena abjodbhavana  
165824 vāyusthasaurabheṇaikatām gantum pravartate tadvadityarthaḥ || 1 ||  
165825  
165826 yāvattaccetanaṃ tasya tamojodhātumatyajaṃ |  
165827 pravṛttaṃ bāhyasaṃvittau samastendriyasaṃvidā || 2 ||  
165828  
165829 ahaṃ tasya prāṇinaścetanaṃ cidābhāsaṃ praveṣṭuṃ taṃ prāguktamojodhātuṃ  
165830 yāvadatyaṃ tāvanmadhye madiyayā samastendriyalakṣaṇayā saṃvidā bāhyasaṃvittau  
165831 bahirmukhavyāpāre balātpravṛttamityarthaḥ || 2 ||  
165832  
165833 saṃvidaṃ saṃvidā gṛhṇaṃstānbāhye'ntarapi kṣaṇāt |  
165834 ahaṃ prasṛtavāṃstatra tailabindurivāmbhasi || 3 ||  
165835  
165836 tato'haṃ tāḥ bāhye pravṛtā indriyasaṃvidāḥ antaḥpravaṇayā prayatnasaṃvidā  
165837 balānnigṛhṇansan kṣaṇādantarapi prasṛtavān | kathaṃ prasṛtavāṃstatra

165838 dṛṣṭāntamāha - tailabinduriti || 3 ||  
 165839  
 165840 tatsaṃvidi tathaivātha yāvatpariṇamāmyaham |  
 165841 bhuvanaṃ dṛṣṭavāṃstāvatsarvaṃ dviguṇitaṃ sthitaṃ || 4 ||  
 165842  
 165843 evamupādhivyāptidvārā ahaṃ yāvattasya prāṇinaścidābhāsasaṃvidi melanena  
 165844 pariṇamāmi tāvatkālamadhye sarva bhuvanaṃ tadvāsanāmadvāsanobhayāntaḥpratibhāsā  
 165845 dviguṇitaṃ sthitaṃ dṛṣṭavān || 4 ||  
 165846  
 165847 diśo dviguṇatāṃ yātāstapatastapanāvubhau |  
 165848 bhūmaṇḍale dve saṃpanne dve vai dyāvai samutthite || 5 ||  
 165849  
 165850 dviguṇitatvameva prapañcayati - diśā ityādinā || 5 ||  
 165851  
 165852 vadanapratibimbe dve darpaṇapratibimbite |  
 165853 yathā bhātastathā bhāte miśrite te jagaccitaṃ || 6 ||  
 165854  
 165855 te ca miśrite tena jagat citaṃ dvaiguṇyenopacitaṃ || 6 ||  
 165856  
 165857 tailavadbhāti kośasthaṃ yaccetanatiladvaye |  
 165858 tasmiñjagaddvayaṃ tattattathā bhāti vimiśritaṃ || 7 ||  
 165859  
 165860 yaccetanatiladvaye tailavadbuddhikośasthaṃ bhāti  
 165861 tasminsamvalitopādhisthacidābhāsadvaye dviguṇibhūtaṃ tattajjagattathā vimiśritaṃ bhāti  
 165862 || 7 ||  
 165863  
 165864 saṃviddivitayakośaste miśrite apyamiśrite |  
 165865 te ubhe jagatī bhāte same kṣīrajale yathā || 8 ||  
 165866  
 165867 vāsanānāmamiśraṇādamiśrite || 8 ||  
 165868  
 165869 nimeśāddṛṣṭamātreṇa sā tatsaṃvinmayā tataḥ |  
 165870 sakalaivātmatāṃ nītā parimityeva saṃvidā || 9 ||  
 165871  
 165872 sā tatprāṇicidābhāsasaṃvit svasaṃvidā parimitya paricchidyeva ātmatāmekātmatāṃ  
 165873 nītā upādhidvayaikyāpādanenetyarthaḥ || 9 ||  
 165874  
 165875 ṛturṛtvantareṇeva saritevālpikā sarit |  
 165876 vātenāmodalekheva dhūmalekheva vārmucā || 10 ||  
 165877  
 165878 ātmatānayane dṛṣṭāntānāha - ṛturiti || 10 ||  
 165879  
 165880 ekatvenāśu saṃvitteryayau me jagadekatām |  
 165881 durdṛṣṭerdvivapuścandraḥ sudṛṣṭerekatāmiva || 11 ||  
 165882  
 165883 tatra vāsanānāmapyekikāreṇa saṃvitterātyantikaikatvena prāg dviguṇibhūtaṃ  
 165884 jagadapyekatām yayau || 11 ||  
 165885  
 165886 tato me taccitisthasya svaṃ vivekamanujjhataḥ |  
 165887 alpibhūtaḥ svasaṃkalpastatsaṃkalpasthitiṃ gataḥ || 12 ||  
 165888  
 165889 svaṃ vivekaṃ pūrvāparavimarśam | tasya prāṇinaḥ saṃkalpānusāriṇiṃ sthitiṃ gataḥ  
 165890 prāptaḥ || 12 ||  
 165891  
 165892 taccittavṛttyaiva tato bāhyamālokayaṃstataḥ |  
 165893 abhuñji taddinācāraṃ tattaddhṛdayamatyajān || 13 ||  
 165894  
 165895 ahaṃ tatra taccittavṛttyaiva tadbhogyam bāhyam  
 165896 śabdādiviśayamālokayaṃstaddhṛdayamatyajanneva tasya jāgradvyavahāralakṣaṇam  
 165897 dinācāraṃ abhuñji abhunaṃ | anvabhavamiti yāvat | kartari ciṇ chāndasaḥ || 13 ||  
 165898  
 165899 tato yadṛcchayaivāso śanairnidrākulo'bhavat |  
 165900 padmaḥ sāyamivāpiya payo bhuktvānnamucchramaḥ || 14 ||  
 165901  
 165902 tataḥ asau prāṇī annaṃ bhuktvā paya āpiya udbhūtaśramaḥ san yadṛcchayaiva  
 165903 nidrākulo'bhavat || 14 ||  
 165904  
 165905 prasṛtaṃ dignikuñjeṣu rūpālokakriyākaram |  
 165906 saṃjahāra bahiścittaṃ sāyamarko ruciṃ yathā || 15 ||

165907  
165908 nidrārambhe tatprāṇaḥ kimakarottatrāha - prasṛtamiti || 15 ||  
165909  
165910 saha cittena tāstasya samastendriyavṛttayaḥ |  
165911 hṛtkośamaviśaṅchannāḥ kūrmasyevāṅgasamdhayaḥ || 16 ||  
165912  
165913 tataḥ kimāsittadāha - saheti || 16 ||  
165914  
165915 mudritā hṛdayākārāsta āsaṃścakṣurādayaḥ |  
165916 loṣṭarūpā mṛtāveva lipikarmārpitā iva || 17 ||  
165917  
165918 cakṣurādayo mudritāḥ santo hṛdayapadmākārā āsan | mṛtau maraṇe ā iṣadiva  
165919 loṣṭarūpā lipikarmārpitā iva ca nirvyāpārā āsan || 17 ||  
165920  
165921 ahaṃ taccittavṛttyaiva sahasonnamya tatsthitāḥ |  
165922 taccittānuvidhāyitvāttattaddhṛdayamāviśam || 18 ||  
165923  
165924 ahamapi taccittānuvidhāyitvāttaccittavṛttyaiva saha tadindriyagolakāni tyaktvā  
165925 tattannāḍimārgeṇa taddhṛdayamāviśam || 18 ||  
165926  
165927 saṃhṛtya bāhyānubhavamantareva tadojasi |  
165928 kṣaṇamanvabhavaṃ śūnyaṃ suṣuptaṃ talpakomale || 19 ||  
165929  
165930 talpavatkomale ojasi prāguktatejontasthe ānandamayakośe || 19 ||  
165931  
165932 klamānnapānabahulairnibiḍāsvapi nāḍiṣu |  
165933 suṣirāsveva vā vāyurna nirvyātyeva yāti ca || 20 ||  
165934  
165935 tadānīm yadā samānākhyo vāyuḥ suṣirāsu sacchidrāsavapi nāḍiṣu  
165936 klamenānnapānārasavikārairbahulaistatra tatra nirudhyamāno bahirna nirvyātyeva tathāpi  
165937 sūkṣmatarayā gatya yāti saṃcarati ca || 20 ||  
165938  
165939 yadā tadātmakātmaikaparo hṛdi sahassthitam |  
165940 apradhānikarotyetaaccittaṃ svārthasvabhāvataḥ || 21 ||  
165941  
165942 yadaivaṃ suṣuptirbhavati tadāyaṃ prāṇaḥ sendriyaṃ cittaṃ kiṃ karoti tadāha - yadeti |  
165943 yadaivaṃ bhavati tadā prāṇastadātmako ya ekaḥ advaitaḥ saṃprasanna ātmā  
165944 tanmātraparaḥ san hṛdi puritati praviśya sahassthitametaccittaṃ grasitvā apradhānikaroti  
165945 svādhīnikaroti | tatkutāḥ | svārthasvabhāvataḥ svaḥ pratyagātmā sa evārthaḥ paramārthaḥ  
165946 puruṣārthaśca tatsvabhāvataḥ | tatsvabhāvamātreṇa pariśeṣalakṣaṇasukhaviśrāntau  
165947 prasaktātvādityarthaḥ || 21 ||  
165948  
165949 svārthamātro'dya tasyāntaḥ parakṛtyaṃ na kasyacit |  
165950 kacati svārthasattāyāmetadeva vapuryataḥ || 22 ||  
165951  
165952 astu svārthaprasaktastathāpi mana-indriyādiparakāryamapi kuto na karoti tatrāha -  
165953 svārtheti | yato niratiśayānandarūpasvārthasattārūpāyaṃ suṣuptau etadeva  
165954 niratiśayānandavapuḥ kacati na vikṣepaduḥkhaleśo'pityarthaḥ || 22 ||  
165955  
165956 śrīrāma uvāca |  
165957  
165958 manaḥ prāṇavaśādeva manute kiṃ mahāmune |  
165959 svarūpaṃ manaso nāsti tasmāttatkevalaṃ ca kim || 23 ||  
165960  
165961 prāṇaścittaṃ grasitvā apradhānikarotīti yaduktaṃ tatra rāmaḥ śaṅkate - mana iti |  
165962 manaścittamityekameva | he mahāmune mana idānīmapi prāṇavaśādeva  
165963 mananādivyāpārāṅkaroti | tathā ca tadyadi prāṇenāpradhānikṛtaṃ na manute tarhi  
165964 idānīmapi kiṃ manute | yasmātprāṇātprthakkṛtaṃ manasaḥ svarūpaṃ nāsti  
165965 tasmātkevalaṃ prāṇavinirmuktaṃ kim | na kiṃcidityarthaḥ | cakāraḥ  
165966 pūrvapraśnasamuccayārthaḥ || 23 ||  
165967  
165968 śrīvasiṣṭha uvāca |  
165969  
165970 deha eveha nāstyeva svānubhūto'pyayaṃ nijaḥ |  
165971 manasaḥ kalpanātmedaṃ vapuḥ svapne giriryathā || 24 ||  
165972  
165973 adhiṣṭhānasanmātrātpṛthakkarāṇe dehaprāṇādi jagadrūpaṃ kimapi nāsti |  
165974 tadapṛthakkarāṇe tu tatsattayā sarvamastyeva | tatra prāṇapṛthakkṛtaṃ mana ekaṃ  
165975 nāstityalpamidaṃ tvayā śaṅkitamityāśayena vasiṣṭha uttaramāha - deha ityādinā |

165976 yatomanasaḥ kalpanātmedaṃ vapuḥ ato manaḥpr̥thakkṛtaṃ vapurnāstītyarthaḥ || 24 ||  
165977  
165978 taccittamapi nāstyeva cetyārthābhāvayogataḥ |  
165979 sargādaḥ kāraṇābhāvādḍṛṣyānutpattihetutaḥ || 25 ||  
165980  
165981 evaṃ cittasyāpi cetyārthanirūpyatvāccetyārthābhāve tatpr̥thakkṛtaṃ svarūpaṃ  
165982 nāstītyapi suvacamityāha - taditi | pūrvapūrvacetyaṃ tannirūpakamiti cettatrāpyāha ##-  
165983  
165984 ataḥ sarvamideva brahma tacca sarvātmakaṃ yadā |  
165985 tadā viśvamideva viśvagastyeva ca yathāsthitam || 26 ||  
165986  
165987 brahmaṇaḥ sarvātmakatvāttatsattayā sattvoktau tu mana-ādisarvavastu astyevevetyāha ##-  
165988  
165989 asti cittādi dehādi tadbrahmaiva ca tadvidāṃ |  
165990 yādṛktattadvidāmetadasmākaṃ viśaye na tat || 27 ||  
165991  
165992 cittadehādi sarvamasti yatastattadvidāṃ tadbrahmaiva | abrahmavidāṃ tu etacittadehādi  
165993 yādṛk tadasmākaṃ tattvavidāṃ viśaye na || 27 ||  
165994  
165995 yathedaṃ trijagadbhrahma yatheti vividhātmakam |  
165996 atreṇa rājaputra tvaṃ varṇyamānaṃ kramaṃ śṛṇu || 28 ||  
165997  
165998 he rājaputra rāma yathā idaṃ trijagadbhrahmaiva tathā varṇyamānamadhyāropādikramaṃ  
165999 śṛṇvityarthaḥ || 28 ||  
166000  
166001 asti cinmātramamalamanantākāśarūpi yat |  
166002 sarvadā sarvarūpātma na jaganna ca dṛṣyatā || 29 ||  
166003  
166004 tatrādhiṣṭhānamādaḥ nirdiśati - astīti || 29 ||  
166005  
166006 sarvavittvāttu tenedaṃ manastvaṃ cetitaṃ svataḥ |  
166007 rūpamatyajatā śuddhaṃ buddhamādhivivarjitam || 30 ||  
166008  
166009 tenedaṃ manastvaṃ prathamam cetitamadhyāropitam | tena cādhiṣṭhānasya  
166010 nānyabhābhāva ityāha - rūpamiti || 30 ||  
166011  
166012 manasā kalpitaṃ tena yadvai saraṇamātmanaḥ |  
166013 tadetatprāṇapavanaṃ viddhi vedyavidāṃ dhara || 31 ||  
166014  
166015 saraṇam saṃcaraṇam || 31 ||  
166016  
166017 prāṇataiśā yathā tena kalpitevānubhūyate |  
166018 tathaivendriyadehādi dikkālakalanādi ca || 32 ||  
166019  
166020 iti viśvamideva viśvak cittamātramakhaṇḍitam |  
166021 cittaṃ tu citparaṃ brahma tasmādbrahmedamātataṃ || 33 ||  
166022  
166023 anākāraṇamādyantamanābhāsamanāmayaṃ |  
166024 śāntaṃ cinmātrasanmātraṃ brahmaivedaṃ jagadvapuḥ || 34 ||  
166025  
166026 sarvaśakti paraṃ brahma manaḥśaktyā yathā sthitam |  
166027 yatra tatra tathā rūpaṃ svamevānubhavatyalam || 35 ||  
166028  
166029 yataḥ sarvaśakti ataḥ prāthamikyā manaḥśaktyā yathā sthitam pūrvasiddhameveti yatra  
166030 tatra jāgare svapne vā svameva tathā svarūpaṃ jagadbhūtaṃ manubhavati || 35 ||  
166031  
166032 saṃkalpātma mano brahma saṃkalpayati yadyathā |  
166033 tattathaivānubhavati siddhamābālamīdṛśam || 36 ||  
166034  
166035 saṃkalpātmakaṃ mana eva kāryabrahma tadyathā bhūrādilokānanyacca saṃkalpayati  
166036 tathaivānubhavati | idaṃ cābālaṃ bālānabhivyāpya idṛśam siddham || 36 ||  
166037  
166038 prāṇikṛtaḥ svayamayaṃ nanu cetasaṃ dehikṛtastribhuvanikṛta eva nādyah  
166039 |  
166040 dehikṛtaḥ khavapureva girikṛtaśca svapneṣu kalpitapurīṣvanubhūtametat || 37 ||  
166041  
166042 nanu he rāma khavapureva cetanaṃ ādyo nā puruṣaḥ prathamam prāṇī prāṇavān  
166043 cetasaiva kṛtastathā dehikṛtastathā tribhuvanikṛta eva | etatsarvaṃ kalpitapurīṣu  
166044 svasvadeheṣu sarvairapi svapneṣvanubhūtaṃ tadeva nidarśanikāryamityarthaḥ || 37 ||

166045  
166046 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 avi0 vi0 cittasarvātmakatāpratipādanam  
166047 nāmāṣṭatrimśadadhikaśatatamaḥ sargaḥ || 138 ||  
166048  
166049 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakarāṇe uttarārdhe  
166050 cittasarvātmakatāpratipādanam nāmāṣṭatrimśadadhikaśatatamaḥ sargaḥ || 138 ||  
166051  
166052  
166053 ekonacatvāriṃśadadhikaśatatamaḥ sargaḥ 139  
166054  
166055 śrīvāsiṣṭha uvāca |  
166056  
166057 cittameva jagatkarṭṛ saṃkalpayati yadyathā |  
166058 asatsatsadasaccaiva tattathā tasya tiṣṭhati || 1 ||  
166059  
166060 prāṇādapi hi cittasya prādhānyamiha varṇyate |  
166061 muneḥ suṣuptātsvapnāptaḥ pralayeḥ ca vistarāt ||  
166062  
166063 cittasya sadaiva prāṇādhīnatvamabhyupetyādhyāropakrame prāthamyamātreṇa  
166064 jāgratsvapnāyorubhayaprādhānyam suṣuptau tu prāṇasyaivetyāśayena rāmaprasnaḥ  
166065 samāhitaḥ idānīm prāṇādisarvajagannirmāṇe cittasyaiva svātantryātprādhānyam  
166066 suṣuptyārambhakāle tu śrāntatvādvypāritumasamarthamiti svaviśrāntyarthameva cittaṃ  
166067 prāṇaprādhānyamaṅgikarotītyāśayena tatsamādhānamupakramate -  
166068 cittamevetyādīnā | asat alikam | sat vyāvahārikam | sadasat prātibhāsikam | tasya  
166069 cittātmanaḥ || 1 ||  
166070  
166071 tena saṃkalpitaḥ prāṇaḥ prāṇo me gatirityapi |  
166072 na bhavāmi vināna tena tattatparāyaṇam || 2 ||  
166073  
166074 gatirmadiyasarvavyavahāranirvāhakaḥ | tena prāṇena vinā na bhavāmi na tiṣṭhāmi ityāpi  
166075 kalpitaṃ tena hetunā taccittaṃ tatparāyaṇam prāṇādhīnamucyate || 2 ||  
166076  
166077 ahaṃ katipayam kālam nanu prāṇavinākṛtaḥ |  
166078 na bhavāmi punarnūnam bhavāmyeveti kalpitam || 3 ||  
166079  
166080 svapnāmanorājyādiprasiddhadehe prāṇābhāve'pi manovyāpāradaśānādvina tena na  
166081 bhavāmiti saṃkalpasya vyabhicāramāśaṅkyāha - ahamiti || 3 ||  
166082  
166083 yatra tenāṅga tatraitatprāṇenāśu kṣaṇādvapuḥ |  
166084 uditam paśyati mano māyāpuramivātataṃ || 4 ||  
166085  
166086 yatra yatra tena mansā prāṇena saha vapuḥ kalpitaṃ tatraitat kṣaṇāduditaṃ paśyati || 4 ||  
166087  
166088 na bhavāmyeva bhūyo'haṃ prāṇadehavinākṛtaḥ |  
166089 dṛḍhaniścayabhāgitthaṃ cito bhavati no punaḥ || 5 ||  
166090  
166091 prāṇadehakalpanānantaramahaṃ bhūyaḥ kadāpi prāṇadehābhyām vinākṛto na  
166092 bhavāmyevetyatyantadṛḍhaniścayavān jīvo bhavati | citaścinnmātrasvabhāvasya tu  
166093 dṛḍhaniścayavāno bhavati || 5 ||  
166094  
166095 dolāyitaṃ tu saṃdehādduḥkhamāste kuniścayam |  
166096 vikalpenaivamasyaitajjñānānnālpena yāsyati || 6 ||  
166097  
166098 ata evālpavicārajātsadehaprāyājñānāna nistāraḥ | viparītadṛḍhaniścayasya  
166099 yathārthadṛḍhaniścayam vinā anivṛtterityāha - dolāyitamiti | evaṃ  
166100 dṛḍhatarametadbhrāntijñānam tattvajñānādālpena vikalpena na yāsyati || 6 ||  
166101  
166102 yasyāyamahamityasti tasya tannopaśāmyati |  
166103 varjayitvātmavijñānam kenacinnāma hetunā || 7 ||  
166104  
166105 nānyatra prathate jñānam mokṣopāyavicāraṇāt |  
166106 ṛte tasmātprayatenan mokṣopāyo vicāryatām || 8 ||  
166107  
166108 dṛḍhataratattvajñāne tvayam grantha evopāya ityāha - nānyatrete || 8 ||  
166109  
166110 kilāhamidamityeva nāvidyā vidyate kvacit |  
166111 mokṣopāyādṛte naitatkutaścidayate'nyataḥ || 9 ||  
166112  
166113 ahamidamiti dvidhaivāvidyā vidyate | anyeti śeṣaḥ | ayate apagacchati || 9 ||



166114  
166115 evaṃ yaṃmanasābhyastamupalabdhaṃ tathaiva tat |  
166116 tena me jīvitam prāṇā iti prāṇe manaḥ sthitam || 10 ||  
166117  
166118 me mama prāṇā eva jīvitam paramapremaviśayaṃ rūpamityevaṃ yaṃmanasā  
166119 dṛḍhamabhyastamityetasmāddhetoḥ prāṇe prāṇādhinatayā manaḥ sthitam || 10 ||  
166120  
166121 dehe saumye sthite prāṇe mano mananavadbhavet |  
166122 kṣubdhe prāṇagataṃ kṣobhaṃ paśyannānyatprapaśyati || 11 ||  
166123  
166124 evaṃ dehādhinatā manaso'stityāha - dehe iti | dehe kṣubdhe tu tat kṣobhaṃ prāṇagataṃ  
166125 prapaśyanmanaḥ anyadātmatattvavivekaṃ vā na prapaśyati || 11 ||  
166126  
166127 yadā svakarmaṇi spande vyagraḥ prāṇo bhṛśaṃ bhavet |  
166128 tadā tadihitavyagraḥ prāṇo nātmodyamī bhavet || 12 ||  
166129  
166130 ata eva prāṇo nirodhābhyāsaṃ vinā nātmajñānonmukhībhavatītyāha - yadeti | tasya  
166131 manasa ihiteṣu vyagraḥ || 12 ||  
166132  
166133 ete hi prāṇamanasī tvanyonyaṃ rathasārathī |  
166134 ke nāma nānuvartante rathasārathinau mithaḥ || 13 ||  
166135  
166136 tatkutastatrāha - ete iti || 13 ||  
166137  
166138 ityādisarge svātmaiva cetitaḥ paramātmanā |  
166139 tenaiśādyāpi niyatirnābudhānāṃ nivartate || 14 ||  
166140  
166141 tadapi kutastatrāha - itīti | iti evaṃ parasparānuvṛttisvabhāve prāṇamanorūpeṇa  
166142 paramātmanā ādisarge ātmā cetitaḥ saṃkalpitaḥ || 14 ||  
166143  
166144 deśakālakriyādravyairmanaḥprāṇasarīriṇām |  
166145 prayāntyadhigatā deheṣvarūḍhānāṃ pare pade || 15 ||  
166146  
166147 pare pade arūḍhānānavyutpannānāṃ manaḥprāṇasarīriṇām deheṣu  
166148 deśakālakriyādravyairadhigatā vyavahārāḥ prayānti pravartante || 15 ||  
166149  
166150 svaṃ prāṇamanasī sāmyātkurvati karma tiṣṭhataḥ |  
166151 vaiśamyādviśamaṃ caikaṃ śānte śāntā suṣuptatā || 16 ||  
166152  
166153 tatra prāṇamanasī yāvatkālaṃ sāmyātsvaṃ karma kurvati tiṣṭhatastāvatsamo vyavahāro  
166154 jāgradākhyāḥ pravartae | yadā prāṇa indriyapravartanādūparato vaiśamyam bhajate tadā  
166155 viśamaṃ svapnākhyamekaṃ kevalamānasaṃ vyavaharaṇaṃ pravartate | śānte ca manasi  
166156 sarvavikṣepaśāntyupalakṣitā suṣuptatā pravartata ityārthaḥ || 16 ||  
166157  
166158 yadāhārādiruddhāsu nāḍīṣu kvāpi piṇḍitaḥ |  
166159 śāntamāste jaḍaḥ prāṇastadodeti suṣuptatā || 17 ||  
166160  
166161 kadā punarmanaḥ śāntaṃ bhavati tadāha - yadeti |  
166162 āhārairannarasairādipadātpittādibhiśca nāḍīṣu ruddhāsu satīṣu piṇḍitaḥ prāṇo yadā  
166163 jaḍo mandasaṃcāro bhūtvā kvāpyāste tadā manaḥśāntyā suṣuptatodeti || 17 ||  
166164  
166165 nāḍīṣvannāvapūrṇāsu tathā kṣīṇāsu vā klamāt |  
166166 niḥspandastiṣṭhati prāṇastadodeti suṣuptatā || 18 ||  
166167  
166168 kṣudhitādināmapi śramātsuṣuptau nimittamāha - kṣīṇāsu veti || 18 ||  
166169  
166170 nāḍīnāṃ mṛdurūpatvātpūrṇatvādvā vraṇodare |  
166171 kvāpi prāṇe sthite līne niḥspandāste suṣuptatā || 19 ||  
166172  
166173 mardanādinā nāḍīmārdavamapi suṣuptinimittamityāha - nāḍḍīnāmiti | evaṃ  
166174 śarakṣatavraṇarudhirādipūrṇatāpi tannimittamityāha - pūrṇatvāditi || 19 ||  
166175  
166176 tāpasa uvāca |  
166177  
166178 atha yasya praviṣṭo'haṃ hṛdaye so'bhavanniśi |  
166179 suṣuptaghananidrālurāhāraparitr̥ptimān || 20 ||  
166180  
166181 evaṃ rāmapraśnottaraprāsaṅgikaṃ samāpya vasiṣṭhaḥ prastutatāpasoktimevāvalambate  
166182 - athetyādinā | sa prāṇī āhāraparitr̥ptimānsan suṣuptaghananidrālurabhavaditi

166183 prāguktānuvādaḥ || 20 ||  
166184  
166185 tena sārdhamahaṃ tatra taccittenaikatām gataḥ |  
166186 suṣuptanidrām sughanām guṇībhūto'nubhūtavān || 21 ||  
166187  
166188 guṇībhūtastyaktasvātantryaḥ || 21 ||  
166189  
166190 tato'ndhasyasya jīrṇe'ntarnāḍīmārgē sphuṭe sthite |  
166191 prākṛte spandite prāṇe suṣuptaṃ tanutām yayau || 22 ||  
166192  
166193 tataḥ asya prāṇina udarasthe andhasi anne jīrṇe jāte sati prākṛte naisargike nāḍīmārgē  
166194 prāṇe spandite spandamāne sati | gatyarthākarmaka - iti kartari ktaḥ | tanutāmālpātām ||  
166195 22 ||  
166196  
166197 suṣupte tanutām yāte hṛdayādiva nirgatam |  
166198 apaśyamamahamatraiva bhuvanaṃ bhāskarādīmat || 23 ||  
166199  
166200 tatastadiyasvapnaprapañcomayā dṛṣṭa ityāha - suṣupte iti || 23 ||  
166201  
166202 tacca kṣubdhārṇavatthena pūryamāṇaṃ mahāmbhasā |  
166203 vimukteneva kalpābhairabhrāmkaṣataramgiṇā || 24 ||  
166204  
166205 tacca bhuvanaṃ pralayakālakṣubdhārṇavebhya uditena mahāmbhasā  
166206 pūryamāṇamapaśyam | tadambha eva viśinaṣṭi - vimukteneveti |  
166207 kalpābhairairmusalapramāṇadhārāvṛṣṭyā vimuktēna adhastyaktena | ivaśabdo  
166208 mithyātvadyotī sarvatrānuvartanīyaḥ || 24 ||  
166209  
166210 prohyatparvatapūreṇa mahāvartavirāviṇā |  
166211 vahadvanālitrṇyāḍhyairvyāptenonmūlitāgayā || 25 ||  
166212  
166213 vahanti yā vanālī tallakṣaṇā yā trṇyā trṇasamūhastadāḍhyaiḥ parvatairvyāptena |  
166214 trṇādyairvyāptena iti pāṭhe spaṣṭam | unmūlitā agā vṛkṣāḥ parvatāśca yayā  
166215 tathāvidhayā vātyayā vahnijvālayā pūrvamevāvadagdhāyāstrilokyāḥ  
166216 khaṇḍakhaṇḍakaiḥ pūrṇenetyuttaratrānvayaḥ || 25 ||  
166217  
166218 pūrvamevāvadagdhāyāstrilokyāḥ khaṇḍakhaṇḍakaiḥ |  
166219 pūrṇena paritaḥ prauḍhaiḥ khapurādrimahimayaiḥ || 26 ||  
166220  
166221 khe prasiddhāni devāsuraḍipurāṇi tadādimayaiḥ || 26 ||  
166222  
166223 ahaṃ tatraiva paśyāmi yāvatkasmimścidāspade |  
166224 kasyāṃcitpuri kasmimścidgr̥he vadhvā pure sthitaḥ || 27 ||  
166225  
166226 tadā ca ahaṃ kasmimścidāspade deśe tatra kasyāṃcitpuri tatrāpi kasmimścidgr̥he  
166227 vadhvā bhāryayā saha sthito'smīti svaṃ paśyāmītyarthaḥ || 27 ||  
166228  
166229 sadāraḥ sahabhr̥tyo'haṃ saputraḥ sahabāndhavaḥ |  
166230 sahabhāṇḍopaskaraṇaḥ sagṛho'pahṛto'mbhasā || 28 ||  
166231  
166232 idṛśaścāhaṃ tena pralayāmbhasāpahṛtaḥ pravāhitaḥ || 28 ||  
166233  
166234 uhyamāṇaṃ kṣayāmbhobhistadgr̥haṃ tacca pattanam |  
166235 laṅghyamāṇaṃ drumākāraiḥ pūryamāṇaṃ ca vāribhiḥ || 29 ||  
166236  
166237 tadavasthaṃ tadgr̥haṃ tannagaraṃ ca varṇayati - uhyamānamiti | kṣayāmbhobhiḥ  
166238 pralayajalaiḥ | drumākāraistaraṅgaiḥ || 29 ||  
166239  
166240 bṛhatkalakalārāvaṃ jetumabdhimivodyatam |  
166241 atikṣubhitavāstavyamanapekṣitaputrakam || 30 ||  
166242  
166243 vāstuni veśmabhūmau bhavā vāstavyā janāḥ || 30 ||  
166244  
166245 āvartataralāḍhyābhirvṛttibhirvyūḍhamākulam |  
166246 sākrandorastāḍānotkajanajambālabhīṣaṇam || 31 ||  
166247  
166248 vṛttibhirjalappravṛttibhirvyūḍhaṃ pravāhitam | jambālaiḥ paṅkaiśca bhīṣaṇam || 31 ||  
166249  
166250 sphuṭatkuḍyatruṭatkāṣṭharaṭacchaṅkukṛtodraṭam |  
166251 prapatacchādanacchatragavākṣasthāṅganāmukham || 32 ||

166252  
166253 truṭadbhiḥ śaṅkubhiḥ kṛta utkr̥ṣṭo raṭo dhvaniryatra || 32 ||  
166254  
166255 iti yāvatkṣaṇaṃ paśyannahaṃ tadbhāvamāgataḥ |  
166256 pariroduimi dīnātmā tāvattatsakalaṃ gṛhaṃ || 33 ||  
166257  
166258 caturdhā bhittibhedena vṛddhabālāṅganānvitam |  
166259 jagāma śatadhā vīcyaṃ śīlāyāmiva nirjharāḥ || 34 ||  
166260  
166261 bhittīnāṃ bhedena vidāraṇena || 34 ||  
166262  
166263 uhyamāno'hamabhavaṃ tataḥ pralayavāriṇi |  
166264 tyaktasarvakalatrādicittaḥ prāṇaparāyaṇaḥ || 35 ||  
166265  
166266 kṣiptastaraṅgajālena yojanādyojanavraje |  
166267 uhyamānadrumaśikhājvālāntaritajarjaraḥ || 36 ||  
166268  
166269 uhyamānā ye drumāstatratyapralayavahniśikhā jvālā tadantaḥ itairgamanairjarjaraḥ |  
166270 antaritairantarāyairiti vā || 36 ||  
166271  
166272 kāṣṭhakuḍyataṭipīṭhakaṭusaṃghaṭṭaghaṭṭitaḥ |  
166273 āvartanṛtyapātālatale gatvotthitaścīrāt || 37 ||  
166274  
166275 kāṣṭhādīnāṃ kaṭubhirduḥsahaiḥ saṃghaṭṭairghaṭṭita āsphālitaḥ | āvartanṛtyeṣu  
166276 bhramaṇeṣu pātālatale gatvā cīrādutthitaḥ || 37 ||  
166277  
166278 calācalāgamāpāyavaladgulgulārave |  
166279 jale bahulakallose magnonmagnaḥ punaḥ punaḥ || 38 ||  
166280  
166281 saṃghaṭṭabhagnaśailendrapaṅkile salile kṣaṇam |  
166282 palvale vāraṇa iva magnaḥ satpayasoddhṛtaḥ || 39 ||  
166283  
166284 magno'bhūvam | tatra daivādāgatena satpayasā punaruddhṛtaḥ || 39 ||  
166285  
166286 yāvadāśvasimi kṣipraṃ dīṇḍīre cādrikhaṇḍake |  
166287 tāvadetya hato vegādvairiṇevātivāriṇā || 40 ||  
166288  
166289 dīṇḍīre phenapuñje adrikhaṇḍake ca yāvadāśvasimi viśrānti labhe tāvadativāriṇā  
166290 mahātaraṅgeṇa hataḥ || 40 ||  
166291  
166292 nānāvalanakallolajalajālajūṣā tadā |  
166293 na tadasti na yadr̥ṣṭaṃ duḥkhaṃ duḥkhātmanā mayā || 41 ||  
166294  
166295 kiṃ bahunā tadā sarva duḥkhaṃ mayānubhūtamityāha - nāneti || 41 ||  
166296  
166297 etasminnantare tatra tadā tattāmasekṣaṇa [tāpasasya vyādhaṃ prati  
166298 saṃbodhanam || |  
166299 yāvajjīvacirābhyāsādvīśāditvātsacetasaḥ || 42 ||  
166300  
166301 etasminnantare mayā tatprāktanāṃ svam samādhimayaṃ rūpaṃ saṃsmṛtamiti pareṇa  
166302 saṃbandhaḥ | tāmarasekṣaṇa iti pāṭhe munivākyamanuvadato vasiṣṭhasya  
166303 rāmasaṃbodhanam || 42 ||  
166304  
166305 prāktanāṃ saṃsmṛtaṃ rūpaṃ svam samādhimayaṃ mayā |  
166306 ā aho nu jagatyanyarūpe'haṃ tāpasāḥ sthitaḥ || 43 ||  
166307  
166308 smṛtimeva viḍambayannāha - ā aho ityādinā | smṛtāvanāntvāt nipāta  
166309 ekājanān iti pragṛhyatā || 43 ||  
166310  
166311 ahaṃ kasyacidanyasya svapnadṛṣṭididṛkṣayā |  
166312 praviṣṭo'hamayaṃ svapne paśyāmīmaṃ bhramaṃ tviti || 44 ||  
166313  
166314 ayamahamiti pratyabhiññāyām || 44 ||  
166315  
166316 vartamānadṛḍhābhyāsamithyājñānamayātmani |  
166317 kallolairuhyamāno'pi tato'haṃ sukhitaḥ sthitaḥ || 45 ||  
166318  
166319 vartamāno yaḥ svaprapaṇcadṛḍhābhyāsastatprayuktamithyājñānamaye ātmani dehe  
166320 kallolairuhyamāno'pyahaṃ tatastatsmaraṇānantaram || 45 ||

166321  
166322 idam vāritayāpaśyaṃ pralayābdhivivartanāḥ |  
166323 uhyamānādrinagaragrāmorvikhaṇḍapādapāḥ || 46 ||  
166324  
166325 vakṣyamāṇaviśeṣaṇāḥ pralayābdhivivartanā idam prasiddham yanmarumarīcivāri tattayā  
166326 | mithyātveneti yāvat || 46 ||  
166327  
166328 uhyamānāmarāhīndranārīnaranabhaścarāḥ |  
166329 uhyamānamahārambhalokapālapurālayāḥ || 47 ||  
166330  
166331 athāhamadrimiśrāmbukallolādrivighaṭṭanāḥ |  
166332 muhuḥ paśyañjagannāśamanantaramacintayam || 48 ||  
166333  
166334 citrameṣa trinetra'pi jīrṇaṃ tṛṇamivārṇave |  
166335 uhyate hā hatavidhernā'kāryaṃ nāma vidyate || 49 ||  
166336  
166337 kimacintayam tadāha - citramiti | atra māyāmahārṇave trīṇyavasthātrayalakṣaṇāni  
166338 netrāṇi yasya tathāvidha īśvaro'pi jīvo bhūtvā jīrṇatṛṇamivohyate | citramāścaryam |  
166339 hatasya vidherdaivasya || 49 ||  
166340  
166341 caturdhā bhittibhedena prakāśāyatāmaham |  
166342 padmānīva gṛhāṇyapsu darśayanti raveḥ prabhāḥ || 50 ||  
166343  
166344 yathā prātarapsuraveḥ prabhāḥ vikasanti padmāni darśayanti tathā gṛhāṇyapi caturdhā  
166345 bhittividāraṇena prakāśāyatāśobhaṃ [mūlasthasya mahaṃ iti mahāśabdasyāyaṃ  
166346 phalitārthaḥ |] yathā syāttathā darśayanti || 50 ||  
166347  
166348 citraṃ taraṅgavalanāsu samullasanti gandharvakimnaranarāmaranāganāryaḥ |  
166349 bhūribhramairbhramarahāramiva hradinyaḥ padminya eva  
166350 sakalāmalajaṅgamākhyāḥ || 51 ||  
166351  
166352 etāśca bhūribhirbhramairāvartairvibhramaiścopalakṣitāḥ  
166353 parāgadhaveḥ labhramarapaṅktīlakṣaṇaṃ hāraṃ vahantyaḥ padminyaḥ  
166354 mukhakarapādādīpadmavatyō hradinyo nadya eva prasiddhā hradinyo na sakalā amalā nāpi  
166355 jaṅgamākhyāḥ | etāstu tadviparītāḥ | ata eva taraṅgavalanāsu citraṃ  
166356 samullasantīvetyanvayaḥ || 51 ||  
166357  
166358 vidyādhariḥ bhujaḥ tatāvalitendukāntakakṣyāvibhāgamaṇijālagavākṣalakṣmyaḥ |  
166359 devāsuroragamahāgṛhabhittibhāgāḥ sauvarṇanaugaṇavadambubhare bhramanti ||  
166360 52 ||  
166361  
166362 vidyādhariṇāṃ bhujaḥ tatāvaliteṣu indukānteṣu kakṣyāvibhāgā iva bhāsamānā  
166363 maṇijālagavākṣalakṣmyo yeṣu tathāvidhā devāsuroragamahāgṛhāṇāṃ bhittibhāgāḥ  
166364 pralayāmbubhare sauvarṇanaukāgaṇavadbhramanti || 52 ||  
166365  
166366 mattebhakumbhapaṇiṇāḥ kuṅkumāṅke śacyāḥ payodharabhare  
166367 ratikhedakhinnāḥ |  
166368 lagnaḥ sukhādiva karoti taraṅgadolāḥ saṃśīryamāṇamaṇigehagato'tra śakraḥ ||  
166369 53 ||  
166370  
166371 saṃśīryamāṇamaṇigehagataḥ śakraḥ atrāsmīnpralayāmbubhare lagnaḥ san  
166372 kuṅkumāṅke mattebhakumbhavatpaṇiṇāḥ viśāle śacyāḥ paulomyāḥ payodharabhare  
166373 ratiprayuktena khedena khinnāḥ śrāntāḥ saṃstadapanayanāya jalakṛīḍāsukhāt | lyablope  
166374 pañcamī | jalakṛīḍāsukhamuddiśyeva taraṅgadolāḥ karoti || 53 ||  
166375  
166376 hā vānti vāriḥ valanāvalitāntarikṣaṃ ṛkṣāvadhūtakusumaprakarāṅkirantaḥ |  
166377 vātāḥ patadvibudhamandiraratnasānāvudyanakoṭaragatā iva sākṣatena || 54 ||  
166378  
166379 vāriṇāṃ valanairveṣṭanairāvalitamantarikṣaṃ yasminkarmaṇi tathā | tathā ṛkṣāṇi  
166380 naḥ satrāṇi tallakṣaṇānavadhūtāṅkusumaprakarāṅkiranto vikṣipanto vātāḥ | patanti  
166381 vibudhamandirāṇi vimānāni yatra tathāvidhe ratnasānau merāvudyanasya koṭare gatāḥ  
166382 praviṣṭā maṅgalārtha sākṣatena kusumavarṣeṇa kiranto janā iva vānti | hā iti khede || 54 ||  
166383  
166384 yantrotthahema dṛṣadā sadṛśāmburūpaṃ kṣubdhādribhīmajaḥ jalavīciśīkheritaṃ  
166385 khe |  
166386 vyāvartate divi dalāvṛtakarṇikāsthadhyānaikaniṣṭhaparameṣṭhisarojameṭat || 55 ||  
166387  
166388 khe ākāśe kṣubdhānāmadrivadbhīmānāṃ bhayānakānāṃ jalavicīnāṃ

166389 śikhābhīrīritamutkṣiptametat | yantrotkṣiptena hemadṛṣadā sadṛśamambuno rūpaṃ  
 166390 divi brahmaloke dalaiḥ patrairāvṛtaṃ karṇikāsthasya dhyānaikaniṣṭhasya parameṣṭhina  
 166391 āsanabhūtaṃ sarojaṃ prāpya vyāvartate parāvartate nāntarāle ityārthaḥ || 55 ||  
 166392  
 166393 meghā ivātighanaghumghumaghoṣabhīmā vicīcayāḥ kanakapattanavidyuto'mī |  
 166394 vyomni bhramanti gajavājimṛgendranāgavṛkṣādrikānanamahītalatulyadehāḥ ||  
 166395 56 ||  
 166396  
 166397 gajavājyāditulyadehāḥ | atighanaghumghumaghoṣairbhīmāḥ  
 166398 kanakamayadevāsrapattanānyeva vidyuto yeṣu tathāvidhā amī vicīcayā meghā iva vyomni  
 166399 bhramanti || 56 ||  
 166400  
 166401 uhyamānodabhūvicyāmatasīkusumaśriyām |  
 166402 yamo'pyayaṃ yameneva vāripūreṇa nīyate || 57 ||  
 166403  
 166404 atasīkusumasadrśaśriyām uhyamānode pralayārṇave  
 166405 bhavatītyuhyamānodabhūstathāvidhāyām vicyām vāripūreṇāyaṃ yamo'pi yamāntareṇa  
 166406 nīyata iva lakṣyata ityārthaḥ || 57 ||  
 166407  
 166408 ete bruḍanti salile'khilalokapālā nāgā nagaiśca nagaraiḥ saha lakṣasaṃkhyāḥ |  
 166409 lakṣmyākarodaraguḥgatatavāripūravyāvartanāguḍaguḍairabhilakṣyapūrāḥ || 58 ||  
 166410  
 166411 akhilā lokapālā nāgāśca svāśrayairmervādinagairnagaraiśca saha bruḍanti majjanti |  
 166412 tatra nidhānādilakṣmyākareṣu parvatodaraguḥhasu gatasya praviṣṭasya vāripūrasya  
 166413 vyāvartanārtha nirgacchato vāyorguḍaguḍaśabdairabhilakṣyaḥ pūraḥ pūraṇaṃ yeṣāṃ  
 166414 tathāvidhāḥ santaḥ || 58 ||  
 166415  
 166416 durvāravārivalanāparipūriteṣu pātālabhūttalanabhastaladikṭaṭeṣu |  
 166417 matsyā ivendrayamayakṣasurāsuraughāḥ sagrāmapattanavimānanagā bhramanti || 59 ||  
 166418 ||  
 166419  
 166420 spaṣṭam || 59 ||  
 166421  
 166422 uhyamānasya kṛṣṇasya tanurevāmburūpiṇī |  
 166423 mātṛjaṅgheva vatsasya kaṣṭaṃ bandhanatām gatā || 60 ||  
 166424  
 166425 dohanakāle vatsānāmābhīrairmātṛjaṅghāyām bandhanāditi bhāvaḥ || 60 ||  
 166426  
 166427 anyonyamāvalayatāmaho buḍabudāravaḥ |  
 166428 śrūyate devadaityānām svastrihalahalākulaḥ || 61 ||  
 166429  
 166430 svārtha iva stryartha iva vā halahalādhvanibhīrākulaḥ || 61 ||  
 166431  
 166432 kolāhalākulapurottamavegapātavikṣubdhavāripaṭalīvalitāmbarāsu |  
 166433 dikṣu bhramajjaladajālāghanāsvivaiṣa saṃlakṣyate jalāmayaḥ sphuṭakuḍyabandhaḥ  
 166434 || 62 ||  
 166435  
 166436 kolāhalairākulānām devadānavapurottamānām vegena  
 166437 pātairvikṣubdhābhīrvāripaṭalībhirvalitāntarāsu dikṣu bhramadbhīrjaladajālairghanāsviva  
 166438 jalamayaḥ sphuṭakuḍyabandhaḥ saṃlakṣyate || 62 ||  
 166439  
 166440 hā kaṣṭameṣa tarasā payasāpanīta āvartavṛttiparivartanayā svadhastāt |  
 166441 ete kuberayamanāradavāsavādyāḥ prāṇānpayobhrapaṭalairvidhurāstyajanti || 63 ||  
 166442  
 166443 eṣa sarvajanaprasiddhaḥ sūrya āvartavṛttiparivartanayā suṣṭhu adhastādapanītaḥ |  
 166444 vidhurā jīvanāsamarthāḥ || 63 ||  
 166445  
 166446 prājñāḥ praśāntajaḍadehamihohyamānaṃ mānojjhitāḥ śavatayaiva ca tadvahanti  
 166447 |  
 166448 brahmendraviṣṇupurakhaṇḍakasaṃkaṭāmbusaṃghaṭṭanena kaṭukuṭṭanadrkṣu  
 166449 tena || 64 ||  
 166450  
 166451 tena tādrśena brahmendrādipurāṇām khaṇḍakaiḥ saṃkaṭasyāmbunaḥ  
 166452 saṃghaṭṭanena kaṭhukuṭṭanaṃ paśyantīti kaṭukuṭṭanadrśasteṣu madhye ye  
 166453 prājñāstattvavidaste praśāntaṃ mṛtaṃ ata eva jaḍaṃ svadehamiha jale uhyamānaṃ  
 166454 mānastadahaṃbhāvastadujjhitāḥ santaḥ śavatayaiva vahanti | ato na te  
 166455 chedabhedābhighātādiduḥkhairlipyanta iti bhāvaḥ || 64 ||  
 166456  
 166457 strīṇāṃ gaṇo'rdhaparipiṣṭa ihaiti kaṣṭaṃ kastrātumenamaparaḥ kujaḍaṃ

166458 samarthaḥ |  
166459 na hyantakasya daśanairabhicarvyamāṇā trātum parasparamiṃ janatā samarthā ||  
166460 65 ||  
166461  
166462 kujaḍaṃ kau prṥthvyāṃ jaḍamatimūrkhātvena prasiddhamenaṃ strīgaṇaṃ trātum kaḥ  
166463 samarthaḥ | janatā janasaṃmūhaḥ || 65 ||  
166464  
166465 parvatapratighasarpasarpaṇāḥ saṃsaranti vipulā jaloccayāḥ |  
166466 teṣu nāva iva devapattanānyunnamayya vapurāṣu yāntyadhaḥ || 66 ||  
166467  
166468 parvatān pratighnanti vidārayantīti parvatapratighāḥ sarpavatsarpaṇaṃ gamanaṃ yeṣāṃ  
166469 tathāvidhā vipulā jaloccayāḥ kallolāḥ saṃsaranti | teṣu kalleṣu devapattanāni  
prathamāṃ  
166470 svavapurnāva iva unnamayya tadanantaramāṣu adho yānti | majjantīti yāvat || 66 ||  
166471  
166472 dvvpādrīndrasurāsuroraganarairnāgāpsaraścāraṇairvyāptaṃ vārivilolitaīḥ  
166473 sarasijairālūnamūlairaiva |  
166474 ekāmbhodhisaraḥ sthitaṃ tribhuvanaṃ kālena nirmūlitaṃ kaṣṭaṃ te kva gatā  
166475 maharddhivibhavā devā jagannāyakaḥ || 67 ||  
166476  
166477 tribhuvanaṃ kālena nirmūlitaṃ sadvāriviloḍitairdvīpairadrīndraiḥ  
166478 surairasurairuragairnarairnāgaīragajairapsarobhiścāraṇaiśca ālūnamūlaiḥ sarasijairaiva  
166479 vyāptamekāmbhodhilakṣaṇaṃ saro bhūtvā sthitaṃ | kaṣṭamīti khede | mahāntaḥ  
166480 ṛddhivibhavā yeṣāṃ te jagannāyaka īndrādidevāḥ kva gatāḥ || 67 ||  
166481  
166482 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vi0 śa0 jagannāśavarṇanaṃ  
166483 nāmaikonacatvāriṃśadadhikaśatatamaḥ sargaḥ || 139 ||  
166484  
166485 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
166486 jagannāśavarṇanaṃ nāmaikonacatvāriṃśaduttaraśatatamaḥ sargaḥ || 139 ||  
166487  
166488  
166489 catvāriṃśadadhikaśatatamaḥ sargaḥ 140  
166490  
166491 vyādha uvāca |  
166492  
166493 bhagavaṃstvādṛśastāṃ tāmavasthāṃ ca kathaṃ gataḥ |  
166494 kathaṃ dhyānaprayogeṇa tadā nopaśamaṃ gataḥ || 1 ||  
166495  
166496 pralayābdherapagamo grāme dvijatayā sthitiḥ |  
166497 muneḥ prāṇitanorbāhyanirgamādyatra varṇyate ||  
166498  
166499 payarthe cakāraḥ | tvādṛśo jñānayogasiddho'pi tām tām prāgvarṇitabahuprakārāṃ  
166500 pralayajalaplavanādinānābhrāntyavasthāṃ kathaṃ gataḥ |  
166501 dhyānalakṣaṇayogaṅgaprayogeṇātītānāgatasarvadarśanopāyena tadā  
166502 sarvabhrāntyupaśamaṃ kathaṃ na gato na prāptaḥ || 1 ||  
166503  
166504 muniruvāca |  
166505  
166506 kalpānteṣu vinaśyanti nāśairnānāvidhātmabhiḥ |  
166507 jaganti bhrāntirūpāṇi nabhasyābhāsarūpibhiḥ || 2 ||  
166508  
166509 kadācitkramaśo nāśaḥ kalpānte saṃpravartate |  
166510 aśaṅkitaṃ kadācidrāgekadhādivikārataḥ || 3 ||  
166511  
166512 kramike pralaye yogena bhūtabhāvvyarthaparyālocanāvakāśaḥ syāt | ākasmike tu na  
166513 tadavakāśo mayā labdha ityuttaramabhipretya pralayadvaividhyaṃ darśayati -  
166514 kadāciditi | saptānāṃ samudrāṇāṃ yugapadekadhābhāvādilakṣaṇādvikārataḥ || 3 ||  
166515  
166516 tadā drāgityeva yadā vikṛtaṃ vāri tattathā |  
166517 tena yāvatsarantyādyam tāvannītā jalaiḥ surāḥ || 4 ||  
166518  
166519 ādyam hiraṇyagarbhaṃ prati nivedayitum surā yāvatsaranti jigamiṣanti tāvajjalairnītāḥ |  
166520 tathā ca surāṇāmapī yatra pramādestatra mama kā kathetyarthaḥ || 4 ||  
166521  
166522 anyacca vipinādhiśa kālaḥ sarvaṃkaśo hyam |  
166523 yatra kāle tatastasmimstvavaśyaṃbhāvi tattathā || 5 ||  
166524  
166525 kālaprābalyādvā tadā mama dhyānadhāraṇā na sphūrtetyāha - anyacceti |

166526 vipinādhīsa he vyādha sarva kaṣaṭi nāsayatīti sarvakaṣaḥ | yatra kāle yadavaśyaṃbhāvi  
166527 tattathā bhavatītyarthaḥ || 5 ||  
166528  
166529 balaṃ buddhīsa tejaśca kṣayakāla upasthite |  
166530 viparyasyati sarvatra sarvathā mahatāmapi || 6 ||  
166531  
166532 tadeva prapañcayati - balamiti || 6 ||  
166533  
166534 anyacca vipinādhīsa mayaitattava varṇitam |  
166535 svapnadṛṣṭaṃ kila svapne kiṃ na saṃbhavatīha kam || 7 ||  
166536  
166537 kiṃcedaṃ svapne paracittānuvartinā mayā dṛṣṭaṃ tatra ca vivekāprasaro mahatāmapi  
166538 prasiddha iti parihārāntaramāha - anyacceti | iha sarvajane kimaprasiddhamidamityarthaḥ  
166539 || 7 ||  
166540  
166541 vyādha uvāca |  
166542  
166543 asadetadyadi vibho svapnasambhramamātrakam |  
166544 kathitena tadaitena ko'rthaḥ kalyāṇakovida || 8 ||  
166545  
166546 svapnasambhramo mātṛā upamānaṃ yasya tatsvapnasambhramamātrakam | tattarhi etena  
166547 mām prati kathitena kiṃ prayojanam | he kalyāṇakovideti nirarthakavākyavaktṛtā tvayi na  
166548 saṃbhāvyeti dyotanāya saṃbodhanam || 8 ||  
166549  
166550 muniruvāca |  
166551  
166552 tvadbodhanātmakaṃ kāryaṃ mahadastyatra buddhimaṇ |  
166553 etadbhramātmakaṃ vetti bhavānsatyam tu me śṛṇu || 9 ||  
166554  
166555 kalyāṇakovidatvaṃ prakaṭayanmuniruttaramāha - tvadbodhanātmakamiti |  
166556 mokṣaparyavasāyitvānmahat | yato bhavān  
166557 varṇitaprapañcasāmyāvagamādetatparidṛśyamānamapi bhramātmaka vetti |  
166558 dṛśyamātrasya bhramātmakatve satyam tu dṛgṛpo bhavāneva pariśiṣyate | ata  
166559 emamanvayavyatirekābhyaṃ manyasodhanopāyaṃ kathāśeṣaṃ me mattaḥ  
166560 śṛṇvityarthaḥ || 9 ||  
166561  
166562 anantaramahaṃ tasminmattaikārṇavaramhasi |  
166563 jantorajaḥ sthitaḥ svapne bhrāntaṃ bhrānto vyalokayaṃ || 10 ||  
166564  
166565 yāvatsasakalaṃ vāri kvāpi nirgantumudyatam |  
166566 vikṣubdhavajravitrastasapakṣādrindravṛndavat || 11 ||  
166567  
166568 kiyatkālaṃ bhrāntiṃ tvaṃ vyalokayastatrāha - yāvaditi | sakalairāvartakallolādibhiḥ  
166569 saha vartamānaṃ sasakalam || 11 ||  
166570  
166571 labdhavānuhyamāno'haṃ kaṃciddaivavaśāttaṭam |  
166572 avasaṃ tamavaṣṭabhya śikharaprāntasaṃnibham || 12 ||  
166573  
166574 taṃ taṭamavaṣṭabhya āsṛitya avasaṃ || 12 ||  
166575  
166576 atha kṣaṇena salilaṃ tadaśeṣeṇa nirayau |  
166577 vīcyagrasphuṭitākārairdevaistārakitāmbaram || 13 ||  
166578  
166579 tatsalilaṃ varṇayati - vīcyagretyādinā |  
166580 vīcyagrasphuṭitajalakaṇākārairgrahanakṣatrādidevaistārakitaṃ saṃjātātārakamambaram  
166581 yena || 13 ||  
166582  
166583 tārāgaṇaiśca pātālagatairmaṇimayodaram |  
166584 āvarṭeṣu parāvṛttaiḥ sphāramadrijarattṛṇaiḥ || 14 ||  
166585  
166586 kaiścittārāgaṇaiḥ pātālagatairmaṇimayodaramiva || 14 ||  
166587  
166588 hemadvīpopamairvyāptaṃ gīrvāṇapuramandiraiḥ |  
166589 bhramatsurāṅganālīnanalīnījālamālitaṃ || 15 ||  
166590  
166591 surāṅganālakṣaṇairlīnairnalīnījālairmālitaṃ || 15 ||  
166592  
166593 madhyohyamānakalpābhranīlaśaivālaḥ |  
166594 vidyudgorocanāmbhodanīlanīrajanirbharam || 16 ||

166595  
 166596 kalpābhavannīlaṃ śaivālaajālakam yatra vidyuta eva gorocanātulyāḥ parāgā yatra  
 166597 tathāvidhairambhodalakṣaṇairnīlanīrajairnirbharamatiśayitam || 16 ||  
 166598  
 166599 sphuratsīkaranīhārameghādrikṛtadikṭaṭam |  
 166600 ulloladvicisaṃdigdhavahatkalpādrumavrajam || 17 ||  
 166601  
 166602 sphuratsīkarairnīhārairmeghairadribhiśca kṛtaṃ dikṣu taṭam yasya || 17 ||  
 166603  
 166604 athaikārṇavakhāto'sāvabhavacchuṣkakotaṛaḥ |  
 166605 kvacidgalitasahyādri kvacitsaṃśīkamandaraḥ || 18 ||  
 166606  
 166607 ekārṇavakhātamapi varṇayati - śuṣketyādinā | saṃśīkaḥ śīrṇatvādayaṃ  
 166608 mandaro'nyo veti saṃśayayogyo mandaro yatra || 18 ||  
 166609  
 166610 kvacitkaṅkanimagnenduyamavāsavataḥkṣakaḥ |  
 166611 kvacitpaṅkanimagnādhaḥśākhakalpādrumotkaraḥ || 19 ||  
 166612  
 166613 kvacitkamalavatkīrṇalokaḥpālaśīraḥkaraḥ |  
 166614 kvacitpaṅkajaviśrāntarudhirahradapāṭalaḥ || 20 ||  
 166615  
 166616 paṅkajairiva viśrāntai rudhirahradaiḥ pāṭalaḥ || 20 ||  
 166617  
 166618 kvacidākaṇṭhanirmagnakvaṇadvīyādharīgaṇaḥ |  
 166619 kvacitsvapnamṛtebhābhayāmyograhahiṣāvr̥taḥ || 21 ||  
 166620  
 166621 svapna iva mṛtairibhābhairyāmyairyamavāhanairugrahahiṣairāvṛtaḥ || 21 ||  
 166622  
 166623 kvacitsannamahākāyagaruḍāmaraparvataḥ |  
 166624 kvacinmattamahāseturyamadaṇḍena bhūjuṣā || 22 ||  
 166625  
 166626 sanno mahākāyagaruḍalakṣaṇo'maraparvato yatra | bhūjuṣā bhūmau patitena yamadaṇḍena  
 166627 matta iva jalaṇirodhākṣamo mahāseturyatra || 22 ||  
 166628  
 166629 kvacitpramṛtavairiñcahaṃsasasmitapaṅkabhūḥ |  
 166630 kvacitpaṅkavinirmagnadehārdhāmaravāraṇaḥ || 23 ||  
 166631  
 166632 etasminnantare tatra sānuṃ prāpyāśrame śramāt |  
 166633 viśrāntosmi yadā tena bhṛsaṃ nidrājagāma mām || 24 ||  
 166634  
 166635 sānuṃ taṭagireḥ prasthadeśam | kasyacinmunerāśrame yadā viśrānto'smi tadā mām  
 166636 bhṛsaṃ nidrā ājagāma || 24 ||  
 166637  
 166638 tataḥ suṣuptanidrāntastayā vāsanayānvitaḥ |  
 166639 taṃ tādṛgeva kalpāntamapaśyaṃ svaujasi sthitaḥ || 25 ||  
 166640  
 166641 suṣuptottarakālapravṛttanidrāntastādṛkprāṇyojontardṛṣṭasadrṣameva svaujasi  
 166642 sthito'hamapaśyam || 25 ||  
 166643  
 166644 dṛṣṭvā taddviguṇaṃ duḥkhaṃ cireṇātrāhamākulaḥ |  
 166645 prabuddho dṛṣṭavānsānuṃ tamevāsya hṛdi sthitam || 26 ||  
 166646  
 166647 asya prāṇino hṛdi sthitaṃ sānumahaṃ dṛṣṭavān || 26 ||  
 166648  
 166649 atha tatra dvitīye'hni bhāskarodayasundaram |  
 166650 salokākāśabhūśailaṃ bhuvanaṃ dṛṣṭavānaḥ || 27 ||  
 166651  
 166652 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
 166653 iti me cetaso jātaṃ patrādi viṭapādiva || 28 ||  
 166654  
 166655 cetaso manasaḥ sakāśādeva viṭapācchākhātaḥ patrādiva jātamutpannam || 28 ||  
 166656  
 166657 tatastasmimstathā dṛṣṭe bhūtale taiḥ padārthakaiḥ |  
 166658 vyavahāraṃ pravṛtto'haṃ kiṃcidvismṛtadhīritaḥ || 29 ||  
 166659  
 166660 pravṛttaḥ kartumiti śeṣaḥ | itaḥ pūrvānubhūtavīṣaye kiṃcidvismṛtadhīḥ  
 166661 vismṛtadhiyā īrita iti vā || 29 ||  
 166662  
 166663 jātasya me'dya varṣāṇi ṣoḍaśaiṣa pitā mama |



166664 iyaṃ mātāspadaṃ cedamiti me pratimodabhūt || 30 ||  
166665  
166666 tatra cāpūrvā kācitsiddhavadkāreṇa vyavahārapratibhā svasyodabhūḍityāha - jātasyeti  
166667 | āspadaṃ gṛhaṃ || 30 ||  
166668  
166669 apaśyaṃ grāmakaṃ kaṃcitkaṃcicca brāhmaṇāśramam |  
166670 kiṃcidgehaṃ tathā kaścidbandhuḥ kaśmiṃścidāśrame || 31 ||  
166671  
166672 tatra kaścidbandhurabhūḍiti śeṣaḥ || 31 ||  
166673  
166674 atha me tiṣṭhataḥ sārḍhaṃ bandhubhirgrāmamandire |  
166675 ahorātreṣu gacchatsu jāgradādīṃstadeva sat || 32 ||  
166676  
166677 jāgradādīnavasthābhedaṇanubhavata iti śeṣaḥ | tadeva grāmādi | sat yathārthamivābhavat  
166678 || 32 ||  
166679  
166680 tataḥ kālavaśāttatra prāktanī bodhadhīrmama |  
166681 viśmṛtā tādrśābhyāsādaho tasyeva matsyatā || 33 ||  
166682  
166683 tasya prāgdānavyālakaṭākhyāne uktasya nirvāsanasyāpi kaṭasya  
166684 matsyasahavāsābhyāsātpūrvabodhaviśmarāṇena matsyateva grāmavāstavyatā mama  
166685 saṃpannetyarthaḥ || 33 ||  
166686  
166687 ityahaṃ grāmavāstavyaḥ saṃpanno brāhmaṇastadā |  
166688 dehamātrakabaddhāsthō dūrikṛtavivekabhūḥ || 34 ||  
166689  
166690 tāmeva prapañcayati - itītyādinā || 34 ||  
166691  
166692 śarīramātrātmaṇapurdāramātrānurañjitaḥ |  
166693 vāsanāmātrasārātmā dhanamātraikatatparaḥ || 35 ||  
166694  
166695 vāsanāmātrasāraḥ ātmā svabhāvo deho vā yasya || 35 ||  
166696  
166697 jīrṇagomātrakadhaṇaḥ saṃropitalatāvṛtiḥ |  
166698 saṃcitāgnyavaniprāñirupārjītakamaṇḍaluḥ || 36 ||  
166699  
166700 gṛhāṅgaṇe saṃropitā niṣpāvādilatāvṛtiryaṇa | saṃcitāḥ agniśca avaniḥ  
166701 kṣetrādibhūśca paśvādiprāñinaśca yaṇa | nalopaśchāṇḍasaḥ || 36 ||  
166702  
166703 calavṛkṣakabaddhāsthō lokācārarataḥ sadā |  
166704 gṛhapārśvagatānīlaśādvalasthalikāsthitiḥ || 37 ||  
166705  
166706 caleṣvalpakālaḥjīviṣu tulasyādivṛkṣakeṣu baddhāsthaḥ | lokānāmācāreṣu  
166707 janapadagrāmadharmeṣu rataḥ | gṛhapārśvagatāsu ānīlaśādvalāsu sthalikāsu  
166708 sthitiriyasya || 37 ||  
166709  
166710 śākāśākāyatārāmaracanānītavāsaraḥ |  
166711 sariddhṛadanadītīrthasaraśi snānatatparaḥ || 38 ||  
166712  
166713 śākānām śākairāyatānāmārāmāṇām ca racanā pariṣkārastayā nītā vāsarā yaṇa |  
166714 sarontānām dvandvaikavadbhāvaḥ || 38 ||  
166715  
166716 gomayānnajalāmbvagnikāṣṭheṣṭā kaṣṭasaṃcayī |  
166717 idaṃ kāryamidaṃ neti pāśābhyāṃ vivaśīkṛtaḥ || 39 ||  
166718  
166719 iṣṭā iṣṭakāḥ | gomayādinām kaṣṭeṇa saṃcayanaśīlaḥ || 39 ||  
166720  
166721 iti me jīvatastatra saṃvatsaraśataṃ gatam |  
166722 ekadābhyāgato dūrāttāpaso'tithirātmavān || 40 ||  
166723  
166724 ātmavānātmajñaḥ || 40 ||  
166725  
166726 pūjito'sau viśaśrāma madgṛhe snānapūrvakam |  
166727 bhuktavāñchayane sthitvā rātrau varṇitavāṅkathām || 41 ||  
166728  
166729 nānādigdeśaśailorvīvyavahāramanohare |  
166730 kathāprasāṅge kaśmiṃścinnānāvidharasāśraye || 42 ||  
166731  
166732 kaśmiṃścitkathāprasāṅge tenāhaṃ iti bodhita iti vyavahitena saṃbandhaḥ || 42 ||

166733  
166734 sarvaṃ cinmātramevedamanantamavikāri ca |  
166735 jagattayeva kacati yathāsthitamapi sthitam || 43 ||  
166736  
166737 ityahaṃ bodhitastena bodhaikaghanatām gataḥ |  
166738 smṛtavāṃstamaśeṣeṇa vṛttāntaṃ dhāraṇāvaśāt || 44 ||  
166739  
166740 taṃ prāktanaprāṇīsarīrapravesādisvavṛttāntam || 44 ||  
166741  
166742 smṛtavānātmavṛttāntaṃ yasyāhamudare sthitaḥ |  
166743 taṃ virāḍrūpamāśaṅkya tasmānnirgantumudyataḥ || 45 ||  
166744  
166745 taṃ prāṇinaṃ sarvajagajjaṭharatvādvirāḍrūpamāśaṅkya tasmātta dudarāt || 45 ||  
166746  
166747 tadāśyaṃ nirgamadvāramatha jānāmi no yadā |  
166748 vistīrṇe bhuvane yasminbhūmyabdhyaḍrisaridvṛte || 46 ||  
166749  
166750 yasmin prāṇyudare vistīrṇe bhuvane bhramannahaṃ yadā nirgamadvāraṃ tadāśyaṃ na  
166751 jānāmi tadā taṃ deśamatyajanneva tasya prāṇaṃ pavanaṃ bahirnirgantum praviṣṭa iti  
166752 pareṇa sahānvayaḥ || 46 ||  
166753  
166754 tadā tamatyajanneva deśaṃ bandhujanāvṛtam |  
166755 tasya prāṇaṃ praviṣṭo'haṃ nirgantum pavanaṃ bahiḥ || 47 ||  
166756  
166757 ihasthasya virājo'sya bāhyamābhyantaram tathā |  
166758 anyajaṃ sarvamīkṣe'hamiti nirṇīya tādṛśam || 48 ||  
166759  
166760 ihasthasya virājo'sya prāṇino bāhyamanyajaṃ virāḍantarotpannamābhyantaram ceti  
166761 sarvamīkṣe iti buddhyā tādṛśaṃ tadanukūlāṃ tatprāṇāhaṃbhāvadhāraṇāṃ baddhvā  
166762 taṃ pradeśamatyajamiti pareṇānvayaḥ || 48 ||  
166763  
166764 dhāraṇāṃ saṃvidā baddhvā pradeśaṃ svaṃ tamatyajam |  
166765 tatprāṇaiḥ saha niryāta āmodaḥ kusumādiva || 49 ||  
166766  
166767 pavanaskandhamāsādyā prāpya tanmukhakoṭaram |  
166768 bahirvātarathenāhaṃ nirgato dṛṣṭavānpuraḥ || 50 ||  
166769  
166770 vātalakṣaṇena rathena bahirnirgataḥ san puro vakṣyamāṇaṃ dṛṣṭavān || 50 ||  
166771  
166772 yāvattathaiva maddeho baddhapadmāśanaḥ sthitaḥ |  
166773 kvāpi munyāśramaḥ śiṣyaiḥ pālito girikandare || 51 ||  
166774  
166775 bāhye kvāpi girikandare munyāśramo'sti tatra maddeho yāvatsakalastathā  
166776 prāganubhūtavadeva baddhapadmāśanaḥ sthitaḥ || 51 ||  
166777  
166778 puro me tiṣṭhatām teṣāṃ matsaṃrakṣaṇakarmaṇāṃ |  
166779 muhūrtamātraṃ ca gataḥ kālāścānte nivāsinām || 52 ||  
166780  
166781 hṛdayaṃ saṃpraviṣṭo'sau yasyāhaṃ sa pumānapi |  
166782 prṣṭhenotsavalabdhenā śete tṛpto'ndhasā sukham || 53 ||  
166783  
166784 sa prāṇī antevāsī pumān grāme kvacidutsave labdhena andhasā mṛṣṭānnena tṛptaḥ  
166785 san uttānaḥ prṣṭena sukhaṃ śete || 53 ||  
166786  
166787 tadāścaryaṃ mayā dṛṣṭvā noktaṃ kiṃ ca na kasyacit |  
166788 punastasyaiva hṛdayaṃ praviṣṭaḥ kautukādaham || 54 ||  
166789  
166790 prāpto'smyojaḥpradeśaṃ taṃ tasya tasminhṛdantare |  
166791 avekṣitum svabandhūṃstānvyāpto vāsanayā tayā || 55 ||  
166792  
166793 taṃ prāganubhūtamojaḥpradeśamānandamayādikośatrayapradeśaṃ yāvatprāpto'smi  
166794 tāvattatra yugasyāntaḥ saṃpravṛtta iti pareṇānvayaḥ || 55 ||  
166795  
166796 yāvattatra yugasyāntaḥ saṃpravṛtto'tidāruṇaḥ |  
166797 bhuvanaṃ tadviparyāsamāgataṃ saha saṃsthayā || 56 ||  
166798  
166799 saṃsthayā dharmādharmavyavasthayā saha viparyāsamāgataṃ prāptam || 56 ||  
166800  
166801 anya evācalāstatra vasudhānyā ca saṃsthitā |

166802 anya eva kakubbhedastathānyā bhuvanasthitiḥ || 57 ||  
166803  
166804 bhuvanaviparyāsameva prapañcayati - anya iti || 57 ||  
166805  
166806 te bandhavaḥ sa ca grāmaḥ sa bhūbhāgaḥ sa diktataḥ |  
166807 na jāne kva gataṃ sarvaṃ vyūhya nītamivānilaiḥ || 58 ||  
166808  
166809 vyūhya saṃkālya || 58 ||  
166810  
166811 tadā paśyāmi bhuvanaṃ yāvadanyadavasthitam |  
166812 apūrvasaṃniveśaṃ tajjagadanyadivoditam || 59 ||  
166813  
166814 yāvatkṛtam || 59 ||  
166815  
166816 tapanti dvādaśādityāḥ prajvalanti diśo daśa |  
166817 śītāśyānāmbuvacchailāḥ pravṛttā galituṃ balāt || 60 ||  
166818  
166819 śītena āśyānaṃ ghanībhūtaṃ yadambu tadvat galituṃ pravṛttāḥ || 60 ||  
166820  
166821 adrāvadrau diśidiśi jvalanti vanapañktayaḥ |  
166822 dagdhāḥ smṛtipadaṃ yātāḥ samastā ratnabhūtayaḥ || 61 ||  
166823  
166824 sarva evādbhayaḥ śuṣkā mahāvātāḥ puraḥsthitāḥ |  
166825 aṅgārārāśītāṃ yātaṃ bhūmaṇḍalamaśeṣataḥ || 62 ||  
166826  
166827 purodiśi sthitā utthitāḥ || 62 ||  
166828  
166829 pātālato bhūtalato'tha digbhyo jvālā vinirgantumanupravṛttāḥ |  
166830 saṃdhyābhravaccāśu babhūva viśvaṃ jvālāmayaṃ maṇḍalamekameva || 63 ||  
166831  
166832 prathamam pātālastato bhūtalato'thānantaram digbhyo jvālā vinirgantum pravṛttāḥ |  
166833 viśvamāśu ekameva jvālāmayaṃ maṇḍalam sat saṃdhyābhavadāraktaṃ babhūva || 63 ||  
166834  
166835 jvālāmaye sadmani hemapadmakoṣe bhramadbhṛṅga iva praviṣṭaḥ |  
166836 tato'hamārācchalabhakrameṇa na cāptavāndāhavigāraduḥkham || 64 ||  
166837  
166838 tasmin jvālāmaye sadmani hemapadmakoṣe bhramadbhṛṅga iva praviṣṭo'ham  
166839 śalabhakrameṇa prasaktamapi dāhavigāraduḥkham naivāptavān |  
166840 ātivāhikadehamātraniścayāditi bhāvaḥ || 64 ||  
166841  
166842 jvālāmaye sādhu mahāmbuvāhe bhramāmyaham vidyudivānilātmā |  
166843 jvālāparispandavilolavarṣmā sthālābjakhaṇḍabhramaropamaśrīḥ || 65 ||  
166844  
166845 aniladhāraṇayā anilātmā vāyuprāyo'ham tasmin jvālāmaye mahāmbuvāhe vidyudiva  
166846 sādhu bhramāmi | jvālāparispandeṣu vilolaṃ varṣma yasya tathāvidhaḥ san  
166847 sthālābjakhaṇḍeṣu bhramanto ye bhramarāstadupamaśrīḥ saṃvṛtta ityārthaḥ || 65 ||  
166848  
166849 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 a0 vi0 hṛdayakalpanāvarṇanaṃ  
166850 nāma catvāriṃśadadhikaśatataṃ sargaḥ || 140 ||  
166851  
166852 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
166853 hṛdayakalpanāvarṇanaṃ nāma catvāriṃśadadhikaśatataṃ sargaḥ || 140 ||  
166854  
166855  
166856 ekacatvāriṃśadadhikaśatataṃ sargaḥ 141  
166857  
166858 muniruvāca |  
166859  
166860 tatra daṃdahyamāno'pi nābhavaṃ duḥkhabhāgaham |  
166861 svapne svapno'yamityeṣa jānannagnāvapi cyutaḥ || 1 ||  
166862  
166863 vahnijvālākule loke vāyoścaṇḍasya nirgamaḥ |  
166864 vikṣiptāṅgāravarṣāḍhya jvālāmegho'tra varṇyate ||  
166865  
166866 dandahyamānaḥ sarvato dahanavyāpto'pi || 1 ||  
166867  
166868 jvālājālanavoḍḍitimaṇḍalairakhilairnabhaḥ |  
166869 alātacakravaccāru kevalaṃ bhrāntavānaḥ || 2 ||  
166870

166871 jvālājālānām navaiḥ uḍḍitīnāmuḍḍāyanānām maṇḍalairahamakhilaṃ nabhaḥ  
166872 alātacakravadbhrāntavān || 2 ||  
166873  
166874 taṃ davāgnimahaṃ yāvattattvavittiyādakhinnadhīḥ |  
166875 vicārayāmyakhinnātmā mārutastāvadāyayau || 3 ||  
166876  
166877 bhramaṇairākhinnātmā iṣacchrāntamanāḥ || 3 ||  
166878  
166879 sītkāramatigambhīraṃ dadhanmegharavopamaṃ |  
166880 jagatpadārthairāvṛttairuhyamānaiḥ parāvṛtaḥ || 4 ||  
166881  
166882 tameva mārutaṃ varṇayati - sītkāretyādinā | sītkāramagniphūtkāropamaṃ  
166883 dhvaniviśeṣaṃ | uhyamānaiḥ śilolmukarajobhasmādibhirjagatpadārthaiḥ parāvṛto  
166884 vyāptaḥ || 4 ||  
166885  
166886 bṛhadbhirghuṃghumāvegairvane dviguṇitāmbudaḥ |  
166887 sūryairāvṛttibhirvyūḍhairvimīśrālātacakraḥ || 5 ||  
166888  
166889 vyūḍhaiḥ pravāhitairāvṛttibhiḥ parivartamānaiḥ sūryairdvādaśādityaiḥ saha  
166890 vimīśrāṇi alātacakraṇi yena || 5 ||  
166891  
166892 jvālāsaṃdhyābhranivahairbṛhadagninadiśataḥ |  
166893 śailadviguṇabhūkhaṇḍadānavāmarapattanaḥ || 6 ||  
166894  
166895 jvālālakṣaṇaiḥ saṃdhyābhranivahaiḥ pravartitāni bṛhantyaagninadiśatāni yena |  
166896 śailebhyo'pi dviguṇāni bhūkhaṇḍā loṣṭāni dānavāmarāṇāṃ pattanāni ca yasmin || 6 ||  
166897  
166898 bhūtairdviguṇapātraugho bhrāntairambarakuṣiṣu |  
166899 dagdhādagdhābhirapyardhadagdhābhiritaretarāṃ || 7 ||  
166900  
166901 ambarakuṣiṣu bhrāntairbhūtairdviguṇitāḥ prāguktanadiśatapātraughā yena || 7 ||  
166902  
166903 patantībhiḥ suraśtrībhirdviguṇāgniśikhālavaḥ |  
166904 patadaṅgāradhāraughakaṇaśīkaradanturaḥ || 8 ||  
166905  
166906 dviguṇā agniśikhā eva jvālā saṃdhyābhrājalalavā yasmin |  
166907 patadaṅgārālakṣaṇaistadiyairjaladhāraughairagnikaṇalakṣaṇaśīkaraiśca dantura  
166908 unnatadanta iva sthitaḥ || 8 ||  
166909  
166910 alātavidyuto dhunvanpūtāṅgārogramaṇḍalīḥ |  
166911 dhūmāndhakāraiḥ sthagayanmlānamūrdhvadiśomukhaṃ || 9 ||  
166912  
166913 pūtānāṃ nirastabhasmanāmaṅgārāṇāmugrā maṇḍalyo yāsu tathāvidhāstadiyā  
166914 alātavidyuto dhunvan kampayan | sthagayannācchādayan || 9 ||  
166915  
166916 bhūmervyomno diṇmukhebhyaḥ samantājjvālāsaṃdhyāvāridā nirgatāste |  
166917 yaistairjvālāśailasaṃpiṇḍamātraṃ savyomaukāḥ saṃsthitā saptalokī || 10 ||  
166918  
166919 bhūmeḥ sakāśāttathā vyomno diṇmukhebhyaśca te varṇitaprakārā jvālālakṣaṇāḥ  
166920 saṃdhyāvāridā nirgatāḥ | yairvāridairvyomaukomirdevādibhiḥ sahitā savyomaukāḥ  
166921 saptānāṃ lokānāṃ samāhāraḥ saptalokī jvālāśailasaṃpiṇḍamātraṃ bhūtvā saṃsthitā  
166922 || 10 ||  
166923  
166924 kvāpi protphālakīrṇānalakāṇakapilaprollasanmūrdhājālīḥ kvāpi  
166925 proḍḍīnakuḍyaḥkaṭuraṇapāturbhasmasaṃpiṇḍapāṇḍuḥ |  
166926 kvāpi jvālāpātālīm paridadhadabhitāḥ sampatantīm gr̥hītām raudraḥ kartuṃ  
166927 pravṛtto hara iva sa tadā māruto nṛtyalīlāḥ || 11 ||  
166928  
166929 sa prāgvarṇitaścaṇḍamārutastadā haraḥ kālāgnirudravannṛtyalīlāḥkartuṃ pravṛttaḥ  
166930 | kīḍśaḥ san | kvāpi ūrdhvadeśe protphālairucchalanaḥ kīrṇānalakāṇā eva kapilāḥ  
166931 prollasanto mūrdhājānāmālayo yasya | kvāpyadhobhāge pādāghāteneva proḍḍīnāni  
166932 kuḍyāni yena | kaṭu duḥsahaṃ yadraṇaṃ tatra paṭuḥ | bhasmabhiḥ  
166933 saṃpiṇḍitānyavaguṇṭhitānyāṅgāni yasya | kvāpi madhyabhāge abhitāḥ sampatantīm  
166934 jvālāpātālīmupasamgr̥hītām paridadhat vasāna ityevamvidhaḥ sannityarthaḥ |  
166935 viśeṣaṇānyubhayatra yojyāni || 11 ||  
166936  
166937 ityārṣe śrīvāsi0 vālmī0 de0 mo0 ni0 u0 a0 vi0 śa0 kalpāntavarṇanaṃ  
166938 nāmaikacatvāriṃśadadhikaśatatamaḥ sargaḥ || 141 ||  
166939

166940 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
166941 kalpāntavarṇanaṃ nāmaikacatvāriṃśadadhikaśatatamaḥ sargaḥ || 141 ||  
166942  
166943  
166944 dvicattvāriṃśadadhikaśatatamaḥ sargaḥ 142  
166945  
166946 muniruvāca |  
166947  
166948 vartamāne tadā tasminkaṣṭhe saṃbhrāntasaṃbhrame |  
166949 uhyamāno'hamatyantaṃ khedamabhyāgato'bhavam || 1 ||  
166950  
166951 iha svapnādi jagatastattvaṃ brahmeti kīrtiyate |  
166952 tattvadṛṣṭyā jagadbijakarmābhāvaśca sādhyate ||  
166953  
166954 khedaṃ śramaprayuktaṃ dainyam || 1 ||  
166955  
166956 acintayaṃ tatsvapno'yaṃ parasya hṛdaye mama |  
166957 tadataḥ parinirvāmi duḥkhaṃ paśyāmi kiṃ mudhā || 2 ||  
166958  
166959 tattataḥ khedādacintayaṃ | mudhā duḥsvapnaduḥkhaṃ kiṃ paśyāmi | ataḥ  
166960 parityajyaitaddarśanaṃ jāgaraṇena nirvāmi nirvṛtiṃ labheyetyarthaḥ || 2 ||  
166961  
166962 vyādha uvāca |  
166963  
166964 kiṃsvitsyātsvapna ityeva kila saṃdehaśāntaye |  
166965 praviṣṭo hṛdayaṃ tasya kiṃ taṃ nirṇītavānāsi || 3 ||  
166966  
166967 svapnasya tattvaṃ kiṃ syāditi nirṇayāya parasvapnaṃ draṣṭuṃ parakāye praviṣṭastvaṃ  
166968 kiṃ nirṇīya taddarśanānnivṛtto'bhūriti vyādhaḥ pṛcchati - kiṃsviditi | taṃ  
166969 svapnaṃ tattvataḥ kiṃ nirṇītavānāsi || 3 ||  
166970  
166971 kimetadbhavatāṃ dṛṣṭaṃ hṛdaye kva mahārṇavaḥ |  
166972 jaṭhare kalpavātaḥ kiṃ hṛdi kalpānalaḥ katham || 4 ||  
166973  
166974 parahṛdaye dṛṣṭā mahārṇavādayaḥ kim || 4 ||  
166975  
166976 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
166977 kathaṃ hṛdi jagannāma kathayeti yathāsthitaṃ || 5 ||  
166978  
166979 hṛdi jagannāma kathaṃ saṃbhavatītyetasya yathāsthitaṃ tattvaṃ svanirṇītaṃ  
166980 kathayetyarthaḥ || 5 ||  
166981  
166982 muniruvāca |  
166983  
166984 akāraṇatvātsargādāvevānutpādataḥ sphuṭāt |  
166985 ajñātau sargaśabdārthāveva na sto manāgapi || 6 ||  
166986  
166987 evaṃ svaparasvapnādidarśanenānvayavyatirekābhyāṃ parīkṣitasya śabdārtharūpasya  
166988 jagato bādhadrṣā traikālikāsattvameva tattvaṃ | parīṣiṣṭādhiṣṭānabrahmadṛṣā tu  
166989 tadeva tattvamityāśayena muniruttaramāha - akāraṇatvādityādinā |  
166990 akāraṇatvādasambhavatkāraṇakatvāt | tathā hi | kūṭasthaṃ vā kāraṇaṃ vikāri vā | na  
166991 tāvatkūṭasthaṃ | akurvataḥ kārakatvāyogena kāryasaṅgānarhatvena  
166992 udāsīnavyāvṛttarūpānirūpaṇena svabhāvāntarānupājanena ca kāraṇatvāsambhavāt |  
166993 vikāriṇaścānirṇītanānāmśaghaṭitasya koṃ'śaḥ kāraṇaṃ syāt | mṛtṭpiṇḍe hi  
166994 ghaṭādivikāriṇi kimapayanpiṇḍākāraḥ kāraṇamutopayan ghaṭākāra utobhayānugato  
166995 mṛdādyākāraḥ | nādyāḥ | svatrāṇe'pyasamarthasya kāryakālāsthāyinaḥ  
166996 kāryārthavyāpārānādhārasya ca tasya kāraṇatvasambhāvanā'yogāt | na dvitīyāḥ |  
166997 kāryasyānyasyānirūpaṇāt | na tṛtīyāḥ | tasyākurvadrūpatve kauṭasthyātkurvadrūpatve  
166998 ghaṭānantyaprasaṅgātsamarthasya kṣepāyogena  
166999 yugapatsarvakāryaprasaṅgātpiṇḍaghaṭakapālacūrṇādiyaugapadyāpatteḥ |  
167000 saha kāryantarasaṃbandhavyavasthayā vyavastheti cenna | tatsaṃbandhasya mṛtkāryatve  
167001 tadānimevāpādyamānatvādanyakāryatve tatrāpi sarvatatkāryayaugapadyāpādane  
167002 saṃbandhasyāpi tadā āpādanāttṛtīyasahakāryayuktau  
167003 tatrāpyetaddoṣānirmokṣādviniḡamanāvirahēṇa yugapatsarvotpādasya  
167004 parasparapratibandhena kasyāpyanutpādasya vā prasaṅgāt | tasmāt  
167005 sargāderakāraṇapakṣasyaiva parīṣeṣātsargaśabdārthau manāgapi na sta eveti tattvaṃ  
167006 nirṇītamityarthaḥ || 6 ||  
167007  
167008 taccaitau sarvaśabdārthau tvajñātau paramātmāni |

167009 yatastatpadamajñānājñānātmakamanāmayam || 7 ||  
167010  
167011 katham tarhi loke sargaśabdārthau prasiddhau tatrāha - taccaitāviti | etau  
167012 sargaśabdārthau paramātmani tattvato jñātāveva prasiddhau | tadajñātaṃ  
167013 paramātmārūpaṃ hyetau | nanvajñātau cedaprasiddhāveveti syāna tu prasiddhāviti tatrāha  
167014 - yata iti | bhavedetadevaṃ yadyajñānamātraṃ jagatsyāt | yatastu  
167015 tadajñātamātmapadaṃ śabalatvādajñānājñānātmakam |  
167016 tatrājñānāmśamādāyājñātau jñānāmśamādāya prasiddhau ca suvacāvityarthaḥ || 7  
167017 ||  
167018  
167019 ataḥ subhaga siddhānte tvatpakṣe bodhamāgate |  
167020 maurkhyasāntāvanādyante pade paramapāvane || 8 ||  
167021  
167022 yadi prasiddhau tarhi sargaśabdārthāveva na sta iti katham vakṣi tatrāha - ata iti | he  
167023 subhaga tvatpakṣe tvadabhiprete svapnādi jagattattve bodhamāgate sati  
167024 maurkhyasyājñānasya śāntau satyāṃ paramasiddhānteparamapāvane pade sthītvā | idaṃ  
167025 sargaśabdārthāveva na sta iti vākyam vacmi | mūḍhānāṃ saṃvittau yadidaṃ  
167026 śabdārthasattvaṃ tadahamatyantāsaṃbhavāna vedmityuttaratrānvayaḥ || 8 ||  
167027  
167028 vacmīdaṃ mūḍhasaṃvittau yadidaṃ tanna vedmyaham |  
167029 vastvavastujamābhātaṃ bodhamātramidaṃ tatam || 9 ||  
167030  
167031 kva śarīraṃ kva hṛdayaṃ kva svapnaḥ kva jalādi ca |  
167032 kva bodho bodhavicchittiḥ kva janmamaraṇādi ca || 10 ||  
167033  
167034 siddhānte tu śarīrādiprasiddhireva nāstītyāha - kveti || 10 ||  
167035  
167036 svacchaṃ cinmātramastīha tannāma yadapekṣayā |  
167037 sthūlameva khamapyadriraṇūnāṃ nikaṭe yathā || 11 ||  
167038  
167039 kiṃ tarhyasti tadāha - svacchamiti || 11 ||  
167040  
167041 svabhāvātsa cidākāśaḥ kiṃciccetati cintayā [cintaya iti pāṭhaḥ || |  
167042 khameva vapurākāśaṃ yattadvetti jagattayā || 12 ||  
167043  
167044 īśvarasya tattvavidāṃ ca jagaddarśanaṃ kīdrśaṃ tatrāha - svabhāvāditi || 12 ||  
167045  
167046 yathā svapne puratayā cidevābhāti kevalā |  
167047 na tu kiṃcitpurādyevaṃ jagaccinmātrameva khe || 13 ||  
167048  
167049 idaṃ śāntamanābhātamananyannaitadātmani |  
167050 citi dṛśau tamasi khe cakrakādīva bhāti te || 14 ||  
167051  
167052 vyādhadṛśā tarhi katham bhāti tadāha - citīti | citi cidrūpāyāṃ dṛśau cakṣuṣi  
167053 tamasi ajñānalakṣaṇatimiraroge sati khe cakrakādi yathā bhāsate tadvatte bhātītyarthaḥ  
167054 ||  
167055 14 ||  
167056  
167057 asmākaṃ tu na cābhānaṃ na cāsanna ca sanna kham |  
167058 anākāramanādyantamekaṃ cidvyoma kevalam || 15 ||  
167059  
167059 svadṛśā tvāha - asmākamiti | asat prātibhāsikaṃ sat vyāvahārikaṃ kham śūnyaṃ  
167060 kevalam cidvyoma bhātītyanuvartate || 15 ||  
167061  
167062 bhātyakāraṇakaṃ svapne śuddho draṣṭaiva kevalaḥ |  
167063 tenātra kāraṇābhāvo na draṣṭāsti na darśanam || 16 ||  
167064  
167065 yena hetunā akāraṇakavadbhāti tatkevalastriputīśūnyaḥ śuddho draṣṭaiveti svapne  
167066 nirṇītaṃ tena kāraṇena atra jāgratyapi kāraṇābhāvaḥ prāgupapādita iti draṣṭrāditriputī  
167067 nāstyevetyarthaḥ || 16 ||  
167068  
167069 śuddhaṃ kimapi tadbhāti svānubhūtamapi sphuṭam |  
167070 yadavācyamanādyantamekaṃ dvaitaikyavarjitaṃ || 17 ||  
167071  
167072 svenānubhūtamapi kumārīśukhavadavācyam vaktumaśakyam || 17 ||  
167073  
167074 ekaḥ kālo yathā kalpaḥ prakāśāścobhayātmakaḥ |  
167075 bījaṃ vā phalapuṣpāntaṃ brahma sarvātmakaṃ tathā || 18 ||  
167076

167077 dvaitaikyavarjitasya dvaitaikyātmanā sthitiḥ kva dṛṣṭā tatrāha - eka iti | kalpaḥ  
167078 pralayaḥ prakāśaḥ sargaścetyubhayātmakoyathā | yathā vā  
167079 bījamaṅkurakāṇḍavṛkṣasākhāpallavaphalapuṣpāntaṃ svayamevāvatiṣṭhate tathā  
167080 brahma sarvātmakamityarthaḥ || 18 ||  
167081  
167082 yadanyasya mahatkuḍyaṃ tadanyasyāmalaṃ nabhaḥ |  
167083 dṛṣṭametatsthirasvapnasamkalpabhramabhūmiṣu || 19 ||  
167084  
167085 tarhi brahma dvaitaikyavadeva na tu tadvarjitaṃ tatrāha - yaditi | yadi paramārthato  
167086 dvaitaikyavatsyāttarhi sarvānprati tathāsyāna tu tathā sarvairdṛśyata it bhāvaḥ || 19 ||  
167087  
167088 svacchaṃ tadā tadātmaikaṃ bhāti cinmātrakhaṃ yathā |  
167089 svapne jāgr̥tivattadvajjāgratsvapne'p nānyathā || 20 ||  
167090  
167091 yathā ātmā cinmātrakhameva san svapne jāgradiva bhāti tathā jāgranmaye svapne'pi bhāti  
167092 na tvaṇumātramapi svapnāj jāgratyanyathā bhātīti tadevedānīmapi  
167093 tasyādvayatvamevetyarthaḥ || 20 ||  
167094  
167095 adṛśye pavane yadvadadṛśyaṃ saurabhaṃ sthitaṃ |  
167096 cinmātre'pratighe tadvajjagadapratighaṃ sthitaṃ || 21 ||  
167097  
167098 nanu pralayasusūptyorasya jaganna sthitamiti kathaṃ sadaikasvabhāvo'yamityāśaṅkya  
167099 nādarśanamātreṇa jagattadā na sthitamiti nirṇetuṃ śakyamityāśayenāha -  
167100 adṛśye iti | cakṣuradṛśye'pi pavane tādṛśaṃ saurabhaṃ sthitamiti yathā  
167101 ghr̥ṇājānubhavana nirṇīyate tathā susūptapralayānubhavipuruṣādṛśyamapi  
167102 jagatpuruṣāntaradṛśā sthitamevetyarthaḥ || 21 ||  
167103  
167104 samastamananatyāge yo'si so'si nirāmayaḥ |  
167105 bahirantaranantātmā susthito'pi nirantaram || 22 ||  
167106  
167107 manomananatyāgena darśane tu kadāpi kvāpi jagannāsīdasti bhaviṣyatīti nirantaramevātmā  
167108 advayaḥ susthira ityāha - samasteti || 22 ||  
167109  
167110 vyādha uvāca |  
167111  
167112 bhagavanprāktanam karma keśāmiha hi vidyate |  
167113 keśam na vidyate tadvadvināpi bhavataḥ kathaṃ || 23 ||  
167114  
167115 tarhi prāktanakarmānusāreṇaiva mano manute nānyatheti karmaiva saṃsṛtibandhabījaṃ  
167116 paryavasannaṃ tadyeṣāṃ niḥśeṣaṃ naṣṭaṃ teṣāṃ samastamananatyāgaḥ sidhyatīti  
167117 manyamāno vyādhasatkeśāmasti keśam nāstīti pṛcchati - bhagavannīti | yeṣāṃ  
167118 nāsti teṣāṃ tat karma vināpi mananatattyāge kathaṃ bhavataḥ || 23 ||  
167119  
167120 muniruvāca |  
167121  
167122 sargādiṣu svayaṃ bhānti brahmādyā ye svayaṃbhavaḥ |  
167123 vijñaptimātradehāste na teṣāṃ janmakarmaṇī || 24 ||  
167124  
167125 yeṣāmadhikāraprāpakopāsanāphalāntarbhāveṇaiva saha siddhaṃ catuṣṭayamiti  
167126 nyāyenautpattikaṃ tattvajñānaṃ teṣāṃ karma nāstīti muniruttaramāha - sargādiṣviti |  
167127 ādipadātsanakakapilādayaḥ | janmagrahaṇaṃ dagdhapaṭanyāyena  
167128 dehashtitipradarśanārtham || 24 ||  
167129  
167130 teṣāmasti na saṃsāro na dvaitaṃ na ca kalpanāḥ |  
167131 viśuddhajñānadehāste sarvātmānaḥ sadā sthitāḥ || 25 ||  
167132  
167133 āmatvādeva sarvātmānaḥ || 25 ||  
167134  
167135 sargādu prāktanam karma vidyate neha kasyacit |  
167136 sargādu sargarūpeṇa brahmaivettthaṃ vijṛmbhate || 26 ||  
167137  
167138 karmaśūnyāste kathaṃ karmavatāmātmāna ityāśaṅkya taddṛśā karma kasyāpi  
167139 nāstityāha - sargādāviti || 26 ||  
167140  
167141 yathā brahmādayo bhānti sargādu brahmarūpiṇaḥ |  
167142 bhānti jīvāstathānye'pi śataśo'tha sahasraśaḥ || 27 ||  
167143  
167144 kiṃtu ye brahmaṇo'nyatvaṃ budhyante sāttvikodbhavaḥ |  
167145 abodhā ye tvacidākhyam buddhvā dvaitamidaṃ svayaṃ || 28 ||

167146  
167147 keṣāṃ dṛśā tarhi karma vidyate tānāha - kiṃtviti | ye tu abodhā ajñānāvṛtāḥ  
167148 santaḥ svasya brahmatvaṃ na budhyante kiṃtu nāhaṃ brahmeti brahmaṇo'nyatvaṃ  
167149 budhyante  
167150 asāttvikātkevalasattvapariṇāmavilakṣaṇarajastamomiśrasattvapariṇāmādudbhavo yeṣāṃ  
167151 tathāvidhā jīvāste acidākhyamidaṃ dvaitaṃ satyamiti buddhvā tadvāsanāvāsītā eva  
167152 pāṇmṛtāsteṣāṃ karmabhiḥ sahitaṃ janma uttarakālaṃ dṛśyata iti pareṇānvayaḥ ||  
167153 28 ||  
167154  
167155 teṣāmuttarakālaṃ tatikarmabhirjanma dṛśyate |  
167156 svayameva tathā bhūtaistairavastutvamāśritam || 29 ||  
167157  
167158 yatastaiḥ svayameva tathā aciddehādyātmabhūtaiḥ paramāthavastu vismṛtya  
167159 āvastutvamāśritamityarthaḥ || 29 ||  
167160  
167161 yaistu na brahmaṇo'nyatvaṃ buddhaṃ bodhamahātmani |  
167162 niravadyāsta ete'tra brahmaviṣṇuharādayaḥ || 30 ||  
167163  
167164 yaistu kadāpi na buddhaṃ te niravadyāḥ karmabandhalakṣaṇānvadyarahitāḥ || 30 ||  
167165  
167166 sarvātma saṃvido'cchatvaṃ brahmātmānyeva saṃsthitam |  
167167 tatkvacijjīvavadbhānaṃ svayamātmāni paśyati || 31 ||  
167168  
167169 acchatvaṃ svābhāvikamiti śeṣaḥ | yato brahma ātmani svasvabhāve eva saṃsthitam |  
167170 kvacinmalinopādhou || 31 ||  
167171  
167172 yatra veti tu jīvatvaṃ tatrāvidyeti tiṣṭhati |  
167173 tatra saṃsṛtināmnātmā dhatte rūpaṃ tathāsthitam || 32 ||  
167174  
167175 avidyāpi jīvopādhyavacchedenaivāste na śuddha ityāha - yatreti || 32 ||  
167176  
167177 svayameva hi kālena buddhvā svaṃ rūpamātmānaḥ |  
167178 svayameva svarūpasthaṃ brahmaiva bhavati svayam || 33 ||  
167179  
167180 svayameveti | brahma vā idamagra āsīttadātmānamevā'vedanaṃ brahmāsmīti  
167181 tasmāttatsarvamabhavat brahma veda brahmaiva bhavati ityādiśruteriti bhāvaḥ || 33 ||  
167182  
167183 yathā dravatvādambvantareti cāvartatāmiva |  
167184 brahma cittvāttathaitīva sargatāmasya sargakam || 34 ||  
167185  
167186 ajñātabrahmaṇaḥ sargatābhrāntiḥ svabhāva evetyāha - yatheti | asya sargakaṃ  
167187 svabhāva iti śeṣaḥ || 34 ||  
167188  
167189 brahmabhānamayaṃ sargo na svapno na ca jāgaraḥ |  
167190 kasya kānyatra karmāṇi kīdṛśāni kiyanti vā || 35 ||  
167191  
167192 kā asya sargateti śeṣaḥ || 35 ||  
167193  
167194 vastutaḥ karma nāstyeva nāvidyāsti na sargadhīḥ |  
167195 svasaṃvedanataḥ sarvamasadeva pravartate || 36 ||  
167196  
167197 pravartate prathate || 36 ||  
167198  
167199 brahmaiva sargo bhūtātmā karma janmeti kalpanāḥ |  
167200 svayaṃ kurvadidaṃ bhāti vibhutvātkalpitārthabhāk || 37 ||  
167201  
167202 vibhutvātsarvaśaktimattvātsatyasaṃkalpatvāt || 37 ||  
167203  
167204 na saṃbhavati jīvasya sargādaḥ karma kasyacit |  
167205 paścātsvakarma nirmāya buñkte kalpanayā sa cit || 38 ||  
167206  
167207 paścāt avidyāntaḥsthitikalpanottaram | nirmāya dehādinā niṣpādyā || 38 ||  
167208  
167209 jalāvartasya ko dehaḥ kāni karmāṇi cocyatām |  
167210 yathāmbumātramāvarto brahmamātraṃ tathā jagat || 39 ||  
167211  
167212 brahmabhāvarśane tu na karmasaṃbhāvanāpītyāha - jaleteti || 39 ||  
167213  
167214 yathā svapneṣu dṛṣṭānāṃ na prākkarma nṛṇāṃ bhavet |



167215 ādisargeṣu jīvānām tathā cinmātrarūpiṇām || 40 ||  
167216  
167217 ādisargeṣu śuddhasāttvikadeheṣu || 40 ||  
167218  
167219 sarge sargatayā rūḍhe bhavetprākkarmakalpanā |  
167220 paścājjīvā bhramantime karmaśāśaśikṛtāḥ || 41 ||  
167221  
167222 kuto na tatrāha - sarge iti | teṣām sargatayā rūḍhyabhāvādeveti bhāvataḥ || 41 ||  
167223  
167224 sarga eva na sargo'yaṁ brahmetthaṁ kila tiṣṭhati |  
167225 yatra tatra kva karmāṇi kāni vā kasya tāni vā || 42 ||  
167226  
167227 aparijñānamātram yatsvayaṁ vai paramātmanaḥ |  
167228 tadetatkarma bandhāya tattajjñasyopasāmyati || 43 ||  
167229  
167230 tathā ca na karma prayukto bandhaḥ kiṁtvajñānaprayukta eveti tadeva karmabījamiti kāmam  
167231 vyapadiśyatām nānyadityāha - aparijñānamātramiti || 43 ||  
167232  
167233 yāvadyāvatparijñānam paṇḍitasya pravartate |  
167234 tāvattāvattadaivāsya karma sāmyati bandhanam || 44 ||  
167235  
167236 ata eva karmāpyavidyātvādeva yathā yathā jñānaprakaśastathā tathā apakṣiyata ityāha  
167237 - yāvaditi || 44 ||  
167238  
167239 yannāma kila nāstyeva tacchāntau kā kadhāntanā |  
167240 paramārthādṛte bandhaḥ kiṁcinnāma na vidyate || 45 ||  
167241  
167242 nanu jñānamātrātkathaṁ vastunāśa ityāśaṅkya vastutvameva karmaṇo nāstītyāha ##-  
167243  
167244 tāvanmāyā bhavabhayaṅkarī paṇḍitātvaṁ na yāvattatpāṇḍityaṁ patasi na punaryena  
167245 saṁsārācakraḥ |  
167246 yatnaṁ kuryādaviratamataḥ paṇḍitātve'malātmañjñānodāre bhayaṁ mitarathā naiva  
167247 vaḥ śāntimeti || 46 ||  
167248  
167249 ata eva paṇḍityārthameva yatnaḥ kāryastadvinā bhayāśānterityupasaṁharati -  
167250 tāvaditi | yāvatpaṇḍitātvaṁ nāsti tāvatkārameva māyā bhavabhayaṅkarī | meghatṛibhayeṣu  
167251 kṛṇāḥ iti khaśo viśayo'yaṁ na | grahaṇavatā prātipadikena tadantavidhipratīṣedhāt |  
167252 tadeva paṇḍityaṁ yena punaḥ saṁsārācakraḥ na patasi | na tu  
167253 śuśkatarkādīpāṇḍityamatropayujyata ityārthaḥ | ataḥ kāraṇādaviratamamalañjñānodāre  
167254 paṇḍitātve śravaṇādiyatnaṁ kuryāt | itarathā upāyāntareṇa vo bhayaṁ śāntim naiti | sa  
167255 enamavidito na bhunakti udaramantaram kurute atha tasya bhayaṁ bhavati ityādiśruteriti  
167256 bhāvaḥ || 46 ||  
167257  
167258 ityārṣe śrīvāsisṭhamahā0 vā0 de0 mo0 ni0 u0 a0 vi0 śavo0 karmanirṇayo nāma  
167259 dvicātvāriṁśadadhikaśatātamaḥ sargaḥ || 142 ||  
167260  
167261 iti śrīvāsisṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
167262 karmanirṇayo nāma dvicātvāriṁśadadhikaśatātamaḥ sargaḥ || 142 ||  
167263  
167264  
167265 tricātvāriṁśadadhikaśatātamaḥ sargaḥ 143  
167266  
167267 muniruvāca |  
167268  
167269 sarveṣāmeva dharmāṇām karmaṇām śarmaṇāmapī |  
167270 paṇḍitaḥ puṇḍarikāṇām mārtaṇḍa iva maṇḍanam || 1 ||  
167271  
167272 paṇḍityasya praśaṁsātra tacca cinmātradarśanam |  
167273 cideva jagadityetadbhūyo yuktyā samarthate ||  
167274  
167275 sarveṣāmeva dharmāṇām nirṇaye dharmāviruddhalaukikakarmaṇām nirṇaye  
167276 tadubhayaphalaihi kāmūṣmikaśarmaṇām tāratamyānirṇaye ca saṁdehagranthibhedanena  
167277 śrotṛiṇām buddhivikāśanaḥ paṇḍita eva sabhāmaṇḍanam | yathā puṇḍarikāṇām  
167278 vikāśe mārtaṇḍo nabhomaṇḍanam tadavadityārthaḥ || 1 ||  
167279  
167280 ātmajñānavido yānti yāṁ gatim gatikovidāḥ |  
167281 paṇḍitāstatra śakraśrīrjarattṛṇalavāyate || 2 ||  
167282  
167283 āmuṣmikasukhamapi sarvaṁ paṇḍitaprāpyātmasukhavāridhau śikarādapi laghutaramityāha

167284 - ātmajñāneti || 2 ||  
 167285  
 167286 pātāle bhūtāle svarge sukhamaśvāryameva vā |  
 167287 na tatpaśyāmi yannāma pāṇḍityādatiricyate || 3 ||  
 167288  
 167289 pāṇḍityātpāṇḍityaphalādānandāt | etasyaivānandasyānyāni bhūtāni mātrāmupajīvanti  
 167290 iti śruteriti bhāvaḥ || 3 ||  
 167291  
 167292 paṇḍitasya yathābhūtā vastudṛṣṭiḥ prasīdati |  
 167293 dṛgvidau nīrambhode sakalāmalamaṇḍale || 4 ||  
 167294  
 167295 paṇḍitasya sacchāstravicārajanyajñānavataḥ paramārthavasturūpā dṛṣṭiḥ  
 167296 svātmanyeva prasīdati āhlādate | sakalāmalamaṇḍale śaratpūrṇendau dṛk cakṣuriva || 4 ||  
 167297  
 167298 idaṃ dṛśyamavidyātma brahma saṃpadyate kṣaṇāt |  
 167299 budhasya bodhātsragdāma sarpatvamiva śāmyati || 5 ||  
 167300  
 167301 budhasya paṇḍitasya sragdāmani kalpitaṃ sarpatvamiva dehasargādidṛśyajātaṃ  
 167302 bodhacchāmyati || 5 ||  
 167303  
 167304 yatsthitam brahmaṇi brahma kṛtāstenaiva satyatā |  
 167305 svabhāvaikātmikāḥ saṃjñā dehasargakṣayādikāḥ || 6 ||  
 167306  
 167307 tarhi dehasargādi śāntirbrahmasvabhāvādanyā utpadyate netyāha - yaditi | brahma  
 167308 svatattvajñānena brahmaṇi svasvabhāve yatsthitam tasyaiva tenaiva svabhāvaikātmikā  
 167309 dehasargakṣayādikāḥ saṃjñāḥ kṛtā iti satyatā paramārtha ityārthaḥ || 6 ||  
 167310  
 167311 sargo vidyata evāyaṃ na yatra kila kiṃcana |  
 167312 tasya dharmāṇi karmāṇi na caivākṣaramālikā || 7 ||  
 167313  
 167314 kuta evamiti cetpariśiṣṭabrahmaṇo dṛśyakṣayākhyadharmakarmaśūnyatvādityāha ##-  
 167315  
 167316 pṛthvyādi saṃbhavati cettatsakāraṇamastu tat |  
 167317 tadeva yatra nāstyeva tatra kiṃ tasya kāraṇam || 8 ||  
 167318  
 167319 traikālikāsattvādeva dṛśyasya sakāraṇakatvaṃ nirastamityāha - pṛthvyādīti || 8 ||  
 167320  
 167321 brahmaṇaḥ pratibhātaṃ yattadidaṃ jagaducyate |  
 167322 tenaiva kuta etāni pṛthvyādīni kva kāraṇam || 9 ||  
 167323  
 167324 pratibhānaṃ pratibhāsaḥ | na hi prātibhāsike ghaṭe daṇḍacakrādikāraṇāpekṣāstīti  
 167325 bhāvaḥ || 9 ||  
 167326  
 167327 svapnadraṣṭurdṛśyanṛṇāmasti kālpanikaṃ yathā |  
 167328 na vāstavam pūrvakāmaṃ jāgratsvapne tathā nṛṇām || 10 ||  
 167329  
 167330 pūrva kāmāyate iti pūrvakāmaṃ pitrādikāraṇam kālpanikamasti na vāstavam yathā tathā  
 167331 jāgradrūpe svapne'pītyārthaḥ || 10 ||  
 167332  
 167333 yathā prākkarma puṃstve ca svapne puṃsām na vidyate |  
 167334 iha jāgratsvapnanṛṇām bhātānāmapi no tathā || 11 ||  
 167335  
 167336 pitrādivatkarmāpyavāstavamevetyāha - yatheti | puṃstve puruṣādibhāve || 11 ||  
 167337  
 167338 jīvaḥ sarveṣu sargeṣu svapnārthānnikhilānmithaḥ |  
 167339 prākkarmasatvaṃ mithyātma yathāvāsanameṣu ca || 12 ||  
 167340  
 167341 mithaḥ paśyatīti śeṣaḥ | eṣu ca sargeṣu yathāvāsanam mithyābhūtasarvavyavahāre  
 167342 prākkarmasattvamapi yathāvāsanam mithyātmaivetyārthaḥ || 12 ||  
 167343  
 167344 sargādāvatha dehānte bhānti svapnārthavanmithaḥ |  
 167345 yathāsaṃvedanaṃ jīvaḥ santo'santaśca tena te || 13 ||  
 167346  
 167347 jīvaḥ sargo bhūtabhuvanādisargastatprabhṛtike dehasiddhyante saṃsāre svapnārthavadeva  
 167348 yathāsaṃvedanaṃ svasvasaṃvedanānyanatīkramya bhānti tena svapnārthā iva  
 167349 saṃvedanāmśe santo vidyamānā itarāmśe asantaścetyārthaḥ || 13 ||  
 167350  
 167351 yathāsaṃvedanaṃ sarve bhānti bhāvayatastataḥ |  
 167352 te santyātmanyapi svapne jāgrativārthadā mithaḥ || 14 ||

167353  
167354 yato yathābhāvanam bhānti ataḥ svapne'pi santi | mithaḥ parasparamarthadā  
167355 arthakriyāsamarthāḥ || 14 ||  
167356  
167357 saṃkalpasamvidagrasthavastuniṣṭhatayā'sphuṭam |  
167358 phalaṃ cāpnoti te svapne lokaniṣṭhatayā'sphuṭaḥ || 15 ||  
167359  
167360 te tava svapne yathā vināpi bāhyārtha bhojanādisaṃkalpasamvideva  
167361 pākādisamvitkrameṇagrasthagrāsādivastuniṣṭhā yasyāstathāvidhātvena  
167362 tṛptyādiphalaṃ prāpnoti tathā jāgratsaṃkalpasamvidapi | asphuṭaḥ svapnaḥ sphuṭā  
167363 jāgradityetāvāneva viśeṣa ityārthaḥ || 15 ||  
167364  
167365 śuddhā saṃvitsvabhāvasthā yatsvayaṃ bhāti bhāsvarā |  
167366 tasyā bhānasya tasyāśya jāgratsvapnābhidhāḥ kṛtāḥ || 16 ||  
167367  
167368 sphuṭamasphuṭam vā yadeva bhūtvā svayaṃ bhāti tasyāstasyāśya bhānasya jāgratsvapnau  
167369 ityabhidhā loke kṛtāḥ || 16 ||  
167370  
167371 sargādāvatha dehānte bhātaṃ yadvedanaṃ yathā |  
167372 tattathā''mokṣamevāste tadidaṃ sarga ucyate || 17 ||  
167373  
167374 āmokṣaṃ mokṣaparyantaṃ tattathaivāste pravāharūpeṇetyārthaḥ || 17 ||  
167375  
167376 jāgratsvapnārthasārthasya saṃvidaśca na bhinnatā |  
167377 astyapratigharūpāyāḥ prakāśālokayoriva || 18 ||  
167378  
167379 jāgratsvapnayorye arthāḥ prasiddhāsteṣāmapratitarūpāyāstatsaṃvidaścāto na  
167380 bhinnatetyārthaḥ || 18 ||  
167381  
167382 agnyausṇyayoriva tathā vātaspanandanayoriva |  
167383 dravāmbhasorivā''vici vā śaityaṇilayoriva || 19 ||  
167384  
167385 āvici vicīnabhivyāpya sthitayordravāmbhasoriva vā || 19 ||  
167386  
167387 sarvamapratighaṃ śāntaṃ jagajjātamasanmayam |  
167388 itthaṃ sanmayamevāsti nāstyarthena ca saṃyutam || 20 ||  
167389  
167390 apratighamamūrtacidrūpatvātpratighātāsaham | itthamadhiṣṭhānacitsvabhāvatvaprakāreṇa  
167391 tu sanmayamevāsti | itthamadhiṣṭhānacitsvabhāvatvaprakāreṇa tu sanmayamevāsti |  
167392 netinetītiśrutyā niṣidhyamānatvānnāstyarthena nañā tadarthena vā pratiyogibhāvena  
167393 saṃyutaṃ ca || 20 ||  
167394  
167395 brahma prodbhūya mṛtvā ca dṛśyānubhavarūpi ca |  
167396 cinmātramaḥ sātamekamevāmalaṃ sthitam || 21 ||  
167397  
167398 brahma jagadātmanā prodbhūya pralayātmanā mṛtvā ca  
167399 dṛśyānubhavarūpītvāttadanānubhavarūpaṃ ca sārvaṭmyavyavahāre | paramārthe tu  
167400 ekamevācalaṃ sthitam || 21 ||  
167401  
167402 kāryakāraṇatārthānāṃ yā yathā hṛdi kalpitā |  
167403 brahmaṇā puruṣeṇeva nagaryantastathaiva sā || 22 ||  
167404  
167405 nagaryantarmṛtkuḍyādīnāmarthānāṃ puruṣeṇeva gaganapavanādīnāṃ kāryakāraṇatā  
167406 brahmaṇā yā kathā kalpitā sā tathaivāste | na niyatibhaṅgāyedaṃ śāstraṃ kiṃtu  
167407 tatsatyatābhedādibhaṅgāyetyārthaḥ || 22 ||  
167408  
167409 brahmaṇo hṛdi sargo'yaṃ hṛdi te svapnapūryathā |  
167410 kāryakāraṇatā tatra tathāste'bhihitā yathā || 23 ||  
167411  
167412 tatsatyatābhaṅge svāpnavastuniyativaccinmātrameva paryavasyatītyāha - brahmaṇa iti |  
167413 abhihitā svāpnī yathā tathā || 23 ||  
167414  
167415 saṃvidghanodare sarge kāryakāraṇatā sthitā |  
167416 tathā yathohitā tena tvayā vā kalpanāpuram || 24 ||  
167417  
167418 yathā ūhitā sargādu saṃkalpitā || 24 ||  
167419  
167420 citā saṃkalparūpiṇyā sarge saṃkalpapattane |  
167421 tvayaiva sthāpitā saṃsthā kāryakāraṇarūpiṇī || 25 ||

167422  
167423 tvayāpi svakīyasamkalpapattane svecchānusārikākāryakāraṇarūpiṇī vyavasthā susthāpeti  
167424 siddhavatkṛtyāha - citeti || 25 ||  
167425  
167426 ākāśa eva kaccanaṃ yaccitte svātmarūpiṇī |  
167427 niyataṃ saṃniveśatvāttadantaḥ sarga ucyaṭe || 26 ||  
167428  
167429 saṃkalpanagaratadantargatavyavasthayośca cidākāśamātrakaccanatvaṃ  
167430 svānubhavasiddham | ayaṃ dṛśyamānasargo'pi  
167431 hiraṇyagarbhasaṃkalpajātvaṃsaṃkalpasargāntargata evocyate śrutipurāṇādau na  
167432 tadbahirbhūta ityārthaḥ || 26 ||  
167433  
167434 yā saṃvidravavyavasthāste hṛdi saṃkalpapattane |  
167435 saiśā svabhāvasaṃsiddhiḥ kāryakāraṇatārthajā || 27 ||  
167436  
167437 te hṛdi saṃkalpapattane yā saṃvidraveścidādītyasya svaprakāśatālakṣaṇā avasthā  
167438 sadaiva āste saiśaiva kāryakāraṇatārthajā svabhāvasaṃsiddheti na  
167439 tato'numātramapyanyetyārthaḥ || 27 ||  
167440  
167441 prathamam yadyathā bhāti cittvamasti tatheha tat |  
167442 tasyaiva niyatiḥ kālo deśādītyabhidhā kṛtā || 28 ||  
167443  
167444 tadevopapādayati - prathamamiti | sa bhūriti vyāharatsa bhuvamasṛjata  
167445 ityādiśruterhiraṇyagarbhahārdaciti sargārambhe yatpṛthivyādipathā  
167446 gandhkāṭhinyādiprakāreṇa cittvaṃ bhāti sphurati tadidānīmapi tathaivāsti | tasyaiva  
tathā  
167447 sthitasya pṛthivyā gandhakāṭhinyanīyatirapāṃ dravatvanīyatistejasa  
167448 uṣṇaprakāśanīyatirvāyoḥ spandasaukṣmyanīyatirityādirūpeṇa atītānāgatādīkālarūpeṇa  
167449 prācīpratīcyādīdeśādirūpeṇa ca sthitasya tathā tathā abhidhā kṛtetyārthaḥ || 28 ||  
167450  
167451 yā nāmāsu yathā bhāti cetanākāśasūnyatā |  
167452 tayā tathā vastutayā kāryakāraṇatāśritā || 29 ||  
167453  
167454 evaṃ goghaṭādiṣu sarvatra bodhyamityāha - yā nāmeti | yathā gauḥ payasaḥ  
167455 kāraṇam ghaṭastaddhāraṇasya || 29 ||  
167456  
167457 ciccamatkāramātre'sminsargābhe bhāvarūpiṇi |  
167458 pūrvaṃ bhāvāḥ pravartante paścātsargābhidhā vidaḥ || 30 ||  
167459  
167460 yaddhi manasā dhyāyati tadvācā vadati iti śrutermanasi prathamam rūpakalpanā  
167461 paścānnāmakalpanetyāha - ciccamatkāreti | bhāvo bhāvanā saṃkalpastadrūpiṇi || 30  
167462 ||  
167463  
167464 śūnyatāstrijagadrūpāstathā cidvyomani sthitāḥ |  
167465 ananyāḥ pavane saumye spandasatā yathā nijāḥ || 31 ||  
167466  
167467 yatra yā kalpanā sā śūnyāpi tanmātrarūpeti dṛṣṭāntena darśayati - śūnyatā iti |  
167468 yathā pavanasya spandasattā tadvyatiriktasvarūpaśūnyā tadananyā tathā cidvyomani  
167469 trijagadrūpāḥ śūnyatā apītyārthaḥ || 31 ||  
167470  
167471 vyomni sauṣīryanaibiḍyaṃ yathā nīlamiti sthitam |  
167472 citi cetananaibiḍyaṃ tathā sarga upasthitam || 32 ||  
167473  
167474 tathā ca cidghanataiva bhrāntadṛśaṃ jagadātmanā sphuratītyāha - vyomnīti |  
167475 sauṣīryanaibiḍyamiti | dhūmadhūlyādivyāpte nabhasi nailyādarśanādīti bhāvaḥ || 32 ||  
167476  
167477 ābhāta eva bhāte'sminkṛcchrātsarge visargatā |  
167478 budhyate rajjubhujage rajjurūpaṃ yathā punaḥ || 33 ||  
167479  
167480 kadā punarbrahmaṇi visargatā budhyate tadāha - ābhāta iti sarge ābhāte  
167481 trividhaparicchedaśūnyacinmātrasvabhāvato bhāte satītyārthaḥ |  
167482 kṛcchrātsādhanaḥbhyāsakleśāt || 33 ||  
167483  
167484 mṛtaḥ sa svapnavatsarvaḥ saṃpaśyati pṛthagjagat |  
167485 taccānyadidamanyacca nityāpratighamambaram || 34 ||  
167486  
167487 aihalaukika iva pāralaukikaḥ sargo'pyetādṛgevyāha - mṛta iti | tacca  
167488 tadanyattaduttarapāralaukikaṃ ca idaṃ ca etadanyadaihiḥ ca sarvamaṃpratighamamūrtaṃ  
167489 cidambarameva || 34 ||

167490  
167491 vyādha uvāca |  
167492  
167493 parataḥ sukhaduḥkhārtha dehaḥ saṃpadyate katham |  
167494 kimasya hetuḥ ke vāsyā hetavaḥ saḥakāriṇaḥ || 35 ||  
167495  
167496 etaddehapātātparataḥ anyo dehaḥ kathaṃ saṃpadayate | heturupādānam | hetavo nimittāni ||  
167497 35 ||  
167498  
167499 kurvanti dharmādharmāścetena pratigharūpiṇā |  
167500 tadasyāpratighaṃ rūpaṃ kurvantītyasamañjasam || 36 ||  
167501  
167502 ye dharmādharmā eva svabhogārtha sarvaṃ kurvantīti manyante teṣāṃ karmanirmitasya  
167503 jñānena nivṛttyadarśanādanirmokṣaprasaṅga ityāha - kurvantīti | pratigharūpiṇā  
167504 tena dehādibhāvena sthitasyaśyāpratighaṃ nityaṃ tanmokṣākhyam rūpaṃ karmāṇi  
167505 kurvantītyasamañjasam | kṛtakasyānityatvāvarjanāditi bhāvaḥ || 36 ||  
167506  
167507 muniruvāca |  
167508  
167509 dharmādharmau vāsanā ca karmātmā jīva ityapi |  
167510 paryāyaśabdabhāro'tra kalpyate na tu vāstavaḥ || 37 ||  
167511  
167512 vihitaniśiddhācaraṇe saṃskārarūpeṇa sthite dharmādharmāvityucyete  
167513 tādrśasaṃskārapuñjātmakameva manastadeva cidābhāsavyāptaṃ jīvaḥ sa ca  
167514 prāṇādiceṣṭāpradhānatvātkarmātmā sa eva svavāsanānusārīdehādi  
167515 saṃkalpayamstadātmā saṃpadyata iveti cita evaite sarve pratibhāsa viśeṣāstatra kāmam  
167516 yathecchaṃ kalpayantu phalato na bheda ityāśayena dvitīyapraśnasya prathamam  
167517 muniruttaramāha - dharmādharmāvityādinā | śabdabhāraḥ śabdarāśiḥ |  
167518 vāstavo'rthabhedastu na tvastītyarthaḥ || 37 ||  
167519  
167520 cittvātkalpitacittvena svayaṃ cinnabhasātmani |  
167521 kṛtāni nāmānyetāni kaścidadstīti cetasā || 38 ||  
167522  
167523 kaściddrśyadehādiprapaṇco'yapstīti cetasā kalpitena cittvena cidābhāsarūpeṇa  
167524 cinnabhaḥ svarūpe ātmani svayaṃ khaṇaiva etāni dharmādharmādīni  
167525 tatphalasukhaduḥkhādīni ca nāmāni kṛtāni | sarvāṇi rūpāṇi vicitrya dhīro nāmāni  
167526 kṛtvā'bhivadanyadāste ityādiśruteriti bhāvaḥ || 38 ||  
167527  
167528 saṃvidātmā svayaṃ cittvāddehaṃ vetti khameva khe |  
167529 mṛtvā santaṃ santamiva saṃkalpasvapnayoriva || 39 ||  
167530  
167531 prathamapraśnaṃ samādhatte - saṃvidātmēti || 39 ||  
167532  
167533 svayaṃ svapna ivābhāti mṛtasya paralokadhīḥ |  
167534 tameva paśyati ciraṃ na tatrāpyasti satyatā || 40 ||  
167535  
167536 maraṇottarakālaṃ dehādikalpanamapi svapnavadevetyāha - svayamiti || 40 ||  
167537  
167538 mṛtaṃ nirmāti cedanyaḥ kathaṃ vāsyā smṛtirbhavet |  
167539 kathaṃ vā syātsa evāsau cetanatvaṃ tameva kham || 41 ||  
167540  
167541 pitrādirīśvaro vā mṛtaṃ punarnirmātīti bhramaṃ vārayati - mṛtamiti |  
167542 anyāścennirmāti tadā sa evāsau kathaṃ syāt | tatsṛṣṭvā tadevānuprāviśat iti  
167543 nirmātureva praveśāśravaṇāt | tasya ca svātmavāt | iṣṭāpattāvasya  
167544 stanyapānādipravṛtṭyanukūlā smṛtiḥ kathaṃ vā bhavet | tameva  
167545 pūrvasiddhamātmānamāśritya jātasya cetanatvaṃ yannirūḍhaṃ tadapi khaṃ sūnyameva  
167546 syādityarthaḥ || 41 ||  
167547  
167548 mṛtau na jāyate tasmāccetasaiva sa kevalam |  
167549 ihāyamitthamityeva vetti khe vāsanātmakam || 42 ||  
167550  
167551 prathamapraśnottaramuktamanuvadannupasaṃharati - mṛtāviti | na jāyate janma na  
167552 labhate kiṃtu cetasaiva kevalamihāyamitthaṃ jāto'smīti mṛṣaiva khe  
167553 janmādivikriyāsūnye ātmani kalpanayā vetti || 42 ||  
167554  
167555 svameva bhāvamabhyastamāste so'nubhavaṃściram |  
167556 sphuṭapratyayavāṃstvatra satyamityeva vettyalam || 43 ||  
167557  
167558 tasyaiva bhāvasyābhāsātsphuṭapratyayatayā janmādivyavahāro lokavedayorna vastuta

167559 ityāha - svameveti || 43 ||  
167560  
167561 khātmā khameva tatraiva svapnābhaṃ dṛśyamāharan |  
167562 punaḥ svamaraṇaṃ vetti punarjanma punarjagat || 44 ||  
167563  
167564 āharannadhyasyan || 44 ||  
167565  
167566 alikajālamevaṃ khe paśyanpratyekamāsthitaḥ |  
167567 paśyatyācārayatyatti kiṃcitkaścinna kasyacit || 45 ||  
167568  
167569 prtyekaṃ vyaṣṭibhāvamāsthitaḥ san paśyati svasaṃnidhimātreṇa  
167570 svādhyastakāryakāraṇāni viśayeśvācārayati pravartayati | jāgratsvapnayoh  
167571 suṣuptipralayamokṣeṣvatti ca | paramārthatastu na kiṃcitkasyacidadanīyaṃ nāpi  
167572 kaścidattītyarthaḥ || 45 ||  
167573  
167574 ityevaṃ jagatāṃ santi koṭīnāṃ koṭikoṭayaḥ |  
167575 pariñātāstu tā brahma kevalaṃ dṛśyamanyathā || 46 ||  
167576  
167577 anyathā aparīñātāstu kevalaṃ dṛśyameva sa enamavidito na bhunaktīti śruteriti  
167578 bhāvaḥ || 46 ||  
167579  
167580 tābhirna kasyacitkiṃcidāvṛtaṃ na ca santi tāḥ |  
167581 tāsāṃ ca vetti pratyekamidameva jagattviti || 47 ||  
167582  
167583 tābhirjagatkoṭikoṭibhiḥ | ki tvayamātmā tāsāṃ madhye pratyekamekaiko jīva ekaṃ  
167584 jagadidameva jagannānyaditi vetti || 47 ||  
167585  
167586 bhūtāni tāsāṃ pratyekaṃ tathaivānyonyamāsthite |  
167587 satyānyevāsatyadṛṣṭyā satyadṛṣṭyā tvajaṃ padam || 48 ||  
167588  
167589 tāsāṃ jagatkoṭīnāṃ pṛthivyādipañcabhūtāni caturvidhabhūtagrāmāśca  
167590 pratyekamāsthite tattajjīvābhimate jagati tathaiva na visadṛśānītyarthaḥ | tāni  
cā'satyayā  
167591 vyavahāradṛṣṭyā satyāni | satyayā paramārthadṛṣṭyā tvajaṃ  
167592 brahmapadamevetyarthaḥ || 48 ||  
167593  
167594 sadyadviditavedyasya tādajñasyāsadaśayam |  
167595 asadyatsaṃprabuddhasya tatsadajñasya susphuṭam || 49 ||  
167596  
167597 ata eva jñāñāyoh satyāsatye parasparaviparīte ityāha - sadyaditi || 49 ||  
167598  
167599 citeryadyadyathā bhānaṃ tattatsatyam yathā yataḥ |  
167600 sadrūpāni samagrāni bhūtānīmānyato mithaḥ || 50 ||  
167601  
167602 athavā paramārthasatyaciti bhānarūpatvātsarva satyamevetyavaiparītyamevetyāha -  
167603 citeriti || 50 ||  
167604  
167605 nityamanyonyasatyāni tāni tānyeva vāpyataḥ |  
167606 kila saṃvidvinirṇeyam rūpamapratighaṃ yataḥ || 51 ||  
167607  
167608 athavā yaṃ prati yadā yajjagadbhāti taṃ prati tadā tatsatyamiti vyavasthitaṃ  
167609 satyatvamityāha - nityamiti | yato jagadrūpaṃ satyamasatyamiti vā satyasamvidaiva  
167610 vinirṇeyam sā cedbhagavatī saṃvitsatyameveti nirṇayati kastadvaiparītyaṃ tadanyaḥ  
167611 sādhayediti bhāvaḥ | apratighaṃ kenāpi pratihantumaśakyam || 51 ||  
167612  
167613 saṃvinmātravinirṇeyam kānyatā nānyatā kathā |  
167614 yathāsa.vedanaṃ bhāte vastvaughe kva dvitaikate || 52 ||  
167615  
167616 anyatānānyate atathātvatathātve tayoh katha kā | ayaṃ nyāyo  
167617 vastubhedābhedadvitvaikatvāu yojya ityāha - yathāsaṃvedanamiti || 52 ||  
167618  
167619 tadevedamidam jñaptestadevedam bhavatyaṃ |  
167620 tadevaitattadeveti bhavejjñapterasatyataḥ || 53 ||  
167621  
167622 astvevaṃ kiṃ tato bhavati tatrāha - tadeveti | idaṃ jñeyaṃ tat jñānameveti  
167623 jñānajñeyābhedajñaptervasādidam dṛśyajātaṃ tajjñānameva bhavati | tāvataiva  
167624 sarvadr̥śyagrāsāccidadvaitaṃ siddhamiti bhāvaḥ | nanu jñānāpalāpenetthaṃ  
167625 jñeyamātrapariśeṣa eva kiṃ na syāttatrāha - tadevaitaditi | tajjñānametajjñeyameva  
167626 | tathā ca taddṛśyameva pariśiṣṭamityetattu jñapterasatyatvādbhavetsaṃbhāvyaḥ |

167627 tathā sati nirjñaptikā jñeyasiddhireva na syāditi bhāvaḥ || 53 ||  
 167628  
 167629 taccedarthastato jñapternāyaṃ tasyāḥ pṛthak sthitaḥ |  
 167630 sthite jñapyātmani tvarthe tvajñapyāyaṃ tato vrajet || 54 ||  
 167631  
 167632 ataḥ pariśeṣājñānamevārthaścedayaṃ prapañcastasyā jñapteḥ pṛthak na sthitaḥ |  
 167633 evaṃ sarvasminnarthe jñapyātmani sthite sati ayaṃ draṣṭā ajñapyā tadajñānenaiva tato  
 167634 jñaptisvabhāvādvrajetpracyaveta na vastuta ityārthaḥ || 54 ||  
 167635  
 167636 jñānaṃ yadeva tajjñeyaṃ jñeyasyāsaṃbhavātpṛthak |  
 167637 yathā jñānamato jñeyaṃ tanotyātmānamātmanā || 55 ||  
 167638  
 167639 tathā cājñānajñānameva jñeyajagadātmatāmātmanaiva tanotīti phalitamityāha -  
 167640 jñānamiti || 55 ||  
 167641  
 167642 paśyanto'pi milanto'pi pṛthaksargā na kiṃcana |  
 167643 sata evāsato jñasya mūrkhajñātāmstu vedmi no || 56 ||  
 167644  
 167645 tathā ca pṛthagasato jñapyātmanā sata eva sargānpaśyato jñasya tattvavidaḥ paśyanto  
 167646 gr̥hṇantaścakṣurādisargāstairmilanto rūpādisargā api jñaptivyatiriktā na kiṃcaneti  
 167647 tattvam | mūrkhajñātāmstu sargānaḥ no vedmi || 56 ||  
 167648  
 167649 ekaṃ prabodhataḥ sarve cinmātraṃ tāvadātmakham |  
 167650 tadevānekasaṃvittiyā sahasraṃ cijjaḍātmanām || 57 ||  
 167651  
 167652 cijjaḍātmanāmajñajīvanām || 57 ||  
 167653  
 167654 ekaṃ tathā ca cinmātraṃ svapne lakṣātma tiṣṭhati |  
 167655 punarlakṣātma tatsvapnādekamāste suṣuptake || 58 ||  
 167656  
 167657 ekasyaiva cidātmanaḥ svapne lakṣakoṭyātmatvaṃ suṣuptāvekātmatvaṃ ca  
 167658 prasiddhamityāha - ekamiti || 58 ||  
 167659  
 167660 cidvyomni svapnasamvittirya saiva jagaducyate |  
 167661 suṣuptaṃ pralayaḥ proktastasmānnyāyo'yameva san || 59 ||  
 167662  
 167663 svapnasuṣuptyorukto nyāyaḥ sargapralayayorapi samānastayostadabhedādityāha -  
 167664 cidvyomniti || 59 ||  
 167665  
 167666 ekaiva saṃvinnānatvaṃ nṛlakṣatvaṃ ca gacchati |  
 167667 śūnyatvaṃ ca tathārthatvaṃ svapnasamkalpayoriva || 60 ||  
 167668  
 167669 bhogyātmanā nānatvaṃ bhoktrātmanā nṛlakṣatvaṃ ca || 60 ||  
 167670  
 167671 idamapratighaṃ sarveṃ kila vedanamātrakam |  
 167672 śuddhaṃ tadvadyathā yatra bhāti tatra tathā bhavet || 61 ||  
 167673  
 167674 ekaiva saṃvitsargādaḥ bhavatyagnyambukhādikam |  
 167675 pṛthvyādi tāvatsargārthaṃ svapnasamkalpayoriva || 62 ||  
 167676  
 167677 sargārthaṃ sargasiddhyartha pṛthvyādi tāvadbhavati | vatkaraṇamavikāritādyotanārtham  
 167678 || 62 ||  
 167679  
 167680 saṃvidākāśarūpaiva bhāti pṛthvyādināmikā |  
 167681 yattadeva khamevedaṃ jagadityeva bhāsate || 63 ||  
 167682  
 167683 tadeva spaṣṭamāha - saṃviditi || 63 ||  
 167684  
 167685 saṃvitsapratighaṃ bhāti bhāti cāpratighaṃ tathā |  
 167686 na vastutastu pratighā saṃvitsānte nivartate || 64 ||  
 167687  
 167688 sapratighaṃ naśvaraṃ mūrtamiva apratighaṃ nityamamūrtamiva ca | vastutastu pratighā  
 167689 nāśa eva nāsti | yataḥ sā pratighāpyante nivartate nivṛttā ca saṃvideva pariśiṣyate ||  
 167690 64  
 167691 ||  
 167692  
 167692 yāsi pūrvāṃ paścimāṃ ca diśaṃ vetsyā ciraṃ vidan |  
 167693 pratighaṃ nāma te nāsti na ca sapratighā kvacit || 65 ||  
 167694

167695 apratighatvameva saṃvidah saṃarthayati - yāsīti | tvaṃ manasā pūrvā paścimāṃ ca  
 167696 diśaṃ ciraṃ yāsi tatra tatra ca dṛṣṭaśrutānumitādīnarthānvidansvaṃ vetsi | tatra  
 167697 saṃvidrūpasya te pratighaṃ nāma nāstyevā'taḥ kvacidapi saṃvitsapratighāneti  
 167698 siddhamityarthaḥ || 65 ||  
 167699  
 167700 dṛṣṭaṃ saṃkalpitaṃ cārthaṃ sahābhyasyati yaściraṃ |  
 167701 so'vaśyaṃ tadavāpnoti na cecchānto nivartate || 66 ||  
 167702  
 167703 nanu jīvacitsaṃkalpānāṃ bahūnāṃ moghatā dṛśyate saiva tasyāḥ pratighāta iti  
 167704 sapratighatvamiti cettatrāha - dṛṣṭamiti | dṛṣṭaṃ pramāṇasiddhaṃ  
 167705 saṃkalpitamartha yaḥ puruṣaḥ saha nairantaryeṇa ciraṃabhyasati so'vaśyaṃ tadavāpnoti |  
 167706 tathā ca saṃkalpasyādārḍhyādeva moghatā | na hyadṛḍhaḥ kāryākṣama ityetāvata  
 167707 citaḥ sapratighatvam | sarvatra tatprasāṅgāditi bhāvaḥ || 66 ||  
 167708  
 167709 yāsi pūrvāṃ paścimāṃ ca diśaṃ veti ciraṃ vidan |  
 167710 ya āste yātyasau tattāmanyastyaktvā tu netarāṃ || 67 ||  
 167711  
 167712 athavā adṛḍhaḥ saṃkalpaḥ adṛḍhameva mānorathikaṃ digantaragamanāṃ  
 167713 tatratyapadārthadarśanādi karoti | dṛḍhastu dṛḍhamiti na tasyāpi  
 167714 moghatvamityāśayenāha - yāsīti | tvaṃ manasā pūrvāṃ paścimāṃ ca diśaṃ yāsi |  
 167715 tatra tāmstānpadārthāṃściraṃ vidan yaḥ saṃkalpayitā āste sa tattāṃ  
 167716 svasaṃkalpitadigantagamanatatratyapadārthādyātmatāṃ svasaṃkalpānusāreṇa yāti | yataḥ  
 167717 anyāḥ puruṣastu saṃkalpaṃ tyaktvā itarāṃ diśaṃ manasāpi na yāti | anenaiva viśeṣeṇa  
 167718 tatra cidapratighetyarthaḥ || 67 ||  
 167719  
 167720 dṛṣṭaḥ saṃkalpitaścārthaḥ syāmityacalasaṃvidah |  
 167721 dvayaṃ bhaveddvayaṃ naśyatyanyasyācalasaṃvidah || 68 ||  
 167722  
 167723 aindavādeḥ saṃkalpitārtho'haṃ syāmiti saṃkalpādacalasaṃvido dvayaṃ prathamāṃ  
 167724 prātibhāsikaḥ saṃkalpadārḍhye vyāvahārikaśceti dvayaṃ bhavedityayamartho dṛṣṭaḥ |  
 167725 anyasyāsaṃkalpayituṃ puruṣāntarasya svātmani viśayāntare vā acalasaṃvido'pi  
 167726 tadvayaṃapi naśyati na dṛśyata ityarthaḥ || 68 ||  
 167727  
 167728 dakṣiṇāduttarāṃ vāsāṃ yāmityacalasaṃvidah |  
 167729 dvayaṃ bhaveddvayaṃ naśyatyanyasyācalasaṃvidah || 69 ||  
 167730  
 167731 evaṃ dakṣiṇāddeśāduttarāmanyāṃ vā āśāṃ yāmityacalasaṃvido mānasaṃ śārīraṃ  
 167732 ceti dvayaṃ bhavet | pūrvapaścimagamanadvayaṃ ca naśyati || 69 ||  
 167733  
 167734 khe puraṃ syāṃ bhuvi mṛgaḥ syāmityacalasaṃvidah |  
 167735 dvayaṃ bhaveddvayaṃ naśyatyanyadanyattu tajjagat || 70 ||  
 167736  
 167737 ekaṃ prabodhataḥ sarvaṃ cinmātraṃ tāvadātmakhaṃ |  
 167738 tadevānekasaṃvittyā sahasraṃ cijjādātmanāṃ || 71 ||  
 167739  
 167740 tattvaprabodhataḥ sarvamekameva cinmātraṃ tadevāprabodhato'nekasaṃvittyā sahasraṃ  
 167741 cijjādātmanāṃ jīvānāṃ bhavatītyarthaḥ || 71 ||  
 167742  
 167743 śārīramastvapratighamatha sapratighaṃ ca vā |  
 167744 svapnātmako'yaṃ saṃsāro jīvasyeha paratra ca || 72 ||  
 167745  
 167746 nanu cideva ceccharīrādyākāreṇāste tarhi tasya sapratighatvāccito'pi sapratighatā  
 167747 prasaktā  
 167748 tatrāha - śārīramiti | cidrūpeṇa śārīramapratighamevāstu athavā anyarūpeṇa  
 167749 sapratighaṃ vāstu naitāvata kaściddoṣo  
 167750 mithyārthagataguṇadoṣairadhiṣṭhānādūṣaṇāditi bhāvaḥ || 72 ||  
 167751  
 167751 etanmlecchādideśeṣu mṛtānāṃ darśanātpunaḥ |  
 167752 smṛtipūrvāṃ ca kathanātpatyakṣamanubhūyate || 73 ||  
 167753  
 167754 śārīranāśe tena saha jīvo na naṣṭa ityetatkathaṃ jñāyata iti  
 167755 cetpratyakṣācchabdāccetyāha - etaditi | mlecchādideśeṣu mṛtānāṃ  
 167756 piśācadehenehāgatānāṃ bhūtavidyājñaiḥ pratyakṣaṃ  
 167757 darśanātpūrvatanasvīyagrāhyāpārādīnāṃ taiḥ smṛtipūrvakaṃ kathanācca  
 167758 jīvacitsattvaṃ pratyakṣamanubhūyate || 73 ||  
 167759  
 167760 ye mṛtā bhasmasājñātā mlecchadeśeṣu te punaḥ |  
 167761 āgatya kathayitvārthaṃ gacchantyapratighātmakāḥ || 74 ||  
 167762



167763 eṣa cejjīvato dharmastaddeśāntarage jane |  
167764 mṛta ityeva buddhe'rthe kasmānnaiva pravartate || 75 ||  
167765  
167766 jīvato bhūtavaidyāderevaiṣa piśācadarśanasambhāṣaṇādibhramo dharmo na  
167767 mṛtasyāgamaṇaṃ sambhāṣaṇaṃ veti cārvākakalpanāṃ pratyācaṣṭe - eṣa iti |  
167768 vastuto'mṛte mṛta iti bhrāntyā buddhe'rthe'pi evaṃ darśanasambhāṣaṇādivyavahāraḥ  
167769 kasmāna pravartate || 75 ||  
167770  
167771 jīvadharmaḥ so'pi saṃścenmṛtadharmo'pi kiṃ na san |  
167772 yādṛganubhavastvasminsme nyāyadvaye sthite || 76 ||  
167773  
167774 kiṃ ca jīvadharmaḥ so'pi bhramaḥ saṃścenmṛtasya sambhāṣaṇādih kiṃ na san |  
167775 arthasiddhāvanubhavaśaraṇānāmasminjīvati yādṛganubhavaḥ sa mṛte'pi samaḥ | evaṃ  
167776 nyāyadvaye same sati ko viśeṣa ityārthaḥ || 76 ||  
167777  
167778 svapnavajjagadābhānamityevaṃ satyakhaṇḍitam |  
167779 āryānubhavaśāstrāṇāmanenāstyekavākyaṭā || 77 ||  
167780  
167781 evamanubhavyārthasādhakatve jāgratsvapnānubhavayorapi yāvadbādhaṃ  
167782 tulyamarthasādhakatvaṃ prabodhenānubhavamātrapariśeṣaśceti svapnavadeva  
167783 jagadābhānamiti yatpratijñātametadakhaṇḍitaṃ dṛḍhībhūtaṃ | anena ca  
167784 vidvadanubhavanām | tasya traya āvasathāstrayaḥ svapnāḥ vācārambhaṇaṃ vikāro  
167785 nāmadheyam neha nānāsti kiṃcana ityādisāstrāṇaṃ cānenaikavākyaṭā  
167786 parasparasamvādenaikārthanīṣṭhatā asti | upapanneti yāvat || 77 ||  
167787  
167788 dṛṣṭijālaṃ janaughānāṃ paśyatāmindumandire |  
167789 yādṛgapratighaṃ tādṛgjagatsadasadātmakam || 78 ||  
167790  
167791 indumandire candrabimbe paśyatāṃ janaughānāṃ dṛṣṭijālaṃ yādṛgapratighaṃ  
167792 parasparapratighātaśūnyaṃ sadasadātmakam kasyacitsatkasya cidasadityevamātmakam  
167793 jagadapi tādṛgapratighamityārthaḥ || 78 ||  
167794  
167795 sanmātramātrānuvidhamacchānubhavamātrakam |  
167796 cinmātraṃ bhānamātrātma sarvārthātmārthavarjitam || 79 ||  
167797  
167798 grāhyaṃ sarvaṃ sattvena grhyamāṇaṃ sanmātrasyaiva mātrāḥ  
167799 aṃśabhedānanuvidhatte | grāhakaṃ ca acchānubhavamātrakam | na ca  
167800 sanmātramābhāsamānaṃ sidhyatīti tatsadeva | tadeva cārthavarjitamapi sarvārthātmakam  
167801 sphuratīti sarvmapratighaṃ śāntaṃ cetyārthaḥ || 79 ||  
167802  
167803 sarvmapratighaṃ śāntaṃ jagadekaṃ cidambare |  
167804 anīṅganamanābhāsamātmānyevātmanāsyatām || 80 ||  
167805  
167806 uktamarthamanubhāvayitumupāyamupadiśati - anīṅganamiti || 80 ||  
167807  
167808 acalā samvidevāste sthiraṃ kṛtvā yathā yathā |  
167809 tathā tathā bhavatyāśu kimasatkīṃ ca vāpi sat || 81 ||  
167810  
167811 yathā yathā manaḥ sthiraṃ kṛtvā āste tathā tathā āśu bhavatīti pareṇānvayaḥ  
167812 [pareṇetyadhikaṃ vā pūrvatraikamardhaṃ patitamiti vā mantavyam ||] || 81 ||  
167813  
167814 śarīrāṇyatha karmāṇi duḥkhāni ca sukhāni ca |  
167815 yathā sthitānyupāyāntu yāntu vā kasya kiṃ grahaḥ || 82 ||  
167816  
167817 kasya kiṃviśayo graha upādānam || 82 ||  
167818  
167819 itthamastu sadathānyathāstu vā maiva bhūdbhavatu ko'tra sambhramaḥ |  
167820 muñca phalguni phale phalāvahaṃ buddhavānasi kṛtaṃ paribhramaiḥ || 83 ||  
167821  
167822 phalāvahamavaśyaphaladaṃ yatnaṃ muñca || 83 ||  
167823  
167824 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 a0 vi0 nirvāṇabodhopadeśo  
167825 nāma tricatvāriṃśadadhikaśatatamaḥ sargaḥ || 143 ||  
167826  
167827 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
167828 nirvāṇabodhopadeśo nāma tricatvāriṃśadadhikaśatatamaḥ sargaḥ || 143 ||  
167829  
167830  
167831 catuṣcatvāriṃśadadhikaśatatamaḥ sargaḥ 144

167832  
167833 muniruvāca |  
167834  
167835 sarvathābhāvabhāveṣu svapnaśamvedanātmasu |  
167836 nityāpratigharūpeṣu kiṃ baddhaṃ kiṃ vimucyate || 1 ||  
167837  
167838 cideva jagadābhāti jagadeva ca cidyathā |  
167839 yuktayo'tra tathā brahma sarvaśakti samarthate ||  
167840  
167841 dṛśyasya cinmātratve bandhamokṣacintāpyapagataivetyāha - sarvatheti || 1 ||  
167842  
167843 khe dṛṣṭibhāsām sphuraṇaṃ yādṛśaṃ tādṛśaṃ jagat |  
167844 viparyasyatyaviratamabodhāllakṣyate sthiraṃ || 2 ||  
167845  
167846 dṛṣṭibhāsām dṛkkiraṇānāṃ khe yādṛśaṃ  
167847 saṃpatadghaṭakarakamuktākeśomḍrakādyātmanā sphuraṃ tādṛśaṃ jagadavirataṃ  
167848 pariṇāmena viparyasyati adhiṣṭhānavivekābodhāttatsthairyeṇa sthiraṃ lakṣyate || 2 ||  
167849  
167850 yadyathā purasaṃsthānaṃ ciraireti tadanyatām |  
167851 jagadapyevamaniṣaṃ vāryāvartavivartavat || 3 ||  
167852  
167853 viparyāsamevānubhāvayati - yaditi | yat prasiddhaṃ purasaṃsthānaṃ yathā  
167854 cirairanyatām saṃsthānāntaratām || 3 ||  
167855  
167856 bhūmyambvambaraśailādi bhavatyasadidaṃ kṣaṇāt |  
167857 tasminneva kṣaṇodantairyugakalpābhidhāḥ kṛtāḥ || 4 ||  
167858  
167859 yasminneva kāle bhavati tasminneva kṣaṇalavatruṭyādyavayavodantairyugakalpādyabhidhā  
167860 vidvadbhiḥ kṛtāḥ || 4 ||  
167861  
167862 jagatsvapna ivāśeṣamasadapyanubhūyate |  
167863 yannāsti cettanniḥśeṣaṃ cidevetthaṃ kacatyalam || 5 ||  
167864  
167865 yajjagannāstītyapalapate cedaśeṣaṃ cideva kacati || 5 ||  
167866  
167867 yathedaṃ no jagattadvacchatānāṃ khe śatāni hi |  
167868 nṛṇāṃ paśyantu teṣāṃ tu nānyonyamanubhūṭayaḥ || 6 ||  
167869  
167870 naḥ asmākaṃ prasiddhamidaṃ jagadyadyathāsti tadvatkhe jagatām śatānāṃ  
167871 śatānyayutāni anyeṣāṃ nṛṇāṃ santīti paśyantu saṃbhāvayantu | teṣāṃ  
167872 pratyakṣamanyonyamanubhūṭayastu na | ayogyatvādityarthaḥ || 6 ||  
167873  
167874 sarobdhikūpabhekānāṃ dṛṣṭāḥ pratyekamāspade |  
167875 na te'nyonyaṃ vidantyanāyāṃ dṛśyādiniyatīṃ kvacit || 7 ||  
167876  
167877 sara-ādiśabdaistadgatā jantavo gṛhyante | anyāṃ svasvāspadātiriktām || 7 ||  
167878  
167879 yathā janaśatasvapnanagarāṇyekamandire |  
167880 tathā jaganti khe bhānti khāni no santyasanti no || 8 ||  
167881  
167882 ekenānubhūyamānatvādasanti no | anyairananubhūyamānatvātsanti no || 8 ||  
167883  
167884 kacanti nṛśatasvāpnapurāṇyekagrhe yathā |  
167885 na ca nāma kacantyevaṃ santyasanti jaganti khe || 9 ||  
167886  
167887 tadeva sphuṭamāha - kacantīti || 9 ||  
167888  
167889 ciccamatkāramātraṃ svaṃ svātmāṅgaṃ dṛśyamadvayaṃ |  
167890 sarūpameva nīrūpaṃ sakāraṇamakāraṇaṃ || 10 ||  
167891  
167892 svātmanaḥ aṅgamavayavabhūtamiva | ekasya sarūpamevāparasya nīrūpaṃ |  
167893 ekasyāpyekadā sarūpamevānyadā nīrūpaṃ | tattvadṛśā tu sarvadaiva nīrūpamityarthaḥ |  
167894 evaṃ sakāraṇamapyakāraṇaṃ || 10 ||  
167895  
167896 dadhatyāścitsvabhāvāyāḥ saṃskārādyabhidhāḥ kṛtāḥ |  
167897 pratimāyāḥ prabhāvinyā na saṃskārādayaḥ pṛthak || 11 ||  
167898  
167899 tatraite jīvanāṃ jagatsaṃskārāḥ kiṃ dehe santi uta citi | yadi citi tarhi sarveṣāṃ  
167900 dṛśyāḥ syuḥ | yadi dehe tarhi dehāpagame ucchidyerannityāśaṅkyāha - dadhatyā

167901 iti | na kevalacito nāpi dehapratimāyāḥ kiṃtu tattadṛśyākārapariṇāmaḥ  
167902 dadhatyāścidābhāsavyāptyā citśvabhāvāyā buddhereva saṃskārādyabhidhāḥ kṛtāḥ |  
167903 prabhāvinyā buddhiprabhāveṇaiva prabhāvavatyāḥ || 11 ||  
167904  
167905 apūrvatvātsmṛtiḥ svapnaḥ saṃkalpārthānubhūtiḥ |  
167906 svamṛtyanubhavādyāstu dṛṣṭārthasādṛśiḥ ca || 12 ||  
167907  
167908 yadi jagatsaṃskāradhāriṇyā buddhereva pariṇāmo jagattarhi saṃkalpārthānubhūtiḥ  
167909 smṛtitvameva syāttatrāha - apūrvatvāditi | pūrvadṛṣṭārthasādṛśiḥ svapi  
167910 saṃkalpārthānubhūtiḥ smṛtireva apūrvatvātpūrvānubhūtatattāmśapramoṣātsvapno  
167911 bhavati | tatra svamṛtyanubhavādyāstuiha janmanyānubhūtā api janmāntare anubhūtā  
167912 eveti tatsaṃskāravatyevādhyasyante iti viśeṣa ityārthaḥ || 12 ||  
167913  
167914 idaṃ sargātma sargādaḥ pratimeva vijṛmbhate |  
167915 cidbhāmātrātmikā svacchā nānyannāmopapadyate || 13 ||  
167916  
167917 idaṃ jāgratsargātma jagadapi svaprapratimeva sargādaḥ vijṛmbhate || 13 ||  
167918  
167919 brahmaiva bhāti jagadityuktamuktyānayaḥ bhavet |  
167920 na ca bhātaṃ navaṃ tacca brahmaivedamataḥ sthitam || 14 ||  
167921  
167922 sarvathābhāvabhāveṣu ityādyuktibhaṅgibhedānāṃ paryavasitaṃ tātparyaṃ  
167923 piṇḍikṛtyāha - brahmaiveti | tacca navaṃ bhātaṃ na prāgbhātamiti na  
167924 kiṃtvanādibhārūpaṃ tadaikyāpannaṃ cedam jagadanādi brahmaiveti tātparyaṃ sthitaṃ  
167925 paryavasannamityārthaḥ || 14 ||  
167926  
167927 kāraṇaṃ kāryamityuktaḥ sa pūrvaḥ sa viśiṣyate |  
167928 saṃskāra itī tenaiṣa saṃskāraḥ kṛtirucyate || 15 ||  
167929  
167930 sa paramātmaiva kāraṇaṃ kāryamiti cokaṃ | yataḥ sa eva pūrvaḥ pūrvaṃ ca kāraṇaṃ  
167931 sāmānyarūpaṃ | sa eva viśiṣyate viśeṣarūpaṃ ca kāryam | kāryasaṃskārādāro hi  
167932 bījaṃ kāraṇaṃ samyak karoti kāryamiti vyutpattestenaṣa ātmaiva saṃskāra ityuktaḥ |  
tatra  
167933 kṛtiḥ kāryānukūlo yatnaḥ kṛdhātvarthaḥ | samyak kāraṇaṃ saṃskāra itī vyutpattiyā  
167934 kṛtilakṣaṇaḥ saṃskāro'pyeṣa ātmaivocyate || 15 ||  
167935  
167936 tatsvapnādāvapūrvō'rtho dṛṣṭānta itī bhāti yaḥ |  
167937 sa saṃskārādināmokto na bāhyō'rthosti cetasi || 16 ||  
167938  
167939 tattatra svapnādaḥ apūrvō jāgradarthavilakṣaṇo yo'rtho jāgradarthadṛṣṭānta itī bhāti sa  
167940 eva sūksmārthatvātsaṃskāro vāsanā rāgo dveṣa icchetyādināmnā ukto na  
167941 kaścidbāhyō'rtho'nyaścetasi saṃskāranāmā nivīṣṭo'stītyārthaḥ || 16 ||  
167942  
167943 vastu dṛṣṭaṃ na dṛṣṭaṃ ca saccāste cetaneva khe |  
167944 svabhāvādbhāti khātmāpi dṛṣṭavaccātijṛmbhate || 17 ||  
167945  
167946 tacca saṃskārākhyam vastu svapne dṛṣṭaṃ jāgare adṛṣṭaṃ | na cādarśanamātreṇa  
167947 nāstīti mantavyam | yataścittākāśe cetaneva sadaivāste | tacca khātmāpi  
167948 sākṣiśvabhāvātsvapne bhāti jāgradṛṣṭapadārthavaccātitarām jṛmbhate vistīryate ||  
167949 17 ||  
167950  
167951 vedāntārthātmakaṃ pūrvasargābhāvaṃ pravartate |  
167952 tato vedyavyavasthā jñaiḥ kriyate svārthasiddhaye || 18 ||  
167953  
167954 tadeva sādhanasaṃpattisāhitaśravaṇādvadhāritādvitīyapratyagbrahmalakṣaṇa##-  
167955 pravartate etādṛśaṃ tatsvabhāvaṃ niścītya jñaiḥ paṇḍitaiḥ svārthasya  
167956 paramapuruṣārthasya śiṣyeṣvapi siddhaye prāgañjāta ātmaiva jagatsaṃsāraḥ |  
167957 samyagvicārya jñātaḥ advayaṃ brahmaiva mokṣaśceti vyavasthā śāstreṣu kriyata  
167958 ityārthaḥ || 18 ||  
167959  
167960 svapne tu jāgratsaṃskāro yastajjāgratkṛtaṃ navam |  
167961 ajāgrajjāgradābhāsaṃ kṛtamityeva tadvidaḥ || 19 ||  
167962  
167963 idānīmanyakṛtaṃ svapnadarśanaprakāraṇānūdyā dūṣayati - svapne tvityādinā |  
167964 svapne yo jāgratsaṃskārastajjāgratkṛtaṃ navamapūrva rūpaṃ tacca ajāgradeva  
167965 jāgradābhāsaṃ jāgradanubhavaṇa kṛtamiti tadvidaḥ kecinmanyanta ityārthaḥ || 19 ||  
167966  
167967 tato vāyāvivāspandāscitte bhāvāḥ sthitāḥ svataḥ |  
167968 te svataḥ saṃpravartante kātra saṃskārakartṛtā || 20 ||

167969  
 167970 tanna | yato vāyāvāspandā iva svapnādyātmatābhāvāḥ svata eva sthitāḥ | te ca svata eva  
 167971 svapnākāreṇa pravartante tatra jāgrataḥ saṃskārakartṛtā ketyarthaḥ || 20 ||  
 167972  
 167973 ekaṃ tathā ca cinmātraṃ svapne lakṣātma tiṣṭhati |  
 167974 punarlakṣādyataḥ svapna ekamāste suṣuptakam || 21 ||  
 167975  
 167976 cidvyomni svapnasamvittirya saiva jagaducyate |  
 167977 suṣuptaṃ pralayaḥ proktastasmānnyāyo'yameva san || 22 ||  
 167978  
 167979 ekameva cidākāśaṃ sākāratvamanekakam |  
 167980 svarūpamajahaddhatte yatsvapna iva tajjagat || 23 ||  
 167981  
 167982 citte sarve bhāvāḥ sthitā iti kuto jñāyate tatrāha - ekamiti || 21 || 22 || 23 ||  
 167983  
 167984 evaṃ citparamāṇvantarjagadbhāvamidaṃ sthitam |  
 167985 tadananyātma cābhogi svapnādarśataleṣviva || 24 ||  
 167986  
 167987 evamuktayopapattyā tacca citaḥ ananyātma yathā svapneṣu yathā vā ādarśataleṣu  
 167988 dṛṣṭaṃ mukhavanaparvatādi ananyātma tadvadityarthaḥ || 24 ||  
 167989  
 167990 cidvyoma saṃvinmātraṃ yatparamāṇuvadātataṃ |  
 167991 anādimadhyaparyantaṃ tadeva jagaducyate || 25 ||  
 167992  
 167993 paramāṇuvatparamasūkṣmamātataṃ vistīrṇa ca kālato'pyanādimadhyaparyantam || 25 ||  
 167994  
 167995 tasmādyatra cidākāśamanantaṃ satataṃ sthitam |  
 167996 tatrāstīti jagadbhānaṃ tadaṅgānanyarūpi yat || 26 ||  
 167997  
 167998 tasyāṅgamiva ananyarūpi | aṅgeti saṃbodhanaṃ vā || 26 ||  
 167999  
 168000 cinmātra eva bhuvanaṃ tvamahaṃ cinmayaṃ jagat |  
 168001 iti nyāyājagadyāti paramāṇūdare'pyajam || 27 ||  
 168002  
 168003 nyāyādguruśāstroktayuktikalāpātparijñānāt jagatparāṇūdare'pi yāti | sthūlatāṃ  
 168004 parityajya paramasūkṣmacinmātratāmāpadyata iti yāvat || 27 ||  
 168005  
 168006 tasmādahaṃ parāṇvātmā samastajagadākṛtiḥ |  
 168007 sarvatraiva ca tiṣṭhāmi paramāṇūdare'pi ca || 28 ||  
 168008  
 168009 kīdṛśaṃ tadguruśāstroktanyāyaiḥ parijñānaṃ tatsvānubhavābhilāpena darśayati ##-  
 168010  
 168011 cinmātraparamāṇuḥ sañjagadātmāpyayaṃ nabhaḥ |  
 168012 yatra tiṣṭhāmyahaṃ tatra paśyāmi bhuvanatrayam || 29 ||  
 168013  
 168014 ahaṃ citparamāṇvātmā tena citparamāṇunā |  
 168015 ekatāmāgato vāri vāriṇeva tadīkṣaṇāt || 30 ||  
 168016  
 168017 citparamāṇvātmā śodhitatvaṃpadārtharūpo'haṃ tena citparamāṇunā  
 168018 śodhitatatpadārthena brahmaṇā saha tadīkṣaṇādekataṃmāgataḥ | tathā ca śrutiḥ -  
 168019 yathā jalaṃ jale kṣiptaṃ kṣīre kṣīraṃ ghṛte ghṛtam | aviśeṣo bhavettadvajjīvātmā  
 168020 paramātmāni || iti || 30 ||  
 168021  
 168022 tadojaḥ saṃpraviśyāhaṃ sthitastadanubhūtivat |  
 168023 antasthatrijagadrūpo yathābje bījamaṅkure || 31 ||  
 168024  
 168025 evaṃ praśnottaraprasaṅgenātmajñānarahasyamuktivā prastutakathāmaivalambyāpyāha  
 168026 - tadoja ityādinā | tadanubhūtiṣṭatprāṇyojontargatavāsanāmaya jagadanubhavastadvaditi  
 168027 prāktanakathāśeṣānusaṃdhānoktiḥ | yathā ābje aṅkure sūkṣmarūpeṇa sthitaṃ bhāvi  
 168028 bījamantasthabhāvivaicitryasahasragarbhaṃ tadvadityarthaḥ || 31 ||  
 168029  
 168030 tatra me trijagadrūpamantaḥ kacitamātmāni |  
 168031 tathā tanna tu tadbāhye vidyate kenacitkvacit || 32 ||  
 168032  
 168033 tatra me antarevātmani tadiyaṃ madiyamanyadiyaṃ ca sarvaṃ vāsanāmayaṃ  
 168034 trijagadrūpamātmāni pratyakcaitanyaṃ kacitam | tajjagadrūpaṃ kiṃcidapi bāhye na vidyate |  
 168035 tadbahirdeśasyaivātyantāprasiddheriti bhāvaḥ || 32 ||  
 168036  
 168037 yatra yatra yadā bhāti svapne jāgraditiha vā |

168038 sabāhyābhyantaram dṛśyaṃ nijaṃ cidbhānameva tat || 33 ||  
 168039  
 168040 bhāti svapne yadā jantorjagadānandamātataṃ |  
 168041 cidaṇoreva tadbhānamātmanastatpadātmanā || 34 ||  
 168042  
 168043 tatpadātmanā svapnasthānātmanā || 34 ||  
 168044  
 168045 vyādha uvāca |  
 168046  
 168047 akāraṇaṃ ceddṛśyaṃ tat kathametatprasidhyati |  
 168048 sakāraṇaṃ ceddṛśyaṃ tatsvapne sargādīdihīḥ kutaḥ || 35 ||  
 168049  
 168050 kathaṃ prasidhyati | akāraṇakasya śaśaśṛṅgādeḥ svarūpasiddhyadarśanāt | yadi  
 168051 sakāraṇaṃ tarhi svapne ghaṭādisargakāraṇaḍaṇḍacakrādīnāmabhāvātsargādīdihīḥ kutaḥ  
 168052 kāraṇāditi saṃdihānasya praśnaḥ || 35 ||  
 168053  
 168054 muniruvāca |  
 168055  
 168056 akāraṇaka evāyaṃ sarga ādau pravartate |  
 168057 samastakāraṇābhāvādyataḥ sargātmacinnabhaḥ || 36 ||  
 168058  
 168059 akāraṇakapakṣameva brahmādvaitaparyavasānena samarthayanmuniruttaramāha -  
 168060 akāraṇaka eveti || 36 ||  
 168061  
 168062 akāraṇānām bhāvānāmatyantāsaṃbhavādiha |  
 168063 kvacitsapratighaḥ sargo na saṃbhavati kaścana || 37 ||  
 168064  
 168065 akāraṇakaḥ sapratighaḥ sthūlasargo na saṃbhavati | prātibhāsike tu mithyābhūte na  
 168066 sakāraṇakatvaniyama iti bhavaḥ || 37 ||  
 168067  
 168068 brahmedamitthamābhāti bhāsvaraṃ citsvabhāvataḥ |  
 168069 sargādīśadbaparyāyamādyantaparivarjitam || 38 ||  
 168070  
 168071 ityakāraṇake sarge kacati brahmarūpiṇi |  
 168072 parasyāvayavābhāse nityātmāvayavātmanā || 39 ||  
 168073  
 168074 iti uktarītyā sarge akāraṇake atyantamasāmbhāvite sati brahmarūpiṇi parasya avayavābhāse  
 168075 māyāpratibimbacaitanye nityasyātmana aupādhikāvayavātmanā anānātve'pi nānātve  
 168076 atyantamayukte brahmaṇyabrahmarūpiṇi anākāre'pi sākāre apratighaṃ prati kacati  
 168077 pratibhāte sati nirākāraṃ tadbrahmaiva cidrūpatvātsphuradvapuḥ sākāramiva bhātātma  
 168078 bhūtvā devarṣimunibhārūpaṃ sthāvaram jaṃgamam kramātsarvāṃ niyatim  
 168079 vidhipratiṣedhādīṃśca karotīti phalitamiti caturṇāmanvayaḥ || 39 ||  
 168080  
 168081 anānātve'pi nānātve brahmaṇyabrahmarūpiṇi |  
 168082 anākāre'pi sākāre kacatyapratighaṃ prati || 40 ||  
 168083  
 168084 tadbrahmaiva nirākāraṃ cidrūpatvātsphuradvapuḥ |  
 168085 sākāramiva bhātātma bhūtvā sthāvara jaṃgamam || 41 ||  
 168086  
 168087 devarṣimunibhārūpaṃ karoti niyatim kramāt |  
 168088 vidhīṃśca pratiṣedhāṃśca deśakālakriyādikān || 42 ||  
 168089  
 168090 bhāvābhāvagrahotsargasthūlasūkṣmacarācarāḥ |  
 168091 arthā vyabhicarantyetē niyatir nākhilāstataḥ || 43 ||  
 168092  
 168093 brahmakṛtatvādeva bhāvābhāvādyarthavyabhicāre'pi na tanniyatervyabhicāra ityāha ##-  
 168094  
 168095 tataḥ prabhṛti bhāvānām sakāraṇakatām vinā |  
 168096 saikatādiva tailānām na saṃbhavati saṃbhavaḥ || 44 ||  
 168097  
 168098 tato niyatikalpanātaḥ prabhṛti niyativiśeṣarūpām kāryakāraṇatām vinā bhāvānām  
 168099 saṃbhavo nāsti || 44 ||  
 168100  
 168101 niyatir nāyakaścaiva brahmataścāṅgamātmanā |  
 168102 svāṅgena saṃyamayati kareṇeva nijaṃ karam || 45 ||  
 168103  
 168104 tasya brahmaṇo niyatistatkalpako nāyako bhoktā jīvaśceti karadvayasadrśabhaṅgaṃ  
 168105 brahmata ātmanā svenaiva pravṛttam | tadbrahma tenaikena svāṅgenāparaṃ  
 168106 kareṇāparaṃ karamiva saṃyamayati niyacchati || 45 ||

168107  
168108 abuddhipūrvam cānicchamevameva pravartate |  
168109 kākātāliyavatspandādāvartā iva vāriṇi || 46 ||  
168110  
168111 ata eva jīvasyaivameva jāgratsvapnalakṣaṇaḥ sargaḥ abuddhipūrvamanicchaṃ ca  
168112 kākātāliyavatpravartate || 46 ||  
168113  
168114 saṃniveśo hi niyatistām vinā pratighodayam |  
168115 brahma sthātum na śaknoti tacca sarvātmatākṣayam || 47 ||  
168116  
168117 kāraṇaprayuktaḥ kārye saṃniveśaviśeṣanīyama eva niyatistām saṃniveśanīyatim vinā  
168118 kṣaṇamapyajñātaṃ brahma sthātum na śaknoti | yathā  
168119 mṛccūrṇapiṇḍaghaṭakapālādyanyatamasamṇiveśaṃ vinā na tiṣṭhati tadvaditi bhāvaḥ |  
168120 tacca saṃniveśadhāraṇaṃ jñānena sarvātmanaivātyantikaḥ kṣayo yasya  
168121 tathāvidhamāmokṣamanuvartata ityarthaḥ || 47 ||  
168122  
168123 evaṃ sakāraṇaṃ sarvaṃ sarvadā dṛśyamaṇḍalam |  
168124 yasya sarge yataḥ kālāttataḥ prabhṛti taṃ prati || 48 ||  
168125  
168126 evaṃ niyatikalpanātaḥ sarvaṃ sakāraṇaṃ yaṃ prati yataḥ kālātprabhṛti niyatirasya  
168127 sarge pravṛttā taṃ pratyeva na puruṣāntaraṃ kālāntarabhāvīpadārthaṃ ca pratītyarthaṃ ||  
168128 48 ||  
168129  
168130 bhātyakāraṇakaṃ brahma sargātmāpyabudhaṃ prati |  
168131 taṃ pratyeva ca bhātyeṣa kāryakāraṇadṛgbhramaḥ || 49 ||  
168132  
168133 akāraṇakaṃ brahma abudhamajñaṃ prati sargātmapi bhāti || 49 ||  
168134  
168135 kākātāliyavatsarge sthite tvāvṛttivṛttivat |  
168136 idamitthamidam netthamitīyaṃ niyatīḥ sthitā || 50 ||  
168137  
168138 vivekidṛśā kākātāliyavatsarge sthite sati pūrvāparībhāvanīyamamātradarśanādidaṃ  
168139 ghaṭādi itthaṃ daṇḍacakramṛdādisāmagrīto jātaṃ idaṃ paṭādi turīvamādita  
168140 itthaṃvidhaṃ jātamiti paryālocanena nityavedasya padavākyavyākaraṇanīyatiriva  
168141 sthitetyarthaḥ || 50 ||  
168142  
168143 sakāraṇatvaṃ bhāvānāmavaśyaṃbhāvinī krame |  
168144 jāgratsvapnadṛśo neha saṃbhavantyapakāraṇāḥ || 51 ||  
168145  
168146 janyabhāvānāmavaśyaṃbhāvinī paurvāparyakrame sakāraṇakatvameveti yo manyate tasya  
168147 jāgratsvapnadṛśaḥ akāraṇā na saṃbhavanti | na hi svapnasuṣuptyanyatarānantaraṃ  
168148 jāgratprapañcotpattau kāraṇāni santi | evaṃ jāgratsusūptyanīyatarānantaraṃ  
168149 svapnaprapañcotpattāvapi kāraṇāni nirūpayitum na śakyante iti so'pi na saṃbhavati | na  
ca  
168150 jāgradntaritaḥ svapnaprapañcastathaivāste yena sṛṣṭim nāpekṣeta | evaṃ  
168151 svapnasuṣuptyantarito jāgratprapañco'pītyarthaḥ || 51 ||  
168152  
168153 yathā svapne'khilāmambusaṃkṣobhātpralayabhramāḥ |  
168154 dṛśyate kāraṇaṃ tatra śrūyatāmanubhūyatām || 52 ||  
168155  
168156 yathā mayaiva prāṇyojasi svapne dṛṣṭāḥ akhilāṃ  
168157 bhuvamabhivṛjyāpyāmbusaṃkṣobhātpralayabhramāstatra kiṃ kāraṇaṃ tvayā dṛśyate  
168158 kiṃ vā tatra śrutito'pi śrūyatām pramāṇāntareṇa vānubhūyatām | saṃbhāvanāyāṃ  
168159 loṭṭ | na kiṃcitsaṃbhāvitamītyarthaḥ || 52 ||  
168160  
168161 sarvavastuṣu kacanti sarvadā yuktayaḥ sphaṭikaśuktayo yathā |  
168162 bhāvanānubhava eva sa svayaṃ śaktimāñjayati jīvitātmakaḥ || 53 ||  
168163  
168164 uktaprakārā brahmaprapañcaikyapratipādikā yuktayo'nuyukteṣvapi sarvavastuṣu  
168165 buddhimatām svata eva kacanti sphuranti | yathā sphaṭikamaṇayaḥ śuktayo vā sati  
168166 prakāśe svacākacakyena svata eva kacanti tadvat | tattasmātsarvatra nirṇaye  
168167 śāstrānusāriyuktibhāvanānubhava eva sa prasiddhaḥ svayaṃ  
168168 sarvatattvanirṇayaśaktimānsarvapramāṇajīvitātmako jayati | sarvotkarṣeṇa vartata  
ityarthaḥ  
168169 || 53 ||  
168170  
168171 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 śa0 padārthavicāro nāma  
168172 catiūscatvāriṃśadadhikaśatatamaḥ sargaḥ || 144 ||  
168173

168174 iti śrīvāsiṣṭhamahārāmāyaṇatātparāyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 168175 padārthavicāro nāma catuṣcatvāriṃśadadhikaśatatamaḥ sargaḥ || 144 ||  
 168176  
 168177  
 168178 pañcacatvāriṃśadadhikaśatatamaḥ sargaḥ 145  
 168179  
 168180 muniruvāca |  
 168181 bahiṣṭhairbāhyamevāntarantasthaiḥsvapnamindriyaiḥ |  
 168182 jīvo vetti dvayasthātītivrasaṃvegibhirdvayam || 1 ||  
 168183  
 168184 śleṣmapittānilāpūrṇajīvasyaijasi kalpitāḥ |  
 168185 svapnabhedā ihocyante tathākṣairbāhyavibhramāḥ ||  
 168186  
 168187 ayaṃ jīvo bahiṣṭhairindriyairbāhyameva svapnaṃ vetti | antasthairindriyairantaḥ svapnaṃ  
 168188 vetti | bāhyāntaradvayasthairubhayatra vyāpārasiddhyarthamatītivrasaṃvegitairindriyaistu  
 168189 dvayamapi vetti || 1 ||  
 168190  
 168191 yadendriyāṇi tiṣṭhanti bāhyataśca samākulam |  
 168192 tadā mlānānubhavanaḥ saṃkalpārtho'nubhūyate || 2 ||  
 168193  
 168194 tarhi bahiṣṭhairindriyairyadā bahirvyavaharati tadā kimāntaravyavahāro nāstyeva netyāha  
 168195 - yadeti | astyeva kiṃtu manorājyakalpaḥ asaṃkalpārtho mlānānubhavanaṃ yasya  
 168196 tathāvidho'nubhūyate na svapnavatsphuṭānubhavana ityārthaḥ || 2 ||  
 168197  
 168198 yadā tvantarmukhānyeva santyakṣāṇi tadā jagat |  
 168199 aṇumātraṃ svavapuṣi jīvastenātivetti tat || 3 ||  
 168200  
 168201 aṇumātraṃ vāsanāmātratvādatiśūṣmāmapi svāpnaṃ jagadativetti sthūlamiva paśyati sa  
 168202 eva tasya amlānānubhava ityārthaḥ || 3 ||  
 168203  
 168204 jagatsapratighaṃ nāsti kiṃcideva kadācana |  
 168205 jīvekṣaṇānāmākṣāṇāṃ dṛṣṭirapratighā jagat || 4 ||  
 168206  
 168207 bāhyamāntaraṃ vā jagatsapratighaṃ sthūlaṃ vastuto nāsti | jīvasya īkṣaṇānām  
 168208 darśanakaraṇabhūtānāmākṣāṇāmindriyāṇāṃ sthauilyakalpane apratighāniṣpratighātā  
 168209 yā dṛṣṭiḥ saiva sthūlaṃ jagadityārthaḥ || 4 ||  
 168210  
 168211 jīvanetrāṇindriyāṇi yadā bāhyamayānyalam |  
 168212 tadā bāhyātmakaṃ vetti citi jīvo jagadvapuḥ || 5 ||  
 168213  
 168214 ata eva bahirantarvā yatraivendriyaprasarastatraiva sthūlavajjagaddarśanamityāha -  
 168215 jīveti  
 168216 || 5 ||  
 168217  
 168217 śrotaṃ tvagīkṣaṇaṃ ghrāṇaṃ jihvā cetīhitātmakaḥ |  
 168218 saṃghātaḥ procyate jīvaścidrūpo'nīlamūrtimān || 6 ||  
 168219  
 168220 śrotrādigrāhaṇaṃ vāgādīnāmapyupalakṣaṇaṃ | anīlamūrtimān pañcaprāṇaghaṭitaḥ |  
 168221 īhitamicchāpradhānamantaḥkaraṇacatuṣṭayaṃ tadātmakaḥ saṃghāta ātivāhikadehaḥ sa  
 168222 eva kūṭasthacidābhāśasaṃvalanāccidrūpo jīvaḥ procyata ityārthaḥ || 6 ||  
 168223  
 168224 sarvatra sarvadā jīvaḥ sarvendriyamayaḥ sthitaḥ |  
 168225 ciccidvyomāvyayastena sarvaṃ sarvatra paśyati || 7 ||  
 168226  
 168227 tādrśo jīvaḥ svavāsanāmayaṃ jagadantaḥ paśyatu nāma | bahistu  
 168228 vāsanābhāvātkathaṃ tanmayam jagatpaśyati tatrāha - sarvatreti | tatra kūṭasthacideva  
 168229 cidābhāśaḥ samaṣṭiviyomamayaḥ san sarvatra sarvadā sarvendriyamayaḥ  
 168230 sthitastasminsarvavāsanādhiṣṭhāne bāhyajagadadhyāsa upaṇṇa eveti bhāvaḥ || 7 ||  
 168231  
 168232 śleṣmātmanā rasēnāntarjīva āpūryate yadā |  
 168233 te'kṣāṇuke'nurūpātmā tadā tatraiva vindati || 8 ||  
 168234  
 168235 tatrāntaḥ svapnaviśeṣavaicitryadarśane ojasi praviṣṭasya jīvasya  
 168236 śleṣmādyannarasaviśeṣapūrṇanāḍīpraveśa eva nimittamityetatprapañcayati -  
 168237 śleṣmātmanetyādinā | yadā upasaṃhṛtakaraṇavistāraḥ sannaṇurūpaḥ sahasradhā  
 168238 vidīrṇakeśabhāgapramāṇasūṣmanāḍyantaḥsaṃcārayogyaste tava jīvo nāḍyantargatena  
 168239 śleṣmātmanā annarasena āpūryate tadā tattadākṣāṇuke tatraiva  
 168240 nāḍyantarkṣyamāṇaprakārāṇsvāpnabhramānvindatītyārthaḥ || 8 ||  
 168241

168242 kṣīrārṇava ivoḍḍīno nabhaścandrodayānvitam |  
 168243 sarāṃsi phullapadmāni kahlāravalitāni ca || 9 ||  
 168244  
 168245 svayaṃ kṣīrārṇave uḍḍīna iva bhūtvā candrodayānvitam nabho vindatīti  
 168246 sarvatrānuṣaṅgaḥ || 9 ||  
 168247  
 168248 puṣpābhrapratidhānāni parigītāni śaṭṭpadaiḥ |  
 168249 vasantāntaḥpurāṇyantarudyānānyuditāni khe || 10 ||  
 168250  
 168251 puṣpamayānām divyābhraṇām pratidhānāni pratinidhibhūtāni sarāṃsi  
 168252 vasantarājasyāntaḥpurabhūtānyudyānāni khe jīvākāśe uditāni || 10 ||  
 168253  
 168254 utsavānmaṅgalākīrṇāṃllilālolaṅganāgaṇān |  
 168255 bhakṣyabhojyānnapānaśrīparipūrṇagrḥājirān || 11 ||  
 168256  
 168257 sapuṣpāḥ phenahasanaṣṭaralātaralekṣaṇāḥ |  
 168258 vilāsenāmbudhiṃ yānti sarito mattayauvanāḥ || 12 ||  
 168259  
 168260 taralāḥ śapharyastallakṣaṇataralekṣaṇāḥ || 12 ||  
 168261  
 168262 himavacchubhraśṛṅgāni saudhāni śīśirāṇyalam |  
 168263 sudhāvadhautabhittīni kṛtānīndutalairiva || 13 ||  
 168264  
 168265 indumayaistalaiḥ kuṭṭimaiḥ kṛtānīva saudhāni || 13 ||  
 168266  
 168267 śīśirāsārahemantaprāvṛṇmeghavṛtāni ca |  
 168268 sthalāni nīlanalinīlatāśādvalavanti ca || 14 ||  
 168269  
 168270 puṣpaprakarasamchannā viśrāntahariṇādhvagāḥ |  
 168271 snigdhapatratarucchāyāḥ puroṃpavanabhūmikāḥ || 15 ||  
 168272  
 168273 viśrāntā hariṇā adhvagāśca yatra || 15 ||  
 168274  
 168275 kadambakundamandāramakarandendukāntibhiḥ |  
 168276 bhāsamānāsanasthānasamsthānāḥ kusumasthalīḥ || 16 ||  
 168277  
 168278 bhāsamānamāsanasthānasyeva samsthānaṃ yāsāṃ tāḥ || 16 ||  
 168279  
 168280 nalinījālinīrñilāḥ puṣpakasthaladhāriṇīḥ |  
 168281 vanāvalīrvilīnābhraṇnirmalākāśakomalāḥ || 17 ||  
 168282  
 168283 vilīnābhro nirmalāḥ śaradākāśa iva komalāḥ snigdhāḥ || 17 ||  
 168284  
 168285 kadalīkandalīkundakadambakṛtasekharāḥ |  
 168286 girimālāścalaccārulīlāpallavapelavāḥ || 18 ||  
 168287  
 168288 kadalī kandalī ca mṛgabhedāstarugulmabhedāśca | girimālāḥ parvatapaṅktiḥ || 18 ||  
 168289  
 168290 helāvalitadhammillamuktamālatikālatāḥ |  
 168291 iva bālāṅganā nṛtyaṃ tanvānāstanugātrikāḥ || 19 ||  
 168292  
 168293 helāvalitairdhammillairmuktāḥ prasṛtasamvalitaśākhā mālatikālatā iva sthitā nṛtyaṃ  
 168294 tanvānā bālāṅganāḥ vindatī || 19 ||  
 168295  
 168296 utphullaśvetanalinīnibhā narapateḥ sabhāḥ |  
 168297 cārucāmarabhṛṅgāravitānakaśatāvṛtāḥ || 20 ||  
 168298  
 168299 vallīvalayavinyāsavilāsavalitāṅgikāḥ |  
 168300 vanamālā vilolāmbupraṇālikākālikālāḥ || 21 ||  
 168301  
 168302 vanamālā vanapaṅktiḥ | vilolāmbūnāṃ praṇālīṣu kulyāsu pakṣikākālībhiḥ kalā  
 168303 gambhīrāḥ || 21 ||  
 168304  
 168305 dharābharakarālāṅgadharādharadharādharāḥ |  
 168306 diśaḥ śikaranīhārahārodaradharā daśa || 22 ||  
 168307  
 168308 dharāyā bhare bharāṇe varṣaiḥ pūraṇaviśaye karālāṅgā ye dhārādharāstadyuktā  
 168309 dharādharāḥ parvatā yāsu tathāvidhā daśa diśaḥ || 22 ||  
 168310



168311 pittātmanā rasenāntarjīva āpūryate yadā |  
 168312 ojon taraṇumātrātmā tadā tatraiva vindati || 23 ||  
 168313  
 168314 śleṣmapūrṇanāḍīdrśyānsvapnaviśeṣānprapañcya  
 168315 pittarasapūrṇanāḍīdrśyāmstānāha - pittātmanetyādinā || 23 ||  
 168316  
 168317 pavanaspandasamśuśkakimśukadrumaśobhanāḥ |  
 168318 jvālālīrujjvālāmbhojadalapallavapelavāḥ || 24 ||  
 168319  
 168320 jvālālīrvindati paśyatīti yāvat || 24 ||  
 168321  
 168322 saṃtaptasikatāsekasanihārasaricchirāḥ |  
 168323 dāvānalaśikhāśyāmadhūmaśyāmaladinmukhāḥ || 25 ||  
 168324  
 168325 jvālālīreva viśinaṣṭi - saṃtapteti | saṃtaptasikatānām sekaiḥ sanihārāḥ savāṣpāḥ  
 168326 sarillakṣaṇāḥ śirā yābhyaḥ || 25 ||  
 168327  
 168328 kṛśānukarkaśānarkāmścakradhārāśitatviṣaḥ |  
 168329 dāvādāhaviśāveśaviparītarasākarān || 26 ||  
 168330  
 168331 cakradhārā iva śitā niśitāstviṣo yeṣām | viparītā viśeṣato vyāptā rasākārā jalāśayā  
 168332 yebhyaḥ || 26 ||  
 168333  
 168334 svedamuṣṇīkṛtābdhiṃ vā svinnaṃ trailokyamaṇḍalam |  
 168335 kṣaratksārāṇyaraṇyāni pratardagahanānyapi || 27 ||  
 168336  
 168337 svedaṃ sādroṣmāṇam | svinnaṃ svedanārdram | pratardo  
 168338 vṛkṣagulmatṛṇādīnāmātinaibiḍyaṃ tadyuktāni gahanānyaraṇyānyapi || 27 ||  
 168339  
 168340 prataranmṛgatṛṣṇāmbusaratsārasarūpi ca |  
 168341 sthālānyadrṣṭapūrvāni bhūtapūrvatarūṇi ca || 28 ||  
 168342  
 168343 prataratsu pravahatsu mṛgatṛṣṇāmbuṣu saratsārasai rūpi śobhamānam || 28 ||  
 168344  
 168345 adhvagaṃ saṃbhramavaśāttaptadhūlividhūsaram |  
 168346 dūrādāmṛtavaddṛṣṭaṃ snigdhaścchāyādhvapādapam || 29 ||  
 168347  
 168348 saṃbhramo bhayaṃ tadvaśādadhvagamadhvasu dhāvantaṃ svaṃ paśyati |  
 168349 amṛtavaddṛṣṭaṃ darśanātsaṃbhāvitam || 29 ||  
 168350  
 168351 jvarajvālitaṃmākāraṃ bhuvanaṃ taptamagnivat |  
 168352 pāṃsūpahatadeśāni dīnmukhāni ca khāni ca || 30 ||  
 168353  
 168354 grahagrāmārṇavādryabdhivanavyomāgnikā diśaḥ |  
 168355 tuhināhārahānantāsaṃkhyāmbudaghaṭodbhaṭān || 31 ||  
 168356  
 168357 gṛhādīvyomānteṣu agnikāḥ jvaladagnimatyo diśaḥ paśyati | tuhinaṃ śītaṃ āharati  
 168358 bhakṣayatīti tuhināhāro'gnistaṃ jahati muñcanti varṣanti tathāvidhā anantasaṃkhyā ye  
 168359 ambudāstadghaṭodbhaṭānśaradgriṣmavasantāniti pareṇānvayaḥ || 31 ||  
 168360  
 168361 śaradgriṣmavasantāṃśca tāpānātapadāyinaḥ |  
 168362 tṛṇapatralataughābhrarāśyūṣmapihitāvanīḥ || 32 ||  
 168363  
 168364 tṛṇaiḥ patrairlataughairabhrarāśibhirūṣmabhiśca pihitā ācchādītā  
 168365 avanīrbhūpradeśān || 32 ||  
 168366  
 168367 sauvarṇamambaratalaṃ bhūtalaṃ diktaṭāni ca |  
 168368 taptānyadabhrasarasīhimaśailasthālāni ca || 33 ||  
 168369  
 168370 adabhrā bahulāḥ sarasīḥ himaśailasya sthālāni pradeśabhedāṃśca taptān paśyati || 33 ||  
 168371  
 168372 rasānurikte vātena jīva āpūryate yadā |  
 168373 ojon taraṇumātrātmā tadā tatraiva vindate || 34 ||  
 168374  
 168375 rasairannarasaiḥ śleṣmapittādibhiranusṛtya rikte kevalavāyunaiva pūrṇe nāḍīpradeśe  
 168376 praviṣṭo'numātrātmā jīvo yadā vātena āpūryate tadā tatra prāgukte ojon tare  
 168377 vakṣyamāṇaṃ svapnaṃ vindate || 34 ||  
 168378  
 168379 vātavikṣubdhasamvittvādapūrvaṃ vasudhātalam |

168380 apūrvā nagaragrāmaśailādbhivanamaṇḍaliḥ || 35 ||  
 168381  
 168382 apūrvam pūrvadr̥ṣṭavilakṣaṇam || 35 ||  
 168383  
 168384 uḍḍiyamānamātmānaṁ śilāḥ śailasthalāniva |  
 168385 ghanaghūṁghumasārāvānacakrabhramaṇādi ca || 36 ||  
 168386  
 168387 ghanānām ghūṁghumairgarjanaiḥ sārāvānsaśabdān deśān | vinaiva kulālacakraṁ  
 168388 ghaṭṭinām bhramaṇādi ca || 36 ||  
 168389  
 168390 hayoṣṭragaruḍāmbhodahaṁsayānāvarohaṇam |  
 168391 yakṣavidyādharaḍinām gatyāgamanasaṁcaram || 37 ||  
 168392  
 168393 haṁsāntairyānaṁ gamanaṁ tadavarohaṇam ca | gatayaśca āgamanāni ca dūrataḥ  
 168394 svasthāne saṁcaraṇam ca | gatyeti pṛthakpadaṁ vā || 37 ||  
 168395  
 168396 sādridyūrvīnadīśānām vanabhūgrāmapūrdiśām |  
 168397 kampaṁ bhayonmukhāṅgānām budbudānāmivārṇave || 38 ||  
 168398  
 168399 adribhirdivā urvyā nadīśailaiśca sahitānām vane bhavantīti vanabhuvo  
 168400 vṛkṣādayasteśām grāmānām purām deśām ca bhayonmukhāṅgānām  
 168401 manuṣyādīnām ca kampaṁ || 38 ||  
 168402  
 168403 andhakūpe nipatitaṁ vipule saṁkaṭe'thavā |  
 168404 athavā rūḍhamātmānaṁ khamābhaṁ pādapaṁ girim || 39 ||  
 168405  
 168406 khaṁ minoti paricchinattyābhā saṁsthānaśobhā yasya tathāvidhaṁ pādapaṁ girim ca ||  
 168407 39 ||  
 168408  
 168409 vātapittaśleṣmayukto jīva āpūryate yadā |  
 168410 bhāgairvātavaśaṁ prāptairārto'sau vindate tadā || 40 ||  
 168411  
 168412 dyekaikapūritanāḍībhāgadṛśyānsvapnānuktvā tattritayapūritanāḍīdṛśyāmstānāha  
 168413 - vātetyādinā || 40 ||  
 168414  
 168415 patantīm pārvatīm vṛṣṭīm suśilāvṛṣṭisaṁkaṭam |  
 168416 sphuṭāṭṭakaṭakārāvabhramatpādapamaṇḍalam || 41 ||  
 168417  
 168418 sphuṭatāmaṭṭānām saudhānām girikaṭakānām cārāvaiḥ saha  
 168419 bhramatpādapamaṇḍalam || 41 ||  
 168420  
 168421 bhramadbhirvanavinyāśaiḥ saṁdigdhāmbhodharotkaṭam |  
 168422 siṁhavāraṇavarṣābhraṇirantaradigantaram || 42 ||  
 168423  
 168424 siṁhairvāraṇairvarṣābhraiśca nirantaram diṇmadhyam || 42 ||  
 168425  
 168426 tālītamālahiṁtālamālājvalanasamkulam |  
 168427 guhāghūṁghumanirhrādabhāṁkāraghanaghargharam || 43 ||  
 168428  
 168429 tadeva digantaram viśīnaṣṭi - tālīti || 43 ||  
 168430  
 168431 mandramandaramanthānaśabdasamdarbhasundarīm |  
 168432 darīm dalanadurvāramithaḥsaṁghaṭṭaghaṭṭitām || 44 ||  
 168433  
 168434 dalane durvāro yo mithaḥ saṁghaṭṭastena ghaṭṭitām darīm paśyati || 44 ||  
 168435  
 168436 śṛṅgasamghaṭṭasadr̥śāḥ kreṁkārotkarakarkaśāḥ |  
 168437 nadīrmuktālatāpātasasnagdāmanabhastalāḥ || 45 ||  
 168438  
 168439 giriśṛṅgadvayamadhye pravāhadhvanibhiḥ śṛṅgadvayasamghaṭṭanasadr̥śāḥ |  
 168440 cakravākādikreṁkārotkaraiḥ karkaśāḥ | muktālatāvadāpatanaiḥ sragdāmasahitamiva  
 168441 nabhastalam yābhistā nadiḥ paśyati || 45 ||  
 168442  
 168443 śilāśakalapūrṇārṇapūrṇāmbaramahārṇavam |  
 168444 vahadvanaghanodghātaghaṭṭitabrahmamaṇḍalam || 46 ||  
 168445  
 168446 svadr̥ṣṭaḥ pralayārṇavādidarśanasvapno'pyetasmādeva nimittāditi sūcayannāha -  
 168447 śilāśakaleti | śilāśakalapūrṇairarṇobhirjalaiḥ pūrṇāmbaram mahārṇavam paśyati |  
 168448 tameva varṇayati - vahadityādinā | vahatām vanānām ghanānām

168449 codghātairghaṭṭitamāsphālitam brahmamaṇḍalam saptarṣiloko yena || 46 ||  
 168450  
 168451 parasparavinirmṣṭtadaśadarśanadanturam |  
 168452 caṭatkaṭakaṭārāvasphuṭatkaṭakaṭaṅkitam || 47 ||  
 168453  
 168454 parasparam taraṅgasekairvinirmṣṭtānām dhautānām daśānām diśām darśanena  
 168455 danturamṇ hasantamiva sthitam | caṭan diśa āvṛṇvan yaḥ kaṭakaṭārāvastena  
 168456 sphuṭadbhiradrikaṭakaiṣṭaṅkitam saṃjātaṭaṅkāghātadhvanimiva sthitam || 47 ||  
 168457  
 168458 khapātapavanādhūtavanavātalatodayam |  
 168459 raṇadātmadrṣaccūrṇakarburāmbujadhāriṇam || 48 ||  
 168460  
 168461 kham patatīti khapāto yaḥ pavanastenādhūtam kampaṭam yadvanam tatra  
 168462 vātānusārilatodayo latālāsyam yasmin | raṇadbhirātmakṛṭairdrṣaccūrṇaiḥ  
 168463 karburavarṇāni yānyambujātāni śaivālādīni dhārayati tacchīlam || 48 ||  
 168464  
 168465 prāgbhaṭodbhaṭabhedotthairmandrairmaramarāravaiḥ |  
 168466 krūrākrandairivābhāti virājītajagattrayam || 49 ||  
 168467  
 168468 samudrākramaṇātprāgyugānte pravṛttairbhaṭodbhaṭānām sūrānām bhedeṣu  
 168469 parasparavidāraṇeṣvivotthitairmandraistālīvanādīmaramarāravaiḥ krūrānām  
 168470 prāṇināmākandairiva virājītam jagattrayam tadābhātītyarthaḥ || 49 ||  
 168471  
 168472 iti taiḥ kāṣṭhapāṣāṇamṛdyugvātabhaṭairvṛtaḥ |  
 168473 paripīḍita evāste yadā jīvo jaḍikṛtaḥ || 50 ||  
 168474  
 168475 tridhātupūrṇanāḍīṣu iti varṇitaprakāraistaiḥ sarvajanaḥprasiddhaiḥ kāṣṭhaiḥ  
 168476 pāṣāṇairmṛdyutairvātairbhaṭairvā vṛtaḥ san svapne jaḍikṛto jīvaḥ paripīḍita  
 168477 evāste || 50 ||  
 168478  
 168479 mṛdantaḥkīṭakāṇavacchilāntargatabhekavat |  
 168480 garbhasthāpakvaśīśuvatphalāntargatabījavat || 51 ||  
 168481  
 168482 mṛdantargatakīṭādivattādṛṣapāṣāṇādikavaccānubhavatīti tṛtīye  
 168483 [etadagrimatrikasthattṛtīye ityarthaḥ |] sarveṣāṃ saṃbandhaḥ || 51 ||  
 168484  
 168485 bījodarasthāṅkuravaddravyapiṇḍodarāṇuvat |  
 168486 aśrāntastambakośasthadāruputtrakadehavat || 52 ||  
 168487  
 168488 sauṣiryāsambhavātprāṇapavanaspandavarjitaḥ |  
 168489 pronnamatparśupūreṇa śīlāpūreṇa tarjitaḥ || 53 ||  
 168490  
 168491 suṣuptam tarhi kadā kena nimittenānubhavati tadāha - sauṣiryeti | yadāyam jīvaḥ  
 168492 purītati nāḍipañjare sarvapārśvāsthyaagraḥṭitahṛdayāsthigranthiyupalakṣite praviṣṭo  
 168493 bhavati tadā agre saṃcārārtham sauṣiryāsambhavādyasminpradeṣe  
 168494 prāṇapavanasprayuktena spandena varjitaḥ sanpronnamatām parśūnām pārśvāsthīnām  
 168495 pūreṇa granthinā śīlāpūreṇa bile niruddha iva tarjito vyāpārāsamarthaḥ kuto bhavati tadā  
 168496 prāguktanibiḍataraujaḥśabditatejontareva śailakośaḥ śīlājaṭharam  
 168497 tadābhamaññāgāḍhatvādhakūpodaropamam suṣuptamanubhavatīti dvayoranvayaḥ ||  
 168498 53 ||  
 168499  
 168500 tadā nibiḍatejontarevānubhavati svayam |  
 168501 suṣuptam śailakośābhamandhakūpodaropamam || 54 ||  
 168502  
 168503 yadā pariṇatam yatnam punaḥ sauṣiryamāgatam |  
 168504 punarvetti tadā jīvaḥ svapnam prāṇāvabodhitaḥ || 55 ||  
 168505  
 168506 tataḥ punaḥ svapne kathamāyāti tatrāha - yadeti | bhuktamannaṃ yadā pākena  
 168507 pariṇatam yadā cānnarasakṛtapraveśamārganīrodhāpagamātpunaḥ sauṣiryamāgatam  
 168508 tadā tato nirgamanayatnam prāṇasaṃcāreṇa prāpya punarjīvaḥ prāṇenāvabodhitaḥ  
 168509 sansvapnam vetti || 55 ||  
 168510  
 168511 yadā tasminpradeṣe'ntarbhāgabhāgānpatanti te |  
 168512 dehe pariṇamanto'ntastadevātyadrivarṣaṇam || 56 ||  
 168513  
 168514 yadā dehe pariṇamantaste'nṇarasā yasminpradeṣe jīvena saha nāḍībhāgebhyo  
 168515 bhāgāntarāṇi patanti tadā ojaradriverṣaṇam vetti || 56 ||  
 168516  
 168517 bahveva vahnibahunā svalpenālpaṃ prapaśyati |

168518 vātapittādiyogena bahirantaśca saṃbhramam || 57 ||  
168519  
168520 vahnibahunā bahutarajāṭharāgnivyāptena vātapittādiyogena bahirantaśca bahveva  
168521 saṃbhramam paśyatīti bahirapi bhrāntidarśanam varṇayitum pīṭhikāracanam || 57 ||  
168522  
168523 paśyatyetadyathaivāntareṣa jīvo vaśīkṛtaḥ |  
168524 vātapittādivalito bahirvettievameti vā || 58 ||  
168525  
168526 tadeva varṇayitumupakramate - paśyatīt | jñānendriyairvetti karmendriyairreti vā || 58 ||  
168527  
168528 kṣubdhairantarbahīścaiva svalpaḥ svalpam prapaśyati |  
168529 samaiḥ samamidaṃ dṛśyaṃ vātapittakaphādinā || 59 ||  
168530  
168531 vātapittakaphādinā kṣubdhaiḥ svalpairannarasairantarbahīścaiva svalpam dṛśyaṃ  
168532 bhrāntyā prapaśyati samaiḥ samam dṛśyaṃ prapaśyati |  
168533 atikṣubdhaistvatiśayitabhrāntidṛśyāni prapaśyatītyarthādgamyate || 59 ||  
168534  
168535 bahiḥ paśyatyaṃ jīvaḥ kupitairbhirāvṛtaḥ |  
168536 spandaṃ bhūmyadrinabhasāṃ jvalanaṃ vānaloccayaḥ || 60 ||  
168537  
168538 kupitairbhiḥ saṃnipātamadamaṇimantrauśadhādinimitteṣu || 60 ||  
168539  
168540 ākāśagamanam caiva candrodayahimācalān |  
168541 gahanaṃ vṛkṣaśailānāṃ nabhaḥplavanamarṇasāṃ || 61 ||  
168542  
168543 bahirbhrāntidṛśyāni prapañcayati - ākāśagamanamityādinā || 61 ||  
168544  
168545 majjanonmajjanaṃ vābdhau surataṃ surasadmasu |  
168546 śailopavanaśubhrābhrapīṭhaviśramaṇoccayaṃ || 62 ||  
168547  
168548 śubhrābhrāṇāṃ pīṭheṣu viśramaṇamupaveśanaṃ śubhrābhroccayaṃ ca || 62 ||  
168549  
168550 bṛhatkrakacaniṣpeṣaṃ narakānubhavabhramam |  
168551 tālītamālahiṃtālamālāvalanamambare || 63 ||  
168552  
168553 cakravṛttaīśca patanaṃ jhagityutpatanaṃ divi |  
168554 śūnye'pi janatāvṛndaṃ sthale'pyabdhinimajjanaṃ || 64 ||  
168555  
168556 vicitraṃ viparītaṃ ca vyavahāraṃ mahānīśi |  
168557 ahnīva bhāskarālokaṃ durbhedyam cāhni vā tamaḥ || 65 ||  
168558  
168559 nīśi ahnīva bhāskarālokaṃ || 65 ||  
168560  
168561 sādribhūtaḥkāśe kuḍyabandhe ghane sthalaṃ |  
168562 kuḍyabandhāṃśca gagane mitrabhāvaṃ ca vidviṣi || 66 ||  
168563  
168564 ghane kuḍyabandhe vikuḍyaṃ viśālaṃ sthalaṃ || 66 ||  
168565  
168566 svajane paratābuddhiṃ sujanatvaṃ ca durjane |  
168567 susamasthalatāṃ śvabhre śvabhṛatvaṃ susame sthale || 67 ||  
168568  
168569 udgītālāpamasṛṇānsudhādhautānsucitritān |  
168570 udriṇchvetamayānvāpi navaṇītamayāṃśca vā || 68 ||  
168571  
168572 śvetasphaṭikarajatādīmayān || 68 ||  
168573  
168574 kadambanīpajambīrapatrastabakasadmasu |  
168575 sukhaviśramaṇam strībhiḥ nākaṃ padmeṣvīvālīnaḥ || 69 ||  
168576  
168577 antarnimīlitā hyetāḥ paśyantyunmīlitā bahiḥ |  
168578 dhātūnāmiti vaiṣamyādbhrāntimindriyavṛttayaḥ || 70 ||  
168579  
168580 etā bhrāntīrantarnidrānimīlitā indriyavṛttayaḥ paśyanti | jāgaronmīlitāstu  
168581 bahirindrajālādaḥ paśyanti || 70 ||  
168582  
168583 evaṃvidhānyanekāni paśyantyanubhavanti ca |  
168584 bahireva yathā svapne vastunyasamadhātavaḥ || 71 ||  
168585  
168586 asamā vātādidhātavo yeṣāṃ puruṣāṇāṃ te || 71 ||

168587  
 168588 bahiścāntaśca dṛśyante viparītānyanekaśaḥ |  
 168589 kāryāṇyatikarālāni jīvairasamadhātubhiḥ || 72 ||  
 168590  
 168591 sameṣu dhātuṣveṣo'ntarjīvo'nubhavati svayam |  
 168592 tejontargata evemāṃ vyavahārasthitim samām || 73 ||  
 168593  
 168594 imāṃ prasiddhāṃ laukikaśāstriyavyavahārasthitim || 73 ||  
 168595  
 168596 yathāsthitāṃ puragrāmapattanāraṇyasamṭatim |  
 168597 saumyavāritarucchāyādeśādhvagagamāgamam || 74 ||  
 168598  
 168599 sukhātapamayendvarkatārāhorātramaṇḍitam |  
 168600 evametadasadbhūtaṃ sadbhūtamiva bhāsate || 75 ||  
 168601  
 168602 dṛśyopalambhaṃ cittattve spandanaṃ pavane yathā |  
 168603 asadeva sadābhāsamabhinnaṃ bhinnavatsthitam || 76 ||  
 168604  
 168605 śāntādudeti sakalaṃ jagadambarātma śāntaṃ na kiṃcana na nāma sadityudeti |  
 168606 tadvyomanīdṛśamanantaciteḥ śarīre bhāmātramātatanamanantavapurvibhāti || 77 ||  
 168607  
 168608 śāntānniprapaṇcādeva brahmaṇaḥ sakāśātsakalaṃ jagadudeti śāntaṃ ca na  
 168609 kiṃcanānyadbhavati | yataḥ saditi paridṛśyamānajanāyārūpeṇa nodeti nāma na hi  
 168610 samutpadyate | tattasmāddhetorvyomanyākāśakalpe anantāyāściteḥ śarīre bhāmātraṃ  
 168611 pratibhāsamātraṃ jagadityanantavapurvibhāti na vastvanyadityarthaḥ || 77 ||  
 168612  
 168613 i0 vā0 mahārāmā0 vā0 de0 mo0 ni0 u0 a0 vi0 śa0 jāgratsvapnasuṣuptivarṇanaṃ nāma  
 168614 pañcacatvāriṃśadadhikaśatatamaḥ sargaḥ || 145 ||  
 168615  
 168616 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 168617 jāgratsvapnasuṣuptivarṇanaṃ nāma pañcacatvāriṃśadadhikaśatatamaḥ sargaḥ || 145 ||  
 168618  
 168619  
 168620 ṣaṭcatvāriṃśadadhikaśatatamaḥ sargaḥ 146  
 168621  
 168622 vyādha uvāca |  
 168623  
 168624 anantaram muniśreṣṭha tasminhṛdi tadojasi |  
 168625 sthitasya tava kiṃ vṛttaṃ nāmato bhrāntirūpiṇi || 1 ||  
 168626  
 168627 prastutasvapnaviṅkṣānte suṣuptiḥ svasya varṇyate |  
 168628 punaḥ svapnaprasaṅgena brahmādvaitaṃ ca vistarāt ||  
 168629  
 168630 prāsaṅgikaṃ śrutvā punaḥ pūrvakathāśeṣameva vyādhaḥ pṛcchati -  
 168631 anantaramiti | bhrāntirūpiṇi nāmatastasya prāṇina ojasi sthitasya tavāgre kiṃ kīdṛśaṃ  
 168632 svapnadarśanādivṛttaṃ sampannam || 1 ||  
 168633  
 168634 muniruvāca |  
 168635  
 168636 anantaram tadā tatra śṛṇu kiṃvṛttamaṅga me |  
 168637 tejodhātuniṣaṅgasya tajjīvāvalitākṛteḥ || 2 ||  
 168638  
 168639 tajjīvena āvalitā miśritā ākṛtirliṅgadeho yasya me || 2 ||  
 168640  
 168641 tasmīṃstadā vartamāne ghore kalpāntasambhrame |  
 168642 tṛṇavatpauṇḍraśailendre vahati pralayānile || 3 ||  
 168643  
 168644 girivṛṣṭirjhaṭityeva kuto'pi samupāyayau |  
 168645 uhyamānavanābhogaśikharagrāmapattanā || 4 ||  
 168646  
 168647 tasyāntastatra samprāptaṃ tadā pariṇataṃ yadā |  
 168648 tadā tadeva sūkṣmo'hamapaśyaṃ śailavarṣaṇam || 5 ||  
 168649  
 168650 yadā mayā tasya prāṇyojasontastajjīvātmanā pariṇataṃ tadā tatra samprāptaṃ tadeva  
 168651 śailavarṣaṇamahamapaśyam || 5 ||  
 168652  
 168653 tenānnalavaśailoccapūreṇa pratipiṇḍitaḥ |  
 168654 suṣuptamadhatāmiśramahayanvabhavaṃ ghanam || 6 ||  
 168655

168656 tena tatprāṇinādyantargatenānnarasāntargatānnalavalakṣaṇena śailoccapūreṇa  
 168657 pratipiṇḍitaḥ piṇḍikṛtākṛtirniśceṣṭaḥ saṃpannaḥ sannahamajñānalakṣaṇayā  
 168658 andhatayā miśraṃ saṃvalitaṃ suṣuptamanvabhavam || 6 ||  
 168659  
 168660 atha kaṃcittadā kālamānubhūya suṣuptatām |  
 168661 tadā padmākara iva śanairbodhonmukho'bhavam || 7 ||  
 168662  
 168663 yadā nirgamanamārganirodhako'nnaraso jīrṇastadā uṣasi padmākara iva  
 168664 bodhonmukho'bhavam || 7 ||  
 168665  
 168666 yathā dṛṣṭiścirāddhvānte bhāti cakrakarupiṇī |  
 168667 suṣuptameva tatrāsittathā svapnatvamāgatam || 8 ||  
 168668  
 168669 dhvānte nimilitā dṛṣṭiriyathā cirāttejaścakrābhāsarūpiṇī bhāti tathā  
 168670 suṣuptamevātmarūpaṃ svapnatvamāgatamāsīdityarthaḥ || 8 ||  
 168671  
 168672 tathā suṣuptaviśrānteḥ svapne nidrāmahaṃ viśam |  
 168673 apaśyaṃ dṛśyamojo'ntaḥ svamūrmitvamivārṇavaḥ [svamūrtitvaṃ iti  
 168674 pāṭhaḥ ||] || 9 ||  
 168675  
 168676 suṣuptiviśrānteḥ sakāśādahaṃ svapnanidrāmaviśam | aḍabhāvaśchāndasaḥ | yathā  
 168677 arṇavaḥ svamūrmitvaṃ taraṅgādisahasravikṣepasaṃkulāṃ svamūrti paśyati tathāhamapi  
 168678 tadojontarvikṣepasahasramapaśyamityarthaḥ || 9 ||  
 168679  
 168680 saṃvitkośātmakaṃ dṛśyaṃ tattathā māmupāgatam |  
 168681 aspandasyānilasyāntarananyatspandanaṃ yathā || 10 ||  
 168682  
 168683 agnyādaḥ ca yathoṣṇatvaṃ jalādaḥ dravatā yathā |  
 168684 marīcādaḥ yathā taikṣṇyaṃ cidvyomnaśca jagattathā || 11 ||  
 168685  
 168686 citsvabhāvaika rūpatvāj jagaddṛśyaṃ tadātataṃ |  
 168687 tatsuṣuptātmano dṛśyātprasūtaṃ bālaputravat || 12 ||  
 168688  
 168689 tatsvāpnaṃ jagat tatsuṣuptātmano dṛśyānmāturudarādbālaputravatprasūtam || 12 ||  
 168690  
 168691 vyādha uvāca |  
 168692  
 168693 tatsuṣuptātmano dṛśyāditi tadvyapadeśataḥ |  
 168694 suṣuptadṛśyaṃ kiṃ vakṣi vada me vadatām vara || 13 ||  
 168695  
 168696 sarvadr̥śyavilaye hi suṣuptiḥ prasiddhā tatra tatsuṣuptātmano dṛśyāditi suṣuptāvapi  
 168697 dṛśyasadbhāvamuktaṃ śrutvā tadasaṃbhāvayanvyādhaḥ pṛcchati - taditi |  
 168698 tatsuṣuptātmana iti tacchabdena dṛśyapadena ca vyapadeśātsuṣuptadṛśyaṃ  
 168699 kiṃcidastītyabhipretya tvaṃ vakṣi tanme vadetyarthaḥ || 13 ||  
 168700  
 168701 tatsuṣuptātmano dṛśyāttvatsuṣuptātmano'pi ca |  
 168702 kimanyajjāyate janyamathavānyasuṣuptatā || 14 ||  
 168703  
 168704 kiṃ ca tasya prāṇinaḥ suṣuptātmanaḥ tvatsuṣuptātmanaścāpi sakāśājjanyaṃ  
 168705 jagadrūpaṃ dṛśyamanyatkiṃ jāyate | anyatāprayojakaṃ janma kiṃ atha  
 168706 sarvadr̥śyalaye anyasuṣuptatā vā kim || 14 ||  
 168707  
 168708 muniruvāca |  
 168709  
 168710 jāyate bhāti kacati ghaṭādi jagadādi ca |  
 168711 iti dvaitopataptānāṃ pralāpaḥ kalpanātmakaḥ || 15 ||  
 168712  
 168713 kiṃ dṛśyatajjanmādi paramārthataḥ kimiti pṛcchasi uta vyavahārataḥ | ādye  
 168714 avasturūpatvāna kiṃcidityuttaram munirāha - jāyata ityādinā | dvaitopataptānāṃ  
 168715 mūrkhānāṃ kalpanātmakaḥ pralāpo mayānūdito na tattvavādo'yamityarthaḥ || 15 ||  
 168716  
 168717 jātaśabdo hi sanmātraparyāyaḥ śrūyatām katham |  
 168718 prādurbhāve janistūktaḥ prādurbhāvasya bhūrvapuḥ || 16 ||  
 168719  
 168720 paṇḍitavicāre tu jātādiśabdānāṃ sanmātramevārtho nāya ityāha - jātaśabda iti |  
 168721 katham sanmātraparyāyastacchrūyatāmupapādayāmītyarthaḥ | janirdhātuḥ janī  
 168722 prādurbhāve iti pāṇinyādibhiḥ prādurbhāvārthe uktaḥ | tatra prādurītyavyayaṃ  
 168723 prakāṣatām dhātvarthasya dyotayannapradhānaṃ bhūdhātureva tu tasya vapuḥ pradhānaṃ  
 168724 śarīramītyarthaḥ || 16 ||

168725  
 168726 sattārtha eva bhūḥ proktastasmātsamjātamucyate |  
 168727 sargato jāta ityukte sansarga iti śabdītam || 17 ||  
 168728  
 168729 astvevaṃ kiṃ tatastatrāha - sattārtha iti | bhūrdhātustū bhū sattāyām iti  
 168730 pāṇinyādibhiḥ proktastasmātprādurupasargasahitādbhāvaśabdātsamjātaḥ  
 168731 [upasargasādṛśyādupasargatvamasyeti jñeyam ||] prakāṣaṇaṃ sannārtha ucyate | sa  
 168732 ca nityasiddhasvaparakāśacidātmaivetyarthaḥ | yadi prāduḥśabdasya sargata ityarthastadāpi  
 168733 na kācitkṣatiḥ | yataḥ sargaśabdasyāpi sṛjadhātorbhāve ghaṇi ghaṇarthe sattārūpe  
 168734 bhāve sṛjyarthasyābhedenānvaye sanneva sarga iti śabdītam nānyadityarthaḥ || 17 ||  
 168735  
 168736 budhānāmasmadādināṃ na kiṃcinnāma jāyate |  
 168737 na ca naśyati vā kiṃcitsarvaṃ śāntamajam ca sat || 18 ||  
 168738  
 168739 evaṃ sati paṇḍitadr̥śā nājñājanaprasiddhajanmādi kasyacitprasiddhyatītyāha -  
 168740 budhānāmiti || 18 ||  
 168741  
 168742 sarvasattātmake brahma sarvasattātmake jagat |  
 168743 vidhayaḥ pratiśedhāśca vada tatra laganti ke || 19 ||  
 168744  
 168745 evaṃ sarvasattātmake brahmaṇi astināstīti vā vastūnāṃ vidhipratiśedhayorapyānavakāśa  
 168746 ityāha - sarveti || 19 ||  
 168747  
 168748 yā nāma śaktiḥ kācitsā tatraivāsti ca nāsti ca |  
 168749 yasmāttadātma tadbrahma tathaivātma tadātmake || 20 ||  
 168750  
 168751 tarhyastināstīti lokaprasiddhavyavahārasya ko viśayastaṃ darśayan dvitīye prāha - yā  
 168752 nāmeti | yā māyāśaktiḥ | yasmāttadbrahma tacchabalatvādajñānāṃ tadātma | tadātmeti  
 168753 padaṃ vyācaṣṭe - tathaiveti | yathā yathā māyāśaktirvijṛmbhate tathaivātmā  
 168754 sarvaśaktighaṭitaṃ svarūpaṃ yasya tattadātmake tadātmaśabdārtha ityarthaḥ || 20 ||  
 168755  
 168756 jāgratsvapnasuṣuptādiparamārthavidāṃ vidāṃ |  
 168757 na vidyate kiṃcidapi yathāsthitamavasthitam || 21 ||  
 168758  
 168759 tattavidāṃ tu sadā turīyapade pratiśṭhitānāṃ jāgradādyavasthā eva na santi dūre  
 168760 vidhipratiśedhā ityāha - jāgradīti | vidāṃ paṇḍitānāṃ || 21 ||  
 168761  
 168762 svapnasamkalpapurayornāstyapyānubhavasthayoḥ |  
 168763 manāgapi yathā rūpaṃ sargādaḥ jagatastathā || 22 ||  
 168764  
 168765 pratyakṣamanubhavasthānāmapalāpo durghaṭa iti śāṅkāṃ dṛṣṭāntābhyāṃ vārayati  
 168766 - svapneti || 22 ||  
 168767  
 168768 draṣṭāsyāḥ svapnadṛṣṭestu jīvaḥ sambhavatīha hi |  
 168769 cidacetyā tu sargādaḥ bhātyacchā gaganādapi || 23 ||  
 168770  
 168771 tarhi svapnāmanorathayordraṣṭā prāṇādīmān jīva iva sargādāvapi prāṇādimadeva brahma  
 168772 siddhyenā nirviśeṣaṃ tatrāha - draṣṭeti | jīvopādhisargottarakālatvāttayōḥ  
 168773 prāṇādimān jīvastaddraṣṭā prāṇādyutpatteḥ prak tu śuddha eva tatsargādidraṣṭā sthita  
 168774 iti sambhāvayetyarthaḥ || 23 ||  
 168775  
 168776 neha draṣṭāsti no bhoktā sarvamastīha tādṛśam |  
 168777 yanna kiṃcicca kiṃcicca maunamevātivāgapi || 24 ||  
 168778  
 168779 abhyupetya sargaṃ taddraṣṭuḥ śuddhatvamuktam | vastutastu tripuṭi sarvāpīhaiva śuddhe  
 168780 nivartata ityāha - neheti | tādṛśaṃ cidekarasaṃ || 24 ||  
 168781  
 168782 sargādaḥ kāraṇābhāvādyadyathā kacitaṃ citau |  
 168783 tattathāste ciraṃ rūpaṃ svapnasamkalpapūryathā || 25 ||  
 168784  
 168785 sargādāvapi cideva sargātmanā kacitā yāvatpralayaṃ tathaivāsta ivetyāha -  
 168786 sargādāvīti || 25 ||  
 168787  
 168788 tathāsmāccetanāddvaitādbibheti na bibheti vā |  
 168789 aṅgaśmāsthādyathā citrātsvarūpātpuruṣaḥ svayam || 26 ||  
 168790  
 168791 tathā uktaprakāreṇa cetanādātmaabhūtādeva dvaitādajñātāyāmanyatābhrāntiyā bibheti |  
 168792 tattvabodhena bibheti | vāśabdo vyavasthitavikalpārthaḥ | yathā bālaḥ svāṅge  
 168793 likhitādvyaḅghrasarpādicitrādbibheti prauḍhastu na bibheti tadvadityarthaḥ || 26 ||

168794  
168795 anādimadhyāntamanantamekamatyacchamevāativikāri nānā |  
168796 yathāsthitaṃ bhāsvaramapyasāntamidaṃ samastaṃ pariśāntameva || 27 ||  
168797  
168798 tattvato'nādimadhyāntamatyacchaṃ brahmaiva bhrāntyā ativikāri nānā ca bhūtvā bhāti  
168799 yathāsthitaṃ | asāntamapīdaṃ jagattattvataḥ pariśāntameva prabodhenetyarthaḥ || 27 ||  
168800  
168801 ityārṣe śrīvāsiṣṭhamahārā0 vā0 de0 mo0 nirvā0 u0 a0 vi0 śa0 suṣuptavicāro nāma  
168802 ṣaṭcatvāriṃśadadhikaśatataṃ sargaḥ || 146 ||  
168803  
168804 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
168805 suṣuptavicāro nāma ṣaṭcatvāriṃśadadhikaśatataṃ sargaḥ || 146 ||  
168806  
168807 saptacatvāriṃśadadhikaśatataṃ sargaḥ 147  
168808  
168809 muniruvāca |  
168810  
168811 anantaraṃ mahābāho suṣuptānnirgatasya me |  
168812 svapne jagaddṛśyamidaṃ sāgarādiva nirgatam || 1 ||  
168813  
168814 suṣuptādatra dṛṣṭāntaiḥ svapnanirgamanakramaḥ |  
168815 tatra pūrvakuṭumbādivīkṣātattvaṃ ca varṇyate ||  
168816  
168817 sāgarāttaraṅgamaṇimuktādikamiva nirgatam | atra sarvatra saṃbhava upamā asaṃbhava  
168818 utprekṣā bodhyāḥ || 1 ||  
168819  
168820 ākāśāṅgādivotkīrṇamutkīrṇamavaneriva |  
168821 utkīrṇamiva vā cittādotkīrṇamiva vā dṛśaḥ || 2 ||  
168822  
168823 utkīrṇaṃ ṭaṅkacchedādīnā śīlāpratimāvatprakaṭitam || 2 ||  
168824  
168825 praphullamiva vṛkṣebhyaḥ sargaḥ pūrvamivotthitaḥ |  
168826 taraṅgajālaṃ rodho'bdheriva vā kacaṇaṃ dṛśāṃ || 3 ||  
168827  
168828 pūrvamutthitaḥ pūrvasiddha eva na tadānīmutpanna iti bhāta ityarthaḥ | rodhaḥ kūlaṃ  
168829 tatsaṃnihitādabdhestarāṅgajālamiva | dṛśāṃ netrāṇāṃ  
168830 keṣaṇḍrakadvicandrādibhāvena kacaṇamiva vā || 3 ||  
168831  
168832 nabhastalādivāyāṃ kakubbhya iva cāgatam |  
168833 parvatebhya ivotkīrṇaṃ bhūmeriva samutthitam || 4 ||  
168834  
168835 būmeḥ samutthitaṃ kuḍyavalmikādiva || 4 ||  
168836  
168837 hṛdayādiva niṣkrāntaṃ saṃpraviṣṭamivāmbudaiḥ |  
168838 prasūtamiva vṛkṣebhyo jātaṃ vā sasyavadbuvaḥ || 5 ||  
168839  
168840 ambudairnabhasi saṃpraviṣṭamiva sasyavadvirūpapariṇāmena || 5 ||  
168841  
168842 aṅgebhya iva niryātaṃ samutkīrṇamivendriyaiḥ |  
168843 paṭādiva prakaṭitaṃ mandirādiva nirgatam || 6 ||  
168844  
168845 ṭaṅkasthānīyairindriyairdikṣu samutkīrṇaṃ ullekhanena niṣpāditamiva prasāritamiva vā |  
168846 paṭātprikaṭitaṃ citramiva || 6 ||  
168847  
168848 kuto'pyāgatya patitamudḍiya gaganādiva |  
168849 upāyanaṃ pare loka gṛhītamiva vā bhavaḥ || 7 ||  
168850  
168851 rājñāṃ prajābhirāhṛtamupāyanamiva | iha loka saṃcitaṃ puṇyaṃ pare loka  
168852 phalabhāvenopasthitamiva | bhuvaḥ khananādyupāyairgṛhītaṃ nidhānamiva vā || 7 ||  
168853  
168854 prasūnaṃ brahmavṛkṣasya taraṅgamiva vāmbudheḥ |  
168855 anutkīrṇaprakaṭānāccitstambhe cāruputrikā || 8 ||  
168856  
168857 brahmalakṣaṇasya vṛkṣasya prasūnamiva kālenopanītaṃ | utkīraṇaṃ vinaiva prakaṭanaṃ  
168858 yasyāstathāvidhā śālabhañjikā || 8 ||  
168859  
168860 ākāśaṃnmayānantakuḍyamākāśapattanam |  
168861 mano matto gajamayo mithyā jīvasya jīvitam || 9 ||  
168862



168863 ākāśalakṣaṇamṛdvikārabhūtamānantamasamkhyātamaṁ kuḍyam | manaso  
168864 mataṁgajamayo vilāsaḥ | jīvitamaṁ sarvasvam || 9 ||  
168865  
168866 abhittikamarāṅgaṁ ca vicitraṁ citramambare |  
168867 śambareśasya sarvasvamavidyākhyasya kasyacit || 10 ||  
168868  
168869 śambaramāyā tatra īśasya samarthasya avidyākhyasya kasyacidaindrajālikasya  
168870 māyāsarvasvam || 10 ||  
168871  
168872 mahārambhaṁ sthiraṁapi deśakālavivarjitaṁ |  
168873 nānāḍhyamapi cādvaitaṁ nānātmāpi na kiṁcana || 11 ||  
168874  
168875 deśakālasaukṣmye'pi vistāraceratvadārśanāddeśakālavivarjitaṁ || 11 ||  
168876  
168877 gandharvapuraḍṣṭāntasyāpyavastutayā samam |  
168878 jāgarāyāṁ hi kila tadbhrāntamāpyupalabhyate || 12 ||  
168879  
168880 yadbhrāntamāpi jāgarāyāmupalabhyate rajjusarpamṛgatṛṣṇodakādi tenāpi  
168881 samamityanuśajyate || 12 ||  
168882  
168883 cidbhāmātramanārabdhamāpyārabdhamiva sthitaṁ |  
168884 deśakālakriyādravyasargasamhārasamṣṛutam || 13 ||  
168885  
168886 surāsuranārādhāragarbhagarbhamanoharam |  
168887 pṛthakkoṣṭhasthabījaughasampūrṇamiva dāḍimam || 14 ||  
168888  
168889 surāsurādyupalakṣitatrailokyādhārairgarbhāistadgarbhaisca kadalīstambhavanmanoharam |  
168890 tatrāpyavāntaragarbheṣvanantabrahmāṇḍakalpanasattvātprthakkoṣṭhasthabījaughaiḥ  
168891 sampūrṇaṁ dāḍimaphalamiva sthitaṁ || 14 ||  
168892  
168893 nadīśailavanādīsthavyomatārābhṛasaṁkulam |  
168894 gītābdhiraṇapāṭhāḍhyapavanārāvaghargharam || 15 ||  
168895  
168896 tadeva prapañcayati - nadīti | kaladhautāśilānyāyeneti bhāvaḥ || 15 ||  
168897  
168898 tato vilokitaṁ tatra tanmayā dṛśyamaṇḍalam |  
168899 yāvattameva paśyāmi grāmaṁ prāktanamāspadam || 16 ||  
168900  
168901 taṁ pūrvapraveśasvapnaḍṣṭaṁ grāmaṁ tatra prāktanamāspadaṁ gṛhaṁ ca  
168902 paśyāmi apaśyam | yāvatpurāṇipātayorlaṭ || 16 ||  
168903  
168904 tāneva sakalānbandhūmsthathāsaṁsthānaṁsthitān |  
168905 tānputrāṁstāṁ mahelāṁ ca tadeva ca tadā gṛhaṁ || 17 ||  
168906  
168907 tathāsaṁsthānaṁ prāganubhūtavayovasthāsaṁniveśastena saṁsthitāṁ | mahelāṁ  
168908 bhāryāṁ || 17 ||  
168909  
168910 tāṁ dṛṣṭvā prāktanīm grāmyāmāharadvāsanāṁ balāt |  
168911 taṭasthaṁ muhyamānāṅgamiva vicirmahārṇave || 18 ||  
168912  
168913 mahārṇave viciḥ prāktanaṁ taṭasthaṁ muhyamānaṁ vyākulaṁ svāṅgamiva sthitāṁ  
168914 prāktanīm grāmyāṁ gṛhakṣetraputrabandhvādyabhimānavāsanāṁ balādāharat  
168915 ānayadīti bandhuputramahelāgṛhaviśeṣaṇam | tatra napuṁsakamanapuṁsakena - iti  
168916 napuṁsakaśeṣe ekavadbhāvaḥ || 18 ||  
168917  
168918 athāhamabhavaṁ tatra tadāliṅganānirvṛtaḥ |  
168919 gṛhītavāśano nūnaṁ vismṛtaprāktanasmṛtiḥ || 19 ||  
168920  
168921 teṣāṁ bandhuputramehalānāmāliṅganena nirvṛtaḥ sukhitaḥ || 19 ||  
168922  
168923 bimbaṁ tattadupādatte yadyadagre'vatiṣṭhati |  
168924 yathādarśaścidādarśastathaivāyaṁ svabhāvataḥ || 20 ||  
168925  
168926 prasāṅgādavimṛṣṭavimṛṣṭacitoḥ svabhāvānprapañcayati - bimbamityādinā |  
168927 yathā prasiddha ādarśo yadyadagre'vatiṣṭhate tattatpratibimbaṁ svayamāpyupādatte tathā  
168928 cidādarśo vāsanopasthāpitaṁ yadyatpūrvamavatiṣṭhate tattadākārābhāsamuttaratra  
168929 gṛhṇātītyarthaḥ || 20 ||  
168930  
168931 yastu cinmātragagaṇaṁ sarvamityeva bodhavān |

168932 dvaitena bodhyate neha so'ngah tiṣṭhati kevalaḥ || 21 ||  
 168933  
 168934 vimṛṣṭacitastu nāyaṃ svabhāva ityāha - yastviti | saḥ vāsanāmayena dvaitena  
 168935 pratibimbagrahaṇādīnā naiva bodhyate | yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ |  
 168936 iti bhagavaduktanyāyāditi bhāvaḥ | bādhyate iti vā pāṭhaḥ || 21 ||  
 168937  
 168938 na naśyati smṛtirasya vimalā bodhaśālinī |  
 168939 ayaṃ dvaitapiśācastaṃ manāgapi na bādhyate || 22 ||  
 168940  
 168941 tadevāha - neti || 22 ||  
 168942  
 168943 yeśāmbhyāsayogena sādhusacchāstrasaṃgamaiḥ |  
 168944 udeti bodhadhīrbhūyo yā vismarati nodayam || 23 ||  
 168945  
 168946 yā bodhadhīruditā cetpunaḥ svodayaṃ na vismaratyeva | sadaiva brahmānusaṃdhānātmanā  
 168947 āste ityārthaḥ || 23 ||  
 168948  
 168949 aprauḍhā me tadā sāsīdbodhadhīryā tayā hatā |  
 168950 adya śaknoti me buddhiṃ hantaṃ ka iva durgrahaḥ || 24 ||  
 168951  
 168952 tarhi tattvavittvaṃ kathaṃ tadā vyāmūḍhastatrāha - aprauḍheti | yā aprauḍhā  
 168953 dhīstayā bandhvādivāsanayā hatā tarhīdānīmapi te bodhadhīraprauḍhaiva netyāha -  
 168954 adyeti | durgraho durvāsanāpracayaḥ || 24 ||  
 168955  
 168956 tavāpi vyādha viddhidaṃ buddhiḥ satsaṅgavarjitā |  
 168957 dvaitabodhena kaṣṭena kṛcchrācchāntimupaiśyati || 25 ||  
 168958  
 168959 he vyādha tava buddhirapi satsaṅgavarjiteti hetornedānīmeva śāntimeti kiṃtu  
 168960 vakṣyamāṇatapahkāyavṛddhimaraṇajanmāntararājyādinā kaṣṭena dvaitabodhena  
 168961 kṛcchrātsādhanābhyāsapariśramājñānamāsādyā śāntimupaiśyati || 25 ||  
 168962  
 168963 vyādha uvāca |  
 168964  
 168965 evametanmune satyaṃ pāvanaistvad vibodhanaiḥ |  
 168966 idṛśairapi me buddhirna viśrāmyati satpade || 26 ||  
 168967  
 168968 munyuktamanumodamāno vyādha uvāca - evametaditi || 26 ||  
 168969  
 168970 syādīdṛśamatho na syāditi saṃdehajālikā |  
 168971 naitasminsvānubhūte'pi vastunyadyāpi śāmyati || 27 ||  
 168972  
 168973 aho bata duranteyamabhyāsasudṛḍhikṛtā |  
 168974 avidyā vidyamānaiva yā śāntaiva na śāmyati || 28 ||  
 168975  
 168976 avidyamānaiveti sadā śāntaiva na śāmyati || 28 ||  
 168977  
 168978 satsaṅgataiḥ padapadārthavibuddhabuddheḥ  
 168979 sacchāstrasatkramavicāramanoharāṅgaiḥ |  
 168980 abhyāsataḥ praśamameti jagadbhramo'yaṃ nānyena kenacidapīti viniścītirme || 29 ||  
 168981  
 168982 satsaṅgavarjiteti yaduktaṃ tadapyānumodamāna āha - satsaṅgatairiti | sacchāstraṃ  
 168983 san kramo gurusampradāyo vicāraścetyādinā manoharāṅgaiḥ satsaṅgamaiḥ prasūtā yā  
 168984 padapadārthavekabuddhistadabhyāsataścotpannāttattvabodhādbhūmikākrameṇāyaṃ  
 168985 jagadbhramaḥ praśamameti | anyena kenacidapi na praśamametīti me viniścītirniścaya  
 168986 ityārthaḥ || 29 ||  
 168987  
 168988 ityārṣe śrīvā0 vālmī0 de0 mo0 ni0 u0 a0 vi0 śavopākhyāne svapnopalambhanaṃ nāma  
 168989 saptacatvāriṃśadadhikaśatatamaḥ sargaḥ || 147 ||  
 168990  
 168991 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 168992 svapnopalambhanaṃ nāma saptacatvāriṃśadadhikaśatatamaḥ sargaḥ || 147 ||  
 168993  
 168994 pdf 336, p. 1422  
 168995  
 168996 aṣṭacatvāriṃśadadhikaśatatamaḥ sargaḥ 148  
 168997  
 168998 vyādha uvāca |  
 169000

169001 evaṃ cettanmunisreṣṭha satyatāsatyatā katham |  
 169002 sthitaḥ svapnadṛśā caiṣa sumahānsaṃśayo mama || 1 ||  
 169003  
 169004 svapnāsatyatvasatyatvaheturatra nirūpyate |  
 169005 jāgratsvapnasuṣṭyaikyam citsārvātmyaikyāśuddhiyuk ||  
 169006  
 169007 yadi vāsanānusāri cidvedanameva svapno jāgracca svapnaviśeṣa evetyevaṃ  
 169008 cetsiddhāntastarhi kaścitsvapna uṣasi dṛṣṭagajārohaṇādirlābhādiphalasūcakatvātsatyaḥ  
 169009 | anyastu araṇyagamanabhramaṇādiḥ phalādarśanādasatya iti svapnadṛśau  
 169010 satyatāsatyate kathamupapadyete | evaṃ hairaṇyagarbhamānorahitaḥ  
 169011 sargo'rthakriyāsamarthatvātsatyaḥ asmadliastvasatya iti jāgrajjagatyapi eṣa saṃśayaḥ  
 169012 sumahānmama sthitaḥ | adhiṣṭhānacitsatyatayādhyaste satyatā svatastvasatyatā  
 169013 cobhayatrāpi tulyaiva cedvaiṣame koheturiti bhāvaḥ || 1 ||  
 169014  
 169015 muniruvāca |  
 169016  
 169017 deśakālakriyādravyairyaṃ saṃvinnīścitoditā |  
 169018 kākātāliyavadbhāti sā satyasvapnanāmikā || 2 ||  
 169019  
 169020 yā svapnasaṃvit svapneśvarisānnidhyādideśe pratyūṣādikāle  
 169021 devatārādhana tapovratādikriyābhirhaviṣyakuśāstaraṇādidravyaiśca  
 169022 śāstrādipramāṇairavaśyamīdṛśasvapnasyedṛśaṃ phalaṃ bhavatyeveti niścītā  
 169023 udeti sā saṃvit kākātāliyaphalakaśakunādivadavaśyamuttarakāle  
 169024 phalalābhātsatyasvapnanāmikā bhavati || 2 ||  
 169025  
 169026 maṇimantrauṣadhidravyaḥ kvacidavyabhicāriṇī |  
 169027 kvacitsavyabhicārā citsatyasvapnābhidhā smṛtā || 3 ||  
 169028  
 169029 maṇimantrādinimittairjāyamānā tu tadyogye puruṣe avyabhicāriṇī ayogye tu  
 169030 savyabhicārāpi śāstramaryādānatilāṅghanādubhayatrāpi satyasvapnābhidhaiva  
 169031 smṛtetyarthaḥ || 3 ||  
 169032  
 169033 satyasvapnasthitirlokeṣvīdṛgṛpā yadā sthitā |  
 169034 tadaiśā kākātāliyanāyādanyā na labhyate || 4 ||  
 169035  
 169036 tatrobhayatrāpi kākātāliyanāya eva śaraṇaṃ na dṛṣṭaṃ niyāmakam  
 169037 kiṃcinnarūpayituṃ śakyamityāśayenāha - satyete || 4 ||  
 169038  
 169039 yaṃ yaṃ niścayamādatte saṃvitsvadṛḍhaniścayā |  
 169040 tathā tathā bhavatyēṣā phalayuktasvabhāvataḥ || 5 ||  
 169041  
 169042 hiraṇyagarbhādisaṃvittu  
 169043 prāktanopāsanāparipākajātavātsatyasaṃkalparūpadṛḍhaniścayā satī yaṃ yaṃ  
 169044 niścayamādatte tathā tathā bhavatyevetyāha - yaṃ yamiti |  
 169045 prāktanopāsanaphalaprayuktasvabhāvataḥ || 5 ||  
 169046  
 169047 tameva niścayaṃ tvasyā anyāḥ pratinihanti cet |  
 169048 tatrāsau niścayaḥ prauḍhaḥ sa kathāṃ lakṣyabhāgbhavet || 6 ||  
 169049  
 169050 sāpi anyadiyatadviruddhasatyasaṃkalpena kuto na pratihanyate tatrāha - tameveti |  
 169051 tasyāstaṃ sargādiniścayamanyāḥ pratinihanti cettatra prāktanopāsanākāle prauḍho  
 169052 jagatsnaṣṭāhamiti niścayaḥ prayānakāla udbhūtaḥ taddhaitallokajideva  
 169053 ityādiśrutisiddhasvalakṣyaphalabhāk kathāṃ bhavet | atastadavirodhenaivānyeṣāṃ  
 169054 siddhānāṃ saṃkalpa udeti na tadviruddha iti bhāvaḥ || 6 ||  
 169055  
 169056 na bahirnantare santi padārthāḥ kecana kvacit |  
 169057 saṃvidekā jagadrūpairyathecchati tathā sthitā || 7 ||  
 169058  
 169059 tathā ca saṃvitsvātantryamapratihatamevetyāha - neti || 7 ||  
 169060  
 169061 svapno'yaṃ satya ityantarniścayena tathoditā |  
 169062 tathaivāśu bhavatyēṣā saṃśayātsaṃśayaṃ vrajet || 8 ||  
 169063  
 169064 śāstrādipramāṇakṛtaniścayena | śāstrādipramāṇasaṃśayāttu phalasaṃśayaṃ  
 169065 prāpnuyāt || 8 ||  
 169066  
 169067 anyato'pi phalaṃ prāptaṃ asvapnasatyatvakalpanāt |  
 169068 svapnena sūcitamidaṃ phalamityeva vettyayaṃ || 9 ||  
 169069

169070 kākātālīyavaditi yaduktaṃ tadupapādayati - anyata iti || 9 ||  
169071  
169072 sarva eva nijayā jagattraye saṃvidātīsayitā dṛḍhā api |  
169073 kālato vyabhicaranti deśato yatnataśca cirato'cireṇa vā || 10 ||  
169074  
169075 evaṃ jāgratprasiddhaghaṭādisaṃvido'pi kākātālīyā eva tadviṣayeṣvapi  
169076 deśakālabhedenānyathābhāvadārśanādityāha - sarva eveti | nijayā  
169077 tattatpuruṣasaṃvidā atīsayitāścira-pariśīlitā arthakriyādinā  
169078 dṛḍhīkṛtaghaṭādisvabhāvā api sarva eva bhāvā deśataḥ kālataśca  
169079 mudgaraprahārādiyatnataścānyathābhāvamāpadyamānāḥ pūrvanīścitaṃ svabhāvaṃ  
169080 vyabhicaranti || 10 ||  
169081  
169082 sargādāveva cidvyoma bhānamapratighaṃ jagat |  
169083 vastusattāṃ cidevāto yatheṣṭaṃ tanute tanuḥ || 11 ||  
169084  
169085 cittu svasvabhāvaṃ na vyabhicaratītyavyabhicāryapratighasvabhāvā saiva satyā  
169086 asatyasapratighajagadveṣaṃ dhatta iti rāddhānta ityāha - sargādāviti || 11 ||  
169087  
169088 cinmātraṃ varjayitvaikaṃ brahmānyatsarvadākhilam |  
169089 viddhi satyamasatyaṃ ca niyatānīyataṃ sthitam || 12 ||  
169090  
169091 ata eva cinmātraṃ satyaikānīyatamanyattvanīyatasattvamityāha - cinmātramiti || 12 ||  
169092  
169093 yasmādbrahmaiva sarvātma sadekameva netarat |  
169094 tasmātkiṃ nāma tatsatyaṃ kimasatyaṃ ca vā bhavet || 13 ||  
169095  
169096 yasmātsadbrahmaikameva sarvātmakaṃ tasmāttadatiriktaṃ satyamasatyaṃ vā kiṃ bhāvayet  
169097 | na kiṃcidityarthaḥ || 13 ||  
169098  
169099 ataḥ svapnaḥ kvacitsatyaḥ kvaciccāsatya eva vā |  
169100 abuddhānāṃ prabuddhānāṃ nāsadrūpo na sanmayāḥ || 14 ||  
169101  
169102 evaṃ vicāre svapno'pi kvacitkadācitsatyaḥ kvacittkadācidasatyo'pi saṃvidātmanā  
169103 satyastadanyarūpeṇāsatyaścetyāha - ata iti || 14 ||  
169104  
169105 saṃvidbhrāntirīyaṃ bhāti jagannāmnī svarūpiṇī |  
169106 svayaṃ ca bhrāntirasmīti vādinī kātra niścītā || 15 ||  
169107  
169108 svarūpiṇī ākāravatī | niścītā yathārthā || 15 ||  
169109  
169110 citireva cirāyedaṃ cittaṃ cimacimāyate |  
169111 yadātmānyeva salilaṃ dravavattadidaṃ jagat || 16 ||  
169112  
169113 cittaṃ bhūtveti śeṣaḥ | yaccimacimāyate sābhāsaṃ spandate tadevedaṃ jagat || 16 ||  
169114  
169115 yathā svapnaṃ samālokyā suṣuptamanubhūyate |  
169116 tathā jāgratsamālokyā nidrā samanubhūyate || 17 ||  
169117  
169118 jāgratsvapnasuṣuptayo ghaneṣaddrutaghr̥tavadabhinna evetyupapādayituṃ bhūmikāṃ  
169119 racayati - yatheti | nidrā svapnaḥ || 17 ||  
169120  
169121 atastvaṃ jāgradevedaṃ svapnaṃ viddhi mahāmate |  
169122 svapnaṃ ca viddhi jāgrattvamekametadajaṃ dvayaṃ || 18 ||  
169123  
169124 astvevaṃ kiṃ tatastatrāha - ata iti | yathā ghaṇaṃ  
169125 ghr̥tameveṣadvilīnamīṣadvilīnameva punardhanatāmāpadyata iti ghr̥tābhedaḥ  
169126 pratyabhiññānāttadvadityarthaḥ || 18 ||  
169127  
169128 vyomaivācetyacinmātrabhānamekamidaṃ tatam |  
169129 jāgratsvapnasuṣuptyākhyāḥ paryāyaraṇā iha || 19 ||  
169130  
169131 evaṃ cāvidyāvṛttacinmātrarūpā suṣuptirevaikā ghr̥tavatsarvadā draṣṭavyā | tasyā eva  
169132 sarve nāmarūpabhedāḥ paryāyaraṇā itiphalitamityāha - vyomaiveti || 19 ||  
169133  
169134 neha nāmāsti niyatirna cānīyatirasti ca |  
169135 niyatyanīyatī brūhi kīdṛṣe svapnasamvidi || 20 ||  
169136  
169137 svapnādeḥ phalanīyatyanīyatī api na tataḥ pṛthak sta ityāha - neheti | mithyātvādapi te  
169138 pṛthaṅ na sta ityāha - niyatyanīyatī iti || 20 ||

169139  
 169140 yāvadbhānaṃ kila svapne tāvatsaiva niyantraṇā |  
 169141 sa eva saṃvidbhānasya kuryānniyamanaṃ muniḥ || 21 ||  
 169142  
 169143 ajñānāvṛtā cidaniyantritā jāgratsvapnau | śramādinimittaniyantritā suṣuptiḥ |  
 169144 prayatnaniyantritā tu samādhiḥ | ajñānanāśe saiva muktiḥ | evaṃ sati jāgrannirodhena  
 169145 manovyāpāramātrarūpe svapne yāvatkālaṃ bhānaṃ tāvatsaiva cito  
 169146 bāhyappravṛttiniyantraṇāśokāntaram | yāvacca saṃvidbhānasya niyantraṇā  
 169147 tāvatsusuṣptau sa ātmaiva sarvaśokāntaram | evaṃ jñātvā  
 169148 munirviśokasamādhisukhaviśrāntyarthī niyamanameva kuryādityarthaḥ || 21 ||  
 169149  
 169150 svacchandaṃ vātalekhāyāḥ sphurantyāḥ saṃvidastathā |  
 169151 akāraṇakamevāṅga niyatiḥ keva kiḍṛśī || 22 ||  
 169152  
 169153 nanu na saṃvinniyantuṃ śakyā tasya vātalekhāyā iva  
 169154 svapnādyākārasphuraṇaniyaterityāśaṅkyāha - svacchandamiti | na  
 169155 tāvadviśayākārasphuraṇaṃ saṃvidaḥ svabhāvaḥ | suṣuptāvadarśanāt | na ca svapne  
 169156 tathā sphuraṇe kāraṇāntaram nirūpayituṃ śakyam yannibandhanā niyatiḥ syāditi kā  
 169157 niyatiḥ kiḍṛśī vetyarthaḥ || 22 ||  
 169158  
 169159 athākārādi yannāma kalpyate kāraṇaṃ vidaḥ |  
 169160 tadakāraṇakaṃ sargaḥ syādananyanna vai citeḥ || 23 ||  
 169161  
 169162 nanu bāhyaghaṭapaṭādyākāra eva svasaṃbandhe saṃvidaḥ svākāratāyāṃ kāraṇaṃ  
 169163 kalpyate tatrāha - atheti | bhavedevaṃ yadi sarge kiṃcidanyatkāraṇaṃ nirūpayituṃ  
 169164 śakyeta | yadā tu prāguktayukteḥ sargaḥ akāraṇakastadā citerananyadākārādi citeḥ  
 169165 kāraṇaṃ na syādevetyarthaḥ || 23 ||  
 169166  
 169167 etāvatyeva niyatiratra yannāma yadyathā |  
 169168 yāvatprasphuritaṃ bhānaṃ tattathā na tadanyathā || 24 ||  
 169169  
 169170 tarhi kiṃ sarvāpi niyatirbhagnā netyāha - etāvatyeveti | yā citiriyadā yathā sphurati  
 169171 tadvastu tadā tathā pāramārthikaṃ vyāvahārikaṃ prātibhāsikaṃ veti  
 169172 niyatiriyāvadvyavahāramastyevetyarthaḥ || 24 ||  
 169173  
 169174 kadācitsatyatā svapne kadāciccāpyasatyatā |  
 169175 abhāvānniyatereva kākatāliyameva tat || 25 ||  
 169176  
 169177 svapnasatyatāniyatistu yathāśāstratvena sarvatreti kākatāliyavadityuktamevetyāha -  
 169178 kadāciditi || 25 ||  
 169179  
 169180 yatsvenaivātmanā bhāti maṇimantrauśadhātmanā |  
 169181 yannāma niyataṃ tattu jāgratyapi hi ḍṛśyate || 26 ||  
 169182  
 169183 maṇimantrauśadhātmanā prayuktasatyatāniyatistu jāgratpratyaye'pi sametyāha - yaditi ||  
 169184 26 ||  
 169185  
 169186 jāgratsvapnaśca cidbhānamātramevānyatātra kā |  
 169187 jāgrati svapnanagare vedanātsadṛśātmakam || 27 ||  
 169188  
 169189 ata eva jāgratsvapnayościnmātratvādbhedā ukta ityāha - jāgraditi |  
 169190 tayorvedyasvarūpaṃ vedanasvarūpaṃ vānubhavatastulyamevetyāha - jāgratīti || 27 ||  
 169191  
 169192 jāgranna saṃbhavatyeva yajjāgraditi śabditam |  
 169193 svapna eva jagadrūpaṃ nirnidrasyaiva cātmanaḥ || 28 ||  
 169194  
 169195 ata eva nirnidra ātmani dvayorapi vyabhicārādasattvamevetyāha - jāgraditi dvābhyām ||  
 169196 28 ||  
 169197  
 169198 svapno vā nāma nāstyeva yaḥ svapna iva śabditam |  
 169199 suptāsuṣptaikarūpasya brahmaṇo bodharūpatā || 29 ||  
 169200  
 169201 jāgratsvapnādayo vaite na kecana kadācana |  
 169202 ḍṛśyaṃ paśyati sattāśu mṛtibhrānteranantaram || 30 ||  
 169203  
 169204 evaṃ sati nirnidrasya suṣuptirapi nāstyevetyāśayenāha - jāgraditi |  
 169205 evamātyantikadṛśyādarśanarūpā ātmocchedādirūpā vā mṛtirapi nāstyevetyāha ##-  
 169206  
 169207 yathānavarataṃ kālamanantaṃ sikarormayaḥ |

169208 ta evānyavadabhrāsāavadananyāḥ sphurantyalam || 31 ||  
169209  
169210 abhnavat digbhrame āśā diśastadvacca ananyāsta eva anyavatsphuranti | ananyā iti  
169211 bahuvrīhiḥ || 31 ||  
169212  
169213 tathānanye pare sargāḥ sphurantyasphuritā api |  
169214 śilākośāntalekhāvajjāgratsvāpādi tatra kim || 32 ||  
169215  
169216 jāgratsvapnasusuptaturyakavapuḥ sākāratāvarjitaṃ sarvākāramapi vyatītakalanaṃ  
169217 sargaṃ śarīraṃ dadhat |  
169218 vyāptaṃ cidvapuṣā tathāpi suśiraṃ sūnyena dṛśyātmanā cinmātraṃ khamidaṃ  
169219 manāgapi nabhomātrāna bhinnaṃ punaḥ || 33 ||  
169220  
169221 idamātmasvarūpaṃ jāgratsvapnasusuptavapustadviruddhaturyakavapuṣca tathā  
169222 sākāratāvarjitaṃ sarvākāramapi vyatītakālakalanaṃ sargātmakakālaparicchinnaśarīraṃ  
169223 dadhadapi sūnyenaivānena cidvapuṣā sūnyenaiva dṛśyātmanā khātmakameva  
169224 suśiraṃ sūnyaṃ vyāptaṃ tathāpi punaridaṃ cinmātraṃ khamākāśātmakaṃ  
169225 nabhomātrādrūpānmanāgapi bhinnaṃ netyārthaḥ || 33 ||  
169226  
169227 sākāśānilavahnivāridharaṇīlokāntarāmbhodharaṃ sargādāvapi  
169228 kāraṇānanubhavāccittātmakaṃ kevalam |  
169229 nāmnā varjitameva bodhavapuṣā saṃyuktamevāntataḥ śuddhaṃ vedanamātrameva  
169230 sakalaṃ dṛśyaṃ na vastvantaram || 34 ||  
169231  
169232 kiṃ ca sakalamākāśādibhūtabhautikasahitaṃ dṛśyaṃ jagatsargādāvapi  
169233 kāraṇasyānyasya pramāṇairananubhavātkevalaṃ hairaṇyagarbhacittātmakaṃ | tathā ca  
169234 cittātmakasya manorājyagatasya nāmarūpābhāvānnāmnā varjitameva | bodhavapuṣā  
169235 manaḥsākṣiṇā saṃyuktameva | antato manovilaye śuddhaṃ vedanamātrameva na  
169236 vastvantaramityārthaḥ || 34 ||  
169237  
169238 ityārṣe śrīvā0 vālmī0 de0 mo0 nirvā0 u0 avi0 vi0 śa0 svapnanirṇayo  
169239 nāmāṣṭacatvāriṃśadadhikaśatatamaḥ sargaḥ || 148 ||  
169240  
169241 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
169242 svapnanirṇayo nāmāṣṭacatvāriṃśadadhikaśatatamaḥ sargaḥ || 148 ||  
169243  
169244  
169245 ekonapañcāśadadhikaśatatamaḥ sargaḥ 149  
169246  
169247 vyādha uvāca |  
169248  
169249 anantaram mune brūhi tattattvaṃ jāgatasya te |  
169250 kiṃ vṛttamuruvṛttāntaśatanirvāṇasaṃsrteḥ || 1 ||  
169251  
169252 iha tatsvapnavṛttānte gṛhāgatamunermukhāt |  
169253 bahūnāṃ tulyaduḥkhādinimittaṃ śrutamīryate ||  
169254  
169255 he mune prāṇidehe pralayādibhiruruvṛttāntaśataih saha nirvāṇāḥ saṃsrṭayoyasya  
169256 tathāvidhasya te gṛhe bhāryābandhvādisahavāsānantaram tatrānubhūyamānasya  
169257 jāgatasya vṛttāntasya saṃbandhi kiṃ vṛttaṃ tattattvaṃ brūhītyanvayaḥ || 1 ||  
169258  
169259 muniruvāca |  
169260  
169261 tataḥ śṛṇu tadā sādho tasmimstaddhṛdayaujasi |  
169262 apūrva eva vṛttāntaḥ ko vṛtto vṛttasasṛha || 2 ||  
169263  
169264 he vṛttasasṛha he sādho tataḥ paraṃ tasya prāṇino hṛdayaujasi apūrva eva yo  
169265 vṛttānto vṛttastaṃ śṛṇu | ya ityarthe ka iti prayogaḥ praśnānuvādārthaḥ || 2 ||  
169266  
169267 tathā mama ca tatrasthavisṛtātmacamatkrteḥ |  
169268 abhyavartata vai kālo ṛtusaṃvatsarātmakaḥ || 3 ||  
169269  
169270 kalatrarañjitamatermama varṣāṇi ṣoḍaśa |  
169271 tatra tāni vyatītāni gṛhasthāśramato'mateḥ || 4 ||  
169272  
169273 amateḥ ātmamananaśūnyasya || 4 ||  
169274  
169275 kadāciccājagāmātha gṛhamugratapā mama |  
169276 munirmānyo mahābodho budho'tithitayā tathā || 5 ||

169277  
169278 kadācidbudho muniratithitayā mama gṛhamājagāma | tathetyuttarānvayi || 5 ||  
169279  
169280 so'tra saṃpūjitastuṣṭaḥ suptavānmuktavāṃstataḥ |  
169281 idamaṅga mayā prṣṭo vimṛśya janatākramam || 6 ||  
169282  
169283 ārthāt kramātpūrvaṃ bhuktavāṃstataḥ suptavān | janatā janasamūhastasyāḥ  
169284 samānasukhaduḥkhāgamakramam vimṛśya vicintya || 6 ||  
169285  
169286 bhagavanbhūribodho'si jānāsi jagato gatīḥ |  
169287 yasmādadṛṣṭakrodho'si sukhe gṛhṇāsi no ratim || 7 ||  
169288  
169289 sukhe viśayasukhalave ratimāsaktim || 7 ||  
169290  
169291 sukhaduḥkhānyupāyānti karmabhiḥ karmaśālinām |  
169292 śubhāśubhaiḥ śaratkāle sasyānīva phalārthinām || 8 ||  
169293  
169294 samamevāśubhaṃ karma kimimāḥ sakalāḥ prajāḥ |  
169295 kurvantyāsāṃ yadā yānti doṣāḥ sarvādayaḥ samam || 9 ||  
169296  
169297 āsāṃ janatānām sarvānbhakṣyābhakṣyān ādayanti bhojayantīti sarvādayo  
169298 durbhikṣādidoṣāḥ samameva yadā yānti tatra nimittabhūtamaśubhaṃ karma kiṃ  
169299 samameva kurvanti || 9 ||  
169300  
169301 durbhikṣāvagrahotpātaṃ sarvādi samameva kim |  
169302 janajālasya phalati samānā kasya duṣkriyā || 10 ||  
169303  
169304 yatsamameva pravartate tatkiṃ kasya duṣkriyā samānā | sarveṣāṃ  
169305 yugapattadanukūladuṣkarmācaraṇāprasiddherityarthaḥ || 10 ||  
169306  
169307 ityākarmaṇya samālokyā smayamāna ivonmanāḥ |  
169308 sa uvāca vaco vandyamamṛtasyandasundaram || 11 ||  
169309  
169310 smayamāno vismayavānivoronmanā iṣaddhasanniti vā || 11 ||  
169311  
169312 anyamuniruvāca |  
169313  
169314 sādho sādhu viviktāntaḥkaraṇe yattu kāraṇam |  
169315 sadvāsadvāsya dṛśyasya kasmājjānāsi kathyatām || 12 ||  
169316  
169317 nāsyā saṃśayaḥ sarvasaṃśayabījamajñānamanirasya samādhātuṃ śakya ityabhipretya  
169318 tadarthamātmataṭṭvaṃ dṛśyamithyātvaṃ ca vyutpādayituṃ sa munirmāṃ papraccha ##-  
169319 yatkāraṇam sadvā asadvā sādhu jānāsi tatkasmājjānāsi kathyatām | tvayā jānāsīti  
169320 nirdiṣṭātpramātuḥ pṛthakkr̥tya sākṣiṇaḥ śuddhasya praśnaviśayatvadyotanārthaṃ  
169321 kasmāditī hetupañcamyā nirdeśaḥ || 12 ||  
169322  
169323 saṃsmarātmānamakhilam kastvaṃ kveha sthito'si ca |  
169324 kvāhaṃ vā kimidaṃ dṛśyaṃ kiṃ sāraṃ kiṃcīdeva ca || 13 ||  
169325  
169326 tatra vivekāśamārthyāttūṣṇīmbhūtaṃ māṃ nirīkṣya saḥ prāktanasarvavṛttāntaiḥ saha  
169327 tatsākṣiṇamātmānaṃ smaretyāha - saṃsmareti | kiṃcittucchamasārameva ca kim || 13 ||  
169328  
169329  
169330 svapnamātramidaṃ bhāti kila kasmānna vetsi bho |  
169331 ahaṃ svapnanaro yatte tvaṃ svapnapuruṣopamaḥ [mameti pāṭhaḥ] || 14 ||  
169332  
169333 asāratāmeva prakaṭayati - svapnamātramiti | yadyasmāddhetoḥ || 14 ||  
169334  
169335 anākāramanākhyeyamanādyamapakalpanam |  
169336 idaṃ cinmātrakācasya kācakacyaṃ jagatsthitam || 15 ||  
169337  
169338 kācakacyaṃ kāntiviśeṣaḥ || 15 ||  
169339  
169340 rūpamidṛśamevāsya cinmātrasyāstyakṛtrimam |  
169341 sarvagasya yadetadyadyatra vetyasti tatra tat || 16 ||  
169342  
169343 tatrākṛtrimam cinmātrarūpaṃ svādhyaste yathāvedanaṃ sattvādi nirvāhayatītyāha -  
169344 rūpamiti || 16 ||  
169345

169346 sakāraṇatvakalanātsarvamasya sakāraṇam |  
 169347 akāraṇatvakalanādasya sarvamaḥkāraṇam || 17 ||  
 169348  
 169349 ata eva sarvavastūnām sakāraṇakatvādivādā api tatkalpanānusāreṇa vyavasthitā ityāha  
 169350 - sakāraṇatveti || 17 ||  
 169351  
 169352 āsām prajānām tvasmākaṁ virāḍātmā sa ātataḥ |  
 169353 vyaṁ hr̥di sthitā yasya sa cāsmaccidvasāditāḥ || 18 ||  
 169354  
 169355 samaṣṭivyaṣṭibhāvakaḥkalpanāpyasmākamasmaccidadhīnaivetyāha - āsāmiti | yasya  
 169356 prāṇino hr̥di ojasi vyaṁ sthitāḥ so'smākaṁ virāḍātmā | sa ca  
 169357 asmaccitkalpanāvasādeva virāḍbhāvamitaḥ | svakaḥkalpanayā tvanyasādhāraṇo  
 169358 vyaṣṭirevetyarthaḥ || 18 ||  
 169359  
 169360 bhaviṣyatyaparo'nyāsām virāḍātmā sa eva ca |  
 169361 kāraṇam sukhaḍuḥkhānām bhāvābhāvātmakarmanām || 19 ||  
 169362  
 169363 etatprāṇivadaparo'pi prāṇi anyāsām prajānām virāḍātmā bhaviṣyatīti sambhāvyate |  
 169364 tasmim̐stu dehe sa eva sukhaḍuḥkhādīnām bhoktṛtayā kāraṇam nānyonyatreṭi  
 169365 vyavasthitamityarthaḥ | bhāvāḥ saṁpadaḥ | abhāvā vipadaḥ | karmāṇi  
 169366 sukṛtaduṣkṛtāni teṣām || 19 ||  
 169367  
 169368 virāḍdhātuvikāreṇa viśamaspandanādinā |  
 169369 tadaṅgāvayavasyāsyā janajālasya vai samam || 20 ||  
 169370  
 169371 janānām durbhikṣāvagrahādisādhāraṇaduḥkhe tu yo yasya sthūlasamaṣṭirūpo virāḍ  
 169372 tadīyadhātuvikārabheda eva nimittamityāha - virāḍīti dvābhyām || 20 ||  
 169373  
 169374 durbhikṣāvagrahātītamāyāti śamameti vā |  
 169375 yasmādvirāḍo yā sattā sā sargasyāsyā sargatā || 21 ||  
 169376  
 169377 durbhikṣam ca avagrahaśca atītamatyayaḥ pralayaśca eteṣām samāhāro  
 169378 yathāyogamāyāti śamameti vā | tatkutastatrāha - yasmādiṭi || 21 ||  
 169379  
 169380 kākātāliyaṁvatsādho keṣucidduṣṭakarmasu |  
 169381 samam patati duḥkhādi pādapeṣvaśaniryathā || 22 ||  
 169382  
 169383 teṣām prāṇinām samānakālaparipakvaduṣṭakarmāpi tatrāstyevetyāha - kākātāliyeti  
 169384 || 22 ||  
 169385  
 169386 karmakaḥkalpanayā saṁvit svakarmaphalabhāginī |  
 169387 karmakaḥkalpanayonmuktā na karmaphalabhāginī || 23 ||  
 169388  
 169389 tādr̥śam karmāpi citaiva prākalpitaṁ cetsā tatphalabhāginī nānyathetyāha -  
 169390 karmeti || 23 ||  
 169391  
 169392 yā yā yatra yathodeti kalpanālpāthavādhikā |  
 169393 sā sā tatra tathaivāste sahetukama hetukam || 24 ||  
 169394  
 169395 sahetukakaḥkalpanā sahetukamevāste | ahetukakaḥkalpanā tvahetukamevāste || 24 ||  
 169396  
 169397 nāstyeva svapnamaye kāraṇasahakāri kāraṇādipure |  
 169398 tasmāttadanādi śivaṁ cetanamajaram param brahma || 25 ||  
 169399  
 169400 na ca sa hetukatvakalpanāmātreṇa svapne sahetukatā ghaṭāderastīti  
 169401 nirhetukajagadasiddheścinmātrameva brahma paramārthato'stītyāha - nāstyeveti || 25 ||  
 169402  
 169403 eṣa svapnabhramo nāma bhāti kaścidakāraṇam |  
 169404 kaścitsakāraṇo bhāti śūnyaḥ sadasadātmakaḥ || 26 ||  
 169405  
 169406 yataḥ sadasadātmakaḥ ata eva śūnyo mithyābhūtaḥ || 26 ||  
 169407  
 169408 kākātāliyaṁvadbhānti svapnāḥ sakalasaṁvidaḥ |  
 169409 tābhyastulyopalambhatvānnānyajjagadidaṁ tatam || 27 ||  
 169410  
 169411 svapnokto nyāyo jāgrajjagatyāpi tulyopalambhatvādeva bodhya ityāha - kākātāliyeti |  
 169412 citaḥ svapnādvā anyanna || 27 ||  
 169413  
 169414 sakāraṇatayā rūḍhamiha yattatsakāraṇam |



169415 akāraṇatayā rūḍhamiha yattadakāraṇam || 28 ||  
169416  
169417 sakāraṇatvākāraṇatvaprasiddhirapyatra svapnavadeva vyavasthitetyāha -  
169418 sakāraṇatayeti || 28 ||  
169419  
169420 kāryakāraṇamayakramoditaṃ svapna eṣa citibhānamātrakam |  
169421 jāgradākhyamahataḥ svabhāvakaṃ tena śāntamakhilaṃ paraṃ viduḥ || 29 ||  
169422  
169423 svapne kāryakāraṇamayakramoditaṃ yatsvabhāvakaṃ citibhānamātrakameveti eṣa nirṇayo  
169424 jāgradākhyasya mahataḥ sthūlaprapañcasyāpi tulya iti śeṣaḥ | tena hetunā akhilaṃ  
169425 śāntaṃ parameveti vidurbrahmavida ityārthaḥ || 29 ||  
169426  
169427 satyakāraṇakā bhāvāḥ ke te śṛṇu mahāmate |  
169428 kāraṇaṃ kiṃ svabhāvānāṃ kimihākāśakāraṇam || 30 ||  
169429  
169430 nanu sarvabhāvānāṃ satyaṃ brahmaiva kāraṇamastu | satyakāraṇakatvācca te'pi satyāḥ  
169431 santu | tathā ca kathaṃ sarva brahmaiva kathaṃ vā satyādvaitaṃ tatrāha -  
169432 satyakāraṇakā iti | he mahāmate asyāṃ śaṅkāyāmuttaraṃ te'haṃ vadāmi | tvaṃ  
169433 śṛṇu | ke te bhāvā āyusmataḥ satyakāraṇakā abhimatāḥ | kiṃ svabhāvānāṃ satyaṃ  
169434 kāraṇam | kiṃ satyasvabhāvānāṃ satyaṃ kāraṇamuta mithyāsvabhāvānāṃ | kiṃ  
169435 sajātīyānāmuta vijātīyānāṃ | ādyayorbrahmaṇo brahmaivotpadyeta na jagat | dvitīyayorna  
169436 brahmajasya satyatāsiddhirityakāraṇatvameva phalata iti kiṃ tvayā sādhitam syāt | kiṃ ca  
169437 sarveṣu kalpeṣu pṛcchāmaḥ | kimihākāśasya kāraṇam |  
169438 ādyakalpayorākāśapadavācyatāvaccchedakavailakṣaṇyāsiddhirdvitīyayostatsatyatvā##-  
169439  
169440 pṛthvyāderghanapiṇḍatvasargādeḥ kiṃ ca kāraṇam |  
169441 kiṃ kāraṇamavidyāyāḥ kāraṇam kiṃ svayaṃbhavaḥ || 31 ||  
169442  
169443 ayaṃ nyāyaḥ pṛthvyādāvapi yojya ityāha - pṛthvyāderiti || 31 ||  
169444  
169445 sargādaḥ kāraṇam kiṃ syādvāyūnāṃ tejasāṃ ca kim |  
169446 kimapāṃ vedanāmātrarūpāṇāṃ gaganātmakam || 32 ||  
169447  
169448 vedanātirekeṇa tatsvarūpānirūpaṇādvedanāmātrarūpāṇāṃ  
169449 sādhakābhāvādevāsiddhergaganātmakam śūnyam || 32 ||  
169450  
169451 piṇḍagrahe dehalābhe mṛtānāṃ kiṃ ca kāraṇam |  
169452 evameva pravartante sargāḥ prathamato'khilāḥ || 33 ||  
169453  
169454 evameva pravartante jagatyāvalayanti ca |  
169455 cakrakāṇīva nabhasi ciraśāṃprekṣaṇādṛśā || 34 ||  
169456  
169457 tasmātpariśeṣādakāraṇakā bhrāntimātrarūpā iti siddhamityāha - evameveti |  
169458 ciraśāṃprekṣaṇā cirakālamānubhavastatprayuktabhrāntidṛśā || 34 ||  
169459  
169460 evameva pravṛttena sargeṇa brahmarūpiṇā |  
169461 paścātyasvasyaiva rūpasya saṃjñāḥ pṛthvyādikāḥ kṛtāḥ || 35 ||  
169462  
169463 brahmarūpiṇā hiraṇyagarbhākṛtīṇā pṛthvyādirūpasya svasyaiva  
169464 pṛthvyādisaṃjñāḥ kṛtāḥ || 35 ||  
169465  
169466 vātaspadavadābhānti sargāḥ pūrvaṃ cidambare |  
169467 svayameva ca kurvanti dehakāraṇakalpanāḥ || 36 ||  
169468  
169469 ata eva prathamam manorājyavadatisūkṣmāściraśābhyāsenā sthūlibhūtā  
169470 dehakarmādikāraṇakalpanāḥ kurvanti || 36 ||  
169471  
169472 yadyathā kalpyate dhatte tattathā niyatirvapuḥ |  
169473 kalpitāyāściteryasmādevametanniṃ vapuḥ || 37 ||  
169474  
169475 tatrādyakalpane yadyathā kalpyate tattathā vapurniyatiḥ saṃpadyate | idaṃ ca svena  
169476 saṃkalpitapadārtheṣu svānubhavasiddhamityāha - kalpitāyā iti || 37 ||  
169477  
169478 yadyadbhānātmakam rūpaṃ prathamam cetitaṃ citā |  
169479 svato'hameva cityeva tadadyāpi tathā sthitaṃ || 38 ||  
169480  
169481 citā sargānukūlahairāṇyagarbhacitā || 38 ||  
169482  
169483 punaranyena yatnena tadutkrṣṭena saiva cit |

169484 śaktā tadanyathākartuṃ yatnena mahatā punaḥ || 39 ||  
 169485  
 169486 ādyakalpanāyā anyathābhāvastu mahatāmapī mahadbhīryatnaiḥ kadācīdeva bhavatītyāha  
 169487 - punarīti | yathā nandinahuṣādeḥ surasarpādibhāvamīti bhāvaḥ || 39 ||  
 169488  
 169489 kalpyate kāraṇaṃ yatra tatra kāraṇasāratā |  
 169490 na kalpyate vidā yatra kāraṇaṃ tadakāraṇaṃ || 40 ||  
 169491  
 169492 kvaciddugdhādaḥ dadhyādibhāvāyātāñcanakāloṣmādikāraṇaṃ kalpyate |  
 169493 vāyvāderghanadravādibhāvāya tatkalpanamāpyaśakyamītyāha - kalpyata itī || 40 ||  
 169494  
 169495 vātyāvartavadābhātamidam prathamamātataṃ |  
 169496 asadeva yathā bhātaṃ tathaivādyāpī samsthitam || 41 ||  
 169497  
 169498 tatra citāḥ acitpratibhāso na kāryaṃ kiṃtu jñeyaṃ prāthamikatvāttu idānīmapyanuvartata  
 169499 ityāha - vātyāvartavadatī || 41 ||  
 169500  
 169501 sambhūya kecana śubhāśubhamātmakarma kurvanti tasya sadṛśaṃ  
 169502 phalamāpnuvanti |  
 169503 samprāpnuvanti ca śīlāśanivacca kecidduḥkhaṃ tvakāraṇakameva  
 169504 sahasrasaṃkhyāḥ || 42 ||  
 169505  
 169506 yattu mayā pṛṣṭaṃ samamevāśubhaṃ karma kimimāḥ sakalāḥ prajāḥ | kurvanti kim itī  
 169507 tasyottaraṃ vadannupasaṃharati - sambhūyeti | kecana jīvāḥ sambhūyāpī  
 169508 śubhāśubhaṃ karma kurvanti tasya phalamāpī sambhūyaiva prāpnuvanti | kecittu  
 169509 kartṛtvābhīmānarahitatvādakartāro'pī sahasrasaṃkhyā akāraṇakameva duḥkhaṃ  
 169510 samprāpnuvanti jīvanmuktāḥ | yathā giriśikharaśīlā  
 169511 duṣkṛtamakurvāṇāpyaśanipātamanubhavatī tadvadityarthaḥ || 42 ||  
 169512  
 169513 ityārṣe śrīvā0vā0 de0 mo0 ni0 u0 avi0 vi0 śa0 kāraṇavicāro  
 169514 nāmaikonapañcāsādadhikaśatataṃ sargaḥ || 149 ||  
 169515  
 169516 itī śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 169517 kāraṇavicāro nāmaikonapañcāsādadhikaśatataṃ sargaḥ || 149 ||  
 169518  
 169519 pañcāsādadhikaśatataṃ sargaḥ 150  
 169520  
 169521 muniruvāca |  
 169522  
 169523 evaṃprakārayā yuktyā tenāyaṃ muninā tadā |  
 169524 tathāhaṃ bodhito yena gato viditavedyatāṃ || 1 ||  
 169525  
 169526 tadvākyaiḥ svātmabodho'tra tatsahasthitirātmanaḥ |  
 169527 prāgdehagamanāśakteḥ praśne dāhādi cocyate ||  
 169528  
 169529 ayamahaṃ tena muninā evaṃ prāguktaprakārayā yuktyā tathā bodhito yathā tena  
 169530 bodhanena tadaiva viditavedyatāṃ tattvajñātāṃ gataḥ || 1 ||  
 169531  
 169532 tato'sau na mayā tyaktaściraṇprārthanayā tayā |  
 169533 avasattena tatrāsau mṛtasyāpī tathaiva ca || 2 ||  
 169534  
 169535 ciraṇprārthanayā tayā bhaktyā anuvṛttyā sevayā tena vinayādiguṇakadambena ca  
 169536 vaśīkṛto'sau mṛtasya ātmavicāraśūnyatvātprāṇmṛtaprāyasyāpī mama tatra  
 169537 gṛhe tathaiva avasat | tathā coktaṃ vṛddhaiḥ - gacchatastīṣṭhato vāpī jāgrataḥ  
 169538 svapato'pī vā | na vicāraparaṃ ceto yasyāsau mṛta ucyate || itī || 2 ||  
 169539  
 169540 yenaitanmuninā proktamindūdayaśubhaṃ vacaḥ |  
 169541 so'yaṃ paśya munīśreṣṭhastava pārśve vyavasthitaḥ || 3 ||  
 169542  
 169543 tathāvidho dayālurmadupadeṣṭā muniridānīm tvatpārśvata evāstīti taṃ darśayati -  
 169544 yenetī || 3 ||  
 169545  
 169546 anenoktamanuktena mamaitanmohaghātinā |  
 169547 dṛśyapūrvāparaḥjñena yajñenevāttamūrtinā || 4 ||  
 169548  
 169549 āttamūrtinā dhṛtaśarīreṇa yajñena madīyayajñādisukṛteneva sthitena || 4 ||  
 169550  
 169551 agniruvāca |  
 169552

169553 tadākaraṇya vacastasya munervyādho'bhavattadā |  
169554 pratyakṣaḥ svapnasargaḥ kimiti khinna iva smayāt || 5 ||  
169555  
169556 tanmunervaca ākaṇya vyādhaḥ svapnasargastadupadeṣṭā muniridānīm matpratyakṣaḥ kiṃ  
169557 saṃbhāvita iti asaṃbhāvanayā vismayātkhinna iva abhavat || 5 ||  
169558  
169559 vyādha uvāca |  
169560  
169561 aho mahaccitramidaṃ mune manasi duḥsaham |  
169562 kathitaṃ me'dya bhavatā bhavatāpāpahāriṇā || 6 ||  
169563  
169564 asaṃbhāvanāmeva saspaṣṭamāha - aho iti || 6 ||  
169565  
169566 yatsvapnakathitasyeyam jāgratpratyakṣatocyate |  
169567 labhyate'pi ca tannāma veda citramidaṃ mune || 7 ||  
169568  
169569 kiṃ taccitraṃ mayā kathitaṃ tadāha - yaditi | svapne svopadeṣṭtatvena kathitasya  
169570 muneridānīm jāgratpratyakṣatā yaducyate mayā ca pratyakṣamupalabhyate tadahaṃ citraṃ  
169571 vedetyarthaḥ || 7 ||  
169572  
169573 kathameṣa mahānsvapnapuruṣaḥ sa munīśvara |  
169574 jāgratyapi sthirībhūto bhūto bālamateriva || 8 ||  
169575  
169576 bhūto vetālaḥ || 8 ||  
169577  
169578 evamāścryamākhyānamucyatām me yathākramam |  
169579 kutaḥ kasya kimetadvā paramo hi sa vismayaḥ || 9 ||  
169580  
169581 evaṃvidhamāścaryamidamākhyānaṃ me yathākramaṃ saṃpūrṇamucyatām | idaṃ  
169582 svāpnapuruṣasyedānīm darśanaṃ kuto nimittātkasya vedaṃ darśanaṃ kiṃ vā svapno  
169583 jāgradvā || 9 ||  
169584  
169585 muniruvāca |  
169586  
169587 tataḥ śṛṇu mahābhāga vṛttaṃ citraṃ kimatra me |  
169588 kathayāmi samāsenā sahasā māṃ kuru tvarām || 10 ||  
169589  
169590 anenaitattadā tatra varṇitaṃ bodhanāya me |  
169591 budho'hamabhavaṃ cāśu mahato'sya tayā girā || 11 ||  
169592  
169593 anena tvatpārśvasthena muninā || 11 ||  
169594  
169595 tata etadgirā pūrvaṃ svasvabhāvaḥ smṛto mayā |  
169596 avadāto'vadātena nabhaseva tapātyaye || 12 ||  
169597  
169598 pūrvaḥ anādisiddhasanmātrasvabhāvaḥ | tapātyaye māghamāsātyaye | himātyaya iti yāvat  
169599 || 12 ||  
169600  
169601 aho nu so'hamabhavaṃ munirityuditāśayam |  
169602 ahamāsaṃ hṛdā sphītātsnāto'vasthitavismayāt || 13 ||  
169603  
169604 tatome pūrvamunibhāvo'pi smṛtibhāgata ityāha - aho iti |  
169605 avasthitādvismayāddhṛdā snāta ivārdrīkṛta āsam || 13 ||  
169606  
169607 imāṃ bhogāsthayāvasthāṃ prāpto'smyajña ivādhvagaḥ |  
169608 dhāvañchramārtirambvarthī vyarthayā mṛgatṛṣṇayā || 14 ||  
169609  
169610 tāmavasthāmanuśocati - imāmityādinā | śramaprayuktā ārtirasya  
169611 tathāvidho'dhvagaḥ puruṣo'mbvarthī san vyarthayā mṛgatṛṣṇayeva bhogāsthayā  
169612 ahamimāmavasthāṃ prāpto'smi || 14 ||  
169613  
169614 kaṣṭaṃ dṛśyopalambhena bhrāntimātrātmanā satā |  
169615 bālo vetālakeneva prājño'pi cchalito hyaho || 15 ||  
169616  
169617 aho nu citrametena mithyā~jānena valgatā |  
169618 nītaḥ sarvārthaśūnyena padaviṃ kāmimāmaham || 16 ||  
169619  
169620 athavā yaḥ so'hamapi bhrāntimātraṃ na sanmayaḥ |  
169621 tathāpi citraśatatā yannāmāsadvīḍambyate || 17 ||

169622  
 169623 athavā yaḥ so'hamiti pratyabhijñāviṣayastattāhaṃtādīḥ sopi bhrāntimātram | tathā ca  
 169624 kasya citramiti no vācyam | tathāpi yatsākṣiṇā asadrūpaṃ viḍambyate tatra citraśatatā  
 169625 astyevetyarthaḥ || 17 ||  
 169626  
 169627 nāhamasmi [nāyamasmītyapi pāṭhaḥ ||] na caiveyamidaṃ nāyamapi bhramaḥ  
 169628 |  
 169629 citraṃ sarvamidaṃ mithyā sarvaṃ ca sadiva sthitam || 18 ||  
 169630  
 169631 kimidānīm mayā kāryamiha bandhabhidāntaraḥ |  
 169632 vidyate me'ṅkuraśchedyaṃ tattāvatsaṃtyajāmyaham || 19 ||  
 169633  
 169634 bandhaṃ bhinattīti bandhabhit āntaro yo brahmākāravṛttiviśeṣaḥ so'ṅkuro vidyate  
 169635 tadapi chedyameveti tattāvatsaṃtyajāmi || 19 ||  
 169636  
 169637 āstāmetadavidyaiṣā vyartharūpā kimetayā |  
 169638 bhrāntyā bhrāntirasadrūpā tyaktaivaiṣā mayādhunā || 20 ||  
 169639  
 169640 jagadbhrāntistu avidyātvādvidyāvṛttyaivocchinnaiveti na sedānīm tyājyetyāha -  
 169641 āstāmiti || 20 ||  
 169642  
 169643 upadeṣṭā munirayameṣo'tra bhrāntimātrakam |  
 169644 brahmaivāhamivābhāti rūpametaddivābhavat || 21 ||  
 169645  
 169646 ayamupadeṣṭā munirapi ahaṃ śiṣya iva brahmaiva tathā ābhātīti na  
 169647 tyaktavyāntaramastītyarthaḥ | divā vā dṛṣṭābhrapuruṣavat || 21 ||  
 169648  
 169649 tadevaṃ tāvaduditajñānaṃ vakṣye mahāmuniṃ |  
 169650 iti saṃcintya sa munistatra prokta idaṃ mayā || 22 ||  
 169651  
 169652 uditam jñānaṃ yasmāttam guruṃ mahāmuniṃ evaṃ vakṣyamāṇaṃ svābhiprāyaṃ  
 169653 jñānaṃ vakṣye || 22 ||  
 169654  
 169655 munināyaka gacchāmi gaccharīramidaṃ nijam |  
 169656 draṣṭuṃ yacca pravṛtto'smi śarīraṃ tadapīkṣitum || 23 ||  
 169657  
 169658 tat āśramasthaṃ nijam muniśarīraṃ yacedaṃ prāṇiśarīraṃ draṣṭuṃ pravṛtto'smi  
 169659 tadapi ikṣitum bahirgacchāmītyarthaḥ || 23 ||  
 169660  
 169661 ityākarṇya sa māmāha hasanmunivarastadā |  
 169662 kutastau bhavato dehau tau sudūrataṃ gatau || 24 ||  
 169663  
 169664 tau dehau kuto bhavataḥ staḥ | yatastau dāhena bhasmībhāvātsudūrataṃ gatāviti bhāvaḥ  
 169665 ||  
 169666 24 ||  
 169667  
 169668 gacchātmanaiva vā paśya vṛttāntaṃ vṛttakovidā |  
 169669 paśya tāvadyathāvṛttaṃ dṛṣṭāntaṃ jñāsyasi svayam || 25 ||  
 169670  
 169671 ātmanā svayameva gatvā tadvṛttāntaṃ paśya vā || 25 ||  
 169672  
 169673 iti saṃcintya taṃ dehaṃ vidadāṃ bhūṣattayāśmikam |  
 169674 tyaktvā cidātmā tatprāṇātpavane yojito mayā || 26 ||  
 169675  
 169676 iti tenokte satīti śeṣaḥ | ahaṃ taṃ prāktanam dehaṃ saṃcintya tatra gantukāmena mayā  
 169677 svasaṃvidam svāpnabhūṣattayā āsmikaṃ pārthivaśarīramevāhamasmiti kalpitaṃ rūpaṃ  
 169678 tyaktvā prāṇopahitacidātmā svajīvastatprāṇāt dvārabhūtātpavanaskandhe yojitaḥ || 26 ||  
 169679  
 169680 prāktanam dehamālokyā yāvadāyāmyaham mune |  
 169681 ihaiva tāvatsthātavyamityuktvāhaṃ gato'nilam || 27 ||  
 169682  
 169683 muniṃ prati kimuktvā tvamanilaṃ praviṣṭastadāha - prāktanamiti | gataḥ praviṣṭaḥ ||  
 169684 27 ||  
 169685  
 169686 atha vātarathārūḍho gagaṇaṃ bhrāntavānaḥ |  
 169687 puṣpāmōda ivānantaṃ gatvā ca tvarayā ciraṃ || 28 ||  
 169688  
 169689 tataściraṃapi bhrāntvā yadā galabilaṃ calan |  
 169690 ahaṃ na prāptavāṃstasya kiṃcidasyāśayasthitaḥ || 29 ||

169690  
169691 tato'haṃ ciramapi bhrāntvā bahirnirgamanadvāraṃ tasya prāṇino galabilaṃ kiṃcidanyadapi  
169692 dvāraṃ na prāptavāṃstadā vātāśayasthito'haṃ khedamupāyāta iti pareṇānvayaḥ || 29 ||  
169693  
169694 tadā khedamupāyātaḥ paramaṃ punarāgataḥ |  
169695 idameva jagajjālamahamālānamātmanaḥ || 30 ||  
169696  
169697 tataḥ paramamidamevātmana ālānaṃ bandhanastambhabhūtaṃ svagrhaṃ punarāgataḥ  
169698 sanniha imamanuttamaṃ munim svagurumagre upalabdhasvāniti preṇānvayaḥ || 30 ||  
169699  
169700 ihemaṃ labdhavānagre tato munimanuttamaṃ |  
169701 prṣṭavānahamekāgrastata evamidaṃ grhe || 31 ||  
169702  
169703 idaṃ vakṣyamāṇam || 31 ||  
169704  
169705 kimetadbhagavanbrūhi pūrvāparavidāṃvara |  
169706 tvaṃ paśyasi yathāvr̥ttamuttamajñānacakṣuṣā || 32 ||  
169707  
169708 yasya dehaṃ praviṣṭo'haṃ sa ca madvapureva ca |  
169709 kva tāvubhau gatau dehau na labdhau kena hetunā || 33 ||  
169710  
169711 sa ca prāṇī || 33 ||  
169712  
169713 mayāticiramābhogi bhrāntaṃ saṃsāramaṇḍalam |  
169714 sthāvarādā''tmanaḥ kasmātprāptaṃ galabilaṃ na tat || 34 ||  
169715  
169716 ā ātmana iti cchedaḥ | ā sthāvarādātmana ābhogi viśālaṃ saṃsāramaṇḍalaṃ  
169717 bhrāntamityanvayaḥ || 34 ||  
169718  
169719 gatveti prṣṭaḥ sa munih samuvāca mahāśayaḥ |  
169720 jñāsi tatsvayaṃ kasmāditi tāmarasekṣaṇa || 35 ||  
169721  
169722 kumivāca tadāha - jñāśīti | tatpūrvasvasārīrādivr̥ttaṃ maduktopāyaṃ vinā  
169723 svayaṃ svabuddhyaiva kasmājjñāsi | tāmarasekṣaṇeti  
169724 saṃbodhanānnākṣisaundaryamātreṇa taddraṣṭuṃ śakyamiti sūcyate || 35 ||  
169725  
169726 etadālokeyasi cetsvayaṃ yogaikasaṃvidā |  
169727 tatpaśyasyeva niḥśeṣaṃ yathā karatalāmbujam || 36 ||  
169728  
169729 tarhi taddarśane ka upāyastatrāha - etaditi | yogaikāgrayā saṃvidā ālokeyasi cettattarhi  
169730 jñānacakṣuṣā etanniḥśeṣaṃ samagraṃ paśyasyeva || 36 ||  
169731  
169732 tathāpi yadi śuśrūṣā tavāsti vacasā mama |  
169733 tadidaṃ śṛṇu vakṣyāmi yathāvr̥ttamakhaṇḍitam || 37 ||  
169734  
169735 yadi madvacanenaiva śrotumicchā na draṣṭumicchā tarhi yathāvr̥ttaṃ vakṣyāmi  
169736 śṛṇu || 37 ||  
169737  
169738 tapastāmarasoṣṇāṃsuḥ kalyāṇakamalākaraḥ |  
169739 jñānābjasya harernābhirnāsti tāvadayāṃ bhavān || 38 ||  
169740  
169741 tatra svajīvatattvaṃ prathamam budhyasva tataste pūrvadehavr̥ttāntaṃ kathayiṣyāmīti  
169742 manyamāno vyaṣṭijīvabhāvamithyātvaṃ samaṣṭibhāvasyaiva satyatvaṃ trīṇi  
169743 rūpāṇītyeva satyam iti śrutidarśitanyāyamāśrityāha - tapa iti | bhavān ayaṃ  
169744 tvayānubhūyamānavyaṣṭijīvaviśeṣarūpo nāsti | kiṃtu sarvapraṇītapastāmarasānām  
169745 sukṛtābjānām phaladānena vikāsanenoṣṇāṃsuḥ sūryabhūtaḥ sarvakalyāṇānām  
169746 mānuṣānandādiprājāpatyānandāntānām sukhānām kamalākara iva samaṣṭibhūto  
169747 harerjñānasvarūpasya nābhyabjasya nābhiḥ karṇikā tadadhirūḍhasarvajīvasamaṣṭyātmā  
169748 hiraṇyagarbha evāsi || 38 ||  
169749  
169750 sa tvaṃ kadācittapasī sthitaḥ svapnadidr̥kṣayā |  
169751 kasyaciddhr̥dayaṃ jantoḥ praviṣṭaḥ puṣṭasaṃvidā || 39 ||  
169752  
169753 tarhi mama kathaṃ vyaṣṭibhāvastatraite bhrāntiviśeṣāścāgatāstatrāha - sa tvamiti |  
169754 vyaṣṭibhāvasvapnadidr̥kṣayā taśasi manorājayarūpe ālocane sthita āśrame tāpaso'bhūḥ  
169755 | tatra puṣṭyā vyaṣṭibhāvasaṃvidā paraśārīrāntaḥsvapnādikautukadr̥kṣayā  
169756 kasyacijjantorhr̥dayaṃ praviṣṭaḥ || 39 ||  
169757  
169758 yattvaṃ praviṣṭo hr̥dayaṃ tatredaṃ bhuvanatrayam |

169759 dṛṣṭavānasi vistīrṇaṃ rodasī vipulodaram || 40 ||  
 169760  
 169761 iti tvayi ciraṃ vyagre dehastasya tathāpi ca |  
 169762 sa saṃsuptākṛtiryatra sthitastatra mahāvane || 41 ||  
 169763  
 169764 ityanayā rītyā tvayi ciraṃ paraśarīrāntargatasvapnadarśanavyagre sati tava dehastathā  
 tatra  
 169765 mahāvane suptākṛtistvatpraviṣṭaḥ sa prāṇī sthitastasya deho'pi ca sa yuṣmadāśramo  
 169766 yuṣmadāśramakuṭīśahitastenaḡnīnā dagdha iti daśamaślokenānvayaḥ || 41 ||  
 169767  
 169768 lagna'gnirdhūmadhūmrābhraśāmbarāmbaraḍambaraḥ |  
 169769 valadbalaalālātacakrasūryendumaṇḍalaḥ [sphuradbala iti pāṭho  
 169770 vyākhyānukūlaḥ || || 42 ||  
 169771  
 169772 tatra mahāvane agnirlagnaḥ | tamevāgniṃ varṇayati - dhūmadhūmrābhretyādinā |  
 169773 sphuradbhirbalāccaladbhīralātacakraiḥ saṃpāditāni sūryamaṇḍalānīndumaṇḍalāni ca  
 169774 yena || 42 ||  
 169775  
 169776 dagdhābhrabhasmasaṃpūrṇadhūmābhrāsita kambalaiḥ |  
 169777 ānīlākāśadalapairiva saṃchāditāmbaraḥ || 43 ||  
 169778  
 169779 dagdhābhreṣu bhasmasaṃpūrṇairdhūmābhralakṣaṇairasita kambalairānīlānyākāśadalāni  
 169780 diśa āvaraṇena pānti tathāvidhaiḥ saṃchāditāmbaraḥ || 43 ||  
 169781  
 169782 darīgṛhavinīṣkrāntasiṃhanirhrādatarjitaiḥ |  
 169783 sphuṭaiścaṭacaṭāṣphoṭairjaḍīkṛtadigantaraḥ || 44 ||  
 169784  
 169785 jaḍīkṛtadigantaro badhirīkṛtadigantarāla jaḥ || 44 ||  
 169786  
 169787 tālītamālamālānāṃ gatānāmagnivṛkṣatām |  
 169788 pātairutpātavahnyabhrakavatkarakairghanaḥ || 45 ||  
 169789  
 169790 sarvato'gnivyāptyā agnivṛkṣatām gatānām tālītamālamālānāṃ pātaiḥ  
 169791 sphuṭatām utpātavahnivad utpātābhravacca kavatām dhvanatām karakairaiḥ kalakalairvano  
 169792 nibiḍitaiḥ || 45 ||  
 169793  
 169794 dūradeśagatairdṛṣṭasthīrasaudāmanīdhiyā |  
 169795 dravatkanakanīṣpandakuṭṭīmaṃ vyoma darśayan || 46 ||  
 169796  
 169797 vyomadravatkanakanīṣyandalīptam kuṭṭīmamiva kṛtvā pradarśayan || 46 ||  
 169798  
 169799 kaṇaistārāgaṇaṃ kāntairvyomni dviguṇatām nayan |  
 169800 vakṣaḥsthabālavanitānayanānandanandanaḥ || 47 ||  
 169801  
 169802 kaṇairvisphuliṅgaistārāgaṇaṃ dviguṇatām nayaṃstaireva kaṇairvyomni vakṣasthāyā  
 169803 jvālālākṣaṇāyā bālavanitāyā nayanānandanaiḥ kaṭākṣairnandana ānandayan || 47 ||  
 169804  
 169805 jvālādhamadhamāśabdapradhmātagaganodaraḥ |  
 169806 darīgṛhavinīṣkrāntabhrāntonnidra vanecaraḥ || 48 ||  
 169807  
 169808 ardhadagdhadravatsiṃhamṛgavyādhavihaṃgamaḥ |  
 169809 kvathatsaraḥsaritsrotorandhitogranecaraḥ || 49 ||  
 169810  
 169811 randhitāḥ pācitā ugrā vanecarā vyādhavyāghnādayo jalacarāśca yena || 49 ||  
 169812  
 169813 valajjvālājvaladbālacamāricārucañcuraḥ |  
 169814 dahyamānavanaprāṇīmedogandhāvṛtāmbudaḥ || 50 ||  
 169815  
 169816 ena kalpāgnīkalpena valgatā vanavahninā |  
 169817 sayuṣmadāśramo dagdhaḥ sarpeṇeva prasarpatā || 51 ||  
 169818  
 169819 tena varṇitaprakāreṇa vanavahninā sayuṣmadāśramo yuṣmadāśramasahitaiḥ sa te  
 169820 dehastasya prāṇino dehaśca dagdhaḥ || 51 ||  
 169821  
 169822 vyādha uvāca |  
 169823  
 169824 tatra tasyāgnidāhasya hetuḥ kaḥ prākṛto mune |  
 169825 tadvanaṃ te baṭuvarāḥ sarvaṃ naṣṭam katham saha || 52 ||  
 169826

169827 ko hetuḥ prākṛtaḥ prasaktaḥ | te baṭuvarāstvatpraviṣṭābrahmacāryādidehāḥ | saha  
169828 yugapat sarvaṃ kathaṃ naṣṭam || 52 ||  
169829  
169830 muniruvāca |  
169831  
169832 saṃkalpakamanaspaṇḍaḥ saṃkalpādikṣayodaye |  
169833 yathā heturnirāspando'cirāddhi trijagattathā || 53 ||  
169834  
169835 saṃkalpādikṣayodaye yathā saṃkalpakapuruṣamaṇḥspaṇḍo hetustathā  
169836 trijagatsaṃkalpakasya vidhāturacirātpravṛtto maṇḥspaṇḍa eva trijagaditi tatṣayodaye'pi  
169837 tathā tanmaṇḥspaṇḍa eṣa heturityarthaḥ || 53 ||  
169838  
169839 hṛdaye ca vanānte ca kṣobhākṣobheṣu kāraṇam |  
169840 yathā spaṇḍo'cirātspaṇḍastathā trijagatāmiha || 54 ||  
169841  
169842 yathā hṛdaye bhayādinā kṣobhākṣomeṣu acirātspaṇḍo hetustathā trijagatām vanānte ca  
169843 kṣobhākṣobheṣu sa eva heturityarthaḥ || 54 ||  
169844  
169845 dhātuḥ saṃkalpanagaram jagattatspaṇḍanam tviha |  
169846 prajodayakṣayakṣobhavarṣāvarṣādikāraṇam || 55 ||  
169847  
169848 brahmādimānaso'pyasya so'pyanyatra cidambare |  
169849 ityaparyavasāneyaṃ śāntaikā cinnabhogatiḥ || 56 ||  
169850  
169851 asya jagato brahmādimānaso maṇḥsamaṣṭihetuḥ so'pyanyatrānyamānase cidambare  
169852 kalpitaḥ so'pyanyatra so'pyanyatretyeṣā māyāśabalasya cinnabhaso gatiḥ  
169853 kalpanāparamparā aparyavasānā | anavasthitaivetyarthaḥ || 56 ||  
169854  
169855 citinabhasi cinnabhaḥśrīḥ kacatīti nirāmayā viduṣām |  
169856 mūrkhāṇām tu yathaiśā yādṛgvā tanmayīha na sat || 57 ||  
169857  
169858 niṣkṛṣṭadarśane tu citinabhasi cinnabhaḥśrīreva kacatīti nirāmayā viduṣām dṛṣṭiḥ |  
169859 mūrkhāṇām tvāpātadarśanarūpā eṣā dṛṣṭiryādṛgvā bhāsate tanmayyeva iha  
169860 paramārthe tu na sat | alikaiva setyarthaḥ || 57 ||  
169861  
169862 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 ni0 u0 a0 vi0 śa0 paramopadeśo  
169863 nāma pañcāśadadhikaśatatamaḥ sargaḥ || 150 ||  
169864  
169865 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
169866 paramopadeśo nāma pañcāśadadhikaśatatamaḥ sargaḥ || 150 ||  
169867  
169868  
169869 ekapañcāśadadhikaśatatamaḥ sargaḥ 151  
169870  
169871 anyamuniruvāca |  
169872  
169873 tatra te nagaram tāni gṛhāṇi taravaśca te |  
169874 kṣipreṇa śuṣkatṛṇavatsarvaṃ bhasmatvamāgatam || 1 ||  
169875  
169876 dagdhāśramatanorvahneḥ praśamo bhasmano'nilaiḥ |  
169877 varṇyate'yaṃ nayastasmātsvapne jāgaritasthitiḥ || 1 ||  
169878  
169879 na kevalamāśramādikameva kiṃtu nagarādi sarvaṃ bhasmatvamāgatam || 1 ||  
169880  
169881 tatraivaṃ bhasmatām prāpte supṭe te bhavatastava |  
169882 tanū tathātisaṃtāpavidāritamahāśile || 2 ||  
169883  
169884 tathā atisaṃtāpavidāritamahāśive tatrāśrame bhavato vartamānasya tava supṭe te dve tanū  
169885 śarīre evamuktaprakāreṇa bhasmatām prāpte ityanvayaḥ || 2 ||  
169886  
169887 sa śasāma śanairvahnirniḥśeṣikṛtakānaḥ |  
169888 paripītārṇavo'gastya ivāstaṃ samupāyayau || 3 ||  
169889  
169890 paripītārṇavo'gastya iva ādāvāṅgāramātraśeṣeṇa śasāma | tato'stamadarśanam  
169891 samāyayau || 3 ||  
169892  
169893 tasminnastaṃ gate vahnau tadbhasmeddham suśītaḥ |  
169894 dudhāva kaṇaśo vāyuraśeṣaṃ puṣparāśivat || 4 ||  
169895

169896 ādaṁ iddhaṁ paścātsuśītaṁ | vāyurdudhāva vyadhūnayat || 4 ||  
169897  
169898 tato na jñāyate nāsītkvāśramaḥ kva tanū tathā |  
169899 kva peṭakaṁ bahūnāṁ tatsvapnapūrjāgrato yathā || 5 ||  
169900  
169901 bahūnāṁ janānāṁ peṭakaṁ karaṇḍabhūtaṁ tannagaram || 5 ||  
169902  
169903 abhāvamupayāte te yadaivaṁ bhavatastanū |  
169904 svapataste bhramavataḥ saṁvideva vijṛmbhate || 6 ||  
169905  
169906 tasmātkva tadgalabilaṁ virāḍātmā sa ca kva te |  
169907 dagdho dagdhasya saujaskaḥ saujaskasyaiva dehakaḥ || 7 ||  
169908  
169909 dehadāhe'pi tadojaḥ pariśeṣamāśaṅkyāha - saujaska iti | ojaḥsahitasyaiva tasya  
169910 suptasya saujaska eva dehako dagdhaḥ || 7 ||  
169911  
169912 labdhavānāsi no tasmāddhetordehadvayaṁ mune |  
169913 anante svapnasamśārājāgratihāvatiṣṭhase || 8 ||  
169914  
169915 svapnasamśārātmake jāgratyavatiṣṭhase || 8 ||  
169916  
169917 tadevaṁ svapna evāyaṁ jāgradbhāvamupāgataḥ |  
169918 sarve vayamiha svapnapuruṣāstava suvrata || 9 ||  
169919  
169920 tathā ca jāgratsvapnayorbhedo nāstīti yatprāguktaṁ tadidaṁ darśitamityāśayenāha -  
169921 tadevamiti || 9 ||  
169922  
169923 asmākaṁ tvaṁ svapnarastava svapnanarā vyaṁ |  
169924 ayameva cidākāśaḥ sarvadātmātmani sthitaḥ || 10 ||  
169925  
169926 sarvadā avasthātraye'pyātmani advayasvasvabhāve || 10 ||  
169927  
169928 tataḥ prabhṛti saṁpanno bhavānsvapnanaro bhavan |  
169929 jāgratpratyayavāñjāgrannaro gārhashtyasusthitaḥ || 11 ||  
169930  
169931 prāk svapnanaro bhavannapi bhavāṁstataḥ prabhṛti jāgrannaraḥ saṁpanno gārhashtye  
169932 susaṁsthitaḥ || 11 ||  
169933  
169934 etatte kathitaṁ sarvaṁ yathāvṛttamaśeṣaḥ |  
169935 anubhūtaṁ sudṛśyaṁ ca dhyānenaitacca paśyasi || 12 ||  
169936  
169937 saṁdehe tvamapi dhyānena etanmaduktaṁ sarvaṁ paśyasi drakṣyasi | vartamānasāmīpye  
169938 vartamānavat || 12 ||  
169939  
169940 ityādimadhyarahito'yamanantarūpaḥ saṁvidghanaḥ kacati kāñcanatāpavatkhe |  
169941 tatphālalolavapurātmani cinmayātmā sargātmabhirvikasitairasitaiḥ sitaiśca || 13 ||  
169942  
169943 khe kāñcanamayastāpa ātapastadvat yaḥ kacati tatphālaḥ svakacanaśaktyutphālastena  
169944 lolavapuḥ saṁścinmayātmā ātmani duṣkarmaphalabhūtairasitaiḥ satkarmaphalabhūtaiḥ  
169945 sitaiścānmiśrakarmaphalabhūtairmiśraiśca vikasitaiḥ sargātmabhirbhāvaiḥ saṁvidghana  
169946 eva kacati nānya ityārthaḥ || 13 ||  
169947  
169948 ityārṣe śrīvāsiṣṭha0 vālmī0 de0 mo0 ni0 u0 avi0 vi0 śa0 abhāvadarśanaṁ  
169949 nāmaikapañcāśadadhikaśatatamaḥ sargaḥ || 151 ||  
169950  
169951 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe  
169952 uttarārdhe'bhāvadarśanaṁ nāmaikapañcāśadadhikaśatatamaḥ sargaḥ || 151 ||  
169953  
169954 dvipañcāśadadhikaśatatamaḥ sargaḥ 152  
169955  
169956 muniruvāca |  
169957  
169958 ityuktvā sa munistatra tūṣṇīm svaśayane niśi |  
169959 āśīdvismayataścāhamathāśaṁ prohyamānavat || 1 ||  
169960  
169961 svapnārthasatyatāśaṅkāṁ nivāryānyamunirmuneḥ |  
169962 iha vyādhagurutvasya hetūktimupacakrame ||  
169963  
169964 atha ahaṁ vātyayāprohyamānavadāsam || 1 ||



169965  
 169966 tataścireṇa kālena mayoktaṃ tasya sanmune |  
 169967 evaṃ svapno vibho sarvaḥ sadrūpa iti me matiḥ || 2 ||  
 169968  
 169969 sadrūpo yathārthaḥ me matirityuktyā asaṃbhāvanayā vismayo dyotitaḥ || 2 ||  
 169970  
 169971 anyamuniruvāca |  
 169972  
 169973 satsaṃbhavati yatrānyattatredaṃ saditi smayaḥ |  
 169974 yukto yatra tvetadeva sattālpaṃ tatra kā pramā || 3 ||  
 169975  
 169976 yatra yadi anyajjāgradvastu sat saṃbhavati saṃbhavet tatra tarhi idaṃ svapnādi saditi  
 smayo  
 169977 vismayo yuktaḥ syāt | yatra tu etaṃjāgraddṛśyameva sattayā alpaṃ sattālpaṃ  
 169978 mithyābhūtaṃ tatra svapne satyatāyāḥ kā pramā | sutarāṃ mithyātvamevetyarthaḥ || 3 ||  
 169979  
 169980 yathā svapnastathaivāyamādao sargo'vabhāsate |  
 169981 prthvyādirahito'pyeṣa prthvyādibhiravasthitaḥ || 4 ||  
 169982  
 169983 itthamadyatanātsvapnātsargasvapno'malātmakaḥ |  
 169984 śṛṇu puṣkarapatrakṣa mune vyādha mahāguro || 5 ||  
 169985  
 169986 itthaṃ paridṛśyamānādadyatanādasmaḍiyasvapnādapi jāgrattvena prasiddhaḥ  
 169987 sargasvapnaḥ amalacaitanyamātrātmakaḥ | iyatyapi sattā tasya durlabhetyarthaḥ | he  
 vyādha  
 169988 mahāguro he puṣkarapatrākṣa mune atropapattiṃ śṛṇu | tvadapekṣayāpi  
 169989 mandamatervyādhasya bodhanakāle tvayā upapādanaśramo jñāsyate iti dyotanāya tathā  
 169990 saṃbodhanam | puṣkarapatrākṣeti saṃbodhanatātparya prāguktameva || 5 ||  
 169991  
 169992 adya dṛṣṭapadārthābhyāṃ svapnaṃ svapnavato'bhavat |  
 169993 sargasvapnastu dṛṣṭārtha evādao khe virājate || 6 ||  
 169994  
 169995 vaktuṃ pratijñātāmupapattimāha - adyeti | aya jāgrati dṛṣṭābhyāṃ  
 169996 padatadārthābhyāṃ buddhau svasaṃskārādhānātsvapnavatastava rātrau svapne  
 169997 śabda'rthaścābhavaditi saṃskārādisāmagrīsattvātsatyaḥ saṃbhāvyetāpi |  
 169998 sṛṣṭyādikāle prasiddhaḥ sargasvapnastu prāgdṛṣṭaḥ artho yasya tathāvidha eva khe  
 169999 cidākāṣe virājate | tatra ca cirapralayakālena vyavadhāne  
 170000 pūrvānubhavasāṃskārāderucchinnaṭvādadyatanasvapnāpekṣayāpi tuccha eva  
 170001 saṃbhāvyate na samasattāko'pītyupapattirityarthaḥ || 6 ||  
 170002  
 170003 evaṃ satsvapna ityeva saṃdigdhamiva vakṣi kim |  
 170004 sphuṭamapyanubhūtaṃ satsvapnadhyānodyamaḥ katham || 7 ||  
 170005  
 170006 evaṃ jāgratprapañcasyādhikamithyātve sati svapno vibho sarvaḥ sadrūpa iti me matiḥ iti  
 170007 matipadena saṃdigdhamiva sūcayan kiṃ vakṣi | sphuṭamapyanubhūtaṃ sadidaṃ  
 170008 svagrhaṃ madupadeśādyanubhūya punaḥ svapnadhyāne tavodyamaḥ katham jātaḥ | na  
 170009 hi svapnadarśi kaścitsvapno'yaṃ mithyeti tadānīm paśyatīti bhāvaḥ || 7 ||  
 170010  
 170011 idamitthaṃ yadābhogi sphuṭaṃ svapnajaganmune |  
 170012 sadevānubhavatyeva tatra saṃdigdhataḥ katham || 8 ||  
 170013  
 170014 kiṃ ca sadeva jagadanubhavataste asattvasaṃdehe bījamapi nāstītyāha - idamiti || 8 ||  
 170015  
 170016 athaivaṃvādinastasya vākyamākṣiptavānaḥ |  
 170017 prṣṭavānvyādhagurutā kāsau me kathyatāmiti || 9 ||  
 170018  
 170019 ākṣiptavān praśnāntarakaraṇena niruddhavān || 9 ||  
 170020  
 170021 anyamuniruvāca |  
 170022  
 170023 śrūyatāmidamākhyānamaparaṃ kathayāmi te |  
 170024 saṃkṣepeṇa mahāprājña nāstyanto vistarasya me || 10 ||  
 170025  
 170026 asmyahaṃ tāvadādīrghatapāstvamati dhārmikaḥ |  
 170027 śrutvedaṃ madvacaḥ satyamihai va ratimesyasi || 11 ||  
 170028  
 170029 ahaṃ yāvattvaṃ vyādhagururbhavitā tāvadihaivāsmi | he munināyaka tvamapi idaṃ  
 170030 madvacaḥ śrutvā ihaiva tvadgrhe ratimesyasi || 11 ||  
 170031

170032 ihaṣṭhaṃ māmimaṃ tvaṃ ca na tyakṣyasi saparyayā |  
170033 ahaṃ bhavadbhiḥ sahito nivatsyāmīti niścayaḥ || 12 ||  
170034  
170035 ihaṣṭhaṃ mām ca tvaṃ na tyakṣyasi || 121 ||  
170036  
170037 sādho yāteṣu varṣeṣu tataḥ katipayeṣviha |  
170038 sarvabandhuvinaśaste durbhikṣeṇa bhaviṣyati || 13 ||  
170039  
170040 mattasīmāntasāmantavigraheṇa tadaiva ca |  
170041 sarvo gṛhāttanuprāṇirgrāmako'yaṃ vinaṅkṣyati || 14 ||  
170042  
170043 vairavalādinā mattānāṃ sīmāntasthānāṃ sāmāntānāṃ kṣudrabhūpānāṃ vigraheṇa  
170044 parasparayuddhaprasaṅgena tanavo'lpibhūtāḥ prāṇino yatra tathāvidhaḥ sannayaṃ  
170045 grāmako gṛhādvinaṅkṣayati palāyiṣyati || 14 ||  
170046  
170047 tato duḥkhamajānantau ciraṃśśvasitau mithaḥ |  
170048 śāntau viditavedyatvātsamau sarvārthanisprṛhau || 15 ||  
170049  
170050 tadā āvāṃ kiṃ kariṣyāvastadāha - tata iti dvābhyām || 15 ||  
170051  
170052 ihaivaikatra kasmimścittarukhaṇḍakajālake |  
170053 samācārau nivatsyāvaḥ śūnye candraravī yathā || 16 ||  
170054  
170055 utpatsyate tvarāṇe'sminkālena vanamuttamam |  
170056 śālatālalatājālavalitākḥilabhūtaḥ || 17 ||  
170057  
170058 asmānnivāsadarāṇe uttamam vanaṃ vṛkṣanikurambamutpatsyate | uttamatvameva  
170059 prapañcayati - śāletyādisārdhena || 17 ||  
170060  
170061 tālītamāladalatāṇḍavamaṇḍitāśaṃ vyākośapadmavanavandyavikāsivṛkṣam |  
170062 kūjaccakoracayacārulatānikuñjamudbhāsi nandanamivāgatamantarikṣāt || 18 ||  
170063  
170064 vyākośaiḥ padmavanairadhaścaraṇāśrayaṇādvandya vandyamānā iva puṣpairvikāsino  
170065 vṛkṣā yatra | antarikṣātsvargādāgatam nandanamiva sthāṣnu vanamutpatsyati iti  
170066 pūrvatrāṇvayaḥ || 18 ||  
170067  
170068 ityārṣe śrīvāsiṣṭhamahā vā0 de0 mo0 ni0 u0 a0 vi0 śa0 munirātrisaṃkathāvarṇanaṃ  
170069 nāma dvipañcāśadadhikaśatatamaḥ sargaḥ || 152 ||  
170070  
170071 iti munirātrisa.kathāvarṇanaṃ nāma dvipañcāśadadhikaśatatamaḥ sargaḥ || 152 ||  
170072  
170073  
170074 tripañcāśadadhikaśatatamaḥ sargaḥ 153  
170075  
170076 anyamuniruvāca |  
170077  
170078 āvayoścaratostasminvane cirataraṃ tapaḥ |  
170079 mṛgānusaṇaśrānto mṛgavyādha upaiṣyati || 1 ||  
170080  
170081 iha vyādhāgamādyuktyā tadgurutvasamarthanam |  
170082 kāle vivekādvijñānaṃ sarvaikātmyaṃ ca varṇyate ||  
170083  
170084 tasmin varṇitaguṇe vane || 1 ||  
170085  
170086 taṃ tvaṃ svabhāvapuṇyābhiḥ kathābhirbodhayiṣyasi |  
170087 tapastatraiva vipine sa viraktaścariṣyati || 2 ||  
170088  
170089 tatastapasvicaryāṇāmātmaññānabubhutsayā |  
170090 madhye sa svapnajiññāsuḥ prakṣyati svapnasamkathām || 3 ||  
170091  
170092 tapasvicaryāṇāmabhyāsācchāntidāntyādisādhanaśampattyanantaram sa vyādha  
170093 ātmaññānabubhutsayā madhye tadupodghātatayā svapnajiññāsuḥ sa svapnasamkathām  
170094 prakṣyati || 3 ||  
170095  
170096 kathayiṣyasi tasmai tvamātmaññānamakhaṇḍitam |  
170097 svapnākhyena prasaṅgena so'to yogyo bhaviṣyati || 4 ||  
170098  
170099 tatastvaṃ svapnākhyena prasaṅgena ātmaññānaṃ kathayiṣyasi || 4 ||  
170100

170101 ityanena prakāreṇa gurustasya bhaviṣyasi |  
170102 tena tāta mayokto'si girā vyādhaguro iti || 5 ||  
170103  
170104 tena hetunā || 5 ||  
170105  
170106 iti te sarvamākhyātaṃ yathāyaṃ saṃsṛtibhramaḥ |  
170107 yathāhaṃ yādṛśaśca tvamiha yatte bhaviṣyati || 6 ||  
170108  
170109 prṣṭasyottaraṃ samāpya prāktanamupasaṃharati - itīti || 6 ||  
170110  
170111 iti tenāhamuktaḥ sanvismayākulayā dhiyā |  
170112 tena sārḍhaṃ vimṛṣyaitatparaṃ vismayamāgataḥ || 7 ||  
170113  
170114 etat dṛśyajātam || 7 ||  
170115  
170116 atha rātryāṃ vyatītāyāṃ sa prabhāte mahāmuniḥ |  
170117 tathā saṃpūjito yena tatraiva ratimāptavān || 8 ||  
170118  
170119 ratim prītim || 8 ||  
170120  
170121 anantaraṃ gr̥he tasmim̐stasmingrāmagr̥he tathā |  
170122 sthitāvāvāṃ sthīramatī kṛtabhāvau parasparam || 9 ||  
170123  
170124 tasminvanasthe gr̥he tathā tasminprāktane grāmagr̥he ca | kṛtabhāvau baddhaprīti || 9 ||  
170125  
170126 tato vahati kālo'yaṃṛtusaṃvatsarātmakaḥ |  
170127 sthito'hamāgatānbhāvāṃstyajangr̥ṇṇangiriryathā || 10 ||  
170128  
170129 bhāvān aniṣṭeṣṭamiśrān | giripakṣe davāgnivṛṣṭyādīn || 10 ||  
170130  
170131 nābhivāñchāmi maraṇaṃ nābhivāñchāmi jīvitam |  
170132 yathā sthito'smi tiṣṭhāmi tathaiva vigatajvaram || 11 ||  
170133  
170134 tato vicāritaṃ tatra tanmayā dṛśyamaṇḍalam |  
170135 kiṃ kāraṇamidam tu syātkimayaṃ vetti cetasā || 12 ||  
170136  
170137 ko'yaṃ padārthasaṃghātaḥ kiṃ nāmaitasya kāraṇam |  
170138 astyasminsvapnasaṃdarśe cidvyomaikasvarūpiṇi || 13 ||  
170139  
170140 etasya kāraṇaṃ nimittaṃ kimasti || 13 ||  
170141  
170142 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
170143 cinmātranabha evaite kacantyātmanyavasthitam || 14 ||  
170144  
170145 ātmanī cidekaghanasvabhāve avasthitam cinmātanabha eva ||14 ||  
170146  
170147 ciccandrikācaturdikkamavabhāsaṃ tanoti yat |  
170148 tadidaṃ jagadābhāti citramapratighātma khe || 15 ||  
170149  
170150 khe cidākāśe apratighātma sthaulyābhāvātpratighātā'yogyasvabhāvam || 15 ||  
170151  
170152 neme'drayo na ceyaṃ bhūrnedam khaṃ nāyamapyaham |  
170153 cinmātravyomakacanamidamābhāti kevalam || 16 ||  
170154  
170155 nanvadryādayaḥ sapratighāḥ kathamapratighāḥ syustatrāha - nema iti || 16 ||  
170156  
170157 padārthajātasyaśya syātkiṃ nāma bata kāraṇam |  
170158 piṇḍagrahe hetunā tu vinā ko'pyarthasaṃbhavaḥ || 17 ||  
170159  
170160 yadā cinmātrakacanaṃ tarhi kāraṇameva nāsti piṇḍagrahataddhetvoraprasiddherityāha ##-  
170161  
170162 bhrāntimātramidaṃ cetsyādbhrānteḥ kiṃ nāma kāraṇam |  
170163 draṣṭā mantā ca ko bhrānteḥ kāraṇam vā kva kiḍṛśam || 18 ||  
170164  
170165 tarhi bhrāntireveyamastvityāśaṅkya tatrāpi nimittadraṣṭrādi durvacamityāha -  
170166 bhrāntīti || 18 ||  
170167  
170168 yasyāhamavasam saṃvinmātrakaṃ hṛdayaujasi |  
170169 asau mayā saha gataḥ kilāśeṣeṇa bhasmasāt || 19 ||

170170  
 170171 saṃvinmātrakamaham yasya dehe praviṣṭaḥ san hṛdayaujasyavasam asau prāṇī mayā  
 170172 maddehena saha bhasmasādgataḥ || 19 ||  
 170173  
 170174 tasmādidamanādyantaṃ cidābhāmātramambaram |  
 170175 akartṛkarmakaraṇaṃ rūpaṃ cidghanamakramam || 20 ||  
 170176  
 170177 tasmāttaddehamaddehādīnāmasattvādidam sarvaṃ cidābhāmātramambarameva || 20 ||  
 170178  
 170179 idaṃ cidvyomakacanaṃ ghaṭāvaṭapaṭādikam |  
 170180 sphuṭaṃ kuta ivākāri ghaṭāvaṭapaṭādyataḥ || 21 ||  
 170181  
 170182 ghaṭāvaṭapaṭādyata ākārato bhavitum sphuṭaṃ rūpaṃ kuta iva akāri | na  
 170183 kutaścidityarthaḥ || 21 ||  
 170184  
 170185 nāpi cinmātrakacanaṃ cinmātraṃ vyoma kevalam |  
 170186 tasya kiṃ kacanaṃ kīḍṛk kathaṃ kacatī kiṃ nabhaḥ || 22 ||  
 170187  
 170188 cinmātrakacanamiti buddhirapi rāhoḥ śira itivadvikalpamātram |  
 170189 ṣaṣṭhītatpuruṣaprayojakayorbhedasaṃbandhayoraprasiddherityāśayenāha - nāpīti || 22  
 170190 ||  
 170191  
 170192 ayaṃ phenaścīdambhodheḥ kimasya kacanaṃ navam |  
 170193 kacatsvabhāva evāyamanantaścīdghanaḥ sthitaḥ || 23 ||  
 170194  
 170195 phena iva phenaḥ || 23 ||  
 170196  
 170197 cinmātrakacanaṃ śuddhaṃ brahma bṛṃhitacidghanam |  
 170198 idaṃ jagadivābhāti kva dṛśyaṃ draṣṭṭatā kutaḥ || 24 ||  
 170199  
 170200 sadaiva bṛṃhitacidghanaṃ brahma || 24 ||  
 170201  
 170202 ādyantavarjitamameyamanādīmadhyamekaṃ vibhum [vibhumiti puṃstvamārṣam  
 170203 |] vigatakāraṇakāryasattvam |  
 170204 sattāmayaṃ bhuvanaśailadigantanānā'nānātmakaṃ kimapi cetanameva sarvam || 25 ||  
 170205  
 170206 kālata ādyantavarjitaṃ deśato'pyanādīmadhyaṃ vastuta ekamata eva vigatakāraṇaṃ  
 170207 vigatakāryaṃ vigatatadadhīnasattvakaṃ ca svataḥsattāpradhānaṃ svasattayaiva  
 170208 bhuvanādisattānīrvāhakatvānnānā'nānātmakamiva kimapi vānmanasāgocaraṃ  
 170209 yacetanaṃ tadeva sarvaṃ na tadvyatirikṭatamaṃmātramapyastītyarthaḥ || 25 ||  
 170210  
 170211 iti śrīvāsiṣṭha0 vā0 de0 mo0 nirvā0 u0 avi0 śa0 sarvaikātmyapratipādanaṃ nāma  
 170212 tripañcāśadadhikaśatatamaḥ sargaḥ || 153 ||  
 170213  
 170214 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 170215 sarvaikātmyapratipādanaṃ nāma tripañcāśadadhikaśatatamaḥ sargaḥ || 153 ||  
 170216  
 170217  
 170218 catuḥpañcāśadadhikaśatatamaḥ sargaḥ 154  
 170219  
 170220 muniruvāca |  
 170221  
 170222 iti nirṇīya dṛśye'sminsthito'smi vigatajvaraḥ |  
 170223 avītarāgo nirāśaṅko nirvāṇo nirahaṃkṛtīḥ || 1 ||  
 170224  
 170225 vicārajā nijā jīvanmuktasthitirihoditā |  
 170226 muninābhyāsaḥīnasya vyādhasya tvanavasthitiḥ ||  
 170227  
 170228 svakṛtavīcārāphalaṃ svajīvanmuktisthitiṃ muniḥ prapañcayati - itītyādinā || 1 ||  
 170229  
 170230 nirādhāro nirādheyo nirmāno nirupāśrayaḥ |  
 170231 svabhāvasthaḥ svayaṃ śāntaḥ sargātmā sarvathoditaḥ || 2 ||  
 170232  
 170233 nirmāno vigatābhimānaḥ || 2 ||  
 170234  
 170235 yathāprāptasya kartāsmi na kartāsmi kadācana |  
 170236 svayameva hi yo vyoma kartṛtā tasya kīḍṛśī || 3 ||  
 170237  
 170238 yaḥ svayameva vyoma niṣkriyaṃ tasya || 3 ||

170239  
170240 dyauḥ kṣamā vāyurākāsaṃ parvatāḥ sarito diśaḥ |  
170241 ityekātma nabhaḥ sarvaṃ bhūtajālaikacidvapuh || 4 ||  
170242  
170243 ekātma sat nabhaścidākāśameva || 4 ||  
170244  
170245 śāmyāmi parinirvāmi sukhamāse ca kevalam |  
170246 na vidhipratiṣedhau me na me bāhyaṃ na me'ntaram || 5 ||  
170247  
170248 iti me tiṣṭhata iha yathāsaṃsthānaśaṃsthiteḥ |  
170249 adyāyaṃ tvamanuprāptaḥ kākatāliyavatpuraḥ || 6 ||  
170250  
170251 he vyādha ayaṃ tvamadyānuprāptaḥ || 6 ||  
170252  
170253 it te sarvamākhyātaṃ yathā svapno yathā vayam |  
170254 yathā jagadyathā ca tvaṃ yathā dṛśyamidaṃ tathā || 7 ||  
170255  
170256 evamanuprāptāya pṛcchate te iti yathāvarṇitaprakāraṃ sarvaṃ | tadeva prapañcayati ##-  
170257  
170258 tvaṃ ca yādṛgdṛśyamidaṃ yathā dṛśyamidaṃ puraḥ |  
170259 yathā bhāvā yathā brahma yathemā janatāḥ puraḥ || 8 ||  
170260  
170261 tvaṃ draṣṭā ca yādṛk | idaṃ dehendriyādyādhyātmikamāntaraṃ dṛśyaṃ yathā |  
170262 idaṃ purodṛśyamādhibhautikaṃ ca dṛśyaṃ yathā | teṣu ca  
170263 rāga dveṣa hān opādānādibhāvā yathā || 8 ||  
170264  
170265 etadbuddhvā bhavāñchānto mithyā lubdhaka lubdhaka |  
170266 śāntaivaivamiyaṃ sattā cīnmātravyomarūpiṇī || 9 ||  
170267  
170268 he lubdhaka lubdhaketyādarāddvirvacanam | bhavānetatsarvaṃ mithyā iti buddhvā śānto  
170269 bhavatu | yata iya mātmāsattā śāntaiva svayaṃ nnirvāṇā ābhāti nāśāntā || 9 ||  
170270  
170271 svaya mābhāti nirvāṇā naiva vābhāti kiṃcana |  
170272  
170273 lubdhaka uvāca |  
170274  
170275 evaṃ cettadahaṃ tvaṃ ca sarve vā vibudhādayaḥ || 10 ||  
170276  
170277 śāntisvarūpameva darśayati - naiveti | ātyantikadṛśyābhānameva  
170278 tacchāntirityarthaḥ | sphuṭatarasya naradevatiriyaksthāvarādeḥ  
170279 svapnaprāyatvamasāmbhāvitamiti kākva dhvanayaṃ llubdhaka āha - evaṃ cediti || 10 ||  
170280  
170281 sarva eva mithaḥ svapnapuruṣaḥ sadasanmayāḥ |  
170282  
170283 muniruvāca |  
170284  
170285 evametadidaṃ sarvamananyayaṃ svapnavatsthitam || 11 ||  
170286  
170287 santa evāsanmayāḥ syuriti śeṣaḥ | iṣṭāpattyā muniruttaramāha - evametaditi || 11 ||  
170288  
170289 anyonyamātmani tathā sadasaccānubhūyate |  
170290 dṛśyaṃ yena yathā buddhaṃ tathā tenānubhūyate || 12 ||  
170291  
170292 ātmani sat anyeṣvasacca | tathaiva sarvānubhavādityarthaḥ | bodhānusārivyavasthatvādapi  
170293 tattathetyāha - dṛśyamiti || 12 ||  
170294  
170295 nānaikaṃ vastvato'nekaṃ na sannāsanna madhyagam |  
170296 jāgrati svapnanagaramiva vedanamātrakam || 13 ||  
170297  
170298 yato nānaikaṃ vastu | yathaiko ghaṭo  
170299 nānākapālaka pālīkā tadavayavaparamparāparamāṇvantanānāvastvātmaka  
170300 ekatvapratīterekavastvātmakaśca | tatra nānātvadarśināmekamasat | ekatvadarśināṃ  
170301 nānātvamasat | ubhayadarśināmubhayaṃ sadasacca pākṣikam | tattvavidāṃ tu  
170302 vedanamātrakamiti naikamapītyanubhavasiddhamiti bhāvaḥ | madhyagaṃ sadasat || 13 ||  
170303  
170304 adṛṣṭapūrvadūrasthadṛśyamānapuropamam |  
170305 iti te sarvamākhyātaṃ bodhito'si nirantaram || 14 ||  
170306  
170307 svayaṃ prājño'si jānāsi yathecchasi tathā kuru |

170308 evaṃ prabodhitasyāpi tava vyādha mate matiḥ || 15 ||  
 170309  
 170310 mate svāmimate jagatsatyatvabhrame eva matirviśrāntā pare pade tu na viśrānteti  
 170311 pareṇānvayaḥ || 15 ||  
 170312  
 170313 kṣaṇaṃ prabodhaviśrāntā na viśrāntā pare pade |  
 170314 nābhyāsenā vinā bodha eṣa yāti manohṛdi || 16 ||  
 170315  
 170316 tatkutastatrāha - neti | eṣa bodho'bhyāsenā parāṃ pariṇatiṃ vinā manohṛdiṃ  
 170317 manontarna yāti na praviśati | yathā ambudhāraṇe kārye dāruṇi parāṃ  
 170318 kamaṇḍalvādyākārāṃ kartanādinirmitāṃ pariṇatiṃ vinā tadantarambu na praviśati  
 170319 tadvaditi pareṇānvayaḥ || 16 ||  
 170320  
 170321 parāṃ pariṇatiṃ prājña dāruṇivāmbudhāraṇe |  
 170322 abhyāsādbodhaviśrāntau guruśāstraikasevanāt |  
 170323 dvaitādvaitadṛṣoḥ śāntiā nirvāṇaṃ cittamucyate || 17 ||  
 170324  
 170325 abhyāsenā bodhasyāntarviśrāntau siddhāyāṃ taccittameva nirvāṇamiti  
 170326 tadanubhavamirucyata ityāha - abhyāsāditi || 17 ||  
 170327  
 170328 nirmānamohā jitasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ |  
 170329 dvandvairvimuktāḥ sukhaduḥkhasaṃjñairgacchantyamūḍhāḥ padamavyayaṃ tat ||  
 170330 18 ||  
 170331  
 170332 ukte'rthe bhagavadvacanasammatiṃ darśayati - nirmāneti | antarnirmānamohāḥ |  
 170333 bahirjitasāṅgadoṣāḥ | antarnirmānamohāḥ | bahirjitasāṅgadoṣāḥ |  
 170334 antarbahīścādhyātmanityāḥ | sarvataḥ pūrṇānandātmalābhādvivinivṛttakāmāḥ |  
 170335 sukhaduḥkhaṇḍayoḥ samyagjñānaṃ saṃjñā yebhyastathāvidhaiḥ priyādidvandvairvimuktā  
 170336 amūḍhāstattvavidastadviṣṇoḥ paramaṃ padaṃ nirvāṇākhyam gacchanti |  
 170337 anubhavantītyarthaḥ || 18 ||  
 170338  
 170339 ityārṣe śrīvā0 vā0 de0 mo0 nirvā0 u0 avi0 vi0 śa0 yathābhūtārthavarṇanaṃ nāma  
 170340 catuḥpañcāśadadhikaśatatamaḥ sargaḥ || 154 ||  
 170341  
 170342 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 170343 yathābhūtārthavarṇanaṃ nāma catuḥpañcāśadadhikaśatatamaḥ sargaḥ || 154 ||  
 170344  
 170345  
 170346 pañcapañcāśadadhikaśatatamaḥ sargaḥ 155  
 170347  
 170348 agniruvāca |  
 170349  
 170350 ityākārṇyātha sa vyādhastadā tasminvanāntare |  
 170351 āsiccitrakṛtākāra iva vismayamantharaḥ || 1 ||  
 170352  
 170353 vyādhasya mūḍhatapasā cirakleśādvīdhervarāt |  
 170354 nabhogatiḥ kāryavṛddhirmṛtiśca muninocyate ||  
 170355  
 170356 citrakṛta ākāraḥ pratimeva vismayena mantharo jaḍikṛtaḥ || 1 ||  
 170357  
 170358 na viśāsrāma ceto'sya svābhyāsenā vinā pade |  
 170359 āsīdudbhrānta iva sa prohyamāna ivārṇave || 2 ||  
 170360  
 170361 na viśāsrāma viśrāntiṃ na lebhe || 2 ||  
 170362  
 170363 ārūḍha iva vā cakre cakreṇa tapasā hṛtaḥ |  
 170364 nakreṇeva samākrāntaḥ parākrama vivarjitaḥ || 3 ||  
 170365  
 170366 kenacitsiddhena tapasā svīyatapobalena cakreṇa cakravātena hṛta iva || 3 ||  
 170367  
 170368 kimetatsyādutānyatsyānnirvāṇamiti saṃśayāt |  
 170369 nādhyaḡacchadasau śāntiṃ mūrkho yauvanavāniva || 4 ||  
 170370  
 170371 avidyākṛtamevedaṃ dṛśyamityeva cintayan |  
 170372 avidyā jagadityeṣā nāyāti nipuṇaṃ hṛdi || 5 ||  
 170373  
 170374 yata idaṃ jagadavidyaivetyarthaḥ hṛdi nāyāti ata idaṃ jagadavidyākhyayā brahmaśaktyā  
 170375 kṛtamutpāditam satyameveti cintayansan || 5 ||  
 170376

170377 kiyadantamidaṃ dṛśyaṃ syātpaśyāmyetadādītaḥ |  
170378 dūrator dhvapramāṇena tapolab dhaśarīrakaḥ || 6 ||  
170379  
170380 idaṃ dṛśyaṃ kiyadantaṃ kiyaddūrāvad hikaṃ syādetattapolab dhaśarīrakaḥ sannādītaḥ  
170381 pṛthivīmārabhya dūrata yā ūrdhvapramāṇena dehena gatvā paśyāmi drakṣyāmi || 6 ||  
170382  
170383 bhāvābhāvātmano nityamasyānte sthīyate sukham |  
170384 tasmādākāśamapyasti yatra no tatra yāmyaham || 7 ||  
170385  
170386 bhāvābhāvātmano'sya dṛśyasyānte asaṃsārapradeśe nityaṃ sukhaṃ sthīyate sthāsyate  
170387 mayā || 7 ||  
170388  
170389 iti nirṇiya hṛdaye mūrkhā eva babhūva saḥ |  
170390 gataṃ tādṛśamapyuktaṃ vinābhyāśena bhasmani || 8 ||  
170391  
170392 tādṛśamativistīrṇaṃ sadṛṣṭāntopapattikamapi munyuktamabhyāśena vinā bhasmani  
170393 hutamiva vṛthā gatamityarthaḥ || 8 ||  
170394  
170395 tatastataḥ prabhṛtyeva tenaiva munibhiḥ saha |  
170396 lubdhakatvaṃ parityajya tapaścaritumudyataḥ || 9 ||  
170397  
170398 tenaiva nirṇayena || 9 ||  
170399  
170400 tasmīñ jagati tairbhāvaistaiḥ samaṃ nivasansadā |  
170401 bahūnyabdasahasrāṇi cakāra sumahattapaḥ || 10 ||  
170402  
170403 taistapasviṣu prasiddhairbhāvairlakṣaṇaiḥ || 10 ||  
170404  
170405 tapaḥ kurvankadācitsa punaḥ papraccha taṃ munim |  
170406 kadā syādātmaviśrāntīrnametyāha munistataḥ || 11 ||  
170407  
170408 mama nirupaplave ātmani viśrāntiḥ kadā syādīti papraccha | tato munistaṃ pratyāha || 11 ||  
170409  
170410 muniruvāca |  
170411  
170412 jñānaṃ tadupadiṣṭaṃ te jīrṇadārvalpakāgnivat |  
170413 saṃsthitāṃ hṛdaye kiṃtu dāhyamākramya nocitam || 12 ||  
170414  
170415 jīrṇadārvalpakāgnivat saṃsthitamityuktyā janmāntare udbodhameṣyatīti sūcitam |  
170416 sāmpratāṃ dagdhumucitaṃ dāhyaṃ dagdhuṃ śakyamapi dṛśyānarthamākramya na  
170417 saṃsthitam || 12 ||  
170418  
170419 nābhyāśena vinā jñāne śive viśrāntavānāsi |  
170420 abhyāśena tu kālena bhṛśaṃ viśrāntimeṣyasi || 13 ||  
170421  
170422 kālena cireṇa || 13 ||  
170423  
170424 bhaviṣyadidamātmīyamathākaraṇaya nirṇayam |  
170425 mama varṇayataḥ karaṇabhūṣaṇaṃ bhūtalādbhutam || 14 ||  
170426  
170427 bhūtale kenāpi manasāpyasaṃbhāvanādatyadbhutam || 14 ||  
170428  
170429 saṃstutānavabuddhātmā jñānasāratayānaya |  
170430 dolāyamānasaṃvittvaṃ na mūrkhō na ca paṇḍitaḥ || 15 ||  
170431  
170432 saṃstuto jñātuṃ prastutaḥ tayā vidvatprasiddhayā jñānasāratayā anavabuddhaścātmā  
170433 yena tathāvidho'ta eva dolāyamānasaṃvittvam | asamarthasamāśaśchāndasaḥ || 15 ||  
170434  
170435 avidyārūpamābhogi kiṃpramāṇamidaṃ jagat |  
170436 syādityātmavikalpena tapastvaṃ kartumudyataḥ || 16 ||  
170437  
170438 ātmavikalpena svamanorathakalpanāmātrena || 16 ||  
170439  
170440 itthaṃ tapastvayā ghorāṃ kāryaṃ yugaśataṃ pṛthu |  
170441 parameṣṭhī tatastuṣṭastvāmupaiśyati sāmaraḥ || 17 ||  
170442  
170443 itthamanenaiva sāmpratāṃ kriyamānaprakāreṇa | yugaśataṃ vyādhasya  
170444 jīvanāsaṃbhavādarthādanekajanmabhiḥ || 17 ||

170445  
170446 mārḡayiṣyasi tasya tvam varadasya varam vara [svajātisiddhahimsādiparityāgena  
170447 tapahpravṛttatvāllubdhakasyaiva vareti saṃbodhanam || |  
170448 idamuddāmaḍaurātmyānniḡam [napuṃsakatvamārṣam idamiti vā pāṭhaḡ ||  
170449 saṃdehasaṃśayam [saṃdehasya avidyārūpamityādinānupadoktasya samyak  
170450 śayaḡ śayanam nivṛttiriti yāvat | sa yasminniti saṃdehasaṃśayastathāvidhamiti  
170451 varaviśeṣaṇam || || 18 ||  
170452  
170453 varadasya tasya vidheḡ sannidhau uddāmaḍaurātmyānniḡam manorathakalpitaṃ varam  
170454 mārḡayiṣyasi | prārthayiṣyasīti yāvat || 18 ||  
170455  
170456 devāyam ḍṛśyarūpe'smindṛṣṭe'vidyābhrame sati |  
170457 kvacidādarśavannāsti pratibimbamalojjhitaḡ || 19 ||  
170458  
170459 yatprārthayiṣyasi tacchṛṇvityāha - deveti | he deva vidhe asmin ḍṛśyarūpe  
170460 ḍṛṣṭe avidyābhrame sati ādarśavatsthite brahmaṇi pratibimbamalenojjhitaḡ pradeśo  
170461 nāsti yatra gatasya me nirvikṣepasthitiḡ syādityarthaḡ || 19 ||  
170462  
170463 cidvyomadarpaṇasyāsyā paramāṇvākṛterapi |  
170464 antasthasyaiva vā yatra tatredaṃ pratibimbati || 20 ||  
170465  
170466 kuto nāsti tatrāha - cidvyomadarpaṇasyeti | yataḡ  
170467 paramāṇvākṛterapyantaḡsthitasyāsyā cidvyomadarpaṇasya yatra tatra idaṃ jagadrūpaṃ  
170468 pratibimbati || 20 ||  
170469  
170470 tasmātkiyadanantaṃ syādidaṃ ḍṛśyamanarthakṛt |  
170471 tasya pāre kiyadvā syādākāśaṃ ḍṛśyameva tat || 21 ||  
170472  
170473 he vidhe yasmātsāvidyaciteriyaṃ sthitistasmādidamavidyāprayuktaṃ ḍṛśyaṃ  
170474 kiyaddūramidamanarthakṛddṛśyaṃ syāt | tasya ḍṛśyasya pāre anantaṃ niravidyaṃ  
170475 brahma kiyaddūraṃ vā syādākāśavat saṃsāraśūnyaṃ brahma tanmayā  
170476 ḍṛśyamavaśyaṃ gatvā draṣṭavyameva | āvaśyake kṛtyaḡ || 21 ||  
170477  
170478 evamarthamahaṃ jñātumimaṃ saṃprārthaye varam |  
170479 śṛṇu deveśvarāvighnaṃ taccaivāśu prayaccha me || 22 ||  
170480  
170481 evaṃrūpamarthaṃ jñātuṃ pratyakṣamanubhavitumimaṃ vakṣyamāṇaṃ varam  
170482 saṃprārthaye || 22 ||  
170483  
170484 iyaṃ svacchandamṛtyurme nīrogā'stu tanuściram |  
170485 gāruḍena ca vegena saṃyutā vyomagāmini || 23 ||  
170486  
170487 iyaṃ me tanuḡ svacchandamṛtyurnīrogā gāruḍena garuḍavegasadṛśena vegena  
170488 saṃyutā vyomagāmini cāstu || 23 ||  
170489  
170490 pratināḍikameṣā tu vṛddhiṃ gacchatu yojanam |  
170491 krameṇa jagato bāhye bhavatvākāśarūpiṇi || 24 ||  
170492  
170493 tu punaḡ pratināḍikaṃ pratikṣaṇaṃ pratyavayavaṃ ca yojanameṣā me tanurvṛddhiṃ  
170494 gacchatu | kālakrameṇa jagato lokatrayādbāhye bhavatu bahirgacchatu |  
170495 ākāśavadviśālarūpiṇi || 24 ||  
170496  
170497 sākāśasyāsyā ḍṛśyasya labheya parameśvara |  
170498 antamitthamanantasya paramo'stviti me varaḡ || 25 ||  
170499  
170500 ahaṃ sākāśasyāsyā ḍṛśyavargasyāntaṃ labheya || 25 ||  
170501  
170502 iti sādho tvayā prokte devadevo varam prabhuḡ |  
170503 evamastu tavetyuktvā yāsyatyantardhimīśvaraḡ || 26 ||  
170504  
170505 gate tasminmahādeve devaiḡ saha divaspatau |  
170506 tapasā te kṛśo dehaścandrakāntirbhaviṣyati || 27 ||  
170507  
170508 mahati deve vedhasi | trimūrtināmabhedādvā mahādeve | candrasya kāntiriva kāntiryasya  
170509 tathāvidho bhaviṣyati || 27 ||  
170510  
170511 māmāṇṇcchannamaskṛtya tasminneva kṣaṇe tataḡ |  
170512 plutimeṣyati sa vyomni cittasthārthadidṛkṣayā || 28 ||  
170513



170514 sa bhavānvyomni tasminvaraprāptyuttarakṣaṇa eva tato  
170515 madāśramātplutimūrdhvamudḍayanameṣyati || 28 ||  
170516  
170517 dvitīya iva śītāṃśurdivtīya iva bhāskaraḥ |  
170518 dvitīya iva vaurvāgniścandrārkaśpardhayotthitaḥ || 29 ||  
170519  
170520 tato garuḍavegena dṛśyasya nabhasastathā |  
170521 antaṃ prāptuṃ vahanvegāj jagataḥ saritāmiva || 30 ||  
170522  
170523 vahangacchansan saritāmanta iva jagatastrailokyasyānte te vapurvardhiṣyate iti  
170524 pareṇānvayaḥ || 30 ||  
170525  
170526 jagatonte tato'jasraṃ tato vardhiṣyate vapuḥ |  
170527 kalpāntamattārṇavavanniṣpārāmbaṇapūraṇam || 31 ||  
170528  
170529 niṣpārasyāpyambarasya pūraṇam niravakāśatāsaṃpādakam || 31 ||  
170530  
170531 drakṣyasyatha mahāvvyomni vardhamāno bṛhadvapuḥ |  
170532 sargānnirargalādhāranirantagaganakramāt || 32 ||  
170533  
170534 nirargalamapratibandhamevādhārabhūtaṃ yadanantaṃ gaganam tasya kramādākramaṇāt ||  
170535 32 ||  
170536  
170537 paramārthamahākāśasūnyatāvātacakrakān |  
170538 svabhāvadravatoddeśāccidārṇavataṅgakān || 33 ||  
170539  
170540 sargāneva viśinaṣṭi - paramārthetyādīnā | paramārthamahākāśasya  
170541 sūnyatāprayuktānvātacakrakānvātyā iva sthitān | svabhāvaḥ  
170542 ajñātātāsvabhāvastallakṣaṇadravatāyā  
170543 uddeśādutsekādāvirbhūtāṃścidārṇavataṅgakān || 33 ||  
170544  
170545 saṃvidghane yathā svapne purādyā bhānti khātmakāḥ |  
170546 tathā tadā tavaiṣyanti sargavargā nirargalāḥ || 34 ||  
170547  
170548 eṣyanti dṛṣṭipathamiti śeṣaḥ || 34 ||  
170549  
170550 visphuranti mahāvvyomni parṇaughāḥ kṣubhitānilaiḥ |  
170551 tathā sargānanantāṃstvam drakṣyasyakṣiṇaniścayaḥ || 35 ||  
170552  
170553 yathā visphuranti tathā visphuritāniti śeṣaḥ || 35 ||  
170554  
170555 sabhāsatyekṣaṇarucāṃ yathā jālaṃ sadapyasat |  
170556 jagadātma tathākāśasaṃvidāṃ khe sadapyasat || 36 ||  
170557  
170558 yathā saudhasthastrijanānāṃ vicitravātāyanajālena bahiṣṭhanṛtyasabhāsatyekṣaṇam  
170559 rocate nānyadyeṣāṃ tathāvidhānāṃ vicitraṃ vātāyanajālaṃ sadapyasatprāyaṃ tathā  
170560 cidākāśasaṃvidāṃ tattvavidāṃ jagadātmakaṃ vaicitryaṃ tatra  
170561 sadapyasatprāyamevetyarthaḥ || 36 ||  
170562  
170563 sarvorvījanadṛṣṭānāṃ lagnānāmindumaṇḍale |  
170564 yādṛgjālaṃ jagattādṛksthite'nanyatvamātmanaḥ || 37 ||  
170565  
170566 sarvairurvīsthairjanairindumaṇḍalasaṃlagnatayā dṛṣṭānāṃ dhūmanīhāradhūlyādīnāṃ  
170567 jālamindumaṇḍalasthajanadṛśā yādṛgatyantāsat jagadapi ātmanaḥ ananyatvam  
170568 prāpya sthite tattvavidi tādṛk atyantāsavevetyarthaḥ || 37 ||  
170569  
170570 punaḥ sargaḥ punarvyoma punaḥ sargaḥ punarnabhaḥ |  
170571 ityevaṃ paśyataste'tra dīrghakālaḥ prayāsyati || 38 ||  
170572  
170573 atha dīrghena kālena prasphuransargaparṇake |  
170574 udvegameṣyasi vyomni mahāmahimani svayam || 39 ||  
170575  
170576 prasphuran saṃcaran | vyomnyavyaktākāśe || 39 ||  
170577  
170578 udvegameṣyasi tatastapaso'nubhavatphalam |  
170579 nirdekṣyasi tadā dehamanantāmbaṇapūrakam || 40 ||  
170580  
170581 nirdekṣyasi drakṣyasi vakṣyasi ca || 40 ||  
170582

170583 kimidaṃ kuśarīraṃ me bhārabhūtamiva sthitam |  
 170584 mervādibhūbhṛtāṃ lakṣamapi yasmiṃstṛṇāyate || 41 ||  
 170585  
 170586 tadevāha - kimidamityādinā || 41 ||  
 170587  
 170588 deho mamāpramāṇo'yaṃ vyāptaṃ vyoma mayākhilam |  
 170589 pūrayāmi khamadyāpi bhāvi naivopagamyate || 42 ||  
 170590  
 170591 apramāṇaḥ aparimitaḥ | yadbhāvi tannaiva upagamyate jñāyate || 42 ||  
 170592  
 170593 avidyā bata ghoreyamanantā ca pramīyate |  
 170594 mīyate na ca kenāpi brahmajñānaṃ samaṃ vinā || 43 ||  
 170595  
 170596 iyaṃ dṛṣyarūpā | pramīyate anubhūyate | mīyate iyattayā paricchidyate hiṃsyate vā || 43 ||  
 170597  
 170598  
 170599 tamimaṃ saṃtyajāmyeva dehamāvivṛtāntaram |  
 170600 nānena kiṃcidāpnomi sādhusacchāstrasaṃgamam || 44 ||  
 170601  
 170602 anenāti pravṛddhadehena sādhusacchāstrasaṃgamamanyadvā mokṣasādhanaṃ  
 170603 kiṃcinnāpnomi || 44 ||  
 170604  
 170605 anantāpārāparyantaṃ nirālambāmbārāspadam |  
 170606 kiṃ nāmedaṃ śarīraṃ me suduṣprāpārthasaṃgamam || 45 ||  
 170607  
 170608 suduṣprāpaḥ āryāṇāṃ tattvavidāṃ saṃgamo yena || 45 ||  
 170609  
 170610 iti saṃcintya taṃ dehaṃ dhāraṇāṃ prāṇarecanīm |  
 170611 kṛtvā tyakṣyasi saṃbhuktātphalācchuṣkaṃ yathā khagaḥ || 46 ||  
 170612  
 170613 prāṇaṃ recayati śarīrādbahirnayati tacchilāṃ dhāraṇāṃ kṛtvā | yathā khagaḥ pakṣī  
 170614 saṃbhuktātphalāddāḍimādeḥ ṣuṣkaṃ nīrasaṃ bijatvagāḍibhāgaṃ tyajati tadvat a || 46 ||  
 170615  
 170616 kṛtvā dehaparityāgaṃ jīvaḥ prāṇasamanvitaḥ |  
 170617 vyomni sthāsyati te tasminvātātsūkṣmo'pi vātavat || 47 ||  
 170618  
 170619 chinnaṃpakṣo mahāmeruriva dehaḥ paṭiṣyati |  
 170620 tatra bhūlokaśailādi sarvaṃ cūrṇikariṣyati || 48 ||  
 170621  
 170622 tatra tasmin jagati || 48 ||  
 170623  
 170624 ṣuṣkā bhagavatī dehaṃ tattadā bhakṣayiṣyati |  
 170625 samātṛmaṇḍalā tena nirdoṣā bhūrbhaviṣyati || 49 ||  
 170626  
 170627 ṣuṣkā nīraktā prāgvarṇitā samātṛmaṇḍalā bhagavatī kālī taddehaṃ  
 170628 prāgvarṇitaprakāreṇa gaṇaiḥ saha bhakṣayiṣyati || 49 ||  
 170629  
 170630 ityātmodantamakhilam śrutavānasi suvrata |  
 170631 tapastālīvane kṛtvā yathecchasi tathā kuru || 50 ||  
 170632  
 170633 vyādha uvāca |  
 170634  
 170635 aho nu bhagavanduḥkhaṃ paribhoktavyamakṣayam |  
 170636 mayā vyarthamanarthāya yadarthena durarthitam || 51 ||  
 170637  
 170638 idaṃ bhāvisvadṛḍhasaṃkalpaphalaṃ śrutvā tato nirviṇṇo vyādhastatparihāropāyo'sti  
 170639 vā na veti pṛcchati - aho ityādinā | yadyasmāddhetoḥ arthena puruṣārthabhrameṇa  
 170640 duḥkhamevārthitam saṃkalpena samarthitam || 51 ||  
 170641  
 170642 vidyate kiṃ vibho kācidyuktiḥ saiṣā sthitirvara |  
 170643 anyathā bhavitavyo'rtho yadi nāsti taducyatām || 52 ||  
 170644  
 170645 he vara śreṣṭha bhagavan saiṣā bhāvyarthasthitistvayoktā | ayaṃ bhavitavyo'rtho yayā  
 170646 yuktyānyathā syāttathāvidhā kācidyuktirvidyate yadi vā nāsti tattvayā ucyatām || 52 ||  
 170647  
 170648 muniruvāca |  
 170649  
 170650 avaśyaṃbhavitavyo'rtho na kadācana kenacit |  
 170651 vidhātumanyathā śakyastanna kṣarati yatnataḥ || 53 ||

170652  
 170653 yatastat idāniṃtanayatnato na kṣarati na naśyati || 53 ||  
 170654  
 170655 vāmāvāmaśiraḥpādaviparyayaavidhau yathā |  
 170656 puṃso na vidyate śaktistathā bhāvyaanyathāsthītau || 54 ||  
 170657  
 170658 yathā puṃsaḥ svadehe'pi vāmāvāmaśiraḥpādayorvā viparyayaavidhau  
 170659 vyatyāśakaraṇe śaktirna vidyate tathā bhāvyarthānāmapyanyathāsthītau sthāpane || 54 ||  
 170660  
 170661 jyotiḥśāstrārthavijñānairiha bhāvyarthavedanam |  
 170662 bhavatyanyadapūrvam tu na kiṃcana kadācana || 55 ||  
 170663  
 170664 tasya pariñānamātram tu śāstriyopāyairbhavati nānyathātvamityāha -  
 170665 jyotiḥśāstreti || 55 ||  
 170666  
 170667 jayanti karmāṇi hi vedanāni yaiḥ prākṛtairadyatanānyupetya |  
 170668 śarīradāhairapi nirvikārasaṃvinnayairbrahmatayaiva suptam || 56 ||  
 170669  
 170670 tarhi prāktanadṛḍhasaṃkalpakarmaṇāmānantyādanirmokṣaprasaṅga ityāśaṅkyāha  
 170671 - jayantīti | yaiḥ puruṣadhaureyaiḥ prākṛtaiḥ sukṛtairadyatanāni  
 170672 śamadamādisādhanānyupetya saṃvinnayairbrahmasaṃvitprāpakaiḥ  
 170673 śravaṇādyupāyaistattvajñānam prāpya brahmatayaiva suptam na jagaddarśanena  
 170674 jāgaritaṃ te puruṣaśreṣṭhāḥ prāktanāni sarvakarmāṇi duḥsaṃkalpavedanāni  
 170675 cātyantadṛḍhatarāṇyapi mūlocchedena jayanti nānye ityarthah || 56 ||  
 170676  
 170677 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 ni0 u0 a0 vi0 śa0 bhāvisampattivarṇanam nāma  
 170678 pañcapañcāśadadhikaśatatamaḥ sargaḥ || 155 ||  
 170679  
 170680 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 170681 bhāvisampattivarṇanam nāma pañcapañcāśadadhikaśatatamaḥ sargaḥ || 155 ||  
 170682  
 170683  
 170684 ṣaṭpañcāśadadhikaśatatamaḥ sargaḥ 156  
 170685  
 170686 vyādha uvāca |  
 170687  
 170688 anantaram he bhagavanvitatākāśavāsinaḥ |  
 170689 kiṃ bhaviṣyati me tatra dehe'dhaḥpātini kṣītau || 1 ||  
 170690  
 170691 vāyau sthito vyādhajīvaḥ saṃdhurbhūtvā vidūratham |  
 170692 hatvā mantrimukhācchrotā svatattvamīha varṇyate ||  
 170693  
 170694 kṛtvā dehaparityāgaṃ jīvaḥ prāṇasamanvitaḥ | vyomni sthāsyati te  
 170695 tasminvātātsūkṣmopi vātavat iti yaduktaṃ tat śrutvā vyādhastaduttaram svabhaviṣyam  
 170696 prcchati - anantaramiti || 1 ||  
 170697  
 170698 muniruvāca |  
 170699  
 170700 śṛṇuṣvāvahitastasmindehe tava parikṣate |  
 170701 kiṃ bhaviṣyati bhavyātmaṃstasminparamakāmbare || 2 ||  
 170702  
 170703 parikṣate naṣṭe sati | paramakāmbare avyākṛtākāśe || 2 ||  
 170704  
 170705 dehe tasminparibhraṣṭe jīvastu prāṇasaṃyutaḥ |  
 170706 bhaviṣyatyambare vātalavo vyātatarūpiṇi || 3 ||  
 170707  
 170708 tasminvātalave ceto dṛśyam hṛtsthaṃ sthitaṃ puraḥ |  
 170709 asphāraṃ drakṣyati bhūpīṭhaṃ bhavānsvapne jagadyathā || 4 ||  
 170710  
 170711 tasminneva vātalave te ceto hṛtsaṃsthiṭaṃ svāntasthaṃ vāsanāmayaṃ bhūpīṭhaṃ  
 170712 tadupalakṣitaṃ sphāraṃ jagat drakṣyati || 4 ||  
 170713  
 170714 mahattvāccittavṛttestu jīvo drakṣyati te tataḥ |  
 170715 rājāhamasmi bhūpīṭha itī saṃkalpitārthabhāḥ || 5 ||  
 170716  
 170717 cittavṛttereva jagadākāreṇa mahattvātte jīvastatra rājāhamasmīti drakṣyati || 5 ||  
 170718  
 170719 tatrāśya sahasaivāśu pratibhodeṣyati svayam |  
 170720 ahamasmi nṛpaḥ śrīmānsindhurnāmnātīmānitaḥ || 6 ||

170721  
170722 atisayena sāmantaīrmānitaḥ pūjitaḥ || 6 ||  
170723  
170724 aṣṭavarṣāya me rājyaṃ gate pitari kānaṇaṃ |  
170725 bhuvaścatuḥsamudrāyāḥ pitrā dattamupāgataṃ || 7 ||  
170726  
170727 catuḥsamudrāntāyā bhuvo rājyaṃ me pitrā dattamupāgataṃ || 7 ||  
170728  
170729 sīmānte bhūpatiḥ śatrurvidūratha iti śrutaḥ |  
170730 vidyate yaḥ prayatnena vinā nāma na jīyate || 8 ||  
170731  
170732 yaḥ śatrurvidyate sa prayatnena vinā na jīyate || 8 ||  
170733  
170734 idaṃ me kurvato rājyaṃ saṃvatsaraśataṃ gataṃ |  
170735 aho bhṛtyakalatraughaiḥ saha bhuktaṃ mayā sukhaṃ || 9 ||  
170736  
170737 kaṣṭameṣa pravṛddho me sīmāntavasudhādhipaḥ |  
170738 anena saha saṃgrāmo dāruṇaḥ samupasthitaḥ || 10 ||  
170739  
170740 iti cintayatastatra vidūrathamahībhuja |  
170741 bhaviṣyati mahadyuddhaṃ caturaṅgabalakṣayi || 11 ||  
170742  
170743 vidūrathamahībhuja saha yuddhaṃ bhaviṣyati || 11 ||  
170744  
170745 mahatā tena yuddhena haniṣyasi vidūratham |  
170746 karavālalatālūnajaṅghaṃ tvaṃ viratho'pi saṃ || 12 ||  
170747  
170748 tvaṃ vidūratham haniṣyasi || 12 ||  
170749  
170750 catuḥsāgaraparyante bhūtale bhūpatistataḥ |  
170751 bhaviṣyasi bhayākrāntadikpālādṛtaśāsaṇaḥ || 13 ||  
170752  
170753 bhayākrāntairdikpālairapyādṛtaṃ śāsaṇaṃ yasya || 13 ||  
170754  
170755 sa tvaṃ sindhurbhavanprāptasakalāvanimaṇḍalaḥ |  
170756 paṇḍitairmantribhiḥ sārḍhaṃ kariṣyasi kathā imāḥ || 14 ||  
170757  
170758 paṇḍitaiḥ śāstratattvavidbhiḥ | imā vakṣyamāṇāḥ || 14 ||  
170759  
170760 mantri vadiṣyati |  
170761  
170762 atyāścaryamidaṃ deva yadevaṃ sa vidūrathaḥ |  
170763 devena vijito yuddhe nītaśca yamaśādanam || 15 ||  
170764  
170765 tatra tattvavitkaścinmantri vadiṣyati - atyāścaryamiti || 15 ||  
170766  
170767 tvaṃ vakṣyasi |  
170768  
170769 bhoḥ sādho sadhanasyāśya kalpāntārṇavaraṃhasaḥ |  
170770 vairi vidūratho rājā kimarthaṃ vada duḥsahaḥ || 16 ||  
170771  
170772 sadhanatvādeva senayā svabāhubalena ca kalpāntārṇavaraṃhaso mama vidūratho rājā  
170773 kimartha kena balena duḥsaho jātastadvadetyarthaḥ || 16 ||  
170774  
170775 mantri vadiṣyati |  
170776  
170777 līlā nāmāśya bhāryāsti tayātitaśārjitā |  
170778 mātā sarasvatīdevī jagaddhātṛī nirañjanā || 17 ||  
170779  
170780 mātā arjitā mātṛbhāvena svādhīnikṛtetyarthaḥ || 17 ||  
170781  
170782 gṛhītāyāḥ sutātvena sāśyā bhuvanabhāvinī |  
170783 saṃsādhayati kāryāṇi mokṣādīnyapi helayā || 18 ||  
170784  
170785 tadevāha - gṛhītāyā iti | sā sarasvatī sutātvena gṛhītāyā śyā līlāyā  
170786 mokṣādīnyapi kāryāṇi saṃsādhayati || 18 ||  
170787  
170788 vareṇa śabdāmātreṇa jagadāpyajagatkṣaṇāt |  
170789 karoti sā bhavannāśe tasyāḥ kaiva kadhārthanā || 19 ||

170790  
 170791 tasyā bhavatām nāse paribbhave kadarthanā kleśarūpā aśaktiḥ kaiva || 19 ||  
 170792  
 170793 sindhurvadiṣyati |  
 170794  
 170795 tvayā vai yuktaṁ kathitaṁ yadyevaṁ tadvidūrathaḥ |  
 170796 aśakyo jetumāścarya etasya samare vadhaḥ || 20 ||  
 170797  
 170798 yuktaṁupapannaṁ kathitaṁ | yadyevaṁ tarhi sa vidūratho jetumāśakya evāta etasya samare  
 170799 vadho yo jātaḥ sa āscryaḥ asaṁbhāvya ityārthaḥ || 20 ||  
 170800  
 170801 tadevaṁ saṁprasādena bhagavatya samanvitaḥ |  
 170802 kimityasminraṇe [tasminnasmin raṇe iti saṁbandhaḥ || tasmiñjayaṁ rājā na  
 170803 labdhavān || 21 ||  
 170804  
 170805 mantri vadiṣyati |  
 170806  
 170807 tena saṁprārthitā devī sarvakālamakhedinā |  
 170808 mokṣo'stu mama saṁsārāditi tāmarasekṣaṇa || 22 ||  
 170809  
 170810 tayā tena [hetunā || vibho tasya sa evāvandhyasaṁvidā |  
 170811 saṁpāditastena [rājñā vidūrathena || tadāśrita ājau parājayaḥ || 23 ||  
 170812  
 170813 āvandhyasaṁvidā satyasaṁkalpayā tayā devyā sa mokṣa eva saṁpāditaḥ | tena svata eva  
 170814 parājaya āśritaḥ || 23 ||  
 170815  
 170816 sindhurvadiṣyati |  
 170817  
 170818 yadyevaṁ tanmayā devī sadaivaiṣā prapūjyate |  
 170819 mokṣaṁ kimiti me naiṣā dadāti parameśvarī || 24 ||  
 170820  
 170821 mantri vadiṣyati |  
 170822  
 170823 eṣā hi jñaptirāste'ntaḥ sarvasya hṛdaye sadā |  
 170824 saṁvidrūpā bhagavatī saiva proktā sarasvatī || 25 ||  
 170825  
 170826 jñaptiḥ parākhyā vaikharyantasarvaśabdabījabhūtā || 25 ||  
 170827  
 170828 yena yena yathātmīyā prārthyate svayameva sā |  
 170829 prayacchati tathaivāśu tasmāccidanubhūyate || 26 ||  
 170830  
 170831 ātmīyā svātmahitā | tasmātpradānāttadiyasatyasaṁkalpacideva varaphalātmanā  
 170832 anubhūyate || 26 ||  
 170833  
 170834 na prārthitaiṣā bhavatā mokṣārthamarimardana |  
 170835 prārthitaiva tvayā saṁvidātmīyā śatruśāntaye || 27 ||  
 170836  
 170837 sindhurvadiṣyati |  
 170838  
 170839 na prārthitā mayā kasmādanenaiṣā sarasvatī |  
 170840 saṁvicchuddhā mayā kasmātpārthitā neha muktaye || 28 ||  
 170841  
 170842 mayeva anena vidūrathena rājyārthaṁ kasmāna saṁprārthitā | mayā vā aneneva muktaye  
 170843 kasmāna prārthiteti ivaśabdādhyāhāreṇa yojyam || 28 ||  
 170844  
 170845 madāśayagatāpyeṣā jñaptiṁ dattvā sarasvatī |  
 170846 manmokṣāya kimityaṅga sadrūpāpi na ceṣṭate || 29 ||  
 170847  
 170848 tava svecchānusāripravṛttau mām prati praśno'yamayukta ityāśāṅkya tattātparyam  
 170849 prakāśayati - madāśayeti | āśayaścittaṁ tadgatā madātmabhūtāpyeṣā mama  
 170850 mokṣecchālakṣaṇam jñaptiṁ dattvā sādhanasaṁpattidvāreṇa manmokṣāya kuto na  
 170851 ceṣṭata ityāśaya ityārthaḥ || 29 ||  
 170852  
 170853 mantri vadiṣyati |  
 170854  
 170855 aśubhaḥ prāktamo'bhyāsastavāsti ripughātinaḥ |  
 170856 tenaiṣā muktaye natvā tvayā na prārthitā vibho || 30 ||  
 170857  
 170858 natvā namaskṛtya || 30 ||

170859  
170860 yaccittastanmayo janturbhavatītyājagatsthiteḥ |  
170861 ābālameva saṃsiddhaṃ kartuṃ śaknoti ko'nyathā || 31 ||  
170862  
170863 na svatantryeṇa devā anugṛhṇanti kiṃtu bhaktacittānusāreṇaivetyarthe yaccittastanmayo  
170864 bhavati guhyametatsanātanam iti śrutiḥ pramāṇamityāśayenāha - yaccitta iti | na  
170865 caitālloke'pyaprasiddhamityāha - ābālamiti || 31 ||  
170866  
170867 yadeva yenāmalayāmalātma saṃvedyate'bhyāsamayaṃ vidāntaḥ |  
170868 sarvopamardena tadeva so'ṅga sadastvasadvāstu bhavatyavighnam || 32 ||  
170869  
170870 yena puruṣeṇa amalayā vidā jñāptyā antaḥ svacitte amalātmarūpaṃ yadeva rājyaṃ  
170871 mokṣo'nyadvā abhyāsamayaṃ dṛḍhābhyāsapracuraṃ yadeva kṛtvā saṃvedyate tat  
170872 sattadānīm vidyamānamasattadvilakṣaṇaṃ vāstu tadeva sarvetaṣvāsanopamardena sa  
170873 puruṣaḥ avighnaṃ svayamevāvaśyaṃ bhavati nānyaḥ kaścittatphalabhūto'stītyarthaḥ || 32  
170874 ||  
170875  
170876 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 a0 śa0 sindhusaṃbodhanaṃ  
170877 nāma ṣaṭpañcāsādhikaśatataṃ sargaḥ || 156 ||  
170878  
170879 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
170880 sindhusaṃbodhanaṃ nāma ṣaṭpañcāsādhikaśatataṃ sargaḥ || 156 ||  
170881  
170882 saptapañcāsādhikaśatataṃ sargaḥ 157  
170883  
170884 atha sindhurvadiṣyati |  
170885  
170886 āryānāryavapuḥ ko'hamabhavaṃ vimatiḥ purā |  
170887 yadvaśānme kusaṃskāraḥ prāktano'sti bhavapradaḥ || 1 ||  
170888  
170889 varṇyate sindhujiṃvasya jātistāmasatāmasī |  
170890 sindhośca tyajato rājyaṃ vivekānmuktirantataḥ ||  
170891  
170892 he āryeti mantrisaṃbodhanaṃ || 1 ||  
170893  
170894 mantri vadiṣyati |  
170895  
170896 rahasyaṃ śṛṇu bho rājansāvadhānaparaḥ kṣaṇam |  
170897 coditaḥ saṃdadhāsīdamadya māndyavināśanam || 2 ||  
170898  
170899 avadhānapareṇa cittena sahitaḥ sāvadhānaparaḥ | adya mayā tvaṃ coditaḥ preritaḥ san  
170900 māndyasya ajñānasya vināśanamidaṃ madvacanaṃ hṛdi dadhāsi dhārayiṣyasi || 2 ||  
170901  
170902 kimapyādyantarahitamastiha sadanāmayaṃ |  
170903 sthitaṃ tvamahamityādirūpeṇa brahmaśabditam || 3 ||  
170904  
170905 prṣṭhāṃ sindhujiṃvapṛāktanasthitiṃ vaktuṃ brahmaṇa  
170906 evopādhisāmbandhājjiṃvabhāvavivakṣayā ādyāṃ brahmasvarūpasthitiṃ darśayati -  
170907 kimapīti | tasyaiva sārvaṭmyamāha - sthitaṃ || 3 ||  
170908  
170909 tadbrahma svayamevāhaṃ ciccetāmīti saṃvidam |  
170910 jīvatāmiva gatvāste cittībhūyātyajadvapuḥ || 4 ||  
170911  
170912 ahaṃ cit ataścetetāmīti saṃkalpasamvidam prāpya samaṣṭivyaṣṭicittībhūya tadupādhan  
170913 jīvatāmiva gatvā āste | vapurupādhimatyajāt || 4 ||  
170914  
170915 cittaṃ tu gaganācchātma vapurviddhyātivāhikam |  
170916 tadeva vāsti nehānyadādhībhautikatādikam || 5 ||  
170917  
170918 kiṃ tadvapuryadatyajajjīvatāṃ gataṃ tadevāha - acittaṃ tviti | sthūlamidaṃ vapustarhi  
170919 kiṃ tatrāha - tadeveti || 5 ||  
170920  
170921 cittametadanākāramapi sākāravatsthitam |  
170922 saṃkalpaiḥ paralokādyaiḥ svapnādyairetadeva sat || 6 ||  
170923  
170924 taccittameva paralokehalokādyaiḥ svapnajāgrajjīvamaraṇabhogamokṣādyaiḥ  
170925 saṃkalpairanākāramapi sākārajagadvatsthitam || 6 ||  
170926  
170927 anākāramapi sphāraṃ cittaṃ jagadidaṃ viduḥ |

170928 ya eva pavano nāma sa eva spandanaṃ yathā || 7 ||  
170929  
170930 idaṃ rahasyaṃ tattvavido vidurnānye ityāha - anākāramiti || 7 ||  
170931  
170932 yathā gaganaśūnyatve jagaccitte tathaikakam |  
170933 atrāpratigharūpe'sti na manāgapi bhinnatā || 8 ||  
170934  
170935 apratigharūpe jagadākārakalpane niraṅkuśasāmarthye | atra citte || 8 ||  
170936  
170937 hṛdayasthaṃ jagajjālaṃ na kiṃcitkiṃcidāsthitaṃ |  
170938 jagadviddhi nirākāraṃ cittameva na vāstavam || 9 ||  
170939  
170940 mithyātvāna kiṃciddhṛdayasthaṃ vāsanārūpameva jagajjālaṃ bahiriva  
170941 kiṃcidivāsthitaṃ || 9 ||  
170942  
170943 sattvameva vapuḥ pūrvamuditaṃ brahmaṇaḥ padāt |  
170944 ayameva sa saṃpanno yo'dyata tāmasatāmasaḥ || 10 ||  
170945  
170946 pūrvaṃ prāthamikasarge sāttvikadevatāghaṭitarūpatvātsattvameva hairaṇyagarbhākhyāṃ  
170947 samaṣṭivapurbrahmaṇaḥ padāduditaṃ | ayaṃ samaṣṭireva vyaṣṭibhāve  
170948 tāmasaviśayāsāṅgenotpattiprakaraṇoktarītyā  
170949 rājasasāttvikādītrayodaśādhāvibhāgakrameṇa sa te jīvo'dya tāmasatāmasaḥ saṃpannaḥ ||  
170950 10 ||  
170951  
170952 sindhurvakṣyati |  
170953  
170954 kimucyate mahābhāga vada tāmasatāmasaḥ |  
170955 kriyante pūrvamevaitāḥ kena saṃjñāḥ pare pade || 11 ||  
170956  
170957 praśnaḥ spaṣṭaḥ || 11 ||  
170958  
170959 mantri vadiṣyati |  
170960  
170961 jantoḥ sāvayavasyeha hastādyavayavā yathā |  
170962 tathānavayavasyaivamātivāhikatātmanaḥ || 12 ||  
170963  
170964 aparicchinnasyaivātmano hiraṇyagarbhābhāvena paricchinnatve māyayā kṛte  
170965 hiraṇyagarbha eva sarvāḥ saṃjñāḥ karotītyāśayenottaramāha - jantoriti | evaṃ tathā  
170966 || 12 ||  
170967  
170968 paścādātmani saivātmā nānāsaṃjñāḥ kariṣyati |  
170969 ādhibhautikatānāmni pṛthvyādyā ātivāhike || 13 ||  
170970  
170971 ātmani svavyaṣṭijīveṣu sa samaṣṭyātmaiva saṃjñāḥ kariṣyati | saivātmeti soci lope  
170972 cetpādapūraṇam iti salopaḥ | tathā ātivāhike samaṣṭisvadehe pañcikaraṇena  
170973 ādhibhautikatānāmni kṛte tadavayaveṣu pṛthvyādyāḥ saṃjñāḥ kariṣyati || 13 ||  
170974  
170975 svapnābhe'smiñjagadbhāne saṃkalpenātmarūpiṇā |  
170976 saṃjñātmanātmarūpeṇa svayaṃ vyavahariṣyati || 14 ||  
170977  
170978 evaṃ nāmarūpe kalpayitvā vyaṣṭibhāvena svayameva vyavahariṣyati || 14 ||  
170979  
170980 tvāmātivāhikākārā yattatsphuritavānnavam |  
170981 jātirmahātamasko'yamiti tatrābhīdhā kṛtā || 15 ||  
170982  
170983 tatra navaṃ vyaṣṭibhāvakalpane tvāmuddiśya yat sṛṣṭisaṃkalpena yadvyaṣṭibhāvena  
170984 hiraṇyagarbho yat mahātamasko'yamiti sphuritavān | tattasmāddhetostavātivāhikākārā  
170985 jātistāmasatāmasī mahātamasketyabhidhā kṛtetyarthaḥ || 15 ||  
170986  
170987 brahmaṇe nirvikārasya vikāriṇa iva prabho |  
170988 jātayo jīvatāpattau kalitā vividhābhīdhāḥ || 16 ||  
170989  
170990 neyamekaivābhīdhā kiṃtu brahmaṇo jīvabhāve tattadupādhiguṇānusāreṇa  
170991 rājasasāttvikādayastrayodaśābhīdhāḥ kṛtā ityāha - brahmaṇa iti || 16 ||  
170992  
170993 prāthamyenaiva yadbrahma jīvatāmiva gacchati |  
170994 tadaiva buddhyā bhoktā tajjātiḥ sāttvikasāttvikī || 17 ||  
170995  
170996 tatra mokṣasaighryavilambaprayojakacittaguṇadoṣaireva jīvānāṃ jātibhedakalpaneti

darśayaṃstāsu pañcajātīrvibhajya lakṣayati - prāthamyenetyādinā | yadyadi kalpādaṃ  
prāthamyenaiva jīvatāmiva gacchati brahmaṇi tadā tasminneva janmaṇi  
autpattikajñānaiśvaryayuktayā buddhyā viśayabhoktā tasminneva janmaṇi mucyata iti  
yāvattajjātiḥ sāttvikasāttvikī yathā sanakādīnāṃ || 17 ||  
vartamāne bhava bhavyaguṇairyuktā tu mānada |  
kevalā sāttvikī proktā jātīrjātividāṃ varaiḥ || 18 ||  
kaṃcitkālaṃ bhava bhavaheṭavajñāne vartamāne sati tasminneva janmaṇi  
jñānaiśvaryādibhirbhavyaguṇairyuktā cedbhūtvā mucyate tadā kevalasāttvikī  
proktetyarthaḥ || 18 ||  
navā bhavaiścedbahubhirbhogamokṣaikabhāginī |  
jātīstatprocyate tajjñaiḥ sadbhī rājasarājasī || 19 ||  
yā jātīḥ kalpādaṃ navā abhinavatayābhivyaktāpi bahubhirjanmabhirbhogeṣu bhukteṣu  
krameṇa mokṣaikabhāginī cedbhavati tadā rājasarājasītyarthaḥ || 19 ||  
vartamāne bhava bhavyaguṇairmuktā tu mānada |  
kevalā rājasī proktā jātīḥ svalpabhava bhavet || 20 ||  
svalpabhava daśapañca janmottarakālamapi tasminkalpe bhavyairvivekādiguṇairmuktā  
rahitā bahutarajanmapara.parottaraṃ bhavyaguṇān labhate cetkevalarājasītyarthaḥ || 20 ||  
prathamātyantabahubhirbhavaiścenmokṣagāminī |  
jātīstatprocyate tajjñaiḥ sadbhīstāmasatāmasī || 21 ||  
prathamā kalpādimārabhya atyantabahubhiḥ sthāvarakīṭakirātādibhirante mokṣabhāginī  
cettāmasatāmasītyarthaḥ || 21 ||  
sāmānyenaiva bahubhirjanmabhirbhogamokṣabhāginī |  
kevalā tāmasī proktā jātīrjātīviśāradaīḥ || 22 ||  
sāmānyenānutkṛṣṭena rakṣaḥpiśācaśūdrādījanmabhirbahubhirbhogamokṣabhāginī  
cetkevalatāmasī || 22 ||  
krameṇānena jātīnāṃ vividhā bhedakalpanā |  
tāsāṃ tāmasatāmasyāṃ jātau jāto'si mānada || 23 ||  
tāsāṃ jātīnāṃ madhye tvaṃ tāmasatāmasyāṃ jātau jāto'si || 23 ||  
bahūni tava janmāni samatītāni tānyaham |  
vividhāni vicitrāṇi vīra jñāmi no bhavān || 24 ||  
bhavān no jñāti || 24 ||  
viśeṣeṇa tvaṇenaiṣa vyarthaṃ kālo'tivāhitaḥ |  
mahāśaśārīreṇa tvayānantakhagāminā || 25 ||  
evaṃ tāmasatāmasyā jātīyāsi janito yadā |  
tadā durlabhamokṣastvaṃ saṃsāraḥkharāditi || 26 ||  
itīśabdaḥ praśnottarasamāptaḥ || 26 ||  
sindhurvadiṣyati |  
āryodāhara kenaiśā prāgjātīrjīyate'dhamā |  
yāvattathaiva tiṣṭhāmi syāccettadvada pāvanam || 27 ||  
prāktanī adhamā tāmasatāmasī jīvajātīḥ kenopāyena jīyate abhibhūyate | he ārya  
tamupāyamudāhara | tattādṛśaṃ pāvanam śodhanaṃ syāccedyāvaddehaṃ tathaiva  
tenaiva tvaduktaprakāreṇa tiṣṭhāmi sthāsyāmi tadvada || 27 ||  
mantrī vadiṣyati |  
na kiṃcana mahābuddhe tadastīha jagattraye |  
yadanudveginā nāma pauruṣeṇa na labhyate || 28 ||  
pauruṣeṇa puruṣaprayatnena || 28 ||



171066  
171067 hyastanī duṣkriyābhyeti śobhāṃ satkriyayā yathā |  
171068 adyaiva prāktanīm tasmādyatnātsatkāryavān bhava || 29 ||  
171069  
171070 adyaiva satkriyayā hyastanī duṣkriyā yathā śobhāṃ śobhanatāmabhyeti tathā tasmādeva  
171071 yatnātprāktanīm jītvā satkāryavān bhava || 29 ||  
171072  
171073 yo yamarthaṃ prārthayate tadarthaṃ yatate tathā |  
171074 so'vaśyaṃ tadavāpnoti na cecchrānto nivartate || 30 ||  
171075  
171076 nā yathā yatate nityaṃ yadbhāvayati yanmayah |  
171077 yādṛgicchecca bhavituṃ tādṛgbhavati nānyathā || 31 ||  
171078  
171079 nā puruṣaḥ || 31 ||  
171080  
171081 muniruvāca |  
171082  
171083 evamuktaḥ sa tenātha sindhuruddhurayā dhiyā |  
171084 tadā tatra tathā nāma rāṣṭraṃ tyakṣyatyaśeṣataḥ || 32 ||  
171085  
171086 tena mantriṇā evamuktaḥ san | uddhurayā utsṛṣṭarājyabhārayā || 32 ||  
171087  
171088 gamiṣyati vanaṃ dūraṃ prārthito'pi hi mantribhiḥ |  
171089 nāśrayiṣyati tadbhūyo rājyamucchinnaśātravam || 33 ||  
171090  
171091 nāśrayiṣyati na svīkariṣyati || 33 ||  
171092  
171093 tiṣṭhataḥ sādhumadhye'sya tadvivekakathāvaśāt |  
171094 puṣpāsaṅgādivāmōdo vivekaḥ samudeṣyati || 34 ||  
171095  
171096 puṣpasaṅgāttailādiṣvāmōda iva vivekaḥ samudeṣyati || 34 ||  
171097  
171098 tataḥ kathamidaṃ janma kutaḥ saṃsāra āgataḥ |  
171099 itthaṃ vicārasāmtatyātsa yāsyati vimuktatām || 35 ||  
171100  
171101 vimuktatām jīvanmuktatām || 35 ||  
171102  
171103 nityaṃ vicāraṇaparo'tha bhavansa sindhuḥ satsaṅgamenā padamāpsyati pāvanaṃ  
171104 saḥ |  
171105 tadyatra patramiva vātavidhūyamānaṃ no vastutām vrajati kācana nāma lakṣmīḥ ||  
171106 36 ||  
171107  
171108 sa sindhuḥ rājā satsaṅgamenā nityaṃ vicāraṇaparaḥ san atha pāvanaṃ tattādṛśaṃ  
171109 mokṣākhyāṃ padameṣyati | yatra mokṣapade kācana hiraṇyagarbhaisvāryaparyantāpi  
171110 lakṣmīrvātavidhūyamānaṃ śuṣkapatramiva vastutāmupādeyatām no vrajati kiṃtu  
171111 tucchaiva bhavatītyarthaḥ || 36 ||  
171112  
171113 ityārṣe śrīvāsiṣṭhamahā0 vā0 de0 mo0 ni0 u0 a0 vi0 śavopākhyāne sindhunirvāṇaṃ  
171114 nāma saptapañcāśadadhikaśatataṃ sargaḥ || 157 ||  
171115  
171116 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
171117 sindhunirvāṇaṃ nāma saptapañcāśadadhikaśatataṃ sargaḥ || 157 ||  
171118  
171119  
171120 aṣṭapañcāśadadhikaśatataṃ sargaḥ 158  
171121  
171122 muniruvāca |  
171123  
171124 etatte kathitaṃ sarvaṃ bhaviṣyadbhūtavattava |  
171125 yathecchasi tathedānīm vyādha sādhu vidhīyatām || 1 ||  
171126  
171127 śrutvā munivaco vyādhastapaḥ kṛtvā varādvidheḥ |  
171128 akhamāplutaḥ śavībhūtaḥ papātetyādi varṇyate ||  
171129  
171130 bhūtavat atītakathāvat || 1 ||  
171131  
171132 agniruvāca |  
171133  
171134 iti tasya vacaḥ śrutvā vismayākulacetanaḥ |

171135 kṣīṇaṃ sthitvā jagāmāsu snātuṃ vyādhastathā muniḥ || 2 ||  
 171136  
 171137 kṣaṇaṃ sthitvā vimṛśyeti yāvat || 2 ||  
 171138  
 171139 iti tau ceratustatra tapaḥ śāstravicāraṇaiḥ |  
 171140 akāraṇasuhṛdbhūtāvubhau vyādhamahāmuni || 3 ||  
 171141  
 171142 athālpenaiva kālena munirnirvāṇamāyayau |  
 171143 dehaṃ tyaktvā'padeśānte pare pariṇatiṃ gataḥ || 4 ||  
 171144  
 171145 alpenaiva kāleneti muneḥ samādhau bahutarasyāpi kālasyālpatāpratīterityāśayaḥ |  
 171146 yadyapyatra yathāśrutagranthātpūrvam munerdehatyāgaḥ paścāccirakālottaram  
 171147 vyādhasya kāmanāṃ dātuṃ padmajāgamanam pratiyate tathāpi pūrvam  
 171148 munerbhaviṣyat kathanagranthe vyādhasyavaralābhānantaram  
 171149 māmāpṛcchannamaskṛtya tasminneva kṣaṇe tataḥ | plutimesyasi savyomni  
 171150 cittasthārthadidṛkṣayā || iti muninoktatvādvvyādhasyordhvagamanakālemunerjīvanam  
 171151 sthitameveti paścādeva dehatyāga iti bodhyam | apadeśasya nirdiṣṭasya āyuso'nte || 4 ||  
 171152  
 171153 kālena bahunānyena tato yugaśatātmanā |  
 171154 vyādhasya kāmanāṃ dātuṃ padmajanmā samāyayau || 5 ||  
 171155  
 171156 vyādhaḥ svavāsanāveśam nivārayitumakṣamaḥ |  
 171157 jānannapi varam pūrvam varṇitaṃ samayācata || 6 ||  
 171158  
 171159 pūrvam muninā vyarthatvena varṇitaṃ varam jānannapi samayācata || 6 ||  
 171160  
 171161 brahmaivamastviti procyā yayāvabhimatām diśam |  
 171162 vyādhastapaḥphalaṃ bhoktuṃ khagavadyoma pupluve || 7 ||  
 171163  
 171164 vardhamānena dehena jagatpāre mahānabhaḥ |  
 171165 vegādagaṇitaṃ kālam pūrayāmāsa śailavat || 8 ||  
 171166  
 171167 jagatpāre trailokyādūrdhvam | mahānabhaḥ avyākṛtākāśam || 8 ||  
 171168  
 171169 mahāgaruḍavegena tiryagūrdhvamadhastathā |  
 171170 vyoma pūrayatastasya kālo bahutaro yayau || 9 ||  
 171171  
 171172 atha dirghena kālena yadā vidyābhramasya saḥ |  
 171173 antaṃ na samavāpnoti tatrodvegamupāyayau || 10 ||  
 171174  
 171175 udvegaṃ tatprayuktanirvedam || 10 ||  
 171176  
 171177 udvegādatha baddhvāsau prāṇarecanadhāraṇām |  
 171178 prāṇamstatyāja nabhasi śavībhūtamadhovapuḥ [adhobhuvīti pāṭhe  
 171179 vapurityadhyāhāryam ] || 11 ||  
 171180  
 171181 cittaṃ prāṇānvitaṃ vyomni yayau tatraiva sindhutām |  
 171182 vidūrathārīrūpam tāmakhilāvanipālinim || 12 ||  
 171183  
 171184 sindhutām sindhudeśarājatām | vidūrathasya ariḥ śatrustadrupam || 12 ||  
 171185  
 171186 adeho meruśatākāramahāśava ivābhavat |  
 171187 dvitīyorvīnibho vyomnaḥ papātāśanivajravat || 13 ||  
 171188  
 171189 tyaktadehastu vyomamārga papāta || 13 ||  
 171190  
 171191 pidhānamiva kasyorvīvīthī kasmīṃścidambare |  
 171192 keṣoṇḍrakavadābhāte kasmīṃścijjāgate bhrame || 14 ||  
 171193  
 171194 kasya brahmaṇaḥ kasmīṃścijjāgate bhrame keṣoṇḍrakavadābhāte tatra  
 171195 kasmīṃścidambare urvīvīthī viśālaṃ pidhānamiva sthitaḥ || 14 ||  
 171196  
 171197 ākārapūritāśeṣavasudhācalamaṇḍalaḥ |  
 171198 vipaścicchreṣṭha kathitametatte tanmahāśavam || 15 ||  
 171199  
 171200 he śreṣṭha he vipaścit te etanmahāśavam savṛttāntaṃ yathāvanmayā kathitam || 15 ||  
 171201  
 171202 yasmiñchavaṃ saṃpatitaṃ jagatyavanimaṇḍale |  
 171203 tadidaṃ jagadābhātamasmākaṃ svapnapūryathā || 16 ||

171204  
171205 asmākaṃ citte ābhātaṃ pratyakṣaṃ sphuritam || 16 ||  
171206  
171207 tadetacchavamāsvādya śuṣkā pūrṇā mahodarī |  
171208 saṃpannā caṇḍikā devī raktā raktāntrapūritā || 17 ||  
171209  
171210 raktena āntraiśca pūritā satī raktā raktavarṇā saṃpannā || 17 ||  
171211  
171212 medinī medinī jātā śavasyaitasya medasā |  
171213 pūritā'pūrvarūpeṇa himavadgirirūpiṇā || 18 ||  
171214  
171215 apūrvarūpeṇa āścaryabhūtena || 18 ||  
171216  
171217 tadaivaitanmahāmedo mṛddhātutvamupāgatam |  
171218 kālena vasudhā bhūyo bhūtvā mṛṇmayatām gatā || 19 ||  
171219  
171220 bhūyaḥ prajātāni vanāni bhūmau grāmāḥ kṛtāḥ pattanasamṃyutāśca |  
171221 pātālataḥ sādhusamutthitāste śailāḥ pravṛttā vyavahāralakṣmīḥ || 20 ||  
171222  
171223 pūrvaṃ vanādīnāṃ śavena nāśanādbhūyo vanāni prajātāni | grāmāśca bhūyaḥ  
171224 kṛtāḥ | te cūrṇitāḥ śailāśca bhūyaḥ pātālataḥ sādhu yathāpūrvaṃ samutthitāḥ |  
171225 tato janānāṃ vyavahāralakṣmīḥ pravṛttetyarthaḥ || 20 ||  
171226  
171227 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 viya0 śa0 śavanirṇayo  
171228 nāmāṣṭapañcāśadadhikaśatatamaḥ sargaḥ || 158 ||  
171229  
171230 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
171231 śavanirṇayo nāmāṣṭapañcāśadadhikaśatatamaḥ sargaḥ || 158 ||  
171232  
171233  
171234 ekonāṣaṣṭyadhikaśatatamaḥ sargaḥ 159  
171235  
171236 agniruvāca |  
171237  
171238 vipaścicchreṣṭha bho sādho tvaṃ gacchābhimatām diśam |  
171239 sthiraṃ bhūmaṇḍalaṃ bhūyaḥ prakṛtavvyavahāravat || 1 ||  
171240  
171241 ihāgnerindragamanamupadiśya vipaścite |  
171242 āścaryāṇi bahūnyante brahmatattvaṃ ca varṇyate ||  
171243  
171244 śreṣṭha bho vipaścit tvaṃ sthiraṃ bhūyaḥ prakṛtavvyavahāravadbhūmaṇḍalaṃ prāpya  
171245 abhimatām diśam gaccha || 1 ||  
171246  
171247 yajñaṃ yaṣṭuṃ prajāughasya śakraḥ śatatamaṃ divi |  
171248 tatrāhūto'smi mantreṇa gacchāmi gatikovida || 2 ||  
171249  
171250 śakro divi yajñaṃ yaṣṭuṃ pravṛttaḥ | ahaṃ tatrāhūto'smi gacchāmi || 2 ||  
171251  
171252 bhāsa uvāca |  
171253  
171254 ityuktvā bhagavānagnistatraivāntaradhīyata |  
171255 gagane nirmale yāti analo vaidyuto yathā || 3 ||  
171256  
171257 mūrtyākāreṇāntaradhīyata | agnyākāreṇa tu vaidyutāgnivadgagane yāti || 3 ||  
171258  
171259 tathāhamapi cittena prāktanāmśca svayaṃ vahan |  
171260 punaḥ svakarma nirṇetuṃ bhramanvyomani saṃsthitāḥ || 4 ||  
171261  
171262 prāktanānavidyāntadarśanaviṣayakasaṃskārānvahansan svaṃ digantopasarpaṇakarma  
171263 nirṇetuṃ niṣpādayitum || 4 ||  
171264  
171265 bhūyo'pi dṛṣṭavānasmi jagantyagaṇitāni khe |  
171266 nānācāravicārāṇi nānāsaṃsthānavanti ca || 5 ||  
171267  
171268 kvacicchatramayāṅgāni ekībhūtāni bhūpate |  
171269 bhānti cetanti copanti hṛdayāni haranti ca || 6 ||  
171270  
171271 tānyeva svadṛṣṭāni jaganti varṇayati - kvacidityādinā | ekībhūtāni  
171272 parasparasaṃlagnāni | bhūpate iti daśarathasaṃbodhanam | copanti mandaṃ gacchanti

171273 draṣṭṭaṇām hṛdayāni manāṃsi haranti ca || 6 ||  
 171274  
 171275 kvacinmṛṇmayadehāni sarvabhūtāni rāghava |  
 171276 bhānti cetanti copanti parvatapratimāni ca || 7 ||  
 171277  
 171278 kvaciddārumayāṅgāni bhānti bhūtāni kutracit |  
 171279 kvacitpāṣāṇadehāni santi bhūtāni bhūriśaḥ || 8 ||  
 171280  
 171281 kutracijjagati || 8 ||  
 171282  
 171283 kvacidājivamekatra sthitānyupaladehavat |  
 171284 vānmātravyavahārāni bhūtānyālokitāni khe || 9 ||  
 171285  
 171286 ājivaṃ yāvajjīvaṃ | upaladehavat pratimāvat | parasparaṃ saṃbhāṣaṇādinā  
 171287 vānmātravyavahārāni na gamanādānādivyavahāravanti | khe svacittākāśe || 9 ||  
 171288  
 171289 ityahaṃ suciraṃ kālaṃ paśyannaśyanmanastayā |  
 171290 avidyāntamapaśyaṃśca tatrodvigno'bhavaṃ dṛśāṃ || 10 ||  
 171291  
 171292 manastayā svapna iva manomātradehatayā | tatra avidyāyāṃ dṛśāṃ  
 171293 dṛśyavargāṇāṃ viśaye udvignaḥ abhavam || 10 ||  
 171294  
 171295 tapaḥ kartuṃ samudyuktaḥ kasmimścīnmokṣasiddhaye |  
 171296 prāhendro mama caivedaṃ mṛgayonyantaraṃ hi khe || 11 ||  
 171297  
 171298 evaṃ samudvigno'haṃ kasmimścīndrahasi upaviśya mokṣasiddhaye tapa ātmatattvālocanaṃ  
 171299 kartuṃ samudyukto'bhavam | tato māmindraḥ prāha | kiṃ prāha | he vipaścit khe cittākāśe  
 171300 mama ca tava ca idaṃ mṛgayonyantaramupasthitamasti tato nāyamātmataṭtvālocanakāla  
 171301 ityārthaḥ || 11 ||  
 171302  
 171303 pravṛttaḥ svargasaṃmohe pūrvābhyāsavaśīkṛtaḥ |  
 171304 mandārakānane tatra bhramato vai mamāmbare || 12 ||  
 171305  
 171306 nanu mamālpapuṇyasya kadācinmṛgayoniprāpakaṃ duṣkṛtādi saṃbhāvyeta tava tu  
 171307 mahāpuṇyasya kutastatsaṃbhāvanā tatrāha - pravṛtta iti | ahamapi svargabhogayukte  
 171308 saṃmohe durvāsoparādhe pravṛttaḥ | kva te tatpravṛttistatrāha - mandāreti || 12 ||  
 171309  
 171310 tenetyukte mayā proktaṃ deva khinno'smi saṃsṛteḥ |  
 171311 mucyeyaṃ śīghramityuktaṃ śrutvovāca tato mama || 13 ||  
 171312  
 171313 tena indreṇa ityukte sati || 13 ||  
 171314  
 171315 viśuddhātmā tvarūpo'hamiti caiva hutāśanāt |  
 171316 varaṃ gṛhāṇetyukte sa tato'nyaṃ yācito mayā || 14 ||  
 171317  
 171318 kimuvāca tadāha - viśuddheti | śīghraṃ muktistu arūpaḥ avasthātrayarūpeṇa  
 171319 mūrtāmūrtarūpeṇa ca rahito viśuddha ātmaivāhamiti tattvajñānādeva bhavati | tattva  
 171320 tvayā prāgvyādhamunisamvādavarṇanaprasaṅgena hutāśanācchrutameveti śeṣaḥ |  
 171321 tatastvamanyaṃ varaṃ gṛhāṇetīndreṇokte sati mayā saḥ anyam mṛgate vasya  
 171322 kimagre bhaviṣyatītyetatparijñānarūpaṃ varaṃ yācitaḥ || 14 ||  
 171323  
 171324 indra uvāca |  
 171325  
 171326 taveyaṃ mṛgayonyantaściraṃ saṃsarate citiḥ |  
 171327 avaśyaṃ bhavitavyo'rtha iti dṛṣṭo mayā tava || 15 ||  
 171328  
 171329 saṃsarate saṃsartumicchati || 15 ||  
 171330  
 171331 mṛgo bhūtvā mahāpuṇyāṃ tām sabhāṃ samavāptavān |  
 171332 yasyāṃ tadahataṃ jñānaṃ maduktaṃ bodhameṣyati || 16 ||  
 171333  
 171334 tām dāśarathīṃ sabhāṃ | maduktaṃ viśuddhātmā tvarūpo'hamityevaṃrūpaṃ || 16 ||  
 171335  
 171336 tadevaṃ tatra hariṇo bhavārtastvaṃ bhavāvanau |  
 171337 ātmodantamidaṃ vandhyaṃ sakalaṃ saṃsmariṣyasi || 17 ||  
 171338  
 171339 hariṇaḥ saṃstadevaṃ krameṇa sabhāṃ prāpya vasiṣṭhaprasādātsakalamātmodantaṃ  
 171340 svavṛttāntam || 17 ||  
 171341

171342 svapnabhramamivāśeṣasaṃkalparacitopamam |  
 171343 pralokānubhūtārthakathāyātārthasaṃnibham || 18 ||  
 171344  
 171345 vandhyatvameva dṛṣṭāntairvivṛṇoti - svapneti || 18 ||  
 171346  
 171347 yadā tu mṛgatonmuktaḥ puruṣastvaṃ bhaviṣyasi |  
 171348 jñānāgnidagdhadehānte tadā hṛtsthaṃ sphuriṣyati || 19 ||  
 171349  
 171350 kiṃ mṛgadehenaiva saṃsmariṣyāmi netyāha - yadeti || 19 ||  
 171351  
 171352 tena tām tvamavidyākhyāṃ bhrāntiṃ tyaktvā ciraṃ sthitām |  
 171353 bhaviṣyasi vinirvāṇo gataspanda ivānilaḥ || 20 ||  
 171354  
 171355 tena ātmatattvasphuraṇena | vinirvāṇo muktaḥ || 20 ||  
 171356  
 171357 ityukte tena devena tadaiva pratibhodabhūt |  
 171358 mamāyaṃ hariṇo'smṛiti vane'sminniti niścītā || 21 ||  
 171359  
 171360 iti tena devenendrenokte sati sā pūrvā mānasī hariṇo'smṛiti pratibhā niścītā  
 171361 vyavahārārthakriyāsamarthā udabhūt || 21 ||  
 171362  
 171363 tataḥ prabhṛti saṃpannastatraivāntarakoṇake |  
 171364 hariṇo'haṃ girivare tṛṇadūrvāṅkurāśanaḥ || 22 ||  
 171365  
 171366 tatraiva mandāraivanāntarakoṇake || 22 ||  
 171367  
 171368 tataḥ śimāntasāmantaṃ māgataṃ mṛgayārthinam |  
 171369 dṛṣṭvā hamekadā bhītaḥ palāyanaparo'bhavam || 23 ||  
 171370  
 171371 tatastena samākramya gṛhaṃ nītvā dinatrayam |  
 171372 saṃsthāpya tava līlārthamihānīto raghūdvaḥ || 24 ||  
 171373  
 171374 eṣa te kathitaḥ sarva ātmodanto mayānagha |  
 171375 saṃsāramāyāpratimo nānāścaryarasānvitaḥ || 25 ||  
 171376  
 171377 saṃsāraprasiddhaindrajālikamāyāpratimaḥ || 25 ||  
 171378  
 171379 avidyaivamananteyaṃ śākhāprasaraśālīnī |  
 171380 ātmaññānādṛte naiva kenacinnāma sāmyati || 26 ||  
 171381  
 171382 śrīvālmīkiruvāca |  
 171383  
 171384 yadā vipaścidityuktivā tatra tūṣṇīm sthitaḥ kṣaṇāt |  
 171385 samavocattadā rāmastamanindiyamatistvidam || 27 ||  
 171386  
 171387 idaṃ vakṣyamāṇam || 27 ||  
 171388  
 171389 śrīrāma uvāca |  
 171390  
 171391 evaṃ paśyatyasaṃkalpo yo'nyasaṃkalpa ātmani |  
 171392 mṛgaśceddṛṣyatām yātaḥ kathaṃ sarge vada prabho || 28 ||  
 171393  
 171394 anyasaṃkalparūpo'yaṃ mṛgaścedasmākaṃ dṛṣyatām yātaḥ | evaṃ sati asaṃkalpopi  
 171395 puruṣo'nyasaṃkalpasarge sthitaṃ vastujātaṃ paśyatīti phalitam | idaṃ tu kathamupapadyate  
 171396 vadetyarthaḥ || 28 ||  
 171397  
 171398 vipaściduvāca |  
 171399  
 171400 mahāśavaṃ yatpatitaṃ yasmiñ jagati bhūtale |  
 171401 tām bhuvam pūrvamindreṇa yajñagarveṇa gacchatā || 29 ||  
 171402  
 171403 mahāmuni devatādivaraśāpādinā anyasaṃkalpakalpitopyartha'nyeṣāmasaṃkalpānāmapi  
 171404 darśanādivyavahārayogyo bhavatītyuttaraṃ vaktuṃ prāguḥkṣāsavapatanameva  
 171405 nimittāntareṇa varṇayituṃ vipaścitprastauti - mahāśavamityādinā | pūrvam  
 171406 śavapatanātpūrvakāle tām bhuvam prati mandāravane  
 171407 svakṛtayajñaprayuktayajamānatāgarveṇāndhavadgacchatāindreṇa  
 171408 munirayamityavijñānādgatāsurayamityavajñayā ca durvāsāḥ pādenābhihataḥ || 29 || ||  
 171409  
 171410 pādenābhihato vyomni durvāsā dhyānasaṃsthiṭaḥ |

171411 gatāsurityavijñānāṭtenāsau kupito'śapat || 30 ||  
171412  
171413 śakra śakrāvanitalaṃ brahmāṇḍapratimaṃ śavam |  
171414 acireṇa mahāghoraṃ tava cūrṇikariṣyati || 31 ||  
171415  
171416 śakra śakreti vākyāderāmantritasyāsūyāsammatikopakutsanabhartsneṣu iti kopādiṣu  
171417 dvirvacanam | tava gantumīṣṭamavanitalaṃ cūrṇikariṣyati || 31 ||  
171418  
171419 māmimaṃ śavabuddhyā tvaṃ yadatikrāntavānataḥ |  
171420 śāpena mamatāṃ pṛthvīm śīghramāsādayiṣyasi || 32 ||  
171421  
171422 mṛgārthaṃ tena muninā tathā deveti sadyathā |  
171423 tattayā kathayā''yātaṃ sadaiva viṣayaṃ dṛśāṃ || 33 ||  
171424  
171425 tena muninā durvāsasā vipaścītā saha śakrasya mṛgabhāvārthamapi tathā  
171426 devamṛgaśca tvaṃ tulyakālaṃ vipaściteti vākyena yathā vipaścito  
171427 manaḥsaṃkalpitamapi mṛgatvaṃ sat anyadarśanādyarthakriyāsamarthaṃ bhavati tathā sa  
171428 śapta iti śeṣaḥ | tattasmāttayā indraśāpakathayaiva munivākyabalātsāṃkalpikamapi  
171429 vipaścito mṛgatvaṃ bhavadādidṛśāṃ sadaiva viṣayaṃ viṣayatvamāyātāṃ || 33 ||  
171430  
171431 vastutastu na caikaṃ sanna dvitīyaṃ na cāpyasat |  
171432 sā tathā pratibhodeti kiṃ satkimathavāpyasat || 34 ||  
171433  
171434 evaṃ jagatprasiddhadṛśā rāmapraśnaṃ samādhāyatattvadṛśā samādhatte -  
171435 vastutastviti | vastutovicāre ekaṃ vyāvahārikaṃ jagat sat ityapi na | dvitīyaṃ  
sāṃkalpikaṃ  
171436 vā asadityapi na | dvayorapi tulyatvādityāha - seti || 34 ||  
171437  
171438 anyacca rāghave mām tāṃ yuktiṃ tvamaparāṃ śṛṇu |  
171439 etasminnayasaṃdARBhe susphuṭapratipattaye || 35 ||  
171440  
171441 brahmaṇaḥ sarvaśaktisarvātmakatvādapi na ko'pi virodha ityāha - anyaccetyādinā |  
171442 nayā yuktayastāsāṃ saṃdARBhe || 35 ||  
171443  
171444 yasminsarvaṃ yataḥ sarvaṃ yatsarvaṃ sarvataśca yat |  
171445 brahma tasminmahābhāga kiṃ na saṃbhavatīha hi || 36 ||  
171446  
171447 saṃkalpajātaṃ nānyonyaṃ milatītyupapadyate |  
171448 saṃkalpajātamanynonyaṃ milatītyupapadyate || 37 ||  
171449  
171450 saṃkalpajātaṃ parasparaṃ na milati milatīti ca dvayamapi sarvaśaktāvupapadyate ityarthāḥ  
171451 || 37 ||  
171452  
171453 saṃkalpajātamanynonyaṃ milatītyavagamyate |  
171454 sarvātmani hi yatraiva cchāyā tatraiva cātapaḥ || 38 ||  
171455  
171456 āvagamyate pratyakṣaṃ mṛgadarśanādaḥ | upapattiścātrāstītyāha - sarvātmanīti ||  
171457 38 ||  
171458  
171459 na saṃbhavati cettattatkathaṃ sarvātmatāmiyāt |  
171460 kasmātsaṃkalpanagaram na mithaḥ śliṣyatīti sat || 39 ||  
171461  
171462 yadi viruddhamekatra na saṃbhavati tadā sarvātmatvamevabrahmaṇo vyāhanyetetyāha -  
171463 neti | idaṃ ca sarvaṃ prāgbahuśo vyākhyātaprāyaṃ || 39 ||  
171464  
171465 mithaśca śliṣyatītyevamapi satsarvarūpiṇi |  
171466 na tadasti na yatsatyāṃ na tadasti na yanmṛṣā || 40 ||  
171467  
171468 sarvatra sarvathā sarvaṃ sarvadā sarvarūpiṇi |  
171469 aho nu viṣamā māyā manomohavidhāyinī || 41 ||  
171470  
171471 māyāyāaghaṭitaghaṭanāsamarthatvenātyāścaryarūpatvādapi sarvaṃ ghaṭata ityāha ##-  
171472  
171473 vidhayaḥ pratiṣedhāśca yadekatra sthitiṃ gatāḥ |  
171474 idṛśī brahmasattaiṣā yadevātmānamātmanā || 42 ||  
171475  
171476 na māyāyāeva brahmasattāyā apyevaṃ mātmyamityāha - idṛśīti || 42 ||  
171477  
171478 tayā anādiḥ sādiścetyavidyetyanubhūyate |

171479 na jñaptimātrakacanaṃ yadi syādbhuvanatrāyam || 43 ||  
171480  
171481 tayā brahmasattayā || 43 ||  
171482  
171483 tanmahākālpanaṣṭānāṃ sṛṣṭiḥ syātkathamañjasā |  
171484 kathamagneḥ kathāṃ vāyoḥ sattā bhūmeḥ kathāṃ bhavet || 44 ||  
171485  
171486 tasmātsvabhāvākacanaṃātrānnānyadṛte jagat |  
171487 śāstrāṇyanubhavo lokā āmahākālpavādināṃ || 45 ||  
171488  
171489 svabhāvākacanaṃātrādṛte jagannānyat | vedāntādiśāstrāṇi vidvadanubhavo  
171490 lokaprasiddhadṛṣṭāntāśca yeṣāṃ mūrkhāṇāṃ pramāṇaṃ na taiḥ satāṃ alaṃ  
171491 saṃbhāṣaṇenetyarthaḥ || 45 ||  
171492  
171493 yeṣāṃ pramāṇaṃ no sarvaṃ praśastaistairalaṃ satāṃ |  
171494 jñaptidṛṣṭyānayaṃ sarvaṃ pramāṇībhavati kṣaṇāt || 46 ||  
171495  
171496 praśastairvirodhilakṣaṇayā nindyaiḥ | jñaptidṛṣṭyā cidvilāsadrṣṭyā || 46 ||  
171497  
171498 nānyayā tanu tenaivameva sāraṃ vidurbudhāḥ |  
171499 śuddhā jñaptirbrahmasattā tvavidyāsmṛti cetanāt || 47 ||  
171500  
171501 anyayā dṛṣṭyā tuna pramāṇībhavati kiṃtu tanu phalgu bhavati | tena hetunā budhā  
171502 evameva jñānadṛṣṭisiddhameva sāraṃ viduḥ | kathāṃ vidustadāha - śuddheti || 47 ||  
171503  
171504  
171505 sphuratīyaṃ jagadrūpā vātaśrīḥ spandanādiva |  
171506 na kaścaneha mriyate jāyate na ca kaścana || 48 ||  
171507  
171508 mṛto'hamidamastītipratimaiva cidātmikā |  
171509 mṛtiratyantanāśaścettatsā nidrā sukhopamā || 49 ||  
171510  
171511 atyantāṃ nāśo dṛṣyādarśanaṃ cet sā nidrā suṭuptistatsukhopamā || 49 ||  
171512  
171513 punardṛṣyopālambhaścennanu jīvitameva tat |  
171514 tasmānnehāsti maraṇaṃ tannaivehāsti jīvitam || 50 ||  
171515  
171516 kasmīṃścinmātrakacane dvayaṃ vāpyasti naiva vā |  
171517 cetitaṃ dvayamapyasti nāsti dvayamacetitam || 51 ||  
171518  
171519 kasmin ekasmin | ekāralopaśchāndasaḥ | naiva vetyatropapattimāha - cetitamiti || 51 ||  
171520  
171521 cetitaṃ caikamevāsti svastyānantamataścitaḥ |  
171522 cinmātravyatirekeṇa kiṃ nāma vada jīvanam || 52 ||  
171523  
171524 ataścito dvaitasattvāsattvasākṣiṇyāḥ svastikṣemaḥ sadaivetyarthaḥ | aduḥkhaṃ jīvanaṃ hi  
171525 sarvābhilaṣitaṃ sukhaṃ tacca cinmātrameveti tadeva parapurūṣārtha ityāha - cinmātreṭi  
171526 || 52 ||  
171527  
171528 aduḥkhamakṣayatvāttadato duḥkhaṃ kva kasyacit |  
171529 vācyāṃ savācakaṃ sarvaṃ yatra cidvyomamātrakam || 53 ||  
171530  
171531 vācyāṃ rūpaṃ vācakanāmasahitaṃ sarvaṃ yatra yasyāṃ tattvadṛṣṭau || 53 ||  
171532  
171533 tadanyattadananyacca ke te tatraikatādvite |  
171534 āvartādi yathā toye śarīrādi tathā pare || 54 ||  
171535  
171536 nanu śarīrādyeva duḥkhamastītyāśaṅkyāha - āvartādīti || 54 ||  
171537  
171538 tatsattāsaṃniveśātma kāraṇānanyakhātma ca |  
171539 cidbhānamātramavyagraṃ khamevāpratighaṃ jagat || 55 ||  
171540  
171541 kāraṇānanyatvātsarvakāraṇakhātmakameva | apratighamanagham || 55 ||  
171542  
171543 āścaryaṃ sughaṇaṃ vyagraṃ dravyaṃ sapratighaṃ sthitam |  
171544 tathete bhūtibhūrnāsti vartamānānubhūtibhūḥ || 56 ||  
171545  
171546 yatsughaṇaṃ vyagraṃ dravyaṃ sapratighaṃ ca sthitaṃ tadevāścaryaṃ | yathā ite atīte  
171547 bhūteḥ pratīteḥ bhūḥ viṣayo nāsti tathā vartamāne'pi anubhūtau

171548 bhavatītyanubhūtibhūrviṣayo nāsti || 56 ||  
171549  
171550 tatra bhrāntyā piśāco'yaṃ bhāti khātmeti budhyatām |  
171551 yathaitatkhaṃ tathaitatkhametatkhāmiti khaṃ sthitam || 57 ||  
171552  
171553 tatra vartamānānubhūtau ayaṃ khātmā śūnyātmaiva dṛśyapiśāco bhūtvā bhātīti  
171554 budhyatām | yathā etatparidṛśyamānaṃ khaṃ tathā etaccidākāśarūpaṃ khaṃ | yata  
171555 etaccidākāśameva khamiti pratītaṃ khaṃ śūnyaṃ bhūtvā sthitam || 57 ||  
171556  
171557 tatheto bhūrito bhūtamito'nyaditi khaṃ param |  
171558 yaiva cidbhā jagatsaiva naikatātra na ca dvitā || 58 ||  
171559  
171560 tathā itaḥ adhaḥpradeśe bhūḥ itaḥ pradeśāntare vāyvakāśādibhūtaṃ itaḥ dikṣu  
171561 vidikṣu cānyadityanekākāraḥ paraṃ kameva bhāti nānyadityarthaḥ || 58 ||  
171562  
171563 na ca pratighatā kācinna cāpratigharūpatā |  
171564 sarvamapratighaṃ dṛśyaṃ yathā bhūtārthadarśinaḥ || 59 ||  
171565  
171566 tajjñātātajjñate cehana satī nāpyasatsthitī |  
171567 satye sadasatī caikaṃ kāṣṭhamaunamato'khilam || 60 ||  
171568  
171569 pūrṇadṛṣṭau jñātājñātābhedopyapaitītyāha - tajjñāteti || 60 ||  
171570  
171571 yaddṛśyaṃ brahmatānantaṃ tadeva paramaṃ padam |  
171572 idaṃ sarvaṃ paraṃ brahmanātramityeva saṃsthitam || 61 ||  
171573  
171574 evaṃ ca dṛśyaṃ sarva brahmatayaiva saṃpannamityāha - yaditi || 61 ||  
171575  
171576 evaṃ nāmaiṣa ciddhātuḥ kacatyevaṃ yadātmani |  
171577 yasyedaṃ kcanaṃ vyomno rūpamapratighaṃ jagat || 62 ||  
171578  
171579 sargādyā mṛtajīvanāṃ sarvatraivāṅguleṅgule |  
171580 asaṃkhyāḥ santyasamkhyānāmadṛśyāpratighāmithaḥ || 63 ||  
171581  
171582 sarvatra sargāḥ sanatītyāha - sargādyā iti | idaṃ ca prāgvasiṣṭhena  
171583 vistareṇopapāditam || 63 ||  
171584  
171585 anyonyaṃ siddhalokāste svaṃ yatra prāpya saṃgatāḥ |  
171586 parasparaṃ na paśyanti mithaḥ protā api sthitāḥ || 64 ||  
171587  
171588 uttarottaraṃ sūkṣmatarāḥ siddhalokāḥ svaṃ svarūpaṃ prāpya yatra brahmaṇi saṃgatāḥ |  
171589 etacca bṛhadāraṇyake gāgīmpraśne varṇitam yadidaṃ sarvamaṃsvotaṃ ca protaṃ ceti  
171590 kasmin khalvāpa otāśca protāśceti vāyau gārgīti kasmin khalu vāyurotaśca  
171591 protascetyantarikṣalokeṣu gārgīti ityādinā || 64 ||  
171592  
171593 bhavatyākāśa evaiṣā dṛśyaśrīrgaganātmikā |  
171594 ananyadṛṣṭā cidrūpā svapnavatsvātmadraṣṭṭakā || 65 ||  
171595  
171596 vastutastu ātmātiriktadraṣṭṭakatvamevāprasiddhamityāśayenāha - bhavatīti | yata  
171597 iyaṃ dṛśyaśrīrātmākāśa eva bhavati tataḥ ananyadṛṣṭā || 65 ||  
171598  
171599 eṣā hi saṃparijñātā tiṣṭhatyapi yathāsthitam |  
171600 bhāmātrarūpanirvāṇā niśāntā'pratibhākṛtiḥ || 66 ||  
171601  
171602 cidgaganātmakatvādeva pariññātāmātrā tadākṛtiḥ saṃpadyata ityāha - eṣā hīti |  
171603 niśāyā ante prabhāte apratibhāyā andhakārasyākṛtirivākṛtirasyaḥ || 66 ||  
171604  
171605 śāntāśeṣaviśeṣātma yathāsthitamavasthitam |  
171606 sadasadvā jagajjālaṃ pariññānena śāmyati || 67 ||  
171607  
171608 yathāsthitam cecchāntāśeṣaviśeṣātmakamavasthitam tadājñānabādhyam jagat  
171609 sadasadvā'stu na kācitkṣatirityāha - śānteti || 67 ||  
171610  
171611 yathābhdhijalabindūnāṃ kṣaṇaviśleṣasaṃgamam [samāhāradvandvaḥ] || |  
171612 cidañūnāṃ tathā brahma vāridhau sphuratāṃ mithaḥ || 68 ||  
171613  
171614 astvitthaṃ jagajjālaṃ tannibaddhajīvanāṃ brahmaṇi kiḍṛśī sthitistāmāha - yatheti |  
171615 yāvadaññānamaṃśāṃsibhāvenetyarthaḥ || 68 ||  
171616



171617 svapnavadbhāti sargaśrīḥ sargāḍau cinnabhomayī |  
 171618 ataḥ sarvamidaṃ brahma śāntamityupapadyate || 69 ||  
 171619  
 171620 teṣāṃ sargāḍau sargaśrīḥ kathāṃ bhāti tadāha - svapnavaditi || 69 ||  
 171621  
 171622 dṛṣṭānyanantavibhavāni mayā jaganti bhuktāni kāryapariṇānavijṃbhitāni |  
 171623 bhrāntā diśo daśa bahūni yugāni yāvajjñānādṛte kṣayamupaiti na  
 171624 dṛśyadoṣaḥ || 70 ||  
 171625  
 171626 mayā anantavibhavāni jaganti dṛṣṭāni | kāryāṇāṃ svakarmanāṃ  
 171627 pariṇānavijṃbhitāni sukhaduḥkhaḥphalāni bhuktāni | bahūni yugāni diśo bhrāntāḥ |  
 171628 yāvat sākalyena | jñānādṛte dṛśyadoṣaḥ kṣayaṃ naupaitityarthaḥ || 70 ||  
 171629  
 171630 i0 vā0 mahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 vi0 śa0 vipaścitsaṃsārabhramavarṇanaṃ  
 171631 nāmaikonaṣaṣṭyadhikaśatatamaḥ sargaḥ || 159 ||  
 171632  
 171633 iti śrīvāsi0 tā0 prakāśe nirvāṇaprakaraṇe uttarārdhe vipaścitsaṃsārabhramavarṇanaṃ  
 171634 nāmaikonaṣaṣṭyadhikaśatatamaḥ sargaḥ || 159 ||  
 171635  
 171636  
 171637 ṣaṣṭyadhikaśatatamaḥ sargaḥ 160  
 171638  
 171639 śrīvālmīkiruvāca |  
 171640  
 171641 vipaściti vadatyevaṃ tadvṛttāntamavekṣitum |  
 171642 iva lokāntaraṃ bhānuḥ pādairdūrāyatairayau || 1 ||  
 171643  
 171644 iha sāyaṃ sabhotthānaṃ paredyuḥ punarāgamaḥ |  
 171645 bhāsasya jīvanmuktatvamavidyā copavarṇyate ||  
 171646  
 171647 śrutaṃ tasya bhāsasya pūrvavṛttāntaṃ pratyakṣamavekṣitumiva pādaiḥ kiraṇacaraṇaiḥ  
 171648 || 1 ||  
 171649  
 171650 udabhūtpūrayannāśā dinaparyantadundubhiḥ |  
 171651 tuṣṭābhiriva nirmukto digbhirjayajayāravaḥ || 2 ||  
 171652  
 171653 āśā diśaḥ | dinaparyantaḥ sāyaṃkālastatsūcako dundubhiḥ | tuṣṭābhiriti tatrotprekṣā || 2 ||  
 171654  
 171655  
 171656 vipaścite daśaratho gṛhadāradhanādikam |  
 171657 rājyānurūpaṃ vibhavaṃ prottasthau kalpayankramāt || 3 ||  
 171658  
 171659 kalpayan samarthayan || 3 ||  
 171660  
 171661 rājarāmavasiṣṭhādyā mithaḥ kṛtvā visarjanaṃ |  
 171662 yathākramaṃ pūjanaṃ ca prayayyuḥ svāspadāni te || 4 ||  
 171663  
 171664 svāspadāni svasvagṛhāni || 4 ||  
 171665  
 171666 snātvā bhuktvā niśāṃ nītvā prabhāte punarāyayyuḥ |  
 171667 tenaiva saṃniveśena sā sabhā saṃsthitā'bhavat || 5 ||  
 171668  
 171669 tena prāktanenaiva saṃniveśena krameṇa || 5 ||  
 171670  
 171671 kramānmuniruvācātha tāṃ yathāprastutāṃ kathāṃ |  
 171672 śaśivāmṛtamāhlādamudgiranmukhadīptibhiḥ || 6 ||  
 171673  
 171674 śaśi amṛtamiva mukhadīptibhirāhlādayatītyāhlādaṃ vacanamudgiran || 6 ||  
 171675  
 171676 rājanneyamavidyeyamasatyeva satī sthitā |  
 171677 nedṛśēnāpi yatnena nirṇītaiśā vipaścitā || 7 ||  
 171678  
 171679 evaṃ vipaścīdupavarṇanaprakārairdṛśyabhrāntirūpā avidyā na nirṇītā  
 171680 antavattayetyarthaḥ || 7 ||  
 171681  
 171682 avidyaivamavijñātā cirānantāvabhāsate |  
 171683 pariñātā tu nāstyeva mṛgatṛṣṇānadī yathā || 8 ||  
 171684  
 171685 adhiṣṭhānabrahmamātratayā avijñātā satī kālataścirāddeśato vastutaścānantā || 8 ||

171686  
171687 mantriṇaste mahābuddhe bhāsasyāsyā vipaścitaḥ |  
171688 itivṛttam tvamityasya svayameva hi dṛṣṭavān || 9 ||  
171689  
171690 te mantriṇo dṛṣṭavanta iti vipariṇāmenāpakṛṣyate || 9 ||  
171691  
171692 sadṛśo'yamitastvābhiḥ kathābhirjñātatatpadaḥ |  
171693 avidyāyām praśāntāyām jīvanmukto bhaviṣyati || 10 ||  
171694  
171695 itaḥ paramābhiḥ kathābhirjñātātattvo'yamavidyāyām praśāntāyām satyām  
171696 yuṣmābhiḥ sadṛśo jīvanmukto bhaviṣyati || 10 ||  
171697  
171698 avidyetei dhṛtā saṃvidbrahmaṇātmani sattayā |  
171699 tadbhrameṇāsadapyasyāḥ sadrūpamiva lakṣyate || 11 ||  
171700  
171701 brahmaṇā yadyasmādavidyetei saṃviddhṛtā tattasmādbhrameṇaivāsyā asadapi rūpaṃ  
171702 sadrūpamiva lakṣyate || 11 ||  
171703  
171704 yadā brahmātmikaiveyamavidyā netarātmikā |  
171705 tadāstyeṣā'parijñātā parijñātā na bhidyate || 12 ||  
171706  
171707 itthaṃ cāsyā brahmātiriktasvarūpābhāvādyāvadaparijñātaṃ sattā parijñānamātreṇa  
171708 nivṛttiścopapadyata ityāha - yadeti || 12 ||  
171709  
171710 avidyaivamananteyaṃ nānāprasavaśālinī |  
171711 jaḍā hṛdyā rasamayī mohamādhavamañjarī || 13 ||  
171712  
171713 tāmevāvidyāṃ varṇayati - avidyetyādinā | sarvatra viśeṣaṇānyubhayatra yojyāni |  
171714 rasamayī āśaktikarī | mohalakṣaṇe mādhave vasante praphullā mañjarī || 13 ||  
171715  
171716 antaśūnyā granthimatī ślakṣṇā svaṅkurakaṇṭakā |  
171717 jaḍā rasamayī dīrghā lateva vanavaiṇavī || 14 ||  
171718  
171719 āpātadrṣṭyā ślakṣṇā anubhavaśāle tu svaṅkurāḥ sarve kaṇṭakā yasyāḥ |  
171720 vanaveṇau jātā vanavaiṇavī latā śākeva || 14 ||  
171721  
171722 phalāśaṅkā mudhaivātiniṣphalā cittahāriṇī |  
171723 akālapuṣpamāleḥ śreyasā nābhinanditā || 15 ||  
171724  
171725 mudhaiva phalamastītyāśaṅkā yasyām | śreyasā praśasyatareṇābhijñājanena  
171726 nābhinanditā autpātikī akālapuṣpamāleḥ || 15 ||  
171727  
171728 na kiṃcidrūpiṇī pīnā nānābhuvanapūriṇī |  
171729 bhūtākulā nirālokaḥ sudīrghaḥ tamomayī || 16 ||  
171730  
171731 bhūtaiḥ prāṇibhiḥ piśācaśīcākulā | tamomayī rātririva || 16 ||  
171732  
171733 keśaṇḍrakabhṛntiriva vicitrāgranthiveṣṭanā |  
171734 mithyaiva dṛśyamānā ke'dṛśyamānā na kiṃcana || 17 ||  
171735  
171736 avicitravarṇā viguṇā śūnye ca vitatākṛtiḥ |  
171737 jaḍaspaṇḍotpātamayī śakracāpalateva ke || 18 ||  
171738  
171739 viguṇā guṇahīnā jyāhīnā ca | cakracāpalatāpakṣe jaḍaspaṇḍo jalaspaṇḍo  
171740 vṛṣṭīstasyotpātāḥ sūcakā vikṛtāḥ sūryakiraṇāstanmayī || 18 ||  
171741  
171742 jaḍakallolabahulā kaluṣollāsaphenilā |  
171743 cakrāvartākṣayamayī prāvṛṣṭīva taraṅgiṇī || 19 ||  
171744  
171745 anāratavahacchūnyajaganmṛganadīśatā |  
171746 rajorāśimayī rūkṣā śavabhūiriva durbhagā || 20 ||  
171747  
171748 śavabhūiḥ śmaśānabhūmiriva || 20 ||  
171749  
171750 antaṃ prāpnoti na yathā ciraṃ svapnapure caran |  
171751 jāgradākhye svapnapure tathaivāsmiṃściraṃ caran || 21 ||  
171752  
171753 caran bhṛman || 21 ||  
171754

171755 yāni saṃkalpajālāni pratiṣṭhāmāgatānyalam |  
171756 tyaktaikadṛśyajālāsthadehānām dṛḍhacetasām || 22 ||  
171757  
171758 tyaktā ekatra dṛśyajāle prapañce sthitā dehā yaistathāvidhānām jīvānām maraṇakāle  
171759 etajjagadākāradṛḍhacetasām dṛḍhībhūtāni yāni saṃkalpajālāni  
171760 tānyevaitajjagaddehādyākāreṇa pratiṣṭhām sthitimāgatāni || 22 ||  
171761  
171762 sthitāni tāni cidvyoma kośaratnānyasaṃkaṭam |  
171763 vimānapurabhūmyādirūpeṇetthaṃ sthitātmanā [sthirātmaneti kvacitpāṭhaḥ |  
171764 ] || 23 ||  
171765  
171766 tānyeva siddhasadmāni vyomni bhānti parasparam |  
171767 adṛṣṭānyapyasaṃkhyāni sūpalabdhānyasantyapi || 24 ||  
171768  
171769 adṛṣṭānyapi santi | sūpalabdhāni samyagdṛṣṭābhyapi asanti | siddhasadmāni  
171770 siddhalokāḥ || 24 ||  
171771  
171772 suvarṇamaṇimāṇikyamuktāvanimayāni ca |  
171773 bhakṣyabhojyānnapānādhyarasāyanasaraṃsi ca || 25 ||  
171774  
171775 tāni siddhasadmānyeva varṇayati - suvarṇetyādinā || 25 ||  
171776  
171777 madhumadyadadhikṣīraghṛtakulyākulāni ca |  
171778 rasāyanamayākāravanitāvalitāni ca || 26 ||  
171779  
171780 rasāyaṇaṃ candrastanmayākāravanitābhirvalitāni || 26 ||  
171781  
171782 sarvartuṣṭapaphalapallavapūravanti līlāvilolalalanākulitālayāni |  
171783 saṃkalpamātraracanena ca sarvakālāṃ saṃpannasarvavibhavotkarasaṃkulāni || 27 ||  
171784  
171785 sarvartuṣṭu prasiddhapuṣṭapaphalapallavanadīpravāhādīmanti | saṃkalpeti | sa yadi  
171786 pitṛlokakāmo bhavati saṃkalpādevāsyā pitarāḥ samuttiṣṭhante tena pitṛlokena  
171787 saṃpanno mahīyate ityādiśruteriti bhāvaḥ || 27 ||  
171788  
171789 sahasracandrabimbāni śatasūryāṇi kānicit |  
171790 suvarṇāmṛtaveṣāmbumayabhūtāni kānicit || 28 ||  
171791  
171792 suvarṇamivāmṛtamiva veśā yeṣāṃ tathāvidhānyambumayāni ca bhūtāni yeṣu || 28 ||  
171793  
171794 svecchātamaḥprakāśāni nityānandamayāni ca |  
171795 kānicinnīyamānāni tanutūlalaghūni ca || 29 ||  
171796  
171797 vāyunā yathābhilaṣitadeśaṃ nīyamānāni || 29 ||  
171798  
171799 kṣaṇotpattivināśāni kānicitkalanāvaśāt |  
171800 anantasvannapānāni nirjarāmarāṇāni ca || 30 ||  
171801  
171802 utpattivināśāvicchayā darśanādarśane || 30 ||  
171803  
171804 vicitrasaṃniveśāni vicitravibhavāni ca |  
171805 sarvartuguṇaramyāṇi sarvakāmamayāni ca || 31 ||  
171806  
171807 tāni saṃkalpajālāni kila kalyāṇakārataḥ |  
171808 sthirāṇāṃ manasāṃ bhittīḥ kathamevaṃ bhavettu sā || 32 ||  
171809  
171810 kalyāṇakārataḥ śāstriyasatkarmopāsanātastatphalākārāṇāṃ tattallokataadbhogyākāreṇa  
171811 sthirāṇāṃ tanmanasāṃ pariṇatīḥ | sā tu evaṃvidhā sthūlā bhittīḥ kathāṃ bhavet || 32 ||  
171812  
171813 nānyatkiṃcana nāmeha brahmamātramayātmani |  
171814 saṃbhavatyaṅga tenaitaducyatāmastu kiṃmayam || 33 ||  
171815  
171816 manaḥpariṇāmāstu manorathādaḥ cinmātrasattākā eva dṛṣṭā iti  
171817 brahmamātramayātmani jagati sati etanmaduktaṃ sarvaṃ sopapattikaṃ saṃbhavati | he aṅga  
171818 prakārāntaramasti ceditaṃ jagatkiṃmayam taducyatām vādibhirityarthaḥ || 33 ||  
171819  
171820 sargādāveva sargādi kiṃcanāpīdamasti no |  
171821 kāraṇābhāvatastena jagatkiṃmayamastvidam || 34 ||  
171822  
171823 yadyapīdāniṃ bhūtamayaṃ bhautikamityutprekṣitum śakyaṃ tathāpi sargādikāle sadeva

171824 soṃyedaṃaḡrā āśidekaṃevādvitīyaṃ ityādiśruternānyatkāraṇaṃ saṃbhāvayituṃ  
 171825 śakyaṃityakāraṇaṃ jagadabrahmatve atyantāsadevetyāha - sargādāveveti || 34 ||  
 171826  
 171827 saṃkalpyante nirantāni kila tāni yathā yathā |  
 171828 citau tathā tathā bhānti kevaṃtra vada citratā || 35 ||  
 171829  
 171830 yadyatyantāsanti tarhi kathaṃ jaganti bhānti tatrāha - saṃkalpyanta iti |  
 atyantāsatāmapi  
 171831 śaśaśṅgakhapuṣpādīnāṃ saṃkalpane bhānadarśanāditi bhāvaḥ || 35 ||  
 171832  
 171833 idānīmapi he sādho tvamaḡpyanye'pi ke'pi vā |  
 171834 tīvrasaṃvegasaṃkalpanaḡarāṇyevameva khe || 36 ||  
 171835  
 171836 tarhyasmatasaṃkalpādervandhyatvaṃ kuta iti cettīvrasaṃvegatvābhāvādeva | tīvrasaṃvegena  
 171837 tu tvaṃ vā anye'pi ke'pi vā khe'pi naḡarāṇi kurvantyeva | tāni  
 171838 caikarasābhyāsādāindavanyāyena prāpnuvanti cetyāha - idānīmiti dvābhyāṃ || 36 ||  
 171839  
 171840 kurvantyekarasābhyāsādyadi nāma yaḡcchayā |  
 171841 tattānidaṃ vapustyaktvā prāpnuvantyacireṇa khe || 37 ||  
 171842  
 171843 yastvidaṃ kalpitaṃ ca dve vastunī anuvartate |  
 171844 svargādivadavāpnoti prāpnotyevaikamekadhīḥ || 38 ||  
 171845  
 171846 idaṃ pūrvasiddhamupāsanaḡdinā svakalpitaṃ ceti dve prapañce  
 171847 ḡḡḡhasaṃkalpenāvaśyamastyeveti buddhyā yo'nuvartate sa puruṣo yathā yajñādikāri  
 171848 svargādyavaśyamāpnoti tathā krameṇa dve apyavāpnoti | yastvanayorekaṃ satyamiti  
 171849 ḡḡḡhadhīḥ sa ekamevāpnotītyarthaḥ || 38 ||  
 171850  
 171851 siddhāḥ sadā vibhāntyevaṃ yathāntaḥkalpanāvaśāt |  
 171852 narakāḡdīni duḥkhāni tathaivābhānti kalpanāt || 39 ||  
 171853  
 171854 siddhalokeṣūkto nyāyo narakāḡdipāpaphalakalpanāsvapi samāna ityāha - siddhā iti |  
 171855 etāvāṃstu viśeṣaḥ - upāsanaḡphalaṃ yatnena tatsatyatāḡḡḡhābhyāse satyeva  
 171856 bhavati | puṇyaphalaṃ tvāstikyānuṣṡhānayoḥ satorvināpi tadabhyāsaṃ satyamityeva  
 171857 ḡḡḡhaṃ bhavati pāpaphalaṃ tu āstikyābhyāsayorabhāve'pi pāpācāraṇamātreṇa  
 171858 satyamityeva ḡḡḡhakapanaṃ bhavatīti bhāvaḥ || 39 ||  
 171859  
 171860 yadyatsaṃvedyate kiṃcittattathāpyanubhūyate |  
 171861 sati vā'sati dehe'smindeha eva manomayaḥ || 40 ||  
 171862  
 171863 saṃvedanānusāritvaṃ tu sarvatra samānamityāha - yadyaditi | deha eva | kārtsnye  
 171864 evakāraḥ | sarvo'pi deha ityarthaḥ || 40 ||  
 171865  
 171866 jīvastyajāti yadbhāve ekāṃ dehamayīm dhiyam |  
 171867 tadbhāvaikamayīmānyāmāṣu tatraiva paśyati || 41 ||  
 171868  
 171869 ata eva manonusāreṇaivaikaṃ dehaṃ tyaktvā aparaṃ dehaṃ jīvo ḡḡḡnātītyāha - jīva  
 171870 iti | tatraivākāṣe || 41 ||  
 171871  
 171872 śubhā saṃvicchubhā&llokānsaṃpaśyatyaśubhā'śubhān |  
 171873 khātmikā khātmakāneva ciraṃ vānubhavatyapi || 42 ||  
 171874  
 171875 śubhā kṛtapuṇyā | aśubhā kṛtapāpā jīvasaṃvit || 42 ||  
 171876  
 171877 śuddhā siddhapurāṇyeva paśyatyanubhavatyapi |  
 171878 cidaśuddhāni rūpāni duḥkhāni narakeṣvati || 43 ||  
 171879  
 171880 yā tu karmopāsanaśuddhā sā sūkṣmatamāni siddhapurāṇyeva pareṣāṃ paśyati  
 171881 svānyanubhavatyapi | ati duḥkhāni paśyatyanubhavatyapi || 43 ||  
 171882  
 171883 ḡḡḡṇatpāṣāṇayamalagiricakrakapeṣaṇaṃ |  
 171884 tatrāṇḡhakūpapatanaṃ punaruddhāravarjitaṃ || 44 ||  
 171885  
 171886 nārake yāni paśyatyanubhavati ca tāni prapañcayati - ḡḡḡṇadityāḡdinā |  
 171887 ḡḡḡṇatpāṣāṇe ye yamalagiricakrake giridvayacakrake godhūmaḡeṣaṇapāṣāṇayantrākāre  
 171888 tābhyāṃ peṣaṇaṃ | tatra narake || 44 ||  
 171889  
 171890 dāruṇenātiśītena dehaṃ pāṣāṇatām gatam |  
 171891 bhūtāṅḡaramayānantamarumārgāspadaṃ vapuḥ || 45 ||

171892  
171893 bhūtaiḥ piśācairaṅgāraiśca pracuraḥ ananto yo marurnirjalo mārgastadāspadaṃ tatra  
171894 pānthabhūtaṃ svaṃ paraṃ vapuḥ || 45 ||  
171895  
171896 pūtāṅgāramayāmbhodasaraḍaṅgāravarṣaṇam |  
171897 taptanārācanikaraparūṣāsārādāruṇam || 46 ||  
171898  
171899 pūtā nirastabhasmāno ye'ṅgārāstanmayāmbhodebhyaḥ saratāṃ patatāmaṅgārāṇāṃ  
171900 varṣaṇam || 46 ||  
171901  
171902 avahatpāṣāṇacakraśisariḍākāśasaṃcaram |  
171903 vakṣomuktāmbudākārakuṭhārāghātabhedanam || 47 ||  
171904  
171905 vahantyaḥ pāṣāṇādisarito yatra tathāvidhe ākāśe saṃcaram saṃcāram | vakṣaḥsu  
171906 muktānāṃ pātītānāmambudākārakuṭhārāṇāmāghātena vakṣobhedanam | vṛṣṭyā  
171907 āmuktānāmiti pāṭhāntare vigrahaḥ || 47 ||  
171908  
171909 taptāyaḥparūṣāsleṣacchamicchamitimajjanam |  
171910 bṛhatkaṭakaṭāsabdaśastrayantranipīḍanam || 48 ||  
171911  
171912 taptāyaḥsūrbhiśūlādīnāmāsleṣaṃ saśabdaṃ majjanam ca || 48 ||  
171913  
171914 cakravajragadāprāsaśūlāśisāravarṣaṇam |  
171915 śālmaliḡrahaṇaṃ pāśaṃ [pāśabandhanam ||] kuśaktiśatatodanam || 49 ||  
171916  
171917 śālmalyāḥ sakaṇṭakāyā grahaṇamāsleṣaṇam || 49 ||  
171918  
171919 taptasaikatasaṃbhārapātapātālamajjanam |  
171920 dīpacchannānalabhayaṇṃ bṛhadvāyasacarvaṇam || 50 ||  
171921  
171922 dipaveṣeṇa pracchanno ya ulkānalastasmādbhayam | bṛhadbhirvāyasaiścarvaṇam  
171923 todanam || 50 ||  
171924  
171925 nirnirgamākṛśāṅgāramahāṅgārapraveśanam |  
171926 śaraśaktigadāprāsabhuśuṇḍīcakravedhanam || 51 ||  
171927  
171928 kṣutkṣobhaparūṣapretavrātānyonyāṅgacarvaṇam |  
171929 tālōttālātīparūṣaśilātalanipātanam || 52 ||  
171930  
171931 tālādapyuttālādunnatapradeśādatīpuruṣaśilātaleṣu nipātanam || 52 ||  
171932  
171933 rudhirāmedhyapaṅkāṅkapūyanadyādīsaṃkaṭam |  
171934 śilāśastramayāśvebhapaḍapāṣāṇapeṣaṇam || 53 ||  
171935  
171936 śvabhrābholūkalikhitaṃ janaughamusalāhatam |  
171937 śīraḥkarakhuraskandhakhaṇḍotkagṛdhramaṇḍalam || 54 ||  
171938  
171939 śvabhrābheṣu deśeśūlūkairlikhitaṃ dehavidāraṇam | śīraḥkarapādādīnāṃ khaṇḍanaṃ  
171940 khaṇḍastatrotkamutkaṇṭhitaṃ gṛdhramaṇḍalaṃ yatra || 54 ||  
171941  
171942 etasmātkukṛtādetatphalamityeva bhāvanāt |  
171943 paśyatyevaṃdeśaḍṛghāḍavisamvādivistṛtaḥ || 55 ||  
171944  
171945 bhāvanācchāstrato nirṇayātprāgbahuśa evaṃvidhadeśeṣvanubhavana ḍṛghāt |  
171946 svātmaiva tattannarakātmanā vistṛtaḥ sannityarthaḥ || 55 ||  
171947  
171948 yannāma kiṃcana kadācana cetanaṃ khe bhātaṃ na bhātamathavā yadapūrvameva |  
171949 tatkalpanādbhavati tanmayameva taddhi tasmācciram ca calatīti yadṛcchayaiva || 56 ||  
171950  
171951 uktaṃ saṃgrhyopasaṃharati - yannāmeti | yannāma kiṃcana cetanadehādi kadācana  
171952 khe cittākāśe bhātam athavā bhāvino'pi svapne darśanāṇna bhātam vā apūrvameva yat  
171953 tadapi saṃkalpabhrāntirūpātkaḡpanādbhāti | tatsarvaṃ tanmayam manomayameva |  
171954 tasmādbhāvācca cīramanubhūtādyadṛcchayaiva calati na prayatnaśatairapīti  
171955 siddhamityarthaḥ || 56 ||  
171956  
171957 ityārṣe śrīvāsiṣṭha0 vā0 de0 mo0 ni0 u0 a0 vi0 śa0 svarganarakopalambhavarṇanaṃ  
171958 nāma ṣaṣṭhyadhikaśatatamaḥ sargaḥ || 160 ||  
171959  
171960 iti śrīvāsiṣṭhamahārāmāyaṇatātṛparyaprakāśe nirvāṇaprakaraṇe uttarārdhe

171961 svarganarakopalambhavarṇanam nāma śaṣṭyadhikaśatatamaḥ sargaḥ || 160 ||  
 171962  
 171963  
 171964 ekaśaṣṭyadhikaśatatamaḥ sargaḥ 161  
 171965  
 171966 śrīrāma uvāca |  
 171967  
 171968 yanmunivyādhayoretadvṛttaṃ nānādaśāśatam |  
 171969 anyakāraṇakaṃ kiṃ syādetatkiṃ vā svabhāvajam || 1 ||  
 171970  
 171971 ananyakāraṇam citraṃ cinmātrapratibhātmakam |  
 171972 abodhājagadābhāti bodhe brahmeti varṇyate ||  
 171973  
 171974 munivyādhayoretadbhāsavarṇitaṃ sukhaduḥkḥādidaśāśatam yadvṛttaṃ tatkiṃ  
 171975 pratyahaṃ dṛśyamānasvapnādivadananyakāraṇakaṃ kiṃ vā  
 171976 lavaṇagādhiprabhṛtīnām caṇḍālabhāvādikamaindrajaḷīkabhagavadvarādinimittādiva  
 171977 nimittāntarasvabhāvajamiti rāmapraśnārthaḥ || 1 ||  
 171978  
 171979 śrīvasiṣṭha uvāca |  
 171980  
 171981 idṛśāḥ pratibhāvartāḥ paramātmamahāmbudhau |  
 171982 anārataṃ pravartante svataḥ svātmani khātmakāḥ || 2 ||  
 171983  
 171984 tatra nimittāntaramastu mā vā | ajñātātmani yāvanmokṣamīdṛśā bhramāḥ sadaiva  
 171985 pravartanta iti vasiṣṭha uttaramāha - idṛśā ityādinā || 2 ||  
 171986  
 171987 yathā spandātmano vāyorajasraṃ spandalekhikāḥ |  
 171988 udyantyeva sataścittvāccidvyomni pratibhāyutāḥ || 3 ||  
 171989  
 171990 yathā vyajanādinimittāntare satyasati ca vāyāvalpālpatarāḥ spandalekhikāḥ spandalavāḥ  
 171991 sadaivodyanti tadvadityarthaḥ | pratibhā arthākāraprathā || 3 ||  
 171992  
 171993 yā yathā svāṅgabhūtāsmāduditā pratibhā prabhā |  
 171994 tāvatseha tathaivāste na hatā yāvadanyayā || 4 ||  
 171995  
 171996 anyayā ākārāntarapratibhayā yāvanna hatā na vināśitā | yathā mṛdaḥ piṇḍādyākāro  
 171997 ghaṭādyākārāntarapariṇativināśyastadvaditi bhāvaḥ || 4 ||  
 171998  
 171999 nānāvayavavāneka evehāvayavī yathā |  
 172000 cidbrahmaikamidaṃ vyoma tathaivaṃ pratibhātmakam || 5 ||  
 172001  
 172002 teṣu cānanteṣu pratibhāseṣvadhīṣṭhānasanmātrātmakam brahma śākhādiṣu vṛkṣa  
 172003 ivānugataṃ tiṣṭhatītyāha - nāneti || 5 ||  
 172004  
 172005 brahma kāścītsthīrāḥ kāścidasthīrāḥ pratibhārthavat |  
 172006 dehāvasthā ivātmasthāḥ sthitamātmāni khātmani || 6 ||  
 172007  
 172008 tatra kāścidbhūmyantarikṣadigādyavasthāścīrakālāvasthānātsthīrāḥ | anyā asthīrāḥ  
 172009 alpakālasthāyinyāḥ | yathā dehasya piṇḍahastapādādyākārāvasthā  
 172010 nimeṣonmeṣādyavasthāścetyarthaḥ || 6 ||  
 172011  
 172012 svātmani svapnapuravadbhānaṃ citi camatkṛtiḥ |  
 172013 kiṃ sāraṃ kimasāraṃ vā kiṃ satkiṃ vāpyasadbhavet || 7 ||  
 172014  
 172015 tāsu sārāsāratvādigraho vṛthaiva mūḍhānāmītyāha - svātmanīti || 7 ||  
 172016  
 172017 pariññātamidaṃ yāvatsarvaṃ cidvyomamātrakam |  
 172018 dṛśyaṃ jagadbhavadbuddhaṃ na sannāsatkimucyate || 8 ||  
 172019  
 172020 yāvadyadā bhavadbhirajñairbuddhaṃ tu || 8 ||  
 172021  
 172022 cidvyomamātrakacanaṃ saṃsāre sarvataḥ śive |  
 172023 āsthānāsthādi kiṃ tajjñā yathāsaṃsthānamāsthita || 9 ||  
 172024  
 172025 yathāsaṃsthānaṃ yathāsthitaṃ svarūpamālambya āsthita tiṣṭhata |  
 172026 chāndasastīnvyatyayaḥ || 9 ||  
 172027  
 172028 samudyanti svato'mbhodhervīcivatpratibhākṛtāḥ |  
 172029 svātmikāḥ svātmano devātkāryakāraṇadṛktayā [dyotamānāt || || 10 ||

172030  
172031 svataḥ svātmanaḥ sakāśāt kāryakāraṇadṛktayā pratibhākṛtāḥ pratibhākārāḥ  
172032 samudyanti || 10 ||  
172033  
172034 sphāraṃ yatparamaṃ vyomnaḥ svasaṃkalpasvasargavat |  
172035 tattenaiḥ jagadbuddhaṃ kutaḥ pṛthvyādayo'tra ke || 11 ||  
172036  
172037 yatsvasaṃkalpavatsvasargavacca sphāraṃ pratibhānaṃ tadeva tena jagaditi buddhaṃ || 11 ||  
172038  
172039 bhātyevamayamābhāso naiva bhāti ca kiṃcana |  
172040 brahmaṇyeva sthitaṃ brahma tadavidyābhidaṃ svataḥ || 12 ||  
172041  
172042 tajjagat | svataḥ na kāraṇāntarataḥ || 12 ||  
172043  
172044 ghanatā cidghaneneha cidvyomaivākhilaṃ jagat |  
172045 ityeva paramo bodha etatpauḍhistu muktatā || 13 ||  
172046  
172047 iha cidghanenaiva ghanatā nānyena pṛthvyādirūpeṇa | prauḍhirbhūmikābhyāseṇa  
172048 dṛḍhibhāvaḥ || 13 ||  
172049  
172050 cidvyomaśūnyatārūpamātramābhāsa ātataḥ |  
172051 aidamapratighaṃ śāntaṃ jagadityeva bhāsate || 14 ||  
172052  
172053 śūnyatāyā ākāśatāyā rūpaṃ naillyamiva sthitamajñānamālambyeti śeṣaḥ | ābhāso  
172054 bhramaḥ || 14 ||  
172055  
172056 dhyāyinaḥ kṣīṇadehasya dhyāne dṛktve kṣaṇaṃ sthite |  
172057 cinmātravyatirekeṇa śaktatvaṃ syātkimucyatām | 15 ||  
172058  
172059 etacca dhyāyināmanubhavasiddhamityāha - dhyāyina iti |  
172060 nirvikalpasamādhipratīṣṭhayaḥ kṣīṇadehasya ucchinnadehabhāvasya | dṛktve  
172061 sākṣicinnatārūpatve | śaktatvaṃ jagaddarśanasāmānyam kiṃ syāt |  
172062 tasmādaññānadṛśaiva tatsāmānyam pariśeṣāditi bhāvaḥ || 15 ||  
172063  
172064 ciddhātuvyomabhāgo yo bhāti yatra yathā yathā |  
172065 tathā tathā sa tatrāste yāvaditthaṃ svabhāvataḥ || 16 ||  
172066  
172067 tathā ca brahmaivājñacittopādhan jagadātmanā bhātyanyatra cinmātrasvabhāveneti  
172068 vyavasthetyāha - ciddhātviti | bodhābodhasvabhāvataḥ || 16 ||  
172069  
172070 avicāravato dṛśyabhrāntirgaganamayyapi |  
172071 jātitaimirikadvīndudoṣavannopaśāmyati || 17 ||  
172072  
172073 jātitaimirikasya janmaprabhṛti timirarogaḍuṣṭacakṣuṣaḥ puruṣasya || 17 ||  
172074  
172075 yadidaṃ dṛśyate kiṃcittadbrahmaiva nirāmayam |  
172076 cidākāśamanādyantaṃ tatkaṭhaṃ kiṃ praśāmyati || 18 ||  
172077  
172078 brahmabhāvāpannaṃ tu jaganna naśyatītyāha - yadidamiti || 18 ||  
172079  
172080 svamasantyajato rūpaṃ svacchasaṃvedanātmakam |  
172081 svapnavatkacanaṃ svasya yannāma tadidaṃ jagat || 19 ||  
172082  
172083 tathā cājñadaśāyamapi svapnacidvivartamātraṃ jagadityāha - svamiti |  
172084 avikṛtasyānyathā pratibhāso vivarta iti tallakṣaṇayogāditi bhāvaḥ || 19 ||  
172085  
172086 śāstrārthaistīkṣṇayā buddhyā mitho yanna vikalpanaiḥ |  
172087 kṛtvā sūptamivātmānaṃ kiṃcidbuddhena bodhyate || 20 ||  
172088  
172089 rūḍhā yeyamavidyeti saṃvidavyabhicāriṇī |  
172090 bhavatām nanu nāstyeva sā saritsviva pāṃsubhūḥ || 21 ||  
172091  
172092 yā bhavatām jagadākāreṇa rūḍhā sāsmaḥ nāstyeva || 21 ||  
172093  
172094 yathā svapne'vanirnāsti svānubhūtapī kutracit |  
172095 tatheyam dṛśyatā nāsti svānubhūtapyaśanmayī || 22 ||  
172096  
172097 nanvanubhavaḥ kathamupalabhyate tatrāha - yatheti || 22 ||  
172098

172099 cidvyomamātramevārthā'nalavadbhāsate yathā |  
 172100 swapne tathaiva jāgrattve'nalam svasyaiva lakṣyate || 23 ||  
 172101  
 172102 rūpādyarthavattatprakāśakānalavacca yathā swapne cidvyomaiva bhāsate | svasya  
 172103 jāgratsākṣiṇaḥ analamapūrṇaḥ svaprakāśarūpameva tathā lakṣyata ityārthaḥ || 23 ||  
 172104  
 172105 idaṃ jāgradayaṃ swapna iti nāstyeva bhinnatā |  
 172106 satye vastuni niḥśeṣasamayoryānubhūtitaḥ || 24 ||  
 172107  
 172108 yā bhinnatā bhāsate anubhūtitaḥ samayostayoḥ sā nāstyevetyārthaḥ || 24 ||  
 172109  
 172110 naitadevamiti swapnaprabodhātpratyayo yathā |  
 172111 mṛtvāmutra prabuddhasya jāgrati pratyayastathā || 25 ||  
 172112  
 172113 amutra śarīrāntare prabuddhasya garbhasthasya jātismarasya jāgrati prasiddhaḥ  
 pratyayo'pi  
 172114 tathā naitadevamiti bādhito bhavatītyārthaḥ || 25 ||  
 172115  
 172116 kālamalpamanalpaṃ ca swapnajāgraditiha dhīḥ |  
 172117 vartamānānubhavanasāmyāttulye tayordvayoḥ || 26 ||  
 172118  
 172119 kathaṃ tarhyasāmyapratyayo janānāmiti cetkālālpatvamahattvābhyāṃ nānubhavata ityāha  
 172120 - kāleti || 26 ||  
 172121  
 172122 bāhye tadevamityādiguṇasāmyādaśeṣataḥ |  
 172123 na jāgratsvapnayorjyāyāneko'pi yamayoriva || 27 ||  
 172124  
 172125 na ca bāhye jāgradantaḥ swapna iti bhedaḥ | swapno'pi bāhye | tatsvāpnameva jāgradvadeva  
 172126 sarvamiti sarvavastuśūbhayatra guṇasāmyānubhavena naikatarajyāyastvamityārthaḥ || 27 ||  
 172127  
 172128 yadeva jāgratsvapno'yaṃ yaḥ swapno jāgradeva tat |  
 172129 naitadevaṃ kiletyasti dhīḥ kālenobhayorapi || 28 ||  
 172130  
 172131 dhīrbādhadhīḥ || 28 ||  
 172132  
 172133 ājīvitāntaṃ swapnānāṃ śatānyaniyataṃ yathā |  
 172134 anirvāṇamahābodhe tathā jāgracchatānyapi || 29 ||  
 172135  
 172136 anirvāṇasya jīvasya mahatyabodhe svāpe || 29 ||  
 172137  
 172138 utpannadhvaṃsināḥ swapnāḥ smaryante bahavo yathā |  
 172139 tathaiva buddhaiḥ smaryante siddhairjanmaśatānyapi || 30 ||  
 172140  
 172141 buddhaiḥ prabuddhaiḥ siddhairjātismaraṇānukūlayogasiddhimadbhiḥ || 30 ||  
 172142  
 172143 evaṃ samastasādharmye samastānubhavātmani |  
 172144 kacati swapnavajjāgrajjāgradvatsvapnavedanam || 31 ||  
 172145  
 172146 yathā dṛśyaṃ jagacceti nityamekārthatāṃ gatau |  
 172147 ubhau śabdau tathaivaitajjāgratsvapnātmakau smṛtau || 32 ||  
 172148  
 172149 kathaṃ tarhi nāmabhedastatrāha - yatheti || 32 ||  
 172150  
 172151 evaṃ swapnapuraṃ sphāraṃ yathā vyomaiva cinmayam |  
 172152 tathavedaṃ jagadataḥ kvāvidyā dṛśyate kutaḥ || 33 ||  
 172153  
 172154 swapnasāmyapratipādanasya prayojanaṃ darśayati - evamiti || 33 ||  
 172155  
 172156 tadevākāśamātrātma yadyavidyeti kathyate |  
 172157 tadyadāste tadevāhaṃ bandhaḥ svakalanātmakaḥ || 34 ||  
 172158  
 172159 sa hi swapno ityādiśrutau swapnaśabdenevāvidyāśabdenāpi tadbrahmaiva yadi kathyate  
 172160 tarhi na śabde vayaṃ vivadāmahe kiṃtu sarvabhūnaśāntau yadevāste tadevāhaṃ | prāk  
 172161 svakalpanātmaka eva bandha ityetāvadasmadabhimataṃ tacca siddhameveti bhāvaḥ || 34 ||  
 172162  
 172163 tanmaivaṃ kriyatāmetadabandhasyaiva bandhanam |  
 172164 kānyatā amalavyomnaścinmayasya nirākṛteḥ || 35 ||  
 172165  
 172166 yadaivaṃ tadā nityamuktasyātmano bandhanabhrāntireva na kāryetyāha - taditi |



172167 amalasya vyomno nirākṛteścinmayasya ca kā anyatā kiṃ vailakṣaṇyaṃ yena vyoma na  
 172168 badhyate cidātmā tu badhyata iti vāco yuktiḥ prasaret |  
 172169 dvayorapyamūrtatvālepakatvasūkṣmatamatvādinā atyantasāmyāditi bhāvaḥ || 35 ||  
 172170  
 172171 cinmayākāśakacane kvāsminkila nirākṛteḥ |  
 172172 dṛṣyanāmanyavidyākhye bandho mokṣo'thavā kutaḥ || 36 ||  
 172173  
 172174 asmindṛṣyanāmanyavidyākhye cinmayākāśakacane sati bandho vā mokṣo vā kuto  
 172175 hetoḥ syādityarthaḥ || 36 ||  
 172176  
 172177 nāvidyā vidyate nāma bandho bandho na kasyacit |  
 172178 mokṣo na kasyacinmokṣaścāstināstīti nāstyalam || 37 ||  
 172179  
 172180 yathā avidyā nāma na vidyate tadā bandho bandho na | tathā mokṣopi mokṣo na | yato  
 172181 brahmātiriktaṃ astināstīti avyavahārayogyameva durlabhamityarthaḥ || 37 ||  
 172182  
 172183 nāstyeva vidyā'vidyā vā cideveyaṃ kacatyajā |  
 172184 kha eva khākṛtiḥ svapna iva sargasvadehinī || 38 ||  
 172185  
 172186 svapna iva cideva sargākārasvadehinī bhūtvā kacati || 38 ||  
 172187  
 172188 deśāddeśāntaraprāptau yanmadhye saṃvido vapuḥ |  
 172189 tajjāgratsvapnadṛśyasya rūpamityeva niścayaḥ || 39 ||  
 172190  
 172191 madhye yannirviṣayaṃ saṃvidaḥ svarūpaṃ prasiddhaṃ tadeva  
 172192 jāgratsvapnaprasiddhadṛśyasya pāramārthikaṃ rūpamityeva niścayaḥ kāryaḥ || 39 ||  
 172193  
 172194 sabāhyābhyantare dṛśye śāntanidrasya yadvapuḥ |  
 172195 ekasya niśi tadrūpaṃ jāgratsvapnadṛśāmiha || 40 ||  
 172196  
 172197 bāhye dṛśye ābhyantare ca dṛśye indriyamanastadvikārādaḥ prakāśanāya sadā  
 172198 jāgarūkasya svayaṃjyotirātmano yadvapuḥ svarūpaṃ | asuptaḥ suptānabicākaśīti iti  
 172199 śruteḥ | tadeva jāgratsvapnadṛśāṃ tāttvikaṃ rūpamityarthaḥ || 40 ||  
 172200  
 172201 viddhi tadrūpamevedaṃ bhedavedanamityapi |  
 172202 cityantamāgataḥ ko'nyo nāma syādbhedavedane || 41 ||  
 172203  
 172204 ata eva jāgratsvapnabhedavedanamityapi kalpanaṃ tadrūpaṃ tadubhayasākṣirūpameva  
 172205 viddhi na cidbhedavedanam | yataḥ avasthātrayānugatāyāḥ sākṣiciterantamanyaḥ ka āgato  
 172206 dṛṣṭavān yaściti bhedaṃ paśyedityarthaḥ || 41 ||  
 172207  
 172208 cidvyomaivābhedabuddhiścidvyomaiva ca bhedadhīḥ |  
 172209 dvaitādvaita caikameva tathā śāntamakhaṇḍitam || 42 ||  
 172210  
 172211 tathā satīti śeṣaḥ || 42 ||  
 172212  
 172213 sadamśo bodhatadgrāhyamaya eva yathā tathā |  
 172214 dṛṣṭā ya eva dṛśyaṃ tadvaitavedanamekakam || 43 ||  
 172215  
 172216 yathā brahmaṇaḥ saccidānandāmśeṣu sadamśo bodhamayo  
 172217 bodhagrāhyamayaścetyubhayatrābhinnastathā dvaitaṃ tadvedanaṃ caikakamiti  
 172218 cidamśo'pyabhinnaḥ | yato ya eva dṛṣṭā dṛśāṃ viṣayīkṛtāsta eva  
 172219 dṛśyamityucyante | na ca viṣayaviṣayibhāvaścittādātmyātiriktaḥ kenacinnirūpayituṃ  
 172220 śakyastattasmāddhetorityarthaḥ || 43 ||  
 172221  
 172222 tadbrahma khaṃ vidurdvaitamadvaitādvaitameva ca |  
 172223 sarga eva paraṃ brahma dvaitamadvaitameva sat || 44 ||  
 172224  
 172225 ekasya sadvastuna eva sarvadvaitātmanā yadā pratibhāsastadā brahmaiva  
 172226 dvaitādvaitamadvaitābhinnaṃ ca | na tadvyatiriktaṃ kiṃcitprasiddhyatītyarthaḥ || 44 ||  
 172227  
 172228 neti neti vinirñīya sarvato'bhibhavatyapi |  
 172229 paścātyaktvā cidākāśe śilāṃ kṛtvāsyatāmiha || 45 ||  
 172230  
 172231 tarhi kiṃ dvaitādvaitasamuccayātmakameva brahma boddhavyaṃ netyāha - netīti |  
 172232 pūrvaṃ sarga eva paraṃ brahma dvaitamadvaitameva [atra sat iti pāṭhaḥ sādhuḥ  
 172233 tathaiva 44 tamaśloke paṭhitatvāt ca iti tatpūrvārdhāntena bhrāntiḥ saṃbhāvya |]  
 172234 iti mūrtāmūrtaprapaṇcasya brahmarūpatāṃ vinirñīya paścāt neti neti iti  
 172235 sarvadvaitaniṣedhena sarvataḥ kṛtsnaṃ dvaitaṃ tyaktvā abhito bhavatyāvīrbhūte'pi iha

172236 pratyagātmani cidākāśe uttarottarabhūmikābhyāsenā  
172237 saindhavaghanavadānandaikarasaghanām śilām kṛtvā āsyatām || 45 ||  
172238  
172239 yathākramaṃ subhaga yathāsthithasthiti yathodayaṃ vraja piba bhuṃkṣva bhojaya |  
172240 abhīpsitaṃ gatamanano niringanaḥ sucinmaye paramapadopalo bhavān || 46 ||  
172241  
172242 he subhaga evaṃ sucinmaye brahmaṇi paramapadopalahūto bhavān yathākramaṃ  
172243 svavarṇāśramocitakramamanatikramya yathāsthitaṃ lokasthitiṃ cānatikramya yathodayaṃ  
172244 svavibhavānusāreṇābhīpsitaṃ deśaṃ viśayaṃ ca vraja vihara piba bhuṃkṣva  
172245 dvijasuhṛdvargānbhojaya ca | anīpsitaṃ iti pāṭhe niricchaṃ yathā syāttathā || 46 ||  
172246  
172247 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 nirvā0 u0 a0 vi0 śa0  
172248 nirvānavarṇanaṃ nāmaikaśaṣṭyadhikaśatatamaḥ sargaḥ || 161 ||  
172249  
172250 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvānaprakaraṇe uttarārdhe  
172251 nirvānavarṇanaṃ nāmaikaśaṣṭyadhikaśatatamaḥ sargaḥ || 161 ||  
172252  
172253 dviśaṣṭyadhikaśatatamaḥ sargaḥ 162  
172254  
172255 śrīvāsiṣṭha uvāca |  
172256  
172257 cidvyomārthatayārthānām yathāsthithamidam jagat |  
172258 sarūpālokamananamapi cidvyoma kevalam || 1 ||  
172259  
172260 iha dvaitasya kṛtsnasya brahmamātratvavarṇanaiḥ |  
172261 hitoktibhiravidyāyā nirāsa upapādyate ||  
172262  
172263 sarvasya dṛśyasya cidvyomārthameva sphuraṇādapi tanmātratāpariśeṣa ityāha -  
172264 cidvyometi | arthānām viśayāṇām bāhyarūpālokanena āntaramananena ca sahitaṃ  
172265 bāhyamābhyantaram ca dṛśyajātaṃ gavādyarthatṛṇādi gavātdyātmane  
172266 cidvyomopabhogyam cidvyomaiva kevalam pariśiṣyata ityarthāḥ || 1 ||  
172267  
172268 svapnacitpurarūpatvādanyadyasmāna vidyate |  
172269 jagattasmānnabhaḥ śāntaṃ neha nānāsti kiṃcana || 2 ||  
172270  
172271 cidbhogyasya cinmātrapariśeṣatvaṃ kena dṛṣṭāntena sādhyate tatrāha - svapneti |  
172272 yasmāddhetoḥ svapne purabhoktryāścita eva purarūpatvādanyanna vidyate  
172273 tasmājjāgrajjagadapi nabha iva śāntam | uktānumāne śrutisaṃmatiṃ darśayati - neha  
172274 nānāsti kiṃcaneti || 2 ||  
172275  
172276 cidābhānamanānaiva nāneva parilakṣyate |  
172277 anātmaivātmanātmānaṃ svapnākāśapureṣviva || 3 ||  
172278  
172279 yadi nānā nāsti tarhi kiṃ tadyannāneva parilakṣyate tatrāha - cidābhānamiti | yannānā  
172280 tadanātmaiva niḥsvarūpameva svasākṣiṇā ātmanātmānaṃ svaṃ darśayati | yathā  
172281 svapnapureṣvākāśapureṣu gandharvanagareṣu ca padārthastadvadityarthāḥ || 3 ||  
172282  
172283 sargādāviva cidvyoma svapnākāśapuraṃ jagat |  
172284 ābhātamevāsatyam ca nūnaṃ satyamiva sthitaṃ || 4 ||  
172285  
172286 tatsāmyameva sphuṭayati - sargādāviti | sargasya ādau pralayakāla ivedānīmapi jagat  
172287 svapnākāśapuravat ābhātamevāsatyam ceti sāmyamityarthāḥ || 4 ||  
172288  
172289 tajjñājñāto na mūrkhāṇāmajñājñāto na tadvidān |  
172290 vidyate sargaśabdārthaḥ satyāsatyamayātmakaḥ || 5 ||  
172291  
172292 candraprādeśikatvavattajjñānānubhavavisaṃvādādapi jagattathetyāha - tajjñēti |  
172293 ubhayatra ajñāta iti cchedaḥ | athavā na mūrkhāṇām tadvidān vā anubhavamanuṣṭya  
172294 prapañco vyavasthāpayituṃ śakyaḥ  
172295 parasparavisaṃvādādubhābhyāmapyajñātadvadityarthāḥ || 5 ||  
172296  
172297 tajjñājñāyostayorantaḥpratipattau tu yatsthitaṃ |  
172298 na boddhuṃ na ca vaktuṃ te jānīstau parasparam || 6 ||  
172299  
172300 tatkutastatrāha - tajjñājñāyoriti | yataḥ kevalāntardṛṣṭayastajjñān  
172301 kevalabāhyadrṣṭayo'jñān prapañcarūpaṃ tvantaḥpratipattau buddhivṛttau antarāle  
172302 sthitaṃubhāvapi boddhuṃ te tubhyaṃ parasparam vā vaktuṃ ca na jānīto na śaknutaḥ || 6 ||  
172303  
172304 svabuddhau svargaśabdārtho mithontastatkiḷānayoḥ |

172305 sthairyāsthairye jāgrato dve akṣībakṣībayoriva || 7 ||  
172306  
172307 uktamevopapādayati - svabuddhāviti | sargaśabdārthastāvatsvasvabuddhau sthita eva  
172308 sphurati nānya ityavivādaṃ tatrākṣībakṣībayorivābhrāntabhrāntayoranayormithaḥ  
172309 parasparaṃ tattatprapañcarūpamāntarabuddhisthatvādantaḥstham | kileti yauktikaprasiddhau  
172310 | tatra viduṣo buddhiḥ sadaiva sthairyē jāgartīti sa sthiramātmatattvameva paśyati |  
172311 avidvadbuddhirasthairyē jāgartīti so'sthiraṃ bāhyameva paśyati | buddhigataṃ tu  
172312 prapañcasvarūpaṃ nātyantamāntaraṃ nātyantaṃ bāhyamiti nobhayorapi  
172313 tatparijñānamastītyarthaḥ || 7 ||  
172314  
172315 dravasthitimitā yadvatsaridvāriṇi vīcayaḥ |  
172316 citau sthitimitāstadvacetanātsargavīcayaḥ || 8 ||  
172317  
172318 yadyubhābhyāmapi draṣṭumaśakyaḥ prapañcastarhi kathaṃ sthitiṃ prāptastatrāha -  
172319 draveti | ajñātacitsvabhāvamevāvalambya jaladravatayā taraṅgā ivātmasattayaivāntarāle  
172320 sthitiṃ prāptā ityarthaḥ || 8 ||  
172321  
172322 cidrūpaṃ yanna kiṃcittadidaṃ kiṃcidavasthitam |  
172323 bhāti dṛśyamivādṛśyamapi svapnapureṣviva || 9 ||  
172324  
172325 ata eva ciccamatkāramātraṃ jagadityāha - cidrūpamiti || 9 ||  
172326  
172327 cicchāyeyaṃ prakacati jagadityabhiśabditā |  
172328 nanvamūrtaiva mūrteva dravyacchāyeva vai tatā || 10 ||  
172329  
172330 athavā māyāyāṃ yaścitpratibimbaḥ sa eva jagadākāreṇa [jīvajagadākāreṇa ityapi  
172331 pāṭhaḥ ||] sphuratītyāha - cichāyeti | darpaṇe ghaṭapaṭādidravyacchāyeva || 10 ||  
172332  
172333 kāyamātrakamevedaṃ bhrāntimātramasanmayam |  
172334 piśācavibhramālokaprāyamāyāsanaṃ dṛḍham || 11 ||  
172335  
172336 tatra dehātmatābhrāntireva sarvāyāsamūlamityāha - kāyeti || 11 ||  
172337  
172338 manorājyamivāsatyaṃ lolaṃ lambāmbubinduvat |  
172339 dvābhyāmityanubhūtibhyāṃ yadasattatra kātmatā || 12 ||  
172340  
172341 deha evātmāstviti bhramaṃ vārayati - dvābhyāmīti | prāgvarṇitābhyāṃ dvābhyāṃ  
172342 vidvadaavidvanubhūtibhyāmapi vimṛśyamānaṃ yadasat tatra kā  
172343 ātmatāprasaktirityarthaḥ || 12 ||  
172344  
172345 vidāryadāruravavattaraṅgānilaśabdavat |  
172346 khe śabdāḥ pavanaspṛṣṭā bhāntyarthā vāsanodayāḥ || 13 ||  
172347  
172348 kathaṃ tarhi rāmo'haṃ vasiṣṭhastvamityādidehātmavyavahāraśabdārthāstatrāha -  
172349 vidāryeti | yathā pṛthivyāṃ sthūlavamśadāruvidāraṇe tadantaḥsthitāḥ śabdo  
172350 bahirniḥsaratīva pratibhāti na ca tadantaḥśabdāḥ sthito niḥsṛto vā tathā jale  
172351 taraṅgebhyaḥ agnau jvālādibhyaḥ khe pratidhvaniśabdāḥ pavanācca  
172352 kaṇṭhatāladvādiṣādēṣa varṇapadavākyaṣṭṛṣṭā nirgatā iva bhānti na ca te prāk tadantaḥ  
172353 santi tadvadvāsanāmāyā apyarthā agniviśphuliṅgavajjāgratsvapnayorātmāmano nirgatā iva  
172354 bhānti na ca tatra santītyarthaḥ || 13 ||  
172355  
172356 sargāditaḥ svaparibhā kacati svapnaśailavat |  
172357 vastutastu na śabdosti nārtho'sti na ca dṛśyatā || 14 ||  
172358  
172359 svaparibhā svātmacit || 14 ||  
172360  
172361 yadihaṃ cāsti cābhāti tatsarvaṃ paramārthasat |  
172362 anyādṛkkāraṇābhāvātsargādāveva noditam || 15 ||  
172363  
172364 anyādṛk sadvyatiriktaṃ rūpaṃ tu sargādāveva kāraṇābhāvānnoditam notpannameva ||  
172365 15 ||  
172366  
172367 nirastaśabdabhedārthamanirastākhlārthakam |  
172368 sāmyāmi parinirvāmi vyomaivāsmīti buddhyatām || 16 ||  
172369  
172370 ataḥ sadaivaikaikarūpaṃ sadvyomaivāhamīti paramaśāntanirvṛttirūpaṃ budhyatāmityāha  
172371 - nnirasteti || 16 ||  
172372  
172373 tyajyatāmātmaviśrāntyā śuddhabodhaikarūpayā |

172374 jīve'javaṃ javibhāvastvasadutthita ātmanā || 17 ||  
172375  
172376 jīve prasiddho'javaṃ javibhāvo manovikṣepaḥ || 17 ||  
172377  
172378 ātmaiva hyātmano bandhurātmaiva ripurātmanah |  
172379 ātmātmanā na cettrātastadupāyo'sti netaraḥ || 18 ||  
172380  
172381 ata eva svavivekenaivātmānamuddharetyāha - ātmaiveti || 18 ||  
172382  
172383 tara tāruṇyamastidaṃ yāvatte tāvadambudheḥ |  
172384 nanu saṃsāranāmno'smādbuddhyā nāvā viśuddhayā || 19 ||  
172385  
172386 yāvattāruṇyamasti tāvadeva buddhyā nāvā saṃsāranāmno'mbudhestara paratīraṃ vraja ||  
172387 19 ||  
172388  
172389 adyaiva kuru yacchreyo vṛddhaḥ sankiṃ kariṣyasi |  
172390 svagātrāṇyapi bhārāya bhavanti hi viparyaye || 20 ||  
172391  
172392 vayaso viparyaye vṛddhatve || 20 ||  
172393  
172394 śaiśavaṃ vārdhakaṃ jñeyaṃ tiryaktvaṃ mṛtireva ca |  
172395 tāruṇyameva jīvasya jīvitaṃ tadviveki cet || 21 ||  
172396  
172397 śaiśavaṃ vārdhakaṃ ca tiryaktvavajjñānāsādhakaṃ jñeyam | viveki cediti | avivekitve tu  
172398 tattiryaktvādapyaḍhamamiti bhāvaḥ || 21 ||  
172399  
172400 saṃsāramimamāsādyā vidyutsaṃpātacañcalam |  
172401 sacchāstrasādhusaṃparkaiḥ kardamātsāramuddharet || 22 ||  
172402  
172403 kardamāt mohakardamāt | sāramātmānam || 22 ||  
172404  
172405 aho bata narāḥ krūrā gatiḥ kaiśāṃ bhaviṣyati |  
172406 kurvanti kardamonmagne nātmanyapi nijodayam || 23 ||  
172407  
172408 ye kardamonmagne'pyātmani śāstropāyairnijodayamuddhāropāyaṃ na kurvanti eṣāṃ kā  
172409 gatirbhaviṣyatītyanuśocati vasiṣṭhaḥ || 23 ||  
172410  
172411 yathā mṛṇmayavetālasabhā grāmyasya bhaṅgadā |  
172412 yathā bhūtārthavijñānānmṛṇmayyeva na bhaṅgadā || 24 ||  
172413  
172414 grāmyasya mṛṇmayatvānabhiññasya satyavetālā sabhā mayā dṛṣṭeti bhrāntimata iti  
172415 yāvat | bhaṅgadā bhayaajvarādīduḥkhadā || 24 ||  
172416  
172417 tathā brahmamayī dṛṣyalakṣmīrajñasya bhaṅgadā |  
172418 yathā bhūtārthavijñāne brahmaivāste na bhaṅgadā || 25 ||  
172419  
172420 śāmyatyaśāntamevedaṃ sthitameva vilīyate |  
172421 dṛṣyaṃ tattvaparijñānāddṛṣyamānaṃ na dṛṣyate || 26 ||  
172422  
172423 kuto na bhaṅgadatatrāha - śāmyatīti || 26 ||  
172424  
172425 sphuṭānubhavanasyāpi svapnakāle niḥe yathā |  
172426 pariññānādasatyatvameva satyapadaṃ gatā || 27 ||  
172427  
172428 nanu sphuṭānubhavanatvātsatyapadaṃ gatasya jagataḥ kathaṃ  
172429 jñānamātrādasattvāpattistatrāha - sphuṭeti | yathā svapnakāle  
172430 sphuṭānubhavanasyāpi svāpnajagataḥ pariññānātprabodhāt | tathā anubhūyamānā ata  
172431 eva satyapadaṃ gatāpi sargasamvedaneti pareṇānvayaḥ || 27 ||  
172432  
172433 tathānubhūyamānāpi sargasamvedanāmbare |  
172434 cinmaye tattvavijñānācchūnyataivāvaśiṣyate || 28 ||  
172435  
172436 jātijvarajvalitajīvitajaṅgaleṣu jirṇāni vātahariṇāharaṇakrameṇa |  
172437 mādyanmanaḥpavanapātayutānyamūni jītvendriyāṇi jayamehi jahīhi janma || 29 ||  
172438  
172439 tattū jñānaṃ samanaskendriyajayaṃ vinā na labhyata iti darśayannupasaṃharati - jātīti  
172440 | jātijvarairjanmajvarabhūtaiḥ kāmakrodhādīdāvāgnibhirjvaliteṣu dīpteṣu jīvitajaṅgaleṣu  
172441 vātahariṇānāṃ vātaṃṛgāṇāṃ yastrṇaparṇādyāharaṇakramaḥ kadācillabhyate  
172442 kadācinnetyevamrūpastena jirṇāni śīthilībhūtāni mādyato manasaḥ prāṇapavanasya ca

172443 yaḥ pāto bahiḥ saṃcārastena yutānyamūnindriyāṇi jītvā jñānenāvidyājāyamehi  
172444 prāpnuhi | tena ca muktaḥ saṃ punarjanma jahīhi tyaja | nivārayeti yāvat || 29 ||  
172445  
172446 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vā0 de0 mo0 ni0 u0 a0 vi0 avidyānirasano  
172447 nāma dviṣaṣṭyadhikaśatatamaḥ sargaḥ || 162 ||  
172448  
172449 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
172450 avidyānirasano nāma dviṣaṣṭyadhikaśatatamaḥ sargaḥ || 162 ||  
172451  
172452  
172453 triṣaṣṭyadhikaśatatamaḥ sargaḥ 163  
172454  
172455 śrīrāma uvāca |  
172456  
172457 vinendriyajayenedaṃ nājñatvamupaśāmyati |  
172458 tadindriyāṇi jīyante kathaṃ kathaya me mune || 1 ||  
172459  
172460 ihendriyajayopāyaścittarodhaścidadvaye |  
172461 abhyāsaścāśya śāstrasya kīrtitā bodhahetavaḥ ||  
172462  
172463 jītvendriyāṇi jāyamehi jahīhi janma iti yadindriyajayasyāvaśyakatvaṃ vasiṣṭhenoktaṃ  
172464 tatropāyaṃ rāmaḥ prcchati - vineti || 1 ||  
172465  
172466 śrīvāsiṣṭha uvāca |  
172467  
172468 na ca prabhūtabhogeṣu na puṃstve na ca jīvite |  
172469 na cendriyajayonmuktau dīpastanudṛśo yathā || 2 ||  
172470  
172471 sthāne tvayā praśnaḥ kṛta ityanumodamāno vasiṣṭhaḥ praśnaṃ puṣṇāti - na ceti |  
172472 yathā tanudṛśo mandacakṣuṣaḥ puruṣasya prajvalannapi dīpo na sūkṣmārthadarśane  
172473 upayujyate tathā na prabhūtabhogeṣvāsaktasya nāpi puṃstve svotkarṣasaṃpādane  
172474 āsaktasya nāpi jīvite jīvanopāye dhanārjanādāvāsaktasya śāstrādisādhanaṃ  
172475 brahmadarśana upayujyate | tathā indriyajayonmuktāvapi tannopayujyata ityārthaḥ || 2 ||  
172476  
172477 tadindriyajaye yuktimimānavikalāṃ śṛṇu |  
172478 siddhimeti svayatnena sukhena tanuretayā || 3 ||  
172479  
172480 tattasmādindriyajayasyāvaśyakatvādetayā maduktayuktyā tanuralpāpi sādhanasaṃpat  
172481 svayatnena siddhiṃ mokṣaphalasiddhimeti prāpnoti || 3 ||  
172482  
172483 cinmātraṃ puruṣaṃ viddhi cetanājjīvanāmakam |  
172484 yacetati sa jīvo'ntastanmayo bhavati kṣaṇāt || 4 ||  
172485  
172486 cetanāccittopānītārthaprakāśakatvāt | cittādhīnatvāditi yāvat | yacetati cittavṛttyā  
172487 vyāpya prathayati tanmayo bhavati tatrāsajjate | strīmayo jālma itivat || 4 ||  
172488  
172489 saṃvitprayatnasambodhaniśītāṅkuśakarṣaṇaiḥ |  
172490 manomataṅgaṃ mattaṃ jītvā jāyati nānyathā || 5 ||  
172491  
172492 evaṃ sati cittasya pratyāhāraprayatnenāntarākarṣaṇena bāhyākāratāṃ nirudhya  
172493 brahmākāratāprabodhanābhyāse svataḥ paṅgūnindriyāṇyarthādeva jītāni bhavantīti  
172494 yuktimāha - saṃviditi || 5 ||  
172495  
172496 cittamindriyasenāyā nāyakaṃ tajjayājjayāḥ |  
172497 upānadgūḍhapādasya nanu carmāvṛtaiva bhūḥ || 6 ||  
172498  
172499 tatkutastatrāha - cittamiti | nāyakaṃ svāmibhāvena pravartakaṃ nirodhakaṃ ca |  
172500 pādāmātrāvaraṇena sarvakaṇṭakajaya eva cittamātrāvaraṇena sarvendriyajaya  
172501 ityāśayenāha - upānaditi || 6 ||  
172502  
172503 saṃvidaṃ saṃvidākāśe saṃropya hṛdi tiṣṭhataḥ |  
172504 svayameva manaḥ sāmyennihāra iva śāradaḥ || 7 ||  
172505  
172506 manaḥśāntau tarhi ka upāyastamāha - saṃvidamiti | saṃvidaṃ  
172507 cittāvachchinnaṃ saṃvidaṃ jīvaṃ saṃvidākāśe brahmaṇi saṃropya ekīkṛtya || 7 ||  
172508  
172509 svasaṃvidyatnasamrodhādyathā cetaḥ praśāmyati |  
172510 na tathāṅga tapastīrthavidyāyājñakriyāgaṇaiḥ || 8 ||  
172511

172512 svasaṃvīdo jīvasaṃvīdo yatnena brahmaṇi saṃrodhāduktarūpāt || 8 ||  
172513  
172514 yacca saṃvedyate kiṃcittattatsaṃvidi saṃvidā |  
172515 nūnaṃ viśmāryate yatnādbhogānāmiti tajjayaḥ || 9 ||  
172516  
172517 saṃvedyate balātsmaryate tattattadadhiṣṭhānabrahmasaṃvidi pravilāpanasaṃvidā nūnaṃ  
172518 niścayena viśmāryate tatsaṃskārocchedena punaḥ smaraṇāyogyam kriyate | tattenopāyena  
172519 bhogānāṃ bhogahetūnāṃ viśayāṇāṃ iti evaṃ jayaḥ || 9 ||  
172520  
172521 svasaṃvedanayatnena viśayāmiśato'niśam |  
172522 kiṃcitsaṃrodhitā saṃvittatprāptaṃ vaibudhaṃ padam || 10 ||  
172523  
172524 saṃrodhitā saṃviccettenopāyena vaibudhaṃ vibudhānāṃ tattvavidāmanubhavasiddhaṃ  
172525 svārājyapadaṃ prāptam || 10 ||  
172526  
172527 svadharmavyavahāreṇa yadāyāti tadeva me |  
172528 rocate nānyadityeva pade vajradṛḍhībhave || 11 ||  
172529  
172530 evaṃ svadharmaikaniṣṭhatādārḍhyamapi vaitṛṣṇyasiddhidvārā indriyajayaheturityāha  
172531 - svadharmaṃ || 11 ||  
172532  
172533 saṃvitpravṛttimārtheṣu viruddheṣu vivarjayan |  
172534 arjayañchamasantoṣau yaḥ sthitaḥ sa jītenindriyaḥ || 12 ||  
172535  
172536 viruddheṣu svadharmaviruddheṣvartheṣu dehāyātrāhetuṣvannādiṣu  
172537 saṃvitpravṛttimicchām || 12 ||  
172538  
172539 saṃvidrasikatāsvantastathā nīrasatāsu ca |  
172540 yasya nodvegamaṃyāti manastasyopaśāmyati || 13 ||  
172541  
172542 yasya manaḥ antaḥ saṃvidrasikatāsu bahirnīrasatāsu cābhyasyamānāsu nirvedamaratiṃ  
172543 nāyāti tasya tadupaśāmyati || 13 ||  
172544  
172545 saṃvitprayatnasāṃrodhānmanaḥ svāyanamujjhati |  
172546 cetaścapalatonmuktaṃ vivekamanudhāvati || 14 ||  
172547  
172548 ayaṇaṃ viśayānudhāvanadurvyasanam | saivāsyā capalatā tadunmuktaṃ sat || 14 ||  
172549  
172550 vivekavānudarātmā vijitendriya ucyate |  
172551 vāsanāvīcivegena bhavābdhau na sa muhyate || 15 ||  
172552  
172553 sādhusaṃparkasacchāstrasamālokanato'niśam |  
172554 jītenindriyo yathāvastu jagatsatyam prapaśyati || 16 ||  
172555  
172556 evaṃ jītenindriyaḥ sa jagadyathāvastu satyam brahmanātraṃ prapaśyati || 16 ||  
172557  
172558 satyāvalokanācchāntimeti saṃsārasaṃbhramaḥ |  
172559 marāviva jalajñānaṃ mithyāpatanaduḥkhaḍam || 17 ||  
172560  
172561 mithyāvastuṣu patanena dhāvanena duḥkhaḍam || 17 ||  
172562  
172563 acetyameva cinmātramidaṃ jagaditi sthitam |  
172564 ityeva satyabodhasya bandhamokṣadṛṣau kutaḥ || 18 ||  
172565  
172566 anākāraṃ yathā vāri kṣīṇaṃ vahati no punaḥ |  
172567 akāraṇaṃ tathā dṛśyam jñānacchinnaṃ na rohati || 19 ||  
172568  
172569 anākāraṃ śoṣaṇenocchinnaṃ mūrtākāraṃ || 19 ||  
172570  
172571 vedanaṃ vyomamātraṃ tvamaḥamityādirūpadhṛk |  
172572 varjayitvaitadanyatsyādahamityādikam jagat || 20 ||  
172573  
172574 yato vyomamātrarūpaṃ vedanameva svāvidyayā tvamaḥamityādirūpadhṛgataḥ  
172575 svādhyastamahamityādikametajjagajjñānena varjayitvā vimṛjya  
172576 adhyastādanyadadhiṣṭhānamātraṃ syāt || 20 ||  
172577  
172578 avidyāmātramevedamahamityādikam jagat |  
172579 cidvyomnyeva sthitaṃ śāntaṃ śūnyamātraśarīrakam || 21 ||  
172580

172581 śāntaṃ mithyātvātsvata eva śāntamiti cidvyomnyeva tāttvike rūpe sthitam || 21 ||  
172582  
172583 idaṃ cidvyomni cicchāyā jagadityeva bhāsate |  
172584 śūnyaśūnyaiva ciccāsau śūnyā cetyeva niścayaḥ || 22 ||  
172585  
172586 asau vicca jagacchūnyāśūnyenāpi śūnyetyeva niścayaḥ siddhāntaḥ || 22 ||  
172587  
172588 svapnadarśanadṛṣṭāntaḥ kena nāmātra khaṇḍyate |  
172589 asanmayo'nubhūtaśca svānubhūto'pyasanmayaḥ || 23 ||  
172590  
172591 ubhayaśūnyatā kva prasiddhetti cetsvapnadarśane ityāha - svapneti | asanmaya iti  
172592 śūnyatā anubhūta iti śūnyaśūnyatā ca | anubhūtasyāsanmayatve'pi sa eva dṛṣṭānta  
172593 ityāha - svānubhūto'pīti || 23 ||  
172594  
172595 so'ṅga saṃvittimātrātmā yadyadrājyaṃ mahīyate |  
172596 nakartṛkarmakaraṇaṃ rūpaṃ tadvajjagacciteḥ || 24 ||  
172597  
172598 he aṅga svasvapnasasṃvittimātramātmā svarūpaṃ yasya tathāvidho yadyadrājyaṃ  
172599 vaibhavaṃ bhūtvā mahīyate tattaccitereva rūpaṃ |  
172600 yatastatkartṛkarmakaraṇādikāraṇanirapekṣaṃ rūpaṃ | tadvajjāgrajjagadapi  
172601 bodhyamityarthaḥ || 24 ||  
172602  
172603 akartṛkarmakaraṇamahaṃ cidghanamātrakam |  
172604 jagaccedamanirdeśyaṃ svasaṃvedanalakṣaṇaṃ || 25 ||  
172605  
172606 yadyatkartṛkarmakaraṇādinirapekṣaṃ tattacidghanamātrakamahameva | idaṃ jagacca  
172607 sargādaḥ kartrādimattayā nirdeṣṭumaśakyamiti prāgupapāditam | ato  
172608 madīyasvapprakāśātmasvarūpamevetyarthaḥ || 25 ||  
172609  
172610 yathā svapneṣu maraṇamanubhūtaṃ na vidyate |  
172611 marau jalecchā'vidyeyaṃ vidyamānā na vidyate || 26 ||  
172612  
172613 tathā ca svāpnasvamarāṇamarujalavatpratītito vidyamānāpi avidyā jñānabādhitatvānna  
172614 vidyata ityāha - yatheti | jalecchāpadena jalabhrāntirlakṣyate || 26 ||  
172615  
172616 cidvyomnā kācakacyaṃ svaṃ sargādaḥ vyomni cetitam |  
172617 jagadityeva nirmūlaṃ kākatāliyavatsvayam || 27 ||  
172618  
172619 vyomni svātmani cetitaṃ saṃkalpitam || 27 ||  
172620  
172621 nirmūlameva bhātīdamabhātamapi bhātavat |  
172622 tasmādyadbhāsuramidaṃ tattadeva padaṃ viduḥ || 28 ||  
172623  
172624 idaṃ jagadyasmācchitprakāśānnimittādbhāsuramaparokṣaṃ prathamānamāste tadeva  
172625 nityāparokṣaṃ paramaṃ padaṃ vidurityarthaḥ || 28 ||  
172626  
172627 jīvādikacanaṃ tvatra yadbhātīdaṃ tadeva tat |  
172628 śūnyataiva bhavedvyoma vāryevāvartavṛttayaḥ || 29 ||  
172629  
172630 yathāvayavino rūpamekaṃ sāvayavaṃ bhavet |  
172631 ekaṃ jīvādyavayavaṃ brahmānavayavaṃ tathā || 30 ||  
172632  
172633 avayavāvayavibhāvakalpanadvārā vā jīvāderbrahmaikyam pratipattavyamityāha -  
172634 yatheti || 30 ||  
172635  
172636 ābhāsamātraṃ dṛśyātma cinmātraṃ śāntamavyayam |  
172637 sthitamāsthāḥ [sthitamacchamiti pāṭho yuktaḥ |] kimetasminsvabhāve sve  
172638 vicāryate || 31 ||  
172639  
172640 sphaṭikaśīlāntarvanagirinadyādyābhāsavadvā brahmaṇi jagadbodhyamityāha -  
172641 ābhāsamātramiti | tathā ca tatsvacchatāsvabhāva eva jagadātmanā bhāsata ityāśayenāha  
172642 - svabhāve iti | kiṃ vicāryata ityanvayaḥ || 31 ||  
172643  
172644 nādyantamantaḥkalanāḥ kāścitsanti pare pade |  
172645 tadrūpamevāvidyeyaṃ nāvidyā tviha vidyate || 32 ||  
172646  
172647 na ādirantaṃ ca nāpyantaḥ madhyapradeśānāṃ kalanāḥ kāścitsanti || 32 ||  
172648  
172649 jīvaḥ svapnādviśaṅjāgrajjāgrataḥ svapnamāviśan |

172650 prabuddho vāstvabuddho vāpyekarūpatayā sthitaḥ || 33 ||  
 172651  
 172652 svapnajāgarānvayavyatirekeṇa pariśodhanena vā śuddhaṃ jīvajagattattvaṃ jñeyamityāha  
 172653 - jīva iti | prabodhāprabodhayorbhānaikarūpatayā || 33 ||  
 172654  
 172655 sthite suṣuptaturye dve sadā svapne'tha jāgrati |  
 172656 jāgratsvapnāvekeameva turyaṃ veti tu buddhadhīḥ || 34 ||  
 172657  
 172658 suṣuptamajñānāvṛta ātmā turyaḥ śuddhātmā ca bhrāntikṛtasarpāntaḥ  
 172659 ajñānarajjukevalarajjū iva svapnajāgratorantaḥ sthite || 34 ||  
 172660  
 172661 jāgratsvapnaḥ suṣuptaṃ ca sarvaṃ turyaṃ prabodhinaḥ |  
 172662 nāvidyā vidyate tasya dvayastho'pyeva so'dvayaḥ || 35 ||  
 172663  
 172664 prabodhinastattvabodhavataḥ | evakāro bhinnakramaḥ | sa dvayastho'pyadvaya eveti || 35 ||  
 172665  
 172666 dvaitamadvaitamityetadahaṃtvamidamityapi |  
 172667 niravidyasya kalanā kutaḥ kāpyambaram kutaḥ || 36 ||  
 172668  
 172669 ityapi kāpi kalanā niravidyasya kutaḥ kathā ambaram sūnyaṃ ca kutaḥ || 36 ||  
 172670  
 172671 dvaitādvaitasamudbhedaivākyaśaṃdarbhavibhramaiḥ |  
 172672 kriḍantyabuddhāḥ śīśavo bodhavṛddhā hasanti tān || 37 ||  
 172673  
 172674 abuddhā aprabuddhāḥ śīśavo bālāḥ kriḍanti || 37 ||  
 172675  
 172676 dvaitādvaitavivādehā hṛdayākāśamañjarī |  
 172677 vinaitayeha nodeti prabodhākāśamārjanam || 38 ||  
 172678  
 172679 prabuddhā api śāstreṣu kathaṃ dvaitavivādānicchanti tatrāha - dvaiteti |  
 172680 hṛdayākāśe adhyāropitā śīṣyaprabodhaphalā mañjarī || 38 ||  
 172681  
 172682 suhṛdbhūtvā vivādena dvaitādvaitavicāraṇā |  
 172683 kṛtā hṛdayagehe'ntaravidyābhasmamārjanī || 39 ||  
 172684  
 172685 ata eva mayāpi suhṛdbhāvenābhyupagamyā dvaitādvaitavicāraṇā kṛtā kṛtakāryā  
 172686 gehamārjanīva nirasīṣyata ityāha - suhṛditi || 39 ||  
 172687  
 172688 taccittāstadgataprāṇā bodhayantaḥ parasparam |  
 172689 kathayantaśca tannityaṃ tuṣyanti ca ramanti ca || 40 ||  
 172690  
 172691 avidyābhasmani mārjite sati adhikāriṇastaccittā brahmaccittā brahmagataprāṇāḥ  
 172692 parasparam bodhayantastuṣyanti ramanti ca || 40 ||  
 172693  
 172694 teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam |  
 172695 jāyate buddhiyogo'sau yena [yenāsau yāti tatpadaṃ iti  
 172696 pāṭho'pekṣitaṣṭikānurodhena |] te yānti tatpadaṃ || 41 ||  
 172697  
 172698 evaṃ bhajatāṃ satataṃ vicārayuktānāmasau madupadiṣṭo buddhoyogaḥ kālena dṛḍho  
 172699 jāyate yenāsau tadātmā tatpadaṃ mokṣākhyam yāti || 41 ||  
 172700  
 172701 kilopakurute yatnātṭṛṇamātrāvagopane |  
 172702 kathaṃ sidhyatyayatnena trailokyagaṇagopanam || 42 ||  
 172703  
 172704 satatayuktānāmiti prayatnātiśayāpekṣoktestātparyamudghāṭayati - kileti |  
 172705 ṭṛṇamātrasyāpi jalavahnipaśvādibhyo'vagopane rakṣaṇe yatnātsādhita evopāya  
 172706 upakurute na helayā sādhiṭaḥ | trailokyagaṇasya brahmībhāvāpādanena  
 172707 gopanamātyantikaparirakṣaṇarūpaṃ tattvajñānamayatnena kathaṃ sidhyati || 42 ||  
 172708  
 172709 adhyātmavyasanonmuktaṃ tataṃ hṛtsthā'dhamā'prabhu |  
 172710 upahāsāspadaṃ yasyā jagadapyuttamasthiteḥ || 43 ||  
 172711  
 172712 yasyā niratiśayānandalakṣaṇāyā uttamasthitermānuṣānandamārabhya  
 172713 hairaṇyagarbhānandaparyantamuttarottaraṃ śataśataguṇotkṛṣṭasukhopabhogāya  
 172714 caturdaśabhuvanabhedeṣu tataṃ viṣṭṛtaṃ hṛtsthasya adhamasya kāmasya jaye aprabhu  
 172715 asamartham | kāmopahatamiti yāvat | jagadapi kārtsnye apiśabdaḥ | kṛtsnaṃ  
 172716 jagajjīvajātaṃ tucchabhogāsaktatvādupahāsāspadaṃ sā tādrśī sarvottamā sthitiḥ  
 172717 kathaṃ na yatnamarhatītyarthaḥ || 43 ||  
 172718



172719 kiṃ nāmedaṃ kila sukhaṃ yadrājyādimanoṅkuram |  
 172720 tattvajñānaikaviśrāntau devarājapadaṃ tṛṇam || 44 ||  
 172721  
 172722 bhogānāṃ tucchatāmavayutyodāharaṇena darśayati - kiṃ nāmeti || 44 ||  
 172723  
 172724 suptāḥ prabuddhāḥ paśyanti dṛśyaṃ dṛśye ratā yathā |  
 172725 tathā dṛśye'ratāḥ śāntāḥ santaḥ paśyanti tatpadaṃ || 45 ||  
 172726  
 172727 ajñānanidrā suptā dṛśye viśayabhoge ratā janā yathā dṛśyamatyāsaktyā paśyanti  
 172728 tathā śāntāḥ santastattvavido dṛśye aratāḥ prasuptaprāyāstanniratiśayānandaṃ  
 172729 padaṃ prabuddhāḥ paśyantītyarthaḥ | tathā coktaṃ bhagavatā - yā niśā  
 172730 sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī | yasyāṃ jāgrati bhūtāni sā niśā paśyato  
 172731 muneḥ || iti || 45 ||  
 172732  
 172733 vinā yatnabhareṇedaṃ na kadācana siddhyati |  
 172734 mahato'bhyāsavṛkṣasya phalaṃ viddhi paraṃ padaṃ || 46 ||  
 172735  
 172736 idṛśaṃ nityāparokṣaniratiśayānandarūpaṃ mokṣapadaṃ yatnabhareṇa vinā kathaṃ  
 172737 siddhyedityabhyāsāvaśyakatāmāha - vineti || 46 ||  
 172738  
 172739 idaṃ bahūktametena kimeteneti durmatih |  
 172740 na grāhyaitāvatāpyukte nādatte nedamajñadhīḥ || 47 ||  
 172741  
 172742 ata eva mayā bhavatāmabhyāsadārḍhyaṃ bhavatviti punaḥ.punarbhāṅgyantareṇa  
 172743 yuktyantareṇa kathākhyānādivistareṇa cedameva bahuvāramuktaṃ | bhavadbhiśca  
 172744 punaḥpunastadeva bhagavatocyate bahūktena punaruktasahasravistārītenaitena granthena  
 172745 etenābhyāsaśrameṇa ca kiṃ prayojanamityaśraddhālakṣaṇā dumatirna grāhyā |  
 172746 sujñasyāti kuśalabuddheḥ kasyacideva nābhyāsāpekṣā | ajñadhīstu etāvatā  
 172747 vistṛtenāpyuktenopadeśavākyaena idamatidurūhamātmatattvaṃ hṛdi nādatte |  
 172748 atastasyāvṛttyādīlakṣaṇo'bhyāsa āvaśyaka ityarthaḥ | tathā ca bhagavato  
 172749 bādarāyaṇasya sūtram - āvṛttirasakṛdupadeśāt iti || 47 ||  
 172750  
 172751 bhūyobhūyaḥ parāvṛttyā ciraṃsvādyate yadi |  
 172752 śrūyate kathyate cedaṃ tajjñēnājñēna bhūyate || 48 ||  
 172753  
 172754 ata evāyaṃ grantho mandamadhyamādhikāribhīryāvajjñānodayaṃ punaḥ punaḥ  
 172755 śravaṇādyāvartanenāsvādāniya ityāha - bhūyobhūya iti | idaṃ maduktaṃ śāstraṃ |  
 172756 ajñēnāpi etadāvartanopāyenāvaśyaṃ tajjñēna bhūyate nātra saṃdeha ityarthaḥ || 48 ||  
 172757  
 172758 yastvekaṃvāramāloka dṛṣṭamityeva saṃtyajet |  
 172759 idaṃ sa nāma śāstrebyo bhaśmāpyāpnoti nādhamaḥ || 49 ||  
 172760  
 172761 anabhyāsaparasya tu naitatphalāvāptiriti taṃ nindati - yastviti | śāstrebyaḥ  
 172762 anadhyātmaśāstrebyaḥ || 49 ||  
 172763  
 172764 idamuttamamākhyānamadhyeyaṃ vedavatsadā |  
 172765 vyākhyeyaṃ pūjanīyaṃ ca puruṣārthaphalapradaṃ || 50 ||  
 172766  
 172767 yadasmātprāpyate śāstrāttattadvedādavāpyate |  
 172768 asminjñāte kriyā jñānaṃ dvayaṃ yāti pavitratām || 51 ||  
 172769  
 172770 pratyakṣavedopabṛṃhaṇatvādasya  
 172771 kāṇḍadvayaphalasarvasvasādhanaṭvādatiprasastataratvaṃ darśayati - yaditi | kriyā  
 172772 pūrvakāṇḍārthaḥ | jñānamuttarakāṇḍārthaḥ | dvayamapi  
 172773 pavitratāmātyantikāśuddhinirāsaphalatām || 51 ||  
 172774  
 172775 vedāntatarkasiddhāntastvasminjñāte ca budhyate |  
 172776 idamuttamamākhyānaṃ vyākhyātaṃ śāstradṛṣṭiṣu || 52 ||  
 172777  
 172778 cakāro bhinnakramaḥ | vedānteṣu ye  
 172779 bādarāyaṇādibhīrdarśitāstātparyanirṇayānukūlopakramādi##-  
 172780 viśeṣadyotanārthastuśabdaḥ | śāstradṛṣṭiṣu madhye viśiṣṭatvenākhyātaṃ  
 172781 vyākhyātaṃ śreṣṭhatayā khyātamityarthaḥ || 52 ||  
 172782  
 172783 kārūṇyādbhavatāmetadahaṃ vacmi na māyayā |  
 172784 bhavantastvavagacchanti māyāmetadvicāryatām || 53 ||  
 172785  
 172786 māyayā kaitavaina na vacmi kiṃtu kārūṇyāt |  
 172787 bhavantastvasmācchāstravarādvicāritādataddṛśyajātaṃ māyāṃ

172788 mithyetyavagacchantyata etacchāstraṃ vicāryatām || 53 ||  
 172789  
 172790 asmācchāstravarādbodhā jāyante ye vicāritāt |  
 172791 lavaṇairvyāñjanānīva bhānti śāstrāntarāṇi taiḥ || 54 ||  
 172792  
 172793 asmācchāstravarādvicāritādye bodhā jāyante tairbodhaiḥ śāstrāntarāṇi  
 172794 lavaṇairvyāñjanānīva rucirāṇi bhāntitīdaṃ sarvaśāstropajīvyamityarthaḥ || 54 ||  
 172795  
 172796 anāryamidamākhyānamityanādr̥tya dṛśyadhīḥ |  
 172797 mā bhavaṃtvātmahantāro bbhavanto bhavabhāgināḥ || 55 ||  
 172798  
 172799 anāryaṃ kāvyatvādapūjyam | dṛśyeṣu bhogeṣvāsaktā dhīryeṣāṃ | supāṃ suluk iti  
 172800 chāndasaḥ pūrvasavarṇadīrghaḥ subvyatyayo vā | ātmanaḥ [mūlasthātmahantāra  
 172801 ityasyāyamārthaḥ |] punaḥpunarmṛtyuparamparāprāptihetumohagartapātinaḥ |  
 172802 tataśca punaḥpunarbhavabhāgino janmabhājo mā bhavanti || 55 ||  
 172803  
 172804 tātasya kūpo'yamiti bruvāṇāḥ kṣāraṃ jalaṃ kāpuruṣāḥ pibanti |  
 172805 yathā bhavanto vivicāravantastathānīsaṃ mā bhavatājñatāptyai || 56 ||  
 172806  
 172807 nanvasmatkule pūrvajaistapaḥkarmādiniṣṭhaivāsritā na brahmaniṣṭhā | asmadiyāḥ  
 172808 pūrvajāḥ karmamīmāṃsakā asmadiyāḥ pūrvajāstārīkikā asmadiyāḥ pūrvajāḥ  
 172809 sām̐khyā asmadiyāḥ pūrvajāstāntrikā mantrasiddhā yogasiddhā  
 172810 auśadharasāyanādisiddhā vā abhūvannato vayamapi tadvaṃśyāstattadanusṛtameva  
 172811 mārḡamāśrayiṣyāmo nādhyātmaśāstramiti bruvāṇān janānupahasannmumukṣūṇāṃ  
 172812 tanmārḡappravṛttiṃ vārayati - tātasyeti | kākāpuruṣāḥ durabhimānena saṃnihitamapi  
 172813 jāhnavijalamanādr̥tya yathā kṣāraṃ jalaṃ pibanti tathā bhavanto'pyajñatāptyai  
 172814 punaḥpunarjanmaparamparāsu maurkhyāptyai maurkhyasyaiva lābhāya anīsaṃ  
 172815 viruddhāvividhavicāravanto mā bhavatetyarthaḥ || 56 ||  
 172816  
 172817 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 nirvā0 u0  
 172818 indriyajayopāyaśāstravarṇanaṃ nāma triṣaṣṭyadhikaśatatamaḥ sargaḥ || 163 ||  
 172819  
 172820 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 172821 indriyajayopāyaśāstravarṇanaṃ nāma triṣaṣṭyadhikaśatatamaḥ sargaḥ || 163 ||  
 172822  
 172823  
 172824 catuṣṣaṣṭyadhikaśatatamaḥ sargaḥ 164  
 172825  
 172826 śrīvāsiṣṭha uvāca |  
 172827  
 172828 jīvāṇavo jagatyantaścidādityāṃśumaṇḍale |  
 172829 yatra te'vayavāstulyāstenānavayavātmatā || 1 ||  
 172830  
 172831 brahmabhāvodbhavājjīvajagadbhāvavimārjanaiḥ |  
 172832 iha jīvajagadbrahmasāmarasyaṃ prasādhyate ||  
 172833  
 172834 tatrārau jīvabhāvaṃ vimārṣṭumārabhate - jīvāṇava ityādinā | ityādinā | sarvataḥ  
 172835 paripūrṇasya cidādityasya maṇḍale antaḥsphurati yatra jagati te prasiddhā jīvāṇavastena  
 172836 cidādityena tulyā agnīvisphulīṅgavatsamānaprakāśasvabhāvāstena hetunā  
 172837 anavayavātmatā cidādityasya siddhā | hastapādādyavayavānāṃ  
 172838 parasparavilakṣaṇākārādisvabhāvadvadarśanādvayavavinaśca tebhyo  
 172839 bhinnākārasaṃsthānādidarśanāttatra bhedo'vayavāvayavibhāvaśca loke prasiddho na  
 172840 cātyantatulyatve iti bhāvaḥ || 1 ||  
 172841  
 172842 sarvaṃ prāpya paraṃ bodhaṃ vastu svaṃ rūpamujjhati |  
 172843 punastadekavākyatvāna kiṃcidvāparaṃ bhavet || 2 ||  
 172844  
 172845 nanvevaṃ nakṣatrāṇāmapi nabhasi samānaprakāśasvabhāvadarśanātparasparābhedo  
 172846 niravayavatvaṃ ca tejasāḥ kiṃ na syādbhinnadeśatvena prakāśatāratamyena ca parihārastu  
 172847 jīveṣvapi tulya ityāśaṅkyāha - sarvamiti | na nakṣatrabhedavajjīvānāṃ bhedaḥ kiṃtu  
 172848 ghaṭakarakādyākāśabhedavadaupādhikaḥ | tacca bhedakamantaḥkaraṇādyupādhivastu  
 172849 sarvaṃ paramakhaṇḍākāramaparokṣamaḥ brahmāsmīti bodhaṃ prāpya  
 172850 svamupādhirūpaṃ svakṛtaṃ bhedarūpaṃ cojjhati utsṛjati | apagata copādhibhede  
 172851 pratijñāsiddhirityarthaḥ | athavā pūrvāṃ jīvānāmavidyayā parasparaviruddhadharmatāṃ  
 172852 pradarśya brahmaikavākyatāvicchedādbheda iva bandha ivānārtha ivābhūt | idānīm  
 172853 vidyayā avidyāṃ nirasya viruddhadharmanirāśena  
 172854 punarbrahmaikavākyatāsaṃpādanādvayavāvayavibhāvādinā bhedakamaparaṃ kiṃ  
 172855 bhavedityarthaḥ || 2 ||  
 172856

172857 sarvāsvevāsavasthāsu tattvajñaviṣayaṃ tu tat |  
172858 paramevāmalaṃ brahma nānyatkiṃcitkadācana || 3 ||  
172859  
172860 tarhi kimavidyāntaḥkaraṇadehabhedādyavasthāsu pūrvaṃ jīvā bhinnā eva idānīm vidyayā  
172861 brahmaikyam prāpitāḥ netyāha - sarvāsveveti | tattvajñaviṣayaṃ tu yadbrahma tat āsu  
172862 sarvāsvevāvasthāsu bhedādimalaśūnyamekarasameva | na kadācidapi kiṃciddvaitamalaṃ  
172863 tatrāstītyarthaḥ || 3 ||  
172864  
172865 yaccātattvajñaviṣayaṃ tajjñānāti sa eva tat |  
172866 vayaṃ tu vidmo nāhaṃ tvaṃ nātattvajñam na vastu tat || 4 ||  
172867  
172868 katham tarhi pūrvamahamtvādimadaladarśanaṃ tatrāha - yacceti | tanmalinaṃ vastu ca na  
172869 vidmaḥ || 4 ||  
172870  
172871 ayaṃ sohamayaṃ cājñāḥ satyo'yamiti buddhayaḥ |  
172872 saṃbhavanti na tattvajñe kva merau mṛgatṛṣṇikā || 5 ||  
172873  
172874 kuto vidmastatrāha - ayamiti | pipāsitaśrāntadṛṣā hi mṛgatṛṣṇāprasiddhiḥ | na  
172875 ca svargabhūte merau pipāsāśramādayaḥ kasyacitsantīti tadaprasiddhiriti bhāvaḥ || 5 ||  
172876  
172877 yathaikadravyaṇiṣṭhe hi citte'nyadravyasaṃvidaḥ |  
172878 na bhavanti pare tadvannāyāstīṣṭhanti saṃvidaḥ || 6 ||  
172879  
172880 yathā sthāpureva śuktirevetyekadravyaṇiṣṭhe ekarūpadravyatattvaniścayavati puruṣe  
172881 anyāstadviruddhāḥ sthānurvā puruṣo veti saṃśayasaṃvida idam rajatamiti  
172882 bhrāntisaṃvidaśca na bhavanti tadvat pare tattve niścite anyā bhedabhramasaṃvido na  
172883 tiṣṭhanti || 6 ||  
172884  
172885 idam nāsinna cotpannaṃ na cāsti na bhaviṣyati |  
172886 jagadbrahmaiva sadrūpamidamitthamavasthitam || 7 ||  
172887  
172888 itthaṃ jīvabhāvaṃ vimṛjya tathaiva jagadbhāvamapi vimārṣṭumārabhate - idamiti |  
172889 itthaṃ mārjane jagadbrahmaiva bhūtvāvasthitam || 7 ||  
172890  
172891 cinnabhaḥ kācakacyaṃ ca svātmanyevāvatiṣṭhate |  
172892 jagadityeva tattatra tajjñānenaiva cetyate || 8 ||  
172893  
172894 evaṃ mārjane jagattvena gṛhītaṃ cinnabhaḥ kācakacyaṃ svātmanyeva  
172895 śuddhabrahmabhāve'vatiṣṭhate | tatra tasyām daśāyām jīvanmuktaistadeva jagaditi  
172896 tajjñānenaiva cetyate na jaḍam kiṃcidityarthaḥ || 8 ||  
172897  
172898 svapneṣu kalpanapureṣu yathānyadasti cinmātramacchagaganaṃ nanu varjayitvā |  
172899 no kiṃcanāpi na ca rūpamarūpakeṣu rūpaṃ tathā jagati saṃprati jāgradākhye || 9 ||  
172900  
172901 yathā svapneṣu manorājyakalpitapureṣu ca amalaṃ cinmātramekaṃ varjayitvā anyannāsti  
172902 tathā saṃprati jāgradākhye'pi jagati cinmātram vinā na kiṃcanāpyupādhisvarūpamasti |  
172903 evamupādhimārjanenārūpakeṣu jīveṣu na ca rūpāntaramastīti cidaikarasyaṃ  
172904 siddhamityarthaḥ || 9 ||  
172905  
172906 pūrvaṃ kilodbhavati kiṃcana nāma nedaṃ taccāvabhāti tadanādi khameva cittvāt |  
172907 no kāraṇaṃ na sahaḥkāri kilāsti yatra tasmātsvayaṃ bhavati vastviti keyamuktiḥ || 10 ||  
172908  
172909 sadeva somyedamagra āśidekamevādvitīyam iti śruteryatra sargātpūrvaṃ no kāraṇaṃ  
172910 pariṇāmyupādānaṃ nāpi sahaḥkāri nimittakāraṇaṃ ca kilāsti  
172911 tasmāj jagadbhavatītiyamuktiḥ kā | ataḥ kiṃcanedaṃ nodbbhavati yaccedbhūtamivāvabhāti  
172912 tadanādi brahma khameva citsvabhāvātsvayameva tathāvabhātīti siddhamityarthaḥ || 10 ||  
172913  
172914 tasmātsvayaṃ bhavati neha hi kaścidādaḥ brahmādayo'jñaviditā na ca nāma santi |  
172915 vyomedamātataṃ sa itaḥ svayambhūrityādi cidgaganameva citā vibhāti || 11 ||  
172916  
172917 amumevārthaṃ dṛḍhikurvanpunāḥ spaṣṭamāha - tasmāditi | ajñairviditā  
172918 brahmādayo vyaṣṭisamaṣṭijīvatadupādhayo naiva santi | kiṃtu sa svayambhūrayaṃ  
172919 prapañcaśca iti brahmaṇaḥ sakāśādvayoma śūnyamevedamātataṃ cidgaganameva  
172920 svacitā tathā vibhātīti siddhamityarthaḥ || 11 ||  
172921  
172922 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0  
172923 jagatparamātmanoraikya bhogopadeśo nāma catuṣṣaṣṭyadhikaśatataṃ sargaḥ || 164 ||  
172924  
172925 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe

172926 jagatparamātmanorakyabhogopadeśo nāma catuṣṣaṣṭyadhikaśatatamaḥ sargaḥ || 164 ||  
172927  
172928 pdf 352, p. 1455  
172929  
172930 pañcaṣaṣṭyadhikaśatatamaḥ sargaḥ 165  
172931  
172932 śrīvasiṣṭha uvāca |  
172933  
172934 jāgratsvapne svapna eva jāgrattvamanugacchati |  
172935 svapnajāgrati jāgrattu svapnatāmupagacchati || 1 ||  
172936  
172937 parasparānupraveśātparasparasamudbhavāt |  
172938 cinmātratvaṃ dṛḍhikartuṃ jāgratsvapnaikyamīryate ||  
172939  
172940 jāgratsvapnasuṣuptayaḥ parasparānupraveśena pratyekaṃ trividhāḥ | jāgrajjāgrat  
172941 jāgratsvapnaḥ jāgratsusūptiḥ svapnajāgrat svapnasvapnaḥ svapnasuṣuptiḥ suṣuptijāgrat  
172942 suṣuptisvapnaḥ suṣuptisuṣuptiriti | ete hi sureśvaravārtike prāgutpattiprakaṛaṇe  
172943 codāharaṇabhedairupapāditā iha siddhavadupādiyante | tatra jāgratsvapne manorājye  
172944 indriyavyāpāranirapekṣatvātkevalamanomayatvāccārthānā. svapnasāmyena svapna eva  
172945 jāgrattvamupagacchati | evaṃ svapne'pi etāvatkālamahaṃ supta idānīm jāgarmīti  
172946 pratītidarśanātprasiddhe svapnajāgrati tu svānubhavasiddhā jāgradeva  
172947 svapnatvamupagacchatītyarthaḥ || 1 ||  
172948  
172949 svapno jāgratpraviśati jāgratsvapnātprabudhyate |  
172950 jāgratsvapnaṃ praviśati prabuddhaḥ svapnajāgrataḥ || 2 ||  
172951  
172952 parasparānupraveśavadanayoḥ parasparanimittatā vāstītyāha - svapna iti |  
172953 svapnarūpādeva jāgrataḥ prabuddhaḥ san jāgradrūpameva svapnaḥ praviśatyātmeti  
172954 parasparanimittatāpi dṛśyata ityarthaḥ || 2 ||  
172955  
172956 jāgratsvapnavatā svapnaḥ svapna ityabhidhīyate |  
172957 svapnajāgradvatā jāgrajjāgradityabhidhīyate || 3 ||  
172958  
172959 anayorvyapadeśasāṃkaryamapi dṛśyata ityāha - jāgraditi | svapnasvapno  
172960 jāgrajjāgradityubhyatra vīpsayā dvirvacanam || 3 ||  
172961  
172962 tajjāgrajjāgratīveha na tu svapnaḥ kadācana |  
172963 svapne svapno jāgradeva na tu jāgratkadācana || 4 ||  
172964  
172965 tatra svapne'pi jāgrat iha jāgratīva anubhavato jāgradeva na tu svapnaḥ | evaṃ  
jāgratsvapne  
172966 manorājye jāgratsvapna evānubhavato na tu jāgradityarthaḥ || 4 ||  
172967  
172968 laghukālātmakaḥ svapnaḥ sarvadaiva hi jāgrati |  
172969 laghukālātmakaṃ jāgratsvapnakāle sadaiva ca || 5 ||  
172970  
172971 svapnasyālpakālatā jāgrato dīrghakālatā ca parasparānupraveśe viparītetyāha -  
172972 laghukālātmaka iti || 5 ||  
172973  
172974 na jāgratsvapnayorbhedaḥ kaścanāsti kadācana |  
172975 ekasyāvasaro'nyatra dvayorapi na sanmayaḥ || 6 ||  
172976  
172977 evaṃ parasparasāṃkarye yatsiddhaṃ tadāha - neti | dvayorapyanyatra ekasyāvasaraḥ  
172978 parasparānupraveśo yuktyā sanmayo na || 6 ||  
172979  
172980 mṛtiprabodhasamaye jāgratsvapnaḥ praśāmyati |  
172981 svapnānubhavabodhe ca śūnya evātibhāsvaraḥ || 7 ||  
172982  
172983 nanu svapnaḥ prabodhe praśāmyati svāpnārthāśca jāgare śūnya evāvatiṣṭhante naivaṃ  
172984 jāgratpraśāmyati nāpyarthā asanto dṛśyanta iti svapnavaidharmyaśāṅkāṃ nirasyati  
172985 - mṛtīti | ayam jāgrallakṣaṇo'pi svapno mṛtikāle yaḥ paralokaprabodha  
172986 ātyantikadvaitamṛtilakṣaṇastattvaprabodhaśca tatsamaye praśāmyatyeva | pratyahaṃ  
172987 svapnānubhavalakṣaṇe svāpnārthabodhakāle cakārātsuṣuptikāle ca śūnya evāvatiṣṭhata  
172988 iti sādharmaṃyameva na vaidharmyamityarthaḥ || 7 ||  
172989  
172990 jīvataḥ svapnasamaye mṛtibodhodayaṃ vinā |  
172991 paralokātmakaṃ jāgratkiṃcanāpi na dṛśyate || 8 ||  
172992  
172993 nanvadyatanasvāpnārthaḥ śvastanasvapne asanta eva adyatanaajāgradarthāstu

172994 śvastanajāgratyanuvartanta iti vaidharmyamityāśaṅkāṃ  
172995 janmabhedeśvananuvṛttipradarśanena pariharati - jīvata iti | mṛtibodhodayaṃ vinā  
172996 maraṇottaraprabodhadṛśyānāmbhāvātparalokātmakam jāgratkimcanāpi na dṛśyate  
172997 || 8 ||  
172998  
172999 sthite jīvitabodhe'smiñchūnye nānāmayātmani |  
173000 paralokātmakaḥ svapnaḥ kaścanāpi na dṛśyate || 9 ||  
173001  
173002 evaṃ sthite asminnadyatanasvapne jīvanādisarvasvāpnāpadārthaśūnye bhrāntyaiva  
173003 nānāmayātmani jīvamīti jīvitabodhe sati śvastanaḥ pūrvedyustanaśca svapnaḥ  
173004 paralokātmakaprāya iti kaścanāpi tatratyapadārtho'trānuvartamāno na dṛśyata ityarthah  
173005 || 9 ||  
173006  
173007 ciccamatkṛtimātrātma yathā svapne jagattrayam |  
173008 hṛdi sargātprabhṛtyeva tathaivābhāti jāgrati || 10 ||  
173009  
173010 ciccamatkāramātrātmatvaṃ ca dvayorapi tulyamityāha - ciditi | hṛdi antaḥkaraṇe || 10 ||  
173011 ||  
173012  
173013 santyevāsatyabhūtāni sphārāpi paramārthataḥ |  
173014 nāstyevākāravatteyaṃ svapnorvyāmiva jāgrati || 11 ||  
173015  
173016 svapnaikye jāgratastatratyorvyādīnāṃ svāpnārthavannirākāratvamasatyatvaṃ ca  
173017 sphuṭamityāha - santyeveti || 11 ||  
173018  
173019 nānātmabhāsuramapi svapne śūnyaṃ yathā jagat |  
173020 tathaiva jāgratyakhilaṃ vyomaivedaṃ cidātmakam || 12 ||  
173021  
173022 tataścinmātrapariśeṣo'pi siddha ityāha - nānātmeti || 12 ||  
173023  
173024 cidvyomno hi svabhāvo'yaṃ yadidaṃ jagadambare |  
173025 kacatīttthamiha sphāramāloka iva tejasah || 13 ||  
173026  
173027 tejasah sūryāderālokaḥ prabheva || 13 ||  
173028  
173029 citeścamatkṛtiriyam jagannāmnī cakāstyalam |  
173030 sahaajā gagane kuḍye paramāṇau sthale jale || 14 ||  
173031  
173032 sahaajā svābhāvīkī || 14 ||  
173033  
173034 bhrāntāvasatyarūpāyāṃ sthitāyāṃ satyavastuvat |  
173035 ākāśamātradehāyāṃ ka ivaināṃ prati grahaḥ || 15 ||  
173036  
173037 enāṃ jagadbhrāntiṃ prati graha āgrahaḥ kaḥ | anucita evetyarthaḥ || 15 ||  
173038  
173039 grahītragrahaṇagrāhyarūpamāśūnyameva ca |  
173040 sadastvevāsadevāstu jagadatrāṅga kiṃ grahaḥ || 16 ||  
173041  
173042 grahītrādītripuṭījagadrūpamāśūnyamasadeva | hyarte caḥ | adhiṣṭhānasattayā sadastu  
173043 athavā asadevāstu atrāsmiṇviśaye graha ekatarapakṣavyavasthāpanadurāgrahaḥ  
173044 kiṃprayojana ityarthah || 16 ||  
173045  
173046 itthamastvidamathānyathāstu vā maiva bhūdbhavatu ko'tra saṃbhramaḥ |  
173047 ko'tra phalguni phale phalagraho buddhameva tadalaṃ vikalpanaiḥ || 17 ||  
173048  
173049 abodhādekatarapakṣābhimānasambhramaḥ syāt | idāniṃ bhavadbhistattvato buddhameveti  
173050 atraitadantargatabhogalakṣaṇe etatsatyatāpratiṣṭhāpanenetarajalakṣaṇe ca phalguni phale  
173051 kaḥ phalatvagrahaḥ | anucita evetyarthaḥ || 17 ||  
173052  
173053 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 m0 ni0 u0 jāgratsvapnaikyopadeśo nāma  
173054 pañcaśaṣṭyadhikaśatatamaḥ sargaḥ || 165 ||  
173055  
173056 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
173057 jāgratsvapnaikyopadeśo nāma pañcaśaṣṭyadhikaśatatamaḥ sargaḥ || 165 ||  
173058  
173059 ṣaṭśaṣṭyadhikaśatatamaḥ sargaḥ 166  
173060  
173061 śrīvāsiṣṭha uvāca |  
173062

173063 sārthakenātmāśabdena khyātiśabdena cojjhitām |  
 173064 ātmakhyātimimām viddhi śilājaṭharanirghanām || 1 ||  
 173065  
 173066 ātmakhyāti viśeṣo'tra tathā khyātyantarasthitiḥ |  
 173067 brahmanīlaśilākhyānaṃ cokaṭaṃ praśnottarān vitam ||  
 173068  
 173069 citeścamatkṛtiriyam jagannāmnī cakāstyalam iti yaduktaṃ tatra  
 173070 akhyātyasatkhyātyanyathākhyātyātmakhyātyākhyāsu catasṣu vādibhedasaṃmatāsu  
 173071 khyātiṣu kayā khyātyā sa viduṣāṃ cakāstīti rāmasya jijñāsāṃ munirliṅgairupalakṣya  
 173072 tatra vidvaddṛśā vādibhedakalpitānāṃ catasṣāmapi śaśaṣṅgaprāyateti  
 173073 niraśiṣyanvidvatsaṃmatāṃ pañcamīmala ukikimātmakhyātiṃ vyutpādayitumārabhate ##-  
 173074 cākhaṇḍārthakapadadvayalakṣyāmityarthaḥ | vakṣyamāṇaśilājaṭharamiva niran taram  
 173075 ghanām || 1 ||  
 173076  
 173077 ādisargātprabhṛtyeva cidvyomaivetthamātataṃ |  
 173078 kacatyātmani yattasya buddhā tenaiva sargatā || 2 ||  
 173079  
 173080 ātmaiva khyātiriti padadvayasya sāmānādhikaraṇyenānvaye ka ātmā sā ca kiṃ viśayiṇī  
 173081 khyātiriti jijñāsāyāmāha - ādisargāditi | yadyasmā ttenātmanā ātmanyeva sargatā  
 173082 buddhā svacaitanyabalena khyāpitā tattasmādayamātmaiva sargatā viśayiṇī  
 173083 khyātiriti yārthaḥ || 2 ||  
 173084  
 173085 na vahantīha sarito nehonmajjanamajjane |  
 173086 vyoma vyomnyeva cidrūpaṃ kacatyevamaniṅgitam || 3 ||  
 173087  
 173088 tarātmāśabdavyākhyānapare cidvyomaśabde | vyomaśabdasya  
 173089 prapañcaśūnyatāivārthaḥ | ataḥ prapañcastatkhyātiścātmaivetyevakārārtha iti  
 173090 darśayati - na vahantītyādinā | kacati khyāyate | aniṅgitam niṣkriyam || 3 ||  
 173091  
 173092 kakanoktyā tu rahitāṃ samagreṇāstakalpanām |  
 173093 vinottarapadārthena tvātmakhyātimimām viduḥ || 4 ||  
 173094  
 173095 kakanoktyā kakanavācakena khyātiśabdena | uttarapadaṃ khyātiśabdastena tadarthena ca  
 173096 vinā svaprakāśamātmānameva svātmakasargapra khyānātmakatvādātmakhyātiṃ  
 173097 vidurvidvāṃsa ityārthaḥ || 4 ||  
 173098  
 173099 ātmaivedaṃ jagatsarvaṃ khyātiryatra na kiṃcana |  
 173100 akhyāto nāma na khyātyā kadācitkhyāpitaḥ kvacit || 5 ||  
 173101  
 173102 evaṃ cinmātrarūpe sarge vādyabhimatārthhānāmakhyātyādiśabdānāmasaṃgatirityāha  
 173103 - ātmaiveti | yadā idaṃ jagatsarvamātmaiva sa ca svaprakāśātmaiva sa kadāpi  
 173104 svātirikṭayā khyātyā na khyāpita iti akhyāta iti vācoyuktistatra syāt | na tvakhyātiriti  
 173105 bhāvārthakaktinnantapadaṃ tatra ghaṭayituṃ śakyamityarthaḥ || 5 ||  
 173106  
 173107 khyātirakhyātiritiyatra vācoyuktiravāstavi |  
 173108 kiṃ tatra khyāpanaṃ nāma syādvāpyakhyāpanaṃ ca kim || 6 ||  
 173109  
 173110 kuto na śakyam tatrāha - khyātiriti | khyādhātorhi prathā arthaḥ | pratyayasya bhāvaḥ  
 173111 sa ca sattā | tathā ca khyānātmikā sattā khyātiśabdārthaḥ |  
 173112 tathāvidhaścāyamātmākhyātireveti na nānārthena saṃbadhyata ityakhyātiriti  
 173113 parābhimatā vācoyuktistatrāvāstavi tyārthaḥ | astu tarhi hetumaṇṇyantādatra ktin |  
 173114 tatrāpi  
 173115 ṇeraniṭi iti ṇilope khyātiriti rūpasiddhestathā ca na vidyate khyātiḥ khyāpanaṃ yatra sā  
 173116 akhyātiriti vyutpattyā parābhimato'rthastatra setsyatītyāśaṅkyāha - kiṃ tatreti | jaḍe  
 173117 hi sarge'bhyupagata tatrānyakṛtaṃ khyāpanamakhyāpanaṃ copayujyate | yadā tu  
 173118 svaprakāśa ātmaiva sargastadā dipe dipāntareṇeva tatrakhyāpanamakhyāpanaṃ ca kim na  
 173119 kiṃciditi sarvathā parābhimataṃ na ghaṭata ityārthaḥ | etenāsatkhyātyanyathākhyāti api  
 173120 vādyantarābhimate pratyākhyāte | nānārthavadasadanyathāśabdārthayorapi  
 173121 khyātipadārthena saha anvayāyogyatvāditi bhāvaḥ || 6 ||  
 173122  
 173123 akhyātiranyathākhyātirasatkhyātiritītarā |  
 173124 dṛśyāścinmātrarūpasya bhāsaścittvacamatkṛtāḥ || 7 ||  
 173125  
 173126 yadi tu svapnāmanorājyādidṛśyāntaratulyāḥ kalpanāmātrarūpā  
 173127 akhyātyādayaściccamatkārā evetyabhyupagacchatha tarhi tathāstu na kācinnaḥ  
 173128 kṣatirityāha - akhyātiriti || 7 ||  
 173129  
 173130 yathā yathā yadā ye ye cinmātravyomabhāsvataḥ |  
 173131 cidamśavaḥ kacantyacchāstadā te te tathā tathā || 8 ||

173131  
173132 cidaṃśavaḥ agnivisphuliṅgavatkalpitacidbhāgāḥ || 8 ||  
173133  
173134 ātmakhyātirasatkhyātirakhyātiḥ khyātiranyathā |  
173135 ityetāściccamatkr̥tyā ātmakhyātervibhūtayaḥ || 9 ||  
173136  
173137 tathā sati bhavadabhimatāste madiyātmakhyātervibhūtaya evetyāha - ātmakhyātiriti ||  
173138 9 ||  
173139  
173140 ātmakhyātipadasyārtha ātmakhyātipadojjhitaḥ |  
173141 anādyanto nirullekhaḥ so'yamekaghanaḥ sthitaḥ || 10 ||  
173142  
173143 varṇitāmātmakhyātimupasaṃharan śilājāṭharanirghanāmiti padaṃ śilopākhyānena  
173144 vyākhyātumupakramate - ātmakhyātipadasyeti || 10 ||  
173145  
173146 tatredaṃ mahadākhyānaṃ śr̥ṇu śravaṇabhūṣaṇam |  
173147 dūṣaṇaṃ dvaitadṛṣṭīnāṃ dyotanaṃ bodhabhāsvataḥ || 11 ||  
173148  
173149 tatra ekaghanaḥ sthita iti padasūcite śilājāṭharanirghanapadavyākhyāne viṣaye || 11 ||  
173150  
173151 asti yojanakoṭīnāṃ sahasrāṇi pramāṇataḥ |  
173152 āṇīlakuḍyakāṭhinā vimalā vipulā śilā || 12 ||  
173153  
173154 āsamantānīlamākāśameva yadi kuḍyaṃ syāttadiva kāṭhinā vimalā vipulā ca || 12 ||  
173155  
173156 na saṃdhibandhā nibiḍā vajrasārā visāriṇī |  
173157 atyantapuṣṭakāṭhinajaṭharākāśanirmalā || 13 ||  
173158  
173159 na vidyante sandhibandhā avayavasamśleṣaghaṭanā yasyām | na śabdo'yaṃ na tu nañ |  
173160 visāriṇī vistāravatī || 13 ||  
173161  
173162 asaṃkhyakalpanicayamavināśā ghanāṅgikā |  
173163 kāntāṅgī nirmalatvena vyomarūpaiva lakṣyate || 14 ||  
173164  
173165 kalpanicayamiti kālādhvanoratyantasaṃyoge iti dvitīyā krośaṃ giriritivat || 14 ||  
173166  
173167 jātistu jñāyate tasyā viśiṣṭā naiva kenacit |  
173168 kathaṃ kutra kadā ceti na vijñātā sadaiva sā || 15 ||  
173169  
173170 sajātīyavastvantarāprasiddhestasyā viśiṣṭā vijātīyādvyaṅvṛttā jātiḥ kenacinnaiḥ  
173171 jñāyate | evaṃ tasyā deśakālaprakārā apyatyantāprasiddhā ityāha - kathamiti || 15 ||  
173172  
173173 antastasyāstu hṛdaye bhūtadhātuvivarjite |  
173174 nibiḍānantakāṭhinā vajrasārā'vināśinī || 16 ||  
173175  
173176 bhūtadhātubhirmahābhūtaiścaturvidhabhūtagrāmaiśca vivarjite tasyā antarjāṭhare  
173177 lekhāmayāni sphaṭikaśīlāntarlekhāprāyāni padmajālādīni vidyanta iti pareṇānvayaḥ ||  
173178 16 ||  
173179  
173180 lekhāmayāni vidyante svāṅgabhūtāni bhūriśaḥ |  
173181 padmajālāni śaṅkhāśca gadāścakrādayastathā || 17 ||  
173182  
173183 ādipadātkhaḍgākhaṭvāṅgādiparigrahaḥ || 17 ||  
173184  
173185 khaṃ vāyuḥ salilaṃ tejo vasudhetyabhidhā kṛtā |  
173186 nāsittatra svalekhānāṃ jīva ityeva vai tatyā || 18 ||  
173187  
173188 tatra śilājāṭhare khaṃ vāyurityādi jagannāśīdeva kiṃtu tathā lakṣyamāṇānāṃ  
173189 svalekhānāmeva khaṃ vāyurityādyabhidhā tayā śīlayā kṛtā | svasyāśca tayā jīva  
173190 ityevābhidhā dehalekhāsu kṛtetyarthaḥ || 18 ||  
173191  
173192 śrīrāma uvāca |  
173193  
173194 śīlāsau cetanaṃ tasyāḥ kuta ityucyatām mama |  
173195 acetanā śīlā nāma kathaṃ nāma karoti ca || 19 ||  
173196  
173197 nanvasau śīlā śīlātvādeva acetanā | nāmeti lokaprasiddhau | tasyāśca cetanaṃ  
173198 saṃjñānaṃ kutaḥ | yadyacetanaiva sā tarhi sā svalekhānāṃ khaṃ vāyurityādi nāma  
173199 kathaṃ karoti | nāmakaraṇasya cetanakartṛkatvaprasiddheriti rāmaḥ śaṅkate - śīleti

173200 || 19 ||  
 173201  
 173202 śrīvasiṣṭha uvāca |  
 173203  
 173204 na cetanā na ca jaḍā sā śilā vipulojjvalā |  
 173205 jātīm jānāti kastasyāḥ kastatrānyaśca vidyate || 20 ||  
 173206  
 173207 jātistu jñāyate tasyā viśiṣṭā naiva kenacit iti prāktanoktyaivāyaṃ praśno dattottara iti  
 173208 vasiṣṭhaḥ samādhatte - netyādinā | anyāśca ko vidyate yastajjātīm jānīyādityarthaḥ ||  
 173209 20 ||  
 173210  
 173211 śrīrāma uvāca |  
 173212  
 173213 tasyāḥ paśyati tā lekhāḥ kaḥ katham jaṭharasthitāḥ |  
 173214 katham vā kena sā bhagnā kadā nāmeti me vada || 21 ||  
 173215  
 173216 yadi tatrānyo na vidyate tarhi tāḥ khaṃ  
 173217 vāyurityādyākārāstvaduktāstajjaṭharasthitālekhāḥkaḥ paśyati | kena  
 173218 vāsāntarvicitrarekhākāreṇa bhagnā ṭaṅkairlikhitā |  
 173219 antaṣṭaṅkapraveśādyayogātkatham vā bhagnā | kadā nāma bhagneti vadeti  
 173220 rāmapraśnaḥ spaṣṭaḥ || 21 ||  
 173221  
 173222 śrīvasiṣṭha uvāca |  
 173223  
 173224 na bhattuṃ yujyate sogrā na ca bhattā ca vidyate |  
 173225 tathaivāpāraparyantadehinyā sarvamāvṛtam || 22 ||  
 173226  
 173227 prṣṭānāmapahnavenaivottaramāha - yetyādinā | ugrā atidṛḡhā | āvṛtaṃ  
 173228 vyāptam | nainena kiṃcanānāvṛtaṃnainena kiṃcanāsaṃvṛtam iti śruteriti bhāvaḥ ||  
 173229 22 ||  
 173230  
 173231 lekhāmayāni vidyante tatrānantāni koṭare |  
 173232 vṛkṣaparvatajālāni nagarāṇi purāṇi ca || 23 ||  
 173233  
 173234 tatra lekhāmayāḥ santi devadānavanāmakāḥ |  
 173235 sūkṣmāsūkṣmā nirākārāḥ sākārā iva putrikāḥ || 24 ||  
 173236  
 173237 sūkṣmā asūkṣmāśca putrikāḥ pratimāḥ || 24 ||  
 173238  
 173239 ākāśanāmnī tatrāsti lekhā vaipulyaśālinī |  
 173240 upalekhāśca santyasyā madhye candrārkanāmikāḥ || 25 ||  
 173241  
 173242 śrīrāma uvāca |  
 173243  
 173244 kena dṛṣṭā vada brahmaṃlekhāstāstatra kiṃvidhāḥ |  
 173245 katham vā vada dṛśyante nipiṇḍopalakośagāḥ || 26 ||  
 173246  
 173247 nitarāṃ piṇḍo nipiṇḍaḥ atighano ya upalakośastadgatāḥ || 26 ||  
 173248  
 173249 śrīvasiṣṭha uvāca |  
 173250  
 173251 mayā rāghava tā dṛṣṭāstādṛśyastatra lekhikāḥ |  
 173252 tavāpicchā yadi bhavettattāstvamapi paśyasi || 27 ||  
 173253  
 173254 paśyasi samādhinā drakṣyasi || 27 ||  
 173255  
 173256 śrīrāma uvāca |  
 173257  
 173258 tādṛśī vajrasārā sā śilā bhaṅktuṃ na yujyate |  
 173259 tathāpi bhavatā dṛṣṭā lekhāstatkośagāḥ katham || 28 ||  
 173260  
 173261 śrīvasiṣṭha uvāca |  
 173262  
 173263 etasyā jaṭhare rāma lekhāhaṃ jaṭhare sthitaḥ |  
 173264 tena paśyāmi tatrastho lekhājālaṃ tadakṣatam || 29 ||  
 173265  
 173266 ahaṃ vasiṣṭhadehopi etasyā jaṭhare sthito rekhaiva tena hetunā || 29 ||  
 173267  
 173268 ko'sau śakto'nyathā bhaṅktuṃ tām śilāmahamantare |



173269 tatsarvaṃ dṛṣṭavāṃstasyā ahaṃ tatrāntarasthitaḥ || 30 ||  
173270  
173271 tasyā antaravasthito'hamantare vidyamānaṃ tatsarvaṃ lekhāvṛndaṃ dṛṣṭavān || 30 ||  
173272  
173273 śrīrāma uvāca |  
173274  
173275 kāsau śilātha kaśca tvaṃ vada me kvāsi saṃsthitaḥ |  
173276 kimetadvadasi brūhi kimetaddṛṣṭavānasi || 31 ||  
173277  
173278 idānīm tattvatastām śilām vasiṣṭhaṃ ca rāmo jijñāsuḥ pṛcchati - kāsāviti | etat  
173279 śilākhyam kiṃ vadasi || 31 ||  
173280  
173281 śrīvasiṣṭha uvāca |  
173282  
173283 paramātmamahāsattā kathitaiṣā mayā tava |  
173284 anayaiva vacobhaṅgyā na tveṣā vipulā śilā || 32 ||  
173285  
173286 anayā śilākhyānavacobhaṅgyā || 32 ||  
173287  
173288 paramātmamahāsattāśilāyā jaṭhare vayam |  
173289 tacchilāmāṃsameveme sauṣiryaparivarjite || 33 ||  
173290  
173291 tacchilāyā māṃsamiva māṃsaṃ svarūpabhūtā eveti yāvat | ime vayam || 33 ||  
173292  
173293 tacchilāṅgaṃ nabho viddhi tacchilāṅgaṃ sadāgatiḥ |  
173294 tacchilāṅgaṃ kriyāśabdā vāsanā kālakalpanā || 34 ||  
173295  
173296 sarvaṃ jagattacchilāṅgameveti prapañcayati - tacchilāṅgamiti | sadāgatirvāyuḥ |  
173297 pañcabhūtopalakṣaṇametat | evaṃ kriyāśabdagrahaṇamapi  
173298 vāyvākāśādisarvabhūtabhautikadharmopalakṣaṇam | vāsanā manodharmopalakṣaṇam ||  
173299 34 ||  
173300  
173301 bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca |  
173302 ahaṃkāra itīdaṃ tattacchilāṅgamudāhṛtam || 35 ||  
173303  
173304 uktameva punaḥ spaṣṭamāha - bhūmiriti || 35 ||  
173305  
173306 paramātmamahāsattā śilā māṃsamime vayam |  
173307 sarva eva tato'nanye'pyanye tviti ca vidmahe || 36 ||  
173308  
173309 anye iti tu bhrāntyā vidmahe || 36 ||  
173310  
173311 cinmātraikātmikā yeyaṃ kilātimahatī śilā |  
173312 etasyā vyatirekeṇa kva tadasti kimucyatām || 37 ||  
173313  
173314 etasyā vyatirekeṇa kiṃcidasti cettatkvāsti tacca kimasti tadubhayamucyatām || 37 ||  
173315  
173316 śuddhaṃ vedanamevedaṃ ghaṭāvaṭapaṭādikam |  
173317 yathā svapne tathā bhāti jalamūrmityā yathā || 38 ||  
173318  
173319 nanu bhūtalaghaṭāvaṭapaṭādikameva tadvyatiriktaṃ prasiddhaṃ netyāha - śuddhamiti  
173320 | naitatkimapi tadvyatirekeṇāstītyarthaḥ || 38 ||  
173321  
173322 idaṃ brahma ghaṇaṃ sarvaṃ cinmātraghaṇamātataṃ |  
173323 paramārthaghaṇaṃ śāntaṃ sarvamekaghaṇaṃ viduḥ || 39 ||  
173324  
173325 ekaṃ mahāciti śīlodarameva sarvaṃ sauṣiryavarjitamapāramanādimadhyam |  
173326 tenātmānaiva kalitā kalanātmameyaṃ sargo jagadbhuvanamityapi dṛśyanāmnī || 40  
173327 ||  
173328  
173329 sarvaṃ jagadekaṃ brahmaśīlodarameva | tacca sauṣiryeṇa cchidrabhāvena  
173330 varjitamapāramanantaṃ tathā anādimadhyam ca | tena tathāvidhena brahmātmānā ātmanā  
173331 svenaiva sargo jagadbhuvanamityapi paryāyanāmbhiḥ prasiddhā dṛśyanāmnī kalanā  
173332 kalitā svīkṛtetyarthaḥ || 40 ||  
173333  
173334 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 śīlopākhyānaṃ nāma  
173335 ṣaṭṣaṣṭyadhikaśatatamaḥ sargaḥ || 166 ||  
173336  
173337 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe

173338 śilopākhyānaṃ nāma śaṭṣaṣṭyadhikaśatatamaḥ sargaḥ || 166 ||  
173339  
173340 saptaṣaṣṭyadhikaśatatamaḥ sargaḥ 167  
173341  
173342 śrīvasiṣṭha uvāca |  
173343  
173344 ātmakhyātirasatkhyātiḥ khyātirakhyātiranyathā |  
173345 śabdārthadṛṣṭayastajjñāṃ pratyetāḥ śaśaśṅgavat || 1 ||  
173346  
173347 iha tajjñādṛśodasya vādikhyāticatuṣṭayam |  
173348 avasthātrayanirmuktaṃātmatattvaṃ nirūpyate ||  
173349  
173350 anyathā khyātiriti vyavahitapūrvapadena saṃbandhaḥ || 1 ||  
173351  
173352 kadācanāpi nāmāṅga saṃbhavanti na kāścana |  
173353 śāntamavyapadeśyātmā jñā āste'staṅgateṅganaḥ || 2 ||  
173354  
173355 jagatkhyātisattve hi sā kimātmakhyātirutāsatkhyātirityādivikalpānāmavasaraḥ syāt saiva  
173356 nāsti cetkasyāścaturvidhyamityāśayenāha - kadācaneti | astaṅgateṅganaḥ  
173357 khyātyādikalpanāmūlacittaceṣṭāśūnyaḥ || 2 ||  
173358  
173359 etā udyanti cinmātrādātmakhyātyādikā dṛśaḥ |  
173360 tacca śuddhatarāṃ vyoma tanmayyeva ca dṛśyate || 3 ||  
173361  
173362 dṛśo bhrāntidṛṣṭayaḥ | tacca cinmātraṃ paramārthataḥ śuddhatarāṃ  
173363 sarvakalpanāśūnyaṃ vyoma | sarvāpi kalpanā tanmayyeva dṛśyate mayā |  
173364 tadyadidaṃmayo'domayaḥ sarvamayaḥ iti śruterityarthaḥ || 3 ||  
173365  
173366 ayamātmā tviyaṃ khyātirityantaḥkalanābhramaḥ |  
173367 na saṃbhavatyataścainaṃ śabdaṃ tyaktvā bhavārthabhāk || 4 ||  
173368  
173369 śabdaṃ tyaktveti | ata evāsmābhiḥ sārthakenātmaśabdena khyātīśabdena  
173370 cojjhitāmityuktamiti bhāvaḥ | arthabhāk paramārthabhāk || 4 ||  
173371  
173372 gacchamṣtiṣṭhannadadapi sarvaṃ śāntamato jagat |  
173373 ākāśamaunamevācchamacchinnaṃ vā'pravṛttimat || 5 ||  
173374  
173375 gacchamṣtiṣṭhanniti cchāndaso līṅgavyatyayaḥ | ato'smādarthadarśanādgacchat tiṣṭhat  
173376 adadbhakṣayadapi jagadapravṛttimat sarvapravṛttiśūnyaṃ bhātītyarthaḥ || 5 ||  
173377  
173378 nānāmahāśabdamapi śīlāmaunamavasthitam |  
173379 anārataṃ gacchadapi vyomavacchailavatsthitam || 6 ||  
173380  
173381 idameva viśadayati - nānetyādinā || 6 ||  
173382  
173383 nānāvidhārambhamapi mahāśūnyamanaṅkitam |  
173384 pañcabhūtātmakamapi khamivālabdhapañcakam || 7 ||  
173385  
173386 padārthasaṃkulamapi śūnyaṃ saṃvittimātrakaṃ |  
173387 svapne mahāpuramiva dṛṣṭamapyacchacinmayam || 8 ||  
173388  
173389 sārambhamapyanārambhaṃ saṃkalpanagaram yathā |  
173390 ākāśamātraṃ bhrāntyātma svapnastrīsaṃgamopamam || 9 ||  
173391  
173392 ākāśamātramatisūnyam || 9 ||  
173393  
173394 anubhūtamapi vyarthaṃ pratibimbāṅganāsamam |  
173395 nānānubhavanirmāṇaṃ vastu śūnyaṃ tu vastutaḥ || 10 ||  
173396  
173397 śrīrāma uvāca |  
173398  
173399 jāgratsvapnātmakamidaṃ manye smṛtyaiva dṛśyate |  
173400 sadrūpabāhyārthakṛtā smṛtireveha kāraṇam || 11 ||  
173401  
173402 yadyavidyamānameva jāgratsvapnātmakaṃ jagadvāsanāmātrāddṛśyate tarhi  
173403 smṛtyaiva dṛśyate iti manye | iha jagatpratibhāne smṛtireva kāraṇam na bhrāntiḥ |  
173404 yataḥ sā adhiṣṭhānadoṣasādrśyasamprayogādinimittāśūnyā sadrūpabāhyā  
173405 avidyamānā ye arthāstatkṛtā tanmātragocareti rāmapraśnārthaḥ || 11 ||  
173406

173407 śrīvasiṣṭha uvāca |  
 173408  
 173409 yattaccitkākakacyena kākatālīyavadvapuh |  
 173410 vyomātmā''bhāti bhāvanām sattāmātramabhittimat || 12 ||  
 173411  
 173412 avidyānidrādidoṣajativātsvapprakāśaciti samprayogānupayogācca tadadhiṣṭhānā  
 173413 bhrāntireveyaṃ na smṛtiḥ | pūrvapūrvānubhaveṣvapi sāmpratikatulyatayā  
 173414 smṛtitvāpattyā tanmūlānubhavāprasiddhiprasaṅgādityāśayena vasiṣṭhaḥ samādhatte  
 173415 - yattadityādinā | tatrādhiṣṭhānasadbhāvaṃ darśayati - yattaditi |  
 173416 yattadvyomātma sattāmātram kākakacyenābhāti tadevedaṃ jagadityarthaḥ || 12 ||  
 173417  
 173418 tadetadavināśātma sarvatra paramātmani |  
 173419 sarvadā vidyate śānte payasīva taraṅgakāḥ || 13 ||  
 173420  
 173421 nirnimittam svarūpātma tadetatparamātmani |  
 173422 sarvātmanyapi nirvāṇe vyomātmani nirātmani || 14 ||  
 173423  
 173424 yadā yadāvabhātyantaryena tena yathā tathā |  
 173425 sarvadā na kadācidvā yatra tatra na kiṃcana || 15 ||  
 173426  
 173427 āvidyake niyatadoṣādyapekṣā nāsti | aniyatadoṣāstu sambhavantyeveyāśayena yena  
 173428 tenetyādyuktiḥ || 15 ||  
 173429  
 173430 tasyaiva brahmabhānasya tenaivaṃ brahmaṇātmanā |  
 173431 svacchasyaiva svabhāvasya svasvabhāvamanujjhatā || 16 ||  
 173432  
 173433 tarhi asyeyaṃ bhrāntiḥ kena jagadādināmāni kṛtāni tatrāha - tasyaiveti dvābhyām ||  
 173434 16 ||  
 173435  
 173436 idaṃ jāgradayaṃ svapnaḥ suṣuptaṃ turyamityapi |  
 173437 kṛtaṃ nāma svayaṃ cittvādbrahma vātmeti cātmani || 17 ||  
 173438  
 173439 vastutastvastina svapno na jāgranna suṣuptatā |  
 173440 na turyaṃ na tato'tītaṃsarvaṃ śāntaṃ paraṃ nabhaḥ || 18 ||  
 173441  
 173442 tataḥ atītamatiriktam || 18 ||  
 173443  
 173444 athavā sarvamevedaṃ jāgradrūpaṃ sadaiva ca |  
 173445 sarvadaiva ca vā svapnaḥ suṣuptaṃ sarvadaiva ca || 19 ||  
 173446  
 173447 citaḥ kadāpi svāpābhāvātsarvadaiva jāgradrūpaṃ | bhrāntimātratvātsarvadaiva svapno vā  
 173448 | avidyāvaraṇamātratvātsarvadaiva suṣuptaṃ || 19 ||  
 173449  
 173450 sarvadaiva ca vā turyaṃ tadantaḥ sarvadaiva vā |  
 173451 tadidaṃ vā na yadvidmo vayamāsāntarūpiṇaḥ || 20 ||  
 173452  
 173453 svenaiva sadaiva vāvasthātrayātikramaṇātsadaiva turyamityeva vā vaktuṃ  
 173454 śakyamityarthaḥ | trayāprasiddhestasya turyasyāntaḥ asattvaṃ vā nirvikalpe tadidaṃ  
 173455 vetyādivikalpaṃ ca na vidmaḥ || 20 ||  
 173456  
 173457 idaṃ pheno na kiṃcidvā badbudo vā na kaścana |  
 173458 śūnyatāmbhasi cidvyoma mahārṇavamahodare || 21 ||  
 173459  
 173460 yathā samvedyate yadyattathā tadanubhūyate |  
 173461 sadvāsadvā bhavatsvapne vyomnīva sadasacca tat || 22 ||  
 173462  
 173463 kalpanāvedanadṛśā tu yena yathā yadā samvedyate tasya tadā tathetyeva  
 173464 samtoṣṭavyamityāha - yatheti || 22 ||  
 173465  
 173466 samvitkacanamevedaṃ yathā bhānaṃ vibhāsate |  
 173467 vyoma vyomani cidrūpaṃ cidrūpe vitatātmani || 23 ||  
 173468  
 173469 samvicca cinnabhomaṃjā saivamrūpaiva sarvadā |  
 173470 nāstameti na codeti tasyāḥ svāṅgamidaṃ jagat || 24 ||  
 173471  
 173472 yataḥ samvideva jagadato nāstameti nodeti ca || 24 ||  
 173473  
 173474 mahāpralayasargādyā mahāpralayarātrayaḥ |  
 173475 tasyā evāvayavatāṃ yātāḥ keśanakhādivat || 25 ||

173476  
173477 mahāpralayasargādyāḥ kālavibhāgāstara mahāpralayalakṣaṇā rātrayaḥ  
173478 sargalakṣaṇadināni cetyupalakṣaṇīyam || 25 ||  
173479  
173480 tasyā bhānamabhānaṃ tadbhāsvaraṃ jihmameva vā |  
173481 nānyatsvabhāvavatspanda iva vāyormahāciteḥ || 26 ||  
173482  
173483 bhāsvaraṃ cidrūpaṃ jihmaṃ māyārūpaṃ vā || 26 ||  
173484  
173485 tasmātkiṃ nāma jāgratsyātkaḥ svapnaḥ kā suṣuptatā |  
173486 kiṃ turyaṃ kā smṛtiḥ kecchā tucchā etāḥ kudṛṣṭayaḥ || 27 ||  
173487  
173488 upasaṃharati - tasmāditi || 27 ||  
173489  
173490 antaḥsaṃvedanaṃ bhāti svaṃ bāhyārthatayā yataḥ |  
173491 kva dvaitaṃ kva ca vārthaśrīḥ smṛtirevamataḥ kutaḥ || 28 ||  
173492  
173493 evaṃ sati smṛtiśca kutaḥ || 28 ||  
173494  
173495 tadidaṃ bhāti nirbhitti tatsvabhānaṃ yadātmanā |  
173496 bhānornabhasi bhārūpameva bhūtavivarjitam || 29 ||  
173497  
173498 nirbhittaṃ nirbhedaṃ yadātmanā bhāti tatsvabhānaṃ svātmakameva bhānaṃ na  
173499 svabhinnam | yathā bhānornabhasi nirāśraye bhārūpameva bhānaṃ na bhāsyasāpekṣaṃ  
173500 tadvadityarthaḥ || 29 ||  
173501  
173502 sadrūpo yadi bāhyo'rtho vidyate tattadutthitā |  
173503 smṛtiḥ kāraṇatāmetu nāmādyajagataḥ sthiteḥ || 30 ||  
173504  
173505 tadutthitā tadanubhavaHetukā etu nāma | ādyāyāḥ sargādikālikyā jagataḥ sthiteḥ || 30 ||  
173506  
173507 kiṃtu nāstyeṣa bāhyo'rtho bhūtānāmatyasaṃbhavāt |  
173508 pañcānāmādisargādaḥ kāraṇānāmabhāvataḥ || 31 ||  
173509  
173510 śaśaśṛṅgaṃ yathā nāsti yathā nāsti khapādapāḥ |  
173511 yathā vandhyāsuto nāsti yathā nāstyasitaḥ śaśī || 32 ||  
173512  
173513 tathā'jñapratibhāto'rtho jagadādyahamādikaḥ |  
173514 apreṣito'sti nāstyeva preṣitaḥ sanna kaścana || 33 ||  
173515  
173516 jagadādaḥ sargādikāle ajñānprati bhāto'hamādiko'rthastattvato'preṣitaścedasti  
173517 preṣitastu  
173518 nāsti || 33 ||  
173519  
173519 yathāstīdaṃ mahākāraṃ na kiṃcidrūpameva vā |  
173520 tattvajñaviṣayaṃ rāma tathāstīdamakhaṇḍitam || 34 ||  
173521  
173522 tattvajñaviṣayaṃ na kiṃcidrūpaṃ mūrtāmūrtarūparahitaṃ cinmātraikaghaṇaṃ  
173523 tvakhaṇḍitamastyevetyarthaḥ || 34 ||  
173524  
173525 saṃvidghananabhomaṃjā yathodeti yadā yadā |  
173526 nityoditopacāreṇa kalpitāstamayodayā || 35 ||  
173527  
173528 nityoditāpi vyavahāre upacāreṇa kalpitāstamayodayā || 35 ||  
173529  
173530 mudhā vyomnyeva pṛthvyāditayā vetti tadā tadā |  
173531 svasyaiva tasya bhānasya dhatte pṛthvyādikalpanām || 36 ||  
173532  
173533 vyomnyevājño mudhā pṛthvyāditayā yadā yadā vetti tadā tadā pṛthvyādikalpanām  
173534 dhatte || 36 ||  
173535  
173536 svameva bhānamākāśamātrameva mahācitiḥ |  
173537 pṛthvyādivyapadeśena paścādivyapadiśatyajā || 37 ||  
173538  
173539 mahācitiḥ svabhānameva pṛthvyādivyapadeśena pṛthvyādināmnā  
173540 paścādivyapadiśati vyavaharati || 37 ||  
173541  
173542 ākāśa eva pṛthvīyamiti dhatte svasaṃvidam |  
173543 manorājyapuraṃ bāla iva cinmātramavyayam || 38 ||

173544  
 173545 avyayaṃ cinmātramākāśakalpe svātmanyeva pṛthvīyamiti svasaṃvidaṃ dhatte || 38 ||  
 173546  
 173547 kiṃ bhānaṃ kimabhānaṃ syāttasyeti na vikalpyate |  
 173548 spandāspandasvabhāvaṃ tadviddhi vātamivāmbare || 39 ||  
 173549  
 173550 cinmātrameva cettasya jagadākāraṃ bhānaṃ kiṃ abhānaṃ ca kiṃ syāditi tu tanna  
 173551 vikalpyate na vikalpanīyam | yatastatprāṇasāktīyā spandasvabhāvaṃ cicchaktyā  
 173552 aspandasvabhāvamiti viddhi || 39 ||  
 173553  
 173554 yathā bhāti cidākāśaṃ tathedamavabhāsate |  
 173555 vyoma vyomnyeva nīrūpaṃ nedaṃ pṛthvyādi satkvacit || 40 ||  
 173556  
 173557 yathā yathā vāsanodbhavana bhāti sphurati tathā tathā idaṃ jagadityavabhāsate || 40 ||  
 173558  
 173559 yathā bhāti cidākāśarūpatvādbhātamapyalam |  
 173560 na sannāsaditi kiṃcittanna kiṃcinna kiṃcana || 41 ||  
 173561  
 173562 tadyathā bhāti tathā tadbhātu nāma | bhātamapi taccidākāśarūpatvādalaṃ na sat  
 173563 nāpyasaditi | tatprapañcarūpaṃ kiṃcidapi na kiṃtu kiṃcanānirvacanīyamevetyarthaḥ || 41 ||  
 173564  
 173565 idamitthamanitthaṃ ca sadvā'sadvā yathāsthitaṃ |  
 173566 lokaparyāyavṛttāntaṃ prājño jñāti netaraḥ || 42 ||  
 173567  
 173568 sa eva hṛdayākāśe kacantīyā dṛśyasamvidā |  
 173569 bāhyaṃ brahmāṇḍamitthaṃ ca sadvā'sadvā yathāsthitaṃ || 43 ||  
 173570  
 173571 yataḥ sa prājña eva sarveṣāṃ hṛdayākāśe ātmatayā āste atastadrūpayaiva kacantīyā  
 173572 dṛśyasamvidā idamāntaraṃ śarīramidaṃ bāhyaṃ brahmāṇḍamityādibhedakalpanayā  
 173573 nāma kṛtamityarthaḥ || 43 ||  
 173574  
 173575 kimatra bāhyaṃ kiṃ vāntaḥ kiṃ dṛśyaṃ kāśya dṛśyatā |  
 173576 śivaṃ śāntamaśāntaṃ ca sarvamomiti śāmyatām || 44 ||  
 173577  
 173578 sarvaṃ omīti praṇavamātrā'bhedakalpanayā pravilāpya śāmyatām | mā mā iti pāṭhe mā  
 173579 mā iti niṣedhavīpsayā nirasyetyarthaḥ || 44 ||  
 173580  
 173581 no vācyavācakadṛśā rahito vicāraḥ saṃpadyate sa ca vikalpamayena siddhyai |  
 173582 siddhiśca saṃbhavati tena vinā na kāciddīpaṃ vinā niśi yathā nayanopalambhaḥ ||  
 173583 45 ||  
 173584  
 173585 yāvadvicāraṃ tvasadapi vācyavācakavikalpaṃ yathālokaṃ abhyupagamyai  
 173586 śravaṇādividhayaḥ pravartanta ityāśayenāha - no iti | vācyavācakadṛśā rahitaḥ  
 173587 śāstrārthavicāro no saṃpadyate | sa ca vicāro vikalpamayena viśayo viśayaścaiva  
 173588 pūrvapakṣastathottaram | prayojanaṃ ca pañcāṅgaṃ śāstre'dhikaraṇaṃ viduḥ || iti  
 173589 prasiddhena pañcāṅgena kṛtaḥ siddhyai bhavati | tena vicāreṇa vinā siddhirna  
 173590 saṃbhavatyeva | yathā dīpaṃ vinā cākṣuṣapratyakṣaṃ niśi na bhavati tadvadityarthaḥ || 45  
 173591 ||  
 173592  
 173593 tasmādapāśya parayā'malayā dhiyāntaḥsaṃkalpakalpanamanalpavikalpajālam |  
 173594 kṛtvā manaḥ sakalāśāstramahārthaniṣṭhamuḍḍīya gaccha  
 173595 padamuttamamekaniṣṭhaḥ || 46 ||  
 173596  
 173597 tasmātsamyagvicārāmalayā dhiyā antaḥsaṃkalpanalakṣaṇamanalpavikalpajālamapāśya  
 173598 manaḥ sakalāśāstraniṣkarṣasiddhamahārthaḥ saccidānandādvayātmā tanniṣṭhaṃ  
 173599 kṛtvā tadekaniṣṭhaḥ sannasmātsaṃsārāduḍḍiyottamaṃ mokṣākhyam padaṃ  
 173600 gacchetyarthaḥ || 46 ||  
 173601  
 173602 ityārṣe śrīvāsiṣṭhama0 vā0 de0 mo0 ni0 u0 jāgratsvapnasuṣuptyabhāvapratiṭṭhānaṃ  
 173603 nāma saptaśaṣṭyadhikaśatātamaḥ sargaḥ || 167 ||  
 173604  
 173605 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 173606 jāgratsvapnasuṣuptyabhāvapratiṭṭhānaṃ nāma saptaśaṣṭyadhikaśatātamaḥ sargaḥ || 167 ||  
 173607  
 173608 aṣṭaśaṣṭyadhikaśatātamaḥ sargaḥ 168  
 173609  
 173610 śrīvāsiṣṭha uvāca |  
 173611  
 173612 abuddhipūrvamevāgo yathā śākhāvicitratām |

173613 karotyevamajaścitrāḥ sargābhāsaḥ kha eva kham || 1 ||  
173614  
173615 abuddhipūrvakaḥ sargasyādhyāropo'tra varṇyate |  
173616 cinmātrātmā ca sa cito'vikāritvādapodyate ||  
173617  
173618 mithyātvasiddhaye sargasyābuddhipūrvakatvaṃ dṛṣṭāntaiḥ samarthayati -  
173619 abuddhipūrvamityādinā | ago vṛkṣo yathā abuddhipūrvam ahaṃ śākhāvaicitryam  
173620 karomīti buddhipūrvakatām vinā | ajo janmādivikriyāśūnyaḥ paramātmā khe  
173621 ākāśakalpe svātmani khaṃ śūnyātmikāścitrā vicitrāḥ sargābhāsaḥ  
173622 prapañcādhyāsānkaroti | nanu sa aikṣata lokānu sṛjā iti so'kāmayata bahu syāṃ  
173623 prajāyeyeti sa tapo'tapyata satapastaptvā idam sarvamasṛjata tapasā cīyate brahma  
173624 tato'nnamupajāyate ityādisṛutiṣu buddhipūrvaka eva sarga udghoṣyate  
173625 tat kathamatrābuddhipūrvakaḥ sarga iti pratyakṣaśrutiviruddhamucyata iti cet śṛṇu |  
173626 bhavedetadevaṃ yadi śruteḥ sargādipratipādana tātparyaṃ syāt | na tu tadasti |  
173627 prayojanābhāvāt | na hi sargādiññānena kiṃcitprayojanam śrutam |  
173628 advitīyabrahmātmataññānam hi prayojanavadupakrāntam sarvaśrutīṣu | tasya phalavataḥ  
173629 saṃnidhau śrutamaphalam sargādikaimarthakṛtyākaṅkṣāyāṃ tadanāgatām pratipadyate |  
173630 sā cāsyā śāṇḍilyavidyāṅgaśamavidhipare sarvaṃ khalvidaṃ brahma tajjalāniti śānta  
173631 upāsita iti vākye yata idam sarvaṃ jagattasmājīyata iti tajjam | tasmin līyata iti  
tallam |  
173632 tenāniti prāniti jīvatīti tadan utpattisthitipralayeṣu tadadhīnasattākamataḥ sarvaṃ  
khalvidaṃ  
173633 tadbrahmaiveti brahmādvaitavyutpādanopāyatayā sargāderjñānāṅgabhāvasya śrutyaiva  
173634 siddhavatkīrtanātprakāraṇtarena tadghaṭanāyogāt  
173635 tadananyatvamārambhaṇaśabdādibhyaḥ ityādisūtrabhāṣyādivyutpāditayuktisahasrebhyaḥ  
173636 smṛtipurāṇādyupabṛṃhaṇasahasrebhyaścādhyāropāpavādābhyāṃ  
173637 niṣprapañcabrahmātmataṭṭvavyutpādana sargaśrutīnāṃ tātparye niścite  
173638 rajjusarpaśuktirajatamarumarīcikāsvapnādyādhyāropeṣvabuddhipūrvakatvameva dṛṣṭam  
173639 na kvacidārope buddhipūrvakatā loke dṛśyata iti bhagavatā  
173640 vasiṣṭhenātrānāropitatvaśāṅkā kasyacitsarge mā bhūdityabuddhipūrvakatā prasādhya  
173641 | śrutīṣu ikṣāṇādipūrvakatvakīrtanam tu brahmaṇaḥ sarvajñatvacidekarasatvādilābhena  
173642 sāmukhyādyabhimatā cetanapradhānādyupādānakatvanirāse paryavasyati |  
173643 ikṣaternāśabdān ityādisūtraistathaiva śrutitātparyavarṇāt | tasya traya āvasathāstrayaḥ  
173644 svapnāḥ yathā sataḥ puruṣātkeśalomāni tathākṣarātsaṃbhavatiḥa viśvam  
173645 ityādiśrutidṛṣṭāntānugūṇyāt | bhagavadikṣaṇakāmasaṃkalpādīnāṃ  
173646 buddhitattvotpatteḥ pūrvabhāvināṃ māyāvṛttimātratvena tatpūrvakatve'pi  
173647 kāmasaṃkalpādīdharmibuddhipūrvakatvābhāvopapatteḥ | adhyāropasya  
173648 tvam padārthanīṣṭhasyaiva cāpavādena nirāsasya tanmuktiphalatvopapattestatpadārthe  
173649 jagadadhyāropapratipādana prayojanābhāvātprapañcasya svanīṣṭhāvidyākāryatve  
173650 svavidyayā nirāso patteḥ  
173651 svasmiṃścābuddhipūrvakasyaivāvasthātrayādhyāropasyānu##-  
173652  
173653 yathā karotyabuddhyādirāvartādi payonidhiḥ |  
173654 tathā karoti khe khātmā sarveṣaḥ sarvavedanāḥ || 2 ||  
173655  
173656 abuddhyādiḥ abuddhipūrvāḥ san | sarvavedanāḥ jagatpratibhāsān || 2 ||  
173657  
173658 tāsāṃ svasaṃvidāmeva tataḥ sa kurute svayam |  
173659 mano buddhirahaṃkāra ityādyā vividhābhīdhāḥ || 3 ||  
173660  
173661 tāsāṃ jagadākārāṇāṃ svasaṃvidāṃ svayameva mano buddhirityādyabhidhā nāmāni  
173662 sargādaḥ yathāśruti kurute ityārthaḥ || 3 ||  
173663  
173664 abuddhipūrvamārambhō dṛśyarūpaḥ svataścīteḥ |  
173665 saṃkalpyamāno buddhyādistaraṅgādiryathāmbudheḥ || 4 ||  
173666  
173667 citerbuddhyādisiddhiparyantamabuddhipūrvam svata evārambhaḥ | yastu  
173668 buddhisiddhyanantaram saṃkalpyamāna ārambhaḥ sa buddhyādirbuddhipūrvāḥ |  
173669 taraṅgādirityubhayatra dṛṣṭāntaḥ || 4 ||  
173670  
173671 cinmātrātsaṃpravartante manobuddhyādayastathā |  
173672 āvartakāṇakallolavicayo vāridheryathā || 5 ||  
173673  
173674 bhittimātram yathā citrajagadāloka mātrakam |  
173675 citi cidvyomamātrātmā tathāivābhāsamātrakam || 6 ||  
173676  
173677 ālokyata ityāloka stanmātrakam citralikhitam jagadyathā bhittimātram tathā citi ābhāsyata  
173678 ityābhāsa stanmātrakamidaṃ jagaccidvyomamātrātmāiva || 6 ||  
173679

173680 abuddhipūrvamārambo niyatyā saṃniveśavān |  
173681 yathā saṃpadyate vṛtte tathā sargātmakaściti || 7 ||  
173682  
173683 vṛtte prāguktavṛkṣapayonidhyādicaritre yathā abuddhipūrvam pravṛtto'pi  
173684 śākhāvartādyārambho niyatyā tulyasaṃniveśavānsaṃpadyate tathā citi  
173685 sargākāro'pyārambhastulyasaṃniveśavānbhaviṣyatīti na tadarthamapi  
173686 buddhipūrvakatvāpekṣetyarthaḥ || 7 ||  
173687  
173688 tarau gulucchakādīnāṃ yathānyaḥ kurute'bhidhāḥ |  
173689 tathā cidvṛkṣapuṣpādipṛthvyādivihitābhidham || 8 ||  
173690  
173691 samaṣṭibuddhyādyuttarakālikam cidvṛkṣapuṣpādiprāyapṛthvyādi tu  
173692 cidanyabuddhisamaṣṭyātmahirāṇyagarbhādīnā vihitābhidham kṛtanāmadheyam  
173693 bodhyam || 8 ||  
173694  
173695 ananyatpuṣpapatrādi yathā nāma mahātaroḥ |  
173696 tathaivānanyadevedaṃ cidvyomnaḥ paramātmanaḥ || 9 ||  
173697  
173698 ananyat abhinnaṃ || 9 ||  
173699  
173700 tarāvavayaveṣvanyaḥ karoti vividhābhidhāḥ |  
173701 cidvyomātmani sarveṣu bhūtvānya iva khātmasu || 10 ||  
173702  
173703 anyo vyaṣṭijīva iva bhūtvā svaputrādiṣu kāryāntareṣu ca sarveṣu vividhā abhidhā nāmāni  
173704 karoti || 10 ||  
173705  
173706 cittaroḥ pallavāḥ sargāścittvādeva na santyalam |  
173707 kāryakāraṇavadbhāti sa eva svapnavatsvayam || 11 ||  
173708  
173709 evaṃ nāmarūpādhyāropaṃ prapañcyedānīmapavādamārabhate - cittarorityādinā | sa  
173710 cittarureva || 11 ||  
173711  
173712 vakṣi cetkathametasmādvvyarthaṃ tadanubhūyate |  
173713 sargādyamutra svapnādiṣveṣu ko'pahnavaṃ bhajet || 12 ||  
173714  
173715 yadi sargādi nāstyeva tarhi citā amutra paraloke vyarthaṃ tadanubhūyata ityāpatati |  
tattu na  
173716 yuktaṃ | vihitaniṣiddhakarmaphalatvāyogaprasaṅgāditi hetoretatkathaṃ syāditi tvaṃ vakṣi  
173717 ākṣipasi cettarhi svapnādiṣveṣu prasiddharajjusarpamṛgatṛṣṇikādyanubhaveṣu madhye  
173718 ko vaiyarthyaḥpahnavaṃ bhajet | tasyāpi svāpnabhogapradakarmaphalatvāviśeṣāt | yadi ca  
173719 bhogābhāsamātravibhāvanena tatra karmasāphalyaṃ brūṣe tarhi prakṛte'pi samamiti  
173720 bhāvaḥ || 12 ||  
173721  
173722 tarāvākāravatyeṣā kalpanā racitā yathā |  
173723 citerākāśamātrāyāstathaiṣā kalpanā kṛtā || 13 ||  
173724  
173725 etāvāṃstu sākārādhyāseṣu sarvādibhyaściterviśeṣo yatsākāre sākārādhyāsāste citi tu  
173726 nirākāre jagadadhyāsa ityāśayenāha - tarāviti || 13 ||  
173727  
173728 yathā gandhādayaḥ puṣpe gagane śūnyatādayaḥ |  
173729 yathā spandādayo vāyau tathā buddhyādayaḥ pare || 14 ||  
173730  
173731 yathā gandhādayaḥ puṣpe gagane śūnyatādayaḥ |  
173732 yathā spandādayo vāyau tathemāḥ sṛṣṭayaściti || 15 ||  
173733  
173734 sṛṣṭayaḥ pṛthvyādayo'pi || 15 ||  
173735  
173736 yathā khānilapuṣpāṇāṃ śūnyatāspandagandhadṛk |  
173737 śūnyarūpānubhūtā ca tathā sargasthitiściti || 16 ||  
173738  
173739 khasya śūnyatādṛk anilasya spandadṛk puṣpāṇāṃ gandhadṛk ca yathā anubhūtāpi  
173740 tadvyatirekaśūnyarūpā tathā citi sargasthitirapītyarthaḥ || 16 ||  
173741  
173742 na pṛthak śūnyatā vyomno na pṛthagdravatāmbhasaḥ |  
173743 na pṛthak kusumādgandho nānilātspondanaṃ pṛthak || 17 ||  
173744  
173745 tadeva spaṣṭamāha - netyādinā || 17 ||  
173746  
173747 agnera pṛthaguṣṇatvaṃ pṛthak śaityaṃ ca no himāt |

173748 cidvyomaikātmanah svacchāna jagatpṛthagīśvarāt || 18 ||  
 173749  
 173750 sargādāveva yadvyomni svapnāddhṛdi ca dṛśyate |  
 173751 akāraṇaṃ taccidvyomnaḥ kathamanyadbhavetkila || 19 ||  
 173752  
 173753 kuto na pṛthak tatrāha - sargādāveveti | yataḥ akāraṇaṃ tato na pṛthagityarthaḥ |  
 173754 vinākāraṇaṃ kūṭasthā citkathamanyā bhavet | vadantvityarthaḥ | kileti praśne || 19 ||  
 173755  
 173756 svapna evātra dṛṣṭānto nityadṛṣṭo vicāryatām |  
 173757 cinmātravyatirekeṇa sāraṃ kiṃ tatra kathyatām || 20 ||  
 173758  
 173759 tadidaṃ buddhisamskāradṛ"ṣyamityādikā smṛtiḥ |  
 173760 na saṃbhavati yattattvaṃ kathayedam kathaṃ bhavet || 21 ||  
 173761  
 173762 nanu svapnaḥ smṛtireva | itarasmṛtiṣu saṃskārajāsu viśayaśūnyāsu tattā bhāṣate | iha  
 173763 tu nidrādoṣavaśādidaṃtāgocaratvāṃśe'pi saṃskārodbodhāttattatāmśapramoṣādidantā  
 173764 bhāṣata iti tadidaṃ buddhijanyasamskāradṛśyamubhayatrāpyekaṃ vastvityādikā  
 173765 śaṅkā tu na saṃbhavati | yadyasmāttattvaṃ tattā idaṃ idantā kathaṃ bhavet | aparokṣe  
 173766 hīdantā prasiddhā smṛtau tvasannikṛṣṭaṃ vastu parokṣameva | ataḥ kathamidaṃ  
 173767 ghaṭate kathayetyarthaḥ || 21 ||  
 173768  
 173769 yattatra dṛṣṭaṃ tadiha smṛtikāle bhavedyadi |  
 173770 nānubhūyeta tattatra kaivaikasya dvidhā sthitiḥ || 22 ||  
 173771  
 173772 nanu svāpnasmṛtikāle tatrāraṇyādau dṛṣṭaṃ vyāghrādi iha svapnapradeśe nidrayā  
 173773 saṃnidhāpyate iti yadi idantā tatra bhavettarhi tatrāraṇye tadvyāghrādyanyaistadā  
 173774 nānubhūyeta | nidrayā eka eva vyāghro dvidhā sthāpyata iti cettatrāha - kaiveti || 22 ||  
 173775  
 173776 tasmādāvartavṛttiyedaṃ kākatāliyavajjagat |  
 173777 citi yadbhāti tatraiśā paścāt svapnādikalpanā || 23 ||  
 173778  
 173779 tasmātsvāpnabodhasyānubhavatvānapahnavāddṛṣṭānto'styeveti svoktaṃ  
 173780 siddhamityupasaṃharati - tasmāditi | paścājjāgratsvapnānubhavasiddhyanantaram || 23 ||  
 173781  
 173782  
 173783 abuddhipūrvam saṃpanne sarge vicīyādayo yathā |  
 173784 saṃniveśaḥ sthitiḥ paścāt svayaṃ saṃpadyate tathā || 24 ||  
 173785  
 173786 jātameva na tajjātaṃ jātaṃ yatkāraṇaṃ vinā |  
 173787 yato'jātaṃ tadevādyam tatsamaṃ saṃsthitam tathā || 25 ||  
 173788  
 173789 yataḥ ajātamiti cchedaḥ || 25 ||  
 173790  
 173791 abuddhipūrvam saṃjātā ratnādinām yathārciṣaḥ |  
 173792 sattaiva saṃniveśena tathaivāsām jagaddṛśām || 26 ||  
 173793  
 173794 brahmasattaiva jagaddṛśām saṃniveśena veśeṇa sphuratīti śeṣaḥ || 26 ||  
 173795  
 173796 yathākathaṃcidevedamāṃdau saṃpadyate jagat |  
 173797 paścādgrhṇāti niyatimāvarto'bdhāvivātmani || 27 ||  
 173798  
 173799 yathākathaṃcit anirvacanīyamāyākāraṇabalādeva | niyatimarthakriyāniyatilakṣaṇam  
 173800 satyatām || 27 ||  
 173801  
 173802 cidvyomni svapnajālāni cijjagantyapakāraṇam |  
 173803 pravartante nivartante śūnyaśūnyātmakānyapi || 28 ||  
 173804  
 173805 yāvatsarvamathānyonyam yāti kāraṇatām ciram |  
 173806 teṣām śūnyātmakā eva padārthā īśvarādayaḥ || 29 ||  
 173807  
 173808 īśvarādaya iti | īśvaratvasyāpi māyāsāpekṣarūpatvāditi bhāvaḥ || 29 ||  
 173809  
 173810 jāyate śūnyamevedaṃ śūnyameva ca vardhate |  
 173811 nanu śūnyatayātyantaṃ śūnyameva vinaśyati || 30 ||  
 173812  
 173813 śūnyamavidyamānam || 30 ||  
 173814  
 173815 śūnyam kacatyāśūnyābhaṃ dṛṣṭāntam svapnamatra yaḥ |  
 173816 apahnute'nubhūtaṃ sa paśubhartṛkukaṃ kudhīḥ || 31 ||



173817  
 173818 atra asato'pi kacane dṛṣṭāntabhūtasvapnaṃ svānubhūtaṃ yo'pahnute apalapati sa  
 173819 kudhīrmeṣapālaḥ saṃ paśubharturmahāmeṣasya sāksātsvayaṃ dṛṣṭaṃ kukaṃ kokanaṃ  
 173820 kukaḥ | kuka ādāne ityasmādghaṇarthe kaḥ | vṛkakartṛkamādānāṃ  
 173821 tamapyapahnuyādityarthaḥ || 31 ||  
 173822  
 173823 asadevedamābhāti bhrāntimātraṃ sukṛtrimam |  
 173824 ciccamatkāramātrātma jñe sanmātramakṛtrimam || 32 ||  
 173825  
 173826 cito māyāvinyāscamatkāra evātmā svarūpaṃ yasya tadeva jñe akṛtrimam sanmātraṃ  
 173827 na jagadityarthaḥ || 32 ||  
 173828  
 173829 ayaṃ cirasthasaṃkalpaḥ sargapralayavibhramaḥ |  
 173830 jñānaṃ svabhāvakacanamajñānaṃ bhrāntijṛmbhaṇam || 33 ||  
 173831  
 173832 ayaṃ prapañcadhātuścirasthasaṃkalpātmaka eva sargapralayavibhramo nānyaḥ | tasya  
 173833 tāttvikasvabhāvakacanaṃ tattvajñānaṃ bhrāntyākāreṇa jṛmbhaṇam tvajñānamiti  
 173834 bodhyamityarthaḥ || 33 ||  
 173835  
 173836 jhaṭityudeti brahmātma dṛśyaṃ dṛṣṭamakāraṇam |  
 173837 khe suṣuptādiva svapnaḥ paścānniyatimṛcchati || 34 ||  
 173838  
 173839 māyopahitabrahmātma jhaṭityeva dṛśyaṃ bhūtvā akāraṇamevodeṭīti dṛṣṭam | yathā  
 173840 dṛśyaśūnye ātmani suṣuptādanantaram svapno  
 173841 dṛṣṭastadvatpaścādarthakriyāvyavasthayā kāryakāraṇabhāvādinīyatim ṛcchati  
 173842 gacchati || 34 ||  
 173843  
 173844 kākatāliyavaccittvācciti dṛśyaṃ prakāśate |  
 173845 svayameva svabhāvasthamāvartādi yathāmbudhau || 35 ||  
 173846  
 173847 akasmāddṛśyasphuraṇe nimittāpekṣā nāstītyāha - kākatāliyavaditi |  
 173848 svabhāvasthaṃ citśvabhāvamātranibandhanaṃ || 35 ||  
 173849  
 173850 idṛśo nāma ciddhāturayamākāśamātrakaḥ |  
 173851 yaditthaṃ nāma kacati jagadrūpeṇa cidvapuḥ || 36 ||  
 173852  
 173853 svabhāvameva viśadayati - idṛśa iti || 36 ||  
 173854  
 173855 tena cidrūpiṇā paścāddṛśyenātmani kalpitāḥ |  
 173856 saṃjñāḥ smṛtyādipṛthvyādbuddhyādikalanātmikāḥ || 37 ||  
 173857  
 173858 prathamamabuddhipūrvadvṛśyākārapratibhāsāddṛśyabhūtena tena cidātmanā  
 173859 paścādātmani atītamiti bhāte smṛtyādikalanātmikāḥ vartamānamiti bhāte ca  
 173860 pṛthvyāditadbuddhyādikalanātmikāḥ saṃjñāḥ kalpitāstathā ca sarvo'pyayaṃ  
 173861 tātkālikapratibhāse avibhakte buddhyādivibhāgaḥ kalpanāmātramityarthaḥ || 37 ||  
 173862  
 173863 śrīrāma uvāca |  
 173864  
 173865 evaṃ sthite he bhagavanbuddhisamskārataḥ smṛtiḥ |  
 173866 iti kiṃ prāpyate brūhi sambuddhā yadi na smṛtiḥ || 38 ||  
 173867  
 173868 yadi tātkālikapratibhāseṣveva vibhāgasamjñābhedakalpanāmātraṃ jagattarhi  
 173869 pratibhāsakṣaṇamātrasthāyi jagadapratibhāsakāle nāstyeveti phalitam | tathā ca  
 173870 pratibhāsasyottarakṣaṇe nāṣe jagato'pi nāśātkṣaṇabhaṅgavādaprasaṅgaḥ | astu nāma  
 173871 tathā māyāmāye jagati sthāyitvavyavasthāpanasyāpi brahmavidāḥ prayojanābhāvāditi  
 173872 cenna | loke smṛtipratyabhiññādeḥ  
 173873 pūrvānubhūtagocaratvaniyamādhīnavedasāstrādiprāmāṇyabhaṅgāpattyā  
 173874 brahmavādasya mūlasaithilyāpatterityāśayena rāmaḥ śaṅkate - evaṃ sthite iti |  
 173875 evaṃ tvaдуктарытыā tātkālikakalpanāmātratve jagataḥ sthite pūrvotpannabuddheḥ  
 173876 prāmāṇikādanubhavājjātātsamskārataḥ smṛtiḥ pratyabhiññā ceti  
 173877 sarvasiṣṭhānubhavasiddho niyamaḥ kiṃ prāpyate kathaṃ labhyate | yadi smṛtiḥ  
 173878 pratyabhiññā sambuddhā prāganubhūtavaiṣayīṇī nābhyupagamyate | atrottaram  
 173879 brūhityarthaḥ || 38 ||  
 173880  
 173881 śrīvasiṣṭha uvāca |  
 173882  
 173883 śṛṇu rāma bhinadbhyenaṃ praśnaṃ siṃha ivebhakam |  
 173884 abhedaṃ sthāpayāmyekamālokaṃiva bhāskaraḥ || 39 ||  
 173885

173886 tatra bhagavānvasiṣṭha ākṣepaṃ bahu manyamānaḥ samādhānaṃ pratijānīte -  
 173887 śṛṇviti | praśnamākṣepaṃ bhinadmi yuktyā vidārayāmi | abhedamadvaitamātmataṭtvam  
 173888 || 39 ||  
 173889  
 173890 vidyate jagadātmedaṃ dṛśyaṃ cinmātrakoṭare |  
 173891 anutkīrṇā yathā vṛkṣe vanasthā śālabhañjikā || 40 ||  
 173892  
 173893 bhavedayaṃ doṣo yadi prāgasadeva jagatkṣaṇikapratibhāsenā sahotpadyata iti  
 173894 bauddharāddhāntābhyupagame | na tu tathā vayamabhyupagacchāmaḥ kiṃtu  
 173895 nityabrahmasattātmakameva jagannityacidātmakenaiva pratibhāsenā sadābhivyaṅkiyogyamapi  
 173896 avidyāvaraṇavikṣepaśaktivaicitryacamatkāreṇa kadācidāvīrbhūtamiva tirobhūtamiva  
 173897 ghaṭapaṭādyākāraviśeṣa iva cchinnamiva bhinnamiva  
 173898 kāraṇairutpāditamivāparokṣamivaikaṃ nāneva bhinnābhinnamiva kṣaṇikamiva  
 173899 sthāyīvātītaṃ vartamānaṃ bhaviṣyadivetyādinānācamatkārairniyataiścāniyataiḥ  
 173900 sadṛśairvisadṛśaiścāvabhāsata iti | tatra ca smṛtipratyabhiññādikāṃ  
 173901 sarvamupapadyata evetyāśayena samādhātumārabhate - vidyate ityādinā |  
 173902 vanasthetyānantyadyotanāya || 40 ||  
 173903  
 173904 uddharedvṛkṣatastakṣā kadācicchālabhañjikāṃ |  
 173905 advitīyāccitistambhādutkīrṇāṃ kaḥ karoti tām || 41 ||  
 173906  
 173907 uddharettadāvarakakāṣṭhāvayavanirasanaṇa yathā prakāṣayettathā  
 173908 advitīyātkartrādikāraśūnyāccitistambhāttāṃ jagacchālabhañjikāṃ samyagutkīrṇāṃ  
 173909 kaḥ tadanyaḥ karotītyakāraṇatantratvāddārupratimāvattadabhivyaṅkiṇa bhavatītyarthaḥ ||  
 173910 41 ||  
 173911  
 173912 stambhe jaḍena sā vyaktimanutkīrṇeḥ gacchati |  
 173913 citi tvantargatā cittvādevātmanyeva bhātyalam || 42 ||  
 173914  
 173915 tarhi sā kathaṃ vyaktiṃ gacchati tatrāha - citi tviti |  
 173916 tadadhiṣṭhānacityāvaraṇannivṛttau tādṛśacidbalādeva candrāntargato rāhuriva  
 173917 ātmani cidātmanyeva alaṃ bhāti vyaktiṃ gacchatītyarthaḥ || 42 ||  
 173918  
 173919 bhāsamānā tvanutkīrṇadehaivāpi ca khātmikā |  
 173920 svarūpādacyutā caiva cinmātrādātmani sthitā || 43 ||  
 173921  
 173922 tarhi sā pralayasusūptyorapi kiṃ na bhātīti cetsattāsāmānyātmanā bhātyevetyāha -  
 173923 bhāsamānā tviti | tu śabdaḥ sargakālādviśeṣadyotanārthaḥ || 43 ||  
 173924  
 173925 sargādaḥ sargakalanāḥ karoti kalanāvati |  
 173926 sā citśvabhāvataḥ svapne khātmanyadyoditāmiva || 44 ||  
 173927  
 173928 sargādāvapi sā cit prathamāṃ prāguktanirvikalpakalanāvati satī  
 173929 paścādbhojakādṛṣṭānusāreṇodbhūtairmanovikalpairvicitrāḥ sargakalanāḥ karoti |  
 173930 yathā svapne adyoditām kalanāmiva hṛdaye saṃkalpayatīti pareṇa saṃbandhaḥ || 44 ||  
 173931  
 173932 ākāśa eva hṛdaye paramākāśarūpiṇi |  
 173933 saṃkalpayati cicchālabhañjikāḥ svātmanātmani || 45 ||  
 173934  
 173935 iyaṃ brahmakalā seha cinmātrakalanā tviyam |  
 173936 iyaṃ citiriyam jīvastvahaṃkāraśvavīti || 46 ||  
 173937  
 173938 kathaṃ kathaṃ viśeṣavibhāgānsargādaḥ saṃkalpayati tatprapañcayati - iyamityādinā  
 173939 | iyaṃ brahmakalā sattāsāmānyarūpā jagadbījabhūtā | ihāsyāṃ brahmakalāyāmeva  
 173940 seyaṃ cinmātrakalanā sadā anāvṛtasvabhāvā tatpratibimbacitiriyam | iyameva  
 173941 prāṇādisaṃvalitā jīvaḥ | asāvabhimānavṛttipradhānastu ahaṃkāraḥ |  
 173942 adhyavasānapradhānā buddhirityādyūhyam || 46 ||  
 173943  
 173944 iyaṃ buddhiriyam cittamayaṃ kāla idaṃ nabhaḥ |  
 173945 ayaṃ so'haṃ kriyā ceyamidaṃ tanmātrapañcakam || 47 ||  
 173946  
 173947 indriyāṇāmidam vṛndam puryaṣṭakamidaṃ smṛtam |  
 173948 ihātivāhiko dehastathāyaṃ cādhibhautikaḥ || 48 ||  
 173949  
 173950 iha etatsaṃghāte | ayaṃ pañcīkṛtabhūtamayaḥ || 48 ||  
 173951  
 173952 brahmāhaṃ saṃkaraścāhamupendro'hamahaṃ raviḥ |  
 173953 idaṃ bāhyamidaṃ cāntarayaṃ sarga idaṃ jagat || 49 ||

173954  
173955 ityādikalānājālaṃ cidvyomaivātinirmalam |  
173956 tasmātkvaite padārthaughāḥ kva smṛtiḥ kva dvayaikate || 50 ||  
173957  
173958 ityādi sarvaṃ kalānājālamatinirmalaṃ cidvyomaiva na tato'nyadaṇumātramapītyarthaḥ |  
173959 tasmādajñākalpitā jaḍapadārthaughā ete kva tiṣṭhantītyarthaḥ || 50 ||  
173960  
173961 akāraṇakameveti jagadābhogikhaṇḍakaḥ |  
173962 sargādaḥ svapnavadbhāti khe khātmaiva vikārivat || 51 ||  
173963  
173964 iti anayā rītyā || 51 ||  
173965  
173966 vyomnyeva kacati vyoma cinmaye cinmayaṃ hi yat |  
173967 buddhaṃ tadeva tenaiva jagadbodhātkva tajjagat || 52 ||  
173968  
173969 kva smṛtiḥ kva ca vā svapnaḥ kva kālāḥ kalānāśca kāḥ |  
173970 cidābhānamidaṃ bhāti śāntaṃ sūnyamivāmbare || 53 ||  
173971  
173972 yadaikameva cidvyoma tadā prapañcitavibhāgā na santyeveti phalitamityāha - kveti ||  
173973 53 ||  
173974  
173975 yadantaścidghanasyāsti tadvahirbhūtātāṃ gatam |  
173976 vastutastu na tadbāhyaṃ nāntaḥ sanmātrakādṛte || 54 ||  
173977  
173978 antaryadasti antargatā yā sattetyarthaḥ || 54 ||  
173979  
173980 nirastāvayavācchāntādanākhyādyatpravartate |  
173981 akāraṇaṃ bhavedbhūtaṃ tadandhāḥ kathamanyathā || 55 ||  
173982  
173983 he andhāḥ vādināḥ akāraṇaṃ tadbhūtamutpannaṃ kathaṃ bhavet | tatkūṭasthaṃ ca  
173984 anyathā savikāraṃ kathaṃ || 55 ||  
173985  
173986 tasmādyādṛkparaṃ brahma tādṛgdṛśyamidaṃ param |  
173987 yadeva cinnabhaḥ svapne tadeva svapnapattanam || 56 ||  
173988  
173989 tasmātsvabhrāntigṛhītaṃ jagato jāḍyādisvabhāvaṃ parityajya  
173990 śuddhacinmātrasvabhāvo'ṅgikriyatāmityāha - tasmāditi || 56 ||  
173991  
173992 na kiṃcitkiṃcanāpīdaṃ dṛśyamasti manāgapi |  
173993 kva rajaḥ pūrṇajaladhau kva dṛśyaṃ paramāmbare || 57 ||  
173994  
173995 rajaścijjalānārdramaṇumātram || 57 ||  
173996  
173997 tacedaṃ bhāti vā kiṃcittaccinmātramacetyakam |  
173998 akacattveva saṃśāntamātmanīttamavasthitam || 58 ||  
173999  
174000 yataḥ acetyakamato'kacat aprakāśayadeva svamātraprakāśaṃ sadvyavasthitam || 58 ||  
174001  
174002 pūrṇādvai brahmaṇaḥ pūrṇamāpyanuddhṛtamuddhṛtam |  
174003 ivedaṃ bhāti bhārūpamābhānaṃ paramātmakam || 59 ||  
174004  
174005 ukte'rthe pūrṇamadaḥ pūrṇamidaṃ iti śrutiṃ smārayati - pūrṇāditi | paramātmaiva  
174006 paramātmakam || 59 ||  
174007  
174008 itthaṃ mayi prakathayatyānubhūyamānamāpyuccakairbata janasya vimūḍhatāntaḥ |  
174009 svapne jagadvapuṣi jāgraditi pratītiṃ nādyāpi yattiyajati nāma vidannapi drāk || 60 ||  
174010  
174011 etāvadviṣṭṛtenānvahamāvartitenāpyupadeśena  
174012 kāmścinmandādhikārijanānaprabuddhān līngairupalakṣya bhagavāṃstānanuśocannāha  
174013 - itthamiti | mayi svayamanubhūyamānamātmātattvamitthaṃ viśadataraṃ  
174014 punaḥpunaratyuccakaiḥ prakathayati satyapi mandādhikārijanasyāntargatā vimūḍhatā  
174015 svapnaprāye jagadvapuṣi iyaṃ jāgratsatyameveti pratītimadyāpi na saṃtyajati | vateti  
174016 khede |  
174017 vidannāpyadhikārī drāk jhaṭiti tāṃ na tyajati | nāmeti mohaprābalyaprasiddhau || 60 ||  
174018  
174018 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 śālabhañjikopadeśo  
174019 nāmāṣṭaṣaṣṭyadhikaśatatamaḥ sargaḥ || 168 ||  
174020  
174021 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe

174022 śālabhañjikopadeśo nāmāṣṭaṣaṣṭyadhikaśatatamaḥ sargaḥ || 168 ||  
174023  
174024  
174025 ekonasaptatyadhikaśatatamaḥ sargaḥ 169  
174026  
174027 śrīvasiṣṭha uvāca |  
174028  
174029 na sukhāya sukhaṃ yasya duḥkhaṃ duḥkhāya yasya no |  
174030 antarmukhamaternityaṃ sa mukta iti kathyate || 1 ||  
174031  
174032 bhūyo viśrāntacittasya jīvanmuktasya bhūriśaḥ |  
174033 lakṣaṇānyabhidhīyante suptiścātmavataḥ sadā ||  
174034  
174035 yadyabodho mandādhikāriṇām tvayā līngairupalakṣitastarhyabodhāpagamaḥ  
174036 kairlīngairjñāyate iti muktalakṣaṇajijñāsūnrāmādīnprati tāni bhagavānvasiṣṭha āha  
174037 - na sukhāyetyādinā | sukhaṃ sukhasādhanaṣayajātam | antarmukhī  
174038 pratyagātmāsaktā matiriyasya || 1 ||  
174039  
174040 yasya na sphurati prajñā cidvyomanyacalasthiteḥ |  
174041 prasrteṣviva bhogeṣu sa mukta iti kathyate || 2 ||  
174042  
174043 na sphurati na saṃcalati | prajñā buddhiḥ | yathā ajñānām buddhiḥ prasrteṣu  
174044 bhogeṣvāsaktā tato na calati tadvadityarthaḥ || 2 ||  
174045  
174046 cinmātrātmani viśrāntaṃ yasya cittamacañcalam |  
174047 tatraiva ratimāyātaṃ sa jīvanmukta ucyate || 3 ||  
174048  
174049 ślokadvayārthaṃ sphuṭamāha - cinmātrātmanīti || 3 ||  
174050  
174051 paramātmani viśrāntaṃ yasya vyāvṛtṭya no manaḥ |  
174052 ramate'sminpunardṛśye sa jīvanmukta ucyate || 4 ||  
174053  
174054 tatraivetyevakārārthaṃ vivṛṇoti - paramātmanīti || 4 ||  
174055  
174056 śrīrāma uvāca |  
174057  
174058 na sukhāya sukhaṃ yasya duḥkhaṃ duḥkhāya yasya no |  
174059 jaḍameva mune manye mānavaṃ tamacetanam || 5 ||  
174060  
174061 ādyaślokoktalakṣaṇasya jaḍonmattamūrcchiteṣu rāmo vyabhicāraṃ śaṅkate - na  
174062 sukhāyeti || 5 ||  
174063  
174064 śrīvasiṣṭha uvāca |  
174065  
174066 cidvyomaikāntaniṣṭhatvātprayatnena vinā sukham |  
174067 na vetti śuddhabodhātmā yaḥ sa viśrānta ucyate || 6 ||  
174068  
174069 antarmukhamateriti tatra viśeṣaṇenaiva vyabhicārasya nivāritatvānna kaściddoṣa  
174070 ityāśayena vasiṣṭhastattātparyaṃ viśadayannuttaramāha - cidvyometi | na  
174071 sukhāyetyatra vā prayatnena vineti viśeṣaṇīyamityāśayenāha - prayatneneti || 6 ||  
174072  
174073 sarva eva parikṣiṇāḥ saṃdehā yasya vastutaḥ |  
174074 sarvārtheṣu vivekena sa viśrāntaḥ pare pade || 7 ||  
174075  
174076 lakṣaṇāntarāṇyāha - sarva evetyādinā | sarvārtheṣviti |  
174077 sarvasaṃdehānāmajñānamūlatvānmūlājñānakṣayeṇa sarvasaṃdehakṣayopapatteriti  
174078 bhāvaḥ | tathā ca śrutiḥ bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ | kṣīyante  
174079 cāsyā karmāṇi tasmindṛṣṭe parāvare iti || 7 ||  
174080  
174081 yasya kasmimścidadpyarthe kvacidrasikatāsti no |  
174082 vyavahāravato'pyantaḥ sa viśrānta udāhṛtaḥ || 8 ||  
174083  
174084 rasikatā rāgavattā || 8 ||  
174085  
174086 yasya sarve samārambhāḥ kāmasaṃkalpavarjitāḥ |  
174087 yathāprāptaṃ viharataḥ sa viśrānta iti smṛtaḥ || 9 ||  
174088  
174089 aviśrāme nirālambe dirghe saṃsāravartmani |  
174090 cittvādātmani viśrāntiḥ prāptā yena jayatyasau ||10 ||

174091  
174092 cittvāccinmātratvadarśanāt || 10 ||  
174093  
174094 dhāvitvā ye ciraṃ kālaṃ prāptaviśrāntayaḥ sthitāḥ |  
174095 te suptā iva lakṣyante vyavahāraparā api || 11 ||  
174096  
174097 dhāvitvā ciraṃ bhramitvā dhāvanaśramanivāraṇāya suptā iva lakṣyante | tathā ca  
174098 viśayeśvadhāvanameva spaṣṭaṃ tallakṣaṇamiti bhāvaḥ || 11 ||  
174099  
174100 te hi cetyacidābhāsanabhasyābhānti bhāmayāḥ |  
174101 bhāskarā uditā nityaṃ neha tiṣṭhanti te kvacit || 12 ||  
174102  
174103 cetyacidābhāsau dṛśyadraṣṭārau tadubhayaśūnye nabhasi svacittākāśe bhāmayāḥ  
174104 śuddhacidrūpā bhāskarā uditā bhānti | iha saṃsāre || 12 ||  
174105  
174106 sadehā vyavahārasthā api suptā ivottamāḥ |  
174107 prakṣiṇā iva lakṣyante jaḍābhā na tu te jaḍāḥ || 13 ||  
174108  
174109 prakṣiṇā videhā iva lakṣyante | jaḍābhā mugdhasadṛśāḥ || 13 ||  
174110  
174111 suptā iveha śayyāsu ye svapnanagare sthitāḥ |  
174112 suptā iti ta ucyante na tu te jaḍatām gatāḥ || 14 ||  
174113  
174114 suptā iti padatātparyāṃ vivṛṇoti - suptā ivetyādinā āsargasamāpteḥ | jaḍatām  
174115 nidrāparavaśatām || 14 ||  
174116  
174117 dīrghādhvapariviśrānto viśrānto na dadāti yaḥ |  
174118 vākyaṃ sa sukhamāunasthaḥ procyate na jaḍākṛtiḥ || 15 ||  
174119  
174120 kenāśena tarhi suptasāmyamiti cedviśrāntimaunābhyāmityāha - dīrgheti |  
174121 paribhramaṇādviśrānto nivṛttaḥ | viśrānto gataśramaḥ san yo na dadāti noccārayati  
174122 bahirmukhebhyaḥ || 15 ||  
174123  
174124 yā niśā sarvabhūtānāmavidyāstamayātmikā |  
174125 paro bodhaḥ parā śāntistatrāsau samamāsthitaḥ || 16 ||  
174126  
174127 ulūkaprāyānāmavidyāndhakāre vyavaharatām sarvabhūtānāṃ yā tadastamayātmikā  
174128 niśā sa paro bodhaḥ | samaṃ ekarasam || 16 ||  
174129  
174130 yasmiñjāgrati bhūtāni dṛśye'smenduḥkhadāyini |  
174131 tatrāsau satataṃ suptastanna paśyatyasau sukhī || 17 ||  
174132  
174133 supta ityasya vivaraṇaṃ tanna paśyatīti | tathā ca bhagavatā gītāsu yā niśā iti śloke  
174134 lakṣaṇadvayaṃ darśitamiti bhāvaḥ || 17 ||  
174135  
174136 yaḥ karmaughamanādṛtya svātmanyevāvatiṣṭhate |  
174137 sa ātmārāma ityukto na jaḍo'sau raghūdvaḥ || 18 ||  
174138  
174139 sarvakarmasaṃnyāso'pi tallakṣaṇamityāha - ya iti || 18 ||  
174140  
174141 duḥkhādatigataḥ so'smātpṛptaḥ pāraṃ bhavāmbudheḥ |  
174142 tiṣṭhatyanubhavanbhavyo viśrāntisukhamātmāni || 19 ||  
174143  
174144 dīrghādhvani pariśrānto viśayaiścaturaiściraṃ |  
174145 bhogabhāvāturaḥ krūraiḥ protthitaḥ pathi dāmaraiḥ || 20 ||  
174146  
174147 dhāvitvā ye ciraṃ kālaṃ iti ślokārthaṃ prapañcayati - dīrghādhvanītyādinā |  
174148 vañcanacaturairviśayaiściraṃ dāmarairdeśopaplavairbhogasāmagrīluṇṭhanairiva  
174149 protthitaḥ prasthitaḥ || 20 ||  
174150  
174151 jarātuśārāśanibhirbhūyobhūyo jaḍikṛtaḥ |  
174152 janmajaṅgalasāraṅgo vyarthavyagravihāravān || 21 ||  
174153  
174154 jarālakṣaṇahimāśanibhirjaḍikṛto vyavahārākṣamaḥ kṛtaḥ || 21 ||  
174155  
174156 paramātmaparikrānto duḥkhakaṇṭakasaṃkaṭe |  
174157 suduṣprāpasukhacchāye pānthaḥ saṃsāravartmaṇi || 22 ||  
174158  
174159 param ātmanā svenaivāsahāyena parikrāntaścalitaḥ || 22 ||

174160  
 174161 duṣkṛtaiḥ kṛtapātheyo luṭhankṣīṇaḥ pade pade |  
 174162 arthānarthamayairmārgaiḥ saṃkaṭairvivaśīkṛtaḥ || 23 ||  
 174163  
 174164 duṣkṛtaiḥ pāpārjitadhanaiḥ | pade pade kṣīṇaḥ patitaḥ san luṭhan || 23 ||  
 174165  
 174166 saṃsārajaladheḥ pāraṃ prāpya bhūtavivarjitam |  
 174167 aśayyo'tipramābuddhaḥ sa śete sukhamātmavān || 24 ||  
 174168  
 174169 evaṃ śrānto'yaṃ daivātsādhanaśaṃpattyā sacchāstrasadguruprasādādatipramayā  
 174170 tattvasākṣātkāreṇa prabuddhaḥ san saṃsārajaladheḥ pāraṃ prāpya sa ātmavānaśayyaḥ  
 174171 śayyārahito'pi sukhaṃ śete iti sarveśāmanvayaḥ || 24 ||  
 174172  
 174173 apasarpaṃ nirastehamasvapnamasuṣuptakam |  
 174174 prabuddhamabahirnidraṃ hā śete sukhamātmavān || 25 ||  
 174175  
 174176 śayanārthibhiḥ sarpyante aparpyante iti sarpāṇi grhāpavarakaprāsādaparyāṅkādīni  
 174177 tadrahitaṃ yathā syāttathā nirastehaṃ prāṇādiceṣṭārahitaṃ yathā syāttathā  
 174178 prabuddhamātmāsvarūpe jāgarūkatā yathā syāttathā  
 174179 svarūpabahirbhūtanidrākhyavastvantararahitaṃ ca yathā syāttathā śete | hā ityāścarye ||  
 174180 25 ||  
 174181  
 174182 jātyaśvavadihājātiraśnangacchanśvasanvadan |  
 174183 lokamadhye mahāraṇye hā śete sukhamātmavān || 26 ||  
 174184  
 174185 jātyaśvo hyaśnan gacchaṃstiṣṭhaṃśca nidrāti samare eva kevalaṃ jāgartīti  
 174186 lokaprasiddherjātyaśvavadityuktiḥ || 26 ||  
 174187  
 174188 apūrvaiva ghanā nidrā kāpi sā tattvadarśinām |  
 174189 yā na sāmyati kalpābhrraravairnāṅgavikartanaiḥ || 27 ||  
 174190  
 174191 apūrvā alaukikī | tatropapattiryeti || 27 ||  
 174192  
 174193 apūrvaiva ghanā nidrā kāpi sā tattvadarśinām |  
 174194 prabuddhānāmapi hi yā nimīlayati dṛgdṛśau || 28 ||  
 174195  
 174196 dṛgdṛśau cinmātradarśane prabuddhānāmapi yā pramīlayati bāhyendriyāṇītyarthaḥ |  
 174197 athavā vyavahāre prabuddhānāmapi yā dṛśāṃ bāhyendriyāṇāṃ dṛśiḥ  
 174198 rūpādidarśanaṃ tadviṣaye pramīlayati saṃvṛṇoti || 28 ||  
 174199  
 174200 animīlitanetrasya yasya viśvaṃ pralīyate |  
 174201 sa kṣīvaḥ paramārthena hā śete sukhamātmavān || 29 ||  
 174202  
 174203 paramārthena sa kṣībo na tu madena kṣībaḥ || 29 ||  
 174204  
 174205 vinigīrya jagatsarvaṃ paramāṃ pūrṇatām gataḥ |  
 174206 ātrpteramṛtaṃ pītvā hā śete sukhamātmavān || 30 ||  
 174207  
 174208 amṛtamaparicchinnānandarasaṃ || 30 ||  
 174209  
 174210 nirānandamahānandī sukhamadvaitamakṣayam |  
 174211 nirāloka mahāloko hā śete sukhamātmavān || 31 ||  
 174212  
 174213 nirāloke ālokāntarābhāsyē svātmani mahānālokaḥ prakāśo yasya || 31 ||  
 174214  
 174215 lobhāndhakāroparamo lokalampaṭatām gataḥ |  
 174216 aghanatvaghaṇābhogo hā śete sukhamātmavān || 32 ||  
 174217  
 174218 aghanatve amūrtānandarase ghana ābhoga āsvādo yasya || 32 ||  
 174219  
 174220 anantaduḥkhamāśāntamaśāntaṃ janatāsthitau |  
 174221 abahirmukhamābhogi hā śete sukhamātmavān || 33 ||  
 174222  
 174223 duḥkhamā duḥkhānubhavastadviṣaye śāntamuparatam | janatāsthitau  
 174224 varṇāśramocitavyavahāre lokasaṃgrahārthamaśāntamanuparatam | abahirmukhaṃ  
 174225 bāhyārthānāśaktam | āntarasukhābhogi | kriyāviśeṣaṇāni sarvāṇi || 33 ||  
 174226  
 174227 aṇīyasāmaṇīyāṃsaṃ sthaviṣṭhaṃ ca sthaviyasām |  
 174228 kṛtvātmānaṃ nabhaḥśayyaṃ hā śete sukhamātmavān || 34 ||

174229  
174230 nabhaścidākāśa eva śayyā yasya tathāvidhaṃ kṛtvā || 34 ||  
174231  
174232 paramāṇau paramāṇau jagatkoṭiśatānyapi |  
174233 aṇau sthūle dadhaddehe hā śete sukhamātmavān || 35 ||  
174234  
174235 saukṣmyādaṇau vibhutayā sthūle ca ciddehe | pratiparamāṇu jagatkoṭi"śatānyanantāni  
174236 jaganti dadhaddhārayan || 35 ||  
174237  
174238 kurvansaṃhārasargaughānakurvaṃśca kathaṃcana |  
174239 paramālokaśayyāyāṃ hā śete sukhamātmavān || 36 ||  
174240  
174241 saṃsāranicayasvapnaṃ pariññāya suṣuptatām |  
174242 nayanprakaṭadigdirghāṃ hā śete sukhamātmavān || 37 ||  
174243  
174244 pūrṇaprakāśena prakatā diśa iva dirghāmaparicchināmiti yāvat || 37 ||  
174245  
174246 sarveṣāṃ jagadarthānāṃ sattāsāmānyatām gataḥ |  
174247 ākāśādadhiko vyāpi hā śete sukhamātmavān || 38 ||  
174248  
174249 sadrūpeṇa sarvatrānugamātsattāsāmānyatām | ākāśāditi | jyāyānākāśāt iti śruteriti  
174250 bhāvaḥ || 38 ||  
174251  
174252 acchācchamambaram kṛtvā jagadapyambarikṛtam |  
174253 śāntaśabdaparaśvāsaṃ hā śete sukhamātmavān || 39 ||  
174254  
174255 ādau pravilāpanenāmbarikṛtamākāśatām nītaṃ jagat  
174256 acchādavyākṛtākāśādapyacchaṃ cidambaram kṛtvā śāntau śabdaśca  
174257 paraśvāsaḥ praśvāsaśca yasminkarmaṇi tathā | ambaramāstaraṇavastramacchādacchaṃ  
174258 kṛtvā ambarikṛtaṃ prāvārikṛtaṃ jagadapyācchādya  
174259 śāntaghurghurāśabdapraśvāsaṃ śete ityuttānārthaḥ || 39 ||  
174260  
174261 idamasmajjagatpaśyansvayamākāśakoṇake |  
174262 viśadākāśakośātmā hā śete sukhamātmavān || 40 ||  
174263  
174264 svayaṃ pratyagātmabhūto yaścidākāśastatkoṇake svapnamiva idaṃ jagat  
174265 svapnābhāsamiva paśyan || 40 ||  
174266  
174267 yathā pravāhasaṃprāptavyavahāramanorame |  
174268 tṛṇyāstaraṇaviśrānto hā śete sukhamātmavān || 41 ||  
174269  
174270 vyavahāralakṣaṇe manorame tṛṇānāṃ samūhastṛṇyā kaṭastadāstarāṇe viśrānta  
174271 ityetatparyantaṃ samastamekaṃ padam || 41 ||  
174272  
174273 paramēṇa svayatnena pariññānātsvarūpiṇā |  
174274 svapnaśaṃdarśanenaiva jīvaṃ khamiva khena khe || 42 ||  
174275  
174276 yathā jāgarūkasya nidrānubhūtasvapnasya paramēṇa  
174277 prayatnenānusaṃdhānātsmṛtiyogyasvarūpatā tathā kathaṃcitparamēṇa prayatnena  
174278 svaparaprayatnena cittamiśadbahirmukhikṛtya bāhyavyavahārapariññānādāpātataḥ  
174279 svarūpavatā dehādīnā jīvan | yathā niravakāśe sthātumaśaktaṃ khaṃ khātmakenaiva  
174280 dvitīyamiva kalpitena labdhāvakāśaṃ khe ākāśasvarūpe jīvati sattāṃ labhate  
174281 tadvadityarthaḥ || 42 ||  
174282  
174283 jñānenākāśakalpena dharmān gaganasaṃnibhān |  
174284 jñena yatnena saṃbuddhaḥ paramāmbaratām gataḥ || 43 ||  
174285  
174286 ākāśakalpena svarūpajñānena atyantāsattvādgaganasaṃnibhān  
174287 jīvajagallakṣaṇāndharmānyatnena jñena prayatnāpāditajñātṛbhāvena svasyaiva yaḥ  
174288 saṃbuddhaḥ samyagbuddhavān | matibuddi iti kartari ktaḥ || 43 ||  
174289  
174290 prabuddhaḥ suptaḥ supto'pi prabuddho ramate'niśam |  
174291 suṣuptobhūttato jāgratsvapnārthasuhṛdā saha || 44 ||  
174292  
174293 evaṃ jīvanmuktasyājñaviśaye svāpamupavarṇya paramārthe sadā prabuddhatāmāha -  
174294 prabuddhaḥ supta iti | prabuddhastattvavit evaṃrītyā sadā supto'pi lokaprasiddhayoḥ  
174295 prabodhasvāpayorlokavadeva prabuddhaḥ suptaśca san jāgratsvapnārthabhoge  
174296 sahāyabhūtena vakṣyamāṇena suhṛdā saha aniśam ramate | tataḥ suṣuptastu saṃstena  
174297 sahaiva suṣupto'bhūdityarthaḥ || 44 ||

174298  
 174299 janmāntaraikasahavāsasamāśayena citrānuvṛttimadhureṇa ciraṃtanena |  
 174300 mitreṇa sārdhamakhilāni dināni nītvā viśrāntimeṣyati pade parame ciraṃ saḥ || 45 ||  
 174301  
 174302 yāvatprārabdhabhogam tena suhrdā saha krīḍitvā [] tasya tadante  
 174303 videhamuktimāha - janmāntareti | sa jīvanmukto janmāntareṣu ekatayā  
 174304 cirasahavāsaprayuktasnehātīśayādiva sarvaṃ svavaiśamyam parityajya samāśayena  
 174305 samacittena ata eva citrābhiḥ  
 174306 śamadamatitikṣājñānavairāgyasaṃtoṣādyanuvṛttibhirmadhureṇa uttaratra  
 174307 vakṣyamāṇena ciraṃtanena mitreṇa sārdhamakhilānyāyuhśeṣadināni  
 174308 vakṣyamāṇaramaṇena nītvā parame niratīśayānande videhakaivalyapade viśrāntimeṣyati  
 174309 prāpsyati || 45 ||  
 174310  
 174311 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 mo0 ni0 u0 avi0 śa0  
 174312 viśrāntacittavarṇanam nāmaikonasaptatyadhikaśatatamaḥ sargaḥ || 169 ||  
 174313  
 174314 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 174315 viśrāntacittavarṇanam nāmaikonasaptatyadhikaśatatamaḥ sargaḥ || 169 ||  
 174316  
 174317 saptatyadhikaśatatamaḥ sargaḥ 170  
 174318  
 174319 śrīrāma uvāca |  
 174320  
 174321 brahmanko'sya suhrdbrūhi yenāsau ramate saha |  
 174322 ramaṇam kiṃsvabhāvaṃ syāduta ratyātma vāsya tat || 1 ||  
 174323  
 174324 suhrtsvakarmanāmātra putrastrībhrtyasaṃyutaḥ |  
 174325 tadguṇāścopavarṇyante ramaṇam ca sukhodayam ||  
 174326  
 174327 asya jīvanmuktasya tena suhrdā saha yadramaṇam tatkiṃ svabhāvaḥ  
 174328 svātmasvarūpāvasthitireva vā syāduta ratiḥ ramyeṣu bhogasthāneṣu vihāraprayuktā  
 174329 prītistadātmakamityarthaḥ || 1 ||  
 174330  
 174331 śrīvāsiṣṭha uvāca |  
 174332  
 174333 svapravāhehitam nāma svaprāyehitanāma ca |  
 174334 svakarma nāma cāsyāste mitramekamakṛtrimam || 2 ||  
 174335  
 174336 pravāhehitam sahaṇam karma prāyehitam lokasaṃgrahārtham śāstrīyam karma  
 174337 svaprayatnābhyastam  
 174338 sacchāstrābhyāsavicārasatsaṃgaśamadamatitikṣoparamaśaucasaṃtoṣeśvara##-  
 174339 tribhīrnāmabhirupādhibhedādvyapadiśyate | ata evaikaṃ mitramityuktiḥ || 2 ||  
 174340  
 174341 pitṛvadvihitāśvāsam dārā iva niyantraṇam |  
 174342 saṃkaṭeṣu duranteṣu nityamavyabhicāri ca || 3 ||  
 174343  
 174344 tasya suhrdo guṇānāha - pitṛvādityādinā | akāryaviśaye  
 174345 lajjāniyantraṇamavyabhicāri ca || 3 ||  
 174346  
 174347 aśaṅkitopacaraṇam susaṃpāditanirvṛti |  
 174348 kopeśvakopanatayā vitīrṇāvarjanāmṛtam || 4 ||  
 174349  
 174350 vitīrṇamāvarjanaṃ sāmṇā samādhānaṃ tallakṣaṇamamṛtaṃ yena || 4 ||  
 174351  
 174352 durgadurgamadurvāradoṣoddharaṇatatparam |  
 174353 sarvaviśvāsaratnānām kośa āśaiśavoṣitam || 5 ||  
 174354  
 174355 evaṃ durgeṣu durgameṣu māргеṣu durvāravairakalahādidoṣeṣu ca majjane prasakte  
 174356 uddharaṇatatparam | anekaajanmābhyāsānuvṛttatvādāśaiśavoṣitam || 5 ||  
 174357  
 174358 sahaṇāmsukṛtākriḍamābālyādeva saṃgatam |  
 174359 vinivāritaduśceṣṭam pitṛvadrakṣaṇonmukham || 6 ||  
 174360  
 174361 tadevābhipretyāha - saḥetyādinā || 6 ||  
 174362  
 174363 vahnerivausṇyam saugandhyam kusumasyeva sarvadā |  
 174364 avinābhāvi vimalaṃ raveriva ca vāsaram || 7 ||  
 174365  
 174366 lālanaikarataṃ nityam pālanaikaparāyaṇam |



174367 sarvasaṃkaṭasaṃghaṭṭarakṣaṇaikaśamudyatam || 8 ||  
174368  
174369 hemno'gniriva dehasya sarvāvasthasya śuddhidam |  
174370 idaṃ heyamupādeyamiti darśanatatparam || 9 ||  
174371  
174372 sarvāvasthasya aśucisparśabhakṣaṇādinā aśuddhyādyavasthasyāpi | darśane vivicya  
174373 pradarśane tatparam || 9 ||  
174374  
174375 āhlādakamanindyābhiḥ kathābhiriva nāgaram |  
174376 sacceṣṭāmaṇimāṇikyabhāṇḍasaṃbhāramandiram || 10 ||  
174377  
174378 nāgaram nāgarābhijanaṃ caturamiveti yāvat | sacceṣṭāḥ śubhā  
174379 vāṇmanaḥkāyaceṣṭāstallakṣaṇānāṃ maṇimāṇikyānāṃ bhāṇḍasaṃbhāramandiram  
174380 kośaḡṛham || 10 ||  
174381  
174382 sūryastama ivājasramapradarśayadapriyam |  
174383 anuraktā maheleva priyamevāpradarśayat || 11 ||  
174384  
174385 apradarśayat dūrato nirasyadityarthaḥ | mahelā mahileva || 11 ||  
174386  
174387 janaṃ priyaṃvadaṃ kurvatpriyameva samācarat |  
174388 peśalaṃ madhuraṃ snigdhamakṣubdhamuditāśayam || 12 ||  
174389  
174390 uditāśayamapramādi || 12 ||  
174391  
174392 lokopacāraḥ pūjyaṃ smitapūrvābhibhāṣaṇam |  
174393 kāmopaśāntaṃ sadrūpaṃ paramārthaikakāraṇam || 13 ||  
174394  
174395 lokānāṃ saṃgatasajjanānāmupacāraḥ śuśrūṣakam | kāmabhya upaśāntamata eva  
174396 satāṃ rūpamiva rūpaṃ yasya sadrūpaṃ || 13 ||  
174397  
174398 raṇe'jñānasamudbhūte pūrvaṃ praharaṇodyatam |  
174399 apūrvanarmanirmāṇalīlālalanalālakam || 14 ||  
174400  
174401 ajñānebhyo janebhyo daivātsamudbhūte raṇe saṃprahāre pūrvaṃ praharaṇe  
174402 udyatamatisūramiti yāvat | apūrvairlokottarairnarmannirmāṇaiḥ  
174403 kriḍāhāsyādikautūhalanirmāṇairlīlayā lalanaiśca lālakam vilāsayitṛ || 14 ||  
174404  
174405 pālakaṃ śīlasārāṇāṃ dārāṇāṃ ca kulasya ca |  
174406 ādhivyādhiparītasya cetaso'mṛtamauśadham || 15 ||  
174407  
174408 amṛtavaduḡjīvanamauśadhamiva rogaharaṃ ca || 15 ||  
174409  
174410 viśeṣavidyāvaidagdhyaṇādvandyaṇinodanam |  
174411 samānakulaśīlatvāddvidhābhāva iva sthitam || 16 ||  
174412  
174413 viśeṣato vidyāvaidagdhyena pāṇḍityena vādaiśca vandyānāmukṛṣṭānāṃ  
174414 prabhugurumānyādīnāṃ vinodanaṃ kautukāvaham | kvacitsamānakulaśīlatvādvibhāgena  
174415 dvidhābhāve sthitamiva || 16 ||  
174416  
174417 anuraktānṛpānsādhūnvadānyāṅkārayatsadā |  
174418 yajñadānatapastīrthanyāyārthapreraṇamukham || 17 ||  
174419  
174420 nṛpādīnanuraktāṅkṛtvā vadānyāndānaśauṇḍān kārayat | sadeti  
174421 dehalīdīpakanyāyēnobhayatra saṃbadhyate || 17 ||  
174422  
174423 putradāradvijātistribhṛtyabandhujanaiḥ saha |  
174424 śubhabhojanapānārhamuttamaślāghyaṃgati || 18 ||  
174425  
174426 uttamaiḥ ślāghyairmahadbhiḥ saha saṃgatiryaṇa || 18 ||  
174427  
174428 bhogādibaddhatṛṣṇatvaṃ duḡkhadaṃ vinivārayat |  
174429 susnigdhasaṃkathodāraṃ samāśvāsottamāspadam || 19 ||  
174430  
174431 idṛśenātmamitreṇa sa kalatreṇa saṃyutaḥ |  
174432 svakarmanāmnā ramate svabhāvenaiva neritaḥ || 20 ||  
174433  
174434 svabhāvena sahajavṛttyaiva na tu kenacidīritaḥ preritaḥ sannityarthaḥ || 20 ||  
174435

174436 śrīrāma uvāca |  
174437  
174438 kalatramasya mitrasya tādīyasya munīśvara |  
174439 kiṃ tatkiṃrūrūpameva syātsamāsenaiva me vada || 21 ||  
174440  
174441 kalatram strīputrādīpoṣyavargāḥ | tatsahitasya tādīyasya mitrasya tatkalatram kiṃ tacca  
kiṃ  
174442 rūpaṃ kīdṛśaguṇavadityarthaḥ || 21 ||  
174443  
174444 śrīvasiṣṭha uvāca |  
174445  
174446 snānadānatapodhyānanāmāno'sya mahāmate |  
174447 santi putrā mahātmānaḥ svanuraktākḥilaprajāḥ || 22 ||  
174448  
174449 tatrādaḥ putrānāḥ - snāneti | guṇaiḥ svanuraktā akḥilāḥ prajā yeṣāṃ || 22 ||  
174450  
174451 candralekheva lokasya dṛṣṭyaivāhlādādāyinī |  
174452 avinābhāvinī bhāryā muditāsyānurāgiṇī || 23 ||  
174453  
174454 tasya bhāryāṃ guṇaiḥ saha varṇayati - candralekheveti | muditā nityasaṃtuṣṭā || 23 ||  
174455  
174456 karuṇākāraṇākīrṇadhanā hṛdayahāriṇī |  
174457 ānandajanāni cāsyā vāsyā'vyabhicāriṇī || 24 ||  
174458  
174459 karuṇā dayā tatkāraṇāt āsamantātkīrṇaṃ vikṣiptaṃ vikīrṇaṃ dhanaṃ yayā || 24 ||  
174460  
174461 samatāsyā matā nityamāste hṛdayavallabhā |  
174462 pratīhārī puraḥ prahvā saṃmukhaṃ sukhadāyinī || 25 ||  
174463  
174464 samatānāmnī hṛdayavallabhā priyā bhāryā | pratīhārī dvārapālikā || 25 ||  
174465  
174466 dhairye dharme ca dhīḥ sādho nityamādhiyate ca yā |  
174467 sāsya dhīrasya dhuryasya puro dhanyasya dhāvati || 26 ||  
174468  
174469 dhairye dharme ca viśaye yā dhīḥ sā || 26 ||  
174470  
174471 asya sannā samaṃ skandhe sarvadaiva mahaujasaḥ |  
174472 viśayāriyaye rājño maitrī mantrapradāyinī || 27 ||  
174473  
174474 asya rājñāḥ suhṛdo viśayāriyaye viśaye mantrapradāyinī maitrī nāmāparā bhāryā  
174475 samatayā samaṃ sarvadaiva skandhe sannā saktā || 27 ||  
174476  
174477 kāryāṇāmaryāmaryādācāryā cāturyaśālīni |  
174478 sarveṣāmasya mānyasya satyatā svārthadāyinī || 28 ||  
174479  
174480 āryāmaryādākāryāṇāṃ viśaye asya ācāryā upadeṣṭrī | asya satyatā svārthadāyinī  
174481 dhanādhyakṣā || 28 ||  
174482  
174483 ityevaṃparivāreṇa mitreṇa saha mantriṇā |  
174484 svakarmanā vyavaharanna hṛṣyati na kupyati || 29 ||  
174485  
174486 evaṃvidhaḥ parivāraḥ poṣyavargo yasya tathāvidhena mantriṇā suhṛdā svakarmanā  
174487 sarvatra vyavaharan jīvanmukto lābhālābhayorna hṛṣyati na kupyati || 29 ||  
174488  
174489 sa yathāsthītamevāste vinirvāṇamanā munīḥ |  
174490 citrārpita ivājasraṃ loke vyavaharannapi || 30 ||  
174491  
174492 citrārpito yoddheva yuddhādīnā vyavaharannapi yathāsthītamevāste || 30 ||  
174493  
174494 vastuśūnyeṣu vādeṣu mūkaḥ śailamayo yathā |  
174495 niṣprayojanaśabdeṣu paraṃ bādhiryamāgataḥ || 31 ||  
174496  
174497 śailamayaḥ śilāpratimārūpa iva || 31 ||  
174498  
174499 lokācāraviruddheṣu śavaṃ sakalakarmasu |  
174500 āryācāravicāreṣu vāsukirvā bṛhaspatiḥ || 32 ||  
174501  
174502 śavaṃ mṛtakalpaḥ || 32 ||  
174503

174504 pravṛttavākpūṇyakatho jihmānām pratibhānavān |  
174505 nimeṣeṇaiva nirṇetā vaktāṣu bahu vastunaḥ || 33 ||  
174506  
174507 jihmānām svaparakauṭilyādidoṣāṇām pratibhānavān | vastuno durūhasyāpi  
174508 saṃdehapadasya nirṇīya vaktā || 33 ||  
174509  
174510 samadṛṣṭirudārātmā vadānyaḥ saṃvibhāgavān |  
174511 peśalasnigdhamadhuraḥ suṇḍaraḥ puṇyakīrtanaḥ || 34 ||  
174512  
174513 svabhāva eṣaiva bhavetprabuddhadhiyām prayatnena tu nedṛśāste |  
174514 bhavanti nendvarkahutāśanādyāḥ kvacitparapreraṇayā prakāśāḥ || 35 ||  
174515  
174516 eṣa varṇito guṇagaṇaḥ prabuddhadhiyām svabhāva eva bhavet | te prayatnena idṛśā  
174517 idṛḡguṇā na bhavanti | indvarkahutāśanādyāḥ parapreraṇayā prakāśanta iti prakāśā  
174518 na bhavanti kiṃtu svabhāvata eva tadvadityarthaḥ || 335 ||  
174519  
174520 ityārṣe śrīvāṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 vi0  
174521 tattvajñavyavahāravarṇanaṃ nāma saptatyadhikaśatatamaḥ sargaḥ || 170 ||  
174522  
174523 iti śrīvāṣiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
174524 tattvajñavyavahāravarṇanaṃ nāma saptatyadhikaśatatamaḥ sargaḥ || 170 ||  
174525  
174526  
174527 ekasaptatyadhikaśatatamaḥ sargaḥ 171  
174528  
174529 śrīvāṣiṣṭha uvāca |  
174530  
174531 saṃvidākāśakacanamidaṃ bhāti jagattayā |  
174532 vastuto na jagannābhā na śūnyaṃ na ca saṃvidaḥ || 1 ||  
174533  
174534 jīvanmuktipratiṣṭhārthaṃ sarvasaṃdehasāntaye |  
174535 bhūyastattvopadeśena kriyate dṛśyamārjanaṃ ||  
174536  
174537 vastutastu na jagat nāpi jagata ābhānamābhā nāpi śūnyaṃ nāpi vṛttisaṃvidaḥ || 1 ||  
174538  
174539 yadidaṃ bhāti cidvyoma jagadākhyam na tattataḥ |  
174540 ākāśādiva śūnyatvamanyadanyadapi sthitam || 2 ||  
174541  
174542 ajñadṛṣṭyā anyat sthitamapi tataścidvyomno'nyanna | yathā  
174543 śūnyatvamākāśādanyanna tadvat || 2 ||  
174544  
174545 deśāddeśāntaraprāptau madhye yatsaṃvido vapuḥ |  
174546 taddṛśyamiti bhātīdaṃ dṛśyamanyanna vidyate || 3 ||  
174547  
174548 tathā ca nirviṣayameva caitanyaṃ yadekaviṣayādaparaviṣayaprāptāvantarāle prasiddhaṃ  
174549 tadeva dṛśyamiti bhātītyarthaḥ || 3 ||  
174550  
174551 mahāpralayasampattāvādisargaḥ punaḥ kila |  
174552 parasmātkāraṇābhāve kuto dṛśyasya saṃbhavaḥ || 4 ||  
174553  
174554 sadeva somyedamagra āsīt | yadā tamastanna divā na rātrirna sanna cāsan śiva eva kevalaḥ  
174555 ityādiśrutiṣu sanmātrapariśeṣalakṣaṇamahāpralayasampattau prākṣatyām taduttaraṃ  
174556 punarādisargaḥ kila bhavatīti śrutam | tatra sadevetyavadhāraṇādavikārātparasmādanyasya  
174557 kāraṇasyābhāve kuto'sya dṛśyasya saṃbhavaḥ || 4 ||  
174558  
174559 tadānumātramapi hi dṛśyabījaṃ na vidyate |  
174560 kila yasmādidam cakram punarmūrtaṃ pravartate || 5 ||  
174561  
174562 tatra śrutivirodhātparamāṇvādikāranāntarakalpanāyā anavakāśa ityāha - tadeti |  
174563 pravartate pravarteta || 5 ||  
174564  
174565 utpannameva naivāto mūrtaṃ dṛśyamidaṃ jagat |  
174566 vandhyāputra ivātyantamato'styeva na dṛśyadhīḥ || 6 ||  
174567  
174568 kiṃ tatastatrāha - utpannameveti | anutpattipratipādane eva sṛṣṭiśrutinām  
174569 tātparyamityarthaḥ || 6 ||  
174570  
174571 yacedaṃ kiṃcidābhāti dṛśyamityabhitaḥ sthitam |  
174572 taccinmātraṃ khavevācchaṃ parameva padaṃ viduḥ || 7 ||

174573  
 174574 pratyakṣaṃ dṛśyabhānasya kā gatistatrāha - yaccedamiti | viduḥ śrutitātparyavida  
 174575 ityarthaḥ || 7 ||  
 174576  
 174577 yathā suṣuptātsvapnatvaṃ gacchadyātyanavasthitim |  
 174578 cinmātramajahatsvacchaṃ nijaṃ rūpamanāmayam || 8 ||  
 174579  
 174580 cinmātrasya dṛśyākāreṇa bhānaṃ suṣuptātsvapnagamane prasiddhamityāha -  
 174581 yatheti || 8 ||  
 174582  
 174583 sargasyādaṃ tathavedamātmaiva svātmanātmani |  
 174584 vyomātmaiva cidābhāsaṃ dṛśyamityavabhāsaṭe || 9 ||  
 174585  
 174586 suṣuptātsvapnagamanaavatpralayātsargagamanamapi tathā bodhyamityāha - sargasyeti || 9  
 174587 ||  
 174588  
 174589 yathā puratayā bhāti manaḥ saṃkalpamantharam |  
 174590 tathā dṛśyamivābhāti sargādaṃ cinnabhaḥ param || 10 ||  
 174591  
 174592 yathātmānyanilaḥ spandaścakrāvartavadīhate |  
 174593 sargādaṃ cinnabhaḥ sthitvā dṛśyamityeva tiṣṭhati || 11 ||  
 174594  
 174595 yathā nilaḥ spandaḥ sannātmani svasminneva cakrāvartavadvātyāvadīhate tathā  
 174596 cinnabho'pyajñātamātmanyeva dṛśyamityeva tiṣṭhati || 11 ||  
 174597  
 174598 ato jñātamanābhātameva dṛśyaṃ jagattrayam |  
 174599 brahmaivedaṃ paraṃ bhāti svātmanīttamavasthitam || 12 ||  
 174600  
 174601 ata eva jñātaṃ ceddṛśyaṃ jagattrayamanābhātameva paraṃ brahmaiva bhāti || 12 ||  
 174602  
 174603 nāstyeva mūrtaṃ pṛthvyādi kiṃcanāpi kadācana |  
 174604 astu mūrtamamūrtaṃ vā brahmaivedaṃ virājate || 13 ||  
 174605  
 174606 ajñādṛśā jñādṛśā vā mūrtamamūrtaṃ vā astu brahmaiva tathā virājata iti tu  
 174607 niṣkarṣa ityarthaḥ || 13 ||  
 174608  
 174609 prabodhakāle svapnādririyathā vyomaiva nirvapuḥ |  
 174610 tathedaṃ śāntacinmātraṃ khaṃ prabodhe jagattrayam || 14 ||  
 174611  
 174612 prabodho jāgaraṇaṃ tatkāle | prabodhe ātmaprabodhe || 14 ||  
 174613  
 174614 prabuddhānāṃ paraṃ brahma nirvibhāgamidaṃ jagat |  
 174615 dhīmanto'pi na tadvidmo yadidaṃ tvaprabodhanam || 15 ||  
 174616  
 174617 dhīmantaścintayantopi aprabodhanaṃ kīdṛśamiti na vidmaḥ || 15 ||  
 174618  
 174619 deśāddeśāntaraprāptaṃ yanmadhye saṃvido vapuḥ |  
 174620 svasvabhāvo hi bhūtānāṃ tatpadaṃ paramātmakam || 16 ||  
 174621  
 174622 sarvabhūtānāṃ nirviṣayacinmātrameva svasvabhāva ityāha - deśāditi || 16 ||  
 174623  
 174624 deśāddeśāntaraprāptaṃ yanmadhye saṃvido vapuḥ |  
 174625 etattatparamākāśamatra sarvaṃ pratiṣṭhitam || 17 ||  
 174626  
 174627 atreti | sarvādhiṣṭhānamapi nirviṣayacidevetyarthaḥ || 17 ||  
 174628  
 174629 yādṛgetatpadaṃ tādṛgidaṃ sadasadātmakam |  
 174630 yenārthapañcakādanyatkiṃcanāpi na vidyate || 18 ||  
 174631  
 174632 adhiṣṭhānānurūpo'yamadhyāsa ityāha - yādṛgiti | kenāṃśena sādṛśyaṃ  
 174633 tadāha - yeneṭi | yena hetunā arthapañcakātpañcabhūtebhyo'nyatkiṃcinna vidyate |  
 174634 tathā ca svātiriktasvakāryaśūnyatvamevāsya brahmasādṛśyamityarthaḥ || 18 ||  
 174635  
 174636 rūpālokamanaskārā etadeva padaṃ viduḥ |  
 174637 ete te dravatāvartāḥ padasyāsya mahāmbhasaḥ || 19 ||  
 174638  
 174639 bāhyendriyajanyaviṣayābhāsā rūpālokā ābhyantaramanodhīnāstu manaskārā ete  
 174640 sarvepyetatpadameva || 19 ||  
 174641

174642 deśāddeśāntaraprāptau yanmadhye saṃvīdo vapuḥ |  
 174643 etasyāvvyatirekeṇa jagattā nāsti kācana || 20 ||  
 174644  
 174645 tathā ca nirviśayacinmātravyatirekeṇa jagattā nāstīti prasiddhamityāha - deśāditi |  
 174646 jagattā jagadbhāvaḥ || 20 ||  
 174647  
 174648 rāgadveśādayo bhāvā bhāvābhāvadṛśastathā |  
 174649 etadrūpamamuñcanta etasyāvayavāḥ sthitāḥ || 21 ||  
 174650  
 174651 etadrūpaṃ sadrūpaṃ bhānarūpaṃ ca || 21 ||  
 174652  
 174653 tyaktvā pūrvāpare koṭyau madhye yatsaṃvīdo vapuḥ |  
 174654 sa svabhāvaḥ paro jñeyo jagatpayasi saṃjñitāḥ || 22 ||  
 174655  
 174656 śākhācandradarśane pūrvā koṭiḥ śākhā aparā koṭīścandrastau tyaktvā madhye  
 174657 yatsaṃvīdo nirviśayaṃ vapuḥ prasiddham sa tasyāḥ svabhāvaḥ sa eva  
 174658 jagallakṣaṇamarumarīcikāpayasyadhiṣṭhānasamjñita ityārthaḥ || 22 ||  
 174659  
 174660 deśāddeśāntaraprāptau viddhi madhyamasamvīdaḥ |  
 174661 jagadityaparaṃ nāma svrūpādacyutātmanaḥ || 23 ||  
 174662  
 174663 etadevābhīpretya mayā punaḥpunarnirviśayavistṛtāparokṣacaitanyasya  
 174664 sakalajanasādhāraṇaprasiddhipradṛśako deśāddeśāntaram iti śloke uddhuṣyata  
 174665 ityāśayenāha - deśāditi | kṛtasthatvādeva svarūpādapracyutātmanaḥ |  
 174666 jāgraddeśātsvapnadeśaprāptau madhye suṣuptidaśāyāṃ yatsaṃvīdo vapuḥ  
 174667 pūrvasargadeśātpunaḥsargaprāptau madhye pralaye yatsaṃvīdo vapuḥ  
 174668 ihalokadeśātparalokadeśaprāptau madhye mūrccāvasthāyāṃ yatsaṃvīdo vapustadeva  
 174669 tathaiva sarvadā āste tasyaiva jagadityaparaṃ nāmājñaiḥ kalpitamityārthaḥ || 23 ||  
 174670  
 174671 ādisargātprabhṛtyeva dṛśyamutpannameva no |  
 174672 yannāma tadīhāstīti māyāśambaraḍambaraḥ || 24 ||  
 174673  
 174674 tathā sati yatphalitaṃ tadāha - ādisargāditi | jaganmāyālakṣaṇasya  
 174675 śambarasyaindrajālikasyāḍambaramātramīti phalitamīti bhāvaḥ || 24 ||  
 174676  
 174677 kaṣṭaṃ nāstyeva yaddṛśyaṃ tadapyastīti saṃsthitam |  
 174678 yadapyasti paraṃ brahma kaṣṭaṃ nāstīti tatsthitam || 25 ||  
 174679  
 174680 tathā ca mūḍhānāmbhāgyavaśādeva mañirnāsti kāco'stīti bhrāntivadvaiparītyabhramaḥ  
 174681 saṃpanno'yamityāha - kaṣṭamīti | khede kaṣṭaśabdau || 25 ||  
 174682  
 174683 abrahmaṇyaṃ kva gacchāmi viparītamato jagat |  
 174684 asaddṛśyaṃ sadityuktaṃ brahmaivaṃ nāvagamyaite || 26 ||  
 174685  
 174686 ahaṃ tu abrahmaṇyaṃ brahmabhāvaśūnyamato viparītaṃ jagat kva gacchāmi kva labheya |  
 174687 mūḍhaistu asaddṛśyaṃ sadityuktaṃ tairapi brahmaivaivaṃ nāma gamyaite na dṛśyam |  
 174688 asato gantumaśakyatvādityārthaḥ || 26 ||  
 174689  
 174690 na cotpannaṃ na cābhāti dṛśyaṃ kiṃcana kutracit |  
 174691 yadidaṃ bhāti tadbrahma vyomaiva kacati svayam || 27 ||  
 174692  
 174693 yathā mañiḥ prakacati svabhāsā'vyatiriktayā |  
 174694 ātmano'nanyayā [svātmanaḥ iti ṭīkānugūṇaḥ pāṭhaḥ ||] sṛṣṭyā  
 174695 cidvyoma kacitaṃ tathā || 28 ||  
 174696  
 174697 avyatiriktayetyasya dārṣṭāntike vivaraṇaṃ svātmano'nanyayeti || 28 ||  
 174698  
 174699 tasminneva pade śānte tapatyēṣa divākaraḥ |  
 174700 tasyaivāvayavaścaiva na nāmānyo'sti bhāskaraḥ || 29 ||  
 174701  
 174702 kathamidaṃ pratyeyamīti ceddivākarādi jagataḥ sadrūpeṇaiva  
 174703 satsāmānyaikadeśaprāyatayā anubhūyamānatvādityāha - tasminnevetyādinā || 29 ||  
 174704  
 174705 sthito'pi tatra na tapatyarko na ca nīśākaraḥ |  
 174706 prakāśayati devo'sāvarkaṃ nārkaśamīśvaram || 30 ||  
 174707  
 174708 yathā arkādayastadadhīnaprakāśā na tathā brahma arkādyadhīnaprakāśamityāha -  
 174709 sthito'pīti | tapati prakāśayati | tathā ca śrutiḥ na tatra sūryo bhāti na candratārakaṃ  
 nemā

174710 vidyuto bhānti kuto'yamagniḥ | tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ  
174711 vibhāti iti || 30 ||  
174712  
174713 tasya bhāsā vibhātīdaṃ tadaho dṛśyamaṇḍalam |  
174714 sarvacandrārkaṇāṇāṃ padārthāṇāṃ sa dīpakāḥ || 31 ||  
174715  
174716 sa sākāro nirākāra iti śabdārthakalpanā |  
174717 khapuṣpavadasadrūpā na sambhavati tadvidāṃ || 32 ||  
174718  
174719 viśayāsattvādevāsadrūpā || 32 ||  
174720  
174721 sāṅgabhūto yathaiko'nurbhāti jīvārkatejasi |  
174722 na bhānti bhānti vā tatra tathā sūryādayo'ṇavaḥ || 33 ||  
174723  
174724 jīvabhūtasya jagatpaśyato'syārkasya tejasi jālāntare yathā eko'nurbhāti tathā  
174725 aparicchinnacitprakāśe brahmaṇi ete arkādayo bhānti na bhānti vetyanādaroktiḥ || 33 ||  
174726  
174727 cinmātrākāśaratnasya sṛṣṭayo'rkādīsaṃyutāḥ |  
174728 yā bhāsastāḥ kathaṃ tasmādvayatiriktāḥ syurucyatām || 34 ||  
174729  
174730 na hi ratnāttadbhāso'tiriktāḥ || 34 ||  
174731  
174732 cinmātreṇāpi rahitaṃ śūnyatvenāpi varjitaṃ |  
174733 padaṃ sarvātmariktaṃ tatsarvārthaiśca samanvitaṃ || 35 ||  
174734  
174735 acidaprasiddhau vyāvartyābhāvāccinmātreṇāpi rahitaṃ || 35 ||  
174736  
174737 pṛthvyādīnyapi santyeva tatra santi na kānicit |  
174738 jīvanto'pi na vidyante jīvāstatra ca kecana || 36 ||  
174739  
174740 atyajanto dvayasthaulyaṃ tattraite paramāṇavaḥ |  
174741 svarūpamatyajaddvaitamaikyāṃ vātra na kiṃcana || 37 ||  
174742  
174743 avayavadvayaghaṭanaprayuktaṃ sthaulyamatyajanta eva tatra citprakāśe ete sūryādayaḥ  
174744 paramā niravayavā ṇavaḥ | svrūpaṃ sattām || 37 ||  
174745  
174746 kiṃcidatra na kiṃcidvai na kiṃcicca na kiṃcana |  
174747 kiṃcinna kiṃcidityeṣā kalanātrātīdūragā || 38 ||  
174748  
174749 kiṃciditi | vyavahāramātrasya nirāse virodhāvirodhayorapi tatra nirāsāditi bhāvaḥ || 38 ||  
174750  
174751 ekā nirantarānantā nityamatyātātātmanā |  
174752 cinmātravyomasattaiva jagannātmāni sthitā || 39 ||  
174753  
174754 ekaṃ cetyaṃ tyaktavatyā aprāptāyāścito'param |  
174755 yadrūpaṃ jagato rūpamasya nānātmano'pi tat || 40 ||  
174756  
174757 deśāddeśāntaram iti ślokaṣya tātparyaṃ tatra sādakatvena varṇayati - ekamiti || 40 ||  
174758  
174759 nānevedamanānaiva cidvyomaivedamātataṃ |  
174760 bhūtapañcakarūpeṇa svapne citiriva sthitam || 41 ||  
174761  
174762 citirjīvacaitanyamiva | tathā ca bādarāyaṇasya bhagavataḥ sūtram ātmani caivaṃ  
174763 vicitrāśca hi iti || 41 ||  
174764  
174765 suṣuptādviśataḥ svapnaṃ suṣuptasthaiva cidyathā |  
174766 yathā sthitaiva svapnatvametyevaṃ sargatāmimāṃ || 42 ||  
174767  
174768 tathā ca suṣuptātsvapna iva pralayātsargātmanā cideva bhātītyāha - suṣuptāditi || 42 ||  
174769  
174770 yādṛksuṣuptaṃ svapnatu tādṛgeva tathaiva ca |  
174771 jāgratturyaṃ tathaivedamato vyomasamaṃ jagat || 43 ||  
174772  
174773 tadeva spaṣṭayati - yādṛgiti || 43 ||  
174774  
174775 jāgratsvapnaḥ suṣuptaṃ ca turyamevākhilaṃ sthitam |  
174776 tattvavidgotramūḍhastu yadvai vetti na vedmi tat || 44 ||  
174777

174778 tattvavidām gotraṃ brahmanavidyāsaṃpradāyastadviṣaye mūḍhastu pāmaro yadvetti tadahaṃ  
 174779 na vedmi || 44 ||  
 174780  
 174781 jaḍānāmajaḍānām yaḥ sarvārthānāmanāratam |  
 174782 durlakṣyapariṇāmo'ntarmanobuddhyādivarjitaḥ || 45 ||  
 174783  
 174784 jaḍānām jagatāmajaḍānām jīvānām cāntaḥ sthitvā yo'ntaryāmitayā durlakṣyameva  
 174785 yathā syāttathā jagatpariṇāmayatīti durlakṣyapariṇāma īśvaraḥ sa eva śodhitāyā  
 174786 jīvaciteḥ pāramārthikaṃ rūpaṃ | jagatpadārthāśca tanmayā eveti tadeva jagadākāreṇa  
 174787 sthitamiti niṣkarṣa iti dvayorarthaḥ || 45 ||  
 174788  
 174789 suśuddhāyāścito rūpaṃ padārthāstanmayāśca te |  
 174790 te vasanti na sadrūpāstadeva hi tathā sthitam || 46 ||  
 174791  
 174792 pariṇāmādisābdārthadṛśāmata ihānagha |  
 174793 upadeśārthamuktīnām gandho'pyevaṃ na vidyate || 47 ||  
 174794  
 174795 nanu yadi pṛthivyādipadārthāścidrūpā eva na cidrūpātprthak santi  
 174796 tarhyantaryāmitayā tatpariṇāmayitṛtvaṃ kathaṃ tatrāha - pariṇāmādīti |  
 174797 upadeśārthaṃ pariṇāmaṃ laukikamaṅgikṛtya pravṛttānāmuktīnām na  
 174798 paramārthataḥ pariṇāmaparatetyarthaḥ || 47 ||  
 174799  
 174800 ādisargātprabhṛtyeva mahāsattātmanātmani |  
 174801 cinmātraparamākāśaṃ sthitamekaṃ mahātmanaḥ || 48 ||  
 174802  
 174803 kutra tarhi tātparyaṃ tadāha - ādisargādīti | mahātmanastattvavidaḥ prapūrṇaikātmani  
 174804 prakhyā anubhūtiratra pramānamityuttarānvayi || 48 ||  
 174805  
 174806 prapūrṇaikātmani prakhyā sā sarvavyāpinī citiḥ |  
 174807 sthitā tayātmanyevāntarjagadityabhīdhāḥ kṛtāḥ || 49 ||  
 174808  
 174809 abhīdhāḥ ajñānprati kṛtāḥ || 49 ||  
 174810  
 174811 pariññāte yathā svapne svāṅgikārātsukhaṃ sukham |  
 174812 anaṅgikārato duḥkhaṃ saduḥkhaṃ bhavati kṣaṇāt || 50 ||  
 174813  
 174814 tathā ca prabodhe yādṛśa ātmā pariśiṣyate  
 174815 tadāṅgikārādyadyajjagatkautukamanubhūtaṃ tatsarvaṃ sukhaṃ sukhaveva bhavti |  
 174816 aprabodhe tadanāṅgikāre tu saduḥkhaṃ yadyadanubhūyate janmamaraṇajarāmāyādi  
 174817 tatsarvaṃ duḥkhameva bhavati svapnaprabodhāprabodhavadityāha - pariññāte iti || 50 ||  
 174818  
 174819 gacchatastiṣṭhataścaiva jāgrataḥ svapatastathā |  
 174820 nityamekaṃ samādhānaṃ sthitaṃ śāntasya tadvidaḥ || 51 ||  
 174821  
 174822 ata eva tadvido duḥkhavikṣepābhāvānnityaṃ samādhānasukhavevetyāha - gacchata  
 174823 iti || 51 ||  
 174824  
 174825 bhede'pyabhedaniṣṭhasya duḥkhe'pi hi sukhasthiteḥ |  
 174826 sato'pyevāsato jñasya kimanyadavaśiṣyate || 52 ||  
 174827  
 174828 bahiḥsaṃsāre sato'pyantarmuktatvāttatrāsata eva | anyatkiṃ sādhyāṃ pariharaṇīyaṃ vā  
 174829 avaśiṣyate || 52 ||  
 174830  
 174831 na saṃtyajati nādatte kiṃcidvyavaharannapi |  
 174832 hṛdayena bahiḥkārye'kārya evāvatiṣṭhate || 53 ||  
 174833  
 174834 bahiḥkārye vyavaharannapi hṛdayena kiṃcinna saṃtyajati nādatte ca kiṃtvakārye  
 174835 brahmaṇyevāvatiṣṭhate || 53 ||  
 174836  
 174837 yathā himasya śītatvaṃ vahnerauṣṇyaṃ tathedṛśaḥ |  
 174838 svabhāvo'sya bhavennityaṃ na tvāhāryo guṇo'sya saḥ || 54 ||  
 174839  
 174840 evaṃsthitīścāsyā svabhāva eva na tu yatnena āhāryaḥ saṃpādyo guṇaḥ || 54 ||  
 174841  
 174842 yasya tveṣa svabhāvaḥ syānna nāma na sa tattvavit |  
 174843 etadevājñātācihnaṃ yadicchā prakṛtetarā || 55 ||  
 174844  
 174845 prakṛtetarā ātmātiriktaviṣayiṇī || 55 ||  
 174846

174847 āśvastāntaḥkaraṇaḥ kṣiṇavikalpaḥ svarūpasāramayaḥ |  
 174848 paramaśamāmṛtatṛptastiṣṭhati vidvānnirāvaraṇaḥ || 56 ||  
 174849  
 174850 yo nirāvaṇo vidvān sa āśvastāntaḥkaraṇaḥ sadā samāhitacittaḥ  
 174851 prakṣiṇaśatrumitrādivikalpaḥ svātmasukhasārapracuraḥ parameṇa śamāmṛtena sadaiva  
 174852 tṛptastiṣṭhati || 56 ||  
 174853  
 174854 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0  
 174855 dvaitaikyanirāmayayogopadeśo nāmaikasaptatyadhikaśatatamaḥ sargaḥ || 171 ||  
 174856  
 174857 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 174858 dvaitaikyanirāmayayogopadeśo nāmaikasaptatyadhikaśatatamaḥ sargaḥ || 171 ||  
 174859  
 174860  
 174861 dvisaptatyadhikaśatatamaḥ sargaḥ 172  
 174862  
 174863 śrīvāsiṣṭha uvāca |  
 174864  
 174865 evaṃ pṛthvyādirahitaḥ khamevādyāḥ prajāpatiḥ |  
 174866 manomātramahaṃ manye saṃkalpaviṭapī yathā || 1 ||  
 174867  
 174868 manomātraṃ vidhātātra tatsaṃkalpo jagadbhramaḥ |  
 174869 na deho'sya smṛtirveti smṛtitattvaṃ ca kīrtyate ||  
 174870  
 174871 nanu vidhātṛsṛṣṭaṃ jagacchrūyate sūryācandramasau dhātā yathāpūrvamakalpayat |  
 174872 divaṃ ca pṛthivīm cāntarikṣamatho svaḥ iti tat kathāṃ cinmātrakacanaṃ svapnavaditi  
 174873 varṇitamityāśaṅkāṃ vārayitum tatsaṃkalpānāṃ tanmayajagataśca cinmātratvameveti  
 174874 varṇayitumupakramate - evamiti | evamanādi jīvanmuktatvādeva prajāpatirvirāḍapi  
 174875 pṛthvyādirahito nirāvaraṇaṃ khaṃ cidākāśameva | taṃ ca  
 174876 manaḥsamaṣṭihiraṇyagarbhamātramahaṃ manye | manaśca saṃkalpaviṭapīva  
 174877 citkacanamātraṃ prasiddhamiti cinmātratvasiddhistasyeti bhāvaḥ || 1 ||  
 174878  
 174879 mana ityabhidhānena paścādāsthā prakalpitā |  
 174880 vāryāvartavivartena protthāyāvartatā yathā || 2 ||  
 174881  
 174882 kathāṃ prasiddhaṃ tatrāha - mana iti | mananākāra kalpanātprāktaccinmātrameva  
 174883 paścānmananākāra kalpanānantaraṃ mana ityabhidhānena tasyāsthā  
 174884 cittādātmyādhyāsaḥ prakalpitā | yathā vāriṇyeva āvartavivartākāreṇa svayaṃ protthāya  
 174885 āvartatā tena kalpitā tadvat || 2 ||  
 174886  
 174887 sattāmātrātmanastasya kuto buddhyādayaḥ kila |  
 174888 avidyamāne pṛthvyādaḥ kṣayānantasya kiṃ rajaḥ || 3 ||  
 174889  
 174890 ata eva tasya buddhyādayo'pi cidvyatirekeṇa na santītyāha - satteti || 3 ||  
 174891  
 174892 na tasya dehacittādi nendriyāṇi na vāsanāḥ |  
 174893 sadapyetatsadā tasya na kiṃcidapi vidyate || 4 ||  
 174894  
 174895 evaṃ dehādayo'pi na santītyāha - na tasyeti | vyavahārābhāsannirvāhārthamāpātataḥ  
 174896 sadapi paramārthato na kiṃcidapi vidyate || 4 ||  
 174897  
 174898 prāktanasya prajāśasya muktatvātkathameva ca |  
 174899 bhūyaḥ saṃbhavati prajāna na smṛtirna ca saṃbhavaḥ || 5 ||  
 174900  
 174901 kuto na vidyata iti cedādisargādaḥ kāraṇābhāvāt | na ca prāktanaḥ prajāpatirevottarasya  
 174902 kāraṇaṃ | tasya prāktanadviparārdhāvasāne muktatvādityāha - prāktanasyeti |  
 174903 kāraṇābhāvādbhūyo [kāraṇābhāvādityādivyākhyābhāgaḥ kenacitprakṣiptaḥ iti  
 174904 pratibhāti mūlavvyākhyāviśaṃvādāt ||] dehabuddhyādigrahaṇe kāraṇābhāvāt |  
 174905 tasmādabhinavasya prajāpaterjagadracanānukūlā smṛtistasya saṃbhava utpattiśca yato na  
 174906 saṃbhavatītyarthaḥ || 5 ||  
 174907  
 174908 na bhavatyeva muktānāṃ smṛtirdehodayaḥ punaḥ |  
 174909  
 174910 saṃsāre satāmāvartānāṃ parivṛttiparāṇāṃ jīvanāmiva muktānāṃ videhamuktānāṃ  
 174911 saṃsārasmṛtiḥ punardehodayaśca na bhavatyeva | deśāntare kālāntare vā  
 174912 punarāvartatvaṃ yato nāsti | imaṃ mānavamāvartaṃ nāvartante na sa punarāvartate  
 174913 ityādiśruteriti bhāvaḥ || 6 ||  
 174914  
 174915 yadi vāpi bhavetkiṃcitsmṛtyā dehādi tasya tat |



174916 tadapṛthvyādibhiḥ sāntaṃ saṃkalpanagaram tanu || 7 ||  
 174917  
 174918 yadi vāpi tasya prajāpateḥ pūrvakalpakṛto  
 174919 vāsanājanyahiranyagarbhāmbhāvagocarasaṃskārabalāttathaiva smṛtyā taddehādi  
 174920 kiṃcitsaṃbhavet tatkevalopāsanātmakamanaḥkalpanāsaṃskārajatvāt  
 174921 kevalamānasamapṛthvyādibhirutpannaṃ tanu atitucchaṃ saṃkalpanagaraprāyaṃ  
 174922 mithyābhūtameva bhavettattu satyamityasmatsiddhāntasiddhirityarthaḥ || 7 ||  
 174923  
 174924 yathā saṃkalpaśailasya dṛśyamānamapi sphuṭaṃ |  
 174925 pṛthvyādirahitaṃ rūpaṃ tadvirāḍvapuṣastathā || 8 ||  
 174926  
 174927 nanu pṛthvyādigḥatitatvena dṛśyamānasya brahmāṇḍātmakasyāsyā virāṭśarīrasya  
 174928 kathaṃ tadrāhitatā tatrāha - yatheti || 8 ||  
 174929  
 174930 smṛtiśca saṃbhavatyeva na kadācana kācana |  
 174931 eṣā laukikabuddhyā yā sā sadbuddhyā na vidyate || 9 ||  
 174932  
 174933 nanu prāgudāhṛtaśrutau divaṃ ca pṛthivīm cāntarikṣamatho svaḥ iti  
 174934 pṛthvyādigḥatitameva tadrūpaṃ śrutam tacca dhātā yathāpūrvamakalpayat iti  
 174935 pūrvatanasmṛtipūrvakameva nirmitaṃ gamyate tatrāha - smṛtiśceti | asya  
 174936 prajāpaterādi sarge pūrvānubhavābhāvātsmṛtirna saṃbhavatyeva | yā ceyaṃ  
 174937 śrutibalādgamyate eṣā laukikānāṃ jagatsatyatādarśināmajñānāṃ buddhyā  
 174938 anādisiddhakarmamārgappravāhapravartanārthaṃ śrutyā parabuddhyanusāreṇaiva  
 174939 bodhanāt | tasya tattvavidaḥ prajāpateḥ buddhyā tu sā smṛtirna vidyate || 9 ||  
 174940  
 174941 śrīrāma uvāca |  
 174942  
 174943 kathaṃ na saṃbhavatyeṣāṃ smṛtiḥ smṛtimatāṃ vara |  
 174944 smṛteścāsaṃbhave kasmādguṇo guṇagaṇākara || 10 ||  
 174945  
 174946 nanvasya prajāpateḥ pūrvakalpe upāsakatādaśāyāṃ pṛthvyādyanubhavo'styeva  
 174947 tadabhāve pṛthvyādigḥatitavirāṭśarīro'hamiti kathamupāsita | tataścāsau  
 174948 tadbalādetatkalpādaḥ pṛthvyādismṛtestadgḥatitavirāṭśarīramupāsanabalalabdha##-  
 174949 yathāpūrvamakalpayat iti śrutibodhitaḥ pūrvakalpiyabrahmāṇḍaguṇaḥ  
 174950 sarvo'sminbrahmāṇḍe kathaṃ siddhyediti rāmaḥ śaṅkate - kathamiti | he  
 174951 guṇagaṇākareti vasiṣṭhasaṃbodhanam || 10 ||  
 174952  
 174953 śrīvasiṣṭha uvāca |  
 174954  
 174955 dṛśye hi saṃbhavatyeṣā kāryakāraṇatātmani |  
 174956 tadbhāvābhāvasaṃpannā na tu saṃbhavati smṛtiḥ || 11 ||  
 174957  
 174958 na vayaṃ kalpanābhrāntisaṃskārajāmarthaśūnyāṃ smṛtiṃ pratyācakṣmahe kiṃtu  
 174959 satyārthānubhavajanyasaṃskārajāṃ | tasyāṃ hi satyāṃ  
 174960 pūrvānubhavagocarasyārthajātasya svagocarānubhavasasaṃskārasmṛtidvārā  
 174961 etatkalpiyārthānpratyanvayavyatirekakalpanātkāryakāraṇabhāvasiddhau  
 174962 svakāraśattālābdhasattākasyāsyā jagataḥ satyatve brahmādvaitasiddhāntoparodhaḥ  
 174963 syāditi pūrvakalpiye pṛthvyādidṛśye paramārthataḥ sati tadbhāvābhāvau  
 174964 tadanvayavyatirekau tadvaśātsaṃpannā smṛtidvārikā eṣā laukikanyāyaprasiddhā  
 174965 kāryakāraṇatā saṃbhavati sā dvārabhūtā smṛtireva tu na saṃbhavati || 11 ||  
 174966  
 174967 ābrahmastambaparyantaṃ dṛśyaṃ kiṃcinna vidyate |  
 174968 yatra tatra kathaṃ kīdṛk kutaḥ syātsaṃbhavaḥ smṛteḥ || 12 ||  
 174969  
 174970 kuto na saṃbhavati tatrāha - ābrahmeti | neha nānāsti kiṃcana ekamevādvitīyam athāta  
 174971 ādeśo neti neti yatra nānyatpaśyati nānyacchṛnoti nānyadvijānāti sa bhūmā  
 174972 tadetadbrahmāpūrvamanaparamanantaramabāhyamayamātmā brahma sarvānubhūḥ  
 174973 vācārambhaṇaṃ vikāro nāmadheyam ityādiśrutibhiḥ sarvādṛśyapratīṣedhāttathaiva  
 174974 viduṣāmanubhavācca | tathā ca saha siddhaṃ catuṣṭayam iti smṛtidarśitadiśā  
 174975 sahajatastattvaviduṣo virājastattvajñānabādhitaḥ prāktanāḥ prapañco mithyaiva saṃpanno  
 174976 na tasya yathārthasmṛtimādhātuṃ taddvārā satyasargaṃ prati kāraṇībhavituṃ ca  
 174977 samartha itī bhāvaḥ || 12 ||  
 174978  
 174979 bhūtvā bhāve hi dṛśyasya smaraṇaṃ smṛtirucyate |  
 174980 dṛśyameva na yatrāsti tatra itāḥ kalanāḥ kutaḥ || 13 ||  
 174981  
 174982 bhūtvā paramārthata utpadya bhāve vidyamānatve sati pramāṇaistadanubhūya kālāntare  
 174983 smaraṇaṃ hi smṛtiḥ śāstrajñairucyate | na tvasato bhrāntikalpitasya  
 174984 tattvabodhabādhitasya ca smṛtirastītyarthaḥ || 13 ||

174985  
174986 atyantābhāva evāśya dṛśyasya kila sarvadā |  
174987 sarvaṃ brahmeti satyārthāstatsmṛteḥ kalanāḥ kutaḥ || 14 ||  
174988  
174989 smṛtirna sambhavatyeva tasmādādyā prajāpateḥ |  
174990 ākāravattvamevāśya śuddhajñānātmanaḥ kutaḥ || 15 ||  
174991  
174992 uktamevābhiprāyaṃ sūcayansamādhānamupasaṃharati - smṛtiriti || 15 ||  
174993  
174994 smartavyaṃ bhāvavaśataḥ smṛtirnāstyeva laukikī |  
174995 smṛtyarthastvanyadiyo'sti satyātmā tvamimaṃ śṛṇu || 16 ||  
174996  
174997 pūrvajanmanyupāsanātmikā yā svasya jagaccharīratvabhāvanā tadvaśatastu  
174998 upāsanāphalasiddhaye jagaccharīro'hamiti tenāvaśyaṃ smartavyaṃ | yā tu loke viditā sā  
174999 me mātā sā me duhitetyādismṛtirivārthapramājanya sā tasya nāstyeva | anyadiyo  
175000 laukikaḥ smṛtyarthastu mātṛduhitādirgrhe'sti | upāsanāviśayastu manorājyakalpo  
175001 nāstīti vaiśamyamityarthaḥ | kathaṃ nāsti imamarthaṃ tvaṃ śṛṇu || 16 ||  
175002  
175003 bhūtasyāntaḥ padārthasya smaraṇaṃ smṛtirucyate |  
175004 padārthastu na caivāsti na bhūto na bhaviṣyati || 17 ||  
175005  
175006 bhūtasyātītasyāpi padārthasya saṃskāravaśādhantaḥ smaraṇaṃ smṛtiriti loke ucyate |  
175007 prajāpatestu kalpādaḥ vartamānopi padārtho nāsti na bhūto'sti nāpi kaściddbhaviṣyati  
175008 yatsmṛtiḥ syādityarthaḥ | tathā coktaṃ sureśvaravārtike  
175009 tattvamasyādivākyotthasamyagdhijānamātrataḥ | avidyāsahakāreyaṇa nāsīdasti  
175010 bhaviṣyati iti | tadetadbrahmāpūrvamanaparamanātaramabāhyam iti ca śrutiḥ || 17 ||  
175011  
175012 evaṃ hi khalvidaṃ brahma paramevācalaṃ yataḥ |  
175013 anādimadhyaparyantaṃ kutaḥ smṛtyādayastataḥ || 18 ||  
175014  
175015 acalaṃ kūṭasthaṃ || 18 ||  
175016  
175017 sarvātmavātpadārthātma cidvyomakcanaṃ tu yat |  
175018 vyavahāre'pyalaṃ śāntaṃ smṛtyā tacchabditam mayā || 19 ||  
175019  
175020 yadi sarvātmavātsmṛtyātmāpi brahma bhavtīti sarvātmadr̥śā ucyeta tarhhyastu  
175021 nāmetyāha - sarvātmavāditi | etadevābhipretya mayāpi yadi vā bhavetkiṃcitsmṛtyā  
175022 dehādi tasya tat ityuktamityāha - vyavahāre'pīti || 19 ||  
175023  
175024 tadetatsmaraṇaṃ nāma svabhāvakacanaṃ hi tat [sadityatra taditi pāṭha  
175025 āvaśyakaḥ || |  
175026 tenābhyasto'tha bāhyārthaḥ sādṛśyādavabhāśate || 20 ||  
175027  
175028 ajñātabrahmasvabhāvasya parokṣatayaiva kacanaṃ tenopāsanātmanā  
175029 punaḥpunarabhyastaḥ san brahmātmaivopāsanāphalībhūtabāhyārtha  
175030 ivopāsanākālpitākārasādr̥śyādavabhāśate || 20 ||  
175031  
175032 yadyatsaṃvedyate kiṃcittatsvabhāvaṃ svabhāvayat |  
175033 tenāvabhāśate yo'rthastasya smṛtyabhīdhā kṛtā || 21 ||  
175034  
175035 ajñānopahitaṃ brahma jīvena yadyatsaṃvedyate bhrāntyā smṛtiparaṃparayā vā  
175036 tatsvabhāvamevāvalambya svaṃ svabhāvaṃ yatsat tenākāreṇa kālāntareṇa  
175037 yastattālingita ivārtho'vabhāśate tasya smṛtiriti yabhīdhā svasminneva tena kṛtetyarthaḥ  
175038 || 21 ||  
175039  
175040 avidyamānaṃ bhāti yathā dṛśyaṃ tathā sthitiḥ |  
175041 bhātaivāvidyamānaiva mṛgatṛṣṇā yathodyatā || 22 ||  
175042  
175043 yathā bhrāntānubhave avidyamānaṃ dṛśyaṃ bhāti yathā smṛtāvapi sthitirbodhyā ||  
175044 22 ||  
175045  
175046 sarvātmani sthitāḥ satye yāḥ kacanti susaṃvidaḥ |  
175047 tā evābhyāsarūḍhārthāḥ sādṛśyātsmṛtayaḥ smṛtāḥ || 23 ||  
175048  
175049 bhrāntābhyāseṇa satyata eva rūḍhārthā bhrāntyanubhavena  
175050 samānaviśayatvalakṣaṇātsādṛśyātsmṛtayaḥ smṛtāḥ || 23 ||  
175051  
175052 kākatāliyavadbhānti sarvātmani susaṃvidaḥ |  
175053 svāṅgabhūtāḥ svataḥ svasthāstā eva smṛtayaḥ kṛtāḥ || 24 ||

175054  
175055 kākātālīyavadākasmikodbodhakavaśena yāḥ saṃvīdo bhānti |  
175056 svāṅgabhūtāścidavayavabhūtā iva viśayataḥ pāroṣyādasvasthā api svata  
175057 āparokṣyātsvasthā avikṛtāḥ || 24 ||  
175058  
175059 yadyatkacati sadrūpaṃ [cidrūpamiti pāṭhaḥ || svāṅgaṃ sarvātmanaḥ  
175060 svataḥ |  
175061 tadabhyastārthasādṛśyātsmṛturityucyate budhaiḥ || 25 ||  
175062  
175063 anubhave yadyatkacati tenābhyastārthena samānākāratayā sādṛśyāt || 25 ||  
175064  
175065 hetau labdhe'pyalabdhe vā pavanaspandavadvidaḥ |  
175066 tā evābhyāsarūḍhārthāḥ sādṛśyātsmṛtayaḥ kṛtāḥ || 26 ||  
175067  
175068 hetau udbodhake labdhe alabdhe'pi vā | yathā pavanāspando vyajanādihetau  
175069 labdhe'pyalabdhe'pi bhavati tadvat | tā anubhavavṛttiyupalakṣitā eva vidaḥ kālāntare  
175070 smṛtayaḥ kṛtāḥ || 26 ||  
175071  
175072 kākātālīyavadbhānti yāstāḥ smṛtyabhidhāḥ kṛtāḥ |  
175073 yathā tavaite'vayavāḥ kacanti na kacanti ca || 27 ||  
175074  
175075 yadi saṃvīdo'vayavabhūtāstarhi tadvatsadaiva kuto na kacanti tatrāha - kākātālīyavaditi  
175076 | udbodhakasamavadhānasya kādācxitkatveneti bhāvaḥ | avayavā hastapādādayo yathā  
175077 manasastatpravaṇatve kacantyanapraṇatve na kacanti tadvadityarthaḥ || 27 ||  
175078  
175079 sthitā evātmāni tathā sarvāḥ sarvātmikā vidaḥ |  
175080 mithyājñānamayā yadvadārthā ghaṭapaṭādayaḥ || 28 ||  
175081  
175082 svapnendrajālādayo yathā ghaṭapaṭādayo mithyājñānamayāstādṛśabhramasya  
175083 smṛtipadārthasya kiṃ mūlaṃ vicāryata ityanvayaḥ || 28 ||  
175084  
175085 tadvatsmṛtipadārthasya kiṃ bhramasya vicāryate |  
175086 dṛśyasyāsambhavājñāsyas smṛtirnāstyeva tattvataḥ || 29 ||  
175087  
175088 ata evābhrāntasya jñāsyas prajāpateḥ smṛtirnāstyeva || 29 ||  
175089  
175090 sa tathaikaḥkhanatvācca cidvyomatvāj jagatsthitēḥ |  
175091 yathāsthitamidaṃ dṛśyamastyevājñāsyas saṃprati || 30 ||  
175092  
175093 sa tattvavittathaiva yathāpūrvam nirvikāra evāste | jagatsthitestaddṛśā  
175094 cidvyomamātratvādityarthaḥ | ajñāsyas tu tadvai parītyamityāha - yathāsthitamiti || 30 ||  
175095  
175096 na mokṣopāyakathanaṃ ca na jñāmi tatsthitim |  
175097 saṃdehādīva jijñāsustāvanmokṣakathocyate || 31 ||  
175098  
175099 tatkutastatrāha - neti | tasya tattvavidaḥ sthitim | ata eva sa daivātsādhanacatuṣṭayaṃ  
175100 prāpya saṃdehādīvāvajjijñāsuriḥ bhavati tāvanmokṣakathā tasmai guruṇocyate || 31 ||  
175101  
175102 yāvaddṛśyam smṛtiścaiva saṃsmṛtiścāsyas sāmyati |  
175103 avidyāyāstu maurkhyasyas vimohasyātyasambhavāt || 32 ||  
175104  
175105 yathā ajñāstattvajñāsthitim na jñānti tathā vāyam tattvajñā api ajñāniścayam na  
175106 jñāma ityāha - avidyāyā itī || 32 ||  
175107  
175108 ajñāstho niścayo'smākaṃ na kadācana gocaraḥ |  
175109 yacca yadvaiśaye nāsti tannaivānubhavatyasau || 33 ||  
175110  
175111 rajanyanubhavo bhānorbhavatyaṅga katham vada |  
175112 bhātaṃ vastusvarūpātma cinmātre kiṃcīdeva yat || 34 ||  
175113  
175114 idāniṃ smṛtihetusaṃskāraṃ pramārṣṭuṃ tatsvarūpamāha - bhātamiti |  
175115 antaḥkaraṇopahitacinmātre bāhyavastusvarūpātma yatkiṃcīdev bhātaṃ  
175116 taccetpunaḥpunarvyavahāreṇābhyastaṃ tādṛśārthasādṛśyādvāsitaṃ cittam  
175117 tatsaṃskāra itī smṛtamityarthaḥ || 34 ||  
175118  
175119 tadabhyastārthasādṛśyāttatsaṃskāra itī smṛtam |  
175120 ātmasvabhāvabhūtānāmapi cidvyomarūpiṇām || 35 ||  
175121  
175122 tatra parikalpyānām sarveṣām bāhyārthānām tattvajñānenātmasvabhāvabhūtānām

175123 bādhitānuvṛtṭyā dagdhapaṭanyāyenābhāse'pi vastuto'navasthitestatsādṛśyasya citte  
175124 mārjanāna saṃskārastattvavidāṃ saṃbhavatīti śeṣaḥ || 35 ||  
175125  
175126 sarveṣāṃ parikalpyānāmābhāse'pyanavasthiteḥ |  
175127 evaṃ na saṃbhavatyeva jagatkimcitkadācana || 36 ||  
175128  
175129 tathā ca yatphalitaṃ tadāha - evamiti || 36 ||  
175130  
175131 dṛṣṭaṃ mṛgaṭṛṣevāmbu na tu tatparamārthataḥ |  
175132 yadā tvayaṃ tadā svapne sargādaḥ cāvabhāse || 37 ||  
175133  
175134 tathā ca pratijñātaṃ siddhamityāha - yadā tviti | ayamārthaḥ siddha iti śeṣaḥ || 37 ||  
175135  
175136 cidvyomaiva paraṃ sargaparyāyaṃ svātmani sthitaṃ |  
175137 cidvyomaivetthamābhātaṃ na cyutaṃ satsvarūpaḥ || 38 ||  
175138  
175139 ātmanātmāni rūpaṃ vā sadrūpamiva saṃsthitam |  
175140 sargādāveva kacite mithyā kacadapi sthitaṃ || 39 ||  
175141  
175142 ātmanā ātmani itthamābhātamiti pūrvatrānvayaḥ | athavā mithyā kacadiva sthitaṃ  
175143 jagadrūpaṃ cāsadrūpaṃ brahma bhūtvā sthitaṃ || 39 ||  
175144  
175145 ataḥ kutaḥ kvacinnāma heyādeyādibhāsanam |  
175146 nedamākāravatkimcinnāpi smṛtyātmakaṃ kvacit || 40 ||  
175147  
175148 kāraṇābhāvato bhāti svarūpaṃ paramātmānaḥ |  
175149 ākāravattve yadduḥkhaṃ bhavetsmṛtyāṃ tadeva ca || 41 ||  
175150  
175151 na tu smṛtyātmakatāpyasya kimārthaṃ pratyākhyāyate tatrāha - ākāravattve iti |  
175152 smṛtenāpi bhāryāputrādīmarāṇena duḥkhadarśanāditi bhāvaḥ || 41 ||  
175153  
175154 dvayametadasattasmādbandho nāma na vidyate |  
175155 cidvyomni bhūtavyomābhe śūnya eva yathāsthitaṃ || 42 ||  
175156  
175157 yathāsthitaṃ jīvanmuktānāṃ yāvajjīvaṃ vyavahāraśamaṃ sthitamityuttaratrānvayaḥ || 42 ||  
175158  
175159  
175160 sthitaṃ svarūpamajahadbhuvanārkkācalādikaṃ |  
175161 yathāsthitogradikkālāṃ jagatsvaṃ rūpamatyajat || 43 ||  
175162  
175163 svamevātyajato rūpaṃ cidvyomna udare sthitaṃ |  
175164 svānubhūtyekamātrātma pramāṭṛsvāpnapattanam || 44 ||  
175165  
175166 svapnaprapaṇcadṛṣṭānto'pyatra susadṛśa ityāha - svameveti || 44 ||  
175167  
175168 aprṥhyādi kutastatra kila prṥhyādayo vada |  
175169 tadbhāti kevalaṃ śāntaṃ cidākāśaṃ tathātmāni || 45 ||  
175170  
175171 sāmyamevopapādayati - aprṥhyādīti || 45 ||  
175172  
175173 sarvādaḥ svapnakāle ca prṥhyādeḥ saṃbhavaḥ kutaḥ |  
175174 udbhūyeva jagadrūpādbrahmasattātmanātmāni || 46 ||  
175175  
175176 karoti prṥhyādyabhidhāḥ paścātsatyārthadā iva |  
175177 na smṛtyātmā na sākāraṃ prṥhyādināmasaṃbhavāt |  
175178 na bhrāntirna vivartādi jagadbhātmā kevalam || 47 ||  
175179  
175180 brahmedamākacati cārujagatsvarūpaṃ taccaikameva kacanākacanātmaniṣṭham |  
175181 dṛśyābhamāpyamalameva nabhaḥ praśāntaṃ nityoditaṃ  
175182 pralayasargamayodayātmā || 48 ||  
175183  
175184 idaṃ brahmaiva cārujagatsvarūpamākacati tacca kacanākacanayoḥ  
175185 sargapralayayorātmānyavikṛtasvabhāvaniṣṭhaṃ tadekarūpameva dṛśyābhaṃ  
175186 bhātamāpyamalaṃ nabha eva nityamanādikālataḥ  
175187 pralayasargamayodayātmakamuditamajñānāmityārthaḥ || 48 ||  
175188  
175189 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 jagato brahmatvapratipādanaṃ  
175190 nāma dvisaptatyadhikaśatatamaḥ sargaḥ || 172 ||  
175191

175192 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 175193 brahmatvapratipādanaṃ nāma dvisaptatyadhikaśatatamaḥ sargaḥ || 172 ||  
 175194  
 175195 trisaptatyadhikaśatatamaḥ sargaḥ 173  
 175196  
 175197 śrīrāma uvāca |  
 175198  
 175199 sarvānubhavarūpasya tathā sarvātmano'pyayam |  
 175200 anantasyātmatattvasya dehe'pi kimahaṃgrahaḥ || 1 ||  
 175201  
 175202 yathā cito'pi dehādi jaḍabhāvakriyāgrahaḥ |  
 175203 yathā sarvātmakatvaṃ ca tatheha pratipādyate ||  
 175204  
 175205 yadi svaprakāśaciccamatkāra eva jagattarhi citaḥ sarvatra tulyatayā ahaṃbhāvagraho  
 175206 yuktaḥ | graha āgraho'bhiniveśaḥ | dehe evātiśayenāhaṃbhāvāgraho'nyatra neti niyamaḥ  
 175207 kuta ityekaḥ praśnaḥ || 1 ||  
 175208  
 175209 citaḥ pāṣāṇakāśṭhatvaṃ svapnādiṣu kathaṃ bhavet |  
 175210 idaṃ pāṣāṇakāśṭhādi kathaṃ nāstyasti vā katham || 2 ||  
 175211  
 175212 evaṃ citaḥ acidrūpapāṣāṇakāśṭhādibhāvāgrahaśca kutaḥ | cidbhāvasya  
 175213 hātumaśakyatvāt | acidrūpasya svīkartumaśakyatvācceti dvitīyaḥ | evaṃ cita eva  
 175214 sārīvātmye idaṃ pāṣāṇakāśṭhādi nāstitvaṃ kathamāpadyate | cito'pahnāvāsaṃbhavāt |  
 175215 evaṃ sarvātmakacidviruddhamacidrūpaṃ pāṣāṇakāśṭhādyasti vā katham | yena  
 175216 sārīvātmyaṃ syāditi dvau praśnau || 2 ||  
 175217  
 175218 śrīvasiṣṭha uvāca |  
 175219  
 175220 śārīriṇo yathā haste hastatāyāṃ yathāgrahaḥ |  
 175221 sarvātmanastathā dehe dehatāyāṃ tathāgrahaḥ || 3 ||  
 175222  
 175223 sarvaśārīrasyāhaṃtayā prathāyāṃ tulyāyāṃ haste eva hastatvaṃ pāde eva pādātvaṃ  
 175224 naitaratreti jātikarma saṃsthānādīnāṃ yathā vyavasthāgrahaḥ  
 175225 anāditattadākārasaṃskāravasthayaiva nānyena hetunā tathā dehe  
 175226 dehatāyāmahaṃtādaḥ cāgraho bodhya ityāśayena dṛṣṭāntaprapañcanenādyau  
 175227 praśnau samādhatte - śārīriṇa ityādinā |  
 175228 dehatāvṛkṣatādīśabdastattadahaṃtāparāḥ | atra sarvatra viśayādhyāse viśayādhyāso  
 175229 jñānādhyāse jñānādhyāso dṛṣṭānta iti dvau dvau yathātathāśabdau prayuktāviti  
 175230 bodhyam || 3 ||  
 175231  
 175232 pādapasya yathā patre patratāyāṃ yathāgrahaḥ |  
 175233 sarvātmanastathā vṛkṣe vṛkṣatāyāṃ tathāgrahaḥ || 4 ||  
 175234  
 175235 vṛkṣākāśādāvapyabhimānijīvasattvāttattaddṛśādhyāsā udāhṛtāḥ || 4 ||  
 175236  
 175237 ākāśasya yathā śūnye śūnyatāyāṃ yathāgrahaḥ |  
 175238 sarvātmanastathā dravye dravyatāyāṃ tathāgrahaḥ || 5 ||  
 175239  
 175240 dravye maṇimuktāsvarnādīdane | dravyatāyāṃ prayatnopārjyātālakṣaṇabhavyatāyāṃ || 5  
 175241 ||  
 175242  
 175243 svapnocitaḥ svapnapure rūpatāyāṃ yathāgrahaḥ |  
 175244 sarvātmanastathā svapnajāgradādaḥ tathāgrahaḥ || 6 ||  
 175245  
 175246 arūpacittopādānakatvadarūpatvena bhavitumucite svapnapure rūpatāyāṃ sākāratāyāṃ  
 175247 yathā āgrahaḥ svapnabhujāḥ | svapnajāgarādaḥ avasthātraye || 6 ||  
 175248  
 175249 yathāgendre dṛṣadvṛkṣavāryādaḥ sa tathāgrahaḥ |  
 175250 tathā sarvātmano'gendrapuratāyāṃ tathāgrahaḥ || 7 ||  
 175251  
 175252 agendre pure ca vidyamāne dṛṣadādaḥ sa tathā prasiddha āgraho yathetyarthaḥ |  
 175253 adritāyāṃ puratāyāṃ ca tadabhimānina āgrahaḥ || 7 ||  
 175254  
 175255 śārīrasya yathā keśanakhādiṣu yathāgrahaḥ |  
 175256 sarvātmanastathā kāṣṭhadṛṣadādaḥ tathāgrahaḥ || 8 ||  
 175257  
 175258 antyau praśnāvapi samādhatte - śārīrasyetyādinā | yathā cetanatvenābhimatasyāpi  
 175259 śārīrasya keśanakhādiṣu yathā acetanatvāgrahastathā cidrūpasyāpi sarvātmanaḥ  
 175260 kāṣṭhadṛṣadādaḥ tathāgrahaḥ acetanatvāgrahaḥ | citā cittvasya

175261 hātumaśakyatvamacittvasya svīkartumaśakyatvaṃ ca  
175262 māyāgatāvaraṇavikṣepaśaktibhyāmaghaṭitasyāpi ghaṭanātparihartavyamiti bhāvaḥ || 8 ||  
175263  
175264 cita eva yathā swapne bhavetkāṣṭhopalāditā |  
175265 cidākāśasya sargādu tathaivāvayavāditā || 9 ||  
175266  
175267 citastadviruddhamacittvamiva niravayavāyāḥ sāvayavatvamapi swapnānubhavabalādeva  
175268 bhavatīti svīkāryamityāha - cita eveti | citaḥ sakāśādeva || 9 ||  
175269  
175270 cetanācetanātmaikaṃ puruṣasya yathā vapuḥ |  
175271 nakhakeśajalākāśadharmamākārabhāsuraṃ || 10 ||  
175272  
175273 kiṃ ca māyāśabalasya  
175274 cetanācetanobhayātmakaikavastutvāpyubhayavyavahārapravartakatā na  
175275 viruddhetyāśayenāha - cetaneti | na ca virodhaḥ || 10 ||  
175276  
175277 cetanācetanātmaikaṃ tathā sarvātmano vapuḥ |  
175278 jaṅgamaṃ sthāvaramayaṃ kiṃtu nityamanākṛti || 11 ||  
175279  
175280 yathāsthitaṃ sāmyatīdaṃ samyagjñānavato jagat |  
175281 swapne swapnaparijñāturayathā dṛṣṭārthasambhramaḥ || 12 ||  
175282  
175283 ata eva tattvatatajjñānātsarve viruddhadharmāḥ sāmyantītyāha - yathāsthitamiti || 12 ||  
175284  
175285 cinmātrākāśamevedaṃ na draṣṭāsti na dṛśyatā |  
175286 iti maunamalaṃ swapnadraṣṭuryatsā prabuddhatā || 13 ||  
175287  
175288 swapnadraṣṭuryā sā prātaḥ prasiddhā prabuddhatā saiva na draṣṭāsti na dṛśyatā  
175289 kiṃtvidam sarvaṃ cinmātrākāśameveti nīscaye alaṃ samarthetyarthaḥ || 13 ||  
175290  
175291 kalpakoṭisahasrāṇi sargā āyānti yānti ca |  
175292 ta evānye ca cidvyomni jalāvartā ivārṇave || 14 ||  
175293  
175294 sahasrakoṭīśo'pyāgatairīdṛśādhyāsairnādhiṣṭhānaikarūpyakṣatirityāha -  
175295 kalpakoṭīti || 14 ||  
175296  
175297 karotyabdhau yathormyādu nānā kacakacaṃ vapuḥ |  
175298 citkaroti tathā saṃjñāḥ sargādyāścetane nīje || 15 ||  
175299  
175300 karoti salilamiti śeṣaḥ | nīje cetane māyāśabalaciti || 15 ||  
175301  
175302 yathāsthitamidaṃ viśvaṃ brahmaivānāmayaṃ sadā |  
175303 tattvajñam pratyatattvajñajanatānīscayādṛte || 16 ||  
175304  
175305 nāhaṃ taraṅgaḥ salilamahamityeva yuktitaḥ |  
175306 buddhaṃ yena taraṅgena kutastasya taraṅgatā || 17 ||  
175307  
175308 taraṅgena | prātipadikāntanumvibhaktiṣu [atrāpi  
175309 pūrvapadādityanuvṛttertrodāharaṇe asya kathaṃ pravṛttiriti vicāraṇīyam || ca  
175310 ityatrāpi pūrvapadātsaṃjñāyām iti sūtrādaga ityanuvṛtterna ṇatvam | acetanasyāpi  
175311 cetanatvāropādiyamuktiḥ || 17 ||  
175312  
175313 brahmaṇo'sya taraṅgatvamivābhānaṃ yatastataḥ |  
175314 taraṅgatvātaraṅgatve brāhmyau śakti sthitiṃ gate || 18 ||  
175315  
175316 taraṅgaśabdāstatsadṛśjagatparāḥ || 18 ||  
175317  
175318 cidvyomno'tyajato rūpaṃ swapnavadvyastavedanam |  
175319 tadidaṃ hi mano rāma brahmetyuktaḥ pitāmahaḥ || 19 ||  
175320  
175321 vyastavedanamanyonyadharmavinimayena vyatyastacetanabhāvaṃ manaḥsamaṣṭyupahitaṃ  
175322 yadrūpaṃ tadidaṃ mano brahmeti śabdaiḥ pitāmaha uktaḥ || 19 ||  
175323  
175324 evamādyāḥ prajānātho nirākāro nirāmayaḥ |  
175325 cinmātrarūpasamkalpapuravtkāraṇojjhiṭaḥ || 20 ||  
175326  
175327 yenaṅgadatvaṃ nāstīti buddhaṃ hemāṅgadena vai |  
175328 aṅgadatvaṃ kutastasya tasya śuddhaiva hematā || 21 ||  
175329

175330  
175331 aje saṃkalpamātrātma cinmātravyomadehini |  
175332 ahaṃ tvam jagadityādi yadvibhātaṃ tadeva tat || 22 ||  
175333  
175334 samaṣṭeścinmātratve tadvyāṣṭīnāmasmadādīnāṃ tadanuktamapi siddhamityāha - aje  
175335 iti || 22 ||  
175336  
175337 ciccamatkṛayo bhānti yāścidvyomani śūnyatāḥ |  
175338 etāstāḥ sargasamhārasthitisamrambhasamvidāḥ || 23 ||  
175339  
175340 acchaṃ cinmātranabhasaḥ kacanaṃ svayameva tat |  
175341 svapnābhaṃ cittatāmātraṃ sa eṣa pratipāmahaḥ || 24 ||  
175342  
175343 prapitāmaho hiraṇyagarbhaḥ || 24 ||  
175344  
175345 yathā taraṅgastenaiva rūpeṇānyena vā'niśam |  
175346 sphuratyevamanādyantaḥ sargapralayavibhramaḥ || 25 ||  
175347  
175348 cidvyomnaḥ kacanaṃ kāntaṃ yadvirāḍiti śabditam |  
175349 bhavetsaṃkalpapuravattasya kuryānmano'pi vai || 26 ||  
175350  
175351 virāḍapi tādr̥gevetyāha - cidvyomna iti | tasya virājo mannohhiraṇyagarbhopi  
175352 yatkuryādbhuvanabhūtagrāmādi tadapi saṃkalpapuravadityarthaḥ || 26 ||  
175353  
175354 sargaḥ svapnaḥ svapna ev jāgraddehaḥ sa eva ca |  
175355 ghaṇaṃ suṣuptaṃ taimiryādyathā saṃvedanaṃ bhavet || 27 ||  
175356  
175357 tathā ca sa virāḍeva sargaḥ sa eva svapnaḥ svapna eva jāgradvyāṣṭisamaṣṭidehaḥ  
175358 saṃpannaḥ | yathā ghaṇaṃ suṣuptaṃ nidrātiśayalakṣaṇataimiryātsvapnasaṃvedanaṃ  
175359 bhavettathā pralaye avidyātimirāvṛta ātmaiva jagatsaṃvedanaṃ bhavedityarthaḥ || 27 ||  
175360  
175361 tasya kalpāntarajanī śīroruhatayoditā |  
175362 prakāśatamasī kālakriyākhyāḥ svāṅgasamdhayaḥ || 28 ||  
175363  
175364 jagatsarvaṃ virājo'ṅgatayā varṇayati - tasyetyādinā | tasya virāḍveśasya  
175365 paramātmānaḥ kalpāntā avāntarapralayāstadrūpā caturmukhasya rajanī śīroruhatayā  
175366 keśatayā uditā prāthamikatvāt | prakāśatamasī dinarātrī aṅgasamdhayaḥ || 28 ||  
175367  
175368 tasyāgnirāśyaṃ dyaurmūrdhāṃ khaṃ nābhiścaraṇau kṣitīḥ |  
175369 candrārkaḥ dṛgū diśau śrotre kalpaneti vijṛmbhitā || 29 ||  
175370  
175371 diśau prācīpratīcyau śrotre ityanayā rītyā manaḥkalpanaiva virāḍākāreṇa vijṛmbhitā ||  
175372 29 ||  
175373  
175374 evaṃ samyagdṛśyamāno vyomātmā vitatākṛtiḥ |  
175375 asmatsaṃkalpaśailābho virāḍ svapnākṛtisthitaḥ || 30 ||  
175376  
175377 tathā cāsmatsvapnatulyatā tasya siddheti niṣprapañcataiva paramārtha ityāha - evamiti  
175378 || 30 ||  
175379  
175380 yacca cetacidākāśe svayaṃ kacakacāyate |  
175381 tadetajjagadityevaṃ tenātmaivānubhūyate || 31 ||  
175382  
175383 yaccetat cetanātmakajīvabhāvāpannaṃ sat svayaṃ kacakacāyate atīśayena dīpyate |  
175384 dīptyarthātkaceḥ pacādyaci dāci dvitve dājantasyāpi bhṛśāditvakalpanātkyaṇ || 31 ||  
175385  
175386 virāḍātmaivamākāśaṃ bhāti cinmayamātataṃ |  
175387 svabhāvasvapnanagaram naganāgamayātmakam || 32 ||  
175388  
175389 cinmayamātataṃmākāśameva evaṃrītyā virāḍātmā bhāti | evaṃrītyā darśane  
175390 virāḍātma cinmayamākāśameva bhātīti vā || 32 ||  
175391  
175392 anubhavitaivānubhavaṃ satyaṃ svātmānamapyasantamiva |  
175393 anubhavatīyattvena svapnanaṭaḥ svapnadeśamiva || 33 ||  
175394  
175395 anubhavitā cidātmaiva svasvarūpamanubhavaikarasaṃ satyaṃ svātmānamapi  
175396 māvāvaraṇādasantamiva kṛtvā iyattvena paricchinnaḥprapañcabhāvenānubhavati yathā  
175397 svapnaprāpto naṭaḥ svātmānameva svātiriktanāṭyadraṣṭṭasamājapūrṇaṃ svapnadeśaṃ  
175398 kakpayitvā tatra svanāṭyaṃ svayamevānubhavati tadvadityarthaḥ || 33 ||

175399  
175400 vedāntārhatasām̐khyasauगतगुरुत्र्यक्षādisūktā dṛśo brahmaiva sphuritaṃ  
175401 tathātmakalayā stādātmanityaṃ yataḥ |  
175402 teṣāṃ cātmavido'nurūpamakhilaṃ svargaṃ phalaṃ tadbhavatyasya brahmaṇa  
175403 idṛgeva mahimā sarvātma yattadvapuḥ || 34 ||  
175404  
175405 asminnarthe sarvavādisiddhāntāvirodhaḥ sarvābhilakṣitaphalasiddhiśceta evetyāha -  
175406 vedānteti | vedāntāḥ śuddhabrahmaparāḥ sarvajñeśvaraparā upāsanāparāśca | ārhata  
175407 digambarāḥ | sām̐khyāḥ kāpilā yoginaśca | saugatāḥ  
175408 sautrāntikavaibhāṣikayogācāramādhyamikāḥ | eteṣāṃ ye guravo  
175409 vyāsārhatkapilapatañjalibuddhāḥ | tryakṣaḥ paśupatirbhairavo vā  
175410 āgamaśāstrabhedanirmātā | ādipadādvaiṣṇavahiranyaḡarbhādyā āgamanirmātāro  
175411 viṣṇvādayo gṛhyante | taiḥ suṣṭhu uktā svasvāgameṣu pratipāditā yā yādṛśastāḥ  
175412 sarvā bhūtvā asmadabhimataṃ brahmaiva tattadvāsanālakṣaṇatadātmaikatayā sphuritaṃ |  
175413 teṣāṃ ca vādināmātmavidaḥ svasvaniścayasyānurūpaṃ svargaṃ  
175414 pāralaukikasukharūpamakhilamaihalaukikaṃ ca sarvaṃ phalaṃ tadbrahmaiva bhavati  
175415 yatastadātmarūpameva taistaistathā tathā phalaṃ stādityāśāsyate ityārthaḥ | asya  
175416 brahmaṇa idṛgeva mahimā prasiddho yadyasmādbrahma  
175417 evaṃvapurmāyāśabalasvarūpaṃ sarvātmakamityārthaḥ || 34 ||  
175418  
175419 ityārṣe śrīvāsiṣṭha vā0 de0 mo0 ni0 u0 brahmagītāsu paramārthopadeśo nāma  
175420 trisaptatyadhikaśatatamaḥ sargaḥ || 173 ||  
175421  
175422 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
175423 paramārthopadeśo nāma trisaptatyadhikaśatatamaḥ sargaḥ || 173 ||  
175424  
175425  
175426 catuḥsaptatyadhikaśatatamaḥ sargaḥ 174  
175427  
175428 śrīvāsiṣṭha uvāca |  
175429  
175430 sargādaḥ svapnasaṃvittiyā cidevābhāti kevalā |  
175431 jagadityavabhāseva brahmaivāto jagattrayaṃ || 1 ||  
175432  
175433 svapnasyeva prabodhena kṛte dṛśyasya mārjane |  
175434 pariśiṣṭaścidātmaiko varṇyate'tra paraṃ padam ||  
175435  
175436 yataḥ sargādaḥ kevalā cideva svapnavitsaṃvittiyā jagadityavabhāse'vabhātīti  
175437 prasādhitamato  
175438 jagattrayaṃ brahmaiveti prabodhe kaivalyaṃ siddhamityārthaḥ || 1 ||  
175439  
175440 sargāstaraṅgā brahmābdheteṣu saṃvedanaṃ dravaḥ |  
175441 sargāntaraṃ sukhādyātma dvaitaikyādītaratkutaḥ || 2 ||  
175442  
175443 ajñāprasiddho duḥkhātmakaḥ sargo bodhena pramārjitaḥ | yattu tadanantaramapi  
175444 jīvamuktānāṃ vyavahārāya jagatprasiddhaṃ tadānandasaccidekarasatvātsargāntarameva  
175445 tattatra dvaitaikyādītarat asukharūpaṃ kuto nimittātsyādītyārthaḥ || 2 ||  
175446  
175447 yathā svapnasuṣuptātma nidrārūpakameva kham |  
175448 dṛśyādṛśyāṃśamekātmārūpaṃ cinnabhasastathā || 3 ||  
175449  
175450 teṣāṃ tādṛśasargeṇaikaṛasyāvighāte ajñādṛśā prasiddhatarāṃ dṛṣṭāntamāha  
175451 - yatheti | yathā svapne suṣuptisvapnabhedābhāse'pi nidraikaṛasyaṃ na vihanyate  
175452 tadvadvidehamuktijīvanmuktibhedapratiḡbhāse'pi sukhaikaṛasyaṃ na vihanyata ityārthaḥ || 3 ||  
175453  
175454 jāgrati svapnanagaraṃ yādṛktā dṛgidaṃ jagat |  
175455 pariññātaṃ bhavedatra kathamāsthā vivekinaḥ || 4 ||  
175456  
175457 kuto na duḥkhamiti cedbādhite viṣaye viduṣa āsthābhāvādityāha - jāgratīti || 4 ||  
175458  
175459 sargādaḥ sargasamvitteryathābhūtārthavedanāt |  
175460 jāgrati svāpnanagaraṃ yādṛśaṃ tādṛśaṃ jagat || 5 ||  
175461  
175462 yādṛśaṃ yathā bādhitaṃ || 5 ||  
175463  
175464 jāgrati svapnanagaravāsanā vididhā yathā |  
175465 satyā api na satyāstā jāgratyō vāsanāstathā || 6 ||



175466 dagdhapaṭavadvāsanāmātreṇa sthitistu na duḥkhasamarthyetyāsayenāha - jāgratīti |  
175467 jāgratyō jāgrato bhogābhāsārthamāvirbhūtāḥ || 6 ||  
175468  
175469 anyathopaprapadyeha kalpyate yadi kāraṇam |  
175470 tatkiṃ nedīyasī nātra bhrāntatā kalpyate tathā || 7 ||  
175471  
175472 nanu jagato bhrāntimātratve tattvabodhena tanmūlājñānocchedādbādhaḥ syāt |  
175473 pradhānaparamāṇvādikāraṇāntarairanyathopapattyā bhrāntitvākalpane tu na  
175474 bādhaprasaktiriti tato duḥkhaṃ syādevetyāsaṅkyāha - anyatheti | upaprapadya  
175475 upapādyā | svāpne jagati prasiddhataratvāllāghavāt vācārambhaṇaṃ vikāro nāmadheyam  
175476 tasya tatra āvasathāstrayaḥ svapnāḥ māyāṃ tu prakṛtiṃ vindyāt bhūyaścānte  
175477 viśvamāyānivṛttiḥ ityādiśrutibodhitatvācca kalpanāntarebhyo nedīyasī  
175478 śīghropasthitikatvena saṃnihitatarā bhrāntimātrataiva jagataḥ kiṃ na kalpyata ityārthaḥ  
|| 7 ||  
175479 ||  
175480  
175481 svānubhūyata eveyaṃ bhrāntiḥ svapnajagatsviva |  
175482 kāraṇaṃ tvanumāsādhyāṃ kvānumā'nubhavādhikā || 8 ||  
175483  
175484 kiṃ ca vācārambhaṇaśrutidarśitanyāyena paryālocane  
175485 mṛttantvādivyatiriktaghaṭapaṭādyadarśanāttadviśaye svā svīyā iyaṃ bhrāntiriti  
175486 pratyakṣamanubhūyata eva pratyakṣānubhavāpekṣayā adhikā balavattarā anumā kva  
175487 dṛṣṭā yadbalātpradhānaparamāṇvādayaḥ siddhyerannityārthaḥ || 8 ||  
175488  
175489 dṛṣṭamapyasti yanneśe na cātmani vicāritam |  
175490 anyathānupapattyāntarbhrāntyātma svapnaśailavat || 9 ||  
175491  
175492 kiṃ ca jagatsvapnaśailavadantarbhrāntyātpetyatra dṛṣṭaṃ pratyakṣaṃ līṅgamapyasti |  
175493 yadyasmātkāraṇādayaṃ jana ātmani iṣṭameva sraṣṭumanīṣṭaṃ sargaṃ nivārayituṃ ca na  
175494 īśe neṣṭe | chāndasaḥ puruṣavyatyayaḥ | ahaṃ na īśe ityanubhavatīti vā adhyāhāryam |  
175495 na ca tena prāgvicāritam niścītameva dṛśyate akasmādeva yatkiṃcidarthadarśanāt |  
175496 sargasya kāraṇāntarādhinatve hi tādṛśakāraṇasaṃpattisādhyāṃ janā iṣṭameva  
175497 sṛjeyuraniṣṭaṃ ca vārayeyurākasmikaṃ ca dṛśyaṃ na paśyeyuḥ |  
175498 tallīngatrayānyathānupapattyā svapnaśailavadbhrāntirityeva siddhamityārthaḥ || 9 ||  
175499  
175500 nirvikalpaṃ paraṃ jāḍyaṃ savikalpaṃ tu saṃsṛtiḥ |  
175501 dhyānaṃ tena samādhānaṃ na saṃbhavati kiṃcana || 10 ||  
175502  
175503 ata eva dhyānamātreṇa nirvikalpasamādhiparyantena jagadbādhaṃ vinaiva nistāraṃ  
175504 manyamānā yogino'pi nirastā ityāha - nirvikalpamiti | yogināṃ hyātmā  
175505 anānandacidrūpaḥ sāksādanubhūto'pyapuruṣārtha iti tatsāksātkārakalpane  
175506 prayojanābhāvānityānumeye tasmin bhāṭṭajñānakalpe nityāparokṣe jaḍataiva  
175507 pariśiṣyate | tatra cittasya nirvikalpaṃ samādhānaṃ saṃpannamapi paraṃ jāḍyameva |  
175508 savikalpaṃ tu saṃpannaṃ saṃsṛtiḥ saṃsāra eva | tena hetunā taddhyānaṃ tena  
175509 samādhānaṃ ca saṃpannamapi kiṃcana puruṣārtharūpaṃ na saṃbhavatītyārthaḥ || 10 ||  
175510  
175511 sacetyaṃ saṃsṛtirdhyānamacetyaṃ tūpalasthiti |  
175512 mokṣo nopalavadbhānaṃ na vikalpātmakaṃ tataḥ || 11 ||  
175513  
175514 tadeva spaṣṭayati - sacetyamiti | parābhimatamanānandarūpaṃ mokṣe  
175515 pariśiṣyamāṇaṃ yat jñānaṃ tanmokṣaḥ puruṣārthaviśeṣo na | etenātmano  
175516 jñānasvabhāvatāmanabhyupagacchatām vaiśeṣikādīnāmbhīmatō'pi mokṣo nitarāṃ  
175517 nirastaḥ | vikalpātmakaṃ sacetyaṃ tu tato'pi mokṣo na bandhāviśeṣādītyārthaḥ || 11 ||  
175518  
175519 na ca nāmopalābhena nirvikalpasamādhinā |  
175520 anyadāsādyate kiṃcillabhyate kiṃ svanidrayā || 12 ||  
175521  
175522 yogisaṃmatasamādhyabhyāseṇa bhavadabhimatamokṣa eva kiṃ na labhyate tatrāha - na  
175523 ca nāmeti | anyatsāṃkhyābhimatānyadasmaḍabhimataṃ yadi labhyeta tarhi svanidrayāpi  
175524 labhyeta | cittacāñcalyanivṛtterañjñānāvāraṇānivṛtteścobhayatrāpi sāmyāditi  
175525 bhāvaḥ || 12 ||  
175526  
175527 tasmātsamyakparijñānādbhrāntimātraṃ vivekinaḥ |  
175528 sargātyantāsaṃbhavato yo jīvanmuktatodayaḥ || 13 ||  
175529  
175530 tasmātparokṭapakṣeṣvanirmokṣadoṣānirmokṣādbhrāntimātraṃ jagat |  
175531 nniratiśayānandasaccidekarasa evātmā | tattvajñānena bhrāntihetvajñānāvāraṇakṣayeṇa  
175532 bhrāntikṣaye pariśiṣyamāṇaḥ paramapuruṣārtha ityasmātpakṣa eva sarveṣāṃ  
175533 śaraṇamityupasaṃharati - tasmādityādīnā | yo jīvanmuktatodayaḥ sa eva

175534 nirvikalpasamādhānaṃ tadeva vānantaṃ nirvāṇamityuttareṇānvayaḥ || 13 ||  
175535  
175536 nirvikalpaṃ samādhānaṃ tadanantamihocyate |  
175537 yathāsthitaṃ avikṣubdhamāsaṃ sarvabhāsaṃ || 14 ||  
175538  
175539 tadanantasūptākhyāṃ tatturiyamiti smṛtaṃ |  
175540 tannirvāṇamiti proktaṃ tanmokṣa iti śabditam || 15 ||  
175541  
175542 samyagbodhaikaghaṇatā yāsau dhyānamiti smṛtaṃ |  
175543 dṛśyātyantāsaṃbhavātma bodhamāhuḥ paraṃ padam || 16 ||  
175544  
175545 āhuḥ yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmā  
175546 ityādiśrutayastattvavidaścetyarthaḥ || 16 ||  
175547  
175548 tacca nopalavajjāḍyaṃ na sūptopamaṃ bhavet |  
175549 na nirvikalpaṃ na ca vā savikalpaṃ na vā'pyasat || 17 ||  
175550  
175551 tacca gautamakaṇādābhyupagatamuktirivopalavajjāḍyaṃ na |  
175552 hairaṇyagarbhopagataprakṛtipralayavatsūptopamaṃ na |  
175553 pātañjalopagatamuktivannirvikalpatāmātraṃ na |  
175554 pāsupatapāñcarātrādyabhimatamuktivatsavikalpaṃ na |  
175555 bauddhābhimatamuktivadasannairātmyalakṣaṇaṃ śūnyamapi na || 17 ||  
175556  
175557 dṛśyātyantāsaṃbhavātma tadevādyam [tadevācchamiti pāṭhaḥ |] hi  
175558 vedanam |  
175559 tatsarvaṃ tanna kiṃcicca tadvadevāṅga vetti tat || 18 ||  
175560  
175561 kiṃ tarhi tadāha - dṛśyeti | tadeva sarvaṃ | brahma vā idamagra  
175562 āsittadātmānamevāvedahaṃ brahmāsmṛti tasmāttatsarvamabhavat iti śruteriti bhāvaḥ |  
175563 yatra nānyatpaśyati nānyacchṛṇoti ityādiśruterna kiṃcicca || 18 ||  
175564  
175565 samyakprabodhānnirvāṇaṃ paraṃ tatsamudāhṛtaṃ |  
175566 yathāsthitamidaṃ viśvaṃ tatrālaṃ pralayaṃ gatam || 19 ||  
175567  
175568 sarvatve na kiṃcittve copapattimāha - yathāsthitamiti || 19 ||  
175569  
175570 na tatra nānā'nānā na na ca kiṃcinna kiṃcana |  
175571 samastasadasadbhāvasīmāntaḥ sa udāhṛtaḥ || 20 ||  
175572  
175573 sīmānta iti | yathā paṭaḥ sannasanniti ca kalpanāyāḥ sīmā tantuḥ | tantuḥ sannasanniti  
175574 kalpanāyāḥ sīmā kārpaśam | kārpaśaṃ sadasaditi kalpanāyāḥ sīmāntastadbījam | bījaṃ  
175575 sadasadveti kalpanāyāḥ sīmā mṛdātmikā pṛthivī | sā satī asatī veti kalpanāyāḥ sīmā  
175576 āpastāsāṃ tejastasya vāyustasyākāśaṃ tasyāvvyākṛtaṃ tasya  
175577 sadasadbhāvakalpanāyāḥ sīmā kevalaścidātmaiveti sa sīmānta ityārthaḥ || 20 ||  
175578  
175579 atyantāsaṃbhavaṃ dṛśyaṃ yadvai nirvāṇamāsitaṃ |  
175580 śuddhabodhodayaṃ śāntaṃ tadviddhi paramaṃ padam || 21 ||  
175581  
175582 yannirvāṇaṃ sarvavikṣeparahitaṃ niratiśayānandātmanā āsitamavasthānaṃ tadeva  
175583 paramaṃ padam paramapuruṣārthaṃ viddhi || 21 ||  
175584  
175585 sa ca saṃprāpyate śuddho bodho dhyānamanuttamaṃ |  
175586 śāstrātpadapadārthajñābodhinotpannabuddhinā [bodhe na iti  
175587 pāṭhaṣṭikānukūlaḥ syāt |] || 22 ||  
175588  
175589 tatprāptau cāyaṃ mokṣopāyākhyo grantha upāya ityāha - sa ceti || 22 ||  
175590  
175591 mokṣopāyābhidaṃ śāstramidaṃ vācayatāniśam |  
175592 buddhyupāyena śuddhena puṃsā nānyena kenacit || 23 ||  
175593  
175594 buddhiradhyātmasāstrajanyajñānaṃ tallakṣaṇenopāyena | anyenopāyāntareṇa kenacidapi  
175595 na prāpyate - jñātvā taṃ mṛtyumatyeti nānyaḥ panthā vimuktaye ityādiśruteriti  
175596 bhāvaḥ || 23 ||  
175597  
175598 na tīrthena na dānena na snānena na vidyayā |  
175599 na dhyānena na yogena na tapobhirna cādhvaraiḥ || 24 ||  
175600  
175601 tadeva prapañcayati - netyādinā | vidyayā brahmavidyātiriktaṃ vidyayā || 24 ||  
175602

175603 bhrāntimātram kiledaṃ sadasatsadiva lakṣyate |  
175604 vyomaiva jagadākāraṃ svapno'nidre cidambare || 25 ||  
175605  
175606 kuto na tatrāha - bhrāntimātramityādinā | yato bhrāntimātramatastapastīrthairna  
175607 śāmyatīti pareṇānvayaḥ || 25 ||  
175608  
175609 na śāmyati tapastīrthairbhrāntirnāma kadācana |  
175610 tapastīrthādinā svargāḥ prāpyante na tu muktatā || 26 ||  
175611  
175612 bhrāntiḥ śāmyati śāstrārthātsamyagbuddhyāvalokitāt |  
175613 ātmajñānamayānmokṣopāyādeveha nānyataḥ || 27 ||  
175614  
175615 ālokakāriṇātyarthaṃ śāstrārthenaiva śāmyati |  
175616 amalēnākhilā bhrāntiḥ prakāśenaiva tāmasī || 28 ||  
175617  
175618 prakāśena sūryodayena | tāmasī kṣṇarātririva || 28 ||  
175619  
175620 sargasamhārasamsthānām bhāso bhānti cidambare |  
175621 spandanāniva maruti dravatvāniva vāriṇi || 29 ||  
175622  
175623 samsthā sthitiḥ | bhāsaḥ pratibhāsāḥ || 29 ||  
175624  
175625 dravyasya hṛdyev camatkṛtirnijā nabhasvataḥ spanda ivāniśaṃ yathā |  
175626 yathā sthitā sṛṣṭiriyam tathāstitā layaṃ nabhasyantarananyarūpiṇi || 30 ||  
175627  
175628 yathā vaṭabijādidravyasya hṛdi vaṭākāradhāraṇacamatkṛtirnabhasvato vāyoḥ  
175629 spandacamatkṛtiriva sthitā tathā māyāśabalacinnabhasyantaḥ iyaṃ yathā sthitā jagataḥ  
175630 sṛṣṭistasyā sthitā sthitiśca ananyarūpiṇi āste layaṃ ca gamiṣyatīti śeṣaḥ || 30 ||  
175631  
175632 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahmaṇītāsu nirvāṇopadeśo  
175633 nāma catuḥsaptatyadhikaśatatamaḥ sargaḥ || 174 ||  
175634  
175635 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
175636 nirvāṇopadeśo nāma catuḥsaptatyadhikaśatatamaḥ sargaḥ || 174 ||  
175637  
175638  
175639 pañcasaptatyadhikaśatatamaḥ sargaḥ 175  
175640  
175641 śrīvāsiṣṭha uvāca |  
175642  
175643 svapnābhamādyam cidvyoma kāraṇam dehasamvidām |  
175644 dṛśyānyatā'sambhavataścidvyomnastatkuto vapuḥ || 1 ||  
175645  
175646 yāvanmaurkhyam cidevābhātyakāraṇam |  
175647 śāstreṇa maurkhye'pahṛte sā muktetiha varṇyate ||  
175648  
175649 iyaṃ sṛṣṭistadastitā cānanyarūpiṇityukte citaḥ sargaḥ śarīramevetyāśaṅkāṃ  
175650 prasaktāṃ nirākaroti - svapnābhamiti | ādyam hi cidvyoma svāvidyayā svapnābham  
175651 bhūtvā jīvabhāvena saṃsaraddevo'ham manuṣyo'hamityādi  
175652 tattaddehatādātmyādhyāsānām kāmakarmavāsanādiddvārā kāraṇam jīvopādhisiddheḥ  
175653 pūrvaṃ mahāpralaye svapnābhatvapraptau tu dṛśyānyatā'sambhavato  
175654 nimittādisiddhestatsargarūpaṃ dṛśyam tasya cidvyomno vapuḥ śarīraṃ kuto  
175655 nimittādbhavedityarthaḥ || 1 ||  
175656  
175657 sargādaḥ svapnasamvittirūpaṃ sarvaṃ vinānagha |  
175658 na sargo na paro loko dṛśyamāno'pi siddhyati || 2 ||  
175659  
175660 svapnasamvittirūpeṇaiva jīvabhāvasamakālā sargādisiddhirna nimittāntarādityāha -  
175661 sargādāviti || 2 ||  
175662  
175663 asadevānubhūritthamevedaṃ bhāśate jagat |  
175664 svapnāṅganāsaṅga iva śāntaṃ cidvyoma kevalam || 3 ||  
175665  
175666 nāpi cidvyomno vāstavo jīvabhāvo jagadbhāvo vāsti yena jagattasya śarīraṃ bhavedityāha  
175667 - asadeveti | anubhavatītyanubhūranubhavaikaikarasaścidātmā itthamasadeva jagadbhūtvā  
175668 svāvidyayā bhāśate || 3 ||  
175669  
175670 evaṃnāmāsti ciddhāturanādinidhano'malaḥ |  
175671 sūnyātmaivāccharūpo'pi jagadityavabhāti yaḥ || 4 ||

175672  
175673 tarhi kimanubhūtirapyasatī netyāha - evaṃnāmeti | yo jagadityavabhāti sa  
175674 jagacchūnyātmaivāccharūpaścidhāturasti || 4 ||  
175675  
175676 malastveṣo'parijñātaḥ parijñātaḥ paraṃ bhavet |  
175677 kutaḥ kila pare vyomanyanādinidhane malaḥ || 5 ||  
175678  
175679 eṣa paramātmaiva yāvadaparijñātastāvanmalaḥ avidyaiva | tatra saṃsaran jīva iva  
175680 prthagiva bhavati | parijñātaḥ paraṃ nirmalaṃ brahmaiva bhavet | sa yo ha vai  
175681 tatparamaṃ brahma veda brahmaiva bhavati ityādiśruteriti bhāvaḥ | brahmabhāve tvasya  
175682 malaprasaktireva nāstītyāha - kuta iti | prabodhena svapnasyeva bādhāditi bhāvaḥ || 5 ||  
175683  
175684 yadetadvedanaṃ śuddhaṃ tadeva svapnapattanam |  
175685 jagattadeva sargādaḥ prthvyādeḥ saṃbhavaḥ kutaḥ || 6 ||  
175686  
175687 svapnasāmyaṃ tu kāraṇasaṃbhavādbahuśaḥ prasadhitateva  
175688 punarḍṛghīkārayānuvadati - yadityādinā || 6 ||  
175689  
175690 cidvyomātmāvabhāsasya nabhasaḥ sargarūpiṇī |  
175691 kṛtā prthvyādikalanā manobuddhyāditā tathā || 7 ||  
175692  
175693 vāryāvarta ivābhāti pavanaspandavacca yat |  
175694 abuddhipūrvam cidvyomni jagadbhānamabhittimat || 8 ||  
175695  
175696 paścāttasyaiva tenaiva svayamaśvaryaśaṃsinā |  
175697 kṛtaṃ buddhyādiḥ prthvyādikalpanaṃ sadasanmayam || 9 ||  
175698  
175699 paścāj jagadbhānānantaraṃ jīvabhāvena tadanupraviśya hiraṇyagarbho'haṃ  
175700 bhuvanasraṣṭetyaiśvaryaśaṃsinā buddhyādiḥ prthvyādināmarūpavyākaraṇalakṣaṇaṃ  
175701 kalpanaṃ kṛtaṃ | sadasanmayam mūrtāmūrtapracuram satyānṛtamithunīkaraṇarūpaṃ  
175702 vā || 9 ||  
175703  
175704 svayameva kacatyacchācchā yeyaṃ svā mahācitiḥ |  
175705 sargābhīdhānamasyaiva nabha eveha netarat || 10 ||  
175706  
175707 acchādapyacchā yeyaṃ mahācitiḥ sā svayameva jagadrūpeṇa kacatīti jagaccinnabha eva  
175708 netarat || 10 ||  
175709  
175710 na ca kiṃcana nāmāṅga kacatyacchaiva sā smṛtā |  
175711 cinmātraikaikakalanaṃ tatamevātmanātmani || 11 ||  
175712  
175713 anayā paryālocanayā he aṅga na kiṃcana kacati | cinmātralakṣaṇaṃ yadekamevaikaṃ  
175714 tatkalanameva vā itthamātmani tatam || 11 ||  
175715  
175716 cidākāśaścidākāśe tadidaṃ svamalaṃ vapuḥ |  
175717 cittaṃ ḍṛśyamivābhāti yathā svapne tathā sthitam || 12 ||  
175718  
175719 svaṃ alaṃ pūrṇaṃ vapuḥ svrūpaṃ | ajñātaṃ tadeva svamalaṃ vapuriti vā | cittamiva  
175720 tadḍṛśyamiva ca || 12 ||  
175721  
175722 anyathānupapattyārthakāraṇābhāvataḥ [arthasya satyasya  
175723 kāraṇāntarasyābhāvataścetyarthaḥ |] svataḥ |  
175724 sargādāveva svātmaiva ḍṛśyaṃ cidvyoma paśyati || 13 ||  
175725  
175726 anyathānupapattyā prakārāntareṇa vādisahasrairapi sargopapādanāsaṃbhavātpariśeṣāt ||  
175727 13 ||  
175728  
175729 svapnavattacca nirdharma manāgapi na bhidyate |  
175730 tasmāccidvyoma cidvyoma śūnyatvaṃ gaganādivat || 14 ||  
175731  
175732 upapāditam jagadvapuṣṭvanirāsamupasaṃhṛtya śiṣṭamavadhārayati - tasmāditi |  
175733 cidvyoma cidvyometi avadhāraṇārthaṃ vipasā || 14 ||  
175734  
175735 yadeva tatparaṃ brahma sarvarūpavivarjitam |  
175736 tadevaikaṃ tathārūpamevaṃ sarvatayā sthitam || 15 ||  
175737  
175738 svapne'nubhūyate caitatsvapno hyātmaiva bhāsate |  
175739 nānābodhamanānaiva brahmaivāmalameva tat || 16 ||  
175740

175741 uktameva niṣkṛṣya punaranūdyā dṛṣṭyantaramāha - svapne ityādinā || 16 ||  
 175742  
 175743 brahmaivātmani cidbhāvāj्jīvatvamiva kalpayat |  
 175744 rūpamatyajadevācchaṃ manastāmiva gacchati || 17 ||  
 175745  
 175746 idaṃ sarvaṃ tanotīva tacca khātmakameva kham |  
 175747 bhavatīva jagadrūpaṃ vikārīvāvikāryapi || 18 ||  
 175748  
 175749 tacca manaḥsamaṣṭirūpeṇa idaṃ sarvaṃ tanotīva || 18 ||  
 175750  
 175751 mana eva svayaṃ brahmā sa sargasya hṛdi sthitaḥ |  
 175752 karotyavirataṃ sarvamaśraṃ saṃharatyapi || 19 ||  
 175753  
 175754 brahmā hiraṇyagarbhaḥ || 19 ||  
 175755  
 175756 pṛthvyādirahito yasminmanohṛdyaṅgavarjite |  
 175757 anyadvā trijagadbhāti yathā svapne nirākṛti || 20 ||  
 175758  
 175759 pṛthvyādirahitaḥ sa manorūpo brahmā aṅgavarjite svahṛdyeva yasya jagato hṛdi  
 175760 svayaṃ sthitastasmādanyadvā trijagadbhūtvā svayaṃ bhāti || 20 ||  
 175761  
 175762 deharūpajagadrūpairahamekamanākṛti |  
 175763 manastiṣṭhāmyanantātma bodhābodhaṃ parābhavam || 21 ||  
 175764  
 175765 svāvidyayā pūrṇabhāvaparābhavaṃ prāpya tanmana evāhamākāreṇa  
 175766 dehajagadrūpairanantātma bhūtvā bodhābodharūpaṃ tiṣṭhatītyāha - deheti || 21 ||  
 175767  
 175768 neha pṛthvyādi no deho na caivānyāsti dṛśyatā |  
 175769 jagattayā kevalaṃ khaṃ manaḥ kacakacāyate || 22 ||  
 175770  
 175771 vicāryadṛṣṭyaitadapi na kiṃcidapi vidyate |  
 175772 kevalaṃ bhāti cinmātramātmanātmani nirghanam || 23 ||  
 175773  
 175774 varṇitadṛṣṭyantaramupasaṃharanprakṛte yojayati - vicāryeti | nitarāṃ ghaṇaṃ  
 175775 nirghanam || 23 ||  
 175776  
 175777 yato vāco nivartante tūṣṇīmbhāvo'vaśiṣyate |  
 175778 vyavahāryapi khātmaiva tadvattiṣṭhati mūkavat || 24 ||  
 175779  
 175780 vānmanasāgocaraniratiśayānandalābhena tūṣṇīmbhāvo miścalatā | sā niścalatā  
 175781 vyavahārakāle'pi nāpaitītyāha - vyavahāryapīti || 24 ||  
 175782  
 175783 anantāpāraparyantā cinmātraparameṣṭakā |  
 175784 tūṣṇīmbhūtvā bhavtyeṣa prabuddhaḥ puruṣottamaḥ || 25 ||  
 175785  
 175786 cinmātralakṣaṇā paramā iṣṭaiveṣṭakā paramapremāspadībhūtaniratiśayānandaghanatā  
 175787 svayaṃ bhavatītyarthaḥ | jñānāgniparipākena dṛḍhībhāvādbrahmabhūta eveṣṭaketī vā  
 175788 || 25 ||  
 175789  
 175790 abuddhipūrvam dravato yathāvṛtādayo'mbhasi |  
 175791 kriyante brahmaṇā tadvaccittabuddhyādayo jaḍāḥ || 26 ||  
 175792  
 175793 evaṃ muktasya punaḥ kālāntare sargādinā bandhaprasaktiṃ vārayituṃ  
 175794 sargasyājñānapūrvakatvaṃ darśayati - abuddhipūrvamiti |  
 175795 abuddhirbodhanāśyamajñānaṃ tatpūrvam | avidyāvṛtabrahmacaitanyasyaiva  
 175796 jalādibhāvenāvartādivikalpabhāktvājjalāderdṛṣṭāntatā || 26 ||  
 175797  
 175798 abuddhipūrvam vātena kriyate spandanaṃ yathā |  
 175799 ananyadevaṃ buddhyādi kriyate paramātmanā || 27 ||  
 175800  
 175801 ananyadātmano vāyoryathā spandanamavyayam |  
 175802 ananyadātmanastadvaccinmātraṃ paramātmanaḥ || 28 ||  
 175803  
 175804 cinmātraṃ sarve cidābhāsalakṣaṇā jīvā ātmanaḥ pratyagrūpātparamātmano'nanyat || 28 ||  
 175805  
 175806 cidvyoma brahmacinmātramātmā citi mahāniti |  
 175807 paramātmeti paryāyā jñeyā jñānavatāṃ vara || 29 ||  
 175808  
 175809 ata eva jivānāmapi brahmaparyāyātmatā matetyāśayenāha - cidvyometi || 29 ||

175810  
175811 brahmonmeṣaṇimeṣātma spandāspandātma vātavat |  
175812 nimeṣo yādṛgevāsyā samunmeṣastathā jagat || 30 ||  
175813  
175814 avidyāvṛtaṃ hi brahma cakṣuriva unmeṣaṇimeṣātma vātavat spandāspandātma vā | asya  
175815 yādṛgeva pralayātmako nimeṣastādṛgeva sargātmaka unmeṣo jagadityarthaḥ || 30 ||  
175816  
175817 dṛśyasya samunmeṣo dṛśyābhāvo nimeṣaṇam |  
175818 ekametannirākāraṃ tadvyorapyupakṣayāt || 31 ||  
175819  
175820 yathā unmeṣaṇimeṣayoḥ sādharmaṇam cakṣurgolakamekaṃ  
175821 tatraivonmeṣaṇimeṣayorupakṣayāttathā brahmāpityāha - ekametaditi || 31 ||  
175822  
175823 nimeṣonmeṣayorekarūpameva paraṃ matam |  
175824 ato'sti dṛśyaṃ nāstīti sadasacca sadā citiḥ || 32 ||  
175825  
175826 ataściteḥ sakāśādeva dṛśyasyāsti nāstīti sphuraṇāddṛśyaṃ sadasacca citistu sadā  
175827 sattaikarūpaivetyarthaḥ || 32 ||  
175828  
175829 nimeṣo nānya unmeṣānnonmeṣo'pi nimeṣataḥ |  
175830 brahmaṇaḥ sargavapuṣo nimeṣonmeṣarūpiṇaḥ || 33 ||  
175831  
175832 unmeṣaṇimeṣāvapi taddhetupakṣmasahitacakṣuḥsthānīyaśabalabrahmātmanā  
175833 parasparābhinnāvevetyāha - nimeṣa iti || 33 ||  
175834  
175835 tadyathāsthitamevedaṃ viddhi śāntamaśeṣataḥ |  
175836 ajātamajaraṃ vyoma saumyaṃ samasamaṃ jagat || 34 ||  
175837  
175838 anayā dṛṣṭyā yatsiddhaṃ tadāha - taditi | samena  
175839 nimeṣonmeṣasādhāraṇabrahmarūpeṇa samamekarasam || 34 ||  
175840  
175841 cidacityātmakaṃ vyoma rūpaṃ kacakacāyate |  
175842 cinnāma tadidaṃ bhāti jagadityeva tadvapuḥ || 35 ||  
175843  
175844 yathā vyoma svādhyastanailyarūpaṃ kacakacāyate tathā cidapi acityātmakamiva  
175845 kacakacāyate || 35 ||  
175846  
175847 na naśyati na cotpannaṃ dṛśyaṃ nāpyanubhūyate |  
175848 svaya camatkarotyantaḥ kevalaṃ kevalaiva cit || 36 ||  
175849  
175850 mahācidvyomamaṇibhā dṛśyanāmnī nijākarāt |  
175851 ananyānyeva bhātāpi bhānubhāsa ivoṣṇatā || 37 ||  
175852  
175853 mahācidvyomamaṇerbhā prabhā nijākarānmaṇeḥ sakāśādananyā || 37 ||  
175854  
175855 suṣuptaṃ svapnavadbhāti bhāti brahmaiv sargavat |  
175856 sarvamekaṃ śivaṃ śāntaṃ nānevāpi sthitaṃ sphurat || 38 ||  
175857  
175858 yadyatsaṃvedyate yādṛksadvā'sadvā yathā yadā |  
175859 tathānubhūyate tādṛktatsadastvasadastu vā || 39 ||  
175860  
175861 sat bhāvarūpaṃ vā yadyaccitā yathā saṃvedyate prakāśyate tathā  
175862 cidābhāsenānubhūyate || 39 ||  
175863  
175864 anyathānupapattyā cetkāraṇaṃ parikalpyate |  
175865 tatsvapnābho jagadbhāvādanyathā nopapadyate || 40 ||  
175866  
175867 jagato jaḍatvānyathānupapattyā tadanurūpaṃ pradhānaparamāṇvādikāraṇaṃ parikalpyate  
175868 cettattarhi svapne ābhātīti svapnābhaḥ prapañcaḥ  
175869 pradhānaparamāṇvādidibhīrniroḍhumaśakyatvādātmana eva jagadbhāvaṃ vihāya  
175870 nopapadyata ityarthaḥ | tatrātmana eva jagadbhāvābhyupagame tannyāyena sargādāvapi  
175871 brahmaiva jagadveṣaṃ kariṣyatīti tena pradhānaparamāṇvādikalpanaṃ viruddhamiti  
175872 bhāvaḥ || 40 ||  
175873  
175874 pramātītātparādviśvamananyaduditaṃ yataḥ |  
175875 pramātītamidaṃ caiva kiṃcinnābhyuditaṃ tataḥ || 41 ||  
175876  
175877 evaṃ ca sati jagataḥ pramāṇāviśaye brahmaṇyadhyāsātsvapnavadanirvacanīyatālakṣaṇā  
175878 pramāṇānirdhāryarūpatāpi setsyatītyadvaitāvirodhādaparamanukūlamityāha -

175879 pramātītāditi || 41 ||  
 175880  
 175881 yasya yadrasikaṃ cittam tattathā tasya gacchati |  
 175882 brahmaikarasikaṃ tena manastattāṃ samaśrute || 42 ||  
 175883  
 175884 ata eva brahmarasikānāṃ cittam jagadbrahmaiva paśyatīti tadanubhavānusāro'pi jāta ityāha  
 175885 - yasyeti || 42 ||  
 175886  
 175887 yaccitto yadgataprāṇo jano bhavti sarvadā |  
 175888 tattena vastviti jñātaṃ jñāti tadasau sphuṭam || 43 ||  
 175889  
 175890 brahmaikarasikaṃ yatsyānmanastattadbhavetkṣaṇāt |  
 175891 yasya yadrasikaṃ ceto buddham tena tadeva sat || 44 ||  
 175892  
 175893 viśrāntaṃ yasya vai cittam jantostatparamārthasat |  
 175894 vyavahṛtyai karotyanyatsadācārādatadrasam || 45 ||  
 175895  
 175896 yasya jantościttam dṛḍhanniścayena yatra viśrāntaṃ tasya tadeva paramārthasat | ata eva  
 175897 brahmavinnāstikaśca svaniścītānyadyāgadānādi karoti tatkevalaṃ  
 175898 lokasaṃgrahārthavyavahṛtyai atadrasamanicchameva balādiva karotītyarthaḥ || 45 ||  
 175899  
 175900 dvitvaikatvādikalanā neha kācana vidyate |  
 175901 sattāmātraṃ ca dṛgiyamitaścedalamikṣyate || 46 ||  
 175902  
 175903 ita etasmānmaduktopāyataścej jagadavalokyate tadā idaṃ sarvaṃ sattāmātraṃ iyaṃ  
 175904 dṛgeva | dvitvaikatvakalanā iha kācana na vidyate || 46 ||  
 175905  
 175906 adṛśyadṛśyasadasanmūrtāmūrtadṛśāmiha |  
 175907 naivāsti na ca nāstyeva kartā bhoktā'thavā kvacit || 47 ||  
 175908  
 175909 adṛśyaṃ brahmaiva dṛśyaṃ sadasanmūrtamamūrtaṃ ceti dṛgyeṣāṃ teṣāṃ iha  
 175910 kartā bhoktā vā jīvo naivāsti nāpi nāstyeva | tasyaiva brahmatayā pariśeṣādityarthaḥ ||  
 47 ||  
 175911 ||  
 175912  
 175913 idamitthamanādyantaṃ jagatparyāyamātmani |  
 175914 brahmaikaghanamāśāntaṃ sthitaṃ sthānurivādhvani || 48 ||  
 175915  
 175916 ajñānāṃ pānthānāṃ corasaṃdehabhrāntyādiyogye kāntārādhvani sthānuriva sthitam ||  
 175917 48 ||  
 175918  
 175919 yadeva brahma buddhyādi tadevaitannirañjanam |  
 175920 yadeva gagaṇaṃ śāntaṃ sūnyaṃ viddhi tadeva tat || 49 ||  
 175921  
 175922 buddhyādi buddhisamaṣṭihiraṇyagarbhādi jagat || 49 ||  
 175923  
 175924 keṣaṇḍrakādayo vyomni yathā sadasadātmakāḥ |  
 175925 dvitāmivāgatā bhānti pare buddhyādayastathā || 50 ||  
 175926  
 175927 tathā buddhyādi dehādi vedanādi parāpare |  
 175928 anekānyapyananyāni sūnyatvāni yathāmbare || 51 ||  
 175929  
 175930 parāpare sarvasāmānyātmake brahmaṇi sūnyatvāni ghaṭapaṭādyabhāvāḥ sarve || 51 ||  
 175931  
 175932 suṣuptādviśataḥ svapnamekanidrātmano yathā |  
 175933 sargasthasyāpi na dvitvaṃ naikatvaṃ brahmaṇastathā || 52 ||  
 175934  
 175935 sargasthasya svāpnasargasthasyāpi svasya na dvitvaṃ nāpyekatvaṃ vyāvartyāprasiddheḥ ||  
 175936 52 ||  
 175937  
 175938 evameva kacatyacchā chāyeyaṃ svā mahāciteḥ |  
 175939 na ca kiṃcana nāmāṅga kacatyacchaivamāsthita || 53 ||  
 175940  
 175941 chāyā kāntiravidyā vā || 53 ||  
 175942  
 175943 cidvyomni hi cidākāśameva svamamalaṃ vapuḥ |  
 175944 cetyaṃ dṛśyamivābhāti svapneṣviva yathasthitam || 54 ||  
 175945  
 175946 anyathānupapattyārthakāraṇābhāvataḥ svtaḥ |

175947 cidvyomātmānamevādaḥ dṛśyamityeva paśyati || 55 ||  
175948  
175949 anyathānupapattyā vādisahasrairapi sadvastvatiriktasyopapādayitumaśakyā arthasya  
175950 satyasya kāraṇāntarasyābhāvataśca cidvyoma svataḥ ātmānameva sargādaḥ dṛśyamiti  
175951 paśyatītyeva pakṣo nirūḍha ityārthaḥ || 55 ||  
175952  
175953 sargādāveva khātmaiva dṛśyaṃ bhāti nirākṛti |  
175954 saṃbhramaḥ svapnasaṃkalpamithyājñāneśvivābhitaḥ || 56 ||  
175955  
175956 nirākṛti mūrtākāratadviśeṣaśūnyam | tacca bhānamabhitaḥ samyagbhramaḥ  
175957 saṃbhramaḥ || 56 ||  
175958  
175959 svapnavattacca nirdharma manāgapi na bhidyate |  
175960 vikāryapi sadharmāpi cidvyomno vastuno malāt || 57 ||  
175961  
175962 tacca dṛśyaṃ svapnavannirdharma sarvadharmāśūnyaṃ cidvyomaiva | yatastatra  
175963 manāgapi dharmo na vidyate | vastunaḥ paramārthabhūtasya cidvyomno vikārī  
175964 sadharmāpyākāro'vidyāmalātpratīyata ityārthaḥ || 57 ||  
175965  
175966 tatsvapnanagarākāraṃ sadharmāpyasadharmakam |  
175967 śivādananyamevetthaṃ sthītameva nirantaram || 58 ||  
175968  
175969 pratītiḥ sadharmāpi asadharmakam | śivādadhiṣṭhānaśanmātrādananyameva  
175970 ajñādṛśā itthaṃ jagadākāreṇa nirantaram eva sthītaḥ || 58 ||  
175971  
175972 dṛśyaṃ svapnādrivatsvacchaṃ manāgapi na bhidyate |  
175973 tasmāccidvyomacidvyomnaḥ śūnyatvaṃ gaganādiva || 59 ||  
175974  
175975 na bhidyate svādhiṣṭhānāt | tasmāccidvyomamātratvena pariśiṣṭasya cidvyomno  
175976 gaganādapi śūnyatvamatisūkṣmatvaṃ siddhamityārthaḥ || 59 ||  
175977  
175978 yadeva tatparam brahma sarvarūpavivarjitam |  
175979 tadevedaṃ tathābhūtameva sargatayā sthītaḥ || 60 ||  
175980  
175981 svapne'nubhūyate caitatsvapne hyātmaiva bhāsate |  
175982 purāditvena na tu satpurādiracitaṃ tadā || 61 ||  
175983  
175984 nanu svapnakāle satsatyaṃ purādiḥ jīvena racitamastu | atha rathān rathayogānpathaḥ sṛjate  
175985 sa hi kartā iti śruterityāśaṅkyāha - na tviti | na tatra rathā rathayogāḥ panthāno  
175986 bhavanti māyāmātraṃ tu kārtsnyenānabhiviyaktasvarūpatvāt ityādiśrutisūtraiḥ svapne  
175987 sṛṣṭipratīṣedhānmāyāmātratvapratipādanāceti bhāvaḥ || 61 ||  
175988  
175989 svapne ca pratyabhiññāyāḥ saṃskārasya smṛtestathā |  
175990 na sattā tadidaṃ dṛṣṭamityarthasyātyasaṃbhavāt || 62 ||  
175991  
175992 nanu sa evāyaṃ devadattastadidaṃ pūrvadṛṣṭameva  
175993 madgṛhamityādyabādhitapratyabhiññādinā svapne'pi padārthāḥ satyāḥ santu tatrāha  
175994 - svapne ceti | tadidamiti pratyabhiññāyamānasya gṛhādyarthasya  
175995 hṛdayakaṇṭhanādicchidrādideśe atyantamasāmbhavena pratyabhiññāyā asaṃbhavāt |  
175996 arthāsaṃbhave tadgocarasaṃskārasmrtyorapyasaṃbhavaḥ spaṣṭa eveti bhāvaḥ || 62 ||  
175997  
175998 tasmādetattrayaṃ tyaktvā yadbhānaṃ brahmasaṃvidāḥ |  
175999 tasya dṛṣṭārthasāddṛśyānmūḍhaiḥ smṛtyāditohitā || 63 ||  
176000  
176001 tasmādasāmbhavādeva prasiddhasmrtyādikaṃ tyaktvā brahmasaṃvida eva  
176002 nidrādoṣādyadanyathābhānaṃ tasyaiva jāgraddṛṣṭārthasāddṛśyaṃ kalpayitvā  
176003 anubhavavyavahārābhāsa iva smṛtyādisāddṛśyamapi kalpayitvā smṛtyāditāpi  
176004 mūḍhairūhitetyabhyupeyamiti śeṣaḥ || 63 ||  
176005  
176006 yathā yatraiva laharī vāriṇyeti punaḥ punaḥ |  
176007 tatraivaiti tathā tadvadānanyā khe pare jagat || 64 ||  
176008  
176009 sādṛśyādapi saiveyaṃ laharī saiveyaṃ dipajvāletyādipratyabhiññābhramāloke  
176010 prasiddhāḥ santītyāha - yatheti | kalpanādhīṣṭhāne khe cidākāśaviṣaye ananyā na tu  
176011 kalpanāviṣaye'pi tathā svapne'pi | tadvat sargādaḥ jagadapi bodhyamityārthaḥ || 64 ||  
176012  
176013 vidhayaḥ pratiṣedhāśca sarva eva sadaiva ca |  
176014 vibhaktāśca vimiśrāśca pare santi na santi ca || 65 ||  
176015



176016 kalpanāmātratvādeva brahmaṇi sa dādhāra pṛthivīm dyāmutemām yasmin dyauḥ  
 176017 pṛthivī cāntarikṣamotaṃ manaḥ saha prāṇaiśca sarvaistamevaikaṃ jānatha ātmānam  
 176018 ityādi jagadvidhaya neha nānāsti kiṃcana ityādi jagatpratiśedhāścāvirodhena samāveśaṃ  
 176019 labhanta ityāha - vidhaya iti || 65 ||  
 176020  
 176021 tasmātsadbrahma sarvātma kimivātra na vidyate |  
 176022 saiva sattaiva sarvātma caitadapyetadātmakam || 66 ||  
 176023  
 176024 saiva sattā brahmasattaiva sarvātmetyetatsarvamapyetadātmakam sadātmakam sarvātmakam  
 176025 ca || 66 ||  
 176026  
 176027 bhrāntasya bhramaṇaṃ bhūmerna bhūrbhrāntaiva vā gaṇaiḥ |  
 176028 na sāmyati jñāturapi tathābhyāsaṃ vinātra dṛk || 67 ||  
 176029  
 176030 ata eva tatra sarveśaṃ vādināṃ sarvakalpanānāmapyavirodhena  
 176031 samāveśastyaktakalpanasya mokṣaścopapadyata ityāśayenāha - bhrāntasyeti |  
 176032 kriḍārthaṃ bhrāntasya bhramato bālasya vṛkṣagirinadyādigaṇaiḥ saha  
 176033 bhūmerbhramaṇamanyeśaṃ tu bhūrna bhrāntaivetyubhayamapi sadātmakam | bhramatve  
 176034 bālasya bhūrna bhramatīti jñāturapi sthairyābhyāsaṃ vinā upāttā bhramaṇadṛk na  
 176035 sāmyati tadvaj jagadbhrāntidṛgapīti bhāvaḥ || 67 ||  
 176036  
 176037 śāstrasyāsyā tu yannāma vādanaṃ tadvināparaḥ |  
 176038 abhyāso dṛśyasaṃsāntyaina bhūto na bhaviṣyati || 68 ||  
 176039  
 176040 dṛśyabhrāntiśāntyupayuktaḥ prakṛte kasya ko vā'bhyāsaḥ kāryastamāha -  
 176041 śāstrasyeti | asya mokṣopāyasya śāstrasya yattattvajñāṃ guruṃ sevādinā vaśīkṛtya  
 176042 vādanaṃ vyākhyāpanaṃ tatpūrvakaśravaṇābhyāsaṃ vinā aparāḥ anyāḥ || 68 ||  
 176043  
 176044 na jīvanṇa mṛtaṃ cittam rodhamāyāti saṃsrteḥ |  
 176045 avinābhāvidehatvādbodhāttvetanna paśyati || 69 ||  
 176046  
 176047 nanu kimetacchāstrābhyāsenā yogaśāstraprasiddhacittanirodhādeva  
 176048 dṛśyādarśanalakṣaṇeṣṭasiddhirityāśaṅkyāha - neti | bhavedetadevaṃ yadi  
 176049 cittanirodhaḥ siddhyet tatttu cittam saṃsrtyavinābhāvisvarūpatvāj jāgratsvapnābhyām  
 176050 jīvatsusuptau vilayānmṛtaṃ vā yatnenāpi nirudhyamānaṃ rodham nāyāti  
 176051 kiṃtveta cchāstrābhyāsādhinādbodhādeva bādhitametatsaṃsrṭiṃ na  
 176052 paśyatītyetadabhyāsa evopāya ityārthaḥ || 69 ||  
 176053  
 176054 sarvadaivāvinābhāvi cittam dṛśyaśarīrayoḥ |  
 176055 iha cāmutra caitasya bodhānte [bodhātte iti ṭīkānugunaḥ pāṭhaḥ ||  
 176056 sāmyataḥ svayam || 70 ||  
 176057  
 176058 yathā cittam saṃsrtyavinābhāvi evaṃ dṛśyarūpā saṃsrṭirapi  
 176059 cittaśarīrobhayāvinābhāvinī | te ca dṛśyaśarīre etacchāstrābhyāsādasati pratibandhe  
 176060 iha janmanyeva tattvabodhācchāmyataḥ | sati tu pratibandhe amutra janmāntare vā  
 176061 pratibandhakṣaye bodhodayācchāmyataḥ | tathā ca bhagavato vādarāyaṇasya sūtram  
 176062 aihikamaprastutapratibandhe taddarśanāt iti || 70 ||  
 176063  
 176064 cittadṛśyaśarīrāṇi trīṇi sāmyanti bodhataḥ |  
 176065 pavaṇaspaṇḍasaīnyāni kāraṇābhāvato yathā || 71 ||  
 176066  
 176067 pavaṇaspaṇḍau tatprayuktameghasaīnyāni ca yathā  
 176068 tatprayojakaśukrāstodayādikāraṇāpāyācchāmyanti tadvadityārthaḥ || 71 ||  
 176069  
 176070 kāraṇaṃ maurkhyamevāsyā taccāsmādeva śāstrataḥ kiṃcitsaṃskṛtabuddhīnāṃ  
 176071 vācitādeva sāmyati || 72 ||  
 176072  
 176073 kiṃ tarhyatra cittāditrikasya kāraṇaṃ tadāha - kāraṇamiti | maurkhyam  
 176074 brahmātmabhāvāvarikā avidyā || 72 ||  
 176075  
 176076 abuddhamuttaragranthātpūrvam pūrvam hi budhyate |  
 176077 granthaṃ padapadārthajñāḥ khedavāṇna nivartate || 73 ||  
 176078  
 176079 nanu vācanamātreṇa kathamasyārthaḥ sarvo budhyate tatrāha - abuddhamiti | na  
 176080 nivartate yadīti śeṣaḥ || 73 ||  
 176081  
 176082 upāyamidamevāto viddhi śāstraṃ bhramakṣaye |  
 176083 ananyasādhāraṇatāṃ gatamityanubhūyate || 74 ||  
 176084

176085 tasmādasmanmahāsāstrādyathāśakti vicārayet |  
 176086 bhāgau dvau bhāgamekaṃ vā tena duḥkhakṣayo bhavet || 75 ||  
 176087  
 176088 bhāgamekamardhagranthaṃ vā || 75 ||  
 176089  
 176090 āruṣeyamidamiti [bahupustakeṣu ārṣeyamiti pāṭha upalabhyate |  
 176091 ubhayatrāpyārṣatvaṃ samānam |] pramādāccenna rocate |  
 176092 tadanyadātmavijñānaśāstraṃ kiṃcidvicārayet || 76 ||  
 176093  
 176094 ṛṣiṇā kṛtamidaṃ śāstraṃ smṛtirūpaṃ smṛteścaśrutirmūlamiti śrutimeva  
 176095 vicārayiṣyāma iti buddhyā pramādavaśādidaṃ śāstraṃ na rocate tattarhi  
 176096 anyacchrutirūpamupaniṣadbhāṣyādirūpamātmajñānaśāstrameva vicārayenna  
 176097 tvātmaśāstravimukho bhavedityatra nastātparyaṃ na tvatraivāgraha ityārthaḥ || 76 ||  
 176098  
 176099 anarthenāvicāreṇa vayaḥ kuryāna bhasmasāt |  
 176100 bodhena jñānasāreṇa dṛśyaṃ kartavyamātmāsāt || 77 ||  
 176101  
 176102 jñānasāreṇa śravaṇādyupāyena yathākathaṃcittattvabodhena sarvaṃ dṛśyamātmāne  
 176103 deyamātmāsātkartavyaṃ | bādhamukhenātmanā grasanārhaṃ kartavyamiti yāvat | deye trā  
 176104 ca iti sātīpratyaḥ | brāhmaṇasādidamannaṃ kartavyamativat || 77 ||  
 176105  
 176106 āyusaḥ kṣaṇa eko'pi sarvaratnairna labhyate |  
 176107 nīyate tadvṛthā yena pramādaḥ sumahānaho || 78 ||  
 176108  
 176109 tatrālasānudyojayati - āyuṣa iti | svarṇādirāśisahitaiḥ sarvaratnairapi pramādastasyeti  
 176110 śeṣaḥ || 78 ||  
 176111  
 176112 anubhūtamapi ca no saddṛśyamidaṃ draṣṭṭasahitamapi |  
 176113 svapnanijamaraṇabāndhavarodanamiva sadiva kacitamapi || 79 ||  
 176114  
 176115 idaṃ dṛśyaṃ pratyakṣamanubhūtamapi draṣṭṛā antaḥkaraṇopahitena jīvena sahitamapi  
 176116 svapne daivāddṛṣṭe nijamaraṇe parito bāndhavaiḥ kṛtaṃ rodanamiva sadiva kacitamapi  
 176117 no sat mithyaiveti brahmādvaitadigvijayaḍiṇḍima ityārthaḥ || 79 ||  
 176118  
 176119 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 avi0 vi0  
 176120 paramārthagītāsvadvaitayuktirnāma pañcasaptatyadhikaśatataṃ sargaḥ || 175 ||  
 176121  
 176122 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 176123 advaitayuktirnāma pañcasaptatyadhikaśatataṃ sargaḥ || 175 ||  
 176124  
 176125  
 176126 ṣaṭsaptyadhikaśatataṃ sargaḥ 176  
 176127  
 176128 śrīrāma uvāca |  
 176129  
 176130 jaganti santyasamkhyāni bhaviṣyanti gatāni ca |  
 176131 tatkathābhiḥ kathaṃ brahmanprabodhayasi māmimam || 1 ||  
 176132  
 176133 svapnavadbhānti sargādaḥ brahmāṇḍāścidaṇāviti |  
 176134 atrārthe brahmaṇā proktaṃ brahmāṇḍākhyānamīryate ||  
 176135  
 176136 yadi dṛśyamasaditi dṛśyabādhena cinmātrapariśeṣa eva puruṣārthastarhi samūlasya  
 176137 vartamānasyaiva dṛśyasya jagato bandhatayā tanmārjanamevopayujyate na  
 176138 tvatītānāgatānāmapratīyamānānāmavartamāna jagatāmapi | teṣāmapratītyaiva  
 176139 bandhatvāprasktestathā ca tadupanyāsaḥ śāstre vyārtha evetyāśayena rāmaḥ śāṅkate  
 176140 - jagantīti || 1 ||  
 176141  
 176142 śrīvāsiṣṭha uvāca |  
 176143  
 176144 jagatsvapneṣu śabdārthasaṃbandho'vagatastvayā |  
 176145 na nāma na ca lokaṇa vyārthaṃ tatkathanaṃ tataḥ || 2 ||  
 176146  
 176147 vartamānadṛśyamātramevopanyāsārhaṃ nātītaṃ bhaviṣyadvā kiṃcidapīti tvadākṣepo  
 176148 niṣkarṣe phalati | tattva na yuktaṃ padapadārthasaṃbandhasya vyāptigrahasya ca  
 176149 dṛṣṭāntasiddhyādināṃ cātītavyavahārādhīnatvena tadupanyāsaṃ vinā  
 176150 vicārātmakaśāstrapravṛtṭiyayogāt | tasmādatītānāgatabrahmāṇḍā  
 176151 vartamānabrahmāṇḍāntarāṇi ca  
 176152 śabdārthasaṃbandhagrahādāvanupayogānnopanyasaniyā ityetāvānākṣepaḥ kartuṃ  
 176153 yuktaścedastu nāmetyanāsthayā abhyupagacchanniva bhagavānvasiṣṭha uttaramāha -

176154 jagatsvapneṣvityādinā | lokena etacchāstrārthaśravaṇādhikṛtajanena || 2 ||  
176155  
176156 yā kathāvagatātmabhyāṃ śabdārthābhyāṃ nigadyate |  
176157 budhyate setarā nāntaḥ saiveha vyavahāriṇī || 3 ||  
176158  
176159 avagatātmabhyāṃ niścītavācyavācakabhāvābhyāṃ vyavahāriṇī vyavahāropayuktā  
176160 nānyeti kevalalaukikabuddhyanusāreṇa paryālocane tvayā samyagākṣiptamityarthaḥ || 3 ||  
176161  
176162 yadā viditavedyaḥ saṃstrikālāmaladarśanaḥ |  
176163 bhaviṣyasi tadā tāni pratyakṣeṇaiva bhotsyase || 4 ||  
176164  
176165 tattvajñeṣu prasiddham trikālamaladarśanaṃ yadi paryālocayiṣyasi tadā sarvatra svasyaiva  
176166 draṣṭṭatvādatītānāgatavyavahitaviprakṛṣṭānantabrahmāṇḍānāṃ vartamānasyāsyā  
176167 brahmāṇḍasya ca viśeṣaleśasyāpyabhāvānnāyaṃ tavākṣepa  
176168 utthātumarhatītyāśayenāha - yadeti | vartamānāyā api tattvadṛṣṭeraparyālocanena  
176169 vṛthātvāpādanātparihāsenā bhaviṣyasi bhotsyase iti ca bhaviṣyattvāropeṇoktiḥ || 4 ||  
176170  
176171 svapne cinmātramevādyāṃ svayaṃ bhāti jagattayā |  
176172 yathā tathaiva sargāḍau nātrānyadupapadyate || 5 ||  
176173  
176174 tattvavido vartamānabrahmāṇḍāntareṣu bhaviṣyadbrahmāṇḍeṣu ca  
176175 punarāvṛttiśaṅkāvarāṇāya teṣāmapi svapnaprapaṅcasāmyena mūlājñānabodhena  
176176 bādhapratipādanāya te'pi śāstre avāśyamudāharaṇīyā evetyāśayenāha - svapne iti |  
176177 sargāḍau atītānāgatādisarvasargāḍau ityetāvānaṃśastatrāpyupayujyate  
176178 nānyattadvaicitryaṃ prakṛtopayuktamatropapadyata ityarthaḥ || 5 ||  
176179  
176180 aṇāvaṇāvasaṃkhyāni tena santi jaganti khe |  
176181 teṣāṃ tānvyavahāraughānsaṃkhyātum ka iva kṣamaḥ || 6 ||  
176182  
176183 tatkuta iti cedasaṃkhyatvena tadvaicitryeyattāyāḥ śāstre  
176184 varṇayitumaśakyatvādityāśayenāha - aṇāvaṇāviti || 6 ||  
176185  
176186 atraiva me purā proktaṃ matpitṛā padmajanmanā |  
176187 padmareṇumatākhyānaṃ śṛṇu tat kathayāmi te || 7 ||  
176188  
176189 atra aṇāvaṇāvasaṃkhyāni ityukte'rthe padmareṇumatā padmaparāgakīrṇadehena  
176190 matpitṛā''khyānaṃ me proktaṃ tacchṛṇu || 7 ||  
176191  
176192 purā pṛṣṭo mayā brahmā jagajjālamidaṃ kiyat |  
176193 kva vā bhātīti vada me brahmovāca tataḥ sa mām || 8 ||  
176194  
176195 śrībrahmovāca |  
176196  
176197 brahmaivedaṃ mune sarvaṃ jagadityavabhāsate |  
176198 satāmanantaṃ sattvena jagattvenāsatāmapi || 9 ||  
176199  
176200 śubhaṃ mamedamākhyānaṃ śṛṇu śravaṇabhūṣaṇam |  
176201 brahmāṇḍapiṇḍa ityuktaṃ brahmāṇḍākhyānameva ca || 10 ||  
176202  
176203 tasya ākhyānasya dve nāmanī āha - brahmāṇḍapiṇḍa iti | anvarthanāmnā uktaṃ  
176204 prasiddham || 10 ||  
176205  
176206 asti khe khādananyātmā cidvyomaparamāṇukaḥ |  
176207 śūnyarūpamivākāśe śuddhaḥ spanda ivānile || 11 ||  
176208  
176209 tadeva vaktumārabhate - astītyādinā | anile śuddhaḥ spanda iva svasattāmātreṇa  
176210 jagacceṣṭāhetuḥ || 11 ||  
176211  
176212 so'paśyadātmanā svapna iva jīvatvamātmani |  
176213 śūnyarūpamivākāśaṃ pavanaḥ spandanaṃ yathā || 12 ||  
176214  
176215 sa cidvyomaparamāṇukaḥ svatattvādarśananidrāvaśātsvapna ivātmano jīvatvaṃ  
176216 samaṣṭijīvatvamapaśyat | yathā vastubhūtamevākāśaṃ svamasadeva śūnyatvaṃ  
176217 paśyettadvat | yathā vā pavanaḥ svaṃ spandanaṃ paśyettadvacca || 12 ||  
176218  
176219 ākāśarūpamajahadeva jīvastataḥ svayam |  
176220 apaśyadahamityeva rūpamākāśarūpakam || 13 ||  
176221  
176222 tarhi sa kiṃ pariṇāmi netyāha - ākāśarūpamiti |

176223 ākāśarūpamavikāritāmasaṅgatām pūrṇatām sūkṣmatām ca |  
 176224 ākāśarūpakamākāśapratimamahamityeva jīvaḥ svaṃ rūpamapaśyat || 13 ||  
 176225  
 176226 ahaṃkārastvahaṃbuddhirityevāpaśyadātmani |  
 176227 ekaniścayanirmāṇamayī māyānurūpiṇī || 14 ||  
 176228  
 176229 saḥ ahaṃkārarūpastvahaṃātmani buddhirityeva rūpamapaśyat | sā ca  
 176230 buddhirekaniścayanirmāṇamayī māyāyāścānurūpiṇī asadarthabhramadāyitvādityarthaḥ  
 176231 || 14 ||  
 176232  
 176233 buddhirmanohamityevaṃ svapne paśyadasanmayam |  
 176234 namayantyātmanātmānamavikalpaṃ vikalpanaiḥ || 15 ||  
 176235  
 176236 vikalpanairvikalpābhāsāropaṇairātmanā ātmānaṃ namayanti nyagbhāvayanti || 15 ||  
 176237  
 176238 apaśyattanmanaḥ svapne dehe pañcendriyaṃ tataḥ |  
 176239 anākāraṃ ghanākāraṃ svapnādrītvamivājñadhīḥ || 16 ||  
 176240  
 176241 dadarśa sa manodeho vapustribhuvanātmakam |  
 176242 khātmā khātmaiva nirbhitti bhittibhāsuramātataṃ || 17 ||  
 176243  
 176244 sa cidvyomaparamāṇuka itthaṃ manodehasamaṣṭyātmā saṃstribhuvanātmakam  
 176245 virāḍvapurdadarśa || 17 ||  
 176246  
 176247 anekabhūtakalitaṃ nānāsthāvarajaṅgamam |  
 176248 kalanākālakalitaṃ kalpitānyonyasaṅgamam || 18 ||  
 176249  
 176250 virāḍvapurvarṇayati - aneketi || 18 ||  
 176251  
 176252 svapne pratyekamevātra paśyatyādarśabimbam |  
 176253 iva trailokyanaḡaramaṃ navaraṅgamaṇoharam || 19 ||  
 176254  
 176255 vyaṣṭijīvaḥbhedaḥkalpanena pratyekaṃ trailokyadraṣṭṭatāyāṃ dṛṣṭāntamāha -  
 176256 svapne iti | navaraṅgāḥ draṣṭā dṛśyaṃ dṛṣṭiḥ bhoktā bhogyam bhogaḥ kartā  
 176257 kāryaṃ kriyeti tisnaṣṭripuṣṭyastairmaṇoharam || 19 ||  
 176258  
 176259 atha pratyekamatrāpi navaraṅgamaṇoharam |  
 176260 trijagadvetti hṛdaye svādarśa iva bimbam || 20 ||  
 176261  
 176262 taddārṣṭāntikamāha - atheti | pratyekaṃ pratijīvam || 20 ||  
 176263  
 176264 paramāṇoḥ paramāṇoriti santi tanūdare |  
 176265 atanūni jagantyuccairghanānīva ca tānyapi || 21 ||  
 176266  
 176267 evaṃ jīvaḥbhedena viviktasya citparamāṇoḥ sarvasyāpi tanuni atisūkṣme'pyudare iti  
 176268 varṇitarītyā kalpitāni atanūni mahānti jaganti santi | tānyapi uccairjīvaḥghanaiḥ  
 176269 pṛthvyādighanaīśca ghanānīva || 21 ||  
 176270  
 176271 avidyeyamananteyamavidyātvena cetitā |  
 176272 brahmatvena pariñātā bhavati brahma nirmalam || 22 ||  
 176273  
 176274 iyaṃ ca sarvā svatattvājñānalakṣaṇā avidyaiva | sā jñānena nivāritā cedbrahma  
 176275 nirmalam || 22 ||  
 176276  
 176277 evaṃ draṣṭāpi yaḥ svapnajālaṃ dṛṣṭe na kiṃcana |  
 176278 ko'tra draṣṭā kuto dṛśyaṃ kva dvaitaṃ kva ca kāraṇam || 23 ||  
 176279  
 176280 brahmatvena dṛṣṭe sati yojagatsvapnajālaṃ draṣṭā so'pi na kiṃcana || 23 ||  
 176281  
 176282 sarvaṃ niḥśāntamābhātaṃ khātma nirbhitti kevalam |  
 176283 brahmātmani sthitaṃ svacchamādyantaparivarjitaṃ || 24 ||  
 176284  
 176285 nirbhitti nirbhedaṃ brahma ātmani svasvarūpe sthitaṃ || 24 ||  
 176286  
 176287 brahmāṇḍalakṣaṇicayāḥ paramātmanīti nityaṃ sthitā nipuṇamanyavadapyananye |  
 176288 vāriṇyavāritavisāritaraṅgavegāllolaṃ sthitāmbuparamāṇucayā yathaite || 25 ||  
 176289  
 176290 tathā ca paramātmani yāvadañānanidrāsti tāvatparamātmani brahmāṇḍalakṣaṇicayā iti  
 176291 varṇitaprakāreṇa nityamananye api anyavatsthitāḥ | yathā vāriṇi samudre ete

176292 avāritavisāritaraṅgavegānnimittāllolaṃ sthitasyāmbunaḥ paramāṇucayā asaṃkhyātāḥ  
176293 sthitāstadvadityarthaḥ || 25 ||  
176294  
176295 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 brahmagītāsu  
176296 brahmāṇḍopākhyānaṃ nāma ṣaṭsapṭatyadhikaśatataṃ sargaḥ || 176 ||  
176297  
176298 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
176299 brahmāṇḍopākhyānaṃ nāma ṣaṭsapṭatyadhikaśatataṃ sargaḥ || 176 ||  
176300  
176301  
176302 saptasaptatyadhikaśatataṃ sargaḥ 177  
176303  
176304 śrīrāma uvāca |  
176305  
176306 akāraṇakamevedaṃ jagadbrahma parātpadāt |  
176307 yadi pravartate nāma svapnasamkalpanādivat || 1 ||  
176308  
176309 sakāraṇaṃ kalpanayā vastuvṛtṭyā tvakāraṇaṃ |  
176310 jagatsvapnasamaṃ mohādbodhādbrahmeti varṇyate ||  
176311  
176312 akāraṇaka eva svapnasamo'yaṃ sarga iti bahuśo yadvarṇitaṃ tatra rāmaḥ  
176313 sasyadhānyādikāryasyāpi [satuṣātuṣatvābhyāṃ sasyadhānyayorbhedaḥ ||] tarhi  
176314 kṛṣivṛṣṭyādikāraṇaṃ vinaivotpattiḥ syādityutpattiprasaṅgaṃ śaṅkate -  
176315 akāraṇakamiti dvābhyāṃ || 1 ||  
176316  
176317 tadakāraṇataḥ siddheḥ saṃbhava'nyadakāraṇaṃ |  
176318 kathaṃ na jāyate vastu kvacitkiṃcitkadācana || 2 ||  
176319  
176320 tattarhi akāraṇata eva sarvābhilaṣitasiddheḥ saṃbhava anyatsasyadhānyādikamāpi vastu  
176321 kṛṣībalānāmākāraṇakaṃ kṛṣivṛṣṭibījavāpādikāraṇaṃ vinaiva kathaṃ na jāyate  
176322 ityarthaḥ || 2 ||  
176323  
176324 śrīvāsiṣṭha uvāca |  
176325  
176326 yadyathā kalpitaṃ yena sa saṃpaśyati tattathā |  
176327 kalpanaivānyathā na syāttādṛkkāraṇavicyuteḥ || 3 ||  
176328  
176329 na vayaṃ vyavahāravavyavasthāpakaṃ kālpanikaṃ kāryakāraṇabhāvaṃ  
176330 bījāṅkurādervārāyāmaḥ kiṃtu jagatsatyatvaprasaṅjanena  
176331 tattvajñānavaiyarthyaḥ padakaṃ brahmātirikṭaṃ pradhānaparamāṇvādyasrautaṃ  
176332 vādibhiḥ kalpitaṃ kāraṇaṃ nirācakṣmahe | jagato brahmavivartamātrativaprasiddhya  
176333 tattvajñānena bādhe kaivalyasiddhiryathā syāditītyāśayena vasiṣṭhaḥ samādhate -  
176334 yadyatheti | anādi vyavahāre yena yadyadyathā dṛḍhādhyāsenā kalpitaṃ sa tattathā  
176335 kāryaṃ kāraṇaṃ vā sarvaṃ paśyati | anyathā vyavahāre'pi vyāvahārikaniyamāpalāpe  
176336 kāpi kalpanā na syādityanabhyāsenaiṃ sarvamuktiprasaṅga ityarthaḥ || 3 ||  
176337  
176338 yathedaṃ kalpitaṃ dṛśyaṃ manasā yena tattathā |  
176339 vettyasau yādṛganyena kalpitaṃ vettyasau tathā || 4 ||  
176340  
176341 ata eva kalpakabuddhyanusāreṇa vyavasthitameva vastu anubhūyata ityāha - yathedamiti  
176342 | tathā ca nirālambanavādaniṣkarṣe bhaṭṭavārtike udāhṛtaṃ -  
176343 parivrāṭkāmukaśunāmekasyāṃ pramadātanau | kuṇapaḥ kāmīnī bhakṣyamiti tisro  
176344 vikalpanāḥ iti || 4 ||  
176345  
176346 kalpanākalpanātmaikaṃ tacca brahma svabhāvataḥ |  
176347 kalpanātmedṛśaṃ janturyathā keśanakhādīmān || 5 ||  
176348  
176349 tarhi kiṃ nirālambanaiva kalpanā netyāha - kalpanākalpanātmeti | tatrācidamśaḥ  
176350 kalpanātmā cidamśastvakalpanātmā ubhayaghaṭitamidaṃ jagat | yathā jantuścetanāḥ  
176351 puruṣaḥ keśanakhādyacetanaghaṭitaḥ pratīyate tadvadityarthaḥ || 5 ||  
176352  
176353 akāraṇapadārthatvaṃ sakāraṇapadārthatā |  
176354 brahmaṇi dvayamapyasti sarvaśaktyātma tadyataḥ || 6 ||  
176355  
176356 ata eva vastutattvadṛśā akāraṇapadārthatvaṃ kalpanāḍṛśā sakāraṇapadārthateti  
176357 brahmaṇi dvayamapyavirodhenāsti || 6 ||  
176358  
176359 yataḥ syādbrahmaṇastvanyatkvacitkiṃcitkadācana |  
176360 tatkāraṇavikalpena saṃyogastasya yujyate || 7 ||

176361  
 176362 yadyubhayātmaḥ brahma tarhi kathamakāraṇakatvapakṣa eva tvayā pratiṣṭhāpitastatrāha  
 176363 - yata iti | tattvajñānasyaiva saprayojanatvāttattvadṛṣṭimātrapakṣapātena sa  
 176364 pratiṣṭhāpita iti bhāvaḥ || 7 ||  
 176365  
 176366 yatra sarvamanādyantaṁ nānānātma bhāsate |  
 176367 brahmaiva śāntamekātmā tatra kiṁ kasya kāraṇam || 8 ||  
 176368  
 176369 neha pravartate kiṁcinna ca nāma nivartate |  
 176370 sthitamekamanādyantaṁ brahmaiva brahma khātmakam || 9 ||  
 176371  
 176372 kiṁ kasya kāraṇam kena kimarthaṁ bhavatu kva vā |  
 176373 kiṁ kasya kāraṇam kena kimarthaṁ māstu vā kvacit || 10 ||  
 176374  
 176375 vāstavamakāraṇakatvaṁ kalpitakāryānutpattitadutpattyordvayorapyavirodhītyāha - kiṁ  
 176376 kasyeti || 10 ||  
 176377  
 176378 neha śūnyaṁ na vā śūnyaṁ na sannāsanna madhyatā |  
 176379 vidyate na mahāśūnye na neti na na neti ca || 11 ||  
 176380  
 176381 śūnyāśūnyādyubhayavidhamātraśūnyatvānmahāśūnye | na neti na neti ceti  
 176382 tadullekhaḥ || 11 ||  
 176383  
 176384 idaṁ na kiṁcitkiṁcidvā yannāmāstyatha nāsti vā |  
 176385 sarvaṁ brahmaiva tadviddhi yattathaivātathaiva tat || 12 ||  
 176386  
 176387 sarvasyāpi brahmaikarasyādeva śūnyatā na śūnyaikarasyādityāha - idamiti |  
 176388 yadyasmāddhetostadbrahma adhyārope sarvānugatatvāttathaiva apavāde sarvato  
 176389 vyāvṛttatvādatathaiva ca || 12 ||  
 176390  
 176391 śrīrāma uvāca |  
 176392  
 176393 atajjñaviṣaye brahmankārye kāraṇasaṁbhava |  
 176394 kimakāraṇatātma syātkathaṁ veti vada prabho || 13 ||  
 176395  
 176396 nanvatattvajñaviṣayau yathā adhyāropāpavādao tattvajñāistadbodhanāyābhyupagamyete  
 176397 tathā pradhānaparamāṇvādiprayuktakāryakāraṇasaṁbhavo'pi kuto nābhyupagamyata iti  
 176398 rāmaḥ śaṅkate - atajjñeti | pṛthivyaptejovāyulakṣaṇe kārye  
 176399 tadavayavaparamparāsausukṣmyāvadhīnāṁ paramāṇūnāṁ sattvādiguṇānāṁ kāraṇānāṁ  
 176400 vā saṁbhava kiṁ janyadravyamakāraṇavatsyāt kathaṁ vā advitīyabrahmapariśeṣa  
 176401 ityārthaḥ || 13 ||  
 176402  
 176403 śrīvasiṣṭha uvāca |  
 176404  
 176405 atajjño nāma nāstyeva tāvattajjñājanaṁ prati |  
 176406 asato vyomavṛkṣasya vicāraḥ kīdṛśastataḥ || 14 ||  
 176407  
 176408 bhavedevaṁ yadi brahmātiriktaḥ pradhānaparamāṇvādikalpako'tajjñāḥ prasiddhyet | yadā  
 176409 tu brahma vā idamagra āsittadātmānamevāvedahaṁ brahmāsmīti tasmāttatsarvamabhavat  
 176410 iti śrutidarśitadiśā brahmaiva svājñānādatajjñāṁ tasyaiva tattvajñānopayuktaṁ  
 176411 śāstraṁ tadā tadadhyāropāpavādanyāyenaiva tattvajñāne upayujyate na  
 176412 pradhānaparamāṇvādikalpanayeti vaiṣamyamityāśayena vasiṣṭhaḥ samādhatte -  
 176413 atajjña iti || 14 ||  
 176414  
 176415 ekabodhamayāḥ śāntavijñānaghanarūpiṇaḥ |  
 176416 tajjñāsteṣāmasadrūpe kathamarthe vicāraṇā || 15 ||  
 176417  
 176418 kuto nāsti tatrāha - ekabodhamayā iti | tadyathā saindhavaghano'nantaro'bāhyaḥ  
 176419 kṛtsno rasaghana evaṁ vā are ayamātmā vijñānaghana eva prajñānaghana eva iti  
 176420 śruteriti bhāvaḥ || 15 ||  
 176421  
 176422 atajjñatvaṁ ca bodhe'ntaravabhāti tadaṅgatā |  
 176423 gate svapnasuṣupte'ntarivanidrātma kevalam || 16 ||  
 176424  
 176425 nanu brahmātiriktaḥ atajjño nāstīti kathaṁ saṁbhavyate | tārīkaiḥ pāmaraiśca nāhaṁ  
 176426 brahma nāhaṁ brahmajñaśceti svātmanyatattvajñatvābrahmatvayoḥ  
 176427 pratyakṣamanubhavādityāśaṅkya tādṛśānubhavabalenaiva tadātmanāmapi  
 176428 brahmatvaṁ samarthayati - atajjñatvamiti |  
 176429 ajñānādisarvajagadāropādhiṣṭhānacinmātratvaṁ hi brahmatvam | taccāhamajña

176430 ityanubhavitari tārīkātmani durvāram | yataḥ ajñatvaṃ prabodharūpe  
 176431 ātmanyantaravabhāti | yadi ca vaiśeṣikakalpito jaḍo'yamātmā syāt  
 176432 kathamātmanyajñānamanubhavet | ataḥ  
 176433 ajñānādhiṣṭhānacidrūpatvamasmādevānubhavātsiddham | jagacca  
 176434 kevalamajñānātmaiva yatastadāṅgatām gatam | yathā svapnasuṣupte  
 176435 nidrāntarnidrāṅgatām gate kevalaṃ nidraiva na nidrāvyatiriktaṃ tayoḥ svarūpamasti  
 176436 tadvat | na ca jñānasvabhāve ātmani svabhāvaviruddhamajñānamāropamantareṇa  
 176437 bhavitumarhatītyajñānādi jagadāropādhiṣṭhānatvasyāsmādevānubhavāt##-  
 176438  
 176439 tathāpyabhyupagamyāpi mūrkhaniścaya ucyate |  
 176440 mayedamaṇu sarvātma yasmādbrahma nirāmayam || 17 ||  
 176441  
 176442 nanvajñānādi jagadadhiṣṭhānatvarūpaṃ sarvātmatvaṃ brahmalakṣaṇaṃ cejjñānena  
 176443 tadapāye tadabrahmaiva syādityāśaṅkyāha - tathāpīti | mūrkhapratibodhanārthaṃ  
 176444 mūrkhabuddhimanuṣṭya śuddhabrahmavyutpādanārthaṃ mayedaṃ  
 176445 brahmaṇastaṭasthalakṣaṇamucyate | svarūpalakṣaṇaṃ tu tasya  
 176446 śuddhanirāmayānandaikarasatvaṃ nājñānubhavapathamavataratītyarthaḥ || 17 ||  
 176447  
 176448 santyakāraṇakā eva santi kāraṇajāstathā |  
 176449 bhāvāḥ saṃvidyathā yasmātkalpyate labhyate tathā || 18 ||  
 176450  
 176451 tathā cājñābuddhyanusāreṇa jagadanyadiva kṛtvā brahmakalpādaḥ kāraṇamīti  
 176452 svikāre'pi yakṣānurūpo balirīti nyāyena mithyābhūtasya prapañcasya tādrśī māyaiva  
 176453 kāraṇaṃ tathāpi na vāstavādvaitakṣatirityāśayenāha - santīti | akāraṇakāḥ  
 176454 śuktirajatamarunadiraajjusarpādayaḥ | tatra saṃvidā kāraṇajatvena kalpitāḥ sakāraṇakā  
 176455 anyathākalpitāstvakāraṇakā iti  
 176456 mṛṇmayagauriḡaṇapatyormātrputratāvatkalanānusāreṇaiva tadvyavasthetyāha -  
 176457 saṃvidīti || 18 ||  
 176458  
 176459 sarvakāraṇasaṃśāntau sarvānubhavaśālinām |  
 176460 sargasya kāraṇaṃ nāsti tena sargastvakāraṇaḥ || 19 ||  
 176461  
 176462 tattvadṛśā tvakhaṇḍādvayacinmātrameva sadā nānumātramapi kadācidviparyāsa iti na  
 176463 sargakāraṇaṃ kenacidapi nirūpayitum śakyamityāha - sarveti |  
 176464 sarveṣāmanubhavaśālinām tattvavidāṃ || 19 ||  
 176465  
 176466 hṛdayaṃgamatātyaktamiśvarādi prakalpyate |  
 176467 yadatra kiṃcidduḥsvādu vyartham vāgjālameva tat || 20 ||  
 176468  
 176469 atra idṛśe svapnagandharvanagaramarumarīcikāprāye jagati satyatvasāadhanābhīniveśeṇa  
 176470 yadvaiśeṣikādibhiḥ māyāṃ tu prakṛtiṃ vidyānmāyinaṃ tu maheśvaram  
 176471 ityādiśrutiprasiddhamāyopahitabrahmātiriktataṭastheśvarapradhānaparamāṇvādi  
 176472 kiṃcitkāraṇaṃ prakalpyate  
 176473 tatpratyakṣaśrutividvadanubhavavirodhādvedāntaśāstraprasiddhayuktiparāhatatvācca  
 176474 duḥsvādu tiktaṃ sraṣṭurīśvarasya bhokturjīvasya vā puruṣārthāparyavasāyitvādvartham  
 176475 | ata evābhijñānāṃ hṛdayaṃgamatayā tyaktamahṛdayaṃgamamīti vṛthā  
 176476 kaṇṭhaśoṣaṃ vāgjālameva tadītyarthaḥ || 20 ||  
 176477  
 176478 anyathānupapattyaiva svapnābhākalanādrte |  
 176479 sthūlākārātmikā kācinnāsti dṛśyasya dṛśyatā || 21 ||  
 176480  
 176481 prabodhabādhyatvānyathānupapattyaīpi jagatsvapnābhameveti tadarthaṃ na  
 176482 kāraṇakalpanāvakāśa ityāha - anyathānupapattyeti || 21 ||  
 176483  
 176484 svapnapṛthvyādyanubhave kimabuddhasya kāraṇaṃ |  
 176485 citśvabhāvādrte brūi svapnārtho nāma kiḍṛśaḥ || 22 ||  
 176486  
 176487 tadeva viśadayati - svapneti | abuddhasya aprabuddhasya || 22 ||  
 176488  
 176489 svapnārtho hyaparijñāto mahāmohabharapraḍaḥ |  
 176490 pariñāto na mohāya yathā sargāstathaiva ca || 23 ||  
 176491  
 176492 śuṣkatarkahaṭhāveśādyadvāpyanubhavojjhitam |  
 176493 kalpyate kāraṇaṃ kiṃcitsā maurkhyābhīniveśitā || 24 ||  
 176494  
 176495 agnerauṣṇyamapāṃ śaityaṃ prākāśyaṃ sarvatejasāṃ |  
 176496 svabhāvo vākhilārthhānāṃ kimabuddhasya kāraṇaṃ || 25 ||  
 176497  
 176498 yadyavaśyaṃ kāraṇamapekṣitaṃ tarhyajñātabrahmasvabhāva eva tathāstvityāśayenāha

176499 - agneriti | abuddhasyājñānopahitasyātmanaḥ svabhāvo vā kāraṇamiti śeṣaḥ || 25 ||  
176500  
176501 kiṃ dhyātṛśatalabdhasya dhyeyasyaikaṣya kāraṇam |  
176502 kiṃ ca gandharvanagare pure bhittiṣu kāraṇam || 26 ||  
176503  
176504 manorathakalpitanagaravaddhyātṛbhedenā vyavasthitākāratvādapi na  
176505 sarvasādhāraṇamekaṃ kāraṇam suvacamityāśayenāha - kimiti || 26 ||  
176506  
176507 dharmādyamutrāmūrtatvānmūrte dehe na kāraṇam |  
176508 dehasya kāraṇam kiṃ syāttatra sargādibhoginaḥ || 27 ||  
176509  
176510 dharmādharmayostu amūrtatvādeva mūrtadehādyupādānakāraṇatā na sambhavaditi  
176511 karmamimāṃsakakalpanamapi nirācaṣṭe - dharmāditi | amutra paraloke || 27 ||  
176512  
176513 bhittiyabhittiyādirūpāṇaṃ jñānasya jñānavādinaḥ |  
176514 kiṃ kāraṇamanantānām utpannadhvaṃsināṃ muhuḥ || 28 ||  
176515  
176516 vijñānavādimate'pyamūrtasya kṣaṇikasya ca vijñānasya mūrtā kṣaṇikopādānatā  
176517 durvacetyāha - bhittiti | bhittayaḥ sthūlakuḍyādayaḥ abhittayastadvilakṣaṇāḥ  
176518 paramāṇavaḥ | utpannadhvaṃsināmityuktyā kāryānukūlavypārasya kāryasambandhasya  
176519 ca kṣaṇikeśvasambhavaḥ sūcitaḥ || 28 ||  
176520  
176521 svabhāvasya svabhāvo'sau kila kāraṇamityapi |  
176522 yaducyate svabhāvasya sā paryāyoktikalpanā || 29 ||  
176523  
176524 svabhāvavādināścārvākasya mataṃ nirasyati - svabhāvasyeti | āṅkurādisvabhāvasya  
176525 kālakṣetrajalādisahitabījādisvabhāvo'sau kāraṇamiti cārvākairyaducyate sā uktirapi  
176526 bījasvabhāvapadayorarthabhedānirūpaṇādāṅkurasvabhāvasyetyatratyasvabhāvapade  
176527 ṣaṣṭhyarthasambandhasyāpi daurlabhyānnānārthatve ubhayatrāpi paryāyatayā  
176528 sahaprayogānāpatteḥ sakalasādhāraṇasvabhāvatvasāmānyāprasiddheḥ  
176529 prāṭisvikaṛūpāparāmarśaprasaṅgāccaikārthyāghaṭanācca nirarthikoktiḥ setyārthaḥ || 29 ||  
176530  
176531  
176532 tasmādakāraṇā bhrāntirbhāvā bhānti ca kāraṇam |  
176533 ajñe jñe tvakhilaṃ kāryaṃ kāraṇādbhavati sthitam || 30 ||  
176534  
176535 ataḥ pariśeṣātsvābhimataṃ siddhaṃ darśayati - tasmāditi | tasmāt sarve  
176536 bhāvāstatkāraṇaṃ cetyakhilamajñe akāraṇā bhrāntireva jñe tu sanmātrātmanā  
176537 sthitameva kāryaṃ kāraṇāttasmādeva ciccamatkārarūpeṇāvirbhavati tirobhavati cana  
176538 tadvyatiriktamaṇumātramapyastītyārthaḥ || 30 ||  
176539  
176540 yadvatsvapnaparijñānātsvapne dravyāpahāribhiḥ |  
176541 na duḥkhākāraṇaṃ tadvajjīvitam tattvadarśanāt || 31 ||  
176542  
176543 ata eva jñasyājñakṛtairaparādhakoṭibhirapyantarduḥkhaṃ na jāyata ityāha -  
176544 yadvaditi | svapne dravyāpahāribhiḥcoraiḥ kṛtaṃ tāḍanabandhanādikaṃ prabuddhasya  
176545 svapnamithyātvaparijñānādyadvadduḥkhākāraṇaṃ pīḍāsampādakaṃ na  
176546 tadvattattvadarśanottaraṃ jīvanamapi duḥkhākāraṇaṃ netyārthaḥ | sukha duḥkha  
176547 tatkrīyāyāṃ iti ḍāc || 31 ||  
176548  
176549 sargādāveva notpannaṃ dṛśyaṃ cidgagaṇaṃ tvidam |  
176550 svarūpaṃ svapnavadbhāti nānyadatropapadyate || 32 ||  
176551  
176552 anyadduḥkhaṃ tannimittaṃ ca || 32 ||  
176553  
176554 anyā na kācitkalanā dṛśyate sopapattikā |  
176555 asmānnyāyādṛte kasmādbrahmaivaīṣānubhūtibhūḥ || 33 ||  
176556  
176557 asmānnyāyādṛte anyā kalanā anyādṛśī vādināṃ kalpanā ata eṣā jagatkalanā  
176558 brahmānubhūtibhūrevetyārthaḥ || 33 ||  
176559  
176560 ūrmyāvartadravatvādi śuddhe jalaghane yathā |  
176561 tathedaṃ sargaparyāyaṃ brahmaṇi brahma bhāṣate || 34 ||  
176562  
176563 spandāvartavivartādi nirmale pavane yathā |  
176564 tathāyaṃ brahmapavane sargaspando'vabhāṣate || 35 ||  
176565  
176566 yathānantatvasauṣīryaśūnyatvādi mahāmbare |  
176567 sa sannāśannabodhātma tathā sargaḥ prāparaḥ || 36 ||



176568  
 176569 āsanno bodhātmā yena tathāvidhaṃ sat sa prasiddhaḥ san ākāśa eva tathetyarthaḥ | na san  
 176570 iti pāṭhe spaṣṭam || 36 ||  
 176571  
 176572 eṣu nidrādikeṣvete sūpalabdhā api sphuṭam |  
 176573 bhāvā asanmayā evamete'nanyātmakā yataḥ || 37 ||  
 176574  
 176575 kutaḥ sanneva tatrāha - eṣviti | yataḥ sadananyātmakā ityarthaḥ || 37 ||  
 176576  
 176577 sargapralayasamsthānānyevamātmani cidghane |  
 176578 saumye svapnasuṣuptābhā śuddhe nidrāghane yathā || 38 ||  
 176579  
 176580 svapnātsvapnāntarāṇyāste nidrāyāṃ mānava yathā |  
 176581 sargātsargāntarātmāste [antarāṇyāste iti pāṭhaḥ || svasattāyāmajastathā ||  
 176582 39 ||  
 176583  
 176584 ajaḥ janmādiśūnyaḥ paramātmā svayameva sargātsargāntarātmanā āste || 39 ||  
 176585  
 176586 pṛthvyādirahito'pyeṣa brahmākāśo nirāmayaḥ |  
 176587 atadvāmstadvadābhāti yathā svapnānubhūtiṣu || 40 ||  
 176588  
 176589 sthitā yathāsyāṃ paśyantyāṃ śabdā ghaṭapaṭādayaḥ |  
 176590 jātājātāḥ sthitāḥ sargāstathānanye mahāciti || 41 ||  
 176591  
 176592 paśyantyāṃ sāmpratikasarvadarśanātmani | jātāḥ pūrvatanā ajātā bhaviṣyantaḥ || 41 ||  
 176593  
 176594 paśyantyāmeva paśyantī yathā bhāti tathaiva ca |  
 176595 yathā śabdāstathā sargāścitaiva citi cinmayāḥ || 42 ||  
 176596  
 176597 yadā ananye tadā śabdāstadarthabhūtasargāśca brahmaṇi santītyuktiḥ paśyantyāmeva  
 176598 paśyantī tiṣṭhatītyabhinnāyāmeva bhedopacāreṇaupacārike ādhārādheyabhāve  
 176599 paryavasyatītyāha - paśyantyāmeveti || 42 ||  
 176600  
 176601 kiṃ śāstrakaṃ tatrakathāvicārairnnirvāsanam jīvitameva mokṣaḥ |  
 176602 sarge tvasatyevamakāraṇatvātsatyeva nāstyeva na nāma kācīt || 43 ||  
 176603  
 176604 yadā śbdāḥ sargāśca cinmayā eva tadā tatra kṛtakāryaṃ śāstramapi  
 176605 śāsyābhāvānmokṣaphalasya pṛghagasattvānnirasaniyaprapaṇcabandhābhāvācca  
 176606 nivartata ityāha - kimiti | śāstrameva śāstrakaṃ tatra kim | tatratyakathāvicāraiśca  
 176607 kim | yataḥ śāstraphalaṃ nirvāsanam jīvitameva mokṣaḥ siddhaḥ | evaṃ varṇitarītyā  
 176608 akāraṇatvātsarge asati nānaprapaṇcaracanā pratyakṣaṃ satyeva kācinna ca nāstyeveti  
 176609 niḥśeṣaṃ mārjītetiyarthaḥ || 43 ||  
 176610  
 176611 eṣā ca siddheha hi vāsaneti sā bodhasattaiva nirantaraikā |  
 176612 nānātvanānārahitaiva bhāti svapne cideveha purādirūpā || 44 ||  
 176613  
 176614 yā caiṣā vāsanetiha prapaṇcabījatayā bhāti sā nānātvena nānātvarahitā bodhasattaiva  
 176615 bhāti | yathā iha pratyakṣe svapne cideva purādirūpā bhāti tadvadityarthaḥ || 44 ||  
 176616  
 176617 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahmagītāsu satyavarṇanam  
 176618 nāma saptasaptatyadhikaśatatamaḥ sargaḥ || 177 ||  
 176619  
 176620 iti śrīvāsiṣṭhamahārāmāyaṇatātmaparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 176621 satyavarṇanam nāma saptasaptatyadhikaśatatamaḥ sargaḥ || 177 ||  
 176622  
 176623  
 176624 aṣṭasaptatyadhikaśatatamaḥ sargaḥ 178  
 176625  
 176626 śrīrāma uvāca |  
 176627  
 176628 padārthā dvividhāḥ santi mūrtāmūrtā jagattraye |  
 176629 yatra sapratighāḥ kecitkecidapratighā api || 1 ||  
 176630  
 176631 ihā'mūrtacitā mūrtacālāne yuktirucyate |  
 176632 jagaccāmūrtacinmātramaindavākhyānataḥ sphuṭam ||  
 176633  
 176634 dharmādyamutrāmūrtatvānmūrte dehe na kāraṇam ityuktiṃ śrutvā amūrtena cidātmanā  
 176635 mūrtasya dehādeścālāne upapattiṃ jijnāsamāno rāmastadanupapattiṃ darśayitum  
 176636 bhūmikāṃ racayati - padārthā ityādinā | mūrtāmūrtaḥbrahmaṇā darśito vibhāga iha

176637 nābhipretaḥ kiṃ tu pratighātayogyatātadayogyatopādhibhedakṛta ityāśayena viśinaṣṭi  
176638 - yatreti || 1 ||  
176639  
176640 tāniḥāpratighānāhurnānyonyaṃ vellayanti ye |  
176641 tāṃśca sapratighānāhuranyonyaṃ vellayanti ye || 2 ||  
176642  
176643 kusumakārpāsanavanitādimṛdutarapadārthānām  
176644 kaṭhinaśilādivatpratighāyogyatvādamūrtatvamuktaṃ mā bhūditi viśeṣaṇatātparyam  
176645 lakṣaṇābhyāmudghāṭayati - tānīti | vellayanti saṃśliṣyanti || 2 ||  
176646  
176647 iha sapratighānām tu dṛṣṭamanyonyavellanam |  
176648 na tvapratigharūpānām keśāṃcidapi kiṃcana || 3 ||  
176649  
176650 tadevaṃ lokaprasiddhyā viśadayati - iheti || 3 ||  
176651  
176652 tatra saṃvedanaṃ nāma yadidaṃ candramaṇḍale |  
176653 itaḥ patatyapratighaṃ tatsarveṇānubhūyate || 4 ||  
176654  
176655 astvevaṃ prastute kiṃ tatrāha - tatreti | tatra saṃvedanaṃ nāmedaṃ yatprasiddhaṃ  
176656 tadapratighameva | yadyasmāddhetoścandraṃ paśyataḥ puruṣasya itaḥ  
176657 asmātpradeśānnayanaraśmyanusāricittena saha tadavacchinnaṣaṃvedanāni  
176658 candramaṇḍale apratighaṃ niḥsaṃśleṣameva patanti | ato'mūrtānīti sarveṇāpi  
176659 candradarśinā svayamanubhūyata ityārthaḥ || 4 ||  
176660  
176661 ardhaprabuddhasaṃkalpavikalpādvaitakalpitaṃ |  
176662 vadāmyabhyupagamyedaṃ na tu bodhadaśāsthitam || 5 ||  
176663  
176664 nanvayamākṣepaste prabuddhadṛṣā aprabuddhadṛṣā vā | ādye  
176665 mūrtamevāprasiddham | dvitīye amūrtā ciddehādi pravartayatītyapasiddham |  
176666 dehādyahaṃkāraṇtānām saṃpiṇḍitānāmeva laukikairātmatvānubhavādityāśaṅkyāha  
176667 - ardheti | ardhaprabuddhānām tṛtīyacaturthabhūmikāntarālasthānām  
176668 saṃkalpavikalpadvaitena kalpitamidaṃ jagadabhyupagamya vadāmyākṣipāmi |  
176669 bodhadṛṣā sthitaṃ pariśiṣṭaṃ cinmātramabhyupagamya tu nākṣipāmītyārthaḥ || 5 ||  
176670  
176671 kaḥ prāṇamārutaḥ kṣobhaṃ janayatyāśayasthitaḥ |  
176672 praveśanirgamamayaṃ kathaṃ vā vada me prabho || 6 ||  
176673  
176674 yadyapi mūrtaḥ prāṇamāruta eva praveśanirgamavṛttibhedena kṣubdho dehaṃ  
176675 pravartayatīti suvacam tathāpi tasya prāṇamārutasya kṣobhaṃ ko janayati || 6 ||  
176676  
176677 kathamapratighaṃ nāma vedanaṃ pratighātmakam |  
176678 imaṃ dehaṃ cālayati bhāraṃ bhāraharo yathā || 7 ||  
176679  
176680 nanu jīvātmakaścidābhāsa eva taṃ janayiṣyati tatrāha - kathamiti | dehaṃ  
176681 prāṇādidehāntam || 7 ||  
176682  
176683 yadi sapratighaṃ vastu vellatyaprtighātmakam |  
176684 kathaṃ saṃvittimātreṇa puṃsaḥ śailo na valgati || 8 ||  
176685  
176686 yadi apratighātmakamapi saṃvittimātraṃ prāṇādidehāntaṃ sapratighaṃ vellati viṣṭabhya  
176687 cālayati tarhi śailaścalatviti puṃsaḥ saṃkalpasamvittimātreṇa śailaḥ kuto na cālyate |  
176688 bāhyaśailāderdehādeśca koviśeṣa ityārthaḥ || 8 ||  
176689  
176690 śrīvasiṣṭha uvāca |  
176691  
176692 vikāsamatha saṃkocamatra nālī hṛdi sthitā |  
176693 yadā yāti tadā prāṇaśchedairāyāti yāti ca || 9 ||  
176694  
176695 yathā bāhyasya vāyorayaskārabhastrāyāṃ praveśanirgamābhyāṃ taccālakatvaṃ tathā  
176696 prāṇavāyorapi kaṇṭhādīnālīvilākāśasaṃkocavikāśānumitapraveśanirgamābhyāṃ  
176697 dehādīcālakatvaṃ pratyakṣameva hṛdayādipraveśeṣvāpyevameva bodhyamityuttānoktyā  
176698 gūḍhāśayena vasiṣṭhaḥ samādhatte - vikāsamiti dvābhyāṃ | chedaiśchidraiḥ || 9 ||  
176699  
176700 bāhyopaskarabhastrāyāṃ yathākāśāspadātmakaḥ |  
176701 vāyuryātyapi cāyāti tathātra spandanaṃ hṛdi || 10 ||  
176702  
176703 ākāśāschidraṃ tadāspadaḥ tadāśrayasarvadravyāntaḥsaṃcārasvabhāvo vāyuryathā  
176704 bāhyāyāmayaskāropaskarabhastrāyāṃ yāti praviśati āyāti nirgacchati || 10 ||  
176705

176706 śrīrāma uvāca |  
 176707  
 176708 bahirbhastrāmayaskāraḥ saṃkocanavikāsanaiḥ |  
 176709 yojayatyāntaraṃ nāḍiṃ kaścālayati cālakaḥ || 11 ||  
 176710  
 176711 satyaṃ vāyuścālayati tathāpyayaskārādicetanādhiṣṭhitabhastrāyāmeva tathā cālayati  
 176712 nānyatreṭi cetanamevācetanasya niyatavyavahāraceṣṭhānimittamavaśyaṃ vācyam | tatra  
 176713 nāḍiṃ ānataraṃ praviśya kaścetanaścālayatītyarthaḥ || 11 ||  
 176714  
 176715 śataṃ kathaṃ bhavedekaṃ kathamekaṃ śataṃ bhavet |  
 176716 kathaṃ sa cetanā ete kāṣṭhaloṣṭopalādayaḥ || 12 ||  
 176717  
 176718 nanu śataṃ caikā ca hṛdayasya nāḍyaḥ iti śrutau viśvakprasṛtāḥ śataṃ nāḍyaḥ  
 176719 śrūyante | tatraikaśataṃ nāḍīnāṃ tāsāṃ dvāsaptatirdvāsaptatīḥ pratiśākhaṃ  
 176720 nāḍisahasrāṇi bhavantyāsu vyānaḥ saṃcaratīti ca | tatra sarvanāḍīṣu vyānasaṃcārasya  
 176721 dehāḍicalananimittatve sadaiva sarvāṅgacalanāṃ syānnakakahastapādādyudyamanāṃ  
 176722 niyatam | yadyucyeta ekaikāṅgodyamane upasthite nāḍīnāṃ śatamapi tadaṅge ekaṃ  
 176723 bhavati sarvāṅgacalane upasthite tvekamapi sarvāṅgavyāpi nāḍīśataṃ bhavatīti  
 176724 tatrāpyāha - śatamiti | kiṃcāmūrtacaitanyasya saṃśleṣo dehe'pi nāsti |  
 176725 ādhyāsikasambandhastu kāṣṭhaloṣṭādiṣvapi tulya iti te'pi sacetanā vācyāstacca  
 176726 kathamityarthaḥ || 12 ||  
 176727  
 176728 kasmāna sthāvaram vastu prasbandyapi camatkṛtam |  
 176729 vastu jaṅgamameveha spandi mātrevā kiṃ vada || 13 ||  
 176730  
 176731 tathā sthāvaram vṛkṣalatākāṣṭhapāṣāṇādi vastu cetanaṃ cetprasbandi kasmāna |  
 176732 dehavadbhogopayogena camatkṛtamapi kasmāna mātṛā niyantraṇā kulālādīnā  
 176733 adhiṣṭhitaṃ cakrādīva niyatakālasbandi kim || 13 ||  
 176734  
 176735 śrīvasiṣṭha uvāca |  
 176736  
 176737 antaḥsaṃvedanaṃ nāma cālayatyāntraveṣṭanam |  
 176738 bahirbhastrāmayaskāra iva loke'nuceṣṭanam || 14 ||  
 176739  
 176740 kāryakāraṇasvāmīnyā bhoktrjīvasaṃvido  
 176741 yatrānādipravāhopanītakāmākarmavāsanāprayuktastādātmyādhyāsastaccālāne  
 176742 ādhyāsikasvatādātmyasāliprāṇasaṃśleṣadvārā svātantryamanyatra pāratantryamiti  
 176743 vyavasthethi gūḍhābhisaṃdhinaiva vasiṣṭha uttaramāha - antarīti | āntraveṣṭanaṃ  
 176744 [antrasyedaṃāntramāntrasaṃbandhi ||] nāḍīsamūham | tadanusāreṇaiva loke  
 176745 sarvo'pi bahiṣceṣṭanaṃ karotīti śeṣaḥ || 14 ||  
 176746  
 176747 śrīrāma uvāca |  
 176748  
 176749 vāyvantrādiśarīrasthaṃ sarvaṃ sapratighaṃ mune |  
 176750 kathamapratighā saṃviccālayediti me vada || 15 ||  
 176751  
 176752 uttānārthena gūḍhābhisaṃhitena ca svaśaṅkābījēna parihṛtamiti gūḍhābhisaṃdhireva  
 176753 rāmaḥ punaḥ svaśaṅkāmanuvadati - vāyvitī || 15 ||  
 176754  
 176755 saṃvidapratighākārā yadi sapratighātmakam |  
 176756 cālayedacaliṣyattaddūramambho yadicchayā || 16 ||  
 176757  
 176758 viparyaye doṣamāha - saṃviditī | tattarhi dūraṃ dūrasthamapyambhaḥ yātīti yan  
 176759 trṣitaḥ pānsthastadicchayā acaliṣyat svayamevāgamiṣyat || 16 ||  
 176760  
 176761 sapratighāpratighayormitho yadi padārthayoḥ |  
 176762 vellanaṃ syāttadicchaiva kartṛkarmendriyaiḥ kva kim || 17 ||  
 176763  
 176764 tathā ca bāhyavyavahāre sarvaprāṇināmicchayaiva sarvakāryasiddheḥ  
 176765 karmendriyaghaṭādyupakaraṇavaiyarthyaṃ ca syādityāha - sapratigheti | tattarhi  
 176766 icchaiva bahirvacanādānaviharaṇotsargādikam kariṣyatīti śeṣaḥ || 17 ||  
 176767  
 176768 sapratighāpratighayoḥ śleṣo nāsti bahiryathā |  
 176769 tathaivāntaraḥ manye śeṣaṃ kathaya me mune || 18 ||  
 176770  
 176771 bahiḥ śleṣābhāve'pyantaḥ śleṣo'stu tatrāha - sapratigheti | evaṃ  
 176772 tvatsamādhānayuktiṣu nirastāsu śeṣaṃ yuktyantaraṃ kathaya na tu nirastameva punaḥ  
 176773 punaḥ kathayetyarthaḥ || 18 ||  
 176774

176775 antaḥ svayaṃ yoginā vā yathaitadanubhūyate |  
176776 amūrtasyaiva mūrtena vellanaṃ tadvadāsu me || 19 ||  
176777  
176778 athavā yoginā tvayā svayaṃ yathā etat amūrtasyaiva mūrtena vellanaṃ loke  
176779 atyantāprasiddhamapi yogabalenāntaryathā yenopāyenānubhūyate tadvadetyarthaḥ || 19 ||  
176780  
176781 śrīvasiṣṭha uvāca |  
176782  
176783 sarvasaṃdehavṛkṣāṇāṃ mūlakāśamidaṃ vacaḥ |  
176784 sarvaikatānubhūtyarthaṃ śṛṇu śravaṇabhūṣaṇam || 20 ||  
176785  
176786 evamākṣipto vasiṣṭhaḥ prāguktagūḍhābhisaṃdhyuttaramapi vāsanānāṃ  
176787 bāhyādhyātmikaparicchedabhrāntimātramūlatvādanavasthāgrastaṃ niṣkarṣāsahaṃ  
176788 rāmeṇa jñātamudghāṭitamapi rāmaḥ khaṇḍayiṣyatyeveti manyamānastadupekṣya  
176789 siddhāntāvalambanenaivaikoktyā sarvaṃ samādhatte - sarveti | sarveṣāṃ  
176790 saṃdehānāṃ tattvājñānamūlakatvātsarvaikatānubhavalakṣaṇa##-  
176791  
176792 neha kiṃcinna nāmāsti vastu sapratighaṃ kvacit |  
176793 sarvadā sarvamevedaṃ śāntamapratighaṃ tatam || 21 ||  
176794  
176795 bhavedayaṃ tvadākṣepanivahaḥ sarvo'pi sapratighayathārthaprapañcābhyupagame | yadā  
176796 tvapratighā cideva bāhyādhyātmikavastubhedabhrāntyātmanāṃ avidyāvaśādvivartate  
176797 tadā yathādarśanameva prāṇādidehāntasamghāte  
176798 āntaracaitanyamātrādhīnaścalanādyadhyāso bāhye ghaṭādaḥ tu karāvaṣṭambhādyadhīna  
176799 iti vyavasthita evābhyupagamyate na saṃkirṇa iti samuditābhiprāyaḥ || 21 ||  
176800  
176801 śuddhaṃ saṃvinmayaṃ sarvaṃ śāntamapratighātmakam |  
176802 padārthajātaṃ pṛthvyādi svapnaśaṃkalpayoriva || 22 ||  
176803  
176804 ādāvante ca nāstīdaṃ kāraṇābhāvato'khilam |  
176805 bhrāntyātmā vartamānāpi bhāti citśvapnagā yathā || 23 ||  
176806  
176807 dyauḥ kṣamā vāyurākāśaṃ parvatāḥ sarito diśaḥ |  
176808 mahatā kāraṇaughena bodhamapratighaṃ viduḥ || 24 ||  
176809  
176810 ata eva tattvavido mahatā  
176811 vivekavairāgyatyāgaśravaṇamananananididhyāsanādiprayatnasādhyakāraṇaughena  
176812 mūrtākāraṃ savāsanaṃ nirmṛjya dyauḥ kṣamā vāyurityādi sarvaṃ jagadapratighaṃ  
176813 bodhamātramiti vidurityarthaḥ || 24 ||  
176814  
176815 antaḥkāraṇabhūtādi mṛtkāṣṭhadṛśadādi vā |  
176816 sarvaṃ śūnyamaśūnyaṃ ca cetanaṃ viddhi netarat || 25 ||  
176817  
176818 cetanamiti bhāve lyuṭ || 25 ||  
176819  
176820 tatraivamaīndavākhyānaṃ śṛṇu śravaṇabhūṣaṇam |  
176821 mayā ca pūrvamuktaṃ tatkiṃcānyadabhivārṇyate || 26 ||  
176822  
176823 cinmātrameva sarvajaganna mūrtaṃ kiṃcidastītyarthe prāguktamaīndavākhyānaṃ punaḥ  
176824 śrāvayituṃ pratijānīte - tatreti | pūrvam manomātraṃ  
176825 jagadityutpattipradarśanāyoktamiha tvanyaccinmātrameva jagaditi  
176826 nirvāṇaniṣkarṣārthamabhivārṇyata ityarthaḥ || 26 ||  
176827  
176828 tathāpi vartamānoktapraśnabodhāya tacchṛṇu |  
176829 yathedaṃ sarvamadryādi cidityeva tu bhotsyate || 27 ||  
176830  
176831 prastutapraśnasamādhānaprayojanabhedādapi paunaruktyamadoṣāyetyāha - tathāpīti |  
176832 amūrtā cidityeva praśnasamādhānaṃ tvayā bhotsyate | karmaṇi līti sye bhaṣbhāvaḥ ||  
176833 27 ||  
176834  
176835 kasmīṃscitprāktanenaiva jagajjāle'bhavaddvijāḥ |  
176836 tapovedakriyādhāro brahmanninduriti smṛtaḥ || 28 ||  
176837  
176838 prāktanenotpattiprakaraṇavṛṇitaprakāreṇa viśiṣṭe jagajjāle || 28 ||  
176839  
176840 daśa tasyābhavanputrā jagato diktaṭā iva |  
176841 mahāśayā mahātmāno mahatāmāspadaṃ satām || 29 ||  
176842  
176843 jagato brahmāṇḍodarākāśasya daśa diktaṭā iva | āspadaṃ pratiṣṭhā || 29 ||

176844  
176845 sa teṣāṃ kālavaśataḥ pitā'ntardhimupāyayau |  
176846 daśānāṃ bhagavān rudra ekādaśa iva kṣaye || 30 ||  
176847  
176848 kṣaye mahāpralaye || 30 ||  
176849  
176850 tasyānugamanaṃ cakre bhāryā vaidhavyabhītibhiḥ |  
176851 anuraktā dinasyeva saṃdhyā tārāvilocanā || 31 ||  
176852  
176853 tayoste tanayā duḥkhakalitā vipinaṃ gatāḥ |  
176854 kṛtaurdhvadehikāstyaktvā vyavahāraṃ samādhaye || 32 ||  
176855  
176856 duḥkhena viyogaduḥkhena kalpitā vyāptāḥ || 32 ||  
176857  
176858 dhāraṇānāṃ samastānāṃ kā syāduttamasiddhidā |  
176859 dhāraṇā yanmayāḥ santaḥ syāma sarveśvarā vayam || 33 ||  
176860  
176861 dhāraṇānāṃ viśayaviśeṣākāritamanaḥsthairyalakṣaṇānāṃ madhye kā kiṃviśayiṇī  
176862 uttamadhāraṇā syādityarthaḥ | sarveśvarā hiraṇyagarbhabhūtāḥ || 33 ||  
176863  
176864 iti te tatra saṃcintya baddhapadmāsanā daśa |  
176865 idaṃ saṃcintayāmāsumnirvighne kandarodare || 34 ||  
176866  
176867 nirvighne śvāpadādyupaghātarahite || 34 ||  
176868  
176869 padmajādhiṣṭhitāśeṣajagaddhāraṇayā sthitāḥ |  
176870 bhavāmaḥ padmajopetaṃ jagadrūpamavighnataḥ || 35 ||  
176871  
176872 padmajena caturmukhenādhiṣṭhitaṃ yadaśeṣaṃ jagadbrahmāṇḍaṃ tadevāhamiti sthitā  
176873 niścalāḥ santaḥ || 35 ||  
176874  
176875 iti saṃcintya sabrahmajagaddhāraṇayā ciraṃ |  
176876 nimīlitaḍṣastasthuste citraracitā iva || 36 ||  
176877  
176878 athaitaddhāraṇābaddhacittāste tāvadacyutāḥ |  
176879 āsanmāsāndaśāṣṭau ca yāvatte tatra dehakāḥ || 37 ||  
176880  
176881 acyutāḥ manaso vṛtṭyantaradhāraṇena pracyutimaprāptāḥ || 37 ||  
176882  
176883 śuṣkāḥ kaṃkālatāṃ yātāḥ kravyādaiścarvitāṅgakāḥ |  
176884 nāśamabhyāyayustatra cchāyābhāgā ivātapaiḥ || 38 ||  
176885  
176886 kaṃkālatāṃ śavatām || 38 ||  
176887  
176888 ahaṃ brahmā jagaccedaṃ sargo'yaṃ bhuvanānvitaḥ |  
176889 iti saṃpāśyatāṃ teṣāṃ dīrghakālo'bhyavartata || 39 ||  
176890  
176891 jagaccedamaham | saṃpāśyatāṃ dhyāyatām || 39 ||  
176892  
176893 tāni cittānyadehāni daśaikadhyānatastataḥ |  
176894 saṃpannāni jagantyeva daśa dehāni vai pṛthak || 40 ||  
176895  
176896 daśa cittāni daśa dehāni daśa brahmāṇḍarūpāni jagantyeva dhyānaparipākena  
176897 saṃpannāni tatkratunyāyenetyarthaḥ || 40 ||  
176898  
176899 iti teṣāṃ cidicchā sā saṃpannā sakalaṃ jagat |  
176900 atyantasvaccharūpaiva sthitā cākāravarjitā || 41 ||  
176901  
176902 cidevecchā bhūtvā jagatsaṃpannā | kiṃcitsvabhāvahānena netyāha - atyanteti || 41 ||  
176903  
176904 saṃvinmayatvājagatāṃ teṣāṃ bhūmyacalādi tat |  
176905 sarvaṃ cidātmakaṃ viddhi no cedanyatkimucyatām || 42 ||  
176906  
176907 tathā ca pratijñātaṃ siddhamityāha - saṃvinmayatvāditī || 42 ||  
176908  
176909 kila yattri jagajjālaṃ teṣāṃ kimātma tattathā |  
176910 saṃvidākāśāśūnyatvamātramevetaranna tat || 43 ||  
176911  
176912 no cetteṣāṃ kila daśavidhaṃ trijagajjālaṃ tatkimātma vā tattvayā ucyatāmiti

176913 pūrvatrānvayaḥ | tvayā kimucyate tadāha - saṃviditi || 43 ||  
 176914  
 176915 vidyate na yathā kiṃcittaraṅga salilādṛte |  
 176916 saṃvittattvādṛte tadvadvidyate calanādikam || 44 ||  
 176917  
 176918 calanādikam na vidyata ityanukṛṣyānvayaḥ || 44 ||  
 176919  
 176920 aindavāni tathaitāni cinmayāni jaganti khe |  
 176921 tathā cinmayameteṣu kāṣṭhaloṣṭopalādyapi || 45 ||  
 176922  
 176923 aindavajagatsāmyaṃ prastute'pi jagati bodhyamityāha - aindavānīti || 45 ||  
 176924  
 176925 yathaivaindavasaṃkalpāste jagattvamupāgatāḥ |  
 176926 tathaivābjajasaṃkalpo jagattvamayamāgataḥ || 46 ||  
 176927  
 176928 tulyatvameva darśayati - yatheti || 46 ||  
 176929  
 176930 tasmādihome girayo vasudhā pādapā ghanāḥ |  
 176931 mahābhūtāni sarvaṃ ca cinmātramayamātataṃ || 47 ||  
 176932  
 176933 cidvṛkṣāścinmahī ciddyauścidākāśaṃ cidadrayaḥ |  
 176934 nācitrkvacitsaṃbhavati teṣvaindavajagatsviva || 48 ||  
 176935  
 176936 cinmātrakhakulālena svadehacalacakrake |  
 176937 svaśarīramṛdā sargaḥ kutoyaṃ kriyate'niśam || 49 ||  
 176938  
 176939 kuta ityasaṃbhāvanoktirmithyātvadyotanāya || 49 ||  
 176940  
 176941 saṃkalpanirmite sarge dṛṣadaścenna cetanāḥ |  
 176942 tadatra loṣṭaśailādi kimetaditi kathyatām || 50 ||  
 176943  
 176944 etena kathaṃ sacetanā ete kāṣṭhaloṣṭopalādayaḥ iti praśno'pi samāhita ityāśayenāha ##-  
 176945  
 176946 kalanasmṛtisaṃskārā dadhatyartham ca nodare |  
 176947 prānṛṣṭaṃ kalpanādināmanyaivārthakalāvatām || 51 ||  
 176948  
 176949 kalanamanubhavaḥ smṛtistajjanakasamskārāḥ cakārādicchākṛtaya ityete hi  
 176950 saṃvidviśeṣā arthagocarāḥ eteṣāṃ hyantararthāḥ prathante | ete ca svodare  
 176951 abhivvyaktacinmātrameva dadhati na jaḍamarthamato'pyarthāścidrūpā evetyāha -  
 176952 kalaneti | tatkutastatrāha - prāgiti | yata idam prāgevāsmābhirvimṛṣṭam  
 176953 yatkalpanādināmārthaśūnyānāmanyaiva sthitiḥ | arthakalāvatām  
 176954 tattvāvagāhanacamatkāraśālināmanyaiva camatkṛtiriti | athavā | nanu  
 176955 loṣṭādikalanasmṛtisaṃskāraikarūpyeṇa loṣṭādyacidrūpameva niścitaṃ kathaṃ  
 176956 tatsacetanamityupavarṇyate tatrāha - kalaneti | kalanādayo loṣṭaśailāditattvaṃ  
 176957 cinmātramudareṇa dadhati nāvagāhituṃ śaknuvanti yatastadarthakalāvatām  
 176958 kalpanādināmūtthānātprāgevāstīti mṛṣṭam parāmṛṣṭam | ajñātaviśaye hi  
 176959 cakṣurādinā kalanam jñātaviśaye hi smṛtisaṃskārau jñānasamānaviśayau |  
 176960 atastebhyaḥ pūrvamajñātaviśayasiddhiravaśyaṃ vācyeti bhāvaḥ | na cācidrūpaṃ  
 176961 tṛṇakāṣṭhaśailādyajñātava vaktuṃ śakyam | jaḍesvajñānāvaraṇaprayojanābhāvāt  
 176962 | ato jaḍebhyo'nyaiva brahmasattā tṛṇādinām tattvaṃ  
 176963 saivānyathākalanasmṛtisaṃskārairjaḍatvena bhrāntyā vimṛśyata ityārthaḥ || 51 ||  
 176964  
 176965 taddhāma saṃvido dhāmni maṇirāśau maṇiryathā |  
 176966 sarvātmani tathā citte kaścidartha udetyalam || 52 ||  
 176967  
 176968 itaśca kāṣṭhaloṣṭādayaścetanā ityāha - taditi | yatastatparamaṃ ciddhāmaiva  
 176969 sarvātmani saṃvido dhāmni samaṣṭivyaṣṭicitte maṇirāśau maṇiriva dedīpyamānamantaḥ  
 176970 sthityā kaścittṛṇakāṣṭhaśailādyartha iva udeti | tadanupraviśya sacca tyaccābhavat iti  
 176971 śruteriti bhāvaḥ || 52 ||  
 176972  
 176973 akāryakaraṇasyārtho na bhinno brahmaṇaḥ kvacit |  
 176974 svabhāva iti tenedaṃ sarvaṃ brahmeti niścayaḥ || 53 ||  
 176975  
 176976 itaśca tṛṇakāṣṭhādiścetano yato'yamakāryakaraṇasya tasya sṛṣṭiḥ | yathā sūryasya  
 176977 prabhā tatsvabhāva eva nāprakāśarūpā tadvadidaṃ sarva cetanaṃ brahmaivetyārthaḥ || 53 ||  
 176978  
 176979  
 176980 yathā pravṛttaṃ cidvāri vahatyāvartate'vanau |  
 176981 svayatnenātītivreṇa parātmīyātmanā vinā || 54 ||

176982  
 176983 yathā nimnāvanau pravṛttaṃ vāri parātmīyātmanā kāraṇāntareṇa vinā svayatnena svata  
 176984 eva āvartapravāhatarāṅgādivaicitryeṇāvartate tathā cidapītyanvayaḥ || 54 ||  
 176985  
 176986 padmalīlā jagadiva prakacanti jaganti yat |  
 176987 cinmātrādbrahmaṇaḥ svasmādanyāni na manāgapi || 55 ||  
 176988  
 176989 yathā pādme kalpe bhagavannābhipadmalīlā eva jagadiva kacanti  
 176990 tadvaccinmātrādbrahmaṇaḥ sakāśājaganti prakacanti yattato'pi manāgapi tato nānyāni ||  
 176991 55 ||  
 176992  
 176993 ajātamaniruddhaṃ ca sanmātraṃ brahma khātmakam |  
 176994 śāntaṃ sadasatormadhyam cidbhāmātramidaṃ jagat || 56 ||  
 176995  
 176996 ananyatve yatphalitaṃ tadāha - ajātamiti | sadasatorbhāvābhāvayordvayorapi  
 176997 mārjanānmadhyam || 56 ||  
 176998  
 176999 yatsaṃvinmayamadryādi saṃkalpajagati sthitam |  
 177000 tadasaṃvinmayamiti vaktā'jño jñairvihasyate || 57 ||  
 177001  
 177002 ata eva tṛṇasailakāśthādayaḥ acetanā iti draṣṭāro mūḍhā vidvadbhirupahasyanta  
 177003 ityāha - yaditi | vaktā ajña iti cchedaḥ || 57 ||  
 177004  
 177005 jagantyātmeva saṃkalpamayānyetāni vetti khe |  
 177006 khātmakāni tathedaṃ ca brahma saṃkalpajaṃ jagat || 58 ||  
 177007  
 177008 brahmā caturmukhastatsaṃkalpajatvādapi svamanorājyavaccinmātratvamanumeyamityāha  
 177009 - jagantīti | ātmā svayamiva || 58 ||  
 177010  
 177011 yāvadyāvadiyaṃ drṣṭiḥ śighraṃ śighraṃ vilokyate |  
 177012 tāvattāvadidaṃ duḥkhaṃ śighraṃ śighraṃ vilīyate || 59 ||  
 177013  
 177014 kimarthamiyameva drṣṭirbhaṅgyantaraiḥ punaḥ punaḥ samarthyaṭe tatrāha -  
 177015 yāvaditi | iyaṃ prapañcadrṣṭirdṛḍhīkṛtayā ciddrṣṭyā yāvadyāvadvilokyate  
 177016 tāvattāvadidaṃ duḥkhaṃ vilīyate || 59 ||  
 177017  
 177018 yāvadyāvadiyaṃ drṣṭiḥ prekṣyate na cirāccitā |  
 177019 tāvattāvadidaṃ duḥkhaṃ bhavetpratighanaṃ ghanam || 60 ||  
 177020  
 177021 dīrghaduṣkṛtamūḍhānāmimāṃ drṣṭimapaśyatām |  
 177022 saṃsṛtirvajrasāreyaṃ na kadācitpraśāmyati || 61 ||  
 177023  
 177024 nehākṛtirna ca bhavābhavaajanmanāsāḥ sattā na caiva na ca nāma tathāstyasattā |  
 177025 śāntaṃ paraṃ kacati kevalamātmanitthaṃ brahmāthavā kacanamapyalamatra nāsti  
 177026 || 62 ||  
 177027  
 177028 ato mahāphalatvādiyameva drṣṭirdṛḍhīkāryetyupasaṃharati - neheti | iha  
 177029 jagatyākṛtyādayo vikalpā na santi | sattā dvitīyo bhāvavikāraḥ | asattā tadabhāvaḥ |  
 177030 ātmani paramārthacitsvabhāve itthaṃ kacati | athavā brahmātiriktaṃ  
 177031 kacanamapyalamatyantaṃ nāsti | kacadhātupravṛttinimittābhāvādityarthaḥ || 62 ||  
 177032  
 177033 ādyantavarjitamalabhyalatāgramūlanirmāṇamūlapariveśamaśeṣamaccham |  
 177034 antasthanirgaganasargakaputrakaugham nityam sthitam nanu ghanam  
 177035 gatajanmanāsam || 63 ||  
 177036  
 177037 kacanasypyaabhāve brahma kīḍṛk sthitam tadāha - ādyanteti | tadbrahma  
 177038 sphaṭikastambhavadantasthanirgaganasargakaputrikaughamapi alabhyā jagallatāstadagrāṇi  
 177039 tanmūlāni tannirmāṇāni tanmūlānām mūle bhūmau pariveśāḥ praveśāśca  
 177040 yasmīnstathāvidhamādyantavarjitaṃ kālato'pyajanmanāśamaśeṣamacchamatīsvaccham  
 177041 cidānandaikaghanaṃ nityam sthitam kaivalyamityarthaḥ || 63 ||  
 177042  
 177043 sanmātramantarahitākhillahastajātaṃ paryantahīnagaṇanāṅgamamuktarūpam |  
 177044 ātmāmbarātmakamaḥam tvidameva sarvaṃ sustambharūpamajamaunamalaṃ  
 177045 vikalpaiḥ || 64 ||  
 177046  
 177047 idamevāmuktarūpam yadā tadā antarahitamasaṃkhyamakhilaṃ viśvatovyāptaṃ  
 177048 hastajātaṃ paryanteṣvapi hīnagaṇanānyasaṃkhyāni  
 177049 cakṣuḥśrotraśīraḥkaṇṭhodarapādādyāṅgāni ca yasya tathāvidhamidameva sarvamāsīt |  
 177050 muktarūpam tvātmāmbarātmakaṃ sustambharūpam sanmātraṃ ajamaunaṃ

177051 varṇitasphāṭikasustambharūpamidamahameva saṃpannamiti punarvikalpairalaṃ prayojanaṃ  
177052 nāstītyarthaḥ || 64 ||  
177053  
177054 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahmagītāsvaindavopākhyānaṃ  
177055 nāmāṣṭasaptatyadhikaśatatamaḥ sargaḥ || 178 ||  
177056  
177057 iti śrīvāsiṣṭhamahārāmāyaṇatātparyparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
177058 aindavopākhyānaṃ nāmāṣṭasaptatyadhikaśatatamaḥ sargaḥ || 178 ||  
177059  
177060  
177061 ekonāśītyadhikaśatatamaḥ sargaḥ 179  
177062  
177063 śrīvāsiṣṭha uvāca |  
177064  
177065 evaṃ cinmātramevaikaṃ śuddhaṃ sattvaṃ jagattrayaṃ |  
177066 saṃbhavantīha bhūtāni nājñabuddhāni kānicit || 1 ||  
177067  
177068 cinmātramakhilaṃ viśvaṃ sthitamapratighaṃ yataḥ |  
177069 tataḥ prāguktaśaṅkāyāḥ kaḥ prasaṅgaḥ itīryate ||  
177070  
177071 ajñaiḥ sapratighatvena mūrtatvena ca buddhāni bhūtāni neha saṃbhavanti || 1 ||  
177072  
177073 tasmātkutaḥ śarīrādi vastu sapratighaṃ kutaḥ |  
177074 yadidaṃ dṛśyate kiṃcittadapratighamātataṃ || 2 ||  
177075  
177076 apratighaṃ brahmaivātataṃ || 2 ||  
177077  
177078 sthitaṃ cidvyoma cidvyomni śānte śāntaṃ samaṃ sthitaṃ |  
177079 sthitaṃākāśamākāśe jñaptirjñaptau vijṛmbhate || 3 ||  
177080  
177081 samaṃ sarvavaiśamyānirmuktaṃ || 3 ||  
177082  
177083 sarvaṃ saṃvinmayaṃ śāntaṃ satsvapna iva jāgrati |  
177084 sthitamapratighākāraṃ kvāsau sapratighā sthitiḥ || 4 ||  
177085  
177086 sapratighā asau tvaduktā sthitiḥ kvāsti yatra te śaṅkā prasaredityarthaḥ || 4 ||  
177087  
177088 kva dehāvayavāḥ kvāntraveṣṭāni kvāsthipañjaram |  
177089 vyomevāpratighaṃ viddhi dehaṃ sapratighopamaṃ || 5 ||  
177090  
177091 dehatadavayavādikaṃ tu svapnadehavaccinmātrameva prabuddhadṛṣeti  
177092 tatrājñādṛśaiva śaṅkā na tattvadṛṣetyāha - kveti |  
177093 sapratighasvapnadehopamamiti kathaṃcidvyākhyeyaṃ sapratighāprasiddheḥ || 5 ||  
177094  
177095 saṃvitkarau śiraḥ saṃvitsaṃvidindriyavṛndakam |  
177096 śāntamapratighaṃ sarvaṃ na sapratighamasti hi || 6 ||  
177097  
177098 brahmavyomnaḥ svapnarūpasvabhāvatvāj jagatsthiteḥ |  
177099 idaṃ sarvaṃ saṃbhavati sahetukamahetukam || 7 ||  
177100  
177101 pratyakṣādisiddhasya mūrtasya dehāderapalāpaḥ sāhasamiti tu na mantavyamityāha -  
177102 brahmavyomna iti | sahetukaṃ pratyakṣādi pramāṇasiddhamapyahetukamapramāṇakaṃ  
177103 sakāraṇakamapyakāraṇakaṃ ca | tasya traya āvasathāstrayaḥ svapnāḥ neha nānāsti  
177104 kiṃcana yatra nānyatpāśyati nānyacchṛṇoti athāta ādeśo neti neti ityādiśrutyaiva  
177105 jagadapalāpāditi bhāvaḥ || 7 ||  
177106  
177107 na kāraṇaṃ vinā kāryaṃ bhavatītyupapadyate |  
177108 yadyathā yena nirṇītaṃ tattathā tena lakṣyate || 8 ||  
177109  
177110 brahmaṇo nirvikārādvayatvāj jagataḥ kāraṇāntarasyābhāvādanutpattirevetyapalāpa  
177111 upapadyate tattvadṛśā | bhrāntidṛśā  
177112 tvanāditvātkāraṇaparamparāsaṃbhavādbrahmā##-  
177113 || 8 ||  
177114  
177115 kāraṇena vinā kāryaṃ sadvadityupapadyate |  
177116 yathābhāvitamevārthaṃ saṃvidāpnotyasamśayaṃ || 9 ||  
177117  
177118 yauktikadṛśā tu kāraṇena vinotpannaṃ saṃvidātmatvena labdhaṃ cedam  
177119 jagannātyantamasannāpyatyantaṃ sat kiṃtu sadvadityupapadyate ityāha -



177120 kāraṇenetyādinā || 9 ||  
177121  
177122 yathā saṃbhavati svapne sarvaṃ sarvatra sarvathā |  
177123 cinmayatvāttathā jāgratyasti sarvātmarūpatā || 10 ||  
177124  
177125 sarvātmani brahmapade nānānānātmani sthitā |  
177126 astyakāraṇakāryāṇaṃ sattā kāraṇajāpi ca || 11 ||  
177127  
177128 māyāvāde tu sarvamaviruddhamityāha - sarvātmanīti || 11 ||  
177129  
177130 ekaḥ sahasraṃ bhavati yathā hyete kilaindavāḥ |  
177131 prayātā bhūtalakṣatvaṃ saṃkalpajagatāṃ gaṇaiḥ || 12 ||  
177132  
177133 sahasramekaṃ bhavati saṃvidāṃ ca tathā hi yat |  
177134 sāyujye cakrapāṇyādeḥ sargairekaṃ bhavedvapuh || 13 ||  
177135  
177136 cakrapāṇerādipadādbrahmarudrendracandrasūryādeḥ sāyujye  
177137 vipaścidupākhyānaniṣkarṣoktadiśā upādhimelanadvāraikyāpattau | indrasyaiva sāyujyaṃ  
177138 salokatāmāpnoti ityādiśruteriti bhāvaḥ || 13 ||  
177139  
177140 eka eva bhavatyabdhiḥ sravantīnāṃ śatairapi |  
177141 eka eva bhavetkāla ṛtusaṃvatsarotkaraiḥ || 14 ||  
177142  
177143 bhinnasattayoḥ sattaikyaprāptistu loke'pi prasiddhetyāha - eka eveti |  
177144 ṛtusaṃvatsarotkarairbhinno'pi || 14 ||  
177145  
177146 saṃvidākāśa evāyaṃ dehaḥ svapna ivoditaḥ |  
177147 svapnādrivannirākāraḥ svānubhūtisphuṭo'pi ca || 15 ||  
177148  
177149 tathā eka evātmā bhrāntyā dehādinānātvaṃ prāpta iva bhātītyāha - saṃvidākāśa  
177150 iti || 15 ||  
177151  
177152 saṃvittirevānubhavātsaivānanubhavātmikā |  
177153 draṣṭṭadṛśyadṛśā bhāti cidvyomaikamato jagat || 16 ||  
177154  
177155 draṣṭṭadṛśyadṛśā bhrāntavibhāgadṛśā || 16 ||  
177156  
177157 vedanāvedanātmaikaṃ nidrāsvapnasuṣuptavat |  
177158 vātaspaṇḍāvivābhinnau cidvyomaikamato jagat || 17 ||  
177159  
177160 yathā ekaiva nidrā svapne vedanātmā suṣuptau avedanātmēti dvaividhye'pyekā tadvat || 17  
||  
177161  
177162 draṣṭā dṛśyaṃ darśanaṃ ca cidbhānaṃ paramārthakham |  
177163 śūnyasvapna ivābhāti cidvyomaikamato jagat || 18 ||  
177164  
177165 jagattvamasadeveśe bhrāntyā prathamāsargataḥ |  
177166 svapne bhayamivāśeṣaṃ parijñātaṃ praśāmyati || 19 ||  
177167  
177168 yato jagattvamasadevātaḥ svapne prasaktaṃ vyāghrādibhayamiva parijñātamātraṃ  
177169 praśāmyati || 19 ||  
177170  
177171 ekasyāḥ saṃvidāḥ svapne yathā bhānamanekadhā |  
177172 nānāpadārtharūpeṇa sargādaḥ gagane tathā || 20 ||  
177173  
177174 gagane brahmaṇi || 20 ||  
177175  
177176 bahudīpe gr̥he cchāyā bahvyo bhāntyekavadyathā |  
177177 sarvaśaktestathaivaikā bhāti śaktiranekadhā || 21 ||  
177178  
177179 anekadīpaprabhāṇāmekavadbhānamiva ekasyā api māyāśakteranekadhābhānaṃ  
177180 saṃbhāvanīyamityāha - bahudīpe iti | chāyāḥ kāntayaḥ || 21 ||  
177181  
177182 yatsīkarasphuraṇamambunīdhau śivākhye vyomnīva vṛkṣanīkarasphuraṇaṃ sa  
177183 sargaḥ |  
177184 vyomnyeṣa vṛkṣanīkaro vyatirīktarūpo brahmāmbudhau na tu manāgapī  
177185 sargabīnduh || 22 ||  
177186  
177187 vyomni bhrāntyā vṛkṣanīkarasphuraṇamiva śivākhye ambudhau yatsīkarasphuraṇaṃ sa

177188 evāyaṃ sargaḥ | etāvāṃstu viśeṣaḥ - yadvyomni vṛkṣanikaro  
177189 vyomadharmaśūnyatānuviddhatvenāsphuraṇādatyantavyatiriktārūpaḥ | brahmāmbudhau  
177190 sphuransargabindustu manāgapi vyatiriktārūpo netyarthaḥ || 22 ||  
177191  
177192 ityārṣe śrīvāsiṣṭhama0 vā0 de0 mo0 ni0 u0 brahma0 brahmamayatvapratipādanaṃ  
177193 nāmaikonāśītyadhikaśatatamaḥ sargaḥ || 179 ||  
177194  
177195 iti śrīvāsiṣṭhamahārāmāyaṇatātparityaparakāśe nirvāṇaprakaraṇe uttarārdhe  
177196 brahmamayatvapratipādanaṃ nāmaikonāśītyadhikaśatatamaḥ sargaḥ || 179 ||  
177197  
177198 aśītyadhikaśatatamaḥ sargaḥ 180  
177199  
177200 śrīrāma uvāca |  
177201  
177202 imaṃ me saṃśayaṃ chindhi bhagavanbhāskaraṃ tamaḥ |  
177203 bhuvanasyeva bhāvānāṃ samyagrūpānubhūṭaye || 1 ||  
177204  
177205 iha rāmodite kundadantākhyāne girau tarau |  
177206 pralambinastāpasasya varalābhāntamiryate ||  
177207  
177208 svayaṃ prabuddho rāmaściraṃ tattvajijñāsayā svamāśritasya kundadantākhyadvijasya  
177209 prastutopadeśa śravaṇāttattvaprabodho'bhūnna veti svasaṃdehaṃ gurunukhena taṃ  
177210 prṣṭvā vimārṣṭukāmo vasiṣṭhaṃ pratyatyāścaryabhūtaṃ tadākhyānaṃ vaktuṃ  
177211 bhūmikāṃ racayaṃstaṃ guruṃ prārthayate - imamiti | imamākhyānānte  
177212 vakṣyamāṇaṃ | yathā bhāskaraṃ jyotirbhuvanasya jagataḥ sarvabhāvānāṃ  
177213 samyagrūpānubhūṭaye tamaśchinatti tadvadityarthaḥ || 1 ||  
177214  
177215 kadācidahamekāgro vidyāgehe vipaścitām |  
177216 saṃsadi sthitavānyāvattāpasaḥ kaścidāgataḥ || 2 ||  
177217  
177218 saṃśayabījaṃ darśayitumākhyānamārabhate - kadācidityādinā |  
177219 yāvatsthitastāvattasminkāle iti yāvat || 2 ||  
177220  
177221 vidvāndvijavaraḥ śrīmānvidehajanamaṇḍalāt |  
177222 mahātapāḥ kāntiyuto durvāsā iva duḥsahaḥ || 3 ||  
177223  
177224 sa praviśyābhivādyāsu sabhāmābhāsvaradyutim |  
177225 upaviśyāsane tiṣṭhannasmābhirabhivāditaḥ || 4 ||  
177226  
177227 sabhāṃ dvijasabhāṃ || 4 ||  
177228  
177229 vedāntasāṃkhyasiddhāntavādānsaṃhṛtya sattamaṃ |  
177230 sukhopaviṣṭaṃ viśrāntaṃ tamahaṃ prṣṭavānidam || 5 ||  
177231  
177232 tatra ahaṃ svādhīyamānānvedāntasāṃkhyasiddhāntavādānupasaṃhṛtya taṃ  
177233 tāpasamidaṃ vakṣyamāṇaṃ prṣṭavān || 5 ||  
177234  
177235 dīrghādhvanā parīśrāntaḥ sayatna iva lakṣyase |  
177236 vadādyā vadatāṃ śreṣṭha kuta āgamaṇaṃ kṛtaṃ || 6 ||  
177237  
177238 sayatnaḥ kaṃcidarthaṃ labdhuṃ boddhuṃ vā yatnavāniva lakṣyase || 6 ||  
177239  
177240 brāhmaṇa uvāca  
177241  
177242 evametanmahābhāga sumahāyatnavānaḥ |  
177243 yadarthamāgato'smīha tasyākarṇaya nirṇayaṃ || 7 ||  
177244  
177245 nirṇayaṃ tvatsaṃdehanivāraṇaṃ madvākyamityarthaḥ || 7 ||  
177246  
177247 vaideho nāma deśo'sti sarvasaubhāgyasaṃyutaḥ |  
177248 svargasyāmbarasamsthasya pratibimbamivāvanau || 8 ||  
177249  
177250 avanau sphaṭikāvanau || 8 ||  
177251  
177252 tatrāhaṃ brāhmaṇo jātaḥ prāptavidyaśca saṃsthitāḥ |  
177253 kundāvadātadantatvātkundadanta iti śrutaḥ || 9 ||  
177254  
177255 tatra videheṣu || 9 ||  
177256

177257 athāhaṃ jātavairāgyaṃ pravīhartuṃ pravṛttavān |  
 177258 devadvijamunīndrāṇāṃ saṃbhramācchramaśāntaye || 10 ||  
 177259  
 177260 devadvijamunīndrāṇāṃ sthānānīti śeṣaḥ || 10 ||  
 177261  
 177262 śrīparvatamakhaṇḍehaṃ kadācitprāptavānaḥ |  
 177263 tatrāvasaṃ ciraṃ kālāṃ mṛdu dīrghaṃ tapaścaraṇaḥ || 11 ||  
 177264  
 177265 akhaṇḍehamamiti pūrvānvayi | akhaṇḍehaṃ tatrāvasamiti vā | mṛdu anugraṃ  
 177266 dīrghakālatvāddīrghaṃ || 11 ||  
 177267  
 177268 tatrāstyaraṇyaṃ viditaṃ muktaṃ tṛṇavanādibhiḥ |  
 177269 tyaktatejastamobhrādibhūmāviva nabhastalam || 12 ||  
 177270  
 177271 śūnyatvāṃśe nabhastaladṛṣṭāntaḥ || 12 ||  
 177272  
 177273 tatrāsti madhye viṭapī laghuḥ pelavapallavaḥ |  
 177274 sthita eṣo'mbare śūnye mandaraśmirivāṃśumān || 13 ||  
 177275  
 177276 viṭapī bahuśākho vṛkṣaḥ || 13 ||  
 177277  
 177278 lambate tasya śākhāyāṃ puruṣaḥ prāvanākṛtiḥ |  
 177279 bhānurbhānāviva raśmigṛhīto grathitākṛtiḥ || 14 ||  
 177280  
 177281 bhānuḥ sūryaḥ bhānu svaraśmāviva raśmigṛhīto rajjubaddhapādaḥ |  
 177282 pādabandhanarajjvādhāra iti yāvat || 14 ||  
 177283  
 177284 mauñjadāmanibaddhordhvapādo nityamavākśirāḥ |  
 177285 aṣṭhīlatvaṃ dadhadiva mahāṣṭhīlasya śālmaleḥ || 15 ||  
 177286  
 177287 tadeva spaṣṭamāha - mauñjeti | aṣṭhīlatvaṃ pralambaparvagranthibhāvaṃ dadhadiva ||  
 177288 15 ||  
 177289  
 177290 dṛṣṭaḥ prāptena taṃ deśaṃ sa kadācinmayā pumān |  
 177291 vicārito nikaṭato vakṣaḥsthāñjalisaṃpuṭaḥ || 16 ||  
 177292  
 177293 vicārito manasā vimṛṣṭaḥ || 16 ||  
 177294  
 177295 yāvajjīvatyasau vipro niḥśvasityahatākṛtiḥ |  
 177296 śītavātātapasparśānsarvānvetti ca kālajān || 17 ||  
 177297  
 177298 taṃ vicārameva sphuṭamāha - yāvaditi | vitarke yāvaccchabdaḥ | nūnaṃ jīvati yato  
 177299 niḥśvasitītyarthaḥ || 17 ||  
 177300  
 177301 anantaramasāveko nopacarya mayā bahūn |  
 177302 divasātapakhedena viśrambhe pātitaḥ śanaiḥ || 18 ||  
 177303  
 177304 eko'sau lambamāno nā puruṣo mayā bahūn divasān divasātapakhedasahanenopacarya  
 177305 śanairvisrambhe viśvāse pātitaḥ || 18 ||  
 177306  
 177307 prṣṭaśca ko'si bhagavankimārthaṃ dāruṇaṃ tapaḥ |  
 177308 karoṣīdaṃ viśālākṣa lakṣyālakṣyātmaajīvitaḥ || 19 ||  
 177309  
 177310 cireṇocchvasanāllakṣyālakṣyātmaajīvitaḥ || 19 ||  
 177311  
 177312 atha tenoktamarthaste ka ivānena tāpasa |  
 177313 arthe nātivicitrā hi bhavanti cchāḥ śarīriṇāṃ || 20 ||  
 177314  
 177315 anena matkuladeśatapaḥprayojanādiparijñānena te ko'rthaḥ kiṃ prayojanam | na hi  
 177316 niṣprayojane'rthe jijñāsā saṃbhavatītyarthaḥ || 20 ||  
 177317  
 177318 ityuktavānprayatnena so'nubandhena vai mayā |  
 177319 yadā prṣṭastadā tena mamoktamidamuttaram || 21 ||  
 177320  
 177321 ityuktavān sa tāpaso mayā yadā prayatnena praṇayānubandhena ca prṣṭastadā tena  
 177322 mamedam vakṣyamānamuktaḥ || 21 ||  
 177323  
 177324 mathurāyāmahaṃ jāto vṛddhiṃ yātaḥ piturgṛhe |  
 177325 bālyayauvanayormadhye sthitaḥ padapadārthavit || 22 ||

177326  
 177327 padāni śabdaśāstraṃ padārthā arthaśāstrāṇi ca vettīti padapadārthavit || 22 ||  
 177328  
 177329 samagrasukhasaṃbhārakośo bhavati bhūmipaḥ |  
 177330 ityahaṃ śrutavāṃstatra bhogārthī navayauvanaḥ || 23 ||  
 177331  
 177332 bhūmipo rājā samagrāṇāṃ sukhasaṃbhārāṇāṃ bhogasāmagrīṇāṃ kośa ivāśrayo  
 177333 bhavatīti ahaṃ tatra śrutavān || 23 ||  
 177334  
 177335 atha saptamahādvīpavistīrṇāyā bhuvāḥ patih |  
 177336 syāmityahamudārātmā paribimbitavāṃściraṃ || 24 ||  
 177337  
 177338 atha tacchravaṇānantaramahaṃ saptamahādvīpavistīrṇāyā bhuvāḥ patistathā udārātmā  
 177339 arthināmabhilakṣitapūraṇasamarthaḥ syāmiti ciraṃ paribimbitavān | icchāṃ kṛtavāniti  
 177340 yāvat || 24 ||  
 177341  
 177342 ityarthena samāgatya deśamitthamahaṃ sthitaḥ |  
 177343 atra dvādaśa varṣāṇi samatītāni mānada || 25 ||  
 177344  
 177345 iti evaṃrūpeṇa arthena prayojanena imaṃ śrīśailadeśamāgatya sthitaḥ || 25 ||  
 177346  
 177347 tadakāraṇamitra tvaṃ gaccheṣṭaṃ deśamāśugaḥ |  
 177348 ahaṃ cābhimataprāpteritthameva dṛḍhasthitiḥ || 26 ||  
 177349  
 177350 he akāraṇamitra tattasmātprṣṭārthasya mayoktatvāttvamiṣṭaṃ deśamāśugaḥ  
 177351 śighragāmī bhūtvā gaccha | mandagamane dūrasthagrāmanagarādyaprāptyā araṇye  
 177352 niśāprasakteriti bhāvaḥ | ā abhimataprāpterahaṃ tu itthameva tapasi dṛḍhasthitiḥ || 26 ||  
 177353  
 177354 iti tenā'hamuktaḥ saṃstamitthaṃ proktavāñchr̥ṇu |  
 177355 āścaryaśravaṇe cetaḥ khedameti na dhīmataḥ || 27 ||  
 177356  
 177357 sādho yāvattvayā prāpto na nāmābhimato varaḥ |  
 177358 tvadrakṣāparicaryārthamiha tāvadahaṃ sthitaḥ || 28 ||  
 177359  
 177360 tāvatkālamahamapi tava rakṣārtha paricaryā sevā tadartha ca sthito bhaviṣyāmityarthaḥ ||  
 28  
 177361 ||  
 177362  
 177363 mayetyukte sa pāṣāṇamaunavānabhavacchamī |  
 177364 nimīlitekṣaṇaḥ kṣīṇarūpastvakalano bahiḥ || 29 ||  
 177365  
 177366 kṣīṇasya mṛtasya rūpamiva rūpaṃ yasya | yato bahirakalanaḥ || 29 ||  
 177367  
 177368 tathāhaṃ puratastasya kāṣṭhamaunavato'vasam |  
 177369 ṣaṇmāsānvigatodvegaṃ vegāṅkālakṛtānsahan || 30 ||  
 177370  
 177371 kālakṛtān śītoṣṇādivegān sahansan || 30 ||  
 177372  
 177373 arkabimbādviniṣkramya tatpradeśāntare sthitam |  
 177374 ekadā dṛṣṭavānasmi puruṣaṃ bhānubhāsvaram || 31 ||  
 177375  
 177376 tasminpradeśāntare tasya tāpasasya purodeśe āgatya sthitaṃ bhānubhāsvaram puruṣam ||  
 177377 31 ||  
 177378  
 177379 sa tena pūjyate yāvanmanasā karmaṇā mayā |  
 177380 uvāca tāvadvavanamamṛtasyandasundaram || 32 ||  
 177381  
 177382 sa puruṣastena tāpasena mayā saha yāvatpūjyate tāvadvavāca || 32 ||  
 177383  
 177384 śākhāpralambanapara he brahmandīrghatāpasa |  
 177385 tapaḥ saṃhara saṃhāri gṛhāṇābhimataṃ varam || 33 ||  
 177386  
 177387 tvaṃ tapaḥ upasaṃhara | samyak hāri manoharamabhimataṃ varam gṛhāṇa || 33 ||  
 177388  
 177389 saptābhidvīpavalayāṃ pālayiṣyasi medinīm |  
 177390 saptavarṣasahasrāṇi dehenānena dharmataḥ || 34 ||  
 177391  
 177392 anena dehena kṛtāttapodharmatona tvanena dehena pālayiṣyasīti | uttaragranthavirodhāt ||  
 34

177393 ||  
 177394  
 177395 evaṃ samīhitaṃ dattvā sa dvitīyo divākaraḥ |  
 177396 gantumastamathārkābdhimaviśatprodito yataḥ || 35 ||  
 177397  
 177398 yataḥ svayaṃ prodito nirgatastamevārkarūpamabdhimastamadarśanaṃ gantumaviśat || 35 ||  
 177399  
 177400 tasmīnyāte mayā proktaṃ tasya śākhātapasvinaḥ |  
 177401 śrutadṛṣṭānubhūtagryavaradasya vivekinaḥ || 36 ||  
 177402  
 177403 śāstre yaḥ śrutaḥ sa eva pratyakṣaṃ dṛṣṭo varadānavyavahāreṇānubhūtaścāgryaḥ  
 177404 śreṣṭho varada ādityapuruṣo yena tasya śākhātapasvinaḥ || 36 ||  
 177405  
 177406 saṃprāptābhimataṃ brahmaṃstaruśākhāvalambanam |  
 177407 tapastyaktvā yathāprāptaṃ vyavahāraṃ samācara || 37 ||  
 177408  
 177409 he brahman tava taruśākhāvalambanarūpaṃ yattapastatsaṃprati saṃprāptamabhimataṃ  
 177410 yasmāttathāvidhaṃ saṃpannam ata idāniṃ tvaṃ tapastyaktvā yathāprāptaṃ  
 177411 svagṛhagamanādivyavahāraṃ samācara || 37 ||  
 177412  
 177413 evamaṅgikṛtavataḥ pādaḥ tasya mayā tataḥ |  
 177414 muktau viṭapinastasmādālānātkālābhāviva || 38 ||  
 177415  
 177416 kālabhau kalabhasaṃbandhinau | ālānāttadbandhanastambhādiva || 38 ||  
 177417  
 177418 snātaḥ pavitrahasto'sau cakre japtvāghamaṛṣaṇam |  
 177419 phalena puṇyalabdheṇa viṭapādvratapāraṇam || 39 ||  
 177420  
 177421 puṇyena tapaḥsiddhibalena tasmādeva viṭapāllabdheṇa phalena mayā saha vratapāraṇam  
 177422 cakre || 39 ||  
 177423  
 177424 tatpuṇyavaśataḥ prāptaiḥ svādubhistaistaroh phalaiḥ |  
 177425 samāśvastāvasaṃkṣubdhāvāvāṃ tatra dinatrayam || 40 ||  
 177426  
 177427 saptadvīpasamudramudritadiśaṃ bhoktuṃ samagrāṃ mahīm vipraḥ  
 177428 pādapalambitena vapuṣā taptvordhvapādastapaḥ |  
 177429 saṃprāpyābhimataṃ varaṃ dinakṛto viśvasya cāhnām trayam sārdham  
 177430 matsuhṛdā svameva sadanaṃ gantuṃ pravṛtto'bhavat || 41 ||  
 177431  
 177432 uktāmeva kathāṃ saṃkṣepoktyopasaṃharati - saptadvīpeti | dinakṛtaḥ  
 177433 sūryapuruṣātsakāśādabhimataṃ varaṃ saṃprāpya tadanantaram tarutale ahnām trayam  
 177434 viśvasya viśramya pādapiḍānivṛttyanantaram mayā suhṛdā sārdham svayameva  
 177435 mathurāsthaṃ bhavanaṃ gantuṃ pravṛtto'bhavat || 41 ||  
 177436  
 177437 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahmagītāsu tāpatopākhyānaṃ  
 177438 nāmāśītyadhikaśatatamaḥ sargaḥ || 180 ||  
 177439  
 177440 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 177441 tāpasopākhyānaṃ nāmāśītyadhikaśatatamaḥ sargaḥ || 180 ||  
 177442  
 177443 ekāśītyadhikaśatatamaḥ sargaḥ 181  
 177444  
 177445 kundadanta uvāca |  
 177446  
 177447 āvāsamantare gantuṃ pravṛttau muditākṛtī |  
 177448 mathurānagarīm candrasūryāvindrapurīmiva || 1 ||  
 177449  
 177450 gacchatormadhurāṃ mārgabhraṃśādgaurīvanāgamaḥ |  
 177451 tatra tāpasavṛddheṇa saṃvādaścātra varṇyate ||  
 177452  
 177453 yathā candrasūryāvindrapurīm prācyāṃ prasiddhāmāvāsaṃ gantuṃ sāyaṃkāle  
 177454 pravṛttau tadvadāvamapi āsāyaṃ calitvā antare āvāsaṃ gantuṃ pravṛttau || 1 ||  
 177455  
 177456 prāpya rodhābhidhaṃ grāmaṃ viśramyāmravaṇācale |  
 177457 uṣitau dve dine tasmīnsālīse nagare sukham || 2 ||  
 177458  
 177459 āvāsasthānānyeva krameṇāha - prāpyetyādinā | āmravaṇapracure acale || 2 ||  
 177460  
 177461 adhvānanditacittābhyāmāvābhyāmativāhitaḥ |

177462 dvitiye'hani śītāmbusnigdhacchāyāvanadrumāḥ || 3 ||  
177463  
177464 dvitiye ahani āvām śītānyambūni snigdhacchāyāvanadrumāśca yāsu tathāvidhāḥ  
177465 śvabhrānūpasthalāvanīḥ samullaṅghyeti caturthe sambandhaḥ || 3 ||  
177466  
177467 naditīralatonmuktapuṣpaparakarapāṇḍurāḥ |  
177468 tarattaraṅgajhāmākāragāyanānanditādhvagāḥ || 4 ||  
177469  
177470 tā evāvanīrviśinaṣṭi - naditīretyādinā | gāyanamiti aśityātvākaraṇaṁ chāndasaṁ ||  
177471 4 ||  
177472  
177473 snigdhadrumavanacchāyāraṇanmṛgavihaṁgamāḥ |  
177474 sthūlāsādvalaśākhāgraprotāvaśyāyamauktikāḥ || 5 ||  
177475  
177476 jaṅgalādripuragrāmaśvabhrānūpasthalāvanīḥ |  
177477 samullaṅghya dine tasminsaritsrotaḥsarāṁsi ca || 6 ||  
177478  
177479 kvacijjaṅgalabhūtāḥ kvacidadripāyāḥ kvacitpuragrāmabhūtāḥ kvacicchvabhrabhūtāḥ  
177480 kvacidanūpabhūtasthalāścāvanīḥ || 6 ||  
177481  
177482 nītavantau niśāmāvām kadalīkānane ghane |  
177483 tuśāraśīśire śrāntau kadalīdalatalpake || 7 ||  
177484  
177485 prāptāvāvām tṛtiye'hni śaṇḍaśaṇḍakamaṇḍitam [abjaśaṇḍaka iti  
177486 pāṭhaścintyaḥ || |  
177487 jaṅgalaṁ janavicchedavibhaktam khamivākṛtam || 8 ||  
177488  
177489 abjaśaṇḍairgulmaśaṇḍakaiśca maṇḍitam |  
177490 tṛṇakāṣṭhādihārijanakṛtairvicchedairvibhaktam | meghavicchedairvibhaktam khamiva  
177491 āsamantātḥkṛtam || 8 ||  
177492  
177493 tatra sa prakṛtam mārgaṁ parityajya vanāntaram |  
177494 praviśansamuvācedamakāryakaraṇaṁ vacaḥ || 9 ||  
177495  
177496 idānīm didṛkṣitānām bhrātṛmuniprabhṛtīnām gauryāśrame abhāvāt na bhrātā  
177497 gacchedanveśaṇaparaḥ kvacit iti niśiddhatvācca vṛthākālavilambena  
177498 prakṛtasvagṛhagamanakāryaviccheditvādakāryakaraṇaṁ vacaḥ || 9 ||  
177499  
177500 gacchāvo'trāśrame gauryā munimaṇḍalamaṇḍite |  
177501 bhrātaro me sthitāḥ sapta vaneśvevamivārthinaḥ || 10 ||  
177502  
177503 bhrātaro'sṭau vayamime jātānekatayā tayā |  
177504 ekasaṁvinmayā jātā ekasaṁkalpaniścayāḥ || 11 ||  
177505  
177506 evamivārthinaḥ ityuktiṁ viśadayati - bhrātara ityādinā | tayā prāgvarṇitayā  
177507 saptadvīparājyabhogecchayā jātā aneke manorathā yeśāṁ tadbhāvena vayamaṣṭāvapi  
177508 bhrātaraśtapase ekasaṁvinmayā ekarūpadṛḍhaniścayapradhānā jātāḥ || 11 ||  
177509  
177510 tena te'pyatra tapase svaniścayasamāśrayāḥ |  
177511 sthitā āgatya vividhaistapobhiḥ kṣapitainasaḥ || 12 ||  
177512  
177513 taiḥ sārddham bhrātṛbhiḥ pūrvamāgatyaḥamihāvasam |  
177514 śaṁmāsānāśrame gauryāstena dṛṣṭo mayaiśa saḥ || 13 ||  
177515  
177516 iha gauryāśrame | tena hetunā yaḥ prāgdṛṣṭaḥ sa evaiśa puro dṛśyate iti  
177517 pratyabhiññābhilāpaḥ || 13 ||  
177518  
177519 puṣpakhaṇḍatarucchāyāsuṣtamugdhamṛgārbhakaḥ |  
177520 parṇoṭajāgraviśrāntaśukodgrāhitaśāśtradṛk || 14 ||  
177521  
177522 tamevāśramaṁ varṇayati - puṣpeti | uṭajāgreṣu viśrāntaiḥ śukairapi udgrāhitā  
177523 upanyastā nānāśāstradṛśo yatra || 14 ||  
177524  
177525 tadbrahmalokasaṁkāśamehi munyāśramaṁ śriye |  
177526 gacchāvo'cchataraṁ tatra cetaḥ puṇyairbhaviṣyati || 15 ||  
177527  
177528 tatra āvayoścetaḥ sarvadoṣakṣayādacchataraṁ bhaviṣyati || 15 ||  
177529  
177530 viduṣāmapi dhīrāṇāmapi tattvavidāmapi |

177531 tvarate hi manaḥ puṃsāmalaṃbuddhibilokane || 16 ||  
177532  
177533 alaṃbuddhayastattvadarśanena pūrṇamanaso ye munayasteṣāṃ vilokane viduṣāmapī  
177534 puṃsāṃ manastvarate kiṃ punarāvayorityarthaḥ || 16 ||  
177535  
177536 tenetyukte ca tāvāvāṃ prāptau munyāśramaṃ ca tam |  
177537 yāvattatra mahāraṇye paśyāśvaścāntarūpiṇam || 17 ||  
177538  
177539 antaḥ saṃhārastasya rūpeṇaiva rūpiṇamāśramaṃ śūnyamiti yāvat || 17 ||  
177540  
177541 na vṛkṣaṃ noṭajaṃ kiṃcinna gulmaṃ na ca mānavam |  
177542 na muniṃ nār bhakaṃ nānyanna vediṃ na ca vā dvijam || 18 ||  
177543  
177544 tadevāha - na vṛkṣamityādinā || 18 ||  
177545  
177546 kevalaṃ śūnyamevāti tadarāṇyamanantakam |  
177547 tāpopataptamabhito bhūmau sthitamivāmbaram || 19 ||  
177548  
177549 hā kaṣṭaṃ kimidaṃ jātamiti tasminvadatyatha |  
177550 āvābhyāṃ suciraṃ bhrāntvā dṛṣṭa ekatra vṛkṣakaḥ || 20 ||  
177551  
177552 tasminmatsahāye tāpase || 20 ||  
177553  
177554 snigdhacchavirghanacchāyaḥ śītaḥ'mbudharopamaḥ |  
177555 tale tasya samādhāne saṃsthito vṛddhatāpasah || 21 ||  
177556  
177557 āvāmagre munestasya cchāyāyāṃ sādvalasthale |  
177558 upaviṣṭau ciraṃ yāvannāsau dhyānānnivartate || 22 ||  
177559  
177560 tataścireṇa kālena mayodvegena cāpalāt |  
177561 uktaṃ mune prabudhyasva dhyānādityuccakairvacaḥ || 23 ||  
177562  
177563 cāpalāt capalasvabhāvāt || 23 ||  
177564  
177565 śabdenoccairmadīyena saṃprabuddho'bhavanmuniḥ |  
177566 siṃho'mbudaraveṇeva jṛmbhāṃ kṛtvābhyuvāca ca || 24 ||  
177567  
177568 kau bhavantāvimau sādhu kvāsau gauryāśramo gataḥ |  
177569 kena vāhamihānītaḥ kālo'yaṃ kaśca vartate || 25 ||  
177570  
177571 iha śūnyāraṇye || 25 ||  
177572  
177573 tenetyukte mayāpyuktaṃ bhagavanviddhi idṛśam |  
177574 na kiṃcidāvāṃ buddho'pi kasmājjjānāsi na svayam || 26 ||  
177575  
177576 he bhagavan idṛśam tvatprṣṭamāvāṃ na kiṃcijjānīva iti śeṣaḥ | atastvameva viddhi |  
177577 buddhaḥ sarvajña'pi tvaṃ yogabalātkasmātsvayaṃ na jānāsi || 26 ||  
177578  
177579 iti śrutvā sa bhagavānpunardhyānamayo'bhavat |  
177580 dadarśodantamakhilamasmākaṃ svātmanastathā || 27 ||  
177581  
177582 muhūrtamātreṇovāca prabudhya dhyānato muniḥ |  
177583 śrūyatāmidaṃāścāryamāryau hi kāryavedīnau || 28 ||  
177584  
177585 yaṃimaṃ paśyathaḥ sādhu kadambataruputrakam |  
177586 madāspadamaraṇyānyā dhammillamiva puṣpitaṃ || 29 ||  
177587  
177588 imaṃ madāspadaṃ svāvāsabhūtam | ata evānukampyatvātputrakamityuktiḥ || 29 ||  
177589  
177590 kenāpi kāraṇenāsmīnsatī vāgīśvarī satī |  
177591 avasaddaśavarṣāṇi samastartuniṣevitā || 30 ||  
177592  
177593 satī gaurī vāgīśvarī satī sarasvatī bhūtvā atra avasat || 30 ||  
177594  
177595 tadā teneha vistīrṇamabhavadghanakānanam |  
177596 gaurīvanamiti khyātaṃ bhūṣitaṃ kusumartubhiḥ || 31 ||  
177597  
177598 kusumapradhānaiḥ sarvartubhirbhūṣitamalaṃkṛtaṃ | tadā tasminkāle | tena kāraṇena || 31 ||  
177599 ||

177600  
177601 bhṛṅgāṅganājanamanoharahārīgītalīlāvilolalakakaṇṭhavihaṃgamaṅga  
177602 [viloka ityapi pāṭhaḥ || |  
177603 puṣpāmbuvāhaśatacandranabhovitānaṃ rājīvareṇukaṇakīrṇadigantarālam || 32 ||  
177604  
177605 kīḍṣamabhavattadeva varṇayati - bhṛṅgāṅganetyādinā | he aṅgetyubhayoḥ  
177606 saṃbodhanam | bhṛṅgāṅganājanānāṃ manoharagītalīlābhirvilolāḥ  
177607 kalakaṇṭhavihaṃgāḥ kokilā yatra | tathā puṣpavarṣibhirambuvāhaprāyaistarubhiḥ  
177608 śatacandraṃ nabhovitānaṃ yatra || 32 ||  
177609  
177610 mandārakundamakarandasugandhitāśaṃ  
177611 saṃsūcchvatsakusumarāśiśāśāṅkaniṣṭham |  
177612 saṃtānakastavakahāsavikāśakāntamāmodimārutasamastalatāṅganaugham || 33 ||  
177613  
177614 mandārāṇāṃ kundānāṃ ca makarandaiḥ sugandhitā āśā diśo yena | samantātsuṣṭhu  
177615 ucchvasatsu vikasatsu kusumarāśilakṣaṇeṣu śāśāṅkabimbeṣu niṣṭhā śobhā  
177616 paryāptiriyatra || 33 ||  
177617  
177618 puṣpākarasya nagaraṃ navagītabhṛṅgaṃ  
177619 bhṛṅgāṅganākusumakhaṇḍakamaṇḍapāḍhyam |  
177620 candrāṃsujālaparikomalapuṣpadolādolāyamānasurasiddhavadhūsamūham || 34 ||  
177621  
177622 puṣpākarasya vasantasya nagaramiva sthitam | bhṛṅgāṅganāyuktaiḥ  
177623 kusumakhaṇḍakamaṇḍapairāḍhyam | candrāṃsujālavatparitaḥ komalāsu puṣpadolāsu  
177624 dolāyamānāḥ surasiddhavadhūsamūhā yatra || 34 ||  
177625  
177626 hārītaḥsaśukakokilakokakākacakraḥvabhāśakalaviṅkakulākulāṅgam |  
177627 bheruṇḍakukkuṭakapiñjalahemacūḍarāḍhāmāyūrabakakalpitakeliramyam || 35 ||  
177628  
177629 hārītādīpakṣikulairākulānyaṅgāni yasya | hemacūḍāstittirayaḥ | rāḍhāḥ pakṣibhedāḥ ||  
177630 35 ||  
177631  
177632 gandharvayakṣasurasiddhakirīṭaghrṣṭapādābjakarṇikakadambasarasvatīkam |  
177633 vātāyanaṃ kanakakomalacampakaughatārāmbārāmbudharapūra gṛhītagandham ||  
177634 36 ||  
177635  
177636 gandharvayakṣādināṃ kirīṭairghṛṣṭe pādābjakarṇike yasyāstathāvidhā  
177637 kadambasarasvatī yasmin | surabhivātānāmayanamata eva kanakamiva  
177638 komalebhyaścampakaughebhyastārāmbudharābhyāṃ gṛhīto gandho yasya || 36 ||  
177639  
177640 mandānilaskhalitapallavabālavallīvinyāsaguptadivasādhīparaśmīśītam |  
177641 pītaṃ kadambakaravīraṇālikeratālītamālakulapuṣpaparāgapūraiḥ || 37 ||  
177642  
177643 mandānilātskhalitapallavānāṃ bālavallīnāṃ vinyāsaiḥ prasārairgupteṣu kuñjeṣu  
177644 niruddhairdivasādhīparaśmibhirantaḥśītam | tathā kadambādināṃ kulasya  
177645 puṣpaparāgapūraiḥ pītaṃ pītavarṇam || 37 ||  
177646  
177647 kahlārakīrṇakumudotpalapadmakhaṇḍaḥvalgaccakorabakakokakadambahaṃsam |  
177648 tālīsaguggulakacandanapāribhadrabhadradrumodaravīhārīvicitraśakti || 38 ||  
177649  
177650 kahlārāiḥ padmaiḥ kīrṇāni mīśrāṇi kumudotpalāni yeṣu tathāvidheṣu padmakhaṇḍeṣu  
177651 padmakareṣu valgantaścakorādīkadambasahitā haṣā yatra | tālīprabhṛtidrumodareṣu  
177652 vīhārīṇi vicitrā sarvābhilaṣītārthapūraṇaśaktiryasmin || 38 ||  
177653  
177654 tasminvane cīramuvāsa harārdhadehā kenāpi kāraṇavaśena cīrāya gaurī |  
177655 bhūtvā prasannaśāśibimbamukhī kadambavāgīśvarī śāśīkaleva śīvasya mūrdhni  
177656 || 39 ||  
177657  
177658 sakalavanasaṃpattiṣu yatkāraṇaṃ tadāha - tasminniti | tasminvane harārdhadehā gaurī  
177659 kenāpi kāraṇavaśena kadambavāgīśvarī bhūtvā cīramuvāsa | tadeva vanasaṃpadāṃ  
177660 kāraṇamityarthaḥ || 39 ||  
177661  
177662 ityāreṣe śrīvāśiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahmagītāsu tāpasopā0  
177663 gauryāśramavarṇanaṃ nāmaikāśītyadhikāśatatamaḥ sargaḥ || 81 ||  
177664  
177665 iti śrīvāśiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
177666 gauryāśramavarṇanaṃ nāmaikāśītyadhikāśatatamaḥ sargaḥ || 181 ||  
177667  
177668 dvyaśītyadhikāśatatamaḥ sargaḥ 182



177669  
177670 vṛddhatāpasa uvāca |  
177671  
177672 tasminneva kadambe'sminvarṣāṇi svecchayā daśa |  
177673 sthitvā gaurī jagāmātha haravāmārdhamandiram || 1 ||  
177674  
177675 kadambatāpasenātra tadbhrātṛṇām samāgamaḥ |  
177676 gr̥heṣu varaśāpānām hetusiddhiśca varṇyate ||  
177677  
177678 tasminvarṇitaguṇe asminneva madāspade kadambe || 1 ||  
177679  
177680 tatsparśāmṛtasikto'yaṃ kadambataruputrakaḥ |  
177681 utsaṅga iva cāsīno na yātyeva purāṇatām || 2 ||  
177682  
177683 utsaṅge āsīno bāla iva purāṇatām jarām na yātyeva || 2 ||  
177684  
177685 tato gauryām prayatāyām tadvanaṃ tādṛśaṃ mahat |  
177686 sāmānyavanatām yātaṃ janavṛndopajīvitam || 3 ||  
177687  
177688 janavṛndaistr̥ṇakāśṭhaphalapuṣpādyupahāreṇopajīvitam sat itaravana sād̥hāraṇatām  
177689 yātam || 3 ||  
177690  
177691 mālavo nāma deśo'sti tatrāhaṃ pṛthivīpatiḥ |  
177692 kadācittyaktarājyaśrīr̥munināmāśramānbhraman || 4 ||  
177693  
177694 idānīm muniḥ svavṛttāntamāha - mālava ityādinā || 4 ||  
177695  
177696 imaṃ deśamanuprāpta iha cāśnamavāsibhiḥ |  
177697 pūjito'sya kadambasya dhyānaniṣṭhastale sthitaḥ || 5 ||  
177698  
177699 kenacittvatha kālena bhrātṛbhiḥ saptabhiḥ saha |  
177700 bhavānabhyāgataḥ pūrvaṃ taporthamimamāśramam || 6 ||  
177701  
177702 tapasvino'sṭāviha te tathā nāma tadā'vasan |  
177703 yathā tapasvino'nye te teṣāṃ mānyāstapasvinaḥ || 7 ||  
177704  
177705 aṣṭau te tapasvinastadā tathā tena prakāreṇa tapasvino bhūtvā avasan | yathā anye ye  
177706 tapasvinaḥ teṣāmapi mānyāḥ pūjyāste'bhavannityarthaḥ || 7 ||  
177707  
177708 kālenānantaramasāvekaḥ śrīparvataṃ gataḥ |  
177709 svāminaṃ kār̥tikeyaṃ ca dvitīyastapase gataḥ || 8 ||  
177710  
177711 anantaram kenacitkālena teṣāṃ madhye asau tvamekaḥ śrīparvataṃ gataḥ | evaṃ  
177712 trayo'nyepi || 8 ||  
177713  
177714 vārāṇasīm tṛtīyastu caturtho'gāddhimācalam |  
177715 ihaiva te pare dhīrāścatvāro'nye paraṃ [paramatyantamatapan  
177716 tapaścakrurityarthaḥ | aḍabhāva ār̥ṣaḥ |] tapan || 9 ||  
177717  
177718 sarveṣāmeva caiteṣāṃ pratyekaṃ tvetadīpsitam |  
177719 yathā samastadvipāyā bhuvo'syāḥ syām mahīpatiḥ || 10 ||  
177720  
177721 atha saṃpāditam teṣāṃ sarveṣāmetadīpsitam |  
177722 tapastuṣṭābhiriṣṭābhirdevatābhirvarairvaraiḥ || 11 ||  
177723  
177724 varaiḥ śreṣṭhairvaraiḥ || 11 ||  
177725  
177726 tapataste tato yātā bhrātaraḥ sadanaṃ nijam |  
177727 bhūmau dharmayugaṃ bhuktvā vedhā brahmapurīmiva || 12 ||  
177728  
177729 te tapatastapasyeva tiṣṭhataḥ | ṣaṣṭhī cānādare iti bhāvalakṣaṇe ṣaṣṭhī |  
177730 dharmapradhānaṃ kṛtayugaṃ bhūmau bhuktvā anubhūya tadante vedhāścaturmukho  
177731 brahmapurīm brahmalokamiva || 12 ||  
177732  
177733 tairbhavadbhrātṛbhīrbhavya varadānavidhau tadā |  
177734 idaṃ varodyatā yatnātprār̥thitāḥ sveṣṭadevatāḥ || 13 ||  
177735  
177736 he bhavya idaṃ vakṣyamāṇaṃ varam prār̥thitāḥ || 13 ||  
177737

177738 devyasmākamime sarve saptadvīpeśvrasthitau |  
177739 satyāḥ prakṛtayaḥ santu sarva āśramavāsinaḥ || 14 ||  
177740  
177741 saptadvīpeśvareti bhāvapradhāno nirdeśaḥ | prakṛtayaḥ prajābhūtāḥ sarve janāḥ  
177742 satyāḥ parityaktānṛtāḥ santu | tathā sarve'pi saptadvīpavāsinaḥ svasvāśramadharmeṇa  
177743 santu | idaṃ ca varṇadharmaprārthanāyā apyupalakṣaṇam || 14 ||  
177744  
177745 tamiṣṭadevatāsārthamurarīkṛtya sādaram |  
177746 teṣāmastvevamyuktvā jagāmāntarddhimīśvarī || 15 ||  
177747  
177748 sā iṣṭadevatā taṃ tattatprārthitamarthamurarīkṛtya aṅgīkṛtya || 15 ||  
177749  
177750 te tataḥ sadanaṃ yātāsteṣāmāśramavāsinaḥ |  
177751 sarva eva gatāḥ paścādeka evāsmi no gataḥ || 16 ||  
177752  
177753 eka evāhaṃ no gataḥ || 16 ||  
177754  
177755 ahaṃ kevalamekānte dhyānaikagatamānasaḥ |  
177756 vāgiśvarikadambasya tale tiṣṭhāmi śailavat || 17 ||  
177757  
177758 tatkutastatrāha - ahamiti || 17 ||  
177759  
177760 atha kāle vahatyasminnṛtusamvatsarātmani |  
177761 idaṃ sarvaṃ vanaṃ chinnaṃ janaiḥ paryantavāsibhiḥ || 18 ||  
177762  
177763 idaṃ [ayaṃ cāsau kadambaśceti vighrahaḥ |] kadambamamlānaṃ janatāḥ  
177764 pūjayantyaḥ |  
177765 vāgiśvarīgṛhamiti mām caivaikasamādhigam || 19 ||  
177766  
177767 mām caiva pūjayanti || 19 ||  
177768  
177769 athainaṃ deśamāyātau bhavantau dīrghatāpasau |  
177770 etattatkathitaṃ sarvaṃ dhyānadṛṣṭaṃ mayākhilam || 20 ||  
177771  
177772 tasmādutthāya he sādhuḥ gacchataṃ gṛhamāgatau |  
177773 tatra te bhrātaraḥ sarve saṃgatā dārabandhubhiḥ || 21 ||  
177774  
177775 ihāgatau yuvāṃ gṛhaṃ gacchatam | te bhrātaraḥ pūrvameva dārabandhubhiḥ saṃgatāḥ  
177776 || 21 ||  
177777  
177778 aṣṭānāṃ bhavatāṃ bhavyaṃ sadane sve bhaviṣyati |  
177779 mahātmanāṃ brahmaloke vasūnāmiva saṃgamaḥ || 22 ||  
177780  
177781 bhavatāmaṣṭānāmapi saṃgamo bhaviṣyati | vasūnāmaṣṭānām | brahmaloke devaloke || 22  
177782 ||  
177783  
177784 ityukte tena sa mayā pṛṣṭaḥ paramatāpasah |  
177785 saṃdehādidadamāścaryamāryāstadvarṇayāmyaham || 23 ||  
177786  
177787 he āryā iti rāmasabhāsaṃbodhanam || 23 ||  
177788  
177789 ekaiva saptadvīpāsti bhagavanbhūriyaṃ kila |  
177790 tulyakālaṃ bhavantyaṣṭau saptadvīpeśvarāḥ katham || 24 ||  
177791  
177792 kadambatāpasa uvāca |  
177793  
177794 asamañjasametāvadeva no yāvaducyate |  
177795 idamanyadasaṃbaddhataraṃ saṃśrūyatām mama || 25 ||  
177796  
177797 etāvadevāsamañjasamasa.baddhamiti no yāvadyata  
177798 idamanyadapyasaṃbaddhataramatyantamasamañjasaṃ mayocyate udāhriyate tanmama  
177799 mattaḥ śrūyatāmityarthaḥ || 25 ||  
177800  
177801 ete'ṣṭau bhrātaraḥ tatra tāpasā dehasaṃkṣaye |  
177802 saptadvīpeśvarāḥ sarve bhaviṣyanti gṛhodare || 26 ||  
177803  
177804 ślokadvayamuttaravivakṣayā pūrvoktānuvādaḥ || 26 ||  
177805  
177806 aṣṭau hyete mahīpīṭheṣveteṣveteṣu sadmasu |

177807 saptadvipeśvarā bhūpā bhaviṣyantīha me śṛṇu || 27 ||  
177808  
177809 astyeteṣāṃ kilāṣṭānāṃ bhāryāṣṭakamaninditam |  
177810 digantarāṇāṃ niyataṃ tārāṣṭakamivojjvalam || 28 ||  
177811  
177812 digantarāṇāṃ prācyādināṃ tārāṣṭakamivetyautprekṣikī upamā || 28 ||  
177813  
177814 tadbhāryāṣṭakameteṣu yāteṣu tapase ciram |  
177815 babhūva duḥkhitam strīṇāṃ yadviyogo'hiduḥsahaḥ || 29 ||  
177816  
177817 yadyasmāddhetoḥ pativiyogaḥ ahiriva duḥsahaḥ || 29 ||  
177818  
177819 duḥkhitāḥ pratyaye teṣāṃ cakrustā dāruṇam tapaḥ |  
177820 śatacāndrāyaṇam tāsāṃ tuṣṭābhūttena pārvatī || 30 ||  
177821  
177822 teṣāṃ patīnāṃ pratyaye punaḥ punaḥ smarane sati tā duḥkhitāḥ satyo dāruṇam  
177823 tapaścakruḥ | kināmakam tattapastadāha - śatacāndrāyaṇamiti || 30 ||  
177824  
177825 adṛśyovāca sā tāsāṃ vaco'ntaḥpuramandire |  
177826 devī saparyāvasare pratyekaṃ pṛthagīśvarī || 31 ||  
177827  
177828 devyuvāca |  
177829  
177830 bhartrarthamatha cātmārtham gr̥hyatām bālike varaḥ |  
177831 ciraṃ kliṣṭāsi tapasā nidāgheneva mañjarī || 32 ||  
177832  
177833 nidāghena gr̥ṣmeṇa || 32 ||  
177834  
177835 ityākarnya vaco devyā dattapuṣpā ciraṃṭikā |  
177836 svavāsanānusāreṇa kurvāṇaiveśvarīstavam || 33 ||  
177837  
177838 dattapuṣpā gaurī pādayoḥ samarpitapuṣpāñjaliściraṃṭikā suvāsinī || 33 ||  
177839  
177840 ānandamantharovāca vacanam mṛdubhāṣiṇī |  
177841 ākāśaṃsthitām devīm mayūrivābhramālikām || 34 ||  
177842  
177843 ānandamantharā gadgadasvarā | jyeṣṭhāyā nāmadheyam vā || 34 ||  
177844  
177845 ciraṃṭikovāca |  
177846  
177847 devi devādhidevena yathā te prema śaṃbhunā |  
177848 bhartrā mama tathā prema sa bhartāstu mamāmaraḥ || 35 ||  
177849  
177850 amaro mṛtyurahito'stu || 35 ||  
177851  
177852 devyuvāca |  
177853  
177854 āsr̥ṣṭerniyaterdārḍhyādamaratvam na labhyate |  
177855 tapodānairato'nyam tvam varam varaya suvrate || 36 ||  
177856  
177857 āsr̥ṣṭerādisargamārabhya pravṛttāyā niyaterīśvarājñāyāḥ dārḍhyāt  
177858 bhaṃktumaśakyatvāt || 36 ||  
177859  
177860 ciraṃṭikovāca |  
177861  
177862 alabhyametanme devi tanmadbharturgṛhāntarāt |  
177863 mṛtasya mā viniryātu jīvo bāhyamapi kṣaṇāt || 37 ||  
177864  
177865 kṣaṇādapiśabdāccirādapi || 37 ||  
177866  
177867 dehapātaśca me bharturyadā syādātmamandire |  
177868 tadetadastviti varo diyatāmambike mama || 38 ||  
177869  
177870 devyuvāca |  
177871  
177872 evamastu sute tvam ca patyau lokāntarāsthite |  
177873 bhaviṣyasi priyā bhāryā dehānte nātra saṃśayaḥ || 39 ||  
177874  
177875 mūrkhāyāstasyaḥ samicīnavarayācanākuśalatām buddhvā devī svayameva varāntaram

177876 dadāti - tvaṃ ceti | lokāntare saptadvīpādhipatyē || 39 ||  
177877  
177878 ityuktvā virarāmāsau gauryā gīrgaganodare |  
177879 meghamālādhvaniriva niravadyasamudyatā || 40 ||  
177880  
177881 niravadyaṃ nirdoṣaṃ jagadānandāya samudyatā || 40 ||  
177882  
177883 devyāṃ gatāyāṃ bhartārastāsāṃ kālena kenacit |  
177884 te kakubbhyaḥ samājagmuḥ sarve prāptamahāvarāḥ || 41 ||  
177885  
177886 kakubbhyo digbhyaḥ || 41 ||  
177887  
177888 adyāyamapi saṃyātu bhāryāyā nikaṭaṃ patiḥ |  
177889 bhrātṛṇāṃ bāndhavānāṃ ca bhavatvanyonyasamgamaḥ || 42 ||  
177890  
177891 idamanyadathaiteṣāmasamañjasamākulam |  
177892 śṛṇu kiṃvṛttamāścāryamāryakāryoparodhakam || 43 ||  
177893  
177894 asamañjasāntaramapyudāharati - idamiti | āryakāryāṇāṃ  
177895 satkarmaphalānāmuparodhakam || 43 ||  
177896  
177897 tapyatāṃ tapa eteṣāṃ pitarau tau vadhūyutau |  
177898 tīrthamunyaśramaśreṇīm draṣṭuṃ duḥkhānvitau gatau || 44 ||  
177899  
177900 vadhūbhiḥ snuṣābhīryutau sahītau || 44 ||  
177901  
177902 śarīranairapekṣyeṇa putrāṇāṃ hitakāmyayā |  
177903 gantaṃ kalāpagrāmaṃ taṃ yatnavantau babhūvatuḥ || 45 ||  
177904  
177905 śarīrapadena tadbhogyasukhaṃ lakṣyate tannairapekṣyeṇa | taṃ prasiddhaṃ  
177906 kalāpagrāmākhyāṃ tīrtham || 45 ||  
177907  
177908 tau prayātau munigrāma mārgē dadṛśatuḥ sitam |  
177909 puruṣaṃ kapilaṃ hrasvaṃ bhaṣmāṅgaṃ cordhvamūrdhajaṃ || 46 ||  
177910  
177911 varṇataḥ kapilaṃ hrasvaṃ puruṣaṃ mārgē dadṛśatuḥ || 46 ||  
177912  
177913 dhūlilavamanādṛtya taṃ jaratpānthasāṅkayā |  
177914 yadā tau jagmatustena sa uvācānvitaḥ krudhā || 47 ||  
177915  
177916 tāvaṣṭānāṃ mātāpitarau jaratpānthāḥ kaścīdasāvīti śāṅkayā taṃ munimanādṛtya  
177917 namaskārapūjāstavanādyādaramakṛtvā pratyuta gamanatvarayā taduparī  
177918 dhūlilavamuddhūnayantau santau yadā jagmatustadā tenāparādhena krudhā'nvitaḥ sa  
177919 muniruvāca || 47 ||  
177920  
177921 savadhūka mahāmūrkha tīrthārthī dārasaṃyutaḥ |  
177922 mām durvāsasamullaṅghya gacchasyavihitānatiḥ || 48 ||  
177923  
177924 kimuvāca tadāha - savadhūketi | avihitānatiḥ akṛtanamaskāraḥ || 48 ||  
177925  
177926 vadhūnāṃ te sutānāṃ ca gacchatastapasārjitāḥ |  
177927 viparītā bhaviṣyanti labdhā api mahāvarāḥ || 49 ||  
177928  
177929 tapasārjitā varā viparītā duḥkhaḥphalā bhaviṣyanti || 49 ||  
177930  
177931 ityuktavantāṃ taṃ yāvatsadāro'tha vadhūyutaḥ |  
177932 sanmānaṃ kurute tāvanmunirantardhimāyayau || 50 ||  
177933  
177934 atha tau pitarau teṣāṃ savadhūkau suduḥkhitau |  
177935 kṛśībhūtau dīnamukhau nirāśau gṛhamāgatau || 51 ||  
177936  
177937 nirāśau santau parāvṛtya svagṛhamevāgatau || 51 ||  
177938  
177939 ato vadāmyahaṃ teṣāṃ naikaṃ nāmāsamañjasam |  
177940 asamañjasalakṣāṇi gaṇḍe sphoṭāḥ sphuṭā iva || 52 ||  
177941  
177942 ato'haṃ vadāmi teṣāṃ naikamevāsamañjasam kiṃtu asamañjasalakṣāṇi gṛhamadhye  
177943 saptadvīparājyakalpane tadantargatagiriparvatādyasamañjasalakṣāṇāṃ kalpanāyā  
177944 nāntariyakatayā prasakteriti bhāvaḥ | yathā gale gaṇḍastatra sphoṭāste ca sphuṭāḥ

177945 sphuṭitāścedaniṣṭoparyaniṣṭaṃ tatrāpyaniṣṭāntaraṃ tadvadityarthaḥ || 52 ||  
 177946  
 177947 cidvyomasamaṅkalpamahāpure'sminnitthaṃ vicitrāṇyasamañjasāni |  
 177948 niḥśūnyarūpe'pi hi saṃbhavanti dṛśye yathā vyomani dṛśyajṛmbhāḥ || 53 ||  
 177949  
 177950 evamanyatrāpyasminmāyāmaye jagatyasamañjasalakṣāṇi saṃbhavantityāha -  
 177951 cidvyometi | asmiñjagadrūpe cidvyomasamaṅkalparacite mahāpure itthaṃ  
 177952 vicitrāṇyasamañjasāni koṭiśaḥ saṃbhavanti | yathā vyomani  
 177953 utpātavaśādgandharvanagaradhūmaketukabandholkādidṛśyajṛmbhāḥ saṃbhavanti  
 177954 tadvadityarthaḥ || 53 ||  
 177955  
 177956 i0 śrī0 vā0 de0 mo0 ni0 u0 bra0 tāpasopākhyānāntargatasaptadvīpeśvaropā0  
 177957 saptadvīpeśvaravarṇanaṃ nāma dvyaśītyadhikaśatatamaḥ sargaḥ || 182 ||  
 177958  
 177959 iti śrīvāsiṣṭhamahārāmāyaṇatātparapyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 177960 saptadvīpeśvaravarṇanaṃ nāma dvyaśītyadhikaśatatamaḥ sargaḥ || 182 ||  
 177961  
 177962  
 177963 tryaśītyadhikaśatatamaḥ sargaḥ 183  
 177964  
 177965 kundadanta uvāca |  
 177966  
 177967 tataḥ prṣṭo mayā tatra sa gauryāśramatāpasah |  
 177968 tāpasamaṣṣkadarbhāgrajārājarjaramūrdhajaḥ || 1 ||  
 177969  
 177970 viruddhavarasāpānāṃ caturānanavākyaṭaḥ |  
 177971 mitho'jayontaḥsārāṇāmiha samyañnirūpyate ||  
 177972  
 177973 tāpena grīṣme saṃśuṣkaṃ parasparagrathitaṃ ca darbhāgramiva jarājarjarā mūrdhajā  
 177974 yasya || 1 ||  
 177975  
 177976 ekaiva saptadvīpāsti vasudhā yatra tatra te |  
 177977 saptadvīpeśvarā aṣṭau bhavanti kathamuttamāḥ || 2 ||  
 177978  
 177979 kiṃ prṣṭastadāha - ekaiveti || 2 ||  
 177980  
 177981 yasya jīvasya sadanānnāsti nirgamaṇaṃ bahiḥ |  
 177982 sa karoti kathaṃ saptadvīpeśatvena digjayam || 3 ||  
 177983  
 177984 dvitīyaṃ prṣṭamāha - yasyeti || 3 ||  
 177985  
 177986 yairvarā varadairdattāḥ śāpaiste tadviruddhatām |  
 177987 kathaṃ gacchanti gacchanti kathaṃ chāyā hi tāpatām || 4 ||  
 177988  
 177989 tṛtīyaṃ prṣṭamāha - yairiti | śītalacchāyāstāpatām grīṣmātapatām kathaṃ  
 177990 gachanti || 4 ||  
 177991  
 177992 mitho'śakyāṃ kathaṃ dharmau sthītimekatra gacchataḥ |  
 177993 ādhāra evādheyatvaṃ karoti kathamātmāni || 5 ||  
 177994  
 177995 ekasyaiva phalasya varaśāpobhayaphalatvamaśakyatvādduṣkaramityāha - mitha iti |  
 177996 viruddhau varaśāpaphalatāvachchedakau śubhatvāśubhatvadharmāvekatraiva  
 177997 dharmiṇyaśakyāṃ sthītiṃ kathaṃ gacchataḥ | ekadharmyāśritatvāsaṃbhave'pi  
 177998 tayordharmayoḥ parasparāśritatvamastu tatrāha - ādhāra eveti || 5 ||  
 177999  
 178000 gauryāśramatāpasa uvāca |  
 178001  
 178002 saṃpaśyasi kimeteṣāṃ bho sādho śṛṇvanantaram |  
 178003 aṣṭame'sminsusaṃprāpte taṃ pradeśaṃ sabāndhavam || 6 ||  
 178004  
 178005 sarveṣāṃ praśnānāṃ kathāśeṣavarṇanamukhenaivottaraṃ kadambatāpasa uvāca -  
 178006 saṃpaśyasīti | he sādho eteṣāṃ kiṃ viruddhamasamañjasaṃ paśyasi | anantaraṃ  
 178007 yadvṛttaṃ tacchṛṇu | tenaiva te samādhānaṃ bhaviṣyatīti bhāvaḥ |  
 178008 adyatanavāsarādaṣṭame asminneva vāsare saṃprāpte sati bhavantau taṃ mathurāpradeśaṃ  
 178009 svabāndhavasahitaṃ prāpsyata iti śeṣaḥ || 6 ||  
 178010  
 178011 ito bhavantau taṃ deśamāsādyā sukhasaṃsthitau |  
 178012 svabandhusukhasaṃsthānau kaṃcitkālaṃ bhaviṣyataḥ || 7 ||  
 178013

178014 tataste'sṣṭau mariṣyanti bhrātaraḥ kramaśo gr̥he |  
178015 bandhavo'tha kariṣyanti teṣāṃ dehāṃstadagnisāt || 8 ||  
178016  
178017 tadagnisāttaistairāhitā ye'gnayastadadhīnān | antyeṣṭibhistattadagniṣu dāhena  
178018 saṃskariṣyantīti yāvat || 8 ||  
178019  
178020 teṣāṃ te saṃvidākāśāḥ pṛthakpṛthagavasthitāḥ |  
178021 muhūrtamātraṃ sthāsyanti suṣuptasthā jaḍā iva || 9 ||  
178022  
178023 saṃvidākāśā jīvāḥ || 9 ||  
178024  
178025 etasminnantare teṣāṃ tāni karmāṇi dharmataḥ |  
178026 ekatra saṃghaṭiṣyanti varaśāpātmaṇi khe || 10 ||  
178027  
178028 karmaṇāṃ virodhaparihāraṃ vaktumupakramate - etasminniti | dharmataḥ  
178029 balāvaśyaṃbhāvasvabhāvataḥ | ekatra khe tattaccittāvacchinnākāśe || 10 ||  
178030  
178031 karmāṇi tānyadhiṣṭhātṛdevarūpāṇi peṭakam |  
178032 varaśāpaśarīrāṇi kariṣyanti pṛthak pṛthak || 11 ||  
178033  
178034 tāni karmāṇi adhiṣṭhātārastattatphalapradā devāstadrūpāṇi bhūtvā peṭakam  
178035 svasvānukūlasamūhaghaṭitaṃ saṃpuṭaṃ pṛthak pṛthak kariṣyanti | evaṃ  
178036 saṃpuṭibhūtā varāḥ śāpāśca pṛthak pṛthak śarīrā.i kariṣyanti || 11 ||  
178037  
178038 varāste'tra gamiṣyanti subhagāḥ padmapāṇayaḥ |  
178039 brahmadanḍāyudhāścandradhavalāṅgāscaturbhujāḥ || 12 ||  
178040  
178041 teṣāṃ veṣabhedamāha - varā iti | gamiṣyanti prāpsyanti || 12 ||  
178042  
178043 śāpāstatra bhaviṣyanti trinetraḥ śūlapāṇayaḥ |  
178044 bhīṣaṇāḥ kṛṣṇamedhābhā dvibhujā bhrukuṭimukhāḥ || 13 ||  
178045  
178046 durvāsaso rudrāṃśatvena tadīyatvādduṣkarmaphaladānonmukhatvena ghorarūpatvācca  
178047 trinetraḥ śūlapāṇayaḥ || 13 ||  
178048  
178049 varā vadiṣyanti |  
178050  
178051 sudūraṃ gamyatāṃ śāpāḥ kālo'smākamupāgataḥ |  
178052 ṛtūnāmiva tannāma kaḥ samartho'tivartitum || 14 ||  
178053  
178054 ṛtūnāṃ vasantādīnāmiva || 14 ||  
178055  
178056 śāpā vadiṣyanti |  
178057  
178058 gamyatāṃ he varā dūraṃ kālo'smākamupāgataḥ |  
178059 ṛtūnāmiva tannāma kaḥ samartho'tivartitum || 15 ||  
178060  
178061 varā vadiṣyanti |  
178062  
178063 kṛtā bhavanto muninā vayaṃ dinakṛtā kṛtāḥ |  
178064 munināṃ cādhiko devo bhagavantaṃ purā yataḥ || 16 ||  
178065  
178066 tatra varā mūlādhikyātsvādhikyam darśayanti - bhavanta iti | yato bhagavantaṃ  
178067 sūryam munibhyaḥ purā dhātā asṛjaditi śeṣaḥ || 16 ||  
178068  
178069 pravadatsu vareṣvevaṃ śāpāḥ kruddhadhiyo varān |  
178070 vivasvatā kṛtā yūyam vayaṃ rudrāṃśataḥ kṛtāḥ || 17 ||  
178071  
178072 devānāmadhiko rudro rudrāṃśaprabhavo munīḥ |  
178073 ityuktṛvā prodyatā teṣāṃ cakruḥ śṛṅgāṇyagā iva || 18 ||  
178074  
178075 ityuktṛvā prodyatā prodyatāni | supāṃ sulugiti cchāndaso'dādeśaḥ tā tā piṇḍānāmitivat  
178076 | śṛṅgāṇi trisūlāgrāṇi || 18 ||  
178077  
178078 śāpeśūdyataśṛṅgeṣu varā idamarātiṣu |  
178079 vihasantaḥ pravakṣyanti prameyīkṛtaniścayam || 19 ||  
178080  
178081 antaḥpramāṇapūrvakaṃ samyagvicāreṇa prameyīkṛtasyādhyavasitasvārthasya niścayam  
178082 || 19 ||

178083  
178084 he śāpāḥ pāpatām tyaktvā kāryasyānto vicāryatām |  
178085 yatkāryaṃ kalahasyānte tadevādaḥ vicāryatām || 20 ||  
178086  
178087 pāpatāmanucitakāritām | tadevādaḥ kartavyamiti śeṣaḥ || 20 ||  
178088  
178089 pitāmahapurīṃ gatvā kalahānte vinirṇayaḥ |  
178090 kartavyo'smābhiretatkimādaḥ neha vidhīyate || 21 ||  
178091  
178092 śāpairvaroktamākārṇya bāḍhamityurarīkṛtam |  
178093 ko na gṛhṇāti mūḍho'pi vākyaṃ yuktisamanvitam || 22 ||  
178094  
178095 tataḥ śāpā varaiḥ sārdhaṃ yāsyanti brahmaṇaḥ param |  
178096 mahānubhāvā hi gatiḥ sadā saṃdehanāśane || 23 ||  
178097  
178098 gatiḥ śaraṇam || 23 ||  
178099  
178100 praṇāmapūrvam tatsarvam yathāvr̥ttam parasparam |  
178101 brahmaṇe kathayiṣyanti śrutvā teṣāṃ sa vakṣyati || 24 ||  
178102  
178103 brahmovāca [pūrvaprakramānurodhenottaratra ca brahmā  
178104 vadiṣyatītyapekṣitamiti bhāti ] |  
178105  
178106 varaśāpādhipā bho bho ye'ntaḥsārā jayanti te |  
178107 ke'ntaḥsārā iti mitho nūnamanviṣyatām svayam || 25 ||  
178108  
178109 śāstrānusārādṛḍhābhyāsobhayakṛtam yadākārasaṃviddārḍhyaṃ  
178110 [yeṣāmākāradārḍhyaṃ ] ye antaḥsārāste jayanti | anviṣyatām paryālocyatām ||  
178111 25 ||  
178112  
178113 iti śrutvā praviṣṭāste sārātām samavekṣitum |  
178114 varāṇaṃ hṛdayaṃ śāpāḥ śāpānāṃ hṛdayaṃ varāḥ || 26 ||  
178115  
178116 udaraṃ praviṣṭā iti kalpanoktiḥ | parasparāntaḥ paryālocitavanta iti yāvat || 26 ||  
178117  
178118 te parasparamanviṣya svayaṃ hṛdayasārātām |  
178119 jñātvā ca samavāyena pravakṣyanti pitāmahaṃ || 27 ||  
178120  
178121 samavāyena parasparaikamatyalakṣaṇena milanena || 27 ||  
178122  
178123 śāpā vakṣyanti |  
178124  
178125 jitaḥ prajānātha vayaṃ nāntaḥsārā vayaṃ yataḥ |  
178126 antaḥsārā varā eva vajrastambhā ivācalāḥ || 28 ||  
178127  
178128 vayaṃ kileme bhagavanvarāḥ śāpāśca sarvadā |  
178129 nanu saṃvinmayā eva deho'nyo'smākamasti no || 29 ||  
178130  
178131 tatra saṃvido dṛḍhābhyāseṇa yadākāradārḍhyaṃ teṣāṃ prābalyamiti vaktum  
178132 mūlasaṃvidaṃ darśayanti - vayaṃ kileti | dehaḥ svarūpam || 29 ||  
178133  
178134 varadasya hi yā saṃvidvaro datta iti sthitā |  
178135 saivārthini mayā labdho varo'yamiti tiṣṭhati || 30 ||  
178136  
178137 tadevopapādayanti - varadasyetyādinā || 30 ||  
178138  
178139 vijñaptimātrakacanaṃ dehaṃ saiva phalaṃ tataḥ |  
178140 paśyatyanubhavatyatti deśakālaśatabhramaiḥ || 31 ||  
178141  
178142 varasya hi phalaṃ sukhabhogāyatanam dehaṃ tacca vijñaptimātrasya kalanātmakaṃ  
178143 kacanaṃ | tataḥ saiva vijñaptirdehākārā bhūtvā  
178144 deśakālādikalpanāśatabhramaistattadbhogyārthānpaśyati anubhavati tatrādanīyamatti ||  
178145 31 ||  
178146  
178147 varadātmā gṛhītatvāccitkālāntarasambhṛtā |  
178148 yadā tadāntaḥsārāsau durjayā na tu śāpajā || 32 ||  
178149  
178150 tatra śāstriyatapaḥkālikadṛḍhasaṃkalpavaśīkṛtādvareḍṣasamvidātmano  
178151 gṛhītatvādvareḍṣakalpanā cit kālāntare phalāvasthāyāṃ samyak bhṛtā puṣṭā yadā tadā

178152 saivāntaḥsārā || 32 ||  
178153  
178154 varapradānaṃ varadairvaradānāṃ varārthibhiḥ |  
178155 yadā suciramabhyastaṃ varāṇāṃ sārātā tadā || 33 ||  
178156  
178157 yadeva suciraṃ saṃvidabhyasyati tadeva sā |  
178158 sāramevāśu bhavati bhavatyāśu ca tanmayī || 34 ||  
178159  
178160 tatkutastatrāha - yadeveti || 34 ||  
178161  
178162 śuddhānāmatisūddhaiva saṃvijjayati saṃvidāṃ |  
178163 aśuddhānāṃ tvaśuddhaiva kālātsāmyaṃ na vidyate || 35 ||  
178164  
178165 tatrāpi śāstrīyatvena śuddhatve prābalyādhikeyamityāhuḥ - śuddhānāmīti |  
178166 saṃvidāmīti nirdhāraṇe śaṣṭhī | ataḥ phale'pi sāmīyaṃ na vidyate || 35 ||  
178167  
178168 kṣaṇāṃśenāpi yo jyeṣṭho nyāyastenāvapūryate |  
178169 nārthe nyāyāntaraṃ kiṃcitkartumutsahate madam || 36 ||  
178170  
178171 jyeṣṭhatvādapi varasaṃvidāḥ prābalyamastītyāhuḥ - kṣaṇāṃśenāpīti |  
178172 jyeṣṭhasyāsaṃjātavirodhitvena samyānnirūḍhatvādīti bhāvaḥ | apramāṇajasya hi  
178173 jyeṣṭhatvaṃ bādhyatve tantraṃ | yathā rajatabhramasya pramāṇadr̥ḍhīkṛte tvarthe  
178174 anapekṣitasya jñānasya jyeṣṭhatvaṃ bādhyatve tantraṃ prasiddham | nyāyāntaraṃ na  
178175 kiṃcinmadam śāpaprābalyaṃ kartumutsahate ityarthāḥ || 36 ||  
178176  
178177 samenobhayakoṭisthaṃ miśraṃ vastu bhavetsamam |  
178178 varaśāpavilāśena kṣīramiśraṃ yathā payaḥ || 37 ||  
178179  
178180 ata eva yatra viruddhakarmaṇorvaraśāpayorvā pramāṇābhyāsādisāmīyaṃ  
178181 tatrobhayamīśrameva phalaṃ bhavatītyāha - sameneti | śubhāśubhobhayakoṭistham |  
178182 yathā manuṣyadehaḥ || 37 ||  
178183  
178184 samābhyāṃ varaśāpābhyāmāthavā ciddvirūpatām |  
178185 svayamevānubhavati svapneṣviva purātmikā || 38 ||  
178186  
178187 yathaikakāle bhinnadeśabhogyau samau varaśāpau tatra  
178188 vipaścidupākhyānoktanyāyenopādhervibhāgenaikaiva jīvacidyugapaddehabhedena  
178189 dvirūpatāmāpadyata ityāha - samābhyāmīti | yathā svapneṣu purātmikā cit  
178190 puravāsijanadehabhedena vibhāgamivāpadyate tadvat || 38 ||  
178191  
178192 śikṣitaṃ tvatta eveti yattadeva tava prabho |  
178193 punaḥ pratīpaṃ paṭhitaṃ śīghraṃ yāmo namo'stu te || 39 ||  
178194  
178195 dhātuḥ purataḥ sveṣāṃ tattvodgāradhārṣṭyamanucitamanucintyāhuḥ - śikṣitamīti |  
178196 yattvatta eva śikṣitaṃ tattavaiva puraḥ punaḥ paṭhitaṃ dhārṣṭyāvahatvātpratīpaṃ  
178197 pratikūlamīti no dhārṣṭyāparādhaṃ kṣamasva | ataste namo'stu vayaṃ śīghraṃ  
178198 svasthānaṃ yāmaḥ || 39 ||  
178199  
178200 ityuktvā sa svayaṃśāpaḥ kvāpi śāpagaṇo yayau |  
178201 praśānte timire dr̥ṣṭe vyomni keśaṇḍrakaṃ yathā || 40 ||  
178202  
178203 svayameva svaṃ vṛthā prayāsakāriṇaṃ svamaurkhyakhyāpakaṃ lajjayā śapatīti  
178204 svayaṃśāpastathāvidhaḥ san kvāpi yayau | yathā dr̥ṣṭestimīraroge praśānte satī  
178205 vyomni bhrāntikṛtaṃ keśaṇḍrakaṃ kvāpi yāti tadvat || 40 ||  
178206  
178207 athānyo varapūgo'tra gṛhanirgamarodhakaḥ |  
178208 sthānisthānamivādeśaḥ samānārtho'bhyapūrayat || 41 ||  
178209  
178210 evaṃ durvāśaśāpeṣu gateṣu atha anyāḥ saptadvīpādhipatyaviruddhasteṣāṃ  
178211 gṛhānnirgamasya rodhakaḥ anyastadbhāryābhyo datto gaurīvarapūgo  
178212 vaiyākaraṇaprakriyāyāmādeśaḥ sthānisthānamiva sūryavaraiḥ saha vivādārthaṃ  
178213 śāpasthānamabhyapūrayat | yataḥ so'pi samānaḥ arthastulyakālaṃ viruddhaṃ phalaṃ  
178214 yasya tathāvidhaḥ || 41 ||  
178215  
178216 śāpasthānakā vadiṣyanti |  
178217  
178218 saptadvīpeśajīvānāṃ niryāṇaṃ śavasadmanaḥ |  
178219 deveśa vidmo na vayamandhakūpādivāmbhasāṃ || 42 ||  
178220



178221 śāpasthāne niviṣṭāḥ śāpasthānakāḥ patnīvarā brahmāṇaṃ prati vadiṣyanti | kiṃ  
178222 tadāha - saptadvīpeśeti | he deveśa bhāvisaptadvīpeśatvenābhimatānāmeteṣāṃ  
178223 jīvanāṃ śavasadamano bahirniryāṇaṃ vayaṃ na vidmaḥ | asmābhistannirodhādityarthaḥ |  
178224 andhakūpācchūnyakūpāt || 42 ||  
178225  
178226 saptadvīpeśvarānetānime dvīpeṣu sadmasu |  
178227 kārayanti varā varyā vīrā digvijayaṃ raṇe || 43 ||  
178228  
178229 tadevamanivārye'sminvirodhe vibudheśvara |  
178230 yadanuṣṭheyamasmābhistadādiśa śivāya naḥ || 44 ||  
178231  
178232 naḥ śivāya saphalatvāya yadādeśyaṃ tadādiśa | ājñāpayetyarthaḥ || 44 ||  
178233  
178234 brahmovāca |  
178235  
178236 saptadvīpeśvaravarā gṛharodhavarāśca he |  
178237 kāmāḥ saṃpanna eveha bhavatāṃ bhavatāmapi || 45 ||  
178238  
178239 bhavatāṃ sarveṣāṃ kāmāḥ saṃpanna eva || 45 ||  
178240  
178241 vrajataitadapekṣatvaṃ yāvanneṣṭāvapi kṣaṇāt |  
178242 ciraṃ cirāya sadane saptadvīpeśvarāḥ sthitāḥ || 46 ||  
178243  
178244 kathaṃ saṃpannastatrāha - vrajateti | yūyametatparasparāpekṣatvaṃ vrajata | yāvat yato  
178245 bhavatāṃ ciraṃ neṣṭau paraspārecchāvirahepi te'ṣṭau bhrātaro maraṇottarakṣaṇādeva  
178246 cirāya svasadana eva saptadvīpeśvarā bhūtvā sthitāḥ || 46 ||  
178247  
178248 samanantamevaite dehapātātsvasadmasu |  
178249 saptadvīpeśvarāḥ sarve saṃpannāḥ paramaṃ varāḥ || 47 ||  
178250  
178251 tadeva spaṣṭamāha - samanantaramiti || 47 ||  
178252  
178253 sarve varā vadiṣyanti |  
178254  
178255 kuto bhūmaṇḍalānyaṣṭau saptadvīpāni bhūtayāḥ |  
178256 ekameveha bhūpīṭhaṃ śrutaṃ dṛṣṭaṃ ca netarat || 48 ||  
178257  
178258 bhūtayastattadaiśvaryāṇi ca kutaḥ | śrutaṃ śrutiṣu prasiddham | dṛṣṭaṃ lokepi  
178259 prasiddham || 48 ||  
178260  
178261 kathaṃ caitāni tiṣṭhanti kasmimścidgṛhakośake |  
178262 padmākṣakośake sūkṣme kathaṃ bhānti mataṃgajāḥ || 49 ||  
178263  
178264 brahmovāca |  
178265  
178266 yuktaṃ yuṣmābhirasmābhiḥ sarvaṃ vyomātmakaṃ jagat |  
178267 sthitaṃ citparamāṇvantarantaḥsvapno'nubhūyate || 50 ||  
178268  
178269 svapnavadevāviruddhametadityuttaramāha - yuktamiti | yato yuṣmābhirasmābhiśca  
178270 vyaṣṭisamaṣṭibhiriyuktaṃ sarvaṃ jagadvyomātmakaṃ saccitparamāṇvantaḥ  
178271 sthitamantaḥsvapna evānubhūyate atastat paramāṇorapyantasthe svagṛhodare bhātīti  
178272 parenānvayaḥ || 50 ||  
178273  
178274 bhāti yatparamasyāṇorantasthasvagṛhodare |  
178275 sphuritaṃ tatkimāścaryaṃ kaḥ smayaḥ prakṛteḥ krame || 51 ||  
178276  
178277 tatkimāścaryamapūrvam | kaḥ smayo vismayaḥ || 51 ||  
178278  
178279 mṛteranantaraṃ bhāti yathāsthitamidaṃ jagat |  
178280 śūnyātmaiva ghanākāraṃ tasminneva kṣaṇe citaḥ || 52 ||  
178281  
178282 svapnasāmyameva darśayannuktaṃ sphuṭayati - mṛterityādinā || 52 ||  
178283  
178284 aṇāvapi jagannmāti yatra tatra gṛhodare |  
178285 saptadvīpā vasumatī kacatīti kimadbhutam || 53 ||  
178286  
178287 yadbhātidaṃ ca cittattvaṃ jagattvaṃ na jagatkvacit |  
178288 cinmātrameva tadbhāti śūnyatvena yathāmbaram || 54 ||  
178289

178290 yadidaṃ jagattvaṃ bhāti tat tvaṃ cideva | yataścinmātrameva tadbhāti ato na  
178291 kvaciṃjjaganmūrtamasti yadgr̥he na bhāyādityarthaḥ || 54 ||  
178292  
178293 iti te brahmaṇā proktā varadena varāstataḥ |  
178294 tānādhībhautikabhrāntimayānsaṃtyajya dehakān || 55 ||  
178295  
178296 tānprākkalpitānādhībhautikabhrāntimayān dehakāṃstattvavicāreṇa saṃtyajya  
178297 ātivāhikadehinaḥ santaḥ ajaṃ praṇamya avirodhātsamaṃ sākaṃ tattanmanaḥkalpīte  
178298 saptadvīpe tattaddevānāṃ gr̥hakośān jagmuriti pareṇānvayaḥ || 55 ||  
178299  
178300 praṇamyājaṃ samaṃ jagmurātivāhikadehinaḥ |  
178301 saptadvīpe ca devānāṃ gr̥hakośānkacajjanān || 56 ||  
178302  
178303 yāvatte tatra saṃpannāḥ saptadvīpādhināyakāḥ |  
178304 aṣṭāvapīṣṭāpuṣṭānāṃ dināṣṭakamahībhujaṃ || 57 ||  
178305  
178306 yāvaditi sākalye | te'ṣṭau bhrātarastatra gr̥he  
178307 iṣṭairyajñādikasatkarmabhirbandhujanaīśca āpuṣṭānāṃ jagadaṣṭakabhedenā  
178308 brahmadināṣṭake ādimahībhujaṃ svāyaṃbhuvamanūnāṃ kule iti śeṣaḥ |  
178309 saptadvīpādhināyakāḥ saṃpannā ityārthaḥ || 57 ||  
178310  
178311 te parasparamajñātā ajñāścānyonyabandhavaḥ |  
178312 anyonyabhūmaṇḍalagā anyonyābhimate hitāḥ || 58 ||  
178313  
178314 pratyekaṃ bhrātṛsahitatvakalpanādanyonyabandhavaḥ | rājyabhedenā  
178315 sarveśāmādhipatyāmśe tvajñāḥ | ata evānyonyābhimate hitā na tu viruddhaceṣṭāḥ || 58  
178316 ||  
178317  
178318 teṣāṃ kaścidgr̥hasyāntareva tāruṇyasundaraḥ |  
178319 ujjayinyāṃ mahāpuryāṃ rājadhānyāṃ sukhe sthitaḥ || 59 ||  
178320  
178321 teṣāṃ pratyekaṃ caritrabhedakalpanāmāha - teṣāmityādinā || 59 ||  
178322  
178323 śākadvipāspadaḥ kaścinnāgalokajigīṣayā |  
178324 vicaratyabdhijaṭhare sarvadigvijayodyataḥ || 60 ||  
178325  
178326 kuśadvīparājadhānyāṃ nirādhiḥ sakalaprajāḥ |  
178327 kṛtadigvijayaḥ kaścitsuptaḥ kāntāvalambitaḥ || 61 ||  
178328  
178329 śālmalidvipaśailendraśiraḥpuryāḥ sarovare |  
178330 jalalīlārataḥ kaścitsahavidyādharīgaṇaiḥ || 62 ||  
178331  
178332 śailendrasya śiraḥ śikharaṃ tadgatāyāḥ puryāḥ kṛdāsarovare || 62 ||  
178333  
178334 krauñcadvīpe hemapure saptadvīpavivardhite |  
178335 pravṛtto vājimedhena kaścidyaṣṭuṃ dināṣṭakam || 63 ||  
178336  
178337 saptadvīpāhṛtamahardhibhirvivardhite || 62 ||  
178338  
178339 udyataḥ śālmalidvīpe kaściddvīpāntacāriṇā |  
178340 yoddhumuddhṛtadigdantidantākṛṣṭakulācalaḥ || 64 ||  
178341  
178342 dvīpāntacāriṇā rājñā saha yoddhumudyataḥ |  
178343 uddhṛtairutpāṭitairdigdantidantairākṛṣṭāḥ kulācalā varṣaparvatā yena tathāvidhaḥ  
178344 san || 64 ||  
178345  
178346 gomedadvīpakaḥ kaścitpuṣkaradvīparāt sutām |  
178347 samānetuṃ vaśādyāti kaṣatseno'ṣṭamo'bhavat || 65 ||  
178348  
178349 gomedadvīpakastadvasatiḥ | samānetuṃ jītvā pariṇetuṃ | vaśātkāmavaśāt | kaṣantī  
178350 śatrudeśānbādhamānā senā yasya | yaḥ prāg bhrātṛṇāmaṣṭamo'bhavat saḥ || 65 ||  
178351  
178352 puṣkaradvīpakaḥ kaścillokālōkādrībhubhujaḥ |  
178353 dūtena saha niryāto dhanabhūmididṛkṣayā || 66 ||  
178354  
178355 dhanabhūmirnidhānasthānaṃ taddidṛkṣayā || 66 ||  
178356  
178357 pratyekamitthameteṣāṃ dvīpadvīpādhināthatām |  
178358 kurvatām svagr̥hākāśe dṛṣṭvā svapratibhocitām || 67 ||

178359  
178360 tyaktābhimānikākārā dvividhāste varāstataḥ |  
178361 tatsaṃvidbhirgṛheṣvantarekatām khāni khairiva || 68 ||  
178362  
178363 tyaktaḥ ābhimānikākāra ātivāhikadehākāre'pi yaistathāvidhāḥ santasteṣāmaṣṭānām  
178364 jīvasaṃvidbhirekatām yāsyantīti pareṇānvayaḥ || 68 ||  
178365  
178366 yāsyanti te bhaviṣyanti saṃprāptābhimatāściram |  
178367 saptadvīpeśvarāstuṣṭā nanvaṣṭāvapi tuṣṭimat || 69 ||  
178368  
178369 tuṣṭimat rājyaṃ prāpyetyarthaḥ || 69 ||  
178370  
178371 ityete pravikasitoditakriyārthāḥ prāpsyanti pravitatābuddhayastapobhiḥ |  
178372 antaryatsphurati vidastadeva bāhye nāptaṃ kaistaducitakarmabhiḥ kileti || 70 ||  
178373  
178374 uktaṃ saṃgṛhyopasaṃharati - itīti | iti uktaparakāraṃ saptadvīpādhipatyam tapobhiḥ  
178375 pravikasitaḥ pūrvoditavaraḥ kriyārtho yeṣāṃ tathāvidhā ete'sṣṭau bhrātaraḥ prāpsyanti |  
178376 vidadḥ pratyakcaitanyasya antardṛghaniścayātmanā yatsphurati tadeva bāhye  
178377 taducitatapojaṇāpādikarmabhiḥ kairnāptam | kileti prasiddhau || 70 ||  
178378  
178379 ityārṣe śrīvāsiṣṭha0 vā0 de0 mo0 ni0 u0 brahma0 tāpa0 dvīpasaptakāṣṭakavarṇanam  
178380 nāma tryaśītyadhikaśatatamaḥ sargaḥ || 183 ||  
178381  
178382 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
178383 dvīpasaptakāṣṭakavarṇanam nāma tryaśītyadhikaśatatamaḥ sargaḥ || 183 ||  
178384  
178385 caturaśītyadhikaśatatamaḥ sargaḥ 184  
178386  
178387 kundadanta uvāca |  
178388  
178389 ityuktavānasau pṛṣṭaḥ kadambatalatāpasah |  
178390 saptadvīpā bhuvo'sṣṭau tāḥ katham bhātā gṛheṣviti || 1 ||  
178391  
178392 gṛhasyāntarjagantyaṣṭau saṃbhavantyapi koṭīśah |  
178393 yato'prabuddhacinmātraṃ tathā bhātīti varṇyate ||  
178394  
178395 gṛheṣu alpāvakāṣe tāḥ pratyekaṃ pañcāsatkoṭīyojanavistīṇā bhuvah katham bhātā  
178396 iti mayā pṛṣṭo'sau kadambatalatāpasa iti vakṣyamāṇamuttaramuktavān || 1 ||  
178397  
178398 kadambatāpasa uvāca |  
178399  
178400 ciddhāturiḍṛgeṇāyāṃ yadeṣa vyomarūpyapi |  
178401 sarvago yatra yatrāste tatra tatrātmani svayam || 2 ||  
178402  
178403 vyomarūpī prapañcaśūnyo'pi ātmānaṃ trailokyarūpeṇa anyena suṣuptaturyarūpeṇa vā  
178404 svaṃ rūpamatyajadeva paripaśyatīti dvayoranvayaḥ || 2 ||  
178405  
178406 ātmānamitthaṃ trailokyarūpeṇānyena vā nijam |  
178407 paripaśyati rūpaṃ svamatyajanneva khātmakam || 3 ||  
178408  
178409 kundadanta uvāca |  
178410  
178411 ekasminvimala śānte śive paramakāraṇe |  
178412 katham svabhāvasaṃsiddhā nānātā vāstavī sthitā || 4 ||  
178413  
178414 ekatra nānātā viruddheti śaṅkārthaḥ || 4 ||  
178415  
178416 kadambatāpasa uvāca |  
178417  
178418 sarvaṃ śāntaṃ cidākāśaṃ nānāstīha na kiṃcana |  
178419 dṛśyamānamapi sphāramāvartātmā yathāmbhasi || 5 ||  
178420  
178421 na vāstavīyaṃ nānātā kiṃtu bhrāntikṛtā | sā caikasminnapi candre  
178422 dvitvavadaviruddhetyāśayenottaramāha - sarvamiti || 5 ||  
178423  
178424 asatsveṣu padārtheṣu padārthā iti bhānti yat |  
178425 citkhaṃ svapnasuṣuptātma tattasyācchaṃ nijam vapuḥ || 6 ||  
178426  
178427 svapnasuṣuptavadvismṛtayathārthasvabhāvātma nijamajñātaṃ vapuḥ svarūpameva || 6 ||

178428  
178429 saspando'pi hi niḥspandaḥ parvato'pi na parvataḥ |  
178430 yathā svapneṣu cidbhāvaḥ svabhāvo'rthagatastathā || 7 ||  
178431  
178432 ato na virodha iti darśayati - saspanda iti | svabhāvaḥ sanmātrātmā kalpitārthagato'pi  
178433 tathaiva bodhya ityarthāḥ || 7 ||  
178434  
178435 na svabhāvā na caivārthāḥ santi sarvātmakocite |  
178436 sargādaḥ kacitaṃ rūpaṃ yadyathā tattathā sthitam || 8 ||  
178437  
178438 sarvātmakasya ucite vāstave rūpe na sargādisvabhāvā nāpi tatkr̥tā arthāḥ || 8 ||  
178439  
178440 na ca nāma paraṃ rūpaṃ kacanākacanātmakam |  
178441 dravyātmā cicca cidvyoma sthitamitthaṃ hi kevalam || 9 ||  
178442  
178443 na ca dravyātmanāpyacicca || 9 ||  
178444  
178445 ekaiva cidyathā svapne senāyām janalakṣatām |  
178446 gatevācchaiva kacati tathaivāsyāḥ padārthatā || 10 ||  
178447  
178448 yatsvataḥ svātmani svacche citkhaṃ kacakacāyate |  
178449 tattenaiḥ tadākāraṃ jagadityanubhūyate || 11 ||  
178450  
178451 asatyapi yathā vahnāvuṣṇasaṃviddhi bhāsate |  
178452 saṃvinmātrātmake vyomni tathārthāḥ svasvabhāsakaḥ || 12 ||  
178453  
178454 svapne asatyapi vahnau svapnacideva yathā uṣṇatvaṃ bhāsate || 12 ||  
178455  
178456 asatyapi yathā stambhe svapne khe stambhatā vidaḥ |  
178457 tathedamasyā nānātvamananyadapi cānyavat || 13 ||  
178458  
178459 ādisarge padārthatvaṃ tatsvabhāvācchameva ca |  
178460 cidvyomnā yadyathā buddhaṃ tattathādyāpi vindate || 14 ||  
178461  
178462 kathaṃ tarhhyarthakriyāniyatistatrāha - ādisarge iti || 14 ||  
178463  
178464 puṣpe patre phale stambhe tarureva yathā tataḥ |  
178465 sarvaṃ sarvatra sarvātma parameva tathā'param || 15 ||  
178466  
178467 tathā aparaṃ jagat || 15 ||  
178468  
178469 paramārthāmbarāmbhodhāvāpaḥ sargaparaṃparā |  
178470 paramārthamahākāśe śūnyatā sargasamvidaḥ || 16 ||  
178471  
178472 sargasamvidaḥ sargapratibhāsāḥ || 16 ||  
178473  
178474 paramārthaśca sargaśca paryāyau taruvṛkṣavat |  
178475 bodhādetadabodhāttu dvaitaṃ duḥkhāya kevalam || 17 ||  
178476  
178477 paramārtho jagaccedamekamityeva niścayaḥ |  
178478 adhyātmasāstrabodhena bhavetsaiṣā hi muktatā || 18 ||  
178479  
178480 saṃkalpasya vapurbrahma saṃkalpakacidākṛteḥ |  
178481 tadeva jagato rūpaṃ tasmādbrahmātmakaṃ jagat || 19 ||  
178482  
178483 kathamekaṃ tatrāha - saṃkalpasyeti || 19 ||  
178484  
178485 yato vāco nivartante na nivartanta eva vā |  
178486 vidhayaḥ pratiśedhāśca bhāvābhāvādṛśastathā || 20 ||  
178487  
178488 sarvaśabdānāṃ tanmātraniṣṭhatvānna nivartanta eva vā || 20 ||  
178489  
178490 amaunamaunaṃ jīvātma yatpāṣāṇavadāsanam |  
178491 yatsadevāsadābhāsaṃ tadbrahmābhidhamucyate || 21 ||  
178492  
178493 sadevāsadābhāsam | tadejati tannaijati ityādiśruteriti bhāvaḥ || 21 ||  
178494  
178495 sarvasminnekasughane brahmaṇyeva nirāmāye |  
178496 kā pravṛttirnivṛttiḥ kā bhāvābhāvādivastunaḥ || 22 ||

178497  
 178498 pravṛttiḥ sargaḥ | nivṛttiḥ pralayaḥ || 22 ||  
 178499  
 178500 ekasyāmeva nidrāyāṃ suṣuptasvapnavibhramāḥ |  
 178501 yadā bhāntyavicitrāyāṃ citrā iva nirantarāḥ || 23 ||  
 178502  
 178503 etasyāṃ citkhasattāyāṃ tathā mūlakasargakāḥ |  
 178504 bahavo bhāntyacitrāyāṃ citrā iva nirantarāḥ || 24 ||  
 178505  
 178506 mūlakā bījabhūtāḥ pralayaḥ sargakāśca || 24 ||  
 178507  
 178508 dravye dravyāntaram śliṣṭaṃ yatkāryāntaramākṣipet |  
 178509 tadvadantastathābhūtacitsāraṃ sphuraṇaṃ mithaḥ || 25 ||  
 178510  
 178511 kathaṃ bhāti tadāha - dravye iti | yadyathā dadhyādidravye śarkarādidravvyāntaram  
 178512 śliṣṭaṃ militaṃ sat pratyekakāryāpekṣayā kāryāntaram  
 178513 rucipuṣṭipittopaśamādikāryāntaramākṣipettathā bhūtānāṃ prāṇināmantaḥkaraṇe  
 178514 abhivyaktaṃ pramātrcitsāraṃ bāhye cakṣurādidvārā nirgatya  
 178515 ghaṭādyākāravṛttiśleṣācchliṣṭaṃ ghaṭapaṭādi  
 178516 tattadviśayāntaradhiṣṭhānacidāvaraṇabhaṅgena mithastriputīsphuraṇamākṣipedityarthaḥ  
 178517 || 25 ||  
 178518  
 178519 sarve padārthāścitsāramātramapratighāḥ sadā |  
 178520 yathā bhānti tathā bhānti cinmātraikātmatāvasāt || 26 ||  
 178521  
 178522 ata eva ghaṭādyarthā api svādhiṣṭhānacidadhīnasattāsphūrtikatvāttatsāramātramityāha  
 178523 - sarve iti | yathā sargādaḥ bhānti tathā idānīmapi bhānti || 26 ||  
 178524  
 178525 cinmātraikātmasāratvādyathāsaṃvedanaṃ sthitāḥ |  
 178526 niḥspandā nirmanaskārāḥ sphuranti dravyaśaktayaḥ || 27 ||  
 178527  
 178528 sthitirapi teṣāṃ yathāsaṃvedanameva | niḥspandacidadhiṣṭhānakatvādeva sarvā  
 178529 dravyaśaktayo'pi svāśrayāṇna calanti na hrasanti cetyāha - niḥspandā iti | manaskāro  
 178530 mānaso dvaitākāragrahastadrahitāḥ || 27 ||  
 178531  
 178532 avidyamānamevedaṃ dṛśyate'thānubhūyate |  
 178533 jagatsvapna ivāśeṣaṃ sarudropendrapadmajam || 28 ||  
 178534  
 178535 itthaṃ ca jagatprātibhāsikameva pratibhāsamātrādhīnasarvasvatvādityāśayenāha -  
 178536 avidyamānameveti || 28 ||  
 178537  
 178538 vicitrāḥ khalu dṛśyante cijjale spandarītayaḥ |  
 178539 harṣāmarṣaviṣādotthajaṅgamasthāvarātmani || 29 ||  
 178540  
 178541 khalu yataḥ svapnavadeva harṣāmarṣaviṣādotthā vicitrāḥ spandarītayo dṛśyante || 29 ||  
 178542  
 178543 svabhāvavātādhūtasya jagajjālacamatkr̥teḥ |  
 178544 hā cinmarīciṣāṃsvabhraṇihārasya visāritā || 30 ||  
 178545  
 178546 svabhāvaḥ ajñātasvarūpaniṣṭhā vikṣepaśaktistanmātreṇa vāyunā ādhūtasya |  
 178547 jagajjālākārā camatkr̥tirasya tathāvidhasya cillakṣaṇasattvagūṇātmanā prakāśena  
 178548 marīceḥ rajoṇātmanā pāṃsupaṭalasya tamogūṇātmanā āvaraṇajādyaprādhānyena  
 178549 abhraṇihārasvarūpanabhasi visāritā vistāraśālītā | hā iti khede |  
 178550 kīdṛśajanānamaraṇādyanarthasahasrakotyatmanā saṃpannetyarthaḥ | pāṃsureva  
 178551 pāṃsuḥ | tālavyā api dantyāśca śambaśūkarapāṃśavaḥ iti kośaprasiddheḥ || 30 ||  
 178552  
 178553 yathā keṣaṇḍrakam vyomni bhāti vyāmalacakṣuṣaḥ |  
 178554 tathaiveyaṃ jagadbhrāntirbhātyanātmavidom'bare || 31 ||  
 178555  
 178556 anātmavidaḥ ajñānāvṛttacidṛṣṭeḥ | ambare svātmākāśe || 31 ||  
 178557  
 178558 yāvatsaṃkalpitaṃ tāvadyathā saṃkalpitaṃ tathā |  
 178559 yathā saṃkalpanagaram kacatīdam jagattathā || 32 ||  
 178560  
 178561 tasyāśca kālaprakāravavyavasthā [prasareti pāṭhaḥ] saṃkalpānusāreṇaivetyāha  
 178562 - yāvaditi | yathā yena yena prakāreṇa || 32 ||  
 178563  
 178564 saṃkalpanagare yāvatsaṃkalpasakalā sthitiḥ |  
 178565 bhavatyevāpyasadrūpā sativānubhave sthitā || 33 ||

178566  
 178567 dṛṣṭānte tām prakāṭayati - saṃkalpanagare iti | asadrūpāpi satīva sthitā || 33 ||  
 178568  
 178569 pravahatyeva niyatirniyatārthapradāyinī |  
 178570 sthāvaram jaṅgamaṃ caiva tiṣṭhatyeva yathākramam || 34 ||  
 178571  
 178572 saiva dhātuḥ saṃkalparūpā niyatiradyāpi pravahatyagre'pi pravahatyeva tayaiva  
 178573 sthāvarādiprāṇijātaṃ yathākramam niyatameva tiṣṭhati || 34 ||  
 178574  
 178575 jāyate jaṅgamaṃ jīvātsthāvaram sthāvarādapi |  
 178576 niyatyādho vahatyambu gacchatyūrdhvamathānalaḥ || 35 ||  
 178577  
 178578 teṣāṃ janmakarmasvabhāvādivyavasthāpi tayaivetyāha - jāyate iti |  
 178579 jīvātsphuṭajīvanājjaṅgamāt || 35 ||  
 178580  
 178581 vahanti dehayantrāṇi jyotīṃṣi pratapanti ca |  
 178582 vāyavo nityagatayaḥ sthitāḥ śailādayaḥ sthirāḥ || 36 ||  
 178583  
 178584 jyotirmayaṃ vivṛttaṃ tu dhārāsārāmbarikṛtaṃ |  
 178585 yugasamvatsarādyātma kālacakram pravartate || 37 ||  
 178586  
 178587 jyotirmayaṃ kālacakram dakṣiṇāyanātmanā vivṛttaṃ varṣartau  
 178588 dhārāsāravyāptāmbarikṛtaṃ | tayaiva niyatyā || 37 ||  
 178589  
 178590 bhūtalaikāntarābhdhyadrisaṃniveśaḥ sthitāyate |  
 178591 bhāvābhāvagrahotsargadravyaśaktiśca tiṣṭhati || 38 ||  
 178592  
 178593 bhūtale ca dvīpabhedairekāntarāṇāmabdhīnādrīṇāṃ ca saṃniveśaḥ sthitavadācarati  
 178594 sthitāyate || 38 ||  
 178595  
 178596 kundadanta uvāca |  
 178597  
 178598 prāgdṛṣṭaṃ smṛtimāyāti tatsvasaṃkalpanānyataḥ |  
 178599 bhāti prathamāsarge tu kasya prāgdṛṣṭabhāsanam || 39 ||  
 178600  
 178601 nanvasmadādisarvajanavyavahāro dhātṛsaṃkalparūpaniyatyā vyavasthito'stu | dhātuḥ  
 178602 saṃkalpavyavasthaiva tu pūrvānubhavajanyaśaṃskārātiriktahetvasaṃbhavādādisarge ca  
 178603 pūrvānubhavāprasiddheḥ kathaṃ sidhyatīti kundadantaḥ śaṅkate - prāgdṛṣṭamīti |  
 178604 tattatastadanusārisvasaṃkalpanāni bhavanti | ata ebhyaḥ svasaṃkalpanebyo niyataḥ sargo  
 178605 bhāti | idaṃ tu dvitīyādikalpasarge upapadyate | prathamāsarge tu kasya  
 178606 prāksargabhāsanam  
 178607 prasiddham | yaṃ pṛcchetsvayaṃ vā smaredityarthaḥ || 39 ||  
 178608  
 178609 tāpasa uvāca |  
 178610  
 178611 apūrvam dṛśyate sarvaṃ svapne svamaraṇam yathā |  
 178612 prāgdṛṣṭaṃ dṛṣṭamityeva tatraivābhyāsataḥ smṛtiḥ || 40 ||  
 178613  
 178614 na smaraṇādhīno dhātuḥ saṃkalpaḥ kiṃtu  
 178615 divyajñānenātītānāgatasarvavastudarśanādhīnaḥ | sa aikṣata lokānna sṛjā iti sa  
 178616 imāḥ lokānasṛjata ityādi śruteḥ | tasmīṃśca kṣaṇe sarvamatītānāgataṃ  
 178617 jagadapūrvameva dṛśyate dṛṣṭānusāriṇī ca cidvivartarūpā sāmkalpikī sṛṣṭiḥ  
 178618 pravartate | tatraivedaṃ mayā prāgdṛṣṭamityapyadhyasyate kvacidīti tāpasaḥ samādhate  
 178619 - apūrvamityādinā || 40 ||  
 178620  
 178621 cittvāccidvyomni kacati jagatsaṃkalpapattanam |  
 178622 na sannāsadidaṃ tasmādbhātābhātaṃ yataḥ svataḥ || 41 ||  
 178623  
 178624 yataḥ kadācidbhātaṃ kadācidabhātaṃ || 41 ||  
 178625  
 178626 citprasādena saṃkalpasvanādyadyānubhūyate |  
 178627 śuddhaṃ cidvyoma saṃkalpapuraṃ mā smaryatām katham || 42 ||  
 178628  
 178629 darśanāsāmarthyē hi smṛtiḥ kalpyeta | svapne kalpanāmātreṇa  
 178630 darśanasamarthāyāścītaḥ smṛtikalpanādarśanādityāha - citprasādeneti || 42 ||  
 178631  
 178632 harṣāmarṣavinirmuktairduḥkhena ca sukhena ca |  
 178633 prakṛtenaiva mārgēṇa jñāīścakrairiva gamyate || 43 ||  
 178634

178634 ata eva guṇadoṣādyasmaranāddharṣāmarṣarahitaistattvajñaiḥ  
178635 kulālacakravatprārabdhavegenaiva bhramyata ityāha - harṣeti || 43 ||  
178636  
178637 nidrāvyaṣaṅgaṁ svapnanagare yādṛṣaṁ smṛtau |  
178638 cidvyomātma paraṁ viddhi tādṛṣaṁ trijagadbhramam || 44 ||  
178639  
178640 bādhitasmṛtiśca na smṛtiḥ kiṁtvadhiṣṭhānamātrapariśeṣadarśanamityāha -  
178641 nidreti || 44 ||  
178642  
178643 saṁvidābhāsamātraṁ yajjagadityabhiśabditam |  
178644 tatsaṁvidvyoma saṁśāntaṁ kevalaṁ viddhi netarat || 45 ||  
178645  
178646 tat saṁśāntaṁ vyomaiva tādṛṣaṁ tvaṁ viddhi || 45 ||  
178647  
178648 yasminsarvaṁ yataḥ sarvaṁ yatsarvaṁ sarvataśca yat |  
178649 sarvaṁ sarvatayā sarvaṁ tatsarvaṁ sarvadā sthitam || 46 ||  
178650  
178651 yataścideva saṁśāntā sarvamityāha - yasminniti || 46 ||  
178652  
178653 yatheyam saṁsṛtirbrāhmī bhavato yadbhaviṣyati |  
178654 yathā bhānam ca dṛśyasya tadetat kathitaṁ mayā || 47 ||  
178655  
178656 tadetatsarvaṁ mayā bhavataḥ kathitamityupasaṁhāraḥ || 47 ||  
178657  
178658 uttiṣṭhataṁ vrajatanāspadamahni padmaṁ bhrṅgāvivābhimatamāśu  
178659 vidhīyatām svam |  
178660 tiṣṭhāmi duḥkhamalamastasaṁmādhisaṁsthaṁ bhūyaḥ samādhimahaṁga ciraṁ  
178661 viśāmi || 48 ||  
178662  
178663 aṅga he dvijau yuvāṁ uttiṣṭhataṁ | ahni prātaḥ padmaṁ bhrṅgāviva āspadaṁ  
178664 gṛhaṁ vrajatanam | tatrābhimataṁ satkarma vidhīyatām |  
178665 ahamidānimastasaṁmādhisaṁsthamalamatyantaṁ duḥkhaṁ yathā syāttathā tiṣṭhāmi |  
178666 atastatparihārāya bhūyaḥ alaṁ samādhi viśāmitiyarthaḥ || 48 ||  
178667  
178668 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahma0 tā0 kundadantopadeśo  
178669 nāma caturaśītyadhikaśatatamaḥ sargaḥ || 184 ||  
178670  
178671 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
178672 kundadantopadeśo nāma caturaśītyadhikaśatatamaḥ sargaḥ || 184 ||  
178673  
178674  
178675 pañcāśītyadhikaśatatamaḥ sargaḥ 185  
178676  
178677 kundadnta uvāca |  
178678  
178679 jaranmunirapītyuktvā dhyānamīlitalocanaḥ |  
178680 āśīdaspaṇḍitaprāṇamanāścitra ivārpitaḥ || 1 ||  
178681  
178682 tayorgṛhāgamastatra bhrātṛṇāṁ kramaśaḥ kṣayaḥ |  
178683 kundadantasya rāmāptyā mohocchittiśca varṇyate ||  
178684  
178685 aspandite prāṇamanasī yasya || 1 ||  
178686  
178687 āvābhyāṁ prāṇayodāraiḥ prārthito'pi punaḥ punaḥ |  
178688 vākyaiḥ saṁsāramavidanna vaco dattavānpunaḥ || 2 ||  
178689  
178690 prāṇayodārairvākyairāvābhyāṁ prārthito'pi vaco na dattavān | yato  
178691 bāhyavṛttiyuparamātsaṁsāramavidannanānusaṁdadhāna ityarthaḥ || 2 ||  
178692  
178693 āvāṁ pradeśatastasmāccalitvā mandamutsukau |  
178694 dinaiḥ katipayaiḥ prāptaḥ gṛhaṁ mudita bāndhavam || 3 ||  
178695  
178696 muniviyogādutsukau || 3 ||  
178697  
178698 atha tatrotsavaṁ kṛtvā kathāḥ procyā ciraṁtanī |  
178699 sthitāstāvadvayaṁ yāvatsaptāpi bhrātaro'tha te || 4 ||  
178700  
178701 tatra gṛhe kuladevatārādhanasuvāsinībrāhmaṇabhojanādyutsavaṁ kṛtvā || 4 ||  
178702

178703 krameṇa vilayaṃ prāptāḥ pralayeṣvarṇavā iva |  
 178704 mukto'sau me sakhaivaika ekārṇava ivāṣṭakaḥ || 5 ||  
 178705  
 178706 pralayeṣu pralayārambhe dvādaśādityatāpātsaptārṇavā iva || 5 ||  
 178707  
 178708 tataḥ kālena so'pyastaṃ dinānte'rka ivāgataḥ |  
 178709 ahaṃ duḥkhariparītātmā paraṃ vaidhuryamāgataḥ || 6 ||  
 178710  
 178711 sa matsakhaḥ aṣṭamo'pi | vaidhuryaṃ sakhijanaviyogam || 6 ||  
 178712  
 178713 tato'haṃ duḥkhito bhūyaḥ kadambatarutāpasam |  
 178714 gato duḥkhopaghātāya tajjñānaṃ praṣṭumādṛtaḥ || 7 ||  
 178715  
 178716 tat proktenoktamātmaññānam || 7 ||  
 178717  
 178718 tatra māsatrāyeṇāsau samādhivirato'bhavat |  
 178719 praṇatena mayā prṣṭaḥ sannidaṃ proktavānatha || 8 ||  
 178720  
 178721 kadambatāpasa uvāca |  
 178722  
 178723 ahaṃ samādhivirataḥ sthātuṃ śaknōmi na kṣaṇam |  
 178724 samādhimeva praviśāmyahamāśu kṛtatvaraḥ || 9 ||  
 178725  
 178726 paramārthopadeśaste nābhyāsenā vinānagha |  
 178727 lagatyatra parāṃ yuktimimāṃ śṛṇu tataḥ kuru || 10 ||  
 178728  
 178729 idānīm mayā kṛto'pi te na lagati | parāmanyāṃ yuktiṃ jñānaprāptyupāyam || 10 ||  
 178730  
 178731 ayodhyānāma pūristi tatrāsti vasudhādhipaḥ |  
 178732 nāmnā daśarathastasya putro rāma iti śrutaḥ || 11 ||  
 178733  
 178734 sakāśaṃ tatra gaccha tvaṃ tasmai kulaguruḥ kila |  
 178735 vasiṣṭhākhya muniśreṣṭhaḥ kathayiṣyati saṃsadi || 12 ||  
 178736  
 178737 mokṣopāyakathāṃ kathayiṣyati || 12 ||  
 178738  
 178739 mokṣopāyakathāṃ divyāṃ tām śrutvā suciraṃ dviḥ |  
 178740 viśrāntimeṣyasi pare pade'hamiva pāvane || 13 ||  
 178741  
 178742 ityuktvā sa samādhānārasāyanamahārṇavam |  
 178743 viveśāhamimaṃ deśaṃ tvatsakāśamupāgataḥ || 14 ||  
 178744  
 178745 tvatsakāśamiti rāmaṃ pratyuktiḥ || 14 ||  
 178746  
 178747 eṣo'hametadvṛttaṃ me sarvaṃ kathitavānaham |  
 178748 yathāvṛttaṃ yathādṛṣṭaṃ yathāśrutamakhaṇḍitam || 15 ||  
 178749  
 178750 akhaṇḍitamakhilam || 15 ||  
 178751  
 178752 śrīrāma uvāca |  
 178753  
 178754 sa kundadanta ityādikathākathanakovidāḥ |  
 178755 sthitastataḥprabhṛtyeva matsamīpagataḥ sadā || 16 ||  
 178756  
 178757 sa eṣa kundadantākhyo dvijaḥ pārśve samāsthitaḥ |  
 178758 śrutavānsaṃhitāmetāṃ mokṣopāyābhidhāmiha || 17 ||  
 178759  
 178760 iha asyāṃ sabhāyāṃ || 17 ||  
 178761  
 178762 sa eṣa kundadantākhyo mama pārśvagato dvijaḥ |  
 178763 adya niḥsaṃsayo jāto na veti paripṛcchyatām || 18 ||  
 178764  
 178765 evaṃ praśnopodghātamupavarṇya praṣṭavyāṃśamāha - sa iti || 18 ||  
 178766  
 178767 śrīvālmīkiruvāca |  
 178768  
 178769 ityukte rāghaveṇātha provāca vadatāmvaraḥ |  
 178770 sa vasiṣṭho muniśreṣṭhaḥ kundadantaṃ vilokayan || 19 ||  
 178771



178772 śrīvasiṣṭha uvāca |  
178773  
178774 kundadanta dvijavara kathyatām kiṃ tvayānagha |  
178775 buddhaṃ śrutavatā jñeyaṃ maduktaṃ mokṣadaṃ param || 20 ||  
178776  
178777 kundadanta uvāca |  
178778  
178779 sarvasaṃśayavicchedi ceta eva jayāya me |  
178780 sarvasaṃśayavicchedo jñātaṃ jñeyamakhaṇḍitaṃ || 21 ||  
178781  
178782 sarvasaṃdehavicchedo jāta iti śeṣaḥ | yato'vaśyajñeyamakhaṇḍitaṃ  
178783 pratyagbhedalakṣaṇakhaṇḍitaśūnyaṃ brahmatattvaṃ jñātaṃ || 21 ||  
178784  
178785 jñātaṃ jñātavyamamalaṃ dṛṣṭaṃ draṣṭavyamakṣataṃ |  
178786 prāptaṃ prāptavyamakhilaṃ viśrānto'smi pare pade || 22 ||  
178787  
178788 jñānamātreṇa mohanivṛtṭyā jñātavyāntarasya draṣṭavyāntarasya labdhavyāntarasya  
178789 cāpariśeṣātkṛtakṛtyatāmāha - jñātamiti || 22 ||  
178790  
178791 buddheyaṃ tvadidaṃ sarvaṃ paramārthaghaṇaṃ ghaṇaṃ |  
178792 ananyenātmano vyomni jagadrūpeṇa jṛmbhitam || 23 ||  
178793  
178794 tvat tvatta iyamātmacit mayā buddhā | kathaṃ buddhā tadāha - idaṃ sarvamityāha || 23  
178795 ||  
178796  
178797 sarvātmakatayā sarvarūpiṇaḥ sarvagātmanaḥ |  
178798 asarvaṃ sarveṇa sarvatra sarvadā saṃbhavatyalam || 24 ||  
178799  
178800 saṃbhavanti jagantyantaḥ siddhārthakāṇakoṭare |  
178801 na saṃbhavanti ca yathā jñātametadaśeṣataḥ || 25 ||  
178802  
178803 siddhārthaḥ śvetasarṣapastadiyakaṇakoṭare'pi adhiṣṭhānacitaḥ  
178804 sarvakalpanāśaktisaṃbhṛtāyāḥ sattvāttadantarmāyādṛśā jaganti saṃbhavanti |  
178805 paramārthadṛśā tu kvāpi na saṃbhavanti ca || 25 ||  
178806  
178807 gr̥he'ntaḥ saṃbhavatyeva saptadvīpā vasuṃdharā |  
178808 gehaṃ ca śūnyamevāste satyametadasaṃśayam || 26 ||  
178809  
178810 yadyadyadā vastu yathoditātma bhātīha bhūtairanubhūyate ca |  
178811 tattattadā sarvaghaṇastathāste brahmetthamādyantavimuktamasti || 27 ||  
178812  
178813 tatra samāyaṃ brahmatattvaṃ niṣkṛṣyopasaṃharati - yadyaditi | sarvaghaṇa ātmaiva  
178814 sarvajanasārvakālikabodhaviṣayasarvabhāvenāste nānumātramapi  
178815 tato'nyatkenacitkadācidapyanubhūyata iti niṣkarṣa iti bhāvaḥ || 27 ||  
178816  
178817 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 brahma0 tā0 kundadantaprabodho  
178818 nāma pañcāśītyadhikaśatatamaḥ sargaḥ || 185 ||  
178819  
178820 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
178821 kundadantaprabodho nāma pañcāśītyadhikaśatatamaḥ sargaḥ || 185 ||  
178822  
178823  
178824 ṣaḍaśītyadhikaśatatamaḥ sargaḥ 186  
178825  
178826 śrīvālmīkiruvāca |  
178827  
178828 kundadante vadatyevaṃ vasiṣṭho bhagavānmuniḥ |  
178829 uvācedamanindyātmā paramārthocitaṃ vacaḥ || 1 ||  
178830  
178831 sarvaṃ brahmeti siddhānto yuktibhiḥ kriyate'calaḥ |  
178832 varaśāpārthasiddhiśca dhātuḥ saṃkalpataścitaḥ ||  
178833  
178834 kundadantavarṇitaṃ māyāśabalabrahmatattvaṃ prathamato dṛḍhikṛtya nirmāyaṃ  
178835 śuddhaṃ tadvarṇayituṃ śrīvāsiṣṭhaḥ pravṛtta ityāha - kundadante iti || 1 ||  
178836  
178837 śrīvāsiṣṭha uvāca |  
178838  
178839 vata vijñānaviśrāntirasya jātā mahātmanaḥ |  
178840 karāmalakavadviśvaṃ brahmeti paripaśyati || 2 ||

178841  
178842 batetyanukampāyām | jñāta iti pāṭhe jñātena sāksātkārajñānaphalena vijñānasya  
178843 śāstraśravaṇajanyajñānasya viśrāntiḥ pūrṇatā | karāmalakavaditi tasyaiva  
178844 sphuṭamabhinayaḥ || 2 ||  
178845  
178846 kiledaṃ bhrāntimātrātma viśvaṃ brahmeti bhātyajam |  
178847 bhrāntirbrahmaiva ca brahma śāntamekamanāmayam || 3 ||  
178848  
178849 bhrāntiranyathāgrahastanmātrātmakaṃ viśvaṃ brahmetyasya bhāti yato bhrāntirapi  
178850 brahmaivetyasya bhāti || 3 ||  
178851  
178852 yadyathā yena yatrāsti yādṛgyāvadyadā yataḥ |  
178853 tattathā tena tatrāsti tādr̥ktāvattadā tataḥ || 4 ||  
178854  
178855 śabalabrahmaniṣkarṣadr̥śānena yadvarṇitaṃ tadapi samyagevetyāha - yaditi || 4 ||  
178856  
178857 śivaṃ śāntamajam maunamamaunamajaram tatam |  
178858 suśūnyāśūnyamabhavamanādinidhanaṃ dhruvam || 5 ||  
178859  
178860 tacca śuddhāviruddham | māyāyā vikāraṃ vinaiva vaicitryaprakaṣaṇādityāśayenāha ##-  
178861  
178862 yasyā yasyāstvavasthāyāḥ kriyate saṃvidā bharaḥ |  
178863 sā sā sahasraśākhatvameti sekairyathā latā || 6 ||  
178864  
178865 saṃvidā māyāśabalacitā | bharaḥ saṃkalpātiśayaḥ || 6 ||  
178866  
178867 paro brahmāṇḍamevāṇuścidvyomnontaḥsthitō yataḥ |  
178868 paramāṇureva brahmāṇḍamantaḥsthitajagadyataḥ || 7 ||  
178869  
178870 brahmāṇḍameva paro'ṇuḥ paramāṇuḥ | evaṃ paramāṇureva brahmāṇḍam  
178871 yatontaḥsthitam jagat || 7 ||  
178872  
178873 tasmāccidākāśamanādimadhyamakhaṇḍitaṃ saumyamidaṃ samastam |  
178874 nirvāṇamastaṃgatajātibandho yathāsthitam tiṣṭha nirāmayātmā || 8 ||  
178875  
178876 jagadbhrahmaiva cedyatphalitaṃ tadāha - tasmāditi | astaṃgato jātiḥ śarīrādivaicitryam  
178877 tadrūpo bandho yasya tathāvidhaḥ san yathāsthitam brahmaiva bhūtvā tiṣṭha || 8 ||  
178878  
178879 svayaṃ dṛśyam svayaṃ draṣṭṭa svayaṃ cittvaṃ svayaṃ jaḍam |  
178880 svayaṃ kiṃcinna kiṃcicca brahmātmanyeva saṃsthitam || 9 ||  
178881  
178882 vyavahāre tu brahma svayameva dṛśyādiveśeṇa saṃsthitam | paramārthatastu tat  
178883 ātmanyadvitīyasvaparakāśānandaikarasātmanyeva saṃsthitam || 9 ||  
178884  
178885 yathā yatra jagatyetatsvayaṃ brahma khamātmāni |  
178886 svarūpamajahacchāntaṃ yatra saṃpadyate tathā | 10 ||  
178887  
178888 yatra yadvāsanayā yathā saṃpadyate tatra tathā sthitamityanukarṣaḥ || 10 ||  
178889  
178890 brahma dṛśyamiti dvaitam na kadācidyathāsthitam |  
178891 ekatvametaiyorviddhi sūnyatvākāśayoriva || 11 ||  
178892  
178893 brahma māyayā dṛśyam jagatsaṃpannamityetāvātā dvaitam na kadācinmantavyam yato  
178894 yathāsthitamavikṛtamevāste || 11 ||  
178895  
178896 dṛśyameva paraṃ brahma paraṃ brahmaiva dṛśyatā |  
178897 etanna śāntaṃ nā'śāntaṃ nānākāraṃ na cākṛtiḥ || 12 ||  
178898  
178899 yādṛgprabodhe svapnādistādr̥gdeho nirākṛtiḥ |  
178900 saṃvinmātrātmā pratighaḥ svānubhūto'pyasanmayāḥ || 13 ||  
178901  
178902 pratiyamānā dehādyākṛtiḥ kathamapalapayate tatrāha - yādṛgiti || 13 ||  
178903  
178904 saṃvinmayo yathā janturnidrātmāste jaḍobhavat |  
178905 jaḍibhūtā tathaiśāste saṃvitsthāvaranāmikā || 14 ||  
178906  
178907 saṃvido'pi jaḍasthāvarabhāve dṛṣṭāntamāha - saṃvinmaya iti || 14 ||  
178908  
178909 sthāvaratvājjaḍāccittvaṃ jaṅgamātma prayāti cit |

178910 jīvaḥ suṣuptātmā svapnaṃ jāgraccaiva jagacchataiḥ || 15 ||  
178911  
178912 tasyāḥ sthāvarabhāvottaraṃ jaṅgamabhāve cidabhivyakto dṛṣṭāntamāha -  
178913 sthāvaratvāditi | yathā suṣuptātmā jīvaḥ svapnaṃ jāgraccaiva jagacchatakālpanairgacchati  
178914 tadvadityarthaḥ || 15 ||  
178915  
178916 āmoṃkṣameṣā jīvasya bhuvyambhasyanile'nale |  
178917 khe khātambhirjagallakṣaiḥ svapnābhairbhāsate sthitiḥ || 16 ||  
178918  
178919 kiyatkālaṃ sthāvarajaṅgamādibhāvasthitistatrāha - āmokṣamiti || 16 ||  
178920  
178921 ciccinoti tathā jāḍyaṃ naro nidrāsthitiriyathā |  
178922 cinoti jaḍatāṃ cittvaṃ na nāma jaḍatāvaśāt || 17 ||  
178923  
178924 cinoti adhyasyati | tathāpyasyāścittvamavyāhatamityāha - cinotīti |  
178925 adhyastajaḍatāvaśājjaḍatāṃ na cinoti vastuto jaḍatāṃ na nāma bhajate || 17 ||  
178926  
178927 citā vedanavettāraṃ sthāvaram kriyate vapuḥ |  
178928 citā vedanavettāraṃ jaṅgamaṃ kriyate vapuḥ || 18 ||  
178929  
178930 jāḍyavedanavettāraṃ jīvaṃ prati sthāvaram vapuḥ kriyate tathā jaṅgamamapi || 18 ||  
178931  
178932 yathā puṃso nakhāḥ pādāvekameva śarīrakam |  
178933 tathaikamevāpratighaṃ citaḥ sthāvarajaṅgamam || 19 ||  
178934  
178935 tathā kṛte'pi na cidbhedaḥ kiṃtu mahācitaḥ svādhyastaṃ sarvamacetanaṃ cetanaṃ ca  
178936 nakhapādādivadavayavabhūtamevetyāha - yatheti || 19 ||  
178937  
178938 ādisarge svapna iva yatprathāmāgataṃ sthitam |  
178939 cito rūpaṃ jagaditi tattathaivānta ucyate || 20 ||  
178940  
178941 ādisarge hiraṇyagarbhasya prāthamikasargahetau saṃkalpe yathā yadrūpaṃ prathāmāgataṃ  
178942 tattathaivādhunāpi sthitam | evaṃ cirājjaḍarūpeṇa sthitamapi cinmayatvādapratighaṃ  
178943 śāntamityādi tadapavādena sargasyānta ucyate iti pareṇānvayaḥ || 20 ||  
178944  
178945 taccaivāpratighaṃ śāntaṃ yathāsthitamavasthitam |  
178946 na prathāmāgataṃ kiṃcinnāsīdaprathitaṃ hitam || 21 ||  
178947  
178948 yato nāsīdataḥ aprathitaṃ kadāpītyeva hitam || 21 ||  
178949  
178950 ayamādirayaṃ cāntaḥ sargasyetyavabhāsate |  
178951 citaḥ sughananidrāyāḥ suṣuptasvapnakoṣṭhataḥ || 22 ||  
178952  
178953 evaṃ sargamātrasya traikālikāsattve ādyantakālpanāpi mithyaivetyāha - ayamiti | yathā  
178954 svāpnaprapañcasya suṣuptatādiprabodhāntatāpi nidrā koṣṭhāntareva kalpyate na  
178955 prabodhakoṣṭhāntastadvadityarthaḥ || 22 ||  
178956  
178957 sthita eko hyanādyantaḥ paramārthagano yataḥ |  
178958 pralayasthitisargāṇaṃ na nāmāpyasti māṃ prati || 23 ||  
178959  
178960 tatkutastatrāha - sthita iti | māṃ prabuddhaṃ prati nāmāpi nāsti dūre rūpamityarthaḥ ||  
178961 23 ||  
178962  
178963 pralayasthitisargādi dṛśyamānaṃ na vidyate |  
178964 etanna cātmanaścānyaccitre citravadhūryathā || 24 ||  
178965  
178966 kartavyacitrasenāsmādyathā citrāṇna bhidyate |  
178967 nānā'nānaiva pratighā cittattve sargatā tathā || 25 ||  
178968  
178969 yathā citrakṛtā kartavyā citrasenā asmāttadbuddhisthāccitrāṇna bhidyate tathā pratighā  
178970 mūrtā sargatāpi sraṣṭuścittattve nānāpyanānaiva || 25 ||  
178971  
178972 vibhāgaḥīnayāpyeṣa bhāgaściddghananidrayā |  
178973 suṣuptānmuṣyate mokṣa iti svapnastu cittakam || 26 ||  
178974  
178975 vibhāgaḥīnayāpi cidghananidrayā avidyayā suṣuptādevāvaraṇādvāstavasvarūpabhūto'pi  
178976 mokṣa iti prasiddho bhāgo muṣyate coryate apalapyate | tu pratyuta cittakam bhūtvā eṣa  
178977 jāgradbhāgaḥ svapnaśca pradarśyate iti śeṣaḥ | suṣuptātsodyate mokṣaḥ iti pāṭhe tu  
178978 sodyate śravaṇamananādyudyogasahite puruṣe mokṣa iti vibhāgaḥ pradarśyate |

178979 anyasmimstu cittakaṃ bhūtvā dvividhaṃ svapnaṃ pradarśyata iti vyākhyeyam || 26 ||  
178980  
178981 pralayo'yamiyaṃ sṛṣṭirayaṃ svapno ghanastvayaṃ |  
178982 bhāso'pratigharūpasya citsahasraruceriti || 27 ||  
178983  
178984 ghano jāgaraṃ prajñānaghanatārūpasuṣuptikasya citsahasrarucerātmasūryasya iti  
178985 evaṃrūpā bhāsaṃ prakāśabhedāḥ || 27 ||  
178986  
178987 cinnidrāyāḥ svapnamayo bhāgaścittamudāhṛtaṃ |  
178988 tadeva mucyate bhūtaṃ jīvo devāsurādīḍṛk || 28 ||  
178989  
178990 tatra ya udbhūtavāsanātmā svaprabhāgaḥ sa eva upādhyāṃsaprādhānyena cittaṃ  
178991 cidāṃsaprādhānyena jīvaḥ sa eva devāsuramanuṣyādyadhikāriśarīradṛk  
178992 saṃstattvajñānena nidrāṃ vidhūya mucyate || 28 ||  
178993  
178994 eṣa eva pariññātaḥ suṣuptirbhavati svayaṃ |  
178995 yadā tadā mokṣa iti procyate mokṣakāṅkṣibhiḥ || 29 ||  
178996  
178997 tadevāha - eṣa eveti | caturthapañcamabhūmikayoḥ pariññātaḥ ṣaṣṭhabhūmikāyāṃ  
178998 suṣuptirbhavati | saptamabhūmikāyāṃ mokṣa iti procyate || 29 ||  
178999  
179000 śrīrāma uvāca |  
179001  
179002 cittaṃ devāsurādyātma cinnidrā svātmadarśanam |  
179003 kiyatpramāṇaṃ bhagavankathamasyodare jagat || 30 ||  
179004  
179005 cittaṃ devāsurādibhedena kiyatpramāṇaṃ kiyatsaṃsthānaṃ ca bhavati cinnidrā tasyodare  
179006 jagacca kiyatpramāṇaṃ kiyatkālaṃ bhavatīti praśnārthaḥ || 30 ||  
179007  
179008 śrīvasiṣṭha uvāca |  
179009  
179010 viddhi cittaṃ naraṃ devamasaṃsthānaṃ sthāvaram striyaṃ |  
179011 nāgaṃ nagaṃ piśācādi khagakīṭhādirākṣasaṃ || 31 ||  
179012  
179013 tatrādyasyottaramāha - viddhītyādinā || 31 ||  
179014  
179015 pramāṇaṃ tasya cānantaṃ viddhi tadyatra reṇutāṃ |  
179016 ābrahmastambaparyantaṃ jagadyāti sahasraśaḥ || 32 ||  
179017  
179018 reṇutāṃ paramāṇutāmavadhīkṛtya || 32 ||  
179019  
179020 yadetadādityapathādūrdhvaṃ saṃyāti vedanam |  
179021 etaccittaṃ bhūtametadaparyantāmalākṛti || 33 ||  
179022  
179023 vaipulyotkarṣamaṃpyanubhavamārohayati - yadetaditi | ūrdhvaṃ cakṣuḥpreraṇe  
179024 yadetadādityapathādūrdhvaeṣe dhruvāndhakārādipradeṣe'pi cākṣuṣaṃ vedanaṃ  
179025 saṃyāti tadetāvatpramāṇaṃ bhūtaṃ cittamaparyantamamalākṛti ca  
179026 sarvānubhavasiddhamityarthaḥ || 33 ||  
179027  
179028 etadugraṃ cito rūpamasyāntarbhuvanarddhayaḥ |  
179029 yadāyānti tadā sargaścittādāgata ucyate || 34 ||  
179030  
179031 duḥsahasāṃsārāduḥkhabahulatvādugraṃ | asyaiva samaṣṭyātmano'ntarbhuvanarddhayo  
179032 yadā brahmāṇḍādikalpanayā āyānti tadā sargaḥ sa cāsmābhiścittādāgata ityucyate || 34 ||  
179033  
179034  
179035 cittameva vidurjīvaṃ tadādyantavivarjitaṃ |  
179036 khaṃ ghaṭeṣviva deheṣu cāste nāste tadicchayā || 35 ||  
179037  
179038 ādyantavivarjitaṃ vibhuḥ | ata eva sarvadeheṣu āste vyaṣṭirūpeṇa dehādutkramaṇānnāste ca  
179039 dhāturicchayetyarthaḥ || 35 ||  
179040  
179041 nimnonnatānbhuvo bhāgān gṛhṇāti ca jahāti ca |  
179042 saritpravāho'nṅa yathā śarīrāṇi tathā manaḥ || 36 ||  
179043  
179044 tatra śarīragrahaṇatyāgayordṛṣṭāntamāha - nimneti | he aṅga || 36 ||  
179045  
179046 asya tvātmāpariññānādeṣa dehādisaṃbhramaḥ |  
179047 sāmyatyāśvavabodhena maruvāḥpratyayo yathā || 37 ||

179048  
 179049 jagatyantaraṇuryatra tatpramāṇaṃ hi cetasaḥ |  
 179050 sadeva ca pumāṃstasmātpuṃsāmantaḥsthitam jagat || 38 ||  
 179051  
 179052 evaṃ sarvajagadgarbhitasya manasaḥ paramāṇurūpataivetyāha -jagatīti | yatra  
 179053 jālasūryamaricyādaṃ sarvataḥ sūkṣmo'ṇuryatpramāṇaḥ prasiddhastaccetasaḥ pramāṇaṃ  
 179054 parimāṇam | tadeva ca pumān jīvaḥ | vālāgraśatabhāgasya śatadhā kalpitasya ca | bhāgo  
 179055 jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate iti śruteriti bhāvaḥ || 38 ||  
 179056  
 179057 yāvatkiṃcididaṃ dṛśyaṃ taccittam svapnabhūṣviva |  
 179058 tadeva ca pumāṃstasmātko bhedo jagadātmanoḥ || 39 ||  
 179059  
 179060 evaṃ ca jīvajagadbhedo'pyapamṛṣṭa ityāha - yāvaditi || 39 ||  
 179061  
 179062 cidevāyaṃ padārthaugho nāstyanyasminpadārthatā |  
 179063 vyatiriktā svapna iva hemnīva kaṭakādītā || 40 ||  
 179064  
 179065 jīvajagadabhede cinmātratāpi jagataḥ siddhetyāha - cideveti |  
 179066 anyasmiṃścidbhinne'bhyupagamyamāne sattāsphuraṇayoralābhādalikatāpattyā vyatiriktā  
 179067 padārthataiva nāsti na sidhyatītyarthaḥ || 40 ||  
 179068  
 179069 yathaikadeśe sarvatra sphurantyāpo'mbudhau pṛthak |  
 179070 brahmaṇyananyā nityasthāścito dṛśyātmikāstathā || 41 ||  
 179071  
 179072 yathā ambudhilakṣaṇe ekadeśe ekībhūya sthitā evāpaḥ pṛthak sphuranti  
 179073 tadvadbrahmaṇyapi dṛśyātmikāstā ityarthaḥ || 41 ||  
 179074  
 179075 yathā dravatvamambhodhāvāpo jaṭharakośagāḥ |  
 179076 sphurantyevaṃ vido'nanyāḥ padārthaughāstathāpare || 42 ||  
 179077  
 179078 ananyatve taddravatvadṛṣṭāntamāha - yatheti || 42 ||  
 179079  
 179080 yathāsthitajagacchālabhañjikākāśarūpadhṛk |  
 179081 citstambhoyamapaspandaḥ sthita ādyantavarjitaḥ || 43 ||  
 179082  
 179083 evaṃ ca yathāsthitajagallakṣaṇaḥ śālabhañjikānām  
 179084 yadākāśarūpamātyantikaśūnyatā tadrūpadhṛk citstambha eva nispando'calaḥ sthitaḥ ||  
 179085 43 ||  
 179086  
 179087 yathāsthitamidaṃ viśvaṃ saṃvidvyomni vyavasthitam |  
 179088 svarūpamatyajacchāntam svapnabhūmāvivākhilam || 44 ||  
 179089  
 179090 samatā satyatā sattā caikatā nirvikāritā |  
 179091 ādhārādheyatānyonyaṃ caitayorviśvasaṃvidoḥ || 45 ||  
 179092  
 179093 katham śāntam katham ca svarūpamatyajattadāha - samateti | pañcabhiḥ  
 179094 prakārairbhedāvibhāvanācchāntamādhārādheyabhāvena  
 179095 stambhaśālabhañjikāvadvyavahāre īśadbhedapṛtibhāsātsvarūpamatyajadityarthaḥ || 45 ||  
 179096  
 179097 svapnasamkalpasamśāravaraśāpadṛśāmiha |  
 179098 sarobdhisaridambūnāmivānyatvaṃ na vāthavā || 46 ||  
 179099  
 179100 tatra pṛatibhāsiko bhedo vastutastu tadabhāva ityāha - svapneti | varaśāpābhyām  
 179101 nandinahuṣayordevasarpabhāvapratibhāsadṛśāmiva vyavahārasamarthamanyatvaṃ  
 179102 paramārthatastu na vā || 46 ||  
 179103  
 179104 śrīrāma uvāca |  
 179105  
 179106 varaśāpārthasaṃvittau kāryakāraṇatā katham |  
 179107 upādānaṃ vinā kāryaṃ nāstyeva kila kathyatām || 47 ||  
 179108  
 179109 nandino manuṣyaśarīre devaśarīropādānaṃ candrāmṛtabhāgo nāsti evaṃ  
 179110 candrāmṛtapariṇāme nahuṣasya devaśarīre sarpaśarīropādānaṃ tadanḍādi nāsti |  
 179111 upādānaṃ vinā loka kārya ca kvāpi nāsti tatrobhayatra katham devasarpaśarīrasiddhiriti  
 179112 rāmapraśnārthaḥ || 47 ||  
 179113  
 179114 śrīvasiṣṭha uvāca |  
 179115  
 179116 svavadātacidākāśakacanaṃ jagaducyate |

179117 sphuraṇe payasāmbdhāvāvartacalanam yathā || 48 ||  
 179118  
 179119 nirāvaraṇavijñānasya bhagavato rudrasyāgastyādīnām ca satyasaṃkalpāvacchinnā cideva  
 179120 surasarpaśarīrātmanā tatra vivartata iti vivartavādenāsyākṣepasya prasara ityuttaram  
 179121 vasiṣṭho vaktum bhūmikām racayati - svavadātetyādīnā |  
 179122 svavadātastattvajñānavimṛṣṭatvādatinirmalo yaścidākāśastasya satyasaṃkalpānusāri  
 179123 kacamā tadityasakṛnnmayocyate || 48 ||  
 179124  
 179125 dhvananto'bdhijalānīva bhānti bhāvāścidātmakāḥ |  
 179126 saṃkalpādīni nāmāni teṣāmāhurmanīṣiṇaḥ || 49 ||  
 179127  
 179128 vidhātuḥ svātmacitijagadbhāvāścidātmakā evākaśmādbhānti teṣām bhānānām  
 179129 so'kāmayata tadaikṣata samakṣpatām dyāvāpṛthivī ityādiśrutayo manīṣiṇaḥ  
 179130 ṛṣayaśca saṃkalpādīni nāmānyāhuḥ || 49 ||  
 179131  
 179132 kālenābhyāsayogena vicāreṇa samena ca |  
 179133 jātervā sāttvikatvena sāttvikenāmalātmanā || 50 ||  
 179134  
 179135 tatra nirāvaraṇavijñānānām yadbhāvarthasphuraṇam sa eva satyasaṃkalpa iti  
 179136 darśayitum tādṛṣavijñānakāraṇānyāha - kālenetyādīnā | kālena karkaṭyādeḥ |  
 179137 samena śatrumitrādiṣu samadarśanena | devānām tu jāteḥ sāttvikatvena || 50 ||  
 179138  
 179139 samyagjñānavato jñasya yathā bhūtārthadarśiṇaḥ |  
 179140 buddhirbhavati cinmātrarūpā dvaitaikyavarjitā || 51 ||  
 179141  
 179142 nirāvaraṇavijñānamayī cidbrahmarūpiṇī |  
 179143 saṃvitprakāśamātraikadehādehavivarjitā || 52 ||  
 179144  
 179145 so'yaṃ paśyatyāśeṣeṇa yāvatsaṃkalpamātrakam |  
 179146 svamātmakacanam śāntamananyatparamārthataḥ || 53 ||  
 179147  
 179148 so'yaṃ nirāvaraṇavijñānaḥ puruṣo yāvatsaṃkalpamātraṃ paśyati tatsarvaṃ  
 179149 paramārthataḥ ananyatpaśyatīti tatsaṃkalpasya satyatāyāmupapattiḥ || 53 ||  
 179150  
 179151 asyā idam hi saṃkalpamātramevākhilam jagat |  
 179152 yathā saṃkalpanagaram yathā svapnamahāpuram || 54 ||  
 179153  
 179154 asya ā idamiti cchedaḥ | asyaivaṃvidhasya hiraṇyagarbhasya  
 179155 āsamantāddṛṣyamānamidam jagat saṃkalpamātramevetyarthaḥ || 54 ||  
 179156  
 179157 ātmā svasaṃkalpavaraḥ svavadāto yathā yathā |  
 179158 yadyathā saṃkalpayati tathā bhavati tasya tat || 55 ||  
 179159  
 179160 evamanyo'pi svasaṃkalpavaro nirāvaraṇātmaiveti yathā yathā yatsaṃkalpamātraṃ  
 179161 [saṃkalpayati iti pāṭhaḥ ||] paśyati tattathā tathā bhavati || 55 ||  
 179162  
 179163 saṃkalpanagare bālaḥ śilāproḍḍayanaṃ yathā |  
 179164 satyaṃ vettyanubhūyāśu svavidheyaniyantraṇam || 56 ||  
 179165  
 179166 khavidheyam khādhīnam niyantraṇam niyamanam yatra || 56 ||  
 179167  
 179168 svasaṃkalpātmabhūte'sminparamātmā jagattraye |  
 179169 varaśāpādikaṃ satyaṃ vettyananyattathātmanaḥ || 57 ||  
 179170  
 179171 tatra varaśāpātmakam yatphalam tat hiraṇyagarbhādyanāvaraṇavijñānātmā  
 179172 ātmano'nanyatsatyaṃ vetti || 57 ||  
 179173  
 179174 svasaṃkalpapure tailam yathā siddhyati saikatāt |  
 179175 kalpanātsargasasaṃkalpairvarādīha tathātmanaḥ || 58 ||  
 179176  
 179177 jagataśca tadiyasamkalpātmakatvātsvasaṃkalpapure bālasya sikatābhyastailamiva  
 179178 hiraṇyagarbhādyātmano'pi varaśāpādyartho nirupādāno'pi siddhyati || 58 ||  
 179179  
 179180 anirāvaraṇajñapteryataḥ śāntā na bhedadhīḥ |  
 179181 tataḥ saṃkalpanādvaitādvārādyasya na siddhyati || 59 ||  
 179182  
 179183 nirāvaraṇeti viśeṣaṇasya prayojanaṃ darśayati - anirāvaraṇeti | asya ajñāpuruṣasya  
 179184 varādi na siddhyati || 59 ||  
 179185

179186 yā yathā kalanā rūḍhā tāvatsādyāpi saṁsthitā |  
179187 na parāvartitā yāvadyatnātkalpanayānyayā || 60 ||  
179188  
179189 nirāvaraṇajñānānām kalpanā tādrśakalpanāntarodayaparyantaṁ na nivartata ityāha  
179190 - yeti || 60 ||  
179191  
179192 brahmaṇyavayavonmukte dvitaikatve tathā sthire |  
179193 yathā sāvayave tattve vicitrāvayavakramaḥ || 61 ||  
179194  
179195 niravayave nirāvaraṇajñānātmani tadviruddhavarasāpādikalpanā katham tiṣṭhati tatrāha  
179196 - brahmaṇīti || 61 ||  
179197  
179198 śrīrāma uvāca |  
179199  
179200 anirāvaraṇajñānātkevalaṁ dharmacāriṇaḥ |  
179201 śāpādīnsaṁprayacchanti yathā brahmaṁstathā vada || 62 ||  
179202  
179203 tarhyanirāvaraṇajñānānām kevalogratāpasānām varaśāpādi moghaṁ syādityāśayena  
179204 rāmaḥ pṛcchati - anirāvaraṇeti || 62 ||  
179205  
179206 śrīvasiṣṭha uvāca |  
179207  
179208 saṁkalpayati yannāma sargādaḥ brahma brahmaṇi |  
179209 tattadevānubhavati yasmāttatrāsti netarat || 63 ||  
179210  
179211 tādīyavaraśāpāderapi satyatāstviti sargādaḥ dhātuḥ saṁkalpādeva na tanmoghatetyuttaraṁ  
179212 vaktuṁ bhūmikāṁ vasiṣṭho racayati - saṁkalpetyādinā | itarat tatpratibandhakaṁ nāsti  
179213 || 63 ||  
179214  
179215 brahma vetti yadātmānaṁ sa brahmāyaṁ prajāpatiḥ |  
179216 sa ca no brahmaṇo bhinnaṁ dravatvamiva vāriṇaḥ || 64 ||  
179217  
179218 dhātustu satyasamkalpatā satyabrahmātmaveditṛtvādeva siddhetyāśayenāha -  
179219 brahmeti | sa prajāpatirdhātā yadyasmātkāraṇādibrahma vetti tasmāddhetorayaṁ brahmaiva  
179220 | tadyo yo devānām pratyabudhyata sa eva tadabhavat ityādiśruteriti bhāvaḥ || 64 ||  
179221  
179222 saṁkalpayati yannāma prathamō'sau prajāpatiḥ |  
179223 tattadevāśu bhavati tasyedaṁ kalpanaṁ jagat || 65 ||  
179224  
179225 nirādhāraṁ nirālambaṁ vyomātma vyomni bhāsate |  
179226 durdṛṣṭeriva keśaṇḍraṁ dṛṣṭamuktāvalīva ca || 66 ||  
179227  
179228 kīdrśaṁ tatkalpanaṁ tadāha - nirādhāramiti || 66 ||  
179229  
179230 saṁkalpitāḥ prajāstena dharmo dānaṁ tapo guṇāḥ |  
179231 vedāḥ śāstrāṇi bhūtāni pañca jñānopadeśanāḥ || 67 ||  
179232  
179233 tena prajāpatinā | catvāro vedāḥ smṛtayaśceti pañca | trayī sām̐khyam̐ yogaḥ  
179234 paśupatimataṁ vaiṣṇavam̐ iti vā pañca | jñānopadeśanāḥ | nyantādyuc || 67 ||  
179235  
179236 tapasvino'tha vādaiśca yadbrūyuravilambitam |  
179237 yadyadvedavidastatsyāditi tenātha kalpitam || 68 ||  
179238  
179239 atha tena prajāpatinā iti kalpitaṁ saṁkalpitam | kimiti | vedavidastapasvino  
179240 vādaiścakārātsahajavṛttyā vā yadyadbrūyustattadavaśyaṁ syāditi || 68 ||  
179241  
179242 idaṁ cidbrahmacchidraṁ khaṁ vāyuśceṣṭāgnirūṣṇatā |  
179243 dravo'mbhaḥ kaṭhinaṁ bhūmiriti tenātha kalpitāḥ || 69 ||  
179244  
179245 evaṁ sarvavastusvabhāvabhedā api tenaiva kalpitā ityāha - idamiti | idaṁ brahma  
179246 cijjaḍavyāvṛttasvabhāvam̐ | khaṁ chidrasvabhāvam̐ | vāyuśceṣṭāsvabhāvaḥ |  
179247 agnirūṣṇatāsvabhāva ityādi || 69 ||  
179248  
179249 ciddhāturīdrśo vāsau yadyatkhātmāpi cetati |  
179250 tattathānubhavatyāśu tvamahaṁ sa ivākhilam̐ || 70 ||  
179251  
179252 evamiyaṁ sarvā kalpanā prajāpativeśasya cidghātoreva kalpanetyāha - ciddhāturiti |  
179253 anubhavati satyasamkalpatvāditi bhāvaḥ || 70 ||  
179254

179255 yadyathā vetti cidvyoma tattathā tadbhavatyalam |  
 179256 svapne tvamahamādiva sadātmāpyasadātmakam || 71 ||  
 179257  
 179258 śilānṛtaṃ yathā satyaṃ saṃkalpanagare tathā |  
 179259 jagatsaṃkalpanagare satyaṃ brahmaṇa īpsitam || 72 ||  
 179260  
 179261 tatra sadātmataṃ dṛṣṭāntena sphuṭayati - śileti | brahmaṇaḥ  
 179262 prajāpateradhikāraprārābhabhogāyepsitam || 72 ||  
 179263  
 179264 citsvabhāvena śuddhena yadbuddhaṃ yacca yādṛśam |  
 179265 tadaśuddho'nyathā kartuṃ na śaktaḥ kīṭako yathā || 73 ||  
 179266  
 179267 varasaṃkalpajaṃ varaśāpādisaṃkalpena tadviruddhena janaiḥ kuto nānyathā kriyate  
 179268 tatrāha - citsvabhāveneti || 73 ||  
 179269  
 179270 abhyastaṃ bahulaṃ saṃvitpaśyatītaradalpakam |  
 179271 svapne jāgratsvarūpe ca vartamāne'khilaṃ ca sat || 74 ||  
 179272  
 179273 aśuddhānāmasvatantryakalpanābhyāsadārḍhyādapi na  
 179274 tadviruddhakalpanasvātantryamityāśayenāha - abhyastamiti |  
 179275 śṛṅkhalābaddho'hamiti dṛḍhatarajāgratsaṃskāravataḥ svapne'pi  
 179276 śṛṅkhalābandhapāratantryasyaivānubhavāditi bhāvaḥ || 74 ||  
 179277  
 179278 sadā cidvyoma cidvyomni kacadekamidaṃ nijam |  
 179279 draṣṭṭadṛśyātmakam rūpaṃ paśyadābhāti netarat || 75 ||  
 179280  
 179281 evaṃ kalpitatripuṭīveṣeṇa kacane'pi cita udāsīnasākṣisvabhāvenāpi sadaiva  
 179282 kacanamastyevetyāha - sadeti | draṣṭṭadṛśyagrahaṇaṃ tripuṭyupalakṣaṇam || 75 ||  
 179283  
 179284 ekaṃ draṣṭā ca dṛśyaṃ ca cinnabhaḥ sarvagaṃ yataḥ |  
 179285 tasmādyatheṣṭaṃ yadyatra dṛṣṭaṃ tattatra satsadā || 76 ||  
 179286  
 179287 sākṣicitastripuṭīvyāptibalādeva tatsattāsaṃpādakatvamityāha - ekamiti |  
 179288 ekacitsattopajīvitvādekam || 76 ||  
 179289  
 179290 vāyvaṅgagaspandanavajjalāṅgadravabhāvavat |  
 179291 yathā brahmaṇi brahmatvaṃ tathājasyāṅgagaṃ jagat || 77 ||  
 179292  
 179293 dhātṛsākṣyadhīnasattāsphūrtikatvāttadaṅgagatamevedaṃ jagaditi sadṛṣṭāntamāha  
 179294 - vāyviti | brahmatvaṃ jagadākārabṛṃhaṇahetumāyāśaktimattvaṃ ca yathā  
 179295 tathetyarthaḥ || ajasya virājaḥ || 77 ||  
 179296  
 179297 brahmaivāhaṃ virāḍātmā virāḍātmavapurjagat |  
 179298 bhedo na brahmajagatoḥ śūnyatvāmbarayoriva || 78 ||  
 179299  
 179300 pūrvaṃ brahmaṇyadhyastaṃ jagadityasakṛduktamidānīm kathamajasyāṅgagamityucyate  
 179301 tatrāha - brahmaiveti || 78 ||  
 179302  
 179303 yathā prapāte payaso vicitrāḥ kaṇapaṅktayaḥ |  
 179304 vicitradeśakālāntā nipatantyutpatanti ca || 79 ||  
 179305  
 179306 prapāte parvatāgrādgaṅgādīnāmādhaḥ patanasthāne || 79 ||  
 179307  
 179308 nipattyaivaikayā''kalpaṃ manobuddhyādivarjitāḥ |  
 179309 ātmanyevātmano bhānti tathā ya brahmasaṃvidāḥ || 80 ||  
 179310  
 179311 ekayaiva dhārayā ākalpaṃ nnipattyā kaṇasahasrakoṭibhedavibhaktāḥ punarekatāmāpadya  
 179312 ātmanaḥ svasyaikapravāhātmanyeva bhānti tathā yā vicitrā brahmasaṃvido jagadbhedā api  
 179313 bodhyā ityārthaḥ || 80 ||  
 179314  
 179315 tābhiḥ svayaṃ svadeheṣu buddhyādiparikalpanāḥ |  
 179316 kṛtvorarikṛtā sargaśrīradbhirdravatā yathā || 81 ||  
 179317  
 179318 etāvāṃstu viśeṣaḥ - yatkaṇapaṅktayo manobuddhyādivarjitāḥ  
 179319 tābhirbrahmasaṃvidbhistu svadeheṣu svayaṃ manobuddhyādikalpanāḥ kṛtvā  
 179320 sargaśrīrbhogyatvenorarīkṛteti || 81 ||  
 179321  
 179322 tadevaṃ jagadityasti durbodhena mama tvidam |  
 179323 akāraṇakamadvaitamajātaṃ karma kevalam || 82 ||



179324  
 179325 manobuddhyādikalpanātyāge tu ajñānamātram jagatparyavasyatītyāśayenāha -  
 179326 tadevamiti | manobuddhyādivikṣiptājñānalakṣaṇena durbodhena | mama durbodharahitasya  
 179327 dṛśā tvidam manobuddhyādi sarvaṃ jagatkarma kālatraye'pyajātameva || 82 ||  
 179328  
 179329 astasthitiḥ śarīre'sminyādrgrūpānubhūyate |  
 179330 upalādaḥ jaḍā sattā tādṛśī paramātmanaḥ || 83 ||  
 179331  
 179332 asmin śarīre astasthitirmṛtāvasthā yādrgrūpā manobuddhyādirahitānubhūyate |  
 179333 upalādaḥ jaḍā sattā ca yādrgrūpā tādṛśī paramātmanopi manobuddhyādirahitaiva  
 179334 nirvikṣepasattā bodhyetyarthaḥ || 83 ||  
 179335  
 179336 yathaikasyām sunidrāyām suṣuptasvapnakau sthitau |  
 179337 tathaite sargasamhārabhāsau brahmaṇi samsthitau || 84 ||  
 179338  
 179339 evaṃ ca sṛṣṭipralayau dvāvapyajñānanidrāvāntaraviśeṣāvevetyāha - yatheti || 84  
 179340 ||  
 179341  
 179342 suṣuptasvapnayorbhātaḥ prakāśatamasī yathā |  
 179343 ekasyāmeva nidrāyām sargāsargau tathā pare || 85 ||  
 179344  
 179345 nanu sarge sūryādiprakāśāstarhi tamorūpapralayavilakṣaṇaḥ katham tatrāha -  
 179346 suṣupteti || 85 ||  
 179347  
 179348 yathā nara'nubhavati nidrāyām dṛśadaḥ sthitim |  
 179349 paramātmānubhavati tathaitajjaḍasamsthitim || 86 ||  
 179350  
 179351 cityeva jaḍājaḍabhedakalpane'pi svapna eva dṛṣṭānta ityāha - yatheti || 86 ||  
 179352  
 179353 aṅguṣṭhasyāthavāṅgulyā vātādyasparśane sati |  
 179354 yo'nyacittasyānubhavo dṛśadādaḥ sa ātmanaḥ || 87 ||  
 179355  
 179356 cetane jāḍyānubhavāprasiddhiṃ vārayati - aṅguṣṭhasyeti | anyatra viśayāntare  
 179357 vyāsaktacittasya puruṣasyāṅguṣṭhasyāṅgulyantarasya vā vātātapadhūlyādisparśane  
 179358 jāte sati yo jāto'pyajātaprāyo'nubhavaḥ prasiddhaḥ sa tādṛśa eva dṛśadādaḥ  
 179359 vidyamāno'pyavidyamānaprāyo jāḍyamityarthaḥ || 87 ||  
 179360  
 179361 vyomopalajalādinām yathā dehānubhūṭayaḥ |  
 179362 tathāsmākamacittānāmadya nānānubhūṭayaḥ || 88 ||  
 179363  
 179364 evaṃ jaḍasyāpi cetanabhāvānubhavaprasiddhimāha - vyometi | dehe virāḍdehabhāve  
 179365 tattadadhiṣṭhātrdevatādehabhāve vā yathā anubhūṭayastathā pralaye  
 179366 acittānāmasmākamadya sargakāle sacittatvalābhenānubhūṭayaḥ | tavāsmākam iti pāṭhe  
 179367 tyadādinī sarvairnityaṃ tyadādinām mithaṃ sahoktau yatparam tacchiṣyata  
 179368 ityekaśeṣābhāvaśchāndasaḥ || 88 ||  
 179369  
 179370 kāle kalpeṣu bhāntyetā yathāhorātrasaṃvidāḥ |  
 179371 tathā'saṃkhyāḥ pare bhānti sargasamhārasaṃvidāḥ || 89 ||  
 179372  
 179373 akhaṇḍakāle brahmadinabhedarūpeṣu kalpeṣu yathāsmākamahorātrasaṃvīdo bhānti tathā  
 179374 asaṃkhyāḥ paramātmāni sargasamhārasaṃvīdo bhānti || 89 ||  
 179375  
 179376 ālokarūpamanānānubhavaiṣaṇecchāmuktātmani sphurati vārighane svabhāvāt |  
 179377 āvartavācivalayādi yathā tathāyaṃ śānte pare sphurati saṃhṛtisargapūgaḥ || 90 ||  
 179378  
 179379 yathā vārighane udakaikasvabhāve samudre svabhāvādeva āvartavācivalayādi sphurati tathā  
 179380 ālokanamālokastadviśayarūpaṃ tanmananaṃ tasya bhogalakṣaṇo'nubhavastadeṣaṇā  
 179381 rāgastataḥ punastatprāptiḥ chetyādivikṣepavinirmuktātmani ata eva śānte pare pade ayaṃ  
 179382 saṃhṛtisargapūgaḥ svabhāvata eva sphurati na pramāṇatastattvadarśane satītyarthaḥ || 90  
 179383 ||  
 179384  
 179385 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 brahmagī0 sarvaṃ khalvidaṃ brahmeti  
 179386 pratipādanayogopadeśo nāma śaḍaśītyadhikaśatataṃ sargaḥ || 186 ||  
 179387  
 179388 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe sarvaṃ  
 179389 khalvidaṃ brahmeti pratipādanayogopadeśo nāma śaḍaśītyadhikaśatataṃ sargaḥ || 186  
 179390 ||  
 179391  
 179392 saptāśītyadhikaśatataṃ sargaḥ 187

179393  
179394 śrīrāma uvāca |  
179395  
179396 vicitrāṇāmasaṃkhyānāṃ bhāvānāṃ niyatīḥ kutaḥ |  
179397 kathaṃ svabhāvo bhāvānāmekarūpaḥ sthito'calaḥ || 1 ||  
179398  
179399 sarvabhāvasvabhāvo'tra niyatīscopavarṇyate |  
179400 utpattirjīvatāprāptihetūnāṃ brahmaśuddhatā ||  
179401  
179402 niyatīḥ kāryakāraṇabhāvādiniyamaḥ agnijalāderauṣṇyadravatvādiḥ svabhāvaśca acalaḥ  
179403 avyabhicaritaḥ kathaṃ kena hetunā jagati sthitaḥ |  
179404 svāpnamānorathikādimitthyārthāntareṣvadarśanāditi bhāvaḥ || 1 ||  
179405  
179406 satsvasaṃkhyeṣu deveṣu sūrya evograbhāḥ kathaṃ |  
179407 dīrghatvamatha hrasvatvaṃ divasānāṃ tu kiṃkṛtaṃ || 2 ||  
179408  
179409 kena kṛtaṃ kiṃkṛtaṃ || 2 ||  
179410  
179411 śrīvasiṣṭha uvāca |  
179412  
179413 kākātāliyavadbhānaṃ yatpare niyataṃ svataḥ |  
179414 yathāsthitaṃ yathārūpaṃ sthite tajjagaducyate || 3 ||  
179415  
179416 ādisarge yadyatkākātāliyanyāyena dhāturyathā yathā bhātaṃ tattathaivārthakriyādinā  
179417 niyataṃ sthitaṃ tatra dhāturicchaiva tadavyabhicāre heturevaṃ vastusvabhāve'pi  
179418 bodhyamityāśayenādyaprasānayorvasiṣṭha uttaramāha - kākātāliyetyādinā | pare  
179419 vidhātari yatkākātāliyavanniyataṃ sargādaḥ bhānaṃ tadyathārūpaṃ yathā ca  
179420 kāryakāraṇabhāvena sthitaṃ tathaivādyāpi jagaducyata ityārthaḥ || 3 ||  
179421  
179422 sarvaśakteryathā yadyadbhāti tattattathaiva sat |  
179423 saṃvitsāratayā yāyātkathaṃ bhātamabhātātām || 4 ||  
179424  
179425 niyatāyā īśvaraśakteranyathābhāvāyogādvā niyatiravyabhicaritetyāśayenāha -  
179426 sarvaśakteriti | saṃvitsāratayā satyasaṃkalpasasaṃvidāḥ  
179427 asmadādisvapnamānorathasaṃvidvadasāratvābhāvādityārthaḥ || 4 ||  
179428  
179429 yathā sthitaṃ yathā bhāti cittvādbrahma cirāya yat |  
179430 tasya bhānamabhānābhaṃ niyatyabhidhameva tat || 5 ||  
179431  
179432 māyodare sthitasyaiva sargakāle bhānaṃ pralaya-kāle sauksmyāpattiyā tadevābhānābhaṃ  
179433 bhavatītyanādireva sarvavastūnāmarthakriyāśaktiriti tadeva niyatināmakamiti vā  
179434 bodhyamityāha - yathāsthitamiti || 5 ||  
179435  
179436 idamitthamidaṃ cetthaṃ svayaṃ brahmeti bhāti yat |  
179437 tanniyatyabhidhaṃ proktaṃ sargasaṃhārarūpadhṛk || 6 ||  
179438  
179439 brahmaiva niyatasarvārthakriyāsamarthaṃ jagadākāratām dhatte iti vā  
179440 niyatipratiṣṭhāsiddhirityāha - idamiti || 6 ||  
179441  
179442 jāgratsvapnasusuptākhyāṃ yat svataḥ kacanaṃ citi |  
179443 tattato'nanyadekācchaṃ dravatvamiva vāriṇi || 7 ||  
179444  
179445 avasthātrayasyājñātātmasvabhāvatvādvā yathādṛṣṭānityatyavyabhicārasiddhirityāha  
179446 - jāgraditi || 7 ||  
179447  
179448 yathā śūnyatvamākāśe karpūre saurabhaṃ yathā |  
179449 yathauṣṇyamātape nānya-jjāgradādi tathā citi || 8 ||  
179450  
179451 tasya tatsvabhāvatām dṛṣṭāntaiḥ samarthayati - yatheti || 8 ||  
179452  
179453 sargapralayanāmyekapravāhānanyasattayā |  
179454 cinmātragaganātmaikabrahmātmānyeva saṃsthitam || 9 ||  
179455  
179456 ekapravāhānanyasattayā bījāṅkuranyāyena sargapralayapravāhānāditayā  
179457 cinmātragaganātmake ekabrahmātmānyeva yatastīṣṭhati tato'pi  
179458 niyatārthakriyāsiddhirityārthaḥ || 9 ||  
179459  
179460 sargo'yamiti tadbuddhaṃ kṣaṇaṃ yat kacanaṃ citaḥ |  
179461 kalpo'yamiti tadbuddhaṃ kṣaṇaṃ tat kacanaṃ citaḥ || 10 ||

179462  
179463 ata eva citkacanānusāreṇaiva sarvaniyamavyavasthā | kṣaṇasyāpi kalpo'yamiti citkacane  
179464 akalpatvasādhakāntarābhāvādityāśayenāha - sargo'yamiti || 10 ||  
179465  
179466 tatkalastatkriyā tatkaṃ deśadravyodayādi tat |  
179467 yatsvapna iva cinmātrakacanaṃ svasvabhāvataḥ || 11 ||  
179468  
179469 ata eva kālakriyādeśadravyādivastubhedātmanā citkacanameva sarvavastusvabhāvo  
179470 niyatiścetyāha - tadityādinā || 11 ||  
179471  
179472 rūpālokamanaskāradeśakālakriyādi tat |  
179473 cittvaṃ kacati cidvyomni yannāmānakṛti svataḥ || 12 ||  
179474  
179475 yadyathā kacitaṃ kālaṃ yatkiṃcitkalpitaṃ tathā |  
179476 tenaiveyaṃ hi niyatirityaśyākāśarūpakam || 13 ||  
179477  
179478 ityevaṃ kacitamapyākāśarūpakameva na satyamityarthaḥ || 13 ||  
179479  
179480 ākalpākhyam nimeṣam yatkacanaṃ caikarūpakam |  
179481 svābhāvikāḥ svabhāvaṃ taṃ prāhuḥ prasṭtabuddhayaḥ || 14 ||  
179482  
179483 idānīm kathaṃ svabhāvo bhāvānām iti praśnaṃ samādhatte - ākalpākhyamiti |  
179484 kalpākhyam brahmanimeṣamabhivyāpya bhāvānām yadekarūpaṃ kacanaṃ tameva  
179485 prativastu niyatasvabhāvaṃ prāhuḥ svabhāvikāḥ svabhāvatattvavidaḥ || 14 ||  
179486  
179487 ekasya saṃvinmātrasya padārthaśatatā tahā |  
179488 yathedaṃ saṃvidamśasya rūpaṃ svaṃ svamanujjhataḥ || 15 ||  
179489  
179490 ekasyaiva vahnyādivastuno deśakālabhedenānekadhābhūtasyāpi svarūpamanujjhato  
179491 yadekamanugatamauṣṇyaprakāśarūpaṃ sa eva tadbhedeṣvanugatasvabhāvaḥ | yathā  
179492 saṃvidamśasya jīvasya sarvānugataṃ citśvarūpameva svabhāvastadvadityarthaḥ || 15 ||  
179493  
179494 saṃvinmaye saṃvido yāḥ kacantīva pare tathā |  
179495 tābhisteṣāṃ svadehānām yāsāṃ sā kalanā kṛtā || 16 ||  
179496  
179497 saṃvitpracure vṛttibhede'pi yāścidābhāsasaṃvidaḥ kacantīva tāḥ svabhāvaḥ | pare  
179498 tadviśaye urvīsalilatejovāyvādaḥ tābhīrvṛttiyābhāsasaṃvidbhiḥ svadehaprāyānām  
179499 teṣāṃ vṛttibhedānām madhye yāsāṃ yāsāṃ vṛttinām yadyadākārakalanā yā yā  
179500 kṛtā sa ākāraḥ svabhāva ityarthaḥ || 16 ||  
179501  
179502 cidurvī salilaṃ tejaḥ spandaḥ śūnyatvameva ca |  
179503 pratyekamākarastveṣāṃ tāni swapna ivāmbaram || 17 ||  
179504  
179505 nānakārabhedānevodāhṛtya teṣāmadhiṣṭhānacidākāśa eva pāramārthikaḥ svabhāva  
179506 iti darśayati - ciditi | tānyurvyādini pratyekaṃ svakāryānāmākaraḥ khaniḥ | urvī  
179507 pārthivānām sarvavastūnāmanugataḥ svabhāva evaṃ salilādayo'pi | teṣāṃ ca cidāmbaram  
179508 māyāśabalaṃ brahmaivākara ityarthaḥ || 17 ||  
179509  
179510 tatra sapratighasyāsyā kaṭhinasyākaro mahān |  
179511 bhūpīṭhaṃ janatādhāro rājanrājena rājate || 18 ||  
179512  
179513 uktameva prapañcayati - tatretyādinā | rājeva jīvanapradaḥ || 18 ||  
179514  
179515 apāmabdhīḥ pradhānānām tejasāmeṣa bhāskaraḥ |  
179516 spandasya pavano vyoma śūnyatāyā jagadgatam || 19 ||  
179517  
179518 pradhānānām gaṅgādināmagnyādinām ca jagadgataṃ sarvaṃ svasvaviśeṣeṣvanugataṃ  
179519 | napuṃsakaikaśeṣe ekavadbhāvaḥ || 19 ||  
179520  
179521 pañcānāmiti bhūtānāmākaratvena saṃvidaḥ |  
179522 pañca tānyucitā brāhmyaḥ praśnaḥ kiṃ bhāskaraṃ prati || 20 ||  
179523  
179524 teṣāmbaramityaṃsaṃ viśadayati - pañceti | tāni pañcamahābhūtāni brāhmyaḥ  
179525 saṃvittaya eva tathoditā iti brahmaiva tadanugataḥ satsvabhāva ityarthaḥ | etena  
179526 satsvasaṃkhyeṣu deveṣu sūrya evograbhāḥ kathaṃ iti praśno'pi samāhita ityāśayenāha  
179527 - praśna iti | svabhāvapraśnottareṇaiva samāhitatvātprṥthakpraśno na  
179528 bhavatītyarthaḥ || 20 ||  
179529  
179530 budhā saṃviccidityuktā sarvagā sarvarūpiṇī |

179531 sarvatra svamahimnaiṣā sarveṇaivānubhūyate || 21 ||  
 179532  
 179533 budhā sarvāvabhāsakatvātsarvajñā saiva sarvarūpiṇīti  
 179534 svaprakāśatālakṣaṇasyamahimnaiva sarvatra paramaḥ svabhāvaparamākāraḥ paramā  
 179535 niyatiriti ca sarvairevābhijñairavagamyate || 21 ||  
 179536  
 179537 brahmātmā brahmabālo'yaṃ svasaṃvitsphuraṇāmimāṃ |  
 179538 vyomātmakṣaumabhūnāmnīm sphārayatyambarākṛtiḥ || 22 ||  
 179539  
 179540 ayaṃ caturmukhākhyo brahmabālaḥ svātmabhūtasamvitsphuraṇaṃ vyomātmakaṃ  
 179541 kṣaumaṃ prāvaraṇaṃ yasyāstathāvidhāṃ bhūnāmnīm svayaṃ  
 179542 brahmātmavādbrahmāmbārākṛtireva saṃ svasminsphārāṃ karoti sphārayati vistārayati |  
 179543 nāmadhātuḥ sphuratervā cisphurorṇau ityātvam || 22 ||  
 179544  
 179545 sā yadaitattathaitacca niramattyajasaṃvidā [viramati iti pāṭhaḥ] |  
 179546 tadā tadaṅgasyārkaḍernā'to notpādi cañcalam || 23 ||  
 179547  
 179548 yadā sā māyā śabalā sarvajñasaṃvidajasya cturmukhasya saṃvidā saha  
 179549 tatsthūlametatsūkṣmaṃ ca prapañcamatti svātmanyupasaṃharati tadā tadaṅgasya  
 179550 caturmukhasaṃvidāṅgasyārkaḍeścañcalam bhramaṇasvabhāvaṃ rūpaṃ notpādi |  
 179551 yatastat ataḥ asmādupasaṃhārādattā nā puruṣa eva saṃpadyata ityārthaḥ | tathā ca śrutiḥ  
 179552 atha tata ūrdhva udetya naivodetā nāstametā ekala eva madhye sthātā iti || 23 ||  
 179553  
 179554 saṃkalpapūrvamaśakajālavadddhiṣṇyacakraṃ |  
 179555 āvartavrtinā bhāti cidvyomedaṃ ca dṛśyavat || 24 ||  
 179556  
 179557 dīrghatvamatha hrasvatvaṃ divasānāṃ tu kiṃkṛtam iti praśnastu jyotiścakre sūryasya  
 179558 dakṣiṇottaramārgagatibhedaprasiddhyaiva dattottara iti sūcayan jyotiścakraṃ darśayati ##-  
 179559 viracitamāśakabandhanajālavadddhātrā saṃkalpajālamātranirmitaṃ  
 179560 grahanakṣatrādidhiṣṇyabhūtaṃ śīsumāracakraṃ jyotiḥśāstrādaḥ prasiddhameva |  
 179561 tadeva dakṣiṇottarāyaṇamārgāvartavartinā sūryeṇa nimittenedaṃ tvatpṛṣṭaṃ  
 179562 divasānāṃ hrasvādīrghatvaṃ tattadāvartavaddṛśyavanniyataṃ bhātītyārthaḥ || 24 ||  
 179563  
 179564 tatra prabhāsvarāḥ kecitkecidapyalpabhāsvarāḥ |  
 179565 keciccābhāsvarā bhātāḥ padārthāścitrarūpiṇaḥ || 25 ||  
 179566  
 179567 satsvasaṃkhyeṣu deveṣu sūrya evograbhāḥ katham iti praśne ye aneke devā uktāstān  
 179568 jyotiścakre nakṣatrādirūpeṇa sthitāndarśayati - tatreti | abhāsvarā rāhvādayaḥ  
 179569 prāguktatāmasanakṣatrāṇi ca || 25 ||  
 179570  
 179571 padārthajātaṃ tvetāvanna jātaṃ na ca dṛśyate |  
 179572 jñasyājātamidaṃ bhāti khamātmā svapnadṛśyavat || 26 ||  
 179573  
 179574 evaṃ praśnānsamādhāya prakṛtamevālambyāha - padārthajātamiti || 26 ||  
 179575  
 179576 cinmātramātmā sarveṣaḥ sarva evātidṛśyavat |  
 179577 naśyatīva videhe sve na ca bhāti na naśyatī || 27 ||  
 179578  
 179579 tvamaḥ sarva eva atidṛśyavatprasiddho bhāti | videhe mṛte puruṣe naśyatīva || 27 ||  
 179580  
 179581 svapnadarśanavadbhāti yaccidvyoma cidambare |  
 179582 cidvyomatvādṛte rūpaṃ tadasya jagataḥ kutaḥ || 28 ||  
 179583  
 179584 rūpaṃ pāramārthikasvarūpaṃ || 28 ||  
 179585  
 179586 yadyathā sphuritaṃ tasya yāvatsattaṃ sphuradvapuḥ |  
 179587 tatsvabhāvaniyatyaḥkhyaiḥ śabdairiha nigadyate || 29 ||  
 179588  
 179589 tatpāramārthikasadrūpamevādhyaste yāvatkālaṃ ghaṭādervidyamānatā  
 179590 tāvattattādātmyena sphuradvapurāste tadeva svabhāvaniyatyaḍiśabdairnigadyate || 29 ||  
 179591  
 179592 gaganāṅgasya sattāntaḥ śabdatanmātrakalpayā |  
 179593 kusūlabijāṅkuravattiṣṭhatyāśāntarūpiṇī || 30 ||  
 179594  
 179595 tatra sā brahmasattā gaganarūpasya prathamajasya svāṅgasyāntaḥ śabdatanmātrakalpayā  
 179596 sthityā kusūlāntargateṣu bījeṣvanāvīrbhūtāṅkuraśaktivadvāyavādi jagadbījaśaktitayā  
 179597 āśāntarūpiṇī anāvīrbhūtā tiṣṭhati || 30 ||  
 179598  
 179599 saṃpadyate tata idamitiyaṃ racanehayā |

179600 kṛtā [kṛtā saṃmugdha iti tīkānugūṇaḥ pāṭhaḥ || sā mugdhabodhāya  
 179601 mūrkhairviracitā mudhā || 31 ||  
 179602  
 179603 tatastasyāḥ sakāśādidam vāyutejombudharālakṣaṇabhūtabhautikātmakam jagat krameṇa  
 179604 saṃpadyate iti iyaṃ kalpanā saṃmugdhānāmajñānām tattvabodhāya  
 179605 jagadviracanapratipādanecchayā śrutibhirmunibhiḥ kṛtā na sṛṣṭireva tāttvikīti  
 179606 pratipādanāya | tathātve mūrkhairvevyaṃ sṛṣṭikathā viracitā mudhaiva syāt | na hi  
 179607 vāstavi sṛṣṭiriti pariññāne kasyacitkiṃcitprayojanam dṛṣṭam śrutam vāstīti bhāvaḥ  
 179608 || 31 ||  
 179609  
 179610 nāstametiha nodeti tatkadācana kiṃcana |  
 179611 śilājaṭharavacchāntamidaṃ nityaṃ sadapyasat || 32 ||  
 179612  
 179613 yatastattāttvikam brahmarūpaṃ nāstameti nodeti ca | tata idaṃ prapañcarūpaṃ parasattayā  
 179614 sadap svataḥ asadityarthaḥ || 32 ||  
 179615  
 179616 yathāvayavino nāntaḥ sadaivāvayavāṇavaḥ |  
 179617 nāstaṃ yānti na codyanti jagantyātmapade tathā || 33 ||  
 179618  
 179619 aprthaksattākatve brahmāntarjagadavayavaprāyamudayāstamayarahitameva  
 179620 paryavarayatītyāha - yatheti | ādyo nakāraḥ prthaksattānirāsārthaḥ || 33 ||  
 179621  
 179622 brahma vyomni jagadvyoma vyoma vyomnīva vidyate |  
 179623 tatkaṭhaṃ kila saṃśuddhamastamāyātyudeti vā || 34 ||  
 179624  
 179625 brahmasattātirikta jagatsattāpalāpe jagacchuddham brahmaiva  
 179626 paryavasyatītyastodayādivaicitramasya gatamityāha - brahma vyomnīti || 34 ||  
 179627  
 179628 tasyānantaparakāśātmarūpasyatatacinmaṇeḥ |  
 179629 sattāmātrātmakacanaṃ yadajasraṃ svabhāvataḥ || 35 ||  
 179630  
 179631 evaṃ jagatastattvaparyālocane brahmanātrātām pratipādyā brahmaṇa eva  
 179632 svatāttvikarūpavismaraṇe jagadrūpāpattiṃ vaktumupakramate - tasyetyādinā || 35 ||  
 179633  
 179634 tadātmanā svayaṃ kiṃciccetyatāmiva gacchati |  
 179635 agrhītātmakam saṃvidūhāmarśnasūcakam || 36 ||  
 179636  
 179637 agrhītātmakamajñātamata eva prathamamanyathābhāvādūhāmarśanasūcakam || 36 ||  
 179638  
 179639 bhāvināmārthakalanaiḥ kiṃcidūhitarūpakam |  
 179640 ākāśādaṇu śuddham ca sarvasminbhāvibodhanam || 37 ||  
 179641  
 179642 tava ūhitarūpakam bhāviprapañcaparyālocanāttasyodbodhanam || 37 ||  
 179643  
 179644 tataḥ sā paramā sattā satī tacetanonmukhī |  
 179645 cinnāmayogyā bhavati kiṃcillabhyatayā tayā || 38 ||  
 179646  
 179647 tasya paryālocitārthasya samyakcetanonmukhī satī cetayatīti ciditi  
 179648 vyutpattyavasaraḥ labdhācinnāmayogyā bhavati || 38 ||  
 179649  
 179650 ghanasaṃvedanātpaścādbhāvijīvaḥ cidāśāpīdhānatām |  
 179651 sā bhavatyātmaśāntā yadbhavanti param padam || 39 ||  
 179652  
 179653 taduttaraṃ yadbhavati tadāha - ghaneti | yadbhavanti satī adhikārijanmalābhe punaḥ  
 179654 param padam bhavati || 39 ||  
 179655  
 179656 garbhikṛtya sthitā'nākhyā cidākāśāpīdhānatām |  
 179657 saṃprati tvatisūddhasya padasyānanyarūpiṇī || 40 ||  
 179658  
 179659 nanu sā sadaiva param padam | vacanena tasyā adhikāridehajñānalābhena  
 179660 ko'tiśayastatrāha - garbhikṛtyeti | yataḥ sā jīvatve cidākāśacchādikāmaavidyāṃ  
 179661 garbhikṛtya sthitā ataḥ anākhyā aprakhyāyamānaparapadasvabhāvā jñānalābhe  
 179662 saṃprati śuddhasya padasyānanyarūpiṇī labdhākhaṇḍaikaiva saṃpadyata ityarthaḥ || 40 ||  
 179663  
 179664 svataikabhāvanāmātrasārasaṃsaraṇonmukhī |  
 179665 tadā vinābhāvakṛtā anuśiṣṭhanti tāmimāḥ || 41 ||  
 179666  
 179667 tadā āvṛtatādaśāyāṃ svatā ātmatādātmyādhyāsastadekabhāvanāmātrasāreṇa  
 179668 dehendriyādinā saṃsaraṇonmukhī satī vinābhāvaḥ svarūpaviyogastatkṛtāstāmigāḥ |

179669 tamu glānau tamanam tāmastannimittakarmāṇi tāmimā anutiṣṭhati | tābhimāḥ iti pāṭhe  
179670 tāḥ prasiddhāḥ abhimānānyabhimāḥ | saṃdhirārṣaḥ || 41 ||  
179671  
179672 śūnyarūpā svasattaikā śabdādiguṇagarbhiṇī |  
179673 cidbhāvanābhisampannā bhaviṣyadabhidhārthatā || 42 ||  
179674  
179675 sā svasattā ekaiva vastvantaraśūnyarūpaiva śabdādiguṇagarbhiṇī  
179676 savikalpacidbhāvanābhrāntīyā abhisampannā |  
179677 bhaviṣyantīnāmākāśādipañcabhūtābhidhānāmārthatā pravṛttinimittabhūtā  
179678 sūkṣmabhūtātmatiketī yāvat || 42 ||  
179679  
179680 ahaṃtodeti tadanu saha vai kālasattayā |  
179681 bhaviṣyadabhidhārthe te bījaṃ mukhyaṃ jagatsthiteḥ || 43 ||  
179682  
179683 tayā ahaṃkārapradhānalingadehakaḥkalpanāmāha - ahaṃteti |  
179684 liṅgadehaghaṭakapraṇakriyāprayuktakālasattayā | te ahantākālasatte || 43 ||  
179685  
179686 citiśakteḥ parāyāstu svasaṃvedanamātrakam |  
179687 jagajjālamasadrūpaṃ cetanātsadiva sthitam || 44 ||  
179688  
179689 tatra jīvacidabhivyaktyā tatra jagadbhrāntirityāha - citiśakteriti || 44 ||  
179690  
179691 evaṃprāyātmikā sā cidbījaṃ saṃkalpaśākhinaḥ |  
179692 ahaṭāṃ bhāvayatyanṭaḥ saiveha bhavati kṣaṇāt || 45 ||  
179693  
179694 jīvābhidhānā saiśādyā bhāvābhāvaplavabhramaiḥ |  
179695 bhramatyātmapade vīcirūpairvārīva vārīṇi || 46 ||  
179696  
179697 ātmapade māyāśabalabrahmaṇi || 46 ||  
179698  
179699 cidevaṃbhāvanavatī vyomatanmātrabhāvanām |  
179700 svato ghaṇībhūya śanaiḥ khatanmātraṃ pracetati || 47 ||  
179701  
179702 tasyāḥ samaṣṭīhiraṇyagarbharūpeṇa sthūlapañcabhūtakaḥkalpanāmāha - ciditi |  
179703 sūkṣmāṃ vyomatanmātrabhāvanām ghaṇībhūya ghaṇībhāvya | khatanmātraṃ  
179704 sthūlākāśam || 47 ||  
179705  
179706 bhāvināmārtharūpaṃ tadbījaṃ śabdaughaśākhinaḥ |  
179707 padavākyapramāṇāḍhyavedārthādivikāri ca || 48 ||  
179708  
179709 tasmādudeṣyatyakhilā jagacchrīḥ śabdatattvataḥ |  
179710 śabdaughanirmītārthaughapariṇāmavisāriṇī || 49 ||  
179711  
179712 tasmāditi | sa bhūriti vyāvaharat bhuvamasṛjata | eta iti vai prajāpatirdevānasṛjata |  
179713 asṛgramiti manuṣyān | indava iti pitṛṇ ityādiśruteriti bhāvaḥ || 49 ||  
179714  
179715 cidevaṃvyavasāyā sā jīvaśabdena kathyate |  
179716 bhāviśabdārthajālena bījaṃ bhūtaughaśākhinaḥ || 50 ||  
179717  
179718 evaṃvyavasāyā idṛśavicitrasaṃkalpavatī brahmacideva jīvaśabdena kathyate  
179719 nānyetyarthaḥ || 50 ||  
179720  
179721 caturdaśavidhaṃ bhūtajātamāvalitāmbaram |  
179722 jagajjaṭharakārṇaugham tasmātsaṃprasariṣyati || 51 ||  
179723  
179724 asaṃprāptābhidhācārā jīvatvāccetanena cit |  
179725 kākatāliyavatspandacinmātraṃ cetati svayam || 52 ||  
179726  
179727 tasyāḥ svasṛṣṭabhūtabhautikabhogāya samaṣṭitvagādīndriyakalpanāprakāramāha -  
179728 asaṃprāptetyādīnā | na saṃprāptau abhidhā śābdo vyavahāraḥ ācāraḥ śarīrādīnā  
179729 vyavahāraśca yayā tathāvidhā satī tadarthaṃ vakṣyamāṇam cetati kalpayati || 52 ||  
179730  
179731 pavanaskandharūpasya bījaṃ tvaksparśāśākhinaḥ |  
179732 sarvabhūtakriyāspandastasmātsaṃprasariṣyati || 53 ||  
179733  
179734 tatra yaccidvilāsasya prakāśānubhavo bhavet |  
179735 rūpatanmātrakam tadvadbhaviṣyadabhidhārthadam || 54 ||  
179736  
179737 prakāśacetanaṃ tejo na tejo'nyakṛtaṃ bhavet |

179738 sparśasamvedanam sparśo netarasparśasambhavaḥ || 55 ||  
 179739  
 179740 prakāśānubhavasyaiva rūpatanmātratvamuktamupapādayati - prakāśacetanamiti |  
 179741 evaṃ sparśādyapi bodhyamityāha - sparśetyādinā || 55 ||  
 179742  
 179743 śabdasaṃvedanam śabdaḥ svata evānubhūyate |  
 179744 khaṃ kheneva svayaṃ kośe nānyacchabdakṛdasti hi || 56 ||  
 179745  
 179746 yathā khaṃ khena svenaiva svātmake kośe avakāśaṃ prāpya tiṣṭhati nānyena tathā  
 179747 saṃvedanamapi svātmakenaiva śabdaṇa śabdakṛt śabdagrāhakaṃ nānyadastītyarthaḥ ||  
 179748 56 ||  
 179749  
 179750 kila tasyāmavasthāyāṃ ko'paraḥ śabdakṛdbhavet |  
 179751 yathā tathā tadādyāpi dvaitaikyasyātyasaṃbhavāt || 57 ||  
 179752  
 179753 sargādaḥ samaṣṭāvivedānīm vyaṣṭāvapi tattatsaṃvideva svasyāṃ  
 179754 tattadarthākāramadhyasya jagadveśeṇa bhāsate nānyaditi bodhyamityāha - kileti | tadā  
 179755 yathā tathā adyāpi | avasyāṃ cedaṃ sarvairvādibhirabhyupagantavyam | anyathā  
 179756 saṃvidāṃ viṣayavyavasthāsiddheḥ | saṃvittādātmyameva hi viṣayāṇāṃ viṣayatā na  
 179757 tvanyā vādikoṭisahasrairapyupapādayitum śakyā | na ca śabdādīnāmasaṃvidrūpe  
 179758 saṃvidaikyalakṣaṇaṃ tādātmyaṃ ghaṭata ityāśayenāha - dvaitaikyasyeti || 57 ||  
 179759  
 179760 evaṃ hi rasatanmātraṃ gandhatanmātrameva ca |  
 179761 asatyameva sadiva svapnābhamiva cetyate || 58 ||  
 179762  
 179763 śabde darśito nyāyo rasādiṣvapi bodhya ityāha - evaṃ hīti || 58 ||  
 179764  
 179765 tejaḥ sūryādiḥ sambhābhīrbiḥ jamālokaśākhinaḥ |  
 179766 tasmādrūpavibhedena saṃsāraḥ prasariṣyati || 59 ||  
 179767  
 179768 prāsaṅgikaṃ parisamāpya prastutamevāha - teja itī | akṣiṇī nirabhidyetaṃ  
 179769 akṣibhyāṃ cakṣuścakṣuṣa ādityaḥ ityādiśruteḥ || 59 ||  
 179770  
 179771 bhaviṣyadabhidhasyātha khataḥ svata ivāsataḥ |  
 179772 svadanaṃ tasya saṃghasya rasatanmātramucyate || 60 ||  
 179773  
 179774 asataḥ vikāraśūnyātkhata ākāśata iva | svadanaṃ mādhyasamvit | tasya saṃghasya  
 179775 pañcikṛtasyānnapānādeḥ || 60 ||  
 179776  
 179777 bhaviṣyadrūpasamkalpanāmāsau sakalo gaṇaḥ |  
 179778 saṃkalpātmātha tanmātraṃ gandhādyamanucetati || 61 ||  
 179779  
 179780 ayaṃ sakalo gaṇaḥ kāryakāraṇasamudāyātmā jīvaḥ || 61 ||  
 179781  
 179782 bhāvibhūgolakatvena bījamākṛtiśākhinaḥ |  
 179783 sarvādhārātmanastasmātsaṃsāraḥ prasariṣyati || 62 ||  
 179784  
 179785 ajāta eva saṃjātastanmātrāṇāṃ gaṇastviti |  
 179786 anākāro'pi sākāraḥ saṃpannaḥ kalpanāvasāt || 63 ||  
 179787  
 179788 eṣa tanmātrakagaṇaḥ kākatāliyavatsvayaṃ |  
 179789 rūpaṃ yena pradeśena vettyakṣīti taducyate || 64 ||  
 179790  
 179791 cakṣurādīgolakasthānakalpanāmāha - eṣa ityādinā || 64 ||  
 179792  
 179793 śabdaṃ yena pradeśena vetti śrotaṃ taducyate |  
 179794 sparśaṃ yena pradeśena vetti tattvaṃ tvaginidriyaṃ || 65 ||  
 179795  
 179796 rasaṃ yena pradeśena vetti tadrasanendriyaṃ |  
 179797 gandhaṃ yena pradeśena vetti ghrāṇendriyaṃ tu tat || 66 ||  
 179798  
 179799 dikkālabhedāñjīvo'yaṃ [dikkālakalanāṃ jīvo niyatāmiti pāṭho  
 179800 vyākhyānugūṇaḥ syāt ||] niyatāmākṛtiṃ gataḥ |  
 179801 sarveṇāṅgena no sarvaṃ vettyasarvātmatāvasāt || 67 ||  
 179802  
 179803 dvividhahaparicchedavatpiṇḍāhaṃbhāvaprakṛtāmasya dikkālabhedakalpanāmāha -  
 179804 digiti | dikkālakalanāṃ karotīti śeṣaḥ | kiṃ ca sarveṇāṅgena cakṣuḥśrotrādīnā  
 179805 rasagandhādi sarva na vetti evaṃ vyaṣṭibhūtaḥ sarvaśarīreṇa sarvaṃ bhogyaṃ na vetti |  
 179806 asarvātmatādoṣādityarthaḥ || 67 ||

179807  
179808 iti kalanamanantamātmanontargatamanumeyamananyadātmabhūtam |  
179809 na tadudayamupaiti nāstameti sthitamupalodaravadghanaṃ sumaunam || 68 ||  
179810  
179811 iti anayā rītyā anuktamapyanantaṃ sāṃsārikaṃ kalanaṃ prati  
179812 jīvamātmanontargatamanumeyamānanyādeva prātisvikaṃ rūpeṇa vaktumaśakyam |  
179813 taccānantaṃ kalanamātmano'nanyadātmabhūtameva | atastatparamārthato nodayamupaiti  
179814 nāpyastaṃ nāsameti kiṃtūpalodaravatsaccidānandaikaghanaṃ nirvyāpārameva  
179815 sthitamityarthaḥ || 68 ||  
179816  
179817 ityārṣe śrīvāsi0 vālmī0 de0 mo0 ni0 u0 jīvatvasaṃsṛtipratipādanaṃ nāma  
179818 saptāśītyadhikaśatatamaḥ sargaḥ || 187 ||  
179819  
179820 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
179821 jīvatvasaṃsṛtipratipādanaṃ nāma saptāśītyuttaraśatatamaḥ sargaḥ || 187 ||  
179822  
179823  
179824 aṣṭāśītyadhikaśatatamaḥ sargaḥ 188  
179825  
179826 śrīvāsiṣṭha uvāca |  
179827  
179828 ādimattvamidaṃ proktametasya kalanasya yat |  
179829 parasmādadvitīyaṃ tattvadbodhāya na vāstavam || 1 ||  
179830  
179831 jīvo brahmaiva tasyeyamutpattirupacārataḥ |  
179832 līṅgadehasya vibhṛāntyetyatra spaṣṭaṃ nirūpyate ||  
179833  
179834 ghanasaṃvedanātpaścādbhāvi jīvādināmikā ityādinā jīvotpattirupapāditā | sā ca na  
179835 yuktā | abhinavotpannañjīvasya saṃsārahetukāmakarmavāsanādyabhāvena  
179836 saṃsārāsiddherghaṭapaṭādivanmīthyātvāpattiyā  
179837 brahmātmabhāvāyogānmokṣāsiddheścetyāśāṅkā rāmasya mā bhūditi tattātparyam  
179838 bhagavānsvayamevāha - ādimattvamiti | kalanasya cidābhāsātmakajīvasya | tatkalanaṃ  
179839 parasmādbrahmaṇaḥ advitīyamabhinnamiti tvadbodhāya na tu vāstavamutpattiyādi  
179840 jīvasyāstītyāśāyenetyarthaḥ || 1 ||  
179841  
179842 evaṃvidhaṃ tatkalanamātmano'ṅgamakṛtrimam |  
179843 cetyonmukhacidābhāsaṃ jīvaśabdena kathyate || 2 ||  
179844  
179845 kayā rītyā parasmādadvitīyamiti bodhanāya tadāha - evaṃvidhamiti |  
179846 tatkalanamātmano brahmaṇa evaṃvidhamaupādhikamaṅgamavayavaḥ ata evākṛtrimam |  
179847 cetyonmukheti prāguktasyānuvādaḥ | tathā caupādhika eva  
179848 pṛthagbhāvastatprayuktajīvādināmabhedāśca parasyaiva  
179849 ghaṭākāśamaṭhākāśādirūpanāmabhedā ākāśasyaiveti tadāśaya iti bhāvaḥ || 2 ||  
179850  
179851 kalanasyāśya nāmāni bahūni raghunandana |  
179852 śṛṇu tāni vicitrāṇi cetyonmukhacidātmanaḥ || 3 ||  
179853  
179854 aupādhikapravṛttinimittatadbhedanimittānnāmabhedān jīvasya śrāvayati -  
179855 kalanasyetyādinā || 3 ||  
179856  
179857 jīvanāccetanājīvo jīva ityeva kathyate |  
179858 cetyonmukhatayā cittam cidityeva nigadyate || 4 ||  
179859  
179860 jīvanānmukhyaprāṇasya karmendriyāṇaṃ ca dhāraṇāt | cetanājīvānendriyāṇaṃ  
179861 dhāraṇācca jīvaḥ | pūrvānubhūtatītānāgatacetyonmukhatayā hetunā cittamiti  
179862 saṃnikṛṣṭacetyonmukhatayā ciditi ca nigadyate || 4 ||  
179863  
179864 idamitthamiti spaṣṭabodhādbuddhirihocyate |  
179865 kalpanānmananañjātvānmana ityabhidhīyate || 5 ||  
179866  
179867 kalpanātsaṃkalpanāt | mananamūhāpohādi tajjñātvācca mana ityabhidhīyate || 5 ||  
179868  
179869 asmiti pratyayādantarahaṃkāśāśca kathyate |  
179870 cetanāḍhyamṛtaṃ cittamiti śāstravicāribhiḥ || 6 ||  
179871  
179872 asmītyabhimānollekhaḥ | pāmarasādhāraṇavyutpattiyā prākcittanāma vyākhyātam |  
179873 paṇḍitaprasiddhyā tu citī sañjñāne iti dhātuvyutpatteḥ svatattvacetanāḍhyam ṛtaṃ  
179874 paramārthavastu ātmaiva cittapadavācyaṃ mukhyamiti śāstravicāribhiruktamityarthaḥ || 6 ||  
179875



179876 prauḍhasaṃkalpajālātsa puryaṣṭakamiti smṛtam |  
179877 saṃsṛteḥ prakṛtatvena prāthamyātprakṛtiḥ smṛtā || 7 ||  
179878  
179879 sa jīvaḥ saṃkalpādibhiḥ pūryanta iti puryastāsāmaṣṭakamiti vyutpatteriti bhāvaḥ |  
179880 prakṛtatvena sargādikāle prastutatvena tataḥ prāthamyāt || 7 ||  
179881  
179882 bodhādaṇḍyamānatvādaṇḍyetyucyate budhaiḥ |  
179883 ityādikalanasyāśya nāmāni kathitāni te || 8 ||  
179884  
179885 bodhāttattvadarśanādaupādhikarūpeṇāvidyamānatvāt || 8 ||  
179886  
179887 etatkalanamādyantamanākāramanāmāyam |  
179888 ātivāhikadehoktyā samudāhriyate budhaiḥ || 9 ||  
179889  
179890 ityevaṃ svapnaśaṃkalpapuravattirijagadbhramaḥ |  
179891 bhātyarthakāryapyavapuḥ śūnyamapratighātmakam || 10 ||  
179892  
179893 arthau bhogamokṣau tatkāryapi avapurniḥsvarūpam || 10 ||  
179894  
179895 ityātivāhikaḥ prokto deho dehabhṛtām vara |  
179896 cinnabhaścittadeho'sau śūnya ākāśatopi ca || 11 ||  
179897  
179898 nāstameti na codeti jagatyāmokṣasaṃvidaḥ |  
179899 caturdaśavidhasyaikā bhūtasargasya cittabhūḥ || 12 ||  
179900  
179901 kiyatkālaṃ sa tiṣṭhati tatrāha - āmokṣasaṃvida iti | bhūtasargasya cittarūpā bhūḥ  
179902 prarohasthānam || 12 ||  
179903  
179904 atra saṃsāralakṣāṇi bhaviṣyanti bhavanti ca |  
179905 bhūtāni ca phalānīva yathā kālavyavasthayā || 13 ||  
179906  
179907 eṣa cittamāyo deho jagantyanārabhistvapi |  
179908 pratibimbamivādarśaḥ śūnya eva nabho yathā || 14 ||  
179909  
179910 antarbahirapi jaganti ādarśaḥ pratibimbamiva dhatte tathāpi khaṃ śūnyaṃ evetyarthaḥ ||  
179911 14  
179912 ||  
179913 mahākālpasya paryante sarvanāśe sthite sthite |  
179914 mahāśūnyapade prauḍhe brahmātmani nirāmāye || 15 ||  
179915  
179916 kadāprabhṛtyayaṃ jaganti dhatte ityatrāha - mahākālpasyeti | prākṛtapralayasya  
179917 paryante caramakṣaṇe || 15 ||  
179918  
179919 svataścittighano'cittvāccidbhānamidamātmanaḥ |  
179920 ātivāhikadehābhaṃ krameṇānena cetati || 16 ||  
179921  
179922 acittvāccidāvarakājñānānnimittāt | anena prāguḥkṛtena krameṇa || 16 ||  
179923  
179924 sa ātivāhiko dehastadālokapravartitaḥ |  
179925 kaiścidbrahmeti kathitaḥ smṛtaḥ kaiścidvirāḍiti || 17 ||  
179926  
179927 sa jīva evātivāhiko dehastasya yo jagadālokanātmaka ālokaḥstena pravartitaḥ kaścidbhāgo  
179928 brahmā caturmukho'hamiti kathitaḥ śāstreṣu || 17 ||  
179929  
179930 kaścitsanātanābhikhyāḥ kaścinnārāyaṇābhidhaḥ |  
179931 kaścidiśa iti khyātaḥ kaściduktaḥ prajāpatiḥ || 18 ||  
179932  
179933 sanātanagrahaṇaṃ sanakādīnāṃ brahmaputrāṇāmupalakṣaṇam || 18 ||  
179934  
179935 kākatāliyavadbhātāḥ pañca svendriyasaṃvidaḥ |  
179936 yatra yatra yathā teṣāṃ sthitāstatra tathā sthitāḥ || 19 ||  
179937  
179938 yatra bhāge pañca svendriyasaṃvido bhātāstatra tatra tathārthāḥ sthitāḥ || 19 ||  
179939  
179940 evamatyantavitāte saṃpanne dṛśyavibhrame |  
179941 na kiṃcidapi saṃpannaṃ sarvaśūnyaṃ tataṃ yataḥ || 20 ||  
179942  
179943 tataṃ vistīrṇamātmatattvaṃ yataḥ sarvadṛśyaśūnyam || 20 ||

179944  
179945 anādimatparam brahma na sadyannāsaducyate |  
179946 tadevedamanādyantaṃ tathāsthitamavedanam || 21 ||  
179947  
179948 sat āvirbhūtaṃ | asat tirobhūtaṃ | yatastadeva avedanam svrūpasākṣātkārahīnaṃ satathā  
179949 sadasadākāreṇa sthitam || 21 ||  
179950  
179951 ātivāhikadehasya tasyānubhavataḥ svayam |  
179952 yāti vyasaninaḥ svapnaḥ kānteva paripuṣṭatām || 22 ||  
179953  
179954 ayaṃ prapañcaḥ kāntānusaṃdhānavyasanino vidhurasya svapnakānteva paripuṣṭatām  
179955 yāti || 22 ||  
179956  
179957 śūnyo'pyanākṛtirapi ghaṭākāro'nubhūyate |  
179958 svapnasamkalpayoḥ svasya dehasya jagato yathā || 23 ||  
179959  
179960 jagacchūnyasyaiva jagadātmanā bhāne dṛṣṭāntāntaramāha - śūnyo'pīti | svata eva  
179961 svadehasya jagataścāsto bhāne yathā dṛṣṭānta ityārthaḥ || 23 ||  
179962  
179963 bhavatyarthakaro'tyuccaistaccitkhasvapnavastuvat |  
179964 ākāśātmaka evograḥ padārtha iva bhāsate || 24 ||  
179965  
179966 tādrśasyāpyarthakriyāsāmarthyam tatraiva prasiddhamityāha - bhavatīti | ugraḥ  
179967 kaṭhinaḥ || 24 ||  
179968  
179969 ātivāhikadeho'sau svato'nubhavati kramāt |  
179970 anākāropi śūnyopi svapnābho'sannapi sthitaḥ || 25 ||  
179971  
179972 cetatyasthigaṇaḥ sthūlaṃ karādyavayavāvalim |  
179973 trikalomaśīrāsnāyusaṃniveśatayā sthitam || 26 ||  
179974  
179975 sa cātivāhikadeharūpo jīvaḥ asthigaṇaiḥ sthūlaṃ trikasyua pṛṣṭhavaṃśasya lomnām  
179976 ātānavitānatvabhedānmāṃsāsthiveṣṭānatvopādhibhedādvā śīrāsnāyvorbhedastāsām  
179977 saṃniveśātmatayā sthitaṃ sthūlaśarīraṃ deśakālakramāsanaśabdādiviṣaye  
179978 bhogārthāya cetatītyanvayaḥ || 26 ||  
179979  
179980 janmakarmehitasthānaṃ pariṇāmavayaḥsthitam |  
179981 deśakālakramābhogabhāvārthāyodbhavabhramam || 27 ||  
179982  
179983 tasmimśca dehe udbhavo janma tadbhramam cetati || 27 ||  
179984  
179985 jarāmaraṇamādhānadaśadīnmaṇḍalakramam |  
179986 jñānajñeyajñātṛbhāvamādimadhyāntavedanam || 28 ||  
179987  
179988 tathā jarāmaraṇam guṇadoṣādyādhānaṃ daśadīnmaṇḍaleṣu kramaṇam kramo  
179989 bhramaṇam jñānādītripuṭim sarvabhāvānāmādimadhyāntavedanam ca cetati || 28 ||  
179990  
179991 kṣitijalagaganadivākarajanatāvvyavahāranagaraśikharātmā |  
179992 svādhārādheyamayaṃ paśyati vapuṣaḥ purātanaḥ puruṣaḥ || 29 ||  
179993  
179994 evamātivāhikadehabhūtaḥ purātanaḥ puruṣaḥ svkalpitādeva vyaṣṭisamaṣṭisthūlavapuṣo  
179995 nimittātsvayameva kṣityādiśikharāntātmā san svasya pṛthvyādaya ādhārāḥ svayam tu  
179996 tadādheya iti bhrāntimayaṃ saṃsārasvapnaṃ paśyatītyārthaḥ || 29 ||  
179997  
179998 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 jīvarūpavarṇanaṃ  
179999 nāmāṣṭāśītyadhikaśatatamaḥ sargaḥ || 188 ||  
180000  
180001 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
180002 jīvarūpavarṇanaṃ nāmāṣṭāśītyadhikaśatatamaḥ sargaḥ || 188 ||  
180003  
180004 ekonanavatyadhikaśatatamaḥ sargaḥ 189  
180005  
180006 śrīvāsiṣṭha uvāca |  
180007  
180008 ātivāhikadeho'sau tasyādyasya prajāpateḥ |  
180009 kākātālīyavaccittvādyadyathetyādi cetati || 1 ||  
180010  
180011 ātivāhikadehātmaprajāpatimanorathe |  
180012 ādhibhautikatābhrāntirjagatyatropavarṇyate ||

180013  
180014 kaścīdbrahmeti kathitaḥ smṛtaḥ kaścīdvirāḍīti ityādi prapañcitaprakāreṇa yadyadyathā  
180015 cetati tattattathā sthiti māyātīti pareṇānvayaḥ || 1 ||  
180016  
180017 tattathā sthiti māyāti ciraṃ saṃvitsvabhāvataḥ |  
180018 bata viśvamiḍaṃ bhātamatrāsate kutah smayaḥ || 2 ||  
180019  
180020 saṃvit satyasamkalpasamvit tatsvabhāvata idaṃ viśvaṃ bhātam | bateti khede || 2 ||  
180021  
180022 draṣṭā'satyamasatyam dṛgasatyam darśanam tatam |  
180023 satyamevāthavā sarvaṃ brahmaivātmatayā tayā || 3 ||  
180024  
180025 ato bhrāntimātratvāddraṣṭṛāditripuṭī asatyā dṛśyata iti dṛk dṛśyam | darśanam  
180026 vṛttiḥ || 3 ||  
180027  
180028 śrīrāma uvāca |  
180029  
180030 ityātivāhikālokaḥ sa tasyādyaprajāpateḥ |  
180031 kaṭhinatvaṃ kathaṃ yātaḥ kathaṃ svapnasya satyatā || 4 ||  
180032  
180033 iti anayā rītyā ātivāhika ālokanamāloko bhrāntidarśanamātraṃ cetsa kaṭhinatvaṃ  
180034 śīlādibhāvam | satyatā pāralaukikaphalādyarthakriyāsamarthatā || 4 ||  
180035  
180036 śrīvasiṣṭha uvāca |  
180037  
180038 ātivāhika ālokaḥ svata evānubhūyate |  
180039 sadānavarataṃ tena sa evābhāti puṣṭavat || 5 ||  
180040  
180041 sadā nairantaryeṇa | tathā cirābhyāsātpuṣṭavat ghaṇībhūta ivābhāti || 5 ||  
180042  
180043 yathā svapnasya puṣṭatvaṃ cirānubhavanocitam |  
180044 atisatyamivābhāti svātivāhikatā tathā || 6 ||  
180045  
180046 yathā hariścandrādeḥ svapnasya cirānubhavanocitaṃ puṣṭatvaṃ tathetyarthaḥ || 6 ||  
180047  
180048 ātivāhikadehasya cirasvānubhavodaye |  
180049 ādhibhautikatābuddhirudeti mṛgavārivat || 7 ||  
180050  
180051 jagat svapnabhramābhāsaṃ mṛgatṛṣṇāmbuvatsthitam |  
180052 asadevedamābhāti satyapratyayakāryapi || 8 ||  
180053  
180054 ātivāhikarūpānāmādhibhautikatā svayam |  
180055 asatī satyavaddūramarvāgdarśibhirarthitā || 9 ||  
180056  
180057 arvāgdarśibhiravivekibhiḥ | arthitā āsaktyā svīkṛtā || 9 ||  
180058  
180059 ayaṃ sohamidaṃ tanma imā girinabhodiśaḥ |  
180060 iti mithyābhramo bhāti bhāsvarasvapnaśailavat || 10 ||  
180061  
180062 ātivāhikadeho'sau sraṣṭurādyasya bhāvitaḥ |  
180063 ādhibhautikatāṃ caitatpiṇḍākāraṃ prapaśyati || 11 ||  
180064  
180065 etat pṛthivīśarīrādirūpe piṇḍākāram || 11 ||  
180066  
180067 cinnabhaścetanaṃ tyaktvā brahmāhamiti paśyati |  
180068 ayaṃ deho'yamādhāra iti badhnāti bhāvanām || 12 ||  
180069  
180070 brahmāhamiti yathārthacetanaṃ tyaktvā ayaṃ deho manuṣyādiraḥ ayaṃ  
180071 pṛthvyādiramādhāra iti paśyati tatra ca bhāvanāmāsthāṃ vadhnāni || 12 ||  
180072  
180073 asatye satyabuddhyaiva baddho bhavati bhāvanāt |  
180074 bahuśo bhāvayatyantarnānātvamanudhāvati || 13 ||  
180075  
180076 anudhāvati anusarasi || 13 ||  
180077  
180078 śabdānkaroti saṃketam saṃjñāśca spandanāni ca |  
180079 omityukte tato vedāñchabdarāśīnpragāyati || 14 ||  
180080  
180081 prathamam vaidikalaukikaśabdānkaroti sṛjati | teṣāṃ ca tattadupādhimati arthe saṃketam

180082 karoti saṃketena saṃjñāḥ karoti | śabdakaraṇaprakāramāha - omityukte iti || 14 ||  
180083  
180084 taireva kalpayatyāśu vyavahāramitastataḥ |  
180085 mano hyasau kalpayati yacetati tadeva hi || 15 ||  
180086  
180087 yo hi yanmaya evāsau sa na paśyati tat katham |  
180088 asatyaiva jagadbhrāntirevaṃ prauḍhimupāgatā || 16 ||  
180089  
180090 yanmayo yadāsaktaḥ | strīmayo jālma itivat || 16 ||  
180091  
180092 ābrahmaṇo mudhā bhāti cirasvapnendrajālavat |  
180093 ityātivāhikasyeyamādhibhautikatocitā || 17 ||  
180094  
180095 ābrahmaṇa āmaśakāt ityanayā rītyā ādhibhautikatā kāṭhinyādisvabhāvatā ucitaiva  
180096 nānucitā || 17 ||  
180097  
180098 ādhibhautikatā nāsti kācitkiṃcidapi kvacit |  
180099 ātivāhikataivaināmabhyāsādyāti bhāvanām || 18 ||  
180100  
180101 etāmādhibhautikabhāvanām || 18 ||  
180102  
180103 mūlādevaivamāyāto mithyānubhavanātmakaḥ |  
180104 moho brahmaṇa evāyamityastyeṣa mahātmanām || 19 ||  
180105  
180106 mūlabhūtādbrahmaṇaḥ sraṣṭuḥ sakāśādeva evaṃrūpo moho'yamāyāta iti hetoreṣa  
180107 jagaddarśanarūpo bhramo mahātmanām tattvavidāmapi yāvatprārabdhakṣayamastītyarthaḥ  
180108 || 19 ||  
180109  
180110 evamitthaṃ daśā rāma piṇḍabandhaḥ kva vidyate |  
180111 bhrāntirevedamakhilaṃ brahmaivābhātameva vā || 20 ||  
180112  
180113 cidekarasasya brahmaṇa evaṃrūpā itthaṃ durdaśā kva vidyate kiṃtvidamakhilaṃ  
180114 saṃsāradurdaśādibhrāntireva | athavā brahmaiva  
180115 kautukavaśājjagajjīvyādyākāreṇābhātam | na hi svākāraḥ svasya durdaśetyarthaḥ | ante  
180116 bandhamokṣavibhāgaṇiṣkarṣapradarśanam caitat || 20 ||  
180117  
180118 na śāśvatādanyadihāsti kāraṇāna kāraṇaṃ tat khalu kāryatām vinā |  
180119 na kāryatākāraṇatādisaṃbhavo'styanāmaye tatkiṃapīdamātataṃ || 21 ||  
180120  
180121 śāśvatādbrahmaṇo'nyatkāraṇaṃ jagato nāsti | tacca kāryatām vinā kāraṇaṃ na |  
180122 anāmaye kūṭasthacidānandādvaye brahmaṇi kāryatākāraṇatādisaṃbhava eva nāsti |  
180123 tattasmāddhetoridaṃ jagadākāraṃ kimapi bhrāntimātramātataṃ viśṛtaṃ na vastu saditi  
180124 niṣkarṣa ityarthaḥ || 21 ||  
180125  
180126 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 brahmaikatāpratipādanam  
180127 nāmaikonanavatyadhikaśatatamaḥ sargaḥ || 189 ||  
180128  
180129 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
180130 brahmaikatāpratipādanam nāmaikonanavatyadhikaśatatamaḥ sargaḥ || 189 ||  
180131  
180132  
180133 navatyadhikaśatatamaḥ sargaḥ 190  
180134  
180135 śrīvāsiṣṭha uvāca |  
180136  
180137 jñānasya jñeyatāpattirbandha ityabidhīyate |  
180138 tasyaiva jñeyatāśāntirmokṣa ityabhidhīyate || 1 ||  
180139  
180140 atītānāgatāḥ śaṅkāḥ sarvāḥ saṃmrjya yuktibhiḥ |  
180141 jñānasya jñeyatāśāntirmuktiratropapādyate ||  
180142  
180143 bhrāntirevedamakhilaṃ brahmaivābhātameva vā iti bandhamokṣaṇiṣkarṣapradarśanamante  
180144 yatkr̥taṃ tatpariṣkr̥tyāha - jñānasyeti || 1 ||  
180145  
180146 śrīrāma uvāca |  
180147  
180148 jñānasya jñeyatāśāntiḥ kathaṃ brahmanpravartate |  
180149 sā rūḍhā bandhatābuddhiḥ kathaṃ vātra nivartate || 2 ||  
180150

180151 atra rāmaḥ sarveśāmupakārāya prākṣamāhitā api śaṅkāḥ  
180152 praśnottaramālikākramenodghāṭya samādhānakramaprakhyāpanakāmastadupāyaṃ  
180153 prathamam prcchati - jñānasyeti | rūḍhā ḍṛḍhābhyastā | katham kenopāyena || 2  
180154 ||  
180155  
180156 śrīvasiṣṭha uvāca |  
180157  
180158 samyagjñānena [samyajñānaprabodhena iti ṭīkākṛdabhimataḥ pāṭhaḥ |  
180159 ] bodhena mandabuddhirnivartate |  
180160 nirākārā nijā śāntā muktirevaṃ pravartate || 3 ||  
180161  
180162 śamadamādisādhanasahitadṛḍhābhyastasamyagjñānalakṣaṇena prabodhena  
180163 mandabuddhirbhrāntirnivartate | apagata ca bhrāntisvapne evaṃvidhā jñeyatā śāntirūpā  
180164 muktirbhūmikāparipākakrameṇa pravartate || 3 ||  
180165  
180166 śrīrāma uvāca |  
180167  
180168 bodhaḥ kevalatārūpaḥ samyagjñānaṃ kimucyate |  
180169 yena bandhādayaṃ janturaśeṣeṇa vimucyate || 4 ||  
180170  
180171 anekaviśeṣavato ratnādeḥ katipayaviśeṣeṣu jñāteṣvapi viśeṣāntarajñānāya punaḥ  
180172 punaḥ paryālocanajanyaṃ samyagjñānamanyatsyāt | nirviśeṣe tu  
180173 vastunyāpātajñānāpekṣayā samyagjñānamanyatkiṃ syādyenāśya bandho nivarteta iti  
180174 śaṅkāthaḥ || 4 ||  
180175  
180176 śrīvasiṣṭha uvāca |  
180177  
180178 jñānasya jñeyatā nāsti kevalaṃ jñānamavyayam |  
180179 avācyamiti bodhontaḥ samyagjñānamiti smṛtam || 5 ||  
180180  
180181 adhiṣṭhānacinmātrarūpasya jñeyatā kālatraye'pi nāstīti sarvādṛśyabādhaparyavasita  
180182 eva tattvasākṣātkāraḥ | āpātato jñānaṃ tu na tathetyuttarārthaḥ || 5 ||  
180183  
180184 śrīrāma uvāca |  
180185  
180186 jñānasya jñeyatā bhinnā tvantaḥ keti mune vada |  
180187 utpādyo jñānaśabdaśca bhāve vā karaṇe'tha kim || 6 ||  
180188  
180189 cidekarasasyātmano'ntastadbhinnā jñeyatā kā | tathāyaṃ jñānaśabdaḥ kiṃ bhāve  
180190 utpādyo vyutpādanīyaḥ atha kiṃ karaṇe vyutpādanīya iti praśnārthaḥ || 6 ||  
180191  
180192 śrīvasiṣṭha uvāca |  
180193  
180194 bodhamātraṃ bhavedjñānaṃ bhāvasādhanamātrakam |  
180195 na jñānajñeyayorbhedaḥ pāvanaspaṇdayoriva || 7 ||  
180196  
180197 bhāve eva jñānaśabdo vyutpādyah | jñeyajagadrūpatā ca jñānasyaiva gāyiko vikalpo  
180198 naikarasyavighāṭaka ityuttarārthaḥ || 7 ||  
180199  
180200 śrīrāma uvāca |  
180201  
180202 evaṃ cettatkathamayaṃ jñānajñeyādivibhramaḥ |  
180203 siddhaḥ śaśaviśāṇābhō bhaviṣyadbhūtabhavyaśaḥ || 8 ||  
180204  
180205 evaṃ cettattarhi sa vikalpaḥ śaśaviśāṇakalpaḥ katham  
180206 pratyakṣādibhirbhūtabhavyabhaviṣyadvibhāgairvyavahāraḥ bhāsate iti praśnārthaḥ ||  
180207 8 ||  
180208  
180209 śrīvasiṣṭha uvāca |  
180210  
180211 bāhyārthabhrāntito jñeyā bhramabuddhirihoditā |  
180212 bāhyaścābhyantaraścāryo na sambhavati kaścana || 9 ||  
180213  
180214 nāsattvamabhāne arthakriyāsāmarthyē vā prayojakam | svapnabhrāntijñāne  
180215 asatsahasrasyāpi taddarśanāt | kiṃtu bādhastatprayojakaḥ | sa cātra vicāravatām  
180216 yauktikastattvavidāmaparokṣaścāstyeveyutyuttarārthaḥ || 9 ||  
180217  
180218 śrīrāma uvāca |  
180219

180220 yo'yaṃ pratyakṣadṛśyo'rtho mune tvamahamādikaḥ |  
180221 bhūtādiranubhūtātmā sa kathaṃ nāsti me vada || 10 ||  
180222  
180223 laukikapratyakṣādimānasiddhasya kathamapalāpa iti praśnārthaḥ || 10 ||  
180224  
180225 śrīvasiṣṭha uvāca |  
180226  
180227 ādisargavidhāveva virāḍātmādiko'nagha |  
180228 jāto na kaścidevārtho jñeyasyāto na saṃbhavaḥ || 11 ||  
180229  
180230 ādisarge jagato māyātiriktasāmagryā durvacatvādbhrāntimātratve avaśyaṃ vaktavye  
180231 saṃpratyapi tathaiva vācyamiti vyavahāramātrāvisamvādeva caritārthāni  
180232 laukikapratyakṣādini tattvagocarayuktibhiḥ śrutibhiḥca bādhyanta ityuttarāśayaḥ | tathā  
180233 ca śrutiḥ na nirodho na cotpattirna baddho na ca sādhaḥ | na mumukṣurna vai  
muktirityeṣā  
180234 paramārthatā iti || 11 ||  
180235  
180236 śrīrāma uvāca |  
180237  
180238 bhaviṣyadbhūtabhavyasthā jagaddṛṣṭiriyam mune |  
180239 nityānubhūyamānāpi na jāteti kimucyate || 12 ||  
180240  
180241 bhūtabhaviṣyadādyanantavastugocarāṇāmanantānām sarvajanīnānām  
180242 pratyakṣādināmekena tattvajñānena kathaṃ bādha iti śaṅkārthaḥ || 12 ||  
180243  
180244 śrīvasiṣṭha uvāca |  
180245  
180246 svapnārthamṛgatṛṣṇāmbudvīndusaṃkalpitārthavat |  
180247 mithyā jagadahaṃtvaṃ ca bhāti keṣaṇḍrakaṃ yathā || 13 ||  
180248  
180249 tādṛśānāmapi svāpnajñānānāmekena jāgareṇa bādhadarśanādityuttarārthaḥ || 13 ||  
180250  
180251 śrīrāma uvāca |  
180252  
180253 ahaṃ tvamayamityādi jagajjaṭharamapyalam |  
180254 kathaṃ na jātaṃ bhagavansargādāvanubhūtimat || 14 ||  
180255  
180256 kayā yuktyā bādha iti praśnārthaḥ || 14 ||  
180257  
180258 śrīvasiṣṭha uvāca |  
180259  
180260 kāraṇāj jāyate kāryaṃ nānyathetyeva niścayaḥ |  
180261 sarvopaśāntau jagatāmutpattau nāsti kāraṇam || 15 ||  
180262  
180263 kāraṇābhāvayuktyetyuttarārthaḥ || 15 ||  
180264  
180265 śrīrāma uvāca |  
180266  
180267 mahāpralayasāmpattau śiṣṭaṃ yada jamavyayam |  
180268 tat kathaṃ nāma sargasya na bhavetkāraṇam mune || 16 ||  
180269  
180270 brahmaiva kāraṇam kiṃ na syāditi praśnārthaḥ || 16 ||  
180271  
180272 śrīvasiṣṭha uvāca |  
180273  
180274 yadasti kāraṇe kāryaṃ tattasmātsaṃpravartate |  
180275 na tvasaj jāyate rāma na ghaṭaj jāyate paṭaḥ || 17 ||  
180276  
180277 brahmaṇaścidekarasatvena tatra jagadbījaśaktyayogādityuttarārthaḥ || 17 ||  
180278  
180279 śrīrāma uvāca |  
180280  
180281 jagatsūkṣmeṇa rūpeṇa mahāpralaya āgate |  
180282 āste brahmaṇi tattasmātpunareva pravartate || 18 ||  
180283  
180284 tarhi sām̐khyābhimataguṇeṣviva brahmaṇi sūkṣmarūpeṇa tadā jagadastu iti praśnārthaḥ ||  
180285 18 ||  
180286  
180287 śrīvasiṣṭha uvāca |

180288  
 180289 mahāpralayaparyante kena sargāstitānagha |  
 180290 anubhūtā mahābuddhe tatrasthā sā ca kīḍṣī || 19 ||  
 180291  
 180292 tatsattāyāḥ sādhakābhāvādaikarasyaśrutibādhitatvācca  
 180293 abhyupagantumaśakyatvādityuttarāśayaḥ || 19 ||  
 180294  
 180295 śrīrāma uvāca |  
 180296  
 180297 jñāptyātmikā śrīstatrasthā tāḍṣeranubhūyate |  
 180298 vyomātmikā tu na bhavenna sattāmasadeti hi || 20 ||  
 180299  
 180300 tarhi jñāptyekarasatayaiva tadā svaprakāśātatsattāstu na māyākāśātmikā | tasyāḥ  
 180301 śūnyatāparyavasānena asataḥ sadātmanā sarge āgamanāyogāditi praśnārthaḥ | hi  
 180302 yasmādasat sattām neiti || 20 ||  
 180303  
 180304 śrīvasiṣṭha uvāca |  
 180305  
 180306 evaṃ cettanmahābāho jñāptireva jagattrayam |  
 180307 viśuddhajñānadehasya kuto maraṇajanmanī || 21 ||  
 180308  
 180309 evaṃ ceccidekarasameva tato jagatsyāt tathā ca bhedaḥkābhāve ko jagacchabdārtha  
 180310 ityuttarāśayaḥ || 21 ||  
 180311  
 180312 śrīrāma uvāca |  
 180313  
 180314 tadevamādito nāsti sargastadiyamāgatā |  
 180315 kutaḥ kathamiva bhrāntiriti me bhagavanvada || 22 ||  
 180316  
 180317 tarhi jagadbhrānteḥ kiṃ kāraṇamiti praśnārthaḥ || 22 ||  
 180318  
 180319 śrīvasiṣṭha uvāca |  
 180320  
 180321 kāryakāraṇatābhāvādbhāvābhāvau sta eva no |  
 180322 idaṃ ca cetyate yadyatsvātmā cetati cetitam || 23 ||  
 180323  
 180324 na vāstavam kāraṇam tatkārya bhāvātmakam jagadvā asti māyayā tu brahmaiva  
 180325 tattattripuṭīveṣaṃ dhatte ityuttarārthaḥ | yadyaccetyate yaccetitam yacca cetati  
 180326 tatrayamapi  
 180327 svātmaivetyarthaḥ || 23 ||  
 180328  
 180329 śrīrāma uvāca |  
 180330  
 180331 cetitā cetati yantram draṣṭā ḍṣyatvamīśvaraḥ |  
 180332 kathameti katham vahnim dahetkāṣṭham kadā kila || 24 ||  
 180333  
 180334 nanvidam viparītam | yantrasadṛśaḥ kāryakāraṇasaṃghātaḥ acidrūpaścetati  
 180335 tāḍṣgrūpatvātsarvadraṣṭā ceśvaro jaḍarūpaṃ ḍṣyatvametīti kāṣṭham dagdhṛ  
 180336 bhūtā vahnim dāhyam kṛtvā kadā kila dahediti śaṅkārthaḥ || 24 ||  
 180337  
 180338 śrīvasiṣṭha uvāca |  
 180339  
 180339 draṣṭā na yāti ḍṣyatvam ḍṣyasyāsaṃbhavādataḥ |  
 180340 draṣṭaiva kevalo bhāti sarvātmaikaghanākṛtiḥ || 25 ||  
 180341  
 180342 na draṣṭā ḍṣyatvam yātīti vayaṃ pratipādayāmaḥ kiṃtu ḍṣyāditripuṭī  
 180343 draṣṭṭakaivalyarūpadṛṇmātramevaikaghanākṛtiḥ svayaṃ bhātīti na kiṃcidviparītam  
 180344 kiṃtu sarvavaiparītyanivṛttirevetyuttarāśayaḥ || 25 ||  
 180345  
 180346 śrīrāma uvāca |  
 180347  
 180348 cinmātram tadanādyantaṃ cetyaṃ cetayate tadā |  
 180349 tadidaṃ jagadābhānam kutaḥ syāccetyasaṃbhavaḥ || 26 ||  
 180350  
 180351 sargādāvacetitajagatpratibhāsāsiddheḥ śuddhacinmātrameva tadā cetyaṃ cetayate  
 180352 ityavaśyaṃ vācyam | tatra cetyasya kutaḥ saṃbhavastadvadeti praśnārthaḥ || 26 ||  
 180353  
 180354 śrīvasiṣṭha uvāca |  
 180355

180356 cetyaṃ hi kāraṇābhāvānna saṃbhavati kiṃcana |  
 180357 cetyābhāvācetanasya muktatā'vācyatā sadā || 27 ||  
 180358  
 180359 cetyaṃ cetsargādaṃ saṃbhūtaṃ syāttadā tatkutaḥ saṃbhūtamiti praśnāvasaraḥ syāt |  
 180360 atyantāsaṃbhūtasya vandhyāputrakalpasya kimupapattijijñāsayeti nityamukta evātmā  
 180361 pratipattavya ityuttarārthaḥ | avācyatā vaktumanarhatā || 27 ||  
 180362  
 180363 śrīrāma uvāca |  
 180364  
 180365 evaṃ cettadahantādi cetyaṃ kathamidaṃ kutaḥ |  
 180366 kathaṃ jagadvedanaṃ ca kathaṃ spandādivedanam || 28 ||  
 180367  
 180368 nityamuktatvaṃ cedahaṃtādipratibhāsa eva kadāpi na syāditi guruśāstrādivaiphalyamiti  
 180369 śaṅkāśayaḥ || 28 ||  
 180370  
 180371 śrīvasiṣṭha uvāca |  
 180372  
 180373 kāraṇāsaṃbhavādādāvevotpannaṃ na kiṃcana |  
 180374 kutaścetyamataḥ śāntaṃ sarvaṃ sargastu vibhramaḥ || 29 ||  
 180375  
 180376 notpannameva kiṃciditi nityamuktatāpratibodhanena jagadbandhavibhramaśāntireva  
 180377 śāstrādiphalamityuttarāśayaḥ || 29 ||  
 180378  
 180379 śrīrāma uvāca |  
 180380  
 180381 atra me vigatollekhe niścetyacalanādike |  
 180382 sakṛdvibhāte vimale vibhramaḥ kasya kīdṛśaḥ || 30 ||  
 180383  
 180384 atra me brūhyuttaramiti śeṣaḥ | vigatollekhe vāgagamye sakṛdvibhāte sadā svaprakāśe  
 180385 nityamukte brahmaṇi vibhrama eva kasya kuto vā nimittātkīdṛśaḥ kiṃprakāśaḥ |  
 180386 advayena dvaitaleśasyāpyasahanāditi praśnārthaḥ || 30 ||  
 180387  
 180388 śrīvasiṣṭha uvāca |  
 180389  
 180390 kāraṇābhāvato rāma nāstyeva khalu vibhramaḥ |  
 180391 sarvaṃ tvamahamityādi śāntamekamanāmayam || 31 ||  
 180392  
 180393 astu śāstrādhigatādvitīyabrahmatattvadṛśā vibhramo'pyanupapannaḥ | naitāvatā  
 180394 kṛtakārya śāstraṃ viphalamityuttarāśayaḥ || 31 ||  
 180395  
 180396 śrīrāma uvāca |  
 180397  
 180398 brahmanbhramamivāpannaḥ praṣṭuṃ jñāmi nādhikam |  
 180399 nātyantaṃ ca prabuddho'smi prcchāmi kimihādhunā || 32 ||  
 180400  
 180401 evaṃ niruttarīkṛto rāmaḥ prabodhadārḍhyābhāvādanivṛttasaṃśayaḥ  
 180402 praśnāśaktiveva svasya darśayati - brahmanniti || 32 ||  
 180403  
 180404 śrīvasiṣṭha uvāca |  
 180405  
 180406 kāraṇasyaiva nikaṣaṃ prccha mā''kāraṇakṣayāt |  
 180407 pare svabhāve'nirvācyai svayaṃ viśrāntimaiṣyasi || 33 ||  
 180408  
 180409 he rāma na niruttarīkāraṇādapratibhāmātreṇa praśnāduparamasva kiṃtu  
 180410 praśnakāraṇasya saṃśayabījasya nikaṣopalavatsārāsāratāparikṣāsthānaṃ mā māṃ  
 180411 ākāraṇakṣayādyāvadaśaṅkaṃ prccha | tataḥ krameṇa praśnakāraṇasaṃśayānāṃ  
 180412 tatkāraṇasyājñānasya ca niḥśeṣaṃ kṣayātpare svabhāve viśrāntimeṣyasi || 33 ||  
 180413  
 180414 śrīrāma uvāca |  
 180415  
 180416 manye'haṃ kāraṇābhāvātpūrvameva na sargatā |  
 180417 uditā tena kasyāyaṃ cetyacetanavibhramaḥ || 34 ||  
 180418  
 180419 kāraṇābhāvātpūrvam sargādāveva sargatā noditeti tvaduktaṃ siddhāntamahaṃ manye  
 180420 avagacchāmyeva tathāpi mamāyaṃ cetyacetanavibhramaḥ kasyeti saṃśayo nāpagacchati  
 180421 tatra ko heturiti praśnāśayaḥ || 34 ||  
 180422  
 180423 śrīvasiṣṭha uvāca |  
 180424



180425 akāraṇatvātsarvatra śāntatvādbhrāntirasti no |  
180426 anabhyāsavaśādeva na viśrāmyati kevalam || 35 ||  
180427  
180428 yadi maduktaṃ siddhāntaṃ jānāsi tarhi  
180429 anabhyāsavaśāttajjñānādārḍhyādaviśrāntireva te vṛthāṃ  
180430 nānāsaṃsayaheturityuttarāśayaḥ || 35 ||  
180431  
180432 śrīrāma uvāca |  
180433  
180434 kuto bhavedanabhyāso bhavedabhyasanaṃ kutaḥ |  
180435 kuto'bhyāsātmikā bhrāntireṣā punarupasthitā || 36 ||  
180436  
180437 yatra jagadbhrānterapi kāraṇaṃ nāsti tatrābhyāsātmikā bhrāntiḥ kuto hetorupasthitā  
180438 syāditi praśnārthaḥ || 36 ||  
180439  
180440 śrīvasiṣṭha uvāca |  
180441  
180442 anantatvādanantasya bhrāntirnāsti ca saṃprati |  
180443 abhyāsabhrāntirakhilaṃ mahācidghanamakṣatam || 37 ||  
180444  
180445 māstu kāpi bhrāntistathāpi jīvanmuktānāṃ cidghanātmakasarvavastubhirvyavahāra##-  
180446  
180447 śrīrāma uvāca |  
180448  
180449 upadeśyopadeśādāvanayā śabdasaṃpadā |  
180450 kimanyadvada me brahmansarvasmiñchāntatāṃ gate || 38 ||  
180451  
180452 jīvanmuktānāṃ bhavadādīnāṃ sarvasmiñjagadbhrame śāntatāṃ gate satī  
180453 anayā'dhyātmaśāstrarūpayā śabdasaṃpadā  
180454 upadeśārhanāmasmadādīnāmupadeśakāyapraveśaśaktipātādīnā  
180455 prabodhanavyavahāre kimanyatkāraṇaṃ syāditi praśnaḥ || 38 ||  
180456  
180457 śrīvasiṣṭha uvāca |  
180458  
180459 upadeśyopadeśātma brahma brahmaṇi saṃsthitam |  
180460 bodhātmani na mokṣo'sti na bandho'stīti niścayaḥ || 39 ||  
180461  
180462 teṣāmapadeśādisarvavyavahārātmanā brahmaiva brahmaṇi saṃsthitam |  
180463 anyādṛśānāṃ bandhamokṣatadupāyānāṃ tattvadṛśā  
180464 atyantāprasiddherityuttarāśayaḥ || 39 ||  
180465  
180466 śrīrāma uvāca |  
180467  
180468 deśakālakriyādravyabhedavedanacetasām |  
180469 sarvasyāsaṃbhava sarvasattā kathamupasthitā || 40 ||  
180470  
180471 ajñādṛṣṭiprasiddhā jagatsattā tarhi kena hetunopasthiteti praśnaḥ || 40 ||  
180472  
180473 śrīvasiṣṭha uvāca |  
180474  
180475 deśakālakriyādravyabhedavedanacetasām |  
180476 ajñānamātrāditarā sattā nānyāsti no purā || 41 ||  
180477  
180478 ajñānahetunaivetyuttaram | yato jīvanmukteḥ purā anyā tadanubhavasiddhā jagatsattā no ||  
180479 41 ||  
180480  
180481 śrīrāma uvāca |  
180482  
180483 bodhyabodhakatāpatterabhāvādbodhatā katham |  
180484 dvaitaikyāsaṃbhava brahmankāraṇāsaṃbhava satī || 42 ||  
180485  
180486 tattvadṛśā dvaitaikyāsaṃbhava satī  
180487 bodhyabodhakabhāvāpatterapyabhāvāttattvabodhasya bodhatā vā katham na hyakarmako  
180488 bodhaśabdo loka prasiddho'stīti praśnārthaḥ || 42 ||  
180489  
180490 śrīvasiṣṭha uvāca |  
180491  
180492 bodhena bodhatāmeti bodhaśabdastu bodhyatām |  
180493 bhavadviśayaṃevāyamucito nāsmadādiṣu || 43 ||

180494  
180495 abuddhaṃ hi brahmabodhena svājñānakṣayaphalāśrayatvena bodhyatāṃ  
180496 bodhakarmatāmeti | tenaiva tu bodhaśabdo'pi bodhyatāṃ  
180497 bodhaphalavattālakṣaṇasakarmakatāmeti | idaṃ sarvamajñānavadbhavadviṣayameva |  
180498 jīvanmukteśvasmadādiṣu tvajñānābhāvānna bodhasya sakarmakatā nirūpayituṃ  
180499 śakyetyarthaḥ || 43 ||  
180500  
180501 śrīrāma uvāca |  
180502  
180503 bodha eva yadāhaṃtvameti bodhānyatā tadā |  
180504 kuta eṣā pare'nante nāsāvatijale'male || 44 ||  
180505  
180506 nāsmadādiṣviti vadatā bhavatā jīvanmukteśvapyasmacchadbappravṛttinimittabhūtā  
180507 ahaṃtā darśitā | sā c nābodhakāryam | teṣvabodhāprasiddheḥ | ataḥ pariśeṣādbodha eva  
180508 ahaṃtālakṣaṇaṃ pariṇāmametīti vācyam | tadā ca bodhānyatā tasya durvārā asāvahaṃtā  
180509 hi nā jīvākhyāḥ puruṣaḥ | eṣā ca pare anante trividhaparicchedaśūnye ata eva  
180510 jalamatikrānte atijale jalādapyatiśayite amale cinmātre tvayi kutaḥ || 44 ||  
180511  
180512 śrīvasiṣṭha uvāca |  
180513  
180514 yattadbodhasya bodhatvaṃ tadevāhaṃtvamucyate |  
180515 dvitvamatrānilaspandadr̥ṣoriva nigadyate || 45 ||  
180516  
180517 bodhaikarasasyāsmadāderyadbodhatvaṃ svarūpabhūtaṃ  
180518 tadevānilaspandavadvaikalpikavyapadeśenāhaṃtvamasmābhirucyate  
180519 nājñavadabhimānapradhānena jīvapuruṣeṇetyuttarārthaḥ || 45 ||  
180520  
180521 śrīrāma uvāca |  
180522  
180523 saumyābdhyantastaraṅgādiryathādatte yathāsthitam |  
180524 tathā svarūpamātrātma bodhyaṃ bodho'vabuddhavān || 46 ||  
180525  
180526 evaṃ cetsamudratarāṅganyāyena jīvanmuktānāṃ cinmayamevāhaṃtādi jagat  
180527 bodhyabodhādritripuṭī ceti paryavasannamiti praśnāśayaḥ || 46 ||  
180528  
180529 śrīvasiṣṭha uvāca |  
180530  
180531 evaṃ cettatkathaṃ kaḥ syāddoṣo dvitvādidoṣataḥ |  
180532 anante sthita ekasmiñchānte pūrṇe pare pade || 47 ||  
180533  
180534 yadyevaṃ sthitireva tattvaṃ tarhi tayā dvaitaikyāsambhave brahmankāraṇāsambhave sati iti  
180535 tvadudbhāvito dvitvādiprasaktito yaḥ advaitahānilakṣaṇo doṣaḥ sa kathaṃ syāt kaśca syāt  
180536 tasmānnaivaṃ mantavyamiti śuddhādvaitamevāvalambasvetyarthaḥ || 47 ||  
180537  
180538 śrīrāma uvāca |  
180539  
180540 ko'tra kalpayitāhaṃtvam bhuṅkte bhoktā ca kaśca vā |  
180541 yanmūlaṃ yajjagadbhrāntiranantā pravijṛmbhate || 48 ||  
180542  
180543 tarhi śuddhādvaitapakṣe anilaspandavadahaṃtvavikalpaṃ kalpayitā ko vyavahāraṃ  
180544 bhuṅkte | jagadbhrāntivikalpasyāpi tathaivāvarjane punarbandhamokṣakalpanāpi syāditi  
180545 praśnārthaḥ || 48 ||  
180546  
180547 śrīvasiṣṭha uvāca |  
180548  
180549 jñeyasattāvabodhe hi bandhanaṃ sacca nāstyalam |  
180550 jñapteḥ sarvārtharūpatvādbandhamokṣāvataḥ kutaḥ || 49 ||  
180551  
180552 jñeyārthasatyatvābhiniveśe hi punarbandhanaṃ prasajjeta | tattvavidāṃ tu sat jñeyaṃ  
180553 alaṃ atyantaṃ nāsti | tattvajñānena bādhāt | jñaptireva hi teṣāṃ prārabdhaśeṣabhogāya  
180554 sarvārthākāreva bhāsate nātaḥ punarbandhādikalpanāprasaktirityuttarārthaḥ || 49 ||  
180555  
180556 śrīrāma uvāca |  
180557  
180558 jñapterbāhyārthatā dipānñilādiva pravartate |  
180559 bāhyastvartho'sti sadrūpo nanu dṛṣṭopalambhanaḥ || 50 ||  
180560  
180561 nanu na jñaptiḥ sarvārtharūpā | yato dipātprakāśakāññilapītādirūpasthitiriva  
180562 jñaptervaśādbāhyaghaṭapaṭādyarthasthitiḥ pravartate prathāṃ labhate | tathā ca

180563 dṛṣṭopalambhanaṃ pratyakṣādisiddho bāhyo'rthaḥ sadrūpo jñaptibalādeva siddhaḥ  
180564 kathaṃ tayaivāpalapitum śakya iti śaṅkāthaḥ || 50 ||  
180565  
180566 śrīvasiṣṭha uvāca |  
180567  
180568 akāraṇasya kāryasya bāhyasyārthasya satyatā |  
180569 yeyaṃ sā bhrāntimātrātmarūpiṇī netarāṅgikā || 51 ||  
180570  
180571 yadā bāhyārthasyākāraṇakatvādvandhyāputrasadrṣatvaṃ prāksādhitam tadā tasya  
180572 yeyamāpātadarśanaprasiddhā satyatā sā śūktirajatasatyateva bhrāntimātrātmarūpiṇī na  
180573 tu itaradyathārthabuddhiraṅgaṃ sādhaḥ yasyāstathāvidhā | tattvavidāṃ tu  
180574 bhrāntimūlājñānanāsāttatprasaktireva nāstityuttarārthaḥ || 51 ||  
180575  
180576 śrīrāma uvāca |  
180577  
180578 svapnaḥ satyo'stvasatyō vā duḥkhaṃ tāvatprayacchati |  
180579 tathaiveyaṃ jagadbhrāntiḥ ka upāyo'tra kathyatām || 52 ||  
180580  
180581 tātkālikārthakriyāsāmarthyātsatyō'stu | prabodhabādhyatvādasatyō vā'stu | atra  
180582 taccikitsāyāṃ ka upāya iti praśnaḥ spaṣṭaḥ || 52 ||  
180583  
180584 śrīvasiṣṭha uvāca |  
180585  
180586 evaṃ tāvadyathā svapnastatheyaṃ cejjagatsthitiḥ |  
180587 tatpiṇḍagrahatārthānāṃ sarvaiva bhrāntitoditā || 53 ||  
180588  
180589 svapnasāmye siddhe tattvabodhena tatpiṇḍagrahatābādha eva sarvaduḥkhaśāntyupāya  
180590 ityuttarāśayaḥ | tattarhi sarvaiva arthānāṃ piṇḍagrahatābhrāntitaivetī arthādudaitaiva ||  
53 ||  
180591  
180592 śrīrāma uvāca |  
180593  
180594 kimetāvati saṃpanne saṃpannaṃ bhavati priyam |  
180595 kathaṃ ca śāmyatyarthānāṃ svapnādaupiṇḍarūpatā || 54 ||  
180596  
180597 āśayamapratipadya praśnaḥ spaṣṭaḥ || 54 ||  
180598  
180599 śrīvasiṣṭha uvāca \/  
180600  
180601 pūrvāparaparāmarśātpiṇḍatārtheṣu śāmyati |  
180602 svapne'pyevaṃ sthite sthūlā bhāvanā vinivartate || 55 ||  
180603  
180604 evaṃ pūrvāparaparāmarśena sthite avaśyaṃ prabodhodaye sthūlā svapnabhāvanā  
180605 vinivartate || 55 ||  
180606  
180607 śrīrāma uvāca |  
180608  
180609 bhāvanā tanutāṃ yātā yasyāsau kiṃ prapaśyati |  
180610 kathaṃ śāmyati tasyāyaṃ saṃsāraḥ kuharabhramaḥ || 56 ||  
180611  
180612 yasya pūrvāparavimarśena jagatsthāulyabhāvanā tanutāṃ yātā sa jīvanmukto jagatkiṃ  
180613 kīdṛśaṃ prapaśyatīti praśnaḥ || 56 ||  
180614  
180615 śrīvasiṣṭha uvāca |  
180616  
180617 uddhvastamasadābhāsamutpannanagaropamam |  
180618 varṣapronmṛṣṭacitrābhaṃ jagatpaśyatyavāśanaḥ || 57 ||  
180619  
180620 uttaraṃ spaṣṭam || 57 ||  
180621  
180622 śrīrāma uvāca |  
180623  
180624 tataḥ kiṃ tasya bhavati vāsanātānave sthite |  
180625 piṇḍagrahe gate'rthānāṃ svapnopamajagatsthiteḥ || 58 ||  
180626  
180627 tatastadanantaram || 58 ||  
180628  
180629 śrīvasiṣṭha uvāca |  
180630

180631 saṃkalparūpajagataḥ kramātsāpi vilīyate |  
180632 vāsanā tasya tenāsu sa nirvāti vivāsanāḥ || 59 ||  
180633  
180634 uttarottarabhūmikāparipākakramāt || 59 ||  
180635  
180636 śrīrāma uvāca |  
180637  
180638 anekajanmasaṃrūḍhā śākhā prasavaśālinī |  
180639 bhavabandhakārī ghorā kathāṃ śāmyati vāsanā || 60 ||  
180640  
180641 śrīvasiṣṭha uvāca |  
180642  
180643 yathābhūtārthavijñānādbhrāntimātrātmani sthite |  
180644 piṇḍagrahaviyukte'smindṛśyacakre kramātkṣayaḥ || 61 ||  
180645  
180646 bhrāntimātrātmani asmindṛśyacakre yathābhūtārthavijñānātpiṇḍagrahavimukte  
180647 dagdhapaṭanyāyena sthite sati prārabdhaśeṣabhogakramāttasyāpi kṣaya ityarthāḥ || 61 ||  
180648  
180649 śrīrāma uvāca |  
180650  
180651 piṇḍagrahavimukte'smindṛśyacakre kramānmune |  
180652 saṃpadyate kimaparaṃ kathāṃ śāntiḥ prajāyate || 62 ||  
180653  
180654 aparaṃ kiṃ nirvikṣepatāsādhakaṃ saṃpadyate iti praśnaḥ || 62 ||  
180655  
180656 śrīvasiṣṭha uvāca |  
180657  
180658 piṇḍagrahabhrame śānte cittamātrātmatām gate |  
180659 nirodhagauravonmukte jagatyāsthopaśāmyati || 63 ||  
180660  
180661 bhogāsthāśāntiḥ paravairāgyākhyā saṃpadyata ityuttaram || 63 ||  
180662  
180663 śrīrāma uvāca |  
180664  
180665 bālasaṃkalparūpe'sminsthite jagati bhāsure |  
180666 kathamāsthopaśamanaṃ tādṛgduḥkhāya kiṃ naraḥ || 64 ||  
180667  
180668 bālasaṃkalparūpe atipelavatayā sthite'pi jagati duḥkhaḥetvāsthopaśamanaṃ katham | tarhi  
180669 tādṛgatyantapelavasamkalpaḥ śīśurapi naro duḥkhāya kim | duḥkhamanubhavan katham  
180670 dṛśyate ityarthāḥ || 64 ||  
180671  
180672 śrīvasiṣṭha uvāca |  
180673  
180674 saṃkalpamātrasaṃpanne naṣṭe duḥkhaṃ kathāṃ bhavet |  
180675 saṃkalpacittamātraṃ yattattāvatpravavicāryatām || 65 ||  
180676  
180677 avicāreṇa pelavatvāparijñānādeva śīśorapi duḥkham | vicāreṇa tatparijñāne tu na  
180678 tannāśādinā duḥkhamiti tvamapi vicārayetyuttaramāha - saṃkalpeti || 65 ||  
180679  
180680 śrīrāma uvāca |  
180681  
180682 kīdṛśaṃ bhagavaṃścittaṃ kathāṃ tatpravavicāryate |  
180683 kiṃ ca saṃpadyate brūhi tasminsamyagvicārite || 66 ||  
180684  
180685 praśnaḥ spaṣṭaḥ || 66 ||  
180686  
180687 śrīvasiṣṭha uvāca |  
180688  
180689 citaścetyonmukhatvaṃ yattaccittamiti kathyate |  
180690 vicāra eṣa evāsyā vāsanānena śāmyati || 67 ||  
180691  
180692 eṣaḥ sāmprataṃ tvayā mām puraskṛtya kriyāmāṇo mahārāmāyaṇaśravaṇarūpa eva ||  
180693 67 ||  
180694  
180695 śrīrāma uvāca |  
180696  
180697 kiyannāma bhavedbrahmanna cetyonmukhatā citeḥ |  
180698 cittasyācittatodeti kathāṃ nirvāṇakāriṇī || 68 ||  
180699

180700 citte jīvati sati tannirodhasādhyā citeracetyonmukhatā kiyatkālaṃ sthāsyati |  
180701 ataścittanāśopāyameva vadeti praśnārthaḥ || 68 ||  
180702  
180703 śrīvasiṣṭha uvāca |  
180704  
180705 cetyaṃ na saṃbhavatyevea citkiṃ cetayate kutaḥ |  
180706 cetyāsaṃbhavataścittasattā nāsti tataściram || 69 ||  
180707  
180708 cetyasyāsaṃbhavadarśanena mārjanameva cittanāśopāya ityuttarārthaḥ || 69 ||  
180709  
180710 śrīrāma uvāca |  
180711  
180712 kathaṃ na saṃbhavatyetaccetyaṃ yadanubhūyate |  
180713 apahnavāścānubhave kriyate kathamīdṛśaḥ || 70 ||  
180714  
180715 cetyaṃ sarvathā na saṃbhavati cettadanubhavasya ko viśaya iti praśnatātparyārthaḥ || 70 ||  
180716  
180717 śrīvasiṣṭha uvāca |  
180718  
180719 yādṛkṣyādajñaviśayaṃ jagattasya na satyatā |  
180720 yādṛkca tajjñaviśayaṃ tadanākhyam yadadvayam || 71 ||  
180721  
180722 ajñaparijñātasyāpahnavarthāttasya tattvavitparijñātanāmarūpātītavastveva viśaya  
180723 ityuttarārthaḥ || 71 ||  
180724  
180725 śrīrāma uvāca |  
180726  
180727 trijagatkīdṛgajñānāṃ kathaṃ tasya na satyatā |  
180728 tajjñānāṃ tu jagadyādṛktadvaktuṃ kiṃ na yujyate || 72 ||  
180729  
180730 praśnaḥ spaṣṭaḥ || 72 ||  
180731  
180732 śrīvasiṣṭha uvāca |  
180733  
180734 ādyantadvaitamajñānāṃ tajjñānāṃ tanna vidyate |  
180735 jagacca no saṃbhavati nityānutpannamāditaḥ || 73 ||  
180736  
180737 ādyantau deśakālakṛtaparicchedau dvaitaṃ vastukṛtaparicchedaśca  
180738 yasmīnstathāvidhaṃ tattādṛśaṃ jagattajjñānāṃ sāmpratam na vidyate āditaśca na  
180739 saṃbhavatīti nityānutpannam śaśaviśāṇavandhyāputraprāyamityarthaḥ || 73 ||  
180740  
180741 śrīrāma uvāca |  
180742  
180743 ādito yadanutpannam na saṃbhavati karhicit |  
180744 asadrūpamanābhāsaṃ kathaṃ tadanubhūyate || 74 ||  
180745  
180746 atyantā'saccetkathamarthakriyāsamarthamanubhūyata iti praśnaḥ || 74 ||  
180747  
180748 śrīvasiṣṭha uvāca |  
180749  
180750 asadeva sadābhāsamanutpannamakāraṇam |  
180751 jāgratsvapnavadudbhūtamarthakṛccānubhūyate || 75 ||  
180752  
180753 evaṃvidhāpi jāgratsvapnavadanubhūyata ityuttaram || 75 ||  
180754  
180755 śrīrāma uvāca |  
180756  
180757 svapnādaḥ kalpanādaḥ ca yaddṛśyamanubhūyate |  
180758 tajjāgradrūpasamskārādanuṣṭhānānubhūtitaḥ || 76 ||  
180759  
180760 kalpanādaḥ manorājyavitarkādaḥ | anuṣṭhānaṃ jāgradvyavahārastadanubhavataḥ  
180761 prasūtāttadrūpasamskārādityarthaḥ || 76 ||  
180762  
180763 śrīvasiṣṭha uvāca |  
180764  
180765 kiṃ jāgradrūpamāhosvidanyatsvapne'nubhūyate |  
180766 saṃkalpe ca manorājye iti me vada rāghava || 77 ||  
180767

180768 saṃskārātsvapne kiṃ jāgratprasiddha evārtho'nubhūyate utānya iti me vadeti praśnārthaḥ  
 180769 || 77 ||  
 180770  
 180771 śrīrāma uvāca |  
 180772  
 180773 svapneṣu kalpanādyeṣu jāgradevāvabhāsate |  
 180774 saṃskārātmatayā nityaṃ manorājayabhraṃṣe ca || 78 ||  
 180775  
 180776 tatrādyakalpaṃ rāmaḥ parigrhyottaramāha - svapneṣviti | jāgrat jāgratprasiddho'rtha  
 180777 eva || 78 ||  
 180778  
 180779 śrīvasiṣṭha uvāca |  
 180780  
 180781 tadeva jāgratsaṃskārātsvapnaścedavabhāsate |  
 180782 tatsvapne luṭhitaṃ gehaṃ kathaṃ prātaravāpyate || 79 ||  
 180783  
 180784 luṭhitaṃ pātitaṃ gehaṃ gṛhaṃ | arthābhede svāpnapātanasya jāgratpātanarūpatvāditi  
 180785 bhāvaḥ || 79 ||  
 180786  
 180787 śrīrāma uvāca |  
 180788  
 180789 na jāgradājate svapne tadbrahmānyattadeva hi |  
 180790 buddhametat kathaṃ tvanyadapūrvamiva bhāsate || 80 ||  
 180791  
 180792 ādyakalpaparigrahe dūṣite rāmo dvitīyakalpamavalambate - neti | jāgradārthaḥ svapne  
 180793 na rājate na bhāsate kiṃtvanyat | tacca brahmaivetyetattvadabhipretaṃ mayā buddham |  
 180794 etāvāṃstu saṃdehaḥ pariśiṣṭaḥ - tadanyadbrahma apūrvaṃ jagadiva bhāsate iti || 80 ||  
 180795  
 180796 śrīvasiṣṭha uvāca |  
 180797  
 180798 nānubhūto'nubhūtaśca cetasyartha'vabhāsate |  
 180799 sargādyantādimaḍhyeṣu svabhyastastviti bhāsate || 81 ||  
 180800  
 180801 nāpūrvamiva bhāsata ityeva niyamaḥ kiṃtu kaścīdartha nānubhūto'pūrva iti kaścitta  
 180802 prāganubhūto nāpūrva iti cāvabhāste'sau ca yena yenākāreṇa  
 180803 sargādyantādimaḍhyeṣvanubhavo'bhyastaḥ sa iti tena tenākāreṇa bhāsate | tatra  
 180804 brahmākāratābhyāse svabhyaste tathaiva bhāsiṣyata iti bhāvaḥ || 81 ||  
 180805  
 180806 śrīrāma uvāca |  
 180807  
 180808 evaṃ svapnātmakaṃ bhāti jagadityeva buddhavān |  
 180809 grahavatsvapnayaḥ sa kathaṃ brahmaṃ cikitsate || 82 ||  
 180810  
 180811 evaṃ tvayā bodhito'haṃ jāgrajjagadapi svapnātmakameva bhātītyeva buddhavān |  
 180812 tathāvidho'pyayaṃ jagadyaḥ sa grahavadbādhatē ataḥ kathaṃ cikitsate || 82 ||  
 180813  
 180814 śrīvasiṣṭha uvāca |  
 180815  
 180816 yo'yaṃ saṃsaraṇasvapnaḥ sa kiṃkāraṇako bhavet |  
 180817 kāryāṇa kāraṇaṃ bhinnamiti dṛṣṭaṃ vicāraya || 83 ||  
 180818  
 180819 kāraṇaparīkṣaṇena sa cikitsaṇīya ityāśayena vasiṣṭhastatkāraṇaṃ prcchati -  
 180820 yo'yamiti || 83 ||  
 180821  
 180822 śrīrāma uvāca |  
 180823  
 180824 cittaṃ svapnopalambhānāṃ hetustasmāttadeva te |  
 180825 viśvaṃ cādyantarāhitamanāsāramanāmayaṃ || 84 ||  
 180826  
 180827 uttaraṃ spaṣṭaṃ || 84 ||  
 180828  
 180829 śrīvasiṣṭha uvāca |  
 180830  
 180831 evaṃ cittaṃ mahābuddhe mahācidghanameva tat |  
 180832 tathāsthitaṃ na svapnādi kiṃcanāstītarātmakaṃ || 85 ||  
 180833  
 180834 cittaṃ ca cetyonmukhī cidevetyasakṛduktameveti taccittaṃ mahācidghanameva | tathā ca  
 180835 tadeva jagadākāraṇamiva sthitaṃ siddhamityarthaḥ || 85 ||  
 180836

180837 śrīrāma uvāca |  
180838  
180839 avayavāvayavinoryathā bhinnastathā sa hi |  
180840 tatrānavayave brahmaṇyekatā jagadādinā || 86 ||  
180841  
180842 tarhi vṛkṣasākhānyāyena bhedābhedenā brahmaṇi jagatsthitamityeva kuto nocyate na  
180843 svapnādi kiṃcana astīti kuto niṣidhyate iti rāmaḥ śaṅkate - avayaveti | yathā  
180844 avayavānām śākhādīnāmavayavino vṛkṣasya ca tādātmyalakṣaṇa ekībhāvo bhinno  
180845 bhedasahiṣṇustathā cittajagatorapyastu | tatra jagadādinā samaṣṭicittena anavayave  
180846 brahmaṇyekatāstvitvityarthaḥ || 86 ||  
180847  
180848 śrīvāsiṣṭha uvāca |  
180849  
180850 evaṃ na saṃbhavatyeva nityānutpannamāditaḥ |  
180851 jagattenājaraṃ śāntamajaṃ sarvamavedhitam || 87 ||  
180852  
180853 pariharati - evamiti | evaṃ kalpanā na saṃbhavatyeva | yata ādito vimarśe brahmaṇi  
180854 kāraṇābhāvāj jagannityānutpannam | na hi māyikakalpanāmātrenaṇāvayavāvayavibhāvo  
180855 bhedābhedo vā bhavati | marunadigandharvanagarāderapi  
180856 marīcinabhaḥprabhṛtyavayavatāprasāṅgāditi bhāvaḥ |  
180857 avedhitamacchidritamakhaṇḍitamiti yāvat || 87 ||  
180858  
180859 śrīrāma uvāca |  
180860  
180861 kākatāliyavanmanye sargādyāntādayo bhramāḥ |  
180862 bhrāntidraṣṭṭatvabhoktṛtvasahitāḥ parame pade || 88 ||  
180863  
180864 evaṃ samāhito rāmaḥ pariśiṣṭāṃ saiddhāntikīm sthitimevāvalambyāha -  
180865 kākatāliyavaditi || 88 ||  
180866  
180867 śrīvāsiṣṭha uvāca |  
180868  
180869 yā vyāpāravatī rasādrasavidāṃ kācitkavīnāṃ navā dṛṣṭirya  
180870 pariniṣṭhitārtthaviṣayonmeṣā ca vaipaścītī |  
180871 te dve apyavalambya viśvamakhilāṃ nirvarṇitaṃ nirvṛtaṃ yāvaddṛṣṭidṛśo  
180872 na santi kalitā no śūnyatā no bhramaḥ || 89 ||  
180873  
180874 evaṃ jagadbhrāntimātrameveti niścītavantāṃ rāmaṃ prati sāpi  
180875 bhrāntirdṛṣṭidvayamūlakena śāstrīyavicāreṇa mayā nirākṛteti vasiṣṭha upasaṃharati  
180876 - yeti | trividhā hi prasiddhā dṛṣṭiḥ |  
180877 pāmaradṛṣṭiryauktikadṛṣṭistattvadṛṣṭiśceti | tatrādaḥ prathamā uttarābhyāṃ  
180878 dvābhyāṃ nirākāryā dvitīyā tvante tṛtīyayetyāśayena uttare dve dṛṣṭiḥ avalambya  
180879 mayedamakhilāṃ viśvaṃ tattvato nirvarṇitaṃ | ke te dve | rasādrasavidāṃ sārādapi sāraṃ  
180880 nirmathya boddhuṃ samarthānāṃ kavīnāṃ pramāṇaprameyatattvaparikṣākuśalānāṃ  
180881 paṭutaravicāravypāravatī atiniṣkarṣarūpatvādabhinavā yā kācidṛṣṭiḥ saikā | yā  
180882 cāparā sarvavicārasāstraśravaṇamanananididhyāsanaparipākapariniṣṭhito yaḥ  
180883 paramatattvarūpo'rthastanmātrarūpasya viśayasya unmeṣaḥ aparokṣatayā sphuraṇaṃ  
180884 yasyāṃ caramasākṣātkāravṛttau tādrśī vaipaścītī vipaścitsu jīvanmukteṣu  
180885 prasiddhā sā ca | te dve dṛṣṭiḥ avalambyāsmīn śāstre kiyatparyantaṃ viśvaṃ  
180886 nirvarṇitaṃ tadāha - yāvaditi | yāvaddṛṣṭayāśca taddṛśo jīvāśca kālatraye'pi  
180887 na santi | jagataḥ śūnyatāpi na kalitā bhramaśca na  
180888 kalitastāvannityāparokṣaparamānandabrahmātmaikavastusthitiparyantamiti yāvat || 89 ||  
180889  
180890 ityārṣe śrīvāsiṣṭhamaharāmāyaṇe vā0 de0 mo0 ni0 u0 rāmaviśrāntirnāma  
180891 navatyadhikaśatataṃ sargaḥ || 190 ||  
180892  
180893 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
180894 rāmaviśrāntirnāma navatyadhikaśatataṃ sargaḥ || 190 ||  
180895  
180896  
180897 ekanavatyadhikaśatataṃ sargaḥ 191  
180898  
180899 śrīrāma uvāca |  
180900  
180901 evaṃ cettanmuniśreṣṭha paramārthamayaṃ jagat |  
180902 sarvadā sarvabhāvātmā nodeti na ca śāmyati || 1 ||  
180903  
180904 brahmaiva jagadākāraṃ yathā bhātyaprabodhataḥ |  
180905 prabuddhamātranirvāṇaṃ tatsamyagiha varṇyate ||

180906  
180907 evaṃ pratibodhito rāmaḥ saiddhāntikaṃ pakṣaṃ pratipadyābhilapati - evaṃ  
180908 ceditādīnā | paramārthamayaṃ paratattvavivartaḥ || 1 ||  
180909  
180910 bhrāntireveyamābhāti jagadābhāsarūpiṇī |  
180911 bhrāntirevāpi vā naiva brahmasattaiva kevalā || 2 ||  
180912  
180913 bhrāntirvikṣepaśaktipradhānā avidyā yauktikadṛśā tattvadṛśā tu sāpi naiva || 2 ||  
180914  
180915 śrīvasiṣṭha uvāca |  
180916  
180917 kākātāliyavadbrahma yadbhātivātmanātmani |  
180918 sa tenaivātmanātmaiva jagadityavabudhyate || 3 ||  
180919  
180920 śrīrāmoktamanumodamāno vasiṣṭhastadevāha - kākātāliyavaditi |  
180921 kākātāliyavadatarkyayā avidyayā ātmanā jīvabhūtena tenaiva brahmaṇā || 3 ||  
180922  
180923 śrīrāma uvāca |  
180924  
180925 kathaṃ tapatyaho'dikkaṃ sargasyādaḥ paratra ca |  
180926 kathaṃ bhittiyā vinā bhāti vada dīpaprabhā mune || 4 ||  
180927  
180928 mahāpralaya-kāle  
180929 svāmbanadigvibhāgādisūnyamaparicchinna-citprakāśamasambhāvayanniva savismayaṃ  
180930 rāmaḥ pṛcchati - kathamiti | adikkaṃ digbhāgaṃ vinā sargasyādaḥ pralaya-kāle  
180931 paratra mokṣe ca kathaṃ tapati prakāśate | aho ityāścārye | bhittiyā ālambanena | tathā  
ca  
180932 vinā lambanaṃ prabhāyā iva cidātmanopi tathā asambhāvetyarthaḥ || 4 ||  
180933  
180934 śrīvasiṣṭha uvāca |  
180935  
180936 itthaṃ rūpamidaṃ bhāti citirūpaprabhāprabhā |  
180937 paśya saivātmanāste yatprakāśādibhireva ca || 5 ||  
180938  
180939 anyatrādṛṣṭamatyāścāryamapyetatpramāṇānubhavabalādeva sambhāvanīyamiti  
180940 samādhatte - itthaṃ rūpamiti | idamitthaṃ rūpamatyāścāryameva | vibhuṃ  
180941 cidānandamarūpamadbhutam iti śruteḥ | āścāryavatpaśyati kaścidenam iti  
180942 bhagavadvacanācca | tathāpi nā sambhāvanā kāryā | anvayavyatirekābhyāṃ parīkṣya tvaṃ  
180943 paśya | yadyasmātsaiva citirūpā sūryādiprabhāyā api prabhā andhakāra-kāle ātmanaiva  
180944 prathamānā āste | sūryodayādyanantaraṃ prakāśādibhiḥ sahāpyāste || 5 ||  
180945  
180946 bhittau prakāśo bhāti va tatkuḍyaṃ bhāsanam ca tat |  
180947 dṛśyasyā sambhavādādaḥ vaktā draṣṭā pradṛśyatām || 6 ||  
180948  
180949 sūryādiprakāśo'pi bhittiyādinirapekṣaparakāśasvabhāva eva san bhittau bhāti va na hi tasya  
180950 prakāśatā bhittiprayuktā | pratyuta kuḍyaṃ tadbhāsanam ca tatsvaparakāśatābalādeva  
180951 sampadyate | prakāśaika-rasyenaiva kuḍyaprathanāt | tatra  
180952 yathākuḍyādīsambandhātprānnabhasi prakāśo dṛśyate tathā sargasyādaḥ pralaye'pi  
180953 vaktā śrotā cāyamātmā nirviṣayo dṛśyatāmityarthaḥ || 6 ||  
180954  
180955 tasmāddraṣṭāsti no dṛśyam naivāstīdamanāmayam |  
180956 citprabhaivātmanā bhittirbhavatyābhāsanam tathā || 7 ||  
180957  
180958 evaṃ nirālambanacitsambhāvanasiddheḥ saiva sargādaḥ jagadākāreṇa sampanneti  
180959 sambhāvayetyāha - tasmāditi | bhittirmūrtamālambanamābhāsanam sūryādiprabhā  
180960 yathā tathāiva || 7 ||  
180961  
180962 draṣṭṭadṛśyātmikaikaiva svātmanaiva virājate |  
180963 svapnādiṣu yathehādyā draṣṭṭadṛśyātmikā satī || 8 ||  
180964  
180965 ekasyā eva citastriputībhāvaḥ svapnādiṣvapi prasiddha evetyāha - draṣṭṭriti || 8 ||  
180966  
180967 cidbhātyeva hi sargādaḥ kacantī bhāti sargavat |  
180968 bhāsanīyam ca bhānam ca rūpaṃ yatra svayamprabhā || 9 ||  
180969  
180970 yatra yasminsargādikāle || 9 ||  
180971  
180972 ekaiva cittrayaṃ bhūtvā sargādaḥ bhāti sargavat |  
180973 eṣa eva svabhāvo'syā yadevaṃ bhāti bhāsurā || 10 ||



180974  
 180975 svabhāvo māyāśktiḥ || 10 ||  
 180976  
 180977 etattu svapnasaṃkalpanagareṣvanubhūyate |  
 180978 itthaṃ nāma tapatyēṣā ciddiptiḥ prathamoditā || 11 ||  
 180979  
 180980 tapati prakāśate || 11 ||  
 180981  
 180982 nabhasyeva nabhorūpā yadidaṃ bhāśate jagat |  
 180983 anādyantamidaṃ tasyāḥ sargāḥ sargātmabhāsanam || 12 ||  
 180984  
 180985 tasyāḥ sargātmanā bhāsanam bhānameva sargāḥ || 12 ||  
 180986  
 180987 svabhāvabhūtamasmākaṃ tvidaṃ bhāti mahātmanām |  
 180988 bhāsyabhāśakasaṃvittirnaśyati pratibhāmitā || 13 ||  
 180989  
 180990 ajñānāmevedamāścaryavadbhāti nāsmākamityāha - svabhāvabhūtamiti |  
 180991 akasmātpratibhāmitāpi jhaṭityeva tattvānusaṃdhānena naśyati || 13 ||  
 180992  
 180993 tadā tu nāma sargādaṃ nāśidbhāśyo na bhāśakaḥ |  
 180994 mithyājñānavaśādeva sthāṇau puṃspratyayo yathā || 14 ||  
 180995  
 180996 kathaṃ tattvānusaṃdhānaṃ tadāha - tadā tviti || 14 ||  
 180997  
 180998 tathātmani dvitābhānāccitte dvaitavibhāsanam |  
 180999 sargādaṃ na ca bhāśyosti na ca vā nāsti bhāśakaḥ || 15 ||  
 181000  
 181001 bhāśakaścidātmā tu na nāsti avaśyamastyeva | vāśabdaḥ samuccaye [pakṣāntare iti  
 181002 pāṭhaḥ ] || 15 ||  
 181003  
 181004 kāraṇābhāvatodvaitaṃ cidvyomābhāti kevalam |  
 181005 kiṃ nāma kāraṇaṃ brūhi sargādaṃ citi vastutaḥ || 16 ||  
 181006  
 181007 abhāvādarthadṛṣṭināṃ cidevetthaṃ prakāśate |  
 181008 jagadbhānamidaṃ yattanna jāgranna suṣuptakam || 117 ||  
 181009  
 181010 sargādaṃ jagadbhānasya jāgradādyavasthātrayānantarabhāvādapi turyacidevetthaṃ  
 181011 prakāśata ityāha - abhāvāditi || 17 ||  
 181012  
 181013 na svapno'saṃbhavāddṛṣyaṃ kevalaṃ brahma bhāśate |  
 181014 cinmātravyomasargādāvitthaṃ kacakacāyate || 18 ||  
 181015  
 181016 yatsvameva vapurvetti jagadityajaganmayam |  
 181017 cinmātravyomasargādāvitthaṃ bhāti vikāsanam || 19 ||  
 181018  
 181019 vikāsanamityuttarānvayi || 19 ||  
 181020  
 181021 yadidaṃ jagadityeva śūnyatvāmbarayoriva || 20 ||  
 181022  
 181023 śūnyatvāmbarayorbhedavikalpavikāsanam || 20 ||  
 181024  
 181025 buddhvā ca yāvatsvanubhūtiyuktaṃ sthātavyametena vikalpamuktaṃ |  
 181026 pāṣāṇamaunaṃ kujaṇena tūktaṃ na grāhyamajñena hi bhuktamuktaṃ || 21 ||  
 181027  
 181028 varṇitaṃ tattvānusaṃdhānaprakāramupasaṃharati - buddhveti | etena  
 181029 maduktatattvānusaṃdhānopāyena tattvaṃ buddhvā yāvadbhūmikāparipākakrameṇedaṃ  
 181030 svanubhūtiyuktaṃ dṛḍhaṃ bhavati tāvadvikalpamuktaṃ yathā syāttathā  
 181031 pāṣāṇamaunaṃ niruddhavāgādīvyāpāraṃ nirvikalpasamādhau sthātavyam | ajñena svena  
 181032 pareṇa ca anādaṃ saṃsāre punaḥpunarbhuktaṃ vairāgyātīsayena sāmpratam muktaṃ  
 181033 tyaktaṃ bāhyaviśayaajātaṃ tu kujaṇena bhūṃkṣvetyuktaṃ na grāhyam | viśayagrahaṇasya  
 181034 bhogalāmpaṭyaḥetutayā samādhisukhavighātakatvāditi bhāvaḥ || 21 ||  
 181035  
 181036 ityārṣe śrīvāsiṣṭhama0 vā0 de0 mo0 ni0 u0 mahāvādabodhanaṃ  
 181037 (tattvānusaṃdhānaṃ) nāmaikanavatyadhikaśatatamaḥ sargaḥ || 191 ||  
 181038  
 181039 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 181040 mahāvādabodhanaṃ nāmaikanavatyadhikaśatatamaḥ sargaḥ || 191 ||  
 181041  
 181042

181043 dvinavatyadhikaśatatamaḥ sargaḥ 192  
 181044  
 181045 śrīrāma uvāca |  
 181046  
 181047 aho nu suciraṃ kālāṃ saṃbhrāntā vayamantare |  
 181048 aparijñātamātreṇa saṃsāraparamāmbare || 1 ||  
 181049  
 181050 iha prabuddho rāmaḥ svaṃ prabodhaṃ gurusannidhau |  
 181051 yathā cinmātramevedaṃ tathā vistarato'bravīt ||  
 181052  
 181053 sarvasaṃdehanivṛttyā samyakprabuddho rāmaḥ suptotthitaḥ svapnabhrāntimiva  
 181054 saṃsārabhrāntimāścaryatayā smarannāha - aho ityādinā | saṃsāralakṣaṇe parame  
 181055 niravadhau ambare tatrāpyantare etadbrahmāṇḍaikadeśe suciraṃ kālāṃ  
 181056 vayamaparijñātamātreṇātmatattvena saṃbhrāntāḥ || 1 ||  
 181057  
 181058 buddhe yāvadiyaṃ nāma jagadbhrāntirna kiṃcana |  
 181059 na cābhūna ca vāstīyaṃ na ca nāma bhaviṣyati || 2 ||  
 181060  
 181061 buddhe ātmatattve tu yāvaditi sākalye | tathā cokaṃ sureśvaravārtike  
 181062 tattvamasyādivākyotthasamyagdhījanmamātrataḥ | avidyā saha kāryeṇa nāsīdasti  
 181063 bhaviṣyati iti || 2 ||  
 181064  
 181065 sarvaṃ śāntaṃ nirālambaṃ vijñānaṃ kevalaṃ sthitaṃ |  
 181066 anantaṃ cidghanaṃ vyoma nīrāgamapakalpanam || 3 ||  
 181067  
 181068 yataḥ apakalpanamata eva tadrañjanābhāvānnīrāgam || 3 ||  
 181069  
 181070 paramākāśamevedamaparijñātamātrakam |  
 181071 saṃsāratāmivāsmākaṃ gataṃ citramaho nu bhoḥ || 4 ||  
 181072  
 181073 itthaṃ dvaitamidaṃ bhātamime lokā ime'drayaḥ |  
 181074 paramākāśamityacchamevānacchamiva sthitaṃ || 5 ||  
 181075  
 181076 sargādaḥ paralokādaḥ svapnādaḥ kalpanādike |  
 181077 cideva cetyavadbhāti kuto'nyā kila dṛśyadhīḥ || 6 ||  
 181078  
 181079 kalpanā kāvyaracanā | ādipadānmanorājya parigrahaḥ || 6 ||  
 181080  
 181081 sarge vā narake vāpi sthito'smīti matiryadi |  
 181082 tattasyā narakasyānto dṛśyaṃ saṃvinmayātmakam || 7 ||  
 181083  
 181084 matirbhrāntiḥ | tattasyā bhrānterivaśāttasya puṃsāṃ narakasya antobandhaḥ | ati bandhane  
 181085 ghañ || 7 ||  
 181086  
 181087 nedaṃ dṛśyaṃ na ca draṣṭā na sargo na jaganna cit |  
 181088 na jāgratsvapnasiddhādi kimapīdaṃ tadapyasat || 8 ||  
 181089  
 181090 cit cidābhāsaḥ || 8 ||  
 181091  
 181092 kuto'syāḥ saṃbhavo bhrānteriti ceddṛśyate mune |  
 181093 tadetadapi no yuktaṃ bhrāntyabhāvānubhūtiḥ || 9 ||  
 181094  
 181095 bhrānterasadrūpatvāttatkāraṇacintāpyayuktaivetyāha - kuta iti | dṛśyate ālocyate || 9 ||  
 181096  
 181097  
 181098 bhrāntirna saṃbhavtyeva nirvikāre jñatāpade |  
 181099 yattvidaṃ bhrāntitājñānaṃ tattadevetaranna tat || 10 ||  
 181100  
 181101 jñatā tattvajñānaṃ tatpade || 10 ||  
 181102  
 181103 nirantare nirādyante vyomni śailodare'thavā |  
 181104 kuto'nyatākalpakaṃ syājñāpade cāvikāriṇi || 11 ||  
 181105  
 181106 nirantare antarālaśūnye śailodare sphaṭikaśilāgarbhe vā || 11 ||  
 181107  
 181108 mithyaivānubhavo bhrānteḥ svapne svamaraṇopamaḥ |  
 181109 yadanālokaṃ nāma śāmyatīdaṃ vilokaṇāt || 12 ||  
 181110  
 181111 mṛgatṛṣṇāmbugandharvanagaradvīdubhramāḥ |

181112 tathā'vidyābhramaścāyaṃ vicārānnopalabhyate || 13 ||  
 181113  
 181114 dvīnduvibhramo yatheti śeṣaḥ || 13 ||  
 181115  
 181116 bālavetālavadbhrāntirna vidyā jāgragāpi hi |  
 181117 avicāreṇa saṃrūḍhā vicāreṇopaśāmyati || 14 ||  
 181118  
 181119 jāgaraṇaṃ jāgraḥ ghañarthe kaḥ | jāgare pratyakṣadṛṣṭāpi na vidyā na yathārthā || 14  
 181120 ||  
 181121  
 181122 kuta āsīditimune nātra praśno virājate |  
 181123 sata eva vicāreṇa lābho bhavati nāsataḥ || 15 ||  
 181124  
 181125 iyaṃ bhrāntiḥ kuto nimittādāsīditi praśno'pyatra na virājate | vicārārthaṃ hi praśnaḥ sa  
 181126 cātra niṣphalaḥ | tanmūlasyājñānasyāsato nirṇeyatvāyogādityarthaḥ || 15 ||  
 181127  
 181128 prāmāṇikavicāreṇa prekṣitaṃ yanna labhyate |  
 181129 tadetadasadevādi tattarhyānubhavo bhramaḥ || 16 ||  
 181130  
 181131 ajñānasyāsattvaṃ pramāṇapūrvakavicārālabhyatvādevetyāha - prāmāṇiketi |  
 181132 ādijaganmūlamajñānam | tattasmātkāraṇādeva hi tadanubhavādbhramaḥ || 16 ||  
 181133  
 181134 yannāstīti paricchinnam pramāṇaiḥ suvicāritaṃ |  
 181135 khapuṣpaśāśaṅgābhaṃ tatkaṭhaṃ labhyate sataḥ || 17 ||  
 181136  
 181137 ajñānaṃ tatkārya ca sanmūlakameva kiṃ na syāttatrāha - yaditi |  
 181138 pramāṇairvācārambhaṇetyādiśrutibhiḥ [vācārambhaṇaśrutyādibhiḥ iti pāṭhaḥ |  
 181139 ] || 17 ||  
 181140  
 181141 sarvataḥ prekṣyamāṇo'pi yaḥ kutaścinna labhyate |  
 181142 tasya syātkidṛśī sattā vandhyātanayarūpiṇaḥ || 18 ||  
 181143  
 181144 tarhi jagadapi sadeva kiṃ na syāttatrāha - sarvata iti | kutaścitkāraṇāt pramāṇacca ||  
 181145 18 ||  
 181146  
 181147 bhrāntirna saṃbhavatyeva tasmātkācitkadācana |  
 181148 nirāvaraṇaviññānaghanamevedamātataṃ || 19 ||  
 181149  
 181150 yatkiṃcijjagadadyātra bhātīdaṃ parameva tat |  
 181151 paraṃ pare parāpūrṇe pūrṇamevāvatiṣṭhate || 20 ||  
 181152  
 181153 pareṇa niratiśayānandena āpūrṇe pare brahmasvarūpe paraṃ tadeva sve  
 181154 mahimnyavatiṣṭhate || 20 ||  
 181155  
 181156 na bhātaṃ na ca nābhātamiha kiṃcitkadācana |  
 181157 idamitthaṃ sthitaṃ svacchaṃ śāntameva jagadvapuḥ || 21 ||  
 181158  
 181159 aṇamamaramahāryamāryajuṣṭaṃ paramavikāri nirāmayaṃ samantāt |  
 181160 padmahamuditaṃ tataṃ hi śuddhaṃ nirahamane kamathādvayaṃ vikāsi || 23 ||  
 181161  
 181162 kīdṛśaṃ tatpadamavatiṣṭhate tadāha - aṇamiti | ahārya parairapahartumaśakyam |  
 181163 āryairvidvadbhirjuṣṭaṃ samantātpūrṇamahameva nirahaṃ sat bodhāduditaṃ |  
 181164 āvaraṇaparicchedabhaṅgātsarvatovikāsi || 22 ||  
 181165  
 181166 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0  
 181167 viśrāntyupagamavarṇanaṃ nāma dvinavatyadhikaśatataṃ sargaḥ || 192 ||  
 181168  
 181169 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 181170 viśrāntyupagamavarṇanaṃ nāma dvinavatyadhikaśatataṃ sargaḥ || 192 ||  
 181171  
 181172 trinavatyadhikaśatataṃ sargaḥ 193  
 181173  
 181174 śrīrāma uvāca |  
 181175  
 181176 anādimadhyaparyantaṃ na devā narṣayo viduḥ |  
 181177 yatpadaṃ tadidaṃ bhāti kva jagatkva ca dṛśyatā || 1 ||  
 181178  
 181179 iha rāmaḥ prabodhenā'jñānanidrākṣaye kṣaṇāt |  
 181180 nirmṛṣṭanikhiladvaitanityātmasthitimabravīt ||

181181  
181182 devāḥ karmopāsanāsiddhāḥ | ṛṣayastapoyogasiddhāḥ | athavā  
181183 cakṣurādibāhyāntaḥkaraṇānyevātra devā ṛṣayaśca | te ha devā udgīthamājahruḥ |  
181184 imāveva gautamabharadvājau ityādiśuteḥ || 1 ||  
181185  
181186 dvaitādvaitasamudbhedaṁvākyasaṁdehavibhramaiḥ |  
181187 alamasmākamāsāntamādyam rūpamanāmayam || 2 ||  
181188  
181189 dvaitādvaitayoranusamdhāne yo manasi samudbhedastatprayuktairvākyavyavahāraiḥ  
181190 saṁdehairvibhramaiścāsmākam alam | prayojanam nāstītyarthaḥ | ādyam sarvādaḥ sadeva  
181191 somyedamagra āsīdekamevādvitīyam iti śrutisiddham yadrūpaṁ tadidaṁ sarva  
181192 bhātītyanukṛṣyate || 2 ||  
181193  
181194 vyomani vyomabhāvānāṁ praśāntaṁ yādṛgāsitaṁ |  
181195 tāḍṛkcidvyomani sphāratirjagadvyomabhāsanam || 3 ||  
181196  
181197 saṁprati jagadbhānaṁ kiḍṛksaṁpannam tadāha - vyomanīti | vyomabhāvānāṁ  
181198 keśoṇḍrakamuktāvalīgandharvanagarādinām || 3 ||  
181199  
181200 yathā vyomani vyomatvaṁ dṛṣattvaṁ dṛṣadi sthitaṁ |  
181201 jalatvaṁ ca jalasyāntarjagattvaṁ cidghane tathā || 4 ||  
181202  
181203 vyomādaḥ vyomatvādiyathā abhedena sāmānyarūpeṇa tadbhāvena ca sthitaṁ tathetyarthaḥ  
181204 || 4 ||  
181205  
181206 sāhaṁtādi jagaddṛśyamāsākāśavisāryapi |  
181207 mahācidudaram viddhi kham śāntaṁ śūnyatoditaṁ || 5 ||  
181208  
181209 āśāsu dikṣu ākāśe ca visāri asaṁkhyeyatayā viśṛtamapi śūnyatayā ucitaṁ  
181210 śūnyatoditaṁ || 5 ||  
181211  
181212 jīvasyāsminvimūḍhasya pare'parimitodaye |  
181213 prasphuraṁścāpi saṁsārapiśāca upaśāmyati || 6 ||  
181214  
181215 aparimitodaye asminpare brahmaṇi dṛṣṭamātre jīvasya saṁsārapiśāca upaśāmyati || 6 ||  
181216  
181217 bhedopalabdhirgalati vyavahāravato'pyalam |  
181218 jaḍasyevājaḍasyaiva vīceriva jalodare || 7 ||  
181219  
181220 kathamupaśāmyati tadāha - bhedopalabdhiriti | laḍayorabhedājjalasyāpītyapi vīcipakṣe  
181221 || 7 ||  
181222  
181223 kvāpyajñānaravau yāte pratāpādyākare bhṛśam |  
181224 saṁsārasattādivaso yātyastaṁ sa niśāgamaḥ || 8 ||  
181225  
181226 pratāpa ādhyātmikāditrividhasaṁtāpa ādipadādviśayatṛṣṇā tadākāre |  
181227 astamadārśanam yāti sa mokṣasukhaviśrāntiheturniśāgamaḥ || 8 ||  
181228  
181229 bhāvābhāveṣu kāryeṣu jarāmarañajanmasu |  
181230 jñā ājavaṁ javībhāve tiṣṭhannapi na tiṣṭhati || 9 ||  
181231  
181232 ājavaṁ javībhāve vyavahāravikṣepe ca || 9 ||  
181233  
181234 nāvidyāsti ha na bhrāntirna duḥkham na sukhodayaḥ |  
181235 vidyā'vidyā sukham duḥkhamiti brahmaiva nirmalam || 10 ||  
181236  
181237 pariññātaṁ sadetattu yāvadbhramaiva nirmalam |  
181238 aparīññātamasmākamabrahmātma na vidyate || 11 ||  
181239  
181240 asmākaṁ tattvavidāṁ || 11 ||  
181241  
181242 prabuddho'smi praśāntā me sarvā eva kuḍṛṣṭayaḥ |  
181243 śāntaṁ samaṁ sohamidaṁ kham paśyāmi jagattrayaṁ || 12 ||  
181244  
181245 samaṁ sarvadvaitavaiṣamyarahitam || 12 ||  
181246  
181247 samyagjñātaṁ yāvadidaṁ jagadbhramaiva kevalam |  
181248 ajñātātmābhavadbrahma jñātātmanyadhunā sthitaṁ || 13 ||  
181249

181250 nāhaṃ kaścitprāgadhunāpyanyaḥ kiṃtu brahmaiva prāgajñāta ātmā yena  
181251 tathāvidhamabhavat | adhunā tu jñāte ātmani svasvabhāve sthitam || 13 ||  
181252  
181253 jñātājñātamanirbhāsaṃ brahmaikamajaraṃ tathā |  
181254 śūnyatvaikatvanīlatvarūpamekaṃ nabho yathā || 14 ||  
181255  
181256 anirbhāsaṃ svātiriktajñānājñānanirbhāsaśūnyam | yathā nīlatvaśūnyatve nīlatve ca  
181257 nabha ekaṃ tadvadityarthaḥ || 14 ||  
181258  
181259 nirvāṇabhāse gataśaṅkamāse nirīhamāse susukhe'hamāse |  
181260 yathāsthitaṃ nityamanantamāse tadevamāse na kathaṃ samāse || 15 ||  
181261  
181262 tattasmātprabodhānnirvāṇameva sannahamāse | ajñānanivṛttyaiva  
181263 sarvaśaṅkānivṛttergataśaṅkamāse | susukhaṃ nirvikṣepātmasukhaṃ tatraiveha  
181264 dhārāvāhikacittavṛttiriyathā syāttathā āse | evaṃ prabuddho'haṃ samāse samastātmani  
181265 brahmaṇi na kathamāse | tadbhāvapracyutihetūnāṃ bādhādityarthaḥ || 15 ||  
181266  
181267 sarvaṃ sadaivāhamanantamekaṃ na kiṃcidevāpyathavātiśāntaḥ |  
181268 sarvaṃ na kiṃcicca sadekamasmai na cāsmi cetīyamaho nu śāntiḥ || 16 ||  
181269  
181270 sadaiva sarvamahaṃ athavā atiśāntaḥ sarvopaplavarahito na kiṃcicca ekaṃ sadahamevāsmi  
181271 | athavā deśakālādhārāprasiddheḥ kvāpi nāsmi ca | iti iyaṃ nirvāṇākhyā iyaṃ  
181272 sarvaśāntiraho atyāścaryarūpetyarthaḥ || 16 ||  
181273  
181274 adhigatamadhigamyāṃ prāptamaprāptamanyairgatamidamalamastaṃ vastujātaṃ  
181275 samastam |  
181276 uditamuditabodhaṃ tādṛśaṃ yatra bhūṣo'stamayasamudayānāṃ nāma nāmāpi  
181277 nāsti || 17 ||  
181278  
181279 adhigantaṃ jñātaṃ yogyamadhigamyāṃ paramapuruṣārtharūpamadhigataṃ jñātaṃ |  
181280 anyairajñairagamyāṃ duṣprāpaṃ mokṣasukhaṃ prāptam | idaṃ saṃsārānartharūpaṃ  
181281 vastujātaṃ samastamastaṃ gatam | caramasākṣātkāroditaprabodhaṃ tādṛśaṃ  
181282 nijasvarūpaṃ mama uditam | yatra svarūpe bhūyaḥ astamayasaṃudayānāṃ  
181283 maraṇatirodhānaduḥkhādyanarthānāṃ nāmāpi nāsti | nāmeti vidvatprasiddhau || 17 ||  
181284  
181285 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 viśrāntikathanaṃ nāma  
181286 trinavatyadhikaśatatamaḥ sargaḥ || 193 ||  
181287  
181288 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
181289 viśrāntikaścanaṃ nāma trinavatyadhikaśatatamaḥ sargaḥ || 193 ||  
181290  
181291  
181292 caturnavatyadhikaśatatamaḥ sargaḥ 194  
181293  
181294 śrīrāma uvāca |  
181295  
181296 sarvātmasarvabhāveṣu yena yena yadā yadā |  
181297 yathā bhāti svayaṃbodhastathānubhavati svayam || 1 ||  
181298  
181299 ātmatattvaṃ jagattattvaṃ yathā nirvāṇasādhanaṃ |  
181300 iha rāmaḥ svayaṃ buddhaṃ gurave prahyavedayat ||  
181301  
181302 tatrājñātaparamātmavabhāvamāha - sarvātmeti | sarveśāmātmanāṃ jīvanāṃ  
181303 sarveṣu bhāveṣu manovṛttibhedeṣu yadā yadā yena yena bhoganimittena yathā  
181304 svayaṃbodhaḥ svaprakāśacidātmā bhāti vivartate tathā svayameva  
181305 bhoktṛnānājīvabhāvena anubhavati | svayameva tripuṭībhāvena svamāyayā vivartata  
181306 ityarthaḥ || 1 ||  
181307  
181308 svabhāva eva tiṣṭhanti sargāḥ saṃmilitā api |  
181309 atrāpi svīkṛtā eva nānāratnāṃśavo yathā || 2 ||  
181310  
181311 ekasminneva niravayave paramasūkṣme brahmaṇi sarvairjīvairyugapadadhyāsātsaṃmilitā  
181312 api anantāḥ sargāḥ pratyekaṃ brahmāṇḍabhuvaṇādibhedavistīrṇe svabhāve eva  
181313 parasparamasaṃlagnāstiṣṭhanti | yataste atra īdṛṣe niravayave'pi brahmaṇi  
181314 tādātmyādhyāśena svīkṛtā ātmīkṛtāḥ paramasūkṣmīkṛtāḥ | na svātmani  
181315 kasyacidanavakāśatā avarodho vāstītyarthaḥ | yathā sūkṣmā nānāratnānāmāṃśavaḥ  
181316 kīraṇā ekasmingṛthe militā apyasaṃbandhā asaṃkīrṇāstiṣṭhanti tadvadityarthaḥ || 2 ||  
181317  
181318 atra dṛṣṭamadṛṣṭaṃ ca mitho viśati gacchati |

181319 jagadras̥mighanam ratnam nānāratnaghanam yathā || 3 ||  
 181320  
 181321 tadeva viśadayati - atreti | dṛṣṭam saṃnihitam pratyakṣamadṛṣṭam  
 181322 deśakālavyavadhānātparokṣam ca jagadras̥mighanamatrāsminparamātmani  
 181323 mitho'nyonyamasambādham samāviśati gacchati saṃcarati ca | nānāratnānam ghanam  
 181324 ras̥mijālam yathā tathā || 3 ||  
 181325  
 181326 dīpānāmiva sargāṇām bahūnām jvalatām param |  
 181327 keṣāṃcidastyānubhavo mithaḥ keṣāṃcideva no || 4 ||  
 181328  
 181329 tatra yeṣāṃ jīvānām samānakarmavāsanānimitto'dhyāsasteṣāṃ parasparamanubhavo'sti  
 181330 tadbhinnānam tu nāstityāśayenāha - keṣāṃciditi | dīpapakṣe  
 181331 cakṣuṣmatāmandhānām ca || 4 ||  
 181332  
 181333 apsvapsviva raso'mbhodhāvāvartaramaṇāvanau |  
 181334 sarge'sti pratyāṇam tasminnāpi sargāstathā kramaḥ || 5 ||  
 181335  
 181336 āvartānām ramaṇāvanau kriḍāsthāne ambhodhau apsvapsu pratijalāvayavam raso  
 181337 lavaṇādirasa iva | paramārthatastu na sargāstatkramo'pi || 5 ||  
 181338  
 181339 sarvatra sarvato nityam cidghanasyāmbuvedanam |  
 181340 saṃkhyātum kena śakyante sargādhāraparamparāḥ || 6 ||  
 181341  
 181342 ambuvedanam jalaparamāṇurasa iva || 6 ||  
 181343  
 181344 yathāvayavitā bhinnā naivāvayavinaḥ kvacit |  
 181345 śabdabhedādṛte bhinnā na tathā sargatā pare || 7 ||  
 181346  
 181347 ekasyānantarūpasya kāraṇābhāvataḥ svayam |  
 181348 nodeti na ca yātyastam jagadādiḥ svabhāvataḥ || 8 ||  
 181349  
 181350 ekasyātmāna eva māyāyanantarūpasya jagata ādiradhiṣṭhānam tatsvabhāvatvānnodeti  
 181351 nāpyastamāyāti || 8 ||  
 181352  
 181353 tapantī jñaptireveyamakhaṇḍajñeyatāmimām |  
 181354 karotyakartṛrūpaiva samālokamivārkaḥ || 9 ||  
 181355  
 181356 tapantī sphurantī | samālokaṃ ghaṭapaṭādiprakāśam || 9 ||  
 181357  
 181358 vaitṛṣṇyātsarvabhāvānām samāptyaivākṣayam svayam |  
 181359 saṃpadyate samādhānam yattannirvāṇamucyate || 10 ||  
 181360  
 181361 kadā tarhi sā adhyāsavyasanam jahāti kenopāyena ca tatrāha - vaitṛṣṇyāditi |  
 181362 sarveṣāṃ bhāvānām tattvajñānena bādḥātsamāptyaiva svayamakṣayam kṣayiṣṇu  
 181363 dehāditādātmyādhyāsonmuktaṃ saṃpadyate | yattattādṛṣam svarūpaṃ tadeva  
 181364 sarvavikṣepahetukṣayātsamādhānam nirvṛtitvānnirvāṇamucyata ityārthaḥ || 10 ||  
 181365  
 181366 na buddhyā buddhyate bodho bodhābuddherna bodhyate |  
 181367 na buddhyate vā tenāpi bodhyo bodhaḥ katham bhavet || 11 ||  
 181368  
 181369 adhyāsaparamparāsamāptyaiva svayam svasya paramapuruṣārthaḥ pariśiṣyate iti kutaḥ  
 181370 buddhyānubhūyamānasyaiva puruṣārthatvādananubhūyamānasya tasya  
 181371 puruṣārthatvādarśanāt | tasmātpuruṣārthatāprayojikā  
 181372 caramasākṣātkārabuddhirmuktāvāvaśyakīti na sarvabhāvānām samāptirabhyupagantum  
 181373 yuktetyāśaṅkyāha - neti | paramapuruṣārtharūpo bodhaḥ paramātmabuddhyā  
 181374 caramasākṣātkāravṛttyā na budhyate | jaḍāyāstasyā bodhaśaktyabhāvāt bodhasya  
 181375 buddhiviśayatvāyogācca | tarhi bodhaśaktimānparamātmā supto rājā bandibhiriva  
 181376 prabodhyatām tatrāha - bodhābuddheriti | na budhyate'pi | kutaḥ bodhābuddheḥ |  
 181377 suptaṃ rājānam buddhvā tadbodhanāya bandinaḥ pravartante | buddhyā tu supto bodho na  
 181378 buddha iti katham tadbodhane sā pravartetetyārthaḥ | tarhi bodhenaiva bodho buddhyatām  
 181379 tatrāha - neti | tena bodhenāpi bodho na budhyate | kutastatrāha - bodhya iti | bodhaḥ  
 181380 svayambodhyo bodhakarma katham bhavet | kriyājanyātiśayādhāro hi karma | na hi bodhe  
 181381 kriyā tajjanyātiśayastadādhāratā vā saṃbhavati | niṣkriyatvānnirvikāratvātsvātmani  
 181382 kriyāvirodhācceti bhāvaḥ || 11 ||  
 181383  
 181384 prabuddha eva suptābhaḥ svayambodho vibudhyate |  
 181385 deśakālādyabhāve'pi madhyāhne'rkātapo yathā || 12 ||  
 181386  
 181387 tasmādadhyāsaparamparācaramasākṣātkārabuddhyantapariṇāmaparamparayā svayameva

181388 samāpyate | tasyām ca samāptāyām svaprakāśatvātprabuddha evātmā  
181389 nīhārāgamātsuptaprāyatām prāpto madhyāhne nīhṣeṣanīhārāpagamena saviteva  
181390 tadātapa iva ca prabudhyata iva | sa evāśya nityaprāptaniratiśayānandābhivyaktīlakṣaṇaḥ  
181391 paramapurūṣārtha ityāśayenāha - prabuddha eveti || 12 ||  
181392  
181393 sarvakarmavitṛṣṇānām śāntecchānām prabodhataḥ |  
181394 satāmanicchatāmeva nirvāṇaṃ sampravartate || 13 ||  
181395  
181396 karmapadena aihikāmuṣmīkaphalaṃ lakṣyate || 13 ||  
181397  
181398 prabuddhabodho dhyānasthaḥ svabhāve kevale sthitaḥ |  
181399 na kiṃcidapi grhṇāti na kiṃcidapi cojjhati || 14 ||  
181400  
181401 mohanidrātaḥ prabuddho bodhaścidātmā yasya | dhyānastho niruddhabāhyavṛttiḥ || 14 ||  
181402  
181403 yo yathāsthita evāste paśyandīpa ivākriyaḥ |  
181404 amanomānāmanano manomananavānapi || 15 ||  
181405  
181406 vyutthānakāle sa tarhi kathamāste tadāha - ya iti | manomananavānapi  
181407 viśayeśvāsaṅgābhāvādamanomānāmananaḥ ata eva dīpavatprakāśayannapi akriyaḥ || 15  
181408 ||  
181409  
181410 vyutthāne viśvarūpākhyamanyatra brahmasaṃjñitam |  
181411 sargāsargātma cinmātraṃ satyaṃ sarvatra bhāsate || 16 ||  
181412  
181413 abhinnabodhasadrūpasvarūpānubhave sthitaḥ |  
181414 vyutthitaḥ sanniruddhaśca yaḥ paśyati sa śāmyati || 17 ||  
181415  
181416 yo vyutthito niruddhaḥ samādhyārūḍhaścābhinnabodho yaḥ  
181417 sadrūpasvarūpānubhavastatraiva sthitaḥ san nirodhavyutthāne udāsīnavṛttyā paśyati sa  
181418 eva saṃsāravikṣepācchāmyati nānyaḥ || 17 ||  
181419  
181420 jagatpadārthasārthānām bodhamātraikaniṣṭhatām |  
181421 vinā nāstyaparā sattā vyomnaḥ śūnyetarā yathā || 18 ||  
181422  
181423 kīdrśī sā tādrśasadrūpānubhave sthitistāmāha - jagaditi | bodhamātrameva ekā  
181424 niṣṭhā yathārtharūpaṃ yeṣāṃ tadbhāvaṃ vinā aparā sattā vastusthitirnāstītyevaṃrūpā  
181425 setyārthaḥ || 18 ||  
181426  
181427 śiṣyate sphītabodhānām kevalānantabodhatā |  
181428 sāpi svapariṇāmena pareṇātyavācyatām || 19 ||  
181429  
181430 aparā sattā kuto nāstīti cettattvasākṣātkāreṇa jagadrūpabādhe tatsākṣicīnmātrasattāyā  
181431 eva pariśeṣādityāśayenāha - śiṣyata iti |  
181432 sphītabodhānāmaparicchinrabrahmāvagāhanānusphāratāsālīprabodhavatām | sā  
181433 tādrśapratyagātmarūpā bodhatāpi svasyāḥ  
181434 brahmasaṃmātrapariśeṣalakṣaṇākhaṇḍākāravākyaṛthalakṣaṇena pareṇa pariṇāmena  
181435 avācyatāmākhaṇḍārthakavākyalakṣyatām || 19 ||  
181436  
181437 tadviśrāntau parā sattā śiṣyate vā na śiṣyate |  
181438 yā kāpyatyantaśāntām na vāggocarameti sā || 20 ||  
181439  
181440 tadviśrāntau tadbhāvena sthitau satyām śiṣyate na śiṣyate vetyubhayavidhā vācāmapī  
181441 gocaratām sā daśā naiti || 20 ||  
181442  
181443 yā samasya parākāṣṭhā saiva bodhasya sanmayī |  
181444 sargastanmaya evātaḥ sakalaṃ śāntamavyayam || 21 ||  
181445  
181446 samasya sattāsāmānyasya parākāṣṭhā paramāvadhiḥ śodhitatatpadārtharūpā saiva  
181447 bodhasyāpi śodhitatvaṃpadārtharūpā parākāṣṭhā | viyadādīlakṣaṇaḥ  
181448 avasthātrayalakṣaṇaśca sargaḥ asti bhātīti sarvānubhavātsattābodhamaya eva | evaṃ sati  
181449 yatphalitaṃ tadāha - sakalamiti || 21 ||  
181450  
181451 nirvāṇāya vitṛṣṇāya svacchaśītalasaṃvide |  
181452 spṛhayanti sadā sattām brahmaviṣṇuharā api || 22 ||  
181453  
181454 tadeva brahmādināmapi preyastamatvānniratiśayānandarūpaṃ nirvāṇamityāha -  
181455 nirvāṇāyeti | sadaivāhaṃ syām mā kadācīnmābhūvamiti sadaiva tatsattām spṛhayanti |  
181456 apīśabdātsarvaprāṇino'pi || 22 ||

181457  
181458 sarvārthātmaiva sarvatra sarvadā sarvathoditam |  
181459 cetanaṃ śuddhamevāsti nāśo nāsyopapadyate || 23 ||  
181460  
181461 sarveṣāṃ sārvaśālikasprhāspadameva vastu sarvadeśe sarvakāle sarvavastvātmanā  
181462 uditam cetanaṃ svataḥ sphuradrūpaṃ śuddham tadeveti tasya nāśaḥ adarśanaṃ  
181463 kṣaṇamapi nopapadyate || 23 ||  
181464  
181465 atyantataptaḥ saṃsāro nirvāṇamatiśītaḥ |  
181466 atiśītalamevāsti taptastveva na vidyate || 24 ||  
181467  
181468 tapto niratiśayaduḥkharūpaḥ | atiśītalamātyantikaduḥkhopaśamaḥ || 24 ||  
181469  
181470 saṃcetanti śilāntasthā yathālaṃ śālabhañjikāḥ |  
181471 anutkīrṇāstathā brahma cetatīdamakhaṇḍitam || 25 ||  
181472  
181473 yathā śilpibuddhāvanutkīrṇāḥ śilāntasthāḥ śālabhañjikā yathecchaṃ saṃcetanti  
181474 saṃsphuranti tathā bhāvopahitamakhaṇḍitamavicchinnameva brahma idaṃ jagadveṣaṃ  
181475 cetati sphuratītyarthaḥ || 25 ||  
181476  
181477 yathā cetati saumyāmbukośasthaṃ vicimaṇḍalam |  
181478 tathā cetati kośasthaṃ mahāciccetyamavyayam || 26 ||  
181479  
181480 saumyāmbukośo jalāśayastatstham | kośo'nnamayādistatstham brahmāṇḍakośasthaṃ ca  
181481 cetyaṃ svayameva bhūtvā cetati sphurati || 26 ||  
181482  
181483 avibhakto vibhāgasthairiva śāntairanantakaiḥ |  
181484 paramārthāmbārābhogaistvabodhātmatvamantharaiḥ || 27 ||  
181485  
181486 abodhaḥ ajñānāvṛto ya ātmā tadbhāvena mantharairjaḍaprāyaiḥ paramārthāmbarasya  
181487 sanmātrasya ābhogaiḥ kṛtrimaveśaiḥ | itthāmbhāve tṛtīyā | yairyairjīvairiyathā yathā  
181488 bhāvitastathā cetita iti pareṇānvayaḥ || 27 ||  
181489  
181490 yairyairiyathāsya ātmāntarbhāvitaścetitaściram |  
181491 bhogamokṣaprabhedeṣu teṣāṃ teṣāṃ tathoditaḥ || 28 ||  
181492  
181493 mṛte vāpyamṛte bandhau svapne svapnavibodhinaḥ |  
181494 na yathodeti satyākhyā tathā dṛśyeṣu tadvidaḥ || 29 ||  
181495  
181496 svapnādvibodhinaḥ prabuddhasya puruṣasya svapne svabandhau mṛte amṛte jīvatyapi vā  
181497 yathā satyākhyā satyatābuddhirnodeti tathā tattvavidaḥ sarveṣu dṛśyeṣviti na  
181498 harṣaśokaprasaktirityarthaḥ || 29 ||  
181499  
181500 yadidaṃ kila dṛśyādi tacchāntamakhilaṃ śivam |  
181501 bhāvite'vagate'pyantariti bhrānteḥ ka udbhavaḥ || 30 ||  
181502  
181503 yaddṛśyādi tripuṭīrūpaṃ tadakhilaṃ śāntaṃ śivamityantarbhāvite samyagavagate'pi  
181504 sati bhrānteḥ paścātka udbhava ityanvayaḥ || 30 ||  
181505  
181506 sarvathā dehasaṃkhyeṣu vaitṛṣṇyamupajāyate |  
181507 samyagbodhe sati svapna ivāpi svārthakādiṣu || 31 ||  
181508  
181509 avagame sati kena krameṇa bhrānteranudbhavastamāha - sarvathetyādinā | dehe samyak  
181510 khyāyanta iti dehasaṃkhyāstathāvidheṣu svārthakādiṣu bhogatadupāyeṣu || 31 ||  
181511  
181512 vaitṛṣṇyādvardhate bodho bodhādvaitṛṣṇyavardhanam |  
181513 paraspareṇa prakāṣe ete kuḍyaparakāśavat || 32 ||  
181514  
181515 astvevaṃ tataḥ kiṃ tatrāha - vaitṛṣṇyāditi || 32 ||  
181516  
181517 yena bodhena vaitṛṣṇyaṃ dhanadārasutādi vā |  
181518 svanūnamapi saṃpannaṃ jāḍyaṃ tatsaṃsthitam tathā || 33 ||  
181519  
181520 tatkutastatrāha - yeneṭi | yena hetunā vaitṛṣṇyaṃ vā dhanadārādi vā  
181521 tattvābhīniveśalakṣaṇena bodhenaiva suṣṭhu anūnaṃ svanūnamupacitam saṃpannaṃ  
181522 tadvirodhi tadanukūlaṃ vā jāḍyamapi tathā tattadabhīniveśānusāreṇaiva  
181523 saṃsthitamityarthaḥ || 33 ||  
181524  
181525 etāvadeva bodhasya bodhatvaṃ yadvitṛṣṇatā |



181526 pāṇḍityaṃ nāma tanmaurkhyāṃ yatra nāsti vitr̥ṣṇatā || 34 ||  
181527  
181528 na tu vaitr̥ṣṇyabodhāḍhyau na parasparavardhitau |  
181529 asatyāveva tau nāna naṣṭau citrahutāśavat || 35 ||  
181530  
181531 parasparavardhitāvapi tāvasatyāveveti citrahutāśavatkāryākṣamāveva naṣṭāviti na tu  
181532 mantavyamityarthaḥ || 35 ||  
181533  
181534 paramā bodhavaitr̥ṣṇyasampattirmokṣa ucyate |  
181535 tatrānante pade śānte vasatā ca na śocyate || 36 ||  
181536  
181537 kuto na mantavyaṃ tatrāha - parameti | yato bodhavaitr̥ṣṇyayaoh pramā niratiśayā  
181538 sampattireva niratiśayānandarūpatvādātyantikaduḥkhaḥetukṣayarūpatvācca mokṣa ucyate |  
181539 abodha eva hi bandhamūlaṃ tr̥ṣṇaiva ca bandhastadubhaya rūpo hi mokṣa  
181540 ityupapatterityarthaḥ || 36 ||  
181541  
181542 gataṃ gamyāṃ kṛtaṃ kāryaṃ dr̥ṣṭaṃ dr̥śyamaśeṣataḥ |  
181543 yāvatsarvaṃ śivaṃ śāntamekamādyamanāmayaṃ || 37 ||  
181544  
181545 atastābhyāmeva vardhitābhyāṃ kṛtakṛtyo'haṃ vṛtta ityāha - gatamityādinā |  
181546 gamyāṃ nirasaniyāṃ gataṃ nirastam || 37 ||  
181547  
181548 ātmārāmasya śāntasya vaitr̥ṣṇyasyānahaṃkṛteḥ [vaitr̥ṣṇyasyeti svārthe  
181549 śyañi vitr̥ṣṇasyetyathaḥ | tathaiva pāṭhaḥ kalpaniyo vā || |  
181550 asaṃkalpaiva bhavati sthitiḥ khasyeva nirmalā || 38 ||  
181551  
181552 sahasrebhyaḥ sahasrebhyaḥ kaścidutthāya vīryavān |  
181553 bhinatti vāsanājālaṃ pañjaraṃ kesarī yathā || 39 ||  
181554  
181555 tr̥ṣṇāmohabandhamettāraḥ śulā viralā ityāha - sahasrebhya iti | yatamānānāṃ  
181556 madhye ityarthaḥ || 39 ||  
181557  
181558 prāptajyotirbodhaśuddhiḥ paramantaḥprakāśavān |  
181559 nīhāraḥ śaradivāśu svayamevopaśāmyati || 40 ||  
181560  
181561 prāptaḥ jyotiṣa ātmanaḥ sūryādīnāṃ ca bodho jñānaṃ prakāśātiśayaśca yena |  
181562 nīhāro jāḍyavāsanābhāgaḥ prasiddhaśca || 40 ||  
181563  
181564 jñātajñeyastvasaṃkalpaḥ saṃkalpātiśayāśayaḥ |  
181565 avāsano vyavahṛtau vātavatspandate na vā || 41 ||  
181566  
181567 saṃkalpānatiśete atikrāmatyāśayo yasya | avāsano jīvanmuktaḥ spandate vyavaharati na  
181568 vā vyavaharati | samādhāveva viśrāmyatītyarthaḥ || 41 ||  
181569  
181570 āśiddhīrānmanaskārairbhrāntimātraikaniścayāt |  
181571 yaḥ sarvatra khavadbhāvastadavāsanamāsitam || 42 ||  
181572  
181573 sarvatra sarvavastuṣu  
181574 manaskāraistattvamananairdhirātsthīribhūtādbhrāntimātraikaniścayādyāḥ khavadbhāva  
181575 āsittadeva avāsanamāsitamavasthānamityarthaḥ || 42 ||  
181576  
181577 nirvāsane bhāva udārasattve brahmakhilaṃ dr̥śyamiti prabuddhe |  
181578 sthīraikanirvāṇamatāvananto mokṣābhīdhānaḥ praśamo'bhyudeti || 43 ||  
181579  
181580 udārasattve śuddhāntaḥkaraṇe puṃsi varṇitarūpe nirvāsane bhāve udite sati akhilaṃ  
181581 dr̥śyaṃ brahmaiveti prabuddhe sati sthīraikanirvāṇamatau tasmin puṃsi ananto mokṣa  
181582 ityabhīdhānaṃ yasya tathāvidhaḥ sarvasaṃsārapraśamaḥ abhyudeti | svayameva  
181583 prakāṭibhavatītyarthaḥ || 43 ||  
181584  
181585 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmī0 de0 m0 nirvā0 u0 rāmaviśrāntyupagamo  
181586 nāma caturnavatyadhikaśatatamaḥ sargaḥ || 194 ||  
181587  
181588 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
181589 rāmaviśrāntyupagamo nāma catunavatyuttaraśatatamaḥ sargaḥ || 194 ||  
181590  
181591  
181592 pañcanavatyadhikaśatatamaḥ sargaḥ 195  
181593  
181594 śrīvāsiṣṭha uvāca |

181595  
181596 aho nu saṃprabuddho'si rāghavāghavighātini |  
181597 vāgiyaṃ tava saṃpannā prabuddheṣvavahāsinī || 1 ||  
181598  
181599 śubhāḥ prabuddharāmoktiḥ praśasya guruṇā svayam |  
181600 parikṣārtha kṛtāḥ praśnā rāmeṇātra samāhitāḥ ||  
181601  
181602 tatrādaṃ yathopavarṇitāḥ prabuddharāmoktīranumodamāno vasiṣṭhaḥ praśaṃsati -  
181603 aho ityādinā | he rāma iyaṃ tava vāk aprabuddhānāmaghavighātini | prabuddheṣu  
181604 tvanubhavasiddhārthānuvādatvādyuktiyuktatvācca avahāsinī praharṣasmeravadanātākāriṇī  
181605 saṃpannā || 1 ||  
181606  
181607 vibhātivāsadevedamasamkalpena sāmyati |  
181608 etacchāntisti nirvāṇamityeva paramārthatā || 2 ||  
181609  
181610 asadevedaṃ jagat bodhaprayuktasamkalpe vibhātiveti bandhaniṣkarṣaḥ |  
181611 asaṃkalpadārḍhyaparyavasitena tattvajñānena sāmyatīti mutisāadhananiṣkarṣaḥ |  
181612 etacchāntireva nirvāṇamiti mokṣaniṣkarṣaḥ | saiva paramārthatetyarthaḥ || 2 ||  
181613  
181614 kalpanākalpane rūpaṃ parasyaivetarasya no |  
181615 spandanāspandanam vāyoryathā nātraikatādvite || 3 ||  
181616  
181617 tathā ca kalpanākalpanarūpabandhamokṣau aprabuddhasya prabuddhasya ca brahmaṇa ev  
181618 rūpamiti niṣkarṣopi phalita ityāha - kalpanākalpane iti || 3 ||  
181619  
181620 prabuddhasyaiva yā puṃsaḥ śilājaṭharavatsthitīḥ |  
181621 śāntau vyavahṛtau vāpi sāmālā muktatocyate || 4 ||  
181622  
181623 śāntau samādhau || 4 ||  
181624  
181625 vayamasminpade sthitvā rāghavāghavighātini |  
181626 śāntatve vyavahāre ca samamitthamavasthitāḥ || 5 ||  
181627  
181628 etatpadasthitirevāsmaḍādijīvanmuktānāṃ samādhivyutthānayaostulyarūpasthitirityāha -  
181629 vayamiti || 5 ||  
181630  
181631 asminneva pade nityaṃ brahmaviṣṇuḥharādayaḥ |  
181632 tiṣṭhanti vyavahārasthā api śāntā jñarūpiṇaḥ || 6 ||  
181633  
181634 jñarūpiṇaḥ prabuddhāḥ || 6 ||  
181635  
181636 śailodarasthitimatāṃ prabuddhānāmanāmayam |  
181637 asmākaṃ padamevaṃ tadālabhyaitadihoṣyatām || 7 ||  
181638  
181639 śailodaramiva nirvikṣepasthitimatāsmākametpadaṃ tvayāpyevamasmaḍādivadeva  
181640 tadālabhya iha jīvanmuktau uṣyatām | adyaprabhṛtītyarthaḥ || 7 ||  
181641  
181642 śrīrāma uvāca |  
181643  
181644 brahmaṇyevamasadrūpamanutpannamabhāsuram |  
181645 anārambhamaṇākāramevedaṃ bhāṣate jagat || 8 ||  
181646  
181647 evaṃ vasiṣṭhoktyā jīvanmuktīpade pratiṣṭhito rāmo jīvanmuktānāṃ yādṛśaṃ  
181648 jagadbhāṣate tadabhilapati - vratpraṇīti dvābhyām | anutpannatvādevābhāsuram  
181649 pṛthagaprathamānam || 8 ||  
181650  
181651 mṛgatṛṣṇāmbusadṛśaṃ taraṅgāvartivārivat |  
181652 rucakādiva kanake svapnasamkalpaśailavat || 9 ||  
181653  
181654 śrīvasiṣṭha uvāca |  
181655  
181656 buddhavānāsi cedrāma tatsvabodhavivṛddhaye |  
181657 kuru saṃśayavicchedaṃ pṛcchataḥ pracchakasya me || 10 ||  
181658  
181659 idānīm vasiṣṭho rāmaṃ jīvanmuktīpratiṣṭhākhyāpanāya yogapaṭṭanyāyena vaktṛpade  
181660 sthāpayitvā svayaṃ śiṣyavatpṛcchāmi svasaṃśayavicchedaṃ kurvityāha -  
181661 buddhavānasīti || 10 ||  
181662  
181663 itthaṃ nityānubhūto'pi śīrastho'pyatibhāsuram |

181664 jagadākhyo'yamābhāsaḥ kathaṃ nāma na vidyate || 11 ||  
181665  
181666 pratyakṣādipramāṇadṛḍhīkṛtatvādarthakriyā'viśaṃvādācca satyatayā  
181667 śiraḥsthitaprāyo'pi || 11 ||  
181668  
181669 śrīrāma uvāca |  
181670  
181671 pūrvamevedamutpannaṃ na kiṃcana kadācana |  
181672 tena vandhyāsutasyāśya na sattā kalpanādṛte || 12 ||  
181673  
181674 tatra prāggguruṇoktābhīreva yuktibhiḥ śrīrāmaḥ samādhatte - pūrvamevetyādinā |  
181675 notpannaṃ kāraṇābhāvādityarthaḥ | kalpanāt bhramādṛte vinā || 12 ||  
181676  
181677 kimivāśyā jagadbhrānteḥ kāraṇaṃ protthitā yataḥ |  
181678 na kāraṇaṃ vinā kāryaṃ kiṃcitsaṃbhavati kvacit || 13 ||  
181679  
181680 kāraṇābhāvameva darśayati - kimivetyādinā | yataḥ protthitā syāt || 13 ||  
181681  
181682 na cāvīkāramajaraṃ savīkāraṃ kṣayādṛte |  
181683 kāraṇaṃ kvacideveha kiṃcidbhavitumarhati || 14 ||  
181684  
181685 brahmaṇaḥ kāraṇatāprasaktireva nāstītyāha - na ceti | pūrvāvasthākṣayādṛte  
181686 savīkāraṃ na ca kiṃcitprasiddhamityarthaḥ || 14 ||  
181687  
181688 brahmaivedamanākhyātma kāraṇaṃ pravijṛmbhate |  
181689 tatkva kasya kathaṃ nāma jagacchabdārthasaṃvidaḥ || 15 ||  
181690  
181691 yadi nirvikārameva vivartopādānakāraṇaṃ sanmāyayā jagadākāreṇa vijṛmbhata  
181692 ityucyeta tarhi jagacchabdārthaḥ satyo na labhyata ityāha - kāraṇamiti | saṃvido  
181693 yathārthapratyayāḥ || 15 ||  
181694  
181695 tadanākhye pade śānte cirātprathamacetanam |  
181696 kaṃcītkālalavaṃ tiṣṭhatyātivāhikadehabhṛt || 16 ||  
181697  
181698 prathamam cetanam hiraṇyagarbhākhyam dviparārdhaparimitam kaṃcītkālalavaṃ  
181699 vivartarūpamātivāhikadehabhūt tiṣṭhatīveti jagadbhrānteḥ sa viśayaḥ paryavasyatītyarthaḥ  
181700 || 16 ||  
181701  
181702 kṣaṇe vatsarasaṃvittiṃ svapne tvamiva cetati |  
181703 kākātāliyavattatra candrārkaḍīmśca paśyati || 17 ||  
181704  
181705 tatprathamacetanameva kṣaṇe vatsarādikālavistārabhramaṃ paśyati | yathā tvaṃ svapne  
181706 tathā paśyasi || 17 ||  
181707  
181708 saṃkalpaikātmanastasya deśakālakriyānvitam |  
181709 atyantameva vyomnyeva bhuvanaṃ bhāsate svayam || 18 ||  
181710  
181711 tasminmithyopasaṃpanne sa mithyāpuruṣastataḥ |  
181712 mithyaiva tatsamācāraṃ kurvanviparivartate || 19 ||  
181713  
181714 tadbhūtabhuvanādisargasamācāram || 19 ||  
181715  
181716 adhastādūrdhvamāyāti punarūrdhvädvrajatyadhaḥ |  
181717 kalpitānantasaṃbhārapadārthānarthasaṃbhramaḥ || 20 ||  
181718  
181719 sa eva svakalpite bhuvanabhede vyaṣṭijīvātmanā duṣkṛtādīphaladhogāyādaśtādūrdhva  
181720 ca jāyāti bhramatīva || 20 ||  
181721  
181722 kākātāliyavattasya saṃkalpasya bhavedyadi |  
181723 yadyathā tattathādyāpi susthirāmāttavānsthītim || 21 ||  
181724  
181725 yadi tasya saṃkalpasya kākātāliyavadyathā pūrvasthīnistathaivādyāpi sthītirabhūttarhi  
181726 tata  
181727 eva pratyabhiññāya jagati susthiram sthītim āttavān bhrāntyā gṛhītavān || 21 ||  
181728  
181729 śīlā vandhyāsutamukhe vyomacūrṇena rañjanam |  
181729 karotītyādivadidaṃ mithyā jagadupasthītam || 22 ||  
181730  
181731 evaṃ bhrāntyā itthamupasthītamidaṃ mithyā jagat śīlā kāmīnī bhūtvā vandhyāsutasya

181732 kāntasya mukhe lalāṭe vyomacūrṇena tilakaṃ viracya rañjanaṃ śobhātīsayam  
 181733 karotītyādivākyaṛthavadvikalpamātramityarthaḥ || 22 ||  
 181734  
 181735 satyamevedamathavā mithyātvaṃ tu kutaḥ kila |  
 181736 na mithyātvaṃ na satyatvaṃ kimapīdamajaṃ tatam || 23 ||  
 181737  
 181738 yadi tvatyantāsati mithyātvākhyadharmasyāpyaprasiddhiḥ paryālocyeta  
 181739 tarhyadhiṣṭhānamātratvātsatyamevetyāha - satyameveti | yadi tu  
 181740 vyāvartanīyamithyātvāprasiddhyā vyāvartakasatyatvakalpanamapi tatra na ghaṭate iti  
 181741 vicāryate tadā nirvacanavāgaprasarātkimapīdam || 23 ||  
 181742  
 181743 ākāśakośavatsvacchaṃ śilājāṭharavadghanam |  
 181744 pāṣāṇamaunavaccedaṃ sāntamevākṣayaṃ jagat || 24 ||  
 181745  
 181746 cinmātrasarvasaṃkalpe virāḍātmātivāhike |  
 181747 dehe saṃvedanaṃ vyoma jagadītyavabhāṣate || 25 ||  
 181748  
 181749 cidātmano māyiko yaḥ sarvākārasaṃkalpastadrūpe virāḍātmanyātivāhike dehe  
 181750 saṃvedanarūpaṃ yadvyoma tadeva jagaditi bhāṣata ityarthaḥ || 25 ||  
 181751  
 181752 evaṃ brahma mahākāśamevedaṃ kva jagatkathā |  
 181753 śāntaṃ samasaṃbhogamekamādyantavarjitaṃ || 26 ||  
 181754  
 181755 evaṃ sati yatphaliṭaṃ tadāha - evamiti | samebhyo'pi sama ātyantikavaiṣamyaśūnya  
 181756 ābhogo yasya || 26 ||  
 181757  
 181758 yathā payasi vicīnāmunmajjananimajjanaiḥ |  
 181759 na jalānyatvamevaṃ hi bhāvābhāvaiḥ paraiḥ pare || 27 ||  
 181760  
 181761 pare brahmaṇi || 27 ||  
 181762  
 181763 parāvaravidaḥ kecidetasminparama pade |  
 181764 śuddhe pariṇamantyantarvāribindurivāmbhasi || 28 ||  
 181765  
 181766 parāvaravidaḥ sārāsāravivekinaḥ pariṇamantyaikarasyaṃ gacchanti || 28 ||  
 181767  
 181768 pare'paramidaṃ bhāti parasyeva parātmakam |  
 181769 saṃbhavantyamale śānte na jaganti na tatkriyāḥ || 29 ||  
 181770  
 181771 parasya brahmaṇo veśa iva kāryamiva avayava iva vā aparamidaṃ jagat jīvarūpaṃ bhāti |  
 181772 tacca tattvato vicāre parameva saṃbhavati | jaganti tatkriyāḥ vyavahārāśca na  
 181773 saṃbhavanti || 29 ||  
 181774  
 181775 svapne svapna iti jñāte dṛśye brahmatayāpi ca |  
 181776 mṛgāmbuni paratvena ko bhāvayati bhāvanām || 30 ||  
 181777  
 181778 mṛgāmbuni paratvena anyatvena ūśarabhūmātratvena pariñāte sati bhāvanām  
 181779 punastatsatyatābuddhiṃ ko bhāvayati || 30 ||  
 181780  
 181781 paramārthacamatkāramantaḥsthānubhavaṃ vinā |  
 181782 anyasyānyaṃ na jñāti sīdhusvādumiva dvijaḥ || 31 ||  
 181783  
 181784 anyasyāśuciprapaṇcasyānyaṃ bhogarasaṃ na jñāti prabuddhaḥ | yathā dvijo  
 181785 brāhmaṇaḥ sīdhusvādum madyamādhuryaṃ na jñāti tadavadītyarthaḥ || 31 ||  
 181786  
 181787 nirvāya nija ātmāyaṃ parivṛtyāvalokitaḥ |  
 181788 cetyonmukhatvamutsṛjya saṃtiṣṭhecchānta ātmani || 32 ||  
 181789  
 181790 ayaṃ nija ātmā bāhyadrṣṭeḥ parāvṛtya cetyonmukhatvamutsṛjya samādhau nirvāya  
 181791 caramasākṣātkāravṛttyā vilokitaḥ san śānte śive nityamukte ātmani tiṣṭhet |  
 181792 kaściddhiraṃ pratyagātmānamaikṣadāvṛttacakṣuramṛtatvamicchan iti śruteḥ || 32 ||  
 181793  
 181794 śrīvasiṣṭha uvāca |  
 181795  
 181796 dṛśyaṃ bījāṅkura iva sthitaṃ brahmaṇi kāraṇe |  
 181797 iti sargādisadbhāvaḥ kasmānnehopapadyate || 33 ||  
 181798  
 181799 evaṃ samāhito vasiṣṭhaḥ punarbījāṅkuranyāyena brahmaṇi jagatsatyatām śaṅkate ##-

181800  
181801 śrīrāma uvāca |  
181802  
181803 bīje'ṅkuro'ṅkurateyā saṃśrito nopalabhyate |  
181804 bījodare tu yā sattā bījameva hi sā bhavet || 34 ||  
181805  
181806 samādhatte - bīja iti | yadyaṅkuraḥ satyastarhi bījodare saṃsthita eva bahirbījapuṭaṃ  
181807 bhittvā nirgacchatīti syāt tattū na | yato bījabhedane tadudare aṅkurateyā  
saṃśrito'ṅkuro  
181808 nopalabhyate | yā tu bījodare sūkṣmabhāgānāṃ sattā sā bījameva bhavennāṅkura  
181809 ityārthaḥ || 34 ||  
181810  
181811 brahmaṇo'ntarjagattaivaṃ jagattaivopalabhyate |  
181812 asti cettadbhavennityaṃ sā brahmaivāvīkāri tat || 35 ||  
181813  
181814 brahmaṇo'ntarjagatsattā na tathā kiṃtu jagattaivopalabhyata iti vaiṣaṃyaṃ pralaya-kāle  
181815 tathāivāstīti cettattarhi sā brahmaiva bhavedyatastadbrahma avīkāriti na  
181816 bījāṅkuranyāyasyātropapattirityārthaḥ || 35 ||  
181817  
181818 avīkāradanākārādvīkāryākṛtibhāsuram |  
181819 udetīti kilāsmābhirnaiva dṛṣṭaṃ na ca śrutam || 36 ||  
181820  
181821 astu brahma avīkāraṃ kiṃ tatastatrāha - avīkāraditi | avīkāradvīkāryamudeti  
181822 anākārādvīkāryamudetīti ca na dṛṣṭaṃ na śrutam ca kvāpītyanvayaḥ || 36 ||  
181823  
181824 anākṛtāvākṛtimanna caitatsthātumarhati |  
181825 paramāṇau na caivāntariva saṃbhānti meravaḥ || 37 ||  
181826  
181827 evamanākāre niravayave ca sākārasya sāvayavasya ca sthūlasyāvasthānamapi  
181828 sarvapramāṇaviruddhamityāha - anākṛtāditi || 37 ||  
181829  
181830 samudgake ratnamiva jagadbrahmaṇi tiṣṭhati |  
181831 mahākāraṃ nirākāra ityunmattavaco bhavet || 38 ||  
181832  
181833 samudgake saṃpuṭe || 38 ||  
181834  
181835 śāntaṃ paraṃ ca sākārasyādhāra iti rājate |  
181836 na vaktuṃ rājate kveva sākārasyāvināśitā || 39 ||  
181837  
181838 śāntaṃ sarvoparamarūpaṃ paraṃ brahma sākārasya tādātmyenādhāra iti vaktuṃ na  
181839 rājate || 39 ||  
181840  
181841 bodha evāyamākāra iti kalpanayāpi dhīḥ |  
181842 apūrvaiḥ svapnavadrūḍhaiḥ saṃsārairnopalabhyate [vyākhyānānurodhena  
181843 ākārairīti pāṭho'pekṣita iti ] || 40 ||  
181844  
181845 evaṃ sati apūrvaiḥ svapnavadrūḍhairākārairbodha eva kṣaṇikaḥ sākāra utpadyata iti  
181846 bauddhakalpanāpyanupapannetyāha - bodha eveti || 40 ||  
181847  
181848 apūrva eva svapno'yaṃ yadvai sargo'nubhūyate |  
181849 svapnaḥ kilānubhūtārthaḥ svabhyasta eva dṛśyate || 41 ||  
181850  
181851 kuto nopapadyata iti tatrāha - apūrva iti | yato'yaṃ sargaḥ svapnaḥ apūrvāḥ  
181852 prāṇanubhūtārtha eva cakṣurādīpramāṇairanubhūyate | svapnastu jāgradanubhūtārthaḥ  
181853 saṃskāramātreṇa bhāsamānārtho jāgrati svabhyasta evārthaḥ svapne dṛśyate | kileti  
181854 sarvajana prasiddhau || 41 ||  
181855  
181856 yadeva jāgrattatsvapna iti nātropapadyate |  
181857 svapne pradagdhaḥ puruṣaḥ kathaṃ prātarvilokyate || 42 ||  
181858  
181859 ata eva bauddhānāṃ jāgratsvapnabhedābhāvoktirapi teṣāmasaṃgatetyāha - yadeveti |  
181860 svapne mṛtaḥ śmaśānaṃ nītvā pradagdhaḥ puruṣaḥ | tasmānna citaḥ  
181861 sākāratvakṣaṇikatvādikalpanayā prapañcasya svapnasāmyaṃ sarvapramāṇaviruddhaṃ  
181862 sidhyatīti kṛtasthe brahmaṇyadhyastatvādeva bādhyatvena svapnasāmyaṃ siddhamiti  
181863 bhāvaḥ || 42 ||  
181864  
181865 aśarīrasya na svapna ityeta dāpi nocitam |  
181866 saṃbhavanti piśācādyāsteṣāṃ ca svapnavatsthitīḥ || 43 ||  
181867

181868 tatra cārvākakṛtamākṣepaṃ samādhatte - aśarīrasyeti | sthūlaśarīrasūnyasya  
 181869 svapno na dṛṣṭa ityaśarīre pratiḥyavasthātrayasvapnāropa ityuktirna  
 181870 yuktetyākṣepāṃśārthaḥ | śiṣṭaṃ spaṣṭaṃ || 43 ||  
 181871  
 181872 tasmātsvapnavadābhāsaḥ saṃvidātmani saṃsthitaḥ |  
 181873 sargādinānākṛtinā [nānākṛtibhiḥ iti pāṭhaḥ sādhuḥ ||] paramātmā  
 181874 nirākṛtiḥ || 44 ||  
 181875  
 181876 ataḥ pariśeṣānnirdoṣaḥ svapakṣa eva sthita ityāha - tasmāditi sārdhena |  
 181877 nirākṛtirnirākāraḥ paramātmaiva vivartarūpābhiḥ sargādinānākṛtibhiḥ sthita iti  
 181878 siddhāntaḥ pratiṣṭhita ityarthaḥ || 44 ||  
 181879  
 181880 svapne cideva śailādirūpeṇātmani tiṣṭhati |  
 181881 brahmātmākhillamukto'sāvanyenāsau kṛtau yadi || 45 ||  
 181882  
 181883 prapañcasya brahmātmaikatvaprabodhe svapnavadeva bādhātsattvāsattvābhyāṃ  
 181884 vaktumayogyā tucchataiva pariśiṣyata ityāha - brahmātmeti | asau pratyagātmā  
 181885 akhilabandhamukto brahmaiva | asau ca prapañcaḥ anyenājñānenaiva svapnavat kṛta iti  
 181886 siddhānte tathāvidhe brahmātmanyupalabdhe sati iha prapañce astitvanāstitvādikāṃ  
 181887 naivānubhūyata iti tucchataiva pariśiṣyata iti pareṇānvayaḥ || 45 ||  
 181888  
 181889 nehāstitvaṃ na nāstitvamupalabdhe'nubhūyate |  
 181890 naivānubhavitṛtvaṃ ca na cānubhavanakramaḥ || 46 ||  
 181891  
 181892 kimapīdamanākhyaḥ buddhenaivānubhūyate |  
 181893 svasaṃvedanasamvedyaṃ sattāsattāvijṛmbhitam || 47 ||  
 181894  
 181895 buddhe sati naivānubhūyate | abuddhatādaśāyāmapyanirvacanīyameva jagadityāha -  
 181896 svasaṃvedanetyādinā || 47 ||  
 181897  
 181898 abhāvarūpiṇo bhāvā abhāvā bhāvarūpiṇaḥ |  
 181899 sarvadā sarvathā sarve bhānti bhāsuratām gatāḥ || 48 ||  
 181900  
 181901 bṛṃhati brahmaṇi brahma vyoma vyomani vardhate |  
 181902 na copapadyate kiṃcidbrahma vyomni vibṛṃhaṇam || 49 ||  
 181903  
 181904 vibṛṃhaṇam jagadākāreṇa vardhanaṃ brahma vyomni nopapadyate || 49 ||  
 181905  
 181906 draṣṭṭadṛṣyadṛgātmāyamahaṃ sargādivibhramaḥ |  
 181907 śāntacidvyomavistāro na kuḍyādyupapadyate || 50 ||  
 181908  
 181909 yathā na sanna kuḍyādi svasaṃkalpanapattanaṃ |  
 181910 tathaivāyaṃ jagaditi śāntamekamanāmayam || 51 ||  
 181911  
 181912 yathā svasaṃkalpanapattanaṃ na sat tatra ca kuḍyādi sutarām na sat || 51 ||  
 181913  
 181914 pūrṇaṃ hi paramaṃ śāntamidaṃ sarvamakhaṇḍitam |  
 181915 aniṅganamanābhāsamanādyantamacetitam || 52 ||  
 181916  
 181917 ajanmamaraṇaṃ śāntamanādinidhanaṃ mahat |  
 181918 anupādhi nirākāraṃ svapadaṃ buddhavānaḥ || 53 ||  
 181919  
 181920 yā saṃvidantaḥ sphurati saivopāyāti vākyatām |  
 181921 yadbījaṃ līnamavanau tadyātyaṅkuratām kila || 54 ||  
 181922  
 181923 mamedam vākyaṃ satyameva nāstyamanubhavamūlakatvāditi sayuktikamāha - yeti || 54 ||  
 181924  
 181925  
 181926 śuddhajñānāmayaikātmā dvaitaikyaparivarjitaḥ |  
 181927 manāgapi na jñāmi dvaitaikyakalanākalām || 55 ||  
 181928  
 181929 dvaitaikyakalanāyāḥ kalām leśamapi manāgapi na jñāmi || 55 ||  
 181930  
 181931 sarve tūṣṇīmāyā eva jīvanmuktā ime janāḥ |  
 181932 saṃśāntasarvasaṃrambhāḥ khe svabhāva iva sthitaḥ || 56 ||  
 181933  
 181934 sarve ime janāḥ svājñānena jīvantopi madḍṛśā brahmamātratvānnityamuktāḥ khe  
 181935 svabhāvaḥ sūnyateva sthitaḥ || 56 ||  
 181936

181937 jagatsparśamahārambhamapi tūṣṇimidaṃ sthitam |  
181938 citraṃ bhittāviva kṛtaṃ manorājya ivoditam || 57 ||  
181939  
181940 tathā tadbhogyam jagadapi sparśamahārambhatvāttvagādīndriyavedyatvāccitraṃ  
181941 vilakṣaṇamapi bhittau citramivābhāsamātraṃ sthitam || 57 ||  
181942  
181943 śailādivotkīrṇasamaṃ kathāyāmiva varṇitam |  
181944 śambareṇeva racitaṃ vyomni svapna ivoditam || 58 ||  
181945  
181946 utkīrṇapratimādisamam || 58 ||  
181947  
181948 kila svapnavadevedaṃ sargādāveva bhāti yat |  
181949 abhittikaṃ niṣpratighaṃ jagatkevāśya satyatā || 59 ||  
181950  
181951 yat kila sargādāve abhittikaṃ nirālambanaṃ bhāti asya keva satyatā || 59 ||  
181952  
181953 jagadbuddhāvidaṃ satyam pariññānavato mṛṣā |  
181954 brahmātmaka idaṃ brahma śānte śāntaṃ parāmbaram || 60 ||  
181955  
181956 tathā ca dṛṣṭibhedena cturdhā jagatsaṃpannamityāha - jagaditi | idaṃ  
181957 jagajjagadbuddhāvajñāḍṣṭau satyam | pariññānavato vivekino dṛṣṭau mṛṣā |  
181958 brahmātmakaṃ paśyato brahma | bhūmikābhedārohaṇakrameṇa śānte puruṣe  
181959 tvandhakāravat krameṇa śāntaṃ satparamambaram sūnyameva paryavasyatītyarthaḥ || 60 ||  
181960  
181961 sarva eva ime bhāvāḥ saha sthāvarajaṅgamāḥ |  
181962 asmadādaya ākāśaṃ jagajjñaviṣayaṃ tathā || 61 ||  
181963  
181964 tatra cturtharūpaṃ tattvajñaviṣayamityāha - sarva eveti || 61 ||  
181965  
181966 khamahaṃ khaṃ bhavāṃscitkhaṃ jagatkhaṃ khaṃ khameva ca |  
181967 cidākāśaikatāmetya bhajaikākāśarūpatām || 62 ||  
181968  
181969 he guro tvaṃ maduktaparīkṣārthamekākāśarūpatām bhaja || 62 ||  
181970  
181971 jñānenākāśakalpena sarvātma gaganopamam |  
181972 jñeyābhinnena saṃbodhāttaṃ vande dvipadāṃ varam || 63 ||  
181973  
181974 taṃ tāḍṣaṃ brahmākāśabhāve sthitaṃ dvipadāṃ varaṃ tvāmahamākāśakalpena  
181975 svarūpajñānena sarvātma gaganopamaṃ jñeyapūrṇānandaikabrahmābhedena  
181976 saṃbodhādvandve namaskaromi || 63 ||  
181977  
181978 cidrūpatvādudetīdaṃ jagattatraiva līyate |  
181979 akāraṇakamevāntaḥ paraṃ vyomaiva nirmalam || 64 ||  
181980  
181981 sarvātma gaganopamaṃ cetyetadvipratīṣiddhamiti śaṅkāṃ vārayannāha -  
181982 cidrūpatvāditi || 64 ||  
181983  
181984 etatsarvapadātītaṃ sarvaśāstrakalātigaṃ |  
181985 padamāsāḍya nirdvandvaṃ tvamākāśātmako'bhavaḥ || 65 ||  
181986  
181987 sarvāḥ śāstrakalāḥ śāstrayuktīratikramya gacchatīti sarvaśāstrakalātigaṃ  
181988 tatpadamāsāḍya tvamapyākāśo brahmākāśastadātmakaḥ abhavaḥ sadaivāsīḥ |  
181989 bhavaśūnya iti vā || 65 ||  
181990  
181991 ahaṃ jagacca no pādapāṇyādi na ghaṭādi ca |  
181992 sarvamākāśamākāśamevācchaṃ sūkṣmacidbhavet || 66 ||  
181993  
181994 ahaṃ rāmastadavayavapādapāṇyādi tadbāhyaghaṭādi ceti prasiddhaṃ jagacca no nāstyeva  
181995 | yataḥ sarvamākāśameva || 66 ||  
181996  
181997 sarvāpahnava evāyaṃ mayā yo darśitastava |  
181998 sa nindyo vādināṃ vādeśvātmajñāneṣu rājate || 67 ||  
181999  
182000 ayaṃ ca sarvāpahnava yadyapi mama mātā vandhyā mama mukhe jihvā nāstīti  
182001 vākyavadvyāghātavaitaṇḍikatvādidoṣāpādakatvādvādināṃ tārīkādīnāṃ vādeṣu  
182002 nindya iti tatsabhāyāṃ na rājate tathāpyātmajñāneṣu bahimīrvādimīrbahudhopanyasteṣu  
182003 madhye paramapuruṣārthaparyavasitaṃ kiṃ jñānaṃ syāditi parīkṣakāṇāṃ sabhāyāṃ  
182004 rājate | na hi  
182005 sarvāpahnavamantareṇātyantikānarthanivṛttyupalakṣitaniratiśayānandapratīṣṭhā

182006 sidhyatīti bhāvaḥ || 67 ||  
182007  
182008 kāṣṭhamaunātmako vāde na sarvāpahnava yadā |  
182009 kriyate tena vādeṣu nātmajñānaṃ prasīdati || 68 ||  
182010  
182011 yata ityarthē yadāśabdaḥ | yataḥ kāṣṭhamaunaparyavasitatvātkāṣṭhamaunātmakaḥ  
182012 sarvāpahnava vāde na saṃbhavatyeveti na kriyate | tena tadakaraṇena nirviśeṣātmā  
182013 paricayādvādeṣu ātmajñānaṃ na prasīdati nodetītyarthaḥ || 68 ||  
182014  
182015 pratyakṣādipramāṇānāṃ yadagamyamacihnītam |  
182016 svānubhūtibhavaṃ brahma vādaistallabhyate katham || 69 ||  
182017  
182018 kuto nodeti tatrāha - pratyakṣeti || 69 ||  
182019  
182020 sarvāgamārthasamatītamacihnāmacchamākāśamekamajamādyamanāmarūpaṃ |  
182021 śuddhaṃ cidātmakamihāstyanubhūtimātraṃ śāntābhīdhānakalanaṃ  
182022 malaśaṅkayālaṃ || 70 ||  
182023  
182024 uktaṃ sārataḥ saṃkṣipyopasaṃharati - sarveti | sarve ye āgamāḥ  
182025 śāstrabhedāstadarthebhyaḥ samatīm anubhūtirmātrā pramāṇaṃ yatra  
182026 tathāvidhamacihnāmatā eva śāntābhīdhānakalanaṃ śuddhaṃ cidātmakamekaṃ  
182027 brahmākāśamevāsti nānyadaṇumātramapīti tatra malaśaṅkayā alaṃ paryāptaṃ |  
182028 prayojanaṃ nāstītyarthaḥ || 70 ||  
182029  
182030 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0  
182031 bodhaprakāśīkaraṇayogopadeśo nāma pañcanavatyadhikaśatatamaḥ sargaḥ || 195 ||  
182032  
182033 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
182034 bodhaprakāśīkaraṇayogopadeśo nāma pañcanavatyadhikaśatatamaḥ sargaḥ || 195 ||  
182035  
182036  
182037 saṅṅavatyadhikaśatatamaḥ sargaḥ 196  
182038  
182039 śrīvālmīkiruvāca |  
182040  
182041 evamuktivā mahābuddhe rāmo rājīvalocanaḥ |  
182042 muhūrtamātraṃ viśramya tūṣṇīm sthitivā pare pade || 1 ||  
182043  
182044 guruśāstrādyupāyena yathā brahmeha labhyate |  
182045 dāruvaivadhikākhyānaṃ tathā saṃkṣipyā varṇyate ||  
182046  
182047 he mahābuddhe iti bharadvājasyāriṣṭhanemervā saṃbodhanam || 1 ||  
182048  
182049 paramāṃ tṛptimāpanno viśrāntaḥ paramātmāni |  
182050 muniḥ punarapṛcchattaṃ jñānānapī hi līlayā || 2 ||  
182051  
182052 līlayā gurumukhena śravaṇakautūhalena || 2 ||  
182053  
182054 śrīrāma uvāca |  
182055  
182056 bhagavansaṃśayāmbhodaśaratkāla muniśvara |  
182057 idānīm saṃśayo'yaṃ me jāto manasi pelavaḥ || 3 ||  
182058  
182059 evametanmahājñānaṃ saṃsārārṇavatāraṇam |  
182060 samastameva vāgajālaṃ samatītyāvatiṣṭhate || 4 ||  
182061  
182062 kariṣyamāṇaṃ praśnaṃ pūrveṇa saṃgamayitum pūrvoktamanuvadati - evamiti || 4 ||  
182063  
182064 yadidaṃ kila sadbrahma svasaṃvinmātraniścayam |  
182065 tadavācyaṃ kila girāṃ mahatāmāpī mānada || 5 ||  
182066  
182067 avācyaṃ yato vāco nivartante aprāpya manasā saha iti śruteḥ  
182068 śabdapravṛtṭiṃnimittheadharmaśūnyatvāccetyarthaḥ || 5 ||  
182069  
182070 evaṃ sthite paraṃ jñeyaṃ sarvasaṃkalpanojjhitam |  
182071 svasaṃvitturyatanmātralabhyaṃ durgamatām gatam || 6 ||  
182072  
182073 svasaṃvidrūpaṃ yatturyamavasthātrayātītaṃ svaprakāśavastu tanmātralabhyamata eva  
182074 jāgradavasthāntargataguruśāstrādyagamyatvāddurgamatām gatam || 6 ||



182075  
 182076 pratiyogivyavacchedasaṃkhyābhedaiṣiṇām kila |  
 182077 kathaṃ śāstrapadaistucchaiḥ savikalpairavāpyate || 7 ||  
 182078  
 182079 tucchaiḥ kṣudratarapratiyogivyavacchedādisāpekṣatvāttadbodhanāsamarthaiḥ || 7 ||  
 182080  
 182081 vikalpasāraśabdādyaairjñānaṃ śāstrairna labhyate |  
 182082 tatkimarthamanarthāya guruśāstrādi kalpitam || 8 ||  
 182083  
 182084 vikalpasahasrānusaṃdhānabhrāntiparamparānarthāya || 8 ||  
 182085  
 182086 guruśāstrādivijñāne kāraṇaṃ vāstyakāraṇam |  
 182087 tadatra niścayaṃ brahmanbrūhi me vadatām vara || 9 ||  
 182088  
 182089 tattasmāttattvavijñāne guruśāstrādikam kāraṇamasti bhavati akāraṇam vā | atrāsmiṃ  
 182090 saṃśaye niścayaṃ brūhītyarthaḥ || 9 ||  
 182091  
 182092 śrīvasiṣṭha uvāca |  
 182093  
 182094 evametanmahābāho na śāstraṃ jñānakāraṇam |  
 182095 nānāśabdamayam śāstramanāma ca param padam || 10 ||  
 182096  
 182097 rāmaśaṅkāmanumodamāno vasiṣṭhaḥ samādhatte - evametadityādinā | anāmeti |  
 182098 śabdapravṛttinimittadharmasūnyatvādasamsṛṣṭatvācca param padaṃ na padārtho na  
 182099 vākyārthaścetyarthaḥ || 10 ||  
 182100  
 182101 tathāpi rāghavaśreṣṭha yathaitaddhetutām gatam |  
 182102 śāstrādyuttamabodhasya tatsamāsenā me śṛṇu || 11 ||  
 182103  
 182104 yadyapyevam tathāpyetacchāstrādi uttamabodhasya tatphalasya mokṣasya ca yathā yena  
 182105 prakāreṇa hetutām gatam tacchṛṇu  
 182106 vakṣyamāṇakāṣṭhavaivadhikākhyānadṛṣṭāntenetyarthaḥ || 11 ||  
 182107  
 182108 santi kvacidvaivadhikāḥ kīrakāściradurbhagāḥ |  
 182109 duḥkhenābhyāgatāḥ śoṣaṃ grīṣmeṇeva jaraddrumāḥ || 12 ||  
 182110  
 182111 tadevāha-santītyādinā | vivadhavivadhaśabdāvubhayato baddhaśīkye skandhavāhye  
 182112 kāṣṭhaviśeṣe vartete tadvahantīti vaivadhikāḥ kīrakāḥ sūdrajātibhedā deśaviśeṣajā  
 182113 vā | śoṣaṃ kāṛṣyam || 12 ||  
 182114  
 182115 dāridryeṇa durantena kanthāsaṃsthānakāriṇā |  
 182116 dīnānanāśayāḥ padmā nirgateneva vāriṇā || 13 ||  
 182117  
 182118 kanthā paṭaccaragrathitā tayaiva prāvaraṇasaṃsthānakāriṇā | kathāsaṃsthāna iti pāṭhe  
 182119 pūrvānubhūtanavastrādikathāmātrāvasthānakāriṇetyarthaḥ | taṭākabhaṅgānnirgatena  
 182120 vāriṇā padmā iva dīnānanāśayāḥ || 13 ||  
 182121  
 182122 daurgatyaparitaptāste jīvitārthamacintayan |  
 182123 jaṭharasya kayā yuktyā vayaṃ kurmaḥ prapūraṇam || 14 ||  
 182124  
 182125 daurgatyena dāridryeṇābhitaptāḥ || 14 ||  
 182126  
 182127 iti saṃcintya vidhinā dināntena dinam prati |  
 182128 dārubhāreṇa jīvāmo vikrīteneti saṃsthitāḥ || 15 ||  
 182129  
 182130 dinam prati pratidinam | dināntena dināvasānāntaśramasādhyaeneti yāvat | iti saṃsthitā  
 182131 niścitāḥ || 15 ||  
 182132  
 182133 iti saṃcintya te jagmurdārvarthaṃ vipināntaram |  
 182134 yayaivājīvyate yuktyā saivāpadi virājate || 16 ||  
 182135  
 182136 iti te pratyaḥ gatvā kānanaṃ bhavacāriṇaḥ |  
 182137 dārūṇyāniya vikrīya cakrurdehasya dhāraṇam || 17 ||  
 182138  
 182139 bhavacāriṇaḥ tattaddinaprāptājabhakṣaṇaśīlāḥ || 17 ||  
 182140  
 182141 yatprayānti vanāntaṃ te tasminsantyakhilāni hi |  
 182142 guptāguptāni ratnāni dārūṇi kanakāni ca || 18 ||  
 182143

182144 guptāmyaguptāni prakaṭāni ca ratnādīni || 18 ||  
 182145  
 182146 teṣāṃ bhārabhṛtāṃ madhyātkecitkatipayairvanāt |  
 182147 jātarūpāṇi ratnāni tāni saṃprāpnuvanti hi || 19 ||  
 182148  
 182149 kecit bhāgyavantāḥ || 19 ||  
 182150  
 182151 keciccandanadārūṇi kecitpuṣpāṇi mānada |  
 182152 kecitphalāni vikrīya jīvanti cirakīrakāḥ || 20 ||  
 182153  
 182154 puṣpāṇi ketakīcampakādīni | cirkīrakāḥ cirābhyāsadr̥ḥbhūtakīrakavṛttayaḥ || 20 ||  
 182155  
 182156 kecitsarvamanāsādyā durdāruṇyeva durdhiyaḥ |  
 182157 nītvā vikrīya jīvanti vanavīthyupajīvinaḥ || 21 ||  
 182158  
 182159 kecidbhāgyahīnā durdhiyaḥ sārānveṣaṇākuśalabuddhaya durdārūṇyeva nītvā || 21 ||  
 182160  
 182161 dārvarthamudyatāḥ sarve te saṃprāpya mahāvanam |  
 182162 kecitprāpya sthitāḥ sarve jhaṭityevaṃ gatajvaram || 22 ||  
 182163  
 182164 kecidratnādīni prāpya gatadāridryajvaram yathā syāttathā sthitāḥ || 22 ||  
 182165  
 182166 iti yāvadajasraṃ te sevante tanmahāvanam |  
 182167 pradeśāttāvadekasmātprāptaścintāmaṇirmaṇiḥ || 23 ||  
 182168  
 182169 cintāmaṇyākhyo maṇirdaivātprāptaḥ || 23 ||  
 182170  
 182171 tasmācintāmaṇeḥ prāptāḥ samagrā vibhavaśriyāḥ |  
 182172 paramaṃ sukhamāyātāstatra te saṃsthitāḥ sukham || 24 ||  
 182173  
 182174 dārvarthamudyatāḥ santaḥ prāpya sarvārthadaṃ maṇim |  
 182175 sukhaṃ tiṣṭhanti nirdvandvā divi devavarā iva || 25 ||  
 182176  
 182177 nirdvandvā nirastaśītoṣṇakṣuttr̥ṣādīduḥkhāḥ || 25 ||  
 182178  
 182179 sarvārthasāraparipūrṇatayā tayā te kāṣṭhodyamādhigatasammanayo mahāntaḥ |  
 182180 tiṣṭhanti śāntabhayamohaviṣādaduḥkhamānandamantharadhiyaḥ samatāmupetāḥ  
 182181 || 26 ||  
 182182  
 182183 ākhyānamupasaṃharati - sarvārtheti | te kīrakāḥ kāṣṭhodyamenaiva adhigataḥ  
 182184 prāptaḥ sammanīścintāmaṇiryaistahāvidhāḥ santastayā uktayā  
 182185 sarvairarthasārairuttamadhanaiḥ paripūrṇatayā śāntabhayamohaviṣādaduḥkhaṃ yathā  
 182186 syāttathā ānandamantharadhiyo bhūtvā itaralābhālābhādiṣu samatāmupetāḥ  
 182187 santastiṣṭhanti || 26 ||  
 182188  
 182189 ityārṣe śrīvāsi0 vā0 de0 mo0 ni0 u0 kāṣṭhavaivadhikopākhyāne cintāmaṇilābho nāma  
 182190 ṣaṇṇavatyadhikaśatatamaḥ sargaḥ || 196 ||  
 182191  
 182192 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 182193 cintāmaṇilābho nāma ṣaṇṇavatyadhikaśatatamaḥ sargaḥ || 196 ||  
 182194  
 182195  
 182196 saptanavatyadhikaśatatamaḥ sargaḥ 197  
 182197  
 182198 śrīrāma uvāca |  
 182199  
 182200 tathā kuru munīśreṣṭha yathā vaivadhikakramam |  
 182201 asaṃdehamimaṃ samyagavagacchāmi mānada || 1 ||  
 182202  
 182203 sphuṭaṃ vaivadhikākhyāṇatātparyavivṛtikramāt |  
 182204 hetutvaṃ gurusāstrāderātmaññāne'tra varṇyate ||  
 182205  
 182206 yathā ahamavagacchāmi tātparyatastathā kuru vivaraṇaniti proṣaḥ || 1 ||  
 182207  
 182208 śrīvāsiṣṭha uvāca |  
 182209  
 182210 ye te vaivadhikā rāma ta ete mānavā bhuvi |  
 182211 teṣāṃ dāridryaduḥkhaṃ yattadajñānaṃ mahātapāḥ || 2 ||  
 182212

182213 ye vaivadhikā mayoktāste sādṛśyādete mānavā bodhyāḥ | evamagre'pi sarvatra |  
 182214 yaddāridryaduḥkhaṃ mayoktaṃ tatteṣāmajñānaṃ tatprayuktaśca mahān  
 182215 ātapastrividhasaṃtāpaḥ | tatttu dānaṃ mahātapaḥ iti pāṭhe dānatapaḥprayojikā  
 182216 aihikāmuṣmikabhogāśā lakṣaṇayocyate | bhogārthinaḥ santastadupāyeṣūdyatā ityatra  
 182217 tātparyamityarthaḥ || 2 ||  
 182218  
 182219 yattanmahāvanaṃ proktaṃ guruśāstrakramādi tat |  
 182220 yadudyatāste grāsārthaṃ janā bhogārthino hi te || 3 ||  
 182221  
 182222 bhogaughāḥ siddhimāyāntu mama niṣkṛpaṇo janaḥ |  
 182223 anapekṣitakāryārthaḥ śāstrādaḥ saṃpravartate || 4 ||  
 182224  
 182225 mama bhogaughāḥ siddhimāyāntviti nitarāṃ kṛpaṇaḥ kārpaṇyavān jano mānavaḥ  
 182226 anapekṣitā itarakāryārthā yena tathāvidhaḥ saṃ | śāstrādaḥ śāstramūlake tadupāye || 4 ||  
 182227  
 182228 bhogārthaṃ saṃpravṛtto'pi prāpnotyabhyāsataḥ kramāt |  
 182229 jantuścintitamevādyapadaṃ paravaśo'pi saṃ || 5 ||  
 182230  
 182231 yadyapyayaṃ bhogecchayaiva śāstre pravṛttastathāpi tacchāstraṃ  
 182232 guḍajihvikānyāyenainaṃ prathamam phalāsvādanaiḥ pralobhyānte svatātparyaviṣaye  
 182233 parame pade nayatyevetyāha - bhogārthamiti | śāstrataḥ prathamam bhogaphalalābhena  
 182234 tadviśvāsadārḍhyakramāttaduktasādhanābhyāsato bhūmikābhedārohaṇakramāccintitaṃ  
 182235 śāstraparamaṃ tātparyaviṣayamādyapadaṃ mokṣākhyam brahma || 5 ||  
 182236  
 182237 dārvarthamudyato bhāvī yathā saṃprāptavānmaṇim |  
 182238 bhogārthamāttasāstro'yaṃ tathāpnoti janaḥ padam || 6 ||  
 182239  
 182240 bhāvaḥ sārāsāravicārānveṣaṇādiḥ so'syāstīti bhāvī vaivadhikaḥ || 6 ||  
 182241  
 182242 kiṃ syācchāstravicārābhyāmiti saṃdehalīlayā |  
 182243 kaścitpravartate paścādāpnoti padamuttamam || 7 ||  
 182244  
 182245 saṃdehaprayuktayā līlayā kautūhalena || 7 ||  
 182246  
 182247 adṛṣṭottamatattvārthaḥ śāstrādaḥ saṃpravartate |  
 182248 saṃdehenārthabhogārthaṃ janaḥ prāpnoti tatpadam || 8 ||  
 182249  
 182250 arthyata ityartho viṣayastadbhogārtham || 8 ||  
 182251  
 182252 anyathā saṃpravartante śāstrairvāsanayā janāḥ |  
 182253 anyadāsādayantyādyam maṇim vaivadhikā iva || 9 ||  
 182254  
 182255 svasvavāsanānusāreṇānyādṛṣaṃ śāstraphalaṃ saṃbhāvayanto janāstatra pravartante |  
 182256 anyadvānmanasāgocaraṃ nirviṣayaniratisāyasukhamāsādayantītyaṃśe  
 182257 vaivadhikākhyānadṛṣṭāntopanyāsa ityarthaḥ || 9 ||  
 182258  
 182259 paropakāre'virataṃ svabhāvena pravartate |  
 182260 yaḥ sa sādhuriti proktaḥ pramāṇam tvasya ceṣṭitam || 10 ||  
 182261  
 182262 sarvajanānāmutsargataḥ saṃmārgapravṛttau sādhwācāradarśanameva mūlamiti  
 182263 sādhwālakṣaṇapradarśanapūrvakamāha - paropakāre iti | pramāṇam sarvalokasyeti  
 182264 śeṣaḥ || 10 ||  
 182265  
 182266 sādhwācāravaśālloko bhogasamprāptiśaṅkayā |  
 182267 saṃdehaścāpyatattvajñaḥ śāstrādaḥ saṃpravartate || 11 ||  
 182268  
 182269 astu pramāṇam kiṃ tatastatrāha - sādhwiti | atattvajño lokaḥ śāstraphale saṃdigdhe  
 182270 iti saṃdehaḥ saṃdihāno'pi bhogasamprāptisaṃbhāvanayā saṃpravartate || 11 ||  
 182271  
 182272 bhogārthaṃ saṃpravṛtto'sau bhogamokṣāvubhāvapi |  
 182273 tasmātpṛāpnoti dārvarthī vanāccintāmaṇim yathā || 12 ||  
 182274  
 182275 keciccandanadārūṇi keciccintāmaṇim maṇim |  
 182276 kecitsāmānyaratnāni prāpnuvanti yathā vanāt || 13 ||  
 182277  
 182278 guptāguptāni ityādyuktestātparyamāha - kecidityādinā || 13 ||  
 182279  
 182280 kecitkāmaṃ kecidārthaṃ kecid dharmatrayam tu vā |  
 182281 kecinmokṣamaśeṣaṃ ca labhante śāstratastathā || 14 ||

182282  
 182283 vargatrayopadeśo hi śāstrādiśvasti rāghava |  
 182284 brahmaprāptistvavācyatvānnāsti tacchāsaneśvapi || 15 ||  
 182285  
 182286 vargatrayaṃ dharmakāmārthāstasyopadeśo mukhyavṛttyaivāsti | tacchāsaneśu  
 182287 brahmatatpareśu śāstreśvapi padavākyamukhyavṛttiyā brahmaprāptirbrahmabodhaḥ || 15 ||  
 182288  
 182289 kevalaṃ sarvavākyārthairdhvanyamānāvagamya |  
 182290 kālāśrīḥ prasaveneva svayaṃ svānubhavana sā || 16 ||  
 182291  
 182292 vasantādikālāśrīḥ prasavena tattadārtavaphalapuṣpādi janmane va dhvanyamānā  
 182293 sūcyamānā | ālaṃkārikasamaye vyañjanākhyavṛttiyantareṇa itarasamaye lakṣaṇayeti  
 182294 yāvat || 16 ||  
 182295  
 182296 sarvārthātigataṃ śāstre vidyate brahmavedanam |  
 182297 sarvagātigataṃ svacchaṃ lāvaṇyamiva yoṣiti || 17 ||  
 182298  
 182299 mukhyavṛttiyā bodhane asāmarthyē'pi śāstrasya lakṣaṇādyupāyairbodhane  
 182300 sāmāthyamastyeveti tena adhikāriṇāṃ brahmavedanamastyeveti na vaiyarthyamityāha -  
 182301 sarvārtheti | sarvān arthān dṛśyavargāstrivargānvā atikramya utkarṣakāṣṭhāṃ gatam |  
 182302 maṇidarpaṇacandrādisarvagatasaundaryāṇyatigataṃ lāvaṇyaṃ yoṣiti strīratne'sti  
 182303 tadvadityarthaḥ || 17 ||  
 182304  
 182305 na śāstrānna gurorvākyānna dānānneśvarārcanāt |  
 182306 eṣa sarvapadātīto bodhaḥ saṃprāpyate paraḥ || 18 ||  
 182307  
 182308 sāksānna saṃprāpyata ityārthaḥ || 18 ||  
 182309  
 182310 etānyakaraṇānyeva kāraṇatvaṃ gatānyalam |  
 182311 paramātmāikaviśrāntau yathā rāghava tacchṛṇu || 19 ||  
 182312  
 182313 cittaśuddhyādisādhanaparamparopacayadvārā kāraṇatvaṃ gatāni || 19 ||  
 182314  
 182315 śāstrādabhyāsayogena cittaṃ yātaṃ viśuddhatām |  
 182316 anicchadevamevāśu padaṃ paśyati pāvanam || 20 ||  
 182317  
 182318 anicchat sarvabhogecchānirmuktaṃ evameva pratidinamantarmukhatayā pratyakpravaṇaṃ  
 182319 cittaṃ tatpadaṃ brahma paśyati || 20 ||  
 182320  
 182321 etacchāstrādavidyāyāḥ sāttviko bhāga ucyate |  
 182322 tāmasaḥ sāttvikenāsyābhāgenāyāti saṃkṣayaṃ || 21 ||  
 182323  
 182324 ucyate utkarṣaṃ nīyate | uccaśabdāttatkarotīti ṇici karmaṇi laṭi yaki ṇilopaḥ || 21 ||  
 182325  
 182326 nūnaṃ malaṃ pradhānena kṣālayacchāstrarūpiṇā |  
 182327 puruṣaḥ śuddhatāmeti paramāṃ vastuśaktitaḥ || 22 ||  
 182328  
 182329 śāstrarūpiṇā pradhānena jalena kṣālayan san | vastuśaktitaḥ  
 182330 acintyācchāstrādiprabhāvāttadbodhyanityaśuddhātmavastusāmarthyācca || 22 ||  
 182331  
 182332 anicchayoreva yathā saptasaptisamudrayoḥ |  
 182333 prāgaḍṛśyaṃ tṛtīyatvaṃ [tṛtīyaṃ tu svabhāvavaśata iti  
 182334 pāṭhaṣṭikānugūṇaḥ |] svabhāvavaśataḥ svataḥ || 23 ||  
 182335  
 182336 yathā saptasapteḥ sūryasya samudrasya ca saṃnidhāne prāgaḍṛśyamapi pratibimbaṃ  
 182337 svacchaprakāśasvabhāvavaśatastṛtīyaṃ saṃpravartate | evaṃ mumukṣuśāstrayorapi  
 182338 mithaḥ saṃbandhamātrata ātmajñānaṃ pravartata iti trayāṇāmanvayaḥ || 23 ||  
 182339  
 182340 svasaṃnidhānamātreṇa viditapratibhāsanam |  
 182341 sadasanmayamābhogi pratibimbaṃ pravartate || 24 ||  
 182342  
 182343 viditamanubhavasiddhaṃ pratibhāsaṃ samyaksphuraṇaṃ yasya tathāvidham || 24 ||  
 182344  
 182345 mumukṣuśāstrayorevaṃ mithaḥ saṃbandhamātrataḥ |  
 182346 sarvasaṃvitpadātītamātmajñānaṃ pravartate || 25 ||  
 182347  
 182348 anayoḥ prekṣaṇaddehe viveko jāyate yathā |  
 182349 tathā svabhāvataḥ śāstravivekājjñeyavedanam || 26 ||  
 182350

182351 anayoḥ savitṛsamudrayoḥ prekṣaṇādyathā atyantavaidharṃyādibodhalakṣaṇo viveko  
182352 jāyate tathā śāstrakṛtādvivekādapi dehe  
182353 sarvopādhyasamśṛṣṭāddvitīyajñeyavedanaṃ jāyate || 26 ||  
182354  
182355 loṣṭena loṣṭaṃ salile kṣālayanbālako yathā |  
182356 kṣayeṇa loṣṭayorhastanaairmalyaṃ labhate param || 27 ||  
182357  
182358 śāstrakṛtairvicāravikatyairbhrāntikṛtavikalpānāṃ kṣālanenātmanairmalyaprāptāvapi  
182359 dṛṣṭāntamāha - loṣṭeneti || 27 ||  
182360  
182361 tathā śāstravikalpaughairvikalpāṃścetanādbudhaḥ |  
182362 kṣālayansvavicāreṇa paramāṃ yāti śuddhatām || 28 ||  
182363  
182364 cetanāt punaḥpunarātmatattvaparikṣaṇātkṣālayansan || 28 ||  
182365  
182366 mahāvākyārthanīṣyandaṃ svātmajñānamavāpyate |  
182367 śāstrāderikṣurasataḥ svādviva svānubhūtiḥ || 29 ||  
182368  
182369 kena pramāṇena kathaṃ parikṣaṇāttatrāha - mahāvākyeti | śāstrādeḥ  
182370 sūtrabhāṣyatadvyākhyāmahārāmāyaṇādīśāstrād##-  
182371 tattvaṃpadavācyārthadvayapariśodhanalabdharasabhūtamakhaṇḍavākyārthā##-  
182372 yantrādinipīḍanopāyānniḥsāritekṣurasataḥ svādu mādhuryāsvādanaṃ svānubhūtiḥ  
182373 avāpyate tadvadityarthaḥ || 29 ||  
182374  
182375 prabhābhittyoḥ samāsaṅgādyathā''loko'nubhūyate |  
182376 śrutaśrutavatoḥ saṅgādātmaññānaṃ tathā bhavet || 30 ||  
182377  
182378 yathā nabhasi prasṛto'pyālokaḥ prabhābhittyoḥ samāsaṅgādabhivyaktaḥ  
182379 sphuṭamanubhūyate tathā nityasvaparakāśarūpamāpyātmaññānaṃ  
182380 śravaṇatadadhikāriṇormelanātsphuṭamanubhūyata ityarthaḥ || 30 ||  
182381  
182382 trivargamātrasiddhyai yanna mokṣāya ca tacchrutam |  
182383 vipulaśrutacarcāsu tucchamaśrutameva tat || 31 ||  
182384  
182385 tatra śāstrāntaraśravaṇaṃ tatpāṇḍityaṃ vā nopayujyata evetyāha - trivargeti |  
182386 vipulaśrutā bahuśrutāstattvavidasteṣāṃ tattvabodhopāyacarcāsu tacchrutamaśrutam  
182387 maurkhyameva yato mithyāviśayaphalatvāttucchaṃ tadityarthaḥ || 31 ||  
182388  
182389 tacchrutam yatkila jñāptyai sā jñāptiḥ samatā yayā |  
182390 tatsāmyaṃ yatra sauṣuptī sthitirjāgrati jāyate || 32 ||  
182391  
182392 ato nirvikalpasvarūpasthitiparyavasitameva śrutamupādeyamityāśayena praśamsati -  
182393 taditi | yatra jāgratyapi sauṣuptī nirvikalpā svarūpasthitirjāyate || 32 ||  
182394  
182395 evaṃ hi sarvametattacchāstrādeḥ samavāpyate |  
182396 tasmātsarvaprayatnena śāstrādyabhyāsamāharet || 33 ||  
182397  
182398 idaṃ sarva śāstrādhīnamiti tadāvaśyakamityāha - evamiti || 33 ||  
182399  
182400 śāstrārthabhāvanavaśena girā gurūṇāṃ satsaṅgamena niyamena śamena rāma |  
182401 tatprāpyate sakalaviśvapadādatītaṃ sarveśvaraṃ paramamādyamanādisarma || 34 ||  
182402 ||  
182403  
182404 he rāma tatsakalaviśvapadādbrahmalokāntaiśvaryasukhādapyatītamatisāyitaṃ pāvanaṃ  
182405 sarveśvaraṃ mokṣākhyamanādisukhaṃ gurūṇāṃ girā śāstrārthabodhanavaśenaiva  
182406 prāpyate tacca satsaṅgamādinetyarthaḥ || 34 ||  
182407  
182408 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 ni0 u0 śāstramāhātmyaṃ nāma  
182409 saptanavatyadhikaśatatamaḥ sargaḥ || 197 ||  
182410  
182411 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
182412 śāstramāhātmyaṃ nāma saptanavatyadhikaśatatamaḥ sargaḥ || 197 ||  
182413  
182414  
182415 aṣṭanavatyadhikaśatatamaḥ sargaḥ 198  
182416  
182417 śrīvāsiṣṭha uvāca |  
182418  
182419 bhūyo nipuṇabodhāya śṛṇu kiṃcidraghūdvaḥ |

182420 punaḥpunaryatkathitaṃ tadaññe'pyavatiṣṭhate || 1 ||  
182421  
182422 varṇyate'tra prabuddhānāṃ nirvikṣepasukhasthitau |  
182423 hetuḥ seturivāmbūnāṃ sarvatra samadarśanam ||  
182424  
182425 nipuṇabodhāya bodhadārḍhyahetunirvikṣepatāsiddhaye kiṃcidvarṇyamānaṃ  
182426 rahasyamupaśamaṃ prakaraṇādau kathitameva punaḥ kimarthamucyate  
182427 ityanāsthāvāraṇāyāha - punaḥpunariti || 1 ||  
182428  
182429 rāghava prathamam proktaṃ sthitiprakaraṇam mayā |  
182430 yenedamitthamutpannamiti vijñāyate jagat || 2 ||  
182431  
182432 utpattisthitiprakaraṇābhyāmutpannam jagaditthaṃ bhrāntimātramiti vijñāte sati  
182433 samadarśanapratiṣṭhayā upaśamaṃ prakaraṇe samadarśanam varṇitaṃ tadevātra  
182434 jīvanirvāṇasukhapratiṣṭhārthaṃ punarvarṇyata ityāha - rāghavetyādinā || 2 ||  
182435  
182436 tato jagati jātena paropaśamaśālinā |  
182437 bhavitavyamiti proktaṃ mayopaśmayuktibhiḥ || 3 ||  
182438  
182439 upaśāntiprakaraṇe proktairupaśamakramaiḥ |  
182440 paramopaśamaṃ gatvā vastavyamiha vijvaram || 4 ||  
182441  
182442 iha etatprakaraṇapratipādye nirvāṇasukhe || 4 ||  
182443  
182444 prāptaprāpyena tajjñena yathā saṃsāradṛṣṭiṣu |  
182445 vihartavyam hi naḥ kiṃcitsvalpaṃ śrotavyamasti te || 5 ||  
182446  
182447 saṃsāradṛṣṭiṣu vyavahāreṣu yathā yena prakāreṇa vihartavyam tatkiṃcidrahasyam naḥ  
182448 asmanmukhātte śrotavyamasti taducyata ityārthaḥ || 5 ||  
182449  
182450 janma saṃprāpya jagati bālya eva jagatsthitim |  
182451 yathābhūtāmimāṃ buddhvā vastavyamiha vijvaram || 6 ||  
182452  
182453 bālye tvadvayasyeva jagatsthitim buddhvā vakṣyamāṇarītyā nirvikṣepam vastavyam || 6 ||  
182454  
182455 sarvasauhārdajanānīm sarvasyāśvāsakāriṇīm |  
182456 samatāmalamāśritya vihartavyamihānagha || 7 ||  
182457  
182458 samatām vakṣyamāṇām  
182459 sarvabhūteṣvaikātmyadarśanādguṇadoṣadarśanalakṣaṇavaiśamyasūnyatām  
182460 svadehasamānasukhaduḥkhadṛṣṭitām sarvavaiśamyarahitabrahmadṛṣṭim ca | alam  
182461 dṛḍham || 7 ||  
182462  
182463 sarvasaṃpattisubhagam sarvasaubhāgyavardhanam |  
182464 samatāśulatāyāstu phalam bhavati pāvanam || 8 ||  
182465  
182466 phalam sarvabhūtamaitrīrūpaṃ | saṃpado bāhyāḥ saubhāgyāni subhagabhāvāḥ  
182467 kalyāṇaguṇā iti bhedaḥ || 8 ||  
182468  
182469 samatāsubhagehānām kurvatām prakṛtaṃ kramam |  
182470 sarvaiveyam jagallakṣmīrbhṛtyatāmeti rāghava || 9 ||  
182471  
182472 tadeva dvividhaṃ phalam prakāṣayati - samateti dvābhyām | samatayā subhagā  
182473 sarvabhūtahitā ihā ceṣṭā yeṣām || 9 ||  
182474  
182475 na tadāsādyate rājyānna kāntājanasaṃgamāt |  
182476 anapāyi sukham sāraṃ samatvādyadavāpyate || 10 ||  
182477  
182478 dvandvopaśamasīmāntam saṃrambhajvaranāśanam |  
182479 sarvaduḥkhātapaṃbhodaṃ samatvaṃ viddhi rāghava || 11 ||  
182480  
182481 sarvaduḥkhataddhetuprasāmo'pi tayā siddhyatītyāha - dvandveti || 11 ||  
182482  
182483 mitrībhūtākhilaripurayathābhūtārthadarśanaḥ |  
182484 durlabho jagatām madhye sāmyāmṛtamayo janaḥ || 12 ||  
182485  
182486 prabuddhasya svacittendorniṣyandamamṛtādhikam |  
182487 sāmyamāsvādya jīvanti sarve vai janakādayaḥ || 13 ||  
182488

182489 sām̐yām̐ṛtamayaḥ iti padatātparyam varṇayamstādṛśajanānudāharati | prabuddhasyeti  
182490 | āsvādya jīvanti upajīvanti || 13 ||  
182491  
182492 sām̐yamabhyasyato jantoh svadoṣo'pi guṇāyate |  
182493 duḥkham sukḥāyate nityam maraṇam jīvitāyate || 14 ||  
182494  
182495 svadoṣaḥ krodhalobhādih krameṇa śāntyaudāryādibhāvena pariṇamya guṇavadācarati  
182496 guṇāyate || 14 ||  
182497  
182498 sām̐yasaundaryasubhagam vanitā muditādikāḥ |  
182499 ālīnganti mahātmānam nityam vyasanitā iva || 15 ||  
182500  
182501 muditādyā maitrikaruṇopekṣādayo yogaśāstre prasiddhāḥ | vyasanitāḥ  
182502 kāmukītvādbhartṛsamāgamavyasanavatya iva || 15 ||  
182503  
182504 samah samudito nityam samo'nuditadhīḥ sadā |  
182505 na kāścidiha tāḥ santi yāḥ samasya hi nardhayaḥ || 16 ||  
182506  
182507 samuditaḥ kalyāṇaguṇaiḥ sarvasaṃpadbhiśca samyagabhyudayaṃ prāptaḥ samudāyatām  
182508 prāptaśca | na uditā dhīścintā yasya | ṛddhayaḥ saṃpadaḥ || 16 ||  
182509  
182510 sarvakāryasamaṃ sādhum prakṛtavvyavahāriṇam |  
182511 cintāmaṇimivodāram pravāñchanti narāmarāḥ || 17 ||  
182512  
182513 sarvakārye svakārye parakārye ca samaṃ puruṣam | sādhumaparādhiṣu kṣamāvantam |  
182514 udāram tyāginam | narā amarāśca pravāñchanti || 17 ||  
182515  
182516 samyakkāriṇamuddāmamuditaṃ samacetasaṃ |  
182517 na dahantyaagnayo rāma nāpaḥ siñcanti mānavam || 18 ||  
182518  
182519 samyakkāriṇam sadācārasarvajanaḥ hitakartāram | siñcanti kledaduḥkham kurvanti || 18 ||  
182520  
182521 yadyathā tattathā yena kriyate dṛśyate tathā |  
182522 ānandodvegamuktena kastaṃ tolayituṃ kṣamaḥ || 19 ||  
182523  
182524 yadyathā kartumucitaṃ tattathā yena kriyate ānandodvegau harṣāmarṣau tanmuktena sarvaṃ  
182525 kṛtaṃ samatayā yena dṛśyate || 19 ||  
182526  
182527 mitrāṇi bandhuripavo rājāno vyavahāriṇaḥ |  
182528 samyakkāriṇi tattvajñe viśvasanti mahādhiyaḥ || 20 ||  
182529  
182530 nāniṣṭātprapalāyante neṣṭādāyānti tuṣṭatām |  
182531 prakṛtakramasaṃprāptāstattvajñāḥ samadarsinaḥ || 21 ||  
182532  
182533 tyaktvā sarvānupādeyānrāma bhāvānananditān |  
182534 samatāyāmaduḥkhāyam dadhānā vṛttimuttamām || 22 ||  
182535  
182536 kiḍṛśāstattvajñāḥ | ananditānapi sarvānupādeyān parairupādātumiṣṭān  
182537 gṛhakṣetrādibhāvāṃstyaktvā uttamāṃ nirlobhasaṃtoṣalakṣaṇāṃ vṛttiṃ dadhānām  
182538 || 22 ||  
182539  
182540 vihasanti jagajjālaṃ jīvayanti nirāmayāḥ |  
182541 pūjyante vibudhaiḥ sarvaiḥ samatāmuditāśayāḥ || 23 ||  
182542  
182543 jīvayanti vivekopadeśādinā uj jīvayanti || 23 ||  
182544  
182545 prakṛtakramasaṃprāptaṃ mukhendau kopameva yaḥ |  
182546 samāśayo dhārayati syātsaumyāmṛtavajjanaḥ || 24 ||  
182547  
182548 samāśayo janaḥ parahitārthaṃ prakṛtakramasaṃprāptaṃ mukhendau kopam dhārayati  
182549 cettadapyamṛtavadeva syānnodvegakaram kasyacidityarthaḥ || 24 ||  
182550  
182551 yatkaroṭi yadaśnāti yadākrāmati nindati |  
182552 samadṛṣṭistadasyeyam stauti nityam janāvaliḥ || 25 ||  
182553  
182554 yatkarma anucitamiti nindati janastatpariharamstadasya saccaritraṃ sarvaṃ stauti || 25 ||  
182555  
182556 yacchubham vāsubham yacca yaccireṇa yadadya vā |  
182557 samadṛṣṭikṛtaṃ samyagabhinandati tajjanaḥ || 26 ||

182558  
 182559 aśubhaṃ pramāda-kṛtam aparādham api cireṇa kṛtam adya kṛtaṃ vā tadapyabhinandati  
 182560 || 26 ||  
 182561  
 182562 sukhaduḥkheṣu bhīmeṣu saṃtateṣu mahatsvapī |  
 182563 manāgapi na vairasyaṃ prayānti samadṛṣṭayāḥ || 27 ||  
 182564  
 182565 sukhaduḥkheṣu bhīmeṣu ghoreṣu saṃtateṣu cirānuvṛtteṣu vairasyaṃ cittodvegāṃ || 27 ||  
 182566  
 182567 śibhirbhūpaḥ kapotāya māṃsamaṅgavikartanam |  
 182568 dadau muditayā buddhyā samadṛṣṭitayānaya || 28 ||  
 182569  
 182570 idāniṃ mahatsvapī duḥkheṣu samadṛṣṭidhīrānudāharati - śibirityādinā | kapotāya  
 182571 śaraṇāgatakapotaprāṇarakṣaṇāya tanmāṃsapratīnidhitayā aṅgavikartanaṃ svamāṃsaṃ  
 182572 dadau | tacca mahābhāratādaḥ prasiddham | evamagre'pyūhyam || 28 ||  
 182573  
 182574 prāṇebhyo'pi priyatamāṃ kāntāmagre vikālītāṃ |  
 182575 dṛṣṭvāpyaṅga mahīpālo na mumoha samāśayaḥ || 29 ||  
 182576  
 182577 agre svapurobhāge vikālītāṃ śatrubhiḥ kleśītāṃ || 29 ||  
 182578  
 182579 manorathasataprāptaṃ tanayaṃ samayā dhiyā |  
 182580 rākṣasāya trigarteśo dadau svapaṇahāritam || 30 ||  
 182581  
 182582 svasya paṇe vāgdyūte hāritam rākṣasena jitam || 30 ||  
 182583  
 182584 nagaryāṃ dahyamānāyāṃ bhūṣitāyāṃ tathotsave |  
 182585 sama eva mahīpālo janako bhūbhṛtāṃ varaḥ || 31 ||  
 182586  
 182587 nyāyataḥ parivikrītāṃ sālvarāt samadarśanaḥ |  
 182588 svameva vicakartāśu śīraḥ padmadalaṃ yathā || 32 ||  
 182589  
 182590 parivikrītāṃ aicchikīṃ dakṣiṇāṃ te dāsyāmīti pratijñayā brāhmaṇāya vikrītaprāyam |  
 182591 vicakarta chittvā dadau || 32 ||  
 182592  
 182593 kundaprakaranirbhāsaṃ yajñe pāṇḍumivācalam |  
 182594 jahau jarattṛṇamiva sauvīraḥ samayā dhiyā || 33 ||  
 182595  
 182596 pāṇḍumacalaṃ kailāsamiva sthitamairāvatamindrajayena labdham punaryajñe ṛtvijāṃ  
 182597 vacanādindrāya jahau dadau || 33 ||  
 182598  
 182599 samayaiva dhiyā nityaṃ nijamabhyāharan kramam |  
 182600 mātāṅgaḥ kuṇḍapo nāma prāpa vaimānikasthitim || 34 ||  
 182601  
 182602 nijam dehayātrānimittaṃ kramaṃ vyavahāraṃ samayaiva dhiyā āharan ācaran kuṇḍapo  
 182603 nāma mātāṅga ekāṃ gāṃ vetanīkṛtya brāhmaṇasya pañca paṅkamagnā gāḥ  
 182604 samuddhṛtya svavetanīkṛtāṃ gāṃ puṣkare samayā dhiyā tasmai brāhmaṇāya dattvā  
 182605 sadyaḥ samāgataṃ vimānamāruhya vaimānikasthitim devatvaṃ prāpa || 34 ||  
 182606  
 182607 sarvabhūtakṣayakarīṃ sāmyābhyāseṇa bhūriṇā |  
 182608 tatyāja rākṣasīm vṛttiṃ kadambavanarākṣasaḥ || 35 ||  
 182609  
 182610 bālacandrābhijāto'pi samabuddhitayā jaḍaḥ |  
 182611 guḍamodakavannyāyaprāptamagnimabhakṣayat || 36 ||  
 182612  
 182613 jaḍo jaḍabharataḥ | nyāyaprāptaṃ bhikṣāpātre bhaikṣyanyāyena prāptaṃ || 36 ||  
 182614  
 182615 samabuddhitayā krūravvyavahāraparo'pi san |  
 182616 dharmavyādhanuṃ tyaktvā jagāma paramaṃ padam || 37 ||  
 182617  
 182618 nandanodyānasamstho'pi puruṣo'pi kapardanaḥ |  
 182619 lulubhe na surastriṣu nūnaṃ praṇayiniṣvapi || 38 ||  
 182620  
 182621 kapardananāmā rājarṣiḥ puruṣaḥ puṃstvētsurastrībhogasamartho'pi praṇayiniṣu  
 182622 svasminsānurāgāsvapi na lulubhe | kāmavaśo nābhūdityarthaḥ || 38 ||  
 182623  
 182624 samacittatayā'spandaḥ karaṇjagahaneṣvapi |  
 182625 vindhyakāntārakaccheṣu rājyaṃ tyaktvāvasacciram || 39 ||  
 182626



182627 sa eva rājyaṃ tyaktvā vindhyakāntāarakaccheṣu karaṇjagahaneṣvapi aspandaḥ  
182628 saṃściramavasat || 39 ||  
182629  
182630 ṛṣayo munayaścaiva ye siddhāḥ surapūjitāḥ |  
182631 samadṛṣṭitayodvignā na te tāsu vratarddhiṣu || 40 ||  
182632  
182633 vrateṣu tapaḥkleṣeṣu ṛddhiṣu bhogeṣu ca samadṛṣṭitayā nodvignāḥ || 40 ||  
182634  
182635 rājānaḥ prākṛtāścaiva dharmavyādhādayo'pare |  
182636 samadṛṣṭipadābhyāsānmahatāṃ pūjyatāṃ gatāḥ || 41 ||  
182637  
182638 ihāmutra ca siddhyarthaṃ puruṣārthapravṛttaye |  
182639 samadṛṣṭitayā nityaṃ vicaranti subuddhayaḥ || 42 ||  
182640  
182641 abhivāñchenna maraṇamabhivāñchenna jīvitam |  
182642 yathāprāptasamācāro vicaredavihiṃsakaḥ || 43 ||  
182643  
182644 samakalitaguṇāguṇaikabhāvaḥ samasukhaduḥkhaḥparāvaro vilāsi |  
182645 pravicarati samāvamānamānaḥ prakṛtavavyavahārapūtamūrtiḥ || 44 ||  
182646  
182647 samatayā kalitā guṇā aguṇā doṣāśca ekabhāvā ekībhūtā iva yasya | paropatāpacintaḥ iti  
182648 pāṭhe paraiḥ kṛtā upatāpāstatprayuktacintāśca samatayā kalitā yena | tathā same  
182649 sukhaduḥkhe parā utkrṣṭayonayo'varā nikṛṣṭayonayaśca yasya | tathā samāḥ  
182650 avamānā mānāśca yasya tathāvidho jīvanmuktaḥ  
182651 prakṛtavavyavahāreṣvapyāsaktyabhāvātpūtamūrtirata eva vilāsi vilasanaśīlaḥ san  
182652 lokānugrahāya deśān pravicarati saṃcaratītyarthaḥ || 44 ||  
182653  
182654 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 ni0 u0 samadṛṣṭiprasāṃsā  
182655 nāmāṣṭanavatyadhikaśatatamaḥ sargaḥ || 198 ||  
182656  
182657 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
182658 samadṛṣṭiprasāṃsā nāmāṣṭanavatyuttaraśatatamaḥ sargaḥ ||198 ||  
182659  
182660  
182661 navanavatyadhikaśatatamaḥ sargaḥ 199  
182662  
182663 śrīrāma uvāca |  
182664  
182665 nityaṃ jñānaikaniṣṭhatvādātmarāmatayā tathā |  
182666 muktaiḥ karmaparityāgaḥ kasmāna kriyate mune || 1 ||  
182667  
182668 muktānāṃ na kṛtairartha nākr̥taiḥ karmabhiḥ kṣatiḥ |  
182669 tathāpi te'nuvartante satkarmāṇīti varṇyate ||  
182670  
182671 muktairjīvanmuktaiḥ || 1 ||  
182672  
182673 śrīvāsiṣṭha uvāca |  
182674  
182675 heyopādeyadṛṣṭi dve yasya kṣiṇe hi tasya vai |  
182676 kriyātyāgena ko'rthaḥ syātkriyāsaṃśrayaṇena vā || 2 ||  
182677  
182678 svabhyastasya karaṇe śramābhāvāttyāge prayojanābhāvāllokānugrahavaśācca taiḥ  
182679 karmatyāgo na kriyata ityutsarga ityāśayenottaramāha - heyetyādinā || 2 ||  
182680  
182681 na tadastīha yattyājyaṃ jñasyodvegakaraṃ bhavet |  
182682 na vāsti yadupādeyaṃ tajjñasaṃśreyatāṃ gatam || 3 ||  
182683  
182684 saṃśreyatāmavaśyānuṣṭheyatām || 3 ||  
182685  
182686 jñasya nārthaḥ karmatyāgairnārthaḥ karmasamāśrayaiḥ |  
182687 tena sthitaṃ yathā yadyattattathaiva karotyasau || 4 ||  
182688  
182689 yadyadvarṇāśramocitatvena yathāsthitaṃ tattat tathaiva karoti || 4 ||  
182690  
182691 yāvadāyuriyaṃ rāma niścitaṃ spandate tanuḥ |  
182692 tadyathāprāptamavyagraṃ spandatāmapareṇa kim || 5 ||  
182693  
182694 jīvaddehasya spandanāvaśyaṃbhāve svabhyastasadācārarūpameva spandanaṃ taddehe  
182695 pravartata ityāha - yāvadāyuriti | apareṇa spandatyaḡenānyathā spandanena ca || 5 ||

182696  
182697 anyathānyatra cetkāryā kriyā tyaktvā nijaṃ kramam |  
182698 samāne hi kriyāspande ko doṣaḥ satkrame kila || 6 ||  
182699  
182700 śāstriyāśāstriyakriyayoḥ krame samāne'pi śāstriye satkrame sadācāre ko doṣo yena  
182701 nijaṃ kramam tyaktvā anyathācaraṇam syādityarthaḥ | anyatreṭi dṛṣṭāntārtham | yathā  
182702 svagṛhe nirdoṣe anyatrāvasthāne prayojanaṃ nāsti tadvaditi || 6 ||  
182703  
182704 samayā svacchayā buddhyā satataṃ nirvikārayā |  
182705 yathā yatkriyate rāma tadadoṣāya sarvadā || 7 ||  
182706  
182707 samayā siddhyasiddhyostulyayā || 7 ||  
182708  
182709 iha mahyāṃ mahābāho bahavo bahudṛṣṭayaḥ |  
182710 bahudhā bahudoṣeṣu viharanti vicakṣaṇāḥ || 8 ||  
182711  
182712 yadyapi karmasu pravṛttānāṃ dravyārjanarṭvigāvarjanādiṣu anuṣṭheyārthanirṇayeṣu  
182713 ca śramasādhyaṭvādbahudoṣaprasaktirasti tathāpi sā taiḥ samadarśanatā vicakṣaṇatā  
182714 balādeva supariharetyāśayenāha - iheti | bahudṛṣṭayaḥ  
182715 sarvaśāstralokarahasyadarśinaḥ prapañcayiṣyamāṇabahudṛṣṭayaśca  
182716 samadarśanabalāllokaśaṃgrahe'pi vicakṣaṇāḥ || 8 ||  
182717  
182718 gataśaṅgatayā buddhyā viharanti yathāsthiteḥ |  
182719 gṛhasthārambhinaḥ kecijjīvanmuktāḥ sthitā bhuvi || 9 ||  
182720  
182721 bahudhetyuktiṃ prapañcayati - gataśaṅgatayetyādinā | yathāsthiteḥ  
182722 yathāprāptānuvṛtteḥ || 9 ||  
182723  
182724 tajjñā rājarṣayaścānye vītarāgā bhavādṛśāḥ |  
182725 aśaṃsaktadhiyo rājyaṃ kurvanti vigatajvarāḥ || 10 ||  
182726  
182727 bhavādṛśā iti bhāvinīm vṛttimāśritya rāmaṃ pratyuktiḥ || 10 ||  
182728  
182729 kecitprakṛtavedārthavyavahārānusāriṇaḥ |  
182730 yajñāśiṣṭāśino nityamagnihotre vyavasthitāḥ || 11 ||  
182731  
182732 keciccaturṣu varṇeṣu dhyānadevārcanādikām |  
182733 svakriyāmanutiṣṭhantaḥ sthitā vividhayehayā || 12 ||  
182734  
182735 svakriyāṃ svasvavarṇāśramocitaṃ karma tatra dhyānaṃ caturthāśragocitaṃ | ihayā  
182736 ceṣṭayā || 12 ||  
182737  
182738 kecitsarvaparityāgamantaḥ kṛtvā mahāśayāḥ |  
182739 sarvakarmaparā nityaṃ tajjñā evājñavatsthitāḥ || 13 ||  
182740  
182741 sarvaparityāgaṃ phalāśaṅgatyāgaṃ || 13 ||  
182742  
182743 swapne'pyadṛṣṭalokāsu mugdhamugdhamṛgāsu ca |  
182744 vanāvaniṣu śūnyāsu keciddhyānaparāyaṇāḥ || 14 ||  
182745  
182746 swapne'pi na dṛṣṭā lokā janā yatretyatiśayuktiḥ || 14 ||  
182747  
182748 puṇyavadbhiḥ sadā juṣṭe puṇyopacayakāriṇi |  
182749 śamaśālisamācāre kecidāyatane sthitāḥ || 15 ||  
182750  
182751 āyatane puṇyatīrthamunyaśramādau || 15 ||  
182752  
182753 rāgadveṣaprahāṇārtham tyaktvā deśam samāśayāḥ |  
182754 kecidanyatra deśe ca padamālambya saṃsthitāḥ || 16 ||  
182755  
182756 bandhujanasaṃāgame rāgadveṣādivikṣepasahasrāvarjanāttatprahāṇārtham | padamā  
182757 sthānam || 16 ||  
182758  
182759 vanādvanaṃ purādgrāmaṃ sthānātsthānaṃ girergirim |  
182760 bhramantaḥ saṃsthitāḥ kecitsaṃsārocchittaye budhāḥ || 17 ||  
182761  
182762 saṃsārocchittaye saṃgrahadoṣaparihārārtham || 17 ||  
182763  
182764 vārāṇasyāṃ mahāpuryāṃ prayāge caiva pāvane |

182765 śrīparvate siddhapure badaryāśramake tathā || 18 ||  
182766  
182767 pūrvoktāni puṇyāyatanāni prapañcayati - vārāṇasyāmityādinā |  
182768 mahāpuryāmityanena tasyāḥ sarvapūṇyāyatanotkr̥ṣṭatā sūcitā || 18 ||  
182769  
182770 śālagrāme mahāpuṇye kalāpagrāmakoṭhare |  
182771 mathurāyām ca puṇyāyām tathā kālañjare girau || 19 ||  
182772  
182773 mahendravanagulmeṣu gandhamādanasānuṣu |  
182774 dardurācalavapreṣu sahyakācalabhūmiṣu || 20 ||  
182775  
182776 vindhyaśailasya kaccheṣu malayasyodareṣu ca |  
182777 kailāsavanaajāleṣu ṛkṣavatkuhareṣu ca || 21 ||  
182778  
182779 kaccheṣu jalaprāyadeṣeṣu | ṛkṣavataḥ kuhareṣu darīṣu || 21 ||  
182780  
182781 eteṣvanyeṣu cānyeṣu vaneśvāyataneṣu ca |  
182782 tapasvinastathā rāma bahavo bahudṛṣṭayaḥ || 22 ||  
182783  
182784 bahudṛṣṭayo bahuvidhaprārabdhabhogānukūladṛṣṭayaḥ || 22 ||  
182785  
182786 kecittyaktani jācārāḥ kecicca kramasaṁsthitāḥ |  
182787 kecitprabuddhamatayo nityamunmattaceṣṭitāḥ || 23 ||  
182788  
182789 saṁnyāsaavidhinā tyaktani jācārāḥ | kramā brahmacaryādyāśramadharmāstatsaṁsthitāḥ ||  
182790 23 ||  
182791  
182792 kecitsvadeśarahitāḥ kecittyaktani jāspadāḥ |  
182793 ekasthānaratāḥ kecidbhramantaḥ kecidāsthitāḥ || 24 ||  
182794  
182795 ekasthāne svagṛha eva ratāḥ prītimantaḥ sarvajanānukūlyena vikṣepasūnyā iti yāvat ||  
182796 24 ||  
182797  
182798 eteṣāṁ mahatām madhye nabhastalanivāsinām |  
182799 pātālaniratānām ca daityādīnām mahāmata || 25 ||  
182800  
182801 ūrdhvādholokeṣvapi devadaityādayo jīvanmuktā bahavaḥ santītyāśayenāha -  
182802 eteṣāmiti | eteṣāṁ madhye kecitprabuddhamataya ityādyuttaratrānvayaḥ || 25 ||  
182803  
182804 vijñātalokaparyāyāḥ samyagdarśananirmalāḥ |  
182805 kecitprabuddhamatayo dṛṣṭādṛṣyaparāvarāḥ || 26 ||  
182806  
182807 aprabuddhadhiyaḥ keciddolāndolitacetasaḥ |  
182808 nivṛttāḥ pāpakācārātsujanānugatāḥ sthitāḥ || 27 ||  
182809  
182810 aprabuddhadhiyo'lpaprabuddhadhiyaḥ | ata eva dolāndolitacetasaḥ || 27 ||  
182811  
182812 ardhaprabuddhamatayaḥ kecijjñānāvalepataḥ |  
182813 parityaktakriyācārā ubhayabhraṣṭatā gatāḥ || 28 ||  
182814  
182815 jñānāvalepastattvajño'haṁ mama kiṁ niṣiddhācaraṇaṁ kariṣyatīti garvataḥ || 28 ||  
182816  
182817 itthamasmiñjanānīke janmasaṁtaraṇārthinaḥ |  
182818 bahavaḥ saṁsthitā rāma bahudhā bahudṛṣṭayaḥ || 29 ||  
182819  
182820 janānīke janasaṁūhe || 29 ||  
182821  
182822 saṁsārottaraṇe tatra na heturvanavāsītā |  
182823 nāpi svadeśavāsītvaṁ na ca kaṣṭatapaḥkriyāḥ || 30 ||  
182824  
182825 tarhi kiṁ tatkr̥tā vanavāsādayopi saṁsārottaraṇahetavo netyāha - saṁsāreti || 30 ||  
182826  
182827 na kriyāyāḥ parityāgo na kriyāyāḥ samāśrayaḥ |  
182828 nācāreṣu samārambhavicitrāphalapālayaḥ || 31 ||  
182829  
182830 ācāreṣu satkarmācaraṇeṣu samārabhyanta iti samārambhā anuniṣpādināḥ  
182831 khyātilābhaisvaryavaraśāpasāmarthyādirūpā vicitrāphalasamūhāḥ || 31 ||  
182832  
182833 svabhāvaḥ kāraṇaṁ nāma saṁsārottaraṇaṁ prati |

182834 asaṃsaktam mano yasya sa tīrṇo bhavasāgarāt || 32 ||  
182835  
182836 svabhāvo yathārthasvarūpeṇābhiniṣpattistattvajñānarūpā kāraṇam sa ca manasā  
182837 ātyantikasaktiparihāralabhya ityāha - asaṃsaktamiti || 32 ||  
182838  
182839 śubhāśubhāḥ kriyā nityam kurvanpariharannapi |  
182840 punareti na saṃsāramasaṃsaktamanā muniḥ || 33 ||  
182841  
182842 ata eva jīvanmuktānām śubhāśubhakarmācaraṇe'pyasaṃsaktivaśādeva tadalepa ityāha  
182843 - śubheti || 33 ||  
182844  
182845 śubhāśubhāḥ kriyā nityamakurvannapi durmatiḥ |  
182846 nimajjatyeva saṃsāre parityaktamanāḥ śaṭhaḥ || 34 ||  
182847  
182848 parityaktam viśayeṣu viśṣṭam mano yena | śaṭhaḥ svātmavañcakaḥ || 34 ||  
182849  
182850 makṣikevāntaḥsārajñā duḥkhāduḥkhaḥpradāyinī |  
182851 na nivārayituṃ śakyā na ca mārayituṃ matiḥ || 35 ||  
182852  
182853 tarhi mana eva viśayebhyo nivāryatām māryatām ca kiṃ tattvajñānena tatrāha -  
182854 makṣikeveti | antaḥsārajñā āsvāditaviśayarasā matirmadhukumbhaprasaktā makṣikeva na  
182855 nivārayituṃ mārayituṃ vā śakyā || 35 ||  
182856  
182857 kākatāliya yoga kadācitsvasya cetasaḥ |  
182858 pravṛttirjāyate siddhyai svayamātmāvalokane || 36 ||  
182859  
182860 kadācidbhāgyavaśātsādhanacatuṣṭayaprāptau śravaṇādyupāyairātmāvalokane  
182861 svayameva pravṛttirjāyate || 36 ||  
182862  
182863 avalokanato labdhvā tattvaṃ nairmalyamāgatam |  
182864 ceto bhavati nirdvandvamasāṃsaktamanāmayaṃ || 37 ||  
182865  
182866 tatra naimalyamāgataḥ cittamavalokanatastattvaṃ labdhvā nirdvandvamata  
182867 evānāsaktamanāmayaṃ ca brahmaiva bhavati || 37 ||  
182868  
182869 acittatvaṃ prayātena sattvarūpeṇa cetasā |  
182870 samo bhūtvā sukhaṃ tiṣṭha parākāśaṃsarūpabhṛt || 38 ||  
182871  
182872 parākāśarūpo yaścittādisarvaprapañcādhiṣṭhānāmśastadrūpabhṛt san tiṣṭha || 38 ||  
182873  
182874 adhigataparamārthastyaktarāgādidoṣaḥ samamatiruditātmā tvaṃ mahātmā  
182875 mahātman |  
182876 raghutanaya viśokastiṣṭha niḥśaṅkameko jananamaraṇamuktaṃ pāvanaṃ  
182877 tatpadaṃ tvaṃ || 39 ||  
182878  
182879 he mahātman raghutanaya tvaṃ adhigataḥ paramārtho yena tathāvidhastyaktā rāgādidoṣā  
182880 yena udita ātmā yasya tathāvidhaḥ samamatiḥ sanneko viśoko mahānātmā bhūtvā  
182881 niḥśaṅkaṃ tiṣṭha | yato jananamaraṇamuktaṃ pāvanaṃ tadbrahmapadaṃ  
182882 tvamevetyarthaḥ || 39 ||  
182883  
182884 prakṛtimalavikāropādhībodbhādirūpaṃ jagati vimalarūpe nāsti kiṃcitkvacicca |  
182885 sphuṭamakṛtakamasti brahma ciddhāma tacca svayamahamiti matvā tiṣṭha  
182886 niḥśaṅkamekaḥ || 40 ||  
182887  
182888 kiṃ ca vimalabrahmarūpe jagati prakṛtirūpaṃ malarūpaṃ vikārarūpamupādhirūpaṃ  
182889 tadbodharūpaṃ tadicchāprayatnahānopādānabhogādirūpaṃ ca kicidapi kvacicca nāsti  
182890 kiṃtu akṛtakaṃ ciddhāma brahmāsti | tacca svayaṃ svānubhavenaiva ahamiti matvā eko  
182891 niḥśaṅkastiṣṭhetyarthaḥ || 40 ||  
182892  
182893 adhikavacnagamyam nānyadastyāṅga kiṃcittava śubhamupadeśyaṃ  
182894 jñānasambodhanāya |  
182895 uditamakhilamādyam jñānasāraṃ samagraṃ viditasakalavedyo rāghava tvaṃ hi  
182896 jātaḥ || 41 ||  
182897  
182898 aṅga he subhaga tava jñānasambodhanāya anyadito vyatiriktaṃ adhikavacanagamyam  
182899 śubhamupadeśyaṃ nāsti | yatastava ādyam jñānasāramakhilamakṣataṃ samagramuditam  
182900 | hi yasmāttvaṃ sāmprataṃ viditasakalavedyo jāta ityarthaḥ || 41 ||  
182901  
182902 śrīvālmikiruvāca |

182903  
182904 ityuktvā munināyako vyapagatāśeṣaiṣaṇe rāghave sarvasmiṃśca sabhājane  
182905 sthitavati dhyānaikatānopame |  
182906 prāpte brahmapadaṃ dhiyā dhavalayā tūṣṇimabhūtṣaṭpadaḥ kṛtvevāraṇitaṃ  
182907 sarojapaṭale pātuṃ pravṛtto rasam || 42 ||  
182908  
182909 munināyako vasiṣṭhaḥ iti evamante uktvā rāghave dhavalayā dhiyā brahmapadaṃ prāpte  
182910 ata eva vyapagatāśeṣaiṣaṇe jāte sati tathā sarvasminsabhājane ca dhyānaikatānopame  
182911 sthitavati sati tasyāṃ sabhāyāṃ svayaṃ brahmarasāyanāsvādaparastūṣṇimabhūt | yathā  
182912 ṣaṭpadaḥ sarojapaṭale āraṇitaṃ guñjādhvaniṃ kṛtvā rasam makarandaṃ pātuṃ  
182913 pravṛttaḥ saṃstūṣṇiṃ bhavati tadvadityarthaḥ || 42 ||  
182914  
182915 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 muktapuruṣasthitivarṇanaṃ  
182916 nāma navanavatyadhikaśatatamaḥ sargaḥ || 199 ||  
182917  
182918 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
182919 muktapuruṣasthitivarṇanaṃ nāma navanavatyadhikaśatatamaḥ sargaḥ || 199 ||  
182920  
182921 dviśatatamaḥ sargaḥ 200  
182922  
182923 śrīvālmīkiruvāca |  
182924  
182925 nirvāṇavākyasaṃdarbhasamāptau munināyake |  
182926 pāścātyavākyaviratiṃ kurvati kramapālitaṃ || 1 ||  
182927  
182928 siddhānāṃ sādhuṇvādo'tra puṣpavṛṣṭiḥ sadundubhiḥ |  
182929 varṇyate prakṛtaḥ sarvairgurupūjāmahotsavaḥ ||  
182930  
182931 nirvāṇaprakaraṇāntamātmopadeśaṃ śrutvā kṛtārthānāṃ siddharṣimānavānāṃ  
182932 tasyāṃ sabhāyāṃ vasiṣṭhapūjāmahotsavaṃ varṇayiṣyan śrīvālmīkiruvāca -  
182933 nirvāṇeti | sarveṣāṃ saptamyantānāṃ ṣaṣṭhaśloke kolāhalaḥ samudabhūdityatrānvayaḥ  
182934 | etatprakaraṇarūpasya nirvāṇavākyasaṃdarbhasya samāptau satyāṃ munināyake vasiṣṭhe  
182935 kramapālitaṃ kramaprāptāṃ pāścātyavākyaviratiṃ kurvati sati || 1 ||  
182936  
182937 nirvikalpasamādhānasamatāṃ samupāgate |  
182938 śāntasvacchamanovṛttau sarvasmiṃśca sabhājane || 2 ||  
182939  
182940 sarvasminsabhāgate jane cānnabhogatadevādiḥ ca  
182941 munivākyāśravaṇānnirvikalpasamādhānena samatāṃ brahmaikarasatāṃ samāgate sati || 2  
182942 ||  
182943  
182944 sattvakoṭimupārūḍhe parāṃ pāvanatāṃ gate |  
182945 saṃvittattve samagrasya janasya śrutaśālinaḥ || 3 ||  
182946  
182947 nirvikalpasamādhikrameṇa saṃvittattve pratīci sattvakoṭi sanmātrakāṣṭhāṃ samārūḍhe  
182948 ata eva parāṃ pāvanatāṃ gate sati || 3 ||  
182949  
182950 jhaṭityevāmbarahṛtā pūrvamuktadhiyāṃ mukhāt |  
182951 siddhānāṃ sādhuṇvādena vyomakoṭaravāsināṃ || 4 ||  
182952  
182953 vyomakoṭaravāsināṃ pūrvamuktadhiyāṃ sanakādīnāṃ ambaram harati  
182954 vyāpnotītyambarahṛt tathāvidhena sādhuṇvādena praśamsāvākyena || 4 ||  
182955  
182956 tathā sabhāsthitānāṃ ca munīnāṃ bhāvitātmanāṃ |  
182957 gādheyapramukhānāṃ ca sādhuṇvādagiroccayā || 5 ||  
182958  
182959 tathā sabhāyāṃ sthitānāṃ gādheyo viśvāmitrastatprabhukhānāṃ munīnāmuccayā  
182960 sādhuṇvādagirā ca jhaṭityeva bhūripūritadīnmukho madhuraḥ kolāhalaḥ samudabhūditi  
182961 pareṇa saṃbandhaḥ || 5 ||  
182962  
182963 kolāhalaḥ samudabhūdbhūripūritadīnmukhaḥ |  
182964 madhuraḥ pavanāttānāṃ kīcakānāmivāravaḥ || 6 ||  
182965  
182966 pavane āttānāṃ vyāptānāṃ pūrṇarandhrāṇāṃ kīcakānāṃ veṇumedānāmārava iva || 6  
182967 ||  
182968  
182969 siddhānāṃ sādhuṇvādena saha vai sahasā tataḥ |  
182970 devadundubhayo neduḥ pratiśrutpūritācalāḥ || 7 ||  
182971

182972 pratiśruddhiḥ pratidhvanibhiḥ pūritā acalā bhūracalāḥ parvatāśca yaiḥ || 7 ||  
 182973  
 182974 devadundubhibhiḥ sārdhaṃ tuṣārāsārasundarī |  
 182975 digbhyaḥ sthagitadikcakrā puṣpavr̥ṣṭiḥ papāta ha || 8 ||  
 182976  
 182977 tuṣārāṇāmāsāra iva sundarī śubhrā | sthagitānyācchāditāni dikcakrāṇi yayā || 8 ||  
 182978  
 182979 puṣpaughapūritasthānaḥ śabdāpūritakandaraḥ |  
 182980 rajaḥsaṃrañjitākāśo gandharañjitamārutaḥ || 9 ||  
 182981  
 182982 puṣpaughādibhiścaturbhiḥ pūritaṃ sabhāsthānādicatuṣṭayaṃ yatra tathāvidhaḥ  
 182983 sādhuṇvāda"abdāditrayasya sa samavāyaḥ samūho rarājeti dvayorārthaḥ || 9 ||  
 182984  
 182985 sa sādhuṇvādaśabdasya devatūryaravasya ca |  
 182986 kusumāsāraghoṣasya samavāyo rarāja ha || 10 ||  
 182987  
 182988 unmukhākhilasabhyākṣiraśmiśyāmālitāntaraḥ |  
 182989 utkarṇaṃṛgamātāṅgahayapakṣipaśuśrutaḥ || 11 ||  
 182990  
 182991 tameva samavāyaṃ varṇayati - unmukhetyādiddvābhyām || 11 ||  
 182992  
 182993 savismayabhayonnetrabālakāntājanekṣitaḥ |  
 182994 vismayasmeravadanarājalokāvalokitaḥ || 12 ||  
 182995  
 182996 savismayaiḥ sabhayaiśca ata eva unnetrairbālaiḥ kāntājanaiśca ikṣitaḥ || 12 ||  
 182997  
 182998 kusumāsārasāreṇa śabdaśobhātīśāyinā |  
 182999 saṃrambheṇa jagāmāśu rodorandhramapūrvatām || 13 ||  
 183000  
 183001 rodorandhraṃ dyāvābhūmyantarālam | apūrvatāmālaukikacamatkāritām || 13 ||  
 183002  
 183003 puṣpavarṣasudhādhautam raṭadhbhūtasughuṃghumam |  
 183004 samatām sadanenāgāt dhmatāśaṅkhaśatena kham || 14 ||  
 183005  
 183006 puṣpavarṣeṇa sudhābhirmakarandairdhautam kṣālitam | raṭadhbhirbhūtaiḥ prāṇibhiḥ  
 183007 sughuṃghumam puṇyaśabdā | dhmatāḥ śaṅkā yasmim̐stathāvidhaṃ khamākāśaṃ  
 183008 sadanena daśarathagṛheṇa samatāmagāt || 14 ||  
 183009  
 183010 bhuvanaṃ bhūribhāṃkārabhāsuram suracāraṇaiḥ |  
 183011 vṛtaṃ mattotsavam̐ reje samam kusumamaṇḍitam || 15 ||  
 183012  
 183013 bhuvanaṃ jagadapi matta upacita utsavo yatra tathāvidhaṃ sat arthāddaśarathagṛheṇa  
 183014 samam tulyarūpaṃ reje || 15 ||  
 183015  
 183016 śanairdundubhisiddhaughavākyaṃ puṣpabharaḥ samam |  
 183017 prayayau rodasīrandhre velācalamivāmbudhau || 16 ||  
 183018  
 183019 dundubhipadena tacchabdā lakṣyante | teṣāṃ siddhaughavākyaṇām puṣpāṇām ca bharaḥ  
 183020 samam tulyakālam̐ rodasyoḥ randhre digante śanaiḥ prayayau yathā ambudhau kallolo  
 183021 velācalam̐ yāti tadvat || 16 ||  
 183022  
 183023 tasminvibudhasaṃrambhe kṣaṇena samaye gate |  
 183024 vākyaṇīmāni siddhānāmabhivyaṅkimupāyayuh̐ || 17 ||  
 183025  
 183026 vibudhānām saṃrambhe puṣpavr̥ṣodyogakolāhale | imāni vakṣyamāṇāni || 17 ||  
 183027  
 183028 siddhā ūcuḥ |  
 183029  
 183030 ākalpaṃ siddhasaṅgheṣu mokṣopāyāḥ sahasraśaḥ |  
 183031 vyākhyātāśca śrutāścālamīdṛśāstu na kecana || 18 ||  
 183032  
 183033 asmābhirvyākhyātā anyebhyaśca śrutāḥ idṛśā etadgranthasādṛśāḥ || 18 ||  
 183034  
 183035 tiryāṅco vanitā bālā vyālāścānena nirvṛtim |  
 183036 munervākyaṇīlāśena yānti nāstyatra saṃśayaḥ || 19 ||  
 183037  
 183038 atra yo guṇātīśayastamāhuḥ - tiryāṅca iti | munervasiṣṭhasyaitadgrantharūpeṇa  
 183039 vākyaṇīlāśena śrutena || 19 ||  
 183040

183041 dṛṣṭāntairhetubhiryuktyā yathā rāmo'vabodhitaḥ |  
183042 tathā cārundhatī sākṣātsaṃbodhayati vā na vā || 20 ||  
183043  
183044 bhagavato vasiṣṭhasya śrīrāme mukhyādhikāriṇi snehātīśayaṃ praśaṃsanti -  
183045 dṛṣṭāntairiti || 20 ||  
183046  
183047 anena mokṣopāyena tiryāṅco'pi gatāmayāḥ |  
183048 sthitā muktā bhaviṣyanti ke nāma bhuvi no narāḥ || 21 ||  
183049  
183050 tiryāṅcaḥ paśupakṣyādayo'pi | bhuvi narāḥ ke nāma muktā no bhaviṣyanti yadi  
183051 śṛṇvantītyarthaḥ || 21 ||  
183052  
183053 śravaṇāñjalibhiḥ pītvā jñānāmṛtamidaṃ vayam |  
183054 parāṃ pūrṇanavībhūtasiddhayaḥ śriyamāgatāḥ || 22 ||  
183055  
183056 iti śṛṇvansabhāṃ loko vismayotphullalocanaḥ |  
183057 kusumāsārasaṃpūrṇaṃ rājīvānāṃ dadarśa tām || 23 ||  
183058  
183059 lokaḥ ayodhyājanaḥ iti evaṃvidhāni siddhavākyāni śṛṇvan san tām sabhāṃ  
183060 rājīvānāṃ padmādīnāṃ kusumāsāraiḥ saṃpūrṇaṃ dadarśa || 23 ||  
183061  
183062 mandārādimaḥpuṣpacchannacchādanasaṃcayāṃ [ghanacchādaneti pāṭhaḥ |  
183063 ] |  
183064 pāribhadralatāgucchanīrandhrājirabhūmikām || 24 ||  
183065  
183066 pāribhadralatā kalpalatābhedaḥ | mandārādīni pañcādevatarubhedapuṣpāṇi || 24 ||  
183067  
183068 pārijātaprasūnāḍhyamahītalavirājitām |  
183069 saṃtānakamahāmbhodavyāptasabhyaśīraḥkarām || 25 ||  
183070  
183071 mauliratnaviṭaṃkāgraviśrāntaharicandanām |  
183072 vāripūrapralambābhavadāmbivitānakām || 26 ||  
183073  
183074 vāripūraiḥ pralambairabhraistulyaṃ pralambābhavatpuṣpabhārāmbino vitānakā yasyām  
183075 || 26 ||  
183076  
183077 iti paśyansabhāṃ lokaḥ sādhuvedena bhūriṇā |  
183078 tatkalocitavākyena tena tena tathodyataḥ || 27 ||  
183079  
183080 tena tena tatkalocitapraśaṃsāvākyena tathā | udyata udyuktaḥ san vasiṣṭhaṃ  
183081 pūjayāmāseti saṃbandhaḥ || 27 ||  
183082  
183083 vasiṣṭhaṃ pūjayāmāsa sarvendriyagaṇānataḥ |  
183084 kusumāñjalimīśreṇa praṇāmasahitena ca || 28 ||  
183085  
183086 sarvairindriyagaṇairānataḥ prahvībhūtaḥ || 28 ||  
183087  
183088 nṛpapraṇāmaṃlāsu kiṃcicchāntāsu tāsavatha |  
183089 munimāpūjayannāha sārḍhyapātrakaro nṛpaḥ || 29 ||  
183090  
183091 arghyapātreṇa sahitaḥ sārghyapātraḥ karo yasya | nṛpo daśarathaḥ || 29 ||  
183092  
183093 daśaratha uvāca |  
183094  
183095 kṣayātīśayamuktena paramaṇātmavastunā |  
183096 parāntaḥ pūrṇatotpānnā bodhenārundhatīpate || 30 ||  
183097  
183098 he arundhatīpate tvadupadeśalabdhenā bodhena paramaṇa  
183099 niratīśayānandarūpeṇātmavastunā antaḥ parā sarvotkṛṣṭā pūrṇatā utpānnā || 30 ||  
183100  
183101 na tadasti mahīpīṭhe divi deveṣu vāpi ca |  
183102 mahatkiṃcidyadaprāptaṃ tava pūjyasya pūjanam || 31 ||  
183103  
183104 evamidṛśaparamapurūṣārthadātustava pūjanam yogyaṃ yatsyāttattādṛśaṃ vastu  
183105 mahīpīṭhe manuṣyeṣu divi deveṣu api ca pātāle vā nāsti || 31 ||  
183106  
183107 tathāpyātmakramaṃ brahmannamaṃ netumavandhyatām |  
183108 ahaṃ vacmi yathāprāptaṃ na kopam kartumarhasi || 32 ||  
183109

183110 tathāpyahamātmanah svasya avas̥yakartavyamimam s̥āstralokaprasiddham yathāprāptam  
183111 gurupūjanakramamavandhyatām saphalatām netum kiṃcidvacmi prārthayāmi || 32 ||  
183112  
183113 ātmanā sakalatreṇa lokadvayaśubhena ca |  
183114 rājyenākṣhilabhṛtyena bhavantam pūjayāmyaham || 33 ||  
183115  
183116 lokadvaye bhuvi sarge ca bhogārtham yanmayā saṃcitam śubham sukṛtam tena |  
183117 akhilāḥ sāmāntā bhṛtyā yasmiṃstathāvidhena rājyena | akhilabhṛtyavargeneti  
183118 pṛthagvā | bhavate samarpiteneti śeṣaḥ || 33 ||  
183119  
183120 etatsarvaṃ tava vibho svāyattam sva ivāśramaḥ |  
183121 niyojaya yathādeśam yathābhimatayecchayā || 34 ||  
183122  
183123 mayā tubhyaṃ dattametatsarvaṃ tava svāyattam | tvaṃ niyojaya svāmī bhūtvā ājñāpaya ||  
183124 34 ||  
183125  
183126 śrīvasiṣṭha uvāca |  
183127  
183128 praṇāmamātrasaṃtuṣṭā brāhmaṇā bhūpate vyaṃ |  
183129 praṇāmenaiva tuṣyāmaḥ sa eva bhavatā kṛtaḥ || 35 ||  
183130  
183131 sa praṇāmo bhavatā kuta evetyanvayaḥ || 35 ||  
183132  
183133 pātum tvameva jñāsi rājyaṃ bhāti tavaiva ca |  
183134 bhavatvetattavaiveha brāhmaṇāḥ kva mahībhṛtaḥ || 36 ||  
183135  
183136 pātum rakṣayitum || 36 ||  
183137  
183138 daśaratha uvāca |  
183139  
183140 kiyaṃmātram tu rājyaṃ syāditi lajjāmahe mune |  
183141 prakarṣeṇātra teneśa yathā jñāsi tatkuru || 37 ||  
183142  
183143 atra asminparamapurusaṅrthasvarūpamokṣadānopakāre pratyupakāratayā rājyaṃ  
183144 prakarṣeṇa kiyaṃmātram syāt | mānuṣānandaparamāvadhirhi  
183145 niṣkaṇṭakavittapūrṇanirāmayasaptadvīpādhipatyam | tadapekṣayā śataguṇo  
183146 manuṣyagandharvāṇāmānandastadapekṣayāpi devagandharvāṇām sa śataguṇa ityevaṃ  
183147 krameṇotkṛṣyamāṇaviṣayānandānām hairaṇyagarbhānandaḥ paramāvadhiḥ sopi  
183148 yasmin mokṣānandasamudre sīkaraprāyastatredaṃ kiyaṃmātram kva gaṇanārhaṃ  
183149 syādityarthaḥ || 37 ||  
183150  
183151 śrīvālmīkiruvāca |  
183152  
183153 ityuktavati bhūpāle rāmaḥ puṣpāñjaliṃ dadat |  
183154 uvāca praṇato vākyam purastasya mahāguroḥ || 38 ||  
183155  
183156 tasya mahāguroḥ pādayoḥ puṣpāñjaliṃ dadatsan || 38 ||  
183157  
183158 niruttarikṛtamahārāja brahmanpraṇaumi te |  
183159 praṇāmamātrasāro'haṃ rāmaḥ pādāvimau prabho || 39 ||  
183160  
183161 praṇāmenaiva tuṣyāma iti tvadvacanātpraṇāmamātram sārāḥ sarvotkṛṣṭatayā  
183162 āvas̥yako yasya || 39 ||  
183163  
183164 ityuktvā pādayostasya śirovandanapūrvakam |  
183165 tatyājñāñjalipuṣpāṇi himānīva vanaṃ gireḥ || 40 ||  
183166  
183167 yathā vanaṃ gireḥ pādayorhimāni pallavasaktānyavaśyāyajalāni tyajati tadvat || 40 ||  
183168  
183169 ānandabāṣpasampūrṇanayano nayakovidāḥ |  
183170 guruṃ paramayā bhaktyā praṇanāma punaḥpunaḥ || 41 ||  
183171  
183172 śatrughno lakṣmaṇas̥caiva tathānye tatsamāśca ye |  
183173 nikaṭasthāstathaivāśu te praṇemurmuniśvaram || 42 ||  
183174  
183175 tatsamāḥ śatrughnalakṣmaṇasadṛśā rāmasakhāḥ || 42 ||  
183176  
183177 dūrapraṇāmairdūrasthāḥ puṣpāñjalisamīraṇaiḥ |  
183178 rājāno rājaputrāśca praṇemurmunayaśca tam || 43 ||



183179  
 183180 dūrasthayogyaiḥ praṇāmaiḥ || 43 ||  
 183181  
 183182 asminnavasare tatra kusumāñjalivarṣaṇaiḥ |  
 183183 himairiva himādrīndro munirantardhimāyayau || 44 ||  
 183184  
 183185 antardhimācchādanam || 44 ||  
 183186  
 183187 atha śānte sabhākṣame praṇāmanivahe tathā |  
 183188 saṃsmarañchāsanaṃ kiṃcitsatye kṛṣṇasitāśayam || 45 ||  
 183189  
 183190 munināṃ mānyānāṃ purataḥ svakṛtaṃ śāsanamupadeśātmakaṃ śāstraṃ satye  
 183191 vastuni viśaye kṛṣṇāśayam buddhimālinyaprayuktaṃ sadoṣaṃ sitāśayam  
 183192 svacchabuddhiprayuktanirdoṣaṃ vā syāditi saṃdihāna iva svacaritreṇa janasya vinayaṃ  
 183193 śikṣayituṃ kiṃcinmunīṣu vakṣyamāṇaprakāreṇa praṣṭavyaṃ saṃsmaransan mukhaṃ  
 183194 saṃdarśayāmāseti saṃbandhaḥ || 45 ||  
 183195  
 183196 muniḥ kusumarāśiṃ taṃ bāhubhyāṃ pravicaḷya saḥ |  
 183197 mukhaṃ saṃdarśayāmāsa sitābhrādiva candramāḥ || 46 ||  
 183198  
 183199 sitābhrāt sitābhrāṇi nirasya | lyablope pañcamī | candramā iva || 46 ||  
 183200  
 183201 śānte siddhavacorāśau tathā dundubhiniḥsvane |  
 183202 nabhaḥkusumavarṣe ca sabhākalakale tathā || 47 ||  
 183203  
 183204 praṇāmānantaraṃ tasminrāmādyaiḥ svasabhājane |  
 183205 śāntavāta ivāmbhode jane saumyatvamāgate || 48 ||  
 183206  
 183207 svaṃ sabhājayati pūjayatīti svasabhājane jane saumyatvamavyagratāmāgate satī || 48 ||  
 183208  
 183209 ākarṇayansādhuvādaṃ viśvāmitraṃ mṛdusvanam |  
 183210 uvācedamanindyātmā vasiṣṭho munināyakaḥ || 49 ||  
 183211  
 183212 mune gādhikulāmbhoja vāmadeva nime krato |  
 183213 bharadvāja pulastyātre ghrṣṭe nārada śāṇḍīle || 50 ||  
 183214  
 183215 gādhikulasya yaśaḥsaurabhajanakatvādgādhikulāmbhoja he viśvāmitra || 50 ||  
 183216  
 183217 he bhāsabhr̥gubhāraṇḍavatsavātsyāyanādayaḥ |  
 183218 munayastucchametannu bhavadbhirmadvacaḥ śrutam || 51 ||  
 183219  
 183220 bhāso vipaścidanyo vā | he munayaḥ bhavadbhirmanyairetanmadvacanaṃ tucchaṃ  
 183221 sadoṣatvātkṣudramanupādeyam | nu iti vitarke | evaṃ saṃbhāvayāmitiyarthaḥ || 51 ||  
 183222  
 183223 yadatrānucitaṃ kiṃcittadanugrahato'dhunā |  
 183224 durarthaṃ vigatārthaṃ vā bhavantaḥ kathayantu me || 52 ||  
 183225  
 183226 ato'tra yatkiṃcidanucitaṃ durarthaṃ vigatārthaṃ nirarthakaṃ vā saṃbhāvitaṃ tadadhunā  
 183227 saśiṣye mayyanugrahato me kathayantviti bhagavato vinayoktirloke vinayaśikṣaṇārthaṃ  
 183228 maharṣivacanena granthasya nirdoṣatākhyāpanārthaṃ ca || 52 ||  
 183229  
 183230 sabhyā ūcuḥ |  
 183231  
 183232 vasiṣṭhavadane brahmanparamārthaikaśālini |  
 183233 durartho bhavatītyadya navaiva khalu gīḥ śrutā || 53 ||  
 183234  
 183235 sabhyāḥ saṃbodhitā gādhisutādyāḥ munaya ūcuḥ | jagati kvāpyaprasiddhatvānnavaiva  
 183236 gīrvāṇī śrutā || 53 ||  
 183237  
 183238 yatsaṃbhr̥tamanantena janmadoṣeṇa no malam |  
 183239 tatpramṛṣṭaṃ tvayehādyā hemnāmiva havirbhujā || 54 ||  
 183240  
 183241 brahmabṛṃhitayā vācā vibho vikasitā vayam |  
 183242 kumudānīndudīptyeva paramāmṛtaśītayā || 55 ||  
 183243  
 183244 brahmaṇi bṛṃhitayā vistāritayā | indudīptipakṣe brahmasaḍṛṣe ākāṣe vistāritayā ||  
 183245 55 ||  
 183246  
 183247 sarvasattvamahābodhadāyinaṃ munināyakam |

183248 bhavantamekāntaguruṃ praṇamāma ime vayam || 56 ||  
 183249  
 183250 ekānto niyamaḥ | gurumeva na tu kutaścidagurumiti aparavidyāgurubhyo'syotkarṣakāṣṭhā  
 183251 sūcitā || 56 ||  
 183252  
 183253 śrīvālmīkiruvāca |  
 183254  
 183255 ityuktvā munināthāya namasta iti te punaḥ |  
 183256 vadanta ekaśabdena tāreṇābdaravaujasā || 57 ||  
 183257  
 183258 te punarnamaste iti vadantaḥ santaḥ khāt ākāśātsiddhaiḥ samaṃ  
 183259 svayamapyujjhitaṃ rāvaṃ kṛpāṃ pūjāṃ rāvaṃ pūjāṃ pūjāṃ pūjāṃ pūjāṃ pūjāṃ pūjāṃ pūjāṃ  
 183260 himavantamiva || 57 ||  
 183261  
 183262 arvākyapūṣpāñjalivṛttaiḥ khātsiddhaiḥ samamujjhitaḥ |  
 183263 vasiṣṭhaṃ pūrayāmāsurhimairabdā ivācalam || 58 ||  
 183264  
 183265 itthaṃ daśarathaṃ bhūpaṃ śaśaṃsuścātha rāghavam |  
 183266 mādhaṃ caturātmānaṃ rāghavodantakovidāḥ || 59 ||  
 183267  
 183268 atha daśarathapraśaṃsānantaraṃ caturātmānaṃ mādhaṃ rāghavaṃ praśaśaṃsuḥ |  
 183269 yataste rāghavasya viṣṇvavatāratvavṛttāntakovidā ityārthaḥ || 59 ||  
 183270  
 183271 siddhā ūcuḥ |  
 183272  
 183273 namāma caturātmānaṃ nārāyaṇamivāparam |  
 183274 rāmaṃ sabhrātaraṃ jīvanmuktaṃ rājakumārakam || 60 ||  
 183275  
 183276 caturabdhinikhātāntadharāvalayapālakam |  
 183277 trikālasthamahīpālaciḥnaṃ daśarathaṃ nṛpaṃ || 61 ||  
 183278  
 183279 trikālasthāni kadāpyanapāyīni mahīpālaciḥnāni rājalakṣaṇāni yasmiṃstathāvidhaṃ  
 183280 daśarathaṃ nṛpaṃ śrīrāmajanakatvāttvaṃ dhanyatamo'sīti punaḥ praśaśaṃsuḥ || 61 ||  
 183281  
 183282 munisenādhipaṃ bhūpaṃ bhāskaraṃ bhūritejasam |  
 183283 vasiṣṭhaṃ supravādāḍhyaṃ viśvāmitraṃ taponidhim || 62 ||  
 183284  
 183285 munisenāyāḥ adhipaṃ svāminaṃ bhūritejasaṃ bhāskaramiva sthitaṃ vasiṣṭhaṃ  
 183286 tatsaṃnihiṭaṃ viśvāmitraṃ ca praśaśaṃsuḥ || 62 ||  
 183287  
 183288 eṣāmeva prabhāvena jñānayuktiṃ parāmimāṃ |  
 183289 śrutavanto vāyaṃ sarve bhrāntisaṃrambhanāśinīm || 63 ||  
 183290  
 183291 eteṣāṃ praśaṃsāyāṃ ko hetustamāhuḥ - eṣāmeveti | bhrāntisaṃrambhanāśinīm  
 183292 vasiṣṭhavāṇīmīti śeṣaḥ || 63 ||  
 183293  
 183294 śrīvālmīkiruvāca |  
 183295  
 183296 ityuktvā gaganātsiddhā bhūyaḥ pūṣpāni cikṣipuḥ |  
 183297 sabhāyāmātha tūṣṇīm ca tasthurmuditacetasaḥ || 64 ||  
 183298  
 183299 tathaiva vyomagāḥ siddhāḥ śaśaṃsustaṃ janaṃ punaḥ |  
 183300 tathaiva sabhyāstāṃstatra samānarcurghanastavam || 65 ||  
 183301  
 183302 tānsiddhānghanastavam bahustavasahitaṃ yathā syāttathā samānarcuḥ || 65 ||  
 183303  
 183304 nabhaścarā dharaṇicarā munīśvarā maharṣayo vibudhagaṇā dvijā nṛpāḥ |  
 183305 apūjayanniti janamojasaiva te giroccayā saha kusumārghyadānayaḥ || 66 ||  
 183306  
 183307 nabhaścarā maharṣayo vibudhagaṇā dharaṇicarā dvijā nṛpā ubhayacarā  
 183308 munīśvarāśca te iti varṇitaprakāreṇa ojasā svasvasāmarthyānusāreṇa pratijanaṃ saha  
 183309 kusumārghyadānayaḥ uccayā girā apūjayan || 66 ||  
 183310  
 183311 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0  
 183312 sādhuṇvādasaparyādivarṇanaṃ nāma dviśatataṃ sargaḥ || 200 ||  
 183313  
 183314 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 183315 sādhuṇvādasaparyādivarṇanaṃ nāma dviśatataṃ sargaḥ || 200 ||  
 183316

183317 ekādhikadviśatataṃ sargaḥ 201  
183318  
183319 śrīvālmīkiruvāca |  
183320  
183321 athārvāksādhuvādeṣu praśānteṣu śanaiḥśanaiḥ |  
183322 jñānopadeśamāsādyā prollasatsviva rājasu || 1 ||  
183323  
183324 atra rāmeṇa bhūyo'pi pṛṣṭena guruṇādarāt |  
183325 pūrṇānandapade svasya viśrāntiḥ prakṛtikṛtā ||  
183326  
183327 arvāk adhaḥsabhāpradeśe || 1 ||  
183328  
183329 praśāntasaṃsṛtibhrāntau jane caritamātmanaḥ |  
183330 svayaṃ hasati cittena satyaṃ samanudhāvātā || 2 ||  
183331  
183332 ātmanaḥ svasya caritamajñadaśācaritraṃ svayameva satyaṃ tattvaṃ samanudhāvātā  
183333 samyakpaśyatā cittena hasati sati || 2 ||  
183334  
183335 valaccittakalaṃ jñānasamāsvādanatatpare |  
183336 vivekini sabhāloke śānte dhyānamivāsthite || 3 ||  
183337  
183338 sabhāgate loka jane valantī parāvṛttā pratyakpravaṇā cittakalā cittavṛttiryaśminkarmaṇi  
183339 tadyathā syāttathā jñānasya cidekarasānandasya samyagāsvādanatatpare jāte sati || 3 ||  
183340  
183341 baddhapadmāsane rāme sabhrātari guroḥ puraḥ |  
183342 sthite kṛtāñjalau dīptaguruvaktragatekṣaṇe || 4 ||  
183343  
183344 dīptaṃ śobhamānaṃ yadguruvaktraṃ tadgatekṣaṇe || 4 ||  
183345  
183346 pārthive kimapi dhyānamivāsvādayati sthitim |  
183347 jīvanmuktātīkāmantarādīmadhyāntapāvanīm || 5 ||  
183348  
183349 pārthive daśarathe dhyānamivālambya jīvanmuktātīkām sthitimāsvādayati sati || 5 ||  
183350  
183351 grahītumarcāṃ bhaktānāṃ mānitārthajano muniḥ |  
183352 tūṣṇīm kṣaṇamiva sthitvā provācānakulākṣaram || 6 ||  
183353  
183354 munirvasiṣṭho bhaktānāṃ rājādīnāmarcāṃ pūjāṃ grahītum pūrvoktarītyā kṣaṇam  
183355 tūṣṇīmiva sthitvā tadanantaram provāca || 6 ||  
183356  
183357 svakulākāśaśītāṃśo rāma rājīvalocana |  
183358 kimanyadicchasi śrotuṃ kathayābhimatecchayā || 7 ||  
183359  
183360 sthitim ca kīdṛśīmenāmadyānubhavasī svayaṃ |  
183361 kiṃrūpamidamābhāsaṃ jāgataṃ vada paśyasi || 8 ||  
183362  
183363 ityukte muninā tena prāha rājakumārakaḥ |  
183364 avihvalaṃ mṛdu spaṣṭaṃ gurorālokayanmukhaṃ || 9 ||  
183365  
183366 śrīrāma uvāca |  
183367  
183368 tvatprasādena yāto'smi parāṃ nirmalatāṃ prabho |  
183369 śāntāśeṣakalāṅkāṃ nabhastalam || 10 ||  
183370  
183371 śāntāśeṣakalāṅkaḥ pūrṇacandraḥ āṅkaścihnaṃ yasmiṃstathāvidhaṃ nabhastalamiva  
183372 || 10 ||  
183373  
183374 sarvā evopāśāntā me bhrāntayo bhavabhaṅgadāḥ |  
183375 svarūpeṇāvadātena tiṣṭhāmyacchamivāmbaram || 11 ||  
183376  
183377 sthito'haṃ galitagranthiḥ śāntāśeṣaviśeṣaṇaḥ |  
183378 sphaṭikālayamadhyasthasphaṭikāmaladhīrahaṃ || 12 ||  
183379  
183380 sphaṭikālayamadhyasthasphaṭika iva brahmabhāvaviśuddhe jagati tathāvidhā  
183381 [brahmabhāvaviśuddhetyarthaḥ |] dhīryasya || 12 ||  
183382  
183383 anyacchrotumathāhartuṃ śāntaṃ necchatī me manaḥ |  
183384 parāṃ tṛptimupāyāntaṃ suśuptamiva saṃsthitam || 13 ||  
183385

183386 āhartuṃ saṃpādayituṃ cetyarthaḥ || 13 ||  
183387  
183388 śāntāśeṣaparāmarśaṃ vigatāśeṣakautukam |  
183389 saṃtyaktāśeṣasaṃkalpaṃ śāntaṃ mama mune manaḥ || 14 ||  
183390  
183391 parāmarśo viśayasmaraṇaṃ tadbhoge kautukaṃ tadarthaḥ saṃkalpā iti bhedaḥ || 14 ||  
183392  
183393 parinirvāmi sāmyāmi jāgradeva jagatsthitau |  
183394 asvapnamapunarbodhaṃ svapimīva nirāmayam || 15 ||  
183395  
183396 asvapnaṃ mānasaviśayālocanarahitaṃ apunarbodhaṃ jāgradaindriyakaviśayālocanarahitaṃ  
183397 ca svapimīva | ivaśabdaḥ suṣuptabhānasyāpi mithyātvātturiyāvasthitidyotanārthaḥ || 15 ||  
183398  
183399 āśāvidhuritāmātmasaṃsthitim prāktanīm tanau |  
183400 pravihasya sphuratsūktaiḥ svasthastiṣṭhāmyasaṃśayam || 16 ||  
183401  
183402 āśābhirvidhuritām vihvalitām prāktanīm tanau dehe ātmabuddhyā sthitim pravihasya  
183403 sphuradbhirbhavatsūktairupadeśavākyaiḥ saṃprataṃ svasthastiṣṭhāmi || 16 ||  
183404  
183405 nopadeśena nārthena na śāstrairna ca bandhubhiḥ |  
183406 tyāgena ca na caiteśāmadhunā mama kāraṇam || 17 ||  
183407  
183408 adhunā mama upadeśena arthena tatprayuktaprayojanāntareṇa | eteśāṃ sarveśāṃ tyāgena  
183409 ca kāraṇaṃ prayojanaṃ nāsti || 17 ||  
183410  
183411 sāmrājyasyāthavā vyomni yā sthitiḥ kṣobhavarjitā |  
183412 tāmevānubhavāmyatra maccittāmanapāyinīm || 18 ||  
183413  
183414 maccittāṃ pratyagātmamātrapraṭiṣṭhitacittāmanapāyinīm nityāṃ jīvanmuktasthitiṃ  
183415 vyomni svarge sāmrājyasya asurādikṣobhavarjitā yā sthitiḥ tāmevānubhavāgīti  
183416 lokadṛṣṭiḥ || 18 ||  
183417  
183418 khādapyatitarāmacchaṃ cidākāśaṃsamātrakam |  
183419 jagadityeva paśyāmi locanādyaṅgatām [yathākāmaṃ yathārambhaṃ  
183420 yathāprāptaṃ yathāsthitam ityevaṃrūpe] gataḥ || 19 ||  
183421  
183422 ahaṃ bahirdṛśālocanādyaṅgakādaṅgatām gato'pi jagat khādapyatitarāmacchaṃ  
183423 cinmātramityeva paśyāmi nājñavajjaḍamityarthaḥ || 19 ||  
183424  
183425 ākāśamātramevedaṃ jagadityekaniścayaḥ |  
183426 dṛśyanāmnī nabhasyasminkṣaye jāgarmi cākṣayaḥ || 20 ||  
183427  
183428 asmin jagati kṣaye mohanidrayā saha bādhite sati akṣayo'haṃ sadaiva jāgarmi || 20 ||  
183429  
183430 yathākāmaṃ yathāprāptaṃ yathāsthitamiva sthitam |  
183431 yadvakti tadavighnena karomyapagataiṣaṇam || 21 ||  
183432  
183433 bhāvikāryaṃ yathākāmaṃ vartamānakāryaṃ yathāprāptaṃ prāgavasthitaṃ kāryaṃ tu  
183434 yathāsthitam yadbhavānvakti tadahamapagataiṣaṇaṃ phalābhisamdhirahitaṃ  
183435 guruśāstrānusāreṇa karomi | pāṭhāntare [yathākāmaṃ yathārambhaṃ yathāsthitam  
183436 ityevaṃrūpe] | khakāryaviśaye yathākāmaṃ yathārambham | parakāryaviśaye  
183437 yathāprāptaṃ yathāsthitam || 21 ||  
183438  
183439 na tuśyāmi na hr̥syāmi na puśyāmi na rodimi |  
183440 kāryaṃ kāryaṃ karomyeko bhrāntirdūraṃ gatā mama || 22 ||  
183441  
183442 na tuśyāmyantarmanasi na hr̥ysāmi | na puśyāmi bahirdehe iṣṭaprāptyā |  
183443 evamaniṣṭaprāptyā na rodimi | kāryamavaśyakartavyaṃ laukikaṃ vaidikaṃ ca kāryaṃ  
183444 karomi || 22 ||  
183445  
183446 anyatāmetu sargo'yaṃ vātu vā pralayānilaḥ |  
183447 saumyo bhavatu vā deśaḥ svastho'haṃ svātmani sthitaḥ || 23 ||  
183448  
183449 evaṃsthitasya mamājñābhimatairbandhudhanarājyādināśairdaśāvinimayairvā  
183450 nānarthaprāptiśaṅkāstītyāśayenāha - anyatāmiti | saumyaḥ somamārgavacchūnyo  
183451 vā bhavatu | svastho nirvikṣepaḥ || 23 ||  
183452  
183453 viśrāntosmi vilakṣyosmi durlakṣyosmi nirāmayāḥ |  
183454 nāśābhirbandhamāpnomi mune khamiva muṣṭibhiḥ || 24 ||

183455 vilakṣyo bāhyendriyairalakṣyaḥ | manasāpi durlakṣyaḥ | āśābhistrṣṇābhiḥ || 24 ||  
 183456 yathā tarugatātpuṣpādgandhaḥ prāpya nabhaḥpadam |  
 183457 tiṣṭhatyevamaham dehādatītaḥ saṁsthitāḥ samaḥ || 25 ||  
 183458 dehe abhivvyaktasya dehamatītyāvasthāne dṛṣṭāntamāha - yatheti | samaḥ asya  
 183459 puṣpasya dehasya vāyamiti viśeṣayitumaśakyatvātsādhāraṇaḥ || 25 ||  
 183460 yathaiva sarve rājāno viharanti yathāsukham |  
 183461 aprabuddhāḥ prabuddhāśca rājyeṣu bahukarmasu || 26 ||  
 183462 tarhi tvamagre katham ka iva vyavahariṣyasi tatrāha - yathaiveti || 26 ||  
 183463 śāntaharṣaviṣādāśaḥ sthiraikasamadārśanaḥ |  
 183464 sthita ātmani niḥsaṅkaṁ tathaiva viharāmyaham || 27 ||  
 183465 aprabuddhebhyo viśeṣamāha - śānteti || 27 ||  
 183466 sarvasyoparyapi sukhī sukhaṁ nehāmi me prabho |  
 183467 janasāmyena tiṣṭhāmi yathecchaṁ mām niyojaya || 28 ||  
 183468 sarvasya viṣayaiśvaryānandasyopari brahmānandenāhaṁ sukhī | ata eva me dehe  
 183469 viṣayasukhaṁ nehāmi necchāmi | niyojayasva sevādiviṣaye ājñāpaya || 28 ||  
 183470 bālo līlāmiva tyaktaśaṅkaṁ saṁsārasaṁsthitim |  
 183471 yāvaddehamimām sādho pālayāmyamalaikadṛk || 29 ||  
 183472 ahaṁ yāvaddehaṁ bālaḥ svavayonurūpām līlām kṛdāmiva yathāprāptāṁ  
 183473 saṁsārasaṁsthitim pālayāmi || 29 ||  
 183474 bhuñje pibāmi tiṣṭhāmi pālayāmi nijakriyām |  
 183475 jāto'haṁ vigatāśaṅkastvatprasādānmuniśvara || 30 ||  
 183476 śrīrāma uvāca |  
 183477 aho bata mahāpuṇyaṁ padamāsāditam tvayā |  
 183478 anādimadhyaparyantamidaṁ yatra na śocyate || 31 ||  
 183479 yatra pade sthitairna śocyate | bhāve laḥ || 31 ||  
 183480 samyaksamasamābhoge śītale svātmani svayam |  
 183481 nabhasīva nabhaḥ śānte viśrāntimasi labdhavān || 32 ||  
 183482 diṣṭyā jāto viśokastvaṁ diṣṭyā samyagavasthitaḥ |  
 183483 diṣṭyā lokadvaye'narthaśaṅkā te śamamāgatā || 33 ||  
 183484 lokadvaye ihaloke paraloke ca dṛṣṭāddṛṣṭaśrutānarthaśaṅkā || 33 ||  
 183485 diṣṭyā raghūṇām tanaya saṁjñāḥ pāvitavānasi |  
 183486 bhūtabhavyabhaviṣyasthām bodhena kulasaṁtatim || 34 ||  
 183487 tanayeti prītyatiśayena saṁbodhanam | samyagjānātīti saṁjñā ātmatattvavitsan raghūṇām  
 183488 bhūtabhavyabhaviṣyasthām kulasaṁtatim bodhena pāvitavānasi || 34 ||  
 183489 adhunā munināthasya viśvāmitrasya rāghava |  
 183490 pūrayitvārthitām bhuktvā [tiṣṭhetai śeṣaḥ |] pitrā saha mahīmimām || 35 ||  
 183491 arthitām yajñavighnaparihārārthitām | pitrā sahetai jīvatyeva pitari tadājñayā  
 183492 rākṣasavadhena mahīm pālayitvetyāśayaḥ || 35 ||  
 183493 tvayānvitāḥ satanayabhṛtyabādhavāḥ padātayaḥ sarathagajāśvamaṇḍalāḥ |  
 183494 nirāmayā vigatabhayāḥ sthiraśriyaḥ sadodayāḥ subhaga bhavantu rāghavāḥ  
 183495 [raghukulasambandhino bhṛtyādayaḥ |] || 36 ||  
 183496 he subhaga tvayā anvitāḥ saṁgatāḥ satanayāḥ putrapautrasahitā bhṛtyabāndhavāśca  
 183497 sarathagajāśvamaṇḍalāḥ padātayaśceti dvividhā api janā nirāmayāḥ śarīre  
 183498 vigatabhayāścitte sadodayā gṛheṣu bhavantvityāśīḥ prārthanā vā || 36 ||  
 183499

183524 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvāṇaprakaraṇe uttarārdhe  
183525 viśrāntiprakaṭikaraṇaṃ nāmaikādhikadviśatatamaḥ sargaḥ || 201 ||  
183526  
183527 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
183528 viśrāntiprakaṭikaraṇaṃ nāmaikādhikadviśatatamaḥ sargaḥ || 201 ||  
183529  
183530 dvyadhikadviśatatamaḥ sargaḥ 202  
183531  
183532 śrīvālmīkiruvāca |  
183533  
183534 etacchrutvā vasiṣṭhasya vacaḥ saṃsadi pārthivāḥ |  
183535 siktā ivāmṛtāpūrairantaḥśītalatām yayuḥ || 1 ||  
183536  
183537 prabodhahṛṣṭā rājāno rāmaścātropavarṇitāḥ |  
183538 rāmeṇa ca sthitiḥ svīyā nirmṛṣṭā jñānanirmalā ||  
183539  
183540 pārthivagrahaṇaṃ sarvajanopalakṣaṇam || 1 ||  
183541  
183542 rāmaḥ kamalapatrākṣo rarāja vadanendunā |  
183543 kṣīroda iva saṃpūrṇaḥ sudhāpūreṇa cāruṇā || 2 ||  
183544  
183545 sudhābhiḥ pūryata iti sudhāpūraḥ pūrṇacandrastenoditena kṣīroda iva || 2 ||  
183546  
183547 vāmadevādayaḥ sarve tattvajñānaviśāradaḥ |  
183548 aho bhagavatā jñānamuktamityūcurādarāt || 3 ||  
183549  
183550 aho āścaryabhūtamuktam || 3 ||  
183551  
183552 śāntāntaḥkaraṇo rājā mudā daśaratho babhau |  
183553 tuṣṭyaiva saṃprahṛṣṭāṅgo navāṃ dyutimupāgataḥ || 4 ||  
183554  
183555 tuṣṭyā saṃtoṣātiśayena saṃprahṛṣṭāṅgo romāñcitagātraḥ || 4 ||  
183556  
183557 jñātajñeyeṣu bahuṣu sādhuṇvādakathāsvatha |  
183558 uvāca galitājñāno rāmo vākyamidaṃ punaḥ || 5 ||  
183559  
183560 bahuṣu sādhuṇvādakathāsu pravṛttāsu satīṣu || 5 ||  
183561  
183562 śrīrāma uvāca |  
183563  
183564 bhagavanbhūtabhavyeṣa tvayāsmākamalaṃ malam |  
183565 saṃpramṛṣṭamidaṃ hemnaḥ śyāmatvamiva vahninā || 6 ||  
183566  
183567 malamajñānam || 6 ||  
183568  
183569 abhūma vayamātmīyakāyamātradr̥ṣaḥ purā |  
183570 prabho saṃprati saṃpannā viśvagviśvāvalokinaḥ || 7 ||  
183571  
183572 kāyamātradr̥ṣo dehaparicchinātmadr̥ṣṭayaḥ | viśvāvalokinaḥ sarvātmadarśinaḥ ||  
183573 7 ||  
183574  
183575 sthito'smi sarvasaṃpūrṇaḥ saṃpanno'smi nirāmayāḥ |  
183576 jāto'smi vigatāśaṅko budho jāgarmi saṃprati || 8 ||  
183577  
183578 sarvaḥ san saṃpūrṇaḥ || 8 ||  
183579  
183580 ānandito'smyakhedāya sukhitosmi cirāya ca |  
183581 sthito'nastamayāyaiva śāśvātārthodayo mama || 9 ||  
183582  
183583 mama śāśvatasyārthasya paramapuruṣārthasya udaya āvirbhāvo'bhūditi śeṣaḥ || 9 ||  
183584  
183585 aho bata pavitreṇa śītena jñānavāriṇā |  
183586 tvayā siktosmi hṛṣyāmi padmavaddhṛdaye svayam || 10 ||  
183587  
183588 padmavacchārādābjavat || 10 ||  
183589  
183590 iyamadya mayā labdhā padavī tvatprasādataḥ |  
183591 yasyāṃ sthitasya me sarvamamṛtatvaṃ gataṃ jagat || 11 ||  
183592

183593 padavī sāmrajyapadavī || 11 ||  
183594  
183595 antaḥprasannamatirastasamastaśokaḥ śobhāṃ gato'hamamalāśaya eva śāntyā |  
183596 ānandamātmani gataḥ svayamātmanaiva nairmalyamabhyupagato'smi namostu  
183597 mahyam || 12 ||  
183598  
183599 antaḥ prasannā matirasya | ata evāstasamastaśokaḥ | yato'haṃ śāntyā  
183600 sakāryamūlājñānānāśenāmālāśaya evātmani ānandaṃ gataḥ | ātmanaiva  
183601 samyakparīkṣya dṛṣṭena svataḥsiddhanairmalyamabhyupagato'smi | ato mahyameva  
183602 namo'stvityarthaḥ || 12 ||  
183603  
183604 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 uttarārdhe  
183605 ātmaviśrāmāṅgikaraṇaṃ nāma dvvadhikadviśatatamaḥ sargaḥ || 202 ||  
183606  
183607 iti śrīvāsiṣṭhamahārāmāyaṇatātṭparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
183608 ātmaviśrāmāṅgikaraṇaṃ nāma dvvadhikadviśatatamaḥ sargaḥ || 202 ||  
183609  
183610 tryadhikadviśatatamaḥ sargaḥ 203  
183611  
183612 śrīvālmīkiruvāca |  
183613  
183614 itthaṃ vicāraparayormunirāghavayostayoḥ |  
183615 bhāskaraḥ śravaṇāyeva vyomamadhyamupāyayau || 1 ||  
183616  
183617 madhyāhnatūryaghoṣo'tra dinakṛtyaṃ niśākramaḥ |  
183618 prātaḥ sabhāyāṃ rāmasya niḥsaṃdehaśca varṇyate ||  
183619  
183620 itthaṃ vicāraparayōḥ satoḥ | bhāvalakṣaṇe saptamīdvivacanam |  
183621 arthāttadubhayavicāraśravaṇāyevetyutprekṣā || 1 ||  
183622  
183623 tikṣṇatāmājagāmāśu sarvadikkamathātapaḥ |  
183624 padārthaughavikāsārthaṃ rāmasyeva mahāmatiḥ || 2 ||  
183625  
183626 sarvāsu dikṣviti sarvadikkam | padārthaughasya vikāsaḥ sphuṭadarśanam || 2 ||  
183627  
183628 utphullahṛdayāmbhojasphārākāratayā tadā |  
183629 līlāpadmākārā rejustatrasthāḥ pārthivā iva || 3 ||  
183630  
183631 līlāpadmākārā udyānataṭākāḥ | tatrasthāstatsabhāsthāḥ | pārthivagrahaṇaṃ  
183632 sarvajanopalakṣaṇam || 3 ||  
183633  
183634 jālaṃ muktākalāpānantaramākrāntabhāskaram |  
183635 nanarteva taradvyoma vijñānaśravaṇādiva || 4 ||  
183636  
183637 muktākalāpā anantarā avyavadhānakhacitā yasmīnstathāvidhaṃ  
183638 sphaṭikavātāyanajālakam pratibimbabhāvenākrāntaḥ saṃkrānto bhāskaro  
183639 yasmīnstathāvidhaṃ saddīptyatiśayena vyoma tarat plavamānamiva sat nanarteva |  
183640 vasiṣṭhopadiṣṭavijñānaśravaṇādvvyoma brahmākāśaṃ taradivetyanubhavadamatkāriṇī  
183641 utprekṣā || 4 ||  
183642  
183643 pusphuruḥ padmarāgeṣu lagnārkatataruṇatviṣaḥ |  
183644 bhāso vyomataloḍḍinā dhiyo jñānakalā iva || 5 ||  
183645  
183646 padmarāgeṣu lagnasyārkasya taruṇatviṣo bhāsaḥ pratibimbakāntayaḥ | yathā svacchāyā  
183647 dhiya upadeśajñānakalāḥ sphuranti tadvat || 5 ||  
183648  
183649 evaṃ nirvṛtimāyāte rāme svakulakairave |  
183650 munīndravadanālokātsavikāsamiva sthite || 6 ||  
183651  
183652 munīndravadanasya ālokaḥyogātkairavavikāsakatvāccānuktāpi candratā gamyate || 6 ||  
183653  
183654 ravāvaaurvopame vyoma mahābhdhernābhitaṃ gate |  
183655 tejaḥpuñjalasajjvāle samagrarasapāyini || 7 ||  
183656  
183657 aurvopame vaḍavāgnisadrṣe | tatsāmyameva viśeṣaṇairupapādyate || 7 ||  
183658  
183659 nabhonilotpale nīle galadrajasi rājati |  
183660 gharmāṃśukarṇikākānte sphuratkiraṇakesare || 8 ||  
183661

183662 evaṃ nabhaso nīlotpalatvamapi viśeṣaṇairupapādyate - nabha ityādinā |  
183663 dharmāṃśuḥ sūryastallakṣaṇayā karṇikayā kānte || 8 ||  
183664  
183665 avataṃse jagallakṣmyāstrilokīkarṇakuṇḍale |  
183666 antarlīnasphurattārāratnarājivirājite || 9 ||  
183667  
183668 avataṃse ityantamutpalotprekṣā | trilokīkarṇakuṇḍale ityutprekṣāntaram | antarlīneti  
183669 tadupapādakam || 9 ||  
183670  
183671 digvadhūbhirbr̥hacchṛṅgapāṇibhirmukureṣviva |  
183672 dhṛteṣu tāpabhinneṣu mahābhreṣu nirambuṣu || 10 ||  
183673  
183674 digvadhūbhirbr̥hadgiriśṛṅgalakṣaṇaiḥ pāṇibhirmahābhreṣu mukureṣviva dhṛteṣu  
183675 satsu tāpairātapairbhinneṣu saṃbhinneṣu vibhakteṣu vā || 10 ||  
183676  
183677 sūryakāntavarotthena vahnineva samedhite |  
183678 dviguṇaṃ prajvalatyarkaśūnye gaganadhāmani || 11 ||  
183679  
183680 arkaśūnye'pi gaganadhāmani sūryakāntaśreṣṭhebhyaḥ utthitena vahninā samedhite  
183681 arkāpekṣayā dviguṇamiva prajvalati sati || 11 ||  
183682  
183683 vinedurmeduroddāmamukhamārutapūritāḥ |  
183684 madhyāhnaśaṅkāḥ kalpāntavātapūrṇā ivārṇavāḥ || 12 ||  
183685  
183686 prāleyaśrīrivābjeṣu gharmaśrīrvadaneṣviva |  
183687 cakāra padamākīrṇaśuddhamuktāphalopamā || 13 ||  
183688  
183689 gharmaśrīḥ svedabinduśobhā janānāṃ vadaneṣu padaṃ cakrā || 13 ||  
183690  
183691 gṛhabhittiparāvṛttā sattvasaṃrambhamaṃsalā |  
183692 śabdaśrīḥ pūrayāmāsa karṇamarṇa ivārṇavam || 14 ||  
183693  
183694 gṛhabhittiṣvabhighātātpratidhvanyātmanā parāvṛttā | sattvānāṃ prāṇināṃ  
183695 kāryatvarāśabdasaṃrambhairmāṃsalā puṣṭā | arṇo vṛṣṭinadījalamarṇavamiva  
183696 karṇaṃ pūrayāmāsa || 14 ||  
183697  
183698 purandhrībhirnidāghaughasāntaye samudiritā |  
183699 ullalāsa navā pāṇḍukarpūrajaladāvaliḥ || 15 ||  
183700  
183701 sakarpūrajalasekalakṣaṇā jaladāvaliḥ || 15 ||  
183702  
183703 sa rājā sahasāmanṭaḥ sabhūpaḥ saparicchadaḥ |  
183704 savasiṣṭhaḥ samuttasthau saharāmaḥ sa saṃsadaḥ || 16 ||  
183705  
183706 maṇḍaladeśādhipatyabhedātsāmantaḥpāyorbhedaḥ | saṃsadaḥ sabhāyāḥ || 16 ||  
183707  
183708 rājāno rājaputrāśca mantriṇo munayastathā |  
183709 anyonyaṃ pūjitā jagmurmuditāḥ svaṃ niveśanam || 17 ||  
183710  
183711 antaḥpuragṛhāgreṣu tālavṛntānilāhṛtaiḥ |  
183712 karpūradhūlibhirabhūnnavaivāmbudamālikā || 18 ||  
183713  
183714 gṛhāgreṣu gṛhamukheṣu || 18 ||  
183715  
183716 atha madhyāhnatūryāṇāṃ rave sphūrjati bhittiṣu |  
183717 uvāca vacanaṃ vākyakovidō munināyakaḥ || 19 ||  
183718  
183719 sphūrjati abhighātena vardhamāne || 19 ||  
183720  
183721 sarvameva śrutaṃ śrāvyaṃ jñeyaṃ jñātamaśeṣataḥ |  
183722 tvayā rāghava bho nāsti jñātavyamaparaṃ varam || 20 ||  
183723  
183724 yathā mayopadiṣṭo'si yathā paśyasi śāstrataḥ |  
183725 yathānubhavasi śreṣṭhamekavākyam tathā kuru || 21 ||  
183726  
183727 gurūpadeśavedāntādiśāstrasvānubhavānāmavisaṃvādāya ekārthanīṣṭhatālakṣaṇā  
183728 ekavākyatā kāryetyāha - yatheti || 21 ||  
183729  
183730 uttiṣṭha tāvatkāryāya vayaṃ snātuṃ mahāmate |



183731 madhyāhnasamayo'smākamayamaṅgātivartate || 22 ||  
183732  
183733 aparaṃ yattvayā bhadra svākāṅkṣāvinivṛttaye |  
183734 praṣṭavyaṃ tacchubhaṃ prātaḥ praṣṭavyaṃ bhavatā punaḥ || 23 ||  
183735  
183736 praṣṭavyaṃ praśnārhamasti cettatprātaravaśyaṃ praṣṭavyaṃ nopekṣitavyamityarthaḥ ||  
183737 23 ||  
183738  
183739 śrīvālmīkiruvāca |  
183740  
183741 ityukte munināthena rājā daśarathaḥ svayam |  
183742 pūjayāmāsa tānsabhyānsarvānsādhūnsaparyayā || 24 ||  
183743  
183744 saha rāmeṇa dharmātmā muniviprānṛpāṃśca saḥ |  
183745 vasiṣṭhādyupadiṣṭena krameṇa vyomagāṃstathā || 25 ||  
183746  
183747 maṇimuktāgaṇārthena divyena kusumena ca |  
183748 maṇiratnapradānena muktāhārārpaṇena ca || 26 ||  
183749  
183750 kāmścinmaṇimuktāgaṇaṇiṣkriyabhūtenārthena dhanena | kāmścittu  
183751 pratyakṣamaṇimuktāpradānena || 26 ||  
183752  
183753 praṇayena praṇāmena pradānenārthaśālinā |  
183754 vastrāsanānnapānena kanakena tathā bhuvā || 27 ||  
183755  
183756 kanyādipradānena || 27 ||  
183757  
183758 dhūpena gandhamālyābhyāṃ yathoditamaninditaḥ |  
183759 pūrvānsaṃpūjayāmāsa sarvāneva mahīpatiḥ || 28 ||  
183760  
183761 athottasthau sabhāmadhyātsabhayā saha mānadaḥ |  
183762 savasiṣṭhādidevarṣiḥ sāyamindurivāmbārāt || 29 ||  
183763  
183764 sabhayā sabhāsthena janena saha || 29 ||  
183765  
183766 sasabhotthānasamayaḥ asaṃrambho vyarājata |  
183767 jānudaghnasuronmuktapuṣpasamjātakardamaḥ || 30 ||  
183768  
183769 asaṃrambhaḥ satvaraḥ sasabhāyā utthānasamayaḥ sabhotthānasamayasaḥ hitaḥ sa  
183770 saṃrambha iti vā || 30 ||  
183771  
183772 saṃghaṭṭāghaṭṭakeyūraratnacūrṇāruṇāvaniḥ |  
183773 chinnaḥārasphuranmuktātārājitanisāmbaraḥ || 31 ||  
183774  
183775 tameva varṇayati - saṃghaṭṭetyādinā | saṃghaṭṭo gharṣaṇaṃ āghaṭṭaḥ  
183776 parasparamāghātastābhyāṃ keyūraratnacūrṇaiḥ aruṇāvaniḥ | chinnaḥārebhyaḥ  
183777 sphurantībhirnuktātārābhīrjitaṃ niśākālaprasiddhaṃ sanakṣatramambaram yena || 31 ||  
183778  
183779 devarṣimuniviprendrapārthivaspandasamkulaḥ |  
183780 vyagrabhṛtyāṅganāhastakeśacañcalacāmaraḥ || 32 ||  
183781  
183782 jñānaprameyīkaraṇaspaṇḍamāno na dāruṇaḥ |  
183783 śīraḥkaratrinayanajihveṣveva virājitaḥ || 33 ||  
183784  
183785 tarhi kiṃ sarvajanaṇāṃ svārthapravṛttitvarayā durbalaparopamardādārūṇo netyāha ##-  
183786 prameyīkaraṇārthameva spaṇḍamāno nānyasvārthatvarayeti hetorna dāruṇaḥ | kiṃ ca  
183787 kadācidīśadaṅgaḥaṭṭanepi parasparakṣamāpaṇārthaṃ śīraḥkarāḥ śīrasi  
183788 baddhāñjalayo ye purataḥ pārśvayośceti triṣu bhāgeṣu avalokanāya kṣamāpaṇāya ca  
183789 pravṛttaṃ nayanajihvaṃ yeṣāṃ tathāvidhāsteṣveva sarvajaneṣu virājito na  
183790 pramattaniṣṭhuraṇaṇavisamṣṭhula iti na tatra parapīḍādidoṣaleśasyāpi prasaktirityarthaḥ  
||  
183791 33 ||  
183792  
183793 parasparamathāpṛcchya pūjitāḥ peśaloktayaḥ |  
183794 rājāno munayaścaiva sarve daśarathādayaḥ || 34 ||  
183795  
183796 peśalā mṛdumadhurā uktayo yeṣāṃ || 34 ||  
183797  
183798 svāśramānsādhavo jagmustuṣṭasniḡdhāśayā mithaḥ |

183799 lokasaptakavāstavyā devāḥ śakrapurādiva || 35 ||  
183800  
183801 mithaḥ parasparaṃ guṇaspr̥hayā tuṣṭaḥ snigdhaḥ snehayuktaśca āśayo yeṣāṃ |  
183802 śakrapurāddevā ivāyodhyāto lokasaptakavāstavyā jagmuḥ || 35 ||  
183803  
183804 anyonyaṃ prañayātsarve pūjayitvā yathākramam |  
183805 tadvisr̥ṣṭāḥ svamāgatya gr̥haṃ cakrurdinakriyāṃ || 36 ||  
183806  
183807 dinakriyāmāhnikam || 36 ||  
183808  
183809 atha sarve vasiṣṭhādyāstathā daśarathādayaḥ |  
183810 cakrurdivasakāryāṇi rājāno munayastathā || 37 ||  
183811  
183812 yathāprāptaṃ kriyāṃ teṣu kṛtavatsvatha daivasīm |  
183813 krameṇākāśapathiko bhāskaro'stamupāyayau || 38 ||  
183814  
183815 daivasīm divasasaṃbandhinīm || 38 ||  
183816  
183817 tayaiva kathayā teṣāṃ rāmasya ca mahāmateḥ |  
183818 prabodhavaśataḥ śighraṃ sā vyatīyāya śarvarī || 39 ||  
183819  
183820 prabodho jāgaraṇaṃ tadvaśataḥ || 39 ||  
183821  
183822 utsāritatamaḥpāmsutārākusumanirbharam |  
183823 bhuvanaṃ bhavanikurvannājagāma divākaraḥ || 40 ||  
183824  
183825 prātargr̥hasaṃmārjaneneva utsāritāstamaḥpāmsavastārākusumanirbharāśca  
183826 yasmīṃstathāvidhaṃ bhuvanaṃ jagadbhavanaṃ gr̥hamiva pariṣkurvan || 40 ||  
183827  
183828 karavīrakusumbhābhaiḥ karairaruṇayan diśaḥ |  
183829 viveśa gaganāmbhodhimatha bālādivākaraḥ || 41 ||  
183830  
183831 rājāno rājaputrāśca mantriṇo munayastathā |  
183832 vasiṣṭhādyāḥ samājagmuḥ punardāśarathīm sabhām || 42 ||  
183833  
183834 yathākramaṃ yathāsaṃsthaṃ yathādeśaṃ yathāsanam |  
183835 sā viveśa sabhā tatra dhiṣṇyaśrīrambare yathā || 43 ||  
183836  
183837 dhiṣṇyaśrīrdevadhiṣṇyabhūtanakṣatraśobhā || 43 ||  
183838  
183839 tato daśarathādyeṣu sumantrādiṣu vāpyalam |  
183840 vasiṣṭhaṃ saṃpraśaṃsatsu munimāsanasaṃsthitam || 44 ||  
183841  
183842 vasiṣṭhaṃ saṃpraśaṃsatsu stuvatsu || 44 ||  
183843  
183844 vasiṣṭhasya pituścāgre rājīvalalalocanaḥ |  
183845 uvāca rāghavo dhīmānmṛduvarṇamidaṃ vacaḥ || 45 ||  
183846  
183847 śrīrāma uvāca |  
183848  
183849 bhagavansarvadharmajña sarvajñānamahārṇava |  
183850 sarvasaṃdehapaśo paśokabhayāpaha || 46 ||  
183851  
183852 pareṣāṃ śatrūṇāmapī śokabhayāpaha || 46 ||  
183853  
183854 śrotavyamaṃparaṃ kiṃ me vidyate vedyameva vā |  
183855 śrotavyaṃ vidyate yadvā tatsarvaṃ vaktumarhasi || 47 ||  
183856  
183857 yadi vidyate tarhi tadvaktumarhasi || 47 ||  
183858  
183859 śrīvasiṣṭha uvāca |  
183860  
183861 rāma saṃprāptabuddhistvaṃ śrotavyaṃ te na vidyate |  
183862 kṛtakṛtyā tavaiśā dhīḥ prāptaprāpyā sthitātmani || 48 ||  
183863  
183864 tvameva tāvatkathaya pravacārya dhiyātmanā |  
183865 kīdṛśo'dya bhavānantaḥ kiṃ śeṣaṃ śrāvyamasti te || 49 ||  
183866  
183867 adya bhavān svānubhavana kīdṛśaḥ | te śiṣyata iti śeṣaṃ śrāvyamavaśyaśrotavyaṃ

183868 kimastīti tvameva vadetyarthaḥ || 49 ||  
183869  
183870 śrīrāma uvāca |  
183871  
183872 brahmannevamahaṃ manye yathāhaṃ kṛtakṛtyadhīḥ |  
183873 nirvāṇosmi praśāntosmi nākāṅkṣā mama vidyate || 50 ||  
183874  
183875 vaktavyamuktaṃ bhavatā jñātaṃ jñeyaṃ mayākhilam |  
183876 tava viśrāntimāyātu kṛtakṛtyā sarasvatī || 51 ||  
183877  
183878 viśrāntimuparamam | sarasvatī vāṇī || 51 ||  
183879  
183880 adhigatamadhigamyam jñeyamāptum mayedaṃ vigatamakhilamaikyam dvaitamastaṃ  
183881 prayātam |  
183882 parigalitamaśeṣaṃ dṛśyabhedāvabhānaṃ nanu  
183883 nipuṇamapāstāśeṣasaṃsāritāsthā || 52 ||  
183884  
183885 akhilam jagadaikyaṃ brahmaikarasyam viśeṣeṇa gataṃ vigatam | dvaitam  
183886 jīvabrahmabhedāḥ | yatastadupādhibhūtaṃ dṛśyabhedāvabhānaṃ parigalitam | tadapi  
183887 kutastatrāha - nanviti | yato mayā saṃsāritāsthā nipuṇaṃ vicārya apāstā  
183888 tyaktetyarthaḥ || 52 ||  
183889  
183890 ityārṣe vāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 nirvāṇavarṇanaṃ nāma  
183891 tryadhikadviśatatamaḥ sargaḥ || 203 ||  
183892  
183893 iti śrīvāsiṣṭhamahārāmāyaṇatātātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
183894 nirvāṇavarṇanaṃ nāma tryadhikadviśatatamaḥ sargaḥ || 203 ||  
183895  
183896 caturadhikadviśatatamaḥ sargaḥ 204  
183897  
183898 śrīvāsiṣṭha uvāca |  
183899  
183900 bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ |  
183901 ādarśo rājate'tyarthaṃ paunaḥpunyena mārjitaḥ || 1 ||  
183902  
183903 niṣkṛṣṭayuktyā bhūyo'tra dṛśyam citi vimārjyate |  
183904 vasiṣṭhena ca rāmeṇa cidātmapariśuddhaye ||  
183905  
183906 paramaṃ yuktisaṃkṣepeṇa sphuṭaṃ dṛśyamārjanopāyopadeśitvādukṛṣṭam || 1 ||  
183907  
183908 artho vedanasamketāḥ śabda jalaravopamaḥ |  
183909 dṛśyametaccidābhānaṃ svapnavatkvābhavajjagat || 2 ||  
183910  
183911 rūpaṃ nāma ceti hi dvividhaṃ dṛśyam tatrādyamārjanopāyamāha - artha iti |  
183912 jātiguṇakriyāsaṃsthānāni hi caturvidhānāṃ śabdānāmarthaḥ | yathā gaurnilā capalā  
183913 bhadrākhyeti | te caikasminnevārthe vyāvartyabhedād dhīnabhedakalpanarūpāḥ  
183914 śabdabhedapravṛttinimittatayā kalpitā bhrāntivedanasamketā eva na vāstavāḥ | na hi  
183915 tatra vastucatuṣṭayamastītyarthamārjanamityarthaḥ | dvitīyamārjanopāyamāha - śabda  
183916 iti | arthe mārjite nirarthakaḥ | śabda jaladhvanisadṛśaḥ sannāmatāṃ  
183917 tyajannarthatāmevāpannastanmārjanenaiva mārjita ityetaddvividhamapi dṛśyam  
183918 cidābhānamātraṃ svapnavaditi siddhamityarthaḥ || 2 ||  
183919  
183920 jāgadvai svapnasamḍṛṣṭaḥ smaraṇātma sthitaṃ puraḥ |  
183921 saṃvidvedanamātraṃ sattadanyākāravattatam || 3 ||  
183922  
183923 yadā jāgradeva mithyā tadā saiva svapnasamḍṛṣṭārthaḥ saṃskāramukhena saṃpadyate  
183924 tacca smaraṇamiva ātmārthaśūnyarūpaṃ puraḥ sthitamiti saṃvidvedanamātrameva  
183925 sattadanyākāravattatam na tatrāpi saṃvidvyatiriktaṃ kiṃcidastītyarthaḥ || 3 ||  
183926  
183927 yathācchaṃ saṃvidākāśaṃ mayi svapnapurātmakam |  
183928 sarūpamapi nīrūpaṃ tathedaṃ bhuvanatrayam || 4 ||  
183929  
183930 tathā cobhayostulyatayā cidākāśamātratvamityāha - yatheti | mayi pratyakciti || 4 ||  
183931  
183932 śrīrāma uvāca |  
183933  
183934 saṃpanneyaṃ kathaṃ bhūmiḥ saṃpannā girayaḥ katham |  
183935 kathaṃ saṃpannamambhaśca saṃpannā upalāḥ katham || 5 ||  
183936

183937 citi jādyaṃ tatra bhūmyādivaicitryaṃ ca kathaṃ saṃpannamiti praśnaḥ || 5 ||  
183938  
183939 kathaṃca tejaḥ saṃpannaṃ saṃpannā ca kathaṃ kriyā |  
183940 kathaṃ ca kālaḥ saṃpannaḥ saṃpannaḥ pavanaḥ katham || 6 ||  
183941  
183942 kathaṃ ca śūnyaṃ saṃpannaṃ saṃpannaṃ cinnabhaḥ katham |  
183943 iti jñātaṃ mayā bhūyo bodhāya vada me prabho || 7 ||  
183944  
183945 ityetatsarvaṃ prāk tvadvacanāṃjjñātamapi punarasaṃbhāvanāśāntyā  
183946 bodhābhivṛddhaye vada || 7 ||  
183947  
183948 śrīvasiṣṭha uvāca |  
183949  
183950 brūhi rāghava tattvena svapnadṛṣṭamahāpure |  
183951 saṃpannā bhūḥ kathamiva saṃpannaṃ kathamambaram || 8 ||  
183952  
183953 svapnavadeva sarvaṃ saṃbhāvanīyamityāśayena pratibandhyeva svayaṃ praśnavyājena  
183954 vasiṣṭha uttaramāha - brūhityādinā || 8 ||  
183955  
183956 kathaṃ vāri ca saṃpannaṃ saṃpannā upalāḥ katham |  
183957 kathaṃ ca tejaḥ saṃpannaṃ saṃpannāśca kathaṃ diśaḥ || 9 ||  
183958  
183959 saṃpannaśca kathaṃ kālaḥ saṃpannā ca kathaṃ kriyā |  
183960 kathametannimittādi [niyatyāditi pāṭhaḥ ] sarvaṃ saṃpannamucyatām || 10 ||  
183961 ||  
183962  
183963 kenedaṃ nirmitaṃ dagdhamānītaṃ racitaṃ citam |  
183964 utpāditam prakaṭitaṃ kimācāraṃ kimātmakam || 11 ||  
183965  
183966 śrīrāma uvāca |  
183967  
183968 ātmāsyā kevalaṃ vyoma na sadbhūmyacalādikam |  
183969 jagataḥ svapnarūpasya nirākāro nirāspadaḥ || 12 ||  
183970  
183971 dṛṣṭāntavadeva dārṣṭāntike'pi pṛthvyādisaṃpattiṃ saṃbhāvayan rāmaḥ svayamapi  
183972 jagato mithyātvaṃ prapañcayati - ātmāsyetyādina | asya jagata ātmā svarūpaṃ  
183973 kevalaṃ vyomaiva || 12 ||  
183974  
183975 ātmaiva vyomarūpo'sya nirādhāro nirākṛtiḥ |  
183976 vinākṛtervā vyomno'sya kimādhāreṇa kāraṇam || 13 ||  
183977  
183978 tarhi kiṃ śūnyarūpameva netyāha - ātmaiveti | kāraṇaṃ prayojanam || 13 ||  
183979  
183980 na kiṃcidetatsaṃpannaṃ sadyathaitanna saṃvidaḥ |  
183981 etaccitkacanaṃ nāma mana eva tathā sthitam || 14 ||  
183982  
183983 abhyupetya pṛthvyādyākārasaṃpattimidamuktaṃ vastutastu tatsaṃpattirapi nāstyevetyāha  
183984 - na kiṃciditi | etajjagadākāraṃ citkacanaṃ svapnavanmana eva tathā sthitaṃ nānyat ||  
183985 14 ||  
183986  
183987 dikkālādyatra cidbhānaṃ cidbhānamacalādikam |  
183988 cijjalādi tathā bodhāccitkhaṃ vāyvādi tadvidah || 15 ||  
183989  
183990 manasaśca citsphuraṇamātratvāttadeva sarvamityāha - dikkāletyādinā | tadvidah  
183991 sarvatattvavidaḥ || 15 ||  
183992  
183993 saṃvideva kila vyoma tiṣṭhati vyomatāmitā |  
183994 dṛṣattayāste kāṭhinyāddravājjalamiva sthitā || 16 ||  
183995  
183996 vastutastu na bhūmyādi kiṃcittanna ca dṛśyatā |  
183997 cidākāśamanantaṃ tatsarvamekaṃ tadātmakam || 17 ||  
183998  
183999 dravtvādambu hṛdyābdhernānāvṛttitayā yathā |  
184000 anānaiva bhavennānā cidvyomātmani vai tathā || 18 ||  
184001  
184002 hṛdyasya prasannasyābdherambu dravatvādeva yathā  
184003 taraṅgapheṇāvartādinānāvṛtityātmanā anānaiva nānā saṃbhavettathā  
184004 cidvyomāpityarthaḥ || 18 ||  
184005

184006 kāṭhinyavedanādurvī giritāmāgateva cit |  
 184007 śūnyatāvedanācchūnyam veti vyomeva cidvapuḥ || 19 ||  
 184008  
 184009 dravatvavedanādvetti vāri spandatayānilam |  
 184010 auṣṇyasamvittato vahnimatyaajantī nijam vapuḥ || 20 ||  
 184011  
 184012 cit ātmani dravatvavedanādvāri veti | evam spandatayā vedanādanilam veti | nijam  
 184013 vapuradhiṣṭhānacidrūpamatyaajantīti vivartatā darśitā || 20 ||  
 184014  
 184015 evamsvabhāva evāyam ciddhāturgaganātmakaḥ |  
 184016 yadevam nāma kacati niṣkāraṇaguṇakramam || 21 ||  
 184017  
 184018 niṣkāraṇaguṇakramamiti dṛṣṭasṛṣṭisiddhāntaḥ prakāṣitaḥ || 21 ||  
 184019  
 184020 na caitadvyatirekeṇa kiṃcinnāpīha vidyate |  
 184021 anyacchūnyatvavāribhyāmṛte khārṇavayoriva || 22 ||  
 184022  
 184023 yathā arṇavasya vāritvādṛte anyattattvam nāsti | kṣasya ca śūnyatvādṛte tathā  
 184024 etasmāccidātmano vyatirekeṇa kiṃcijjagatastattvam na vidyate || 22 ||  
 184025  
 184026 na tu cidgaganādanyanna sambhavati kiṃcana |  
 184027 idaṃ tvamahamityādi tasmādāśāntamāsyatām || 23 ||  
 184028  
 184029 idaṃ tvamahamityādi jagat cidgaganādanyanna tu | yataḥ kiṃcana tadvinā na sambhavati ||  
 184030 23 ||  
 184031  
 184032 tvam yathāsmiṇ gr̥he kurvannagniśailādikāṃ vidam |  
 184033 tadeva paśyasyavapurevam cidgaganam tathā || 24 ||  
 184034  
 184035 kurvan svapnāmanorathādinaḥ racayan || 24 ||  
 184036  
 184037 cidvyoma bhāti dehābham sargādaḥ na tu dehakaḥ |  
 184038 akāraṇatvādasataścidudetīti cintyatām || 25 ||  
 184039  
 184040 yadā dehako nāsti tadā akāraṇatvādasato'jñānāddehākārā cidudeti | na tattvata iti  
 184041 cintyatām vicāryatāmabhiññairityarthaḥ || 25 ||  
 184042  
 184043 manobuddhirahamkāro bhūtāni girayo diśaḥ |  
 184044 śilājaṭharavanmaunamayam sarvam yathāsthitaḥ || 26 ||  
 184045  
 184046 maunamayamanirvācyamevetyarthaḥ || 26 ||  
 184047  
 184048 evam na kiṃcidutpannam naṣṭam na ca na kiṃcana |  
 184049 yathāsthitaḥ jagadrūpam cidbrahmātmani tiṣṭhati || 27 ||  
 184050  
 184051 citau yatkacanam nāma svrūpapravijṛmbhaṇam |  
 184052 tadetajjagadityuktaḥ drava eva yathā jalam || 28 ||  
 184053  
 184054 svarūpasya prakarṣeṇa vijṛmbhaṇam bṛmhaṇam || 28 ||  
 184055  
 184056 idaṃ jagadbhānamabhānameva cidvyoma śūnyam paramārtha eva |  
 184057 yathārthasamdarśanabuddhabuddherabuddhabuddhestu yathā tathāstu || 29 ||  
 184058  
 184059 yathārthasamdarśanena prabuddhadṛṣṭyā idaṃ jagadbhāvena bhānamapyabhānameva  
 184060 cidvyomaiva paramārthaḥ | abuddhabuddhermūrkṣasya tu yathā tathāstu kiṃ  
 184061 tadvicāreṇetyarthaḥ || 29 ||  
 184062  
 184063 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 cidākāśaikatāpratipādanam  
 184064 nāma caturadhikadviśatatamaḥ sargaḥ || 204 ||  
 184065  
 184066 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 184067 cidākāśaikatāpratipādanam nāma caturadhikadviśatatamaḥ sargaḥ || 204 ||  
 184068  
 184069 pañcādhikadviśatatamaḥ sargaḥ 205  
 184070  
 184071 śrīrāma uvāca |  
 184072  
 184073 evam yathaitadbhagavansvapne dṛśyam param nabhaḥ |  
 184074 tathaiva jāgratītyatra na cetsamdehajālikā || 1 ||

184075  
184076 vivartamātrarūpeyaṃ svapnatulyā jagatsthitiḥ |  
184077 nodbhūtā na sthitā nāstā cinmātramiti varṇyate ||  
184078  
184079 evaṃ jagatāḥ svapnavadvivartamātratvaṃ yathoktamabhyupagamya kūṭasthādvayacinmātre  
184080 vivarto'pyasaṃbhāvita eva hetvabhāvāditi rāmaḥ prcchati - evamiti dvābhyāṃ || 1 ||  
184081  
184082 idaṃ me bhagavanbrūhi mahāpraśnamanuttamam |  
184083 kathaṃ bhavatyadehā cijjāgratsvapne svadehavat || 2 ||  
184084  
184085 śrīvasiṣṭha uvāca |  
184086  
184087 dṛśyaṃ jāgratyatha svapne khādhāraṃ khātmakaṃ khajam |  
184088 khaṃ ca nānyatparaṃ jātu saṃdeho'styupapattitaḥ || 3 ||  
184089  
184090 hetvabhāvāddhi tvayā vivartasyānutpattiranutpannasya na sthitiḥ syāditi śūnyataiva  
184091 syādityāpādanīyaṃ tacceṣṭameva tasyeti nirupapattikaste praśnahetuḥ saṃdeha iti  
184092 bhagavānuttaramāha - dṛśyamityādinā | yataḥ khajam hetuśūnyādutpannamataḥ  
184093 śūnyādhāraṃ śūnyātmakameva syādityāpādanīyam | khaṃ śūnyaṃ ca paraṃ  
184094 brahmaiva nānyat | ata utpattiyādisūnye brahmādvaitāvirodhini vivarte anupapattisaṃdeho  
184095 nopapadyata ityārthaḥ || 3 ||  
184096  
184097 samastakāraṇākārapratyastamayarūpiṇi |  
184098 sargādāveva bhūtāni saṃbhavanti na kānicit || 4 ||  
184099  
184100 anutpattimevopapādayati - samastetyādinā || 4 ||  
184101  
184102 prṥthvyādinīyatastena deho'yaṃ nāsti kiṃcana |  
184103 bhūtānyeva kilaitāni dehaṣṭāni na santyalam || 5 ||  
184104  
184105 kathaṃ bhavatyadehā cijjāgratsvapne sadehavat iti praśno'pyanupapannaḥ |  
184106 prṥthvyādyabhāve caturvidhabhūtagrāmarūpadehānāmapyasattvādityāha -  
184107 prṥthvyādīti || 5 ||  
184108  
184109 tena svapnavadābhāsamidaṃ paśyati cinnabhaḥ |  
184110 svarūpamātrakacanamākāravadivākulam || 6 ||  
184111  
184112 ato vivartapakṣo nirdoṣa ityāha - teneti | ākulaṃ māyāguṇavikṣubdham || 6 ||  
184113  
184114 bhānamābhānamātratvamidaṃ yattaccidātmanā |  
184115 nabhasā svapnaśabdena kathyate jagadākṛtiḥ || 7 ||  
184116  
184117 yattadābhānamātratvaṃ tadeva svapnabhānaṃ saiva jagadākṛtirnabhasā  
184118 cidākāśarūpeṇaiva svapnavivartajagadādisābdena kathyate || 7 ||  
184119  
184120 yadetadvedanaṃ nāma cidvyomno vyomanirmalam |  
184121 etadantaścito rūpaṃ svapno jagaditi sthitam || 8 ||  
184122  
184123 tathā ca vedanāntarbhāsamānaṃ jagadrūpaṃ sauṣṇṇye svapna iti sthauḷye jagaditi  
184124 vedanameva tathā sthitamityārthaḥ || 8 ||  
184125  
184126 etasminneva tenātha svabhāvakacane tate |  
184127 cidrūpeṇa kṛtāḥ saṃjñāḥ prṥthakprṥthvyādikā imāḥ || 9 ||  
184128  
184129 evaṃrūpaprapaṇcasya vedanamātratve nāmaprapaṇcopi vedanasyaiva nāmabheda iti  
184130 paryavasyatītyāha - etasminneveti | tena rūpabhedakalpakena cidrūpeṇa cidātmanā | atha  
184131 anantaram || 9 ||  
184132  
184133 cidbhānameva tatsvapnajagacchabdaiḥ prakathyate |  
184134 bhānaṃ cāsyāḥ svabhāvaḥ khaṃ tatkadācinna śāmyati || 10 ||  
184135  
184136 ata eva svapnādisāntāvapi tattattvaṃ bhānaṃ kadāpi na śāmyatītyāha -  
184137 cidbhānameveti | svabhāvastattvaṃ || 10 ||  
184138  
184139 bahvyaḥ sargadṛśo bhinnā brahmaiva brahmakhe ca tāḥ |  
184140 śūnyatānabhasī vātastiṣṭhanti ca viśanti ca || 11 ||  
184141  
184142 tatsadbhāvādeva tatra bahavo vivartāḥ pravṛttā ityāha - bāhya iti || 11 ||  
184143

184144 śrīrāma uvāca |  
 184145  
 184146 sargāṇaṃ koṭayaḥ proktā bhagavanbhavatā kila |  
 184147 kāścidbrahmāṇḍakośasthāḥ kāścidaṇḍavivarjitāḥ || 12 ||  
 184148  
 184149 kautukādetadbrahmāṇḍasvarūpaṃ śrotukāmo rāmaḥ praśnapīṭhikāṃ racayati -  
 184150 sargāṇāmityādinā | proktāḥ lilopākhyānabhuṣuṇḍākhyānādaḥ tā uktā evānuvadati  
 184151 - kāścidityādinā | ete ślokaḥ prāgvyākhyātāḥ || 12 ||  
 184152  
 184153 kāścinmahikośagatāḥ kāścidākāśasaṃsthitā |  
 184154 tejaḥkośagatāḥ kāścitkāścitpavanakośagāḥ || 13 ||  
 184155  
 184156 kāścidvyomasthabhūpīṭhā ūrdhvādhassthaviniścayāḥ |  
 184157 budhnākāśādūrdhvakhurā lambamānavanācalāḥ || 14 ||  
 184158  
 184159 vyomasthagolakākārabhūpīṭhāḥ | ūrdhvādhassthānāṃ pipīlikāvadbhūgolasaṃlagnānāṃ  
 184160 devāsurādīnāṃ vayamevordhvaṃ vayamevordhvamiti vividhā niścayā yatra | tadeva  
 184161 spaṣṭamāha - budhnākāśāditi | yataḥ sarveṣāṃ dṛśā bhūmeradhodeśe prajāḥ  
 184162 budhnākāśadbhūmimūlākāśādūrdhvakhurā ūrdhvaḥpadāḥ adhaḥśīrṣāḥ |  
 184163 evamūrdhvamūlādhaḥśākhaśikharatvāllambamānānīva vanānyacalāśca yeṣu || 14 ||  
 184164  
 184165 kāścidvātātmabhūtaughāḥ kāścinnityaṃ tamodharāḥ |  
 184166 vyomasamsthānakāḥ kāścitkāścitkrimikulākulāḥ || 15 ||  
 184167  
 184168 vātātmāno vāyusarīrā bhūtaughāḥ prāṇisamūhā yāsu tamodharāḥ sāndhakārāḥ |  
 184169 vyomeva prāṇidehasamsthānaṃ yāsu || 15 ||  
 184170  
 184171 kāścidākāśakośasthāḥ kāściccopalakośagāḥ |  
 184172 kāścitsakuṇḍakośasthāḥ kāścitkhe khagavatsthitāḥ || 16 ||  
 184173  
 184174 sakunḍāḥ sabhāṇḍā ye gṛhamaṇḍapādikośāstatsthitāḥ yathā | maṇḍapopākhyāne  
 184175 darśitāḥ || 16 ||  
 184176  
 184177 tāsāṃ madhye yathā hīdaṃ brahmāṇḍaṃ yādṛśaṃ sthitam |  
 184178 asmākaṃ bhagavaṃstanme brūhi tattvavidāṃ vara || 17 ||  
 184179  
 184180 idamasmākamāśrayabhūtamiva brahmāṇḍaṃ yādṛśaṃ sthitam tanme brūhīti  
 184181 praśnaḥ || 17 ||  
 184182  
 184183 śrīvasiṣṭha uvāca |  
 184184  
 184185 yadapūrvamadrṣṭaṃ vā nānubhūtaṃ na vā śrutam |  
 184186 tadvarṇyate sudṛṣṭāntairgṛhyate ca tadūhyate || 18 ||  
 184187  
 184188 nāyaṃ tattvaviśayastattvajñānopayogī vā praśno nāpi prayojanavān  
 184189 prakṛtopayukto'pūrvo vā nāpi niyatārthaḥ | munibhirjyotiṣasiddhāntabhedeṣu  
 184190 bhūmibhuvanādīsthitairanyathānyathāvarṇanāt | taccopadarśitameva purastādato  
 184191 māyāmaye svapnopame'sminnaikatarapakṣapātena siddhāntakathane kiṃcitprayojanaṃ  
 184192 pramāṇaṃ vāstīti manyamāno vasiṣṭhaḥ śāstrāntarasya viśayo'yaṃ tatastvayā jñāta  
 184193 eveti na praśnārha ityevoktyā samādhatte - yaditi | apūrvamānāntarāviśayaḥ |  
 184194 tasyaiva prapañco na dṛṣṭaṃ nānubhūtaṃ na vā śrutamiti  
 184195 pratyakṣānumānāgamārthatvaparam | tadeva guruṇā sudṛṣṭāntairvarṇyate śiṣyeṇa ca  
 184196 śravaṇena gṛhyate mananenohyate netaradītyarthaḥ || 18 ||  
 184197  
 184198 idaṃ tu rāma brahmāṇḍamāgamairmunibhiḥ suraiḥ |  
 184199 śataśo varṇitaṃ tacca jñātametattvayā'khilam || 19 ||  
 184200  
 184201 śataśaḥ anekadhā anekaprakāreṇa ca || 19 ||  
 184202  
 184203 yathedaṃ bhavatā jñātamāgamairvarṇitaṃ yathā |  
 184204 sthitaṃ tadetadakhilaṃ kimanyadiha varṇyate || 20 ||  
 184205  
 184206 tvajjñātaprakārasyaiva tvāṃ prati varṇanaṃ nāpūrvamiti na yuktamityāha - yatheti ||  
 184207 20 ||  
 184208  
 184209 śrīrāma uvāca |  
 184210  
 184211 kathametadvada brahmansampannaṃ cinmahānabhaḥ |  
 184212 kiyatpramāṇametadvā kiyatkālaṃ ca vā sthitam || 21 ||

184213  
 184214 tarhi brahma katham brahmāṇḍākāraṃ saṃpannaṃ kiyatkālaṃ vā evaṃ sthāsyati  
 184215 tadvadeti rāmaḥ prcchati - kathamiti || 21 ||  
 184216  
 184217 śrīvasiṣṭha uvāca |  
 184218  
 184219 anādinidhanaṃ brahma nityamastyetadavyayam |  
 184220 ādimadhyāntatā nāsti nākārāḥ paramāmbare || 22 ||  
 184221  
 184222 na brahma kadāpi sākāraṃ saṃpannaṃ nāpi tasya kālikaparicchedo'sti kiṃtu  
 184223 yāvadaprabodhaṃ supta iva svātmānameva jagadākāramiva paśyati tyāśayenottaramāha  
 184224 - anādityādinā || 22 ||  
 184225  
 184226 brahmākāśamanādyantametadavyayamātataṃ |  
 184227 etanmayamidaṃ viśvaṃ viśvagādyantavarjitaṃ || 23 ||  
 184228  
 184229 paramasyāśya cidvyomnaḥ svayaṃ yadbhānamātmani |  
 184230 tadetadviśvamityuktaṃ svayaṃ tenaiva tanmṛṣā || 24 ||  
 184231  
 184232 tena svayameva viśvamiti uktaṃ tacca mṛṣā || 24 ||  
 184233  
 184234 puruṣasya yathā svapnapurasamdarśanaṃ tathā |  
 184235 tattasya bhānaṃ puravattadidaṃ viśvamucyate || 25 ||  
 184236  
 184237 kaṭhinā neha girayo na dravāṇi jalāni ca |  
 184238 na śūnyametadākāśaṃ kālona kalanātmakaḥ || 26 ||  
 184239  
 184240 cidekasvabhāve brahmaṇi tadviruddhā girikāṭhinyādisvabhāvāḥ katham satyāḥ  
 184241 syurityāha - kaṭhinā iti || 26 ||  
 184242  
 184243 yadyathā [yadyathātmaghanam yatra ityapi pāṭhaḥ] cāvyayaṃ yatra svataḥ  
 184244 samcetitam citā |  
 184245 tattathā tatra cittattve alaṃ śailādivatsthitam || 27 ||  
 184246  
 184247 tathā ca cideva bhrānticetanena tatā tathā sthiteva na vastuta ityāha - yaditi || 27 ||  
 184248  
 184249 aśilaiva śilā svapne nabha evānabho yathā |  
 184250 bhavettatheha sargādi svapne dṛśyasthitiścitau || 28 ||  
 184251  
 184252 evakāro bhinnakramaḥ | anabha eva yathā nabha iti || 28 ||  
 184253  
 184254 anākāraiva cicchāntā svapnavadyatsvacetanam |  
 184255 vetti tajjagadityuktaṃ taccānākārameva sat || 29 ||  
 184256  
 184257 uktaṃ śataśo mayetyarthaḥ || 29 ||  
 184258  
 184259 vāyoḥ spando yathāntastho vāta eva nirantaraḥ |  
 184260 tathedaṃ brahmaṇi brahma na codeti na sāmyati || 30 ||  
 184261  
 184262 dravatvamambhasi yathā śūnyatvaṃ nabhaso yathā |  
 184263 yathā vastuni vastutvaṃ brahmaṇidaṃ jagattathā || 31 ||  
 184264  
 184265 na prayātaṃ na vā''yātamakāraṇamakāraṇāt |  
 184266 na ca nāsti na vāstīdaṃ bhinnaṃ brahmapade jagat || 32 ||  
 184267  
 184268 prayātaṃ pralayaena tirobhūtaṃ | āyātamāvirbhūtaṃ || 32 ||  
 184269  
 184270 na cānādi nirābhāsaṃ nirākāraṃ cidambaram |  
 184271 dṛśaḥ kāraṇamanyasyāḥ kvacidbhavitumarhati || 33 ||  
 184272  
 184273 brahma tu kāraṇatvādiyogyaṃ na bhavatyevetyāha - na ceti | anyasyāḥ sargadṛśaḥ ||  
 184274 33 ||  
 184275  
 184276 tasmādyathāhvayavino'vayavāḥ svātmamātrakāḥ |  
 184277 tathānavayave brahmavyomni vyoma jagatsthitam || 34 ||  
 184278  
 184279 svātmamātrakāḥ pṛthagasantaḥ || 34 ||  
 184280  
 184281 sarvaṃ śāntaṃ nirālambaṃ jñaptimātramanāmayam |



184282 neha sattā na vāsattā na ca nānāsti kiṃcana || 35 ||  
 184283  
 184284 sarvāpalāpe neha nānā iti śrutiḥ pramāṇamiti bhāvaḥ || 35 ||  
 184285  
 184286 saṃkalpasvapnanagaranṛttavatsarvamātataṃ |  
 184287 sthitameva samaṃ śāntamākāśamajamavyayaṃ || 36 ||  
 184288  
 184289 tathāvidhasyāpi pratibhāse dṛṣṭāntamāha - saṃkalpeti || 36 ||  
 184290  
 184291 paramacidambarahṛdayaṃ cittvādyatkacati kāntamamalamalam |  
 184292 tadidaṃ jagaditi kalitaṃ tenaiva tadātmarūpamākalpam || 37 ||  
 184293  
 184294 amalaṃ svacchaṃ kāntaṃ sphuradrūpaṃ paramasya cidambarasya hṛdayaṃ sārabhūtaṃ  
 184295 svarūpameva citśvabhāvādyadyadākāraṃ bhrāntyā alaṃ samarthaṃ kacati tadeva  
 184296 svakalpitaṃātmarūpamākalpamāpralayaṃ tenaiva jagaditi kalitaṃ buddhaṃ  
 184297 nānyadityarthaḥ || 37 ||  
 184298  
 184299 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 m0 ni0 u0 sargakāraṇanirāso nāma  
 184300 pañcādhikadviśatataṃ sargaḥ || 205 ||  
 184301  
 184302 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 184303 sargakāraṇanirāso nāma pañcādhikadviśatataṃ sargaḥ || 205 ||  
 184304  
 184305 ṣaḍadhikadviśatataṃ sargaḥ 206  
 184306  
 184307 śrīvāsiṣṭha uvāca |  
 184308  
 184309 yadākāraṇakaṃ bhāti bhānaṃ tannaiva kiṃcana |  
 184310 tattathā paramārthena paramārthaḥ sthito'nagha || 1 ||  
 184311  
 184312 brahmaiva sajjagannāstītyetannirṇayahetavaḥ |  
 184313 kuśadvipeśvaraproktāḥ praśnā iha nirūpitāḥ ||  
 184314  
 184315 paramārtho brahmaiva paramārthena sthitaḥ | akāraṇakaṃ yajjagadbhānaṃ bhāti  
 184316 tatkiṃcanāpi naivāsti iti pūrvagranthaphalitārtha uttaragranthāvatārāyopanyastaḥ || 1 ||  
 184317  
 184318 atremaṃ kenacitprṣṭo'yamaḥ taṃ mahāmate |  
 184319 samyagbodhasya puṣṭyārthaṃ mahāpraśnaṃ paraṃ śṛṇu || 2 ||  
 184320  
 184321 atrāsminnarthe samyagbodhasya puṣṭyarthamimaṃ vakṣyamāṇaṃ mahāpraśnaṃ  
 184322 paramanyaṃ śṛṇu || 2 ||  
 184323  
 184324 astyabdhībhyāmubhayato vyāptaṃ khyātaṃ jagattraye |  
 184325 kuśadvīpamiti dvīpaṃ bhūmau valayavatsthitam || 3 ||  
 184326  
 184327 abdhībhyām surodaghr̥todābhyāmubhayato valayavadvyāptam || 3 ||  
 184328  
 184329 tatrāstilāvati nāma haimī pūrvottare purī |  
 184330 diptijvālāmayastambhaprotāvaninabhastalā || 4 ||  
 184331  
 184332 pūrvottarayorantarāle digbhāge | diñnāmānyantarāle iti bahuvrīhiḥ |  
 184333 diptilakṣaṇajvālāvalistambhaiḥ prote avaninabhastale yatra || 4 ||  
 184334  
 184335 pūrve tasyāmbhūdrājā prajñaptiriti viśrutaḥ |  
 184336 anuraktajagadbhūtaḥ śakraḥ svarga [sarga iti pāṭhaḥ] ivāparaḥ || 5 ||  
 184337  
 184338 tasyāṃ purī pūrve bhāge || 5 ||  
 184339  
 184340 kenacitkāraṇenāhaṃ kadācittasya bhūpateḥ |  
 184341 prāptaḥ samīpaṃ nabhasaḥ pralayārka iva cyutaḥ || 6 ||  
 184342  
 184343 jyotiścakrāccyutaḥ pralayakāle'rka iva || 6 ||  
 184344  
 184345 puṣpārghyācamanīyairmām pūjayitvopaviśya saḥ |  
 184346 madhye kathāyām kasyāmcidapṛcchatpraṇayādidam || 7 ||  
 184347  
 184348 bhagavansarvasaṃhāre jāte śūnyatate sthite |  
 184349 avācye parame vyomni sarvakāraṇasaṃkṣaye || 8 ||  
 184350

184351 śūnyatayā tate vistīrṇe nāmapravṛttinimittajātyādirūpacatuṣṭayābhāvādavācye  
184352 sarvakāraṇānām bījādīnām pṛthvyādīnām ca saṃkṣaye jāte sati || 8 ||  
184353  
184354 sargārambhasya bhūyaḥ syādvada kiṃ mūlakāraṇam |  
184355 kāni vā sahakārīṇi kāraṇāni kutaḥ katham || 9 ||  
184356  
184357 mūlakāraṇamupādānam | sahakārīṇi nimittakāraṇāni | tāni yadi santi tarhi kuta  
184358 upādānādeḥ katham kenopāyena jātāni || 9 ||  
184359  
184360 kiṃ jagatkiṃ ca sargādi kāścinnityaṃ tamodharāḥ |  
184361 vyomasamsthārṇavāḥ kāscitkāscitkṛmikulākulāḥ || 10 ||  
184362  
184363 utpannam jagacca tattvataḥ kim | tasya sargādipralayāntā vikārāśca kim | tatrāpi  
184364 kāścidbhūmayo nityaṃ tamodharāḥ | kāścidbrahmalokādayo vyomasamsthārṇavāḥ |  
184365 araśca ṇyaścārṇavau iti śruteḥ | kāścinnarakādibhūmayaḥ kṛmikulairākulā  
184366 ityādivaicitryaṃ ca kim || 10 ||  
184367  
184368 kāścidākāśakośasthāḥ kāściccopalakośagāḥ |  
184369 kiṃ ca vā bhūtabhūtādi kuto buddhyādayaḥ katham || 11 ||  
184370  
184371 ākāśakośasthā antarikṣādilokāḥ | upalakośagāḥ śilodaragatā  
184372 daityadānavādinagaryaḥ | bhūtāni pṛthivyādīni tadgatacaturvidhabhūtagrāmādi ca  
184373 tattvataḥ kim | teṣāmādhyātmikā buddhyādayaśca kiṃ katham vā || 11 ||  
184374  
184375 kaḥ kartā ko'tha vā draṣṭā kādhārādheyatā katham |  
184376 na kadācinmahānāśo jagatāmiti niścayaḥ || 12 ||  
184377  
184378 eteṣāṃ sarveṣāṃ kartā nirmātā kaḥ | atha ko vā draṣṭā | yadi tu  
184379 karmabrahmobhayakāṇḍātmakasamastavedaśāstrārthāvirodhāya jagatāṃ kadācidapi  
184380 mahānāśaḥ pralayo nāsti kiṃtu tattatprāṇikarmānusāreṇa sadaiva vyavahārāḥ  
184381 pravartante na kadācidanīdṛṣaṃ jagaditi niścayaḥ samarthitastarhi yathā saṃvedanaṃ  
184382 tathaivānubhūtaya iti prasiddheḥ saṃvedanaṃ dehādiheturityucyeta utānyat | tatrādye  
pakṣe  
184383 tatsaṃvedanaṃ kimanāśaṃ śāśvataṃ kiṃ vā asanmayam naśvaramiti | yadyanāśaṃ  
184384 tarhi kūṭasthameveti na dehādivikāraṃ syāt | yadi naśvaraṃ tarhi tadutpattau kāraṇam  
184385 vācyam tacca durvacam vinā saṃvedanaṃ tasyāsiddheriti virodhādityuttaraślokaḥ  
184386 sahnvayaḥ || 12 ||  
184387  
184388 samastavedaśāstrārthāvirodhāya samarthitaḥ |  
184389 yathā saṃvedanaṃ nāma tathā nāmānubhūtayaḥ || 13 ||  
184390  
184391 yatastato vedanaṃ syātkimanāśamasanmayam |  
184392 anyacca jambūdvīpādaudeśe'dya munināyaka || 14 ||  
184393  
184394 dvitīye'pi śaṅkate - anyaccetyādīnā || 14 ||  
184395  
184396 mṛtānāmagnidagdhānāmiha vā dehanāśinām |  
184397 narakasvargabhogāya videhe dehakāraṇam || 15 ||  
184398  
184399 iha kuśadvīpādaudeśe vā dehanāśavatām | videhe dehotpādakamātāpitṛādīśūnyapradeśe  
184400 dehaṃ prati upādānakāraṇam sahakārīṇi nimittakāraṇāni vā kāni || 15 ||  
184401  
184402 kiṃ tasyātsahakārīṇi kāraṇānyatha kāni vā |  
184403 dharmādharmaṃ dvau tasyāmūrtasya mūrtatā || 16 ||  
184404  
184405 nanu dharmādharmaṃ dehaḥ dehaḥ parīṇāmyete tatrāha - dharmādharmaṃ niti |  
184406 tasya amūrtasya dvayasya mūrtatā asamañjasetyapakṣya sambandhaḥ || 16 ||  
184407  
184408 nīdravyaṃ kurute dravyairyuktirityasamañjasā |  
184409 mātāpitṛādyabhāvo hi bījaṃ kiṃ tatra kāraṇam || 17 ||  
184410  
184411 kiṃ ca nīdravyaṃ adravyaṃ dravyabhinnaṃ tadubhayaṃ dravyaiḥ  
184412 pāṇḍivādibhāgairdehādinirmāṇam kurute iti yuktirapyasamañjasā |  
184413 nīrbījatvādapyasamañjasamityāha - mātāpitṛādīti || 17 ||  
184414  
184415 anye vā hetavaḥ ke syuḥ katham dravyādisambhavaḥ |  
184416 paraloko'sya nāstīti yathāsaṃvedanaṃ sthiteḥ || 18 ||  
184417  
184418 tarhyastu nāstikapakṣastatrāha - paraloka ity | asya dharmādharmaḥ kartuḥ paraloko

184419 nāstīti ca asamañjasam | asyaiva janmanaḥ pūrvajanmāpekṣayā paralokatvāt | asya ca  
 184420 yathāsaṃvedanaṃ sthiteḥ || 18 ||  
 184421  
 184422 samastalokavedādivirodhāccāsamañjasam |  
 184423 anicchitehitairdūradeśāntaragataiḥ phalam || 19 ||  
 184424  
 184425 samastalokavedādivirodhaprasaṅgācca nāstikapakṣo na grāhya ityāha - samasteti |  
 184426 kiṃceyaṃ prajā svecchāceṣṭādyaviśayairapi deśāntaragatairata  
 184427 evāsaṃbandhairamūrtairapi rājājñādibhirvadhavandhadāṇḍādiphalaṃ prāpnoti tatra ca  
 184428 kaḥ kramaḥ kā upapattiḥ || 19 ||  
 184429  
 184430 prajā prāpnotyasaṃbandhairamūrtairatra kaḥ kramaḥ |  
 184431 stambho vareṇa sauvarṇo vinā hemagamāgamaiḥ || 20 ||  
 184432  
 184433 kṣaṇātsaṃpadyate tatra saṃpattiḥ kathamucyātām |  
 184434 vidhīnāṃ pratiśedhānāṃ nirnimittaṃivalgatām || 21 ||  
 184435  
 184436 kiṃ ca śilādimayaḥ stambho devamunyādivareṇa hemnaḥ arjanārthaṃ  
 184437 gamanāgamanaivināpi yatra sauvarṇaḥ stambhaḥ kṣaṇātsaṃpadyate tatrāpi sā saṃpattiḥ  
 184438 kathaṃ kayā upapattyā | nirnimittaṃ acetanatvātprayojanasiddhirūpaṃ nimittaṃ vinaiva  
 184439 pravalgatām pravartamānānāṃ vidhipratiśedhaśāstrāṇāṃ loke pracāreṇa  
 184440 nirūḍhānāṃ kairapyananuṣṭhānādarūḍhānāmapi kiṃ prayojanam || 21 ||  
 184441  
 184442 rūḍhānāmapyarūḍhānāṃ kiṃ prayojanamucyātām |  
 184443 asadāsījjagatpūrvaṃ satsaṃpannamanantaram || 22 ||  
 184444  
 184445 tathā asadvā idamagra āsīttato vai sadajāyata asadevedamagra āsīt sadeva somyedamagra  
 184446 āśidekamevādvitīyam nāsadāsīnno sadāsīttadānīm ityādiśruteḥ kathaṃ parasparaṃ  
 184447 saṃgatārthatā || 22 ||  
 184448  
 184449 iti śruteḥ kathaṃ brahmankathyatām saṃgatārthatā |  
 184450 ayaṃ bhavetkathaṃ brahmā bhaveccettanmahāmune || 23 ||  
 184451  
 184452 kiṃ ca sargādaḥ śūnyānnabhasaḥ sakāśādayaṃ brahmā hiraṇyagarbhaḥ kathaṃ bhavet |  
 184453 yadi nabhasa evaṃprabhāvatā astītyucyeta  
 184454 tarhyevaṃprabhāvātsarvasmātsarvapradeśabhinnātsarvatra brahmā kuto'nyo na jāyate || 23 ||  
 184455  
 184456 evaṃprabhāvānnabhasaḥ kiṃ sarvasmānna jāyate |  
 184457 oṣadhīnāmathārthānāṃ sarveṣāṃ vā sthitiṃ gatāḥ || 24 ||  
 184458  
 184459 auśadhīnāṃ svasvapūrvabījādijananasvabhāvā athānyeṣāṃ  
 184460 vahnyādināmaiṣṇyādisvabhāvāśca kathaṃ tatkathaya || 24 ||  
 184461  
 184462 kathaṃ svabhāvāḥ kathaya yathābodhaṃ munīśvara |  
 184463 ekasya jīvitaṃ puṃsaḥ suhrdā maraṇaṃ dviṣā || 25 ||  
 184464  
 184465 kiṃcaikasyaiva puṃsaḥ suhrdā dviṣā ca yugapajjīvitaṃ maraṇaṃ ca prayāgādaḥ  
 184466 kāmaprade kṣetre mṛtvā yadā arthitamarthayitvā mṛtam | maraṇakāle taduttarakālaṃ  
 184467 ca kāmavāsanānuvṛttermukhaṃ vyādāya svapitītivadauttarakālikāmsāpekṣayā  
 184468 kathaṃcinmaraṇasya pūrvabhāvaṃ prakalpya ktvāprayogaḥ | tatkathaṃ saṃpadyate || 25 ||  
 184469  
 184470 mṛtvārthitaṃ prayāgādaḥ kṣetre tatkathamucyātām |  
 184471 khe syāmakṣayapūrṇenduriti dhyāyicitaiḥ phalaiḥ || 26 ||  
 184472  
 184473 kiṃ ca ahaṃ khe nabhasi pūrṇenduḥ syāmiti kāmanayā  
 184474 candrabhāvaprāpakopāsanavidhyanusāreṇa  
 184475 dhyāyibhīrbahubhirupāsakaiścitairavaśyabhāvitvena  
 184476 saṃcitaistulyakālamānuprāptaiścandrabhāvaphalairnabho yugapatsahasrendu  
 184477 anekacandrasahitaṃ kiṃ na jāyate || 26 ||  
 184478  
 184479 tulyakālamānuprāptaiḥ sahasrendu na kiṃ nabhaḥ |  
 184480 anyacca dhyāyināṃ lakṣairdhyātaikā strī yathākramam || 27 ||  
 184481  
 184482 jāyātvena samaṃ kālaṃ labdhaṃ dhyānaphalaṃ ca taiḥ |  
 184483 sādhyasādhvī gr̥he bhartuḥ saṃsthitā tapasā parā || 28 ||  
 184484  
 184485 teṣāṃ sarveṣāṃ ca jāyā kathaṃ saṃpannā | sā ca teṣāṃ bhinnadeśe gr̥he ekā kathaṃ  
 184486 sthitā | sā ca svatapasā parā brahmacāriṇī teṣāṃ pratyekaṃ tapasā sādhvī  
 184487

184488 bahubhogyatvādasādhvī ca katham saṃpannā || 28 ||  
184489  
184490 teṣāṃ ca jāyā saṃpannā kathametanmahāmune |  
184491 gṛhānirgacchamākalpaṃ nṛpaḥ sa dvīpasaptake || 29 ||  
184492  
184493 ahaṃ gṛhādanirgacchaṃ nirgamaṇaṃ vinaiva ākalpaṃ dvīpasaptake nṛpaḥ san gṛhe  
184494 tiṣṭheyamiti ca viruddhaṃ | yatra varācchāpādvā saṃpāditaṃ tatra gṛhāntarbhogyaṃ  
184495 varasya varatvaṃ kva tiṣṭhati | kathamupapadyata ityārthaḥ || 29 ||  
184496  
184497 varatvaṃ varaśāpābhyāmiti antaḥ kva tiṣṭhati |  
184498 dānadharmāditapasāmaurdhvadehikakarmanām || 30 ||  
184499  
184500 kiṃ ca dānadharmāditapasāmaurdhvadehikaśrāddhādikarmanām cādṛṣṭaṃ  
184501 kriyotpattipradeśe yadyutpadyate tarhi ihasthānāṃ paraloke tacchūnyadeśe katham phalaṃ  
184502 | kiṃcādṛṣṭaṃ mūrtadehādaḥ prītijānanaṃ satphalaṃ vācyaṃ | na ca tatratye mūrte dehe  
184503 tatsattvamastītyārthaḥ || 30 ||  
184504  
184505 ihasthānāmāmūrtānāṃ mūrtaṃ prītyāsti satphalaṃ |  
184506 vyavahartā na mūrto'tra vidyate lokayordvayoḥ || 31 ||  
184507  
184508 yadi brūyā vyavahartā jīvastatsamavetaṃ tadadṛṣṭaṃ yatra tasya bhogastatrāstīti | tanna  
184509 |  
184509 yato dvyorapi ihalokaparalokayorvyavahartā jīvo mūrto na vidyate | na cātratyā  
184510 dehādīmūrtā  
184511 deśāntare kālāntare ca vidyante | yadāśrayeṇāśya bhṛśaṃ phalaṃ saṃbhavatītyārthaḥ  
184512 || 31 ||  
184513  
184513 deśāntare bhṛśaṃ jīvo bhṛśaṃ kālāntare'pi vā |  
184514 phalaṃ saṃbhavatītyattadvinānubhavaṇaṃ mune || 32 ||  
184515  
184516 asamañjasamevāti katham syātsusamañjasam |  
184517 ityādisaṃśayagaṇaṃ girā śītāvadātayā |  
184518 chindhi me'bhyuditaṃ bhāsā sāndhyamāndhyamivoḍupah || 33 ||  
184519  
184520 ityādyasamañjasam sarvaṃ katham samañjasam syāt | ityādisaṃśayagaṇaṃ  
184521 śītāvadātayā girā uḍupaścandraḥ saṃdhyāyāṃ bhavaṃ sām̐dhyamāndhyaṃ tava iva  
184522 chindhi || 33 ||  
184523  
184524 paramavastuni saṃśayanāśanādubhayalokahitaṃ bhavati sphuṭam |  
184525 tadiha me kuru sādhusamāgamastanuphalo bhavatīha na kasyacit || 34 ||  
184526  
184527 he bhagavan paramavastuni paramātmani viśaye upadeśena  
184528 sarvasaṃśayanāśanādubhayalokahitaṃ viruddhasahasraphalamapyaviruddhaṃ sphuṭam  
184529 bhavati | atastatparamavastubodhanaṃ me kuru | nanu mahāphalamidaṃ katham sahasaiva  
184530 mayā kāryaṃ tatrāha - sādhviti |  
184531 bhavatsadṛśamahatsamāgamastanuphalastucchaphalaḥ kasyacinmādr̥śasyāpi na  
184532 bhavatītyārthaḥ || 34 ||  
184533  
184534 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 mahāpraśno nāma  
184535 ṣaḍadhikadviśatataṃ sargaḥ || 206 ||  
184536  
184537 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
184538 mahāpraśno nāma ṣaḍadhikadviśatataṃ sargaḥ || 206 ||  
184539  
184540 saptādhikadviśatataṃ sargaḥ 207  
184541  
184542 śrīvāsiṣṭha uvāca |  
184543  
184544 śṛṇu rājanyathā spaṣṭametatte kathayāmyaham |  
184545 yena te sarvasaṃdehā yāsyantyalamamūlatām || 1 ||  
184546  
184547 kramavyutkramataḥ praśnāḥ kecidatra samāhitāḥ |  
184548 samādhāsyatyathānyāṃśca sargaistribhirudārādhiḥ ||  
184549  
184550 tatraikavijñānenaiva sarvavijñānātsarvasaṃśayanāṃ mūlocchedena  
184551 pariḥārātsāmānyataḥ sarvapraśnasamādhānaṃ kariṣyāmīti pratijñānte - śṛṇviti |  
184552 spaṣṭaṃ karatalāmalakavatsphuṭametadātmatattvaṃ kathayāmi || 1 ||  
184553  
184554 sarve tāvajjagadbhāvā asadrūpāḥ sadaiva hi |

184555 sadrūpāśca sadaiveme yathāsaṃvedanaṃ sthiteḥ || 2 ||  
184556  
184557 tatrādaḥ svataḥpramāṇasvasaṃvedanānusāriṇāmarthatattvavyavasthāyāṃ ko'pi kvāpi  
184558 saṃśayo'nupapanna ityāha - sarve iti | yatra yadastīti pratyayo yatra ca nāstīti  
184559 tatrobhayatrāpi saṃvidaiva bhagavatyā tadubhayarūpasamarthanāditi bhāvaḥ || 2 ||  
184560  
184561 idamitthamiti protā yatra saṃvittadeva tat |  
184562 bhavatyavaśyaṃ tattvaṅga sadevāstvasadeva vā || 3 ||  
184563  
184564 yatra viśaye idaṃ vastu nīlaṃ pītaṃ ghaṭaḥ paṭaḥ asti nāstīti vā itthameveti  
avadhāraṇena  
184565 saṃvittiḥ protā vyāptā he aṅga tasya viśayasya tadrūpamavaśyaṃ bhavatyeva tattu sadvā  
184566 asadeva vāstu na tatrāgraha ityārthaḥ || 3 ||  
184567  
184568 idṛkṣvabhāvā saṃvittistayā deho vibhāvyaḥ |  
184569 eka eva svarūpeṇa tasyāste na ca tadvidā || 4 ||  
184570  
184571 tatkuta iti cetsaṃvitteryathāpratibhāsamarthasādhakasvabhāvādityāha - idṛgiti | tathā  
184572 ca narakasvargabhogāya videhe dehakāraṇaṃ kiṃ tatsyāditi praśnaḥ samāhita ityāha ##-  
184573 tena dehena tasyāḥ saṃvido vidā abivyaktiśca vibhāvyaḥ dehasyātmatā saṃvido  
184574 dehadharmatā ceti vaiparītyamadhyasyata iti yāvat || 4 ||  
184575  
184576 vidameva vidurdehaṃ svapnādāvitaretarā |  
184577 saṃvitkācitsaṃbhavati na cānyāsti śarīratā || 5 ||  
184578  
184579 ata eva hi janāḥ svapnajāgratordehaṃ vettīti vit tathāvidhaṃ cetayitārameva  
184580 viduranubhavanti | itarā saṃvittu itarā cetayiturdharmo na svayaṃ cetayitrīti viduḥ |  
ataḥ  
184581 kācidbhrāntirūpā saṃvideva śarīratā saṃbhavati tadanyā śarīratā nāstītyārthaḥ || 5 ||  
184582  
184583 āśritasvapnasamdarśastathedaṃ bhāsate jagat |  
184584 samastakāraṇābhāvātsargādāvanyatātra kā || 6 ||  
184585  
184586 ādyapraśnatrayamapyanayaiva diśā samādheyaṃ jagato'pi saṃvedanabalādeva  
184587 siddhityāśayenāha - āśriteti | sargādaḥ jagadapi  
184588 samastakāraṇābhāvādavaśyāśrayaṇīyaḥ svapnaṃ sampaśyātīti svapnasamdarśaḥ  
184589 saṃvidātmaivetthaṃ bhāsate | atra jagati anyatā svapnavaidharmyarūpā kā | na kācidapi |  
184590 athavā asti bhātīti pratyagātmasvabhāvenaiva jagadanubhavāttadanyatā kā | na  
184591 kācidapītyārthaḥ || 6 ||  
184592  
184593 evaṃ yadeva vimalaṃ vedanaṃ brahmasaṃjñitam |  
184594 tadevedaṃ jagadbhāti tatkeva jagato'nyatā || 7 ||  
184595  
184596 tadevāha - evamiti || 7 ||  
184597  
184598 evaṃ pūrvāparaṃ śuddhamavikāryajagatsthiteḥ |  
184599 lokavedamahāśāstrairanubhūtamudāhṛtaṃ || 8 ||  
184600  
184601 evamavikāryasya brahmaṇa eva jagadrūpeṇa sthitervidvallokairvedairadhyātmasāstraiśca  
184602 pramāṇairevamevāsmābhiranubhūtaṃ tadevodāhṛtaṃ nānyadityārthaḥ || 8 ||  
184603  
184604 apalāpyaiva ye mūḍhā andhakūpakamekavat |  
184605 samastabhūtasamvittau rūḍhapūrṇaṃ mahātmabhiḥ || 9 ||  
184606  
184607 samastānāṃ bhūtānāṃ prāṇināṃ saṃvittau rūḍhaṃ ṛḍhānubhavasiddhaṃ  
184608 sattātmanā sarvatra pūrṇaṃ ca mahātmabhiruktaṃ jagato  
184609 nityasaṃvinmātratvamapalāpyaiva ye mūḍhā  
184610 āpātavartamānanāmarūpamātrānubhavanamātrapramāṇakāḥ santaḥ saṃvinna nityāsti  
184611 kiṃtu śarīrameva kāraṇaṃ yasyāstathāvidhā jaḍopādānikā jaḍātmano guṇa iti  
184612 mohamupāgatāste ajñā naiyāyikacārvākādaya unmattā eveti trayāṇāmanvayaḥ || 9 ||  
184613  
184614 vartamānānubhavanamātramohapramāṇakāḥ |  
184615 śarīrakāraṇā saṃviditi mohamupāgatāḥ || 10 ||  
184616  
184617 unmattā eva te'jñāste योग्या न्मात्मकथासु ते |  
184618 अक्षिबाक्षिबायर्मूढाबुद्धयोः कािवा सम्मकथा || 11 ||  
184619  
184620 kuto na योग्याstatrāha - अक्षिबेति || 1 ||  
184621

184622 yayā vipaścitkathayā sarvasaṃśayasamkṣayaḥ |  
 184623 na bhavettriṣu lokeṣu jñeyā mūrkhakathaiva sā || 12 ||  
 184624  
 184625 yastu mūḍhā āsthā buddhiryasya tathāvidhaścārvākaḥ asau prapañcaḥ  
 184626 pratyakṣamātram niṣṭhā pramāṇaṃ yasya tathāvidho nāpratyakṣapramāṇamastīti  
 184627 śrutyādisiddhaṃ na grāhyamiti vakti sa tena niryuktinoktena sarvaviruddhena  
 184628 abhijñājanakārṇakathorativācchilāsadṛśavṛttinā svoktenaiva nimittena  
 184629 sarvairvidvadbhirajñāḥ kūpāndhadardura iti proktaḥ | yato'sau pūrvāparavicāradhiyaṃ  
 184630 tyaktvā vartamānamātragocare pratyakṣe svamatyā paśuvatsthita iti dvayoranvayaḥ || 12 ||  
 184631  
 184632 pratyakṣamātranīṣṭho'sau mūḍhāsyā iti vakti yat |  
 184633 tena niryuktinoktena śilāsadṛśavṛttinā || 13 ||  
 184634  
 184635 proktaḥ sarvaviruddhena so'jñāḥ kūpāndhadarduraḥ |  
 184636 pūrvāparadhiyaṃ tyaktvā vartamāne matisthitaḥ || 14 ||  
 184637  
 184638 vedā lokādayaścaite pṛṣṭāḥ svānubhavānvitām |  
 184639 vadantīmāṃ dṛśaṃ sarve yathā naśyanti saṃśayaḥ || 15 ||  
 184640  
 184641 na ca cārvākādyuktyā saṃśayā naśyanti anumānādipramāṇānabhyupagamena  
 184642 tadukterniriyuktītvāt | vedādayastu gūrumukhena pṛṣṭāḥ sarvasaṃśayocchedena  
 184643 puruṣārthasiddhikṣamāḥ | yataste svānubhavānvitām imāṃ maduktām dṛśaṃ  
 184644 vadantītyāha - vedā iti | lokāstattvajñājanāḥ || 15 ||  
 184645  
 184646 saṃvideva śarīraṃ cecchavaṃ kasmāṇa cetati |  
 184647 iti yasya matistasmai mūḍhāyedamihocyate || 16 ||  
 184648  
 184649 yadi pratyagātmasaṃvideva dehādi jagattarhi śavaṃ mṛtaśarīramapi saṃvittvātkuto na  
 184650 cetatīti matiḥ śaṅkā yasya tasmai mūḍhāya śuśrūṣave idamucyate śṛṇu || 16 ||  
 184651  
 184652 brahmaṇo brahmarūpasya saṃkalpanagaram tatam |  
 184653 idaṃ tāvajjagadbhānaṃ tava svapnapuraṃ yathā || 17 ||  
 184654  
 184655 brahmarūpasya hiraṇyagarbhavaśasya brahmaṇa idaṃ jagadrūpaṃ bhānaṃ  
 184656 saṃkalpanagaram tatam vistr̥tam || 17 ||  
 184657  
 184658 tatsamastaṃ sadaivedaṃ cinmātrātma nirantaram |  
 184659 bhavtyatra na te bhrāntiḥ sve svapnanagare yathā || 18 ||  
 184660  
 184661 tadvastuto nirantaram cinmātrātmaiva tathāpi atra te sve svapnanagare  
 184662 cetanabhrāntiriyathā na  
 184663 tathā śavādijaḍe'pi neti bodhyamityarthaḥ || 18 ||  
 184664  
 184664 tatra tāvaddiśaḥ śailāḥ pṛthvyādi nagarādi ca |  
 184665 sarvaṃ cinmayamākāśamiti te svānubhūtimat || 19 ||  
 184666  
 184667 tatra svasvapne svānubhūtimat vicāre svānubhavasiddham || 19 ||  
 184668  
 184669 saṃvidvyoma ghaṇaṃ brahma tatsaṃkalpapuraṃ virāt |  
 184670 śuddhasaṃvinmayo brahmā tadidaṃ jagaducyate || 20 ||  
 184671  
 184672 tadvajjagatyapi cinmayatvaṃ saṃbhāvanīyamityāha - saṃviditi | brahmā  
 184673 hiraṇyagarbhaḥ | virāt brahmāṇḍaśarīram | tattādṛśamevedaṃ  
 184674 jagacchuddhasaṃvinmayamityarthaḥ || 20 ||  
 184675  
 184676 brāhme saṃkalpanagare yadyatsaṃkalpitaṃ yathā |  
 184677 tathānubhūyate tattattvatsaṃkalpapure yathā || 21 ||  
 184678  
 184679 saṃkalpanagare yadyadyathā saṃkalpyate tathā |  
 184680 tattathāstyeva ca tadā tvatsaṃkalpapure yathā || 22 ||  
 184681  
 184682 tasmāddehasya niyatau yathetau brahmaṇā citā |  
 184683 spandāspandau kalpitaṃ dvau sa tathaivānubhūtavān || 23 ||  
 184684  
 184685 dehasya jīvata eva spando mṛtasya tvaspanda iti niyatau spandāspandau brahmaṇā  
 184686 hiraṇyagarbharūpayā citā yathā kalpitaṃ tathaiva sattvamanubhūtavānna vaiparītyeneti  
 184687 śave  
 184687 na cetanatāvyañjakaspaṇdaprasaktirityarthaḥ || 23 ||  
 184688

184689 mahāpralayaparyante punaḥ sargaḥ pravartate |  
 184690 samastakāraṇābhāvāddravyaṃ tāvanna vidyate || 24 ||  
 184691  
 184692 nirdravyaṃ kurute dravyairyuktirityasamañjasā iti praśnaṃ samādhātuṃ tadāśayaṃ  
 184693 pariṣkaroti - mahāpralayeti sārdhena || 24 ||  
 184694  
 184695 vimuktatvātprajeśasya na ca saṃbhavati smṛtiḥ |  
 184696 brahmaiveyamato dīptirjagadityeva bhāsate || 25 ||  
 184697  
 184698 nanu pūrvaprajāpatinirmitaṃ dravyamatropayokṣyate tatrāha - vimuktatvāditi |  
 184699 pūrvapralayātpūrvameva pūrvaprajeśasya vimuktatvāttatkṛtajagato niḥśeṣaṃ  
 184700 pralayādityarthaḥ | atastatprakārasmṛtyādinimittakāraṇānyapi na santīti tvadāśaya iti  
 184701 bhāvaḥ | ayaṃ ca tvadāśayo'smatsiddhāntasiddhāvanukūla eveti samādhatte -  
 184702 brahmaiveti | dīptiḥ svayaṃjyotirbrahmaiva jagaditi bhāsate na dravyarūpaṃ  
 184703 jagadanyadastītyarthaḥ || 25 ||  
 184704  
 184705 tasmādādyātmanā bhātaṃ svameva brahmaṇā svataḥ |  
 184706 jagatsaṃkalpanagaramiti buddhaṃ ca kṛtaḥ || 26 ||  
 184707  
 184708 tadeva spaṣṭayannupasaṃharati - tasmāditi | brahmaṇā prathamam ādyo  
 184709 hiraṇyagarbhastadātmanā bhātaṃ | bhāve kṛtaḥ | tatastena svayameva saṃkalpanagaram  
 184710 jagadbuddhaṃ ca || 26 ||  
 184711  
 184712 yathā saṃkalpanagaram cinmātraṃ bhāti kevalam |  
 184713 tathaivākāraṇam bhāti cinmātronmeṣaṇam jagat || 27 ||  
 184714  
 184715 śarīramastu vā māstu yatra yatrāsti cinnabhaḥ |  
 184716 vettyātmānam tatra tatra dvaitādvaitamayam jagat || 28 ||  
 184717  
 184718 etena mātāpitṛādyabhāve'pi iti praśno'pi samāhita ityāha - śarīramiti || 28 ||  
 184719  
 184720 tasmādyathā svapnapuram yathā saṃkalpapattanam |  
 184721 tathā paśyati cidvyoma maraṇānantaram jagat || 29 ||  
 184722  
 184723 maraṇānantaram jagaddarśane'pyayameva nyāyo bodhya ityāha - tasmāditi || 29 ||  
 184724  
 184725 aprthvyādimayam bhāti prthvyādimayavajjagat |  
 184726 yathedamā''prathamato mṛtasyāpyakhilam tathā || 30 ||  
 184727  
 184728 āprathamataḥ ādisarge || 30 ||  
 184729  
 184730 deśakālau na sargeṇa prabuddhasyeva tau yathā |  
 184731 aṇumātramapi vyāptau tathaiva paralokinaḥ || 31 ||  
 184732  
 184733 yathā prabuddhasya tattvavidaḥ svapnātprabuddhasya vā svāpnadeśakālau jāgratsargeṇa  
 184734 aṇumātramapi na vyāptau tathā paralokaprāptasyāpi naihikadeśakālau tatra vyāpnuta  
 184735 ityarthaḥ || 31 ||  
 184736  
 184737 idaṃ prabuddhaviśaye svānubhūtamapi sphuṭam |  
 184738 jaganna vidyate kiṃcitkāraṇam gagane yathā || 32 ||  
 184739  
 184740 evaṃ tattvavidviśaye jagadapi na vyāpnotītyāha - idamiti || 32 ||  
 184741  
 184742 aprabuddhasyāsadeva yathedaṃ bhāti bhāsuram |  
 184743 tathaiva sargavadbhāti vyomaiva paralokinaḥ || 33 ||  
 184744  
 184745 aprabuddhasya nidrāṇasya | vyoma cidvyomaiva || 33 ||  
 184746  
 184747 dyudharādriyamādyāḍhyaṃ khameva paralokinaḥ |  
 184748 abhūtapūrvamābhāti bhūtapūrvavadātataṃ || 34 ||  
 184749  
 184750 bhūtapūrvavatpūrvasiddhivat || 34 ||  
 184751  
 184752 mṛto'yaṃ punarutpanno yamaloke śubhāśubham |  
 184753 bhuñje'hamityatighanaṃ mṛto bhrāntiṃ prapaśyati || 35 ||  
 184754  
 184755 ayamahaṃ mṛtaḥ punarnāraṇi bhāvenotpanno yamaloke āgatataṃ śubhāśubham  
 184756 bhuñje ityādibhrāntiṃ || 35 ||  
 184757

184758 mokṣopāyānādariṇāmeṣa moha na sāmyati |  
 184759 bodhādavāsanatvena moha eṣa praśāmyati || 36 ||  
 184760  
 184761 sā bhrāntirniḥśeṣaṃ mokṣopāyasevanādeva naśyati nānyathetyāha - mokṣeti || 36 ||  
 184762  
 184763 aprabuddhasya yā saṃvitsā dharmādharmavāsanā |  
 184764 kha eva khātmikā bhāti yattadeva jagatsthitam || 37 ||  
 184765  
 184766 etena dharmādharmāveva jagadākāreṇa pariṇamete ityāstikapakṣo'pyanugṛhīta  
 184767 ityāśayenāha - aprabuddhasyeti | saṃvidvihitaniṣiddhācaraṇānubhavarūpā || 37 ||  
 184768  
 184769 na śūnyarūpaṃ na ca satsvarūpaṃ brahmābhidaṃ bhāti jagatsvrūpaṃ |  
 184770 taccāparijñānavaśādanarthabhūtaṃ parijñātavataḥ śivātma || 38 ||  
 184771  
 184772 jagatsvarūpaṃ svataḥ śūnyarūpamapi na satsvarūpaṃ ca na kiṃtu brahmābhidaṃ  
 184773 caitanyameva jagatsvarūpaṃ bhāti | tacca ajñānavaśādevānarthabhūtaṃ parijñātavatastu  
 184774 śivātma paramakalyāṇaniratiśayānandātmakamevetyarthaḥ || 38 ||  
 184775  
 184776 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 mahāpraśnottaraṃ nāma  
 184777 saptādhikadviśatatamaḥ sargaḥ || 207 ||  
 184778  
 184779 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
 184780 mahāpraśnottaraṃ nāma saptādhikadviśatatamaḥ sargaḥ || 207 ||  
 184781  
 184782 aṣṭādhikadviśatatamaḥ sargaḥ 208  
 184783  
 184784 śrīvāsiṣṭha uvāca |  
 184785  
 184786 śubhāśubhaṃ yathodeti prajānāṃ gṛhasaṃgame |  
 184787 asaṃbaddhairapratighairdūrasthaistadidaṃ śṛṇu || 1 ||  
 184788  
 184789 dūradeśagatairyatnairanyatrāpi prajāphalam |  
 184790 yathā prāpnoti tādrkṣā dhāturicchātra varṇyate ||  
 184791  
 184792 anicchatehitairdūradeśantaragataiḥ phalam | prajā prāpnotyasaṃbaddhairamūrtairatra kaḥ  
 184793 kramaḥ iti praśnasyottaraṃ śrāvayitum pratijānīte - śubhāśubhamiti |  
 184794 apratighairamūrtaiḥ || 1 ||  
 184795  
 184796 brahmasaṃkalpanagaram jagattāvadidaṃ sthitam |  
 184797 yaddṛśyaṃ dṛśyabodhena brahmaiva brahmabodhataḥ || 2 ||  
 184798  
 184799 yadyasmāddhetorbrahmaivājñānāddṛśyabodhena dṛśyaṃ brahmabodhataśca  
 184800 brahmaiva bhavati tasmādidam jagat brahmasaṃkalpanagamiti tāvatsthitam || 2 ||  
 184801  
 184802 yadyatsaṃkalpanagare yadā saṃkalpyate yathā |  
 184803 tathānubhūyate tattattādrḡviracnaṃ tadā || 3 ||  
 184804  
 184805 kiṃ tatastatrāha - yadyaditi || 3 ||  
 184806  
 184807 evamasmingṛhe yāte saṃpannaivamiyaṃ prajā |  
 184808 evaṃ saṃkalpasampanne jagatyevaṃ bhavatyalam || 4 ||  
 184809  
 184810 tato'pi kiṃ tatrāha - evamiti | yathā te tava asminsamkalpamaye gṛhe yeyaṃ prajā  
 184811 evaṃ tvatsaṃkalpānusāriṇī saṃpannā tathaiva brahmasaṃkalpasampanne jagatyapi iyaṃ  
 184812 prajā brahmasaṃkalpānusāriṇyeva bhavatītyarthaḥ || 4 ||  
 184813  
 184814 etatsvasaṃkalpasure yādrśaṃ te tathā sthitam |  
 184815 yathā saṃkalpayasi yattattathā kila paśyasi || 5 ||  
 184816  
 184817 tadeva spaṣṭamāha - etaditi || 5 ||  
 184818  
 184819 yathaiva varaśāpābhyāṃ śuddhasaṃvidavāpyate |  
 184820 saṃvittathaiva bhavati brāhmameveti kalpanam || 6 ||  
 184821  
 184822 yattu jagatyasmatsaṃkalpanagaravailakṣaṇyamanubhūyate tatra  
 184823 varaśāpasamkalpasiddhavadbodhyamityāśayenāha - yathaiveti | munīnāṃ  
 184824 yamaniyamādinīṣevaṇaśuddhā saṃvidvaraśāpābhyāṃ yathā vyavahāraśamā avāpyate  
 184825 brahmasaṃvidapi tathaiva bhavatītyarthaḥ | yadvāśāpābhyāṃ bhavati tadapi brahmaṇaiva  
 184826 tapasvināṃ varaśāpāḥ siddhyantviti kalpanādbrahmameva satyasaṃkalpanam



184827 bodhyamityarthaḥ || 6 ||  
184828  
184829 prajāvidhiniṣedhābhyāmekayāsthāvyavasthayā |  
184830 tathaiva phalamāpnoti brāhmameveti kalpanam || 7 ||  
184831  
184832 prakṛte prajāvidhiniṣedhaśāstrābhyām bodhitayordharmādharmayormadhye ekayā  
184833 āsthāvyavasthayā tatphalaṃ yadāpnoti tadapi brāhmamevetyevaṃvidhaṃ  
184834 saṃkalpanamityarthaḥ || 7 ||  
184835  
184836 dehino ye jagatyasmimstānpratyanupalambhataḥ |  
184837 asadāsījjagatpūrvam satyamityupalabhyate || 8 ||  
184838  
184839 cidrūpabrahmasaṃkalpavaśādevaitadaṅga sat |  
184840 cidunmeṣanimeṣau yau tāvetau pralayodayau || 9 ||  
184841  
184842 asato jagataḥ kiṃcitkālāṃ sattvena bhānamapi brahmasaṃkalpavaśādevetyāha -  
184843 cidrūpeti | he aṅga etajjagat || 9 ||  
184844  
184845 rājovāca |  
184846  
184847 kiṃ nopalabhyate pūrvam kiṃ paścādupalabhyate |  
184848 jagaccaladvapuridaṃ susthirārambhabhāsvram || 10 ||  
184849  
184850 yadi jagat brahmasaṃkalpavaśātsattarhi pūrvam suṣuptipralayayoḥ kiṃ kuto nopalabhyate |  
184851 paścāj jāgratsargakālayoḥ kimarthamupalabhyate caladvapuḥ sadā vikriyamāṇamidaṃ  
184852 jagatsusthirārambhavadbhāsvaram bhāsamānaṃ kiṃ kathamityarthaḥ || 10 ||  
184853  
184854 śrīvasiṣṭha uvāca |  
184855  
184856 asmiṃścidvyomasamkalpapurasthe bhāva īdṛśaḥ |  
184857 yadbhūtvā na bhavatyeva punarbhavati ca kṣaṇāt || 11 ||  
184858  
184859 māyikasyāśya svabhāve evedṛśa ityuttaramāha - asminniti | sarge  
184860 svapnajāgratorbhūtvā pralayasusūptimokṣeṣu na bhavatyeveti yada sāvidṛśo bhāvaḥ  
184861 svabhāva eva || 11 ||  
184862  
184863 bālasamkalpapuravadvyomakeṣoṇḍrakādivat |  
184864 kilaite sadasadrūpā bhānti sargāścidātmani || 12 ||  
184865  
184866 bālasamkalpapurādaḥ yāvatsamkalpabhrāntikālamātrāvasthānaniyamadarśanena  
184867 sadasadrūpatvādvadhāraṇādvā tasya tathātvamityāha - bāleti || 12 ||  
184868  
184869 tvam saṃkalpapuraṃ kṛtvā vināśyasi tatkṣaṇāt |  
184870 svato'nyasaṃvidvaśataḥ svasvabhāvaḥ sa te yathā || 13 ||  
184871  
184872 jagatsamkalpayitraiva tatpralayasypī saṃkalpanādvā tathātvamityāha - tvamiti |  
184873 anyasaṃvidvaśatastatpralayasamkalpavaśata ākārāntarasamkalpavaśataśca yathāyaṃ te  
184874 svaḥ svabhāvastathā cidvyomasamkalpapure tasya brahmaṇo vimalaṃ svabhāvakacanamiti  
184875 pareṇānvayaḥ || 13 ||  
184876  
184877 cidvyomakalpanapure yadunmajjanamajjanam |  
184878 svabhāvakacanaṃ tasya tadviddhi vimalaṃ tathā || 14 ||  
184879  
184880 saṃvidghanastvanādyantavyomaiva trijagannabhaḥ |  
184881 tenāsāvadya yannāma karotyapi ca cetati || 15 ||  
184882  
184883 atastrijagannabhaḥ saṃvidddhanamātraṃ sadanādyantaṃ vyoma brahmākāśameva yataḥ  
184884 svayameva jagattena hetunā asau parameśvaro yadyacetati karotyapi ca  
184885 tatsarvamanāvaraṇasyāśya satyasamkalpabalādyojanānām śateṣvapi bahubhiryugairapi  
184886 vyavahitaṃ puṇyapāpādikarma paralokādiṣu samīpe  
184887 vartamānavatsvarganarakabhogaiśvaryādikāryakṛdbhavatītyarthaḥ || 15 ||  
184888  
184889 tadanāvaraṇasyāśya yojanānām śateṣvapi |  
184890 yugairapi svapna iva kāryakṛdvartamānavat || 16 ||  
184891  
184892 kila deśāntare nityamatha lokāntare'pi ca |  
184893 nirāvṛto ya ekātmā sa kiṃ nāma na cetati || 17 ||  
184894  
184895 bahirdeśakālavayavadhāne karmatatphalobhayādhyāsādhiṣṭhānabhūto nirāvaraṇo ya

184896 ekātmā tatrobhayoḥ sadaiva sannidhānātkiṃ nāma karmaphalaṃ sa jīvo na cetati | sarva  
184897 cetatyevetyarthaḥ || 17 ||  
184898  
184899 yathā maṇau prakacati pronmajjananimajjane |  
184900 parāvartaḥ svabhāsāsyā cinmaṇau jagatām tathā || 18 ||  
184901  
184902 yathā prakacati maṇau svabhāsaiva kāntiviśeṣasya pronmajjananimajjane anubhūyete tathā  
184903 cinmaṇau jagatām sṛṣṭipralayātmako nānākarmaphalavaicitryabhogātmakaśca  
184904 svabhāsāsyā parāvartanaṃ parāvarto'nubhūyata ityarthaḥ || 18 ||  
184905  
184906 vidhīnām pratiśedhānām lokasaṃsthāprajñānam |  
184907 saiva saṃvidi rūḍhatvātpretyāpi phaladā sthitā || 19 ||  
184908  
184909 vidhipratiśedhaśāstrasāphalyaprajñālokasaṃsthaiva vā brahmaṇi  
184910 nirūḍhatvāddūrasthakarmaṇāmapi phalaṃ kalpayatītyāha - vidhīnāmiti |  
184911 pretyamṛtvā paralokaṃ gatvā sthitasyeti śeṣaḥ || 19 ||  
184912  
184913 na kadācana yātyastamudeti na kadācana |  
184914 brahma brahmacidābhānaṃ sarvadātmanyavasthitam || 20 ||  
184915  
184916 vastutastu janmamarāṇe evātmano na staḥ kiṃtvasya svātmaniva bhrāntyā  
184917 tatkalpanamityāha - na kadācaneti || 20 ||  
184918  
184919 yathā tu draṣṭtādṛśyatvātkalpanā kalpanāpuram |  
184920 svayaṃ jagadivābhāti jātamityucyate tathā || 21 ||  
184921  
184922 tathā jātāṃ janmāpi ucyate vācā vyapadiśyate na tu vastuta ityarthaḥ || 21 ||  
184923  
184924 yadā svabhāvātkacanaṃ saṃhṛtyātmani tiṣṭhati |  
184925 brahmacidgaganaikātmā śānta ityucyate tathā || 22 ||  
184926  
184927 tathā maraṇamapi pūrvadehādibhrāntikacanopasaṃhāra eva nānya ityāha - yadeti |  
184928 śānto mṛta ityucyate jīva ityarthaḥ || 22 ||  
184929  
184930 kacanaśca yasya svabhāvo nirmalo'kṣayaḥ |  
184931 yathaitāvātmano nānyau spandāspandau nabhasvataḥ || 23 ||  
184932  
184933 dṛśyākāraśca kacanaśca cājñānopahitacitaḥ svabhāva evetyāha - kacaneti || 23 ||  
184934  
184935 jarāmaraṇahantrīṇi kṣaṇānyatra pṛthakpṛthak |  
184936 bhavantviti yathaitāni santi tvatkalpanāpure || 24 ||  
184937  
184938 maṇimantrauśadhīnām prabhāvaviśeṣā api brahmaṇaḥ satyasamkalpasvabhāvā eva  
184939 tathoditā iti sadṛṣṭāntamāha - jareti dvābhyām || 24 ||  
184940  
184941 brahmasamkalpanagare svabhāvā uditāstathā |  
184942 ośadhīnām padārthānām sarveṣāṃ ca jagattraye || 25 ||  
184943  
184944 na samkalpayitā rājansamkalpanagare svayaṃ |  
184945 tṛṇaṃ tṛṇaṃ kalpayati bālaḥ kṛḍānakāniva || 26 ||  
184946  
184947 tarhi kimīśvaraḥ pratikṣaṇaṃ prativastu śaktikāryādibhedānsamkalpayitā kalpyate  
184948 netyāha - na samkalpayiteti | prativastu pratikṣaṇamīśvaro na samkalpayitā kalpyate  
184949 kiṃtu bālaḥ kṛḍānakānyantraviśeṣāniva sakṛdeva  
184950 samkalpayatyetajjātīyametajjātīyakāryakṛdbhavatu tacca tajjātīyamitthamutpadyatāmiti |  
184951 tadevaśādeva bijāṅkurādikrameṇa pūrvapūrvatṛṇamuttarottaratṛṇaṃ kalpayati || 26 ||  
184952 ||  
184953  
184954 svayaṃ svabhāva evaiśa cidghanasyāsyā susphuṭam |  
184955 yadyatsamkalpayatyāśu tatra te'vayavā api || 27 ||  
184956  
184957 āśu kṣaṇenaiva yadyatsamkalpayati tatra te te padārthāḥ sadavayavāḥ  
184958 śaktikāryādibhedā apiśabdātkāryaparamparāśca sakṛtsamkalpādeva siddhyantītyeṣa  
184959 cidghanasya svabhāvāḥ || 27 ||  
184960  
184961 cidātmakatayā bhānti nānātmakatayātmanā |  
184962 apyekasārāstīṣṭhanti nānākārasvabhāvagāḥ || 28 ||  
184963  
184964 te samkalpakalpitapadārthā ātmanā svabhāvena nānātmakatayā sthitā api

184965 prathamānasvabhāve cidekātmatayā bhānti evaṃ svto nānākārasvabhāvā api sadrūpeṇa  
184966 ekasārāstiṣṭhanti || 28 ||  
184967  
184968 pratyekaṃ kila tatrāsti brahmacinmātratātmani |  
184969 sarvātmikā sā yatrāste yathāntarbhāti tattathā || 29 ||  
184970  
184971 tatra teṣu padārtheṣu pratyekamātmani brahmacinmātratā asti | yataḥ saiva citsarvātmikā  
184972 yanna yathā āste tatra tathā bhātītyarthaḥ || 29 ||  
184973  
184974 anādimadhyāntamanantavīryaṃ kiṃcinna kiṃcicca sadapyasatyam |  
184975 sthitaṃ yathā yatra tadātma tatra sarvātmabhūrbhūtatrñādiajātau || 30 ||  
184976  
184977 evamanādimadhyāntamanantavīryamaparicchedyaśaktikaṃ brahma kiṃcinna kiṃcicca  
184978 sthitamasatyam sadapi sthitam | satyaṃ cāṇṛtaṃ ca satyamabhavat iti śruteḥ |  
184979 yatastatsarvātma bhavatīti sarvātmabhūḥ ato bhūteṣu prāṇiṣu trñādiajātau ca yatra  
184980 yadvastu yadātma yatsvabhāvaṃ prasiddham tatra svayameva tatsvabhāvaṃ bhūtvā  
184981 sthitamityarthaḥ || 30 ||  
184982  
184983 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 mahāpraśnamokṣaṇo  
184984 nāmāṣṭottaradviśatatamaḥ sargaḥ || 208 ||  
184985  
184986 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāṣe nirvāṇaprakaraṇe uttarārdhe  
184987 mahāpraśnamokṣaṇo nāmāṣṭādhikadviśatatamaḥ sargaḥ || 208 ||  
184988  
184989 navādhikadviśatatamaḥ sargaḥ 209  
184990  
184991 śrīvāsiṣṭha uvāca |  
184992  
184993 ekasya jīvitam puṃsaḥ suhrdā maraṇam dviśā |  
184994 mṛtvārthitam prayāgāḍau kṣetre yattadidaṃ śṛṇu || 1 ||  
184995  
184996 yugapadbogasaṃprāptau viruddhaphalakarmaṇām |  
184997 avirodhena sāphalyamiha yuktyā prasādhyaṭe ||  
184998  
184999 praśnaślokameva praśnānuvādārthamucārya teṣāmakṣaraṇām vinimayena  
185000 tatsamādhim śrāvayati - ekasyeti || 1 ||  
185001  
185002 kṣetrāṇāmarthadharmāṇām sarveṣāṃ prati taṃ phalam |  
185003 brahmaṇā kalpitaṃ sarge svake saṃkalpapattane || 2 ||  
185004  
185005 taṃ vakṣyamāṇamadhikāriṇam prati kṣetrādīnām sarveṣāṃ phalam brahmaṇā kalpitaṃ  
185006 saṃkalpena samarthitamādisarge || 2 ||  
185007  
185008 yatra puṇyam yadārtham ca kṣetram tābhyām tathā kṛtam |  
185009 yadi tadviniyojyasya tasyonnamati niṣkṛtāt || 3 ||  
185010  
185011 yatra saṃkalpapattane yadārtham yasyādhikāriṇo vāñchitārthasiddhyartham kāmapradaṃ  
185012 prayāgādikṣetram tatrānuṣṭhitaṃ snādanātapoyajñādipuṇyam tathā tābhyām  
185013 kṛtam saṃskṛtam śarīram ca yadi śāstraviniyojyasya puruṣasyāsti tadā tasya  
185014 puruṣasya niṣkṛtādavaśyamatra madiṣṭam phalam bhaviṣyatīti niścitya  
185015 kṛtātprayāgamaraṇādeḥ sakāśāttatkāmitam phalamunnamatyāvīrbhavatyevetyarthaḥ ||  
185016 3 ||  
185017  
185018 tattasmānmahataḥ pāpādbhāgamenokhilaṃ ca vā |  
185019 citiśaktyātma tatpuṇyam paribhrāmyopaśāmyati || 4 ||  
185020  
185021 astu kṛtapuṇyasyaivaṃ pātakinastu śraddhāvataḥ prayāgamaraṇādipuṇyam kiṃ karoti  
185022 tatrāha - taditi | tasmātprayāgādīmarāṇādutpannam tato mahato brahmahatyādeḥ  
185023 pāpādekabhāgamakhilaṃ saṃpūrṇamenāḥ pāpam vā  
185024 kṣetramāhātmyatāratamyānusāreṇa paribhrāmya nirasya svayamapyupaśāmyati |  
185025 dharmeṇa pāpamapanudati ityādiśruteriti bhāvaḥ || 4 ||  
185026  
185027 vineyapāpamalpaṃ cetkṣetradharmo'dhikastataḥ |  
185028 tatpāpam nāśayitvā tacchabde eva vivalgati || 5 ||  
185029  
185030 vineyasya śāsyasya puṃsaḥ pāpamalpaṃ cettataḥ kṣetrārjito  
185031 dharmo'dhikaścenniḥśeṣam tatpāpam nāśayitvā tacchabde śrutyādipratipādite phale  
185032 saṃśena vivalgati | kāmyaphalamapi kiṃcitsādhayatyevetyarthaḥ | yatra tu vineyasya  
185033 śāsyasya puṃsaḥ kṣetrārjitenā dharmeṇa samabalaṃ pāpamasti tatra tulyabalatvādeva tena

185034 dharmēṇa apanetumaśakyasyāśya pāpasya puṇyasya ca bhogāya dve śarīre tayośca dve  
185035 vidau cidābhāsau bhrāntipratibhātmike kacataḥ || 5 ||  
185036  
185037 kṣetradharmēṇa tenāśya vineyasya mahīpate |  
185038 dve śarīre vidau samyakkacataḥ pratibhātmike || 6 ||  
185039  
185040 ityevamādipāpānām puṇyānām ca phalaṃ mahat |  
185041 brahmasaṃkalpakacitaṃ yathā yadyattathaiva tat || 7 ||  
185042  
185043 yadyadyathā brahma saṃkalpakacitaṃ tattattathaiva vyavasthitamityarthaḥ || 7 ||  
185044  
185045 brahmocyate'sau ciddhātuḥ so'bjaajādyahamādi ca |  
185046 sa yathāste tathā tattattasya saṃkalpanaṃ jagat || 8 ||  
185047  
185048 brahmasaṃkalpakacitamityatra kiṃ tadbrahma kathaṃ vā tatsaṃkalpakacitaṃ jagattadāha ##-  
185049 vyaṣṭisamaṣṭyupādḥau tasya saṃkalpanaṃ jagadapi tattathāste ityarthaḥ || 8 ||  
185050  
185051 pratibhaiva vineyasya kṣetrapuṇyena tādrśī |  
185052 tathaivodeti sā dhāturviparītavato yathā || 9 ||  
185053  
185054 dhātuḥ saṃkalpānusāreṇaiva vineyasya kṣetrārjitapuṇyānusāreṇa tatphalabhogātmikā  
185055 pratibhaiva svapnavadudeti | yathā puṇyaviparītapāpavato narakādipratibhodeti tadvat ||  
9 ||  
185056  
185057 ekātmanāhamadyaiṣa mṛto'mī mama bandhavaḥ |  
185058 rudantīme paraṃ lokaṃ prāpto'yamahamekakaḥ || 10 ||  
185059  
185060 kīdrśī kīdrśī pratibhodeti tāmullikhyā darśayati - ekātmaneti | ahamadya eka  
185061 evātmanā mṛtaḥ amī mama bandhavaḥ sarve jīvanti madrthe rudantīme || 10 ||  
185062  
185063 bandhūnāmapi tatraiva tadaivāśya tathaiva ca |  
185064 pratibhā tādrśaiveti dhātukṣobhavadatāmiva || 11 ||  
185065  
185066 etadiyaṃ maraṇamiva bandhūnāmapi aśya tatra prasiddhaṃ  
185067 rodanaśavanirharaṇaśmaśānagamanadāhādikaṃ sarvamapi dhātukṣobhavadatām  
185068 sannipātakṣubdhavātapittādīdhātumatām puṃsāmiva tādrśī pratibhaiveti bodhyam |  
185069 tādrśā iti kajantādāpchāndasaḥ || 11 ||  
185070  
185071 atyugraiḥ puṇyapāpaiḥ svairvā mahātmabhirīkṣite |  
185072 lakṣyāṇyapyanyathā santi nṛṇāṃ citkalpanāvaśāt || 12 ||  
185073  
185074 yadā tvatyutkataṇi puṇyāni pāpāni vāśya santi tadā taiḥ svaireva  
185075 kṣubdhairmahātmabhirnigrahānugrahadṛṣṭyā īkṣite sati vā kṣubdhaiḥ parairlakṣyāṇi  
185076 anyathā parairalakṣyāṇyapi vā tatphalāni śarīrādīni citkalanāvaśātsanti bhavantītyarthaḥ  
185077 || 12 ||  
185078  
185079 acetanaṃ śavībhūtaṃ te'pi paśyanti taṃ mṛtaṃ |  
185080 rudanti taṃ ca dahane kṣipanti saha bāndhavaiḥ || 13 ||  
185081  
185082 te janā api kvacidatyutkataiḥ puṇyapāpaistaṃ vineyaṃ mṛtaṃ paśyanti || 13 ||  
185083  
185084 vineyaḥ sa yathānyena saṃvidrūpeṇa dehinā- |  
185085 'jarāmaraṇamātmānaṃ vetti sthitamaduḥkṣitaṃ || 14 ||  
185086  
185087 ekasya jīvitam puṃsaḥ suhrdā maraṇaṃ dviṣā | mṛtvārthitaṃ prayāgāḍau kṣetre  
185088 tatkaṭhamucyatām it praśnaṃ samādhatte - vineya ityādinā | dehinā ajarāmaraṇamiti  
185089 cchedaḥ | saḥ suhrddviṣoḥ karmabhyāṃ vineya ekaḥ puruṣaḥ anyena  
185090 snehasaṃvidrūpeṇa dehinā suhrdā yathā prārthitaṃ tathā  
185091 sthitamajarāmaraṇamātmānamaduḥkṣitaṃ vetti || 14 ||  
185092  
185093 yathāsthitena dehena vettyasau jīvitasthitaṃ |  
185094 mṛtiṃ tvadrśyenānyena kṣetrapuṇyavideritaḥ || 15 ||  
185095  
185096 kiṃ dehāntareṇa netyāha - yathāsthitēneti | tarhi kathaṃ taddviṣo  
185097 manorathasiddhistatrāha - mṛtimiti | suhrtsvajanairadrśyenānyena dehena  
185098 mṛtiṃ vetti | kṣetre prayāgāḍau śatrumaraṇānukūlapuṇyakṛtā dviṣā īritaḥ |  
185099 balānmaraṇāya preritaḥ sannityarthaḥ || 15 ||  
185100  
185101 āvilā saṃvidā saṃvicchūnyayā vedyate kṣaṇāt |

185102 na hi sannaddhagātrasya kleśo'sannaddhabhedane || 16 ||  
185103  
185104 tatra dviṣatkṛtābhicārādipratīkārasūnyayā vineyavidā kṣaṇāttatkālameva  
185105 maraṇādikam vedyate anubhūyate | saṃnaddhagātrasya dviṣo varmayudhādina  
185106 asannaddhagātrasya viśvastasya śarakhadgādina bhedanena hi kleśaḥ || 16 ||  
185107  
185108 paśyanti bandhavo'pyenaṃ tathaivāmaratāṃ gatam |  
185109 dvayamityeṣa labhate jīvitam maraṇam samam || 17 ||  
185110  
185111 idamapratighārambham bhrāntimātram jagattrayam |  
185112 na saṃbhavati ko nāma bhrāntau bhrāntiviparyayaḥ || 18 ||  
185113  
185114 anenaiva nyāyena sarve viruddhapraśnāḥ samāhitā bodhyā ityāśayenāha - idamiti |  
185115 bhrāntau ko vā bhrāntiviparyayaḥ | ekabhramaviruddho'paro bhramaḥ ko vā na saṃbhavati |  
185116 svapnasannipātātau viruddhasahasrasyāpi sahabhāvadarśanādityarthaḥ || 18 ||  
185117  
185118 saṃkalpasvapnapapurayoryā bhrāntiranubhūyate |  
185119 tato'dhiko'yaṃ [tato'dhikeyaṃ na nyūnā jāgraditi pāṭho'trāpekṣitaḥ ||] na  
185120 nyūnāj jāgratsvapne'nubhūyate || 19 ||  
185121  
185122 tadevāha - saṃkalpeti || 19 ||  
185123  
185124 rājovāca |  
185125  
185126 dharmādharmau katham brahmankāraṇam dehasaṃvidaḥ |  
185127 tasyāmūrtau katham caiko dviśarīratvamṛcchati || 20 ||  
185128  
185129 dharmādharmāvamūrtau dvāviti praśnameva prakṛtakathākṣepānugūṇyena pariṣkṛtya  
185130 rājā punaḥ ṛcchati - dharmādharmāviti | tasya dharmasya adharmasya cāmūrtau  
185131 mūrtatvābhāve dviśarīratvam dvitīyaśarīrabhāvam ṛcchati prāpnoti || 20 ||  
185132  
185133 śrīvasiṣṭha uvāca |  
185134  
185135 saṃkalpanagare brāhme jagatyaśminmahāmate |  
185136 kiṃ nāma no saṃbhavati satyaṃ vāpyasamañjasam || 21 ||  
185137  
185138 dhātuḥ satyasamkalpaḥ amūrtasyāpi mūrtatāṃ ghaṭayituṃ samartha  
185139 ityāśayenottaramāha - saṃkalpanagare iti || 21 ||  
185140  
185141 yathaiva saṃkalpapure yanna saṃbhavatīha hi |  
185142 tannāstyeva tadetasminkim vā'stu brahmakalpane || 22 ||  
185143  
185144 svapnasamkalpapurayoreko gacchati lakṣatām |  
185145 tahā caikaiva citsvapne senātvamupagacchati || 23 ||  
185146  
185147 sahasrāṇyekatām yānti tathā saiva suṣuptakam |  
185148 anyathā svapnasamkalpasenānubhavasamaṣmṛtau || 24 ||  
185149  
185150 sā svapnasenaivekam suṣuptakam bhavati svapnasamkalpānubhūtasenāyāḥ smṛtau  
185151 samūharūpatayā ekākāre idamiti sthāne taditi kalpanena cānyathānubhavam bhavatīti  
185152 sarvānubhavasiddhamityarthaḥ || 24 ||  
185153  
185154 saṃkalpasvapnapapurayoriti ko nānubhūtavān |  
185155 saṃvidākāśamātre'smiñ jagatyanubhavātmani || 25 ||  
185156  
185157 tasmādasmiṃścidākāśasaṃkalpe jagadātmani |  
185158 na saṃbhavati kiṃ nāma tatsaṃbhavati vāpi kim || 26 ||  
185159  
185160 upasaṃharati - tasmāditi || 26 ||  
185161  
185162 evamevamiyaṃ bhrāntirbhāti bhāsvannabhomayam |  
185163 neha kiṃcana sannāsaṇa vāśadiha kiṃcana || 27 ||  
185164  
185165 na vā ā sat iṣatsat sadasadityarthaḥ || 27 ||  
185166  
185167 yathānubhūyate yadyattattathā tattvadarśinaḥ |  
185168 prabuddhasyātra kiṃ nāma tatsa evāṅgatetyalam || 28 ||  
185169  
185170 prabuddhasya atra kiṃ nāma asamañjasamiti śeṣaḥ || 28 ||

185171  
185172 iha cedvihito dharmastatsvarge'mṛtaparvatāḥ |  
185173 sthitā itīha saṃkalpe kasmāna prāptavāṅgirīn || 29 ||  
185174  
185175 dharmādharmānuṣṭhāyino'pi janāḥ śāstrakṛtasvasvaniścayānusārisvargāneva  
185176 prāpnuvantītyāha - iha cediti | amṛtā devāstadupabhogyāḥ  
185177 amṛtarasanirjharahradaphalapuṣpādipūrṇāśca parvatāḥ svarge sthitāḥ santīti  
185178 śāstrato'vagamya tadanusārisaṃkalpe sati tatra gatvā tādrśagirīnprāptavān svātmānaṃ  
185179 kasmānnānubhavatītyarthaḥ || 29 ||  
185180  
185181 iha yatkriyate karma tatparatropabhujyate |  
185182 itīha saṃkalpapure sarvamevāsamañjasam || 30 ||  
185183  
185184 yadi tu mithyātvādasamañjasamiti te buddhistarhyayaṃ lokastatra dharmādyanuṣṭhānaṃ  
185185 tena paralokastatra bhogaścetyetatsrvameva jagadasamañjasamevetyāha - iheti | iha  
185186 jagati || 30 ||  
185187  
185188 yadi syātsusthiraṃ kiṃcidvastu taddrśyako bhavet |  
185189 nyāya eṣo'khilaḥ kiṃtu saṃvittvātsvasvakaṃ sthitaḥ || 31 ||  
185190  
185191 yadi jagati kiṃcidbhūtabhuvanādivastu susthiraṃ satyaṃ syāt tatrāyaṃ virodho drśyako  
185192 bhavet tadā eṣa idaṃ samañjasamidamasamañjasamityeṣa nyāyo'khilaḥ akuṇṭhitaḥ syāt  
185193 kiṃtu sarvopi draṣṭā saṃvittvātsvasvakaṃ saṃkalpanameva drśyakaḥ sthito na  
185194 vāstavamityarthaḥ || 31 ||  
185195  
185196 ityeṣa kathito nyāyaḥ siddhāsvanubhavastataḥ |  
185197 yato jaganti saṃkalpaścito brahmasvarūpataḥ || 32 ||  
185198  
185199 ityeṣo'smābhrāsamañjasyaparihāranyāyo'pi svapnasamkalpasiddhāsu kalpanāsu  
185200 anubhavaḥ sarvānubhavānusārī sthito jagatsvapi yojyaḥ | yato jagantiyapi brahmasvarūpataḥ  
185201 sthitāyāścitaḥ saṃkalpa eva || 32 ||  
185202  
185203 tava saṃkalpanagare nāstyevāsaṃbhavo yathā |  
185204 sarvārthānāṃ tathā brāhme saṃkalpe nāstyasambhavaḥ || 33 ||  
185205  
185206 tadevāha - taveti || 33 ||  
185207  
185208 yadyathā kalpitaṃ tatra yāvatsaṃkalpamev tat |  
185209 svabhāvena tathaivāsti yatastatsaṃniveśavat || 44 ||  
185210  
185211 yadyadyathā tatra brāhmasaṃkalpe kalpitaṃ tat tādrśasaṃniveśavattathā  
185212 svabhāvenāsti || 34 ||  
185213  
185214 tataḥ saṃprekṣaṇamiha saṃkaro na pravartate |  
185215 vinānyaccitprayatnena bhavatyarthastu nānyathā || 35 ||  
185216  
185217 tatastādrśasaṃniveśasvabhāvaniyamādeva jñānendriyaiḥ sarvavastūnāṃ  
185218 samyagavisamvāditayā prekṣaṇaṃ pravartate | karmendriyavyavahāre saṃkaraśca na  
185219 pravartate | pūrvacitprayatnena kṛtaniyatasaṃniveśo'rthaḥ anyacitprayatnena vinā anyathā  
185220 ca na bhavati | cārthe tuḥ || 35 ||  
185221  
185222 ākalpamajasamkalpe yathā bhātaṃ jagatsthitam |  
185223 punaranyena saṃkalparūpeṇānyadupaiśyati || 36 ||  
185224  
185225 ākalpamāpralayaṃ yathā ajasaṃkalpe bhātaṃ tathaiva sthitaṃ punaḥ pralayānantaramanyat  
185226 brahmāṇḍāntaram || 36 ||  
185227  
185228 saṃkalpātma svayaṃ bhāti kalpe kalpe jagattathā |  
185229 pratijīvaṃ citisvapne svapne svāpnapuraṃ yathā || 37 ||  
185230  
185231 saṃkalpapattanatanorna tadasti kiṃcidyadyanna saṃbhavati tacca cidātmano'smāt |  
185232 nānyatprakampayiturādyaparasvarūpādbrahmaiva tena sakalaṃ jagadaṅga viddhi ||  
185233 38 ||  
185234  
185235 saṃkalpapattanatanorasya jagato yanna saṃbhavatīti manyase tannāsti sarvaṃ saṃbhavatyeva  
185236 tacca prakalpayiturasmāccidātmano nānyat tena hetunā jagadbrahmaiva viddhītyarthaḥ || 38 ||  
185237  
185238 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 nirvā0 u0 mahā0

185239 sarvāstitvānubhūtidarśanaṃ nāma navādhikadviśatataṃ sargaḥ || 209 ||  
185240  
185241 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
185242 sarvāstitvānubhūtidarśanaṃ nāma navādhikadviśatataṃ sargaḥ || 209 ||  
185243  
185244 daśādhikadviśatataṃ sargaḥ 210  
185245  
185246 śrīvāsiṣṭha uvāca |  
185247  
185248 phale kṣayendubhārūpe prāpte dhyātṛśatair nabhaḥ |  
185249 yathā na śatapūrṇendu tathedaṃ kathanaṃ śṛṇu || 1 ||  
185250  
185251 iha vasiṣṭhapraśnānāṃ samādhānaṃ nirūpyate |  
185252 tathā dehādi jagataḥ sudṛṣṭyā brahmamātratā ||  
185253  
185254 khe'syāmakṣayapūrṇenduriti dhyāyicitaiḥ phalaiḥ | tulyakālamānuprāptaiḥ sahasrendu na  
185255 kiṃ nabhaḥ iti praśnasyottaraṃ tatra prathamam śrāvayati - phale ityādinā || 1 ||  
185256  
185257 candrabimbasya dhyātāraḥ prāptāḥ prāptavyasusthitāḥ |  
185258 nedaṃ nabhastalaṃ prāptā na cemaṃ śāśinaṃ śritāḥ || 2 ||  
185259  
185260 satyacandrabimbasyāhaṃbhāvena dhyātāraḥ prāptavye candrabhāve  
185261 ciradhyānenānyabhāvavismaraṇādāindavanyāyena susthitāḥ santaścandrabhāvaṃ prāptā  
185262 eva tathāpi nedaṃ nabhastalaṃ prāptā nāpyenaṃ śāśinaṃ śritāḥ | praviṣṭā ityārthaḥ ||  
185263 2 ||  
185264  
185265 kvevānyasaṃkalpapuramāṇaḥ prāpnoti kathyatām |  
185266 saṃkalpapuryāmāthāptistajjantāveva nāpare || 3 ||  
185267  
185268 kuto na prāptāstatrāha - kveveti | anyasaṃkalpapuramāṇaḥ prāpnotītyetatkveva kutra  
185269 dṛṣṭaṃ dṛṣṭāntikṛtya prakṛte śaṅkyate | tajjantau tasmin saṃkalpayitrjīve eva  
185270 na pare jīvāntare dṛṣṭā || 3 ||  
185271  
185272 pṛthakpṛthaksvasaṃkalpasargekheṣveva te sthitāḥ |  
185273 candrāstapanti tatraiva kalākṣayavivarjitāḥ || 4 ||  
185274  
185275 kva tarhi te sthitāstatrāha - pṛthagiti || 4 ||  
185276  
185277 viśeyamasminnevendāviti dhyātvā niśākare |  
185278 asminneva viśatyantarātmabuddhisukhojjhitaḥ || 5 ||  
185279  
185280 ahamindum praviṣṭaḥ syāmindubimbasukhānvitaḥ |  
185281 dhyātetī tādṛksukhabhāgbhavatīti viniścayaḥ || 6 ||  
185282  
185283 asminneva candre te sarve lāghavātkuto na praviṣṭāstatrāha - ahamiti | taistu na tathā  
185284 dhyātaṃ kiṃtu tvatpraśnānusārātkhe syāmakṣayapūrṇenduriti kāmanayā dhyātamiti  
185285 bhāvaḥ || 6 ||  
185286  
185287 yathāyamanusaṃdhatte svabhāvaṃ saṃvidavyayā |  
185288 taṃ tathāivānubhavati bhavedceddṛḍhaniścayaḥ || 7 ||  
185289  
185290 anyathādhyāne'nyathāphalaṃ kuto na bhavati tatrāha - yatheti | yathāyaṃ  
185291 svabhāvamayamanusaṃdhatte dṛḍhasaṃkalpena dhyāyati taṃ svabhāvamavyayā  
185292 sākṣisaṃvittathaivānubhavati na vaiparītyenetyārthaḥ || 7 ||  
185293  
185294 yathendutvaṃ svasaṃkalpātsarvadhyātuḥ pṛthakpṛthak |  
185295 bhātyevameva vanitālābhaḥ kālpanikaḥ svataḥ || 8 ||  
185296  
185297 anyacca dhyāyināṃ lakṣairdhyātaikā strī yathākramam | jāyātvena samaṃ kālam iti  
185298 praśno'pyanenaiva yuktyā samādheya ityatidiśati - yatheti | svataḥ svasya kālpanikaḥ  
185299 kalpanāsiddhaḥ || 8 ||  
185300  
185301 yā dhyāne dhyāṭṛlakṣāṇāṃ sādhvī bhāryātvamāgatā |  
185302 tatkalpanānubhavanaṃ teṣāṃ sattvātmani sthitam || 9 ||  
185303  
185304 sādhyasādhvī gr̥he bhartuḥ saṃsthitā tapasā parā iti praśnāṃśe'pyayameva  
185305 samādhirityāha - yeti | sattvātmani antaḥkaraṇopahite sākṣiṇi || 9 ||  
185306  
185307 gr̥hādanirgato jīvaḥ saptadvīpaparaḥ sthitaḥ |

185308 tasyāpi tatkālpāṇikāṃ rājyaṃ vyomni svamandire || 10 ||  
185309  
185310 gr̥hānirgacchamākālpaṃ nṛpaḥ sa dvīpasaptake iti praśno'pyanena samāhita ityāha ##-  
185311  
185312 samastaṃ kalpanāmātramidamādyajñajanmanaḥ |  
185313 śūnyamapratighaṃ śāntaṃ teṣvapi syātkimanyathā || 11 ||  
185314  
185315 yadā idamasmadādidṛśyaṃ jagadapi samastamādyasya jñajanmana  
185316 autpattikasārvañyavato hiraṇyagarbhasya kalpanāmātraṃ tadā teṣu upāsakakalpita jagatsu  
185317 kimanyathā anyādṛśaṃ satyaṃ syādyenāsamañjasatā syādityarthaḥ || 11 ||  
185318  
185319 dānaurdhvadehikatapojaḥpādīnāṃ paratra yat |  
185320 amūrtānāṃ phalaṃ mūrtaṃ tadidaṃ kathyate śṛṇu || 12 ||  
185321  
185322 dānadharmādītapasāmaurdhvadehikakarmaṇāṃ | ihasthānāmamūrtānāṃ mūrtaṃ  
185323 pretyāsti kiṃ phalaṃ iti praśnāmanūdyā tatsamādhānaṃ vaktuṃ pratiñāṇīte - dāneti ||  
185324 12 ||  
185325  
185326 dānādicihnītatadhiyaḥ paratra svapnavatphalaṃ |  
185327 paśyantyamūrtāmūrtābhamaḥ cinmūrtikalpanāt || 13 ||  
185328  
185329 citaiva mūrtyākāraḥkalpanāt || 13 ||  
185330  
185331 vedanāvedanākārā spandāspandātma vai punaḥ |  
185332 cinmātrasyāsya tadbhṛāntiśāntau śāntātma nirmalam || 14 ||  
185333  
185334 manoññānendriyairvedanāvedanākārā bhrāntistayā bhrāntyā viśayaprāptaye  
185335 taccinmātraṃ samanaskaiḥ karmendriyaiḥ spandāspandātma sampadyate | tadbhāntiśāntau  
185336 tu nirmalaṃ śāntātmaivāvatiṣṭhate || 14 ||  
185337  
185338 cinmātrābhamito dānādamutrāttamavāpnuyāt |  
185339 saṃkalpātmēti kavayaḥ kathaṃ tannopalabhyate || 15 ||  
185340  
185341 ita ihānuṣṭhitāddānādamutra paraloke cinmātrābhaṃ citpratibhāsātmakaṃ  
185342 tattatphalamāttamupanītaṃ tatsaṃkalpātmā jīvaḥ avāpnuyāditi kavayo vadantīti śeṣaḥ ||  
185343 15 ||  
185344  
185345 kalpanātmāni saṃsāre saṃkalpo'kṛtrimāṃ phalaṃ |  
185346 cinmātramabhito'dānāddānādvā'stu yathoditaḥ || 16 ||  
185347  
185348 ito dānādadānādvā akṛtrimaḥ saṃkalpa eva dānaphalaṃ bhogaiśvaryaḥ adānaphalaṃ  
185349 dāridryādi vā paraloke'stu na kaścidvirodha iti sarvāsamañjasaparihāra ityarthaḥ || 16 ||  
185350  
185351 etatte kathitaṃ sarvaṃ yathāpṛṣṭaṃ mahipate |  
185352 jagadapratighaṃ sarvamidaṃ cinmātrakalpanam || 17 ||  
185353  
185354 sarvānpraśnāṅkaṇṭhato'rthācca samādhāya jagato brahmaiva tattvamityupasaṃharati -  
185355 etaditi || 17 ||  
185356  
185357 rājovāca |  
185358  
185359 sargādaḥ bhagavandehamidaṃ cinmātrakalpanam |  
185360 kathaṃ bhāti kathaṃ kuḍyaṃ vinā dīpaḥ prakāśate || 18 ||  
185361  
185362 dehe eva cidabhivyaktidarśanādanabhivyaktaciti bhrāntyādyadarśanātsargādaḥ  
185363 bhrāntisiddhau dehasiddhistatsiddhyā ca bhrāntisiddhirityanyonyāśrayaṃ manyamāno rājā  
185364 pṛcchati - sargādāvīti | cinmātraṃ dehaśūnyaṃ caitanyaṃ tatkr̥taṃ  
185365 dehaḥkalpanaṃ kathaṃ bhāti | dehaṃ vinā citprathāyā  
185366 evādarśanātkuḍyādyanāśritadīpaprabhāprāyatvāttadā caitanyasyetyarthaḥ || 18 ||  
185367  
185368 śrīvasiṣṭha uvāca |  
185369  
185370 tvayārtho dehaśabdasya yo buddhaḥ sa mahāmate |  
185371 tattvajñaṃ prati nāstyeva śīlānṛttamivāmbare || 19 ||  
185372  
185373 na jaḍo dehaścidabhivyañjaka iti tattvajñāpakṣaḥ | tadṛṣṭau jaḍasyaivāprasiddheḥ |  
185374 brahma tu sarvajñatvātsadaivābhivyaktacaitanyaṃ dehādi sarvaṃ  
185375 kalpayatītyaśayenottaramāha - tvayetyādinā || 19 ||  
185376



185377 ya eva brahmaśabdārtho dehaśabdārtha eva saḥ |  
 185378 nārthayoranayorbhedo vidyate'mbvambhasoriva || 20 ||  
 185379  
 185380 ambvambhasoriveti śabdadvayānukaraṇatvāna virūpāṇāmapī samānārthānām  
 185381 ityekaśeṣo'sahaprayogo'dvandvo vā || 20 ||  
 185382  
 185383 yadeva brahmadeho'sau svapnābhāḥ svapna eṣa tu |  
 185384 tvadbodhāyocyate yuktirna tu tatsvapna eva tu || 21 ||  
 185385  
 185386 svapnābho'sau deho yadbrahma tadeva | nanu svapne'pyasya nyāyasya sāmāyādbrahmatve  
 185387 svapnābha iti bhedaṃ siddhavadatkr̥tya dṛṣṭāntoktiḥ kathāṃ tatrāha - tvadbodhāyeti  
 185388 || 21 ||  
 185389  
 185390 svapnastavānubhūtārthasthenātastvaṃ prabodhyase |  
 185391 na tu sarge cidābhāte sādṛśyaṃ svapnabhasmanā || 22 ||  
 185392  
 185393 kathamasya madbodhopayogastatrāha - svapna iti | svapnalakṣaṇena bhasmanā  
 185394 bādhitārthena saha cidātmā ābhāte sarge sādṛśyaṃ na tvastītyarthaḥ || 22 ||  
 185395  
 185396 kastatra nāma deho'yaṃ kasyaite svapnadhiḥ kva vā |  
 185397 svapnena jñāvabuddhena bhraṇḍājño'vabodhyate || 23 ||  
 185398  
 185399 kasyaite svāpnārthāḥ || 23 ||  
 185400  
 185401 tatra jāgranna ca svapno na suṣuptaṃ na cetarat |  
 185402 kimapīttthamidaṃ bhānaṃ khamātraṃ maunamomalam || 24 ||  
 185403  
 185404 omīti virāḍādīpādātrayapratīlayāvaśiṣṭatūrīyopadeśaḥ | alamīti tatra  
 185405 sarvasādhanaṃ puruṣārthaparyāptidarśanam || 24 ||  
 185406  
 185407 abhātameva bhāti yadadyetthamidaṃ tu tat |  
 185408 prāgvibhātaṃ tathātyacchaṃ jāgratsvapnādi no yathā || 25 ||  
 185409  
 185410 yadadyetthaṃ bhāti tadabhātameva prāgvibhātamapi tathā | tathā ca kadāpi  
 185411 jāgratsvapnādi yathā no nāstyeva tathā atyacchaṃ brahmāsti || 25 ||  
 185412  
 185413 deśāddeśāntaraprāptau yanmadhye saṃvīdo vapuḥ |  
 185414 tanmayaṃ sarvamevedaṃ dvaitamadvaitameva ca || 26 ||  
 185415  
 185416 deśādīti vyākhyātaṃ | nnirviṣayacinmātramayamītyarthaḥ || 26 ||  
 185417  
 185418 anyatra cinmayaṃ svapnaṃ dvaitādvaitaṃ śubhāśubham |  
 185419 nirāvaraṇacinmātranabhasaivopamīyate || 27 ||  
 185420  
 185421 ajñādṛṣṭeranyatra jñādṛṣṭau svapnādi sarvaṃ cinmātranabhasaivopamīyate || 27 ||  
 185422  
 185423 śūnyamarthopalambhaśca bhānaṃ cābhānameva |  
 185424 dvaitamaikyamasatsacca sarvaṃ cidgagaṇaṃ param || 28 ||  
 185425  
 185426 pūrṇātpūrṇaṃ prasarati pūrṇameva sthitaṃ jagat |  
 185427 na ca bhātaṃ na cābhātaṃ śīlābaddhodaropamam || 29 ||  
 185428  
 185429 sphaṭikaśīlāyā ābaddhaṃ ghaṇaṃ yadudaraṃ madhyaṃ tadupamam || 29 ||  
 185430  
 185431 yato jagaccidunmeṣo vyomātmāpratighaṃ tataḥ |  
 185432 cinmātraṃ yatra yatrāsti tatra tatrocitaṃ jagat || 30 ||  
 185433  
 185434 ucitaṃ sthātumīti śeṣaḥ || 30 ||  
 185435  
 185436 cidvyoma cāsti sarvatra sarvaṃ caitajjaganmayam |  
 185437 sarvaṃ brahmamayaṃ śāntaṃ jagadītyapi śabditaṃ || 31 ||  
 185438  
 185439 brahmaiva brahmamayaṃ || 31 ||  
 185440  
 185441 yathāsthitamidaṃ viśvaṃ tathāsaṃsthamanāmayam |  
 185442 brahmaiva viravadyātma citśaṃkalpapurākṛti || 32 ||  
 185443  
 185444 asaṃbhavādanyayukteryuktireṣaiva śobhanā |  
 185445 ayuktyanubhavaṃ tūktaṃ nārthināmiha śobhate || 33 ||

185446  
 185447 arthinām puruṣārtheccchūnām śrotīṇām purata iti śeṣaḥ || 33 ||  
 185448  
 185449 loke śāstre'tha vedādaṁ yatsiddhaṁ siddhameva tat |  
 185450 sadastvasadvātmani taddhātum śakyam na vā kvacit || 34 ||  
 185451  
 185452 matpramāṇayuktyanubhavasiddhaṁ tatsiddhameva na hātum śakyam | tathā ca saditi  
 185453 vedādisiddhaṁ brahma tathaivābhyupagantavyam asaditi siddhaṁ dvaitam  
 185454 tathaivābhyupagantavyamityarthaḥ || 34 ||  
 185455  
 185456 tadevetthaṁ pariññātaṁ brahmatāmupagacchati |  
 185457 yadā tena samaṁ viśvaṁ sthitameva vilīyate || 35 ||  
 185458  
 185459 tatpūrvamabrahmeti gṛhītaṁ viśvāmitthaṁ pariññātaṁ brahmatāmupagacchati | kadā |  
 185460 yadā tena caramasākṣātkāravṛttirūpeṇa jñānena samaṁ sthitameva vilīyate tadā || 35 ||  
 185461  
 185462 nyāyenaitadihoktena lokavedādi sidhyati |  
 185463 sarvaṁ sa jīvanmuktatvameṣa evocitastataḥ || 36 ||  
 185464  
 185465 tvayārtho dehaśabdasyetyādīnā etadantena maduktena nyāyena sa jīvanmuktatvaṁ  
 185466 jīvanmuktisahitaṁ lokavedādi sarvaṁ jagadetadbrahmaiva sidhyati tasmādeṣa eva madukto  
 185467 nyāyaḥ paramapuruṣārthopāyatvādūpādātumucita ityarthaḥ || 36 ||  
 185468  
 185469 pariññātaṁ cidākāśamapariññātapādape |  
 185470 so'haṁ trijagadityeva bandhamokṣavinirṇayaḥ || 37 ||  
 185471  
 185472 asmin aparīññātātmatmātrārūpasamsāralakṣaṇe pādape'śvatthavṛkṣe pariññātaṁ  
 185473 cidākāśameva na tato'nyadaṇumātramapyasti saḥ aparīññātaḥ pariññātaśca  
 185474 cidākāśo'hameva trijagat bandho mokṣaśca paryāyeṇeti vinirṇaya ityarthaḥ || 37 ||  
 185475  
 185476 yathāsthitamidaṁ dṛśyaṁ pariññānādvilīyate |  
 185477 tajjñasyāstaṁgatasyaiva śīlāmaunaṁ tu śiṣyate || 38 ||  
 185478  
 185479 pariññātamātratvaṁ kathaṁ mokṣastatrāha - yathāsthitamiti | tajjñasya svarūpamiti  
 185480 śeṣaḥ | dṛśyātmanā astaṁgatasya dṛṇmātraṁ vāgādyagamyamavaśiṣyata  
 185481 ityarthaḥ || 38 ||  
 185482  
 185483 loke śāstre ca vede ca yatsiddhaṁ siddhameva tat |  
 185484 saṁvedyate tadevātastadevaṁ phalati sphuṭam || 39 ||  
 185485  
 185486 loke jīvanmuktajane yatsiddhaṁ vicāraśataiḥ pariniṣṭhitaṁ tadeva svānubhavenāpi  
 185487 saṁvedyate | atastadevaṁ paramapuruṣārthabhāvena phalati || 39 ||  
 185488  
 185489 sakalārthanirāśena yadyatsaṁvedyate ciraṁ |  
 185490 tadeva prāpyate'vaśyaṁ sarvatraivānyabhāvitam || 40 ||  
 185491  
 185492 tatprāptāvitarārthamātratyaḡena tadekaniṣṭhataivopāyastena vāvaśyaṁ tatprāpyata  
 185493 ityāha - sakalārtheti | sarvatra laukike'pi kārye anyadapi bhāvitam tathaivetyarthaḥ ||  
 40 ||  
 185494  
 185495 yathānubhūtaṁ yattattattathā nāmānubhūyate |  
 185496 tatsatyamastvasatyam vā yāvallābhaṁ tathā nu tat || 41 ||  
 185497  
 185498 tatra laukikakāryamasatyam mokṣākhyam tu satyamityavāntaravailakṣaṇyamastu nāma  
 185499 sādhanodyogatatphalānubhave ca na viśeṣa ityāśayenāha - yatheti || 41 ||  
 185500  
 185501 itthaṁ mahāpraśnavicāraṇam te mayedamuktaṁ matimanmahātman |  
 185502 anena gacchāśu pathā nirādhīrānirāmāyo nirvyasano bhavoccaiḥ || 42 ||  
 185503  
 185504 he matiman he mahātman itthaṁ mayā te mahāpraśnānām vicāraṇam  
 185505 vicāraphalanirṇayarūpaṁ samādhānamuktam | tvamanena pathā gaccha | tena āśu manasi  
 185506 nirādhīrdehe nirāmāya indriyeṣu nirvyasano bhūtvā uccaiḥ sarvotkrṣṭo bhavetyarthaḥ ||  
 185507 42 ||  
 185508  
 185509 ityārṣe śrīvā0 vā0 de0 mo0 ni0 u0 dvaitaikyopalambhanirāśena  
 185510 mahāpraśnottaravākyasamāptirnāma daśādhikadviśatatamaḥ sargaḥ || 210 ||  
 185511  
 185512 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 185513 mahāpraśnottaravākyasamāptirnāma daśādhikadviśatatamaḥ sargaḥ || 210 ||

185514  
 185515  
 185516 ekādaśādhikadviśatatamaḥ sargaḥ 211  
 185517  
 185518 śrīvasiṣṭha uvāca |  
 185519  
 185520 iti tatropaviśyāhaṃ pūjitastena bhūbhujā |  
 185521 prayojanaṃ svaṃ saṃpādyā svargantuṃ gaganam plutaḥ || 1 ||  
 185522  
 185523 siddhasādhyaḍilokaughadarśanopāyasaṃyutam |  
 185524 varṇyate'tra punaḥ spaṣṭaṃ brahmaiva sakalaṃ jagat ||  
 185525  
 185526 tatra kuśadvipe ilāvaptyākhyāyāṃ puri | tena prajñaptyākhyena bhūbhujā | svaṃ  
 185527 prayojanaṃ tadanugrahalakṣaṇam || 1 ||  
 185528  
 185529 adyaitadbhavatā proktaṃ mayā matimatām vara |  
 185530 anayā sudṛṣā śāntamanāḥ khātmā bhaviṣyasi || 2 ||  
 185531  
 185532 ayda etasyāmayodhyāyāṃ bhavatā vidyamānena mayā || 2 ||  
 185533  
 185534 brahmaiva tadidaṃ sarvaṃ nirnāmaivāmalaṃ nabhaḥ |  
 185535 kimapyevājamāśāntamādimadhyāntavarjitaṃ || 3 ||  
 185536  
 185537 nirnāma niḥśabdaṃ nabha eva || 3 ||  
 185538  
 185539 cidbhānamātramityuktaṃ brahmeti kalitābhidham |  
 185540 parātparamiti proktaṃ tattva nirnāmakaṃ padam || 4 ||  
 185541  
 185542 brahmetryapi kalpanayā kalitābhidham na vastutaḥ kūṭasthe  
 185543 bṛhadhātvarthavṛddhyāderayogādityarthaḥ || 4 ||  
 185544  
 185545 śrīrāma uvāca |  
 185546  
 185547 siddhasādhyaṃbrahmavidyādharaḍivaukasāṃ |  
 185548 brahmankathaya dṛṣyante lokā lokadharāḥ katham || 5 ||  
 185549  
 185550 lokāstatratyā janāsteṣāṃ dharā ādhārabhūtāḥ katham kenopāyena dṛṣyante || 5 ||  
 185551  
 185552 śrīvasiṣṭha uvāca |  
 185553  
 185554 siddhasādhyaṃbrahmavidyādharaḍivaukasāṃ |  
 185555 anyeṣāmapī bhūtānāmapūrvāṇāṃ mahātmanāṃ || 6 ||  
 185556  
 185557 pratirātraṃ pratidinaṃ puraḥ paścāduparyadhaḥ |  
 185558 paśyasyālokaya&llokānapaśyaṃśca na paśyasi || 7 ||  
 185559  
 185560 ālokayan cūḍālopākhyānoktadhāraṇāviśeṣaiḥ paśyansan paśyasi draṅśyasi || 7 ||  
 185561  
 185562 ete lokāḥ kilaiṭeṣāṃ nābhyāsaḥ sthānadūragāḥ |  
 185563 ete saṃkalpalokākhyā vyāptamebhiḥ kilākhilam || 8 ||  
 185564  
 185565 dvividhā hi siddhalokā ya ete maharjanastapaḥsatyākhyāste sthānato dūragāḥ | ye tvete  
 185566 sarvatra saṃcaratāṃ siddhānāṃ sa yadi piṭṛlokakāmo bhavati saṃkalpādevāsyā pitarāḥ  
 185567 samuttiṣṭhanti tena piṭṛlokena saṃpanno mahīyate ityādiśrutisiddhāḥ  
 185568 saṃkalpalokākhyāḥ ebhirakhilam viśvaṃ vyāptaṃ sarvatra santi | dvividhānāmapī  
 185569 darśane dhāraṇābhyāsaḥ kāraṇam sa ca te nāstityarthaḥ || 8 ||  
 185570  
 185571 yathaite kalpanālokā ayaṃ lokastathaiva naḥ |  
 185572 yathā kālpaniko vāto lokālokāstathaiva te || 9 ||  
 185573  
 185574 tarhi kiṃ mayā taddarśanāya dhāraṇābhyāsaḥ kāryaḥ na kāryasteṣāmasāratvāditī  
 185575 darśayati - yathetyādinā | yathaiva teṣāṃ te kalpanātmakā lokāstathaivāyaṃ  
 185576 no'smākamayaṃ lokaḥ kalpanāmātrasiddhaḥ | yathā kālpaniko'pi vātaḥ sarvatra bhramati  
 185577 tathā te bhramanti ayaṃ tu na tathetyetāvāneva viśeṣa ityarthaḥ || 9 ||  
 185578  
 185579 saṃkalpasvapnalokā ye tava bhānti divāniśam |  
 185580 ta eva tādrśāścānye saṃkalpena sthīrīkṛtāḥ || 10 ||  
 185581  
 185582 tava saṃkalpasvapralokā ye bhānti ta eva te siddhalokāḥ prasiddhāstādrśā anye ca

185583 lokāstairnirmāya saṃkalpenaiva sthirīkṛtāḥ || 10 ||  
185584  
185585 dhyānena tvamapītāmścetsthiratām susthirātmanā |  
185586 nayasyāśu tadevaite sthiratām yāntyavighnataḥ || 11 ||  
185587  
185588 evaṃ ca tvamapi yadi yogadhāraṇāsthirīkṛtena dhyānena itān svasaṃkalpaprāptān lokān  
185589 sthiratām nayasi tadā ete'pi sthiratām yānti || 11 ||  
185590  
185591 yathābhimatavistārā yathābhimatasaṃpadaḥ |  
185592 saṃkalpabhāvaivalito janah. paśyati siddhavat || 12 ||  
185593  
185594 evamanyopi dṛḍhataradhyātṛsaṃkalpabhāvena valitaścetso'pi siddhavadeva  
185595 tānsthirānpaśyati || 12 ||  
185596  
185597 kiṃtu te sthiratām nītāḥ siddhaiḥ svaryānasampadā |  
185598 asthirairdhyānaviśrāntau tairduḥkhaistadamī kṛtāḥ || 13 ||  
185599  
185600 kiṃtvetāvānviśeṣah - taiḥ siddhaiḥ svaḥ svargān siddhalokān yānti yathā  
185601 tathāvidhayā prāktanadharmaśampadā te lokāḥ sthiratām nītā ityanāyāśasiddhāsteṣām |  
185602 yaistvanyairanityairidānīmtanadhāraṇābhyāśairdhyānaviśrāntau yatyate tairduḥkhaiḥ  
185603 śramairamī lokāḥ sthirīkṛtāḥ syuriti || 13 ||  
185604  
185605 jagadapratighaṃ sarvaṃ śāntacidvyoma sarvadā |  
185606 yathā dṛḍhaṃ saṃviditaṃ tathaivābhāti nānyathā || 14 ||  
185607  
185608 saṃviditaṃ niścitaṃ || 14 ||  
185609  
185610 na bhātyevāsaṃviditamasti nāsti na codyatā |  
185611 śūnyaṃ hyapratighaṃ caitatparākāśamarodhakam || 15 ||  
185612  
185613 yatastatrāsaṃvidite asti nāstīti vā codyatā tarkaviṣayatā nāsti || 15 ||  
185614  
185615 citśvabhāvatayā bhātaṃ bhārūpamiva dṛśyate |  
185616 asmiṃścidabhimānaśca vidyate na svabhāvataḥ || 16 ||  
185617  
185618 kutaḥ śūnyamapratighaṃ ca tattatrāha - citśvabhāvatayeti | yaddṛḍhasaṃvedanena  
185619 bhātaṃ taccitśvabhāvatayā bhārūpamiva bhāsamānaṃ dṛśyate | asmiṃstvasaṃvidite  
185620 svabhāvataścidabhimānaścitsattāsphūrtivyāptiriyato na vidyate ityārthaḥ || 16 ||  
185621  
185622 kāryakāraṇabhāvēccetkathaivātra na vidyate |  
185623 vyomno'nantasya siddhasya kiṃ kathaṃ kila jāyate || 17 ||  
185624  
185625 kāraṇasattābalādeva tatsattānyā bhaviṣyatīti tu na śaṅkyameva nirastatvādityāha -  
185626 kāryeti | sargādaḥ pralayatvādvayomnaḥ || 17 ||  
185627  
185628 yacca jātāmivābhāti vyomni vyomaiva tattathā |  
185629 tatraikadvitvakalanā kīdṛśī syādarūpiṇī || 18 ||  
185630  
185631 yacca jātāmivābhāti bhūtabhuvanādi tatttu vyomni vyomaiva jātāmivābhātīti  
185632 tatraikatvadvitvakalanāpi durlabhā dūre kāryakāraṇabhāva ityārthaḥ || 18 ||  
185633  
185634 taddhi yādṛśamevāsīttādṛgevāvatiṣṭhate |  
185635 nirvikāraṃ yathā svapne vyomaivācalavadbhavet || 19 ||  
185636  
185637 tarhi brahmaiva kāraṇamastu tatrāha - taddhīti | vivartādhiṣṭhānameva na vikārīti na  
185638 kāraṇamityārthaḥ || 19 ||  
185639  
185640 saṃkalpe cittamākāraṃ yathodetyadrilīlayā |  
185641 na ca so'drīna tadvyoma tathā brahma jagatsthitīḥ || 20 ||  
185642  
185643 ākāraṃ kalpayitveti śeṣaḥ || 20 ||  
185644  
185645 kāṣṭhavanmaunamāsthāya raṭanto'pi mahādhiyaḥ |  
185646 iha vyavaharantyetē budhā dārunarā iva || 21 ||  
185647  
185648 ata eva svadṛṣṭyā nirvyāpārā eva jīvanmuktā vyavaharanta iva bhānti na vastuta ityāha  
185649 - kāṣṭhavadīti || 21 ||  
185650  
185651 yathā vāriṇi vartante taraṅgāvartavṛttayaḥ |

185652 ananyāḥ parivartante tathā brahmaṇi sṛṣṭayaḥ || 22 ||  
185653  
185654 yathā vāyau parispaṇḍā yathā vyomaṇi śūnyatā |  
185655 ananyāścāpyamūrtāśca tathā brahmaṇi sṛṣṭayaḥ || 23 ||  
185656  
185657 yathā saṃkalpanagaram śūnyameva puram sthitam |  
185658 sākāramapyanākāram brahmaṇidaṃ tathā jagat || 24 ||  
185659  
185660 cirānubhūtamapyarthakāryapīdaṃ jagattrayam |  
185661 śūnyameva nirākāram saṃkalpanagaram yathā || 25 ||  
185662  
185663 arthakāri laukikavaidikakāryasamarthamapi || 25 ||  
185664  
185665 yadeva cittasaṃkalpastadeva nagaram yathā |  
185666 tadā tathāyaṃ brahmācchaṃ tadeva jagaducyate || 26 ||  
185667  
185668 tadā saṃkalpanagaravyavahārakāle | tathā ayaṃ paridṛśyamānaḥ saṃsāro'pi || 26 ||  
185669  
185670 ciraṃ nityānubhūto'pi jagadartho na kiṃcana |  
185671 vidyate puruṣasyena svapne svamaraṇaṃ yathā || 27 ||  
185672  
185673 svapne puṃsā mṛtenāpi svadāho dṛśyate yathā |  
185674 asadeva sadābhāsaṃ jagaddṛṣṭaṃ pare tathā || 28 ||  
185675  
185676 jagattā cājagattā ca parasyaivāmalaṃ vapuḥ |  
185677 parābhīdhānaṃ ca paraṃ na ca satparamārthataḥ || 29 ||  
185678  
185679 yatparamanyadrajivādi parābhīdhānaṃ sarpādyabhidhānagocarō bhavati tatparamārthataḥ  
185680 sanna || 29 ||  
185681  
185682 itthamastu yadi vānyathāstu vā maiva bhūdbhavatu ko'tra saṃbhramaḥ |  
185683 muñc phalguni phale phalagrahaṃ buddhavānāsi kṛtaṃ pariśramaiḥ || 30 ||  
185684  
185685 he rāma siddhalokabhogādīphalamitthaṃ madvarṇitaprakāreṇaiva kalpanāmātramastu | yadi  
185686 vā anyathā anyairmunibhirvarṇitaprakāreṇānyādṛśameva vāstu | maivābhūttathāpi te  
185687 jīvanmuktasya atra kaḥ saṃbhrama ādaraḥ | phalguni siddhyadīphale phalagrahaṃ  
185688 puruṣārthatābuddhiṃ muñca | yatastvaṃ brahmatattvaṃ buddhavānāsi ataste  
185689 māyāmātrarūpasiddhalokavaibhāvapriṣṭhānāśramaiḥ kṛtaṃ alam | sādhyam  
185690 nāstītyarthaḥ || 30 ||  
185691  
185692 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye de0 mo0 ni0 u0 paramārthopadeśo  
185693 nāmaikādaśādhikadviśatatamaḥ sargaḥ || 211 ||  
185694  
185695 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
185696 paramārthopadeśo nāmaikādaśādhikadviśatatamaḥ sargaḥ || 211 ||  
185697  
185698  
185699 dvādaśādhikadviśatatamaḥ sargaḥ 212  
185700  
185701 śrīvāsiṣṭha uvāca |  
185702  
185703 cittvādbrahmakhavevāhamiti vettīva yatsvayam |  
185704 tadeva parameṣṭhitvaṃ tasyodaramidaṃ jagat || 1 ||  
185705  
185706 brahmāhaṃbhāvākalanā parameṣṭhī jagattrayam |  
185707 tatsaṃkalpamayaṃ tasmādbrahmaivetyatra varṇyate ||  
185708  
185709 brahmaṇi prathamam samaṣṭyahaṃkāratmā hiraṇyagarbha iva kalpanāttadudare ca  
185710 vyaṣṭijīvajagatkalaneti sarvaṃ brahmavivartamātramāpātadarśanasiddhaṃ  
185711 paramārthadṛṣṭau na hiraṇyagarbho jīvo jagadvā kiṃcidasti brahmaiva kevalam  
185712 nityanirmalasaccidānandaikarasaṃ pūrṇamavatiṣṭhata iti sarvavedāntaniṣkṛṣṭārthamante  
185713 varṇayitumupakramate - cittvāditi | brahmakhaṃ svayameva  
185714 prathamamahamityahaṃkārasamaṣṭ.yātmānaṃ vettīva tattādṛśavedanamevāsya  
185715 parameṣṭhitvaṃ hiraṇyagarbhatā || 1 ||  
185716  
185717 evaṃ sthite na ca brahmā na ca jātaṃ jagatsthitam |  
185718 sthitam yathāsthitamajaṃ paraṃ brahmaiva pūrvavat || 2 ||  
185719  
185720 na ca māyikena tāvanmātrāparādhena brahma abrahma bhavatīti hiraṇyagarbhādi

185721 kiṃcidanyannāsīdevetyāha - evaṃ sthite iti || 2 ||  
185722  
185723 saṃvittau tu jagadrūpaṃ bhāsate'pyevameva tat |  
185724 mṛgatṛṣṇeva mithyaiva dṛśyamānamapi tvasat || 3 ||  
185725  
185726 yadi nāsīdeva tarhi saṃvittau kathaṃ bhāsate tatrāha - saṃvittāviti | evameva  
185727 prātibhāsikamev sat na paramārthasat || 3 ||  
185728  
185729 ataḥ prabhṛti śūnyeyaṃ bhrāntirabhyuditā navā |  
185730 kutaḥ keva kila bhrāntirabrahmaiva tadanāmayam || 4 ||  
185731  
185732 ataḥ sargakālātprabhṛti bhrāntirabhyuditā athavā sāpi nābhyuditaiva || 4 ||  
185733  
185734 jagadbrahmajalāvarto dvitvaikatve kilātra ke |  
185735 kvāvartapayasordvitvaṃ dvitvābhāvātkva caikatā || 5 ||  
185736  
185737 astu nāma jagadanirvacanīyo brahmadharmastathāpi na kṣatirityāha - jagaditi || 5 ||  
185738  
185739 tadbrahma ghanamāsāntaṃ cittvācchetatyahaṃ vidat |  
185740 nijaṃ śūnyatvamantasthaṃ vyomeva vitatāntaram || 6 ||  
185741  
185742 cittvātpraprathāsvabhāvāt | ahamityahaṃkārasamaṣṭyātmatām vidat || 6 ||  
185743  
185744 pavanaḥ spandanamiva hutāśana ivoṣṇatām |  
185745 svasāityamiva pūrṇenduḥ sattāmartha ivātmanaḥ || 7 ||  
185746  
185747 brahmaivātmanā artha iva sattām cetati || 7 ||  
185748  
185749 śrīrāma uvāca |  
185750  
185751 etadbrahmankadā nāma tanna cetitavanmune |  
185752 nirāvṛtamanādyantaṃ kimidānīm pracetati || 8 ||  
185753  
185754 yadi svarūpacaitanyamevābhipretya artha iva cetatītyucyate tarhi tatsadaivāstītīdānīm  
185755 pracetatīti kimucyate iti rāmaḥ pṛcchati - etaditi | etadahamādi kadā ca cetitavat |  
185756 yataḥ sadaiva nirāvṛtaṃ nirāvaraṇamanādyantaṃ nityaṃ ca tadidānīm  
185757 sargādikālamārabhya pracetatīti kimucyata ityārthaḥ || 8 ||  
185758  
185759 śrīvasiṣṭha uvāca |  
185760  
185761 evametatsadaivaitadahamādyapi cetati |  
185762 na hyanāderajasyāsyā kāpyapekṣā svasaṃvidā || 9 ||  
185763  
185764 satyam yauktikadṛṣā sadaiva vāhamādisvatattvaṃ ca pracetati tathā ca  
185765 sargāsargobhayarūpaṃ brahmadṛṣṭīdvayaprāmāṇye paryavasyati tathāpi dṛṣṭīdvaye  
185766 viśayasattvāsattvakṛtamantaramastīti prāmāṇyena  
185767 tulyamityāśayenābhyupagamyevottaramāha - evametadityādinā | svasaṃvidā  
185768 svarūpacaitanyena vidyayā svarūpasphūrtāvavidyayā ahamādisphūrtau cānyāpekṣā yato  
185769 nāstītyārthaḥ || 9 ||  
185770  
185771 sargāsarganabhorūpaṃ brahma sarvatra sarvadā |  
185772 na kadācididaṃ nedaṃ jñātaṃ nedaṃ na kiṃcana || 10 ||  
185773  
185774 yataḥ kadācidapi avidyādṛṣṭau nedaṃ jñātaṃ vidyādṛṣṭau nedaṃ ca kiṃcana || 10 ||  
185775  
185776 pavanaspandanaṃ candrasāityaṃ śūnyatvamambaram |  
185777 brahmāhamtvamananyātma na kadācinna cetati || 11 ||  
185778  
185779 miśradṛṣṭau tarhi kīdṛśaṃ cetati tadāha - pavaneti || 11 ||  
185780  
185781 sarvadaivedṛśī sattā na kadācidanīdṛśī |  
185782 jagadyasmādanādyantaṃ brahmātmaiva nirāmayam || 12 ||  
185783  
185784 sarvadaiveti | vipaścidupākhyānoktanyāyena sarvajīvasaṃsārocchedakālāprasiddheriti  
185785 bhāvaḥ || 12 ||  
185786  
185787 kevalaṃ tvamabuddhatvācchabdaśravaṇavedhitaḥ |  
185788 advaye brahmabodhe'smindvitāmabhyupagacchasi || 13 ||  
185789

185790 imām miśradrṣṭimapi tava bodhānuvṛttiparyantameva  
185791 śabdaśravaṇādivyavahārasiddhaye tvamabhyupaiṣi cedabhyupagaccha na paramārthata  
185792 ityāha - kevalamiti | tvamadvaye brahmabodhe jāte'pyabuddhatvādabodhamabhyupetya |  
185793 lyablope pañcamī | madupadeśaśabdaśravaṇe vedhita āsaktacittaḥ san  
185794 miśradrṣṭilabdhām dvitām saprapaṇcaniṣprapaṇcobhayarūpatāmabhyupagacchasi na  
185795 tattvadṛṣṭetyarthaḥ || 13 ||  
185796  
185797 na kaścitkiṃcideveha na kadācinna cetati |  
185798 na kaścicca tadanyātmā na kadācicca cetati || 14 ||  
185799  
185800 miśradrṣṭau hi sarvātmakam brahma tatra sarvāntargataḥ kaścijjīvaḥ kiṃciccetatyeva  
185801 cettadbrahmaiva tadātmanā cetatīti tadātmanā sarvaḥ sarvaṃ cetati |  
185802 nirviśeṣabrahmātmanā ca kaścitkiṃcidapi na kadācana cetati || 14 ||  
185803  
185804 idaṃ tribhuvanābhāsamīdṛśaṃ bhātī sarvadā |  
185805 śāntaṃ rāma samaṃ brahma neha nānāsti kiṃcana || 15 ||  
185806  
185807 tathā ca baddhadṛṣṭyā tribhuvanābhāsameva sarvadā brahma bhātī muktadrṣṭyā neha  
185808 nānāsti kiṃcaneti na kiṃcidbhātītyarthaḥ || 15 ||  
185809  
185810 na kadācana jāyante nabhasaḥ pādapādrayaḥ |  
185811 brahmaṇaśca jagantīti matvā śāntiṃ parāṃ vraja || 16 ||  
185812  
185813 tatra baddhadṛṣṭerbādhitārthatvānmuktadrṣṭireva tvayā āśrayaṇīyetyāha - na  
185814 kadācaneti || 16 ||  
185815  
185816 upadeśyopadeśārthaṃ saṃdehāvasare'lpadhīḥ |  
185817 yāvanna buddhastāvattvaṃ bhedamabhyupagacchasi || 17 ||  
185818  
185819 yāvadupadeśapravṛttimiśradrṣṭirabhyanuñātā mayetyāha - upadeśyeti |  
185820 abhyupagacchasi abhyupagaccha || 17 ||  
185821  
185822 bodhasya tu viduddhasya na śāstrādi na śabdadhīḥ |  
185823 na bhedabuddhirno bhedaḥ kimapyeṣa prajāpateḥ || 18 ||  
185824  
185825 taduttarakālaṃ tvahaṃkāratatsaṃkalpajagadātmanā  
185826 prajāpaterbhedabuddhistadbhāvabuddhiśca tava na bhaviṣyatyevetyarthaḥ || 18 ||  
185827  
185828 śrīrāma uvāca |  
185829  
185830 buddhametanmayā brahmanprakṛtaṃ tadudāhara |  
185831 vaco madavabodhārthaṃ yadudāhṛtavānasi || 19 ||  
185832  
185833 etadbrahmankadā nāma ityādi yanmayā pṛṣṭaṃ etanmayā tvaduktayā buddham |  
185834 prakṛtaṃ samaṣṭyaṃhaṃkāradhyāsaṃ nirūpayitum prastutaṃ  
185835 yanmadavabodhārthaṃ vacastadudāhara nirūpayetyarthaḥ || 19 ||  
185836  
185837 kiṃ tasmimścetite'haṃtve pade saṃpadyate pare |  
185838 buddhavānasi śuśrūṣurnāhaṃ tṛptimupaimi hi || 20 ||  
185839  
185840 tadeva smārayanpṛcchati - kimiti | tasminpare pade ahaṃtve cetite sati agre kiṃ  
185841 saṃpadyate | tvaṃ sarvajñatvātsarvaṃ buddhavānasi | ahaṃ ca tvadvacanaśuśrūṣurna  
185842 tṛptimupaimi ato vadetyarthaḥ || 20 ||  
185843  
185844 śrīvasiṣṭha uvāca |  
185845  
185846 ahaṃtve satyathaitasminvyomasattā pravartate |  
185847 diksattā kālasattā ca bhedasattābhyudeti ca || 21 ||  
185848  
185849 vyomasattā ākāśādhyāsaḥ | bhedasattā trividhaparicchedādhyāsaḥ || 21 ||  
185850  
185851 yadā kilehāhamiti tadā nātrāhamityapi |  
185852 bhātītyudeti nānā khe svātmaiva dvaitamakramam || 22 ||  
185853  
185854 ahaṃkāradhyāsasya paricchedādhyāsa hetutāmupapādayati - yadeti | yadā asya iha  
185855 dehādaḥ ahamiti bhātī tadā dehaśūnyasthale atra nāhamityapyavaśyaṃ bhātī sa  
185856 deśakṛtaparicchedaḥ | ityanayā rītyā nānāvidhaḥ kālakṛtaparicchedo  
185857 vastukṛtaparicchedaśceti svātmaiva akramaṃ dvaitaṃ bhūtvā udeti || 22 ||  
185858

185859 vyomātmikānāmetāsāṃ sattānāmabhidhānadhīḥ |  
185860 bhaviṣyatyuttaram kālāṃ tadā tvākāśameva tat || 23 ||  
185861  
185862 tataḥ parasparavyāvartakajātiguṇakriyādipravṛttinimittabhedakalpanāprayukto  
185863 nāmabhedādhyāso bhaviṣyatītyāha - vyomātmikānāmiti | etāsāmuktānāṃ  
185864 padārthabhedasattānāmabhidhānadhīrvācakaśabdādhyāsaḥ || 23 ||  
185865  
185866 etasminparisaṃpanne dikkālakalanātmani |  
185867 ahaṃbhāve nirākāre vyoma tanmātravedini || 24 ||  
185868  
185869 tatrāhaṃkāravacchedena jīvasākṣibhedeṣvāvaraṇābhāvātsvābhāvikacidabhivyaktau  
185870 tatrādhyastajagadākāreṇa brahmaiva abrahmaiva bhāsyatītyāha -  
185871 etasminnityādidvābhyāṃ || 24 ||  
185872  
185873 idamābhāti bhārūpaṃ vedanaṃ dṛśyanāma yat |  
185874 bhūtvā brahmaiva nirbādhamabrahmeva virājate || 25 ||  
185875  
185876 brahmaiva śāntamajamekamanādimadhyāṃ vyomaiva jīvakalanāmiva bhāvayitvā |  
185877 vyomnyeva paśyati nirāvaraṇe visāri dṛśyaṃ svarūpamapi cānyadivā''trmavittvāt  
185878 || 26 ||  
185879  
185880 tadeva spaṣṭamāha - brahmaiveti | vyoma jīvajagadbhāvaśūnyaṃ brahmaiva  
185881 jīvakalanāmiva bhāvayitvā adhyasya nirāvaraṇe jīvasākṣyākāśe eva visāri vistṛtataṃ  
185882 dṛśyaṃ paśyati svarūpamapi brahma anyadiva paśyati ā ātmavittvāttattvajñānodayaṃ  
185883 maryādikṛtyetyarthaḥ || 26 ||  
185884  
185885 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0 paramārthanirūpaṇaṃ nāma  
185886 dvādaśādhikadviśatataṃ sargaḥ || 212 ||  
185887  
185888 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
185889 paramārthanirūpaṇaṃ nāma dvādaśādhikadviśatataṃ sargaḥ || 212 ||  
185890  
185891  
185892 trayodaśādhikadviśatataṃ sargaḥ 213  
185893  
185894 śrīvāsiṣṭha uvāca |  
185895  
185896 yathā yatpṛṣṭavānadya tvaṃ māmārinīśūdāna |  
185897 śiṣyeṇaiva satā pūrvamahaṃ pṛṣṭo gurustvayā || 1 ||  
185898  
185899 varṇyate pūrvasaṃvāda iha rāmavasiṣṭhayoḥ |  
185900 guruśiṣyākhyāyikayā sarvaṃ brahmeti niścitaḥ ||  
185901  
185902 vistareṇopadeśātkaṛatalāmalakavatsākṣātkāritamapyātmatattvaṃ rāmasya  
185903 janmāntariyasvopadiṣṭārtha eva te punarupadiṣṭa iti smāraṇena sthūṇānikhanananyāyena  
185904 dṛḍhīcikīrṣurbhagavānvasiṣṭhaḥ sarvajagadupakārāya sarvasāstrārthasaṃgraharūpāṃ  
185905 guruśiṣyākhyāyikāṃ śāstrānte paramamaṅgalarūpāmupadeṣṭumārabhate -  
185906 yathetyādinā | he rāma tvamadya mām prati yajjagattattvamātmatattvaṃ ca yathā  
185907 pṛṣṭavāṃstathā pūrvamanyasmin rāmajanmanyapi ahaṃ guruḥ śiṣyeṇaiva satā tvayā  
185908 pṛṣṭaḥ || 1 ||  
185909  
185910 purākālpe hi kasmīṃścittattvamātmādikātmikā |  
185911 āsīdityaṃ citpratibhā guruśiṣyātmanā vane || 2 ||  
185912  
185913 saṃkṣipyoktaṃ vistareṇāha - pureti | tajjagattatra tvaṃ rāmaḥ ātmā ahaṃ vasiṣṭhaḥ  
185914 ādipadāttava nirvedo madabhiḡamanaṃ praśnaścetyevamādikā iyaṃ citpratibhā  
185915 kasmīṃscidvane guruśiṣyātmanā idānīmiva āsīdityarthaḥ || 2 ||  
185916  
185917 gurustatrāhamabhavaṃ śiṣyastvamabhavastadā |  
185918 pṛṣṭavāṃmām tvamagrastha idamuddāmadhīradhīḥ || 3 ||  
185919  
185920 idaṃ vakṣyamāṇaṃ pṛṣṭavānāsi || 3 ||  
185921  
185922 śiṣya uvāca |  
185923  
185924 sarvasya bhagavañchindi mamemamatisaṃśayam |  
185925 kiṃ naśyati mahākālpe kiṃ vastu na vinaśyati || 4 ||  
185926  
185927 sarvasya jagato viśaye mamemamucyamānamatisāyitaṃ saṃśayamatisaṃśayam || 4 ||



185928  
 185929 gururuvāca |  
 185930  
 185931 putra śeṣamaśeṣeṇa dṛśyamāṣu vinaśyati |  
 185932 yathā tathā svapnapuram sauṣuptim sthitimīyuṣaḥ || 5 ||  
 185933  
 185934 he putra yathā svapnapuram sauṣuptim sthitimīyuṣa ātmanastanmātraseṣamaśeṣeṇa  
 185935 vinaśyati tathā jagaddṛśyamapi pralaye vinaśyatītyarthaḥ || 5 ||  
 185936  
 185937 nirviśeṣeṇa naśyanti bhuvaḥ śailā diśo daśa |  
 185938 kriyā kālāḥ kramaścaiva na kiṃcidavaśiṣyate || 6 ||  
 185939  
 185940 naśyanti sarvabhūtāni vyomāpi pariṇaśyati |  
 185941 sa sarvajagadābhāsamupalabdhurasambhavāt || 7 ||  
 185942  
 185943 sarvajagadābhāsasahitam vyomāpyavyākṛte layātpariṇaśyati upalabhyasya bhogyasya  
 185944 bhoktradhīnasthitikatvātpralayakāle upalabdhurbhokturasambhavāt || 7 ||  
 185945  
 185946 brahmaviṣṇvindrarudrādya ye hi kāraṇakāraṇam |  
 185947 teṣāmapyatikalpānte nāmāpiha na vidayate || 8 ||  
 185948  
 185949 brahmādaya eva tadā tadbhoktāraḥ sthāsyantītyāśaṅkāvēraṇāyāha - brahmeti |  
 185950 atīṣayite kalpānte prākṛte vaijñānike ca pralaye || 8 ||  
 185951  
 185952 śiṣyate hi cidākāsamavyayasyānumīyate |  
 185953 tatkālaśeṣatānena sargānubhavaḥhetunā || 9 ||  
 185954  
 185955 ātmaśeṣam vinaśyatīti yaduktaṁ tadupapādayati - śiṣyate hīti | avyayasya cidvastuno  
 185956 vivarte naṣṭe cidākāsam śiṣyate ityanumīyate | hi  
 185957 yasmātkāraṇātsvādhyastasargānubhavaḥhetunā anena cidātmanaiva  
 185958 sarvaprapañcaśūnyatatkālaśeṣatā siddhyati | tasyāpi nāśe niḥśākṣikaḥ pralaya eva na  
 185959 siddhyeditiyarthaḥ || 9 ||  
 185960  
 185961 śiṣya uvāca |  
 185962  
 185963 nāsato vidyate bhāvo nābhāvo vidyate sataḥ |  
 185964 idaṁ tatkāthamābhogi vidyamānaṁ kva gacchati || 10 ||  
 185965  
 185966 sato jagataḥ asattālakṣaṇo nāśa eva na siddhyatīti śiṣyaḥ śaṅkate - nāsata iti || 10 ||  
 185967  
 185968 gururuvāca |  
 185969  
 185970 na vinaśyata evedaṁ tataḥ putra na vidyate |  
 185971 nāsato vidyate bhāvo nābhāvo vidyate sataḥ || 11 ||  
 185972  
 185973 śrutipratyakṣānumānasmṛtyādisiddho jagato nāśo nāpahnotuṁ śakya iti tadbaleṇa  
 185974 satyamevāpātadarśanaprasaktamapahnūyata iti na doṣa ityāśayena guruḥ samādhatte ##-  
 185975 nāśaprasiddheḥ ato na vidyata evetyasato'sya bhāvo nāstītyanukūlametattvayoktamityarthaḥ  
 185976 || 11 ||  
 185977  
 185978 yattu vastuta evāsti na kadācana kiṃcana |  
 185979 tadabhāvātma tadrāma katham nāma vinaśyati || 12 ||  
 185980  
 185981 yadvastuto'styeva tatkiṃcana abhāvātma asat na | tadbhāvaḥ sadbhāvaḥ katham nāma  
 185982 vinaśyatyasattvamāpadyate || 12 ||  
 185983  
 185984 kva sthitam mṛgatṛṣṇāmbu kva sthīro dvīnduvibhramaḥ |  
 185985 kva sthīrā keśadṛgyomni kva bhrāntyanubhavaḥ sthīraḥ || 13 ||  
 185986  
 185987 āpātadarśanamātreṇa jagataḥ sattā nāvadhārayitum śakyā | bahūnām tathā  
 185988 dṛṣṭānām sattvadarśanādityāha - kveti | sthīraḥ arthapraṭiṣṭhaḥ || 13 ||  
 185989  
 185990 sarvaṁ dṛśyamidaṁ putra bhrāntimātramasanmayam |  
 185991 svapne puramivābhāti kathametanna sāmyati || 14 ||  
 185992  
 185993 sāmyatīdamaśeṣeṇa tathā sarvatra sarvadā |  
 185994 yathā jāgradvidhau svapnaḥ svapne vā jāgaro yathā || 15 ||  
 185995  
 185996 bādhyatvasādhane jāgratsvapnayorḥ parasparaṁ dṛṣṭāntabhāvaḥ prasiddha ityāha -

185997 śāmyatīti || 15 ||  
185998  
185999 yathā svapnapuram śāntam na jāne kvāśu gacchati |  
186000 śāntam tathā jagaddṛśyam na jāne kvāśu gacchati || 16 ||  
186001  
186002 bādhitam tu kva gacchati kva tiṣṭhatiti yogibhirapyadarśanādasattvameva tasya  
186003 śaraṇamityāśayenāha - yatheti || 16 ||  
186004  
186005 śiṣya uvāca |  
186006  
186007 kimidaṃ bhāti bhagavanna vibhāti ca kiṃ punaḥ |  
186008 kasyedaṃ vastuno rūpaṃ cidvyomno vitatākṛteḥ || 7 ||  
186009  
186010 yadi nāstyeva dṛśyam tarhi dṛśyaveṣeṇa kaṃcitkālaṃ paramārthataḥ kiṃ vastu  
186011 bhāti tadeva bodhottaraṃ punastathā na vibhāti ca kimarthamityarthaḥ || 17 ||  
186012  
186013 gururuvāca |  
186014  
186015 cidākāśamidaṃ putra svacchaṃ kacakacāyate |  
186016 yannāma tajjagadbhāti jagadanyanna vidyate || 18 ||  
186017  
186018 kacakacāyate śuktiriva svacākacakyena rajatamiva sphurati || 18 ||  
186019  
186020 asyaitadvastuno rūpaṃ cidvyomno vitatākṛteḥ |  
186021 rūpamatyajadevācchaṃ yaditthamavabhāsate || 19 ||  
186022  
186023 asyaitaditi | dve vāva brahmaṇo rūpe mūrta caivāmūrtaṃ ca ityādiśruteriti bhāvaḥ || 19 ||  
186024  
186025 kacanākacanaṃ sargakṣayātmāsyā nijaṃ vapuḥ |  
186026 vyomātma śuklakṛṣṇaṃ syādyathāvayavino vapuḥ || 20 ||  
186027  
186028 yathā avayavino vapuḥ svarūpamavayavabhedabhinnamiva tadvaccetyarthaḥ || 20 ||  
186029  
186030 yathāyaṃ tvaṃ sitodāntareka evāditaḥ kacaiḥ |  
186031 tathā brahmaivamacchātma sarge sargakṣaye'kṣayam || 21 ||  
186032  
186033 yathā ayaṃ prasiddhastvaṃ sitodasya svacchodakasya hradasyāntaḥ praviṣṭo  
186034 bimbapratibimbabhedakṣayādeka eva | ādito hradapraveśātpūrvamapi  
186035 bimbapratibimbabhāvādibhedakacanairapyeka evākṣayodayastathā brahmāpi sarge  
186036 sargakṣaye cākṣayodayamekamevetyarthaḥ || 21 ||  
186037  
186038 yathā svapne suṣupte ca nidraikaivākṣayāniśam |  
186039 sarge'sminpralaye caiva brahmaikaṃ citiravyayam || 22 ||  
186040  
186041 citiḥ citsvabhāvamavyayamavikāri || 22 ||  
186042  
186043 yathā svapne jagaddraṣṭuḥ śāntam śāmyatyaśeṣataḥ |  
186044 tadvadasmajjagadidaṃ śāntam śāmyatyaśeṣataḥ || 23 ||  
186045  
186046 yathā svapne prasiddhaṃ jagajjāgratsusūptyoḥ śāntameva śāmyati || 23 ||  
186047  
186048 tadanyatrāsti khe khākhyam tathetyaṅga na vidmahe |  
186049 aśaṅkyam parakhe tvetadasmaccidvyomni saṃbhavāt || 24 ||  
186050  
186051 bādhitamata eva khākhyam śūnyākhyam tatsvāpnaṃ jagadanyatra deśāntare tathaiva  
186052 vidyate iti tu bodhadṛṣṭyā na vidmahe | pareṣāṃ puruṣāntarāṇāṃ khe jīvākāśe  
186053 sthāsyatīti tu aśaṅkyam śaṅkānarham | kutaḥ smaccidvyomnyevāsmadvāsanāmāyasya  
186054 saṃbhavādabādhitadaśāyāmapi paracidvyomni prasaktyabhāvādityarthaḥ || 24 ||  
186055  
186056 yathehāsmaccidākāśakacanaṃ sargasamkṣaye |  
186057 tathānyatsamvidākāśam naivamityatra kā pramā || 25 ||  
186058  
186059 yadyasmananubhavasiddhasargaḥ prabodhabādhitaḥ parasamvidākāśam viśettadā parasya  
186060 prabodhena śuddhacidākāśakacanaṃ nāstītyeva kalpyam syāt tatra ca kalpakam  
186061 pramāṇam nāstītyāha - yatheti || 25 ||  
186062  
186063 śiṣya uvāca |  
186064  
186065 evaṃ cittadyathā svapne draṣṭuranyaḥ sa dṛśyadhīḥ |

186066 vidyate tadvadanyatra manye'sti jagadādidhīḥ || 26 ||  
186067  
186068 evamuktarītyāsmatsaṃvidviṣayaḥ paraśaṃvidi na bhāti cet svapnadraṣṭuranyo jāgratpuruṣo  
186069 yathā sa dṛśyadhīrvidyate tadvadanyatra pralayakāle'pi anyatra puruṣāntare  
186070 jagadādidhīrastīti manye saṃbhāvaye || 26 ||  
186071  
186072 gururuvāca |  
186073  
186074 evametanmahāprājña svarūpaṃ tu na tajjagat |  
186075 citi bhāti svarūpaṃ tattadvadeva na bhāti ca || 27 ||  
186076  
186077 abhyupagamena gururuttaramāha - evametaditi | ata eva  
186078 pralaye'pyaīndavajagatsadbhāvadārśanaṃ dhātuḥ prāgvarṇitamiti bhāvaḥ | yadi jagaccitaḥ  
186079 svarūpaṃ syāttadā sarvasādhāraṇaṃ syāttattu na kiṃtu cityadhyastaṃ bhāti  
186080 taddraṣṭṭṛṇāmanyēṣāṃ tadvadeva na bhāti ceti tattadanusāreṇa vyavasthita.  
186081 tatsvarūpamityathaḥ || 27 ||  
186082  
186083 na bhāti na ca tatkiṃcinna ca tatkiṃcideva sat |  
186084 taccidākāśakacanaṃ ke tatra sadasadṛśau || 28 ||  
186085  
186086 sādhāraṇaṃ na bhātītyata eva tanna kiṃcit tucchaṃ na tu kiṃcidevaṃ sat kiṃtu  
186087 tattajjīvacidākāśakacanaṃ mātraṃ tatra sadasadṛśau ke || 28 ||  
186088  
186089 vidyate taddhi sarvatra sarvaṃ sarveṇa sarvadā |  
186090 na vidyate ca tatkiṃcitsarvaṃ sarvatra sarvadā || 29 ||  
186091  
186092 yadi tu cidākāśarūpeṇa vidyate ityucyeta tadā tajjagatsarveṇa prakāreṇa sarvatra sarvadā  
186093 vidyate | svrūpeṇa tu na kiṃcitkutracitkadācidapi vidyata ityārthaḥ || 29 ||  
186094  
186095 tatsattatsarvadā sarvamasaccāsaddhi vākhilam |  
186096 tanmayam taccidākāśaṃ na nāśi na ca nāśi tat || 30 ||  
186097  
186098 yatastadbrahmaiva sadasacca ato jagadapi sadasacca bhāti | yataścidākāśaṃ na nāśi  
186099 atastanmayam jagacca na nāśi || 30 ||  
186100  
186101 yannāma saccidākāśaṃ sargapralayarūpi tat |  
186102 tadduḥkhāyāparijñātaṃ parijñātaṃ paraḥ śamaḥ || 31 ||  
186103  
186104 yadyasmāttaccidākāśameva sargapralayarūpi | tadevāparijñātaṃ duḥkhāya parijñātaṃ  
186105 tu paraḥ śamaḥ | sarvaduḥkhakṣaya ityārthaḥ || 31 ||  
186106  
186107 vidyate sarvathaivedaṃ sarvaṃ sarvatra sarvadā |  
186108 na vidyate sarvathā ca sarvaṃ sarvatra sarvadā || 32 ||  
186109  
186110 tacca yathā parijñānaṃ jñājñayoḥ sarvatra sarvadā vidyate na vidyate ca || 32 ||  
186111  
186112 eṣa devo ghaṭaḥ śailaḥ paṭaḥ sphoṭastaṭo vaṭaḥ |  
186113 tṛṇamagniḥ sthāvaram ca jaṃgamaṃ sarvameva ca || 33 ||  
186114  
186115 tasyaiva sarvarūpeṇa sarvatra vidyamānatām prapañcayati - eṣa deva ityādinā || 33 ||  
186116  
186117 asti nāsti ca śūnyaṃ ca kriyā kālo nabho mahī |  
186118 bhāvābhāvau bhavo bhūtirnāśāḥ pāśāḥ śubhāśubhāḥ || 34 ||  
186119  
186120 bhavo janma || 34 ||  
186121  
186122 tannāstyeva na yannāma nityamekastathā bahiḥ |  
186123 ādimadhyamathāntaṃ tu kālātritayameva ca || 35 ||  
186124  
186125 sarvaṃ sarveṇa sarvatra sarvadaivātra vidyate |  
186126 sarvaṃ sarveṇa sarvatra sarvadātra na vidyate || 36 ||  
186127  
186128 yadaiva. rāma sarvātma sarvamevāsti sarvadā |  
186129 brahmātmavātsvapnasaṃvitpuranyāyena vai tadā || 37 ||  
186130  
186131 brahmabhāvena darśane tṛṣṇādayaḥ sarve padārthāḥ pratyekaṃ sarvakartāraḥ  
186132 sarvabhoktāraḥ sarveśvarāścetyetadapi prapañcayati - brahmātmavādityādinā || 37 ||  
186133 ||  
186134

186135 tṛṇaṃ kartṛ tṛṇaṃ bhoktṛ brahmātmavātṛṇaṃ vibhuḥ |  
186136 ghaṭaḥ kartā ghaṭo bhoktā ghaṭaḥ sarveśvareśvaraḥ || 38 ||  
186137  
186138 sarveśāmiśvarāṇāminḍrādīnāmiśvaraḥ || 38 ||  
186139  
186140 paṭaḥ kartā paṭo bhoktā paṭaḥ sarveśvareśvaraḥ |  
186141 dṛśiḥ kartā dṛśirbhoktā dṛśiḥ sarveśvareśvaraḥ || 39 ||  
186142  
186143 giriḥ kartā girirbhoktā giriḥ sarveśvareśvaraḥ |  
186144 naraḥ kartā naro bhoktā naraḥ sarveśvareśvaraḥ || 40 ||  
186145  
186146 pratyekaṃ sarvavastūnāṃ kartā bhoktā parātparaḥ |  
186147 anādinidhano dhātā sarvaṃ brahmātmakaṃ yataḥ || 41 ||  
186148  
186149 sarvavastūnāṃ pratyekamekaṃ vastu kartā bhoktā parātparaḥ śreṣṭhādapi śreṣṭhaḥ ||  
186150 41 ||  
186151  
186152 tṛṇakumbhādayastvete svayā vibhutayā vibhuḥ |  
186153 evaṃrūpā sthitā rūpaṃ yadvibhātaḥ kṣayodayau || 42 ||  
186154  
186155 svayā pratyagātmarūpayā | yadyasmin rūpe kṣayodayau vibhātastādṛśaṃ sarvaṃ  
186156 rūpamevaṃrūpā vibhūtaiva sthitā || 42 ||  
186157  
186158 bāhyo'rthosti sa eveha kartā bhoktā tathāvidhaḥ |  
186159 vijñānamātramevāsti kartṛ bhoktṛ tathāvidāṃ || 43 ||  
186160  
186161 ukte'rthe vādināmanubhavaṃ saṃvādayati - bāhyo'rtha iti | yeṣāṃ bāhyo  
186162 vijñānātirikto'rthosti teṣāṃ sa eva kartā bhoktā ca | yathā vaiśeṣikasautrāntikādīnāṃ |  
186163 yeṣāṃ tu vādināṃ vijñānamātramevāsti tathāvidāṃ teṣāṃ tadeva kartṛ bhoktṛ ca ||  
186164 43 ||  
186165  
186166 na kaściccaiva karteḥ na ca bhoktā tathāvidāṃ |  
186167 kaścidiśvara eveha kartā bhoktā tathāvidāṃ || 44 ||  
186168  
186169 śūnyavādināṃ tu tadevetyāha - na kaścidityaḥ | pāśupatādīnāṃ  
186170 kaścittatprakriyāprasiddha īśvara eva kartā bhoktā ca || 44 ||  
186171  
186172 sarvameva pade tasminsambhavatyuttamottame |  
186173 vidhayaḥ pratiṣedhāśca ke te santi na santi ke || 45 ||  
186174  
186175 evaṃ matabhedepi na vādināṃ madhye kasyacidapyasambhavadarthavāditvaṃ  
186176 yatastasminnuttamottame sarvatra sarvaśaktimati sarvātmake pade sarvamapi sambhavati |  
186177 tasminpade sarvatattadvādyabhimatāḥ parasparavilakṣaṇāḥ  
186178 padārthaprakriyāsādhanaṇuṣṭhānaphalādividhayaḥ parasparakṛtāstatpratiṣedhāśca  
186179 sarve'pyavirodhenāsaṃkīrṇāḥ sambhavanti | tattadbuddhyavacchinnacaitanye  
186180 varaśāpānyāyena yathāsvasaṃkalpanaṃ vyavasthitavivartasaṃbhavāt || 45 ||  
186181  
186182 śuddhe draṣṭeva cidvyoma dṛśyatāmiva bhāvayat |  
186183 svamātmānaṃ jagaditi paśyettiṣṭhedanāmayam || 46 ||  
186184  
186185 tatra tatra cidvyoma śuddhe svātmani tattadvāsanānusāridṛśyatāmiva bhāvayatsat  
186186 draṣṭeva bhūtvā svamātmānaṃ tādṛśaṃ jagaditi paśyattatra tatra vastuto'nāmayameva  
186187 tiṣṭhet sthātum śaktamityarthaḥ || 46 ||  
186188  
186189 sarvā dṛśo vidhiniṣedhadṛśāśca sarvāḥ  
186190 saṃkalpavedanaviśeṣasaśeṣapūrvāḥ |  
186191 satyātmikāḥ satatameva na caiva satyā rūpaṃ yathānubhavamatra yataḥ svarūpaṃ ||  
186192 47 ||  
186193  
186194 he rāma sarveṣāṃ jīvānāṃ sarvāḥ svasvānubhavasiddhāḥ padārthādidṛśāḥ sarvāḥ  
186195 parasparavilakṣaṇavidhiniṣedhadṛśāśca  
186196 yasmāttattatsaṃkalpatattadvedanaviśeṣatattadanubhavaśeṣavāsanāsahitatattatkāma##-  
186197 tattadarthakriyāsamarthatvātsatyātmikāḥ paraḍṛśā tu pratītere vābhāvāna caiva satyāḥ  
186198 śāśa"ṣṛṅgakalpāḥ | yataḥ pratyagātmarūpaṃ yathānubhavamatra jagadrūpaṃ dhatte  
186199 iti śeṣaḥ || 47 ||  
186200  
186201 iti tvayā śiṣyatayā madantikācchrutaṃ purā tena na cāsi buddhavān |  
186202 tato'nubhūyānyajagadbhavādbhavānihādya jāto'si tadeva pṛcchasi || 48 ||  
186203

186204 he rāma purā pūrvayuge tvayā śiṣyatayā sthitvā gurormama antikāt iti  
 186205 evaṃvarṇitarūpamupadeśanaṃ śrutam tenopadeśena tvam tadā na cāsi buddhavān |  
 186206 tatastadananantaramabodhadoṣādeva punarbhavān punarbhavādanyajagadanubhūya  
 186207 adyāsmiṃstretāyuge iha daśarathagṛhe jāto'si | tadeva prāṇmām prati prṣṭamadyāpi  
 186208 mām prcchasi || 48 ||  
 186209  
 186210 jñānaṃ sadetadakhilam śrutamuttamaṃ citsaṃsārādīrgharajanīsitaraśmibimbam |  
 186211 jātastvamabhyudayavānamalalaikabodha utsārya mohamanutiṣṭha yathāgataṃ tvam ||  
 186212 49 ||  
 186213  
 186214 atrāpi tvayā madupadiṣṭamuttamaṃ sat paramārthavastugocaramata eva saṃsāralakṣaṇāyā  
 186215 dīrgharajanyāstāpatamonivartakatvātsitaraśmeḥ pūrṇacandrasya bimbamiva sthitaṃ  
 186216 jñānamakhilam samagraṃ śrutam tena tvam mohamajñānamutsārya  
 186217 niratiśayānandarūpaparamapuruṣārthalābhābhūdayavān amalalaikabodharūpo jātaḥ evaṃ  
 186218 kṛtakṛtyastvamataḥparam yathāgataṃ vyavahāraparamparāprāptaṃ  
 186219 svarājyaparipālanādikamanutiṣṭha || 49 ||  
 186220  
 186221 tiṣṭhaṃstadātmani pare vimalasvabhāve sarvātmake tapati sarvapadārthamuktaḥ |  
 186222 nirvāṇaśantamatirambarakośakānto dharmeṇa rājyamanupālāya tīrṇatṛṣṇaḥ ||  
 186223 50 ||  
 186224  
 186225 he rāma tvam vimalasvabhāve tapati sarvataḥ prakāśamāne sarvātmake ātmani  
 186226 sarvadr̥ṣyapadārthamuktastiṣṭhansan nirvāṇo niratiśayānandamagno'tra eva śāntā  
 186227 matirasya tahāvidhaḥ sannambarakośamiva kānto manoharastīrṇastṛṣṇaḥ san dharmeṇa  
 186228 rājyamanupālayetyante maṅgalārthamāśiḥ || 50 ||  
 186229  
 186230 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0  
 186231 prāktanarāmaśiṣyatvopākhyānaṃ nāma trayodaśādhikadviśatataṃ sargaḥ || 213 ||  
 186232  
 186233 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
 186234 prāktanarāmaśiṣyatvopākhyānaṃ nāma trayodaśādhikadviśatataṃ sargaḥ || 213 ||  
 186235  
 186236 caturdaśādhikadviśatataṃ sargaḥ 214  
 186237  
 186238 śrīvālmīkiruvāca |  
 186239  
 186240 ityuktavatyatha munau nabhaso nanāda varṣāmṛtābhramiva dundubhirāmaro drāk |  
 186241 śuklikṛtākhillakakubvadanā tuṣāravr̥ṣopamā bhuvi papāta ca puṣpavr̥ṣṭiḥ || 1 ||  
 186242  
 186243 upadeśapraśaṃsātra śrotīṇāṃ kṛtakṛtyatā |  
 186244 divyaśca mānuṣaścānte varṇyate sumahotsavaḥ ||  
 186245  
 186246 mahataḥ śāstrasyānte devairmanuṣyaisca kṛtaṃ  
 186247 gurudvijasurapitṛsajjanapūjanamahotsvalakṣaṇaṃ maṅgalaṃ varṇayiṣyanvālmīkiruvāca  
 186248 - itītyādinā | munau vasiṣṭhe iti vākyamuktavati sati atha āmaraḥ amarasambandhī  
 186249 dundubhirvarṣārthamamṛtena pūrṇamabhramiva nanāda | drāk sadyaḥ  
 186250 śuklikṛtānyakhilāni kakubvadanāni dīnmukhāni yayā ata eva tuṣāravar̥ṣopamā  
 186251 puṣpavr̥ṣṭiśca bhuvi papāta || 1 ||  
 186252  
 186253 kiṃjalkajālādivasāntaghaṇāṅgarāgā vātāvadadhūtasitakesaragaurahārā |  
 186254 puṣpodarotthamṛdusīkaraśītalāṅgā prāptā svayaṃ surapurādiva puṇyalakṣmīḥ  
 186255 || 2 ||  
 186256  
 186257 sā ca puṣpavr̥ṣṭiḥ kiṃjalkajālānyeva divasāntaghaṇā iva śoṇaḥ aṅgarāgo yasyāḥ |  
 186258 tathā puṣpodarotthā mṛdavaḥ sīkarā eva śītalānyaṅgāni yasyāḥ | vātāvadhr̥tāḥ  
 186259 sitāḥ kesarā eva gaurā hārāḥ yasyāstathāvidhā | surapurātsvayamevotsavadarśanāya  
 186260 bhuvam prāptā puṇyalakṣmīriva sthitetyutprekṣā || 2 ||  
 186261  
 186262 kalpāntakālakapikampitaśuṣkaśākhātsvargadrumātpatitamāśu viḍambayantī |  
 186263 tārāgaṇaṃ prathitabhāsamālpahāsamāśāmukhaprasṛtabhairavamambarasthā ||  
 186264 3 ||  
 186265  
 186266 punaḥ kiḍṛśī sā puṣpavr̥ṣṭiḥ | kalpāntakālalakṣaṇo yaḥ kapirmarkaṭastena  
 186267 kampitāḥ śuṣkāḥ kalpadrumaśākhā dikpālapuralokabhedarūpaśākhāśca yasya  
 186268 tathāvidhātsvrgarūpāddrumādāśu patitaṃ āśāmukheṣu jhaṭiti pātanāya prasṛto  
 186269 bhairavaḥ saṃhārarudro yasya tathāvidhaṃ prathitabhāsaṃ tārāgaṇamaṃbarasthā  
 186270 satītyanālpahāsaṃ yathā syāttathā viḍambayantī tārāgaṇaprathitabhāsaṃ bhairavaṃ ca  
 186271 viḍambayantīti vā utprekṣā || 3 ||  
 186272

186273 sã puṣpavṛṣṭiratha dundubhinādagarjatkiṃjalkapuñjajaladā śamamājagāma |  
186274 āpūritākhillasabhā himahāriṣuṣpapūreṇa kautukavikāsakarīkṣaṇena || 4 ||  
186275  
186276 dundubhinādaigarjan kiṃjalkapuñjolakṣaṇo jalado meghe yasyāstathāvidhā himavat  
186277 hāriṇā manoharaṇapūṣpapūreṇa puṣpapravāheṇa āpūritā akhilā sabhā yayā tathāvidhā  
186278 ata eva īkṣaṇena darśanena kautukavikāsasya ānandavistārasya karī sã puṣpavṛṣṭiḥ atha  
186279 śamamājagāma | īkṣaṇena draṣṭṭajanānetreṇa saha kautukavikāsakarīti vā kṣaṇena  
186280 śamamājagāmeti vā yojyam || 4 ||  
186281  
186282 tāni divyāni puṣpāṇi yathāsthānamadhaḥsthitāḥ |  
186283 vasiṣṭhāya namaskṛtvā sabhyāḥ saṃśokitām jahuḥ || 5 ||  
186284  
186285 yathāsthānamiti | sarvonnatasthāne vasiṣṭhastatsaṃnihite munayastatsaṃnihite  
186286 daśaratharāmādayastatsannihite mantrisāmāntāstadarvāṇ naigamāḥ prajāścetyevam  
186287 krameṇādhaḥsthitāḥ sabhyāstāni divyāni puṣpāṇyupādāya vasiṣṭhacarāṇe  
186288 puṣpāñjaliṃ datvā vasiṣṭhāya namaskṛtya  
186289 puṣpasaurabhaśaiti yādīdisamparkātsvedadaurgandhyādīsaṃśokitām  
186290 rogakṣutṭṛṣāśramādiprayuktaśokavattām janmamaraṇādīsarvasokavattām ca  
186291 jahustatyajuḥ || 5 ||  
186292  
186293 daśaratha uvāca |  
186294  
186295 aho'nusuviśātmāṇaḥ saṃsāravitatākṛteḥ |  
186296 viśrāntāḥ smaściraṃ śrāntāḥ śuddhā meghā ivācale || 6 ||  
186297  
186298 saṃsāralakṣaṇādvitatākṛteratidīrghātkāntārācciraṃ śrāntā vayaṃ  
186299 tvadanugrahopadeśāt suviśaḥ sukhena praveṣṭuṃ śakya ātmā yeṣāṃ tathāvidhāḥ  
186300 santastasminnevātmani ciraṃ viśrāntāḥ smaḥ | aho ityāścārye | yathā śuddhā  
186301 jāḍyakārṣṇmanirmuktāḥ śaranameghā acale himavadāḍau viśrāmyanti tadvat || 6 ||  
186302  
186303 karmaṇāmavādhiḥ pūrṇo dṛṣṭaḥ śīmānta āpadām |  
186304 jñātaṃ jñeyamaśeṣeṇa viśrāntāḥ smaḥ pare pade || 7 ||  
186305  
186306 kiṃcāsmākaṃ karmaṇāṃ puruṣārthasiddhaye avāśyakartavyānāmavādhiḥ pūrṇaḥ |  
186307 kṛtakṛtyatāsaṃpanna ityārthaḥ | āpadām ca śīmāntaḥ paramāvadhirdṛṣṭaḥ |  
186308 tatkutastatrāha - jñātamiti || 7 ||  
186309  
186310 dhyānalabdhaparavyomacirānubhavanabhramaiḥ |  
186311 dhāraṇādhāra viśrānti yā dehasaṃtyajanakramaiḥ || 8 ||  
186312  
186313 sarveṣāṃ tṛtīyāntapadānāṃ śaṣṭhaśloke evamādibhiranyaiśca  
186314 dṛṣṭāntairdṛṣyadrṣṭirmārjitetyatrānvayaḥ | dhyānena labdhaṃ kalpitaṃ  
186315 paramanyadvayoma tatra ciraṃ viharādyanubhavanabhramairlīlopākhyānāḍau pradarśitaiḥ  
186316 dhāraṇayā sarvādhāre brahmaṇi viśrānti yā dehasaṃtyajanakramo'pi līlāyā varṇita eva || 8 ||  
186317  
186318  
186319 saṃkalpanavanirmāṇaiḥ svapnadṛṣṭijagajjvaraiḥ |  
186320 śuktirūpyānubhavanaiḥ svapnātmamṛtidarśanaiḥ || 9 ||  
186321  
186322 svapne ātmanaḥ svasya mṛtidarśanairhariścandrāḍau prasiddhaiḥ || 9 ||  
186323  
186324 ananyaiḥ pavanaspandairananyaiḥ saliladravaiḥ |  
186325 indrajālapurāpūrairgandharvanagarotkaraiḥ || 10 ||  
186326  
186327 māyāpūrṇapurābhogairmṛgatṛṣṇānadirayaiḥ [mūlapāṭhe  
186328 hrasvatvamārṣaṃ purābhogairiti vā pāṭhaḥ sādhuḥ ] |  
186329 āyatau pavanasparsāirdvicandrānubhavodayaiḥ || 11 ||  
186330  
186331 māyayā pradarśitajalapūrṇapūrābhogaiḥ | āyatau sarvottarakāle pralaye  
186332 varṇitaiścaṇḍapavanasparśaiḥ || 11 ||  
186333  
186334 madabhraṃśapuraspandairmudhā tvavanikampanaiḥ |  
186335 bālayakṣādyanubhavaḥ khakeśoṇḍrakadarśanaiḥ || 12 ||  
186336  
186337 madādvivekabhraṃśe pratīyamānaiḥ puraspandaiḥ | mudhā utpātādinā  
186338 śubhāśubhasūcanaṃ vinaiva bhrānti yā pratītairavanikampanaiḥ | khe  
186339 keśoṇḍrakadarśanaiḥ || 12 ||  
186340  
186341 evamādibhranyaiśca dṛṣṭāntaiḥ svānubhūtidaiḥ |

186342 aho nu mārjitā dṛṣyadṛṣṭirbhagavatā mama || 13 ||  
186343  
186344 śrīrāma uvāca |  
186345  
186346 naṣṭo mohaḥ padaṃ prāptaṃ tvatprasādānmuniśvara |  
186347 saṃpanno'hamahaṃ satyamatyantamavadātadhīḥ || 14 ||  
186348  
186349 satyaṃ brahmaiva saṃpannaḥ || 14 ||  
186350  
186351 sthito'smi gatasamdehaḥ svabhāve brahmarūpiṇi |  
186352 nirāvaraṇavijñānaḥ kariṣye vacanaṃ tava || 15 ||  
186353  
186354 smṛtvā smṛtvā'mṛtāsekasaukhyadaṃ vacanaṃ tava |  
186355 arhito'pi ca śāntopi hṛṣyāmīva muhurmuḥuḥ || 16 ||  
186356  
186357 arhitaḥ pūjitaḥ | api cetyanenāpamānitaśca samadarśanena  
186358 harṣaviśādānudayācchānto'pyahaṃ hṛṣyāmīva || 16 ||  
186359  
186360 naiva me'dya kṛtenārtho nākṛteneha kaścana |  
186361 yathā sthito'smi tiṣṭhāmi tathaiva vigatajvaraḥ || 17 ||  
186362  
186363 yathā pūrvaṃ vyavahāre sthito'smi tathaiva sāṃprataṃ tiṣṭhāmi | vigatajvaro  
186364 vyavahāraprasaktasamṭāpaśūnyaḥ || 17 ||  
186365  
186366 upāyastu tathā tena dṛṣṭirvāstīha kīdṛśī |  
186367 aho nu vitatā bhūmiḥ kaṣṭametādṛśī daśā || 18 ||  
186368  
186369 tena tvadvacanena yādṛśo viśrāntyupāyo labdhastathā upāyastu ko'nyaḥ  
186370 syāddṛṣṭirvā anyā kīdṛśī syāt | aho nu vitatā aparicchinnā  
186371 viśrāntisukhabhūmirmayā āsāditā etādṛśī  
186372 janmamaraṇādyantānarthasaṃkulasaṃsāradaśā aho nu kaṣṭaṃ prāṇināmityarthaḥ || 18 ||  
186373  
186374 na śaturna ca mitraṃ me na kṣetraṃ durjano janaḥ |  
186375 durbodhaiśā jagatkṣubdhā śāntā sarvārthasundarī || 19 ||  
186376  
186377 mam tu duḥkhanimittāni kānyapi na santītyāha - na śatruriti | kṣetraṃ śarīraṃ  
186378 bāhyaṃ ca | janaḥ sujanaḥ | eṣā svātmacideva yāvaddurbodhā tāvatkṣubdhā duḥkhadā  
186379 jagadabhūt idāniṃ tu bādhāt śāntā sarvārthasundarī saṃpannetyarthaḥ || 19 ||  
186380  
186381 kathametāṃ jano vetti vinā bhavadanugrahaṃ |  
186382 vinaiva setuṃ potaṃ vā bālo'bdhiṃ laṅghayetkatham || 20 ||  
186383  
186384 he bhagavan tvadanugrahaṃ vinā etāṃ dṛṣṭiṃ janaḥ kathaṃ vetti || 20 ||  
186385  
186386 lakṣmaṇa uvāca |  
186387  
186388 janmāntaropacitasamśayanāśanena janmāntaropacitapuṇyaśatoditena |  
186389 jāto'dya me munivacaḥparibodhanena jāto'dya me manasi candra iva prakāśaḥ || 21 ||  
186390  
186391 janmāntareṣvanantajanmasūpacitadurvāsanāprayuktasaṃśayānāṃ nāśanena tathā  
186392 janmāntaropacitānāṃ puṇyaśatānāmudayo bodhaphalonmukhatā yena  
186393 tathāvidhenamunivacaḥkṛtena pratibodhanena jāto vicārodyamo yasmiṃstathāvidhe me  
186394 manasi adya candra iva paramāhlādakārī paramātmaprakāśo jāta ityarthaḥ || 21 ||  
186395  
186396 idṛśyāṃ dṛśyamānāyāṃ dṛśī doṣadaśāsataiḥ |  
186397 kāṣṭhavaddahyate lokaḥ svadurbhagatayā tayā || 22 ||  
186398  
186399 idṛśyāṃ niratīśayānandaprakāśarūpāyāmātmadrśī  
186400 bhavādrśamahānubhāvopadeśānnityāparokṣatayā dṛśyamānāyāmapyayaṃ loko  
186401 janastayā prasiddhayā svadurbhagatayā daurbhāgyavaśena mahatsevāśuśrūṣādihiṇaḥ  
186402 san rāgadveṣāhaṃkārajanmamaraṇādidoṣadaśāsataiḥ kāṣṭhavaddivānīsaṃ dahyate  
186403 tadāścaryamityarthaḥ || 22 ||  
186404  
186405 viśvāmitra uvāca |  
186406  
186407 aho bata mahatpuṇyaṃ śrutaṃ jñānaṃ munermukhāt |  
186408 yena gaṅgāśahasreṇa snātā iva vayaṃ sthitāḥ || 23 ||  
186409  
186410 bateti harṣe | sāma no batetivat || 23 ||

186411  
 186412 śrīrāma uvāca |  
 186413  
 186414 saṃpadāmatha dṛṣṭinām śāstrāṇāmāpadām girām |  
 186415 deśānāmatha dṛṣṭānām dṛṣṭaḥ sīmānta uttamaḥ || 24 ||  
 186416  
 186417 saṃpadāmutkarṣe sīmānta ātmā niratīsayānandarūpatvāt | dṛṣṭinām sīmānta  
 186418 ātmaḍṛṣṭiḥ ekavijñānena sarvavijñānāt | śāstrāṇām sīmānto'dhyātmaśāstraṃ  
 186419 caramapramāṇatvāt | paśuputradhanādināśalakṣaṇānāmāpadām sarvasaṃsāranāśaḥ  
 186420 sīmānto yaduttaramaṇyo nāśo nāsti | kāvyarasālaṃkāradīśādinīnām girām  
 186421 vasiṣṭhoktiḥ sīmāntaḥ | dṛṣṭānām sukhaviśrāntihetūnām  
 186422 prāsādārāmagirinadipulinādideśānām paramātmadeśaḥ  
 186423 paramaviśrāntihetutvātsīmānto dṛṣṭa ityārthaḥ | sarvatra paramātmaiva vā  
 186424 paramasīmānta ityārthaḥ || 24 ||  
 186425  
 186426 nārada uvāca |  
 186427  
 186428 yanna śrutaṃ brahmaloke svarge bhūmitale tathā |  
 186429 karṇau tajjñānamākarmaṇya yātau me'dya pavitratām || 25 ||  
 186430  
 186431 lakṣmaṇa uvāca |  
 186432  
 186433 hārdaṃ bāhyaṃ ca timiramapamṛṣṭavatā tvayā |  
 186434 mune paramabhānutvaṃ nūnaṃ naḥ saṃpradarśitam || 26 ||  
 186435  
 186436 paramaṃ prasiddhabhānvapekṣayā utkrīṣṭaṃ bhānutvaṃ || 26 ||  
 186437  
 186438 śatrughna uvāca |  
 186439  
 186440 nirvr̥to'smi praśānto'smi prāptosmi paramaṃ padam |  
 186441 cirāya paripūrṇo'smi sukhamāse ca kevalam || 27 ||  
 186442  
 186443 daśaratha uvāca |  
 186444  
 186445 bahujaṇmopalabdheṇa puṇyenāyaṃ munīśvaraḥ |  
 186446 dhīraḥ kathitavānnastadyena pāvanatām gatāḥ || 28 ||  
 186447  
 186448 naḥ asmabhyaṃ tatparamapāvanaṃ vastu śāstraṃ vā kathitavān | yena pāvanatām gatā  
 186449 vayamiti śeṣaḥ || 28 ||  
 186450  
 186451 śrīvālmīkiruvāca |  
 186452  
 186453 iti teṣu vadatsvatra sabhyeṣu saha bhūbhṛtā |  
 186454 vasiṣṭhaḥ sa uvācedaṃ jñānapāvanayā girā || 29 ||  
 186455  
 186456 rājan raghukulaikendo yadaḥ vacmi tatkuru |  
 186457 itihāsakathānte hi pūjanīyā dvijātayaḥ || 30 ||  
 186458  
 186459 idāni śrīvasiṣṭho maṅgalādini maṅgalamadhyāni maṅgalāntāni śāstrāṇi  
 186460 prathante vīrapuruṣakāṇyāyusmatpuruṣakāṇi ca bhavanti adhyetāraśca maṅgalayuktā  
 186461 yathā syuḥ iti mahābhāṣye bhagavatpatañjalīnodāhṛtām śrutimanuṣṛtya nirvighnaṃ  
 186462 samāptasya mahataḥ śāstroktaphalasiddhaye  
 186463 brāhmaṇadevapitṛsujanapūjotsavādimaṅgalamaucityajñāpanamukhenājñāpayati ##-  
 186464  
 186465 tadadya brāhmaṇaughāṃstvaṃ sarvakāmaiḥ prapūraya |  
 186466 vedārthasamanuṣṭhānaphalaṃ prāpsyasi śāśvatam || 31 ||  
 186467  
 186468 vedārthaḥ prakṛte śravaṇavidhyarthastasya samyaganuṣṭhānaṃ sāṅgatayā  
 186469 niṣpādanam | śravaṇavidheḥ kāmyavidhitayā sāṅgānuṣṭhānādeva phalasiddheriti  
 186470 bhāvaḥ || 31 ||  
 186471  
 186472 mokṣopāyakathāvastusamāptau dvijapūjanam |  
 186473 śaktitaḥ kīṭakenāpi kāryaṃ kimu mahābhṛtā || 32 ||  
 186474  
 186475 kīṭakena kīṭakavadanādarārheṇa daridreṇāpi kāryamityārthaḥ || 32 ||  
 186476  
 186477 iti maunaṃ vacaḥ śrutvā sahasrāṇi nṛpo daśa |  
 186478 dūtairākārayāmāsa dvijānām vedavādinām || 33 ||  
 186479



186480 muninā proktaṃ maunaṃ vacaḥ | gurvājñāyāḥ śirasā dhāraṇīyatvānmaunaṃ niruttaraṃ  
 186481 yathā syāttathā śrutveti vā || 33 ||  
 186482  
 186483 mathurāyāṃ surāṣṭreṣu gauḍeṣu ca vasanti ye |  
 186484 tebhyaḥ kulebhyaḥ so'bhyarcya samāniya dvijanmanām || 34 ||  
 186485  
 186486 kulebhyaḥ kulaśreṣṭhebhyaḥ pṛthakpṛthaksamuditebhyaśca || 34 ||  
 186487  
 186488 adhikātyadhikajñānaprakṛtadvijabhojanaḥ |  
 186489 tadā daśasahasrāṇi bhojayāmāsa bhūpatiḥ || 35 ||  
 186490  
 186491 adhikebhyo'pyatyadhikaṃ jñānaṃ yeṣāṃ tatprakṛtaṃ tānuprakramya pravṛttaṃ  
 186492 dvijabhojanaṃ yena || 35 ||  
 186493  
 186494 yathābhimatabhojyānnadānadakṣiṇayā tayā |  
 186495 evaṃ saṃpūjya tānviprāṇpitṛndevānṛpāmstathā || 36 ||  
 186496  
 186497 pitṛṇ śrāddhādīnā | devānmālyamodakopahārādīnā iṣṭyādīnā ca |  
 186498 nṛpānyānaratnādīnā || 36 ||  
 186499  
 186500 pauraṃtāyāmstathā bhr̥tyāndīnāndhakṛpāṇāmśca tān |  
 186501 tasmindaśaratho rājā dine saha suhṛjjanaiḥ || 37 ||  
 186502  
 186503 suhṛjjanaiḥ saha utsavaṃ cakāretyuttaratrānvayaḥ || 37 ||  
 186504  
 186505 labdhasaṃsṛtisīmāntaścakārotsavamuttamam |  
 186506 tathā nṛpaḡṛhe tasminkauśeyamaṇikāñcane || 38 ||  
 186507  
 186508 labdhaḥ saṃsṛtisīmānto yena | atrāpi saha suhṛjjanairiti yojanīyam || 38 ||  
 186509  
 186510 bhūṣite nagare caiva gīrvāṇanagasundare |  
 186511 nanṛturmattakāminyo vilāsinyo ḡṛhe ḡṛhe || 39 ||  
 186512  
 186513 gīrvāṇanago meruḥ kalpadrumaśca tadvatsundare || 39 ||  
 186514  
 186515 lasadvaṃśalatākāṃsyaviñāmurajamardalam |  
 186516 tāṇḍavenoddhatārāvamanyonyetaraśekharāḥ || 40 ||  
 186517  
 186518 vaṃśalatātra muralī | kriyāviśeṣaṇe dve | tā nartakīrvarṇayati - anyonyetyādīnā |  
 186519 anyonyetaraṃ parasparavilakṣaṇaṃ yathā syāttathā cikurabandhanālaṃkārabhedādīnā  
 186520 racitāḥ śekharā yāsāṃ || 40 ||  
 186521  
 186522 kṣubdhikṛtāpaṇakarabhrāntipallavitāmbarāḥ |  
 186523 mugdhāṭṭahāsavikṣiptadantendukiraṇacchaṭāḥ || 41 ||  
 186524  
 186525 kṣubdhikṛtānāmitastataścālitānāmāpaṇānāṃ vividhābhinayavyavahāravatāṃ  
 186526 karāṇāṃ bhrāntibhiḥ paritaḥ pallavitamivāmbaramākāśaṃ vastraṃ ca yāsāṃ |  
 186527 hāsyarasābhinaye mugdhairāṭṭahāsairvikṣiptāḥ paritaḥ prakṣiptā dantendukiraṇacchaṭā  
 186528 yābhiḥ || 41 ||  
 186529  
 186530 madākulitahuṃkāṛā līlāsu taralasvarāḥ |  
 186531 ekapādatalāghātahelāhatadharātalāḥ || 42 ||  
 186532  
 186533 vīrarasābhinaye madākalitahuṃkāṛāḥ | karuṇādbhutādirasābhinayalīlāsu taralasvarāḥ |  
 186534 śṛṅgāramānādyabhinaye ekapādatalāghātena helayā hataṃ tāḍitaṃ dharātalaṃ  
 186535 yābhistāḥ || 42 ||  
 186536  
 186537 sragdāmatāravigalatkusumāsārapāṇḍurāḥ |  
 186538 dhārāpātita vicchinnahāramuktāskhalatpadāḥ || 43 ||  
 186539  
 186540 śṛṅgāraḡpādyabhinaye sragdāmavidhūnanena tārairnakṣatrainiriva vigaladbhiḥ  
 186541 kusumāsāraiḥ pāṇḍurā jaladhārā iva pātita ye vicchannā hārāsteṣu daivātpadanyāsaiḥ  
 186542 skhalatpadāḥ || 43 ||  
 186543  
 186544 lolābharaṇasākāraṃ kāmāṃ nanṛturaṅganāḥ |  
 186545 peṭhuḥ sphuṭapadaṃ viprā bandino'pyaṅganāśca tāḥ || 44 ||  
 186546  
 186547 lolairābharaṇaiḥ sākāraṃ kāmāṃ darśayantya iveti śeṣaḥ | sākāraṃ  
 186548 kṛtrimākārasahitaṃ yathā syāttathā kāmāṃ yathecchaṃ nanṛturiti vā |

186549 peṭhuryathākramaṃ vedastavagītāni || 44 ||  
186550  
186551 papuruttāṇḍavaṃ pānaṃ pānapā madaśālināḥ |  
186552 bhojyaṃ bubhujire citraṃ bhūṣitā bhojanārthinaḥ || 45 ||  
186553  
186554 teṣu pānapā aviprāḥ pānaṃ madhvāsavaṃ papuḥ | viprādayastu bhojanārthino bhojyaṃ  
186555 bhojanārhaṃ citraṃ nānābhakṣyādivaicitryayuktaṃ caturvidhamannaṃ bubhujire || 45 ||  
186556  
186557 sudhādiparilepena rañjitā gṛhabhittayaḥ |  
186558 rejū rāmendubhānena puṣpadhūpavilepanaiḥ || 46 ||  
186559  
186560 rāmalakṣaṇasyendorbhānena dehaprabhācandrikayā puṣpadhūpavilepanaiśca rejuḥ || 46 ||  
186561  
186562 vāsāṃsi vaśmṭāścitrāṇyuttamasragvibhūṣaṇāḥ |  
186563 ceruḥ paricarāśceṭyaścārugandhā nṛpādhvare || 47 ||  
186564  
186565 nṛpasya adhvare utsavayajñe || 47 ||  
186566  
186567 dehayasṭiṣu saṃyojya vanitā yakṣakardamaṃ |  
186568 jagmustāṇḍavanartakyaḥ śṛṅgārātmāṅgaṇāntaram || 48 ||  
186569  
186570 karpūrākurukastūrīkaṅkolaiḥ samaṃ ghrṣṭaṃ candanaṃ yakṣakardamaṣṭaṃ  
186571 dehayasṭiṣu saṃyojya vilipya tāṇḍavanartakyo vanitāḥ śṛṅgārātma  
186572 alaṃkṛtamaṅgaṇāntaraṃ rājasabhāṅgaṇamadhyaṃ jagmuḥ || 48 ||  
186573  
186574 bhavabahulaniśāvasānaharṣāditi ghanamutsavameva saptarātram |  
186575 daśarathanṛpatiḥ sadānabhogaśriyamakarotpadamakṣayaṃ sametaḥ || 49 ||  
186576  
186577 daśarathanṛpatiḥ akṣayaṃ brahmapadaṃ prapannaḥ san bhavaḥ saṃsārastallakṣaṇā yā  
186578 bahulaniśā kṛṣṇapakṣarātristasya avasānaṃ bodhasūryodayena nāśastatprayuktāt  
186579 harṣāt saptarātraṃ iti varṇitaprakāraṃ sadānabhogaśriyaṃ dānabhogaśobhāśahitaṃ  
186580 ghanamupacitamutsavamevākarot || 49 ||  
186581  
186582 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye de0 mo0 ni0 u0 mahotsavavarṇanaṃ nāma  
186583 caturdaśādhikadviśatatamaḥ sargaḥ || 214 ||  
186584  
186585 iti śrīvāsiṣṭhamahārāmāyaṇatātpariyaparakāśe nirvāṇaprakaraṇe uttarārdhe  
186586 mahotsavavarṇanaṃ nāma caturdaśādhikadviśatatamaḥ sargaḥ || 214 ||  
186587  
186588 pañcadaśādhikadviśatatamaḥ sargaḥ 215  
186589  
186590 śrīvālmīkiruvāca |  
186591  
186592 bharadvāja mahābuddhe mama śiṣyādhināyaka |  
186593 iti rāmādayo jñātajñeyā niḥśokatāṃ gatāḥ || 1 ||  
186594  
186595 rāmādivatprabuddhastvaṃ jīvanmuktaḥ sukhī vasa |  
186596 iti vālmīkinā śiṣyo bharadvājo'tra śiṣyate ||  
186597  
186598 iti anayā varṇitayā rītyā rāmādayo niḥśokatāṃ gatāḥ prāptāḥ || 1 ||  
186599  
186600 etāmeva dṛśaṃ kāntāmavaṣṭabhya yathāsukham |  
186601 nīrāgastiṣṭha niḥśaṅko jīvanmuktaḥ praśāntadhīḥ || 2 ||  
186602  
186603 tvamapi etāmeva pūrṇabrahmātmadṛśamavaṣṭabhya dṛḍhamāśritya tiṣṭha || 2 ||  
186604  
186605 dhīranabhyastasaṅgā hi rāmādīnāmivānagha |  
186606 ghanamohanamagnāpi vimūḍhāpi na muhyati || 3 ||  
186607  
186608 idaṃ ca madupadiṣṭaṃ jñānaṃ duḥsaṅgena bhogāsaṅgābhyāsenā ca yathā na naśyati  
186609 tahā rakṣetyāśayenāha - dhīriti || 3 ||  
186610  
186611 evamete mahāsattvā jīvanmuktapadaṃ gatāḥ |  
186612 rājaputrā rāghavādyā rājā daśarathādayaḥ || 4 ||  
186613  
186614 daśarathādayo rājānaḥ | supāṃ sulugiti jasaśchāndaso ḍādeśaḥ || 4 ||  
186615  
186616 tvaṃ ca putra bharadvāja svayamevāsi muktadhīḥ |  
186617 satyaṃ muktataro'syadya śrutvemāṃ mokṣasaṃhitāṃ || 5 ||

186618  
 186619 svayaṃ svavicāreṇaiva rānavatpūrva muktadhīrasi | adya tu imāṃ mokṣasaṃhitāṃ  
 186620 śrutvā muktataro'si | saṃbhāvitasrvaśaṅkāpaṅkakṣālanāḍiti bhāvaḥ || 5 ||  
 186621  
 186622 mokṣopāyānimānpuṇyānpratyaḥkṣānubhavārthadān |  
 186623 bālopyākārṇya tajjñatvaṃ yāti kā tvāḍṛṣe kathā || 6 ||  
 186624  
 186625 dṛṣṭaparamapuruṣārthaphalatvādasya śāstrasya sarvaśāstrebyho'bhyarhitatamatvaṃ  
 186626 mandādhikāriṣvapyabhyāse phalopadhānasamarthatvaṃ ca darśayati - mokṣopāyāniti  
 186627 | tvāḍṛṣe mukhyādhikāriṇi phalopadhāne kā kathā || 6 ||  
 186628  
 186629 yathā padaṃ puṇyamanuprayātā mahānubhāvā rāghavo viśokāḥ |  
 186630 vasiṣṭhavākyaḥprasareṇa sādhogantavyamādyam padamevameva || 7 ||  
 186631  
 186632 he sādho yathā vasiṣṭhavākyaṇām hṛdi prasareṇa  
 186633 sarvasaṃśayasahitājñānanāśānmahānubhāvā raghavo rāmādayaḥ puṇya.  
 186634 jīvanmuktapadamanuprayātāḥ santo viśokāḥ saṃpannā evameva tvayāpyādyam  
 186635 nityasiddhabrahmabhāvalakṣaṇaṃ jīvanmuktapadaṃ gantavyam viśokena ca  
 186636 bhāvyamityarthaḥ || 7 ||  
 186637  
 186638 satāṃ nayanottamasevayā ca praśnena codārakathāgatena |  
 186639 vindanti vedyam sudhiyo'pramattā vasiṣṭhasaṅgādiva rāghavādyāḥ || 8 ||  
 186640  
 186641 tatprāptāvanyeṣāmapi satsaṅgasevāpraśnādirevopāyaityāha - satāmiti | nayena  
 186642 śikṣaṇena uttamayā lobhālasyanidrādityāgasahitayā sapremanirantarasevayā |  
 186643 udārābhirbodhopāyabhūtābhiḥ kathābhirākhyāyikābhiḥ saṃgatena tadupadeśena  
 186644 sudhiyo'dhikāriṇo vedyamātmatattvaṃ vindanti labhante | apramattāstadekāśaktāścet |  
 186645 yathā vasiṣṭhasaṅgādrāghavādyā avidaṃstadvadityarthaḥ || 8 ||  
 186646  
 186647 tṛṣṇāvaratrāḍṛḥhabandhabaddhā ye granthayo'jñasya hṛdi prarūḍhāḥ |  
 186648 sarve hi te mokṣakathāvicārāḍbālā hyabālā iva yāntyabhedam || 9 ||  
 186649  
 186650 tṛṣṇālakṣaṇāyā varatrāyāścarmarajjvā ḍṛḥhabandhairbaddhā ajñasya hṛdi  
 186651 prarūḍhā ye dehendriyāditādātmyasaṃsargādhyāsarūpā granthayoye ca  
 186652 gr̥haputradārādiṣu mamatābhiniveśalakṣaṇāḥ  
 186653 sarvabhūteṣvaikātmyānubhavaikaṛasyābhāvādrāgadveśādihetavo granthayaste sarve hi  
 186654 asmānmokṣakathāvicārāt yathā bālāḥ striyaḥ pūrvam  
 186655 bālyātkriḍādyabhiniveśādrasānabhiññatvācca bhartṛṣu vairasyayuktā api kālena  
 186656 abālāḥ prauḍhāḥ satyo bhartṛbhirabhedamaikaṛasyaṃ yānti  
 186657 tadvatsarvabhūteṣvabhedamaikaṛasyaṃ yāntītyarthaḥ || 9 ||  
 186658  
 186659 mokṣābhyupāyānsumahānubhāvān jñāsyanti ye tattvavidāṃ variṣṭhāḥ |  
 186660 punaḥ sameṣyanti na saṃsṛtiṃ te ko'rthaḥ sutā'nyena bahūdītena || 10 ||  
 186661  
 186662 he suta putravadanukampya bharadvāja mandādhikāriṇāmapi śravaṇābhyāse  
 186663 ajñānanibarhaṇasamarthatvātsumahānubhāvānimānmokṣābhyupāyān  
 186664 gurupūrvaśravaṇena ye jñāsyanti te tattvavidāṃ variṣṭhāḥ santaḥ punaḥ saṃsṛtiṃ na  
 186665 sameṣyanti | iyaṃ mama saṃkṣiptaparamarahasyoktiḥ | anyena bahunā udītena ko'rthaḥ kiṃ  
 186666 prayojanamityarthaḥ || 10 ||  
 186667  
 186668 bahuśrutā ye pravacārya samyakprabodhitārthe kathayā janāya |  
 186669 santo vadiṣyanti punaḥ śīśutvaṃ na te prayāsyanti kimanyavākyaḥ || 11 ||  
 186670  
 186671 idānīm vaktṛñāsavapi gurumukhādvicāryaiva saṃpradāyato'rthaṃ  
 186672 samyagjñātvānyebhyaḥ śrāvayatāmeva bodhaphalāvāptirñānyeṣāmiti niyamaṃ  
 186673 sūcayannāha - bahuśrutā ye iti | amuṃ granthaṃ ye santo bahuśrutānām  
 186674 gurūṇāmagre svayaṃ samyakpravacārya tatsaṃvādakathayā granthe samyakprabodhitārthe  
 186675 sati punaḥ paścātsvayamapi śūśrūṣave janāya saṃpradāyato vadiṣyanti te śīśutvaṃ  
 186676 maurkhyam punarjanma vā na prayāsyanti | avaśyaṃ tattvajñānaphalaṃ  
 186677 prāpsyantītyarthaḥ | anyaiḥ saṃpradāyato'nadhigatairvākyaḥ śrutaiḥ śrāvitairvā kim |  
 186678 kiṃ prayojanamityarthaḥ || 11 ||  
 186679  
 186680 ye vācayiṣyantyanapekṣitārthā ye lekhaiṣyanti ca pustakaṃ vā |  
 186681 ye kārayiṣyantyapi vācakaṃ vā vyākhyātr̥yuktaṃ śubhamāryadeśe || 12 ||  
 186682  
 186683 idānīmarthāvagamaṃ vināpi granthapārāyaṇasya pustakalekhanasya  
 186684 vācakavṛttikalpanena vyākhyāpanasya ca phalamāha - ye vācayiṣyantīti dvābhyām|  
 186685 anapekṣitārthāḥ vyutpattyabhāvādarthāpekṣārahitā api  
 186686 pārāyaṇadakṣiṇādravyānapekṣā nirlobhāśca ye pustakaṃ vā lekhaiṣyanti | ye

186687 vṛttikalpanena vyākhyāṭṭpuruṣayuktaṃ kevalaṃ vācakaṃ vā kārayiṣyanti te  
 186688 sakāmāścedrājasūyasya yajñasya phalena yuktāḥ santo muhurmuḥ svargaṃ  
 186689 prayāsyanti | udārasattvā niṣkāṃstūttamajanma sadgurusacchāstraśravaṇādikaṃ prāpya  
 186690 tṛṭiyajanmalābhena mokṣaṃ prayāsyanti | lakṣmīmivetyubhayatra dṛṣṭāntaḥ || 12 ||  
 186691  
 186692 te rājasūyasya phalena yuktā muhurmuḥ svargamudārasattvāḥ |  
 186693 mokṣaṃ prayāsyanti tṛṭiyajanmalābhena lakṣmīmiva puṇyavantaḥ || 13 ||  
 186694  
 186695 imāṃ purā mokṣamayīm vicārya susaṃhitāṃ sadvacanādviriñcaḥ |  
 186696 prayuktavānetadacintyarūpo bhavantyasatyāśca na tasya [satyavāca iti  
 186697 pāṭhaṣṭikānugūṇaḥ sa eva sādhuḥ |] vācaḥ || 14 ||  
 186698  
 186699 idṛśamahāphalatvamasya granthasya kutastatrāha - imāmiti | mayā kṛtāmimāṃ  
 186700 mokṣamayīm susaṃhitāṃ purā pūrvakāle acintyarūpo viriñcaḥ satāṃ munīnāṃ samāje  
 186701 āmulāgraṃ svayaṃ vicārya etadvākyam sarvāṇprayuktavān | kimetat | satyavāco  
 186702 vālmīkervasiṣṭhasya svasya ca varadānaṃ na te vāganṛtā kāvyē kācidatra bhaviṣyati iti  
 186703 sūcanārthaścakāraḥ || 14 ||  
 186704  
 186705 mokṣābhyupāyākhyakathāprabandhe yāte samāptiṃ sudhiyā prayatnāt |  
 186706 suveśma dattvābhimatānnapānadānena viprāḥ paripūjanīyāḥ || 15 ||  
 186707  
 186708 etacchāstrasamāptau gṛhānnadhanādīdānaṃ viprādibhyo'vaśyaṃ kartavyamityāha ##-  
 186709 || 15 ||  
 186710  
 186711 deyaṃ ca tebhyaḥ khalu dakṣiṇādi cittepsitaṃ svasya dhanasya śaktyā |  
 186712 matvānurūpaṃ kṛtameva saṅgapuṇyam yathāśāstramupaityasau tat || 16 ||  
 186713  
 186714 svadhanasya madhye teṣāṃ cittepsitā dakṣiṇā yathāśaktyā deyā | asau kartā  
 186715 tatsvakṛtamev avaśyaṃ sajjata iti saṅgaṃ puṇyam phalātmanā  
 186716 yathāśāstramupaityeveti matvā vicintyetyarthaḥ || 16 ||  
 186717  
 186718 etatte kathitaṃ kathākramaśatairvodhāya buddhairbṛhacchāstraṃ  
 186719 bṛṃhitabrahmatattvamamalaṃ dṛṣṭāntayuktyāñcitam |  
 186720 śrutvaitacciranirvṛtiṃ bhaja bhṛśaṃ jīvadvimuktāśayo lakṣmīm  
 186721 jñānatapaḥkriyākramayutāṃ bhuktvā'kṣayāmakṣayaḥ || 17 ||  
 186722  
 186723 he bharadvāja te tava buddherbodhāya kathākramaśatairbṛhitaṃ brahmatattvaṃ  
 186724 dṛṣṭāntayuktyā añcitametacchāstraṃ mayā kathitam | etacchrutvā jīvanneva  
 186725 vimuktāśayaḥ san lokānugrahāya jñānatapaḥkriyāphalayutāṃ  
 186726 prārabdhabhogasatkarmaphalabhūtāṃ yogajñānasiddhyaiśvaryaślakṣmīmakṣayāṃ  
 186727 cīrasthāyinīm bhuktvā sadeho videhaśca ciranirvṛtiṃ nityaniratiśayānandarūpāṃ  
 186728 muktiṃ bhṛśaṃ bhajetyāśīrante maṅgalārthā || 17 ||  
 186729  
 186730 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vā0 de0 mo0 ni0 u0  
 186731 granthapraśaṃsātadvācanādividhīrnamā pañcadaśādhikadviśatatamaḥ sargaḥ || 215 ||  
 186732  
 186733 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśe nirvāṇaprakaraṇe uttarārdhe  
 186734 pranthapraśaṃsātadvācanādividhīrnamā pañcadaśādhikadviśatatamaḥ sargaḥ || 215 ||  
 186735  
 186736 ṣoḍaśādhikadviśatatamaḥ sargaḥ || 216 ||  
 186737  
 186738 śrīvālmīkiruvāca |  
 186739  
 186740 etatte kathitaṃ rājankumbhayoneḥ subhāṣitam |  
 186741 amunā tattvamārgēṇa tatpadaṃ prāpsyasi dhruvam || 1 ||  
 186742  
 186743 ariṣṭānemisurucikāruṇyādikṛtārthatā |  
 186744 varṇyate'tra gurubhyaśca śiṣyairātmanivedanam ||  
 186745  
 186746 kumbhayonervasiṣṭhasyāgastyasya ca rāmādīnsutīkṣṇaṃ prati ca subhāṣitam | amunā  
 186747 etadgrantharūpeṇa || 1 ||  
 186748  
 186749 rājovāca |  
 186750  
 186751 bhagavanbhavato dṛṣṭirbhavabandhavināśanī |  
 186752 ālokito yayā cāhamuttīrṇo'smi bhavāmbudheḥ || 2 ||  
 186753  
 186754 rājā ariṣṭānemiruvāca vālmīkiṃ prati | dṛṣṭiḥ kṛpākaṭākṣaḥ || 2 ||  
 186755

186756 devadūta uvāca |  
186757  
186758 ityuktvāsau tato rājā vismayotphullalocanaḥ |  
186759 uvāca vacanaṃ māṃ tu madhuraṃ ślakṣṇayā girā || 3 ||  
186760  
186761 rājovāca |  
186762  
186763 devadūta namastubhyaṃ kuśalaṃ cāstu te vibho |  
186764 satāṃ sāptapadaṃ maitramityuktaṃ tattvayā kṛtaṃ || 4 ||  
186765  
186766 maitraṃ mitrabhāvaḥ saptabhiḥ padairanugatairlabhyata iti sāptapadam | śaiṣiko'ṇ | iti  
186767 yatsadbhiruktaṃ tattvayā satyaṃ kṛtamityarthaḥ || 4 ||  
186768  
186769 idānīm gaccha bhadraṃ te devarājaniveśanam |  
186770 anena śravaṇenāhaṃ nirvṛto mudito'pi ca || 5 ||  
186771  
186772 sarvatāpopaśamena nirvṛto niratiśayānandalābhena muditaḥ || 5 ||  
186773  
186774 śrutārthaṃ cintayannatra sthāsyāmi vigatajvaraḥ |  
186775 ityukto'haṃ tato bhadre paraṃ vismayamāgataḥ || 6 ||  
186776  
186777 iti rājñā ahamuktaḥ saṃstadvinayādiguṇasaṃpadā paraṃ vismayamāgataḥ || 6 ||  
186778  
186779 na śrutaṃ pūrvamevaitajjñānasāraṃ śrutaṃ mayā |  
186780 tenaiva muditaścāntaḥ pītāmṛta ivādhunā || 7 ||  
186781  
186782 svasyāpi satsaṅgavaśena śravaṇalābhātkṛtārthatā jātetyāha - na śrutamiti |  
186783 pūrvaṃ kadāpi na śrutamapūrvamevaitajjñānasāraṃ satsaṅgānmayā śrutam || 7 ||  
186784  
186785 tato vālmikimāṃśchya āgato'smi tvadantike |  
186786 etatte sarvamākhyātaṃ tvayā pṛṣṭaṃ mamānaghe |  
186787 itaḥ paraṃ gamiṣyāmi śakrasya sadanaṃ prati || 8 ||  
186788  
186789 tvadantike tvāmupadeṣṭumityarthaḥ | anaghe iti saṃbodhanena  
186790 niṣpāpatvādhikārasaṃpattiṃ tvayidṛṣṭvā etatsarvaṃ te tubhyamākhyātamiti sūcitam  
186791 || 8 ||  
186792  
186793 apsarā uvāca |  
186794  
186795 namo'stu te mahābhāga devadūta tvayā mama |  
186796 śrāvitādarthavijñānātparaṃ nirvṛtimāgatā || 9 ||  
186797  
186798 paraṃ nirvṛtiṃ sukhaviśrāntimāgatā ahamiti śeṣaḥ || 9 ||  
186799  
186800 kṛtārthā vītaśokāsmi sthāsyāmi vigatajvarā |  
186801 idānīm gaccha bhadraṃ te yathecchaṃ śakrasaṃnidhau || 10 ||  
186802  
186803 agniveśya uvāca |  
186804  
186805 tataḥ sā suruciḥ śreṣṭhā tamevārthamacintayat |  
186806 sthitā sā himavatpṛṣṭhe samīpe gandhamādane || 11 ||  
186807  
186808 tamupadiṣṭaṃ brahmātmaikyalakṣaṇamevārtham || 11 ||  
186809  
186810 kaccidetacchrutaṃ putra vasiṣṭhasyopadeśanam |  
186811 tatsarvmavadhāryātha yathecchasi tathā kuru || 12 ||  
186812  
186813 tatsarvamiti | mokṣasya kāraṇaṃ karma jñānaṃ vā mokṣasādhanaṃ iti tvadīyasaṃdehasya  
186814 tadavadhāraṇe mūlāpagamādevocchedasiddheriti bhāvaḥ || 12 ||  
186815  
186816 kārūnya uvāca |  
186817  
186818 smṛtīrvāgdrṣṭisattā ca svapne vandhyāsute'jale |  
186819 marīcikā yathā tadvajjñānātsāmsārikī sthitiḥ || 13 ||  
186820  
186821 ata eva svasya saṃūlasarvasaṃśayaaviśayabādhādbādhitānuvṛttimātreṇa  
186822 yathāprāptānuvartanameva jīvanmuktasya pariśiṣyata iti kārūnya uvāca -  
186823 smṛtīrityādinā | atitānāgate asannikṛṣṭe ca viśaye smṛtiḥ  
186824 parokṣadhīrvāgyavahāraśca vṛtamānaviśaye drṣṭisattāpratyakṣaṃ ca mama sāmpratam

186825 tattvajñānātsvapne pratīte vandhyāsutaviṣaye yathā nirviṣayāstathā nirviṣayāḥ  
186826 saṃpannāḥ | sarvāpi ca sāṃsārikī sthitiḥ ajale marudeṣe marīcikā tathā tadvatsaṃpaśceti  
186827 kvāpi viṣaye na kaścidapi saṃdehaḥ pariśiṣṭa ityārthaḥ || 13 ||  
186828  
186829 mama nāsti kṛtenārtho nākṛteneha kaścana |  
186830 yathāprāptena tiṣṭhāmi hyakarmaṇi ka āgrahaḥ || 14 ||  
186831  
186832 rāmādivadeva yathāprāptena varṇāśramocitavyavahāreṇa tiṣṭhāmi sthāsyāmi |  
186833 akarmaṇi balātkarmatyāge || 14 ||  
186834  
186835 agastiruvāca |  
186836  
186837 ityuktvā nāma kārūṇya agniveśyasutaḥ kṛtī |  
186838 prāptakarmā yathānyāyaṃ kāle kāle hyupāharat || 15 ||  
186839  
186840 prāptakarmā vivāhena prāptakarmādhikāraḥ san kāle kāle yathocitakāle  
186841 snānadānāgnihotrātithisaparyādikarma upāharat anuṣṭhitavānityārthaḥ | nāmeti kilārthe ||  
186842 15 ||  
186843  
186844 saṃdeho'tra na kartavyaḥ sutikṣṇa jñānakarmaṇi |  
186845 saṃśayādbhraśyate svārthātsaṃśayātmā vinaśyati || 16 ||  
186846  
186847 he sutikṣṇa jñānakarmaṇi jñānottaraṃ karmānuṣṭhānaviṣaye karma bandhāya  
186848 bhaviṣyatīti saṃdeho na kartavyaḥ || 16 ||  
186849  
186850 etacchrutvā munervākyamanekārthaikyabodhanam |  
186851 namaskṛtya guruṃ prāha antike vinayānvitaḥ || 17 ||  
186852  
186853 anekeṣāṃ saṃdehaviṣayaviruddhānekakoṭyātmakānāṃ sāṃsārikārthānāṃ  
186854 pāramārthikabrahmatattvātmanā sarvavirodhatyāgenaikyabodhanam  
186855 muneragastyasyaitadvākyaṃ śrutvā | antike samipe || 17 ||  
186856  
186857 sutikṣṇa uvāca |  
186858  
186859 naṣṭamajñānatatkāryaṃ prāptaṃ jñānamanuttamam |  
186860 sāksiṇi sphuritābhāse dhruve dīpa iva kriyāḥ || 18 ||  
186861  
186862 yasmin sarvasāksiṇi paramātmāni svayaṃjyotiṣtvādeva nityasphuritābhāse dhruve niṣkriye  
186863 sthite sati nātyasālāyāṃ dīpe sthite sati tatprakāśamupajīvyā naṭanartakādīnāṃ kriyā  
186864 iva sarvāḥ spandamūrtayaścittēhā laukikavaidikakriyāḥ pravartante | yasmācca  
186865 kaṭakādibhedaiḥ kāñcanamiva payasi taraṅgālīva dṛśyabhūḥ sphurati | idaṃ  
186866 jagatsarvaṃ tadeva nānumātramapi tadanyakriyākārakaphalādipṛthaṅnirūpayitum  
186867 śakyata iti nīscitya yathā yasminnāśrame prāptastadvyavahāramanuvrttāmyanuvarte |  
186868 chāndasaḥ padavyatyayaḥ || 18 ||  
186869  
186870 sati yasminpravartante cittehāḥ spandapūrvikāḥ |  
186871 kaṭakāṅgadakeyūranūpurairiva kāñcanam || 19 ||  
186872  
186873 payasīva taraṅgālī yasmātsphurati dṛśyabhūḥ |  
186874 tadevedaṃ jagatsarvaṃ pūrṇe pūrṇaṃ vyavasthitam || 20 ||  
186875  
186876 yathāprāpto'nuvartāmi ko laṅghayati sadvacaḥ |  
186877 bhagavaṃstvatprasādena jñātajñeyo'smi saṃsthitaḥ || 21 ||  
186878  
186879 kṛtārtho'haṃ namaste'stu daṇḍavatpatito bhuvi |  
186880 guroruttīrṇatā kena śiṣyāṇāmasti karmaṇā || 22 ||  
186881  
186882 idānīm śrīgurukṛtasya paramapuruṣārthaprāpakajñānadānopakārasya jagati  
186883 pratyupakāropāyamapaśyaṃstaccaraṇayornamaskṛtyātmānaṃ yāvajjīvaṃ dāsyāya  
186884 nivedayati - kṛtārtho'hamityādinā || 22 ||  
186885  
186886 kāyavānmanasā tasmācchiṣyairātmanivedanam |  
186887 guroruttīrṇatā saiva nānyā kenāpi karmaṇā || 23 ||  
186888  
186889 anyena kenāpi karmaṇā gurorupakārāduttīrṇatā na || 23 ||  
186890  
186891 svāmīṃstava prasādena uttīrṇo'haṃ bhavāmbudheḥ |  
186892 āpūritajagajjālaṃ sthitosmi gatasamśayaḥ || 24 ||  
186893

186894 he svāmin ahaṃ tava prasādena bhavāmbudheruttirṇaḥ san pūrṇānandabhāvena  
 186895 āpūritajagajjālaṃ yathā syāttathā sthito'smi nātra saṃśaya ityārthaḥ || 24 ||  
 186896  
 186897 yatsarvaṃ khalvidaṃ brahma tajjalāniti ca sphuṭam |  
 186898 śrutvā hyudīryate sāmni tasmai brahmātmane namaḥ || 25 ||  
 186899  
 186900 asya granthasya sarvopaniṣatsārārthopabhr̥ṇhaṇatvānmumukṣubhirādarāṇīyatamatvaṃ  
 186901 sūcayan sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta iti  
 186902 chāndogyopaniṣatpradarśitasphuṭataropāyasahitajñānādhigatasarvātmakasaccidānandād  
 186903 vayabrahmatattvamanusaṃdhāyānte maṅgalārtha namasyati - yatsarvamiti | yadbrahma  
 186904 sāmni sāmavede sarva khalvidaṃ brahma tajjalāniti śrutyā sphuṭamadhikāriṇaṃ  
 186905 karatalāmalakavadaparokṣaṃ yathā bhavati tathā paramatātparyeṇodīryate tasmai  
 186906 tadbhāvena pariśiṣṭāyātmane pratyakcidānandaghanāya nama ityārthaḥ || 25 ||  
 186907  
 186908 brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrtiṃ dvandvātītaṃ  
 186909 gaganasadr̥śaṃ tattvamasyādilakṣyaṃ |  
 186910 ekaṃ nityaṃ vimalamacalaṃ sarvadhīśākṣibhūtaṃ bhāvātītaṃ triguṇarahitaṃ  
 186911 śrīvāsiṣṭhaṃ natāḥ smaḥ || 26 ||  
 186912  
 186913 gajavadanaṃ śubharadanaṃ sajjanabharaṇaṃ samastaguṇasadanam |  
 186914 saccitsukhasāraghanaṃ sadayaṃ hṛdaye sadā vande || 1 ||  
 186915  
 186916 nimajjyāntarbhaktyāmṛtarasavasiṣṭhoktijaladhau sadrthā unnītā iha  
 186917 gurukaṭākṣātkatipaye |  
 186918 vicinvāno hyantarjaladhijaṭharaṃ ko nu kalayediyattāṃ ratnānāṃ pracuratarayatnairapi  
 186919 kṛtī || 2 ||  
 186920  
 186921 nirupamanijavistāraṃ niḥsaṃsāraṃ nitāntagambhīraṃ |  
 186922 nityasukhāmṛtapūraṃ pārāvāraṃ paraṃ svameva bhaje || 3 ||  
 186923  
 186924 ṛturasaturagamaḥ 1766 śakavikāriśubhavatsarasya śiśirartoḥ |  
 186925 phālgunasitasaptamyāṃ bhṛgurauhiṇavṛṣabhalagnake siddham || 4 ||  
 186926  
 186927 vākyapuṣpāñjaliḥ so'yaṃ mayā bhaktyā samarpitaḥ |  
 186928 dhiyaḥ prerakayoḥ śrīmacchivayoḥ śrīpadābjayoḥ || 5 ||  
 186929  
 186930 ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte mokṣopāyeṣu  
 186931 nirvāṇaprakaraṇe uttarārdhe bālakāṇḍe dvātriṃśacchatasāhasryāṃ saṃhitāyāṃ  
 186932 ṣoḍaśādhikadviśatatamaḥ sargaḥ || 216 ||  
 186933  
 186934 iti śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāṣe nirvāṇaprakaraṇe uttarārdhe  
 186935 ṣoḍaśādhikadviśatatamaḥ sargaḥ || 216 ||  
 186936  
 186937 iti śrīmatparamahaṃsaparivṛājākācāryavaryaśrīmatsarvajñasarasvatīpūjyapādaśiṣya##-  
 186938 śiṣyeṇa śrīmadānandabodhendrasarasvatyākhyabhikṣuṇā viracitaḥ  
 186939 śrīvāsiṣṭhamahārāmāyaṇatātparyaprakāśaḥ saṃpūrṇaḥ ||  
 186940  
 186941 samāptamidaṃ nirvāṇaprakaraṇaṃ |  
 186942  
 186943 || samāpto'yaṃ granthaḥ ||  
 186944  
 186945  
 186946  
 186947  
 186948  
 186949  
 186950  
 186951  
 186952  
 186953  
 186954  
 186955  
 186956  
 186957  
 186958  
 186959  
 186960  
 186961  
 186962

THE

YOGA-VĀSISHTHA-MAHĀRĀMĀYANA.

VOL. I

PROSPECTUS.

Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece; so it is the intention of this publication, to exhort our countrymen to the investigation of Metaphysics, in order to escape the contagion of Politics and \_quasi\_ politics, which has been spreading far and wide over this devoted land.

V. L. M.

THE

YOGA-VĀSISHTHA MAHĀRĀMĀYANA

OF

VĀLMĪKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 1

Containing  
The Vairagya, Mumukshu, Prakaranas and  
The Utpatti Khanda to Chapter L.

\_Translated from the original Sanskrit\_  
\_By\_  
VIHARI-LĀLĀ MITRA

=Distributed By:=  
=D K Publishers Distributors P Ltd.=  
1, Ansari Road,  
Darya Ganj,  
New Delhi-110002  
Phones: 3278368, 3261465  
Fax: 3264368  
visit us at: [www.dkpdindia.com](http://www.dkpdindia.com)  
e-mail: [dkpd@del3.vsnl.net.in](mailto:dkpd@del3.vsnl.net.in)

Reprinted in =LPP= 1999

ISBN 81-7536-179-4 (set) ISBN 81-7536-180-8 (vol. 1)

=Published By:=  
=Low Price Publications=  
B-2, Vardhaman Palace,  
Nimri Commercial Centre,  
Ashok Vihar Phase-IV,  
Delhi-110052  
Phone: 7401672  
visit us at: [www.lppindia.com](http://www.lppindia.com)  
e-mail: [lpp@nde.vsnl.net.in](mailto:lpp@nde.vsnl.net.in)

=Printed At:=  
D K Fine Art Press P Ltd.  
Delhi-110052



PREFACE.

In this age of the cultivation of universal learning and its investigation into the deep recesses of the dead languages of antiquity, when the literati of both continents are so sedulously employed in exploring the rich and almost inexhaustible mines of the ancient literature of this country, it has given an impetus to the philanthropy of our wise and benign Government to the institution of a searching enquiry into the sacred language of this land. And when the restoration of the long lost works of its venerable sages and authors through the instrumentality of the greatest bibliomaniac savants and linguists in the several Presidencies, [1] has led the literary Asiatic Societies of the East and West to the publication of the rarest and most valuable Sanskrit Manuscripts, it cannot be deemed preposterous in me to presume, to lay before the Public a work of no less merit and sanctity than any hitherto published.

The Yoga Vasishtha is the earliest work on Yoga or Speculative and Abstruse philosophy delivered by the venerable Vedic sage Vasishtha to his royal pupil Ráma; the victor of Rávana, and hero of the first Epic Rámáyana, and written in the language of Válmiki, the prime bard in pure Sanskrit, the author of that popular Epic, and Homer of India. It embodies in itself the Loci Communes or common places relating to the science of Ontology, the knowledge of Sat—Real Entity, and Asat—Unreal Non-entity; the principles of Psychology or doctrines of the Passions and Feelings; the speculations of Metaphysics in dwelling upon our cognition, volition and other faculties of the Mind (ज्ञान, ज्ञेय, ज्ञाता, इच्छा, द्वेषादि) and the tenets, of Ethics and practical morality (धर्म कर्म). Besides there are a great many precepts on Theology, and the nature of the Divinity (आत्मानात्म विवेक), and discourses on Spirituality and Theosophy (जीवात्मा परमात्मा ज्ञान); all delivered in the form of Plato's Dialogues between the sages, and tending to the main enquiry concerning the true felicity, final beatitude or Summum bonum (परम निःश्रेयस) of all true philosophy.

These topics have singly and jointly contributed to the structure of several separate Systems of Science and Philosophy in succeeding ages, and have formed the subjects of study both with the juvenile and senile classes of people in former and present times, and I may say, almost among all nations in all countries throughout the civilized world.

\* \* \* \* \*

It is felt at present to be a matter of the highest importance by the native community at large, to repress the growing ardour of our youth in political polemics and practical tactics, that are equally pernicious to and destructive of the felicity of their temporal and future lives, by a revival of the humble instructions of their peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers, from the perverted course now gaining ground among them under the influence of Western refinement. Outward peace (शान्ति) with internal tranquility (चित्त प्रशान्ति) is the teaching of our Sastras, and these united with contentment (सन्तोष) and indifference to worldly pleasures (वैराग्य), were believed according to the tenets of Yoga doctrines, to form the perfect man,—a character which the Aryans have invariably preserved amidst the revolutions of ages and empires. It is the degeneracy of the rising generation, however, owing to their adoption of foreign habits and manners from an utter ignorance of their own moral code, which the publication of the present work is intended to obviate.

From the description of the Hindu mind given by Max Müller; in his History of the Ancient Literature of India (p. 18) it will appear, that the esoteric faith of the Aryan Indian is of that realistic cast as the Platonic, whose theory of ontology viewed all existence, even that of the celestial bodies, with their movements among the precepta of sense, and marked them among the unreal phantoms (मिथ्यादृष्टि) or vain mirage, (मरीचिका) as the Hindu calls them, that are interesting in appearance but useless to observe. They may be the best of all precepta, but fall very short of that perfection, which the mental eye contemplates in its meditation-yoga. The Hindu Yogi views the visible world exactly in the same light as Plato has represented it in the simile commencing the seventh book of his Republic. He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an ever varying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by certain unseen realities behind. The philosopher alone, who by training or inspiration is enabled to turn his face from these visions, and contemplate with his mind, that can see at-once the unchangeable reality amidst these transient shadows.

The first record that we have of Vasishtha is, that he was the author of the 7th Mandala of the Rig Veda (Ashtaka v. 15-118). He is next mentioned as Purohita or joint minister with Viswámitra to king Sudása, and to have a violent contest with his rival for the (पौरोहित्य) or ministerial office (Müll. Hist. S. Lit. page 486, Web. Id. p. 38). He is said to have accompanied the army of Sudása, when that king is said to have conquered the ten invading chiefs who had crossed over the river Parushni—(Hydroates or Ravi) to his dominions (Müll. Id. p. 486). Viswámitra accompanied Sudása himself beyond Vipása,—Hyphasis or Beah and Satadru—Hisaudras—Sutlej (Max Müller, Ancient Sanscrit literature page 486). These events are recorded to have occurred prior to Vasishtha's composition of the Mandala which passes under his name and in which they are recorded. (Müll. Id. p. 486).

The enmity and implacable hatred of the two families of Vasishthas and Viswámित्रas for generations, form subjects prominent throughout the Vedic antiquity, and preserved in the tradition of ages (Müll. Id. p. 486, Web. Id. p. 37). Another cause of it was that, Harischandra, King of Ayodhyá, was cursed by Vasishtha, whereupon he made Viswámitra his priest to the annoyance of Vasishtha, although the office of Bráhmāna was held by him (Müller Id. page 408 Web. pp. 31-37). In the Bráhmāna period we find Vasishtha forming a family title for the whole Vasishtha race still continuing as a Gotra name, and that these Vasishthas continued as hereditary Gurus and purohitas to the kings of the solar race from generation to generation under the same title. The Vasishthas were always the Brahmanas or High priests in every ceremony, which could not be held by other Bráhmānas according to the Sāta patha Bráhmāna (Müll. Id. page 92); and particularly the Indra ceremony had always to be performed by a Vasishtha, because it was revealed to their ancestor the sage Vasishtha only (Web. Ind. Lit. p. 123); and as the Sátapatha Bráhmāna-Taittiriya Sanhitá mentions it.

ऋषयो वा इन्द्रं प्रत्यक्षं नापश्यन् । तं वशिष्ठः प्रत्यक्षमपश्यत् ।  
सोऽब्रवीत् ब्रह्माणं ते वक्ष्यामि । यथात्वत् पुरोहिताः प्रजाः प्रजनिष्यन्ते ।

"The Rishis do not see Indra clearly, but Vasishtha saw him. Indra said, I will tell you, O Bráhmān, so that all men who are born, will have a Vasishtha for his Purohita" (Max Müll. Anc. Sans. Lit. p. 92. Web. Id. p. 123). This will show that the Sloka works, which are attributed to Vasishtha, Yájñavalkya or any other Vedic Rishi, could not be the composition of the old Rishis, but of some one of their posterity; though they might have been propounded by the eldest sages, and then put to writing by oral communication or successive tradition by a distant descendant or disciple of the primitive Rishis. Thus we see the Dráhyáyana Sūtras of the Sama Veda is also called the Vasishtha Sūtras, from the author's family name of Vasishtha (Web. Id. p. 79). The āśvaláyana Grihya Sūtra assigns some other works to Vasishtha, viz., the Vasishtha pragáthá, probably Vashishtha Hymni of Bopp; the Pavamānya, Kshudra sukta, Mahásukta &c. written in the vedic

style. There are two other works attributed to Vasishtha, the Vasishtha Sanhitá on Astronomy (Web. Id. p. 258) and the Vasishtha Smriti on Law (Web. Id. p. 320), which from their compositions in Sanscrit slokas, could not be the language or work of the Vedic Rishi, but of some one late member of that family. Thus our work of Yoga Vasishtha has no claim or pretension to its being the composition of the Vedic sage; but as one propounded by the sage, and written by Válmiki in his modern Sanskrit. Here the question is whether Vasishtha the preceptor of Ráma, was the Vedic Vasishtha or one of his descendants, I must leave for others to determine.

Again in the later Áranyaka period we have an account of a theologian Vasishtha given in the Árshikopanishad, as holding a dialogue on the nature of átmá or soul between the sages, Viswámitra, Jamadagni, Bharadwája, Gautama and himself; when Vasishtha appealing to the opinion of Kapila obtained their assent (Weber Id. p. 162). This appears very probably to be the theological author of our yoga, and eminent above his contemporaries in his knowledge of the Kapila yoga sástra which was then current, from this sage's having been a contemporary with king Sagara, a predecessor of Rama.

In the latest Sútra period we find a passage in the Grihya-Sútra-parisishta, about the distinctive mark of the Vasishtha Family from those of the other parishads or classes of the priesthood. It says;

दक्षिणकपर्दोवशिष्ठाः आत्रेयास्तिकपद्मिनः ।  
आङ्गिरसः पञ्चचूडाः मुण्डाभृगवः शिखिनोऽन्ये ॥

"The Vasishthas wear a braid (lock of hair) on the right side, the Átreyas wear three braids, the Angiras have five braids, the Bhrigus are bald, and all others have a single crest," (Müller Id. p. 53). The Karma pradipa says, "the Vasishthas exclude meat from their sacrifice; वशिष्ठोक्तविधिः कृत्स्नो द्रष्टव्यान् निरामिषः ।" (Müller A. S. Lit. p. 54), and the colour of their dress was white (Id. p. 483). Many Vasishthas are named in different works as; वशिष्ठ चेकितायनः, वशिष्ठ आरिहणीयः, वशिष्ठ मैत्रावरणिः, वशिष्ठः राणायणः, वशिष्ठ लाठ्यायनः, वशिष्ठ द्राह्यायनः, वशिष्ठकौण्डिन्यः, वशिष्ठइन्द्रप्रमदः, वशिष्ठः आभरद्वसुः, and some others, bearing no other connection with our author, than that of their having been members of the same family (Müller's A. S. Lit. p. 44).

Without dilating any longer with further accounts relating to the sage Vasishtha of which many more might be gathered from various sastras, I shall add in the conclusion the following notice which is taken of this work by Professor Monier Williams in his work on Indian Wisdom p. 370.

"There is," says he, "a remarkable work called Vasishtha Rámáyana or Yoga Váshishtha or Vasishtha Maháramáyana in the form of an exhortation, with illustrative narratives addressed by Vasishtha to his pupil the youthful Ráma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Rámáyana by Válmiki himself. There is another work of the same nature called the Adhyátma Rámáyana which is attributed to Vyása, and treat of the moral and theological subjects connected with the life and acts of that great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

Vasishtha, known as the wisest of sages, like Solomon the wisest of men, and Aurelius the wisest of emperors, puts forth in the first part and in the mouth of Ráma the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations, and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the state of the soul and spirit. The second part embraces various directions for the union of the individual with the universal Abstract Existence—the Supreme Spirit—the subjective and the objective truth—and the common topics of all speculative philosophy.

187239 Thus says Milton; "The end of learning is to know God."

187240  
187241 So the Persian adage, "Akhiral ilm buad ilmi Khodá."

187242  
187243 Such also the Sanskrit, "Sávidyá tan matir yayá."

187244  
187245 And the sruti says, "Yad jnátwá náparan jnánam."

187246  
187247 \_i. e.\_ "It is that which being known, there is nothing else required to  
187248 be known."

187249  
187250  
187251  
187252  
187253 FOOTNOTES:

187254  
187255  
187256 [1] Dr. Rajendra Lala Mitra in Bengal, Benares and Orissa; Dr. Buhler in  
187257 Guzrat; Dr. Kielhorn in the Central Provinces; Dr. Burnell and other  
187258 Collectors of Sanskrit manuscripts in the Presidencies of Bombay,  
187259 Madras and Oudh, whose notices and catalogues have highly contributed  
187260 to bring the hidden treasures of the literature of this country to  
187261 light.

187262  
187263 -----  
187264  
187265  
187266  
187267  
187268 CONTENTS  
187269 OF  
187270 THE FIRST VOLUME.

187271  
187272  
187273 PROLEGOMENA.

	PROL.	PAGE.
1. The Yoga Philosophy	"	1
2. The Om Tat Sat	"	34

187274  
187275  
187276  
187277  
187278  
187279  
187280  
187281 VAIRÁGYA KHANDA.  
187282 BOOK I.

187283  
187284 CHAPTER I.

187285  
187286 INTRODUCTION. Page

187287  
187288 SECTION I.

187289  
187290 Divine Adoration 1

187291  
187292 SECTION II.

187293  
187294 Narrative of Sutíkshna 1

187295  
187296 SECTION III.

187297  
187298 Anecdote of Kárunya 2

187299  
187300 SECTION IV.

187301  
187302 Story of Suruchi 3

187303  
187304 SECTION V.

187305  
187306 Account of Arishtanemi 3  
187307

187308	SECTION VI.	
187309		
187310	History of Ráma	6
187311		
187312	CHAPTER II.	
187313		
187314	Reason of writing the Rámáyana	8
187315		
187316	SECTION I	
187317		
187318	Persons entitled to its Perusal	8
187319		
187320	SECTION II.	
187321		
187322	Brahmá's Behest	9
187323		
187324	SECTION III.	
187325		
187326	Inquiry of Bharadwája	10
187327		
187328	CHAPTER III.	
187329		
187330	Válmíki's Admonition	12
187331		
187332	SECTION I.	
187333		
187334	On True Knowledge	12
187335		
187336	SECTION II.	
187337		
187338	Early History of Ráma	13
187339		
187340	SECTION III.	
187341		
187342	Ráma's Pilgrimage	15
187343		
187344	CHAPTER IV.	
187345		
187346	Ráma's Return from Pilgrimage	17
187347		
187348	CHAPTER V.	
187349		
187350	Of Ráma's Self-Dejection and its Cause	19
187351		
187352	CHAPTER VI.	
187353		
187354	Advent of Viswámित्रa to the Royal Court	21
187355		
187356	SECTION II.	
187357		
187358	Address of King-Đasaratha	24
187359		
187360	CHAPTER VII.	
187361		
187362	Viswámित्रa's Request for Ráma	26
187363		
187364	CHAPTER VIII.	
187365		
187366	Đasaratha's Reply to Viswámित्रa	29
187367		
187368	CHAPTER IX.	
187369		
187370	Viswámित्रa's Wrath and his Enraged	
187371	Speech	33
187372		
187373	CHAPTER X.	
187374		
187375	Melancholy of Ráma	36
187376		

187377	CHAPTER XI.	
187378		
187379	Consolation of Ráma	41
187380		
187381	CHAPTER XII.	
187382		
187383	Ráma's Reply	45
187384		
187385	CHAPTER XIII.	
187386		
187387	Vituperation of Riches	48
187388		
187389	CHAPTER XIV.	
187390		
187391	Depreciation of Human Life	50
187392		
187393	CHAPTER XV.	
187394		
187395	Obloquy of Egoism	53
187396		
187397	CHAPTER XVI.	
187398		
187399	The Ungovernableness of the Mind	56
187400		
187401	CHAPTER XVII.	
187402		
187403	On Cupidity	59
187404		
187405	CHAPTER XVIII.	
187406		
187407	Obloquy of the Body	64
187408		
187409	CHAPTER XIX.	
187410		
187411	Blemishes of Boyhood	70
187412		
187413	CHAPTER XX.	
187414		
187415	Vituperation of Youth	73
187416		
187417	CHAPTER XXI.	
187418		
187419	Vituperation of Women	77
187420		
187421	CHAPTER XXII.	
187422		
187423	Obloquy of Old Age	81
187424		
187425	CHAPTER XXIII.	
187426		
187427	Vicissitudes of Times	85
187428		
187429	CHAPTER XXIV.	
187430		
187431	Ravages of Time	90
187432		
187433	CHAPTER XXV.	
187434		
187435	Sports of Death	91
187436		
187437	CHAPTER XXVI.	
187438		
187439	The Acts of Destiny	95
187440		
187441	CHAPTER XXVII.	
187442		
187443	Vanity of the World	100
187444		
187445	CHAPTER XXVIII.	

187446		
187447	Mutability of the World	105
187448		
187449	CHAPTER XXIX.	
187450		
187451	Unreliableness of Worldly Things	109
187452		
187453	CHAPTER XXX.	
187454		
187455	Self-Disparagement	112
187456		
187457	CHAPTER XXXI.	
187458		
187459	Queries of Ráma	115
187460		
187461	CHAPTER XXXII.	
187462		
187463	Praises of Ráma's Speech	118
187464		
187465	CHAPTER XXXIII.	
187466		
187467	Association of Aerial and Earthly Beings	121
187468		
187469		
187470	BOOK II.	
187471		
187472		
187473	MUMUKSHU KHANDA.	
187474		
187475		
187476	CHAPTER I.	PAGE
187477		
187478	Liberation of Sukadeva	127
187479		
187480	CHAPTER II.	
187481		
187482	Speech of Viswámitra	132
187483		
187484	CHAPTER III.	
187485		
187486	On the Repeated Creations of the World	135
187487		
187488	CHAPTER IV.	
187489		
187490	Praise Of Acts and Exertions	139
187491		
187492	CHAPTER V.	
187493		
187494	Necessity of Activity	142
187495		
187496	CHAPTER VI.	
187497		
187498	Refutation of Fatalism	145
187499		
187500	CHAPTER VII.	
187501		
187502	On the Necessity of Activity	150
187503		
187504	CHAPTER VIII.	
187505		
187506	Invalidation of Destiny	154
187507		
187508	CHAPTER IX.	
187509		
187510	Investigation of Acts	157
187511		
187512	CHAPTER X.	
187513		
187514	Descension of Knowledge	161

187515		
187516	CHAPTER XI.	
187517		
187518	On the qualifications of the Inquirer	
187519	and Lecturer	166
187520		
187521	CHAPTER XII.	
187522		
187523	Greatness of True Knowledge	173
187524		
187525	CHAPTER XIII.	
187526		
187527	On Peace and Tranquility of mind	176
187528		
187529	CHAPTER XIV.	
187530		
187531	On the Ascertainment of an argument	184
187532		
187533	CHAPTER XV.	
187534		
187535	On Contentment	189
187536		
187537	CHAPTER XVI.	
187538		
187539	On Good Conduct	191
187540		
187541	CHAPTER XVII.	
187542		
187543	On the Contents of the Work	195
187544		
187545	CHAPTER XVIII.	
187546		
187547	Ascertainment of the Example or Major	
187548	Proposition	201
187549		
187550	CHAPTER XIX.	
187551		
187552	Ascertainment of True Evidence	208
187553		
187554	CHAPTER XX.	
187555		
187556	On Good Conduct	212
187557		
187558		
187559	BOOK III.	
187560		
187561		
187562	UTPATTI KHANDA.	
187563		
187564		
187565	EVOLUTION OF THE WORLD.	
187566		
187567	CHAPTER I.	
187568		
187569	CAUSES OF BONDAGE TO IT.	
187570		
187571	SECTION I.	Page
187572		
187573	Exordium	215
187574		
187575	SECTION II.	
187576		
187577	Worldly Bondage	216
187578		
187579	SECTION III.	
187580		
187581	Phases of The Spirit	216
187582		
187583	SECTION IV.	



187584		
187585	Nature of Bondage	218
187586		
187587	CHAPTER II.	
187588		
187589	DESCRIPTION OF THE FIRST CAUSE.	
187590		
187591	SECTION I.	
187592		
187593	Narrative of the Air-born and Aeriform	
187594	Bráhmaṇ	223
187595		
187596	SECTION II.	
187597		
187598	State of the Soul	224
187599		
187600	CHAPTER III.	
187601		
187602	Causes of Bondage in the Body	229
187603		
187604	CHAPTER IV.	
187605		
187606	SECTION I.	
187607		
187608	Description of the Night-Fall	234
187609		
187610	SECTION II.	
187611		
187612	Nature of the Mind	237
187613		
187614	SECTION III.	
187615		
187616	Kaivalya or Mental Abstraction	239
187617		
187618	CHAPTER V.	
187619		
187620	On the Original Cause	243
187621		
187622	CHAPTER VI.	
187623		
187624	Admonition for attempt of Liberation	246
187625		
187626	CHAPTER VII.	
187627		
187628	Recognition of the Nihility of the	
187629	Phenomenal World	249
187630		
187631	CHAPTER VIII.	
187632		
187633	Nature of good Sástras	255
187634		
187635	CHAPTER IX.	
187636		
187637	On the Supreme cause of All	257
187638		
187639	CHAPTER X.	
187640		
187641	Description of the Chaotic State	266
187642		
187643	CHAPTER XI.	
187644		
187645	Spiritual View of Creation	273
187646		
187647	CHAPTER XII.	
187648		
187649	The Idealistic Theo-Cosmogony of Vedánta	277
187650		
187651	CHAPTER XIII.	
187652		

187653	On the Production of the Self-Born	281
187654		
187655	CHAPTER XIV.	
187656		
187657	Establishment of Brahma	288
187658		
187659	CHAPTER XV.	
187660		
187661	Story of the Temple and its Prince	299
187662		
187663	CHAPTER XVI.	
187664		
187665	Joy and Grief of the Princess	303
187666		
187667	CHAPTER XVII.	
187668		
187669	Story of the Doubtful Realm or Reverie	
187670	of Lílá	309
187671		
187672	SECTION I.	
187673		
187674	Description of the Court House and the	
187675	Cortes	313
187676		
187677	CHAPTER XVIII.	
187678		
187679	Exposure of the Errors of this World	315
187680		
187681	CHAPTER XIX.	
187682		
187683	Story of a Former Vasishtha and his Wife	319
187684		
187685	CHAPTER XX.	
187686		
187687	SECTION I	
187688		
187689	The Moral of the Tale of Lílá	322
187690		
187691	SECTION II.	
187692		
187693	State of The Human Soul after Death	325
187694		
187695	CHAPTER XXI.	
187696		
187697	Guide to Peace	328
187698		
187699	CHAPTER XXII.	
187700		
187701	Practice of Wisdom or Wisdom in Practice	336
187702		
187703	SECTION I.	
187704		
187705	Abandonment of Desires	336
187706		
187707	SECTION II.	
187708		
187709	On the Practice of Yoga	338
187710		
187711	CHAPTER XXIII.	
187712		
187713	The Aerial Journey of Spiritual Bodies	340
187714		
187715	CHAPTER XXIV.	
187716		
187717	The Aerial Journey (continued)	342
187718		
187719	SECTION II.	
187720		
187721	Description of the Heavens	343

187722		
187723	CHAPTER XXV.	
187724		
187725	Description of the Earth	349
187726		
187727	CHAPTER XXVI.	
187728		
187729	Meeting the Siddhas	353
187730		
187731	CHAPTER XXVII.	
187732		
187733	Past lives of Lílá	359
187734		
187735	CHAPTER XXVIII.	
187736		
187737	SECTION I.	
187738		
187739	Exposition of Lílá's Vision	365
187740		
187741	SECTION II.	
187742		
187743	Description of the Mountainous	
187744	Habitation	366
187745		
187746	CHAPTER XXIX.	
187747		
187748	Account of the Previous Life of Lílá	372
187749		
187750	CHAPTER XXX.	
187751		
187752	Description of the Mundane Egg	378
187753		
187754	CHAPTER XXXI.	
187755		
187756	SECTION I.	
187757		
187758	Alighting of the Ladies on Earth	382
187759		
187760	SECTION II.	
187761		
187762	Sight of a Battle Array in Earth and Air	383
187763		
187764	CHAPTER XXXII.	
187765		
187766	Onset of the War	386
187767		
187768	CHAPTER XXXIII.	
187769		
187770	Commingle Fighting	389
187771		
187772	CHAPTER XXXIV.	
187773		
187774	Description of the Battle	392
187775		
187776	CHAPTER XXXV.	
187777		
187778	Description of the Battlefield	398
187779		
187780	CHAPTER XXXVI.	
187781		
187782	SECTION I.	
187783	Collision of Equal Arms and Armigerents	401
187784		
187785	SECTION II.	
187786		
187787	Catalogue of the Forces	403
187788		
187789	CHAPTER XXXVII.	
187790		

187791	Catalogue of the Forces (continued)	408
187792		
187793	CHAPTER XXXVIII.	
187794		
187795	Cessation of the War	414
187796		
187797	CHAPTER XXXIX.	
187798		
187799	Description of The Battle Field Infested	
187800	by	
187801		
187802	Nocturnal Fiends	420
187803		
187804	CHAPTER XL.	
187805		
187806	Reflections on Human Life and Mind	423
187807		
187808	CHAPTER XLI.	
187809		
187810	Discrimination of Error	431
187811		
187812	CHAPTER XLII.	
187813		
187814	Philosophy of Dreaming	438
187815		
187816	CHAPTER XLIII.	
187817		
187818	Burning of the City	442
187819		
187820	CHAPTER XLIV.	
187821		
187822	Spiritual Interpretation of the Vision	448
187823		
187824	CHAPTER XLV.	
187825		
187826	Theism consisting in True Knowledge	454
187827		
187828	CHAPTER XLVI.	
187829		
187830	Onslaught of Vidūratha	457
187831		
187832	CHAPTER XLVII.	
187833		
187834	Encounter of Sindhu and Vidūratha	461
187835		
187836	CHAPTER XLVIII.	
187837		
187838	Description of Daivāstras or	
187839	Supernatural Weapons	465
187840		
187841	CHAPTER XLIX.	
187842		
187843	Description of other kinds of Weapons	473
187844		
187845	CHAPTER L.	
187846		
187847	Death of Vidūratha	477
187848		
187849	Conclusion	482
187850		
187851	Genealogy	485
187852		
187853		
187854		
187855		
187856	THE YOGA PHILOSOPHY.	
187857		
187858		
187859	The Yoga or contemplative philosophy of the Hindus, is rich, exuberant,	

grand and sublime, in as much as it comprehends within its ample sphere and deep recesses of meditation, all that is of the greatest value, best interest and highest importance to mankind, as physical, moral, intellectual and spiritual beings—a knowledge of the cosmos—of the physical and intellectual worlds.

It is rich in the almost exhaustless treasure of works existing on the subject in the sacred and vernacular languages of the country both of ancient and modern times. It is exuberant in the profusion of erudition and prolixity of ingenuity displayed in the Yoga philosophy of Patanjali, commensurate with the extraordinary calibre of the author in his commentary of the Mahābhāshya on Pānini (Müller's A. S. Lit. p. 235). Its grandeur is exhibited in the abstract and abstruse reflections and investigations of philosophers in the intellectual and spiritual worlds as far as human penetration has been able to reach. And its sublimity is manifested in its aspiring disquisition into the nature of the human and divine souls, which it aims to unite with the one self-same and all pervading spirit.

It has employed the minds of gods, sages, and saints, and even those of heroes and monarchs, to the exaltation of their natures above the rest of mankind, and elevation of their dignities to the rank of gods, as nothing less than a godly nature can approach and approximate that of the All-perfect Divinity. So says Plato in his Phaedras; "To contemplate these things is the privilege of the gods, and to do so is also the aspiration of the immortal soul of man generally; though only in a few cases is such aspiration realized."

The principal gods Brahmā and Siva are represented as Yogis, the chief sages Vyāsa, Vālmiki, Vasishtha and Yājñavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga; the heroes Rāma and Krishna were initiated in it, and the kings Dasaratha and Janaka and their fellow prince Buddha were both practitioners and preceptors of Yoga. Mohammed held his nightly communions with God and his angels, and Jesus often went over the hills—there to pray and contemplate. Socrates had his demon to communicate with, and in fact every man has his genius with whom he communes on all matters. All this is Yoga, and so is all knowledge derived by intuition, inspiration and revelation, said to be the result of Yoga.

## II. SCIENCES CONNECTED WITH YOGA

The yoga philosophy, while it treats of a variety of subjects, is necessarily a congeries of many sciences in itself. It is the Hindu form of metaphysical argument for the existence of the 'One Eternal'—the Platonic "Reality." It is ontology in as much as it teaches a priori the being of God. It is psychology in its treatment of the doctrine of feelings and passions, and it is morality in teaching us to keep them under control as brutal propensities, for the sake of securing our final emancipation and ultimate restoration into the spirit of spirits. Thus it partakes of the nature of many sciences in treating of the particular subject of divinity.

The Yoga in its widest sense of the application of the mind to any subject is both practical, called kriyā Yoga, as also theoretical, known as Jñāna Yoga; and includes in itself the two processes of synthesis and analysis alike, in its combination (Yoga) of things together, and discrimination (Viveka) of one from the other, in its inquiry into the nature of things (Vastuvichāra), and investigation of their abstract essence called Satyānusandhānā. It uses both the a priori (pūrvavat) and a posteriori (paravat) arguments to prove the existence of the world from its Maker and the vice versa, as indicated in the two aphorisms of induction and deduction Yatová imani and Janmadyasya yatah &c. It views both subjectively and objectively the one self in many and the many in one unto which all is to return, by the two mysterious formulas of So ham and tat twam &c.

It is the reunion of detached souls with the Supreme that is the chief object of the Yoga philosophy to effect by the aforesaid processes and other means, which we propose fully to elucidate in the following pages; and there is no soul we think so very reprobate, that will feel disinclined to take a deep interest in them, in order to effect its reunion with the main source of its being and the only fountain of all blessings. On the contrary we are led to believe from the revival of the yoga-cult with the spiritualists and theosophists of the present day under the teachings of Madame Blavatsky and the lectures of Col. Olcott, that the Indian public are beginning to appreciate the efficacy of Yoga meditation, and its practice gaining ground among the pious and educated men in this country.

Notwithstanding the various significations of Yoga and the different lights in which it is viewed by several schools, as we shall see afterwards, it is most commonly understood in the sense of the esoteric faith of the Hindus, and the occult adoration of God by spiritual meditation. This is considered on all hands as the only means of one's ultimate liberation from the general doom of birth and death and the miseries of this world, and the surest way towards the final absorption of one's-self in the Supreme,—the highest state of perfection and the Summum bonum of the Hindu. The subject of Yoga Vasishtha is no other than the effecting of that union of the human with the Divine Soul, amidst all the trials and tribulations of life.

### III. THE YOGA OF ENGLISH WRITERS.

The yoga considered merely as a mode or system of meditation is variously described by European authors, as we shall see below.

Monier Williams says "According to Patanjali—the founder of the system, the word yoga is interpreted to mean the act of "fixing or concentration of the mind in abstract meditation". Its aim is to teach the means by which the human soul may attain complete union with the Supreme Soul, and of effecting the complete fusion of the individual with the universal spirit even in the body", Indian Wisdom p. 102.

Weber speaking of the yoga of the Atharvan Upanishads says; "It is the absorption in ātman, the stages of this absorption and the external means of attaining it." Again says he; "The yoga in the sense of union with the Supreme Being, is absorption therein by means of meditation. It occurs first in the latter Upanishads, especially the tenth book of the Taittiriya and the Katha Upanishads, where the very doctrine is itself enunciated", Hist. Ind Lit p. 153-171.

Müllins in his prize essay on Vedanta says, the Sankhya yoga is the union of the body and mind, p. 183. In its Vedantic view, it is the joining of the individual with the Supreme Spirit by holy communion of the one with the other through intermediate grades, whereby the limited soul may be led to approach its unlimited fountain and lose itself in the same.

### IV. YOGA-CHARACTERISTIC OF THE HINDUS.

Max Müller characterises the Hindu as naturally disposed to Yoga or a contemplative turn of his mind for his final beatitude in the next life, amidst all his cares, concerns and callings in this world, which he looks upon with indifference as the transient shadows of passing clouds, that serve but to dim for a moment but never shut out from his view the full blaze of his luminous futurity. This description is so exactly graphic of the Hindu mind, that we can not withhold giving it entire as a mirror of the Hindu mind to our readers on account of the scarcity of the work in this country.

"The Hindu" says he "enters the world as a stranger; all his thoughts

are directed to another world, he takes no part even where he is driven to act, and even when he sacrifices his life, it is but to be delivered from it." Again "They shut their eyes to this world of outward seeming activity, to open them full on the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them. Believing as they did in a really existing and eternal Being \_to ontos-onton\_ they could not believe in the existence of this passing world."

"If the one existed, the other could only seem to exist; if they lived in the one they could not live in the other. Their existence on earth was to them a problem, their eternal life a certainty. The highest object of their religion was to restore that bond by which their own self (\_átman\_) was linked to the eternal self (\_paramátman\_); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called \_Máyá\_ of creation."

"It scarcely entered their mind to doubt or to affirm the immortality of the soul (\_pretia-bháva\_). Not only their religion and literature, but their very language reminded them daily of that relation between the real and seeming world." (Hist A. S. Lit. p. 18). In the view of Max Müller as quoted above, the Hindu mind would seem to be of that realistic cast as the Platonic, whose theory of Ontology viewed all existence as mere phantoms and \_precepta\_ of sense, and very short of that perfection, which the mind realizes in its meditation or \_Yoga\_ reveries.

The Hindu Yogi views the visible world exactly in the same light as we have said before, that Plato has represented it in the simile commencing the seventh book of his Republic. "He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an ever-varying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by some unseen realities behind. The philosopher alone, who by training or inspiration, is enabled to turn his face from these visions, and contemplate with his mind, that can at once see the unchangeable reality amidst these transient shadows", Baine on Realism pp. 6 and 7.

## V. VARIOUS SIGNIFICATIONS OF YOGA.

The Váchaspati lexicon gives us about fifty different meanings of the word \_Yoga\_, according to the several branches of art or science to which it appertains, and the multifarious affairs of life in which the word is used either singly or in composition with others. We shall give some of them below, in order to prevent our mistaking any one of these senses for the special signification which the term is made to bear in our system of \_Yoga\_ meditation.

The word \_Yoga\_ from the root "\_jung\_" (Lat.) \_Jungere\_ means the joining of any two things or numbers together. Amara Kosha gives five different meanings of it as, संयोगे मेलने ध्याने धारने उपायेच; the other Koshas give five others, \_viz.\_, भेषज्ये देह स्थैर्ये कर्मकौशले विश्वासघातकेच ।

1. In Arithmetic it is अङ्क योग or addition, and योग बिभाग is addition and subtraction. 2. In Astronomy the conjunction of planets and stars ग्रहनक्षत्रादि संयोगः 3. In Grammar it is the joining of letters and words सन्धिः समासः 4. In Nyáya it means the power of the parts taken together अवयव शक्तिः, तर्क दीपिका 5. In Mímánsa it is defined to be the force conveyed by the united members of a sentence.

In contemplative philosophy it means; 1. According to Pátanjali,—the suppression of mental functions चित्तवृत्ति निरोधः 2. The Buddhists mean by it—the abstraction of the mind from all objects. सर्वविषयेभ्यः चित्तनिवृत्ति निरोधः । 3. The Vedanta meaning of it is—जीवात्मा परमात्मनोरैक्यं the union of the human soul with the Supreme spirit. 4. Its meaning in the \_Yoga\_ system is nearly the same, \_i. e.\_, the joining of the vital spirit with the

soul; संयोग योगमित्याहुर्जीबिमात्मनोरिति । 5. Every process of meditation is called also as Yoga. योगाङ्ग योग उच्यते ।

Others again use it in senses adapted to their own views and subjects; such as the Vaiseshika philosophy uses it to mean, the fixing of the attention to only one subject by abstracting it from all others आत्मनो व्यावृत्त मनसः संयोगो योग उच्यते । 2. The Rámánuja sect define it as the seeking of one's particular Deity स्वस्व देवतानु सन्धानमिति रामानुजाः ।

In this sense all sectarian cults are accounted as so many kinds of Yogas by their respective votaries. 3. According to some Buddhists it is the seeking of one's object of desire अप्राप्तस्यार्थस्य प्राप्तये पर्यानुयोगः । 4. And with others, it is a search after every desirable object. 5. In Rhetoric it means the union of lovers कामुक कामिनी सम्मेलनं ।

In Medicine it means the compounding of drugs under which head there are many works that are at first sight mistaken for Yoga philosophy. Again there are many compound words with \_Yoga\_ which mean only "a treatise" on those subjects, such as, works on wisdom, on Acts, on Faith &c., are called ज्ञान योग, क्रिया योग, भक्ति योग इत्यादि ।

Moreover the words \_Yoga\_ and \_Viyoga\_ are used to express the two processes of synthesis and analysis both in the abstract and practical sciences for the combination and disjoining of ideas and things.

## VI. THE DIFFERENT STAGES OF YOGA.

The constituent parts and progressive steps of Yoga, are composed of a series of bodily, mental and spiritual practices, the proper exercise of which conduces to the making of a perfect man, as a moral, intellectual and spiritual being, to be united to his Maker in the present and future worlds. These are called the eight stages of \_Yoga\_ (अष्टाङ्ग योग), of which some are external (बहिरङ्ग) and others internal (अन्तरङ्गानि). The external ones are:

\_1st.\_ \_Yama\_ (यम); Forbearance or restraint of passions, feelings &c., including the best moral rules in all religions.

\_2nd.\_ \_Niyama\_ (नियम); Particular rules and vows for the observance of the \_Yogi\_.

\_3rd.\_ \_Asana\_ (आसन); sedate position of the body to help deep meditation.

\_4th.\_ \_Pránáyāma\_ (प्राणायाम); Suppression and suspension of breath.

\_5th.\_ \_Pratyáhára\_ (प्रत्याहार); Restraint or control of senses and organs.

Among the internal practices are reckoned the following; \_viz.\_;

\_6th.\_ \_Dhyána\_ (ध्यान); Inward contemplation and meditation.

\_7th.\_ \_Dhāraná\_ (धारणा); Steadiness of the mind in study.

\_8th.\_ \_Samádhi\_ (समाधि); Trance, the last stage of \_Yoga\_.

These again comprise some other acts under each of them, such as;

I. \_Yama\_ (समयम) Restraint includes five acts under it;

\_1st.\_ \_Ahimsá\_ (अहिंसा); Universal innocence or hurting no animal creature.

\_2nd.\_ \_Asteyam\_ (अस्तेय); Avoidance of theft or stealth.

\_3rd.\_ \_Satyam\_ (सत्य); Observance of truth.



- 4th. \_Brahmacharyam\_ (ब्रह्मचर्य); consisting in purity and chastity.
- 5th. \_Aparigraha\_ (अपरिग्रह); Disinterestedness.
- II. \_Niyama\_ (नियम पञ्चधा); Moral rules consisting of five-fold acts. \_Viz.\_;
- 1st. \_Saucham\_ (शौच); Personal cleanliness.
- 2nd. \_Santosha\_ (सन्तोष); contentment.
- 3rd. \_Tapas\_ (तपस्); Devotion including self denial and self mortification.
- 4th. \_Sádhyáya\_ (साध्याय); knowledge of all nature.
- 5th. \_Pranidhána\_ (ईश्वर प्रनिधानं); Adoration of God.
- III. \_Asana\_ (आसन); Different modes of postures, tranquil posture (पद्मासन) &c.
- IV. \_Pránáyáma\_ (प्राणायाम); Rules of Respiration, three sorts, viz.;
- 1st. \_Rechaka\_ (रेचक); Expiration or Exhalation.
- 2nd. \_Púraka\_ (पूरक); Inspiration or Inhalation.
- 3rd. \_Kumbhaka\_ (कुम्भकं अष्टधा); Suppression of breathing, eight ways.
- V. \_Pratyáhára\_ (प्रत्याहारः इन्द्रिय निग्रहः); Restraining the senses from their gratifications in many ways.
- VI. \_Dhyána\_ (ध्यान चित्तनिरोधः); Abstract contemplation, apart from the testimonies of:—
1. Pratyaxa (प्रत्यक्ष); Perceptions.
  2. Pramána (प्रमाण); Apprehensions.
  3. Anumána (अनुमान); Inference.
  4. Sabda (शब्द); Verbal testimony.
- VII. \_Dhāranā\_ (धारणा); Retentiveness.
- VIII. \_Samādhi\_ (समाधि); Absorption in meditation, in two ways;
1. \_Savikalpa\_ (सबिकल्प); With retention of self volition.
  2. \_Nirvikalpa\_ (निर्विकल्प); With loss of volition.

The Upāyas (उपायाः); Or the means spoken of before are;

1. \_Uposhana\_ (उपोषण); Abstinence.
2. \_Mitāsana\_ (मिताशनं); Temperance.
3. \_Āsrama\_ (आश्रमः); Sheltered abodes.
4. \_Visrāma\_ (विश्रामः); Rest and repose from labor.
5. \_Avarodha\_ (अवरोधः); Self confinement in closets.
6. \_Asanam\_ (अशनं); Subsistence on light food.

Beside these there are many vices called \_Apāyas\_ or \_dóshas\_ (अपायादोषाः) which are obstacles to meditation, and which we omit on account of their prolixity.

## VII. NATURE OF THE SOUL.

Now as the end and aim of \_Yoga\_ is the emancipation of the Soul, it is necessary to give some account of the nature of the soul (\_átmatatwa\_) as far as it was known to the sages of India, and formed the primary subject of inquiry with the wise men of every country according to the sayings; “\_Gnothe seauton\_,”

"\_Nosce teipsum\_," "Know thyself", "\_Khodra bedan\_," and Arabic  
"\_Taalām Nafsakā\_," आत्मानु सन्धीयताम् &c.

"The word Atman," says Max Müller, "which in the Veda occurs as often as  
"\_twan\_," meant life, particularly animal life" (Vide Rig Veda I. 63, 8.)  
"\_Atmā\_" in the sense of \_self\_ occurs also in the Rig Veda (I. 162. 20),  
in the passage मत्वा-तपत् प्रिय आत्मापियन्त. It is also found to be used  
in the higher sense of soul in the verse सूर्यो आत्मा जगतस्तदूषश्च "The sun is the  
soul of all that moves and rests (R. I. 115. 1). The highest soul is  
called \_paramātman\_ (परमात्मा) of which all other souls partake, from  
which all reality in this created world emanates, and into which every  
thing will return."

\_Atman\_ originally meant air as the Greek \_atmos\_, Gothic \_ahma\_, Zend  
\_tmānam\_, Sanscrit त्मानं and आत्मानं, Cuniform \_adam\_, Persian \_dam\_,  
whence we derive Sans. अहं Hindi हम् Uria and Prakrit अमू and Bengali  
আমি, मुह &c. The Greek and Latin \_ego\_ and German \_ich\_ are all derived  
from the same source. The Romance \_je\_ and Hindi \_ji\_ are corruptions  
of Sanskrit जीब meaning life and spirit. Again the Pāli अत्ता and the  
Prakrit आप्पा is from the Sanscrit आत्मा, which is आप in Hindi, आपन  
in Bengali and अप्पन in Uria &c. The Persian "\_man\_" is evidently the  
\_Sātman\_ by elision of the initial syllable.

These meanings of \_ātman\_ = the self and \_ego\_ form the basis of the  
knowledge of the Divine soul both of the Hindu as of any other people,  
who from the consciousness of their own selves rise to that of the  
Supreme. Thus says Max Müller on the subject, "A Hindu speaking of  
himself आत्मन् spoke also, though unconsciously of the soul of the  
universe परमात्मन्, and to know himself, was to him to know both his  
own self and the Universal soul, or to know himself in the Divine self."

We give below the different lights in which the Divine soul was viewed  
by the different schools of Hindu philosophy, and adopted accordingly in  
their respective modes of Yoga meditation. The Upanishads called it  
Brahma of eternal and infinite wisdom नित्यं ज्ञानमनन्तं ब्रह्म ।

The Vedantists;—A Being full of intelligence and blissfulness  
सच्चिदानन्द स्वरूपं ।

The Sāṅkaras;—A continued consciousness of one self. सनित्योपलब्धि स्वरूपोऽहमात्मा ।  
The doctrine of Descartes and Malebranche.

The Materialists—convert the soul to all material forms देहमात्रमिति प्रकृत्यः ।

The Lokāyatas—take the body with intelligence to be the soul;  
चैतन्यबिशिष्टः देहमात्मा ।

The Chārvākas—call the organs and sensations as soul; इन्द्रियान्येवात्मेति ।

Do. Another sect—take the cognitive faculties as such; चेतनान्यात्मेत्यपरे चार्वाकाः ।

Do. Others—Understand the mind as soul मनो एवात्मेत्ये ।

Do. Others—call the vital breath as soul प्राण एवात्मा ।

Do. Others—understand the son as soul पुत्र एवात्मा ।

The Digambaras—say, the complete human body is the soul देहपरिमाणमात्मा ।

The Mādhyamikas—take the vacuum for their soul शून्यमेवात्मेति ।

The Yogāchāris—understand the soul to be a transient flash of knowledge  
in the spirit in meditation. क्षणं विज्ञाणं ।

The Sautrāntas—call it a short inferior knowledge. ज्ञानाकारानुमेय क्षणिक बाह्यार्थः ।

The Vaibhāshikas—take it to be a momentary perception क्षणिक बाह्यार्थमिति वैभाषिकाः ।

The Jainas—take their preceptor to be their soul अध्यापक आत्मा इति जैनाः ।

188274  
 188275 The Logicians—A bodiless active and passive agency देहाद्यतिरिक्त संसारी कर्त्ता भोक्तेति ।  
 188276  
 188277 The Naiyáyikas—understand the spirit to be self manifest प्रकाश्य इति नैयायिकाः ।  
 188278  
 188279 The Sánkhyas,—call the spirit to be passive, not active भोक्तेब नकर्त्तेति सांख्या ।  
 188280  
 188281 The Yogis—call Him a separate omnipotent Being अस्ति तद्व्यतिरिक्त ईश्वरः सर्वज्ञः सर्वशक्तिरिति ।  
 188282  
 188283 The Saivas,—designate the spirit as knowledge itself अनुक्षेत्रज्ञादि पद बेदनीय इति शैवाः ।  
 188284  
 188285 The Mayávádis,—style Brahma as the soul ब्रह्मैवात्मेति मायावादिनः ।  
 188286  
 188287 The Vaiseshikas,—acknowledge two souls—the Vital and Supreme  
 188288 जीवात्मा परमात्मा च प्रत्यक्ष एव ।  
 188289  
 188290 The Nyayá says—because the soul is immortal there is a future state  
 188291 आत्म नित्यत्वे प्रेत्यभाबसिद्धः ।  
 188292  
 188293 And thus there are many other \_theories\_ about the nature of the soul.  
 188294  
 188295 The Atmávádis—spiritualists, consider the existence of the body as  
 188296 unnecessary to the existence of the soul.

#### 188297 188298 188299 VIII. FINAL EMANCIPATION OR BEATITUDE. 188300 188301

188302 The object of \_Yoga\_, as already said, being the emancipation of the  
 188303 soul from the miseries of the world, and its attainment to a state of  
 188304 highest felicity, it is to be seen what this state of felicity is, which  
 188305 it is the concern of every man to know, and which the \_Yogi\_ takes so  
 188306 much pains to acquire. The Vedantic Yogi, as it is well known, aims at  
 188307 nothing less than in his absorption in the Supreme Spirit and loosing  
 188308 himself in infinite bliss. But it is not so with others, who are averse  
 188309 to loose the sense of their personal identity, and look forward to a  
 188310 state of self existence either in this life or next, in which they shall  
 188311 be perfectly happy. The Yogis of India have various states of this bliss  
 188312 which they aim at according to the faith to which they belong, as we  
 188313 shall show below.

188314  
 188315 The Vedantic Yogi has two states of bliss in view; \_viz.\_; the one  
 188316 \_inferior\_ which is attained in this life by means of knowledge  
 188317 तत्रामरः जीबन्मुक्ति लक्षणं तत्त्वज्ञानान्तरमेव, and the other \_superior\_, obtainable after many  
 188318 births of gradual advancement to perfection परं निःश्रेयसं क्रमेण भवति ।  
 188319

188320 The Chárvákas say, that it is either independence or death that is  
 188321 bliss. स्वातन्त्र्यं मृत्युर्वा मोक्षः ।  
 188322

188323 The Mádhyamikas say; it is extinction of self that is called liberation  
 188324 आत्मोच्छेदो मोक्षः ।  
 188325

188326 The Vijnáni philosophers—have it to be clear and elevated understanding  
 188327 निर्मलज्ञानोदयः ।  
 188328

188329 The Arhatas have it in deliverance from all veil and covering  
 188330 आवरण बिमुक्तिर्मुक्तिः ।  
 188331

188332 The Mávávádis say, that it is removal of the error of one's  
 188333 separate existence as a particle of the Supreme spirit  
 188334 ब्रह्मांशिकजीबस्य मिथ्याज्ञान निवृत्तिः ।  
 188335

188336 The Rámánujas called it to be the knowledge of Vásudeva as cause of all,  
 188337 वासुदेव ज्ञानं ।  
 188338

188339 The Mádhyamikas have it for the perfect bliss enjoyed by Vishnu  
 188340 विष्णोरानन्दं ।  
 188341

188342 The Ballabhis expect it in sporting with Krishna in heaven

188343 कृष्णेण सह गोलके लीलानुभाबः ।  
 188344  
 188345 The Pásupatas and Máheswaras place it in the possession of all dignity  
 188346 परमैश्वर्यम् ।  
 188347  
 188348 The Kápálikas place it in the fond embraces of Hara and Durga  
 188349 हरपार्श्वललिङ्गनम् ।  
 188350  
 188351 The Pratyabhijnánis call it to be the perfection of the soul.  
 188352 पूर्णात्माभाः ।  
 188353  
 188354 The Raseswara Vádis have it in the health of body produced by mercury  
 188355 पारदेन देहस्थैर्यम् ।  
 188356  
 188357 The Vaisesikas seek it in the extinction of all kinds of pain  
 188358 दुःखः निवृत्तिरिति कणादादयः ।  
 188359  
 188360 The Mimánsakas view their happiness in heavenly bliss  
 188361 स्वर्गादि सुख भोगः ।  
 188362  
 188363 The Sarvajnas say that, it is the continued feeling of highest felicity  
 188364 नित्य निरतिशय सुखबोधः ।  
 188365  
 188366 The Pánini philologists find it in the powers of speech  
 188367 ब्रह्म रूपाया बाण्या दर्शनम् ।  
 188368  
 188369 The Sánkhyas find it in the union of force with matter  
 188370 प्रकृतौ पुरुषस्यावस्थानम् ।  
 188371  
 188372 The Udásína Atheists have it as consisting in the ignoring of self  
 188373 identity अहङ्कार निवृत्तिः ।  
 188374  
 188375 The Pátanjalas view it in the unconnected unity of the soul  
 188376 पुरुषस्य निर्लेप कैबल्यम् ।  
 188377  
 188378 The Persian Sufis call it \_ázádigi\_ or unattachment of the soul to any  
 188379 worldly object.

#### IX. ORIGIN OF YOGA IN THE VEDAS.

188385 [Sidenote: Not in the Vedic Period.]  
 188386  
 188387 The origin of yoga meditation is placed at a period comparatively less  
 188388 ancient than the earliest Sanhita or hymnic period of vedic history,  
 188389 when the Rishis followed the elementary worship of the physical  
 188390 forces, or the Brahmanic age when they were employed in the ceremonial  
 188391 observances.  
 188392  
 188393 [Sidenote: Some \_Traces\_ of it.]  
 188394  
 188395 There are however some traces of abstract contemplation "dhyána yoga"  
 188396 to be occasionally met with in the early Vedas, where the Rishis are  
 188397 mentioned to have indulged themselves in such reveries. Thus in the  
 188398 Rig Veda—129. 4. सतो वन्धुमसति निरविन्दन् हृदि प्रतीष्य कवयो मनीषा ।  
 188399  
 188400 "The poets discovered in their heart, through meditation, the bond of  
 188401 the existing in the non-existing." M. Müller. A. S. Lit. (p. 19.)  
 188402  
 188403 [Sidenote: The Gáyatrí Meditation.]  
 188404  
 188405 We have it explicitly mentioned in the Gáyatrí hymn of the Rig Veda,  
 188406 which is daily recited by every Brahman, and wherein its author  
 188407 Viswámitra "meditated on the glory of the Lord for the illumination of  
 188408 his understanding" भर्गो देवस्य धीमहि । But this bespeaks a development of  
 188409 intellectual meditation "\_jnana yoga\_" only, and not spiritual as there  
 188410 is no prayer for (मुक्ति) liberation.  
 188411

[Sidenote: Āranyaka Period.]

It was in the third or Āranyaka period, that the yoga came in vogue with the second class of the Atharva Upanishads, presenting certain phases in its successive stages, as we find in the following analysis of them given by Professor Weber in his History of Ancient Sanskrit Literature. This class of works, he says, is chiefly made up of subjects relating to yoga, as consisting in divine meditation and giving up all earthly connections. (Ibid p. 163).

[Sidenote: Yoga Upanishads.]

To this class belong the Jábála, Katha-sruti, Bhallavi, Samvartasruti, Sannyása, Hansa and Paramhansa Upanishads, Srímaddatta, the Mándukya and Tarkopanishads, and a few others, (Ibid. p. 164). It will exceed our bounds to give an account of the mode of yoga treated in these treatises, which however may be easily gathered by the reader from a reference to the Fifty two Upanishads lately published in this city.

[Sidenote: Their different modes of yoga.]

Beside the above, we find mention of yoga and the various modes of conducting it in some other Upanishads, as given below by the same author and analyst. The Kathopanishad or Kathavallí of the Atharva Veda, treats of the first principles of Deistic Yoga. Ibid. p. 158.

The Garbhopanishad speaks of the Sánkhyā and Pátanjali yoga systems as the means of knowing Náráyana. (Ibid. p. 160). The Brahmaopanishad, says Weber, belongs more properly to the yoga Upanishads spoken of before. (Ibid. p. 161).

The Nirálambopanishad exhibits essentially the yoga stand point according to Dr. Rajendra Lala Mitra (Notices of S. Mss. II 95. Weber's Id. p. 162). The yoga tatwa and yoga sikhá belong to yoga also, and depict the majesty of Ātmá. (Ibid. p. 165).

Among the Sectarian Upanishads will be found the Náráyanopanishad, which is of special significance in relation to the Sánkhyā and Yoga doctrines (Ibid. p. 166).

[Sidenote: Sánkhyā and Pátanjala Yogas.]

It is plain from the recurrence of the word Sánkhyā in the later Upanishads of the Taittiríya and Atharva vedas and in the Nirukta and Bhagavad Gítá, that the Sánkhyā Yoga was long known to the ancients, and the Pátanjala was a further development of it. (Ibid. p. 137).

[Sidenote: Yoga Yájñavalkya.]

Along with or prior to Pátanjali comes the Yoga Sāstra of Yogi Yájñavalkya, the leading authority of the Sātapatha Bráhmaṇa, who is also regarded as a main originator of the yoga doctrine in his later writings. (Ibid. p. 237). Yájñavalkya speaks of his obtaining the Yoga Sāstra from the sun, ज्ञेयञ्चारण्यकमहं यदादित्यादबात्तवान् । योगशास्त्रञ्च मत् प्रोक्तं ज्ञेयं योगमभीप्सता ॥

"He who wishes to attain yoga must know the Āranyaka which I have received from the sun, and the Yoga sāstra which I have taught."

## X. RISE OF THE HERETICAL YOGAS.

[Sidenote: The Buddhist and Jain Yogas.]

Beside the Orthodox yoga systems of the Upanishads, we have the Heterodox Yoga Sastras of the Buddhists and Jains completely concordant with those of Yájñavalkya in the Brihad āranyaka and Atharvan Upanishads, (Weber's Id. p. 285).

[Sidenote: The concordance with the Vedantic.]

The points of coincidence of the vedánta yoga with those of Buddhism and Jainism, consist in as much as both of them inculcate the doctrine of the interminable metempsychosis of the human soul, as a consequence of bodily acts, previous to its state of final absorption or utter annihilation, according to the difference in their respective views. Or to explain it more clearly they say that, "The state of humanity in its present, past and future lives, is the necessary result of its own acts "Karma" in previous births."

[Sidenote: The weal or woe of mankind.]

That misery or happiness in this life is the unavoidable sequence of conduct in former states of existence, and that our present actions will determine our states to come; that is, their weal or woe depending solely on the merit or demerit of acts. It is, therefore, one's cessation from action by confining himself to holy meditation, that secures to him his final absorption in the supreme according to the one; and by his nescience of himself that ensures his utter extinction according to the other.

[Sidenote: The Puránic yoga.]

In the Puránic period we get ample accounts of yoga and yogis. The Kurma purana gives a string of names of yoga teachers. The practice of yoga is frequently alluded to in the Vana parva of Mahábhárata. The observances of yoga are detailed at considerable length and strenuously enjoined in the Udyoga parva of the said epic. Besides in modern times we have accounts of yogis in the Sakuntala of Kálidása (VII. 175) and in the Mádhava Málati of Bhava-bhúti (act V.). The Rámayana gives an account of a Súdra yogi, and the Bhágavatgítá treats also of yoga as necessary to be practiced (chap. VI. V. 13).

[Sidenote: The Tántrika yoga.]

The Tantras or cabalistic works of modern times are all and every one of them no other than yoga sastras, containing directions and formulas for the adoration of innumerable deities for the purpose of their votaries' attainment of consummation "Yoga Siddhi" through them. It is the Tántrika yoga which is chiefly current in Bengal, though the old forms may be in use in other parts of the country. It is reckoned with the heretical systems, because the processes and practices of its yoga are mostly at variance with the spiritual yoga of old. It has invented many múdras or masonic signs, monograms and mysterious symbols, which are wholly unintelligible to the yogis of the old school, and has the carnal rites of the pancha-makára for immediate consummation which a spiritualist will feel ashamed to learn (See Wilson. H. Religion).

[Sidenote: The Hatha Yoga.]

This system, which as its name implies consists of the forced contortions of the body in order to subdue the hardy boors to quiescence, is rather a training of the body than a mental or spiritual discipline of a moral and intelligent being for the benefit of the rational soul. The votaries of this system are mostly of a vagrant and mendicant order, and subject to the slander of foreigners, though they command veneration over the ignorant multitude.

[Sidenote: The Sectarian yogas.]

The modern sectarians in upper Hindustan, namely the followers of Rámánuja, Gorakhnáth, Nának, Kabir and others, possess their respective modes of yoga, written in the dialects of Hindi, for their practice in the maths or monasteries peculiar to their different orders.

[Sidenote: Yoga an indigene of India.]

Lux-ab-oriens. "Light from the east:" and India has given more light

to the west than it has derived from that quarter. We see India in Greece in many things, but not Greece in India in any. And when we see a correspondence of the Asiatic with the European, we have more reason to suppose its introduction to the west by its travellers to the east, since the days of Alexander the Great, than the Indians' importation of any thing from Europe, by crossing the seas which they had neither the means nor privilege to do by the laws of their country. Whatever, therefore, the Indian has is the indigenous growth of the land, or else they would be as refined as the productions of Europe are generally found to be.

[Sidenote: Its European forms &c.]

Professor Monier Williams speaking of the yoga philosophy says; "The votaries of animal magnetism, clairvoyance and so called spiritualism, will find most of their theories represented or far outdone by corresponding notions existing in the \_yoga\_ system for more than two thousand years ago." In speaking of the Vedanta he declares; "The philosophy of the Sufis, alleged to be developed out of the Koran, appears to be a kind of pantheism very similar to that of the Vedanta." He has next shewn the correspondence of its doctrines with those of Plato. Again he says about the Sánkhyas; "It may not be altogether unworthy of the attention of Darwinians" (Ind. Wisdom).

[Sidenote: The yoga &c. in Greece.]

The Dialectic Nyáya in the opinion of Sir William Jones expressed in his Discourse on Hindu philosophy, was taken up by the followers of Alexander and communicated by them to Aristotle: and that Pythagoras derived his doctrine of Metempsychosis from the Hindu \_yoga\_ in his travels through India. His philosophy was of a contemplative cast from the sensible to the immaterial Intelligibles.

[Sidenote: The Gnostic yoga.]

Weber says; "The most flourishing epoch of the Sánkhyas-yoga, belongs most probably to the first centuries of our eras, the influence it exercised upon the development of gnosticism in Asia Minor being unmistakable; while further both through that channel and afterwards directly also, it had an important influence upon the growth of Sophi-philosophy" (See Lassen I. A. K. & Gildemeister, Scrip. Arab. de rebus indicis loci et opuscula.)

[Sidenote: Yoga among Moslems.]

It was at the beginning of the 11th century that Albiruni translated Pátanjali's work (Yoga-Sútra) into Arabic, and it would appear the Sánkhyas Sútras also; though the information we have of the contents of these works, do not harmonize with the sanskrit originals. (Reinaud Journal Asiatique and H. M. Elliot Mahomedan History of India. Weber's Ind. Lit. p. 239).

[Sidenote: Buddhistic Yoga in Europe.]

The Gnostic doctrines derived especially from Buddhistic missions through Persia and Punjab, were spread over Europe, and embraced and cultivated particularly by Basilides, Valentinian, and Bardesanes as well as Manes.

[Sidenote: Manechian Doctrines.]

It is, however, a question as to the amount of influence to be ascribed to Indian philosophy generally, in shaping these gnostic doctrines of Manes in particular, was a most important one, as has been shown by Lassen III. 415. Beal. I. R. A. S. II. 424. Web. Ind. Lit. p. 309.

[Sidenote: Buddhist and Sánkhyas yogas.]

It must be remembered that Buddhism and its yoga are but offshoots of

Sáṅkhya yoga, and sprung from the same place the \_Kapila Vástu\_.

## XII. DIFFERENT ASPECTS OF YOGA.

[Sidenote: Varieties of yoga.]

The Yoga system will be found, what Monier Williams says of Hinduism at large, "to present its spiritual and material aspects, its esoteric and exoteric, its subjective and objective, its pure and impure sides to the observer." "It is," he says, "at once vulgarly pantheistic, severely monotheistic, grossly polytheistic and coldly atheistic. It has a side for the practical and another for the devotional and another for the speculative." Again says he; "Those, who rest in ceremonial observances, find it all satisfying; those, who deny the efficacy of works and make faith the one thing needful, need not wander from its pale; those, who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation." (Introduction to Indian Wisdom p. xxvii.)

We shall treat of these \_seriatim\_, by way of notes to or interpretation of the above, as applying to the different modes of yoga practised by these several orders of sectarians.

[Sidenote: 1. Spiritual yoga. अध्यात्म योगः ।]

That the earliest form of \_yoga\_ was purely spiritual, is evident from the Upanishads, the Vedānta doctrines of Vyāsa and all works on the knowledge of the \_soul\_ (adhyā́tma Vidyá). "All the early Upanishads", says Weber, "teach the doctrine of \_átmá\_-spirit, and the later ones deal with yoga meditation to attain complete union with \_átmá\_ or the Supreme Spirit." Web. Ind. Lit. p. 156. "The \_átmá\_ soul or self and the supreme spirit (paramátmá) of which all other souls partake, is the spiritual object of meditation (yoga)." Max Müller's A. S. Lit. p. 20. Yajñavalkya says; आत्माबारे द्रष्टव्य ओतव्य मन्तव्य निदिध्यासितव्यः ।

"The Divine Spirit is to be seen, heard, perceived and meditated upon &c." If we see, hear, perceive and know Him, then this whole universe is known to us. A. S. Lit. p. 23. Again, "Whosoever looks for Brahmahood elsewhere than in the Divine Spirit, should be abandoned. Whosoever looks for \_Kshatra\_ power elsewhere than in the Divine Spirit, should be abandoned. This Brahmahood, this Kshatra power, this world, these gods, these beings, this universe, all is Divine Spirit." Ibid. The meaning of the last passage is evidently that, the spirit of God pervades the whole, and not that these are God; for that would be pantheism and materialism; whereas the Sruti says that, "God is to be worshipped in spirit and not in any material object." आत्मा आत्मन्येवोपासितव्यः ।

[Sidenote: 2. The Materialistic yoga. सांख्य बा प्राकृतिक योगः ।]

The materialistic side of the yoga, or what is called the \_Prákritika\_ yoga, was propounded at first in the \_Sáṅkhya yoga\_ system, and thence taken up in the Purānas and \_Tantras\_, which set up a primeval matter as the basis of the universe, and the \_purusha\_ or animal soul as evolved out of it, and subsisting in matter. Weber's Ind. Lit. p. 235.

[Sidenote: Of Matter-Prakriti.]

Here, the \_avyakta\_-matter is reckoned as prior to the \_purusha\_ or animal soul; whereas in the Vedānta the \_purusha\_ or primeval soul is considered as prior to the \_avyakta\_-matter. The Sáṅkhya, therefore, recognizes the adoration of matter as its yoga, and its founder Kapila was a yogi of this kind. Later materialists meditate on the material principles and agencies as the causes of all, as in the Vidyanmoda Taranginí; प्रकृतिस्तेमहत्तत्त्वं सम्बर्द्धयतुसर्ब्बदा ।



[Sidenote: Of Spirit—Purusha.]

These agencies were first viewed as concentrated in a male form, as in the persons of Buddha, Jina and Siva, as described in the Kumára Sambhava आत्मानमात्मन्यबलोकदन्तः; and when in the female figure of \_Prakriti\_ or nature personified, otherwise called Saktirupá or the personification of energy, as in the Devi mähátmya; या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता &c. They were afterwards viewed in the five elements panchabhúta, which formed the elemental worship of the ancients, either singly or conjointly as in the pancha-bhāutikā upāsanā, described in the Sarva darsana sangraha.

[Sidenote: Nature worship in eight forms.]

The materialistic or nature worship was at last diversified into eight forms called ashta mūrti, consisting of earth, water, fire, air, sky, sun, moon, and the sacrificial priest, which were believed to be so many forms of God Ísa, and forming the objects of his meditation also. The eight forms are summed up in the lines; जलं सूर्योमहीबह्निः बायुराकाशमेव च । दीक्षितो ब्राह्मणः सोमः इत्यष्टौ तनवः स्मृताः । or as it is more commonly read in Bengal, क्षितिर्जलं तथा तेजो वायुराकाशमेव च । याज्ञिकार्कस्तथा चन्द्रो मूर्तिरष्टौ हरस्य च । That they were forms of Ísa is thus expressed by Kálidása in the Raghu-vansa; अवेहि मां किङ्करमष्ट मूर्तेः । कुम्भोद्भूतो नाम निकुम्भमित्रं; and that they were meditated upon by him as expressed by the same in his Kumára Sambhava;

तत्राग्निमाधाय समित् समिद्धं । स्वमेव मूर्त्यन्तरमष्ट मूर्तिः ॥

The prologue to the Sakuntalá will at once prove this great poet to have been a materialist of this kind; thus;

या सृष्टिः स्रष्टु राद्या बहति बिधि हुतं या हविर्याचहोत्री ।  
ये द्वेकालं बिधत्तः श्रुतिबिषयगुणा यास्थिता व्याप्य विश्वम् ॥  
या माहुः प्रकृतिरिति यया प्रणिनः प्रणबन्तः ।  
प्रसन्नस्तनुभिरबतु बस्ताभिरष्टभिरीशः ॥

"Water the first work of the creator, and Fire which receives the oblations ordained by law &c. &c. May Ísa, the God of Nature, apparent in these forms, bless and sustain you."

Besides all this the Sivites of the present day, are found to be votaries of this materialistic faith in their daily adoration of the eight forms of Siva in the following formula of their ritual;

१ सर्वाय क्षिति मूर्तये नमः ।      २ भवाय जल मूर्तये नमः ।  
३ रुद्राय अग्नि मूर्तये नमः ।      ४ उग्राय वायु मूर्तये नमः ।  
५ भीमाय आकाश मूर्तये नमः ।      ६ पशुपतये यजमान मूर्तये नमः ।  
७ महादेवाय सोम मूर्तये नमः ।      ८ ईशानाय सूर्य मूर्तये नमः ॥

Both the Sākhya and Saiva materialism are deprecated in orthodox works as atheistic and heretical, like the impious doctrines of the modern positivists and materialists of Europe, on account of their disbelief in the existence of a personal and spiritual God. Thus says, Kumārila; सांख्ययोग पाञ्चरात्र पाशुपत शास्त्रा निरर्थपरिगृहीत धर्मार्थनिवन्धनानि (Max Müller's A. S. Lit. p. 78.)

[Sidenote: 3. The Esoteric "Jnána yoga."]

It is the occult and mystic meditation of the Divinity, practised by religious recluses after their retirement from the world in the deep recesses of forests, according to the teachings of the Áranyakas of the Vedas. In this sense it is called "Alaukika" or recluse, as opposed to the "laukika" or the popular form. It is as well practicable in domestic circles by those that are qualified to practise the "Jnána yoga" (ज्ञानयोग) or transcendental speculation at their leisure. Of the former kind were the Rishis Sūka deva, Yājñavalkya and others, and of the latter sort were the royal personages Janaka and other kings and the sages Vasistha, Vyása and many more of the "munis."

[Sidenote: 4. The Exoteric Rāja yoga.]

This is the "laukika" or popular form of devotion practised chiefly by the outward formulæ—vahirangas\_ of yoga, with observance of the customary rites and duties of religion. The former kind called Vidyā\_ (विद्या) and the latter Avidyā\_ (अविद्या), are enjoined to be performed together in the Veda, which says: यत्तद्वेदोभयं सह &c. The Bhagavadgītā says to the same effect, न कर्मणा मनारम्य नैष्कर्म्यं पुरुषो श्रुते. The yoga Vāsishtha inculcates the same doctrine in conformity with the Sruti which says: अन्धतममप्रविशन्ति ये उ बिद्यायां रताः । ततो भूय एव ते तमो ये उ बिद्यायां रताः ।

[Sidenote: 5. The Subjective or Hansa yoga.]

The hansa\_ or paramahansa\_ yoga is the subjective form, which consists in the perception of one's identity with that of the supreme being, whereby men are elevated above life and death. (Weber's Ind. Lit. p. 157.) The formula of meditation is "soham, hansah\_" (सोऽहं हंसः) I am He, Ego sum Is\_, and the Arabic "Anal Haq\_"; wherein the Ego is identified with the absolute\_.

[Sidenote: 6. The objective word Tattwamasi.]

The objective side of yoga is clearly seen in its formula of tat twam asi—"thou art He." Here "thou" the object of cognition—a non ego\_, is made the absolute subjective (Weber. Ind. Lit. p. 162). This formula is reduced to one word tatwam\_ तत्त्वं denoting "truth," which contained in viewing every thing as Himself, or having subordinated all cosmical speculations to the objective method.

[Sidenote: 7. The Pure yoga-Suddha Brahmacharyam.]

The pure Yoga has two meanings viz.; the holy and unmixed forms of it. The former was practised by the celibate Brahmachāris and Brahmachārinis of yore, and is now in practice with the Kānphutta yogis\_ and yoginis\_ of Katiyawar in Guzerat and Bombay. Its unmixed form is found among the Brahmavādīs\_ and Vādinis\_, who practise the pure contemplative yoga of Vedānta without any intermixture of sectarian forms. It corresponds with the philosophical mysticism of saint Bernard, and the mystic devotion of the Sufis of Persia. (See Sir Wm. Jones. On the Mystic Poetry of the Hindus, Persians and Greeks.)

[Sidenote: 8. The Impure or Bhandā yoga.]

The impure yoga in both its significations of unholiness and intermixture, is now largely in vogue with the followers of the tantras\_, the worshippers of Siva and Sakti, the modern Gosavis of Deccan, the Bullabhāchāris of Brindaban, the Gosains, Bhairavis and Vaishnava sects in India, the Aghoris of Hindustan, and the Kartābhajās and Nerā-neris\_ of Bengal.

[Sidenote: 9. The Pantheistic or Visvātmā yoga.]

This is well known from the pantheistic doctrines of Vedānta, to consist in the meditation of every thing in God and God in every thing; "Sarvam khalvidam Brahma\_" सर्वं खल्विदं ब्रह्म । एतद्वैतत; and that such contemplation alone leads to immortality. भूतेषु भूतेषु विचिन्त्य धीरः प्रेत्यास्मात्लोकादमृता भवन्ति । It corresponds with the pantheism of Persian Sufis and those of Spinoza and Tindal in the west. Even Sadi says; "Hamān nestand unche hasti tui\_" there is nothing else but thyself. So in Urdu, Jo kuch hai ohi hai nahin aur kuchh\_.

[Sidenote: 10. The Monotheistic or Adwaita Brahma yoga.]

It consists in the meditation of the creed ओं एकमेव वा द्वितीयं of the Brahmans, like the "Wahed Ho" of Moslems, and that God is one of Unitarian Christians. The monotheistic yoga is embodied in the Svetāswatara and other Upanishads (Weber p. 252 a). As for severe monotheism the Mosaic and Moslem religions are unparalleled, whose tenet it is "la sharik laho\_" one without a partner; and, "Thou shalt have no other God but Me."

[Sidenote: 11. The Dualistic or \_Dwaita yoga\_.]

The dualistic yoga originated with Patanjali, substituting his \_Isvara\_ for the \_Purusha\_ of Sāṅkhya, and taking the \_Prakriti\_ as his associate. "From these," says Weber, "the doctrine seems to rest substantially upon a dualism of the \_Purusha\_ male and \_avyakta\_ or Prakriti—the female." This has also given birth to the dualistic faith of the \_androgynous\_ divinity—the Protogonus of the Greek mythology, the \_ardhanārīswara\_ of Manu, the undivided Adam of the scriptures, the Hara-Gauri and Umā-Maheswara of the Hindu Śāktas. But there is another dualism of two male duties joined in one person of \_Hari-hara\_ or \_Hara-hari\_ ; whose worshippers are called \_dwaita-vādis\_ , and among whom the famous grammarian Vopadeva ranks the foremost.

[Sidenote: 12. The Trialistic or \_Traita-yoga\_.]

The doctrines of the Hindu trinity of Brahma, Vishnu and Siva, and that of the Platonic triad and Christian Holy Trinity are well known to inculcate the worship and meditation of the three persons in one, so that in adoring one of them, a man unknowingly worships all the three together.

[Sidenote: 13. The Polytheistic yoga or \_Sarva Devopāsana\_.]

This consists of the adoration of a plurality of deities in the mythology by every Hindu, though every one has a special divinity of whom he is the votary for his particular meditation. The later upanishads have promulgated the worship of several forms of Vishnu and Siva (Web. I. Lit. p. 161); and the \_Tantras\_ have given the \_dhyānas\_ or forms of meditation of a vast number of deities in their various forms and images (Ibid. p. 236).

[Sidenote: 14. The Atheistic or \_Nirīswara\_ yoga.].

The Atheistic yoga is found in the \_nirīswara\_ or hylo-theistic system of Kapila, who transmitted his faith "in nothing" to the Buddhists and Jains, who having no God to adore, worship themselves, in sedate and silent meditation. (Monier Williams, Hindu Wisdom p. 97).

[Sidenote: 15. The Theistic or \_Āstikya yoga\_.]

The Theistic yoga system of Patanjali: otherwise called the \_śeṣwara\_ yoga, was ingrafted on the old atheistic system of Sāṅkhya with a belief in the Iswara. It is this system to which the name yoga specially belongs. (Weber's Ind. Lit. pp. 238 and 252).

[Sidenote: 16. The Practical \_Yoga Sādhana\_.]

"The yoga system," says Weber, "developed itself in course of time in outward practices of penance and mortifications, whereby absorption in the Supreme Being was sought to be obtained. We discover its early traces in the Epics and specially in the Atharva upanishads." (Ind. Lit. p. 239). The practical \_yoga Sādhana\_ is now practised by every devotee in the service of his respective divinity.

[Sidenote: 17. The devotional or \_Sannyāsa yoga\_.]

The devotional side of the yoga is noticed in the instance of Janaka in the Mahābhārata, and of Yājñavalkya in the Brihadāranyaka in the practice of their devotions in domestic life. These examples may have given a powerful impetus to the yogis in the succeeding ages, to the practice of secluded yoga in ascetism and abandonment of the world, and its concerns called Sannyāsa as in the case of Chaitanya and others.

[Sidenote: 18. The Speculative \_Dhyāna yoga\_.]

It had its rise in the first or earliest class of Upanishads, when the minds of the Rishis were employed in speculations about their future state and immortality, and about the nature and attributes of the

Supreme Being.

[Sidenote: 19. The Ceremonial or Kriyá yoga.]

This commenced with the second class or medieval upanishads, which gave the means and stages, whereby men may even in this world attain complete union with the Átma (Web. I. Lit. p. 156). The yogáchara of Manu relates to the daily ceremonies of house-keepers, and the Kriyá yoga of the Puránas treats about pilgrimages and pious acts of religion.

[Sidenote: 20. The Pseudo or Bhákta yoga.]

The pure yoga being perverted by the mimicry of false pretenders to sanctity and holiness, have assumed all those degenerate forms which are commonly to be seen in the mendicant Fakirs, strolling about with mock shows to earn a livelihood from the imposed vulgar. These being the most conspicuous have infused a wrong notion of yoga into the minds of foreigners.

[Sidenote: 21. The Bhakti yoga.]

The Bhakti yoga first appears in the Swetáswatara Upanishad where the Bhakti element of faith shoots forth to light (Web. Ind. Lit. pp. 252 and 238). It indicates acquaintance with the corresponding doctrine of Christianity. The Bhágavad Gítá lays special stress upon faith in the Supreme Being. It is the united opinion of the majority of European scholars, that the Hindu Bhakti is derived from the faith (fides) of Christian Theology. It has taken the place of श्रद्धा or belief among all sects, and has been introduced of late in the Brahma Samájas with other Vaishnava practices.

The other topics of Prof. Monier Williams being irrelevant to our subject, are left out from being treated in the present dissertation.

### XIII. THE CONSUMMATION OF YOGA (SIDDHI).

[Sidenote: 22. By assimilation to the object.]

The Yogi by continually meditating on the perfections of the All Perfect Being, becomes eventually a perfect being himself, just as a man that devotes his sole attention to the acquisition a particular science, attains in time not only to a perfection in it, but becomes as it were identified with that science. Or to use a natural phenomenon in the metamorphoses of insects, the transformation of the cockroach to the conchfly, by its constant dread of the latter when caught by it, and the cameleon's changing its colour for those of the objects about it, serve well to elucidate the Brahmahood ब्रह्मभूयः of the contemplative yogi.

But to illustrate this point more clearly we will cite the argument of Plotinus of the Neo-Platonic school, to prove the elevation of the meditative yogi to the perfection of the Being he meditates upon. He says, "Man is a finite being, how can he comprehend the Infinite? But as soon as he comprehends the Infinite, he is infinite himself: that is to say; he is no longer himself, no longer that finite being having a consciousness of his own separate existence; but is lost in and becomes one with the Infinite."

[Sidenote: By identification with the object.]

Here says Mr. Lewes, "If I attain to a knowledge of the Infinite, it is not by my reason which is finite, but by some higher faculty which identifies itself with its object. Hence the identity of subject and object, of the thought and the thing thought of ज्ञाताज्ञानपरिक्थं is the only possible ground of knowledge. Knowledge and Being are identical, and to know more is to be more". But says Plotinus; "If knowledge is

the same as the thing known, the finite as finite, can never know the Infinite, because he cannot be Infinite". Hist. Phil. I. p. 391.

[Sidenote: By meditation of Divine attributes.]

Therefore the yogi takes himself as his preliminary step, to the meditations of some particular attribute or perfection of the deity, to which he is assimilated in thought, which is called his state of lower perfection; until he is prepared by his highest degree of ecstasy to lose the sense of his own personality, and become absorbed in the Infinite Intelligence called his ultimate consummation or Samádhi, which makes him one with the Infinite, and unites the knower and the known together; ज्ञाताज्ञेययोरैक्यं।

[Sidenote: The Sufi Perfection.]

The perfection of the yogi bears a striking resemblance with maarfát of the Sufis of Persia, and it is described at length by Al-Gazzali, a famous sophist, of which we have an English translation given by G. K. Lewes in his History of Philosophy. (Vol. II. p. 55). "From the very first the Sufis have such astonishing revelations, that they are enabled, while waking, to see visions of angels and the souls of prophets; they hear their voices and receive their favours."

[Sidenote: Ultimate consummation]

"Afterwards a transport exalts them beyond the mere perception of forms, to a degree which exceeds all expression, and concerning which one cannot speak without employing a language that would sound blasphemous. In fact some have gone so far as to imagine themselves amalgamated with God, others identified with Him, and others to be associated with Him." These states are called स्वरूप, सायुज्य &c., in Hindu yoga as we shall presently see.

#### XIV. THE DIFFERENT DEGREES OF PERFECTION.

[Sidenote: The Eight perfections. अष्ट सिद्धिः।]

"The supernatural faculties" says Wilson, "are acquired in various degrees according to the greater or lesser perfection of the adept." H. Rel. p. 131. These perfections are commonly enumerated as eight in number (अष्ट सिद्धिः।), and are said to be acquired by the particular mode in which the devotee concentrates himself in the Divine spirit or contemplates it within himself.

[Sidenote: 1. Microcosm or Animá.]

The specific property of the minuteness of the soul or universal spirit, that it is minuter than the minutest (अण रणीयान्). By thinking himself as such, the yogi by a single expiration of air, makes his whole body assume a lank and lean appearance, and penetrates his soul into all bodies.

[Sidenote: 2. Macrocosm or Mahimá.]

This also is a special quality of the soul that it fills the body, and extends through all space and encloses it within itself (महतो महीयान्); by thinking so, the yogi by a mere respiration of air makes his body round and turgid as a frog, and comprehends the universe in himself.

[Sidenote: 3. Lightness or Laghimá.]

From thinking on the lightness of the soul, the yogi produces a diminution of his specific gravity by swallowing large draughts of air, and thereby keeps himself in an aerial posture both on sea and land. This the Sruti says as (लघोर्लघीयान्).

[Sidenote: 4. Gravity or \_Garimá\_.]

This practice is opposed to the above, and it is by the same process of swallowing great draughts of air, and compressing them within the system, that the yogi acquires an increase of his specific gravity or \_garimá\_ (गुरोगरीयान्). Krishna is said to have assumed his विश्वम्भर मूर्ति in this way, which preponderated all weights in the opposite scale.

[Sidenote: 5. Success or \_Prápti\_.]

This is the obtaining of desired objects and supernatural powers as by inspiration from above. The yogi in a state of trance acquires the power of predicting future events, of understanding unknown languages, of curing divers diseases, of hearing distant sounds, of divining unexpressed thoughts of others, of seeing distant objects, or smelling mystical fragrant odours, and of understanding the language of beasts and birds. Hence the prophets all dived into futurity, the oracles declared future events, Jina understood \_pasubháshá\_, and Christ healed diseases and infirmities. So also Sanjaya saw the battles waged at Kurukshetra from the palace of king Dhritaráshtra.

[Sidenote: 6. Overgain—\_PraKámya\_.]

Prakámya is obtaining more than one's expectations, and consists in the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time, as it is recorded of king Yayáti (Japhet or Jyápati); and of Alcibiades who maintained an unfading youth to his last. By some writers it is defined to be the property of entering into the system of another person; as it is related of Sankarácharya's entering the dead body of prince Amaru in the Sankara Vijaya.

[Sidenote: 7. Subjection \_Vasitwam\_.]

This is the power of taming living creatures and bringing them under control. It is defined also to be the restraint of passions and emotions as रागादि बशित्वं, and likewise the bringing of men and women under subjection. This made Orpheus tame the wild animals and stop the course of rivers by the music of his lyre, and gave Pythagoras (who derived it from India) the power of subduing a furious bear by the influence of his will or word, as also of preventing an ox from eating his beans, and stopping an eagle in its flight. It was by this that Prospero subdued the elements and aerial spirits with his magic wand, and Draupadi and Mahommed obtained the powers of stopping the courses of the sun and moon. The Magis of Persia are said to have derived their magical powers from the Máyis of India who first cultivated the magical art.

[Sidenote: 8. Dominion or \_Ishitwam\_.]

It is the obtaining of universal dominion either in this life or next by means of yoga, as it is recorded of Rávana, Mándhátá and others in the traditions. It is also said to be the attainment of divine powers, when the yogi finds himself in a blaze of light.

## XV. THE STATE OF A PERFECT YOGI.

[Sidenote: Authority of H. H. Wilson]

When the mystic union is effected, he (the yogi) can make himself lighter than the lightest substance, and heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space, can animate any dead body by transferring his spirit into it from his own frame. He can render himself invisible, can attain all objects, become equally acquainted with the present, past and future, and is finally

189102 united with Siva, and consequently exempted from being born again upon  
189103 earth. (See Wilson's Hindu Religion p. 131).

189104  
189105 [Sidenote: Ditto of Plato.]  
189106

189107 We find the same doctrine in Plato's Phaedrus where Socrates delivers  
189108 a highly poetical effusion respecting the partial intercourse or the  
189109 human soul with eternal intellectual Realia. He says moreover that,  
189110 all objects which are invisible can be apprehended only by cogitation  
189111 (yoga); and that none but philosophers (yogis), and a few of them  
189112 can attain such mental energy during this life (जीबन्मुक्ति); nor  
189113 even they fully and perfectly in the present state. But they will  
189114 attain it fully after death; if their lives have been passed in sober  
189115 philosophical training (ध्यानज्ञान). And that all souls enjoyed it  
189116 before birth, before junction with the body, which are forgotten during  
189117 childhood, but recalled in the way of reminiscence by association.  
189118 The revival of the divine elements is an inspiration of the nature of  
189119 madness (trance or ecstasy of the yoga). The soul becoming insensible  
189120 to ordinary pursuits, contracts a passionate tendency to the universal.  
189121 (Baine on Realism. pp. 6 and 7).  
189122

189123 [Sidenote: Authority of Plotinus.]  
189124

189125 "It is ecstasy the faculty by which the soul divests itself of its  
189126 personality. In this state the soul becomes loosened from its material  
189127 prison, separated from individual consciousness, and becomes absorbed  
189128 in the Infinite Intelligence from which it emanated. In this ecstasy it  
189129 contemplates real existence; and identifies itself with that which it  
189130 contemplates." (Lewes. Hist. of Philosophy Vol. I. p. 389).  
189131  
189132  
189133  
189134

## 189135 XVI. CRITICISM ON YOGA PRACTICE.

189136  
189137

189138 [Sidenote: Disbelief in yoga.]  
189139

189140 Notwithstanding all that we have said and the authorities we have  
189141 cited in the preceding article on the efficacy of yoga, we find some  
189142 scholars in Europe and many educated men in this country, are disposed  
189143 to discredit the efficiency of yoga to effect supernatural results or  
189144 to be good for any thing. We shall state some of these objections which  
189145 will be found to bear their own refutation on the grounds of their  
189146 misrepresentation and self-contradiction.  
189147

189148 [Sidenote: Its painful practices.]  
189149

189150 Professor Monier Williams says that, "yoga system appears, in fact,  
189151 to be a mere contrivance of getting rid of all thought, or at least  
189152 of concentrating the mind with the utmost intensity upon nothing in  
189153 particular. It is a strange compound of mental and bodily exercises  
189154 consisting of unnatural restraint, forced and painful postures,  
189155 twistings and contortions of the limbs, suppression of breath and  
189156 utter absence of mind". (Indian wisdom p. 103) (so also Wilson's Hindu  
189157 Religion p. 132).  
189158

189159 [Sidenote: Its questionable Features.]  
189160

189161 He then starts the question, "How is it that faith in a false system  
189162 can operate with sufficient force upon the Hindu, to impel him to  
189163 submit voluntarily to almost incredible restraints, mortifications of  
189164 the flesh and physical tortures? How is it that an amount of physical  
189165 endurance may be exhibited by an apparently weakly and emaciated  
189166 Asiatic, which would be impossible to a European, the climate and diet  
189167 in one case tending to debilitate and in the other to invigorate?"  
189168 (Ibid p. 104).  
189169

189170 [Sidenote: Their Illegitimacy.]

Professor Monier's statement of the existence of the aforesaid self mortifications and voluntary contortions of the limbs of the yogis for two thousand years or since the invention of yoga philosophy, is open to refutation on the ground of there being no mention of them in the old systems of yoga inculcated either in the Vedānta or Patanjali's philosophy, or even in the yoga Vāsishtha, as it is evident from the practices and processes of yoga we have already given before. Those processes are seen to be simply moral restraints, and no physical torture of any kind, and such moral restraints must be acknowledged on all hands, to be indispensable to the concentration of the mind on any subject of far less importance than the contemplation of the inscrutable nature of the Divinity.

[Sidenote: Abuses of Hatha yoga.]

The abuses he speaks of must be those of the arduous practices of the Hatha yoga, which have been in vogue with pseudo yogis of the later times, from their superstitious belief in bodily tortures as their best penance and only means, (as the author himself avows), "of their fancied attainment of extraordinary sanctity and supernatural powers." (Ibid). But such practices as have degenerated to deceptive tricks in this country, and are carried on by the cheating and cheated fools under the false name of yoga, present their counterparts also in the trickeries of the fanatics and fakirs under every form of faith on earth, without affecting the true religion or creating any misconception of the yoga doctrine.

[Sidenote: Sacrifice of the spirit.]

In vindication of our spiritual yoga we have to say that it is no exoteric religion, and requires no bodily mortification or sacrifice in any shape whatever, as it is the usual practice of all forms of religion among mankind. The yoga is the speculative training of the human soul, and concerns the castigation of the spirit and not the mortification of flesh. It has nothing to do with the body which is of this earth, and which we have to leave here behind us.

[Sidenote: Sacrifice of the Body.]

The universal doom of death pronounced on the original guilt of man, is not to be averted by physical death or any deadly torture of the body, as it is commonly believed by the bulk of mankind, to consist in bodily mortifications and sacrifices; but in the contrition and penitence of the spirit, and sacrifice of the soul as the only sin-offering for the atonement of our original and actual transgressions. The Purusha medha sacrifice of the Veda which is misunderstood for the offering of a male-being, a man, a horse, a bull or a he-goat or male of any animal, meant originally the sacrifice of the human soul, or self-immolation of the purusha or embodied intelligence to the Supreme Spirit, by means of its concentration into the same through the instrumentality of yoga abstraction. Dr. K. M. Banerjia's interpretation of the Purusha medha as typical of the crucifixion of Christ, is more conformable with his Christian view of the mysticism, than the spiritual sense of self-sacrifice, in which it is generally understood by the speculative Yogi and the philosophical Vedantist.

THE OM TAT SAT.

[Sidenote: 1. Preamble of Om tat sat.]

After consideration of Yoga the title of our work, and all its component parts tending to the exercise of meditation, together with an investigation into the nature of Ātman or soul, as the agent of the act of meditating and procuring its salvation, we are led by a natural



and coherent train of thought to an inquiry into the nature of that grand object of our holy and profound meditation, which is the only means of our emancipation, and which is presented at once to our view in the exordium of the work in the mystical characters of \_Om Tat Sat = On Id Est\_.

[Sidenote: 2. Ambiguity of the word \_Om\_.]

The word \_Om\_ forming the initial of the said epigraph standing prominent at the top of the opening page of the work, and being more than a multinyous term and ambiguous in its acceptations, requires to be treated at some length, in order to discover the hidden meaning lying buried under that mystic emblem of the grand arcanum of Brahmanical and Universal religion, from amidst a variety of significations which are heaped upon it in the sacred writings and holy speculations of the early sages of India.

THE SRUTI SAYS:—

[Sidenote: 3. In the beginning was the word \_Om\_.]

ॐमित्येवमग्रमासीत् । प्रथमं मोङ्कारात्मकमासीत् । तस्माच्च निःसृताः सर्व्वे, प्रलीयन्ते तत्रैव । So saith the Holy scripture:—

"In the beginning was the word, the \_word\_ was with God, and the \_word\_ was God. All this was made by him, and without him was not anything made, that was made and" St. John 1.1-3.

[Sidenote: Om, the light of the world.]

And again says the Sruti दीप्यतां ज्योतिः । तत्तेजोऽनेनैवमित्येव तदुद्बुध्यति । मैत्री उप ७ । ११

"That \_Om\_ shone forth as light, but they received it not, and hid it in darkness." So the Scripture:—

"That was the light of the world, and the light shone upon the world, but the world knew it not &c." St. John, Ch 1, V. 5. 9. 10.

[Sidenote: 5. Its Revelation to mankind.]

Again says the Scripture:—"God sent one to bear witness of the light, that all men through him might believe." Id 1.7. So Brahmá the god revealed its meaning to his first begotten son \_Atharvan\_, and Atharvan, the Prajapati, gave instruction on the subject to \_Pippaláda\_, \_Sanatkumára\_ and \_Angira\_ (Weber A. S. L., p. 164). Again \_Angirás\_, who communicated it to \_Saunaka\_, had obtained it from Bharadvāja Satyaváha, and the latter again from \_Ángira\_, the pupil of \_Atharvan\_, to whom it was revealed by \_Brahmá\_ himself (Weber A. S. L., p. 158).

[Sidenote: 6. Works on its Disquisition.]

Hence it is the \_Atharva Sikhá Upanishad\_ in which the investigation of the sacred word \_Om\_ is principally conducted apart from those of the \_Mándukya\_, \_Maitrí\_ and \_Táraka\_ Upanishads. (Web. Id., p. 164). These together with their Bháshyas by Sankara, the Kárikás of \_Gaudapáda\_, and the commentaries of \_Ānandagiri\_ on them, are chiefly devoted to the scrutiny of the sacred syllable, beside the partial disquisition of every other Upanishad and theological work into the hidden sense of this mystic word. Weber points out the Saunaka and Pranava Upanishads among the number (A. S. L., p. 165).

[Sidenote: 7. Mode of our Investigation.]

We shall proceed in this prolegomena first to investigate into the orthographical character and structure of this syllable, and then to inquire into the designations and etymological synonyms or the word, with the lexical meanings that we can get of them, and lastly to treat

of the many mystical interpretations which this single word is made to bear as a common emblem of them.

## II. ORTHOGRAPHY OF OM.

[Sidenote: 1. The letter ओंकारः]

Firstly: Om with respect, to its name and utterance is called Onkāra, that is, the nasal \_On\_ in combination with the adjunct kára (signifying a sound) and meaning the letter \_On\_. For all sounds whether vocal (स्वरवर्ण) or sonant (व्यञ्जन), nasal (सानुनासिक) or not-nasal (निरनुनासिक), articulate (व्यक्तस्फुट) or onomatopoeia (अव्यक्तास्फुट), are denominated letters; as the letters \_a\_ &c. (अकारादि) are called vowels, the letters Ka &c. (ककारादि) consonants; so the nasals \_Ān\_, \_in\_ (आँ ईँ) &c., as also the inarticulate ones (फङ्कार) &c., are all letters; but the Onkāra is the root of all; thus ओंकारेण सर्व्वबाक् सस्तपोति । माण्डुक्योपनिषद् । Manu calls it a letter in the passage:—"This one letter is the emblem of the Most High". II.83. \_Vide\_ Dr. Mitra's Ch'hánd Up, p. 4.

[Sidenote: 2. A conjunct Letter युक्ताक्षरः]

But here a question is raised as to whether a conjunct vowel or consonant may with propriety be styled a single letter or not. To this says Dr. R. L. Mitra in a foot-note to his translation of the \_Ch'hándogya\_ Upanishad that—"It is true that this emblem conveys two sounds, that of \_O\_ and \_m\_, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as \_xi\_ and \_psi\_, reckoned single letters in Greek, and Q. W. X. in English and others." (Ch 1. Sec. 1. p. 4). So is \_lámálif\_ in Persian &c. The Sanskrit conjunct \_ksha\_ (क्ष) is considered a single consonant, when they say, ककारादि क्षकारान्तं व्यञ्जनं परिकीर्तितं ।

[Sidenote: 3. The Syllable Om ओमक्षरं ]

It is also like every other single or conjoint letter of the alphabet (युक्तायुक्त वर्ण) termed an \_akshara\_ (अक्षर) or syllable, which forms either a word by itself when standing alone, or part of a word followed by an adjunct as ओं, ओंकार, ओमक्षर &c.; where the first is a word of one syllable or monosyllabic term एकाक्षर, and the others as dissyllabic and trisyllabic words (द्व्यक्षर, त्र्यक्षर शब्द), according as they are uttered by the help of one or more articulations of the voice. \_Om\_ akshara\_ apart from its other signification of the \_Imperishable\_ and the like, and its symbolism of the Supreme Spirit, is also used in the sense of a syllable in the original writings and their translations. Thus says the \_Kathopanishad\_ ; एतद्व्येवाक्षरं ब्रह्म एतद्व्येवाक्षरं परं । एतद्व्येवाक्षरं ज्ञात्वा ब्रह्मलोकमहीयते ।

\* \* \* \* \*

Manu says:—"That which passeth not away is declared to be the syllable om, thence called \_akshara\_." He calls it also a trilateral monosyllable. II. 84. So says Mon. Wm: "\_Om\_ is a most sacred monosyllable significant of the Supreme Being." (Indian Wisdom p. 103 note 1).

\* \* \* \* \*

[Sidenote: 4. The character Om ओंकार ]

\_Om\_kára\_ likewise indicates the written character \_Om\_, because the suffix \_Kára\_ like \_Ákára\_ is used to signify its written form or sign (आकार चिह्न), and in this sense the Bengali ओ, corresponds with Greek character w \_omega\_ the inverted ओ, or the \_Omikron\_ = English O, and Oao Persian, and likens to the Sanskrit \_bindu\_ O, which is but another name of \_Om\_ (ओंकारः ब्रह्मबिन्दुः). But the ओ is formed by the union of two dots or cyphers (0 bindu) like Greek Omega of two omicrons and the English w of two u's.

So says the Gáyatrí Tantra, ॐकारो ब्रह्म बिन्दुर्बिन्दुद्वयं बिनिर्मितः। अधोर्द्ध बिन्दुरित्यादि। And again: समनुः परमाराध्या संयुक्ता ब्रह्म बिन्दुना. "It is the union of two circlets, one being the symbol of one's own divinity and the other that of Brahma." This character by itself is regarded with high veneration as an emblem of the Infinite, independent of its meaning or utterance, and is marked on the forehead of every devotee in the form of a spot or crescent.

\* \* \* \* \*

[Sidenote: 5. The Symbol ॐ बिन्दुः।]

The symbolical Om is represented by four cyphers as placed over one another अधोर्द्धबिन्दु चतुष्टयं, and each designated by a different name in the aforesaid Tantra, and supposed to form the cavities of the heart and mouth of Brahm, चतुर्वर्गं प्रदा बिद्या चतुर्बिन्दात्मिकासदा। आद्यन्ते प्रणवदत्वा गायत्रीं प्रजपेदिज। बामाधर्मं प्रदा बिन्दुर्ज्येष्ठा अर्थं प्रदा तथा। रौद्रीकाम प्रदा बिन्दुः श्रीबिन्दुः मोक्षदायिनी॥ महेश्वर बदनं बिन्दुः श्रीविष्णोः हृदयंतथा॥ मोक्षदाताच श्रीबिन्दुः चतुर्बिन्दु बिनिर्णयः॥ These bindus or cyphers are differently named in the Vedánta, as we shall shortly come to see under the denominations of omkára. (No. IV).

[Sidenote: 6. Symbolized as Jagannátha.]

The best representation of Om is the image of the god Jagannátha, which is said to be an incarnation of the mystic syllable प्रणबाबतार, or made in the form of Om, and not in that of Buddha, as some of our antiquarians have erroneously supposed it to be. There is a learned dissertation on the subject of Jagannátha's representation of Onkára to be found in one of the early articles of the Asiatic Society's Researches, where the reader will get much more light on this mysterious subject.

[Sidenote: 7. Comparison of om and on.]

It will further be found on comparison that ॐ bears not only a great resemblance to the Greek on written as o with the nasal above the o, but their perfect agreement with each other in sense will leave no ground of suspecting their identity with one another, as it will be fully treated of afterwards.

### III. THE ORTHEOPY OR ANALYSIS OF Om.

[Sidenote: 1. A Monad.]

We have already seen that the circular form of the letter O in Om, called a bindu dot or cypher, was used like a geometrical point to denote a monad without parts, and represent the Supreme Being subsisting as the central point of the great circle of Universe, and filling the infinity of its circumference with his own life and light. The Vedas and the early theology of the Upanishads invariably understood the Om as synonymous with One, and expressive of the unity of the God-head; as in the motto ओमेकमेवाद्वितीयं ब्रह्म। ओमेकामेवैतत्। of the Vedantists, corresponding with the monotheistic creed of Christians and Mahomedans "God is one" and "without an equal" "Wahed Ho la Sharik laho" "The unity of the God-head is the dictum of the Koran and Vedánta." (Mon. Wm's. Hindu Wisd. p. XLI. 1).

The Manduka and similar Upanishads describe the majesty of the one. (Weber, p. 161). "That one breathed breathless by itself" &c. Max Müller's A. S. Lit. p. 560.

[Sidenote: 2. Om a Duad.]

Formerly the letter O of om, on, and One was considered a pure and simple sound, and made to represent a monad or Unity; but in course of time and with the progress of language it was found out to be a compound letter (सन्ध्यक्षर), formed by the union of a + u = o (अ + उ = ओ), and two o's in w omega or two u's in w. (See. S. Gr. & Baine's grs). Then the perfect figure of the great circle was considered to be

composed of two semicircles which the w = उ was made to represent. This gave rise to the conception of a duality in the divine person, and hence grew the theory of the male and female पुरुष प्रकृति in the original androgyne of the Sankhya and Hara Gauri (हर गौरी and उमा महेश्वर) of the Tantra. Hence it is said; अनित्यक्षरं ब्रह्म शब्द प्रकृति कुण्डली । अनन्यं हि बिना ब्रह्म नास्ति कुत्रापि सुन्दरि । इति गायत्री तन्त्रं ।

The syllable ov = on is a word for Brahma (God), and the other cypher represents nature (the world). There is no Brahma, but ov = ॐ or ओम् । The dualism of Sankhya yoga is too well known to require an explanation.

[Sidenote: 3. Om a Triad.]

At a later period and posterior to the dualistic doctrines of the aforesaid Tantra and Pátanjala yoga systems, the Om branched out into a Triad by the union of the nasal letter m or n with the उ or w, and forming the conjoined character ॐ and wn in Sanskrit and Greek. Henceforward Onkára is regarded as a trilateral word composed of a + u + m to represent a triplicate deity. Thus says Monier Williams:—

“Om is supposed to be composed of three letters A, U, M, which form a most sacred monosyllable (एकाक्षर), significant of the Supreme Being as developing himself in the Triad of gods, Brahmá, Vishnu and Siva” (Indian Wisdom p. 103 note I). So we have in Manu II. 83 and 84:—

अकारञ्चाप्युकारञ्च मकारञ्च प्रजापतिः ।  
बेवदत्र्याग्निरुदहत भूभुवः स्वरितीति ॥  
अकारो विष्णुरुद्दिष्टः उकारस्तु महेश्वरः ।  
मकारउच्यते ब्रह्मा प्रणवेन त्रयोमतः ॥

So also the Bhagavad Gitá. VIII. 13.

Here the two halves of the circle उ comprise Vishnu and Siva as joined in the bipartite body of Hari Hara alias Hara Hari, adored by the dualists called द्वैतवादिनः, or more fully as हरिहराद्वैतवादिनः and Brahmá the god of Manu, is placed in the circlet above the great circle of his created world. We need but hint to our readers in this place, to observe how the original word Om or Ov and One developed itself into the existing faith of trinity. The Tántrica Sivites however place their god Siva in the upper semicirclet formed by म = m the initial of Maheswara (महेश्वर), and say:—

ॐकारपूर्वमुद्धृत्य ब्रह्मविष्णुशिवात्मकं ।  
अधोबिन्दु ब्रह्मविष्णुरुद्धविन्दु शिवात्मकं ॥

This is more reasonable to believe from both the letter m's and its god Siva's amalgamation with the early Aryan duality to form the present faith of triality at a much later period.

[Sidenote: 4. Om the Tetrad.]

We next see a further progress of Om in its development from the trilateral to a quadrilateral form, by its assumption of a crescent or half circlet (कुण्डली) according to the Tantra, or a half Mátrá (अर्द्ध मात्रा) of the Vedánta. The Tantra says तदूर्ध्वं कुण्डलीकारा शक्तिः । The Maitrí Upanishad mentions only of the three Mátrás of Om (Ch. vi Sec. 3).

“But the Mundak Upanishad” says Weber, “refers to the half Mátrá (mora), to which the word Om here appearing in its full glory, is entitled in addition to its three Mátrás (morae) a. u. m. This is evidently a later addition by some one who did not like to miss the mention of the subject in the Atharvana Upanishad in which it occurs.” p. 160. Again says he—“The Mándukya Upanishad which treats of the three and half Mátrás of the word Om, is to be looked upon as the real Mándukya, all the rest is the work of the Gaudapáda, whose pupil Govinda was the teacher of Sankarácharya about the seventh century A. D.”

[Sidenote: 5. Om the Pentad.]

We find next a quinquiliteral figure of Om in its component parts of the three mátrás, m, and the bindu or चन्द्र बिन्दु the fifth.

[Sidenote: 6. Om the Hexad.]

And then again with a sextuple or Hexaliteral Om composed of the sixth member of Náda (नाद) over and above the aforesaid five parts.

[Sidenote: 7. Om the Heptad.]

The septuple Om is described in the Ramatápaniya upanishad as consisting of अ, उ, म, नाद, बिन्दु, शक्ति and नमः। Weber's A. S. Lit. p. 312.

[Sidenote: 8. Om the Octad.]

This consists of the aforesaid seven parts, which together with Sánti called in Persian Sákat complete the number, Weber. Id. p. 315.

#### IV. THE DIFFERENT DENOMINATIONS OF OM.

[Sidenote: 1. The Initial of the Veda.]

The om is denominated the heading of the Veda (बेदशिरः) as the Gáyatrí hymn is termed to be its parent (बेदमाता). It stands at the top (शिरस) of every book (मण्डल), chapter (अष्टक), and hymn (ऋच) of every Veda either alone by itself or two or three oms put together, as ओमग्रामीले on ignem aiede of the Rigveda, ॐ त्रिसप्ता On triseptem &c. of the Atharvan; again ॐ ॐ ॐ ऋग्वेदाय स्वाहा on I salute thee O Rigveda &c.

It is hence used at the head (शिरस) of every book on any branch of knowledge (विद्या) which is a paronym of and derived from the same root (बिद् Video) with Veda (बेद). The Tantra calls it as the heading of the Gáyatrí which begins with the syllable;

तसेतन्महा गुह्यं गायत्र्याः शीर्षमुच्यते ।  
ॐ भूर्भुवः स्वः । गायत्रीतन्त्रं ॥

[Sidenote: 2. The sacred Syllable. पूर्णाक्षरं]

It is called the sacred syllable because it is used in sacred writings and in the sacred Vedic and Sanskrit languages only, and never in the popular vernacular tongues, which are known as unsacred and impure (असंस्कृत). Moreover it is used in sacerdotal functions of the sacerdotal class (संस्कारे संस्कृतात्मनां) or regenerate classes of men, and never by the impure Súdra on pain of damnation (ॐकारोच्चारणाद्धोमात् शूद्रो हिनरकं ब्रजेत्), unless he is sacrificed by investiture of the sacred or sacrificial thread, (यज्ञोपवीत). Thus says the Sástra; शूद्रोऽपि अधीकारी स्यात् यज्ञसूत्रप्रदानतः । गायत्री तन्त्रं, ४र्थ पटलः ।

The sacredness of the word Om, as the expression for the eternal position of things, is specially emphasised in the Katha Upanishad (Weber. p. 158).

[Sidenote: 3. The Holy syllable पवित्रं]

It is held as the most holy syllable being an appellation of the Most High, and must not be uttered in unholiness even by the holy orders of men: so says the Katha Up;—"This is the most holy syllable, this the supreme syllable, whosoever knoweth this syllable getteth whatever he desireth." (Cowell's Maitrí Upanishad. Ch. VI. S. 4) note.

[Sidenote: 4. The Mystic Syllable गुह्यं]

This is styled the mystic syllable because the most recondite and abstruse doctrines of Brahmanical theism are hidden under its

symbolical garb, and form the foundation of those wonderful structures of the mystic poetry and philosophy of nations, which have been beautifully illustrated by Sir W. Jones in his "Mystic Poetry of the Hindus, Persians, and Greeks." It was this mysticism which invited a Pythagoras of old to India. Manu says;—"He knows the Veda, who distinctly knows the mystic sense of this word." Chap XI. 266.

These senses are recommended to be deeply studied by the Upanishads themselves, saying;—"The \_om\_ is a subject of deep study" (Web. p. 163), and forms of itself "as another triple Veda." (Manu XI. 265). It is enjoined to be carefully kept in secrecy by the Tantras and Smritis.

तत्त्वमेतन्महा गुह्यं गायत्र्याः कुक्षिरुच्यते ।  
तदेन्महामन्त्रं गोप्यं गोप्यं हि यत्नतः ॥

[Sidenote: 5. The Mysterious syllable गूढाक्षर]

\_Om\_ again as a symbol of the eternal position of things प्रकृतिः कुण्डालाकारा, presents to us a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon; or as the sacred writer expresses it; "He that sitteth on the circle of the earth." Isaiah. Chap. X. 1. The Tantra speaks of its encompassing the world; व्यापकत्वादि तत्त्वाच्च बिन्दुस्तेनैव कथ्यते, अनुस्वारस्वरूपासा बिन्दुरुपाधिदाकृतिः । गायत्रीतन्त्रं ।

[Sidenote: 6. The sphere of sound नादबिन्दुः]

That \_om\_ contains within it the whole sphere of sounds (नाद) is beautifully illustrated in twenty slokas or stanzas in an Upanishad of that name the नादबिन्दूपनिषद् । (Weber, p. 165). It shows how the eternal sound \_om\_ emitted by \_Brahma\_ pervaded throughout the Universe, and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water (वीचितरङ्गन्यायेन) to the auditory of the other. The \_Vindu\_ is a \_Mudrá\_ in Tantra व्यापकत्वाद्विन्दुमुक्तं । कुण्डलिनी स्वार सर्व्व व्यापिनी । Compare the Pythagorean music of the spheres.

[Sidenote: 7. The Focus of light तेजो बिन्दुः]

The \_Tejovindu Upanishad\_ describes \_Om\_ as the source and focus of light in fourteen slokas, and the empyrean above it as the abode of pure ineffable light (परं ज्योतिः) of God that illumines the other spheres. (Web. p. 165). This light is viewed in the orb of the sun and in fire by their worshippers. Compare Milton's hymn to light; "Hail holy light" &c.

[Sidenote: 8. The spot of immortality अमृत बिन्दुः]

Again \_Om\_ is termed the reservoir of immortality or endless life in the Amritavindu Upanishad which describes it in thirty stanzas, to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. Its circumference extends to the regions of light and life, and beyond it is the region of death and darkness. "In this word there is light and life" (John 1) ॐज्योतिश्च प्राणश्च । इति तत्र ६ । ४ see Weber's A. S. Lit. pp. 69, 154, 165.

[Sidenote: 9. The centre of Meditation ध्यान बिन्दुः]

Therefore \_Om\_ is called the centre of meditation in the \_Dhyānavindu Upanishad\_ of twenty one stanzas, which direct the concentration of our thoughts to that centre for the attainment of perpetual light and life which flow from it. (Weber p. 165). The Tantra takes a चक्र or मुद्रा and the Buddhist a chink in the wall to fix the sight in meditation.

[Sidenote: 10. The Position of Brahma ब्रह्म बिन्दुः]

And lastly \_Om\_ is styled the receptacle of the great God, whose essence fills, pervades, and encompasses the whole orbit of the

Universe, as it is described in twenty two slokas of the Brahma Vindu-Upanishad. It is called Brahma Mudrá in the Tantra. (Weber, p. p. 99, 158, 165).

## V. ETYMOLOGY OF THE WORD \_Om\_.

[Sidenote: 1. Etymology of the \_Om\_. ॐ शब्द]

Having thus far seen the mysterious nature of the letter and syllable \_Om\_ in its Orthography, we shall now consider it as a word, and see that not a less but much greater mystery is attached to its etymology than has been hitherto thought of by any, and which will be found upon examination to be more inscrutable in its nature than the mysteries of Eleusis and the inexplicable hieroglyphics of the Egyptian priests.

[Sidenote: 2. Its symbolism of Brahmanism तद्ब्रह्मण्यम्]

These secret and sacred treasures of Brahmanic enigmas and symbols, have been carefully preserved by the Brahmahood in their cabalistic writings of the Tantras, which serve to be a secure safeguard of their religion amidst the ravages of foreigners in their liberty and literature, and require to be diligently searched into for a thorough mastery of these mysticisms.

[Sidenote: 3. Its derivation तदुत्पत्तिः]

\_Om\_ is denominated a word (शब्द) in the Veda and other sacred scriptures, and explained as a noun also (संज्ञा) in the Nirukta and other lexicons. It is derived in the Koshas from the root \_aba\_ or \_ava\_ to protect, or save (रक्षणे) with the \_Unadi\_ suffix मन् an anomalous formation into \_om\_ to denote "protection." Dr. Mitra too derives it from the radical अब् "to preserve" with the suffix मन to denote the Most High according to Manu and Gítá. (Translation of Ch'hándogya Up. p. 4).

[Sidenote: 4. Its Primary sense धात्वर्थः]

Apart from the symbolical significations of \_Om\_ (of which there are several as we shall come to notice afterwards), its primary and literal sense would make us give different interpretations of it according to the derivation of the term both in its verbal and nominal forms. अब् as a verb in the imperative mood means "save" as मातरब्, त्रातरब्, दबऽब &c. in the \_Mugdhabodha\_, corresponding with the expressions, \_Ave Maria\_, salve salvator, salve Deus, save O God &c.

[Sidenote: 5. Its Nominal sense व्युत्पत्त्यर्थः]

But \_aba\_ to protect or preserve gives us the nominal (कृदन्त) forms of aba, ába, ábu, and ábuka (अब, आब, आबु, आबुक), meaning a father or preserver in the Prákrit Speech of Sanskrit dramas, and these are found to agree in both respects of sound and sense with the words \_áb\_, \_ábá\_, \_ábu\_, \_ábuka\_, \_abi\_ as \_ábuka\_ &c. in Hebrew, Chaldee, Syriac and Arabic languages. This gives us the original meaning of अब् of which ॐ is a derivative form, and shows the close affinity which the Aryan root bears to the Semitic, both in its sound and signification of "Father" (पाता and पिता) applied to the Great God.

[Sidenote: 6. The word Om ॐ शब्दः]

But our question being \_Om\_ and not the root अब्, we ought to know to what part of speech it belongs and what sense we are to give of it here. It is said to be a word indicative of auspiciousness when used at the beginning; (आदौ ॐ शब्द प्रयोगो माङ्गलिकः). But whether as a verb or noun or any other part of speech, we know nothing of, and we are utterly at a loss what word to substitute for it in its translation. This is the reason why the word \_Om\_, is used by itself in the translations of Sanskrit works by Europeans and our countrymen also for want of a proper term,

as it is seen in the English versions of Vedas and Upanishads.

[Sidenote: 7. An aptot noun अव्यय शब्दः ।]

\_Om\_ is enlisted as an indeclinable word in grammar having no inflection of its own in gender, number, case or person, and agreeing with all words in its unchanged state, as in the examples:- ओमीश्वर, ॐ दुर्गा, ॐ ब्रह्मन्, ॐ देवेभ्यो जुहोमि, ओमुपेत्वा ऊर्जेत्वा &c. It is included in the (स्वरादिगण) as an aptot noun, and with indeclinable particles (निपातन), as an adverb, conjunction and interjection also with various significations.

[Sidenote: 8. The initial \_Om\_ आद्योमार्थः ।]

The anomalous and multonymous particle \_Om\_ was first discovered by Ram Mohun Roy to be no other than the participial noun \_on\_ = \_being\_ which as Max Müller says is \_to on\_ on tws\_ the Being of Beings A. S. Lit. pp. 321 \_et passim\_. The Latin \_ens\_ and the French \_on\_ as \_t'on\_, bear close affinity to On and ॐ both in their sound and sense.

[Sidenote: 9. The Final \_Om\_ अन्त्योमार्थः ।]

Dr. Rájendra Lála Mitra has in one of his works pointed out the Vedic \_Om\_, to correspond with the Hebrew "Amen," and this will be found so true of the final \_Om\_ of Brahmanical prayers, that its corresponding word \_Amin\_ invariably forms the last word of every prayer in Arabic, Persian and all other Mahomedan and Semitic languages. Thus it is to be seen how intimately are both of these grand families of mankind connected with each other in the main point of their different creeds.

## VI. LEXICAL MEANINGS OF \_Om\_.

[Sidenote: Adverbial Meanings. अभिधानिक निपातनार्थः ।]

After the etymological and philological interpretations that we have been given of the word \_Om\_, it is worthwhile to attend to its meanings given in the current lexicons for the information of the majority, with whom the evidence of the history of philology is of little weight and value. Táránáth's Sanskrit dictionary (वाचस्पत्याभिधान) presents us with following adverbial meanings of the word.

[Sidenote: 1. An Inceptive Particle. आरम्भार्थकः ।]

The Medinikosha says he, expounds it as an inchoative particle (आरम्भार्थक शब्द) to mean the beginning of a thing (उपक्रम), and we find it accordingly used in the form of a proemial monogram at the exordium of a book or Vedic hymn, sacred rite or lecture, in the Sanhitas, Bráhmanas and Upanishads according to the passage quoted by Táránátha in his dictionary; तस्मादोमित्युदाहृत्य कृता बेदवादिनाम । यज्ञाद्याक्रिया शास्त्रोक्ताः सततं सम्प्रवर्तिन्ते ॥ It answers the अथ of the Purána and the words \_now\_ and \_then\_ in English as in the passage of the Kathavalli; ॐ उशन् हवे बाजश्रवस इत्यादि ।

It is synonymous with beginning (आदि) in the Ch'hándogya Upanishad, whereupon the poet has well said. आसीत् महीक्षितामाद्यः प्रणवश्छन्दसा मिब । रघुवंशः । १ सर्गः ।

[Sidenote: 2. Illustrations of Ditto तदुदाहरणानि ।]

Krishna (under the conception of the identity of his soul with that of the Divine), speaks of himself in the Bhágavadgítá that, he was the letter \_a\_ of the alphabet, and the \_Om\_ of words (वर्णानामकारोऽहं शब्दानाञ्चोङ्कारः). This is shown in the latest English translation of the work to be a doctrine derived from Christianity and corresponds with the passage "I am Alpha &c." in the book of Revelations (Ch. I. V. 8). There is a similar passage in the Koran which says "He (God) is the first; \_Ho al awl\_ corresponding with the Greek" \_Ho esten arche\_; and this passage and sometimes its initial O (Gr.) and our ॐ, is used by Moslems at the



top and commencement of their books and other writings. Again like  
\_Alpha\_ of the holy Scripture we find the use of Alif upon the head of  
all writings in Urdu, Persian, Arabic and Hebrew in daily practice.  
Hence it is hard to say who is the borrower, though every one will  
boast itself to be the lender. (\_Vide\_ Weber's paper on the Rám Tap Up.  
pp. 276, and 360).

[Sidenote: 3. An Initiatory Particle मङ्गलार्थः ]]

The Kosha adds the sense of auspiciousness and prosperity  
(मङ्गलेशुभे) to the above, and this as we have already observed  
forms like the names of gods, the initiatory vocable of meritorious  
undertakings (आदाबोम शब्दः माङ्गलिकः). "Om" says the Ch'hándogya, "is also  
prosperity" (I, 8.) To this the scholiast Sankara says; "the letter  
\_Om\_ is called prosperity, because it is possessed of the property and  
attribute of prosperity. The prosperous alone can pass the word \_Om\_"  
(Chh. up. Ch. 1, p. 8).

Its use is not confined to the sacred and antiquated language of Vedic  
writing and the liturgy, but is to be met with in the classic Sanskrit  
of ancient bards and modern poets. Thus we have in the Rámáyana of our  
author (रामायण ५।८१।११। प्राज्यस्वर्विजयोङ्कारश्चक्रे). In this sense we discover a curious affinity of  
the Aryan \_Om\_ with the Semitic \_Áman\_ \_Amán\_ and \_Aiman\_, as in the  
Persian phrase \_Aiman buád\_ corresponding with ॐ or शुभं भूयात्।

[Sidenote: 4. Gratulatory, Particle नमस्कारार्थः ]]

The word has been rendered in our translation by the salutatory  
term "Hail", from a supposed similarity of its meaning with that of  
\_namo\_ नमस् which is used by women and Súdras in lieu of the  
sacred \_Om\_ in their salutations to gods and superior beings, owing  
to the denunciation pronounced upon their utterance of the sacred  
syllable (स्त्रीशूद्रयोः प्रणवं नेच्छन्ति). We find its use in the same sense in Dr.  
Roer's Translation of the Aitareya Upanishad, where it is rendered  
by "salutation to the Supreme Soul" and by "adoration" in Cowell's  
version of the Maitrí Upanishad. We are however at a loss of authority  
to warrant our adoption of \_namo\_ as a synonym of \_Om\_. We meet with  
instances of the use of \_Om\_ and \_namo\_ together to mean salutation,  
as, ॐन्नमः शिवाय and शिवायोंन्नमः in the Mugdhabodha, where \_namo\_,  
expresses obeisance and governs शिवाय in the dative, and not  
\_Om\_ which has no governing power.

[Sidenote: 5. Invocatory particle सम्बोधनार्थः ]]

\_Om\_ in the sense of invocation is an absolute monoptot like भो,  
भगो, अघो, अहो &c., without the power of governing the following  
word, as ॐ नारायणा, and its double use as ॐ हरिः ॐ in the Aitareya  
Upanishad (1); so भो रक्ष, भगोरक्ष in the Mugdhabodha; but नमो and its  
synonyms स्वाहा, स्वाघा, बषट्, श्रौषट् govern the dative as नमो हरये,  
स्वाहाग्रये, स्वघा पित्रे, &c. The invocatory \_Om\_ is synonymous with  
the interjections O, ओ, अहो, हो and all other single vowels whether  
nasal or not (सानुनासिकनिरणुनासिकाः), all of which are ungoverning  
particles in this sense.

[Sidenote: 6. A Laudatory particle प्रणवः ]]

\_Om\_ is usually termed as \_pranava\_ प्रणवः or praise or word of praise,  
from the root \_nu\_ (प्र+नु+अप्) to laud, and in this sense it  
might mean the glorification of Te Deum. Thus "Om" is the \_pranava\_  
or initial word of the Rigveda priests, and it is termed the Udgítha  
(उद्गीथः) of Sāma Veda choristers सामगा who chaunt it". (छन्दोग्यउपनिषद् १।३).  
But it is made to signify the object of the verb, or the Being that is  
lauded (यनौति); and in this sense it means, "The Purusha or spirit who  
is unaffected by works, affections &c., and having the appellation  
of Pranava" (see Monier Williams' Wisdom of the Hindus p. 103), so  
says Gaudapáda in his Káriká. In the former sense, Pranava corresponds  
with \_halleluyas\_ and \_hosannas\_ of Christians, and \_hamd o Salaut\_ of  
Moslems, which are deemed sacred by their votaries. The Káriká has the  
following stanzas on it:—प्रणवोद्धारं ब्रह्म प्रणवश्च परः स्मृतः । प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितः ॥

युञ्जीतप्रणवे चेतः प्रणवे ब्रह्मनिर्भयं । प्रणवे नित्ययुक्तस्यनभयं बिद्यते कचित् ॥

[Sidenote: 7. A Permissive Particle अनुमत्यर्थः ।]

It is used in a permissive sense both in Vedic and classic Sanskrit, and expressed in English by the words "on" "go on" and the like. We have an instance of it in the Māgha Kāvya, in the passage:

ओमित्युक्तबतोथशार्ङ्गिनः इतिव्याहृत्यबाचनंमः ।

[Sidenote: (\_a\_) An Injunctive अनुज्ञार्थः ।]

"Verily this is an injunctive term (अनुज्ञाक्षरं),signifying injunction, order, and whatever is enjoined, and ultimately the letter \_Om\_. (Ch'hándogya Upanishad). The scholium (भाष्य)explains it by saying that, "Whatever is enjoined by the learned or wealthy regarding learning and wealth, it is done by saying "Om"." (Ibid I. 8. p. 8.)

[Sidenote: 8. A Particle of assent अङ्गीकारः ।]

It bears also the sense of assent and consent (अङ्गीकारश्चीकारौ) meaning "ay" "aye" "yea" and "yes", and in Bengali and Vernaculars हैं and हुँ. So says Sankarāchārya:—"Whatever is assented to by the learned and wealthy, it is done by saying "\_Om\_". Thus in the Vedic tradition; Yājñavalkya having been asked by Sākalya as to how many gods there were, said; "Thirty-three." Sākalya assented by saying "Om." Among modern writings, the Sāhitya Darpana cites the following instance of \_Om\_ being used in this sense:—भ्रातद्विरफ भवता भ्रमता समन्तात् ।

प्राणाधिका प्रियतमा ममबीक्षिता किं । ब्रूतेकिमोमित्यादि ।

[Sidenote: 9. A Particle of Repulse. अपाकृतिः ।]

It is used as the interjectional particle हुँकार expressive of repelling or driving off another from one like "Avaunt" in English. We meet with an instance of its use in this sense in the Vetāla Panchavinsati of Lassen (VI.) Thus, कृतोङ्कार बेतालेत्यादि ।

[Sidenote: 10. Do. of Ratifying. दृढीकरणे ।]

It occurs in the sense of confirmation at the end of hymns and prayers in the Vedic writings, and corresponds with the words "Amen" and "Amin" at the conclusion of Christian and Moslem sermons and prayers as we have said long before. We have a verse of Hafiz to this effect, where he says \_bishnow O Āmin bogo\_ i. e. "Hear and say amen." There are many instances of it in the Upanishads, such as शान्तिः शान्तिः शान्तिः ओं हरिः ओं, and so in the Gáyatrī hymn which begins and ends with \_Om\_, agreeably to the precept which says; आद्यन्ते प्रणवं दत्त्वा गायत्रीं प्रजपेद्भुविजः । चतुर्बर्गं प्रदा बिद्या चतुर्विद्यात्मिका सदा । गायत्री तन्त्रं ।

## VII. THE NOMINAL MEANINGS OF \_Om\_.

[Sidenote: 1. Nominal Meanings of \_Om\_. संज्ञार्थः ।]

Besides the meanings already given of \_Om\_ as a particle, there are many other nominal significations attached to it as a significant noun or rather symbol to express certain attributes belonging to the nature of the Deity, that bear little or no connection with the etymology of the word.

[Sidenote: 2. \_Om\_ the Creator जगत् स्रष्टा ।]

\_Om\_ is used to denote the creative power of God in Sankara's scholium. This sense is had from the primordial word \_logos\_ the ov = \_be\_ or \_fiat\_ भूयात् \_buad\_ uttered by God in his creation of the world, as we have in the scripture. "And god said, "Let there be" and there was". Latin \_Fiat-et-fit\_ ; and Arabic \_Kom fa Kána\_.

[Sidenote: 3. Om is \_God\_ ईश्वरः भिधानं ।]

Pátanjala takes it as denotative of God himself तस्येश्वर वाचकतेति पातञ्जलः;  
and others as a denotation of the Supreme God ॐ परमेश्वरेच । एतद्व्येवाक्षरं  
परं । इति कठः । तारानाथ वाचस्पत्याभिधानं ।

[Sidenote: 4. Om is Brahma. ब्रह्म ।]

\_Om\_ is the verbal symbol of Brahma signifying the Universal spirit ॐ  
ब्रह्मणि च । ब्रह्मणः नामविशेषः तारानाथः so says the Katha Upanishad एतद्व्येवाक्षरं ब्रह्म । This  
meaning is obtained from ॐ = om signifying \_being\_ or existence, and  
referring to the totality of existence expressed by the word Brahma  
(formed of बृह + मन) \_universal pervasion\_.

[Sidenote: 5. Greatness of Brahma ब्रह्मत्वं बृहत्त्वञ्च ।]

Om is used also to denote the vast magnitude of Brahma (ब्रह्मत्वं बाबृहत्वं)  
in the Maitrí Upanishad, which says "\_Om\_ is the greatness of Brahman,  
says one who continually meditates thereon." (See Cowell's Translation  
of Id. IV. 4. p. 253). This idea is naturally suggested by the  
infinity of the Universe pervaded and encompassed by the spirit of  
God. सर्व्वं बिन्दु गतं हैतत् ब्रह्माण्डञ्चापिकोटिशः । गायत्री तन्त्रं । The Ch'hándogya Upanishad speaks of  
the greatness and effects of \_Om\_ (I. 9). To this the scholium raises  
the question, what are its greatness and effects? Then answers it by  
saying;—"by the greatness of \_Om\_ is implied the existence of priests,  
the institutions of sacrifices &c. &c. Therefore is its greatness."

[Sidenote: 6. Om is the way to Brahma ब्रह्मज्ञानोपायः ।]

"\_Om\_," says the Mándukya Upanishad, "is the means (symbol) leading  
to Brahma," as a hieroglyphic character to its significate. Here says  
the commentator Ānandagiri (p.336.) ओङ्कारो ब्रह्म वृद्धोपास्य मानो ब्रह्म प्रतिपत्युपायो  
भवतीति । आनन्दगिरि टीका । "It is known in all the Vedántas as the best  
means towards the accomplishment of one's adoration." (Ch'hándogya  
Upanishad p. 5 note.)

[Sidenote: 7. Immutable & Imperishable ॐ अक्षरः ।]

It is immutable, undecayable, imperishable, indestructible and immortal  
(अक्षरं). Thus in the Mándukya; ओमित्येतदक्षरमिदं बिकार रहितमित्यादि । The circle of O is  
considered the most perfect of all geometrical figures, as it was held  
by the Pythagoreans to be the best symbol to represent the perfections  
of the Supreme Being. It is the sign of divine immutability from the  
fact of every other figure changing its shape by its constant rotation  
round the centre and becoming a spheroid which is no more susceptible  
of change. Such is the changeable nature of all things until they  
become one with the Divinity.

[Sidenote: Om Knowable. ज्ञेयं ।]

\_Om\_ the symbol of God is said to be the knowable, because every part  
of its circumference is equidistant from the central observer. So is  
God said to be knowable (ज्ञेय) in Yoga philosophy for his  
knowableness to every one by means of meditation. Hence the Yoga system  
is called gnosticism contrary to the unknowableness of agnosticism.

[Sidenote: 8. Eternity नित्यं ।]

\_Om\_ is called eternal (नित्यं), because its circular form  
is the representation of eternity, having neither its beginning nor  
end (अनाद्यनन्तः) so it is the symbol of infinity, the circle  
being described by an infinite line. Thus Gaudapáda;  
अपूर्व्वोऽनन्तरोऽनन्तः नपरः प्रणवाब्ज्य । इति माण्डुक्य कारिकायां । १६ ।

[Sidenote: 9. The First and Last.]

Again Om is said to be the first and last of all things, because, says  
Táránátha, every thing proceeds from its centre as its source, and  
returns to that centre as its reservoir. तस्मान्निःसृताः सर्व्वे प्रलीयन्त तत्रैव । वाचस्पत्याभिधानं;  
or that every thing like the line of the circle meets at the same  
point from where it is drawn and stretched. Moreover Om as has been

189999 already said, is used both as the initial and final word of Mantras and  
190000 prayers, so it is understood to be the beginning and end of all motions  
190001 and utterances. In these senses it answers the Alpha and Omega of  
190002 the Revelation, and the initium and finem—Hoal awl Hoal ákher of  
190003 the Koran.

190004  
190005 [Sidenote: 10. The First, Last and Midst. आद्यन्त मध्यं ]  
190006

190007 But Om is declared again to be the first, last and midst of things,  
190008 from its being uttered in the beginning, middle and end of prayers  
190009 and recitals of sacred hymns according to the ordinance which says  
190010 that, Om is to be repeated thrice at every recital in the beginning,  
190011 middle and end:—प्रशस्तं ब्राह्मणे नित्यं प्रणवत्रय संयुतं । मध्येच प्रणवं गुप्तं चाकारानुमं  
190012 प्रिये । इति गायत्री तन्त्रं । This rule is said to bear reference  
190013 to the triple state of the progression of mortal beings,—their  
190014 evolution, sustentation and dissolution. यतो बाइमानि भूतानि जायन्ते येन  
190015 जातानि । जीवन्ति यत् प्रयन्त्यभिसम्बिधन्ति तद्ब्रह्मेति ॥ The triple utterance of Om has given  
190016 rise to the triplicate invocation of Hari, आदाबन्तेच मध्येच हरिः सर्वत्र गीयते,  
190017 and with what Milton has expressed in his glorious hymn in the Paradise  
190018 Lost.

190019  
190020 "Him first, Him last, Him midst, and without end."  
190021

190022 The reverend Gaudapáda enjoins the same ordinance in his versified  
190023 commentary or Káriká to the Mándukya Upanishad, where he says (verse  
190024 27) :—सर्वस्य प्रणवो ह्यादिर्मध्यमान्तस्तथैवच । एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरं ।  
190025

#### 190026 190027 VIII. APPLICATION OF Om 190028 IN THE VEDAS AND VEDANTA. 190029

190030 [Sidenote: 1. Pranava = Adorable.]  
190031

190032 "O venerable, let me enter thee (viz. the word Om)—the sheath of  
190033 Brahmá, swáhá. O venerable do thou enter me, swáhá. O venerable, I  
190034 shall be purified by thee." (Taittiríya Up. IV. 3).  
190035

190036 [Sidenote: 2. The Burden of song.]  
190037

190038 "Om, the hymns of the Sáma Sing, Om, Som, the hymns proclaim."  
190039

190040 [Sidenote: 3. Commanding and assenting.]  
190041

190042 "By Om, the Adhwarju gives his reply:—By Om the Brahmá commands;—By Om  
190043 he gives his orders for the burnt offering" (Ibid VIII. Anuvák).  
190044

190045 [Sidenote: 4. Beginning.]  
190046

190047 "Om, says the Bráhma, when he commences to read the Veda." (Ibid).  
190048

190049 [Sidenote: 5. Om is Multinymous.]  
190050

190051 "Om is Brahman, it is immortal, it is light, it is truthful, and a  
190052 portion of holy light."  
190053

190054 "It is the sun, the truthful, the Yajur, devotion, fire, wind and air."  
190055

190056 "It is the moon, strength, immortality, and the means of attaining  
190057 Brahma" (Maitrí Upanishad VI. 35.) ॐ ब्रह्म अमृतं ज्योतिस्तेज सोऽहंश मात्रं ।  
190058 आदित्य मध्ये उदुत्वा मयूखे भवतः । ॐकारानुज्ञापणात् ॥ एतत् सवित् सत्यधर्म एतद्यजुरेतत्तयः एतदग्निरेतद्वायुरेतदापः ।  
190059 एतच्चन्द्रमा एतच्छुक्रमेतदमृतमेतद्ब्रह्म विषयं ॥  
190060

190061 [Sidenote: 6. It is all significant.]  
190062

190063 But apart from all the particular objects to which this word is  
190064 severally applied, Om is found from its general sense of "a being"  
190065 at large, to be significant of "all things," as its archetype Brahman  
190066 is made to stand for universal existence both collectively as well as  
190067 singly (in toto et per singulatim), as it is said in the Mándukya

Upanishad, ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भविष्यदिति सर्वमोङ्कार एव,  
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥

[Sidenote: 7. Om includes all things.]

“Om” says the Sruti, “is immortal.” Its explanation is “this all”; what was, what is, and what will be, all is verily the word “Om”; and every thing else which is beyond the three-fold time is also verily the word “Om.” For this all (represented by “Om”) is Brahma, and Brahma is “all.” (Māndukya Upanishad Bhāshya verse 1 and 2). ओमिति ब्रह्मएवेदमोङ्कारः सर्वमित्यादिश्रुतिभ्यः । अभिधानस्यचोङ्कारव्यतिरेकादोङ्कार एवेदं सर्वं ।

[Sidenote: 8. Scholium on the above.]

According to Sankara’s explanation the rendering would be as follows:—“Om” this sound (or immortal) is this “All,” and its explanation is “what was, what is, and will be, all is verily the word “Om”.” (Sankara’s Bhāshya of the above). Ānandagiri’s explanation is to the same purport; thus says he:—

सर्वस्पर्शदत्तादोङ्कारस्य ब्रह्मणश्च तथात्वादेक लक्षणत्वादप्यत्वासिद्धेरोङ्कार प्रतिपत्ति ब्रह्म प्रतिपत्तिरेवेति ॥

#### IX. THEOLOGY OF OM IN THE MONADS OF MONOTHEISTIC CREEDS.

[Sidenote: 1. Monads or Unities. एकार्थकः ।]

We have seen that \_Om\_ expresses all things (Sarvamonkāra), by virtue of the word like its kindred Greek and Latin \_on\_ and \_ens\_ (B. \_haon\_), signifying “a being” by synecdoche (\_laxaná\_) of a part for the whole. And this is done of all things whether concrete or discrete and taken either singly or by groups of two or more things together; as it is said—“\_Ekasadvīśastrīśas\_” &c., i. e. \_Singulatim\_, \_dualiter\_, \_pluraliter\_ &c. We shall first come to see the monads expressed by \_Om\_ and leave it to the reader to discover the relation which the significates may bear to the symbol, or rest satisfied with the idea of their being meaningless or arbitrary.

[Sidenote: 2. Om is speech or voice वाक् ।]

Om, says the Sruti is Sarvāvāk “all voice and speech”; and we shall come to see below that it is applied alike to denote both human and brute speech, and words belonging to all the different parts of speech.

[Sidenote: 3. Om is sound and word शब्द ।]

“All things are united with words which express them, and all words are contained in the mystical syllable \_Om\_, (ओङ्कार शब्द म ।त्रे). \_Om\_, pervades all sounds; he rises above all objects which are expressed by sounds, who repeats this sound \_Om\_” (Ch’hāndogya II.23.) (Maitrī p. 253).

[Sidenote: 4. Om is Brahman ॐ शब्द ब्रह्म ।]

“\_Om\_ is Brahman called sound (\_sabda\_). By means of \_Om\_ rising above all things, a man merges in the Supreme called Para Brahma.” “Om is the emblem of the Most High.” (Ch’hāndogya p. 4. Manu II. 83. Bhāgavad Gītā). So says the Maitrī Upanishad (VI. 22) शब्द ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति । ६ ।१२

[Sidenote: 5. Om is Fire and its splendour ओमग्निश्च तेजश्च ।]

“Om was splendour and fire at first. By this syllable \_Om\_ the splendour germinates, it shoots upward, it expands, and becomes the vehicle of divine worship. The splendour germinates in the form of the mystic syllable \_Om\_, as a seed germinates; i. e. It is manifested as the primeval form of the Veda, it next shoots upward as the internal sound \_Om\_ itself.” Maitrī Up. VII. 11. तेजो प्रथममोङ्कारात्मकमासीत् । तत्तेजोऽनैनैवोमित्येव तदुदबुध्यति । मैत्री उप० ७ ।११ । Fire was the first object of adoration of the Rigveda and of the fire worshippers of India and Persia. It is

190137 believed to be the \_arche\_ or beginning of all things according to  
190138 Heraclitus.  
190139  
190140 [Sidenote: 6. Om is light. ॐ ज्योतिः ।]  
190141  
190142 "Om is light and manifest as light, the sleepless, deathless and  
190143 sorrowless light." Again; "Om is light which shines in yonder sun,  
190144 and in the moon, fire, and lightning" (Maitrī Upanishad VI. 25.). So  
190145 says the Bhāgavad Gītā, "That splendour which abiding in the sun  
190146 illumines the whole world, which abides in the moon and in fire, that  
190147 splendour know to be mine" (XV. 12.) Light was the first work of  
190148 creation and the "first born" of Heaven. God said "\_Lux fiat et lux  
190149 fit\_."—"Let there be light and there was light."  
190150  
190151 दीप्यतोम् ज्योतिः । प्रकाशणाज्योतिः । प्रणवाख्य प्रणेतारमरूपो बिगतनिद्रो बिजरो बिमल्युर्बिशोको भवतीत्येवं ह्याह । मैत्री उप  
190152 ६ । १२५ तथा । यदमुस्मिन्नादित्येऽथसोमोऽग्नौ विद्युति बिभात्यथखल्वेनं दृष्ट्वा मृतत्वं गच्छतीत्याह । ६ । १२५ ।  
190153  
190154 [Sidenote: 7. \_Om\_ is Lightning. बिद्युज्योतिः ।]  
190155  
190156 "The Veda is called lightning, since the moment when it is uttered (as  
190157 Om), it enlightens every incorporated being; therefore by the syllable  
190158 \_Om\_ let a man adore the infinite splendour of Brahman" (Maitrī  
190159 Upanishad VII. 11.) यस्मादुच्चरितमात्र एव सर्वं शरीरं बिद्योतयति ।  
190160 तस्मादोमित्यनेनैता उपासीतापरिमितं तेजः । मैत्री उप ७ । ११ ।  
190161  
190162 [Sidenote: 8. Om is the Brahman light. ॐ ब्रह्म ज्योति ।]  
190163  
190164 "The syllable \_Om\_ is the Brahman light or pure intelligence, veiled  
190165 behind the fire and breath, and manifested itself at first as the  
190166 one undivided sound \_Om\_." Thus the Maitrī Upanishad Tīkā (VII. 11).  
190167 यस्मात् प्रणवात्मकमिदं ब्रह्मासीत् तस्मादोमित्यनेनैतत् ब्रह्म तेजो उपासीत् । मैत्री ७ । ११ ।  
190168  
190169 [Sidenote: 9. \_Om\_ is Water. ओमापः ।]  
190170  
190171 "Om shines in the waters" (Maitrī Upanishad VI. 35). आपो ज्योतिरसोऽमृतं  
190172 ब्रह्मभूर्भुवःस्वरोम् । मैत्री ६ । १३५ । दीप्यतोमापः । ओङ्कारोऽनुज्ञापनादाप्यायनादापः । इति तट्टीका । Water is said  
190173 to be the first work of God (आप एवमसजादौ ।) "and the Spirit of God  
190174 floated on the surface of the waters" hence called नारायणः (Genesis  
190175 and Manu). Thales found water to be the origin of all things.  
190176  
190177 [Sidenote: 10. \_Om\_ is Flavour &c. रसोबैतत् ।]  
190178  
190179 "Om is \_Rasa\_, moisture, flavour, taste, relish and love (Maitrī Up.  
190180 VI. 35). The goodness of God is flavour, a man having attained flavour,  
190181 becomes possessed of joy" (Taittirīya Up II. 7.) ॐ रसोबैतत् । रसः कर्म  
190182 परिपाक निवृत्तत्वात् आदित्यस्य रसतः सर्वं कर्म फलाश्रय इत्यर्थः । By flavour \_rasa\_ they mean  
190183 love also and love is believed to be the formative power according to  
190184 Empedocles.  
190185  
190186 [Sidenote: 11. Om is Ambrosia. ओममृतं मधु ।]  
190187  
190188 "\_Om\_ is ambrosia the food of gods. (Gr. \_He ambrosia est setos  
190189 theon\_). It is also honey and all sweet." So the Sruti;  
190190 अमृतं देवानामोदन हेतुत्वात् । मैत्री उप ६ । १३५ । असौबामधु । छान्दोग्यं तैत्तिरीयञ्च । १ । ७ ।  
190191  
190192 [Sidenote: 12. Om Udgītha. ओमुद्गीथः ।]  
190193  
190194 "\_Om\_, this letter the Udgītha, should be adored, Om is chaunted."  
190195 (Ch'hāndogya I. 1).  
190196  
190197 "The Udgītha of Sāma Veda, corresponds with the \_pranava\_ of the Rig  
190198 Veda." (Cowel's Mait VI. 3).  
190199  
190200 "The Udgītha is the principle part of the Sāma verse, and sung by  
190201 Udgātri priests."  
190202  
190203 "It is chaunted (Udgīyate), and is therefore called Udgītha and is a  
190204 \_Karmāngāvayava\_ or part of the liturgy."  
190205

190206 "What is Udgítha, that is Om; what is Om, that is Udgítha." (Maitrí.  
190207 Ch'chándogya).  
190208  
190209 [Sidenote: 13. \_Om\_ is breath. ॐ स्वासः ।]  
190210  
190211 "Om called the Udgítha is breath," (Ch'hándogya Upanishad p. 12).  
190212  
190213 [Sidenote: 14. \_Om\_ is sun. आदित्य ।]  
190214  
190215 "The sun is \_Om\_, \_Om\_ is Udgítha, the sun is Udgítha, he is \_Om\_."  
190216 (Maitrí IV. 4).  
190217  
190218 "The splendour of Brahman is yonder sun, and it too is the splendour of  
190219 Om." (Ibid). यद्ब्रह्म ज्योतिः यज्ज्योतिः स आदित्यः । यत् सबितुतदादित्यः । मैत्री उप ।  
190220  
190221 [Sidenote: 15. Om the soul. ओमात्मेति ।]  
190222  
190223 "The soul is looked upon as \_Om\_." (Ch'hándogya Upanishad. p. 12). "For  
190224 this all represented by \_Om\_ is Brahma. This soul is Brahma." (Mándukya  
190225 V. 2). ॐकार एव आत्म स्वरूपमेव । तस्यैतस्य परापर ब्रह्मरूपस्याक्षरस्योपब्याख्यानं ।  
190226  
190227 [Sidenote: 16. Om the Supreme spirit. ॐ परमात्मा ।]  
190228  
190229 "\_Om\_ is the most appropriate name for the Supreme Spirit  
190230 \_paramátman\_." (Ch'hándogya I. 1). "The Universal soul is the totality  
190231 of individual souls." (समष्टि ब्यष्टि).  
190232  
190233 [Sidenote: 17. Om is Mind. ॐ मनस् ।]  
190234  
190235 "Om is mind \_manas\_, the self consciousness or \_ahankára\_ of the  
190236 Sánkhyā." (Ibid p. 3).  
190237  
190238 [Sidenote: 18. Om is Body. ॐ कायः ।]  
190239  
190240 "\_Om\_ is corporeal." (Ch'hándogya p. 3).  
190241  
190242 [Sidenote: 19. Om is Adorable ओमुपास्यं ।]  
190243  
190244 "The letter Om is eulogised for its adorableness, and is an inducement  
190245 to its worship." (Ch'hándogya I. 9. p. 8).  
190246  
190247 [Sidenote: 20. Om a Vehicle ॐ रथः ।]  
190248  
190249 "\_Om\_ is the vehicle of the worship and knowledge of the superior and  
190250 inferior Brahma." (Maitrí Up. 260).  
190251  
190252 [Sidenote: 21. Om is a Raft. ॐ मुहुपः ।]  
190253  
190254 "\_Om\_ is a raft of Brahman to cross over the torrents of the world."  
190255 (Svetáswatara II. 8. p. 53).  
190256  
190257 [Sidenote: 22. Om an arrow. ॐ शरः ।]  
190258  
190259 "The body is the bow, \_Om\_ is the arrow, with which one pierces the  
190260 mark Brahma through darkness." धनुच्छरीरमोमित्येतच्छरः । शिखास्य मनस्तमो लक्षणं  
190261 भित्वात्मानमागच्छतीति ।  
190262  
190263 [Sidenote: 23. Om a Bridge. ॐ सेतुः ।]  
190264  
190265 And so \_Om\_ is used to represent many other single objects. (Maitrí Up.  
190266 p. 271).  
190267  
190268 It is represented as a bridge in the Atharva Veda (VI. 10 and VIII. 4).  
190269  
190270

#### X. DUADS OR DUPLES OF THE BIPARTITE OM IN DUALISTIC THEORIES.

190271  
190272  
190273 [Sidenote: Duads. Om a couple. ॐ मिथुनं ।]  
190274

190275 "Om\_ unites couples together and gratifies the wish of the adorer."  
190276 (Ch'hándogya I. 6). Again "couples being incorporated with the letter  
190277 \_Om\_, establish the all-gratifying power and attribute of Om."  
190278 (Sankara's Scholium to Ch'hándogya).

190279  
190280 [Sidenote: 1. The Couple Udgítha & Pranava. उद्गीथप्रणवौ ।]

190281  
190282 \_Om\_ combines the \_Udgítha\_ of the Sáma with the \_pranava\_ of the Rig  
190283 Veda, the first couple; and therefore speech (Vák) and breath (prána)  
190284 the sources of the Rik and Sáma, the second couple; and lastly the said  
190285 two Vedas themselves as the third couple. (Ch'hándogya I. 1-8), and  
190286 consequently the Hotri and Udgátri priests the fourth couple.

190287  
190288 [Sidenote: 2. Brahma and Para Brahma. परापर ब्रह्म ।]

190289  
190290 \_Om\_ is the superior and inferior Brahma conjointly. The superior or  
190291 \_Para Brahma\_ is the one eternal and infinite God; and the inferior  
190292 or \_Apara Brahmá\_ is the finite God:—the demiurge of Plato, and the  
190293 \_Prajápati\_ and Indra of Vedanta theology. The Aitareya reckons the  
190294 pentad of the five elementary bodies, under the latter category. (V.  
190295 3). Kálidása speaks of this as the \_pancha mahá bhúta samádhi\_ in the  
190296 first book of his Raghu Vansa.

190297  
190298 [Sidenote: 3. The two pronunciations. स्वर द्वयं ।]

190299  
190300 "Om\_ is pronounced as \_svarati\_ in the Rigveda and Svara in the Yajur  
190301 Veda." (Ch'hándogya IV. 4. Manu XI. 265).

190302  
190303 [Sidenote: 4. The Human & Divine Souls. जीवात्मा परमात्मा ।]

190304  
190305 "Om\_ is átman or soul. Two souls are said to enter the body; the  
190306 individual and the undivided or universal soul." (Ait. III. 1). "Two  
190307 birds (the supreme and individual souls) dwell upon the same tree of  
190308 the body." (Svetásvatara Upanishad).

190309  
190310 [Sidenote: 5. The Soul and Matter. प्रकृतीश्वरौ ।]

190311  
190312 "Om\_ is both spirit and matter," viewed as the same thing in the  
190313 materialistic light of the Sánkhya, and dualistic view of others.  
190314 Spinoza defines them both as the "\_Substantia cogitans, et substantia  
190315 extensa, una eademque est substantia, quae jam sub hoc, jam sub illo  
190316 attributo\_ comprehenditur." (Ethics. 1 Pr. 7 schol).

190317  
190318 [Sidenote: 6. The Male and Female. प्रकृति पुरुषौ ।]

190319  
190320 "\_Om Strípum\_ the divine male and female"; the original androgyne or  
190321 bisexual being combined in the person of the first human being, Brahmá or  
190322 Adam, and called the \_Prakriti-purusha\_ or \_pradhána\_ &c., in the Yoga  
190323 and Puranic Systems. So says Manu also (I, 32). "The power became half  
190324 male half female or nature active and passive, and divided itself in  
190325 twain." (Ibid).

190326  
190327 [Sidenote: 7. The cause and effect. कार्य कारण ।]

190328  
190329 "Om\_ implies the two states of mundane existence, \_viz\_, the cause  
190330 dynamic and the effect energy. The effect also is two fold, the gross  
190331 and subtile." (स्थूल सूक्ष्मज्ञ).

190332  
190333 [Sidenote: 8. The Two Elements. स्थूल सूक्ष्मौ ।]

190334  
190335 The subtile elements (सूक्ष्मतन्मात्रं) and the gross elements  
190336 (स्थूलभौतिकं) forming the Sthúla or gross body and the \_linga Saríra\_  
190337 or subtile body,—the two component parts of all living bodies.

190338  
190339 [Sidenote: 9. Knowledge & Ignorance. विद्या विद्ये ।]

190340  
190341 The two states of the soul, knowledge and ignorance (विद्या अविद्या)  
190342 and the two states of knowledge; namely that which is known (विज्ञात),  
190343 and what is unknown (अविज्ञात), corresponding with two others—the



(ब्यक्ताब्यक्त) the manifest and unmanifest.

[Sidenote: 10. The two states of Life. कर्म तथा ज्ञानकाण्डं ।]

Knowledge and action or Jnána and Karman,—theory and practice, are the two inseparable conditions of life; the one leading to the other, which is the result of the former, and according to others its cause, in the celebrated dispute ज्ञानं जयति कर्म अथवा कर्मजं ज्ञानं between theorists and practitioners.

[Sidenote: 11. Other Pairs.]

In this way many other pairs are joined together forming as they were the two halves of the great circle of \_Om\_, and whether diametrically or obversely opposed or attached to each other, they form together, the same circle of which each of them is but an imperfect part or half.

[Sidenote: 12. Geometry of \_Om\_.]

[Sidenote: 13. Logical Use of \_Om\_.]

Hence we see the mystery of the cypher of \_Om\_ to be no less wonderful and efficacious in the investigation of theological truths, than the great instrument of Euclid's compass in the bisection and measurement of geometrical dimensions. And as the circle is latterly found to be made use of in the demonstration of propositions in Logic, how much must we wonder to reflect on the use and application of the sacred instrument of \_Om\_ by the ancient Rishis of India, to all things of the physical, intellectual and spiritual world (\_Sarvamankára eva\_) as their common measure.

[Sidenote: 14. Dualism overthrown द्वैतोच्छेदः]

Having thus observed the deficiency of dualities and the imperfection of dualistic theories, by the instrumentality of \_Om\_, and the application of its cypher of unity to them, to make up that unity which is essential to the true knowledge of God, whose nature is a perfect unity and without divisibility (Ekamevadvitía), the sages next proceeded to the investigation of trialities and pluralities of tri-une doctrines and so forth, which had been gaining ground even in those early stages of society, by the application of the same test of the unity of \_Om\_ to them, till at last all these partitions are lost in the cypher of One indivisible whole.

[Sidenote: 15. The Metrical Sense of \_Om\_.]

\_Om\_ in the sense of a compass or metrical instrument, is derived from O the cypher, letter or circle, and \_ma\_ to measure, meaning the circle of measurement.

## XI. TRIADS OR TRIPLES OR TRIPARTITE OM IN TRINITARIAN SYSTEMS.

[Sidenote: 1. Triads or Triples of \_Om\_ त्रिमूर्ति ।]

"But when considered as a trilateral word consisting of a, u, \_m\_, (अ, उ, म्), \_Om\_ implies, the three Vedas, the three states of human nature; the three divisions of the Universe; the three deities, agents of the three states of things—the creation, preservation and destruction; or properly speaking; the three principle attributes of the Supreme Being. In this sense it implies in fact the Universe controlled by the Supreme Being." Rám Mohun Roy.

[Sidenote: 2. Their External Manifestations. ब्याहृतिः ।]

The idea of the trisection of the circle of \_Om\_ followed that of its bisection, together with that of the three fold division of Divine nature, much earlier in the minds of the Aryans of India, than the three sectors of the circle were unfolded by Euclid, and the mystery

of the tri-une nature of the Divinity was discovered by the divine Plato, or that of the three persons in the God-head was revealed by the Gospel. But not content with this discovery, the ancient sages applied this triplicate division of \_Om\_ to many other things as the three fold manifestations of the \_One\_ Deity represented by the trilateral and trilateral figure of \_Om\_, and fell to their adoration, until they were recalled to the worship of the invisible unity of \_Om\_ by the Vedánta doctrines. We shall now see these triples called the Vyáhrítis (व्याहृति) or three fold manifestations in their order.

[Sidenote: 1. The 3 Vedas. त्रयो विद्या वेदत्रयः ।]

\_Om\_ represents the three Vedas by its three letters, \_viz\_ ; the Rik, Yajur and Sáman, consisting of the Hymns, Ceremonies and Psalms. The first like the hymns of Hesiod and Orpheus, the second like the Levitican laws, and the third resembling the Psalms of David, all of which are said to be of Divine origin.

[Sidenote: 2. The 3 States. ॐ गुणत्रयं ।]

These have no apposite terms in English, and are variously rendered to express the states of quietism, action and passion or excess of a feeling, leading to error.

[Sidenote: 3. The 3 Worlds. ॐ भूर्भुवः स्वर् ।]

The earth, sky and heavens, called the three great evolutions (महा व्याहृति) of \_Om\_. But those were afterwards subdivided into twenty one (3×7) each named as Om (ॐ त्रिसप्त) as in the beginning of Atharva Sanhitá ॐ त्रिसप्ता ये परियन्ति विश्वाः—"The Universe composed of thrice seven worlds."

[Sidenote: 4. The 3 states of things. श्रवस्थात्रयं ।]

[Sidenote: 5. The 3 Agencies Personified त्रि मूर्ति ।]

These are the creation, preservation, and destruction of all things (सृष्टि, स्थिति, प्रलय), or as philosophically called their evolution, sustentation and dissolution (उत्पत्ति, स्थिति, ध्वंस), and their agents, \_Brahmá\_ the creator, \_Vishnu\_ , the preserver, and \_Siva\_ the destroyer of each and all, corresponding with Jupiter, Neptune and Pluto, and Osiris, Horus and Typhon (ब्रह्माविष्णुशिवः). But this trinity is refuted by the Vedántic doctrine of unity, which repudiates a secondary cause. (सृष्टि स्थिति लयादीनां नाय कर्ता द्वितीयकं). The Maitrí Upanishad makes mention of many more triads which were glorified with the aforesaid hallowed epithet \_Om\_ (VI. 5.) \_Viz.\_ the following:—

[Sidenote: 1. The Trisex Divinity.]

\_Om\_ composed of the three genders, masculine, feminine and neuter (स्त्रीपुत्रपुं). But the Vedánta refutes the generic distinctions of the One unknown (नपण्डनपुमान् शक्तिः).

[Sidenote: 2. The 3 Elemental forms.]

The fire, wind and sun, (सूर्याग्नि वायु), the three powerful manifestations of the Deity each of which had its votaries in the early fire, wind and sun worshippers of India.

[Sidenote: 3. The 3 Agencies as above.]

The creation, preservation and destruction of things in the forms of Brahmá, Vishnu and Siva as said above.

[Sidenote: 4. The 3 Fires. अग्नित्रयः ।]

\_Om\_ the three sacrificial fires called the दक्षिणा, गार्हपत्य and आहनीयास्य, which were continually preserved in families.

190482 [Sidenote: 5. The 3 Vedas. त्रयोविद्या ।]

190483

190484 \_Om\_ the triple learning contained in the Rik, Yajur and Sáman, which

190485 were identified with God for their being his words.

190486

190487 [Sidenote: 6. The 3 Intelligences.]

190488

190489 The three Intellectual faculties consisting of the Mind, Intellect or

190490 Reason, and the conscious soul.

190491

190492 [Sidenote: 7. The 3 Times. त्रिकाल ।]

190493

190494 Present, past and future composing the circle of the eternity of \_Om\_

190495 (कालत्रयं).

190496

190497 [Sidenote: 8. The 3 Aliments. अन्न ब्रह्म ।]

190498

190499 Food and water and moon. The water and food are eulogised as \_Om\_ in

190500 Bhrigu Valli as अन्न ब्रह्म, and the moon is reckoned as such for its

190501 containing the ambrosial beverage of the gods.

190502

190503 [Sidenote: 9. The Mental Powers. मनोवृत्तिः ।]

190504

190505 The three intellectual faculties, the mind, intellect and consciousness

190506 as the spiritual manifestations of the Invisible Spirit.

190507

190508 [Sidenote: 10. The three Vital Airs. प्राणादि ।]

190509

190510 Those of respiration, circulation and secretion called प्राणामान समाणाः

190511 the respiratory breath or air and others: there are two others which

190512 with these three will be found among the pentads (पञ्चप्राणाः).

190513

190514 [Sidenote: 11. The three feet of God. त्रिपादाः ।]

190515

190516 These are the different hypostases of God or rather of the Divine

190517 soul in its three states of universality, individuality and external

190518 appearances, each of which is subdivided into three states.

190519

190520 [Sidenote: 12. The 3 Totals.]

190521

190522 The Sūtrátmá, Taijana and Hiranyágarbha (universal soul)

190523 (सूत्रात्मा तैजस हिरण्यगर्भः); The three emanations of infinite Intelligence from the

190524 Unity of God.

190525

190526 [Sidenote: 13. The three Specials.]

190527

190528 The Visva, Taijasha, and Prajná (Individual Souls) (विश्व तैजस प्रज्ञा). The

190529 three emanations of finite souls from Divine Intelligence.

190530

190531 [Sidenote: 14. The three externals.]

190532

190533 The Vaiswánara, Visvarúpa and Virát the three manifest and visible

190534 forms; (विश्वानर विश्वरूप विराट्). Hence the nature of God is a triplicate

190535 threefold unity or the thrice three hypostases of the One Being.

190536

190537 [Sidenote: 15. The three Forms of Devotion.]

190538

190539 The three forms of our devotion and Communion with God, that he is

190540 praised, worshipped and ascribed with attributes.

190541

190542 [Sidenote: 16. The Triple man.]

190543

190544 His body—the bow, his mind—the arrow, and his soul—the aim. (Mándukya

190545 II. 4. p. 159).

190546

190547 [Sidenote: 17. The 3 States of the Soul.]

190548

190549 Of waking, dreaming and sound sleep of the soul. (जाग्रत् स्वप्न सुषुप्ति).

190550

190551 [Sidenote: 18. The 3 Humours of the Body.]  
190552  
190553 The bile, phlegm and choler or flatulence (वात पित्त कफ) are the  
190554 preservatives of the body and life.  
190555  
190556 [Sidenote: 19. Three Matrás. त्रिमात्रा ।]  
190557  
190558 The three moræ or vowels, the long, short and prolated.  
190559 (ह्रस्व दीर्घ प्लूत त्रिमात्रा).  
190560  
190561 [Sidenote: 20. Three Accents. त्रिस्वरः ।]  
190562  
190563 The acute, grave and circumflex. उदात्तानुदात्त स्वरितः.  
190564  
190565 [Sidenote: 21. Three Utterances of speech. बाणि ।]  
190566  
190567 Human speech consisting of letters, words and sentences treated of in  
190568 Orthography, Etymology and Syntax. (ध्वणिः पश्यन्ति मध्यमा बैस्वरी).  
190569  
190570 [Sidenote: 22. Three Pronunciations स्फूर्तिः ।]  
190571  
190572 Distinct, indistinct and half distinct. (Anquetil). (स्फुट अस्फुट अर्द्धस्फुट).  
190573  
190574 [Sidenote: 23. Do. of Three Vedas.]  
190575  
190576 The Swaratí of Rik, the Swara of Yajus, and Swánvatí of Sáma.  
190577 (स्वरती स्वर स्वानवत्यः).  
190578  
190579 [Sidenote: 24. The 3 Letters.]  
190580  
190581 Of Om viz. a, u, m, agree with the first, second and third word of  
190582 every triad, i.e., each to each.  
190583  
190584 [Sidenote: 25. The 3 Merits.]  
190585  
190586 Of the meditation of the three letters of Om described at length in  
190587 the Upanishads.  
190588  
190589  
190590 XII. THE TETRADS OR QUADRUPLS OF OM.  
190591  
190592 [Sidenote: I. Tetrads of Om.]  
190593  
190594 We have next to consider the tetrads or quadruple divinities in the  
190595 quadrants or four fold divisions of the circle of Om consisting of  
190596 its four letters a, u, or crescent of Om, and the circlet of entire  
190597 Om styled Chandravindu as given by Professor Monier Williams from the  
190598 Nirukta of yaska. (Indian Wisdom p. 169).  
190599  
190600 [Sidenote: II. In sciences.]  
190601  
190602 1. The Om of orthographers consisting of the four stages of speech;  
190603 namely, ध्वनि पश्यन्ती मध्यमा and बैस्वरी ।  
190604  
190605 2. Of Grammarians; the four parts of speech, nouns, verbs, prepositions  
190606 and particles.  
190607  
190608 3. Of Ritualists; The hymns, liturgical precepts, Bráhmaṇas and ordinary  
190609 language.  
190610  
190611 4. Of philologers or Sábdkas; the speech of serpents, beasts, birds and  
190612 vernaculars.  
190613  
190614 5. Of Etymologists; The Rik, Yajur and Sáma Vedas and current language.  
190615  
190616 6. Of Spiritualists; The language of beasts, wild animals, musical  
190617 instruments and soul.  
190618  
190619 7. Of Manu (IV. 126). The Pranava and the three Vyahrtis. (ॐ भूर्भुवः स्वः).

8. Of Manu (IV. 124). The Rik sacred to the gods, the Yajur relating to mankind and the Sáma concerning the manes, and its sound.

9. Of Smártas; The four stages;—of students, householders, mendicants and ascetics.

10. Of Puránas. The four Ages;—Satya, Tretá, Dwápara and Kali. The four castes &c.

[Sidenote: III. In Divinity]

A for ápta or Vyápta—pervading all worlds, represents the divine hypostasis of Viswa.

[Sidenote: 1. The 4 Conditions of Brahma.]

U—for Utkarshat, i. e., more elevated than A; as the Taijas than Visva. (तैजस).

M—for mána or measure, as the prajná like a prastha measures the above two. (प्रज्ञा).

Om—i. e., the entire and without parts, is the fourth and perfect condition of Brahma. (ब्रह्म).

[Sidenote: 2. The 4 states of the Soul.]

Á for the waking (Jágrat) state, when the soul is subject to gross senses.

U—for the swapna or dreaming state, when the soul is withdrawn from visible objects.

M—the susupta or sound sleeping state, in which the soul is unconscious of itself.

Om—the absolute and perfect state of the soul viewing all in itself.

[Sidenote: 3. The 4 Manifestations of God.]

A—is external manifestation of the Universal soul in objects.

U—Internal manifestation perceived in the operations of the soul in dream.

M—unmanifested existence; or the self consciousness of the soul.

Om—Unmanifest state of the soul, unmodified and inactive state.

[Sidenote: 4. The 4 Titles of the soul.]

A—Viswa or Vaiswánara who abides manifest in the waking state.

U—Taijasa; abiding in dreams and knowing all without objects.

M—Prajná, the perfect wise abiding in deep sleep.

Om—Absolute Brahma called Turiya which is perfect and all knowing.

[Sidenote: The Four fold Tetrads:]

I.

A—Áptah, pervading.

U—Utkarsha, Exalted.

M—Mána, Measure.

Om—Brahma, Absolute.

190689  
190690  
190691  
190692  
190693  
190694  
190695  
190696  
190697  
190698  
190699  
190700  
190701  
190702  
190703  
190704  
190705  
190706  
190707  
190708  
190709  
190710  
190711  
190712  
190713  
190714  
190715  
190716  
190717  
190718  
190719  
190720  
190721  
190722  
190723  
190724  
190725  
190726  
190727  
190728  
190729  
190730  
190731  
190732  
190733  
190734  
190735  
190736  
190737  
190738  
190739  
190740  
190741  
190742  
190743  
190744  
190745  
190746  
190747  
190748  
190749  
190750  
190751  
190752  
190753  
190754  
190755  
190756  
190757

II.

- \_Jágrat\_, Waking.
- \_Swapna\_, Dreaming.
- \_Susupti\_, Sleeping.
- \_Sthira\_, Calm.

III.

- A-\_Vyakta\_, external state.
- U-\_Antar\_, internal state.
- M-\_Avyakta\_, unmanifested.
- \_Om Ananta\_, Infinity.

IV.

- \_Viswa\_, the visible world.
- \_Taijasa\_, the thinking soul.
- \_Pragná\_, Consciousness.
- \_Turiya\_, Omniscience.

XIII. THE PENTADS &C., OF \_Om\_.

[Sidenote: The Pentads of Om.]

The quintuples of om are composed of five letters or divisions of the symbolical circle, standing for so many different things each of which forms a part of the whole, and is called an \_Om\_. The five parts are, A, U, M, O and the \_náda\_—the nasal half circle above.

[Sidenote: 1. The Five Vital Airs. पञ्च प्राणाः ।]

Respiration, flatulence, circulation, pulsation and assimilation, commonly known by the names of \_Prána\_, \_Apána\_, \_Vyána\_, \_Udána\_ and \_Samána\_.

[Sidenote: 2. The Five Caverns. पञ्च कोषाः ।]

\_Pancha koshas\_ or sheaths of the soul, folding one over the other “like the coats of an onion”. 1. The sheath of the intellect. 2. The sheath of the mind. 3. The sheath of breathing. 4. The subtle and corporeal bodies. 5. The sheath of Supreme bliss, not admitted by all. (बिज्ञानमय, मनोमय, प्राणमय, अन्नमय, आनन्दमय कोषाः ।)

[Sidenote: 3. The Five Internal organs, senses and their objects. पञ्च ज्ञानेन्द्रियाणि ।]

The ear, eye, skin, nose and tongue, of hearing, sight, feeling, smell and taste. Their five objects—sound, colour, touch, savour and smell. (श्रोत्रत्वक् चक्षु जिह्वा घ्राणानि तथा शब्द स्पर्शरूप रसगन्धानि ।)

[Sidenote: 4. The Five external Do. पञ्च कर्मेन्द्रियाणि ।]

The voice, hands, feet, the organs of generation and secretion are organs of action. बाक्पाणि पाद पायूपस्थानि बहिरिन्द्रियाणि । पूर्वोक्तानि अन्तर बा बुद्धीन्द्रियाणि ।

[Sidenote: 5. The Five Elements. पञ्च भूतानि ।]

Earth, air, fire, water and ether. क्षित्यप् तेजो मरुद्योम पञ्च महाभूतानि ।

[Sidenote: 6. The Five classes of Ignorance.]

- 1. Obscurity (तमसः), 2. Illusion (मोहः), 3. Extreme illusion (महामोहः),
- 4. Gloom (तमिस्रः), 5. Utter gloom (अन्ध तमसः).

[Sidenote: 1. The six letters of Hexads or sextuples.]

The sextuples of \_Om\_ are composed of \_a\_, \_u\_, \_o\_, \_m\_, the \_Vindu\_,

cypher, and the náda; and according to another account, the Ardha  
mátrá of Om is the fourth and the Vindu and náda the fifth and  
sixth aksharas. (Weber's Ráma Tapaníya p. p. 292, & 312. Cowell's  
Maitrí Up. p. 271).

[Sidenote: 2. The 6 Organs.]

The five organs of sense; viz the nose, tongue, the eye, ear, skin  
and the mind. (Gotama Sutra I. 1, 12). But according to others the mind  
is not reckoned an organ.

[Sidenote: 3. Other Sextuples]

The six seasons (षडृतः), the six flavours (षड्रासः), the six musical  
modes (षड्गाः), the six Vedángas; but I never met a passage of their  
being preceded by Om.

[Sidenote: 1. The Heptads or Septuples.]

The Septuples are formed by a, u, o, m, Vindu, náda and Sánta or  
ultimate silence, and these are used to symbolise the pantheistic form  
of the god Viráj, in the following description of him given by Sankara.

[Sidenote: 2. The 7 Parts of Viráj Body.]

"His head—the heavens; his eye—the sun; his breath—the wind; his  
center—the ether; his urine—the water; his feet—the earth; his mouth  
the fire." Anquetil gives the five senses, the mind and intellect as  
his seven members. (Weber's Indian Studien. Vol. II. p. 107).

[Sidenote: 3. The Other Heptads.]

According to other accounts there is a sevenfold septuples included  
in the figure Om comprising the Universe. The first trisaptaka or  
triplex septuple comprises the seven spheres of heaven, the seven  
pátálas or infernal regions, and the seven Bhuvanas of earth. The  
second trisapta consists of the sapta dwípas or seven continents  
of the earth, the seven oceans, and the seven planets; and lastly the  
sapta swara or the seven notes emitted by the planetary motions.

[Sidenote: The Octads or octuples.]

The octuples consist of the aforesaid seven parts and the sákti  
or word namo added to them at the end, and are used as symbols of  
Viráj for the five vital airs, or the five organs of action and those  
of intellect i. e. the mind, intellect and self consciousness or  
chítta.

[Sidenote: The Nonads.]

These are nine cavities of the body नवद्वारगृह the abode of Brahma.

[Sidenote: The Decads.]

These are the ten internal and external organs (पञ्चकर्मेन्द्रिय  
and पञ्चबुद्धीन्द्रिय) of the body—the seats of Brahma.

#### XIV. PHILOSOPHY OF THE NUMERICAL GROUPS CONTAINED UNDER THE MYSTIC SYLLABLE OM.

[Sidenote: 1. Inquiry into the numerical groups.]

After the lengthy account we have given of the various classes of words  
contained under the different numbers and divisions and subdivisions  
of the mysterious letter Om, it must be asked by the inquisitive  
reader, what do these clusters of concrete and abstract terms which are  
numerically jumbled together under the unintelligible character Om  
serve to mean, and of what use are they to the contemplative Yogi in

his meditation on the attributes of his Maker by that symbol?

[Sidenote: 2 (\_a\_). Enlargement of the understanding.]

In answer to this query we are bound to repeat the definition of yoga, that it is the process of joining the ideas in the mind, and practicing the limited powers of the understanding to rise by degrees from their grasping the ideas of unities or single objects at a time, to the comprehension of dualities and pluralities for the enlargement of the intellect, till at last the mind is fraught with a clear and distinct idea of every thing in the universe comprised under the several groups or generalizations of particulars.

[Sidenote: 2 (\_b\_). Their Pantheistic view.]

And also as we have more than once mentioned in the preceding articles, that God is \_aham bahushyám\_—one in many, \_to on to pan\_ of the Greeks, or the \_unity\_ divided into and containing an \_Infinity\_ of parts; so His symbol the holy Om is one circle and emblem of infinity, which for the sake of our conception and convenience is viewed in its Finite parts of monads &c., and their ever increasing multiples by all other numbers. But the monad like the prime number one whether multiplied or divided by any number in arithmetic, remains still the same simple one. Thus  $(1 \times 2 = 2 \times 1)$ ; (and  $1/2 = 1 \div 2$ , or  $1/2 = 1 \times 1/2$ ). This is the root of the pantheistic doctrine of the Vedánta. सर्वं खल्विदं ब्रह्म This One is all: and the whole being taken from the whole the remainder is whole. पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ।

[Sidenote: 3. The Numerical Philosophy.]

It was the oldest \_Sánkhya\_ or numerical school of philosophy in India, like the ancient Ionian school of Greece, that first made a classification of all objects in nature under certain co-ordinate groups for our contemplation of them under those classes; which its later development of the \_yoga\_ system has converted to the objects of our meditation as same with or pervaded by the Deity; or in other words, has recommended the meditation of nature's God in nature itself as in Natural Theology. It was the Tantra worship of later ages that divided the symbol of unity and infinity of the divine \_om\_ into a decad of parts, as it is the custom of mathematicians to divide the great circle of infinity into 360 degrees, though it might be divided into an infinity of parts.

[Sidenote: 4. The Sánkhya and Pythagorean.]

The Sánkhya system of evolution which is closely allied to that of the Darwinian, views the monad as the elementary \_protozoa\_, which combined with other monads make up the duads, triads &c. we have mentioned before, and all which are resolvable to the primary monad. Om is always 'one' thing; nothing can destroy that numerical existence, combine the thing in every possible variety of ways, and it still remains '\_one\_.' It cannot be less than \_one\_, it cannot be more. As  $(2 = 1 + 1 = II \ \& \ 3 = 1 + 1 + 1 = III)$ . Resolve it into its minutest particles, and each particle is \_one\_. As ( $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$  &c.). One is the only absolute number; all others are but relations to it. The Infinite therefore must be one, and if you take infinity and the infinitesimals from the infinite, there remains also the same infinity; according to the Vedánta paradox पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदुच्यते । and all modes of existence are but finite aspects of the Infinite.

[Sidenote: 5. Different aspects of the soul.]

The soul being a self moved monad, is one, whether it connects itself with two or with three; in other words the essence remains the same whatever its manifestations may be. The one soul may have two aspects, Intelligence and Passion, as in brutes; or it may have three aspects, as in man &c. For more of this see Lewes' History of Philosophy (Vol. I p. 33 and p. 34).



[Sidenote: 6. Query concerning Nature Worship.]

There rises another question of some importance in this place as, what has the Yogi or worshipper of God to do with the objects presented to him in the different groups under the partitions of \_Om\_, when his business is solely to meditate on the nature and attributes of the Deity?

[Sidenote: 7. Spiritual Worship.]

To this it may be answered that, the Hindu Yogi or meditative sage is enjoined to meditate on the Supreme Spirit in Spirit, "átmá átmanyeva chintayet". (आत्मा आत्मन्येवचिन्तयेत्). He does not adore any visible object, but contemplates his creator with all his attributes as displayed in creation, which he sums up abstractedly in his own spirit and mind. There can be no contemplation of the inscrutable and incomprehensible nature of God apart from the light we derive from the abstract meditation of all sensible and intellectual natures. "Observe every thing in thyself and so shalt thou behold the Supreme."

सर्व्वमात्मगतं पश्यतेनात्मानं परिपश्यसि ।

[Sidenote: 8. Self knowledge. What?]

The old rule of self knowledge आत्मतत्त्व or know thyself आत्मानं जानीहि, which was believed to constitute highest wisdom, and which has given rise to different interpretations in various schools of philosophy, does not mean the knowledge of one's state and nature to be sufficient for him; but that of his soul which makes him truly great. The wise Socrates looked inwards, and there discovered the moral and psychological truths the world has derived from him. His pupil the divine Plato looked within him, and there found the eternal ideas of which sense awakened reminiscence.

[Sidenote: 9. Knowledge of the Soul.]

The Hindu Yogi too looks inward and views within the circle of his cranium symbolized as \_Om\_, his soul seated as a ray and figure of the Divinity, and encompassed by the abstract ideas of all things whose impressions he has received by sense and mind. He then learns to distinguish by his discriminative power called the \_átmánátma viveka\_, (आत्मानात्मविवेक) the soul of the Universe from all the representations which it presents to his mind.

[Sidenote: 10. Of one in Many.]

The Platonic system had also a sort of classification in which the search for One in Many and Many in One, together with the detection of the One in the Many was the constant aim, consult for further information on this head in Lewes' History of Philosophy. (Vol. 1. p. 237 and p. 405).

## XV. THE UNITARIAN FORMULA ॐ तत् सत् ONE THAT IS.

[Sidenote: 1. Om the one.]

From all our investigation into the origin, rise, and extent of meaning of the word \_Om\_ in its orthography, etymology and theology, it is evident that the Indo-Aryan mind was early infused with the idea of an absolute \_Om\_ corresponding with the Greek \_On\_ and \_ôn\_, and \_En\_ and also \_Aeon\_ of the Gnostics, Latin \_Ens\_, \_Unum\_ and Entity, Romance \_On\_ and \_un\_, and \_one\_ in English, whose unity was the source of all diversity in the plurality of creation, agreeably to the text \_aham bahu Syám\_ = \_Ego multus sim\_ of the Sruti.

[Sidenote: 2. The Universal soul, = Viśwátman.]

It was at first known as \_one\_ and then as the \_self\_ or soul by the silent and innate intuition of the intellect, as it is declared in the

Mandukya Upanishad II. 2, 5. तमेबैकं जानथ आत्मानमन्यावाचो, बिमुञ्चथ अमृतस्यैव सेतुः ।  
मण्डूकं २।२१५ ।

Max Müller says (A. S. Lit. p. 23 and p. 322): "The Ātman was next conceived as the Spirit = air, ātmā and anime." "That one breathed breathless by itself: other than it nothing since has been." Thus says the Sruti (Müller p. 560). "This one Ātman (atmos) fills, animates and pervades the whole"; as the poet sings "spreads unspent" throughout the infinity of worlds:

"Which are but parts of one undivided whole  
whose body nature is, and God the soul." (Pope).

एकमेवाद्वितीयं ब्रह्म । रूपं रूपं प्रतिरूपं विभाति ॥

[Sidenote: 3. Called as Tat = that]

The inherent one of all ones "to on ontwn," the unit of unities, the Ens of entities, the soul of the world "Viswātman" was yet without a name, nor did they know how to call him, than by the designation of tat = "that," which they say is expressive of the idea of Brahma तदिति ब्रह्मणोऽभिधानमुदाहृतं । Because says Vāchaspati, the nature of the one Om, was unknown even to the learned विदुषां परोक्षत्वाच्च तच्छब्दो ब्रह्मणो नाम; and therefore it was specified by the demonstrative pronoun that "tat," which sometimes preceded the एक as तदेकं &c. (Greek to on). The necessity of pronouncing Om with tat sat in the beginning of every Vedic rite, is strictly enjoined in Bhāgavad-Gītā. ॐ तत्सदिति निर्देशो ब्रह्मनस्तिविधः स्मृतः । ब्राह्मणश्चैव वेदाश्च यज्ञाश्चबिहिताः पुरा । वैदिके कर्मणि तेषां प्रथमतो निर्देशः । इति तां वाचस्पतिः ।

[Sidenote: 4. The Impersonal and Personal God.]

The word "tat" in the neuter gender, was used for the one self, which as an element or material cause, had evolved all things out of its immaterial essence, and expressed an impersonal God, which the creed of the early philosophers had established in the Vedas. It was at a much later period that the belief of a personal God, is said to have been introduced by the sage Sāndilya in the Ch'hāndogya and Svetāsvatara Upanishads, where the self आत्मा is used in the masculine gender, and the masculine pronoun Sa and tam (Greek "ho and ton," Lat "is"), was substituted for tat (Greek to Lat id) in the subjective mantra सोऽहं हंस; but in the objective mantra it is neuter as तत्त्वमसि ।

[Sidenote: 5. Of the Brāhma Samāja]

The Brāhma Samāj has preserved both the formula of the Impersonal God (ॐ तत् सत्) as their motto, as well as addressed their prayers to the personal God by use of the masculine pronoun sa and tam instead of tat. Thus in the opening hymn of Ram Mohun Roy's Prayer Book तमेकं शरण्यं तमेकं बरेण्यं तमेकं जगत् कारणं विश्वरूपं । तमेकं जगत् कर्तृपात् प्रहर्तुं तमेकं विश्वरूपं निर्बिकल्पं भजामि । So in Devendra Natha Thākura's hymn तमेकं स्मरामो तमेकं भजामो । This is in accordance to the creed of all civilized nations to apply the masculine pronoun to the Deity. The Koran has "ho=he" in its formulas of "Ho'lahad" "Ho'lghani" &c., and so also the ho of the Bible. Tat like On is sometimes used alone and by itself for God, at the opening of books and chapters, and upon the tops of pages with the Sat following it as तत् सत्.

[Sidenote: 6. Ditto in the Feminine Gender.]

But those who have heard the preachings of Keshub Chandra Sen, may well remember his exclamations as तुमि पिता तुमि माता, तुमि पुरुष तुमि प्रकृति, in imitation of the Roman idolatrous philosopher's acclamation to God, "tu pater, tu mater, tu mas, tu femme" &c., in Cudworth's Intellectual System. There is no masculine or feminine representative of the pronoun tat or any other pronoun in the vernaculars, where they are all of the common gender, hence तिमि, उमि, ओ, से &c., used for tat by the Heathen Hindus, are applied alike to their gods and goddesses, while the Sanskrit sah = ho in Greek, Arabic and Hebrew designates the

masculine Deity only. Mahommed says in the Koran, "ye are ashamed of your female children, but not of assigning female attributes to the Deity."

[Sidenote: 7. Ditto in the Neuter Gender.]

The following passages will serve to show the early creed of the impersonal God, from the application of the neuter pronoun \_tat\_ to him in the Mándukya Upanishad. (11. 2)

तदेतदक्षरं ब्रह्मसप्राणस्तदबाङ्मनः ।  
तदेतत् सत्यं तदमृतं तद्विद्वद्ब्रह्म सौम्यबिद्धि ॥  
तदेतत् सर्वाश्रयः आयम्य तद्बाब गतेन चेतसा ।  
लक्ष्यं तदेवाक्षरं सौम्य बिद्धि ॥  
तद्विज्ञानेन परिपश्यन्ति धीराः ।  
आनन्द रूपममृतं यद्विभाति ॥  
तत् शुभ्रं तद् ज्योतिषां ज्योतिस्तदात्मबिदो बिदुः ।  
तमेवभान्तमनुभाति सर्व्वं, तस्य भाषा सर्व्वमिदम्बिभाति ॥

Meaning:—"The sun, moon and stars what are they? But a glimpse of light caught from That (\_Tat\_)."

## XVI. ONTOLOGY OF THE SELF EXISTENT \_Sat\_ = BEING.

[Sidenote: Philology of Sat.]

1. The last word of the formular motto of Vedánta is \_sat\_, which derived from the root \_asa\_, Lat. \_esse\_—to be, makes the present participle \_Sat\_ and means a being, like the Latin \_ens\_ and Greek \_On\_, the participial noun of \_eimi\_ meaning a being. Thus the knowledge of \_sat\_ which is \_Satyam\_ = reality, is the doctrine of \_On\_—the real being, which as said before is \_to on\_ onton\_—the being of beings and prime cause of all existences, and forms the main subject of Ontology. This primary and fundamental truth of the existence of a first cause, led the Rishi \_a priori\_ to deduce all other existences from it by the text अहं बहुस्यां Ego in multis et pluribus\_—the one in many: or in other words, when the Bráhma believes in but one real being in the Universe, he believes also that this being constitutes the Universe. (M.W. Indian Wisdom p. 36).

[Sidenote: 2. Etymology of Sat.]

2. The noun \_Sat\_ in its verbal form is equivalent to \_asti\_, corresponding with Lat. \_est\_, Gr. \_esti\_, Persic \_ast\_ and \_hast\_, Bengali-\_áchhe, Uria \_achchhe\_ &c. Eng. \_is\_, Ger. \_Ist\_ and the like. And \_tat sat\_ together makes the Greek \_to estin\_, Lat. \_Id est\_ French \_Il est\_ &c.; Arabic \_alast\_, Persic \_ost\_, and Hindi \_Ohihae\_. The Om \_Tat Sat\_ is either an identic proposition, meaning the "Being that is" or a definitive one, expressing \_Om\_ that (is) existent.

[Sidenote: 3. The Ontology of \_Sat\_ or Being.]

3. The Ch'hándogya Upanishad says; "In the beginning there was the mere state of \_sat\_—being (\_to on\_)—the one only without a second." Some however say that, "in the beginning there was a state of \_asat\_—not being; (\_Lat. non est\_, Gr. \_to mi on\_), the one without a second. Hence out of a state of non-being would proceed a state of being. But how can this be? How can \_sat\_ = being, proceed out of \_asat\_ not being?" It is logically absurd by the well known maxim \_Ex nihilo nihil fit\_ of Lucretius. "Hence in the beginning there was a mere state of being (the \_om\_). One only without a second. (\_om eka mevá dvitíyam\_ ओमेकमेवाद्वितीयं). He willed and became many" (Chánd. VI. 2. M. W. Ind. Wisdom p. 41).

[Sidenote: 4. A Priori Argument of Vedánta.]

4. The Original text runs thus.

सदेवइदमग्र आसीत्, एकमेवाद्वितीयं ।  
तदाह एकेआहुः असदेवइदमग्रमासीत् एकमेवाद्वितीयं ॥  
तस्मादसतः सज्जायेत ।  
कुतस्तुखलु स्यादिति । कथमसतः सज्जायेत इति ॥  
तत्त्वेवइदमग्रआसीत्, एकमेवाद्वितीयं ॥  
तदैक्षत बहुस्यां प्रजायेय ।

The above cited passage and numerous other texts of the Vedānta such as the following, यतो वा इमानि भूतानि जायन्ते येन जातानि ।and जन्माद्यस्य यतोऽन्वयात् &c., unanimously prove \_a priori\_ and by deductive reasoning that Brahma is the primary cause from which all others are derived and deduced by reason. This is called the \_Pūrva vat\_ or \_a priori\_ reasoning in the Nyaya philosophy, which is shewn to be the logical inference of the effect from its cause. यत्र कारणेन कार्यमनुमीयते यथा मेघोन्नत्या भविष्यति वृष्टिरिति । वात्स्यायनः ।१ ।१ ।६ ।

[Sidenote: 5. Evidences of the First cause.]

5. The priori inference of a pre-existent cause is supported by many other modes of reasoning as we shall state below. 1. By the Cosmological reasoning of Humboldt, Leibnitz and others, it is evident that some being was uncaused, or was of itself without a cause. Therefore God is the first cause of all things. (Leibnitz). 2. By the Anthropological reasoning founded on certain observed facts or phenomena of human consciousness, its knowledge of the subjective \_ego\_ and objective \_non ego\_ &c. 3. By the Ontological, we find the existence in the mind of a clear and distinct idea of God, as a perfect Being or \_Ens\_ or entity (sat) perfectly eminent. 4. Psychological Intuitive reasoning shows us clearly that "we may form the idea of a supremely perfect being of whom we have a conscious proof. And as in the exercise of our intellect we become conscious of a subjective unity underlying the external diversity, so by the unvarying revelations of reason, we are led to recognize the existence of a Deity who, amidst all the shifting phenomena of the universe remains one and Immutable." Vide Devendra Náth Tagore's Ontology p. 14.

[Sidenote: 6. A Posteriori Argument.]

The Vedānta philosophy pursues also a course of inductive reasoning in its aphorism of जन्माद्यस्य यतः । अस्य विश्वस्य जन्मादि यतः, rising from the creation to its maker. This is the process of परवत् or \_a posteriori\_ reasoning of the Nyāya philosophy, in its inference of the cause fire from its effect the smoke (पर्वतो वह्निमान् धुमात्), or of the major term व्यपकाग्नि from the middle व्यपक्षम । This is the physical reasoning of modern inductive science, which infers from the facts of existence an author of these facts. The Universe exists, therefore it has a cause, which is prior to all other causes. There are some who attempt to prove the posteriori परवत् argument of the Veda from a different construction of the Gáyatri hymn, ascending from the \_Vyáhritis\_ or creation of the worlds (भूर्भुवःस्वर्) to their creator तत् सविता; but this mode of reasoning is not justified by others, by reason of the initial Om = God.

[Sidenote: 7. Ambiguity of the word \_Sat\_.]

We shall now take notice of the other meanings which the lexicons assign to \_sat\_, beside the being and entity of God परमार्थ सत्त्व we have so long dwelt upon. It means the goodness and excellence of a thing. साधुत्वप्रशस्तादिभिः सच्छब्दोऽपि । वाचस्पत्याभिधानं ॥

In this sense the phrase \_Om tat sat\_ would mean "God The Good", which is quite correct on all hands. In English the etymology of God is good, and so the Sanskrit \_sat\_ means both God and good; thus also all systems of philosophy predicate the attribute of goodness of the nature of God. The Persian term \_Khoda\_ though so nearly allied to God and \_sat\_ in sound, will be found to bear no affinity with either; but to owe its derivation to the Sanskrit स्वदा (from स्वदत्तः) meaning self-produced;

\_swa\_ स्व being invariably rendered into \_kha\_ in Persian, as \_swata\_ स्वत\_khod\_, \_swasri\_ स्वस् khwahir &c.

[Sidenote: 8. Another sense of \_Sat\_.]

\_Sat\_ appears moreover in the sense of sitting in composition with an objective word preceding it, as \_diri-shad\_ a celestial, \_sabhásat\_ a courtier. It is from the root \_sad\_, Latin \_sedo\_—to sit, with the suffix \_kwip\_. Thus we have in the Kathá Vallí: (V. 2.)

हंसः शुचिसद्वसुरन्तरीक्षः । सद्भेता वेदिषदतिथिर्दूरोन सत् ।

नृषद्वरसद्वतसद्योमसद् । सद् अब्जा गोजा ऋतजा अद्रिजाऋतं बृहत् । ५ । २ ।

"The Hansa, (God) sits above the heavens, it dwells in the atmosphere, as invokers it dwells in temples, and as guests it is not afar from us. It dwells in man, in truth, in the ether, in water, mountains &c. &c."

## XVII. THE CONCLUSIVE LESSON ON THE PRACTICE OF YOGA.

After our long and lengthy discussion on the subject of Yoga, and the sacred and mysterious words wherewith it is conducted, our treatise will be deemed incomplete until we set a form or praxis of the manner in which it is to be conducted; and particularly by those who are fully persuaded of its efficacy, and prepared for its practice, but are prevented from it for want of proper guides to initiate them into it, or deterred by the arduousness of the rites imposed upon them by false Yogis, as to give up the exercise in disgust and hopelessness of their possibility ever to master it.

We shall set to these a short lesson from the Upanishad with directions from the Bhágavad Gítá, works which are believed to be of the highest authority and sanctity by every Hindu, and which can never be suspected of misleading any body; but on the other hand universally acknowledged as the only luminaries amidst the intellectual gloom of superstition and ignorance. The Kathopanishad says that the light of truth is to be gained by yoga only योगीनां योगगम्यं, and the Bhágavad Gítá declares, that knowledge, faith and practice are the only means of its attainment ज्ञानकर्म च भक्तिश्च नोपायनास्ति कुत्रचित्. It directs all men of competence to betake themselves to the acquisition of learning, and the incompetent to the practice of acts thus: निबिन्नानां ज्ञानयोगोऽन्वासिनामिहकर्मसु । तेष्यनिबिण्णं चित्तानां, कर्मयोगश्च कामिनां ॥

The Maitrí Upanishad gives the following directions for the practice of yoga. "In the same way (is declared) the rule for the exercise of these means (for the concentration of the mind). This concentration (yoga) has six parts:—restraint of the breath (\_pránáyáma\_), restraint of the senses (\_pratyáhára\_), meditation (\_dhyána\_), attention (\_dháraná\_); self examination (\_tarka\_), and absorption (\_samádhi\_). When beholding by this manner of contemplation, he beholds the golden coloured, the doer, the lord, the spirit, Brahman, the cause; then the seer abandoning his merits and sins, reduces every thing to unity in the Supreme indestructible (soul). Thus says the Sruti;—As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman". (18).

"It has been also said elsewhere when the sage, conditioned as \_prána\_, has obtained the mastery over his mind, and left outside all the objects of the senses, then let him remain void of all volition. Since the individual soul called \_prána\_ springs from the \_non-prána\_ (Supreme Intelligence); hence let the (apparent) \_prána\_ fix itself in the fourth stage (of pure intelligence). Thus saith the Sruti;—"That which is itself apart from intellect, which yet abides in the midst of intellect, the inconceivable, the supremely secret, on this let him fix his intellect (\_chitta\_); thus this subtle body having no object, is merged (in the Supreme)." (19).

"It hath also been said elsewhere; there is yet a higher exercise of attention (\_dháraná\_) for the sage; after pressing the end of his tongue against his palate and restraining his voice, mind and breath, he

191241 beholds Brahman by contemplation. When thus by the annihilation of the  
191242 mind, he beholds the self-manifesting soul, the less than the least, as  
191243 identified with the supreme soul, then having seen the soul thus  
191244 identified, he becomes divested of self. Being thus divested, he becomes  
191245 unlimited, destitute of material support, only an object of pure  
191246 thought. This is the great secret,—final emancipation. Thus saith the  
191247 Sruti;—By the serenity of the intellect he destroys all action, good or  
191248 bad; with serene soul, abiding in the Divine Soul, he enjoys undying  
191249 bliss." (20).

191250  
191251 "It hath been said also; the artery, called \_sushumná\_, which supplies  
191252 the passage for the vital air, rises upward (from the heart) and is  
191253 interrupted in the middle of the palate. By means of this artery,  
191254 conjoined with the \_prána\_ (brought under subjection), the mind merged  
191255 by contemplation into its object Brahman, and the repetition of the  
191256 mystic syllable \_Om\_, let him rise upwards turning the end of his tongue  
191257 on the palate, and uniting the senses (with the prána and mind) ]. Let  
191258 the absence of limitation contemplate itself (\_i. e.\_ let him  
191259 contemplate on the unlimited Brahman). Then he attains freedom from all  
191260 organs; and becomes no longer capable of pain or pleasure. He gains  
191261 absolute unity." Thus saith the Sruti:—

191262  
191263 "First having mastered \_prána\_, then having fixed it on the palate,  
191264 having crossed the state of limitation, let him in the crown of his  
191265 head, merge (the soul) in the unlimited Brahman." (21).

191266  
191267 "Thus he may contemplate \_Om\_ as the sound and non-sound &c. (22 and  
191268 23). Then \_Om\_ as light, and all other significates of \_Om\_." (24 &c.).

191269  
191270 Those who may think the English version of the lesson on Yoga as not  
191271 very explicit, will do well to consult the subjoined text in the  
191272 original.

191273  
191274 तथा तत् प्रयोगकल्पः । प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिः । षड्वर्गो इत्युच्यते ।—

191275  
191276 अनेन यदा पश्यन् पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिं ।  
191277 तदा बिद्वान् पुण्य पापे विहाय परेऽव्यये सर्वमेकी करोतीत्येवं ह्याह ।  
191278 यथा पर्वत् मादीप्त माश्रयन्ति मृगद्विजाः । तद्वद्ब्रह्मविदो दोषानाश्रयन्ति कदाचन ॥१८

191279  
191280 अथान्यत्राप्युक्तं । यदा वैवर्हिर्विद्वान् मनोनियम्य इन्द्रियार्थांश्च प्राणो निवेशयित्वा  
191281 निःसङ्कल्पस्ततस्तिष्ठेत् । अप्राणादिह यस्मात् सम्भूतः प्राणसंज्ञको जीवस्तस्मात्  
191282 प्राणो वैतुर्याख्यो धारयेत् । अचित्तं चित्तमध्यस्तमचिन्त्यं गुह्यमुत्तममं ।  
191283 तत्र चित्तं निधायेत तच्च लिङ्गं निराश्रयं ॥

#### 191284 191285 XVIII. SYMBOLICAL YOGA CULT OF MUDRÁ OR CHAKRA DIAGRAMS.

191286  
191287 \_Om\_ the object of Yoga meditation, being already described in sections  
191288 IX. &c. of this article as symbolical of Divine nature, and its  
191289 different divisions as emblematical of the eternal attributes or  
191290 hypostases of the Self—same Unity, they are as shown before, represented  
191291 by the component letters of that mystic syllable, and meditated upon by  
191292 the mental arithmetic of the speculative theosophist, the vedántist and  
191293 yogi. But as the majority of people of grosser understandings are more  
191294 dependant on ocular and sensible symbolism than abstract idealism, the  
191295 Tantras have purposely contrived many a figure and diagram (\_Mudrás\_ and  
191296 \_Chakras\_) for their guidance, of which we will give a few below with  
191297 their geometrical names and notations.

191298  
191299 It will appear from the diagrams described hereafter that \_Om\_ the  
191300 symbol of Brahman the Universal \_Sat\_ or existence, serves to show us as  
191301 a chart of the world, or representation of the cranium, everything  
191302 existing in the physical and intellectual world, which is expressed by  
191303 the word Om (ॐ शब्द सर्वार्थवाचकः), in its different divisions and partitions  
191304 for our meditation and contemplation. The pious and religious  
191305 spiritualist may employ them in Divine contemplation, but the majority  
191306 are at liberty to use them in the meditation of every other subject  
191307 which comes to be comprised within the compass of their thought, in the  
191308 groups of significations which the letters are said to convey. Hence the  
191309 Yoga of old, meant only an intense application of the mind to all

191310 subjects of thought and knowledge. Thus the end of our Yoga philosophy  
191311 is not only the abstruse meditation of Divine attributes, but the mental  
191312 reflection of every thing besides.

#### 191315 XIX. MATHEMATICAL INVESTIGATION INTO THE DIAGRAMS OF OM.

191317 [Sidenote: Correctness of the Diagrams.]

191319 We have seen from the diagrams given in the following section, that the  
191320 Tántrika formulists have spared no pains to divide the great circle  
191321 of the Universe, filled by the omnipresence of Brahma and represented  
191322 by the figure om, into several parts for the purpose of meditating  
191323 His different hypostases, and contemplation of the various orders of  
191324 creation. We are now to inquire as to whether these several divisions  
191325 of a mathematical circle of 360 degrees are geometrically correct,  
191326 or mere arbitrary partitions made by ignorant priests for their own  
191327 amusement and deception of their proselytes.

191329 [Sidenote: The Heptagon and Nonagon.]

191331 Now for instance, the problem of inscribing a heptagon or a nonagon  
191332 in a circle will at once startle a student of Euclid as altogether  
191333 impossible, and identical with that which was celebrated among Greek  
191334 geometricians as the problem of the trisection of the angle. If treated  
191335 algebraically, it leads to a cubic equation with three real roots, the  
191336 arithmetical value of which can be found only approximately.

191338 [Sidenote: The Lílávati's solution.]

191340 The author of the Lílávati has solved the problems, but given no  
191341 account of the way in which he got the numbers stated by him; if they  
191342 had been obtained by solution of the above mentioned equation, they  
191343 would probably have been more accurate than they are. He only lays down  
191344 an arbitrary rule, that the side of the heptagon is  $52055/120000$  of the  
191345 diameter, and that of the nonagon  $41081/120000$  of the same. Neither of  
191346 these is very far from the truth. The accurate value of the side of the  
191347 heptagon lies between  $82/182$  and  $105/242$ . The side of the nonagon lies  
191348 between  $13/38$  and  $105/307$ .

191350 [Sidenote: Commentators on Lílávati.]

191352 Among the commentators on Lílávati, Rámakrishna, Gangádhara, and  
191353 Ranganátha have not attempted any demonstration of the problems in  
191354 question, and have contented themselves with merely repeating the  
191355 figures contained in the text. Ganesa confesses that the proof of the  
191356 sides of the regular pentagon, heptagon and nonagon cannot be shown in  
191357 a manner similar to that of the triangle, square and octagon.

191359 [Sidenote: The Pentagon.]

191361 But this is untrue of the pentagon; its side can be geometrically found  
191362 as shown in Euclid Book IV. Prop 11; and the admission of Ganesa serves  
191363 only to prove, that he was unacquainted with the Sanskrit translation  
191364 of Euclid which contains a solution of this problem. Ganesa cannot  
191365 mean only that the side of the pentagon is incommensurable with the  
191366 diameter; for that is equally true of the triangle, square and octagon,  
191367 inscribed in a circle.

#### 191370 THE FIGURES.

#### 191372 OF OM (ON OR EN) OF HINDU ONTOLOGY.

191374 I. Mudrá, Madawar, Sphere or Sphaira.

191375 A Symbol of the Universe and Universalia.

191376 A System of the Universal Religion.

191377 ॐकार मुद्रा । अखण्डमण्डलाकारं व्याप्तयेनचराचर स्वरूपं ।

191379 II. The circle O, An Emblem of infinity and Eternity.  
191380 A Type of the Catholic Theism of Hindus.  
191381 ॐकार वृत्तं । अनाद्यनन्तसनातन ब्राह्मधर्मस्वरूपञ्च ।  
191382  
191383 III. The convexity of O. A Type of the Extramundane,  
191384 Unknowable and Absolute Supreme Brahma.  
191385 Significant of Agnoism and Agnosticism.  
191386 ॐवृत्तपरिधेःपरं । अपरिमेयाज्ञेयतुरीयपरब्रह्म स्वरूपं ।  
191387  
191388 IV. The concavity of O. Emblem of Intramundane  
191389 Immensity of knowable Nature and its God Brahma .  
191390 And Indicative of Gnosticism and Pantheism.  
191391 ॐकारवृत्तमध्यं । प्रज्ञेय निर्गुणब्रह्मतथाज्ञेयब्रह्माण्डस्वरूपं ।  
191392  
191393 V. The circle with the Central point or Monad.  
191394 A Symbol of the Definite and known world and its God.  
191395 And signifying the Monotheism of all nations.  
191396 ॐवृत्तं सविन्दुमध्यं । सगुणब्रह्मविन्दुब्रह्माण्डवीजमपर तैजस ब्रह्मस्वरूपं ।  
191397  
191398 1. The circle with the central A, ॐAlif or Unit.  
191399 Emblematical of the unity of a Personal God.  
191400 And the Primary unity of all things in Nature.  
191401 And significant of unitarianity or \_Advaita matam\_.  
191402 ॐकार वृत्त केन्द्रस्थअकार सहितं । सोपाधिक एकमेवाद्वितीयमतरूपं ।  
191403  
191404 2. The two Semicircles of O. Symbolical of Duad or Duality .  
191405 In the dualism of Persons in the God-head as \_Dvaitam\_.  
191406 And the Duads of Co-ordinate Principles in Nature.  
191407 And signifying the Ditheism of all Dualistic creeds.  
191408 ॐ वृत्तार्द्धद्वयं । सोपाधिकेश्वरस्यभेदद्वयं । जीवब्रह्म पुम्प्रकृत्यादि दैतमतरूपं ।  
191409  
191410 3. The Trisected circle of \_Om\_. A symbol of the Triad or Trinity.  
191411 Indicative of a Triality of Persons in the God-head as \_Tritam\_.  
191412 And the co-ordinate Triples of the Principles in Nature.  
191413 And signifying the Tritheism of Trinitarianity.  
191414 त्रिभक्त वृत्तं । अउमयुक्तं । त्रिगुणात्मक ब्रह्मादित्रिमूर्ति । व्याहृति त्रयादि । त्रैतमतरूपं ।  
191415  
191416 3. (\_a\_) The Tripartite circle. With the Inscribed Triangle  
191417 Euclid (IV. 2).  
191418 A symbol of the Holy Trinity (\_Trimūrti\_ on the three sides).  
191419 And the Triangular female emblem of God-mother in the midst.  
191420 And Indicating the Materialistic Trinitarianism of Hindus.  
191421 ॐ वृत्तान्तर्गत त्रिभुजं । अव्यक्तशक्ति वा प्रकृत्यात्मकत्रिमूर्तिरूपं । त्रैतं मतं ।  
191422  
191423 4. The Four Quadrants of the circle of \_Om\_ or a square.  
191424 Emblematical of the Tetrad of the Divinity.  
191425 And the co-ordinate Quadruples of Things.  
191426 And signifying the Quaternary of certain creeds.  
191427 ॐकारवृत्तपादाः । अउमविन्दुयुक्ताः । विश्वादितुरीय ब्रह्म । वा सप्रकृतित्रिमूर्तिरूपं ।  
191428  
191429 5. The Pentagon Inscribed in the circle. Denoting the Pentad.  
191430 The Angular Points A. B. C. D. & E. Meeting at the Centre O  
191431 (Euclid IV. 11).  
191432 Indicative of the Quintuple Hypostases of the Deity.  
191433 The Quintessence and the Five fold co-ordinates of Elementary  
191434 bodies.  
191435 ॐ वृत्तस्य पञ्चभुजं । अउमविन्दुनादयुक्तं । पञ्चकोश पञ्चप्राण पञ्चभूतमयं ।  
191436  
191437 6. The Hexagon in the Circle. Significant of the Hexad.  
191438 The Angular Points A.B.C.D.E.F. Meeting at the centre  
191439 (Euclid IV. 15).  
191440 Denotative of the sextuple Evolutions of the Monad O.  
191441 And Indicative of the Six Internal and External Organs of sense.  
191442 वृत्तस्य षड्भुजं । ॐ नमो षोढारूपं । अउम° ७नमषडिन्द्रिय षड्भूष षडङ्गादिस्वरूपं ।  
191443  
191444 7. The Heptagon. Inscribed in the circle O. Indicates the Heptad.  
191445 The Angular Points A. B. C. D. E. F. G. Meeting at the centre O.  
191446 According to the Process of Līlāvati mentioned below.  
191447 Indicates the septuple Hypostases of Divine Essence, \_viz\_;



191448 The Five External senses, mind and intellect. (Anquetil).  
 191449 And the seven fold co-ordinate bodies in creation, \_viz\_;  
 191450 the seven Worlds, seven Planets, seven Continents and Oceans.  
 191451 ॐवृत्तस्य सप्तभुजं । अउमं ७ नमःयुक्तं । प्रज्ञादि आत्मारूपं । सप्तभुवनमयविराजरूपं ।  
 191452 सप्त ग्रह सप्त द्वीप सप्त समुद्रश्च ।  
 191453  
 191454 8. The Octagon (A. B. C. D. E. F. G. H). Inscribed in the circle O.  
 191455 By Bisection of the Quadrants (in Figure 4).  
 191456 Indicative of the Octad or Octuple states of Spirit and Body.  
 191457 \_viz\_, the five Vital airs or the five external or five  
 191458 Internal senses with the Mind, Intellect and consciousness (Chittam).  
 191459 All forms of the Spirit.  
 191460 And the eight material forms of Earth &c., treated of in the Ashta  
 191461 Mūrti.  
 191462 ॐ वृत्तस्याष्टभुजं । ॐ नमोयुक्तं अउओमं ७ नमः । अष्ट बुद्धीन्द्रिय तथा ईश्वराष्टमूर्तिरूपं ।  
 191463

191464 9. The Nonagon A, B, C, D, E, F, G, H, I. Inscribed in the circle O.  
 191465 By Trisection of the three sections of a Tripartite circle.  
 191466 Symbolical of a \_nonad\_ or nine fold nature of the Deity.  
 191467 And the nine doors or organs of Animal bodies.  
 191468 ॐ वृत्तस्य नव भुजं । त्रिभुजस्यत्रिभक्तभुजत्रयं । ओन्नमो शान्ति युक्तं । अउओमं ७ नमः शान्ति ।  
 191469 आत्मनः नवधारूपाणि । तथाजीवदेहस्य नवद्वारानिच । आत्मनः नव रूपाणि यथा—  
 191470 अ-जाग्रतं वैश्वानरः । उ-स्वप्नजतैजसः । म-सुषुप्त प्रज्ञा । ओ-तुरीयपरात्पर ब्रह्म ।  
 191471 ७ नाद समष्टि सूत्रात्मा । ° विन्दुव्यष्टि हिरण्य गर्भः । नमः स्थूलविश्वः । शक्ति विश्वरूपः ।  
 191472 शान्तिविराजरूपं । सर्व्वमोक्षारस्य नव रेखभिः दर्शितं । यथा ॐ  
 191473

191474 10. The Decagon in a Circle. Emblematical of the Decad.  
 191475 The Decagon A, B, C, D, E, F, G, H, I, J. By Bisection of the  
 191476 Pentagon.  
 191477 Significant of the Five Internal and five External Senses.  
 191478 And the Ten Directions of space. All filled by Divine Spirit.  
 191479 ॐवृत्तस्य दशभुजं । वृत्तस्य पञ्च भुजद्विर्भिभक्तं । दशदिग्व्यापि ईश्वरात्माज्ञापकं ।  
 191480 ॐन्नमः शक्तिःयुक्तं । यथा अ, उ, ओ, म, ७, °, नमः, शान्तिः, ।  
 191481 वा अ, उ, ओ, म, ७, °, नमः शान्तिः, शान्तिः, शान्तिः ।  
 191482

191483 These figures might be multiplied \_ad infinitum\_, as there is no  
 191484 limit of created things and the attributes of the Creator; but as  
 191485 neither Infinity nor Immensity is comprehensible by the limited  
 191486 understanding of man, the Yogi takes some definite ideas and  
 191487 determinate objects for his meditation, as he is directed by the  
 191488 Natural Religion of mankind.  
 191489

191491 NOTE TO FIGURE 7.

191493 Solution of the Problem of inscribing a heptagon in a circle, or  
 191494 dividing the circle into seven equal parts. According to Sūryadāsa's  
 191495 commentary on Līlāvati. वृत्तान्तर्गत सप्तभुजाङ्कनं सूर्यदासमतं ।  
 191496

191497 "For the heptagon समवाहुक सप्तभुजःdescribe a circle, and an equilateral  
 191498 heptagon in it, then a line being drawn between the भुजाग्ररेखाextremities  
 191499 of any two sides—at pleasure, and three lines from the centre of the  
 191500 circle वृत्तान्तर्गत केन्द्रं to the angles indicated by those extremities  
 191501 भुजाग्रचिह्नित कोणं, an unequal quadrilateral विषम चतुर्भुजं is formed. The greater  
 191502 sides and the least diagonal क्षुद्रतरकर्णं thereof are equal to the  
 191503 semi-diameter व्यसार्द्धतुल्यं". The value of the greater diagonal, which  
 191504 is assumed arbitrarily, is the chord of the arc चापस्य पूर्णज्या encompassing  
 191505 the two sides. Its arrow शरःbeing deduced in the manner before directed,  
 191506 is the side of a small rectangular triangle एकजात्य त्रिभुजं ।  
 191507

191508 Thus the greater diagonal बृहत्तरकर्णं, being arbitrarily assumed to be  
 191509 93,804, is the chord sought इष्टज्या: its arrow found in the manner directed  
 191510 is 22,579; this is the side, and half the base or chord जीवारूप भूम्यर्द्ध कोटि is  
 191511 the upright 46,902; their squares are 509711241 and 21997604; the square  
 191512 root of the sum of which is the side वर्गमूलं of the heptagon or  
 191513 52,055 योगमूलं ।  
 191514

191515 These numbers are given from the copy of Sūryadāsa's commentary on the  
 191516 Līlāvati in the library of the As. Society. There are two obvious errors

in them, probably of the copyist लिपिकर प्रमादः; viz. 22,579 should be 22.581, and 21997604 should be 2199797604.

NOTE TO FIG. 9.

To inscribe a nonagon in a circle, वृत्तान्तर्गत नवभुजं i. e., to divide it into nine parts. "A circle being described as before, inscribe a triangle वृत्तान्तर्गत त्रिभुजं in it. Thus the circle is divided into three parts. Three equal chords समान पूर्णज्या being drawn in each of these portions, a nonagon is thus inscribed in it वृत्तस्य नव भुजक्षेत्रं; and three oblongs वृत्तस्य चतुर्भुज क्षेत्रं are formed within the same; of which the base is equal to the side of the (inscribed) triangle भूमिवृत्तस्य त्रिभुजभुजतुल्यं। Then two perpendiculars लम्बपातद्वयं being drawn in the oblong, it is divided into three portions, the first and last of which are triangles परपूर्वार्ध त्रिभुजं; and the intermediate one is a tetragon. मध्यांश चतुर्भुजं। The base in each of them is a third part of the side of the inscribed triangle त्रिभुजबाहोस्त्रितीयांशः(?). It is the upright (of a rectangular triangle) जात्यत्रिभुजकोटि; the perpendicular is its side; and the square root of the sum of their squares भुजकोटिवर्गयोगमूलं is the hypotenuse कर्ण, and is the side of the nonagon नवभुजं.

"To find the perpendicular लम्बं, put an assumed chord कल्पितज्या equal to half the chord पूर्णज्यार्द्ध of the (inscribed) tetragon; find its arrow in the manner aforesaid, and subtract that from the arrow of the chord तत्रिभुजस्य शर of the (inscribed) triangle, the remainder is the perpendicular. लम्बपरिमाणं। Thus the perpendicular लम्बं comes out 21,989: it is the side of a rectangular triangle. The third part of the inscribed एकजात्य त्रिभुजं triangle is 34,641: it is the upright. कोटि। The square root of the sum of their squares वर्गयोग मूलं is 41,031: and is the side of the inscribed nonagon." वृत्तस्य नवभुजं।

[Illustration: THE OM TAT SAT.]

YOGA VĀSISHTHA.

BOOK I.

ON MORAL APATHY

CHAPTER I.

INTRODUCTION.

SECTION I.

DIVINE ADORATION

\_Hail The Eternal.\_

Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).

2. He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.

3. Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

SECTION II.

NARRATIVE OF SUTÍKSHNA.

4. One Sutíkshna, a Bráhmāna, whose mind was full of doubts, went to the hermitage of Agasti and asked the sage respectfully:—

5. Oh great sage! that art informed in all the ways and truths of virtue, and knowest with certainty all the Sástras, I am in a great doubt (about something) which I pray you will kindly remove.

6. Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.

7. Agasti replied:—

As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.

8. It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.

SECTION III.

ANECDOTE OF KÁRUNYA.

9. I will recite to you an instance on this subject from the old traditions, relating a Bráhmāna named Kárunya, who was learned in the Vedas in days of yore.

10. He was the son of Agnivesya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.

11. He remained a sceptic at home, holding his taciturnity and inertness to acts: when his father Agnivesya saw his son so slack in his duties, he upbraided him thus for his good.

12-13. Agnivesya said:—

Why my son do you not discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.

14. Kárunya replied:—

The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the \_active\_ duties (of men).

15. But it is neither by acts or riches, nor by means of progeny, that one obtains his liberation, it is solely by self-denial that Stoics taste the ambrosia (of emancipation).

16. Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

17. Agasti said:—

Hear me my son, that Kárunya after saying so held his silence; when his father seeing him thus, rejoined his speech.

18. Agnivesya said:—

Hear me relate a narrative (to you) my son, and you having fully considered its purport in your mind, may do as you may choose (best for you).

SECTION IV.

STORY OF SURUCHI.

19. There was a damsel named Suruchi, the best of the Apsará nymphs, who was seated on the mountain peak of Himálaya, beset by peacocks around.

20. Here Kinnaras inflamed by love sported with their mates, and the fall of heavenly streams (Gangá and Yamuná), served to expurgate the gravest sins (of men).

21. She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of Apsarás, addressed him thus:

22. Suruchi said:—

O thou herald of gods, tell me kindly whence thou comest and whither art thou destined at present.

SECTION V.

ACCOUNT OF ARISHTANEMI.

23. The divine Ariel replied:—Well hast thou asked Oh pretty browed maid, and I will tell thee all as it is. Know, Arishtanemi the royal sage, who has made over his realm to his son.

24. He has (now) with religious indifference (to the world), set out to the forest for (practice of) asceticism, and is performing his austerities on the Gandha Mádana mountains.

25. I am now returning from there after discharge of my errand, and repairing to Sakra's (palace) to report the matter.

26. Suruchi said:—

Tell me, my Lord, what matter has taken place there. I am with submission (much) inquisitive after it, nor shouldst thou cause me (the pain of) anxiety.

27. The messenger replied:—

Hear me gentle maid, relate to thee in length (everything) as it has occurred.

28. On hearing that the king was practising the utmost rigors of asceticism in that forest, Indra, the lord of gods, desired me to take this heavenly car and repair at once to the spot.

29. "Take this car," said he, "bearing the (dancing) Apsarás equipped with all their musical instruments, and furnished with a band of Gandharvas, Siddhas, Yakshas and Kinnaras."

30. "Convey them," said he, "with all their wired instruments, flutes and drums to the auspices of the Sylvan mount of Gandha Mádana."

31. "There having placed the Prince Aristanemi in the vehicle, bring him to the enjoyment of heavenly delight in this city of Amarávatí (the seat of immortals)."

32. The messenger added:—

Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.

33. Having arrived at the mountain and advancing to the hermitage of the king, I delivered to him the orders of the great Indra.

191724  
191725 34. Hearing my words, Oh happy damsel! the king spoke to me with  
191726 reluctance and said: "I wish to ask thee something O messenger, which  
191727 (I hope) thou wilt deign to answer.  
191728  
191729 35. "Tell me what good and what evils there are in heaven, that knowing  
191730 them (beforehand), I may think of settling there as I may choose."  
191731  
191732 36. I answered, saying:-  
191733  
191734 In heaven there is ample reward for merit, conferring perfect bliss (to  
191735 all); but it is the degree of meritoriousness that leads one to higher  
191736 heavens.  
191737  
191738 37. By moderate virtue, one is certainly entitled to a middle station,  
191739 and virtue of an inferior order, leads a person to a lower position (in  
191740 the heavens).  
191741  
191742 38. But one's virtue is destroyed by his impatience at the excellence  
191743 of his betters, by his haughtiness to his equals, and by his joy at the  
191744 inferiority of others.  
191745  
191746 39. When one's virtue is thus destroyed, he must enter the abode of  
191747 mortals. These and the like are the effects of merit and demerit (with  
191748 us) in heaven.  
191749  
191750 40. Hearing this, Oh good maiden, the king answered and said: "I  
191751 do not, Oh divine messenger! like the heaven that is of such like  
191752 conditions.  
191753  
191754 41. "I will henceforth practise the most austere form of devotion, and  
191755 abandon this my unhallowed human frame in the same way, as the snake  
191756 abandons his time-worn-skin (slough).  
191757  
191758 42. "Be thou pleased, Oh delegate of the gods! to return with thy  
191759 heavenly car to the presence of the great Indra whence thou comest, and  
191760 fare thee well."  
191761  
191762 43. The celestial emissary resumed:-  
191763  
191764 Thus being bid, I went Oh goodly dame to the presence of Sakra to  
191765 report the matter. Who upon my rehearsal of the matter, was struck with  
191766 great wonder.  
191767  
191768 44. Then the great Indra again spoke to me with a sweet voice and said:  
191769 "Go you my herald again to that king, and take him to the hermitage of  
191770 Válmiki.  
191771  
191772 45. "He is well acquainted with every truth, tell him my errand for the  
191773 instruction of the dispassionate prince, saying:-  
191774  
191775 46. 'Oh thou great sage! remonstrate with this prince who is humble and  
191776 dispassionate, and dislikes the enjoyments of heaven.  
191777  
191778 47. 'So that this prince who is aggrieved at the miseries of the world,  
191779 may gradually come to attain his emancipation.'"  
191780  
191781 48. I then went and explained my mission to the royal hermit, took him  
191782 to the sage Válmiki (who had grown amidst the ant-hills), and to whom I  
191783 delivered great Indra's charge for the king's practice (of the means)  
191784 for his final liberation.  
191785  
191786 49. Then the sage (named after the ant-hill in which he had grown),  
191787 welcomed the King with gentle inquiries regarding his welfare.  
191788  
191789 50. The prince replied:-  
191790  
191791 "Oh great \_seer\_, that art informed in all the truths of religion, and  
191792 art the greatest of them that know the knowable, thy very sight has

191793 given me all that I desired, and therein is all my welfare.

191794  
191795 51. "Great sire, I wish to learn from thee how I may escape the  
191796 miseries which arise from one's connection with this world, and which  
191797 (I hope) thou wilt reveal to me without reserve."

191798  
191799 52. Válmíki said:-

191800  
191801 Hear me Oh king! I will relate to you the entire Rámáyana, by the  
191802 hearing and understanding of which you will be saved even while in this  
191803 life.

## 191804 191805 191806 SECTION VI.

### 191807 191808 HISTORY OF RÁMA.

191809  
191810 53. Hear me Oh great and intelligent king, repeat to you the sacred  
191811 conversation which took place between Ráma and Vasishtha relating the  
191812 way to liberation, and which I well know from my knowledge (of human  
191813 nature).

191814  
191815 54. The prince said:-

191816  
191817 "O thou best of sages, tell me precisely who and what this Ráma was,  
191818 what was his bondage and how he got freed from it."

191819  
191820 55. Válmíki said:-

191821  
191822 Hari was proscribed under an imprecation to take upon himself the form  
191823 of a prince, with an assumed ignorance as that of a man of little  
191824 understanding.

191825  
191826 56. The prince said: "Tell me who was the author of that imprecation,  
191827 and how it could befall on Ráma, who was the personification of  
191828 consciousness and felicity, and the very image of wisdom."

191829  
191830 57. Válmíki replied: Sanat-kumára, who was devoid of desires, had been  
191831 residing at the abode of Brahmá, to which Vishnu, the Lord of the three  
191832 worlds, was a visitor from Vaikuntha.

191833  
191834 58. The Lord God was welcomed by all the inhabitants of the  
191835 \_Brahmaloka\_ as well as by Brahmá himself, except by Sanat-kumára who  
191836 was thus beheld and addressed to by the god.

191837  
191838 59. "Sanat-kumár, it is ignorance that makes thee forsake thy desires  
191839 for fear of regeneration (on earth), therefore must thou be born under  
191840 the name of \_Sara-janmá\_ to be troubled with desires."

191841  
191842 60. Sanat-kumára in return denounced Vishnu by saying:-"Even all  
191843 discerning as thou art, thou shalt have to sacrifice thine omniscience  
191844 for some time, and pass as an ignorant mortal (on earth)."

191845  
191846 61. There was another anathema pronounced upon Vishnu by the sage  
191847 Bhrigu, who seeing his wife killed (by him), became incensed with anger  
191848 and said: "Vishnu thou shalt have also to be bereft of thy wife."

191849  
191850 62. He was again cursed by \_Vrindá\_ to be deprived of his wife, on  
191851 account of his beguiling her (in the form of her husband).

191852  
191853 63. Again when the pregnant wife of Deva-datta was killed (with fear)  
191854 on seeing the man-lion figure of Vishnu;

191855  
191856 64. The leonine Hari was denounced by the husband, who was sorely  
191857 afflicted at the loss of his consort, to be thus separated from his  
191858 wife also.

191859  
191860 65. Thus denounced by Bhrigu, by Sanat-kumára, Deva-datta and Vrindá,  
191861 he was obliged (to be born in this earth) in the figure of a human

being.

66. I have thus explained to you the causes of all the imprecations (which were passed on Vishnu), and will now relate to you all other things which you shall have carefully to attend to.

## CHAPTER II.

### REASON OF WRITING THE RÁMÁYANA.

#### SECTION I.

##### PERSONS ENTITLED TO ITS PERUSAL.

Salutation to the Lord, the universal soul, shining manifest in heaven, earth and the sky, and both within and without myself.

2. One convinced of his constraint (in this mortal world), and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to (the perusal of) this work.

3. The wise man, who having well considered the narrative (of Ráma) as the first step, comes afterwards to think on the means of liberation (as are expounded herein), he shall verily be exempt from transmigration (of his soul).

4. Know, O destroyer of thy enemies! that I have first embodied the history of Ráma in this Rámáyana (as the preparatory step to salvation).

5. And I have given the same to my attentive pupil the obedient and intelligent Bharadwája, as the sea yields his gems to their seeker.

6. These historical preparatories were rehearsed by the learned Bharadwája in the presence of Brahmá, seated in a certain forest of the Sumeru Mountain.

7. Then the lord Brahmá, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "Oh my son! ask the best boon that thou wishest for."

8. Bharadwája said:—"Oh thou lord, that art master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries."

#### SECTION II.

##### BRAHMÁ'S BEHEST.

9. Brahmá said:—"Go ask diligently of thy preceptor Válmiki, to complete the faultless Rámáyana that he has undertaken (to write).

10. "By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Ráma, who was fraught with all good qualities."

11. Válmiki said:—Saying this to Bharadwája, the supreme maker of all beings (Brahmá) accompanied him to my hermitage.

12. In right earnest was the god welcomed by me with the argha and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.

13. Brahmá spake to me saying:—"Do not Oh sage! give up your

undertaking until its final completion. No pains ought to be spared to make the history of Ráma as faultless as it ought to be.

14. "By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel."

15. Again said the increate Brahmá to me:—"I come to tell this very thing to you, that you complete the work for the benefit of mankind."

16. Then Oh king, the God disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.

17. I was struck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadwája, saying:—

18. Tell me, Bharadwája, what Brahmá spoke (to me) in the hermitage; to which he answered saying:—

19. "The God commanded you to complete the Rámáyana for the good of men, and as a means of their crossing over the gulf of the world."

### SECTION III.

#### INQUIRY OF BHARADWÁJA.

20. "Now Sir", said Bharadwája, "explain to me how the great minded Ráma and Bhárata conducted themselves amidst the troubles of this world.

21. "Tell me also how did Satrughna, Lakshmana, and the renowned Sítá, and all those who followed Ráma, as also the ministers and their highly intelligent sons, conduct themselves (on earth).

22. "Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind: (for our salvation)."

23. Being thus respectfully addressed by Bharadwája, I was led, Oh great King! to carry out the behest of my lord (Brahmá), and to narrate the Rámáyana to him; saying:—

24. Hear my son Bharadwája, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the dross of errors (under which you labour).

25. You are wise and have to manage yourself in the manner of the felicitous and lotus-eyed Ráma, with a mind free from (worldly) attachments.

26. (Know that) Lakshmana, Bhárata, the great minded Satrughna, Kausalyá, Sítá, Sumitrá as well as Dasaratha;—

27. With Kritástra and the two friends of Ráma, and Vasishtha and Vámadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).

28. Their names are Dhrishta, Jayanta, Bhása, Satya, Vijaya, Vibíshanah, Sushena and Hanumána. And also Indrajíta (who had attained his highest knowledge).

29. These were the eight ministers of Ráma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives.

30. Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).

31. One fallen in this boundless ocean of the world, may enjoy (the



bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

### CHAPTER III.

#### VÁLMÍKI'S ADMONITION.

#### SECTION I.

#### ON TRUE KNOWLEDGE.

Bharadwája said, O Bráhmaṇ! relate to me first about Ráma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy for ever.

2. Válmíki replied:—Know, holy Saint! all worldly conceptions to be as erroneous as the various hues that taint the clear firmament. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).

3. All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.

4. It is possible here (on earth) to attain to this knowledge (of worldly vanities) which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.

5. The conception of this world is a mistake, and though we actually see it, it is never in existence. It appears in the same light, O sinless saint, as the variegated colours in the sky.

6. The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal bliss of self-extinction.

7. Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.

8. Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.

9. The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold conduces to the dissolution of small particles of ice.

10. Our desires which uphold our living bodies (and minds), bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated (as a bird from its cage).

11. Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.

12. An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).

13. A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).

14. The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to

192069 move them to action).

192070  
192071 15. Those that have the pure desires are not liable to transmigration,  
192072 and are said to be knowing in all things that ought to be known. These  
192073 are called the living-liberated and are of superior intelligence.

192074  
192075 16. I will explain to you how the high minded Ráma attained the state  
192076 of liberation in life, hear you this that old age and death may not  
192077 come upon you.

## 192078 192079 192080 SECTION II.

### 192081 192082 EARLY HISTORY OF RÁMA.

192083  
192084 17. Hear, Oh highly intelligent Bharadawája, the auspicious course and  
192085 conduct of Ráma's life: whereby you shall be enabled to understand  
192086 everything at all times.

192087  
192088 18. The lotus-eyed Ráma after coming out of his school, remained for  
192089 many days at home in his diversions, and without anything to fear.

192090  
192091 19. In the course of time as he took the reins of the Government, (in  
192092 his hand), his people enjoyed all the bliss that absence of grief and  
192093 diseases could impart (to them).

192094  
192095 20. At one time Ráma's mind virtuous as he was, became anxious to see  
192096 the different places of pilgrimage, the cities and hermitages (that lay  
192097 about).

192098  
192099 21. So Rághava with this view, approached his father's feet, he touched  
192100 the nails (of his toes) as a swan lays hold on the buds of lotus.

192101  
192102 22. "Oh my father", he said, "my mind is desirous to see the different  
192103 places of pilgrimage, temples of gods, forests and abodes (of men).

192104  
192105 23. "Grant me my lord this my petition, as there is no petitioner of  
192106 thine on earth whom didst thou ever dishonor."

192107  
192108 24. Thus solicited (by Ráma), the king consulted with Vasishtha, and  
192109 after much reflection granted him the first request he ever made.

192110  
192111 25. On a day of lucky stars Ráma set out (on his journey) with his  
192112 two brothers (Lakshmana and Satrugna), having his body adorned  
192113 with auspicious marks, and (receiving the) benedictions which were  
192114 pronounced on him by the priests.

192115  
192116 26. Accompanied also by a body of learned Bráhmans whom Vasishtha had  
192117 chosen on the occasion, and a select party of his associate princes;

192118  
192119 27. He started from home towards his pilgrimage after he received the  
192120 benedictions and embraces of his mothers.

192121  
192122 28. As he went out of his city, the citizens welcomed him with the  
192123 sounds of trumpets, while the bee-like fickle eyes of the city ladies  
192124 were fixed upon his lotus like face.

192125  
192126 29. He was bestrewn with handfuls of fried paddy thrown over his body  
192127 by the beautiful hands of village-women, that made him appear like the  
192128 Himálaya covered over with snow.

192129  
192130 30. He dismissed the Bráhmans with honor, and went on hearing the  
192131 benedictions of the people, and taking a full view of the landscape  
192132 around him until he proceeded towards the forest.

192133  
192134 31. He went on distributing alms after making his holy ablutions and  
192135 performing his devotion and meditation, as he gradually passed the  
192136 limits of Kosala after starting from his palace.  
192137

SECTION III.

RÁMA'S PILGRIMAGE.

32. He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.

33. He saw the Mandákiní bright as the moon, the Kálinđi, clear as the lotus, and also the following rivers, Sarasvatí, Satadru, Chandrabhágá and Irávatí.

34. Also Vení, Krishnavení, Nirvindhya, Saraju, Charmanvatí, Vitastá, Vipásá and Báhúdaká.

35. He saw also the (holy places of) Prayága, the Naimisha, the Dharmaranya, Gyá, Varánasí, Srígiri, Kedára and Pushkara.

36. He saw the Mánasa and the northern Mánsaravara lakes, and many fiery lakes and springs, the Báda, the Vindhya range and the sea.

37. He saw the fiery pool of Jwálámukhí, the great shrine of Jagannátha, the fountain of Indradumna and many other reservoirs, rivers and lakes.

38. He visited the shrine of Kártikeya and the Gandak river of Sálagrámas, and also the sixty four shrines sacred to Hari and Hara.

39. He saw various wonders, the coasts of the four seas, the Vindhya range, the groves of Hara, and the boundary hills and level lands.

40. He visited the places of the great Rájarshis and the Brahmarshis, and went wherever there was any auspicious sanctuary of the gods and Bráhmans. 41. Thus they all honouring Ráma, travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.

42. Honoured by the gods, Kinnaras and by men, and having seen all the places on earth, the descendant of Raghu returned home, like Siva when he returns to the Sivaloka.

CHAPTER IV.

RÁMA'S RETURN FROM PILGRIMAGE.

Ráma strewn over with handfuls of flowers by the citizens (surrounding him) entered the palace, as when the beauteous Jayanta (son of Indra) enters his celestial abode.

2. On his first arrival he bent himself in reverence before his father, before Vasishtha, before his brothers, his friends, the Bráhmans and the elderly members of the family.

3. Repeatedly embraced as he was by friends, by his father, mothers and by the Bráhmans, the son of Raghu bowed down his head to them with joy.

4. The assembled people after their familiar conversation with Ráma in the palace, strolled about on all sides highly delighted with his speech, resembling the music of a flute.

5. Thus eight days were passed in festive mirth consequent to the arrival of Ráma, and shouts of joy were sent forth by the elated multitude.

192207 6. Thenceforth Rághava continued to dwell happily at home, with  
 192208 relating to his friends, the different customs and manners of the  
 192209 countries (he visited) on all sides.  
 192210  
 192211 7. He rose early in the morning and performed his morning service  
 192212 according to law. He then visited his father seated as Indra in his  
 192213 Council.  
 192214  
 192215 8. He next passed a fourth part of the day in company with Vasishtha  
 192216 and other sages, and was greatly edified by their conversations which  
 192217 were full of instruction.  
 192218  
 192219 9. He used also to go out for sport under orders of his father; and  
 192220 surrounded by a large number of troops, to forests full of (wild) boars  
 192221 and buffaloes.  
 192222  
 192223 10. Then after returning home and performing his bath and other rites  
 192224 with his friends, he took his meal with them, and passed the night in  
 192225 company with his beloved companions.  
 192226  
 192227 11. In these and similar practices did he pass his days with his  
 192228 brothers at his father's house, after his return from the pilgrimage.  
 192229  
 192230 12. Oh sinless (Bharadvāja), with his conduct becoming a prince, Rāma  
 192231 passed his days with giving delight to the good men that surrounded  
 192232 him, in the manner of the moon that gladdens mankind with his soothing  
 192233 ambrosial beams.  
 192234  
 192235  
 192236  
 192237

## CHAPTER V.

### OF RÁMA'S SELF-DEJECTION AND ITS CAUSE.

192243 Válmiki said:—

192244  
 192245 Afterwards Rāma attained the fifteenth year of his age, and so also  
 192246 Satrugna and Lakshmana who followed Rāma (in birth), attained also the  
 192247 same age.  
 192248

192249 2. Bhārata continued to dwell with joy at the house of his maternal  
 192250 grandfather, and the king (Dasaratha) ruled the whole earth as usual.  
 192251

192252 3. The most wise king Dasaratha (now) consulted his ministers day after  
 192253 day about the marriage of his sons.  
 192254

192255 4. But as Rāma remained at home since his return from pilgrimage, he  
 192256 began to decay day by day as the translucent lake in autumn.  
 192257

192258 5. His blooming face with its out-stretched eyes, assumed by degrees a  
 192259 paleness like that of the withering petals of the white lotus beset by  
 192260 a swarm of bees.  
 192261

192262 6. He sat silent and motionless in the posture of his folded legs  
 192263 (Padmāsana), and remained absorbed in thought with his palm placed  
 192264 under his cheek and neck.  
 192265

192266 7. Being emaciated in person, and growing thoughtful, sad and  
 192267 distracted in his mind, he remained speechless as a mute picture in  
 192268 painting.  
 192269

192270 8. On being repeatedly requested by the anxious inmates of the family  
 192271 to perform his daily rites, he discharged them with a melancholy  
 192272 countenance (literally—with his faded lotus-like face).  
 192273

192274 9. Seeing the accomplished Rāma—the mine of merits in such a plight,  
 192275 all his brothers likewise were reduced to the same condition with him.

10. The king of the earth observing all his three sons thus dejected and lean, gave way to anxiety together with all his queens.
11. Dasaratha asked Ráma repeatedly and in a gentle voice (to tell him) what his anxiety was, and what was the cause of his thoughtfulness; but he returned no answer to it.
12. Then being taken up in his father's lap, the lotus-eyed Ráma replied, that he had no anxiety whatever, and held his silence.
13. Afterwards the king Dasaratha asked Vasishtha, the best of speakers and well informed in all matters, as to the cause why Ráma was so sorrowful.
14. The sage Vasishtha thought over the matter (for a while), and then said, "There is Oh king! a cause of Ráma's sadness, but you need not be anxious about it.
15. "Wise men, Oh king! never entertain the fluctuations of anger or grief, or a lengthened delight from frivolous causes, just as the great elements of the world do not change their states (of inertness) unless it were for the sake of (some new) production."

## CHAPTER VI.

### ADVENT OF VISWÁMITRA TO THE ROYAL COURT.

The king was thrown into sorrow and suspense at these words of the prince of sages (Vasishtha); but kept his silence for sometime, and waited (that time might work a change).

2. (Meanwhile) the queens of the palace, kept themselves watchful of the movements of Ráma with anxious carefulness.

3. At this very time the famous Viswámitra, the great sage came to visit the king of men at Ayodhyá.

4. The intelligent and wise seer had his sacrificial rites disturbed by the Rákshasas, who were deceitfully powerful and giddy with their strength.

5. It was for the security of his sacrifice that the sage waited on the king, because he was unable to accomplish it in peace (by himself).

6. It was also for the purpose of their destruction, that the illustrious Viswámitra, who was the gem of austere devotion had come to the city of Ayodhyá.

7. Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kausika the son of Gádhi to the king with despatch.

8. On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.

9. Coming to the Royal abode, the door-keepers informed the chief-warder of the arrival of Viswámitra the royal sage.

10. The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court house, and gave his report saying:—

11. "Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his

pendant locks of hair (red and ruddy) as sunbeams.

12. "The brilliancy of his person has brightened the place from the top-most flag down to the ground, and made the horses, men and armory shine as with a golden hue."

13. No sooner had the warder appeared (before the king), and with hurried words announced the arrival of the sage Viswámitra:

14. Then the best of kings as he heard the herald say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

15. He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard, and in company with Vasishtha and Vámadeva.

16. He went to the spot where the great sage was waiting, and saw Viswámitra the chief of sages standing at the gateway.

17. His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.

18. He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.

19. He was mild looking and engaging in his appearance, but at the same time as brilliant as the orb of the sun. He was neither assuming nor repulsive, but possessed of an ineffable gravity and majesty in his person.

20. He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).

21. His life time had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the ascetics pot in one hand, that went (through life) as his only faithful companion.

22. The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.

23. His body decorated by the sacred thread, and his white prominent eyebrows, made him appear as a wonder to the eyes of his beholders.

24. On seeing the sage, the lord of earth lowly bent himself at a distance, and then bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.

25. The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words, like the sun greeting the lord of the gods.

26. Afterwards the assembled Bráhmans (of the court) headed by Vasishtha, honoured him with their welcomes.

27. The king said:—We are as highly favoured, Oh holy sage! by thine unexpected appearance and thy glorious sight, as a bed of lotuses at the sight of the luminous sun.

28. Oh sage, I have felt at thine appearance the happiness which knows no bounds, and which has no diminution in it.

29. This day we must be placed at the front rank of the fortunate, as we have become the object of thine advent.

30. With these and similar conversations that went on among the princes and the sages, they proceeded to the court-hall where they took their

192414      respective seats.

192415  
192416      31. The king finding the best of sages (Viswámitra) so very prosperous  
192417      in his devotion, felt some hesitation to offer him the \_arghya\_  
192418      (honorarium) himself with his cheerful countenance.

192419  
192420      32. He (the sage) accepted the \_arghya\_ offered him by the king, and  
192421      hailed him during his act of turning round (the sage), according to the  
192422      rules of Sástra.

192423  
192424      33. Thus honoured by the king, he with a cheerful countenance asked  
192425      the Lord of men about the good health (of himself and family), and the  
192426      fulness of his finance.

192427  
192428      34. Then coming in contact with Vasishtha, the great sage saluted him  
192429      as he deserved with a smile, and asked him about his health (and of  
192430      those in his hermitage).

192431  
192432      35. After their interview and exchange of due courtesies had lasted  
192433      for a while to the satisfaction of all in the royal assembly;

192434  
192435      36. They both took their respective seats; when every one (in the  
192436      court) respectfully greeted the sage of exalted prowess.

192437  
192438      37. After the sapient sage (Viswámitra) was seated, they made various  
192439      offerings of \_pádyā\_, \_arghya\_ and kine to him.

192440  
192441      38. Having honoured Viswámitra in due form, the lord of men  
192442      condescended to address him with a gladdest mind and in submissive  
192443      terms, with his palms folded over each other.

## 192444 192445 192446                      SECTION II.

### 192447 192448                      ADDRESS OF KING DASARATHA.

192449  
192450      39. He said, "Sir, your coming here is as grateful to me as the  
192451      obtaining of nectar by one, as a rainfall after a drought, and as the  
192452      gaining of sight by the blind."

192453  
192454      40. Again it is as delightful to me as the getting of a son by a  
192455      childless man in his beloved wife, and coming in possession of a  
192456      treasure in a dream.

192457  
192458      41. Your advent is no less pleasing to me than one's meeting with the  
192459      object of his wishes, the arrival of a friend, and the recovery of  
192460      thing that was given for lost.

192461  
192462      42. It gives me the joy that is derived from the sight of a deceased  
192463      friend suddenly returning by the way of the sky. It is thus Oh Bráhmaṇ,  
192464      I welcome your visit to me.

192465  
192466      43. Who is there that is not glad to live in the heaven (Brahma-loka)?  
192467      I feel myself as happy Oh sage! at your advent, and this I tell you  
192468      truly.

192469  
192470      44. (Now tell me) what is your best pleasure, and what I may do for  
192471      you; O Vipra, that are the best of the virtuous, and most properly  
192472      deserving of my services.

192473  
192474      45. Formerly had you been famed under the title of Rájarshi (or royal  
192475      sage); but since, made glorious by dint of your asceticism, you have  
192476      been promoted to the rank of a Brahmarshi (or Brahman sage). Wherefore  
192477      you are truly the object of my worship.

192478  
192479      46. I am so glad at your sight that it soothes my inmost soul, in the  
192480      same manner as an ablution in Gangá's stream cheers the mind.

192481  
192482      47. Free as you are from fears and desires, from wrath and passions and

the feelings of pleasure, pain and disease, it is very wonderful, Oh Bráhma, that you should have recourse to me (for anything).

48. I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), Oh! best of the learned in the truths of the Vedas.

49. I understand your appearance as that of Brahmá himself before me, and I confess myself, O sage! to be purified and favoured by your advent.

50. I am indeed so gratified at your arrival, that I deem myself fortunate in this birth, and that I have not lived in vain but led a truly good life.

51. My heart cannot contain within itself, but overflows (with joy) like the sea at the sight of the moon, since I beheld your person here and made my respectful obeisance to you.

52. Whatever is your commission, and whatsoever may be the object, O greatest of sages! which has brought you hither, know it as already granted (by me); for your commands are always to be obeyed by me.

53. You need not hesitate to communicate to me your hest, O progeny of Kausika, there is nothing, with me which is to be kept from you, if you should ask for it.

54. You need not dubitate about my performance of the act. I tell it solemnly that I will execute your behest to the last item, as I take you in the light of a superior divinity.

55. Upon hearing these sweet words (of the king), which were pleasing to the ears, and delivered with a humility worthy of one knowing himself, the far famed and meritorious chief of the sages felt highly gratified in himself.

## CHAPTER VII.

### VISWÁMITRA'S REQUEST FOR RÁMA.

After the illustrious Viswámitra had heard the aforesaid unusually lengthy speech of the lion among kings, his hairs stood erect with joy, and he said (in reply).

2. This speech is worthy of thee, O best of kings on earth, and one descended from a royal race, and guided by the sage Vasishtha himself.

3. Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.

4. I am employed, O chief of men, in religious acts for attainment of my consummation, whereto the horrible Rákshasas have become my great obstructions.

5. Whenever I betake myself to offer sacrifices (to the gods) at any place, instantly do these nocturnal demons appear to destroy my sacrificial rites.

6. The chiefs of the Rákshasas fling heaps of flesh and blood on the sacrificial ground (before me), on very many occasions that I commence my ceremonies.

7. Being thus obstructed in my sacrificial duties, I now come to thee from that spot and with a broken spirit, after having laboured in vain (for completion of the rites).



8. I have no mind O king, to give vent to my anger by imprecations, which have no room in my conduct (of religious life).
9. Such being the sacrificial law, I expect to gain its great object in peace by thy favor.
10. Being thus oppressed I have recourse to thy protection, and thou shouldst protect me (from wrongs); otherwise it is an insult to solicitors to be put to disappointment by the best of men (as thyself).
11. Thou hast a son, the beauteous Ráma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the Rákshasas.
12. Now mayst thou deliver to me that Ráma thy eldest son, having his youthful locks of hair like the sable plumage of a crow, but possessing the true valour of a hero.
13. Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious Rákshasas.
14. I will do him an infinity of good services, whereby he will in the end become adored by the inhabitants of the three worlds.
15. The night-wandering Rákshasas cannot abide in the field before Ráma, but must fly like stags in the wilderness before the furious lion.
16. No other man than Ráma can make bold to fight with the Rákshasas; as no animal other than the furious lion can stand to fight with the wild elephants.
17. Elated with their strength these vicious beings have become (as deadly) as poisoned shafts in fighting, and being delegates of Khara and Dushana, they are as furious as death itself.
18. They cannot, Oh thou tiger among kings! be able to sustain the arrows of Ráma, but must set down like the flying dust under the ceaseless showers of his arrows.
19. Let not paternal affection prevail over thee O king (to withhold thy son), as there is nothing in this world, which the high-minded will refuse to part with (to their suitor).
20. I know it for certain, and so shouldst thou know also, that the Rákshasas must be destroyed by him; and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.
21. I well know the great soul of the lotus-eyed Ráma, and so does the illustrious Vasishtha, and all other far-seeing (sages and seers).
22. Should the sense of greatness, duty and renown, have a seat in thy soul, thou shouldst deliver my desired object—thy son to me.
23. It will take me ten nights to perform the rites of my sacrifice, at which Ráma shall have to stay with me and kill the Rákshasas, who are obnoxious to my rites and enemies of the sacrifice.
24. Let the ministers, Oh Kákutstha! headed by Vasishtha join to give their assent (to it), and deliver thy Ráma to me.
25. Thou O son of Raghu, that knowest the times (of religious observances) must not allow my time to slip, so do as I may have Ráma. Be blest and give not way to sorrow.
26. Even the smallest service appears to be much if done in good time, and the best service is of no avail if done out of season.
27. The illustrious and holy chief of the sages Viswámitra, paused

192621 after saying these words fraught with a virtuous and useful intention.

192622  
192623 28. Hearing these words of the great sage, the magnanimous king held  
192624 his silence for some time, with a view to prepare a fitting answer;  
192625 because no man of sense is ever satisfied with talking unreasonably  
192626 either before others or to himself.

192631 CHAPTER VIII.

192633 DASARATHA'S REPLY TO VISWÁMITRA.

192636 Válmíki added:—On hearing these words of Viswámitra, the tiger among  
192637 kings remained speechless for a moment, and then besought him in the  
192638 lowliness of his spirit.

192640 2. Ráma my lotus-eyed boy is only of fifteen years of age. I do not see  
192641 he is a match for the Rákshasas.

192643 3. Here is a full \_akshauhini\_ legion of my soldiers; of whom, Oh my  
192644 Lord! I am the sole commander; surrounded by them I will offer battle  
192645 to the Rákshasas cannibals.

192647 4. Here are my brave generals who are well disciplined in warfare; I  
192648 will be their leader in the height of war with my bow in hand.

192650 5. Accompanied with these, I can offer fight to the enemies of the  
192651 gods, and to the great Indra himself, in the same manner as the lion  
192652 withstands the wild elephants.

192654 6. Ráma is but a boy who has no knowledge of the strength of our  
192655 forces, and whose experience has scarcely stretched to the battle field  
192656 beyond the inner apartments (of the house).

192658 7. He is not well trained in arms, nor is he skilled in warfare. He  
192659 does not know to fight with a foe, arrayed in the order of battle.

192661 8. He only knows how to walk about in the gardens of this city and  
192662 amidst the arbours and pleasant groves.

192664 9. He only knows how to play with his brother princes, in the flowery  
192665 parks set apart for his play within the precincts of the palace.

192667 10. Nowadays, Oh Bráhmaṇ! he has become by a sad reverse of my fortune,  
192668 as lean and pale as the withering lotus under the dews.

192670 11. He has no taste for his food, nor can he walk from one room to  
192671 another, but remains ever silent and slow brooding over his inward  
192672 grief and melancholy.

192674 12. In my great anxiety about him, O chief of sages, I have been, with  
192675 my family and dependants, deprived of the gist of our bodies, and  
192676 become as empty clouds of autumn.

192678 13. Can my boy, so young as he is, and thus subjected to distemper, be  
192679 fit to fight at all, and again with those marauders who rove about at  
192680 nights.

192682 14. Oh thou high-minded sage! it is one's affection for his son that  
192683 affords him far greater pleasure than his possession of a kingdom, or  
192684 his connection with beauteous females, or even his relish for the juice  
192685 of nectar.

192687 15. It is from paternal affection that good people (engage to) perform  
192688 the hardest duties and austerities of religion, and any thing which is  
192689 painfull in the three worlds.

16. Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature with all living beings.

17. The Rákshasas are very cruel in their actions and fight deceitful warfares: so that Ráma should fight them, is an idea which is very painful to me.

18. I that have a desire to live, cannot dare to live for a moment in separation from Ráma; therefore thou shouldst not take him away (from me).

19. I have O Kausika! passed nine thousand rains in my lifetime, ere these four boys were born to me after much austerity.

20. The lotus-eyed Ráma is the eldest of these without whom the three others can hardly bear to live.

21. This Ráma is going to be conveyed by thee against the Rákshasas; but when I am deprived of that son, know me certainly for dead.

22. Of my four sons he is the one in whom rests my greatest love. Therefore do not take away Ráma—my eldest and most virtuous son from me.

23. If thy intention Oh sage, is to destroy the force of night wanderers, take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of mine army.

24. Describe to me clearly what these Rákshasas are, how strong they are, whose sons they be and what their size and figure.

25. Tell me the way in which the Rákshasas are to be destroyed by Ráma or my boys or by myself, when they are known to be treacherous in warfare.

26. Tell me all these, Oh great sage! that I can calculate the possibility of our making a stand against the fiercely disposed Rákshasas in the open field, when they are certainly so very powerful.

27. The Rákshasa named Rávana is heard as being very powerful, he is brother of Kubera himself, and is the son of the sage Visravas.

28. If it is he, the evil minded Rávana, that stands in the way of thy rites, we are unable to contend with that pest.

29. Power and prosperity in all their flourish come within the reach of the living at times, but they disappear at others.

30. Nowadays we are no match for such foes as Rávana and some others. Such is the decree of destiny.

31. Therefore, O thou, that art acquainted with law, do this favour to my son (as not to take him away); unlucky as I am, it is thou that art the arbiter of my fate.

32. The gods, and Asuras, the Gandharvas and Yakshas, the huge beasts, birds and serpents are unable to fight with Rávana: what are we human beings in arms to him.

33. That Rákshasa holds the prowess of the most powerful, we cannot afford to fight with him, nor even with his children.

34. This is a peculiar age in which good people are made powerless; I am moreover disabled by old age and want that spirit (that I was expected to possess) derived as I am from (the most powerful) race of the Raghus.

192759 35. Tell me O Bráhmāna! if it is Lavan the son of Madhu (the notorious  
192760 Asúra) that disturbs the sacrificial rites; in that case also I will  
192761 not part with my son.

192762  
192763 36. If it be the two sons of Sunda and Upasunda terrible as they are  
192764 like the sons of the sun, that disturb your sacrifice, in that case  
192765 also I will not give my son to thee.

192766  
192767 37. But after all, O Bráhman, shouldest thou snatch him from me (by  
192768 dint of the supernatural power that thou possessest), then I am also  
192769 dead and gone with him. I do not see any other chance of a lasting  
192770 success of thy devotion (except by my death).

192771  
192772 38. Saying these gentle words, the descendant of Raghu was drowned in  
192773 the sea of suspense with regard to the demand of the sage, but being  
192774 unable to arrive at a conclusion, the great king was carried away by  
192775 the current of his thoughts as one by the high waves of the sea.

## 192776 192777 192778 192779 192780 CHAPTER IX.

### 192781 192782 VISWÁMITRA'S WRATH. AND HIS ENRAGED SPEECH.

192783  
192784  
192785 Válmiki said:—On hearing this speech of the king with his piteous look  
192786 and eyes full of tears, the son of Kausika became highly incensed and  
192787 replied.

192788  
192789 2. Thou art about to break thy promise after pledging thyself to its  
192790 performance, and thus wishest to behave as a deer after having been a  
192791 lion (before).

192792  
192793 3. This is unbecoming of the race of Raghu, it is acting contrary (to  
192794 the rules) of this great family. Hot rays must not proceed from the  
192795 cool beamed moon.

192796  
192797 4. If thou art so impotent Oh king! let me return as I came. Thou  
192798 promise-breaking Kákustha live happily with thy friends.

192799  
192800 5. As the high spirited Viswámitra now moved with ire, the earth  
192801 trembled under him, and the gods were filled with fear.

192802  
192803 6. Vasishtha the meek and wise and observant of his vows, perceiving  
192804 the great sage and friend of the world thus influenced by ire, gave  
192805 vent to his speech (as follows).

192806  
192807 7. Oh king that art born of the race of the Ikshákus, and art a form of  
192808 virtue itself, and called Dasaratha the fortunate, and art adorned with  
192809 all the good qualities known in the three worlds.

192810  
192811 8. Being famed for thy meekness and strictness to thy vows, and  
192812 renowned in all three worlds for thy virtues and fame, thou canst not  
192813 break thy plighted faith.

192814  
192815 9. Preserve thy virtue and think not to break thy faith, comply with  
192816 the request of the sage who is honoured in all the three worlds.

192817  
192818 10. Saying, thou wilt do it, if thou retract thy promise, thou lovest  
192819 the object of thy yet unfulfilled desires. Therefore part with Ráma  
192820 from thee.

192821  
192822 11. Descended from the race of Ikshaku, and being Dasaratha thyself,  
192823 if thou failest to perform thy promise, who else on earth will ever  
192824 keep his word?

192825  
192826 12. It is in pursuance of the conduct of great men like thee, that low  
192827 people even do not dare to transgress the bounds of their duty, how

192828 then dost thou wish to violate it thyself.

192829  
192830 13. Guarded by this lion-like man (Viswámitra) in the manner of  
192831 ambrosia by fire, no Rákshasa will have power to prevail over Ráma,  
192832 whether he be accoutered and armed or not.

192833  
192834 14. Behold him here as the personification of virtue, the mightiest of  
192835 the mighty, and superior to all in the world in his intelligence, and  
192836 devotedness to asceticism.

192837  
192838 15. He is skilled in all warlike arms that are known in the three  
192839 worlds, no other man knows them so well nor shall ever be able to  
192840 master them like him.

192841  
192842 16. Among the Gods, the Sages, the Asuras, the Rákshasas, the Nágas,  
192843 the Yakshas and Gandharvas, there is none equal to him (in might).

192844  
192845 17. In bygone days when this son of Kaushika used to rule over his  
192846 realm, he was furnished with all the arms by Krisáswa, and which no  
192847 enemy can baffle.

192848  
192849 18. These arms were the progeny of Krisáswa, and were equally radiant  
192850 and powerful as the progeny of the Prajapati, and followed him (in his  
192851 train).

192852  
192853 19. Now Daksha (the patriarch) had two beauteous daughters Jayá  
192854 and Suprajá (alias Vijayá), who had a hundred offspring (as  
192855 personifications of the implements), that are invincible in war.

192856  
192857 20. Of these the favoured Jayá has given birth to fifty sons of old,  
192858 who are implacable agents of the destruction of Asúra forces.

192859  
192860 21. In like manner, Suprajá gave birth to fifty sons of very superior  
192861 qualities, who are very powerful and terrible in their appearance, and  
192862 indomitably aggressive.

192863  
192864 22. Thus Viswámitra is strengthened and grown powerful (by means  
192865 of these). He is acknowledged as a sage in the three worlds, Thou  
192866 therefore must not think otherwise than deliver Ráma to him.

192867  
192868 23. This mighty and virtuous man and prince of sages being nigh, any  
192869 one even at the point of death in his presence, is sure to attain  
192870 his immortality (on earth): therefore be not disheartened like an  
192871 insensible man.

## 192872 192873 192874 192875 192876 CHAPTER X.

### 192877 192878 MELANCHOLY OF RÁMA.

192879  
192880  
192881 Válmiki related:—After Vasishtha had done saying in this manner, king  
192882 Dasaratha was glad to send for Ráma with Lakshmana, and said:

192883  
192884 2. Go you chamberlain, and bring here quickly the truly mighty and long  
192885 armed Ráma with Lakshmana, for the meritorious purpose of removing the  
192886 impediments (in the way of religious acts).

192887  
192888 3. Thus sent by the king he went to the inner apartment, and coming  
192889 back in a moment informed the king.

192890  
192891 4. Oh sire! Ráma, whose arms have crushed all his foes, remains rapt in  
192892 thoughts in his room like the bee closed in the lotus at night.

192893  
192894 5. He said, he is coming in a moment, but is so abstracted in his  
192895 lonely meditation that he likes no body to be near him.  
192896

192897 6. Thus acquainted by the chamberlain, the king called one of the  
192898 attendants of Ráma to him, and having given him every assurance, asked  
192899 him to relate the particulars.

192900  
192901 7. On being asked by the king how Ráma had come to that state, the  
192902 attendant thus replied to him in a sorrowful mood.

192903  
192904 8. Sir, we have also become as lean as sticks in our persons, in sorrow  
192905 for the fading away of your son Ráma in his body.

192906  
192907 9. The lotus-eyed Ráma appears dejected ever since he has come back  
192908 from his pilgrimage in company with the Bráhmanas.

192909  
192910 10. When besought by us with importunity to perform his daily rites,  
192911 he sometimes discharges them with a placid countenance, and wholly  
192912 dispenses with them at others.

192913  
192914 11. He is averse, Oh Lord! to bathing, to worshipping the gods, to the  
192915 distribution of alms, and to his meals also; and even when importuned  
192916 by us he does not take his food with a good relish.

192917  
192918 12. He no longer suffers himself to be rocked in the swinging cradles  
192919 by the playful girls of the harem, nor does he divert himself under the  
192920 showering fountains like the \_chátaka\_ (in rain water).

192921  
192922 13. No ornaments beset with the bud-shaped rubies, no bracelets nor  
192923 necklace, Oh king, can please him now, in the same manner as nothing in  
192924 heaven can please its inhabitants who expect their fall from it (after  
192925 the expiration of their terms).

192926  
192927 14. He is sorrowful even while sitting in the arbours of creepers,  
192928 regaled by flowery breezes, and amidst the looks of damsels playing  
192929 around him.

192930  
192931 15. Whatever thing Oh king! is good and sweet, elegant and pleasing, to  
192932 the soul, he looks at them with sorrowful eyes, like one whose eyes are  
192933 already satiate with viewing them heaped up in piles (before him).

192934  
192935 16. He would speak ill of the girls that would dance merrily before  
192936 him, and exclaim out saying, "why should these ladies of the harem  
192937 flutter about in this way causing grief in me."

192938  
192939 17. His doings are like those of a madman, who takes no delight at his  
192940 food or rest, his vehicles or seats, his baths and other pleasures,  
192941 however excellent they be.

192942  
192943 18. As regards prosperity or adversity, his habitation or any other  
192944 desirable things, he says of them to be all unreal, and then holds his  
192945 silence.

192946  
192947 19. He cannot be excited to pleasantries nor tempted to taste of  
192948 pleasures; he attends to no business, but remains in silence.

192949  
192950 20. No woman with her loosened locks and tresses, and the negligent  
192951 glances of her eyes, can please him any more than the playful fawn can  
192952 please the trees in the forest.

192953  
192954 21. Like a man sold among savages, he takes delight in lonely places,  
192955 in remotest skirts, in the banks (of rivers) and wild deserts.

192956  
192957 22. His aversion to clothing and conveyance, food and presents,  
192958 bespeaks O king! that he is following the line of life led by wandering  
192959 ascetics.

192960  
192961 23. He lives alone, Oh lord of men! in a lonely place, and neither  
192962 laughs nor sings nor cries aloud from a sense of their indifference to  
192963 him.

192964  
192965 24. Seated in the posture of folded legs (Padmāsana), he stays with a

distracted mind, reclining his cheek on his left palm.

25. He assumes no pride to himself nor wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.

26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.

27. He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discoloured day after day.

28. Satrugghna and Lakshmana are, Oh king! the followers of all his habits, and resemble his very shadows.

29. Being repeatedly asked by his servants, his brother-princes and his mothers (as to the cause of his dementedness), he says he has none, and then resumes his taciturnity and indifference.

30. He would lecture his companions and friends saying, "do not set your mind to sensual enjoyments which are only pleasing for the time being."

31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.

32. He often chaunts in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).

33. Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.

34. He does not pay heed to what is said to him, nor does he look at any thing presented before him. He hates to look upon things even the most charming (to sight).

35. As it is chimerical to suppose the existence of an etherial lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Ráma marvels at nothing.

36. Even when sitting amidst beauteous maids, the darts of Cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.

37. That "no sensible man should ever wish for riches which are but the seats of dangers"; making this his motto, Ráma gives away all that he has to beggars.

38. He sings some verses to this effect that "it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind".

39. He repeats some words to this purport that, "though it is the general cry, "O I am gone, I am helpless grown," yet it is a wonder, that no body should betake himself to utter indifference."

40. That Ráma, the destroyer of enemies, the great Sála (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.

41. We do not know, Oh great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in thee.

42. He laughs to scorn the counsels of the princes and Bráhmans before him, and spurns them as if they were fools.

43. He remains inactive with the conviction, that the world which

appears to our view is a vanity, and the idea of self is also a vanity.

44. He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.

45. He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by any thing nor freed from worldly thoughts. These are the reasons which afflict us most.

46. He says, "what have we to do with riches, with our mothers, with this kingdom and all our activities." Under these impressions, he is about to give up his life.

47. As the chátaka (swallow) grows restless at the obstruction of rains (by hurricanes), so has Ráma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.

48. Now in compassion on thy son, incline to root out this chagrin which like a noxious creeper has been spreading its branches (in his mind).

49. For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.

50. Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine?).

51. Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Ráma's mind, and thereby make his generosity effectual in his case.

## CHAPTER XI.

### CONSOLATION OF RÁMA.

Viswámitra said:—If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do one deer by others (of the train).

2. This stupor of Ráma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.

3. Let Ráma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.

4. After his hebetude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.

5. He shall not only attain to pure truth and a clear understanding of uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a potion of ambrosia.

6. He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.

7. He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.



8. After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent heralds after heralds to bring Ráma to him.

9. By this very time Ráma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.

10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.

11. He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.

12. He was accompanied on either side by the sages Vasishtha and Viswámitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all Sástras.

13. He was fanned by charming damsels, waving the fine chauri flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.

14. Vasishtha, Viswámitra and the other sages, with Dasaratha and his chiefs, saw Ráma coming at a distance as beautiful as Skanda himself.

15. He appeared by his qualities of mildness and gravity to resemble the mount Himálaya (with his cooling frost and firmness), and was esteemed by all for the depth and clearness (of his understanding).

16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.

17. He was just developed to youth, yet he was as majestic as an elderly man. He was neither morose nor merry, but seemed to be fully satisfied with himself, as if he had obtained all the objects of his desire.

18. He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.

19. The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to every body).

20. Endowed with these various virtues and decorated by his necklace and fine apparel, Ráma the support of Raghu's race, approached (his father) with a smiling countenance.

21. He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain Sumeru shaken by an earth-quake.

22. The lotus-eyed Ráma came up to salute the feet of his father, when the lord of the sages (Viswámitra) was speaking with him.

23. First of all Ráma saluted his father, and then the two honorable sages, he next saluted the Bráhmanas, and then his relations, and lastly his elders and well wishing friends.

24. He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.

25. Ráma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

193173 26. During the act of his saluting the feet of his father, the lord of  
193174 the earth repeatedly kissed his head and face, and embraced him with  
193175 fondness.

193176  
193177 27. At the same time, he the destroyer of his enemies, embraced  
193178 Lakshmana and Satrughna, with as intense an affection as the swan  
193179 embracing the lotus flowers.

193180  
193181 28. "Be you seated my son upon my lap", said the king to Ráma, who  
193182 however, took his seat on a fine piece of cloth spread on the floor by  
193183 his servants.

193184  
193185 29. The king said "O my son and receptacle of blessings, you have  
193186 attained the age of discretion, so put not yourself to that state  
193187 of self-mortification, as the dull-headed do from their crazy  
193188 understandings.

193189  
193190 30. "Know that it is by following the course of his elders, guides  
193191 and Bráhmanas, that one attains to meritoriousness, and not by his  
193192 persistence in error.

193193  
193194 31. "So long will the train of our misfortunes lie at a distance, as we  
193195 do not allow the seeds of error to have access to us."

193196  
193197 32. Vasishtha said, Oh strong armed prince! you are truly heroic to  
193198 have conquered your worldly appetites, which are at once as difficult  
193199 to be eradicated as they are fierce in their action.

193200  
193201 33. Why do you allow yourself like the unlearned, to be drowned in this  
193202 rolling sea of errors, causing such dull inactivity in you?

193203  
193204 34. Viswámitra said "why are your eyes so unsteady (with doubts) as  
193205 the tremulous clusters of blue lotuses. You ought to do away with this  
193206 unsteadiness, and tell us what is that grief (which rankles) in your  
193207 mind.

193208  
193209 35. "What are these thoughts, and what are their names and natures,  
193210 their number and causes, that infest your mind like its maladies (in  
193211 the same manner) as the mice undermine a fabric."

193212  
193213 36. I am disposed to think, that you are not the person to be troubled  
193214 with those evils and distempers, to which the base and vile alone are  
193215 subject.

193216  
193217 37. Tell me the craving of your heart, O sinless Ráma! and they will be  
193218 requited in a manner, as will prevent their recurrence to you.

193219  
193220 38. Ráma—the standard of Raghu's race having listened to the  
193221 reasonable and graceful speech of the good-intentioned sage, shook off  
193222 his sorrowing, like the peacock at the roaring of a cloud, in the hope  
193223 of gaining his object.

## 193224 193225 193226 193227 193228 CHAPTER XII.

## 193229 193230 RÁMA'S REPLY.

193231  
193232  
193233 Válmíki related:—Being thus asked with soothing words by the chief of  
193234 the sages, Ráma made his answer in a soft and graceful speech replete  
193235 with good sense.

193236  
193237 2. Ráma said, Oh venerable sage! I will tell thee in truth, untutored  
193238 though I am, all the particulars as asked by thee; for who would  
193239 disobey the bidding of the wise?

193240  
193241 3. Since I was born in this mansion of my father I have all along

193242 remained, grown up and received my education (in this very place).

193243  
193244 4. Then O leader of sages! being desirous to learn good usages (of  
193245 mankind), I set out to travel to holy places all over this sea-girt  
193246 earth.

193247  
193248 5. It was by this time that there arose a train of reflections in my  
193249 mind of the following nature which shook my confidence in worldly  
193250 objects.

193251  
193252 6. My mind was employed in the discrimination of the nature of things  
193253 which led me gradually to discard all thoughts of sensual enjoyments.

193254  
193255 7. What are these worldly pleasures good for, (thought I), and what  
193256 means the multiplication (of our species) on earth? Men are born to  
193257 die, and they die to be born again.

193258  
193259 8. There is no stability in the tendencies of beings whether movable  
193260 or immovable. They all tend to vice, decay and danger; and all our  
193261 possessions are the grounds of our penury.

193262  
193263 9. All objects (of sense) are detached from each other as iron rods or  
193264 needles from one another; it is imagination alone which attaches them  
193265 to our minds.

193266  
193267 10. It is the mind that pictures the existence of the world as a  
193268 reality, but the deceptiveness of the mind (being known) we are safe  
193269 from such deception.

193270  
193271 11. If the world is an unreality, it is <a> pity that ignorant men  
193272 should be allured by it, like the deer tempted by a distant mirage  
193273 (appearing) as water.

193274  
193275 12. We are sold by none (to any one) and yet we remain as if enslaved  
193276 to the world; and knowing this well, we are spellbound to riches, as it  
193277 were by the magic wand of Sambara.

193278  
193279 13. What are the enjoyments in this quintessence (of the world) but  
193280 misery; and yet we are foolishly caught in its thoughts, as if clogged  
193281 in honey (like bees).

193282  
193283 14. Ah! I perceive after long that we have insensibly fallen into  
193284 errors, like senseless stags falling into caverns in the wilderness.

193285  
193286 15. Of what use is royalty and these enjoyments to me? What am I and  
193287 whence are all these things? They are but vanities, and let them  
193288 continue as such without any good or loss to any body.

193289  
193290 16. Reasoning in this manner Oh Bráhmaṇ, I came to be disgusted with  
193291 the world, like a traveller in (his journey through) a desert.

193292  
193293 17. Now tell me, O venerable sir! whether this world is advancing to  
193294 its dissolution, or continued reproduction, or is it in course of its  
193295 endless progression.

193296  
193297 18. If there is any progress here, it is that of the appearance and  
193298 disappearance of old age and decease, of prosperity and adversity by  
193299 turns.

193300  
193301 19. Behold how the variety of our trifling enjoyments hastens our  
193302 decay, they are like hurricanes shattering the mountain trees.

193303  
193304 20. Men continue in vain to breathe their vital breath as hollow-bamboo  
193305 wind-pipes having no sense.

193306  
193307 21. How is (human) misery to be alleviated, is the (only) thought that  
193308 consumes me like wild fire in the hollow of a withered tree.

193309  
193310 22. The weight of worldly miseries sits heavy on my heart as a rock,

193311 and obstructs my lungs to breathe out. I have a mind to weep, but am  
193312 prevented from shedding my tears for fear of my people.  
193313  
193314 23. My tearless weeping and speechless mouth, give no indication of my  
193315 inward sorrow to any body, except my consciousness the silent witness  
193316 in my solitude.  
193317  
193318 24. I wait to think on the positive and negative states (of worldly  
193319 bliss), as a ruined man bewails to reflect on his former state of  
193320 affluence (and present indigence).  
193321  
193322 25. I take prosperity to be a seducing cheat, for its deluding the  
193323 mind, impairing the good qualities (of men), and spreading the net of  
193324 our miseries.  
193325  
193326 26. To me, like one fallen into great difficulties, no riches,  
193327 offspring, consorts or home afford any delight, but they seem to be (so  
193328 many sources of) misery.  
193329  
193330 27. I, like a wild elephant in chains, find no rest in my mind, by  
193331 reflecting on the various evils of the world, and by thinking on the  
193332 causes of our frailties.  
193333  
193334 28. There are wicked passions prying at all times, under the dark mist  
193335 of the night of our ignorance; and there are hundreds of objects, which  
193336 like so many cunning rogues, are about all men in broad day-light, and  
193337 lurking on all sides to rob us of our reason. What mighty champions can  
193338 we delegate (now) to fight with these than our knowledge of truth?  
193339  
193340  
193341  
193342

#### 193343 CHAPTER XIII.

#### 193344 VITUPERATION OF RICHES.

193345  
193346  
193347  
193348 Ráma said:—It is opulence, Oh sage! that is reckoned a blessing here;  
193349 it is even she that is the cause of our troubles and errors.  
193350  
193351 2. She bears away as a river in the rainy season, all high-spirited  
193352 simpletons overpowered by its current.  
193353  
193354 3. Her daughters are anxieties fostered by many a malpractice, like the  
193355 waves of a stream raised by the winds.  
193356  
193357 4. She can never stand steady on her legs any where, but like a  
193358 wretched woman who has burnt her feet, she limps from one place to  
193359 another.  
193360  
193361 5. Fortune like a lamp both burns and blackens its possessor, until it  
193362 is extinguished by its own inflammation.  
193363  
193364 6. She is unapproachable as princes and fools, and likewise as  
193365 favourable as they to her adherents, without scanning their merits or  
193366 faults.  
193367  
193368 7. She begets only evils in them by their various acts (of profligacy),  
193369 as good milk given to serpents, serves but to increase the poignancy of  
193370 their poison.  
193371  
193372 8. Men (by nature) are gentle and kind hearted to friends and  
193373 strangers, until they are hardheartened by their riches, which like  
193374 blasts of wind, serve to stiffen (the liquid) frost.  
193375  
193376 9. As brilliant gems are soiled by dust, so are the learned, the brave,  
193377 the grateful, the mild and gentle, corrupted by riches.  
193378  
193379 10. Riches do not conduce to one's happiness, but redound to his woe

and destruction, as the plant aconite when fostered, hides in itself the fatal poison.

11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.

12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the Vindhyá mountain inhabited by fierce elephants.

13. Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).

14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.

15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.

16. She is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightening, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.

17. She is as unsteady as a well born damsel following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.

18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.

20. I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.

21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) Poverty.

22. What is she with all her loveliness and attraction of human hearts, but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

#### CHAPTER XIV.

##### DEPRECIATION OF HUMAN LIFE.

Human life is as frail as a pendant drop of water tripling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.

2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (verily) but causes of their torment.

- 193449  
193450 3. Those knowing the knowable, and resting in the all-pervading spirit,  
193451 and acquiescing alike to their wants and gains, enjoy lives of perfect  
193452 tranquility.  
193453  
193454 4. We that have certain belief of our being but limited beings, can  
193455 have no enjoyment in our transient lives, which are but flashes of  
193456 lightnings amidst the cloudy sky of the world.  
193457  
193458 5. It is as impossible to keep the winds in confinement, to tear  
193459 asunder the sky to pieces, and wreath the waves to a chaplet, as to  
193460 place any reliance in our lives.  
193461  
193462 6. Fast as the fleeting clouds in autumn, and short as the light of  
193463 an oilless lamp, our lives appear to pass away as evanescent as the  
193464 rolling waves in the sea.  
193465  
193466 7. Rather attempt to lay hold on the shadow of the moon in the waves,  
193467 the fleeting lightnings in the sky, and the ideal lotus blossoms in  
193468 the ether, than ever place any reliance upon this unsteady life.  
193469  
193470 8. Men of restless minds, desiring to prolong their useless and  
193471 toilsome lives, resemble the she-mule conceiving by a horse (which  
193472 causes her destruction abortion or unfructification).  
193473  
193474 9. This world (Sansára) is as a whirlpool amidst the ocean of creation,  
193475 and every individual body is as (evanescent) as a foam or froth or  
193476 bubble, which can give me no relish in this life.  
193477  
193478 10. That is called true living, which gains what is worth gaining,  
193479 which has no cause of sorrow or remorse, and which is a state of  
193480 transcendental tranquility.  
193481  
193482 11. There is a vegetable life in plants, and an animal life in beasts,  
193483 and birds: man leads a thinking life, but true life is above (the  
193484 succession of) thoughts.  
193485  
193486 12. All those living beings are said to have lived well in this earth,  
193487 who being once born herein have no more to return to it. The rest are  
193488 no better than old asses (of burthen).  
193489  
193490 13. Knowledge is an encumbrance to the unthinking, and wisdom is  
193491 cumbersome to the passionate; intellect—is a heavy load to the  
193492 restless, and the body is a ponderous burden to one ignorant of his  
193493 soul.  
193494  
193495 14. A goodly person possessed of life, mind, intellect and  
193496 self-consciousness and its occupations, is of no avail to the unwise,  
193497 but seem to be his over-loadings as those upon a porter.  
193498  
193499 15. The discontented mind is the great arena of all evils, and the  
193500 nestling place of diseases which alight upon it like birds of the air:  
193501 such a life is the abode of toil and misery.  
193502  
193503 16. As a house is slowly dilapidated by the mice continually burrowing  
193504 under it, so is the body of the living gradually corroded by the  
193505 (pernicious) teeth of time boring within it.  
193506  
193507 17. Deadly diseases bred within the body, feed upon our vital breath,  
193508 as poisonous snakes born in caves of the woods consume the meadow air.  
193509  
193510 18. As the withered tree is perforated by minutest worms residing in  
193511 them, so are our bodies continually wasted by many inborn diseases and  
193512 noxious secretions.  
193513  
193514 19. Death is incessantly staring and growling at our face, as a cat  
193515 looks and purrs at the mouse in order to devour it.  
193516  
193517 20. Old age wastes us as soon as a glutton digests his food; and it

reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.

21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.

22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.

23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent felicity of emancipation.

## CHAPTER XV.

### OBLOQUY ON EGOISM.

Ráma continued:—

Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).

2. It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.

3. All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.

4. Being subject to that everlasting arch-enemy—the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of?

5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).

6. All our great and intolerable miseries, growing as rank as the thorny plants of the catechu, are but results of our egoism.

7. It overcasts the equanimity of mind as an eclipse overshadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

8. I am not Ráma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage Jina.

9. All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.

10. So long, O Bráhmaṇ! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.

11. I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.

12. As long, O Bráhmaṇ! as the cloud of egoism overspreads (the region of our minds), so long our desires expand themselves like the buds of \_kurchi\_ plants (in the rains).

13. But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.
14. The mind vaunts with egoism, like a furious elephant in the Vindhyan hills, when it hears the thunder-claps in the clouds.
15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.
16. The self-conceited are decorated with a string of pearls about their necks, of which avarice forms the thread, and repeated births—the pearls.
17. Our inveterate enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.
18. As soon as the (impression of the) word (ego) is effaced from the mind, all our anxieties and troubles are wiped out of it.
19. The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.
20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Bráhmaṇ! what thou thinkest right for me under these circumstances.
21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

## CHAPTER XVI.

### THE UNGOVERNABLENESS OF THE MIND.

Our minds are infested by evil passions and faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.

2. They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.

3. It seldom finds any thing any where, and happening even to get a good store some where, it is as little content with it as a wicker vessel filled with water.

4. The vacant mind, Oh sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.

5. Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.

6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the Mandara mountain.

7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of



error), and beset by the whales of delusion.

8. Our minds run afar, O Bráhmaṇ! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).

9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.

10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.

11. The mind seated in the car of delusion, absorbs the sweet, peaceful and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.

12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.

13. I am caught, O Bráhmaṇ! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my avarice.

14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.

15. I am devoured, O Bráhmaṇ! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcass is swallowed by a hungry dog and its greedy mate.

16. I am borne away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.

17. I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).

19. I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.

20. As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.

22. The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.

23. My mind resembling the sea both in its dullness as well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.

24. It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.

25. The mind is the cause of all exertions, and the sensorium of the three worlds. Its weakness weakens all worldliness, and requires to be cured with care.

26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.

193725 27. I am ready to subdue my mind which is my greatest enemy in this  
193726 world, for the purpose of mastering all the virtues, which the learned  
193727 say depend upon it. My want of desires has made me averse to wealth and  
193728 the gross pleasures it yields, which are as tints of clouds tainting  
193729 the (clear disk of the) moon (of our mind).

193730  
193731  
193732  
193733  
193734 CHAPTER XVII.

193735  
193736 ON CUPIDITY.

193737  
193738  
193739 I see our vices like a flock of owls flying about in the region of our  
193740 minds, under the darkness of our affections, and in the lonesome night  
193741 of our avarice.

193742  
193743 2. I am parched by my anxieties like the wet clay under solar rays,  
193744 infusing an inward heat in it by extraction of its soft moisture.

193745  
193746 3. My mind is like a vast and lonesome wilderness, covered under  
193747 the mist of errors, and infested by the terrible fiend of desire is  
193748 continually floundering about it.

193749  
193750 4. My wailings and tears serve only to expand and mature my anxiety, as  
193751 the dew of night open and ripen the blossoms of beans and give them a  
193752 bright golden hue.

193753  
193754 5. Avarice by raising expectations in men, serves only to whirl them  
193755 about, as the vortex of the sea wallows the marine animals in it.

193756  
193757 6. The stream of worldly avarice flows like a rapid current within  
193758 the rock of my body, with precipitate force (in my actions), and loud  
193759 resounding waves (of my speech).

193760  
193761 7. Our minds are driven by foul avarice from one place to another, as  
193762 the dusty dry hays are borne away by the winds, and as the Chátakas  
193763 are impelled by thirst to fly about (for drink).

193764  
193765 8. It is avarice which destroys all the good qualities and grace which  
193766 we adopted to ourselves in good faith, just as the mischievous mouse  
193767 severs the wires (of a musical instrument).

193768  
193769 9. We turn about upon the wheel of our cares, like withered leaves  
193770 (floating) upon the water, and like dry grass uplifted by the wind, and  
193771 as autumnal clouds (moving) in the sky.

193772  
193773 10. Being over powered by avarice, we are disable to reach the goal (of  
193774 perfection), as a bird entangled in the snare, is kept from its flight.

193775  
193776 11. I am so greatly burnt by the flame of avarice, that I doubt whether  
193777 this inflammation may be assuaged even by administration of nectar  
193778 itself.

193779  
193780 12. Avarice like a heated-mare takes me far and farther still from my  
193781 place, and brings me back to it again and again. Thus it hurries me up  
193782 and down and to and fro in all directions for ever.

193783  
193784 13. We are pulled up and cast down again like a bucket in the well, by  
193785 the string of avarice (tied about our necks).

193786  
193787 14. Man is led about like a bullock of burthen by his avarice, which  
193788 bends his heart as fast as the string does the beast, and which it is  
193789 hard for him to break.

193790  
193791 15. As the huntress spreads her net to catch birds in it, so does our  
193792 affection for our friends, wives and children stretch these snares to  
193793 entrap us every day.

16. Avarice like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.
17. Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.
18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.
19. This body of ours shattered by our avarice is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.
20. Our avarice is like the long fibered, dark and juicy poisonous creeper called Kaduka, that grows in the caverns of mountains, and maddens men by its flavour.
21. Avarice is as vain and inane, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower) but is hurtful with its prickly point.
22. Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.
23. Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.
24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.
25. Our churlishness resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or any body).
26. Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).
27. Avarice is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).
28. Avarice is as inconstant as a female bird, which changes her mates at times, and quits the arbor that no longer bears any fruit.
29. The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satiate.
30. The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.
31. Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.
32. Of all worldly evils, avarice is the source of the longest woe. She exposes to peril even the most secluded man.
33. Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).
34. Penury which seems to gird the breasts of worldly people with chains of gems and jewels, binds them as beasts with halters about the

193863 necks.

193864  
193865 35. Covetousness stretches itself long and wide and presents to us a  
193866 variety of hues as the rainbow. It is equally unsubstantial and without  
193867 any property as the iris, resting in vapour and vacuum and being but a  
193868 shadow itself.

193869  
193870 36. It burns away our good qualities as electric fire does the hay; it  
193871 numbs our good sense as the frost freezes the lotus; it grows our evils  
193872 as autumn does the grass; and it increases our ignorance as the winter  
193873 prolongs the night.

193874  
193875 37. Greediness is as an actress in the stage of the world; she is as a  
193876 bird flying out of the nest of our houses; as a deer running about in  
193877 the desert of our hearts; and as a lute making us sing and dance at its  
193878 tune.

193879  
193880 38. Our desires like billows toss us about in the ocean of our earthly  
193881 cares; they bind us fast to delusion as fetters do the elephant. Like  
193882 the ficus indicus they produce the roots of our regeneration, and  
193883 like moon beams they put our budding woes to bloom.

193884  
193885 39. Avarice like (Pandora's) box is filled with miseries, decrepitude  
193886 and death, and is full of disorder and disasters like a mad bacchanal.

193887  
193888 40. Our wishes are sometimes as pure as light and at others as foul as  
193889 darkness; now they are as clear as the milky way, and again as obscure  
193890 as thickest mists.

193891  
193892 41. All our bodily troubles are avoided by our abstaining from avarice,  
193893 as we are freed from fear of night goblins at the dispersion of  
193894 darkness.

193895  
193896 42. So long do men remain in their state of (dead like) dumbness and  
193897 mental delirium, as they are subject to the poisonous cholic of avarice.

193898  
193899 43. Men may get rid of their misery by their being freed from  
193900 anxieties. It is the abandonment of cares which is said to be the best  
193901 remedy of avarice.

193902  
193903 44. As the fishes in a pond fondly grasp the bait in expectation of a  
193904 sop, so do the avaricious lay hold on any thing, be it wood or stone or  
193905 even a straw.

193906  
193907 45. Avarice like an acute pain excites even the gravest of men to  
193908 motion, just as the rays of the sun raise the lotus blossoms (above the  
193909 water).

193910  
193911 46. It is compared with the bamboo in its length, hollowness, hard  
193912 knots, and thorny prickles, and yet it is entertained in expectation of  
193913 its yielding the manna and a pearly substance.

193914  
193915 47. Yet it is a wonder that high-minded men, have been able to cut off  
193916 this almost unseverable knot of avarice, by the glittering sword of  
193917 reason:

193918  
193919 48. As neither the edge of the sword, nor the fire of lightening, nor  
193920 the sparks of the red-hot iron, are sharp enough to sever the keen  
193921 avarice seated in our hearts.

193922  
193923 49. It is like the flame of a lamp which is bright but blackening and  
193924 acutely burning at its end. It is fed by the oily wicks (of years), is  
193925 vivid in all, but never handled by any body.

193926  
193927 50. Penury has the power of bemeaning the best of men to (the baseness  
193928 of) straws in a moment, notwithstanding their wisdom, heroism and  
193929 gravity in other respects.

193930  
193931 51. Avarice is like the great valley of the Vindhya hills, that is

beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).

52. One single avarice has every thing in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

## CHAPTER XVIII.

### OBLOQUY OF THE BODY.

This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.

2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason (and its absence) that makes it graceful or otherwise.

3. The sceptic is doubtful of its inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.

4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.

5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.

6. The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.

7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.

8. This shady arbor of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.

9. What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.

10. Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?

11. The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).

12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of woe and misery, and mounted upon by the apish mind.

13. The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a rookery of the ravens of anger.

14. Our arms are as the boughs of trees, and our open palms like

194001 beautiful clusters of flowers, the other limbs are as twigs and leaves,  
194002 and are continually shaken by the breath of life.

194003  
194004 15. The two legs are the erect stems (of the arbor of the body), and  
194005 the organs are the seats of the birds of sense. Its youthful bloom is a  
194006 shade for the passing traveller of love.

194007  
194008 16. The hanging hairs of the head resemble the long grass growing on  
194009 the tree (of the body); and egoism like a vulture (in hollow), cracks  
194010 the ear with its hideous shrieks.

194011  
194012 17. Our various desires like the pendant roots and fibres of the fig  
194013 tree, seem to support its trunk of the body, though it is worn out by  
194014 labour to unpleasantness.

194015  
194016 18. The body is the big abode of its owner's egoism, and therefore it  
194017 is of no interest to me whether it lasts or falls (for egoism is the  
194018 bane of happiness).

194019  
194020 19. This body which is linked with its limbs like beasts of burthen  
194021 labour, and is the abode of its mistress Avarice—painted over by her  
194022 taints of passions, affords me no delight whatever.

194023  
194024 20. This abode of the body which is built by the frame-work of the  
194025 back-bone and ribs, and composed of cellular vessels, tied together by  
194026 ropes of the entrails, is no way desirable to me.

194027  
194028 21. This mansion of the body, which is tied with strings of the  
194029 tendons, and built with the clay of blood and moisture, and plastered  
194030 white with old age, is no way suited to my liking.

194031  
194032 22. The mind is the architect and master of this bodily dwelling, and  
194033 our activities are its supports and servants; it is filled with errors  
194034 and delusions which I do not like.

194035  
194036 23. I do not like this dwelling of the body with its bed of pleasure on  
194037 one side, and the cries of pain as those of its children on the other,  
194038 and where our evil desires are at work like its bawling hand-maids.

194039  
194040 24. I cannot like this body, which like a pot of filth, is full of  
194041 the foulness of worldly affairs, and mouldering under the rust of our  
194042 ignorance.

194043  
194044 25. It is a hovel standing on the two props of our heels, and supported  
194045 by the two posts of our legs.

194046  
194047 26. It is no lovely house where the external organs are playing their  
194048 parts, while its mistress the understanding sits inside with her brood  
194049 of anxieties.

194050  
194051 27. It is a hut which is thatched over with the hairs on the head,  
194052 decorated with the turrets of the ears, and adorned with jewels on the  
194053 crest, which I do not like.

194054  
194055 28. This house of the body is walled about by all its members, and  
194056 beset by hairs growing like ears of corn on it. It has an empty space  
194057 of the belly within (which is never full), and which I do not like.

194058  
194059 29. This body with its nails as those of spiders, and its entrails  
194060 growling within like barking dogs, and the internal winds emitting  
194061 fearful sounds, is never delightful to me.

194062  
194063 30. What is this body but a passage for the ceaseless inhaling and  
194064 breathing out of the vital air? Its eyes are as two windows which  
194065 are continually oped and closed by the eyelids. I do not like such a  
194066 mansion as this.

194067  
194068 31. This mansion of the body with its formidable (wide-open) door of  
194069 the mouth, and (ever-moving) bolt of the tongue and bars of the teeth,

is not pleasant to me.

32. This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.

33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.

34. This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.

35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.

36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

38. Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it and frail in its nature.

39. The body does not follow the soul upon death; tell me Sir, what regard should the learned have for such an ungrateful thing as this.

40. It is as unsteady as the ears of an infuriate elephant, and as fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.

41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.

42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all our cares, and runs fast towards its dissolution.

43. It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).

44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.

45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.

46. The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.

47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.

48. The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it, and produces the fruit of perdition.

49. The body like a frog, lies merged in the mire of mortality, where

194139 it perishes no sooner it is known to have lived and gone.

194140  
194141 50. Our bodies are as empty and fleeting as gusts of wind, passing over  
194142 a dusty ground, where nobody knows whence they come, and whither they  
194143 go.

194144  
194145 51. We know not the course of our bodies (their transmigrations), as we  
194146 do not know those of the winds, light and our thoughts; they all come  
194147 and go, but from where and whither, we know nothing of.

194148  
194149 52. Fie and shame to them, that are so giddy with the ebriety of their  
194150 error, as to rely on any state or durability of their bodies.

194151  
194152 53. They are the best of men, O sage! whose minds are at rest with the  
194153 thought, that their \_ego\_ does not subsist in their bodies, nor are the  
194154 bodies theirs at the end (of their lives).

194155  
194156 54. Those mistaken men that have a high sense of honor and fear  
194157 dishonor, and take a pleasure in the excess of their gains, are verily  
194158 the killers both of their bodies and souls.

194159  
194160 55. We are deceived by the delusion of egoism, which like a female  
194161 fiend (sorceress) lies hid within the cavity of the body with all her  
194162 sorcery.

194163  
194164 56. Our reason unaided (by religion) is kept in bondage like a female  
194165 slave within the prison of our bodies, by the malicious fiend of false  
194166 knowledge (or sophistry).

194167  
194168 57. It is certain that whatever we see here is unreal, and yet it is  
194169 a wonder, that the mass of men are led to deception by the vile body,  
194170 which has injured the cause of the soul.

194171  
194172 58. Our bodies are as fleeting as the drops of a water-fall, and they  
194173 fall off in a few days like the withered leaves of trees.

194174  
194175 59. They are as quickly dissolved as bubbles in the ocean; it is in  
194176 vain therefore that it should hurl about in the whirlpool of business.

194177  
194178 60. I have not a moment's reliance in this body, which is ever  
194179 hastening to decay; and I regard its changeful delusions as a state of  
194180 dreaming.

194181  
194182 61. Let those who have any faith in the stability of the lightning, of  
194183 the autumn clouds, and in glacial castles, place their reliance in this  
194184 body.

194185  
194186 62. It has outdone all other things that are doomed to destruction in  
194187 its instability and perishableness. It is moreover subject to very  
194188 many evils; wherefore I have set it at naught as a straw, and thereby  
194189 obtained my repose.

## 194190 194191 194192 194193 194194 CHAPTER XIX.

### 194195 194196 BLEMISHES OF BOYHOOD.

194197  
194198  
194199 One receiving his birth in the unstable ocean of the world, which is  
194200 disturbed by the billows of the bustle of business, has to pass his  
194201 boyhood in sufferings only.

194202  
194203 2. Want of strength and sense, and subjection to diseases and dangers,  
194204 muteness and appetite, joined with longings and helplessness, are the  
194205 concomitants of infancy.

194206  
194207 3. Childhood is chained to fretting and crying, to fits of anger,



craving and every kind of incapacity, as an elephant when tied to the post by its shackles.

4. The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.

5. The acts of a boy are as those of young animals, that are always restless and snubbed by every body. Hence boyhood is more intolerable than death itself.

6. How can boyhood be pleasing to any body, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.

7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.

8. Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities: hence boyhood is the most perilous state (of life).

9. Boys are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.

10. All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.

11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.

12. How can boyhood appear pleasing to any one, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.

13. The minds of all living beings are ever restless, but those of young people are ten times more at unrest.

14. The mind is naturally unsteady, and so is boyhood also. Say what can save us from that state of life, when both these vagrant things combine to our destruction.

15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.

16. Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.

17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).

18. Boys are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.

19. A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.

20. A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.

21. Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.

22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the

194277 thing desired.

194278  
194279 23. Children have much difficulty to get at the things they want, and  
194280 which they can ask only by indistinct words. Hence no one suffers so  
194281 much as boys.

194282  
194283 24. A boy is as much irritated by the eagerness of his whimsical  
194284 desires, as a patch of ground in the desert is parched by the summer  
194285 heat.

194286  
194287 25. A boy on entering his school, is subjected to corrections, which  
194288 are as painful to him as the goading and fetters to the elephant.

194289  
194290 26. A great many whims and hobbies, and a variety of false fancies,  
194291 tend continually to afflict boyhood, which is ever fond of toys and  
194292 trifles.

194293  
194294 27. How can senseless childhood be said to be a happy state of life,  
194295 when the child is led by its ignorance to swallow everything in the  
194296 world, and to wish to lay hold on the moon in the sky.

194297  
194298 28. Say great sage! what difference is there between a child and a  
194299 tree, both of which have sensitiveness, but unable to defend themselves  
194300 from heat and cold.

194301  
194302 29. Boys are of the nature of birds, being both subject to fear and  
194303 hunger, and ready to fly about when impelled by them.

194304  
194305 30. Again boyhood is the abode of fear from all sides; such as from the  
194306 tutor, father, mother, elder brother and elderly boys, and from every  
194307 body besides.

194308  
194309 31. Hence the hopeless state of childhood, which is full of faults  
194310 and errors, and addicted to sports and thoughtlessness, cannot be  
194311 satisfactory to any body.

194312  
194313  
194314  
194315  
194316 CHAPTER XX.

194317  
194318 VITUPERATION OF YOUTH.

194319  
194320  
194321 Ráma continued:-

194322  
194323 The boy having passed his state of blemishes, gladly steps to his youth  
194324 with hopes of gaining his objects that tend only to his ruin.

194325  
194326 2. The insensible youth feels at this time the wanton inclinations of  
194327 his loose mind, and goes on falling from one tribulation to another.

194328  
194329 3. He is overcome as one subdued by the power of delusive Cupid, lying  
194330 hidden in the cavity of the heart (hence called \_Manoja\_).

194331  
194332 4. His ungoverned mind gives rise to loose thoughts like those of  
194333 voluptuous women, and these serve to beguile him like the magic  
194334 collyrium (in the hand) of boys (called \_Siddhánjana\_).

194335  
194336 5. Vices of the most heinous kind betake persons of such (perverse)  
194337 minds in their youth, and lead them to their ruin.

194338  
194339 6. The paths of youth lead them to the gate of hell through a maze of  
194340 errors. Those that have been left uncorrupt by their youth, are not to  
194341 be corrupted by anything else.

194342  
194343 7. Whoso has passed the dreadfully enchanted coast of youth, fraught  
194344 with various flavours and wonders, are said to be truly wise.

194345

8. I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and soon succeeded by the loud roaring of the clouds (of manhood).
9. Youth like rich wine is sweet and delicious (at first), but becomes bitter, insipid and noxious in a short time. Hence it is not delectable to me.
10. Youth appearing (at first) as a reality, is found to be a false, transient thing, as deceptive as a fairy dream by night. Hence I like it not.
11. It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the phantasmagoria of youth is not pleasing to me.
12. Youth as an arrow-shot is pleasant to see, but painful to feel its smart. Hence I do not like youth that produces blood heat (in the veins).
13. Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.
14. As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.
15. Puberty advances as a dark night spreading the shadow of destruction. It darkens the heart and mind by its hedious appearance, and intimidates even the god (Siva himself).
16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).
17. The raging fire in the hearts of the young, caused by separation of their mates, burns them down like trees by a wild fire.
18. As a clear, sacred and wide stream, becomes muddy in the rains, so doth the mind of man however clear, pure and expanded it may be, gets polluted in his youth.
19. It is possible for one to cross over a river made terrible by its waves, but no way possible to him to get over the boisterous expanse of his youthful desires.
20. O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful face and her sweet caresses.
21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.
22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.
23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.
24. Know youthful bloom of the person to resemble the blooming lotus of the lake:—the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.
25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.
26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of

194415 death and disease.

194416  
194417 27. Youth is like a furious gust of wind, over-loaded with the dust of  
194418 pride and vanity, and sweeps away every trace of the good qualities  
194419 (early acquired by one).

194420  
194421 28. The rude dust of the passions of youths, disfigures their face,  
194422 and the hurricane of their sensualities cover their good qualities (as  
194423 flying leaves overspread the ground).

194424  
194425 29. Youthful vigour awakens a series of faults, and destroys a group of  
194426 good qualities, by increasing the vice of pleasures.

194427  
194428 30. Youthful bloom confines the fickle mind to some beauteous person,  
194429 as the bright moon-beams serve to shut the flitting bee in the dust of  
194430 the closing lotus.

194431  
194432 31. Youth like a delightful cluster of flowers, growing in the harbour  
194433 of human body, attracts the mind as the bee to it, and makes it giddy  
194434 (with its sweets).

194435  
194436 32. The human mind anxious to derive pleasure from the youthfulness of  
194437 the body, falls into the cave of sensuality, as a deer running after  
194438 the mirage of desert heat, falls down into a pit.

194439  
194440 33. I take no delight in moony youth, which guilds the dark body with  
194441 its beams, and resembles the stern mane of the leonine mind. It is a  
194442 surge in the ocean of our lives (that tosses us all about).

194443  
194444 34. There is no reliance in youth, which fades away as soon as summer  
194445 flowers in this desert of the body.

194446  
194447 35. Youth is as a bird, and as soon flies away from our bodily cage as  
194448 the philosopher's stone, which quickly disappears from the hands of the  
194449 unfortunate.

194450  
194451 36. As youth advances to its highest pitch, so the feverish passions  
194452 wax stronger for our destruction only.

194453  
194454 37. As long as the night (delusion) of youth does not come to its end,  
194455 so long the fiends of our passion do not cease to rage in the desert of  
194456 the body.

194457  
194458 38. Pity me, O sage! in this state of youth, which is so full of  
194459 perturbations, as to have deprived me of the sight (light) of reason. O  
194460 pity me as thou wouldst for thy dying son.

194461  
194462 39. The foolish man who ignorantly rejoices at his transient youth, is  
194463 considered as a human beast.

194464  
194465 40. The foolish fellow who is fond of his youth which is flushed with  
194466 pride and fraught with errors, comes to repent (of his folly) in a  
194467 short time.

194468  
194469 41. Those great minded men are honoured on earth, who have safely  
194470 passed over the perils of youth.

194471  
194472 42. One crosses over with ease the wide ocean which is the horrible  
194473 habitation of huge whales; but it is hard to pass over our youth, that  
194474 is so full of vices and the billows (of our passions).

194475  
194476 43. It is very rare to have that happy youth which is fraught with  
194477 humility, and spent in the company of respectable men; which is  
194478 distinguished by feelings of sympathy, and is joined with good  
194479 qualities and virtues.

194480  
194481  
194482  
194483

## VITUPERATION OF WOMEN.

Râma added:—

What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs.

2. Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?

3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.

4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).

5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.

6. Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.

8. A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.

9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.

10. Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.

11. Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.

12. They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.

13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face amidst her flowery smiles.

14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).

15. The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.

16. The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

17. As the snake-catcher entices the snake by his breath and brings

194553 it out of its hole, so does the woman allure the man by her officious  
194554 civilities, and gets him under her control.

194556 18. Concupiscence as a huntsman, has spread his nets in the forms of  
194557 women, for the purpose of ensnaring the persons of deluded men like  
194558 silly birds.

194560 19. The mind of man though as fierce <as> that of a furious elephant,  
194561 is tied fast by the chain of love to the fulcrum of women, just as an  
194562 elephant is fastened (by his leg) to the post, where he remains dull  
194563 and dumb for ever.

194565 20. Human life is as a pool in which the mind moves about in its mud  
194566 and mire (as a fish). Here it is caught by the bait of woman, and  
194567 dragged along by the thread of its impure desires.

194569 21. The beauteous-eyed damsel is a bondage to man, as the stable is to  
194570 the horse, the fastening post to the elephant, and as spells are to the  
194571 snakes.

194573 22. This wondrous world, with all its delights and enjoyments, began  
194574 with woman and depends on women for its continuance.

194576 23. A woman is the casket of all gems of vice (Pandora's box), she is  
194577 the cause of the chain of our everlasting misery, and is of no use to  
194578 me.

194580 24. What shall I do with her breast, her eyes, her loins, her eyebrows,  
194581 the substance of which is but flesh, and which therefore is altogether  
194582 unsubstantial.

194584 25. Here and there, O Bráhmaṇ! her flesh and blood and bones undergo a  
194585 change for the worse in course of a few days.

194587 26. You see sir, those dearly beloved mistresses, who are so much  
194588 fondled by foolish men, lying at last in the cemetery, and the members  
194589 of their bodies all mangled and falling off from their places.

194591 27. O Bráhmaṇ! those dear objects of love—the faces of damsels, so  
194592 fondly decorated by their lovers with paints and pastes, are at last to  
194593 be singed on the piles (by those very hands).

194595 28. Their braided hairs now hang as flappers of chouri on the arbors  
194596 of the cemetery, and their whitened bones are strewn about as shining  
194597 stars after a few days.

194599 29. Behold their blood sucked in by the dust of the earth, voracious  
194600 beasts and worms feeding upon their flesh, jackals tearing their skin,  
194601 and their vital air wafted in the vacuum.

194603 30. This is the state to which the members of the female body must  
194604 shortly come to pass, you say all existence to be delusion, tell me  
194605 therefore why do you allow yourselves to fall into error?

194607 31. A woman is no other than a form composed of the five elements, then  
194608 why should intelligent men be fondly attached to her (at the risk of  
194609 their ruin)?

194611 32. Men's longing for women is likened to the creeper called Suta,  
194612 which stretches its sprigs to a great length, but bears plenty of  
194613 bitter and sour fruits.

194615 33. A man blinded by avarice (for the supportance of his mate) is as a  
194616 stray deer from its herd; and not knowing which way to go, is lost in  
194617 the maze of illusion.

194619 34. A young man under the control of a young woman, is as much  
194620 lamentable as an elephant fallen into a pit of the Vindhya mountain in  
194621 pursuit of his mate.

194622  
194623 35. He that has a wife, has an appetite for enjoyment on earth; but one  
194624 without her has no object of desire. Abandonment of the wife amounts  
194625 to the abandoning of the world, and forsaking the world is the path to  
194626 true happiness.  
194627

194628 36. I am not content, O Bráhmaṇ! with these unmanageable enjoyments  
194629 which are as flickering as the wings of bees, and are as soon at an  
194630 end as they are born (like the ephemerids of a day). I long only  
194631 for the state of supreme bliss, from my fear of repeated-births  
194632 (transmigration), decay and death.  
194633  
194634  
194635  
194636

## 194637 CHAPTER XXII.

### 194638 OBLOQUY OF OLD AGE.

194639  
194640  
194641  
194642 Boyhood has scarcely lost its boyishness when it is overtaken by youth,  
194643 which is soon followed by a ruthless old age, devouring the other two.  
194644

194645 2. Old age withers the body like a frost freezing the lake of lilies.  
194646 It drives away the beauty of the person as a storm does the autumnal  
194647 clouds; and it pulls down the body, as a current carries away a tree on  
194648 the bank.  
194649

194650 3. The old man with his limbs slackened and worn out by age, and his  
194651 body weakened by infirmity, is treated by women as a useless beast.  
194652

194653 4. Old age drives a man's good sense, as a good wife is driven away by  
194654 her step dame.  
194655

194656 5. A man in his state of tottering old age, is scoffed at as a dotard  
194657 by his own sons and servants, and even by his wife, and all his friends  
194658 and relations.  
194659

194660 6. Insatiable avarice like a greedy vulture alights on the heads of  
194661 the aged, when their appearance grows uncouth, and their bodies become  
194662 helpless, and devoid of all manly qualities and powers.  
194663

194664 7. Appetite the constant companion of my youth, is thriving along with  
194665 my age, accompanied with her evils of indigence, and heart-burning  
194666 cares and restlessness.  
194667

194668 8. Ah me! what must I do to remove my present and future pains? It is  
194669 this fear which increases with old age, and finds no remedy.  
194670

194671 9. What am I that am brought to this extremity of senselessness, what  
194672 can I do in this state. I must remain dumb and silent. Under these  
194673 reflections there is an increased sense of helplessness in old age.  
194674

194675 10. How and when and what shall I eat, and what is sweet to taste?  
194676 These are the thoughts which trouble the mind of one when old age comes  
194677 upon him.  
194678

194679 11. There is an insatiable desire for enjoyments, but the powers to  
194680 enjoy them are lacking. It is the want of strength which afflicts the  
194681 heart in old age.  
194682

194683 12. Hoary old age sits and shrieks as a heron on the top of the tree of  
194684 this body, which is infested within it by the serpents of sickness.  
194685

194686 13. As the grave owl—the bird of night, appears unexpectedly to our  
194687 sight soon as the evening shades cover the landscape, so does the  
194688 solemn appearance of death overtake us in the eve of our life.  
194689

194690 14. As darkness prevails over the world at the eve of the day, so doth

194691 death overtake the body at the eve of the life.

194692  
194693 15. Death overtakes a man in his hoary old age, just as an ape alights  
194694 on a tree covered with pearly flowers.

194695  
194696 16. Even a deserted city, a leafless tree and parched up land may  
194697 present a fair aspect, but never does the body look well that is pulled  
194698 down by hoary age.

194699  
194700 17. Old age with its hooping cough lays hold on a man, just as a  
194701 vulture seizes its prey with loud shrieks in order to devour it.

194702  
194703 18. As a girl eagerly lays hold on a lotus flower whenever she meets  
194704 with one, and then plucks it from its stalk and tears it to pieces, so  
194705 does old age overtake the body of a person and break it down at last.

194706  
194707 19. As the chill blast of winter shakes a tree and covers its leaves  
194708 with dust, so does old age seize the body with a tremor and fill all  
194709 its limbs with the rust of diseases.

194710  
194711 20. The body overtaken by old age becomes as pale and battered, as a  
194712 lotus flower beaten by frost becomes withered and shattered.

194713  
194714 21. As moon-beams contribute to the growth of Kumuda flowers on  
194715 the top of mountains, so does old age produce grey hairs resembling  
194716 casla flowers on the heads of men (with inward phlegm and gout).

194717  
194718 22. Death the lord of all beings, views the grey head of a man as a  
194719 ripe pumpkin seasoned with the salt of old age, and devours it with  
194720 zest.

194721  
194722 23. As the Ganges upsets a neighbouring tree by its rapid course, so  
194723 does old age destroy the body, as the current of our life runs fast to  
194724 decay.

194725  
194726 24. Old age which preys on the flesh of the human body, takes as much  
194727 delight in devouring its youthful bloom as a cat does in feeding upon a  
194728 mouse.

194729  
194730 25. Decrepitude raises its ominous hoarse sound of hiccough in the  
194731 body, as the jackal sends forth her hideous cry amidst the forest.

194732  
194733 26. Dotage as an inward flame consumes the living body as a wet log of  
194734 wood, which thereupon emits its hissing sounds of hiccough and hard  
194735 breathing, and sends up the gloomy fumes of woe and sighs.

194736  
194737 27. The body like a flowering creeper, bends down under the pressure of  
194738 age, turns to grey like the fading leaves of a plant, and becomes as  
194739 lean and thin as a plant after its flowering time is over.

194740  
194741 28. As the infuriate elephant upsets the white plantain tree in a  
194742 moment, so does old age destroy the body that becomes as white as  
194743 camphor all over.

194744  
194745 29. Senility, O sage! is as the standard bearer of the king of death,  
194746 flapping his chouri of grey hairs before him, and bringing in his  
194747 train an army of diseases and troubles.

194748  
194749 30. The monster of old age, will even overcome those that were never  
194750 defeated in wars by their enemies, and those that hide themselves in  
194751 the inaccessible caverns of mountains.

194752  
194753 31. As infants cannot play in a room that has become cold with snow, so  
194754 the senses can have no play in the body that is stricken with age.

194755  
194756 32. Old age like a juggling girl, struts on three legs at the sound of  
194757 coughing and whiffing, beating as a tymbal on both sides.

194758  
194759 33. The tuft of grey hairs on the head of the aged body, represents



a white flapper (\_chouri\_) fastened to the top of a handle of white sandal wood, to welcome the despot of death.

34. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the \_nilumbium\_ to unfold its buds.

35. Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner apartment.

36. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding, can have no reliance in old age (though extolled by some)[1]

37. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world, and defies all efforts to avoid or overcome it.

## CHAPTER XXIII.

### VICISSITUDES OF TIMES.

Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).

2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.

4. There is nothing in this world which the all-devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.

5. Time is the sovran lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.

6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.

7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and \_kalpas\_ (millenniums).

8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.

9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.

10. Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.

11. Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys every thing.

12. Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranate. (\_Viz.\_ the ovipari, vivipari, vegetables and the ephemerids).
13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.
14. This creation of God is like a forest, having Brahmá for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.
15. Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.
16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though incombustible, it is perceived though imperceptible in its nature.
17. Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.
18. Time is a whirlpool to men; and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and again.
19. Time is prompted by his rapacity to appropriate every thing to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.
20. Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.
21. As boys with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.
22. Time at the expiration of the \_kalpa\_ age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.
23. The gale of desolation rising from the body of this desolator of the world at the end of a \_kalpa\_ age, causes the fragments of mount Meru to fly about in the air like the rinds of the \_bhoja-petera\_ tree.
24. Time then assumes his terrific form of fire (प्रलयाग्नि), to dissolve the world in empty space, when the gods Brahmá and Indra and all others cease to exist.
25. As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.
26. Time plucks the gods and demigods as ripe fruits, from their great arbor of existence, at the end of the world (to make them his food).
27. Time resembles a large fig tree (Ficus religiosus), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.
28. Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the moon-beams of the Divine Spirit.
29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.
30. Time assumes to himself various hues of black, white and red (at night, day and midday) which serve for his vestures.

194897 31. As the earth is the great support of hills which are fixed upon it,  
194898 so is time the support of all the innumerable ponderous worlds that  
194899 constitute the universe.

194900  
194901 32. Hundreds of great \_kalpa\_ ages (of the creation and dissolution of  
194902 the world) may pass away, yet there is nothing that can move eternity  
194903 to pity or concern, or stop or expedite his course. It neither sets nor  
194904 rises (as time).

194905  
194906 33. Time is never proud to think, that it is he who without the least  
194907 sense of pain and labor, brings this world into play and makes it to  
194908 exist.

194909  
194910 34. Time is like a reservoir in which the nights are as mud, the days  
194911 as lotuses, and the clouds as bees.

194912  
194913 35. As a covetous man, with worn out broom sticks in hand, sweeps over  
194914 a mountain to gather the particles of gold strewn over it, so does time  
194915 with his sweeping course of days and nights, collect in one mass of the  
194916 dead all living beings in the world.

194917  
194918 36. As a miserly man trims and lights a lamp with his own fingers, to  
194919 look into his stores at each corner of the room; so does time light the  
194920 lamps of the sun and moon to look into the living beings in every nook  
194921 and corner of the world.

194922  
194923 37. As one ripens the raw fruits in sun and fire in order to devour  
194924 them, so does time ripen men by their sun and fire worship, to bring  
194925 them under his jaws at last.

194926  
194927 38. The world is a dilapidated cottage and men of parts are rare gems  
194928 in it. Time hides them in the casket of his belly, as a miser keeps his  
194929 treasure in a coffer.

194930  
194931 39. Good men are like a chaplet of gems, which time puts on his head  
194932 for a time with fondness, and then tears and tramples it down (under  
194933 his feet).

194934  
194935 40. Strings of days, nights and stars, resembling beads and bracelets  
194936 of white and black lotuses, are continually turning round the arm of  
194937 time.

194938  
194939 41. Time (as a vulture) looks upon the world as (the carcase of) a ram,  
194940 with its mountains, seas, sky and earth as its four horns, and the  
194941 stars as its drops of blood which it drinks day by day.

194942  
194943 42. Time destroys youth as the moon shuts the petals of the lotus. It  
194944 destroys life as the lion kills the elephant: there is nothing however  
194945 insignificant that time steals not away.

194946  
194947 43. Time after sporting for a \_Kalpa\_ period in the act of killing and  
194948 crushing of all living beings, comes to lose its own existence and  
194949 becomes extinct in the eternity of the Spirit of spirits.

194950  
194951 44. Time after a short rest and respite reappears as the creator,  
194952 preserver, destroyer and remembrancer of all. He shows the shapes of  
194953 all things whether good or bad, keeping his own nature beyond the  
194954 knowledge of all. Thus doth time expand and preserve and finally  
194955 dissolve all things by way of sport.

194956  
194957  
194958  
194959  
194960 CHAPTER XXIV.

194961  
194962 RAVAGES OF TIME.

194963  
194964  
194965 Ráma rejoined:—Time is a self-willed sportsman as a prince, who is

194966 inaccessible to dangers and whose powers are unlimited.

194967  
194968 2. This world is as it were a forest and sporting ground of time,  
194969 wherein the poor deluded worldlings are caught in his snare like a body  
194970 of wounded stags.

194971  
194972 3. The ocean of universal deluge is a pleasure-pond of time, and the  
194973 submarine fires bursting therein as lotus flowers (serve to beautify  
194974 that dismal scene).

194975  
194976 4. Time makes his breakfast of this vapid and stale earth, flavoured  
194977 with the milk and curd of the seas of those names.

194978  
194979 5. His wife Chandi (Hecate) with her train of Mátris (furies),  
194980 ranges all about this wide world as a ferocious tigress (with horrid  
194981 devastation).

194982  
194983 6. The earth with her waters is like a bowl of wine in the hand of  
194984 time, dressed and flavoured with all sorts of lilies and lotuses.

194985  
194986 7. The lion with his huge body and startling mane, his loud roaring and  
194987 tremendous groans, seems as a caged bird of sport in the hand of time.

194988  
194989 8. The Mahákála like a playful young Kokila (cuckoo), appears in the  
194990 figure of the blue autumnal sky, and warbling as sweet as the notes of  
194991 a lute of gourd (in the music of the spheres).

194992  
194993 9. The restless bow of death is found flinging its woeful arrows (darts  
194994 of death) with ceaseless thunder claps on all sides.

194995  
194996 10. This world is like a forest, wherein sorrows are ranging about as  
194997 playful apes, and time like a sportive prince in this forest, is now  
194998 roving, now walking, now playing and now killing his games.

195000  
195001  
195002  
195003 CHAPTER XXV.

195004  
195005 SPORTS OF DEATH.

195006  
195007  
195008 Time stands the foremost of all deceitful players in this world. He  
195009 acts the double parts of creation and destruction, and of action and  
195010 fate (utility and fatality).

195011  
195012 2. Time has no other character but those of action and motion by  
195013 which his existence is known to us, and which bind all beings (in the  
195014 succession of thoughts and acts).

195015  
195016 3. Fate is that which frustrates (the necessary consequences of) the  
195017 acts of all created beings, as the solar heat serves to dissolve the  
195018 conglomeration of snows.

195019  
195020 4. This wide world is the stage wherein the giddy mob dance about (in  
195021 their appointed times).

195022  
195023 5. Time has a third name of a terrifying nature known as Kritántah  
195024 (Fate), who in the form of a Kápálíka (one holding human skulls in his  
195025 hand), dances about in the world.

195026  
195027 6. This dancing and loving Kritántah (Fate), is accompanied by  
195028 his consort called Destiny to whom he is greatly attached (as his  
195029 colleague).

195030  
195031 7. Time (as Siva), wears on his bosom of the world, the triplicate  
195032 white and holy thread composed of the serpent named Ananta and the  
195033 stream of Ganges, and the digit of the moon on his forehead (to measure  
195034 his course). (Viz:-the Zodiacal belt; the milky way, and the lunar

mansions).

8. The sun and the moon are the golden armlets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.

9. The firmament with its stars appears like a garment with coloured spots in it; the clouds called Pushkara and Avarta are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.

10. Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.

11. People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.

12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.

13. Her feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).

14. She is painted all over from head to foot by the god Chitra Gupta with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.

15. She dances and reels at the nod of her husband at the end of the Kalpas, and makes the mountains crack and crash at her foot-falls.

16. Behind her dance the peacocks of the god Kumára; and Kála the god of death staring with his three wide open eyes, utters his hideous cries (of destruction).

17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurí, and her locks adorned with Mandára flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapáli mendicants.

19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a Kalpa age.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her Damaru drum, and put to flight the heavenly choir of Tumburu.

22. As death dances along, the moon appears like his ear-ring, and the moon-beams and stars appear like his crest made of peacocks' feathers.

23. The snow-capt Himálaya, appears like a circlet of bones in the upper loop of his right ear, and the mount Meru as a golden areola in that of the left.

24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the lokáloka are fastened like chains around his waist.

25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.

- 195104  
195105 26. Death is furnished with many weapons, as clubs, axes, missiles,  
195106 spears, shovels, mallets and sharp swords, all of which are sure  
195107 weapons of destruction.  
195108  
195109 27. Mundane enjoyments are no other than long ropes dropped down by the  
195110 hand of death, and keeping all mankind fast bound to the world; while  
195111 the great thread of infinity (\_ananta\_) is worn by him as his wreath of  
195112 flowers.  
195113  
195114 28. The belts of the seven oceans are worn about the arms of Death as  
195115 his bracelets resplendent with the living sea-animals, and the bright  
195116 gems contained in their depths.  
195117  
195118 29. The great vortices of customs, the successions of joy and grief,  
195119 the excess of pride and the darkness of passions, form the streaks of  
195120 hair on his body.  
195121  
195122 30. After the end of the world, he ceases to dance, and creates anew  
195123 all things from the lowest animal that lives in the earth, to the  
195124 highest Brahmá and Siva (when he resumes his dance).  
195125  
195126 31. Destiny as an actress, acts by turns her parts of creation and  
195127 destruction, diversified by scenes of old age, sorrow and misery.  
195128  
195129 32. Time repeatedly creates the worlds and their woods, with the  
195130 different abodes and localities teeming with population. He forms  
195131 the moveable and immovable substances, establishes customs and again  
195132 dissolves them, as boys make their dolls of clay and break them soon  
195133 afterwards.  
195134  
195135  
195136  
195137

195138 CHAPTER XXVI.  
195139

195140 THE ACTS OF DESTINY.  
195141

195142  
195143 Ráma said:—Such being the all destructive conduct of time and others  
195144 (as already described), what confidence, O great sage, can men like me,  
195145 have upon them?  
195146

195147 2. We all remain here, O sage! as slaves sold to Fate and Destiny, and  
195148 are deceived by their allurements as beasts of the forest.  
195149

195150 3. This Fate whose conduct is so very inhuman, is always up to devour  
195151 all beings, and is incessantly throwing men into the sea of troubles.  
195152

195153 4. He is led by his malicious attempts to inflame the mind with  
195154 inordinary desires, as the fire raises its flames to burn down a  
195155 habitation.  
195156

195157 5. Destiny the faithful and obedient wife of Fate, is naturally fickle  
195158 on account of her being a female, and is always bent on mischief and  
195159 disturbing the patience (even of the wisest of men).  
195160

195161 6. As the heinous serpent feeds upon the air, so does cruel Death ever  
195162 swallow the living. He ripens the body with old age to create his zest,  
195163 and then devours all animals warm with life.  
195164

195165 7. Death is called a relentless tyrant, having no pity even for the  
195166 sick and weak; nor any regard for any one in any state of life.  
195167

195168 8. Every one in this world is fond of affluence and pleasures, not  
195169 knowing that these are only calculated to lead him to his ruin.  
195170

195171 9. Life is very unsteady. Death is very cruel. Youth is very frail and  
195172 fickle, and boyhood is full of dullness and insensibility.

10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).

11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (\_i.e.\_ They are all deceptive).

12. Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.

13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.

14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).

16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.

17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.

18. The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are conspicuous at every step.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.

20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.

22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away perforce where no body can tell.

23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?

25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?

26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its

place, and when the immortal gods are doomed to mortality?

27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?

28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?

29. What reliance can there be on men like us, when the very Hari and Brahmá are to be absorbed into the Great One, and when Siva himself is to be no more.

30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?

31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).

32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.

33. This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

35. The gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.

36. Káma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.

37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

39. One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgment.

40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.

41. All mankind are deluded to entrap themselves in the snare of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.

43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse



195311 themselves with weaving the web of their desires, until they become  
195312 extinct.

195313  
195314  
195315  
195316  
195317 CHAPTER XXVII.

195318  
195319 VANITY OF THE WORLD.

195320  
195321  
195322 Rāma said:—O sage! this seemingly pleasing but actually unpleasant  
195323 world, has nothing in it that is productive of such a thing as can  
195324 afford tranquility to the soul.

195325  
195326 2. After the playful boyhood is over, the mind wastes itself in the  
195327 society of women like the deer fallen in a cavern, then the body bends  
195328 down under old age, and the man has only to grieve (for his folly).

195329  
195330 3. As the body is stricken with the frost of old age, its beauty flies  
195331 afar from it like the bloom of the fading lotus, and then the fountain  
195332 of man's worldliness is at once dried up.

195333  
195334 4. As the body gets towards its decline, so much doth death rejoice  
195335 in it. The body grows lean with grey hairs upon the head, just as a  
195336 creeper fades away with the flowers upon it.

195337  
195338 5. All living creatures are borne away by the stream of avarice, which  
195339 upsets the tree of contentment growing on the bank and flows on for  
195340 ever in this world.

195341  
195342 6. Human body is like a vessel covered with skin; and glides over the  
195343 ocean of the world (without its helmsman of reason). It is tossed about  
195344 by sensual pleasures, and goes down under the water by the pressure of  
195345 its whale-like passions.

195346  
195347 7. The world is a wilderness abounding in creepers of avarice and  
195348 trees of sensuality, with hundreds of desires as their branches. Our  
195349 minds like monkeys pass their time in roving about this forest without  
195350 getting the fruits (they seek).

195351  
195352 8. Those that do not yield to grief in troubles, that are not elated  
195353 with prosperity, nor smitten at heart by women, are rare in this world.

195354  
195355 9. Those who fight boldly in the battle fields and withstand the  
195356 war-elephants, are not so very brave in my opinion, as those who  
195357 withstand the surges of the mind amidst the streams of carnal appetites.

195358  
195359 10. I see no such deeds in the world which endure to the last (or final  
195360 emancipation) of men. Actions proceeding from a desire of fruition in  
195361 fools, serve only for their restlessness on earth.

195362  
195363 11. Such men are rare in the world, that have filled the corners of the  
195364 world with their fame and valour, who have filled their houses with  
195365 true riches acquired by honest means and an unwavering patience.

195366  
195367 12. Good and bad fortune always overtake a man, even if he were living  
195368 in an aperture of the rock or within the walls of mountains, or even if  
195369 he were enclosed within an iron built closet.

195370  
195371 13. Our sons and riches are mere objects of delight to us. It is as  
195372 erroneous to suppose them to be of any good to us at the end, as to  
195373 expect any benefit from the decoction of poison.

195374  
195375 14. Old people being reduced to calamitous circumstances at the  
195376 pitiable state of the decay of their bodies and decline of life, have  
195377 greatly to be tormented at the thoughts of the impious deeds (of their  
195378 past lives).

15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?
16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).
17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.
18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.
19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day or night, except the virtuous few that live by honest dealings.
20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.
21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.
22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.
23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.
24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.
25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).
26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.
27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.
28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.
29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.
30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.

- 195449  
195450 31. What is that thing in the world, which has no fault in it; and what  
195451 is that which does not afflict or grieve us; what being is born that  
195452 is not subjected to death, and what are those acts that are free from  
195453 deceit?
- 195454  
195455 32. Those living a \_Kalpa\_ age are reckoned as short-lived, compared  
195456 with those living for many \_Kalpas\_, and they again are so in respect  
195457 to Brahmá. Hence the parts of time being all finite, the ideas of their  
195458 length or shortness are altogether false.
- 195459  
195460 33. Things that are called mountains are made of rocks, those that are  
195461 called trees are made of wood, and those that are made of flesh are  
195462 called animals, and man is the best of them. But they are all made of  
195463 matter, and doomed to death and decay.
- 195464  
195465 34. Many things appear to be endued with intelligence, and the heavenly  
195466 bodies seem to be full of water; but physicists have found out by  
195467 analysis that, there is no other thing any where except (\_minutiæ of\_)  
195468 matter.
- 195469  
195470 35. It is no wonder that this (unreal world) should appear a miraculous  
195471 (reality) to the wise, and seem marvelously striking in the minds  
195472 of mankind; since the visions in our dreams also appear so very  
195473 fascinating to every one in their state of dreaming.
- 195474  
195475 36. Those that are corrupted in their greediness (after worldly  
195476 enjoyments), will not even in their old age, receive the sermons on  
195477 their eternal concerns, which they think to be false chimeras as those  
195478 of a flower or a creeper growing in the sky.
- 195479  
195480 37. People are still deluded in their minds in wishing to attain the  
195481 state of their superiors; but they fall down still lower like beasts  
195482 (goats) from the top of a hill, in wishing to lay hold on the fruits of  
195483 a verdant creeper out of their reach.
- 195484  
195485 38. Young men spending their wealth in personal gratifications, are  
195486 as useless as plants growing in the bowels of a deep and inaccessible  
195487 cavern, which spread their fruits and flowers, leaves and branches and  
195488 their shades to the use of nobody.
- 195489  
195490 39. Men are found to resemble the black antelopes (in their  
195491 wanderings): some of them roving about the sweet, soft and beautiful  
195492 sceneries of the country, and others roaming in sterile tracts and  
195493 parts of boundless forests. (\_i.e.\_ Some living in the society of men,  
195494 and others as recluses from it).
- 195495  
195496 40. The daily and diversified acts of nature are all pernicious in  
195497 their nature; they appear pleasant and ravishing to the heart for a  
195498 time, but are attained with pain in the end, and fill the mind of the  
195499 wise with dismay.
- 195500  
195501 41. Man is addicted to greediness, and is prone to a variety of wicked  
195502 shifts and plots; a good man is not now to be seen even in a dream, and  
195503 there is no act which is free from difficulty. I know not how to pass  
195504 this state of human life.

#### CHAPTER XXVIII.

#### MUTABILITY OF THE WORLD.

Ráma said:—

Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.

195518

195519 2. The hollow desert that appears as the dried bed of a sea to-day,  
195520 will be found to-morrow to be a running flood by the accumulation of  
195521 rain-water in it.

195522

195523 3. What is to-day a mountain reaching the sky and with extensive  
195524 forests on it, is in course of time levelled to the ground, and is  
195525 afterwards dug into pit.

195526

195527 4. The body that is clothed to-day with garments of silk, and decorated  
195528 with garlands and fragrance, is to be cast away naked into a ditch  
195529 to-morrow.

195530

195531 5. What is seen to be a city to-day, and busy with the bustle of  
195532 various occupations, passes in course of a few days into the condition  
195533 of an uninhabited wilderness.

195534

195535 6. The man who is very powerful to-day and presides over  
195536 principalities, is reduced in a few days to a heap of ashes.

195537

195538 7. The very forest which is so formidable to-day and appears as blue  
195539 as the azure skies, turns to be a city in the course of time, with its  
195540 banners hoisted in the air.

195541

195542 8. What is (to-day) a formidable jungle of thick forests, turns in time  
195543 to be a table-land as on the mount Meru.

195544

195545 9. Water becomes land and land becomes water. Thus the world composed  
195546 of wood, grass and water becomes otherwise with all its contents in  
195547 course of time.

195548

195549 10. Our boyhood and youth, bodies and possessions are all but transient  
195550 things, and they change from one state to another, as the ever  
195551 fluctuating waves of the ocean.

195552

195553 11. Our lives in this (mortal) world, are as unsteady as the flame of a  
195554 lamp placed at the window, and the splendour of all the objects in the  
195555 three worlds, is as flickering as the flashing of the lightning.

195556

195557 12. As a granary stored with heaps of grains is exhausted by its  
195558 continued waste, so is the stock of life spent away by its repeated  
195559 respirations.

195560

195561 13. The mind of man is as fluctuating as a flag waving in the air and  
195562 filled with the dust of sin, to indicate its wavering between the paths  
195563 of heaven and hell.

195564

195565 14. The existence of this delusive world, is as the appearance of an  
195566 actress on the stage, shuffling her vests as she trudges along in her  
195567 dancing.

195568

195569 15. It's scenes are as changeful and fascinating as those of a magic  
195570 city; and its dealings as bewitching and momentary as the glances of a  
195571 juggling girl.

195572

195573 16. The stage of the world presents us a scene of continued dancing  
195574 (of the sorceress of deception), and the deceptive glances of her eyes  
195575 resembling the fleeting flashes of lightning.

195576

195577 17. The days, the great men, their hey-days and deeds (that are past  
195578 and gone), are now retained in our memory only, and such must be our  
195579 cases also in a short time.

195580

195581 18. Many things are going to decay and many coming anew day by day;  
195582 and there is yet no end of this accursed course of events in this  
195583 ever-changeful world.

195584

195585 19. Men degenerate into lower animals, and those again rise to humanity  
195586 (by metempsychosis), gods become no-gods, and there is nothing that

remains the same.

20. The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.

21. The gods Brahmá, Vishnu and Siva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.

22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.

23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.

24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?

27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.

28. It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.

30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?

31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?

32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.

33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that changes not its form. (\_i.e.\_ All is but a formal and no material change).

34. The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.

35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.

37. Boyhood lasts but a few days, and then it is succeeded by youth

which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.

40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.

41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.

42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.

43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and time like a gust of wind blasts them day by day before their maturity.

## CHAPTER XXIX.

### UNRELIABLENESS OF WORLDLY THINGS.

Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.

3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour Karanja (crab) fruit, becomes sourer every day.

4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.

5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we loose our future prospects by the former, and our present happiness by the latter.

6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

9. What have I to do with a kingdom and with all its enjoyments? Of

195725 what avail are riches to me, and what is the end of all our exertions?  
195726 All these are but requirements of self-love, from which I am entirely  
195727 free.

195728  
195729 10. The chain of (repeated) births is a bond that binds fast all men  
195730 by its strong knots of the senses; those striving to break loose from  
195731 this bondage for their liberation, are (said to be) the best of men.

195732  
195733 11. These haughty damsels whom the god of love employs to ravage the  
195734 hearts of men, resemble a group of elephants subverting a lotus bed  
195735 under their feet.

195736  
195737 12. The treatment of the mind with pure reason being neglected now (in  
195738 youth), it is hard to heal it afterwards (in age), when it admits of no  
195739 cure.

195740  
195741 13. It is the worldliness of man that is his true poison, while real  
195742 poison is no poison to him. It is the poison of worldliness which  
195743 destroys his future life, while real poison is only locally injurious  
195744 to him (in his present state).

195745  
195746 14. Neither pleasure nor pain, nor friends nor relatives, nor even life  
195747 and death, can enchain (affect) the mind that has received the light of  
195748 truth.

195749  
195750 15. Teach me, Oh Bráhmaṇ! that art the best of the learned in the  
195751 mysteries of the past and future, teach me so that I may soon become  
195752 like one devoid of grief and fear and worldly troubles, and may have  
195753 the light of truth beaming upon me.

195754  
195755 16. The forest of ignorance is laid over with the snare of desire,  
195756 it is full of the thorns of misery, and is the dreadful seat of  
195757 destruction and the danger (of repeated births and deaths).

195758  
195759 17. I can rather suffer myself to be put under the jaws of death with  
195760 his rows of teeth like saws, but cannot bear the dreadly pains of  
195761 worldly cares and anxieties.

195762  
195763 18. It is a gloomy error in this world to think that I have this and  
195764 have not the other; it serves to toss about our minds as a gust of wind  
195765 disperses the dust of the earth.

195766  
195767 19. It is the thread of avarice that links together all living beings  
195768 like a chaplet of pearls; the mind serves to twirl about this chain,  
195769 but pure consciousness sits quiet to observe its rotation.

195770  
195771 20. I who am devoid of desires, would like to break this ornamental  
195772 chain of worldliness, hanging about me as a deadly serpent, in the  
195773 same manner, as a lion breaks asunder the net (which is laid to ensnare  
195774 him).

195775  
195776 21. Do you now, O most learned sage, scatter the mist which has  
195777 overspread the forest of my heart, and the darkness which has overcast  
195778 my mind, by the light of true knowledge.

195779  
195780 22. There are no anxieties, O sage! which cannot be put to an end by  
195781 the society of good minded men; the darkness of night can be well  
195782 removed by moon-beams.

195783  
195784 23. Life is as fickle as a drop of water pending on a mass of clouds  
195785 blown away by the winds. Our enjoyments are as unsteady as the  
195786 lightning that flickers in the midst of clouds. The pleasures of youth  
195787 are as slippery as water. With these reflections in my mind, I have  
195788 subdued them all under the province of peace and tranquility.

SELF-DISPARAGEMENT.

Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

2. My mind is wandering everywhere and I am struck with fear at every thing; my limbs are shaking with fear like the leaves of a withered tree.

3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.

4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.

5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.

7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.

8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.

9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.

10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.

11. Tell me Oh sage, what is that state of life which is dignified above others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.

12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

13. (Tell me likewise) Oh source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.

15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.



18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.
19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.
20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.
21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.
22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.
23. Tell me what is that holy charm, which can remove this cholic pain of worldliness, that is attended with numberless troubles.
24. Tell me how can I entertain within my heart, the blossoms of the arbor of heavenly happiness, that sheds about it the coolness of the full-moon beams.
25. Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.
26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

#### CHAPTER XXXI.

#### QUERIES OF RÁMA.

Ráma said:—I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.

2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

3. What can we do under the misty cloud of error (overhanging our minds), and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?

4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the \_Kurchi\_ plant.

5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?

195932  
195933 7. There is nothing so trifling in this earth below, or in the heavens  
195934 above, which ye gifted men cannot raise to consequence.  
195935

195936 8. How can this accursed, troublesome and vapid world, be relished by  
195937 one unless he is infatuated by ignorance?  
195938

195939 9. It is the fusion of desires, which produces the milky beverage of  
195940 contentment, and fills the earth with delights as the spring adorns it  
195941 with flowers.  
195942

195943 10. Tell me O sage, how the mist of our desires, which darkens the moon  
195944 of our intellects, is to be dispelled from our minds, so as to make it  
195945 shine forth in its full brightness.  
195946

195947 11. How are we to deal in this wilderness of the world, knowing well  
195948 that it is destructive both of our present and future interest?  
195949

195950 12. What man is there that moves about in this ocean of the earth, who  
195951 has not to buffet in the waves of his passions and diseases, and the  
195952 currents of his enjoyments and prosperity.  
195953

195954 13. Tell me, O thou best of sages, how one may escape unburnt like  
195955 mercury (in its chemical process), when fallen upon the furnace of the  
195956 earth.  
195957

195958 14. (How can one get rid of the world) when it is impossible for him  
195959 to avoid dealing in it, in the same manner as it is not possible for  
195960 aquatic animals to live without their native element.  
195961

195962 15. Our good deeds even are not devoid (of their motives) of affection  
195963 and hatred, pleasure and pain, similarly as no flame of fire is  
195964 unaccompanied by its power of burning.  
195965

195966 16. As it is not possible to restrain the mind from thinking on worldly  
195967 matters, without the process of right reasoning, deign to communicate  
195968 to me therefore, the dictates of sound reason for my guidance.  
195969

195970 17. Give me the best instruction for warding off the miseries (of the  
195971 world), either by my dealing with or renouncing (the affairs of life).  
195972

195973 18. Tell me of that man of enlightened understanding who had attained  
195974 to the highest state of holiness and tranquility of his mind of yore,  
195975 and the deeds and manner by which he achieved the same.  
195976

195977 19. Tell me good sir, how the saints (of old) fled out of the reach  
195978 of misery, that I may learn the same for suppression of my erroneous  
195979 conceptions.  
195980

195981 20. Or if there be no such precept (as I am <in> need of) in existence,  
195982 or being \_in esse\_, it is not to be revealed to me by any body.  
195983

195984 21. And should I fail of myself (by intuition) to attain that highest  
195985 state of tranquility, then I must remain inactive (as I am), and avoid  
195986 my sense of egoism altogether.  
195987

195988 22. I will refrain from eating and drinking even of water, and from  
195989 clothing myself with apparels; I will cease from all my actions of  
195990 bathing and making my offerings, as also from my diet and the like.  
195991

195992 23. I will attend to no duty, nor care about prosperity or calamity. I  
195993 will be free from all desires except that of the abandonment of this  
195994 body.  
195995

195996 24. I must remain aloof from all fears and sympathies, from selfish  
195997 feelings and emulation, and continue to sit quietly as a figure in  
195998 painting.  
195999

196000 25. I will gradually do away with the inspiration and respiration of my

196001 breath and outward sensations; till I part with this trifle—the seat  
196002 all of troubles—this the so called body.

196003  
196004 26. I do not belong to this body, nor does it belong to me, nor is any  
196005 thing else mine; I shall be null and void like the oil-less lamp, and  
196006 abandon every thing with this body.

196007  
196008 27. Válmíki said:—Then Ráma who was as lovely as the moon, and  
196009 whose mind was well fraught with reasoning, became silent before the  
196010 assemblage of the eminent men, as the peacock ceases from his screaming  
196011 before the gathering clouds in awe.

196012  
196013  
196014  
196015  
196016 CHAPTER XXXII.

196017  
196018 PRAISES ON RÁMA'S SPEECH.

196019  
196020  
196021 Válmíki said:—When the prince Ráma (having his eyes resembling the  
196022 petals of a lotus), had concluded his speech calculated to remove all  
196023 ignorance from the mind.

196024  
196025 2. All the men in the assembly had their eyes beaming forth with  
196026 wonder, and the hairs on their bodies stood erect and pierced through  
196027 their garments, as if wishing to hear the speech.

196028  
196029 3. The assembly seemed for a moment to have lost their worldly desires  
196030 in their eagerness after a stoic indifference, and to be rolling in the  
196031 sea of nectar.

196032  
196033 4. The audience remained (motionless) as the figures in a painting,  
196034 being enraptured with internal delight at hearing the sweet words of  
196035 the fortunate Ráma.

196036  
196037 5. There were Vasishtha and Viswámित्रा with other sages, and the prime  
196038 minister Jayanta and other counsellors (of the king) then seated in  
196039 that assembly.

196040  
196041 6. There were also king Dasaratha and his subordinate rajas, with the  
196042 citizens and foreign delegates, the chieftains and princes, together  
196043 with Bráhmans and men learned in the Vedas and divine knowledge.

196044  
196045 7. These accompanied by their friends and allies, with the birds in the  
196046 cages and the royal antelopes and steeds of sport (about the palace),  
196047 listened to Ráma with fixed and mute attention.

196048  
196049 8. There were likewise the queen Kausalyá and other ladies adorned with  
196050 their best jewels, and seated at the windows, all mute and motionless.

196051  
196052 9. Besides these the birds on the trees and creepers of the princely  
196053 pleasure garden, were listening to Ráma without fluttering their wings  
196054 or making any motion or sound.

196055  
196056 10. There were the Siddhas and ærial beings, and the tribes of  
196057 Gandharvas and Kinnaras, together with Nárada, Vyása and Pulapa the  
196058 chiefs of sages (present at that place).

196059  
196060 11. There were also some of the gods and chiefs of gods, Vidyádhara  
196061 and the Nágas, who heard the speech of Ráma which was full of meaning  
196062 and clearness.

196063  
196064 12. As Ráma whose eyes were beautiful as the lotus, whose face was  
196065 as lovely as the moon, and who likened the nocturnal luminary in the  
196066 atmosphere of Raghu's family, held his silence.

196067  
196068 13. Flowers were cast upon him from heaven in showers by the hands of  
196069 the divine personages with their loud cheers and blessings.

14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.
15. These flowers when blown in the air by the breeze of heaven, appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.
16. They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.
17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.
18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.
19. There were also to be seen heaps of ketaki and Kairava, Kunda and blue lotus flowers, falling and shining brightly among them.
20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.
21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.
22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.
23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.
24. "We have been travelling every where in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.
25. "Such a magnanimous speech of indifference as has been just now spoken by Ráma—the moon of Raghu's race, was never heard even by gods like ourselves.
26. "We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Ráma himself to-day.
27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Ráma on the ambrosial bliss of asceticism, and leading to the highest felicity of men".

#### CHAPTER XXXIII.

#### ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

The Siddhas said:—

It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.

2. Come forward you great chiefs of the sages, you Nárada, Vyása,

Pulaha and all ye great sages, and be ready (to hear).

3. Let us descend to the full open court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.

4. Válmiki said:-

So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.

5. There Nárada the chief of sages, sat foremost playing on his lute, and in the midst was Vyása, with his dark blue complexion resembling a rainy cloud.

6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddálaka, Usira, Saraloman and many more about them.

7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of \_rudráksha\_ moved in one hand, and their water pots shook in the other.

8. Their bodies shed a lustre in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.

10. They looked like a circlet of gems of varied colors, or like a belt of pearls of great lustre.

11. Vyása appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nárada was beheld upon his seat as the white orb of the moon amongst the starry group.

12. Here Pulastya shone as Indra among the gods, and there Angirá blazed as the sun amidst the heavenly bodies.

13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).

14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a lustre to the ten sides of the Court.

15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.

16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.

17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

18. Vasishtha and Viswámitra honoured the aerials one by one; with respectful offerings and water and courteous address.

19. The great body of the etherials also honored Vasistha and Viswámitra in their turn, with water and offerings worthy of them and with polite speeches.

20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.

21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the \_kusa\_ grass.

22. They next honoured Ráma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.

23. There were seated in that assembly the sages:—Viswámitra, Vasishtha, Váma Deva and the ministers of state.

24. There were also Nárada, the son of Brahmá, Vyása the greatest of sages, Maríchi, Durvása and Angirá.

25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vátsáyana, Bharadwája, Válmíki the great bard and sage.

26. There were also Uddálaka, Richika, Sarjati as well as Chyavana.

27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).

28. Then Nárada and others joined with Viswámitra and Vasishtha in addressing Ráma, who was sitting silent with his face turned downwards; and said:—

29. We admire the blest and graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.

30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.

31. Who is there that is not struck with admiration at the speech of Ráma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:

32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.

33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.

34. He is truly a man whose intellectual light like that of Ráma's, burns as the flame of a lamp within himself and enlightens all about him.

35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.

36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.

37. There is scarcely any man to be seen, who is of so clear an understanding as Ráma (the destroyer of his enemies), who is able to judge of the future by the past.

38. Ráma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).

39. It is only to-day that we see that a man of Ráma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.

41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

42. Ráma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).

44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.

45. We do not see any one in all this world, who is equal to Ráma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

46. If this speech of Ráma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Ráma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

## YOGA VÁSISHTHA.

### BOOK II.

#### MUMUKSHU KHANDA

#### OR

#### THE MEANS OF FINAL LIBERATION.

### CHAPTER I.

#### \_Liberation of Sukadeva.\_

After Ráma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viswámitra who sat before him; saying:—

2. Ráma! that art the best of the most intelligent, and hast nothing more to learn besides all that thou hast come to know by thy nice observation.

3. Thou hast an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet thy queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

4. Thou hast a mind like that of Suka—the son of the great Vyása, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

5. Ráma said: How was it sir, that Suka—the son of the great Vyása—who did not rest assured at first of his knowledge of the

196346 knowable, came to be settled in his belief afterwards.

196347  
196348 6. Viswámitra answered: "Hear me relate to thee Ráma, the narrative  
196349 of Sukadeva, whose case was exactly like thine, and the narration of  
196350 which is a preventive of future births (in this world)."

196351  
196352 7. There is the great Vyása sitting on his seat of gold by thy father's  
196353 side, swarthy in his complexion like a coal-black hill, but blazing as  
196354 the burning sun (by his brilliancy).

196355  
196356 8. His son was named Suka, a boy of great learning and wisdom, of a  
196357 moon-like countenance, and a stature sedate as the sacrificial altar.

196358  
196359 9. He reflected in his mind the vanity of worldly affairs like thyself,  
196360 and became equally indifferent to all its concerns.

196361  
196362 10. It was then that this great minded youth was led by his own  
196363 discriminative understanding to a long inquiry after what was true,  
196364 which he found out at last by his own investigation.

196365  
196366 11. Having obtained the highest truth, he was still unsettled in  
196367 his mind, and could not come to the belief of the certainty of his  
196368 knowledge.

196369  
196370 12. His mind grew indifferent to its perceptions of the transitory  
196371 enjoyments of the world, and like the \_Chátaka\_ thirsted only after the  
196372 dew drops of heavenly bliss.

196373  
196374 13. Once upon a time the clear sighted Suka finding his father the sage  
196375 Krishna-Dwaipáyana-Vyása, sitting quietly alone by himself, he asked  
196376 him with reverence; saying:-

196377  
196378 14. Tell me, O sage! whence this commotion of the world had its rise,  
196379 and how it may subside. What is its cause, how far is it to extend, and  
196380 where is it to end?

196381  
196382 15. The sage Vyása who knew the nature of the soul, being thus asked  
196383 by his son, explained to him clearly all that was to be said (on the  
196384 subject).

196385  
196386 16. Suka thought that he already knew all this by his good  
196387 understanding, and did not therefore think much of his father's  
196388 instructions.

196389  
196390 17. Vyása understanding the thoughts of his son, replied to him saying  
196391 that, he knew no better the true nature of these things.

196392  
196393 18. But that there was a prince named Janaka in this land, who well  
196394 knew the knowledge of the knowable, and from whom Suka could learn  
196395 every thing.

196396  
196397 19. Suka being thus directed by his father, repaired to the city of  
196398 Videha at the foot of mount Sumeru, which was under the rule of Janaka.

196399  
196400 20. The club-bearer (door keeper) informed the high minded Janaka of  
196401 his coming, telling him that Suka the son of Vyása was waiting at the  
196402 gate.

196403  
196404 21. Janaka who understood that Suka had come to learn from him, gave no  
196405 heed to the informant, but held his silence for seven days afterwards.

196406  
196407 22. The prince then ordered him to be brought in the outer compound,  
196408 where he had to remain in the vexation of his spirit for seven days  
196409 more as before.

196410  
196411 23. Suka was then commanded to enter the inner apartment, where he  
196412 continued a week more without seeing the prince.

196413  
196414 24. Here Janaka entertained the moon-faced Suka with abundance of



196415 eatables, perfumeries and lusty damsels.

196416  
196417 25. But neither those vexations nor these entertainments could affect  
196418 the tenor of Suka's mind, which remained firm as a rock at the blasts  
196419 of wind.

196420  
196421 26. He remained there as the full moon (without any wane or increase),  
196422 tranquil in his desires, silent and contented in his mind.

196423  
196424 27. The prince Janaka having thus known the (unalterable) disposition  
196425 of Suka's mind, had him introduced to his presence, where seeing the  
196426 complacency of his soul, he rose up and bowed down to him.

196427  
196428 28. Janaka said: "You have accomplished to the full all your duties  
196429 in this world, and obtained the object of your heart's desire to its  
196430 utmost extent; what is it that you now desire for which you are welcome  
196431 at mine".

196432  
196433 29. Suka said: "Tell me my guide whence sprang all this bustle  
196434 (of worldly life); and tell me also how it may soon come to its  
196435 subsidence."

196436  
196437 30. Viswámitra said: Being thus asked by Suka, Janaka spoke to him the  
196438 same things which he had learned from his great souled father.

196439  
196440 31. Suka then said: "All this I have come to know long before by my own  
196441 intuition, and then from the speech of my father in answer to my query.

196442  
196443 32. "You sir, who are the most eloquent of all, have spoken to the same  
196444 purport, and the same is found to be the true sense of the Sástras.

196445  
196446 33. "That the world is a creation of volition, and loses itself  
196447 with the absence of our desires; and that it is an accursed and  
196448 unsubstantial world after all, is the conclusion arrived at by all  
196449 sages.

196450  
196451 34. "Now tell me truly you long armed prince, what you think this world  
196452 to be (whether a reality or unreality); that my mind may be set at rest  
196453 by you from its wandering all about the world (in search of truth)."

196454  
196455 35. Janaka replied: "There is nothing more certain, O sage! than what  
196456 you have known by yourself and heard from your father.

196457  
196458 36. "There is but one undivided intelligent spirit known as the  
196459 universal soul and nothing besides; it becomes confined by its desires,  
196460 and freed by its want of them.

196461  
196462 37. "You have truly come to the knowledge of the knowable, whereby your  
196463 great soul has desisted from its attachment to objects of enjoyment and  
196464 vision.

196465  
196466 38. "You must be a hero to have overcome your desire in the lengthening  
196467 chain of attractive enjoyments from your early youth. What more do you  
196468 want to hear?

196469  
196470 39. "Even your father, with all his learning in every science, and  
196471 devotedness to austerities, has not arrived to the state of perfection  
196472 like you.

196473  
196474 40. "I am a pupil of Vyása, and you are his son; but you are greater  
196475 than both of us, by your abandonment of the taste for the enjoyments of  
196476 life.

196477  
196478 41. "You have obtained whatever is obtainable by the comprehensiveness  
196479 of your mind; and as you take no interest in the outer and visible  
196480 world, you are liberated from it, and have nothing to doubt of."

196481  
196482 42. Being thus advised by the magnanimous Janaka, Suka remained silent  
196483 with his mind fixed in the purely supreme object.

196484  
196485 43. Then being devoid of sorrow and fear, and released from all  
196486 efforts, exertions and doubts, he repaired to a peaceful summit of the  
196487 mount Meru to obtain his final absorption.  
196488

196489 44. There he passed ten thousands of rains in a state of unalterable  
196490 meditation, till at last he broke his mortal coil, and was extinguished  
196491 in the supreme soul like a lamp without oil.  
196492

196493 45. Thus purified from the stain of transmigration by abstaining from  
196494 earthly desires, the great souled Suka sank into the holy state of the  
196495 Supreme Spirit, as a drop of water mixes with the waters or merges into  
196496 the depth of the ocean.  
196497  
196498  
196499  
196500

## 196501 CHAPTER II.

### 196502 SPEECH OF VISWÁMITRA.

196503  
196504  
196505  
196506 Viswámitra said:—  
196507

196508 Ráma! it now becomes you to have your mind properly purified from its  
196509 doubts, as it was done in the case of the son of Vyása.  
196510

196511 2. You see, O great sages! how perfectly the knowable is known to Ráma,  
196512 whose good understanding has learnt to feel a distaste for worldly  
196513 enjoyments, as if they were diseases unto him.  
196514

196515 3. You well know that the fixed principle in the mind of one knowing  
196516 the knowable, is to have an aversion to all the enjoyments of life.  
196517

196518 4. It is the desire of fruition that chains down a man fastly to the  
196519 earth; but the knowledge of the frailties here serves to dispel his  
196520 darkness.  
196521

196522 5. Know Ráma that it is the curtailing of desires which the wise call  
196523 liberty, and the fastening of our desires to earthly objects, is what  
196524 is termed our confinement here.  
196525

196526 6. Spiritual knowledge is easily obtainable by most men here, but a  
196527 distaste to (pleasurable) objects is hard to be had (however painful it  
196528 is to procure them).  
196529

196530 7. He who fully comprehends a thing, is said to know it, and who so  
196531 knows what is knowable, is called a learned man; no earthly enjoyments  
196532 can be delectable to such high minded men.  
196533

196534 8. The mind that has no zest for earthly pleasures, except the glory of  
196535 disinterested deeds, is said to be liberated even in the present life.  
196536

196537 9. As there grows no vegetable in a sterile soil, so there grows no  
196538 disinclination to worldliness, until one comes to know the knowable  
196539 reality (\_i.e.\_ to say: neither the godly can be worldly, nor the  
196540 worldly be godly).  
196541

196542 10. Hence know this supporter of Raghu's race to have verily known the  
196543 knowable, which has made him disgusted with his princely enjoyments.  
196544

196545 11. I tell you great sages that, whatever Ráma has come to know by his  
196546 intuition, requires to be confirmed by Vasishtha for the tranquility of  
196547 his mind.  
196548

196549 12. It is only a reliance in the Unity, that Ráma now requires for his  
196550 repose, just as the beauty of autumn depends on the clearness of the  
196551 firmament.  
196552

13. Let the venerable Vasishtha then reason with the high minded Ráma, and restore the peace of his mind.
14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).
15. Then addressing himself to Vasishtha he said:—you \_well remember sir\_, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.
16. When our lord the lotus-born Brahmá, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.
17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.
18. Please now, O Bráhman, to communicate that rational knowledge of the knowable to your pupil Ráma, whereby he may gain the peace of his mind.
19. It will be no difficult task for you to teach the spotless Ráma, whose mirror-like mind is quite clear to take the reflection.
20. The wisdom of the holy, their learning of the Sástras, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.
21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.
22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.
23. At these words of Viswámitra the son of Gadhi, the assembled sages Vyása, Nárada and others, honoured his saying with the exclamation "bravo", "well said" &c.
24. Then the venerable Vasishtha brilliant as Brahmá his father, and seated by the side of the king, spoke in reply:
25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?
26. I will destroy the mental darkness of the princes Ráma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.
27. I well remember the instructions which were given of yore by the lotus-born Brahmá on the Nishadha mountain, for dispelling the errors of the world.
28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Ráma for dispelling his ignorance, and showing him the state of supreme felicity.

### CHAPTER III.

#### ON THE REPEATED CREATIONS OF THE WORLD.

Vasishtha said:—

196622  
196623 "I will now expound to you Ráma! the knowledge that was imparted of old  
196624 by our lord the lotus-born (Brahmá), after creation of the world, for  
196625 the peace of mankind."

196626  
196627 2. Ráma said:—I know sir, you will expound to me the subject of  
196628 liberation in full length; but remove first my fallacy about the  
196629 frailty of this world.

196630  
196631 3. And how it was that, the great sage Vyása—the father and guide of  
196632 Suka, did not attain to disembodied emancipation (after his death) with  
196633 all his omniscience, while his son did so.

196634  
196635 4. Vasishtha said:—(Hear me Ráma), there is no counting of the atoms  
196636 proceeding from the spirit and forming the three worlds both before and  
196637 after the birth of the glorious sun.

196638  
196639 5. There is no body even who can count the millions of orbs which at  
196640 present form the three worlds.

196641  
196642 6. Nor can any one say by calculation, what numbers of creation  
196643 will rise from the (unlimited) ocean of divine existence, like its  
196644 interminable waves (for ever).

196645  
196646 7. Ráma said:—It is needless to talk of worlds gone by or yet to come;  
196647 say what you will of the present (state of existence).

196648  
196649 8. Vasishtha said:—This world consists of brute, human and heavenly  
196650 beings, whose lives when they are said to perish in any part of it are  
196651 really existent in the same part.

196652  
196653 9. The mind is called to be ever-fluctuating, and gives rise to (all  
196654 things in) the three worlds in itself. It resides in vacuity in the  
196655 form of the heart, and the increate (God) also residing in the vacuous  
196656 soul (gives the mind the power to realize the latent ideas of the soul).

196657  
196658 10. The millions of beings that are dead, those that are dying  
196659 and will die hereafter, are all to be reborn here according to the  
196660 different desires in their minds.

196661  
196662 11. The external world appearing as a reality, is in truth but a  
196663 creation of our desires; it is an ideal castle in the air, and a magic  
196664 view spread before us.

196665  
196666 12. It is as false as an earthquake in a fit of delirium, as a  
196667 hobgoblin that is shown to terrify children, as a string of pearls in  
196668 the clear firmament, and as the moving trees on the bank to a passenger  
196669 in the boat.

196670  
196671 13. It is an illusion as the phantom of a city in a dream, and as  
196672 untrue as the imagination of a flower growing in the air. The unreality  
196673 of the world best appears to one at the point of and after his death.

196674  
196675 14. But this knowledge of (the unreality of the world) becomes darkened  
196676 upon one's being reborn on earth, when the shadow of this world falls  
196677 again on the mirror of his sentient soul.

196678  
196679 15. Thus there is a struggle for repeated births and deaths here, and a  
196680 fancy for the next world after one's death.

196681  
196682 16. After one's shuffling off his body, he assumes another and then  
196683 another form, and thus the world is as unstable as a stool made of  
196684 plantain leaves and its coatings.

196685  
196686 17. The dead have no sensation of the earth and other elementary  
196687 bodies, nor of the course of the world; but they fall again to these  
196688 errors upon their being reborn here.

196689  
196690 18. There is an interminable ignorance resembling an immense river

196691 enveloping the face of creation, and breaking into streamlets of  
196692 unfordable ignorance.

196693  
196694 19. The Divinity like a sea shoots forth in the various waves of  
196695 creation, which rise incessantly and plentifully one after the other.

196696  
196697 20. All beings here are but the waves of this sea, of which some are  
196698 alike to one another in their minds and natures, while others are half  
196699 alike, and some quite different from the rest.

196700  
196701 <21.> I reckon yonder sagely Vyása as one of the thirty two of these  
196702 waves, on account of his vast knowledge, and good looking appearance.

196703  
196704 22. There were twelve of them possessed of a lesser understanding, they  
196705 were the patriarchs of men, and endued with equal energy. Ten of them  
196706 were men of subdued spirits, and the rest were adepts in their family  
196707 duties.

196708  
196709 23. There will be born again other Vyásas and Válmíkis, and likewise  
196710 some other Bhrigus and Angirás, as well as other Pulastyas and others  
196711 in different forms.

196712  
196713 24. All other men, Asuras and gods with all their hosts are repeatedly  
196714 born and destroyed either in their former or different shapes.

196715  
196716 25. Like this there are seventy two Tretá cycles in a Kalpa age of  
196717 Brahmá, some of which have passed by and others to follow. Thus  
196718 will there be other people like those that have gone by, and as I  
196719 understand, another Ráma and Vasishtha like ourselves (by the eternal  
196720 rotation of ideas in the Divine mind).

196721  
196722 26. There have been ten successive incarnations of this Vyása, who has  
196723 done such wondrous acts, and is famed for his vast knowledge.

196724  
196725 27. Myself and Válmíki have been contemporaries many a time, as also  
196726 born in different ages and very many times.

196727  
196728 28. We have been many times, and there were others also like myself,  
196729 and so was I born also in many forms (in many ages).

196730  
196731 29. This Vyása will again be born eight times hereafter, and again will  
196732 he write his Mahábhárata and the Purána histories.

196733  
196734 30. He having divided the Vedas and described the acts of Bhárata's  
196735 race (in the Mahábhárata), and established the knowledge of Brahm (in  
196736 the Vedánta), is to attain to his disembodied liberation (after his  
196737 final termination).

196738  
196739 31. This Vyása who is devoid of fear and sorrow, and has become  
196740 tranquil and emancipate in himself after subduing his mind and  
196741 discarding the worldly desires is said to be liberated even in his  
196742 present life time.

196743  
196744 32. The living emancipate may sometimes be associated by his relatives  
196745 and estates, his acts and duties, his knowledge and wisdom, and all his  
196746 exertions like other men's, or he may forsake them all at once.

196747  
196748 33. These beings are either reborn a hundred times in some age or never  
196749 at all (as in the case of divine incarnations), and depending on the  
196750 inscrutable will (Máyá) of God.

196751  
196752 34. There souls undergo the like changes by repetition, as a bushel of  
196753 grain, which is collected to be sown repeatedly, and to be reaped again  
196754 and again (in the same or some other field).

196755  
196756 35. As the sea heaves its incessant surges of different shapes, so are  
196757 all beings born incessantly in various forms in the vast ocean of time.

196758  
196759 36. The wise man who is liberated in his life time, lives with his

196760 internal belief (of God) in a state of tranquility, without any doubt  
196761 in his mind, and quite content with the ambrosia of equanimity.  
196762  
196763  
196764  
196765

#### 196766 CHAPTER IV.

#### 196767 PRAISE OF ACTS AND EXERTIONS.

196768  
196769  
196770  
196771 Vasishtha said:—  
196772

196773 I know gentle Ráma that, liberation of the soul, whether in its  
196774 embodied or disembodied state is both alike, as the sea-water and its  
196775 waves are the same liquid substance.  
196776

196777 2. The liberation whether of embodied or disembodied spirits, consists  
196778 in their detachment from the objects of sense: hence the soul  
196779 unattached to sensual gratification, is (said to be) liberated, having  
196780 no idea of sensible objects.  
196781

196782 3. And though we see before us the living liberated sage (Vyása) as an  
196783 embodied person, yet we have no doubt of the detachment of his inward  
196784 soul from the (mortal coil of his) body.  
196785

196786 4. The difference between the embodied and disembodied souls, when they  
196787 are equally enlightened and liberated, is like that of the sea-water in  
196788 its calm and billowy states.  
196789

196790 5. There is no more difference between bodily and unembodied liberation  
196791 than there is betwixt the air in motion and at rest.  
196792

196793 6. Liberation whether with or without the body, is productive of  
196794 unselfishness; we have lost our selfishness ever since we have come to  
196795 the knowledge of an undivided unity (of the soul).  
196796

196797 7. Now therefore attend to the true doctrine that I am going to deliver  
196798 to you, which will be a jewel to your ears as it will dispel the  
196799 darkness of ignorance (from your mind).  
196800

196801 8. Know, O son of Raghu, that every thing in this world is obtainable  
196802 by our efforts being properly employed (to our purposes).  
196803

196804 9. This (knowledge of truth) rises as the moon (in the human mind), and  
196805 sheds its cooling and delightful influence to the heart, that there is  
196806 no other way to gain the fruits of our exertions but by our efforts.  
196807

196808 10. We evidently see the results of the exercise of our efforts, and  
196809 nothing coming out from what the dull and mistaken call as chance or  
196810 fate.  
196811

196812 11. An effort when directed according to the counsel and conduct of the  
196813 good in the exercise of the action of the body and mind, it is attended  
196814 with success, otherwise it is as vain as the freak of a madman.  
196815

196816 12. Thus he who wishes to acquire riches, and perseveres in its  
196817 acquisition, surely succeeds in gaining them; or else he stops short in  
196818 the midway.  
196819

196820 13. It was by means of the exertion of their efforts that some  
196821 particular persons have obtained the paramount dominion of Indra over  
196822 the three worlds.  
196823

196824 14. It is by the exertion of one's efforts that he attains to the rank  
196825 of the lotus-born (Brahmá); and some even gain the inward joy of the  
196826 state of Brahm by it.  
196827

196828 15. It was by virtue of his self-exertion that some body has become the

best among men, even as he who bears the ensign of the eagle (Vishnu among the gods).

16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the <present> life generally supersede those of the past.

18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

20. So a man laid up in a state of disability, is unable to twist his fingers in order to hold a little water in the hollow of his palm for drink: while there is another who (by his well directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

#### CHAPTER V.

#### NECESSITY OF ACTIVITY.

Vasishtha said:—

It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and śāstras, as it is the reflection of light that gives various hues to things.

2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.

3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.

4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.

5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.

6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (\_i.e.\_, do the works of to-morrow to-day).

7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.

8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.

9. One by his utmost exertion in the right way, as by the gnashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.

10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by

greater energy of his present state.

11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.

14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.

15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.

16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.

17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.

20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.

22. Those who do not set their hearts to acts according to the dictates of the sástras, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.

23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).

24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).

25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.

26. Again any man who conducts himself in the right course of action, never fails in his attempts at any time.

27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.



196967 28. By learning the Sástras well from boyhood, by keeping company with  
196968 the good, and by possession of good qualities, as also by diligent  
196969 application, a man is sure to gain his object.

196970  
196971 29. It has been seen, known, heard, and experienced (by us) that acts  
196972 are rewarded with success; and they are dull-headed who think of  
196973 obtaining it from fortune or by chance.

196974  
196975 30. Had there not been the folly of idleness in this world, what man  
196976 would fail either to be rich or learned? It is by reason of idleness  
196977 that this earth is filled to its utmost limit of the sea with indigent  
196978 and beastly men.

196979  
196980 31. Let a man after passing his childhood, and getting rid of its false  
196981 and idle playfulness and when he has attained the age of youthful  
196982 vigour, apply himself diligently to the company of wise men, and to  
196983 the cultivation of his understanding by a knowledge of the Sástras and  
196984 their meanings, and by scanning well his own faults and qualities.

196985  
196986 32. Válmiki said:—After the sage had said these sayings, the day  
196987 passed away, and the sages went to bathe after taking leave of the  
196988 assembly, where they joined again with the rising beams of the sun  
196989 dispelling the gloom of night.

## 196990 196991 196992 196993 196994 CHAPTER VI.

### 196995 196996 REFUTATION OF FATALISM.

196997  
196998  
196999 Vasishtha resumed saying:—

197000  
197001 Now fate being no other than the result of our actions of the former  
197002 state of our existence, it is possible to leave it at a distance, and  
197003 to extricate one's self (from its fetters) by betaking himself to good  
197004 company and study of moral Sástras.

197005  
197006 2. Whatever one attempts to do, he readily meets with its reward: this  
197007 being the effect of exertion. Fate is no other but the same thing.

197008  
197009 3. Men laboring hard, are heard to exclaim "O how painful it is": so  
197010 men suffering under fate cry out "O hard is fate!" (so the one is as  
197011 bad as the other).

197012  
197013 4. Thus then fate being no other than a name for our past actions, it  
197014 is as easily overcome (by present acts) as a boy (is subdued) by an  
197015 adult youth.

197016  
197017 5. As some bad conduct of yesterday is corrected by proper behaviour of  
197018 the present day, so the anterior fate is removed by (posterior) acts.

197019  
197020 6. Those carnal minded libertines who do not try the means (of  
197021 reforming their fate), but depend upon the favor of fortune, are  
197022 perverted in their nature and marked for misery.

197023  
197024 7. Thus if the acts of manliness are capable of forefending one's  
197025 misfortunes, it must be acknowledged that manliness which destroys the  
197026 other, is the mightier of the two.

197027  
197028 8. As of two fruits growing on the same fore-stalk, the one is found to  
197029 be empty within and the other full of juice, so the fruit of fate is  
197030 rendered abortive by that of manliness.

197031  
197032 9. Seeing the decay of the best things in the world, we must own the  
197033 predominant power of the cause of this decay.

197034  
197035 10. Like two rams our fate and exertions are fighting with one another,

wherein the victory is always on the side of the stronger.

11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (than to chance or fortune).

12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.

13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.

14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).

15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.

16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).

17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only (because there was no sensible exertion on his side).

18. Present acts destroy those of the past life and so also the vice-versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).

19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.

20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.

21. However it does not behooove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.

22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.

23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).

24. We ought therefore to rely in our exertions and clearness of understanding by the help of Sástras and association with the wise, for fording over the ocean of this world.

25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.

26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.

27. He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

- 197105  
197106 28. The man of a noble mind and one employed in acts of goodness,  
197107 breaks off from the errors of the world as a lion from its cage.  
197108  
197109 29. Those who vainly imagine themselves to be led about by some  
197110 (supernatural power), and so slight their necessary duties, are to be  
197111 shunned at a distance as the mean and base.  
197112  
197113 30. There are thousands of acts that are attended with gain or loss to  
197114 their doers; but it is the duty of man to do what is right whether they  
197115 are pleasant or painful.  
197116  
197117 31. He who does not transgress the bounds of law, nor forsake the  
197118 duties (of his race), is attended by every blessing abundant as the  
197119 pearls in the sea.  
197120  
197121 32. Devoted diligence in acts leading to one's object, is termed to be  
197122 his manliness by the wise; and that being guided by the Sástra leads to  
197123 his success.  
197124  
197125 33. An act accompanied by exertion, is of itself the accomplisher of  
197126 one's object, and the company of the wise and study of good books  
197127 serve to raise a man by brightening his understanding.  
197128  
197129 34. The infinite happiness or a tranquil spirit is known as the Summum  
197130 bonum by the wise; and those good works are fit for study which lead  
197131 to that state.  
197132  
197133 35. The acts of our former lives constitute what we call our destiny,  
197134 and they return to us from the region of the gods, for our good in both  
197135 worlds.  
197136  
197137 36. We blame the fate which is a creation of the fancy of the ignorant,  
197138 who by their adoration of the same come to meet their destruction.  
197139  
197140 37. One benefits himself always by his activity in both worlds, as his  
197141 good acts of to-day gives a grace to those of yesterday.  
197142  
197143 38. Whoso therefore applies himself with diligence to his acts, reaps  
197144 their fruits like that of an Amalaki in his palm, which though it is  
197145 within his grasp, yet it could not be obtained without the cost of some  
197146 labour:  
197147  
197148 39. It is the ignorant only that depart from the beaten path, and fall  
197149 into the error of fatalism. Therefore give up that false faith in an  
197150 unreal fate, which is a mere creation of the imagination and devoid of  
197151 any cause or effect; and apply to your manly exertions.  
197152  
197153 40. The fruit of following the Sástras and observing the good customs  
197154 and local usages, is long known (to be wholesome), as exciting the  
197155 heart and the exertion of the limbs to action. This it is what they  
197156 called "manly activity."  
197157  
197158 41. All wise men after discussion of the subject of fate and acts, have  
197159 applied themselves to activity by utter rejection of fatality, and  
197160 accomplished their ends by attendance on the good and wise.  
197161  
197162 42. Knowing the efficacy of activity, every one should betake himself  
197163 to his personal exertions, and attain to his highest perfection by  
197164 attending to good Sástras and the wise counsels of learned men.  
197165  
197166 43. And knowing the bondage of our births to be full of pain, let  
197167 people strive for the exercise of their activities, and obtain the true  
197168 and sweet blessing of tranquility by their attendance on the wise.  
197169  
197170  
197171  
197172  
197173

ON THE NECESSITY OF ACTIVITY.

- Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).
2. Whoso wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.
3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes (to his idleness).
4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.
5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.
6. In whatever case there is some act (enjoined in the Sástra), it points us to our exertions and never to destiny. Even children are well aware of this.
7. It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Sukra obtained the preceptorship of demons.
8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.
9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.
10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).
11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.
12. This is the long and short of all the Sástras, that diligence preserves our minds from all evils, by employing them to whatever is good and right.
13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.
14. I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.
15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.
16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of gain).
17. He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner whoso speaks is called a speaker and not the silent man: thus action makes the man.

18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.
19. Whoso acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.
20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labour: think upon this O Rāma! and do as you like.
21. The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.
22. No one can see his fortune, nor has any body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.
23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.
24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished (and which is no destiny).
25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.
26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.
27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.
28. The boundless joy arising from equanimity, is said to constitute one's Summum bonum (upon earth). This blessing also results from a man's diligent application to the Śāstras (and not from his destiny).
29. It is the understanding that leads to the knowledge of the Śāstras, as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (\_i.e.\_ They serve mutually to assist each other).
30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).
31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.
32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this arbor of the world (\_i.e.\_ crush the malice of your enemies).

#### CHAPTER VIII.

#### INVALIDATION OF DESTINY.

Vasishtha continued saying that:—

What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.

2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".

3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself to-day to action.

5. The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

6. If destiny is the sole cause of every thing, why then should a man betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.

8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.

9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.

10. Two things as the implements and members of the body being joined together, have each their several action (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).

11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.

12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?

13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.

14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.

17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.
19. Again, O Rághava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.
20. Mark, O Ráma! how the sage Viswámित्रa has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.
21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.
22. Remember, O Ráma, how the chiefs of the Dánava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.
23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valourous deeds of slaying and harassing them (in battle).
24. See Ráma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.
25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).
26. Therefore O Ráma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

## CHAPTER IX.

### INVESTIGATION OF ACTS.

Ráma asked:—

"Will you Sir, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."

2. Vasistha replied:—It is a man's activity and no other, O Rághava, that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.

3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).

4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.

6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.

7. Truly, O Rághava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

8. Again destiny is a mere saying uttered by men upon the result of

197450 some good or bad effect of their actual exertion, that "it is this  
197451 which has produced the other."

197452  
197453 9. It is my belief and I have known it for certain that, destiny is  
197454 no more than the word uttered by people upon their attainment of the  
197455 object of their exertions.

197456  
197457 10. Destiny is that word of consolation which is uttered by men, as  
197458 significant of the good or evil which they meet with and which they  
197459 call to be the effect of the other.

197460  
197461 11. Rāma asked:—How is it sir, that you who are all wise, do now  
197462 contradict your own assertion that destiny is the result of the stock  
197463 of our former acts (of past life)?

197464  
197465 12. Vasishtha answered saying:—Well said O Rāma! you know every thing;  
197466 but hear me tell you the whole of it, whereby you will have a firm  
197467 belief in the nullity of destiny.

197468  
197469 13. All the various desires which men may have entertained in their  
197470 minds before, even those come to be accounted as his deeds (or mental  
197471 actions) at last.

197472  
197473 14. All animals are seen also to act according to their desires, and to  
197474 do nothing to which an inclination was wanting in their natures.

197475  
197476 15. As the villager goes to his village and the townsman comes to  
197477 the town: so it is the nature of the desire that leads men to their  
197478 particular acts.

197479  
197480 16. The keen and firm resolution with which an act was done in the  
197481 former state of life, that verily is termed destiny in the successive  
197482 births, or generations of living beings.

197483  
197484 17. Thus are the acts of all active beings conformable with their  
197485 natures, and the actions of men are in accordance to their desires, the  
197486 desire is no other than the mind itself, and the mind is self-same with  
197487 the human soul.

197488  
197489 18. The mind is the soul and cause of all acts which they call the  
197490 doings of destiny, certainly there is no other thing as destiny beside  
197491 the mind.

197492  
197493 19. This mind is verily the living soul, which acts as it desires, and  
197494 enjoys accordingly the fruits thereof, and is same with destiny.

197495  
197496 20. Know Rāma that the mind, the heart, desire, action and destiny are  
197497 synonymous terms, and applied by the virtuous to the unascertainable  
197498 soul (evolved in these forms).

197499  
197500 21. Now whatever the so named soul undertakes to do continually and  
197501 with a firm resolution, it obtains the fruit thereof accordingly.

197502  
197503 22. It is by means of the activity or exertion of this soul, and by no  
197504 other means, O support of Raghu's race, that it obtains everything, and  
197505 may it lead you to your good only.

197506  
197507 23. Rāma said:—Being caught in the net of my pre-existent desire, I  
197508 remain a captive to them and do as they lead me to. Say then, O sage  
197509 what else I can do.

197510  
197511 24. Vasishtha replied:—So then O Rāma, you will be able to reach to  
197512 your lasting good, if you will but exert your activity for it, without  
197513 which there is no other way to it.

197514  
197515 25. These desires are of two kinds, some leading to good and others to  
197516 evil. Hence the desire of one's prior state must have been of one kind  
197517 or other.

197518



26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities \_perforce\_.

28. You Rāma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.

30. The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.

31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.

32. By directing the mind to the right way from the wrong, it will take the right course and so the \_vice versa\_. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).

33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.

34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.

35. O victorious Rāma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.

36. O sinless Rāma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.

37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.

38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.

39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

40. When you have the good will in you, you must accomplish your purpose, by means of your activity and subjection of the organs of your body.

41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).

42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.

43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (\_muni\_).

CHAPTER X.

DESCENSION OF KNOWLEDGE.

Vasistha resumed:—

This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God).

2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.

3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.

4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.

5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).

6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.

7. Hear me relate to you Ráma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means to lead you to supreme happiness.

8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.

9. This was spoken of old in a former \_Kalpa\_ age by Brahmá abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.

10. Ráma asked saying:—Say O Bráhma—that art my guide, what cause moved Brahmá himself of old to reveal this knowledge, and in what manner was it obtained by you.

11. Vasishtha replied:—The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.

12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.

13. Then was Brahmá produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.

14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.

15. He then created the groups of men in the Bhárata division (India) in a corner of Jambudwípa (Asia), and subjected them to all manner of diseases and afflictions.

16. They are also troubled with the possession and want of many

things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.

17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

19. With this thought the lord god (Brahmá), established himself the rules of austerity, piety, charity, veracity and pilgrimage.

20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.

21. He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.

22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).

23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."

24. Having thought so, the lord Brahmá sitting on the lotus, meditated in his mind, and produced me from himself.

25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.

26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.

27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

28. Wearing the skin of an antelope, Brahmá my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork (\_i.e.\_ a talkative person addressing a mute one).

29. He said "I will for a moment overpower thy fickle-mindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."

30. It was under this imprecation that I lost my reason and forgot every thing, even the clear idea I had of God.

31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).

33. Then he my father spoke to me saying: Ah my son, why art thou so afflicted? Ask of me the remedy for thy affliction, and thou shalt become happy.

34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.

197726 35. How came, said I, O my lord, this world to be so full of misery,  
197727 and how can people get rid of it, is what I ask of thee (to know).  
197728  
197729 36. I then learnt the most holy wisdom which Bráhma my father  
197730 delivered to me, and following his advice, I became quite composed (in  
197731 my mind).  
197732  
197733 37. Then the Creator of the world and revealer of all causes, seeing me  
197734 knowing the knowable and restored to my own natural state said:—  
197735  
197736 38. I had turned thee to insanity my son, by an illusion, in order  
197737 to make thee an enquirer into the essence of true knowledge for the  
197738 welfare of mankind.  
197739  
197740 39. Now art thou released from the curse of illusion, and arrived to  
197741 thy highest state of understanding. Thou hast become as one soul (with  
197742 the Supreme), and art as pure gold (after its purification from dross).  
197743  
197744 40. Now shut thy heart against the world, and proceed to the land of  
197745 Bharata on the surface of the earth for the good of mankind.  
197746  
197747 41. There employ thyself to ceremonial duties to the best of thy  
197748 knowledge; and advise others to ritual acts in their proper order (of  
197749 exoteric faith).  
197750  
197751 42. But such as are disgusted (with the world) in their hearts, and are  
197752 rational with their elevated understandings, are to be counseled to  
197753 esoteric knowledge which confers true felicity (to man).  
197754  
197755 43. Being thus appointed by him who was born in the lotus, I continue  
197756 to abide herein throughout the succession of beings. (\_i.e.\_ for ages).  
197757  
197758 44. I have no duty to perform here, but live while I have to live free  
197759 from all cares. I do my acts always with as tranquil a mind as it were  
197760 in a state of sleep; I do my works with the body; but I do nothing here  
197761 with my soul (which is fixed in God).  
197762  
197763  
197764  
197765  
197766  
197767

## CHAPTER XI.

### ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

197768  
197769  
197770  
197771 Vasishtha continued:—  
197772

197773 I have thus related to you fully about the descent of knowledge on  
197774 earth, with the reason of my birth and the intention of the lotus born  
197775 Brahmá (in making me his apostle).  
197776

197777 2. Now Ráma, as you are eager to learn the transcendental knowledge,  
197778 and feel so great an anxiety for it in your mind, it must be the effect  
197779 of your pristine merit.  
197780

197781 3. Ráma said:—How was it sir, that the Supreme lord felt a desire to  
197782 send down knowledge on earth after his creation of it (and not along  
197783 with it?)  
197784

197785 4. Vasishtha replied:—This Brahmá is in his own nature the same with  
197786 the Supreme Brahm, and is born in him, as a billow is born of the  
197787 waters of the deep. (The co-eternal \_logos\_).  
197788

197789 5. This great lord saw the imperfection of his creation, and saw its  
197790 whole course (at one view) in times past, present and future. (The  
197791 perversion of mankind subsequent to their fall).  
197792

197793 6. He saw the decay of ceremonial rites after the end of the Satya  
197794 (golden) and other ages, and considering the error to which men were to

197795 fall afterward, he felt pity for their states (for want of sacrifices).  
197796

197797 7. Then the Lord thought of endowing me with true knowledge, and sent  
197798 me on the surface of the earth for dispelling the ignorance of mankind.  
197799

197800 8. Like me he has sent also some other great sages here, as Sanat  
197801 Kumára, Nárada and many others also.  
197802

197803 9. He has sent them all for the redemption of mankind from the fetters  
197804 of their ignorance by a series of meritorious acts, and their progress  
197805 in divine knowledge also.  
197806

197807 10. These great sages seeing at the end of the past golden age, the  
197808 gradual decay of the holy ritualistic rites on earth:  
197809

197810 11. They created the rulers of earth at different divisions of the  
197811 land, for regulating the course of duties, and observing their proper  
197812 limits (of action).  
197813

197814 12. They have made many works on the traditional law and sacrificial  
197815 rules to be observed on earth, and many appropriate provisions for the  
197816 accomplishment of religious and temporal duties (in the smritis).  
197817

197818 13. But in the revolution of time, all these duties became slack in  
197819 their course, and men have no other thought except that of seeking  
197820 their daily maintenance.  
197821

197822 14. Every day disputes are rising among the land-owners on account of  
197823 their estates and properties, and the people are subjected to various  
197824 penalties in large numbers.  
197825

197826 15. In such a state, it is not possible for the rulers to rule over  
197827 their states without fighting with one another, when they with their  
197828 subjects are inevitably reduced to wretchedness (by warfare).  
197829

197830 16. In order to remove the impotence (of such princes), and to lead  
197831 them to a comprehensive view of things, we have prescribed to them many  
197832 excellent precepts of knowledge.  
197833

197834 17. It was the spiritual knowledge which had been at first propounded  
197835 to princes; but it came afterwards to be known under the title of royal  
197836 science (polity).  
197837

197838 18. This royal science is of a recondite nature, and is also the best  
197839 kind of spiritual knowledge. Many kings have been set beyond the reach  
197840 of calamity by a knowledge of this science.  
197841

197842 19. It is after many such fair-famed princes that have gone by, that  
197843 your mighty self was begotten by the present king Dasaratha.  
197844

197845 20. O slayer of your enemies, I find a very agreeable and holy kind of  
197846 apathy growing spontaneously in your most clear understanding.  
197847

197848 21. There is another kind of cold-heartedness, O Ráma, which is caused  
197849 (by some sorrow) in the minds of the virtuous and reasonable men, that  
197850 is styled their casual indifference.  
197851

197852 22. But your unprecedented and astonishing apathy, which is produced  
197853 without any cause and by your reason only, is called real stoicism by  
197854 the wise.  
197855

197856 23. Seeing the obnoxiousness of worldly things, what man will not grow  
197857 averse to them? The best displacency to them, is what rises in the mind  
197858 of one from his own judgment.  
197859

197860 24. They are reckoned as great men and greatly wise also, whose  
197861 indifference springs without any cause (of detestation to the world),  
197862 and whose minds are clear (of all gloomy thoughts).  
197863

197864 25. One whose mind feels a disgust (to the world) from its own  
197865 judgement and nice discrimination (of things), is as graceful to see as  
197866 the youthful bridegroom adorned with chaplets of flowers.  
197867

197868 26. They are esteemed as the best of men, who betake themselves to  
197869 indifference after judicious consideration of the worldly troubles.  
197870

197871 27. It must be by one's repeated and judicious examination of the  
197872 inward and outward illusions (of this world), that he should forcibly  
197873 withdraw himself from them.  
197874

197875 28. Who is there that feels not an aversion to worldliness at the  
197876 doleful sight of a funeral event? It is that aversion however, which is  
197877 born of itself that is highly commendable.  
197878

197879 29. I see you are sincerely indifferent, and reaching the acme of true  
197880 greatness. You are worthy of the best knowledge as is the moist earth  
197881 of receiving the seeds.  
197882

197883 30. It is by the grace of the Lord God and Supreme spirit, that a lucky  
197884 understanding like yours, naturally inclines to reason.  
197885

197886 31. It is by performance of ritual duties and observance of the  
197887 prescribed rules, that the demerits of former births are expunged.  
197888

197889 32. Upon expurgation of former demerits, the understanding turns of  
197890 itself to take cognizance of spiritual matters, like the simultaneous  
197891 flight of the crow towards the falling fruit of the palm.  
197892

197893 33. But those that are devoted only to ritual acts, are like persons  
197894 plunged in an eddy, wherein they are whirled up and down until they  
197895 come to perceive the state of supreme (felicity).  
197896

197897 34. Seeing this (illusory) state of the world, a man must shake off the  
197898 delusion of his worldly-mindedness, just as the elephant breaks loose  
197899 from his fetters.  
197900

197901 35. It is too intricate, O Ráma! to understand the course of this  
197902 boundless world, and not even the greatest of embodied beings (as man)  
197903 can know it without true knowledge.  
197904

197905 36. Know, O support of Raghu's race! that men of great understandings  
197906 have got over the unfordable ocean of the world by means of the raft of  
197907 their knowledge and reason.  
197908

197909 37. Now hear with attention and steadiness of your mind, this rational  
197910 knowledge for your deliverance from the flood of this world.  
197911

197912 38. The unceasing excitements of the senses and the fears and miseries  
197913 of the world, will continually disturb the mind, without the remedy of  
197914 right reason.  
197915

197916 39. There is naught beside rational knowledge, that can enable holy men  
197917 to endure the afflictions of the opposite extremes of heat and cold and  
197918 wind and rain.  
197919

197920 40. The incessant cares and miseries which befall to men at every step,  
197921 serve sometimes to torment the ignorant mind as a flame of fire burns  
197922 away the straw.  
197923

197924 41. But the troubles of this world can not afflict the wise man, who  
197925 knows the knowable, and discerns all things (in their true light); just  
197926 as it is impossible for the flame of fire to burn down a wood drenched  
197927 by the rains.  
197928

197929 42. The man knowing the truth resembles the firm arbor of the oak  
197930 (Kalpa), which no whirlwind of disease or distress, raised by the hot  
197931 winds of this desert of the world, has the power to upset.  
197932

43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.
44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).
45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.
46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.
47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.
48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).
49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.
50. The preceptor who gives his lecture without examining the capacity of the inquirer to grasp his meaning, is pronounced unwise by the learned.
51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).
52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.
53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.
54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.
55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.
56. The mind, O Rāma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.
57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.
58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (\_i.e.\_, both of worldly and future good).
59. There are four guards said to keep watch at the gate of Liberation, namely: peace, judgment, contentment and the society of the good.
60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.
61. Or at last one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).

62. The wise man is the receptacle of all Sástras and Srutis, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).
63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.
64. Your good nature and good qualities, O Ráma! and the counsels of the learned in the Sástras, have made you sit here with a heart blooming like lotus at the rising sun.
65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.
66. Now secure, O Ráma! the treasures of peace and good nature by your practice of indifference of which there is no decay.
67. Your knowledge of the attainment of liberation will be increased by your attending to the Sástras and the society of good men, as also by your practice of austerity and self subjection.
68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.
69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.
70. Avarice accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.
71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.
72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and fraught with brilliant ingenuity.
73. Ráma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

## CHAPTER XII.

### GREATNESS OF TRUE KNOWLEDGE.

Vasishtha said:—

Ráma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

4. You have gained my son the insouciance which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.



5. Ráma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.
6. Now hear the words I tell you Ráma; for you alone are fit to receive them, as the moon only is able to open the \_Kumuda\_ petals.
7. Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).
8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.
9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the (\_Kalpa\_) world.
10. Ráma! the intolerable cholic pain caused by this venomous world, is healed only by \_yoga\_ meditation, as the poison of snake-biting is removed by \_Garuda\_ incantations.
11. The capacity of \_yoga\_ is obtained by discussion of the Sástras in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.
12. It must be owned that we lessen our woes by acting with reason: therefore reasonable men are never to be looked upon with disregard.
13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn slough; and looks with a placid mind and calm composure upon the magic scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.
14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.
15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:—
16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).
17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Sástras only, that can produce his real good.
18. Look here Ráma! on these great sages and Rishis, these Bráhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

198140 19. Moreover there are many of the best of men, who with their  
198141 spiritual light and pure understandings, reside in this world as the  
198142 gods Hari, Hara and Brahmá, who were above all concerns and fluctuating  
198143 desires of life.

198144  
198145 20. The journey of this world is delightful to one, who after the  
198146 removal of his errors and dispersion of the cloud of his ignorance, has  
198147 come to the knowledge of truth.

198148  
198149 21. That the serenity of the mind and calm repose of the heart being  
198150 secured, all the senses are subjected to peace, and every thing is  
198151 viewed in an equal light; and this knowledge of the truth gives a  
198152 delight to our journey in this world.

198153  
198154 22. Know also that, this body of ours is the car, and these organs are  
198155 its horses, our breathings are the winds blowing upon it, and the mind  
198156 is the driver that feels the delight of driving; the atomic soul is the  
198157 rider who is conscious of wandering about the world. The knowledge of  
198158 this truth makes our earthly journey a pleasant one.

#### 198159 198160 198161 198162 198163 CHAPTER XIII.

#### 198164 198165 ON PEACE AND TRANQUILITY OF MIND.

198166  
198167  
198168 Intelligent men that have seen the spirit, fix their sight upon it, and  
198169 rove about in the world as persons of great and elevated souls.

198170  
198171 2. They (that are liberated in this life), neither grieve nor wish nor  
198172 ask for aught of good or evil (in this world). They do their works as  
198173 if doing nothing (\_i.e.\_ with indifference).

198174  
198175 3. Those that rely on themselves, remain both quietly, as well as act  
198176 their parts with a calm serenity (of their minds); and take no concern  
198177 either for what is noxious or delectable to them.

198178  
198179 4. Their coming and not coming, going and not going, doing or not  
198180 doing, and speaking or not speaking are alike indifferent to them.

198181  
198182 5. Whatever acts or sights may appear pleasant or disgusting to any  
198183 body, cease to affect them in any way after they have come to know  
198184 their God (as the Author of all good).

198185  
198186 6. The mind getting rid of its desires feels a sweet composure  
198187 associated with a bliss as if descending from the heavenly orb of the  
198188 moon all about it.

198189  
198190 7. By being unmindful of worldly affairs and regardless of all its  
198191 excitements, the soul is filled with a felicity resembling the  
198192 ambrosial waters in the moon.

198193  
198194 8. He who ceases to act his magical parts (in this playground of the  
198195 earth), and desists from following his inclinations and childish  
198196 pranks, shines forth in his spiritual light.

198197  
198198 9. Such are the powers gained from spiritual knowledge, and by no other  
198199 means whatever.

198200  
198201 10. Therefore should a man try to seek and know and adore the Supreme  
198202 soul, by means of his reasoning powers during life.

198203  
198204 11. It is the concordance of one's belief with the precepts of the  
198205 Sástra and his instructor, joined with his constant meditation, that  
198206 can give him a full view of the Supreme spirit.

198207  
198208 12. The fool slighting the Sástra and its instructions, and

disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other \_Sástra\_.

15. This Sástra with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by every body who is a friend to good sayings and their senses.

16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly \_Ketaki\_ plant.

17. It is far better, O Ráma! to rove about a begging with a pot in hand to the abodes of the vile Chandálas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), than labour under the miseries of ignorance.

19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.

20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.

21. One must know the true nature of the soul both from his preceptor and the evidence of the Sástras, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.

22. Try O Ráma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as the holy sages among Bráhmans.

23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.

24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.

25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).

26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:—

28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.

29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy for ever.

- 198278  
198279 30. Those great souls who are indifferent and well judging like  
198280 yourself, are known as the most honourable of men, and worthy alike  
198281 both of temporal enjoyments and spiritual emancipation.  
198282
- 198283 31. By reliance upon right reasoning joined with a habit of  
198284 dispassionateness, men are enabled to get over the dark and dangerous  
198285 torrents of this world.  
198286
- 198287 32. No man of reason should allow himself to sleep (in negligence)  
198288 amidst the illusions of the world, well knowing their noxious property  
198289 to derange the understanding.  
198290
- 198291 33. Whoso remains neglectful in his worldliness, resembles a man  
198292 sleeping negligent on a grassy bed when his house is on fire.  
198293
- 198294 34. What being arrived at, there is no returning from it; and what  
198295 being gained, there is no cause of sorrowing; that state is undoubtedly  
198296 attainable by divine knowledge only; and is a certain truth.  
198297
- 198298 35. Should there be no such future state, yet there is no harm to  
198299 believe in it; but if there be such a state, its belief will save you  
198300 from the (dreadful) ocean of this world.  
198301
- 198302 36. Whenever a man is inclined to think on the means of his salvation,  
198303 he is sure to be soon entitled to his liberation.  
198304
- 198305 37. The undecaying, unerring and fearless state of tranquility, is no  
198306 where to be had in the three worlds, without one's union (with the  
198307 Supreme).  
198308
- 198309 38. Having gained that best of gains, no one is liable to the pain from  
198310 which no wealth, friend or relation can save any body.  
198311
- 198312 39. Neither the actions of one's hands and feet in his offerings and  
198313 pilgrimage to distant lands, nor the bodily pains of asceticism, nor  
198314 his refuge in a holy place can serve his salvation.  
198315
- 198316 40. It is only by means of one's best exertions and the fixing of his  
198317 mind to one object, as also by the subjection of his desires, that the  
198318 ultimate state (of bliss) can be arrived at.  
198319
- 198320 41. So it is by means of discrimination, reasoning and ultimate  
198321 ascertainment of truth, that a man may avoid the snares of misery, and  
198322 attain his best state.  
198323
- 198324 42. One sitting at ease in his seat and meditating within himself (the  
198325 nature of the soul), attains the blissful state, which is free from  
198326 sorrow and future birth.  
198327
- 198328 43. All holy men are known to be situated beyond the bounds of the  
198329 frail pleasures (of this life); their optimum quiescence is reckoned  
198330 the ultimate bliss.  
198331
- 198332 44. They have given up all thoughts both of humanity and heaven  
198333 (\_i.e.\_ of both worlds), which are devoid of true felicity as the  
198334 mirage is void of water.  
198335
- 198336 45. Therefore should one think of subduing his mind, and resort to  
198337 peace and contentment as the means (to happiness); these joined with an  
198338 unbounded equanimity produce true happiness.  
198339
- 198340 46. It is not to be had by sitting (quietly at home), or going up and  
198341 down (from place to place); and neither by wandering (in pilgrimage),  
198342 nor prostrating (before the altar). It is not to be acquired by the  
198343 Rákshasas, demons, deities or ignorant-men.  
198344
- 198345 47. That ultimate felicity is born of and obtainable from the peace of  
198346 mind: it is the fruit of the high arbor of reason from its blossom of

198347 peace.

198348  
198349 48. Those that are engaged in worldliness but do not mix in it like the  
198350 all-illuminating sun, are known as the best of men.

198351  
198352 49. The mind that is at peace and rest, that is clear and free from  
198353 errors, and without any attempt or desire, doth neither forsake nor  
198354 wish for the world.

198355  
198356 50. Hear me tell you of the warders at the gate of salvation in their  
198357 order, some one of which being secured, one may have his entrance into  
198358 it.

198359  
198360 51. Thirst after pleasure is a state of protracted disease, and this  
198361 world is full of mirage (all parched and dry). It is equanimity alone  
198362 that can cool this dryness as the moistening beams of the moon.

198363  
198364 52. It is quiescence which leads to all good and is reckoned the best  
198365 state of being. Quietism is felicity, it is peace and the preventive of  
198366 error.

198367  
198368 53. The man who lives content with his quiet and a calm clearness of  
198369 his soul, with a mind fraught with stoicism, makes friends of his  
198370 enemies.

198371  
198372 54. Those whose minds are adorned with the moon light of quietism, feel  
198373 a flux of the beams of purity rising in them like the hoary waves of  
198374 the milky ocean.

198375  
198376 55. Those holy men who have the lotus-like flower of quietism growing  
198377 in the lotiform receptacle of their hearts, are said to have a  
198378 secondary heart like the two \_pericardiums\_ of the god Hari (holding  
198379 Brahmá in one of them).

198380  
198381 56. They whose untainted faces shine as the moon with the lustre of  
198382 quiescence, are to be honoured as the luminaries of their families,  
198383 and ravishers of the senses of others by the charming beauty of their  
198384 countenance.

198385  
198386 57. Whatever is beautiful in the three worlds, and in the shape of  
198387 imperial prosperity and grandeur, there is nothing in them that can  
198388 afford a happiness equal to that of quietism.

198389  
198390 58. Whatever misery, anxiety and intolerable difficulty (may overtake a  
198391 man), they are lost in the tranquil mind like darkness in the sun.

198392  
198393 59. The mind of no living being is so delighted with moon beams, as  
198394 that of the peaceful man from his heart-felt joy.

198395  
198396 60. The virtuous man that is calm and quiet, and friendly to all living  
198397 beings, feels the benign influence of highest truths appearing of  
198398 themselves in his mind.

198399  
198400 61. As all children whether good or bad, have a strict faith in their  
198401 mother, so all beings here have a reliance on the man of an even  
198402 disposition.

198403  
198404 62. Neither does a cooling ambrosial draught nor the kind embrace of  
198405 prosperity, afford such gratification to the soul, as one's inward  
198406 satisfaction of the mind.

198407  
198408 63. Whether afflicted by diseases or disasters, or dragged by the rope  
198409 of avarice, do you bear up yourself, O Ráma, by the equanimity of your  
198410 mind.

198411  
198412 64. Whatever thou dost and eatest with the calm coolness of thy mind,  
198413 all that is sweeter far to the soul than anything sweet to taste.

198414  
198415 65. The mind that is overpowered by the ambrosial flavour of quietism

and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.

66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.

68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.

72. He is called the meek who neither feels pleasure or pain at the sight, touch or hearing and tasting of anything good or bad (to the senses).

73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called a saint.

74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be a saint.

75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be a saint.

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

81. The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

82. Great and meritorious men, whose minds are attached to Quietism, feel a rest rising in their souls like the cooling beams of the moon.

83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.

84. Do you now, O Ráma! follow for your perfection in the way in which

high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

#### CHAPTER XIV.

##### ON THE ASCERTAINMENT OF AN ARGUMENT.

It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sástras, to argue incessantly with a guide knowing how to reason aright.

2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.

4. O wise Ráma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).

5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.

6. All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:—by reliance on right reason, one crosses over easily the wide ocean of the world.

8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).

9. If ignorant men have at any time attained a better state in life, it was all owing to the light of the lamp of their reasoning.

10. Know O Rághava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial \_Kalpa\_ plant of reasoning.

11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float above them) like gourds upon water.

12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

13. Want of reason is like the thorny and sour plant of \_Karanja\_ sprouting forth with blossoms of woe, and growing in the brakes of ignorant minds in order to shut out their hopes and prospects.

14. Do you, O Rághava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.

15. The man of right judgment is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).

16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himálayan height.
17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightening, and like boys, sees false apparitions about him.
18. Ráma, you must shun at a distance the base unreasonable man, who grows as plump as a \_Khanda\_ cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.
19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.
20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).
21. The mind that is fraught with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.
22. When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.
23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.
24. Men with the good grace of their reason, throw a radiance like that of the sun on all sides about them, and dispel the gloom of worldliness.
25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.
26. All things in the world appear as charming (as if they were realities); but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.
27. Men are theirself tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.
28. Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independent happiness called \_Kaivalya\_.
29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.
30. When the saint has reached his perfection by means of the elixir of judgment seated in his mind, he neither desires for more nor leaves (what he has).
31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.
32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.
33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.



34. He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.
35. It is in this manner that the high-souled and high-aspiring \_Yogis\_ conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.
36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their कैवल्यeternal unity (after death).
37. The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).
38. It is the king, O Rāma! who well knows the difficult and doubtful state of the business (before him); and his success or failure depends solely on his right judgment and on nothing else.
39. It is the \_dicta\_ and \_data\_ established by the Veda and Vedānta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.
40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.
41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).
42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be lost sight of for a moment.
43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.
44. Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.
45. Neither doth the sickman nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.
46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.
47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.
48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.
49. Let every one keep his soul under the control (of his own reason), and by this means, deliver the fawn of his mind from falling into the mirage of this world.
50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.
51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.

198692  
198693 52. The wise that hold fast on the truth and forsake all untruth in  
198694 this world, are yet unable to discern their true natures without the  
198695 aid of reason.

198696  
198697 53. It is by means of reason that one comes to the knowledge of truth;  
198698 and by means of truth that he gets the peace of his mind; and it is the  
198699 tranquility of the mind that dispels the misery of men.

198700  
198701 54. Now Rāma, do you take delight in such acts as may be productive of  
198702 utility to the world, and whereby you may arrive to perfection. Weigh  
198703 all things with the clear eye of reason, which will make you blessed  
198704 for ever.

198705  
198706  
198707  
198708  
198709 CHAPTER XV.

198710  
198711 ON CONTENTMENT.

198712  
198713  
198714 Vasishtha continued:—Contentment is the chief good; contentment is  
198715 called the (true) enjoyment; and the contented man, O thou destroyer of  
198716 enemies, gets the best repose.

198717  
198718 2. Those who are happy with their prosperity of contentment, and  
198719 possess the calm repose of their souls, are as holy saints, and think a  
198720 sovereignty no better than a bit of rotten straw.

198721  
198722 3. Whoever retains a contented mind amidst all the affairs of the  
198723 world, he is never disturbed O Rāma, in adverse circumstances nor ever  
198724 dejected (in his spirit).

198725  
198726 4. The saints that are satisfied with the ambrosial draught of  
198727 contentment, think the highest affluence and enjoyments (of the rich)  
198728 but poison (to their souls).

198729  
198730 5. Even the waves of liquid nectar fail to afford that pleasure, which  
198731 the sweetest taste of contentment—the healer of all evils; gives to  
198732 its possessor.

198733  
198734 6. Abandonment of unfruitful desires and calmness in those that are  
198735 obtained, feeling no pain at and having no sense of pleasure (in any  
198736 thing), constitute what is called contentment here below.

198737  
198738 7. Until the mind can enjoy the contentment rising spontaneously in the  
198739 soul of itself, so long will troubles continue to grow in it as briars  
198740 and brambles in a bog.

198741  
198742 8. The mind cooled by calm contentment, and purified by the light of  
198743 philosophy, is always in its full bloom as the lotus under sun-beams.

198744  
198745 9. The ungoverned mind which is under the subjection of desires and  
198746 devoid of contentment, does not receive the light of knowledge, as a  
198747 soiled mirror takes no reflection of the face.

198748  
198749 10. The man whose mind is always bright with the sunshine of  
198750 contentment, does not shrivel itself like the lotus in the dark night  
198751 of ignorance (or adversity).

198752  
198753 11. A man though poor, enjoys the happiness of sovereignty, who is  
198754 devoid of diseases and anxieties, and whose mind is contented.

198755  
198756 12. He is called a contented man, who does not long after what he is  
198757 not possessed of, and enjoys what he has in its right manner, and is  
198758 always graceful in his manners.

198759  
198760 13. There is a beauty shining in the face of one, whose mind has the

satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.

14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.

15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.

16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.

17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

18. Rāma! a man shines by the contentment of his mind and the purity of his conduct, as the cooling and spotless moon when she is full.

19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

20. Know, O thou delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

## CHAPTER XVI.

### ON GOOD CONDUCT.

Vasishtha resumed saying:-

Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.

2. It is the harbour of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.

3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.

4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance (which deadens our souls).

5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.

8. Let no man ever keep himself from the association of the virtuous, though he is involved in utmost distress, and cast in irremediable circumstances.

9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.
10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.
11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?
12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.
13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.
14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.
15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.
16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rain water to extinguish the flames of hell.
17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.
18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.
19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).
20. These are the four surest means to break off the trammels of the world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestrial sea.
21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).
22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.
23. Association with the good, contentment, right reasoning, and good judgment, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.
24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the \_kalpa\_ tree (satisfying every desire).
25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.
26. The happy mind which is fraught with contentment, quietness,

reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).

28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).

29. It must be, O Rāma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.

30. For whether you be a god or yaksha or a man or an arbor, you cannot, O long-armed Rāma! have a better course till then (i.e. before mastering one of these qualities).

31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of good qualities.

33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.

34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Rāma, do as you like to reach to either shore.

35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Rāma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

## CHAPTER XVII.

### ON THE CONTENTS OF THE WORK.

Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.

2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.

4. He, the harbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.

6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).
7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.
8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).
9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tired of the world.
10. It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.
11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.
12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.
13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.
14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).
15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of \_I and thou\_, designated the \_ego\_ and \_non-ego\_.
16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.
17. This \_ego\_ and \_non-ego\_, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).
18. There are no elements as the earth and others which exist in our fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.
20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.
21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water. (\_i.e.\_ Taking the appearance for its \_cause\_, or the phenomena for the noumena).
22. Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.
23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which

199037 seems to be burning without having any fire in it.

199038  
199039 24. The word "jagat" or passing, is appropriately applied to the  
199040 transitory world, which passes like the sea with its heaving waves,  
199041 appearing as a chain of lotus flowers in dancing.

199042  
199043 25. It is (as false) as one's imagination of a body of waters at a  
199044 spot, from the sound of the ruddy geese (that live by rivers); and (as  
199045 useless) as a withered forest in autumn, when the leaves and fruits  
199046 fall off, and yield neither shade nor luscious nutriment, (to the  
199047 traveller).

199048  
199049 26. It is full with delirious cravings as of men at the point of death,  
199050 and as dark as caverns in the mountains. Hence the efforts of men are  
199051 but acts of their phrensy.

199052  
199053 27. It is better to dwell in the clear sky of the autumnal (atmosphere  
199054 of) philosophy, after subsidence of the frost of ignorance, than to  
199055 view at this world, which is no more than an image at a post or a  
199056 picture upon the wall.

199057  
199058 28. Know all sensible and insensible things to be made of dust (to be  
199059 reduced to dust again). Next follows the book on Existence.

199060  
199061 29. It contains three thousand stanzas full of explanations and  
199062 narratives, showing the existence of the world to be a form (or  
199063 development) of the essence of the Ego (in a subjective light).

199064  
199065 30. It treats of the manner in which the spectator (Ego) is manifest  
199066 as the spectacle (non-ego), and how the ten-sided sphere of the  
199067 arbour of the world is manifest both as the subjective and objective  
199068 (at the same time).

199069  
199070 31. It has thus arrived at its development which is said to be  
199071 everlasting. Next follows the book on quietude consisting of five  
199072 thousand stanzas.

199073  
199074 32. The fifth is styled the book on holiness, containing a series of  
199075 excellent lectures, and shewing the erroneous conception of the world,  
199076 as I, thou and he (as distinct existences).

199077  
199078 33. It is the suppression of this error, which forms the subject of  
199079 this book; and the hearing of the chapter on quietude, serves to put an  
199080 end to our transmigration in this world.

199081  
199082 34. After suppression of the train of errors, there still remain slight  
199083 vestiges of it to a hundredth part, as the dispersed troops in a  
199084 picture afford us some faint idea of them.

199085  
199086 35. Aiming at the object of another person is as vain as looking at  
199087 the beauty of an imaginary city, and sitting in expectation of an  
199088 unattainable object. It is as a noisy fighting for something in sleep.

199089  
199090 36. It is as vain as a man of unsubdued desires, bursting into a  
199091 roaring like that of the loud and tremendous thunder-claps, and as the  
199092 raising of a city on the model of one's effaced impressions in a dream.

199093  
199094 37. It is as vain as a would-be city, with its garden and flowers and  
199095 fruits growing in it: and as a sterile woman bragging of the valorous  
199096 deeds of her unborn and would-be sons.

199097  
199098 38. Or when a painter is about to draw the picture of an imaginary city  
199099 on the ground work of a chart, by forgetting to sketch a plan of it  
199100 beforehand.

199101  
199102 39. It is as vain as to expect evergreen herbage and fruitage of all  
199103 seasons, and the breeze of an ungrown arbour; or to it in a future  
199104 flowery parterre, pleasant with the sweets of spring.

199105

- 199106 40. Then follows the sixth book entitled annihilation, which is as  
199107 clear as the waters of a river after subsidence of its billows within  
199108 itself.
- 199109
- 199110 41. It contains the remaining number of slokas (\_i.e.\_ 14500 Stanzas  
199111 of the aggregate number of 32000 Slokas composing the entire work),  
199112 a knowledge of these is pregnant with great meanings, and the  
199113 understanding of them leads to the chief good of utter extinction and  
199114 pacification of desires.
- 199115
- 199116 42. The intellect being abstracted from all its objects, presents the  
199117 manifestation of the soul, which is full of intelligence and free from  
199118 all impurity. It is enveloped in the sheath of infinite vacuity, and is  
199119 wholly pure and devoid of worldly errors.
- 199120
- 199121 43. Having finished its journey through the world and performed its  
199122 duties here, the soul assumes a calmness as that of the adamant  
199123 column of the sky, reflecting the images of the tumultuous world  
199124 (without changing itself).
- 199125
- 199126 44. It rejoices exceedingly at its being delivered from the innumerable  
199127 snares of the world, and becomes as light as air by being freed from  
199128 its desire of looking after the endless objects (of its enjoyments).
- 199129
- 199130 45. The soul that takes no notice of the cause or effect or doing of  
199131 any thing, as also of what is to be avoided or accepted (i.e. which  
199132 remains totally indifferent to every thing), is said to be disembodied  
199133 though encumbered with a body, and to become unworldly in its worldly  
199134 state.
- 199135
- 199136 46. The intelligent soul is compared to a solid rock, compact and  
199137 without any gap in it. It is the sun of intelligence which enlightens  
199138 all people, and dispels the darkness of ignorance.
- 199139
- 199140 47. (This soul) though so very luminous, has become grossly darkened  
199141 (in its nature), by being confined to the vile fooleries of the world,  
199142 and wasted by the malady of its cravings.
- 199143
- 199144 48. When freed from the chimera of its \_egoism\_, it becomes incorporeal  
199145 even in its embodied state, and beholds (the glory of) the whole world  
199146 as it was placed at the point of one of the myriads of hairs (on its  
199147 body), or like a bee sitting on a flower upon the Sumeru mountain.
- 199148
- 199149 49. The intelligent and vacuous soul contains and beholds in its sphere  
199150 a thousand glories of the world, shining in each atom, as it was in a  
199151 mirror.
- 199152
- 199153 50. It is not even possible to thousands of Haris, Haras and Brahmás,  
199154 to equal the great minded sage in the extent of his comprehensive soul;  
199155 because the liberated have their chief good (of internal joy) stretched  
199156 to a far greater limit than any.
- 199157
- 199158
- 199159
- 199160

## 199161 CHAPTER XVIII.

### 199162 ASCERTAINMENT OF THE EXAMPLE OR MAJOR PROPOSITION

199163

199164

199165

199166 Vasishtha said:—

199167

199168 The several parts of this work as already related, give rise to the  
199169 understanding, as seeds sown in a good field never fail to produce good  
199170 fruitage.

199171

199172 2. Even human compositions are acceptable when they are instructive  
199173 of good sense; otherwise the Vedas also are to be renounced (as  
199174 unreliable); because men are required always to abide by reason.



- 199175  
199176 3. Words conformable with reason are to be received even if spoken by  
199177 boys; otherwise they are to be rejected as straws though pronounced by  
199178 the lotus-born (Brahmá himself).  
199179
- 199180 4. Whoever drinks from a well by reason of its being dug by his  
199181 ancestors, and rejects the holy water of the Ganges even when placed  
199182 before him, is an incorrigible simpleton.  
199183
- 199184 5. As early dawn is invariably accompanied by its train of light, so is  
199185 good judgment an inevitable attendant on the perusal of this work.  
199186
- 199187 6. Whether these lessons are heard from the mouth of the learned, or  
199188 well studied by one's self, they will gradually make their impressions  
199189 upon the mind by one's constant reflection on their sense.  
199190
- 199191 7. They will first furnish (to the learner) a variety of Sanskrit  
199192 expressions, and then spread before him a series of holy and judicious  
199193 maxims, like so many ornamental creepers to decorate the hall.  
199194
- 199195 8. They will produce a cleverness joined with such qualifications and  
199196 greatness, as to engage the good grace of gods and kings.  
199197
- 199198 9. They are called the intelligent who know the cause and effect of  
199199 things, and are likened to a torch-bearer who is clear sighted in the  
199200 darkness of the night. (Like the stoa of the Stoics).  
199201
- 199202 10. All their erroneous and covetous thoughts become weaker by degrees,  
199203 as the regions of the sky are cleared of their mists at the approach of  
199204 autumn.  
199205
- 199206 11. Your thoughts require only the guidance of reason (to hit the  
199207 right), as every action needs be duly performed to make it successful.  
199208
- 199209 12. The intellect becomes (by culture) as clear as a great lake in  
199210 autumn, and it gets its calmness (by reason), like that of the sea  
199211 after its churning by the Mandara mountain.  
199212
- 199213 13. Like the flame of a chandelier cleansed of its sootiness and  
199214 dispelling the shroud of darkness, the refined intellect shines forth  
199215 in full brightness, and distinguishes (the different natures of) things.  
199216
- 199217 14. The evils of penury and poverty cannot overpower on them, whose  
199218 strong sight can discern the evils of their opposites (wealth and  
199219 riches); as no dart can pierce the mortal parts of a soldier clad in  
199220 full armour.  
199221
- 199222 15. No worldly fears can daunt the heart of the wise man, however  
199223 nearest they may approach to him. Just as no arrow can pierce through a  
199224 huge solid stone.  
199225
- 199226 16. Such doubts as "whether it is destiny or our own merit that is  
199227 the cause of our births and actions," are removed (by learning), as  
199228 darkness is dispelled by day-light.  
199229
- 199230 17. There is a calm tranquility attending upon the wise at all times  
199231 and in all conditions (of life); so also does the light of reason like  
199232 solar rays, follow the dark night of error.  
199233
- 199234 18. The man of right judgment has a soul as deep as the ocean and as  
199235 firm as a mountain, and a cool serenity always shines within him like  
199236 that of moon-light.  
199237
- 199238 19. It is he who arrives slowly at what is called "living-liberation;"  
199239 who remains calm amidst the endless turmoils (of the world), and is  
199240 quite aloof from common talk (i.e. unnoticed by the world).  
199241
- 199242 20. His mind is calm and cool at every thing; it is pure and full  
199243 of heavenly light; shining serenely as the autumnal night with the

radiance of moon-beams.

21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.

24. The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).

25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?

26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.

28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.

29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).

31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.

32. They having understood the whole of this Sástra, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or blessing (which is never uttered by saints).

33. This Sástra is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful similes.

34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.

35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the \_Mantras\_ and other rites: and a man requires nothing else in this world for the attainment of his liberation.

36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.

37. The \_ego\_ and the \_non-ego\_, that is, the \_viewer\_ and the \_view\_, are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.

199313  
199314 38. The error of the reality of \_ego\_ and the perceptible world, will  
199315 vanish away as visions in a dream; for who, that knows the falsehood of  
199316 dreams, will fall into the error (of taking them for truth?)  
199317

199318 39. As an imaginary palace gives no joy or grief to any body, so it is  
199319 in the case of the erroneous conception of the world.  
199320

199321 40. As no body is afraid of a serpent that he sees in painting, so the  
199322 sight of a living serpent neither terrifies nor pleases one who knows  
199323 it.  
199324

199325 41. And as it is our knowledge of the painted serpent that removes our  
199326 fear of it as a serpent, so our conviction of the unreality of the  
199327 world, must disperse our mistake of its existence.  
199328

199329 42. Even the plucking of a flower or tearing of its (tender) leaflet,  
199330 is attended with a little exertion (of the nails and fingers), but no  
199331 (bodily) exertion whatever is required to gain the blessed state (of  
199332 Yoga meditation).  
199333

199334 43. There is an action of the members of body, accompanied with the act  
199335 of plucking or pulling off a flower; but in the other case (of Yoga),  
199336 you have only to fix your mind, and make no exertion of your body.  
199337

199338 44. It is practicable with ease by any one sitting on his easy seat  
199339 and fed with his usual food, and not addicted to gross pleasures, nor  
199340 trespassing the rules of good conduct.  
199341

199342 45. You can derive happiness at each place and time, from your own  
199343 observations, as also from your association with the good wherever it  
199344 is available. This is an optional rule.  
199345

199346 46. These are the means of gaining a knowledge of the highest wisdom,  
199347 conferring peace in this world, and saving us from the pain of being  
199348 reborn in the womb.  
199349

199350 47. But such as are afraid of this course, and are addicted to the  
199351 vicious pleasures of the world, are to be reckoned as too base, and no  
199352 better than faeces and worms of their mother's bowels.  
199353

199354 48. Attend now, Ráma, to what I am going to say with regard to the  
199355 advancement of knowledge, and improvement of the understanding in  
199356 another way.  
199357

199358 49. Hear now the recent method in which this Sástra is learnt (by  
199359 people), and its true sense interpreted to them by means of its  
199360 Exposition.  
199361

199362 50. That thing which serves to explain the unapparent meaning (of a  
199363 passage), by its illustration by some thing that is well known, and  
199364 which may be useful to help the understanding (of the passage) is  
199365 called a simile or Example.  
199366

199367 51. It is hard to understand the meaning given before without an  
199368 instance, just as it is useless to have a lampstick at home without  
199369 setting a lamp on it at night.  
199370

199371 52. Whatever similes and examples I have used to make you understand  
199372 (the precepts), are all derived from some cause or other, but they lead  
199373 to knowledge of the uncaused Brahma.  
199374

199375 53. Wherever the comparisons and compared objects are used as  
199376 expressive of the cause and effect, they apply to all cases except  
199377 Brahma (who is without a cause).  
199378

199379 54. The examples that are given to explain the nature of Brahma, are to  
199380 be taken in their partial (and not general) sense.  
199381

- 199382 55. Whatever examples are given here as explanatory of divine nature,  
199383 they are to be understood as appertaining to a world seen in a dream.  
199384
- 199385 56. In such cases, no corporeal instance can apply to the incorporeal  
199386 Brahma, nor optional and ambiguous expressions give a definite idea of  
199387 Him.  
199388
- 199389 57. Those who find fault with instances of an imperfect or  
199390 contradictory nature, cannot blame our comparison of the appearance of  
199391 the world to a vision in dream.  
199392
- 199393 58. A prior and posterior non-entity is considered as existent at the  
199394 present moment (as is the visible world which was not, nor will be  
199395 afterwards). So the waking and dreaming states are known to be alike  
199396 from our boyhood.  
199397
- 199398 59. The simile of the existence of the world with the dreaming state  
199399 is exact in all instances, as our desires, thoughts, our pleasures and  
199400 displeasures, and all other acts are alike in both states.  
199401
- 199402 60. Both this work and others which have been composed by other authors  
199403 on the means of salvation, have all pursued the same plan in their  
199404 explanation of the knowable.  
199405
- 199406 61. The resemblance of the world to a dream is found also in the  
199407 Srutis or Vedānta. It is not to be explained in a word, but requires a  
199408 continued course of lectures (on the subject).  
199409
- 199410 62. The comparison of the world to an imagery in the dream or an  
199411 imaginary Utopia of the mind, is also adduced in examples of this kind  
199412 in preference to others.  
199413
- 199414 63. Whenever a causality is shown by a simile of something which is no  
199415 cause, there the simile is applied in some particular and not all its  
199416 general attributes.  
199417
- 199418 64. The partial similitude of this comparison with some property of the  
199419 compared object, is unhesitatingly acknowledged by the learned in all  
199420 their illustrations.  
199421
- 199422 65. The light of the sense (of some thing) is compared with a lamp in  
199423 its brightness only, in disregard of its stand or stick, the oil or the  
199424 wick.  
199425
- 199426 66. The compared object is to be understood in its capacity of  
199427 admitting a partial comparison (of the properties); as in the instance  
199428 of sense and light, the simile consists in the brightness of both.  
199429
- 199430 67. When the knowledge of the knowable thing is derived from some  
199431 particular property of the comparison, it is granted as a suitable  
199432 simile, in understanding the sense of some great saying (passage in the  
199433 scriptures).  
199434
- 199435 68. We must not overshadow our intellect by bad logic, nor set at  
199436 naught our common sense by an unholy scepticism.  
199437
- 199438 69. We have by our reasoning well weighed the verbosity of our  
199439 opinionative adversaries, and never set aside the holy sayings of the  
199440 Vedas, even when they are at variance with the opinions of our families.  
199441
- 199442 70. O Rāma! we have stored in our minds the truths resulting from the  
199443 unanimous voice of all the Śāstras, whereby it will be evident that  
199444 we have attained the object of our belief, apart from the fabricated  
199445 systems of heretical Śāstras.  
199446  
199447  
199448  
199449  
199450

ASCERTAINMENT OF TRUE EVIDENCE.

It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and same thing).

2. From the knowledge of parables follows the cognition of the one soul treated of in the Sástras (Vedánta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.

3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.

4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.

5. A cause is compared with (or shewn for its explication by) something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.

6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.

7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.

8. As also by the precepts of the Sástras, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.

9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.

10. Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the Srutis and Smritis or not.

12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well understanding of the point in question, and not to be made a matter of controversy.

13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.

14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (\_i.e.\_ our consciousness of self-existence according to the maxim "\_Ego sum qui cogito\_," is an undeniable truth).

15. It is partly by pride and partly by their doubts, that the ignorant are led to altercation about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.

16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.
17. The substance of all sensations is said to be the supersensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.
18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.
19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (Viz. \_samvid\_, \_samvitti\_ and \_padārtha\_).
20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.
21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.
22. The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before); until it became manifest as existent in the form of the material world.
23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude (of intelligence).
24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.
25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.
26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.
27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.
28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.
29. All spiritual knowledge is holy wherever it is found in any one: it adds a lustre to the body and mind like that of the expanded region of the sky.
30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.
31. Wherever the universal soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.
32. The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.
33. Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently Brahma himself, the

perceptible cause of all. Hence perception (pratyaxa) is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it (anumāna, upamā, sābdah).

34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.

35. Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear conception of the infinitely Supreme being in your own mind.

## CHAPTER XX.

### ON GOOD CONDUCT.

It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.

2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Rāma! to be successful in anything.

4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.

5. The qualities of quietude and other virtues serve to increase the best knowledge (of men); as sacrifice with rice serves to produce felicitous rains for the harvest.

6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.

8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.

9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.

10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.

11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.

12. I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining learning.

13. Learning conduces to renown, long life and to the acquisition of

the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the \_Kata\_ fruits.

15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time.

## YOGA VÁSISHTHA

### BOOK III.

#### UTPATTI-KHANDA.

#### EVOLUTION OF THE WORLD.

#### CHAPTER I.

#### CAUSES OF BONDAGE TO IT.

#### SECTION I.

#### EXORDIUM (BHÚMIKÁ.)

It is both by means of words and lights (\_Vágbhábhish\_ \_i.e.\_ the words of the scripture and the lights of nature and reason), that the knower of the Great God (Brahmavid), perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who understands him according to the purport of the holy text. "What this is, that is the self." (\_i.e.\_ He is all in all).

2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

3. Hear me, O intelligent Ráma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

4. One conscious of himself as a spiritual and intelligent being, views the passing world as a \_Somnum\_ (swapnam) dream: and this dreaming simile of the passing world, applies equally to our knowledge of \_ego\_ and \_tu\_ or \_non-ego\_ (which is as false as our cognitions in a dream).

5. Next to the book describing the conduct of the seekers of liberation (\_mumukshu-vyavahára\_), then follows the book of evolution (\_utpatti\_), which I am now going to propound to you.

#### SECTION II.

#### WORLDLY BONDAGE.

6. Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena, Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fetters of our minds).



- 199727  
199728 7. Whoever is born in this world, continues to progress, till at  
199729 last he obtains his final liberation (his ultimum and optimum  
199730 perfection); or rises towards heaven or falls into hell (under the  
199731 subjection of his righteous and unrighteous actions (Gloss)).  
199732  
199733 8. I shall therefore expound for your understanding every thing  
199734 relating to the production and continuance of things, and their prior  
199735 states as they were.  
199736  
199737 9. Hear me Ráma, now give you an abstract of this book in brief, and I  
199738 will here-after dilate upon it, as you may wish to know more of this  
199739 (theory of production).  
199740  
199741

199742 SECTION III.

199743 PHASES OF THE SPIRIT.

- 199744  
199745  
199746 10. Whatever appears either as moving or unmoving in this world,  
199747 know them all as appearances in a dream in a state of sound sleep  
199748 (susupti); which become extinct at the end of a Kalpa-age. (The  
199749 events of a Kalpa or day of Brahmá are as his day dream).  
199750  
199751 11. Then there remains a nameless and undeveloped something, in a  
199752 state of deep, dark and dank abyss, without any light or thick-spread  
199753 (nebulae) over it. (The Teo and Beo of Moses, the tama = teom of Manu  
199754 and Veda, and the Moisture of Thales).  
199755  
199756 12. This great self-existence is afterwards attributed with the  
199757 titles of Reality (Rita), self (Ātma), Supreme (Param), Immense  
199758 (Brahma), Truth (Satyam) and so forth by the wise, as expressions  
199759 for the Great Spirit (mahātman) for popular use. (Vide Gloss for  
199760 definitions of these terms).  
199761  
199762 13. This self-same spirit next shows itself in another form, which  
199763 is called the living soul (Jīvātmá), and comes afterwards to be  
199764 understood in the limited sense of life. (Jíva, Jív, Zeu or Zeus; Ji  
199765 and Ján; Zoa Protozoa &c.). (But it is the undivided and universal soul  
199766 of which the divided, individual and particular souls are but parts and  
199767 particles. Gloss).  
199768  
199769 14. This inert living principle (Jíva-Life or the Protozoa), becomes  
199770 according to its literal signification the moving spirit (ákulátma),  
199771 which afterwards with its power of thinking (manana) becomes the  
199772 Mind, and lastly the embodied soul (Bhútātmá). (So says the Sruti;  
199773 Ētasmát Jáyate pránah, manah, sarvendriyánicha, Kham,  
199774 Váyurúp, Prithiví &c.) (*i.e.* From Him—the Spirit, is derived  
199775 the life, mind and the organs of sense or body, whence he is styled the  
199776 Living, Thinking and All acting Deity)).  
199777  
199778 15. Thus the mind is produced and changed from the quiescent nature of  
199779 the Great Supreme Spirit to a state of restlessness (asthirákára)  
199780 like that of a surge, heaving itself in the (Pacific) Ocean (*i.e.*  
199781 the restful spirit of God-Brahma is transformed to the restless state  
199782 of the Mind, personified as Brahmá or Hiranyagarbha, called the  
199783 Atmabhu—the son of the spirit of God or God the Son, Demiurge).  
199784  
199785 16. The mind soon evolves itself as a self-volitive power which  
199786 exercises its desires at all times whereby this extensive magic  
199787 scene of the world is displayed to our view. This scene is figured  
199788 as Virájmúrti, or manifestation of the desires of the will of  
199789 Divine mind, and represented as the offspring of Brahmá in the Indian  
199790 Theogony. (Vide Manu on Genesis, chap I).  
199791  
199792 17. As the word golden bracelet signifies no other thing than a  
199793 bracelet made of gold, so the meaning of the word world is not  
199794 different from its source—the Divine will. (The difference is formal  
199795 and not material, and consists in form and not in the substance, the

divine will being the substratum of the formal world).

18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. (The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood).

19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind-Brahmá, presents the phantasmagoria of the world (Viswarúpa) as a sober reality).

20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance-avidyá, nature-sansriti, bondage-bandha, illusion-máyá, error-moha, and darkness-tamas. (To denote our mental delusion and deception of senses. Gloss).

#### SECTION IV.

##### NATURE OF BONDAGE.

21. Now hear me relate to you, O moon-faced Ráma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).

22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

23. The knowledge of the world, ego and tu (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all); and there can be no liberation of one, as long as he labours under this blunder of bheda-jnána or knowledge of individualities. (This is called savikalpa-jnána or cognition of biplicity, which cannot lead to Kaivalya mukti or the felicity derived from a knowledge of universal unity).

24. To say that the soul is neither this nor that (nedam-nedam) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles. (i.e. The ardour of induction spreads the infection of materialism. The idle neti-neti and tanna-tanna of Vedanta Philosophy is mere amphilogy and prevarication of both, as idem et non idem).

25. It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the phenomenal world. (All these are observances of the esoteric faith and blind persuasion, but do not appertain to the science of esoteric spiritualism. Gloss).

26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality (i.e. the spiritual and physical knowledge are mutually repugnant to each other).

27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms. (i.e. Every particle of matter manifests the beauty of its maker; unless there be a dull material object to intercept the sight of the intelligent soul).

199865  
199866 28. The phenomenal world has its rise from Him, yet those ignorant  
199867 people that depart from Him to the adoration of others, resemble fools,  
199868 that forsake rice to feed upon gruel. (\_i.e.\_ They take the shadow for  
199869 the substance).

199870  
199871 29. Although this visible world is apparent to sight, yet O Ráma! it  
199872 is but a shadow of that Being, who resides alike in the smallest atom  
199873 as in the mirror of the mind, that receives the image of the largest  
199874 as well as minutest things. (Compare. As full and perfect in a hair as  
199875 heart. Pope.)

199876  
199877 30. The spirit is reflected in every thing like a figure in the mirror,  
199878 and it shines equally in rocks and seas, in the land and water, as it  
199879 does in the mirror of the mind. (compare: Wherever I cast my eyes, thy  
199880 beauty shines).

199881  
199882 31. The visible world is the scene of incessant woes, births, decay  
199883 and death, and the states of waking, dreaming and sound sleep, are  
199884 presenting by turns the gross, subtle and evanescent forms of things  
199885 for our delusion.

199886  
199887 32. Here I sit in my meditative mood (\_anirúdha\_), having wiped off  
199888 the impressions of the visibles from my mind; but my meditation is  
199889 disturbed by the recurrence of my remembrance of the visibles: and this  
199890 is the cause of the endless transmigrations of the soul. (\_i.e.\_ The  
199891 reminiscence of the past is the cause of our everlasting bondage in  
199892 life).

199893  
199894 33. It is hard to have a fixed (\_nirúdha\_) and unalterable  
199895 (\_nirvikalpa\_) meditation (\_samádhi\_), when the sight of the visible  
199896 world is present before our bodily and mental vision. Even the fourth  
199897 stage of insensible \_samádhi\_ called the turiya, in the state of sound  
199898 sleep (\_susupti\_), is soon succeeded by one's self-consciousness and  
199899 external intelligence.

199900  
199901 34. On rising from this state of deep meditation, one finds himself as  
199902 roused from his sound sleep, in order to view the world full of all its  
199903 woes and imperfections opening wide before him. (Compare, "I wake to a  
199904 sea of troubles, how happy they who wake no more". Young).

199905  
199906 35. What then, O Ráma! is the good of this transient bliss which one  
199907 attains by his temporary abstraction (Dhyána), when he has to fall  
199908 again to his sense of the sufferings to which the world is subject as a  
199909 vale of tears. (Compare, "When the cock crew I wept &c." Young's Night  
199910 Thoughts).

199911  
199912 36. But if one can attain to a state of unalterable abstraction of his  
199913 thoughts from all worldly objects, as he has in his state of sound  
199914 sleep (\_susupti\_), he is then said to have reached the highest pitch of  
199915 his holiness on earth. (For it is the entire oblivion of the world that  
199916 is necessary for our spiritual perfection, as it is said, "forget the  
199917 present for the future").

199918  
199919 37. No body has ever earned aught of reality in the scene of unreal  
199920 vanities; for whenever his thoughts come in contact with any outward  
199921 thing, he finds it inseparable from the blemishes of existence.  
199922 ("Vanity of vanities, the world is vanity". Ecclesiastes.)

199923  
199924 38. Should any body (in the practice of the fixedness of his  
199925 attention), fix his sight for a while on a stone, by forcibly  
199926 withdrawing it from visible objects, he is sure to be carried away  
199927 afterwards by the visibles pressing upon his sight.

199928  
199929 39. It is well known to all that an unflinching meditation, having even  
199930 the firmness of a rock, can have no durability, in the practice of the  
199931 Yogi owing to his worldly propensities.

199932  
199933 40. Even the \_nirúdha\_ or steadfast meditation which has attained the

fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it. (\_i.e.\_ The everlasting bliss of liberation or \_moksha\_).

41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of \_Jap-tap\_ or prayers and austerities and the like acts of devotion.

42. The idea of the phenomena (\_drisyadhi\_), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.

43. The ideal of the phenomenal world (\_drisyadhi\_), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.

44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.

45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).

46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).

47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.

48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beauteous forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

## CHAPTER II.

### DESCRIPTION OF THE FIRST CAUSE.

#### SECTION I.

##### NARRATIVE OF THE AIR-BORN AND AERIFORM BRÁHMAN.

Vasishtha resumed:—Hear me Ráma; now relate to you the narrative of one Ákásaja or air-born Bráhman, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.

2. There lived a Bráhman Ákásaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.

3. Finding him long-lived, Death thought within himself saying:—It is I alone that am imperishable, and devour all things one by one.

4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.

5. So saying, he proceeded to the abode of the Bráhman, intent upon

200003 making an end of him; for who is of so dull a nature as is not alert in  
200004 his practice.

200005  
200006 6. But as he was about to enter the house, he was opposed by a gorgeous  
200007 flame of fire, like the conflagration of final destruction on the last  
200008 day of the dissolution of the world.

200009  
200010 7. He pierced the ambient flame and entered the dwelling, where seeing  
200011 the Bráhmaṇ before him, he stretched his hand to lay hold on him with  
200012 all avidity.

200013  
200014 8. He was unable even with his hundred hands (i.e. with all his  
200015 might) to grasp the Bráhmaṇ, as it is impossible for the strongest to  
200016 withstand the resolute man in his wonted course.

200017  
200018 9. He then had recourse to Yama—his lord to clear his doubt, and to  
200019 learn why he could not devour the air-born (being).

200020  
200021 10. Yama replied saying:—Death, trust not too far thy own might, that  
200022 makes thee mighty to destroy the living. It is the act of the dying  
200023 person that is the chief cause of his death and naught otherwise.

200024  
200025 11. Therefore do thou be diligent to find out the acts of the person  
200026 thou intendest to kill; because it is by their assistance only that  
200027 thou canst seize thy prey.

200028  
200029 12. Hereupon Death betook himself gladly to wander about in all  
200030 places under the horizon. He roved over the habitable parts, as also  
200031 throughout the lacunal and fluvial districts.

200032  
200033 13. He traversed the forests and jungles, marshy and rocky grounds and  
200034 maritime coasts, and passed to foreign lands and islands, and pried  
200035 through their wildernesses, cities and towns.

200036  
200037 14. He searched through kingdoms and countries, villages and deserts;  
200038 and surveyed the whole earth to find out some act of the Bráhmaṇ in any  
200039 part of it.

200040  
200041 15. At last Death with all his search and effort, came to find the acts  
200042 of the air-born Bráhmaṇ, to be as nil as the offspring of a barren  
200043 woman; and his mind as transfixed (in meditation) as if it were a rock.

200044  
200045 16. He then returned from his reconnoitering to his all-knowing master  
200046 Yama, and besought his advice, as servants do in matters of doubt and  
200047 difficulty (how to proceed).

200048  
200049 17. Death addressed him saying:—"Tell me my lord, where the acts of  
200050 the Air-born Bráhmaṇ are to be found;" to which Yama after a long  
200051 head-work, replied as follows.

## 200052 200053 SECTION II.

### 200054 200055 STATE OF THE SOUL.

200056  
200057 18. Know, O Death! that this air-born seer has no acts whatever; for as  
200058 he is born of empty air so his doings are all null and void. (i.e.  
200059 The bodiless spirit or mind is devoid of acts requiring physical means  
200060 and appliances).

200061  
200062 19. Whoso is born of air, is as pure as air itself, and has no  
200063 combination of cause or acts like all embodied (beings).

200064  
200065 20. He has no relation with acts of his prior existence. He is nil  
200066 as the child of an unprolific woman, and as one unborn, uncreated and  
200067 unbegotten.

200068  
200069 21. Want of causes has made him a pure vacuous being, and the privation  
200070 of prior acts has made him as nil as an etherial arbor.

22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.

23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (káranadeha), and not guided by any extraneous causation whatever.

24. It has no prior deed, nor does it do any thing at present; (i.e. neither led by predestination, nor actuated by present efforts); but continues as something in the shape of aeriform intelligence.

25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.

27. The self-born Bráhma is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.

28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (i.e. It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).

29. It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.

30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.

31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to thee when it thinks itself mortal. (But he that knows his soul to be immortal is not subject to death).

32. Whoso believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by thee (whose power extends over earth-born mortals only).

33. This Bráhma is a formless being, by reason of his disowning the material body. Hence it is as hard for thee to enthrall him, as to entwine the air with a rope.

34. Death rejoined saying:—Tell me my lord! how may the unborn Aja or the self-born swayambhu, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

35. Yama replied:—This Bráhma is neither born nor is nil at any time; but remains for ever the same, as the light of intelligence of which there is no decay.

36. There remains nothing at the event of the great Doomsday, except the tranquil, imperishable and infinite Bráhma himself in his spiritual form.

37. This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon—Brahma, and the phenomena of the world is the gigantic macrocosm known as Virájmúrti).

38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.

39. Thus this Bráhma remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

40. It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.

42. It has nothing to know or see without itself (\_i.e.\_ beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence (\_i.e.\_ an all-diffusive omniscience).

43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from thy attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.

45. Ráma said: you said sir, that Brahmá is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.

46. So is this Brahmá, Ráma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).

47. Again when Death had made an end of all living beings at the interval of a \_manwantará\_, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmá also.

48. It was then that he was admonished by Yama, saying:—It is your habit that makes you go on your wonted course of killing.

49. But the super-etherial form of Brahmá too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmá) manifest to all in his own immaterial nature.

52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmá) is manifest of himself without relation to external objects.

53. As there is no beholder nor any thing beholden of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

54. It is the volitive mind which is called Brahmá and volition being a spiritual faculty, has no connection with any material substance.

55. As the mind of the painter is fraught with images of various things, so is the mind of Brahmá full of figures of all created beings.

56. The self-born Brahmá is manifest in his own mind as Brahmá is

manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

### CHAPTER III.

#### CAUSES OF BONDAGE IN THE BODY.

Ráma said:—It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is verily Brahmá itself.

2. Now tell me, O Bráhma! Why the remembrance of his former states (in the past and previous Kalpas), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.

3. Vasishtha replied:—Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).

4. But when Brahmá is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?

5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.

6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmá has no material body whatever, except his subtile átiváhika or linga deha.

7. Ráma said:—The everlasting body is one thing (called the Súkshma saríra or subtile or immaterial body), and the mortal body is another (called the sthúladeha or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmá?

8. Vasishtha replied:—All created beings that are produced of a cause, have two bodies (the súkshma and the sthúla or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the átiváhika or the everlasting spiritual body).

9. The increate Brahmá is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.

10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.

11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).

12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).

13. He is an inexistent being and of the manner of perfect intelligence. He is purely of the form of the mind, and has an intellectual and no material entity.



14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.

15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.

16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmá, and appears as real to our conceptions (as they are ideal in the Divine mind).

17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.

18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).

19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).

20. Brahmá is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.

21. It is his volition that makes the self-born (Brahmá) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.

22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).

23. But Brahmá, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the \_nirguna\_ to \_saguna\_).

24. Being unborn of material substance, he sees no apparition like others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.

25. As Brahmá is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.

26. Again as the uncreated Brahmá is without any accompanying causality with himself, so his creation has no other cause beside himself (\_i.e.\_ There is no secondary cause of the universe).

27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author (so says the \_Sruti\_:-\_Púrnat púrnám\_ &c.).

28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.

29. The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

30. It is the mind which spreads out this extended unreality of the

world like castles in the air, and builds Utopian cities (by its imagination only).

31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.

32. Even spiritual bodies are inexistent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).

33. Man (manu) who derives his name from his mind (mana) is a form of the volitive soul called Verinchi (Lat. vir-inchoare the inchoative spirit of Brahma); and has for his dominion the mental or intellectual world mano-rajyam (Lat. mentis regio vel regnum) where all things are situated in the form of realities.

34. The mind is the creative Brahma called Verinchitvas (Lat. Virinchoativus), by the exercise of its inherent sankalpa or the volition of incipience or creation-sisriksha; and displays itself in the form of the visible universe by development of its own essence.

35. This Virinchi or the creative power is of the form of the mind manas, as the mind itself is of the form of Virinchi also. It has no connection with any material substance, which is a mere creation of the imagination. (That is to say, matter is an imaginary substance or substratum of qualities only).

36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.

37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.

38. But the visible objects relating to the option of the mind (i.e. which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child (i.e. they are equally tempting and misleading to all).

39. The ideal of the phenomenal drisyadhi, developes itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the great arbor of the world known as sansáramahí ruha or Vriksha).

40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

#### CHAPTER IV.

#### SECTION I.

#### DESCRIPTION OF THE NIGHT-FALL.

Válmíki related:—

While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.

- 200417  
200418 2. The string of bells (tied to the waists of warriors) ceased to  
200419 jingle, every one was motionless, and even the parrots in the cages  
200420 ceased to warble and flutter.  
200421  
200422 3. The ladies forgot their dalliance and were quietly attentive to the  
200423 sermon: and all in the royal hall, were fixed in attention as they were  
200424 paintings and statues.  
200425  
200426 4. There remained but an hour to the closing of the day, and the  
200427 sun-beams became agreeable to all. The busy bustle of the world was  
200428 dwindling away with the glimmering light of the setting sun.  
200429  
200430 5. The beds of full-blown lotuses exhaled their fragrance all around,  
200431 and soft Zephyrs were playing about, as if to attend the audience.  
200432  
200433 6. The sun glided away from his diurnal course, and advanced to the top  
200434 of his solitary setting mountain, as if he meant to reflect on all that  
200435 he had heard.  
200436  
200437 7. The shades of night began to cover the landscape, and the frost to  
200438 overspread the forest-lands; as if they were cooled by the cooling  
200439 lectures on philosophy.  
200440  
200441 8. Now failed the concourse of the people in all directions, as if they  
200442 had availed themselves of the instructions of the sage to abate the  
200443 fervour of their exertions.  
200444  
200445 9. All objects on earth cast their lengthened shadows, as if they  
200446 stretched their necks to hear the preaching of Vasishtha.  
200447  
200448 10. The chamberlain then advanced lowly to the monarch of the earth,  
200449 and begged to inform, that the time for evening ablution and service,  
200450 was about to expire.  
200451  
200452 11. Upon this the sage Vasishtha, curbed his sweet speech and  
200453 said:—Let thus far, mighty king! be your hearing of this day, and I  
200454 will resume my lecture, and speak of other things to-morrow.  
200455  
200456 12. Here the sage held his silence, when the king responded "Be it so  
200457 as you will," and rose from his seat.  
200458  
200459 13. He honoured for his own good, that godly sage and the other seers  
200460 and Bráhmans, with due respects and offerings of flowers, water, worthy  
200461 honorariums, fees, gifts and homage.  
200462  
200463 14. Then rose the whole assembly with the king and the assemblage of  
200464 sages; and the gems and jewels that decked the persons of the princes  
200465 and people, shed their lustres on the faces of all.  
200466  
200467 15. There was a commingled tinkling of the bracelets and armlets of  
200468 the throng caused by the collision of their bodies (in their egress),  
200469 and mixed flashing of the necklaces and brocades that decorated their  
200470 persons.  
200471  
200472 16. The jewels attached to the tufts and crests of hair on the tops of  
200473 their heads, emitted a jingling sound resembling the humming of bees  
200474 amidst their flowery braids.  
200475  
200476 17. The face of the sky on all sides, that shone with a purple hue  
200477 reflected by the golden ornaments on their persons, seemed as it was  
200478 pleased with the wise sayings and sense of the sage.  
200479  
200480 18. The aerial visitants vanished in the air, and the earthly guests  
200481 repaired to their respective habitations on earth where they all  
200482 performed their daily (evening) services in their own residences.  
200483  
200484 19. In the meantime sable night made her appearance on earth, and like  
200485 a bashful young lady, withdrew to the closet apart from the rest of

200486 mankind.  
200487  
200488 20. The lord of the day passed to other lands to shine upon them, for  
200489 verily it is the avowed duty of every good person to give the benefit  
200490 of equal light to all.  
200491  
200492 21. The shade of evening veiled all sides, and uplifted the canopy  
200493 of the starry sphere on high, which like the vernal atmosphere, was  
200494 emblazoned with the starlike flowers of \_kinsuka\_.  
200495  
200496 22. The birds of air took to their repose in the hollows of mango  
200497 trees, or on the tops of Kádamba arbours, as honest people of fair  
200498 dealing, find their rest in the purity of their minds, and contriteness  
200499 of their inward hearts.  
200500  
200501 23. The skirts of the clouds tinged with red by the slanting beams of  
200502 the setting sun, and with a shade of yellow hue upon them, decorated  
200503 the western hills with vests of yellow garb while the sky crowned their  
200504 heads with gemming wreaths of starry groups.  
200505  
200506 24. The Goddess of evening (Vespera), having departed after receiving  
200507 her homage (by the vespers of mankind), was followed by her train of  
200508 dark night shades, appearing as black-bodied fiends—Vetálas (night  
200509 roving \_nisácharas\_ of deserts).  
200510  
200511 25. A gentle and cooling breeze was blowing softened by the dew drops  
200512 of night, and opening the petals of the Kumuda flowers (nylumbium), and  
200513 bearing their fragrance all around.  
200514  
200515 26. A thick gloom covered the face of nature, and the stars were hid  
200516 under the mists of night, and all the quarters of the skies, seemed  
200517 with their overhanging loose and hairy mists, as the faces of widows  
200518 shrouded by the dark dishevelled hair of mourning (for their departed  
200519 lord the sun).  
200520  
200521 27. Now appeared the moist orb of the moon in her ambrosial form in the  
200522 milky ocean of the sky, to moisten the mundane heat with her milk-white  
200523 beams (sudhá-subhra-dídhiti).  
200524  
200525 28. On her rising, the thick mists of darkness fled from the eastern  
200526 hemisphere, and became invisible in the air; as the darkness of  
200527 ignorance is put to flight from the minds of monarchs, by their  
200528 attendance to the sayings of wisdom.  
200529  
200530 29. Then the sages and seers, the rulers and priests of the people,  
200531 took their rest in their respective beds, as the words of Vasishtha  
200532 which were full of meaning, reposed in the recesses of their hearts.  
200533  
200534 30. As the thick darkness of night, resembling the dark complexion of  
200535 death, receded from the arena of the skies, there followed close on its  
200536 foot-steps the dewy dawn of the day with her slow moving pace.  
200537  
200538 31. The twinkling stars now disappeared from the sky, as the flowers on  
200539 the trees were blown away by the breeze, and strewn on the ground as  
200540 the fallen stars of heaven.  
200541  
200542 32. The sun became visible to the eyes, which his rays had roused from  
200543 their sleep, as the new-rising faculty of reason becomes conspicuous in  
200544 the minds of enlightened great souls.  
200545  
200546 33. Fragments of clouds shining with solar gleams, spread a yellow  
200547 mantle over the eastern hills, which were still decorated with strings  
200548 of stars, pendant on the crests of their lofty heads (like strings of  
200549 pearls suspended to the crowns of kings).  
200550  
200551 34. All the terrestrial and celestial congress assembled again at the  
200552 royal hall, in the order and manner (of their meeting) of the day  
200553 before, after the performance of their morning services. (Originally  
200554 \_prátaśtanáh\_ matins or matutinal ceremonies).

200555  
200556 35. The whole assemblage took their seats as on the previous day, and  
200557 sat unmoved in their places, as a lotus-lake in its calmness after a  
200558 storm.

200559  
200560  
200561 SECTION II.

200562  
200563 NATURE OF THE MIND.

200564  
200565 36. Then Rāma addressed the most eloquent of sages Vasishtha, with his  
200566 mellifluous words regarding the subject under investigation (the nature  
200567 of the mind).

200568  
200569 37. He said:—Tell me plainly, O venerable sir! about the form of the  
200570 mind, which developed itself in all things of the universe, as they  
200571 were offshoots of it (or manifestations of the mind).

200572  
200573 38. Vasishtha replied:—Rāma! there is no form whatever of the mind,  
200574 that may be seen by any body. It has nothing substantial besides its  
200575 name as that of the formless and irremovable vacuity: (with which  
200576 it is compared in its all-comprehensiveness, all-diffusiveness and  
200577 all-pervasiveness).

200578  
200579 39. The mind as an ens or entity (sat), is not situated in the outer  
200580 body (or any part of it), nor is it confined in the cavity of the  
200581 inward heart or brain. But know it O Rāma, to be situated everywhere,  
200582 as the all encompassing vacuum. (Being all-pervading and all-diffusive  
200583 in its nature as vacuity itself).

200584  
200585 40. This world is produced from it, and likens to the waters of the  
200586 mirage. It manifests itself in the forms of its fleeting thoughts,  
200587 which are as false as the appearance of secondary moons in the vapours.

200588  
200589 41. The thinking principle is generally believed as something  
200590 intermediate between the positive and negative, or real and unreal, you  
200591 must know it as such and no other (i.e. neither material as the body,  
200592 nor immaterial as the soul, but a faculty appertaining to the nature of  
200593 both).

200594  
200595 42. That which is the representative of all objects is called the mind:  
200596 there is nothing besides to which the term mind is applicable.

200597  
200598 43. Know volition to be the same as the mind, which is nothing  
200599 different from the will, just as fluidity is the same with water, and  
200600 as there is no difference between the air and its motion in the wind.  
200601 (The inseparable property answering for its substance).

200602  
200603 44. For wherever there is any will, there is that attribute of the mind  
200604 also and nobody has ever taken the will and the mind for different  
200605 things.

200606  
200607 45. The representation of any object whether it is real or unreal is  
200608 mind, and that is to be known as Brahma the great father of all.

200609  
200610 46. The incorporeal soul in the body is called the mind, as having the  
200611 sensuous knowledge or everlasting ideas of the corporeal world in  
200612 itself. (i.e. The sentient and thinking soul is the same with mind).

200613  
200614 47. The learned have given the several names of ignorance, intellect,  
200615 mind, bondage, sin and darkness, to the visible appearance of creation.

200616  
200617 48. The mind has no other image than that (of a receptacle and  
200618 reflector of the ideas) of the visible world, which, I repeat to say,  
200619 is no new creation (but a reflexion of the mind).

200620  
200621 49. The visible world is situated in an atom of the great mind, in the  
200622 same manner, as the germ of the lotus plant is contained within its  
200623 seed.

200624  
200625 50. The visible world is as innate in the all-knowing mind, as the  
200626 light is inherent in the sun-beams, and velocity and fluidity are  
200627 inborn in the winds and liquids.  
200628

200629 51. But the visionary ideas of the visibles are as false and fleeting  
200630 in the minds of their observers, as the form of a jewel in gold, and  
200631 water in the mirage; and as wrong as the foundation of a castle in the  
200632 air, and the view of a city in a dream.  
200633

### 200634 200635 SECTION III.

#### 200636 200637 KAIVALYA OR MENTAL ABSTRACTION. 200638

200639 52. But as the phenomenals appear as no other than real to their  
200640 observer, I will O Ráma! cleanse them now from thy mind as they do the  
200641 soil from a mirror.  
200642

200643 53. As the disappearance of an appearance makes the observer no  
200644 observer of it, know such to be the state of the abstraction of the  
200645 mind from whatever is real or unreal in the world. (This is called  
200646 \_Kevalíbháva\_ or \_non-chalance\_ of all things).  
200647

200648 54. This state being arrived, all the passions of the soul, and the  
200649 desires of the mind, will be at rest, as torrents of rivers at the calm  
200650 ensuing upon the stillness of the wind.  
200651

200652 55. It is impossible that things having the forms of space, earth and  
200653 air (\_i.e.\_ material objects) will present the same features in the  
200654 clear light (of induction), as they do to our open sight.  
200655

200656 56. Thus when the observer comes to know the unreality of the phenomena  
200657 of the three worlds, as well as of his own entity, it is then that his  
200658 pure soul attains to the knowledge of \_kaivalya\_ or solity of divine  
200659 existence.  
200660

200661 57. It is such a mind that reflects the image of God in itself as in  
200662 a mirror; while all others are as blocks of stone, and incapable of  
200663 receiving any reflexion at all.  
200664

200665 58. After suppression of the sense of \_ego\_ and \_tu\_ (or both the  
200666 subjective and objective knowledge), and the error of the reality of  
200667 the outer world the beholder becomes abstracted and remains without  
200668 vision of external things in his sitting posture.  
200669

200670 59. Ráma rejoined:—If the perception of entity is not to be put down,  
200671 nor an entity become a non-entity nor when I cannot view the visibles  
200672 (which are the causes of our error), as non-entities;  
200673

200674 60. Then tell me O Bráhmaṇ! how to uproot this disease of our eagerness  
200675 for the visibles from the mind, which bewilders the understanding, and  
200676 afflicts us with a train of troubles.  
200677

200678 61. Vasishtha replied:—Now hear my advice, Ráma, for the suppression  
200679 of this phantom of phenomenon, whereby it will surely die away and  
200680 become utterly extinct.  
200681

200682 62. Know Ráma, that nothing that is, can ever be destroyed or become  
200683 extinct; and though you remove it, yet it will leave its seed or trace  
200684 in the mind.  
200685

200686 63. This seed is the memory of such things, which reopens the ideas  
200687 of the visibles in the mind, expanding themselves in the fallacious  
200688 notions of the forms of big worlds and skies, mountains and oceans.  
200689

200690 64. These (wrong notions) called \_doshas\_ or faults and defects of  
200691 understanding, are obstacles in the way to liberation; but they do not  
200692 affect the sages who are found to be liberated.

200693  
200694 65. Again if the world and all other things are real existences (as  
200695 the Sánkhyas maintain): yet they cannot confer liberation on any one;  
200696 because the visibles, whether they are situated within or without us  
200697 are perishable themselves.  
200698

200699 66. Learn therefore this dreadful proposition (solemn truth), which  
200700 will be fully explained to you in the subsequent parts of this work.  
200701 (Note:—A dreadful dogma it is to physicists and “\_ádivádis\_” or  
200702 asserters of the \_incipientes mundi\_ or beginning of the world).  
200703

200704 67. That all things appearing in the forms of vacuity, elementary  
200705 bodies, the world, and \_ego et tu\_, are non-entities, and have no  
200706 meanings in them.  
200707

200708 68. Whatever is seen apparent before us, is no other but the supreme  
200709 Brahma himself, and his undecaying and imperishable essence.  
200710

200711 69. The plenitude of creation is an expansion of his plenum, and the  
200712 quiet of the universe rests in his quietude. It is his \_beom\_ which is  
200713 the substance of vacuum, and it is his immensity that is the substratum  
200714 of the immense cosmos.  
200715

200716 70. Nothing visible is real, and there is neither any spectator nor  
200717 spectacle here. There is nothing as vacuity or solidity in nature, but  
200718 all this is but a piece of extended Intelligence.  
200719

200720 71. Ráma rejoined:—The adages relating the grinding of stones by the  
200721 son of a barren woman, the horns of a hare, and the dancing of a hill  
200722 with its extended arms;  
200723

200724 72. And the oozing of oil from sand, the reading (of books) by dolls of  
200725 marble, and the roaring of clouds in a painting, and such others are  
200726 applicable to your words (of the reality of an unreal essence of God).  
200727

200728 73. I see this world to be full of diseases, deaths and troubles,  
200729 mountains, vacuities and other things, and how is it sir, that you tell  
200730 me of their non-existence?  
200731

200732 74. Tell me Sir, how you call this world to be unsubstantial,  
200733 unproduced and inexistent, that I may be certain of this truth.  
200734

200735 75. Vasishtha replied:—Know Ráma, that I am no inconsistent speaker,  
200736 and hear me explain to you how the unreality appears as real, as the  
200737 son of a barren woman has come to rumour.  
200738

200739 76. All this was unproduced before, and did not exist in the beginning  
200740 of creation. It comes to appearance from the mind like that of a city  
200741 in a dream. (\_i.e.\_ They are all but creations of the mind and fancy).  
200742

200743 77. The mind also was not produced in the beginning of creation and  
200744 was an unreality itself. Hear me tell you therefore, how we come to a  
200745 notion of it.  
200746

200747 78. This unreal mind spreads by itself the false and changing scenes of  
200748 the visible world, just as we dream of changeful unrealities as true in  
200749 a state of dreaming. (Here the dreaming philosopher sees dreams in his  
200750 dream).  
200751

200752 79. It then exerts its volition in the fabrication of the body and  
200753 spreads far and wide the magic scene of the phenomenal world.  
200754

200755 80. The mind by its potentiality of vacillation has many actions of its  
200756 own, as those of expansion, saltation, and motion, of craving, roving,  
200757 diving and seizing, and many other voluntary efforts (the causes of  
200758 physical operations).  
200759  
200760  
200761

CHAPTER V.

ON THE ORIGINAL CAUSE. (MÚLA-KÁRANA).

Ráma said:—Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.

2. Tell me sir, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.

3. Vasishtha replied:—Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.

4. There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.

5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).

6. Who is the prime Male of Sánkhyā philosophers and the Brahma of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).

7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion for ever.

8. Who though ever existent everywhere appears as inexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).

9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.

10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).

11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.

12. He who appoints the eight internal and external organs (Paryashtakas) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.

13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.

14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulcet to sight.

15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.



- 200831  
200832 16. His spirit the indestructible soul, resides as the germ of decay  
200833 and destruction in the interior (vitals) of animals. It is as minute as  
200834 to lie hid in the body, and as magnified as to fill all existence.  
200835  
200836 17. His nature (Prakriti) spreads herself like a magic creeper (máyá  
200837 latá) all over the space of vacuity, and produces the fair fruit in  
200838 the form of the mundane egg (Brahmánda); while the outward organs  
200839 of bodies, resembling the branches of this plant, keep dancing about  
200840 the stem (the intelligent soul), shaken by the breeze of life which is  
200841 everfleeting.  
200842  
200843 18. It is He, that shines as the gem of intelligence in the heart of  
200844 the human body; and it is he from whom, the luminous orbs constituting  
200845 the universe, continually derive their lustre.  
200846  
200847 19. It is that colossus of intelligence, which like a cloud sheds  
200848 ambrosial draughts of delight to soothe our souls, and showers forth  
200849 innumerable beings as rain drops on all sides. It bursts into incessant  
200850 flashes showing the prospects of repeated creations which are as  
200851 (momentary as) flashes of lightnings.  
200852  
200853 20. It is his wondrous light which displays the worlds to our wondering  
200854 sight; and it is from his entity that both what is real and unreal,  
200855 have derived their reality and unreality.  
200856  
200857 21. It is the insensible and ungodly soul, that turns to the  
200858 attractions of others against its purpose; while the tranquil soul  
200859 rests in itself (as in the spirit of God).  
200860  
200861 22. He who transcends all existences, and by whom all existent beings  
200862 are bound to their destined actions in their proper times and places,  
200863 and also to their free actions and motions and exertions of all kinds.  
200864  
200865 23. It is he who from his personality of pure consciousness, became of  
200866 the form of vacuum (pervading all nature), and then by means of his  
200867 vacuous mind and empty thoughts filled it with substances, wherein his  
200868 soul was to reside, and whereon his spirit had to preside.  
200869  
200870 24. Having thus made the infinite hosts of worlds in the immense sphere  
200871 of the universe, he is yet neither the agent of any action nor the  
200872 author of any act in it; but remains ever the same as the sole one  
200873 alone, in his unchangeable and unimpairing state of self-consciousness,  
200874 and without any fluctuation, evolution or inhesion of himself, as he is  
200875 quite unconcerned with the world.  
200876  
200877  
200878  
200879

## 200880 CHAPTER VI.

### 200881 ADMONITION FOR ATTEMPT TO LIBERATION.

200882  
200883  
200884 Mumukshu Pratyopadesa.  
200885

200886  
200887 Vasishtha said:—It is by the knowledge of this transcendent supreme  
200888 spirit and God of gods, that one may become an adept (in divine  
200889 service), and not by the rigour of religious austerities and practices.  
200890 (Proficiency by theoretic knowledge).  
200891

200892 2. Here nothing is needed than the culture and practice of divine  
200893 knowledge, and thereby the truth being known, one views the errors of  
200894 the world, as a satiate traveller looks at a mirage in a clear light.  
200895

200896 3. He (God) is not far from nor too near us, nor is he obtainable by  
200897 what he is not (as the adoration of images and ceremonial acts). He is  
200898 the image of light and felicity, and is perceivable in ourselves.  
200899

200900 4. Here austerities and charities, religious vows and observances, are  
200901 of no good whatever. It is the calm quietude of one's own nature only  
200902 that is serviceable to him in his services to God.

200903  
200904 5. Fondness for the society of the righteous and devotedness to the  
200905 study of good books, are the best means of divine knowledge; while  
200906 ritual services and practices, serve only to strengthen the snare of  
200907 our in-born delusions, which true knowledge alone can sever.

200908  
200909 6. No sooner one has known this inward light of his as the very God,  
200910 than he gets rid of his miseries, and becomes liberated in this his  
200911 living state.

200912  
200913 7. Ráma said:—Having known the Self in himself, one is no more exposed  
200914 to the evils of life and even to death itself.

200915  
200916 8. But say how is this great God of gods to be attained from such great  
200917 distance (as we are placed from him), and what rigorous austerities and  
200918 amount of pains are necessary for it.

200919  
200920 9. Vasishtha replied:—He is to be known by means of your manly  
200921 exertions (in knowledge and faith), and by the aid of a clear  
200922 understanding and right reasoning, and never by the practice of  
200923 austerities and ablutions, nor by acts attended with bodily pain of any  
200924 kind. (Hence the mistake of \_Hatha yoga\_).

200925  
200926 10. For know, O Ráma! all your austerities and charities, your  
200927 painstaking and mortification are of no efficacy, unless you wholly  
200928 renounce your passions and enmity, your anger and pride, your  
200929 selfishness and your envy and jealousy.

200930  
200931 11. For whoever is liberal of any money which he has earned by  
200932 defrauding others, and with a heart full of vile passions, the merit of  
200933 such liberality accrues to the rightful owner of the property and not  
200934 to its professed donor.

200935  
200936 12. And whoever observes any vow or rite with a mind actuated by  
200937 passions, he passes for a hypocrite and reaps no benefit of his acts.

200938  
200939 13. Therefore try your manly exertions in securing the best remedies  
200940 of good precepts and good company, for putting down the diseases and  
200941 disturbances of the world.

200942  
200943 14. No other course of action except that of the exertion of one's  
200944 manliness, is conducive to the allaying of all the miseries and  
200945 troubles of this life.

200946  
200947 15. Now learn the nature of this manliness for your attainment to  
200948 wisdom, and annihilation of the maladies of passions and affections and  
200949 animosity of your nature.

200950  
200951 16. True manliness consists in your continuance in an honest calling  
200952 conformable with the law and good usage of your country; and in a  
200953 contented mind which shrinks from smelling the enjoyments of life.

200954  
200955 17. It consists in the exertion of one's energies to the utmost of his  
200956 power, without bearing any murmur or grief in his soul; and in one's  
200957 devotedness to the society of the good and perusal of good works and  
200958 Sástras.

200959  
200960 18. He is styled the truly brave who is quite content with what he  
200961 gets, and spurns at what is unlawful for him to take; who is attached  
200962 to good company, and ready at the study of unblamable works.

200963  
200964 19. And they who are of great minds, and have known their own natures  
200965 and those of all others by their right reasoning, are honoured by the  
200966 gods Brahmá, Vishnu, Indra and Siva.

200967  
200968 20. He who is called a righteous man by the majority of the good people

of the place, is to be resorted to with all diligence as the best and most upright of men.

21. Those religious works are said to compose the best Sástra, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).

22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by \_Kata\_ seeds, and as the minds of men are expurgated by the Yoga philosophy.

## CHAPTER VII.

### RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD.

(\_Drisyásattá Pratijnánam\_).

Ráma said:—

Tell me, O Bráhmaṇ! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.

2. Vasishtha replied:—This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (\_chinmátra\_) to us. So says Fichte: The Infinite Reason (chit) alone exists in himself—the finite in him. Lewis vol. II. p. 563.

3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us). So Fichte: God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.

4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garuda, and in Brahmá that is born of the lotus. The sun also is a particle of this Intellect (but they are not the self-same Intellect themselves).

5. Ráma rejoined:—So it is; and even boys say this also, that if the whole world is mere Intelligence (\_chetana mátrakam\_); then why call it by another name (as the world), and what is the use of giving admonition of it to anybody (when every one is full of intelligence).

6. Vasishtha replied:—If you have known the mere Intellect (\_Chinmátram\_), to be the same with the intelligent world (\_chetana víswa\_), you have then known nothing for getting rid of this world.

7. The world is verily intelligent, O Ráma (with the mundane soul); but the animal soul (\_Jíva\_) is called \_pasu\_ or brutish observer of things pasyati, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).

8. The animal soul (\_Jíva\_), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind \_manas\_ also, though it is capable of intelligence—\_chetaníyam\_, has become the root of all evils. (\_i.e.\_ With its power of intellection and nature of intelligence (\_chetanam\_), it is yet ever inclined to the wrong side by itself).

9. Intellectual liberation (\_chetya mukta\_) from thoughts of the world, is one state (of the soul), and unintelligent gazing (\_unmukhatá\_) at

it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow (\_i.e.\_ the rational from the irrational soul).

10. He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away (and leave no fear of his transmigration).

11. The longing after perceptibles (\_Chetyas\_) does not cease, unless the perception of the visibles is effaced from the mind.

12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.

13. Rāma said:—Tell me sir, where and how is that vacuous soul called pasu, by the knowledge of which no one can get rid of his transmigration (\_i.e.\_ the worshippers of the \_jīvātmā\_ or animal soul called \_jīvavādis\_, are not entitled to their final liberation—\_mukti\_).

14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.

15. Vasishtha replied:—Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (\_chetanā́tman\_), they are truly wise, and know him (in themselves).

16. Whoso believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).

17. If the Supreme soul be known to us, O Rāma! the string of our woes is put to an end, like the fatal cholera after termination of its cholic pain or extraction of its poison.

18. Rāma said:—Tell me, O Bráhmaṇ! the true form of the Supreme soul, by light of which the mind may escape from all its errors.

19. Vasishtha replied:—The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.

20. Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.

21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself. (\_i.e.\_ Who being known, we forget our knowledge both of the subjective and objective, and view his unity as the only \_to on\_ or substratum of all). So Fichte: In thee, the Incomprehensible, does my own existence, and that of the world become comprehensible to me. Lewis. Phil. vol. II. P. 563.

22. He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).

23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtile in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).

24. That which encompasses the inside and outside of every thing, and

assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).

25. As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).

26. Ráma asked:—But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?

27. Vasishtha replied:—The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong, O Ráma! to take a thing as real, of which there is an absolute privation in nature.

28. It is the knowledge of Brahma that constitutes his form, or else there is no act of his whereby he may be known to us (the universe being but a development of himself). He is entirely devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

29. After an absolute negation of the visibles comes to be known (\_i.e.\_ after disappearance of the traces of phenomenals from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.

30. This concept (of the Super-eminent) has oftentimes no reflexion, owing to its having no visible appearance; and at others it is not without its reflexion on the mirror of the mind (which has received its image).

31. No body has ever conceived this transcendent verity in himself, who has not at the same time been convinced of the impossibility of the existence of the visible world. (\_i.e.\_ Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).

32. Ráma rejoined:—Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the \_chinmátram\_ (or minutiae of the divine mind), as the mount Meru in the sesamum seed.

33. Vasishtha replied:—If you will but stay a few days in the company of holy men, and study the sacred Sástras with a steady mind with me:

34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.

35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble).[2]

37. I will now cleanse away the dross of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.

38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature (\_i.e.\_ That a nil is nil is self evident, and no argument is required to prove it so).

39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind (\_Chitta\_) of Brahmá.

40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state.

41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.

44. Whatever you see, O Ráma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words (as my \_ipse dixit\_ only).

45. It is unreasonable, O intelligent Ráma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

## CHAPTER VIII.

### NATURE OF GOOD SÁSTRAS.

Ráma asked:—How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

2. Vasishtha answered:—It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

3. I will tell you a story, Ráma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this (narrative), you shall then reap no benefit from it.

5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

6. If you will betake yourself, Ráma! to the company of the good and study of good Sástras, you will surely arrive at your state of perfection in course of a few days or months, according to the degree of your diligence.

7. Ráma said:—O you, that are best acquainted with the Sástras, tell me which is the best Sástra for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

8. Vasishtha replied:—Know, O high minded Ráma! this work (the

Vásishtha Sanhitá) to be the best of all others on spiritual knowledge. It is the auspicious Great Rámáyana and the Sástra of sástras.

9. The Rámáyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (\_sanhitá\_) or store-house (of philosophy).

13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

14. He who feels this Sástra disagreeable to his vitiated taste, may take a fancy to the perusal of some other sástra that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or blessings pronounced upon him which never go for nothing (but have their full effects in time).

17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the \_srautá\_ or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

## CHAPTER IX.

### ON THE SUPREME CAUSE OF ALL. (PARAMA KÁRANA).

Vasishtha continued:-

They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.

3. Ráma said:-Tell me O Bráhma! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of Sástras (literally, having the eye-sight of Sástras).

4. Vasishtha said:-Who ever remains as he is (\_i.e.\_ without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (Jívan mukta).

5. Who so is employed in his intellection only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.
6. Whose countenance is neither flushed nor dejected in pleasure or pain (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.
7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his life.
8. Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.
9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.
10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.
11. Who ever is not feared by nor is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.
12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.
13. Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.
14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.
15. The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, thee or in any other person.
16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmá, and destroys all as Rudra or Siva.
17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).
18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains for supportance (of all living creatures).
19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.
20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (\_tama or Teom\_). It becomes vacuum (\_vyom or beom\_) to leave empty space for all, while in the form



of hills it obstructs their free passage on earth.

21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.

22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.

23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Ráma! as forms of the Divine Spirit (which is free to take any shape it likes).

24. Ráma said:—Tell me, O Bráhman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.

25. Vasishtha replied:—This (disembodied) liberation is called nirvána or total extinction of self-consciousness, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.

26. All such visible objects known as I, thou, this &c., being unproduced (anutpanna) from the eternal sat or entity of God, it is impossible to have any conception of them in our minds.[3]

27. Ráma said:—Methinks, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.

28. Vasishtha replied:—Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.

29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (Viswa) can not give the spiritual and infinite idea of Brahma.

30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.

31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).

32. I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the substance and not its shape or shadow that is to be looked into).

33. I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or primum mobile of all forces, which are but forms of the main force).

34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.

35. Ráma said:—Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.

36. Tell me also, how the viewer and the view (of these worlds) being

both extinct (as they are equally unreal in their nature), there remains their nirvána or absorption in the Deity without their personalities.

37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature (of incomprehensibility).

38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.

39. Vasishtha replied:—This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.

40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).

42. Attend now Ráma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.

44. I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (i.e. All this is null and void).

45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura-giants and Kinnara-pigmies.

46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world. (This final disappearance tirobháva of all things, proves their present appearance ávirbháva to be mere phantoms of our brain. Gloss).

47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts for ever.

48. There was no air nor form of any thing, no sight nor any thing to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.

49. There was a nameless self, the fullest of the full in its form; it was no ens nor non ens, no entity nor non-entity, no reality nor unreality neither.

50. It was mere intellect without its intellection, infinite without decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.

51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (Sadasadátman).

52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all

times.

53. He is also that (intellectual) light (chidáloka), whereby the form of that real as well as unreal Being—sadasadátma—is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any colour or shade.

[4]54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows (in his khecharí mudrá—or aerial mode of meditation).

55. He is the cause of all, and whose cause is as nil as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.

56. His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.

57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.

58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.

59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (Vilása), in the persons of Brahma and Hara.

60. It is his inertia and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).

61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep every where and at all times.[5]

62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.

63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.

64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine mind in the infinity of creation.

67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and

desires fly away afar from us.

68. It is in the presence of the clear light of that God of Truth, that all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

69. It is by him that a hundred series of visible objects (as pots and plates—\_ghata-patádi\_), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

71. He who manifests himself as the soul, abiding in me, thee and in this or that person, and is neither myself, thyself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.

72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.

75. You will be able to know your soul, O good Ráma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

76. Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (\_i.e.\_ It is a spiritual substance and must be known in the spirit).

## CHAPTER X.

### DESCRIPTION OF THE CHAOTIC STATE.

Ráma said:—That which remains incident to the Universal dissolution (\_mahá-pralaya\_), is commonly designated by the term "formless void."

2. How then said you, there was no void, and how could there be no light nor darkness neither?

3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

5. Vasishtha said:—You have raised a difficult extra-question, Ráma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

6. On the occasion or the termination of a great \_kalpa age\_, when there remains That Entity (the \_Tat sat\_) of God, it cannot be said to be a void, as I will now explain to you. Attend Ráma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated \_in relieve\_ of That Entity, and cannot be said to have been a void.[6]

8. Again when there was the representation of the plenitude under the appellation of the world at any place (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.

9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void. (\_i.e.\_ As a pillar is not devoid of figures which has carved images on it; so Brahma is not a void, having the worlds contained in him. This is a negative enthymem).

10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist. (So the appearance and disappearance of the worlds in Brahma, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the \_Mahápralaya\_. Gloss).[7]

11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.

12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

13. But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted by the hands of the statuary and painter). It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.[8]

14. The meaning of the word void (\_súnya\_) instead of no void (\_asúnya\_) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end- \_mahápralaya\_ (\_súnyatá súnyate katham\_)? (\_Ex nihilo nihil fit, et in nihilum nihil reverti posse\_).

15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by any body; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

18. The indestructible Brahma is beyond and free from external and

visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference betwixt Brahma and the universe (the one pervading and the other pervaded by his spirit).

20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.

21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (Visva) within itself, as those elements do their component parts and productions.

22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.

23. (In answer to the third question with regard to the want of intellect), it is said thus:—As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself (i.e. one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (turiya) state of susupta or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains somnolent (Susupta) in his soul, and tranquil (Sánta) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

27. (In answer to the question how corporeal beings could proceed from the incorporeal Brahma). Vasishtha says:—As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.

28. From the fullness of the Divine soul (Brahmátmá), proceeds the fullness of the living soul (Jívátmá), which is formless also (nirákriti). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).

29. So the totality of worlds proceeding from the plenum of Brahma, there remains the same sum total also as the plenitude of Brahma himself.

30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.

31. Such being the state of the unreality of the mind and its cognizables, their reflexions upon each other (i.e. of the mind upon the object and those of the object on the mind), are equally untrue as

the shadow of a shadow. (Here is an utter negation of perception and perceptibles. There being no material substratum, the shadowy scene of the world is a mere mental synthesis. Berkeley).[9]

32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile ether which is embosomed in him.

33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).

34. He is of the form of intellect—chit—and life eternal, without the conditions and accidents of vitality—jívatá. The Divine Mind has its will eternal, and is devoid of the desires of finite minds—chittata.

35. Without the rise of the intellect (i.e. its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever (all of which are but products of the intellect or Ego).

36. Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.

37. Ráma said:—Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.

38. Vasistha said:—I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.

39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his Samádhi—meditation, is verily the form of the unspeakable Being.

40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and sees the light shining in himself, even such is the form of that Being.

41. Who having forgotten the nature of the living soul—jíva—, and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.

42. He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.

43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.

44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.

45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.

46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the etherial light of the sun, and that which is in the midst of our visual light, is verily the form of the Supreme. (This passage admits of an occult interpretation in the Yoga system).

47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.

48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.

49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge (i.e. from whom they rise and in whom they set by turns); is most difficult of attainment.

51. He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause-nimitta, but as the source-vivarta of the triple category.

52. The mind that is liberated from bodily activities (as in the waking Jagrat state) from its dreaming (as in the swapna or sleeping state), and is concentrated in the intellect (as in the state of susupti or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the turiya or fourth state of the soul), is said to remain in the end of our being.

53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.[10]

## CHAPTER XI.

### SPIRITUAL VIEW OF CREATION.

Ráma said:—Tell me, O Bráhmaṇ, wherein this world abides at its last dissolution, when it does not retain its present form, nor this resplendent show (as we see in it now).

2. Vasishtha answered:—Tell me, Ráma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-arbour (aerial castle), and where it remains.

3. Ráma replied:—There never was, nor is, nor ever will be the son of a barren woman or an arbour in the sky; why then ask about the form and figure of what is nothing?

4. Vasishtha said:—As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.

5. That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.

6. Ráma rejoined:—The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning and end.

7. Vasishtha replied:—It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).



201935  
201936 8. The appearance of the world, is compared with that of a bracelet,  
201937 because the one is as false as the other, and neither of them is real.  
201938

201939 9. And as there is nothing in the sky except a negative emptiness, so  
201940 the existence of the world in Brahma, is but a negative idea.  
201941

201942 10. As the collyrium is no other than blackness, and as there is  
201943 no difference between frost and its coldness, so the world is not  
201944 otherwise than the great Brahma himself.  
201945

201946 11. As coldness can not be negated of the moon and frost, so creation  
201947 can not be negated of God. (Literally, creation is no negative property  
201948 of Brahma, but essential to his nature).  
201949

201950 12. As there is no water in a sea of the mirage, nor light in the new  
201951 moon, so this world, as it is, does not abide in the pure spirit of God  
201952 (in its gross state).  
201953

201954 13. That which did not exist at first owing to its want of a cause, has  
201955 neither its existence at present, nor can it be destroyed (when it is a  
201956 \_nil\_ itself).  
201957

201958 14. How is it possible for a dull material object to have any other  
201959 cause but a material one; just as it is not the light (but some solid  
201960 substance), that is the cause of a shadow.  
201961

201962 15. But as none of these works, has come into existence without some  
201963 cause, that cause whatever it is, is situated in these productions of  
201964 it: (\_i.e.\_ the author is displayed in his works).  
201965

201966 16. Whatever appears as ignorance or delusion (as this world), has some  
201967 appearance of intelligence or truth (of the Divinity) in it, as the  
201968 delusion of the world seen in a dream, is the effect of the intellect  
201969 within us. (Consciousness is awake in our dreams also).  
201970

201971 17. As the illusion of the world in a dream, is not without our inward  
201972 consciousness of it, in like manner Brahma was not unconscious of the  
201973 expansion of the world, at the beginning of creation.  
201974

201975 18. All this that we behold about us, is situated in the divine soul  
201976 (in the same manner as the visions in our dreams, are but archetypes of  
201977 our souls); there is no other world that rises and sets (but what is  
201978 imprinted in our minds).  
201979

201980 19. As fluidity is another name for water, and fluctuation the same  
201981 with wind; and as sunshine is no other than light, so the world is  
201982 naught but Brahma (displayed in nature).  
201983

201984 20. As the figure of a city, resides in the inward intellect of one,  
201985 who is conscious of his dreaming, in the same manner this world, is  
201986 displayed in the Supreme soul.  
201987

201988 21. Ráma said:—If it is so, then tell me, O Bráhma! whence is this  
201989 our belief of its substantiality, and how this unreal and visionary  
201990 \_ideal\_, presents its baneful visible aspect unto us.  
201991

201992 22. For the view being in existence, there must be its viewer also,  
201993 and when there is the viewer, there is the view likewise. As long as  
201994 either of these is in existence, there is our bondage, and it is on the  
201995 disappearance of both, that our liberation chiefly depends: (which can  
201996 hardly take place).  
201997

201998 23. It is entirely impossible to be so, as long as our notion of the  
201999 view, is not lost in our minds, for unless the view is vanished both  
202000 from the vision of the eyes and mind, no one can even form an idea of  
202001 liberation in his mind.  
202002

202003 24. Again the representation of the view at first, and its obliteration

afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

25. Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection (for what is deeply rooted in the soul, comes out of itself).

26. The intellect which was without the notion of the visibles at first, would be entitled to liberation, were it not owing to the nature of the viewer (to imbibe the ideas of visibles).

27. Now sir, please to remove by your reasoning, my hopelessness of liberation, which I ween, is unattainable by any.

28. Vasishtha said:—Hear me, Ráma! explain to you in length, how the unreal world with all its contents, appears as real to us.

29. For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

30. Then Ráma, you will be able to conduct yourself on earth, as one under assurance of the erroneous conception of the creation and existence of the world.

31. You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

32. Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

33. It was from Him, that all these beings have come to existence; while He of himself, is all and every thing in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

## CHAPTER XII.

### THE IDEALISTIC THEO-COSMOGONY OF VEDÁNTA.

Vasishtha said:—

From the state of perfect quiescence and tranquillity of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

2. As sound sleep displays itself in visionary dreams, so does Brahma manifest himself in the works of creation, of which he is the soul and receptacle: (\_i.e.\_ who contains and forms and enlivens the whole).

3. The world, which of its nature is continually progressive in its course, is identic with the essence of that Being, whose form is selfsame with the ineffable glory of his eternally gemming Intellect (\_chin-mani\_).

4. This \_chit\_ or Intellect, then (\_i.e.\_ after its inert quiescence), gets of itself an intellection (\_chetýá\_) in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

5. Then this thinking Intellect (\_chetýa-chit\_), gets the notions

(bodhas) of some faint images (úhita-rúpas), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).

6. Afterwards this transcendent essence (Intellect), becomes an intelligent principle (sacheta), and eager for intelligence (chetana). It is now worthy of its name as Intellect or chit, on account of its attaining to what is called intelligence.

7. Lastly it takes the form of gross consciousness (ghana-samvedana), and receives the name of the living soul-jíva. It now loses its divine nature by reflecting on itself: (i.e. its own personality).

8. This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).[11]

9. Afterwards there rises a void space into being, called Kham-vacuum (Arabic Kháviyetun), which is the seed or source of the property of sound, and which became expressive of meaning afterwards. (It is called ákása or sky-light from kása to shine, as light was the first work of God).

10. Next in order are produced the elements of egoism and duration in the living soul (i.e. the simultaneousness of the ideas of self-entity and duration in the living principle). And these two terms, are the roots of the subsistence of future worlds. (i.e. The individuality and durability of things).

11. This ideal knowledge, of the unreal forms of the net-work of world, in divine Spirit, was made to appear as a reality by the Omnipotent power. (i.e. The ideal world appeared afterwards as real).

12. Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.

13. The intellect in the form of the airy ego, thinks on the element of sounds (sabda tanmátram); it becomes by degrees denser than the rarefied air, and produces the element of mind.

14. Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in padas or inflected words, vákyas or sentences, and the collections of Vedas and Sástras.

15. It is from this Supreme spirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.

16. The Intellect having such a family as its offspring, is expressed by the word jíva (zoa) or the living soul, which became afterwards the arbor (or source) of all forms of beings, known under a variety of expressions and their significations. (i.e. The living god Brahmá became the cause of the formal world, from the tanmátra elements produced by Brahma).

17. The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul. (These include all vegetable and animal life and all such as increase in bulk and growth).

18. It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element tanmátra of touch and feeling (the air), which was yet without its name and action. (The Spirit breathed breathless. Sruti). This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.

19. The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the (49) various kinds of winds, that are the causes of the breathings and motions of all beings.

20. Then the Intellect produced at pleasure and from its idea of light, the elemental essence of lustre, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).

21. Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colours of bodies that filled the world. (That light is the cause of colour, was known to the ancient Rishi).

22. It reflected on the want of fluidity, and produced the liquid body of waters, whose taste constitutes the element (tanmātra) of flavour.

23. The desire of the soul for different flavours (rasas), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.

24. Then the self-willed Brahmá, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.

25. He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.

26. Those elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

27. In this manner, all those beings remain in their combined states, until their final dissolution into their simple and separate forms.

28. All those things, which are but forms and formations of pure Intellect, remain within the sphere of Divine Intelligence, as the germs of the big banian tree, reside in the forms of pollen and the seed.

29. These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last for ever.

30. Such is the growth and multiplication of things by pervasion of the Intellect, until they are put to a stop by its contraction and when weakened in their bodies by its desertion, they droop down in the end.

31. Thus is this class of elementary tanmātras, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.[12] (trasaranus).

32. These five-fold elements are verily the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the increate ideal shapes of the Intellect replenishing the world.

#### CHAPTER XIII.

#### ON THE PRODUCTION OF THE SELF-BORN.

Vasishtha said:—

Ráma! When the Supreme Brahma remains in his resplendent and tranquil state (before creation), there is no essence of etherial light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

2. The \_Sat\_-God has the attribute of \_Chetya\_-intellectuality at first, and it is from the intellection (\_Chetana\_) of his intellectual part (\_Chetyánsa\_), that the epithet of mind (\_Chitta\_) is attributed to him. The faculties (\_Sakti\_) of his intellect (\_Chit\_), are called its intelligence (\_Chetaná\_).

3. The \_Chit\_ or intellect has then the attribute of the Living soul (\_Jíva\_), from its intelligence (\_Chetaná\_), and connection with the \_chetya\_ or intelligible objects in nature. It is next attributed with the title of \_máya\_ or illusion, from the subjection of its \_Chetya\_ or cognizable objects only to itself—\_Aham mátra\_.

4. It has then the attribute of understanding (\_buddhi\_), from the excess of its egoism (\_ahantá\_), which is full with the purposes of its mind and the elements of sound &c. (\_i.e.\_ with a desire for all sensible objects).

5. This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great harbour of the visible world (as the great garden for its pleasure and gain).

6. But the living souls, like so many evanescent objects seen in a dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

7. But the world is (as continuous) as the grove of \_Karajna\_ plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for any body; (that is living or dead).

8. The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream (recalls them to his memory).

9. Wherever there is the germ of the world, it develops itself even at that place; the live elements are the five fold seed of the world, but the undecaying intellect is the seed of the quintuple (\_pancha-bhúta\_).

10. As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

11. The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

12. But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

13. Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the quintuple elements, be attributed to Brahma, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahma.

14. Therefore know this quintuple to be the developed Brahma himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

15. Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.

16. The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.

17. Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.

18. Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of divine Intellect.

19. The soul thinks itself as "a minute particle of light" at first, and then it considers itself as growing in the sphere of its consciousness.

20. The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nullity afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.

21. Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the lingadeha or sentient soul within the body).

22. As the soul goes on thinking itself the microcosm of the world (Viswarúpa), so it falsely thinks itself as such in reality, as it is expressed by the dictum "Soham" "so am I."

23. By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.

24. By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.

25. He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.

26. The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Consciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).

27. Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star. (The star is supposed to be the eye-sight and residence of life. Gloss).

28. It appears to me to take its flight to the sky, to see what is passing there (i.e. the manner in which the mental eye of the Yogi penetrates the regions of air). And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards. (The whole sphere of air is thought to teem with life or living souls and spirits, which rove free in the air, until they are made to enter and pass out of the body by two unknown holes, whether of the nostrils or sockets or glottis, remains undefined and undetermined).

29. The organs by which the embodied living soul, is to see (external objects), are called the eyes-netras (from their receiving (nayana) the light of the soul). That by which it is to feel, is styled the skin (twak or touch); and those whereby it is to hear, are termed the ears (srutis from sru to hear, corresponding with suna or shunu in

vernaculars and Persian).

30. The organ of smelling is the nose-ghrána from its bearing the scent-ghrána to the soul; and that of taste is named as tongue rasaná, for its conducting the rasa taste or flavour to the spirit.

31. Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause-of vision, and mover of the internal organs of the mind and thought.

32. This (vital breath) supports the embodied and all supporting soul (átiváhika-dehátma) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.

33. The word Jíva or the living soul (zoa), is brought under a figurative sense, 'to mean something real in the unreal body'. Hence Brahmá is said to be the life and soul of the unreal world.

34. The gross embodied soul, is of the form of vacuum like the mind and yet it imagines itself to reside in an ovum in the body, as Brahmá is supposed to be seated in the mundane egg. (i.e. The soul loses its light airy shape and free range, by being confined in the body).

35. Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of Naráyana); and others view it in the person of the Lord of creatures (Brahmá); while there are others, who look at it as infused throughout the creation in the figure of viráj. These are called the subtile and gross bodies of the soul (sthúla and súkshma saríras).

36. The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action (modus operandi).

37. The mind is the inventor of words, expressive of ideas (in the soul), and subjects itself to the arbitrary sounds of its own invention. Hence God is erroneously said to be embodied in words (sabda Brahma of Mimánsá philosophy) in this world of errors.

38. The unproduced and self-born Brahmá, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.

39. This all supporting-embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.

40. But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahma still, whose essence is known to extend as the infinite space itself.

41. Things appearing as real, are as unreal as an imaginary city (Utopia), which presents a variety (of forms and colours) to the fancy, without being built or painted by any body. (The phenomenal appearance of the world, is likened to a phantasmagoria).

42. Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmá and others, being freed from their avocations at the universal dissolution of existence, could neither resume their functions nor have materials for the same.

43. The self-born Brahmá, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmá and formation of the universe are alike (chimerical).

44. The earth and all other existences, are but the eternal ideas of the divine mind, and they appear to us as objects of a dream in our

waking state: (when they vanish into airy nothing).

45. The divine spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.

46. This creation is every where the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.

47. The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself. (Nature is uniform, but ruffled by accidents).

48. It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced anew.

49. He, who is of the form of unlimited space, and without any vacuity in it (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature), without any worldliness in him; is verily the substratum of all.

50. He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmá), and about whom there can be no dispute nor disputant; is verily the unknown God.

51. He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahma that shines of himself in himself (as the soul of and all in all).

52. As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.

53. All unrealities become extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.

54. Brahmá the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the Supreme spirit; and he being of a spiritual form as the mind, has no material body formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

#### CHAPTER XIV.

##### ESTABLISHMENT OF BRAHMA.

Vasishtha added:—

In this manner the visible world, myself, thyself and all other things are nothing; all these being unmade and unborn are inexistent: it is the Supreme spirit only that is existent of itself.

2. The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and begins to have a motion in itself like the troubled waters of the deep.



3. It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.
4. The body of the Great Viráj also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and etherial form, and as transparent as the ether itself.
5. It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.
6. All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Viráj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahmá, represents all souls (and not bodies) as they are mere pictures on it.
7. The prime Lord of creatures is said to be self-born at first, and he is known as the increate (Brahmá), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahma, and is therefore not subject to birth and death).
8. The primeval patriarchs, who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipate souls of the living and dead, are freed from the doom of regeneration.)
9. Brahma, who is the reflector of all souls, is himself invisible in the inward mirror of other souls: (\_i.e.\_ he reflects all images in himself, but never casts his own reflexion upon any). He is neither the view nor the viewer, and neither the creation nor the creator himself. (These being the functions of the creative and representative powers of Brahmá and Viráj).
10. Though thus negated of all predicates, yet is Brahma the soul of all predicables, that may be affirmed or denied of him (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.
11. The will of the gods (Brahmá and Viráj), proceeding from the volition of Brahma, is of that spiritual nature as the other; just as one dream rising in another, is equally unsubstantial as the first: (\_i.e.\_ the products of spiritual causes, are also spiritual, by the rule of the homogeneity of the cause and effect).
12. Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an auxiliary causality. (God made man in his own image, and as perfect as himself: and this man is manas the Brahmá, or as he is named Adam, corresponding with Adima or Adyam purusham—the first male or Protogonus).
13. Want of a secondary agency, produces the equality of effects with their cause (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftments). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly erroneous.
14. Brahma himself is the prime soul of Viráj and self-same with him, and Viráj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise. (Viráj is the spirit of God diffused in nature).
15. Ráma said:—Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls: (\_i.e.\_ whether

it is to be taken in a collective or integral sense, and whether it forms a totality—samashti existent in the Divinity, of which all individual souls are either as parts vyashti or separate existences).

16. Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

17. Tell me sir, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

18. Vasishtha replied:—There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite out of place, as the query about the horns of hares (which do not exist in nature).

19. There are no detached living souls, O Rāma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at any time.

20. Living soul is but a fictitious word, and it is heaped with many fictions, all of which, you must know for certain, do not apply to the soul.

21. There is but one pure and immaculate Brahma, who is mere Intellect (chinmātram) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahma is represented not only as Omniscient and Omnipotent; but as saguna also by his assumption of all attributes).

22. The living soul is viewed by many to evolve itself from the intellect into many visible and invisible forms (mūrta-mutam); just as a plant is seen to develop itself into its fruits and flowers.

23. They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.

24. But all this is caused by ignorance, while right understanding assigns them to Brahma. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.

25. These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.

26. Know Brahma himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.

27. His want of minuteness (i.e. his fulness) in all places, precludes his distinctive appellations every where. Whatever attributes are given him (by fiction), are all to be understood to mean Brahma himself.

28. Rāma asked:—How comes it, O Brāhman? that the totality of the living souls in the world, is guided by the will of one universal soul, which governs the whole, and to which all others are subject.

29. Vasishtha replied:—Brahma the great living soul and Omnipotent power, remained from eternity with his volition (satya sankalpa—fixed determination) of creation, without partition or alteration of himself.

30. Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" (Aham bahu

syam\_), became the separate existences afterwards.

31. All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end".

32. Thus though there can be no act without exertion (by the general rule as in the case of mortals), yet the predominant will of Brahmá, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).

33. Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.

34. If the law of the predominant power, is effective of its end (\_i.e.\_ the law of action for production of acts); then the exertions of the subordinate powers (the living souls), must also be attended with success: (\_i.e.\_ the attainment of the like result of the like action).

35. Thus Brahma alone is the great living soul that exists for ever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).

36. It is with a consciousness of the intellectual soul (\_i.e.\_ the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.

37. Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life \_átmajívatwam\_, as the copper becomes transformed into gold (by chemical process).

38. Thus the whole body of living beings, that had been as inexistent as air before, come into existence, and rise resplendent with the wonderful intellect.

39. Whoso perceives this wondrous intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.

40. The mind that is gratified with intellectual delights, becomes as expanded as the intellect itself, and thinks those pleasures to constitute the sum total of worldly enjoyments.

41. The Intellect is said to remain unchanged in all its succeeding stages; and though it never changes from that state, yet it wakes (developes) by a power intrinsic in itself.

42. The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world (\_i.e.\_ Of evolving the knowables from its own knowledge of them. Or it is the pleasure of the intellect to unfold the secrets of nature to view).

43. The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature. (The subjective knowledge of ego-self).

44. Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its \_ego\_) to be but an atom amidst the endless worlds.

45. It perceives also in itself the beautiful and wondrous world, which is amazing to the understanding, and which is thereafter named the

universe. (i.e. The one existing in the other and not without it: meaning, the soul to be the seat of both the subjective and objective knowledge).

46. Now Rāma, our egoism being but a conception of the intellect is a mere fiction (kalpanā); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.

47. Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of ego and tu (i.e. of the existence of yourself and that of others); and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.

48. As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.

49. The universe is a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (Viswa and Virāj, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.

50. What is one's nature never leaves him at any time; how then can a form or figure be given to the formless Divinity?

51. The divine intellect is exempt from all the names and forms which are given to unintelligent worldly things, it being the pervader and enlivener, of all that shines in the world. (Intellect is the power of understanding).

52. The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from interlegere contains all things).

53. Know the world to compose the mind-chitta of the intellect-chit of God, because the mind does not subsist without the world. Want of the world would prove the inexistence of the mind and intellect which consist of the world. (Hence the identity of the intelligent world with the mind and intellect of God).

54. The intellect like the pepper seed, is possest of an exquisite property within itself, and bears like the flavour of the other, the element of the living soul, which is the element of animated nature.

55. As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).

56. The intellect (chit), exhibiting itself as the mind (chitta), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the chit and a nullity. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of the mind being variable, is said to be null).

57. The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. But the living soul, which is active and productive of acts, is called the purusha or the embodied soul residing in the body-purau-sete. It is action which makes the man-purusha, from which is derived his manhood-paurusha.

58. Life with the action of the mind constitutes the mind of man. The mind taking a sensitive form, employs the organs of sense to their

different functions. (The sensitivity of the mind bears an active and not the passive sense of sensitiveness or sensibility).

59. He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the \_Pratyagátmá\_ the all-pervading soul).

60. Hence the ego or living soul is indivisible, uninflamable, unsoilable and undriable in its essence; it is everlasting and infinite (ubiquitous), and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

61. There are many that dispute on this point, as they dispute on other matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputants are the dualists, who make a distinction between the eternal and created souls. (\_Jivátmá-paramátmá-dvaita-vádis\_)).

62. The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit (which he views in his intellect).

63. Fondness for intellectual culture, is attended with the vernal blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

64. The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes out the breath of its own spirit in the same egg. (The breathing soul is called the \_sútrátmá\_ one of the ten hypostases of Brahma, the vital air is the first of the elementary bodies, in the order of emanation \_alias\_ creation).

65. It then showed itself in the wondrous form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

66. It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

67. Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visibles from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to be lie dormant. In this state of the intellect, it is lowered to and confined in the earth.

68. The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the light of that Intellect, and is therefore said to be both existent as well as inexistent by itself.

69. Like the vacuity of that Intellect, the world is said now to exist and now to be inexistent; and like the light of that Intellect, it now appears and now disappears from view.

70. Like the fleeting wind which is breathed by that Intellect, the world is now in existence and now inexistent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

71. Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like collyrium from the particles of the oil of the \_rajas\_ quality of the Intellect.

72. It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its

fluidity.

73. The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the divine mind; its coldness is from the ice, and its heat from the fire contained in the same. (\_i.e.\_ The divine Intellect is the material cause (\_upádána káрана\_) of the world).

74. The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the divine mind. It is dulcet by the honey and aureate by the gold contained in the same.

75. The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the harbour of the mind. It is the \_ens\_ of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

76. The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine spirit.

77. The invariable self-sameness of the Divine spirit, makes the entity and non-entity of the world alike (because it has no existence of its own, but in the Supreme soul). And the words 'part and whole' are wholly meaningless, because both of these are full with the divine spirit.

78. Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it. (The Buddhists are perceptionalists, and have no faith in any thing beyond their sensible perceptions (\_pratyaksha\_); but the Vedantic spiritualists, on the contrary, are abstract conceptionalists, and believe nothing to be true, of which they have no notion or inward conception).

79. The intellect being an unity, cannot be mistaken for a part of any thing; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.[13]

80. It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

81. As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

82. No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahmá is the primary cause of causes. (Hence called Hiranyagarbha.)

83. The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

84. Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

85. All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your intellection.

86. As the Muni spake these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

CHAPTER XV.

STORY OF THE TEMPLE AND ITS PRINCE.

Vasishtha said:—The world is a void and as null as the pearls in the sky (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

2. All its objects appear, as unengraved images on the column of the mind, which is without any engraving or engraver of it.

3. As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visibles as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

4. As sun-beams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

5. The fancied world is no more than a facsimile of the mind of its Maker, just as the sun beams under the water, are but reflexions of the light above; and no other than a negative notion (a false idea).

6. The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

7. The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in existence.

8. The illusive forms of the visibles, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

9. The visionary scenes of the world being taken to the scales, will be found when weighed, to be light as air and as hollow as vacuum.

10. The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense, that there is no difference between the world and Brahma: (the one being but the reflection of the other).

11. The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarefied rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

12. As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtile as an imaginary one.

13. Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum. The words plenum and vacuum are both as inane as airy breath, because these opposites are but different views of the same Intellect.

14. Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as inexistent as its seeming existence.

15. The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

202970  
202971 16. It is as transparent as the sky, and without any solidity at all;  
202972 it is as empty as empty air, and as a city pictured in imagination.  
202973

202974 17. Attend now to the story of the Temple which is pleasant to hear,  
202975 and which will impress this truth deeply in your mind.  
202976

202977 18. Ráma said:—Tell me at once, O Bráhman, the long and short of the  
202978 story of the temple, which will help my understanding of these things.  
202979

202980 19. Vasishtha said:—There lived of yore a prince on the surface of  
202981 the earth, whose name was Padma from his being like the blooming and  
202982 fragrant lotus of his race; and who was equally blessed with wisdom,  
202983 prosperity and good children.  
202984

202985 20. He observed the bounds of his duties, as the sea preserves the  
202986 boundaries of countries; and destroyed the mist of his adversaries,  
202987 as the sun dispels the darkness at night. He was as the moon to his  
202988 lotus-like queen, and as burning fire to the hay of evils and crimes.  
202989

202990 21. He was the asylum of the learned, as the mount Meru was the  
202991 residence of the gods; he was the moon of fair fame risen from the  
202992 ocean of the earth; and was as a lake to the geese of good qualities;  
202993 and like the sun to the lotuses of purity.  
202994

202995 22. He was as a blast to the creepers of his antagonists in warfare;  
202996 and as a lion to the elephants of his mind (appetites). He was the  
202997 favourite of all learning, and a patron of the learned, and a mine of  
202998 all admirable qualities.  
202999

203000 23. He stood fixed as the mount Mandara, after it had churned the ocean  
203001 of the demons. He was as the vernal season to the blossoms of joy, and  
203002 as the god of the floral bow to the flowers of blooming prosperity.  
203003

203004 24. He was the gentle breeze to the vacillation of the playful  
203005 creepers, and as the god Hari in his valour and energy. He shone as the  
203006 moon on the florets of good manners, and as wildfire to the brambles of  
203007 licentiousness.  
203008

203009 25. His consort was the happy LÍla, playful as her name implied, and  
203010 fraught with every grace, as if the goddess of prosperity, had appeared  
203011 in person upon earth.  
203012

203013 26. She was gentle with her submissiveness to her lord, and was sweet  
203014 in her speech without art; she was always happy and slow in her  
203015 movements, and ever smiling as the moon.  
203016

203017 27. Her lovely lotus-white face was decorated with painted spots, and  
203018 her fair form which was as fresh as a new blown bud, appeared as a  
203019 moving bed of lotuses.  
203020

203021 28. She was buxom as a playful plant, and bright as a branch of  
203022 \_kunda\_ flowers, and full of glee and good humour. With her palms red  
203023 as corals, and her fingers white as lilies, she was in her person a  
203024 congeries of vernal beauties.  
203025

203026 29. Her pure form was sacred to touch, and conferred a hilarity to the  
203027 heart, as the holy stream of the Ganges, exhilarates the flock of swans  
203028 floating upon it.  
203029

203030 30. She was as a second Rati, born to serve her lord, who was Káma in  
203031 person on earth to give joy to all souls.  
203032

203033 31. She was sorry at his sorrow, and delighted to see him delightful;  
203034 and was thoughtful to see him pensive. Thus was she an exact picture of  
203035 her lord, except that she was afraid to find him angry.  
203036  
203037  
203038



## JOY AND GRIEF OF THE PRINCESS.

This single wived husband, enjoyed the pleasure of an undivided and unfeigned love, in company with his only consort, as with an Apsará (or heavenly nymph) on earth.

(The Apsaras are the Abisares of Ptolemy and Absairs of the Persians: a term applied to the fairy race in the watery valley of Cashmere, supposed to be the site of Paradise-Firdous, and the scene of innocent attachment).

2. The seats of their youthful sports were the gardens and groves, the arbours of shrubberies, and forests of Tamála trees. They sported also in the pleasant arbours of creepers and delightful alcoves of flowers.

3. They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.

4. Hills overgrown with sandal woods and shades of shady forests; the alcoves of Nípa and Kadamba trees, and coverts of the Páribhadra or Devadáru-cedars, were their favourite resorts in summer.

5. They sat besides the beds of kunda and Mandára plants, redolent with the fragrance of full-blown flowers; and strayed about the vernal green-woods, resounding with the melody of kokilas' notes.

6. The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain (were also their favourite resorts).

7. Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were oft visited by them.

8. Lakes of full-blown lotuses and lilies, smiling Kumudas of various hues, and wood-lands darkened by green foliage, or overhung with flowers and fruitage, were their frequent haunts.

9. They passed their time in the amorous dalliances of godlike youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.

10. They amused each other with bon-mots and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists mushti-bandha (purmuthi), and the various games of chess and dice.

11. They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.

12. They decorated their persons with wreaths of flowers and ornaments of various kinds; fared and feasted on a variety of flavours, and moved about with playful negligence.

13. They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.

14. They played the frolics of "hide and find" (Beng. lukichuri), tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.

15. They made their trips in pleasure-boats, and on yokes of elephants

203108 and tame camels; and sported in their pleasure-ponds by pattering water  
203109 upon one another.

203110  
203111 16. They had their manly and womanly dances, the sprightly tándava  
203112 and the merry lása; and songs of masculine and effeminate voices  
203113 the Kalá and gíta. They had symphonious and euphonious music, and  
203114 played on the lute and tabor, (the wired and percussive instruments).

203115  
203116 17. They passed in their flowery conveyances through gardens and  
203117 parterres, by river sides and highways, and amidst their inner  
203118 apartments and royal palaces.

203119  
203120 18. The loving and beloved princess being thus brought up in pleasure  
203121 and indulgence, thought at one time with a wistful heart within  
203122 herself:—

203123  
203124 19. "How will this my lord and ruler of earth, who is in the bloom of  
203125 youth and prosperity, and who is dearer to me than my life, be free  
203126 from old age and death.

203127  
203128 20. "And how will I enjoy his company on beds of flowers in the palace,  
203129 possessed of my youth and free-will, for the long long period of  
203130 hundreds of years.

203131  
203132 21. "I will therefore endeavour with all my vigilance and prayers, and  
203133 austerities and endeavours, how this moon-faced prince, may become free  
203134 from death and decline.

203135  
203136 22. "I will ask the most knowing, and the most austere and very learned  
203137 Bráhmans, how men may evade death."

203138  
203139 23. She accordingly invited the Bráhmans and honoured them with  
203140 presents, and asked them lowly, to tell her how men might become  
203141 immortal on earth.

203142  
203143 24. The Bráhmans replied:—"Great queen! holy men may obtain success in  
203144 every thing by their austerities, prayers and observance of religious  
203145 rites; but no body can ever attain to immortality here below."

203146  
203147 25. Hearing this from the mouths of the Bráhmans, she thought again in  
203148 her own mind, and with fear for the demise of her loving lord.

203149  
203150 26. "Should it happen, that I come to die before my lord, I shall then  
203151 be released from all pain of separation from him, and be quite at rest  
203152 in myself.

203153  
203154 27. "But if my husband happen to die before me, even after a thousand  
203155 years of our lives, I shall so manage it, that his soul (the immortal  
203156 part of his body), may not depart from the confines of this mansion  
203157 (the charnel-house).

203158  
203159 28. "So that the spirit of my lord, will rove about the holy vault in  
203160 the inner apartment, and I shall feel the satisfaction of moving about  
203161 in his presence at all times."

203162  
203163 29. "I will commence even from this day, to worship Sarasvatí—the  
203164 goddess of Intelligence, and offer my prayers to her for this purpose,  
203165 with observance of fasts and other rites to my heart's content."

203166  
203167 30. Having determined so, she betook herself to observe the strict  
203168 ceremonials of the Sástra, and without the knowledge of her lord.

203169  
203170 31. She kept her fasts, and broke them at the end of every third night;  
203171 and then entertained the gods, Bráhmans, the priests and holy people,  
203172 with feasts and due honours.

203173  
203174 32. She was then employed in the performance of her daily ablutions,  
203175 in her act of alms-giving, in the observance of her austerities and in  
203176 meditation; in all of which she was painstaking, an observant of the

203177 rules of pious theism.

203178  
203179 33. She attended also to her incognizant husband at stated times, and  
203180 ministered unto him to the utmost, her duties as required by law and  
203181 usage.

203182  
203183 34. Thus observant of her vows, the young princess passed a hundred of  
203184 her trinoctial ceremony, with resolute and persevering pains-taking and  
203185 unfailing austerities.

203186  
203187 35. The fair goddess of speech, was pleased at the completion of her  
203188 hundredth trinoctial observance, in which she was honoured by her, with  
203189 all outward and spiritual complaisance, and then bespoke to her.

203190  
203191 36. Sarasvatí said:—"I am pleased my child! with thy continued  
203192 devotion to me, and thy constant devotedness to thy husband. Now ask  
203193 the boon that thou wouldst have of me."

203194  
203195 37. The princess replied:—"Be victorious, O moon-bright goddess!  
203196 that puttest to an end all the pains of our birth and death, and the  
203197 troubles, afflictions and evils of this world; and that like the sun,  
203198 puttest to flight the darkness of our affections and afflictions in  
203199 this life.

203200  
203201 38. "Save me O goddess, and thou parent of the world, and have pity  
203202 on this wretched devotee, and grant her these two boons, that she  
203203 supplicates of thee.

203204  
203205 39. "The one is, that after my husband is dead, his soul may not go  
203206 beyond the precincts of this shrine in the inner apartment.

203207  
203208 40. "The second is, that thou shalt hear my prayer, and appear before  
203209 me, whenever I raise my voice to thee, for having thy sight and  
203210 blessing."

203211  
203212 41. Hearing this, the goddess said, "Be it so;" and immediately  
203213 disappeared in the air (whence she came); as the wave subsides in the  
203214 sea whence it rises to view.

203215  
203216 42. The princess being blessed by the presence and good grace of the  
203217 goddess, was as delighted as a doe at the hearing of music.

203218  
203219 43. The wheel of time rolled on its two semicircles of the fort-nights.  
203220 The spikes of months, the arcs of the seasons, the loops of days and  
203221 nights and the orbit of years. The axle composed of fleeting moments;  
203222 giving incessant momentum to the wheel.

203223  
203224 44. The perceptions of the prince, entered into the inner man within  
203225 the body (\_lingadeha\_); and he looked in a short time, as dry as a  
203226 withered leaf without its juicy gloss.

203227  
203228 45. The dead body of the warlike prince, being laid over the sepulchre,  
203229 in the inside of the palace, the princess began to fade away at its  
203230 sight, like a lotus flower without its natal water (of the lake).

203231  
203232 46. Her lips grew pale by her hot and poisoned breath of sorrow; and  
203233 she was in the agony of death, as a doe pierced by a dart (in her  
203234 mortal part).

203235  
203236 47. Her eyes were covered in darkness at the death of her lord, as a  
203237 house becomes dark at the extinction of the light of its lamp.

203238  
203239 48. She became leaner every moment, in her sad melancholy; and turned  
203240 as a dried channel covered with dirt in lieu of its water.

203241  
203242 49. She moved one moment and was then mute as a statue; she was about  
203243 to die of grief, as the ruddy goose at the separation of her mate.

203244  
203245 50. Then the etherial goddess Sarasvatí, took pity on the excess of

her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.

## CHAPTER XVII.

### STORY OF THE DOUBTFUL REALM OR REVERIE OF LÍLÁ.

Sarasvatí said:—Remove my child, the dead body of thy husband to yonder shrine! and strew those flowers over it, and thou shalt have thy husband again.

2. Never will this body rot or fade as long as the flowers are fresh over it, and know thy husband will shortly return to life again. (The strewing of flowers over the dead body and the grave, is a practice common in many religions).

3. His living soul which is as pure as air, will never depart from this cemetery of thy inner apartment. (The departed soul is believed to hover about the crypt or cairn until the day of resurrection).

4. The black-eyed princess, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

5. She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

6. It was at midnight of the very day, when all the members of the family had fallen fast asleep, that Lílá repaired to the shrine in the inward apartment.

7. There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

8. "Why dost thou call me, child, and why art thou so sorrowful in thy countenance? The world is full of errors, glaring as false water in a mirage."

9. Lílá answered:—"Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

10. The goddess replied:—"His spirit is now roving in the sky, of which there are three kinds:—one the firmament or region of the sensible worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

11. "Your husband's soul is now in the sheath of the region of Intellect (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are inexistent here, are to be found there.

12. "As in passing from one place to another, you are conscious of standing in the mid spot (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world (lying between this sensible and spiritual worlds).

13. "If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

14. "It is only by your knowledge of the negative existence of the

world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever." (Forget the sensible to get to the Spiritual. Hafiz).

15. Vasishtha said:—so saying, the goddess repaired to her heavenly seat; and Lílá sat gladly in her mood of steadfast meditation. (Platonism).

16. She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage: (so Plato compares the flight of the parting soul with that of a bird from its cage).

17. She ascended to the airy region of the Intellect, and saw (by her intellectual light) her husband seated there in his seat, amidst a group of princes and rulers of the earth (who had received various forms and states according to their acts and desires).

18. He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

19. The royal palace and hall were decorated with rows of flags, and there was an assemblage of unnumbered sages and saints, Bráhmans and Rishis at the eastern entrance of the hall.

20. There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western door-way.

21. The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.

22. He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north; and that the ruler of Malwa, has besieged the city of Tonkan on the west.

23. Then there was the reception of the ambassador from Lanká, coming from the coast of the southern sea.

24. There appeared next the Siddhas, coming from the Mahendra mountains bordering the eastern main, and traversing the numerous rivers of their fluvial districts; as also the ambassador of the Guhyaka or Yaksha tribes, inhabiting the shores of the northern sea.

25. There were likewise the envoys, visiting the shores of the western main, and relating the state of affairs of that territory to the king. The whole courtyard was filled with lustre by the assemblage of unnumbered chieftains from all quarters.

26. The recitals of Bráhmans on sacrificial altars, died away under the sound of the timbrels; and the loud shouts of panegyrists, were re-echoed by the uproar of elephants.

27. The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, obscured the face of the sky as by a cloud.

28. The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.

29. His fair fame shone forth as a burning hill of white camphor, and raised a column of splendour reaching to the sky, and casting into shade the solar light.

203384 30. There were the rulers of districts, who were busily employed  
203385 in their grave and momentous duties, and the great architects who  
203386 conducted the building of many cities.  
203387  
203388 31. Then the ardent Lílá entered the court-hall of the ruler of men,  
203389 and unseen by any, just as one void mixes with another void, and as air  
203390 is lost in the air.  
203391  
203392 32. She wandered about without being seen by any body there; just as a  
203393 fair figure, formed by false imagination of our fond desire, is not to  
203394 be perceived by any one without ourselves.  
203395  
203396 33. In this manner she continued to walk about the palace unperceived  
203397 by all, as the aerial castle built in one's mind, is not perceived by  
203398 another.  
203399  
203400 34. She beheld them all assembled in the royal court in their former  
203401 forms, and saw all the cities of the princes, as concentrated in that  
203402 single city of her lord's.  
203403  
203404 35. She viewed the same places, the same dealings, the same concourse  
203405 of boys, and the same sorts of men and women, and the same ministers as  
203406 before.  
203407  
203408 36. She saw the same rulers of earth, and the very same Pandits as  
203409 before; the identic courtiers and the self-same servants as ever.  
203410  
203411 37. There was the same assemblage of the learned men and friends as  
203412 before, and the like throng of citizens pursuing their former course of  
203413 business.  
203414  
203415 38. She saw on a sudden, the flames of wild fire spreading on all sides  
203416 even in broad midday light; and the sun and moon appearing both at  
203417 once in the sky, and the clouds roaring with a tremendous noise, with  
203418 the whistling of the winds.  
203419  
203420 39. She saw the trees, the hills, the rivers and the cities flourishing  
203421 with population; and the many towns, and villages and forests all about.  
203422  
203423 40. She beheld her royal consort as a boy of ten years of age after  
203424 shaking off his former frame of old age, sitting amidst the hall with  
203425 all his former retinue, and all the inhabitants of his village.  
203426

## 203427 SECTION I.

### 203428 DESCRIPTION OF THE COURT HOUSE AND THE CORTES.

203429  
203430  
203431  
203432 41. Lílá having seen all these began to reflect within herself, whether  
203433 the inhabitants of this place were living beings or the ghosts of their  
203434 former living souls.  
203435  
203436 42. Then having recovered her sense at the removal of her trance, she  
203437 entered into her inner apartment at midnight, and found the inmates  
203438 fast bound in sleep.  
203439  
203440 43. She raised one by one her sleeping companions, and said she was  
203441 anxious to visit the royal hall.  
203442  
203443 44. She wanted to be seated beside the throne of her lord, and to clear  
203444 her doubt by seeing the courtiers all alive.  
203445  
203446 45. The royal menials rose up at her call, and obedient to her command  
203447 they said "Be it so," and attended to their respective duties.  
203448  
203449 46. A train of club-bearers ran to all sides to call the courtiers from  
203450 the city, and sweepers came and swept the ground as clean as the sun  
203451 had shed his rays upon it.  
203452

203453 47. A better set of servants cleansed the court-yard as clean, as  
203454 autumn days clear the firmament of its rainy clouds.  
203455  
203456 48. Rows of lights were placed about the court-yard, which looked as  
203457 beautiful as clusters of stars in the clear sky.  
203458  
203459 49. The ground of the court-yard was filled by throngs of people, as  
203460 the earth was covered of yore by floods of the great deluge.  
203461  
203462 50. The dignified ministers and chiefs attended first and took their  
203463 respective seats, and appeared as a set of the newly created rulers of  
203464 people of the world on all sides, or the regents of the quarters of the  
203465 sky.  
203466  
203467 51. The cooling and fragrant odour of thickly pasted camphor filled the  
203468 palace, and the sweet-scented zephyrs breathed profusely the fragrance  
203469 of the lotus flowers, which they bore from all sides.  
203470  
203471 52. The chamberlains stood all around in their white garbs, and  
203472 appeared as an assemblage of silvery clouds, hanging over the burning  
203473 hills under the equator.  
203474  
203475 53. The ground was strewn over by the morning breeze with heaps of  
203476 flowers, bright as the beaming dawn dispelling the gloom of night, and  
203477 etiolated as clusters of stars fallen upon the ground.  
203478  
203479 54. The palace was crowded by the retinue of the chiefs of the land,  
203480 and seemed as it was a lake full of full-blown lotuses, with the fair  
203481 swimming swans rambling about them.  
203482  
203483 55. There Lílá took her seat on a golden seat by the side of the  
203484 throne, and appeared as the beauteous Rati seated in the joyous heart  
203485 of Káma (\_i.e.\_ as Venus sitting in the lap of aureate lighted Phoebus).  
203486  
203487 56. She saw all the princes seated in their order as before, and the  
203488 elders of the people and the nobles of men and all her friends and  
203489 relatives, seated in their proper places.  
203490  
203491 57. She was highly delighted to behold them all in their former states,  
203492 and shone forth as the moon with the brightness of her countenance, to  
203493 find them all alive again.  
203494  
203495  
203496  
203497  
203498  
203499

## 203500 CHAPTER XVIII.

### 203501 EXPOSURE OF THE ERRORS OF THIS WORLD.

203502  
203503 She said, "I have much consolation in you, and now will I console my  
203504 sorrowing heart." So saying, she made a sign for the assembly to break,  
203505 and rose from her royal seat.  
203506

203507 2. She entered the inner apartment and sat by the side of the dead  
203508 body of her lord, hidden under the heap of flowers, and thus began to  
203509 reflect within herself.  
203510

203511 3. She exclaimed:—"O the wondrous magic! that presents these people of  
203512 my place situated in the same manner without myself, as they were seen  
203513 to be seated within me.  
203514

203515 4. "O how great is the extent of this delusion, as to contain the same  
203516 high hills, and the same spacious forests of palm and Hintála trees,  
203517 both in the outside as well as they are situated in the inside of  
203518 myself.  
203519

203520 5. "As the mirror shows the reflexion of the hills within itself as  
203521 they are without it, so the reflector of the intellect presents the

whole creation inwardly as it has outwards of itself.

6. "I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."

7. So saying, she worshipped and invoked the goddess, and beheld her immediately present before herself, in the form of a virgin.

8. She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.

9. Lílá said:—"Vouchsafe, O goddess, and clear this doubt of thy suppliant; for it is thy wisdom which has framed this beautiful system of the universe at first and knows the truth. (Divine wisdom is the prime cause of all).

10. "Tell me, O great goddess, about what I am going to lay before thee at present, for it is by thy favour alone that I may be successful to know it.

11. "I saw the pattern of this world in the intellect, which is more transparent than the etherial sphere, and as extensive as to contain millions and millions of miles in a small space of it.

12. "It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and is without any cover or support (\_nirávarana nirbhitti\_).

13. "It exhibits the reflexions of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.

14. "Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them."

15. The goddess asked:—Tell me fair lady, what is the nature of the real world, and what you mean, by its unreality.

16. Lílá replied:—I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.

17. And I mean that to be unreal, as the state in which I beheld my husband in the etherial region erewhile; because vacuity has no limit of time or place in it.

18. The goddess rejoined:—The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect.

19. Lílá replied:—But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it.

20. The goddess said:—Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).

21. Say O beauteous lady! what were the causes of thy husband's being born in this earth? The same led to his birth in the other world also (\_i.e.\_ the merit of the acts and desires of men, are the causes of their transmigrations in both worlds).

22. When the soul has fled from here, how can the earth follow him there any more, and what auxiliary causes can there be in connection



203591 with this cause?

203592  
203593 23. Wherever there arises a coaction with its apparent causality, it  
203594 is usually attributed by every one to some unknown antecedent cause or  
203595 motive.

203596  
203597 24. Lílá said:—Methinks goddess, that it was the expansion of my  
203598 husband's memory that was the cause of his regenerations; because it is  
203599 certain that reminiscence is the cause of the reproduction of objects  
203600 before us.

203601  
203602 25. The goddess replied that, memory is an aerial substance, and its  
203603 productions are as unsubstantial as itself.

203604  
203605 26. Lílá said:—Yes I find reminiscence to be an airy thing, and its  
203606 reproduction of my husband and all other things within me to be but  
203607 empty shadows in the mind.

203608  
203609 27. The goddess replied:—So verily was this reproduction of thy  
203610 husband and all those things which appeared to thy sight in thy  
203611 reverie; and so, my daughter, is the appearance of all things I see in  
203612 this world.

203613  
203614 28. Lílá said:—Tell me goddess for the removal of my conception of the  
203615 reality of the world, how the false appearance of my formless lord, was  
203616 produced before me by the unreal world, (since nothing unsubstantial  
203617 can cast a shadow).

203618  
203619 29. The goddess replied:—As this illusive world appeared a reality to  
203620 thee before thy reminiscence of it, so must thou know all this to be  
203621 unreal from what I am going to relate to thee.

203622  
203623 30. There is in some part of the sphere of the Intellect the great  
203624 fabric of the world, with the glassy vault of the firmament for its  
203625 roof on all sides.

203626  
203627 31. The Meru (the polar axle or mountain) is its pillar, beset  
203628 around by the regents of the ten sides, as statues carved upon it.  
203629 The fourteen regions are as so many apartments of it, and the hollow  
203630 concavity containing the three worlds, is lighted by the lamp of the  
203631 luminous sun.

203632  
203633 32. Its corners are inhabited by living creatures resembling ants and  
203634 emmets, which are surrounded by mountains appearing as ant-hills in the  
203635 sight of Brahmá, the prime lord of creatures and the primeval patriarch  
203636 of many races of men.

203637  
203638 33. All animal beings are as worms confined in the cocoons (prison  
203639 houses) of their own making. The azure skies above and below are as the  
203640 soot of this house, beset by bodies of Siddhas (or departed spirits),  
203641 resembling groups of gnats buzzing in the air.

203642  
203643 34. The fleeting clouds are the smoke of this house or as webs of  
203644 spiders in its corners, and the hollow air is full of aerial spirits,  
203645 like holes of bamboos filled with flies.

203646  
203647 35. There are also the playful spirits of gods and demigods, hovering  
203648 over human habitations, as swarms of busy and buzzing bees about  
203649 vessels of honey.

203650  
203651 36. Here there lay amidst the cavity of heaven, earth and the infernal  
203652 regions, tracts of land well watered by rivers, lakes and the sea on  
203653 all sides.

203654  
203655 37. In a corner of this land, there was situated a secluded piece of  
203656 ground (a vale or village), sheltered by hills and craigs about it.

203657  
203658 38. In this secluded spot thus sheltered by hills, rivers and forests,  
203659 there lived a Bráhma with his wife and children, free from disease

203660 and care of gain and fear of a ruler, and passed his days in his  
203661 fire-worship and hospitality, with the produce of his kine and lands.  
203662  
203663  
203664  
203665

## 203666 CHAPTER XIX.

### 203667 STORY OF A FORMER VASISHTHA AND HIS WIFE. 203668 203669 203670

203671 This Bráhmaṇ was equal to his namesake—the sage Vasishtha, in his age  
203672 and attire, in his learning and wealth, and in all his actions and  
203673 pursuits, except in his profession. (The one being a secular man, and  
203674 the other the priest of the royal family).  
203675

203676 2. His name was Vasishtha, and that of his wife Arundhatī; who was as  
203677 fair as the moon, and as the star of the same name on earth.  
203678

203679 3. She resembled her namesake the priestess of the solar race, in her  
203680 virtues and parts and in all things, except in her soul and body.  
203681

203682 4. She passed her time in true love and affection in his company, and  
203683 was his all in the world, with her sweet smiling face resembling the  
203684 Kumuda flower.  
203685

203686 5. This Bráhmaṇ had been sitting once under the shady sarala trees,  
203687 on the table land of his native hill, when he saw the ruler of the  
203688 land, passing with his gaudy train below.  
203689

203690 6. He was accompanied by all the members of the royal family and his  
203691 troops and soldiers, and was going to a chase, with a clamour that  
203692 resounded in the hills and forests.  
203693

203694 7. The white flappers shed a stream of moon light, and the lifted  
203695 banners appeared as a moving forest, and the white umbrellas made the  
203696 sky a canopy to them.  
203697

203698 8. The air was filled with dust raised by the hoofs of horses from the  
203699 ground, and lines of elephants with their high haúdás, seemed as  
203700 moving towers, to protect them from the solar heat and sultry winds.  
203701

203702 9. The wild animals were running on all sides at the loud uproar of the  
203703 party, resembling the roaring of a whirlpool, and shining gems and  
203704 jewels were flashing all about on the persons of the party.  
203705

203706 10. The Bráhmaṇ saw the procession and said to himself, "O how charming  
203707 is royalty, which is fraught with such splendour and prosperity."  
203708

203709 11. Ah! how shall I become the monarch of all the ten sides, and have  
203710 such a retinue of horse and elephants and foot soldiers, with a similar  
203711 train of flags and flappers and blazing umbrellas.  
203712

203713 12. When will the breeze waft the fragrance of kunda flowers, and  
203714 the farina of lotuses to my bed-chamber, to lull me and my consorts to  
203715 sleep.  
203716

203717 13. When shall I adorn the countenances of my chamber maids with  
203718 camphor and sandal paste, and enlighten the faces of the four quarters  
203719 with my fair fame, as the moon-beams decorate the night.  
203720

203721 14. With these thoughts, the Bráhmaṇ was thenceforth determined to  
203722 apply himself with vigilance, to the rigid austerities of his religion  
203723 for life.  
203724

203725 15. He was at last overtaken by infirmities which shattered his frame,  
203726 as the sleets of snowfall, batter the blooming lotuses in the lake.  
203727

203728 16. Seeing his approaching death, his faithful wife was fading away

203729 with fear, as a creeper withers at the departure of spring, for fear of  
203730 the summer heat.

203731  
203732 17. This lady then began to worship me (the personification of Wisdom)  
203733 like thyself, for obtaining the boon of immortality which is hard to be  
203734 had.

203735  
203736 18. She prayed saying:—Ordain, O goddess! that the spirit of my lord  
203737 may not depart from this sepulchre after his demise: and I granted her  
203738 request.

203739  
203740 19. After sometime the Bráhmaṇ died, and his vacuous spirit remained in  
203741 the vacuity of that abode.

203742  
203743 20. This aeriform spirit of the Bráhmaṇ, assumed the shape of a mighty  
203744 man on earth, by virtue of the excessive desire and merit of acts in  
203745 his former state of existence.

203746  
203747 21. He became the victorious monarch of the three realms, by  
203748 subjugating the surface of the earth by his might, by laying hold on  
203749 the high steep (of the gods) by his valour, and his kind protection of  
203750 the nether lands (watery regions) under his sway.

203751  
203752 22. He was as a conflagration to the forest of his enemies, and as the  
203753 steadfast Meru amidst the rushing winds of business on all sides. He  
203754 was as the sun expanding the lotus-like hearts of the virtuous, and as  
203755 the god of the \_makara\_ ensign (Kama or Cupid) to the eyes of women.

203756  
203757 23. He was the model of all learning, and the all giving \_Kalpa\_ tree  
203758 to his suitors; he was the footstool of great Pandits, and as the  
203759 full-moon shedding the ambrosial beams of polity all around.

203760  
203761 24. But after the Bráhmaṇ was dead, and his dead body had disappeared  
203762 in the forms of elementary particles in air, and his airy spirit had  
203763 reposed in the aerial intellectual soul within the empty space of his  
203764 house.

203765  
203766 25. His Bráhmaṇic widow (born of the priestly class), was pining away  
203767 in her sorrow, and her heart was rent in twain as the dried pod of  
203768 \_Simbi\_.

203769  
203770 26. She became a dead body like her husband, and her spirit by  
203771 shuffling off its mortal coil, resumed its subtile and immortal form,  
203772 in which it met the departed ghost of her husband.

203773  
203774 27. She advanced to her lord, as rapidly as a river runs to meet the  
203775 sea below its level; and became as cheerful to join him, as a cluster  
203776 of flowers to inhale the vernal air.

203777  
203778 28. The houses, lands and all the immovable properties and movable  
203779 riches of this Bráhmaṇ, are still existent in that rocky village, and  
203780 it is only eight days past, that the souls of this loving pair, are  
203781 reunited in the hollow vault of their house.

## 203782 203783 203784 203785 203786 CHAPTER XX.

### 203787 203788 THE MORAL OF THE TALE OF LÍLÁ.

203789  
203790  
203791 The goddess said:—That Bráhmaṇ whom I said before, had become a  
203792 monarch on earth, is the same with thy husband, and his wife Arundhati,  
203793 is no other than thyself—the best of women.

203794  
203795 2. You two are the same pair now reigning over this realm, and  
203796 resembling a pair of doves in your nuptial love, and the deities Siva  
203797 and Párvati in your might.

3. I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.
4. The erroneous knowledge (derived from sense), casts its reflection in the intellect, and causes its error also (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states (of the sensible and intellectual worlds).
5. Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations (whether visible or invisible, mental or ideal), are equally false and unsubstantial.
6. Vasishtha said:—Hearing these words of the goddess, Lílá was confused in her mind, and with her eyes staring with wonder, she addressed her softly.
7. Lílá said:—How is it, O goddess! that your words are so incoherent with truth, you make us the same, with the Brahmanic pair, who are in their own house, and we are sitting here in our palace.
8. And how is it possible that the small space of the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance—\_Samádhi\_).
9. It is as impossible as to confine an elephant in a mustard seed, and as the fighting of a gnat with a body of lions in a nut-shell.
10. It is as incredible as to believe a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.
11. It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.
12. Deign therefore, O goddess to explain this mystery clearly unto me; because it is by thy favour only that the learned are cleared of their doubts.
13. The goddess said:—Hear me fair lady! I do not tell thee a lie; because transgression of the law is a thing unknown to us. (The law is \_nánritam vadeta\_—never tell an untruth).
14. It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.
15. The living soul of the village Bráhmaṇ, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (Therefore both these states are equally ideal).
16. But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.
17. As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a \_maru\_ or sandy desert (are all false):
18. So were the hills and habitations which were seen in the empty space of the Bráhmaṇ's house, which was no other than the capacity of his own mind to form the images of its fancy, and receive the external impressions like a reflecting mirror (all mere ideal).
19. All these though unreal, yet they appear as real substances on

203867 account of the reality of the intellect, which is seated in the cavity  
203868 of the inmost sheath of the body and reflects the images.

203869  
203870 20. But these images, which are derived from the remembrance of unreal  
203871 objects of the world, are as unreal as those objects which cast their  
203872 reflexions in the intellect; just as the waves rising in the river of a  
203873 mirage, are as unreal as the mirage itself.

203874  
203875 21. Know this seat (sadana) of yours, which is set in this closet  
203876 (\_kosha\_) of the house, as well as myself and thyself and all things  
203877 about us, to be but the reflections of our intellect only, without  
203878 which nothing would be perceptible, as to one who is devoid of his  
203879 intellect.

203880  
203881 22. Our dreams and fallacies, our desires and fancies, as also our  
203882 notions and ideas, serve as the best evidences, that afford us their  
203883 light for the understanding of this truth: (that nothing is true beside  
203884 the subjective mind, which creates and forms, produces and presents all  
203885 objects to our view).

203886  
203887 23. The spirit of the Bráhmaṇ resided in the vacuity of his house  
203888 (the body), with the seas and forests and the earth (\_i.e.\_ their  
203889 impressions) within itself, as the bee abides in the lotus.

203890  
203891 24. Thus the habitable globe with every thing it contains, is situated  
203892 in a small cell in one corner of the intellect, as a spot of flimsy  
203893 cloud in the firmament.

203894  
203895 25. The House of the Bráhmaṇ was situated in the same locality of the  
203896 intellect, which contains all the worlds in one of its atomic particles.

203897  
203898 26. The intelligent soul contains in every atom of it, unnumbered  
203899 worlds within worlds, enough to remove your doubt; of the Bráhmaṇ's  
203900 viewing a whole realm within the space of his intellect.

203901  
203902 27. Lílá asked:—How can the Bráhmaṇic pair be ourselves, when they are  
203903 dead only eight days before, and we have been reigning here for so many  
203904 years?

203905  
203906 28. The goddess replied:—There is neither any limit of space or  
203907 duration, nor any distance of place or length of time in reality: hear  
203908 me now tell you the reason of it.

203909  
203910 29. As the universe is the reflexion of the divine mind, so are  
203911 infinity and eternity but representations of himself.

203912  
203913 30. Attend to what I tell you about the manner in which we form the  
203914 idea of time, and its distinct parts of a moment and an age, in the  
203915 same way as we make the distinction of individualities in me, thee and  
203916 this or that person (which are essentially the same undivided spirit  
203917 and duration).[14]

## 203918 203919 203920 SECTION II.

### 203921 203922 \_State of the Human soul after death.\_

203923  
203924 31. Hear now, that no sooner does any one come to feel the  
203925 insensibility consequent to his death, than he forgets his former  
203926 nature and thinks himself as another being.

203927  
203928 32. He then assumes an empty form in the womb of vacuity in the  
203929 twinkling of an eye, and being contained in that container, he thinks  
203930 within himself in the same receptacle.

203931  
203932 33. "This is my body with its hands and feet." Thus the body he thinks  
203933 upon, he finds the same presented before him.

203934  
203935 34. He then thinks in himself: "I am the son of this father and am

so many years old; these are my dear friends and this is my pleasant abode."

35. "I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

36. Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

37. But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

38. As the view beheld in a dream, presents the sights of all things in one place, so does every thing appear to the eye of the beholder of the other world as in his dream.

39. Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

40. And as there is no difference in the waves of the same sea-water, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

41. But in reality the appearance is nothing but a reflection of the intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

42. The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

43. The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

44. Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

45. After disappearance of the visible outer world from sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of every thing.

46. It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

47. It thinks of its friends and servants, and of the success and failure of its attempts. And thus the increate and incorporeal soul, ruminates on the events of its created and corporeal state in its intellectual form.

48. It does not however remain long in this state, but enters a new body soon after its death, to which the properties of the mind and senses, are added afterwards in their proper times.

49. It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

50. Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

204005 51. So King Harish Chandra of yore thought one night as a period of  
204006 twelve years; and so one day seems as long as a year to them that are  
204007 separated from their beloved objects.  
204008

204009 52. Again as the birth or death of one in his dream, or his getting a  
204010 begotten father in infancy, or a hungry man's faring on dainty food in  
204011 thought, is all false:  
204012

204013 53. So when a sated man says he is starving, or one declares he is an  
204014 eye witness of a thing he has not seen, or an empty space is full of  
204015 people, or that he has got a lost treasure in his dream, who is there  
204016 to believe him?  
204017

204018 54. But this visible world rests in the invisible spirit of God, as the  
204019 property of pungency, resides in the particles, of the pepper seed, and  
204020 as the painted pictures on a column. But where are the open and clear  
204021 sighted eyes to perceive the same?  
204022

#### 204023 204024 INTERPRETATION OF LÍLÁ'S VISION. 204025

204026 55. The vision of Lílá, called samádhi in Yoga and \_clairvoyance\_ of  
204027 spiritualism, was the abstract meditation of her lord in her memory.  
204028 Which presented her with a full view of every thing imprinted in it.  
204029 The memory is taken for the whole intellect \_chit\_, which is identified  
204030 with God, in whose essence the images of all things, are said to be  
204031 eternally present.  
204032  
204033  
204034  
204035

#### 204036 204037 CHAPTER XXI. 204038

#### 204039 204040 GUIDE TO PEACE.

204041 Soon after the insensibility occasioned by one's death is over, there  
204042 appears to him (soul) the sight of the world, as he viewed it with his  
204043 open eyes when he was living.  
204044

204045 2. It presents before him the circle of the sky and its sides with the  
204046 cycle of its seasons and times, and shows him the deeds of his pious  
204047 and secular acts, as they were to continue to eternity.  
204048

204049 3. Objects never seen nor thought of before, also offer themselves to  
204050 his view, as the sight of his own death in a dream, and as they were  
204051 the prints in his memory.  
204052

204053 4. But the infinity of objects, appearing in the empty sphere of the  
204054 immaterial intellect, is mere illusion, and the baseless city of the  
204055 world, like an aerial castle, is but the creation of imagination.  
204056

204057 5. It is the remembrance of the past world, that makes it known to us  
204058 (because it is impossible to recognise any thing without a previous  
204059 impression of its kind in the mind). Hence the length of a \_kalpa\_ age  
204060 and the shortness of a moment, are but erroneous impressions proceeding  
204061 from the rapidity and slowness of our thoughts.  
204062

204063 6. Therefore knowledge, based upon previous notions or otherwise, is  
204064 of two kinds, and things known without their cause, are attributed to  
204065 Divine Intelligence (as the hidden cause of all).  
204066

204067 7. We are conscious also of thoughts, unthought of before in our minds,  
204068 as we often have in our dreams; and think of our parents after their  
204069 demise by mistake of other persons as such.  
204070

204071 8. Sometimes genius supercedes the province of memory, as in the first  
204072 creation or discovery of a thing, which is afterwards continued by its  
204073 remembrance.

204074  
204075 9. According to some, those visible worlds are said to have remained  
204076 in their ideal state in the Divine mind; and according to others, that  
204077 there were no pre-existent notions of these in the mind of God.  
204078

204079 10. According to some others, the world manifested itself not from the  
204080 memory, but by the power and will of God; while others maintain it to  
204081 be the production of a fortuitous combination, of intelligence and  
204082 atomic principles on a sudden (\_Kákatáliya sanyoga\_).  
204083

204084 11. It is the entire forgetfulness of the world, which is styled  
204085 liberation, and which can not be had from attachment to what is  
204086 desirable or aversion of the undesirable.  
204087

204088 12. It is difficult to effect an entire negation, both of one's  
204089 subjective as well as objective knowledge of his self, and the  
204090 existence of the outer world; and yet no body can be freed without  
204091 obliteration of both.  
204092

204093 13. As the fallacy of taking a rope for a snake, is not removed until  
204094 the meaning of the world snake, is known to be inapplicable to the  
204095 rope; so no one can have rest and peace of his mind, unless he is  
204096 convinced of the illusive nature of the world.  
204097

204098 14. One party, who is at peace with himself (by his abandonment of the  
204099 world), can not be wholly at rest without divine knowledge; as the  
204100 ghost of his inward ignorance, may overtake him after his getting rid  
204101 of the devil of worldliness.  
204102

204103 15. The world is certainly a monster in itself without the knowledge of  
204104 its Author; but the difficulty of knowing the first cause, has rendered  
204105 it an impassable wilderness.  
204106

204107 16. Lílá said:—If reminiscence be the cause of one's reproduction,  
204108 then say, O goddess! what were the causes of the birth of the Bráhmanic  
204109 pair, without the vestiges of their past remembrance.  
204110

204111 17. The goddess replied:—Know that Brahmá the first progenitor of  
204112 mankind, who was absolute in himself, did not retain any vestige of his  
204113 past remembrance in him.  
204114

204115 18. The first born, who had nothing to remember of a prior birth, was  
204116 born in the lotus with his own intelligence—\_chaitanya\_ ; (and not  
204117 because of his remembrance).  
204118

204119 19. The lord of creatures being thus born by chance of his own genius  
204120 or creative power, and without any assignable cause or design on his  
204121 part, reflected within himself "now I am become another and the source  
204122 of creation."  
204123

204124 20. Whatever is thus born of itself, is as it were nothing and never  
204125 produced at all, but remained as the absolute intellect itself in  
204126 \_nubibus\_ (chinnabhas).  
204127

204128 21. It is the Supreme being that is the sole cause of both states of  
204129 reminiscence (\_i.e.\_ the one caused by vestiges of prior impressions,  
204130 and the other produced by prior desires); and both the conditions of  
204131 cause and effect combine in Him in the sphere of his intellect.  
204132

204133 22. Thus it is the knowledge of the union of the cause and effect, and  
204134 the auxiliary cause in Him, that gives us our tranquillity and naught  
204135 otherwise.  
204136

204137 23. Causality and consequence are mere empty words of no significance,  
204138 since it is the recognition of the universal intellect, which  
204139 constitutes true wisdom.  
204140

204141 24. Hence nothing is produced that is seen in the phenomenal, or known  
204142 in the noumenal or intellectual world (\_Chid-jagat\_); but every thing



is situated within the space of the sphere of the intellect in one's own soul.

25. Lílá said:—O! wonderful was the sight thou hast shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.

26. Now goddess! deign to satisfy my curiosity, until I become conversant with it by my intense application and study.

27. Kindly take me to that dwelling where the Bráhman pair dwelt together, and show me that mountainous spot of their former residence.

28. The goddess replied:—If you want to see that sight, you shall have to be immaculate, by forsaking the sense of your personality (mana\_ or meum\_), and betaking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect (achetya-chit\_) within the soul.

29. You shall then find yourself in a vacuous atmosphere (vyomátman\_), and situated in the sky (nabhas-nubibus\_), resembling the prospects of earthly men, and the apartments of the firmament (i.e.\_ all nil\_ and void).

30. In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.

31. Lílá said:—Tell me kindly, O goddess! the reason, why do we not see the other world with these eyes, nor go there with these bodies of ours.

32. The goddess replied:—The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.

33. Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.

34. The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea. (Hence called máyá\_ or illusion of vision, as specks peopling the summer skies).

35. This illusory quintessence of the world is all false, the true reality being the subjective Brahma alone; and in support of this truth we have the evidence of our guides in Vedánta philosophy, and the conviction of our consciousness.

36. The Brahma believer sees Brahma alone and no other anywhere, and he looks to Brahma through Brahma himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.

37. Brahma is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality (i.e.\_ as neither the creator or created, nor supporter of nor supported by another).

38. Until you are trained by your practice of Yoga, to rely in one unity, by discarding all duality and variety in your belief, so long you are barred from viewing Brahma in his true light.

39. Being settled in this belief of unity, we find ourselves by our constant practice of Yoga communion, to rest in the Supreme spirit.

40. We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahma with these our mortal frames.

41. Being then endued with pure, enlightened and spiritual frames, like those of Brahmá and the gods, the holy saints are placed in some part of the divine essence.
42. Without practice of yoga, you can not approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.
43. It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.
44. Forsake therefore this gross body, and assume your light intellectual frame; then betake yourself to the practice of yoga, that you may see God face to face.
45. As it may be possible to realize an aerial castle by the labour of building it, so it is possible to behold God, either with this body or without it, by practice of yoga only and not otherwise.
46. And as the erroneous conception of the existence of the world, has continued since its first creation (by the will of Brahma); so it has been ever since attributed to an eternal fate-niyati (by fatalists), and to an illusory power (\_máya sakti of Máya vadis\_).
47. Lílá asked:—Thou saidst O goddess? that we shall go together to the abode of the Brahman pair, but I ask thee to tell me, how are we to effect our journey there?
48. As for me, I shall be able to go there with the purer part of my essence the sentient soul (after leaving this my gross body here). But tell me how wilt thou that art pure intellect (\_chetas\_), go to that place?
49. The goddess replied:—I tell thee lady, that the divine will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.
50. And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.
51. This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.
52. And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it likes.
53. But a corporeal body cannot mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.
54. And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.
55. So your material body becomes spiritual (\_átiváhika\_), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.
56. Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.
57. Lílá said:—Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of yoga; whether it becomes indestructible, or perishes like all other finite bodies.
58. The goddess replied:—Any thing that exists is perishable, and of

course liable to death; but how can that thing die which is nothing, and is imperishable in its nature? (Such is the spirit).

59. Again the fallacy of the snake in a rope being removed, the snake disappears of itself, and no one doubts of it any more.

60. Thus, as the true knowledge of the rope, removes the erroneous conception of the snake in it, so the recognition of the spiritual body, dispels the misconception of its materiality.

61. All imagery is at an end when there is no image at all, as the art of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).

62. We see clearly our bodies full of the spirit of God, which you can not perceive owing to your gross understanding.

63. In the beginning when the intellect—\_chit\_, is engrossed with the imagination of the mind—\_chitta\_, it loses thenceforth its sight of the only one object (the unity of God).

64. Lílá asked:—But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?

65. The goddess replied:—Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles:—

66. As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredicable God, are all nothing whatever.

67. As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and unimaginable, who is an unborn unity, tranquil and all-pervading.

68. Whatever shines about us, is the pure light of that being, who scatters his lustre like a transcendental gem all around.

69. Lílá said:—If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing duality and diversity to His nature.

70. The goddess replied:—It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

71. When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, in lieu of its former darkness.

72. As reason advances, your want of reason and knowledge and your bondage to prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

73. As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

74. You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are sown in your heart.

75. At first neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

76. Withdraw your mind from its thoughts of the visitor, visibles and vision of this world, and settle it in the idea of the entire negation

of all existence, then fix your meditation solely in the supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself to a stone).

77. When the seed of inappetency has taken root in your heart, and begun to germinate in it, the sprouts of your affections and hatred (literally—pathos and apathy), will be destroyed of themselves.

78. Then the impression of the world will be utterly effaced from the mind, and an unshaken \_anesthesia\_ will overtake you all at once.

79. Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the concatenation of all causes and their consequences for evermore.

## CHAPTER XXII.

### PRACTICE OF WISDOM OR WISDOM IN PRACTICE.

#### (VIJNÁNA-BHYÁSA).

#### SECTION I.

#### ABANDONMENT OF DESIRES.

#### \_Básaná Tyága.\_

The goddess continued:—

As objects seen in a dream, prove to be false as the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

2. As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

3. As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

4. As a sound sleep succeeds the dormancy which is devoid of desires (\_i.e.\_ when we are unconscious of the actions and volition of our minds); so does the tranquillity of liberation follow the state of our inappetency even in our waking bodies.

5. The desire of living-liberated men (\_jivan-muktas\_), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.

6. The sleep in which the will and wish are dormant, is called the sound sleep \_susupta\_, but the dormancy of desires in the waking state, is known as insensibility \_moha\_ or \_múrchhá\_.

7. Again the sleep which is wholly devoid of desire, is designated the \_turiya\_ or the fourth stage of yoga, and which in the waking state is called \_samádhi\_ or union with Supreme.

8. The living man, whose life is freed from all desires in this world, is called the living liberated—\_jivan-mukta\_, a state which is unknown to them that are not liberated (\_amukta\_).

9. When the mind becomes a pure essence (as in its \_samádhi\_), and its desires are weakened, it becomes spiritualised (\_atíváhika\_), and then

204419 it glows and flows, as the snow melts to water by application of heat.

204420  
204421 10. The spiritualised mind, being awakened (as if it were from its  
204422 drowsiness or lethargy), mixes with the holy spirits of departed souls  
204423 in the other world.

204424  
204425 11. When your egoism is moderated by your practice of yoga, then the  
204426 perception of the invisible, will of itself rise clearly before your  
204427 mind.

204428  
204429 12. And when spiritual knowledge gains a firm footing in your mind, you  
204430 will then behold the hallowed scenes of the other world more than your  
204431 expectation.

204432  
204433 13. Therefore O blameless lady! try your utmost to deaden your desires,  
204434 and when you have gained sufficient strength in that practice, know  
204435 yourself to be liberated in this life.

204436  
204437 14. Until the moon of your intellectual knowledge, comes to shine forth  
204438 fully with her cooling beams, so long you shall have to leave this body  
204439 of yours here, in order to have a view of the other world.

204440  
204441 15. This fleshy body of yours, can have no tangible connection with one  
204442 which is without flesh; nor can the intellectual body (\_lingadeha\_),  
204443 perform any action of the corporeal system.

204444  
204445 16. I have told you all this according to my best knowledge, and the  
204446 state of things as they are: and my sayings are known even to boys, to  
204447 be as efficacious as the curse or blessing of a deity.

204448  
204449 17. It is the habitual reliance of men in their gross bodies, and their  
204450 fond attachment to them, that bind their souls down, and bring them  
204451 back to the earth; while the weakening of earthly desires serve to  
204452 clothe them with spiritual bodies.

204453  
204454 18. No body believes in his having a spiritual body here even at his  
204455 death bed; but every one thinks the dying man to be dead with his body  
204456 for ever.

204457  
204458 19. This body however, neither dies, nor is it alive at any time; for  
204459 both life and death are mere resemblances of aerial dreams and desires  
204460 in all respects.

204461  
204462 20. The life and death of beings here below, are as false as the  
204463 appearances and disappearance of persons in imagination, (or a man in  
204464 the moon), or of dolls in play or puppet shows.

204465  
204466 21. Lílá said:—The pure knowledge, O goddess! that thou hast imparted  
204467 to me, serves on its being instilled into my ears, as a healing balm to  
204468 the pain caused by the phenomenals.

## 204469 204470 204471 SECTION II.

### 204472 204473 ON THE PRACTICE OF YOGA.

204474  
204475 22. Now tell me the name and nature of the practice, that may be of use  
204476 to Spiritualism, how it is to be perfected and what is the end of such  
204477 perfection.

204478  
204479 23. The goddess replied:—Whatever a man attempts to do here at any  
204480 time, he can hardly ever effect its completion, without his painful  
204481 practice of it to the utmost of his power.

204482  
204483 24. Practice is said by the wise, to consist in the conference of the  
204484 same thing with one another, in understanding it thoroughly, and in  
204485 devoting one's self solely to his object.

204486  
204487 25. And those great souls become successful in this world, who are

disgusted with the world, and are moderate in their enjoyments and desires, and do not think on the attainment of what they are in want of.

26. And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly felicity.

27. Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and Sástras.

28. Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's self, is true at any time, is called to be practical knowledge by some.

29. The strong tendency of the soul towards the spirit of God, which results from a knowledge of the nihility of visibles, and subsidence of the passions, is said to be the effect of the practice of Yoga.

30. But mere knowledge of the inexistence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

31. Consciousness of the inexistence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of Yoga, and leads one to his final extinction—nirvána.

32. The mind thus prepared by practice of Yoga, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

33. As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

## CHAPTER XXIII.

### THE AERIAL JOURNEY OF SPIRITUAL BODIES.

Vasishtha said:—

After this conference between the goddess and that excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

2. They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heaps of flowers.

3. They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.

4. They then went to the cemetery and stood motionless on the spot, as if they were sculptures engraven on marble columns, or as pictures drawn upon the wall.

5. They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.

6. They remained still, calm and quiet and without any motion of their

limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.

7. They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.

8. They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of every thing at large.

9. They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.

10. What was a \_non ens\_ at first, is even so a not-being at present, and what appears as existent, is as inexistent as the water in a mirage.

11. The two ladies then became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.

12. They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.

13. With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.

14. The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.

15. Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.

16. Here the pair in their etherial forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

#### CHAPTER XXIV.

#### THE AERIAL JOURNEY.

Vasishtha continued:-

Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.

2. They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with etherial mildness, and a cooling breeze infusing heavenly delight.

3. All delightful and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.

4. They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the mountain tops of \_Meru\_, as if under the dome of a huge white washed edifice.

5. And now they roved by the regions of Siddhas and Gandharvas,

204626 breathing the charming fragrance of Mandára chaplets; and now passing  
204627 the lunar sphere, they inhaled the sweet scent exhaled by the breeze  
204628 from that nectarious orb (Sudhákara).

204629  
204630 6. Now tired and perspiring profusely, they bathed in the lakes of  
204631 showering clouds, fraught with the blushing lotuses of lurid lightnings  
204632 flashing within them.

204633  
204634 7. They promenaded at random of their free will on all sides, and now  
204635 alighted like fluttering bees on the tops of high mountains, appearing  
204636 as filaments of the lotus-like earth below.

204637  
204638 8. They roved also under the vaults of some fragments of clouds, which  
204639 were scattered by the winds, and raining like the cascade of Ganges,  
204640 thinking them as shower-bath-houses in the air.

204641  
204642 9. Then failing in their strength, they halted in many places, with  
204643 their slow and slackened steps, and beheld the vacuum full of great and  
204644 wondrous works.

## 204645 SECTION II.

### 204646 DESCRIPTION OF THE HEAVEN.

204647  
204648  
204649  
204650  
204651 10. They saw what they had never seen before, the tremendous depth of  
204652 vacuity, which was not filled up by the myriads of worlds which kept  
204653 revolving in it.

204654  
204655 11. Over and over and higher and higher, they saw the celestial spheres  
204656 filled with luminous orbs adorned with their ornamental stars, roving  
204657 one above and around the other.

204658  
204659 12. Huge mountainous bodies as the Meru moved about in the vacuous  
204660 space, and emitted a rubicund glare, like a flame of fire from within  
204661 their bowels on all sides.

204662  
204663 13. There were beautiful table-lands, like those of the Himálayas, with  
204664 their pearly peaks of snow; and also mountains of gold, spreading an  
204665 aureate hue over the land.

204666  
204667 14. They saw in some place mountains of emerald, tinging the landscape  
204668 with verdant green, as it were a bed of grass; and in others some dark  
204669 cloud, dimming the sight of the spectator, and hiding the spectacle in  
204670 dark blackness.

204671  
204672 15. They beheld also tracts of blue sapphire, with creepers of párijáta  
204673 flowers, blooming with their blossoms as banners in the azure skies.

204674  
204675 16. They saw the flights of Siddhas (or departed holy spirits), the  
204676 flight of whose minds outstripped the swiftness of the winds; and heard  
204677 the vocal music of the songs of heavenly nymphs in their aerial abodes.

204678  
204679 17. All the great bodies in the universe (the planetary system), were  
204680 in continual motion; and the spirits of the gods and demigods, were  
204681 moving about unseen by one another.

204682  
204683 18. Groups of spiritual beings, as the Kushmándas, Rákshasas and  
204684 Pisáchas, were seated in aerial circles at the borders; and the winds  
204685 and gales blowing with full force in their etherial course.

204686  
204687 19. Loud roarings of clouds, as those of the crackling wheels of  
204688 heavenly cars, were heard in some places; and the noise of rapid stars,  
204689 resembled the blowing of pneumatic engines.

204690  
204691 20. There the half burnt Siddhas, were flying from their burning cars  
204692 under the solar rays, by reason of their nearness to the Sun; and the  
204693 solar embers were flung afar by the breath of the nostrils of his  
204694 horses. (It means the falling of the burning meteors and meteorolites



from the sky).

21. In some places they beheld the rulers of men, and trains of Apsaras, hurrying up and down the air; and in others, the goddesses roving amidst the smoky and fiery clouds in the firmament.

22. Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and there they beheld the lightsome spirits of lesser Siddhas dwindling into darkness.

23. Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.

24. Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Dákinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.

25. There were bodies of Yoginís too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.

26. There were Siddhas and Gandharvas, sporting in pairs in the coverts of dark, smoky and ash coloured clouds, spread before the regents of the four quarters of the skies.

27. They beheld the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also (of the lunar mansions), which incessantly marked the course of the two fortnights.

28. They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.

29. They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nárada and Tumburu singing in their aerial abodes on high.

30. They beheld the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

31. In some place they saw a dark cloud, as high as the mountain-king Himálaya, slowly moving in the air; and at others some of a golden hue as at the setting sun.

32. In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the Rishya range; and at another a cloud like the calm blue bed of the Sea, without any water in them.

33. There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.

34. In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.

35. The Mátris were seen, to be dancing naked in their giddy circles in some place, and the great Yoginís sat at others, as if ever and anon giddy with intoxication.

36. There were circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.

37. There was a conclave of celestial choristers, composed of heavenly

nymphs, Kinnaras and Gandharvas in one place; and some quiet towns and cities situated at others.

38. There were the cities of Brahmá and Rudra full with their people, and the city of illusion (Máyá) with its increasing population.

39. There were crystal lakes in some places and stagnant pools at others; and lakes with the Siddhas seated by them, and those embosomed by the rising moon.

40. They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.

41. There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.

42. Bodies of gods and demigods, were roving from one side to the other; some from east to west, and others from north to the south.

43. There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.

44. There was a vast inextinguishable fire, like that of the blazing sun in one place; and a thickly frost covering the moon-light in another. (The burning heat of the tropics and the cold of the frigid zone).

45. Somewhere there was a great city, flourishing with groves and arbours; and at another big temples of gods, levelled to the ground by the might of demons.

46. In some place there was a streak of light, described by a falling meteor in the sky; in another the blaze of a comet with its thousand fiery tails in the air.

47. In one place there was a lucky planet, rising with its full orb to the view; in another there spread the gloom of night, and full sunshine in another.

48. Here the clouds were roaring, and there they were dumb and mute; here were the high blasts driving the clouds in air, and there the gentle breeze dropping the clusters of flowers on the ground.

49. Sometimes the firmament was clear and fair, and without an intercepting cloud in it, and as transparent as the soul of a wise man, delighted with the knowledge of truth.

50. The vacuous region of the celestial gods, was so full with the dewy beams (\_himánsu\_) of the silvery orb of the moon (\_sweta-váha\_), that it appeared as a shower of rain, and raised the loud croaking of the frogs below.

51. There appeared flocks of peacocks and goldfinches, to be fluttering about in some place, and vehicles of the goddesses and Vidyádhariś thronging at another.

52. Numbers of Kártikeya's peacocks were seen dancing amidst the clouds, and a flight of greenish parrots was seen in the sky appearing as a verdant plain.

53. Dwarfish clouds were moving like the stout buffaloes of Yama; and others in the form of horses, were grazing on the grassy meadows of clouds.

54. Cities of the gods and demons, appeared with their towers on high; and distinct towns and hills, were seen at distances, as if detached

from one another by the driving winds.

55. In some place, gigantic Bhairavas were dancing with their mountainous bodies; and great \_garudas\_ were flying at another, as winged mountains in the air.

56. Huge mountains also, were tossed about by the blowing of winds; and the castles of the Gandharvas, were rising and falling with the celestial nymphs in them.

57. There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

58. The moon-beams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singeing the forest on the mountainous clouds.

59. There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountainlike cloud.

60. In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

61. In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

62. Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

63. They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disk.

64. They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

65. They beheld all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a fig tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

NOTE. Most part of the above description of the heavens, consists of the various appearances of the clouds, and bears resemblance to Shelly's poetical description of them. All this is expressed by one word in the Cloud-Messenger of Kálidása, where the cloud is said to be "\_Káma rúpa\_" or assuming any form at pleasure.

## CHAPTER XXV.

### DESCRIPTION OF THE EARTH.

These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

2. They saw the world situated as a lotus, in the heart of the first male Nara (Brahmá); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavour.

3. The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.
4. Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink to living beings.
5. It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.
6. The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Vāsuki serving for its understalk, and is girt about by demons as its thorns and prickles.[15]
7. The mount Meru (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).[16]
8. It has the extensive continent of Jambudwīpa situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.
9. The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great mount of Sumeru reaching to the sky, is situated in the midst. (\_i.e.\_ The topmost north pole).
10. Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.
11. Its extent is a thousand yojanas square, and is surrounded on all sides by the dark sea like a belt of black bees.
12. It contains nine \_varshas\_ or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the Bhārata-varsha in the midst.
13. It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.
14. The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.
15. Beyond it lies the Sāka continent of a circular form, and twice as large as the former one, which is also encircled by the sea.
16. This is called the milky ocean for the sweetness of its water, and is double the size of the former sea of salt.
17. Beyond that and double its size is the Kusadwīpa continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.
18. Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.
19. After that lies the circle of the Krauncha dwīpa, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.
20. This sea is called the sea of butter, and is twice as large as the continent which is girt by it. Beyond it lies the Sālmali dwīpa, girt by the foul sea of wine.

204971 21. The fair belt of this sea resembles a wreath of white flowers, like  
204972 the girdle of the \_Sesha\_ serpent, forming the necklace hanging on the  
204973 breast of Hari.  
204974  
204975 22. Thereafter is stretched the Plaxa dwípa, double the size of the  
204976 former, and encircled by the belt of the sea of sugar, appearing as the  
204977 snowy plains of Himálaya.  
204978  
204979 23. After that lies the belt of the Pushkara dwípa, twice as large as  
204980 the preceding one, and encircled by a sea of sweet water double its  
204981 circumference.  
204982  
204983 24. Hence they saw at the distance of ten degrees, the descent to the  
204984 infernal regions; where there lay the belt of the south polar circle,  
204985 with its hideous cave below.  
204986  
204987 25. The way to the infernal cave is full of danger and fear, and ten  
204988 times in length from the circle of the \_dwípas\_ (continents).  
204989  
204990 26. This cave is encompassed on all sides by the dreadful vacuum, and  
204991 is half covered below by a thick gloom, appearing as a blue lotus  
204992 attached to it.  
204993  
204994 27. There stood the Lokáloka Kumeru or South Polar mountain, which  
204995 is bright with sun-shine on one side, and covered by darkness on the  
204996 other, and is studded with various gems on its tops, and decked with  
204997 flowers growing upon it.  
204998  
204999 28. It reflected the glory of the three worlds (in the everlasting  
205000 snows), which are clapped as a cap of hairs on its top.  
205001  
205002 29. At a great distance from it, is a great forest, untrod by the  
205003 feet of any living being; and then proceeding upward, they saw the  
205004 great northern ocean encompassing the pole on all sides.  
205005  
205006 30. Further on they beheld the flaming light of the aurora borealis,  
205007 which threatened to melt the snowy mountain to water.  
205008  
205009 31. Proceeding onward, they met with the fierce Boreas or north winds,  
205010 blowing with all their fury and force.  
205011  
205012 32. They threatened to blow away and uproot the mountains, as if they  
205013 were dust or grass; and traversed the empty vacuum with their noiseless  
205014 motion.  
205015  
205016 33. Afar from these they saw the empty space of vacuum, stretching wide  
205017 all about them.  
205018  
205019 34. It spreads around to an unlimited extent, and encompasses the  
205020 worlds as a golden circlet encircles the wrist (\_i.e.\_ the belt of the  
205021 zodiac).  
205022  
205023 35. Thus Lílá, having seen the seas and mountains, the regents of the  
205024 worlds, the city of the gods, the sky above and the earth below in the  
205025 unlimited concavity of the universe, returned on a sudden to her own  
205026 land, and found herself in her closet again.  
205027  
205028  
205029  
205030

## 205031 CHAPTER XXVI.

### 205032 MEETING THE SIDDHAS

205033  
205034  
205035  
205036 Vasishtha said:—After the excellent ladies had returned from their  
205037 visit of the mundane sphere, they entered the abode where the Bráhma  
205038 had lived before.  
205039

2. There the holy ladies saw in that dwelling, and unseen by any body, the tomb or tope of the Bráhmaṇ.

3. Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.

4. All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the scorching sun (Agastya). It was as a garden parched in summer, or a tree struck by lightening.

5. It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.

6. The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.

7. Vasishtha continued:—Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.

9. The dwellers of the house then beheld the two ladies as Laxmí and Gaurí together, and brightening the house with the effulgence of their persons.

10. They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like Flora—the genius of spring, perfuming the house with the fragrance of a flower garden.

11. They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.

12. The soft glances of their eyes, under the long, loose and pendant curls of hair on their foreheads, shed as it were a shower of white \_málati\_ flowers, from the dark cloudy spots of their nigrescent eyes.

13. Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden hue on the spot where they stood, as also over the forest all around.

14. The natural beauty of Laxmí's body, and the tremulous glare of Lílá's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.

15. Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh Kalpa creepers in the forest.

16. They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.

17. Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown boughs of \_tamála\_ trees, to vegetate anew in tender sprouts and leaflets.

18. On seeing them, the whole family with Jyeshtha Sarmá (the eldest boy of the deceased Bráhmaṇ), cried aloud and said, "Obeisance to the sylvan goddesses," and threw handfuls of flowers on their feet.

19. The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.

20. Jyeshtha Sarmá said:—Be victorious, ye goddesses! that have come here to dispel our sorrow; as it is inborn in the nature of good people, to deliver others from their distress.

205109  
205110 21. After he had ended, the goddesses addressed him gently and said,  
205111 tell us the cause of your sorrow, which has made you all so sad.  
205112  
205113 22. Then Jyeshtha Sarmá and others related to them one by one their  
205114 griefs, owing to the demise of the Bráhmaṇ pair.  
205115  
205116 23. They said:—Know O goddess pair! there lived here a Bráhmaṇ and  
205117 his wife, who had been the resort of guests and a support of the  
205118 Bráhmaṇical order.  
205119  
205120 24. They were our parents, and have lately quitted this abode; and  
205121 having abandoned us with all their friends and domestic animals here,  
205122 have departed to heaven, and left us quite helpless in this world.  
205123  
205124 25. The birds there sitting on the top of the house, have been  
205125 continually pouring in the air, their pious and mournful ditties over  
205126 the dead bodies of the deceased.  
205127  
205128 26. There the mountains on all sides, have been lamenting their loss,  
205129 in the hoarse noise (of the winds) howling in their caverns, and  
205130 shedding showers of their tears in the course of the streams issuing  
205131 from their sides.  
205132  
205133 27. The clouds have poured their tears in floods of rainwater, and fled  
205134 from the skies; while the quarters of the heavens have been sending  
205135 their sighs in sultry winds all around.  
205136  
205137 28. The poor village people are wailing in piteous notes, with their  
205138 bodies mangled by rolling upon the ground, and trying to yield up their  
205139 lives with continued fasting.  
205140  
205141 29. The trees are shedding their tears every day in drops of melting  
205142 snow, exuding from the cells of their leaves and flowers, resembling  
205143 the sockets of their eyes.  
205144  
205145 30. The streets are deserted for want of passers-by, and have become  
205146 dusty without being watered. They have become as empty as the hearts of  
205147 men forsaken by their joys of life.  
205148  
205149 31. The fading plants are wailing in the plaintive notes of Cuckoos  
205150 and the humming of bees; and are withering in their leafy limbs by the  
205151 sultry sighs of their inward grief.  
205152  
205153 32. The snows are melt down by the heat of their grief and falling in  
205154 the form of cataracts, which break themselves to a hundred channels by  
205155 their fall upon stony basins.  
205156  
205157 33. Our prosperity has fled from us, and we sit here in dumb despair of  
205158 hope. Our houses have become dark and gloomy as a desert.  
205159  
205160 34. Here the humble bees, are humming in grief upon the scattered  
205161 flowers in our garden, which now sends forth a putrid smell instead of  
205162 their former fragrance.  
205163  
205164 35. And there the creepers that twined so gayly round the vernal  
205165 arbors, are dwindling and dying away with their closing and fading  
205166 flowers.  
205167  
205168 36. The rivulets with their loose and low purling murmur, and light  
205169 undulation of their liquid bodies in the ground, are running hurriedly  
205170 in their sorrow, to cast themselves into the sea.  
205171  
205172 37. The ponds are as still in their sorrow, as men sitting in their  
205173 meditative posture (Samádhi), notwithstanding the disturbance of the  
205174 gnats flying incessantly upon them.  
205175  
205176 38. Verily is that part of the heaven adorned this day by the presence  
205177 of our parents, where the bodies of heavenly choristers, the Kinnaras,

Gandharvas and Vidyádhara, welcome them with their music.

39. Therefore, O Devis! assuage this our excessive grief; as the visit of the great never goes for nothing.

40. Hearing these words, Lílá gently touched the head of her son with her hand, as the lotus-bed leans to touch its offshoot by the stalk.

41. At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is allayed by the showers of the rainy season.

42. All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.

43. Ráma said:—Remove my doubt, sir, why Lílá did not appear in her own figure before her eldest son—Jyeshtha Sarmá.

44. Vasishtha answered:—You forget, O Ráma! to think that Lílá had a material body, or could assume any at pleasure. She was in her form of pure intellect (lingadeha), and it was with her spiritual hand that she touched the inner spirit of the boy and not his body. (Gloss). Because whoso believes himself to be composed of his earthly body only, is verily confined in that; but he who knows his spirituality, is as free as air: (and it was in this aerial form that Lílá was ranging about and touched her son).

45. Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.

46. But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are effaced on the knowledge of their unreality upon waking.

47. The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a bilious temperament, so does matter appear as nothing to the wise.

48. A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in somnambulation) for nothing.

49. As the air appears as earth in dreaming, so does the non-existent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.

50. So boys see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sun-beams.

51. And thus those that are panic-struck and deranged in their minds, the halfwaking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by boys and men in the air, and betray these signs in the motions and movements of their bodies.

52. In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Lílá who had known the truth and inexistence of the world, was conscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to any



body in it.

56. The hand that Lílá laid on the head of Jyeshtha Sarmá—her eldest son, was not lain from her maternal affection for him, but for his edification in intellectual knowledge.

57. Because the intellect being awakened, there is all felicity attendant upon it. It is more subtile than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.

## CHAPTER XXVII.

### PAST LIVES OF LÍLÁ.

The two ladies then disappeared from that place, leaving the Bráhmaṇ family at their house in the mountainous village.

2. The family exclaimed "We are highly favoured by the sylvan goddesses;" and then forgetting their grief, they betook themselves to their domestic employments.

3. Then the ethereal goddess spake to the aerial-Lílá, who stood fixed in air, over the mansion of the Bráhmaṇ, in a state of mute astonishment.

4. They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like \_Usha and Aniruddha\_ (the Cupid and Psyche of India).

5. Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

6. Sarasvatí said:—Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahma; say now what more you want to know.

7. Lílá said:—Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

8. Sarasvatí replied:—Because you were not then perfect by your practice of Yoga to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

9. He who has not known the unity, is not entitled to the acts and benefits of his faith in the true God; as no one sitting in the sun, can enjoy the coolness of shade.

10. You were not practiced to forget your identity as Lílá, nor learnt that it is not your will, but the will of God that is always fulfilled.

11. You have afterwards become of pure desire, and wished that your son might see you, whereby he was enabled to have your sight.

12. Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

13. Lílá said:—I see within the sphere of this dome (of my mind), the Bráhmaṇ to have been my husband before; and I see also in it, that he died and became a ruler of the earth afterwards.

14. I see in it that spot of the earth, that city and that palace of

his where I sat as his queen.

15. I see within myself my lord to be reigning in that place, and I see even there how he died afterwards.

16. I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

17. I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

18. I see the bright orb of my husband ever roving before me, and now I pray you to contrive any how to place me by his side.

19. The Goddess replied:—Tell me Lílá, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.

20. The nearest of the three, is the Bráhman who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.

21. The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.

22. His intellect is darkened and disordered by the splashing waves of worldliness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.

23. The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.

24. He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates for ever.

25. Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.

26. Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.

27. These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated millions of leagues apart from one another; and the departed souls are carried in them (in their endless transmigrations).

28. And again all these bodies are as vacuous as air, though they contain the great mounts Meru and Mandara in themselves.

29. All bodies are formed by the combination of atoms, incessantly proceeding from the Great Intellect, like particles of sun-beams over the universe.

30. The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.

31. As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative mind, and not as composed of earth or other material bodies in it.

32. It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.

205385  
205386 33. As billows in the lake, rise and set and rise again, so the rising  
205387 and falling days and nights present these various scenes to our  
205388 knowledge.

205389  
205390 34. Lílá said:—So it is, O mother of mankind! and so I come to  
205391 remember now, that my present birth (state) is of a royal (\_rājasika\_)  
205392 kind, and neither of too pure nor gross a nature. (\_Sattvika or  
205393 Tāmasika\_).

205394  
205395 35. I having descended from Brahmá, had undergone a hundred and eight  
205396 births (in different shapes); and after passing various states, I find  
205397 myself still in existence.

205398  
205399 36. I recollect, O goddess! to have been born in another world before,  
205400 and to have been the bride of a Vidyádhara, when I used to rove about  
205401 as freely as a bee over flowers.

205402  
205403 37. Being debased by my libertinism, I was born in this mortal world,  
205404 and became the mate of the king of the feathered tribe (an eagle).

205405  
205406 38. And then having been a resident in the woods, I was turned to a  
205407 woodman's mate, wearing a vest of leaves on my loins.

205408  
205409 39. Growing fond of my life, I sported wantonly about the forest, and  
205410 was changed to the \_guluncha\_ plant, delighting the woods with my leafy  
205411 palms and flowering eyes.

205412  
205413 40. This arboret of the holy hermitage, was held sacred by the society  
205414 of saintly sages; and then I was regenerated in the form of an  
205415 anchorite's child, after the woods were burnt down by a wild-fire.

205416  
205417 41. Here I was initiated in the formularies for removing the curse of  
205418 womanhood, and became as a male being in the person of the handsome  
205419 prince of Suráshtra (Surat), where I reigned for a hundred years (or  
205420 for a whole century).

205421  
205422 42. I was then denounced to become a weasel, and covered with leprosy,  
205423 in the lowlands of Táli, on account of my misconduct in the government.

205424  
205425 43. I remember, O goddess! how I became a bullock at Surat, and was  
205426 goaded by thoughtless cowherd boys, in their merry sport for full eight  
205427 years.

205428  
205429 44. I bear in mind when I was transformed to a bird, and with what  
205430 difficulty I broke the net, that was laid by birdcatchers for my  
205431 destruction. It was in the same manner as we release ourselves from the  
205432 snares of sinful desires.

205433  
205434 45. I remember with pleasure when as a bee, I lighted lightly on the  
205435 leaflets of blossoms, sipped the honey of the blooming buds, dined on  
205436 the pistils, and slept in the cups of lotus flowers.

205437  
205438 46. I wandered about in pleasant wood-lands and lawns, with my exalted  
205439 and branching horns and beautiful eyes, in the form of an antelope,  
205440 till I was killed by the dart of a huntsman in my mortal part.

205441  
205442 47. I have been in the form of a fish, and was lifted up by the waves  
205443 of the sea above the surface of the water. I saw how a tortoise was  
205444 killed by the blow of a club on the neck, when it failed to break its  
205445 back-bone.

205446  
205447 48. I was a Chandála huntsman once, roving by the side of Charmanvatí  
205448 (the river Chenab), when I used to quench my thirst with cocoa water,  
205449 as I was tired with roaming.

205450  
205451 49. I became a stork also, delighting in lakes with my mate, and  
205452 filling the air with our sweet cries.  
205453

205454 50. In another birth, I rambled about in groves of palm and tamála  
205455 trees, and fixed my eyes with amorous looks and glances upon my lover.  
205456

205457 51. I had next been a fairy Apsará, with a form as bright as melted  
205458 gold, and features as beautiful as those of the lotus and lily, in  
205459 which the celestials like bees and butterflies, used to take delight.  
205460

205461 52. I remember to have decked myself in gold and pearls, and in gems  
205462 and rubies upon earth, and to have sported with my youthful consorts in  
205463 pleasure gardens and groves, and on hills and mountains.  
205464

205465 53. And I remember also to have lived long as a tortoise on the borders  
205466 of a river, and to have been carried away by the waves, sometimes under  
205467 an arbour of creepers, over-hung with clusters of beautiful flowers;  
205468 and at others to some wild cave washed by the waves.  
205469

205470 54. I see how I acted the part of a goose with my covering of feathers,  
205471 swimming on the high heaving waves on the surface of a lake.  
205472

205473 55. Then seeing a poor gnat hanging on the moving leaf of a Sálmalī  
205474 branch, I became its associate and as contemptible a thing like itself.  
205475

205476 56. I became an aquatic crane also, skimming playfully over the waters  
205477 gushing from the hills, and slightly kissing the crests of the waves  
205478 rising over the rapid torrent.  
205479

205480 57. I remember also how I slighted the loves of amorous youths, and  
205481 spurned off from me the Vidyádhara boys on the Gandha Mádana and  
205482 Mandara hills.  
205483

205484 58. I remember likewise the pangs of a lovelorn lass, when I lay pining  
205485 in my bed, strewn over with the fragrance of camphor, and how I was  
205486 decaying like the disk of the waning moon.  
205487

205488 59. Thus I passed through many births, in the wombs of higher and  
205489 lower animals, and found them all to be full of pain. And my soul  
205490 has run over the billows of the irresistible current of life, like  
205491 the fleet antelope, pacing its speed with the swiftness of the wind  
205492 (\_Vátapramī\_).  
205493  
205494  
205495  
205496

## 205497 CHAPTER XXVIII.

### 205498 SECTION I.

#### 205499 EXPOSITION OF LÍLÁ'S VISION.

205500  
205501  
205502  
205503  
205504 Ráma said:—Tell me sir, in what manner the goddesses broke out of the  
205505 strongholds of their bodies, and the prison-house of this world (where  
205506 their souls were pent up), and passed through infinite space, to survey  
205507 the scenes beyond its confines. (\_i.e.\_ How does the mind and the  
205508 flight of imagination, reach to regions unknown and unseen before).  
205509

205510 2. Vasishtha replied:—Where is the world and where is its support or  
205511 solidity? They were all situated in the region within the minds of the  
205512 goddesses.  
205513

205514 3. They saw in it the hilly tract, where the Bráhmaṇa Vasishtha had his  
205515 abode and his desire of royalty (pictured it in their minds).  
205516

205517 4. They saw in a corner of it the deserted mansion of the Bráhmaṇ, and  
205518 they saw in it the surface of the earth stretching to the seas (\_i.e.\_  
205519 in their mental view).  
205520

205521 5. They beheld in that imaginary spot of earth the city of the prince,  
205522 and the royal palace which he had enjoyed with Arundhati his consort

(in his imagination).

6. How she was born under the name of Lílá, and worshipped the goddess of wisdom—Sarasvatí; by whom she was miraculously conveyed to the delightful region of the sky.

7. It was in the mansion situated in that hilly village, that she beheld the world placed within the space of a span of her mind.

8. Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.

9. All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.

10. It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.

11. The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.

12. The sphere of the intellect is uncreated (being a mode of the Divinity itself); it is ever calm everywhere; and is supposed as the world itself by deluded minds.

13. He who understands rightly, views the world to be as unsubstantial as air; but whoso is misled by his wrong judgment takes it to be as a solid mountain.

14. As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.

15. As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.

16. Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.

## SECTION II.

### DESCRIPTION OF THE MOUNTAINOUS HABITATION.

17. Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.

18. It was decorated with flowers of various colours, and covered with a variety of woods of various hues. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.

19. The clouds were variegated by the many coloured clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud-capt top of \_gulan\_ trees.

20. There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.

21. The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rain water upon them, and formed the current streams below.

22. The banks of the streamlets were continually laved by the waves,  
raised by the winds playing upon the shaking harbours on them; and a  
continued cooling shade was spread by the branching trees all around.

23. Standing on that spot, the ladies beheld the hilly hamlet in the  
lawn, likening a fragment of heaven fallen upon the ground.

24. There the purling rills were softly gliding by, and here the  
brimming brooks wobbled in the ground. The birds of the air were  
chirping on the sprays and aquatic fowls were flying about the holes of  
the sea shore.

25. There they saw the herds of kine slowly moving and grazing in  
the plains, and filling the echoing woods with their loud lowing;  
and beheld the space, interspersed with shady groves and harbours and  
verdant meadows all about.

26. The cliffs were whitened with snow, impenetrable by sun-beams; and  
the tops of hills were covered with bushy brambles, forming as braids  
of hair upon their craggy heads.

27. Cascades falling in torrents in the cavities of rocks, and  
scattering their pearly particles afar, memorialized the churning of  
the milky ocean by the Mandara mountain.

28. The trees in the glens, loaded as they were with their fruits  
and flowers, appeared as waiters upon the goddesses, and standing to  
welcome their approach with their rich presents.

29. Shaken by gusts of roaring winds, the forest trees, were shedding  
showers of their mellifluous flowers, as offerings to the sylvan gods  
and people.

30. The birds that approached fearlessly to drink the water dropping  
from the hill, now fled for fear of their seeming as sleets, shells and  
shots of archers.

31. The birds parched by thirst, and wishing to drink the water dashed  
by the waves of the rivulet, were hovering upon it as stars in the sky.

32. There were rows of crows sitting on the tops of the tall \_tála\_ (or  
palm) trees, from whose sight the boys were hiding the remains of their  
sweetmeat.

33. There they beheld the rustic lads with garlands of flowers on their  
heads and garments; and roaming in the cooling shades of the date, jam  
and nimba trees.

34. They saw the lean and hungry beggar woman passing slowly by the  
way, and clad in her flaxen robe, with chaplets of blossoms for her ear  
dress.

35. They saw the lazy rustics sitting retired in their lonely retreats,  
and conversing afar from the noisy brooks where they could hardly hear  
one another.

36. They saw the naked mendicant boys, besmeared in their face and  
hands with curd, and with cow-dung upon their bodies, and holding the  
flowery branches of plants in their hands, and crowding in the compound.

37. The bushes on the verdant banks of the river, were shaken to and  
fro as in a swing by the dashing of the waves, which left their marks  
on the sandy shore, as the waters receded to their bed.

38. The house was full of flies cloyed with the sweets of milk and  
curds; but the children were moaning with cries for their want of  
sufficient food.

205661 39. The herdswomen were observed to be fretting, at seeing their  
205662 wristlets daubed by the cow-dung (which they were pasting); and the men  
205663 were seen to be smiling, at seeing the eagerness of women, for tying  
205664 the loosened knots of their hair.

205665  
205666 40. The crows were alighting from the tops of hills, to pick up the  
205667 offerings of the holy sages; and the paths about their houses, were  
205668 strewn over with the sacred \_kuru\_ and \_kurunta\_ leaves.

205669  
205670 41. The floral plants growing in the caverns of the hills, and about  
205671 the precincts of the house, covered the ground every morning, with  
205672 heaps of flowers to the depth of the heels.

205673  
205674 42. There were the \_chouri\_ kine and antelopes, grazing in one part of  
205675 the forest; and also the tender fawn sleeping on the bed of grass under  
205676 the \_gunja\_ groves.

205677  
205678 43. There were the young calves lying on one side, and shaking their  
205679 ears to drive the flies away; which were fluttering on their faces, and  
205680 upon the milk exuding from the sides of their mouths.

205681  
205682 44. The rooms were stored with honey, which had been collected by  
205683 driving the bees from the hives; the gardens were full of flowering  
205684 \_asokas\_ (\_asoka Jonesia\_); and their rooms were painted with lacdye.

205685  
205686 45. The winds moistened by the showers of rain, had given the arboretum  
205687 to bloom, and the blooming buds of Kadamba, overhung like a canopy, the  
205688 beds of green grass below.

205689  
205690 46. The \_Ketaka\_ (\_keya\_) arbour was blooming white by removal of its  
205691 weeds, and the water-course was gliding along with its soft murmuring  
205692 tune.

205693  
205694 47. The winds whistled in the windows of the caves, and the clouds  
205695 rested on the roofs of the mountain tops; the ponds were brimful of  
205696 water, and filled with lotuses like so many lightsome moons.

205697  
205698 48. The green arbour cast its cooling and undivided shade upon the  
205699 ground, where the dew-drops trembling on the blades of grass, glistened  
205700 like twinkling stars in the azure sky.

205701  
205702 49. The trees incessantly dropped down their ripened fruits, and dried  
205703 flowers and leaves of various sorts, like showers of snow on the  
205704 whitened ground.

205705  
205706 50. There some clouds were seen to hang continually over the household  
205707 compound, like the \_chirinti\_ (or kulina) girls, that never forsake  
205708 the abode of their parents; while there were others hovering over the  
205709 roof of the house, and flashing in lightnings that supplied the place  
205710 of lights.

205711  
205712 51. The altar here, re-echoed to the loud roaring of the winds,  
205713 confined in the caverns of the mountains; and the temple there, was  
205714 graced by the twittering swallows and parrots, that alighted upon it in  
205715 their numerous flights.

205716  
205717 52. Soft breezes were moving slowly, loaded with the fragrance exhaled  
205718 by the sleepy flowers (in the evening), and gently shaking the leaves  
205719 of trees as they passed along the lawn.

205720  
205721 53. There the ladies were attentive to the prattling and playful  
205722 parrots and partridges, and here they listened to the melodious notes  
205723 of the \_Kokila\_, responsive to the jarring crows on the branches.

205724  
205725 54. The palma and tamála trees were loaded with fruits, and the forest  
205726 trees were entwined by creepers, which waved their leafy palms around  
205727 them.

205728  
205729 55. There were the tender ivy creepers, clasping the branches on one

side, and the fragrance of the efflorescent Kandala and silindhra plants, exhaled on the other. The tapering tála and tamála trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

56. There were the kine hastening to drink the water in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

57. The gardens were perfumed with the nectarious fragrance of kunda flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honied cells. The air was reddened with the roseate pollen, flying from the crimson lotuses (sthala padmas) of the land, and mocked the redness of Indra's palace in the sky.

58. The gargling noise of the rivulets running down precipitately from the hills, and the whiteness of the hoary cloud, hanging with the hue of kundu flowers over them; the beauty of the flowery parterres in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

59. The youths were sporting on their beds of flowers, and the playful damsels were decked with flowery wreaths hanging down to their feet. The ground was adorned every where with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

60. The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightnings in the clouds over the houses, terrified the women within.

61. There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the kine, hastening to their green grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the water-falls, as if they were the showers of rain water.

62. The odoriferous breezes were blowing giddily, with the flavour of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the cataracts deafened the ears of men on the bank.

63. The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

## CHAPTER XXIX.

### ACCOUNT OF THE PREVIOUS LIFE OF LÍLÁ

#### A Description of the Domestic Duties of a Hindu Lady.

The two goddesses then alighted in that cooling village seat, as the two states of felicity and liberation, meet in the tranquil spirit of the man knowing the Divine spirit.

2. Lílá, who had by this time, become personified to the form of pure intelligence, by her knowledge of yoga, now became a seer of the three times presenting themselves before her.



- 205799  
205800 3. She remembered the whole course of her past life, and derived  
205801 pleasure in relating the events of her former life and death.  
205802  
205803 4. Lílá said:—I recollect by thy favour, O goddess! and by sight of  
205804 this place, all what I did and thought of in my past life.  
205805  
205806 5. Here I had grown up to old age, and here I had withered and become  
205807 lean and thin as a skeleton. I was a Bráhmaṇí here, and had my body  
205808 scratched by the dried sacrificial grass (\_kusa\_), which I had to  
205809 meddle with.  
205810  
205811 6. I was the legal wife of my lord, and producer of his race, and was  
205812 employed in the acts of milking the kine, and churning the curd (for  
205813 butter and \_ghee\_). I had been mother of many sons, and a kind hostess  
205814 to my guests.  
205815  
205816 7. I was devoted to the service of the gods, Bráhmans and good people,  
205817 and rubbed my body with cow milk and \_ghee\_: I was employed in cleaning  
205818 the frying pans and the boiling kettles of the house.  
205819  
205820 8. I boiled the food daily with a single bracelet of glass and one of  
205821 conch-shell in my wrists; and served my father, mother, brother and  
205822 daughters and sons-in-law with their daily victuals.  
205823  
205824 9. I was emaciated in my body like a domestic servant, by working all  
205825 day and night; and 'haste and hasten,' were the words I used to repeat  
205826 to myself.  
205827  
205828 10. Being thus busied and employed, I was so silly and ignorant, that I  
205829 never thought within myself, even in a dream, about what I was and what  
205830 was this world, although I had been the wife of a Bráhmaṇ.  
205831  
205832 11. Wholly engaged in the collection of fuel, cow-dung, and sacrificial  
205833 wood and vegetables, I became emaciated in my body, which was wrapt in  
205834 a worn out blanket.  
205835  
205836 12. I used to pick out the worms from the ears of the milch cow, and  
205837 was prompt to water the garden of greens with watering pots in hand.  
205838  
205839 13. I used to go to the swelling lake every day, and get the fresh  
205840 green grass for the fodder of my tender calves. I used to wash and  
205841 clean the house every morning, and paint the doorway with the white  
205842 tints of pasted and powdered rice (\_gundi\_).  
205843  
205844 14. I had to correct my domestics with gentle rebukes, and tell them to  
205845 keep within their bounds like the billows in the rivers.  
205846  
205847 15. With my infirm body and ears shaking as dried leaves of trees, and  
205848 supporting myself on a stick, I lived here under the dread of old age.  
205849  
205850 16. As she was speaking in this manner, and walking in company with  
205851 Sarasvatí about the village, in the valley of the mountain, she was  
205852 astonished to see her former seats of pleasure, and showed them to the  
205853 goddess.  
205854  
205855 17. This was my flowery arbour, decorated by these torn \_pátala\_  
205856 plants, and this was my garden alcove of flowering Asokas.  
205857  
205858 18. This is the bank of the pond where the calves were loosely tied to  
205859 the trees; and this is my pet calf Karniká, which has refrained from  
205860 browsing the leaves (in my absence).  
205861  
205862 19. This is my watering woman, now so languid and dirty in her  
205863 appearance; and weeping these eight days in my absence, with her eyes  
205864 daubed in tears.  
205865  
205866 20. This, O goddess, is the place, where I used to eat and sit, and  
205867 where I slept and walked; and these are the places where I gave and

received the things to and from my attendants.

21. This is my eldest son Jyeshtha Sarmá, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.

22. I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the \_huli\_ festival of the vernal season.

23. I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now spreading themselves over the oven place.

24. I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of \_rudráksha\_ seeds on their bodies.

25. I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the beach.

26. The verdant meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.

27. The mid-day was mantled by sun beams, as by a white mist of frost, and the arbours resounded with the humming of bees, fluttering about their clustering flowers.

28. The blooming palása glowing as reddish corals, had covered the trees and the land with heaps of crimson flowers.

29. The village rill was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.

30. The cool shady beach of the rill, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.

31. There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.

32. Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.

33. I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.

34. I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.

35. I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.

36. It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.

37. I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion. (\_máya\_).

38. I wish now, O Goddess! to see the earthly city of my lord again; let us therefore turn our course that way, as no place is distant to the resolute.

205937 39. Vasishtha said:—Having said so, she bowed down to the goddess and  
205938 entered into the shrine, and then like a bird, she flew into the air  
205939 with the goddess.

205940  
205941 40. It was a region devoid of darkness, and as fair as a sea of  
205942 moonlight. And then it was as azure as the person of Náráyana, and as  
205943 bright as the back of a locust.

205944  
205945 41. They passed above the regions of the clouds and winds, as also  
205946 beyond the spheres of the orbits of the sun and moon.

205947  
205948 42. They passed beyond the path of the north polar star, and the limits  
205949 of the circuits of the sádhyas and siddhas and other celestial beings.

205950  
205951 43. Thence they ascended to the higher heavens of Brahmá and the  
205952 Tushita divinities, and then upward to the sphere of Golaka (the  
205953 zodiac); and thence again to the Sivaloka, and the sphere of the Pitris  
205954 or the departed souls of the dead.

205955  
205956 44. Passing thus beyond the spheres of the embodied living beings,  
205957 and bodiless souls of the dead, they proceeded far and farther to the  
205958 unknown regions of empty space.

205959  
205960 45. Having passed the etherial sphere, they beheld nothing there,  
205961 except the sun, moon and the stars shining below them.

205962  
205963 46. There was only a deep darkness to be seen, filling the whole  
205964 vacuity of space, and appearing as the basin of the waters of universal  
205965 deluge, and as compact as the impenetrable cavity of a rock.

205966  
205967 47. Lílá said:—Tell me, O goddess! what became of the light of the  
205968 sun and other luminaries, and whence came this dense darkness as to be  
205969 compressed under the fist (mushti-gráhya).

205970  
205971 48. The goddess replied: you have got to a spot so remote from the  
205972 spheres of heaven, that the light of the luminaries can never reach to  
205973 it.

205974  
205975 49. And as one in a deep dark pit, can see no light of a fire fly  
205976 flitting over it; so the solar light is invisible to one behind the  
205977 great belt of heaven.

205978  
205979 50. Lílá said:—Oh! the great distance that we have come to, whence the  
205980 great luminary of the sun also, appears as small as an atom below.

205981  
205982 51. Tell me mother, what sort of a place is that which lies beyond this  
205983 region, and how can we come to it after traversing this gloomy expanse.

205984  
205985 52. Sarasvatí said:—Behind this is the great pole of the universe,  
205986 which is scattered over with innumerable nebular stars in the form of  
205987 the particles of dust.

205988  
205989 53. Vasishtha said:—As they were talking in this manner, they glided  
205990 imperceptibly to that pole, as the bee saunters over the solitary hut  
205991 on the height of a mountain.

205992  
205993 54. They then were at no pains to come down from that precipice, as  
205994 there is no pains to effect what must certainly come to pass in the  
205995 end, though it appeared difficult at first. (Or) that which is certain  
205996 must come to pass, however hard it might seem at first.

205997  
205998 55. They saw the system of the universe, laid naked to their sight, as  
205999 the bold navigator beholds a world exposed to his view beyond the wide  
206000 expanse of waters.

206001  
206002 56. They saw the watery expanse to be ten times greater than the earth,  
206003 and enveloping it in the shape of the crust of the walnut fruit.

206004  
206005 57. Then there is a latent heat which is ten times as great as the

water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.

58. There is no beginning, middle or end of that infinite space; and it is productive of nothing, like a barren woman of her offspring.

59. It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme spirit.

60. Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the phœnix would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole Kalpa age.

## CHAPTER XXX.

### DESCRIPTION OF THE MUNDANE EGG—(BRAHMÁNDA).

They passed in a moment beyond the regions of the earth, air, fire, water, and vacuum, and the tracks of the ten planetary spheres.

2. They reached the boundless space, whence the universe appeared as an egg (ovum).

3. They beheld under its vault millions of luminous particles floating in the air (nebulæ).

4. These were as innumerable bubbles, floating on the waters of the unlimited ocean of the sphere of the Intellect.

5. Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.

6. These different motions appeared to them with respect to their own situations, as they saw them in their different sides.

7. Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.

8. There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward boys take their own course.

9. Ráma said:—Tell me sir, why do we call upward and downward, forward and backward, if there are no such things in space and nature.

10. Vasishtha said:—There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.

11. All these bodies that move about in the world by their want of freedom (\_i.e.\_ by the power of attraction), are thought to be up and down by our position on earth.

12. So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.

13. Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by devas, demons and men walking upon it.

14. It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its coat.
15. Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.
16. Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.
17. Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.
18. Some of these are hollow within, and others as dark as the darkness in the end of a \_kalpa\_ age: and they are all moving about in the ocean of vacuity, like the waves of the sea.
19. Some of these are whirling about with a jarring noise for ever, which is neither heard by nor known to any body. It is like the motion of men addicted to earthly pursuits by their nature.
20. Some of these are now growing in form, as if they were newly created, and are in the course of their development, like sprouts in the cells of seeds newly sown in the ground.
21. Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.
22. Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the divine Intellect.
23. Others are as immovable in the air, as the animalculae in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.
24. Again nothing is stable in nature, but every thing is as changeful as the acts and usages enjoined in the Vedas and sástras, are altered and succeeded by others.
25. There are other Brahmás and other patriarchs, and many Vishnus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.
26. Some are as men and lords of others (Ishas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.
27. Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.
28. Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).
29. Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.
30. The world is thus filled with creatures beyond the conception of Yogis, and we can not form even a guess-work of the beings that fill the infinite vacuum.
31. This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by

the gods Vishnu and others, were they to traverse through it, for the whole of their lives.

32. Every one of these etherial globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.

33. I have told you all about the grandeur of the universe to my best knowledge, any thing beyond this, is what I have no knowledge of, nor power to describe. 34. There are many other large worlds, rolling through the immense space of vacuum, as the giddy goblins of Yakshas revel about in the dark and dismal deserts and forests, unseen by others.

## CHAPTER XXXI.

### SECTION I.

#### ALIGHTING OF THE LADIES ON EARTH.

Vasishtha said:—After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.

2. There they saw the dead body of the king lying in state amidst heaps of flowers, accompanied by the spiritual body of Lílá, sitting beside the corpse.

3. It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and sandalwood and saffron.

4. Lílá, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (sankalpadeha) on the spot of his sepulchre.

5. She then passed through the fictitious spacious palace of her lord (sankalpasansára), by breaking out of the confines of her body and cranium called the earthly and worldly environs in Yoga terminology (sansára and Brahmánda-ávaranas).

6. Then she went again with the goddess to the bright and spacious temple of the world (Brahmánda-mandapa), in which she quickly entered.

7. She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.

8. The goddesses then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or bel-fruit.

9. There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

10. They then came to the Jambudwípa (Asia), situated amidst the ninefold petals of the other dwípas (or continents), and thence proceeded to the territories of Lílá's husband in the varsha land of Bharata (India).

11. At this interval of time they beheld a certain prince—(the ruler of Sinde), strengthened by other chiefs, making an attack on this part which was the beauty of the world.

- 206213 12. They beheld the air crowded by people of the three worlds, who had  
206214 assembled there to see the conflict.  
206215
- 206216 13. They remained undaunted, and saw the air crowded by aerial beings  
206217 in groups like clouds.  
206218
- 206219 14. There were the Siddhas, Cháranas, Gandharvas, Vidyádhara, Súra,  
206220 celestials and Apsarás in large bodies.  
206221
- 206222 15. There were also the goblins of Bhútas and Pisáchas, and Rákshasa  
206223 cannibals; while the Vidyádhara females were flinging handfuls of  
206224 flowers like showers of rain on the combatants.  
206225
- 206226 16. The Vetálas, Yakshas and Kushmánds, that were looking at the affray  
206227 with pleasure, took themselves to the shelter of hills, to avoid the  
206228 flying darts and weapons.  
206229
- 206230 17. The imps were flying from the air, to keep themselves from the way  
206231 of the flying weapons; and the spectators were excited by sound of the  
206232 war-whoop of the combatants.  
206233
- 206234 18. Lílá who was standing by with a flapper (or fan) in her hand, was  
206235 frightened at the imminent dreadful conflict, and smiled to scorn their  
206236 mutual vauntings.  
206237

## 206238 SECTION II.

### 206239 SIGHT OF A BATTLE ARRAY IN EARTH AND AIR.

- 206240
- 206241
- 206242
- 206243 19. Virtuous people who were unable to endure the horrid sight, betook  
206244 themselves to prayers, with the chief priests for averting the calamity.  
206245
- 206246 20. The messengers of Indra, were ready with their decorated elephants  
206247 (called \_loka-pálas\_), for bearing the souls of mighty heroes to grace  
206248 the seats of heaven.  
206249
- 206250 21. The cháranas and Gandharvas, were singing praises of the advancing  
206251 heroes; and heavenly nymphs that liked heroism, were glancing at the  
206252 best combatants.  
206253
- 206254 22. Voluptuous women were wishing to embrace the arms of the brave;  
206255 and the fair fame of the heroes, had turned the hot sunshine to cool  
206256 moonlight.  
206257
- 206258 23. Ráma asked:—Tell me, sir, what sort of a warrior is called a hero,  
206259 that becomes a jewel in heaven, and who is an insurgent.  
206260
- 206261 24. Vasishtha answered:—He who engages in a lawful warfare, and fights  
206262 for his king, and whether he dies or becomes victorious in the field,  
206263 is called a hero, and goes to heaven.  
206264
- 206265 25. Whoever kills men otherwise in war and dies afterwards, in an  
206266 unjust cause, is called an insurgent, and goes to hell at last.  
206267
- 206268 26. Whoever fights for unlawful property, and dies in battle, becomes  
206269 subject to everlasting hell fire.  
206270
- 206271 27. Whoso wages a just warfare, that is justified by law and usage,  
206272 that warrior is called both loyal as well as heroic in deed.  
206273
- 206274 28. Whoever dies in war, for the preservation of kine, Bráhmans and  
206275 friends with a willing mind, and whoso protects his guest and refugee  
206276 with all diligence, he verily becomes an ornament in heaven after his  
206277 death.  
206278
- 206279 29. The king who is steadfast in protecting his subjects and his own  
206280 country, is called the just, and those that die in his cause are called  
206281 the brave.

- 206282  
206283 30. They that die fighting on the side of riotous subjects, or in the  
206284 cause of rebellious princes or chiefs, are doomed to fire.  
206285  
206286 31. They that die fighting unjustly against their kings, lawgivers and  
206287 rulers, are subjected to the torments of hell.  
206288  
206289 32. A war which is just, serves to establish order; but the giddy that  
206290 are fearless of the future, destroy all order (by their unjust warfare).  
206291  
206292 33. The hero dying, goes to heaven, is the common saying; and the  
206293 sástras call the lawful warrior only a hero, and not otherwise.  
206294  
206295 34. They who suffer wounds on their bodies, for the protection of the  
206296 righteous and good, are said to be heroes, or else they are insurgents  
206297 (\_dimbhavas\_).  
206298  
206299 35. It was in expectation of seeing such heroes that the damsels of the  
206300 gods, were standing in the air, and talking to themselves of becoming  
206301 the spouses of such warriors.  
206302  
206303 36. The air was as decorated as by an illumination on high, and by rows  
206304 of the beautiful heavenly cars of gods and Siddhas, and presence of  
206305 celestial maidens, who sang in sweet notes, and decorated their locks  
206306 with \_mandára\_ flowers.  
206307  
206308  
206309  
206310

206311 CHAPTER XXXII.

206312  
206313 ONSET OF THE WAR.  
206314

206315 Vasishtha said:—Lílá standing with the goddess of wisdom in air, saw  
206316 the Apsarás dancing there, at the eagerness of the combatants for war  
206317 below.  
206318

206319 2. She beheld the assemblage of the forces in her own territory once  
206320 governed by her lord; and saw the field of the air not less formidable  
206321 by the assembled ghosts (and its encircling belt composed of the lion,  
206322 scorpion, crab and the archer).  
206323

206324 3. The meeting of the two forces made the ground appear as a billowy  
206325 sea; like the meeting of two clouds in the sky, giving it the  
206326 appearance of two hostile forces.  
206327

206328 4. The battle array of armoured warriors, flashing as the fire of  
206329 heaven, was succeeded by their commingled blows, resembling the  
206330 rattling of thunders above, deafening the ears and dazzling the sight.  
206331

206332 5. Then darts and javelins, spears and lances, and many other missiles  
206333 (\_prásas\_) began to fall on both sides, like showers of raindrops,  
206334 hailstones and meteorolites from the skies.  
206335

206336 6. Showers of shafts fell with a force, that would pierce the pinions  
206337 of \_garuda\_, and struck out the glare of sunbeams, by hitting at the  
206338 armours of the warriors.  
206339

206340 7. The combatants standing face to face with their lifted arms, and  
206341 staring at each other with steadfast looks, seemed as they were  
206342 pictures in a painting.  
206343

206344 8. The armies drawn in long regiments, standing in lines opposite to  
206345 each other, were heard to answer one another by their repeated shouts.  
206346

206347 9. The battalia of both armies, and the drums on both sides, were put  
206348 to a stop by the warnings of their leaders, against striking the first  
206349 blow.  
206350



10. The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge. (Or more like the partition of the waters of the Red sea by the rod of Moses).
11. The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.
12. There were numbers of braves, eager to yield up their precious lives in a trice; and the bowyers stood with their bowstrings drawn to the ear, and ready to let loose their pointed arrows at the foe.
13. Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.
14. The armours were clashing by mutual concussion, the countenances of the braves were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.
15. The lookers stood in doubt of their lives until the end of the war, and old men like big elephants, were covered with horripilation on their bodies.
16. The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.
17. The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.
18. The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.
19. The glittering fringes of the flags, put the etherial stars to blush, and the lifted goads in the hands of the elephant-drivers, made a forest of tapering trees in the sky.
20. The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.
21. There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuda, with its right and left wings, attacking a body of elephants.
22. Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cohort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.
23. Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.
24. The glaring of sable steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.
25. Now the brunt of battle, began like the dashing of clouds upon clouds at the end of a Kalpa, and the war raged like the raging sea ruffled by a hurricane.
26. Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

206420 27. It seemed that the infernal spirits were let loose from their caves  
206421 of hell, to rage in the battle field with their horrid and dismal  
206422 figures.

206423  
206424 28. The day light was obscured by the sable cloud of swords, and the  
206425 mallets and lances were raised up by the black Kunta warriors, who  
206426 seemed bent upon converting the earth to an ocean of bloodshed.  
206427  
206428  
206429

206430  
206431 CHAPTER XXXIII.[17]  
206432

206433 COMINGLED FIGHTING.  
206434  
206435

206436 Ráma said:—Sir, relate to me in short and promptly, about this  
206437 warfare, as my ears are delighted with narratives of this kind.  
206438

206439 2. Vasishtha said:—These ladies then, in order to have a better view  
206440 of the battle below, ascended in their imaginary aerial cars \_vimána\_,  
206441 to a more retired spot in the higher regions of the sky.  
206442

206443 3. At this interval, there began a mingled fight of the forces face to  
206444 face, with a commingled shout of the two armies, as the dashing of the  
206445 waves against one another in the raging sea.  
206446

206447 4. At this instant, Vidúratha the lord of the realm, (formerly  
206448 Padma—the husband of Lílá), seeing a daring warrior of the hostile  
206449 force attack one of his soldiers, struck him impatiently on the breast,  
206450 with the blow of a ponderous mallet.  
206451

206452 5. Then the battle raged with the impetuosity of the rolling waves of  
206453 the stormy main, and the arms on both sides, flamed with living fire  
206454 and flash of fiery lightnings.  
206455

206456 6. Now the edges of waving swords (larattarat), glittered in the sky,  
206457 and cracking and clashing noise (Kanakana), filled the air with a  
206458 hideous crackling (kadmada).  
206459

206460 7. Then flew the winged arrows, overshadowing the beams of the sun, and  
206461 emitting a booming noise (hunkára), which hushed the rattling clamour  
206462 (gharghara) of summer clouds.  
206463

206464 8. Armours clashed against armours (Kankata), with a clanking noise  
206465 (tankára), and shot forth the sparks of glistening fire (Kankana);  
206466 and arms, hashing (ch'hina-bhinna) and slashing (Khanda-khanda)  
206467 against arms, filled the air with their fragments flying like birds in  
206468 the air.  
206469

206470 9. The shaking (dodulya) shanks and arms of the army, appeared as a  
206471 moving forest (dordruma) on the land, and the twangings of their bows  
206472 (tankára), and rumbling of the disks (krenkára), drove away the birds  
206473 of the air, and crackled like the rattling drive of wheels (dravat) in  
206474 heaven.  
206475

206476 10. The hissing of their loosened strings (halhala), resembled the  
206477 (ghunghuna) buzzing of bees, heard in the \_samádhi\_ yoga (by shutting  
206478 the ears).  
206479

206480 11. Iron shafts like sleets of hailstones, pierced the heads of the  
206481 soldiers, and the (ranat) crashing of armours (sanghatta), broke the  
206482 arms of the warriors in mail (Kankata sankata).  
206483

206484 12. Weapons struck on brazen armours with a howling noise (hunkára),  
206485 made a clanking sound by the stroke (tánkára), and flying like drifts  
206486 of rain water (tartara), pierced the face of the air on all sides:  
206487 (literally, denticulated—dantura dingmukha).  
206488

13. The striking of steel on one another (sanghatta), made the hands ring with a jingling sound (jhanjhanat); and the continued rapping on the arms (ásphota), and clapping of hands, (karasphota), raised a pattering and chattering sound (chat chat and pat pat).

14. The whizzing noise of unsheathing the sword (shitkára), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadatkára), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.

15. The spouting of life blood (dhakdhak), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.

16. The flame of fire flaring (sphurat) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (ranatpatat) of swordsmen, raised a giddy and loud jingling of their weapons (jhanjhana).

17. The lofty elephants pierced by the spears of the Kunta lancers, poured out torrents of red-hot blood; while the tusky tribe was goring whole bodies of them with their shrill cries (chitkára).

18. Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

19. Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in Kesákesí fighting, by holding each other down by the hairs.

#### CHAPTER XXXIV.

##### DESCRIPTION OF THE BATTLE.

Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

2. Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

3. Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

4. What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

5. As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.[18]

6. Fear not these sable swords, says the sástra, whose blades are worn by the brave like petals of blue lotuses about their necks and breasts; and bravoës are favourites in the eyes of the goddess of fortune. (Fortune favours the brave).

7. The heavenly nymphs that beheld the fighting, felt a desire to embrace the brave, and the god of the flowery bow (Káma or Cupid), was busy to loosen their waist bands. (Cupid by inversion is Dípuc, another name of the Indian Káma. And Fairies or Paries and Huries are said to

206558 fall to the lot of the fighters in Jihad-battle. So says Dryden: "None  
206559 but the brave deserve the fair").

206560  
206561 8. They beckoned their welcome by the waving of their reddish palms, in  
206562 the shaking of the ruddy leaves of trees, and by the round glances of  
206563 their eyes, in the blooming blossoms of plants, and by the perfume of  
206564 their breath in the honied fragrance of flowers.

206565  
206566 9. The geniuses of the garden of Paradise, were singing sweetly in the  
206567 notes of the sylvan choir, and betook themselves to dancing in the  
206568 wagging tails of peacocks.

206569  
206570 10. As the brave warrior was breaking the line of the enemy with his  
206571 hardy axe; so was his beloved breaking his hard heart and spirit, with  
206572 the soft glances of her eyes.

206573  
206574 11. It is by my lance, says the lancer, that I have severed the head of  
206575 my adversary with the rings in his ears, like the head of the ascending  
206576 node of Ráhu, approaching the disk of the sun.

206577  
206578 12. Lo! There is a champion, hurling the blocks of stones, attached to  
206579 the end of a chain reaching his feet; and another whirling his wheel  
206580 with a wondrous log of wood, held in his uplifted arm.

206581  
206582 13. There comes that combatant in the form of Yama, appearing from the  
206583 region of Pluto (Preta), and spreading a horrid devastation all around.  
206584 Come let us go hence as we came.

206585  
206586 14. Look there the ravenous birds, greedily plunging their long necks  
206587 in the cells of bodies just separated from their heads, and glutting  
206588 themselves with the gushing blood; and see there the headless trunk of  
206589 the slain, moving to and fro in the field of battle.

206590  
206591 15. The eloquent among the spectators were talking to one another,  
206592 about the frailty of human life, and the uncertainty of the time of  
206593 their meeting in the next world.

206594  
206595 16. Oh! the stern cannibal of death, says one, that devours in one  
206596 swoop, whole bodies of the assembled armies, now weltering in blood;  
206597 and levels the levelling hosts to the ground.

206598  
206599 17. The showers of arrows falling on the bodies of elephants, resemble  
206600 the showers of rain drops on mountain tops; and the darts sticking to  
206601 their frontal bones, liken the bolts of lightening piercing the peaks  
206602 of cliffs.

206603  
206604 18. While the headless body of the beheaded, was groveling grievously  
206605 on the ground for want of its head, the pate flying on high as a bird  
206606 of air, proclaimed its immortality in heaven.

206607  
206608 19. The army harassed by stones slung on their heads, cried to entrap  
206609 the enemy in the snares set at their feet.

206610  
206611 20. Wives that had become Apsarás (heavenly nymphs) after death, were  
206612 now eager to claim their husbands, who were restored to their youth, by  
206613 virtue of their falling in the field of battle.

206614  
206615 21. The glaring light of the line of lances that had reached the skies,  
206616 seemed as a flight of stairs or golden vistas, for the ascent of the  
206617 brave to the gates of heaven.

206618  
206619 22. The wife of the slain soldier, seeing now a heavenly goddess,  
206620 taking possession of her husband's fair gold-like breast, was looking  
206621 about in search of another.

206622  
206623 23. Generals, wailing loudly with their uplifted arms, over their  
206624 fallen armies in the field, appeared as the cliffs of rocks, resounding  
206625 to the clamorous surges below.

206626

24. They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.
25. Behold! there the Apsarás eagerly tying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.
26. Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden hue, and entertain them with fresh water and cooling breeze.
27. Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (kanatkára), and shining as stars in the sky.
28. Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying disks, is rapidly gliding with the pebbles and stones, flung from the slings in the air.
29. The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.
30. The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.
31. The arrows sticking to the dead bodies of elephants, are as emmets on mountain tops, and as timid girls clinging to the bosoms of men.
32. The winds unfurling the curling locks of Vidyádhara females, indicate their approaching spousals, as the unfolding plumage of fowls are predictions of success in augury.
33. The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.
34. The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.
35. The flying spears and lances and clubs and disks are hurtling in the air, like shoals of restless fishes and sharks, moving about incessantly in the troubled waters of the sea.
36. The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disk of the moon broken into a thousand pieces.
37. These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.
38. Those slips of the flappers and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.
39. Behold ye friends! how these flying arrows and showering spears, are approaching to us with hits of their spoil, like bodies of locusts, bearing away their verdant booty in the air.
40. Hearken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud larum of the regent of death.
41. Hear the tremendous blows of weapons, like the blowing of an

all destroying tornado, throwing down the elephants like craigs of mountains, with their long stretching tusks lying like water falls on the ground.

42. Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

43. The jingling of arms and armours, and the jangling of swords and steel, resound, as the tinkling of the lute at the dancing of the dire and dreaded dame of death.

44. See the skirts of the sky reddened by the roseate particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

45. Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays of lightnings from the dark black clouds of weapons hanging on high.

46. Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

47. The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

48. The fighting of one man among the motionless many, is like the magic play of a magician[19] where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their \_prajna\_ or inward vision of the mind).

49. The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

50. The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

51. All the quarters under the regents of the sky, are filled with martial music loudly resounding on all sides; and the rebelling hills seem to challenge one another, in their aerial flight and fighting (as in contest of the gods and titans of old).

52. Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightnings in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

53. Hear me friend, that art tired with the sight, that it is time for us to depart from this place, ere we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

#### CHAPTER XXXV.

#### DESCRIPTION OF THE BATTLEFIELD.[20]

Vasishtha said:—Then the waves of horse troops mounting to the sky, made the battlefield appear as a raging sea.

2. The moving umbrellas floated as its foam and froth, and the

206765 feathered silvery arrows glided like the finny pearly fishes in it,  
206766 while the high flight and rush of the cavalry, heaved and dashed as  
206767 surges of the sea.

206768  
206769 3. The rushing of the weapons resembled the running of its currents,  
206770 and the circles of the soldiers were as vortices of its waters. The  
206771 elephants were as its islets and their motions resembled the moving  
206772 rocks in it.

206773  
206774 4. The whirling disks were as its eddies, and the flying hairs on the  
206775 heads likened its floating weeds. The sparkling sands were as its  
206776 shining waters, and the flash of swords like its glassy spray.

206777  
206778 5. The gigantic warriors were its whales and alligators, and the  
206779 resounding caverns like its gurgling whirlpools.

206780  
206781 6. The flying arrows were like its swimming fishes, and the floating  
206782 flags likened its uprising waves and bores.

206783  
206784 7. The shining weapons formed the waters of this ocean and their  
206785 whirlpools also, while the long lines of forces appeared as the huge  
206786 and horrible bodies of its whales.

206787  
206788 8. Soldiers clad in black iron armour, were as the dark blue waters of  
206789 the deep, and the headless bodies groveling in dust were as the eddies  
206790 of the sea, with the encircled equipments as the sea weeds.

206791  
206792 9. The showers of arrows had obscured the skies with a mist, and the  
206793 confused rattlings of the battlefield, were as the roarings of the  
206794 clouds.

206795  
206796 10. The flying and falling heads of the slain soldiers, resembled the  
206797 large drops of rain, and their bodies were as pieces of wood, whirling  
206798 in the eddies of the disks.

206799  
206800 11. The bold bowyer, bending his strong bow in the form of a curve,  
206801 and leaping above the ground, resembled the spouting sea, rising from  
206802 underneath the ground with his heaving waves on high.

206803  
206804 12. The unnumbered umbrellas and flags, that were moving up and down in  
206805 the field, were as the foaming and frothing sea, rolling in waves of  
206806 blood, and carrying away the beams and timbers of the broken cars in  
206807 its current.

206808  
206809 13. The march of the army resembled the flowing of the sea waters,  
206810 and the blood spouting from the wounds of the elephants likened its  
206811 bubbles, while the moving horses and elephants represented the sea  
206812 animals in their motion.

206813  
206814 14. The battlefield had become like the wondrous field of the air,  
206815 where the furious war, like a tremendous earthquake, shook the hills  
206816 like moving clouds in the sky.

206817  
206818 15. Here the waves were undulating like flights of birds in the air,  
206819 and the groups of elephants falling aground like rocks, and the  
206820 cowardly ranks were murmuring like herds of the timorous deer.

206821  
206822 16. The field is turned to a forest of arrows, and wounded soldiers  
206823 are standing fixed on the ground as trees, with the arrows flying as  
206824 locusts, and the horses moving like antelopes in it.

206825  
206826 17. Here the loud drum sounded as the humming of bees in the hollows  
206827 of trees, and the army appearing as a mist, with the bold warrior  
206828 sprawling like a lion in it.

206829  
206830 18. The dust was rising in clouds and the forces falling as rocks; the  
206831 huge cars broken down as hills, and the flaming swords shining on all  
206832 sides.

206833

19. The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas o'ertopped it as clouds; it was overflowed by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

20. The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

21. The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

22. The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forky lightnings, and their falling fragments like the sparkling hailstones.

23. The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

24. The sky was as a sea full of the whirlpools of the groups of disks and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

25. The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

26. The earth and sky were obscured by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

27. The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

28. The flying arms of bolts and swords, disks, pikes and lances, were blazing and breaking one another in the air with such hideous noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

## CHAPTER XXXVI.

### SECTION I.

#### COLLISION OF EQUAL ARMS AND ARMIGERENTS.

The heaps of arrows rising in spires above the ground, drove the cowards and the wounded afar from the field.

2. The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the Yakshas and Rákshasas, and the carnivorous Pisáchas, to come and sport in the wide ocean of blood.

3. Now there commenced a commutual contest, betwixt men of rank and virtue, and those of good character, valour and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).

4. Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.



5. As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.
6. As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duelists strove together, as one wave dashes against the other.
7. Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.
8. Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.
9. The sky which had been erewhile clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colours.
10. At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.
11. Now the armigerents with discuses, met the thwarters of disks (chakras) in contest; and bowyers were opposed to bowmen, and swordsmen challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars (bhusundis) in hand.
12. Maces were opposed to maces (musalas), and lancers were set against the lance bearers (kuntas) in fighting. Spearmen braved the spearmen (rishtis), and the throwers of missiles were crossed with missives (prásas) in hand.
13. Mallets militated against mallets (mudguras), and clubs were contravened by clubmen in the conflict. Combatants with pikes (saktis), encountered the pikemen (sakti-dharas) face to face; and iron rods were crossed to pointed rods (súlas) in the strife.
14. Pugilists with missive weapons, counteracted the missiles of their antagonists (prásas), and those fighting with battle axes (parasus), baffled the poleaxes and pickaxes (paraswadhas) of their foes.
15. Trappers with their traps and snares, attacked the darters of nooses and lassos (pásas); and the darters of javelins (sankus), withstood the darts of the dartsmen on the other side. Daggers were opposed to daggers (kshurikas), and cudgels were presented before the cudgels (bhindipálas of the enemy).
16. Combatants with iron gloves contravened the boxers with iron fistcuffs (Vajramushtis), and those with iron cranes, pursued the fighters with crooked goads (ankusas) in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders (trisúlins) in contest.
17. Champions with chained armours set upon the soldiers attired in mail (srinkhala jála); and they poured upon the field as flights of locusts, or as the waves in the troubled sea.
18. The air also seemed as a sea, with flying disks whirling as whirlpools (chakravartas), and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.
19. The hollow of the heaven became as the great deep of the sea, impassable by the celestials, owing to the waving weapons, moving as sea monsters in the air.
20. Thus the armies of the two belligerent potentates, each composed of

eight ranks or battalions, were furiously engaged with one another, as described below.

## SECTION II.

### CATALOGUE OF THE FORCES.

21. Now hear me relate to you, the forces on the side of Padma, now named Vidúratha, and the allied powers that came to his side, from the Central and Eastern districts.

22. There came the hardy warriors of Kosala (Oudh) and Kási (Benares); those of Magadha (Behar) and Utkala (Orissa), situated in the east; and the Mekhalas (of Vindhya range), the Karkars (of Karnatic), and the Madras (of Madura) in the south.

23. The chiefs of Hema (Imaus) and Rudras and the Támraliptas (Tamils) from the south; the Prágjyotishas (of east Assam), and the horse faced Osmuks and Ambashtha cannibals.

24. Then there joined the Varna-koshthas and Viswotras, and the eaters of raw food and flesh and the fish eaters (piscivori); and those with faces like tigers, the Kiratas (Kirrroids and Kira-antis), with the Sauviras and one legged people.

25. Next came the mountaineers of Mályavána, Sibira and Anjanagiri; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain (Udaya-giri) in the east.

26. Those that joined from the south east (prágdaxina), are the following, namely; the Vindhyaris, the Chedis, the Vatsas, the Dasárnas (near the confluence of the ten streams); and the Angas, Bangas and Upabangas (of Upper and Lower Bengal).

27. They that met from the south were, Kalingas and Pundras, the Jatharas, Vidarbhas and the hill people (on the Karnatic coast); the Sabaras, the outcasted savages, the Karnas and the Tripura people.

28. Those named Kantakas from their thorny district, the unenlightened Komalas (of Comilla?); the Karnas (Canarese), the Ándhras, the Cholas and the people on the borders of the Charmanvati river.

29. The Kakos or bald-headed and bearded people, and those of the Hema-kuta hills; the frizzled and long necked people, and the inhabitants of Kishkindha and cocoa forests.

30. The princes that joined with Lílá's husband from the south, were as follows viz. the Vindhyans, the Kusumians (of Patna), the Mahendras and the Darduras (of the hills of the same names).

31. The Malays and the solar race, and the Prince of the (33) united states and the rich and united cities of Avanti and Sámavati.

32. And those of Dasapura (or ten cities) of Katha (Kota), Chakra, Reshika Cutch and others, and the foresters of Upagiri and Bhadrágiri hills.

33. The prince of Nagore and the chiefs of Dandaka forest, and the joint states of the people; the Sahas, Saivas, and the hill people of the Rishyamuka and Karkota and the Vimbila foresters.

34. Then came the inhabitants from the banks of Pampá, the Kerakas and Karkaviras; with the Kherikas, Asikas and the people of Dhrumapattana.

35. Next came the Kásikas and Khallukas, the Yadas and Tamraparnikas; the Gonardas, the Kanakas and the people of Dinapattam.

36. The Tamris (Tamils), Kadambharas, Sahakáras and Enakas (or deer

hunters); the Vaitundas, Tumba-vanalas, and those attired in deer and elephant skins.

37. Then came the lotus-like Sibis and Konkans and the inhabitants of Chitrakuta mountains; with the people of Karnata, the Mantas, Batakas and those of Cattak.

38. The Andhras and Kola hill people (Koles), the Avantis and Chedis; with the Chandas and Devanakas and Kraunchavahas.

39. At last came the people from the three peaks of Chitrakúta mountains, called the Silákhára, Nanda mardana and Malaya, which were the seats of the guardian Bákshasas of Lanká.

40. Then those of the southwest where there is the great realm of Surástra (Surat), with the kingdoms of Sindhu (Sinde) Sauvira, Abhíra, and Dravidas (in Deccan).

41. Also those of the districts of Kikata, Siddha Khanda, and Káliruha, and the mount Hemagiri or golden hills and the Raivataka range.

42. Then the warriors of Jaya Kachchha (the victorious Cutch), and Mayavara (Mewar); as also the Yavanas (Ionians), the Bahlikas (Balkhs), the Marganas (nomads), and the grey coloured Tumbas (on the north).

43. Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea (Caspian), forming the limit of the dominion of Lílá's husband (Hindu Government) on the north.

44. Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, \_viz.\_

45. The mount Manimán and the Kurar-pana hills, with the hillocks of Vanorka, Megha-bhava, and the Chakra-vana mountain.

46. There is the country of the five peoples limiting the territory of the Kása Brahmans, and after that the Bháaraksha, the Páراكa and Sántika countries.

47. Thence stretch the countries of the Saivyas, Amarakas, the Pachchyas (Páschátayas) and Guhutwas; and then the Haihaya country, and those of the Suhyas, Gayas and Tajikas and Hunas (Huns).

48. Then along the side of some other countries, there is the range of Karka hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.

49. Thence stretches a country hundreds of leagues in length, to the boundary mountain of Mahendra, abounding in rich stones and gems.

50. After that stands the Aswa range with hundreds of hills about it; and extending to the dread ocean on the north of the Pariyátra range. (Paropamisus).

51. On the north western side, there are countries beyond the boundary mountains (of Asia), where Venupati was the king of the land.

52. Then there are the countries of the Phálgunakas and Mándavayas and many other peoples; and those of Purukundas and Paras (Paris?) as bright as the orb of the sun.

53. Then the races of Vanmilas and Nalinas and the Dirghas; who are so called, from their tall statures and long arms and hairs. Then there are the Rangas (Red men), Stánikas with protuberant breasts, and the Guruhas and Chaluhas.

54. After that is the kingdom of women (ruled by a queen), where they feed upon bullocks and heifers. Now about the Himálayas and its hills in the north (of India):—

55. These are the Krauncha and Madhumán hills; and the Kailása, Vasumán and the Sumeru peaks; at the foot of which are the people, known under many names.

56. Beside these there met the warlike tribes of India consisting of the Madrawars, Malavas and Sura-senas. The Rajputs of the race of Arjuna, the Trigartas and the one legged people and Khudras.

57. There were the Abalas, Prakhalas, and Sakas (Saccæ or Scythians). The Khemadhúrtas, the Dasadhanas, the Gavásanas and Dandahanas (club fighters).

58. The Dhánadas and Sarakas and Bátadhánas also, with the islanders and Gándhāras and Avanti warriors of Malwa.

59. The warlike Takshasilas (Taxilas), the Bīlavas, Godhanas and the renowned warriors of Pushkara (Pokhra).

60. Then there were the Tíkshas and Kálavaras, and the inhabitants of the cities of Káhaka and Surabhúti likewise.

61. There were the people of the Ratikádarsa and Antarádarsa also; and the Pingalas, the Pandyas, Yamanas and Yátudhānas Rákshasas too.

62. There were also the races of men, known as Hematālas and Osmuks, together with the hilly tribes, inhabiting the Himalaya, Vasumán, Krauncha and Kailasa mountains.

63. Hear me now relate to you the peoples that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.

64. There came also the Kalutas and Brahmaputras, the Kunidas and Khudinas, with the warlike Malavas and the champions of the Randhra and forest states.

65. Then there were the Kedavas and Sinhaputras of dwarfish statures; the Sabas (Sabæ or Sabians?), the Kaccæs, the Pahlavis (ancient Persians), the Kamiras and the Daradas (the present Darduis or Himalayan hills).

66. There were also the people of Abhisa, the Jarvakas, the Pulolas and Kuves; the Kirátas and Yamupatas, together with the poor and rich people of desert lands and tracts of gold.

67. Thus Lílá saw in one view, the residences of the devas; the forest lands and the earth in all their beauty. She saw all the seats of opulence (viswavasus), and the edifices with which they were adorned; she beheld the summit of Kailása, and the delightful groves at its foot, and the level lands traversed by the aerial cars of Vidyádhara and celestial beings.[21]

## CHAPTER XXXVII

### CATALOGUE OF THE FORCES CONTINUED.[22]

Vasishtha said:—Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.

2. These (as named before), and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.

3. Know now the names of the central districts, not yet mentioned by

me, that sent their warriors to the field, in favour of the consort prince of Lílá.

4. These were the inland forces of Sursena (Muttra), the Gudas (Gaudas?), and the Asghanas (?); the Madhymikas and they that dwell under sunlight (the tropics).

5. The Sálukas and Kodmals, and Pippaláyanas; the Mándavyas, Pandyans, Sugrivas and Gurjars.

6. The Páriyátras, Kurashtras, Yamunas and Udumvaras; the Raj-waras, the Ujjainas, the Kálkotas (Calicuts) and the Mathuras (of Muttra).

7. The Páncshálas (Pánjábis), the Northern and Southern Dharmakshetras; the Kurukshetriyas, Páncshálakas and Sáraswatas.

8. The line of war chariots from Avanti, being opposed by the arms of the warriors of the Kunta and Panchanada districts, fell in fighting by the sides of the hills.

9. Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.

10. The bravadoes of Daspura, being hacked in their breasts and shoulders by the hostile weapons, were pursued by the Banabhuma warriors, and driven to the distant pool.

11. The Sántikas being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious Pisáchas at night.

12. There the veteran and vociferous warriors of Bhadrāsiri, who were well skilled in the battle field, drove the Amargas to the ditch, as they drive the tortoises to their pits.

13. The Haihayas were driving the Dandakas, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.

14. The Daradas were gored by the tusks of the elephants of their enemies, and were borne away in floods of their blood, like the broken branches of trees.

15. The Chínas (Chinese) were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.

16. The Asúras, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.

17. The Sákas and Dásakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.

18. The flying cowards were entrapped in the snares cast by the Dasárna warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.

19. The lifted swords and pikes of the Tongas (Tonguese), destroyed the Gurjara (Guzrati) force by hundreds, and these like razors balded the heads (\_i.e.\_ made widows) of hundreds of Gurjara women. (It is their custom to remain baldheaded in widowhood).

20. The lustre of the lifted weapons of the warriors, illumined the land as by flashes of lightning; and the clouds of arrows were raining like showers of rain in the forest.

21. The flight of the crowbars (bhusundis), which untimely obscured the

orb of the sun, affrighted the Abhíra (cowherd) warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.

22. The handsome gold collared army of the Támras or tawny coloured soldiers, were dragged by the Gauda warriors, as captors snatch their fair captives by the hair.

23. The Tongons were beset by the Kanasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.

24. The rumbling noise (gudugudurava), raised by the whirling of cudgels by the Gauda gladiators, frightened the Gándháras to a degree, that they were driven like a drove of beasts, or as the dreading Drávidas from the field.

25. The host of the Sáka or Scythian warriors, pouring as a blue torrent from the azure sky, appeared by their sable garb as the mist of night, approaching before their white robed foes of the Persians.

26. The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of Mandara.

27. The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestials from above.

28. The air appeared as a forest thickly beset by the trees of spears and lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.

29. The Kekayas made loud shouts, like the war whoops of drunken soldiers, and the Kankas covered the field like a flight of cranes, and the sky was filled with dust over their heads.

30. The Kiráta army made a purling noise (kulakula) like the effeminate voice of women; causing the lusty Angas to rush upon them with their furious roar.

31. The Kásas (Khasias) covering their bodies with kusa grass (in their grassy garbs), appeared as birds with feathers, and raised clouds of dust by flapping their feathered arms.

32. The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to fleer and flout and move about in their merry mood.

33. The low statured Sálwas came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.

34. The soldiers of Sibi were pierced with the spears hurled by the Kuntas. They fell as dead bodies in the field, but their spirits fled to heaven in the form of Vidyádharas.

35. The Pándu-nagaras were laid groveling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.

36. The big Páncha-nadas (Punjabis), and the furious warriors of Kási (Benares), crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.

37. The Burmese and Vatsenis were cut down on the ground by the disks of the Nípas (Nepalese); and the Sahyas were sawn down with saws as

207317 withered trees.

207318  
207319 38. The heads of the white Kákas (Caucasians), were lopped off with  
207320 sharp axes; and their neighbouring prince of the Bhadras was burnt down  
207321 by the fiery arrows (fire arms).

207322  
207323 39. The Matangajas (of Elephanta) fell under the hands of Káshthayodhas  
207324 (of Katiawar), as old unchained elephants falling in the miry pit; and  
207325 others that came to fight, fell as dry fuel into the blazing fire.

207326  
207327 40. The Mitragartas falling into the hands of the Trigartas, were  
207328 scattered about as straws in the field, and having their heads struck  
207329 off in their flight, they entered the infernal regions of death.

207330  
207331 41. The weak Vanila force, falling into the hands of the Magadha army,  
207332 resembling a sea gently shaken by the breeze, went down in the sands,  
207333 as lean and aged elephants.

207334  
207335 42. The Chedis lost their lines in fighting with the Tongans, and lay  
207336 withered in the field of battle, as flowers when scattered in the  
207337 plains, fade away under the shining sun.

207338  
207339 43. The Kosalas were unable to withstand the war cry of the deadly  
207340 Pauravas, and were discomfited by showers of their clubs, and missile  
207341 arrows and darts.

207342  
207343 44. Those that were pierced by pikes and spears, became as coral plants  
207344 red with blood all over their bodies, and thus besmeared in bloodshed,  
207345 they fled to the sheltering hills like red hot suns to the setting  
207346 mountains (astáchala).

207347  
207348 45. The flight of arrows and weapons borne away by the rapid winds,  
207349 moved about in the air as fragments of clouds, with a swarm of black  
207350 bees hovering under them.

207351  
207352 46. The flying arrows seemed as showering clouds, and their feathers  
207353 appeared as the woolly breed; their reedy shafts seeming as trees, were  
207354 roving with the roar of elephants.

207355  
207356 47. The wild elephants and people of the plains, were all torn to  
207357 pieces like bits of torn linen.

207358  
207359 48. War chariots with their broken wheels, fell into the pits like the  
207360 broken craigs of mountains, and the enemy stood upon their tops as a  
207361 thick mist or cloud.

207362  
207363 49. The multitude of stalwart warriors meeting in the field, had given  
207364 it the appearance of a forest of \_tála\_ and \_tamála\_ trees; but their  
207365 hands being lopped off by weapons, they made it appear as a mountainous  
207366 wood, with its clumps of tapering pine trees.

207367  
207368 50. The youthful damsels of Paradise were filled with joy and glee,  
207369 to find the groves of their native hill (Meru), full of the brave  
207370 champions (fallen in the field).

207371  
207372 51. The forest of the army howled in a tremendous roar, until it was  
207373 burnt down by the all devouring fire of the enemy.

207374  
207375 52. Hacked by the Pisáchas (Assamese), and snatched of their weapons  
207376 by the Bhutas (Bhoteas), the Dasárnás (at the confluence of the ten  
207377 streams of Vindhya) threw off their staffs, and fled as a herd of  
207378 heifers (\_nikuchya karnidhavati\_—bolted with their broken staves.  
207379 Pánini).

207380  
207381 53. The Kásias were eager to despoil the tinsels from the dead bodies  
207382 of the chiefs by their valour, as the summer heat robs the beauty of  
207383 lotuses in a drying pool.

207384  
207385 54. The Tushákas were beset by the Mesalas, with their darts, spears

and mallets; and the sly Katakas were defeated and driven away by the Narakas in battle.

55. The Kauntas were surrounded by Prastha warriors, and were defeated like good people by the treachery of the wily.

56. The elephant drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

57. The Sáraswatas fought on both sides with one another until it was evening, and yet no party was the loser or gainer, as in a learned discussion between pandits and among lawyers.

58. The puny and short statured Deccanese, being driven back by the Rákshas of Lanka, redoubled their attack on them, as the smothering fire is rekindled by fuel.

59. What more shall I relate Ráma about this war, which baffles the attempt of the serpent Vásuki even, to give a full description of it with his hundred tongues and mouths.

#### CHAPTER XXXVIII.

#### CESSATION OF THE WAR.

Vasishtha continued:—Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

2. The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

3. Flashes of fire glittered in the sky, by the clashing of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receding at a distance.

4. Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

5. The rustling of the breeze and the whistling of the overshadowing clouds of weapons, frightened the aerial Siddhas and sylvan apes, with the fear of an approaching rain.

6. The day declined after it had run its course of the eight watches (Yámárdhas), and assumed the graceful countenance of a hero, returning in glory, after he has fought his battle.

7. The army like the day, declined in splendour, being battered in its cavalry, and shattered in its force of elephants.

8. Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

9. Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

10. They hoisted their soaring banners of truce on the pinnacles of the highest chariots (rathas); and a crier on each side, mounted over one, to give proclamation to the armies below.

11. They furled the white flags on all sides, which like so many moons



in the gloom of night, proclaimed peace on earth by cessation from contention.

12. Then the drums sent their loud peals around, which were resounded by roarings of the clouds (Pushkarāvartas) above and all about.

13. The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake Mansaravara on the ground below.

14. The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

15. The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

16. The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after a storm (literally, after its churning by the Mandara mountain).

17. It became in an instant as dreadful as the dismal womb of death (Pútaná); and as deep and dark as the hollow pit of the sea, after its waters were sucked up by Agastya (the sun).

18. It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

19. The gory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the ears, and throbbed the heart strings of the living.

20. The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

21. Big elephants lying dead in piles in the field appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.

22. Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.

23. Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and flappers and turbans and helmets lay scattered in the field.

24. The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the Pisáchas were rolling on beds of dead bodies, as upon their beddings of straws.

25. The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colours of the rainbow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.

26. The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.

27. Those clad in party coloured coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.

28. The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.

29. Headless trunks of the goblins were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausea.

30. Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.

31. The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.

32. Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.

33. Half dead elephants grasped the headless trunks with their uplifted trunks (proboscis), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.

34. The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.

35. Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.

36. The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.

37. Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.

38. The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.

39. The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.

40. The cowards fearing to be killed betook themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.

41. Some suffering under the agony of arrows piercing their mortal parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking Vetálas, advanced with their horrid mouths for drinking the blood of the headless trunks (Kabandhas).

42. The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the etherial sea above.

43. The battle field presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white flappers as its bubbles. (There are seven seas only on record).

44. The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

207593 45. It was as desolate as a country burnt down by a conflagration, and  
207594 as the dry bed of the sea sucked up by the sage Agastya (the sun). It  
207595 was as a district devastated by a sweeping flood.  
207596

207597 46. It was filled with heaps of weapons, as high as the bodies of big  
207598 elephants lying dead about the ground.  
207599

207600 47. The lances which were carried down by the streams of blood, were as  
207601 big as the palm trees growing on the summits of mountains. (Compare the  
207602 description in Ossian's poems).  
207603

207604 48. The weapons sticking in the bodies of the elephants, seemed as the  
207605 shining flowers growing on verdant trees: and the entrails torn and  
207606 borne up by vultures, spread a fretted network in the sky.  
207607

207608 49. The lances fixed beside the streams of blood, were as a woody  
207609 forest on the bank of a river; and the flags floating on the surface,  
207610 appeared as a bush of lotuses in the liquid-blood.  
207611

207612 50. Dead bodies of men were drawn up by their friends, from the bloody  
207613 pool in which they were drowned, and the embedded bodies of big  
207614 elephants were marked by men by the jutting weapons sticking in them.  
207615

207616 51. The trunks of trees which had their branches lopped off by the  
207617 weapons, appeared as the headless bodies of slain soldiers, and the  
207618 floating carcasses of elephants seemed as so many boats swimming in the  
207619 sea of blood.  
207620

207621 52. The white garments that were swept down by the current, seemed as  
207622 the froth of the pool of blood, and were picked up by the servants sent  
207623 to search them out.  
207624

207625 53. The demoniac bodies of headless soldiers, were rising and falling  
207626 in the field, and hurling large wheels and disks upon the flying army  
207627 on all sides.  
207628

207629 54. The dying warriors were frothing forth floods of blood from their  
207630 throats, and stones stained with blood were inviting the greedy  
207631 vultures to devour them.  
207632

207633 55. Then there were groups of Sutála, Vetála and Uttála demons dancing  
207634 their war dance about the field, and whirling the rafts of the broken  
207635 cars upon the flying soldiers on all sides.  
207636

207637 56. The stir and last gasp of those that were yet alive, were fearful  
207638 to behold, and the faces of the dying and the dead that were covered in  
207639 dust and blood, were pitiful to the beholder.  
207640

207641 57. The devouring dogs and ravenous ravens beheld the last gasp of  
207642 the dying with pity; while the feeders on carrions were howling and  
207643 fighting on their common carcass, till many of them became dead bodies  
207644 by their mutual fighting.  
207645

207646 58. Now I have described the sea of blood, which flowed fast with  
207647 the gore of unnumbered hosts of horses, elephants and camels, and of  
207648 warriors and their leaders, and multitudes of cars, and war chariots;  
207649 but it became a pleasure garden to the god of death, delighting in his  
207650 bed of bloodshed, and grove of the weapons beset all around.  
207651

#### 207655 CHAPTER XXXIX.

#### 207657 DESCRIPTION OF THE BATTLE-FIELD INFESTED BY NOCTURNAL FIENDS.

207660 Now the blood-red sun set down in the west, like a hero red with blood;  
207661 and hid his lustre, which was dimmed by the brightness of the weapons

207662 of war in the western main.

207663  
207664 2. The sky which had reflected the blood-red flush of the field of  
207665 blood, was now dimmed by the setting of the glorious sun, and darkened  
207666 by the veil of evening.

207667  
207668 3. Thick darkness overspread the face of heaven and earth like the  
207669 waters of the great deluge, and there appeared a body of ghosts  
207670 (Vetálas), dancing in a ring and clapping their hands.

207671  
207672 4. The face of the day like that of an elephant, being besmeared with  
207673 the blackness of night fall, was again painted by the light of evening  
207674 with the pearly spots of stars on the cheeks.

207675  
207676 5. The busy buzz of Creation being silent in the dead darkness of  
207677 night, like the humming of bees over the surface of the waters, the  
207678 hearts of men were closed in sleep as in death, like the petals of the  
207679 lotus at night.

207680  
207681 6. The birds lay with their folded wings and fallen crests in their  
207682 nests, as the dead bodies were lying in the field, covered with their  
207683 wounds and weapons.

207684  
207685 7. Then the fair moonbeams shone above, and the white lotuses were  
207686 blown below; the hearts of men were gladdened, and the victors felt  
207687 joyous in themselves.

207688  
207689 8. The ruddy evening assumed the shape of the blood-red sea of battle,  
207690 and the fluttering bees now hid themselves like the faces of the fallen  
207691 soldiers.

207692  
207693 9. There was an ethereal lake above spangled with stars like the white  
207694 lotuses on high; and here was the earthly lake below, beset by lotuses  
207695 resembling the stars of heaven.

207696  
207697 10. The bodies that were thought to be lost in darkness, were now  
207698 recovered in light, as the gems hid under the water, are found  
207699 scattered about in moonlight.

207700  
207701 11. The battle field was filled by the Vetála demons, howling with  
207702 their hideous cry; while bodies of vultures, crows and owls, were  
207703 tearing the carcasses and sporting with the skeletons.

207704  
207705 12. Then blazed the funeral piles as brightly as the starry frame on  
207706 high, and the fire consumed the dead bodies together with their bones  
207707 and raiments.

207708  
207709 13. The fire burnt the bodies with their bones to ashes, after which  
207710 it extinguished itself as if sated with plenty. The female fiends now  
207711 began to sport in the water.

207712  
207713 14. There arose a mingled cry of dogs and crows, of Yakshas and  
207714 Vetálas, with the clapping of their hands; and bodies of ghosts were  
207715 moving about as woods and forests.

207716  
207717 15. The Dákinis (Dáyinis) were eager to steal away the flesh and fat  
207718 from the piles, and the Pisáchas delighted in sucking the blood and the  
207719 flesh and bones of the dead.

207720  
207721 16. The demons were now looking and now lurking about the funeral  
207722 piles, and the Rákshasas that rushed in, bore away the carcasses on  
207723 their shoulders.

207724  
207725 17. There came also bodies of ferocious Kumbhándas, and big Dámaras,  
207726 uttering their barbarous cries of chumchum, and hovering over the  
207727 fumes of fat and flesh in the shapes of clouds.

207728  
207729 18. Bodies of Vetálas stood in the streams of blood like earthly  
207730 beings, and snatched the skeletons with hideous cries.

19. The Vetála younglings slept in the bellies and chests of the elephants, and the Rákshasas were drinking their fill in the bloody field.
20. The giddy Vetálas fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.
21. The female fiends (Rúpikás), filled the baskets of their bellies with carrion, with a rat-a-tat (ratarata) noise; and the Yaksha cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food (S. kali A. Kul).
22. Aerial imps (khagas) attacked the dead bodies of the big Bangas and black Kalingas, and flouted about with their open mouths, emitting the blaze of falling meteors.
23. The Vetála goblins fell down in the dark and discoloured blood-pits, lying hid in the midst of the heaps of dead bodies; while the Pisácha ogres and the leaders of Yogini sprites, laughed at them for their false step (vetála).
24. The pulling of the entrails (antras-ánts), vibrated as by striking the strings of wired instruments (tantras-or tánts); and the ghosts of men that had become fiends from their fiendish desires, fell a-fighting with one another.
25. Valiant soldiers were affrighted at the sight of the spectres (Rúpikás); and the obsequies were disturbed by the Vetála and Rákshasa goblins.
26. The hobgoblins of the night (nisácharas), got frightened at the fall of the carcasses from the shoulders of the elves (Rúpikás), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (bhúta-sankata).
27. Many dying bodies, that were lifted aloft with labour by the bogies (Dánas), were let to fall down dead on the ground, being found unfit for their food.
28. Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of \_asoka\_ flowers, strewn all around the funeral ground.
29. Vetála urchins were busy in putting on the scattered heads over the headless bodies of kabandhas (acephali); and bodies of Yaksha, Raksha and Pisácha ogres, were flashing as firebrands in the sky.
30. At last a thick cloud of darkness, covered the face or the sky, and the view of the hills and valleys, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

## CHAPTER XL.

### REFLECTIONS ON HUMAN LIFE AND MIND.

Vasishtha related:—The nocturnal fiends were thus infesting the gloomy field, and the myrmidons of death (Yama), roaming about it as marauders in the day time.

2. The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness,

which was likely to be laid hold upon under the clutches of one's hand (hasta-gráhya).

3. It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Lílá's magnanimous husband (the belligerent prince Vidúratha by name).

4. He thought about what was to be done on the next morning, in council with his Counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost. (A cold bed in the east \_vs.\_ a warm one in the west).

5. His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

6. Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

7. Ráma asked:—How is it possible sir, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through one of its holes, as small as the pore of a piece of cloth?

8. Vasishtha answered saying that:—Whoso mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

9. But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

10. He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but whoso relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

11. As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

12. As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

13. As is one's knowledge so is his thought, and such is the mode of his life; it is only by means of ardent practice (of yoga and learning), that the mind is turned to the right course.

14. As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

15. It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

16. Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course: (for who can constrain the flight of his imagination?).

17. There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

18. It is by the divine will, that the intellect rises and sets by turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

19. Now you must know the triple vacuity, composed of the three airy substances—the spirit, mind and space, to be one and the same thing (all the three being equally all pervasive); but not so their receptacle (of the material body), which has no pervasion.

20. Know this intellectual body of beings, to be like the air, present with every thing and every where (over which it extends and which it grasps in itself); just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

21. It abides in the smallest particles, and reaches to the spheres of heavens (which it grasps within itself): it reposes in the cells of flowers, and delights in the leaves of trees. (\_i.e.\_ It stretches over all these things in its knowledge of them).

22. It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

23. It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

24. Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of every thing, and bears the forests like hairs on its body.

25. It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

26. It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

27. It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (intellection), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

28. Ráma asked:—How is that mind to which you attribute so many powers, and what is that again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

29. Vasishtha replied:—All individual minds are indued with these faculties, except all such individualities, whose minds are engrossed with the error (of the reality) of the outer world.

30. All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a \_Kalpa\_. But it is not so with the mind, whose progress I will now relate to you.

31. There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (mahá-pralaya-yáminí).

32. After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon; (the three states of

insensibility—avidyá-trayam).

33. And as the spirit of God, assumes his triune form with the persons of Brahmá and Viráj, after the dissolution of the world for its recreation; so every person receives the triplicate form of his spiritual, intellectual and corporeal beings, after the termination of his life by death.

34. Ráma said:—As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced Brahmá and others).

35. Vasishtha replied:—The gods Hari, Hara and others, having obtained their disembodied liberation or videha-mukti, (i.e. the final extinction of their bodies, their minds and spirit as in nirvána), at the universal dissolution, could not retain their reminiscence to cause their regeneration.

36. But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like Brahmá, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through yoga meditation alone.

37. The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.

38. The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called pradhána).

39. The universal vacuum is called nature (prakriti). It is the reflexion of the invisible divine mind (chit prativimbam); and is the parent of all that is dull or moving (Jadá-Jada), which are so produced by cause of their reminiscence or its absence (sansmriti and asmriti); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.

40. As the living principle or animal life begins to have its understanding (bodha), it is called mahat or an intelligent being, which is possessed of its consciousness (ahankára). It has then the organs of perception and conception, added to it from their elements (tanmátras) residing in the vacuous ether.

41. This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (átivahika or lingadeha).

42. This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (ádhibhautika-deha) as beautiful as that of a lotus.

43. Then seated in the embryo, it reposes in a certain position for sometime, and inflated itself like the air, until it is fully expanded.

44. It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.

45. He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.

46. But the spiritual man soon perceives every thing as pure vacuum, and that his own body and this world are but illusions and vain



vacuities.

47. He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, decay and ultimate death and destruction.

48. He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.

49. The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.

50. That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.

51. This world resembles a forest, where every being is like a detached arbor; the sable clouds are its leaves, and the stars its full blown flowers.

52. The walking men are as its restless deer, and the aerial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.

53. The seas are like its rills and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.

54. Wherever a man dies, he is instantly changed to this state, and views the same things every where; and every one thus rises and falls incessantly, like the leaves of trees in this forest of the world.

55. Millions of Brahmás, Rudras, Indras, Maruts, Vishnus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.

56. Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahma.

57. Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

58. The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

59. Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the Noumena, though none of these is a reality.

60. The ethereal sphere of heaven, is but a reflexion of the intellectual sphere of the Divine mind, and the bright orbs of the firmament, are as gems in the bosom of Brahma. Its concavity is the cave of the mind of the Eternal One.

61. The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and thou," refers according to me to the intellectual spirit, and according to you to the living soul and body.

208076 62. Hence Lílá and Sarasvatí, being in their vacuous intellectual  
208077 bodies, were led by the pure desire of their souls, to every place  
208078 without any obstruction or interruption.  
208079

208080 63. The intellectual spirit has the power, to present itself wherever  
208081 it likes, on earth or in the sky, and before objects known or unknown  
208082 and wished to be known by it. It was by this power that they could  
208083 enter into the tent of the prince.  
208084

208085 64. The intellect has its way to all places and things, over which  
208086 it exercises its powers of observation, reflection and reasoning to  
208087 their full extent. This is known as the spiritual and unconfined body  
208088 (Átiváhika), whose course cannot be obstructed by any restriction  
208089 whatever.  
208090

## 208091 CHAPTER XLI.

### 208092 DISCRIMINATION OF ERROR.

208093  
208094  
208095  
208096  
208097  
208098  
208099 Vasishtha said:—Upon the entrance of the ladies in the tent, it  
208100 appeared as a bed of lotuses; and its white vault, seemed as graceful  
208101 as the vault of heaven with two moons rising at once under it.  
208102

208103 2. A pure and cooling fragrance spread about it, as if wafted by the  
208104 breeze from the Mandara flowers; and lulled the prince to sleep, with  
208105 every body lying in their camps.  
208106

208107 3. It made the place as pleasant as the garden of Eden (Nandana), and  
208108 healed all the pains and cares of the people there. It seemed as a  
208109 vernal garden, filled with the fragrance of the fresh blown lotuses in  
208110 the morning.  
208111

208112 4. The cooling and moon-bright radiance of the ladies, roused the  
208113 prince from his sleep, as if he was sprinkled over with the juice of  
208114 ambrosia.  
208115

208116 5. He beheld upon his rising the forms of two fairies (apsarás), seated  
208117 on two stools, and appearing as two moons risen on two pinnacles of the  
208118 mount Meru.  
208119

208120 6. The prince beheld them with wonder, and after being composed in his  
208121 mind, he rose up from his bed, as the god Vishnu rises from his bed of  
208122 the serpent.  
208123

208124 7. Then advancing respectfully to them, with long strings of flowers in  
208125 his hands, he made offerings of them to the ladies, with handfuls of  
208126 flowers flung at their feet.  
208127

208128 8. Leaving his pillowed sofa in the midst of the hall, he sat with his  
208129 folded legs on the ground; and lowly bending his head, he addressed  
208130 them saying:—  
208131

208132 9. Be victorious, O moon-bright goddesses! that drive away all the  
208133 miseries and evils and pains and pangs of life, by your radiance, and  
208134 dispel all my inward and outward darkness by your sunlike beams.  
208135

208136 10. Saying so he poured handfuls of flowers on their feet, as the trees  
208137 on the bank of a lake, drop down their flowers on the lotuses growing  
208138 in it.  
208139

208140 11. Then the goddess desiring to unfold the pedigree of the prince,  
208141 inspired his minister, who was lying by, to relate it to Lílá.  
208142

208143 12. He upon waking, saw the nymphs manifest before him, and advancing  
208144 lowly before them, threw handfuls of flowers upon their feet.

208145  
208146 13. The goddess said:—Let us know, O prince! who you are and when and  
208147 of whom you are born herein. Hearing these words of the goddess, the  
208148 minister spake saying:—  
208149

208150 14. It is by your favour, O gracious goddesses! that I am empowered to  
208151 give a relation of my prince's genealogy to your benign graces.  
208152

208153 15. There was a sovereign, born of the imperial line of Ixaku, by name  
208154 of Mukunda-ratha, who had subjugated the earth under his arms.  
208155

208156 16. He had a moon-faced son by name of Bhadraratha; whose son  
208157 Viswaratha was father to the renowned prince Brihadratha.  
208158

208159 17. His son Sindhuratha was the father of Sailaratha, and his son  
208160 Kámaratha was father of Maháratha.  
208161

208162 18. His son Vishnuratha was father of Nabhoratha, who gave birth to  
208163 this my lord of handsome appearance.  
208164

208165 19. He is renowned as Vidúratha, and is born with the great virtues  
208166 of his sire, as the moon was produced of the milky ocean, to shed his  
208167 ambrosial beams over his people.  
208168

208169 20. He was begotten by his mother Sumitrá, as the god Guha of Gauri;  
208170 and was installed in the realm at the tenth year of his age, owing to  
208171 his father's betaking himself to asceticism.  
208172

208173 21. He has been ruling the realm since that time with justice; and your  
208174 appearance here to night, betokens the blossoming of his good fortune.  
208175

208176 22. O goddesses! whose presence is hard to be had, even by the merit of  
208177 long devotion, and a hundred austerities, you see here the lord of the  
208178 earth-famed Vidúratha, present before you.  
208179

208180 23. He is highly blessed to-day by your favour. After saying these  
208181 words, the minister remained silent with the lord of the earth.  
208182

208183 24. They were sitting on the ground with their folded legs (padmāsana),  
208184 and clasped hands (kritánjali), and downcast looks; when the goddess  
208185 of wisdom told the prince, to remember his former births, by her  
208186 inspiration.  
208187

208188 25. So saying, she touched his head with her hand, and immediately the  
208189 dark veil of illusion and oblivion was dispersed from over the lotus of  
208190 his mind.  
208191

208192 26. It opened as a blossom by the touch of the genius of intelligence,  
208193 and became as bright as the clear firmament, with the rays of his  
208194 former reminiscence.  
208195

208196 27. He remembered by his intelligence his former kingdom, of which he  
208197 had been the sole lord, and recollected all his past sports with Lílá.  
208198

208199 28. He was led away by the thoughts of the events of his past lives, as  
208200 one is carried away by the current of waves, and reflected in himself,  
208201 this world to be a magic sea of illusion.  
208202

208203 29. He said: I have come to know this by the favour of the goddesses,  
208204 but how is it that so many events have occurred to me in course of one  
208205 day after my death.  
208206

208207 30. Here I have passed full seventy years of my lifetime, and recollect  
208208 to have done many works, and remember also to have seen my grand-sire.  
208209

208210 31. I recollect the bygone days of my boyhood and youth, and I remember  
208211 well all the friends and relatives and all the apparels and suite, that  
208212 I had before.  
208213

32. The goddess replied:—Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.

33. This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Bráhmaṇ in that hilly district.

34. It is inside that house that you see the appearances of your other abodes present before you: and it was in that Bráhmaṇa's house, that you devoted your life to my worship.

35. It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.

36. This abode of yours is situated in the same place, and within the clear firmament of your mind.

37. It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ixáku.

38. It is mere imagination, which has made you to suppose yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.

39. That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.

40. And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

41. You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.

42. And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intend to adore the goddesses, that have become your guests herein.

43. You are thinking that these goddesses will bless you with your desired object, because one of them has given you the power of recollecting the events of your former births.

44. That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.

45. That you are now at peace and rest, and enjoy the solace of your solity; and that your long continued error (of this world), is now removed for ever.

46. You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.

47. You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.

48. The incessant current of the mind flows as the stream of a river, and leads a man, like a weed, from one whirlpool into another.

49. The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.

208283  
208284 50. The sun of the intellect being hid under the mist of ignorance,  
208285 there arises this network of the erroneous world, which makes a moment  
208286 appear as a period of hundred years.  
208287

208288 51. Our lives and deaths are mere phantoms of imagination, as we  
208289 imagine houses and towers in aerial castles and icebergs.  
208290

208291 52. The world is an illusion, like the delusion of moving banks and  
208292 trees to a passenger in a vessel on water, or a rapid vehicle on land;  
208293 or as the trembling of a mountain or quaking of the earth, to one  
208294 affected by a convulsive disease.  
208295

208296 53. As one sees extraordinary things in his dream, such as the  
208297 decapitation of his own head; so he views the illusions of the world,  
208298 which can hardly be true.  
208299

208300 54. In reality you were neither born nor dead at any time or place;  
208301 but ever remain as pure intelligence in your own tranquility of soul.  
208302

208303 55. You seem to see all things about you, but you see nothing real in  
208304 them; it is your all seeing soul, that sees every thing in itself.  
208305

208306 56. The soul shines as a brilliant gem by its own light, and nothing  
208307 that appears beside it, as this earth or yourself or any thing else, is  
208308 a reality.  
208309

208310 57. These hills and cities, these people and things, and ourselves  
208311 also, are all unreal and mere phantoms, appearing in the hollow vault  
208312 of the Bráhmāna of the hilly district.  
208313

208314 58. The kingdom of Lílá's husband, was but a picture of this earth, and  
208315 his palace with all its grandeur, is contained in the sphere of the  
208316 same hollow shrine.  
208317

208318 59. The known world is contained in the vacuous sphere of that shrine,  
208319 and it is in one corner of this mundane habitation, that all of us  
208320 here, are situated.  
208321

208322 60. The sphere of this vaulted shrine, is as clear as vacuity itself,  
208323 which has no earth nor habitation in it.  
208324

208325 61. It is without any forest, hill, sea or river, and yet all beings  
208326 are found to rove about in this empty and homeless abode (\_i.e.\_ in the  
208327 Divine Mind).  
208328

208329 62. Here there are no kings, nor their retinue, nor any thing that they  
208330 have on earth. Vidúratha asked:—If it is so, then tell me goddess! how  
208331 I happened to have these dependants here?  
208332

208333 63. A man is rich in his own mind and spirit, and is it not so ordained  
208334 by the Divine mind and spirit also? If not, then the world must appear  
208335 as a mere dream, and all these men and things are but creatures of our  
208336 dreams.  
208337

208338 64. Tell me goddess, what things are spiritually true and false, and  
208339 how are we to distinguish the one from the other.  
208340

208341 65. Sarasvatí answered:—Know prince that, those who have known  
208342 the only knowable one, and are assimilated to the nature of pure  
208343 understanding, view nothing as real in the world, except the vacuous  
208344 intellect within themselves.  
208345

208346 66. The misconception of the serpent in a rope being removed, the  
208347 fallacy of the rope is removed also; so the unreality of the world  
208348 being known, the error of its existence, also ceases to exist.  
208349

208350 67. Knowing the falsity of water in the mirage, no one thirsts after  
208351 it any more, so knowing the falsehood of dreams, no one thinks himself

dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

68. He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms \_I\_, \_thou\_, \_this\_ &c.

69. As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

## CHAPTER XLII.

### PHILOSOPHY OF DREAMING. SWAPNAM OR SOMNUM.

The man who is devoid of understanding, ignorant and unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

2. As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

3. As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

4. As the false dream of one's death, appears to be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

5. As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold (\_i.e.\_ who takes the form and not the substance for reality); so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

6. As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visibles are all taken only as they are seen, and not what they really are.

7. As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearances for sober realities.

8. Know life as a long sleep, and the world with myself and thyself, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

9. There is but one All-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

10. It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

11. Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

12. The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind. (So the Divine Mind presents its various images to the sight of men in this visionary sphere of the

208421 world, which has nothing substantial in it).

208422  
208423 13. The knowing mind has the same knowledge of things, both in  
208424 its waking as well as dreaming states; and it is by an act of the  
208425 percipient mind, that this knowledge is imprinted as true in the  
208426 conscious souls of men.

208427  
208428 14. Ráma said:—If the persons seen in the dream are unreal, then tell  
208429 me sir, what is that fault in the embodied soul, which makes them  
208430 appear as realities.

208431  
208432 15. Vasishtha replied:—The cities and houses, which are seen in dreams  
208433 are in reality nothing. It is only the illusion (máýá) of the embodied  
208434 soul, which makes them appear as true like those seen in the waking  
208435 state, in this visionary world.

208436  
208437 16. I will tell you in proof of this, that in the beginning of creation  
208438 the self-born Brahmá himself, had the notions of all created things, in  
208439 the form of visionary appearances, as in a dream and their subsequent  
208440 development, by the will of the creator; hence their creator is as  
208441 unreal as their notions and appearances in the dream.

208442  
208443 17. Learn then this truth of me, that this world is a dream, and that  
208444 you and all other men have your sleeping dreams, contained in your  
208445 waking dreams of this visionary world. (\_i.e.\_ The one is a night dream  
208446 and the other a day dream, and equally untrue in their substance).

208447  
208448 18. If the scenes that are seen in your sleeping dream, have no reality  
208449 in them, how then can you expect those in your day dreams to be real at  
208450 all?

208451  
208452 19. As you take me for a reality, so do I also take you and all other  
208453 things for realities likewise, and such is the case with every body in  
208454 this world of dreams.

208455  
208456 20. As I appear an entity to you in this world of lengthened dreams; so  
208457 you too appear an actual entity to me; and so it is with all in their  
208458 protracted dreaming.

208459  
208460 21. Ráma asked:—If both these states of dreaming are alike, then tell  
208461 me, why the dreamer in sleep, does not upon his waking, think the  
208462 visions in his dream, to be as real as those of his day dreaming state?

208463  
208464 22. Vasishtha replied:—Yes, the day dreaming is of the same nature as  
208465 night dreams, in which the dreamt objects appear to be real; but it is  
208466 upon the waking from the one, as upon the death of the day dreamer,  
208467 that both these visions are found to vanish in empty air.

208468  
208469 23. As the objects of your night dreams do not subsist in time or  
208470 place upon your waking, so also those of your day dream, can have no  
208471 subsistence upon death.

208472  
208473 24. Thus is every thing unreal, which appears real for the present, and  
208474 it disappears into an airy nothing at last, though it might appear as  
208475 charming as a fairy form in the dream.

208476  
208477 25. There is one Intelligence that fills all space, and appears as  
208478 every thing both within and without every body; It is only by our  
208479 illusive conception of it, that we take it in different lights.

208480  
208481 26. As one picks up a jewel he happens to meet with in a treasure  
208482 house, so do we lay hold on any thing, with which the vast Intellect is  
208483 filled according to our own liking. (Here we find the free agency of  
208484 human will).

208485  
208486 27. The goddess of intelligence, having thus caused the germ of true  
208487 knowledge, to sprout forth in the mind of the prince, by sprinkling the  
208488 ambrosial drops of her wisdom over it, thus spake to him in the end:—  
208489

208490 28. I have told you all this for the sake of Lílá, and now, good  
208491 prince, we shall take leave of you, and these illusory scenes of the  
208492 world.

208493  
208494 29. Vasishtha said:—The intelligent prince, being thus gently  
208495 addressed by the goddess of wisdom, besought her in a submissive tone.  
208496

208497 30. Vidúratha said:—Your visit, O most bounteous goddess, cannot go  
208498 for nothing, when we poor mortals cannot withhold our bounty from our  
208499 suppliant visitants.

208500  
208501 31. I will quit this body to repair to another world, as one passes  
208502 from one chain of dreams into another.

208503  
208504 32. Look upon me, thy suppliant, with kindness, and deign to confer  
208505 the favour I ask of thee; because the great never disdain to grant the  
208506 prayers of their suppliants.

208507  
208508 33. Ordain that this virgin daughter of my minister, may accompany me  
208509 to the region, where I shall be led, that we may have spiritual joy in  
208510 each other's company hereafter.

208511  
208512 34. Sarasvatí said:—Go now prince to the former palace of your past  
208513 life, and there reign without fear, in the enjoyment of true pleasure.  
208514 Know prince, that our visits never fail to fulfil the best wishes of  
208515 our supplicants.

#### 208516 208517 208518 208519 208520 CHAPTER XLIII.

#### 208521 208522 BURNING OF THE CITY.

208523  
208524  
208525 The goddess added:—Know further, O prince! that you are destined to  
208526 fall in this great battle, and will have your former realm, presented  
208527 to you in the same manner as before.

208528  
208529 2. Your minister and his maiden daughter will accompany you to your  
208530 former city, and you shall enter your lifeless corpse, lying in state  
208531 in the palace.

208532  
208533 3. We shall fly there as winds before you, and you will follow us  
208534 accompanied by the minister and his virgin daughter as one returning to  
208535 his native country.

208536  
208537 4. Your courses thereto will be as slow or swift as those of horses,  
208538 elephants, asses, or camels, but our course is quite different from any  
208539 of these.

208540  
208541 5. As the prince and the goddess were going on with this sweet  
208542 conversation, there arrived a man on horse back before them in great  
208543 hurry and confusion.

208544  
208545 6. He said:—Lord! I come to tell that, there are showers of darts and  
208546 disks, and swords and clubs, falling upon us as rain, from the hostile  
208547 forces, and they have been forcing upon us as a flood on all sides.

208548  
208549 7. They have been raining their heavy weapons upon us at pleasure, like  
208550 fragments of rocks hurled down from the heads of high hills, by the  
208551 impetuous gusts of a hurricane.

208552  
208553 8. There they have set fire to our rock-like city, which like a wild  
208554 fire, is raging on all sides. It is burning and ravaging with \_chat  
208555 chat\_ sounds, and hurling the houses with a hideous noise.

208556  
208557 9. The smoke rising as heaving hills, have overspread the skies like  
208558 diluvian clouds; and the flame of fire, ascending on high, resembles



the phoenix flying in the sky.

10. Vasishtha said:—As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar (hallahalloo-kolá halam).

11. The twanging (tankára) of bow strings drawn to the ears, the rustling (sarsara) of flying arrows flung with full force; the loud roaring (bringhana) of furious elephants, and the shrieks (chitkára) of frightened ones.

12. The gorgeous elephants bursting in the city with a clattering (chatchata) sound; and the high halloos (halahala) of citizens, whose houses have been burnt down on the ground:—(Here dagdhadára \_Arabic\_ daghdaghad-dár, means both a burnt house and also a burnt wife).

13. The falling and flying of burnt embers with a crackling noise (tankára); and the burning of raging fire with a hoarse sound (dhaghdhaga \_Arabic\_ daghdagha, \_Bengali\_ dhakdhak):—

14. All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.

15. It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.

16. The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.

17. Bodies of thick clouds roared on high, and threatened the people, like the clamour (kala-kala) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.

18. The heavens were hidden under clouds of smoke, rolling as the shades of Pushkara and Ávarta, and the flames of fire, were flashing, like the golden peaks of Meru.

19. Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.

20. The relics of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.

21. Sleet of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.

22. The greatest and most expert champions, were crashed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.

23. There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a \_phat-phat\_ noise all around.

24. Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.

25. The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.

26. The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to

cinders.

27. The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything (whether living or lifeless), that fell in its way.

28. At this moment the prince Vidúratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.

29. Oh! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (kharakhara) and hindered our taking shelter under their cooling umbrage.

30. Woe for the burning of our wives, who were as cold as frost to our bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells, i.e. in the sublimated state of spiritual bodies (súkshma-dehas).

31. Oh! the mighty power of fire, that has set to flame the forelocks of our fair damsels, and is burning the braids of their hair, like blades of grass or straws.

32. The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamuná in one place, and the milky path of the etherial Gangá in another.

33. Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

34. There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning in grief for them in these houses, which have been spared by the devouring fire.

35. Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.

36. Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.

37. The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the submarine fire ascending to heaven.

38. The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and verdant, is sucked and dried up, as the hearts of the dispassionate.

39. The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise (kata-kata), as if they were screaming at their fall.

40. The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.

41. Boys abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.

42. The elephants posted at the front of the army, got frightened at the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.

43. Oh! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.

208697  
208698 44. The streets are filled with domestic animals and cattle of all  
208699 kinds, that are let loose from their folds and stalls, to raise their  
208700 commingled cries like the confused noise of battle in the blocked up  
208701 paths.  
208702

208703 45. The weeping women were passing as lotus flowers on land, with  
208704 their lotus like faces and feet and palms, and drops of tears fell  
208705 like fluttering bees from their lotiform eyes and wet apparel upon the  
208706 ground.  
208707

208708 46. The red taints and spots of \_alakávali\_, blazed as \_asoka\_ flowers  
208709 upon their foreheads and cheeks.  
208710

208711 47. Alack for pity! that the furious flame of fire, should singe the  
208712 black bee-like eyelids of our deer-eyed fairies; like the ruthless  
208713 victor, that delights in his acts of inhumanity.  
208714

208715 48. O the bond of connubial love! that the faithful wife never fails to  
208716 follow her burning lord, and cremates herself in the same flame with  
208717 him (this shows the practice of concremation to be older than the days  
208718 of Válmíki and Viswámíttra).  
208719

208720 49. The elephant being burnt in his trunk, in breaking the burning  
208721 post to which he was tied by the leg, ran with violence to a lake of  
208722 lotuses, in which he fell dead. (Here is a play upon the homonymous  
208723 word "pushkara," in its triple sense of a lake, a lotus and the  
208724 proboscis of an elephant).  
208725

208726 50. The flames of fire flashing like flitting lightnings amidst the  
208727 clouds of smoke in the air, were darting the darts of burning coals  
208728 like bolts of thunder in showers.  
208729

208730 51. Lord! the sparks of fire sparkling amidst the dusky clouds, appear  
208731 as glittering gems in the bosom of the airy ocean, and seem by their  
208732 twirling to gird the crown of heaven with the girdle of Pleiades.  
208733

208734 52. The sky was reddened by the light of the flaming fires, and  
208735 appeared as the courtyard of Death dyed with purple hues in joy for  
208736 reception of the souls of the dead.  
208737

208738 53. Alas! the day and want of manners! that the royal dames are carried  
208739 away by these armed ruffians by force. (\_O tempores O mores\_).  
208740

208741 54. Behold them dragged in the streets from their stately edifices, and  
208742 strewing their paths with wreaths of flowers torn from their necks;  
208743 while their half burnt locks are hanging loosely upon their bare  
208744 breasts and bosoms.  
208745

208746 55. Lo! their loose raiments uncovering their backs and loins, and the  
208747 jewels dropt down, from their wrists, have strewn the ground with gems.  
208748

208749 56. Their necklaces are torn and their pearls are scattered about;  
208750 their bodies are bared of their bodices, and their breasts appear to  
208751 view in their golden hue.  
208752

208753 57. Their shrill cries and groans rising above the war cry, choked  
208754 their breath and split their sides; and they fell insensible with their  
208755 eyes dimmed by ceaseless floods of tears.  
208756

208757 58. They fell in a body with their arms twisted about the necks of one  
208758 another, and the ends of their cloths tied to each other's; and in  
208759 this way they were dragged by force of the ruffians, with their bodies  
208760 mangled in blood.  
208761

208762 59. "Ah! who will save them from this state," cried the royal soldiers,  
208763 with their piteous looks on the sad plight of the females and shedding  
208764 big drops of their tears like lotuses.  
208765

208766 60. The bright face of the sky turned black at the horrible sight, and  
208767 it looked with its blue lotus-like eyes of the clouds, on the fair  
208768 lotus-like damsels thus scattered on the ground.  
208769

208770 61. Thus was the goddess of royal prosperity, decorated as she was with  
208771 her waving and pendant locks, her flowing garments, flowery chaplets  
208772 and gemming ornaments brought to her end like these ladies, after her  
208773 enjoyment of the pleasures of royalty and gratification of all her  
208774 desires.  
208775  
208776  
208777  
208778

#### 208779 CHAPTER XLIV.

#### 208780 SPIRITUAL INTERPRETATION OF THE VISION.

208781  
208782  
208783  
208784 Vasishtha said:—At this instant the great queen, who was in the bloom  
208785 of youthful beauty, entered the camp of Vidúratha, as the goddess of  
208786 grace pops upon the lotus flower.  
208787

208788 2. She was decorated with pendant wreaths of flowers and necklaces, and  
208789 accompanied by a train of her youthful companions and handmaids, all  
208790 terrified with fear.  
208791

208792 3. With her face as bright as the moon and her form as fair as the  
208793 lily, she appeared as a luminary of heaven, with her teeth shining as  
208794 sets of stars, and her bosom throbbing with fear.  
208795

208796 4. Then the king was informed by one of her companions about the fate  
208797 of the warfare, which resembled the onset of demons upon the Apsará  
208798 tribe.  
208799

208800 5. Lord! this lady, said she, has fled with us from her seraglio, to  
208801 take refuge under thy arms, as a tender creeper seeks the shelter of a  
208802 tree, from a rude gust of wind.  
208803

208804 6. Behold! the ravishers ravishing the wives of the citizens with their  
208805 uplifted arms, like the swelling waves of the sea carrying away the  
208806 harbours of the bank in their rapid current.  
208807

208808 7. The guards of the royal harem are all crushed to death by the  
208809 haughty marauders, as the sturdy trees of the forest are broken down by  
208810 the furious tornado.  
208811

208812 8. Our armies frightened by the enemy from afar, dare not approach the  
208813 falling city, as nobody ventures to rescue the lotus beds from a flood,  
208814 under the threatening thunders of a rainy night.  
208815

208816 9. The hostile force have poured upon the city in terrible numbers, and  
208817 having set it on fire, are shouting loudly under the clouds of smoke,  
208818 with their weapons brandishing on all sides.  
208819

208820 10. The handsome ladies are dragged by the hair from amidst their  
208821 families, in the manner of screaming cranes, caught and carried away by  
208822 the cruel fowlers and fishermen.  
208823

208824 11. Now we have brought this exuberant tender creeper to thee, that  
208825 thou mayst save her from similar fate by thy might.  
208826

208827 12. Hearing this, he looked at the goddesses and said, now will I go  
208828 to the war from here, and leave this my lady as an humble bee at your  
208829 lotus feet.  
208830

208831 13. Saying so, the king rose in a rage from his seat and sprang like  
208832 the enraged lion from the den, when pierced and pressed by the tusk of  
208833 a furious elephant.  
208834

208835 14. The widowed Lílá beheld the queen Lílá to be exactly of her form  
208836 and features, and took her for a true inflexion of herself in a mirror.  
208837

208838 15. Then said the enlightened Lílá to Sarasvatí:—Tell me, O goddess!  
208839 how this lady here is exactly as myself, she is what I have been  
208840 before, and how she came to be as myself.  
208841

208842 16. I see this prime minister with all these soldiers and citizens,  
208843 these forces and vehicles, to be the same as mine, and situated in the  
208844 same place and manner as before.  
208845

208846 17. How is it then, O goddess! that they came to be placed in this  
208847 place. I see them as Images situated within and without the mirror of  
208848 my mind, and know not whether these be living beings (or the false  
208849 chimeras of my imagination).  
208850

208851 18. Sarasvatí replied:—All our external perceptions of things, are the  
208852 immediate effects of our internal conceptions of them. The intellect  
208853 has the knowledge of all the intelligibles in it, as the mind has the  
208854 impressions of mental objects in itself. (Or in other words:—the  
208855 intellect is possessed of all intelligence, like the mind of its  
208856 thoughts, as they present themselves in dreams. Gloss).  
208857

208858 19. The external world appears in an instant in the same form and  
208859 manner to one, as he has its notion and impression in his intellect and  
208860 mind; and no distance of time or place, nor any intermediate cause can  
208861 create any difference in them.  
208862

208863 20. The inward world is seen on the outside, as the internal  
208864 impressions of our minds, appear to be seen without us in our dreams.  
208865 Whatever is within us, the same appears without us, as in our dreams  
208866 and desires, and in all our imaginations and fancies of objects.  
208867

208868 21. It is the constant habitude of your mind, that presented these  
208869 things as realities to your sight, and you saw your husband in the same  
208870 state in which you thought him to be, when he died in that city of  
208871 yours.  
208872

208873 22. It is the same place wherein he exists at present, and is presented  
208874 with the same objects of his thought at present as he had at that  
208875 moment. Any thing that appears to be different in this state, proceeds  
208876 from the turn of his mind of thinking it so before.  
208877

208878 23. All that appears real to him, is as unreal as his dream or  
208879 desire, and the creation of his fancy; for every thing appears to be  
208880 the same as it is thought of in the mind. (All external objects are  
208881 representations of their prototypes in the mind).  
208882

208883 24. Say therefore what truth can there be in these visionary objects,  
208884 which are altogether unsubstantial as dreams, and vanish in the end  
208885 into airy nothing.  
208886

208887 25. Know then every thing to be no better than nothing; and as a dream  
208888 proves to be nothing upon waking, so is waking also a dream and equally  
208889 nothing at death.  
208890

208891 26. Death in life time is a nullity, and life in death becomes null  
208892 and extinct; and these extinctions of life and death, proceed from the  
208893 fluctuating nature of our notions of them.  
208894

208895 27. So there is neither any entity nor nonentity either, but both  
208896 appear to us as fallacies by turns. For what neither was before, nor  
208897 will be, after a Kalpa = creation or dissolution, the same cannot  
208898 exist to-day or in any Yuga = age, whether gone before or coming  
208899 afterwards.  
208900

208901 28. That which is never inexistent, is the ever existent Brahma, and  
208902 the same is the world. It is in him that we see everything to rise and  
208903 fall by our fallacy, and what we falsely term as the creation or the

created.

29. As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahma only.

30. As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme self, in which all things rise and fall like waves of the ocean.

31. What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when every thing is united in that sole unity.

32. We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (máya).

33. All this is Himself, for He is the great Kalpa or will which produces every thing; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.

34. But to say both (the real and unreal) to be Brahma, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.

35. Wherever the spirit of Brahma abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the heat and cold of fire and frost, has the same sensation within himself at that moment. (Vide Hume).

36. So doth the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.

37. So do these multitudes of worlds, move about as particles in the infinite space of the Divine mind, as the particles of odoriferous substances oscillate in the empty air.

38. In this manner does this world abide in its incorporeal state in the mind of God, with all its modifications of existence and inexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.

39. But you must know all these modes and these conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible (\_i.e.\_ without attributes and parts).

40. And as there is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

41. Yet the word world-visva-all, is not a meaningless term; it means the all as contained in Brahma (who is to pan). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

42. It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

43. It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

208973 44. Thus these little animals delight themselves with their own  
208974 misconceived idea of being living beings, while there are others who  
208975 think themselves so, by their preconceived notions as such.  
208976  
208977 45. Some there are that have no preconceived notions, and others that  
208978 retain the same as or somewhat different notions of themselves than  
208979 before. Somewhere the inborn notions are predominant, and sometimes  
208980 they are entirely lost.  
208981  
208982 46. Our preconceived notions of ourselves, represent unrealities as  
208983 realities to our minds, and present the thoughts of our former family  
208984 and birth, and the same occupations and professions before us (as also  
208985 the enjoyments we had before and no more existent at present).  
208986  
208987 47. Such are the representations of your former ministers and citizens,  
208988 imprinted as realities in your soul, together with the exact time and  
208989 place and manner of their functions, as before.  
208990  
208991 48. And as the intelligence of all things, is present in the omniscient  
208992 spirit of God, so is the idea of royalty inherent in the soul of the  
208993 prince (\_i.e.\_ like the ex-king Lear, he thinks himself every inch a  
208994 king).  
208995  
208996 49. This notion of his goes before him as his shadow in the air, with  
208997 the same stature and features, and the same acts and movements as he  
208998 had before.  
208999  
209000 50. In this manner, Lílá! Know this world to be but a shadowy reflexion  
209001 of the eternal ideas of God; and this reflection is caught by or  
209002 refracted in the consciousness of all animal souls as in a prismatic  
209003 mirror.  
209004  
209005 51. Everything shows itself in every place in the form in which it  
209006 is; so whatever there is in the living soul, casts out a reflexion  
209007 of itself, and a shadow of it is caught by the intellect, which is  
209008 situated without it. (The mind is a mirror of the images in the soul).  
209009  
209010 52. Here is the sky containing the world, which contains this earth,  
209011 wherein you and myself and this prince are situated, as reflexions of  
209012 the One Ego only. Know all these to be contained within the vacuous  
209013 womb of the Intellect, and to remain as tranquil and transparent as  
209014 vacuity itself.  
209015  
209016  
209017  
209018  
209019  
209020

#### 209021 CHAPTER XLV.

#### 209022 THEISM CONSISTING IN TRUE KNOWLEDGE.

209023  
209024 Sarasvatí continued:—Know Lílá! this Vidúratha, thy husband, will  
209025 lose his life in this battle-field; and his soul will repair to the  
209026 sepulchre in the inner apartment, where it will resume its former state.  
209027

209028 2. Upon hearing these words of the goddess, the second Lílá, who was  
209029 standing by, bent herself lowly before the goddess, and addressed her  
209030 with her folded palms.  
209031

209032 3. The second Lílá's speech. Goddess! the genius of intelligence is  
209033 ever adored by me, and she gives me her visits in my nightly dreams.  
209034

209035 4. I find thee here exactly of her likeness; therefore give me thy  
209036 blessing, thou goddess with the beauteous face.  
209037

209038 5. Vasishtha said:—The goddess being thus addressed by the lady,  
209039 remembered her faith and reliance in her, and then spake with  
209040 complacence to the lady standing suppliant before her.  
209041

- 209042 6. The goddess said:—I am pleased my child, with thy unfailing and  
209043 unslakened adoration of me all thy lifetime; now say what thou askest  
209044 of me.
- 209045
- 209046 7. The second Lílá said:—Ordain O goddess, that I may accompany my  
209047 husband with this body of mine to whatever place he is destined to go,  
209048 after his death in the war.
- 209049
- 209050 8. The goddess replied:—Be it so my child; that hast worshipped  
209051 me with all diligence and without fail, with flowers, incense and  
209052 offerings.
- 209053
- 209054 9. Vasishtha said:—The second Lílá being gladdened by this blessing  
209055 of the goddess, the first Lílá, was much puzzled in her mind at the  
209056 difference of their states.
- 209057
- 209058 10. The first Lílá said:—Those who are desirous of truth, and they  
209059 whose desires lean towards godliness, have all their wishes fulfilled  
209060 without delay and fail.
- 209061
- 209062 11. Then tell me, goddess! why could I not keep company with my  
209063 Bráhmāna husband with my body of the Bráhmaṇi, but had to be taken  
209064 to him in the hilly mansion after my death, (and reproduction in the  
209065 present form).
- 209066
- 209067 12. The goddess answered saying:—Know O excellent lady! that I have no  
209068 power to do anything; but every thing happens to pass according to the  
209069 desire of the living being.
- 209070
- 209071 13. Know me only as the presiding divinity of wisdom, and I reveal  
209072 everything according to my knowledge of it. It is by virtue of the  
209073 intellectual powers as exhibited in every being, that it attains its  
209074 particular end.
- 209075
- 209076 14. It is according to the development of the mental powers of living  
209077 beings in every state, that it obtains its object in the manner and in  
209078 the same state as it aims at.
- 209079
- 209080 15. You had attained the powers of your understanding by your  
209081 devotedness to my service, and have always desired of me for being  
209082 liberated from flesh.
- 209083
- 209084 16. I have accordingly awakened your understanding in that way, whereby  
209085 you have been able to arrive at your present state of purity.
- 209086
- 209087 17. It was by cause of your constant desire of liberation, that you  
209088 have gained the same state, by enlargement (of the powers) of your  
209089 intellect.
- 209090
- 209091 18. Whoever exerts his bodily powers according to the dictates of his  
209092 understanding, is sure to succeed in gaining his object sooner or later.
- 209093
- 209094 19. Performance of austerities and adoration of gods, are as vain  
209095 without cultivation of the intellect, as to expect the falling of  
209096 fruits from the sky.
- 209097
- 209098 20. Without cultivation of the intellect and exertion of manly powers,  
209099 there is no way to success; do therefore as you may choose for yourself.
- 209100
- 209101 21. It is verily the state of one's mind, that leads his internal soul  
209102 to that state which it thinks upon, and to that prosperity which it  
209103 attempts to obtain. 22. Now distinguish between what is desirable or  
209104 disagreeable to you, and choose that which is holy and perfect, and you  
209105 will certainly arrive to it.
- 209106
- 209107
- 209108
- 209109
- 209110



ONSLAUGHT OF VIDÚRATHA.

Rāma said:—Relate to me the acts of Vidúratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.

2. Vasishtha said:—Vidúratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.

3. He was in armour and girt by laces and girdles, and thus attired in his martial habit, he went forth amidst the loud war cry of \_vae victis\_, like the god Indra going to battle.

4. He gave orders to the soldiers and was informed of the battle array; and having given directions to his captains, he mounted his chariot.

5. It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.

6. The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.

7. It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.

8. Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.

9. The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the disks of moon on their foreheads, and filling the eight sides around with their hoarse neighing. 10. At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.

11. Loud clamours (kala-kalas) were raised by the infuriate soldiers, and the tinkling of their belted trinkets (kinkini), and clashing of their weapons, rang afar in the open air.

12. The crackling (chatachata) of the bows, and the wheezing (shitkara) of the arrows, joined with the jangle (jhanjhana) of armours, by their clashing against one another, raised a confused hubbub all around.

13. The sparkling (kanatkara) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

14. The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the hands.

15. Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

16. The great city was hid in the dark womb of the overspreading dust (rajas), as the ignorant state of man is covered in darkness by the rising passion (rajas) of juvenescence.

17. The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

18. The two Lílás saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

19. Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of submarine fires were put to an end by the all-submerging floods of the universal deluge.

20. Vidúratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

21. Now the twanging of the bow strings emitted a clattering (Chatachata) sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

22. Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

23. The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

24. Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

25. The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

26. Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at Bacchanal revelries.

27. Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

28. Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the floods of death below.

29. The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

30. The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forked lightnings amidst the murky clouds.

31. The darts were flying about with a hissing noise (khad-khada); and the crow-bars hit one another with a harsh (taktaka) sound; large weapons were struck upon one another with a jarring noise (jhanjhana), and the dreadful war raged direfully in the dim darkness (timitimi) of the night.

## CHAPTER XLVII.

### ENCOUNTER OF SINDHU AND VIDÚRATHA.

Vasishtha said:—As the war was waging thus furiously between the two

armies, the two Lílás addressed the goddess of knowledge and said:-

2. "Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat".

3. Sarasvatí replied:-Know ye daughters, that I was ever solicited by Vidúratha's enemy to confer him victory in battle, which your husband never craved of me.

4. He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

5. Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.

6. My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidúratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).

7. The intelligent Lílá also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.

8. This enemy of Vidúratha, the king of Sinde, has long worshipped me for his victory in war; whereby the bodies of Vidúratha and his wife must fall into his hands.

9. Thou girl wilt also have thy liberation like hers in course of time; but ere that, this enemy of yours,-the king of Sinde, will reign victorious in this earth.

10. Vasishtha said:-As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wondrous sight of the forces in fighting.

11. The thick mists of night disappeared like the hosts of the enemy (Sinde); and left the forces of Vidúratha to glitter as stars at the approach of night.

12. The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).

13. The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).

14. The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun (Karas), likening the shining arms (Karas) of the warriors, shaking in their serpentine mood.

15. The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.

16. The pointed weapons were as fixed as the snouts of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their Yoga.

17. Necklaces like snakes overhung their breasts, and the armours like sloughs of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.

18. Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a verdant meadow all around, while their blades blazed with the lustre of the long-leaved

\_ketaka\_ flowers.

19. The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red \_asoka\_ flowers.

20. The bands of Siddhas were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were, a city of gold on high.

21. The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was overflowed by streams of blood, bearing away the dead bodies of the slain.

22. The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.

23. The ghosts and goblins of death were making horrible noise above, and the shining cars of Sindhu and Vidúratha, moved with a loud rumbling below.

24. They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of disks and rods, of crowbars and spears, and other missiles besides.

25. They were both surrounded by thousands of soldiers, and turned about as they liked, with loud shouts of their retainers.

26. Crushed under heavy disks, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.

27. The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuses glided like the disks of the moon, reflected in the purple streamlet.

28. The jingling (jhanat) of gemming ornaments, and the tinkling (ranat) bells of war carriages, with the flapping (patat) of flags by the wind, filled the field with a confused noise.

29. Numbers of valiant as well as dastardly soldiers followed their respective princes, some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.

30. Then the two princes turned round their chariots in circling rings over the ground, and amidst phalanxes armed with all sorts of destructive weapons.

31. Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the pattering sound of hailstones.

32. They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.

33. They flung their missiles in the air in the form of stones and mallets, and some faced like swords, and others headed as mallets.

34. Some were as sharp edged disks, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.

35. These missiles were falling as fully and as fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricanes. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous

209387 roaring, and mutual collision and clashing.

209388  
209389  
209390  
209391  
209392 CHAPTER XLVIII.

209393  
209394 DESCRIPTION OF DAIVÁSTRAS OR SUPERNATURAL WEAPONS.[23]

209395  
209396 Vasishtha said:—Rájá Vidúratha, finding the high shouldered  
209397 Sindhu-rája before him, was enraged like the raging sun, in his mid-day  
209398 fury.

209399  
209400 2. The twanging of his bow resounded in the air on all sides, and  
209401 growled as loudly as the howling of winds in the caverns of mountains.

209402  
209403 3. He drew his arrows from the dark quiver, and darted them like the  
209404 rays of the sun rising from the womb of night.

209405  
209406 4. Each arrow flung from the bowstring, flew as thousands in the air,  
209407 and fell as millions on the ground. (The arrow or bána is a name  
209408 given to bombs which burst out into unnumbered shells).

209409  
209410 5. The king Sindhu was equally expert in his bowmanship, as both of  
209411 these bowyers owed their skill in archery to the favour of Vishnu.

209412  
209413 6. Some of these darts were called bolts, which blocked the aerial  
209414 passages as with bolts at their doors, and fell down on the ground with  
209415 the loud roar of thunderbolts.

209416  
209417 7. Others begirt with gold, flew hissing as if blown by the winds in  
209418 the air, and after shining as stars in the sky, fell as blazing meteors  
209419 on the ground.

209420  
209421 8. Showers of shafts poured forth incessantly from the hands of  
209422 Vidúratha, like the ceaseless torrents of rivers or billows of the sea,  
209423 and the endless radiation of solar rays.

209424  
209425 9. Shells and bullets were flying about as sparks of fire struck out  
209426 of the balls of red-hot iron, and falling as flowers of forests, blown  
209427 away by gusts of wind.

209428  
209429 10. They fell as showers of rainwater, and as the rush of water-falls;  
209430 and as plentifully as the sparks of fire which flew from the burning  
209431 city of Vidúratha.

209432  
209433 11. The jarring sound (chatchat) of their bowstrings, hushed the  
209434 clamour of the two armies, as a calm quiets the roaring of the raging  
209435 sea.

209436  
209437 12. The course of the arrows, was as the stream of Ganges (the milky  
209438 path) in heaven, running towards the king Sindhu, as the river runs to  
209439 meet the sea (Sindhu).

209440  
209441 13. The shower of arrows flying from the golden bow of the king, was as  
209442 the flood of rain falling under the variegated rainbow in the sky.

209443  
209444 14. Then Lílá the native of that city, saw from the window the darts of  
209445 her husband, rushing like the currents of Ganges, against the forces of  
209446 Sindhu resembling a sea.

209447  
209448 15. She understood the flight of those darts to promise victory to her  
209449 lord, and then spoke gladly to Sarasvatí, with her lotus like face  
209450 (Lit.—by opening her lotus like mouth).

209451  
209452 16. Be victorious O goddess! and behold victory waiting on the side  
209453 of my lord, whose darts are piercing the rocks, and breaking them to  
209454 pieces.

17. As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.

18. The flaming (Agastian) fire of Sindhu swallowed the raging sea of Vidúratha's arrows, as the submarine fire consumes the water, and as Jahnu drank the stream of Ganges.

19. The missive weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.

20. As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.

21. Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.

22. Vidúratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.

23. Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).

24. Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidúratha's self.

25. Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.

26. As the soldiers of Vidúratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.

27. This awakened the senses of Vidúratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.

28. He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the craigs and rocks.

29. The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.

30. Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.

31. The smart poison spread a fiery heat all around, and the frozen snows like fire-brands sent forth their burning particles which were wafted by the hot winds in the air.

32. The armigerous Vidúratha who was equally skilled in arms, had then recourse to his Garuda or serpivorous weapons, which fled like mountainous eagles to all sides.

33. Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.

34. It made the snakes breathe out of their nostrils with a hissing,

resembling the gurgling (ghurghur) of waters in a whirlpool in the sea.

35. The flying Garuda weapons devoured the creeping terrene serpents with a whistling noise (salsala), like that of the rising waters (water-spouts), in the act of their suction by Agastya—the sun.

36. The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth re-appeared to light, after its deliverance from the waters of the deluge.

37. The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.

38. They fled like flying mountains for fear of the bolts of the thundering Indra; and vanished like the evanescent world seen in a dream, or as an aerial castle built by fancy.

39. Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.

40. It hid the face of the earth and sky, like the diluvian waters reaching to the welkin's face; making the army appear as a shoal of fishes, and the stars as gems shining in the deep.

41. The overspreading darkness appeared as a sea of ink or dark quagmire, or as the particles of Anjanagiri (Inky mountain) wafted by the breeze over the face of nature.

42. All beings seemed to be immersed in the sea or darkness, and to lose their energies as in the deep gloom of midnight.

43. Vidúratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.

44. It rose high amidst the overspreading darkness like the sun (Agastya) with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.

45. The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of damsels before the king. (Here is a pun upon the word payodhara which means both a cloud and the breast of a woman).

46. Now the landscape appeared in full view, like the understanding (good sense) of men coming in full play after the extinction of their avarice.

47. The enraged Sindhu then laid hold on his dreadful Rákshasa weapon, which he instantly flung on his foe with its bedeviled darts.

48. These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds (dighastis) of heaven.

49. They were as the flames of lambent fire, with their long licking tongues and ash-coloured and smoky curls, rising as hoary hairs on the head, and making a chat-chat sound like that of moist fuel set up on fire.

50. They wheeled round in circles through the air, with a horrible tangtang noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.

51. With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.

209594 52. They flew about and flashed and roared aloud as some dark clouds,  
209595 while the locks of hairs on their heads glared as lightnings in the  
209596 midway sky.

209597  
209598 53. At this instant Vidúratha the spouse of Lílá, sent forth his  
209599 Náráyana weapon, having the power of suppressing wicked spirits and  
209600 demons.

209601  
209602 54. The appearance of this magic weapon, made the bodies of the  
209603 Rákshasas, disappear as darkness at sun rise.

209604  
209605 55. The whole army of these fiends was lost in the air, as the sable  
209606 clouds of the rainy season, vanish into nothing at the approach of  
209607 autumn.

209608  
209609 56. Then Sindhu discharged his fire arms which set fire to the sky, and  
209610 began to burn down every thing, as by the all destroying conflagration  
209611 of the last day.

209612  
209613 57. They filled all the sides of air with clouds of smoke, which seemed  
209614 to hide the face of heaven under the darkness of hell.

209615  
209616 58. They set fire to the woods in the hills, which burned like  
209617 mountains of gold; while the trees appeared to bloom with yellow  
209618 \_champaka\_ flowers all around.

209619  
209620 59. All the sides of the sky above, and the hills, woods and groves  
209621 below, were enveloped in the flames, as if they were covered under the  
209622 red powder of \_huli\_, with which Yama was sporting over the plain.

209623  
209624 60. The heaven-spreading flame burnt down the legions in one heap of  
209625 ashes, as the submarine fire consumes whole bodies of the fleet and  
209626 navy in the sea.

209627  
209628 61. As Sindhu continued to dart his firearms against his vanquished  
209629 adversary, Vidúratha let off his watery arms with reverential regard.

209630  
209631 62. These filled with water, flew forward as the shades of darkness  
209632 from their hidden cells; and spread up and down and on all sides, like  
209633 a melted mountain gushing in a hundred cataracts.

209634  
209635 63. They stretched as mountainous clouds or as a sea in the air, and  
209636 fell in showers of watery arrows and stones on the ground.

209637  
209638 64. They flew up like large \_tamála\_ trees, and being gathered in  
209639 groups like the shades of night, appeared as the thick gloom beyond the  
209640 \_lokáloka\_ or polar mountains.

209641  
209642 65. They gave the sky the appearance of subterraneous caves, emitting  
209643 a gurgling sound (ghurghura) like the loud roaring of elephants.

209644  
209645 66. These waters soon drank (cooled) the spreading furious fire, as the  
209646 shades of the dark night swallow (efface) the surrounding red tints of  
209647 the evening.

209648  
209649 67. Having swallowed the fires above, the waters overflowed the ground  
209650 and filled it with a humidity which served to enervate all bodies, as  
209651 the power of sleep numbs every body in death-like torpidity.

209652  
209653 68. In this manner both the kings were throwing their enchanted weapons  
209654 against each other, and found them equally quelling and repelling one  
209655 another in their course.

209656  
209657 69. The heavy armed soldiers of Sindhu and the captains of his  
209658 regiments were swept away by the flood, together with the warcars which  
209659 floated upon it.

209660  
209661 70. At this moment, Sindhu thought upon his anhydrous weapons  
209662 (soshanástre—thermal arms), which possessed the miraculous power of



209663 preserving his people from the water, and hurled them in the air.

209664  
209665 71. These absorbed the waters as the sun sucks up the moisture of the  
209666 night, and dried up the land and revived the soldiers, except those  
209667 that were already dead and gone.

209668  
209669 72. Their heat chased the coldness as the rage of the illiterate  
209670 enrages the learned, and made the moist ground as dry, as when the  
209671 sultry winds strew the forest land with dried leaves.

209672  
209673 73. It decorated the face of the ground with a golden hue, as when the  
209674 royal dames adorn their persons with a yellow paint or ointment.

209675  
209676 74. It put the soldiers on the opposite side to a state of feverish (or  
209677 blood heated) fainting, as when the tender leaves of trees are scorched  
209678 by the warmth of a wild fire in summer heat.

209679  
209680 75. Vidúratha in his rage of warfare laid hold on his bow (kodanda),  
209681 and having bent it to a curve, let fly his cloudy arms on his  
209682 antagonist.

209683  
209684 76. They sent forth columns of clouds as thick as the sable shades of  
209685 night, which flying upward as a forest of dark \_tamála\_ trees, spread  
209686 an umbrage heavy with water on high.

209687  
209688 77. They lowered under the weight of their water, and stood still by  
209689 their massive thickness; and roared aloud in their circles all over the  
209690 sky.

209691  
209692 78. Then blew the winds dropping the dewdrops of the icy store  
209693 they bore on their pinions; and showers of rain fell fast from the  
209694 collections of the clouds on high.

209695  
209696 79. Then flashed the fiery lightnings from them like golden serpents in  
209697 their serpentine course or rather like the aslant glances of the eyes  
209698 of heavenly nymphs.

209699  
209700 80. The roarings of the clouds rebounded in the mountainous caverns  
209701 of the sky, and the quarters of heaven re-echoed to the same with the  
209702 hoarse noise of elephants and the roaring of lions and growling of  
209703 tigers and bears.

209704  
209705 81. Showers of rain fell in floods with drops as big as \_musalas\_-malls  
209706 or mallets, and with flashes of lightnings threatening as the stern  
209707 glancings of the god of death.

209708  
209709 82. Huge mists rising at first in the form of vapours of the earth, and  
209710 then borne aloft by the heated air into the sky, seemed like titans  
209711 to rise from the infernal regions (and then invade heaven with their  
209712 gloomy armament).

209713  
209714 83. The mirage of the warfare ceased after a while; as the worldly  
209715 desires subside to rest upon tasting the sweet joys attending on divine  
209716 knowledge.

209717  
209718 84. The ground became full of mud and mire and was impassable in every  
209719 part of it; and the forces of Sindhu were overflowed by the watery  
209720 deluge, like the river Sinde or the sea.

209721  
209722 85. He then hurled his airy weapon which filled the vault of heaven  
209723 with winds, and raged in all their fury like the Bhairava-Furies on the  
209724 last day of resurrection.

209725  
209726 86. The winds blew on all sides of the sky, with darts falling as  
209727 thunder bolts, and hailstones now piercing and then crushing all bodies  
209728 as by the last blast of nature on the dooms-day.

209729  
209730  
209731

CHAPTER XLIX.

DESCRIPTION OF OTHER KINDS OF WEAPONS.

Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful arbors, and covering them with gusts of dust.

2. Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.

3. This fearful squall blew away Vidúratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

4. Then Vidúratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

5. Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm stoicity of the soul.

6. The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

7. The shouting (shitkára) of the city, the distant hum (dátkára) of the village, the howling (bhánkára) of forests, and the rustling (utkára) of the trees, ceased on all sides like the vain verbiology of men.

8. Sindhu saw burning rocks (rockets?) falling from above like leaves of trees, and flying about as the winged Mainákas or moving rocks of the sea or Sinde (sindhu).

9. He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.

10. These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.

11. Vidúratha then darted his Brahmá weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.

12. Sindhu then cast his demoniac weapons (Pisáchástras) as black as darkness, which fled as lines of horrid Pisácha demons on all sides.

13. They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.

14. They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.

15. They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars, and bodies as black as those of the aerial and nocturnal fiends.

16. They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.

209801 17. The Pisáchas lurk about the woods, bogs and highways, and pry into  
209802 empty and open door houses. They hunt about as ghosts in their dark  
209803 forms, and fly away as fast as the fleeting lightning.

209804  
209805 18. They ran and attacked with fury the remaining forces of the enemy,  
209806 that stood weaponless in the field, with their broken and sorrowful  
209807 hearts.

209808  
209809 19. Frightened to death they stood motionless, and dropped down their  
209810 arms and armours, and stood petrified as if they were demon-struck,  
209811 with staring eyes, open mouths, and unmoving hands and feet.

209812  
209813 20. They let fall both their lower and upper garments, loosened their  
209814 bowels and slakened their bodies through fear, and kept shaking as  
209815 fixed trees by the winds.

209816  
209817 21. The line of the Pisáchas then advanced to frighten Vidúratha out  
209818 of his wits, but he had the good sense to understand them as the mere  
209819 Mumbo-jumbos of magic.

209820  
209821 22. He knew the counter charm to fight out the Pisáchas from the field,  
209822 and employed his charmed weapons against the Pisácha army of his enemy.

209823  
209824 23. He darted in his ire the Rúpiká weapon, which gave comfort to his  
209825 own army, and deluded the Pisácha force of his adversary.

209826  
209827 24. These Rúpikás flew in the air with erect hairs on their heads;  
209828 their terrific eyes were sunk in their sockets, and their waists and  
209829 breasts moved as trees with bunches of fruit.

209830  
209831 25. They had past their youth and become old; and their bodies were  
209832 bulky and worn out with age; they had deformed backs and hips, and  
209833 protuberant navels and naves.

209834  
209835 26. They had dark dusky bodies, and held human skulls in their hands  
209836 all besmeared with blood. They had bits of half devoured flesh in their  
209837 mouths, and pouring out fresh blood from their sides.

209838  
209839 27. They had a variety of gestures, motions and contortions of their  
209840 bodies, which were as hard as stone, with wry faces, crooked backs and  
209841 twisted legs and limbs.

209842  
209843 28. Some had their faces like those of dogs, crows, and owls, with  
209844 broad mouths and flat cheek-bones and bellies, and held human skulls  
209845 and entrails in their hands.

209846  
209847 29. They laid hold of the Pisáchas as men catch little boys, and joined  
209848 with them in one body as their consorts. (\_i.e.\_ The Rúpiká witches  
209849 bewitching the demoniac Pisáchas, got the better of them).

209850  
209851 30. They joined together in dancing and singing with outstretched arms  
209852 and mouths and eyes, now joining hand in hand and now pursuing one  
209853 another in their merry sport.

209854  
209855 31. They stretched their long tongues from their horrid mouths, and  
209856 licked away the blood exuding from the wounds of the dead bodies.

209857  
209858 32. They plunged in the pool of blood with as much delight, as if  
209859 they dived in a pond of ghee, and scrabbled in the bloody puddle with  
209860 outstretched arms and feet, and uplifted ears and nose.

209861  
209862 33. They rolled and jostled with one another in the puddle of carrion  
209863 and blood, and made it swell like the milky ocean when churned by the  
209864 Mandara mountain.

209865  
209866 34. As Vidúratha employed his magic weapon against the magic of Sindhu,  
209867 so he had recourse to others from a sense of his inferiority.

209868  
209869 35. He darted his Vetála weapon, which made the dead bodies, whether

with or without their heads, to rise up in a body in their ghastly shapes.

36. The joint forces of the Vetálas, Pisáchas and Rúpikás presented a dreadful appearance as that of the Kavandhas, and seemed as they were ready to destroy the earth.

37. The other monarch was not slow to show his magical skill, by hurling his Rákshasa weapon, which threatened to grasp and devour the three worlds.

38. These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

39. The ferocious body of the roaring Rákshasas, terrified both the gods and demigods (surásuras), by their loud martial music and war dance of their headless trunks (Kavandhas).

40. The giddy Vetálas, Yakshas and Kushmándas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their lurid wines in the coarse of their war dance.

41. The hopping and jumping of the Kushmándas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

## CHAPTER L.

### DEATH OF VIDÚRATHA.

Vasishtha said:—As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

2. The magnanimous Sindhurāja, who was armed with patience, called to his mind the Vaishnava weapon, which was the greatest of arms and as powerful as Siva (Jove) himself.

3. No sooner was the Vaishnava weapon hurled by him with his best judgment (mantra), than it emitted a thousand sparks of fire from its flaming blade on all sides.

4. These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

5. Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others overspread the lake of heaven, with battle axes as a bed of lotuses.

6. These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the sable blades of swords, scattered as the leaves of trees in the air.

7. At this time, the rival king Vidúratha, sent forth another Vaishnava weapon for repelling the former, and removing the reliance of his foe in his foible.

8. It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

9. These weapons struggled with and justled against one another. They

split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

10. The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The mallets and mallets drove the missiles, and the pikes broke the spears (saktis).

11. The mallets like Mandara rocks, broke and drove away the rushing arrows as waves of the sea, and the resistless swords broke to pieces by striking at the maces.

12. The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

13. The whirling disks were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

14. The clashing weapons were breaking one another in numbers, and Vidúratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

15. The truncheons (Sankus) were blowing away the falchions (asis); and the spontoons (súlas) were warding off the stones of the slings. The crow bars (bhusundis) broke down the pointed heads of the pikes (bhindhípalas).

16. The iron rods of the enemy (parasúlas) were broken by tridents (trisúlas) of Siva, and the hostile arms were falling down by their crushing one another to pieces.

17. The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

18. The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunderclaps, and their shock split and broke the mountains like thunderbolts.

19. Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

20. As Sindhu was standing still in defiance of the prowess of his adversary, Vidúratha lifted his own fire-arm, and fired it with a thundering sound.

21. It set the war chariot of Sindhu on fire like a heap of hay on the plain, while the Vaishnava weapons filled the etherial sphere with their meteoric blaze.

22. The two Kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

23. The two Kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

24. He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

25. After losing his car and alighting on the ground, he brandished his sword and cut off the hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

26. He hacked every thing that came before him like the lean stalks of lotuses; when Vidúratha also left his chariot with his asi (ensis) in hand.

27. Both equally brave and compeers to one another in their skill in

210008 warfare, turned about in their rounds, and scraped their swords into  
210009 saws by mutual strokes on one another.  
210010  
210011 28. With their denticulated weapons, they tore the bodies of their  
210012 enemies like fishes crushed under the teeth, when Vidúratha dropt down  
210013 his broken sword, and darted his javelin against his adversary.  
210014  
210015 29. It fell with a rattling noise on the bosom of Sindhu (the king), as  
210016 a flaming meteor falls rumbling in the breast of the sea (Sindhu).  
210017  
210018 30. But the weapon fell back by hitting upon his breast plate, as a  
210019 damsel flies back from the embrace of a lover deemed an unfit match for  
210020 her.  
210021  
210022 31. Its shock made Sindhu throw out a flood of blood from his lungs,  
210023 resembling the water spout let out from the trunk of an elephant.  
210024  
210025 32. Seeing this, the native Lílá cried with joy to her sister Lílá: see  
210026 here the demon Sindhu killed by our lion-like husband.  
210027  
210028 33. Sindhu is slain by the javelin of our lion-like lord, like the  
210029 wicked demon by the nails of the lion-god Nrisinha, and he is spouting  
210030 forth his blood like the stream of water, thrown out by the trunk of an  
210031 elephant from a pool.  
210032  
210033 34. But alas! this Sindhu is trying to mount on another car, although  
210034 bleeding so profusely from his mouth and nostrils, as to raise a  
210035 wheezing (chulchulu) sound.  
210036  
210037 35. Lo there! our lord Vidúratha breaking down the golden mountings  
210038 of his car with the blows of his mallet, as the thundering  
210039 clouds—Pushkara and Ávarta break down the gold peaks of Sumeru.  
210040  
210041 36. See this Sindhu now mounting on another carriage, which is now  
210042 brought before him, and decorated as the splendid seat of a Gandharva.  
210043  
210044 37. Alack! our lord is now made the mark of Sindhu's mallet darted as  
210045 a thunder bolt against him; but lo! how he flies off and avoids the  
210046 deadly blow of Sindhu.  
210047  
210048 38. Huzza! how nimbly he has got up upon his own car; but woe is to me!  
210049 that Sindhu has overtaken him in his flight.  
210050  
210051 39. He mounts on his car as a hunter climbs on a tree, and pierces my  
210052 husband, as a bird-catcher does a parrot hidden in its hollow, with his  
210053 pointed arrow.  
210054  
210055 40. Behold his car is broken down and its flags flung aside; his horses  
210056 are hurt and the driver is driven away. His bow is broken and his  
210057 armour is shattered, and his whole body is full of wounds.  
210058  
210059 41. His strong breast-plate is broken also by slabs of stone and his  
210060 big head is pierced by pointed arrows. Behold him thrown down on earth,  
210061 all mangled in blood.  
210062  
210063 42. Look with what difficulty he is restored to his senses, and seated  
210064 in his seat with his arm cut off and bleeding under Sindhu's sword.  
210065  
210066 43. See him weltering in blood gushing out profusely from his body,  
210067 like a rubicund stream issuing from a hill of rubies. Woe is me! and  
210068 cursed be the sword of Sindhu that hath brought this misery on us.  
210069  
210070 44. It has severed his thighs as they dis sever a tree with a saw, and  
210071 has lopped off his legs like the stalks of trees.  
210072  
210073 45. Ah! it is I that am so struck and wounded and killed by the enemy.  
210074 I am dead and gone and burnt away with my husband's body.  
210075  
210076 46. Saying so, she began to shudder with fear at the woeful sight of

her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

47. Vidúratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his retreat.

48. At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

49. The body of Padma (alias Vidúratha), was placed like a lotus in the presence of Sarasvatí, shining with the splendour of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

50. The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

(Gloss). Here Padma fighting in the person of Vidúratha, and falling bravely in the field, obtained his redemption by his death in the presence of the goddess; but the savage Sindhu, who slew his foiled foe in his retreat, proved a ruffian in his barbarous act, and could have no admittance into the presence of the goddess and to his future salvation.

#### CONCLUSION.

The whole vision of Lílá, like that of Mirza, shows the state of human life, with its various incidents and phases to its last termination by death. It is not so compact and allegorical as that of the western essayist; but as idle effusions of those ideal reveries or loose vagaries which are characteristic of the wild imagination of eastern rhapsodists. The discontented Bráhmāna longs for royal dignity, imagines to himself all its enjoyments in the person of Padma, and sees at last all its evils in the character of Vidúratha; which serves as a lesson to aspirants from aiming at high worldly honours which end in their destruction.

Lílá by her wisdom sees in her silent meditation, the whole course and vicissitudes of the world, and the rise and fall of human glory in the aspirations of her husband. These parables serve to show the nature of Yoga philosophy to be no other, than an absolute idealism or mental abstraction, consisting in the abstract knowledge of all things appertaining to our temporal as well as Spiritual concerns.

The knowledge is derived either by intuition as that of the Bráhmāna and Padma, or by inspiration like that of the genius of wisdom to her votary Lílá. It may also be had by means of communication with others, as in the discourse of Rāma and his preceptor; as also from the attentive perusal of such works as the present one, treating both of temporal and spiritual subjects, and reviewing them with the eye of the mind.

The Yogi is said to know all things through the medium of his intellectual eye (jñāna chakshu), apart from his connection with every thing in the world called nihsanga, as it is expressed by the Persian sophist;—"amokhteh Oniamekhteh az harche hast\_".—"Knowing and not mixing with all that is."

From this view of Yoga, it will appear that, all kinds of knowledge, whether as it existed among the ancients, or is in the course of its improvement in modern times, forms a subject of the Yoga or meditative

philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences, as the military art and other things treated of in this work. Hence it is evident, that a large fund of learning forms the greatest Yoga, and the most learned among men, were the greatest thinkers or Yogis amongst mankind in all ages. No rational being therefore can either refrain from thinking, or employing his mind to the acquisition of knowledge, both of which are termed Yoga in Indian philosophy.

But the yogi is commonly believed to be an inspired sage or seer, viewing all things appearing before him in his dream and vision. These are sometimes retrospective, and resultants of the vibrations of waking feelings and imagination, as in the case of the Bráhmaṇa's anticipation of royalty as a coming reality.

In many instances they are believed as prospective and prophetic of future events, as in Padma's dread of his future life and fate. In Lílá's case however they were "no dreams but visions strange" of supernatural sights, and prophetic of the future state of her husband, as it was revealed to her by the goddess.

But as there are few that rely any faith "in the baseless fabric of a vision", they require to be told that the books of revelation in all religions are based upon these dreams and visions, which are believed to be the outpouring of the Holy Spirit into the souls of saints, in the sacred records of all nations.

The holy scriptures furnish us with many texts on the divine origin of dreams and visions as the following.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God. I shall pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

"And on my servants and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy;

"And I will shew wonders, in heaven above, and signs in the earth beneath; blood, and fire and vapour of smoke:

"The sun shall be turned into darkness, and the moon into blood &c."

The Book of Acts, Chap II. v. 16-20.

END OF THE FIRST VOLUME.

#### GENEALOGY

- I. Kálí Mitra.[24]
- II. Sridhara Mitra.
- III. Sukti Mitra.
- IV. Sauveri Mitra.
- V. Hari Mitra.
- VI. Soma Mitra.
- VII. Kesava Mitra.
- VIII. Mrityunjaya Mitra.
- IX. Dhui Mitra.[25]
- X. Nísapati Mitra.
- XI. Lambodara Mitra Alias Kuvera.
- XII. Parameswara Mitra.[26]
- XIII. Dánapati Mitra.
- XIV. Jayadeva Mitra.
- XV. Shashthivara Mitra.
- XVI. Srikánta Mitra.



- XVII. Sivaráma Mitra.  
XVIII. Krishnaráma Mitra.  
XIX. Sítaráma Mitra.[27]  
XX. Gocula Chandra Mitra.  
XXI. Jagamohana Mitra.  
XXII. Rasika Lála Mitra  
XXIII. Vihári Lála Mitra.

FOOTNOTES:

[1] Cicero "\_De senectute.\_"

[2] Kant says:—"The pure Ego is the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced." Again: "The thing \_per se\_ underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism." Lewis: Hist.-Phil. Vol. II. pp. 356-7. Fichte says:—"The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non-Ego wanted. Ibid. p. 358.

[3] Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are \_utpanna\_ or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.

[4] The \_khecarí\_ or aerial mode of meditation is said to confer liberation from sickness and acts and the grasp of death. Thus;

\_Napídyate rogena nacha lipyate karmaná, Bádhyate sa na kalena, yo mudrá-m-vetti khecarím.\_

The mode of conducting it is described as follows.

\_Kapála kuhare jihvá, pravesitá viparítagá, Bhruvorantargatá drishtir, mudrá-bhavati khecarí.\_

[5] This passage contradicts the belief of his rising and sleeping by turns at the end of each \_kalpa\_ of the creation and dissolution of the world, as well as the popular faith of Hari's, \_sayana\_ and Utthána at the opposite tropics.

[6] The pre-existent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.

[7] It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time."

[8] The unknown substance is the known cause, a spiritual substance—God. Berkeley.

[9] The venerable Vasishtha would not raise question "where is the shadow of a shadow?" (\_prativimbasya prativambam kutak\_), had he known the discoveries of the modern science of Optics, and the achievements of photography and phonography, the refractions of prismatic lens and the vibrations of musical wires.

[10] The gods Brahma, Vishnu, Siva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, and is of the form of an immutable Intellect.

[11] The living soul is the creative spirit of God, represented by the

divine hypostasis of Hiranyagarbha or Demiurgus, which is dependent on the Supreme spirit.

[12] Tanmātra or tat-mātra might be rendered from its affinity as "that matter," but the idealistic theory of vedānta being opposed to that of the materialistic, it expresses only the idea and not the matter.

[13] The conceptualism of Europe, is a doctrine between Realism and Nominalism and betwixt Idealism and Relationism. The realist says, universal genera are real and independent existences; but the nominalist (like the Pratyaksāvādi) says that, things only exist and universals are Flatus venti-pralāpa.

[14] Note. It is the mind that lengthens time by the quick succession of its thoughts, and shortens it by its quiescence.

[15] This means the demons to have first peopled the borders and skirts of the earth. See Hesiod. Works and Days. Book I. v. 200.

[16] That the Meru or Altain chain in Scythia, was the great hive of human race is an undisputed truth in history. So Moses speaks of the giant race in Genesis chapter VI. v. 2 and 4. "And there were giants in the earth in those days, and also after that. And when the sons of God saw the daughters of men fair, they took them to wives, of all which they chose."

And again: "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown".

[17] The whole of this chapter abounds in onomatopoeian alliterations, and is more a play upon words than display of sense. It is interesting however, for these jingling words in the language, as also for the names of the warlike weapons in use among the ancients.

[18] Notwithstanding the reward of heavenly abodes promised to the slayer and slain in war, in the Sāstra and Koran, the Asiatics are far backward now-a-days, both to kill and to be killed than the Europeans, who are forbidden by the Holy writ, to slay and shed human blood. Thus there is a laxity of the injunction and prohibition on both sides.

[19] P. mujosi S. Yātudhāna, H. Jādugar = juggler.

[20] The battle ground is compared firstly with the sky, then with the sea, next with a forest, and lastly with the last dooms-day.

[21] It was easy for the lively Lílā, to learn about these peoples and their native lands in her lonely Yoga meditation, by the help of the goddess of learning; but it is hard for us to identify them without subjecting ourselves to a long labour of love, which is a sort of Yoga also, called vidya Yoga, or intense application and self devotion to learning.

[22] Note. It is not easy to say, whether this continuation and lengthy description of the warfare, is Vasishtha's or Vālmiki's own making; both of them being well acquainted with military tactics: the former having been the general of King Sudāsa against the Persians, and the latter the epic poet of Rāma's wars with Rāvana in the celebrated Ramāyana.

These descriptions are left out in the vernacular translations of this work as entirely useless in Yoga philosophy, without minding, that they formed the preliminary step to Rāma's military education, which he was soon after called to complete under the guidance of Viswāmitra in the hermitage.

[23] I have always thought the Daivāstras or superhuman arms, described in the Ramāyana and Mahābhārata epics, as a display of pyrotechnic

contrivances much in use in early warfare. Or they may have been some kinds of electric, hydraulic, pneumatic and steam engines emitting gusts of fire, water, wind and smoke in the field of war. Halhead in his Gentoo Laws, tells them to be shot from a kind of cross-bow used by the Crusadiers of old.

[24] He was formerly an inhabitant of Kányá Kubjya, North Western Provinces, India. He being invited on an occasion of a ceremony (yajna) by Ádisura, Rájá of Gour Bengal, paid a visit at his court on Thursday 12th Kartick (October-November) Sakábda 994 (Tenth-Eleventh Century A.D.), and on his request he settled there and became the founder of Gour Mitra Family, at Maldah in Bengal.

[25] Barisá, Twenty four Pargannahs, District Alipur, Bengal.

[26] Báli. Boro Pargunah, District Hugli.

[27] Bágbázar, Calcutta.

\*\*\* END OF THE BOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 1 (OF 4) \*\*\*

---

THE  
YOGA-VÁSISHTHA  
MAHÁRÁMÁYANA  
OF  
VÁLMÍKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 2 (In 2 pts.)  
Bound in one.

Containing

Utpatti Khanda, Sthiti Prakarana and  
Upasama Khanda to Chapter LIII.

\_Translated from the original Sanskrit  
By\_  
VIHARI LALA MITRA

---

CONTENTS

210422  
210423  
210424  
210425  
210426  
210427  
210428  
210429  
210430  
210431  
210432  
210433  
210434  
210435  
210436  
210437  
210438  
210439  
210440  
210441  
210442  
210443  
210444  
210445  
210446  
210447  
210448  
210449  
210450  
210451  
210452  
210453  
210454  
210455  
210456  
210457  
210458  
210459  
210460  
210461  
210462  
210463  
210464  
210465  
210466  
210467  
210468  
210469  
210470  
210471  
210472  
210473  
210474  
210475  
210476  
210477  
210478  
210479  
210480  
210481  
210482  
210483  
210484  
210485  
210486  
210487  
210488  
210489  
210490

OF  
THE SECOND VOLUME.  
UTPATTI KHANDA.  
BOOK III.

	PAGE
CHAPTER LI.	
Description of Sindhu's Dominions	1
CHAPTER LII.	
State of Man after Death	4
CHAPTER LIII.	
Representations of Reminiscence	10
CHAPTER LIV.	
Reflections on Death	15
CHAPTER LV.	
The States of Life and Death	23
CHAPTER LVI.	
State of the Soul after Death	31
CHAPTER LVII.	
Phenomena of Dreaming	37
CHAPTER LVIII.	
Revival of Padma	43
CHAPTER LIX.	
Extinction of Padma's Life	48
CHAPTER LX.	
On Duration and Time and Thoughts of the Mind	50
CHAPTER LXI.	
On the Nature of the World	59
CHAPTER LXII.	
Interpretation of Destiny	64
CHAPTER LXIII.	
Immutability of the Divine Mind	69
CHAPTER LXIV.	
The Germinating Seed	71
CHAPTER LXV.	
Nature of the Living Soul	76
CHAPTER LXVI.	
Meditation of the Subjective and Objective	78
CHAPTER LXVII.	
Lecture on Truth	81
CHAPTER LXVIII.	
Description of a Rákshasí (or female fiend)	94

210491	CHAPTER LXIX.	
210492	Story of Visúchiká	97
210493		
210494	CHAPTER LXX.	
210495	Conduct of Visúchí, or the Adventures of	100
210496	the Needle	
210497		
210498	CHAPTER LXXI.	
210499	Remorse of Súchí	110
210500		
210501	CHAPTER LXXII.	
210502	Fervour of Súchí's Devotion	115
210503		
210504	CHAPTER LXXIII.	
210505	Nárada's Relation of Súchí's Devotion	119
210506		
210507	CHAPTER LXXIV.	
210508	Consummation of Súchí's Devotion	127
210509		
210510	CHAPTER LXXV.	
210511	Súchí's regaining her former frame	131
210512		
210513	CHAPTER LXXVI.	
210514	Refraining from Unlawful Food	134
210515		
210516	CHAPTER LXXVII.	
210517	Deliberation of Karkatí	137
210518		
210519	CHAPTER LXXVIII.	
210520	Conference of the Rákshasí	141
210521		
210522	CHAPTER LXXIX.	
210523	Interrogatories of the Rákshasí	147
210524		
210525	CHAPTER LXXX.	
210526	Solution of the Questions	153
210527		
210528	CHAPTER LXXXI.	
210529	Congeries of Spiritual Doctrines	162
210530		
210531	CHAPTER LXXXII.	
210532	Friendship of the Rákshasí	176
210533		
210534	CHAPTER LXXXIII.	
210535	Worship of Kandará Alias Mangala	182
210536		
210537	CHAPTER LXXXIV.	
210538	Development of the germ of the mind	185
210539		
210540	CHAPTER LXXXV.	
210541	Interview of Brahmá and the Sun	194
210542		
210543	CHAPTER LXXXVI.	
210544	Story of Indu and his sons	200
210545		
210546	CHAPTER LXXXVII.	
210547	Analecta of the Celestial Spheres	207
210548		
210549	CHAPTER LXXXVIII.	
210550	Indifference of Brahmá	209
210551		
210552	CHAPTER LXXXIX.	
210553	Story of Indra and Ahalyá	212
210554		
210555	CHAPTER LXXXX.	
210556	Love of the Fictitious Indra and Ahalyá	218
210557		
210558	CHAPTER LXXXXI.	
210559	Incarnation of the Living Soul or Jíva	220

210560		
210561	CHAPTER LXXXXII.	
210562	On the Powers of Mind	228
210563		
210564	CHAPTER LXXXXIII.	
210565	A view of the Genesis of the mind and	233
210566	Body	
210567		
210568	CHAPTER LXXXXIV.	
210569	Brahma the Origin of All	237
210570		
210571	CHAPTER LXXXXV.	
210572	Identity of the Actor and his Action	241
210573		
210574	CHAPTER LXXXXVI.	
210575	Inquiry into the Nature of Mind	246
210576		
210577	CHAPTER LXXXXVII.	
210578	The Magnitude of the Sphere of the	258
210579	Intellect	
210580		
210581	CHAPTER LXXXXVIII.	
210582	History of the Human Heart	263
210583		
210584	CHAPTER LXXXXIX.	
210585	History of the Heart	268
210586		
210587	CHAPTER C.	
210588	Healing of the Heart	273
210589		
210590	CHAPTER CI.	
210591	Story of the Boy and Three Princes	279
210592		
210593	CHAPTER CII.	
210594	On the Indivisibility and Immortality of	286
210595	the Soul	
210596		
210597	CHAPTER CIII.	
210598	On the Nature of the Mind	292
210599		
210600	CHAPTER CIV.	
210601	Story of a Magic Scene	295
210602		
210603	CHAPTER CV.	
210604	The Breaking of the Magic spell	301
210605		
210606	CHAPTER CVI.	
210607	The Talisman of the King's Marriage with	304
210608	a Chandála Maid	
210609		
210610	CHAPTER CVII.	
210611	Description of a Train of Dangers	312
210612		
210613	CHAPTER CVIII.	
210614	Description of a Drought and Dearth	318
210615		
210616	CHAPTER CIX.	
210617	Migration of the Chandálas	322
210618		
210619	CHAPTER CX.	
210620	Description of Mind	326
210621		
210622	CHAPTER CXI.	
210623	Healing of the Heart and Mind	335
210624		
210625	CHAPTER CXII.	
210626	The Restlessness of the Mind and its	341
210627	Cure	
210628		

210629	CHAPTER CXIII.	
210630	Description of Ignorance and Delusion	344
210631	(Avidyá)	
210632		
210633	CHAPTER CXIV.	
210634	Description of Errors	351
210635		
210636	CHAPTER CXV.	
210637	Causes of Happiness and Misery	360
210638		
210639	CHAPTER CXVI.	
210640	Birth and Incarnation of Adepts in Yoga	364
210641		
210642	CHAPTER CXVII.	
210643	Different States of Knowledge and	368
210644	Ignorance	
210645		
210646	CHAPTER CXVIII.	
210647	Directions to the Stages of Knowledge	373
210648		
210649	CHAPTER CXIX.	
210650	Illustration of the Gold-ring	377
210651		
210652	CHAPTER CXX.	
210653	Lamentation of the Chandála Woman	383
210654		
210655	CHAPTER CXXI.	
210656	Proof of the futility of Mind	387
210657		
210658	CHAPTER CXXII.	
210659	Ascertainment of the Self or Soul	396
210660		
210661		
210662		
210663		
210664		
210665		
210666		
210667		
210668		
210669		
210670		
210671		
210672		
210673		
210674		
210675		
210676		
210677		
210678		
210679		
210680		
210681		
210682		
210683		
210684		
210685		
210686		
210687		
210688		
210689		
210690		
210691		
210692		
210693		
210694		
210695		
210696		
210697		

YOGA VÁSISHTHA.

BOOK III.

UTPATTI KHANDA.

CHAPTER LI.

DESCRIPTION OF SINDHU'S DOMINIONS.

Vasishtha said:—The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

2. Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

3. The weeping damsels that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

4. The joyous shouts of the soldiers in the enemy's camp, resounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

5. The doors of the royal treasury were broken open by the brave

brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were overpowered by numbers, and countless treasures were plundered and carried away.

6. Bandits ripped off the bellies of the royal dames in the palace, and the chandála free-booters hunted about the royal apartments.

7. The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

8. Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

9. The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

10. Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

11. It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

12. The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

13. Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidúratha.

14. The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (pindagrāhya).

15. Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.

16. The high-shouldered Sindhu entered the capital as a second Manu (Noah), for re-peopling it after the all-devastating flood of war was over.

17. Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.

18. The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.

19. His iron-rod was felt in all districts and cities like the inexorable rod of Yama, and it overawed the living with fear of instant death.

20. All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.

21. The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.

22. Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced damsels of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air



(of the carnage).

## CHAPTER LII.

### STATE OF MAN AFTER DEATH.

Vasishtha said:—In the meanwhile, O Ráma! Lílá seeing her husband lying insensible before her and about to breathe his last, thus spoke to Sarasvatí:

2. Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.

3. Sarasvatí replied:—This combat that you saw to be fought with such fury, and lasting so long in the field, was neither fought in thy kingdom nor in any part of this earth.

4. It occurred nowhere except in the vacant space of the shrine, containing the dead body of the Bráhmaṇ; and where it appeared as the phantom of a dream only (in your imagination).

5. This land which appeared as the realm of thy living lord Vidúratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidúratha's life, being but a vision appearing to the departed spirit of Padma).

6. Again it was the sepulchral tomb of the Bráhmaṇ Vasishtha, situated in the hilly village of Vindhyá, that exhibited these varying scenes of the mortal world within itself. (\_i.e.\_ As a panorama shows many sights to the eye, and one man playing many parts in the stage).

7. As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature. Gloss:—The apparitions appearing before the souls of the dead lying in their tombs, are as false as the appearances presenting themselves before the living souls in their tomb of this world. The souls of the living and the dead are both alike in their nature, and both susceptible of the like dreams and visions.

8. These objects that we see here as realities, including these bodies of mine and thine and this Lílá's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased Bráhmaṇ of the hilly region.

9. It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflexion on the soul. Therefore know thy soul as the true essence which is increate and immortal, and the source of all its creations within itself. Note:—The subjective is the cause of the objective and not this of that.

10. The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the Bráhmaṇ's soul, that displayed these images in itself within the sphere of his tomb.

11. But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the Bráhmaṇ and Padma, and not displayed in the empty space of their tombs, where there was no such erroneous reflexion of the world.

12. There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.

13. Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different

from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the \_on\_ or one or \_om\_).

14. Know the Supreme soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

15. But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the Bráhmaṇ, displayed the various dispositions to which they were accustomed. (Thus the one unvaried soul appears as many, according to its particular wont and tendency in different persons).

16. The soul has no notion of the outer world or any created thing in it; its consciousness of itself as an increate vacuity, comprehends its knowledge of the world in itself. (\_i.e.\_ The subjective consciousness of the Ego, includes the knowledge of the objective world).

17. The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

18. The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

19. Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

20. All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

21. Now this Lílá thy step-dame, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidúratha could join the same.

22. The moment when Lílá fell in a swoon in thy presence, know her spirit to be immediately conveyed to him and placed by his side.

23. Lílá asked:—Tell me, O goddess! how was this lady endowed here with my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

24. Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

25. The goddess replied:—Hear Lílá, what I will relate to thee in brief in answer to thy question, regarding the life and death of this Lílá as an image of thyself.

26. It is thy husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidúratha.

27. He fought this battle as thou didst see in his reverie, and this Lílá resembling thyself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

28. It was his self delusion, that showed him this Lílá as his wife, and it is the same deceit of a dream, which deludes thee to believe thyself as his consort.

29. As it is a mere dream that makes you both to think yourselves as his

wives, so he deems himself as your husband, and so do I rely on my existence (also in a like state of dream).

30. The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

31. Thus this Lílá, yourself and this king Vidúratha, are but phantoms of your fancy: and so am I also, unless I believe to exist in the self-existent spirit.

32. The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fulness of that intellect, which fills the whole plenitude.

33. So this queen Lílá also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

34. See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulcet as the notes of the Kokila, and her motions as slow as those of a lovelorn maiden.

35. Behold her eyelids like the leaves of the blue lotus, and her swollen breasts rounded as a pair of snow-balls; her form is as bright as liquid gold, and her lips as red as a brace of ripe Vimba fruits.

36. This is but a form of thee as thou didst desire to be to please thy husband, and it is the very figure of thy ownself, that thou now beholdest with wonder.

37. After the death of thy husband, his soul caught the same reflexion of thy image, as thou didst desire to be hereafter; and which thou now seest in the person of the young Lílá before thee.

38. Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

39. As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself. (Hence the abstract ideas of things are said to accompany the intellectual spirit after its separation from the body).

40. It was the thought of his sure death, and the erroneous conception of the transmigration of his soul in the body of Vidúratha, that represented to Padma thy desired form of the youthful Lílá, which was the idol of his soul. (This passage confutes the doctrine of metempsychosis, and maintains the verity of eternal ideas).

41. It was thus that thou wast seen by him and he was beheld by thee according to your desires; and thus both of you though possess of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

42. As the spirit of Brahma is all pervasive, and manifests itself in various ways in all places; it is beheld in different lights, according to the varying fancies (vikshepa sakti); or tendencies (vásaná sakti) of men, like the ever-changeful scenes appearing to us in our visions and dreams.

43. The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them (in their material or immaterial forms).

44. When this pair remained in their state of death-like insensibility, they beheld all these phantoms in their inner souls, by virtue of their reminiscence and desires (which are inherent in the soul).

210974  
 210975 45. That such and such person were their fathers and such their mothers  
 210976 before, that they lived in such places, had such properties of theirs,  
 210977 and did such acts erewhile (are reminiscences of the soul).  
 210978  
 210979 46. That they were joined together in marriage, and the multitude which  
 210980 they saw in their minds, appeared to them as realities for the time in  
 210981 their imagination (as it was in a magic show).  
 210982  
 210983 47. This is an instance that shows our sensible perceptions, to be no  
 210984 better than our dreams; and it was in this deluded state of Lílá's mind,  
 210985 that I was worshipped and prayed by her:—  
 210986  
 210987 48. In order to confer upon her the boon that she might not become a  
 210988 widow; and it was by virtue of this blessing of mine, that this girl had  
 210989 died before her husband's death (to escape the curse of widowhood).  
 210990  
 210991 49. I am the progeny of Brahmá, and the totality of that intelligence of  
 210992 which all beings participate: it is for this reason that I was adored by  
 210993 her as the \_Kula Devi\_ or tutelar divinity of all living beings.  
 210994  
 210995 50. It was at last that her soul left her body, and fled with her mind  
 210996 in the form of her vital breath, through the orifice of her mouth.  
 210997  
 210998 51. Then after the insensibility attendant upon her death was over, she  
 210999 understood in her intellect her living soul to be placed in the same  
 211000 empty space with the departed spirit of Padma.  
 211001  
 211002 52. Her reminiscence pictured her in her youthful form, and she beheld  
 211003 herself as in a dream, to be situated in the same tomb. She was as a  
 211004 blooming lotus with her beautiful countenance, and her face was as  
 211005 bright as the orb of the moon; her eyes were as large as those of an  
 211006 antelope, and she was attended by her graceful blandishments for the  
 211007 gratification of her husband.  
 211008  
 211009  
 211010  
 211011

## 211012 CHAPTER LIII.

### 211013 REPRESENTATIONS OF REMINISCENCE.

211014  
 211015  
 211016  
 211017 Argument. Description of Lílá's passage in the air, and her union with  
 211018 her husband's spirit. Relation of the depravity of those that are  
 211019 unacquainted with and unpractised in Yoga.  
 211020  
 211021

211022 Vasishtha said:—Lílá having obtained the blessing of the goddess,  
 211023 proceeded with her fancied body to meet her royal spouse in heaven  
 211024 beyond the skies.  
 211025

211026 2. Having assumed her spiritual form which was as light as air, she fled  
 211027 merrily as a bird; and was wafted aloft by the fond desire of joining  
 211028 with her beloved lord.  
 211029

211030 3. She met before her a damsel sent by the goddess of wisdom, and as  
 211031 issuing out of the best model of her heart's desire.  
 211032

211033 4. The damsel said:—I am the daughter of thy friend Sarasvatí, and  
 211034 welcome thee, O beauteous lady in this place. I have been waiting here  
 211035 on thy way through the sky in expectation of thee.  
 211036

211037 5. Lílá said:—Lead me, O lotus-eyed maid to the side of my husband, as  
 211038 the visit of the good and great never goes for nothing.  
 211039

211040 6. Vasishtha said:—The damsel replied, come let us go there; and so  
 211041 saying, she stood before her looking forward on her way.  
 211042

7. Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry. (?).

8. They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.

9. Thence they passed through the regions of air and water (Indraloka), to the abodes of the gods and saints (Siddhas); whence they went across the seats of Brahmá, Vishnu and Siva to the great belt-of the universe.

10. Their spiritual bodies pierced through its orifice, as the humidity of ice water passes out of the pores of a tight water-jar.

11. The body of Lílá was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings within itself (\_i.e.\_, the peregrinations of Lílá were purely the workings of her own mind and inclination).

12. Having traversed the spheres of Brahmá, Vishnu and Siva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air:—

13. They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda (the eagle of Jupiter) even in millions of Kalpa ages. (\_i.e.\_ The unlimited space of the mind and vacuity).

14. There they beheld an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest. (The Nebulae of unformed worlds).

15. They pierced through the ambit of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.

16. This brought them back by the same spheres of Brahmá, Indra and others, to the orb of the globe below the starry frame.

17. Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.

18. At this time Lílá lost the sight of the heavenly damsel, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.

19. She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.

20. This must be my husband, said she, ay my very husband, who fell fighting with Sindhu, and has now attained this seat of the departed heroes, where he rests in peace.

21. I have by the grace of the goddess arrived here in person, and reckon myself truly blest to find my husband also as such (\_i.e.\_, resting here in his own figure).

22. She then took up a beautiful \_chauri\_ flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.

23. The waking Lílá asked:—Tell me, O goddess! in what manner did the king and his servants and hand-maids accost this lady, and what they thought her to be.

24. The goddess replied:—It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.

25. Every soul is a reflection of the divine intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show (bhojakádrishta).

26. Thus the king received his wife as his companion and queen, and his servants as cognate with himself. (\_i.e.\_ Partaking of the same soul with his own).

27. He beheld the unity of his soul with her's and their's, and no distinction subsisting between any one of them. He was astonished to find that there was nothing distinct in them from what he had in himself.

28. The waking Lílá said:—Why did not that Lílá meet her husband in her own person, according to her request and the boon that was granted to her?

29. The goddess replied:—It is not possible for unenlightened souls (as that of the young Lílá), to approach in person to holy spirits (or their persons or places), which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light is inaccessible by a shadow.

30. So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

31. And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of goblins as mere chimeras of his imagination.

32. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.

33. So long also as one believes himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise (that he has an incorporeal nature in his soul and mind).

34. But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.

35. As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.

36. The effect of a blessing or curse, on any one is no other than his obtaining the state he desired or feared to have. (Hence the boon of Lílá has secured to her what she wished to get).

37. As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Lílá's husband and others, were but the motionless imageries of her own imagination.

38. Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.

39. So our notions of all these worlds are mere products of our reminiscence, and no creation of Brahmá or any other cause; but simple productions of our desire (which presents these figures to the imagination).

40. So they who are ignorant of the knowable spirit of God, have only

the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

## CHAPTER LIV.

### REFLECTIONS ON DEATH.

Argument. The lot of living beings and the cause of their death. The duration of human life as determined by their acts and enjoyments, and the merit of their conduct in life time.

The goddess continued:—Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others. (Knowable means what ought to be and not what is or can be known).

2. All material bodies which are but false and erroneous conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtile spirit).

3. Lílá being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of Yoga), could go no further than the city of her lord which she had at heart.

4. The waking Lílá said:—Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.

5. Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.

6. What is it that determined the natures of things and gave existence to the categories of objects? What is it that has caused the warmth of the fire and sun, and gave stability to the earth?

7. Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?

8. What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?

9. The goddess said:—At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahma, in the form of the infinite sky stretching beyond the limits of creation on all sides.

10. It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.

11. This atomic spark then increased in its size in the divine spirit, and having no substance of itself, appeared what is commonly styled the ideal world.

12. The spirit of God residing in it, thought itself as Brahmá—the soul of the world, who reigned over it in his form of the mind, as if it was identic with the real world itself. (The world is a display of the Divine Mind).

13. The primary laws that he has appointed to all things at their first creation, the same continue invariably in force with them to the present time. (\_i.e.\_ The primordial law or nature).

211250  
211251 14. The minds of all turn in the same way as it was willed by the divine  
211252 mind, and there is nothing which of itself can go beyond the law which  
211253 the divine will has assigned to it.  
211254

211255 15. It is improper to say that all formal existences are nothing,  
211256 because they remain in their substance (of the divine spirit), after  
211257 disappearance of their forms; as the substance of gold remains the same  
211258 after alteration of its shape and form.  
211259

211260 16. The elementary bodies of fire and frost still continue in the same  
211261 state, as their elements were first formed in the Divine mind in the  
211262 beginning of creation.  
211263

211264 17. Nothing therefore has the power to forsake its own nature, as long  
211265 as the divine intellect continues to direct his eternal laws and decrees  
211266 which are appointed to all.  
211267

211268 18. It is impossible for any thing to alter its nature now from the  
211269 eternal stamp, which Divine will has set upon all the substantial and  
211270 ideal forms of creation.  
211271

211272 19. As the Divine Intellect knows no opposition in its way, it never  
211273 turns from the tenor of its own wonted intelligence which directs the  
211274 destinies of all. (This is the real or subjective, intellectual or  
211275 nominal view of evolution of all things from the divine mind).  
211276

211277 20. But know in the first place the world to be no created thing. All  
211278 this that appears to exist, is but a display of the notions in our  
211279 consciousness, like the appearances in our dreams.  
211280

211281 21. The unreal appears as real, as the shadow seems to be the substance.  
211282 Our notions of things are the properties of our nature. (\_i.e.\_ They are  
211283 natural to us, as they are engrafted in it by the eternal mind).  
211284

211285 22. The manner in which the intellect exhibited itself, in its different  
211286 manifestations, at the beginning, the same continues in its course to  
211287 this time, and is known as the \_samvid-kachana\_ or manifestations of  
211288 consciousness, which constitute the \_niyati\_-course or system of the  
211289 universe.  
211290

211291 23. The sky is the manifestation of the intellectual idea of vacuity in  
211292 the divine mind; and the idea of duration in the intellect, appeared in  
211293 the form of the parts of time.  
211294

211295 24. The idea of liquidity evolved itself in the form of water in the  
211296 divine mind; in the same manner as one dreams of water and seas in his  
211297 own mind. (So the air and earth are manifestations of the ideas of  
211298 fluidity and solidity).  
211299

211300 25. We are conscious of our dreams in some particular state of our  
211301 intellect, and it is the wonderfully cunning nature of the intellect,  
211302 that makes us think the unreal as real.  
211303

211304 26. The ideas of the reality of earth, air, fire and water are all  
211305 false; and the intellect perceives them within itself, as its false  
211306 dreams and desires and reveries.  
211307

211308 27. Now hear me tell you about death, for removing your doubts with  
211309 regard to the future state; that death is destined for our good, in as  
211310 much as it leads us to the enjoyment of the fruits of acts in this life.  
211311

211312 28. Our lives are destined in the beginning to extend to one, two, three  
211313 and four centuries in the different Kali, Dwápara, Tretá and Satya ages  
211314 of the world. (Corresponding with the golden, silver, brazen and iron  
211315 ages of the ancients).  
211316

211317 29. It is however by virtue of place and time, of climate and food, and  
211318 our good or bad actions and habits, that human life extends above or



descends below these limits.

30. Falling short of one's duties lessens his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.

31. Boys die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.

32. He who goes on doing his duties as prescribed by law of the Sástras, becomes both prosperous and partaker of the long life allotted by the rule of the Sástra.

33. So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.

34. Lílá said:—Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here. (Death is said to be release from misery by some, and the most grievous of all torments by others. So Pope:—O, the pain, the bliss of dying).

35. The goddess replied:—Dying men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practiced in yoga, and those that are reasonable and religious.

36. Those practicing the dháraná yoga, may go wherever they like after leaving their bodies, and so the reasonable yogi is at liberty to range everywhere. (It consists in mental retention and bodily patience and endurance).

37. He who has not practiced the dháraná yoga, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.

38. He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk. (i.e. It is the subjection of inordinary passions, and suppression of inordinate desires and cares, which ensure our true felicity).

39. The mind that is not guided by the precepts of the Sástras, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.

40. At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.

41. A deep darkness spreads over the dimming sight, and the stars twinkle before it in day-light; the firmament appears to be obscured by clouds, and the sky presents its gloomy aspect on every side.

42. An acute pain seizes the whole frame, and a fata Morgana dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.

43. The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.

44. Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.

45. He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.

46. He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine, (like a stone shot by a ballista or an aeronaut in a balloon).

47. He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.

48. He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.

49. He passes through the endless space and revolves in all its vortiginous vacuities, to find as it were, a place free from the vicissitudes to which the earth and ocean are subject. (\_i.e.\_ A place of peace and rest).

50. Thus the rising and falling spirit roves without cessation, and the soul breathing hard and sighing without intermission, sets the whole body in sore pain and agony.

51. By degrees the objects of his senses become as faint to his failing organs, as the landscape fades to view at the setting of the sun. (The world recedes; it disappears: Pope).

52. He loses the remembrance of the past and present, upon the failing of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.

53. In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his thoughts and sensibility. (So the lines:—It absorbs me quite, steals my senses, shuts my sight. Pope).

54. In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse \_murch'ha\_ or swooning.

55. When this state of apoplexy joined with delirium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.

56. Lílá said:—But tell me, O goddess, why do these pains and agonies, this fainting and delirium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire?

57. The goddess replied:—It is the law appointed by the author of life from the first, that such and such pains are to fall to the lot of living beings at such and such times. (Man's primeval sin brought pain and disease and death into the world).

58. The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause. (There is no other assignable cause of death and disease except the original guilt).

59. When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (samána) and becomes restless.

60. When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only. (As in the memory of sleeping and dreaming men).

61. When there is no ingress nor egress of the vital air, the pulse sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

62. I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

63. Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

64. Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death. (The body is subject to birth and death, but not the soul).

65. This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect—chit—in some, and polluted with the passions of animal life, in its nature of the sentient or living soul—chetana—in many.

66. As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

67. The sentient soul is neither born nor dead at any time; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

68. The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the Purusha beside the intellect itself. Gloss. It is not the body, nor the vital breath, nor perceptions nor mind; it is not the understanding nor egoism, nor the heart nor illusion, all of which are inactive of themselves.

69. Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at any time and in any wise. Millions of living bodies are verily dying every day, but the intellect ever remains imperishable.

70. The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of every body here.

71. The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.

72. So there is none that dies, nor any one that is born at any time; it is this living principle only that continually revolves in the deep eddy of its desires.

73. Considering the unreality of the visible phenomena, there can be no desire for them in any body; but the inward soul that is led by its egoism to believe them as true, is subject to death at the dis-appearance of the phenomena.

74. The recluse ascetic flying from the fears of the world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true ONE.

- Lílá said:—Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be re-born in another form.
2. The goddess replied:—As the action of the heart ceases to act, and the lungs blow and breathe no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.
3. But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum. Gloss. So saith the Sruti:—The soul is unlimited, permanent and imperishable.
4. When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).
5. The body being a dead carcase, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul. Gloss. The Sruti says:—"His elemental parts mix with the elements, and his soul with the Supreme." The unconditioned—nirupadhika—spirit, joins with the Holy spirit; but not so the conditioned (upádhika) soul of the unholy.
6. The soul having its desires and styled the animal spirit—Jíva, is otherwise than the átman—soul. It remains in its sepulchral vault under the same atmosphere as the soul of Padma, which thou sawst hovering about his tomb. Gloss. The desire binds down the spirit to its own sphere. (The Ghost hovering about the charnel vault. Milton).
7. Hence such departed spirits are called pretas or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.
8. As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.
9. The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over. Gloss. This is the linga or súkshma deha—the spiritual or subtile body of spiritualism.
10. What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom (the circumambient atmosphere).
11. The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.
12. These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states; (i.e. of virtue and vice intermixed) in the same individual soul.
13. Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone. (This is called the pretarásthá continuing for a whole year after death). (It is allied to Abraham's bosom or Irack of Mahomedans).
14. Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them. (This is the Purgatory of Christians).

15. They then pass into hundreds of births, leading from misery to misery, or have a moment's respite from the pains in their short lived prosperity, amidst their dreaming journey through life. (These transmigrations of the soul, are the consequences of its evil propensities).
16. There are others, that after their torpor of death is over, come to suffer the unutterable torments of torpidity, in the state of unmoving trees (which are fixed to undergo all the inclemencies of weather).
17. And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be re-born on earth, in a variety of births in different forms.
18. Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death. (This means either the insensibility of dead bodies, or that of mineral substances.)
19. These being awakened to sensibility after some period, either of duration long or short (according to their desert); are made to return on earth, to feel the evils of brutish and beastly lives.
20. But the souls of the least sinful, come to assume soon after their death, some perfect human form, in order to enjoy the fruits of their desire and desert on earth.
21. These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.
22. Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.
23. Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.
24. Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.
25. Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of semen virilis, which is the cause of the body and life of other living beings.
- The gloss says:—Having enjoyed in the next world the good fruits of their virtuous deeds, they are blown down on earth by the winds and rain. Here they enter in the form of sap and marrow in the vegetable productions of corn, grain and fruits; and these entering the body of animals in the form of food, produce the semen, which becomes the cause of the lives and bodies of all living beings.
26. Thus the dead, figure to themselves some one of these states of living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.
27. Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the mess, made to their departed spirits (by their surviving heirs).
28. Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of Yama; where they depart with them, (with their provision for one year offered in their Srádh ceremony).
29. There the righteous are carried in heavenly cars to the gardens of

Paradise, which they gain by their meritorious acts in life.

30. But the sinful soul, meets with icebergs and pitfalls, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.

31. Those of the middling class, have a clear and paved passage, with soft grassy path-ways shaded by cooling arbours, and supplied with spring waters on both sides of them.

32. On its arrival there, the soul reflects within itself that: "here am I, and yonder is Yama—the lord of the dead. The other is the judge of our actions—Chitragupta, and this is his judgment given on my behalf".

33. In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.

34. But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.

35. Here (in Yama's court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.

36. After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.

37. The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.

i.e. The insensible vegetable, entering into the animal body in the form of food, is converted to a sensible but irrational soul; but entering as food in the body of man, it turns to a rational and human soul. The one Universal soul is thus diversified in different beings. (It is the plant and food that sustains and nourishes all souls. Gloss).

38. The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the fœtus in the womb of the female.

39. The fœtus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.

40. It then perceives the moonlike beauty of youthful bloom, and its amorous disposition coming upon itself; and feels afterwards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.

41. At last it undergoes the pains of disease and death, and feels the same insensibility of Euthanasia as before, and finds again as in a dream its taking of a new form.

42. It again believes itself to be carried to the region of Pluto, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.

43. Thus the aerial spirit goes on thinking, for ever in its own ethereal sphere, all its ceaseless metempsychosis, until its final liberation from this changeful state.

44. Lílá said:—Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.

211733  
211734 45. The goddess replied:—It is the gross view of the abstract, that  
211735 causes us to assume the discrete spirit, in the concrete forms of the  
211736 earth and sky and rocks and trees (all of which subsist in the spirit,  
211737 and are unsubstantial in themselves).  
211738  
211739 46. As the divine intellect manifests itself, as the soul and model of  
211740 all forms; so we see these manifestations, in the transcendental sphere  
211741 of its pure intelligence.  
211742  
211743 47. In the beginning, God conceived himself as the lord of creation  
211744 (Brahmá); and then as it were in a dream, he saw in himself, all the  
211745 forms as they continue to this time.  
211746  
211747 48. These forms were manifested in the divine spirit, at first as his  
211748 will; and then exhibited in the phenomenal world, as reflexions of the  
211749 same, in all their present forms.  
211750  
211751 49. Among these some are called living beings, which have the motions of  
211752 their bodies and limbs; and live by means of the air which they breathe,  
211753 and which circulate in their bodies through the lungs and arteries.  
211754  
211755 50. Such also is the state of the vegetable creation from the first,  
211756 that they having their inward sensitiveness, are notwithstanding devoid  
211757 of outward motion, and receive their sustenance by the roots; wherefore  
211758 they are called Pádapas or pedobibers.  
211759  
211760 51. The hollow sphere of the divine intellect, beaming with  
211761 intelligence, sends forth its particles of percipience, which form the  
211762 consciousness of some beings, and sensitiveness in others.  
211763  
211764 52. But man uses his eyes to view the outer and the reflected world (in  
211765 disregard of his consciousness of the real); although the eyes do not  
211766 form his living soul, nor did they exist at his creation and before his  
211767 birth. (When his view was concentrated within himself as in his sleeping  
211768 visions).  
211769  
211770 53. It is according to one's estimation of himself, that he has his  
211771 proper and peculiar desires, and the particular form of his body also.  
211772 Such is the case of the elementary bodies likewise, from their inward  
211773 conception of their peculiar natures.  
211774  
211775 Gloss:—So the ideas of vacuity, fluidity and solidity forming the bodies  
211776 of air, water and earth; and the form of every thing agreeing with its  
211777 inherent nature.  
211778  
211779 54. Thus all moving and unmoving things, have their movable and  
211780 immovable bodies, according to their intrinsic disposition or  
211781 idiosyncrasy as such and such.  
211782  
211783 55. Hence all self-moving beings have their movable bodies, conforming  
211784 with the conception of their natures as so and so; and in this state of  
211785 their belief, they continue to this time, with their same inborn or  
211786 congenital bodies.  
211787  
211788 56. The vegetable world still continues in the same state of fixedness,  
211789 from its sense of immobility; and so the rocks and minerals continue in  
211790 their inert state, from the inborn sense of their inertness.  
211791  
211792 57. There is no distinction whatever between inertness and intelligence,  
211793 nor any difference betwixt production, continuance and extinction of  
211794 things; all which occur in one common essence of the supreme.  
211795  
211796 58. The varying idiocrasy subsisting in vegetables and minerals,  
211797 makes them feel themselves as such, and causes their various natures and  
211798 forms, as they have to this time.  
211799  
211800 59. The inward constitution of all immovable objects, makes them remain  
211801 in their stationary states; and so of all other substances, according to

211802 their different names and natures.

211803  
211804 60. Thus the inward crasis or quality of worms and insects, makes them  
211805 conceive themselves according to their different kinds, and gives them  
211806 their particular natures for ever.

211807  
211808 61. So the people under the north pole know nothing about those in the  
211809 south, except that they have the knowledge of themselves only (as ever  
211810 subject to the intense cold of the frigid zone).

211811  
211812 62. So also all kinds of moving and unmoving beings, are prepossessed  
211813 with their own notions of things, and regard all others according to the  
211814 peculiar nature of themselves. (Átmá vat &c.).

211815  
211816 63. Again as the inhabitants of caves, know nothing of their outsiders;  
211817 and as the frogs of dirty pools are unacquainted with pure water of  
211818 streams; so is one sort of being ignorant of the nature of another.

211819  
211820 64. But the inane intellect, residing in the form of the all pervasive  
211821 mind, and all sustaining air; knows the natures of all things in all  
211822 places.

211823  
211824 65. The vital air that enters all bodies through the pores of their  
211825 bodies, is the moving principle, that gives life and motion to all  
211826 living beings.

211827  
211828 66. Verily the mind is situated in all things, whether they are moving  
211829 or immovable; and so is the air, which causes the motion in some, and  
211830 quiescence in others.

211831  
211832 67. Thus are all things but rays of the conscious soul, in this world of  
211833 illusion, and continue in the same state as they have been from the  
211834 beginning.

211835  
211836 68. I have told you all about the nature of things in the world, and how  
211837 un-realities come to appear as real unto us.

211838  
211839 69. Lo here this king Vidúratha is about to breathe his last, and the  
211840 garlands of flowers heaped on the corpse of thy husband Padma, are now  
211841 being hung upon the breast of Vidúratha.

211842  
211843 70. Lílá said:—Tell me goddess! by what way he entered the tomb of  
211844 Padma, and how we may also go there to see what he has been doing in  
211845 that place.

211846  
211847 71. The goddess said:—Man goes to all places by the way of his desires,  
211848 and thinks also he goes to the distant future, in the spiritual form of  
211849 pure intellect.

211850  
211851 72. We shall go by the same way (aerial or spiritual), as you will like  
211852 to take; because the bond of our friendship will make no difference in  
211853 our choice and desires.

211854  
211855 73. Vasishtha said:—The princess Lílá being relieved of her pain, by the  
211856 recital of this agreeable narration; and her intellectual sight being  
211857 brightened, by the blazing sun of spiritual light; beheld the insensible  
211858 and unmoving Vidúratha, breathe out his last expiring breath.

## 211863 CHAPTER LVI.

### 211865 STATE OF THE SOUL AFTER DEATH.

211867  
211868 Argument. The desire of the king, and his departure to the realm of  
211869 death, followed by Lílá and the goddess; and their arrival to his  
211870 former city.



Vasishtha continued:—In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

2. His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

3. His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

4. His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

5. What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.

6. The two ladies with their divine eye-sight, beheld his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.

7. His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.

8. The two ladies kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume borne afar in the air on the wings of the wind.

9. Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.

10. It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.

11. After a long year's journey on the way, it reached at the distant abode of \_Yama\_, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey. (Like the Cerberus at the hellgate of Pluto).

12. Yama, on beholding the departed spirit of every body brought before him, ordered to find out its foul acts all along its life time.

13. On finding the prince's spirit spotless, and ever inclined to virtuous acts and to have been nourished by the grace of the goddess of wisdom:—

14. He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.

15. It was then let to fly in the etherial path, with the swiftness of a stone flung from a sling; and was followed by the living Lílá and the goddess in the air.

16. The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course. (Because heavenly forms are invisible to mortal eyes and souls).

17. They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

211940  
211941 18. The two self-willed forms (of Lílá and the goddess), in company with  
211942 the living soul of the king; arrived at the royal city of Padma, and  
211943 entered the apartment of Lílá.  
211944

211945 19. They entered in a trice and of their own free will, into the inside  
211946 of the palace; as the air passes in flowers, and the sunbeams penetrate  
211947 in the water, and the odors mix with the air.  
211948

211949 20. Ráma asked:—How was it Sir, that they entered into the abode  
211950 adjoining to the tomb, and how could they find out the way to it, the  
211951 one having been dead a long time, and all three being but bodiless  
211952 vacuity?  
211953

211954 21. Vasishtha replied:—The tomb of the dead body of the prince, being  
211955 impressed in his soul, and the object of its desire, led his spirit  
211956 insensibly to it, as if it were by its inborn instinct.  
211957

211958 22. Who does not know, that the endless desires which are sown in the  
211959 human breast, like the countless seeds of a fig fruit, come of their own  
211960 nature, to grow up to big trees in their time?  
211961

211962 23. Just as the living body bears its seed—the subtile or linga deha  
211963 in the heart, which germinates and grows to a tree at last; so every  
211964 particle of the intellect, bears the mundane seed in itself. (The cosmos  
211965 is contained in every individual soul).  
211966

211967 24. As a man placed in one country, sees within himself his house, which  
211968 is situated in a far distant land, so the soul sees the objects of his  
211969 distant desires, ever present before it.  
211970

211971 25. The living soul, ever longs after the best object of its desire;  
211972 though it may undergo a hundred births, and become subject to the errors  
211973 and delusions of his senses, and of this illusive world. (For whatever  
211974 is born in the root, must come out in the seed; and that which is bred  
211975 in the bones, must appear in the flesh).  
211976

211977 26. Ráma rejoined:—There are many persons, that are free from their  
211978 desire of receiving the funeral cake: now tell me, sir, what becomes of  
211979 those souls, who get no cake offering at their Srádh.  
211980

211981 27. Vasishtha replied:—The man having the desire of receiving the mess  
211982 settled in his heart, and thinking it to be offered to him; is surely  
211983 benefitted by its offering. (The funeral cake like every other food, is  
211984 said to nourish the spirit, and cause its resuscitation in a new life  
211985 and body).  
211986

211987 28. Whatever is in the heart and mind, the same notions form the nature  
211988 of living beings; and whether these are in their corporeal or  
211989 incorporeal states, they think themselves as such beings and no other.  
211990 (The sense of personal identity accompanies the soul everywhere).  
211991

211992 29. The thought of having received the pinda cake, makes a man  
211993 sapinda, though it is not actually offered to him; so on the other  
211994 hand the thought of not being served with the cake, makes a sapinda  
211995 become a nispinda (or one served with it becomes as one without it).  
211996

211997 30. It is verily the desire of all living beings to be such and such as  
211998 they have in their hearts, and that is the cause of their becoming so in  
211999 reality. (Gloss. The ordinance of the necessity of cake offering,  
212000 fosters its desire in the hearts of men. Or, which is the same thing,  
212001 the desire of receiving the funeral cake, is fostered in the hearts of  
212002 men, by the ordinance of Srádh).  
212003

212004 31. It is the thought of a man, that makes the poison savour as nectar  
212005 to his taste; and it is his very thought that makes an untruth seem as  
212006 truth to him. (Gloss. The thought of a snake-catcher that he is the  
212007 snake eating Garuda, makes him swallow the bitter poison as sweet honey;  
212008 and the thought of snake-bite from the pricking of a thorn, mortifies a

man by his false fear or imagination only).

32. Know this for certain, that no thought ever rises in any one without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.

33. Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.

34. The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.

35. Ráma said:—How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation? (as the Srádh made by the relatives of the deceased).

36. Tell me too whether the pious acts of others, which are offered to the manes go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.

37. Vasishtha said:—A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence. Gloss. So a Srádh done in proper season and manner, serves to the benefit of the desertless spirit.

38. The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires of their future state. (Hence rises the hope of redemption by means of the redeeming son of man).

39. And as the stronger man gains the better of his adversary, so the later acts of piety drive away the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the Sástras.

40. Ráma said:—If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place: (\_i.e.\_, when all was void and yet Brahma had his desire and will).

41. You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?

42. Vasishtha replied:—It is true, O long-armed Ráma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.

43. And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.

44. The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.

45. This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

46. They having got in that house, saw its inside beautifully decorated with chaplets of flowers as fresh as those of the spring season.

47. The inmates of the palace were quietly employed in their duties, and

the corpse of the king was placed upon a bed of \_mandara\_ and \_kunda\_ flowers.

48. The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there were the auspicious pots of water placed by the bed side.

49. The doors of the room were closed, and the windows were shut fast with their latches; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

50. There was the full bright moon, shining with her delightful lustre, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmá's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fulness.

## CHAPTER LVII.

### PHENOMENA OF DREAMING.

Argument. Unsubstantiality \_of the aerial\_ body of Lílá and the Spiritual bodies of Yogis.

Vasishtha continued:—They beheld there the younger Lílá of Vidúratha, who had arrived there after her demise, and before the death of that king.

2. She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

3. She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

4. She kept flapping her pretty fan (chouri), over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

5. She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

6. With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the etherial moon.

7. She seemed to have approached to the lord of men, like the goddess Lakshmi, appearing before the god Vishnu; and with the heaps of flowers before her, she seemed as Flora or the vernal season in person.

8. Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present woeful state.

9. They beheld the damsel, who however had no sight of them; because their trust was in truth, and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

10. Ráma said:—You have said Sir, that the former Lílá had repaired

212147 there in her reverie and spiritual form, by the favour of the goddess of  
212148 wisdom.

212149  
212150 11. How do you now describe her as having a body, which I want to know  
212151 how and whence it came to her.

212152  
212153 12. Vasishtha replied:—What is this body of Lílá, Ráma! It is no more  
212154 true than a false imagination of her gross spirit, like that of water in  
212155 the mirage. (It is the conception of one's self as so and so, that  
212156 impresses him with that belief also).

212157  
212158 13. It is the spirit alone that fills the world, and all bodies are  
212159 creations of the fancy. This spirit is the Intellect of God, and full of  
212160 felicity in itself.

212161  
212162 14. The same understanding which Lílá had of herself to her end,  
212163 accompanied her to her future state; and the same notion of her body  
212164 followed her there, though it was reduced to dust, as the ice is  
212165 dissolved into water.

212166  
212167 15. The spiritual bodies also, are sometimes liable to fall into error,  
212168 and think themselves as corporeal bodies, as we mistake a rope for the  
212169 serpent.

212170  
212171 16. The belief in the materiality of any body, as composed of the earth  
212172 and other elements, is as false as it is to believe the hares to have  
212173 horns on their heads.

212174  
212175 17. Whoso thinks himself to have become a stag in his dream, has no  
212176 need of seeking another stag for comparing himself with it. (\_i.e.\_ Men  
212177 are actuated by their own opinion of themselves).

212178  
212179 18. An untruth appears as truth at one time, and disappears at another;  
212180 as the error of a snake in a rope, vanishes upon the knowledge of its  
212181 falsehood.

212182  
212183 19. So the knowledge of the reality of all things, in the minds of the  
212184 un-enlightened; is dispersed upon conviction of their un-reality in the  
212185 minds of the enlightened.

212186  
212187 20. But the ignorant, that have a belief in the reality of this world of  
212188 dreams, believe also in the transmigration of the animal soul, like the  
212189 revolution of the globe on its own axis.

212190  
212191 21. Ráma asked:—If the bodies of Yogis be of a spiritual nature, how is  
212192 it that they are seen to walk about in the sights of men?

212193  
212194 22. Vasishtha replied:—The Yogimay take upon himself various forms,  
212195 without the destruction of his former body; as the human soul may deem  
212196 itself transformed to a stag or any other being in a dream, without  
212197 undergoing any change in its spiritual essence. (The identity of the  
212198 self is not lost under any form of the body. Locke).

212199  
212200 23. His spiritual body is invisible to all, though it may appear as  
212201 visible to their sight. It is like the particles of frost seen in  
212202 sun-beams, and as the appearance of a white spot in autumnal sky (when  
212203 there is no frost nor cloud in it).

212204  
212205 24. No body can easily discern the features of a Yogi's body, nor are  
212206 they discernible by other Yogis. They are as imperceptible as the  
212207 features of a bird flying in the air.

212208  
212209 25. It is from the error of judgment, that men think some Yogis to be  
212210 dead and others to be living; but their spiritual bodies are never  
212211 subject to death or common sight.

212212  
212213 26. The embodied soul is subject to errors, from which the souls of  
212214 Yogis are free; because their knowledge of truth has purged the mistake  
212215 of a snake in the rope, from their souls.

27. What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before (and it is the soul which is ever lasting and free from error).

28. Ráma said:—Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and remove my doubt.

29. Vasishtha said:—I have told this repeatedly to you, my good Ráma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material form is nothing?

30. It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.

31. Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.

32. The body of a Yogi becomes as light and subtile, as the evanescent appearances in a dream: (the fleeting objects of vision).

33. And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the Yogi finds his solid body, as volatile as air in all places.

34. The expectation of the longlife of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away. (Longevity consists in the longlife of the spirit and not of the body).

35. Every body must have to assume his spiritual frame afterwards; but the Yogi finds it in his life-time, by the enlightenment of his intellect.

36. As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the Yogi is conscious of his spiritual body in his own intellect.

37. The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.

38. Ráma said:—Now tell me Sir, what the inmates of the house thought this Lílá to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.

39. Vasishtha answered:—They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.

40. They did not like to examine the matter, because it is the nature of the ignorant like that of brutes, to believe what they see, without investigation or consideration of its nature.

41. As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a thing placed before them.

42. As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

43. Ráma said:—Tell me Sir, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.

44. Vasishtha said:—All things appearing in our dream or residing in our desire as the hill, &c., are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.

45. As the motion of the air mixes with the fixed ether, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.

46. Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. (Consciousness and the soul are represented as two different predicaments, and the one is not predicated of the other, as we say—the conscious soul).

47. We do not find our dreams and desires as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.

48. Whatever difference may appear to exist between them, is the effect of sheer ignorance; and this gross ignorance is the feature of this world, known as the phantom of fancy.

49. As it is impossible to conceive two co-eternal and co-existent causes together (as an efficient and a material cause); so it is wrong to suppose the dream as a distinct existence or otherwise, than an act of our consciousness.

50. There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.

51. Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is likewise so of the external phenomena, appearing to the sight in our day dreams.

52. As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into naught by thinking on its nihility.

53. A Yogi is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.

54. The view of the phenomenal world as distinct from the Unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great Illusion—máyá.

55. Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the Yogi shines and soars upward, after passing over the mirage of the false appearances of the world.

#### CHAPTER LVIII.

#### REVIVAL OF PADMA.

Argument. Extinction of the Spiritual life of Lílá, and Restoration of Padma's Life.

Vasishtha continued:—It was in the meantime that the goddess of wisdom, stopped the course of Vidúratha's life, as we stop the flight of our minds at will.

2. Lílá said:—Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.

3. The goddess replied:—A month has passed since these maid servants of thine have been waiting here for watching thy body, which they thought lay asleep in the room.

4. Hear excellent lady! what has become of thy body, after it was rotten in a fortnight and evaporated in the air.

5. Seeing thy lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor;—

6. The royal ministers thought thee to be dead of thyself (a suicide), and removed thy putrid carcase out of the room.

7. And what more shall I say, than they laid thy corpse on a heap of sandal wood, and having set fire to the pile with the sprinkling of ghee, they reduced it to ashes in a short while.

8. Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed thy funeral ceremonies.

9. Now when they will behold thee coming here in thy same body, they must be astonished to think thee as returned from the next world of the dead.

10. Now my daughter, when thou shalt appear before them in this thy purer and spiritual form, they must look upon thee with astonishment.

11. For thou hast not thy former form at present, but it is changed to a purer one, agreeably to the tenor and temperament of thy mind. (Lit. according to the desire in thy heart).

12. For every body beholds every thing without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.

13. Now, O beauteous lady! Thou art an adept in spiritualism, and hast a spiritual body on thee, and hast forgotten and forsaken thy former body, with all the desires connate with it.

14. The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance. (\_i.e.\_ The flimsy clouds which are without rain-water in them).

15. On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odor.

16. When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.

17. It is now the thirty first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.

18. Now Lílá! let us advance before the wilful Lílá, and then discover to her at our will, the form of the truthful Lílá, and her manner and conduct to thee.

19. Vasishtha said:—So saying, they wished themselves to be perceived by the wilful Lílá, and stood manifest to her sight in their etherial forms of the goddess and her inspired dame.



20. At this instant the Lílá of Vidúratha, looked upon them with her staring eyes; and found the room lighted up by the full lustre of their bodies.

21. The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendour.

22. After seeing the brightness of the bed chamber, Lílá looked up at the goddess and the other Lílá, and rising respectfully before them, she fell at their feet.

23. Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way. (Lit. as the sweeper of your path).

24. As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow capt top of Meru.

25. The goddess said:—Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.

26. The younger Lílá answered:—As I lay insensible on that spot (upon the shock of my death), I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of a conflagration (\_i.e.\_, funeral fire).

27. I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.

28. Then I found myself, O great goddess! after I had recovered from my anaesthesia of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.

29. I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the etherial space.

30. I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.

31. I am looking here upon this corpse, as my husband Vidúratha, who has been sleeping here with his body covered under the flowers, like the vernal god in a flower garden.

32. I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.

33. I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.

34. The goddess spake:—Now I tell thee Lílá, that hast such beautiful eyes, and movest like a swan, that I will raise the corpse of the king to life from his bed in this bier.

35. Saying so, she breathed the breath of life as the lotus lets off its fragrance; and it fled into the nostrils of the carcase, like a creeping plant crawls into a hole.

36. It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was fraught with desires, as the waves of the sea sparkle with pearls.

37. The infusion of life, added to the colour of the face and body of king Padma; as the rain-water refreshes the fading lotus in a drought.

38. By degrees the members of the body became renovated, like a garden

with its returning flowering season; and as the sides of a hill become virescent, with fresh grown bushes and creepers.

39. The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world, with the beams of her radiant face.

40. All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden hue, like the flowers of the vernal season.

41. He oped his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with their charming and auspicious beams.

42. He raised his body, as the Vindhya mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.

43. The two Lílás responded to him saying:—"your commands;" when he beheld the two Lílás in attendance upon him, and lowly bending themselves at his feet.

44. Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.

45. Then looking upon them he asked, "what art thou and who is she"? At this the elder Lílá responded to him saying—"deign to hear what I have to say".

46. I am Lílá thy former consort, and was joined as twain in one with thee, as sounds and their senses are combined together.

47. The other Lílá is but a reflexion of myself, and cast by my free will for your service.

48. The lady sitting here beside the bed, is the goddess of wisdom—the blessed Sarasvatí, and mother of the three worlds; set her on the golden seat before you.

49. It is by virtue of our great merit, that she has presented herself to our sight, and brought us back from other worlds to your presence in this place.

50. Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.

51. He exclaimed:—I hail thee, O divine Sarasvatí! that dost confer all blessings on mankind. Deign to confer on me the blessings of understanding and riches with a long life.

52. As he was saying so, the goddess touched him with her hand and said, "be thou my son, possessed of thy desired blessings, and gain thy blessed abode in future.

53. "Let all evils and evil thoughts be far from thee, and all thy discomforts be dispersed from this place; let an everlasting joy alight in thine hearts, and a thick population fill thy happy realm. May all prosperity attend on thee for ever."

#### CHAPTER LIX.

#### EXTINCTION OF PADMA'S LIFE.

Argument. Great joy on the King's return to Life. His Government of the kingdom and his final Liberation.

Vasishtha said:—"Be it so," said Sarasvatí and disappeared in the air; and the people rose in the morning with their revived king.

2. He embraced the nascent Lílá, who embraced him in her turn, and they were exceeding glad in their coming to life again.

3. The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.

4. The shouts of victory, and sounds of huzzas and heydays, resounded in the air, and the people elated with joy, thronged at the royal courtyard to see their king.

5. The genii of the Siddhas and Vidyádhara, dropped down handfuls of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.

6. The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females filled the inner court-yard, with their loud rejoicings.

7. Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery chaplets on their heads and hairs, moved gracefully all about.

8. The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.

9. The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the oscillation of their heads and shoulders, waved in the air like flowers of gold.

10. The silken veils which like autumnal clouds, covered the faces of fairy damsels in their dancing, glittered as so many moons shining in the court-yard.

11. The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.

12. The king Padma heard of his adventures from the hearsay of his subjects, and made his purificatory ablution, with the waters of the four seas of the earth.

13. Then the royal ministers and ministerial Bráhmans, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.

14. The two Lílás continued in company with the king, to relate with delight their respective adventures, and the wisdom they had gathered thereby.

15. It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.

16. The king, who was fraught with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.

17. They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy Siddhas, they became wholly liberated after their deaths.

18. The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs for ever.

## CHAPTER LX.

### ON DURATION AND TIME AND THOUGHTS OF THE MIND.

Argument. The reason of introducing the two Lílás in the tale. The one as the counterpart of the other.

Vasishtha said:—I have related to you this tale, prince! for removing your error of the phenomenal world. Mind this tale of Lílá, and renounce your misconception of the gross material world.

2. The substantiality of phenomena is a \_nil\_ by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.

3. True knowledge consists in viewing the visibles as void, and knowing the one vacuum as the sole unity and real entity; one loses himself at last in this infinite vacuity. (Vasishtha was a \_súnya vádi\_ or vacuist, which Sankarácharya was at the pains to refute in his Dig-vijaya).

4. When the self-born Brahmá created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous soul. (The \_Teom\_ and \_Beom\_ of Genesis, corresponding with \_Tama\_ and \_Vyom\_ of the Veda, were the origin of creation).

5. The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they incessantly appear to us, unless we take the pains to repress them.

6. The appearance of the world, is but a perspective of the sphere of divine intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.

7. Such being the case, say what is the essence of this erroneous conception, and what may be our desires of reliance in it, and what can be the meaning either of destiny or necessity? (The predestination and chance, to which the Fatalists ascribe the origination of the universe).

8. This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.

9. Ráma said:—Oh! the wondrous exposition of the world, that you have now explained to me. It refreshes my soul, as the moon-beams revive the blades of grass, that have been burnt down by a conflagration.

10. It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

11. I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Sruti Sástras.

12. But tell me this one thing to remove my doubt, as my ears are never satiate, with drinking the nectarious juice of your sweet speech.

13. Tell me the time, which transpired during the three births of Lílá's

husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidúratha?

14. Or did any one of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmá. (Because a human year is a day and night of the polar gods, and a moment of the cycle of Brahmá. And revolution of the whole planetary system to the same point makes a day of Brahmá).

15. Please sir, kindly tell me this, because little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.

16. Vasishtha said:—Know sinless Ráma! that whosoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.

17. Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him. (In both cases the evil turns to good by our taking it as such).

18. And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny. (i.e. They consider their thoughts of things as their destined nature, which is not so in reality; for fair is foul and foul is fair; according as our judgments declare).

19. The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature. (Here the Chit is said to be the intellectus agens and consciousness—Samvid—the intellectus patiens. The motion of the mind gives us the impressions of the swiftness and slowness of time).

20. When our consciousness represents a twinkling of the eye as a Kalpa, we are led to believe a single moment an age of long duration. (As a short nap appears an age in dreaming), and (a long age as a moment as in the case of the seven sleepers of Kehef).

21. And when we are conscious of or think a Kalpa age as a twinkling, the Kalpa age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.

22. The night appears a longsome age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility. (The length and shortness of duration, depending on our consciousness and insensibility of the succession of our ideas. (See Locke and Kant on our idea of time)).

23. The notions of the resurrection of the dead, and of one's metempsychosis, and being re-born in a new body; of his being a boy, youth or old man; and of his migrations to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.

24. King Haris Chandra is said, to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night. (So the seven sleepers of Kehef passed a long period as one night, and so of others).[1]

25. What was a moment to Brahmá, was the whole age of the life-time of Manu (Noah); and what is a day to Vishnu, constitutes the long period of the life-time of Brahmá. (This alluded to the comparative differences in the cycles of planetary bodies presided by the different deities; such as Jupiter's cycle of 60 years round the sun, is but one year to the presiding god of that planet).

26. The whole life-time of Vishnu, is but one day of the sedate Siva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years. (Since the meditative mind is insensible of the fluctuation of its ideas, or that there is an utter quietus of them in the quietism of the Yogi's mind).
27. There is no substance nor the substantive world, in the mind of the meditative Yogi (who views them in their abstract light); and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true felicity.
28. The bitter seems to be sweet, by being thought to be so; and what is unfavorable, becomes favorable as that which is friendly comes to be unfriendly by being taken in their contrary senses. (The mind can make a heaven of hell and a hell of a heaven. Milton).
29. Thus Rāma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation. (Habit is second nature, and practice is the parent of productions).
30. These by their habitude of thinking, find every thing in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.
31. Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.
32. It is the thought (erroneous conception), that shows the white as black and blue; and it is the mistake of judgment, that makes one rejoice or sorrow at the events of life.
33. The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.
34. It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.
35. The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.
36. Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobgoblins, to the sight of children.
37. All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.
38. Just as the waking man, beholds the wondrous world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the images of statues engraved upon it (because the soul is ever awake in every state of all living bodies).
39. The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream. (All these appear to be in action, in their true state of nullity and inaction).
40. So is this waking world asleep in the soul of Brahma, and rises in

his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and vernal bloom.

41. So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal. (The Divine Spirit is both the material and efficient cause of creation—\_ex quo & a quo\_.)

42. Every atom of creation, is settled in the plenum of Divine spirit; as all the members of the body, are set in the person of their possessor.

43. The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist (both believing in their reality, while both of them are unreal in their bodies).

44. Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great \_Kalpánta\_ annihilation of creation, except the intellect of God which comprises the world in itself.

45. The causality of the one (\_i.e.\_ the spirit of God), and the unreality of the world cannot be true (since nothing unreal can come out of the real). Except Brahm—the all (\_to pan\_), there is no other cause, as a Brahmá or any other; the Divine Intelligence is the only cause and constituent of its productions.

46. Ráma asked:—But what cause was it that represented the citizens, counsellors and ministers of Vidúratha's royal house also to Lílá's vision, in the same manner as her lord the king, (who was alone the object of her thought)?

47. Vasishtha said:—All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.

48. The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Lílá's vision one after the other.

49. In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.

50. It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts at all times; since it is called the gem of thoughts (Chintámani), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays. (\_i.e.\_ Thinking is the inseparable attribute of the mind).

51. Padma thought to become a king like Vidúratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidúratha upon him (\_i.e.\_ he looked himself in the light of that king).

52. All animate beings of every kind, are but models of their own thoughts, like looking-glasses showing their inward reflexions to the sight. (The innate man appearing in his outward figure, is a verity in physiognomy).

53. The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is fraught with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.

54. But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.

55. It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.

56. But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way. (There is no midway like that of the Mádhyamikas between this world and the next).

Gloss. The worldly and spiritual thoughts being equally forcible, they naturally struggle in the mind, and that which is of greater force overcomes the other.

57. Such is the case with all the myriads of beings, whether are living, dead or to come to life; and the same accidents take place in the particles of all human minds (like the concussions of atomic forces).

58. All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by any thing except its own native thoughts.

59. All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative inexistence.

60. There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits and leaves of trees, all appearing from the self-same woody trunk (which like the great Brahma is the origin of all its off-shoots.)

61. He who knows the increate Brahma to be the measurer, measure and the thing measured, (i.e. the creator, created and the creation), to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.

62. There is but one Being (SAT), who is Holy and without beginning; and who, though he appears to be of the forms of light and darkness, and of space and time, doth never rise nor set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.

63. The notion of myself, thyself and the objective world, are but effusions of our perverted understandings; and it is ignorance only that shows the One as many within the Sheath of the mind, according as it imagines it to be.

## CHAPTER LXI.

### ON THE NATURE OF THE WORLD.

Argument. Proofs of the unreality of the world, leading to the Quietism of the Spirit.

Ráma said:—Please sir, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error. (The True God cannot lead us to the knowledge of untruth).

2. Vasishtha said:—Because we have the knowledge of all things (i.e. the objective), to be contained alike in our consciousness (as of the subjective self); it is plain that this eternal and increate self (or



soul), is the cause and container of them all at all times.

3. That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahma—the soul and no other; and nothing that is meant by any significant term, has a different form of its own. (It is the doctrine of nominalism that the notions conveyed by words have no realities corresponding with them in the mind, and have no existence but as mere names).

4. As the quality of a bracelet is not different from its substance of gold, nor that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God. (The spirit inflated and produced the world out of itself. Sruti).

5. It is Brahma that is manifest in the form of the world, and not the world that appears as God; and so doth gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.

6. As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world. (The intellect displaying the mind, and this the world).

7. It is ignorance of the infinite and eternal Spirit of God, that exhibits itself as myself, thyself and the world itself in the mind. (\_i.e.\_ The knowledge both of the subjective and objective results from ignorance of the only One—tanmātram).

8. As the shades of different colours in gems, are not apart from the gems; so the notions of one's self and the world are the shades inherent in the self-same intellect.

9. Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a \_phasis\_ in the Divine Intellect.

10. Neither does the Spirit of God reside in the creation, nor does the creation subsist in the Divine Spirit (like waves in the waters); nor is there such relation as of a part with the whole between them. (These are \_not\_ parts of one undivided whole).

11. One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze. (There is a divinity stirring within us, Addition).

12. The minute particle of the vacuous intellect, will then appear in its wondrous form of a void, within the empty space of his conscious mind. (The primary hypostasis of the vacuous soul being but a void, its attributes of the intellect and mind, are of the same form).

13. He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the \_flatus venti\_ or breath of air. (This is the Spirit of God).

14. The God then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire. (This is the holy light of the God of glory or glorious God).

15. The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste. (This is the liquid state of the floating spirit before creation).

16. The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom the property of smell. (The earth being produced from the scum of water, is dissolved again into its watery form).

17. Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts. (Prakachanamvidah parampará—is the very doctrine of Locke and others).

18. The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us, [2] and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.

19. This knowledge of God is bliss itself, and his creation is identic with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.

20. Brahma is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.

21. Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable and indescribable God (whom no words can express—\_Yato vácho nivastante\_. (Sruti))

22. Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the etherial air and its fluctuations.

23. A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahma, appears as another reality; though it is same with the reality of God.

24. All things whether in being or not being, subsist in God as their invisible and unknown source and cause; as the unscooped earth is the cause of the would-be doll, the unhewn tree of a future statue, and the soot of the ink not \_in esse\_. (So all future statues are contained in the unhewn marbles, according to Aristotle).

25. One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.

26. The wise soul thinks this world as one with its source—the Divine Intellect, as he considers the tree no way different from its parent seed.

27. As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances:—

28. So this creation is inseparable from the spirit of Brahma, and is a mere form of the one Supreme soul, beside which there is nothing in reality. (Whose body nature is, and God the soul).

29. This world is the manifestation of the lustre of the gem of Divine mind, and has no other cause except the essence of Brahma, which is no other than its material cause—the Supreme soul itself.

30. The will, the mind, the living soul, and its consciousness, are all the offspring of Divine intellection; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

31. There is nothing that rises or sets anywhere, nor appears or disappears at any time; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

213113  
213114 32. To attribute the formation of these multitudes of the combination of  
213115 atoms, and to suppose every particle to be composed of minutest  
213116 infinitesimals; are but vagaries of imagination, as none of them could  
213117 combine of themselves except by direction of the eternal mind. (Matter  
213118 having no force nor design in itself).

213119  
213120 33. All force resides in some living principle, as the waking, sleeping  
213121 and dreaming states appertain to the living soul; and as the undulation  
213122 of waves subsists in the water; (or) as the current of the stream lies  
213123 hidden in it.

213124  
213125 34. When the living soul feels its inappetency towards worldly  
213126 enjoyments, it is then said to have reached to his highest perfection by  
213127 the Sruti (such as:—nishkāma— or abandonment of the desire of fruition,  
213128 is the highest state of human felicity).

213129  
213130 35. As the mind is freed from its choice and dislike of things, so is  
213131 the soul liberated by avoiding its egoism and personality, and then it  
213132 has no more to be conscious of the pain, attending upon a future birth  
213133 and transmigration.

213134  
213135 36. Whoso comes to know in his understanding, this state of supreme and  
213136 inexpressible felicity; he is sure to overcome all his worldly  
213137 appetites, that bind him fast to this earth.

213138  
213139 37. But whoso labours in his mind under his affections to this world, he  
213140 has to rove continually in it as in the whirlpool of a stream, and  
213141 destroys the supreme felicity of his soul in his continuous turmoil.

213142  
213143 38. It was the lotus-born Brahmá, that was conscious of his egoism at  
213144 first, and who has by the will of his mind, spread out this universe.  
213145 (He is eternally acting, and has not retired after his act of creation).

## 213146 213147 213148 213149 213150 CHAPTER LXII.

### 213151 213152 INTERPRETATION OF DESTINY.

213153  
213154  
213155 Argument. The erroneous conception of creation and of Destiny both as  
213156 active and inactive.

213157  
213158  
213159 Vasishtha continued:—These myriads of worlds and the millenniums of  
213160 kalpa—ages, are no more real in themselves than our false computation  
213161 of the millionth part of an atom or the twinkling of an eye.

213162  
213163 2. It is our error that represents them as true to us, though they are  
213164 as false as our calculation of those infinitesimals.

213165  
213166 3. These creations whether past or future, follow one another in endless  
213167 succession, like the overflowing currents of water, with all the waves,  
213168 eddies and whirlpools in them.

213169  
213170 4. The prospect of these created worlds is as false, as the delusive  
213171 mirage, which presents a stream of water, flowing with strings of  
213172 flowers, fallen from the plants on the shore.

213173  
213174 5. The conceptional creation is as baseless as a city in a dream or  
213175 magic show; or as mountain in fiction, or an imaginary castle in air.

213176  
213177 (It is a flatus venti, and not based on any thing real; but has a mere  
213178 psychological existence, depending on fancy and imagination).

213179  
213180 6. Rāma said:—Sir, the drift of your reasoning, leads to the  
213181 establishment of the identity of the conceptional creation with the

creator; and that this unity of both is the belief of the learned and wise. (So says Hegel: "creation is the reality of God; it is God passing into activity" Lewy's Hist. Ph. II p. 626).

7. Now tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits. (\_i.e.\_ The body is subject to material laws, but not so the immaterial spirit which has no change).

8. Vasishtha replied:—There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over all our actions and desires. (Destiny is irresistible, being the decree of Providence, governing all events and our free wills also. Fate is the personification of the female agency of god. Here Vasishtha is a fatalist also; but his fate is the Divine decree).

9. She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which every thing is to take place and continue for ever. (The philosophical destiny is the sum of the laws of universe, of matter and mind).

10. She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

11. She is called the great agency and the great producer of all events; She is known as the chief mover of occurrences, and she is the soul and source of all accidents. (The mythological Destiny is superior to gods and men, and rules over the great Jove himself).

12. She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nága dragons and the mountain monsters to the end of time.

13. She is sometimes thought to be an attribute of Divine essence, and to remain pictured in her ever varying colours in the hollow vacuity of the Divine Mind. (The theological destiny is the Almighty Will of God and his foreknowledge also; before which the fates float about, as if they are drawn up in variegated pictures).

14. The learned have explained Brahmá the Demiurge, to be identic with the Spirit of Brahma, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation. (\_i.e.\_ Creation is destination of the preordaining and irrevocable will of God).

15. The immovable spirit of Brahmá, appears to be full of moving creatures and the infinity of Divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growing under the concavity of the hollow sky.

16. The unawaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the demiurgus Brahmá, as the prototype of the destined creation, in the hollow sphere of the Divine mind.

17. The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmá, as the several parts in the great body of the cosmos. (The Intellect is the phantasmagoria of the world, and the Demiurge is the formal framer of it).

18. This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times. (This is Fatum christianum, that every thing is regulated by foreknowledge and Providence).

19. The meaning of Destiny, comprises the knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects for ever. (This is the Stoic Fate of Jewish Essences; or a concatenation of causes whence all things necessarily result).
20. This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings. (It is fatum from fari—the word or decree of Providence, that was the beginning of all existence.)
21. It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.
22. It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects. (Here Destiny is defined as the combination of human and superhuman powers; and that the co-operation of natural and supernatural agencies, are necessary to the production of effects).
23. What more have you to ask me, Ráma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to betake themselves to their proper actions, in the destined or prescribed manner, in order to bring about the desired result? (Their destiny is equal to Vidhi or fixed laws, which were combined in Brahmá).
24. When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone (as a fatalist).
25. By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny. (Hence fate = fat and faut (in Arabic), is synonymous with death).
26. It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.
27. Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action. (Because it is, destined, that destiny requires to be enforced by human exertion, in order to bring on its effect. It is operation which enforces the law, which is otherwise dormant and a dead letter).
28. Destiny is inactive and abortive, without an active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.
29. Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity? (Destiny has destined man to exertion in order to produce the destined end; and has so ordained all animated nature, in order to be productive).
30. It is good to sit quiet; by restraining even the vital breath in Yoga meditation; whereby one can obtain his liberation: otherwise the inactive man is not to be called a Yogi, but an idler and a lazzarone.
31. Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration, (i.e. the hybernation of Yoga meditation). [3]

213321 32. This inactive destiny is a type of the latent Brahmá; and who so  
213322 leans to it by laying aside his busy course, is verily installed in the  
213323 supremely holy state of highest felicity (as in \_ecstasis\_ and  
213324 hypnotism).

213325  
213326 33. The inert destiny resides every where in the manner of Brahma—the  
213327 latent soul in all bodies, and evolves itself in various shapes, by  
213328 means of activity in all its productions.  
213329

## 213330 CHAPTER LXIII.

### 213331 IMMUTABILITY OF THE DIVINE MIND.

213332  
213333  
213334  
213335  
213336  
213337  
213338 Argument. Expansion of the Divine Spirit, and its apparent variations  
213339 in Nature.

213340  
213341  
213342 Vasishtha continued:—The essence of Brahma is all in all, and  
213343 ever remains in every manner in every thing in all places. It is  
213344 omnipotence, omniform and the lord God of all.  
213345

213346 (This is the \_to pan\_ of Pantheism, that, God is All and All is God;  
213347 that God and nature are one substance, and all its various  
213348 modifications. (This is the doctrine of Vedánta, Plato and Plotinus, and  
213349 lately of Sufism and German philosophy)).  
213350

213351 2. This Essence is the Spirit or Soul, whose omnipotence develops itself  
213352 sometimes in the form of intellectual activity, and sometimes in the  
213353 tranquility of soul. Sometimes it shows itself in the \_momentum\_ of  
213354 bodies, and at others in the force of the passions and emotions of the  
213355 soul. Sometimes as something in the form of creation, and at another as  
213356 nothing in the annihilation of the world. (This is the \_to on\_ onton—the  
213357 All of all; the eternal source of all existence; the Subjective as well  
213358 as Objective both together).  
213359

213360 3. Whenever it realises itself any where in any form or state, it is  
213361 then viewed in the same manner at the same place and time. (The spirit  
213362 realises itself in one form or other of its own free Will).  
213363

213364 4. The absolute Omnipotence manifests itself as it likes and appears to  
213365 us; and all its powers are exhibited in one form or other to our view  
213366 and understandings.  
213367

213368 5. These powers are of many kinds, and are primarily concentrated in the  
213369 Divine Soul or Spirit. The potentialities (or \_potes esse\_) are the  
213370 Active and Passive powers, also the Rational and Irrational and all  
213371 others.  
213372

213373 6. These varieties of powers are the inventions of the learned for their  
213374 own purpose and understanding; but there is no distinction of them in  
213375 the Divine Spirit. (All diversities are one and the same to the unity of  
213376 God (\_omne ens—to en—est unum.\_ And again, \_Qua ens est indivisum in se,  
213377 divisum ab omnia alio\_)).  
213378

213379 7. There is no duality in reality, the difference consists in shape and  
213380 not in substantiality. Thus the waves in the waters of the sea, the  
213381 bracelets and wristlets formed of gold, are no more than modifications  
213382 of the same substances.  
213383

213384 (All formal differences terminate in the material, and this again in the  
213385 immaterial Spirit of God).  
213386

213387 8. The form of a thing is said to be so and so, from its appearance only  
213388 and not in its reality. The snake is affirmed of a rope, but we have

neither the outward perception nor inward thought of a snake in it.  
Hence all appearances are delusions of sense.

9. It is the universal soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the same thing (as what appears as gold to one, seems as brass to another).

10. It is the ignorant only that understand the Omniiform God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.

11. Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahma is pleased to exhibit in any particular form to their minds and senses. (\_i.e.\_ Some taking an abstract and others a concrete view of them, agreeably to their internal conceptions or external perceptions, of their various properties and qualities).

#### CHAPTER LXIV.

##### THE GERMINATING SEED.

Vasishtha resumed:—The supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.

2. It is this supreme felicity and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe. (\_i.e.\_ The eternal and inert bliss called Brahma, became the living soul—anima, of and the active mind—mens, which created the world).

3. Ráma asked:—How could the self-cogitation of Brahma, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.

(The inactive and active souls, are not the one and the same thing, nor can the immutable and infinite be changed to one of a finite and changeful nature; nor was there a secondary being co-existent with the unity of the self-existent God).

4. Vasishtha replied:—The immense and transparent Spirit of Brahma, remained in a state of \_asat\_—non-existence, a state of ineffable bliss as seen by the adept Yogi; but of formidable vastness as conceived by the uninitiated novice. (\_i.e.\_ The meditation of the Infinite is a delight to the spiritualist, but it is a horror to the gross idolator, whose mind knows nothing beyond matter and material forms).

5. This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge. (God is unknowable, is the motto of the wise Athenians and modern Agnostics).

6. Thence sprang a power (an hypostasis) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation. (This is the Demiurge, an emanation from God, and the source and soul of the world).

7. The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like statues engraved upon it.

8. Know Ráma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.

(The \_psyche\_ or \_anima\_ is the energy of the universal soul, or the finite rising from the Infinite).

9. The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahma and appertaining to the nature of the living God. \_Divina particula auae.\_ The Lord says: '\_Aham asmi\_—I am that I am'; but the living soul knows itself to be '\_Soham asmi\_'—I am He or of Him.

10. Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice. (Animation is the natural faculty and necessary property of the soul).

11. Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

(Beyond our conscious or subjective knowledge of ourselves, we know nothing of the subjectivity of God, nor are we certain of any objective reality).

12. It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

(Our self-consciousness is the clearest of all knowledge, and the basis of all truth according to Descartes).

13. As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides. (\_i.e.\_ The subjective soul only is knowable, and naught beyond it).

14. Our knowledge of the soul presents to us in the form of \_Ego\_ known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds. (The Ego is the subject of thoughts and self-cogitation).

15. Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts. (Differentiation of the subjective Ego from the Objective space and time, is as the difference of Ego and Non-Ego, I and Not I, \_Le moi et non moi\_, \_Das Ich und nicht ich\_, \_Aham and twam &c.\_).

16. That which is the subject of thoughts, is known as the Ego, and is variously styled as the intellect, the soul, the mind, the \_máya\_ or delusion and \_Prakriti\_ or nature. (The Ego personified is Rudra, the personification of \_chitta\_—cogitation is Vishnu, of \_Jíva\_ or the soul is \_Brahmá\_, and of the \_manas\_ or mind is the \_máya\_ or Illusion).

17. The mind (\_chetas\_) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

(The mind is opposed to matter, but being the principle of volition produces matter at its will).

18. The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star—a nebula, in the midst of the vacuity of the yet unborn universe.



(The nebulae are the primary formations of heavenly bodies, called Brahmándas or mundane eggs).

19. The mind takes the form of a spark of fire by thinking on its essence, which gradually developes itself like the germ of a seed, in the form of the mundane egg by its internal force.

(The doctrine of evolution from fire, the \_arche\_ of all things according to Heraclitus. Lewé's Hist. Ph. I 72).

20. The same fiery spark figuratively called the Brahmánda or mundane egg, became as a snowball amidst the water, and conceived the great Brahmá within its hollow womb.

(The Spirit of God, dove-like, sat brooding over the hollow deep. Milton).

21. Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this Brahmá appeared in an embodied form to view. (Spirits are at liberty to take upon them any form they like).

22. Some of them appear in the form of immovable, and others in those of moving beings; while others assume the shapes of aerials, as they are fond of choosing for themselves. (Hence the transmigration of souls in different bodies, depends on their own choice; and not on necessity or result of prior acts).

23. Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of Brahma or Virinchi (Vir-incipiens). (The Demiurge, maker, creator or architect of the visible world, had necessarily a personality of his own).

24. Whatever the self-born and self-willed soul, wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the Fiat of God).

25. Brahmá, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

(All the future states of beings depend on their acts of past and present lives, except that of the Great creator who is uncreated and unchangeable).

26. The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

(The thoughts are spontaneous in their growth as grass, and they entail no guilt on us. Shakespeare).

27. Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result. (Our lives are reckoned by our acts, and there is no vitality without activity).

28. The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees.

(Thus the living soul of Brahmá was the seed of all animate and inanimate beings).

29. All other living souls that appeared in the various forms of their bodies, had such forms given to them by Brahmá, according to their acts and desires in premundane creations in former Kalpas. (Hence the belief

in the endless succession of creations).

30. So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

31. Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior Kalpas; and this is called their destiny. (Śāstra: No act goes for naught even in a thousand \_Kalpas\_. Má bhuktan kshiyate Karma, kalpa koti satai rapi).

## CHAPTER LXV.

### NATURE OF THE LIVING SOUL.

Argument. The mind and its operations, the subjective and objective, and lastly the Divine Intellect.

Vasishtha continued:—The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the supreme soul (the Ens entium).

2. The mind hangs in doubt between what is and what is not, and what is right and what is wrong. It forgets the past like the scent of a fleeting odor by its wilful negligence. (Unmindfulness is the cause of forgetfulness).

3. Yet there is no difference between these seeming contraries; because the dualities of Brahma and the soul, the mind and máyá, the agent and act, and the phenomenal and noumenal worlds, all blend together in the unity of God. (All seeming differences converge in unvarying Mind).

4. There is but one Universal soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent. (These extend to all beings in the universe).

5. What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena. (The substance is real but the appearance is false).

6. The erroneous conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.

7. It is the long habit of thinking the unreal world as real, that makes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.

8. Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.

9. The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of appellation, form or figure, and is beyond our comprehension; (and is styled the

Incomprehensible).

10. Knowledge of the living state (personality), leads to that of Egoism which is the cause of intellection. This again introduces the sensations and finally the sensible body. (Ego is the subject of thoughts).

11. This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.

12. As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.

13. Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

## CHAPTER LXVI.

### MEDITATION OF THE SUBJECTIVE AND OBJECTIVE.

Argument. Origin and Nature of Duality and the Manner of its Extinction.

Thus Râma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.

2. By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss). (The Sruti:—The knower of the true-self, is above all grief and sorrow).

3. Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.

4. As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.

5. Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.

6. As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies (which are but phantoms of the brain).

7. As the one moon appears as two to the dimsighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the supreme spirit.

8. As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.

9. Know the revolution of the visible world, to resemble the revolving wheel of a potter's mill; which they turn about in play as the rotatory ball of a terrestrial globe.

10. When the intellect thinks of another thing (as matter) beside itself, it then falls into the error of dualism; but when it

concentrates its thoughts in itself, it then loses the sense of the objective duality.

11. There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.

12. When the weak intellect is quiet by its union with the Supreme, and by suppression of its functions, it is then called sansánta—or quiescent or insouciant.

13. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.

14. When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.

15. The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.

16. The mind being repressed from its natural flight, can have no thought of any thing; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.

17. Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.

18. It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.

19. If you can succeed to suppress the desires of your restless mind at any time, you are sure to obtain your liberation even at the very moment and without fail.

20. If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.

21. If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.

22. When highminded men are seen to give up their lives as straws (in an honorable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.

23. Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (some time or other).

24. The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.

25. It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of the great deluge. It is his knowledge that is attended with the sumnum bonum of liberation, and it is ignorance of that supreme Being, that binds the mind to the interminable bondage of the world.

CHAPTER LXVII.

LECTURE ON TRUTH.

Argument. Nature of the Active and Living Soul (Jíva) and its Sensations.

Ráma said:—Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme soul, how it sprang from the same and what is its essence.

2. Vasishtha replied:—Know Brahma is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute he assumes to himself at his free will. Ex arbitrio suo.

3. The attribute which the universal soul assumes to itself in the form of perception (chétana), is known by the term living soul, which possesses the power of volition in itself.

4. There are two causal principles combined with the living soul, namely: its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

5. Ráma said:—Such being the case, tell me, O thou greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.

6. Vasishtha replied:—The intellect (chit) is possest of its own nature of the properties of oscillation and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock—quietus itself.

7. Its oscillation appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the nonchalance of Yoga quietism.

8. The vibrations of the intellect lead to its continual transmigrations; and its quietness settles it in the state of the immovable Brahma. The oscillation of the intellect is known to be the cause of the living state and all its actions.

(The moving force of the mind is the animism of Stahl, and its rest is the quietus of Plato).

9. This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe. (This is the anima mundi or moving force of the world,—the doctrine of Stahl).

10. This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation. (This luminous form is represented by the red body of Brahma and the red clay of which Adam was formed. (It was the All—to pan\_ of Pantheism, and the Principium hylarchicum or first principle of Henry Moore)).

11. The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth (by means of their Yoga meditation or unification with God, which is the final aim of Platonism and of the Chinese Laosin).

12. So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell. (There is no rest for the restless soul, until it rests in the bosom of the all-tranquil and Universal soul).
13. As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes. (The soul modifies itself into many forms of activity and passivity).
14. It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium. (The appearances and forms of things are objective and false fabrications of the intellect).
15. The varying intellect erroneously conceives its unreal egoism and meitatem as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its felicity of enjoyments peculiar to its varied state. (The भोगशा or desire of fruition is the cause of the revolution of the soul in endless states of beings).
16. As Lavana the King of Mathura, falsely deemed himself as a Chandála, so the intellect thinks on its own different states of existence and that of the world (from its desire of enjoying its pleasures which are deeply rooted in itself).
17. All this world is the phantom of an erroneous imagination, O Ráma! it is no more than the swelling of the waters of the deep. (The world is the expansion of the self-same soul and its evolution is the volition of Brahma).
18. The intellect is ever busied with the intellection of its own intelligences, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves. (The continuation of the intellect in the association of its preconceived ideas, is carried on by law of continuity).
19. The intellect is as the water in the wide expanse of Brahma; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.
20. Know thy soul, O gentle Ráma! as a phenomenon of the all pervading Brahma, who is both the subject and object of his consciousness, and who has posited in thee a particle of himself, like the breath of a mighty lion.
21. The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called máyá or delusion. (Consciousness is perception qua mens de presenti suo statu admonitur. The living soul is psyche or animus. The intellect is the mover of the will. The intellectus est prior voluntate, non enim est voluntas &c. The understanding has the power to acquire knowledge, and memory has the power of retention &c.).
22. The mind by its imagination stretches out this world, which is as false as the phantom of Utopia—Gandharva-nagaram or an air drawn city.
23. The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream. (The objective is the feigned fabrication of the mind, and therefore unreal).

24. The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquility; is not perceived by the perverted mind dwelling on its delusive dreams.

25. The objective world is referred to waking-Jágrat, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep-swapna\_, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep-sushupta\_, when we are unconscious of ourselves, and the fourth or pure Intellect-turiya\_ or turya\_, is the trance or hybernation of the soul.

26. That which is above these four conditions, is the state of ultimate bliss, \_ecstasis\_; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

27. Everything is displayed in Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky. (Sensible forms are empty appearances, and are only believed as real by materialists).

28. And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

29. As a polished piece of iron gets the reflexion of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects (though the senses and sensible objects are both untrue, as mere delusive and delusions).

30. These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees. (\_i.e.\_ The Divine Intellect is the last receptacle of the impressions of the senses).

31. As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts can not get rid of them; but is contained in, and reproduced by them in successive transmigrations.

32. There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind (which are freed from reproduction by their attainment of liberation); but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end. (Because the thought of the creator accompanies that of the creation, and so the \_viceversa\_; owing to the unbroken chain and interminable concatenation of the ideas of causality and its effect).

33. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of liberation; yet the ideas of the creator and creation are reproductive of each other \_adinfinitum\_.

34. Yet our understanding shows it as clearly-as the sun light sets forth the forms and colours of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from Him (as the colours of objects originate from the solar light, and are shown again by the same to our optical vision).

35. As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all. (An unknown first cause without

any attribute, is the unanimous conclusion, arrived at every rational system of Philosophy. See Kusumánjali. Here Vasishtha establishes his vacuous rather than a personal cause).

36. As a prismatic crystal represents various colours in its prisms, without being tinged by the same; so the transparent essence of Brahma shows the groups of worlds in its hollow bosom without its connection with them. (This variety of vision is caused by our optical deception).

37. The universal soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same. (The to on is the only principle called God, all other objects are but phenomenal modifications of his essence).

38. Ráma said:—Oh how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us. (What are these worlds but as particles subsisting in the divine essence, when they are compared with the immensity of the Divine spirit and mind—the finite with the Infinite).

39. I see how this shadowy scene of the world appearing in the Divine soul, and becoming as an orb, by virtue of the ideal tanmátras or particles of the divine essence in it. I find it as a snow ball or icicle made of frozen frost.

40. Now tell me Sir, how the spiritual particles increase in bulk, and in what manner the body of the self born Brahmá was produced from Brahma. Say also in what manner do these objects in nature come to existence in their material forms.

(Brahmá the Demiurgus was an emanation of God according to Gnostics; and Vaishvánara was the same as the soul of the world according to Plotinus).

41. Vasishtha replied:—Too incredible is this form and without a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.

42. Just fancy, O Ráma! how the unexpanded phantom of a Vetála or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahma. (Evolution of the Living God from the inert Brahma, is as the springing of the moving spirit from the dormant soul).

43. This living spirit was a development of Brahma—the universal soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the selfexistent God. Being separated afterwards from its source, it had a different appellation given to it. (This is the Holy spirit or ghost in one sense, as also the Divine Logos in another, and in whom there was life).

44. As Brahma the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards. (There is a trinity or triple division of the soul into soma or the universal soul, the pneuma or anima or the living spirit, and the nous or mens or mind).

45. The mind which was the principle of intellection, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity. (The mind is the state of the impersonal soul with a sense of its personality, and life is animation or the vital principle in the form of the vital breath).

46. The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his



thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind. See Manu's Genesis of the World. I.

47. Then the living soul felt in itself the sense of its consciousness, and by thinking 'what am I,' was conscious of its egoism. (Why is the non-ego of the objective world put before the ego? The objective orb of the world should follow the subjective consciousness).

48. This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular organ of sense, to be hereafter called "the tongue." (Rasaná or the instrument of the perception of rasa or flavour. Rasa abiding in water is reckoned first of the elements on account the Spirit of God resting on it before creation, wherefore God is himself called rasa in the Sruti-rasa vaitat).

49. The living soul then found out in his mind the meaning of the word 'light,' which was afterwards to sparkle in the eye—the particular organ of sight.

(The Bible says, lux fiat et lux fit—Light to be the first work of creation; though the Vedas give Priority to water as in the passages "apa eva sasarjádau", Manu. Yasrishtih Srasturádya. Sakuntala).

50. Next the god came to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property. (The Nyaya says: prithví gandhavatí—the earth is smelling. It followed the creation of light).

51. In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects. (The word bhavitá means the spontaneous growth of these faculties in the soul or mind, and kákatáliya signifies the simultaneous occurrence of the senses, and sensible objects, and their sensations in the mind).

52. The unsubstantial living spirit which derives its being from the essence of the substantial Brahma, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air. (So Nyaya:—" ákásh sabdádharah"; and "yá Sruti visaya gunáh"—Sakuntala).

53. It then comes to understand the meaning of the word touch (twak) as the medium of feeling, as also to know the tongue as the only organ of taste. (According to schoolmen, taste is the object of the palate and not of the tongue).

53. It finds the property of colour to be the peculiar object of the eye—the organ of sight; and that of smell to be an object peculiar to the nose—the organ of the sense of smelling (ghránendriya).

54. The living soul is thus the common receptacle of the sensations, and source of the senses, which it develops afterwards in the organs of sense in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind. (The common sensory is variously placed in Western philosophy, such as the heart, brain, pineal gland, the ventricularis &c.).

55. Such, O Ráma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world—anima mundi, in its spiritual form—átiváhika, known as the súkshma or lingadeha—the subtle body. (The spiritual body has 17 organs of sense viz, 5 Internal, 5 External, the mind and Intellect and others (called the saptadasha lingátmaka linga saríra)).

56. The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul. (Spiritual bodies are said to move and fly about,

because the spirit is the motive, and life the animating principle as the soul is that of consciousness).

57. As measure and dimensions are foreign, to our notion of Brahma—the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul. (Magnitude, figure, motion, rest, number, place, distance, position, &c. are all objects of the senses).

58. As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of Brahma is quite apart from every thing, except that of his self-consciousness.

(God says in the Scripture, "I am that I am," which proves his consciousness of himself to constitute his essence).

59. Ráma said:—If consciousness is self-same with Brahma, and our consciousness of ourselves as Brahma, make us identic with Brahma Himself; then what is the use of devising a duality of the soul (as the divine and human souls), or of talking of the liberation and final absorption of the one in the other? (If what the Sruti says, Brahmásmi—I am Brahma; as the scripture declares—"In Him we live and move," then what means our redemption or return to Him?).

60. Vasishtha replied:—Ráma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them. (A question beside the mark is *\_apropos de bottes\_*, and brought in by the head and shoulders).

61. A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season. (So all intempestivous acts, go *\_mal a propos\_*, unless they are done in proper time).

62. There is a time for the introducing of a subject, and another to hold silence over it; so every thing becomes fruitful in its proper season. (*Tempus coronat opus*).

63. But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come. (*\_i.e.\_* He would become the Maker of the world).

64. He uttered the syllable Om (on or ens), and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision. (*\_i.e.\_* The All One became many, which displayed themselves in the mind of the living God as visions in a dream).

65. All these were unrealities, that were displayed in the empty sphere of the divine mind; and the shadowy world seemed as a huge mountain, floating before him in the air.

66. It was neither born of itself, nor was made by Brahmá; nor is it destroyed at any time by any other power. It was Brahma himself, appearing as the phantom of an aerial city.

67. As the living Brahmá and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little emmet, but mere unrealities in their substance.

68. It is our erroneous understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things, from the great Brahmá down to the minutest insect, to vanish entirely from its sight. (Errors of the mind breed errors in the brain; and these lead to errors of vision again).

69. The same cause that produces Brahmá, produces the insects also; and

it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.

70. The living being that is possest of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life. (These are the states of gods and angels in heaven).

71. It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.

72. The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of unity and duality, is as futile as the horns of a hare or a lake of lotuses in the air. (This means the ideas of the producer, production and product, are always one in the Absolute subjective. Schelling).

73. It is our misconception of the blissful Brahma, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cocoons; formed by their own serum (or ichor or serosity).

74. It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahma; and also to meet with every thing as it is allotted by God to his share. (God is the revealer and giver of all things. Or-Man meets his fate, as it is meted to him by his Maker).

75. It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole kalpa-age. (Nature derives her power from the will of her Maker, and her course is, according to the immutable order, fixed by the ordainer of all).

76. And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them. (All visible Nature is the working of the invisible Spirit).

77. Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.

78. It is the vitiated imagination of boys, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things. (Hence whatever differences there appear in objects, they are all as the fallacy of a snake in the rope with the unknowing. There is no difference of antagonistic powers felt in the spirit of Brahma, who is equal in all, and to whom all things are equal; though there seems a constant opposition in the natures of things).

79. It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself. (\_i.e.\_ The difference appearing in the visibles, disappears in the indifference of the Divine Mind).

80. We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the Ego. Thus we have the visible from the invisible, and the mind and the ego from the same source. (The absolute Brahma manifesting itself in two forms, the mind or ego and nature or non-ego. The Ego of the mind is infinite, which produced the finite ego or human soul, personified as the first male (Adimapurusha or Adam)).

81. The mind joined with the ego, produced the notions of elementary

principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahma, and of which it formed the phenomenal world. (These notions were the intensive concepts of the formal and reflexive world, existing primordially in the essence of Brahma, as its material cause or (upádánam). So says the Vedánta:—Yato viswamvá imámi bhutani &c.).

82. Thus the mind being realised from Brahma, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflexion verily passes into reality. (The imagination is the faculty representative of the phenomena of internal and external worlds. It is both productive and reproductive. Sir Wm. Hamilton. Here intellect means the Supreme Intellect, the wisdom of God and his design in the works of creation. All beings and things are manifestations of one Eternal and original mind God).

## CHAPTER LXVIII.

### DESCRIPTION OF A RÁKSHASÍ (OR FEMALE FIEND).[4]

Argument. Story of Karkatí the female fiend, and her austerities for extirpation of Human Kind.

Vasishtha said:—Hear me relate to you, Ráma! an old anecdote bearing upon this subject, and relating to a difficult proposition adduced by the Rákshashí for solution.

2. There lived on the north of Himálaya a heinous Rákshashí, by name of Karkatí—a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

3. She was also known by the title of Visúchí or cholic pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhya hill, which was cowered down (by the curse of Agastya).

4. Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

5. A white mantle formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a sable cloud on her crest.

6. Her eyes flashed as lightnings, and her sharp hooked nails glistened as sapphires; her legs were as long as tamála trees, and her loud laughter was as a burst of frost.

7. A string of dried bones decorated her body, like a wreath of flowers; and the relics of dead bodies, adorned every part of her body.

8. She frolicked in the company of Vetálas, with human skulls hanging down her ears as ear-rings; and stretched out her arms aloft, as if she was going to pluck the sun from his sphere.

9. Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the submarine flame, which the waters of the deep are unable to quench. (The latent heat in water).

10. Nothing could ever satiate the insatiable hunger, of this big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

11. She thought in herself saying:—Oh! if I could but once go to the

Jambudwīpa—the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the submarine fire upon the waters.

12. As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

13. All men are well guarded by means of their mantras, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for any body to destroy the indestructible devotee. (My all destructive devotion will destroy all; but render me indestructible).

14. I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had. (Industria vincit omnia.—Labour conquers all).

15. Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings. (The Rákshasa cannibals are devourers of all flesh; and are of the omnivorous kind).

16. She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightnings. (i.e. Her body and eyesight, were similar to the cloud and lightning on the mountain top).

17. Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling the two orbs of the sun and moon, and fixed on one object.

18. She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

19. She with her huge black body, remained unmoved as a thick sable cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

20. Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while the twinklings of her eyelids, shed a whitish glare on her sable frame, the god Brahmá made his appearance before her.

## CHAPTER LXIX.

### STORY OF VISÚCHIKÁ—(continued). [5]

Argument. Brahmá's boon to Visúchí, and the mantra against her Power.

Vasishtha resumed:—After the lapse of a thousand years, Brahmá appeared to her, in order to put an end to the ardour of her austerities, and crown her with success or the reward of her devotion. (Ardent devotion has the power of displacing even the gods from their heavenly seats).

2. She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

3. She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, wherewith she could torment all living beings. (i.e. To make her fleshy form as stiff as a poker, so as

to be able to pierce all others without being pierced herself).

4. At Brahmá's bidding, she bethought in herself: "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odor of flowers enters the nostrils."

5. "By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satiated, and the gratification of my appetite, will give the greatest delight to my soul."

6. As she was thinking in this manner, the God discovered her sinister motives, contrary to the character of a yogi; and accosted her in a voice resembling the roaring of clouds.

7. Brahmá said:—Daughter Karkatí, of the Rákshasa race, that sittest here like a cloud on the inaccessible top of this mountain; know that I am pleased with thy devotion, and bid thee now to raise thyself, and receive the boon that thou desirest of me.

8. Karkatí answered:—"O Lord of the past and future! If thou art inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

9. Vasishtha said:—The God pronounced "Be it so," and joined, "thou wilt be as a pin, and shalt be called the colic pain, for thy giving pain to all bodies."

10. "Thou shalt be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be thy devoted victims."

11. "Moreover shalt thou molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with thy infectious breath, and by disturbing their sleep, and deranging the liver and other intestinal parts of the body."

12. "Thou shalt be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

13. "The wise when attacked by thee, will be healed by repeating this runic \_mantra\_, which I will here propound for their benefit."

14. The mantra runs thus:—"There lives Karkatí, the Rákshasí, in the north of the snowy mountain; her name is Visúchiká, and it is for repelling her power that I repeat this mantra; "Om, I bow to \_hring\_, hrang\_ and \_ring\_, rang\_—the powers of Vishnu, and invoke the Vaishnavi powers to remove, destroy, root out, drive away this colic pain, far beyond the Himálayas, and afar to the orb of the moon. Om, (amen) and \_swáhá\_ (soho), be it so." Let these lines be held on the left arm as an amulet.

15. "Then rub the painful part with the palm of that hand, and think the colic Karkatí to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing."

16. "Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain."

17. "The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula, he succeeds in a short time to remove the colic pain altogether."

18. The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the \_Siddhas\_ attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

CHAPTER LXX.

CONDUCT OF VISÚCHÍ, OR THE ADVENTURES OF THE NEEDLE.

Argument. The gradual leanness of \_Súchí\_, and her entrance in Human bodies.

Vasishtha continued:—Now this Súchí who had been as tall as a mountain-peak, and a Rákshasí of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.

2. Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.

3. It next became of the length of a span in its heighth, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.

4. She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand. (This passage bears reference to the microcosm of human soul).

5. The unmetallic \_Súchí\_, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked. (Thus the gross human body being reduced to its subtle \_átiváhika\_ or spiritual form, it is possible for the Yogi to traverse through the air, as we perceive in the course of our minds).

6. She viewed her person as an iron pin, and having neither any substance nor length or breadth of her body. (The false idea of length and breadth of the soul is a fallacy of our understanding; because the soul like a geometrical line, has no dimension nor substance whatever in it).

7. Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the sapphire impregnated by solar ray.

8. Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores. (It is explained also as fixing the eye-sight to some chink (as that of a wall or other), through which the light of God enters the sensory of sight, and then penetrates into the soul as in Yoga meditation).

9. She had observed the vow of her taciturnity (mauna-vrata), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather. (The vow of keeping silence is said to be of great good, by increasing the power of thought; for he who speaks little thinks much, and who so talks much, must talk in vain. It is the practice of \_munis\_ or saints to remain silent, whence the vow has its name).

10. She beheld a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated as air. (The internal light and lightness of the body are results of \_yoga\_ practice).

11. With her contracted eye brows, she beheld the rays of light

extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.

12. Her grand artery called Brahmanádí or susumna, was raised about its cavity in the head called the Brahma-randhra; in order to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.

13. Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tárkikas, which is unseen by others. (i.e. In her spiritual form only).

14. Her minuteness seemed to have produced the minutiae of minute philosophers, called the siddhárthas; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.

15. The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.

16. But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.

(This is a ridicule to Yogis and students, that emaciate themselves with intense study and Yoga, only with a desire to pamper their bodies afterwards, with luxuries and carnal enjoyments).

17. Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another form, that was of no use to her purpose.

18. It was her silliness, that led her make the injudicious choice of needleship for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.

19. An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker. (Disappointment lurks in many a shape, and often stings us with success).

20. How be it, the Rákshasí soon learnt to be content with her needleship, after she had relinquished her gigantic form; although she viewed her transformation as worse, than her dissolution itself. (Utter annihilation is more desirable to the Yogi than his metamorphosis to meaner forms).

21. Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished at one time; as this fiend was disgusted at her pinship in lieu of her monstrous figure. (And so they wilfully shun the object of their former fondness, as the suicides and dying people quit their fond bodies without remorse).

22. As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.

23. Even death is delectable to the giddy headed, when they are overfond of some thing else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.

24. Now this needle took the rarefied form of air, and moved about as the colic wind (colica flatulenta), after all living beings, in quest of her suction of animal gore.



25. Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.

26. It was as destructive as the blade of the deadly sword, and as fleet as the effluvia flying in air. It penetrated into the body in the form of the minutiae of odor.

27. It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.

28. Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.

29. Súchí ranged all about the ten sides of the world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.

30. It was for the accomplishment of all these purposes of hers, whether they be great or little; that Karkatí forsook her former big body, and took the form of the acute and small needle. (Because humbleness and acuteness are the means of success in every project).

31. To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.

32. Again men however good and great, can hardly get rid of their natural disposition; and it was for this reason that the great Rákshasí, performed her austere devotion, in order to become a vile pin for molesting mankind.

33. Now as Súchí was roving about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.

34. Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Súchí, assumed the shape of Visúchiká or cholera.

35. Sometimes she enters in the body of some lean person, as also in those of healthy and wise people; and appearing at first as a colic pain, becomes a real cholera at last.

36. She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and mantras and medicines of the wise.

37. In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and oftentimes creeping low on the ground.

38. She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sun-beams, in air and in the threads of cloths. (All this refers to the pestilential air).

39. She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash coloured persons; she abides in the pores, lines and lineaments of the body; as also in dry grass and in the dried beds of rivers (All these are abodes of malaria).

40. She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the mango and woodapple (bel) trees.

41. She lurks in places scattered with bones and joints of animal

bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.

42. She sits in holes and hollow places, withered trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

43. As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of *málúra* trees. (*\_Málúra\_* is *\_Kapitha\_* or *\_kath-bel\_*, which is deemed unwholesome).

44. She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

45. She frequents the stagnate pools, soiled by dry leaves and those chewed by the *Pisáchas*; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

46. She rambles in all places, ever where the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them. (Here is a relation between the blood sucking *Súchí* or Needle and the leeches).

47. In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

48. She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

49. She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from its bridling thread in the hand of the sewer.

50. The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

51. The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burthensome ballast of stones in it.

52. It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

53. Being taken up by some one, it is fed with the fag end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

54. The malady of colic, like the needle, is ever fond of feeding on the pith of others with its open mouth; and continually finds the thread-like heartstring of some body put into its hole.

55. Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who cannot afford to buy new suits).

56. Though the heart of *Súchí* like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sun-beams, to penetrate into the toughest substances.

214769 57. At last Súchí came to find on a sudden, the fault of her wrong  
214770 choice of the puny body (of the needle); which was to be filled with her  
214771 scanty fare of a bit of thread, and then she began to repent for her  
214772 folly.

214773  
214774 58. She continued however with all her might, to trudge on in her wonted  
214775 course, of pricking and piercing the bodies of others; and  
214776 notwithstanding her great regret, she could not avoid the cruelty of her  
214777 nature.

214778  
214779 59. The sewing man cuts and sews the cloth; agreeably to his own liking;  
214780 but the weaver of destiny weaves the long loom of lengthened desires in  
214781 all bodies, and hides their reason under the garb of her own making.

214782  
214783 60. The colic Súchí went on like the sewing needle, in her business  
214784 of piercing the hearts of people by hiding her head; as it is the  
214785 practice of robbers to carry on their rogueries, by covering their  
214786 faces. (All the three are sly boots, and carry on their trades under the  
214787 seal of secrecy).

214788  
214789 61. She like the needle with the sewing thread behind it, raises her  
214790 head to make and look at the loop-hole, that she should penetrate in the  
214791 manner of burglars, making and marking the holes in the wall for their  
214792 entry.

214793  
214794 62. She entered alike in the bodies of the weak and strong, like the  
214795 needle stitching cloths of all textures (whether silken, linen or  
214796 fibrous); as it is the custom of the wicked to spare neither the just  
214797 nor unjust (from their calumny and villainy).

214798  
214799 63. The colic pain like the piercing needle, being pressed under the  
214800 fingers, lets off its griping, like the thread of the needle in its act  
214801 of sewing. (So the wicked when caught in the act, let out and give up  
214802 their wickedness).

214803  
214804 64. The acute and unfeeling colic, being as ignorant as the stiff and  
214805 heartless needle, of the softness or dryness of the object; pierces the  
214806 hardest breast, without deriving any sweetness from it. (So the  
214807 unfeeling ruffians molest the moneyless, to no benefit to themselves).

214808  
214809 65. The needle is compared with a rich widow, being both equally stern  
214810 and full of remorse; both equally veiled and speechless, and with their  
214811 eye of the needle, are empty in their joyless hearts.

214812  
214813 66. The needle hurts no body (but rather does good in clothing mankind,  
214814 by mending their tattered habits); and yet she is dragged by the thread,  
214815 which is no other than the thread of her fate (woven by the fatal  
214816 sisters for her drudgery).

214817  
214818 67. Slipt from the finger of her master, the needle sleeps in peace  
214819 after her trudging, in company with her fellows of dirt and dregs; for  
214820 who is there that does not deem himself blest, in the company of his  
214821 equals, when he is out of employ?

214822  
214823 68. The herd of common people, is ever fond of mixing with the ignorant  
214824 rabble in their modes of life; because there is no body that can avoid  
214825 the company of his equals. (Kind flies with its own kind; or, Birds of  
214826 one feather fly together).

214827  
214828 69. The lost needle when found by a blacksmith and heated in the hearth,  
214829 flies to heaven by the breath of the bellows, after which it disappears  
214830 in the air. (So the society of the good elevates one to heaven, which  
214831 leads at last to his final liberation).

214832  
214833 70. In this manner the current of vital airs, conducts the breath of  
214834 life in to the heart; which becomes the living spirit, by force of the  
214835 acts of its prior states of existence.

214836  
214837 71. The vital airs being vitiated, in the body, cause the colic pains

known by different names; such as flatulence, bile and the like.

72. The colic caused by vitiation of the Vyána air, produces many diseases, and affects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the Váya súla or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

73. Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

74. When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

75. It lies in the glandular vessel of the faeces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

76. It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

77. The miserly think much of their gain of even a single cowry: so deeprooted is the avaricious selfishness of human nature. (All little gain is no gain, compared with the wants of men).

78. It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Súchí was bent on the destruction of men: so the wise are fools in their own interests (and so do cut-throats kill others for a single groat).

79. How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men; so be it and I am happy at my success.

80. As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it take the rust, unless it is put in the action of piercing the patient and passive shreds. (The rolling stone gathers no moss).

81. The unseen and airy darts of fate, are as fatal as the acts of the cruel Visúchi; though both of them have their respite at short intervals of their massacres.

82. The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

83. It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woolen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground. (Compare the adventures of a pin in Gay's Fables).

84. Válmíki added:—As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual salutations, to perform their sacred ablution; and joined again on the next morning, with the rising beams of the sun to the royal palace.

## CHAPTER LXXI.

### REMORSE OF SÚCHÍ.

Argument. Remorse of Karkatí at her transformation to a Needle from her former gigantic form.

Vasishtha continued:—After the carnivorous fiend—Karkatí, had feasted for a long period on the flesh and blood of human kind; she found her insatiable voracity to know no bounds, and never to be satisfied with anything.

2. She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

3. She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

4. How foolish I have been to forego my former gigantic form, and change my dark cloudy figure for something as the dry leaf of a forest tree.

5. O wretch that I am, to have foregone my dainty food of flesh flavoured with fat. (The Ráskshasa cannibals are raw flesh-eaters and feeders on the fat of animals).

6. I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

7. O me miserable, helpless and hopeless thing, and without any support or status of mine; from one woe I fall to another, and one danger is succeeded by another unto me!

8. I have no mistress nor maidservant, nor my father nor mother; I have got no son nor brother, nor any one to serve or befriend me.

9. I have no body nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but am driven about, like the fallen leaves of forest trees by the driving winds.

10. I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me. (Death flies from the destitute).

11. What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

12. One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other calamities in endless succession.

13. I am hung up (with the cloth) to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

14. I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

15. Long do I drudge and trudge for a paltry gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

16. I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

17. What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather than be a thing which is good for nothing.
18. What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.
19. No keensighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.
20. I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sun-light, who is guided by the flash of fireflies?
21. I know not therefore how long I shall have to labour under my difficulties, when I find myself already drowned in a sea of misery.
22. When shall I be restored again to the form of the daughter of Anjanágiri mountain; and will stand as a pillar over the ruins of the nether and upper worlds?
23. When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow, and my hairs touching the sky.
24. My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.
25. The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.
26. My hollow sockets deep as the holes of mortars, flashed erewhile with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.
27. When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds of autumn.
28. When will those tender smiles return to me, whereby I moved the great Rákshasas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.
29. When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.
30. When shall I get me drunk, with drinking the blood of human gores; and become merry and giddy, until I fall fast asleep.
31. It was I who destroyed my former brilliant body, by my bad choice of austerities, and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.
32. Ah! where is that huge body which filled all sides, and shone as the sable hill of Anjanágiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.
33. The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.
34. O great Vindhya with thy hollow and snow covered caves! why dost thou not destroy thy dull elephants by thy native lions? It is I that am as silly as an elephant—\_gaja mūrkhā\_.

- 215045 35. O my arms! which used to break down mountain peaks, why do ye fail  
215046 to pluck the butter-like moon with thy moony nails?  
215047
- 215048 36. O my breast! which was as fair as the side of the snowy mountain,  
215049 even without my glassy ornaments; why dost thou not show thy hairs,  
215050 which were as large as leeches that feed on lion's flesh?  
215051
- 215052 37. O my eyes! that used to dispel the darkness of the darkest night,  
215053 and kindle the dry fuel with your glaring fire; why do ye cease to  
215054 lighten the air with your effulgence?  
215055
- 215056 38. O my shoulder blades! are ye broken down and levelled with the  
215057 earth? or are ye crushed and smashed or mouldered and worn out by age?  
215058
- 215059 39. O my moonbright face! why dost thou not shine over me with thy  
215060 bright beams; resembling the everlasting light of the orb of the moon,  
215061 now at an end for ever?  
215062
- 215063 40. O my hands! where is your strength fled today? See ye not, how I am  
215064 transformed to an ignoble needle, that is moved about by the touch of  
215065 the foot of a fly?  
215066
- 215067 41. Alas! the cavity of my navel, which was as deep as a well, and beset  
215068 by hairs resembling rows of beautiful plants about it; and my  
215069 protuberant posteriors, which likened to the bottom of the Vindhya  
215070 hills.  
215071
- 215072 42. Where is that towering stature reaching to the sky, and what is this  
215073 new earned contemptible form of the needle; where is that mouth, hollow  
215074 as the vault of the sky, and what is this hole of the needle? Where is  
215075 that heap of my flesh meat, and what is this drop of watery food? Ah!  
215076 how lean have I grown, but who is to be blamed for an act of my own  
215077 doing?  
215078  
215079  
215080  
215081

## 215082 CHAPTER LXXII.

### 215083 FERVOUR OF SÚCHÍ'S DEVOTION.

215084  
215085  
215086  
215087 Argument. Ardour of Súčhí's austerities and Indra's Inquiry of it.  
215088  
215089

215090 Vasishtha continued:—Afterwards Súčhí became silent and motionless, and  
215091 thought of resuming her austerities for the sake of regaining her long  
215092 lost body.  
215093

215094 2. With this intention she returned to the Himálayas; and there  
215095 abstaining from her desire of human gore, she sat reiterating her  
215096 castigations.  
215097

215098 3. She saw in her mind her form of the needle, entering into her heart  
215099 with her breathings.  
215100

215101 4. Thus meditating on her mental form of the needle, she was wafted by  
215102 her vital breath to the top of the hill, and alighted on it like a  
215103 vulture from high.  
215104

215105 5. There she remained alone and apart from all living beings, and sat  
215106 amidst burning fires, with her form of an ash-coloured stone (\_i.e.\_  
215107 besmeared by ashes like a \_yogi\_).  
215108

215109 6. She sat there as a sprout of grass, springing in that dry and  
215110 grassless spot; but soon faded away, to a blade of withered hay in the  
215111 sandy desert.  
215112

215113 7. She remained standing on tip-toe of her only one foot, and continued

in the castigation of her own self. (Standing of the one legged needle, represented the posture of devotees standing on one leg).

8. She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.

9. The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the air, which it inhaled by its uplifted mouth.

10. The scarcity of food in the forest, made it look up as in quest of some prey coming from a distance; while its lower part shaking with the wind, enticed the unwary to approach towards it.

11. The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.

12. As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.

13. The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back. (The shadow of a thing ever remains behind it).

14. Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.

15. The trees and plants of the mountain forest, felt compassion for Súchí on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?

16. The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.

17. The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.

18. But it did not swallow the powdered dust of meat; which the god Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.

19. Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.

20. The god of winds, with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of <flowers>.

21. The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.

22. Or when he is shattered by showers of hailstones, or struck by the lightning or battered by rain drops, and intimidated by thunder claps.

23. The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.

24. The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.

25. Thus did Súchí gain the light of knowledge, and become a seer of the



215183 past and future. She became cleansed of the dross of her sins, and her  
215184 Visúchí or impurity was turned to Súchí or purity.  
215185  
215186 26. She came to know the truly knowable, in her own understanding; and  
215187 she felt true bliss in her soul, after the removal of her sins by  
215188 devotion.  
215189  
215190 27. She continued for many thousand years in her austere devotion, to  
215191 the great astonishment of seven times seven worlds, that got affrighted  
215192 at her austerities. (The cause of their fright was, lest she should take  
215193 possession of their happy states, by the merit of her devotion).  
215194  
215195 28. The great mountain was set in a blaze, by the fervour of her  
215196 devotion; and that flame spread to all the worlds, like the blaze of a  
215197 portentous meteor.  
215198  
215199 29. This made Indra the god of heaven, to ask Nárada respecting the  
215200 cause of this intense devotion; saying "Who is it that engrosses to her  
215201 the fruition of worlds, by her austere devotion"? To whom Nárada thus  
215202 replied:  
215203  
215204 30. "It is Súchí, who by her continued devotion of thousands of years,  
215205 has attained her highest state of enlightenment; and it is that light  
215206 that now enflames all the worlds."  
215207  
215208 31. It is Súchí's devotion, O lord of gods, that makes the Nágás to sigh  
215209 and the hills to tremble. It causes the celestials to fall down, and the  
215210 sea to overflow on earth. It dries up all things, and casts to shade the  
215211 bright orb of the sun itself.  
215212  
215213  
215214  
215215

#### 215216 CHAPTER LXXIII.

#### 215217 NÁRADA'S RELATION OF SÚCHÍ'S DEVOTION.

215218  
215219  
215220  
215221 Argument. Description of Súchí's \_austerities\_, and Indra's Inquiry  
215222 about them.  
215223  
215224

215225 Vasishtha related:—Indra having learnt about the austere devotion of  
215226 Karkatí, had the curiosity to know more of her through Nárada, whom he  
215227 asked about the matter.  
215228

215229 2. Indra said:—I know Súchí to have acquired her fiendish practice (of  
215230 blood sucking), by means of her devotion; but who is this apish Karkatí  
215231 that is so greedy of her gain (of flesh and bones).  
215232

215233 3. Nárada replied:—It is Karkatí the malevolent fiend, that became \_Jíva  
215234 Súchí\_ or colic pain of the living, and assumed the shape of an iron  
215235 needle as its support or fulcrum.  
215236

215237 4. Having afterwards forsaken that prop, it entered into the human body  
215238 as its landing place; and then it flew up to the heart on the vehicle of  
215239 vital breath, and is seated in the car of the current air in atmosphere.  
215240 (The resting place \_locus standi\_, point d'appui or powsto\_ of the  
215241 diseases of life).  
215242

215243 5. This colic of life—\_Jíva Súchí\_, having entered into the bodies of  
215244 vicious lives, passes through the canals of their entrails and the pores  
215245 of their flesh, fat and blood, and then nestles as a bird in the  
215246 interior part.  
215247

215248 6. It enters the intestines with the breath of the air, and there  
215249 settles in the form of flatulent colic; afterwards being seated at  
215250 the end of the \_nyagrodha\_ artery, it forms the plethoric colic with  
215251 fulness of blood and inflammation.

- 215252  
215253 7. It also enters the body through other parts and organs, and receives  
215254 different names according to its situation; and then feeds itself upon  
215255 their flesh and marrow (as the best food for living beings).  
215256
- 215257 8. Fastened to the knots of wreathed flowers and stuck to the leafy  
215258 garlands, decorating the breasts and cheeks of fond damsels, she steep  
215259 enraptured with them, on the bosoms of their loving spouses. (\_i.e.\_ The  
215260 menial needle is blessed in the company of her mistress).  
215261
- 215262 9. She flies to the bodies of birds in wood-land retreats, which are  
215263 free from worldly sorrow and strife; and flutters on the tops of flowers  
215264 of the Kalpa arbours of Paradise, or rolls on beds of lotuses in the  
215265 lakes.  
215266
- 215267 10. She flies over the high hills of the gods, in the forms of  
215268 fluttering bees; and sips the honey drops, perfumed with the fragrance  
215269 of the pollen of \_mandara\_ flowers.  
215270
- 215271 11. She devours in the form of vultures, the entrails of the dead bodies  
215272 of warriors, through the notches made in them, by blades of swords in  
215273 warfare.  
215274
- 215275 12. She flies up and down in the pellucid and glassy paths of the  
215276 firmament, and pierces through all the pores and arteries or inlets into  
215277 the human body; as the inflated winds pass in every creek and corner on  
215278 all sides.  
215279
- 215280 13. As the universal vital air (prána-váyu), runs in the heart of every  
215281 living being, in the form of the pulsation of air; so does Súchí  
215282 oscillate in every body, as it were her own habitation.  
215283
- 215284 14. As the intellectual powers are lodged in every person, in the manner  
215285 of blazing lamps in them; so does she reside and blaze as the mistress  
215286 of every body; answering her dwelling house.  
215287
- 215288 15. She sparkles as the vital spark in the particles of blood, and flows  
215289 as fluidity in liquid bodies; she rolls and trolls in the bowels of  
215290 living beings, as whirl pools whirl about in the bosom of the sea.  
215291
- 215292 16. She rests in the milk white mass of flesh, as Vishnu reclines on his  
215293 bed of the serpent Vāsuki; she tastes the flavour of the blood of all  
215294 hearts, as the goddess (Kālī) drinks the liquor of her goblet of wine.  
215295
- 215296 17. She sucks the circulating red hot blood of hearts, as the winds  
215297 absorb the internal and vivifying juice, from the hearts of plants and  
215298 trees.  
215299
- 215300 18. Now this living Súchí, intending to become a devotee, remains as  
215301 motionless as an immovable substance, and as fixed and steady in her  
215302 mind.  
215303
- 215304 19. The iron-hearted needle, being now rarefied as the invisible air, is  
215305 traversing to all sides, on the swift wings of winds resembling its  
215306 riding horses.  
215307
- 215308 20. It goes on feeding on the flesh and drinking the blood of all living  
215309 beings; and carrying on its various acts of giving and receiving, and  
215310 dancing and singing all along.  
215311
- 215312 21. Though the incorporeal \_Súchí\_ has become aeriform and invisible as  
215313 vacuum, yet there is nothing which she is unable to accomplish by the  
215314 powers of her mind, outstripping the swiftness of the winds.  
215315
- 215316 22. But though she runs mad with her meat, and turns about giddy with  
215317 her drink; yet she is curbed by fate, like an elephant in chains from  
215318 running at random.  
215319
- 215320 23. The living body like a running stream, moves apace with billows in

its course; and the painful and destructive diseases under which it labours, are as greedy sharks lying hid underneath.

24. This frail body like the formless Súcí, being disabled by infirmity to gorge its fleshy food, begins to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.

25. The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress on the stage, with goodly apparel and ornaments on her person.

26. The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be wafted by the breeze.

27. Men in vain rely in mantras and medicines, in austerities and charities, and in the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.

28. The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Súcí came to be lost in the iron needle, in which she had her rest. (\_i.e.\_ The living body is lost and transformed to a spirit, wherein it finds its rest after death).

29. Every one aspires to a state according to his natural propensity; as the inclination of the Rákshasi led her to choose the needleship upon herself.

30. A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Súcí turned to the form of the \_thin\_ iron Súcí to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.

31. With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.

32. When the container is in existence, it is possible to fill it with its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.

33. Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.

34. She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.

35. The living soul of Súcí, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath. (\_i.e.\_ The greedy spirit was turned to the form of a hungry vulture to shriek and seek for carrion).

36. The vulture being thus filled with the malevolent spirit of the colic Súcí in itself, began to think of executing the purposes that Súcí had in her mind.

37. Thus the vulture bearing the insatiate Súcí within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place that Súcí was to be released from her needleship.

215390 38. It sat there on a spot of the solitary forest in its state of  
215391 asceticism, seeming to be freed from all desires of the world.  
215392  
215393 39. It stood there on one of its legs, supported on the tip of its toe  
215394 and appeared as the statue of some deity, consecrated on the top of the  
215395 mountain by some one in the form of Garuda.  
215396  
215397 40. There standing on one leg, supported on an atom of dust; she  
215398 remained as the mountain peacock, that stands on one leg with the head  
215399 raised to the sky.  
215400  
215401 41. The bird seeing the living Súchí coming out of his body, and  
215402 standing on the mountain as a statue, fled away and disappeared from  
215403 that place.  
215404  
215405 42. Súchí issued from the body of the bird, in the manner of the spirit  
215406 coming out of it, and the intellect aspiring to higher regions; and as  
215407 the particles of fragrance fly upon the wings of winds, in order to meet  
215408 the breath of the nostrils to be borne into the nose.  
215409  
215410 43. The vulture fled to his own place after leaving Súchí at that place,  
215411 like a porter disburthening himself of his load; and found himself  
215412 relieved of his lickish diseases on his return.  
215413  
215414 44. Now the iron Súchí, being seated in her devotion, in the form of the  
215415 living Súchí; appeared as graceful as a right man engaged in the  
215416 performance of his proper duty.  
215417  
215418 45. And as the formless spirit is unable to do anything, without a  
215419 formal support or instrument; so the living Súchí supported herself on  
215420 the tip of her toe, for performance of her devotion.  
215421  
215422 46. The living Súchí has sheathed the iron needle (in her heart), as an  
215423 evil spirit (Písáchí) enwraps a Sinsapá tree; and as the winds enfold  
215424 the particles of odor, which they bear away in their bosom.  
215425  
215426 47. Thenceforwards, O Indra! has she betaken herself to her protracted  
215427 devotion, and passed many years in the solitary wilderness in her steady  
215428 position and posture of body.  
215429  
215430 48. It now behoves you, O Indra! that art skilled in stratagems, to  
215431 devise some plan, in order to delude her from her object, or else her  
215432 devotion will destroy the people, you have so long preserved.  
215433  
215434 49. Vasishtha said:—Indra having heard these words of Nárada, sent  
215435 Maruta (Eolus) the god of winds to her search, in all quarters of the  
215436 globe.  
215437  
215438 50. The god Maruta then proceeded in quest of her, in his spiritual form  
215439 of intelligence; and having traversed the etherial regions, alighted  
215440 upon the nether world. The winds and all other elemental and physical  
215441 powers, are believed to be endued with intelligence also; and not as  
215442 mere brute forces, on account of the regular discharge of their proper  
215443 functions, which they could never do without intelligence.  
215444  
215445 (Hence the imagination and adoration of the Marutgana in the elemental  
215446 worship of the Veda).  
215447  
215448 51. He beheld everything instantly at a glance of his intelligence;  
215449 which perceived all things at one view; as the sight of the Supreme  
215450 Spirit sees through all bodies without exception or hindrance. (\_i.e.\_  
215451 The sight of the spirit like its breath, sees through and supports all  
215452 things).  
215453  
215454 52. His sight stretched to the Lokáloka mountain in the polar circle,  
215455 far beyond the seven seas of the earth, where there is a large tract of  
215456 land abounding with gems. (It is doubtful whether the polar mountain or  
215457 sea abounds with gems).  
215458

53. He viewed the circle of the Pushkara continent, surrounded by a sea of sweet water; and containing mountains with their dales and valleys.

54. He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.

55. He beheld also the fertile and peaceful continent of Kraunchadwípa, bounded by the sweet Saccharine sea, and beset by a range of mountains.

56. Further on was the Swetadvípa (Albion island), with its subsidiary isles surrounded by the Milky (Atlantic) ocean, and having the temple of Vishnu in the midst of it (meaning perhaps the ancient Kelts to be colony of the Hindus).

57. After that appeared the sea of butter, surrounding the Kushadwípa island; and having chains of mountains and cities with buildings in them. (Butter milk &c., are fictitious names and not this really).

58. Then came the Sákadwípa in view amidst the ocean of curds, containing many countries and many large and populous cities in them. (The sákadwípa is said to be Scythia or the land of the saccae or sakas).

59. Last appeared the Jambudwípa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it. (This is Asia stretching to the polar mountains on the north and south).

60. Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity (or spread himself rapidly to its utmost limits afterwards).

61. The god of air then directed his course to Jambudwípa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himálaya, where Súchí was performing her devotion).

62. He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies. (i.e. There were neither any living being nor fossil remains to be found on the mountain peak).

63. It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

64. There spread a wide ocean of the mirage to excite the thirst, like the lucid waters of a river; and allure the longings of men by its various hues, resembling the variegated colours of rain-bow.

65. Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing upon it, served only to cover it with a canopy of dust.

66. It resembled a wanton woman, besmeared with red powder as the sunbeams, and sandal paste like the moonbeams; and attentive to the whistlings of the breeze. (Thinking them to be hissings of men).

67. The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

#### CHAPTER LXXIV.

#### CONSUMMATION OF SÚCHÍ'S DEVOTION.

Argument. Return of the god of winds to the Indra, and his narration of the Devotion of Súchí and her desired Boon.

The god of the winds beheld Súchí standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

2. She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin. (\_i.e.\_ She was threadbare as skin in all her body and belly).

3. Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air. (Respiration of air is practised by Yogis, to sustain their lives therewith for want of solid food).

4. She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moonbeams.

5. She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune. (\_i.e.\_ She preferred her poverty to high dignity).

6. She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or bushes clapped on her head. (Air confined in the cranium, is said to keep the body alive for ages).

7. The god of air was astonished to see Súchí in this state; he bowed down to her and was struck with terror as he beheld her more earnestly. (The countenance of the holy is awful to the sight of the unholy).

8. He was so overawed by the blaze of her person, that he durst not ask her anything, such as:—"O saintly Súchí! why dost thou undertake thyself to these austerities"?

9. He only exclaimed, O holy Súchí, how wondrous is this sight of thy devotion! Impressed with veneration for her holiness, the god made his departure to heaven whence he came.

10. He passed the region of the clouds, and reached the sphere of the still air (sthíra váyu); and then leaving the realm of the Siddhas behind him, he arrived to the path of the sun—the ecliptic.

11. Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of gods, for the merit of his sight of Súchí. (Visit to sacred persons and holy shrines, is believed to impart a share of holiness to the visitant).

12. Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

13. Pavana said:—There is the King of mountains the high Himalaya, situate in the midst of Jambudwípa (in Asia); who has the lord Siva, that bears the crescent of the moon on his forehead, for his son-in-law.

14. On the north of it, is a great peak with a plain land above it, where the holy Súchí holds her hermitage, and performs her rigorous devotion.

15. What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

16. She has contracted the opening of her mouth to a needle hole, and

215597 stopped even that with a particle of dust, in order to restrain it even  
215598 from the reception of a cold dewdrop for its food.  
215599

215600 17. The fervour of her devotion, has made the snowy mountain to forsake  
215601 its coldness; and assume an igneous form which it is difficult to  
215602 approach. (The blaze of holiness is said to set mountains on fire, as  
215603 the presence of the Holy spirit set the sacred mount of Sinai on flame).  
215604

215605 18. Therefore let all of us rise and repair soon to the great father of  
215606 creatures for redress; or know this fervent devotion of hers must prove  
215607 to our disadvantage in its result.  
215608

215609 19. Hearing these words pronounced by Pavana, the lord Indra in company  
215610 with the other gods, proceeded to the abode of Brahmá, and prayed unto  
215611 him for their safety.  
215612

215613 20. Brahmá answered:—"I am going even now to the summit of the snowy  
215614 Himalaya, to confer to Súchí her desired boon." Upon this assurance of  
215615 Brahmá, the gods all returned to their celestial abodes.  
215616

215617 21. During this time Súchí became perfect in her holiness, and began to  
215618 glow with the fervour of her devotion on the mountain of the immortals.  
215619

215620 22. Súchí perceived very clearly the revolution of the time (of her  
215621 castigation), by fixing her open eyes on the sun, and by counting the  
215622 days by the rays of solar light penetrating the opening of her  
215623 mouth:—the needle hole.  
215624

215625 23. Súchí though flexible as a bit of thread, had yet attained the  
215626 firmness of the mountain Meru, by her erect posture.  
215627

215628 24. She beheld by the ray of sun light, which penetrated the eye of the  
215629 needle, that the shadowy attendant upon her erect posture, was the only  
215630 witness of her upright devotion.  
215631

215632 25. The shadow of Súchí which was the only attendant on her devotion,  
215633 hid herself under her feet for fear of the midday heat, so do people in  
215634 difficulty find their best friends forsake their company in times of  
215635 adversity.  
215636

215637 26. The union of the three persons of the iron, the ascetic and shadowy  
215638 Súchí, like the meeting of the three rivers (Asi, Varaná and Gangá from  
215639 three sides), described a triangle in the form of the sacred city of  
215640 Benares (or a delta of Gangá or the triune divinity).  
215641

215642 27. This union of the three, like the confluence of three rivers of a  
215643 Trivení (as Ganga, Yamuna and Sarasvatí), purifies the sins of men by  
215644 the three different hues of their waters, \_viz.\_ the blue, black and  
215645 white.  
215646

215647 28. A person becomes acquainted with the unknown cause of all, only by  
215648 \_suchana\_ or reasoning in his own mind; and by means of his  
215649 selfconsciousness (of the truth or untruth of a thing). It is the  
215650 cogitation of one's own mind that is best guide in all things or else, O  
215651 Ráma! there is no other better preceptor for men.  
215652

## 215653 CHAPTER LXXV.

### 215654 SÚCHÍ'S REGAINING HER FORMER FRAME.

215655  
215656  
215657  
215658  
215659  
215660  
215661 Argument. Brahmá's appearance, admonition and blessing to Súchí and her  
215662 resuscitation to life.  
215663

215664  
215665 Vasishtha continued:—After the lapse of a thousand years of long and

painful devotion, the great father of creation (Brahmá), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.

2. Súcí who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.

3. She said to herself: "I am now a perfect being, and am delivered from my doubts; what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquility, and the bliss of contentment and self-resignation."

4. I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is requisite to a perfect and rational being?

5. Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?

6. I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires. (As a child wants to have everything he sees, not knowing whether it is good or bad for him to have it).

7. This desire is now brought under subjection by my power of ratiocination, and of what avail are all the objects of my desire to my soul? (There is nothing of any good to the soul, for nothing temporal is of any spiritual good).

8. The lord of creatures kept looking on Súcí sitting with her mind fixed in her silent meditation, and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.

9. Brahmá with the kindness of his heart, again accosted the apathetic dame, and said unto her: "Receive thy desired blessing, and live to enjoy for sometime longer on earth".

10. Then having enjoyed the joys of life, thou shalt attain the blissful state from which thou shalt have no more to return here, and this is the fixed decree destined for all living beings on earth.

11. Be thy desire crowned with success, by merit of this devotion of thine, O best of the womankind! Resume thy former corpulence, and remain as a Rákshasí in this mountain forest.

12. Regain thy cloud-like shape whereof thou art deprived at present, and revive as a sprout from thy pinnate root, to become like a big tree growing out of its small root and little seed.

13. Thou shalt get an inward supply of serum from thy pinnate tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause thy growth like that of a germ from the ingrained seed.

14. Thy knowledge of truth has no fear of following into the difficulties of the world; while on the contrary, the righteousness of thy soul will lead thee like a huge cloud, that is heavy, with its pure water high in the heaven, notwithstanding the blasting gusts of wind. (\_i.e.\_ The pure and contrite spirit goes on its wonted course, in spite of the tribulations of the world).

15. If by thy constant practice of Yoga meditation, thou hast accustomed thyself to a state of habitation (death like Samádhi), for thy intellectual delight, and hast there by become assimilated to the \_anaesthesia of\_ thy meditation (to the \_state of a stock\_ and stone).



215735  
215736 16. But thy meditateness must be compatible with thy worldly affairs,  
215737 and the body like the breeze, is nourished best by its constant  
215738 agitation. (i.e. Meditation must be joined with utility, and the body  
215739 with its activity).

215740  
215741 17. Therefore my daughter! thou dost act contrary to nature, by  
215742 withstanding the action which thy nature requires; nor can there be any  
215743 objection to thy slaughter of animal life under proper bounds. (Because  
215744 the carnivorous are made to live upon flesh, as the omnivorous man upon  
215745 all kinds of food).

215746  
215747 18. Act therefore within the bounds of justice, and refrain from all  
215748 acts of injustice in the world; and stick steadfastly to reason, if thou  
215749 shouldst like to live liberated in this life. (Justice is the source of  
215750 liberty, but injustice leads to bondage).

215751  
215752 19. Saying so far, the god disappeared from below to his heavenly  
215753 sphere, when Súchí said to him "be it so and I have nothing to oppose to  
215754 this". Then thinking in her mind, that she had no cause to be  
215755 dissatisfied with the decree of the lotus-born Brahmá, found herself  
215756 immediately in possession of her former body.

215757  
215758 20. She came to be of the measure of a span at first, and then of a  
215759 cubit; and next a full fathom in length; and increasing fastly in her  
215760 height, she grew up as a tree; till at last she was of the form of a  
215761 cloud. She had all the members of the body added to her instantly, in  
215762 the manner of the growth of the arbour of human desire. (Our growing  
215763 desires and their increase, are compared with the growth and  
215764 ramifications and fructification of trees).

215765  
215766 21. From the fibrous form of Súchí (the needle), which was without form  
215767 or feature, body, blood, bones, flesh or strength, there grew up all the  
215768 parts and limbs at once. Just so the fancied garden of our desire,  
215769 springs up on a sudden with all its verdant foliage and fruits and  
215770 flowers from their hidden state.

215771  
215772  
215773  
215774  
215775 CHAPTER LXXVI.

215776  
215777 REFRAINING FROM UNLAWFUL FOOD.

215778  
215779  
215780 Argument. Advice of the god of winds to Karkatí; and her resort to the  
215781 Abode of Kiráta—flesh eaters.

215782  
215783  
215784 Vasishtha continued:—Súchí the needle now became the fiend Karkatí  
215785 again; and her leanness turned to bulkiness, in the manner of a flimsy  
215786 cloud; assuming a gigantic form in the rainy season.

215787  
215788 2. Now returning to her natal air and element, she felt some joy in  
215789 herself; but renounced her fiendish nature by the knowledge she had  
215790 gained; as a snake throws off its old slough. (She was regenerated to a  
215791 new life in the very same body).

215792  
215793 3. There seated in her lotiform posture, she continued to reflect on  
215794 her future course; and relying on the purity of her new life and faith,  
215795 she remained fixed as a mountain peak. (Unmoved by the stormy  
215796 temptations of the world).

215797  
215798 4. After six months of her continued meditation, she got the knowledge  
215799 of what she sought; as the roaring of clouds rouses the peacock, to the  
215800 sense of an approaching rain.

215801  
215802 5. Being roused to her sense, she felt the pains of her thirst and  
215803 hunger; because the nature of the body never forsakes its appetites as

long as it lasts in the same state. (There cannot be a thorough change of innate nature in the same person).

6. She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant to her nature.

7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life. (Respectable men abhor the flesh of unclean animals and forbidden meat).

8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life. (Hence no man is guilty of his legal gain and lawful food).

9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die (because unrighteous living is moral death).

10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike. (The soul forming our true essence, must be preserved pure in expense of the impure body).

11. Vasishtha resumed:—As she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

12. "Arise Karkatí", it said, "and go to the ignorant and enlighten them with the knowledge thou hast gained; for it is the nature of the good and great, to deliver the ignorant from their error.

13. "Whosoever will not receive this knowledge (of lawful food), when it is imparted to him by thee, make him verily the object of thy derision, and take him as being a right meat and proper food for thee."

14. On hearing these words she responded, "I am much favoured by thee, kind god!"; and so saying, she got up and descended slowly from the height of the craggy mountain.

15. Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kiráta people, who inhabit the skirts at the bottom of the hills.

16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

17. The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himálaya, in her form of the sable mount of Anjanágiri (unperceived by the inhabitants).

## CHAPTER LXXVII.

### DELIBERATION OF KARKATÍ.

Argument. Description of the dark night. The Rákshasi's meeting a rája and his minister. Her trial of and argumentation with them.

Vasishtha resumed:—It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirátas under its nigrescent umbrage. (Kirátas are the present Kirántis of the Himalayas, and the ancient Kerrhoides of Ptolemy).

2. The sky was moonless, and overcast by a veil of sable clouds; the woodlands were obscured by tamála trees, and thick masses of black clouds were flying about in the air.
3. The thick furze and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.
4. The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.
5. Karkatí beheld a band of Pisáchis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy Vetálas, moving about with human skeletons in their hands.
6. She saw the sleeping antelopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were gently shaken by the breeze on the leaves of trees.
7. She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.
8. She saw the ignis fatuus burning in the swamps, with the lustre of portentous meteors; and found the banks and bournes, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.
9. She looked above and saw the groups of stars shining in the firmament, and beheld the forest about her shaking their fruit and flowers by the breeze.
10. She heard the alternate and incessant cries of owls and crows in the hollows of trees; and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.
11. The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their sylvan nests.
12. Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of hoarfrost, and the woodlands were all still and quiet.
13. The lightnings flashing from amidst the dark inky clouds, resembled the reflexions of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.
14. Blown by the storm, the dark cloud fled like the sable Anjaná mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.
15. The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee—bhramara; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance. (Sleep and ignorance are twin brothers, and a reversion of the comparison of ignorance with sleep. Such reversed similes are not uncommon in oriental poetry, as that of the moon with the beauteous face &c.).
16. In this dreadful dead of night, she saw in the district inhabited by Kirátas, a prince and his minister, wandering together in the forest.

17. The prince was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within the city, after the citizens had fallen fast-asleep.

18. Karkatí beheld them roving in the forest with the weapons of their valour and fortitude, and searching the Vetálas infesting the neighbourhood.

19. Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burthen of their bodies, had exposed them to the dangers of the darksome night.

20. The lives of the unlearned (said she), are verily for their perdition in this world and the next; it is therefore meet to put an end to these, rather than leave them to live to their peril in both worlds. (The earlier the ignorant die, the sooner do they rid themselves of their miseries and responsibilities).

21. The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin. (Living in the sinful world is sin, unless it is averted by spiritual knowledge).

22. It is the primeval law ordained by our prime father—the lotus-born Brahmá, that ignorant souls and those without knowledge of their selves, should become the food of the heinous. (\_i.e.\_ Of voracious and envious animals, which devour the body and not the soul).

23. Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or proffered gift from the hand. (A bird in the hand is worth two in the bush. Or a self-given gift is not to be lost).

24. But lest they should prove to be men of parts and good and great souls, I cannot in that case feel disposed of my own nature, to put an end to their valuable lives.

25. I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.

26. For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorariums, adequate to their parts and desires.

27. I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without knowledge, can possibly afford.

28. The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul (\_psyches iatrion\_), though death should deprive us of our bodies (for it ameliorates even the pangs of death).

29. Seeing me a man-eater Rákshasí, so favorably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself. (\_i.e.\_ The wise are ornaments to human beings however inhumane they may be to others of their fellow creatures. Hence the most cruel tyrants were the greatest supporters of learning).

30. Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his benign influence like cooling moon-beams all around him. (The light of knowledge is compared with the gentle moonbeams).

216011 31. To be despised by the wise is death, and to be honoured by the  
216012 learned is true life; because it is the society of the sapient only,  
216013 that makes the life bring forth its fruits of heavenly bliss and final  
216014 beatitude.

216015  
216016 32. I will now put a few questions for their examination, and know  
216017 whether they are men of parts, or gilded on the surface with sapient  
216018 looks, like copper by a chemical process.

216019  
216020 33. Upon examination and ascertainment of the qualifications if they  
216021 prove to be wiser than the examiner; in that case one should avail of  
216022 their instruction, or otherwise there is no harm to make an end of them  
216023 as they best deserve.

216024  
216025  
216026  
216027  
216028 CHAPTER LXXVIII.

216029  
216030  
216031 Argument. The undaunted valour of the Prince, the Rákshasi's Questions  
216032 and the Minister's solution of them.

216033  
216034  
216035 Vasishtha continued:—Afterwards the Rákshasi, who was an offshoot of  
216036 the great garden of Rákshasa race, made a loud and tremendous yell like  
216037 the deep roarings of a cloud.

216038  
216039 2. After her deep roar she muttered in a clattering voice, like the  
216040 rattling of a thunder clap following the rumbling of clouds.

216041  
216042 3. She said:—Ho, ho? what are ye, that venture abroad in this dread and  
216043 dreary desert, dark as the great delusion of Máyá, and which without the  
216044 light of the sun and moon, is as gloomy as the gloom of ignorance. What  
216045 are ye crawling here for like insects bred in stones?

216046  
216047 4. What men of great minds are ye, to have come here as the weak minded  
216048 aberrants that have lost their way? You have become an easy prey to me,  
216049 and must meet your fate in my hands in a moment.

216050  
216051 5. The Prince replied:—O thou demon, what art thou and where is thy  
216052 stand: If thou beest an embodied being, show thyself unto us, or who is  
216053 to be terrified by thy bodiless form buzzing like a bee?

216054  
216055 6. It is the business of the brave to pounce at once like a lion upon  
216056 his prey (and not to bark as a dog at a distance). Therefore leave off  
216057 thy bragging and show us thy prowess at once.

216058  
216059 7. Tell me what thou dost want of us, and whether thou dost terrify us  
216060 by thy vain vauntings, or utterest these words from thy own fear of us.

216061  
216062 8. Now measure thy body according to thy speech, (\_i.e.\_ let them conform  
216063 with one another), and confront thyself to us without delay; because the  
216064 dilatory gain no good, save the loss of their time.

216065  
216066 9. On hearing the prince's speech she thought it was well said, and  
216067 immediately showed herself to them, uttering her loud shout with a  
216068 grinning laughter.

216069  
216070 10. The prince heard her voice to fill the air, and resound in the  
216071 woods, and saw her huge and hideous person, by the light of her open  
216072 mouth and ivory teeth, in the act of her loud laughter.

216073  
216074 11. Her body was as a huge cliff, hurled down by the thunder bolt of the  
216075 last doomsday (when high mountains were rent and thrown into the sea to  
216076 form their hidden rocks). The flashes of her eyeballs blazed in the sky  
216077 like a pair of bangles or conch shells.

216078  
216079 12. The darkness of her appearance, cast into shade, the deep dark

waters of the deep at the universal deluge; which hid the flame of the submarine fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

14. Her figure inspired like those of the nocturnal goblins, yakshas, Rákshas and Pisáchas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black colour of the body.

15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (Kálarátri—the night of universal doom, is an attribute of Kálí—the goddess of destruction).

17. Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

18. The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse ingulfs the orbs of the sun and moon.

19. Her ebon breasts were hanging down, like two pendant clouds of sombre sapphires, or more like the two mortars or water pots, with her necklaces hanging on them.

20. Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.

21. Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.

22. The Minister said:—O great friend! what causes this rage and fury in thy great soul? It is the mean and base only, that are ever violent even in trifling matters.

23. Lay aside this great ado for nothing, which does not become thee; because the wise pursue their business with coolness to crown it with success.

24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like thyself; as the slight breath of the wind scatters about the dry leaves and straws.

25. Setting aside all hauteur and ardour of spirit, the wiseman conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.

26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all events, which human ardour has no power to prevent.

27. Now let us know thy desire and what is thy object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

28. Hearing these words, the Rákshasí pondered in her mind and said:—O the serene composure of these lion-like men and the affability of their conduct with others?

29. I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is exprest in the outward

216149 gestures of their faces and eyes, and in the tone and tenor of their  
216150 speech. (This is a truth of the Samudrika science of physiognomy).  
216151  
216152 30. The words, the face and eyes, are expressive of the inward thoughts  
216153 of the wise, and these go together like the salt and water of the sea  
216154 (which are inseparable from one another. So Chanakya).—मनस्येकं वचस्येकं  
216155 कर्मस्येकं महात्मनां । मनस्ययत् वचस्ययत् कर्मस्ययत् दुरात्मनां ॥  
216156 The mind, the word and act of the wise all agree. But those of fools  
216157 disagree in all the three.  
216158  
216159 31. My intention is already known to them, as is theirs also to me: they  
216160 cannot be destroyed by me when they are indestructible themselves by  
216161 their moral excellence. (So the Sástra:—The virtuous may endure or live  
216162 for ever—\_chiranjívati dharmátmá\_.)  
216163  
216164 32. I understand them to be acquainted with spiritual knowledge also,  
216165 without which there cannot be a good understanding. Because it is the  
216166 knowledge of the indestructibility of the spirit, that takes away the  
216167 fear of death which is wanting in these men.  
216168  
216169 33. I shall therefore ask them, about something wherein I am doubtful;  
216170 because they that fail to ask the wise what they know not, must remain  
216171 dunces throughout their lives.  
216172  
216173 34. Having thought so, she opened her mouth to make her queries, by  
216174 suppressing her roaring voice and her loud laughter for a while.  
216175  
216176 35. Tell me, O ye sinless men, that are so brave and valiant, who you  
216177 are and whence ye come: because your very sight has raised my regard for  
216178 you, as the good hearted become friends with one another, even at their  
216179 first sight.  
216180  
216181 36. The minister said:—This is the king of the Kirátas, and I his  
216182 counsellor; we have come out tonight in our nightly round, for  
216183 apprehending malicious beings like thyself.  
216184  
216185 37. It is the duty of princes to punish the wicked, both by day and  
216186 night; for such as trespass the bounds of their duty, must be made as  
216187 fuel to the fire of destruction.  
216188  
216189 38. The Rákshasí said:—Prince! thou hast a good minister, but a bad one  
216190 unbecomes a prince; all good princes have wise counsellors, and they  
216191 make the good prince.  
216192  
216193 39. The wise minister is the prince's guide to justice, and it is he who  
216194 elevates both the prince and his people. Justice is the first of the  
216195 four cardinal virtues (justice, temperance, prudence and frugality), and  
216196 it is the only virtue of a ruler; who is thence called the \_Dharma  
216197 avatára\_ or personification of justice.  
216198  
216199 40. But kings must have spiritual knowledge also, because it is the  
216200 highest of human knowledge. The king having this knowledge, becomes the  
216201 best of kings; and the minister who knows the soul, can give the best  
216202 counsel for the guidance of other souls. (For it is said:—Nándhenaiva  
216203 níyamána yathándhah; the blind cannot lead the blind. So the Gospel: one  
216204 blind man cannot lead another).  
216205  
216206 41. It is the fellow feeling for others that makes a ruler, whoever is  
216207 unacquainted with this rule, is not fit to be either a ruler or his  
216208 minister. (The rule is: Rule others as ye rule yourselves. \_Sadhi swátmá  
216209 vadanyán\_).  
216210  
216211 42. If ye know this polity, it is good and ye shall prosper, or else ye  
216212 wrong yourselves and your subjects; in which case ye must be made a prey  
216213 to me. (Because if you have no regard for your own souls and those of  
216214 others, why should I have any regard for yours?)  
216215  
216216 43. There is but one expedient for you two lads, to escape from my  
216217 clutches; and it is by your solution of my intricate questions;

216218 according to your best wits and judgment. (The queries are said to be  
216219 \_prasna pinjara\_ or the cage or prison-house of dilemmas; in which sense  
216220 the text should read \_vidárayasi\_ for \_vichárayasi\_, to mean that, if  
216221 you cannot break the knots, I will not stop to break your necks).  
216222

216223 44. Now do you, O prince and you his counsellor, give me the solution of  
216224 the questions that I require of you. If you fail to give the proper  
216225 answers as you have agreed to do, you must then fall under my hands, as  
216226 any body that fails to keep his words. (The breach of a promise was  
216227 punishable with death by the old Hindu law. Hence the first question;  
216228 "Why am I obliged in keeping my word" in Paley's Moral philosophy).  
216229  
216230  
216231  
216232

## 216233 CHAPTER LXXIX.

### 216234 INTERROGATORIES OF THE 'RÁKSHASÍ'.

216235  
216236  
216237  
216238 Argument. Seventy questions of Karkatí, which are hard for the  
216239 unlearned but too plain to the wise. They are intricate for their  
216240 riddling nature to boys, but plain by their double sense to the learned.  
216241  
216242

216243 Vasishtha continued:—After saying so, the fiend began to put forth her  
216244 queries; and you should be attentive to them Ráma, like the prince who  
216245 told her to go on.  
216246

216247 2. The Rákshasí resumed:—What is that atomic minim which is one yet  
216248 many, and as vast as the ocean, and which contains innumerable worlds  
216249 like the bubbles of the sea? (It is a minim for its minuteness, an  
216250 atom—owing to its imperceptibility, one—as regards its unity, many—on  
216251 account of its attributes (upádhis), and vast in respect to its  
216252 infinity, containing the passing worlds as the evanescent bubbles of  
216253 water).  
216254

216255 3. What is that thing which is a void yet no-void, which is something  
216256 yet nothing? What is it that makes myself, and thyself, and wherein do I  
216257 or thou dost abide and subside? (It is nothing in appearance, but  
216258 something in our consciousness, and is both the subjective and  
216259 objective).  
216260

216261 4. What is it that moveth unmoved and unmoving, and standeth without  
216262 stopping; what is it that is intelligent yet as dull as a stone; and  
216263 what is it that presents its variety in the vacuity of the  
216264 understanding? (Another text reads \_vyomni chitra krit\_, which means:  
216265 who paints the sky with variegated hues).  
216266

216267 5. What is it that has the nature of fire without its burning quality;  
216268 and what is that unigneous substance which produces the fire and its  
216269 flame. (This passage refers to the glory and light of God which shines  
216270 without burning).  
216271

216272 6. Who is he that is not of the nature of the ever-changing solar, lunar  
216273 and stellar lights, but is the neverchanging enlightener of the sun,  
216274 moon and stars; and who is that being who having no eyes, gives the eye  
216275 its sight?  
216276

216277 7. Who is he that gives eyesight to the eyeless vegetables, and the  
216278 blind mineral creation? (Whereby they perceive the light of the  
216279 luminaries of heaven as the sunflower moonflower—\_helioselini\_ and  
216280 others).  
216281

216282 8. Who is the maker of heavens, and who is the author of the natures of  
216283 things; who is the source of this gemming world, and whose treasure are  
216284 all the gems contained in it? (Man foolishly owns them for a time, but  
216285 leaves at last to their true possessor and maker).  
216286



9. What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain? (A geometrical monad is a point without dimension. In the Monadology of Leibnitz, it is the elementary particle of vital force acting not mechanically, but from internal principle. It is the entelechy of Aristotle, whose essence consists in force).

10. To whom is a twinkling of the eye, as long as a Kalpa millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance? (i.e. To whom eternity is a moment, and whose omnipresence and omniscience are unknown to us).

11. Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself. (Spiritus or the breathing of ventus-wind-prāna and the sabda-sonus or Sruti are not God; nor is he one and all in his person, nor the ego and non-ego, I not I, and le moi et non le moi, das Ich und nicht Ich, the subjective and objective, and having no personality of his own).

12. What is it that is gained by the greatest application, of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)? (Liberation by final extinction-nirvána, is hard to be had owing to the interminable metempsychosis of the soul, according to the doctrine of the pre-existence and immortality of souls).

13. Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle? i.e. the egotist. (It is harder for the easy rich to enter the kingdom of heaven, than for a camel to enter the eye of a needle. Gospel. The pride of egotism levels mountains to dust, and its ambition soars above them).

14. What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles? (It is the atomic theism of Kanáda's Vaiseshika system and of Ecphantus and Archelaus. The mind is included in the atomism of Empedocles and Anaxagoras. Epicurus added morality to it, and Lucretius added to it the beauty of poetry also. See also the Ateistic Atomic systems of Leucippus and Democritus).

15. At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain? (The mountain was produced from and is contained in the atom of the divine mind; and so every grain of the human brain, contains in it the form of a prodigious mountain).

16. Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock? (So the sruti: Anor-aniyán mahato mahiyán: i.e. Minuter than the minutest and bigger than the biggest).

17. Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas ad infinitum in it? (God said "Lux fiat et lux fit." Genesis. Hail holy light Heaven's first born. Milton. Eternal ideas of immaterial forms of possible existences in the Divine Mind, the archetype of the ectypal world. These are the Types of things, Plato; Forms of ditto. Cicero. Eternal exemplars of things. Seneca &c.).

18. Which having no flavour in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms, (i.e. by destruction of cohesion. So the Sruti.-Raso vai tat.-He is flavour etc. Attraction of all kinds, is a manifestation of Divine power-ákrishti, personified in the form of

Krishna—the regent of the sun, whose gravity supports the solar world).

19. Who is it that by his self-pervasion, connects the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world? (The atomic powers of attraction and repulsion of particles and bodies).

20. Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many cycles together? (The divine hypostases of Viráj, is endowed with a thousand hands and eyes, as in the Purusha Sūkta: Sahasra sirsha, sahasra váhu sahasráxa &c.).

21. In what microscopic mite does the world subsist as an arbor in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?

22. Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material? (The motives are the subjective or internal cause and the objective or external objects of creation. And material means the matter of unisubstantism of materialists).

23. What is that being, who without his visual organs, enjoys the pleasure of seeing—Drishti; and is the viewer—drashtá of Himself, which he makes the object of his view (drishya). i. e. God sees all things in himself as the receptacle of all in the eternal ideas of them in his mind. Or. The Ego meditates on itself both subjectively as the viewer, and objectively as the view. (So Milton, “And God saw his works were good” answering his fair idea).

24. Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it. (This is the subjective reflection of the Yogi, like that of God on his ownself, as abstracted from the thought of all other things. The Mind is the subjective reality and matter has no objective reality).

25. Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal? (i.e. The subjective soul and the metal are the true realities, and the objective view of the jewel and the world, is but error and delusion. The Vedantist like Berkeley, held all objective reality to be subjective).

26. Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things? (The one being no more than fluctuations of the other, and substantially the same).

27. Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?

28. What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?

29. The knowledge of the worlds whether as present, past or in futuro, is all a great error; and yet what is that immutable being, which contains in it the seed of this phenomenal wilderness?

30. What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it develops itself in creation; and sometimes in the form of a developed forest of created beings?

31. Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its capacious

womb?

32. Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies thee with thy strength for ruling and protecting thy people, and in conducting thyself through life; and what is it in whose sight, thou dost either lose thyself or thinkest to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.

33. Let thy answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.

34. But if thou fail to lighten my heart of its doubts, and set it at ease; then know for certain, that thou shalt immediately be made a fuel to the fire of my bowels at this very moment.

35. I shall then fill this big belly of mine with all the people of thy realm; but shouldst thou answer rightly, thou shalt reign in peace; or else thou shalt meet thy end like the ignorant, who are surfeited with the enjoyments of life.

36. Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn (which is of gigantic shape, but empty of rain waters within).

#### CHAPTER LXXX.

#### SOLUTION OF THE QUESTIONS.

Argument. First the Counsellor's reply to the Questions.

Vasishtha continued:—After the giant-like progeny of the Rákshasa had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies. (The repetition of the word great in the original, expresses the solemnity of the occasion; as the disquisitions concerning the Great God in the Āranyakas or forest lectures of the vedic Rishis, were conducted with great solemnity in their holy hermitage in forests. So was the Sermon on the Mount of Jesus).

2. The Counsellor said:—Hear, me! thou dark and cloud like form! to unravel thy riddling questions, with as great ease as the lion foils the fury of gigantic elephants.

3. All thy questions relate to the Supreme Spirit, and are framed in thy enigmatical language, to try the force of our penetration into their hidden meanings.

4. The soul which is Selfsame with the intellect which is minuter than a particle of air, is that atomic principle that thou dost inquire into, because it is a nameless minim imperceptible by the six organs of sense, and unintelligible to the mind. (Answer to the first question about the atom. अणु).

5. Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say. (This is the answer to the second question with regard to the mundane seed).

6. It is called a reality from our notion of its being the soul of all by itself, and it is from that soul that all other existences have come

in to being. (Answer about the nature of God).

7. It is a void from its outward inanity, but it is no void as regards its intellect (which is a reality); it is said to be nothing from its imperceptibility, but it is a subtle something from its imperishableness. (All finite bodies are unreal, the immortal soul is real, and identic with the Supreme soul).

8. It is not a nothing from its being permeated in all things, (\_i.e.\_ though all pervading yet it is an absolute entity); for all things are but reflexions of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.

9. This minutial is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.

10. Its universal pervasion cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.

11. No kind of reasoning can establish the non-entity of the real Ens (sat), because of it is not being seen by anybody. Yet the universal soul is known in its hidden form, like the unseen camphor by its smell.

12. The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as the mind fills all bodies, in its purely subtle state unknown to the senses.

13. It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.

14. All these worlds are as little billows in the vast ocean of the divine Intellect; whose intelligence, like a liquid body, shows itself in the form of eddies in the water. (Hence nothing is different from the Supreme).

15. This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing, although of the nature of a void in itself.

16. I am That and so art thou, by our conviction of the unity (of the spirit); but neither am I That nor thou art He, by believing ourselves as composed of our bodies only. (It is in answer of what art thou &c. Spiritually considered all souls are the same with the supreme; but being viewed in the body, all bodies are different from one another, and quite apart from their unity with the Divine spirit).

17. Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the \_ego\_ and \_tu\_; and so all other persons lose all their properties (\_svayam\_ or \_suum\_) in the sole Unity. (This is an enlargement of the preceding answer to the question—What art thou &c.).

18. This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle. (The mind notwithstanding its wide range, never stirs from its seat in the soul).

19. The mind is firmly seated in the vacuous intellect, from which it never stirs, though it goes to all places where it is never located. (This is the answer of what moveth not).

20. That which hath its seat in the body can never go out of it; as a baby hanging on the breast of its mother, cannot look to another place for its rest.

21. One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.

22. Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut, does not yield any passage to the light and air of that region into it. (In answer to what remains in a place so as it does not remain there).

23. The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to be both intellection as well as dullness of the intellect. (This is the answer "of what is ever active, yet as dull as a block of stone").

24. When our intellection is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone. (By forgetting one's self to a stone. Pope).

25. The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his increate creations. (These being but manifestations of his inborn essence).

26. The Divine Soul is of the essence of fire, and never forsakes its igneous form. It inheres in all bodies without burning them, and is the enlightener and purifier of all substances. (This answers the question, "what is fiery without its inflammability").

27. The blazing intelligence of the divine soul, which is purer than the ethereal sphere, produces the elemental fire by its presence. (As the burning of mount Sinai in the Bible and Taurus in the Koran, and the fiery form of Brahmá the creator and regent of vulgar fire).

(This is in answer of "what unigneous entity produces the substance of fire?").

28. The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom. (In answer to "what unextinguishable fire is the kindler of planetary lights").

29. There is an inextinguishable light (glory), known as ineffably transcendental, which the eye cannot behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view. (Answer to "what light imperceptible to the eye, brings all things to view?" This is spiritual light).

30. Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light. (It is luminous by itself and shows things lying hid in darkness, as one walking in the dark, makes himself known to another by telling him "it is I").

31. The eyeless vegetable creation, is sensible of an inward light within them, causing their growth and giving them the capability of bearing their fruits and flowers. (In answer to the question regarding the light and life of vegetable creation, which are also classed under animated nature).

32. With regard to time, space and action and existence of the world, all which are but the percepta or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves. (It is in answer to the question, "who is the maker of the skies &c.").

33. The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The divine spirit is its measure and

measurer, beside which there is no separate world of itself. (Answer to the question "who is the holder and measurer of the world").

34. It is that Spirit which manifests itself in every thing in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).

35. From the unintelligibleness of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.

36. He is said to be afar from his invisibleness to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle. (In answer to "what is minute yet vast").

37. It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum. (In answer to the question "how an atom contains and expands itself as a hill &c.").

38. A twinkling is what appears as a short instant, and a Kalpa is the long duration of an age. (It is definitive proposition of identity, that a \_nimesha\_ is a \_nimesha\_ and a \_Kalpa\_ is a \_Kalpa\_).

39. Sometimes a twinkling-instant represents a Kalpa, when it is fraught with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.

40. The course of a long \_Kalpa\_, is sometimes represented in the womb of a \_nimesha\_ instant; as the period of the building of a great city, is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.

41. As little moments and Kalpa ages, high mountains and extensive \_yojanas\_, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.

42. That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth thereof becomes as untrue as our doings in the dream. (This to prove that all \_vyāvahārika\_ or customary events, are real untruths; being but \_prātibhāsika\_ or phenomenal appearances only).

43. It is calamity that prolongs the course of time, as our prosperity on the otherhand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Haris Chandra in his misery. (The fallacy of human conception of the length or shortness of time).

44. Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold. (The fallacy of our perceptions, creating errors in the judgement of the understanding).

45. There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness. (As a year of men is a day of Gods, and such a year of these makes a day of Brahmā; while there is no measure of time or space in the infinity of the Divine mind).

46. The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unvaried percipient mind, have no real difference in them. (They are as unreal as the various evanescent hues of the recipient and reflexive clouds. So no

216701 colour is real chromatics or Science of colours).

216702  
216703 47. All things or objects which are perceptible to the senses, are  
216704 called to be evident or apparent; and those which lie beyond them, are  
216705 said to be imperceptible or unapparent. But visual sensation is not  
216706 selfevident, except the vision of the intellect, which is the real  
216707 essence. (In answer to the question "What is perceptible and unreal?"  
216708 Answer-All what is apparent, is untrue).

216709  
216710 48. As long as there is the knowledge of the jewel, there is the  
216711 knowledge of the gem also; that of the real gem, being lost under the  
216712 apparent form. (So reliance on ocular evidence, presents an obstruction  
216713 to the vision of the intellect).

216714  
216715 49. It is by reversion of the attention from the visible form of the  
216716 jewel to the real essence of the gem, that one is led to the sight of  
216717 the pure light of the only One Brahma. (So says a poet:-Forsake the  
216718 visible to see the invisible).

216719  
216720 50. Brahma is viewed as Sat or reality, when He is considered as  
216721 pervading all things; and He is said to be Asat or unreal, because He is  
216722 not the object of vision. So is the Intellect said to be a reality from  
216723 its faculty of intellection, otherwise it is a stolid or dull matter.  
216724 (Answers to "what reality appears as unreal, and what intellect as the  
216725 absence of intellect").

216726  
216727 51. The intellect is the wonderful property of the Divine Spirit, in  
216728 which it is present as its object (chetya); but how can a man have a  
216729 view of it, whose mind fixed to the sight of the world, which is a  
216730 shadow of the Intellect, and moves as a tree which is shaken by the  
216731 wind?

216732  
216733 52. As a mirage is the reflexion of the dense light of the sun, so is  
216734 the world a shadow of the solid light of the Divine intellect.

216735  
216736 53. That which is rarer than the rays of the sun and never decays, is  
216737 ever as uniform as it was before creation and disjoined from it. Hence  
216738 its existence is tantamount to its nonexistence.

216739  
216740 54. As the accumulation of sunbeams, exhibits the formation of a gold  
216741 mine in the sky; so the golden appearance of the world, prevents the  
216742 deluded to look to the knowable object of the intellect.

216743  
216744 55. Like the appearance of a visionary city in dream, the sight of this  
216745 world is neither a reality nor altogether unreal; because it is a  
216746 reflexion of the intellect, as the dream is that of images in the  
216747 memory. It is but a continued medley of error.

216748  
216749 56. Knowing it as such, men should consider everything by the light of  
216750 reason; and proceed to the knowledge of truth by their intellectual  
216751 culture.

216752  
216753 57. There is no difference between a house and a void, than that the one  
216754 is the object of vision, and the other of consciousness. Again all  
216755 nature teeming with life, is said to live in God, who is light and life  
216756 of all for evermore.

216757  
216758 58. But all these living beings have no room in the empty sphere of  
216759 Divine Intellect. They live and shine like the solar rays, proceeding  
216760 imperceptibly from that luminous orb.

216761  
216762 59. There appears a difference in these rays both from the original  
216763 light, and also from one another (in different beings), by a curious  
216764 design of Providence; but it is yet the same in all, like the forms of  
216765 the trees growing out of the same kind of seed.

216766  
216767 60. As the tree contained in the seed, is of the same kind with the  
216768 parent seed; so the innumerable worlds contained in the vacuous seed of  
216769 Brahma, are also void and vacuum as Brahma himself.

61. As the tree which is yet undeveloped in the seed, is not in esse without development of its parts; (so the world in the womb of Brahma, was discernible only to the Divine Intellect; in the form of the ideal or spiritual world to be in futuro).

62. There is but one God, who is one and increate, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished lustre.

## CHAPTER LXXXI.

### CONGERIES OF SPIRITUAL DOCTRINES.

Argument. The Prince's Answers to the Remaining Questions of the Rákshasí.

The Rákshasí said:—Well said, O counsellor! Thy sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:—He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:—

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedānta, and who is inexpressible by words or speech of humankind:—

4. Who is betwixt the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:—

5. He whose Universal pervasion does not destroy his unity; who being the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma (so far the Exordium).

6. This minute particle is erroneously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, "what is it of the form of air and not air?").

7. This minim is said to be sound (or the words), but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Sruti 'nataatravágacchati', no word (vox or voice) can reach unto him—express his nature. (In answer to the query "what is sound and no sound?").

8. That particle is all yet nothing, it is neither I, thou or he. It is the Almighty soul and its power is the cause of all. (The gloss explains pratibha as sakti or power, in preference to the other meanings of the word, as—knowledge, design, light, reflexion and influence. (This is in answer to "who is all yet no one omnium et nullum, and what are I, thou and he, which are viewed as the ego, tu and ille, the subjective and objective realities").

9. It is the soul that is attainable with great pains (i.e. the knowledge of which is gained with pains of Yoga), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Sruti yalalábhāt naparamlabha. In answer to 'what gain is no gain').



10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.
11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).
12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it in order to present their delusive appearances unto us. (This answers the question: "what particle hides in it the world as a straw," and means the mind to be the container of the universe).
13. Whatever is imprinted in the intellect, the same appears exprest without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.
14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass. (i.e. The eternal Will (Fiat) is productive of all things for ever).
15. The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children. (The phrases, "the wish being father to the thought," and "every one delights in his hobby horse," correspond with the purport of the passage).
16. The iota of the intellect, which is as minute as an atom, and as subtile as air; fills the whole universe on all sides. (The three words \_paramānu\_, \_anu\_ and \_súkshma\_, respectively signify the minuteness of the intellect with regard to its unity, dimension and rarity. Gloss).
17. Though but a particle, yet it is not contained in hundreds of leagues; and being all-pervasive it is infinite. Having no beginning it is measureless, and having no form of itself it is formless. (In answer to 'what minutiae is immeasurable &c.').
18. As a cunning coxcomb deludes young girls by their becks and calls and winks and glances. (Quips and cranks and wanton wiles; Nods and becks and wreathed smiles. Pope):—
19. So the holy look of the divine intellect, serves as a prelude to the rotatory dance of worlds, with all their hills and contents for ever (\_i.e.\_ a nod and look of the Almighty, moves the worlds).
20. It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief. (The external world being but a prominent representation of the internal, the phenomenal of the noumenal. So Persian: \_Suvaribatini\_ and \_Zahiri\_).
21. The divine spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time. (In answer to "what is it that retains its minuteness and yet comprehends the great Meru").
22. The comparison of the vast vacuity of divine understanding with a particle of air (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.
23. The minuteness which is attributed to it (in the veda), is as false

as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, \_anoraniyan\_. He is minuter than the minute &c.; because the spirit admits no attribute).

24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "What lamp gave light in darkness?" "He was the light of the world, and the light shine forth in darkness," Gospel).

25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss:—That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, \_lux fiat et lux fit\_, and then the mind beheld it, and said it was good).

27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss:—Both of them are equally insensible things).

28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colours only, and not in their substance (as they have no real substantiality in them).

29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his abstract meditation under the blaze of his intellect. They join together as light and shade,—the shadow inseparably following the light. The adage goes, \_Zer cheragh tariki\_:—there is darkness beneath the lighted lamp.

30. The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house. (\_i.e.\_ It is the sun-light that grows and ripens all things for our food).

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons—khandas. (The Hindu festivals of Khanda pálás, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).
37. The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things. (The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing to its abstruse and subtle nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?").
38. All savours abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The Nyáya says "jaleparamánurasah" the atom of the spirit is the savour of the water).
39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls. (i.e. Consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by the Divine Spirit."
40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?").
41. The supreme Spirit which is of the form of infinite space, cannot hide itself in any thing within its sphere, which would be like the hiding of an elephant in the grass.
42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of máyá or delusion. (Here delusion like destiny is represented to exercise its influence on omniscience itself).
43. The spirit of God exists even after the dissolution of the world, by relying in his chit or intellect; just as plants survive the spring by the sap they have derived from it.
44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.
45. Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.
46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits. (In answer to "What formless things take a thousand forms").
47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas &c."
48. This infinitesimal of a twinkling even, is too long for thousands of kalpas, the whole duration of existence is as short as a flash of his eye.
49. It is the idea only that makes a twinkling, appear a kalpa or many,

just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflexions (*\_réchauffé\_*) of the inner prototype. (The phenomenal is an ectype of the original noumenal).

52. Whatever object appears to be situated anywhere, it is but a representation of its like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.

54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of god. (The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

55. The soul remains quite aloof as if retired from the world (*udásína*), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times. (In answer to "who is the cause of the world without any motive or causality in him?" This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

57. There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision (and it is the province of Vedánta to remove the error of conceiving the unreal worlds as a reality).

58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.

59. It is the particle of intellect that is led by the delusion of *\_máýá\_*, to view the scenes situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its different views by the intellect for the instruction of pupils. (Brahma has no inside nor outside. *Sruti*).

61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.

62. Therefore whoever looks into the soul (as the true reality), can

never view the false phenomena as realities as others do.

63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects. (\_i.e.\_ The eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity. (\_i.e.\_ The viewer, the view and the vision (\_drashtá\_, \_drishya\_ and \_darsana\_), being one and the same thing, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

65. The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery. (\_i.e.\_ Fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—\_phantasia et phantasmos\_).

67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.

68. The intellect having the faculty of intellection (chetana), forms the thoughts of intelligibles (chetyas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

69. That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewelery of gold and not gold itself. (\_i.e.\_ The formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

70. Thus the viewer becoming the view (\_i.e.\_ the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun (so the masculine noun \_Intellectus\_, cannot apply to the neuter \_phenomenon\_).

72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity. (The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.

76. The minute particle of the intellect, shows us the sight of the soul as clearly as a lamp enlightens everything in the dark. (Answer to "who shows the soul as clearly as a visible thing"?)

77. The intelligent soul is absolved of its perceptions of the measure, measurer and measurables, (\_i.e.\_ of the forms and properties of things), as liquid gold when dissolved of its form of an ornament. (Answer to "what thing is absolved of its properties like gold of its jewellery").

78. As there is nothing which is not composed of the elementary bodies of earth, water &c.; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to "what is that from which nothing is apart?").

79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.

80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In refutation of the question, "what is that which is distinct from the wish?").

81. The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to "what is the undivided duality and plurality?").

82. The \_Ens\_ being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.

83. If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together.

84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit (except an indeterminate all or whole).

85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

86. The multiplicity of forms which it exhibits, blends into a harmonic whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.

87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiformity of nature, is evident to the comprehensive understanding; yet it is not true of the true entity (of God).

88. Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity an inseparable property of the Godhead.

89. Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.

90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of

the intellect which contains them all. (\_i.e.\_ The divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

91. The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monstrous universe is contained in the minute atom of the Intellect.

94. As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).

95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers the parts of the future tree concealed in the seed.

96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.

97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by any one who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?)

105. The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created,

extended &c.").

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

## CHAPTER LXXXII.

### FRIENDSHIP OF THE RÁKSHASÍ.

Argument. The Rákshasí's account of herself, and her reconciliation with the Prince.

Vasishtha continued:—The apish Karkatí of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

2. She found the coolness and tranquility of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rákshasí said:—O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

10. The prince answered:—O thou sprout of the savage race of Rákshas! the people of this province are always afflicted in their hearts by a certain evil.

11. It is the obdurate disease of Vishuchi or cholic pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This cholic pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for its cure.

13. It is my business and professed duty, to persecute such wicked beings as thyself, that infest our ignorant subjects in this manner, and



this is all that I have to tell thee and do in this place.

14. Therefore, O good lady! do thou promise to me in thy own words, that thou shalt never injure any living being in future.

15. The Rákshasí replied:—Well! I tell thee in truth, my lord! that I shall hence forward never kill any body.

16. The prince replied:—If it be so O thou liver on animal flesh! tell me how shalt thou support thy body by thy abstaining from animal food?

17. The Rákshasí replied:—It is now passed six months, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.

18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

21. There is the mount Himalaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.

22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkatí the Rákshasí:—(the crablike crooked Sycorax).

23. There I obtained the sight of Brahmá by the austerity of my devotion; and expressed my desire of killing mankind, in the shape of a destructive needle.

24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the choleric pain.

25. I was then prohibited by Brahmá to kill the learned, and was instructed in the great mantra for my observance.

26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.

27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.

29. You will be successful O happy prince in getting the mantra or charm for driving the Visúchiká pain; because there is nothing impossible of attainment by the wise and strong.

30. Receive of me immediately, O raja! the mantra which has been uttered by Brahmá for removal of the choleric pain, from the cells of arteries vitiated by Visúchiká.

31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

32. Vasishtha said:—Then the Rákshasí proceeded to the river side that

217460 very night, accompanied by the prince and his minister, and all joining  
217461 together as friends.  
217462

217463 33. These being sure of the amity of the Rákshasí both by affirmative  
217464 and negative proofs, made their ablutions and stood on the bank on the  
217465 river.  
217466

217467 34. The Rákshasí then communicated to them with tenderness, the  
217468 effective mantra which was revealed to her by Brahmá, for the removal  
217469 of Visúchiká pain, and which was always successful.  
217470

217471 35. Afterwards as the nocturnal fiend was about to depart by leaving her  
217472 friendly companions behind, the prince stopped her course with his  
217473 speech.  
217474

217475 36. The prince said:—O thou of gigantic stature! thou hast become our  
217476 preceptor by thy teaching us the mantra, we invite thee with  
217477 affection, to take thy repast with us at ours tonight.  
217478

217479 37. It does not become thee to break off our friendship, which has grown  
217480 like the acquaintance of good people, at our very first meeting.  
217481

217482 38. Give thy illfavoured feature a little more graceful figure, and  
217483 walk along with us to our abode, and there reside at thy own pleasure.  
217484

217485 39. The Rákshasí replied:—You can well provide a female of your own kind  
217486 with her proper food; but what entertainment can you give to my  
217487 satisfaction, who am a cannibal by my nature!  
217488

217489 40. It is the food of a giant (Rákshasa) alone, that can yield me  
217490 satisfaction, and not the little morsel of petty mortals; this is the  
217491 innate nature of our being, and can not be done away with as long as we  
217492 carry with us our present bodies.  
217493

217494 41. The prince answered:—Ornamented with necklaces of gold, you shall be  
217495 at liberty to remain with the ladies in my house, for as many days as  
217496 you may like to abide.  
217497

217498 42. I will then manage to produce for your food, the robbers and felons  
217499 that I will seize in my territories; and you will have them supplied to  
217500 you by hundreds and thousands at all times.  
217501

217502 43. You can then forsake your comely form, and assume thy hideous figure  
217503 of the Rákshasí, and kill and take to your food hundreds of those  
217504 lawless men.  
217505

217506 44. Take them to the top of the snowy mountain and devour them at thy  
217507 pleasure; as great men always like to take their meals in privacy.  
217508

217509 45. After your recreation by that food and a short nap, you can join  
217510 your meditation; and when you are tired with your devotion, you can come  
217511 back to this place.  
217512

217513 46. You can then take the other offenders for your slaughter; because  
217514 the killing of culprits is not only justifiable by law, but it amounts  
217515 to an act of mercy, to rid them (of their punishment in the next world).  
217516

217517 47. You must return to me when you are tired of your devotion; because  
217518 the friendship which is formed even with the wicked, is not easily done  
217519 away.  
217520

217521 48. The Rákshasí replied:—You have well said prince! and we will do as  
217522 you say; for who is there that will slight the words of the wise that  
217523 are spoken to him in the way of friendship?  
217524

217525 49. Vasishtha said:—Saying so, the Rákshasí assumed a graceful form, and  
217526 wore on her person necklaces and bracelets, and silken robes and laces.  
217527

217528 50. She said, "Well raja, let us go together" and then followed the

217529 footsteps of the prince and his counsellor, who walked before her and  
217530 led the way.  
217531  
217532 51. Then having arrived at the royal abode, they passed that night in  
217533 their agreeable repast and discourse together.  
217534  
217535 52. As it became morning, the Rákshasí went inside the house, and there  
217536 remained with the women; while the prince and the minister attended to  
217537 their business.  
217538  
217539 53. Then in the course of six days, the prince collected together all  
217540 the offenders whom he had seized in his territory, and brought from  
217541 other parts.  
217542  
217543 54. These amounted to three thousand heads which he gave up to her; when  
217544 she resumed her fiercely dark form of the black fiend of night.  
217545  
217546 55. She laid hold of thousands of men in her extended grasp, in the  
217547 manner of a fragment of cloud retaining the drops of rain water in its  
217548 wide spread bosom.  
217549  
217550 56. She took leave of the prince and went to the top of the mountain  
217551 with her prey, as a poor man takes the gold, that he happens to get in  
217552 some hidden place.  
217553  
217554 57. There she refreshed herself with her food and rest for three days  
217555 and nights; and then regaining the firmness of her under-standing, she  
217556 was employed in her devotion.  
217557  
217558 58. She used to rise from her devotion once after the lapse of four or  
217559 five and sometimes seven years, when she repaired to the habitation of  
217560 men and to the court of the prince.  
217561  
217562 59. There passing sometime in their confidential conversation, she  
217563 returned to her retired seat in the mountain, with her prey of the  
217564 offenders.  
217565  
217566 60. Thus freed from cares even in her lifetime, she continued to remain  
217567 as a liberated being in that mountain &c. &c.  
217568  
217569  
217570  
217571

#### 217572 CHAPTER LXXXIII.

#### 217573 WORSHIP OF KANDARÁ ALIAS MANGALA.

217574  
217575  
217576  
217577 Argument. Deification and Adoration of the Rákshasí for her good  
217578 Services to Mankind.  
217579

217580  
217581 Vasishtha continued:—The Rákshasí thus continued in her devotion, and  
217582 remained on friendly terms with the successive rulers of the Kiráta  
217583 country, who kept supplying her with her rations. (The Rákshasí  
217584 maneater was turned to Rákshiní or preserver of men).  
217585

217586 2. She continued by the power of her perfection in the practice of yoga  
217587 meditation, to prevent all portents, to ward off all dread and danger of  
217588 demons, and remove the diseases of the people. (All these were done by  
217589 the Rákshasí vidyá now lost, and by supernatural powers gained by yoga).  
217590

217591 3. In the course of many years of her meditation, she used to come out  
217592 of her cell at certain intervals, and call at the head quarters, for her  
217593 capture of the collection of living creatures kept for her victims. (Man  
217594 slaughter was not blamable on the part of the cannibal Rákshasí, though  
217595 practising the yoga; nor was the eating of animal flesh reprehensible in  
217596 Vasishtha himself, who had been a flesh eating yogi. (See Uttara Ráma  
217597 Charita)).

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor. (Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).

6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandará-caverner alias Mangalá deví—the auspicious goddess. (The whole legend of the Kandará of Kirátas, alludes to the account of Mangalá Chandí alias Kalika deví—the black and voracious goddess of the Hindus).

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandará deví—the goddess of the valley, after the former one is disfigured and dilapidated. (The Kirántis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahomedanism, except the Kafers—another hill tribe of the Himalayas who are idolators still).

8. Any prince of the place, who out of his vileness, fails to consecrate the statue of the Kandará goddess, brings out of his own perverseness, great calamities to visit his people. (This sort of retributive justice is expressed in the adage "rájadoshat rájya nashta":—"And for the king's offence the people died." Pope's Homer's Iliad I).

9. By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise. (The two clauses are instances of affirmative and negative enthymemes coupled together as anvaya vyatirekí. The first enthymeme of the antecedent and consequent is affirmative anvayí, and the other a vyatirekí or negative one). Gloss.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture. (Raxá Kálí is worshipped in statue, but Mongla Chandí is worshipped in a ghata or potful of water).

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and favours the intelligent, and presides for ever in the realm of the Kiráta people. (Vasishtha being a theist, reviles like a Vaishnava, the black goddess as a Rákshasí, which a Kaula cannot countenance).

#### CHAPTER LXXXIV.

##### DEVELOPMENT OF THE GERM OF THE MIND.

Argument. Reason of the application of the name Karkatí, and its simile to a crooked crab.

Vasishtha said:—I have thus related to you Ráma, the unblamable legend of Karkatí, the Rákshasí of Imaus, from its beginning to end in ipso facto. (Imaus and Imodus are ranges of the Himálayas. The Gloss

interprets Imaus as a synonym of Himálayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

2. Ráma rejoined:—But how could one born in a cave of Himavatas (Imodus), become a black Rákshasí, and why was she called Karkatí? These I want to be clearly explained to me. (Ráma's demand was reasonable, as the people of the Himálayas, are always of fair complexions, and the Rákshasas were the Negroes of Southern India).

3. Vasishtha replied:—The Rakshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade. (We know the red Rákshasas of America, but it is impossible for us to account for the green or blue Rákshasas in the text).

4. As for Karkatí, you must know that there was a Rákshasa by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Sycorax the Negro parent, and her crooked son caliban Kálibán—the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

5. The reason of my relating to you the narrative of Karkatí, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition into spiritual knowledge. (Gloss. Vasishtha adduces a contradiction in the spiritual knowledge of God, by calling him a spirit and yet as all forms of things. But this seeming contrariety will disappear upon reflecting that, the phenomenal is contained in the noumenal, and the forms are viewed only in the spirit as visions in dreams).

6. It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its Supreme cause, who is without beginning and end. (The One is the cause of many, and the Infinite is the source of the finite. Ahamsarvasyám. Anádirádi sarvasya).

7. These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit. (The immaterial spirit is the basis and substratum of material bodies).

8. As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

10. The absent world appeared in presence, and its unreality appears as a reality to consciousness, like the potential figures carved in wood. (The would-be world existed in the eternal ideas in the mind of God, like the possible figures in the wood, which were carved out afterwards. And so too Aristotle).

11. As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (chetyas) of the mind—Chitta, are of the same nature as those originally implanted in it. (The homogeneity of the cause with all its effects).

12. By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (chit) and the thoughts (chetyas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicity of their substance (Vastu).

217736  
217737 13. No demonstration can show the difference between thoughts and the  
217738 mind; and whatever distinction our judgment may make betwixt them, it  
217739 is easily refuted by right reasoning. (Such as the incapability of an  
217740 effect being produced without its cause, or disagreement between the  
217741 effects of the same or similar causes).

217742  
217743 14. Let this error therefore vanish, as it has come from nothing to  
217744 nothing; and as all causeless falsities fail of themselves. You will  
217745 know more of this, Ráma! when you are awakened to divine knowledge. In  
217746 the meantime, do away with error of viewing a duality, which is  
217747 different from the only existent Unity. (Duality being driven out, all  
217748 will appear one and the same. So Sádi the sophist: \_duirácho badar  
217749 kardam ekebinam ekedámam\_).

217750  
217751 15. After the knot of your error is cut asunder, by your attending to my  
217752 lectures, you will come to know by yourself, the signification and  
217753 substance (object) of what is called the true knowledge, which is taken  
217754 in different senses by the various schools; but that which comes of  
217755 itself in the mind, is the intuitive knowledge of divine truth.

217756  
217757 16. You have a mind like that of the common people (itara), which is  
217758 full of mistakes and blunders (anarthas); all which will doubtlessly  
217759 subside in your mind, by your attending to my lectures (because the  
217760 words of the wise remove all errors).

217761  
217762 17. You will be awakened by my sermons to know this certain truth, that  
217763 all things proceed from Brahma into whom they ultimately return. (Brahma  
217764 is the producer, sustainer, and recipient or the first and last of all.  
217765 He is alpha and omega).

217766  
217767 18. Ráma rejoined:—Sir, your affirmation of the first cause in the  
217768 ablative case, "that all things proceed from Brahma," is opposed to the  
217769 negative passage in the Sruti in the same case, that "nothing is  
217770 distinct from Him"; and is inconsistent in itself (in as much as, there  
217771 cannot be all things, and again nothing but Brahma; and to say "the same  
217772 thing comes from the same," would be a palpable absurdity).

217773  
217774 19. Vasishtha answered:—Words or significant terms are used in the  
217775 Sástras for instruction of others; and where there appears any ambiguity  
217776 in them, they are explained in their definitions. (Hence the ablative  
217777 form "from Brahma" is not faulty, for what is in the receptacle, the  
217778 same comes out of it; or as they say, "what is in the bottom, the same  
217779 comes upon the surface"; and the one is not distinct from the other, as  
217780 the wave differs not from the water whence it rises. This is downright  
217781 pantheism).

217782  
217783 20. Hence it is the use though not in honest truth, to make a difference  
217784 of the visibles from the invisible Brahma (for the purpose of  
217785 instruction); as it is usual to speak of ghosts appearing to children,  
217786 though there be no such things in reality. (It is imagination that gives  
217787 a name to airy nothing, and it is the devise of language to use words  
217788 for negative ideas, as the word world to denote a duality and darkness  
217789 for want of light, and not anything in itself).

217790  
217791 21. In reality there is no duality connected with the unity of Brahma,  
217792 as there is no dualism of a city and the dream that shows its apparition  
217793 in sleep. Again God being immutable in his nature and eternal decree, it  
217794 is wrong to apply the mutations of nature and the mutability of Will to  
217795 Him. (Volition is accompanied by nolation (\_Volo and nolo\_) in mutable  
217796 minds, but there is no option \_Vikalpa\_ in the \_sankalpa-suo arbitrio\_  
217797 of the unchangeable Mind).

217798  
217799 22. The Lord is free from the states of causality and the caused, of  
21800 instrumentality and instruments, of a whole and its part, and those of  
21801 proprietorship and property. (The attribution of cause and effect or any  
21802 other predicate or predicable, is wholly inapplicable to him, who is  
21803 devoid of all attributes).

21804

217805 23. He is beyond all affirmative and negative propositions, and their  
217806 legitimate conclusions or false deductions and elenches. (\_i.e.\_ Nothing  
217807 can be truly affirmed or denied or ascertained or negated of Him, by any  
217808 mode of reasoning. Naisatarkenánaneyah).  
217809

217810 24. So the attribution, of the primary volition to the Deity, is a false  
217811 imputation also. Yet it is usual to say so for the instruction of the  
217812 ignorant; though there is no change in his nature from its nollity to  
217813 velleity. (So it is usual to attribute sensible properties of speech and  
217814 sight, to the immaterial spirit of God, by a figure of speech; and for  
217815 the instruction of the vulgar, who cannot comprehend the  
217816 incomprehensible).  
217817

217818 25. These sensible terms and figurative expressions, are used for the  
217819 guidance of the ignorant; but the knowing few, are far from falling into  
217820 the fallacy of dualism. All sensible conceptions ceasing upon the  
217821 spiritual perception of God, there ensues an utter and dumb silence. (We  
217822 become tongue-tied, and our lips are closed and sealed in silence, to  
217823 speak anything with certainty of the unspeakable).  
217824

217825 26. When in time you come to know these things better, you shall arrive  
217826 at the conclusion, that all this is but one thing, and an undivided  
217827 whole without its parts, and having no beginning nor end. (The world is  
217828 therefore self-same and co-eternal and co-existent, with the eternal and  
217829 self-existent God).  
217830

217831 27. The unlearned dispute among themselves from their uncertainty of  
217832 truth; but their differences and dualisms are all at an end, upon their  
217833 arriving to the knowledge of the true unity by instructions of the wise.  
217834 (The reality is precisely in the indifference of the subject and object.  
217835 Schelling).  
217836

217837 28. Without knowledge of the agreement of significant words with their  
217838 significates, it is impossible to know the Unity, for so long as a word  
217839 is taken in different senses, there will be no end of disputes and  
217840 difference of opinions. Dualisms being done away, all disputes are  
217841 hushed up in the belief of unity. (\_i.e.\_ All words expressive of the  
217842 Deity, refer to his unity and signify the one and the same Lord of all,  
217843 which ends all controversy on the point).  
217844

217845 29. O support of Raghu's race! place your reliance on the sense of the  
217846 great sayings of the vedas; and without paying any regard to discordant  
217847 passages, attend to what I will tell you at present. (Such as: Brahma is  
217848 used in one place in the ablative and in another in the locative case,  
217849 and also in the nominative and as the same with the world).  
217850

217851 30. From whatever cause it may have sprung, the world resembles a city  
217852 rising to view in a vision; just as the thoughts and ideas appearing  
217853 before the mirror of the mind, from some source of which we know  
217854 nothing. (They are as puppet shows of the player, behind the screen).  
217855

217856 31. Hear Ráma! and I will relate to you an instance for your  
217857 ocular evidence, how the mind (chitta), spins out the magical  
217858 world (máyika) from itself. (This ocular instance called the  
217859 drishtánta-drishtávedana, is that of the spider's thread  
217860 (urnanábha-tantu) woven of itself, and given in the Sruti).  
217861

217862 32. Having known this, O Ráma! you will be able to cast away all your  
217863 erroneous conceptions; and being certain of the certitude, you will  
217864 resign your attachment to, and your desires in this enchanted and  
217865 bewitching world. (Hence the certainty, of God's being aloof from the  
217866 false world, as it is said Deus ex machina).  
217867

217868 33. All these prospective worlds are machinations or the working of the  
217869 mind. Having forsaken these false fabrications of fancy, you will have  
217870 the tranquility of your soul, and abide in peace with yourself for  
217871 ever. (Exemption from all worldly cares and anxieties of the past,  
217872 present and future lives, leads to the peace of mind).  
217873

217874 34. By paying your attention to the drift of my preachings, you will be  
217875 able to find out of your own reasoning, a mite of the medicine, for  
217876 curing all the maladies of your deluded mind. (Right reason by the art  
217877 of reasoning, furnishes the true medicine (psyches iatrimon) to remove  
217878 the errors of the understanding).

217880 35. If you sit in this manner (in your silent meditation), you will see  
217881 the whole world in your mind; and all outward bodies will disappear (in  
217882 your abstract contemplation), like drops of oil in the sand. (All things  
217883 are presented to the mind by intuition, and are present in the  
217884 memory—the great keeper or master of Rolls of the soul).

217886 36. The mind is the seat of the universe as long as it is not vitiated  
217887 by passions and affections and afflictions of life; and it is set beyond  
217888 the world (in heavenly bliss), no sooner it gets rid of the turmoils of  
217889 its present state. (The mind, says Milton, can make a heaven of hell and  
217890 a hell of heaven).

217892 37. The mind is the means to accomplish anything; it is the store-keeper  
217893 to preserve all things in the store-house of its memory; it is the  
217894 faculty of reasoning; and the power to act like a respectable person. It  
217895 is therefore to be treated with respect, in recalling, restraining and  
217896 guiding us to our pursuits and duties. (\_Facultates sunt quibus facilius  
217897 fit, sine quibus omnino confici non potest.\_ Cicero).

217899 NOTE.—The mind is what moves and acts by its active and cognitive  
217900 faculties, and is more to be regarded than the body, which move entirely  
217901 as it is moved by the mind. Hence God is called the Mind of the  
217902 world—\_Anima mundi\_?

217904 38. The mind contains the three worlds with all their contents, and the  
217905 surrounding air in itself; and exhibits itself as the plenum of egoism,  
217906 and plenitude of all in its microcosm. (The mind is the synthesis of all  
217907 its attributes, and man is living synthesis of the world with regard to  
217908 his mind. Paracelsus. Its memory is both a capacity and a power by its  
217909 retention and ready reproduction of every thing).

217911 39. The intellectual part of the mind, contains the subjective  
217912 self-consciousness of \_ego\_, which is the seed of all its powers; while  
217913 its other or objective part, bears the erroneous forms of the dull  
217914 material world in itself. (The former is called the \_drashtá\_ or viewer  
217915 \_ego\_, and the latter the \_drishta\_ or the view \_non ego\_. The  
217916 subjective is the thinking subject \_ego\_, and the objective is the  
217917 object of thought the \_non ego\_).

217919 40. The self-born Brahmá saw the yet increate and formless world, as  
217920 already present before his mind in its ideal state, like a dream at its  
217921 first creation. He saw it (mentally) without seeing it (actually).  
217922 (\_i.e.\_ The eternal ideas of immaterial forms of possible things in the  
217923 Divine Mind. The eternal exemplars of things and Archetypes of the  
217924 Ectypal world. Thus the passage in the Bible "And God saw his works were  
217925 good." \_i.e.\_ answer those in his fair idea. Milton).

217927 41. He beheld the whole creation in the self-consciousness (samvitti) of  
217928 his vast mind, and he saw the material objects, the hills &c., in the  
217929 \_samvid\_ of his gross personal consciousness. At last he perceived by  
217930 his \_súkshma vid\_ subtile sightedness (clairvoyance), that all gross  
217931 bodies were as empty as air and not solid substantialities.  
217932 (Consciousness being the joint knowledge of the subjective and  
217933 objective, \_i.e.\_ of ourselves in connection with others; the one is  
217934 called superior or subjective self-consciousness, and the other or  
217935 objective personal-consciousness). [6]

217937 42. The mind with its embodying thoughts, is pervaded by the omnipresent  
217938 soul, which is spread out as transpiciously as sun-beams upon the limpid  
217939 water. (The soul is the \_chit\_ or intellectual part of the mind  
217940 (chitbhága of chitta), and the root of all mental activities. The  
217941 \_chidbhága\_ has the power of giving knowledge which moves the other  
217942 faculties of the mind. Gloss).



43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect chit, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect—Chidbhāga.

44. Hear now Rāma! what I am going to tell of the manner, in which the soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāṣya of Patānjala:—ग्रस्तं निरस्तं प्रबिलम्बितं द्रुतमीम्बु कृतं ध्यानमथविकम्पितं ।  
बिसस्तमेणी कृतमङ्गकं हतं विकीर्णं मेताष्टस्वरदोषभाबनाः ॥

47. Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every sloka almost in this work, is embellished with a suitable comparison.

#### CHAPTER LXXXV.

##### INTERVIEW OF BRAHMĀ AND THE SUN.

Argument.—Brahmā intending to create the world, sees the orbs of light, and invokes the luminous Sun.

Vasishtha continued:—I will relate to you Rāma, agreeably to your request, the story that was narrated to me of old by Brahmā himself (the personified mind of God and the lord of creatures). The manas or mind produced Manu—the progeny of the mind; who begat the Manujas otherwise called mānavas or manushyas, or men—the offspring of the mind.

2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasishtha the offspring of Brahmā, had his communion with his father—the first great patriarch of mankind).

3. Then Brahmā the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders—brihad-vachas).

4. Brahmā said:—All this visible world is the manifestation of the divine mind, like the circling whirl-pools and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly

bodies in the air).

5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

6. Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night. (Old chaos or darkness that reigned over the surface of the deep before the dawn of light. Tama ásit, tamaságúdhamagra. There was darkness enveloping all things. Sruti).

7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu).

8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Sruti. All was teom and beom or tama and vyoma).

9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding. (i.e. I looked into the prototypes or models of things contained in the Mind).

10. I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen within us, form no part of ourselves or our being).

11. Then the rays of my reflexion stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmás over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep. Milton).

12. Then these separate orbs (mundane eggs), brought forth, to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their coverles of watery ether or nebulous clouds, teemed with productions of every kind).

13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament. (The atmospheric water is the source of all things).

14. The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called devas from their sporting in the regions of light—divideváh divyanti. Men are párthivas from prithví the earth, and demons are called infernal from their abode in the infrapátála or antipodes).

15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.

16. Laws were fixed for all things on all sides, and human actions were regulated in the smritis as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell. (And Brahmá appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law—nature or dharma, which is an

attribute of the Great God).

17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them. (The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation from them to be productive of heavenly bliss).

18. In this way were the sevenfold worlds and continents, the septuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a \_Kalpa\_ period (which is determined by the \_Kalpa\_ or will of God).

19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands and lawns.

20. The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty \_simula\_ trees beset by their pods of cotton.

22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The lokáloka or polar mountain, is so called from its having eternal light and night on either side, turned towards or beyond the solar light).

23. The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangá running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

29. The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the \_dumbura\_-fig trees. (Udumbara is the ficus religiosus-yajnadumbura or sacred fig tree. It is by the orthographical figure aphaeresis or elision of the initial, that \_udumbara\_ is made \_dumbura\_, vulgo\_).

30. Here time is moving on with his train of moments and minutes, his

ages, yugas and kalpas, in expectation of the unforeseen destruction of all things. (Time devours and destroys all things).

31. Having seen all these things in my pure and enlightened understanding, I was quite confounded to think, whence could all these have come into being. (The first inquiry into the cause and origin of beings).

32. Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my Mind?

33. Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying:—(The first address of Brahmá to the sun, corresponds with Adam's address to that luminary. "Thou glorious sun nature's first born and the light and life &c." Milton).

34. Approach to me, O god of gods, luminous sun! I welcome thee to me! Having accosted him thus, I said:—

35. Tell me what thou art and how this world with all its bright orbs came to being; if thou knowest aught of these, then please reveal it to me.

36. Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

37. The sun replied:—Thou lord! art the eternal cause of these false phenomena, how is it then that thou knowest it not, but askest me about the cause thereof?

38. But shouldst thou, all knowing as thou art, take a delight in hearing my speech, I will tell thee of my unasked and unthought of production, which I beg thee to attend to.

39. O great Spirit! this world being composed of reality and unreality in its twofold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these incessant and unceasingly endless creations for its diversion. (The soul is the animating power, and the mind is the principle of action. Metaphysically, the soul is an individual name; the mind is a generic term or genus. The soul is opposed to body, the mind to matter. The soul is the principle of animation, the mind of volition. The soul is the mind of a certain being, the mind is the soul without its personality).

## CHAPTER LXXXVI.

### STORY OF INDU AND HIS SONS.

Argument. The Sun's Narrative of Indu and his Devotion.

The Sun continued:—It was, my lord! only the other day of one of thy by gone kalpas, and at the foot of a mount, beside the table-land of mount Kailasa standing in a corner of the continent of Jambudvīpa:—(A kalpa is one day of Brahmá, and occupies the whole duration of a creation from its beginning to the end, which is called the Kalpánta or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

2. That there lived a man by name of Suvarnajatá together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation. (The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the

Himalayas).

3. There lived among them a Bráhmaṇ by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self. (That, woman is ardhāṅga or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne figures of Hara-Gaurī and Umā-Maheśwara).

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailāsa mountain, which was unshaded by shady trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day. (There is no single word for a gandusha or chuluka of water in English; the word handful being equivalent to mushthi and prastha).

9. They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold. (Vārkaśhivritti means intense meditation conducted by forgetting one's self to wood or stone).

10. They passed in this manner the period of two ages, before their devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Śiva held on his head in the manner of the Śeiks).

11. The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

12. The god, mounted on his milk-white bull, and clasping the fair Umā on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them. (There is an alliteration of soma and soma in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as Alethes melethon. Lewis Hist. Phil. I. 69).

13. They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance. (Kālidāsa in his Mahāpadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himālaya).

14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

15. The god said:—I am pleased with thy devotion, O Bráhmaṇ! prefer thy

prayer to me, and have thy desired boon granted to thee immediately.

16. The Bráhmaṇ replied:—O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

17. The sun rejoined:—The god said, be it so, and then disappeared in the air; and his great body passed through the etherial path, like the surge of the sea with the tremendous roar of thunders.

18. The Bráhmaṇic couple then returned to their home with gladness of their hearts, and appeared as the reflexions of the two divinities Siva and Umá in their persons. (The god Siva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Siva); and his consort Umá to Omphale the wife of Hercules. Todd's Rajasthan).

19. Returning there, the Bráhmaṇi became big with child, by the blessing she had got of her god Siva.

20. She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become sonorous in the rainy season. (The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

23. They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode. (\_i.e.\_ To be amalgamated with the person of Brahmá, with which they were acquainted by their proficiency in yoga divinity).

25. Being thus bereft of both their parents, the ten Bráhmaṇ lads left their home in grief, and repaired to the top of the Kailása mountain, to pass there their helpless lives in mourning.

26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

27. They parleyed with one another on the topics, of what was the best good (\_Summum bonum\_) of humanity in this world of mortality, and many other subjects (which form the common places in ethics), such as:—

28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmá). What is that thing which endures a whole kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmá, which I prize above all others.

218357 32. Hearing this, the good sons of Indu exclaimed all in one voice  
218358 saying:—Ah! well said; and then they honoured him with their mild  
218359 speeches.

218360  
218361 33. They said: How—O brother, can it be possible for us to attain to the  
218362 state of Brahmá, who is seated on his seat of lotuses, and is adored by  
218363 all in this world?

218364  
218365 34. The eldest brother then replied to his younger brothers saying:—O  
218366 you my worthy brothers, do you do as I tell you, and you will be  
218367 successful in that.

218368  
218369 35. Do you but sit in your posture of padmāsana, and think yourselves  
218370 as the bright Brahmá and full of his effulgence; and possessing the  
218371 powers of creation and annihilation in yourselves. (Padmāsana is a  
218372 certain posture with crossed legs for conducting the yoga).

218373  
218374 36. Being thus bid by the eldest brother, the younger brothers responded  
218375 to him by saying "Amen"; and sat in their meditation together with the  
218376 eldest brother, with gladness of their hearts.

218377  
218378 37. They remained in their meditative mood, like the still pictures in a  
218379 painting; and their minds were concentrated in the inmost Brahmá, whom  
218380 they adored and thought upon, saying:—

218381  
218382 38. Here I sit on the pericarp of a full blown lotus, and find myself as  
218383 Brahmá—the great god, the creator and sustainer of the universe.

218384  
218385 39. I find in me the whole ritual of sacrificial rites, the Vedas with  
218386 their branches and supplements and the Rishis; I view in me the  
218387 Sarasvatí and Gáyatrí mantras of the Veda, and all the gods and men  
218388 situated in me.

218389  
218390 40. I see in me the spheres of the regents, of the world, and the  
218391 circles of the Siddhas revolving about me; with the spacious heaven  
218392 bespangled with the stars.

218393  
218394 41. I see this terraqueous orb ornamented with all its oceans and  
218395 continents, its mountains and islands, hanging as an ear-ring in the  
218396 mundane system.

218397  
218398 42. I have the hollow of the infernal world, with its demons, and  
218399 Titans, and serpents and dragons within myself; and I have the cavity of  
218400 the sky in myself, containing the habitations and damsels of the  
218401 immortals.

218402  
218403 43. There is the strong armed Indra, the tormentor of the lords of  
218404 peoples; the sole lord of the three worlds, and the receiver of the  
218405 sacrifices of men.

218406  
218407 44. I see all the sides of heaven spread over by the bright net of the  
218408 firmament; and the twelve suns of the twelve months dispensing their  
218409 ceaseless beams amidst it.

218410  
218411 45. I see the righteous regents of the sky and the rulers of men,  
218412 protecting their respective regions and peoples with the same care, as  
218413 the cowherds take for protection of their cattle.

218414  
218415 46. I find every day among all sorts of beings, some rising and falling,  
218416 and others diving and floating, like the incessant waves of the sea.  
218417 (Everything is changing in the changeful world).

218418  
218419 47. It is I (the Ego) that create, preserve and destroy the worlds, I  
218420 remain in myself and pervade over all existence, as the lord of all.

218421  
218422 48. I observe in myself the revolution of years and ages, and of all  
218423 seasons and times, and I find the very time, to be both the creator  
218424 and destroyer of things.

218425

49. I see a Kalpa passing away before me, and the night of Brahmá (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

50. Thus these Bráhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Bráhmans continued for a long period in their devotion, being fully acquainted with the nature of Brahmá, and possessed of the spirit of that deity in themselves. They sat in their posture of the padmāsana on seats of kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

It is evident from this instance of the Bráhmans' devotion, that it consisted of the contemplation of every thing in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truly meant by yoga meditation and nothing beside.

#### CHAPTER LXXXVII. ANALECTA OF THE CELESTIAL SPHERES.

Argument:—The Spiritual body or soul, is not destroyed by destruction of the material Body.

The Sol said:—O great father of creation! thus did these venerable Bráhmans, remain at that spot, occupied with these various thoughts (of existence) and their several actions in their minds for a long time. (This sort of yoga meditation is called Sárúpya, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one's self).

2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the Samádhi yoga or absorption in meditation, until one's final extinction or Euthanasia in the Spirit).

3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills (to be food for greedy vultures and hungry dogs).

4. These Bráhmans, having their thoughts distracted from outward objects, and concentrated in Brahmáhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the kalpa age at the end of the four yugas.

(The duration of a day of Brahmá extends over a kalpa age composed of four yugas, followed by his night of kalpánta, when he becomes extinct in his death-like sleep, the twin brother of death. Ho hupnos esti didumos adelphos thanatow).

5. At the end of the kalpa, there is an utter extinction of the solar light, by the incessant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge (when the doors of heaven were laid open to rain in floods on earth. Genesis).

6. When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean (which covered the face of the earth).

7. It was then thy dark night, and the previous creation slept as in their yoga-nidrá or hypnotic trance in thy sleeping self. Thus thou



continuing in thy spirit, didst contain all things in thee in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

8. Upon thy waking this day with thy desire of creation, all these things are exhibited to thy view, as a copy of all that was in thy inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a \_fac-simile\_ of all that lay dormant in the sleeping mind).

9. I have thus related to you O Brahmá! how these ten Bráhmans were personified as so many Brahmás; these have become the ten bright orbs situated in the vacuous sphere of thy mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by thee, O lord of all! to regulate the portions of time on earthly beings.

11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmá, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind. (Brahmá the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).

#### CHAPTER LXXXVIII.

#### INDIFFERENCE OF BRAHMÁ.

Argument.—That God expects nothing from his creation.

Brahmá said:—O Bráhman! that art the best of Bráhmists (Bráhmos), the God Sol having thus spoken of the ten Bráhmanas to Bráhma (me), held his silence. (Here is a tautology of the word Bráhman in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmá to Vasishtha—the Bráhman and Brahmist, relating the Bráhmanas).

2. I then thought upon this for sometime in my mind, and said afterwards, O Sol, Sol! do thou tell me at present what I am next to create. (Brahmá's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun—his morning and evening),

3. Tell me thou sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

4. Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

5. The sun said:—What need hast thou of the act of creating, my lord! that art devoid of effort or desire? This work of creation is only for thy pleasure (and not for any use to thee).

6. Thou lord that art free from desires, givest rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).
7. Thou that art indifferent to the fostering or forsaking of thy body (\_i.e.\_ either to live or die), needst have nothing to desire nor renounce for thy pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).
8. Thou, O Lord of creatures! dost create all these for the sake of thy pleasure only, and so dost thou retract them all in thyself, as the sun gives and withdraws his light by turns. (Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).
9. Thou that art unattached to the world, makest thy creation out of the work of love to thee, and not of any effort or endeavour on thy part.
10. If thou desist from stretching the creation out of the Supreme Spirit, what good canst thou derive from thy inactivity? (Wherefore it is better to do and produce something than nothing).
11. Do thy duty as it may present itself to thee, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.
12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well thy part &c.).
13. Therefore do thy work as it comes to thee, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in thy sleep, and devoid of desires which thou canst never reap.
14. As thou dost derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give thee thy reward for thy works of creation.
15. The manner in which, O lord, thou seest the worlds with the eyes of thy mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether thy are created or increate.
16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.
17. The ten worlds are not the work of so many Brahmás as it appeared to thee before; and no body has the power to destroy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory)).
18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.
19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner (by change of his mind or its forgetfulness).
20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.
21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

CHAPTER LXXXIX.

STORY OF INDRA AND AHALYA.

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

The Sol said:—The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Bráhmans, became assimilated to Brahmá, by their meditation of him in their minds.

3. One thinking himself as composed of the body (\_i.e.\_ a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.

4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyá (related in the ancient legends).

6. Brahmá said:—Tell me, my Lord Sol, who was this Indra, and who that Ahalyá, by the hearing of which my understanding may have its clear-sightedness.

7. The sun said:—It is related my lord! that there reigned in former times a king at Magadha (Behar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

8. He had a wife fair as the orb of moon, with her eyes as beautiful as lotuses. Her name was Ahalyá and she resembled Rohiní—the favourite of moon.

9. In that city there lived a palliard at the head of all the rakes; he was the intrigant son of a Bráhman, and was known by the same name of Indra.

10. Now this queen Ahalyá came to hear the tale of the former Ahalyá wife of Gotama, and her concupiscence related to her at a certain time.

11. Hearing of that, this Ahalyá felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

14. She lost her modesty with her self possession, and repeated in her phrensy, "here is Indra, and there he comes to me."

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your

218702 ladyship in a short time.

218703  
218704 16. No sooner she heard her companion say "I will bring your desired  
218705 object to you," than she opened her eyes with joy, and fell prostrate at  
218706 her feet, as one lotus flower falls before another.

218707  
218708 17. Then as the day passed on, and the shade of night covered the face  
218709 of nature, the lady made her haste to the house of Indra—the Bráhmaṇ's  
218710 boy.

218711  
218712 18. The clever lady used her persuasions as far as she could, and then  
218713 succeeded to bring with her this Indra, and present him before her royal  
218714 mistress forthwith.

218715  
218716 19. She then adorned herself with pastes and paints, and wreaths of  
218717 fragrant flowers, and conducted her lover to a private apartment, where  
218718 they enjoyed their fill.

218719  
218720 20. The youth decorated also in his jewels and necklaces delighted her  
218721 with his dulcet caresses, as the vernal season renovates the arbour with  
218722 his luscious juice.

218723  
218724 21. Henceforward this ravished queen, saw the world full with the figure  
218725 of her beloved Indra, and did not think much of all the excellences of  
218726 her royal lord—her husband.

218727  
218728 22. It was after sometime, that the great king came to be acquainted of  
218729 the queen's amour for the Bráhmaṇ Indra, by certain indications of her  
218730 countenance.

218731  
218732 23. For as long as she thought of her lover Indra, her face glowed as  
218733 the full blown lotus, blooming with the beams of her moon like lover.

218734  
218735 24. Indra also was enamoured of her with all his enraptured senses, and  
218736 could not remain for a moment in any place without her company.

218737  
218738 25. The king heard the painful tidings of their mutual affection, and of  
218739 their unconcealed meetings and conferences with each other at all times.

218740  
218741 26. He observed also many instances of their mutual attachment, and gave  
218742 them his reprimands and punishments, as they deserved at different  
218743 times.

218744  
218745 27. They were both cast in the cold water of a tank in the cold weather,  
218746 where instead of betraying any sign of pain, they kept smiling together  
218747 as in their merriment.

218748  
218749 28. The king then ordered them to be taken out of the tank, and told  
218750 them to repent for their crimes; but the infatuated pair, was far from  
218751 doing so, and replied to the king in the following manner.

218752  
218753 29. Great King! As long we continue to reflect on the unblemished beauty  
218754 of each other's face, so long are we lost in the meditation of one  
218755 another, and forget our own persons.

218756  
218757 30. We are delighted in our persecutions, as no torment can separate us  
218758 from each other, nor are we afraid of separation, though O King, you can  
218759 separate our souls from our bodies.

218760  
218761 31. Then they were thrown in a frying pan upon fire, where they remained  
218762 unhurt and exclaimed, we rejoice, O King! at the delight of our souls in  
218763 thinking of one another.

218764  
218765 32. They were tied to the feet of elephants, to be trampled down by  
218766 them; but they remained uninjured and said, King we feel our hearty joy  
218767 at the remembrance of each other.

218768  
218769 33. They were lashed with rods and straps, and many other sorts of  
218770 scourges, which the king devised from time to time.

218771  
218772 34. But being brought back from the scourging ground, and asked about  
218773 their suffering, they returned the same answer as before; and moreover,  
218774 said Indra to the King, this world is full with the form of my beloved  
218775 one.

218776  
218777 35. All your punishments inflict no pain on her also, who views the  
218778 whole world as full of myself. (We see our beloved in every shape.  
218779 Hafiz. A thousands forms of my love, I see around me. Urfi.  
218780 "\_berundaruna man sad surate O paidast\_" \_id\_).

218781  
218782 36. Therefore all your punishments to torment the body, can give no pain  
218783 to the mind (soul); which is my true self, and constitutes my  
218784 personality (\_purusha\_), which resides in my person (purau sete).

218785  
218786 37. This body is but an ideal form, and presents a shadowy appearance to  
218787 view; you can pour out your punishments upon it for a while; but it  
218788 amounts to no more than striking a shadow with a stick. (The body is a  
218789 thing that my senses inform me, and not an occult something beyond the  
218790 senses. Berkeley. Man can inflict the (unsubstantial) body, and not the  
218791 (substantial) spirit within. Gospel).

218792  
218793 38. No body can break down the brave (firm) mind; then tell me great  
218794 king! what the powers of the mighty amount to? (The mind is  
218795 invulnerable, and no human power can break its tenor).

218796  
218797 39. The causes that conspire to ruffle the tenor of the resolute mind,  
218798 are the erroneous conceptions of external appearances. It is better  
218799 therefore to chastise such bodies which mislead the mind to error. (The  
218800 certainty of the uncertainty of our bodies, is the only certain means  
218801 for the certitude of our minds and safety of our souls; and better is it  
218802 for us that our bodies be destroyed, in order to preserve our minds and  
218803 souls intact).

218804  
218805 40. The mind is firm for ever that is steadfast to its fixed purpose.  
218806 Nay it is identified with the object which it has constantly in its  
218807 thoughts. (This is called mental metamorphosis or assimilation to the  
218808 object of thought, as there is a physical transformation of one thing to  
218809 another form by its constant contact with the same; such as by the law  
218810 of chemical affinities, which is termed yoga also in Indian medical  
218811 works).

218812  
218813 41. Being and not being are words applicable to bodies (and are  
218814 convertible to one another); but they do not apply to the mind; since  
218815 what is positive in thought, cannot be negatived of it in any wise.

218816  
218817 42. The mind is immovable and cannot be moved by any effort like mobile  
218818 bodies. It is impregnable to all external actions, and neither your  
218819 anger or favour (barasápa), can make any effect on it.

218820  
218821 43. It is possible for men of strong resolutions to change the coarse of  
218822 their actions; but where is such a strong minded man to be found, who is  
218823 able to withstand or change the current of his thought?

218824  
218825 44. It is impossible to move the mind from its fixed fulcrum, as it is  
218826 impracticable for tender stags to remove a mountain from its base. This  
218827 black-eyed beauty is the fixed prop of my mind. (The black eyed beauty  
218828 of India and Asia, is very naturally opposed to the blue eyed maid of  
218829 Homer and Europe).

218830  
218831 45. She is seated in the lofty temple of my mind, as the goddess  
218832 \_bhaváni\_ (Juno) on the mount Kailása (Olympus); and I fear nothing as  
218833 long I view this beloved preserver of my life and soul before me. (The  
218834 Persian poet Urfi uses the same simile of the temple and mind in the  
218835 hemistich or distich. "I see her image in my inward shrine, as an idol  
218836 in the temple of an idolatrous land)."

218837  
218838 46. I sit amidst the conflagration of a burning mountain in summer's  
218839 heat, but am cooled under the umbrage of her showering cloud, wherever I

stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyá.

48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz:—If thou wilt have her, think not of another).

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind: but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop, without the activity of the Universal Mind—\_anima mundi\_. (See Psychology and Mental Philosophy).

#### CHAPTER LXXXX.

##### LOVE OF THE FICTITIOUS INDRA AND AHALYA.

Argument. Curses have power on the body, and not upon the mind.

The Sol said:—The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:—Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Deign, O great sage! pronounce thy fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise \_munis\_; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his imprecation by saying:—"Do you, O reprobate sinner, soon meet with thy perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,—“what fools must ye be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads” (knowing that our souls are invincible).

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits (which are unchangeable).

- 218909  
218910 8. The inner principle of the soul, can never be destroyed by any body  
218911 and anywhere; owing to its inscrutable, subtile and intellectual nature.  
218912  
218913 9. The Sol added:—This fascinated pair, that were over head and ears in  
218914 love, then fell down by effect of the denunciation, as when the lopped  
218915 branches fall upon the ground from the parent tree.  
218916  
218917 10. Being subjected to the torment of transmigration, they were both  
218918 born as a pair of deer in mutual attachment, and then as a couple of  
218919 turtle doves in their inseparable alliance.  
218920  
218921 11. Afterwards, O lord of our creation, this loving pair came to be born  
218922 as man and woman, who by their practice of austerities, came to be  
218923 reborn as a Brahman and Brahmaní at last.  
218924  
218925 12. Thus the curse of Bharata, was capable only of transforming their  
218926 bodies; and never to touch their minds or souls which continued in their  
218927 unshaken attachment in every state of their transfiguration (or  
218928 metamorphosis of the body only, and no metempsychosis of the soul).  
218929  
218930 13. Therefore wherever they come to be reborn in any shape they always  
218931 assume by virtue of their delusion and reminiscence, the form of a male  
218932 and female pair.  
218933  
218934 14. Seeing the true love which subsisted between this loving pair in the  
218935 forest, the trees also become enamoured of the other sex of their own  
218936 kinds. (This refers to the attachment of the male and female flowers,  
218937 long before its discovery by Linnaeus).  
218938  
218939  
218940  
218941

#### 218942 CHAPTER LXXXXI.

#### 218943 INCARNATION OF THE LIVING SOUL OR JÍVA.

218944  
218945  
218946 Argument. The Mind is the cause of all its creations.  
218947  
218948

218949  
218950 The Sol continued:—Therefore I say, my lord! that the mind like time,  
218951 is indestructible of its nature, and the inavertible imprecation of the  
218952 sage, could not alter its tenor.  
218953

218954 2. Therefore it is not right for thee, O great Brahmá! to destroy the  
218955 ideal fabric of the air-drawn world of the sons of Indu, because it is  
218956 improper for great souls, to put a check to the fancies of others (but  
218957 rather to let every one to delight in his own hobby horse and romantic  
218958 visions).  
218959

218960 3. What thing is there, O lord of lords! that is wanting in thee in this  
218961 universe of so many worlds, that should make thy great soul, to pine for  
218962 the air built worlds of Indu's sons? (It is not for noble minds to pine  
218963 for the greatness of others, nor repine at the loss which they may  
218964 sustain).  
218965

218966 4. The mind is verily the maker of worlds, and is known as the prime  
218967 Male—Purusha (the Demiurgus or Protogonus). Hence the mind that is fixed  
218968 to its purpose, is not to be shaken from it by the power of any  
218969 imprecation or by virtue of any drug or medicine, or even by any kind of  
218970 chastisement.  
218971

218972 5. The mind which is the image of every body, is not destructible as the  
218973 body, but remains forever fixed to its purpose. Let therefore the  
218974 Aindavas continue in their ideal act of creation, (as so many Brahmás  
218975 themselves).  
218976

218977 6. Thou lord that hast made these creatures, remain firm in thy place,

and behold the infinite space which is spread out before thee, and commensurate with the ample scope of thy understanding, in the triple spheres of thy intellect and mind, and the vast vacuity of the firmament. (\_i.e.\_ The infinitude of the etherial vacuum is co-extensive with the amplitude of Brahmá's mind, and the plenitude of creations).

7. These three fold infinities of etherial, mental and intellectual spaces, are but reflexions of the infinite vacuity of divine intellect, and supply thee, O Brahmá, with ample space for thy creation of as many worlds at thy will.

8. Therefore thou art at liberty to create \_ad libitum\_, whatever thou likest and think not that the sons of Indu, have robbed thee of anything; when thou hast the power to create everything.

9. Brahmá said:—After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:—

10. Well hast thou said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

12. Now produce all things as thou wilt, and according to my behest, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood confest with his bipartite body of light and heat; with the first of which he shone as the sun in the midst of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

15. And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

17. Whatever reflexion is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confest before it. (The ideal becomes visible or the noumenal is exprest in the phenomenal).

18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Brahmans to the rank of Brahmá, by means of their conception of the same in themselves.

19. As the living souls of the Aindavas, were incorporated with Brahmá, by their intense thought of him in them (or by their mental absorption of themselves in him); so also have we attained to Brahmáhood, by means of our mental conception of that spiritual light and supreme intellect in ourselves. (So in our daily ritual, अहं ब्रह्म नचान्यस्मि, ब्रह्मैवास्मिन् शोकभाक् । सच्चिदानन्दरूपोऽहं, नित्यमुक्त स्वभाववन् ॥

20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears exprest without it in a visible shape; or else there is no material substance beside one's own mind. (This is the doctrine of conceptionalists, that all outward objects are but



representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is downright mistake on the part of some to understand them as belonging to the body. (The sánkhya materialists understand the internal faculties as products of the body and matter).

23. The self same mind is termed also the living principle—Jíva (Zoa), when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature. (The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

24. There is no body as myself or any other person in this world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmás themselves.

25. As the Aindavas were Brahmás in their minds, so my mind makes me a Brahmá also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

26. It is only by a conceit of my mind, that I think myself situated as a Brahmá in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialization of the spirit).

28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind. (The body is a creature of the mind like a figure in its dream).

29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the Aindava worlds.

30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

31. Know the mind to both active and inert (\_i.e.\_ both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahmá, can identify themselves with Brahmá himself.

33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahma, are equally sentient also in their natures).[7]

35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possess of their perceptivity, by the like relation (sádrisya-sambandha) of themselves with the supreme soul.

36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbors of a barren land. The barren waste refers to the vacuum of the divine mind, and its harbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetyas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world, (rising and sitting before it like the sceneries of a phantasmagoria).

39. The nature of the intellect—chit is a pure unity, but the mind—chitta which is situated in the same, and thence called chit—stha or posited in the intellect, is a réchauffé or dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.[8]

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul; which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifests various appearances in the forms of things, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

219185  
219186 48. Let the learned abstain from the thoughts of the threefold forms of  
219187 the pure intellectual, spiritual and corporeal bodies, and reflect on  
219188 them as the reflexions of the divine intellect in his own mind.  
219189

219190 49. The mind being cleansed of its darkness like the mirror of its dirt,  
219191 shows the golden hue of spiritual light, which is replete with real  
219192 felicity, and by far more blissful than what this earthly clod of body  
219193 can ever yield.  
219194

219195 50. We should cleanse the mind which exists for ever, rather than the  
219196 body which is transient and non-existent; and as unreal as the trees in  
219197 the air, of which no one takes any notice.  
219198

219199 51. Those who are employed in the purification of their bodies, under  
219200 the impression that the body also is called the átmá or soul (in some  
219201 sástra); are the atheistic chárvakas, who are as silly goats among  
219202 men.  
219203

219204 52. Whatever one thinks inwardly in himself, he is verily transformed to  
219205 its likeness, as in the instance of the Aindava Bráhmans, and of Indra  
219206 and Ahalya cited before.  
219207

219208 53. Whatever is represented in the mirror of the mind, the same appears  
219209 in the figure of the body also. But as neither this body nor the egoism  
219210 of any one, is lasting for ever, it is right to forsake our desires.  
219211

219212 54. It is natural for every body to think himself as an embodied being,  
219213 and to be subject to death (while in reality it is the soul that makes  
219214 the man, who is immortal owing to the immortality of the soul). It is as  
219215 a boy thinks himself to be possessed of a demon of his own imagination,  
219216 until he gets rid of his false apprehension by the aid of reasoning.  
219217  
219218  
219219  
219220

## 219221 CHAPTER LXXXXIII.

### 219222 ON THE POWERS OF MIND.

219223  
219224  
219225  
219226 Argument. Force of the Faculties of the Mind and Energy of Men.  
219227

219228  
219229 Vasishtha added:—Now hear, O support of Raghu's race! what I next  
219230 proposed to the lotus-born lord Brahmá, after we had finished the  
219231 preceding conversation.  
219232

219233 2. I asked him saying:—Lord! you have spoken before of the irrevocable  
219234 power of curses and imprecations, how is it then that their power is  
219235 said to be frustrated again by men.  
219236

219237 3. We have witnessed the efficacy of imprecations, pronounced with  
219238 potent Mantra—anathemas, to overpower the understanding and senses of  
219239 living animals, and paralyze every member of the body. (This speaks of  
219240 the incantations and charms of the Atharva Veda).  
219241

219242 4. Hence we see the mind and body are as intimately connected with each  
219243 other, as motion with the air and fluidity with the sesamum seed  
219244 (because the derangement of the one is attended by the disorganization  
219245 of the other: i.e. of the body and mind).  
219246

219247 5. Or that there is no body except it but be a creation of the mind,  
219248 like the fancied chimeras of visions and dreams, and as the false sight  
219249 of water in the mirage, or the appearance of two moons in the sky.  
219250

219251 6. Or else why is it that the dissolution of the one, brings on the  
219252 extinction of the other, such as the quietus of the mind is followed by  
219253 the loss of bodily sensations?

7. Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses and say whether they are both overpowered by these, being the one and same thing.
8. Brahmá replied:—Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.
9. And that all species of animal being, from the state of the highest Brahmá, down to minute insects, are bicorpori or endowed with two bodies the mental and corporeal. (i.e. The mind and the body).
10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and inactive.
11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation—abhichára Vidyá. (Exorcism, the Mumbo Jumbo of the Tantras).
12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.
13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.
14. He who can control his mind by continued patience on one hand, and by incessant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.
15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (Omnium vincit vigilantia vel diligentia).
16. Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).
17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).
18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turneth not from its pole; and he who is true to his purpose, is sure of success. (The word tatkshanát phalitah or gaining immediate success, is an incredible expression in the text).
19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).
20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.
21. Think of the manly fortitude of Mándavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the anal Haq "I am the True One," and of the martyrs who fell victims to their faith in truth).

22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).
23. Remember also how the sons of Indu obtained their Brahmáhood, by virtue of their persevering devotion, and which even I have not the power to withhold. (\_i.e.\_ Even Brahmá is unable to prevent one's rising by his inflexible devotedness).
24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.
25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.
26. Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.
27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.
28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.
29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.
30. The new reflexion effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.
- (One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).
31. The mind, \_O muni!\_ is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflexions of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).
32. The mind that is averse to right investigation, sees like the purblind, every thing in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).
33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.
34. A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).
35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.
36. It is our conception, that makes us see a forest in the fog, or a

tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.

## CHAPTER LXXXXVIII.

### A VIEW OF THE GENESIS OF THE MIND AND BODY.

Argument. First Birth of the Mind, and then that of Light. Next grew the Ego, and thence came out the World.

Vasishtha said:—I will now tell you Ráma! What I was instructed of yore by lord Brahmá himself. (The prime progenitor of mankind and propounder of the Vedas).

2. From the unspeakable Brahmá, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

3. The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmá the first Male. (Purusha or Protogonus—Pratha-janya or Prathamajanita).

4. Therefore know Ráma, this same Brahmá to be the Parameshthi or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmá, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion (avidyá), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmá.

7. Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sánkhya Philosophy),

8. It is from that Brahmá, O Ráma! that, all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self-existent Brahmá that existed in the form of intellect (chit) before creation, the same assumed the attribute of egoism (ahankára) afterwards, and became manifest in the person of Brahmá. (Thence called Swayambhu or self-born).

10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmá, are both of them equally powerful).[9]

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of

all-Brahmá. (\_Intellectus noster nihil intelligit sine phantasmata\_); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

12. The Mind thus moving and modeling all things is called the \_Jíva\_ living soul or Nous. (The Scholiast says:—The Mind is the genus—\_Samashti\_—, the soul is an individual name (Vyashti) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (chidákása). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immoving beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or woe, says the Sruti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth, have now risen high in the scale of beings, by their devotedness to better acts (and are likely to have their liberation in the course of their progression to the best).

20. Same persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahmá; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground for man's unrestricted desires, which sowed it with thorns and thistles).

23. These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

24. This world O Ráma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our woe, which being rooted out by the axe of reason, will no more come to grow by their

transmigration in this earth. (The mind and body are rooted out by  
Suppression of their desires and passions).

#### CHAPTER LXXXXIV.

##### BRAHMA THE ORIGIN OF ALL.

Argument. Description of the twelve species of Human beings and the  
ways of their liberation.

Vasishtha said:—Hear me now relate to you, Ráma! the several classes of  
higher, lower and middling species of beings, and the various grades of  
their existence here and elsewhere in the scale of creation. (\_i.e.\_ The  
spontaneous production of beings \_suo motu\_, when they were not bound  
by \_karma-vipáka\_ or acts of a prior life, to be born in any particular  
form or state on earth).

2. They were the first in their production, and are known as the  
\_idam-prathama\_—or the first class in their birth, whose long practice  
in a course of virtuous actions in prior states, has secured to them the  
property of goodness—\_satva-guna\_ only. (These are the holy saints and  
sages, who are entitled to their liberation in life time, and upon  
separation from their bodies).

3. The second grade is called the \_guna pívari\_ or state of sound  
qualities, which is attained by the prosperous, and leads them to  
meritorious deeds, to the acquisition of their desired objects, and  
their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births  
in this earth).

4. The third grade is termed the \_sasatwá\_, or the state of  
substantiality of men of substance. It is attended with like results,  
proportioned to the righteous and unrighteous acts of men, who may  
obtain their liberation after a hundred transmigrations of their souls  
on earth.

5 & 6. The fourth grade comprises infatuated people called \_atyanta  
támasi\_, who are addicted to their varying desires in this changeful  
world, and come to the knowledge of truth, after passing a thousand  
lives in ignorance and sin, and suffering the effects proportionate to  
their good or evil deeds.

7. The fifth grade is composed of men of a baser nature, called  
\_adhama-satwá\_ by the wise, and who may possibly have their liberation,  
after a course of numberless births in different shapes and forms.

8. The sixth grade is composed of those extremely benighted men (atyanta  
támasi), who are doubtful of their liberation (\_Sandigdha-moksha\_), and  
continue in the vicious course of their past lives.

9. Those who after passing two or three previous births in other states,  
are born afterwards with the quality of gentleness, these are reckoned  
as the seventh grade, and are denominated the Rájashi-gentry or  
gentility.

10. Those who remain mindful of their duties, and are employed in  
discharge of them in this state of life; are said by the wise to be  
entitled to their liberation, soon after their demise.

11. Those among the Rájashi-gentility, whose acts are commensurate with  
those of gentlemen and the nobility, are included in the eighth class,  
and are called \_Rája Sátwiki\_—or noble gentlemen; and are entitled to



219599 their liberation after a few births on earth.

219600  
219601 12. The ninth class comprises the rāja-rājashi or right gentlemen,  
219602 whose actions conform with their title, and who obtain their long  
219603 longed-for liberation, after a course of hundred births in the same  
219604 state.

219605  
219606 13. The next or tenth class is composed of the rājatāmasi or blinded  
219607 gentry, who act foolishly under their infatuation; and who are uncertain  
219608 of their liberation, even after a thousand births.

219609  
219610 14. The most giddy of this class is called atyanta-rāja-tamashi, or  
219611 the excessively infatuated gentry, whose conduct in life correspond with  
219612 their name, and whose transmigration does not cease at any time.

219613  
219614 15. Then the lower classes comprise the children of darkness or  
219615 ignorance—tamas; of whom the tāmasas form the eleventh grade, and  
219616 are said to be deprived of their liberation forever more. (These are the  
219617 Rākshasas and demons of various orders).

219618  
219619 16. There have been a few however among them, who have obtained their  
219620 salvation by means of their divine knowledge, and their good acts during  
219621 their life time (such as Prahlāda, the son of a demon, and Karkotaka—the  
219622 son of a Nāga).

219623  
219624 17. Next follows the twelfth order of tāmasa-rājasa, who combine in  
219625 them the qualities of darkness and enlightenment, and who are liberated  
219626 after a thousand births in their former demoniac state, and one hundred  
219627 births in their progressive improvements.

219628  
219629 18. Then comes the thirteenth order of tāmas-tāmasi or those in  
219630 darkest darkness, who have to transmigrate for millions of years both in  
219631 their prior and later births, before they can have their liberation from  
219632 the bondage of body.

219633  
219634 19. Last comes the fourteenth order of beings, who continue in their  
219635 state of gross ignorance (atyanta-tāmasi) forever, and it is doubted  
219636 whether they can have their liberation at all.

219637  
219638 (All these classes of human beings have proceeded from Brahmā, whose  
219639 life and spirit circulate in all of them; else they could neither live  
219640 nor breathe).

219641  
219642 20. All other masses of living beings also, have proceeded from the body  
219643 of the great Brahmā, as the moving waves rise from the great body of  
219644 waters.

219645  
219646 21. And as the lamp flickering by its own heat, scatters its light on  
219647 all sides; so does Brahmā glowing in himself, irradiate his beams in the  
219648 shape of scintilla, to spread all over the universe: (which is the  
219649 vacuity of Brahmā's mind, and comprises the cosmos within it).

219650  
219651 22. And as the sparks of fire are flung about by force of the burning  
219652 flame; so do these multitudes of produced beings rise from the substance  
219653 of Brahmā himself.

219654  
219655 23. As the dust and filaments of mandara flowers, fly to and fill the  
219656 air on all sides; and as the beams of the moon shoot out of its orb, to  
219657 fill the four quarters of heaven and earth; so the minutiae of Divine  
219658 essence emanate from the Deity, and spread throughout the universe.

219659  
219660 24. As the variegated arbor, produces its leaves and flowers of various  
219661 hues from itself; so the varieties of created beings, spring from one  
219662 Brahmā—the source of all.

219663  
219664 25. As the gold ornaments are in relation to the metal gold of which  
219665 they are made, and wherein they subsist, so Rāma! are all things and  
219666 persons in relation to Brahmā, out of whom they have sprung and in whom  
219667 they abide.

219668  
219669 26. As the drops of water, are related to the pure water of the cascade,  
219670 so Ráma, are all things related to the increate Brahmá, whence they  
219671 issue as drizzling drops.  
219672

219673 27. As the air in a pot and about a basin, is the same with the  
219674 surrounding air of heaven; so are all individual objects the same, with  
219675 the undivided spirit of the all-pervading Brahmá.  
219676

219677 28. As the drops of rain-water, and those of water spouts, whirlpools  
219678 and waves, are identic with their parent waters; so are all these  
219679 phenomenal sights, the same with the great Brahmá, whence they spring,  
219680 and wherein they exist and subside.  
219681

219682 29. As the mirage presents the appearance of a billowy sea, by the  
219683 fluctuation of sunbeams on sand; so do all visible objects show  
219684 themselves to the sight of the spectator, beside which they have no  
219685 figure or form of themselves.  
219686

219687 30. Like the cooling beams of the moon, and the burning light of the  
219688 sun, do all things shine with their different lustres derived from  
219689 Brahmá.  
219690

219691 31. It is He, from whom all things have risen, unto him they return in  
219692 their time; some after their transmigrations in a thousand births, and  
219693 others after longer periods of their revolutions in various bodies.  
219694

219695 32. All these various forms of beings in the multiiform world are moving  
219696 in their respective spheres by the will of the Lord. They come and go,  
219697 rise and fall, and shine in their transitory forms, like the sparks of  
219698 fire, fluttering and sparkling for a moment, and then falling and  
219699 becoming extinct for ever.  
219700

## 219701 219702 219703 219704 CHAPTER LXXXXV.

### 219705 219706 IDENTITY OF THE ACTOR AND HIS ACTION.

219707  
219708  
219709 Argument. It is for persuasion of men addicted to Acts that the Actor  
219710 is identified with his Acts.  
219711

219712  
219713 Vasishtha said:—There is no difference of acts, from the agent, as  
219714 they have sprung together from the same source of their creator: they  
219715 are the simultaneous growth of nature like flowers and their odour.  
219716 (The Gitá says:—The actor, act and its effect, are naturally united  
219717 together).  
219718

219719 2. When human souls are freed from their desires, they are united with  
219720 the supreme soul of Brahma, as the blueness of the sky which appears  
219721 distinct to the eyes of the ignorant, is found to be joined with the  
219722 clear firmament. (The human soul is a shadow of the supreme, as blueness  
219723 is a shade of vacuity).  
219724

219725 3. Know, O Ráma! that it is for the understanding of the ignorant, that  
219726 the living souls are said to have sprung from Brahma: when they are in  
219727 reality but shadows of the same.  
219728

219729 4. Wherefore it is not right on the part of the enlightened to say that  
219730 such and such things are produced from Brahma, when there is nothing  
219731 that exists apart or separate from him: (on account of the unity of all  
219732 existences and identity of the actor and the act).  
219733

219734 5. It is a mere fiction of speech to speak of the world as creation or  
219735 production, because it is difficult to explain the subject and object of  
219736 the lecture, without the use of such fictitious language (as the actor

219737 and act, the creator and the created &c.).

219738  
219739 6. Hence the language of dualists and pluralists is adopted in  
219740 monotheistic doctrines, as the expressions, this one is Brahma, or  
219741 divine soul, and these others are the living souls, as they are in use  
219742 in the popular language.

219743  
219744 7. It has been seen (explained), that the concrete world has sprung from  
219745 the discrete Brahma; because the production of something is the same  
219746 with its material cause, though it seems different from it to common  
219747 understandings.

219748  
219749 8. Multitudes of living beings rising like the rocks of Meru and Mandara  
219750 mountains, are joined with the main range from which they jut out. (All  
219751 are but parts of one undivided whole. Pope.)

219752  
219753 9. Thousands and thousands of living beings, are incessantly produced  
219754 from their common source, like the innumerable sprigs of forest trees,  
219755 filling the woodland sky with their variegated foliage. (So are all  
219756 creatures but off shoots of the parent tree of the Supreme Soul).

219757  
219758 10. An infinity of living beings will continue to spring from the same,  
219759 like blades of grass sprouting from the earth below; and they will  
219760 likewise be reduced to the same, like the season plants of spring, dying  
219761 away in the hot weather of Summer.

219762  
219763 11. There is no counting of the living creatures that exist at any time,  
219764 and what numbers of them, are being born and dying away at any moment  
219765 (and like waves of water are rising and falling at each instant).

219766  
219767 12. Men with their duties proceed from the same divine source, like  
219768 flowers growing with their fragrance from the same stem; and all these  
219769 subside in the same receptacle whence they had their rise.

219770  
219771 13. We see the different tribes of demons and brutes, and of men and  
219772 gods in this world, coming into existence from non-existence, and this  
219773 is repeated without end.

219774  
219775 14. We see no other cause of their continuous revolution in this manner,  
219776 except the forgetfulness of their reminiscence, which makes them  
219777 oblivious of their original state, and conform with every mode of their  
219778 metempsychosis into new forms. (Otherwise the retention of the knowledge  
219779 of its original state and former impressions, would keep it alive in the  
219780 same state of primeval purity, and exempt it from all transmigrations).

219781  
219782 15. Ráma said:—For want of such reminiscence, I think that, obedience to  
219783 the dictates of the infallible Sástras, which have been promulgated by  
219784 the sages, and based on the authority of the Vedas, is the surest way  
219785 for the salvation of mankind.

219786  
219787 16. And I reckon those men as holy and perfect, who are possessors of the  
219788 virtues of the great, and have magnanimity and equanimity of their  
219789 souls, and have received the light of the unknowable Brahma in them.  
219790 (Such men are exempt from the pain of transmigration).

219791  
219792 17. I reckon two things as the two eyes of the ignorant, for their  
219793 discernment of the path of salvation. The one is their good conduct, and  
219794 the other their knowledge of the Sástras, which follows the former.

219795  
219796 18. Because one who is righteous in his conduct only, without joining  
219797 his righteousness with his knowledge also, is never taken into account;  
219798 and is slighted by all to be plunged into insignificance and misery.  
219799 (The unlearned virtuous, is as despicable as the learned vicious).

219800  
219801 19. Again Sir;—it is the joint assent of men and the Veda, that acts and  
219802 their actors come one after the other; and not as you said of their  
219803 rising simultaneously from their divine origin. (That is to say; that  
219804 the morals established by the wise, and the virtues inculcated by the  
219805 holy scriptures, are the guides of good acts and their observers, which

are not the spontaneous growth of our nature or intention).

20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other. (Men get what they have in their hearts and nothing besides).

23. Such being the case, how was it sir, that you said of the production of animals from the seed of Brahma, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

24. On one hand you have set at naught the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.

25. And again to say, that Brahma is not the origin of actions, and that Brahmá and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahmá, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

27. Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

28. Vasishtha replied:—You have well asked, my good Ráma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results. (So says the Sruti:—whatever is thought in the mind, the same is expressed in words and done in action).

30. Therefore no sooner did the principle of the mind spring from the essence of Brahmá, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.

31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind: (\_chitta\_ of the \_chit\_ or the thought of the thinking principle).

33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence

in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (Sáavadhánam anushthitán).

35. As the ink ceases to be ink, without its inky blackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipate from neither. (\_i.e.\_ The liberated are devoid of the thoughts and actions, which are concomitants with one another).

37. The mind is ever united with its activity as the fire with its heat, and the want of either of these, is attended to worldlings with the extinction of both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Ráma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

#### CHAPTER LXXXXVI.

##### INQUIRY INTO THE NATURE OF MIND.

\_As the Ego, the subjective and really existent entity.\_

Argument. The Faculties of the Mind, and their Various Functions and appellations.

Vasishtha said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit. according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

2. Ráma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul. (\_i.e.\_ The mind is the volitive principle of the soul).

4. The mind is known to be of the form of that self-moving principle, which determines the dubitation of men between the affirmative and negative sides (as whether it is so or not \_dwikotika\_). \_i.e.\_ The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; \_viz.\_ 1. The principle of contradiction: or of two contradictory propositions of which one is true, and the other untrue, \_i.e.\_ Is, or, is not. 2. \_Raison determinantic\_ or determining by \_a priori\_ reasoning, as, why so and not otherwise.

5. The mind is known to be of the form of \_Ego\_, which is ignorant of the self manifesting soul of God; and believes itself as the subject of its thoughts and actions.

6. The mind is of the nature of imagination (Kalpaná), which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapience of the sapient man.

(Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W. Hamilton. It is an operation of the mind consisting of manifold functions, such as;—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the power of apprehending ideas, and combining them into new forms).

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (i.e. the living soul).

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences. (The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

9. The Divine Mind is said to be distributed into all souls by mistake and without any reason; since the All-to pan is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the Anima mundi, contains all within itself, and having no container of it).

10. Whoever has set his desire in any thing as if it were a reality, finds the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karmendriya); thus because the mind is the cause of action, it is identified with the effect. (By the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause a quo, is the same with the final-propte quod by inversion of the causa cognoscendi—in the effect being taken for the cause).

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

15. The simultaneous collision of many sensations (like the Kákátáli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Râma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:—As man began to lose sight of his consciousness, and laboured under suppositions about his-self, it was then that he found the mind to be the waking principle within him. (i.e. It is after

one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man's degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the manas; (whence he derives his name as man, mánava or manusha)).

18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding-buddhi. (We understand with or by means of reason, as we say—a proposition is right by its reasons hetuváda; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. Persona est rationalis naturae individua substantia. Boethius.

20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle and fleeting, and flying from one subject to another, without dwelling long upon any).

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire-ihita Kalpaná. It is called Kákatáliya Sanyoga or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (Imaginari est quan rei corporae figuram contemplari. Descartes).

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.)

24. The appetite which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

25. When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called avidyá or absence of Vidyá or knowledge of spiritual truth. It becomes Mahávidyá or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

26. The next is doubt, which entraps the dubious mind in the snare of

scepticism, and tends to be the destruction of the soul, by causing it to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. (The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condillac, called *Dirt philosophy* by Fichte).

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of nature itself. (Because God is the Natura naturans or the Author of Nature; and the works of nature—matter and mind, are the Natura naturata. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmá the Demiurge, who is combined of nature and mind).

29. The mind is called *máyá* or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the vice-versa by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (*avidyá*) and passions (*tamas*).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

31. The intellect (*chit*) being bewildered in its view of the intellectual world (*chetyas*), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires. (i.e. Having lost the knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (*chitta* and *buddhi*) by the wise.

35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Ráma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

37. Vasishtha replied:—The mind, O Ráma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the



passions and desires of the body, it takes the name of the mind. (From its minding of many things).

38. The intellect (chit) which is the cause of the world, is called the chitta or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (ávilám). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the ego, and the living soul or principle of animation.

43. The mind bears its different appellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind manas or mens, similar in its nature and names with every one and all its operations).

48. I have told you, Ráma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego—the subjective, mind—the motive, understanding—the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

49. The Nyáyá philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sánkhyá system explains the perception and senses in a way peculiar to itself. (Namely: the Nyáyá says, the Ego to be a dravya or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sánkhyá has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh organ of sense).

50. In this manner are all these terms taken in very different acceptations, by the different systems of Mīmāṃsā, Vaiśeṣika, Arhata and Buddhist philosophy. The Pancharātra and some other systems, have given them particular senses disagreeing with one another. (See Rākhāldāsa Nyayaratna's tract on the identity of the mind and the soul \_ātmā\_; and Hirālal's reply to and refutation of the same).

51. All these various doctrines, arising at different times and in distant countries, lead at last to the same supreme Being, like the very many different ways, leading their passengers to the same imperial city. (All systems of philosophy, like every scheme of religion and its different sects and schisms, lead their followers to the same truth of one Superintending power or Deity).

52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acrimony. (All party contentions, are but effects of ignorance of the various terminology bearing the same sense).

53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster hold of the human heart, than the best reason and the surest truth).

54. They have spoken falsely, whose words point out every thing as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind, this bids you shun, and that to love mankind. Pope).

55. The mind receives its various names from its different functions as a man is called a \_snataka\_ or early bather, and a \_dātā\_—donor, from his acts of sacred ablutions and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a Jīva or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.

60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (chetana) nor inert matter (jada); it is the \_ego\_ that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious \_ego\_, is subjected to both in this world).

62. The mind which is one with the divine Intellect (\_i.e.\_ sedately fixed in the one Brahmā), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like

clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

63. Know Ráma, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).

64. Know then, O Rághava, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of every thing).

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions.)

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahmá.

(The Sruti says:—Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenntnißvermögen or Denkvermögen, Begehrungsvermögen, and Gefühlsvermögen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

## THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

Rāma said:—I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of Emanation).

2. Vasishtha answered:—The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. *\_O ruh Eloim marhapeth-fi pene al maim.\_* Genesis. *\_Apa eva Sasarjādan.\_* Manu).

3. The mind became amalgamated (identical), with the contents of the world, in the Spirit of Brahmā, now showing itself in the form of man, and now appearing as a God. (i.e. the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself). (This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

4. Somewhere he showed himself as a demon and at another place like a *\_yaksha\_* (yakka); here he was as a *\_Gandharvā\_*, and there in the form of a *\_Kinnarā\_*. (All these were the ideal manifestations of the Divine Mind).

5. The vast expanse of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).

6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

7. It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the archetypes of the ectypal world, or the recording power of knowledge; but the Supreme Soul is the disembodied self-consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

12. Ráma said:—Sir! You have said before, that human nature is principally of three kinds viz:—the good, the gentle and the base (Satva, rajas and tamas); and it is owing to the good or bad nature of their minds, that men differ from one another.

13. Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

14. Vasishtha replied:—Know Ráma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the Chit or Divine Intellect. (The first is the space of Divine Infinity, the second is the spatium dunamia or potential space and may be filled by bodies; and the third is the place energeia or actually occupied by bodies).

16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

19. Then the vacuity of the mental sphere, which has also sprung from the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).

20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

22. In the intellectual sphere, you will see one Supreme Brahma, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.

23. The ignorant require to be instructed in appropriate words and precise language, showing the demarkation between monotheism and ditheism, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as

you are in dark on the subject.

25. The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

[10]27. The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identic with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.

## CHAPTER LXXXXVIII.

### HISTORY OF THE HUMAN HEART.

Argument. The wide extent of the Heart and its ultimate Dissolution.

Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called antahkarana—an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Ráma! it perceives that soul in itself, which transcends all imaginations of the mind. (Kalpanás are imaginary attributes of God in the mind; who can only be seen in the heart).

3. It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmá himself; and which I will now relate to you Ráma, if you will listen to it with attention.

5. There is a long, open and dreary desert, Rámátaví by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he was striking his own back and breast, and then running away in this direction and that (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of Karanja plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the Karanja furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriedness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another Karanja thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I beheld him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.

20. I asked him saying:—Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and trouble yourself for nothing?

21. Being thus asked by me, O Ráma! he answered me saying:—I am no body, O sage! nor do I do any such thing as you are telling me about.

22. I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

24. After a short while he ceased from his weeping, and then looking at his limbs, he laughed and cried aloud in his mirth.

25. After his laughter and loud shouts were over, hear, O Ráma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

220634 29. He kept running with his big legs and outstretched stout arms, until  
220635 he fell into the pit, whence he rose again, and betook to his flight as  
220636 before.

220637

220638 30. He fell into a pond again, and then rose and ran with his body  
220639 wringing with pain; falling again in hidden caves, and then resorting to  
220640 the cooling shade of forest trees.

220641

220642 31. Now ailing and now regaling, and now torturing himself with his own  
220643 hands; and in this way I saw him for sometime with horror and surprise  
220644 in myself.

220645

220646 32. I stopped him in his course, and asked about what he was doing; to  
220647 which he returned his crying and laughter for his answers by turns.

220648

220649 33. Finding at last his body and limbs decaying in their strength, he  
220650 thought upon the power of destiny, and the state of human lot, and was  
220651 prepared to depart.

220652

220653 34. I came again to see another succeeding him in the same desert path,  
220654 who had been flying and torturing himself in the same way as the others  
220655 gone before him.

220656

220657 35. He fell in the same dark pit in his flight, where I stood long to  
220658 witness his sad and fearful plight.

220659

220660 36. Finding this wretched man not rising above the pit for a long time,  
220661 I advanced to raise him up, when I saw another man following his  
220662 footsteps.

220663

220664 37. Seeing him of the same form, and hastening to his impending fall in  
220665 the doleful pit, I ran to stop his fate, by the same query I made to the  
220666 others before.

220667

220668 38. But O lotus-eyed Ráma! the man paid no heed to my question and only  
220669 said, you must be a fool to know nothing of me.

220670

220671 39. You wicked Bráhmaṇ! he said to me, and went on in his course; while  
220672 I kept wandering in that dreadful desert in my own way.

220673

220674 40. I saw many such men coming one after the other to their unavoidable  
220675 ruin, and though I addressed to all and every one of them, yet they  
220676 softly glided away by me, like phantoms in a dream.

220677

220678 41. Some of them gave no heed to my saying, as a man pays no attention  
220679 to a dead body; and some among the pit-fallen had the good fortune of  
220680 rising again.

220681

220682 42. Some among these had no egress from the plantain grove for a long  
220683 while, and some were lost forever, amidst the thorns and thistles of  
220684 \_Karanja\_ thickets.

220685

220686 43. There were some pious persons among them, that had no place for  
220687 their abode; though that great desert was so very extensive as I have  
220688 told you already (and capable of affording habitations for all and many  
220689 more of them).

220690

220691 44. This vast desert is still in existence, together with these sorts of  
220692 men therein; and that place is well known to you, Ráma, as the common  
220693 range of mankind. Don't you remember it now, with all the culture of  
220694 your mind from your early youth?

220695

220696 45. O that dreadful desert is this world, filled with thorns and dangers  
220697 on all sides. It is a dark desert amidst a thick spread darkness, and no  
220698 body that comes herein, finds the peace and quiet of his heart, except  
220699 such as have acquired the divine knowledge, which makes it a rose garden  
220700 to them. (See the pit-falls in the bridge of Addison's Vision of  
220701 Mirza).

220702



CHAPTER LXXXXIX.

HISTORY OF THE HEART CONTINUED.

Argument. Explanation of the preceding Allegory.

Râma said:—What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:—Attend O great-armed Râma! and I will tell you all:—

That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its un-reality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquility.

9. But there were others that paid no attention to my lectures through their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fraught with all their virtues.

13. Those which having fallen into the \_Karanja\_ thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and

fall in repetition, from higher to lower births, and the \_vice-versa\_ likewise.

16. The thick thicket of \_Karanja\_ brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

17. The minds that have been confined in the \_Karanja\_ bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing harbour of heaven, which gives delight to the soul.

19. Those persons are placed here, who have their bodies fraught with virtuous deeds and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, "we are undone at your sight, and you are our greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

28. Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labours in the world.

30. Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom could outbrave the desperate.

220841  
220842 32. The weakened limbs, that gradually disappeared from sight, meant the  
220843 subjection of the members of the body, under the control of the mind,  
220844 that is freed from its venality of riches.  
220845

220846 33. The man that is represented with a thousand arms and eyes, is a  
220847 symbol of the covetous mind, which looks to and longs after everything,  
220848 and wants to grasp all things, as with so many hands. (The ambition of  
220849 Alexander is described to count the spheres, and grasp the earth and  
220850 heaven in his arms).  
220851

220852 34. The man that was striking himself with his blows, meant the torments  
220853 which a man inflicts on his own mind, by the strokes of his anxieties  
220854 and cares.  
220855

220856 35. The man who had been running away with striking hard blows upon his  
220857 body, signified how the mind runs all about, being lashed at every  
220858 moment by the strokes of his insatiate desires.  
220859

220860 36. The man that afflicts himself by his own desires, and then flies to  
220861 this way and that, signifies his fool-heartedness to hunt after  
220862 everything, and be a runaway from himself.  
220863

220864 37. Thus every man being harassed by his ceaseless desires, pants in his  
220865 mind to fly to his Maker, and set his heart to \_yoga\_ meditation.  
220866

220867 38. All these ceaseless woes are the making of one's own mind, which  
220868 being worried at last by its incessant anxieties, strives to retire from  
220869 them, to find its final repose in \_yoga\_.  
220870

220871 39. The mind is entrapped in the net of its own wishes, as the silk worm  
220872 is entwined in the cocoon by the thread of its own making.  
220873

220874 40. The more is the mind of man afflicted by troubles, the more busily  
220875 is it employed in its foibles; just as a boy indulges himself in his  
220876 playfulness, unmindful of the evils waiting upon it.  
220877

220878 41. The mind of man is in the same plight as that of the foolish ape,  
220879 which in striving to pull out the peg of a half split timber, lost its  
220880 life by the smashing of its testes in the crevice. (See the story of the  
220881 ape and its pulling the peg in the Hitopadesa and its Persian version of  
220882 the Anvarsoheli).  
220883

220884 42. No flight can release the mind, unless it is practised to  
220885 resignation, restrained from its other pursuits, and constrained to the  
220886 continued practice of pious meditation, which can only relieve its  
220887 sorrows.  
220888

220889 43. It is the misjudgment of the mind, that is the cause of accumulated  
220890 woes, which increase in height as the peak of a mount; so it is the  
220891 government of the mind which melts our woes, like the hoarfrost under  
220892 sunbeams.  
220893

220894 44. Accustom your mind to the righteous ways pointed out by the sástras  
220895 in all your life time. Restrain your appetites, and govern your  
220896 passions, and observe the taciturnity of holy saints and sages. You will  
220897 at last arrive to the holy state of holies, and rest under the cooling  
220898 umbrage of holiness, and shall no more have to grieve under the  
220899 calamities which betide all mankind.  
220900

## 220901 220902 220903 220904 CHAPTER C.

### 220905 220906 HEALING OF THE HEART. 220907

220908  
220909 Argument. Arguing the Omnipotence of the Deity from the powers of the

mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

Vasishtha continued:—I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations (as the relation of water between the waves and the sea).

5. The Supreme Brahma is omnipotent, and is full and perfect and undecaying for ever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe Ráma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahma, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahma, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflexion of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahma.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Ráma, the whole world to be Brahma, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock's feathers in the sky, and froths in the eddies of water (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but

partial reflexions of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).

17. Thus the mind being but the thinking power of Brahma, receives the appellation of Brahmá; and this power appearing as a part of the impersonal Brahma, is identified with Ego (the personal Brahma).

18. It is our error which makes a difference between the soul and mind, and Brahma and Brahmá; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the universal soul of Brahma; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture &c.).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey determinate ideas, as distinguished from others of the same kind (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahma, the original source of ideas.

24. The mind adopts the same image as the reflexions which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth (of the double power of intuition and perception of the mind, to see into its own inner operations, and receive the impressions from without).

25. The animating principle (jíva-zoa), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be moving in the essence of Brahma, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water (and which is the real source of the unreals).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters; so the creation, sustentation and annihilation of the universe, take place in Brahma, by the agency of Brahma himself.

29. It is by the inward heat of his spirit, that Brahma causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in

221048 Brahma himself; beside which there is no other cause whatever.  
 221049  
 221050 31. There is no appetite nor pleasure, nor any desire or error in him,  
 221051 who relies his dependence in the Supreme; for how can one have any  
 221052 desire or error in himself who lives in the Supreme self, who is devoid  
 221053 of them?  
 221054  
 221055 32. The whole is a form of the Supreme soul, and all things are but  
 221056 forms of the same; and the mind also is a form of it, as a golden  
 221057 ornament is but a form of the gold.  
 221058  
 221059 33. The mind which is ignorant of its Supreme origin, is called the  
 221060 living soul; which from its ignorance of the Supreme soul, resembles a  
 221061 friend who has alienated himself from his true friend.  
 221062  
 221063 34. The mind which is misled by its ignorance of the all-intelligent  
 221064 God, to imagine its own personality as a reality; is as one who believes  
 221065 his living soul to be the production of vacuum; (or as something  
 221066 produced from nothing).  
 221067  
 221068 35. The living soul although it is a particle of the Supreme soul, shows  
 221069 itself in this world as no soul at all (but a form of mere physical  
 221070 vitality). So the purblind see two moons in the sky, and are unable to  
 221071 distinguish the true moon from the false one.  
 221072  
 221073 36. So the soul being the only real entity, it is improper to speak of  
 221074 its bondage and liberation; and the imputation of error to it, is quite  
 221075 absurd in the sight of lexicographers, who define it as infallible.  
 221076  
 221077 37. It is a wrong impression to speak of the bondage of the soul, which  
 221078 is ever free from bonds; and so it is untrue to seek the emancipation of  
 221079 the soul, which is always emancipate.  
 221080  
 221081 38. Ráma asked:—The mind is known sometimes to arrive at a certainty,  
 221082 which is changed to uncertainty at another; how then do you say that the  
 221083 mind is not under the bondage of error?  
 221084  
 221085 39. Vasishtha answered:—It is a false conceit of the ignorant to imagine  
 221086 its bondage; and their imagination of its emancipation, is equally a  
 221087 false conception of theirs.  
 221088  
 221089 40. It is ignorance of the \_smriti sástra\_, that causes one to believe  
 221090 in his bondage and emancipation; while in reality there are no such  
 221091 things as bondage and liberation.  
 221092  
 221093 41. Imagination represents an unreality as reality, even to men of  
 221094 enlightened understandings; as a rope presents the appearance of a snake  
 221095 even to the wise.  
 221096  
 221097 42. The wise man knows no bondage or liberation, nor any error of any  
 221098 kind: all these three are only in the conceptions of the ignorant.  
 221099  
 221100 43. At first the mind and then its bondage and liberation, and  
 221101 afterwards its creation of the unsubstantial material world, are all but  
 221102 fabulous inventions that have come into vogue among men, as the story of  
 221103 the boy of old (or as the old grand-mother's tale).  
 221104  
 221105 Note—The conclusion of this chapter concerning the negation of bondage  
 221106 and liberation of the soul, and its error and enlightenment &c., rests  
 221107 on the text of a Sruti; which negates everything in the sight of one who  
 221108 has come to the light of the universal soul. The passage is:—  
 221109

221110 न निरोधो न चोत्पत्तिः न नवद्धो न च साधकः । ममुक्षणैर्मुक्त इत्येषा परमार्थताः  
 221111

## 221112 CHAPTER CI.

221113 STORY OF THE BOY AND THREE PRINCES.  
 221114 (\_An Allegory of the Hindu Triads\_).  
 221115  
 221116

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

Rāma said:—Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind (and the other principles of our intellectual nature).

2. Vasishtha replied:—Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of inexistence or vacuity, asat-pure. i.e. These triple powers were in being in empty space, which is co-eternal with them).

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul-jīva, which is not procreated in the womb with the body).

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholy in their countenances; as if they were transported from their native country. (This means the emigration of these principles, from the eternal and inane sphere of Brahma, to the mundane world of mortality, which was very painful to them).

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as Sirisha flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way. (i.e. Their tender spiritual bodies melted under the heat of the solar world).

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:—"O Father save us". (The alienated soul and mind, which are doomed to rove about in this world are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord:—Eli Eli Lama Sabachthani;—Lord, Lord, hast thou forsaken me?).

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fauna; of the desert, resting both above and around them. (The copse of the three trees, means the triple states of dharma, artha and Kāma, or virtue, wealth and their fruition, which are sought after by all).

12. The two first of these trees did not grow of themselves, (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future. (\_i.e.\_ Virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Váya and Yama, under the umbrage of the Párijáta arbour of Paradise. (The three gods—Jupiter, Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world:—\_swar\_, \_bhuvar\_ and \_bhur\_, composing the three spheres of their circuit).

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with \_guluncha\_ chaplets, they retook themselves to their journey. (\_i.e.\_ The intellectual powers are supported by the fruits of their acts in their journey through life).

15. Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of \_satva\_, \_rajas\_ and \_tamas\_ or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls. (\_i.e.\_ The channel of \_satva\_ or temperance was almost dried up, and that of \_rajas\_ or mediocrity had become shallow for want of righteous deeds; but the stream of \_tamas\_ or excess was in full force, owing to the unrighteous conduct of men).

17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmá, Vishnu and Siva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Puránic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness—\_satva\_, as in the holy waters of heavenly Ganga—the hallowed Mandákiní).

18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts (meaning that \_satwika\_ or good conduct is sweeter far to the soul, than any other done as unjust or showy—\_rajas\_ or \_tamas\_).

19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyrean).

20. There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called \_swápa sopor\_ or \_swapnas-somnus\_ and \_sushupti-hupnos\_ or \_hypnotes\_, which are inborn in the soul; but it is the \_jágrata\_ or waking body which is the unstable work of art).



23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the \_prānamáyá-kosha\_). 24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.

25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred \_dronas\_ minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one \_Drona\_, which is saved by his occasional fasts during his long life).

26. The princes then invited three Bráhmans (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (\_i.e.\_ old age) had no mouth wherewith to eat.

27. The mouthless Bráhman took a hundred dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Bráhman's food for their diet (which was nothing).

28. The three princes having refreshed themselves with the relics of the Bráhman's food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).

29. Thus I have related to you, O Ráma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard (though it is plain without understanding its import).

31. I have told you this story, O Ráma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination. (Or old grand-mother's tale, and giving a name and form to an airy nothing).

33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have of them in our states of bondage and liberation. (\_i.e.\_ Our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtile and immaterial shapes).

34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir William Hamilton).

36. As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is

but a production of the imaginative power of man. (The nurse's representations of the princes &c., were rather the prosopopœia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the sufis \_suwari manavi\_ and \_suwari zahiri\_).

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (Imaginatio est rei corporae figuram contemplari. Descartes and Addison. It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).

39. Know hence, O Râma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquility by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world, shut out, imagination's airy wings repress; call thy thoughts home &c." Young's Night thoughts.

#### THE CO-ORDINATE TRIADS.

-----			
/ I.		II.	III.
The Three Princes or Intellectual Powers.		The Three Stages or Vyahritis.	The Three Planets.
1. The Soul.		1. Swar-Heaven.	1. Jupiter.
2. The Mind.		2. Bhuvar-Sky.	2. Mercury.
3. The Living Spirit.		3. Bhûr-Earth.	3. Venus.
-----		-----	
IV.	V.	VI.	VII.
The Three Deities.	The Three Trees of Act.	The Three Rivers.	The Three Gods of Rest.
1. Indra of heaven.	1. Dharma-Acts.	1. Satya-Goodness	1. Brahma of creation.
2. Vâyu-Air ether.	2. Artha-Gains.	2. Rajas-	2. Vishnu sustentation.
3. Yama-Death or mortal state.	3. Kâma-Fruition.	Righteousness.	3. Siva dissolution.
		3. Tamas-Vice.	
-----		-----	
VIII.		IX.	X.
The Three Houses		The Three Pots or Sheaths.	The Three Brâhman Guests.
1. Sushupti-Sleep.		1. Of the Soul Neutral.	1. Childhood Neutral.
2. Swapna-Dream.		2. Of the Mind Action.	2. Youth Active.
3. Jâgrata-Waking.		3. Of Life to operation.	3. Old age co-operation.
-----		-----	

## CHAPTER CII.

### ON THE INDIVISIBILITY AND IMMORTALITY OF THE SOUL.

Argument:—Fallacy of Egoism, and Rational Investigation into the nature of the Soul. The Means of curbing Egotism, and the flight of Fancy.

Vasishtha continued:—The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men. (It is the attributing of sensible properties to the conscious soul).

2. Râma rejoined:—What is this perishable property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! what is that misrepresentation, which misleads the mind to the erroneous conception, of the unreal world for a reality.

3. Vasishtha replied:—The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost. (Egoism and tuism and suism, means the personality or personal reality of the three persons I, thou and this—aham, twam and sah, which in all systems of mystic philosophy, is denied of all finite beings. The absolute Ego is the supreme soul, and all other souls are but reflections of it).

4. All things being situated in one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence what ever).

5. In fact there is no egoism beside that of the supreme soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

7. Therefore give up, O Râma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern Christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI. p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical

story of the old nurse to her infant care for his early instruction, though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worth while to mention here the Alexandrian Triad of the three hypostases of the one Being in the \_psyche\_—eternal soul, \_nous\_—the mind, and \_Zoa\_—Jiva—life or activity. This last is the same with the \_logos\_—Word, the manifestation of Divine power in whom there was life also. Others formed their Triad of matter, soul and force, as the three \_principia\_ in nature. The Christian Trinity, which some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabellianism, Nestorianism &c. see further particulars on this head in Lewy's History of Philosophy, Vol. 1, p. 391.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us, (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect which resides in the soul, shall ever be subject to death?

18. If you know, O wise Ráma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all-pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it. (\_i.e.\_ Of the container and the contained; the frame-work is fragile, but its component is infrangible).

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Ráma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

32. Now Ráma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

38. The mind that is purified by reason, is purged from its volitions and nolitons; and resigns itself to the will of the Divine soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our weal and

221600 woe, and beset by the dragons of disease and death on all sides: the  
221601 irrational mind is as the rampant lord of the desert land, and drives us  
221602 anon to all sorts of dangers and difficulties.

221603  
221604 41. As the sage ended his sermon, the day departed to its end; and the  
221605 sun declined to the west to his evening service. The assembly broke  
221606 after mutual salutations, and met again and greeted each other with the  
221607 parting night and rising sun. (This is the Brahma muhūrta or dawning  
221608 day break at 4 A.M.)

## 221613 CHAPTER CIII.

### 221615 ON THE NATURE OF THE MIND.

221617  
221618 Argument. The sufferings of men of ungovernable minds, serving as a  
221619 lesson towards the liberation of the wise.

221620  
221621  
221622 Some minds are seen to break-forth in passions like the torrents of  
221623 oceans, and to heave and overflow on earth on every side. (By the  
221624 unrestrained rage of their appetites).

221625  
221626 2. They reduce the great to lowness, and exalt the low also to  
221627 greatness; they make strangers of their friends, as also friends to  
221628 strangers. (Such is the changeful state of the human mind).

221629  
221630 3. The mind makes a mountain of a mote by its thought, and thinks itself  
221631 a lord with its little of a trifle. (These are those that are puffed up  
221632 with vanity. *Falsus honor juvat, non sed mendosum and mendacem.* Horace).

221633  
221634 4. The mind being elated by the prosperity, which attends upon it by the  
221635 will of God, spreads a large establishment for a while, and is then  
221636 reduced to poverty in a moment at its loss. (*Fortuna nunquam perpetuo*  
221637 *est bona:—Good luck lasts not for ever. The highest spoke in fortune's*  
221638 *wheel, may soon turn lowest. Fortuna transmutat incertos honores.*  
221639 *Fortune is ever shifting her uncertain favours).*

221640  
221641 5. Whatever things are seen in this world to be stationary or changeful,  
221642 are all but accidents according to the state of viewing them in that  
221643 light: Just as a passing vessel is thought stationary by its passenger  
221644 on board, but as moving by the spectators on the shore.

221645  
221646 6. The mind is so changeful by the influence of time, place, power and  
221647 nature of acts and things, that it continually shuffles from one feeling  
221648 to another, like an actor personating his many parts on the stage.

221649  
221650 7. It takes the truth for untruth and its reverse for certainty: so it  
221651 takes one thing for another, and its joy and grief are all of its own  
221652 making. (i.e. The creations of its imagination).

221653  
221654 8. The fickle mind gets every thing according to its own doing, and all  
221655 the actions of our hands, feet and other members of the body, are  
221656 regulated by the same. (The mind is the mover of bodily organs).

221657  
221658 9. Hence it is the mind that reaps the rewards of good or evil according  
221659 to its past acts; just as the tree bears its fruits, according as it is  
221660 pruned and watered in time. (Reap as you sow).

221661  
221662 10. As the child makes a variety of his toy dolls at home from clay, so  
221663 the mind is the maker of all its good and bad chances, according to the  
221664 merit or demerit of its past actions.

221665  
221666 11. Therefore the mind which is situated in the earthen dolls of human  
221667 bodies, can do nothing of its own will, unless it is destined so by  
221668 virtue of its former acts. (The mind that moves the body, is itself

221669 moved by the destiny derived from its prior acts).

221670  
221671 12. As the seasons cause the changes in trees, so the mind makes  
221672 differences in the dispositions of living beings. (As many men so many  
221673 minds, and hard to have two men of one mind).

221674  
221675 13. The mind indulges in its sport of deeming a span as a league, and  
221676 vice-versa of thinking a long as short, as in the case of the  
221677 operations of our dreams and fancy.

221678  
221679 14. A Kalpa age is shortened to a moment, and so is a moment prolonged  
221680 to a Kalpa, by the different modes of the mind; which is the regulator  
221681 both of the duration and distance of time and place.

221682  
221683 15. The perceptions of the quickness and slowness of motion, and of much  
221684 or little in quantity, as also of swiftness or tardiness of time, belong  
221685 to the mind and not to the dull material body (though these sensations  
221686 are derived by means of the bodily organs).

221687  
221688 16. So the feelings of sickness and error and of dolor and danger, and  
221689 the passing of time and distance of place, all rise in the mind like the  
221690 leaves and branches of trees. (From its inborn perceptions of them).

221691  
221692 17. The mind is the cause of all its feelings, as water is the cause of  
221693 the sea, and the heat of fire. Hence the mind is the source of all  
221694 things, and intimately connected with whatever is existent in the world.

221695  
221696 18. The thoughts that we have of the agent, effect and instrument of  
221697 things, as also of the viewer, view and the instrumentality of sight,  
221698 all belong to the mind.

221699  
221700 19. The mind alone is perceived to be in existence in the world; and its  
221701 representations of the forests and all other things are but variations  
221702 of itself! So the thinking man sees the substance of gold only, in all  
221703 its various formations of bangles and bracelets, which are taken for  
221704 naught. (All objectivity is dependant on the subjective mind, as there  
221705 is no perception of an object independent of the mind. See identity of  
221706 the subjective and objective in the Pantheistic Idealism of Spinoza).

#### 221707 221708 221709 221710 221711 CHAPTER CIV.

#### 221712 221713 STORY OF A MAGIC SCENE.

221714  
221715  
221716 Argument. Story of king Lavana and his court, and the Advent of a  
221717 Sorcerer there.

221718  
221719  
221720 Vasishtha said:—Hear me relate to you Ráma a very pretty narrative,  
221721 representing the world as an enchanted city, stretched out by magic of  
221722 the magician Mind.

221723  
221724 2. There lies on the surface of this earth a large and populous tract of  
221725 land by name of Northern Pándava, a country full of forests of various  
221726 kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of  
221727 Ptolemy, to be the Trans-Himalayan Tartary, which is here termed the  
221728 North-Pándava, from the King Pandu's rambles and the wanderings of the  
221729 Pándava princes in it in their exile).

221730  
221731 3. The forests were deep and dense, and there dwell in the fastness of  
221732 these woods a number of holy hermits; while the Vidyádhara damsels had  
221733 wrought there many a bower of swinging creepers (for their amusement).

221734  
221735 4. Heaps of rubicund farina, wafted by the breeze from full blown  
221736 lotuses, rose as high as crimson hills on the ground; which was  
221737 decorated with wreaths and garlands by the loads of flowers, which had

fallen thereon from the surrounding trees.

5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.

6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulean doves re-echoed in the resonant groves about.

7. The shrill cry of the stork resounded in the forest, and the branches of tamala and páтали flowers, hang down like ear-rings of the hills.

8. Flocks of various birds, were making a chorus with their vocal music; and the blooming crimson blossoms of páribhadra arbors, were hanging over the banks, all along the length of the running streams.

9. Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonious with their celestial strains of holy hymns.

11. The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gaysome groves of flowers, were filled with the hum of the whistling breeze.

12. The lord of this romantic country, was the virtuous Lavana, a descendant of king Harish Chandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.

14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmá, were responsive to their eulogies with their gabbling cries. (\_Dhani\_ is the enharmonic diapason of Indian music).

18. His uncommonly magnanimous and wonderous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmá held himself fast to his rudráksha beads.

20. He used to take his seat in the royal throne amidst his courtiers, as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight \_yamárdha\_ parts for particular rites and duties).

21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their



salutations (and presenting of arms).

22. Then as the royal party was seated in the court-hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.

23. Then a set of handsome maids, waved the beautiful chouries which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Vrihaspati and Sukra), took their seats beside him.

24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

25. There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chaunting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying into a fruitful arbour).

29. The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

30. Reign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikiká.

31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

32. The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

33. As this time a chieftain of Sinde (who was the master of horse,) entered the court, as a cloud appears in the starry heaven.

34. He was followed by his swift and beautiful courser, as the Uchcha Sravá horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

35. The chieftain brought the horse before the king and said this horse my lord! is a match for the Uchcha Sravá, who was produced from the milky ocean, and flies with the swiftness of the mind.

36. This horse of mine, O king of the earth! is the best of his kind, and a compeer of Uchcha Sravás; he is a personification of the wind in the swiftness of his flight.

37. My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

38. After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

221876  
221877 39. Do you my lord ride upon this horse, and wander at your pleasure  
221878 with full lustre on earth; as the sun shines forth in splendour by his  
221879 revolving round the heavens.  
221880  
221881 40. Hearing this the king looked at the horse, and ordered him to be  
221882 brought before him, in a voice like that of the peacock answering the  
221883 roaring cloud.  
221884  
221885 41. The king saw the horse brought before him as a figure drawn in  
221886 painting, and gazed upon him with his fixed eyes and without closing his  
221887 eye-lids, as he was himself turned to a painting. (A gift horse is  
221888 looked in his gait, and not in his mouth).  
221889  
221890 42. Having looked upon him for a long time, he mounted on his back, and  
221891 sat still with his closed eye-lids, as the sage Agastya was confounded  
221892 at the sight of the sea and its rocks.  
221893  
221894 43. He continued for a couple of hours as if he was drowned in his  
221895 meditation, and as insensible saints remain in the enjoyment of their  
221896 internal and spiritual stupor.  
221897  
221898 44. He remained as spell-bound and overpowered by his own might, and  
221899 could not be roused from his stupefaction by any body, but was absorbed  
221900 in some thoughts of his own mind.  
221901  
221902 45. The flapping chouries ceased to wave about his person, and the  
221903 holders of the flappers remained as still as the moon beams at night.  
221904  
221905 46. The Courtiers remained motionless at seeing his quiescence, as when  
221906 the filaments of the lotus, remain unmoved, by their being besmeared in  
221907 the mud.  
221908  
221909 47. The noise of the people in the Courtyard, was all hushed and quiet;  
221910 as the roaring of the clouds is stopped at the end of the rains.  
221911  
221912 48. The ministers were drowned in their thoughtfulness and doubts at the  
221913 state of their king, as the host of the gods were filled with anxiety on  
221914 seeing the club bearing Vishnu fighting with the demons.  
221915  
221916 49. The people were struck with terror and dismay, at seeing this  
221917 apoplexy of their prince who remained with his closed eyes, like closed  
221918 lotuses shorn of their beauty.  
221919  
221920  
221921  
221922

## 221923 CHAPTER CV.

### 221924 THE BREAKING OF THE MAGIC SPELL.

221925  
221926  
221927  
221928 Argument. Inquiry of the courtiers into the cause of the king's  
221929 apoplexy, and his answer thereto.  
221930  
221931

221932 Vasishtha continued:—After a couple of hours the king returned to his  
221933 senses, like the lotus flower resuming its beauty, after the mists of  
221934 the rainy weather are over.  
221935

221936 2. He shook his body decorated with ornaments upon his seat; as a  
221937 mountain shakes with its peaks and woods at an earthquake.  
221938

221939 3. His seat also shook under him as he came to his sense and moved his  
221940 body, just as the seat of Siva on the Kailása mountain, is shaken by the  
221941 movement of the infernal elephant.  
221942

221943 4. As he was about to fall down from the horseback, he was held up by  
221944 and supported upon the arms of his attendants; as the mount Meru is kept

from falling, by the hills at its feet and sides.

5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.

6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:—Ah! where am I, and where am I going?

7. The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Ráhu.

8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the sage Márkandeya concerning the occurrence.

9. Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.

10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri sunt saepe doloris.* Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentence rears her snaky crest. Thomson. So: Pleasure is pain, when drunk without a rein.

11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium juvat, quem nisi mendosum.* False pleasure pleases, none but the base).

12. The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).

13. Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).

14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and fraught with excellent qualities; yet it is strange to find it out of its wits.

15. The mind unpracticed to reasoning, is led away by the currents of time and place, but the nobleminded are not subject to the influence of incantations and enchanting spells.

16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.

17. Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

18. The moon-like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.

19. The king's face shone forth with astonishment, and it was mixed with fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

20. He saw the magician and said to him with a smile, as the serpent \_takshaka\_ addresses his enemy—the weasel.

21. You trickster, said he, what was this snare which thou didst entrap me in, and how was it that thou didst perturb my tranquil soul by thy wily trick, as a gale disturbs the calm of the sea.

22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

23. What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.

24. The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. (\_Hominis est errare.\_ To err is human).

25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahma in his destruction of the theurgy of Indra. (The mighty Sakra spread his Indrajála or the web of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahma vidyá of Brahmá).

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

28. The king said:—I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

## CHAPTER CVI.

### THE TALISMAN OF THE KING'S MARRIAGE WITH A CHANDÁLA MAIDEN. (\_An Allegory of Human Depravity\_).

Argument. The king borne on horse-back to the habitation of a huntsman and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bákavli.)

The king related:—This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth. Literally:—as the younger twin sister of the earth:—

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Pushkara and Ávartaka clouds, riding over the tops of immovable rocks.
7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.
8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.
9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *\_Curae laqueata circum Tecta volantes.\_* Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets).
10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or any water in it. (A vast desert displayed its barren waste).
11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography, the eighth is a myth).
12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind.)
13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *\_asaubhagyan jvarástrínám\_*).
14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.
15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.
16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.
17. Here the birds were warbling amidst the *\_jám̐b\_* and *\_kadamba\_* trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.
18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittance).
19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.
20. I then got under the shade of *\_Jambíra\_* tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slid away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.

24. All this business of the world was stopped, as the sun went down to rest in the western hills. (The Hindu ritual prescribing no duty for the night consisting of three watches—\_triyama rajanī\_).

25. As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable creation was known to sleep at night by the Hindu sages).

26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).

27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are akin to each other—\_hypnos kai thanatos didumo adelpho\_). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves \_krita-dásas\_ and their loss of liberty, were in vogue from the earliest times in India. (अन्ध कुप-अन्ध-कुर्या=a blind pit).

28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffeting in the waves like the seer-Markandeya at the great deluge. (\_i.e.\_ The body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker (the mind being wholly occupied by the objects of the dream).

30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me (like the time of a lingering disease).

31. A melancholy overspread my countenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.

32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

33. I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

34. I saw the sun advancing afterwards towards the earth, and to mount on his Airāvata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.

35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.

37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

38. I saw only the lively birds, perching and chirping all about the woods without intermission.

39. It was then at mid-day, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

40. That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of MádHAVÍ.

41. She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

43. O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony wall, and impure food is pure to the hungry).

44. I begged of thee and yet thou gavest me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.

46. She then turned to me and said:—Know me, to be a Chandála girl and bearing the name of HaraKEYURI; we are as cruel as Rákshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

48. Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying:—

49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.

50. My Chandála father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

51. This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril of one's life.

52. To this I replied, I agree to take thee to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

53. She then gave me half of the food she had with her, as MádHAVÍ parted with half of her ambrosia to the hungry Indra of old.

54. I ate the Chandál's food, and drank the beverage of Jambu fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

55. Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

56. She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant (in order to sip his frontal juice or ichor of mada-bárí).

58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vádham be it so" by the end of this day (when marriage rites usually take place and is called godhuli, or the dusty dusk of returning herds from their pasture grounds).

59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of godhuli, that we were dismissed from the demons' presence, to take our own way.

60. We passed the great jungle in a short time, and reached the Chandála's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnel vaults at night.

61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the Jambira trees (to pick up the fruits for their food).

63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.

64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chandálas, sitting by and rebuking the boys.

65. We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would-be son-in-law?"

68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins. (i.e. This fare was as unpalatable, as the requital of one's crimes).

69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.



222359 70. Afterwards, it came to pass on one day, when the sky was cloudless  
222360 and the stars were shining; that they presented a dowry of cloths and  
222361 other articles before me (as dánadravya).  
222362  
222363 71. With these they made over that frightful maiden to me, and we were  
222364 joined together as black and white, and as sin and its torment together  
222365 (\_i.e.\_ she was given to torment me for my past sins).  
222366  
222367 72. The flesh-eating Chandálas, festivated the marriage ceremony with  
222368 profusion of wine and loud shouts of joy; they beat their sounding  
222369 tomtoms with merriment, as wicked men delight in carrying on the acts of  
222370 their vileness. (The giddy mirth of the rabble, is compared with the  
222371 revelry of the riotous).  
222372  
222373  
222374  
222375

## 222376 CHAPTER CVII.

### 222377 DESCRIPTION OF A TRAIN OF DANGERS.

222378  
222379  
222380  
222381 Argument. The King's residence at the Chandála's abode and his  
222382 adventures during sixty years at that place.  
222383  
222384

222385 The king continued:—What more shall I say of that festivity, which had  
222386 quite subdued my soul? I was thenceforward named as Pushta-Pukkusha  
222387 or cherished Chandála by my fellows. (Beng-ghar-jámái or home-bred  
222388 bridegroom).  
222389

222390 2. After the festivity had lasted for a week, and I had passed full  
222391 eight months at that place; my wife had her pubertal efflorescence, and  
222392 afterwards her conception also (garbhádhána and garbha).  
222393

222394 3. She was delivered of a daughter which is the cause of woe, as a  
222395 danger is the spring of calamities. (The parallel passage is well known  
222396 \_dáriká dukkhka dáyika\_, a daughter is the source of grief). This  
222397 daughter grew up as soon as the growth of the cares and sorrows of the  
222398 ignorant. (The wise neither care nor sorrow for any earthly matter).  
222399

222400 4. She brought forth again a black boy in course of three years; as the  
222401 fruit of folly raises the false expectation of fruition. (\_i.e.\_ We are  
222402 often frustrated in our hopes in our boys).  
222403

222404 5. She again gave birth to a daughter and then to another boy; and thus  
222405 I became an old Chandála, with a large family in that forest land.  
222406

222407 6. In this manner passed many years with these shoots of my woe in that  
222408 place; as a Brahmicide has to pass long years of torment in hell-fire.  
222409 (Here is a piece of priestcraft in the augmented torment for killing a  
222410 Brahman as any other man).  
222411

222412 7. I had to undergo all the pains of heat and cold, of chill-winds and  
222413 frost, without any help to be had in that dreary forest; and as an old  
222414 tortoise is constrained to move about in the mud of a pool for ever.  
222415

222416 8. Being burthen with the cares of my family, and troubled by anxieties  
222417 of my mind; I saw my increasing afflictions like a conflagration rising  
222418 all about me.  
222419

222420 9. Clad in bark and wrapt in old and ragged cloths, with a covering of  
222421 grass and a straw hat on my head, I bore loads of logs from the woods;  
222422 as we bear the burden of sins on our backs and heads. (See Bunyan's  
222423 Pilgrim's Progress).  
222424

222425 10. I had to pass full many a live-long year, under the shade of  
222426 \_dhavalí\_ trees; with no other cloth or covering on me than an old  
222427 tattered, dirty and stinking \_Kaupina\_, which was beset by fleas and

leeches. (Kaupina a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

11. I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of every body in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the termagant Chandálí, and the threats of the villainous Chandálas; my face became as pale as the waning moon under the shadow of Ráhu (the ascending node).

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himálaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.

22. While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Goldsmith's Citizen of the World).

24. I often repaired to the garden grounds of the Chandálas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.

25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

26. In this state, I was met by my good chance, on some Chandálas appearing in person before me, and driving away the village dogs with

222497 their clubs from before them (to the woods).

222498  
222499 27. They gave my wife and children some bad rice as the villagers used  
222500 to take, and we passed the night under the shade of a palm tree, whose  
222501 withered leaves were rattling with the rain drops, that fell in showers  
222502 upon them.

222503  
222504 28. We passed the night in company with the sylvan apes, with our teeth  
222505 clattering with cold; and the hairs of our bodies standing on their  
222506 ends, like a thousand thorns through coldness.

222507  
222508 29. The rain drops decorated our bodies with granules of vivid pearls,  
222509 and our bellies were as lean and lank like an empty cloud through hunger  
222510 and for want of food.

222511  
222512 30. Then there rose a quarrel in this diresome forest, between me and my  
222513 wife; and we kept answering one another, with our clattering teeth and  
222514 ruddy eyes by effect of the cold.

222515  
222516 31. My foul and dirty person resembled that of a dark black demon, and  
222517 we roved about the borders of rivers and brooks, to fish with a rod and  
222518 hook in my hand.

222519  
222520 32. I wandered also with a trap in my hand, like Yama with his noose at  
222521 the desolation of the earth; and caught and killed and drank the heart  
222522 blood of the deer in my hunger and thirst.

222523  
222524 33. I sucked the warm heart blood, as the milk of my mother's breast, at  
222525 the time of famishing; and being besmeared in blood, I stood as a blood  
222526 sucking demon in the cemetery.

222527  
222528 34. The Vetálas of the woods fled before me, as they do from the furies  
222529 of the forests; and I set my snares and nets in the woods, for catching  
222530 the deer and birds of the air.

222531  
222532 35. As people spread the nets of their wives and children, only to be  
222533 entangled in them in the false hope of happiness; so did I spread my net  
222534 of thread, to beguile the birds to their destruction.

222535  
222536 36. Though worried and worn out in the nets of worldly cares, and  
222537 surrounded on every side by the miseries of our vicious lives; yet do  
222538 our minds take their delight, in the perpetration of cruel and foul acts  
222539 (to the injury of others).

222540  
222541 37. Our wishes are stretched as far and wide, as a running river  
222542 overflows its banks in the rainy season; but the objects of our desires  
222543 fly afar from us, as snakes hide themselves from the snake eating  
222544 \_Karabhas\_ by their own sagacity. (The Karabha is a quadruped of the  
222545 weasel kind, and is called \_gohadgel\_—in Bengali).

222546  
222547 38. We have cast off kindness from our hearts, as the snake leaves off  
222548 his slough; and take a delight to let fly the hissing arrows of our  
222549 malice, as the thunder storm betides all animals.

222550  
222551 39. Men are delighted at the sight of cooling clouds, at the end of the  
222552 hot season; but they avoid at a distance the rough briny shore spreading  
222553 wide before them. (So men hail their happiness, and avoid their  
222554 troubles).

222555  
222556 40. But I underwent many a difficulty, which multiplied as thickly upon  
222557 me, as the weeds growing in dales; and I moved about all the corners of  
222558 that hellish spot, during my destined time. (What is decreed, cannot be  
222559 avoided).

222560  
222561 41. I have sown the seeds of sin under the rain-water of my ignorance,  
222562 to grow speedily as thorns on my way. I have laid hidden snares for the  
222563 unwary innocent, to secure myself in the mountain caves.

222564  
222565 42. I have caught and killed the innocent deer in the trap; to feed upon

its flesh; and have killed the \_chouri\_ kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of Vindhya; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.

46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandálas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave).

## CHAPTER CVIII.

### DESCRIPTION OF A DROUGHT AND DEARTH.

Argument. The distress of Chandálas caused by famine and want of Rain.

The king continued to say:—Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of woe flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhya, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandála, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and

as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhya was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandálas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called agni-vrishti).

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion's killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these, and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.

29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.

## CHAPTER CIX.

### MIGRATION OF THE CHANDÁLAS.

Argument. The perilous journey through the Delusive World.

The king continued:—As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution prematurely overtook the forest and mountaineers here:—

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes, without any harm; and came out of that forest safe from all the deadly perils of the way.

8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.[11]

9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the

withering lotus, from the scorching sun-beams and heat of summer.

10. My Chandála wife also slept under the same tree, and my two boys lay fast asleep in each other's embrace, under the cooling shade.

11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.

12. He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

15. I was then moved by paternal affection, and affliction of my heart, to tell him, "child, cut off a slice of my flesh, and roast and eat it."

16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.

17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory \_jaya\_.

21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

22. Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King-Lavana, had been recapitulating and expostulating on the vicissitudes of fortune:—

23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:—

24. This man was no sorcerer, our liege lord! who had no mercenary views of his own in this; but it was a divine magic (theurgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

26. These hundreds of worldly systems, display the multifarious powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery. (It is the divine will, which spreads the illusion alike on all minds).

29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt (\_i.e.\_ doubtful) to take him for a sorcerer.

30. Vasishtha said:—Rāma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.

31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched arbor overspreads on the ground. It is the mind's comprehension of every thing, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).

## CHAPTER CX.

### DESCRIPTION OF MIND.

Argument. The great Magnitude of mental powers, and government of the Mind.

Vasishtha said:—Since the subjective Intellect \_chit\_, has derived the power of knowing the objective Intelligibles \_chetyas\_, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal \_Ego\_, to the delusion of the particular \_non egos ad infinitum\_. (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end).

2. Thus Rāma, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.

5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after little birds.

6. The wistful mind is fearful, where there is nothing to fear; as the affrighted traveller takes the stump of a tree for demon, standing on his way.

7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.



8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.
9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.
10. The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.
11. The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.
12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.
13. Know therefore that it is mind that make the man and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).
14. Whatever is done with the mind or voluntarily by any man, know Ráma, that act to be actually done by him (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out in actu.
15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).
16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).
17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcase an ignorant person.
18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears any thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.
19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.
20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and vice-versa.
21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them. (i.e. Every body takes things in the same light, as his mind represents them unto him).
22. It was by virtue of such a representation, that the dreaming mind of king Haris chandra, took the course of one night for the long period of a dozen of years.
23. It was owing to a similar idea of the mind, that the whole city of Brahmá appeared to be situated within himself.
24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next

222980 morning.

222981  
222982 25. The mind being well fortified and brought under the subjection of  
222983 reason, brings all the members of the body and internal passions of the  
222984 heart under our control; but the loose and ungoverned mind, gives a  
222985 loose rein to them for their going astray; as the loosened thread of a  
222986 string of pearls, scatters the precious grains at random over the  
222987 ground.

222988  
222989 26. The mind that preserves its clear sightedness, and its equanimity  
222990 and unalterableness in all places, and under all conditions; retains its  
222991 even temper and nice discernment at all times, under the testimony of  
222992 its consciousness, and approbation of its good conscience.

222993  
222994 27. With your mind acquainted with the states of all things, but  
222995 undisturbed by the fluctuations of the objects that come under your  
222996 cognizance, you must retain, O Ráma! your self-possession at all times,  
222997 and remain like a dumb and dull body, (without being moved by any  
222998 thing).

222999  
223000 28. The mind is restless of its own nature, with all its vain thoughts  
223001 and desires within itself; but the man is carried abroad as by its  
223002 current; over hills and deserts and across rivers and seas, to far and  
223003 remote cities and countries (in search of gain).

223004  
223005 29. The waking mind deems the objects of its desire, to be as sweet as  
223006 honey, and whatever it does not like, to be as bitter as gall; although  
223007 they may be sweet to taste; (\_i.e.\_ the blindness of sensuous minds in  
223008 their choice of evil for good, and slighting of good as evil).

223009  
223010 30. Some minds with too much self reliance in themselves, and without  
223011 considering the true nature of things; give them different forms and  
223012 colours, according to their own conceptions and opinions, though they  
223013 are far from truth. (Every man delights in his own hobby horse).

223014  
223015 31. The mind is a pulsation of the power of the Divine Intellect, that  
223016 ventilates in the breeze and glares in luminous bodies, melts in the  
223017 liquids and hardens in solid substances. (Compare the lines of Pope:  
223018 "Glows in the sun &c." The mind is dependent on the intellect, and the  
223019 mental operations, are subordinate to the intellectual).

223020  
223021 32. It vanishes in vacuity and extends in the space; it dwells in  
223022 everything at its pleasure, and flies from everywhere at its will.

223023  
223024 33. It whitens the black and blackens the white, and is confined to no  
223025 place or time but extends through all. (The mind can make a heaven of  
223026 hell, and a hell of heaven).

223027  
223028 34. The mind being absent or settled elsewhere, we do not taste the  
223029 sweet, which we suck or swallow or grind under the teeth or lick with  
223030 the tongue.

223031  
223032 35. What is seen by the mind, is seen with the eyes, and what is unseen  
223033 by it, is never seen by the visual organs; as things lying in the dark  
223034 are not perceptible to the sight.

223035  
223036 36. The mind is embodied in the organic body, accompanied by the  
223037 sensible organs; but it is the mind that actuates the senses and  
223038 receives the sensations; the senses are the products of the mind, but  
223039 the mind is not a production of sensations.

223040  
223041 37. Those great souls (philosophers), who have investigated into the  
223042 manner of the connection between the two quite different substances of  
223043 the body and mind, and those learned men who show us their mutual  
223044 relations (the psychologists), are truly worthy of our veneration.

223045  
223046 38. A handsome woman decked with flowers in the braids of her hair, and  
223047 looking loosely with her amorous glances, is like a log of wood, in  
223048 contact with the body of one, whose mind is absent from himself. (The

dalliance of a woman is dead and lost, to the unfeeling heart and unmindful man).

39. The dispassionate \_Yogi\_ that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.

40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dissevered by an axe. (The presence of the mind joins the parts of a lecture, as its inadvertence disjoins them from their consecutive order).

42. A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast deep under the clouds. (See Hume on the Association of Ideas).

43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching on, the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (\_Vikáras\_) of the mind, like the waves of the water).

46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so every thing that is seen in our waking dreams, is the creations of our minds.

47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (\_manatá\_), of sensible objects are but formations of the same mind. (Lit. formations or transformations of the mind).

49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.

50. As the king Lavana believed himself to be a chandála for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.

51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like. (\_i.e.\_ As one thinks himself to be, so will he find himself to become in his own conceit).

52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.

53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the

thoughts of his ideal forms.

54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean I have a wish to do it; and the same wish leads me to its execution. Or that the action is concomitant with the will so the phrase: "take will for the deed").

55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (jīva).

56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

58. As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained. The pleasure or pain of which we are ignorant, is no pleasure or pain).

59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts. (\_i.e.\_ The intense application or inattention of the mind, prolongs and shortens the measure of time and place to us).

60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily pleasure to enjoy).

62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

66. The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).

67. Foolish men that are infatuated by their giddiness and ignorance,

revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.

## CHAPTER CXI.

### HEALING OF THE HEART AND MIND.

Arguments. Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

Vasishtha continued:—Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

2. It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can bring back your refractory mind under your subjection.

3. He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

5. Mould your heated imagination by cool reasoning, by precepts of the Sástras, and by association with the dispassionate, as they do the heated iron by a cold hammer.

6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.

9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.

10. It is possible to govern the mind like a horse, by one's attention and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

11. Shame to that jackass (lit.: jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

12. No one can reach the best course of his life, without the tranquility of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the kingdom of the mind (manorájya), are the passions and the train of ignorance—moha).
14. The precepts of a preceptor, the instructions of the sástras, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.
15. The One All and all-pervading quiescent Brahma can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.
16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.
17. Many persons turn their minds to unmindfulness, by too much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.
18. The mind being long practised in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.
19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.
20. Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).
21. It is by your exertion and fixed attention, O Ráma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another (such as his mistaking of the east for the west).
22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?).
23. Worldly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.
24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others. Or:—Govern your mind, lest it govern you).
25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism (which is a false one, since the soul has no birth or death, nor any personality of its own).
26. So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds. (i.e. Its transmigration and apprehension of its rise or fall to heaven or hell).
27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die (which is no more than progress to a new life?).

28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of obtaining the pure diet of true knowledge, without subduing the mind (and bringing it under the control of reason).

31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

32. The mind being destroyed (i.e. all its function, being suspended), the soul attains its tranquility, and the light of the intellect shines forth in the cavity of the heart.

33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads to pain, and pain succeeds pleasure).

34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'

35. Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

36. The mind is blown away by its destitution of egoism (Ahantá) and meitatism (mamatá), like a cloud by the winds. (Unconsciousness of one's egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects <of> our worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one's self than to suppress his enemies).

38. What is good, and what is not so, is well known for certain even to boys; (i.e. the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good betimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

39. Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

40. Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

41. The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

223394  
223395 42. The mind is the root, that grows the plants of our good and evil and  
223396 all our weal and woe. The mind is the tree of the world, and all peoples  
223397 are as its branches and leaves, (which live by its sap and juice).

223398  
223399 43. One prospers every where, who has freed his mind from its desires;  
223400 and he that lives in the dominion of indifference, rests in his heavenly  
223401 felicity.

223402  
223403 44. The more we curb the desires of our minds, the greater we feel our  
223404 inward happiness; as the fire being extinguished, we find ourselves  
223405 cooled from its heat.

223406  
223407 45. Should the mind long for millions of worldly mansions in its highest  
223408 ambition; it is sure to have them spread out to view within the minute  
223409 particle of its own essence. (The ambitious mind grasps the whole world  
223410 within its small compass).

223411  
223412 46. Opulence in expectancy, is full of anxiety to the mind, and the  
223413 expected wealth when gained is no less troublesome to it; but the  
223414 treasure of contentment is fraught with lasting peace of mind, therefore  
223415 be victorious over your greedy mind by abandonment of all your desires.

223416  
223417 47. With the highly holy virtue of your unmindfulness, and with the  
223418 even-mindedness of those that have known the Divine spirit; as also with  
223419 the subdued, moderated and defeated yearnings of your heart, make the  
223420 state of the increate One as your own. (Sedateness of the mind,  
223421 resembles the state of God).

## 223422 223423 223424 223425 223426 CHAPTER CXII.

### 223427 223428 THE RESTLESSNESS OF THE MIND AND ITS CURE.

223429  
223430  
223431 Argument. Means of weakening the mind and mental Desires.

223432  
223433  
223434 Vasishtha continued:—Whatever be the nature of the object of any man's  
223435 desire, his mind does not fail to run after it with great avidity in  
223436 every place.

223437  
223438 2. This eagerness of the mind rises and sets by turns, with the view of  
223439 the desired object, like the clear bubbles of water foaming and bursting  
223440 of themselves with the breath of winds.

223441  
223442 3. As coldness is the nature of frost, and blackness is that of ink; so  
223443 is swiftness or momentum the nature of the mind, as stillness is that of  
223444 the soul.

223445  
223446 4. Ráma said:—Tell me sir, why the mind is identified with momentum, and  
223447 what is the cause of its velocity; tell me also; if there is any other  
223448 force to impede the motion of the mind.

223449  
223450 5. Vasishtha replied:—We have never seen the motionless quiet of the  
223451 mind; fleetness is the nature of the mind, as heat is that of fire.

223452  
223453 6. This vacillating power of motion, which is implanted in the mind, is  
223454 known to be of the same nature as that of the self-motive force of the  
223455 Divine mind; which is the cause of the momentum and motion of those  
223456 worlds.

223457  
223458 7. As the essence of air is imperceptible without its vibration, so we  
223459 can have no notion of the momentum of our minds, apart from the idea of  
223460 their oscillation.

223461  
223462 8. The mind which has no motion is said to be dead and defunct; and the



suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.

10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

11. The restlessness of the mind is the effect of its ignorance; therefore Rāma! exert your reason to destroy all its desires (for temporal possessions).

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

13. The mind is a thing that stands between the real and unreal and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which, you employ your mind with diligence. (Diligence overcomes all difficulties).

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation. (\_i.e.\_ Set your mind to correct your mind).

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge,

transcends all whatever is known to us by our consciousness. Our unconsciousness is our nirvána or final extinction, while our consciousness is the cause of our woe.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our nirvána, while our consciousness is the cause of our woe. (Want of self-consciousness, is want of pain. And perfect apathy is the perfection of solipsism).

27. Destroy O Ráma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

## CHAPTER CXIII.

### DESCRIPTION OF IGNORANCE AND DELUSION (AVIDYÁ).

Argument. Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyá.

Vasishtha continued:—The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).

3. Be wise, O Ráma; and do not think like the ignorant; but consider well all that I tell you;—there is no second moon in the sky, but it appears so only by deception of our optical visions.

4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

5. There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.

6. You are no maker nor master of anything, then why deem any act or thing as your own (mamatá-meity?) You know not what these existences are, and by whom and wherefore they are made.

7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo any thing: for how can you boast yourself as the actor, when you know your inability for action.

9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But as the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurable or unpleasurable to any body.

11. Know Ráma, this ovum of the world to be a delusion, and being  
inexistent in itself, appears as a real existence to others.
12. Know this busy sphere of the world, which is so full with its  
inessence; to be an ideal phantasm presented for the delusion of our  
minds.
13. It is like the beautiful bamboo plant, all hollow within, and  
without pith and marrow in the inside; and like the curling waves of the  
sea, both of which are born to perish without being uprooted from the  
bottom. (It is impossible to root out the bamboo as well as the rising  
wave of the water).
14. This world is as volatile as the air and water flying in the air,  
and hardly to be tangible or held fast in the hand; and as precipitous  
as the water-fall in its course (hurling down and sweeping away  
everything before it).
15. It appears as a flowery garden, but never comes to any good use at  
all; so the billowy sea in the mirage, presents the form of water,  
without allaying our thirst.
16. Sometimes it seems to be straight, and at others a curve; now it is  
long and now short, and now it is moving and quiet again; and everything  
in it, though originally for our good, conspires to our evil only.
17. Though hollow in the inside, the world appears to be full with its  
apparent contents; and though all the worlds are continually in motion,  
yet they seem to be standing still.
18. Whether they be dull matter or intelligences, their existence  
depends upon their motion; and these without stopping any where for a  
moment, present the sight of their being quite at rest.
19. Though they are as bright as light to sight, they are as opaque as  
the dark coal in their bowels; and though they are moved by a superior  
power, they appear to be moving of themselves.
20. They fade away before the brighter light of the sun, but brighten in  
the darkness of the night; their light is like that of the mirage, by  
reflection of sunbeams.
21. Human avarice is as a sable serpent, crooked and venomous, thin and  
soft in its form; but rough and dangerous in its nature, and ever  
unsteady as a woman.
22. Our love of the world, ceases soon without the objects of our  
affection; as the lamp is extinguished without its oil, and as the  
vermillion mark, which is soon effaced. (Here is a pun upon the world  
\_sneha\_ meaning a fluid substance as well as affection; and that the  
world is a dreary waste, without the objects dear to us).
23. Our false hopes are as transient, as the evanescent flash of  
lightnings; they glare and flare for a moment, but they disappear in the  
air as these transitory flashes of light.
24. The objects of our desire are often had without our seeking; but  
they are as frail as the fire of heaven; they appear to vanish like the  
twinkling lightnings, and being held carefully in the hand, they burn it  
like the electric fire. (This passage shows the science of electricity  
and the catching of electric fire, to have been known to the ancients).
25. Many things come to us unasked, and though appearing delightful at  
first, they prove troublesome to us at last. Hopes delayed, are as  
flowers growing out of season, which, neither bear their fruits, nor  
answer our purposes. (Unseasonal flowers are held as ominous and  
useless).
26. Every accident tends to our misery, as unpleasant dreams infest our

223670 sleep and disturb our rest.  
223671  
223672 27. It is our delusion (avidyá), that presents these many and big worlds  
223673 before us; as our dreams produce, sustain and destroy all the  
223674 appearances of vision in one minute.  
223675  
223676 28. It was delusion which made one minute, appear as many years to king  
223677 Lavana; and the space of one night, seem as the long period of a dozen  
223678 of years to Haris chandra.  
223679  
223680 29. Such also is the case with separated lovers among rich people, that  
223681 a single night seems as a live long year to them, in the absence of  
223682 their beloved.  
223683  
223684 30. It is this delusive \_avidyá\_, that shortens the flight of time to  
223685 the rich and happy; and prolongs its course, with the poor and  
223686 miserable: all of whom are subject to the power of delusion  
223687 \_vipary'ása\_.  
223688  
223689 31. The power of this delusion is essentially spread over all the works  
223690 of creation, as the light of a lamp, is spread over things in its  
223691 effulgence and not in substance.  
223692  
223693 32. As a female form represented in a picture is no woman, and has not  
223694 the power of doing any thing; so this \_avidyá\_ which presents us the  
223695 shapes of our desired objects in the picture of the mind, can produce  
223696 nothing in reality.  
223697  
223698 33. The delusion consists in the building of aerial castles in the mind,  
223699 without their substance; and though these appear in hundreds and  
223700 thousands of shapes, they have no substantiality in them.  
223701  
223702 34. It deludes the ignorant, as a mirage misleads the deer in a desert;  
223703 but it can not deceive the knowing man by its false appearances.  
223704  
223705 35. These appearances like the foaming waters, are as continuous as they  
223706 are evanescent, they are as fleeting as the driving frost, which can not  
223707 be held in the hand.  
223708  
223709 36. This delusion holds the world in its grasp, and flies aloft with it  
223710 in the air; it blinds us by the flying dust, which is raised by its  
223711 furious blasts. (This is delusion of ambitions).  
223712  
223713 37. Covered with dust and with heat and sweat of its body, it grasps the  
223714 earth and flies all about the world. The deluded man ever toils and  
223715 moils, and runs every where after his greed.  
223716  
223717 38. As the drops of rain water, falling from the clouds, form the great  
223718 rivers and seas; and as the scattered straws being tied together, make  
223719 the strong rope for the bondage of beasts; so the combination of all the  
223720 delusive objects in the world, makes the great delusion of Máyá and  
223721 Moha. ('\_Gutta cum gutta facit lacum\_'. Drop by drop, makes a lake. Or  
223722 by drops the lake is drained. And many a little, makes a mickle).  
223723  
223724 39. The poets describe the fluctuations of the world as a series of  
223725 waves and the world itself, as a bed of lotuses: pleasant to sight, but  
223726 floating on the unstable element. But I compare it with the porous stalk  
223727 of the lotus, which is full of perforations and foramens inside; and as  
223728 a pool of mud and mire, with the filth of our sins. (The world is full  
223729 of hidden traps and trapdoors and is a pit of sinfulness).  
223730  
223731 40. Men think much of their improvement, and of many other things on  
223732 earth; but there is no improving in this decaying world; which is as a  
223733 tempting cake with a coating of sweets, but full of deadly gall within.  
223734  
223735 41. It is as an extinguishing lamp, whose flame is lost and fled we know  
223736 not where. It is visible as a mist, but try to lay hold on it, and it  
223737 proves to be nothing.  
223738

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

46. Things which are real and good, appear as otherwise in our error; while those that are unreal and noxious, appear as real and good to our deluded understandings.

47. Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetálas become in their revelrous dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls: (\_i.e.\_ apprehensions of these in darkness).

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Ráma said:—It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blind the understanding.

57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mope-eyed as the moping owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily

form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

62. It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

64. It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

67. Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

#### CHAPTER CXIV.

##### DESCRIPTION OF ERROR.

Argument. Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

Ráma repeated:—Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called \_avidyá\_.

2. Vasishtha replied:—As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

3. Till then doth ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (\_avidyá\_) and insensibility (\_Moha\_).

5. The sight of the supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.

6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.

7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.
8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (\_Vivekodaya\_).
9. As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge—\_Viveka\_.
10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.
11. Rāma asked:—The knowledge of the phenomenals as true, makes what we call \_avidyā\_ or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.
12. Vasishtha replied:—That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).
13. That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.
14. All this is verily Brahma, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.
15. That which is never born or dead, and which is ever-existent in all worlds, and in which the conditions of being and change are altogether wanting.
16. Which is one and one alone, all and all pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the universal Spirit.
17. It is accompanied with the ever-existent, all-extending, pure and undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.
18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.
19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the Sruti:—\_Etasmat Jayate pranahmanah\_ &c. The life and mind have their rise from Him).
20. There is no fluctuation (\_Sansriti\_) nor projection (\_Vikshepa\_) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the divine and active mind, and not of the inactive Supreme Soul).
21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which comes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homœopathic maxim \_Similes per similibus\_).
22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions; and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

23. The thought that 'I am distinct from Brahma', binds the mind to the world; but the belief that 'Brahma is all' releases the mind from its bondage.

24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from thy selfish cares, and thou shalt cease to toil and moil for naught.

25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

26. The goddess of ignorance—Avidyá, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.

27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them, like children in their toys.

28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

29. Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodied forms).

31. The thought that 'I am neither flesh nor bones, but some thing else than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his \_avidyá\_ or ignorance.

32. Ignorance (\_avidyá\_) is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or at the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus Avidya is represented as the black and the blue goddess Kali).

34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

35. Ráma said:—Tell me sir, what is the cause of the blueness of the sky, if it is not the reflexion of the blue gems on the Meru's peak, nor is it a collection of darkness by itself.

36. Vasishtha replied:—Ráma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.

37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extramundane regions. (This is the zodiacal light reaching to extramundane worlds).



38. O fortunate Ráma! the firmament (súnya) which is a vast vacuum, is open to a sister of ignorance (avidyá) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.

40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality (but a figurative expression derived from its similitude to the other).

41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky (an Utopia or a castle built in the air, being but an airy nothing).

42. It is better, O good Ráma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death-like sleep.

44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflexions lead it to wisdom and clearsightedness.

45. A moment's reflexion of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquility of his inmost soul, by his diligent application to spirituality.

49. What did not exist at first, has no existence even now (i.e. material objects); and these that appear as existent, are no other than the quiescent and immaculate essence—Brahma himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

50. Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahma. (For what faith or reliance is there in things that are false and fleeting).

51. Rely in the superior powers of your understanding, and exert your sovran intellect (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

52. The great ignorance that rises in the mind and raises the desires of thy heart, has spread the net of thy false hopes for thy ruin, causing thy death and decrepitude under them.

53. Thy wishes burst out in expressions as these that, "these are my

sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds thee fast in it.

54. Thy body is a void, wherein thy desires have produced all thy selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

55. Learn ye that are seekers of truth, that the words: I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahma.

56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the drishtisrishti system of philosophy, which maintains Visual creations or existence of phenomenals, to be dependant upon sight or visual organs and are deceptio visus or fallacies of vision only).

57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing in the substance of a rope.

58. Know Ráma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahma is present in all his majesty and full glory, in all places and things.

59. While the ignorant labour under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grovel like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).

61. Of what good is this dull and dumb body to you, Ráma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage:—and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahmá, and have placed their reliance in false ignorance (avidyá), the sole cause of errors.

66. Do not, O Ráma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass

over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the baneful cause of endless woes, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous \_kalpa\_ flowers; and imagines a dry mirage in the empty clouds of autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

75. Therefore, Ráma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

76. Employ thy mind to thy duties, without being tarnished by thy attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in thy watchful mind, and performing all thy duties with due submission, and keeping from the common track with thy exalted mind, thou wilt raise thyself above comparison with any other person.

## CHAPTER CXV.

### CAUSES OF HAPPINESS AND MISERY.

Argument. The Nature and Powers of the Mind elucidated in the moral of Prince Lavana's story.

Válmíki relates:—Being thus admonished by the high minded Vasishtha, the lotus eyes of Ráma became unfolded as new-blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Ráma said:—O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. (Wondrous achievements of science).

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the etherial worlds.

7. There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavana at last.

8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.

10. Vasishtha said:—The body is as a frame of wood work, and contains nothing (spiritual) in it; it receives the reflexion of an intelligence in it as in a dream, and this is called the mind.

11. This mind becomes the living principal (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

12. The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.

15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

16. As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night overspreading the bed of lotuses, is dispersed at sun rise.

18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.

20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.

21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandála, by derangement of his mind.

26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.

28. My grand-father was a great king and performed the Rájasúya sacrifice in act; and I, being born of his line, must perform the same in my mind (\_i.e.\_ mentally).

29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.

31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Bráhmans; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Bráhmans and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Ráma! to the purification of your mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely

contracted its folded petals.

## CHAPTER CXVI.

### BIRTH AND INCARNATION OF ADEPTS IN YOGA.

Argument. Production of the Body from the Mind.

Ráma asked:—What evidence is there sir, in proof of Lavana's obtaining the reward of his mental sacrifice of Rájasúya, in his transformation to the state of the Chandála, as it was wrought upon him by the enchantment of the magician?

2. Vasishtha answered:—I was myself present in the court-house of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Ráma!

5. I remembered that all the performers of Rájasúya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rájasúya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the abode of the gods and Siddhas.

8. (Prose) Thus Ráma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(\_a\_). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good \_summum bonum\_ at last.

(\_b\_). Know the mind as self-same with ignorance (avidyá), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(\_c\_). There is no difference in the meanings of the words ignorance, mind, understanding and living soul, as in the word tree and all its synonyms.

(\_d\_). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your \_nolens\_ and \_volens\_ flies away from you.

(\_e\_). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not yours or others. All things become all at all times. (This dogma is based on a dictum of the Vedánta given in the Madhu Bráhmaṇa. That nothing is confined in any place or person at all times, but passes from one to

another in its turn and time).

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahma); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Ráma said:—You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:—Hear, O thou bright moon of Raghu's race! the proper course that I will tell thee for quieting the restless mind; by knowing this thou shalt obtain the peace of thy mind, and be freed from the actions of thy organs of sense.

12. I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

13. Of these the first is that power (Brahmá), who assumed to himself the shape of the Divine Will (Sankalpa), and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

14. He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

15. Thus this god, the personification of Will, rises and sets repeatedly, as he is prompted from time to time by his inward wish. (So does every living being come out of the mould of its internal desire. Or that:—it is the wish, that frames and fashions every body, or the will that moulds the mind).

16. So there are millions of Brahmás born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable (and who are incarnations of their desires only).

17. So are all living beings in the same predicament with Brahmá, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

18. The mental power of Brahmá issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

19. Then finding the miniature of matter spread out before it, it becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which re-enter into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives birth to living beings to infinity.

21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wondrous form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clearsightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his

own nature, and of his belonging to the best caste (of a Brahman); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.

## CHAPTER CXVII.

### DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE.[12]

Argument. The septuple grounds of true and false Knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or swarupa; and then of the different grounds of Ignorance.

Rama said:—Please sir, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consummation, which are aimed at by the yogi adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:—They consist of the seven states of ignorance (ajnana-bhumi), and as many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes of states of truth and error).

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man (maha-satta), either by his habit or of training, made produce their respective fruits or results (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (pravritti) is the cause of leading to ignorance and its resulting error; but good training—sadhana and better endeavours—prayatna, are the causes of right knowledge and elevation.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds of knowledge also.

5. Know this as the shortest lesson, that I will give thee of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (swarupa or suiform state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism-ahanta), is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness—samvitti of themselves—swarupa, as composed of the pure ens or essence only (suddha-san-matra), are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "I am that I am" as a spiritual being; because the spirit or soul is the true self).

7. But falling off from the consciousness of self-entity—swarupa, and diving into the intellect—Chit, in search of the thoughts of cognizable objects (chetyarthas), is the greatest ignorance and error of mankind. (No error is greater than to fall off from the subjective and run after the objective).

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another (arthadar thantara); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity swarupa.



9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quiet as the bosom of a stone, and yet without the torpidity of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.
10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or swarúpa.
11. But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or jágrat, known as the embryonic waking (or vijajágrat), the ordinary waking, and the intense waking called the mahajágrat. (i.e. the hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more is it awake to the concerns of life, the more it is said to be liable to error).
12. Again the different states of its dreaming (swapnam or somnum), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or sushupti. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound sleep (jágrat, swapna and sushupta), to be the grounds fertile with our ignorance and error).
13. These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.
14. At first there was the intelligent Intellect (Chaitanya Chit), which gave rise to the nameless and pure intelligence Suddha-Chit; which became the source of the would-be mind and living soul.
15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (Vijajágrat); and as it is the first condition of cognition, it is said to be the primal waking state.
16. Now know the waking state to be next to the primal waking intelligence of God, and it consists of the belief of the individual personality, of the ego and meity,—aham and mama; i.e. this am I and these are mine by chance—prág-abháva. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).
17. The glaring or great waking—mahajágrat, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or Karman. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).
18. The cognition of the reality of any thing either by bias—rudhádhyása or mistake—arudha, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.
19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavana).
20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).
21. A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also

a waking dream. (As that of Brutus on his seeing the stalwart figure of Cæsar).

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state: (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

23. Besides these six states, there is a torpid-jada state of the living soul, which is called his sushupta—hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions—sanskāras in itself, and the sense of the consequent bliss or misery, which is to attend upon it)).

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

25. I have thus told you Rāma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state—jāgrat, and it becomes diversified according to the diversity of its objects. (i.e. Waking is but a continued dreaming).

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in our-selves.

## CHAPTER CXVIII.

### DIRECTIONS TO THE STAGES OF KNOWLEDGE.

Argument. Definitions of the seven Grounds of Knowledge, together with that of Adepts—ārūdhasin in Yoga, and also of Liberation.

Vasishtha continued:—O sinless Rāma, attend now to the sevenfold stages of cognoscence, by the knowledge of which you will no more plunge into the mire of ignorance.

2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the Patánjala Yoga philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation—Siddhi; but the main object of this Sástra is the sumum bonum (parama-purushārtha) which is obtainable by means of the seven stages—Bhúmikas which are expounded herein below).

3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation—mukti, which is the object of knowledge

(jñána), transcends the acquaintance of these septuple stages.

4. Knowledge of truth is liberation (moksha), and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words \_mukti\_, \_moksha\_ and \_jñána\_ imply the same thing).

5. The grounds of knowledge comprise the desire of becoming good—subhechhá, and this good will is the first step. Then comes discretion or reasoning (vicháraná) the second, followed by purity of mind (tanu-manasa), which is the third grade to the gaining of knowledge.

6. The fourth is self-reliance as the true refuge—Sattá-patti, then \_asansakti\_ or worldly apathy as the fifth. The sixth is \_padárthabháva\_ or the power of abstraction, and the seventh or the last stage of knowledge is \_turya-gati\_ or generalization of all in one.

7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I shall explain them unto you.

8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the Sástras in the company of good men."

9. The second is discretion, which arises from association with wise and good men, study of the Sástras, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

11. The fourth is self-reliance, and dependence upon the Divine spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.

12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.

15. Continued habitude of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization. (Because all things in general, proceed from the one and are finally reduced in to the same).

16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.

17. Those fortunate men, O Ráma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.

18. The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states; they are at

liberty either to do or slight to discharge the duties of their conditions and positions in society.

19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).

20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immoveable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sages Sanaka, Nārada and other holy saints have done from their very birth).

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat, samrat and virat, both in this world and in the next in their embodied and disembodied liberations—sadeha and videha muktis.

NOTES:—These terms called the grades of knowledge may be better understood in their appropriate English expressions, as:—

1. Desire of improvement.

2. Habit of reasoning.

3. Fixity of attention.

4. Self-dependence—Intuition

- 224843 5. Freedom from bias or oneness.
- 224844
- 224845 6. Abstraction or abstract knowledge.
- 224846
- 224847 7. Generalization of all in the universal unity.
- 224848
- 224849 8. Liberation is anaesthesia or cessation of action, sensation and
- 224850 thoughts.
- 224851
- 224852
- 224853
- 224854

224855 CHAPTER CXIX.

224856 ILLUSTRATION OF THE GOLD-RING.

224857

224858

224859

224860 Argument. Ascertaining the True Unity by rejecting the illusory forms

224861 and on the said Grounds of Knowledge.

224862

224863

224864 Vasishtha said:—The human soul reflecting on its \_egoism\_, forgets its

224865 essence of the Supreme soul; as the gold-ring thinking on its formal

224866 rotundity, loses its thought of the substantial gold whereof it is made.

224867

224868 2. Ráma said:—Please tell me sir, how the gold can have its

224869 consciousness of its form of the ring, as the soul is conscious of its

224870 transformation to egoism.

224871

224872 3. Vasishtha said:—The questions of sensible men, relate only to the

224873 substances of things, and not to the production and dissolution of the

224874 existent formal parts of things, and neither to those of the

224875 non-existent; so you should ask of the substances of the soul and gold,

224876 and not of the ego and the ring, which are unsubstantial nullities in

224877 nature. (So men appraise the value of the gold of which the ring is

224878 made, and not by the form of the ring).

224879

224880 4. When the jeweller sells his gold-ring for the price of gold, he

224881 undoubtedly delivers the gold which is the substance of the ring and not

224882 the ring without its substance. (So the shapes of things are nothing at

224883 all, but the essential substance—Brahma underlying all things, is all in

224884 all).

224885

224886 5. Ráma asked:—If such is the case that you take the gold for the ring,

224887 then what becomes of the ring as we commonly take it to be? Explain this

224888 to me, that I may thereby know the substance of Brahma (underlying all

224889 appearances).

224890

224891 6. Vasishtha said:—All form, O Ráma, is formless and accidental quality,

224892 and no essential property of things. So if you would ascertain the

224893 nature of a nullity, then tell me the shape and qualities of a barren

224894 woman's son (which are null and nothing).

224895

224896 7. Do not fall into the error of taking the circularity of the ring, as

224897 an essential property of it; the form of a thing is only apparent and

224898 not prominent to the sight. (In European philosophy, form is defined as

224899 the essence of a thing, for without it nothing is conceivable. But

224900 matter being the recipient of form, it does form any part of its

224901 essence. Vasishtha speaking of matter as void of form, means the

224902 \_materia prima\_ of Aristotle, or the elementary sorts of it).

224903

224904 8. The water in the mirage, the two moons in the sky, the egoism of men

224905 and the forms of things, though appearing as real ones to sight and

224906 thought, cannot be proved as separate existences apart from their

224907 subjects. (All these therefore are fallacies vanishing before

224908 \_vichárana\_ or reasoning, the second ground of true knowledge).

224909

224910 9. Again the likeness of silver that appears in pearl-shells, can not be

224911 realized in the substance of the pearl-mother, or even a particle of

it at any time or any place. (The Sanskrit alliterations of \_kanam\_,  
\_kshanam\_, \_kvanu\_, cannot be preserved in translation).

10. It is the incircumspect view of a thing that makes a nullity appear  
as a reality, as the appearance of silver in the shell and the water in  
the mirage (all which are but deceptions of sight and other senses, and  
are therefore never trustworthy).

11. The nullity of a \_nil\_ appears as an \_ens\_ to sight, as also the  
fallacy of a thing as something where there is nothing of the kind (as  
of silver in the pearl-mother and water in the mirage).

12. Sometimes an unreal shadow acts the part of a real substance, as the  
false apprehension of a ghost kills a lad with the fear of being killed  
by it. (Fright of goblins and bogies of mormos and ogres, have killed  
many men in the dark).

13. There remains nothing in the gold-jewel except gold, after its form  
of jewellery is destroyed; therefore the forms of the ring and bracelet  
are no more, than drops of oil or water on a heap of sand. The forms are  
absorbed in the substance, as the fluids in dust or sand.

14. There is nothing real or unreal on earth, except the false creations  
of our brain (as appearances in our dreams); and these whether known as  
real or unreal, are equally productive of their consequences, as the  
sights and fears of spectres in children. (We are equally encouraged by  
actual rewards and flattering hopes, as we are depressed at real  
degradation and its threatening fear).

15. A thing whether it is so or not, proves yet as such as it is  
believed to be, by different kinds and minds of men; as poison becomes  
as effective as elixir to the sick, and ambrosia proves as heinous as  
hemlock with the intemperate. (So is false faith thought to be as  
efficacious by the vulgar as the true belief of the wise).

16. Belief in the only essence of the soul, constitutes true knowledge,  
and not in its likeness of the ego and mind, as it is generally believed  
in this world. Therefore abandon the thought of your false and unfounded  
egoism or individual existence. (This is said to be self-reliance or  
dependance on the universal soul of God).

17. As there is no rotundity of the ring inherent in gold; so there is  
no individuality of \_egoism\_ in the all-pervading universal soul.

18. There is nothing everlasting beside Brahma, and no personality of  
Him as a Brahmá, Vishnu or any other. There is no substantive existence  
as the world, but off spring of Brahmá called the patriarchs. (All these  
are said to be negative terms in many passages of the srutis as the  
following:—

There is no substantiality except that of Brahma. There is no  
personality (ádesa) of him. He is Brahma the supreme soul and no other.  
He is neither the outward nor inward nor he is nothing.)

19. There are no other worlds beside Brahma, nor is the heaven without  
Him. The hills, the demons, the mind and body all rest in that spirit  
which is no one of these.

20. He is no elementary principle, nor is he any cause as the material  
or efficient. He is none of the three times of past, present and future  
but all; nor is he anything in being or not-being (\_in esse\_ or \_posse\_  
or in \_nubibus\_).

21. He is beyond your \_egoism\_ or \_tuism\_, \_ipseism\_ and \_suism\_, and  
all your entities and non-entities. There is no attribution nor  
particularity in Him, who is above all your ideas, and is none of the  
ideal personifications of your notions (\_i.e.\_ He is none of the mythic  
persons of abstract ideas as Love and the like).

22. He is the plenum of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all—sanmátram).

23. He is no sat or est or a being that is born and existent, nor an asat-nonest (i.e. extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

24. Ráma said:—I understand now Brahma to be self-same in all things, yet I want to know what is this creation, that we see all about us. (i.e. Are they the same with Brahma or distinct from him?)

25. Vasishtha replied: The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

27. The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.

28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

29. To men of little understandings, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

31. The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as full with the presence of God; but those that are led by their own convictions, take the inexistent for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the supreme Being, and remains full in the fullness of God.

36. This plenum which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquility in tranquility, and felicity in felicity. (These are absolute and identic terms, as the whole is the whole &c.).

225050 37. Look at the reflexion of a longsome landscape in a mirror, and the  
225051 picture of a far stretching city in the miniature; and you will find the  
225052 distances of the objects lost in their closeness. So the distances of  
225053 worlds are lost in their propinquity to one another in the spirit of  
225054 God.

225055  
225056 38. The world is thought as a nonentity by some, and as an entity by  
225057 others; by their taking it in the different lights of its being a thing  
225058 beside God, and its being but a reflection of Brahma. (In the former  
225059 case it is a nonentity as there can be nothing without God; in the  
225060 latter sense it is real entity being identic with God).

225061  
225062 39. After all, it can have no real entity, being like the picture of a  
225063 city and not as the city itself. It is as false as the appearance of  
225064 limpid water in the desert mirage, and that of the double moon in the  
225065 sky.

225066  
225067 40. As it is the practice of magicians, to show magic cities in the air,  
225068 by sprinkling handfuls of dust before our eyes; so doth our erroneous  
225069 consciousness represent the unreal world, as a reality unto us.

225070  
225071 41. Unless our inborn ignorance (error) like an arbour of noxious  
225072 plants, is burnt down to the very root by the flame of right reasoning,  
225073 it will not cease to spread out its branches, and grow the rankest weeds  
225074 of our imaginary pleasures and sorrows.

## 225075 225076 225077 225078 225079 CHAPTER CXX.

### 225080 225081 LAMENTATION OF THE CHANDÁLA WOMAN.

225082  
225083  
225084 Argument. Lavana goes to the Vindhyan region, and sees his consort and  
225085 relatives of the dreaming state.

225086  
225087  
225088 Vasishtha continued:—Now Ráma, attend to the wonderful power of the  
225089 said Avidyá or error, in displaying the changeful phenomenals, like the  
225090 changing forms of ornaments in the substance of the self-same gold.

225091  
225092 2. The king Lavana, having at the end of his dream, perceived the  
225093 falsehood of his vision, resolved on the following day to visit that  
225094 great forest himself.

225095  
225096 3. He said to himself: Ah! when shall I revisit the Vindhyan region,  
225097 which is inscribed in my mind; and where I remember to have undergone a  
225098 great many hardships in my forester's life.

225099  
225100 4. So saying, he took to his southward journey, accompanied by his  
225101 ministers and attendants, as if he was going to make a conquest of that  
225102 quarter, where he arrived at the foot of the mount in a few days.

225103  
225104 5. There he wandered about the southern, and eastern and western shores  
225105 of the sea (\_i.e.\_ all round the Eastern and Western Ghats). He was as  
225106 delighted with his curvilinear course, as the luminary of the day, in  
225107 his diurnal journey from east to west.

225108  
225109 6. He saw there in a certain region, a deep and doleful forest  
225110 stretching wide along his path, and likening the dark and dismal realms  
225111 of death (Yama or Pluto).

225112  
225113 7. Roving in this region he beheld everything, he had seen before in his  
225114 dream; he then inquired into the former circumstances, and wondered to  
225115 learn their conformity with the occurrences of his vision.

225116  
225117 8. He recognised there the Chandála hunters of his dream, and being  
225118 curious to know the rest of the events, he continued in his



peregrination about the forest.

9. He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pushta Pukkasa or fostered Chandála.

10. He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.

11. He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

13. The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by drought and dearth.

14. They cried, O ye sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering tála (palm trees), with their red-ripe fruits held by their teeth, and growing on the cloud-capt mountains.

16. When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Káma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark hue of Tamála leaves, when feasting on their dainty food of fish and flesh.

#### Lamentation of the mother-in-law.

18. My nigrescent daughter, says one, has been snatched away from me with my dear husband like the dark Yamuná by the fierce Yama. O they have been carried away from me like the Tamála branch with its clustering flowers, by a tremendous gale from this sylvan scene.

19. O my daughter, with thy necklace of the strings of red gunja seeds, gracing the protuberant breast of thy youthful person; and with thy swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither hast thou fled with thy raiment of woven withered leaves, and thy teeth as black as the jet-jambu fruits (when fully ripe).

20. O young prince! that wast as fair as the full moon, and that didst forsake the fairies of thy harem, and didst take so much delight in my daughter, where hast thou fled from us? Ah my daughter! she too is dead in thy absence, and fled from my presence.

21. Being cast on the waves of this earthly ocean, and joined to the daughter of a Chandála, thou wast, O prince! subjected to mean and vile employments, that disgraced thy princely character. (This is a taunt to all human beings that disgrace their heavenly nature, and grovel as beasts while living on earth).

22. Ah! that daughter of mine with her tremulous eyes, like those of the timorous fawn, and Oh! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

23. Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance (as it is the case of most female beggars).

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places, are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

28. She answered him with tears in her eyes:—This village is called Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

## CHAPTER CXXI.

### PROOF OF THE FUTILITY OF MIND.

Argument. Lavana's return to his Palace and the interpretation of his dream by Vasishtha.

The Chandála continued:—O lord of men! After lapse of sometime, there occurred a dearth in this place owing to the drought of rain, which broke down all men under its dire pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful

225257 minister, remained in dumb amazement as the figure in a picture.

225258  
225259 5. He reflected repeatedly on this strange occurrence, and its curious  
225260 concurrence with his adventures in the dream. He made repeated queries  
225261 relating to other circumstances, and the more he heard and learned of  
225262 them, the more he found their coincidence with the occurrences of his  
225263 vision.

225264  
225265 6. He sympathised with their woes, and saw them in the same state, as he  
225266 had seen them before in his dream. And then he gave suitable gifts and  
225267 presents to relieve their wants and woes.

225268  
225269 7. He tarried there a long while, and pondered on the decrees of  
225270 destiny; when the wheel of fortune brought him back to his house,  
225271 wherein he entered amidst the loud cheers and low salutations of the  
225272 citizens.

225273  
225274 8. In the morning the King appeared in his court hall, and sitting there  
225275 amidst his courtiers, asked me saying:—"How is it, O sage, that my dream  
225276 has come to be verified in my presence to each item and to my great  
225277 surprise"?

225278  
225279 9. "They answered me exactly and to the very point all what I asked of  
225280 them, and have removed my doubt of their truth from the mind, as the  
225281 winds disperse the clouds of heaven."

225282  
225283 10. Know thus, O Ráma! it is the illusion of Avidya, that is the cause  
225284 of a great many errors, by making the untruth appear as truth, and  
225285 representing the sober reality as unreality.

225286  
225287 11. Ráma said: Tell me sir, how the dream came to be verified; it is a  
225288 mysterious account that cannot find a place in my heart.

225289  
225290 12. Vasishtha replied:—All this is possible, O Ráma! to the illusion of  
225291 ignorance (Avidya); which shows the fallacy of a picture (pata) in a pot  
225292 (ghata); and represents the actual occurrences of life as dreams, and  
225293 dreams as realities.

225294  
225295 13. Distance appears to be nigh, as a distant mountain seen in the  
225296 mirror; and a long time seems a short interval, as a night of  
225297 undisturbed repose.

225298  
225299 14. What is untrue seems to be a truth as in dreaming one's own death in  
225300 sleep; and that which is impossible appears possible, as in one's aerial  
225301 journey in a dream.

225302  
225303 15. The stable seems unsteady, as in the erroneous notion of the motion  
225304 of fixed objects to one passing in a vehicle; and the unmoving seem to  
225305 be moving to one, as under the influence of his inebriation.

225306  
225307 16. The mind infatuated by one's hobby, sees exposed to its view, all  
225308 what it thinks upon within itself. It sees things in the same light, as  
225309 they are painted in his fancy, whether they be in existence or not, or  
225310 real or unreal.

225311  
225312 17. No sooner does the mind contract its ignorance, by its false notions  
225313 of egoism and tuism, than it is subjected to endless errors, which have  
225314 no beginning, middle or end and are of incessant occurrence in their  
225315 course.

225316  
225317 18. It is the notion that gives a shape to all things; it makes a kalpa  
225318 age appear as a moment, and also prolongs a moment of time to a whole  
225319 Kalpa.

225320  
225321 19. A man deprived of understanding, believes himself as he is said, to  
225322 have become a sheep; so a fighting ram thinks himself to be a lion in  
225323 his ideal bravery. (The word sheep is a term of derision, as the lion is  
225324 that of applause).

225325

20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

22. Lavana's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavana did not remember what he had not done, but recollected the thoughts that passed in his mind).

24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.

25. It was thence that the king came to find the same conduct in the habitation of the Chandálas at the side of Vindhya, as he had been impressed with its notion in his dream as said before.

26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also. (The same thought striking in the minds of different persons at the same time (as we see in men of the same mind)).

27. The notion of Lavana as settled in the minds of the Vindhyan, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the yoga, whereby one man reads the mind of another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of Venisanhára and Rape of the Lock, in the minds of Vhattanarayn and Pope).

29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. Locke and Berkeley).

30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word man, comprises almost every idea relating to humanity).

31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

32. All that we see in our error, is as in-existent as oiliness in sands; and so the bracelet is nothing in reality, but a formal appearance of

the substance of gold.

33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main \_substratum\_ of the Divine Spirit).

35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.[13]

36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.

40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.

41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

42. The relation between the tongue and taste is also homogeneous; because \_rasa\_ taste and \_rasand\_ the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them. (And so of the other organs of sense and their respective objects).

43. But there is no relation between intellect and matter; as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

45. The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form \_ad libitum\_ and \_ad infinitum\_ (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

46. Know ye seekers of truth, all things to be identic with the entity of God. Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as All \_to pan\_. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

225464  
225465 47. The Intellect being full with its knowledge, there is nothing  
225466 wanting to us; it presents us everything in its circumference, as the  
225467 imagination having its wide range, shews us the sights of its air-built  
225468 castles and every thing beside. (The difference consists in the  
225469 intellect's shewing us the natures of things in their true light, and  
225470 the imagination's portraying them in false shapes and colours to our  
225471 minds).

225472  
225473 48. To Him there is no limit of time or place, but his presence extends  
225474 over all his creation. It is ignorance that separates the creator from  
225475 creation, and raises the errors of egoism and tuism (i.e. of the  
225476 subjective and objective. The union of these into One is the ground-work  
225477 of pantheism).

225478  
225479 49. Leaving the knowledge of the substantive gold, man contracts the  
225480 error of taking it for the formal ornament. The mistake of the jewel for  
225481 gold, is as taking one thing for another, and the production for the  
225482 producer.

225483  
225484 50. The error of the phenomenon vanishes upon loss of the eyesight, and  
225485 the difference of the jewel (or visible shape), is lost in the substance  
225486 of gold.

225487  
225488 51. The knowledge of unity removes that of a distinct creation, as the  
225489 knowledge of the clay takes off the sense of puppet soldiers made of it.  
225490 (So the detection of Æsop's ass in the lion's skin, and that of the daw  
225491 with the peacock's feathers, removed the false appearance of their  
225492 exteriors).

225493  
225494 52. The same Brahma causes the error of the reality of the exterior  
225495 worlds, as the underlying sea causes the error of the waves on its  
225496 surface. The same wood is mistaken for the carved figure, and the common  
225497 clay is taken for the pot which is made of it. (The truth is that, which  
225498 underlies the appearance).

225499  
225500 53. Between the sight and its object, there lieth the eye of the  
225501 beholder, which is beyond the sight of its viewer, and is neither the  
225502 view nor the viewer. (Such is the supreme Being hidden alike from the  
225503 view and the viewer).

225504  
225505 54. The mind traversing from one place to another, leaves the body in  
225506 the interim, which is neither moving nor quite unmoved; since its mental  
225507 part only is in its moving state. (So should you remain sedate with your  
225508 body, but be ever active in your mind).

225509  
225510 55. Remain always in that quiet state, which is neither one of waking,  
225511 dreaming nor of sleeping; and which is neither the state of sensibility  
225512 or insensibility; but one of everlasting tranquility and rest.

225513  
225514 56. Drive your dullness, and remain always in the company of your sound  
225515 intellect as a solid rock; and whether in joy or grief, commit your soul  
225516 to your Maker.

225517  
225518 57. There is nothing which one has to lose or earn in this world;  
225519 therefore remain in uniform joy and bliss, whether you think yourself to  
225520 be blest or unblest in life. ("Naked came I, and naked must I return;  
225521 blessed be the name of the Lord").

225522  
225523 58. The soul residing in thy body, neither loves nor hates aught at any  
225524 time; therefore rest in quiet, and fear naught for what betides thy  
225525 body, and engage not thy mind to the actions of thy body.

225526  
225527 59. Remain free from anxiety about the present, as you are unconcerned  
225528 about the future. Never be impelled by the impulses of your mind; but  
225529 remain steadfast in your trust in the true God.

225530  
225531 60. Be unconcerned with all, and remain as an absent man. Let thy heart  
225532 remain callous to everything like a block of stone or toy of wood; and

look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit hath any. (There is no mutability of mental actions in the immutable mind of God).

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else in the mind. (But the mind being ignored, its actions are ignored also).

63. The unselfpossessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the out-cast Mlechchás or barbarians.

64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as thou art with thyself (soul), by casting afar thy fancied and fanciful mind from thee; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nullity as the unreal mind, are like those fools who shoot at the inane air, and are cast into the shade.

70. He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

## CHAPTER CXXII.

### ASCERTAINMENT OF THE SELF OR SOUL.

Argument. Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

Vasishtha said (Prose). After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Sástras and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.
6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.
7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.
8. When the yogi or adept attains to his full knowledge, he is said to have arrived at his state of goodness—satva.
9. By this means and the curtailment of his desires, he arrives to the state called unattachment or indifference to all worldly matters (anāsakta), and is no more subjected to the consequence of his actions.
10. From the curtailment of desires, the yogi learns to abstract his mind from the unrealities of the world.
11. And whether sitting inactive in his posture of Samādhi meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).
12. Verily, he who has subdued his mind, has reached to the contemplative stage of yoga meditation.
13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the turya or fourth stage of his spiritual elevation, and to have become liberated in his life-time.
14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.
15. Thou hast O Rāma! known whatever is to be known by man; and thou hast certainly extirpated thy desire in all thy actions through life.
16. Thy thoughts are all spiritual, and transcend the actions of the corporeal body, though thou art in thy embodied state. Do not give up thy self to joy or grief, but know thyself to be free from decay and defect.
17. Spiritually thou art a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.
18. Why dost thou lament at the grief or loss of a friend, when thou art so friendless in thyself. Being thrown alone in this world, whom dost thou claim as a friend of thy soul?
19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.
20. Being imperishable in thyself, why dost thou fear to fall into naught? And why think of the destruction of thy soul, which is never subject to death?
21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it (but unites with its original source).



22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.
23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.
24. There is no sensible object, whether visible, tangible, audible or of taste or smelling (which relate to the particular senses and brain), that can affect the unconnected soul.
25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.
26. It is the mental deception, O Rághava, that presents before it the phenomena of the triple world, representing diverse forms according to the triplicate nature of man (the \_satva\_, \_rajas\_ and \_tamas\_).
27. There are threefold methods of dispelling this delusion of the mind, namely: by the tranquility of the mind, by destroying its desires, and by abandonment of acts (which lead only to errors in our repeated regenerations).
28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us under it: therefore Ráma, break off these ropes (and you will escape the danger of being crushed by it).
29. Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahma himself.
30. The living being having proceeded from Brahma, and travelled over the earth at pleasure, turns at last to Brahma by means of his knowledge of Him.
31. Ráma! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.
32. These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.
33. Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.
34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also (\_i.e.\_, the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Sruti:—There is no knowing of anything but by the knowledge that He imparts to us).
35. This all-pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the sástras as in the popular language.
36. The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.
37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the plenum, that contains the plenitude of the world, as a disjointed and distinct reflexion of itself.
38. The knowledge of the separate existence of the unreal reflexion of

the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the supreme soul, blends them all to myself also (who are the same soul).

39. Now Ráma, that hast a bodiless soul of the form of pure intellect, thou canst have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.

40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.

41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

42. The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete purushah; it is the inner soul that is called man).

43. The soul called the purusha or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or irrational), never dies upon the death of the body.

44. Whatever miseries you meet with, Ráma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

45. The intellectual soul being removed from the region of the mind (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasures and pains affecting the body and mind.

46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahma, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

47. If life is known to be frail, and the living state to be a transient scene, then say, O Ráma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?

48. Think therefore, O Ráma! on the nature of truth; and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflexion of the undesirous God, as a mirror reflects the images of things.

50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

51. The relation of the indifferent soul with the world, is like that of the mirror and its reflexions; the difference and identity of the soul and the world, are of the same kind.

52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.

53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God (which is the receptacle of infinite space, and whatever there appears in it).

54. As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.

55. The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.

57. The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmá by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

58. Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

#### FOOTNOTES:

##### Footnote 1:

The reader is referred to the following passage in the story of Rip Van Winkle in Irving's Sketch-Book. "To him the whole twenty years, had been but as one night". The strange events that had taken place during his torpor were, that there had been a revolutionary war, when his country had thrown off the yoke of old England, and that instead of being a subject of George the third, he was now a free citizen of the United States, pp. 32-33.

##### Footnote 2:

The intuition of his existence, is the best proof of the same. Sruti. So says the mystic sufi:—I sought him everywhere but found him nowhere; I then looked within myself, and saw him there—as his seat was there.

##### Footnote 3:

Activity is attended with the pleasure of enjoyment, with the pain of bondage; and inactivity with the pleasure of freedom, and the pain of poverty. The insensible are fond of fruition at the expense of their freedom; but the wise prefer their liberty with poverty, as it is said in the Upanishad :—

श्रयोहि पुंसामाधकं बृणोते । प्रयोमन्दीयोग क्षेमादधिकं बृणोते ।

##### Footnote 4:

The black Rákshasas were believed to have been a colony of African Negroes in southern India and Ceylon. The Rakhs is Rax, as Sycorax of Shakespeare.

Note :—The whole story of the fiendish Súchí is an allegory of the human mind, and its rapacity. The transformation of the huge to the thin pinnate body, and again its assumption of the big form, are allegorical of the change of the corporeal and spiritual bodies—the

\_Sthúla\_ and \_Súkshma\_ saríras, in the course of the repeated transmigrations of the soul from its gross to subtle forms by the desire of the mind. Tired of the world the mind forsakes the gross body upon death, and assumes the finer spiritual form, but being soon dissatisfied with it reverts to its former gross form again. It is also explained to be the two states of \_animá\_ and \_garimá\_, the minuteness and bulkiness, which the \_Yogi\_ attains by his \_yoga\_.

Footnote 5:

It is a curious fact in the theological works of Vedánta, that princes and ladies, employed themselves much more to the cultivation of their minds, and to the investigation of mental and spiritual Philosophy, than other persons and tribes. So we see Surúchi, Lílá, Visúchí and Sarasvatí were all female interlocutors in this work and some Upanishads also, though female education was subsequently abrogated by law.

Footnote 6:

\_Samvitti\_ is the superior or subjective consciousness personified as Viráj, and \_samvid\_ or inferior consciousness of the objective as received in the personification of Viswa. Here Schelling says:—The absolute infinite cannot be known in personal or objective consciousness; but requires a superior faculty called the intuition.

The joint knowledge of the subjective and objective is had by Ecstasy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in it-self, Lewis Hist. Phil. II. 580.

Footnote 7:

So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and un sentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life—jíva, what is it but the pervading afflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality. Epes Sargent.

Footnote 8:

The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the ever recurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vásishta this single substance is the \_chit\_ or divine intelligence, which produces the Mind, which is conversant with matter.

Footnote 9:

Note. The powers of the Intellect are, perception, memory, imagination and judgment. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmá is an emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.

Footnote 10:

The allegory of the three spheres, means no more than the triple state of man, as a spiritual, an intellectual and a physical or corporeal being. The intellectual state in the text, is properly the spiritual and highest state of a human being. The mental is next to the intellectual or midmost state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.

Footnote 11:

Compare the adventure of the prince Tájul Malur in Guli Bakáwalí, and his bearing the burthen of his children by the Negro wife on his shoulders.

Footnote 12:

The Text uses the terms \_jnána\_ and \_ajnána\_, which literally signify knowledge and ignorance, and mean to say that, we know the subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words nischaya and anischaya or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of every thing besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before us a vast variety of objects, all of which lead us to error by their false appearances.

Footnote 13:

All things existent in the Divine mind in their eternally ideal state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine.

\*\*\* END OF THE EBOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 2 (OF 4), PART 1 (OF 2) \*\*\*

THE  
YOGA-VÁSISHTHA-MAHÁRÁMÁYANA.

VOL. II (part 2)

THE  
YOGA-VÁSISHTHA  
MAHÁRÁMÁYANA  
OF  
VÁLMÍKI

THE  
YOGA-VÁSISHTHA  
MAHÁRÁMÁYANA

OF

VÁLMÍKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 2 (In 2 pts.)  
Bound in one.

Containing  
Utpatti Khanda, Sthiti Prakarana and  
Upasama Khanda to Chapter LIII.

\_Translated from the original Sanskrit  
By\_  
VIHARI-LALA MITRA

YOGA VASISHTHA

BOOK IV.  
STHITI PRAKARANA  
ON ONTOLOGY OR EXISTENCE.

CONTENTS  
OF  
STHITI PRAKARANA.

(ON ONTOLOGY OR EXISTENCE).

BOOK IV.

CHAPTER I.

Janya-Jani-Nirúpana

403

CHAPTER II.

The Receptacle of the Mundane Egg

408

CHAPTER III.

Eternity of the World

411

226084		
226085	CHAPTER IV.	
226086	Treating of the Germ of Existence	414
226087		
226088	CHAPTER V.	
226089	Story of Bhárgava	416
226090		
226091	CHAPTER VI.	
226092	Elysium of Bhárgava	418
226093		
226094	CHAPTER VII.	
226095	Re-union of the Lovers	421
226096		
226097	CHAPTER VIII.	
226098	Transmigration of Sukra	425
226099		
226100	CHAPTER IX.	
226101	Description of Sukra's Body	429
226102		
226103	CHAPTER X.	
226104	Bhrigu's Conference with Kála or Death	431
226105		
226106	CHAPTER XI.	
226107	Cause of the Production of the World	439
226108		
226109	CHAPTER XII.	
226110	Detailed Account of the Genesis of the World	448
226111		
226112	CHAPTER XIII.	
226113	Consolation of Bhrigu	451
226114		
226115	CHAPTER XIV.	
226116	Sukra's Reminiscence of his Metempsychosis	454
226117		
226118	CHAPTER XV.	
226119	Lamentation and Expostulation of Sukra	459
226120		
226121	CHAPTER XVI.	
226122	Resuscitation of Sukra	464
226123		
226124	CHAPTER XVII.	
226125	Attainment of the Ideal Realm	467
226126		
226127	CHAPTER XVIII.	
226128	The Incarnation of the Living Spirit	471
226129		
226130	CHAPTER XIX.	
226131	Investigation into the Nature of the Living Soul	480
226132		
226133	CHAPTER XX.	
226134	Description of the Mind	484
226135		
226136	CHAPTER XXI.	
226137	On the Philosophy of the Mind	486
226138		
226139	CHAPTER XXII.	
226140	Resting in Supreme Felicity	493
226141		
226142	CHAPTER XXIII.	
226143	Meditation of the Wonders in the Realm	
226144	of the Body	498
226145		
226146	CHAPTER XXIV.	
226147	The Non-entity of the Mind	505
226148		
226149	CHAPTER XXV.	
226150	Narrative of Dáma, Vyála and Kata	508
226151		
226152	CHAPTER XXVI.	

226153	Battle of the Deities and Demons	512
226154		
226155	CHAPTER XXVII.	
226156	Admonition of Brahmá	518
226157		
226158	CHAPTER XXVIII.	
226159	The Renewed Battle of the Gods and Demons	523
226160		
226161	CHAPTER XXIX.	
226162	Defeat of the Demons	527
226163		
226164	CHAPTER XXX.	
226165	Account of the Subsequent lives of the Demons	531
226166		
226167	CHAPTER XXXI.	
226168	Investigation of Reality and Unreality	533
226169		
226170	CHAPTER XXXII.	
226171	On Good Conduct	539
226172		
226173	CHAPTER XXXIII.	
226174	Consideration of Egoism	545
226175		
226176	CHAPTER XXXIV.	
226177	End of the Story of Dáma and Vyála	553
226178		
226179	CHAPTER XXXV.	
226180	Description of Insouciance	558
226181		
226182	CHAPTER XXXVI.	
226183	Description of the Intellectual Sphere	566
226184		
226185	CHAPTER XXXVII.	
226186	Upasama. The Sameness or Quietism of the Soul	570
226187		
226188	CHAPTER XXXVIII.	
226189	The Same Quietness or Quietude of the Spirit	572
226190		
226191	CHAPTER XXXIX.	
226192	On the Unity of all Things	577
226193		
226194	CHAPTER XXXX.	
226195	Brahma Identical with the World	584
226196		
226197	CHAPTER XLI.	
226198	Description of ignorance	589
226199		
226200	CHAPTER XLII.	
226201	Production of Jíva or Living Souls	593
226202		
226203	CHAPTER XLIII.	
226204	The Repositories of Living Souls	598
226205		
226206	CHAPTER XLIV.	
226207	The Incarnation of Human Souls in the World	605
226208		
226209	CHAPTER XLV.	
226210	Dependence of all on God	611
226211		
226212	CHAPTER XLVI.	
226213	Description of Living-Liberation	617
226214		
226215	CHAPTER XLVII.	
226216	Description of the Worlds and their Demiurgi	621
226217		
226218	CHAPTER XLVIII.	
226219	Story of Dásúra	630
226220		
226221	CHAPTER XLIX.	



226222	Description of Dásúra's Kadamba Forest	635
226223		
226224	CHAPTER L.	
226225	Dásúra's Survey of the Heavens	639
226226		
226227	CHAPTER LI.	
226228	Dásúra's Begetting a Son	641
226229		
226230	CHAPTER LII.	
226231	Grandeur of the Air-born King	645
226232		
226233	CHAPTER LIII.	
226234	Description of the Mundane City	649
226235		
226236	CHAPTER LIV.	
226237	Corrective of Desires	655
226238		
226239	CHAPTER LV.	
226240	Meeting of Vasishtha and Dásúra	660
226241		
226242	CHAPTER LVI.	
226243	On the Soul and its Inertness	664
226244		
226245	CHAPTER LVII.	
226246	Nature of Volleity and Nolleity	670
226247		
226248	CHAPTER LVIII.	
226249	The song of Kacha	676
226250		
226251	CHAPTER LIX.	
226252	Works of Brahmá's Creation	678
226253		
226254	CHAPTER LX.	
226255	Production of Living Beings	684
226256		
226257	CHAPTER LXI.	
226258	On Birth, Death and Existence	687
226259		
226260	CHAPTER LXII.	
226261	Speech of the Divine Messenger	690
226262		
226263		
226264	CONTENTS	
226265	OF	
226266	UPASAMA KHANDA.	
226267		
226268	(ON QUIETISM.)	
226269		
226270	BOOK V.	
226271		
226272	CHAPTER I.	
226273	The Áhnika or Daily Ritual	693
226274		
226275	CHAPTER II.	
226276	Ráma's Recapitulation of Vasishtha's Lectures	698
226277		
226278	CHAPTER III.	
226279	Description of the Royal Assembly	703
226280		
226281	CHAPTER IV.	
226282	Inquiries of Ráma	706
226283		
226284	CHAPTER V.	
226285	Lecture on Tranquility of the Soul and Mind	710
226286		
226287	CHAPTER VI.	
226288	Lecture on the Discharge of Duty	716
226289		
226290	CHAPTER VII.	

226291	On Attainment of Divine Knowledge	719
226292		
226293	CHAPTER VIII.	
226294	Song of the Siddhas or Holy Adepts	720
226295		
226296	CHAPTER IX.	
226297	Reflections of Janaka	723
226298		
226299	CHAPTER X.	
226300	Silent and Solitary Reflections of Janaka	730
226301		
226302	CHAPTER XI.	
226303	Subjection of the Mind	734
226304		
226305	CHAPTER XII.	
226306	On the Greatness of the Intelligence	737
226307		
226308	CHAPTER XIII.	
226309	Government of the Mind	741
226310		
226311	CHAPTER XIV.	
226312	Ascertainment of the Thinking Principle	754
226313		
226314	CHAPTER XV.	
226315	On Avarice	761
226316		
226317	CHAPTER XVI.	
226318	Healing of Avarice	764
226319		
226320	CHAPTER XVII.	
226321	On the Extirpation of Avarice	767
226322		
226323	CHAPTER XVIII.	
226324	Living Liberation or True Felicity of Man	
226325	in this Life	771
226326		
226327	CHAPTER XIX.	
226328	On Holy Knowledge	779
226329		
226330	CHAPTER XX.	
226331	Remonstrance of Pavana	784
226332		
226333	CHAPTER XXI.	
226334	Repression of Desires by Means of Yoga-Meditation	789
226335		
226336	CHAPTER XXII.	
226337	Narrative of Virochana	793
226338		
226339	CHAPTER XXIII.	
226340	Speech of Virochana on Subjection of the Mind	799
226341		
226342	CHAPTER XXIV.	
226343	On the Healing and Improvement of the Mind	803
226344		
226345	CHAPTER XXV.	
226346	Reflections of Bali	811
226347		
226348	CHAPTER XXVI.	
226349	Admonition of Sukra to Bali	814
226350		
226351	CHAPTER XXVII.	
226352	Hebetude of Bali	817
226353		
226354	CHAPTER XXVIII.	
226355	Description of Bali's anaesthesia	821
226356		
226357	CHAPTER XXIX.	
226358	Bali's resuscitation to sensibility	824
226359		

226360	CHAPTER XXX.	
226361	Fall of Hiranyakasipu and Rise of Prahláda	831
226362		
226363	CHAPTER XXXI.	
226364	Prahláda's Faith in Vishnu	835
226365		
226366	CHAPTER XXXII.	
226367	The Spiritual and formal Worship of Vishnu	843
226368		
226369	CHAPTER XXXIII.	
226370	Prahláda's Supplication to Hari	848
226371		
226372	CHAPTER XXXIV.	
226373	Prahláda's Self-knowledge of Spiritualism	852
226374		
226375	CHAPTER XXXV.	
226376	Meditation on Brahma in One's Self	865
226377		
226378	CHAPTER XXXVI.	
226379	Hymn to the Soul	876
226380		
226381	CHAPTER XXXVII.	
226382	Disorder and Disquiet of the Asura Realm	885
226383		
226384	CHAPTER XXXVIII.	
226385	Scrutiny into the Nature of God	887
226386		
226387	CHAPTER XXXIX.	
226388	Admonitions of Hari to Prahláda	890
226389		
226390	CHAPTER XL.	
226391	Resuscitation of Prahláda	896
226392		
226393	CHAPTER XLI.	
226394	Installation of Prahláda in his Realm	900
226395		
226396	CHAPTER XLII.	
226397	Spirituality of Prahláda	905
226398		
226399	CHAPTER XLIII.	
226400	Rest and Repose of Prahláda	908
226401		
226402	CHAPTER XLIV.	
226403	Narrative of Gádhi and his Destruction	913
226404		
226405	CHAPTER XLV.	
226406	Gádhi is Reborn as a Chandála, and made King	
226407	over the Kir Tribe	918
226408		
226409	CHAPTER XLVI.	
226410	Gádhi's Loss of his Visionary Kingdom	923
226411		
226412	CHAPTER XLVII.	
226413	Verification of Gádhi's Vision	928
226414		
226415	CHAPTER XLVIII.	
226416	On the Wondrous Powers of Illusion	935
226417		
226418	CHAPTER XLIX.	
226419	Gádhi's gaining of True Knowledge	943
226420		
226421	CHAPTER L.	
226422	Intentions of Ráma	949
226423		
226424	CHAPTER LI.	
226425	Desire of Uddálaka	960
226426		
226427	CHAPTER LII.	
226428	Ratiocination of Uddálaka	966

YOGA VASISHTHA

BOOK IV.

STHITI PRAKARANA

ON ONTOLOGY OR EXISTENCE.

CHAPTER I.

JANYA-JANI-NIRÚPANA.

\_On Genesis and Epigenesis.\_

Argument. The variety of creation is described as the working of the mind, and the existence of one Brahma only, is established in refutation of the Atomic and Materialistic doctrines of Nyáya and Sánkhyā philosophy.

Vasishtha said:—Attend now Ráma, to the subject of Existence, which follows that of Production: a knowledge of this, is productive of \_nirvána\_ or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but erroneous conceptions of the formless inexistence or inanity.

3. You see the tints of various hues painting the vacuous sky, without any paint (colouring substance), or their cause (the painter). This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep. (The world is a dream).

4. It is like an aerial city built and present in your mind; or like the warming of shivering apes beside the red clay, thinking it as red hot fire; and as one's pursuing an unreality or (grasping a shadow).

5. It is but a different aspect of the self same Brahma, like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the midway sky. (The gods and Gandharvas are believed to dwell in their golden abodes in heaven).

7. It is as the false sea in the mirage, appearing true at the time; and like the Elysian and Utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are no where in nature but it seems to be solid

and thick within, without any pith or solidity in it, as <a> thing in an empty dream.

9. It is as the etherial sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the domes and dames appearing in dreams, fleeting as air and untangible to touch.

11. It is as a flower garden in a picture, painted with blooming blossoms; and appearing as fragrant without any fragrance in them. It is lightsome to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with hues which it does not possess; and is as unsolid as empty air, and as many-hued as the rain-bow without any hue of its own.

14. All its various colourings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree; (all coated without, and nothing solid in the inside).

15. It is like the rotation of black spots, before the eyes of a purblind man; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight; but in reality all hollow within; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost; but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many. (It is the dull matter of Sāṅkhyas; mere vacuity of Vedāntists; fluctuation of error—*avidyā spanda*—of the Sāṅkaras; empty air of Mādhyaṁikas; fortuitous union of atoms of Achāryas; different atomisms of Sautrāntas, and Vaibhāshikas; and so likewise of Kanāda, Gotama and Arhatas; and so many more according to the theories of others). (Gloss).

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend:—(an empty shadow only).

19. Rāma said:—It is said Sir, that at the end of a great Kalpa age, the visible world remains in its seed; after which it developes again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways? Please Sir, tell me the truth for removal of my doubts, and relate to me the process of the development.

21. Vasishtha replied:—Those who say that the mundane world existed in the form of a seed at the final sleep (of Brahmā), are altogether ignorant of the truth, and talk as children and boys: (from what they think themselves, or hear from others).

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious

mistake.

23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.

24. A seed is in itself a visible thing, and is more an object of sense than that of the mind; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.

25. The mind which is beyond the six organs of sense, is a very minute particle; and it cannot possibly be born of itself, nor become the seed of the universe.

26. The Supreme Spirit also, being more rarefied than the subtile ether, and undefinable by words, cannot be of the form of a seed.

27. That which is as minute as a nil and a zero, is equivalent to nothing; and could never be the mundane seed, without which there could be no germ nor sprout.

28. That which is more rare and transparent than the vacuous and clear firmament; cannot possibly contain the world with all its mountains and seas; and the heavens with all their hosts, in its transcendent substratum.

29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being; or if there is anything there, why is it not visible to us?

30. There is nothing that comes of itself, and nothing material that comes but of the immaterial spirit; for who can believe a hill to proceed from the hollowness of an earthen pot?

31. How can a thing remain with another, which is opposed to it in its nature? How can there be any shadow where there is light, and how does darkness reside in the disc of the sun, or even coldness in fire?

32. How can an atom contain a hill, or anything subsist in nothing? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is unreasonable to believe the big material world to be contained in an immaterial atom.

34. We see the same organs of sense and their sensations, in all men in every country; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.

35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause; for what is it that produces the effect, except the very thing by some of its accessory powers. (Every production is but a transformation of itself, by some of its inherent powers and properties).

36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant; and know that to be true, which is without beginning and end, and the same appearing as the world. (An increate everlasting prototype in the mind of God).

## CHAPTER II.

### THE RECEPTACLE OF THE MUNDANE EGG.

Argument.—Refutation of the doctrine of the separate Existence of the world, and establishment of the tenet of the "One God as All in All."

Vasishtha said:—Now Ráma! that best knowest the knowable, I will tell thee in disparagement of thy belief in the separate existence of the world; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.

2. If it is granted, that there was the germ of the world in the beginning; still it is a question, what were the accompanying causes of its development.

3. Without co-operation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.

4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmá himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the creator himself, and there is no relation of cause and effect between them.

6. To say the earth and other elements, to be the accompanying causes of production, is also wrong; since it is impossible for these elements to exist prior to their creation.

7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the minds (mouths) of boys and not of the wise.

8. Therefore Ráma! there neither is or was or ever will be a separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself.

9. So Ráma! there being an absolute privation of this visible world, it is certain that Brahma himself is All, throughout the endless space.

10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction (like objects in the dream).

11. The absolute privation of the phenomenal, is only effected by the privation of its causes, (\_i.e.\_ the suppression of our acts and desires); but if they are not suppressed in the mind, how can you effect to suppress the sight?

12. There is no other means of destroying our erroneous conception of the world, except by a total extirpation of the visibles from our view.

13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, thou and he, are false impressions on our minds like figures in paintings.

14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a Kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind.

15. So is the knowledge of the duration and termination of a \_Kalpa\_ and \_Mahákalpa\_ (millenniums &c.) and that of the creation and its beginning and end, are mere misconceptions of our minds.

- 226705  
226706 16. It is the mind that conceives millions of Kalpas and billions of  
226707 worlds, most of which are gone by and many as yet to come. (Or else  
226708 there is but an everlasting eternity, which is self-same with the  
226709 infinity of the Deity).  
226710  
226711 17. So the fourteen regions of the planetary spheres, and all the  
226712 divisions of time and place, are contained in the infinite space of the  
226713 Supreme Intellect.  
226714  
226715 18. The universe continues and displays itself as serenely in the  
226716 Divine mind, as it did from before and throughout all eternity; and it  
226717 shines with particles of the light of that Intellect, as the firmament  
226718 is as full with the radiance of solar light.  
226719  
226720 19. The ineffable light, which is thrown into the mind by the Divine  
226721 Intellect, shows itself as the creation, which in reality is a baseless  
226722 fabric by itself.  
226723  
226724 20. It does not come to existence nor dissolves into nothing, nor  
226725 appears or sets at any time; but resembles a crystal glass with certain  
226726 marks in it, which can never be effaced.  
226727  
226728 21. The creations display of themselves in the clear Intellect of God,  
226729 as the variegated skies form portions of the indivisible space of  
226730 endless vacuum.  
226731  
226732 22. These are but properties of the Divine Intellect, as fluidity is  
226733 that of water, motion of the wind, the eddies of the sea, and the  
226734 qualities of all things. (Creation is cœternal with the Eternal Mind).  
226735  
226736 23. This creation is but a compact body of Divine wisdom, and is  
226737 contained in the Divinity as its component part. Its rising and setting  
226738 and continuance, are exhibited alike in the tranquil soul.  
226739  
226740 24. The world is inane owing to its want of the accompaniment of  
226741 secondary (\_i.e.\_ material and instrumental) causes and is selfborn:  
226742 and to call it as born or produced, is to breathe the breath (of life)  
226743 like a madman (\_i.e.\_, it is foolish to say so).  
226744  
226745 25. Râma! purify your mind from the dross of false representations, and  
226746 rise from the bed of your doubts and desires; drive away your  
226747 protracted sleep of ignorance (avidyâ), and be freed from the fears of  
226748 death and disease with every one of your friends in this Court.  
226749  
226750  
226751  
226752

### 226753 CHAPTER III.

#### 226754 ETERNITY OF THE WORLD.

- 226755  
226756  
226757  
226758 Râma said:—But it is related, that Brahmâ—the lord of creatures,  
226759 springs up by his reminiscence at the end of a kalpa, and stretches out  
226760 the world from his remembrance of it, in the beginning of creation.  
226761  
226762 2. Vasishtha answered:—So it is said, O support of Raghu's race! that  
226763 the lord of creatures rises at first by his predestination, after the  
226764 universal dissolution, and at the commencement of a new creation.  
226765  
226766 3. It is by his will, that the world is stretched out from his  
226767 recollection, and is manifested like an ideal city, in the presence of  
226768 Brahmâ—the creative power.  
226769  
226770 4. The supreme being can have no remembrance of the past at the  
226771 beginning of a new creation, owing to his want of a prior birth or  
226772 death. Therefore this aerial harbour of reminiscence has no relation to  
226773 Brahma. (Who being an ever living being, his cognizance of all things



is also everlasting).

5. Ráma asked:—Does not the reminiscence of the past, continue in Brahmá at his recreation of the world; and so the former remembrance of men upon their being reborn on earth? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life?

6. Vasishtha replied:—All intelligent beings, including Brahmá and all others of the past age, that obtain their nirvána or extinction, are of course absorbed in One Brahma (and have lost their remembrance of every thing concerning their past lives).

7. Now tell me, my good Ráma, where do these past remembrances and remembrancers abide any more, when they are wholly lost, at the final liberation (or extinction) of the rememberers?

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot be remembrance of anything in the absence of the persons that remember the same.

9. The remembrance that lives impressed of itself in the empty space of individual Intellects, is verily the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflexion of his own Intellect.

10. It shines with the lustre of his self-consciousness, from time without beginning and end, and is identic with this world, which is therefore called to be self-born (because it is immanent in the mind of God).

11. The spiritual body which is the attribute of God from time without beginning (that God is a spirit); is the same with Viráta or manifestation of himself, and exhibits the form of the world or the microcosm (i.e. God—spirit—Virát or cosmos).

12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights. (All which are shaped by the spirit and not by atoms).

13. Again the atoms (of matter) which fill the world, have other incipient atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.

14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.

15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the unlearned. (i.e. All things are viewed in their spiritual light by the learned, and in their material aspect by the ignorant).

16. The cosmos appears as the immutable Brahma only to the intelligent, and as the mutable visible world to the unintelligent.

17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.

19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in <the> mountainous body of Brahmá.

20. It may be possible to count the particles of ray scattered in the sun-beams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmá.

21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.

22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmá, gives us the notion of his intellectual sphere.

23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his felicity.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the plenum filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

#### CHAPTER IV.

##### TREATING OF THE GERM OF EXISTENCE.

Argument. Sensations and Perceptions, as the Roots of the knowledge of Existence: suppression of these annuls all existence, and removes the visibles from view.

Vasishtha said:—It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world; there is no other act, whereby we may cross over it (to the other shore of truth).

2. Acquaintance with the sástras, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Ráma! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the harbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all (\_i.e.\_ the agent of all actions); therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world, is the only way to restore the peace of the mind).

226912 9. It is because of its thoughts, that the mind is subjected to the  
226913 errors of its birth and death; and to those of its being bound to or  
226914 liberated from, the bonds of the body and this world.

226915  
226916 10. The mind being deluded by its thoughts, sees the worlds shining  
226917 before it; as a man sees in his delusion, the imaginary city of the  
226918 Gandharvas, drawn before him in empty air.

226919  
226920 11. All these visible worlds consist in the mind, wherein they seem to  
226921 exist as the fragrance of the air, consists in the cluster of flowers  
226922 containing the essence.

226923  
226924 12. The little particle of the mind contains the world, as a small  
226925 grain of sesamum contains the oil, and as an attribute is contained in  
226926 its subject, and a property abiding in the substance.

226927  
226928 13. The world abides in the mind in the same manner, as the sun-beams  
226929 abide in the sun, and as brightness consists in the light, and as the  
226930 heat is contained in fire.

226931  
226932 14. The mind is the reservoir of the worlds, as the snow is the  
226933 receptacle of coldness. It is the substratum of all existence, as the  
226934 sky is that of emptiness, and as velocity is inherent in the wind.

226935  
226936 15. Therefore the mind is the same with the world, and the world is  
226937 identic with the mind; owing to their intimate and inseparable  
226938 connection with one another. The world however is lost by the loss of  
226939 the mind; but the mind is not lost by destruction of the world.  
226940 (Because the thoughts thereof are imprinted in the mind).

## 226941 226942 226943 226944 226945 CHAPTER V.

### 226946 226947 STORY OF BHÁRGAVA.

226948  
226949  
226950 Argument. Meditation of Bhrigu, Ramblings of Sukra. His sight of and  
226951 amour for an aerial nymph.

226952  
226953  
226954 Ráma said:—Tell me sir, that knowest all truths, and art best  
226955 acquainted with all that is past and is to come, how the form of the  
226956 world is so vividly existed in the mind.

226957  
226958 2. Please Sir, explain to me by some illustration, how this world,  
226959 appears as a visible object to the inner mind.

226960  
226961 3. Vasishtha replied:—The world is situated as truly in the minds of  
226962 men, as it appeared in its firm and compact state to the bodiless son  
226963 of Indu (I have related long before).

226964  
226965 4. It is situated in the same manner in the minds of men, as the  
226966 thought of king Lavana's transformation of himself to a chandála, under  
226967 the influence of sorcery.

226968  
226969 5. It is in the same manner, as Bhárgava believed himself to be  
226970 possessed of all worldly gratifications. Because true bliss has much  
226971 more relation to the mind, than to earthly possessions.

226972  
226973 6. Ráma said:—How is it Sir, that the son of Bhrigu came to the  
226974 enjoyment of earthly pleasures, when he had been longing for the  
226975 fruition of heavenly felicity.

226976  
226977 7. Vasishtha replied:—Attend now Ráma, to my narration of the history  
226978 of Bhrigu and Kála, whereby you will know how he came to the possession  
226979 of earthly enjoyments.  
226980

- 226981 8. There is a table-land of the Mandara mountain, which is beset by  
226982 rows of tamála trees, with beautiful arbours of flowers under them.  
226983
- 226984 9. Here the sage Bhrigu conducted his arduous devotion in olden times  
226985 and it was in this place, that his high-minded and valiant son Sukra,  
226986 also came to perform his devotion.  
226987
- 226988 10. Sukra was as handsome as the moon, and radiant with his brilliant  
226989 beams (like the sun). He took his seat in that happy grove of Bhrigu,  
226990 for the purpose of his devotion.  
226991
- 226992 11. Having long sat in that grove under the umbrage of a rock, Sukra  
226993 removed himself to the flowery beds and fair plains below.  
226994
- 226995 12. He roved freely about the bowers of Mandara in his youthful sport,  
226996 and became revered among the wise and ignorant men of the place.  
226997
- 226998 13. He roved there at random like Trisanku, between the earth and sky;  
226999 sometimes playing about as a boy, and at others sitting in fixed  
227000 meditation as his father.  
227001
- 227002 14. He remained without any anxiety in his solitude, as a king who has  
227003 subdued his enemy; until he happened to behold an Apsara fairy,  
227004 traversing in her aerial journey.  
227005
- 227006 15. He beheld her with the eyes of Hari, fixed upon his Lakshmi, as she  
227007 skims over the watery plain, decked with her wreaths of Mandara  
227008 flowers, and her tresses waving loosely with the playful air.  
227009
- 227010 16. Her trinkets jingling with her movements, and the fragrance of her  
227011 person perfuming the winds of the air; her fairy form was as beautiful  
227012 as a creeping plant, and her eyeballs rolling as in the state of  
227013 intoxication.  
227014
- 227015 17. The moon-beams of her body, shed their ambrosial dew over the  
227016 landscape, which bewitched the hard-heart of the young devotee, as he  
227017 beheld the fairy form before him.  
227018
- 227019 18. She also with her body shining as the fair full-moon, and shaking  
227020 as the wave of the sea, became enamoured of Sukra as she looked at his  
227021 face.  
227022
- 227023 19. Sukra then checked the impulse of his mind, which the god of love  
227024 had raised after her; but losing all his power over himself, he became  
227025 absorbed in the thought of his beloved object.  
227026  
227027  
227028  
227029

## 227030 CHAPTER VI.

### 227031 ELYSIUM OF BHÁRGAVA.

227032  
227033  
227034  
227035 Argument. Sukra's imaginary journey to heaven, and his reception by  
227036 Indra.  
227037

227038  
227039 Vasishtha said:—Henceforth Sukra continued to think of the nymph with  
227040 his closed eye-lids, and indulge himself in his reverie of an imaginary  
227041 kingdom.  
227042

227043 2. He thought that the nymph was passing in the air, to the paradise of  
227044 Indra—the god with thousand eyes; and that he followed her closely,  
227045 to the happy regions of the celestial gods.  
227046

227047 3. He thought, he saw before him the gods, decorated with their  
227048 chaplets of beautiful mandara blossoms on their heads, and with  
227049 garlands of flowers pendant on their persons resplendent as liquid gold.

- 227050  
227051 4. He seemed to see the heavenly damsels with their eyes as  
227052 blue-lotuses, regaling the eyes of their spectators; and others with  
227053 their eyes as beautiful as those of antelopes, sporting with their  
227054 sweet smiles all about (the garden of paradise).  
227055
- 227056 5. He saw also the Marutas or gods of winds, bearing the fragrance of  
227057 flowers, and breathing their sweet scent on one another; and resembling  
227058 the omnipresent Viswarúpa by their ubiquitous journey.  
227059
- 227060 6. He heard the sweet hum of bees, giddy with the perfumed ichor,  
227061 exuding from the proboscis of Indra's elephant; and listened to the  
227062 sweet strains, sung by the chorus of the heavenly choir.  
227063
- 227064 7. There were the swans and storks, gabbling in the lakes, with lotuses  
227065 of golden hue in them; and there were the celestial gods reposing in  
227066 the arbours, beside the holy stream of the heavenly Gangá (Mandákiní).  
227067
- 227068 8. These were the gods Yama and Indra, and the sun and moon, and the  
227069 deities of fire and the winds; and there were the regents of the  
227070 worlds, whose shining bodies shaded the lustre of vivid fire.  
227071
- 227072 9. On one side was the warlike elephant of Indra-(Airávata), with the  
227073 scratches of the demoniac weapons on his face (proboscis), and tusks  
227074 gory with the blood of the defeated hosts of demons.  
227075
- 227076 10. Those who were translated from earth to heaven in the form of  
227077 luminous stars, were roving in their aerial vehicles, blazing with  
227078 aureate beams of the shining sun.  
227079
- 227080 11. The gods were washed by the showers, falling from the peaks of Meru  
227081 below, and the waves of the Ganges, rolled on with scattered \_mandara\_  
227082 flowers floating on them.  
227083
- 227084 12. The alleys of Indra's groves, were tinged with saffron, by heaps of  
227085 the dust of \_mandara\_ flowers; and were trodden by groups of Apsara  
227086 lasses, sporting wantonly upon them.  
227087
- 227088 13. There were the gentle breezes blowing among the \_párijáta\_ plants,  
227089 brightening as moon-beams in the sacred bowers; and wafting the  
227090 fragrant honey, from the cups of \_Kunda\_ and \_mandara\_ blossoms.  
227091
- 227092 14. The pleasure garden of Indra, was crowded by heavenly damsels; who  
227093 were besmeared with the frosty farina of \_kēsara\_ flowers, mantling  
227094 them like the creepers of the grove in their yellow robes.  
227095
- 227096 15. Here were the heavenly nymphs dancing in their gaiety, at the tune  
227097 of the songs of their lovers; and there were heavenly musicians Nárada  
227098 and Tamburu, joining their vocal music in unison with the melody of the  
227099 wired instruments of the lute and lyre (Vallakikákali).  
227100
- 227101 16. Holy men and the pious and virtuous, were seen to soar high in  
227102 their heavenly cars, and sitting there with their decorations of  
227103 various kinds.  
227104
- 227105 17. The amorous damsels of the gods, were clinging round their god  
227106 Indra: as the tender creepers of the garden, twine about the trees  
227107 beside them.  
227108
- 227109 18. There were the fruit trees of \_gulunchas\_, studded with clusters of  
227110 their ripening fruits; and resembling the gemming sapphires and rubies,  
227111 and set as rows of ivory teeth.  
227112
- 227113 19. After all these sights, Sukra thought of making his obeisance to  
227114 Indra, who was seated on his seat like another Brahmá-the creator of  
227115 the three worlds.  
227116
- 227117 20. Having thought so, Sukra bowed down to Indra in his own mind, as he  
227118 was the second Bhrigu in heaven-(i.e.\_ He bowed to him with a

227119 veneration equal to that he paid to his father).

227120  
227121 21. Indra received him with respect, and having lifted him up with his  
227122 hand, made him sit by himself.

227123  
227124 22. Indra addressed him saying:—I am honoured, Sukra! by thy call, and  
227125 this heaven of mine is graced by thy presence, may thou live long to  
227126 enjoy the pleasure of this place.

227127  
227128 23. Indra then sat in his seat with a graceful countenance, which shone  
227129 with the lustre of the unspotted full-moon.

227130  
227131 24. Sukra being thus seated by the side of Indra, was saluted by all  
227132 the assembled gods of heaven; and he continued to enjoy every felicity  
227133 there, by being received with paternal affection by the lord of gods  
227134 and men.

## 227135 227136 227137 227138 227139 CHAPTER VII.

### 227140 227141 RE-UNION OF THE LOVERS.

227142  
227143  
227144 Argument. Sukra sees his beloved in heaven, and is joined to her at  
227145 that place.

227146  
227147  
227148 Vasishtha said:—Thus Sukra being got among the gods in the celestial  
227149 city, forgot his former nature, without his passing through the pangs  
227150 of death.

227151  
227152 2. Having halted awhile by the side of the Sachi's consort (Indra), he  
227153 rose up to roam about the paradise, by being charmed with all its  
227154 various beauties.

227155  
227156 3. He looked with rapture on the beauty of his own person, and longed  
227157 to see the lovely beauties of heavenly beings, as the swan is eager to  
227158 meet the lotuses of the lake.

227159  
227160 4. He saw his beloved one among them in the garden of Indra's Eden  
227161 (udyána), with her eyes like those of a young fawn; and with a stature  
227162 as delicate as that of a tender creeper of the \_Amra\_ (amarynthus).

227163  
227164 5. She also beheld the son of Bhrigu, and lost her government on  
227165 herself; and was thus observed by him also in all her indications of  
227166 amorous feelings.

227167  
227168 6. His whole frame was dissolved in affection for her, like the  
227169 moonstone melting under the moonbeams; so was hers likewise in  
227170 tenderness for him.

227171  
227172 7. He like the moonstone was soothed by her cooling beauty, beaming as  
227173 moonlight in the sky; and she also being beheld by him, was entirely  
227174 subdued by her love to him.

227175  
227176 8. At night they bewailed as chakravákas (ruddy geese), at their  
227177 separation from one another, and were filled with delight on their  
227178 mutual sight at the break of the day (which unites the Chakraváka pair  
227179 together).

227180  
227181 9. They were both as beautiful to behold, as the sun and the opening  
227182 blossom of the lotus at morn; and their presence added a charm to the  
227183 garden of paradise, which promised to confer their desired bliss.

227184  
227185 10. She committed her subdued-self to the mercy of the god of love, who  
227186 in his turn darted his arrows relentless on her tender heart.

227187

227188 11. She was covered all over her person with the shafts of cupid, as  
227189 when the lotus blossom is hid under a swarm of fleeting bees; and  
227190 became as disordered as the leaves of the lotus, are disturbed under a  
227191 shower of rain drops.  
227192

227193 12. She fluttered at the gentle breath of the playful winds, like the  
227194 tender filaments of flowers; and moved as graceful as the swan, with  
227195 her eyes as bluish as those of the leaflets of blue-lotuses.  
227196

227197 13. She was deranged in her person by the god of love, as the lotus-bed  
227198 is put into disorder by the mighty elephant; and was beheld in that  
227199 plight by her lover (Sukra), in the flight of his fancy.  
227200

227201 14. At last the shade of night overspread the landscape of the heavenly  
227202 paradise, as if the god of destruction (Rudra) was advancing to bury  
227203 the world under universal gloom.  
227204

227205 15. A deep darkness overspread the face of the earth, and covered it in  
227206 thick gloom; like the regions of the polar mountains; where the  
227207 hot-blazing-sun is obscured by the dark shade of perpetual night, as if  
227208 hiding his face in shame under the dark veil of Cimmerian gloom.  
227209

227210 16. The loving pair met together in the midst of the grove, when the  
227211 assembled crowds of the place, retired to their respective habitations  
227212 in different directions.  
227213

227214 17. Then the love-smitten-dame approached her lover with her sidelong  
227215 glances, as a bird of air alights from her aerial flight in the  
227216 evening, to meet with her mate on the earth below.  
227217

227218 18. She advanced towards the son of Bhrigu, as a peahen comes out to  
227219 meet the rising cloud; and thought she beheld there a white washed  
227220 edifice, with a couch placed in the midst.  
227221

227222 19. Bhārgava entered the white hall, as when Vishnu enters into hoary  
227223 sea, accompanied by his beloved Lakshmi; who held him by the hand with  
227224 her down-cast countenance.  
227225

227226 20. She graced his person, as the lotus-stalk graces the bosom of the  
227227 elephant; and then spoke to him sweetly with her words mixed with  
227228 tender affection.  
227229

227230 21. She told him in a sweet and delightful speech fraught with  
227231 expressions of endearment: Behold, O my moon-faced lover! I see the  
227232 curve of thy bow as a bow bent for my destruction.  
227233

227234 22. Cupid is thence darting his arrows to destroy this lovelorn maid;  
227235 therefore protect me from him, that am so helpless and have come under  
227236 thy protection from his rage.  
227237

227238 23. Know my good friend, that it is the duty of good people, to relieve  
227239 the wretched from their distress; and those that do not look upon them  
227240 with a compassionate eye, are reckoned as the basest of men.  
227241

227242 24. Love is never vilified by those, who are acquainted with erotics;  
227243 because the true love of faithful lovers, have endured to the last  
227244 without any fear of separation.  
227245

227246 25. Know my dear, that the delightful draught of love, defies the dewy  
227247 beams distilled by the moon; and the sovereignty of the three worlds,  
227248 is never so pleasing to the soul, as the love of the beloved.  
227249

227250 26. I derive the same bliss from the touch of thy feet, as it attends  
227251 on mutual lovers on their first attachment to one another.  
227252

227253 27. I live by the nectarious draught of thy touch, as the \_kumuda\_  
227254 blooms by night, imbibing the ambrosial beams of the moon.  
227255

227256 28. As the fluttering Chakora, is delighted with drinking the

moonbeams, so is this suppliant at thy feet, blessed by the touch of the leaf-like palm of thy hand.

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

## CHAPTER VIII.

### TRANSMIGRATIONS OF SUKRA.

Argument. Sukra fancies his fall from heaven, and passing through many imaginary births.

Vasishtha related:—Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of mandara flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.

3. He roved about the ideal lake of heaven (Mānas Sarovara), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or hansas of heaven; and roamed beside the bank of the celestial river (Mandākinī), in company with the choristers (chāranas, and Kinnaras of paradise).

4. He drank the sweet nectarious juice beaming as moonbeams in company with the gods; and reposed under the arbours of the groves, formed by the shaking branches of párijāta plants.

5. He amused himself with his favourite Vidyādhari, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sunbeams.

6. The parterres of Nandana gardens were trodden down under the feet of the fellow followers of Siva, as when the ocean was churned by the Mandara mountain.

7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru. (i.e. Lotuses growing in the lakes of mountainous regions).

8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailāsa, attending to the songs and music of heavenly choristers.

9. Roaming on the table-lands of Gandhamādana mountain, he decorated his beloved with lotus-garlands from her head to foot.

10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.

11. He thought he remained in a celestial abode beside the marshy lands of Mandara, for a period of full sixty years; and passed his time in the company of the fauna of the place.

12. He believed he passed half a yuga with his helpmate, on the



border of the milky ocean, and associated with the maritime people and islanders of that ocean.

13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.

14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple \_yuga\_ ages with his mistress.

15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.

16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Sukra was overcome by deep sorrow, like a hero falling in the field of warfare.

17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred rills below.

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.

19. Afterwards their disembodied minds entered into the net-work of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

20. Some of these vegetables were concocted, and then eaten by a Bráhmaṇ in the land of Dasárna or confluence of the ten streams. The substance of Sukra was changed to the semen of the Bráhmaṇ, and then conceived as a son by his wife.

21. The boy was trained up in the society of the munis to the practice of rigorous austerities, and he dwelt in the forests of Meru for a whole \_manwantara\_, observant of his holy rites.

22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence. (Longevity, prosperity and capacity for learning, are the triple blessings of civil life, instead of austerity, purity and self-resignation of painful asceticism).

24. Thus his falling off from the thought of heaven, to those of the earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent. (It is said that the serpent lives upon air, which it takes in freely in want of any other food).

25. His worldly thoughts having vitiated his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras (Madura-Madras).

26. Having long reigned in his kingdom of Madras by extirpation of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an anchorite in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the Ganges, and there betook himself to his devotion; being devoid of all his worldly

anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart; remained at last as a fixed arbour on the bank of a running stream.

## CHAPTER IX.

### DESCRIPTION OF SUKRA'S BODY.

Argument. The departed spirit of Sukra, remembers the state of its former body.

Vasishtha related:—As Sukra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his arboraceous body withered away with age, under the inclement sun and winds and rain; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments; as a stag hunts after fresh verdure from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments; and seemed as some thing whirled about in a turning mill or wheel; till at last he found his rest in the cooling beach of the rivulet.

5. Now the disembodied spirit of Sukra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandara mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities (\_i.e.\_ of the five fires \_pancha-tapas\_ of his penance).

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action (to which all other men were subjected). (It refers to the breathing of \_so-ham hamsah\_ in yoga, which is the sweet music of salvation).

8. Seeing how the mind is plunged in the pit of worldly cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies (\_i.e.\_ they are all hollow within, though they seem to be solid without).

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moon-beams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the water-falls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with

the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhrigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

## CHAPTER X.

### BHRIGU'S CONFERENCE WITH KÁLA OR DEATH.

Argument. Bhrigu's grief at seeing the death-like body of his son.

Vasishtha continued:—After the lapse of a thousand years, the great Bhrigu rose from his holy trance (anaesthesia); and was disengaged in his mind from its meditation of God, as in a state of suspension or syncope of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.

3. He only beheld his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.

4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.

5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.

6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.

7. The crown of the head had become as white and smooth (by its baldness or grey hairs), as the phallus of Siva anointed with camphor, at the \_Indu-varcha\_ ceremony in honor of the moon.

8. The withered head erected on the bony neckbone, likened the soul supported by the body:—(either to lead or be led by it).

9. The nose was shriveled to a dry stalk, for want of its flesh; and the nose-bone stood as a post, dividing the two halves of the face.

10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.

11. The two legs, thighs, knees and the two arms (forming the eight \_angas\_ or members of the body), had been doubled in their length (for their long etherial course); and lay slackened with fatigue of the long journey.

227533 12. The leanness of the belly like a lath, showed by its shriveled  
227534 flesh and skin, the empty inside of the ignorant: (i.e. they may be  
227535 puffed up with pride on the outside, but are all hollow in the inside).

227536  
227537 13. Bhrigu seeing the withered skeleton of his son, lying as the  
227538 worn-out post (to which the elephant was tied by its feet), made his  
227539 reflections as said before, and rose from his seat.

227540  
227541 14. He then began to dubitate in his mind, at the sight of the dead  
227542 body, as to whether it could be the lifeless carcass of his son or any  
227543 other.

227544  
227545 15. Thinking it no other than the dead body of his son, he became sore  
227546 angry upon the god of death (that had untimely taken him away).

227547  
227548 16. He was prepared to pronounce his imprecation against the god of  
227549 fate, in vengeance of his snatching his son so prematurely from him.

227550  
227551 17. At this Yama—the regent of death, and devourer of living beings,  
227552 assumed his figurative form of a material body, and appeared in an  
227553 instant before the enraged father.

227554  
227555 18. He appeared in armour with six arms and as many faces, accompanied  
227556 by the army of his adherents, and holding the noose and sword and other  
227557 weapons in his hands. (The commentary ascribes a dozen of arms to  
227558 Yama, by the number of the twelve months of the year, and having half  
227559 of the number on either side, according to the six signs of the zodiac  
227560 in either hemisphere. The six faces are representative of the six  
227561 seasons of Hindu astronomy instead of four of other nations).

227562  
227563 19. The rays of light radiating from his body, gave it the appearance  
227564 of a hill, filled with heaps of the crimson kinsuka flowers, growing  
227565 in mountain forests.

227566  
227567 20. The rays of the living fire flashing from his trident gave it the  
227568 glare of golden ringlets, fastened to the ears of all the sides of the  
227569 sky.

227570  
227571 21. The breath of his host, hurled down the ridges of mountains, which  
227572 hung about them, like swinging cradles on earth.

227573  
227574 22. His sable sword flashing with sombre light, darkened the disk of  
227575 the sun; as it were by the smoke of the final conflagration of the  
227576 earth.

227577  
227578 23. Having appeared before the great sage, who was enraged as the  
227579 raging sea, he soothed him to calmness as after a storm, by the gentle  
227580 breath of his speech.

227581  
227582 24. "The sages" said he, "are acquainted with the laws of nature, and  
227583 know the past and future as present before them. They are never moved  
227584 even with a motive to anything, and are far from being moved without a  
227585 cause.

227586  
227587 25. "You sages are observers of the multifarious rules of religions  
227588 austerities, and we are observant of the endless and immutable laws of  
227589 destiny; we honour you therefore for your holiness, and not from any  
227590 other desire (of being blessed by you or exempted from your curse)."

227591  
227592 26. Do not belie your righteousness by your rage, nor think to do us  
227593 any harm, who are spared unhurt by the flames of final dissolution, and  
227594 cannot be consumed by your curses.

227595  
227596 27. We have destroyed the spheres of the universe and devoured legions  
227597 of Rudras, millions of Brahmás and myriads of Vishnus (in the repeated  
227598 revolutions of creation); what is it therefore that we cannot do?

227599  
227600 28. We are appointed as devourers of all beings; and you are destined  
227601 to be devoured by us. This is ordained by destiny herself, and not by

any act of our own will.

29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

30. Know this form of mine to be that of the Supreme Being, whose universal spirit acts in various forms, all over the universe.

31. To the unstained (clear) sight, there is no other agent or object here, except the supreme; but the stained sight (of the clear eyed), views many agents and objects (beside the one in all).

32. Agency and objectivity are terms, coined only by the short sighted; but they disappear before the enlarged view of the wise.

33. As flowers grow upon trees, so are animals born on earth; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.

34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it; such is the course of death in the world of its own spontaneous nature.

35. The mind is falsely said to be the agent of all its enjoyments in life; though it is no agent of itself. It is a misbelief like the false conception of a serpent in the rope, where there is no serpent at all.

36. Therefore, O sage! allow not yourself to be so angry for your sorrow; but consider in its true light, the course of events that befall on humankind.

37. We were not actuated by desire of fame, nor influenced by pride or passion to any act; but are ourselves subject to the destiny, which predominates over all our actions.

38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.

39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.

40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer: "Let not mine, but thy will be done").

41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant; (as the cause of what is ordained by the Supreme cause of all!)

42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.

46. The mind is hence called the purusha or regent of the body, and

the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."

48. The mind is called life, for its having the living principle in it; and the same is one and identic with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.

49. It has the name of the heart from the affections of the body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme felicity.

51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires. (\_i.e.\_ His body was before thee, but his mind was led afar by its inward desires).

52. He having left this body of his behind him, in the mountain cave of Mandara, fled to the celestial region, as a bird flies from his nest to the open air.

53. This mind got into the city of the tutelar gods, and remained in a part of the garden of Eden (Nandana), in the happy groves of Mandara, and under the bower of \_párijáta\_ flowers.

54. There he thought he passed a revolution of eight cycles of the four \_yugas\_, in company with \_Viswáchí\_ a beauteous Apsara damsel, unto whom he clung as the hexaped bee clings to the blooming lotus.

55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like the nightly dew falling from heaven.

56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.

57. Being bereft of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.

58. He had become a Bráhman in the land of Dasárná, and then a king of the city of Kosala. He became a hunter in a great forest, and then a swan on the bank of Ganges.

59. He became a king of the solar race, and then a rája of the Pundras, and afterwards a missionary among the Sauras and Sálwas. He next became a Vidyádhara, and lastly the son of a sage or \_muni\_.

60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vásudeva, and living on the bank of Samangá.

61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some \_itara-janma\_ heterogeneous births in lower animals.

62. He had repeatedly been a Kiráta-huntsman in the Vindhya hills and at Kaikatav. He was a chieftain in Sauvira, and had become an ass at Trigarta.

63. He grew as a bamboo tree in the land of Keralas, and as a deer in

the skirts of China. He became a serpent on a palm tree, and a cock on the tamála tree.

64. This son of yours had been skilled in incantations—mantras, and propagated them in the land of Vidyádhara. (So called from their skill in enchantments).

65. Then he became a Vidyádhara (Jadugar) or magician himself; and plied his jugglery of abstracting ornaments from the persons of females.

66. He became a favourite of females, as the sun is dear to lotus-flowers; and being as handsome as Káma (Cupid) in his person, he became a favourite amongst Vidyádhara damsels in the land of Gandharvas.

67. At the end of the kalpa age (of universal destruction), he beheld the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grasshopper is burnt up by its falling on fire.

68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.

69. After the lapse of a long time, as Brahmá awoke again from his long night of repose, and commenced anew his creation of the world in all its various forms:—

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Bráhma again, and to be reborn as such on this earth.

71. He was born as the boy of a Bráhma, under the name of Vásudeva, and was taught in all the Srutis, among the intelligent and learned men of the place.

72. It is in this \_kalpa\_ age that he has become a Vidyádhara again, and betaken himself to the performance of his devotion on the bank of Samangá, where he is sitting still in his yoga meditation.

73. Thus his desire for the varieties of worldly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny khadira, karanja and other bushes and brambles.

## CHAPTER XI.

### CAUSE OF THE PRODUCTION OF THE WORLD.

Argument. Yama's narration of Sukra's meditation, and his inclination to worldliness.

Yama continued:—Your son is still engaged in his rigorous austerities on the bank of the rivulet, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.

2. He has been sitting still in his firm devotion, with matted braids of hair on his head; and beads of \_rudráksha\_ seeds in his hand; and controuling the members of his body from their going astray.

3. If you wish, O venerable sage! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.

4. Vasishtha said:—Saying so, Yama the lord of world, who sees all at

one view, made the Muni to dive into the thoughts of his son with his intellectual eye.

5. The sage immediately saw by his percipience, all the excogitations of his son's mind; as if they were reflected in the mirror of his own mind.

6. Having seen the mind of his son in his own mind, the \_muni\_ returned from the bank of Samangá to his own body on mount Mandara, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).

7. Surprised at what he saw, the sage looked upon Yama with a smile; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.

8. O god, that art the lord of the past and future! we are but ignorant striplings before thee; whose brilliant insight views at once, the three times presented before it.

9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

10. It is thou, O potent god! that knowest what is inside this world; while to us it presents its outward figure, in the shape of a magic scene only.

11. I knew very well, that my son is not subject to death; and therefore I was struck with wonder, to behold him lying as a dead body.

12. Thinking the imperishable soul of my son, to be snatched by death; I was led to the vile desire, of cursing thee on his untimely demise.

13. For though we know the course of things in the world; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.

14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.

15. So long do we labour under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world; but deliverance from this error, removes all such responsibilities from us.

16. When we fret at death, without understanding its intention (that it is intended only for our good); we are of course blamable for it.

17. I am now made to be acquainted by thee, regarding the thoughts of my son; and am enabled also to see the whole scene on the bank of Samangá (by thy favour).

18. Of the two bodies of men, the mind alone is ubiquitous, and leader of the outer body of animated beings. The mind therefore is the true body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

19. Yama replied:—You have rightly said, O Bráhmaṇ! that the mind is the true body of man. It is the mind that moulds the body according to its will, as the potter makes the pot \_ad libitum\_ (\_ex suo moto\_).

20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark. (The mind changes the features of the face and body, and views things according to its own fancy).



21. Its power to create apparent realities out of absolute unreality, is well known to every body, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.
22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.
23. It was the (Divine) mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us). Gloss. It is therefore undefinable—*anirvachanīya*—.
24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals (and as different in different persons).
25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like—*ghatapatādi*— (Hence the mind is the maker of all things).
26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like;" (all which serve to liken the mind to the object constantly thought upon).
27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes the mind to be one with the everlasting Brahma, by divesting it of the thoughts of all other things.
28. All things springing from Brahma, sink at last in him; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.
29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water; and like a vast mine of brilliant gems of unfailing effulgence.
30. One thinking himself as a little billow, diminishes his soul to littleness. (He who bemeans himself, becomes mean).
31. But one believing himself as a large wave, enlarges his spirit to greatness. (Nobleness of mind, ennobles a man).
32. He who thinks himself as a little being, and fallen from above to suffer in the nether world; is born upon earth in the form he took for his pattern.
33. But he who thinks himself to be born to greatness, and rises betimes by his energy; becomes as big as a hill, and shines with the lustre of rich gems growing upon it.
34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon; otherwise the body is consumed with cares; as a tree on the bank is burnt down by a conflagration.
35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.
36. Those who think themselves to be surrounded by worldly affairs; are as wide-stretching trees, awaiting their fall by impending blasts of wind.

227947 37. Those who wail aloud for being broken to pieces under the pressure  
227948 of their misery; are like the noisy waves of the sea, breaking against  
227949 the shore and shedding their tears in the form of the watery spray.

227950  
227951 38. But the waves are not of one kind, nor are they altogether entities  
227952 or nullities in nature; they are neither small or large nor high or  
227953 low, nor do these qualities abide in them.

227954  
227955 39. The waves do not abide in the sea, nor are they without the sea or  
227956 the sea without them: they are of the nature of desires in the soul,  
227957 rising and setting at their own accord.

227958  
227959 40. The dead are undying, (because they die to be born again), and the  
227960 living are not living, (because they live but to die at last). Thus is  
227961 the law of their mutual succession which nothing can forefend or alter.

227962  
227963 41. As water is universally the same and transparent in its nature, so  
227964 is the all pervading spirit of God, pure and holy in every place.

227965  
227966 42. It is this one and self-same spirit which is the body of God, that  
227967 is called the transparent Brahma. It is omnipotent and everlasting, and  
227968 constitutes the whole world appearing as distinct from it.

227969  
227970 43. The many wonderful powers that it contains, are all active in their  
227971 various ways. The several powers productive of several ends, are all  
227972 contained in that same body. All the natural and material forces, have  
227973 the Divine spirit for their focus.

227974  
227975 44. Brahmá was produced in Brahma as the billow is produced in the  
227976 water, and the male and female are produced from the neuter Brahma,  
227977 changed to and forming both of them.

227978  
227979 45. That which is called the world, is only an attribute of Brahmá; and  
227980 there is not the slightest difference between Brahmá and the world.  
227981 (The one being a fac-simile of the original Mind).

227982  
227983 46. Verily this plenitude is Brahma, and the world is no other than  
227984 Brahma himself. Think intently upon this truth and shun all other false  
227985 beliefs (of the creator and created, and the like).

227986  
227987 47. There is one eternal law, that presides over all things, and this  
227988 one law branches forth into many, bringing forth a hundred varieties of  
227989 effects. The world is a congeries of laws, which are but manifestations  
227990 of the Almighty power and omniscience. (Therefore says the psalmist:  
227991 "Blessed is he, who meditates on his laws day and night"—\_O bhi Turat  
227992 Jehovah hefzo yomam olaila\_).

227993  
227994 48. Both the inert and active (matter and life), proceed from the same;  
227995 and the mind proceeds from the intellect—chit of God. The various  
227996 desires are evolved by the power of the mind, from their exact  
227997 prototypes in the Supreme soul.

227998  
227999 49. It is Brahmá therefore, O sinless Ráma! that manifests itself in  
228000 the visible world; and is full with various forms, as the sea with all  
228001 its billows and surges.

228002  
228003 50. It assumes to itself all varieties of forms by its volition of  
228004 evolution or the will of becoming many; and it is the spirit that  
228005 displays itself in itself and by itself (of its own causality); as the  
228006 sea water displays its waves in its own water and by itself.

228007  
228008 51. As the various waves are no other than the sea water, so all these  
228009 phenomena are not different from the essence of the lord of the world.

228010  
228011 52. As the same seed developes itself in the various forms of its  
228012 branches and buds, its twigs and leaves, and its fruits and flowers; so  
228013 the same almighty seed evolves itself in the multifarious varieties of  
228014 creation.

228015

53. As the strong sun light, displays itself in variegated colours in different bodies; so does Omnipotence, display itself in various vivid colours, all of which are unreal shades. (\_Urdu: O leken chamakta hai har rang men.\_It is His light, that shines in all colours).

54. As the colourless cloud receives in its bosom, the variety of transient hues displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colours displayed in creation. (Shines in the stars, glows in the sun &c. Pope).

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon him, his dull torpor in sleep. (So the active spirit of God, brings forth inertia and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house (of its earthly possessions), as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his fetters and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become. (Constant thought brings about its end. Yádrisí bhávaná yasya &c.).

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees, (i.e. in the season fruits and flowers).

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind. (These terms apply to the mind which is bound and freed, and not to the soul which is ever free).

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

65. All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing everything that is aqueous and terrene in its infinite bosom.

68. All those that appear as Brahmá, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures:—

68.—(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Cuvera and the other deities.

68.—(2). So too are the Gandharvas and Kinnaras, the Vidyádhara and the other gods and demigods, that rise and fall or remain for a while like the breakers of the sea.

68.—(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmá and others.

68.—(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the ephemerids and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vultures and jackals, which are produced on land and mountains, in woods and forests and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian \_Daregá jehán rá baquína didam\_).

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many \_kalpas\_ (as the land and sea and mountains &c.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahma, like its moving undulations. It is the intellectual consciousness of every body that is termed his mind.

## CHAPTER XII.

### DETAILED ACCOUNT OF THE GENESIS OF THE WORLD.

Argument. Confutation of the instance of the sea and its fluctuation, with regard to the immutable spirit of God; and resolution of the phenomenal world, to our erroneous conception, and visual deception.

Yama said:—The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our erroneous conceptions that we make these

distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmá, being vitiated by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions; which sprouts forth in thorny plants like the karanja, a handful of which fills the ground with rankest weeds.

6. Those living bodies, that lie scattered as pebbles on earth; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.

7. From the highest empyrean of Brahmá, down to the lowest deep, there is an incessant undulation of the Divine spirit, like the oscillation of the wind; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.

8. There are some of pure and enlightened souls, as the gods Hari, Hara and others; and some of somewhat darkened understandings, as men and the inferior demigods.

9. Some are placed in greater darkness, as the worms and insects; and others are situated in utter darkness, as the trees and vegetables.

10. Some grow afar from the great ocean of the Divine Spirit; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin; and others are barred from elevation as dull stones and heinous snakes.

11. Some have come to being only with their bodies, (without any share of understanding); and they know not that death has been undermining the fabric of their bodies, as a mouse burrows a house.

12. Some have gone through the ocean of Divine knowledge, and have become as divinities, in their living bodies as Brahmá, Hari, and Hara. (The gods like angels are embodied beings in which form, they are worshipped by their votaries. It is wrong therefore for the Kesavite Brahmos, to call the formless Brahma as Hari, who had a visible body according to our text).

13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.

14. Some beings that have undergone many births, and have yet to pass through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand: those flying upward have gone higher still; and those going down have fallen still lower and lower. (None can know the highest pitch or lowest depth of existence?).

16. It is forgetfulness of Supreme felicity, that causes one to rove in various births of weal or woe; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garuda, destroys the power of the most destructive poison.

CHAPTER XIII.

CONSOLATION OF BHRIGU.

Argument. Bhrigu being acquainted with the powers of the mind and Death, rose to repair to the spot where the body of Sukra was lying.

Yama said:—Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring:—

2. There are some persons among the Yakshas, Gandharvas and Kinnaras, who have overcome the errors of their minds, and have well considered every thing before and after them; that have become perfect in their lives, and passing as the living liberated persons in this world.

3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).

4. But those that are awakened to sense, have the rich mine of the sāstras, framed by the enlightened, for the guidance of their souls. (Hence it is for the sensible only to benefit themselves by learning).

5. Those who are awakened to sense, and whose sins are washed off; have their understandings purified by the light of the sāstras. (Lit., by investigation into the sāstras).

6. The study of good works, destroys the errors of the mind; as the course of the sun in the sky, destroys the darkness of the night.

7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.

8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).

9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.

10. What your son had thought of in his mental body (mánas-saríra), the same he found in the same body; and was not accountable to any body for aught or whatever passed in his mind. (We are responsible for every act of the body; but not so for the thoughts or reveries of the mind).

11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time; and there is no other (foreign) agency of anybody else required to bring them about.

12. Whatever the mind doth in a moment and of its own accord, and actuated by its own will or desire, there is no body in the world, who has the power to do or undo the same at any time. (The mind is master of the act, and not the body, nor any body besides. Or; whatever the mind sets about to do, it does it sooner than by the help of another).

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death; are all fabrications of the mind; which labours under these thoughts. (It is the mind that makes a heaven of hell and a hell of heaven).

228292 14. What need I to tell more in the manner of verbose writers (on this  
228293 subject), than go together at once, to the place where your son is  
228294 situated.

228295  
228296 15. He (Sukra) having tasted the pleasure and pain of all these states  
228297 at a moment's thought of his mind, is now seated as a devotee on the  
228298 bank of Samangá, under the spreading beams of the moon. (The Gloss  
228299 speaks here of Sukra's passing into many births, before his betaking  
228300 himself to devotion).

228301  
228302 16. His vital breath having fled from his heart, became as the moonbeam  
228303 sparkling in a dew drop, which entered the uterus in the form of \_semen  
228304 virilis\_.

228305  
228306 17. Saying so, the lord of death smiled to think of the course of  
228307 nature, and taking hold of Bhrigu's hand in his own, they both departed  
228308 as the sun and moon together.

228309  
228310 18. O wonderful is the law of nature! said Bhrigu slowly to himself,  
228311 and then rose higher and higher, as the sun ascends above his rising  
228312 mountain.

228313  
228314 19. With their luminous bodies, they arrived at the spot of Samangá,  
228315 and shone on high above the tamála trees below. Their simultaneous  
228316 rising in the clear firmament, made them appear as the sun rising with  
228317 the full-moon over the cloudy horizon.

228318  
228319 20. Válmiki said:—As the \_muni\_ (Vasishtha) was telling these things,  
228320 the sun went down his setting mountain, and the day departed to its  
228321 evening service. The court broke with mutual salutations, to perform  
228322 their evening rites and observances, after which they joined the  
228323 assembly at the dawn of the next day.[1]

#### 228324 228325 228326 228327 228328 CHAPTER XIV.

#### 228329 228330 SUKRA'S REMINISCENCE OF HIS METEMPSYCHOSIS.

228331  
228332  
228333 Argument. Bhrigu and Yama's Expostulation with Sukra, and desiring him  
228334 to return to his former state.

228335  
228336  
228337 Vasishtha said:—Now as Yama and Bhrigu departed from the cavern of the  
228338 Mandara mountain, and proceeded towards the bank of Samangá river:—

228339  
228340 2. They beheld upon their descending from the mountain, a great light  
228341 below; proceeding from the bodies of the celestials, sleeping in the  
228342 harbours of aureate creepers.

228343  
228344 3. The birds were sporting in their sprays, formed by the cradling  
228345 creepers under the canopy of heaven; and the lovely antelopes looking  
228346 face to face, with their eyes resembling the blue-lotuses.

228347  
228348 4. They beheld the Siddhas, sitting on their stony seats upon the  
228349 elevated rocks; with their bodies full of vigour, and their eyes  
228350 looking on the spheres with defiance.

228351  
228352 5. They saw the lords of the elephantine tribe, with their big trunks  
228353 as large as the palm trees, and plunging in the lakes covered with  
228354 flowers, falling incessantly from the beachening boughs, and branches  
228355 of flowering trees.

228356  
228357 6. They saw the mountain bulls (Bos guavus) dozing in their giddiness,  
228358 and sitting as ebriety in person; while their bodies were reddened by  
228359 the red dust of flowers, and their tails flushed with the crimson  
228360 farina blown by the breeze.

7. There were the brisk and beautiful chowri deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.
8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.
9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.
10. They saw the Siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.
11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the kunda and mandara flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season.
- (It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (saritám-pathih)).
12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.
13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.
14. They arrived in a moment at the bank of Samangá, flowing with the loosened flowers of all kinds, as if it were a bed of flowers by itself.
15. Bhrigu beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.
16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.
17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.
18. He became motionless as a wheel, after its long winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.
19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.
20. He sat in a state of uniform meditation, without a shadow of biplicity in it; and was smiling with a cold apathy at all the pursuits of mankind.
21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.
22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.
23. Bhrigu beheld his son in the calmly composed and awakened state of



his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brahmá).

24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

25. "Awake", said he to Bhárgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Bráhmans.

28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

29. The Bráhma boy, having ended the muttering of his mantras on the bank of Samangá, accosted them with a voice distilling as the sweet nectarine juice of ambrosia \_amrita\_ or water of life (\_aqua-vitae\_ or \_abi haiyát\_).

30. "I am emancipated, my lords, at your sight this day (from all earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view." (Lit. as the orbs of the cooling and dazzling beams. (\_himánsu and ushnánsu\_)).

31. The darkness, which reigned in my mind, and which no light of the sástras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.

35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricula.

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal?)

39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

228499  
228500 40. I drank the water reddened with the pollen of mandara flowers, and  
228501 roved along the bank of the heavenly stream of Mandákiní filled with  
228502 lotuses.

228503  
228504 41. I wandered about the Mandara groves, filled with flowering creepers  
228505 like gold, and under the shade of the kalpa arbors of Meru, and in the  
228506 flowery plains above and about it.

228507  
228508 42. There is naught of good or evil, which I have not tasted or felt or  
228509 done myself; nor is there anything, which I have not seen and felt and  
228510 known in my past lives.

228511  
228512 43. I have now known the knowable (that is to be known), and seen the  
228513 imperishable one in whom I have my repose. I have now rested after my  
228514 toils were over, and have passed beyond the domain of error and  
228515 darkness.

228516  
228517 44. Now rise, O father! and let us go to see that body, lying on the  
228518 Mandara mount, and which is now dried as a withered plant.

228519  
228520 45. I have no desire to remain in this place, nor go anywhere of my own  
228521 will; it is only to see the works of fate, that we wander all about.

228522  
228523 46. I will follow you, with my firm belief in the one adored Deity of  
228524 the learned. Let that be the desirable object of my mind, and I will  
228525 act exactly in conformity with my belief.

## 228526 228527 228528 228529 228530 CHAPTER XV.

### 228531 228532 LAMENTATION AND EXPOSTULATION OF SUKRA.

228533  
228534  
228535 Argument. Sukra laments on seeing his former body, and his consolation  
228536 at its ultimate anaesthesia.

228537  
228538  
228539 Vasishtha said:—Thus contemplating on the course of nature, these  
228540 philomaths moved with their spiritual bodies, from the bank of Samangá  
228541 (towards the Mandara mountain).

228542  
228543 2. They ascended to the sky, and passed through the pores of the clouds  
228544 to the region of the Siddhas; whence they descended to the lower world,  
228545 and arrived at the valley of Mandara.

228546  
228547 3. There Sukra saw on a cliff of that mountain, the dried body of his  
228548 former birth, lying covered under the dark and dewy leaves of trees.

228549  
228550 4. He said, here is that shriveled body, O father! which thou hadst  
228551 nourished with many a dainty food before.

228552  
228553 5. There is that body of mine, which was so fondly anointed with  
228554 camphor, agallochum and sandal paste, by my wet-nurse before.

228555  
228556 6. This is that body of mine, which was used to repose on the cooling  
228557 beds, made with heaps of mandara flowers, in the airy spots of Meru.

228558  
228559 7. This is that body of mine, which was so fondly caressed by heavenly  
228560 dames of yore, and which is now lying, to be bitten by creeping insects  
228561 and worms, on the bare ground below.

228562  
228563 8. This is that body of mine, which was wont of yore to ramble in the  
228564 parterres of sandalwood; now lying a dried skeleton on the naked spot.

228565  
228566 9. This is that body of mine, now lying impassive of the feelings of  
228567 delight in the company of heavenly nymphs, and withering away

unconscious of the actions and passions of its mind.

10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

11. O my body! that hast become a dead corpse and dried by sun-beams; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beauteous dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with its horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sun shine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abased at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the net work of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.

24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the impassionateness of their minds.

25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquility of their minds.

26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind; and freed from all its tribulations and feverish anxieties.

27. Rāma said:—Venerable Sir, that art versed in all knowledge, you have already related of Sukra's passing through many births in

different shapes; and feeling all their casualties of good and evil.

28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?

29. Vasishtha answered:—Rāma! the other bodies of Sukra were merely the creations of his imagination; but that of Bhārgava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis; but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.

31. This wind entered into heart of Bhrigu in a flux of the vital and circulating breaths, and being joined in time with the semen, formed the germ of Sukra's body. (So called from the seed-sukra).

32. The person of Sukra, received the Brāhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

33. Because this was the first body which Sukra had obtained from Brahmā the creator, it was on this account that he lamented so much for it. (Sukra the son of Bhrigu, was the grandson of Manu—the first human being, after creation of the world called kalpārambha).

34. Though impassionate and devoid of desire as Sukra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

35. This is the way of all flesh, whether it be the body of a wise or unwise man (to mourn for its loss). This is usual custom of the world, whether the person was mighty or not.

36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow. (It is not the greatness of a great mind, to be insensible of the tender feelings of his nature, but to keep his joys and sorrows under proper bounds).

37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bondage to desires, that is the cause of their liberation or enthrallment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom. (Unfeelingness is a mere show and not reality).

39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wiseman who has got rid of his worldly concerns, still behaves himself like the unwise in it.

42. He is free who has the freedom of his mind, although his body is

enthralled in bondage; but he labours in bondage whose mind is bethralled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-beams and flame of fire, are the causes of light.

44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the blackhole of selfishness (meitatem), which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Ráma, that you mix with nothing, nor let anything to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

48. Think in thyself the pure and holy spirit of Brahmá, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

## CHAPTER XVI.

### RESUSCITATION OF SUKRA.

Argument. Sukra's Revival at the word of Yama, and his becoming the preceptor of Daityas.

Vasishtha continued:—Then the god Yama, interrupted the long lamentation of Sukra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. Yama said:—Now, O Sukra! cast off thy body of the Samangá devotee, and enter this dead body in the manner of a prince entering his palace.

3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the Daitya tribe.

4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of thy prior acts; thou shalt continue in the preceptorship of the leader of the great Asuras for ever.

6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son,

and moved amidst the burning sky, like the dispenser of light (sun).

8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

9. Sukra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

10. His Bráhmancial body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

14. Sukra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.

16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

17. Bhrigu looked with affection on the new risen old body of his son; and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.

21. The worthy sire and son, sat awhile on the spot, to halt after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the Samangá Bráhmaṇ, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at naught aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Bhárgava, continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place (and the changes of their fortune and circumstances).

25. In course of time Sukra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mánavas).

26. Thus the son of Bhrigu, who was born as Sukra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone (by the bent of his mind and inward proclivities).

## CHAPTER XVII.

### ATTAINMENT OF THE IDEAL REALM.

Argument. Mutual sympathy of pure hearted souls, the reciprocities of their affections, and their union with one another.

Ráma said:—Tell me sir, why the ideal reflexion of others, is not attended with equal result, with that of the son of Bhrigu (though one is given to the like reveries as the other).

2. Vasishtha replied:—The reason is, that the body of Sukra issued at first from the will of Brahmá, and was born of the pure family of Bhrigu, without being vitiated by any other birth (either prior to it or of a lower kind).

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the unsullied state of the soul. (Nirmalátmá).

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately; as the turning of the sea water turns into the eddy. (Turning over in the mind, turns out into being).

5. As the errors of various wanderings, occurred to the mind of Sukra; so it is with every body (from his observation of the world), as it is instanced in the case of Bhrigu's son.

6. As the serum contained in the seed, develops itself in the shoots and leaves; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to any one in this world, but error and aerial phantasms; that show themselves to those that are bewitched by this magic scene of the world.

9. As it is our notion of this part of the world, which presents its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds; and as they cannot show themselves to the view of others; such is our erroneous conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and goblins, demons and devils, but

imaginary figures of the mind; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmá; and make their repeated appearance, as the phantoms of a phantasmagoria before him.

15. All things appearing unto us, are as false as these phantoms; and they proceed from the mind of Brahmá, as the varieties of trees and shrubs, are produced from the same sap of the vernal season. (The one is the source of many).

16. Considering in a philosophical light (tatwadarsana), it will be found, that it is the will or desire of every body, which is productive of the objects of his desire. (Lit. which evolves itself in its productions. And as it is with the will of the creator, so is it with that of every one).

17. Every body beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in reality is inexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.

(The world is existent in the ideal, but inexistent in its apparent real and visual form. It is a network of the mind, like a longspun dream, and binds it as fast as fetters at the feet of an elephant).

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its dross, receives the right reflection of every thing, (or) reflects the true image of every thing.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflexion of things.

22. As the gilding of gold or any brilliant colour, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the vitiated mind, to apply itself intensely to any one particular object.

23. Ráma asked:—Will you tell me sir, in what manner the mind of Sukra, received the reflexion of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind?

24. Vasishtha said:—In the same manner as Sukra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Every body sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Ráma! that a partial view of the world, rises in the mind of every body; in the same manner, as it appears in the mind



in a dream at night.

28. Ráma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

29. Vasishtha replied:—But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its dross.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind conduces to its enlightenment, and these being united in one, leads it to the Supreme.

## CHAPTER XVIII.

### THE INCARNATION OF THE LIVING SPIRIT

Argument. The Impure state of the soul; and its Purity leading to the knowledge of the only One.

Vasishtha continued:—The living souls (Jivátman), residing in the seeds of material bodies (bhúta-víja) in all parts of the world, differ from one another; and there according to the difference in their knowledge of themselves (tanmátra), or self identity with the Unity.

2. As long as there is no volition nor nolition, connected with the identity of the living soul; so long it reposes in a state of rest, not unlike that of sound sleep (susupti).

3. But living souls addicted to their wishes, view their identity with the same; and find themselves born in their desired shapes here below.

4. The tanmátras of the living soul and its proclivities, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

5. Some of them are situated apart from one another, and are dissolved also separately; and some are joined together, and are born as two gunja fruits growing together.

6. The world consisting of thousands of orbs like gunja fruits, contains the assemblage of atoms on atoms; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).

9. Thus every regeneration of the mind in a new life, is accompanied with its concomitant desires, and their results. The new life is

229051 attended with its proper body, unless the mind has lost its  
229052 reminiscence.  
229053

229054 10. As the pure Spirit taking the form of the vital breath, performs  
229055 the functions of the body; so the mind being reborn in a new body, is  
229056 employed in all the functions of the same body.  
229057

229058 11. The souls of all living beings are subject to the three states of  
229059 waking, dreaming, and sound sleep, which are caused by the mind and not  
229060 by the body.  
229061

229062 12. Thus the soul passing under the triple condition in its living  
229063 state, does not give rise to the body, as the sea-water gives rise to  
229064 the waves. (The body is caused by the mind, and not by the soul which  
229065 has no connection with it).  
229066

229067 13. The living soul having attained its intellectual state, and the  
229068 rest of the conditions of sound sleep (*susupti*), is awakened to the  
229069 knowledge of itself, and is released from its rebirth; while the  
229070 ignorant soul is subjected to be born again.  
229071

229072 14. And though the knowing and unknowing souls attain the state of  
229073 *\_susupti\_*, and resemble each other in kind; yet the unknowing *\_susupta\_*  
229074 soul, which is not awakened to the knowledge of its spirituality, is  
229075 doomed to be reborn in the mortal world.  
229076

229077 15. The ubiquity of the intellect, makes it pass into the mind in its  
229078 next birth; and exhibit itself in different forms in all its succeeding  
229079 and subordinate regenerations (stages of life).  
229080

229081 16. Among these repeated births, the subordinate regenerations resemble  
229082 the many folded coatings of a plantain tree; and the spirit of Brahmá  
229083 is contiguous to, and pervades the whole, like the lofty leaves of the  
229084 same tree.  
229085

229086 17. The influence of the Divine spirit, is as cool as the cooling shade  
229087 of a plantain arbour. It is of its own nature; and is as unchangeable  
229088 as the pith of the plantain tree, notwithstanding the changes in all  
229089 its outer coats and coverings.  
229090

229091 18. There is no difference or diversity in the nature of Brahmá the  
229092 creator, in his repeated and manifold creations of worlds; for he being  
229093 the seed of the world, shoots forth by his moisture into the form of  
229094 the expanded tree of the world, and becomes the same seed again.  
229095

229096 19. So Brahmá taking the form of the mind, becomes the same Brahmá by  
229097 reminiscence of his mind; as the sap of the soil makes the seed to  
229098 bring forth the fruit, which reproduces the like seed.  
229099

229100 20. So the productive seed proceeding from Brahmá, displays itself in  
229101 the form of the world. But as no body can say what is the cause of the  
229102 sap in the seed, so no one can tell why the spirit of God, teems with  
229103 productive seed (of Brahmá) in it.  
229104

229105 21. So no one should inquire into the cause of Brahmá; because his  
229106 nature being inscrutable and undefinable, it is improper to say him  
229107 this or the other.  
229108

229109 22. He must not attribute causality to what is not the cause, nor  
229110 impute the causation of material bodies to the immaterial spirit of  
229111 God, that is the prime and supreme cause of all (as the Prototype). We  
229112 must reason rightly regarding what is certain truth, and not argue  
229113 falsely about what transcends our knowledge.  
229114

229115 23. The seed casts off its seedy form, and assumes the shape of the  
229116 fruit; but Brahmá (the seed of all) contains the fruit (of the  
229117 universe) in his bosom, without laying aside the seed.  
229118

229119 24. The seed of the fruit bears a material form, but Brahmá—the

229120 universal seed, has no form at all; therefore it is improper to compare  
229121 the visible seed, with the invisible Brahmá; who is beyond all  
229122 comparison.

229123

229124 25. Brahmá evolves himself in his creation and does not produce the  
229125 world like the fruit from the seed; therefore know the world as the  
229126 vacuous heart of Brahmá, and is neither born nor unborn of itself.

229127

229128 26. The viewer viewing the view, is unable to see himself (his inward  
229129 soul) because his consciousness being engrossed by external objects, is  
229130 disabled from looking into itself.

229131

229132 27. Of what avail is sagacity to one, whose mind labours under the  
229133 error of water in a mirage; and what power has the mirage over a mind,  
229134 which is possessed of its sagacity?

229135

229136 28. As the looker on the clear sky does not see every part of it, and  
229137 as the eye that looks on all others does not see itself; so we see  
229138 everything about us besides ourselves.

229139

229140 29. As the looker on the clear sky, does not see what is above the  
229141 skies; so we see ourselves and others as material beings; but cannot  
229142 see the inward part of the immaterial soul, as the wise men do.

229143

229144 30. Brahmá who is as clear as the firmament, cannot be perceived by all  
229145 our endeavours; because the sight of the sky as a visible thing, cannot  
229146 give us an insight into the invisible Brahmá; (which fills all space  
229147 with his presence).

229148

229149 31. Such a sight cannot present itself to us, unless we can see the  
229150 true form of God; but it is far from being visible to the beholder, as  
229151 the sight of subtilest things.

229152

229153 32. We see the outward sight because we cannot see the beholder of the  
229154 sight (\_i.e.\_ God himself who beholds his works). The beholder (God) is  
229155 only the existent being, and the visibles are all nothing.

229156

229157 33. But the all seeing God, being permeated in the visibles; there can  
229158 be no beholding of him as a personal God, nor of them as distinct  
229159 things. Because whatever the Almighty King proposes to do, he instantly  
229160 forms their notions, and becomes the same himself.

229161

229162 34. As the sweet saccharine juice of the sugarcane, thickens itself  
229163 into the form of the sugarcandy; so the will of God, becomes compact in  
229164 the solid body of the universe.

229165

229166 35. As the moisture of the ground and of the vernal season, becomes  
229167 incorporated in vegetable life, bringing forth the fruits and flowers;  
229168 so the energy of the Divine Intellect, turns itself into the living  
229169 spirit; which shortly appears in a corporeal form (of the body and its  
229170 limbs).

229171

229172 36. As every thing is beheld in our sight, without being separated from  
229173 its idea in the mind; so the inward notion, shows itself in the shape  
229174 of the visible object, like the vision in a dream, which is but a  
229175 representation of the thoughts entertained in our minds. (\_i.e.\_ The  
229176 thought is the archetype of the appearance).

229177

229178 37. The ideas of self and others, are as granules in the mind, and are  
229179 like the grains of salt, which are produced in the briny grounds from  
229180 moisture of the earth (\_i.e.\_ saline particles, produced of terrene and  
229181 marine serosity). So the multitudes of thoughts in the mind, are  
229182 exactly as the globules of salt or sand on the seashore: (almost  
229183 infinite in their number).

229184

229185 38. As the serum of the earth appears in various shapes (of minerals  
229186 and vegetables); so the sap of the intellect, produces the infinity of  
229187 ideas and thoughts, growing as trees in the wilderness of the mind.

229188

39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.

40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation. (The power of the soul is its reminiscence (sanskāra) of the past, which reproduces and presents the former impressions in its subsequent states of birth).

41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with every thing, as present before it, by virtue of its former acts, and their reminiscence stamp in it.[2]

42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.

43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and thoughts of others. (Read the minds in their outward look and indications).

44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.

45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.

46. The self-entity of the lotus-born Brahmā and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.

47. Some beings pass into successive states of existence, as a man passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.

48. Whatever the intellect dwells upon at any time or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.

49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinaceous atoms of the future fruits and flowers, and branches and leaves (of very large trees).

50. I consider the atoms of the intellect and the mind, contained within the particles, of the material body, to be both vacuous, and joined in one without causing a duality in their nature.

51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself. (\_i.e.\_ All notions are the making of the mind, and not impressions from without).

52. It is this particle of the intellect which displays the creation, like the vision of a dream before it; and it is this conception, that led the gods Brahmā and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies. (\_i.e.\_ The minds of all display the outer world subjectively to all beings).

53. All that is displayed in this (outer) world, is in reality nothing at all; and yet do these living beings, though possessing the particles of intellect in them, erroneously conceive the duality of an extraneous existence.

229258  
229259 54. Some intellects (of particular persons), display themselves in  
229260 their bodies, and derive the pleasure of their consciousness, through  
229261 the medium of their eyes and external organs. (\_i.e.\_ Some men believe  
229262 their bodily senses as the intellect, and no mind besides).

229263  
229264 55. Others look on outward objects as receptacles of the intellect,  
229265 from the belief that the all pervasive, inseparable and imperishable  
229266 intellect (soul), must abide in all and every one of them. (It is the  
229267 intellect which contains the material world, and not this the other, as  
229268 many think omnipresence to mean).

229269  
229270 56. Some men view the whole gross world within the body, instead of the  
229271 all pervading intellect of Brahmá; as Viswarúpa, and these being  
229272 hardened by long habit of thinking so, are plunged in the gulph of  
229273 error. (These are the materialists and the Tántrika microcosmists).

229274  
229275 57. These rove from one error to another, as a man sees one dream after  
229276 another; and roll about in the pit of their delusion, as a stone when  
229277 hurled from a hill downward.

229278  
229279 58. Some persons rely on the union of the body and soul, and others  
229280 relying in the soul alone, are placed beyond the reach of error; while  
229281 there are many, who rely on their consciousness alone, and shine  
229282 thereby as rational beings. (\_The Cartesians and conscientionalists\_).

229283  
229284 59. They that perceive in themselves the errors of other people, are to  
229285 be considered as under the influence of false dreams in their sleep  
229286 (but mind not themselves, that labour under the error as the dreamer).

229287  
229288 60. God being the all pervading spirit of nature, is verily seen in the  
229289 spirit of every body; and as he is ubiquitous, his omnipresence is  
229290 present in every thing in all places. (This doctrine is the source of  
229291 pantheism, and gives rise to universal idolatry, which adores the  
229292 presiding spirit of the idol, and not the idol itself).

229293  
229294 61. God that shines is the living soul of every body, resides also in  
229295 the soul of that soul, as also in all the living souls and mind which  
229296 are contained within the body of another. (Such as in living beings  
229297 born inside the body of another).

229298  
229299 62. One living being in born in another, and that again within another,  
229300 like the coatings of plantain trees, which grow one under the other  
229301 over the inmost pith. (So God is the inmost marrow of all external  
229302 lives and souls, which are as crusts of the same).

229303  
229304 63. By reverting the cognition of visibles, to the recognition of their  
229305 essence (tanmátra) in the invisible plenum, we get rid of our error of  
229306 the reality of the formal world, as we do of the ornament in the  
229307 material gold. (\_i.e.\_ The substances of gold is the material cause of  
229308 the formal and changeable jewels). Gloss. The knowledge of the  
229309 consequent (parák) and antecedent (pratyak), must blend in that of the  
229310 sameness (samáni) of both (yugupat), the internal (antar) and external  
229311 (báhya) (existences).

229312  
229313 64. He who does not inquire into the question "who he is" and "what is  
229314 the world" beside himself; is not liberated in his inward soul, and  
229315 suffers under the continuous fever of an erroneous life.

229316  
229317 65. He is successful in his inquiry, who by his good understanding,  
229318 comes to know how to curb his worldly avarice day by day.

229319  
229320 66. As proper regimen is the best medicine to secure the health of the  
229321 body; so is the habit of keeping the organs of sense under control, the  
229322 only means of edifying the understanding.

229323  
229324 67. He who is discursive in his words, and not discerning in his mind,  
229325 is like a blazing fire in a picture (which lightens no body). No one  
229326 can be wise until he gets rid of his false wit.

229327  
229328 68. As the perception of air, comes by the feeling and not by words of  
229329 the mouth; so wisdom proceeds from the curtailing of desires (and not  
229330 by lengthy or loud vociferation).  
229331

229332 69. As the ambrosia in the painting is no ambrosial food, nor the fire  
229333 in a picture is burning flame; so a beauty in a drawing is no beauteous  
229334 maid, and wisdom in words is want of wisdom only.  
229335

229336 70. Wisdom serves at first to weaken our passions and enmity, and then  
229337 uproot them at once, and at last it lessens our desires and endeavours,  
229338 and gives an appearance of holiness to its possessor.  
229339  
229340  
229341

## 229342 229343 CHAPTER XIX.

### 229344 229345 INVESTIGATION INTO THE NATURE OF THE LIVING SOUL. 229346 229347

229348 Argument. The quadruple conditions of the soul in its waking, dreaming,  
229349 sound sleep and its anaesthesia.  
229350  
229351

229352 Vasishtha continued:—Brahmá is the seed of life, and remains as empty  
229353 air everywhere. Hence there are many kinds of living beings, situated  
229354 in the world within the womb of universal Life. (God is the light and  
229355 life of all we see).  
229356

229357 2. All living beings composed of the dense intellect and soul, contain  
229358 other living animals under one another, like the manifold crusts of the  
229359 plantain tree, and the insects contained in the womb of earth. (So also  
229360 the parasite plants and worms growing upon the bodies of trees and  
229361 animals).  
229362

229363 3. The worms and insects, that grow out of the dirt and scum of earth  
229364 and water in the hot season, and appear filthy to our sight; are  
229365 nevertheless full of the particles of intellect, becoming to them as  
229366 living beings. (Even the dirty worms, are full with the holy spirit of  
229367 god).  
229368

229369 4. According as living beings strive for their progress, so they  
229370 prosper in their lives, agreeably to the various scope of their  
229371 thoughts and actions.  
229372

229373 5. The worshippers of gods, get to the region of gods, and those of  
229374 Yakshas meet at the place of Yakshas, and the adorers of Brahmá ascend  
229375 to Brahmaloaka. Resort therefore to what is best and the greatest refuge.  
229376

229377 6. So the son of Bhrigu, obtained his liberation at last by the purity  
229378 of his conscience; though he was enslaved of his own nature to the  
229379 visibles, at his first sight of them (as of the Apsara and others).  
229380

229381 7. The child that is born on earth with the purity of its soul at  
229382 first, becomes afterwards of the same nature, as the education he gets  
229383 herein, and not otherwise.  
229384

229385 8. Ráma said:—Please sir, tell me the difference of the states of  
229386 waking and dreaming, and what are the states of waking watchfulness,  
229387 waking dream and waking delusion.  
229388

229389 9. Vasishtha answered:—The waking state is that wherein we have a sure  
229390 reliance; and that is called dreaming, in which we place no certain  
229391 reliance and are believed to be untrue.  
229392

229393 10. That which is seen for a moment (as true), and as it were in the  
229394 waking state, is called a dream; but if the object is seen at a  
229395 distance of time and place, it is said to be waking dream or dreaming

wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking, (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be \_turiya\_ or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world (\_i.e.\_ when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree

and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (वायु váyu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Ráma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

## CHAPTER XX.

### DESCRIPTION OF THE MIND.

Argument. The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

Vasishtha said:—Now Ráma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarúpa) in its gross state. (The first is the human mind, second the mind of Brahmá, and the third is the mind of Virát).

5. The mind is styled the purusha or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the purusha, how could the highminded Sukra, pass into various forms in his very many transmigrations (as mentioned



before)?

7. Therefore the mind (chitta) is the purusha or regent of the body, which is rendered sensible (chetya) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Be diligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Ráma! apply your mind to truth, and shun whatever is untrue.

## CHAPTER XXI.

### ON THE PHILOSOPHY OF THE MIND.

Argument. Inquiry into the cause of the fulness of the mind.

Ráma said:—Venerable sir! that art acquainted with the mysteries of all things, I have a great doubt swelling in my breast like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Ráma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both a priori and a posteriori, and is likely to attain that acme which was gained by the gods, Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand (hastámalaka).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the sástras and eloquent in speech, have given various appellations to the mind, in different systems of philosophy, according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (\_mana\_) from its power of minding (\_manana\_); it is termed internal sight (pasyanti) from its seeing inwardly; it is the ear (\_srotra\_) from its hearing-\_sravaṇa\_ from within, and so on).
13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.
14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.
15. It receives the same form in which it delights, and which it assumes to itself in its imagination.
16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes (and the fragrance it carries).
17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.
18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.
19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.
20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).
21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.
22. It understands that as its right course, which agrees well with its temperament; and knows for certain that there is no other way to its real good (beside its wonted course).
23. Minds of different casts follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.
24. The mind is ascertained by the Kápila (Sánkhyā) philosophers, as a pure substance, like the immaterial intellect (under the title of \_pradhāna\_); and this view of it is adopted in their system or sástra (in opposition to the doctrine of Vedānta).
25. These men relying on the error of their own hypothesis, inculcate their supposed view of the mind to others, as the only light to guide them in the way of their salvation.
26. But the professors of Vedānta doctrines, acknowledge the mind as Brahmā himself; and preach peace and self-control, as the only means of the attainment of liberation.
27. But that there is no other way to the salvation of the supposed mind (than by these means), is an \_ipse dixit\_ of the Vedānta, and an assumed dogma (\_kalpitānīyama\_) as those of other schools.
28. The Vijnānavādi philosophers also, have ascertained and upheld

229672 peace and self-government as the leaders to liberation, but this too is  
229673 an effusion of their erroneous understandings.

229674  
229675 29. Thus all sects give out their own views, in the false rules they  
229676 have adopted for the salvation of their supposed minds; and assert that  
229677 there is no other way to it, beside what is laid down by them.

229678  
229679 30. So the Arhatas (Buddhists) and the other sectarians, have proposed  
229680 a variety of fictitious methods for the liberation of the mind, of  
229681 their arbitrary will in their respective sástras.[3]

229682  
229683 31. The arbitrary rules of the learned, and those unsupported by the  
229684 srutis, are as numerous and varying from one another, as the bubbles of  
229685 clear water (but are never lasting like the dicta of the holy writ).

229686  
229687 32. Know mighty Ráma, the mind to be the source of all these rules and  
229688 methods, as the sea is the source of every kind of gem (lying hid in  
229689 its bosom).

229690  
229691 33. There is no innate sweetness in the sugarcane nor bitterness in the  
229692 \_nimba\_, both of which are sucked by insects; nor is there any heat or  
229693 cold inherent in the sun or moon (as both of them are peopled by gods  
229694 and spirits). It is the intrinsic habit of the mind that makes the  
229695 difference.

229696  
229697 34. Those that want to enjoy the unadulterated happiness of their  
229698 souls, should habituate their minds to assimilate themselves to that  
229699 happy state, and they are sure to have the same.

229700  
229701 35. The mind having fled from the sphere of the phenomenal world,  
229702 becomes exempt from all its pleasure and pain, like the fledged bird  
229703 flying in the air by casting its shell and leaving its cage below.

229704  
229705 36. O sinless Ráma! Cherish no fondness for the phenomenal world, which  
229706 is an unreal illusion, full of fear and unholiness, and is stretched  
229707 out to ensnare the mind.

229708  
229709 37. The wise have styled our consciousness of the world as a magic  
229710 scene (máýá), an appearance of ignorance—avidyá, a mere thought  
229711 (bhávaná), and the cause and effect of our acts.

229712  
229713 38. Know that it is the delusive mind, which stretches the visible  
229714 world before thee, rub it off therefore as dirty mud from the mind.

229715  
229716 39. This visible appearance which naturally appears before thee in the  
229717 form of the world, is called the production of ignorance by the wise.

229718  
229719 40. Men being deluded by it, are at a loss to know their real good, as  
229720 the blinded eye is incapable to perceive the brightness of the day.

229721  
229722 41. It is the contemplation of objects (sankalpa), that presents the  
229723 phenomena to our view, like arbors in the empty sky; and it is their  
229724 incogitancy (asankalpana), which effaces their images from the inward  
229725 and outward sights.

229726  
229727 42. It is the abstract meditation of the thoughtful yogi, that weakens  
229728 the outward impressions, and by dissociating the soul from all external  
229729 things, keeps it steady and sedate in itself.

229730  
229731 43. The mind being inclined to the right view of things, by its  
229732 abstraction from the unreal sights, produces the clearness of the  
229733 understanding, and an insouciant tranquility of the soul.

229734  
229735 44. The mind that is regardless of realities as well as of unrealities  
229736 (that is of its inward and outward reflections); and is insensible of  
229737 pleasure and pain, feels in itself the delight of its singleness or  
229738 unity.

229739  
229740 45. Application of the mind to unworthy thoughts, and to the internal

or external sights of things, debars the soul from tasting the sweets of its solity (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.

47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahmá in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of \_vetála\_ ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality what they seem to be, nor are they entirely false (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Ráma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Ráma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no

way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires (which are causes of misery and repeated births and deaths).

## CHAPTER XXII.

### RESTING IN SUPREME FELICITY.

Argument. Remission of the sins of the enlightened, and their sight of the pure Spirit.

Vasishtha continued:—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (\_i.e.\_ They perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.

8. As the seeds of \_kata\_ fruits, serve to purify the foul water; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the fullmoon of internal fulness, sheds its lustre over the mind.

- 229879  
229880 11. As the mind has its true magnanimity, after its setting from the  
229881 height of its dignity and highmindedness, so it begins to have its  
229882 equanimity in a state, resembling the calmness of the sea after the  
229883 storm.  
229884
- 229885 12. As long as the shadow of solicitude, hangs over the mind, it is  
229886 darkened and stupified and broken in the heart, until the sun of  
229887 inappetency rises to dispel its gloom.  
229888
- 229889 13. It is by the sunshine of the intellect, that the lotus-bed of  
229890 intelligence, shines in its pure lustre; and unfolds the foliage of its  
229891 virtues before the dawning light above it.  
229892
- 229893 14. Intelligence is charmer of hearts and delighter of all in the  
229894 world; it is fostered by the quality of goodness (sattwaguna), as the  
229895 moon becomes full by her increasing digits.  
229896
- 229897 15. What more shall I say on this subject, than that he who knows the  
229898 knowable (God), has his mind expanded as the sphere of heaven, which  
229899 has no beginning nor end.  
229900
- 229901 16. The mind which is enlightened by reasoning, is as exalted in its  
229902 nature, as to take pity even on the great gods Hari, Hara, Brahmá, and  
229903 Indra (on account of their incessant avocations in the management of  
229904 the world).  
229905
- 229906 17. They are far from tasting the happiness of the egoistic yogis, who  
229907 are continually seeking to quench their thirst (after pleasure), from  
229908 the waters appearing in the mirage, as the parching deer (running to  
229909 them by mistake).  
229910
- 229911 18. It is the heart's desire of all beings, that subjects them to  
229912 repeated births and deaths, which cause the ignorant only and not the  
229913 wise, to appear and disappear like waves of the sea.  
229914
- 229915 19. The world presents no other show in its course, except that of the  
229916 appearance and disappearance of bodies, which are now seen to move  
229917 about at the sport of time, and now fall as a prey to it for ever.  
229918
- 229919 20. But the spiritual body (the spirit or one knowing the spirit), is  
229920 neither born nor dies in this world; nor is it affected by the  
229921 decoration or perdition of the material body; but remains unchanged as  
229922 the vacuity of a pot, both when it is in existence or broken to pieces.  
229923 (The vacuous soul is aloof from the body).  
229924
- 229925 21. As the understanding rises with its cooling moon-beams within us,  
229926 it dispels the mist of erroneous desires rising before us like the  
229927 mirage of the dreary desert.  
229928
- 229929 22. So long does the pageant of the world, present its dusky appearance  
229930 to our view, as we do not deign to consider the questions "what am I,  
229931 and what are all these about me". (That is; "whether I or these or all  
229932 other things are true or false?")  
229933
- 229934 23. He sees rightly, who sees his body as an apparition of his error,  
229935 and the abode of all evils; and that it does not serve for the  
229936 spiritual meditation of his soul and his maker.  
229937
- 229938 24. He sees rightly, who sees that his body is the source of all the  
229939 pain and pleasure, which betides one at different times and places, and  
229940 that it does not answer his purpose of spiritual edification.  
229941
- 229942 25. He sees rightly, who sees the Ego to pervade the infinite space and  
229943 time, and as the source of all accidents and events, which incessantly  
229944 take place in them. (The Ego is ubiquitous).  
229945
- 229946 26. He knows rightly, who knows the Ego to be as minute as a millionth  
229947 or billionth part of the point of a hair, and pervading all over the

229948 infinity of space and eternity of time.  
229949  
229950 27. He perceives rightly, who perceives the universal soul to be  
229951 permeated in all the various objects of his sight; and knows them as  
229952 sparks of the Intellectual Light.  
229953  
229954 28. He perceives rightly, who perceives within himself the omnipotence  
229955 of the infinite Spirit, to be present in all the states and conditions  
229956 of beings, and the self-same Intellect to abide in and preside over all.  
229957  
229958 29. He understands rightly, who understands by his wisdom, that he is  
229959 not his body, which is subject to diseases and dangers, to fears and  
229960 anxieties, and to the pain and pangs of old age and death.  
229961  
229962 30. He understands rightly, who understands his soul to stretch above  
229963 and below and all about him; whose magnitude has no bounds nor an equal  
229964 to it.  
229965  
229966 31. He knows, full well who kens his soul as a string (Sútrátmá), to  
229967 which all things are strung as gems in a jewel; and that it is not the  
229968 mind or heart, which is seated in the brain or bosom.  
229969  
229970 32. He kens rightly, who weens neither himself nor any thing else as  
229971 existent, except the imperishable-Brahma; and who knows himself as  
229972 living between the reality and unreality, (\_i.e.\_ betwixt the present  
229973 and absent, and between the visible and invisible. Gloss).  
229974  
229975 33. He is right, who beholds what they call the three worlds, to be but  
229976 parts of his self, and have been rolling about him as the waves of the  
229977 sea.  
229978  
229979 34. He is wise, who looks with pity upon the frail world, and  
229980 compassionates the earth as his younger sister.  
229981  
229982 35. That great soul looks brightly upon the earth, who has withdrawn  
229983 his mind from it, by retrenching his reliance on his egoism or tuism,  
229984 (\_i.e.\_ both on his subjectivity and objectivity).  
229985  
229986 36. He sees the truth, who finds his body and the whole world, filled  
229987 by the colossus figure of the Intellect, without the opposition of any  
229988 sensible object.  
229989  
229990 37. He that looks on the states of misery and happiness, which attend  
229991 on worldly life, to be but the fluctuating conditions of the ego, has  
229992 no cause to repine or rejoice at them.  
229993  
229994 38. He is the right-sighted man, who sees himself situated amidst the  
229995 world, which is filled with the divine spirit, (and the endless joy  
229996 emanating from it); he has nothing to desire or dislike in this (or in  
229997 his future) state of existence.  
229998  
229999 39. He is the right (discerning) man, who has weakened his estimation  
230000 and dislike of what is desirable and disgusting to him in the world,  
230001 which is full of the essence of that being, whose nature is beyond  
230002 comprehension and conception. (The world being full with the presence  
230003 of God, we have nothing to like or dislike, or to take or shun in it).  
230004  
230005 40. That great-souled man is a great god, whose soul like the  
230006 all-pervading sky extends over all, and penetrates through every state  
230007 of existence, without receiving the tincture of any. (Who is informed  
230008 with all and untinged by any).  
230009  
230010 41. I bow down to that great soul, which has passed beyond the states  
230011 of light, darkness and fancy, (\_i.e.\_ the state of waking or life, sleep  
230012 or death, and dreaming or transmigration, and which is situated in a  
230013 state of brightness and tranquility in supreme felicity or heavenly  
230014 bliss).  
230015  
230016 42. I bow down to that Siva, of transcendental understanding; whose

230017 faculties are wholly engrossed in the meditation of that eternal Being,  
230018 who presides over the creation, destruction and preservation of the  
230019 universe, and who is manifest in all the various wondrous and beautiful  
230020 grandeurs of nature.

## 230025 CHAPTER XXIII.

### 230027 MEDITATION OF THE WONDERS IN THE REALM OF THE BODY.

230029 Argument. The dominion of the enlightened man over the realm of his  
230031 Body, and the pleasure of the government of the mind.

230033 Vasishtha continued:—The man that is liberated in this life, and is  
230035 settled in the Supreme state of felicity, is not tarnished by his  
230036 reigning over the realm of his body, and turning about like a wheel.

230038 2. The body of the wise man is as a principedom to him, and calculated  
230039 for his benefit and no disadvantage. It is comparable with the bower of  
230040 a holy hermit, for the consummation of his fruition and liberation.

230042 3. Ráma said:—How do you call, O great sage! the body to be the  
230043 dominion of a man, and how the Yogi can enjoy his princely felicity in  
230044 it?

230046 4. Vasishtha replied:—Beautiful is this city of the body, and fraught  
230047 with every good to mankind, and being enlightened by the light of the  
230048 mind, it is productive of endless blessings in both worlds.

230050 5. The eyes are the windows of this city, letting out the light for the  
230051 sight of distant worlds, the two arms are as the two valves of this  
230052 city-gate, with the hands like latches reaching to the knees.

230054 6. The hairs on the body are as the moss and grass on the walls, and  
230055 the porous skin resembles the netted covering of the palace; the thighs  
230056 and legs are as the columns of the edifice, and the feet with the  
230057 ancles and toes, are as pedestals of the pillars.

230059 7. The lines marked under the soles of the feet, are as inscriptions  
230060 marked on the foundation stone, and upon those at the base of the  
230061 pedestals of the pillars; and the outer skin which covers the flesh,  
230062 marrow, veins and arteries, and the joints of the body, is as the  
230063 beautiful plaster of the building, hiding the mortar and bricks inside.

230065 8. The middle part of the body above the two thick thighs, contains the  
230066 aqueducts, beset by the hairy bushes about them, and likening to rivers  
230067 running amidst a city, between rows of trees on both sides of the banks.

230069 9. The face is as the royal garden beautified by the eye-brows,  
230070 forehead and the lips; the glancing of the eyes, are as the blooming  
230071 lotuses; and the cheeks are as flat planes in it.

230073 10. The broad bosom is as a lake with the nipples like buds of lotuses;  
230074 the streaks of hairs on the breast, are as its herbage, and the  
230075 shoulders are as the projecting rocks (ghats) upon it.

230077 11. The belly is the store-house, which is eager to receive the  
230078 delicious articles of food; and the long lungs of the throat, are blown  
230079 loudly by the internal winds.

230081 12. The bosom is considered as the depository of jewels (from their  
230082 being worn upon it); and the nine orifices of the body, serve as so  
230083 many windows for the breathing of the citizens.

230085 13. There is the open mouth like the open door-way, with its tooth-bones



slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kálí, when she devours her food. (The voracity of the goddess is well known whence she is called Kálí, the consort of the all devouring Kála-death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkies to play about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concomitant to human life).

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, without looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. ((Bathing in the sauger) (Sagora sangama stána), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality

(or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star visákhá, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods.

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thievishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

230224  
230225 46. The regret of longing after what one does not possess, as also the  
230226 fear of losing what he is in possession of, does not vacillate the mind  
230227 of the wise; as the plumes of the dancing peacock do not oscillate the  
230228 unshaking mountain.

230229  
230230 47. The wise man reigns as a monarch, free from all fears and doubts,  
230231 and devoid of all cares and curiosity; and with a mind freed from false  
230232 fancies (of subtile and gross bodies).

230233  
230234 48. The soul which is immeasurable in itself, is situated in the  
230235 Supreme Soul; as the boundless Milky ocean, is contained in the body of  
230236 the one universal ocean.

230237  
230238 49. Those that are sober in their minds, and tranquil in their spirits,  
230239 laugh to scorn the vile beasts of sensuality as madmen; as also those  
230240 that have been bemeaned by the meanness of their sensual appetites to  
230241 the state of mean reptiles.

230242  
230243 50. The sensualist eager for the gratification of his senses, are as  
230244 much ridiculed by the wise; as a man who takes to him a woman deserted  
230245 by another, is derided by his tribe.

230246  
230247 51. The unwise man becomes wise by relinquishing all the pleasures of  
230248 his body, and subduing the emotions of his mind by his reason; as the  
230249 rider subdues the ungovernable elephant by the goad (ankusa) in his  
230250 hand.

230251  
230252 52. He whose mind is bent to the enjoyment of carnal pleasures, should  
230253 first of all check the inclination, as they draw out the poisonous  
230254 plants from the ground.

230255  
230256 53. The well governed mind, being once let loose, recurs like a spoiled  
230257 boy to its former habits; as the tree withered in summer heat, grows  
230258 luxuriant at a slight rain-fall.

230259  
230260 54. That which is full out of its time, does not become fuller in its  
230261 season; as the river which is everfull, receives no addition in the  
230262 rains over its fulness. (The full never becomes fuller).

230263  
230264 55. The mind that is naturally greedy, wishes for more with all its  
230265 fulness; as the sea with the sufficiency of its water to overflow the  
230266 earth, receives the rain waters and the outpourings of innumerable  
230267 rivers in its insatiate womb. (The greedy mind like the insatiate sea,  
230268 is neverfull).

230269  
230270 56. The mind that is restrained in its desires, is gladdened at its  
230271 little gains; and these being increased are reckoned as blessings by  
230272 the stinted mind.

230273  
230274 57. A captive prince when enfranchised, is content with his morsel of  
230275 bread, who ere before had been discontented with a realm in his free  
230276 and uncaptured state.

230277  
230278 58. With the writhing of your hands and gnashing of your teeth, and  
230279 twisting of your limbs and body, you must chastise your reprobate  
230280 members and mind. (So is Plato said to have chastised his angry self).

230281  
230282 59. The brave and wise man, who intends to overcome his enemies; must  
230283 first of all strive to subdue the internal enemies of his own heart and  
230284 mind, and the members of his body. (Subdue yourself, ere you subdue  
230285 others).

230286  
230287 60. Those men are reckoned the most prosperous, and best disposed in  
230288 their minds in this earth; who have the manliness to govern their  
230289 minds, instead of being governed by them.

230290  
230291 61. I revere those pure and holy men, who have quelled the huge and  
230292 crooked serpent of their minds, lying coiling in the cave of their

230293 hearts; and who rest in the inward tranquility and serenity of their  
230294 souls.

## 230298 CHAPTER XXIV.

### 230301 THE NON-ENTITY OF THE MIND.

230303  
230304 Argument. The means of repressing the force of the senses, and of  
230305 curbing the sensual desires of men.

230306  
230307  
230308 Vasishtha continued:—The vast domain of death, in region of hell,  
230309 is full of the furious elephants of our sins; and the ungovernable  
230310 enemies of the senses with the arrows of desires. (\_i.e.\_ Hell is the  
230311 abode of sinners, sensualists and the greedy).

230312  
230313 2. Our senses are our invincible enemies, being the sources of all  
230314 misdeeds and wicked actions. They are the ungrateful miscreants against  
230315 the body, in which they have found their refuge.

230316  
230317 3. The roving senses like flying birds, have found their nest in the  
230318 body; whence with their outstretched wings of right and wrong, they  
230319 pounce on their prey like vultures.

230320  
230321 4. He who can entrap these greedy birds of the senses, under the snare  
230322 of his right reason, is never ensnared in his person in the trap of  
230323 sin, but breaks its bonds as the elephant does his fetters.

230324  
230325 5. He who indulges himself in sensual pleasures which are pleasant at  
230326 first, will have to be cloyed in them in process of time. (Pleasure is  
230327 followed by pain. Or: Rills of pleasure not sincere.)

230328  
230329 6. He who is fraught with the treasure of knowledge in his frail body,  
230330 is not to be overcome by his inward enemies of sensual appetites.

230331  
230332 7. The kings of earth are not so happy in their earthly citadels, as  
230333 the lords of the cities of the own bodies, and the masters of their own  
230334 minds. (Mastery over one's self, is better than over a realm).

230335  
230336 8. He who has brought the senses under his slavery, and reduced the  
230337 enemy of his mind to subjection; has the blossoms of his understanding  
230338 ever blooming within him as in the vernal meadow.

230339  
230340 9. He who has weakened the pride of his mind, and subdued the enemies  
230341 of his senses; has his desires all shrunken as the lotuses in the cold  
230342 weather.

230343  
230344 10. So long do the demons of our desires, infest the region of our  
230345 hearts, as we are unable to bring the mind under the subjection of our  
230346 knowledge of the True one.

230347  
230348 11. He is the faithful servant, who acts according to the will of his  
230349 master, and he is the true minister who does good services to his  
230350 prince. He is the best general who has command over the force of his  
230351 own body, and that is the best understanding which is guided by reason.

230352  
230353 12. The wife is loved for her endearments, and the father is revered  
230354 for his protection of the child. A friend is valued by his confidence,  
230355 and the mind for its wisdom.

230356  
230357 13. The mind is called our father, for its enlightening our  
230358 understanding with the light of the sástras derived by itself, and for  
230359 its leading us to perfection by losing itself in the Supreme spirit.  
230360 (The mind like the father, is the instructor and bequeather of its all  
230361 to man, ere it is extinct in the universal soul).

230362  
230363 14. The mind that has well observed and considered all things, that is  
230364 enlightened and firm in its belief, and is employed in laudable  
230365 pursuits, is verily a valuable gem within the body.  
230366

230367 15. The mind as a counsellor of our good, teaches us how to fell down  
230368 the tree of our transmigration, and produce the harbour of our future  
230369 bliss.  
230370

230371 16. Such is the gem of the mind, O Rāma! unless it is soiled by the  
230372 dirt and filth of sin and vice; when it requires to be washed and  
230373 cleansed with the water of reason, in order to throw its light on thee.  
230374

230375 17. Be not dormant to cultivate reason as long as you abide in the  
230376 darksome abode of this world; nor thrust yourself to every accident,  
230377 which awaits upon the ignorant and unreasonable men.  
230378

230379 18. Do not overlook the mist of error which overspreads this world of  
230380 illusion, abounding with multitudes of mishaps and mischiefs. (Harm  
230381 watch, harm catch. Hold arms, against harms).  
230382

230383 19. Try to cross over the wide ocean of the world, by riding on the  
230384 strong barque of your reason, espying the right course by your  
230385 discretion, against the currents of your sensual desires.  
230386

230387 20. Know your body to be a frail flower, and all its pleasure and pain  
230388 to be unreal; so never take them for realities, as in the instance of  
230389 the snare, snake and the matting; but remain above sorrowing for any  
230390 thing as in the instance of Bhīma and Bhāsa (which will be shortly  
230391 related to you).  
230392

230393 21. Give up, O high minded Rāma! your misjudgments of the reality of  
230394 yourself, and of this and that thing; but direct your understanding to  
230395 the knowledge of the Reality which is beyond all these; and by  
230396 forsaking your belief and reliance in the mind, continue in your course  
230397 of eating and drinking as before.  
230398  
230399  
230400  
230401

## 230402 CHAPTER XXV.

230403

### 230404 NARRATIVE OF DĀMA, VYĀLA AND KATA.

230405  
230406

230407 Argument. The demon Sambara defeated by the deities, and his production  
230408 of other demons by magic and sorcery.  
230409  
230410

230411 Vasishtha said:—O intelligent Rāma! that dost shine as the delight of  
230412 mankind in this world, and endeavourest after the attainment of thy  
230413 chief good, by the accomplishment of thy best objects.  
230414

230415 2. Do not let the instance of the demons Dāma and Vyāla or the snare  
230416 and snake, apply to thy case; but try to extricate thyself from vain  
230417 sorrowing (at the miseries of the world), by the lesson of fortitude as  
230418 given in the story of Bhīma and Bhāsa.  
230419

230420 3. Rāma asked:—What is that parable of the snare and snake, which thou  
230421 sayest must not apply to my case? Please relate it in full, to remove  
230422 the sorrows of my mind and of all mankind.  
230423

230424 4. And how is that fortitude which thou pointest out for my imitation,  
230425 from the instance of Bhīma and Bhāsa, in order to get rid from all  
230426 earthly sorrow?  
230427

230428 5. Kindly relate the whole, and enlighten me with thy purifying words,  
230429 as the roaring of the rainy clouds, serves to alleviate the summer heat  
230430 of peacocks.

230431  
230432 6. Vasishtha replied:—Hear me Ráma! relate to you both these anecdotes,  
230433 that you may derive the benefit of aping according the same.  
230434

230435 7. There lived one Sambara—the chief of demons, and a profound sorcerer  
230436 in a subterraneous cell, filled with enchanting wonders like a sea of  
230437 gems.  
230438

230439 8. He constructed a magic city in the sky, with gardens and temples of  
230440 gods in it; and artificial suns and moons emblazoning its vault.  
230441

230442 9. It was beset with rich stones, resembling the gems of the Sumeru  
230443 mountain; and the palace of the demon was full with opulence and  
230444 treasures of every kind.  
230445

230446 10. The beauties in his seraglio, vied with the celestial dames in  
230447 their charming strains; and the arbors of his pleasure garden, were  
230448 shaded by an awning of bright moon-beams on high.  
230449

230450 11. The blue lotuses blooming in his bed room, put to blush the blue  
230451 eyed maids of his court; and the gemming swans in the lakes, cackled  
230452 about the beds of golden lotuses in them.  
230453

230454 12. The high branches of aureate plants, bore the blossoms of  
230455 artificial lotuses on them; and the rows of \_Karanga\_ arbours dropped  
230456 down showers of \_mandára\_ flowers on the ground.  
230457

230458 13. His garden-house consisted both of cold and hot baths, and  
230459 refrigeratories and fire-places for the hot and cold seasons; and the  
230460 \_tarku\_ (?) weapons of the demons, had baffled the arms of Indra  
230461 himself.  
230462

230463 14. The flower-gardens on all sides, had surpassed the \_mandara\_ groves  
230464 of paradise; and the magical skill of the demon, had set rows of sandal  
230465 trees, with their encircling snakes all around.  
230466

230467 15. The inner compound which was strewn over with gold dust, vanquished  
230468 the glory of heaven; and the court-yard of the palace, was filled with  
230469 heaps of flowers upto the knee.  
230470

230471 16. The earthen figure of Siva which was exposed for show, had  
230472 surpassed the image of Hari holding his discus and the mace; and the  
230473 gems sparkling as fire-flies in the inside apartment, resembled the  
230474 twinkling stars in the arena of heaven.  
230475

230476 17. The dark night of the subterrene dwelling, was lightened by a  
230477 hundred moon-lights like the starry heaven, and he chaunted his martial  
230478 songs before his idol deity.  
230479

230480 18. His magical elephant, drove away the Airávata of Indra; and his  
230481 inward apartment was hoarded with the precious treasures of the three  
230482 worlds.  
230483

230484 19. All wealth and prosperity and grandeur and dignity, paid their  
230485 homage to him; and the whole host of demons, honoured him as their  
230486 commander.  
230487

230488 20. The umbrage of his arms, gave shelter to the whole body of demons;  
230489 and he was the receptacle of all sagacity, and reservoir of every kind  
230490 of treasure.  
230491

230492 21. This destroyer of the \_devas\_ (gods), had a gigantic and terrific  
230493 appearance; and commanded a large army of Asura—demons to defeat the  
230494 Sura—deities.  
230495

230496 22. The gods also sought every opportunity of harassing the demoniac  
230497 force, whenever this exorcist demigod, went to sleep or somewhere out  
230498 of his city.  
230499

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other generals over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The Devas destroyed these also in a short time; when the leader of the demon band pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gauri's bull into the thick thickets.

28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wandered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the Devas to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their perseverance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hideous appearances as that of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dāma—the snare, Vyāla—the snake, and Kata—the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual beings in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.

## CHAPTER XXVI.

### BATTLE OF THE DEITIES AND DEMONS.

Argument. The war of the gods with the Demons, rising from the Rasátala or Infernal regions.

Vasishtha continued:—So saying, the chief of the demons despatched his generals Dáma, Vyála and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms; and then bursting forth with hideous noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dáma, Vyála and Kata.

(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel and etc.)?

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain—Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetálas as big as the \_tálas\_ or palmtrees, were beating the \_tála\_ or time of their giddy dance, with the \_táli\_ or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall \_kalpa\_ branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.



230638 15. They fell upon and laid hold of them like cats pouncing upon rats,  
230639 and seizing them for their prey; while the Asuras also were seizing the  
230640 \_devas\_ as bears lay hold on men, mounting on high trees for fear of  
230641 them.

230642  
230643 16. Thus the gods and demigods dashed over one another, as the forest  
230644 trees in a storm, striking each other with their branching arms, and  
230645 strewing the flowers of mutual bloodshed.

230646  
230647 17. Their broken weapons lay scattered on all sides, like heaps of  
230648 flowers lying on the sides of a hill after a strong gale is over.

230649  
230650 18. There was a close fight of both armies, with a confused noise  
230651 filling the vault of the sky; which like the hollow of the Udumbara  
230652 tree, resounded to the commingled hum of the gnats rumbling within it.

230653  
230654 19. The elephants that were the regents of the different quarters of  
230655 the skies, sent their loud roars, answering the tremendous peal of the  
230656 world-destroying cloud.

230657  
230658 20. The thickened air grew as hard as the solid earth with the  
230659 gathering clouds, and the thickened clouds that became as dense as to  
230660 be grasped in the fist, were heavy and slow in their motion.

230661  
230662 21. The broken weapons which were repelled by the war-chariots and hit  
230663 against the hills, emitted a rattling noise from their inward  
230664 hollowness, like the cacophony of a chorus.

230665  
230666 22. The mountain forests were set on fire by the fiery weapons, and the  
230667 burning rocks melted down their lava with as dreadful a noise, as that  
230668 of the volcanic mount of Meru with its melting gold, and blazing with  
230669 the effulgence of the twelve suns of the zodiac.

230670  
230671 23. The clamour of the battle, was as that of the beating waves of the  
230672 boisterous ocean, filling the vast deep of the earth, and resounding  
230673 hoarsely by their concussion.

230674  
230675 24. The huge rocks which were hurled by the demons, flew as birds in  
230676 the air with their flapping wings sounding as thunder claps; while the  
230677 hoarse noise of the rocky caverns, sounded as the deep sounding main.

230678  
230679 25. The clamour of the warfare resembled the rumbling of the ocean, at  
230680 its churning by the Mandara mountain, and the clashing arms sounded as  
230681 the clappings of the hands of the gods, in their revelry for the  
230682 ambrosial draughts.

230683  
230684 26. In this warfare of the two armies, the haughty demons gained the  
230685 day; and laid waste the cities and villages of the gods, together with  
230686 whole tracts of their hills and forests.

230687  
230688 27. The mountainous bodies of the demons also, were pierced by the  
230689 great weapons of the gods; and the vault of heaven was filled with the  
230690 flying weapons, flung by the hands of both parties.

230691  
230692 28. The bursting rockets broke the peaks and pinnacles of the rocks by  
230693 hundreds; and the flying arrows pierced the faces of both parties of  
230694 the gods and demigods.

230695  
230696 29. The whirling disks lopped off the heads of the warriors like blades  
230697 of grass, and the clamour of the armies rolled with an uproar in the  
230698 midway sky.

230699  
230700 30. Struck by the flying weapons, the heavenly charioteers fell upon  
230701 the ground; and their celestial cities were deluged by the hydraulic  
230702 engines of the demons.

230703  
230704 31. Flights of swords, spears and lances were flying in the air, like  
230705 rivers running down the sides of mountains; and the vault of heaven was  
230706 filled by war-whoops and shouts of the combatants.

- 230707  
230708 32. The habitation of the regnant divinities, were falling under the  
230709 blows of demons from behind; and their female apartments reechoed to  
230710 the lamentations and jingling trinkets of the goddesses.  
230711
- 230712 33. The stream of the flying weapons of the demons, washed the bodies  
230713 of fighting men with blood, and made them fly off from the battle-field  
230714 with hideous cries.  
230715
- 230716 34. Death was now lurking behind, and now hovering over the heads of  
230717 the gods and leaders of armies; like a black-bee now skulking in, and  
230718 then flitting over the lotuses; while the armies on both sides, were  
230719 discomfited by the blows of the gods and demigods on the battle field.  
230720
- 230721 35. The demons flew in the air like winged mountains, moving around the  
230722 sky; and making a whizzing rustle that was dreadful to hear.  
230723
- 230724 36. The mountainous bodies of the demons, being pierced by the weapons  
230725 of the gods, were gushing out with streams of blood; which converted  
230726 the earth below to a crimson sea, and tinged the air with purple clouds  
230727 over the mountain heights.  
230728
- 230729 37. Many countries and cities, villages and forests, vales and dales  
230730 were laid waste; and innumerable demons and elephants, horses and human  
230731 beings were put to death.  
230732
- 230733 38. Also numbers of elephants were pierced, with long and pointed  
230734 shafts of steel and iron; and huge Airávatás were bruised in their  
230735 bodies, by the blows of steeled fists.  
230736
- 230737 39. Flights of arrows falling in showers like the diluvian rains,  
230738 crushed the tops of mountains; and the friction of thunderbolts, broke  
230739 down the bodies of the mountainous giants.  
230740
- 230741 40. The furious flames of heavenly fire, burned the bodies of the  
230742 infernal hosts; who in their turn, quenched the flame with water-spouts  
230743 drawn out of the subterranean deep.  
230744
- 230745 41. The enraged demons flung up and hurled, the huge hills to oppose  
230746 the falling fires of the gods; which like a wild conflagration, melted  
230747 down the hardstones to liquid water.  
230748
- 230749 42. The demons spread a dark night in the sky, by the shadow of their  
230750 arms; which the gods destroyed by the artificial flame of lightnings,  
230751 blazing as so many suns in heaven.  
230752
- 230753 43. The fire of the lightnings, dried up the waters of the raining  
230754 clouds; and the clashing of arms, emitted a shower of fire on all sides.  
230755
- 230756 44. The shower of thunder-arms, broke down the battery of mountain  
230757 ramparts; and the Morphean weapon of slumber dispelled by that of its  
230758 counteraction.  
230759
- 230760 45. Some bore the sawing weapon, while others held the Brahmástra—the  
230761 invincible weapon of warfare, that dispelled the darkness of the field  
230762 by its flashing.  
230763
- 230764 46. The air was filled with shells and shots, emitted by the fire-arms;  
230765 and the machine of hurling stones, crushed the missile weapons of fire  
230766 (agneyastra).  
230767
- 230768 47. The war chariots with their up-lifted flags and moon-like disks,  
230769 moved as clouds about the horizon, while their wheel rolled with loud  
230770 roaring under the vault of heaven.  
230771
- 230772 48. The incessant thunders of heaven were killing the demons in  
230773 numbers, who were again restored to life by the great art of Sukra,  
230774 that gave immortality to demoniac spirits.  
230775

230776 49. The gods that were now victorious and now flying away with loss,  
230777 were now looking to their good stars, and now to the inauspicious ones  
230778 in vain.  
230779

230780 50. They looked upon heaven for signs of good and evil with their  
230781 uplifted heads and eyes, but the world appeared to them as a sea of  
230782 blood from the heaven above to the earth below.  
230783

230784 51. The world seemed to them as a forest of full blown rubicund  
230785 (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared  
230786 as a sea of blood filled with mountains of dead bodies in it.  
230787

230788 52. The dead bodies hanging pendant on the branches of trees, appeared  
230789 as their fruits moving to and fro by the breath of winds.  
230790

230791 53. The vault of the sky was filled with forests of long and large  
230792 arrows, and with mountains of headless trunks with their hundred arms  
230793 (as those of Briareus).  
230794

230795 54. These as they leaped and jumped in the air, plucked the clouds and  
230796 stars and the heavenly cars of the celestials with their numerous arms;  
230797 and hurled their mountain like missile arms and clubs and arrows to the  
230798 heavens.  
230799

230800 55. The sky was filled with the broken fragments of the edifices,  
230801 falling from the seven spheres of heaven, and their incessant fall  
230802 raised a noise like the roaring of the diluvian clouds.  
230803

230804 56. These sounds were resounded by the elephants of the deep (pátála);  
230805 while the bird of heaven—\_Garuda\_, was snatching the gigantic demons as  
230806 his prey.  
230807

230808 57. The dread of the demons drove the celestial deities, the Siddhas  
230809 and Sáddays and the gods of the winds, together with the Kinnaras,  
230810 Gandharvas and Cháranas, from all their different quarters to one  
230811 indistinct side. (There was no distinction of the sides in the chaotic  
230812 state).  
230813

230814 58. Then there blew a tremendous tornado like the all-destroying Boreas  
230815 of universal desolation; laying waste the trees of the garden of  
230816 paradise, and threatening to destroy the gods; while the thunders of  
230817 heaven were splitting and breaking down the mountains flung to the face  
230818 of the sky.  
230819

## 230820 CHAPTER XXVII

### 230821 ADMONITION OF BRAHMÁ.

230822  
230823  
230824  
230825  
230826  
230827  
230828 Argument. The defeated Devas have recourse to Brahmá in their danger,  
230829 who tells them the way of their averting it.  
230830

230831  
230832 Vasishtha related:—As the war of the gods and Titans, was raging  
230833 violently on both sides, and their bodies were pierced by the weapons  
230834 of one another:—  
230835

230836 2. Streams of blood, gushed out of their wounds like water-falls in the  
230837 basin of Ganges; and the gods caught into the snares of the demigods,  
230838 groaned and roared aloud like lions.  
230839

230840 3. Vyála (Baal) with his stretching arms, was crushing the bodies of  
230841 the gods; and Kata was harassing them in their unequal challenge with  
230842 them.  
230843

230844 4. The Daityas waged their battle with the rage of the mid-day sun, and

put to flight the Airāvata elephant of Indra—the leader of the gods.

5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.

6. Dāma, Vyāla and Kata pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.

7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.

8. Failing to find out the gods, the generals Dāma, Vyāla and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.

9. The defeated gods after halting awhile, had then their recourse to the almighty Brahmā, in order to consult him on the means of gaining their victory over the demons.

10. Brahmā then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.

11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dāma, Vyāla and Kata, whose doings they fully related to him.

12. The judging-Brahmā having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmā said:—"You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of Hari in an open engagement." [4]

14. You have been put to flight to-day by the demoniac Dāma, Vyāla and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man

notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or átmá, which is unbounded and infinite, both surely reduce his magnanimity or garimá to the minuteness or anima by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independent of worldly things, they must remain invincible; but being dependent on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires (i.e. all what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfishness, as well as the ambition of Dáma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind; just as the Karanja tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdlime by a boy; and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dáma, Vyála and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their

vain attempts. (The great height must have its fall).

39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.

## CHAPTER XXVIII

### THE RENEWED BATTLE OF THE GODS AND DEMONS.

Argument. The rising Desires of the Demons, causing them to resume the Battle.

Vasishtha continued:—Saying so, the god Brahmá vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crashed against the shore.

2. The gods, having heard the words of Brahmá, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for some days, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.

9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Máya or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

231052 11. Living lions with iron bodies, and rows of saw-like teeth and nails  
231053 white as Kása flowers, were let loose by the magic art to roam rampant  
231054 in the airy field; devouring the stones, flung by the gods and demons,  
231055 and bursting out into shells and shots and many other weapons.  
231056

231057 12. The serpentine weapons flew with their mountainous shapes in the  
231058 ocean of the sky; having their eyes flashing with their venomous heat,  
231059 and burning with the fire of the twelve suns on the last day of  
231060 desolation.  
231061

231062 13. The hydraulic engine sent forth floods of weapons, whirling as  
231063 whirlpools, and sounding loud as the rattling thunder; and sweeping the  
231064 hills and rocks in their current.  
231065

231066 14. The stone missiles which were thrown by the Garuda engine, to the  
231067 aerial battle-field of the gods, emitted at intervals water and fire,  
231068 and sometimes shone as the sun, and at others became altogether dark.  
231069

231070 15. The Garuda weapons flew and roared in the sky, and the fire-arms  
231071 spread a conflict of burning hills above; the burning towers of the  
231072 gods fell upon the earth and, the world became as unendurable as in its  
231073 conflagration on the last day.  
231074

231075 16. The demons jumped up to the sky from the surface of the earth, as  
231076 birds fly to heaven from mountain tops. The gods fell violently on the  
231077 earth, as the fragment of a rock falls precipitately on the ground.  
231078

231079 17. The long weapons sticking to the bodies of the deities and demons,  
231080 were as bushes with their burning pain; thus their big statures  
231081 appeared as rocks decorated with arbors growing upon them.  
231082

231083 18. The gods and demons, roving with their mountainous bodies, all  
231084 streaming in blood, appeared as the evening clouds of heaven, pouring  
231085 the purple floods of celestial Gangá (Mandákiní).  
231086

231087 19. Showers of weapons were falling as water-falls or showers of rain,  
231088 and the tide of thunders flowed as fast as the fall of meteoric fire in  
231089 promiscuous confusion.  
231090

231091 20. Those skilled in the arts, were pouring floods of purple fluids,  
231092 mixed with the red clay of mountains, from the pipes of elephants'  
231093 trunks; as they sputter the festive water of Phagua, mixed with the red  
231094 powder (phága) through the syringe (phichkári). (The pouring, of holy  
231095 (hori) water is a sacrament of Krishnites, as well as of Christians;  
231096 but this baptismal function of Krishna among his comrades, is now  
231097 become a mockery and foolery even among the coreligionist-vaishnavites.  
231098 The text expresses it as—punyavarsana\_ or purifying sprinkling).  
231099

231100 21. The \_Devas\_ and Asuras, though worried by one another, did not yet  
231101 give up their hope of victory, but hurled the weapons from their hands  
231102 for mutual annoyance; and riding on the broad backs of big elephants,  
231103 they wandered in the air, spreading their effulgence all around.  
231104

231105 22. They then wandered in the sky like flights of inauspicious locusts,  
231106 with their bodies pierced in the heads, hands, arms, and breasts, and  
231107 filled the vault of the world like the flying clouds, obscuring the sun  
231108 and the sides of heaven, and the surface and heights of the earth.  
231109

231110 23. The earth was battered and rent to pieces by the fragments of  
231111 broken weapons, falling from the waists of the combatants, who assailed  
231112 one another with their loud shouts.  
231113

231114 24. The sky re-echoed to the thunder-claps of the mutual strokes of the  
231115 weapons, the clattering of the stones and trees, and the blows of the  
231116 warriors on one another, as it was the bustle of the day of universal  
231117 destruction.  
231118

231119 25. The disordered world seemed to approach its untimely end, by the  
231120 blowing of the furious winds mixed with fire and water (as in the

chaotic state); and the many suns of the deities and demons, shining above and below (as it is predicted of the dreaded last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountains girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (\_i.e.\_ The world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).

## CHAPTER XXIX.

### DEFEAT OF THE DEMONS.

Argument. The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

Vasishtha continued:—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.



231190  
231191 8. So when the desires of the demons Dáma and others, became identified  
231192 with their selves, their souls were degraded from their greatness, and  
231193 confined to the belief of the desired objects.  
231194

231195 9. All worldly desires lead to erroneous expectations, and those that  
231196 are entangled in the snares of their expectations, are thereby reduced  
231197 to the meanness of their spirits.  
231198

231199 10. Falling into the errors of egotism and selfishness, they were led  
231200 to the blunder of \_mei tatem\_ or thinking these things as mine; just as  
231201 a man mistakes a rope for a snake.  
231202

231203 11. Being reduced to the depravity of selfishness, they began to think  
231204 their personalities to consist in their bodies, and to reflect how  
231205 their bodies from the head to foot could be safe and secure from harm.  
231206

231207 12. They lost their patience by continually thinking on the stability  
231208 of their bodies, and their properties and pleasures of life. (\_i.e.\_  
231209 The eager desire of worldly gain and good, grows into impatience at  
231210 last).  
231211

231212 13. Desire of their enjoyments, diminished their strength and valour;  
231213 and their former acts of gallantry now became a dead letter to them.  
231214

231215 14. They thought only how to become lords of the earth, and thus became  
231216 lazy and enervated, as lotus-flowers without water. (As the thought of  
231217 grandeur enervated the Romans to impotence).  
231218

231219 15. Their pride and egoism led their inclination to the pleasures of  
231220 good eating and drinking, and to the possession of every worldly good.  
231221 (Luxury is the bane of valour).  
231222

231223 16. They began to hesitate in joining the warfare, and became as timid  
231224 as the timorous deer, to encounter the furious elephants in their  
231225 ravages of the forest.  
231226

231227 17. They moved slowly in despair of their victory, and for fear of  
231228 losing their lives, in their encounter with the furious elephants (of  
231229 the gods) in the field.  
231230

231231 18. These cowards wishing to preserve their bodies from the hands of  
231232 death, became as powerless as to rest satisfied with having the feet of  
231233 their enemies set up on their heads. (\_i.e.\_ They fell at the feet of  
231234 their foes to spare their lives; (as they say; that cowards die many  
231235 times before their death)).  
231236

231237 19. Thus these enervated demons, were as disabled to kill the enemy  
231238 standing before them; as the fire is unable to consume the sacred  
231239 \_ghee\_ offering, when it is not kindled by its fuel.  
231240

231241 20. They became as gnats before the aggressive gods, and stood with  
231242 their bruised bodies like beaten soldiers.  
231243

231244 21. What needs saying more, than that the demons being overpowered by  
231245 the gods, fled away from the field of battle for fear of their lives.  
231246

231247 22. When the demons Dáma, Vyála, Kata and others, who were renounced  
231248 before the gods in their prowess, fled cowardly in different ways:-  
231249

231250 23. The force of the Daityas, fell before the deities, and fled from  
231251 the air on all sides, like the falling stars of heaven, at the end of a  
231252 kalpa age or last day (of judgment).  
231253

231254 24. They fell upon the summits of mountains, and in the harbours of the  
231255 Sumeru range; some were enwapt in the folds of the clouds above, and  
231256 others fell on the banks of distant seas below.  
231257

231258 25. Many fell in the cavities of the eddies of seas, and in the abyss

of the ocean, and in the running streams; some fell into far distant forests, and others dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (i.e. The demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Ándhra, Dravida, Kashmir and Persia.

28. Some sank in billowy seas and in the watery maze of Ganges, and others fell on distant islands, in different parts of the Jambudwípa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and maimed in their hands and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.

## CHAPTER XXX.

### ACCOUNT OF THE SUBSEQUENT LIVES OF THE DEMONS.

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

Vasishtha continued:—Upon destruction of the demons, the gods were exceedingly joyous; but Dáma and the other leaders of the Daityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.

5. Dauntless warders of the hell-gate received them into their favour,

and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.

6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).

7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord:" and they were bound together in the ties of mutual affections as strong as the chain of death.

8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.

9. The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their obeisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirátas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Cashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

## CHAPTER XXXI.

### INVESTIGATION OF REALITY AND UNREALITY

Argument. Egoism the cause of Poverty and Calamity, illustrated in the instance of Dáma and others.

Vasishtha continued:—It was for your enlightenment, O high minded Ráma! that I have related to you the instance of Dáma and Vyála, that you may

derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dáma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servility as hunters, under the chief of Kirátas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Ráma! be diligent to wipe off from thy heart the sense of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidst the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dáma, Vyála and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmira, where they are content at present with feeding with \_zest\_ upon the moss and weeds growing in it. (The watery land of Kashmír is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Ráma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a \_nil\_ be an \_ens\_, nor an entity become a nonentity at any time.

12. Vasishtha replied:—So it is, O strong armed Ráma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Ráma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dáma and the demons, as mere nullities and yet to be in existence.

15. Yes Ráma, it was in the same way, that the non-existent and unreal Dáma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

231466  
231467 17. My existence is as unreal as thine, and yet it appears as real as  
231468 we dream our death in sleep. (So we dream of our existence while we are  
231469 awake).

231470  
231471 18. As the sight of a dead friend in a dream is not a reality, so the  
231472 notion of the reality of the world, ceases upon the conviction of its  
231473 unreality, as that of the demise of the person seen in a dream.

231474  
231475 19. But such assertions of our nihility are not acceptable to them, who  
231476 are deluded to the belief of the reality of sensible objects. It is the  
231477 habit of thinking its reality, that will not listen to its  
231478 contradiction.

231479  
231480 20. This mistaken impression of the reality of the world, is never to  
231481 be effaced without the knowledge of its unreality, derived from the  
231482 sástras, and the assuetude of thinking it so.

231483  
231484 21. He who preaches the unreality of the world and the reality of  
231485 Brahma, is derided by the ignorant as a mad man; (for his negation of  
231486 the seeming reality, and assertion of the unseen God).

231487  
231488 22. The learned and the ignorant cannot agree on this subject, as the  
231489 drunken and sobermen can not meet together. It is one who has the  
231490 distinct knowledge of light and darkness, that knows the difference  
231491 between the shade and sunlight.

231492  
231493 23. It is as impossible to turn the ignorant to truth, from their  
231494 belief in the reality of unrealities, as to make a dead body to stand  
231495 on its legs by any effort.

231496  
231497 24. It is in vain to preach the doctrine of "to pan", that "Brahma is  
231498 all" to the vulgar, who for want of their knowledge of abstract  
231499 meditation, are devoted to their sensible notions.

231500  
231501 25. There prohibition is an admonition, giving to the ignorant, (who  
231502 are incapable of persuasions); as for the learned who know themselves  
231503 to be Brahma, it is useless to lecture them on this subject (which they  
231504 are already acquainted with).

231505  
231506 26. The intelligent man, who believes that the supremely quiescent  
231507 spirit of Brahma, pervades the whole universe, is not to be led away by  
231508 any from his firm belief.

231509  
231510 27. So nothing can shake the faith of that man, who knows himself as no  
231511 other, beside the Supreme Being who is all in all; and thinks himself  
231512 to be dependent on the substantiality of God, as the formal ring  
231513 depends on its substance of gold.

231514  
231515 28. The ignorant have no notion of the spirit, beside that of matter,  
231516 which they believe as the cause and effect (Kárya Kárana) of its own  
231517 production; but the learned man sees the substantive spirit, in all  
231518 forms of creation, as he views the substance of gold in all the  
231519 ornaments made of that metal.

231520  
231521 29. The ignorant man is composed of his egoism only, and the sage is  
231522 fraught with his spirituality alone; and neither of them is ever  
231523 thwarted from his own belief.

231524  
231525 30. What is one's nature or habit (of thinking), can hardly be altered  
231526 at any time; for it would be foolish in one, who has been habituated to  
231527 think himself as a man, to take himself for a pot or otherwise.

231528  
231529 31. Hence though ourselves and others, and that Dáma and the demons are  
231530 nothing in reality; yet who can believe that we or these or those and  
231531 not what ourselves to be.

231532  
231533 32. There is but One Being that is really existent, who is truth and  
231534 consciousness himself, and of the nature of the vacuum and pure

understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga, martya and pátála).

37. We have also sprung from that Will Divine as Dáma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images of Dáma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Sambara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin's treatise "De Intellectibus").

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (átyantika dukkha nivritti moksha).

43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form (and to which nothing is invisible).

44. There the work of creation is united with the rest of nirvána, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as "God rested from his works").

45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the

vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.

## CHAPTER XXXII.

### ON GOOD CONDUCT.

Argument. Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

Ráma said:—Tell me sir, how Dáma, Vyála and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisáchas.

2. Vasishtha replied:—Hear, O thou support of Raghu's race! what Yama said in respect of Dáma, Vyála and their companions, when they besought for their liberation through his attendants in hell.

3. That Dáma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.

4. Ráma said:—Tell me sir, how, when and from what source, Dáma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.

5. Vasishtha replied:—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmere, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers, that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming cranes and herons, were at last becleansed of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of \_satva\_ and \_rajas\_ (\_i.e.\_ of goodness and virtue), from that of \_tamas\_ or wrong and evil, are entitled to their liberation.

231673 11. Now there is a city by name of Adhishthána, in the happy valley of  
231674 Kashmere, which is beset by mountains and trees on all sides, and very  
231675 romantic in its appearance.

231676  
231677 12. There is a hill in the midst of that city known as Pradyumna  
231678 Sekhara, which bears resemblance to a pistil, rising from the pericarp  
231679 within the cell of a lotus-flower.

231680  
231681 13. On the top of that hill, there is an edifice towering above all  
231682 other buildings; and piercing the sky with its high turrets, which  
231683 appears like pinnacles above its summit.

231684  
231685 14. On the north-east corner of that edifice, there is a hollow at the  
231686 top of its towering head; which is overgrown with moss, and is  
231687 continually resounding to the blowing winds.

231688  
231689 15. There the demon Vyála built his nest in the form of a sparrow, and  
231690 chirped his meaningless notes, as one repeats the Vedic hymns without  
231691 knowing their meanings. (This chanting is elsewhere compared with the  
231692 croaking of frogs).

231693  
231694 16. There was at that time a prince in the same city, by name of  
231695 \_Yasaskara\_ or the renowned, who reigned there like Indra over the gods  
231696 in heaven.

231697  
231698 17. Then the demon Dáma became a gnat and dwelt in that dwelling, and  
231699 continued to buzz his low tune in the crevice of a lofty column of that  
231700 building.

231701  
231702 18. It then came to pass, that the citizens of Adhishthána, prepared a  
231703 play ground by name of Ratnávatí-vehara in that city.

231704  
231705 19. There the minister of the king known as Narasinha by name, took his  
231706 residence. He understood the fates of human kind, as the astronomer  
231707 knows the stars of heaven on a small celestial globe, which he holds in  
231708 his hand.

231709  
231710 20. It happened at that time, that the deceitful demon Kata, is as  
231711 reborn as a parrot, and became the favourite of the minister, by being  
231712 kept in a silver cage in his house.

231713  
231714 21. It then turned out that the minister recited this poetical  
231715 narrative of the Titan war to the inmates of the house.

231716  
231717 22. And the parrot Kata, happening to hear it, remembered his past  
231718 life, whereby he was absolved of his sins, and attained his final  
231719 liberation.

231720  
231721 23. The sparrow dwelling on the top of the Pradyumna hill, also chanced  
231722 to hear the narration of his life in that place, and obtained his  
231723 emancipation thereby.

231724  
231725 24. Dáma who in the form of a gnat, resided in the palace, happened  
231726 also to hear the minister's recital of his tale, and obtained thereby  
231727 his peace and release.

231728  
231729 25. In this manner, O Ráma! the sparrow on the Pradyumna mount, the  
231730 gnat in the palace, and the parrot on the play ground, had all their  
231731 liberation.

231732  
231733 26. Thus I have related to you the whole of the story of the demon Dáma  
231734 and others, which will fully convince you of the vanity of the world.

231735  
231736 27. It is the ignorant only that are tempted to vanity by their error,  
231737 as they are led to the delusion of water in a mirage; and so the great  
231738 also are liable like these demons, to fall low from their high stations  
231739 by their error.

231740  
231741 28. Think of one of these, that reduced the high Meru and Mandara



mountains with a nod of his eyebrows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.

30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the sástras, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.

35. But those who walk by the dictates of conscience, and follow the path pointed by the Ágama (Veda), are saved from destruction, and attain their best state (of perfection and bliss).

36. O highminded Ráma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (parama purushártha) by his avarice, and leaves not even ashes or traces behind.

37. The high-minded man regards the world as a straw, and shuns all its concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmá (or rather under the wings of Brahmá's swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and difficulties; because Ráhu—the ascending node, lost its life by its curvilinear course, to drink the nectarine beams of the moon.

40. He who abides by the dictates of the true sástras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame (\_i.e.\_ whose heart are desirous of fame); have the form of Hari seated in their hearts, as in the sea of milk.

44. The repeated desire of enjoying what has been enjoyed, and of

231811 seeing what has often been seen, is not the way to get rid of the  
231812 world; but is the cause of repeated birth, for the same enjoyments.  
231813

231814 45. Continue to abide by the established rule of conduct, act according  
231815 to the sástras and good usages, and break off the bonds of worldly  
231816 enjoyments, which are all but vanities.  
231817

231818 46. Let the world resound with the renown of your virtues reaching to  
231819 the skies; because thy renown will immortalize thy name, and not the  
231820 enjoyments thou hast enjoyed.  
231821

231822 47. Those whose good deeds shine as moonbeams, and are sung by the  
231823 maidens of heaven, are said to be truly living, while all others  
231824 unknown to fame are really dead.  
231825

231826 48. They that aspire to their utmost perfection by their unfailing  
231827 exertions, and act according to the precepts of the sástras, are surely  
231828 successful in their attempt.  
231829

231830 49. Abiding patiently by the Sástra, without hastening for success; and  
231831 perfecting one's self by long practice, produce the ripe fruits of  
231832 consummation.  
231833

231834 50. Now Ráma, renounce all your sorrow and fear, your anxieties, pride  
231835 and hastiness; conduct yourself by the ordinances of law and sástras,  
231836 and immortalize your name.  
231837

231838 51. Take care, that your sensuous soul does not perish as a prey in the  
231839 snare of your sensual appetites, nor as a blind old man by falling in  
231840 the hidden pits of this world.  
231841

231842 52. Do not allow yourself henceforward to be degraded below the vulgar;  
231843 but consider well the sástras as the best weapons, for defeating the  
231844 dangers and difficulties of the world.  
231845

231846 53. Why do you endanger your life in the muddy pit of this world, like  
231847 an elephant falling in a pitfall under the keen arrows of the enemy?  
231848 Avoid only to taste of its enjoyments, and you are free from all danger.  
231849

231850 54. Of what avail is wealth without knowledge; therefore devote  
231851 yourself to learning, and consider well your riches to be but trash and  
231852 bubbles.  
231853

231854 55. The knowledge of heretical sástras, has made beasts of men, by  
231855 making them only miserable and unhappy by their unprofitable arguments.  
231856

231857 56. Now wake and shake off the dullness of your long, deep and  
231858 death-like sleep, like the torpor of the old tortoise lying in the bog.  
231859

231860 57. Rise and accept an antidote to ward off your old age and death; and  
231861 it is knowledge of this prescription, that all wealth and property are  
231862 for our evils, and all pleasures and enjoyments, tend only to sicken  
231863 and enervate our frames.  
231864

231865 58. Know your difficulty to be your prosperity, and your disrespect to  
231866 be your great gain. Conduct yourself according to the purport of the  
231867 sástras, as they are supported by good usage.  
231868

231869 59. Acts done according to the sástras and good usage also, are  
231870 productive of the best fruits of immortality.  
231871

231872 60. He who acts well according to good usage, and considers everything  
231873 by good reasons, and is indifferent to the pains and pleasures of the  
231874 world; such a one flourishes like an arbor in the spring, with the  
231875 fruits and flowers of long life and fame, virtues and good qualities  
231876 and prosperity.  
231877  
231878  
231879

CONSIDERATION OF EGOISM.

Argument. Of good attempts, good company and good studies; also of liberation by Renunciation of Egoism and Worldly Bondage.

Vasishtha continued:—Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahádeva by the side of a lake.

3. See also, how the Dánavas too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Marutta the King of demons, created another world like that of Brahmá, by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Viswámitra (the military chief) obtained the dignity of Bráhmañhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva (as it is described in the Linga Purána).

8. Remember, how the chaste Sávitrí, brought back her spouse Satyavána from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.

9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it (or to the ardent pursuer, as it is said: Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomitant pain (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the sástras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the Sástra.
16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight (\_i.e.\_ as they are not in being).
17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.
18. The visibles did not exist before, nor are they produced from naught; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exist for ever without change or decay.
19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.
20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and máyá—illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).
21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world. (There is no outward world, beside the working of the intellect).
22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (\_i.e.\_ Of the intellect, its intelligence and the world).
23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.
24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light (or rather loses himself in the divine light).
25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.
26. In reality there exists no I or thou nor the visible world nor anything else; but all these blend upon right reasoning in the One Ego, which remains and subsists after all other existences.
27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres &c.; when there are no such things, just as children are seized with false fear of goblins.
28. As long as the moonlight of the intellect, is obscured by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.
29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.
30. So long as the egoistic feelings float about, like clouds over the

sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as bug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeful world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (Samsára Vriksha), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept, and any mantra of his religion to satisfy his wants.

42. Ráma said:—Tell me, O venerable Bráhmaṇ, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (i.e. By losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world,

and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Ráma said:—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:—There are three sorts of egoism, Ráma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramátma), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation (Jívan-Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possessed with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dáma, Vyála and others, were reduced to that deplorable state, as it is related in their tale.

61. Ráma said:—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:—Having cast off this noxious egoism, (which is to be got rid of by every body), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (i.e. Of the Supreme and superior sorts of spiritual egoisms, consisting in

the belief of one's self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monism.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of felicity parama padam.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs. (i.e. The doing or refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).

68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour.

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and finds his rest in the state of Supreme bliss. (i.e. The world is the Lord's, and human soul as a particle of the Divine, has its share in all and every thing).

#### CHAPTER XXXIV.

#### END OF THE STORY OF DÁMA AND VYÁLA.

Argument. The Gods annoyed by Bhíma and others apply to Hari, who thereupon destroys them with Sambara also.

Vasishtha continued:—Now, hear me relate to you, what Sambara did after the flight of Dáma and his train; and how he remained in his rocky stronghold in the infernal region (Pátála).

2. After the complete overthrow of the whole army of Sambara, and their downfall from heaven like innumerable rain drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Sambara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, "the demons Dáma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the knowables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhíma, Bhása and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.

11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as "this is my own", so long were they insensible of their personal existence, such as "this is I, and that one is another"; and consequently invincible by any. (Selfishness reduces <one> to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (i.e. They regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die).

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that there is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.

16. Their minds were attached to nothing, they slew their enemies without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.

17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhíma, Bhása and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.



232294  
232295 19. The celestial army being harassed on all sides by Bhíma, Bhása, and  
232296 Dridha, fled precipitately from the height of heaven, as the Ganges  
232297 runs down from Himálayan height.  
232298

232299 20. The discomfited legion of the deities, then resorted to the god  
232300 Hari, sleeping on the surface of the ocean of milk; as the bodies of  
232301 the clouds of heaven, are driven by the winds to the tops of mountains  
232302 (beyond the region of storm).  
232303

232304 21. The god lying folded in the coils of the serpent, as a consort in  
232305 the arms of his mistress; gave the gods their hope of final success in  
232306 future. (Hari or Krishna on the serpent, is typical of Christ's  
232307 bruising the head of the satanic serpent).  
232308

232309 22. The gods kept themselves hid in that ocean, until it pleased the  
232310 lord Hari, to proceed out of it for the destruction of the demons.  
232311

232312 23. Then there was a dreadful war between Vishnu and Sambara, which  
232313 broke and bore away the mountains as in an untimely great deluge of the  
232314 earth.  
232315

232316 24. The mighty demon being at last overthrown by the might of Náráyana,  
232317 was sent to and settled in the city of Vishnu after his death. (Because  
232318 those that are either saved or slain by Vishnu, are equally entitled to  
232319 his paradise).  
232320

232321 25. The demons of Bhíma, Bhása and Dridha, were also killed in their  
232322 unequal struggle with Vishnu, and were extinguished like lamps by the  
232323 wind.  
232324

232325 26. They became extinct like flames of fire, and it was not known  
232326 whither their vital flame had fled. Because it is the desire of a  
232327 person that leads him to another state, but these having no wish in  
232328 them, had no other place to go.  
232329

232330 27. Hence the wishless soul is liberated, but not the wistful mind;  
232331 therefore use your reason, O Ráma, to have a wishless mind and soul.  
232332

232333 28. A full investigation into truth, will put down your desires at  
232334 once; and the extinction of desires, will restore your mind to rest  
232335 like an extinguished candle.  
232336

232337 29. Consummate wisdom consists in the knowledge of there being nothing  
232338 real in this world, and that our knowledge of reality is utterly false,  
232339 and that nihility of thing, is the true reality.  
232340

232341 30. The whole world is full with the spirit of God, whatever otherwise  
232342 one may think of it at any time; there can be no other thought of it  
232343 except that it is a nihility, and this forms our perfect knowledge of  
232344 it.  
232345

232346 31. The two significant words of the will and mind are mere  
232347 insignificant fictions, as head and trunk of the ascending and  
232348 descending nodes of a planet; which upon their right understanding, are  
232349 lost in the Supreme Spirit. (\_i.e.\_ It is only the divine will and  
232350 spirit that is all in all).  
232351

232352 32. The mind being accompanied by its desires, is kept confined in this  
232353 world, but when that is released from these, it is said to have its  
232354 liberation.  
232355

232356 33. The mind has gained its existence in the belief of men, owing to  
232357 the many ideas of pots and pictures (\_ghata-patadí\_); and other  
232358 things which are imprinted in it; but these thoughts being repressed,  
232359 the mind also vanishes of itself like the phantoms of goblins  
232360 (yakshas-yakkas).[5]  
232361

232362 34. The demons Dáma, Vyála and Kata, were destroyed by reliance on

their minds (\_i.e.\_ by thinking their bodies as their souls); but Bhíma, Bhása and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Ráma! reject the examples of the former, imitate that of the latter.

35. "Be not guided by the example of Dáma, Vyála and Kata," is the lesson that was first delivered to me by Brahmá—the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Ráma, as my intelligent pupil, that you may never follow the example of the wicked demons Dáma and others; but imitate the conduct of the good spirits, Bhíma and others in your conduct.

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

## CHAPTER XXXV.

### DESCRIPTION OF INSOUCIANCE.

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the \_Samádhi\_ of the soul.

Vasishtha continued:—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.

5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.

6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).

7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.

8. The goodly disposed mind ever teems with virtues, that are opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.

9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.

10. The good qualities coming to shine in the sphere of the mind, like

stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.

11. And as the practice of patience grows familiar in the mind, like the medicinal *\_vansa-lochana\_* within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the vernal sky.

12. The society of the good is an harbour, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately *\_sarala\_-tree*, distilling the juice of spiritual joy from the fruitage of *samādhi* (*sang-froid*).

13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes obtuse to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the ephemerides and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its avarice, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness (*\_i.e.\_* its nourishments and enjoyments), and relinquishes its choice of this thing and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (*pride*); but fools are for elevating them (*to their ruin*).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (*\_i.e.\_* no worldly being), nor is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.

232501 26. Man stretches his own sphere of action by his own option only to  
232502 entrap himself in it, as the silkworm weaves its cocoon for its own  
232503 imprisonment.

232504  
232505 27. The soul lays down its error of being the body, when it has to  
232506 forsake the same at some time or other (\_i.e.\_ sooner or later), and  
232507 assume another form as the germ sprouts forth into leaves. (\_i.e.\_ The  
232508 body is not the soul, nor is the soul the same with the body, as the  
232509 materialist would have it; because the soul has its transmigration,  
232510 which the body has not).

232511  
232512 28. As is the desire or thought in the mind, so is it born in its next  
232513 state of metempsychosis. Hence the new born babe is given to sleeping,  
232514 because it thinks itself to be dead, and lying in the night-time of his  
232515 death. It is also given to the dreaming of those things, which had been  
232516 the objects of its desire or thought in its previous state or birth.  
232517 (This establishes the doctrine of innate ideas in the dreaming state of  
232518 new-born babies).

232519  
232520 29. So sour becomes sweet by mixture with sugar, and the bitter seed  
232521 produces sweet fruits by being sown with honey. So on the contrary,  
232522 sweet becomes bitter by intermixture of gall and wormwood. (This is a  
232523 fact in horticulture.—Ārāma Sāstra, and applies to the goodness and  
232524 badness of the human mind, according to its good and bad associations).

232525  
232526 30. Aiming after goodness and greatness, makes a man good and great; as  
232527 one wishing to be an Indra or a lord, dreams of his lordliness in his  
232528 sleep. (The mind makes the man).

232529  
232530 31. Inclination to meanness bemeans a man, and a tendency to vileness  
232531 vilifies his conduct in life; as one deluded by his fancy of devils,  
232532 comes to see their apparitions in his nightly visions.

232533  
232534 32. But what is naturally foul or fair, can hardly turn otherwise at  
232535 any time; as the limpid lake never becomes muddy, nor the dirty pool  
232536 ever becomes glassy. (Nature of a thing is unchangeable).

232537  
232538 33. The perverted mind produces the fruits of its perversion in all its  
232539 actions, while puremindedness is fraught with the effects of its purity  
232540 everywhere.

232541  
232542 34. Good and great men never forsake their goodness and greatness, even  
232543 in their fall and decline; so the glorious sun fills the vault of  
232544 heaven with his glory, even when he is sinking below (the horizon).

232545  
232546 35. There is no restriction or freedom of the human soul, to or from  
232547 any action or thing herein; it is a mere passive and neutral  
232548 consciousness, of all that passes before it as a magic scene.

232549  
232550 36. The world is a magical city, and as a mirage appearing to sight; it  
232551 is of the nature of the delusive panorama, showing many moons of the  
232552 one, whose unity admits of no duality. So the one Brahma is represented  
232553 as many by delusion. (The Hindus, contrary to Europeans, have many suns  
232554 but one moon. Escas—Chandra).

232555  
232556 37. All this is verily the essence of Brahma, and this is the sober  
232557 reality; the substantive world is an unsubstantiality, and peers out to  
232558 view as a hollow phantom. (It is a phantasmagoria of phantasms).

232559  
232560 38. That I am not the infinite but an infinitesimal, is the misjudgment  
232561 of the ignorant; but the certitude of my infinity and supremacy, is the  
232562 means of my absorption in the Infinite and Supreme.

232563  
232564 39. The belief of one's individuality in his undivided, all pervasive  
232565 and transparent soul, as "I am this," is the cause of his bondage to  
232566 his personality, and is a web spun by his erroneous dualism. (Knowledge  
232567 of a separate existence apart from solity, amounts to a dualistic  
232568 creed).

232569

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Ráma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sinfulness. (Since none of these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the sástras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (\_i.e.\_ Mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one's intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Ráma! why should you sorrow for something which in reality is nothing.

53. Do you, O Ráma! look upon all things as traps set to ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view (\_i.e.\_ betwixt

the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up:—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lustre all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of \_satva\_, and without the dust-\_rajas\_ of egoism. It is never infested by the swarming passions of pride or \_tamas\_.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he verily lives happily in the realm of his body, without his feverish anxieties about anything.

## CHAPTER XXXVI.

### DESCRIPTION OF THE INTELLECTUAL SPHERE.

Argument. The Intellect as pervading all things, and making us acquainted with them.

Rāma said:—Tell me O Bráhmaṇ! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by any body, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (pará) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego, tu &c.), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintá), intelligence (Chittam) and intelligibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpaná).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither

232777 proceeds nor recedes to or fro, it is not here nor is it no where.  
232778 (Omniscience is present everywhere and is ever the same).  
232779

232780 15. The pure and transpicuous intellect which is situated in the soul,  
232781 displays in itself the phantasmagoria which is called the world.  
232782

232783 16. As a heap of fire emits its flame, and a luminous body blazes with  
232784 its rays; and as the sea swells in surges and breaks in with its arms,  
232785 so the intellect bursts out in its creations. (Omniscience is the cause  
232786 and not percipience of the world—God makes all things, and does not  
232787 perceive them like us).  
232788

232789 17. Thus the intellect which is selfmanifest and omnipresent of its  
232790 own nature, developes and envelopes the world by its own manifestation  
232791 and occultation, and by its acts of integration and segregation  
232792 (\_sánhára\_ and \_nirhára\_); or the acts of accretion and secretion.  
232793

232794 18. It is led by its own error and of its own accord, to forget and  
232795 forsake its state of infinitude; and then by assuming its individual  
232796 personality of egoism (that I am), it is converted to an ignoramus. (So  
232797 men of contracted views turn to be dunces).  
232798

232799 19. It falls from its knowledge of generals to that of particulars, by  
232800 its act of specialization; and comes to the discrimination of the  
232801 positive, and negative, and of inclusion and exclusion (or admission or  
232802 rejection).  
232803

232804 20. It strives and struggles within the confines of the sensuous body  
232805 (owing to its degradation from spirituality); and it multiplies in  
232806 these bodies like the weeds sprouting out of the bosom of the earth.  
232807 (\_i.e.\_ From its unity becomes a multiplicity in the many animal  
232808 bodies).  
232809

232810 21. It is the intellect that stretches the spacious vacuum, to make  
232811 room for the subsistence and growth of every thing; and makes the all  
232812 and ever moving air and the liquid water, for the vitality and  
232813 nourishment of all.  
232814

232815 22. It makes the firm earth (terrafirma) and the light—some fire and  
232816 the fixed worlds all around; and employs time by its injunctions and  
232817 prohibitions, (to do or undo any thing).  
232818

232819 23. It gives fragrance to flowers, and grows by degrees their filaments  
232820 and pistils; and it makes the moisture of the porous ground, to grow  
232821 vegetables on earth.  
232822

232823 24. The rooted trees fructify with fruits, by their juicy saps from  
232824 beneath; and they produce their fruitage, and display their foliage  
232825 with lineaments in them, as their veins and arteries.  
232826

232827 25. It renovates the forest with its gifts of various hues, and dyes  
232828 them with the variety of colours in the rainbow of Indra.  
232829

232830 26. It bids the folia, fruits and flowers to wait on the flowery season  
232831 of spring; and then brings their fruitage to perfection, under the heat  
232832 of the summer sun.  
232833

232834 27. It makes the dark blue clouds of heaven, to wait on the approach of  
232835 the rainy weather; and causes the harvest of fields, to follow in the  
232836 train of autumn.  
232837

232838 28. The cold season is decorated with its smiling frost, in its faces  
232839 of the ten sides of the sky; and the dewy weather is made to waft its  
232840 icicles of dew drops, on the pinions of the chilling winds of winter.  
232841

232842 29. It makes the ever moving time, to revolve in its rotation of years  
232843 and cycles and Yuga—ages; and causes the tide of creation to roll on in  
232844 its waves of worlds, on its bosom of the ocean of eternity.  
232845



30. Its decrees remain fixed with a wonderful stability, and the earth (terra or dhara), continues firm (dhíra or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word dhará derived from the root dhri: namely, dhírá, dhará, = sthirá, terra and dharana and dharini).

31. It made the universe teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of disease and death. They are incessantly coming to life and going away in their exits, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

#### CHAPTER XXXVII.

##### UPASAMA. THE SAMENESS OR QUIETISM OF THE SOUL.

Argument:—The sameness of the Spirit from its want of perturbation by worldly matters; and equanimity of the mind in all circumstances.

Vasishtha added:—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Ráma! that soul of yours whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Rāma! it is the difference of human thoughts, that judges differently of the existence and non-existence of things, and of their good and bad natures also; it judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessary that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides nowhere, being both the recipient and content, or the container and the contained of everything in itself. Neither is the will-less soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (\_Nanyakartā dvītiryakam. Sruti\_).

12. Rāma! you must know the nature of Brahma to be no other (\_vetara-non alter\_) than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:—Though you may continue to do a great many acts here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

#### CHAPTER XXXVIII.

##### THE SAME QUIETNESS OR QUIETUDE OF THE SPIRIT.

Argument. The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

Vasishtha resumed:—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are \_nil\_ and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss)).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and

the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So: "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (tatwajnána), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or luke warmness.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The turya-sans souci or impassibility).

10. This is not the felicity of the gusto of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the torpidity of stones. It is not situated in the midst of these antitheses (i.e. in the sandhsthána or golden medium between these); but in the knowing mind which is Bhumánanda—all rapture and ravishment. (Neither is il allegro nor il spinseroso, the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport) is transported by its thirst after the moving waters of earthly pleasures; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding any thing that is really good.

12. Here is another instance of it based upon a stanza in the Sruti, which says that:—A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action; but he views every thing within himself, who beholds them on

the abstract meditation of his mind. The thinking mind sees the outward objects, as reflexions of his pure intellect cast without him. (The spiritualist regards the outward as images of his inward ideas, in opposition to the materialist, who considers the internal ideas to be but reflexions derived from external impressions).

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views every thing in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world. He knows that it is his mind and not himself, that is the agent of his actions although he is the doer of them: and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his limbs, hands and feet, nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the anaesthesia of the mind. It is a practice in Yoga to allay (*laissez aller*), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his wilfull play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation. (*Jivan-mukta*).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature (for these display His

power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bondage and freedom here refer to their causes or acts (कर्म) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).

#### CHAPTER XXXIX.

##### ON THE UNITY OF ALL THINGS.

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

Ráma rejoined:—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2. Vasishtha replied:—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantic to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3. In him resides entity and non-entity, in him there is unity, duality and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4. This is one and no other else (\_i.e.\_ it is all that is, and there is none else beside it (\_Id est non alter\_)). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves).

5. The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6. (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7. All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same nature with that of their source, as the water of the sweet and saltish lakes.

8. Ráma interrupted here and said:—Sir, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9. There is that nature of Brahma, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10. Because it is the law of production, that anything that is produced

from something, is invariably of the same nature with that of its producer.

11. As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12. And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13. Beside this the Intellectual Spirit of God, is pure and immaculate; while this creation is all impure and gross matter.

14. The great Sage said upon hearing these words:—Brahma is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.

15. You cannot conceive Ráma, of there being a second person or thing beside the One Brahma; as you can have no conception of fire beside its heat. (Its light being adscititious).

16. Ráma rejoined:—Sir, Brahma is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that. (The maculate equal to the immaculate or the perishable to the imperishable is absurd).

17. Válmíki said to Bharadvája:—The great Sage Vasishtha remained silent at these words of Ráma; and stopped in his lecture with the thoughtfulness of his mind.

18. His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19. The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Ráma.

20. It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Rághava. (Relating the identity of the cause and its effect).

21. But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin (by obstructing their sight of the spiritual).

22. But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahma is All in all things (\_to pan\_).

(The transcendental philosophy of modern German schools, has arrived at the same conclusion of Pantheism, \_Ho Theos to pan\_).

23. The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (\_Sama\_ and \_damá\_); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24. But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25. The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are purged of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.

26. The spiritual guide who instructs his pupil without weighing well his habits and conduct, is a silly pedagogue and sinks into hell and has to dwell there until the last day of judgment; (to answer for misleading his disciples).

27. The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Ráma as follows. (The sages are said to be luminous both from the fairness of their Aryan complexions, as also on account of their enlightened understandings).

28. Vasishtha said:—I will tell thee Ráma at the conclusion, of this lecture, whether the attribution of the dross of gross bodies, is applicable to Brahma or not. (\_i.e.\_ How a spiritual body may assume a material form &c.).

29. Know now that Brahma is almighty, all pervading, ubiquitous and is all himself, because of his omnipotence, which can do and become all and every thing of itself.

30. As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the sight of men, that are all but unreal shows; so doth Brahma produce, present and retract all things from and into himself.

31. The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven (in vimánas or balloons).

32. Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the Fairy land. (\_i.e.\_ The courts and palaces of princes, which vie with the abodes of gods).

33. Whatever there is or has been or is to be in this world in future, are like reflexions of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.

34. All these are but exhibitions of the various forms of manifestations of the selfsame God. ("These as they change,—these are but the varied God." Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Ráma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinitive Mood.

36. Let the intelligent preserve the sameness (\_samata\_) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

233329  
233330 40. So the Lord manifests the powers situated in himself, as the sea  
233331 does its waves in itself. Or as the milk forms the butter, the earth  
233332 produces the pot (\_ghata\_), and the thread is woven into the cloth  
233333 (\_pata\_). So the \_bata\_ or fig tree brings forth its fruit, and all  
233334 other varied forms are contained in their sources. But these formal  
233335 changes are phenomenal not real. They are mere appearances of the  
233336 spectrum, as those of apparitions and spectres.[6]  
233337

233338 41. There is no other agent or object, nor an actor and its act, or any  
233339 thing which is acted upon, nor is there any thing that becomes nothing  
233340 except it by but a variety of the one unity. (\_In nihilo riverti  
233341 posse\_).  
233342

233343 42. The mind that witnesses the spiritual truths, and remains with its  
233344 unimpaired equanimity, and is undepressed by external accidents, comes  
233345 to see the light of truth in itself. (Truth like the sun shineth in the  
233346 inmost soul).  
233347

233348 43. (Verse). There being the lamp, there is its light also; and the sun  
233349 shining brings the day with him. Where there is the flower, there is  
233350 its odour likewise; so where there is the living soul, there is the  
233351 light or knowledge of the world in it.  
233352

233353 44. The world appearing all around, is as the light of the soul; it  
233354 appears as the motion of the wind, whereof we have no notion of its  
233355 reality or unreality. (So says Herbert Spencer concerning our notion of  
233356 motion. We see the wheel in motion and changing its place, but have no  
233357 idea of its motion).  
233358

233359 45. The immaculate Soul, is the prime mobile power of the appearance  
233360 and disappearance of the myriads of gross bodies which like the  
233361 revolving stars of the sky, and the season flowers of the spring,  
233362 appear and reappear to us by turns, like the ups and downs of wheels in  
233363 motion. (We see their revolutions, but neither see their motion nor the  
233364 soul the giver of motion).  
233365

233366 46. All things die away when our souls are without us, but how can any  
233367 thing be null when we are in possession of our souls? (Everything  
233368 exists with ourselves, but we lose all, with loss of our souls).  
233369

233370 47. All things appear before us in the presence of our souls, and they  
233371 vanish from before us in their absence from the body. (Every thing is  
233372 existent with us with the existence of our souls, and nothing is  
233373 perceived by us without them, as when we are dead).  
233374

233375 48. Everything is born with us with our souls, and is lost with loss of  
233376 them. (The living have all, but the dead are lost to view. And the  
233377 human soul, when in conjunction with the Divine, has a clear view of  
233378 everything).  
233379

233380 51. The minds of men are endowed with their knowledge at their very  
233381 birth. Then growing big by degrees in course of time, they expand  
233382 themselves in the form of this spacious forest of the world.  
233383

233384 52. The wood of the world is the fastening post of the soul, where our  
233385 blooming desires are fraught with fruits of poignant griefs. It  
233386 branches out with gratifications, blossoms with hoary age, and is  
233387 breaking its goodly post, and wandering at large of its free will.  
233388  
233389  
233390  
233391

#### 233392 CHAPTER XXXX.

233393  
233394 BRAHMA IDENTIC WITH THE WORLD  
233395 or  
233396 IDENTITY OF THE WORLD WITH BRAHMA.  
233397



Argument. Production and names of the Varieties of Animal Life and their spiritual Natures.

Ráma said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:—The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (chetya) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtile form, which having the powers of conception (\_sankalpa\_), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmic Incogitancy.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (Brahmá), and then it thinks of creation in the form of Prajápati or lord of creatures.

9. He then formed from his thought (chitta) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct—\_rájatwikí níti\_ (in the 42nd chapter of this book).

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Ráma asked:—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them (vikárávikrama).

233467 17. Vasishtha replied:—It is the usual and current mode of expression,  
233468 both in the sástras and language of the people to say, "all this is  
233469 made by or come from Him", but it is not so in its real and spiritual  
233470 sense.

233471  
233472 18. No change or partition, and no relation of space or time, bear any  
233473 reference to the Supreme, who is unchangeable, infinite and eternal;  
233474 nor is there any appearance or disappearance of Him at any time or  
233475 place, who is ever invisible every where.

233476  
233477 19. There never was nor can there ever be any way, of representing the  
233478 incomprehensible, except by symbolical expressions; it was therefore in  
233479 accordance to common speech, that I have made use of those words.

233480  
233481 20. Whatever words or sentences are used here as symbolical of some  
233482 sense, whether they express as "produced from it \_tajja\_" or as a  
233483 change of the same—"\_tanmaya\_", the same should be used, in that sense  
233484 all along.

233485  
233486 21. It is tajja, as when we say "fire proceeds from fire" (meaning, the  
233487 "mundane Brahma comes out of the spiritual Brahma." Here fire is  
233488 symbolical of Brahma and the world). It is \_tanmaya\_ in the expression  
233489 "Brahma is the producer and produced" (which means the identity—and  
233490 transformation of the creator to the creation).

233491  
233492 22. The first form is applied to the world as proceeding from Brahma:  
233493 but the other form of the producer and produced, means also the  
233494 creative power which made the world.

233495  
233496 23. The expression \_idam—anyat\_ = \_idem alius\_ or this is one thing and  
233497 that another, is false, the difference is verbal and not real; because  
233498 there is no proof of it in the nature of God, which is one and all.

233499  
233500 24. The mind, by reason of its birth (tajja) from Brahma, is possessed  
233501 both of the power and intelligence of his Intellect, and is enabled to  
233502 accomplish its intended purpose, by means of its intense application.

233503  
233504 25. To say that one flame of fire, is the producer of another, is mere  
233505 logomachy, and there is no truth in this assertion. (Because it is no  
233506 other thing produced by another, but the very thing).

233507  
233508 26. That one is the producer of another is also a paralogy; because the  
233509 one Brahma being infinite, could produce no other thing, beside  
233510 reproducing himself. (For where and whence could he get another thing  
233511 to create a thing anew beside in himself?).

233512  
233513 27. It is the nature of disputation to contradict one another by  
233514 replies and rejoinders; but it is not right to foil the adversary by  
233515 false sophistry.

233516  
233517 28. The learned know Brahma as the ocean rolling in its endless waves,  
233518 and as significant words and their significations, which go together as  
233519 Brahma and his creation.

233520  
233521 29. Brahma is the Intellect—\_Chit\_, Brahma is the mind—\_manas\_, Brahma  
233522 is intelligence—\_Vijnána\_, and Brahma is substance—\_Vasthu\_; He is  
233523 Sound—\_sabda\_, He is understanding—\_chit\_, and He is in the principles  
233524 of things—\_Dhátus\_.

233525  
233526 30. The whole universe is Brahma, and yet He is beyond all this. In  
233527 reality the world is a nullity, for all is Brahma alone.

233528  
233529 31. This is one thing and that is another, and this is a part of the  
233530 great soul, are all contradictory assertions of ignorance (false  
233531 knowledge), as no words can express the true nature of the unknown.

233532  
233533 32. The spirit rises as the flame of fire, and this flame is  
233534 significant of the mind. Its tremor signifies the fluctuation of the  
233535 mind, which in reality is not the case, there being no rise or fall of

the Divine Mind.

33. It is untruth that wavers and equivocates in double entendres. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (to pan) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma."

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvána or Extinction.

37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Ráma! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the light of truth comes to dawn upon your soul.

## CHAPTER XLI.

### DESCRIPTION OF IGNORANCE.

Argument. Delusion the cause of error.

Ráma said:—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishtha replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the sástras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sástras.
9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).
10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahma, and the same is the soul of the existent world.
11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvána).
12. I have said so far about verbiology at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of verbiage (flux de mots).
13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary—the destroyer of error, to take possession of her seat in the bosom of man. (Here is a double entendre of the word avidyá, the former meaning ignorance as well as a concubine, and the latter signifying the wife and knowledge; hence it implies the advance of knowledge upon disappearance of her rival ignorance).
14. As one weapon is foiled by another, and one dirt is removed by the other (cow dung and ashes), and as one poison is destroyed by another, and also as one foe is driven out by another enemy (similes curantur).
15. So Ráma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the confutation of false doctrines by one another.
16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.
17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find it appearing with its dimensions and figures before us.
18. O the wonderful enchantment, which has spread out this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.
19. This earth is a distinct wide extended superficies, resting on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.
20. When you are enlightened with the thought, that all this is inexistent in reality; you will then become the knower of the knowable (God), and understand the import of my lectures.
21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.
22. All this immensity, that appears to sight, is but the picture of your mistaken thought; it is all unsubstantial, and a mere manifestation of your deluded mind only.
23. He is entitled to liberation, whose mind is certain of the reality of Brahma; and knows the moving and unmoving figures without, as the

thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch the fleeting mind; it is as false as a landscape in the dream; which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.

27. The attributes given to the Supreme Spirit, are as dust thrown upon the surface of limpid water; it is our thoughts only that attribute these qualities to the inconceivable One, as we attribute certain meanings to words (that bear no relation to them).

<28.> It is usage that establishes the meanings of words, which continue to be inseparably joined with them; and it is usage that determines their use in the sástras.

29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the sástras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Ráma! it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby ford over this perilous ocean of the world.

## PRODUCTION OF JÍVA OR LIVING SOULS.

Argument. Condensation of Desires in the Intellect. And Formation of living souls thereby.

Vasishtha continued:—Hear now Ráma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the sátwika and rájasika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahma who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(\_i.e.\_ The mind is possest of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the \_gases\_, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only, but that of the Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities. (The glory of God, is the light and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine

forth as light, refracts itself in various forms as the very many  
semblances of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.

16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided into infinity like the waves of the sea water (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so it is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes—upadhis.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as Kshetrajna.

22. It is so named from its familiarity with the body or Kshetra, and its knowledge of the inward and outward actions of it (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed Chitta or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above); so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.

28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its consorts and offspring, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

233881  
233882 31. Thus the mind being polluted by its selfishness, loses the freedom  
233883 of its will; and becomes bound to its desires, as the silkworm is  
233884 enclosed in the cocoon.  
233885

233886 32. It is the mind that exposes the body to confinement, by its pursuit  
233887 after its desires, until it comes to feel the gall of its own thralldom,  
233888 and the bitter regret of the conscious soul.  
233889

233890 33. Knowing itself to be enslaved, it bids farewell to the freedom of  
233891 its thought and knowledge; and begets within itself the gross  
233892 ignorance, which rages and ranges free in the forest of this world,  
233893 with its horribly monstrous appearance.  
233894

233895 34. The mind containing within it the flame of its own desires, is  
233896 consumed to death like the fettered lion in a fire.  
233897

233898 35. It assumes to itself the agency of all its various acts, under its  
233899 subjection to a variety of desires; and thus exposes itself to the  
233900 changes of its state, in this life and all its future births.  
233901

233902 36. It labours continually under all its octuple state of  
233903 understanding; namely that the knowledge, intelligence and activity  
233904 or active agency, and its egoism or selfishness, all of which are  
233905 causes of all its woe.  
233906

233907 37. It is sometimes styled the \_prakriti\_ or character, and at others  
233908 the \_máya\_ or seat of self delusion. The mind-\_manas\_ is often  
233909 converted to \_malas\_ or foulness, and very often to \_karman\_ or  
233910 activity.  
233911

233912 38. It is sometimes designated as bondage, and is often synonymous with  
233913 the heart; it is called also as \_avidyá\_ or ignorance, and frequently  
233914 identified with the will or volition likewise.  
233915

233916 39. Know Ráma, the heart is tied to the earth by a chain of sorrow and  
233917 misery; it is brimful of avarice and grief, and the abode of passions.  
233918

233919 40. It is living dead with the cares of age and the fear of death, to  
233920 which the world is subject; it is troubled with desire and disgust, and  
233921 stained by its ignorance and passions.  
233922

233923 41. It is infested by the prickly thorns of its wishes, and the  
233924 brambles of its acts; it is quite forgetful of its origin, and is beset  
233925 by the evils of its own making.  
233926

233927 42. It is confined as the silkworm in its own cell, where it is doomed  
233928 to dwell with its sorrow and pain; and though it is but a minim in its  
233929 shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The  
233930 heart is hell &c. Milton).  
233931

233932 43. It is as minute as the soul, and yet appears as huge as the highest  
233933 hill; and this world is a forest of wild poisonous trees, branching out  
233934 with their fruits of decay and death.  
233935

233936 44. The snare of desire is stretched over the whole world; its fruits  
233937 are as those of the Indian fig trees, which has no pith or flavour  
233938 within.  
233939

233940 45. The mind being burnt by the flame of its sorrow, and bitten by the  
233941 dragon of its anger; and being drowned in the boisterous sea of its  
233942 desires, has entirely forgotten its Great Father.  
233943

233944 46. It is like a lost stag straying out of its herd, and like one  
233945 demented by his sorrows; or more like a moth singed by the flame of  
233946 world affairs.  
233947

233948 47. It is torn away as a limb from its place in the Spirit, and thrown  
233949 in an incongenial spot; it is withering away like a lotus plant plucked



from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is groveling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Rāma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Rāma! like a bullock from this delusive puddle (palvala) of the world, where it is shorn of its brightness and is weakened in its frame.

52. Rāma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rākshasa, although he may have the figure of a man on him. (It is not humanity to <be> devoid of human feeling).

#### CHAPTER XLIII.

##### THE REPOSITORIES OF LIVING SOULS.

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

Vasishtha continued:—Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new kalpa age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered (in a kalpa).

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.

7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.

8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of

the gods in heaven, and others raised to the glory of heavenly bodies above.

9. Some are born as Kinnaras and Gandharvas and others as Vidyádhara and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus-born Brahmá.

10. Some become the Kushmánda and Vetála goblins, and others as Yaksha and Rákshasa cannibals; some again become the Brahmáns and the ruling class, and others become Vaisyas and Súdras. (The four tribes of Indo-Aryans).

11. Some become Swapacha and Chandála (eaters of dog and hog-flesh), and others as Kirátas and Puskasa (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.

12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into Jáma and Kadamba trees, and others into Sála, Tála and Tamála forests.

13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stags and goats, the bos guavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.

17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herbaceous plants.

20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states (in holy and lonely hermitage). Some are altogether emancipate in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the solity of the soul, or to be reduced to their oneness or unity with the Supreme soul-Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances, and others as ugly hermaphrodites and abnormalities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of Samádhi.

234088  
234089 24. The living souls that are under the subjection of their desires,  
234090 are so powerless of themselves, that they have forgotten their freedom,  
234091 and are fast chained to the fetters of their wishes.  
234092

234093 25. They rove about the world, now flying up and then falling down in  
234094 their hopes and fears; and are incessantly tossed up and down, like  
234095 playing balls flung on all sides, by the relentless hands of playful  
234096 Death.  
234097

234098 26. Entrapped in the hundred fold snare of desire, and converted to the  
234099 various forms of their wishes, they pass from one body to another, as  
234100 the birds fly from one tree to alight on another.  
234101

234102 27. The endless desires of the living soul, bred and led by the false  
234103 imaginations of the mind, have spread this enchanted snare of magic or  
234104 máyá, which is known by the name of the great world.  
234105

234106 28. So long are the stupefied souls doomed to rove about in the world,  
234107 like the waters in a whirlpool; as they do not come to understand the  
234108 true nature of their selves, as selfsame with the Supreme-Self.  
234109

234110 29. Having known and seen the true Self, by forsaking their false  
234111 knowledge of it, they come to their consciousness of themselves, as  
234112 identic with the divine Self; and having attained this in process of  
234113 time, they are released from their doom of revisiting this world of  
234114 pain and sorrow.  
234115

234116 30. There are however some insensible beings, who notwithstanding their  
234117 attainment of this knowledge, are so perverted in their natures, that  
234118 they have to return again to this earth, after passing into a hundred  
234119 lives in it in various shapes (owing to their disbelief in the self).  
234120

234121 31. Some there are who after having attained to higher states, fall  
234122 down again by the lowness of their spirits, and appearing in the shapes  
234123 of brute creatures, have to fall into hell at last.  
234124

234125 32. There are some great minded souls, who having proceeded from the  
234126 state of Brahma, have to pass here a single life, after which they are  
234127 absorbed in the Supreme soul. (Such were the sage Janaka and the sagely  
234128 Seneca).  
234129

234130 33. There are multitudes of living beings in other worlds also, some of  
234131 whom have become as the lotus-born Brahmá, and others as Hara (the  
234132 Horus of the Egyptian trinity).  
234133

234134 34. There are others who have become as gods and brute creatures in  
234135 them, and there are snakes and other reptiles also in them as well as  
234136 in this earth. (Astronomers have descried kine in the moon, and Hindoos  
234137 have found it to abound in deer, whence the moon is called mrigánka by  
234138 them. So are the constellations in the heavens).  
234139

234140 35. There are other worlds as obvious to view as this earth (in the  
234141 starry heavens), and there are many such worlds that have gone by, and  
234142 are yet to appear (in the immensity of space).  
234143

234144 36. There are various other creatures of different shapes, produced by  
234145 various unknown causes in the other worlds also, which have their  
234146 growths and deaths like those of this earth.  
234147

234148 37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas  
234149 at Ceylon); and some are generated as Suras (Sorians); and some others  
234150 as Asuras (Assyrians) and Daityas (demons).  
234151

234152 38. The manners and modes of life of the peoples in other parts of the  
234153 globe, are as those of the men living in this part of the earth.  
234154

234155 39. All creatures move according to their own natures and mutual  
234156 relations for ever more, as the waves and currents of a river move

forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall at last into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rain water, borne by breeze and cooling the air all around.

44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.

45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

#### CHAPTER XLIV.

##### THE INCARNATION OF HUMAN SOULS IN THE WORLD.

Argument. Discussion about incarnation of the spirit, and its extinction by death and liberation.

Râma asked:—I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vasishtha replied:—Why don't you know it Râma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time; so the ever-varying mind shows only the figure, which is prominent in its thought for the time being (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life, serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmá situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchí the Brahmá (vir inchoatious or incipiens the primary man, otherwise called ádima-purusha—Adam or the first male).

13. Ráma said:—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmá—the lotus-born.

14. Vasishtha answered:—Hear me tell you, O long-armed Ráma, the manner of Brahmá's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many:—aham bahu syáma.

17. When this limited power which is Brahmá, thinks on the state of his having been the Hiranyagarbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which are invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours and figures for its objects; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements (called the quintessence of material bodies (panchabhautika)).

23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.

234295 24. This is called the spiritual body (lingasaríra),—the embodying  
234296 octuple, which is situated as the bee in the pericarp of the lotus like  
234297 heart, and which gives growth to the outer body by its inner working  
234298 (as the inner seed grows the outer tree).  
234299

234300 25. It is thickened by the action of the heart of its internal process  
234301 of calefaction, like the bel fruit or woodapple. And the outer body  
234302 receives the qualities of the inner mind, as the jewel shines with the  
234303 lustre of the little particle of gold, which is infused in the melted  
234304 state of the metal in the crucible.  
234305

234306 26. The quality of the inner soul or mind, manifests itself in the  
234307 outer body, as the quality of the seed appears in the form and taste of  
234308 its fruit. The mind then dwells upon the thoughts of its actions, which  
234309 have their display in the several organs, and members of the bodily  
234310 actions, which are produced by the motions of the inner thoughts and  
234311 acts, as the leaves and branches of trees are projected by the inner  
234312 process and operations of the seed.  
234313

234314 27. Its thoughts of upside and below, lifts and lowers its head and  
234315 feet upward and down-ward; and its thought of both sides, extends its  
234316 two arms to the right and left.  
234317

234318 28. Its thoughts of the backward and forward, places its back behind,  
234319 and its breast and belly before it; and the hairs on the head and  
234320 fingers of the hands, are as the filaments and twigs of trees.  
234321

234322 29. In this manner did Brahmá, who is called a \_muni\_ or mental being,  
234323 from his having sprung <from> the mind of Brahma, produced the several  
234324 parts of his body, according to his thoughts of their usefulness to it.  
234325

234326 30. He brought the body and its limbs to compactness, as the seasons  
234327 bring their fruits and grains to perfection. Thus is every thing  
234328 perfected in time, and all beings have their beautiful bodies and  
234329 figures.  
234330

234331 31. He, the lord Brahmá was the progenitor of all beings, and fraught  
234332 with the qualities of strength and understanding, activity, dignity and  
234333 knowledge. (The Smriti attributes the \_Siddhi chatushtaya\_ or quadruple  
234334 perfections to him).  
234335

234336 32. Being begotten by the vacuous Brahma, he resides in the lap of  
234337 vacuity; and is of the form of melted gold, like every other luminous  
234338 body in the heavens.  
234339

234340 33. Though situated in the Supreme, yet the mind of Brahmá is liable to  
234341 the mistakes of its own making; and at times it quite forgets its  
234342 having no beginning, middle nor end, like its source.  
234343

234344 34. Sometimes the lord thinks himself, as identic with the waters which  
234345 existed before creation in his mind; and at another as the mundane egg,  
234346 which was as bright as the fire of universal destruction (see Manu I).  
234347

234348 35. Sometimes the lord thought himself as the dark wood, which covered  
234349 the earth before creation of living animals, and them as the lotus bed  
234350 (wherein he was born). Afterwards he became of many forms at each phase  
234351 and epoch of creation. (These epochs are called \_kalpas\_ or periods, in  
234352 which the divine mind manifested itself according to its wish within  
234353 the different stages of creation).  
234354

234355 36. Thus Brahmá became the preserver of many kinds of beings, which he  
234356 created of his own will from his mind at each stage or \_kalpa\_-period;  
234357 of which he was the first that issued from Brahma himself. (He was the  
234358 first begotten, and nothing was created but by him).  
234359

234360 37. When Brahmá was first begotten, he remained in his happy state of  
234361 insensibility and forgetfulness (of his former existence); but being  
234362 delivered from his torpor in the womb, he came to see the light.  
234363 (\_i.e.\_ He saw the light of heaven, after his delivery from the

darkness of the womb).

38. He took a corporeal body, with its breathings and respirations (pránápána); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs. (The five airs are pránápána &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmá looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Milton's Paradise Lost).

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind.

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of sástras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Ráma! did Brahmá take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the phenomenal, as a copy of the noumena, or the \_suari zahiri\_ as but a shadow of the \_suvari manavi\_ or \_catini\_. See Allami).

## CHAPTER XLV.

### DEPENDANCE OF ALL ON GOD.

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

Vasishtha continued:—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the

234433 imageries and vagaries of the mind.  
234434  
234435 2. Neither is time nor space filled by any world at all, but by the  
234436 great spirit, who has no form except that of vacuum. (The spirit of God  
234437 fills the infinite vacuity from all eternity).  
234438  
234439 3. This is all imaginary, and as visionary as a city seen in a dream;  
234440 whatever is seen any where is fallacy, and existing in the infinite  
234441 vacuity. (All is void amidst the great void of Brahma's Mind).  
234442  
234443 4. It is a painting without its base, and a vision of unrealities; it  
234444 is an uncreated creation, and a variegated picture in empty air  
234445 (without its canvas).  
234446  
234447 5. It is the imagination of the mind, that has stretched the three  
234448 worlds, and made the many bodies contained in them. Reminiscence is the  
234449 cause of these creations, as the eyesight is the cause of vision.  
234450  
234451 6. The pageantry of the world is an erroneous representation, like the  
234452 elevations and depressions in a painting; they are not distinct from  
234453 the supreme spirit, in which they are situated as buildings stand on  
234454 their foundation. (Or as statues in bas-relief).  
234455  
234456 7. The mind has made the body for its own abode, as some worms make  
234457 their cortices or coatings, and the soul also has its sheaths or koshas  
234458 (namely the \_annamaya kosha &c.\_).  
234459  
234460 8. There is nothing which the mind can not get or build in its empty  
234461 imagination, however difficult or unattainable it may appear to be.  
234462  
234463 9. What impossibility is there of the same powers residing in  
234464 Omnipotence, which are possessed by the mind in its secluded cell? (The  
234465 spiritual powers must be greater than the mental).  
234466  
234467 10. It is not impossible, O Rāma! for any thing to be or not to be at  
234468 any time or always, when there is the omnipotent Lord, who can create  
234469 or annihilate all things at his will. (The positive and the negative  
234470 are co-eternal with the eternal Mind, though it is an impossibility in  
234471 the order of nature, as; "It is impossible for the same thing to be,  
234472 and not to be at the same time." Locke).  
234473  
234474 11. Mind that, when the mind is empowered to make its own body, and to  
234475 form others in its imagination, how much more is the power of the  
234476 almighty to make and unmake all things at his will.  
234477  
234478 12. It is divine will that has brought the gods, the demigods and all  
234479 mankind into existence; and it is by the cessation of the (creative)  
234480 will, that they cease to exist as the lamp is extinguished for want of  
234481 its oil.  
234482  
234483 13. Behold the sky and all things under it to be displayed by the  
234484 divine will, and understand the universe as the visionary scene of thy  
234485 dream laid open to thy sight.  
234486  
234487 14. There is nothing that is born or dies here at any time, because  
234488 every thing is a nullity in its true sense.  
234489  
234490 15. There is also nothing, that becomes more or less in any wise when  
234491 there is nothing in existence; for how can that (soul) have a body when  
234492 it is bodyless, and can it be parted, when it is an undivided  
234493 whole?  
234494  
234495 16. Rāma! seeing by thy keen sightedness, that all these bodies are  
234496 bodiless (\_i.e.\_ only imaginary beings), why shouldst thou fall into  
234497 the error (of taking them for realities?).  
234498  
234499 17. As the mirage is made to appear by the heat of the sun, so do these  
234500 false appearances seem as true to thee from the certainty of thy mind.  
234501 So also are Brahmā and others but creatures of thy fancy.



234502  
234503 18. They are as false as the sight of two moons in the sky by thy false  
234504 imagination, it is the great fallacy of thy mind, that represents these  
234505 false forms of the world before thee.  
234506

234507 19. As the passenger in a boat sees the fixed objects on earth to be  
234508 moving about him, so these varieties of visible objects offer  
234509 themselves to thy view.  
234510

234511 20. Know the world as an enchanted scene, presented by the magic of thy  
234512 error (*máyá*); it is a fabrication of the working of thy mind, and is  
234513 a nullity though appearing as a reality.  
234514

234515 21. All this world is Brahma, what else is there beside him? What other  
234516 adjunct can he have, what is that? Whence did it come, and where is it  
234517 situated?  
234518

234519 22. That this is a mountain and that is a tree, are appendages affixed  
234520 by our error and mistake, it is the prejudgment of the mind, that makes  
234521 the unreality appear as a reality.  
234522

234523 23. The world is the creation of error and idol of fools; shun your  
234524 fond desire and thoughts of it, *Ráma*, and think of thy unworldly soul.  
234525

234526 24. It is as false as the visionary scene of a prolonged dream, and an  
234527 aerial building of the fancies of the mind.  
234528

234529 25. Shun this grand display of the world, which is so substantial to  
234530 sight, and so inane when felt; It is the den of the dragons of desire,  
234531 foaming with the poison of their passions.  
234532

234533 26. Knowing the world as unreal, try to regard it as nothing; because  
234534 the wise will never go after a mirage knowing it such.  
234535

234536 27. The foolish man that runs after some imaginary object of his  
234537 heart's desire, is surely exposed to trouble and disappointment for his  
234538 folly.  
234539

234540 28. Whoever desires to have any thing in this world, after knowing it  
234541 as an unreality, surely perishes with his soul for his forsaking the  
234542 reality.  
234543

234544 29. It is only that error of the mind, which makes it mistake a rope  
234545 for a snake; and it is the variety of the thoughts and pursuits of men,  
234546 that makes them roll about in the world.  
234547

234548 30. When some vain thought labors in the mind, like the moon appearing  
234549 to move under the water; it beguiles little children only, and not the  
234550 wise as yourself.  
234551

234552 31. He who pursues the virtues for his future happiness, surely kindles  
234553 the fire of his intelligence to destroy the frost of his ignorance.  
234554

234555 32. All the gross bodies that are seen here in this world, are all the  
234556 creatures of the working of the mind, as the building of aerial castles  
234557 in our thought.  
234558

234559 33. It is the heart's desire that produces these things, as it is want  
234560 of desire that destroys them all. The unrealities appear as true as the  
234561 fairylands appearing to view. (Fairy cities like the sight of  
234562 castles in the icebergs).  
234563

234564 34. Know *Ráma*, that nothing that is existent is lost on the dissolution  
234565 of the world, nor what is inexistent of its nature, can ever come into  
234566 existence.  
234567

234568 35. Say *Ráma*, what things you call as entire or broken, or to be  
234569 growing or decaying, when these ideas are but the formations of your  
234570 sound or unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (samsāra sāgara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).

39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?

40. If the Deity is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot have its growth also. What cause is there of our sorrow for their want of growth or existence?

42. Thus every thing is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wiseman can have to desire. (No real bliss is to be found on earth).

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to dispose or refuse to take?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of any thing. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nihility at present; therefore who so desires the nullity, is said in the Sruti to be null himself. (The Sruti says: Nothing there was, nothing there is, and nothing will last in the end except the being of God).

46. What was before and what will be in the end, the same is in being (in esse) even at present; therefore, what is always in esse, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars, seen underneath the water; it is only the deluded boys that like to look at them, but never the wise (who look at the reality and not at its shadow).

48. Children take a liking for light, empty and gaudy baubles; which are of no good or use to them nor any body at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Rāma! but conduct yourself as the wise, and by looking at these fleeting baubles as ever evanescent, rely in the Everlasting alone.

50. Rāma! be not sad or sorry to learn, that all these with thyself and myself are nothing in reality; nor be glad or joyous to know, that all these and ourselves are real entities. But reckon alike whether these be or not be; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Vālmiki said:—As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his even tide and evening service, and with him the assembly parted to their evening ablutions and rest,

234640 after which they assembled again to the court with the rising sun.

234641  
234642  
234643  
234644  
234645 CHAPTER XLVI.

234646  
234647 DESCRIPTION OF LIVING LIBERATION.  
234648  
234649

234650 Argument. The emancipation of Living souls from the thralldom of the  
234651 World.

234652  
234653  
234654 Vasishtha said:—No man knows sorrow as long as he is in possession of  
234655 his pleasant home, family and wealth; but why should he be sorrowful  
234656 upon their disappearance, knowing them as a short-lived enchantment and  
234657 accompaniment.

234658  
234659 2. What pleasure or pain can one derive, either from the grandeur or  
234660 destruction of his aerial castle, and what cause of joy can he have in  
234661 his ignorant children, or of sorrow upon their death? (An ignorant son  
234662 is sorrow to his father. Solomon).

234663  
234664 3. What joy is there in the increase of our wealth or family, seeing  
234665 them as the increasing mirage of water which can never satisfy the  
234666 thirsty. (The thirst for riches is never satisfied. Lat. \_Auri sacra  
234667 fames.\_ Verg.).

234668  
234669 4. There is increase of care with the increase of wealth and family;  
234670 and there is no happiness in the increase of worldly possessions and  
234671 affections. (Care follows increasing wealth. Little wealth little care).

234672  
234673 5. The abundance of carnal enjoyments, which are delightsome to the  
234674 ignorant voluptuary, is quite distasteful and disgusting to the  
234675 abstemious, wise and learned. (Carnal pleasures are brutish, but mental  
234676 delights are relished by the wise).

234677  
234678 6. What joy is there in the possession of temporary wealth and family  
234679 to the wise, that seek their lasting welfare, and are quite indifferent  
234680 about these?

234681  
234682 7. Therefore, O Rāma! be truly wise in thy conduct in this world; shun  
234683 the transient as they are transitory, and lay hold on whatever offers  
234684 of itself unto thee. (Be content with what thou gettest).

234685  
234686 8. Inappetency of what is ungotten, and enjoyment of what is in present  
234687 possession; are the true characteristic of the wise and learned.  
234688 (Contentment is abundance; and a contented mind as a continued feast).

234689  
234690 9. Take care of this bewildering world, where thy enemies are lurking  
234691 in many a deceitful shape; and conduct thyself as the wise man, evading  
234692 the dangers that wait upon the unwise. (The enemies are of seven  
234693 shapes, viz.: a swordsman, a poisoner, an incendiary, a curser, an  
234694 exorcist, a backbiter and an adulterer).

234695  
234696 10. They are great fools who do not look deeply into the things, and  
234697 think the world to be without any fraud or guile. (The credulous are  
234698 most imposed upon).

234699  
234700 11. Fools are led by the deceitful speech of cheats, to fall into the  
234701 temptations of the world; but men of right understanding place no  
234702 reliance in them, nor plunge themselves into the pit of errors. (It is  
234703 cunningness to keep from the cunning).

234704  
234705 12. He who knowing the unrealities, place no reliance in anything; is  
234706 said to have mastered all knowledge, and is never liable to error.  
234707 (Discrimination of truth and untruth, and of right and wrong,  
234708 constitute the highest wisdom of man).

234710 13. Who so knowing himself as frail as any thing in this frail world,  
234711 has his faith in neither, is never liable to fall into the error of  
234712 taking either of them for real.

234714 14. Placed between the unreality and reality of this and next life, you  
234715 must have the good sense of sticking to the Truth, and neither wholly  
234716 reject or stick to this or the next. (The text says, stick not to the  
234717 outward or inward alone: i.e. either to the outer world or <the>  
234718 inner spirit entirely, but attend to your interests in both of them).

234720 15. Though engaged in business, yet you must remain, O Ráma! quite  
234721 indifferent to all things; because the apathetic and inappetent are  
234722 truly happy in this world.

234724 16. He who has nothing to desire or leave, but lives as he is obliged  
234725 to live, has his intellect as unsullied as the lotus-leaf, to which the  
234726 laving waters never stick.

234728 17. Let thy accessory organs manage thy outward affairs or not; but  
234729 keep thy apathetic soul quite unconcerned with all. (i.e. The body  
234730 and mind may attend to business; but the soul must remain aloof from  
234731 all).

234733 18. Let not thy mind be plunged in and deeply engaged with the objects  
234734 of sense, by thinking them in vain to be thy properties and  
234735 possessions; but manage them or not with utter indifference of thy  
234736 mind. (i.e. Observe a stoical indifference in all thy worldly  
234737 concerns).

234739 19. When thou comest to feel, Ráma! that the sensible objects have  
234740 ceased to give any relish to thy soul, then thou shalt know thyself to  
234741 have reached the acme of thy spiritual edification, and got over the  
234742 boisterous sea of the world.

234744 20. The embodied or disembodied soul whether living or dead, that has  
234745 ceased to have any taste for sensuous enjoyments, has attained its  
234746 liberation without its wishing for it.

234748 21. Try Ráma! by your superior intelligence, to separate your mind from  
234749 its desires, as they extract the perfume from flowers.

234751 22. They that have not been swept away by the waves of their desires,  
234752 to the midst of the ocean of this world, are said to have got over it;  
234753 but the others are no doubt drowned and lost in it. (This is the first  
234754 time that I found the word budita to occur in Sanskrit in the sense  
234755 of drowned. See the vernacular Bengali dubita also).

234757 23. Sharpen your understanding to the edge of a razor, erase the weeds  
234758 of doubt therewith, and after scanning the nature of the soul, enter  
234759 into thy spiritual state of blessedness.

234761 24. Move about as those who have attained to true knowledge, and  
234762 elevated their minds with true wisdom; and do not act as the ignorant  
234763 worldling: who is mindful of the present state, and unmindful of the  
234764 future.

234766 25. In conducting yourself in this world, you should imitate them that  
234767 are liberated in their life time, who are great in their souls and  
234768 understandings, and who are ever satisfied with themselves, and not  
234769 follow the examples of the greedy and wicked.

234771 26. Those having the knowledge of both worlds, neither slight nor  
234772 adhere to the customs of their country, but follow them like other  
234773 people during their life time. (i.e. Act in harmony and conformity  
234774 with approved custom and usage).

234776 27. Great men knowing the truth, are never proud of their power or good  
234777 qualities, nor of their honour or prosperity like the vulgar people.

234778 28. Great men are not depressed by adversity, nor elated by prosperity;  
234779 but remain fixed like the sun in the sky without anything to support it.  
234780

234781 29. Great minds like warriors ride in the chariots of their bodies,  
234782 clad in the armour of their knowledge; they have no desire of their  
234783 own, but conduct themselves according to the course of the time.  
234784

234785 30. You too Ráma! have gained your extensive learning in philosophy,  
234786 and it is by virtue of your prudence, that you can manage yourself with  
234787 ease.  
234788

234789 31. Suppress the sight of the visibles, and avoid your pride and  
234790 enmity; then roam wherever you will, and you will meet with success.  
234791

234792 32. Be sedate in all circumstances, unattached to the present, and  
234793 wishing to know all other things in future; have the calm composure of  
234794 your mind, and go where you will.  
234795

234796 33. Válmíki said:—Ráma, being advised in this manner by the pure  
234797 doctrines of the sage, brightened in his countenance; and being full  
234798 within himself with the ambrosia of his knowledge; shone forth like the  
234799 ambrosial moon with her cooling beams.  
234800

## 234801 CHAPTER XLVII.

### 234802 DESCRIPTION OF THE WORLDS AND THEIR DEMIURGI.

234803  
234804  
234805  
234806  
234807  
234808  
234809  
234810 Argument. Relation of many past and Future Worlds, and of the gods and  
234811 other beings contained in them.  
234812

234813  
234814 Ráma said:—O venerable sir, that art acquainted with all religious  
234815 doctrines and versed in all branches of the Vedas, I am set at perfect  
234816 ease by thy holy preachings.  
234817

234818 2. I am never satiate with hearing your speech, which is equally  
234819 copious, clear and elegant.  
234820

234821 3. You have said sir, of the birth of Brahmá in course of your lecture  
234822 on the productions of the satva and rájasa qualities. I want you to  
234823 tell me more on that subject.  
234824

234825 4. Vasishtha answered:—There have been many millions of Brahmás and  
234826 many hundreds of Sivas and Indras, together with thousands of  
234827 Náráyanas, that have gone by (in the revolution of ages).  
234828

234829 5. There have been various kinds of beings also in many other worlds,  
234830 having their manners and customs widely differing from one another.  
234831

234832 6. There will also be many other productions in the worlds, synchronous  
234833 with others, and many to be born at times remotely distant from one  
234834 another.  
234835

234836 7. Among these, the births of Brahmá and the other gods in the  
234837 different worlds, are as wonderful as the productions of many things in  
234838 a magic show.  
234839

234840 8. Some creations were made with Brahmá as the first born, others with  
234841 Vishnu and some with Siva as the next created beings. There were some  
234842 other (minor productions), having the munis for the patriarchs. (These  
234843 are the different periods of the formation of the world under the  
234844 different Demiurgi).  
234845

234846 9. One Brahmá was lotus-born, another was produced from the water; and

a third was born of an egg, and the fourth was produced in the air.  
(These are named as the Padmaja, Náráyana, Andaja and Maruta).

10. In one egg the sun was born with all his eyes, and in another  
Vásava—the Indra; in some one was born the lotus-eyed Vishnu, and in  
another he with his three eyes as Siva.

11. In one age was born the solid earth, having no holes for the growth  
of vegetables, in another it was overgrown with verdure; it was again  
filled with mountains, and at last covered by living creatures.

12. The earth was full of gold in some place, and it was hard ground at  
others; it was mere mud in many places, and incrustated with copper and  
other metals in some.

13. There are some wondrous worlds in the universe, and others more  
wondrous still than they; some of them are luminous and bright, and  
others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma's  
essence, and they are all rolling up and down like waves in the ocean.  
(Here the infinite vacuity, is represented as the body of Brahma, and  
the sole substance of all other bodies).

15. The splendours of worlds, are seen in the SUPREME like waves in  
the sea, and as the mirage in the sandy desert; they abide in Him as  
flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but  
not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit,  
like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what  
numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the  
sea; those that are past and gone had their previous ones, and they  
their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the  
waves of the sea, rising aloft and falling low by turns.

21. There are series of mundane worlds like the egg of Brahmá, which  
pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious  
mind of Brahma; beside the mundane system of Brahmá (Brahmánda).

23. There will grow many more mundane worlds in the infinity of the  
divine mind, and they will also vanish away in course of time, like the  
evanescent sounds in the air. (The sounds are never lost, but remain in  
the air. \_Sabdonityam\_).

24. Other worlds will come into existence in the course of other  
creations, as the pots come to be formed of clay, and the leaves grow  
from germs in endless succession. (Here Brahma is made the material  
cause of all).

25. So long doth the glory of the three worlds appear to the sight, as  
long as it is not seen in the intellect, in the manner as it exists in  
the divine mind.

26. The rising and falling of worlds are neither true nor wholly false;  
they are as the \_fanfaronade\_ of fools, and as orchids of the air.

27. All things are of the manner of sea waves, which vanish no sooner  
than they appear to view, and they are all of the nature of paintings,

234916 which are impressed in the mind.

234917  
234918 28. The world is a perspective, and all things are but paintings in it;  
234919 they are not without the tableau of the mind, and are represented in it  
234920 as the figures on a canvas.

234921  
234922 29. The learned in divine knowledge, consider the creations proceeding  
234923 from the Spirit of God, as showers of rain falling from the waters  
234924 contained in the clouds.

234925  
234926 30. The visible creation is no more distinct from God, than the sea  
234927 water exuding from the earth and the earth itself, and the leaves and  
234928 seeds of the \_Simul\_ tree from the tree itself.

234929  
234930 31. All created things that you see in their gross or subtle forms,  
234931 have proceeded from the vacuity of the Divine Mind, and are strung  
234932 together, like a rosary of large and small gems and beads.

234933  
234934 32. Sometimes the subtile air is solidified in the form of the  
234935 atmosphere, and therefrom is produced the great Brahmá, thence called  
234936 the air-born lord of creatures.

234937  
234938 33. Sometimes the atmospheric air is condensed into a solid form, and  
234939 that gives birth to a Brahmá; under the title of the atmospheric lord  
234940 of creation.

234941  
234942 34. At another time it is light that is thickened to a luminous body,  
234943 and thence is born another Brahmá, bearing the appellation of the  
234944 luminous lord of all creatures.

234945  
234946 35. Again the water being condensed at another time, produced another  
234947 Brahmá designated the aqueous lord of creation.

234948  
234949 36. Sometimes the particles of earth take a denser form, and produce a  
234950 Brahmá known as the terrene Brahmá. (Such was Adam made out of the dust  
234951 of the ground).

234952  
234953 37. It is by extraction of the essences of these four Brahmás, that a  
234954 fifth is formed under the name of the quintuple Brahmá, who is the  
234955 creation of the present world.

234956  
234957 38. It is sometimes by the condensation of water, air or heat, that a  
234958 being is produced in the form of a male or female.

234959  
234960 39. It is sometimes from the speaking mouth of this being, and from his  
234961 feet and back and the eyes, that different men are produced under the  
234962 appellations of Bráhmāna, Kshatriya, Vaisya and Súdras. (These  
234963 Kshatriyas are born from the arms and eyes according to Manu).

234964  
234965 40. Sometimes the great Being causes a lotus to grow out of his navel;  
234966 in which is born the great Brahmá known as the lotus-born.

234967  
234968 41. All these theories of creation (in the different sástras) are idle  
234969 dreams, and as false as the dreams in our sleeping state; they are the  
234970 reveries of fancy like the eddies of water.

234971  
234972 42. Tell me what do you think of these theories in your own judgment;  
234973 do they not appear as the tales told to boys?

234974  
234975 43. Sometimes they imagine a being produced in the pure vacuity of the  
234976 Divine mind, this they call the golden and mundane egg, which gave  
234977 birth to the egg-born Brahmá.

234978  
234979 44. It is said also that the first and divine Male, casts his seed in  
234980 the waters, which grows up to a lotus-flower which they call the great  
234981 world.

234982  
234983 45. This lotus is the great womb of the birth of Brahmá, and at another  
234984 time of the sun also; sometimes the gods Varuna and Vayu also are born

234985 of it, and are thence called oviparous.

234986  
234987 46. Thus Ráma, are the different accounts of the production of  
234988 Brahmá—the creator, so various also is the description of this unsolid  
234989 and unsubstantial creation.

234990  
234991 47. I have related to you already about the creation of one of these  
234992 Brahmás, and mentioned about the production of others without  
234993 specifying their several works.

234994  
234995 48. It is agreed by all, that the creation is but the development of  
234996 divine mind; although I have related for your acquaintance, the various  
234997 processes of its production.

234998  
234999 49. The sátwika and other productions, of which I told you before, have  
235000 all come to existence, in the manner I have narrated to you.

235001  
235002 50. Now know the endless succession of all things in the world;  
235003 creation is followed by destruction as pleasure by pain; and as  
235004 ignorance is followed by knowledge, and bondage by liberation.

235005  
235006 51. Past creations and objects of affection being gone, others come to  
235007 rise in future, as the lamps are lighted and extinguished by turns at  
235008 home.

235009  
235010 52. The production and destruction of all bodies, are as those of  
235011 Brahmá and the lamps, they assume their forms in their time, but become  
235012 an undistinguishable mass after death.

235013  
235014 53. The four ages of the world, namely, the Satya, Tretá, Dwápara and  
235015 Kali Yugas, revolve in endless rotation, like the wheel of the potter  
235016 or of any other engine.

235017  
235018 54. The Manvantaras and Kalpa cycles succeed one another, as the day  
235019 and night, the morning and evening, and the times of work follow those  
235020 of rest by turns.

235021  
235022 55. All worlds and things are under the subjection of time. They are  
235023 subject to repeated successions, and there is nothing without its  
235024 rotation.

235025  
235026 56. They all proceed of their nature from the vacuum of Divine  
235027 Intellect, as the sparks of fire scintillate from the red-hot iron.

235028  
235029 57. All things once manifest, are next concealed in the divine mind;  
235030 just as the season fruits and flowers, disappear after their appearance  
235031 in season.

235032  
235033 58. All productions are but fluctuations of the mind of the Supreme  
235034 spirit; their appearances to our view, are as the sight of two moons to  
235035 infirm eyes.

235036  
235037 59. It is the intellect alone, which exhibits these appearances to our  
235038 view; they are always situated in the intellect, though they appear  
235039 without it like the beams in the inner disk.

235040  
235041 60. Know Ráma, the world to be never in existence; it is a motionless  
235042 show of that power, which resides only in the Supreme spirit.

235043  
235044 61. It is never as it appears to you, but quite a different thing from  
235045 what it seems to be; it is a show depending on the power of the  
235046 Omnipotent.

235047  
235048 62. What the world exists since the \_mahá kalpa\_ or great will of God,  
235049 and there is no more any other world to come into existence in future,  
235050 is the conclusion of the learned holds good to the present time. (This  
235051 belief is based on the holy text, "\_so aikshata\_—God willed—'Let there  
235052 be', and there was all").  
235053



63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (upapádyā) of the unintelligent.

64. The insapient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after).

67. So others (the Sāṅkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind; but as these are but the conceptions of the mind, they can never have any visible or separate form or existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyaṇa and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.

75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the etherial goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of \_pat-pat\_ over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy \_satya yuga\_, as the black body of Náráyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive \_kalpas\_.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the \_pushkara\_ and \_ávartaka\_ clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like pictures of fairylands (airy castles) in the canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluvion, both of which follow one another like the axles of a wheel.

88. Now consider, O Ráma! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dásúra's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

#### CHAPTER XLVIII.

#### STORY OF DÁSÚRA.

Argument. Description of the vanity of worldly enjoyments, illustrated in the tale of Dásúra.

Vasishtha continued:—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a \_bel\_ fruit held in his hand (\_i.e.\_ as one knows the places on earth in a small globe).

235192  
235193 3. Any rational being, who scans well the errors of the world, forsakes  
235194 his delusion of egoism, as a snake casts off his slough.  
235195

235196 4. Being thus paralysed (unconscious) of his selfishness, he has no  
235197 more to be born; as a fried grain can never germinate, though it is  
235198 sown in the field, and lies for ever in it.  
235199

235200 5. How pitiable is it that ignorant men take so much pains for the  
235201 preservation of their bodies, which are ever subject to diseases and  
235202 dangers; and liable to perish to-day or to-morrow at the expense of  
235203 their souls.  
235204

235205 6. Do not therefore, O Ráma! take so much care for the dull body like  
235206 the ignorant; but regard only for the welfare of thy soul.  
235207

235208 7. Ráma said:—Tell me Sir, the story of Dásúra, which is illustrative  
235209 of the visionary and air-drawn form of this rotatory universe, which is  
235210 all hollow within.  
235211

235212 8. Vasishtha replied:—Hear me rehearse to you, O Ráma! the narrative of  
235213 Dásúra, in illustration of the delusive form of the world, which is no  
235214 more than the air-built utopia of our brains.  
235215

235216 9. There is on the surface of this land, the great and opulent province  
235217 of Magadha, which is full of flower trees of all kinds.  
235218

235219 10. There is a forest of wide extending kadamba groves, which was the  
235220 pleasant resort of charming birds of various sorts and hues.  
235221

235222 11. Here the wide fields were full of corns and grains, and the skirts  
235223 of the land were beset by groves and arbours; and the banks of rivulets  
235224 were fraught with the lotuses and water lilies in their bloom.  
235225

235226 12. The groves and alcoves resounded with the melodious strains of  
235227 rustic lasses, and the plains were filled with blades of blossoms,  
235228 bedewed by the nightly frost, and appearing as arrows of the god of  
235229 love, \_Káma\_.  
235230

235231 13. Here at the foot of a mountain, decked with \_karnikara\_ flowers,  
235232 and beset by rows of plantain plants and kadamba trees, was a secluded  
235233 spot over-grown with moss and shrubs.  
235234

235235 14. It was sprinkled over with the reddish dust of crimson flowers  
235236 borne by the winds, and was resonant to the warblings of water fowls,  
235237 singing in unison with the melodious strains of aquatic cranes.  
235238

235239 15. On the sacred hill overhanging that spot, there rose a kadamba  
235240 arbor, crowded by birds of various kinds; and there dwelt on it a holy  
235241 sage of great austerity.  
235242

235243 16. He was known by the name of Dásúra, and was employed in his austere  
235244 devotion; sitting on a branch of his kadamba tree with his exalted  
235245 soul, and devoid of passions.  
235246

235247 17. Ráma said:—I want to know Sir, whence and how that hermit came to  
235248 dwell in that forest, and why he took his seat on that high \_kadamba  
235249 tree\_.  
235250

235251 18. Vasishtha replied:—He had for his father, the renowned sage  
235252 \_Saraloman\_, residing in the same mountain, and resembling the great  
235253 Brahmá in his abstract meditation.  
235254

235255 19. He was the only son of that sire, like Kacha the only progeny of  
235256 Brihaspati, the preceptor of the gods, with whom he came to dwell in  
235257 the forest from his boyhood.  
235258

235259 20. Saraloma having passed many years of his life in this manner, left  
235260 his mortal frame for his heavenly abode, as a bird quits its nest to

235261 fly into the air.  
235262  
235263 21. Dásúra being left alone in that lonely forest, wept bitterly and  
235264 lamented over the loss of his father, with as loud wailings as the  
235265 shrieks of a heron upon separation from its mate.  
235266  
235267 22. Being bereft of both his parents, he was full of sorrow and grief  
235268 in his mind; and then he began to fade away as the lotus blossom in  
235269 winter.  
235270  
235271 23. He was observed in this sad plight by the sylvan god of that wood,  
235272 who taking compassion on the forlorn youth, and accosted him unseen in  
235273 an audible voice and said:—  
235274  
235275 24. O sagely son of the sage! why weepest thou as the ignorant, and why  
235276 art thou so disconsolate, knowing the instability of worldly things?  
235277  
235278 25. It is the state of this frail world, that everything is unstable  
235279 here; and it is the course of nature that all things are born to live  
235280 and perish afterwards into nothingness.  
235281  
235282 26. Whatever is seen here from the great Brahmá down to the meanest  
235283 object, is all doomed to perish beyond a doubt.  
235284  
235285 27. Do not therefore wail at the demise of thy father, but know like  
235286 the rising and falling sun, every thing is destined to its rise and  
235287 fall. (Here sun—the lord of the day—\_ahah-pati\_, is spelt \_aharpati\_ by  
235288 a \_várttika\_ of Kátyáyana).  
235289  
235290 28. Hearing this oracular voice, the youth wiped his eyes red hot with  
235291 weeping; and held his silence like the screaming peacock at the loud  
235292 sound of the clouds. (The pea-cock is said to cry at the sight, but to  
235293 be hushed at the sound of a rainy cloud).  
235294  
235295 29. He rose up and performed the funeral ceremonies of his sire, with  
235296 devoutness of his heart; and then set his mind to the success of his  
235297 steady devotion.  
235298  
235299 30. He was employed in the performance of his austerities according to  
235300 the Bráhmānic law, and engaged himself in discharging his ceremonial  
235301 rites by the Srauta ritual, for the accomplishment of his sundry vows.  
235302  
235303 31. But not knowing the knowable (Brahma), his mind could not find its  
235304 rest in his ceremonial acts, nor found its purity on the surface of the  
235305 stainless earth. (The earth appears sullied to the tainted soul, but it  
235306 is all unstained to the taintless soul, which views it full with the  
235307 holy spirit of God).  
235308  
235309 32. Not knowing the fulness of the world with divine spirit, and the  
235310 holiness of the earth in every place, he thought the ground polluted  
235311 (by the original sin), and did not find his repose any where.  
235312  
235313 33. Therefore he made a vow of his own accord, to take his seat on the  
235314 branch of a tree, which was untainted with the pollution of the earth.  
235315 (Because the Lord said, "Cursed is the ground for thy sake"; but not so  
235316 the trees growing upon it).  
235317  
235318 34. Henceforth said he, "I will perform my austerities on these  
235319 branching arbours, and repose myself like birds and sylvan spirits, on  
235320 the branches and leaves of trees."  
235321  
235322 35. Thus sitting on high, he kindled a flaming fire beneath him, and  
235323 was going to offer oblations of living flesh on it, by paring bits of  
235324 his shoulder blade (mixed with blood).  
235325  
235326 36. When the god of fire thought in himself that, as fire is the mouth  
235327 whereby the gods receive their food, the offering of a Bráhmān's flesh  
235328 to it, would wholly burn down their faces. (Fire is the mouth of gods,  
235329 says Veda, because the gods of early Aryans were distinguished from the

savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Bráhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Brihaspati or Jupiter.

38. He uttered gently and said, "Accept young Bráhmaṇ your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited".

39. Being thus accosted by the god, the Bráhmaṇ boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord! I find no holy place upon earth, which is full of iniquity and sinful beings; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Bráhmaṇ boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day-light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

#### CHAPTER XLIX.

##### DESCRIPTION OF DÁSÚRA'S KADAMBA FOREST.

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

Vasishtha continued:—Thus Dásúra remained in the forest reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (\_i.e.\_ As high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk-white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling chakoras as amongst them, appeared as the milky path of heaven studded with stars

singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the verdant foliage, seeming as bluish clouds in the azure sky.

8. The white chauri deer with half of their bodies hidden under the coverts of the woods, and their fore parts appearing without the thickets, appeared as so many moons with their dark and bright sides in the sky.

9. The warbling of chataks, joined with the trill of cuckoos, and the whistling of chakoras, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of siddha sylphs, sitting quietly beside their coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed as the god Visva-rúpa lifting his thousand arms on high, and dancing with the breeze, with the pendant orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmá was the reservoir of all sorts of productions.

16. The ground glistened with the falling florets and the farina of the flowers, as the firmament glittered with the lustre of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its bowers resembled the inner apartments of houses, with the blossoms waving as flags over them, and strewn over with the white farina of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles; the twittering of chakoras and parrots, and cooing of cokilas in the deep coverts of the woods; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the sylvan goddesses; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the farinaceous pistils of flowers, and sounding water-falls were incessantly exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with the waving

flowers; and the hoary clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were incessantly dashed by their huge legs and feet. (See kumára Sambhava).

24. Birds of variegated plumage that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu. (Vishnu means the residence of beings like Viráta).

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching arms and clasping armlets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings. (The produce of trees supplies the supportance of all living creatures).

27. And thinking how they are the support of thousands of creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind \_siddha\_ (sylphs) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The \_kadamba\_ tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banian, bata and ficus religiosus, the mango, the fig tree and frondos. (\_i.e.\_ বটশ্বখ, অম্র, উড়ুয়র, and পলাস called বনম্পতি or lords of woods)).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the \_párijata\_ tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The \_kadamba\_ arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.

## CHAPTER L.

### DÁSÚRA'S SURVEY OF THE HEAVENS.

Argument. Dásúra surveys all the sky from his seat on the Kadamba tree.

Vasishtha continued:—Dásúra remained in this flowery arbour, as if he

dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.

8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings pendant on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy mantle on their tops.

10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice, and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.

## CHAPTER LI.

### DÁSÚRA'S BEGETTING A SON.

Argument:—Mental sacrifices of Dásúra, and his production and Instruction of a son begotten by the sylvan goddess.

Vasishtha continued:—Thence forward Dásúra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dásúra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of padmāsana, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a



235606 desire of gaining its reward.

235607  
235608 4. Sitting on the leaves of the creepers in his aerial seat, he  
235609 employed his inward spirit and mind, in discharging his sacrificial  
235610 rites, of the sacred fire and horse sacrifice.

235611  
235612 5. He continued there for the space of full ten years, in his acts of  
235613 satisfying the gods with his mental sacrifices of the bull, horse and  
235614 human immolations, and paying their honorariums in his mind.

235615  
235616 6. In process of time, his mind was purified and expanded, and he  
235617 gained the knowledge of the beatification of his soul. (It is believed  
235618 that ceremonial acts, lead to the knowledge productive of spiritual  
235619 bliss).

235620  
235621 7. His ignorance being dispelled, his heart became purified of the dirt  
235622 of worldly desires; and he came to behold a sylvan goddess, standing  
235623 beside his leafy and mossy seat.

235624  
235625 8. She was a body of light and dressed in a robe of flowers; her form  
235626 and face were beautiful to behold, and her large bright eyes turned  
235627 wistfully towards him.

235628  
235629 9. Her body breathed the fragrance of the blue lotus, and her figure  
235630 charmed his inmost soul. He then spoke to the goddess, standing before  
235631 him with her down cast looks.

235632  
235633 10. What art thou, O tender dame! That lookest like a creeper fraught  
235634 with flowers, and defiest the god Cupid with thy beauteous form and  
235635 eyes, resembling the petals of the lotus.

235636  
235637 11. Why standest thou as Flora, the befriending goddess of flowering  
235638 creepers? Thus accosted, the dame with deer-like eyes and protuberant  
235639 bosom replied to him.

235640  
235641 12. She said to the hermit with a sweet and charming voice in the  
235642 following manner:—"Mayst thou prosper in obtaining the objects of thy  
235643 wishes":-

235644  
235645 13. "For any thing which is desirable and difficult of attainment in  
235646 this world, is surely obtainable when sought after with proper exertion  
235647 by the great":-

235648  
235649 14. "I am, O Bráhmaṇ! a sylvan goddess of this forest, which is so full  
235650 of creeping plants, and decorated by the beautiful \_kadamba\_ trees.

235651  
235652 15. "Here I strayed to witness the festive mirth of the sylvan  
235653 goddesses, which always takes place on this thirteenth day of the lunar  
235654 month of chaitra in this forest.

235655  
235656 16. "I saw here my companions enjoying their festival of love, and felt  
235657 myself sorry to think of my childlessness among them.

235658  
235659 17. "Finding thee accomplished in all qualifications, I have resorted  
235660 hither with my suit of begetting a son by thee.

235661  
235662 18. "Please Sir, to procreate a son in me, or else I will put my person  
235663 in the flames, to get rid of my sorrow of childlessness."

235664  
235665 <19.> Hearing the sylvan dame speaking in this manner, the hermit smiled  
235666 at her, and spoke kindly to her with presenting her a flower with his  
235667 own hand, and said:-

235668  
235669 20. Depart O damsel! and betake thyself to the worship of Siva for a  
235670 whole month, and then thou shalt like a tender creeper, beget a boy as  
235671 beautiful as a bud by this time of the year.

235672  
235673 21. But that son of thine, whom thou didst desire of me at the  
235674 sacrifice of thy life, will betake himself to austerities like mine,

and become a seer like myself (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing's sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Ámra tree.

26. This sir, is the would be son (bhávya) of both of us, who has been trained up by me in all the branches of learning. (The Veda and its branches. The future \_bhávya\_—would be, should be the preter \_bhávita\_—was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or \_subha\_—knowledge, is meant the \_para\_—superior or spiritual learning).

28. Do you now my lord! deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna (Ouranus) waiting upon the sun.

31. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.

<32.> The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedánta (for his best knowledge of spirituality).

33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, inferences, comparisons and testimony or authoritative statements of sástras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha)).

34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)

## CHAPTER LII.

### GRANDEUR OF THE AIR-BORN KING.

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

Vasishtha continued:—It was on one occasion that I passed by that (Dásúra's) way in my invisible body, to bathe in the heavenly stream of \_mandákiní\_ (milky way) in the etherial regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dásúra dwelt on his high Kadamba tree.

3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.

4. Attend my intelligent son! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.

5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born. Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.

7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.

8. His unnumbered acts and exploits, are fraught with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.

9. No one has been able to check the prowess of that mighty brave by force of fire or sword, as none hath ever been able to press the air or wind in his hand.

10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.

11. With his triple form of the sátwika, rájasika and támasika qualities, he encompasses the world, and is enabled to accomplish all sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotelean Ethics. But I would prefer to call them the positive, comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma), with his triple body as that of a bird (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound).

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (\_chaturdasa Bhuvana\_) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses \_divá\_, and \_nisácharas\_ or the day and

nightfarers).

16. The king has peopled this great city of his with many selfmoving bodies (animals), which move in their spheres quite ignorant of themselves (\_i.e.\_ of their origin, their course and their fates).

17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day (as the ephemerids).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows); which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a \_Bhairava\_ by the day (i.e. egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.

27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

#### CHAPTER LIII.

#### DESCRIPTION OF THE MUNDANE CITY.

Argument. Interpretation of the Parable of the Air-born prince,

235882 and exposition of the Universe as the production of our Desires.

235883  
235884  
235885 Vasishtha continued:—The boy then asked his holy sire, who was sitting  
235886 reclined on his sacred Kadamba tree, in the midst of the forest of the  
235887 great Jambudvīpa in the gloom of the night.

235888  
235889 2. The son said:—Tell me Sir, who is this Air-born prince of  
235890 Supernatural form, about whom you related to me just now; I do not  
235891 fully comprehend its meaning, and want it to be explained to me clearly.

235892  
235893 3. You said sir, that this prince constructs for himself a new abode,  
235894 whilst residing in his present body; and removes to the same after he  
235895 has left the old frame. This seems impossible to me, as the joining of  
235896 one tense with another, the present with the future.

235897  
235898 4. Dāsúra replied:—Hear me tell you my son, the meaning of this  
235899 parable, which will explain to you the nature of this revolutionary  
235900 world in its true light.

235901  
235902 5. I have told you at first that a non-entity sprang in the beginning  
235903 from the entity of God, and this non-entity being stretched out  
235904 afterwards (in the form of illusion), gave rise to this illusory world  
235905 called the cosmos.

235906  
235907 6. The vacuous spirit of the Supreme Deity, gives rise to his formless  
235908 will, which is thence called Air-born (or the mind). It is born of  
235909 itself in its formless state from the formless Spirit, and dissolves  
235910 itself into the same; as the wave rising from and falling in the bosom  
235911 of the sea. (Thus in the beginning was the Will and not the Word, and  
235912 the Will was in God, and the will was God; and it rises and sets in the  
235913 Spirit of God).

235914  
235915 7. It is the will which produces every thing, and there is nothing  
235916 produced but by the Will. The Will is self-same with its object, which  
235917 constitutes and subsists in it; and it lives and dies also along with  
235918 its object. (The will of the willful mind, dwells on some subject or  
235919 other while it is living; but it perishes when it has no object to  
235920 think upon, and melts into insensibility; or else it continues to  
235921 transmigrate with its thoughts and wishes for ever).

235922  
235923 8. Know the gods Brahmá, Vishnu, Indra, Siva and the Rudras, as  
235924 offspring of the willful Mind; as the branches are the offshoots of the  
235925 main tree, and the summits are projections of the principal mountain.

235926  
235927 9. This Mind builds the city of the triple world, in the vacuum of  
235928 Brahma (like an air-drawn castle); by reason of its being endowed  
235929 with intelligence from Omniscience, in its form of Virinchi  
235930 (vir-incho-ativus).

235931  
235932 10. This city is composed of fourteen worlds (planetary spheres)  
235933 containing all their peoples; together with chains of their hills and  
235934 forests and those of gardens and groves.

235935  
235936 11. It is furnished with the two lights of the sun and moon, (to shine  
235937 as two fires by day and night); and adorned with many mountains for  
235938 human sports. (Hence the mountainous Gods of old, are said to be the  
235939 sportive \_Devas\_; \_divi deváh divayanti\_).

235940  
235941 12. Here the pearly rivers are flowing in their winding courses, and  
235942 bearing their swelling waves and rippling billows, shining as chains of  
235943 pearls under the sunbeams and moonlight.

235944  
235945 13. The seven oceans appear as so many lakes of limpid waters, and  
235946 shining with their submarine fires, resembling the lotus-beds and mines  
235947 of gems beneath the azure sky.

235948  
235949 14. It is a distinguished place of gods, men and savages, who make  
235950 their commerce here, with commodities (of virtue and vice), leading

either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons (as *dramatis personae*), to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts—as men and *Nágas*. (The *Nágas* are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotá Naghores, and the Naga hill people of Assam are remnants of this tribe).

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a *yaksha* demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as boisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity), that spreads the view of this miserable world before him; but absence of the knowledge of self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the

peg from the chink of the timber (which smashed its testes. See  
Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its  
desired objects, as the stag stood with its lifted mouth, to have a  
drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it  
forsakes them in disgust; now it longs for joy, and then grows sulky at  
its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward  
objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or  
sober forms; known under the names of \_satva\_, \_rajas\_ and \_tamas\_ (as  
defined before).

34. The bad or vitiated form of the mind delights in worldliness, and  
by bemeaning itself with all its greedy appetites, reduces itself to  
the state of worms and insects in its future births.

35. The good disposition of the mind is inclined towards virtuous  
deeds, and the acquisition of knowledge; and by these means advances  
both to its soleness and self enjoyment (\_i.e.\_ to its full liberation  
and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of  
society, and conducts itself in the world in the company of friends and  
members of the family.

37. After relinquishment of all these three forms, and abdication of  
egoism and desires, it reaches to the state of the absolute Supreme  
Being.

38. Therefore shun the sight of the visibles, and repress your fleeting  
mind by your sober intellect; and diminish your desires for all  
internal as well as external goods. (\_i.e.\_ Both mental qualifications  
and outward possessions).

39. For though you may practice your austerities for a thousand years,  
and crush your body by falling from a precipice upon stones;—

40. Or although you burn your body alive on a flaming pyre, or plunge  
yourself into the submarine fire; or if you fall in a deep and dark pit  
or well, or rush upon the edge of a drawn and sharp sword;—

41. Or if you have Brahmá himself or even Siva for your preceptor, or  
get the very kind and tender hearted ascetic for your religious  
guide;—(The \_guru\_ of this nature probably alludes to Buddha, or Jina  
according to some, or to Dattátreya or Durvásá according to others.  
Gloss).

42. Whether you are situated in heaven or on earth, or in the regions  
of pátála—the antipodes below; you have no way of liberation, save by  
keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your  
irresistible and violent desires and passions, which will secure to you  
the pure and transcendent joy of peace and holiness.

44. All things are linked together under the bandage of cupidity; and  
this band being broken asunder, makes the desired objects vanish into  
nothing.

45. The real is unreal and the unreal is real, as the mind may make it  
appear to be; all reality and unreality consists in our conception of  
them, and in nothing besides.

236089 46. As the mind conceives a thing to be, so it perceives the same in  
236090 actuality; therefore have no conception of anything, if you want to  
236091 know the truth of it.  
236092  
236093 47. Do you act as the world goes, without your liking or disliking of  
236094 any thing; and thus the desires being at an end, the intellect will  
236095 rise to the inscrutable beyond the knowledge of the mind.  
236096  
236097 48. The mind which having sprung from the Supreme Soul in the form of  
236098 goodness, is inclined afterwards towards the unrealities of the world;  
236099 surely alienates itself from the Supreme, and exposes itself to all  
236100 sorts of misery.  
236101  
236102 49. We are born to the doom of death, but let us not die to be reborn  
236103 to the miseries of life and death again. It is for the wise and learned  
236104 to betake themselves to that state, which is free from these pains.  
236105  
236106 50. First learn the truth, and attain to the true knowledge of your  
236107 soul; and then abandon all your desire and dislike of the world. Being  
236108 thus prepared with a dead-like insensibility of your internal feelings,  
236109 you will be enabled to come to the knowledge of that transcendental  
236110 state, which is full of perfect bliss and blessedness.  
236111  
236112  
236113  
236114  
236115  
236116  
236117  
236118  
236119

#### CHAPTER LIV.

##### CORRECTIVE OF DESIRES.

236120 Argument. The rise, progress and decline of Human Wishes.  
236121  
236122

236123 The Son asked:—What is this desire, father? how is it produced and  
236124 grown, and how is it destroyed at last?  
236125

236126 2. Dásúra replied:—The desire or will is situated in the mind or mental  
236127 part of the one eternal, universal and spiritual substance of God.  
236128

236129 3. It gets the form of a monad from a formless unit, and then by its  
236130 gradual expansion extends over the whole mind, and fills it as a flimsy  
236131 cloud soon covers the sky.  
236132

236133 4. Remaining in the divine Intellect, the mind thinks of thinkables, as  
236134 they are distinct from itself; and its longing after them is called its  
236135 desire, which springs from it as a germ from its seed.  
236136

236137 5. The desire is produced by the desiring of something, and it  
236138 increases of itself both in its size and quantity, for our trouble  
236139 only, and to no good or happiness at all.  
236140

236141 6. It is the accretion of our desires which forms the world, as it is  
236142 the accumulation of waters which makes the ocean; you have no trouble  
236143 without your desire, and being free from it, you are freed from the  
236144 miseries of the world (wherein one has to buffet as in the waves and  
236145 waters of the sea).  
236146

236147 7. It is by mere chance, that we come to meet with the objects of our  
236148 desire; as it is by an act of unavoidable chance also, that we are  
236149 liable to lose them. They appear before us as secondary luminaries in  
236150 the sky, and then fly away as the mirage vanishes from view.  
236151

236152 8. As a man who has the jaundice by eating a certain fruit, sees every  
236153 thing as yellow as gold with his jaundiced eye; so the desire in the  
236154 heart of man, pictures the unreal as a reality before him.  
236155

236156 9. Know this truth that you are an unreality yourself, and must become  
236157 an unreality afterwards. (Because there is but one self-existent



entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your pleasures here? You are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection, insouciance, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the excess of joy and grief, and the knowledge of the Vanity of things, will keep out your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

- 236227  
236228 27. The mind which becomes the living principle, stretches out his city  
236229 of the world by an act of its imagination; and then turns it about as  
236230 the present, past, and future worlds, (\_i.e.\_ the mind produces,  
236231 destroys and reproduces the world, as it builds and breaks and rebuilds  
236232 its aerial castles).
- 236233  
236234 28. The mind being subject to the sensational, emotional and volitive  
236235 feelings; loses the purity of its intellectual nature, and plays many  
236236 parts by its sensuousness.
- 236237  
236238 29. The living soul also forgets the nature of the universal soul from  
236239 which it is derived, and is transformed to a puny animalcule in the  
236240 heart of man, where it plays its pranks like an ape in the woods.
- 236241  
236242 30. Its desires are as irrepressible, as the waves of the ocean, and  
236243 they rise and fall by turns like the waves, in expectation of having  
236244 every object of the senses.
- 236245  
236246 31. Our desire like fire, is kindled by every straw; and it burns and  
236247 blows out in its invisible form within the mind.
- 236248  
236249 32. Our desires are as fickle as flashes of lightning, and proceed from  
236250 the minds of the ignorant, as the lightning darts itself from the  
236251 watery clouds (জলদ); they are equally fleeting and  
236252 misguiding, and must be speedily avoided by the wise.
- 236253  
236254 33. Desire is undoubtedly a curable disease, as long as it is a  
236255 transient malady of the mind; but it becomes incurable, when it takes a  
236256 deep root in it.
- 236257  
236258 34. The knowledge of the unreality of the world, quickly cures the  
236259 disease of desire; but the certainty of worldly knowledge, makes it as  
236260 incurable as the impossibility, of removing the blackness of a coal.
- 236261  
236262 35. What fool will attempt to wash a coal white, or convert a  
236263 materialist to a spiritualist? Or turn a raven or Negro to whiteness?
- 236264  
236265 36. But the mind of a man, is as a grain of rice covered under its  
236266 husk, which is soon unhusked upon the threshing-floor.
- 236267  
236268 37. The worldliness of the wise, is as soon removed as the husk of  
236269 rice, and the blackness of a cooking kettle.
- 236270  
236271 38. The blemishes of a man, are blotted out by his own endeavours;  
236272 wherefore you must try to exert yourself to action at all times.
- 236273  
236274 39. He who has not been able to master over his vain desires, and hobby  
236275 whims in this world, will find them vanish of themselves in course of  
236276 time, as nothing false can last for ever.
- 236277  
236278 40. The light of reason removeth the false conception of the world, as  
236279 the light of the lamp dispels the darkness from the room at sight, and  
236280 night vision removes the secondary moon (of optical deception).
- 236281  
236282 41. The world is not yours, nor are you of this world; there is no body  
236283 nor anything here akin to you, nor are you so to any; never think  
236284 otherwise, nor take the false for true.
- 236285  
236286 42. Never foster the false idea in your mind, that you are master of  
236287 large possessions and pleasant things; for know yourself and all  
236288 pleasant things, are for the delight of the Supreme Maker and Master of  
236289 all.

Argument. Dásúra's reception of Vasishtha, their conversation and Parting.

Vasishtha said:—Hear me, Ráma, that art the delight of Raghu's race, and shimest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dásúra and his son:—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dásúra there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5. Seeing me presenting myself before him, Dásúra spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dásúra in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dásúra, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The choury deer flapped their long hairy and moon-bright tails, against the herbaceous arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smeared with the dust of its flowers, it appeared to be anointed with sandal paste; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags (or banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed

her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the sylvan goddess and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinaceous meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms tinged the ground with ambergreens, and the Kadamba fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves and there were others resting on the barren ground; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to ope their petals; while the host of the stars on high, disappeared from their arena of the sky.

236434  
236435 35. I then took my departure, and was followed by the hermit and his  
236436 son to some distance from their Kadamba tree, where I left them for my  
236437 aerial course to the heavenly stream.  
236438

236439 36. There having performed my holy ablution, I came down under the  
236440 vault of heaven, and then entered the celestial region of the sages,  
236441 which is situated in the midway sky.  
236442

236443 37. Now I have related to you, Ráma, this story of Dásúra, that you may  
236444 learn from his instance the unreality of the apparent world, and as it  
236445 is but a shadow of the ideal one (in the Divine mind).  
236446

236447 38. It was for this reason, that I have given you the narrations of  
236448 Dásúra, by way of explanation of the phenomenal world, as a shadow of  
236449 the noumenal.  
236450

236451 39. Now therefore know the Spirit like Dásúra, and imitate his example  
236452 in the magnanimity of your soul. Forsake the unreal, and pursue the  
236453 reality for your permanent delight.  
236454

236455 40. Rub out the dirt of desire from your mind, and see the image of  
236456 truth in it as in a mirror; you will thus attain to the highest state  
236457 of knowledge, and be honoured in all worlds as a perfect being.  
236458  
236459  
236460

## 236461 CHAPTER LVI.

### 236462 ON THE SOUL AND ITS INERTNESS.

236463  
236464  
236465  
236466  
236467 Argument. Consideration of the activity and inactivity of the Soul, and  
236468 the Vanity of the Visibles.  
236469

236470  
236471 Vasishtha continued:—Knowing the world as a nihility, you must cease to  
236472 take any delight in it; for what reasonable being is there in it that  
236473 would delight in its unreality.  
236474

236475 2. If you take the phenomenal world for a reality, you may continue to  
236476 enslave yourself to the unreal material; and lose the spiritual nature  
236477 of your soul.  
236478

236479 3. Or if you know it to be a temporary existence, why then should you  
236480 take any interest in what is so frail and unstable, rather than care  
236481 for your immortal soul?  
236482

236483 4. The world is no substantial existence, nor are you a being of its  
236484 unsubstantiality; it is only a clear reflection of the divine mind, and  
236485 extending over all infinity. (And which is refracted into all  
236486 individual minds as in prismatic glasses).  
236487

236488 5. The world is neither an agent itself, nor is it the act of any agent  
236489 at all; it is simply the reflexion of the noumenal, without any agency  
236490 of its own.  
236491

236492 6. Whether the world is with or without an agent, or has a maker or  
236493 not, yet you can not tell it as a real substance, except that it  
236494 appears so to your mind.  
236495

236496 7. The soul is devoid of all organs of action, and with all its  
236497 activity, it remains motionless and without action, as anything that is  
236498 inactive and immovable.  
236499

236500 8. The world is the production of a fortuitous chance (Kákatáliya  
236501 Sanyoga), and none but boys place any reliance in it. (The world here  
236502 means our existence in it, which is an act of chance).

236503  
236504 9. The world is neither stable nor fragile, but it is mutable from one  
236505 state to another, as it is known by its repeated reproductions and  
236506 visibility to us.  
236507

236508 10. It is neither everlasting, nor is it a momenting thing; its  
236509 constant mutability contradicts its firmness; and its nihility, (as  
236510 stated before) is opposed to its temporarity. (The dictum of the Veda  
236511 of the eternity of \_asat\_-nullity, nullifies its temporariness).  
236512

236513 11. If the soul is the active power without its organs of action, it  
236514 must be unfailing and entire; because the continuance of its inorganic  
236515 operations can not weaken its powers. (\_i.e.\_ The performance of bodily  
236516 actions debilitates the body; but the immaterial mind is not impaired  
236517 by its activity).  
236518

236519 12. Therefore there is an irresistible destiny, which is absolutely  
236520 overruling; it is existence and inexistence itself, it is sedate and  
236521 continuous, and all visible perturbations are but false appearances.  
236522

236523 13. The limit of a hundred years of human life, is but a very small  
236524 portion of unlimited duration; it is therefore very astonishing that  
236525 any one should be concerned with this small portion of his existence,  
236526 here (in utter disregard of his eternal life).  
236527

236528 14. Granting the durability of worldly affairs, yet they are not  
236529 deserving of your reliance; for what faith can you rely on the union of  
236530 two such opposites as the mind and matter? (The one being sensible and  
236531 the other insensible, the one being infinite and imperishable, and the  
236532 other a finite and frail substance).  
236533

236534 15. But if the state of worldly things be unsteady and uncertain, it  
236535 can not be deserving of your confidence. Say, can you be sorry at the  
236536 dissolving of the foam and froth of the milk or water, then why should  
236537 you lament at the loss of the perishable? (So said the Grecian  
236538 philosopher: yesterday I saw a fragile breaking, and today I saw a  
236539 mortal die).  
236540

236541 16. Know, O strong armed Ráma! that reliance on the world, is the  
236542 fetter of the soul to it; it does not behove any body to join the  
236543 perishable and imperishable together like the water and its froth. (The  
236544 one being lasting and the other a transient thing).  
236545

236546 17. Although the soul is the agent (or source) of all actions, yet it  
236547 remains as no agent at all; it is unconnected with its actions, as the  
236548 lamp with its light. (The mind being the doer of actions and not the  
236549 soul).  
236550

236551 18. Doing all it does nothing, but like the sun directs the business of  
236552 the day without doing anything by itself. It moves like the sun without  
236553 moving from its place, but retains its station in its own orbit. (The  
236554 sun is the causal agent of diurnal duties, but men are the active  
236555 agents of their actions).  
236556

236557 19. There is some other hidden cause guiding the course of the world,  
236558 beside the soul and body; as there is an unknown cause of the course of  
236559 the Aruna river, notwithstanding its being blocked by stones.  
236560

236561 20. When you have known this for certain, O Ráma by your own  
236562 proficience, and have well ascertained this truth by its clearest  
236563 evidence:—  
236564

236565 21. You ought no more to place any reliance on material things, which  
236566 are as false as an ambient flame, or a vision in dream, or as any  
236567 falsehood whatever.  
236568

236569 22. As a stranger is not to be taken into your friendship, on his first  
236570 appearance; so you must never trust or rely on anything of this world  
236571 through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold stricken to the sun, and the thirsty doth to the water in the mirage.
24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.
25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct yourself cheerfully in your sphere.
26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss)).
27. It is a general law (niyati, or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).
28. Look at the kurchi tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being (though he may not will or ordain it so). (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performance of same. Gloss).
29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat. (This is called the overruling and universal destiny).
30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the Deity, causes the existence of all worlds (as they are in attendance upon His presence).
31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will (which is the property of the mind; and not of the soul).
32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.
33. Thus the properties both of causality and its want, reside in the soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.
34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.
35. The man that does not employ his mind to his actions, becomes indifferent (virāga) to the world; and he is freed from it, who is certain of his being no agent of his actions.
36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in fact).

236641 37. But if you wish to remain, Ráma, with your high ambition of doing  
236642 every thing in the world, that is also good, and you may try to do the  
236643 same.

236644  
236645 38. But if I do not fall to so great an error, as to have this high  
236646 aspiration of yours, I am never liable to the passions of anger and  
236647 enmity, and other violent emotions in this world.

236648  
236649 39. The bodies that we bear, are nourished by some and immolated by  
236650 others: such being the state of our own being; we have no cause for our  
236651 joy or sorrow in it.

236652  
236653 40. Knowing ourselves to be the authors of our own happiness and  
236654 misery, and as causes of the rise and dissolution of the world from our  
236655 view, we have no reason to be joyous or sorry in it.

236656  
236657 41. Then there is an end of the joys and sorrows of our own making,  
236658 when we have that sweet composure, which is a balm to all the diseases  
236659 in our soul.

236660  
236661 42. Fellow feeling to all living beings, makes the best state of the  
236662 mind; and the soul that is so disposed, is not subject to  
236663 transmigration.

236664  
236665 43. Or make this the best lesson, Ráma! for your conduct in life, that  
236666 with all your activities, you continue to think yourself as no actor at  
236667 all. (Because the belief of one's agency, leads him to the fruition of  
236668 this act in repeated births).

236669  
236670 44. Remain quiet and steady as thou art, by resigning all things to  
236671 themselves; and never think that it is thou that dost or undoest  
236672 anything (which is destined to be so or otherwise by the Divine will).

236673  
236674 45. But if you look to the different modes of your doing one thing or  
236675 the other, you can have no rest or quiet, but must run in the way  
236676 leading to the trap of perpetual toil and misery.

236677  
236678 46. The belief of a man's corporeality, that he is a destructible body,  
236679 and no spiritual being, is to him but a bed of thorns; it must  
236680 therefore be avoided by all means, in order to evade the danger of his  
236681 imminent destruction.

236682  
236683 47. Corporeality is to be shunned as a hell-hound feeding on canine  
236684 meat; and after disappearance of the cloud of corporeity from view, the  
236685 light of spirituality will appear before the sight.

236686  
236687 48. The pure light of spirituality; presents the appearance of the  
236688 bright moon-beams of holiness, after dispersion of clouds of corporeal  
236689 desires; and it is by the help of this light, that the spiritualist is  
236690 enabled to steer across the ocean of this world.

236691  
236692 49. Do you, O Ráma, remain in that best and blessed state, wherein the  
236693 wisest, best and holiest of men have found their rest; and it is the  
236694 constant habit of thinking yourself as nothing nor doing anything; or  
236695 that you are all things and doing every thing; as the Supreme soul  
236696 knows itself to be; and that you are some person, having a personality  
236697 of your own, and yet no body (\_i.e.\_ not the body in which thou dost  
236698 abide); but a spiritual and transcendent being.

236699  
236700  
236701  
236702  
236703 CHAPTER LVII.

236704  
236705 NATURE OF VOLLEITY AND NOLLEITY.

236706  
236707  
236708 Argument. The bondage of volition causing our perdition, and the  
236709 freedom of Nolation as leading to salvation.



Ráma said:—Thy words, O Bráhmaṇ! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the teraqueous bodies.

3. I now come to understand the nature of Brahma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlightened speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Ráma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these biplicities.

9. You will not be able, Ráma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon is selectable to old men, as fine colourings are suitable to clean canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

236779  
236780 18. I have already related to you Ráma! the argument concerning the  
236781 agency and inertness of the soul, yet it is your ignorance of this  
236782 doctrine, that makes you foster your doubts.  
236783

236784 19. The man bound to his desires is a bondsman, and one freed from them  
236785 is said to be set free from his slavery; do you but cast away your  
236786 desires, and you will have no cause to seek for your freedom (as you  
236787 are then perfectly free yourself).  
236788

236789 20. Forsake first your foul (támasi) desires, and then be freed from  
236790 your desire of worldly possessions; foster your better wishes next, and  
236791 at last incline to your pure and holy leanings.  
236792

236793 21. After having conducted yourself with your pure desires, get rid of  
236794 these even at the end; and then being freed from all desires, be  
236795 inclined to and united with your intellect (\_i.e.\_ knowing all and  
236796 longing for nothing).  
236797

236798 22. Then renounce your intellectual propensity, together with your  
236799 mental and sensible proclivities; and lastly having reached to the  
236800 state of staid tranquility, get rid of your mind also in order to set  
236801 yourself free from all other desires.  
236802

236803 23. Be an intellectual being, and continue to breathe your vital breath  
236804 (as long as you live); but keep your imagination under controul, and  
236805 take into no account the course of time, and the revolution of days and  
236806 nights.  
236807

236808 24. Forsake your desire for the objects of sense, and root out your  
236809 sense of egoism, which is the root of desire. Let your understanding be  
236810 calm and quiet, and you will be honoured by all.  
236811

236812 25. Drive away all feelings and thoughts from your heart and mind; for  
236813 he that is free from anxieties, is superior to all, (who labour under  
236814 anxious thoughts and cares).  
236815

236816 26. Let a man practice his hybernation or other sorts of intense  
236817 devotion or not, he is reckoned to have obtained his liberation, whose  
236818 elevated mind has lost its reliance on worldly things.  
236819

236820 27. The man devoid of desires, has no need of his observance or  
236821 avoidance of pious acts; the freedom of his mind from its dependence on  
236822 anything, is sufficient for his liberation.  
236823

236824 28. A man may have well studied the sástras, and discussed about them  
236825 in mutual conversation; yet he is far from his perfection, without his  
236826 perfect inappetency and taciturnity.  
236827

236828 29. There are men who have examined every thing and roved in all parts  
236829 of the world; yet there are few among them that have known the truth.  
236830

236831 30. Of all things that are observed in the world, there is nothing  
236832 among them which may be truly desirable, and is to be sought after by  
236833 the wise.  
236834

236835 31. All this ado of the world, and all the pursuits of men, tend only  
236836 towards the supportance of the animal body; and there is nothing in it,  
236837 leading to the edification of the rational soul.  
236838

236839 32. Search all over this earth, in heaven above and in the infernal  
236840 regions below; and you will find but few persons, who have known what  
236841 is worth knowing. (The true nature of the soul and that of God, is  
236842 unknown to all finite beings every where).  
236843

236844 33. It is hard to have a wise man, whose mind is devoid of its firm  
236845 reliance on the vanities of the world; and freed from its desire or  
236846 disgust of something or others, as agreeable or disagreeable to its  
236847 state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case every where, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is \_gospada\_—the cove of a cows hoof—a \_cul-de-sac\_).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—\_teres atque rotundus\_ ; he neither gives nor receives nor wants of aught in this world.

39. Yet fie for the foolish that fight for this mite of the earth, and wage a warfare for destruction of millions of their fellow creatures.

40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a net work of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of sástras or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his toilsome body. The bones are the latches of this dungeon, the head is

its roof, and the skin its leather; and the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monkeys can give no joy to the heart of Hara, that delights in the dancing of Gaurí.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.

#### CHAPTER LVIII.

#### THE SONG OF KACHA.

Argument. The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

Vasishtha said:—On this subject I will tell you, Ráma! the holy song which was sung of old by Kacha, the son of Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altain chain—the homestead of the gods); he found the tranquility of his spirit in the Supreme soul; by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (\_to pan\_), as by the water

of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides every where and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (on or amen), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part-o, and then the nasal-n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it (but as the all pervasive soul).

12. Thus Rāma! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarefied in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

## CHAPTER LIX.

### WORKS OF BRAHMÁ'S CREATION.

Argument. Vanity of the World born of Brahmá's conception. Its Disappearance and Liberation.

Vasishtha continued:—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men, leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.
7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness; and the functions of the mind and senses, are all fleeting having their rise and fall by turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying.
8. Prosperity fades away as plant encircled by a poisonous viper; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).
9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Ráma! that delight the ignorant.
10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.
11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality (or being a material body), has taken possession of your mind (and separated you from yourself and the spirit of God).
12. Whenever the thought of making the unreal world, rises in the mind of Brahmá the creator, he takes an unreal body upon him of his own will.
13. It becomes as bright as gold by his own light, and then he is called Virinchi (virincipiens) on account of his will; and Brahmá also for his being born of Brahmá. (He is represented as of red colour, as Adam is said to be made of red earth).
14. Ráma asked:—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?
15. Vasishtha replied:—When the lotus-born male (Brahmá), rose from his cradle of the Embryo of Brahmá, he uttered the name of Brahmá whence he was called Brahmá. (The word Brahm answers the Hebrew Brahum—create them, and corresponds with the Latin ficet—bhuya ভূযাৎ).
16. He then had the conception (Sankalpa) of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptional or conceived world. (Sankalpasrí).
17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping plant is outstretched all about in autumn. (Light was the first work of creation).
18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.
19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmá.
20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.
21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.
22. The most intelligent Brahmá, produced afterwards some other luminous forms from portions of that light, which proceeded from it like the waves of the ocean (and these are thence called the Maríchis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.
24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.
25. Then did Brahmá bring to his recollection the eternal vedas and the many ceremonial rites, which he established as laws in his house of this world.
26. Having taken the gigantic body of Brahma, and the extensive form of the mind-manas, he produced the visible world as his own offspring-Santati. (Brahmá means brihat-great; and santate derived from the root tan. Latin-leoreo means continuation of race).
27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.
28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of satva, rajas and tamas.
29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.
30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.
31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).
32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.
33. The great Brahmá that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.
34. It was by a motion of the mind, that the wonderful form of the living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.
35. It made the gods Indra, Upendra and Mahendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:-
36. Brahmá then thought in himself, "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".
37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:-the spirit is to be reflected in the spirit).
38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.
39. Being freed from his selfishness and egoism, he felt that perfect tranquility which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.
40. The Lord sometimes leaves off his meditation, as the reservoirs of

water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sástras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches—the Vedāngas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Purānas and other sástras for the salvation of mankind.

44. Again the spirit of Brahmá reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandara.

45. Brahmá having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires, and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of Brahmá (Bráhmī Sthiti), and his real states of Sātwika, Vidhyanika and Suranikas creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form).

51. The intellectual creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmá into the Spirit of Brahmá.

52. After creation of the material world by the \_rájasika\_ nature of Brahmá, there rises the visible creation in the air by the will of the creator. (This is called the \_madhyanika\_, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (angels) and others as Yakshas—demigods, and this is called the \_suranika\_, because the suras or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O Ráma! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.



CHAPTER LX.

PRODUCTION OF LIVING BEINGS.

Argument. Production of the bodies of Living Beings, according to the degrees of their Reason.

Vasishtha continued:—O strong armed Ráma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmá, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmá; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmá the Demiurge).

4. Others are continually springing from the mind of Brahmá, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Ráma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.

9. Thus do living beings manifest themselves on earth, while there are other flyings in the form of smoke as living spirits. (So the spiritualists view the spirits in the etherial clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are \_lingadehas\_ or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moon-beams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoa are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped

desires; in the same manner as the unopening leaves, are contained in the seed of the \_bata\_ or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a \_satya\_ or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a \_sátvika\_ birth, who gets his liberation in or after his life-time; but whoever is obliged to be reborn by his acts, is said to belong to the \_rájas-sátvika\_ class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (tamas), he is said to be of the nature of ignorance \_támasika\_, and I will now speak of this class of beings.

20. Those who are born originally with their sátvika nature, are pure in their conduct and have never to be born again.

21. Men of rāja-sátvika temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of \_támasa\_ creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the rájasa-sátvika kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly you will soon find all this to be but the One Unity.

\* \* \* \* \*

#### NOTES ON THE SURANIKÁ, SÁTWIKÁ &C.

1. The \_Vidhyanika\_; is the sphere of the eternal laws of God, presided over by Brahmá, who is thence styled the Vidhi or dispensator of the laws of the creation of the mundane system.

2. The \_Suranika\_; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. \_Naránika\_; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunary sphere wherewith we are concerned.

4. The Sátvika; are righteous men, endued with the quality of goodness.

5. The Rájasika; is the body politic, guided by the laws of society.

6. The Támasika; is the ignorant rabble, and infatuated people.

ON BIRTH, DEATH AND EXISTENCE.

Argument. The Liberation of the Rájasa-sátwika natures, and description of knowledge and Indifference.

Vasishtha continued:—Those that are born with the nature of \_Rájasa-sátwika\_, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Ráma! the rája and sátva natured man, gets his liberation in the same manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the rájasa and sátwika states, by your avoiding the ways of the ungodly, and considering well the teachings of the sástras.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say: O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you (\_i.e.\_ the temporaneousness of worldly things); and seek to associate with the righteous, as the peacock yearns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

237469 16. By refraining to think of the beauty and firmness of your exterior  
237470 form, you will come to perceive the internal light of your intellect  
237471 hid under your egoism; as the thin and connecting thread is concealed  
237472 under a string of pearls. (The hidden thread underlying the links of  
237473 souls, is termed Sútrátmá.)  
237474

237475 17. It is that eternally existent and infinitely extended blessed  
237476 thread, which connects and stretches through all beings; and as the  
237477 gems are strung to a string, so are all things linked together by the  
237478 latent spirit of God.  
237479

237480 18. The vacuous space of the Divine Intellect, contains the whole  
237481 universe, as the vacuity of the air, contains the glorious sun; and as  
237482 the hollow of the earth, contains an emmet.  
237483

237484 19. As it is the same air which fills the cavity of every pot on earth,  
237485 so it is the one and the same intellect and spirit of God, which fills,  
237486 enlivens and sustains all bodies in every place. (The text says, "The  
237487 Intellect knows no difference of bodies, but pervades alike in all").  
237488

237489 20. As the ideas of sweet and sour are the same in all men, so is the  
237490 consciousness of the Intellect alike in all mankind (i.e. we are all  
237491 equally conscious of our intellectuality, as we are of the sweetness  
237492 and sourness of things).  
237493

237494 21. There being but one and only one real substance in existence, it is  
237495 a palpable error of your ignorant folks to say, "this one exists, and  
237496 the other perishes or vanishes away". (Nothing is born or extinct, but  
237497 all exist in God. So is Malebranche's opinion of seeing all things in  
237498 God).  
237499

237500 22. There is no such thing, Ráma, which being once produced, is  
237501 resolved into naught at any time; all these are no realities nor  
237502 unrealities, but representations or reflexions of the Real One.  
237503

237504 23. Whatever is visible and of temporary existence, is without any  
237505 perceptible substantiality of its own; it is only an object of our  
237506 fallacy, beyond which it has no existence. (Hence they are no more than  
237507 unrealities).  
237508

237509 24. Why, O Ráma! should any body suffer himself to be deluded by these  
237510 unrealities? All these accompaniments here, being no better than causes  
237511 of our delusion.  
237512

237513 25. The accompaniment of unrealities, tends only to our delusion here;  
237514 and if they are taken for realities, to what good do they tend than to  
237515 delude us the more. (It is better to let the unreal pass as unreal,  
237516 than to take them for real, and be utterly deceived at last).  
237517  
237518  
237519  
237520

## 237521 CHAPTER LXII.

### 237522 SPEECH OF THE DIVINE MESSENGER.

237523  
237524  
237525  
237526 Argument. Relation of the virtues of Ráma as dictated in the sástras,  
237527 and of the advancement of others, by means of good company and  
237528 self-exertion.  
237529

237530  
237531 The diligent and rationalistic inquirer after truth, has a natural  
237532 aptitude to resort to the society of the sapient and good natured Guru,  
237533 and discusses on matters of the sástras by the rules of the sástras he  
237534 has learnt before and not talk at random.  
237535

237536 2. It is thus by holding his argumentation on the abstruse science of  
237537 yoga, with the good and great and unavaricious learned, that he can

237538 attain to true wisdom.

237539  
237540 3. The man that is thus acquainted with the true sense of the Sástra,  
237541 and qualified by his habit of dispassionateness in the society of holy  
237542 men, shines like yourself as the model of intelligence.

237543  
237544 4. Your liberal mindedness and self-reliance, combined with your  
237545 cool-headedness and all other virtues, have set you above the reach of  
237546 misery and all mental affliction; and also freed you from future  
237547 transmigration, by your attainment of liberation in this life.

237548  
237549 5. Verily have you become as the autumnal sky, cleared of its gloomy  
237550 clouds; you are freed from worldly cares, and fraught with the best and  
237551 highest wisdom.

237552  
237553 6. He is truly liberated, whose mind is freed from the fluctuations of  
237554 its thoughts, and the flights and fumes of its thickening fancies, and  
237555 ever crowding particulars. (The ultimate generalization of particulars  
237556 into unity, is reckoned the highest consummation of man).

237557  
237558 7. Henceforward will all men on earth, try to imitate the noble  
237559 disposition of the equanimity of your mind, which is devoid of its  
237560 passions of love and hatred, as also of affection and enmity.

237561  
237562 8. Those who conform with their customs of the country, and conduct  
237563 themselves in the ordinary course of men in their outward demeanour,  
237564 and cherish their inward sentiments in the close recesses of their  
237565 bosoms, are reckoned as truly wise, and are sure to get over the ocean  
237566 of the world on the floating raft of their wisdom.

237567  
237568 9. The meek man who has a spirit of universal toleration like thine, is  
237569 worthy of receiving the light of knowledge; and of understanding the  
237570 import of my sayings.

237571  
237572 10. Live as long as you have to live in this frail body of yours, and  
237573 keep your passions and feelings under the sway of your reason; act  
237574 according to the rules of society, and keep your desires under  
237575 subjection.

237576  
237577 11. Enjoy the perfect peace and tranquility of the righteous and wise,  
237578 and avoid alike both the cunning of foxes and silly freaks of boys.

237579  
237580 12. Men who imitate the purity of the manners and conduct of those,  
237581 that are born with the property of goodness, acquire in process of time  
237582 the purity of their lives also. (Men become virtuous by imitation of  
237583 virtuous examples).

237584  
237585 13. The man who is habituated in the practice of the manners, and the  
237586 modes of life of another person, is soon changed to that mode of life,  
237587 though it be of a different nature, or of another species of being.  
237588 (Habit is second nature).

237589  
237590 14. The practices of past lives accompany all mankind in their  
237591 succeeding births, as their preordained destiny; and it is only by our  
237592 vigorous efforts that we are enabled to avert our fates, in the manner  
237593 of princes overcoming the hostile force, by greater might of their own.

237594  
237595 15. It is by means of patience only, that one must redeem his good  
237596 sense; and it is by patient industry alone, that one may be advanced to  
237597 a higher birth from his low and mean condition.

237598  
237599 16. It is by virtue of their good understanding, that the good have  
237600 attained their better births in life; therefore employ yourself, O  
237601 Ráma! to the polishing of your understanding.

237602  
237603 17. The godfearing man is possessed of every good, and exerts his  
237604 efforts for attainment of godliness; it is by means of manly efforts  
237605 only, that men obtain the most precious blessings.

237606

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth, below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of Brahmacharya. Nor is it possible to succeed in any without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Ráma! that art fraught with all admirable qualities, and endued with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.

## YOGA VÁSISHTHA.

### BOOK V.

#### THE UPASAMA KHANDA ON QUIETISM.

### CHAPTER I.

#### THE ÁHNIKA OR DAILY RITUAL.

Argument. The Book on calm quiet and rest, necessarily follows those of Creation and sustentation; as the sleeping time of night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

Vasishtha said:—Hear me, Ráma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe; and the knowledge of which will lead you to nirvána or final extinction (as the evening rest, leads to sound sleep at night, and quietude is followed by quietus).

2. Válmíki says:—As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their joviality, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, sat reflecting on their

hidden meanings, with their index fingers sticking to the tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.

7. The countenance of Rāma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.

8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his apish fickle mind from his state affairs, and applied it intensely to attend to the teachings of the sage.

10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his Spiritual knowledge.

11. Satrugna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts purged of their dross by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.

14. At this instant there rose the loud peal of conch shells, resembling the full swell of the sounding main, and the deep and deafening roar of summer clouds, filling the vault of the sky, and announcing the time of midday service. (The trisandhya services are performed at the rising, setting and vertical sun).

15. The loud uproar of the shells, drowned the feeble voice of the muni under it, as the high sounding roar of rainy clouds, puts down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains. भद्रं कृतं कृतं मेनं कोकिलेः जलदागमे ।)

16. The muni stopped his breath and ceased to give utterance <to> his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Rāma! after the hubbub was over and said:—

18. Rāma! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not behove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate Rāma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.

26. The beauties in the court hall resembling the tender creepers, and holding the chouri flappers like clusters of blossoms in their leaf-like palms, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of \_mandára\_ flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the \_kusa\_ grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vámadeva, Viswámitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Viswámitra, being besought by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Bráhmanas, and adored by Ráma and the other princes of king



237814 Dasaratha's royal race:-

237815  
237816 39. Proceeded to his hermitage, with the obeisance of the assembled  
237817 crowd on all sides; and followed by a large train, as the god Brahmá is  
237818 accompanied by bodies of the celestials.

237819  
237820 40. He then gave leave to Ráma and his brother-princes, and to all his  
237821 companions and followers, to return to their abodes from his hermitage  
237822 in the woods.

237823  
237824 41. He bade adieu to the aerial, earthly and the subterraneous beings,  
237825 that kept company with him with their encomiums on his merits; and then  
237826 entering his house, he performed his Bráhmancial rites with a duteous  
237827 disposition.

## 237828 237829 237830 237831 237832 CHAPTER II.

### 237833 237834 RÁMA'S RECAPITULATION OF VASISHTHA'S LECTURES.

237835  
237836  
237837 Argument. Performance of Daily Rites, and Ráma's Reflection of  
237838 Vasishtha's Teaching at night.

237839  
237840  
237841 Válmíki continued his relation to Bharadvāja and said:-After the  
237842 moon-bright princes had got to their residence, they discharged their  
237843 daily services according to the diurnal ritual.

237844  
237845 2. Even Vasishtha and the other saints, sages, and Bráhmans not  
237846 excepting the king and the princes, were all engaged in their holy  
237847 services at their own houses.

237848  
237849 3. They bathed in the sacred streams and fountains, filled with  
237850 floating bushes of lotuses and other aquatic plants, and frequented by  
237851 the ruddy geese, cranes and storks on their border.

237852  
237853 4. After they had performed their ablutions, they made donations of  
237854 lands and kine, of seats and beddings and of sesamum grains, with gold  
237855 and gems, and food and raiments to the holy Bráhmans.

237856  
237857 5. They then worshipped the gods Vishnu and Siva in their temples, and  
237858 made oblations to the sun and regents of the skies in their own houses,  
237859 with offerings of gold and gems; which are sacred to particular deities  
237860 and the planets. (Particular gems and metals are sacred to their  
237861 presiding divinities).

237862  
237863 6. After their offerings were over, they joined with their sons and  
237864 grandsons, friends, and relatives, and their guests also, in partaking  
237865 of their lawful food. (Unlawful food is hateful to the faithful).

237866  
237867 7. Shortly after this, the daylight faded away at the eighth watch  
237868 (yamárdha) of the day; and the charming scene of the city began to  
237869 disappear from sight.

237870  
237871 8. The people then employed themselves to their proper duties at the  
237872 decline of the day, and betook to their evening service with the  
237873 failing beams of the setting sun.

237874  
237875 9. They recited their evening hymn (Sandhyá), repeated their  
237876 \_japamantras\_, and uttered their prayer for the forgiveness of sins  
237877 (\_agha marshana\_); they read aloud their hymns and sang their evening  
237878 song of praise.

237879  
237880 10. Then rose the shade of night to allay the sorrow of lovelorn  
237881 damsels, as the moon arose from the milky ocean of the east, to cool  
237882 the heat of the setting sun.

- 237883  
237884 11. The princes of Raghu's race then reclined on their downy and  
237885 flowery beds, sprinkled over with handfuls of camphor powder, and  
237886 appearing as a sheet of spreading moon-light.  
237887
- 237888 12. The eyes of all men were folded in sleep, and they passed the  
237889 live-long night as a short interval; but Rāma kept waking in his bed,  
237890 meditating on all things he had heard from the sage.  
237891
- 237892 13. Rāma continued to reflect on the lectures of Vasishtha, which  
237893 appeared as charming to him, as the cry of the parent elephant, is  
237894 gladsome to its tender young (karabha).  
237895
- 237896 14. What means this wandering of ours, said he, in this world, and why  
237897 is it that all these men and other animals, are bound to make their  
237898 entrances and exits in this evanescent theatre?  
237899
- 237900 15. What is the form of our mind and how is it to be governed? What is  
237901 this illusion (Māyā) of the world, whence hath its rise and how is it  
237902 to be avoided?  
237903
- 237904 16. What is the good or evil of getting rid of this illusion, and how  
237905 does it stretch over and overpower on the soul, or is made to leave it  
237906 by any means in our power?  
237907
- 237908 17. What does the muni say with regard to the means, and effect of  
237909 curbing the appetites of the mind? What does he say regarding the  
237910 restraining of our organs, and what about the tranquility of the soul?  
237911
- 237912 18. Our hearts and minds, our living souls and their delusion, tend to  
237913 stretch out the phenomenal world before us; and our very souls make a  
237914 reality of the unreal existence.  
237915
- 237916 19. All these things are linked together in our minds, and are weakened  
237917 only by the weakening of our mental appetites. But how are these to be  
237918 avoided in order to get rid of our misery.  
237919
- 237920 20. The slender light of reason is over-shadowed, like a single crane  
237921 in the air, by the dark cloud of passions and appetites; how am I then  
237922 to distinguish the right from wrong, as the goose separates the milk  
237923 from the water?  
237924
- 237925 21. It is as hard to shun our appetites on the one hand, as it is  
237926 impossible to avoid our troubles here, without the utter annihilation  
237927 of our appetency. Here is the difficulty in both ways.  
237928
- 237929 22. Again the mind is the leader to our spiritual knowledge on the one  
237930 hand, and our seducer also to worldliness on the other. We know not  
237931 which way to be led by it. The difficulty is as great as a man's  
237932 mounting on a mountain, or a child's escaping from the fear of a yaksha.  
237933
- 237934 23. All worldly turmoil is at an end, upon one's attainment of true  
237935 felicity; as the anxieties of a maiden are over, after she has obtained  
237936 a husband.  
237937
- 237938 24. When will my anxieties have their quietism, and when will my cares  
237939 come to an end? When will my soul have its holiness, and my mind find  
237940 its rest from acts of merit and demerit?  
237941
- 237942 25. When shall I rest in that state of bliss, which is as cooling and  
237943 complete in itself; as the full-moon with all her digits, and when  
237944 shall I rove about the earth at large, free from worldly cares and ties?  
237945
- 237946 26. When will my fancy stop from its flight, and concentrate into the  
237947 inward soul? When will my mind be absorbed in the Supreme soul, like  
237948 the turbulent wave subsiding in the breast of the quiet sea?  
237949
- 237950 27. When shall I get over this wide ocean of the world, which is  
237951 disturbed by the turbulent waves of our desires, and is full of the

voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandāra plants of the garden of paradise (\_i.e.\_ desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of thee, O progeny of thy virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairāgya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

### CHAPTER III.

#### DESCRIPTION OF THE ROYAL ASSEMBLY.

Argument. The Meeting of the next morning, and the concourse of attendants.

Válmiki continued:—Ráma passed in this manner the live-long night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Ráma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Bráhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahmá.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswámitra, and followed by a long train of munis and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahmá sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahmá descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Bráhmans and hori, potri priests.

15. The minister Sumantra and others came next with the learned pandits Saumya and others; and then Ráma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principle citizens, with bodies of the Málava wrestlers and servants of all orders, and townsmen of different

professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrist was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulcet dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their odours all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net-work on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chouries (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good, is beyond all estimation.

25. The Siddhas, Vidyádhara, saints, Bráhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinaceous lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the door ways of houses. (The Gloss says: it is usual in Nepal and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.

#### CHAPTER IV.

#### INQUIRIES OF RÁMA.

Argument. Dasaratha's Praise of Vasishtha's speech, and Ráma's Queries by behest of the sage.

Válmíki continued:—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.
3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.
4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.
5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.
6. The knowledge of the inestimable gem of our soul, is the best light that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.
7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.
8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.
9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium anticoni nigrum); makes the born-blind man to see the pure gold with his eyes.
10. The mist of worldly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.
11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandāra flowers infuse into the heart.
12. O my Rāma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's life time, are indeed darksome and dismal.
13. O my lotus-eyed Rāma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.
14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Rāma, addressed him saying:—
15. Vasishtha said:—O Rāma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.
16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c.; and their subdivision into various kinds?
17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?
18. Do you, O righteous Rāma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?
19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time?

(These though infinite appear limited to us).

20. Do you, O blessed Ráma! keep in your mind, that man is no other than his mind, as I have explained to you by its proper definition and arguments?

21. Have you, Ráma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind? (As it behoves us to reflect at night on the lessons of the day).

22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.

24. Válmíki said:—Ráma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmá, found his time to answer him in the following manner. (Vasishtha's valour is described in his services to king Sudása).

25. Ráma replied:—You Sir, who are acquainted with all sástras and creeds have expounded to me, the sacred truths, and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.

28. O great sir, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of this world, and have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.

31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightful to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all sástras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.

## CHAPTER V.

### LECTURE ON TRANQUILLITY OF THE SOUL AND MIND.

Argument. The existence of the world in ignorant minds, and

238297 tranquility of the spirit.

238298  
238299  
238300 Vasishtha said:—Now listen with attention the subject of quietism  
238301 for your own good, wherein you will find the best solutions (of many  
238302 questions adduced before).

238303  
238304 2. Know Rāma, this world to be a continuous illusion, and to be upheld  
238305 by men of rājasa and tāmāsa natures, consisting of the properties  
238306 of action and passions or ignorance, that support this illusory fabric,  
238307 as the pillars bear up a building.

238308  
238309 3. Men born with the sātwika nature of goodness like yourself, easily  
238310 lay aside this inveterate illusion, as a snake casts off its time-worn  
238311 skin (slough).

238312  
238313 4. But wise men of good dispositions (or sātwika natures), and those of  
238314 the mixed natures of goodness and action (rājasa-sātwika), always think  
238315 about the structure of the world, and its prior and posterior states  
238316 (without being deluded by it).

238317  
238318 5. The understandings of the sinless and which have been enlightened by  
238319 the light of the sāstras, or improved in the society of men or by good  
238320 conduct, become as far sighted as the glaring light of a torch.

238321  
238322 6. It is by one's own ratiocination, that he should try to know the  
238323 soul in himself; and he is no way intelligent, who knows not the  
238324 knowable soul in himself.

238325  
238326 7. The intelligent polite, wise and noble men, are said to have the  
238327 nature of rājasa-sātwika (or the mixed nature of goodness and action)  
238328 in them; and the best instance of such a nature is found, O Rāma! in  
238329 thy admirable disposition.

238330  
238331 8. Let the intelligent look into the phenomena of the work themselves,  
238332 and by observing what is true and untrue in it, attach themselves to  
238333 the truth only.

238334  
238335 9. That which was not before, nor will be in being at the end, is no  
238336 reality at all but what continues in being both at first and last, is  
238337 the true existence and naught besides.

238338  
238339 10. He whose mind is attached to aught, which is unreal both at first  
238340 and at last, is either an infatuated fool or a brute animal, that can  
238341 never be brought to reason.

238342  
238343 11. It is the mind that makes the world and stretches it as in its  
238344 imagination; but upon a comprehensive view (or closer investigation) of  
238345 it, the mind is in its nothingness.

238346  
238347 12. Rāma said:—I am fully persuaded to believe, sir, that the mind is  
238348 the active agent in this world, and is subject to decay and death (like  
238349 the other organs of sensation).

238350  
238351 13. But tell me sir, what are the surest means of guarding the mind  
238352 from illusion, because you only are the sun to remove the darkness of  
238353 Raghu's race.

238354  
238355 14. Vasishtha replied:—The best way to guard the mind from delusion, is  
238356 first of all the knowledge of the sāstras, and next the exercise of  
238357 dispassionateness, and then the society of the good, which lead the  
238358 mind towards its purity.

238359  
238360 15. The mind which is fraught with humility and holiness, should have  
238361 recourse to preceptors who are learned in philosophy.

238362  
238363 16. The instruction of such preceptors, makes a man to practice his  
238364 rituals at first, and then it leads the mind gradually to the abstract  
238365 devotion of the Most-Holy.



238366  
238367 17. When the mind comes to perceive by its own cogitation, the presence  
238368 of the supreme spirit in itself; it sees the universe spread before it  
238369 as the cooling moonbeams.  
238370

238371 18. A man is led floating as a straw on the wide ocean of the world,  
238372 until it finds its rest in the still waters under the coast of reason.  
238373

238374 19. Human understanding comes to know the truth by means of its  
238375 reasoning, when it puts down all its difficulties, as the purewater  
238376 gets over its sandy bed.  
238377

238378 20. The reasonable man distinguishes the truth from untruth, as the  
238379 goldsmith separates the gold from ashes; but the unreasonable are as  
238380 the ignorant, incapable to distinguish the one from the other.  
238381

238382 21. The divine Spirit is imperishable after it is once known to the  
238383 human soul; and there can be no access of error into it, as long as it  
238384 is enlightened by the light of the holy spirit.  
238385

238386 22. The mind which is ignorant of truth, is ever liable to error, but  
238387 when it is acquainted with truth, it becomes freed from its doubts; and  
238388 is set above the reach of error.  
238389

238390 23. O ye men! that are unacquainted with the divine spirit, you bear  
238391 your souls for misery alone; but knowing the spirit, you become  
238392 entitled to eternal happiness and tranquility.  
238393

238394 24. How are ye lost to your souls by blending with your bodies, expand  
238395 the soul from under the earthly frame, and you will be quite at rest  
238396 with yourselves.  
238397

238398 25. Your immortal soul has no relation to your mortal bodies, as the  
238399 pure gold bears no affinity to the earthen crucible in which it is  
238400 contained.  
238401

238402 26. The Divine Spirit is distinct from the living soul, as the lotus  
238403 flower is separate from the water which upholds it; as a drop of water  
238404 is unattached to the lotus-leaf whereon it rests. My living soul is  
238405 crying to that Spirit with my uplifted arms, but it pays no heed to my  
238406 cries.  
238407

238408 27. The mind which is of a gross nature, resides in the cell of the  
238409 body, like a tortoise dwelling in its hole; it is insensibly intent  
238410 upon its sensual enjoyments, and is quite neglectful about the welfare  
238411 of the soul.  
238412

238413 28. It is so shrouded by the impervious darkness of the world, that  
238414 neither the light of reason, nor the flame of fire, nor the beams of  
238415 the moon, nor the gleams of a dozen of zodiacal suns, have the power to  
238416 penetrate into it.  
238417

238418 29. But the mind being awakened from its dormancy, begins to reflect on  
238419 its own state; and then the mist of its ignorance flies off, like the  
238420 darkness of the night at sun-rise.  
238421

238422 30. As the mind reclines itself constantly on the downy bed of its  
238423 meditation, for the sake of its enlightenment; it comes to perceive  
238424 this world to be but a vale of misery.  
238425

238426 31. Know Ráma! the soul to be as unsullied by its outer covering of the  
238427 body, as the sky is unsoiled by the clouds of dust which hide its face;  
238428 and as the petals of the lotus are untainted by the dew-drops, falling  
238429 upon them at night. (No liquid is attached to the oily surface of  
238430 lotus-leaves).  
238431

238432 32. As dirt or clay clinging to the outer side of a gold ornament,  
238433 cannot pierce into the inside; so the gross material body is attached  
238434 outside the soul, without touching its inside.

238435  
238436 33. Men commonly attribute pleasure and pain to the soul; but they are  
238437 as separate from it, as the rain drops and the flying dust, are afar  
238438 and apart from the sky.  
238439

238440 34. Neither the body nor the soul is subject to pain or pleasure, all  
238441 which relate to the ignorance of the mind; and this ignorance being  
238442 removed, it will be found that they appertain to neither. (The mind  
238443 alone is subject to both through its ignorance; but the philosophic  
238444 mind knows all partial evils sarvárti, to be universal good).  
238445

238446 35. Take not to your mind O Ráma! the pain or pleasure of either; but  
238447 view them in an equal light, as you view things in the tranquility of  
238448 your soul.  
238449

238450 36. All the outspreading phenomena of the world, which are beheld all  
238451 about us, are as the waves of the boundless ocean of the Divine Spirit;  
238452 or as the gaudy train of the peacock, displayed in the sphere of our  
238453 own souls. (So the mind displays its thoughts in a train).  
238454

238455 37. The bright substance of our soul, presents to us the picture of  
238456 creation, as a bright gem casts its glare to no purpose; but by its own  
238457 nature. (And so the mind deals with its dreams in vain).  
238458

238459 38. The spirit and the material world, are not the same thing; the  
238460 spirit is the true reality, and the duality of the world, is only a  
238461 representation or counterpart of the Spirit.  
238462

238463 39. But Brahma, is the whole totality of existence, and know the  
238464 universe as the expansion of the universal soul; therefore O Ráma! give  
238465 up your error of the distinction of one thing from another (lit.: such  
238466 as I am this one, and the other is another).  
238467

238468 40. There can be no distinction, Ráma, in the everlasting and all  
238469 extensive plenum of Brahma; as there is no difference in the whole body  
238470 of water of the wide extended ocean.  
238471

238472 41. All things being one and alike in the self-same substratum of the  
238473 Supreme Soul, you cannot conceive of there being any other thing (a  
238474 duality) in it, as you cannot imagine a particle of frost to abide in  
238475 the fire.  
238476

238477 42. By meditating on the Supreme Soul in yourself, and by contemplation  
238478 of the intelligent Spirit in your own intellect, you will find the  
238479 glory of the Supreme Spirit, shining brightly in your pure spirit.  
238480

238481 43. Therefore ease your mind, O Ráma! and know that there is no mistake  
238482 nor error in your believing the all as one; and that there is no  
238483 new-birth or a new born being (in the world), but all that is or <has>  
238484 come to existence, is ever existent in the Supreme.  
238485

238486 44. Ease yourself, O Ráma! by knowing that there is no duality (save  
238487 the Unity of God); and that there is no contrariety of things (as that  
238488 of heat and cold), except their oneness in the Divine moniety. Then  
238489 knowing yourself as a spiritual being, and situated in the purity of  
238490 Divine essence, you shall have no need of devotion or adoration (in  
238491 order to appease or unite yourself with the Deity). And knowing also  
238492 that you are not separated from God, forsake all your sorrow (to think  
238493 of your helpless state).  
238494

238495 45. Be tolerant, composed and even-minded; remain tranquil, taciturn  
238496 and meek in your mind; and be as a rich jewel, shining with your  
238497 internal light. Thus you will be freed from the feverish vexations of  
238498 this worldly life.  
238499

238500 46. Be rational and dispassionate and calm in your desire; remain sober  
238501 minded and free from ardent expectations; and rest satisfied with what  
238502 you get of your own lot, in order to be freed from the feverish heat of  
238503 worldliness.

238504  
238505 47. Be unimpassioned and unperturbed with earthly cares; be pure and  
238506 sinless, and neither be penurious nor prodigal, if you will be freed  
238507 from the fever heat of this world.  
238508

238509 48. Be free from all anxiety, O Rāma! by your obtaining of that good  
238510 which the world cannot give, and which satisfies all our earthly wants.  
238511 Have this supermundane bliss, O Rāma, and be as full as the ocean, and  
238512 free from the feverish cares of this world.  
238513

238514 49. Be loosened from the net of thy loose desires, and wipe off the  
238515 unguent of delusive affections from thy eyes: let thy soul rest  
238516 satisfied with thyself, and be freed from the feverish anxieties of the  
238517 world.  
238518

238519 बिकल्पजाल निर्मुक्त मायाञ्जनाब्धिर्जितः ।  
238520 आत्मनात्मनि तृप्तात्मविज्वरो भवराघव ॥ ४६ ॥  
238521

238522 50. With your spiritual body reaching beyond the unbounded space, and  
238523 rising above the height of the highest mountain, be freed from the  
238524 feverish and petty cares of life.  
238525

238526 51. By enjoyment of what you get (as your lot), and by asking of naught  
238527 of any body anywhere; by your charity rather than your want or asking  
238528 of it, you must be free from the fever of life.  
238529

238530 52. Enjoy the fulness of your soul in yourself like the sea, and  
238531 contain the fulness of your joy in your own soul like the full moon. Be  
238532 self-sufficient with the fulness of your knowledge and inward bliss.  
238533

238534 53. Knowing this world as unreal as a pseudoscopic sight, no wise man  
238535 is misled to rely in its untruthful scenes. So you Rāma, that are  
238536 knowing and visionary, and are sane and sound headed, and of  
238537 enlightened understanding, must be always charming with your perfect  
238538 ease from sorrow and care.  
238539

238540 54. Now Rāma! reign over this unrivalled sovereignty, by the direction  
238541 of your sovran Sire, and manage well everything under your own  
238542 inspection. This kingdom is fraught with every blessing, and the rulers  
238543 are all loyal to their king. Therefore you must neither leave out to do  
238544 what is your duty, nor be elated with your happy lot of royalty.  
238545  
238546  
238547  
238548

## 238549 CHAPTER VI.

### 238550 LECTURE ON THE DISCHARGE OF DUTY.

238551  
238552  
238553  
238554 Argument. Effect of Acts, Transmigration of souls and their Liberation  
238555 in Life time.  
238556  
238557

238558 Vasishtha continued:—In my opinion, a man is liberated who does his  
238559 works from a sense of his duty, and without any desire of his own or  
238560 sense of his own agency in it. (Here subjection to allotted duty, is  
238561 said to be his freedom; but that to one's own desire or free choice, is  
238562 called to be his bondage and slavery).  
238563

238564 2. Who so having obtained a human form, is engaged in acts out of his  
238565 own choice and with a sense of his own agency, he is subjected to his  
238566 ascension and descension to heaven and hell by turns (according to the  
238567 merit or demerit of his acts, while there is no such thing in the doing  
238568 of his duty).  
238569

238570 3. Some persons who are inclined to undutious (or illegal) acts, by  
238571 neglecting the performance of their destined (or legal) duties, are  
238572 doomed to descend to deeper hells, and to fall into greater fears and

238573 torments from their former states.

238574  
238575 4. Some men who are fast bound to the chain of their desires, and have  
238576 to feel the consequences of their acts, are made to descend to the  
238577 state of vegetables from their brutal life, or to rise from it to  
238578 animal life again.

238579  
238580 5. Some who are blessed with the knowledge of the Spirit, from their  
238581 investigation of abstruse philosophy, rise to the state of moniety  
238582 (Kaivalya); by breaking through the fetters of desire. (\_Kaivalya\_ is  
238583 the supreme bliss of God in his solity, to which the divine sage  
238584 aspires to be united. Or it is the complete unity with oneself  
238585 irrespective of all connections).

238586  
238587 6. There are some men, who after ascending gradually in the scale of  
238588 their creation in former births, have obtained their liberation in the  
238589 present life of \_râjas-sâtwika\_ or active goodness.

238590  
238591 7. Such men being born again on earth, assume their bright qualities  
238592 like the crescent moon, and are united with all prosperity, like the  
238593 Kurchi plant which is covered with blossoms in its flowering time of  
238594 the rainy season. (The good effects of former acts, follow a man in his  
238595 next birth).

238596  
238597 8. The merit of prior acts follows one in his next state, and the  
238598 learning of past life meets a man in his next birth, as a pearl is born  
238599 in a reed. (A particular reed is known to bear pearly seeds within  
238600 them, well known by the name of \_Vansalochana\_).

238601  
238602 9. The qualities of respectability and amiableness, of affability and  
238603 friendliness, and of compassion and intelligence, attend upon these  
238604 people like their attendants at home. (\_i.e.\_ He becomes master of  
238605 them).

238606  
238607 10. Happy is the man who is steady in the discharge of his duties, and  
238608 is neither overjoyed nor depressed at the fruition or failure of their  
238609 results. (Duties must be done, whether they repay or not).

238610  
238611 11. The defects of the dutiful and their pain and pleasure, in the  
238612 performance of duties, are all lost under the sense of their  
238613 duteousness; as the darkness of night, is dispelled by the light of the  
238614 day, and the clouds of the rainy season, are dispersed in autumn.

238615  
238616 12. The man of a submissive and sweet disposition, is liked by every  
238617 body; as the sweet music of reeds in the forest, attracts the ears of  
238618 wild antelopes. (The deer and snakes, are said to be captivated by  
238619 music of pipe).

238620  
238621 13. The qualities of the past life, accompany a man in his next birth;  
238622 as the swallows of the rainy weather, attend on a dark cloud in the  
238623 air. (This bird is called a hansa or hernshaw by Shakespeare; as, when  
238624 it is autumn, I can distinguish a swallow from a hernshaw).

238625  
238626 14. Being thus qualified by his prior virtues, the goodman has  
238627 recourse to an instructor for the development of his understanding, who  
238628 thereupon puts him in the way to truth.

238629  
238630 15. The man with the qualities of reason and resignation of his mind,  
238631 beholds the Lord as one, and of the same form as the imperishable soul  
238632 within himself.

238633  
238634 16. It is the spiritual guide, who awakens the dull and sleeping mind  
238635 by his right reasoning; and then instils into it the words of truth,  
238636 with a placid countenance and mind.

238637  
238638 17. They are the best qualified in their subsequent births, who learn  
238639 first to awaken their worthless and dormant minds, as they rouse the  
238640 sleeping stags in the forest.

238641

238642 18. It is first by diligent attendance on good and meritorious guides  
238643 (or gurus), and then by cleansing the gem of their minds by the help of  
238644 reasoning that the pure hearted men come to the light of truth, and  
238645 perceive the divine light shining in their souls.  
238646  
238647  
238648  
238649

## 238650 CHAPTER VII.

### 238651 ON ATTAINMENT OF DIVINE KNOWLEDGE.

238652  
238653  
238654  
238655 Argument. Attainment of knowledge by Intuition, compared to the falling  
238656 of a fruit from heaven.  
238657  
238658

238659 Vasishtha continued:—I have told you Ráma, the usual way to knowledge  
238660 for mankind in general; I will now tell you of another method distinct  
238661 from the other.  
238662

238663 2. Now Ráma! we have two ways which are best calculated for the  
238664 salvation of souls, born in human bodies on earth: the one is by their  
238665 attainment of heavenly bliss, and the other by that of their final  
238666 beatitude (apavarga).  
238667

238668 3. And there are two methods of gaining these objects; the one being  
238669 the observance of the instructions of the preceptor, which gradually  
238670 leads one to his perfection in the course of one or reiterated births.  
238671

238672 4. The second is the attainment of knowledge by intuition, or by self  
238673 culture of a partly intelligent being; and this is as the obtaining of  
238674 a fruit falling from heaven.  
238675

238676 5. Hear now of the attainment of intuitive knowledge, as that of  
238677 getting a fruit fallen from the sky, from the old tale which I will now  
238678 recite to you.  
238679

238680 6. Hear the happy and holy story, which removes the fetters of our good  
238681 and evil deeds, and which the last born men (now living), must taste  
238682 with a zest for their enlightenment, as others relish a fruit fallen  
238683 from heaven for their entertainment.  
238684  
238685  
238686  
238687

## 238688 CHAPTER VIII.

### 238689 SONG OF THE SIDDHAS OR HOLY ADEPTS.

238690  
238691  
238692  
238693 Argument. Wandering of Janaka in a Vernal garden, and hearing the Song  
238694 of Siddhas.  
238695  
238696

238697 Vasishtha continued:—There lives the mighty king of the Videhas  
238698 (Tirhutians) Janaka by name, who is blessed with all prosperity and  
238699 unbounded understanding.  
238700

238701 2. He is as the ever fruitful \_kalpa\_ tree to the host of his suitors,  
238702 and as the vivifying sun to his lotus-like friends; he is as the genial  
238703 spring to the florets of his relatives, and as the god Cupid to females.  
238704

238705 3. Like the dvija-rája or changeful moon, he gives delight to the  
238706 dvija—or twice born Bráhmans, as that luminary gives the lilies to  
238707 bloom; and like the luminous sun he destroys the darkness of his gloomy  
238708 enemies. He is an ocean of the gems of goodness to all, and the support  
238709 of his realm, like Vishnu the supporter of the world.  
238710  
238711

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous \_kokilas\_, warbling in their tuneful choirs.
5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god Vāsava disports in his garden of \_Nandana\_. (Eden or Paradise).
6. Leaving his attendants behind him, he stepped to a grove standing on the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.
7. He heard in one spot and within a bower of \_támala\_ trees, a mingled voice as that of some invisible aerial spirits (siddhá), proceeding from it.
8. I will now recite to you, O lotus-eyed Rāma! the songs of the siddhas, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.
9. The siddhas sang:—We adore that Being which is neither the subjective nor objective (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.
10. Others chanted:—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Sruti: The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).
11. Others chanted:—We adore that Being, which is in the midst of all what is and what is not (\_i.e.\_ between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.
12. Some sang:—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.
13. Some caroled:—We adore that Spirit, which begins with the letter \_a\_ and ends in \_h\_ with the dot \_m\_ (\_i.e.\_ \_aham\_ or \_ego\_); and which we continually inspire and respire in our breathings. (Aham) hansah.
14. Others said:—Those who forsake the God—Isha, that is situated within the cavity of their hearts (hrid), and resort to others, that are without them, are verily in search of trifles by disregarding the gem \_kaustabha\_ (philosopher's stone); which is placed in their hands.
15. Others again declared:—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.
16. Some of them pronounced saying:—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.
17. Others said:—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.
18. At last they said:—Let men try to secure the pure happiness of quietism, which serves to give tranquility to the minds of the

238780 righteous. The sober-minded that are situated in their real and natural  
238781 temperament, have their best repose in the lap of undisturbed and  
238782 everlasting tranquility.

## 238783 238784 238785 238786 238787 CHAPTER IX.

### 238788 238789 REFLECTIONS OF JANAKA.

238790  
238791  
238792 Argument. Abstraction of Janaka's mind, from the Vanities of the World.

238793  
238794  
238795 Vasishtha continued:—Upon hearing these sonatas of the Siddhas (holy  
238796 spirits), Janaka was dejected in his mind, like a coward at the noise  
238797 of a conflict.

238798  
238799 2. He returned homeward, and conducted himself in silence to his  
238800 domicile, as a stream glides in its silent course under the beachening  
238801 trees, to the bed of the distant main.

238802  
238803 3. He left behind all his domestics in their respective dwellings  
238804 below, and ascended alone to the highest balcony, as the sun mounts on  
238805 the top of a mountain.

238806  
238807 4. Hence he saw the flights of birds, flying at random in different  
238808 directions; and reflected on the hurrying of men in the same manner,  
238809 and thus bewailed in himself on their deplorable conditions.

238810  
238811 5. Ah me miserable! that have to move about in the pitiable state of  
238812 the restless mob, that roll about like a rolling stone (or ball),  
238813 pushed backward and forward by another.

238814  
238815 6. I have a short span of endless duration, allotted to my share of  
238816 lifetime; and yet I am a senseless fool to rely my trust in the hope of  
238817 its durability.

238818  
238819 7. Short is the duration of my royalty also, which is limited to the  
238820 period of my lifetime only; how is it then that I am secure of its  
238821 continuance as a thoughtless man.

238822  
238823 8. I have an immortal soul lasting from before, and to continue even  
238824 after my present existence, the present life is a destructible One, and  
238825 yet I am a fool to rely in it, like a boy believing the painted moon as  
238826 real.

238827  
238828 9. Ah! what sorcerer is it that hath thus bewitched me by his magic  
238829 wand, as to make me believe I am not spell-bound at all.

238830  
238831 10. What faith can I rely in this world which has nothing substantial  
238832 nor pleasant, nor grand nor real in it; and yet I know not why my mind  
238833 is deluded by it.

238834  
238835 11. What is far from me (\_i.e.\_ the object of sense), appears to be  
238836 near me by my sensation of the same; and that which is nearest to me  
238837 (\_i.e.\_ my inmost soul), appears to be farthest from me (by my want of  
238838 its perception). Knowing this I must abandon the outward (sensible  
238839 objects), in order to see the inward soul.

238840  
238841 12. This hurry of men in their pursuits, is as impetuous and transient  
238842 as the torrent of a whirlpool. It precipitates them to the depth of  
238843 their dangers, and is not worth the pain it gives to the spirit.

238844  
238845 13. The years, months, days and minutes, are revolving with succession  
238846 of our pains and pleasures; but these are swallowed up, by the repeated  
238847 trains of our misery (rather than that of happiness).

14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.
15. Those standing at the head of great men to-day, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.
16. I am bound to the earth without a rope, and am soiled herein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul! how art thou destroyed while thou art living.
17. Whence has this causeless ignorance over-powered my intelligent soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun?
18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.
19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what dependence is there on my possessions, which are fraught only with anxieties and cares?
20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.
21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.
22. Where are the riches of the monarchs of the earth, and where the former creations of Brahmá. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.
23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.
24. Millions of Brahmás have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?
25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.
26. My conception of myself and perception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.
27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.
28. I see the juggler of time seizing on Brahmás, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.
29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.
30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and there is no prospect of the true and best object in the mind of any body.



238918  
238919 31. We meet with one hardship after another, and buffet in the waves of  
238920 endless miseries in this earth; and yet are we so shameless, as not to  
238921 feel ourselves disgusted with them.  
238922

238923 32. We see all the desirable objects to which we attach our thoughts,  
238924 to be frail and perishing; and yet we do not seek the imperishable one,  
238925 and our everlasting good in the equanimity of the Soul.  
238926

238927 33. Whatever we see to be pleasant in the beginning (as pleasures), or  
238928 in the middle (as youth), or in the end (as virtuous deeds), and at all  
238929 times (as earthly goods), are all unholy and subject to decay.  
238930

238931 34. Whatever objects are dear to the hearts of men, they are all found  
238932 to be subject to the changes of their rise and fall (\_i.e.\_ their  
238933 growth and decay).  
238934

238935 35. Ignorant people are everywhere enclined to evil acts, and they  
238936 grow day by day more hardened in their wicked practices. They repent  
238937 every day for their sins, but never reprove themselves for the better.  
238938

238939 36. Senseless men are never the better for anything, being devoid of  
238940 sense in their boyhood, and heated by their passions in youth. In their  
238941 latter days, they are oppressed with the care of their families, and in  
238942 the end thy are overcome by sorrow and remorse.  
238943

238944 37. Here the entrance and exit (\_i.e.\_ the birth and death), are both  
238945 accompanied with pain and sorrow (for men come to and go away from the  
238946 world with crying). Here every state of life is contaminated by its  
238947 reverse (as health by disease, youth by age, and affluence by poverty).  
238948 Everything is unsubstantial in this seeming substantial world, and yet  
238949 the ignorant rely in its unreal substantiality.  
238950

238951 38. The real good that is derived here by means of painful austerities,  
238952 are the arduous sacrifices of \_rájasúyá asvamedha\_ and others, or the  
238953 attainment of heaven; which has no reality in it, by reason of its  
238954 short duration of the small portion of a \_kalpa\_ compared with  
238955 eternity. (The Hindu heaven is no lasting bliss).  
238956

238957 39. What is this heaven and where is it situated, whether below or  
238958 above us or in this nether world; and where its residents are not  
238959 overtaken by multitudes of locust-like evils? (The Sruti says: "Evil  
238960 spirits infest the heavens and they drove the gods from it." So we read  
238961 of the Titan's and Satan's band invading heaven).  
238962

238963 40. We have serpents creeping in the cells of our hearts, and have our  
238964 bodies filled with the brambles of diseases and dangers, and know not  
238965 how to destroy them.  
238966

238967 41. I see good is intermixed with evil, and pain abiding with pleasure;  
238968 there is sorrow seated on the top (excess) of joy, so I know not  
238969 whereto I shall resort.  
238970

238971 42. I see the earth full of common people, who are incessantly born and  
238972 dying in it in multitudes; but I find few honest and righteous men in  
238973 it.  
238974

238975 43. These beautiful forms of women, with their eyes like lotuses, and  
238976 the gracefulness of their blandishments, and their charming smiles, are  
238977 made so soon to fade and die away.  
238978

238979 44. Of what note am I among these mighty beings (as Brahmá and Vishnu),  
238980 who at the twinkling of their eyes, have created and destroyed the  
238981 world; and yet have succumbed to death at last. (This last passage  
238982 shows that the Hindu gods were mortal heroes of antiquity).  
238983

238984 45. You are constantly in search of what is more pleasant and lasting  
238985 than others, but never seek after that highest prosperity, which is  
238986 beyond all your earthly cares.

238987  
238988 46. What is this great prosperity in which you take so much delight,  
238989 but mere vexation of your spirit, which proves this vanity to be your  
238990 calamity only.  
238991

238992 47. Again what are these adversities which you fear so much, they may  
238993 turn to your true prosperity, by setting you free from earthly broils  
238994 and leading you to your future felicity.  
238995

238996 48. The mind is broken to pieces by its fears, like the fragments of  
238997 the moon, floating on the waves of this ocean of the world. Its  
238998 selfishness has tossed it to and fro, and this world being got rid of,  
238999 it is set at perfect ease (from all vicissitudes of fortune).  
239000

239001 49. There is an unavoidable chance (necessity), actuating our worldly  
239002 affairs and accidents; it is impudence therefore to welcome some as  
239003 good, and to avoid others as evil.  
239004

239005 50. We are prone to things that are pleasant to the sight, but bear a  
239006 mortal flame in them, and consume us like poor moths in the flames,  
239007 which it is bright to see but fatal to feel.  
239008

239009 51. It is better to roll in the continual flame of hell-fire to which  
239010 one is habituated, than rise and fall repeatedly in the furnace of this  
239011 world, as from the frying pan into the fire.  
239012

239013 52. This world is said by the wise, to be a boundless ocean of woes  
239014 (vale of tears); how then can any body who has fallen amidst it, expect  
239015 any happiness herein?  
239016

239017 53. Those who have not fallen in the midst and been altogether drowned  
239018 in woe, think the lesser woes as light and delight, as one condemned to  
239019 be beheaded, is glad to escape with a light punishment.  
239020

239021 54. I am grown as the vilest of the vile, and resemble a block of wood  
239022 or stone; there is no difference in me from the ignorant clown, who has  
239023 never had the thought of his eternal concerns in his head.  
239024

239025 55. The great arbour of the world, with its very many branches and  
239026 twigs and fruits, hath sprung from the mind and is rooted in it. (The  
239027 outer world has its existence in the sensitive mind only; because the  
239028 insensible bodies of the dead and inanimate things, have no  
239029 consciousness of it).  
239030

239031 56. It is the conception (sankalpa) of the world, in my mind, that  
239032 causes its existence and presents its appearance before me, I will now  
239033 try to efface this conception from my mind, and forget this world  
239034 altogether. (This doctrine of idealism was derived, by Janaka from his  
239035 own Intuition (Svena-Jnátēna)).  
239036

239037 57. I will no longer allow myself to be deluded like monkeys with the  
239038 forms of things, which I know are not real; mere ideal, but changeful  
239039 and evanescent. (Here also Janaka learns by intuition not to rely on  
239040 concrete forms, but to have their general and abstract ideas).  
239041

239042 58. I have woven and stretched out the web of my desires, and collected  
239043 only my woes and sorrows; I fell into and fled from the snare of my own  
239044 making, and am now resolved to take my rest in the soul.  
239045

239046 59. I have much wailed and bitterly wept, to think of the depravity and  
239047 loss of my soul, and will henceforth cease to lament, thinking that I  
239048 am not utterly lost.  
239049

239050 60. I am now awakened, and am glad to find out the robber of my soul;  
239051 it is my own mind, and this I am determined to kill, as it had so long  
239052 deprived me of the inestimable treasure of my soul.  
239053

239054 61. So long was my mind at large as a loose and unstrung pearl, now  
239055 will I pierce it with the needle of reason, and string it with the

virtues of self-controul and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker (from where it cannot return. Sruti).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (\_i.e.\_ of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquility of my soul by the help of my reason.

## CHAPTER X.

### SILENT AND SOLITARY REFLECTIONS OF JANAKA.

Argument. Janaka though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

Vasishtha related:—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Bráhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties, graced with flappers (chámaras) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

239125  
239126 12. I must leave these things, that are at best but waters of the  
239127 mirage; and remain close to myself in my lonesome seclusion, like a  
239128 calm and solitary lake or sea.  
239129

239130 13. These pleasures of the world, that are displayed around us, are  
239131 entirely useless to me; I will leave them with promptness on my part,  
239132 and remain in my happy retirement.  
239133

239134 14. Abandon, O my heart! thy shrewdness in pursuing after the objects  
239135 of thy desire; in order to avoid the snares of disease and death (which  
239136 have been set on thy way).  
239137

239138 15. In whatever state or condition of life, the heart is set to hanker  
239139 for its delight; it is sure to meet with some difficulty, distress or  
239140 disappointment coming out of the same.  
239141

239142 16. Whether your heart is engaged in, or disengaged from the objects of  
239143 sense, you will never find any one of them, either in act or thought,  
239144 conducing to the true happiness of your soul.  
239145

239146 17. Forsake therefore the thoughts of the vile pleasure of your senses,  
239147 and betake yourself to those thoughts, which are fraught with the true  
239148 happiness of the soul.  
239149

239150 18. Thinking in this manner, Janaka remained in mute silence, and his  
239151 restless mind became as still, as it made him sit down like a picture  
239152 in painting or as a statue.  
239153

239154 19. The chamberlain uttered not a word any more, but stood silent in  
239155 mute respect through fear of his master, from his knowledge of the  
239156 dispositions of kings.  
239157

239158 20. Janaka in his state of silent meditation, reflected again on the  
239159 vanity of human life, with cool calmness of his mind, and said:—  
239160

239161 21. Now must I be diligent to find out the best and most precious  
239162 treasure in the world, and know what is that imperishable thing, to  
239163 which I shall bind my soul as its surest anchor.  
239164

239165 22. What is the good of my acts or my cessation from them, since  
239166 nothing is produced of anything, which is not perishable in its nature.  
239167 (Thence the product of acts is perishing, and its want is a lasting  
239168 good).  
239169

239170 23. It matters not whether the body is active or inactive, since all  
239171 its actions end in utter inaction at last as all force is reduced to  
239172 rest. It is the pure intellect within me that is always the same  
239173 (\_i.e.\_ ever active and undecaying), and which loses nothing from the  
239174 loss of the body or by want of bodily actions. (The body is a dead mass  
239175 without the active principle of the mind).  
239176

239177 24. I do not wish to have what I have not, nor dare leave what I have  
239178 already got; I am content with myself; so let me have what is mine and  
239179 what I have. (The Yogis like Stoics, were fatalists and content with  
239180 their lot).  
239181

239182 25. I get no real good by my acts here, nor lose anything by refraining  
239183 from them. What I get by my acts or want of action, is all \_Nil\_ and  
239184 Null\_ of Vanity or Vanities, and nothing to my purpose or liking.  
239185

239186 26. Whether I am doing or not doing, and whether my acts are proper or  
239187 improper; I have nothing to desire here, nor anything desirable that I  
239188 have to expect from them. (Hence no exertion will bring on the desired  
239189 object, unless it is given by our lot).  
239190

239191 27. I have got what was due to my past actions, and this body is the  
239192 result of my former acts. It may be in its motion and action, or it may  
239193 be still and fade away, which is the same thing to me.

239194  
239195 28. The mind being set at ease by want of its action or passion, the  
239196 actions of the body and its members, are alike in their effects to  
239197 those of not doing them. (Involuntary actions done without the will are  
239198 of no account).

239199  
239200 29. The acts of men are reckoned as no acts of theirs, which happen to  
239201 take place as the results of their destiny or previous actions. (The  
239202 action or passion relates to the mind only, but the doing of destiny  
239203 being involuntary, such action of men is accounted as no action of  
239204 theirs).

239205  
239206 30. The impression which the inward soul bears of its past actions and  
239207 passions, the same gives its colour to the nature and character of the  
239208 actions of men afterwards. Now that my soul has obtained its  
239209 imperishable state of spirituality, I am freed from the mutabilities of  
239210 the transmigrations of my body and mind.

239211  
239212 Commentary:—Janaka arrives after all his previous reasonings and  
239213 deductions, to the conclusion of the certainty of his being an  
239214 intellectual and spiritual being, endowed with an immortal soul, and  
239215 entitled to everlasting life, after the destruction of the frail body  
239216 and the changeful mind with it.

## 239217 239218 239219 239220 239221 CHAPTER XI

### 239222 239223 SUBJECTION OF THE MIND.

239224  
239225  
239226 Argument. Janaka's Discharge of his Daily Rites, and Admonition to his  
239227 Mind.

239228  
239229  
239230 Vasishtha related:—Having thought so, Janaka rose up for performance of  
239231 his daily rites as usual, and without the sense of his agency in them.  
239232 He did his duty in the same manner as the sun rises every day to give  
239233 the morn, without his consciousness of it.

239234  
239235 2. He discharged his duties as they presented themselves to him,  
239236 without any concern or expectation of their rewards. He did them  
239237 awaking as if it were in his sleep. Gloss:—He did his acts by rote, but  
239238 wot not what he did in his insensibility of them; and such acts of  
239239 insensibility are free from culpability or retribution.

239240  
239241 3. Having discharged his duties of the day and honoured the gods and  
239242 the priests, he passed the night absorbed in his meditations.

239243  
239244 4. His mind being set at ease, and his roving thoughts repressed from  
239245 their objects, he thus communed with his mind at the dead of night, and  
239246 said:—

239247  
239248 5. O my mind that art roving all about with the revolving world, know  
239249 that such restlessness of thine, is not agreeable to peace of the soul;  
239250 therefore rest thou in quiet from thy wanderings abroad.

239251  
239252 6. It is thy business to imagine many things at thy pleasure, and as  
239253 thou thinkest thou hast a world of thoughts present before thee every  
239254 moment. (For all things are but creations of the imaginative mind).

239255  
239256 7. Thou shootest forth in innumerable woes by the desire of endless  
239257 enjoyments, as a tree shoots out into a hundred branches, by its being  
239258 watered at the roots.

239259  
239260 8. Now as our births and lives and worldly affairs, are all productions  
239261 of our wistful thoughts, I pray thee therefore, O my mind! to rest in  
239262 quiet by abandonment of thy earthly desires.

- 239263  
239264 9. O my friendly mind! weigh well this transient world in thy thoughts,  
239265 and depend upon it, shouldst thou find aught of substantiality in it.  
239266  
239267 10. Forsake thy fond reliance on these visible phenomena; leave these  
239268 things, and rove about at thy free will without caring for any thing.  
239269  
239270 11. Whether this unreal scene, may appear to or disappear from thy  
239271 sight, thou shouldst not suffer thyself to be affected by it in either  
239272 case.  
239273  
239274 12. Thou canst have no concern with the visible objects (phenomenal  
239275 world); for what concern can one have with any earthly thing which is  
239276 inexistent of itself as an unsubstantial shadow?  
239277  
239278 13. The world is an unreality like thyself, hence there can be no true  
239279 relation between two unrealities. It is but a logomachy to maintain the  
239280 relation of two negatives to one another.  
239281  
239282 14. Granting, thou art a reality and the world is unreal, still there  
239283 can be no agreement between you, as there is none between the living  
239284 and the dead, and between the positive and negative ideas.  
239285  
239286 15. Should the mind and the world be both of them realities and  
239287 co-existent for ever, then there can be no reason for the joy or sorrow  
239288 of the one at the gain or loss of the other.  
239289  
239290 16. Now therefore avoid the great malady of worldliness, and enjoy the  
239291 silent joy in thyself, like one sitting in the undisturbed depth of the  
239292 Ocean, with the rolling tide and waves above his head.  
239293  
239294 17. Do not consume like a puppet in pyrotechnics with the fiery remorse  
239295 of worldliness, nor be burnt down to the darkness of despair in this  
239296 gloomy scene of the world.  
239297  
239298 18. O wicked mind! there is nothing here so good and great, whereby  
239299 thou mayest attain thy high perfection, except by the forsaking of all  
239300 frivolities and dependance on thy entire resignation to the  
239301 unchangeable One.  
239302  
239303  
239304  
239305

## 239306 CHAPTER XII.

### 239307 ON THE GREATNESS OF INTELLIGENCE.

239308  
239309  
239310  
239311 Argument. The Living Liberation of Janaka, and the pre-eminence of  
239312 reason and intelligence.  
239313  
239314

239315 Vasishtha continued:—Janaka having expostulated in his manner with his  
239316 mind, attended to the affairs of the state without shrinking from them  
239317 by his mental abstraction.  
239318

239319 2. He was however not gladdened by the gladsome tasks and tidings, but  
239320 was indifferent to them as in his slumber of fixed mindedness in his  
239321 maker.  
239322

239323 3. Hence forward, he was not intently employed in his duties, nor  
239324 forsook them altogether; but attended unconcernedly to the business  
239325 which presented itself to him.  
239326

239327 4. His constant habit of reasoning, enabled him to understand the  
239328 eternal verity; and preserved his intellect from blunders, as the sky  
239329 is untouched by the flying dust.  
239330

239331 5. By his cultivation of reasoning, his mind was enlightened and

239332 fraught with all knowledge.

239333  
239334 6. Unaccustomed to duality, his mind had learnt to know the sole unity  
239335 only; and his intelligent soul shone within him, as the full bright sun  
239336 in the sky. (He felt a flood of light in himself, as the believer finds  
239337 in his inmost soul. Gloss).

239338  
239339 7. He became acquainted with the Soul, that is inherent in all bodies,  
239340 and beheld all things abiding in the omnipotence of the Intellect, and  
239341 identic with the infinite.

239342  
239343 8. He was never too joyous nor exceedingly sorrowful, but preserved his  
239344 equanimity amidst the conflicts of his soul and sensible objects  
239345 (between spirituality and materiality).

239346  
239347 9. The venerable Janaka, became liberated in his living state since  
239348 that time; and is since renowned as a veteran theosophist among mankind.

239349  
239350 10. He continues thence forward to reign over the land of the Videha  
239351 people, without being subject to the feelings of joy or sorrow for a  
239352 moment.

239353  
239354 11. Knowing the causes of good and evil, he is neither elated nor  
239355 dejected at any favourable or unfavourable circumstances of his life,  
239356 nor does he feel glad or sad at the good or bad accident relating the  
239357 state.

239358  
239359 12. He did his duties without setting his mind to them, which was  
239360 wholly employed in his intellectual speculations.

239361  
239362 13. Remaining thus in his hypnotic state of sound sleep (abstraction),  
239363 his thoughts are quite abstracted from all objects about him.

239364  
239365 14. He is unmindful of the past, and heedless about the future; and  
239366 enjoys the present moment only, with a gladsome heart and cheerful mind.

239367  
239368 15. He obtained the obtainable what is worthy to be obtained, by his  
239369 own ratiocination (or self-reflection), and not O lotus-eyed Ráma! by  
239370 any other desire (\_i.e.\_ by abandoning all his worldly desires).

239371  
239372 16. Therefore we should reason (or reflect) in our minds, so long as we  
239373 succeed to arrive at the conclusion of the subject.

239374  
239375 17. The presence of the Holy Light, is not to be had either by the  
239376 lectures of a preceptor, or the teaching of the sástras; it is not the  
239377 result of meritorious acts, nor of the company of the holy men; but the  
239378 result of your own intellection.

239379  
239380 18. A good understanding assisted by the power of its accompanying  
239381 percipience (prajāná), leads to the knowledge of that highest state,  
239382 which the acts of your piety cannot do.

239383  
239384 19. He who has set before his sight the keen light of the lamp of his  
239385 percipience, is enabled to see both the past and future in his  
239386 presence; and no shadow of ignorance intercepts his vision.

239387  
239388 20. It is by means of his percipience, that one is enabled to cross  
239389 over the sea of dangers; as a passenger goes across a river in a boat  
239390 or raft.

239391  
239392 21. The man that is devoid of his prescience, is overtaken even by  
239393 small mishaps; as a light straw is blown away by the slightest breeze.

239394  
239395 22. One who is endued with foresight, passes over the eventful ocean of  
239396 the world, without the assistance of friends and guidance of the  
239397 sástras.

239398  
239399 23. The man with foreknowledge, sees the result of his actions  
239400 beforehand; but one without his prevision, is at a loss to judge of the

239401 imminent events.

239402  
239403 24. Good company and learning, strengthen the understanding; as the  
239404 watering of a plant, tends towards its growth and fructification.

239405  
239406 25. The infant understanding like a tender shoot, takes a deep root in  
239407 time; and having grown up like a tree, bears the sweet fruit in its  
239408 season; like the cooling moonbeams at night.

239409  
239410 26. Whatever exertions are made by men for the acquisition of external  
239411 properties, the same should be more properly devoted for the  
239412 improvement of their understandings at first. (\_i.e.\_ Intellectual  
239413 improvement should precede that of outward circumstances).

239414  
239415 27. Dullness of the understanding, which is the source of all evils,  
239416 and the storehouse of misery, and the root of the harbour of  
239417 worldliness, must be destroyed first of all.

239418  
239419 28. Great minded men get in their understandings, whatever good they  
239420 may expect to find in this earth, in heaven above and in the nether  
239421 world. (The mind is the seat of all treasures).

239422  
239423 29. It is by means of one's good understanding only, that he can get  
239424 over the ocean of the world; and not by his charities, pilgrimages or  
239425 religious austerities.

239426  
239427 30. The divine blessing attending on mortal men on earth, is the sweet  
239428 fruit of the tree of knowledge. (Here is a contrast with the mortal  
239429 taste of the forbidden fruit of knowledge).

239430  
239431 31. Wisdom nips with its sharp nails, the heads of the elephantine  
239432 (gigantic) bonds of giddiness, with as much ease as the lion kills the  
239433 deer, or as if it were destroying a strong lion by a weak jackal. (Weak  
239434 wisdom having the power of destroying the wild worldliness).

239435  
239436 32. An ordinary man is often seen to become the ruler of men, by means  
239437 of his greater knowledge than others; and the wise and discreet are  
239438 entitled to glory in both worlds.

239439  
239440 33. Reason overcomes all its adversaries, dealing in diverse forms of  
239441 sophistry; as a disciplined warrior, overpowers on a host of untrained  
239442 savage people.

239443  
239444 34. Reasoning is as the philosopher's stone, which converts the base  
239445 metals to gold; and is hidden in the casket of rational souls as the  
239446 best treasure. It yields the desired fruits of men like the kalpa plant  
239447 of Paradise at a thought.

239448  
239449 35. The right reasoner gets across the wide ocean of the world, by  
239450 means of his reasoning, while the unreasonable rabble are born away by  
239451 its waves; as the skillful boat-man cuts across the current, while the  
239452 unskilled waterman is tossed about by the waves.

239453  
239454 36. A well directed understanding leads to the success of an  
239455 undertaking, but the misguided intellect goes to the rack and ruin; the  
239456 one sails to the shore before the wind; but the other is tossed in his  
239457 wrecked vessel over the wide gulph of the world.

239458  
239459 37. The keen sighted and unbiassed wise man, is never over-come by the  
239460 evils arising from his desires: as the arrows of the adversary, do not  
239461 pierce the body of a soldier in armour.

239462  
239463 38. The sapience of a man, gives him an insight into every thing in the  
239464 world and, the all knowing man, is neither subjected to dangers nor  
239465 reverses of his fortune.

239466  
239467 39. The dark and wide-stretching cloud of blind egoism, which  
239468 overshadows the sun-light of the Supreme Spirit within us, is driven  
239469 away by the breath of intelligence.



239470  
239471 40. The improvement of the understanding, is the first requisite  
239472 towards the knowledge of the Supreme soul; as the cultivation of the  
239473 ground, is of primary importance to the farmer, desirous of reaping a  
239474 rich harvest.  
239475  
239476  
239477  
239478

239479 CHAPTER XIII.

239480  
239481 GOVERNMENT OF THE MIND.  
239482  
239483

239484 Argument. Reasons and Rules of Restraining the Mind from the  
239485 instance of Janaka's insouciance.  
239486  
239487

239488 Vasishtha continued:—Now Ráma! Reflect on the Supreme spirit, in thy  
239489 own spirit like Janaka; and know the object of the meditation of the  
239490 wise, without any difficulty or failing.  
239491

239492 2. The wise men of the latter genus rájasa-sátvika or active  
239493 goodness, obtain their desired objects by themselves (of their own  
239494 institution), like Janaka and other holy sages.  
239495

239496 3. As long as you continue to restrain your organs of sense from their  
239497 objects, so long will the divine soul grace your own inward soul with  
239498 its presence.  
239499

239500 4. The Lord God and Supreme soul, being thus gracious to thee; thou  
239501 shalt see a halo of light cast over all things, and dispersing all thy  
239502 woes from thy sight.  
239503

239504 5. The sight of the Supreme spirit, will remove the plentiful seeds of  
239505 bias from thy mind; and it will drive away the woeful sights of misery,  
239506 pouring upon thy view in copious showers.  
239507

239508 6. Continue like Janaka in the wilful discharge of thy duties, and  
239509 prosper by placing thy intellectual sight, on the divine light shining  
239510 in thy inward spirit.  
239511

239512 7. It was by his inward cogitations, that Janaka found the  
239513 transitoriness of the world; and by placing his faith in the  
239514 unchangeable Spirit, he found its grace in time.  
239515

239516 8. Hence neither the pious acts of men, nor their riches nor friends,  
239517 are of any use to them for their salvation from the miseries of life,  
239518 unless it be by their own endeavor for the enlightenment of their soul.  
239519

239520 9. They who rely their faith in the gods, and depend upon them for  
239521 fulfilment of their desires and future rewards, are perverted in their  
239522 understandings, and cannot be heirs of immortality.  
239523

239524 10. It is by reliance in one's reasoning and resignation, and by his  
239525 spiritual vision of the Supreme spirit, that he is saved from his  
239526 misery in this ocean of the world.  
239527

239528 11. The attainment of this blessed knowledge of intuition, which  
239529 removeth our ignorance, is as what they call thy getting of fruit  
239530 fallen from heaven (i.e. a heavenly and accidental fruit).  
239531

239532 12. The intelligence which looks into itself as Janaka's, finds the  
239533 soul developing of itself in it, as the lotus-bud opens of itself in  
239534 the morning.  
239535

239536 13. The firm conviction of the material world, melts into nothing under  
239537 the light of percipience; as the thick and tangible ice, dissolves into  
239538 fluidity under the heat of the sun.

239539  
239540 14. The consciousness that this is I (\_i.e.\_ one's self-consciousness),  
239541 is as the shade of night, and is dispelled at the rise of the sun of  
239542 intellect, when the Omnipresent light appears vividly to sight.  
239543

239544 15. No sooner one loses his self-consciousness that 'this is himself,'  
239545 than the All-pervading Soul opens fully to his view.  
239546

239547 16. As Janaka has abandoned the consciousness of his personality,  
239548 together with his desires also; so do you, O intelligent Ráma, forsake  
239549 them by your acute understanding and of the mind discernment.  
239550

239551 17. After the cloud of egoism is dispersed, and the sphere is cleared  
239552 all around; the divine light appears to shine in it, as brightly as  
239553 another sun.  
239554

239555 18. It is the greatest ignorance to think of one's egoism (or  
239556 self-personality); this thought being relaxed by the sense of our  
239557 nothingness, gives room to the manifestation of holy light in the soul.  
239558

239559 19. Neither think of the entity nor non-entity of thyself or others;  
239560 but preserve the tranquility of thy mind from both the thoughts of  
239561 positive and negative existences; in order to get rid of thy sense of  
239562 distinction between the producer and the produced (\_i.e.\_ of the cause  
239563 and effect, the both of which are identic in Vedánta or spiritual  
239564 philosophy).  
239565

239566 20. Again your fostering a fondness for something as good, and a hatred  
239567 to others as bad; is but a disease of your mind for your uneasiness  
239568 only. (Since all things are good in their own kinds, and nothing bad in  
239569 its nature, and in the sight of God, who pronounced all things good).  
239570

239571 21. Be not fond of what you think to be beautiful, nor disgusted at  
239572 what appears hateful to you, get rid of these antagonist feelings, and  
239573 be even-minded by fixing it on One, before whom all things are alike  
239574 and equally good: (all partial evil is universal good. Pope.)  
239575

239576 22. They that view the desirable and the detestable in the same light,  
239577 are neither fond of the one nor averse to the other.  
239578

239579 23. Until the fancy of the desirableness of one thing and dislike of  
239580 the other, is effaced from the mind, it is as hard to have the good  
239581 grace of equanimity, as it is difficult for the moonlight to pierce  
239582 through the cloudy sky.  
239583

239584 24. The mind which considers one thing as some thing à propos, and  
239585 another as nothing to the purpose (the one as desirable and the other  
239586 worthless); is deprived of the blessing of indifference, as the brier  
239587 \_sákota\_ is despised, not standing with all its fruits and flowers.  
239588

239589 25. Where there is a craving for the desirable, and an aversion to what  
239590 is unseemly, and when there is a cry for gain and an outcry at one's  
239591 loss; it is impossible for even mindedness, dispassionateness and  
239592 tranquility of the mind, to abide then and there in that state.  
239593

239594 26. There being only the essence of one pure-Brahma diffused throughout  
239595 the universe, how very improper is it to take the one as many, and  
239596 among them something as good or bad; (when the Maker of all has made  
239597 all things good).  
239598

239599 27. Our desires and dislike, are the two apes abiding on the tree of  
239600 our hearts; and while they continue to shake and swing it with their  
239601 jogging and jolting, there can be no rest in it.  
239602

239603 28. Freedom from fear and desire, from exertions and action, together  
239604 with sapience and equanimity, are the inseparable accompaniments of  
239605 ease and rest.  
239606

239607 29. The qualities of forbearance and fellow feeling, accompanied with

239608 contentment and good understanding, and joined with a mild disposition  
239609 and gentle speech, are the indispensable companions of the wise man,  
239610 who has got rid of his desires and the feelings of his liking or  
239611 dislike.

239612

239613 30. The mind running to meanness, is to be repressed by restraining the  
239614 passions and appetites; as the current of water running below, is  
239615 stopped by its lock gate.

239616

239617 31. Shun the sight of external things, which are the roots of error and  
239618 fallacy; and consider always their internal properties both when you  
239619 are awake and asleep, and also when you are walking about or sitting  
239620 down.

239621

239622 32. Avaricious men are caught like greedy fishes, in the hidden net of  
239623 their insatiable desires, and which is woven with the threads of  
239624 worldly cares, and is under the waters of worldly affairs.

239625

239626 33. Now Ráma! cut the meshes of this net, with the knife of thy good  
239627 understanding; and disperse it in the water, as a tempest rends the  
239628 thick cloud and scatters it about the air.

239629

239630 34. Try O gentle Ráma! to uproot the root of worldliness, which sprouts  
239631 forth in the weeds of vice, with the hatchet of your perseverance and  
239632 the eliminating shovel of your penetration.

239633

239634 35. Employ your mind to hew down the cravings <of> your mind, as they use  
239635 the axe to cut down a tree, and you will then rest in quiet as you  
239636 arrive at the state of holiness.

239637

239638 36. Having destroyed the former state of your mind by its present  
239639 state, try to forget them both by your heedless mind in future, and  
239640 manage yourself unmindful of the world. (There is a play of the word  
239641 mind in the original).

239642

239643 37. Your utter oblivion of the world, will prevent the revival of your  
239644 mind; and stop the reappearance of ignorance which is concomitant with  
239645 the mind.

239646

239647 38. Whether you are waking or sleeping or in any other state of your  
239648 life; you must remember the nihility of the world, and resign your  
239649 reliance in it.

239650

239651 39. Leave off your selfishness (mamatá or \_mei tatem\_), O Ráma! and  
239652 rely in the disinterestedness of your soul; lay hold on what ever  
239653 offers of itself to you and without seeking for it all about.

239654

239655 40. As the Lord God doth every thing, and is yet aloof from all; so  
239656 must thou do all thy acts outwardly, and without thyself mixing in any.

239657

239658 41. Knowing the knowable, one finds himself as the increate soul and  
239659 Great Lord of all; but being apart from that soul, he views only the  
239660 material world spread before him.

239661

239662 42. He who has the sight of the inner spirit, is freed from the  
239663 thoughts of the external world, and is not subjected to the joy or  
239664 grief or sorrow and other evils of his life.

239665

239666 43. He is called a Yogi who is free from passions and enmity, and looks  
239667 on gold and rubbish in the same light; he is joined with his Joy in his  
239668 Yoga, and disjoined from all worldly desires.

239669

239670 44. He enjoys the fruit of his own acts, and minds not what he wastes  
239671 or gives away; he has the evenness of his mind in every condition, and  
239672 is unaltered by pain or pleasure. (The Sanskrit \_sukh-dukkha\_ means  
239673 also prosperity and adversity, and good and evil of every kind).

239674

239675 45. He who receives what he gets, and is employed with whatever offers  
239676 of itself to him, without considering the good or evil that he is to

gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.

49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the sástras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (kalpana); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (\_chetyas\_), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (\_i.e.\_ The imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance (\_i.e.\_ the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the sástras and preceptors; as also by the practice of dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brahma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge, to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer-petals also. (\_i.e.\_ The inward sight of God, comprehends the view of every thing in it).
63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (\_i.e.\_ Though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).
64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.
65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.
66. How can the regiments drawn in painting, wage a war in a mutual conflict, and how can the moon-beams, make the medicinal plants emit their light? (\_i.e.\_ As it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).
67. Who has seen dead bodies besmeared with blood to run about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?
68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?
69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).
70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.
71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.
72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).
73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.
74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.
75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit, which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).
76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.
77. It is not always apparent, owing to its transparency; yet it is

239815 ever existent, owing to our consciousness of it. The spirit is beyond  
239816 all things, and is perceived by our inward perception of it.  
239817

239818 78. The mind vanishes into nothing, before our consciousness of the  
239819 Supreme Soul; just as darkness is dispelled from that place, where the  
239820 sunshine is present.  
239821

239822 79. When the transparent and self-conscious soul, raises other figures  
239823 of its own will; then the presence of the soul is forgotten, and hid  
239824 under the grosser creations of the mind.  
239825

239826 80. The Volitive faculty of the Supreme Spirit, is denominated the  
239827 mind; but it is unmindedness and want of volition on our part, which  
239828 produces our liberation. (i.e. Our submission to the Divine Will,  
239829 sets us free from all liability, as it is said in the Common prayer:  
239830 "Let thy will (and not mine) be done").  
239831

239832 81. Such is the origin of the mind which is the root of creation; it is  
239833 the faculty of the volition of the principle of our consciousness,  
239834 otherwise called the soul. (The mind is the volitive faculty of the  
239835 Spirit, see 80).  
239836

239837 82. The intellectual essence being defiled by its desires, after  
239838 falling from its state of indifference; becomes the principle of  
239839 production or producing the desired objects. (This is called the mind  
239840 or the creative power, and is represented as the first male or the  
239841 agent of procreation).  
239842

239843 83. The mind becomes extinct, by loss of the vital power; as the shadow  
239844 of a thing disappears, by removal of the substance. (This passage  
239845 establishes the extinction of the mind, with all its passions, feelings  
239846 and thoughts upon the death of a man).  
239847

239848 84. The living body perceives in its heart, the notion of a distant  
239849 place which exists in the mind, and this proves the identity of the  
239850 vital breath and the thinking mind. (Again the communication of the  
239851 passions and feelings between the heart and mind, proves them to be the  
239852 same thing). (Hence the word antah-karana or inward sense, is applied  
239853 both to the heart as well as mind).  
239854

239855 85. It is therefore by repressing the mind, that the vital breath is  
239856 also repressed, to produce longevity and healthiness. (It is done by  
239857 the following methods, viz; by dispassionateness, suppression of  
239858 breathing, by yoga meditation, and by cessation from bodily labour in  
239859 the pursuit of worldly objects).  
239860

239861 86. The stone has the capability of mobility, and the fuel of  
239862 inflammability; but the vital breath and mind, have not their powers of  
239863 vibration or thinking (without the force of the intellect and the  
239864 spirit).  
239865

239866 87. The breath of life is inert by itself, and its pulsation is the  
239867 effect and composed of the surrounding air; so the action of the mind,  
239868 is owing to the force of the intellect; whose pellucidity pervades all  
239869 nature.  
239870

239871 88. It is the union of the intellectual and vibrating powers, which is  
239872 thought to constitute the mind. Its production is as false, as the  
239873 falsity of its knowledge. (All mental phenomena are erroneous).  
239874

239875 89. The mental power is called error and illusion also, and these in  
239876 ignorance of the Supreme Brahma, produce the knowledge of this  
239877 poisonous world (which springs from illusion of the mind).  
239878

239879 90. The powers of the intellect and vibration, combined with those of  
239880 imagination and volition which constitute the mind, are productive of  
239881 all worldly evils, unless they are weakened and kept under restraint.  
239882

239883 91. When the intellect thinks on or has the perception by the pulsation

caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where; as there is no power to rise in contest against the almighty Indra. (The Intellect or \_chit\_ being the Divine mind).

94. Thus there being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (tatwajnana). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Ráma! never give rise to false imaginations of any kind, and particularly that of the mind which never exists any where.

99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind (that neither sees nor seizes nor talks to him); is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the inexistent mind of their own making.

105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is no where to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul \_jívátmá\_, is denied in Vedánta).

109. I weet this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtle science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (\_i.e.\_ their hidden soul).

116. They who fly with fear from the loud songs (preachings) of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.

#### CHAPTER XIV.

##### ASCERTAINMENT OF THE THINKING PRINCIPLE.

Argument. People unworthy of persuasion, their transmigrations, and purification of the mind.

Vasishtha said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yogasástra by my rational discourses.

3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.



4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (pinasa. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.
5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.
6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.
7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?
8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).
9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.
10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Rāma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).
11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.
12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.
13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.
14. Rāma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.
15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts and brutes.
16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.
17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.
18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).
19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.
20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones!

21. I see an infinite number of animalcules, to be eaten up by flies and fleas; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is on its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger.  
(জীবস্যজীবনাহার:—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome on its turn by the sarabha (a fabulous beast with eight feet). The sarabha is overthrown by its fall on rocky steep, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leeches and fleas that stick to their bodies to suck their blood; and men fraught with knowledge and armed with weapons, are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leeches, fleas and ants, other small insects and worms on the one hand; and a continued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotami and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the crusts of stones, as frogs, vajrakitas and others; and many kinds of worms and insects, are found to grow in and subsist upon the faeces and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemerids and the heirs and poor pensioners of a day).

37. The kind-hearted man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the allpervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.

40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Ráma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (\_i.e.\_ The One alone that is worthy of being known).

43. Never entertain in your imagination the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of \_satva\_, \_rajas\_ and \_tamas\_; and it is exposed before you, by your \_máya\_ or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective-self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishtha's Vacuism).

49. Shun, Ráma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.

50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in thy vision, which lies between the two. (\_i.e.\_ Between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste (\_i.e.\_ of the taster and tastable); and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Ráma, place yourself in the position of your thought or power of thinking, which lieth betwixt the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by

240229 relinquishing the thought of your own existence; you shall then arrive  
240230 to that state of the unconsciousness, which is free from misery (or the  
240231 state of supreme bliss).

240232  
240233 55. Know your thoughts to be your fetters, and your self-consciousness  
240234 as your binding chain; therefore O Ráma! loosen the lion of your soul,  
240235 from the prison house of your mind.

240236  
240237 56. By departing from the state of the Supreme Soul, and falling to the  
240238 thoughts of the mind, you will be crowded by your imaginations, and see  
240239 only the objects of your thought all about you.

240240  
240241 57. The Knowledge, that intellection or thinking power is distinct from  
240242 the soul, introduces the existence of the unhappy mind, which must be  
240243 got rid of for the sake of true happiness. (by knowing them as the one  
240244 and same thing).

240245  
240246 58. When you become conscious of the Supreme soul in you, and as  
240247 permeated throughout all nature, you will then find the thinker and his  
240248 thinking, the thinkables and their thoughts, vanish into nothing.

240249  
240250 59. The thought that "I have a soul and a living soul also," brings on  
240251 us all the miseries to which we are exposed to all eternity. (\_i.e.\_  
240252 consciousness of a personal entity, causes the woes which personality  
240253 is ever liable to).

240254  
240255 60. The consciousness that "I am the one soul, and not a living being  
240256 or distinct existences;" (because all things distinct from the  
240257 universal soul are nothing at all); is called the tranquility of the  
240258 spirit and its true felicity.

240259  
240260 61. When you are certain, O Ráma! that the world is the universal soul  
240261 itself, you will find the false distinctions of your mind and living  
240262 soul, to be nothing in reality.

240263  
240264 62. When you come to perceive that all this is your very self, your  
240265 mind will then melt away into the soul, as the darkness dissolved in  
240266 the sunlight, and the shadow disappears in the air.

240267  
240268 63. As long as you cherish the snake of your mind within yourself, you  
240269 are in danger of catching its poison; but this being removed by your  
240270 yoga meditation, you escape the danger at once.

240271  
240272 64. Be bold, O Ráma! to destroy the mighty demon of the deep rooted  
240273 error of your mind, by the power of incantation (\_mantras\_) of your  
240274 perfect knowledge.

240275  
240276 65. Upon disappearance of the demon of the mind from the dwelling of  
240277 your body, as when a Yaksha disappears in the air, you will be free  
240278 from every disease, danger, care and fear.

240279  
240280 66. Dispassionateness, and disinterestedness, joined with the knowledge  
240281 of unity, melt down the substance of the mind, and confer the best and  
240282 highest state of felicity and rest in the Supreme spirit; and bring on  
240283 that state of tranquility which is the main aim of every body. May all  
240284 these blessings attend upon you.

## 240285 240286 240287 240288 240289 CHAPTER. XV.

### 240290 240291 ON AVARICE.

240292  
240293  
240294 Argument. Description of avarice as the Root of all Evils.

240295  
240296  
240297 Vasishtha continued:—The soul by following the unholy essence of the

mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses: it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anesthesia over it.

4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.

5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.

6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.

7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and galling.

8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.

9. Avarice is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.

10. The man stricken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.

11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.

12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.

13. The heart that is not eaten up by the corroding cares of avarice, is as an uncantered tree, blooming with its blossoms of piety.

14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous whirlpools and vortices around.

15. The thread of avarice, like the long line of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolishmen led by avarice, fall into the hell pit, like the ignorant deer into the blackhole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as bemeaned as the god Vishnu, who became a dwarf in begging a bit of ground from Bali.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world.

22. Avarice blows on men as the wind, and it is avarice that makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Rāma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes, but wish for the good of all alike; and never foster any bad desire (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the notself as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Rāma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh ভ in the last line, as ভু, ভব, ভয়).

## CHAPTER XVI.

### HEALING OF AVARICE.

Argument. The way to forsake the desires, and become liberated in this life and the next.

Rāma said:—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself); give me your answer, according to your right judgment.

6. Vasishtha replied:—O lotus-eyed and respectful Rāma! abandonment of desires, is said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the jneya or knowable and the other is what they style the thinkable (or dhyeya).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.
9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.
10. But the understanding which views things in an equal light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (\_i.e.\_ Of which the Yogi has full knowledge).
11. He who foregoes with ease the desires arising from his egoism, is styled the thinking abjurer of his desires, and is liberated in his life time.
12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.
13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.
14. They are also called the liberated, who have had their composure (\_insouciance\_) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation বিদেহ মুক্তি).
15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.
16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this difference only between them, that the one has an active body, while the other is without its activity).
17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).
18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.
19. He who neither desires nor dreads the casualties of good or evil, which are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.
20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (\_i.e.\_ of himself from others), is called the truly liberated.
21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.
22. He whose feelings are all obtundent within himself as in his sleep, and whose mind enjoys its felicity like the beams of the fullmoon, is said to be the liberated man in this world.
23. Válmiki says:—After the sage had said so far, the day departed to its evening service with the setting sun. The assembled audience

240505 retired to their evening ablutions, and repaired again to the assembly  
240506 with the rising sun on the next day.

## 240511 CHAPTER XVII.

### 240513 ON THE EXTIRPATION OF AVARICE.

240516 Argument. Liberation of Embodied or Living Beings.

240519 Vasishtha said:—It is difficult O Ráma! to describe in words the  
240520 inexplicable nature of the liberation of disembodied souls; hear me  
240521 therefore relate to you further about the liberation of living beings.

240523 2. The desire of doing one's duties without expectation of their  
240524 reward, is also called the living liberation, and the doers of their  
240525 respective duties, are said to be the living liberated.

240527 3. The dependance of beings on their desires, and their strong  
240528 attachment to external objects, are called to be their bondage and  
240529 fetters in this world, by the doctors in divinity.

240531 4. But the desire of conducting one's self according to the course of  
240532 events, and without any expectation of fruition, constitutes also the  
240533 liberation of the living; and is concomitant with the body only  
240534 (without vitiating the inner soul).

240536 5. The desire of enjoying the external objects, is verily the bondage  
240537 of the soul; but its indifference to worldly enjoyments, is what  
240538 constitutes one's freedom in his living state.

240540 6. Want of greediness and anxiety prior to and on account of some gain,  
240541 and absence of mirth and change in one's disposition afterwards (\_i.e.\_  
240542 after the gain); is the true freedom of men.

240544 7. Know, O high-minded Ráma! that desire to be the greatest bondage of  
240545 men, which is in eager expectation of the possession of anything.  
240546 (Lit.: that such things may be mine).

240548 8. He who is devoid of desire of everything, whether existent or  
240549 inexistent in the world; is the truly great man, with the greatest  
240550 magnanimity of his soul.

240552 9. Therefore, Ráma! forsake the thoughts both of thy bondage and  
240553 liberation, and also of thy happiness and misery; and by getting rid of  
240554 thy desire of the real and unreal, remain as calm as the undisturbed  
240555 ocean.

240557 10. Think thyself, O most intelligent Ráma! to be devoid of death and  
240558 decay, and do not stain thy mind with the fears of thy disease or death  
240559 (because thy soul is free from them).

240561 11. These substances are nothing, nor are you any of these things that  
240562 you see; there is something beyond these, and know that you are that  
240563 very thing (which is the soul or a spiritual being).

240565 12. The phenomenon of the world is an unreality, and every thing here  
240566 is unreal, that appears real in thy sight; knowing then thyself to be  
240567 beyond all these, what earthly thing is there that thou canst crave for?

240569 13. All reasoning men, O Ráma! consider themselves in some one of these  
240570 four different lights in their minds, which I shall now explain to you  
240571 in brief.

240573 14. He who considers his whole body (from his head to foot), as the



progeny of his parents (\_i.e.\_ devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world; such men O support of Raghu's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacuum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same with the universal soul, are in my opinion never subject to sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and below and about all existence; hence the belief of "all in One, or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or \_súnyavádís\_), who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another like him; and he is pervaded by his omniscience, and not by the ignorance called \_máya\_ or illusion.

24. The spirit of God fills the universe, as the water of the ocean fills the deep (pátála); and stretches from the highest heaven (empyrean), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no unreal world exists at any time. It is the liquid water which fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

27. It is the one and same omnipotence of the Supreme spirit, that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee or another, nor feel thyself delighted or dejected at any gain or loss, that thou mayest happen to incur. (For know everything to be the Lord's and nothing as thine own. Or: "The Lord gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one with the Supreme soul. Attend to thy multifarious duties, and thus be observant of unity in thy spiritual concerns, and dualities in thy temporal affairs.

30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects; and be not like an elephant falling into a hidden pit in the forest.

240643 31. O Ráma of great soul! There cannot be a duality, as it is thought  
240644 in the mind; nor O Ráma of enlightened soul; can there be any unity or  
240645 duality of the soul. The true essence is ever existent with out its  
240646 unity or duality, and is styled the all and nothing particular, and as  
240647 itself—Svarúpa or suiform. (The soul is not unity, because one is the  
240648 prime number of all others by addition with itself; nor is it a  
240649 duality, having no second or another like it. It is the indefinite all  
240650 or whole: and no definite that this or so says the Sruti:  
240651 तस्मात्तत् सर्वमभवत् नेह नानास्ति किञ्चन ।)  
240652

240653 32. There is no ego or thy subjective-self, nor the objective worlds  
240654 that thou seest. All this is the manifestation of the eternal and  
240655 imperishable omniscience, and know this world as neither an entity nor  
240656 non-entity by itself.  
240657

240658 33. Know the Supreme being to be without beginning and end, the  
240659 enlightener of all lights, the undecaying, unborn and incomprehensible  
240660 one. He is without part, and any change in him. He is beyond  
240661 imagination and all the imaginary objects all about us.  
240662

240663 34. Know for certain in thy mind, that the Lord is always present in  
240664 the full light of thy intellect. He is the root of thy consciousness,  
240665 and is of the nature of thy inward soul. He is conceivable in the  
240666 intellect, and is the Brahma—the all and everlasting, and the  
240667 all pervading, the subjective I, and the objective thou and this world.  
240668  
240669  
240670  
240671

## 240672 CHAPTER XVIII.

### 240673 LIVING LIBERATION OR TRUE 240674 FELICITY OF MAN IN THIS LIFE. 240675 240676 240677

240678 Argument. The True Enfranchisement of the Soul, in the Living state of  
240679 man in this world.  
240680  
240681

240682 Vasishtha continued:—I will now relate to you, O Ráma! the nature of  
240683 those great men, who conduct themselves in this world, with their  
240684 desires under their subjection, and whose minds are not blemished by  
240685 evil inclinations.  
240686

240687 2. The sage whose mind is freed in his life-time, conducts himself  
240688 unconcerned in this world; he smiles secure at its occurrences, and is  
240689 regardless of the first, last and middle stages of his life (namely:  
240690 the pains of his birth and death, and the whole course of his life).  
240691

240692 3. He is attentive to his present business, and unmindful of every  
240693 other object about him; he is devoid of cares and desires, and his  
240694 thought is of his internal cogitations only.  
240695

240696 4. He is free from anxiety in all places, who tolerates whatever he  
240697 happens to meet with; he sees the light of reason in his soul, and  
240698 walks in the romantic groves of his musings.  
240699

240700 5. He rests in that transcendental bliss, with prospects as bright as  
240701 the cooling beams of the full-moon, who is neither elated nor depressed  
240702 in any state of his life, nor droops down under any circumstance.  
240703

240704 6. Whose generosity and manliness do not forsake him, even when he is  
240705 beset by his bitterest enemies; and who is observant of his duties to  
240706 his superiors, such a man is not crest-fallen in this world.  
240707

240708 7. Who neither rejoices nor laments at his lot, nor envies nor hankers  
240709 after the fortune of another; but pursues his own business in quiet  
240710 silence, is the man that is never down-cast in this world.  
240711

240712 8. Who, when asked, says what he is doing, but unasked remains as a  
240713 dead block; and is freed from desire and disgust; he is never depressed  
240714 in his heart and mind. (The Urdu poet expresses this sort of unconcern,  
240715 more beautifully, when he says:—Should one ask you of aught, look to  
240716 his face and reply him not. \_Koi kuch'h puchhe to munh dekh kar chup  
240717 rahjana\_ &c. And who so understands the hearts of men, is never sick at  
240718 his heart).

240719  
240720 9. He speaks agreeably to every one, and utters gently what he is  
240721 required to say; he is never put out of countenance, who understands  
240722 the intentions of others. (Speaking agreeably or his questioners means  
240723 what pleases every body, be it good or bad for him as it is said  
240724 in Chánakya's excerpta: सत्यं ब्रूयात् प्रियम्ब्रूयात्, न ब्रूयात् सत्यमप्रियं. Because says  
240725 Bhárávi: 'It is rare to have a useful saying, which is delectable also  
240726 at the same time'. हितं मनोहारिचतुर्लभवचसः).

240727  
240728 10. He sees the right and wrong dealings of men, and the acts of the  
240729 depraved desires of their minds; but knowing all human affairs as  
240730 clearly as in a mirror in his hand, he holds his peace with every one.

240731  
240732 11. Standing on his firm footing (of nonchalance), and knowing the  
240733 frailty of worldly things, he smiles at the vicissitudes of nature with  
240734 the cold frigidity (sang froid) of his heart (like the laughing  
240735 philosopher).

240736  
240737 12. Such is the nature, Ráma, of the great souls, who have subdued  
240738 their minds, and know the course of nature, as I have described to you.

240739  
240740 13. I am unable to describe to you, the fond beliefs of the minds of  
240741 the ignorant populace, who are plunged in the mud of their sensual  
240742 enjoyments (like earthly worms). (Who are of ungoverned minds).

240743  
240744 14. Women, devoid of understanding, and graced with their personal  
240745 charms, are the idols of these people; who are fond of their golden  
240746 forms, without knowing them to be the flames of hell fire.

240747  
240748 15. Wealth, the fond object of the foolish people, is fraught with  
240749 every ill and evil desire; its pleasure is poison and productive of  
240750 misery, and its prosperity is replete with dangers.

240751  
240752 16. Its use in the doing of meritorious deeds, and various acts of  
240753 piety, is also fraught with a great many evils, which I have not the  
240754 power to recount. (The works of merit being productive of pride and  
240755 passions, and those of piety being the source of transmigration).

240756  
240757 17. Therefore Ráma! keep your sight on the full view (clairvoyance) of  
240758 your spirit, by retracting it from the external visibles and internal  
240759 thoughts; and conduct yourself in this world as one liberated in his  
240760 life-time.

240761  
240762 18. Being free from all your inward passions and feelings of affection,  
240763 and having given up all your desires and expectations; continue in the  
240764 performance of your outward duties in this world.

240765  
240766 19. Follow all your duties in life with a noble pliability of your  
240767 disposition; but preserve the philosophic renunciation of everything in  
240768 your mind, and conduct yourself accordingly in this world.

240769  
240770 20. Think well on the fleeting states of all earthly things, and fix  
240771 your mind in the lasting nature of your soul; and thus conduct yourself  
240772 in this transitory stage, with the thoughts of eternity in your mind.

240773  
240774 21. Conduct yourself, Ráma, with your inward indifference and want of  
240775 all desire: but show your outward desire for whatever is good and  
240776 great. Be cold blooded within yourself but full of ardour in your  
240777 external demeanour.

240778  
240779 22. Conduct yourself among men, O Ráma! with a feigned activity in your  
240780 outward appearance, but with real inaction in your mind; show yourself

as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Ráma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Ráma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquility of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtile air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than those: and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world;

35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for everafterwards (to eternity); you are truly wise.

38. Shouldst thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?

39. If thou wert something otherwise than what thou art at present, and

240850 shalt have to be something different from what now thou art, why then  
240851 shouldst thou sorrow for what has not its self-identity? (\_i.e.\_ the  
240852 body which is changed in all its transmigrations).

240853  
240854 40. If thou art to be born no more, after thy past and present births  
240855 (\_i.e.\_ if there be no further transmigration of thy soul), then thou  
240856 hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

240857  
240858 41. Therefore there is no cause of sorrow, in aught that occurs  
240859 according to the course of nature; but rather be joyous in pursuing the  
240860 duties of thy present life (for want of thy knowledge of thy past and  
240861 future states).

240862  
240863 42. But do not indulge the excess of thy joy or grief, but preserve thy  
240864 equanimity everywhere; by knowing the Supreme Spirit to pervade in all  
240865 places.

240866  
240867 43. Know thyself to be the form of the infinite spirit, and stretching  
240868 wide like the extended vacuum; and that thou art the pure eternal  
240869 light, and the focus of full effulgence.

240870  
240871 44. Know thy eternal and invisible soul, to be distinct from all  
240872 worldly substances; and to be a particle of that universal soul, which  
240873 dwells in and stretches through the hearts of all bodies; and is like  
240874 the unseen thread, running through the holes and connecting the links  
240875 of a necklace (or like the string in the beads of a rosary). (This  
240876 connecting soul is denominated the Sūtrātmā, which fills, bounds,  
240877 connects and equals all).

240878  
240879 45. That the continuation of the world, is caused by the reproduction  
240880 of what has been before, is what you learn from the unlearned; and not  
240881 so from the learned (who know the world to be nothing). Know this and  
240882 not that, and be happy in this life.

240883  
240884 46. The course of the world and this life, is ever tending to decay and  
240885 disease. It is ignorance that represents them to be progressing to  
240886 perfection. But you who are intelligent, knowest their real natures (of  
240887 frailty and unreality).

240888  
240889 47. What else can be the nature of error but falsehood, and what may  
240890 the state of sleep be, but dream and drowsiness? (So is this world a  
240891 mistaken existence, and this life a mere dream of unreal appearance,  
240892 which so vividly shines before you).

240893  
240894 48. Whom do you call your good friend, and whom do you say your great  
240895 enemy? They all belong to the Sole One, and proceed alike from the  
240896 Divine will.

240897  
240898 49. Everything is frail and fickle, and has its rise and fall from and  
240899 into the Supreme Spirit; it likens the wave of the sea, rising and  
240900 falling from and into the same water.

240901  
240902 50. The worlds are rolling upward and going down again, like the axis  
240903 and spokes of a wheel. (The rotations of the planets in their circuits  
240904 above and below the sun).

240905  
240906 51. The celestials sometimes fall into hell, and the infernals are  
240907 sometimes raised to heaven; animals of one kind are regenerated in  
240908 another form, and the people of one continent and island are reborn in  
240909 another (as men are led from one country and climate to another, and  
240910 settle there).

240911  
240912 52. The opulent are reduced to indigence, and the indigent are raised  
240913 to affluence; and all beings are seen to be rising and falling in a  
240914 hundred ways.

240915  
240916 53. Who has seen the wheel of fortune, to move on slowly in one  
240917 straight forward course for ever, and not tumbling in its ups and  
240918 downs, nor turning to this side and that in its winding and uneven

route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of this transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and must be wiped off from it (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi: I learnt morals from the immoral, \_adabaz bedabanamokhtam\_).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.

60. It is the part of lowminded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not (or where there is not the Ego); and nothing which is not mine (\_i.e.\_ beyond the Ego: the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and there is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity of the atmosphere and as plainly as the plain surface of the earth.

63. Know Rāma! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look <on> any one as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.

## CHAPTER XIX.

### ON HOLY KNOWLEDGE.

Argument. Story of Punya and Pavana, and the instruction of the former to the latter.

Vasishtha continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of \_tripatha\_ or \_trisrot\_ as \_trivia\_.

2. Hear then this holy and wonderful tale of antiquity, which now

occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudvīpa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the arbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Sāmaveda hymns on it, in their passage from its caverns and peaks to the region of Indra (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopede Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Himālaya is said to warble to the tunes of Kinnaras from its cavern mounts).[7]

8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river—tripatha—Gangā, was a gemming mountain, sparkling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon, and named Punya and Pavana (the meritorious and holy), who were as intelligent as the sons of Brihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pavana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life (namely, the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal frame in the grotto of the mount; as a bird quits its old nest for ever, or as a

241057 water-bearer lays down the log of his burthen from his shoulders.

241058  
241059 19. His spirit then fled like the fragrance of a flower to that vacuous  
241060 space, which is ever tranquil, free from attributes and thought, and is  
241061 of the nature of the pure intellect.

241062  
241063 20. The wife of the sage finding his body lying lifeless on the ground,  
241064 fell down upon it, and remained motionless like a lotus flower nipt  
241065 from its stalk.

241066  
241067 21. Having been long accustomed to the practice of yoga, according to  
241068 the instruction of her husband; she quitted her undecayed body, as a  
241069 bee flits from an unfaded flower to the empty air.

241070  
241071 22. Her soul followed her husband's, unseen by men, as the light of the  
241072 stars disappears in the air at the dawn of the day.

241073  
241074 23. Seeing the demise of both parents, the elder son Punya was busily  
241075 employed in performing their funeral services; but the younger Pavana  
241076 was deeply absorbed in grief at their loss.

241077  
241078 24. Being overwhelmed by sorrow in his mind, he wandered about in the  
241079 woods; and not having the firmness of his elder brother, he continued  
241080 to wail in his mourning.

241081  
241082 25. The magnanimous Punya performed the funeral ceremonies of his  
241083 parents, and then went in search of his brother mourning in the woods.

241084  
241085 26. Punya said:—Why my boy, is thy soul overcast by the cloud of thy  
241086 grief; and why dost thou shed the tears from thy lotus-eyes, as  
241087 profusely as the showers of the rain, only to render thee blind.

241088  
241089 27. Know my intelligent boy, that both thy father and mother, have gone  
241090 to their ultimate blissful state in the Supreme Spirit, called the  
241091 state of salvation or liberation.

241092  
241093 28. That is the last resort of all living beings, and that is the  
241094 blessed state of all self subdued souls; why then mourn for them, that  
241095 have returned to and are reunited with their own proper nature.

241096  
241097 29. Thou dost in vain indulge thyself in thy false and fruitless grief,  
241098 and mournest for what is not to be mourned for at all: (rather rejoice  
241099 at it owing to their ultimate liberation).

241100  
241101 30. Neither is she thy mother nor he thy father; nor art thou the only  
241102 son of them, that have had numerous offspring in their repeated births.

241103  
241104 31. Thou hadst also thousands of fathers and mothers in thy by-gone  
241105 births, in as much as there are the streams of running waters in every  
241106 forest.

241107  
241108 32. Thou art not the only son of them, that had innumerable sons before  
241109 thee; for the generations of men, have passed away like the currents of  
241110 a running stream.

241111  
241112 33. Our parents also had numberless offspring in their past lives, and  
241113 the branches of human generation are as numerous, as the innumerable  
241114 fruits and flowers on trees.

241115  
241116 34. The numbers of our friends and relatives in our repeated lives in  
241117 this world, have been as great, as the innumerable fruits and flowers  
241118 of a large tree, in all its passed seasons.

241119  
241120 35. If we are to lament over the loss of our parents and children, that  
241121 are dead and gone; then why not lament also for those, that we have  
241122 lost and left behind in all our past lives?

241123  
241124 36. It is all but a delusion, O my fortunate boy, that is presented  
241125 before us in this illusive world; while in truth, O my sensible child,



we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert.

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find my boy, that none of these nor ourselves nor any one of us, are to last for ever: shun therefore thy error of the passing world from thy mind for ever.

40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

## CHAPTER XX.

### REMONSTRATION OF PÁVANA.

Argument. Punya's relation of his various transmigrations and their woes to Pávana.

Punya said:—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs, flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself; it is a fallacy of our understanding, that makes me think myself as Punya and thee as Pávana.

7. Who is thy father and who thy son, who thy mother and who thy friend? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self (\_i.e.\_ thine and not thine).

8. If thou art a spiritual substance (linga saríra), and hast undergone many births, then thou hadst many friends and properties in thy past

241195 lives, why dost not think of them also?  
241196  
241197 9. Thou hadst many friends in the flowery plains, where thou hadst thy  
241198 pasture in thy former form of a stag; why thinkest not of those  
241199 deer, who were once thy dear companions?  
241200  
241201 10. Why dost thou not lament for thy lost companions of swans, in the  
241202 pleasant pool of lotuses, where thou didst dive and swim about in the  
241203 form of a gander?  
241204  
241205 11. Why not lament for thy fellow arbors in the woodlands, where thou  
241206 once stoodest as a stately tree among them?  
241207  
241208 12. Thou hadst thy comrades of lions on the rugged craigs of mountains,  
241209 why dost not lament for them also?  
241210  
241211 13. Thou hadst many of thy mates among the fishes, in the limpid lakes  
241212 decked with lotuses; why not lament for thy separation from them?  
241213  
241214 14. Thou hadst been in the country of Dasárna (confluence of the ten  
241215 rivers), as a monkey in the grey and green woods: a prince hadst thou  
241216 been in land of frost; and a raven in the woods of Pundra.  
241217  
241218 15. Thou hadst been an elephant in the land of Haihayas, and an ass in  
241219 that of Trigarta; thou hadst become a dog in the country of Salya, and  
241220 a bird in the wood of sarala or sál trees.  
241221  
241222 16. Thou hadst been a pípal tree on the Vindhyan mountains, and a wood  
241223 insect in a large oak (bata) tree; thou hadst been a cock on the  
241224 Mandara mountain, and then born as a Bráhman in one of its caverns (the  
241225 abode of Rishis).  
241226  
241227 17. Thou wast a Bráhman in Kosala, and a partridge in Bengal; a horse  
241228 hadst thou been in the snowy land, and a beast in the sacred ground of  
241229 Brahmá at Pushkara (Pokhra).  
241230  
241231 18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a  
241232 big tree, and a crane in the woods of Vindhya, that art now my younger  
241233 brother.  
241234  
241235 19. Thou hadst been an ant for six months, and lain within the thin  
241236 bark of a \_bhugpetera\_ tree in a glen of the Himálayan hills, that art  
241237 now born as my younger brother.  
241238  
241239 20. Thou hadst been a millepede in a dunghill at a distant village;  
241240 where thou didst dwell for a year and half, that art now become my  
241241 younger brother.  
241242  
241243 21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and  
241244 didst dwell on her dugs like the honey sucking bee on the pericarp of a  
241245 lotus. The same art thou now my younger brother.  
241246  
241247 22. In this manner my boy, wast thou born in many other shapes, and  
241248 hadst to wander all about the Jambudvípa, for myriads of years: And now  
241249 art thou my younger brother.  
241250  
241251 23. Thus I see the post states of thy existence, caused by the  
241252 antecedent desires of thy soul; I see all this by my nice discernment,  
241253 and my clear and all-viewing sight.  
241254  
241255 24. I also remember the several births that I had to undergo in my  
241256 state of (spiritual) ignorance, and then as I see clearly before my  
241257 enlightened sight.  
241258  
241259 25. I also was a parrot in the land of Trigarta, and a frog at the  
241260 beach of a river; I became a small bird in a forest, and was then born  
241261 in these woods.  
241262  
241263 26. Having been a Pulinda huntsman in Vindhya, and then as a tree in

241264 Bengal, and afterwards a camel in the Vindhya range, I am at last born  
241265 in this forest.

241266  
241267 27. I who had been a chátaka bird in the Himálayas, and a prince in the  
241268 Paundra province; and then as a mighty tiger in the forests of the  
241269 sahya hill, am now become your elder brother.

241270  
241271 28. He that had been a vulture for ten years, and a shark for five  
241272 months and a lion for a full century; is now thy elder brother in this  
241273 place.

241274  
241275 29. I was a chakora wood in the village of Andhara, and a ruler in the  
241276 snowy regions; and then as the proud son of a priest named Sailáchárya  
241277 in a hilly tract.

241278  
241279 30. I remember the various customs and pursuits of different peoples on  
241280 earth, that I had to observe and follow in my repeated transmigrations  
241281 among them.

241282  
241283 31. In these several migrations, I had many fathers and mothers, and  
241284 many more of my brothers and sisters, as also friends and relatives to  
241285 hundreds and thousands.

241286  
241287 32. For whom shall I lament and whom forget among this number; shall I  
241288 wail for them only that I lose in this life? But these also are to be  
241289 buried in oblivion like the rest, and such is the course of the world.

241290  
241291 33. Numberless fathers have gone by, and unnumbered mothers also have  
241292 passed and died away; so innumerable generations of men have perished  
241293 and disappeared, like the falling off of withered leaves.

241294  
241295 34. There are no bounds, my boy, of our pleasures and pains in this  
241296 sublunary world; lay them all aside, and let us remain unmindful of all  
241297 existence (whether past, present or future)!

241298  
241299 35. Forsake thy thoughts of false appearances, and relinquish thy firm  
241300 conviction of thy own egoism, and look to that ultimate course which  
241301 has led the learned to their final beatitude.

241302  
241303 36. What is this commotion of the people for, but a struggling for  
241304 rising or falling (to heaven or hell); strive therefore for neither,  
241305 but live regardless of both like indifferent philosopher (and permit  
241306 thyself to heaven).

241307  
241308 37. Live free from thy cares of existence and inexistence, and then  
241309 thou shalt be freed from thy fears of decay and death. Remember  
241310 unruffled thyself alone, and be not moved by any from thy self  
241311 possession by the accidents to life like the ignorant.

241312  
241313 38. Know thou hast no birth nor death, nor weal or woe of any kind, nor  
241314 a father or mother, nor friend nor foe anywhere. Thou art only thy pure  
241315 spirit, and nothing of an unspiritual nature.

241316  
241317 39. The world is a stage presenting many acts and scenes; and they only  
241318 play their parts well, who are excited neither by its passions and  
241319 feelings.

241320  
241321 40. Those that are indifferent in their views, have their quietude  
241322 amidst all the occurrences of life; and those that have known the True  
241323 One, remain only to witness the course of nature.

241324  
241325 41. The knowers of God do their acts, without thinking themselves their  
241326 actors; just as the lamps of night witness the objects around, without  
241327 their consciousness of the same.

241328  
241329 42. The wise witness the objects as they are reflected in the mirror of  
241330 their minds, just as the looking glass and gems receive the images of  
241331 things.

241332

241333 43. Now my boy, rub out all thy wishes and the vestiges of thy  
241334 remembrance from thy mind, and view the image of the serene spirit of  
241335 God in thy inmost soul. Learn to live like the great sages with the  
241336 sight of thy spiritual light, and by effacing all false impressions  
241337 from thy mind.  
241338  
241339  
241340  
241341

## 241342 CHAPTER XXI.

### 241343 REPRESSION OF DESIRES BY MEANS OF YOGA-MEDITATION.

241344  
241345  
241346  
241347 Argument. Desires are the shackles of the soul, and release from them  
241348 leading to its liberation.  
241349

241350  
241351 Vasishtha continued:—Pávana being admonished by Punya in the said  
241352 manner, became as enlightened in his intellect, as the landscape at the  
241353 dawn of day.  
241354

241355 2. They continued henceforward to abide in that forest, with the  
241356 perfection of their spiritual knowledge, and they wandered about in the  
241357 woods to their hearts content.  
241358

241359 3. After a long time they had both their extinction, and rested in  
241360 their disembodied state of nirvána; as the oilless lamp wastes away  
241361 of itself.  
241362

241363 4. Thus is the end of the great boast of men, of having large trains  
241364 and numberless friends in their embodied states of lifetime, of which  
241365 alas! they carry nothing with them to their afterlife, nor leave  
241366 anything behind, which they can properly call as theirs.  
241367

241368 5. The best means of our release from the multifarious objects of our  
241369 desire, is the utter suppression of our appetites, rather than the  
241370 fostering of them.  
241371

241372 6. It is the hankering after objects, that augment our appetite, as our  
241373 thinking on something increases our thoughts about it. Just so as the  
241374 fire is emblazoned by supply of the fuel, and extinguished by its want.  
241375

241376 7. Now rise O Ráma! and remain aloft as in thy aerial car, by getting  
241377 loose of your worldly desires; and looking pitifully on the miseries of  
241378 grovelling mortals from above.  
241379

241380 8. This is the divine state known as the position of Brahma, which  
241381 looks from above with unconcerned serenity upon all. By gaining this  
241382 state, the ignorant also are freed from misery.  
241383

241384 9. One walking with reason as his companion, and having his good  
241385 understanding for his consort, is not liable to fall into the dangerous  
241386 trap-doors, which lie hid in his way through life.  
241387

241388 10. Being bereft of all properties, and destitute of friends, one has  
241389 no other help to lift him up in his adversity, beside his own patience  
241390 and reliance in God.  
241391

241392 11. Let men elevate their minds with learning and dispassionateness,  
241393 and with the virtues of self-dignity and valour, in order to rise over  
241394 the difficulties of the world.  
241395

241396 12. There is no greater good to be derived by any other means, than by  
241397 the greatness of mind. It gives a security which no wealth nor earthly  
241398 treasure can confer on men.  
241399

241400 13. It is only men of weak and crazy minds, that are often made to  
241401 swing to and fro, and to rise and sink up and below, in the tempestuous

241402 ocean of the world.

241403  
241404 14. The mind that is fraught with knowledge, and is full with the light  
241405 of truth in it, finds the world filled with ambrosial water, and moves  
241406 over it as easily, as a man walking on his dry shoes, or on a ground  
241407 spread over with leather.

241408  
241409 15. It is the want of desire, that fills the mind more than the  
241410 fulfilment of its desires; dry up the channel of desire, as the  
241411 autumnal heat parches a pool.

241412  
241413 16. Else it empties the heart (by sucking up the heart blood), and lays  
241414 open its gaps to be filled by air. The hearts of the avaricious are as  
241415 dry as the bed of the dead sea, which was sucked up (drained), by  
241416 Agasti (son of the sage Agastya).

241417  
241418 17. The spacious garden of human heart, doth so long flourish with the  
241419 fruits of humanity and greatness, as the restless ape of avarice does  
241420 not infest its fair trees. (The mental powers are the trees, and the  
241421 virtues are the fruits and flowers thereof).

241422  
241423 18. The mind that is devoid of avarice, views the triple world with the  
241424 twinkling of an eye. The comprehensive mind views all space and time as  
241425 a minim, in comparison to its conception of the infinite Brahma with  
241426 itself.

241427  
241428 19. There is that coolness (sangfroid) in the mind of the unavaricious  
241429 man, as is not to be found in the watery luminary of the moon; nor in  
241430 the icy caverns of the snow-capt Himálayas. And neither the coldness of  
241431 the plantain juice nor sandal paste, is comparable with the  
241432 cool-headedness of inappetency.

241433  
241434 20. The undesirous mind shines more brightly, than the disk of the full  
241435 moon, and the bright countenance of the goddess of prosperity (Lakshmi).

241436  
241437 21. The urchin of appetite darkens the mind in the same manner, as a  
241438 cloud covers the disk of the moon, and as ink-black obliterates a fair  
241439 picture.

241440  
241441 22. The harbour of desire stretches its branches, far and wide on every  
241442 side, and darkens the space of the mind with their gloomy shadow.

241443  
241444 23. The branching tree of desire being cut down by its root, the plant  
241445 of patience which was stunted under it, shoots forth in a hundred  
241446 branches.

241447  
241448 24. When the unfading harbour of patience, takes the place of the  
241449 uprooted desires; it produces the tree of paradise, yielding the fruits  
241450 of immortality. (Patience reigns over the untransmuted ill).

241451  
241452 25. O well-intentioned Ráma! if you do not allow the sprouts of your  
241453 mental desires, to germinate in your bosom, you have then nothing to  
241454 fear in this world.

241455  
241456 26. When you become sober-minded after moderating your heart's desires,  
241457 you will then have the plant of liberation growing in its full  
241458 luxuriance in your heart.

241459  
241460 27. When the rapacious owl of your desire, nestles in your mind, it is  
241461 sure you will be invaded by every evil, which the foreboding bird  
241462 brings on its abode.

241463  
241464 28. Thinking is the power of the mind, and the thoughts dwell upon the  
241465 objects of desire; abandon therefore thy thoughts and their objects,  
241466 and be happy with thy thoughtlessness of everything.

241467  
241468 29. Anything that depends on any faculty, is lost also upon inaction of  
241469 that faculty; therefore it is by suppression of your thinking (or  
241470 thoughts), that you can put down your desires, and thereby have rest

241471 and peace of your mind.

241472  
241473 30. Be free minded, O Ráma! by tearing off all its worldly ties, and  
241474 become a great soul by suppressing your mean desires of earthly  
241475 frailties: for who is there that is not set free, by being loosened  
241476 from the fetters of desire, that bind his mind to this earth.

241480  
241481 CHAPTER XXII.

241482  
241483 NARRATIVE OF VIROCHANA.

241484  
241485  
241486 Argument. Account of King Bali and his Kingdom, and the Infernal  
241487 Regions; His Resignation of the World, and Rambles over the Sumeru  
241488 mountains.

241489  
241490  
241491 Vasishtha said:—O Ráma! that art the bright moon of Raghu's race,  
241492 you should also follow the example of Bali, in acquiring wisdom by  
241493 self-discernment. (Bali the Daitya king and founder of Maha Bali Pura,  
241494 called Mavalipura in Deccan, and in Southey's poem on its Ruins).

241495  
241496 2. Ráma said:—Venerable Sir, that art acquainted with all natures, it  
241497 is by thy favour that I have gained in my heart all that is worth  
241498 gaining; and that is our final rest in the purest state of infinite  
241499 bliss.

241500  
241501 3. O sir, it is by your favor, that my mind is freed from the great  
241502 delusion of my multifarious desires; as the sky is cleared of the massy  
241503 clouds of the rainy weather in autumn.

241504  
241505 4. My soul is at rest and as cold as a stone; it is filled with the  
241506 ambrosial draught of Divine knowledge and its holy light; I find myself  
241507 to rest in perfect bliss, and as illumined as the queen of the stars,  
241508 rising in her full light in the evening.

241509  
241510 5. O thou dispeller of my doubts, and resemblest the clear autumnal  
241511 sky, that clears the clouds of the rainy season! I am never full and  
241512 satiate with all thy holy teachings to me.

241513  
241514 6. Relate to me Sir! for the advancement of my knowledge, how Bali came  
241515 to know the transcendental truth. Explain it fully unto me, as holy  
241516 saints reserve nothing from their suppliant pupils.

241517  
241518 7. Vasishtha replied:—Attend Ráma! to the interesting narrative of  
241519 Bali, and your attentive hearing of it, will give you the knowledge of  
241520 the endless and everlasting truth and immutable verities.

241521  
241522 8. There is in the womb of this earth, and in some particular part of  
241523 it, a place called the infernal region, which is situated below this  
241524 earth. (The \_Infra\_ or Pátála means the antipodes and is full of water).

241525  
241526 9. It is peopled by the milk white Naiades or marine goddesses, born in  
241527 the milky ocean-sweet water, and of the race of demons, who filled  
241528 every gap and chasm of it with their progeny. (The subterranean cells,  
241529 were peopled by the earth-born Titans).

241530  
241531 10. In some places it was peopled by huge serpents, with a hundred and  
241532 thousand heads; which hissed loudly with their parted and forky  
241533 tongues, and their long projected fangs.

241534  
241535 11. In other places there were the mountainous bodies of demons,  
241536 walking in their lofty strides, and seeming to fling above the balls of  
241537 the worlds as their bonbons, in order to devour them.

241538  
241539 12. In another place there were big elephants, upholding the earth on

241540 their elevated probosces, and supporting the islands upon their strong  
241541 and projected tusks. (These elephants were of the antediluvian world,  
241542 whose fossilized remains are found under the ground).

241543  
241544 13. There were ghosts and devils in other places, making hideous  
241545 shrieks and noise; and there were groups of hellish bodies, and putrid  
241546 carcasses of ghostly shapes.

241547  
241548 14. The depth of the nether world concealed in its darksome womb, rich  
241549 mines of gems and metals, lying under the surface of the earth, and  
241550 reaching to the seventh layer of pátála or infernal regions.

241551  
241552 15. Another part of this place, was sanctified by the dust of the  
241553 lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by  
241554 the gods and demigods, by prostration of their exalted heads at his  
241555 holy feet.

241556  
241557 16. Another part of it was presided by the god Siva, in his form of a  
241558 golden phallus (linga); which was worshipped by the ladies of the  
241559 demons, with abundant offerings and merry revelries. (Siva or Pluto—the  
241560 infernal god was fond of Bacchanals and revels).

241561  
241562 17. Bali the son of Virochana, reigned in this place as the king of  
241563 demons, who supported the burden of his kingdom, on the pillars of  
241564 their mighty arms.

241565  
241566 18. He forced the gods, Vidyádhara, serpents, and the king of the  
241567 gods, to serve at his feet like his vassal train, and they were glad to  
241568 serve him as their lord.

241569  
241570 19. He was protected by Hari, who contains the gemming worlds in the  
241571 treasure of his bowels (brahmánda—bhándodara), and is the preserver of  
241572 all embodied beings, and the support of the sovereigns of the earth.

241573  
241574 20. His name struck terror in the heart of Airávrata, and made his  
241575 cheeks fade with fear; as the sound of a peacock petrifies the entrails  
241576 of serpents (because the peacock is a serpivorous bird).[8]

241577  
241578 21. The intense heat of his valour, dried up the waters of the septuple  
241579 oceans of the earth; and turned them to seven dry beds, as under the  
241580 fire of the universal Conflagration.

241581  
241582 22. But the smoke of his sacrificial fire, was an amulet to the people  
241583 for supply of water; and it caused the rains to fall as profusely from  
241584 above as the seas fallen below from the waters above. (This alludes to  
241585 the dynamite which was ignorantly believed to be a talisman).

241586  
241587 23. His frowning look, made the high heads of mountains stoop low to  
241588 the ground; and caused the lofty skies to lower with water, like the  
241589 high branches of trees when overloaded with fruits. (It means, that the  
241590 mountains and skies were obedient to his bidding).

241591  
241592 24. This mighty monarch reigned over the demons for myriads of years,  
241593 after he had made an easy conquest of all the treasures and luxuries of  
241594 the world.

241595  
241596 25. Thus he lived for many ages, which glided on like the course of a  
241597 river rolling about like the waters of whirlpool; and witnessed the  
241598 incessant flux and reflux of the generations of gods, demons and men,  
241599 of the three worlds.

241600  
241601 26. The king of the demons felt at last, a distaste to all the  
241602 enjoyments of life, which he had tasted to surfeit; and he felt also an  
241603 uneasiness amidst the variety of his pleasures.

241604  
241605 27. He retired to the farthest polar mount of Meru, and there sitting  
241606 at the balcony of one of its gemming pinnacles, he reflected on the  
241607 state of this world and the vanity of mortal life.  
241608

28. How long yet, thought he in himself, shall I have to rule over this world with my indefatigable labour; and how much more must I remain to roam about the triple world, in my successive transmigrations?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day; and what sensible man can continue in the same course, without the feelings of shame and remorse?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts—*kritasya karanam*\_, is as ridiculous to the wise, as the mastication of his grinded meat—*charbita charbana*\_. (*Kritasya karanam násti, mritasya maranam yathá*. There is no doing of an act, which has been done? Nor the dying of a man, that's already dead).

35. The actions of men are as those of the waves, which rise to fall and then rise again to subside in the waters. (This rising and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad men; and the wise man is laughed at, who reiterates the same chime, as the conjugation of a verb by boys, in all its moods, tenses and inflexions.

37. What action is that which being once completed, does not recur to us any more, but crowns its actor with his full success all at once? (It is cessation from repetition of the same action, *\_i.e.\_* inaction).

38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion?

39. The course of actions is as interminable, as the ceaseless repetends of boyish sports; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound. (The acts of men make a renown and vain blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions. (Action leads to action, but non-action is a leader to quiescence or *\_naiskarma\_*).

41. What can our actions bring forth, beside the objects of sensible gratification? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.

42. Coming then to himself; he said:—"Ah! I now come to remember, what I had heard from my father": so saying he stretched his eye-brows, and gave vent to what he thought in his mind.

43. "I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages".



241678 44. Saying: what is that ultimate state of being, where all our pains  
241679 and pleasures cease to exist; and after the attainment of which, we  
241680 have no more to wander about the world, or pass through repeated  
241681 transmigrations.  
241682

241683 45. What is that final state towards which all our endeavours are  
241684 directed, and where our minds are freed from their error; and where we  
241685 obtain our full rest, after all our wanderings and transmigrations?  
241686  
241687

241688 46. What is that best of gains, which gives full satisfaction to the  
241689 cravings of the soul; and what is that glorious object, whose sight  
241690 transcends all other objects of vision?  
241691

241692 47. All those various luxuries and superfluities of the world, are no  
241693 way conducive to our real happiness; in as much as they mislead the  
241694 mind to error, and corrupt the souls of even the wisest of men.  
241695

241696 48. "Therefore, O father, show me that state of imperishable felicity,  
241697 whereby I may attain to my everlasting repose and tranquility".  
241698

241699 49. My father having heard these words of mine, as he was then sitting  
241700 under the shade of the kalpa tree of paradise, whose flowers were  
241701 fairer far than the bright beams of the nocturnal luminary, and  
241702 overspread the ground all around; spoke to me in his sweet mellifluous  
241703 accents the following speech, for the purpose of removing my error.  
241704  
241705  
241706  
241707

#### 241708 CHAPTER XXIII.

#### 241709 SPEECH OF VIROCHANA ON SUBJECTION OF THE MIND.

241710  
241711  
241712 Argument. The soul and mind personified as a monarch and his minister.  
241713  
241714  
241715

241716 Virochana said:—There is an extensive country, my son, somewhere in  
241717 this universe, with a spacious concavity therein, whose ample space is  
241718 able to hold thousands of worlds and many more spheres in it.  
241719

241720 2. It is devoid of the wide oceans and seas and high mountains, as  
241721 there are in this earth; and there are not such forests, rivers and  
241722 lakes, nor holy places of pilgrimage, as you see here below.  
241723

241724 3. There is neither land nor sky, nor the heavenly orbs as on high; nor  
241725 are there these suns and moons, nor the regents of the spheres, nor  
241726 their inhabitants of gods and demons.  
241727

241728 4. There are no races of Yakshas and Rakshas, nor those tribes of  
241729 plants and trees, woods or grass; nor the moving and immovable beings,  
241730 as you see upon the earth.  
241731

241732 5. There is no water, no land, no fire nor air; nor are there the sides  
241733 of the compass, nor the regions you call above and below. There is no  
241734 light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva,  
241735 nor any of the inferior deities or demigods there.  
241736

241737 6. There is a great sovereign of that place, who is full of ineffable  
241738 light. He is the creator and pervader of all, and is all in all, but  
241739 quite quiescent in all places and things.  
241740

241741 7. He had elected a minister, who was clever in administration and  
241742 brought about what was impossible to be done, and prevented all mishaps  
241743 from coming to pass.  
241744

241745 8. He neither ate nor drank, nor did nor knew anything, beside minding  
241746 and doing his master's behests. In all other respects he was as

inactive as a block of stone.

9. He conducted every business for his master, who remained quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.

10. Bali said:—Tell me sir, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by any body.

11. Who is that sovereign of sovran power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power. (This monarch and master is the soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us.

13. Virochana replied:—Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.

14. He is invincible, my son, by the god of a thousand eyes (Indra), and also by the gods of riches and death (Kubera and Yama), who conquer all, and neither the immortals nor giants, can ever overpower him by their might.

15. All weapons are defeated in their attempt to hurt him, and the swords and mallets, spears and bolts, disks and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranyakasipu), before they were destroyed by the great Vishnu; who felled the big Asuras, as a storm breaks down the sturdy and rocklike oaks.[9]

18. The gods Náráyana and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers (by an imprecation of the sage Bhrigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Káma (Cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Káma called also Manoja, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord—the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the giants in the three worlds, who has been worrying all people out for their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a flower garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset (\_i.e.\_ in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjection of this, you can have no subjection over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nāgas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Govern yourself, and you govern all besides).

#### CHAPTER XXIV.

##### ON THE HEALING AND IMPROVEMENT OF THE MIND.

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

Bali said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovran soul, as the \_rāja yoga\_ or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely, approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to obstruct your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered: The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great delusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as there is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an embodied man, to travel abroad by sitting motionless at home.

241954 24. The firm determination of abandoning the stays of life, and a  
241955 habitual aversion to pleasures and enjoyments, make a man to advance to  
241956 purity, as a plant grows in open air to its full height.

241957  
241958 25. There is no good to be derived on earth, without the exertion of  
241959 one's manliness, and man must give up his pleasure and the vexation of  
241960 his spirit, in order to reap the fruit of his actions.

241961  
241962 26. People speak of a power as destiny here, which has neither any  
241963 shape nor form of itself. It means whatever comes to pass, and is also  
241964 called our lot or fatality.

241965  
241966 27. The word destiny is used also by mankind, to mean an accident over  
241967 which they have no control, and to which they submit with passive  
241968 obedience.

241969  
241970 28. They use the word destiny for repression of our joy and grief (at  
241971 what is unavoidable); but destiny however fixed as fate, is overcome  
241972 and set aside by means of manly exertions (in many instances).

241973  
241974 29. As the delusion of the mirage, is dispelled by the light of its  
241975 true nature; so it is the exertion of manliness, which upsets destiny  
241976 by effecting whatever it wishes to bring about.

241977  
241978 30. If we should seek to know the cause for the good or bad results of  
241979 our actions, we must learn that they turn as well as the mind wishes to  
241980 mould them to being.

241981  
241982 31. Whatever the mind desires and decrees, the same become the  
241983 destiny; there is nothing destined (or distinctly to be known), as what  
241984 we may call to be destined or undestined.

241985  
241986 32. It is the mind that does all this, and is the employer of destiny;  
241987 it destines the destined acts of destiny.

241988  
241989 33. Life or the living soul is spread out in the hollow sphere of the  
241990 world, like air in vacuum. The psychic fluid circulates through all  
241991 space.

241992  
241993 (The psychic fluid extending throughout the universe, according to the  
241994 theory of Stahl).

241995  
241996 34. Destiny is no reality, but a term invented to express the property  
241997 of fixity, as the word rock is used to denote stability. Hence there is  
241998 no fixed fate or destiny, as long as the mind retains its free will and  
241999 activity.

242000  
242001 35. After the mind is set at rest, there remains the principle of the  
242002 living soul (Jiva-zoo). This is called the purusha or embodied  
242003 spirit, which is the source of the energies of the body and mind.

242004  
242005 36. Whatever the living soul intends to do by means of its spiritual  
242006 force, the same comes to take place and no other. (There being not even  
242007 the influence of the mind to retard its action. So my son, there is no  
242008 other power in the world except that of spirit or spiritual force).

242009  
242010 37. Reliance on this spiritual power will uproot your dependance on  
242011 bodily nutriments; and there is no hope of spiritual happiness, until  
242012 there is a distaste towards temporal enjoyments.

242013  
242014 38. It is hard to attain to the dignity of the all conquering  
242015 self-sufficiency, as long as one has the dastardly spirit of his  
242016 earthly cravings.

242017  
242018 39. As long as one is swinging in the cradle of worldly affairs, it is  
242019 hard for him to find his rest in the bower of peaceful tranquility.

242020  
242021 40. It is hard for you to get rid of your serpentine (crooked) desires,  
242022 without your continued practice of indifference to and unconcernedness

242023 with worldly affairs.

242024  
242025 41. Bali rejoined:—Tell me, O lord of demons! in what manner,  
242026 indifference to worldly enjoyments, takes a deep root in the human  
242027 heart; and produces the fruit of longevity of the embodied spirit on  
242028 earth. (By longevity is meant the spiritual life of man, and his  
242029 resting in the divine Spirit, by being freed from the accidents of  
242030 mortal life).

242031  
242032 42. Virochana replied:—It is the sight of the inward spirit, which is  
242033 productive of indifference to worldly things; as the growth of vines is  
242034 productive of the grapes in autumn.

242035  
242036 43. It is the sight of the inward Spirit, which produces our internal  
242037 unconcernedness with the world; as it is the glance of the rising sun,  
242038 which infuses its lustre in the cup of the lotus.

242039  
242040 44. Therefore sharpen your intellect, by the whetstone of right  
242041 reasoning; and see the Supreme Spirit, by withdrawing your mind from  
242042 worldly enjoyments.

242043  
242044 45. There are two modes of intellectual enjoyment, of which one  
242045 consists of book learning, and the other is derived from attendance on  
242046 the lectures of the preceptor, by those that are imperfect in their  
242047 knowledge. (i.e. The one is theoretical for adepts and the other is  
242048 practical for novices).

242049  
242050 46. Those who are a little advanced in learning, have the double  
242051 advantage of their mental enjoyment, namely: their reflection of book  
242052 learning and consultation with wise preceptors on practical points.  
242053 (Hence the practice of Yoga requires a Yogi guide also).

242054  
242055 47. Those who are accomplished in learning, have also two parts of  
242056 their duties to perform; namely, the profession of the sástras teaching  
242057 them to others, and the practice of indifference for themselves. (But  
242058 the last and lowest kind, only have to wait on the guru and reflect on  
242059 what they hear from him).

242060  
242061 48. The soul being purified, the man is fitted for Spiritual learning;  
242062 as it is the clean linen only which is fit to receive every good  
242063 tincture upon it.[10]

242064  
242065 49. The mind is to be trained by degrees, like a boy in the path of  
242066 learning; namely by means of persuasion and good lectures, and then by  
242067 teaching of the sástras, and lastly by discussion of their doctrines.

242068  
242069 50. After its perfection in learning and dispersion of all difficulties  
242070 and doubts, the mind shines as a piece of pure crystal, and emits its  
242071 lustre like the cooling moonbeams.

242072  
242073 51. It then sees by its consummate knowledge and clear understanding,  
242074 in both the form of its God the Spirit, and the body which is the seat  
242075 of its enjoyments on earth.

242076  
242077 52. It constantly sees the spirit before it, by means of its  
242078 understanding and reason; which help it also to relinquish its desire  
242079 for worldly objects and enjoyments.

242080  
242081 53. The sight of the Spirit produces the want of desires, and the  
242082 absence of these shows the light of the spirit to its sight; therefore  
242083 they are related to each other like the wick and oil of the lamp, in  
242084 producing the light, and dispelling the darkness of the night.

242085  
242086 54. After the loss of relish in worldly enjoyments, and the sight of  
242087 the Supreme Spirit, the soul finds its perpetual rest in the essence of  
242088 the Supreme Brahma.

242089  
242090 55. The living souls that place their happiness in worldly objects, can  
242091 never have the taste of true felicity, unless they rely themselves

242092 wholly in the Supreme Spirit.

242093  
242094 56. It may be possible to derive some delight from acts of charity,  
242095 sacrifices and holy pilgrimage; but none of these can give the  
242096 everlasting rest of the Spirit.

242097  
242098 57. No one feels a distaste for pleasure, unless he examines its nature  
242099 and effects in himself; and nothing can teach the way of seeing the  
242100 soul, unless the soul reflects on itself.

242101  
242102 58. Those things are of no good whatever, my boy, that may be had  
242103 without one's own exertion in gaining it; nor is there any true  
242104 happiness, without the resignation of earthly enjoyments.

242105  
242106 59. The Supreme felicity of rest in the state of Brahma, is to be had  
242107 nowhere in this wide world, either in this mundane sphere, or anywhere  
242108 else beyond these spheres.

242109  
242110 60. Therefore expect always how your soul may find its rest in the  
242111 divine Spirit, by relying on the exertion of your manliness, and  
242112 leaving aside your dependance on the eventualities of destiny.

242113  
242114 61. The wise man detests all worldly enjoyments as if they are the  
242115 strong bolts or barriers at the door of bliss; and it is the settled  
242116 aversion to earthly pleasures, that brings a man to his right reason.

242117  
242118 62. As the increasing gloominess of rainy clouds, is followed by the  
242119 serenity of autumnal skies, so clear reasoning comes after detestation  
242120 of enjoyments, which fly at the advance of reason.

242121  
242122 63. As the seas and the clouds of heaven, help one another by lending  
242123 their waters in turn; so apathy to pleasures and right reasoning, tend  
242124 to produce each other by turns.

242125  
242126 64. So disbelief in destiny, and engagement in manly exertion, are  
242127 sequences of one another, as reciprocities of service are consequences  
242128 of mutual friendship.

242129  
242130 65. It must be by the gnashing of your teeth (\_i.e.\_ by your firm  
242131 resolve), that you should create a distaste even of those things, which  
242132 you have acquired by legal means and conformably to the custom of your  
242133 country.

242134  
242135 66. You must first acquire your wealth by means of your manly  
242136 exertions, and then get good and clever men in your company by means of  
242137 your wealth (\_i.e.\_ patronise the learned therewith, and improve your  
242138 mind by their instructions).

242139  
242140 67. Association with the wise produces an aversion to the sensual  
242141 enjoyments of life, by exciting the reasoning power, which gains for  
242142 its reward an increase of knowledge and learning.

242143  
242144 68. These lead gradually to the acquirement of that state of  
242145 consummation, which is concomitant with the utter renunciation of  
242146 worldly objects.

242147  
242148 69. It is then by means of your reasoning that you attain to that  
242149 Supreme State of perfection, in which you obtain your perfect rest and  
242150 the holiness of your soul.

242151  
242152 70. You will then fall no more in the mud of your misconceptions; but  
242153 as a pure essence, you will have no dependance on anything, but become  
242154 as the venerable Siva yourself.

242155  
242156 71. Thus the steps of attaining consummation, are first of all the  
242157 acquisition of wealth, according to the custom of the caste and  
242158 country; and then its employment in the service of wise and learned  
242159 men. Next follows your abandonment of the world, which is succeeded by  
242160 your attainment of Spiritual knowledge, by the cultivation of your

reasoning powers.[11]

## CHAPTER XXV.

### REFLECTIONS OF BALI.

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

Bali said:—In this manner did my sapient father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquility, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquility of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things; I am gladdened within myself as by the beams of the full-moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour; and all bodily exercises that pleased me once, now appear to be the long and lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds; I have overcome all beings; but what is the good (that I have derived from all this)?

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any component-part of myself.

11. The best things in the heaven above, earth and in this infernal region, are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a continuous struggle with the gods, for the sake of the trifle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world).

13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take



no delight whatever?

14. Alas! that I have spent such a large portion of my life-time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (Remembrance of the past, is fraught with regret).

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command).

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Deity).

18. I most consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.

## CHAPTER XXVI.

### ADMONITION OF SUKRA TO BALI.

Argument. Sukra's appearance at the call of Bali; and his advice to him on the attainment of divine knowledge.

Vasishtha said:—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities).

2. Sukra, who sat intently meditating on the all pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhrigu, whose soul was united with the all pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus-flower perceives the rising sun by his dawning beams.

5. He then honoured his guru or guide, by adoring his feet on a seat decked with gems, and with offering of mandāra flowers upon him.

6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his body, and heaps of mandāra flowers upon his head; after which Bali addressed him thus:—

7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all

mankind to their daily work.

8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want to know the truth relating to it, in order to dispel my ignorance of myself.

9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments—bhoga, means their limitation and duration).

10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.

11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the srutis, namely: All these are but different aspects of the one intellect. Again: All things depend on the \_chit\_. Also:—This \_chit\_ am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the \_chit\_: and so forth).

12. If you are wise, know you derive every thing from this Chit—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes (which cannot consume it, or make a burnt offering of it to the gods).

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of one unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, in order to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven munis are assembled (the seven planets or the seven stars of the Pleiades—saptarshi?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get rid of your duties, as long as you are in this body of yours, even though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinaceous gold-dust of the lotus, to the aureate vault of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

## CHAPTER XXVII.

### HEBETUDE OF BALI.

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

Vasishtha said:—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.
3. It is the Intellect which pervades the inside and outside of every thing, and there is nothing anywhere which is without the Intellect.
4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.
5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.
6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who would call the sides and the mountains by those names?
7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?
8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?
9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal and external parts of the body, and the intellect is all that is in existent and non-existent. (Because the intellect has the notions of all these things, which would not come to exist, if they were not in the intellect).
10. The Intellect forms my wholeself, by its feeling and knowing of everything that I feel and know; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.
11. What avails this body of mine, which is inert and insensible as a block of wood or stone; it is the intellect that makes my self, and it is the intelligent spirit which is the universal Soul.
12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings; I am the same intellect which guides the gods and demigods, and dwells alike in the movables and immovable bodies.
13. The intellect being the sole existence, it is in vain to suppose aught besides; and their being naught otherwise, there can be no difference of a friend or foe to us.
14. What is it if I Bali, strike off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.
15. The feelings of love and enmity are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.
16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.
17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect—\_chit\_ is the Ego, the omnipresent, all pervasive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect—\_chit\_ which is applied to the nameless power of intellection—\_chiti\_, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (\_i.e.\_ The Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents every thing to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (sach-chit), the Ego and the Great; the Ego which is as infinite as space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of my self and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (\_i.e.\_ neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once (by their separating my soul from God).

28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source.

29. What one gets or loses is no gain or loss to any (\_i.e.\_ to the gainer or loser), because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (\_i.e.\_ its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (\_i.e.\_ the dot only); an emblem of the Infinite God; and sat quietly with all his desires and fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (\_i.e.\_ Without knowing himself as the subject or object of his thoughts and acts).

242506 34. While Bali was entranced in this manner at the window which was  
242507 decked with gems, he became illumined in his mind as a lighted lamp  
242508 flaming unshaken by the wind. And he remained long in his steady  
242509 posture as a statue carved of a stone.  
242510  
242511 35. He sat with his mind as clear as the autumnal sky after having cast  
242512 off all his desires and mental anxieties, and being filled within  
242513 himself with his spiritual light.  
242514  
242515  
242516  
242517

## 242518 CHAPTER XXVIII.

### 242519 DESCRIPTION OF BALI'S ANAESTHESIA. 242520

242521  
242522  
242523 Argument. Anxiety of the demons at the supineness of Bali, and the  
242524 Appearance of Sukra with them before him.  
242525  
242526

242527 Vasishtha continued:—The servile demons of Bali (being impatient at  
242528 this numbness of their king), ascended hastily to his high crystal  
242529 palace, and stood at the door of his chamber.  
242530

242531 2. There were his ministers Dimbha and others among them, and his  
242532 generals Kumuda and others also. There were likewise the princes Sukra  
242533 and others in the number, and his champions Vritta and the rest.  
242534

242535 3. There were Hayagríva and the other captains of his armies, with his  
242536 friends Akraja and others. His associates Laduka and some more joined  
242537 the train, with his servants Valluka and many more.  
242538

242539 4. There were also the gods Kubera, Yama and Indra that paid him their  
242540 tribute; and the Yakshas, Vidyádharas and Nágas that rendered him their  
242541 services. (Were the Vidyádharas the Vedias or gipsies of modern India?).  
242542

242543 5. There were the heavenly nymphs Rambhá and Tilottamá in the number,  
242544 with the fanning and flapping damsels of his court; and the deputies of  
242545 different provinces and of hilly and maritime districts, were also in  
242546 attendance.  
242547

242548 6. These accompanied by the Siddhas inhabiting different parts of the  
242549 three worlds, all waited at that place to tender their services to Bali.  
242550

242551 7. They beheld Bali with reverence, with his head hanging down with the  
242552 crown upon it, and his arms hanging loosely with the pendant bracelets  
242553 on them.  
242554

242555 8. Seeing him thus, the great Asuras made their obeisance to him in due  
242556 form, and were stupified with sorrow and fear, and struck with wonder  
242557 and joy by turns at this sad plight of his.  
242558

242559 9. The ministers kept pondering about what was the case with him, and  
242560 the demons besought their all knowing preceptor Sukra, for his  
242561 explaining the case to them.  
242562

242563 10. Quick as thought they beheld the shining figure of Sukra, standing  
242564 confest to their sight, as if they saw the phantom of their  
242565 imagination appearing palpable to view.  
242566

242567 11. Sukra being honoured by the demons, took his seat on a sofa; and  
242568 saw in his silent meditation, the state of the mind of the king of  
242569 demons.  
242570

242571 12. He remained for a while to behold with delight, how the mind of  
242572 Bali was freed from errors, by the exercise of its reasoning powers.  
242573

242574 13. The illustrious preceptor, the lustre of whose person put to shame

the brightness of the milky ocean, then said smiling to the listening throng of the demons:

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect (\_i.e.\_ by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his reverie.

16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. Go ye leaders of the demons from here, and perform your respective duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance (as a moment's sleep makes a myriad of years in a dream).

20. After Sukra the Guru and guide of the demons, had spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asuras then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.

## CHAPTER XXIX.

### BALI'S RESUSCITATION TO SENSIBILITY.

Argument. Self-confinement of the Living-liberated Bali in the Infernal Regions.

Vasishtha related:—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above (the loud peal of clouds).

2. Bali being awake, his city (Mavalipura) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon (Vairincha or Brahma-loka, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samádhi).

4. O how charming! said he, was that cooling rapture of spiritual

242644 delight, in which my soul had been enrapt for a short time.

242645  
242646 5. O how I long to resume that state of felicity! because these outward  
242647 enjoyments which I have relished to my fill, have ceased to please me  
242648 any more.

242649  
242650 6. I do not find the waves of those delights even in the orb of the  
242651 moon, as I felt in the raptures which undulated in my soul, during the  
242652 entranced state of my insensibility.

242653  
242654 7. Bali was again attempting to resume his state of inexcitability,  
242655 when he was interrupted by the attendant demons, as the moon is  
242656 intercepted by the surrounding clouds.

242657  
242658 8. He cast a glancing look upon them, and was going to close his eyes  
242659 in meditation; after making his prostration on the ground; but was  
242660 instantly obtruded upon by their gigantic statures standing all around  
242661 him.

242662  
242663 9. He then reflected in himself and said: The intellect being devoid of  
242664 its option, there is nothing for me to desire; but the mind being fond  
242665 of pleasures vainly pursues after them: (which it cannot fully gain,  
242666 enjoy or long retain).

242667  
242668 10. Why should I desire my emancipation, when I am not confined by or  
242669 attached to anything here: it is but a childish freak to seek for  
242670 liberation, when I am not bound or bound to anything below. (The soul  
242671 is perfectly free of itself, but it is the mind that enchains it to  
242672 earth).

242673  
242674 11. I have no desire of enfranchisement nor fear for incarceration,  
242675 since the disappearance of my ignorance; what need have I then of  
242676 meditation, and of what good is meditation to me?

242677  
242678 12. Meditation and want of meditation are both mistakes of the mind  
242679 (there being no efficacy or inefficacy of either). We must depend on  
242680 our manliness, and hail all that comes to pass on us without rejoicing  
242681 or shrinking (since all good and evil proceed from God).

242682  
242683 13. I require neither thoughtfulness nor thoughtlessness, nor  
242684 enjoyments nor their privation, but must remain unmoved and firm as one  
242685 sane and sound.

242686  
242687 14. I have no longing for the spiritual, nor craving for temporal  
242688 things; I have neither to remain in the meditative mood, nor in the  
242689 state of giddy worldliness.

242690  
242691 15. I am not dead (because my soul is immortal); nor can I be living  
242692 (because the soul is not connected with life). I am not a reality (as  
242693 the body), nor an unreality (composed of spiritual essence only); nor I  
242694 am a material or aerial body (being neither this body nor Vital air).  
242695 Neither am I of this world or any other, but self-same ego—the Great.

242696  
242697 16. When I am in this world, I will remain here in quiet; I am not  
242698 here, I abide calmly in the solace of my soul.

242699  
242700 17. What shall I do with my meditation, and what with all my royalty;  
242701 let any thing come to pass as it may; I am nothing for this or that,  
242702 nor is anything mine.

242703  
242704 18. Though I have nothing to do (because I am not a free agent; nor  
242705 master of my actions); yet I must do the duties appertaining to my  
242706 station in society. (Doing the duties of one's station in life, is  
242707 reckoned by some as the only obligation of man here below. So says the  
242708 poet: "Act well thy part, there all the honor lies.").

242709  
242710 19. After ascertaining so in his mind, Bali the wisest of the wise,  
242711 looked upon the demons with complacency, as the sun looketh upon the  
242712 lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them (meaning to say: His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesse, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief \_gurus\_ and priests.

26. Then Vishnu the lord of Lakshmi, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as they confine a monkey in a cave under the ground. (This was by Vishnu's incarnation in the form of a dwarf or puny man, who <was> considered to be the most cunning among men; \_multum in parvo\_; or a man in miniature).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and present adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the



242782 world, and governed it for a long time to his heart's content.

242783  
242784 37. But he was neither elated by his elevation to the dignity of  
242785 Indra—the lord of gods; nor was he depressed at this prostration from  
242786 prosperity.

242787  
242788 38. He was one and the same person in every state of his life, and  
242789 enjoyed the equanimity of his soul, resembling the serenity of the  
242790 etherial sphere.

242791  
242792 39. I have related to you the whole story of Bali's attainment of true  
242793 wisdom, and advise you now, O Rāma! to imitate his example for your  
242794 elevation, to the same state of perfection.

242795  
242796 40. Learn as Bali did by his own discernment, to think yourself as the  
242797 immortal and everlasting soul; and try to reach to the state of your  
242798 oneness or solity with the Supreme Unity, by your manliness (of  
242799 self-controul and self-resignation).

242800  
242801 41. Bali the lord of the demons, exercised full authority over the  
242802 three worlds, for more than a millennium; but at last he came to feel  
242803 an utter distaste, to all the enjoyments of life.

242804  
242805 42. Therefore, O Victorious Rāma, forego the enjoyments of life, which  
242806 are sure to be attended with a distaste and nausea at the end, and  
242807 betake yourself to that state or true felicity, which never grows  
242808 insipid at any time.

242809  
242810 43. These visible sights, O Rāma! are as multifarious as they are  
242811 temptations to the soul; they appear as even and charming as a distant  
242812 mountain appears to view; but it proves to be rough and rugged as you  
242813 approach to it. (The pleasant paths of life, cannot entice the wise;  
242814 they are smooth without, but rugged within).

242815  
242816 44. Restrain your mind in the cavity of your heart, from its flight in  
242817 pursuit of the perishable objects of enjoyment, either in this life, or  
242818 in the next, which are so alluring to all men of common sense.

242819  
242820 45. Know yourself, as the self-same intellect, which shines as the sun  
242821 throughout the universe; and illumines every object in nature, without  
242822 any distinction of or partiality to one or the other.

242823  
242824 46. Know yourself O mighty Rāma! to be the infinite spirit, and the  
242825 transcendent soul of all bodies; which has manifested itself in  
242826 manifold forms, that are as the bodies of the internal intellect.

242827  
242828 47. Know your soul as a thread, passing through, and interwoven with  
242829 every thing in existence; and like a string connecting all the links of  
242830 creation, as so many gems of a necklace or the beads of a rosary. (This  
242831 hypostasis of the supreme spirit, is known as the sútrátmá or the  
242832 all-connecting soul of the universe; as the poet expresses it.  
242833 Breathes in our soul, informs our mortal part, as full as perfect in  
242834 a hair as heart. Pope).

242835  
242836 48. Know yourself as the unborn and embodied soul of Virát, which is  
242837 never born nor ever dies; and never fall into the mistake of thinking  
242838 the pure intellect, to be subject to birth or death. (The embodied soul  
242839 of Virát, is the universal soul as what the poet says: "Whose body  
242840 nature is, and god the soul)."

242841  
242842 49. Know your desires to be the causes of your birth, life, death and  
242843 diseases; therefore shun your cupidity of enjoyments, and enjoy all  
242844 things in the manner of the all witnessing intellect. (i.e. Indulge  
242845 yourself in your intellectual and not corporeal enjoyments).

242846  
242847 50. If you remain in the everlasting light of the sun of your  
242848 intellect, you will come to find the phenomenal world to be but a  
242849 phantom of your dream.

242850

- 242851 51. Never regret nor sorrow for any thing, nor think of your pleasures  
242852 and pains, which do not affect your soul; you are the pure intellect  
242853 and the all pervading soul, which manifests itself in every thing.  
242854
- 242855 52. Know the desirables (or worldly enjoyments) to be your evils, and  
242856 the undesirable (self-mortification) to be for your good. Therefore  
242857 shun the former by your continued practice of the latter.  
242858
- 242859 53. By forsaking your views of the desirables and undesirables, you  
242860 will contract a habit of hebetude; which when it takes a deep root in  
242861 your heart, you have no more to be reborn in the world.  
242862
- 242863 54. Retract your mind from every thing, to which it runs like a boy  
242864 after vain baubles; and settle it in yourself for your own good.  
242865
- 242866 55. Thus by restraining the mind by your best exertions, as also by  
242867 your habit of self-control, you will subdue the rampant elephant of  
242868 your mind, and reach to your highest bliss afterwards.  
242869
- 242870 56. Do not become as one of those ignorant fools, who believe their  
242871 bodies as their real good; and who are infatuated by sophistry and  
242872 infidelity, and deluded by impostors to the gratification of their  
242873 sensual appetites.  
242874
- 242875 57. What man is more ignorant in this world and more subject to its  
242876 evils, than one who derived his Spiritual knowledge from one who is a  
242877 smatterer in theology, and relies on the dogmas of pretenders and false  
242878 doctors in divinity.  
242879
- 242880 58. Do you dispel the cloud of false reasoning from the atmosphere of  
242881 your mind, by the hurricane of our right reasoning, which drives all  
242882 darkness before it.  
242883
- 242884 59. You can not be said to have your right reasoning, so long as you do  
242885 not come to the light and sight of the soul, both by your own exertion  
242886 and grace of the Supreme Spirit.  
242887
- 242888 60. Neither the Veda nor Vedānta, nor the science of logic or any other  
242889 sástras, can give you any light of the soul, unless it appears of  
242890 itself within you.  
242891
- 242892 61. It is by means of your self culture, aided by my instruction and  
242893 divine grace, that you have gained your perfect knowledge, and appear  
242894 to rest yourself in the Supreme Spirit.  
242895
- 242896 62. There are three causes of your coming to spiritual light. Firstly  
242897 your want of the knowledge of a duality, and then the effulgence of  
242898 your intellectual luminary (thy soul) by the grace of God and lastly  
242899 the wide extent of your knowledge derived from my instructions.  
242900
- 242901 63. You are now freed from your mental maladies, and have become sane  
242902 and sound by abandonment of your desires, by removal of your doubts and  
242903 errors, and by forsaking the mist of your fondness for external objects.  
242904
- 242905 64. O Rāma! as you get rid of the faults (errors) of your  
242906 understanding, so you advance by degrees in gaining your knowledge, in  
242907 cherishing your resignation, in destroying your defects, in imbibing  
242908 the bliss of ecstasy, in wandering with exultation, and in elevating  
242909 your soul to the sixth sphere. But all this is not enough unless you  
242910 attend to Brahmahood itself. (These are called the \_Sapta bhúmiká\_ or  
242911 seven stages of the practice of Yoga).  
242912  
242913  
242914  
242915  
242916  
242917  
242918  
242919

#### CHAPTER XXX.

FALL OF HIRANYAKASIPU AND RISE OF PRAHLÁDA.

Argument. Slaughter of Demons by Hari.

Vasishtha continued:—Attend Rāma, to the instructive narrative of Prahláda—the lord of demons; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name; who was as valiant as Naráyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.

4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prahláda the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious gems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahláda, as the year rejoices in its flowering time of the spring (\_i.e.\_ the father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his froth from his triangular mouth. (Composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word \_Kara\_, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmá, for destruction of the arch demon; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasingha, clattered his nails resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the \_Dig-hastes\_ (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word dwija or twice born is applied to the nails and teeth, as to the moon and a twiceborn Bráhmaṇ).

15. The sides and caverns of mountains presented a fearful aspect; and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the vault of heaven. (This is the only place where the word

\_dodruma\_ occurs for the Greek \_dendron\_ in Sanskrit, shortened to  
 \_dru\_ a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leoantheopic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls; which flamed as the all-devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms (bahwasphota), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahláda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree or an arbour stricken by lightning.

#### CHAPTER XXXI.

#### PRAHLÁDA'S FAITH IN VISHNU.

Argument. Prahláda's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

Vasishtha continued:—Prahláda remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Dánavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (\_i.e.\_ no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tipu Sultan, when they saw the English polluting his library with their hands).

8. We find our friends on the other hand, to be all disfigured and effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who are while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O! the gemming blossoms of the guluncha arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heaths of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their mandana pleasure gardens now teeming with their shooting gems and verdant leaflets in the etherial sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid ichor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on

243127 mountain tops to run as rivers below).

243128  
243129 17. But the froth exuding from the faces of our elephantic giants, is  
243130 dried up to dust at the sights of the Devas, as a channel is sucked up  
243131 in the dry and dreary desert of sand.

243132  
243133 18. Ah! where have those Daityas fled, whose bodies were as big as the  
243134 peaks of mount Meru once, and were fanned by the fragrant breeze,  
243135 breathing with the odorous dust of Mandāra flowers. (Mandāra is the  
243136 name of a flower of the garden of Paradise).

243137  
243138 19. The beauteous ladies of the gods and Gandharvas, that were once  
243139 detained as captives in the inner apartments of demons, are now  
243140 snatched from us, and placed on Meru (the seat of the gods), as if they  
243141 are transplanted there to grow as heavenly plants.

243142  
243143 20. O how painful is it to think! that the fading graces of our  
243144 captured girls, are now mocked by the heavenly nymphs, in their  
243145 disdainful dance over their defeat and disgrace.

243146  
243147 21. O it is painful to think! that the attending damsels, that fanned  
243148 my father with their \_chouri\_ flappers, are now waiting upon the  
243149 thousand-eyed Indra in their servile toil.

243150  
243151 22. O! the greatest of our grief is, this sad and calamitous fall of  
243152 ours at the hands of a single Hari, who has reduced us to this state of  
243153 helpless impotency.

243154  
243155 23. The gods now reposing under the thick and cooling shades of trees,  
243156 are as cool as the rocks of the icy mountain (Himālaya); and do not  
243157 burn with rage nor repine in grief like ourselves.

243158  
243159 24. The gods protected by the power of Sauri (Hari), are raised to the  
243160 pinnacle of prosperity, have been mocking and restraining us in these  
243161 caves, as the apes on trees do the dogs below. (The enmity of dogs and  
243162 apes is proverbial, as obstructing one another from alighting on or  
243163 rising above the ground).

243164  
243165 25. The faces of our fairies though decked with ornaments, are now  
243166 bedewed with drops of their tears; like the leaves of lotuses with the  
243167 cold dews of night.

243168  
243169 26. The old stage of this aged world, which was worsted and going to be  
243170 pulled down by our might, is now supported upon the azure arms of Hari,  
243171 like the vault of heaven standing upon the blue arches of the cerulean  
243172 sky.

243173  
243174 27. That Hari has become the support of the celestial host, when it was  
243175 about to be hurled into the depth of perdition; in the same manner as  
243176 the great \_tortoise\_ supported the mount Mandara, as it was sinking in  
243177 the Milky ocean in the act of churning it. (Samudra manthana). This was  
243178 the act of the post-diluvians reclaiming from the sea all that had been  
243179 swept into it at the great deluge.

243180  
243181 28. This our great father, and these mighty demons under him, have been  
243182 laid down to dust like the lofty hills, that were levelled with the  
243183 ground by the blasts of heaven at the end of the Kalpa.

243184  
243185 29. It is that leader of the celestial forces, the peerless destroyer  
243186 of Madhu (Satan), that is able to destroy all and every thing by the  
243187 fire in his hands (the flaming lightnings preceding the thunder bolts  
243188 of Indra). (The twin gods, the thundering (vajrapani) Indra and the  
243189 flaming (analapani) Upendra, bear great affinity to Jupiter tonitruous  
243190 or the thundering Jove, and his younger brother the trident-bearer  
243191 Neptune).

243192  
243193 30. His elder brother Indra baffles the battle axes in the hands of the  
243194 mighty demons, by the force of the thunder-bolts held by his mightier  
243195 arms, as the big male monkeys kill their male offspring. (These

243196 passages prove the early invention of fire arms by the Aryans, to have  
243197 been the cause of their victory over Daityas or the demigods).

243198  
243199 31. Though the missive weapons (lightnings), which are let fly by the  
243200 lotus-eyed Vishnu be invincible; yet there is no weapon or instrument  
243201 which can foil the force of the thunder: (lit. break the strong  
243202 thunderbolt). (Vishnu the leader of Vishas or the first foreign  
243203 settlers of the land, overpowered the earth-born Daityas by his fire  
243204 and fire arms, and dispossessed them of their soil, and reduced them to  
243205 slavery. The descendants of the Vishas are the Vaishyas, who settled in  
243206 India long before the Aryans).

243207  
243208 32. This Hari is inured in warfare, in the previous battles fought  
243209 between him and our forefathers; in which they uprooted and flung great  
243210 rocks at him, and waged many dreadful campaigns.

243211  
243212 33. It cannot be expected that he will be afraid of us, who stood  
243213 victorious in those continuous and most dreadful and destructive  
243214 warfares of yore.

243215  
243216 34. I have thought of one expedient only to oppose the rage of Hari,  
243217 beside which I find no other way for our safety (lit. remedy).

243218  
243219 35. Let us therefore with all possible speed, have recourse to him,  
243220 with full contriteness of our souls and understanding; because that god  
243221 is the true refuge of the pious and the only resort of every body.

243222  
243223 36. There is no one greater than him in all the three worlds; for I  
243224 come to know, that it is Hari only, who is the sole cause of the  
243225 creation, sustentation and destruction or reproduction of the world.

243226  
243227 37. From this moment therefore, I will think only of that unborn  
243228 (increate) Náráyana for ever more; and I must rely on that Náráyana,  
243229 who is present in all places, and is full in myself and filling all  
243230 space.

243231  
243232 38. Obeisance to Náráyana forms my faith and profession, for my success  
243233 in all undertakings; and may this faith of mine ever abide in my heart,  
243234 as the wind has its place in the midst of empty air.

243235  
243236 39. Hari is to be known as filling all sides of space and vacuum, and  
243237 every part of this earth and all these worlds; my ego is the  
243238 immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

243239  
243240 40. He that is not full with Vishnu in himself, does not benefit by his  
243241 adoration of Vishnu; but he who worships Vishnu by thinking himself as  
243242 such, finds himself assimilated to his god, and becomes one with him.  
243243 (Or rather he loses himself in his God and perceives nought besides).

243244  
243245 41. He who knows Hari to be the same with Prahláda, and not different  
243246 from him, finds Hari to fill his inward soul with his spirit. (So says  
243247 the Sruti:—Prahláda was the incarnate Hari himself).

243248  
243249 42. The eagle of Hari (son of Vinatá) flies through the infinite space  
243250 of the sky as the presence of Hari fills all infinity, and his golden  
243251 body-light, is the seat of my Hari also. (Here the bird of heaven means  
243252 the sun, which is said to be the seat of Hari).

243253  
243254 43. The claws of this bird,—Kara (or rays) serve for the weapons of  
243255 Vishnu; and the flash of his nails, is the flash of the Vishnu's  
243256 weapons. (Here Garuda bird of heaven, serves for a personification of  
243257 the sun, and his claws and nails represent the rays of solar light).

243258  
243259 44. These are the four arms of Vishnu and their armlets, which are  
243260 represented by the four gemming pinnacles of mount Mandara which were  
243261 grappled by the hands of Hari, at his churning of the milky ocean with  
243262 it.

243263  
243264 45. This moonlike figure with the chouri flapper in her hand and rising

243265 from the depth of the milky ocean, is the goddess of prosperity  
243266 (Laksmi) and associating consort of Vishnu.  
243267

243268 46. She is the brilliant glory of Hari, which was easily acquired by  
243269 him, and is ever attendant on his person with undiminished lustre, and  
243270 illuminates the three worlds as a radiant medicinal tree—mahaushadhi\_.  
243271

243272 47. There is the other companion of Vishnu called Máyá or illusion,  
243273 which is ever busy in the creation of worlds upon worlds, and in  
243274 stretching a magical enchantment all about them.  
243275

243276 48. Here is the goddess Victory (Jayá), an easy earned attendant on  
243277 Vishnu, and shines as a shoot of the kalpa tree, extending to the three  
243278 worlds as an all-pervading plant.  
243279

243280 49. These two warming and cooling luminaries of the sun and moon, which  
243281 serve to manifest all the worlds to view, are the two eyes situated on  
243282 the forehead of my Vishnu.  
243283

243284 50. This azure sky is the cerulean hue of the body of my Vishnu, which  
243285 is as dark as a mass of watery cloud; and darkens the sphere of heaven  
243286 with its sky blue radiance. The meaning of the word Vishnu was  
243287 afterward changed to the residing divinity in all things from the root  
243288 vish.  
243289

243290 51. Here is the whitish conch in the hand of my Hari, which is sonant  
243291 with its fivefold notes (panchajanya), and is as bright as the  
243292 vacuum—the receptacle of sound, and as white as the milky ocean of  
243293 heavens (the milky path).  
243294

243295 52. Here I see the lotus in the hand of Vishnu, representing the lotus  
243296 of his navel the seat of Brahmá, who rose from and sat upon it, as a  
243297 bee to form his hive of the world.  
243298

243299 53. I see the cudgel of my Vishnu's hand (the godá) studded with gems  
243300 about it, in the lofty peak of the mountain of Sumeru, beset by its  
243301 gemming stones, and hurling down the demons from its precipice.  
243302

243303 54. I see here the discus (chakra) of my Hari, in the rising luminary  
243304 of the sun, which fills all sides of the infinite Space, with the  
243305 radiant beams emanating from it.  
243306

243307 55. I see there in the flaming fire, the flashing sword—nandaka of  
243308 Vishnu, which like an axe hath cut down the gigantic bodies of Daityas  
243309 like trees, while it gave great joy to the gods.  
243310

243311 56. I see also the great bow of Vishnu (Sáranga), in the variegated  
243312 rainbow of Indra; and also the quiver of his arrows in the Pushkara and  
243313 Avarta clouds, pouring down their rains like piercing arrows from above.  
243314

243315 57. The big belly (Jathara) of Vishnu, is seen in the vast vacuity of  
243316 the firmament, which contains all the worlds and all the past, present,  
243317 and future creations in its spacious womb.  
243318

243319 58. I see the earth as the footstool of Virát, and the high sky as the  
243320 canopy on his head; his body is the stupendous fabric of the universe,  
243321 and his sides are the sides of the compass.  
243322

243323 59. I see the great Vishnu visibly manifest to my view, as shining  
243324 under the cerulean vault of heaven, mounted on his eagle of mountain,  
243325 and holding his conchshell, discus, cudgel and the lotus in his hands  
243326 (in the manner described above).  
243327

243328 60. I see the wicked and evil minded demons, flying from me in the  
243329 manner of the fleeting straws, which are blown and borne away after by  
243330 the breath of the winds. (Lit.:—as the heaps of straw or hay \_tarna\_).  
243331

243332 61. This sable deity with his hue of the blue sapphire and mantle  
243333 yellow, holding the club and mounted on the eagle and accompanied by



Lakshmi; is no other than the selfsame Imperishable One. (Vishnu latterly called (Krishna) is the queller of demons, like Christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahmá, Indra, Siva and Agni (Ignis—the god of fire), praise in endless verses and many tongues, the Vishnu as their Lord.

65. This Lord is ever resplendent with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, which stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Virát (Virat murti)).

## CHAPTER XXXII.

### THE SPIRITUAL AND FORMAL WORSHIP OF VISHNU.

Argument. Prahláda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

Vasishtha continued:—After Prahláda had meditated on Vishnu in the aforesaid manner, he made an image of him as Náráyana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Náráyana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu himself, he invoked the Spirit of Vishnu to be settled in this his out-ward figure also. (This was done by incantation of Pranpratishthá, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eye-balls flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow \_saranga\_ and the sword \_nandaka\_ hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable to my taste. Gloss. Things delectable to one's taste, are most acceptable to the gods.[12]

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.
7. Having thus made up his mind, Prahláda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mádhava—the lord of Lakshmi. (Má and Ráma are titles of Lakshmi).
8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred vessels.
9. He presented wreaths of Mandára flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.
10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as \_vakas\_ and \_kundas\_, \_kinkiratas\_ and white, blue and red lotuses.
11. There were wreaths of \_kahlara\_, \_Kunda\_, \_Kása\_ and \_Kinsuka\_ flowers; and clusters of \_Asoka\_, \_Madana\_, \_Bela\_ and \_kánikára\_ blossoms likewise.
12. There were florets of the \_Kadamba\_, \_Vakala\_, \_nimba\_, \_Sindhuvára\_ and \_Yúthikas\_ also; and likewise heaps of \_páribhadra\_, \_gugguli\_ and \_Venduka\_ flowers.
13. There were strings of \_priyangu\_, \_pátala\_, \_páta\_ and \_pátala\_ flowers; and also the blossoms of \_ámra\_, \_ámratarka\_ and \_gavyas\_; and the bulbs of \_haritaki\_ and \_vibhitaki\_ myrabolans.
14. The flowers of \_Sála\_ and \_tamála\_ trees, were strung together with their leaves; and the tender buds of \_Sahakáras\_, were fastened together with their farinaceous pistils.
15. There were the \_ketakas\_ and centipetalous flowers, and the shoots of \_ela\_ cardamums; together with everything beautiful to sight and the tender of one's soul likewise.
16. Thus did Prahláda worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit.[13]
17. Thus did the monarch of Dánavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the \_mánasa\_ and \_bájhya\_ pujas and observed one after the other by every orthodox Hindu, except the Brahmos and ascetics who reject the latter formality).
18. The Dánava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.
19. Henceforward did Prahláda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.
20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.
21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to Vishnu, have turned his faithful believers and worshippers \_in toto\_. [14]
22. The Devas were all astonished to learn, that the Daityas had

accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.

23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.

25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.

26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.

27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.

28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).

29. All animals have their dispositions conforming with their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?

30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.

31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.

32. Where are the vile Daityas, prone to their misdeeds at all times; and how far is the Vaishnava faith from them that can never appreciate its merit?

33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

#### CHAPTER XXXIII.

#### PRAHLÁDA'S SUPPLICATION TO HARI.

Argument. Hari's Visit to Prahláda, and his Adoration of him.

Vasishtha said:—The lord of Lakshmí, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.

2. The Lord Hari said:—Don't you marvel ye gods! at Prahláda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be

reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahláda be any cause of your uneasiness.

6. Vasishtha resumed:—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prahláda; because the mind is never suspicious of one who has the credit of his superiors.

9. Prahláda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.

11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahláda's mind, from his seat in the milky ocean.

16. Pleased at Prahláda's firm belief, he proceeded by the sub-terranean route to the place of his worship, and stood confest before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two-fold veneration, and made many respectful offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling orisons, for his deigning to appear before him in his house of worship.

19. Prahláda said:—I adore thee, O my lord Hari! that art unborn and undecaying; that art the blessed receptacle of three worlds; that dispellest all darkness by the light of thy body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky; I worship him whose body is of the hue of the dark \_bhramara\_ bee; and who holds in his arms the lotus, discus,

club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree (when his spirit floated on the surface of the waters); and that contains the universe in himself in his stupendous form of Virát; that is neither born nor grown, but is always the whole by himself; and is possest of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmi; whose body is mantled by a coloured red coverlet; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the source of the lotus-born Brahmá, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the universe; who is the principle of the intellect—chit, amidst the gross material world and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being lauded with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

#### CHAPTER XXXIV.

##### PRAHLÁDA'S SELF KNOWLEDGE OF SPIRITUALISM.

Argument. Prahláda's meditations and attainment of spiritual knowledge by the blessing of Vishnu.

The Lord said:—O thou rich jewel on the crown of the Daitya race! Receive thy desired boon of me for alleviation of thy worldly afflictions.

2. Prahláda replied:—What better blessing can I ask of thee, my Lord! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered:—Mayst thou have a sinless boy! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined:—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

243679  
243680 5. As the lord Vishnu departed from his sight, the chief of the demons  
243681 made his oblations after him; consisting of handfuls of flowers and  
243682 rich gems and jewels of various kinds.  
243683

243684 6. Then seated in his posture of padmāsana, with his legs folded over  
243685 one another, upon his elevated and elegant seat; and then chaunted his  
243686 holy hymn and reflected within himself.  
243687

243688 7. My deliverer from this sinful world, has bade me to have my  
243689 discrimination, therefore must I betake myself to discriminate between  
243690 what is true and falsehood.  
243691

243692 8. I must know that I am in this darksome world, and must seek the  
243693 light of my soul as also what is that principle (Ego), that makes me  
243694 speak, walk and take the pains to earn myself.  
243695

243696 9. I perceive it is nothing of this external world, like any of its  
243697 verdant trees or hills; the external bodies are all of a gross nature,  
243698 but my ego is quite a simple and pure essence.  
243699

243700 10. I am not this insensible body, which is both dull and dumb, and is  
243701 made to move for a moment by means of the vital airs. It is an unreal  
243702 appearance of a transitory existence.  
243703

243704 11. I am not the insensible sound, which is a vacuous substance and  
243705 produced in vacuity. It is perceptible by the ear-hole, and is as  
243706 evanescent and inane as empty air.  
243707

243708 12. I am neither the insensible organ of touch, or the momentary  
243709 feeling of taction; but find myself to be an inward principle with the  
243710 faculty of intellection, and the capacity of knowing the nature of the  
243711 soul.  
243712

243713 13. I am not even my taste, which is confined to the relishing of  
243714 certain objects, and to the organ of the tongue; which is a trifling  
243715 and ever restless thing, sticking to and moving in the cavity of the  
243716 mouth.  
243717

243718 14. I am not my sight, that is employed in seeing the visibles only; it  
243719 is weak and decaying and never lasting in its power, nor capable of  
243720 viewing the invisible Spirit.  
243721

243722 15. I am not the power of my smelling, which appertains to my nasal  
243723 organ only, and is conversant with odorous substances for a short  
243724 moment only. (Fragrance is a fleeting thing).  
243725

243726 16. I am pure intelligence, and none of the sensations of my five  
243727 external organs of sense; I am neither my mental faculty, which is ever  
243728 frail and fruit; nor is there any thing belonging to me or  
243729 participating of my true essence. I am the soul and an indivisible  
243730 whole.  
243731

243732 17. I am the ego or my intellect, without the objects of intellection  
243733 (i.e. the thinking principle freed from its thoughts). My ego  
243734 pervades internally and externally over all things, and manifests them  
243735 to the view. I am the whole without its parts, pure without foulness  
243736 and everlasting.  
243737

243738 18. It is my intellection that manifests to me this pot and that  
243739 painting, and brings all other objects to my knowledge by its pure  
243740 light; as the sun and a lamp show everything to the sight.  
243741

243742 19. Ah! I come to remember the whole truth at present, that I am the  
243743 immutable and all pervading Spirit, shining in the form of the  
243744 intellect (Gloss. The internal and intellectual Soul, is the Spirit of  
243745 God).  
243746

243747 20. This essence evolves itself into the various faculties of sense; as

the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perceptivity of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes (such as Brahmá the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.

28. The gods Brahmá, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is imprest in me, and is apart from every object of thought of the intellect, and which is self-manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerge as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done every where; and nothing besides that self same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects (as this pot, these paintings and the like), are as shades cast on the immense mirror of vacuum (or as air-drawn pictures represented on the canvas of empty Space).

34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in

the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of living beings, are as the flutterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To him no high, no low, no great, no small, He fills, he bounds, connects, and equals all. Pope).

38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmi or prosperity, which is another name for a plenteous harvest. Her other name Sri the same with Ceres—the goddess of corn and mother of Prosperine in Grecian mythology).[15]

44. I find myself as identic with this god, while I am sitting in my posture of padmāsana and in this state of \_Samādhi\_—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gauri; and it is I that in the form of the god, Brahmā, contain the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. \_i.e.\_ I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture. \_i.e.\_ The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).



50. This ego is myself that gives existence to all being, and it is I in whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.

54. As the prime element of moisture, is diffused in nature in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Virát, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virát murti or macrocosm (in distinction from the súkshma-deha or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says:—"I am the Monarch of all I survey, and my right there is none to dispute").

60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmánda or mundane world, is too small and straitened for the huge body of my soul; and it is impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.

63. My body stretches beyond the region of Brahmá, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and etherial substance and my true-self

and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquility, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought (\_i.e.\_ the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the summum bonum of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the

244024     cravings of our hearts!

244025

244026     81. There is no happiness to be had in this earth, that would make us

244027     wish for our sovereignty in it; all happiness consists in the peace of

244028     the mind, which it concerns us always to seek.

244029

244030     82. It is the calm, quiet and unaltered state of the mind, that gives

244031     us true happiness in all conditions of life; and the true realm of

244032     things in all places and at all times, and under every circumstance in

244033     life.

244034

244035     83. It is the virtue of sunlight to enlighten all objects, and that of

244036     moonlight to fill us with its ambrosial draughts; but the light of

244037     Brahma transcends them both, by filling the three worlds with its

244038     spiritual glory; which is brighter than sun-beams, and cooler than

244039     moon-light.

244040

244041     84. The power of Siva stretches over the fulness of knowledge, and that

244042     of Vishnu over victory and prosperity (Jayas-Lakshmi). Fleetness is the

244043     character of the mental powers, and force is the property of the wind.

244044

244045     85. Inflammation is the property of fire, and moisture is that of

244046     water; taciturnity is the quality of devotees for success of devotion,

244047     and loquacity is the qualification of learning.

244048

244049     86. It is the nature of the aerals to move about in the air, and of

244050     rocks to remain fixed on the ground; the nature of water is to set deep

244051     and run downwards; and that of mountains to stand and rise upwards.

244052

244053     87. Equanimity is the nature of Saugatas or Buddhists, and carousing is

244054     the penchant of wine-bibbers; the spring delights in its flowering,

244055     and the rainy season exults in the roaring of its clouds.

244056

244057     88. The Yakshas are full of their delusiveness, and the celestials are

244058     familiar with cold and frost, and those of the torrid zone are injured

244059     in its heat. (This passage clearly shows the heaven of the Hindus, to

244060     have been in the northern regions of cold and frost).

244061

244062     89. Thus are many other beings suited to their respective climes and

244063     seasons, and are habituated to the very many modes of life and

244064     varieties of habits; to which they have been accustomed in the past and

244065     present times.

244066

244067     90. It is the one Uniform and Unchanging Intellect, that ordains these

244068     multiform and changing modifications of powers and things, according to

244069     its changeable will and velocity.

244070

244071     91. The same unchanging Intellect presents these hundreds of changing

244072     scenes to us, as the same and invariable light of the sun, shows a

244073     thousand varying forms and colour to the sight.

244074

244075     92. The same Intellect sees at a glance, these great multitudes of

244076     objects, that fill the infinite space on all sides, in all the three

244077     times of the present, past and future.

244078

244079     93. The selfsame pure Intellect knows at once, the various states of

244080     all things presented in this vast phenomenal world, in all the three

244081     times that are existent, gone by and are to come hereafter.

244082

244083     94. This pure Intellect reflects at one and the same time, all things

244084     existent in the present, past and future times; and is full with the

244085     forms of all things existing in the infinite space of the universe.

244086

244087     95. Knowing the events of the three times, and seeing the endless

244088     phenomena of all worlds present before it, the divine intellect

244089     continues full and perfect in itself and at all times.

244090

244091     96. The understanding ever continues the same and unaltered,

244092     notwithstanding the great variety of its perceptions of innumerable of

sense and thought: such as the different tastes of sweet and sour in honey and nimba fruit at the same time. (i.e. The varieties of mental perception and conception, make no change in the mind), as the reflexion of various figures makes no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandonment of mental desires, and knowing the natures of all things by reducing their dualities into unity:-

98. It views them alike with an equal eye and at the same time; notwithstanding the varieties of objects and their great difference from one another. (i.e. All the varieties blend into unity).

99. By viewing all existence as non-existence, you get rid of your existing pains and troubles, and by seeing all existence in the light of nihility, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (i.e. the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquility.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or self-existence. (This is the state of anæsthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (moksha) or emancipation from all feelings (bodhas).

103. The intellect being vitiated by its volition, does not see the soul in a clear light, as the hoodwinked eye has naught but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the fate of ephemeral worms, that are born to move and die in their native ditches and bogs (i.e. as they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full-moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self risen light in myself, and that felicitous selfsame soul, which I find in myself \_alter ego\_.

#### CHAPTER XXXV.

##### MEDITATION ON BRAHMA IN ONE'S SELF.

Argument. Pantheistic Adoration of the universal soul.

Prahláda continued:—Om is the proper form of the One, and devoid of all defalcation; that Om is this all, that is contained in this world. (The Sruti says:—Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water (\_i.e.\_ gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze, &c. Pope).

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming in tact with any thing.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. Pope).

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope:—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable as the flying winds; it is inert as the solid rock, and more transparent than the subtile ether. "These as they change, are but the varied God." Thomson.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

244231  
244232 10. It is to be diligently sought after, and meditated upon and lauded  
244233 at all times; because it is by means of this only, that one may have  
244234 his salvation from the pains of his age and death, and the evils of  
244235 ignorance.

244236  
244237 11. It is easily to be found, and as easy to be familiarised as a  
244238 friend; it dwells as the humble bee, in the recess of the lotus-like  
244239 heart of every body.

244240  
244241 12. Uncalled and uninvoked, it appears of itself from within the body;  
244242 and at a slight call it appears manifest to view. (So the Sruti:—The  
244243 soul becomes palpable to view).

244244  
244245 13. Constant service of and attendance on this all-opulent Lord, never  
244246 make him proud or haughty, as they do any other rich master to his  
244247 humble attendants.

244248  
244249 14. This Lord is as closely situated in every body, as fragrance and  
244250 fluidity, are inherent in flowers and sesamum seeds; and as flavour is  
244251 inseparably connected with liquid substances.

244252  
244253 15. It is by reason of our unreasonableness, that we are ignorant of  
244254 the Intellect, that is situated in ourselves; while our reasoning power  
244255 serves to manifest it, as a most intimate friend to our sight.

244256  
244257 16. As we come to know this Supreme Lord, that is situated in us by our  
244258 reasoning; we come to feel an ineffable delight in us, as at the sight  
244259 of a beloved and loving friend.

244260  
244261 17. As this dearest friend appears to view, with his benign influence  
244262 of shedding full bliss about us; we come to the sight of such glorious  
244263 prospects, as to forget at once all our earthly enjoyments before them.

244264  
244265 18. All his fetters are broken loose and fall off from him, and all his  
244266 enemies are put to an end; whose mind is not perforated by his  
244267 cravings, like houses dug by the injurious mice.

244268  
244269 19. This one in all (\_to pan\_) being seen in us, the whole world is  
244270 seen in Him; and He being heard, every thing is heard in Him: He being  
244271 felt, all things are felt in Him; and He being present, the whole world  
244272 is present before us.

244273  
244274 20. He wakes over the sleeping world, and destroys the darkness of the  
244275 ignorant; He removes the dangers of the distressed, and bestows His  
244276 blessings upon the holy. (So the sruti: suptesujágarti. God never  
244277 sleeps. Jones. The ever wakeful eyes of Jove. To wake over the sleeping  
244278 worlds. Iliad).

244279  
244280 21. He moves about as the living soul of all, and rejoices as the  
244281 animal soul in all objects of enjoyment; it is He that glows in all  
244282 visible objects in their various hues. (Shines in the sun, and twinkles  
244283 in the stars; blazes in the fire, and blushes in flowers. Pope).

244284  
244285 22. He sees himself in himself, and is quietly situated in all things;  
244286 as pungency resides in peppers, and sweetness in sugar &c.

244287  
244288 23. He is situated as intelligence and sensations, in the inward and  
244289 outward parts of living beings; and forms the essence and existence of  
244290 all objects, in general, in the whole universe.

244291  
244292 24. He forms the vacuity of the sky, and the velocity of the winds; He  
244293 is the light of igneous bodies, and the moisture of aqueous substances.

244294  
244295 25. He is the firmness of the earth, and the warmth of the fire; He is  
244296 the coldness of the moon, and the entity of every thing in the world.

244297  
244298 26. He is blackness in inky substances, and coldness in the particles  
244299 of snow; and as fragrance resides in flowers, so is he resident in all

bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every thing in every place. (This is the pervasion, of omnipresence wrongly called as pantheism).[16]

28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others) by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss).

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existent or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuous Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the unconnected soul; and the mind is as false a name, as that of a demon or Pisácha.

35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains. (The organ of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that betake the body.

37. There is another one in me (\_i.e.\_ the soul or intellect), which beholds the actions of the other (\_i.e.\_ of the mind) as a theatric act; and witnesses the exposure of the body to peril, as its last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether. (I enjoy my life while it lasts).[17]

39. Let what may come to pass on me, and whatever may happen to pass away from me; I have neither the expectation of pleasures for me, nor an aversion to the suffering of pain. (in my gain or loss of any thing, in my resignation of myself to God).

40. Let pleasure or pain betake or forsake me as it may, without my

being concerned with or taking heed of either; because I know the fluctuating desires, to be incessantly rising and setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this time, misled to these by ignorance, which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the arbour of my body is now set free from egoism, which sat as a demon (Yaksha) in it.

45. It is now become as a sacred arbour, blooming with heavenly flowers; and freed from the evils of ignorance, penury, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely-rich; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of knowledge; and the hot mirage of my desires, is now quenched and cooled by my quietude: I see the clear sky on all sides without any mist or dust and I rest under the cooling umbrage of the tranquility of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).

52. It is entangled in the bushes of its pricking desires, resembling the prickly karanja ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smart pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The



244438 animal spirit is dormant in its states of physical and spiritual  
244439 trance).

244440  
244441 56. It is by grace of Vishnu, that the light of my understanding is  
244442 roused; and as I see my God by means of this light, I lose the sight of  
244443 my demoniac egoism (\_i.e.\_ I become unconscious of my existence at the  
244444 sight of my Lord).

244445  
244446 57. The sight of the demoniac egoism dwelling in the cavity of my mind,  
244447 disappears from my view in the like manner; as the shadow of darkness  
244448 flies from the light of a lamp, and as the shade of night is dispersed  
244449 by day light.

244450  
244451 58. As you know not where the flame of the lighted lamp is fled, after  
244452 it is extinguished; so we know not where our lordly egoism is hid, at  
244453 the sight of our God before us.

244454  
244455 59. My rich egoism flies at the approach of reason, as a heavy loaded  
244456 robber, flies before the advance of day light; and our false egoism  
244457 vanishes as a demon, at the rising of the true Ego of God.

244458  
244459 60. My egoism being gone, I am set at ease like a tree, freed from a  
244460 poisonous snake rankling in its hollow cavity. I am at rest and in my  
244461 insensibleness in this world, when I am awakened to my spiritual light.

244462  
244463 61. I have escaped from the hand of my captor, and gained my permanent  
244464 ascendancy over others; I have got my internal coldness \_sang froid\_,  
244465 and have allayed the mirage of my thirst after vain glory.

244466  
244467 62. I have bathed in the cold bath of rain water, and am pacified as a  
244468 rock after the cooling of its conflagration; I am cleansed of my  
244469 egoism, by my knowledge of the true meaning of the term.

244470  
244471 63. What is ignorance and what are our pains and affliction? what are  
244472 our evil desires, and what are our diseases and dangers? All these with  
244473 the ideas of heaven and liberation, together with the hope of heaven  
244474 and the fear of hell, are but false conceptions proceeding from our  
244475 egoism or selfishness (or the cravings and loathings of our hearts).

244476  
244477 64. As a picture is drawn on a canvas and not in empty air, so our  
244478 thoughts depend on our selfish principle and upon its want. And as it  
244479 is the clear linen, that receives the yellow colour of saffron; so it  
244480 is the pure soul that receives the image of God. It is egoism which  
244481 vitiates the soul with the bilious passions of the heart, as a dirty  
244482 cloth vitiates a goodly paint, with its inborn taint.

244483  
244484 65. Purity of the inward soul, is like the clearness of the autumnal  
244485 sky; it is devoid of the cloudiness of egoism, and the drizzling drops  
244486 of desires. (\_i.e.\_ A pure soul is as clear as the unclouded sky).

244487  
244488 66. I bow down to thee, O my soul inmost! that art a stream of bliss to  
244489 me, with pure limpid waters amidst, and without the dirt of egoism  
244490 about thee.

244491  
244492 67. I hail thee, O thou my soul! that art an ocean of joy to me,  
244493 uninfested by the sharks of sensual appetites, and undisturbed by the  
244494 submarine fire of the latent mind.

244495  
244496 68. I prostrate myself before thee, O thou quick soul of mine! that art  
244497 a mountain of delight to me, without the hovering clouds of egoistic  
244498 passions, and the wild fires of gross appetites and desires.

244499  
244500 69. I bow to thee, O thou soul in me! that art the heavenly lake of  
244501 Manas to me, with the blooming lotuses of delight, and without the  
244502 billows of cares and anxieties.

244503  
244504 70. I greet thee my internal spirit! that floatest in the shape of a  
244505 swan (hansa) in the lake of the mind (manas) of every individual, and  
244506 residest in the cavity of the lotiform cranium (Brahmárandhra), with

thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect! which is always in its ascendancy and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness; as they temper the red-hot iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I subsist solely as the transparent spirit, by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (\_i.e.\_ I depend for my bodily existence), on the moving principle of my soul only; without the consciousness of my self existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold heartedness and \_insouciance\_ in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbor of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new born being to-day, and to have become highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the sástras, and by the light of inspiration in my hour of meditation (samádhi).

87. My mind is set at rest as extinguished fire, by its being released

from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.

88. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.

## CHAPTER XXXVI.

### HYMN TO THE SOUL.

Argument. Prahláda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

Prahláda continued:—I thank thee, O lord and great spirit! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence; thou art present in all places, but where art thou now fled and gone from me?

5. Great is the distance between us, even as the distance of the places of our birth, it is my good fortune of friend! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one! that art my maker and preserver also; I thank thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy forehead—great Siva. I thank the lord of gods—Indra, and Brahmá also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves (\_i.e.\_ between the Divine and animal souls); but this is a false impression as that of the difference between waves and their elemental water.

9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifester of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu), there is nothing here, that is permanent, O god, beside thyself. Thou being obtained there is nothing else to desire.
14. I thank thee lord! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).
15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.
16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.
17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.
18. As the objects of taste are felt by the tip of the tongue, which conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.
19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he takes up a sweet scenting flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.
20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedānta, Sidhāntas and the Purānas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?
21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.
22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.
23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.
24. Fortunately thou hast become myself, and I have become one with thyself, I am identic with thee and thou with me, and there is no difference between us.
25. I thank the great spirit, that is expressed by turns by the words myself and thyself; and mine and thine.
26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.
27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.
28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.
29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.
30. I am the consciousness of my body, and am neither the body itself nor my egoism of it; let it therefore rise or fall, it is of no

244714 advantage or disadvantage to me.

244715  
244716 31. I was born in the same time with my ego (as a personal, corporeal  
244717 and sensible being); and it was long afterwards that I had the  
244718 knowledge of my soul; I had my insensibility last of all, in the manner  
244719 of the world approaching to its dissolution at the end.

244720  
244721 32. Long have I travelled in the long-some journey of the world; I am  
244722 weary with fatigue and now rest in quiet, like the cooling fire of the  
244723 last conflagration. (\_i.e.\_ Of the doomsday).

244724  
244725 33. I thank the Lord who is all (\_to pan\_), and yet without all and  
244726 everything; and thee my soul! that art myself likewise. I thank thee  
244727 above those sástras and preceptors, that teach the ego and tu (\_i.e.\_  
244728 the subjective and objective).

244729  
244730 34. I hail the all witnessing power of that providential spirit, that  
244731 has made these ample and endless provisions for others, without  
244732 touching or enjoying them itself.

244733  
244734 35. Thou art the spirit that dwellest in all bodies in the form of the  
244735 fragrance of flowers, and in the manner of breath in bellows; and as  
244736 the oil resides in the sesamum seeds.

244737  
244738 36. How wonderful is this magic scene of thine, that thou appearest in  
244739 everything, and preservest and destroyest it at last, without having  
244740 any personality of thy own.

244741  
244742 37. Thou makest my soul rejoice at one time as a lighted lamp, by  
244743 manifesting all things before it; and thou makest it joyous also, when  
244744 it is extinguished as a lamp, after its enjoyment of the visibles.

244745  
244746 38. This universal frame is situated in an atom of thyself, as the big  
244747 banian tree is contained in the embryo of a grain of its fig.

244748  
244749 39. Thou art seen, O lord, in a thousand forms that glide under our  
244750 sight; in the same manner as the various forms of elephants and horses,  
244751 cars and other things are seen in the passing clouds on the sky.

244752  
244753 40. Thou art both the existence and absence of all things, that are  
244754 either present or lost to our view; yet thou art quite apart from all  
244755 worldly existences, and art aloof from all entities and non-entities in  
244756 the world.

244757  
244758 41. Forsake, O my soul! the pride and anger of thy mind, and all the  
244759 foulness and wiliness of thy heart; because the highminded never fall  
244760 into the faults and errors of the common people.

244761  
244762 42. Think over and over on the actions of thy past life, and the long  
244763 series of thy wicked acts; and then with a sigh blush to think upon  
244764 what thou hadst been before, and cease to do such acts anymore.

244765  
244766 43. The bustle of thy life is past, and thy bad days have gone away;  
244767 when thou wast wrapt in the net of thy tangled thoughts on all sides.

244768  
244769 44. Now thou art a monarch in the city of thy body, and hast the desire  
244770 of thy mind presented before thee; thou art set beyond the reach of  
244771 pleasure and pain, and art as free as the air which nobody can grasp.

244772  
244773 45. As thou hast now subdued the untractable horses of thy bodily  
244774 organs, and the indomitable elephant of thy mind; and as thou hast  
244775 crushed thy enemy of worldly enjoyment, so dost thou now reign as the  
244776 sole sovereign, over the empire of thy body and mind.

244777  
244778 46. Thou art now become as the glorious sun, to shine within and  
244779 without us day by day; and dost traverse the unlimited fields of air,  
244780 by thy continued rising and setting at every place in our meditation of  
244781 thee.

47. Thou Lord! art ever asleep, and risest also by thy own power; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is always dark, and a path is made in it by the breathings of inspiration and respiration (pránápána), which lead the soul to the sight of Brahmá (\_lit.\_: to the city of Brahmá. This is done by the practice of \_pránáyāma\_).

50. Thou Lord! art the odor of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: phlegm and cough.

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!), the body is dried up and become as full to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech-Vách-vox in the feminine gender, is made Váchá by affix á according to Bhaguri).

55. All these various series of worldly productions, bear the same relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, the blazing fire presents the figures of horses and elephants in its lambent flames. (Neither has God nor fire any form at all).

59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking.[18]

61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself; as the shades of darkness, the twinkling of stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view.[19]

68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects maintained by the Saugatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you, like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will. (Gloss:-according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hands in our bodily actions.

77. All joy be thine! that art boundless in thy spiritual body, and ever disposed to tranquility; that art beyond the knowledge of the Vedas, and art yet the theme of all the sástras.

78. All joy to thee! that art both born and unborn with the body, and art decaying undecayed in thy nature; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

244921  
244922 79. I exult now and am calm again, I move and am still afterwards; I am  
244923 victorious and live to win my liberation by thy grace; therefore I hail  
244924 thee that art myself.  
244925

244926 80. When thou art situated in me, my soul is freed from all troubles  
244927 and feelings and passions; and is placed in perfect rest. There is no  
244928 more any fear of danger or difficulty or of life and death, nor any  
244929 craving for prosperity, when I am absorbed in everlasting bliss with  
244930 thee.  
244931  
244932  
244933  
244934

## 244935 CHAPTER XXXVII.

### 244936 DISORDER AND DISQUIET OF THE ASURA REALM. 244937 244938 244939

244940 Argument. As Prahláda was absorbed in Meditation, his dominions were  
244941 infested by robbers for want of a Ruler, and the reign of terror.  
244942  
244943

244944 Vasishtha said:—Prahláda the defeater of inimical hosts, was sitting in  
244945 the said manner in divine meditation, and was absorbed in his entranced  
244946 rapture, and undisturbed \_anaesthesia\_ or insensibility for a long time.  
244947

244948 2. The soul reposing in its original state of unalterable \_ecstatis\_,  
244949 made his body as immovable as a rock in painting or a figure carved on  
244950 a stone (\_in bas relief\_).  
244951

244952 3. In this manner a long time passed upon his hybernation, when he was  
244953 sitting in his house in a posture as unshaken as the firm Meru is fixed  
244954 upon the earth.  
244955

244956 4. He was tried to be roused in vain, by the great Asuras of his  
244957 palace; because his deadened mind remained deaf to their calls like a  
244958 solid rock, and was as impassive as a perched grain to the showers of  
244959 rain.  
244960

244961 5. Thus he remained intent upon his God, with his fixed and firm gaze  
244962 for thousands of years; and continued as unmoved, as the carved sun  
244963 upon a stone (or sundial).  
244964

244965 6. Having thus attained to the state of supreme bliss, the sight of  
244966 infelicity disappeared from his view, as it is unknown to the supremely  
244967 felicitous being. (So the Sruti: In Him there is all joy and no woe can  
244968 appear before Him).  
244969

244970 7. During this time the whole circuit of his realm, was overspread by  
244971 anarchy and oppression; as it reigns over the poor fishes.[20]  
244972

244973 8. For after Hiranyakasipu was killed and his son had betaken himself  
244974 to asceticism, there was no body left to rule over the realms of the  
244975 Asura race.  
244976

244977 9. And as Prahláda was not to be roused from his slumber, by the  
244978 solicitations of the Daitya chiefs, or the cries of his oppressed  
244979 people:—  
244980

244981 10. They—the enemies of the gods, were as sorry not to have their  
244982 graceful lord among them; as the bees are aggrieved for want of the  
244983 blooming lotus at night (when it is hid under its leafy branches).  
244984

244985 11. They found him as absorbed in his meditation, as when the world is  
244986 drowned in deep sleep, after departure of the sun below the horizon.  
244987

244988 12. The sorrowful Daityas departed from his presence, and went away  
244989 wherever they liked; they roved about at random, as they do in an



244990 ungoverned state.

244991  
244992 13. The infernal regions became in time the seat of anarchy and  
244993 oppression; and the good and honest dealings bade adieu to it all at  
244994 once.

244995  
244996 14. The houses of the weak were robbed by the strong, and the  
244997 restraints of laws were set at naught; the people oppressed one another  
244998 and robbed the women of their robes.

244999  
245000 15. There were crying and wailing of the people on all sides, and the  
245001 houses were pulled down in the city; the houses and gardens were robbed  
245002 and spoiled, and outlawry and rapacity spread all over the land.

245003  
245004 16. The Asuras were in deep sorrow, and their families were starving  
245005 without food or fruits; there were disturbance and riot rising every  
245006 where, and the face of the sky was darkened on all sides.

245007  
245008 17. They were derided by the younglings of the gods, and invaded by  
245009 vile robbers and envious animals; the houses were robbed of their  
245010 properties, and were laid waste and void.

245011  
245012 18. The Asura realm became a scene of horror, by lawless fighting for  
245013 the wives and properties of others; and the wailings of those that were  
245014 robbed of their wealth and wives, it made the scene seem as the reign  
245015 of the dark Kali age, when the atrocious marauders are let loose to  
245016 spread devastation all over the earth.

245017  
245018  
245019  
245020  
245021 CHAPTER XXXVIII.

245022  
245023 SCRUTINY INTO THE NATURE OF GOD.

245024  
245025  
245026 Argument. Hari's care for preservation of the order of the world, and  
245027 his advice to Prahláda.

245028  
245029  
245030 Vasishtha continued:—Now Hari who slept on his couch of the snake, in  
245031 his watery mansion of the Milky ocean, and whose delight it was to  
245032 preserve the order of all the groups of worlds;—

245033  
245034 2. Looked into the course of world in his own mind, after he rose from  
245035 his sleep at the end of the rainy season for achieving the objects of  
245036 the gods. (Vishnu rises after the rains on the eleventh day of moon  
245037 उत्थानैकादशी ।).

245038  
245039 3. He surveyed at a glance of his thought the state of the triple  
245040 world, composed of the heaven, the earth and the regions below; and  
245041 then directed his attention to the affairs of the infernal regions of  
245042 the demons.

245043  
245044 4. He beheld Prahláda sitting there in his intense hypnotic meditation,  
245045 and then looked into the increasing prosperity of Indra's palace.

245046  
245047 5. Sitting as he was on his serpentine couch in the Milky Ocean, with  
245048 his arms holding the conch-shell, the discus, and the club and lotus in  
245049 his four hands;—

245050  
245051 6. He thought in his brilliant mind and in his posture of \_padmāsana\_,  
245052 about the states of the three worlds, as the fluttering bee inspects  
245053 into the state of the lotus.

245054  
245055 7. He saw Prahláda immersed in his hypnotism, and the infernal regions  
245056 left without a leader; and beheld the world was about to be devoid of  
245057 the Daitya race.

245058

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.
9. Liberation which is obtained by privation of dualism and egoism, brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.
10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods (for want of their being fed with the butter and fat of the sacrifices).
11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).
13. What is the good of my providence, if were I to allow this plenteous earth to go to ruin by my neglect? (It would amount to Vishnu's violation of duty to preserve the world).
14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the \_anaesthesia\_ of final liberation or insensibility.
15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.
16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.
17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.
18. If I raise any other Daitya to the chieftainship of the demons, and leave Prahláda in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Prahláda.
19. Prahláda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his (without undergoing the casualties of death and transmigration).
20. So it is determined by Destiny, the divine and overruling goddess; that Prahláda will continue to reign to the end of the \_kalpa\_, in this very body of his.
21. I must therefore go, and awaken the Daitya chief from his trance, as the roaring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.
22. Let that self ridden (\_swayam-mukta\_) and somnolent (\_samádhista\_) prince, reign unconcerned (\_amanaskára\_) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.
23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.
24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.
25. Whatever is alike in its existence and inexistence, is the same

also in both its gain and loss (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

## CHAPTER XXXIX.

### ADMONITIONS OF HARI TO PRAHLÁDA.

Argument. Hari enters into the Daitya city, blows his conch-shell, and directs Prahláda to reign and rule over his realm.

Vasishtha continued:—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandara mountain with all its accompaniments.

2. He entered the city of Prahláda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the sweta dwípa or white island of Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmá sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmá the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polar ranges, called Sumeru contra Kumeru—the S. pole).

4. There the Daityas being tinged in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or nisa charas, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahláda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called Tará-pati).

6. There seated on his eagle and fanned with the flapper of Lakshmí, and armed with his weapons, and beset by the saints hymning his praise:—

7. He said, O great soul! rise from thy trance; and then blew his pánchajanya shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the

least fear; and they flushed with joy like the Kurchi flowers,  
blooming at the sound of the clouds. (Kurchi buds are said to blossom  
in the rains).

11. The lord of the Dánavas, was slowly roused from his sleep; in the  
manner of the kadamba flowers, opening their florets by degrees at the  
intervals of rain.

12. It was by an act of the excretion of his breathing, that he brought  
down his vital breath, which was confined in the vertical membrane of  
the cranium; in the manner that the stream of Ganges gushes out from  
the high-hill, and mixes and flows with the whole body of waters into  
the ocean. (So it is with our inspiration and respiration, which carry  
up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of  
Prahláda; as the solar beams spread over the whole world soon after  
they emanate from the solar disk at sun rise.

14. The vital breath, having then entered into the cells of the nine  
organs of sense; his mind became susceptible of sensations, received  
through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the  
reflexions of the senses, takes the name of the mind; as the reflexion  
of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were  
about to open of themselves; like the petals of the blue lotus, opening  
by degrees in the morning.

17. The breathings then, by conveying the sensations to the body,  
through the veins and arteries, give it the power of motion; as the  
current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a  
short time; as the billows of a river, become more powerful when it is  
full of water.

19. At last his eyes being opened, his body shone forth with vivacity,  
by its mental and vital powers; as the lake blushes with blooming  
lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word; and  
he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its  
past remembrance; the lord of the three worlds, spoke to him in the  
manner, as he had formerly addressed the lotus-born Brahmá himself.

22. O holy youth! remember your large (dominions), and bring to your  
mind your youthful form and figure; then think and ponder, why you  
causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on  
want and plenty in the same light; you must know that what is destined  
by God, is all for your good.

25. You shall have to live here, in the living liberated state of your  
mind, and in full possession of your dominions, for a kalpa period; and  
shall have to pass your time with this body of yours, and without any  
anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide  
with your greatness of soul to the end; till the body being broken down  
like an earthen vessel, the vital life like the contained air of the  
pot, come to mix with the common air of vacuum.

27. Your body which is liberated in its life time, is to endure in its

purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.

28. The end of the kalpa or dooms day, is yet too far when the twelve suns will shine together; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now?

29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time?

30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely?

31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes; why then do you waste away your body in vain?

32. The old world is not yet dissolved into vapour, nor fused to fumes and smoke; neither are the deities all extinct, after leaving Brahmá, Vishnu and Siva to survive them; why then do you waste yourself in vain? (If they are all alive, you should learn to live also).

33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste you away your body in vain (before the last doom and deluge of the earth?).

34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks; nor do the diluvian clouds rattle and crackle in the midway sky; (to presage the last day, why then in vain waste you your body, that is not foreboded to die?).

35. I wander everywhere on my vehicle of the eagle, and take care of all animal beings lest they die before their time, and do not therefore like your negligence of yourself.

36. Here are we and there the hills, these are other beings and that is yourself; this is the earth and that the sky, all these are separate entities and must last of themselves; why then should you neglect your body, and do not live like the living?

37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smriti says:—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly ignorant; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about in quest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of diseases, and whose

limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.

47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (\_i.e.\_ Who witnesses and watches the emotions and motions of his heart and mind).

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons, to be truly happy, whose lotus-like appearance is as delightful to the bee-like eyes of men, as the sight of the full moon is delightful to the world.

## CHAPTER LX.

### RESUSCITATION OF PRAHLÁDA.

Argument. On the necessity of the observance of duty, both in the secular as well as Religious Life.

The Lord continued:—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death any more. (Because the living liberated are freed from the cares of life, and future transmigrations also).
3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth (in pain and misery).
4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).
5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. (It is the mind which is the cause of the one, as moisture of the other).
6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).
7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you?
8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all occurrences).
9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.
10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself. (The increate soul is self existent and ever lasting).
11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.
12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times?
13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).
14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect (but lives resigned to the will of Providence).
15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).
16. Desinence of action and its fruition, brings on a quiescence, which

when it has become habitual and firm, receives the name of liberation (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, "Let not mine, but thy will be done").

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore there is nothing for them left to learn anew or reject what they have learnt. (The gods and sages are all knowing, and have nothing to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more full, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties, with as much ease as in their sleep. (Here is the main precept of the combination of internal torpitude with bodily action in the discharge of duties).

21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahmá), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for oneself).

## CHAPTER XLI.

### INSTALLATION OF PRAHLÁDA IN HIS REALM.

Argument. Hari's Inauguration of Prahláda with blessings, and appointment of him to the Government.

Vasishtha said:—After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams:

2. Prahláda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental powers.

3. Prahláda said:—Lord! I was much tired with very many state affairs,



and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquility of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure desire of holiness, rising spontaneously of itself in me; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body is the cause of our release: it is worldliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One? (Shall we desire only good from God, and not the evil also? Job).

16. The whole universe whether real or unreal (or composed of its substantiality and vacuity), is a manifestation of Omniscience; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures of the viewer and the view (\_i.e.\_ of the subjective soul, and the objective world); and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquility.

18. I was freed during my trance, of the consciousness of my being or not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (\_i.e.\_ Not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dánavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmí spoke to him saying:—

24. Rise, O lord of Dánavas! and sit upon your throne, until I perform your inauguration this very moment.

25. Hari then blew his pánchajanya shell summoning the five races, of the gods, siddhas, sádhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Bráhmans and Rishis, and all groups of Siddhas and Vidyádharas; with the Loka-pálas or regents of the quarters, attended and assisted at the ceremony.

29. Then Hari the immeasurable Spirit, anointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prahláda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said:—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egoism and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.

## CHAPTER XLII.

### SPIRITUALITY OF PRAHLÁDA.

Argument. The merit of hearing the narrative of Vishnu, and the cause of Prahláda's awaking from his trance.

Vasishtha continued:—The lotus-eyed Hari, having said thus much to Prahláda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahláda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Ráma! the whole narrative of Prahláda's coming to his sense, from the state of his insensibility; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahláda's resuscitation to life; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on

245749 it, for the remission of all your sins.

245750  
245751 9. The man who considers well the manner of Prahláda's gaining his  
245752 proficiency, gets a remission of all the sins committed by him in his  
245753 repeated previous states of life.

245754  
245755 10. Ráma said:—Tell me sir, how the sound of the páñchajanya conch  
245756 shell, roused the mind of the devout Prahláda from its immersion in  
245757 holy meditation.

245758  
245759 11. Vasishtha replied:—Know Ráma, that there are two states of  
245760 liberation attending on sinless persons, the one is the emancipation of  
245761 one in his embodied state in this life, and the other is after his  
245762 departure from here.

245763  
245764 12. The embodied liberation means one's continuance in his living body,  
245765 but with a state of mind freed from its attachment to worldly things,  
245766 and liberated from the desire of fruition and reward of all his  
245767 meritorious acts.

245768  
245769 13. The disembodied liberation is obtained after the soul is released  
245770 from the body, and is settled in the Supreme Spirit. It is an  
245771 enfranchisement from the recurrence of future life and birth in this  
245772 mortal world.

245773  
245774 14. The living liberated man is like a fried grain, whose regenerating  
245775 power is parched within itself, and the desire of whose heart is  
245776 purified from every expectation of future reward or regeneration.

245777  
245778 15. He remains in the pure, holy and magnanimous state of his mind, who  
245779 resigns himself solely to the meditation of the Great soul, and  
245780 continues as if he were asleep in his living and waking states.

245781  
245782 16. Being thus entranced in his inward meditation, he continues in a  
245783 torpid state for a thousand years, and wakes again to his senses, if he  
245784 is allowed to live long ever after that period.

245785  
245786 17. Prahláda remained thus with his holy thoughts suppressed within  
245787 himself, until he was roused from his trance by the shrill sound of the  
245788 conch-shell.

245789  
245790 18. Hari is the soul of all beings, and he who assimilates himself to  
245791 that god in his thought; becomes identified with the supreme soul,  
245792 which is the cause of all.

245793  
245794 19. No sooner the god thought that Prahláda should come to his sense,  
245795 than his sensation came immediately to him at the divine will.

245796  
245797 20. The world has no other cause, but the divine spirit; which with the  
245798 assistance of the causal elements, takes different forms on itself at  
245799 the time of creation; and therefore it is the spirit of Hari that  
245800 constitutes the world.

245801  
245802 21. The worship of God in spirit, presents Hari to the spiritual sight;  
245803 and the worship of Hari in his outward form, represents the figure to  
245804 the soul and the inner mind.

245805  
245806 22. Do you, O Ráma! put out the visible sights from your view, and look  
245807 at the inmost soul within yourself; being thus accustomed to spiritual  
245808 meditation, you will soon have the sight of your God.

245809  
245810 23. The world presents a scene of the gloomy rainy weather, with  
245811 showers of woes falling on all sides; it is likely to freeze us in  
245812 ignorance, unless we look to the sun of our reason (or, unless we abide  
245813 under the sunshine of reason).

245814  
245815 24. It is by grace of God that we can avoid the delusions of the world,  
245816 as we may escape from a goblin by means of a spell.

245817

245818 25. It is at the will of the spirit, that the thick darkness of the  
245819 mind, is dispersed and cleared off in time; the world is a net-work of  
245820 delusion, which is scattered like a smoke by the breeze of reason.  
245821  
245822  
245823  
245824

#### 245825 CHAPTER XLIII.

#### 245826 REST AND REPOSE OF PRAHLÁDA.

245827  
245828  
245829  
245830 Argument. All knowledge is derived by one's own attention and personal  
245831 exertion, joined with his reliance on the grace of God.  
245832  
245833

245834 Ráma said:—Sir, your knowledge of all truths, and the light of your  
245835 holy discourses, have gratified me as much, as the cooling moon-beams  
245836 gratify the medicinal plants (whence the moon is called \_oshadhísa\_ or  
245837 lord of medicinal drugs).  
245838

245839 2. Your gentle and purifying words are as gratifying to my ears, as the  
245840 beautiful and sweet flowers delight the external senses (by their  
245841 colours and odours). (Sweet words are often compared with flowers by  
245842 Persian and Urdu poets: as, \_guleazrouzeijaved. Elahikar sakhur meriko  
245843 up phol\_.)  
245844

245845 3. Sir, if the exertions of men, as you said, be the causes of their  
245846 success, how was it that Prahláda came to be enlightened without his  
245847 effort or attempt? (in obtaining his divine knowledge without his  
245848 learning or help of a preceptor).  
245849

245850 4. Vasishtha replied:—Yes Ráma, it was by his manly exertion, that the  
245851 highminded Prahláda had acquired his divine knowledge; and there was no  
245852 other cause (of his knowing and having whatever he knew and possessed).  
245853

245854 5. The soul of man is the same as the spirit of Náráyana, (which means  
245855 abiding in man); and there is no difference between them, as there is  
245856 none between the oil and the sesamum seed; and as the cloth and its  
245857 whiteness, and the flower and its fragrance are not distinct things.  
245858 (Because the spirit of God was breathed into the nostrils of man.  
245859 Náráyana and Purusha both mean the spirit dwelling in man).  
245860

245861 6. And Vishnu is the same with his spirit or the soul of man, and the  
245862 human soul is the same with Vishnu (which means the inherent spirit);  
245863 Vishnu and the soul are synonymous terms as the plant and the vegetable.  
245864

245865 7. Prahláda came at first to know the soul by himself (of his own  
245866 intuition), it was afterwards by means of his intellectual power, that  
245867 he was led to the persuasion and made many proselytes after his own  
245868 example.  
245869

245870 8. It was by his own desert, that Prahláda obtained his boon from  
245871 Vishnu; and it was by the exercise of his own reasoning, that he came  
245872 to the knowledge of the eternal Mind.  
245873

245874 9. Sometimes the soul is awakened of itself by one's own intuition, and  
245875 at others it is roused by the grace of the personal god Vishnu, owing  
245876 to one's faith in his person. (As it is said: "Thy faith will save  
245877 thee").  
245878

245879 10. And though this god may be pleased with his prolonged service and  
245880 devout worship, yet he is unable to confer spiritual knowledge to one  
245881 devoid of his reasoning faculty. (Or to one who has no understanding.  
245882 Hence gross idolators can have no salvation, which is to be had by  
245883 spiritual knowledge only. Blind faith is of no good, without the light  
245884 of reason).  
245885

245886 11. Hence the primary cause of spiritual light is the intelligence of a

man and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing over the ocean of this world, reach to the other shore of supreme felicity.

15. It requires no exertion or manly effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-controul, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the sástras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former!

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefiting by them).

23. Without rationality and dispassionateness of his spirit, it is hard to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.

24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, cudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the ámra or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c.).

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the sástras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all-powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (lit.: painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology)).

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmá, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious

self, and by forsaking all whatever it is conscious of. Relish the sweet essence of the one real entity, and go over the ocean of repeated births in the mortal world.

#### CHAPTER XLIV.

##### NARRATIVE OF GÁDHI AND HIS DESTRUCTION.

Argument. Narrative of Gádhi in illustration of the Adoration of Vishnu.

Vasishtha said:—Ráma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Ráma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Bráhmaṇ, known by the name of Gádhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters up to his neck; his body was below water, and his head floated over it as a lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Bráhmaṇ! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Bráhmaṇ replied:—I bow to thee, O my lord Vishnu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Vishnu Máya.

14. Vasishtha said:—To this the god replied:—you shall verily behold



246094 this delusion, and get rid of it afterwards, by virtue of thy devotion.  
246095 Saying so, the god disappeared from his sight as an aerial castle.

246096  
246097 15. Vishnu being gone, the good Bráhmaṇ got up from his watery bed, in  
246098 the manner of the fair and humid moon, rising from amidst the cool and  
246099 white milky ocean.

246100  
246101 16. He was glad in his soul at the sight of the lord of world, and his  
246102 heart was as full blown with joy; as the Kumuda (selenian) lotuses  
246103 unfold at the sight of the moon.

246104  
246105 17. He then passed some days in that forest, overjoyed in his mind by  
246106 the sight of Hari, and employed himself in discharge of his Bráhmaṇical  
246107 duties.

246108  
246109 18. Once on a time as he had been bathing in the lake, overspread with  
246110 full-blown lotuses, he thought upon the words of Vishnu, as the great  
246111 sages reflect in their minds the sense of texts of Vedas.

246112  
246113 19. Then in the act of his discharging his sacerdotal functions in the  
246114 midst of sacred water, he made his mental prayer for the expurgation of  
246115 his sins. (This is the ceremony agha-marshna).

246116  
246117 20. As he was performing this act in the midst of the water, he chanced  
246118 to forget his sacred mantras (texts), and was drowned in deep water in  
246119 the confusion of his mind.

246120  
246121 21. He thought that his body had fallen down like a mountain tree, in  
246122 the dale below by a blast of wind; and that his dead corpse was taken  
246123 up and mourned over by his friends.

246124  
246125 22. He thought that his vital breath had fled away from his being, and  
246126 the members of his body were as motionless as the shrubs of sugar cane;  
246127 laid down on the ground by a hurricane.

246128  
246129 23. He thought his countenance to have faded away, and grown as pale as  
246130 the withered leaf of a tree; and that his body now turned to a carcass,  
246131 was lying on the ground like a lotus-bud torn from its stalk.

246132  
246133 24. His eye balls were as dull and dim, as the stars of the morning are  
246134 shorn of their beams; and the ground seemed to be as dry to him as in a  
246135 drought of rain water, and filled with flying dust on all sides.

246136  
246137 25. He believed his dead body was beset all about by his kind friends,  
246138 weeping upon it with their sad and sorrowful countenances, and loudly  
246139 lamenting and crying over it like birds upon trees.

246140  
246141 26. He thought his faithful wife sitting at his feet as handsome  
246142 lotus flower, and weeping as profusely with a shower of tears from  
246143 her lotus-like eyes, as the rushing of waters at the breaking of an  
246144 embankment.

246145  
246146 27. His sorrowing mother with her loud wailing and mournful ditties,  
246147 was buzzing like the humming bee; and holding the chin newly over grown  
246148 with whiskers in her tender hand.

246149  
246150 28. His friends were sitting by his side with their dejected looks, and  
246151 with trickling tears dropping down their faces and cheeks; and these  
246152 washed his dead body, as the melting dews on withered leaves, bedew the  
246153 parent tree.

246154  
246155 29. The members of his body now ceased to befriend him, like strangers  
246156 who decline to become friends for fear of future separation, or turning  
246157 unfriendly ever afterwards in life.

246158  
246159 30. The open lips leaving the teeth bare, seemed to deride at the  
246160 vanity of human life; as the white and bony toothed ascetics and cynics  
246161 do on fickleness of worldly events.

246162

246163 31. His mouth was as speechless, as that of a devotee in his  
246164 meditation; and the body was as motionless, as it was made of mud and  
246165 clay; it slept to wake no more, like a sage absorbed in his hypnotism.  
246166

246167 32. It remained quiet with its lifted ears, as if to listen to the  
246168 cries and wailings of the mourning friends; in order to judge the  
246169 degrees of their affection and grief for him.  
246170

246171 33. Then the relatives raised their loud lamentations, with the sobbing  
246172 and beating of their breasts, swooning and rising, and shedding floods  
246173 of tears from their leaky eyes.  
246174

246175 34. Afterwards the sorrowful relations, removed the disgusting corpse  
246176 with their bitter cries for its funeral, seeing it no more in future in  
246177 this passing world.  
246178

246179 35. Then they bore the body to the funeral ground with its rotten flesh  
246180 and entrails, and daubed all over with mud and dust, and placed it on  
246181 the ground, strewn over with unnumbered bones and skeletons, and dried  
246182 and rotten carcasses.  
246183

246184 36. Flights of flying vultures shaded the sunbeams on high, and the  
246185 burning piles drove the darkness below; the fearful glare of open  
246186 mouthed jackals flashed on all sides, as they were flames of living  
246187 fire.  
246188

246189 37. There the ravens were bathed in floods of blood, and the crows  
246190 dipping their wings in it; ravenous birds were tearing the entrails,  
246191 and the old vultures were entrapped in those strings.  
246192

246193 38. The friends of the dead burnt the corpse in the funeral flame and  
246194 reduced to ashes; and the moisture of the body flew in fumes, as the  
246195 waters of the ocean are evaporated by the marine fire.  
246196

246197 39. The burning wood of the funeral pile, consumed the dead body with  
246198 loud cracking noise; and the dry fuel of the pile, flashed in ambient  
246199 flames with curling smoke over them.  
246200

246201 40. The devouring fire gnawed down the bones with crackling noise, and  
246202 filled the atmosphere with the filthy stink and stench. It gorged up  
246203 all that was soft or hard, as the elephant devours the reeds with the  
246204 moisture contained in their cellular vessels.  
246205

## 246206 CHAPTER XLV.

### 246207 GÁDHI REBORN AS A CHANDÁLA, AND MADE 246208 KING OVER THE KIR TRIBE. 246209

246210  
246211  
246212  
246213  
246214  
246215 Argument. Gádhi reborn in a Chandalí, His Life and Election as King of  
246216 Kir.  
246217

246218  
246219 Vasishtha said:—Then Gádhi, standing as he was amidst the water with  
246220 his sorrowful heart, saw many other occurrences in the clearness of his  
246221 mind.  
246222

246223 2. He saw a village in the vicinity of Bhuta mandala (Butan) full of  
246224 its inhabitants, and that he was reborn there in the womb of a Chandála  
246225 woman, in which he remained with great pain.  
246226

246227 3. Confined in the cavity of the womb, he felt his body pressed by the  
246228 pressure of the intestines, while his senses were sorely annoyed by  
246229 being constrained to abide the stink of the ordure and filth in the  
246230 intestinal parts of Chandála woman.  
246231

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chandála's house, and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

8. He was then joined with a Candáli spouse, as black as the leaf of a tamála plant, and who with her budding breasts, and palms, resembled the newly sprouting stalks and leaves of trees.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which were spread over the plains, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with kinkirata flowers, and their necks and bosoms with blossoms of various kinds. They hung ketaka flowers in their earholes, and made necklaces of amra florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the harbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the khadira plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or Bhota district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits (passing their lives in holy devotion).

18. Gádhi found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamála tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandála family increasing in its members, and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gádhi found himself to be the oldest man alive among the Chandálas, and had his comfort in the members of his family in his dotage:—

246301 21. He came to see at last all his family to be swept away by the cruel  
246302 hand of death, as the rain water carries away the fallen leaves of the  
246303 forest.

246304  
246305 22. He continued to lament over their loss, with his heart rent with  
246306 sorrow; and his eyes were suffused in tears, like those of a stag deer  
246307 separated from its companions.  
246308

246309 23. Thus passing some days in that forest with his heart overflown with  
246310 grief, he left at last his natal land, as the aquatic fowls quit their  
246311 native lake, when its waters and the lotus plants are dried up.  
246312

246313 24. He travelled through many countries with his sad and sickly heart,  
246314 without finding a spot of rest and repose; and was driven to and fro,  
246315 as a cloud is carried by contrary winds.  
246316

246317 25. On one time he entered the opulent city of the Kirs, and observed  
246318 the birds flying over it, like so many balloons hanging in the air.  
246319

246320 26. There he saw rows of trees on both sides of the road, waving their  
246321 variegated leaves and clusters of flowers like enamelled cloths and  
246322 gems; and the path strewn over with beautiful flowers of various kinds  
246323 up to the heels.  
246324

246325 27. He then came to the royal road, resembling the milky path of  
246326 heaven; and found it filled by soldiers and citizens, and their women  
246327 without number.  
246328

246329 28. He saw there the auspicious royal elephant decorated with its  
246330 gemming and embroidered trappings; and appearing as the golden mountain  
246331 of the gods moving on the earth.  
246332

246333 29. He learnt it to be rambling about in search of a new king, to be  
246334 elected in lieu of the last king who was lately dead. The royal  
246335 elephant was employed as a jeweller to select the best gem to be placed  
246336 on the royal throne.  
246337

246338 30. The Chandála remained to look steadfastly on the elephant with his  
246339 curious eye, and found it to be no other than a hill in motion.  
246340

246341 31. As he was looking on it with amazement, the elephant came to him  
246342 and lifted him with his trunk; then setting him on his head with  
246343 respect, bore him as the mount Meru bears the sun on its top.  
246344

246345 32. Seeing him to be sitting on the animal's head, the people sounded  
246346 their trumpets; the noise whereof was as loud as that of the resounding  
246347 ocean, to the roaring of the diluvian clouds in the sky.  
246348

246349 33. Then the acclamation of 'Victory to the king,' rose from the  
246350 assembled throng and filled the air around; and seemed as it were the  
246351 united cry of matutinal birds over the waking (or rising) world.  
246352

246353 34. Next rose the loud voices of the panegyrists, which, moved in the  
246354 air like the dashing waves of the sea.  
246355

246356 35. Then the matrons joined to anoint him as their king, and moved  
246357 about him like the waves of the sea; surrounding the Mandara mountain  
246358 after its labour of churning.  
246359

246360 36. The respectable ladies adorned him afterwards with many ornaments  
246361 of various gems, as the sea laves the rock on its shore; with the many  
246362 coloured waves under the beams of the rising sun.  
246363

246364 37. Youthful maidens poured cooling ointments on him, as the raining  
246365 clouds pour down their waters, on the tops of mountains.  
246366

246367 38. Other women decorated his person with wreaths of fragrant flowers,  
246368 with their tender hands; as the season of spring adorns the forest with  
246369 variety of flowers, with her hands of the tender stalks and branches.

246370  
246371 39. They put a great many paints and pastes upon his person, which  
246372 decorated it, as the rays of the sun, paint the mountain with the many  
246373 colours of its minerals.  
246374

246375 40. His body being decorated with ornaments made of gems and gold,  
246376 attracted all hearts unto him; as the mount Meru is attractive of all  
246377 hearts, by the variegated clouds of evening shining upon it.  
246378

246379 41. He was adorned by beauteous maids, with shoots of creeping plants;  
246380 which gave him the appearance of the kalpa tree, entwined by its  
246381 creepers.  
246382

246383 42. Being thus anointed and decorated, he was attended to by all the  
246384 royal family and subjects; as a shady and flowering tree, is resorted  
246385 to by the travellers.  
246386

246387 43. They all assembled and installed him on the throne, as the gods  
246388 join together, to place Indra on the throne, after he is borne on the  
246389 back of the Airāvata elephant.  
246390

246391 44. In this manner, was the Chandála made a king in the city of the  
246392 Kirs; and he was as much overjoyed at his unexpected good fortune, as a  
246393 raven is delighted to find a stout dead deer in the forest.  
246394

246395 45. His feet were rubbed by the lotus-like hands of the Kiri queen, and  
246396 his body daubed with odorous powder of frankincense, which gave it the  
246397 brightening appearance of the evening with the crimson clouds.  
246398

246399 46. He flaunted in the Kir city and in the midst of their women, as a  
246400 lion struts in the company of lionesses in the flowery forest.  
246401

246402 47. He now forgot his former pains and sorrows; and his person was as  
246403 much cooled, as by wearing a necklace of pearls, dropped from the heads  
246404 of elephants killed by lions. And he was as much delighted at the  
246405 enjoyment of the luxuries in company with these good people, as a  
246406 sun-burnt elephant is refreshed, in a lake full of water and forage.  
246407

246408 48. He reigned here for sometime in his self-gotten kingdom, having  
246409 extended his power and mandates on all sides; he ruled the state  
246410 through the medium of the ministers, and was himself known by the name  
246411 of Gávala throughout his dominions.  
246412

## 246413 246414 246415 246416 CHAPTER XLVI.

### 246417 246418 GÁDHI'S LOSS OF HIS VISIONARY KINGDOM.

246419  
246420  
246421 Argument. Continuation of Gádhi's Vision:—  
246422

246423  
246424 Vasishtha continued:—Thus was Gádhi surrounded by his courtiers, and  
246425 attended by his ministers; the chiefs paid their homage to him, and the  
246426 royal umbrella was raised above his head and the chouri flapped about  
246427 him.  
246428

246429 2. He attained great dignity on seeing his mandates were carried out on  
246430 every side. He was delighted to learn the state affairs, and to be  
246431 informed that his subjects were happy and lived fearless within his  
246432 dominion.  
246433

246434 3. The pæans of the panegyrists, made him forget himself and his  
246435 former state; and the excess of his delight, made him as giddy as if by  
246436 intoxication.  
246437

246438 4. He reigned for full eight years over the Kiri kingdom, and managed

246439 himself in an honourable manner all along that time.

246440  
246441 5. He was once sitting at his pleasure and without his regal attire in  
246442 the open air; and was looking at the clear firmament, which was devoid  
246443 of clouds and darkness, and without the light of the sun, moon and  
246444 stars.

246445  
246446 6. His heart was full with the enjoyment of royal dignity, and did not  
246447 think much of the trinkets and ornaments, which were loaded upon him.

246448  
246449 7. He went abroad at one time in this naked state of his body, and  
246450 beheld the setting sun bending his course below the horizon from his  
246451 wonted path of glory. (The setting sun refers to his present state and  
246452 his impending fall).

246453  
246454 8. He saw there a band of chandálas of black complexions and big  
246455 bodies, singing like melodious cuckoos the approach of the vernal  
246456 season.

246457  
246458 9. They were striking the strings of their wired instruments—lyre, with  
246459 the strokes of their trembling fingers; as the swarm of sweet sounding  
246460 bees, shake the tremulous leaves of trees with their fluttering and  
246461 buzzing.

246462  
246463 10. There stood an old man among them, who seemed to be the leader of  
246464 the band; and appeared with his grey head and ruby eyes, like the mount  
246465 Meru with his snow covered top and gemming caverns.

246466  
246467 11. He accosted the king saying:—How is it, O Kálanjaka! that you came  
246468 to be here, has the king of this place taken you for his associate on  
246469 account of your skill in music?

246470  
246471 12. Does he take a liking for sweet songsters, as they do for the  
246472 musical kokilas, and does he load upon them his favours, with presents  
246473 of household cloths and seats?

246474  
246475 13. I am as much glad to see you here today (in this happy condition of  
246476 yours), as men are pleased to see the mango tree, fraught with its  
246477 fruits and flowers in spring.

246478  
246479 14. I am as glad in my heart as the budding lotus at the sight of the  
246480 rising sun, and the selenian or medicinal plants at moon rise; and as  
246481 great men are pleased with all their best gains, so am I pleased at  
246482 seeing thee here, because the highest limit of joys is the sight of a  
246483 friend.

246484  
246485 15. As the Chandála was addressing the king in the said manner, he  
246486 acquainted him of the manner in which the wheel of time turned to his  
246487 favour. (Here is a misprint of avadhírana for avadhárana, which would  
246488 alter the meaning and express, that he felt ashamed at the speech).

246489  
246490 16. At this instant his consorts and servants that were standing at the  
246491 window, overheard their conversation, and were in deep sorrow to learn  
246492 that he was a Chandála by birth.

246493  
246494 17. They were as sick at heart as the lotus-flowers under a shower of  
246495 frost, and as a tract of land under a draught; and the citizens were as  
246496 cheerless upon learning this, as upon seeing the conflagration of a  
246497 mountain wood.

246498  
246499 18. He hurled his defiance at these words of the old Chandála, as the  
246500 lion lying on the ground, shows his teeth at the sneering of a cat on  
246501 the top of a tree.

246502  
246503 19. He fled in haste into the inner apartment, and among its sorrowful  
246504 inmates, with as much palpitation of his heart, as the reluctant swan  
246505 enters a lake of withering lotuses, in the dry season.

246506  
246507 20. His limbs grew stiff, and his countenance became pale with fear;

and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows. (The \_sami\_ or \_sáin\_ tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies with all their love and sorrow for him, loathed his company.

24. They looked upon his cheerless face and dark complexion with its departed lustre, as the funeral ground which every one loathes to look upon.

25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed any more, than those of quenching the cool ashes with water.

27. The people fled from him as from a heinous Rákshasa, who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbefriended traveller passing through a foreign country, without money or skill to support him.

29. Though he called and accosted every body, yet he got no answer from any one; as the hollow sounding reed, is never returned with a reply by any of the passers by.

30. They all said to one another, that the guilt of their long association with the Chandála, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistling winds amidst the forest trees.

35. The bodies of great Bráhmans, that were burnt on the piles, sent forth their fattened fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the

246577 horizon.

246578  
246579 38. Here the helpless boys were crying for their ornaments being robbed  
246580 by atrocious robbers, owing to their want of guardians; and there the  
246581 citizens were threatened with the loss both of their lives and  
246582 properties by the dacoits.

246583  
246584 39. On one side the people were seen to lament the loss of their  
246585 relatives (in the destructive fire); on the other were the bands of  
246586 thieves, lurking and prying unobserved about the houses for plunder and  
246587 booty.

246588  
246589 40. As adverse fate brought on this direful change on the devoted city;  
246590 its horrified inhabitants remained in mute amazement; as on the last  
246591 doom of nature.

246592  
246593 41. Gavala, the Chandála prince, whose mind was purified and whose  
246594 manners were refined in the society of the great men of the palace;  
246595 witnessed the sad catastrophe of the state, and mourned in himself with  
246596 a pensive heart.

246597  
246598 42. It is all owing to me, said he, that all this woe has befallen on  
246599 this state; and that time has brought on the untimely dissolution of  
246600 the doomsday; both on this realm and the royal family and its  
246601 ministerial officers.

246602  
246603 43. What is the good of this miserable life of mine? My death is a  
246604 blessing to me than living in this wretched state. It is better for the  
246605 mean and base to die away, than live to be reviled by others.

246606  
246607 44. Thus resolved, Gavala prepared a pile for himself, and made an  
246608 offering of his body in the burning furnace, like the poor moth  
246609 dropping on fire, without betraying a sigh.

246610  
246611 45. As Gavala cast his body (nick named as Gavala) amidst the flame, and  
246612 was pulling his limbs singed by the fire; their violent motion and his  
246613 painful emotion, roused the dreaming Gádhi from his reverie amidst the  
246614 water.

246615  
246616 46. Válmíki said:—As the sage was saying these things, the day departed  
246617 with the setting sun to its evening devotion; the congregation broke  
246618 with mutual salutations, for the performance of their evening  
246619 ablutions, and assembled again with the rising sun after dispersion of  
246620 the gloom of night.

## 246621 CHAPTER XLVII.

### 246622 VERIFICATION OF GÁDHI'S VISION.

246623  
246624  
246625  
246626  
246627  
246628  
246629  
246630 Argument. Gádhi learns from a guest the report of the Keri people, and  
246631 goes out to inquire into the fact on the spot.

246632  
246633  
246634 Vasishtha resumed:—Gádhi was soon afterwards relieved from the  
246635 perturbation of his mind at the delusions of the world; and he was  
246636 set at rest from his perturbed state, like the disturbed sea after  
246637 subsidence of its waves.

246638  
246639 2. His mind being freed from its painful thoughts, regained its repose  
246640 after the troublesome dream, had passed away, and he resumed his  
246641 calmness, as the god Brahmá had his rest, after the labour of his  
246642 creation was over at the end of the kalpa (the time of his creative  
246643 will or the duration of creation).

246644  
246645 3. He regained his senses slowly, as a man upon waking from his sleep;



246646 and as one gains his sobriety after the passing off of his ebriety.

246647  
246648 4. He then said to himself, I am the same Gádhi and in the same  
246649 function (of my sacred ablution in the water). All this is nothing that  
246650 I had been seeing so long, and this I see as clearly as men see things  
246651 after dispersion of the shade of night.

246652  
246653 5. Remembering himself what he was (\_i.e.\_ coming to himself), he  
246654 lifted his feet from amidst the water (\_i.e.\_ got out of it); as the  
246655 lotus-bud lifts its head above the water, after the frost is over in  
246656 spring.

246657  
246658 6. He said again, this is the same water, sky and earth (where I stood  
246659 before); but what I was just seeing, is quite astonishing to me.

246660  
246661 7. What am I and what do I see now, and what was I and had been doing  
246662 all this time? With these thoughts he remained a long time with his  
246663 knitted brows and staring eyes.

246664  
246665 8. It was my weakness, said he, that showed me this delusion; and  
246666 knowing it for certain, he came out of the water, as the rising sun  
246667 appears above the horizon.

246668  
246669 9. Then rising on the bank, he said:—Ah! where is that mother and wife  
246670 of mine, who attended on me at the moment of my death.

246671  
246672 10. Or were my parents dead in the ignorant state of my boyhood, like  
246673 the parent plant of a young shoot, cut off by the sword of death?

246674  
246675 11. I am unmarried and know not the form of a wife, and am as ignorant  
246676 of conjugal love, as a Bráhman is stranger to the pernicious taste of  
246677 forbidden liquors.

246678  
246679 12. I am too far from my country and know none of my friends and  
246680 relatives; unto whom I shall return and there to die.

246681  
246682 13. Therefore all these scenes that I have come to see, are no more  
246683 than the forms of the fairy land pictured in my fancy.

246684  
246685 14. Be it as it may, all this is but delusion and dream, and we are  
246686 living dead among our friends; it is all magic and delusion, and  
246687 nothing is true or real herein.

246688  
246689 15. Our minds are as wild beasts, roaming furiously in the forest of  
246690 error; which presents endless scenes of delusion to living beings at  
246691 large.

246692  
246693 16. Reflecting on these delusions in his mind, Gádhi passed some days  
246694 at his own house amidst the woods.

246695  
246696 17. Once on a time he happened to entertain a Bráhman at his house as  
246697 his guest, who resorted there to take his rest from his travels.

246698  
246699 18. He was highly gratified with feasting upon fruits and syrup of  
246700 flowers, and was as refreshed supplied with sap as the tree which is  
246701 supplied by the bounteous spring, and shoots forth in its foliage and  
246702 fruitage in time.

246703  
246704 19. They then performed their evening service, and turned their beads,  
246705 and afterwards took to their beds made of tender leaves and grass.

246706  
246707 20. There they began to talk on divine subjects, with which they were  
246708 conversant; and the words fell from the lips, like the sweets of the  
246709 vernal season.

246710  
246711 21. Then Gádhi asked his guest in the course of their conversation,  
246712 saying: why is it sir, that you are so thin and lean and appear to lie  
246713 so very weary.

246714

22. The guest replied:—Hear me sir, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir (Kirgis?), which is far renowned for its richness. (Kir the land of the Gees in Afghanistan).

24. I lived in the city there; and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way of gossip, that a chandála had once been the king of that country for the space of eight years.

26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a chandála, had really reigned there for full eight years.

27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Bráhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from that district, intending, O Bráhmaṇ, to do my penance, by making a pilgrimage to Prayága (Allahabad, on the doab or confluence of the two sacred streams of Gangá and Jamuna).

29. I made my chándráyana fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thin and lean, as you find me at present.

30. Vasishtha said:—Gádhi on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.

31. Gádhi was quite surprised at this narration, and passed the night till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Bráhmaṇ guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandála), is verified by the Bráhmaṇ's observance of the penance Chándráyana for his having entered the Chandála city.

35. I must therefore learn fully the particulars of the Chandála, and proceed immediately to the Bhuta country (Bhutan?) with an undaunted mind.

36. Thus determined, Gádhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru (the Altain chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and wayfaring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gádhi was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of thorny thistles. (The camels or cramelas are called kantaka\_bhojes\_, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the chandálas, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the chandálas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of chandálas, as what he had seen before in his delusion, and observed with grief and coldness of his mind (the deserted abodes of his fellow Chandálas).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation (as if it was laid waste by the hand of oppression and pillage).

47. Gádhi stood long gazing upon the dry white bones of bulls and cows, buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter (\_lit.\_:-the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victims, lying like parched plants on the plain, and pining with thirst for the rain-water.

50. Gádhi who was conscious of himself (as Gádhi), the Bráhmaṇ looked long at his former house and its environs, resembling the dry and dilapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandála inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandála that, lived retired at yonder spot, and if you remember his adventures, as every one does

the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Bráhmaṇ; they were as much surprised at his odd request, as physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Bráhmaṇ! as you say, that there lived a chandála of hideous shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time, as a conflagration burns down a mountain forest with all its fruits and flowers at once.

60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gádhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire pávaka.

63. But tell us, O Bráhmaṇ, why you are so curiously inquisitive about the chandála, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gádhi made many more inquiries of them concerning the chandála, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the chandála in his dream; and they heard him attentively relating the whole story from first to last.

66. Gádhi being informed of all the particulars regarding the chandála, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

#### CHAPTER XLVIII.

#### ON THE WONDROUS POWER OF ILLUSION.

Argument. Devotion of Gádhi after his return, and Vishnu's exhibition of the extraordinary power of delusion to him

Vasishtha continued:—Gádhi was bewildered in his mind, at all that he heard and observed about the Chandála and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmá looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, those bones lying scattered about the ruined huts in this forest, look like little imps (pisáchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandála feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered \_Bharaeda\_ tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffaloes, resembling fragments of dark clouds; and which had once contained the precious pearls falling from the skulls of slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandála boys played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gádhi remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit.:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nárada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good Sirs, said he, do you remember any thing regarding the Chandála king that reigned here for sometime, which, if you do, be pleased to relate unto me in its proper order.

246991  
246992 19. The citizens replied:—Yes, O Bráhmaṇ, there reigned here a Chandála  
246993 king for full eight years, and he was elected to its government, by the  
246994 auspicious elephant of the realm.  
246995

246996 20. Being at last discovered to be of so vile a race, he committed his  
246997 self-immolation on the funeral pyre; and it is now a dozen of years,  
246998 since the direful event has taken place.  
246999

247000 21. In this manner the inquisitive Gádhi continued in his inquiry of  
247001 every man he met with, and was satisfied to learn the same information  
247002 from the mouth of every body there.  
247003

247004 22. He then beheld the king of that city coming with his body guards  
247005 and vehicles, and whom he recognized to be no other than the god Vishnu  
247006 and his attendants as he had seen in his devotion, and were now going  
247007 out of the city.  
247008

247009 23. He saw the sky shadowed by the cloud of dust raised by the feet of  
247010 the passing procession; and remembered with grief the like state of his  
247011 pomp under his past kingship.  
247012

247013 24. He said to himself, here are the same Kiri damsels with their rosy  
247014 skins, resembling the petals of lotuses; and those with their bodies  
247015 blazing as liquid gold, and their cerulean eyes trembling like blue  
247016 lotuses.  
247017

247018 25. The waving of the chouri flappers, flashes with the light of bright  
247019 moonbeams; and resembles the falling waters of a cascade, and clusters  
247020 of kása flowers.  
247021

247022 26. Beautiful maidens, waving the snow white fans in their beauteous  
247023 hands, resembled the forest plants with pearly flower on their branches.  
247024

247025 27. The rows of furious elephants, standing on both sides of the land,  
247026 are like thick lines of kalpa trees, growing on ridges of the Sumeru  
247027 mountains.  
247028

247029 28. These chieftains resembling the gods Yama, Kuvera and Varuna—the  
247030 lord of waters, are like the regents of the different quarters of the  
247031 sky, accompanying Indra—the lord of heaven.  
247032

247033 29. These long extending lines of goodly edifices, which are full of a  
247034 great variety of things, and abounding in all sorts of comforts,  
247035 resemble a grove of kalpa trees, conferring all the objects of desire.  
247036

247037 30. In this royal city of the Kirs, and in the manners of its assembled  
247038 people, I see exactly the same customs and usages, as those of the  
247039 kingdom of my past life.  
247040

247041 31. Truly this is but a vision in my dream, and appearing as a reality  
247042 in my waking state; I cannot understand why this delusive magic show is  
247043 spread out before me.  
247044

247045 32. O yes, I am as fast bound by my ignorance, and captivated by my  
247046 reminiscence, as a captive bird in a net, that has lost all power over  
247047 itself.  
247048

247049 33. O fie! that my silly mind is so deluded by its desires, that it is  
247050 always wont to mistake the shadow for the substance, of people dwelling  
247051 in their aerial castles.  
247052

247053 34. This extraordinary magic, I ween is shown to me by Vishnu—the  
247054 holder of the discus, of whom I recollect to have asked the favour of  
247055 showing Máyá or delusion to me.  
247056

247057 35. I will now betake myself to austere devotion in the cavern of a  
247058 hill, in order to learn the origin and subsistence of delusion (\_i.e.\_  
247059 how the deceitful delusion sprang from the truthful God, and where in it

consists).

36. Having long thought in this manner, Gádhi went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sáringi bow.

38. Then the lotus eyed god appeared to him in his watery form, which was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:—Gádhi thou hast fully seen the great spell of my magic (máýá); and known the network or delusion, which is spread by destiny over all the affairs of this world. (\_i.e.\_ Man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave?

42. Vasishtha said:—Gádhi the best of Bráhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gádhi had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the chátaka to the blooming lotus.

44. Gádhi said:—Lord! I have seen the dark delusion, that thou hast shown me in her form of gloominess; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also (or as waking dreams likewise)?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight?

47. Why was not the delusion of my birth and death as a Chandála, which took place long ago, and lately verified by many visible vestiges, confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes?

48. The lord replied:—Gádhi! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences (\_i.e.\_ all sensible perceptions are not reflexions of the inborn ideas of the mind).

247129  
247130 51. Know it for certain that this earth and all other things, are  
247131 situated in the mind and not outside of it; as the fruit, flowers and  
247132 leaves are all contained in the inside of the seed and not without it.  
247133

247134 52. The sight of things present, and the thoughts of the absent past  
247135 and unseen future, are all but acts of the mind, as the making and  
247136 unmaking of pots, are both of them the doings of the pot maker.  
247137

247138 53. Whatever notions there are in the minds of men from their youth to  
247139 age are alike to the phantoms of their dream or the deliriums of their  
247140 ebriety or some (mental) disease.  
247141

247142 54. The settled desires of the mind present a thousand appearances  
247143 before its sight, as the rooted plants on earth, abound with fruits and  
247144 flowers of various kinds, on the surface of the ground.  
247145

247146 55. But the plants being rooted out of the ground, there remains no  
247147 vestige of a fruit or flower or leaf upon earth: so the desires being  
247148 driven out of the mind, there is no more any trace of anything left  
247149 behind them; nor is there any probability of future transmigrations,  
247150 when the reminiscence of the past is utterly obliterated from the soul.  
247151

247152 56. It is no wonder for the shifting stage of the mind, to present you  
247153 the single scene of the Chandála, when it has in store, and can with  
247154 equal ease show you an infinity of appearances at its pleasure. (The  
247155 drama of life exhibits but a partial scene at a time).  
247156

247157 57. It was the impression (eidolon) in thy mind, that made thee think  
247158 thyself as the Chandála, in the manner of the many phantoms, that rise  
247159 before the mind in the delirium of a sickly person.  
247160

247161 58. It was the same phrenzy that made thee see the advent of thy  
247162 Bráhmaṇ guest, and entertain him with board and bed; and all thy  
247163 conversation with him, was no other than the phantasies of thy mind.  
247164

247165 59. Then the thoughts of thy departure from home, and arrival at the  
247166 district of the Bhootas, thy sight of the Bhotias and their villages  
247167 and habitations, were but aberrations of thy mind.  
247168

247169 60. Next thy sight of the ruins of the former abode of Katanjala, and  
247170 the account that thou didst get of him from the mouths of the people,  
247171 were all the fumes of thy fancy.  
247172

247173 61. Afterwards thy visit to the city of the Kirs, and the tale told  
247174 thee of the Chandála's reign by the people, were the excogitations of  
247175 thy own mind.  
247176

247177 62. Thus all that thou didst hear and see, was the net-work of thy  
247178 imagination, and what thou dost believe as true is as false as a  
247179 phantom of thy brain.  
247180

247181 63. The mind infatuated by its hopes and desires sees everything before  
247182 it, how far soever it may be removed from it; as one dreams of objects  
247183 as present before him, which would take a whole year for him to reach  
247184 at.  
247185

247186 64. There was neither the guest nor the city, nor were there the  
247187 Bhotias or the Kiris that thou didst see in reality. It was all a day  
247188 dream, that thou didst see with thy mind's eye.  
247189

247190 65. The truth is, that on thy way to the country of the Bhotias at one  
247191 time, thou didst halt in the cave of this mountain, as a stag rests  
247192 himself in a forest, after his long wandering.  
247193

247194 66. There being tired with the fatigue of thy travel, thou didst fall  
247195 into a sound sleep; and dreamt of the Bhotia city and the Chandála, in  
247196 thy reverie without seeing anything in reality.  
247197



247198 67. It was there and in the same state of thy mind that thou sawest the  
247199 city of the Kirs; and it was the delusion of thy mind that showed thee  
247200 those things at the time of thy devotion in the water.

247201  
247202 68. In this manner thou dost see many other things, wherever thou goest  
247203 at any time; as a high flier sees his vagaries on all sides about him.  
247204 (All worldly sights, are but vagaries of imagination).

247205  
247206 69. Rise therefore and remain unshaken in the discharge of thy duties,  
247207 without being misled by the vagaries of thy mind; because it is  
247208 practice of one's profession that leads him to success, and not the  
247209 ideals or his mind. (\_i.e.\_ Mind thyself what thou art, and not what  
247210 thou dost fancy to be).

247211  
247212 70. Vasishtha said:—So saying the lotus-naveled Hari, who is worshipped  
247213 by the saints and sages in all places, went to his abode in the sea,  
247214 where he was received by the hands of the gods and holy sages, who led  
247215 him to his residence. (Vishnu is called lotus-naveled पद्मलम्भः on account  
247216 of Brahma's birth from it, who is thence named the lotus-born पद्मयोनी ।).

## 247217 247218 247219 247220 247221 CHAPTER XLIX.

### 247222 247223 GÁDHI'S GAINING OF TRUE KNOWLEDGE.

247224  
247225  
247226 Argument. Gádhi gains his knowledge and Liberation from Hari in his  
247227 Life-time.

247228  
247229  
247230 Vasishtha continued:—Vishnu being gone, Gádhi began to wander again  
247231 about the Bhotá country, as a cloud continues to move about in the air.

247232  
247233 2. Having collected many informations about himself in the life of the  
247234 chandála, he betook himself again to the worship of Vishnu in the cave  
247235 of a mountain.

247236  
247237 3. In course of a short time, Hari appeared to him again; as it is his  
247238 nature to be pleased with a little devotion, made with sincerity of  
247239 heart.

247240  
247241 4. The god spoke to Gádhi with as much complaisance, as the watery  
247242 cloud addresses the peacock; and asked him what he wanted again by his  
247243 repeated devotion.

247244  
247245 5. Gádhi replied:—Lord! I have again wandered about the countries of  
247246 the Bhotas and Kirs for these past six months, and found no discrepancy  
247247 in the accounts, they gave of me lately from the former ones.

247248  
247249 6. Thou hast told me, Lord! all this to be mere delusion, (which prove  
247250 to be positive facts by the testimony of every body). I know the words  
247251 of the great, serve to dissipate and not increase the delusion (as it  
247252 is done by thy words).

247253  
247254 7. The Lord said:—It often happens that many things are of simultaneous  
247255 occurrence at the one and same time; as the \_kákatalíya sanyoga\_ or the  
247256 synchronous flying of the crow and the falling of the fruit upon him.  
247257 Thus it was that the idea of the Chandála was of contemporaneous growth  
247258 in the minds of all the Bhotas and Kirs as of thyself: as there are  
247259 many men that are prepossessed with the same opinion with others,  
247260 however wrong it may be.

247261  
247262 8. It was by cause of this, that they corresponded with thy thoughts,  
247263 and related thy story as thou didst reflect it thyself: because a  
247264 cogitation or reflection of something cannot be otherwise at the same  
247265 time (but it must appear to every body alike).

247267 9. It is true that a Chandála had erected a house at the border of the  
247268 village, which thou didst see to be now reduced to ruins; but it was an  
247269 erroneous conception of thine, to think thyself the very man, and to  
247270 have built the very house. (It was the mistake of thy personality for  
247271 another, as it often overtakes the minds of many men).

247272  
247273 10. Sometimes the same mistake lays hold on many minds, as the  
247274 multitude is seen to be led astray, by the simultaneous current of the  
247275 same opinions in many ways.

247276  
247277 11. In this manner many men see at once the same dream, as the giddy  
247278 heads of drunken men, fall equally into the same kind of dizziness at  
247279 the same time, of seeing the earth and skies turning and rolling round  
247280 them.

247281  
247282 12. Many boys are seen at once to join in the same sport, and a whole  
247283 herd of stags is observed to meet together in the same verdant field.

247284  
247285 13. Many men are seen simultaneously to pursue the same employment, for  
247286 the purpose of gaining the like object of their pursuit (as it is seen  
247287 in the flight and fighting of an army for their safety or victory).

247288  
247289 14. It is commonly said, that time is the giver (or producer) and  
247290 obstructor of the objects of human pursuits as of all other events; but  
247291 time is as quiescent as the supreme spirit, and it is the desire and  
247292 exertion of people, that are the causes of their desired effects.

247293  
247294 15. Time is a formless void, and is identic with the nature and form of  
247295 the increate great Lord God himself. It is neither the giver nor taker  
247296 of anything to or from any one at any time.

247297  
247298 16. Time according to its common reckoning by years, kalpas and  
247299 yuga-ages, is classed among the categories of substance; but time far  
247300 from being a substance, is the source of all substances.

247301  
247302 17. Men of deluded understanding are subject to the errors, arising  
247303 from the like cause of their fallacy; and it was owing to this false  
247304 conception, that the Bhota and Kiri people, fell into the very same  
247305 error. (Like cause means, the same kind of bias or prejudice &c.).

247306  
247307 18. Therefore employ thyself to do thy duty, and try to know thy  
247308 true-self; get rid of the error of thy personality (as so and so), and  
247309 move about as freely as I do by myself (as a free aerial spirit).

247310  
247311 19. Saying this, the lord Vishnu disappeared from his sight; and Gádhi  
247312 remained in his cave, with great perplexity of his mind.

247313  
247314 20. He passed some months on the same hill, and then resumed his  
247315 devotion to Vishnu with redoubled fervency.

247316  
247317 21. He saw his god appearing again to his view, when he bowed down  
247318 before him, and addressed him as follows:-

247319  
247320 22. Gádhi said:-O Lord! I am quite bewildered with the thought of my  
247321 Chandálship, and my reflection on the delusions of this world.

247322  
247323 23. Do thou deign to extricate me from my errors, and employ me to the  
247324 only act of adoring the Holy one.

247325  
247326 24. The lord said:-This world, O Bráhmaṇ! is a delusion, like the  
247327 enchantment of the conjurer Sambara; all things here, are the wondrous  
247328 productions of imagination, and proceed from forgetfulness of the self.

247329  
247330 25. It was your error that made you see many things, in your sleeping  
247331 and waking dreams.

247332  
247333 26. The Kirs were led also to see the same things like thyself, and to  
247334 mistake those falsities as true, owing to the same error laying hold of  
247335 all of you at the same time. (As the tricks of a juggler are thought to

247336 be true by the observers).

247337  
247338 27. Now hear me tell you the truth as it was for your own good; and  
247339 whereby your error will fade away, like a creeping plant in the  
247340 chilling month of November.

247341  
247342 28. The Chandála Kátanjaka, whom thou thinkest to be thyself, was a man  
247343 really existent in the same locality before.

247344  
247345 29. Who being bereaved of his family there, went out from that place to  
247346 wander about in foreign parts; when he became king of the Kiris, and  
247347 afterwards immersed himself in the fire.

247348  
247349 30. This state of Kátanjaka entered into thy mind, when thou hadst been  
247350 standing amidst the water in thy devotion; and the thoughts of the  
247351 whole career of the Chandála, had altogether engrossed thy mind.

247352  
247353 31. Things which are seen or thought of once, can hardly escape from  
247354 the memory; and it sometimes happens that the mind comes to see many  
247355 things in its imagination, which it has never seen before its eyes.

247356  
247357 32. In the manner of a man's vision of a kingdom in his dream, and like  
247358 the delirium caused by the vitiated humours, of the body; the mind sees  
247359 many day dreams and deliriums in its waking and healthy states also.

247360  
247361 33. The past conduct of Kátanja presented itself to your mind, as the  
247362 past and future events of the world, are present before the mental  
247363 vision of an oracle (lit.:—a seer of the three times).

247364  
247365 34. That this is I, and these things and those friends are mine; is the  
247366 mistake of those that are devoid of their self-knowledge; (as thou  
247367 didst think that Kátanja to be thyself, and his house, goods and  
247368 relatives to be thine also).

247369  
247370 35. But that 'I am all in all' is the belief of the truly wise, which  
247371 prevents them from falling into such mistakes; and keeps them from the  
247372 wrong notions of individualities and particularities, from their belief  
247373 in the generality of all persons and things.

247374  
247375 36. This general and œcumenical view of all things, preserves people  
247376 from the mistaken notions of pleasure and pain; and makes the drowning  
247377 wretch as buoyant, as the floating gourd or bottle tied to a sinking  
247378 net.

247379  
247380 37. But thou art entangled in the snare of thy desire, and art lost to  
247381 thy good sense; nor canst thou be at thy perfect ease, as long as thou  
247382 dost suffer under the symptoms of thy sickness.

247383  
247384 38. It is because of thy imperfect knowledge, that thou art incapable  
247385 to ward off the errors of thy mind; just as it is impossible for a man  
247386 to protect himself from the rain, without his endeavours to raise a  
247387 shed or shelter for himself.

247388  
247389 39. Thou art easily susceptible of every impression of thy untutored  
247390 mind, as a small tree is easily over-reached by a tall person.

247391  
247392 40. The heart is the nave or axis of the wheel of delusion; if thou  
247393 canst stop the motion of this central power, there is nothing to  
247394 disturb thee any more. (self-regret, says the gloss, serves to stop the  
247395 motion of the heart).

247396  
247397 41. Now rise and repair to the sacred bower on this mountain, and there  
247398 perform your austerities for full ten years with a steady mind; so that  
247399 thou mayst attain to thy perfect knowledge at the end of this period.

247400  
247401 42. So saying, the lotus-eyed god disappeared from that place, as a  
247402 flimsy cloud or candle-light or the billow of Jamuna, is put out by a  
247403 slight gust of the wind.

247404

247405 43. Gádhi then gradually gained his dispassionateness, by means of his  
247406 discrimination; as the trees fade away for want of moisture, at the end  
247407 of autumn.

247408  
247409 44. Now getting rid of the vagaries of his mind, Gádhi remained to  
247410 reflect upon and blamed himself, for his fostering the false thoughts  
247411 of the Chandála and the like.

247412  
247413 45. He then with his heart melting in pity and sorrow for himself,  
247414 repaired to the Rishya-mukha mount, for the purpose of making his  
247415 penitence; and he sat there in the manner of a rainy cloud, stopping on  
247416 the top of a mountain.

247417  
247418 46. He relinquished all his desires, and performed his austere devotion  
247419 (as it was his duty); and at last he attained the knowledge of his  
247420 self, after the expiration of the tenth year of his penitence.

247421  
247422 47. Having obtained his knowledge of himself like the great-souled  
247423 Brahmá, and getting rid of his fears and sorrows in this world of  
247424 retribution; he wandered about with the joy of a living liberated  
247425 being, and with perfect tranquility of his mind, resembling the serene  
247426 lustre of the full-moon, revolving in the sphere of the sky.

## 247427 247428 247429 247430 247431 CHAPTER L.

### 247432 247433 INTENTIONS OF RÁMA.

247434  
247435  
247436 Argument. On subjection of the mind and greatness of knowledge; and  
247437 stoutness of the heart as the cause of all evil.

247438  
247439  
247440 Vasishtha continued:—Know Ráma, this delusion to be as extensive in  
247441 its form, as it is inexplicable in its nature; it is fraught with  
247442 ignorance; it is a spiritual illusion and no sensible deception.

247443  
247444 2. Look on the one hand at the erroneous dream of the Bráhman for a  
247445 couple of hours, and his transformation into the state of Chandála  
247446 which lasted for many years.

247447  
247448 3. Observe how the false conception of the Bráhman, appeared as present  
247449 to his sensible perception; and see how the false thought appeared as  
247450 true to him, and his true knowledge of him-self vanishing at last into  
247451 untruth.

247452  
247453 4. I say therefore this illusion, to be utterly inexplicable in its  
247454 nature; and how it leads the unguarded mind, to a great many errors and  
247455 difficulties and dangers at last.

247456  
247457 5. Ráma asked:—How Sir, can we put a stop to the wheel of delusion,  
247458 which by its rapid rotation, is constantly grinding every part of our  
247459 body? (Figuratively used for every good quality of the mind. Gloss).

247460  
247461 6. Vasishtha said:—Know Ráma, this revolving world is the wheel of  
247462 delusion, and the human heart is the nave or axis of this great wheel;  
247463 which by its continual rotation produces all this delusion within its  
247464 circle.

247465  
247466 7. If you can by means of your manly exertion, put a stop to the motion  
247467 of your heart, as it were by fixing a peg to the loop-hole of the  
247468 wheel, you stop the rotation of the circle of delusion at once.

247469  
247470 8. Again the mind is the nave of the wheel of ignorance; and if you can  
247471 stop its motion, by binding it fast by the rope of your good sense; you  
247472 escape the danger of falling into the vortiginous rotation of errors.

247473

247474 9. Rāma, you are well skilled in the art of fighting by hurling the  
247475 discus, and cannot be ignorant of preventing its motion by stopping it  
247476 at the central hole.

247477  
247478 10. Therefore, O Rāma! be diligent to stop the nave of your mind; and  
247479 you will be enabled thereby to preserve yourself, both from the  
247480 revolution of the world and vicissitudes of time.

247481  
247482 11. The soul that rejects this counsel, is exposed to interminable  
247483 misery; while by keeping it always before the sight of the mind, it  
247484 avoids all difficulties in this world.

247485  
247486 12. There is no other medicine for any body, to heal the disease of his  
247487 worldliness, save by restraining the mind to its own pivot.

247488  
247489 13. Forsake therefore, O Rāma! your acts of holy pilgrimage, and  
247490 observance of austerity and charity (which are of no avail to the peace  
247491 of the soul); but keep the mind under your control, for attainment of  
247492 your supreme felicity.

247493  
247494 14. The world is situated in the mind, as the air is confined in a pot;  
247495 but the mind being restricted to itself, the world is lost to it; as  
247496 the pot just broken, lets out the air to mix in endless vacuity.

247497  
247498 15. You who are for ever confined in the imaginary world of your mind,  
247499 like a gnat confined in the hollow of a pot; will get your release only  
247500 by breaking out of this confinement, like the gnat flying into the open  
247501 air.

247502  
247503 16. The way to get rid of the delusions of the mind, is to fix your  
247504 attention only to the present moment; and not to employ your thoughts  
247505 about the past and future events. (This will keep your attention close  
247506 to yourself).

247507  
247508 17. You will then arrive to the state of that holy unmindfulness called  
247509 \_non-chalance\_, when you cease to pursue at once any of the objects of  
247510 your desire or imagination.

247511  
247512 18. The mind is obscured so long, as it has the mist of its desires and  
247513 fancies flying over it; as the sky is overcast as long as the watery  
247514 clouds overspread upon it.

247515  
247516 19. As long as the intelligent soul is joined with the faculty of the  
247517 mind, so long it is subject to its gross desires and thickening train  
247518 of its fancies; as the sky is filled with bright moon-beams as long as  
247519 the moon shines in it. (\_i.e.\_ As there is no moon-light without the  
247520 moon, so there is no fancy without the mind, nor is there any mind  
247521 which is devoid of its fancies).

247522  
247523 20. When the intelligent soul is known without the medium of the mind  
247524 (\_i.e.\_ when the soul is seen face to face) then the existence of the  
247525 world, is rooted out from the mind, like trees burnt down to their  
247526 roots.

247527  
247528 21. Intelligence unappertaining to the mind, is called perspicacity  
247529 (pratyak chetana); which is of a nature unconnected with  
247530 intellectuality, and freed from the foulness of the fumes of fancy.  
247531 (\_i.e.\_ quite clear of all mental thought).

247532  
247533 22. That is verily the state of truth and of true felicity. It is the  
247534 true state of spirituality, and a manner of omniscience; having  
247535 all-sightedness of its own, and seeing all things in itself. It is  
247536 quite unconnected with any mental operation, and is enlightened by the  
247537 light of the spirit.

247538  
247539 23. Whenever there is the action of the mind, it is invariably  
247540 accompanied with the train of desires and the sense of pleasure and  
247541 pain; and the feelings and passions are its concomitants, as the ravens  
247542 are accompaniments of the burning ground. (The mind is the sensorium of

247543 feelings).

247544  
247545 24. The minds of the intelligent are not, without their action, but  
247546 they are aloof of those feelings, by their knowledge of the vanity of  
247547 earthly things. And though these feelings are contained like plants in  
247548 the seed vessel of their mind; yet they are not allowed to germinate in  
247549 its sterile soil.

247550  
247551 25. They (the wise), have come to know the unsubstantiality and  
247552 uncertainty of all worldly things and events, both by their knowledge  
247553 of the natures of things; and by means of their acquaintance with the  
247554 s  stras; as also by their association with holy men, and their habitual  
247555 observance of the practices of a pious and saintly life.

247556  
247557 26. They have forcibly withdrawn their minds from ignorance, by their  
247558 determined exertions to gain the true knowledge of things; and have  
247559 strenuously applied them to the study of s  stras, and the good conduct  
247560 of righteous people.

247561  
247562 27. But it is the purity of the soul only, that has the sight of the  
247563 Supreme spirit; as it is the brilliancy of the gem itself, that makes  
247564 it discernable amidst the waters of the deep, and enables it to be  
247565 redeemed from darkness. (\_i.e.\_ Human soul being a reflexion of the  
247566 Supreme, lends its light to the vision of the other).

247567  
247568 28. As the soul naturally desires to get rid of things, which it has  
247569 come to know to be attended with pain to it; so the soul is the sole  
247570 cause of knowing the Supreme (by its discarding the knowledge of the  
247571 gross objects, which interposes between it and the Divine; and  
247572 obstructs the view of the latter).

247573  
247574 29. Be therefore freed from your thoughts of all other things, both in  
247575 your waking and sleeping states, and when you talk to or think of any  
247576 body, give or receive anything to or from another. Rely and reflect on  
247577 your consciousness alone, and watch constantly its secret admonitions  
247578 and intuitions.

247579  
247580 30. Whether when you are born or going to die, or do anything or live  
247581 in this world, be steadily attentive to your conscious self, and you  
247582 will perceive the clear light of the soul (and have your clairvoyance).

247583  
247584 31. Leave off thinking that this is I and that is another, because all  
247585 are alike before the Lord of all; and give up wishing this for thyself  
247586 and that for others, for all things belong to God. Rely solely on the  
247587 one, and that is thy internal consciousness alone.

247588  
247589 32. Be of one mind in your present and future states of life, and  
247590 continue to investigate into its various phases in your own  
247591 consciousness. (\_i.e.\_ Know yourself in all the varying circumstances  
247592 of your life).

247593  
247594 33. In all the changes of your life from boyhood to youth and old age,  
247595 and amidst all its changing scenes of prosperity and adversity, as also  
247596 in the states of your waking, dreaming and sound sleep, remain faithful  
247597 to your consciousness. (\_i.e.\_ Never lose the knowledge of your  
247598 self-identity (as the one and unchanging soul)).

247599  
247600 34. Melt down your mind as a metal, and purify it of its dross of the  
247601 knowledge or impression of external things; break off the snare of your  
247602 desires and depend on your consciousness of yourself.

247603  
247604 35. Get rid of the disease of your desire, of whatever is marked as  
247605 good or bad for you; and turn your sight from all, which may appear as  
247606 favourable or unfavourable to you; and rely on your consciousness of  
247607 pure intelligence. (This is having perfect mastery of yourself).

247608  
247609 36. Leave untouched whatever is tangible to the touch, and obtainable  
247610 to you by your agency or instrumentality; remain unchanged and  
247611 unsupported by any thing in the world, and depend only on your own

consciousness (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quiet as you are insensible of any thing; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life (\_i.e.\_ from the states of life and death and of waking and sleep); and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine and that is others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamantine rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia (\_i.e.\_ belief in soul is the soul of all creeds).

42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put <to> an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the transcendental bliss of knowing the peerless One; finds the most nectarious food as a poison to him. (\_i.e.\_ The taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like bigbodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon (which can never reach so far, as the highest empyrean).

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of yoga; and is distinguished from others by the brightness of his person. (The eternal light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent among men shine

among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge, but no sooner is he acquainted with his soul, and united with his self in his intellection, than he is recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments; and the knower of his self should try by long practice of abstinence, to desiccate his spirit of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offspring, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessions).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness. (Stinginess is a painful pleasure).

60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uneasiness, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of



avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification: it longs to look at the lotus bed of the learned, as also to meet a field of sugarcane composed of fools and dunces.

67. Ráma! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crowlike ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one eyed as the crow, looking only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hideous demon—avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (i.e. the body) by means of your discrimination and dispassionateness, and your power of mantras and tantras, you cannot expect to be successful (siddha) in your endeavours. (For perfection ~~is~~ Siddhi).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Ráma, this great serpent of the mind, lying hid in a cell of the cellular simal tree of your body, by some mantra formula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.

74. Repress, O Ráma! thy vulture-like heart, that bears an ominous figure by its insatiate greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulturous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to their homely toil, and confined in their native clime and soil.

247819  
247820 77. The big monkey of the mind that sports on the tree of the body,  
247821 with its eyes and nose as the flowers of the tree, and having the arms  
247822 for its boughs, and the fingers for its leaves, ought to be checked for  
247823 one's success in any thing.  
247824

247825 78. The illusion of the mind rises like a cloud with the mists of  
247826 error, for laying waste the good harvest of spiritual knowledge. It  
247827 flashes forth lightnings from its mouth to burn down every thing and not  
247828 to give light on the way: its showers are injurious to ripened crops,  
247829 and it opens the door of desire (to plunge the boat of the body in the  
247830 whirlpool of the world).

247831  
247832 79. Forsake to seek the objects of your desire, which are situated in  
247833 the airy region of your mind; and exert your energy to drive off the  
247834 cloud of your mind, in order to obtain the great object of your aim.  
247835

247836 80. The mind is as a long rope, that binds mankind to their incessant  
247837 acts. It is impossible to break or burn its knots in any other way  
247838 except by means of one's self knowledge. Its bond of transmigration is  
247839 painful to all, until they obtain their final emancipation.  
247840

247841 81. Break boldly, O Rāma! by the instrumentality of your inappetency  
247842 the bondage of your mind, that binds fast in infinite number of bodies  
247843 to the chain of their transmigration; and enjoy your freedom without  
247844 any fear for evermore.  
247845

247846 82. Know avarice as a venomous snake, which destroys its votaries by  
247847 the poison of its breath, and never yields to the good counsel of any  
247848 body. It is this serpent that has ruined mankind, by its deceit and by  
247849 laying in wait for its prey, it emaciates the body to a stick.  
247850

247851 83. Avarice which is hid in the body, and lurks unseen in its cells, is  
247852 as a dark cobra or hydra in its form; it is to be burnt to death by the  
247853 fire of lukewarmness, for your safety and security from all evil.  
247854

247855 84. Now put your heart to rest by the intelligence of your mind, and  
247856 gird yourself with the armour of purity for your defence; forsake your  
247857 fickle-mindedness for ever, and remain as a tree uninfested by the apes  
247858 of passion.  
247859

247860 85. Purify both your body and mind with the sanctity of your soul, and  
247861 be dauntless and quiet by the aid of your intelligence and calm  
247862 composure of your intellect. Think yourself as lighter and meaner than  
247863 a straw, and thus enjoy the sweets of this world by going across it to  
247864 the state of beatitude in this life.  
247865  
247866  
247867  
247868

## 247869 CHAPTER LI.

### 247870 DESIRE OF UDDĀLAKA.

247871  
247872  
247873  
247874 Argument, Uddālaka's struggle for Liberation, amidst all his worldly  
247875 attachments.  
247876  
247877

247878 Vasishtha said:—Rely no confidence, O Rāma! in the course of the mind,  
247879 which is sometimes continuous and sometimes momentary, now even and  
247880 flat and then sharp and acute, and often as treacherous as the edge of  
247881 a razor.  
247882

247883 2. As it occurs in the course of a long time, that the germ of  
247884 intelligence comes to sprout forth in the field of the mind; so do you,  
247885 O Rāma! who are a moralist, grow it by sprinkling the cold water of  
247886 reason over its tender blades.  
247887

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason (\_i.e.\_ cultivate your knowledge in your youth).
4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.
5. Do you, like the sage Uddálaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.
6. Ráma requested:—Tell me sir, in what way the sagely Uddálaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.
7. Vasishtha replied:—Learn Ráma, how the sage Uddálaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendent light dawned upon his mind.
8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.
9. Among these stood the high hill of Gandhamádana with a table-land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.
10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.
11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.
12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—
13. There lived the silent sage by name of Uddálaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.
14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.
15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right reason appeared before him, as the new year presents itself before the face of the world.
16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.
17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?
18. When shall I find my permanent rest in that state of holy and

transcendent thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called \_anasanga sango\_ or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away?

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virát?

26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning?

27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).

28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and when shall I meditate on the whole in the light of an intellectual system?

29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?

30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.

31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination.

32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (hrid-padma).

33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable \_samádhi\_-comatosity.

34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.

35. When will the little birds of the forest, build their nest of grass

248026 in the braids of hair upon my head; when I remain fixed in my  
248027 unalterable meditation, in my state of silence and torpidity.  
248028  
248029 36. And when will the birds of the air rest fearlessly on my bosom, as  
248030 they do on the tops of fixed rocks, upon finding me sitting transfixed  
248031 in my meditation, and as immovable as a rock.  
248032  
248033 37. Ah! when shall I pass over this lake of the world, wherein my  
248034 desires and passions, are as the weeds and thorny brambles, and  
248035 obstructing my passage to its borders of felicity.  
248036  
248037 38. Immersed in these and the like reflections, the twice-born Uddálaka  
248038 sat in his meditation amidst the forest.  
248039  
248040 39. But as his apish fickle-mindedness turned towards sensible objects  
248041 in different ways, he did not obtain the state of habitation which  
248042 could render him happy.  
248043  
248044 40. Sometimes his apish mind turned away from leaning to external  
248045 objects, and pursued with eagerness the realities of the internal world  
248046 or intellectual verities (known as sátwikas).  
248047  
248048 41. At others his fickle mind, departed from the intangible things of  
248049 the inner or intellectual world; and, returned with fondness to outer  
248050 objects, which are mixed with poison.  
248051  
248052 42. He often beheld the sunlight of spirituality rising within himself,  
248053 and as often turned away his mind from that golden prospect, to the  
248054 sight of gross objects.  
248055  
248056 43. Leaving the soul in the gloom of internal darkness, the licentious  
248057 mind flies as fast as a bird, to the objects of sense abroad.  
248058  
248059 44. Thus turning by turns from the inner to the outer world, and then  
248060 from this to that again; his mind found its rest in the intermediate  
248061 space, lying between the light of the one and darkness of the other.  
248062 (\_i.e.\_ in the twilight of indifference to both).  
248063  
248064 45. Being thus perplexed in his mind, the meditative Bráhman remained  
248065 in his exalted cavern, like a lofty tree shaken to and fro by the  
248066 beating tempest.  
248067  
248068 46. He continued in his meditation as a man of fixed attention, at the  
248069 time of an impending danger; and his body shook to and fro, as it was  
248070 moved forward and backward by the tiny waves splashing on the bank.  
248071  
248072 47. Thus unsettled in his mind, the sage sauntered about the hill; as  
248073 the god of day makes his daily round, about the polar mountain in his  
248074 lonely course.  
248075  
248076 48. Wandering in this manner, he once observed a cavern, which was  
248077 beyond the reach of all living beings; and was as quiet and still, as  
248078 the liberated state of an anchorite.  
248079  
248080 49. It was not disturbed by the winds, nor frequented by birds and  
248081 beasts; it was unseen by the gods and Gandharvas, and was as lightsome  
248082 as the bright concave of heaven.  
248083  
248084 50. It was covered with heaps of flowers, and was spread over with a  
248085 coverlet of green and tender grass; and being overlaid by a layer of  
248086 moonstones, it seemed to have its floor of emerald.  
248087  
248088 51. It afforded a cool and congenial shade, emblazoned by the mild  
248089 light of the bright gems in its bosom; and appeared to be the secret  
248090 haunt of woodland goddesses, that chanced to sport therein.  
248091  
248092 52. The light of the gems that spread over the ground, was neither too  
248093 hot nor too cold; but resembled the golden rays of the rising sun in  
248094 autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquility, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahmá).

## CHAPTER LII.

### RATIOCINATION OF UDDÁLAKA:—

Argument. Uddálaka's Remonstrance with himself, amidst the reveries of his meditation.

Vasistha resumed:—The saintly Uddálaka then entered in that grotto of Gandhamádana mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.

3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.

4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.

5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishyasringa mountain. (\_i.e.\_ His mind was as fleet, as a fleeting cloud).

6. He sat firmly in the posture of \_padmāsana\_ like Buddha, with his face turned upwards; his two legs and feet covered his private parts, and his palms and fingers counted the beads of Brahmá.

7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.

8. O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their bane afterwards.

9. He who pursues after pleasure, by forsaking his peaceful tranquility; is as one who quits his grove of mandára flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahmá, then yet thou canst not have thy quiet there, without the quietism of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

248164 12. These sundry objects of thy fancy or liking, which are so temporary  
248165 in their nature; are all for thy misery, and of no real good at any  
248166 time (either when they are sought for, or enjoyed or lost to thee).

248167  
248168 13. Why followest thou like a fool, the hollow sound of some fancied  
248169 good, which has no substantial in it? It is as the great glee of frogs,  
248170 at the high sounding of clouds that promise them nothing. (Hence the  
248171 phrase "megha mandukika", that is, the frogs croaking in vain at the  
248172 roaring of clouds; answering the English phrases "fishing in the air  
248173 and milking the ram, or pursuing a shadow &c.").

248174  
248175 14. Thou hast been roving all this time with thy froggish heart, in the  
248176 blind pursuit after thy profit and pleasure; but tell me what great  
248177 boon has booted thee; in all thy ramblings about the earth.

248178  
248179 15. Why dost thou not fix thy mind to that quietism, which promises to  
248180 give thee something as thy self-sufficiency; and wherein thou mayst  
248181 find thy rest as the state of thy liberation in thy life-time.

248182  
248183 16. O my foolish heart! why art thou roused at the sound of some good  
248184 which reaches unto thy ears, and being led by thy deluded mind, in the  
248185 direction of that sound; thou fallest a victim to it, as the deer is  
248186 entrapped in the snare, by being beguiled by the hunter's horn.

248187  
248188 17. Beware, O foolish man! to allow the carnal appetite to take  
248189 possession of thy breast, and lead thee to thy destruction, as the male  
248190 elephant is caught in the pit, by being beguiled by the artful \_koomki\_  
248191 to fall into it. (The female elephant is called \_koomki\_ in  
248192 elephant-catching).

248193  
248194 18. Do not be misled by thy appetite of taste, to cram the bitter gall  
248195 for sweet; or bite the fatal bait that is laid, to hook the foolish  
248196 fish to its destruction.

248197  
248198 19. Nor let thy fondness for bright and beautiful objects, bewitch thee  
248199 to thy ruin; as the appearance of a bright light or burning fire,  
248200 invites the silly moth to its consumption.

248201  
248202 20. Let not thy ardour for sweet odor, tempt thee to thy ruin; nor  
248203 entice thee like the poor bees to the flavour of the liquor, exuding  
248204 from the frontal proboscis of the elephant, only to be crushed by its  
248205 trunk.

248206  
248207 21. See how the deer, the bee, the moth, the elephant and the fish, are  
248208 each of them destroyed by their addiction to the gratification of a  
248209 single sense; and consider the great danger to which the foolish man,  
248210 is exposed by his desire of satisfying all his refractory senses and  
248211 organs.

248212  
248213 22. O my heart! it is thou thyself, that dost stretch the snare of thy  
248214 desires for thy own entanglement; as the silk worm weaves its own cell  
248215 (cocoon) by its saliva, for its own imprisonment.

248216  
248217 23. Be cleansed of all thy impure desires, and become as pure and clear  
248218 as the autumnal cloud (after it has poured out its water in the rains);  
248219 and when thou art fully purged and are buoyed up as a cloud, you are  
248220 then free from all bondage.

248221  
248222 24. Knowing the course of the world, to be pregnant with the rise and  
248223 fall of mankind, and to be productive of the pangs of disease and death  
248224 at the end; you are still addicted to it for your destruction only.

248225  
248226 25. But why do I thus upbraid or admonish my heart in vain; it is only  
248227 by reasoning with the mind that men are enabled to govern their hearts  
248228 (\_i.e.\_ to repress all their feelings and passions).

248229  
248230 26. But as long as gross ignorance continues to reign over the mind, so  
248231 long is the heart kept in its state of dulness; as the nether earth is  
248232 covered with mist and frost, as long as the upper skies are shrouded by

248233 the raining clouds.  
248234  
248235 27. But no sooner is the mind cleared of its ignorance, than the heart  
248236 also becomes lighter (and cleared of its feeling); as the disappearance  
248237 of the rainy clouds disperses the frost covering the nether earth.  
248238  
248239 28. As the heart becomes lighter and purer by means of the mind's act  
248240 of reasoning; so I ween its desires to grow weaker and thinner, like  
248241 the light and fleeting clouds of autumn.  
248242  
248243 29. Admonition to the unrighteous proves as fruitless, as the blowing  
248244 of winds against the falling rain. (\_i.e.\_ Counsel to the wicked is as  
248245 vain, as a blast of wind to drive the pouring rain).  
248246  
248247 30. I shall therefore try to rid myself of this false and vacant  
248248 ignorance; as it is the admonition of the sástras, to get rid of  
248249 ignorance by all means.  
248250  
248251 31. I find myself to be the inextinguishable lamp of intellect, and  
248252 without my egoism or any desire in myself; and have no relation with  
248253 the false ignorance, which is the root of egoism.  
248254  
248255 32. That this is I and that is another, is the false suggestion of our  
248256 delusive ignorance; which, like an epidemic disease, presents us with  
248257 such fallacies for our destruction.  
248258  
248259 33. It is impossible for the slender and finite mind to comprehend the  
248260 nature of the infinite soul; as it is not possible for an elephant to  
248261 be contained in a nut shell. (Lit.: in the crust of a \_bilva\_ or bel  
248262 fruit).  
248263  
248264 34. I cannot follow the dictate of my heart, which is a wide and deep  
248265 cave, containing the desires causing all our misery.  
248266  
248267 35. What is this delusive ignorance, which, like the error of  
248268 injudicious lads, creates the blunder of viewing the self-existent one,  
248269 in the different lights of I, thou, he and other personalities.  
248270  
248271 36. I analysed my body at each atom from the head to foot, but failed  
248272 to find what we call the "I" in any part of it, and what makes my  
248273 personality. (It is the body, mind and soul taken together, that makes  
248274 a person).  
248275  
248276 37. That which is the "I am" fills the whole universe, and is the only  
248277 one in all the three worlds; it is the unknowable consciousness,  
248278 omnipresent and yet apart from all.  
248279  
248280 38. Its magnitude is not to be known, nor has it any appellation of its  
248281 own; it is neither the one nor the other, nor an immensity nor  
248282 minuteness (but is greater than the greatest, and minuter than the  
248283 minutest). [21]  
248284  
248285 39. It is unknowable by the light of the Vedas, and its ignorance which  
248286 is the cause of misery is to be destroyed by the light of reason.  
248287  
248288 40. This is the flesh of my body and this its blood! these are the  
248289 bones and this the whole body; these are my breaths, but where is that  
248290 I or ego situated?  
248291  
248292 41. Its pulsation is the effect of the vital breath or wind, and its  
248293 sensation is the action of the heart; there are also decay and death  
248294 concomitant of the body; but where is its "I" situated in it?  
248295  
248296 42. The flesh is one thing and the blood another, and the bones are  
248297 different from them; but tell me, my heart, where is the "I" said to  
248298 exist?  
248299  
248300 43. These are the organs of smelling and this the tongue; this is skin  
248301 and these my ears; these are the eyes and this the touch-\_twac\_ ; but



what is that called the soul and where is it situated?

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we can have, and there is no other way to it (\_i.e.\_, of coming to know the same.)[22]

46. I have been long deceived by my deceitful ignorance, and am misled from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (\_i.e.\_, it is an earth-born word and unknown in heaven).

52. O! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (\_i.e.\_, ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch, then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really relish no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever?

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us. (Therefore let all

thy actions be spontaneous and indifferent in their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain (of your success and disappointment).

62. It is in vain that you blend your will with your actions, (which are done of themselves by means of the body and mind); while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play. (\_i.e.\_, boys make toys in play, but cry at last to see them broken).

63. Your desires and their productions are the fac similes of your minds, and not different from them; just as the waves are composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; (though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that art the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—nirvána—at the end.

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.

#### CHAPTER LIII.

#### THE RATIONAL RAPTURE OF UDDÁLAKA.

Argument. Description of the Soul unsullied by its desires and egoism, and the Difference subsisting between the body and mind.

Uddálaka continued:—The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.

2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?

6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all?

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence (and that is the mind); but the soul which is devoid of its egoism can have no sense of its birth or death (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself; the heart and the members are all dull objects, what then is it that contains the ego?

11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?

12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahma is quite calm and quiet, what then is the ego among them?

13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed? What am I and what shall I take it to be, and what reject as not itself?

15. Hence there is nothing here, which may be called the ego either as an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit;

whence is it that the meaningless word ego could take its rise?

19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahmá himself.

25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky; it is better to obliterate it at once from the mind, than retain any trace of it behind (as I am this child, youth, old man, &c.).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sounds).

33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real; as

the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body or not. What then if it heaves for a little while in the midst? (i.e., the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:-

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:-

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart! all thy conduct is of the same nature, at the different times, of thy joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.

47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its members of sensational organs, it casts itself into the flame of the

supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to eradicate and destroy both of them, for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (\_i.e.\_ of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (\_i.e.\_, neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.

55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-\_yaksha\_ preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence). जघाशन्तं जिघाशियात् ।

58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

स्वभावान्नकश्चित्कस्यचिन्मित्रं नकश्चित् कस्यचिद्रिपुः ।  
व्यवहारोणजानन्तिमित्राणि रिपवस्तथा ॥

59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (\_i.e.\_ The unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and a great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me? (When I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is no body at all. (The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras never reside in the contiguity of princes. (\_Mahibhretas\_ mean mountains also).

75. I have attained to that state in which I have surpassed all things; and it is the state of my solity, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

END OF THE SECOND VOLUME.

-----

#### FOOTNOTES:

##### Footnote 1:

This colophon occurring at the end of many chapters, shows the intermediate chapters as parts of the lectures of a single day; and by enumeration of which, the whole space of time occupied in the delivery of these lectures may be fairly ascertained. This will serve to show that the delivery of the lectures occupied but a few months; and Válmiki's writing of them, if he was a shorthand writer, embraced also the same length of time, contrary to the common belief of this composition's being a work of many years.

##### Footnote 2:

(It was Plato's doctrine of the souls' reminiscence of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).

##### Footnote 3:

The Arhatas have seven categories:

1. The animated and intelligent body.
2. The inanimate and insensible body as rocks &c.
3. The organs of sense.
4. Ignorance or austerities, called Ávarana.
5. Tonsure of the head called nirávarana.
6. Bondage to repeated births and deaths.
7. Liberation or final emancipation.

They are divided into seven schisms, according to their belief or disbelief in this last viz.

1. Sadvádis or believers in liberation. 2. Asadvádis—unbelievers. 3. Syadvádis—Sceptics. 4. Sada—Sadavádis—misbelievers. 5. Anirvachaneyavádis—Infidels. 6. Nástikas—Atheists. 7. Súnnyavádis—Vacuists.

##### Footnote 4:

Hari in the form of Krishna, destroyed the demons chief Sambara or Káliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.



Footnote 5:

Ceylon is said to be first peopled by the Yakkas (yakshas) who followed the train of the Rákshasa Ravana to that island.

Footnote 6:

But these formal changes are phenomenal and not real. They are mere appearances. Gloss.

Footnote 7:

So it is represented in Kumára Sambhava: दरीगुहाहिमेन समीरणेन, उद्रास्यतामिच्छति किन्नरीणां ।

Footnote 8:

Airávata signifies both Indra, the god of \_caelum\_ and the celestials, as also his vehicle, the elephantine clouds.

Footnote 9:

It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely: those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction.

Footnote 10:

Instruction of abstruse knowledge from yoga to the impure, is pearls before swine; as it is said: पण्डिता एव उपदेष्टव्याः न च मूर्खः कदाचन ।

Footnote 11:

Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world.

Footnote 12:

The former figure of meditation was that of Virát, the god who with his thousand heads, hands and legs and feet "सहस्रशीर्षः पुरुषं सहस्र बाहु सहस्र पाद," shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one head and two legs only, as a more compendious form for common and practical worship.

Footnote 13:

The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below: \_viz.\_ Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowri flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.

सर्बोधूपदाम नैवेद्यतम्बुलदर्पणच्छत्रचामर नीराजन पुष्पाञ्जलि प्रदाक्षण नमस्कारादिः ।

Footnote 14:

Brahmá was the god of Bráhmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while Siva or Mahádeva was the deity of the aboriginal Daityas. These peoples after long

contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune duty. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson's Hindu Religion.

Footnote 15:

The history of Sanskrit words derives the name Lakshmi from the appellation of king Dilipa's queen, who was so called from her luckiness. Thus the words \_lucky\_ and \_luckhy\_ (valgs), are synonymous and same in sound and sense.

Footnote 16:

(This is the doctrine of the indwelling spirit pervading all nature. Or as the poet says:-

A motion or spirit that impels  
All thinking things, all objects of thought,  
And rolls through all things  
Wordsworth)

Footnote 17:

Nor love thy life nor hate, but live while thou livest; How long or short, permit to heaven. \_Dum vivimus, vinamus\_.

Footnote 18:

(\_i.e.\_ As the work is known after it is worked out by the workman).

Footnote 19:

So there is but dead matter without the enlivening soul, and every thing is full of life with the soul inherent in it.

Footnote 20:

(The analogy of \_matsya nyaya\_ or piscine oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).

Footnote 21:

अणोरणीयान्, महतो महीयान्. Sruti.

Footnote 22:

नान्यपन्था द्वितीयकमनाय. Sruti.

\*\*\* END OF EBOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 2 (OF 4), PART 2 (OF 2) \*\*\*

U

THE  
YOGA-VÁSISHTHA  
MAHÁRÁMĀYANA  
OF  
VĀLMÍKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 3 (In 2 pts.)  
Bound in one.

Containing  
Upasama Khanda and Nirvána Khanda

\_Translated from the original Sanskrit\_  
By  
VIHARI LĀLĀ MITRA

CONTENTS OF THE THIRD VOLUME.

UPASAMA KHANDA.

BOOK V.

CHAPTER LIV.	PAGE.	
Quiescence of Uddálaka		983
CHAPTER LV.		
Transcendentalism of Uddálaka		993
CHAPTER LVI.		
Investigation into Meditation and Contemplation		997
CHAPTER LVII.		
Negation of Dualism		1004
CHAPTER LVIII.		
Legend of Suraghu; and Admonition of Mándavya		1008
CHAPTER LIX.		
Tranquility of Suraghu		1014
CHAPTER LX.		
Extinction of Suraghu		1019
CHAPTER LXI.		
Meeting of Suraghu and Parigha		1021
CHAPTER LXII.		
On the nature of Quietism and Quietus		1026
CHAPTER LXIII.		
The Conclusion of the Above		1029
CHAPTER LXIV.		
Sermon on Self-Knowledge		1031
CHAPTER LXV.		
Story of Bhása and Vilása		1037
CHAPTER LXVI.		
The Transitoriness of Life and Evanescence of worldly things		1041

249060		
249061	CHAPTER LXVII.	
249062	Abandonment of Intrinsic Relations	1046
249063		
249064	CHAPTER LXVIII.	
249065	Inquiry into the Nature of Internal and External Relations	1052
249066		
249067	CHAPTER LXIX.	
249068	Freedom from attachment—The Road to Tranquility	1058
249069		
249070	CHAPTER LXX.	
249071	Perfect Bliss of Living Liberation	1060
249072		
249073	CHAPTER LXXI.	
249074	A discourse on the body, Mind and soul	1064
249075		
249076	CHAPTER LXXII.	
249077	A Lecture on the Nature of Liberation	1072
249078		
249079	CHAPTER LXXIII.	
249080	Inquiry into the Nature of the Soul	1078
249081		
249082	CHAPTER LXXIV.	
249083	Lecture on Apathy or Stoicism	1083
249084		
249085	CHAPTER LXXV.	
249086	On Mancipation and Emancipation	1093
249087		
249088	CHAPTER LXXVI.	
249089	The World compared with the Ocean	1100
249090		
249091	CHAPTER LXXVII.	
249092	On Living Liberation	1103
249093		
249094	CHAPTER LXXVIII.	
249095	Manner of conducting the Yoga-Hypnotism	1108
249096		
249097	CHAPTER LXXIX.	
249098	Description of Spiritual Knowledge	1114
249099		
249100	CHAPTER LXXX.	
249101	Investigation of Phenomenals	1117
249102		
249103	CHAPTER LXXXI.	
249104	Unsubstantiality of the mind	1123
249105		
249106	CHAPTER LXXXII.	
249107	Investigation into the nature of the Sensuous mind	1126
249108		
249109	CHAPTER LXXXIII.	
249110	On the necessity of avoiding all bodily and worldly cares,	
249111	and abiding in Intellectual Delights	1136
249112		
249113	CHAPTER LXXXIV.	
249114	The mental or Imaginary world of the sage	1142
249115		
249116	CHAPTER LXXXV.	
249117	The sage's Samādhi or absorption in the divine spirit	1148
249118		
249119	CHAPTER LXXXVI.	
249120	Government of bodily organs	1152
249121		
249122	CHAPTER LXXXVII.	
249123	Terms. The One in various Term	1159
249124		
249125	CHAPTER LXXXVIII.	
249126	A discourse on yoga meditation	1165
249127		
249128	CHAPTER LXXXIX.	

249129	A Lecture on Rationalistic meditation	1165
249130		
249131	CHAPTER LXXXX.	
249132	Admonition on the mind and its yoga meditation	1173
249133		
249134	CHAPTER LXXXXI.	
249135	On the origin of the Human body and consciousness	1177
249136		
249137	CHAPTER LXXXXII.	
249138	Means of obtaining the divine presence	1191
249139		
249140	CHAPTER LXXXXIII.	
249141	Universal Indifference or Insouciance	1198
249142		
249143		
249144		
249145	CHAPTER LIV.	
249146		
249147	QUIESCENCE OF UDDÁLAKA.	
249148		
249149	Argument. Uddálaka meditates on the form of Vishnu, and his	
249150	quietus in and coalescence with it.	
249151		
249152		
249153	Vasishtha continued:—Thinking himself to be raised to this state of	
249154	his transcendency, the saint sat in his posture of <u>padmāsana</u> with his	
249155	half shut eye-lids, and began to meditate in his translucent mind.	
249156		
249157	2. He then thought that the syllable <u>Om</u> , is the true emblem of	
249158	Brahma; and he rises to the highest state, who utters this monosyllabic	
249159	word.	
249160		
249161	3. Then he uttered the word with an elevated voice and high note, which	
249162	rang with a resonance like the ringing of a bell.	
249163		
249164	4. The utterance of his <u>Omkāra</u> , shook the seat of his intellect in	
249165	the cranium; and reached to the seat of the pure soul, in the topmost	
249166	part of his head.	
249167		
249168	5. The <u>pranava</u> or <u>Omkāra</u> , consisting of three and half <u>matrás</u>	
249169	or instants, fills the whole body with the breath of inspiration; by	
249170	having its first part or the letter <u>a</u> , uttered with an acute accent	
249171	(Udáṭṭa).	
249172		
249173	6. He let out the <u>rechaka</u> or the exhaling breath, whereby the	
249174	internal air was extracted from the whole body; and it became as empty	
249175	as the sea, after it was sucked up by Agastya.	
249176		
249177	7. His vital breath was filled with the sap of the intellect, and	
249178	rested in the outer air by leaving his body; as when a bird leaves its	
249179	snug nest; and then mounts to and floats in the open air.	
249180		
249181	8. The burning fire of his heart, burnt away his whole body; and left	
249182	it as dry as a forest, scorched by the hot wind of a conflagration.	
249183		
249184	9. As he was in this state at the first step of his practice of Yoga,	
249185	by the <u>pranava</u> or utterance of this syllable <u>Om</u> ; he did not attend	
249186	to the <u>hatha</u> Yoga at all, on account of its arduousness at first.	
249187		
249188	10. He then attended to the other parts of the mystic syllable, and	
249189	remained unshaken by suppression of his breath by the <u>kumbhaka</u>	
249190	breathing.	
249191		
249192	11. His vital breaths were not suffered to pass out of his body, nor	
249193	were they allowed to circulate up and down in it; but were shut up in	
249194	the nostrils, like the water pent up in the drain.	
249195		
249196	12. The fire burning before burnt body, was blown out in a moment like	
249197	the flash of lightning; and he left his whole frame consumed to ashes,	

and lying cold and grey on the naked ground.

13. Here the white bones of his body, seemed to be sleeping unmoved on the naked shore; and lying in quiet rest on the bed of greyish ashes, appearing as the powder of camphor strewn on the ground.

14. These ashes and bones were borne aloft by the winds, and were heaped at last on his body; which looked like the person of Siva besmeared with ashes, and wearing the string of bones about it.

15. Afterwards the high winds of the air, flying to the face of the upper sky, bore aloft and scattered about those ashes and bones, resembling an autumnal mist all about the air.

16. The saint attained to this state, in the second or middle stage of his pranava Yoga; and it was by his kumbhaka breathing, and not by hatha yoga (which is difficult to practise), that he effected it.

17. He then came to the third stage, of his pranava yoga, by means of the púraka or inhaling breathing, which confers a quiet rest to the Yogi, and is called púraka for its fulfilment of his object.

18. In the process of this practice, the vital breath is carried through the intellect to the region of vacuum; where it is cooled by the coldness of its climate.

19. From the region of vacuum, the breathing ascended to that of the lunar sphere; and there it became as cold as when the rising smoke, turns to the watery cloud in the upper sky.

20. Then the breath rested in the orb of the full moon, as in the ocean of ambrosial waters, and there became as cool, as in the meritorious samádhi meditation.

21. The respiring breaths were then exhaled as cooling showers of rain; and were brightened by the moon-beams to the form of fine wires of gold.

22. The same fell as a dew drop on the remaining ashes, as the stream of the heavenly Gangá fell on the crest of Siva; and this resuscitated the burnt body to its former form.

23. It then became as bright as the orb of the moon, and the body was bedecked with the four arms of Vishnu. It glistened like the párijáta tree on the sea shore, after it was churned out by the Mandara mountain.

24. The body of Uddálaka, stood confest as that of Náráyana to view; and his bright eyes and lotus-like face, shone with a celestial light.

25. The vital breaths filled his body with a humid juice, as when the lake is filled with sweet water, and the trees are supplied with moisture by the breath of spring.

26. The internal airs filled the lungs, and the cavity of the heart; as when the waters of the sea, run towards and roll into the whirlpool.

27. His body was afterwards restored to and regained its natural state; as when the earth regains its prior and purer state, after it is washed by the waters of rain.

28. He then sat in his posture of padmāsana, and kept his body fixed and firm in its straight and erect position. The five organs of his sense, were bound as fast, as the feet of an elephant with strong chains.

29. He strove to practise an unshaken hybernation (samádhi), and wanted to make himself appear as translucent, as the clear autumnal sky and air.

30. He restrained his breath (by means of his pránáyāma or

contraction of breathing), and the fleet stag of his respiration from its flight to all sides; and he restricted his heart from its inclinations, and fixed it fast as by a rope to the post of his bosom.

31. He stopped his heart forcibly, from its running madly to the pits of its affection; as they stop the course of over-flowing waters, by means of embankments.

32. His eyes were half hid under his closing eye-lids, and his pupils remained as fixed and unmoved, as the contracted petal of the lotus, against the buzzing bees, fluttering about and seeking to suck their honey.

33. He employed himself to Rāja Yoga, at first, by remaining silent with a graceful countenance.

34. He abstracted his senses from their objects, as they separate the oil from the sesamum seeds; and he contracted the organs of sense within himself, as the tortoise contracts his limbs under his hard covering.

35. With his steady mind, he cast off the external sensations afar from him; as a rich and brilliant gem, casts off its outer coating and rubbish, and then scatters its rays to a distance.

36. He compressed his external sensations, without coming in contact with them within himself; as the trees contract their juice in the cold season within their rind.

37. He stopped the circulation of his respiration, to the nine openings of his body, and their passing through the mouth and anus; and by means of his kumbhaka inspiration, he compressed the winds in the internal cells of his body.

38. He held his neck erect like the peak of mount Meru, in order to receive the light of the soul; which irradiated in the form of flowers, before the vision of his mind.

39. He confined his subdued mind in the cavity of his heart, as they imprison the big elephant in a cavern of the Vindhya mountain; when they have brought him under their subjection by some artifice.

40. When his soul had gained its clearness, resembling the serenity of the autumnal sky; it forsook its unsteadiness like the calm ocean, when it is full and unagitated by the winds.

41. The mist of doubts, which sometimes gathered in his breast, and obscured the light of his reason and truth; now fled from before him, like a flight of gnats driven by the wind.

42. As yet the crowds of doubt, rose repeatedly in his breast, and of their own accord; he dispersed them boldly by the sword of his reason, as a hero drives the enemy before him.

43. Upon the dispersion of the thick mists of doubts, and all worldly desires from his mind; he beheld the bright sun of reason rising in his breast, from amidst the parting gloom of ignorance.

44. He dispelled this darkness, by the sun-beams of his full intelligence; which rose in his mind as a blast of wind, and dispersed the clouds of his doubts in the skies.

45. After dispersion of this darkness, he saw a beautiful collection of light, shining upon him like the morning twilight, and alighting upon his lotus bed, after dispersion of the shade of night. (This was his sāttwikabhāva or state of purity).

46. But this clear light of his soul, was soon after removed by the raja or worldliness of his mind; which devoured it as the young

249336 elephant feeds upon the red lotuses of the land (sthala padma), and  
249337 as Vetála goblins lick up the drops of blood.  
249338

249339 47. After the loss of this heavenly light, his mind turned flighty from  
249340 the giddiness of his passions (or tama guna); and he became as drowsy  
249341 as the sleeping lotuses at night, and as tipsy as a drunken sot over  
249342 his cups.  
249343

249344 48. But his reason soon returned to him, and made him shake off his  
249345 sleepiness, as the winds disperse the clouds, and as the snake inhales  
249346 the air; and as the elephant devours the lotus bush, and the sunlight  
249347 dispels the darkness of night.  
249348

249349 49. After removal of his drowsiness, his mind beheld the broad expanse  
249350 of the blue firmament, filled with fancied forms of animals, and  
249351 flights of peacocks and other birds.  
249352

249353 50. When, as the rain water washes off the blackness of tamála leaves,  
249354 and as a gust of wind drives away the morning mist, and as the light of  
249355 a lamp disperses the darkness; so returned to him, his spiritual light,  
249356 and removed the blue vacuum, of his mind, by filling it with its benign  
249357 radiance.  
249358

249359 51. The idea of an empty vacuity (vacuum), being replaced by that of  
249360 his self consciousness, his idea of the mind was also absorbed in it;  
249361 as the drunken frenzy of a man is drowned in his sleep.  
249362

249363 52. His great soul, then rubbed out the impressions of error from his  
249364 vitiated mind; as the luminous sun drives from the world, the shades of  
249365 darkness which had overspread it at night.  
249366

249367 53. In this manner his misty mind, being freed from its shades of light  
249368 and darkness, and from the dross of its drowsiness and error; obtained  
249369 its rest in that state of samádhi or trance, which no language can  
249370 describe.  
249371

249372 54. In this state of calm and quiet repose, his limbs dropped down  
249373 as in the drowsiness of sleep; and their powers were absorbed in the  
249374 channel of his self consciousness, as a flood recoils to its basin,  
249375 when it is bound by an embankment.  
249376

249377 55. It was then by means of his constant inquiry, that he advanced to  
249378 the state of his intellectuality, from that of his consciousness of  
249379 himself; as the gold that is moulded to the form of a jewel, is reduced  
249380 afterwards to the pure metal only.  
249381

249382 56. Then leaving his intellectuality, he thought himself as the  
249383 intellect of his intellect; and then became of another form and figure,  
249384 as when the clay is converted to a pot.  
249385

249386 57. Then leaving his nature of a thinkable being (or objectivity), he  
249387 became the subjective thinking intellect itself; and next to that, as  
249388 identic with the pure universal intellect; just as the waves of the  
249389 sea, resolve their globules into the common air. (It is by the process  
249390 of generalization, that particulars are made to blend in one ultimate  
249391 universal).  
249392

249393 58. Losing the sight of particulars, he saw the Great One as the  
249394 container of all; and then he became as one with the sole vacuous  
249395 intellect.  
249396

249397 59. He found his felicity in this extra phenomenal state of the  
249398 noumenon; which like the ocean, is the reservoir of all moistures.  
249399

249400 60. He passed out of the confines of his body and then went to a  
249401 certain spot, where leaving his ordinary form, he became as a sea of  
249402 joy (in the transport of his ecstasy).  
249403

249404 61. His intellect swam over that sea of joy like a floating swan, and



249405 remained there for many years with as serene a lustre, as the moon  
249406 shines in her fulness in the clear firmament.

249407  
249408 62. It remained as still as a lamp in the breathless air, and as the  
249409 shadow of a picture in painting; it was as calm as the clear lake  
249410 without its waves, and as the sea after a storm, and as immovable as a  
249411 cloud after it has poured out its waters.

249412  
249413 63. As Uddálaka had been sitting in this full blaze of light, he beheld  
249414 the aerial Siddhas and a group of gods (advancing towards him).

249415  
249416 64. The groups of Siddhas, that were eager to confer the ranks of the  
249417 Sun and Indra upon him, assembled around him with groups of Gandharvas  
249418 and Apsaras, from all sides of heaven.

249419  
249420 65. But the saint took no notice of them, nor gave them their due  
249421 honour; but remained in deep thought, and in the continuance of his  
249422 steady meditation.

249423  
249424 66. Without paying any regard to the assemblage of the Siddhas, he  
249425 remained still in that blissful abode of his bliss; as the sun remains  
249426 in the solstices, or in the northern hemisphere for half of the year.

249427  
249428 67. While he continued in the enjoyment of his blessed state of living  
249429 liberation, the gods Hari, Hara and Brahmá waited at his door, together  
249430 with bodies of Siddhas, Sádhyas and other deities beside them.

249431  
249432 68. He now remained in his state of indifference, which lies between  
249433 the two opposites of sorrow and joy; and neither of which is of long  
249434 continuance, except the middle state of insouciance which endureth  
249435 for ever.

249436  
249437 69. When the mind is situated in its state of neutrality, and whether  
249438 it is for a moment or a thousand years; it has no more any relish for  
249439 pleasure, by seeing its future joys of the next world, as already begun  
249440 in this.

249441  
249442 70. When holy men have gained that blissful state in this life, they  
249443 look no more on the outer world; but turn aside from it, as men avoid a  
249444 thorny bush of brambles (Lit., catechu plants).

249445  
249446 71. The saints that attained to this state of transcendental bliss, do  
249447 not stoop to look upon the visible world; and as one who is seated in the  
249448 heavenly car of Chitraratha, never alights on the thorny bush of the  
249449 Khadira (catechumemosa).

249450  
249451 72. They take no account of the visible world, who enjoy this felicity  
249452 of the invisible in them; as the self-sufficient rich man, takes into  
249453 no account the condition of the miserable poor.

249454  
249455 73. The wise heart that has found its rest in that blissful state, does  
249456 either keep itself from the thoughts of this world, or shrink from it  
249457 with disgust and hatred.

249458  
249459 74. Uddálaka thus remained in his holy seat for six months, after which  
249460 he awoke from his trance; and removed from there to another place, as  
249461 the sun gets out of the mists of frost in the vernal season.

249462  
249463 75. He beheld before him, the assemblage of the bright beings of  
249464 enlightened minds; and who with their countenances shining as the  
249465 lightsome moon, hailed the hermit with high veneration.

249466  
249467 76. They were fanned with chouries flapping about them, like swarms  
249468 of bees besmeared with white powders of mandára flowers; and sitting  
249469 on their heavenly cars, decorated with flags waving in the sky.

249470  
249471 77. There were the great saints like ourselves sitting in them,  
249472 decorated with ringlets of the sacred grass in their fingers, and  
249473 accompanied by Vidyádharas and Gandharvas, with their damsels

249474 ministering unto them.

249475  
249476 78. They addressed the great-souled and saintly Uddálaka with  
249477 saying:—"Deign, O venerable sir, to look upon us, that have been  
249478 waiting here upon you with our greetings."

249479  
249480 79. "Vouchsafe to mount on one of these heavenly cars, and repair to  
249481 our celestial abode; because heaven is the last abode, where you shall  
249482 have the full gratification of your desires after this life."

249483  
249484 80. "There remain to enjoy your desired pleasures, until the end  
249485 of this kalpa age; because it is pure heavenly bliss which is the  
249486 inheritance of saints, and the main aim and object of ascetic  
249487 austerities on earth."

249488  
249489 81. "Behold here the damsels of Vidyádharas, are waiting for you with  
249490 fans and wreaths of flowers in their hands; and they have been hailing  
249491 and inviting you to them, as the young elephantess, entices the big  
249492 elephant towards her."

249493  
249494 82. "It is the desire of fruition only, which is the main object of  
249495 riches and meritorious acts; and the greatest of our enjoyments is the  
249496 company of fairy damsels; as the flowers and fruits are the desired  
249497 products of the vernal season."

249498  
249499 83. The hermit heard his heavenly guests, speaking in this manner; and  
249500 then honoured them as he ought, without being moved by aught they said  
249501 unto him.

249502  
249503 84. He neither complemented them with his courtesy, nor changed the  
249504 tenor of his even and inexcitable mind; but bidding them depart in  
249505 peace, he betook himself to his wonted devotion.

249506  
249507 85. The Siddhas honoured him for his devotedness to his pursuit, and  
249508 his abjuring the desire of carnal gratifications. They then departed to  
249509 their elysian abode from there, after tarrying there in vain for some  
249510 days, to entice the hermit to their Parnassian fields.

249511  
249512 86. Afterwards the saint continued to wander about at pleasure, in his  
249513 character of a living liberated Yogi; and frequented the hermitages of  
249514 the ascetics, at the skirts of the woods and forests.

249515  
249516 87. He roved about freely over the mountains of Meru, Mandara, and  
249517 Kaylása, and on the table lands of the Vindhyan and Himalayan ranges;  
249518 and then travelled through woods and forests, groves and deserts, to  
249519 distant islands on all sides.

249520  
249521 88. At last the saintly Uddálaka chose his abode in a cavern, lying at  
249522 the foot of a mountain; and there dedicated the remainder of his life,  
249523 to devotion and meditation in his seclusion.

249524  
249525 89. It was then in the course of a day, and then of a month, and  
249526 sometimes after the lapse of a year or years, that he rose once from  
249527 his meditation.

249528  
249529 90. After his yoga was over, he came out and mixed with the world; and  
249530 though he was sometimes engaged in the affairs of life, yet he was  
249531 quite reserved in his conduct, and abstracted in his mind.

249532  
249533 91. Being practiced to mental abstraction, he became one with the  
249534 divine mind; and shone resplendent in all places, like the broad day  
249535 light in view.

249536  
249537 92. He was habituated to ponder on the community of the mind, till he  
249538 became one with the universal Mind; which spreads alike throughout the  
249539 universe, and neither rises nor sets any where like the solar light.

249540  
249541 93. He gained the state of perfect tranquility, and his even  
249542 mindedness in all places, which released him from the snare of doubts,

and of the pain of repeated births and deaths. His mind became as clear and quiet as the autumnal sky, and his body shone as the sun at every place.

#### FORMULÆ OF THE PRANAVA YOGA.

- |                                  |                                    |  |
|----------------------------------|------------------------------------|--|
| 1. Á Acute or Rechaka }<br>yoga. | 2. U. Grave or Kumbhake }<br>yoga. | 3. M. the Circumflex<br>{<br>or Puraka yoga. |
|----------------------------------|------------------------------------|--|

#### CHAPTER LV.

#### TRANSCENDENTALISM OF UDDÁLAKA.

Argument. Meditation on the Universality of the soul and Intellect.

Ráma said:—Venerable Sir! you are the sun of the day of spiritual knowledge, and the burning fire of the night of my doubts; and you who are the cooling moon to the heat of my ignorance, will deign to explain to me, what is meant by—community of existence, (that you said just now).

2. Vasishtha answered:—When the thinking principle or mind is wasted and weakened, and appears to be extinct and null; the intellect which remains in common in all beings, is called the common intelligence (or Nous) of all.

3. And this intellect when it is devoid of its intellection and is absorbed in itself, and becomes as transparent as it is nothing of itself; it is then called the common (or Samanga) intellect.

4. And likewise, when it ignores the knowledge of all its internal and external objects, it remains as the common intellect and unconscious of any personality.

5. When all visible objects are considered to have a common existence, and to be of the same nature with one's self, it is designated the common intellect. (Or compression of the whole in one, like the contraction of the limbs of a tortoise).

6. When the phenomenas are all ingulphed of themselves, in the one common spirit; and there remains nothing as different from it, it is then called the one common entity.

7. This common view of all things as one and the same, is called transcendentalism; and it becomes alike both to embodied and disembodied beings in both worlds. It places the liberated being above the fourth stage of consummation.

8. It is the enlightened soul which is exalted by ecstasy (Samádhi), that can have this common view of all as one; and not the ignorant (who can not make this highest generalization).

9. This common view of all existence, is entertained by all great and liberated beings; as it is the same moisture and air, that is spread through the whole earth and vacuum.

10. Sages like ourselves, as Nárada and others, and the gods Brahmá, Vishnu and Siva, have this common view of all things in existence.

11. The saintly Uddálaka, entertained this view of the community of all beings and things; and having thereby attained to that state of perfection, which is free from fear or fall; he lived as long as he liked to live in this earthly sphere.

249612  
249613 12. After lapse of a long time, he thought of enjoying the bliss of  
249614 disembodied or spiritual liberation in the next world, by quitting his  
249615 frail mortal frame on earth.

249616  
249617 13. With this intention, he went into the cave of a mountain, and there  
249618 made a seat for himself, with the dried leaves of trees; and then sat  
249619 upon it in his posture of padmāsana, with his eyes half closed under  
249620 his eyelids.

249621  
249622 14. He shut up the opening of the nine organs of sense, and then having  
249623 compressed their properties of touch and the like, in the one single  
249624 sense of perception, he confined them all within it in his intellect.

249625  
249626 15. He compressed the vital airs in his body, and kept his head erect  
249627 on his neck; and then by fixing the tip of his tongue to the roof of  
249628 his palate, he sat with his blooming countenance turned upwards to  
249629 heaven.

249630  
249631 16. He did not allow his breath, to pass up or down or out of or inside  
249632 his body, or fly into the air; nor let his mind and sight to be fixed  
249633 on any object; but compressed them all in himself with his teeth joined  
249634 together (in his struggle for compression).

249635  
249636 17. There was a total stop of the breathing of his vital airs, and  
249637 his countenance was composed and clear; his body was erect with the  
249638 consciousness of his intellect, and his hairs stood on their ends like  
249639 thorns.

249640  
249641 18. His habitual consciousness of intellection, taught him the  
249642 community of the intellect; and it was by his constant communion with  
249643 the intellect, that he perceived a flood of internal bliss stirring in  
249644 himself.

249645  
249646 19. This feeling of his internal bliss, resulting from his  
249647 consciousness of intellectual community; led him to think himself  
249648 as identic with the entity of the infinite soul, and supporting the  
249649 universal whole.

249650  
249651 20. He remained with an even composure, in his state of transcendent  
249652 quietness; and enjoyed an even rapture in himself, with a placid  
249653 countenance.

249654  
249655 21. Being unruffled by the transport of his spiritual bliss, and  
249656 attaining the state of divine holiness; he remained for a long time in  
249657 his abstract meditation, by abstracting his mind, from all thoughts and  
249658 errors of the world.—

249659  
249660 22. His great body remained as fixed as an image in painting, and shone  
249661 as bright as the autumnal sky, illumined by the beams of the full moon.

249662  
249663 23. In course of some days, his soul gradually forgot its mortal state,  
249664 and it found its rest in his pure spiritual bliss; as the moisture of  
249665 trees is deposited in the rays of the sun, at the end of autumn (in the  
249666 cold season).

249667  
249668 24. Being devoid of all desires, doubts and levity of his mind; and  
249669 freed from all foul and of pleasurable inclinations of his body; he  
249670 attained to that supreme bliss on the loss of his former joys, before  
249671 which the prosperity of Indra appeared as a straw, floating on the vast  
249672 expanse of the ocean.

249673  
249674 25. The Bráhmaṇ then attained to that state of his summum bonum which  
249675 is unmeasurable, and pervades through all space of the measureless  
249676 vacuum; and which fills the universe and is felt by the enraptured  
249677 yogi alone. It is what is called the supreme and infinite bliss,  
249678 having neither its beginning nor end, and being a reality, without any  
249679 property assignable to itself.

249680

249681 26. While the Bráhmaṇ attained to this first state of his consummation,  
249682 and had the clearness of his understanding, during the first six months  
249683 of his devotion; his body became emaciated by the sun beams, and the  
249684 winds of heaven whistled over his dry frame, with the sound of lute  
249685 strings.

249686  
249687 27. After a long time had elapsed in this manner, the daughter of the  
249688 mountain king—Párvatī, came to that spot, accompanied by the Mátris,  
249689 and shining like flames of fire with the grey locks of hair on their  
249690 heads, as if to confer the boon of his austere devotion.

249691  
249692 28. Among them was the goddess Chámundá, who is adored by the gods. She  
249693 took up the living skeleton of the Bráhmaṇ, and placed it on her crown,  
249694 which added a new lustre to her frame at night.

249695  
249696 29. Thus was the disgusting and dead like body of Uddálaka, set and  
249697 placed over the many ornaments on the body of the goddess; and it was  
249698 only for her valuing it as more precious than all other jewels, on  
249699 account of its intrinsic merit of spiritual knowledge.

249700  
249701 30. Whoever plants this plant of the life and conduct (\_i.e.\_, the  
249702 biography) of Uddálaka in the garden of his heart, will find it always  
249703 flourishing with the flowers of knowledge and the fruit of divine bliss  
249704 within himself. And whoso walks under the shadow of this growing arbor,  
249705 he is never to be subject to death, but will reap the fruit of his  
249706 higher progress in the path of liberation.

## 249707 249708 249709 249710 249711 CHAPTER LVI.

### 249712 249713 INVESTIGATION INTO MEDITATION AND CONTEMPLATION.

249714  
249715 Argument. That a man in secular life, is not barred from  
249716 spiritual contemplation. Nor is the spiritualist debarred from  
249717 engaging in secular duties.

249718  
249719  
249720 Vasishtha continued:—Proceed in this manner to know the universal soul  
249721 in your own soul, and thereby obtain your rest in that holy state.

249722  
249723 2. You must consider all things by the light of the sástras, and dive  
249724 into their true meaning; you will also benefit yourselves by the  
249725 lectures of your preceptor, and by pondering on them in your own mind;  
249726 as also by your constant practice of ignoring the visibles, until you  
249727 come to know the invisible One.

249728  
249729 3. It is by means of your habitual dispassionateness, your acquaintance  
249730 with the sástras and their meanings, and your hearing the lectures of  
249731 the spiritual teachers; as well as your own conviction that you can  
249732 gain the holy state (for it is your confidence only), whereby you can  
249733 come to it.

249734  
249735 4. It is also by your enlightened understanding too, when it is  
249736 acute and unbiased, that you can attain to that everlasting state of  
249737 felicity, without the medium of anything else.

249738  
249739 5. Ráma said:—Tell me sir, that art acquainted with the past and  
249740 future; whether one who is employed in the affairs of life, and at the  
249741 same time is enlightened and situated in his quietude;—

249742  
249743 6. And another who remains in his solitary devotion, apart from worldly  
249744 connections; which of these two has greater merit (\_i.e.\_, whether the  
249745 social or solitary devotee).

249746  
249747 7. Vasishtha replied:—He who views the association of properties and  
249748 qualities of things (which constitute all bodies in general), as quite  
249749 distinct from the soul; enjoys a cool tranquility within himself,

249750 which is designated by the name of Samádhi.

249751  
249752 8. He who is certain that the visibles bear relation to his mind  
249753 only, and have no connection with his soul; and remains calm and cool  
249754 in himself, may be either engaged in business, or sit quietly in his  
249755 meditation.

249756  
249757 9. Both of these are happy souls, as long as they enjoy a cool calmness  
249758 within themselves; because it is this internal coolness of the soul  
249759 only, which is the result of great and austere devotion.

249760  
249761 10. When a man in his habit of quietude, feels the fickleness of his  
249762 mind, his habitude then, turns to the reeling of a giddy or mad man.

249763  
249764 11. When the sprawling mad man is devoid of desires in his mind; his  
249765 foolish frolic is then said to resemble the rapturous emotions, and  
249766 gesticulations of Buddhist mendicants.

249767  
249768 12. The worldly man who is enlightened in his mind, and the enlightened  
249769 sage who is sitting in his hermitage; are both of them alike in their  
249770 spiritual coolness, and have undoubtedly reached the state of their  
249771 blessedness.

249772  
249773 13. The man who is unrelated with the actions which he does, but bears  
249774 a mind which is free from desires, such as the mind of a man engrossed  
249775 with other thoughts; he is sensible of what he hears and sees, with his  
249776 organs only, without being affected by them.

249777  
249778 14. A man becomes the agent of an act, even without his doing it  
249779 actually, who is fully intent upon the action; as the unmoving man  
249780 thinks himself to be moving about, and falling down in a ditch  
249781 (startles even at the thought, as if it were in actuality).

249782  
249783 15. Know the inaction of the mind, to be the best state of  
249784 \_anaesthesia\_; and solity or singleness, as the best means to your  
249785 \_insouciance\_.

249786  
249787 16. It is the activity and inactivity of the mind, which are said to be  
249788 the sole causes, of the restlessness and quietness of men, as also of  
249789 their fixed meditation and want of its fixity: therefore destroy the  
249790 germs of thy rising desires.

249791  
249792 17. Want of desire is called the neutrality of the mind, and it is this  
249793 that constitutes its steadiness and meditation; this gives solity to  
249794 the soul, and contributes to its everlasting tranquility.

249795  
249796 18. The diminishing of desires leads the man to the highest station  
249797 of inappetency and innocence (\_i.e.\_ from the fourth to the seventh  
249798 pithiká).

249799  
249800 19. The thick gathering desires, serve to fill the mind with the vanity  
249801 of its agency, which is the cause of all its woes; (because it awakens  
249802 them, only to labour under their throes); therefore try to weaken your  
249803 desires at all times.

249804  
249805 20. When the mind is tranquil, after it is freed from its fears, griefs  
249806 and desires; and the soul is set at its rest and quiet, in want of its  
249807 passions; it is then called the state of its \_samádhi\_ or \_non-chalance\_.

249808  
249809 21. Relinquish the thoughts of all things from thy mind, and live  
249810 wherever thou livest, whether on a mount or in a forest, as calmly as  
249811 thou dost at thy home.

249812  
249813 22. The houses of house-holders of well governed minds, and of those  
249814 who are devoid of the sense of their egoism, are as solitary forests to  
249815 them (without any stir or disturbance to annoy them).

249816  
249817 23. Dwelling in one's own house or in a forest, is taken in one and the  
249818 same light by cool-minded men, as they view all visible objects, in the

light of an empty vacuum only.

24. Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.

25. It is the nature of ungoverned minds, to view even the solitary woods, to be as full of people as large towns and cities (\_i.e.\_, they have no peace of mind anywhere).

26. The restless mind falls asleep, after it gets rid of its labour; but the quiet mind has its quietus afterwards (its nirvána extinction) (\_i.e.\_, the one sleeps and rises again, but the other one is wholly extinct). Therefore do as you like: (either sleep to rise again, or sleep to wake no more).

27. Whether one gets rid of worldly things or not, it is his sight of the infinite spirit, that makes him meek and quiet. (The worldly and the recluse are equally holy, with their divine knowledge only).

28. He whose mind is expanded by his like indifference, to both the objects of his desire and disgust also; and to whom all things are alike insignificant everywhere, he is called the staid and stoic, and the cool and meek.

29. He who sees the world in God in his inmost soul, and never as without the Divine Spirit; and whose mind sees everything in waking as in his sleep, is verily the lord of mankind.

30. As the market people, whether coming in or going out, are strangers to and unrelated with one another; so the wise man looks upon the concourse of men with unconcern, and thinks his own town a wilderness.

31. The mind which is fixed to its inward vision, and is inattentive to external objects; thinks the populous city as a wilderness before it, both when it is awake or asleep, and active or inactive.

32. Those who are attentive to the inward mind, sees the outer world as a vacuous space to him; and the populous world appears as a desert desolate to him, owing to its unworthiness of his attention.

33. The world is all cool and calm to the cold hearted, as the system of the body is quiet cool to one without his fit of fever-heat.

34. Those that are parched with their internal thirst, find the world as a burning conflagration to them; because everybody sees the same without him, as he sees within himself.

35. The external world with all its earthly, watery and airy bodies, and with all its rocks, rivers and quarters, is the counterpart of the inner mind, and is situated without it, as it is contained within itself.

36. The big banian tree and the little barley plants, are exact ectypes of their antitypes in the eternal mind; and they are exhibited out of it, as they are within it, like the fragrance of flowers diffused in the air.

37. There is nothing situated in the inside or the outside of this world, but they are the casts and copies, as displayed by their patterns in the great mind of God.

38. The external world is a display of the essence, contained in the universal soul; and appears without it from within its concealment, like the smell of camphor coming out of its casket.

39. It is the divine soul, which manifests itself in the form of the ego and the world also (the subjective and the objective); and all what we see externally or think internally, either in and out of us is

249888 unreal, except the real images which are imprinted in the soul.

249889  
249890 40. The soul which is conscious of its innate images, sees the same in  
249891 their intellectual appearances within the mind, and in their external  
249892 manifestations in the visible creation.

249893  
249894 41. He who has his internal and external tranquility, and enjoys his  
249895 peace of mind, and views the world inseparable from the soul, enjoys  
249896 his quiet \_samádhi\_ everywhere; but he who perceives their difference,  
249897 and differentiates his egoism from all others (that is, who sees his  
249898 distinction from other beings), he is ever subject to be tossed about,  
249899 as by the rolling waves of the sea.

249900  
249901 42. The soul that is infested by the maladies of this world, sees the  
249902 earth, sky, air and water, together with the hills and all things in  
249903 them, burning before it as in the conflagration, of the last day of  
249904 dissolution (\_pralaya\_).

249905  
249906 43. He who performs his work with his organs of action, and has his  
249907 soul fixed in its internal meditation; and is not moved by any joy or  
249908 grief, is called the dispassionate yogi.

249909  
249910 44. He who beholds the all pervading soul in his own self, and by  
249911 remaining unruffled in his mind, doth never grieve at nor thinks about  
249912 any thing; is styled the unimpassioned yogi.

249913  
249914 45. Who looks calmly into the course of the world, as it has passed or  
249915 is present before him, and sits still smiling at its vicissitudes, that  
249916 man is named the unpassionate yogi.

249917  
249918 46. Because these changing phenomena do not appertain to unchanging  
249919 spirit of God, nor do they participate with my own egoism (\_i.e.\_ they  
249920 are no parts, of God or myself); they but resemble the glittering atoms  
249921 of gold in the bright sun-shine which do not exist in the sky.

249922  
249923 47. He who has no sense of egoism or tuism in himself, nor the  
249924 distinction of things in his mind, as of the sensible and insensible  
249925 ones; is the one that truly exists, and not the other who thinks  
249926 otherwise. (So says the Sruti:—The one alike in all is the All, and  
249927 not the other, who is unlike every thing).

249928  
249929 48. He who conducts all his affairs with ease, by his remaining as the  
249930 intangible and translucent air about him, and who remains as insensible  
249931 of his joy and sorrow, as a block of wood or stone, is the man that is  
249932 called the sedate and quiet.

249933  
249934 49. He who of his own nature and not through fear, looks on all beings  
249935 as himself, and accounts the goods of others as worthless stones; is  
249936 the man that sees them in their true light.

249937  
249938 50. No object whether great or small, is slighted as a trifle by the  
249939 polished or foolish; they value all things, but do not perceive in  
249940 their hearts, the Reality that abides in them like the wise. (Fools  
249941 look into the forms of things, but the wise look in their in being).

249942  
249943 51. One possessed of such indifference and equality of his mind,  
249944 attains to his highest perfection; and is quite unconcerned with regard  
249945 to his rise and fall, and about his life and death.

249946  
249947 52. He is quite unconcerned with any thing, whether he is situated  
249948 amidst the luxuries at his home, and the superfluities of the world, or  
249949 when he is bereft of all his possessions and enjoyments, and is exposed  
249950 in a dreary and deep solitude:

249951  
249952 53. Whether indulging in voluptuousness or bacchanal revelry, or  
249953 remaining retired from society and observing his taciturnity (it is all  
249954 equal to him, if he is but indifferent about them).

249955  
249956 54. Whether he anoints his body with sandal paste or agalo chum, or



besmears it with powdered camphor; or whether he rubs his person with ashes, or casts himself into the flames (it is all the same to him, with his non-chalance of them).

55. Whether drowned in sinfulness, or marked by his meritoriousness; whether he dies this day or lives for a kalpa-age (it is all the same to the indifferent).

56. The man of indifference is nothing in himself, and therefore his doings are no acts of his own. He is not polluted by impurity, as the pure gold is not sullied by dirt or dust.

57. It is the wrong application of the words consciousness-samvit, and soul (purusha), to I and thou (or the subjective and objective), which has led the ignorant to the blunder (of duality), as the silvery shell of cockles, misleads men to the error of silver.

58. The knowledge of the extinction of all existence (in the Supreme Spirit), is the only cure for this blunder of one's entity, and the only means to the peace of his mind.

59. The error of egoism and tuism of the conscious soul, which is the source of its vain desires, causes the variety of the weal and woe of mankind in their repeated births. (Selfishness grows our desires, and these again produce our woes).

60. As the removal of the fallacy of the snake in the rope, gives peace to the mind of there being no snake therein; so the subsidence of egoism in the soul, brings peace and tranquility to the mind.

61. He that is conscious of his inward soul, and unconscious of all he does, eats, drinks; and of his going to others, and offering his sacrifice; is free from the results of his acts: and it is the same to him, whether he does them or not.

62. He who slides from outward nature, and abides in his inward soul; is released from all external actions, and the good and evil resulting therefrom.

63. No wish stirs in such unruffled soul, in the same manner as no germ sprouts forth from the bosom of a stone; and such desires as ever rise in it, are as the waves of the sea, rising and falling in the same element.

64. All this is Himself, and He is the whole of this universe, without any partition or duality in Him. He is one with the holy and Supreme soul, and the only entity called the Idest, tatsat. (He is no unreality, but as real as the true Reality).

## CHAPTER LVII.

### NEGATION OF DUALISM.

Argument. One Supreme Intellect pervades the whole, and is one with itself.

Vasishtha continued:—The intellect residing in the soul, is felt by all like the poignancy inherent in pepper; and it is this, whereby we have the intellection of the ego and non-ego, and of the distinctions of the undivided dimension of infinite duration and space.

2. The soul is as the Universal ocean of salt, and the intellect is the saltishness inherent in it; it is this which gives us the knowledge of the ego and non-ego, and appears in the forms of infinite space and time (which are no other than its attributes).

- 250026  
250027 3. The intellect of which we have the knowledge as inherent in the soul  
250028 itself; is as the sweetness of the sugarcane of the soul, and spreads  
250029 itself in the different forms of the ego and the non-ego of worldly  
250030 objects.  
250031  
250032 4. The intellect which is known as the hardness inhering in the  
250033 stonelike soul, diffuses itself in the shapes of the compact ego and  
250034 the unsolid non-ego of the world.  
250035  
250036 5. The knowledge that we have of the solidity of our rock-like soul,  
250037 the same solidifies itself in the forms of I and thou, and the  
250038 diversities of the world all about us.  
250039  
250040 6. The soul which like the great body of water, presents its fluidity  
250041 in the form of the intellect; the same assumes the forms of the  
250042 whirlpools of the ego, and the varieties of non-ego in the world.  
250043  
250044 7. The great arbor of the soul, stretches itself in the exuberant  
250045 branches of the intellect; producing the fruits of ego and the various  
250046 forms of non-ego in the world.  
250047  
250048 8. The intellect which is but a gap in the great vacuum of the soul,  
250049 produces the ideas of I and thou and of the universe besides.  
250050  
250051 9. The intellect is as vain as vanity itself in the vacuity of the  
250052 soul; and gives rise to the ideas of ego and \_tu\_, and of the world  
250053 besides.  
250054  
250055 10. The intellect situated within the environs of the soul, has its  
250056 egoism and non-egoism situated without it. (\_i.e.\_ The soul contains the  
250057 intellect, which deals with ideas lying beyond it).  
250058  
250059 11. When the intellect is known, to be of the same essence with that of  
250060 the soul; then the difference of the ego and non-ego, proves to be but  
250061 acts of intellection and no reality.  
250062  
250063 12. It is the reflexion of the inward soul अन्तरात्मा which is  
250064 understood to be the ego अहं, the mind चित्त and \_anima\_ or animated  
250065 soul जीव. (The two souls are respectively called the \_nafs natique\_ and  
250066 the \_nafs Jesmia\_ in sufism, the former is \_Meram and Shaffat\_—luminous  
250067 and transparent, and the latter \_nafs amera Jesmani\_—or bodily senses,  
250068 and \_quate uhshi\_—or outrageous passions).  
250069  
250070 13. When the luminous and moon like soul, entertains and enjoys the  
250071 ambrosial beams of the intellect within itself; it then forgets its  
250072 egoism, which rises no more in its bright sphere.  
250073  
250074 14. When the sweetness of the intellect, is felt within the molasses of  
250075 the soul; it is relished by the mind with a zest, which makes it forget  
250076 its egoism in itself.  
250077  
250078 15. When the bright gem of the soul, shines with the radiance of the  
250079 intellect in itself; it finds its egoism to be lost altogether, under  
250080 the brightness of its intellectual light.  
250081  
250082 16. The soul perceives nothing in itself, for the total want of the  
250083 perceptibles in it; nor does it taste anything in itself, for want of  
250084 anything gustable therein. (The objective is altogether lost in it).  
250085  
250086 17. It thinks of nothing in itself, for want of the thinkables therein;  
250087 nor does it know of aught in itself, for want of the knowables there.  
250088 (The soul being absorbed in itself, is unconscious both of the  
250089 subjective as well as objective).  
250090  
250091 18. The soul remains blank of all impressions of the subjective and  
250092 objective, and also of the infinite \_plenum\_ in itself; it remains in  
250093 the form of a firm and solid rock by itself.  
250094

19. It is by way of common speech or verbiage, we use the words I and thou, and of the objective world, though they are nothing whatever in reality.

20. There is no seat nor agent of thought, nor fallacy of the world in the soul (all which are acts of the mind only): while the soul remains as a mute and pellucid cloud, in one sphere of the autumnal sky.

21. As the waters by cause of their fluidity, take the forms of vortices in the sea; so the intelligent soul assumes its errors of I and thou in its undivided self; owing to its delusion (máyá) of the knower and known (or the subjective and objective).

22. As fluidity is inherent in water, and motion in air, so is egoism innate in the subjective knower, and objectively connate with the known world. (This is said of the intelligent or animated soul, and not of the supreme soul, which is both the subject and object in itself).

23. The more doth the knowledge of a man, increase in its verity, the clearer does the knowing man come to find, that his very knowledge of the known objects, is the display of Divine Omniscience itself. But should he come to know his egoism or subjectivity, owing to his vitality and activity; and conceive the Idison or objectivity of all others (beside himself); in this case the learned or knowing man is no better than an Egoist, and knowing the Living God or Jíva Brahmá only.[1]

24. In as much as the intelligent soul (jíva), derives its pleasure from its knowledge of objects; in like manner is it identified with the knowledge, of its sameness with or difference from that object. (i.e. It is according to the thought or belief of the thinker, that he is identified or differentiated from the object thought of).

25. Living, knowing and the knowledge of things, are properties of the animated or concrete soul—the jíva: but there is no difference of these in the discrete, or Universal and intellectual soul (which is one in all).

26. As there is no difference between the intelligent and the living soul (jíva), so there is no diversity between the intelligent soul and Siva (Ziv or Jove), the Lord of animated nature who is the undivided whole.

27. Know the all quiescent, and the unborn One, who is without beginning, middle and end; who is self manifest and felicity itself; and who is inconceivable and beyond all assignable property or quality. He is all quiescent, and all verbal and ocular indications of him are entirely false. Yet for the sake of our comprehension, he is represented as the Holy one, on or om.

## CHAPTER LVIII.

### LEGEND OF SURAGHU; AND ADMONITION OF MÁNDAVYA.

Argument. Self-dejectedness of Suraghu; and Mándavya's Admonitions to him.

Vasishtha said:—Hear me relate to you Ráma, an old legend, in illustration of this subject; and it is the account of the Kiráta Chief Suraghu, which is marvelous in its nature.

2. There is a tract of land in the regions on the north, which was hoary as a heap of camphor with its snowfalls, and which seemed to smile as the clear night, under the moon-beams of the bright fortnight.

3. It was situated on the summit of Himálaya, and called the peak of Kailása; it was free from mountainous elephants, and was the chief of all other peaks (owing to its being the seat of Siva).
4. It was as milk-white, as the bed of Vishnu in the milky ocean, and as bright as the empyrean of Indra in heaven; it was as fair as the seat of Brahmá, in the pericarp of the lotus; and as snow-white as the snowy peak of Kedára, the favourite seat of Siva.
5. It was owing to the waving of the Rudráksha trees over it, and the parade of the Apsara fairies about it, as also by the pencils of rays of its various gems, that it appeared as the undulating sea (of milk or curd).
6. The playful Pramathas, and other classes of demigods (ganadevatás) frolicked here as gaily as blossoms of Asoka plants, when tossed about by the feet of their wanton damsels. (It is said that the Asoka jonesia flowers blossom, better, when they are kicked by and trodden under the feet of females). See Sir W. Jones' Indian plants.
7. Here the god Siva wanders about, and sees the water falls proceeding from and receding into the caves of the mountain, by dilution of the moon-stones contained in them (the thick ice and snows here, are taken for moon-stones).
8. There was a spot of ground here enclosed by trees, and by plants and creepers and shrubs of various kinds; and which is intersected by lakes, hills and rivers, and interspersed by herds of deer and does of various species.
9. There dwelt a race of the Kirátas called Himajátas at this spot, who were as numerous as the ants living at the foot by a big banian tree.
10. They lived like owls in the shades and hollows of the trees, and subsisted upon the fruits and flowers and herbage of the nearest forests, and by felling and selling the Rudráksha woods of the Kailása mountain.
11. They had a chief among them, who was as noble-minded, as he was brave to baffle his enemies; he was as the arm of the goddess of victory, and stretched it for the protection of his people.
12. He had the name of Suraghu, and was mighty in quelling his brave and dreadful enemies; he was powerful as the sun, and as strong as the god of wind in his figure.
13. He surpassed the lord of the Guhyakas—Kuvera, in the extent of his kingdom, his dignity and riches; he was greater than the guru of the lord of gods in his wisdom, and excelled the preceptor of the Asuras in learning.
14. He discharged his kingly duties, by giving rewards and punishments of the deserts of his men as they appeared to him; and was as firm in the acquittal of these duties, as the sun in making the day and his daily course.
15. He considered in himself the pain and pleasure, that his punishments and rewards caused his people; and to which they were like birds caught in nets from their freedom of flight.
16. "Why do I perforce pierce the hearts of my people," he said, as they bruise the sesamum seeds for oil; it is plain that all persons are susceptible of pain and affliction like myself?
17. Yes, they are all capable of pain, and therefore I will cease to inflict them any more; but give them riches and please all persons.
18. But if I refrain to punish the tormentors of the good, they are sure to be extirpated by the wicked, as the bed of the channel is dried

up for want of rain.

19. Oh! the painful dilemma in which I am placed, wherein my punishment and mercy to men are both grievous to me, or pleasing and unpleasing to me by turns.

20. Being in this manner much troubled in his mind, his thoughts disturbed his spirit like the waters in the whirlpools.

21. It happened at one time the sage Mándavya met him at his house, as the divine sage Nárada (the Mercury or messenger of gods), meets Indra in his celestial abode, in his journey through the regions of the sky.

22. The king honoured him with reverence, and then asked that great sage to remove his doubt, as they cut down a poisonous tree in the garden, with the stroke of the axe at its roots.

23. Suraghu said:—I am supremely blest, O sage, at this call of thine at mine, which has made me as joyous as the visit of the spring on the surface of the earth, and gives a fresh bloom to the fading forest.

24. Thy visit, O sage! has really made me more blest than the blessed, and gives my heart to bloom, as the rising sun opens the closed petals of the lotus.

25. Thou oh lord! art acquainted with all truths and art quite at rest in thy spirit; deign, therefore to remove this doubt from my mind, as the sun displaces the darkness of night by his orient beams.

26. A doubt festering in the heart is said to be the greatest pain of man, and this pain is healed only in the society of the good and wise.

27. The thoughts of my rewards and punishments to my dependents, have been incessantly tormenting my heart, as the scratches inflicted by the nails of a lion, are always afflicting to the bruised body of the elephant.

28. Deign, therefore, O sage, to remove this pain of mine, and cause the sunshine of peace and equanimity to brighten the gloom of my mind.

29. Mándavya replied:—It is O prince; by means of one's self-exertion, self-dependence and self-help that the doubts of the mind, are melted down like snows under the sunshine.

30. It is by self-discrimination also, that all mental anguish is quickly put to an end; as the thick mists and clouds are dispersed in autumn.

31. It must be in one's own mind, that he should consider the nature and powers of his internal and external organs, and the faculties of his body and mind.

32. Consider in thy mind (such things as these); as what am I, what and whence are all these things; and what means this our life, and what is this death that waits upon it? These inquiries will surely set thee to eminence.

33. As you come to know your true nature by your introspection into the state of your mind, you will remain unchanged by your joys and griefs, as a firm rock (stands against the force of winds and waves, to shake or move it).

34. And as the mind is freed from its habitual fickleness and feverish heat, it regains its former tranquility; as the rolling wave returns to the state of the still water from which it rose.

35. And as the mind remains in the impassability of living liberated men (Jivan-mukta), all its imageries are wiped off from it; as its impressions or reminiscences of past lives, are lost and effaced upon

its regeneration (in each succeeding \_manwantara\_).

36. The unimpassioned are honoured as the most fortunate among mankind on earth; and the man knowing this truth and remaining with his self-contentment is regarded as venerable father by every body.

37. When you come to see the greatness of your soul by the light of reason, you will find yourself to be of greater magnitude, than the extent of the sky and ocean put together; and the rational comprehensiveness of the mind, bears more meaning in it, than the irrational comprehension of the spheres.

38. When you attain to such greatness, your mind will no more dive into worldly affairs; as the big elephant will not be engulfed in the hole made by the bullock's hoof.

39. But the base and debased mind, will plunge itself in mean and vile matters of the world; as the contemptible gnat is drowned in a drop of water in a little hole.

40. Little minds are led by their greediness, to dive in to dirty affairs, like insects moving about in the dirt; and their miserliness makes them covet all out-ward things (without seeking their inward good).

41. But great minds avoid to take notice of outward things, in order that they may behold the pure light of supreme soul shining in themselves.

42. The ore is cleared and washed, until pure gold is obtained from it; and so long is spiritual knowledge to be cultivated by men, until spiritual light fills their souls.

43. See always all things of all sorts with an ecumenical view in all places; and with an utter indifference to the varieties of their outward forms and figures; behold all with the eye of thy soul fixed to one universal soul pervading the whole.

44. Until thou art freed from thy view of all particular specialities, thou canst have no sight of the universal spirit, it is after the disappearance of all particularities, that there remains the catholicity of the transcendental spirit.

45. Until thou gettest rid of all individualities, it is impossible for thee to come to the knowledge of universality; and much more so, to comprehend the all-comprehending soul of all.

46. When one endeavours to know the supreme soul, with all his heart and soul, and sacrifices all other objects to that end; it is then only possible for him, to know the Divine soul in its fulness, and not otherwise.

47. Therefore forsake to seek aught for thy own soul; and it is only by thy leaving all other things, that thou comest to the sight of the best of things.

48. All these visible objects which appear to be linked together, by the concatenation of causes and their effects, are the creation of the mind; which combines them together, as the string doth a necklace of pearls. That which remains after expunging the mind and its created bodies, is the sole soul, and this is that soul Divine;—the paramátmá.

## CHAPTER LIX.

### TRANQUILITY OF SURAGHU.

Argument. The loss and oblivion of all things and thoughts,

250371 leading to the security and Tranquility of spirit.

250372  
250373  
250374 Vasishtha continued:—O progeny of Raghu! after the sage Mándavya had  
250375 advised the Kiráta king in the said manner, he retired to his solitary  
250376 abode, suited for holy saints and sages.

250377  
250378 2. After the sage had gone, the prince also retired to a lonely place;  
250379 and there began to reflect on the nature of his soul, and the manner of  
250380 his existence (in this world and the next).

250381  
250382 3. He said:—I am not in this mountain (nor in any visible thing), nor  
250383 are they mine (or any part of myself); I am not the cosmos, nor is this  
250384 world myself. (I am no hill, nor do the hills appertain to my soul;  
250385 I am not of this earth, nor is the earth any part of mine unearthly  
250386 spirit, Gloss). So says the Sufi poets: ná azarsham &c.

250387  
250388 4. This habitation of the Kirátas, does not belong to me nor do I  
250389 belong to it; it is the consent of the people that has made me the  
250390 ruler of the place.

250391  
250392 5. Without this election I am no body here, nor is this place any thing  
250393 to me; though this city and this place are to last for ever.

250394  
250395 6. The city so magnificent with its highflying flags, its groves  
250396 and gardens and groups of my servants, and the long train of horse,  
250397 elephants and soldiers, is, alas! nothing to myself.

250398  
250399 7. All this was nothing to me before my election, and will not be mine  
250400 after my disposal; and all these possessions, enjoyments and consorts,  
250401 do neither appertain to me nor I to them.

250402  
250403 8. Thus this Government with all its force and officers in the city, is  
250404 naught to me, nor am I aught to it in reality, except mere adscititious  
250405 compliments to one another.

250406  
250407 9. I think myself to be this body of mine, composed of my legs, hands,  
250408 and feet, and believe myself to be placed in the midst of these  
250409 (\_i.e.\_, in the heart.)

250410  
250411 10. But I perceive my body to be composed of flesh and bones; and not  
250412 constituting my rational self; which like the lotus flower rises amidst  
250413 the waters, without bearing any relation with that element.

250414  
250415 11. I find the flesh of my body, to be dull and gross matter which  
250416 do not make my soul; and I find too my rational part to be not this  
250417 gross flesh at all. So do I find my bones likewise to be insensible  
250418 substances, and consequently forming no part of my sentient soul.

250419  
250420 12. I am none of the organs of action, nor do these organs compose  
250421 myself. All organic bodies are composed of gross matter, and do not  
250422 consequently constitute the animated soul.

250423  
250424 13. I am not the nourishment, which nourishes the body and not the soul  
250425 which makes myself; nor am I any organs of sense, which perceives the  
250426 material impressions, and have no sensibility without the intellect.

250427  
250428 14. I am not the mind which is a passive agent, and minds whatever is  
250429 felt by it. It is called the understanding (\_buddhi\_) from its standing  
250430 under all its external and internal perceptions and conceptions  
250431 (\_bodha\_), and is the root of all worldly evils caused by its egoistic  
250432 feelings.

250433  
250434 15. Thus I am neither the mind nor understanding, nor the internal  
250435 senses nor the external organs of action. I am not the inward subtile  
250436 body, nor its outward material and self locomotive form, but am  
250437 something besides all of these which I want to know.

250438  
250439 16. I see at last my intelligent living soul, reflecting on the

intelligibles, thence called its intelligence. But this intelligent principle being roused (to its action of thinking) by others (the intelligibles), does not come under the category (padārtha) of the soul-ātmā (which is independent, and self-consciousness only).

17. Thus I renounce the knowable (living soul), and do not acknowledge the intelligible intelligence as myself. It is at the end of all the immutable and pure Intellect, which remains to be owned as myself.

18. Ah! it is wonderful at last, that I have come to know the soul after so long a time, and find it to be myself the infinite soul, and the Supreme Spirit which has no end.

19. As Indra and the gods reside and are resolved in Brahma, so the spirit of God pervades through all material bodies, as the string of the necklace, passes through the poles of all the pearls of which it is composed. (This all pervasive soul is known as sútrātmā, one of the ten hypostases of the Divinity).

20. The power of the soul known as intellect, is pure and unsullied in its nature; it is devoid of the dirt of thinkable objects, and fills the infinite space with its immense and stupendous figure. (The omniscience of God comprehends the whole universe in itself, and pervades all through it as the subtile air).

21. The intellect is devoid of all attributes, and pervades all existences in its subtile form; stretches itself from the highest empyrean of heaven to the lowest deep, and is the reservoir of all power.

22. It is replete with all beauty, and is the light that enlightens all objects unto us; it is the connecting chain to which all the worlds are linked together like pearls in the necklace.

23. It is formless but capable of all forms and mutations; being connected with all matters, and conversant with all subjects at all times. (The intellect embraces all subjects and its subjective knowledge comprehends all objects). It has no particular name nor form, but is taken as varied into different forms, according to the operations of the intellect.

24. It assumes fourteen forms in its cognition of so many sorts of beings contained in the two wombs of the world; it is varied in all these forms, in order to take cognizance of all things composing the whole body of the natural world. (The intellect comprises the fourteen sciences of Sanskrit literature over which it bears its command. Another gloss means by it the fourteen worlds, which are under the cognizance and dominion of the intellect).

25. The course of human happiness and misery, is a false representation of the understanding; and the varieties of representations in the mind, are mere operations of the soul and its attribute of the Intellect. (Here the mental sciences are meant to be subordinate to the intellectual, and that again under the psychological).

26. Thus this soul of mine is the same with the All pervading spirit; and this understanding in me, is no other than that All knowing intellect. It is the same mind, that represents these imaginary images in the sensory of my mind, and causes the error of my kingship in me.

27. It is by good grace of the Intellect, that the mind is seated in the vehicle of the body; and ranges with joy amidst the sports and diversions of the diversified scenes of this world.

28. But this mind and this body and all diversities are nothing in reality; they are all destroyed by the cruel hand of death, and not a vestige of them remains behind. (But the soul and its intellect are indestructible).



250509 29. This world is a stage, stretched out by the mind its chief actor,  
250510 and the soul sits silent as a spectator of this scene, under the light  
250511 of the intellect.

250512  
250513 30. Alas, I find these painful thoughts of mine for the punishment,  
250514 retribution and well being of my people, to be all for nothing; since  
250515 whatever is done for the body, perishes with the body also.

250516  
250517 31. O, that I am awakened to truth at present, and released from the  
250518 mirage of my false views long before; I have come to see what is worth  
250519 seeing, and have found all that is worthy to be had.

250520  
250521 32. All these visibles which are seen to be wide spread throughout this  
250522 universe, are no more than false phantoms, presented or produced by the  
250523 vibrations of the intellect; and do not last for long.

250524  
250525 33. What is the good then of these my punishments and rewards to my  
250526 people, which produce their pain and pleasure for a short time, and do  
250527 not lead to the lasting welfare of their souls.

250528  
250529 34. What mean these pains and pleasures to us, when they both proceed  
250530 from ourselves, and are alike in the sight of God? I had been all along  
250531 ignorant of this truth, which has fortunately now dawned upon me.

250532  
250533 35. What shall I now do under the influence of this light; shall I now  
250534 be sorry or joyous for it; what have I now to look at and do, as to  
250535 whether I shall now remain in this place or go away from here?

250536  
250537 36. I behold this wondrous sphere of the intellect, now shining upon  
250538 me in its full splendour; and I hail thee, O holy light! which I see  
250539 blazing before me, but of which I can predicate nothing.

250540  
250541 37. Ah! that I am now so awakened and enlightened and come to know the  
250542 whole truth in me; I hail, therefore, myself now instinct with infinity  
250543 and Omniscience.

250544  
250545 38. Being freed from the paintings of my mind, and cleared from the  
250546 dross of the sensible objects, and also released from the errors of  
250547 this world; I rest myself, in the lap of my tranquil soul, as in a  
250548 state of sound sleep, and in utter oblivion of all my internal and  
250549 external impressions.

250550  
250551  
250552  
250553 CHAPTER LX.

250554  
250555 EXTINCTION OF SURAGHU.

250556  
250557  
250558 Argument. Seclusion of Suraghu until his last moment, and his  
250559 liberation in his lifetime.

250560  
250561  
250562 Vasishtha continued:—Thus the lord of Hemajata, attained the state of  
250563 his perfect felicity; and it was by means of his ratiocination, that he  
250564 found his liberation in Brahma like the Son of Gádhi.

250565  
250566 2. He was no longer employed in the discharge of his painful daily  
250567 rituals, which are attended with repeated misery to their practicers;  
250568 but remained like the unchanging sun, amidst the rotation of ever  
250569 changing days and nights.

250570  
250571 3. He remained thence forward without any care or anxiety; and  
250572 continued as firm and unmoved, amidst the righteous and wrongful acts  
250573 of his subjects, as a rock stands in the midst of the boisterous waves,  
250574 playing about and dashing against it.

250575  
250576 4. He was not susceptible of gladness or anger, at the conduct of  
250577 others in the discharge of their daily duties; but remained as grave as

the deep ocean, under the heaving waves of his clamourous people.

5. He subdued his mental actions and passions as a man does in his sound sleep; and shone with an unshaken lustre, as the flame of a lamp in the still air.

6. He was neither unkind nor ever kind to any body, nor of was he envious or inimical to any one. He was neither too wise or unwise, nor was he a seeker nor despiser of fortune.

7. He looked upon all with an even eye and in an equal light. He conducted himself with unwavering steadiness, and was as cool and gentle in his mind, as the calm ocean and the gentle moonlight.

8. Knowing all things in the world to be but workings of the mind, he remained quiet in every state of pleasure and pain, with the soundness of his understanding.

9. His mind was enlightened, and his entranced soul enjoyed its anaesthesia in every state of his life; and was full in itself both when he sat and slept, as also when he moved about or did any thing.

10. He continued for a full century to reign over his realm with his mind unattached to state affairs; and with his unimpaired body and intellect.

11. He at last quitted his habitation of the frail body of his own accord; as the dew drops itself down, by being impregnated with the sun beams.

12. His soul then fled on the wings of his intelligence, to the primary and final cause of causes; as the current of the stream runs to the main ocean, by breaking down its bounds of the banks on its way.

13. The intelligent soul being freed from its remorse (of leaving the body), and released from the conditions of its transmigration, became one with the immaculate spirit; and was then absorbed in the Supreme One; as the air contained in a pot, mixes with the all-encompassing firmament after the pot is broken.

## CHAPTER LXI.

### MEETING OF SURAGHU AND PARIGHA.

Argument. The praiseworthy deeds of good Princes.

Vasishtha said:—O lotus-eyed Rághava! do you likewise act in the manner as Suraghu, and rely yourself in the sole existence of the Supreme one, for cleansing your iniquities, and for your getting rid of all sorrow in this world.

2. The mind will no longer pant or sorrow, when it comes to have this ecumenical sight in itself; as a child is no more afraid of dark, when it gets the light of a lamp in the room.

3. The discriminating mind of Suraghu found its rest in perfect tranquility; as a fool finds his security by laying hold of a big bundle of straws.

4. Having this holy sight in your view, and by your preaching this light to others, do you continue to enjoy this uniform insouciance (Samádhi) in yourself, and shine forth as a bright gem before the world.

5. Ráma said:—Tell me O chief of sages, what is this uniform insouciance, and set my mind at rest, which is now fluttering like

250647 the plumes of a peacock discomposed by the winds.

250648  
250649 6. Vasishtha replied:—Attend therefore, O Ráma! to the marvelous story  
250650 of that enlightened and sagely prince Suraghu, and how he conducted  
250651 himself by subsisting on the leaves of trees.

250652  
250653 7. I will relate to you also the communication which went on between  
250654 two princes, both of whom were equally enlightened in their souls, and  
250655 situated in the same sort of uniform quietism.

250656  
250657 8. There was a mighty king of the Plahvas (Persians) known by the name  
250658 of Parigha; who was a victor of his enemies, and also the support of  
250659 his realm, as the axle is the support of a carriage.

250660  
250661 9. He was joined in true friendship with Suraghu, and was as closely  
250662 allied to him as the god of love with the vernal spring.

250663  
250664 10. It happened at one time, that a great drought occurred in the land  
250665 of Suraghu, and it was attended by a famine, resembling the final  
250666 desolation of the earth, brought on by the sins of men.

250667  
250668 11. It destroyed a great number of his people, who were exhausted by  
250669 hunger and debility; as a conflagration destroys the unnumbered living  
250670 animals of the forest.

250671  
250672 12. Seeing this great disaster of his people, Parigha was overwhelmed  
250673 in grief; and he left his capital in despair, as a traveller leaves a  
250674 city burnt down to the ground.

250675  
250676 13. He was so sorely soul-sick at his inability to remove this  
250677 unavertible calamity of his subjects, that he went to a forest to  
250678 devote himself to devotion like Jíva the chief of devote. (Jíva is  
250679 another name of Buddha, who betook himself to the forest on seeing the  
250680 woes of human kind).

250681  
250682 14. He entered a deep wood unseen by and unknown to his people, and  
250683 there passed his time in his disgust with the world, and afar and away  
250684 from mankind.

250685  
250686 15. He employed himself in his austere devotion in the cavern of a  
250687 mountain, and remained sober-minded, with his subsistence upon dry and  
250688 withered leaves of trees.

250689  
250690 16. It was by his subsisting on dry leaves for a long time, as fire  
250691 devours them always, that he obtained the surname of the leaf-eater  
250692 among the assembled devotees on that spot.

250693  
250694 17. It was thenceforward that the good and royal sage passed under his  
250695 title of the leaf-eater among the holy sages in all parts of Jambúdvípa  
250696 (Asia).

250697  
250698 18. Having thus conducted himself with his most rigid austerities for  
250699 many years, he attained the divine knowledge by his long practice of  
250700 self-purification, and by grace of the supreme soul.

250701  
250702 19. He obtained his self-liberation by his avoidance of enmity and  
250703 the passions and affections of anger, pity and other feelings and  
250704 desires; and by his attainment of mental calmness and an enlightened  
250705 understanding.

250706  
250707 20. He wandered ad libitum all about the temple of the triple world  
250708 (composed of earth, heaven and the nether regions); and mixed in the  
250709 company of the siddhas and sádhyas, as the bees mix with the company of  
250710 swans about the lotus beds.

250711  
250712 21. His peregrination led him at one time, to visit the city of  
250713 Hema-jata, which was built with gemming stones, and shone as brightly as  
250714 a peak of the mount Meru (which is represented to be composed of gold  
250715 and resplendent stones).

22. Here he met with his old friend the king of that city, and saluted each other with mutual fondness. They were both delivered from the darkness of ignorance, and were perfect in their knowledge of the knowable.

23. They accosted mutually with saying, "O! It is by virtue of our good fortune that we come to meet one another".

24. They embraced each other in their arms and with joyous countenances, and then sat on the one and same seat, as when the sun and moon are in conjunction.

25. Parigha said:—My heart rejoices to see you with full satisfaction; and my mind receives a coolness as if it immersed in the cooling orb of the moon.

26. Unfeigned friendship like true love, shoots forth in a hundred branches in our separation from each other; as a tree growing by the side of a pool, stretches its boughs all around, until it is washed away with its roots by the current.

27. The remembrance of the confidential talks, merry sports and idle plays of our early days awakes in me, O my good friend! those innocent joys afresh in me.

28. I know well, O sinless friend, that the divine knowledge which I have gained by my long and painful devotion and by the grace of God, is already known to you from the preachings of the sapient sage Mándavya to you.

29. But let me ask, are you not placed beyond the reach of sorrow, and set in your rest and tranquility; and are you situated in the supreme cause of all, and as firmly as if you were seated upon the unshaken rock of Meru?

30. Do you ever feel that auspicious self gratifying grace in your soul, which purifies the fountain of your mind, as the autumnal sky clears the springs of water on earth?

31. Do you, O ruler of your people, perform all your acts, with a complacent air and steady mind, as you were discharging your duties for the good of mankind?

32. Do the people in your realm live in safety, to enjoy their prosperity and competence, and are they all free from disease, danger and anxieties of life?

33. Is this land plentiful in its harvests, and are the trees here bending down with their fruitage; and do the people here enjoy the fruit of their labour and the objects of their desire?

34. Is your good fame spread about in all quarters, like the clear and cooling beams of the full moon; and does it cover the face of this land, like a sheet of snowfall on the ground?

35. Is the space of all quarters of the sky, filled with the renown of your virtues, as to leave no gap in it; and as the roots and stalks of lotus bushes overspread the tank, and choke and check the course of its waters?

36. Do the young minds and virgins of your villages, street and walk about pleasantly over the plains and fields hereabouts; and do they loudly laud forth your heart cheering applause (or their merry songs)?

37. Does all welfare attend on you, with respect to your prosperity, wealth and possessions and the produce of your fields; and do your family, children and dependents fare well in this city?

250785 38. Do you enjoy your health free from all disease and complaint; and  
250786 reap the reward of your meritorious acts done for this life and the  
250787 next (such as sacrifices made for future rewards).  
250788  
250789 39. Are you indifferent in your mind with regard to temporary  
250790 enjoyments, which appear pleasant for a moment, but prove to be our  
250791 deadly enemies at last.  
250792  
250793 40. O! it is after a very long separation, that we come to meet again;  
250794 it is my good fortune that rejoins me to you, as the spring revisits  
250795 the dales with verdure.  
250796  
250797 41. There are no such joys here, nor such woes even in this world:  
250798 which do not happen to the lot of the living in their union with, and  
250799 separation from one another.  
250800  
250801 42. We are quite altered in our circumstances, during our long  
250802 separation; and yet how we happened to meet each other in the same  
250803 unchanged state of our minds, by a wonderful accident of destiny.  
250804  
250805 43. Suraghu replied:—Yes, sir, the course of destiny is as crooked as  
250806 that of a serpent; nor is there any man that can penetrate into the  
250807 depth of the mysterious nature of destiny.  
250808  
250809 44. There is nothing impossible to destiny, which has after the lapse  
250810 of so long a time, has reunited us in one place, from the vast distance  
250811 of the two countries asunder.  
250812  
250813 45. O great sir! we are all in good health and prosperity in this  
250814 place, and have been supremely blest by your graciousness unto us.  
250815  
250816 46. Behold us purified and cleansed of our sins, by your holy presence  
250817 among us; and the arbor of our merits has borne the fruit of our peace  
250818 and satisfaction at your sight.  
250819  
250820 47. O royal sage! we enjoy all prosperity in this our native city; and  
250821 your presence here this day, has made it shoot forth, in a hundred  
250822 off-shoots of joy and happiness.  
250823  
250824 48. O noble minded sir! your appearance and speech, have sprinkled this  
250825 place with sweet nectarine drops, joy and holiness; because the company  
250826 of the virtuous, is reckoned to equal the supreme felicity of man.  
250827  
250828  
250829  
250830

## 250831 CHAPTER LXII.

### 250832 ON THE NATURE OF QUIETISM AND QUIETUS.

250833  
250834  
250835 Argument. A discussion about Active and Inactive Devotion and  
250836 Godliness.  
250837  
250838

250839 Vasishtha related:—The prince Parigha then resumed his confidential  
250840 speech, expressive of the affection he formerly bore to Suraghu and  
250841 added:—  
250842

250843 2. Parigha said:—Whatever acts of goodness are done by men of well  
250844 governed minds, in this earth of strife, they all redound to their  
250845 happiness; but the evil deeds of ungoverned minds are not so, but lead  
250846 to their misery.  
250847

250848 3. Do you rely, sir, in that state of perfect rest which is free from  
250849 desire; and do you rest in that state of supineness—samádhi, which  
250850 is styled transcendental Coma or trance (paramopsama)?  
250851

250852 4. Suraghu replied:—Tell me sir, what you mean by the abandonment of  
250853 all desires; and what is meant by that perfect lethargy, which they

250854 call as transcendental coma or trance.

250855  
250856 5. Tell me, O high minded Sir, how can that man be called unentranced,  
250857 who is enrapt in his supreme intelligence (or knowledge of the  
250858 supreme), and at the same time is attendant to his worldly concerns.

250859  
250860 6. Men of enlightened understandings, however, they are employed in  
250861 the observance of their usual worldly affairs, are yet said to be  
250862 enraptured with their knowledge of the solity of the supreme soul.

250863  
250864 7. But how can one be said to be beatified, whose mind is unsubdued and  
250865 whose nature is indomitable; although he may keep his position in the  
250866 posture of padmāsana with his folded palms.

250867  
250868 8. The knowledge of truth which burns away all worldly desires as  
250869 straws, is termed the true catalepsy (samādhi) of the soul; rather  
250870 than the sedentariness and taciturnity observed by secluded devotees.

250871  
250872 9. The knowledge which is attended with continued rest and  
250873 self-content, and gives an insight into the nature of things, is called  
250874 the paragoge (paraprajñā), and repose (samādhi) of the soul by the  
250875 wise. (Paragogies or palpable knowledge, is opposed to anagogies or  
250876 hidden knowledge).

250877  
250878 10. Immobility of the mind by pride and enmity, is known by the term  
250879 samādhi or quietness to the wise; when the mind is as unmoved as the  
250880 fixed rock against the howling winds of the passions. (i.e. The mind  
250881 which is unshaken and unmoved by passions and desires).

250882  
250883 11. The mind is also said to have its stillness samādhi, when it is  
250884 devoid of anxious thoughts and cares, and is acquainted with the  
250885 natures of its wished for objects; and yet freed from its choice of and  
250886 aversion to the objects of its liking or dislike. This is also said to  
250887 be the fulness or perfection of the mind.

250888  
250889 12. Again the mind of the magnanimous, is said to stand in its  
250890 stillness of samādhi or quietism, ever since it is joined with its  
250891 understanding, and acts conjointly with the same.

250892  
250893 13. But this pause of samādhi being stretched too far to a dead  
250894 lock, is liable to break down by itself; as the fibre of a lotus-stalk  
250895 upon its being drawn too long by the hand of a boy. Dead and dormant  
250896 quiescence is the opposite extreme of sensible quietism.

250897  
250898 14. As the sun does not cease from giving his light to the other  
250899 hemisphere, after he sets from dispensing the day over this part, so  
250900 doth our intelligence continue to glow, even after it has run its  
250901 course in this life. (So there is no dead stop called the entire  
250902 pause-pūrṇa samādhi, or utter extinction of the soul at any time).

250903  
250904 15. As the course of a stream is never at a stop, notwithstanding  
250905 the incessant gliding of its currents; so the course of our thoughts  
250906 hath no suspension from its knowing of further truths. (The mind is  
250907 ever progressive in its acquisition of knowledge, which proves the  
250908 impossibility of its cessation).

250909  
250910 16. As the ever continuous duration, never loses the sight of the  
250911 fleeting moments of time; so the sempiternal soul is never in abeyance,  
250912 to mark the flitting thoughts of its mind.

250913  
250914 17. As the ever current time, never forgets to run its wonted course;  
250915 so the intelligent understanding is never remiss, to scan the nature of  
250916 the mysterious Intellect, which guides its course.

250917  
250918 18. The thoughts of an intelligent being, run in as quick a succession;  
250919 as the continued rotation of the parts of time; and this is when the  
250920 mind wanders at random, and is not settled in the sole object of its  
250921 meditation.

250922

19. As the lifeless soul has no perception of any external object; so the soul unconscious of itself, has no knowledge of the course of time; as in the state of sleep, delirium and insensibility.

20. As there is no skilful man, without some skill or other in the world; so there is no intelligent being, without the knowledge of his soul and self-consciousness here.

21. I find myself to be enlightened and wakeful, and pure and holy at all times; and that my mind is tranquil, and my soul at its rest on all occasions.

22. I find nothing to intercept the sweet repose of my soul, which has found its anchorage in my uninterrupted communion with the holy spirit.

23. Hence my mind is never without its quiescence at any time, nor is it unquiet at any moment, its being solely resigned to spiritual meditation.

24. I see the all pervading and everlasting soul, in every thing and in every manner; and know not whether it be the rest or unrest on my soul, which has found both its quiet and employment, in its perpetual meditation of the Divine Spirit.

25. Great men of quiescent spirits, continue always in an even and uniform tone and tenor of their minds with themselves; therefore the difference betwixt the rest and restlessness of the soul, is a mere verbal distinction, and bear no shade of difference and in their signification.

#### CHAPTER LXIII.

#### THE CONCLUSION OF THE ABOVE.

Argument. The Best means of self-contented happiness.

Parigha said:—Prince, I find you to be truly wise and enlightened in your beatitude; and dost shine as the fullmoon with your inward coolness.

2. I see in you the fulness of sweet delight, and the shadow of prosperity resting upon you; and you appear as graceful as the water lily, with your pleasing and cooling countenance.

3. The clearness, extent, the fullness and depth of your understanding, give you the appearance of the deep, clear and extensive ocean, when it ceases to be perturbed by the loud winds and waves.

4. The pure and full delight of your inward soul, which is free from the cloud of egotism, gives it the grace of the clear expanse of the autumnal sky.

5. I see you composed in your mind in all places, and find you contented at all times; you are moreover devoid of passions, and all these combine to add to you an unutterable grace.

6. You have got over the bounds, of knowing whatever is good and evil in this world; and your great understanding, has made you acquainted with every thing in its entirety.

7. Your mind is cheered with the knowledge of all existence and non-existence, and your body is freed from the evil of repeated birth and death—the common lot of all beings.

8. You have gleaned the truth from whatever is untrue, and are as

250992 satiate with your true knowledge, as the gods were satisfied with  
250993 drinking the water of immortality which they churned out of the  
250994 brackish water of the ocean.

250995  
250996 9. Suraghu replied: There is nothing in this world, O royal sage! which  
250997 we may choose as inestimable to us; for all that shines and glitters  
250998 here, are nothing in reality and have no intrinsic value.

250999  
251000 10. In this manner there being nothing desirable here to us, there is  
251001 nothing disgusting to us neither; because the want of a thing intimates  
251002 the want of its contrary also.

251003  
251004 11. The idea of the meanness of the most part of worldly things, and  
251005 that of the greatness of others on particular occasions, are both  
251006 weakened and obliterated from my mind. (\_i.e.\_ The best thing that is  
251007 of service at some time, and the very best thing that is useless at  
251008 others, are all indifferent to the wise).

251009  
251010 12. It is time and place that give importance to the object, and lower  
251011 the best ones in our estimation; therefore it behooves the intelligent,  
251012 neither to be lavish in the praise or dispraise of one or the other.

251013  
251014 13. It is according to our estimation of another, that we praise or  
251015 dispraise the same; and we esteem whatever is desirable to us; but they  
251016 are the most intelligent, that give their preference to what is the  
251017 best, and of the greatest good is to us.

251018  
251019 14. But the world abounding in its woods and seas, and mountains and  
251020 living animals, presents us nothing that is to be desired for our  
251021 lasting and substantial good.

251022  
251023 15. What is there that we should desire, when there is nothing worth  
251024 desiring in this world; save bodies composed of flesh and bones, and  
251025 wood and stones, all of which are worthless and frail.

251026  
251027 16. As we cease to desire, so we get rid of our fawning and hatred  
251028 also; as the setting of the sun is attended with the loss of both light  
251029 and heat.

251030  
251031 17. It is useless verbiage to expatiate on the subject; it is enough  
251032 to know this truth for our happiness here, \_i.e.\_ to have our desires  
251033 under subjection, and an evenness of our minds under all conditions,  
251034 attended with inward placidity and universal regard for all.

## 251035 251036 251037 251038 251039 CHAPTER LXIV.

### 251040 251041 SERMON ON SELF-KNOWLEDGE.

251042  
251043 Argument. The way to guard the mind from faults, and deliver the  
251044 soul from misery.

251045  
251046  
251047 Vasishtha resumed:—After Suraghu and Parigha had ended their  
251048 discussion on the errors of this world, they honoured one another with  
251049 due respect, and retired gladly to their respective duties of the day.

251050  
251051 2. Now Rāma, as you have heard the whole of this instructive dialogue  
251052 between them, do you try to profit thereby by a mature consideration of  
251053 the same.

251054  
251055 3. It is by reasoning with the learned, that the wits are sharpened  
251056 with intelligence; and the egotism of men melts down in their minds,  
251057 like the raining of a thick black cloud in the sky.

251058  
251059 4. It spreads a clear and calm composure over the mind, as the revisit  
251060 of cloudless Autumn does, over the spacious firmament to the delight of



251061 mankind, and by its diffusion of bounteous plenty on earth.

251062  
251063 5. After the region of the intellect, is cleared of its darkness, the  
251064 light of the supreme soul which is the object of meditation and our  
251065 sole refuge, becomes visible in it.

251066  
251067 6. The man that is always spiritual and insighted within himself, who  
251068 is always delighted with his intellectual investigations, has his mind  
251069 always free from sorrow and regret.

251070  
251071 7. Though the spiritual man is engaged in worldly affairs, and is  
251072 subject to passions and affections; yet he is unstained by them in his  
251073 heart, as the lotus bud is unsullied by the water under which it is  
251074 sub-merged.

251075  
251076 8. The silent sage that is all-knowing, holy, and calm and quiet in  
251077 himself, is never disturbed by his ungoverned mind; but remains as firm  
251078 as the dauntless lion, against the rage of the unruly elephant.

251079  
251080 9. The heart of the wise man is never affected by the mean pleasures  
251081 of the world; but it stands as the lofty arbor of paradise, above the  
251082 encircling bushes of thorny brambles and poisonous plants.

251083  
251084 10. As the religious recluse who is disgusted with the world, has no  
251085 care for his life, nor fear of death; so the man whose mind is fraught  
251086 with full knowledge, is never elated nor depressed by his good or bad  
251087 fortune.

251088  
251089 11. The man that knows the erroneousness of the mind and the panorama  
251090 of the world in the soul, is never soiled by the stain of sin, as the  
251091 clear sky is nowhere daubed by any dirt or dust.

251092  
251093 12. It is the knowledge of one's ignorance, that is the best safe guard  
251094 against his falling into greater ignorance, and it is the only remedy  
251095 for his malady of ignorance, as the light of the lamp is the only  
251096 remedial of nocturnal gloom.

251097  
251098 13. The knowledge of our ignorance is the best healer of ignorance, as  
251099 the knowledge of one's dreaming removes his trust in the objects of his  
251100 dream. (A dream known as a dream to the dreamer, can not lead him to  
251101 delusion).

251102  
251103 14. A wise man engaged in business, with his mind disengaged from  
251104 it, and fixed on one object, is not obstructed by it in his view of  
251105 spiritual light; as the eye-sight of fishes, is not hindered by the  
251106 surrounding water.

251107  
251108 15. As the light of intellectual day, appears over the horizon of the  
251109 mind, the darkness of the night of ignorance is put to flight; and then  
251110 the mind enjoys its supreme bliss of knowledge, as in the full blaze of  
251111 day.

251112  
251113 16. After the sleep of ignorance is over, the mind is awakened by its  
251114 intelligence, to the bright beams of the rising sun of knowledge; and  
251115 then the mind is ever awake to reason, which no dulness can overpower.

251116  
251117 17. A man is said to live so long, as he sees the moon of his soul, and  
251118 the moon beams of his intellect, shining in the sphere of his mind;  
251119 and he is said to have lived only for those few days, that he has  
251120 discharged his duties with joy.

251121  
251122 18. A man passing over the pool of his ignorance, and betaking himself  
251123 to the contemplation of his soul; enjoys a coolness within him, as the  
251124 cooling moon enjoys by the cold nectarious juice contained in her orb.

251125  
251126 19. There are our true friends, and those are the best sástras; and  
251127 those days are well spent, which have passed with them (the sástras),  
251128 in discourse on dispassionateness, and when we felt the rise of the  
251129 intellect within us.

20. How lamentable is their case, who are born to perish like ferns in their native forests; and who are immersed in their sinfulness, by their neglect to look into their souls.
21. Our lives are interwoven with a hundred threads of hopes and fears, and we are as greedy as bulls of their fodder of straws. We are at last over taken by old age and decrepitude, and are carried away with sorrow and sighs.
22. The dullheaded are made to bear, like heavy laden bullocks, great loads of distress on their backs in their native soil.
23. They are bitten and disturbed by the gnats of their passions, and are made to plough the ground under the halter of their avarice; they are shut in the cribs of their masters, and are bound by the bonds of their kindred.
24. Thus we are harassed in the supportance of our wives and children, and weakened by age and infirmity, and like beasts of burden we have to wade in dirt and mire, and to be dragged to long journeys, and be broken under heavy loads, without halting a while under the toil and fatigue.
25. Bending under our heavy loads, we are tired with our long journeys across the deserts, where we are burnt under the burning sunbeams, without having a cool shade, to shelter our heads for a while.
26. We are big bodied like bulls with poor souls in us; we are oppressed at every limb, and labour under our destiny by being tied as the ringing bell, about the necks of bullocks; and the scourge of our sins lashing us on both sides.
27. We toil like bulls labouring under the poles of the carts which they draw along; and traverse through dreary deserts, without laying down our bodies to rest for a moment.
28. We are always prone to and plunged in our own evils, and move on like heavy laden bullocks with trolling and groaning all the way long.
29. Ráma! try your best to redeem by all means, this bullock of your living soul, from the pool of this world; and take the best measures, to restore it to its form of pristine purity.
30. The animal soul that is released from the ocean of this world, and becomes purified in its mind by the light of truth, is no more liable to roll in the mud, like some beasts after they are cleansed.
31. It is in the society of highminded men, that the living soul receives the instruction, for its salvation in this ocean of the world; just as a passenger easily gets a boat from the ferry-man to go across a river.
32. That country is a desert where there are not learned and good people, resembling the verdant trees of the land. The wise must not dwell in the land, where the trees yield neither fruits nor afford cooling shades.
33. Good men are as the flowering Champa trees of the land; their cooling words resemble the shady leaves of the tree, and their gentle smiles its blooming flowers. Let men therefore resort to the umbrage of such champaka bowers.
34. For want of such men, the world is a desert, burning under the darkening heat of ignorance, where no wise man should allow himself to rest in peace and quiet.
35. It is the self that is the true friend to one's self, therefore support thyself upon thy self only; nor obscure the brightness of thy

soul, under thy darkness of the bodily pride, to bury thy life in the slough of ignorance.

36. Let the learned ponder in themselves, "what is this body and how came it to existence, what is its origin and to what is it reduced?" Thus let the wise consider with diligence, the miseries to which this body is subject.

37. Neither riches nor friends, nor learning nor relatives, serve to redeem the drowning soul. It must be one's own mind to buy its own redemption, by resigning itself to its source and cause.

38. The mind is the constant companion and true friend to the soul; and therefore it is by consultation with the mind, that one should seek to redeem himself.

39. It is by a constant habit of dispassionateness and self deliberation, that one can ford the ocean of this world, riding on the raft of true knowledge (or the knowledge of truth).

40. It is pitiable to see the inward torments of the evil minded, that neglect to release their souls from all worldly vexations.

41. Release the elephant of your living soul—*jíva*\_, from the fetters of its egoism, its bonds of avarice and the ebriety of its mind; and deliver it from the muddy pit of its birth place, and retire to your solitude.

42. It is by these means, O Ráma, that the soul has its salvation; therefore cast away your ignorance, and wipe off your egoism.

43. This is the best way that leaves the soul to its purity, that makes you disentangle your self from the snare of your mind, and disengage your soul from the trap of egoism.

44. It is by this means, that the lord of gods, the supreme soul is beheld by us; and the corporeal body is regarded as a clod of earth, or a block of wood, and not better than these.

45. The sunlight of the intellect comes to view, after dispersion of the cloud of egoism by which it is obscured; and it is after this that you attain the state of supreme felicity.

46. As the light of the day is seen, after withdrawal of the dark veil of night; so you come to see the light of the soul, after removal of the curtain of your egoism.

47. That felicitous state of the soul, which remains after dispersion of the darkness of egoism; the same is the state of divine fullness, and is to be adored with all diligence.

48. This state of the vast oceanlike and perfect fulness of soul, which no words can express nor any eye can behold, is beyond all comparison, and every colour of human attribution.

49. It is but a particle of the pure intellectual light, which gains its stability in the devout spirit, and is then comparable with naught beside the light of the Divinity, which shines before the internal sight of the holy.

50. Though it is beyond all comparison, yet it is beheld by us to be in the state of our sound sleep—*susupta*\_ (hypnotism), it is the state of immensity, and is as extended as the vast extent of the firmament.

51. After extinction of egoism and the mental powers, and subsidence of all the feelings in oneself; there arises a transcendent ecstasy in the soul, which is styled the form of the divine or perfect joy and blissness (*paripúrnamánandam*).

52. This blissful is attainable only by yoga meditation, and in the hypnotism of sound sleep. It is not utterable by speech, O Ráma, but to be perceived only in the heart.

53. The totality of the Divinity is perceived only by the percipience of the mind, and by no categorial distinction of the divine essence; without this intuitive percipience, we can have no conception of the soul.

54. The knowledge of the soul, comprehends in itself the whole totality and infinity together; and resides in the invariable steadiness of the mind. It is by the shutting out the internal and external from the senses and the mind, that the lord of lords, the divine soul appears to our intelligence.

55. Hence follows the extinction of our desire of sensible objects, and hence we derive the light of our supreme felicity; that we have an even minded composure in all circumstances; which leads the souls of the magnanimous, to revert to that inscrutable identity (which has no convertibility in it).

## CHAPTER LXV.

### STORY OF BHÁSA AND VILÁSA.

Argument. Account the Lives and Actions of Bhása and Vilása or the Sahya pupils.

Vasishtha continued:—As long as one does not come to perceive his soul, by breaking down his mind of his own accord; and so long, lotuseyed Ráma, one does not get rid of his egoism and meism (\_i.e.\_, selfishness).

2. There is no end of his worldly misery, as there is no setting of the painted sun; and his adversity becomes as extended, as the vast ocean itself.

3. His misfortunes are as interminable, as the succession of the waves in the sea; and the appearance of the world is as gloomy to him, as the face of the sky, covered by the dark clouds of the rainy season.

4. Here will I recite an old story, containing a discourse between two friends Bhása and Vilása, in some region of the Sahya mountain.

5. Now this is a mountain mightier than the three worlds in his superior strength. In his height he surmounted the sky, and in his extent he got the better of the ground, and with his foot he reached the infernal region.

6. It was fraught with various flowers, and furnished with innumerable water falls; its precious stones were watched over by the Guhya mountaineers, and named as Sahya or moderate being situated in the temperate zone; yet it was intolerable as a tropic mountain (by the intense heat on its top).

7. Its girdle of sun-stones, seemed to studded with pearls, by the sloping beams of the sun falling upon them; and its base with its pavement of gold, looked as the gold island (of Lanká).

8. Here a hill was full of flowers, and there another filled with minerals; there were lakes with flowering water plants on one side, and gemming stones lying on another.

9. Here the cascades were hurling and gurgling in foaming froths, and there the old bamboos were blowing through their hollow pipes; on one

side the winds were howling in the mountain caves, and on another the bees were buzzing on the clustering flowers.

10. The Apsaras were singing in concert on the mountain tops, and the wild beasts were growling in the forests; there the birds were chirping in the groves, and the clouds were roaring on the peaks of mountains, while the birds of the air crying and flying about the sky.

11. The vidyádhara rested in the mountain grottos, and the black bees were humming on the lotus beds; the border lands resounded with the chorus of Keratás, and the woodlands were resonant with the melodies of singing birds.

12. It appeared as the abode of the triple world, having the seats of the gods on its top, the residence of men at its foot, and the holes of snakes under its bottom.

13. There were the siddhas dwelling in its caverns, and precious metals lying hid in its bosom; its sandal woods were the resort of snakes, and its peaks were the haunts of lions.

14. It was crowned with wreaths of flowers hanging on high over its head; and its body was besmeared with the dust and pollen of flowers; it was fanned by the fragrant breeze of flowers, and was all flowery with the fallen flowers.

15. It was daubed with the grey dust of its metallic ores, and stood on its footstool of precious stones; it was often resorted to by heavenly damsels, frequenting its bowers to cull the Mandára flowers.

16. Its peaks were veiled by the blue mantle of clouds, and decorated with the gems hidden under them; they appeared as beauties beaming with the golden beams of the sun, and rising to meet their loving gods in heaven.

17. There was a table land on the northern edge of that mountain, which was overhung by trees loaded with bunches of fruits, and also a gemming lake, formed by the waters of cataracts falling from high.

18. The ground was strewn over with florets scattered by the waving stalks of amra trees; and its borders were decorated with the blossoming kolkara and punnaga plants, shining as cerulean lotuses about a lake.

19. The sun beams were shut out by the embowering alcoves of creepers, and the ground sparkled with its gems like the floor of heaven; the Jambu fruits distilled their juice like the cooling moon beams, and all these made this spot as delightful as the moon light sky.

20. It was as delightful as the heaven of Brahmá and the celestial seat of Siva; and here the sage Atri held his hermitage which blotted away the austerities of Siddhas.

21. In this hermitage there dwelt two hermits, both of whom were as wise and knowing as Vrihaspati and Sukra—the preceptors of gods and demigods.

22. They were both as of one flesh and soul, and brought forth in time two boys, like two buds of lotuses growing in the same bed, and having their bodies as pure as the limpid lake from which they sprang.

23. They were named Bhása and Vilása, who grew up in time like two orchids, upon the branching arms of their parents.

24. They had one soul and mind in two bodies, which were united to one another as those of two loving brothers, and intimate friends. They remained in mutual union like the oil and seeds of sesamum, and as the flower and its fragrance.

- 251406 25. The fond parents were much more mutually attached in their hearts  
251407 and minds, owing to their joint care and affection for their lads, and  
251408 seemed as they were the one and same person in two different bodies.  
251409
- 251410 26. The two boys of graceful forms, remained also pleased with one  
251411 another in the same hermitage; and moved about as two bees, over the  
251412 same bed of lotuses in the same lake.  
251413
- 251414 27. They attained their youth after passing their boyhood and shone  
251415 forth in a short time, as the two luminaries of the sun and moon rising  
251416 together.  
251417
- 251418 28. The aged parents then left their infirm bodies, and went to heaven  
251419 like a pair of birds quitting their broken nest. (Nest is in sanskrit  
251420 \_nidas\_, Lat. \_nidus\_. Plato compares the departing soul, to the flight  
251421 of a bird from its nest.)  
251422
- 251423 29. The demise of the parents made the youths as dejected as the  
251424 drooping lotus in a dried-up channel; and the vigour of their bodies  
251425 now gave way to their want of energy.  
251426
- 251427 30. They discharged the funeral rites, and remained long in their  
251428 mourning; under the sad accidents of life, which are unavertible even  
251429 by the good and great.  
251430
- 251431 31. After performance of the obsequies, they were so overpowered by  
251432 their grief and sorrow, that they continued to wail over their memory  
251433 with piteous cries and tears. They sat silent and inactive as pictures  
251434 in a painting, with their melancholy countenances and hearts heavy with  
251435 sobs and sighs.  
251436  
251437  
251438  
251439

## 251440 CHAPTER LXVI.

251441

### 251442 THE TRANSITORINESS OF LIFE AND EVANESCENCE OF WORLD BY THINGS.

251443

251444 Argument. Speech of Bhása, on the vain sorrows and griefs of  
251445 unenlightened Minds.  
251446  
251447

251448 Vasishtha continued:—The two sorrowful hermits continued in the  
251449 observance of their rigorous austerities, until their bodies where  
251450 emaciated as two withered trees in the forest.  
251451

251452 2. They passed their time with cool apathy in their minds in the  
251453 solitary forest; and were as helpless as stray stags separated from  
251454 each other, and wandering afar from their home and possessions.  
251455

251456 3. They passed their days and nights, and months and years in this  
251457 manner; until both of them were worn out by age, like two withered  
251458 trees in a valley (having nobody to take notice of them).  
251459

251460 4. Not attaining to true knowledge, their austerities served only to  
251461 shatter their frames, and reduce their strength; till at last they  
251462 happened to meet one another, and betook to their conversation in the  
251463 following manner.  
251464

251465 5. Vilása said:—O Bhása, that art the best fruit of the tree of my  
251466 life, that hast thy seat in the recess of my heart, and art a sea of  
251467 ambrosia to me, I welcome thee, O my best friend in this world.  
251468

251469 6. Tell me my good friend, how and where you passed so long a time,  
251470 after your separation from me; and whether your austerities have been  
251471 successful to be rewarded with their fruit.  
251472

251473 7. Tell me whether thy mind is freed from anxieties, and whether thou  
251474 art in possession of thy self (\_i.e.\_ self-possessed by knowledge of

thy soul). Say, hast thou obtained the reward of thy learning, and hast thou after all, got thy peace and quiet.

8. Being thus addressed and asked by Vilása, whose mind was troubled amidst the vexations of this world; Bhása who had attained to consummate knowledge, replied to him as respectfully as a friend doth to his dearest friend.

9. Bhása replied:—O good friend! you are fortunately and happily met here this day; but how can we expect to have our peace and rest so long as we have to remain in this world of strife and vale of misery.

10. How can I have my rest so long, as the turbulent passions are not subdued in my breast; and until I can know the knowable (the unknown one that is only worth knowing); and till I can get across this sea of the world.

11. How can we have our quiet, as long as our desires and hopes and fears continue to infest in our minds; and until we can weed them out, like thorns and brambles of bushes, with the spade of our reason.

12. Until we can gain true knowledge, and have the evenness of our minds; and until we can have a full knowledge of things, we can have no rest in us.

13. Without the knowledge of the soul and acquisition of true knowledge, which is the greatest remedy against all diseases of the mind, it is impossible to escape from the pestilence of the world.

14. The poisonous plant of worldliness, sprouts forth in our childhood; it shoots out in its leaves in our youth, it flowers in our old age, and never fructifies before our death. (We live to long after the fruit best never to earn it).

15. The body decays as a withered tree, and our relatives flutter as bees over it; old age overtakes us with its blossoming grey hairs, and produces the fruit of death.

16. We have to reap the bitter fruits of our actions of bygone times, which are laid up in store, and fructify in their seasons; and thus years upon years glide upon us, in the same monotonous rotation of business, and the sad tenor of our minds.

17. This tall body of ours, rising as a thief on the ground, has all its inner cells and caves, filled with the thorns of our cravings; it is the abode of the serpentine train of our actions, emitting the poison of continuous woe in our repeated transmigrations in new bodies.

18. See how our days and nights are rolling on, in their circuit of continued misery and misfortune, which are misconstrued by men for transient joy and good fortune.

19. See how our lives are spent, in useless pursuits after objects of our vain wishes; and how we mispend our time with trifles, that are of no good to us.

20. The furious elephant of the ungoverned mind, breaks loose from its fetters of good sense; and then joining with the elephants of wild desire, ranges at large without rest or sleep.

21. The bawling tongue sets on screaming, as a vulture in the hollow of the tree of human body; and fosters itself by feeding on the gems of thought (chintámani), lying hidden in it. (The talkative fool is no thoughtful man).

22. The slackened limbs of the old and withered body, drop down like the dry leaves of trees; and there is nothing to prop up the drooping spirit, from its decay and decline day by day.

251544 23. The brightness of the body flies away in old age, and the mind  
251545 dejected at the disregard of every body, becomes as pale and withered,  
251546 as the lotus flower fades away under the frost.  
251547

251548 24. As the channel of the body dries up in old age, and the water of  
251549 youth is drained out of it; so the swan of life flies away far from it,  
251550 and there is nothing to retard its flight.  
251551

251552 25. The old and time worn tree of the aged body, is overpowered by the  
251553 force of the blasts of time; which blast its leaves and flowers (like  
251554 human hopes) below, and then buries them all underneath the ground. (So  
251555 says the Persian poet: Ai basá haus ke báz mandá, oai basá arzu ke khák  
251556 shuda).  
251557

251558 26. As the serpent of desire lies dormant in the heart, (for want of  
251559 overtaking its prey in old age); it is content like the croaking frog,  
251560 to hold its complaints in the mouth; and the mind like a monster, hides  
251561 itself in the pool of dark despondence.  
251562

251563 27. Our desires with their various wishes, are as the variegated flags  
251564 of temples, furling and fluttering in all directions, till they are  
251565 hurled down by the hurricane old age.  
251566

251567 28. The world is a long linked chain, lying in the depth of eternity;  
251568 wherein the rat of death is always busy in gnawing down the knot of  
251569 life at the root.  
251570

251571 29. The stream of life glides muddily on, with the foam and froth  
251572 of cares and anxieties; there are the whirlpools of repeated  
251573 transmigrations, and the waves of youthful levities, which are as  
251574 boisterous as they are dangerous.  
251575

251576 30. The stream of our actions on earth, flows on interminably, with  
251577 the billows of our worldly duties, and the various arts of life, all  
251578 leading to the abyss of perdition.  
251579

251580 31. The current of our friends and relations, and the concourse of  
251581 people, glide on incessantly to the deep and boundless ocean of  
251582 eternity; from whose bourne no body ever returns to life.  
251583

251584 32. The body is a valuable instrument, for the discharge of our worldly  
251585 duties; but it is soon lost under the mud of this ocean of the world,  
251586 and no body knows where it is buried in its repeated births.  
251587

251588 33. The mind is bound to the wheel of its anxieties, and put to the  
251589 rack for its misleads; it revolves all along as a straw, in the eddy of  
251590 this ocean of the world.  
251591

251592 34. The mind dances and floats, over the waves of the endless duties of  
251593 life; it has not a moment's respite from its thoughts, but continues to  
251594 oscillate with the action of the body, and rise and fall according to  
251595 the course of events.  
251596

251597 35. The mind like a bewildered bird, flutters between its various  
251598 thoughts, of what it has done, what it is doing and what it is about to  
251599 do; and is thus caught in the trap of its own fancies for evermore.  
251600

251601 36. The thoughts that this one is my friend, and the other one is my  
251602 foe, are our greatest enemies in this world; and these tear my heart  
251603 strings like the rough wind, that tears the tender lotus leaves and  
251604 fibres. (It is wrong to take one for a friend or foe whom we do not  
251605 know, and with whom we have no concern).  
251606

251607 37. The mind is overwhelmed in the whirlpool of its cares; it is  
251608 sometimes hurled down to the bottom, and at others floating upon and  
251609 loosened from it like a living fish caught by angling hook.  
251610

251611 38. The belief of the external body for the internal self, is the  
251612 cause of all our woe herein; and so the taking of others as our own is



equally for our misery.

39. All mankind placed between their weal and woe in life, are swept away to age and death; as the leaves of trees growing on high hills, are scattered by the high winds of heaven.

## CHAPTER LXVII.

### ABANDONMENT OF INTRINSIC RELATIONS.

Argument. Refutation of the Intimate Relation of the Body and Soul. This relation is the Bondage and its abandonment the Release of the soul.

Vasishtha continued:—Having thus accosted and welcomed each other, the two brothers applied themselves to the acquisition of divine knowledge; and gained thereby their liberation in the living state (of Jívan mukta).

2. I will now tell, O strong armed Ráma! that there is no salvation for the enslaved mind, without true knowledge of Divinity.

3. Know, O Ráma of polished understanding! that this world of endless woes, is as easily traversed by the intelligent, as the wide ocean is crossed over by the bird of Jove, though it is impossible for any other bird to do so.

4. The great soul is without and lies beyond the body: it is situated in its own intellect, and looks on the body from a distance, as a beholder beholds a concourse of people (without him).

5. The body being pulled down by decay and disease, does not affect us any more, than the coach being broken, there is no injury done to the rider.

6. The mind also when it is depressed and dejected, does not affect the understanding, as the moving waves which ruffle the surface of the sea, do not perturb the waters of the deep.

7. What relation do the swans bear to the waters of the lake, and what relativity is there between the pebbles and stones of the sea and its waters; so the blocks of wood borne by the current are no way related to the waters of the stream; and in the like manner no object of sense has any relation with the supreme soul.

8. Tell me, O fortunate Ráma! what correlation is there between a rock and the sea? The rock verily puts no obstruction to the internal current of the sea; so none of these worlds can stop the course of the Divine Mind (as there is nothing which can bind the subtle and immeasurable sky).

9. What relation do the lotuses bear upon the waters of a stream, than that of their being contained in the bosom of their containing waters: so are all solid bodies related as contents with the all containing Divine soul.

10. As the concussion of a log with a body of waters, is attended with the effusion of watery particles around; so the contact of the body and soul, is productive of the various affections of the mind.

11. As the contiguity of a bordering tree, produces its shadow in the waters below; so the proximity of all objects to the soul, reflects their images in the mind.

12. As the reflexions of things in a mirror or watery glass, and in

the swelling waves of the sea, are neither real nor unreal; so the reflexions in the soul, are neither substantial nor unsubstantial, (but adscititious and extrinsic only).

13. As the breaking of a tree or rock by the howling winds, does not affect the wind at all; so the union or separation of the elemental substance, and component parts of a body, makes no alteration in the soul.

14. As the falling of a tree in the water, produces a vibratory sound in it; so the contact of the body and soul, produces a vibration in the intellectual organs (the recipients of all impressions).

15. But these impressions have no relation either with the pure and simple soul, nor with the gross body (neither of which is concerned with them). All these are but the delusions of our erroneous knowledge, at the absence of which we have the transparent intellect only.

16. As one has no notion of the manner of connection, between the wood and the water (which nourishes it); so no body has any knowledge, how the body is united with the soul.

17. As the world appears a reality to the non-intelligent, so it appears a substantial entity, to those who are ignorant of truth.

18. They that are devoid of their internal percipience of moisture in wood and stone, resemble the worldly minded materialist, having the knowledge of external objects only.

19. As those devoid of their intuitive knowledge, find no difference in the wood and water; so they believe the body and the soul to be the same thing, and do not know their irrelation and unconnection with one another.

20. As the relation of wood and water, is imperceptible to them that have no intellection; so are they unacquainted with the irrelation between the soul and body, owing to their want of intuition.

21. The soul is purely conscious of itself in all places, and without any objective knowledge of anything at all; nor is it liable to the erroneous knowledge of a duality also.

22. The bliss of the soul is converted to misery, by its false apprehension of unrealities; as when one comes in sight of an apparition, by his false imagination of a ghost.

23. Things quite irrelevant become relevant, by our internal conviction of their relevancy; as our sight and apprehension of thieves in our dreams, and the appearance of a demoniac spectre in a block of wood.

24. As the relation between the wood and water is altogether unreal; so the correlation between the soul and body, is wholly false and unsubstantial.

25. As the water is not troubled, without the falling of the tree into it; so the soul is not disturbed, without its thoughts of the body: and the soul freed from its connection with the body, is free from all the maladies and miseries, which the flesh is heir to.

26. The misconception of the body as the soul, makes the soul subject to all the imperfections and infirmities of the body; as the limpid water of the lake is soiled, by the leaves and twigs, that are seen to float upon it.

27. Absence of the intrinsic relation of external things with the internal soul, liberates it from all the casualties in the course of things; but the presence of extraneous associations, makes the internal soul as turbid water, by reason of the mess of the leaves and foul things and fruit and flowers, continually falling upon it.

251751  
251752 28. The soul freed from its innate knowledge of the objective, is  
251753 wholly absolved from misery; while the knowledge of its connection with  
251754 the body, senses and the mind, is the mainspring of all its woes.  
251755

251756 29. The internal connection of the externals, is the seed of all the  
251757 evils of men in this world, and brings forth all the pain and sorrow  
251758 and errors of mankind.  
251759

251760 30. The man that is internally connected with the externals, sinks deep  
251761 under the load of his connexions in the depth of this earth, but he who  
251762 is aloof from his internal relations, floats above the surface of this  
251763 sea, and rises aloft in air as an aerial being.  
251764

251765 31. The mind with its internal bearings, is as an arbor with the  
251766 hundred ramifications; but the mind with its wants of internal  
251767 relations, is said to have faded and grown extinct.  
251768

251769 32. The mind unattached to the world is as a pure crystal, without any  
251770 shade of colour in it; but the mind that is attached to the world, is  
251771 as a prismatic glass with all the colours of the rainbow.  
251772

251773 33. The unattached and untinged mind is said to be set at liberty,  
251774 though it is set at work in the world; but the mind which though it is  
251775 attached to the world, is said to be unattached, if it is thoughtless  
251776 of it, though it is practiced to austerities.  
251777

251778 34. The mind attached to the world, is said to be bound to it; but that  
251779 which is detached from it, is said to be set free from it. It is the  
251780 internal attachment and detachment of the mind, that are the causes of  
251781 its bondage and liberation.  
251782

251783 35. The unworldly minded persons, are not tied down to the earth by  
251784 their worldly actions; it remains aloof from all its actions, as a  
251785 floating vessel remains aloft of the sweet and salt waters of the lake  
251786 beneath it. (The spiritual man is above his bodily actions).  
251787

251788 36. It is the tendency of the mind, that makes a man master of an  
251789 action, which he has not actually done; as the delusion of the mind  
251790 in dreaming, makes one feel the pleasure and pain of his pleasing  
251791 and unpleasing dreams. (It is the mind and mental action, that  
251792 differentiate the rational man from the body and bodily actions of an  
251793 irrational beast, brute or bird).  
251794

251795 37. The activity of the mind gives activity to the body also, as the  
251796 action of the mind in dreaming, gives motion to the inert body of the  
251797 sleeping man (as in somnambulism and the somniloquy).  
251798

251799 38. Inactivity of the mind, causes the inaction of the body; and  
251800 though it should act by its physical force, yet the insane mind is not  
251801 sensible of the action (nor is an idiot or madman responsible for his  
251802 deeds).  
251803

251804 39. Man gets the retribution of his actions done with his mind; and not  
251805 of those that pass beyond his knowledge. The inert body is never the  
251806 cause of an action, nor the mind is ever joined with the living body,  
251807 as an automaton or self-moving machine, or like a clock or watch, the  
251808 spring of whose action lies in itself. But the body requires the action  
251809 of the mind, to put that animal force into motion.  
251810

251811 40. The mind unattending to an action of the body, is never considered  
251812 as its agent (as it is never said to be the agent of breathing, which  
251813 is a spontaneous action of the living body). No reward of any action  
251814 ever accrues to one, that is not engaged in the doing of that action.  
251815

251816 41. The man not intentionally employed in the sacrifice of a horse or  
251817 slaughter of a Bráhmaṇ, neither reaps the good of the one, nor incurs  
251818 the guilt of the other; and so the minds of distracted lovers are never  
251819 aware of the results of their own deeds. (The killing of a Bráhmaṇ with

the idea of his being an aggressor, does not amount to Bráhmicide; and so the acts of the lovelorn Indráhalyá and Vikramorvasi, are taken into no account).

42. One free from his intrinsic relation (or interest) with anything, is most agreeable to all by his elevated demeanour; and whether he acts and neglects his part, he remains indifferent and neutral to both. (It is the deliberate choice, and not the unheeded action that constitutes the deed).

43. No agency is attached to the man whose action is involuntary, and whose mind is released from its internal attachment to anything.

It is the unconcerned indifference of the mind, that is attended with its composure; while its careful concern for anything whatsoever, is fraught with its vexation only.

44. Therefore, avoid your internal concern for anything, that thou knowest to be but externally related to thee; and release thyself from the mortification of the loss to all external relations.

45. The mind being cleared of the foulness of its internal relation with the externals, acquires the pellucidness of the cloudless firmament; and after clearance of all dirt and dross from within, the mind becomes one with the soul; like a bright gem shining with double effulgence with the lustre of a luminary, or like a blue streamlet, receiving the cerulean hue of the azure sky.

## CHAPTER LXVIII.

### INQUIRY INTO THE NATURE OF INTERNAL AND EXTERNAL RELATIONS.

Argument. The Relativity of the body or mind, either externally or internally with any object, is the cause of its woe and misery.

Ráma said:—Tell me, sir, what are those connexions which become the bondages of men, and how are they to be avoided; as also what is that congeniality that leads to their emancipation here.

2. Vasishtha answered:—The division of Unity into the duality of the body and soul (whose body nature is, and God the Soul); and the rejection of the latter part—the soul (under the idea of its being assimilated to body); produce the misbelief in the body only, and is called the association of bondage (i.e., binding the soul to the body, and subjecting it thereby to repeated transmigrations in various embodied forms, from which it can never fly away to its etherial element).

3. Again the consideration of the infinite soul as a finite being, and confined in the limited confines of the body (under the impression of its being seated in the heart, and becoming extinct with it) leads to the bondage of the soul (to sensual gratifications).

4. But the conviction "that this whole cosmos is the self-same soul, and therefore we have nothing to choose or reject in it beside the very soul", is termed the unrelated condition of the mind, which is settled in the supreme-self only, and this state is known under the title of living liberation jívanmukti (which has its connexion with naught, but with one's self only, which is the universal soul of all).

5. The unattached and self-liberated man thus speaks in himself that:—"Neither do I exist nor are these others in existence: let aught of good or evil, pleasure or pain befall unto me, but I am not to be changed in any condition of life."

251889 6. He is said to be the unattracted or undistracted and self-devoted  
251890 (stoic); who neither fosters his desires, nor hankers after things, nor  
251891 continues in his actions at all times of his life.

251892  
251893 7. The self-devoted man, whose mind is not subject to the feelings of  
251894 joy and sorrow, and is indifferent to worldly matters (whether good or  
251895 bad), is verily said to be liberated in his lifetime.

251896  
251897 8. He whose mind is not solicitous about the results of his actions,  
251898 but takes them lightly as they come to pass upon him; such a man is  
251899 said to be listless and lukewarm in his mind (that sets no worth on any  
251900 worldly thing).

251901  
251902 9. All our efforts impelled by various motives, are avoided by our  
251903 indifference to those pursuits; and this unconcernedness about worldly  
251904 matters, is productive of our greatest good (in this world and in the  
251905 next).

251906  
251907 10. It is by reason of our concern with many things, that we load  
251908 innumerable distresses upon ourselves; and all worldly cares serve only  
251909 to multiply the growing ills of life, like the branching thorny bushes  
251910 in the caves.

251911  
251912 11. It is the effect of worldly attachment, which drives silly men to  
251913 labour under their heavy burdens; as the dastardly donkeys are dragged  
251914 by their nose-strings, to trudge and drudge under their loads, in their  
251915 long and lonesome journeys. (It is on the part of the earthly minded,  
251916 to toil and moil in the earth, from whence they rose, and whither they  
251917 must return).

251918  
251919 12. It is one's attachment to his home and country, that makes him  
251920 stand like an immovable tree on the spot; and endure all the rigours  
251921 of heat and cold, of winds and rains without shrinking (or thinking to  
251922 change his place for a happier region).

251923  
251924 13. See the reptiles confined in the caves of earth, with their  
251925 weak bodies and tortuous movements; to be the instances of earthly  
251926 attachment, and passing their time in pain and agony, and in a state of  
251927 continual helplessness.

251928  
251929 14. See the poor birds resting on the tops of trees, and whining  
251930 their while with cries of their empty stomachs, and constant fear (of  
251931 hunters), as instances of worldly attachment (which prevents them from  
251932 flying away).

251933  
251934 15. Observe the timorous fawn of the lawn, grazing on the tender blades  
251935 of grass, and dreading the darts of the huntsman, to serve as another  
251936 instance of earthly leaning.

251937  
251938 16. The transformation of men to worms and insects in their repeated  
251939 transmigrations; and the congregation of all these animals of all kinds  
251940 in all places, are but instances of their earthly fondness (ever to  
251941 abide in it, and bide all its miseries).

251942  
251943 17. The multitudes of animal beings, that you see to rise and fall like  
251944 the waves of the sea, are all the effects of their worldly attachment.

251945  
251946 18. The selfmoving man becomes immovable, and turns to the state  
251947 of fixed trees and plants; and thus grows and dies by turns, in  
251948 consequence of his worldly propensities.

251949  
251950 19. The grass, the shrubs and the creepers, which grow on earth from  
251951 the moisture of the earth; are all products of the cause of their  
251952 addictedness to the world.

251953  
251954 20. These endless trains of beings, that are borne away in this running  
251955 stream of the world, and are buffeting in their ever-increasing  
251956 difficulties, are all the sports of their earthly inclinations.

251957

21. Worldly affections are of two kinds—the praiseworthy and the fruitless ones; those of the wise and learned men, belong to the former kind; but the tendencies of the ignorant, are of the latter or unfruitful kind.
22. Any tendency to this world, which springs from the base bodily and mental affections, and does not proceed from or bears its relation with spiritual motives and purposes, are said to be quite fruitless (of any good result).
23. But that tendency, which has its origin in spiritual knowledge, and in true and right discrimination, and bears no relation to anything that is of this world, but leads to one's future and spiritual welfare, is the truly laudable one (because the desire to rise higher tends to make one a higher being).
24. The god holding the emblems of the conch-shell, his discus and the club, had various inclinations of this better kind, whereby he became the support of the three worlds (the god Vishnu).
25. It is by means of this good tendency, that the glorious sun makes his daily course, in the unsupported path of heaven for ever more.
26. The god Brahmá, that now shines in his fiery form, had for a whole kalpa age, to foster his project of creation; and it was owing to this laudable purpose of his, that he became the creator of the world. (The world was not made in a day, but took many ages for its formation).
27. It was because of this kind of praiseworthy purpose, that the god Siva acquired his bipartite body of the androgyne, graced by the female form of Umá, linked with his as its other half. (In Siva-Isha; we have the androgynous form of Adam-Ish or man, and in Umá that of Eve or woman, linked together before their separation. God made woman out of man and from a rib of his on the left side).
28. The Siddhas and other heavenly and aerial beings, and the regents of the skies, that move in their spiritual spheres of intelligence, have all attained their high positions by means of their laudable tendencies.
29. They bear their bodies of heavenly growth (i.e. of a celestial nature); and have set themselves beyond the reach of disease, decay and death, by means of their praiseworthy inclinations.
30. The fruitless desire, expects to derive pleasure from unworthy objects, and causes the mind to pounce like a vulture on a bit of flesh (that will not fill its gizzard).
31. It is the force of habit, that makes the winds to blow in their wonted course, and causes the five elements to continue in their usual states, in support of the order of nature.
32. This Sansakti constitutes the constitution of the system of nature; which is composed of the heavens, earth and infernal regions; peopled by gods, men, demons &c., who are like gnats fluttering about the fruit of the mundane fig tree.
33. Here are seen numberless orders of beings; to be born and rise and fall and die away; like the ceaseless waves of the sea; rising for falling.
34. The results of worldly leanings rise and fall by turns, until they disappear all at once. They are as bitter as the drops of waterfalls are to taste.
35. It is mere worldliness, which makes these crowds of men devour one another like sharks and fishes; and they are so infatuated by their ignorance, that they have been flying about like stray leaves of trees in the air.

36. It is this which makes men rove about, like revolving stars in their courses in the sky; and flutter about as flights of gnats upon fig trees; or to lie low like the whirling waters of eddies underneath the ground.

37. Men are tossed as the play balls of boys, by the hands of fate and death; and are worn out like these toys, by their incessant rise and fall and rolling upon the ground; yet these worrying wanderings, do not abate the force of their habitual motion, as the repeated waste and wane of the ever-changing moon, makes no change in the blackish spot marked upon her disk.

38. The mind is hardened by seeing the miseries of the repeated revolutions of ages, resembling the rotations of fragments of wood in whirlpools; and yet the gods will not deign to heal the stiff boil of the mind, by any operation in their power.

39. Behold, O Ráma! this wonderful frame of the universe, to be the production of the desire of the divine Mind only. (\_i.e.\_ The divine will of creation, is the cause of this world, as the human wish of seeing it, presents its view to his sight).

40. It is the pleasure of association, that presents this view of the triple world, in the empty sphere of the mind; for know the wondrous world to be a creation of the mind only, and nothing in reality. (The pleasure of association, means the pleasure of memory or reminiscence).

41. The avarice of worldly men eats up their bodies, as the flame of fire feeds upon dry fuel. (\_i.e.\_ In order to feed the body, we become the food of our toils).

42. Yet the bodies of worldly minded men, are as countless as the sands of the sea; and these again are as unnumbered as the atoms of earth which nobody can count.

43. It may be possible to count the hoary foams of Gangá, and the pearly froths of sea waves; it is likewise possible to measure the height of mount Meru, from its foot to the top and its peaks; but not so to number the desires in the minds of worldly minded men.

44. These rows of inner apartments, which are built for the abode of the worldly minded, are as the lines of Kála Sutra and the spires of hell-fire.

45. Know these worldly men to be as dry fuel, heaped up to light the piles of hell-fire.

46. Know all things in this world, to be full of pain and misery; and are stored up not for enjoyment but torments of the worldly minded.

47. The minds of all worldly men are the receptacles of all woe and misery; as the great sea is the recess of the outpourings of all rivers.

48. The mind which is attached to the world, and the body which is bent down under its toilsome loads; are both of them the fields for the exercise of Ignorance, which elevates and depresses them by turns.

49. Want of attachment to worldly enjoyments, is productive of ease and prosperity; and it expands the capacity of the mind, as the rains increase the extent of rivers.

50. Inward attachment of the mind to worldly objects, is the burning flame of the outer body; but want of this internal attachment, is the healing balm of the whole frame.

51. Inward attachment burns the outward body, as the hidden poisonous plant infects the creepers, which recline on it for their support.

52. The mind which is unattached to everything in all places, is like the lofty sky aloof from all things; and by having no desire in it, it is always clear and bright, and enjoys its felicity for ever.

53. As the light of knowledge rises before the sight of the mind, the darkness of ignorance which veiled all objects, wastes away of itself and is put to flight. The man who is devoid of all sorts of worldly attachments, and lives in communion with his own mind, is truly liberated in his life.

## CHAPTER LXIX.

### FREEDOM FROM ATTACHMENT—THE ROAD TO TRANQUILLITY.

Argument. Abstraction of the mind from the external, and its Application to Intellectual objects.

Vasishtha continued:—Though remaining in all company, and doing all the duties of life; and although employed in all the acts; yet the wise man watches the movements of his mind.

2. It is not to be engaged in cares of this world, nor employed in thoughts or things relating to this life; It is not to be fixed in the sky above or the earth below; nor let to wander about over the objects on all sides.

3. It must not roam over the extensive field of outward enjoyments, nor dwell on the objects and actions of the senses. It must not look internally, nor be fixed to the breathing, the palate and crown of the head. (Which are certain modes of Yoga practice).

4. It must not be attached to the eye brows, the tip of the nose, the mouth or the pupil of the eye; nor should it look into the light or darkness, or into the cavity of the heart.

5. It must not think of its waking or dreaming states, nor those of its sound sleep or internal clearness of sight; nor should it take any colour as white, red, black or yellow for the object of its thought or sight.

6. It must not be fixed on any moving or unmoving substance, nor set in the beginning, middle or end of any object. It must not take a distant or adjacent object either before or inside itself.

7. It must not reflect on any tangible or audible object, nor on the states of felicity and insensibility. It must not think of the fleetness or fastness nor the measurement of time, by the measure and number of its thoughts.

8. Let it rest on the intellect only, with a slight intelligence of itself; and taste of no joy except that of its self-delight.

9. Being in this state of mind, and devoid of all attachment to any thing, the living man becomes as a dead body; when he is at liberty to pursue his worldly callings or not.

10. The living being that is attached to the thought of itself, is said to be doing and acting though it refrains from doing anything; and it is then as free from the consequence of acts, as the sky is free from the shade of the clouds that hang below it.

11. Or it may forsake its intelligential part (i.e. forget its intelligence), and become one with the mass of the Intellect itself. The living soul thus becomes calm and quiet in itself and shines with as serene a light, as a bright gem in the mine or quarry.



12. The soul being thus extinct in itself, is said to rise in the sphere of the Intellect; and the animal soul continuing in its acts with an unwilling mind, is not subjected to the results of the actions in its embodied state.

## CHAPTER LXX.

### PERFECT BLISS OF LIVING LIBERATION.

Argument. Living Liberation and its constituents or Jívan mukti.

Vasishtha continued:—Men whose souls are expanded and contented with the delight of their habitual unattachment to worldliness; have set themselves above the reach of internal sorrow and fear, notwithstanding their engagement in worldly affairs.

2. And though overtaken by inward sorrow (owing to some temporal loss); yet their countenances are unchanged owing to the uninterrupted train of their meditation; and the fulness of their hearts with holy delight, is manifest in the moonlike lustre of their faces.

3. He whose mind is freed from the feverishness of the world, by his reliance in the intellect, and remaining apart from the objects of intellection; throws a lustre over his associates, as the clearing kata fruit, purifies the water wherein it is put.

4. The wiseman, though he may be moving about in busy affairs, is yet ever quiet in the abstraction of his soul from them. He may be assailed by outward sorrow, yet his inward soul shines as an image of the sun.

5. Men of great souls, who are awakened and enlightened by knowledge, and raised high above the rest of mankind, are wavering on their outside as a peacock's feather (i.e., as a weather cock); but inwardly they are as firm as mountainous rocks.

6. The mind being subjected to the soul, is no more susceptible of the feelings of pain and pleasure, than as a piece of painted glass, to receive the shadow of any other colour, (or an opaque stone to reflect any colour).

7. The man of elevated mind, who has known the nature of superior and inferior souls (i.e., the divine and human spirits); is not affected by the sight of the visibles, any more than the lotus leaf, by the hue of its encompassing waters.

8. It is impossible to evade the impressions of the outer world, until and unless the mind is strengthened in itself. It becomes strong by its knowledge of the Supreme Spirit, removing the foulness of its fancied objects, and by meditation and enjoyment of the light of the soul, even when the mind is not in its meditative mood.

9. It is by means of Spiritual communion and internal rapture, that the mind loses its attachments; and it is only by knowledge of the soul and in no other way, that our worldly associations wear out of themselves.

10. The waking soul may deem itself to be in sound sleep, by its sleeping over (or insensibility of) the outer world; as it may likewise deem itself to be ever awake and never asleep, by its sight of the unfading light of the soul; and by preservation of its equanimity and equality in all circumstances, and its want of duality and differentiation of the objects of its love and hatred.

11. Being ripe in its practice of yoga meditation, it sees in itself the pure light of the sun; until at last it finds its own and the

252234 supreme soul, shining as the sun and moon in conjunction.  
252235

252236 12. The mind losing its mental powers, and remaining vacant as in  
252237 the case of distraction or dementedness; is said to be in its waking  
252238 sleepiness, when its faculty in imagination is at an utter stop.  
252239

252240 13. The man having attained to this state susupta hypnotism, may live  
252241 to discharge the duties of his life; but he will not be liable to be  
252242 dragged about by the rope of his weal or woe, to one side or the other.  
252243

252244 14. Whatever actions are done by the waking man, in his hypnotic  
252245 state in this world, they do not recur to him with their good or evil  
252246 results, anymore than a dancing puppet, to have the sense of any  
252247 pleasure or pain in it. (The want of egoism in a man as in a doll, is  
252248 the cause of his impassivity in either state) (of waking or sleep).  
252249

252250 15. The mind possesses the pains-giving power, of giving us the  
252251 perception of our pain and pleasure, and the sense of our want and  
252252 bitter sorrow; but when the mind is assimilated with the soul, how can  
252253 it have the power of annoying us anymore?  
252254

252255 16. The man in the hypnotic state of his mind, does his works as  
252256 insensibly as he did them in his sleep; and by reason of no exertion on  
252257 his part, for his doing them from his former and habitual practice. The  
252258 living soul that is insensible of its actions, is said to rest in his  
252259 state of living liberation.  
252260

252261 17. Do you rely in this state of hypnotism, and either perform or  
252262 refrain from your actions as you may like: for our actions are no more  
252263 than what arise of our nature, and pass for the results of the deeds of  
252264 our past lives, and are enacted by ordinances of eternal laws.  
252265

252266 18. The wise man is neither pleased with the acts of charity or penury;  
252267 he is delighted with his knowledge of the soul, and lives content with  
252268 whatever may fall to his lot.  
252269

252270 19. All that you do with your mind, by remaining as still as in your  
252271 sleep, is reckoned as no doing of yours; and though doing nothing with  
252272 your body, you are the doer thereof if you do it with your mind. Do  
252273 therefore your acts with your body or mind as you may like.  
252274

252275 20. As the baby lying in the cradle, moves its limbs to no other  
252276 purpose than its mere pleasure; so Ráma, do your duties for pleasure's  
252277 sake (as a labour of love), and not for reward.  
252278

252279 21. Whoever has his mind fixed in his intellect, and not in any object  
252280 of intellection, and remains dormant in his waking state; is said to be  
252281 master of his soul, and all he does is reckoned as no deed of his doing.  
252282

252283 22. The wiseman (Gno or Gnostic), who obtains the state of  
252284 hypnotism—Susupta, and has his mind free from desires; gets a calm  
252285 coolness within himself, which is equal to the cooling moisture of the  
252286 humid moon.  
252287

252288 23. The man of great valour, remains coolly dormant in himself, and is  
252289 as full as the orb of the moon in the fulness of her digits; and has  
252290 the evenness of his mind, like the steadiness of a hill at all times  
252291 and seasons.  
252292

252293 24. The man of the sedate soul, is pliable in his outer conduct, though  
252294 he is inflexible in his mind. He resembles a mountain, which waves its  
252295 trees with the breeze, without shaking or being shook by it.  
252296

252297 25. The hypnotism of the mind purifies the body of all its impurity;  
252298 and it is the same whether such a person perishes sooner or later, or  
252299 lasts forever as a rock. (Because its purity is its strong shield,  
252300 against the power and torments of life and death).  
252301

252302 26. This state of hypnotism, being acquired by constant practice of

Yoga, gets its maturity and perfections in process of time; when it is called the turiya or fourth stage of the adept, by the learned in divine knowledge.

27. He becomes the most exalted gnostic, whose mind is cleared of all its impurity; and whose inward soul is full of joy, with its mental powers all quiet and at rest.

28. In this state, the gnostic is in full rapture, and quite giddy with inward delight. He looks upon the whole creation as an exhibition of play and pageantry.

29. After the man who has attained his fourth stage, when he is freed from sorrow and fear, and has passed beyond the errors and troubles of this world; he has no fear of falling from this state.

30. The man of sedate understanding, who has attained this holy state, laughs to scorn and spurn at the whirling orb of the earth; as one sitting on a high hill, derides at the objects lying below it.

31. After one has obtained his everlasting position, in this firmly fixed fourth state of blissfulness; he becomes joyless for want of a higher state of felicity to desire.

32. The yogi having past his fourth stage, reaches to a state of ineffable joy, which has no part nor degree in it, and is absolute liberation in itself.

33. The man of great soul, is released from the snare of the metempsychoses of his soul, and of his repeated birth and death, and is freed from the darkness of his pride and egoism; he is transformed to an essence of supreme ecstasy and pure flavour, and becomes as a mass of sea salt, amidst the waters of the deep.

## CHAPTER LXXI.

### A DISCOURSE ON THE BODY, MIND AND SOUL.

Argument. Consideration of the Soul in its Various lights, and its Irrelation with the body.

Vasishtha continued:—The consideration of the fourth stage, is attended with the knowledge of monoity or oneness of all; and this is the province of the living liberated man according to the dicta of the veda. (Consideration or parámarsha is defined as a logical antecedent or knowledge of a general principle, combined with the knowledge that the case in question is one to which it is applicable; as the smoke of the hill is attended by fire, is a logical antecedent. In plain words it means, that the Turiya yoga, presupposes the knowledge of unity or onliness of the one self-existent Kaivalya or monism).

2. Rising above this to the turyality or hyperquartan state, in which one sees nothing but an inane vacuity. This is the state of disembodied spirits, that are lost in infinity, and of whom the sástras can say nothing. (i.e. The embodied or living soul has knowledge of its personality, up to the fourth stage of its elevation; but the disembodied or departed soul, that is liberated after death, and becomes (Videha mukta), grows as impersonal as the undistinguishable vacuum).

3. This state of quiet rest, lies afar from the farthest object; and is attained by those who are liberated of their bodies; just as the aerial path is found only by aerial beings. (The spheres of spirits are unknown to embodied beings).

4. After a man has forgotten the existence of the world, for sometime in his state of sound sleep; he gains the fourth state of turiya, which is full of felicity and rapture.
5. The manner in which the spiritualists have come to know the superquartan state, should also be followed by you, O Ráma, in order to understand that unparalleled state of felicity which attends upon it.
6. Remain, O Ráma, in your state of hypnotism—Susupta, and continue in your course of worldly duties even in that state; so as your mind like the moon in painting may not be subject to its waning phases, nor be seized by any alarm (like the threatening eclipses of the moon).
7. Do not think that the waste or stability of your body, can affect the state of your intellect; because the body bears no relation with the mind, and is but an erroneous conception of the brain.
8. Although the body is nothing, yet it must not be destroyed by any means; because you gain nothing by destroying it, nor lose anything by its firmness; but remain in the continuance of your duties, and leave the body to go on in its own wonted course.
9. You have known the truth—that God presides over the world; you have understood the Divine nature in all its three-fold states; you have attained your true state of spirituality, and are freed from your worldly sorrows.
10. You have got rid of your liking and disliking what you desire or despise, and are graced with the cooling light of your reason; you have got out of the dark cloud of prejudice, and have become as graceful as the autumnal sky with the lustre of the full moon (of your intellect) shining over it.
11. Your mind has got its self-possession, and does not lower itself to meaner things; it has become as perfect as those, that are accomplished in their devotion (namely in the observance of yoga and its austerities), so that you would not deign to stoop to earth from that higher sphere.
12. This is the region of the pure and uniform intellect, having no bounds to it, nor are there the false landmarks of "I, and thou, this and that, mine and thine" and such like errors.
13. This Divine Intellect is attributed with the imaginary title of Ātmá (atmos or self) for general use; or else there is no occasion of the distinction of names and forms, with that being who is quite distinct from all.
14. As the sea is a vast body of water, with its waves of the same element, and no way different from it; so is all this plenum composed of the pure soul, and this earth and water are no other than itself.
15. As you see nothing in the ocean, except the vast body of water; so you find nothing in the sphere of the universe, except the one universal soul.
16. Say O ye intelligent man, what is it to which you apply the terms yourself, itself and the like; what is it that you call yourself and to belong to you, and what is that other which is not yourself, nor belongs to you.
17. There being no duality beside the only soul, there can be no material body at all; nor is there any relation between this and that, than there is between the light of the sun and the gloom of night.
18. Supposing the existence of a duality, yet I will tell you, O Ráma, that the existence of material bodies, bears no relation with the spiritual soul.

19. As light and shade and darkness and sunshine, bear no relation to one another; so the embodied soul has no connection with the body (in which it is thought to reside).

20. As the two contraries—cold and hot can never combine together, so the body and soul can never join with one another.

21. As the two opposites can have no relation between them, so is it with the body and soul, the one being dull matter, and the other an intelligent principle.

22. The dictum of the connection of the body with the pure intellect of the soul is as improbable as the subsistence of a sea in a conflagration (\_i.e.\_, the impossibility of the meeting of water and wild fire).

23. The sight of truth, removes every false appearance; as the knowledge of light in the sandy desert, displaces the mirage of the ocean in the sun-beams.

24. The intellectual soul is immortal and undecaying, and perfectly pure and shining by itself; while the body is perishable and impure, and cannot therefore be related with the spirit.

25. The body is moved by the vital breath, and is fattened by solid aliments; and cannot therefore be related with the self-moving soul, which is without its increase or decrease.

26. The duality of the body (or matter) being acknowledged, does not prove its relation with the soul; and the dualism of material bodies being disproved, the theory of its relativity, falls at once to the ground.

27. Knowing thus the essence of the soul, you must rely on its subjective in-being within yourself; and then you will be free both from your bondage and liberation, in all places and at all times.

28. Believe all nature to be quiet and full of its quiescent soul; and let this be your firm belief, in whatever you see within and without yourself.

29. The thoughts that I am happy or miserable, or wise or ignorant, proceed from our false (or comparative view of things); and you will always remain miserable, as long as you continue to believe in the substantiality of outward things.

30. As there lies the wide difference, between a rock and a heap of hay; and between a silk-pod and a stone; the same applies in the comparison of the pure soul and the gross body.

31. As light and darkness bear no relation nor comparison between themselves, such is the case also, O Ráma! between the body and soul, which are quite different from one another.

32. As we never hear of the union of cold and hot even in story, nor of the junction of light and darkness in any place; such is the want of union between the soul and body, which are never joined together.

33. All bodies are moved by the air, and the human body moves to and fro by its breath; it is sonant by means of its breath, and the machinery of its wind pipes.

34. The human body utters its articulate sounds, combined with the letters of the alphabet; and by means of its internal breathings. Its mechanism is the same as that of sounding bambu pipe.

35. So it is the internal air, which moves the pupils, the eyelids; it is the same air that gives motion to the limbs of the body; but it is the intellect which moves the soul, and gives movement to its

consciousness.

36. The soul is present in all places, whether in heaven above or in the worlds beneath; and its image is seen in the mind as its mirror.

37. You will have some notion of the soul in your mind by thinking that it flies like a bird from the cage of its body, and wanders about at random, being led by its desires and fancies.

38. As the knowledge of the flower, is accompanied with that of its odour; so the knowledge of the soul is inseparable from that of the mind (which is as it were, the odour of the soul).

39. As the all pervading sky, is partly seen in a mirror; so the omnipresent soul, is partially seen in the mirror of the mind.

40. As water seeks the lowest level for its reservoir; so it is the mind, which the soul makes the receptacle of its knowledge. (i.e. The soul receives and deposits all its knowledge from and in the mind).

41. The knowledge of the reality or unreality of the world, which is reflected upon the internal organ of the mind; is all the working of the conscious soul, as light is the production of solar rays.

42. This internal organ (of the mind), is regarded as the actual cause of all (under the title of Hiranyagarbha); while the soul which is the prime cause of causes, is regarded as no cause at all, owing to its transcendent nature (and this called the supreme Brahma; (or the soul), that remains intact from all causality).

43. Men of great minds, have given the appellation of fallacy, misjudgement and ignorance to this internal or causal mind; which is the source of the creation of worlds. (But all of these, are mere fabrications of the imaginative mind).

44. It is error and want of full investigation; that make us mistake the mind for a distinct entity; it is the seed of all our ignorance, which casts us in darkness from the sunlight of reason.

45. It is by means of the true knowledge of the soul, Rāma! that the mind becomes a nihility, as the darkness becomes a zero before the light of the lamp.

46. It is ignorance (of true knowledge), that mistakes the mind for the cause of creation, and recognizes it under its various denominations; such as of jīva (zeus) or the living soul, the internal organ, the mind, the thinking principle and the thought (as they are stated in the Utpatti prakarana of this work).

47. Rāma said:—Tell me sir, why are so many different appellations, heaped upon the only one thing of the mind, and deliver me from the confusion, which is caused by them in my mind.

48. Vasishtha answered:—All these are but the various modes of the single substance of the soul, whose intellect displays these modalities; as the same substance of water, displays itself into the variety of its waves.

49. The soul is a fluctuating principle, which inheres in all its modifications; as the fluidity of water, is inherent in the undulatory waves of the sea.

50. The supreme soul is sometimes without its vibration, and remains stationary in all immovable things; as the water which presents its fluidity in the loose billows, shows also its inelasticity in the liquids which are at rest (as in water pots and bottles).

51. Hence the stones and other immovable substances, remain at rest with their inherent spirit; but men and all animated nature, are as the

foaming froths of the distilled liquor of the universal soul.

52. The almighty power resides in all bodies, with the inertia of his spirit; which is known as the insensibility, dullness or ignorance of inert bodies.

53. The infinite soul being involved in that ignorance, takes the name of the living or animal soul; which is confined as an elephant, in the prison house of the delusion of this world.

54. It is called jíva or living from its animation, and also as the ego from its egoism; it is termed the understanding from its power of discernment, and as the mind from its will or volition.

55. It is called dull nature from its natural dullness, and also as body from its being embodied with many elementary principles; it is inert in its natural state, and sensible also from the essence of the soul imbrued in it.

56. The spiritual substance which lies between the inert and active principles, is called the mind; and it passes under various designations, according to its different faculties and functions.

57. This is the quiddity of the animating soul jíva, as given in the Brihadáranyaka and other upanishads; and there are many other definitions of it to be found, in the other works of Vedánta.

58. But the unvedántic paralogists, have invented many other words over and above these, to designate the animal soul; and have thereby misled the ignorant to false beliefs, tending to their bewilderment only.

59. Know thus, O long armed Ráma! this animating soul to be the cause of creation, and not the dull and dumb body, which has not the power of moving itself, without being moved by some spiritual force.

60. It happens many times, that the destruction (or ablation) of either the container or contained, causes the annihilation of both; so it is the case with the receptacle of the body and its content the soul, that the removal of the one leads to the dissolution of both. (But this means their decomposition and not their destruction, as neither of these is destroyed at once).

61. The moisture of a leaf when dried, is neither wasted nor lost in air; but subducted from it to reside in the rays of the all sucking sun.

62. So the body being wasted, there is no waste of the embodied soul; which is borne to live in banishment from its former abode, and reside in the region of empty air or in the reservoir of the universal spirit.

63. He who falls into the error of thinking himself as lost at the loss of his body, is like a baby, which is snatched away by a fairy from the breast of its mother.

64. He who is thought to have his utter extinction, is said to rise again (by the resurrection of his soul); it is the abeyance of the mind which is called utter extinction and liberation of the soul.

65. A person being dead, is said to be lost—nashta; but this is entirely false and untrue; as one who being long absent from his country returns to it again; so the dead man revisits the earth, in his repeated transmigrations.

66. Here men are borne away like straws and sticks by the current of death, to the vast ocean of eternity; and having disappeared as fruits from their nature, soil and season, appear in others and in other scenes.

67. Living beings bounden to their desires, are led from one body to another in endless succession; as monkeys quit the decayed trees of the

forest, in search of others elsewhere.

68. They leave them again when they are worn out, and repair to others at distant times and climes.

69. Living beings are hourly seen to be moving about, and led away by their insatiate desires from place to place; as restless infants are rocked and carried by their cunning nurses.

70. Bound by the rope of desire, to the decayed trees of their infirm bodies, men are seen to drag their lives of labour, in search of their livings in this valley of misery.

71. Men though grown old and decrepit and loaded with misery, and though they are shattered in their bodies at the last stage of their life; are still dragged about by the inborn desires of their hearts, to be cast into hell pits (both while alive and after their death).

72. Válmíki said:—As the sage had said thus far, the sun sank down and bade the day to observe its evening rites. The assembly broke with mutual salutations, and all of them proceeded to their evening ablutions, until they met again after dispersion of the gloom of night, by the rising rays of the orient sun.

## CHAPTER LXXII.

### A LECTURE ON THE NATURE OF LIBERATION.

Argument. The subjection of the material body to sorrow and misery.

Vasishtha continued:—You are not born with the birth of your body, nor are you dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

2. The analogy of the plum on a plate, and of vacuum in the pot, which is adduced to prove the loss of the one upon loss of the other, is a false paralogy; since neither the plum nor the vacuum is lost, by the breaking of the plate or pot. (So the soul is not lost at the dissolution of its containing body).

3. Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is verily blinded in his mind, and is to be pitied for his mental blindness. (So said the Grecian philosopher, "it is no wonder that the mortal should die, and the fragile would be broken").

4. As there is no sympathy between the reins of a horse, and the riding chariot; so there is no relation between the organs of the body and the intellect. (This is in refutation of the argument, that the motion of a part affects the whole, as the shaking of the leaves and branches of a tree shaketh the trunk also; whereas the motion of body, makes no effect on the intellect).

5. As there is no mutual relationship, between the mud and clear water of a tank; so O Rághava! there is no correlation between the members of the body and the soul.

6. As the traveller retains no love nor sorrow for the path he has passed over, and the journey he has made already; so the soul bears no affection nor disaffection, towards the body with which it sojourned and which it has left behind. (Though some departed ghosts, are said to hover over their dead bodies).

7. As the imaginary ghost and fairy, strike fear and love in some



persons; so the ideal world inspires pleasure and pain, in the mind of the idealist.

8. It is the assemblage of the five elementary bodies, that has framed all these different forms of beings in the world; as it is the same wood, whereof various images are carved and made.

9. As you see nothing but the woody substance in all timbers, so you find nothing except the assemblage of the five elements in all tangible bodies (all of which are subject to change and dissolution.)

10. Why therefore, O Rāma! should you rejoice or regret at anything, seeing that the quintuple elements are wont to have their own course, in joining and disjoining themselves, in the formation and dissolution of bodies?

11. Why should one be so fond of female forms, and the forms of all other beautiful things on earth? seeing that men run after them like flies, and then falling in fire only to consume themselves. (\_i.e.\_ All goodly forms in the world, being for the delusion of men, we should avoid to look upon them).

12. Good features and goodly shapes and figures, are delightsome to the ignorant; but to the wise they present their real figures of the combination of the five elements and no more.

13. Two statues hewn from the same stone, and two figures carved of the self-same wood, bear no affection to one another, however they may be placed near to each other; so it is the case with the body and mind. (This sloka is also applied to the want of fraternal affection, between brothers born of the same parents).

14. As dolls made of clay and placed together in a basket, form no friendship by their long association with one another; so the understanding, the organs of sense, the soul and mind, though so closely united in the same body, bear no relation with one another.

15. The marble statues though so fair and closely kept in a mansion house, contract no acquaintance nor friendship with one another; so the organs of sense, the life, the soul and mind, though they are so sensible ones, and reside in the same body, have yet no alliance with one another.

16. As things growing apart from one another, come to be joined together for an instant by some accident, like the reeds and rushes borne by the waves of the sea; so are all beings, as men and their bodily senses and mind and the soul, brought to meet together for a time only, in order to be separated for ever.

17. As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, for their separation only.

18. The soul in the form of the mind, unites the component parts of the body together; as the sea in the form of its eddies, rolls the reeds and rushes with its whirling waters up and down.

19. The soul being awakened to its knowledge of itself, relinquishes its knowledge of objects, and becomes purely subjective in itself; as the water by its own motion, throws away its dirt and becomes as pure as crystal.

20. The soul being released of its objective knowledge of the world, looks upon its own body, as celestial deities look upon this speck of earth below the region of air (\_i.e.\_ without concern).

21. Seeing the elemental particles quite unconnected with the soul, it becomes disembodied as a pure spirit, and then shines forth in full

brightness, like the blazing sun at mid-day.

22. It then comes to itself by itself, as it were without any check or bounds set to it; and being then set free from the giddiness of the objective, it sees itself subjectively in its own consciousness (as an immeasurable and boundless space).

23. It is the soul which agitates the world, rising of its own essence; as the agitation of the particles of water, raises the waves raging all over the wide extent of the sea. (The soul is the source and spring of the motion of all bodies).

24. Thus the dispassionate and sinless men of great understanding, who have obtained their self-liberation in this life, move about as freely, as the waves in the great ocean of the all-comprehending soul.

25. As the waves move freely in the sea, and pour the gems and pearls which they bear over distant shores; so the best of men rove everywhere free of all desire, but enriching mankind with the treasure of their knowledge.

26. As the sea is not soiled by the floating woods it carries from the shore, nor the face of the sky by the flying dust of the earth; so men of great minds and souls, are not perverted by their conduct with the world. (Or, worldly conduct).

27. Those that are masters of themselves, are not moved to love or hatred, in their behaviour with their comers or goers; or with those that are steady or fickle in their friendship, and with such as are vicious and ignorant.

28. Because they know, that whatever passes in the mind relating to worldly matters; are all its vagaries and reveries of thought, which are but airy nothing.

29. The knowledge of one's self and of other things, belonging to the past, present and future times; and the relation of the visibles with the sense of vision, are all the workings of the mind.

30. The visibles depending upon sight only, may be false from the fallacy or deception of our vision; and our vision of them likening an apparition in darkness, it is in vain that we are glad or sorry at their sight or disappearance.

31. What is unreal is always unreal (and can never be a reality); and what is real is ever the same (and can never be an unreality); but that which is real and unreal at the same or different times, must be a false appearance, and not deserving our rejoicing or sorrowing at their presence or absence.

32. Refrain from a partial (i.e. superficial or onesided) view of things, and employ yourself to the full (or comprehensive) knowledge of objects; and know that the learned man of vast knowledge, never falls into the erroneous conceptions of things.

33. I have fully expounded the relation of the visibles and their vision, and shown the spiritual pleasure which is derivable from the contemplation, of the abstract relation subsisting between them.

34. The abstract meditation of things is said to be a divine attribute (or Platonism of the mind); and our consciousness of the relations of vision and visibles, afford the highest delight to the soul.

35. The consideration of the relation of the visibles and vision, affords the physical delight of knowing the material world to the ignorant; and it gives also the spiritual joy of liberation to the wise (by their contemplation of the vanity of all worldly things).

36. Hence the attachment of our mind to the visibles, is called its

bondage; and its detachment from them, is said to be its freedom; the former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.

37. The mind having the notions of the relations of things before it, and freed from the thoughts of its loss and gain in this world, is said to enjoy its freedom.

38. Abstaining from the sight of the visibles, constitutes the hypnotic vision of the soul, which is enlarged and illumined by its inward vision within itself.

39. Release from the bondage of the visibles, and restraining the mind to its inward workings, constitute its turiya or fourth stage of perfection, which is also termed its liberation.

40. The knowledge of the relations of the visibles in the conscious soul, neither makes it stout or lean, nor more manifest nor obscure in its nature.

41. It is neither intelligent nor inert, nor a being nor not being; it is neither the ego nor nonego, nor an unit nor many in one.

42. It is not near nor even far from us, nor is it an entity nor non-entity either; it is neither within nor without our reach; it is in all yet not the all and nothing at all. नद्दूरे न तदन्तिके ।

43. It is none of the categories nor no category, nor is it the quintuple elements nor composed of any one of them; it is not the well known mind, which is reckoned as the sixth organ of sense.

44. That which is beyond all things, is nothing at all of this world; but it is something as it is known and seen in the hearts of the wise.

45. All the world is full of the soul, and there is nothing which is without and beyond it. It is in all that is solid or soft or liquid, and in all motions which proceed from it.

46. The soul is all in all things, which are composed of the five elements of earth, water, air, fire and vacuum; and there is nothing, O Ráma! that has its existence without the essence of the soul.

47. This single soul is diffused in all the worlds and throughout all the parts of space and time, there is no fragment of anything without the soul; therefore keep thy mind fixed in the universal soul, if thou wilt have a great soul in thee.

#### CHAPTER LXXIII.

#### INQUIRY INTO THE NATURE OF THE SOUL.

Argument. Two kinds of Ego, the one commendable and another Reprehensible Egoism; the abandonment of which is tantamount to Liberation.

Vasishtha continued:—It is by reasoning in this manner, and renouncing the knowledge of duality, that the gnostic comes to know the nature of his soul; as the gods know the Divine nature which is the gem of their meditation—Chintámani—.

2. Now hear about this surpassing sight, which is the soul or in-being of all visible beings; and by sight of which you will have the keen sightedness of the gods, to get into the sight of the Divinity.

3. Think yourself as the light of sun, and vacuum with all its ten

sides and the upper and lower regions of space; and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

4. Know yourself as darkness and the clouds, the earth and seas; and the air and fire and dust of the earth, and as the whole world, to be combined in thee.

5. That you are everywhere in all the three worlds together with the soul abiding in them; and that you are no other than the unity itself; nor is there any duality of any body, apart from the unity which pervades the whole.

6. Being certain of this truth, you will see the innumerable worlds situated in thy internal soul; and by this means you will escape from being subjected to, or overcome by the joys and sorrows of life.

7. Say, O lotus-eyed Ráma! how can you call one as connected with or separate from you, when you know the whole world together with yourself, to be contained in the all-containing universal soul.

8. Say, do the wise live beside that being, that they should give way to joy or grief, which are the two phases of the universal soul? (The unwise who think themselves other than the one, may be affected by such changes).

9. There are two kinds of egoisms growing out of the knowledge of truth, and both of these are good and pure in their natures, and productive of spirituality and liberation of men.

10. The one is the \_ego\_ of the form of a minute particle, transcending all things in its minuteness; and the other is the \_ego\_ of one's self. The first is that the one \_ego\_ is all, and the second is the knowledge, that my or thy \_ego\_ is the same one.

11. There is a third sort of egoism amounting to the \_non-ego\_, which takes the body for the ego, and thus becomes subject to misery, and finds no rest in this life nor in the next.

12. Now leaving all these three kinds of subjective, objective and non egoisms; he who holds fast the fourth sort—\_non-ego\_, sees the sole intellect beyond these three.

13. This essence being above all and beyond the reach of all existence, is still the manifesting soul of the unreal world.

14. Look into it in thy notion of it, and thou shall find thyself assimilated to it; and then get rid of all thy desires and ties of thy heart herein, and become full of divine knowledge.

15. The soul is neither known by any logical inference, nor from the light the revelations of the vedas; it is always best and most fully known to be present with us by our notion of it.

16. All the sensations and vibrations that we have in our bodies, and all the thoughts we are conscious of in our minds, are all affections of the sovereign soul, which is beyond our vision and the visibles. (Invisible yet best seen in all its works and workings in us).

17. This Lord is no real substance, nor an unreal non-entity; He is not a minutiae nor a vast massiveness neither; He is not in the midst of these dimensions, nor is he this or that, but is always as he is. (I am that I am; says the Revelation).

18. It is improper to tell him such and such, or that he is otherwise than this or that; know him therefore as the inexpressible and undefinable one.

19. To say this is the soul and not the soul, is only a verbal difference of what no words can express or differentiate; it is the

omnipresent power to which the soul is attributed.

20. It is present in all places, and comprehends the three times of the past, present and future in itself; and is yet invisible and incomprehensible to us, owing to its extreme rarity and immensity.

21. The soul residing in the infinity of substances, reflects itself as the living soul in animated bodies, as the sun-light reflects its rays in a prismatic glass.

22. It is owing to the animating power of the soul, that we have some notion of the soul (which no inanimate being can ever have). The soul though pervading all things, is most manifest in living bodies, as the air which surrounds all bodies everywhere, circulates only in the open etherial space.

23. The intellectual soul is all pervading and ubiquitous, and never stationary in any place (as in the ideal heaven or empyrian of some sects); the spirit of the Lord is co-extensive with the vast range of his creation.

24. But the animating soul of living beings does not breathe in minerals but in animals only; as the light enlightens the eye only, and the dust flies with the winds.

25. When the animating principle resides in the soul, it bursts forth with all its desires; as people pursue their callings when the sun has risen above the horizon. (\_i.e.\_ All desires are concomitant with the living soul and not with lifeless beings, as all actions are attendant upon the waking world, and not upon the sleeping).

26. But as it is nothing to the sun, if people should cease from their activities, when he is shining above their heads; so it is nothing to the intellect, whether men be without their desires and actions, while it resides in the soul.

27. If the soul is existent by the inherence of the Lord (Intellect) in it, it suffers no loss by the absence of the frail body from it. (There is a Divinity that acts within us, and is deathless at the death of the body).

28. The soul is not born nor does it die, it neither receiveth nor desireth anything; it is not restrained nor liberated; but it is the soul of all at all times.

29. The soul is awakened by its enlightenment, or else the soul is supposed in what is no soul for our misery only; as the supposition of a snake in a rope, leads to our error and fear.

30. Being without its beginning, it is never born, and being unborn it is never destroyed; it seeks nothing save itself for lack of anything besides.

31. The soul being unbounded by time and space, is never confined in any place; and being always unconfined, it requires no liberation.

32. Such, O Ráma! are the qualities of the souls of all persons; and yet the ignorant deplore for its loss from their want of reason.

33. Look thoroughly, O Ráma! into the course of all things in the world; and do not lament for anything like senseless men.

34. Abandon the thoughts of both your imaginary confinement and liberation; and behave yourself as wise men like a dumb selfmoving machine.

35. Liberation is a thing neither confined in this earth or in heaven above or \_pátála\_ below; but resides in the hearts of the wise, in their pure souls and enlightened understandings.

- 253062  
253063 36. The tenuity of the mind, by its expurgation from gross desires, is  
253064 said to be its liberation by them that know the truth, and look into  
253065 the workings of their souls.  
253066  
253067 37. As long as the pure light of the intellect does not shine forth  
253068 in the sphere of the mind, so long does it long for liberation as  
253069 its chief good. Liberation or freedom from all feelings, is less  
253070 meritorious than the knowledge of all things. Here the sage gives  
253071 preference to knowledge (jñāna) above liberation (moksha).  
253072  
253073 38. After the mind has got the fulness of its intellectual powers, and  
253074 the intellect has been fully enlightened; it would not care for all the  
253075 tenfold blessings of liberation, and far less desire its salvation also.  
253076  
253077 39. Cease O Rāma, to think about the distinctions of the bondage and  
253078 liberation of the soul; and believe its essence to be exempted from  
253079 both.  
253080  
253081 40. So be freed from your thoughts of the duality (of worldly bondage  
253082 and liberty), and remain steadfast to your duty of ruling the earth  
253083 to its utmost limit of the sea, dug by the sons of Sagara (now called  
253084 Sagara or the Bay of Bengal).  
253085  
253086  
253087  
253088

#### 253089 CHAPTER LXXIV.

#### 253090 LECTURE ON APATHY OR STOICISM.

253091  
253092  
253093 Argument. Error is the cause of the misconception of the World,  
253094 and Right Reason is the means of deliverance from it.  
253095  
253096

253097 Vasishtha continued:—It is a pleasure to look at the outer world, and  
253098 painful to turn the sight to the inner soul; as it is pleasant to see  
253099 the delightful prospects abroad, and bitterness of the heart to be  
253100 without them. (All men court pleasure, but fly from pain).  
253101

253102 2. It is by the fascination of these delightful objects, that we are  
253103 subjected to all our errors and blunders; as the taste of spirituous  
253104 liquors, fills the brain with giddiness.  
253105

253106 3. It is this intoxication, that drives the knowledge of sober truth  
253107 from our minds, and introduces the delirium of the phenomenal world  
253108 in its stead; as the heat of the sun (like the heat of the brain),  
253109 produces the false mirage in the desert.  
253110

253111 4. It is then that the deep ocean of the soul boils in its various  
253112 aspects of the mind, understanding, egoism, sensation and volition; as  
253113 the sea when moved by the hot winds, bursts in the forms of foaming  
253114 froths, waves and surges.  
253115

253116 5. The duality of the mind and its egoism, is only a verbal distinction  
253117 and not distinct in reality; for egoism is but a thought \_chitta\_, and  
253118 the thought is no other than the mind or \_manas\_.  
253119

253120 6. As it is in vain to conceive the snow apart from its whiteness, so  
253121 it is false to suppose the mind as distinct from egoism (because the  
253122 ego is a conception of the mind only).  
253123

253124 7. There is no difference of the ego from the mind, as the destruction  
253125 of the one is attended with the loss of the other also; just as the  
253126 removal of the cloth, is accompanied with the absence of its colour  
253127 also. (Egoism is said to be the son of the mind, and the one dies  
253128 without the other).  
253129

253130 8. Avoid both your desire of liberation, as also your eagerness for

worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your indifference to and discrimination of worldly objects. (\_i.e.\_ Neither seek the world nor hate it, but remain as an indifferent spectator of everything).

9. The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and injures the body also (by a rigid observance of the austerities necessary for liberation).

10. The soul being either apart from all things, or intimately connected with all, can neither have its liberation nor bondage also (when it is already so separate from, as well as united with everything in the world).

11. When the air circulates in the body, by its natural property of motion, it gives movement to the members of the body, and moves the voluble tongue, like the flitting leaf of a tree.

12. As the restless wind, gives motion to the leaves and twigs of trees; so the vital airs add their force to the movement of the members of the body.

13. But the soul which pervades the whole, never moveth like the wind, nor is it moved as any part of the body; it does not move of itself, but remains unshaken as a rock at the motion of the winds, and like the Lord of all, it is unmoved by the breeze.

14. The soul shows by its reflexion, all things that are hid in it; as the lamp discovers by its light, whatever lay concealed in the darkness of the room.

15. It being so (but a counterfeit copy), why should you fall into the painful error, of conceiving like the ignorant and senseless men, that these members of your body and these things belong to you?

16. Thus infatuated by ignorance, men think the frail body as lasting, and attribute knowledge and agency of action to it (which in reality belong to the soul).

17. It is gross error only, that makes us believe the body as an \_automaton\_, or selfacting machine of its motions, actions and passions; and it is our sanguine wishes only, that present so many false views before us, as the solar heat, raises the mirage of water in the sandy desert.

18. It is this ignorance of truth, which makes the mind to pant after the pleasures of sense; and drags it along like a thirsty doe, to perish in the aqueous mirage of the parching shore.

19. But untruth being detected from truth, it flies from the mind, as a chandála woman when once known she comes to be as such, flies afar from the society of Bráhmans.

20. So when error comes to be found out, it can no more beguile the mind than the mirage (when it is discovered as such) fails to attract the thirsty to it.

21. Ráma! as truth is known and rooted in the mind, the seeds of earthly desires are uprooted from it, as thick darkness is dispelled by the light of a lamp.

22. As the mind arrives to certain truths, by the light of the sástras and reason; so its errors fastly fade away like icicles, melting under the heat of the solar rays.

23. The certainty of the moral truth, that 'it is useless to foster and fatten this frail frame of the body,' is as powerful to break down the trammels of worldly desires, as the robust lion is capable to break down the iron grate of his prison.

24. The mind of man being freed from the bonds of its desires,  
becomes as brilliant as the moonlight night, with the pure beams of  
disinterested delight.

25. The contented mind gets a coolness like that of a heated rock,  
after it is washed by a shower of rain; and it finds a satisfaction  
equal to that of a pauper, by his getting the riches of a king and his  
whole kingdom.

26. The countenance of the contented man, shines as clear as the face  
of the autumnal sky; and his soul overflows with delight, like the  
deluvial waters of the deep.

27. The contented man is as silent, as the mute cloud after the rain;  
and his soul remains as composed with its consciousness, as the  
profound sea is tranquil with its fulness.

28. He has his patience and steadiness like those of a rock, and he  
glistens as quietly in himself, as the glowing fire glitters after its  
fuel is burnt out.

29. He is extinct in himself as the extinguished lamp; and has his  
inward satisfaction as one who has feasted on ambrosia.

30. He shines with his inward light like a lantern with its lighted  
lamp; and as fire with its internal lustre, which can never be put out.

31. He sees his soul, as identic with the universal and all pervading  
soul; which is the lord and master of all, and which abides in all  
forms in its formless state.

32. He smiles at every thing, by his setting himself above and beyond  
all mortal and frail things; his days glide away sweetly and softly  
with him; and he laughs at those men, whose fickle minds are made the  
marks of cupid's arrows.

33. His holy mind is isolated from the society of men, and from all  
their amusements; and rests secluded from all company and concern, with  
the fulness of its spiritual bliss within itself.

34. It gets clear of the turbid and turbulent ocean of this world, and  
is quite cleared of the dirt of worldly desires; it is loosened from  
the fetters of its error, and set free from the fear of dualism.

35. The man being thus released, attains the highest state of humanity,  
and rests in that supreme felicity, which is desired by all and found  
by few, and from which nobody returns to revisit the earth.

36. This height of human ambition being arrived at, there is nothing  
else to wish for; and this great gratification being once gained, there  
is no other joy which can delight us more.

37. The self contented man, neither gives to nor receives anything from  
anybody; he neither praises nor dispraises any one, nor does he rejoice  
or grieve at anything, nor is he ever elated nor depressed at any  
occurrence.

38. He is said to be liberated in his life time, for his taking no  
title on himself, and withholding from all business; as also for his  
being free from desires (which bind a man fast to this earth).

39. Abstain from wishing any thing in your heart, and hold your tongue  
in tacit silence; and remain as dumb as a cloud after it has poured  
down all its waters.

40. Even the embrace of a fairy fails to afford such delight to the  
body, as the cooling beams of contentment gladdens the mind.



41. Though decked with the disk of the moon, dangling as a breast plate from the neck, one does not derive such coolness, as he feels in himself from the frigidity of contentment—sang froid.
42. The florid arboret decorated with the blooming florets of the vernal season, is not so refreshing to sight; as the smiling countenance of one, fraught with the magnanimity of his soul, and want of cupidity in his mind.
43. Neither the frost of the snowy mountain, nor the coldness of a string of pearls; not even the gelidness of the plantain or sandal paste, or the refreshing beams of the lightsome moon, can afford that internal coolness, as the want of appetency produces in the mind.
44. Contentedness or inappetency of everything, is more charming than the pleasurable of royal dignity and heavenly felicity, and the pleasantness of moonlight and vernal delights. It is more charming than the enchanting graces of a beauty, (which ravish the senses and not the soul).
45. Inappetence is the source of that complete self-sufficiency, to which the riches of the three worlds can make no addition. (Lit. It cares not a straw (or a fig) for all the prosperity of the world).
46. Self-complacency strikes the axe at the root of the thorny difficulties of the world; and decorates its possessor with blessings like the blossoms of a flowery tree.
47. The man decorated with inappetency (or self-sufficiency), has all in himself though possess of nothing. He spurns the deep earth as a cave, and the big mountain as the trifling trunk of a tree. He looks on all the sides of air as mere caskets, and regards the worlds as straws.
48. The best of men that are devoid of desire, laughs to scorn at the busy affairs of the world, and at men taking from one and giving to another, or storing or squandering their riches.
49. That man is beyond all comparison, who allows no desire to take root in his heart, and does not care a fig or a straw for the world.
50. Wherewith is that man to be compared, whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?
51. O ye wise and intelligent men! rely on the want of cravings of your heart, which is your greatest good fortune, by setting you to the bliss of safety and security, and beyond the reach of the dangers and difficulties of the world.
52. Rāma! you have nothing to desire in this world, nor are you led away by worldly desires, like one who is borne in a car, and thinks that his side-views are receding back from him.
53. O intelligent Rāma! why do you fall into the error of ignorant men, by taking this thing to be yours and that as another's by the delusion of your mind? (For all things are the Lord God's for ever more, and mortal men are but the poor pensioners of a day).
54. The whole world is the self-same spirit, and all its variety is in perfect uniformity with the supreme soul; the learned know that the world is eternally the same and unvaried in itself, and do not grieve at the apparent changes of things and vicissitudes of times.
55. Seeing all things in their true light, to be a manifestation of the divine essence; all intelligent men place their dependance in Him (as the support and substance of all), and do not desire for any thing else.
56. Rely therefore on that invariable state of things, which is free from the conditions of existence and inexistence and of beginning and

end (and this is the everlasting essence of God which fills the whole).

57. This illusive enchantment of the world flies afar before the indifference of strongminded men; as the timid fawn flies off at the sight of the ferocious lion.

58. Men of subdued passions and sedate minds, regard the graces of fairy forms, to be no more than the loveliness of wild creepers, or the fading beauty of dilapidated statues of stone.

59. No pleasures gladden their hearts nor dangers depress their spirits; no outward good or bad can make any effect on their minds, which are as inflexible as the firm rocks against the violence of winds.

60. The mind of the magnanimous sage, is as impregnable as a rock, which baffles the blandishments of youthful damsels, and breaks the darts of love to pieces, and falling down as pulverised atoms of dust and ashes.

61. One knowing his self, is not carried away by his fondness or aversion of any person or thing; because the heart which has no vibration in it, is insensible of all feelings.

62. The dispassionate man who looks on all things with an equal eye, is as insensible as a stone of the charms of blooming maids; and is as averse to pernicious pleasures as a traveller is to the sandy desert.

63. All things necessary for life, are obtained with little labour of those, who are indifferently minded about their gain; and the wise get the free gifts of nature, with as much ease as the eye sight gets the solar light. (Nature's bounties of air and light and of water and vegetable food, which are essential to life, are denied to nobody).

64. The gifts of nature, which are allotted by fortune to the share of every one, are relished by the wise without their rejoicing or murmur.

65. Neither rejoicing nor bewilderment, can overtake the mind of the way-farer, who well knows his way (and is aware of the states of its stages); but he stands firm as the Mandára mountain, amidst the turbulent waves of the sea.

66. He looks indifferently on the pains and pleasures of the world, with his usual patience, taciturnity and want of anxiety; and relies his trust in that spirit, which resides in the interior of every body.

67. Though beset by anxious cares, he remains without the anxiety of his mind; and stands steadfast with his confidence in the supreme soul, like Brahmá in his hurry of the creation of the world.

68. Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure; but stands erect as the sturdy oak against the influence of the seasons.

69. The wise may fail in the action of their bodily organs, and falter in their speech also; but their strong and unconcerned minds never fail in their operations, nor despond under the pressure of outward circumstances.

70. The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind, and not on account of the dust or dirt on his body.

71. The learned understand the wise man apart from his body; because the maimed body does not take away anything from the wisdom of a man.

72. The pure and luminous soul being once known, is never to be lost sight of, as a friend being once known, is never thought to be a foe.

253407 73. The fallacy of the snake in the rope, being once-removed, it is  
253408 no more looked upon as a snake; as the river receiving its torrents  
253409 from the water-fall of a hill in the rainy season, retains no more its  
253410 current after the rains have passed.

253411  
253412 74. Gold though purified by fire, does not retain its purity for ever;  
253413 for it becomes dirty by being thrown into the mud and mire.

253414  
253415 75. After the heart string has been broken, it can never be joined any  
253416 more; as the first that has fallen down from its stalk, can be stuck to  
253417 it no more.

253418  
253419 76. As no analysis can distinguish the gem from the ore, when they are  
253420 both broken to pieces; so there is no reasoning to show the soul which  
253421 is lost with body.

253422  
253423 77. Who that knows what error is, will be so great a fool as to fall  
253424 to it again? As none that has known a body of men to be the pariah  
253425 chandálas, will ever like to mix in their company.

253426  
253427 78. As the mistake of milk in water, passes away upon examination of  
253428 the liquid; so the error of worldly desires, vanishes upon knowledge of  
253429 their vanity.

253430  
253431 79. Even learned Bráhmans may fall into the error, of drinking some  
253432 liquor for pure water; until they come to detect their mistake of the  
253433 same. (So the wise are deluded to error, by their mistake of the same).

253434  
253435 80. Those who are acquainted with truth, took upon fairy forms and  
253436 features in no better light than as paintings and pictures with respect  
253437 to their outward bodies.

253438  
253439 81. The sable locks and crimson lips of the fairy, are portrayed as in  
253440 black and red in a picture; so there is no difference of the figure in  
253441 its living form or in painting.

253442  
253443 82. The idea of sweetness which is accompanied with that of molasses,  
253444 is not to be separated in the mind even by its separation from the  
253445 body; in the same manner the idea of bliss is inseparably accompanied  
253446 with that of the soul, which is indestructible by the destruction of  
253447 the body.

253448  
253449 83. Spiritual felicity may be enjoyed in this corporeal body, in the  
253450 same manner, as one enjoys the pleasure of imagination, while he is  
253451 occupied with his bodily functions.

253452  
253453 84. Thus a man who is steadfast in his spiritual meditation, and intent  
253454 upon the supreme soul, is not to be turned away from it by the power  
253455 of the gods, or by the jealousy of Indra (for the preservation of his  
253456 dignity, from its being superceded by an austere devotee).

253457  
253458 85. As there is no lover of a licentious woman, that can turn her heart  
253459 from the dearest object of her love; so there is nothing in the world  
253460 that can alienate the fickle mind, from its love of spiritual joy.

253461  
253462 86. There is no such joy in the whole world, which is able to divert  
253463 the mind of the magnanimous philosopher, from its reliance on the  
253464 delight of intellectual light.

253465  
253466 87. As a domiciled woman who is subject to all domestic toils and  
253467 privations, and is constantly employed in her household drudgeries,  
253468 and subjected to maltreatment under the subjection of her husband and  
253469 father-in-law:—

253470  
253471 88. Has still the comfort of thinking on her sweet heart, and dissipate  
253472 her sorrows with the thought of her favourite lover; such is the mystic  
253473 love of spiritualists (as that of Persean Mystic poets).

253474  
253475 89. So the man who is bound to the cares of worldly affairs, has

the consolation of his soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive view of all things. (The worldly man may have the blessing of spiritualism).

90. He does not break under his bodily torture, nor does he wail with his bleeding heart and weeping eyes; he is not burnt by the flame of his martyrdom, nor does he die when perishing under the scourge of the stake and stock of persecution. (As the crucifixion of Mandavy did not alter the tenor of his mind. \_Gloss.\_ Nor the unity of Mansur belief was changed by the cruciating pains of the cross. So says Hafiz. \_Kashad maqshe Ana-al Haq bar Zamin Khun; cho Mansur ar Kuni bar daram imshab\_).

91. The mind is free from the pain and pleasure which befall to the lot of humanity, and is unmoved amidst all the mishaps of fortune. The devotee rejoices in the region of his spiritual bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or ranges wide over mountains.

#### CHAPTER LXXV

##### ON MANCIPATION AND EMANCIPATION.

Argument. Instances of the Enfranchisement of many great Exemplars in Active Life among gods and men.

Vasishtha continued:—See, Janaka the king employed in the government of his realm, and yet liberated in his lifetime from his bondage in the world; by means of his mental release from all its cares and anxieties.

2. Remember your grand sire Dilípa, who though deeply engaged in his state affairs, had yet enjoyed his long and peaceful reign, owing to the dispassionateness of his disposition; (which is tantamount to self-liberation).

3. Think of Buddha who ruled over his people, freed from all his passions and affections; and bring to your mind, how Manu ruled over in peace, his realm and who was as an exemplar of liberation in his lifetime.

4. Remember how the monarch Mándhátá, had obtained the blessed state of his enfranchisement; though he was incessantly engaged in various warfares and state affairs.

5. Think of Bali, who while he was confined in the infernal region, conducted himself in his virtuous course, and became liberated in his lifetime, by his unbounded bounty and want of attachment to the world.

6. Namuchi the lord of Dánavas, who carried continued wars and contentions against the gods; was notwithstanding cool and quiet in his mind (which bespoke his freedom from earthly broils and bondage).

7. Vritra the Asura who fell in his battle with the god Indra, was however, of a great and calmly quiet mind, as long as he fought with him. (Vritra the Assyrian, called Vihithru in Zend, was killed by Indra the Aryan).

8. Prahláda the prince of the Daityas, dwelling in the demoniac world underneath the ground, dispensed his dispensations to them, with an unruffled and gladsome mind (and this want of perturbation, is tantamount to the deliverance of the mind, from the fetters of earthly broils).

9. Sambara the demon, who was a sorcerer in warfare, was as cool

253545 blooded as water in his heart; whereby he was delivered from the  
253546 sorcery of the world, as a fleet deer flying from the dart. (Here is a  
253547 play upon the word Sambara, which is repeated four times without their  
253548 different meanings being given in the gloss).

253549  
253550 10. The demon Kusala also, whose mind was not fettered to the world,  
253551 waged an unprofitable war against Vishnu; from whom he obtained his  
253552 spiritual knowledge, and his deliverance from this temporary scene.

253553  
253554 11. Look at fire how free and uncompressed it is, while it answers  
253555 for the mouth of gods, and serves to intromit for them the oblations  
253556 that are offered to it, and perform the endless works of fusion for  
253557 them. (The evanescent fire is said to be the mouth of the gods,  
253558 because the primeval Aryans represented as gods, had long learnt to  
253559 take boiled food cooked on fire, before the raw flesh eaters of the  
253560 Turanian tribes. The \_yajniya\_ oblations stand for all sorts of daily  
253561 consecrated food of the \_panchayajnas\_. The endless works of fire  
253562 allude to the vulcanian arts first, discovered by the Aryans).

253563  
253564 12. See the gods drinking the juice of Soma plants, and presiding over  
253565 the endless functions of the world; are ever as free as air (neither to  
253566 be seen nor touched by anybody).

253567  
253568 13. Jupiter the leader of the gods, and Moon the pursuer of his wife  
253569 Rohini, have been continually performing their revolutions, without  
253570 changing their places in heaven; and so the other planets also.

253571  
253572 14. Sukra-(Venus) the learned preceptor of the Asura demons, shines  
253573 in the same manner in the heavenly sphere, and runs in his unvaried  
253574 course, of protecting the interests of the Asuras.

253575  
253576 15. See also the winds to be flying freely at all times, and through  
253577 all the worlds, with their charge of enlivening and giving motion to  
253578 all bodies.

253579  
253580 16. See Brahmá continuing in the same unchangeable state of his mind,  
253581 and giving life and velocity to all beings, which have been thereby  
253582 continually moving about in the world.

253583  
253584 17. The lord Hari, though ever liberated from every bond, has been  
253585 continually employed in his contests and combats with the Asuras as if  
253586 in sport.

253587  
253588 18. The three-eyed god Siva, though ever freed from all concerns, is  
253589 joined in one body with his dearer half the beauteous Gaurí, in the  
253590 manner of a lover enamoured of his beloved one.

253591  
253592 19. The fair Hara thou ever free, is bound to the embrace of his fairy  
253593 Gaurí, and was as a crescent of the fair moon, or as a lace of pure  
253594 pearls about her neck.

253595  
253596 20. The heroic Skanda who was of vast understanding, and like a sea of  
253597 the gems of his learning, and perfectly free (as the sole lord of the  
253598 world), made war with Taraka (Darius?) of his free will. (This passage  
253599 plainly shows them to be Alexander and Darius of history).

253600  
253601 21. Mark how Bhiringí the attendant of Siva, was absorbed in his  
253602 meditation, and thinking himself to be freed from the burden of his  
253603 body, made a free offering of his blood and flesh to his goddess Gaurí.

253604  
253605 22. The sage Nárada, who was of a liberated nature from his very birth,  
253606 and resigned the world and all its concerns altogether, was still  
253607 engaged in many affairs with his cool understanding.

253608  
253609 23. The honourable Viswámitra who is now present here, is liberated in  
253610 his life time, and yet he does not slight to preside at sacrifices,  
253611 solemnized according to the ritual of the sacred veda.

253612  
253613 24. The infernal snake bears the earth on its head, and the sun makes

the day by turns; the god of death is ever employed in his act of destruction, and still they are all free agents of their acts.

25. There are many others among the Yaksas, Suras and Asuras of the world, who are all liberated in their life time, and still employed in their respective employments.

26. What numbers of them are employed in worldly affairs, and how many more are engaged in different courses of life; and still they are cold blooded and cool headed within themselves, and as still and quiet as cold stones without.

27. Some attaining the acme of their understanding, have retired to solitude, to pass their lives in abstract meditation; and among these are the venerable Bhrigu and Bharadvāja, Sukra and Viswámitra (who were not less serviceable to mankind by many of their acts and works).

28. Many among mankind were rulers of their realms, and held the exalted canopy and chouri and other ensigns of royalty on their heads, and were not less distinguished for the piety and spirituality at the same time. Among these, the conduct of the royal personages Janaka, Saryali and Mándhatri, stand preeminent above the rest.

29. Some among the living-liberated, are situated in the planetary spheres, and are thence adored by their devotees for their blessings on the world. Of these Jupiter and Venus, the Sun and Moon, are the deities of gods, demons and human kind.

30. Some among the deities, are seated in their heavenly vehicles, and continually ministering to the wants of all created beings, as the regents of fire, air, water and death and Tumbura and Nárada.

31. Some situated in the secluded regions of Pátála, are equally distinguished both for their holiness and piety; such as Vali, Subotra, Andha, Prahláda and others.

32. Among beasts of the field and fowls of the air, and inferior animals, you will find many intelligent beings, as the bird Garuda (Jove's eagle), and the monkey Hanumāna (the god Pan), Jambubána &c; and among the demigods there are some that are sapient, and others as muddle headed as beasts.

33. Thus it is possible for the universal soul that resides everywhere, and is at all times the same, to show itself in any form in any being according to its will (since it is all in all).

34. It is the multifarious law of His eternal decree, and the manifold display of His infinite power, that invests all things with multiform shapes and diverse capacities, as they appear to us.

35. This law of divine decree is the lord of all, and embodies in itself the creative, preservative and destructive powers under the titles of Brahmá, Vishnu and Siva. These names are indicative of the intelligent faculties of the universal soul.

36. It is not impossible for the supreme soul, to reside in all bodies in any manners it likes; it presides sometimes in the manner of the grains of pure gold, amidst worthless sands and dust; and at others as the mixture of some base metal in pure gold.

37. Seeing some good connected with or resulting from evil, our inclinations would lead us even to the evil (in expectation of reaping the good); were it not for fear of the sinfulness of the act and its consequent punishment, that we are deterred from doing it. (\_i.e.\_ Human nature is addicted to vice, but fear of sin and its punishment, leads us to virtue. Had there been no such thing, we would all become vicious).

38. We see sometimes something substantial arising from the

253683 unsubstantial, as we arrive to the substantial good of divine presence,  
253684 by means of the unsubstantial meditation of his negative attributes:  
253685 that he is neither this nor that nor such and such (\_neti-neti-iti  
253686 sruti\_).

253687  
253688 39. What never existed before, comes to existence at sometime or place  
253689 unknown to us; as the horns of a hare which are never to be seen in  
253690 nature, are shown to us in magic play, and by the black art of sorcery.

253691  
253692 40. Those which are seen to exist firm and solid as adamant, become  
253693 null and void and disperse in air; as the sun and moon, the earth and  
253694 mountains, and the godlike people of the antedeluvian world.

253695  
253696 41. Seeing these changes in the state of things, you must give up, O  
253697 mighty armed Ráma! your joy and grief on any occasion, and preserve the  
253698 equanimity of your mind at all times.

253699  
253700 42. The unreal (material existence) seems as real, and the sober  
253701 reality (of spiritual essence), appears as a non-entity in nature;  
253702 resign therefore your reliance in this deceitful world, and preserve  
253703 the equanimity of your mind under all circumstances.

253704  
253705 43. It is true that you gain nothing by your resignation of the world;  
253706 and it is equally true on the other hand, that you lose nothing by your  
253707 getting rid of its unrealities by yourself.

253708  
253709 44. But it is true, O Ráma! that you gain a certain good by your  
253710 getting rid of this world; and it is your riddance from the manifold  
253711 evils and mischances, which are unavoidable concomittants with this  
253712 life.

253713  
253714 45. Again you obtain the certain gain of your salvation, by your  
253715 resignation of the world, which you can never earn by your attachment  
253716 to it. Therefore strive for your liberation by purging your mind from  
253717 its attachments to the world.

253718  
253719 46. He who wishes for his prosperity, must take the pains to have an  
253720 insight of his soul; because a single glimpse of the soul, is sure to  
253721 cut off all the pains and pangs of the world from their root.

253722  
253723 47. There are many dispassionate and disconnected men, even in the  
253724 present age; who are liberated in their lifetime, like the sacrificial  
253725 king Janaka and others.

253726  
253727 48. So you too are liberated for life, for your having an unpassionate  
253728 and unprejudiced mind, and may manage to conduct yourself with your  
253729 tolerant spirit, like the patient earth, stone and moveless metals.

253730  
253731 49. There are two kinds of liberation for living beings, viz.: one in  
253732 their present life and body, and the other after separation of life  
253733 from the body, both of which admit of some varieties as you will bear  
253734 afterwards.

253735  
253736 50. First of all the peace of mind, from its unconcernedness with  
253737 everything is termed its liberation; and it is possible to be had by  
253738 the sinless man either in this life or in the next.

253739  
253740 51. Lessening of affections is fraught with the bliss of solity  
253741 (Kaivalya), and it is possible to become impassible both in the  
253742 embodied as well as disembodied states of life.

253743  
253744 52. He who lives in perfect apathy and without his affection for any  
253745 body, is called the living liberated man; but the life which is bound  
253746 by its affections is said to be in bondage, or else it is free as air.

253747  
253748 53. It is possible to obtain liberation, by means of diligent inquiry  
253749 and reasoning; or else it is as difficult to come to it, as it is hard  
253750 for a lame man to leap over a hole, though as small as the footmark of  
253751 a cow-\_goshpada\_.

253752  
253753 54. For know, O Ráma of great soul, that the soul should not be  
253754 cast into misery by your neglect of it, or by subjecting it through  
253755 ignorance to its affection for others. (\_i.e.\_ Be master of yourself and  
253756 not bound to others).

253757  
253758 55. He who relies on his patience, and employs his mind, and cogitates  
253759 upon the supreme soul in his own soul, for the attainment of his  
253760 consummation; finds the deep abyss of the world, as a small chink in  
253761 his vast comprehension.

253762  
253763 56. The high station to which Buddha had attained by his patience, and  
253764 from which the Arhata prince fell to scepticism by his impatience; and  
253765 that \_summum bonum\_ which is reached at by great minds, is the fruit of  
253766 the tree of diligent inquiry, which like the Kalpa arbor, yields all  
253767 what is desired of it.

## 253770 253771 253772 CHAPTER LXXVI.

### 253773 253774 THE WORLD COMPARED WITH THE OCEAN.

253775  
253776 Argument. The world likened to the ocean, and the women to its  
253777 waves. The means of passing over it, and the delight when it is  
253778 got over.

253779  
253780  
253781 Vasishtha continued:—These worlds which have sprung from Brahmá the  
253782 creator, are upheld by ignorance, and become extinct before right  
253783 reason. (\_i.e.\_ Their materiality melts away before the light of true  
253784 philosophy).

253785  
253786 2. The worlds are vortices of water, and whirlpools in the ocean  
253787 of Brahmá. They are as numerous as the particles of light, and as  
253788 innumerable as the motes that fly in the sunbeams.

253789  
253790 3. It is the imperfect knowledge of the world that is the cause of its  
253791 existence (or makes it appear as an entity); but full knowledge of it  
253792 makes it vanish into nothing. (These are the two opposite systems of  
253793 materialism and immaterialism).

253794  
253795 4. The world is a dreadful ocean unbounded and unfordable; and there is  
253796 no means of getting over it, save by the raft of right investigation  
253797 and diligent scrutiny.

253798  
253799 5. This ocean is full with the water of ignorance, and its vast basin  
253800 is filled with fatal whirlpools and overwhelming waves of discord and  
253801 dangers.

253802  
253803 6. Here goodness and good actions float on the surface, as its  
253804 froth and foams; but they hide the deadly latent heat of hellfire  
253805 underneath. Here roll the incessant billows of avarice, and there  
253806 snores the huge whale, and the great leviathan of the mind.

253807  
253808 7. It is the reservoir of the endless channels and rivulets of life,  
253809 running as its streams and currents; and it is the depository of  
253810 innumerable treasures of brilliant gems hidden under its depth. It is  
253811 infested by the serpents of diseases, and the horrid sharks of the  
253812 senses.

253813  
253814 8. See Ráma, the playful women, resembling the tremulous billows of  
253815 this ocean; and are able to attract and pierce the hearts of the wise,  
253816 with the hooks and horns of their looks.

253817  
253818 9. Their lips are as red as rubies, and their eyes are as black as blue  
253819 lotuses; their teeth are as the unblown blossoms of fruits and flowers,  
253820 and their sweet smiles are as the hoary froth of the sea.



10. The curled locks of their hairs are as the crisped creepers of blue lotuses, and their twisted eyebrows are as the slanting of little billows; their backsides are as protruded islets, and their throats and necks are lined over like conchshells.

11. Their foreheads are as plates of gold, and their graces as the sharks of the sea; their loose glances are as the splashing waves, and their complexions are gold coloured like the sands on the sea shore.

12. Such is this ocean-like world, with its tremendous surges and rolling waves; and it is the part of manhood to buffet it over by manly exertions, in order to save one's self from sinking under them.

13. Fie for that man! who having good sense for his vessel, and reason for his helmsman, does not conduct himself across the wide expanse of this worldly ocean.

14. He is reckoned the most valiant man, who measures the immeasurable expanse of this ocean (by his knowledge of the Infinite soul, which comprehends the whole within itself).

15. Considering well about this world with the learned, and looking into all its hazards with the eye of the mind, he who relies his trust in the Lord, becomes blest forever.

16. You are truly blest, O Ráma! that are employed from your early youth to scrutinize about this world.

17. Men who consider the world, and take it in the same light of a dangerous ocean as you do, are not likely to be drowned in it, when they steer their bark in it after due consideration.

18. The enjoyments of the world are to be duly considered, ere one dares to come to the enjoyment of them; and like the ambrosia, before they feed on any other fare (like Garuda—the head of the fowls of the air).

19. He who considers beforehand the employment he should engage in, and the enjoyments he ought to share in this world, fares well in his present and future life; or else he falls to danger like the inconsiderate man.

20. The judicious and preadmonished man, prospers in his fame and fortune, and rises in his power and understanding in his life; as the trees come to flower and fructify in spring.

21. Ráma! you will shine with the elegance of the bright and cooling moonbeams, and with the beauty of perpetual prosperity, if you will but begin your worldly career with full knowledge, of all that is to be known respecting the world before hand.

## CHAPTER LXXVII.

### ON LIVING LIBERATION.

Argument. On Liberation from Earthly Bondage, and Salvation of the Soul during one's Lifetime.

Ráma rejoined:—O sage! nobody is satiate with all thou sayest, but must learn more and more from you; therefore say in short the substance of the present subject, which is as grand as it is wondrous to hear.

2. Vasishtha replied:—I have already given you many interpretations of living liberation, and here are some more for your satisfaction and

close attention.

3. With their visual organs they view this world, as a hazy maze in their state of sound sleep; and they consider it as an unreality in their spiritual light, when their minds are fixed in the Supreme soul only.

4. He who has got his disengagement, has his mind as still as in sleep; and he that sees the soul, is ravished with joy at the sight.

5. He takes nothing that is within his reach, nor retains what is within his grasp; but keeps his mind looking within himself as having everything there. (The liberated and self-contented man having nothing in his hand, has all in his inward soul).

6. He sees the bustle of the tumultuous with the eye of his mind, and smiles in himself at the hurry and flurry of the world (like the laughing philosopher of old).

7. He does not live in future expectation, nor does he rely in his present possession; he does not live on the pleasure of his past memory, but lives listless of all (in perfect insouciance).

8. Sleeping he is awake, in his vision of heavenly light, and waking he is plunged in the deep sleep of his mental reveries; he does all his works with his external body; but he does nothing with his inward mind (which is fixed in his God).

9. In his mind he has relinquished the thoughts of all things, and renounced his care also for anything; he does his outward actions, and remains as even as if he has done nothing. (The spiritualist is neither concerned with nor affected by his external acts).

10. He pursues the course of duties of his caste and family, as they have descended to him from the custom of his forefathers.

11. He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor. (He does them as a machine, and without the false persuasion of his agency of them).

12. He remains insouciant, of all that he does by rote and habit, and neither longs for, nor loathes nor rejoices nor grieves at anything.

13. He takes no notice of the amity or enmity of others to him, and is devoted to them that are devoted to him; but cunning with such as deal in craftiness with him.

14. He deals as a boy with boys, and as a veteran with old people; he is youthful in the society of young men, and is grave in the company of the aged and wise. He is not without sympathy with the woes of others (but rejoices at their happiness).

15. He opens his mouth in edifying speeches, and never betrays his penury in any way; he is always sedate in his mind, and ever of a cheerful complexion.

16. He is wise and deep, yet open and sweet (in his conversation; and is full with the fulness of his knowledge, as the full moon with all her digits); he is ever free from pain and misery.

17. He is magnanimous in his disposition, and as sweet as a sea of delight; he is cool and cooling the pains of others, and as refreshing as the full moonbeams to mankind.

18. He has meritorious deeds for his object, nor is any action or worldly good of any purpose to him; neither does he gain anything by his abandonment of pleasures or riches or friends, nor by their disappearance from him.

- 253959  
253960 19. Neither action nor inaction, nor labour nor ease; neither bondage  
253961 or release, or heaven or hell, can add to or take away anything from  
253962 his inner contentment.  
253963
- 253964 20. He sees everything and everywhere in the same uniform light, nor is  
253965 his mind afraid of bondage or eager for its release. (Such inflexible  
253966 passivity was the highest virtue of the stoics).  
253967
- 253968 21. He whose doubts are wholly removed by the light of his knowledge,  
253969 has his mind towering upwards as the fearless phoenix of the sky.  
253970
- 253971 22. He whose mind is freed from error, and is settled in its  
253972 equanimity, doth neither rise nor fall like any heavenly body, but  
253973 remains unaltered as the high heaven itself.  
253974
- 253975 23. He does his outward actions, by the mere movement of the outer  
253976 members of his body, and without the application of his mind to them;  
253977 as a baby sleeping in a cradle, has the spontaneous play of his limbs,  
253978 without any purpose of his mind. (This shows the possibility of bodily  
253979 actions independently of the mind).  
253980
- 253981 24. So the drunken and delirious man, doth many acts in his state  
253982 of dementedness; and as he never does them with the application or  
253983 attention of his mind, he retains no trace of them in his remembrance.  
253984
- 253985 25. And as children lay hold of or reject everything, without knowing  
253986 whether it is good or bad for them; so do men do their actions or  
253987 refrain from them, without their deliberate choice or aversion of them.  
253988 (This proves the causality of the mind).  
253989
- 253990 26. So a man doing his duty by habit or compulsion, is not sensible  
253991 of any pain or pleasure that he derives from it (because his mind was  
253992 quite unconcerned with the act).  
253993
- 253994 27. An act done by the outer body without its intention in the inner  
253995 mind, is reckoned as no act of the actor, nor does it entail upon him  
253996 its good or bad result. (An involuntary act is not taken into account).  
253997
- 253998 28. He neither shrinks from misery, nor does he hail his good fortune;  
253999 he is neither elated at his success, nor depressed by his failure.  
254000
- 254001 29. He is not dismayed at seeing the sun growing cool, and the moon  
254002 shining warmly over his head; he is not disconcerted by the flame of  
254003 fire bending downwards, nor at the course of waters rising upwards. (He  
254004 is not terrified by the prodigies of nature).  
254005
- 254006 30. He is not affrighted nor astonished, at any wonderful occurrence  
254007 in nature; because he knows all the phenomena of nature, to be the  
254008 wondrous appearances of the omnipotent and all-intelligent soul.  
254009
- 254010 31. He expresses no need nor want of his, nor is in need of other's  
254011 favour or kindness; nor has he recourse to wiliness or cunning; he  
254012 undertakes no shameful act as begging and the like, nor betrays his  
254013 shamelessness by doing an unworthy action.  
254014
- 254015 32. He is never mean-spirited nor haughty in his spirit, he is neither  
254016 elated nor depressed in his mind, nor is he sad or sorry or joyous at  
254017 anytime. (The word dínátmá is used for the meek in spirit in Dr.  
254018 Mill's version of the "Sermon on the mount").  
254019
- 254020 33. No passions rise in his pure heart, which is as clear as the  
254021 autumnal sky; and as the clear firmament which gives no growth to  
254022 thorns or thistles.  
254023
- 254024 34. Seeing the incessant births and deaths of living beings in the  
254025 course of this world, who is it whom you may call to be ever happy or  
254026 unhappy? (Since happiness and sorrow succeed one another by turns).  
254027

- 254028 35. Froth as the foaming bubble bursts in the water, so our lives  
254029 flash to fly out into eternity; whom therefore do you call to be happy  
254030 anywhere, and what is that state of continued pleasure or pain?  
254031
- 254032 36. In this world of endless entrances and exits, what being is there  
254033 that lasts or is lost for ever; it is our sight that produces the view,  
254034 as our failing sight takes it out of view (as every spectre of optical  
254035 delusion). (The text \_drishti srishti kara narah\_ is very expressive;  
254036 and means, "man is the maker of the world by his sight of it").  
254037
- 254038 37. The sights of these worlds are no more than the transitory view of  
254039 spectacles in our nightly dreams; which are unforeseen appearances of  
254040 momentary duration, and sudden disappearance.  
254041
- 254042 38. What cause can there be of joy or sorrow in this wretched world,  
254043 which is a scene of incessant advents and departures?  
254044
- 254045 39. It is the loss of some good, that is attended with sorrow to the  
254046 sufferer; but what sorrow can assail the self-liberated man, who sees  
254047 nothing as positive good in the ever-changing state of things herein?  
254048
- 254049 40. Of what avail is prosperity or the enjoyment of any pleasure to  
254050 one, when it is succeeded by adversity and pain the next moment, which  
254051 embitters life by its baneful effects.  
254052
- 254053 41. It is riddance from the states of pleasure and pain, of choice  
254054 and dislike, of the desirable and displeasing, and of prosperity and  
254055 adversity, that contributes to the true felicity of man.  
254056
- 254057 42. After your abandonment of pleasing and unpleasing objects,  
254058 and relinquishment of your desire for enjoyments, you get a cold  
254059 inappetence, which will melt your mind like frost.  
254060
- 254061 43. The mind being weakened, its desires will be wasted also; as the  
254062 sesamum seeds being burnt, will leave no oil behind. (The mind being  
254063 repressed, will put a check to all its passions and feelings).  
254064
- 254065 44. By thinking existence as non-existent, the great souled man gets  
254066 rid of all his desires, and sets himself aloof as in the air; and with  
254067 his joyous spirits that know no change, the wise man sits and sleeps  
254068 and lives always content with himself.  
254069

## 254070 254071 254072 254073 CHAPTER LXXVIII.

### 254074 254075 MANNER OF CONDUCTING THE YOGA HYPNOTISM.

254076  
254077 Argument. The Action of the Mind is creative of the Error of the  
254078 World, and Yoga is the suppression of that Action.  
254079

254080  
254081 Vasishtha continued:—As the rotation of a firebrand, describes a  
254082 circle of sparkling fires; so the revolving of the mind, depicts the  
254083 apparent circumference to the sky, as the real circle of the universe.  
254084

254085 2. In like manner the rolling of waters makes curves in the sea,  
254086 appearing something other than water; so the revolution of the mind  
254087 forms many ideal worlds, seeming to be bodies beside itself.  
254088

254089 3. And as you come to see strings of pearls in the sky, by the  
254090 twinklings of your eyes fixed in it; so these false worlds present  
254091 themselves to your view, by the pulsation of your mind.  
254092

254093 4. Ráma said:—Tell me sir, whereby the mind has its vibration and how  
254094 it is repressed, that I may thence learn how to govern the same.  
254095

254096 5. Vasishtha answered:—Know Ráma, as whiteness is concomitant with

snow, and oil is associated with sesamum seeds; and fragrance is attendant upon flowers and the flame is coexistent with fire.

6. So Ráma, the mind is accompanied by its fluctuations hand in hand, and they are virtually the one and the everything, though passing under different names by fiction.

7. Of the two categories of the mind and its pulsation, if either of these comes to be extinct, the other also has its extinction, as the properties of a thing being lost, their subject likewise ceases to exist; and there is no doubt of this.

8. There are two ways of extinguishing the mind, the yoga or hypnotism and spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.

9. Ráma asked:—How is it possible sir, to suppress the vital airs, and to attain thereby to that state of tranquility, which is fraught with endless felicity?

10. Vasishtha replied:—There is a circulating air breathing through the lungs and arteries of the body, as the water flows through the veins and pores of the earth, and which is called the vital breath or life.

11. It is the fluctuation of this air, that impels and gives force to the internal organs of the body, and which is designated by the various names of prána, apána &c., according to their positions and motions (all of which are but varieties of the vital breath).

12. As fragrance resides in flowers and whiteness in the frost, so is motion the flavour of the mind, and is one and the same with its receptacle—the mind.

13. Now the vibration of this vital breath, excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind.

14. The vibration of vital air gives pulsation to the heart strings, causing their cognition in the mind; in the same manner as the motion of the waters, gives rise to the waves rolling and beating on the shore.

15. The heart is said to be the afflation of the vital breath by the learned in the Vedas, and this being suppressed quiets the mind also. (The mind, says the Sruti, is moved by the vital air &c.).

16. The action of the mind being stopped, the perception of the existence of the world becomes extinct (as we have no perception of it in our sound sleep, when the mind is inactive). It is like the extinction of worldly affairs at sunset.

17. Ráma asked:—How is it possible to stop the course of the winds, perpetually circulating through the cells of the body, like the unnumbered birds flying in the air to their nests. (The passage of the nostrils is the open air, and the cells in the body are as their nests).

18. Vasishtha replied:—It is possible by study of the sástras and association with the good and wise, by habitual dispassionateness, by the practice of Yoga, and by removal of reliance in every transaction of the world.

19. Meditation of the desired object, and keeping in view that single object, and firm reliance on one particular object, are the best means of suppressing the vital breath.

20. Next, it is by suppression of breath in the acts of inspiration and respiration puraka and rechaka, in such manner as it may be unattended with pain, together with fixed meditation, it is possible to suppress the vital air (which gives longevity to the practitioner).

254166  
254167 21. The utterance of the syllable om, and pondering upon the  
254168 significations of that word, and dormancy of the perceptive senses, are  
254169 means of the suppression of breath.  
254170

254171 22. The practice of \_rechaka\_ or respiring out, serves to purge out the  
254172 crudities of the body, and by leaving the nostrils untouched, the vital  
254173 breath is suppressed altogether.  
254174

254175 23. The practice of \_puraka\_ or breathing in, tends to fill the inside  
254176 as the clouds fill the sky; and then the breathing being stopped, its  
254177 vibrations are stopped also.  
254178

254179 24. Then the practice of \_kumbhaka\_ or sufflation of the breath, the  
254180 air is shut up in a closed vessel and this serves to stop the course of  
254181 breathing. (Long explanations of these practices are given in the gloss  
254182 forming subjects of anemography).  
254183

254184 25. Afterwards the tongue being carried to the orifice of the palate,  
254185 and the tip being attached to the guttural bulb or nodule, will prevent  
254186 the vibration of the breathing.  
254187

254188 26. Again the mind getting rid of the flights of fancy, and becoming  
254189 as vacant as empty air, prevents the course of breathing by its fixed  
254190 meditation of itself (as in the state of Samádhi or trance).  
254191

254192 27. Again as the vital breath ranges within the space of twelve inches  
254193 about the tip of the nose, this region should be closely watched by the  
254194 eyesight in order to prevent the egress and ingress of breath.  
254195

254196 28. Moreover the practice of stretching the tongue to the distance  
254197 of twelve inches above the palate, and sticking the tip of it to the  
254198 cavity called \_Brahmarandhra\_, serves to make one unconscious of  
254199 himself, and stop his breathing. (These processes are explained in  
254200 great length in the gloss for the practice of Yoga cult, resembling the  
254201 mesmerism of modern spiritualists, for causing the comatosity of the  
254202 practitioner).  
254203

254204 29. The eyesight being lifted upwards and fixed in the cavity between  
254205 the eyebrows, exhibits the light of the intellect, and stops the  
254206 vibrations of breath. (This is called the \_Khechari mudra\_ and  
254207 practised by all intelligent men).  
254208

254209 30. No soon does the spiritual light dawn over the soul, and the mind  
254210 is steadfastly fixed to it, without any intermixture of dualism (\_i.e.\_  
254211 worldly thoughts), there is an utter stop of breathing.  
254212

254213 31. The livelong practice of seeing a simple vacuity within one's self,  
254214 and freeing the mind from all its thoughts and desired objects, serves  
254215 to stop the fluctuation of breath. (This is supported by the Patanjali  
254216 yoga sástra).  
254217

254218 32. Ráma rejoined:—Sir, what is this thing which they call the human  
254219 heart, which receives the reflexions of all things as a large reflector  
254220 or mirror?  
254221

254222 33. Vasishtha replied:—Hear my good Ráma; the hearts of all animals in  
254223 this world, are of two kinds, namely: the superior and inferior, and  
254224 learn their difference.  
254225

254226 34. That which has a certain dimension, and is placed as a piece of  
254227 flesh inside the breast, is called an inferior heart, and forms a part  
254228 of the body.  
254229

254230 35. The other is of the nature of consciousness, and is called the  
254231 superior mind; because it is both in the inside and outside of the  
254232 body, and yet it is situated in no part of it.  
254233

254234 36. That is the superior part, wherein all this world is situated,

254235 which is the great reflector of all things, and receptacle of all goods  
254236 (so says the Sruti: "the earth and sky and all things reside in it").  
254237

254238 37. The consciousness of all living creatures, is also called their  
254239 heart; though it is no part of the animal body, nor is a dull inert  
254240 substance as a pebble or stone.  
254241

254242 38. Now this conscious or sensitive heart, being purified of its  
254243 internal desires, and joined perforce with the chitta or thinking  
254244 mind, the vibrations of vital breath are put to a stand.  
254245

254246 39. These as well as many other methods, which have been adopted  
254247 by others, and dictated by the mouths of many sages, equally serve  
254248 to suppress the breathing (both for the fixity of attention and  
254249 prolongation of life).  
254250

254251 40. These methods which are adapted to the process of yoga meditation  
254252 (or concentration of the mind); are to be slowly adopted by continued  
254253 practice, for the redemption of the good from this world; or else their  
254254 hasty adoption of it may prove detrimental to life.  
254255

254256 41. As it is long practice, that perfects a man to the rank of a  
254257 cenobite and anchorite, so the gradual suppression of respiration, is  
254258 attended with equal success; as repression of desires, is accompanied  
254259 by many happy results.  
254260

254261 42. It is by continued practice, that the breath is compressed within  
254262 the confines of twelve inches about the cavities of the brows, nostrils  
254263 and palate, as the cataract is confined within the limit of the pit.  
254264

254265 43. It is repeated practice also, that the tip of the tongue should be  
254266 brought to a contact with the gullet of the throat, through which the  
254267 breath doth pass both in and out.  
254268

254269 44. These are the various modes which by their constant practice, lead  
254270 to Samádhi or hypnotism, when the mind has its fullest tranquility,  
254271 and its union with the Supreme soul.  
254272

254273 45. It is by practice of these methods, that a man is freed from  
254274 sorrow, and is filled with internal rapture, and becomes enrapt in the  
254275 supreme soul.  
254276

254277 46. The vibrations of the vital air, being suppressed by continued  
254278 practice, the mind gets a tranquility, which is akin to its extinction.  
254279

254280 47. Human life is wrapt in desires, and liberation (moksha) is the  
254281 release of the mind from these; and breathing is the operation of life,  
254282 and its suppression is the path to its extinction or nirvána.  
254283

254284 48. The vibration of breath is the action of the mind, producing the  
254285 error of the existence of the world; and this being brought under  
254286 subjection, dispels this error.  
254287

254288 49. The knowledge of duality being removed, shows the existence of the  
254289 unity only; which no words can express, except by attributes that are  
254290 ascribed to it.  
254291

254292 50. In whom and from whom is all, and who is all in every place; yet  
254293 who is not this world, nor there abides such a world as this in him,  
254294 nor has the world come out from him (i.e. the world abides in its  
254295 ideal and not material form in the spirit).  
254296

254297 51. Owing to its perishableness and its situation in time and space,  
254298 and limitation by them, this material world cannot be a part of identic  
254299 with that immaterial spirit, which has no attribute nor its likeness.  
254300

254301 52. It is the moisture of all vegetables and the flavour of all  
254302 eatables; it is the light of lights and the source of all desires  
254303 rising in the heart, like moonbeams proceeding from the lunar disk.

53. It is the kalpa tree yielding all earthly fruitions as its fruits, which are incessantly borne aloft only to fall down with their juicy flavour of various tastes.

54. The high minded man that depends on that boundless spirit, and rests secure in its bosom, is verily called the wise and liberated in his life time.

55. He is the best of men, whose mind is freed from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil. He remains listless amidst all the cares and concerns of this life.

## CHAPTER LXXIX.

### DESCRIPTION OF SPIRITUAL KNOWLEDGE.

Argument. The second method of suppressing the Mind by spiritual knowledge, being the Theory of self liberation.

Ráma said:—Sir, as you have related to me the methods of suspending the mind to a dead lock, by means of yoga practices; I hope you will kindly tell me now, the manner in which it is brought to stand still, by means of perfect knowledge.

2. Vasishtha replied:—By perfect knowledge is meant the firm belief of a man, in the existence of one self manifest or Supreme Soul, that is without its beginning and end. This is what the wise mean by the term "full or perfect knowledge."

3. Its fulness consists in viewing all these visible forms as these pots and these pictures \_ghatapata\_, and all these hundreds cries of beings, to be manifest in the fullness of that spirit and not distinct from it.

4. It is imperfect knowledge that causes our birth and pain, and perfect knowledge that liberates us from these; as it is our defective sight, which shows us the snake in the rope, while our complete view of it removes the error.

5. The knowledge which is free from imagination, and its belief of the objective, and relies only on its conscious subjectivity, leads only to the liberation of men, which nothing else can do.

6. The knowledge of the purely subjective, is identic with that of the supreme spirit; but this pureness being intermingled with the impure objective matter, is termed \_avidyá\_ or ignorance.

7. Consciousness itself is the thing it is conscious of (or in other words, knowledge is identic with the known; \_i.e.\_ the subjective is the same with the objective), and there is no difference between them. The soul knows only itself as there is no other beside itself. (Its \_parichinote\_ is its subjective knowledge, and \_sanchinote\_ the objective and effect of \_avidyá\_ or ignorance).

8. "Seeing the soul alone in its true light in all the three worlds," is equivalent to the expression "all this world is the soul itself" in the Sruti, and the knowledge of this truth constitutes the perfection of man.

9. The whole being the soul, why talk of an entity or a nullity; and what meaning can there be in bondage or liberation (which appertain to the same soul?)



- 254373 10. The mind is no other than its perceptions, which are manifested  
254374 by God himself; and the whole being an infinite vacuum, there is no  
254375 bondage nor liberation of any.
- 254376 11. All this is the immense Brahma, extending in the form of this vast  
254377 immensity; so you may enlarge your invisible soul by yourself, and by  
254378 means of the knowledge of yourself.
- 254380 12. By this comprehensive view of Brahma as all in all you can find no  
254381 difference between a piece of wood or stone and your cloth; why then  
254382 are you so fond of making these distinctions?
- 254384 13. Know the soul as the only indestructible substance, which remains  
254385 quiescent from first to the last; and know this to be the nature of  
254386 your soul also.
- 254388 14. Know this boundless universe with all the fixed and moving bodies  
254389 it contains, to be a transcendent void; where there is no room for your  
254390 joy or sorrow whatever.
- 254392 15. The shapes of death and disease and of unity and duality, rise  
254393 constantly in the soul, in the form of interminable waves in the sea.
- 254395 16. He that remains in the close embrace of his soul, with his inward  
254396 understanding, is never tempted to fall a prey to the trap of worldly  
254397 enjoyments.
- 254398 17. He that has a clear head for right judgment, is never moved by the  
254399 force of earthly delights; but remains as unshaken as a rock against  
254400 the gentle winds of the air.
- 254402 18. The ignorant, unreasonable and stupid men, that are guided by their  
254403 desires only; are preyed upon by continued misery, as the fishes of a  
254404 dried tank are devoured mercilessly by cranes.
- 254406 19. Knowing the world to be full of the spirit, and without the matter  
254407 of ignorance \_avidyá\_, close your eyes against its visible phenomena,  
254408 and remain firm with your spiritual essence.
- 254410 20. Plurality of things is the creation of imagination, without their  
254411 existence in reality. It is like the multifarious forms of the waves in  
254412 the sea, which are in reality its water only. The man therefore, that  
254413 relies on his firm faith in the unity, is said to be truly liberated  
254414 and perfect in his knowledge.

## 254417 CHAPTER LXXX.

### 254418 INVESTIGATION OF THE PHENOMENALS.

254420 Argument. Description of Divine Meditation, which keeps the mind  
254421 from its attention to temporary enjoyments.

254422 Vasishtha continued:—I will now describe to you that pensive  
254423 excogitation, which keeps the reasoning mind, from attending to objects  
254424 placed in its presence.

254426 2. The eyes are for seeing only, and the living soul is for bearing the  
254427 burthen of pain and pleasure alone; they are like the eyes and bodies  
254428 of a beast, or like bull of burden, which sees and carries a load of  
254429 food, without being able to taste it.

254431 3. The eyes being confined to the visible phenomena, can do no harm to  
254432 the soul residing in the body; as an ass fallen into a pit, is but a  
254433 slight loss to its owner.

254442 4. Do not O base man, regale thy eyes, with the dirty stuff of the  
254443 sight of visibles; which perish of themselves in the twinkling of an  
254444 eye, and put thee to peril also (by the diseases and difficulties which  
254445 they load upon thee).

254446  
254447 5. The acts which are deemed as one's own deeds and beings, and whereby  
254448 the acutely intelligent man thinks himself to be living, and by which  
254449 he counts the duration of his lifetime, (according to the saying, that  
254450 our lives are computed by our acts, and not by the number of our days);  
254451 these very acts, turn at last, against him, for his accountableness of  
254452 them.

254453  
254454 6. Do not rely thy eyes on visible objects, which are unreal in their  
254455 nature, and are produced to perish soon after, and to please thy  
254456 sight for a moment only. Know them as destroyers of thy otherwise  
254457 indestructible soul.

254458  
254459 7. O my eyes! that are but witnesses of the forms, which are situated  
254460 in the soul; it is in vain that ye flash only to consume yourselves,  
254461 like the burning lamps after a short while.

254462  
254463 8. The vision of our eyes is as the fluctuation of waters, and its  
254464 objects are as the motes that people the sun-beams in the sky. Whether  
254465 these sights be good or bad, they are of no matter to our minds.

254466  
254467 9. Again there is that little bit of egoism beating in our minds, like  
254468 a small shrimp stirring amidst the waters; let it throb as it may, but  
254469 why should we attribute it with the titles of "I, thou or he or this or  
254470 that"?

254471  
254472 10. All inert bodies and their light appear together to the eye, the  
254473 one as the container of the other; but they do not affect the mind, and  
254474 therefore do not deserve our notice.

254475  
254476 11. The sight of objects and the thoughts of the mind, have no  
254477 connection with one another (because the sight is related to the eye,  
254478 and the thoughts bear relation with the mind); And yet they seem to be  
254479 related to each other, as our faces and their reflexions in the mirror.  
254480 (The retina of the eye receive the reflexions, and convey them to the  
254481 sensory of the cranium, in the form of reflections or thoughts, and  
254482 hence their mutual relations).

254483  
254484 12. Such is their inseparably reciprocal relation in the minds of the  
254485 ignorant; but the wise who are freed from their ignorance, remain aloof  
254486 from the visibles with their mental meditations alone.

254487  
254488 13. But the minds of the vulgar are as closely connected with the  
254489 visibles, as the sacrificial wood with the lac dye.

254490  
254491 14. It is by diligent study, that the chain of mental thoughts are  
254492 severed from the visibles; in the like manner, as our wrong notions are  
254493 removed by means of right reasoning.

254494  
254495 15. After dispersion of ignorance, and the connexion of the visibles  
254496 from the mind, there will be no more a blending of forms and figures  
254497 and their reflexions and thoughts in it.

254498  
254499 16. The sensible impressions which have taken possession of the inner  
254500 mind, are to be rooted out from it as they drive out a demon from the  
254501 house.

254502  
254503 17. O my mind! says the intelligent man, it is in vain that thou  
254504 deludest me, who have known thy first and last as nothing; and if thou  
254505 art so mean in thy nature (as the progeny of barren woman) thou must be  
254506 so as nothing even at present.

254507  
254508 18. Why dost thou display thyself in thy five fold form of the five  
254509 senses unto me? Go make thy display before him who acknowledges and  
254510 owns thee as his. (As for me I own the intellect and not the mind).

19. Thy grand display of the universe yields me no satisfaction, since I am convinced, O vile mind, all this to be no better than a magic play.
20. Whether thou abidest in me or not it is of no matter to me; because I reckon thee as dead to me as thou art dead to reason. (As the mind is perverse to reason, so are reasonable men averse to it. The mind is all along used in the sense of the sentient mind, and not the superior intellectual faculty—\_chit\_, which is distinct from \_chitta\_, synonymous with \_manas\_ the mind.)
21. Thou art a dull unessential thing, erroneous and deceitful and always reckoned as dead, the ignorant alone are misled by thee and not the reasonable. (It is hard to determine what the attributes of the mind may mean. It is said to be dead, because it is kept in mortification and subjection).
22. It was so long through our ignorance, that we had been ignorant of thee; it is now by the light of reason, that we find thee as dead as darkness, under the light of a lamp. There is always an impervious darkness under the lighted lamp (\_zer cheragh tarikist\_).
23. Thou hast long taken possession of this mansion of my body, and prevented me, O wily mind, from associating with the good and wise.
24. Thou liest as dull as dead body at the door of this bodily mansion, against the entrance of my worshipped guests (of good virtues) to it.
25. O the gigantic monster of the world! which has its existence in no time. Art thou not ashamed, O my mind, to assume to thyself this deceitful form the world, and appear before me in this hideous shape?
26. Go out of this abode of my body, thou demoniac mind, with the train of thy female fiends of avarice and her companions, and the whole host of thy devilish comrades of rage, wrath and the like.
27. Seeing the advance of reason to the temple of the body, the demon of the mind flies from it, as the savage wolf leaves its den at the approach of the hunter.
28. O pity for these foolish folks! that are so subdued by this dull and deceitful mind, as the unwary people are spellbound by the magic wand.
29. What is thy boast and might in subduing the ignorant rabble, exercise thy power upon me, that defy thy power to prevail over the unity of my belief.
30. I need not try to defeat the power of my foolish mind, after I have already baffled its attempts against me, and laid it to dust.
31. I had ere long taken thee for a living thing, and passed many a livelong life, and day and night, with thy company in this dreary world.
32. I have now come to know the nullity of the mind, and that it is put to death by my power; I have hence given up my concern with it, and betaken to my reliance in the ever existent soul only.
33. It is by good luck, that the living liberated men come to know the demise of their minds; and cease to spend their lives under the illusion of its existence.
34. Having driven away the deceitful demon of the mind, from the mansion of my body; I am situated at rest without any troublesome thought or turbulent passion in me.
35. I smile to think in myself the many follies, to which I was led for a long time under the influence of my demoniac mind.

36. It is by my good fortune, that the gigantic demon of my mind, is at last vanquished by the sword of my reason, and driven out of the mansion of my body.

37. It is by my good fortune also, that my heart is after all purified from its evil inclination, by the suppression of my demoniac mind; and that my soul now rests alone in peace, in the abode of my body.

38. With the death of the mind, there is an end of my egoism and all my troublesome thoughts and cares; and the expulsion of the ogres of evil passions from my breast, by the breath or mantra of reason, has made it a place of rest for my soul.

39. What is this mind with its egoism and eager expectations to me, than a family of intractable inmates, of whom I have fortunately got rid by their wholesale deaths.

40. I hail that pure and ever prosperous soul which is self-same with my inward soul, and identic with the immutable intellect; (and not with the changeful mind).

41. I hail that ego in me, which is yet not myself nor I nor any other person, nor is it subject to sorrow or error.

42. I hail that ego in me, which has no action nor agency, nor any desire nor worldly affair of its own. It has no body nor does it eat or sleep (but it is as itself).

43. This ego is not myself nor any other, and there is nothing as I or anybody else. The ego is all in all, and I bow down to that being. (There is no direct evidence as what the ego is, but is pointed by mere indirect and negative evidences as what it is not).

44. The ego is the first cause and support of all, it is the intellect and the soul of all worlds. It is the whole without parts; I therefore bow down to that ego.

45. I prostrate to the self-same Ego of all, which is eternal and immutable, which is the sole immense soul and without its parts. It is all, in all and abides at all times.

46. It is without any form or designation, and is manifest as the immense spirit. It abides in itself, and I bow down to that ego.

47. It is the same in all things in its too minute form, and is the manifester of the universe. It is the essence of my existence and abiding in me, in which state I bow down to it.

48. It is the earth and ocean with all their hills and rivers, which are not the ego, nor they are the ego itself. I bow to the selfsame ego which comprises the world with all its contents.

49. I bow to that undecaying and indestructible Lord which is beyond thought, and is ever charming and ever the same. Who manifests the endless universe with all its worlds and many more yet invisible and unformed bodies. He is unborn and undecaying, and his body is beyond all attributes and dimensions.

#### CHAPTER LXXXI.

#### UNSUBSTANTIALITY OF THE MIND.

Argument. The unsubstantiality of the Mind is established by Reasoning and Intuition.

Vasishtha resumed:—Having thus considered and known the mind in themselves; and in the aforesaid manner; it is the business of great minded philosophers, O mighty Rama, to enquire into the nature of the soul, as far as it is knowable (by the help of psychology).

2. And knowing the world to be purely the soul, it is to be enquired, whence arose the phantom of mind which is nothing in reality.

3. It is ignorance, error and illusion, which exhibit the vacant and visionary mind to view, as it is our false imagination, which forms an arbour of trees in the vacant air.

4. As the objects standing on the shore, seem to be moving to ignorant boys passing in a boat; so the sedate soul appears to be in motion (like the mind) to the unintelligent.

5. After removal of our ignorance and error, we have no perception of the fluctuation of our minds; as we no more think the mountains to be in motion, after the velocity of air car is put to a stop.

6. I have given up the thoughts of all internal and external things, knowing them as the creation of my airy mind only. Thus the mind and its actions being null and void, I see all things to exist in the spirit of Brahma alone.

7. I am freed from my doubts, and sit quiet devoid of all care; I sit as Siva without a desire stirring in me.

8. The mind being wanting, there is an end of its youthful desires and other properties also; and my soul being in the light of the supreme spirit, has lost its sight of all other colours and forms presented to the eyes.

9. The mind being dead, its desires also die with it, and its cage of the body is broken down without it. The enlightened man being no more under the subjection of his mind, is liberated from the bondage of his egoism also. Such is the state of the soul, after its separation from the body and mind, when it remains in its spiritual state in this and the next world.

10. The world is one calm and quiescent Unity of Brahma, and its plurality or multifariousness is as false as a dream. What then shall we think or talk of it, which is nothing in reality.

11. My soul by advancing to the state of divine holiness, becomes as rarefied and all-pervasive as the eternal spirit of God, in which it is situated for ever.

12. That which is, and what is not, as the soul and the mind the substantial and the unsubstantial, is the counterpart of the something, which is rarer than air, calm and quiet, eternal and intangible; and yet all pervading and extended through all.

13. Let there be a mind in us, or let it remain or perish for ever; yet I have nothing to discuss about it, when I see everything to be situated in the soul.

14. I considered myself as a limited and embodied being, as long as I was unable to reason about these abstruse subjects; and now I have come to know my unlimited form of the spirit; but what is this that I call "myself" is what I have not yet been able to know, since the whole is full with the one supreme spirit.

15. But the mind being granted as dead, it is useless to dubitate about it; and we gain nothing by bringing the demon of the mind to life again.

16. I at once repudiate the mind, the source of false desires and fancies; and betake myself to the meditation of the mystic syllable "Om" with the quietness of my soul, resting quiescent in the Divine

spirit.

17. With my best intelligence, I continue always to inquire of my God, both when I am eating or sleeping or sitting or walking about.

18. So do the saints conduct their temporal affairs, with a calm and careless mind, meditating all along on the Divine soul in their becalmed spirits.

19. So do all great minded men gladly pass their lives, in the discharge of their respective duties, without being elated by pride or the giddiness of vanity; but manage themselves with a cheerfulness resembling the gentle beams of the autumnal moon.

## CHAPTER LXXXII.

### INVESTIGATION INTO THE NATURE OF THE SENSUOUS MIND.

Argument. Story of Vítahavya, materialist becomes a spiritualist.

Vasishtha continued:—It was in this manner that the learned Samvarta, who had the knowledge of the soul reasoned with himself, and which he communicated to me on the Vindhyan mountain. (Samvarta is said to have been the brother of Vrihaspati, both of whom have transmitted to us two distinct treatises on law, which are still extant).

2. Shut out the world, said he, from your sight, and employ your understanding to abstract reasoning, in order to get over the vast ocean of this world.

3. Hear me tell you Ráma of another view of things, whereby the great sage Vítahavya gave up the practice of making his offerings to fire, and remained dauntless in his spiritualistic faith.

4. The illustrious Vítahavya wandered about the forests in former times, and then resided in a cave of the Vindhya mount, which was as spacious as a cave of Meru under the sun's passage. (The cave of mount Meru is the Polar circle about which the sun is said to turn; but Sumeru is the meridian circle on which the sun passes).

5. He grew in course of time dissatisfied with the ritual acts, which serve only to bewilder men, and are causes of diseases and difficulties to man (rather than those of their removal).

6. He fixed his aim to the highest object of unalterable ecstasis—samádhi, and abandoned his cares for the rotten world, in the course of his conduct in life.

7. He built a hut of leaves with the branches of plantain trees; strewed it with black stones, and perfumed it with fragrant earth.

8. He spread in it his seat of deer's skin, serving as a pure paillasse for holy saints; and sat still upon it as a rainless cloud in the clear firmament.

9. He sat there in the posture of padmāsana with his legs crossed upon one another, and held his heels with the fingers of both his hands, and remained with his uplifted head, like the fast and fixed peak of a mountain summit.

10. He closed his eyesight from looking upon the surrounding objects, and pent up his mind in his bosom, as the descending sun confines his beams in the hollow caves of Meru.

11. Then having stopped the course of his internal and external senses,

he thus revolved in his mind, which was free from sin and guile.

12. How is it that though I have restrained my outer organs, I cannot with all my force stop the course of my mind, which is ever as fickle as a leaflet, floating on and dancing over the waves.

13. It impels the external organs (as a charioteer drives his horses), and is propelled by them in turn to their different objects, as a juggler tosses about and flings up and down his play balls.

14. Though I refrain from the exercise of my external faculties, yet it pursues them with eagerness, and runs towards the objects from which I try to stop its course.

15. It turns from this object to that, as they say from the pot to the picture and from that to the chariot (ghata, pata and sakata): and in this manner the mind roves about the objects of sense, as a monkey leaps from branch to branch of a tree.

16. Let me now consider the courses of the five external senses and their organs, which serve as so many passages for the mind.

17. O my wicked and wretched senses, how shall I counsel to call you to your good sense, when you are so senseless as to roll on restlessly like the billows of waters in the sea.

18. Do not now disturb me any more with your fickleness, for I well remember to what trains of difficulties I have been all along exposed by your inconstancy.

19. What are ye O my organs, but passages (to conduct the outer sensations) to the inner mind, and are dull and base of yourselves, and no better than the billows of the sea and the water in the mirage.

20. Ye senses that are unsubstantial in your forms, and without any spiritual light in you; your efforts are as those of blind men only to fall into the pit.

21. It is the intellectual soul only, that witnesseth the objects of sense, it is in vain that ye are busy without the soul.

22. It is in vain for the organs of sense, to display themselves to view, like the twirling of a firebrand and the appearance of a snake in the rope; since they have no essence of their own, and are of no use without the soul.

23. The all knowing soul knows well the eyes and ears, though none of these organs knows the internal soul, and is as far from it, as the heaven and hell asunder.

24. As the wayfarer is afraid of snakes, and the twice born Bráhmans are in dread of demoniac savages; so the intellect fears and avoids the company of the senses for its safety, and remains retired from them for its security.

25. Yet the unseen intellect directs the organs of sense, to their various duties from a distance; as the distant sun directs the discharge, of the diurnal duties of men on earth, from his situation in heaven.

26. O my mind! that art wandering all about like a mendicant, in order to fill the belly with food; and actest as a chárváka materialist, to make a god of thy body, and to enslave thyself to its service; do not thus rove about the world in the vain search of your bane only.

27. It is a false pretension of thine, to think thyself to be as intelligent as an intelligence or as the intellect itself; you two are too different in your natures, and cannot agree together.

254856 28. It is thy vain boast also, to think thyself to be living, and to be  
254857 the life and the ego likewise; because these things belong to the soul,  
254858 and thou art entirely devoid of the same.

254859  
254860 29. Egoism produces the knowledge of "I am the Ego" which thou art not;  
254861 and neither art thou anything except a creature of false imagination,  
254862 which it is good for thee to give up at once (because the mind's eye  
254863 sees the fumes of fancy only.)

254864  
254865 30. It is the conscious intellect, which exists without its beginning  
254866 and end, and nothing else is existent beside this: what art thou then  
254867 in this body, that takest the name of the mind.

254868  
254869 31. The impression of the activity and passivity of the mind is as  
254870 wrong, as the belief of poison and nectar to be the one and same thing;  
254871 since the two opposites can never meet together.

254872  
254873 32. Do not, therefore thou fool, expose thyself to ridicule, (that art  
254874 dependant on the organs of the body); by thinking thyself as both the  
254875 active and passive agent, which thou art not; but a mere dull thing as  
254876 it is known to all.

254877  
254878 33. What is thy relation with enjoyments or theirs with thee, that thou  
254879 wishest to have them come to thee? Thou art a dull thing and without  
254880 thy soul, canst have no friend or foe to thee.

254881  
254882 34. The unreal has no existence, and the existence of the mind, is an  
254883 unreality as the redness of a crystal. Knowledge, action and passion  
254884 belong to the soul only, and are not attributable to the mind.

254885  
254886 35. If thou beest the eternal Mind, then thou art selfsame with the  
254887 eternal soul; but the painful mutability of thy nature, bespeaks thee  
254888 to be not the same (immutable, everlasting and imperishable soul).

254889  
254890 36. Now as thou hast come to be acquainted, with the falsity of thine  
254891 action and passion; hear now how I am purged of these impressions, by  
254892 my own reasoning as follows.

254893  
254894 37. That thou art an inert unreality, said I, is a truth beyond all  
254895 doubt; and that the activity of an inactive nullity is as false, as the  
254896 dancing of the ideal demon or of inert stones.

254897  
254898 38. Therefore art thou dependant on the Supreme Spirit for thy  
254899 movement; and it is in vain for thee to fain thyself as living or doing  
254900 anything by thyself (being but a puppet player by the power of the  
254901 Almighty).

254902  
254903 39. Whatever is done by the power of another, is ascribed to that  
254904 other and not to actor; as the harvest which is reaped by the sickle  
254905 of the husband man, is said to be the act of the reaper and not of the  
254906 instrument.

254907  
254908 40. He who kills one by the instrumentality of another, is considered  
254909 the slayer, and not the intermediate means of slaughter; for nobody  
254910 upbraids the passive sword with guilt, by exculpation of the  
254911 perpetrator.

254912  
254913 41. He who eats and drinks, is said to be the eater and drinker; and  
254914 not the plate or cup, which hold the eatables or the drinkables.

254915  
254916 42. Thou art entirely inactive in thy nature, and art actuated by  
254917 the All wise Intellect; therefore it is the soul only that perceives  
254918 everything by itself, and not thou ignorant mind (that assumest the  
254919 title of the percipient to thee).

254920  
254921 43. It is the Supreme Soul, that awakens and informs the mind without  
254922 intermission; as the ignorant people require to be constantly guided by  
254923 their superiors by repeated admonitions.

254924



44. The essence of the soul is manifest to all in its form of intelligence, from which the mind derives its power and name for its existence.

45. Thus the ignorant mind is produced by some power of the soul, and remains all along with its ignorance; until it comes to melt away like snow, under the sunshine of its spiritual knowledge.

46. Therefore, O my ignorant mind! that art now dead under the influence of my knowledge of the soul; do not boast any more of thy being a particle of thy spiritual origin for thy sorrow only.

47. The conception of the entity of the unreal mind, is as false as the production of a plant by the light of a magic lantern; there is only that true knowledge which proceeds directly from the Great God. (All else is error and misconception).

48. Know Ráma, these worlds to be no manifestations of Divine power, but as illusive representation of His intellect (\_chit and máyá\_), like the glittering waves of waters in the sea.

49. O thou ignorant mind, if thou art full of intelligence as the Intellect, then there would be no difference of thee from the Supreme one, nor wouldst thou have any cause of sorrow. (Hence the human mind is not Divine).

50. The Divine mind is all-knowing and omnipresent and omniform at all times; and by the attainment of which one obtains everything.

51. There is no such thing as thou or he, except the Great Brahma, who is always manifest every where; we have conceptions of ourselves without any exertion on our parts (which proves a Divinity stirring of itself in us).

52. If thou art the soul, then it is the soul that is everywhere here and naught besides; but if thou art anything other than the soul, then thou art nothing, because all nature is the body of the universal soul.

53. The triple world is composed of the Divine soul, beside which there is no existence; therefore if thou art anything thou must be the soul, or otherwise thou art nothing.

54. I am now this (as a boy), and then another (as an old man), and that these things are mine and those another's, are thoughts that vainly chase upon the mind; for thou art nothing positive here, and positivism is as false a theory as the horns of a hare (\_or rara avis\_) on earth.

55. We have no notion of a third thing between the intellect and the body, to which we can refer the mind, as we have no idea of an intermediate state betwixt sunlight and shade (where we may betake us to rest).

56. It is that something then, which we get by our sight of (\_i.e.\_ by the light of) truth, after the veil of darkness has been removed from our eyes. It is our consciousness (the product of the light of truth), that we term the mind.

57. Hence, O foolish mind! thou art no active nor passive agent of action, but art the sedate self-consciousness of Brahma (knowing only "I am what I am", "\_Sohamasmi\_"). Now therefore cast off thy ignorance, and know thyself as a condition of the very soul.

58. Truly the mind is represented as an organ of the sense of perception and action, and the internal instrument of knowing the soul, and not the soul itself; but this is only by way of explaining the knowable by something familiar and better known to us, and serving as its Synonym. (As to see one's unlookable face, by the reflexion of the very face in the looking glass; so it is to perceive the invisible

soul by its shadow cast upon the mind. This explains the mention of the mind in the Srutis such as in the texts:—"It is by means of the mind alone, that the knowledge of the soul is to be gained." "It is through the mind only, that the soul is to be seen." And so many other passages).

59. The mind being an unreal instrumentality (as the sight &c.), can have no existence without its support (as the eyes of the sight); nor can it have any action of its own, without the agency of an actor (as the sword of the swordsman). Hence it is false to attribute activity or sensibility to it.

60. Without the agency of an actor, the instrument of the mind has no power nor activity of its own; as the passive sickle has no power of cutting the harvest, without the agency of the reaper.

61. The sword has the power of slaying men, but by means of the agency of the swordsman; otherwise the dull instrument has no power in any part of its body, to inflict a wound on another.

62. So my friend, thou hast no power nor agency of thine own, to do thine actions to trouble thyself in vain. It is unworthy of thee to toil for thy worldliness like the base worldling (\_i.e.\_ worldly goods), unless it were for thy spiritual welfare.

63. The Lord (who works of his free will), is not to be pitied like thee that art subjected to labour, because his works are all as unaccountable as those he has not yet done (but thy acts are brought to account for themselves).

64. Thy boast of serving the soul, proceeds from thy ignorance only and thy fellowship with the insensible organs of sense, is quite unworthy of thee.

65. Thou art wrong to pursue the objects of sense, for the sake of thy maker and master; because the Lord is independent of all desire (of the service of others,) being full and satisfied in himself forever.

66. It is by his self-manifestation, and not by act of his exertion of creation, that the omnipresent and omniscient God, fills the whole with his unity, which admits of no duality even in imagination.

67. The one God that manifests himself as many, and that is all by himself, and that comprises the whole within himself, has nothing to want or seek, beside and apart from himself.

68. All this is the magnificence of God, and yet the foolish mind craves after them in vain; as a miserable man longs to have the princely pomp of another, which is displayed before him.

69. Thou mayst try to derive the divine blessings, by being intimate with the Divine soul; but there will be no more intimacy between the soul and the mind, than there is between the flower and its fruit. (\_i.e.\_ The fruit which here represents the mind, does not inherit the quality of the flower which is here put for the soul). Gloss.

70. That is called the intimate relation of two things, when the one agrees in all its properties with the other; which is here wanting in the case of the soul and mind; the first being immortal, calm and quiet, and the second a mortal and restless thing.

71. O my mind! thou art not of the same kind with the soul, owing to thy changing appearances and ever changeful occupations, and promptness for multifarious inventions. Thy states of happiness and misery, moreover bespeak thee plainly to be of a different nature (from thy source of the soul thou art derived from).

72. The relationship of the homogeneous (as of the liquid and curdled milk), as well as of the heterogeneous (as between the milk and

water), are quite apparent to sight; but there is no relation betwixt the contraries (as it is observed in the antagonism of the soul and mind). Note. The spiritual man represses the sensuous mind, and the sensualistic mind buries the conscious and conscientious soul.

73. It is true that there are many things, having the qualities of other things, or an assemblage of properties common to others; yet everything has a special identity of its own; and therefore I do beseech thee, not to lose the consciousness of thy identity with that of the soul, whereby thou exposest thyself to misery (\_i.e.\_ keep in mind thy divine nature).

74. Therefore employ thyself with intense application to the meditation of the soul; or else thou art doomed to misery, for thy ruminating on the objects of the visible world, in thy internal recesses.

75. Sliding from consciousness of thyself, and running after the imaginary objects of thy desire, are calculated for thy misery only; therefore forget thyself O man!, to associate with thy mind and the bodily organs, in order to find thy rest in the soul or Samádhi—ecstasy.

76. Whence is this activity (\_i.e.\_ what is this active principle), since the mind is proved to be a nullity as a skyflower, and to be utterly extinct, with the extinction of its thoughts and desires.

77. The soul also is as void of activity, as the Sky is devoid of its parts. It is only the Divine spirit that exhibits itself in various shapes within itself.

78. It bursts forth in the form of oceans with its own waters, and foams in froths by the billows of its own breathing. It shines in the lustre at all things, by its own light in itself. (So says the Urdu poet: Oleken chamakta hai har rang meh).

79. There is no other active principal anywhere else, as there is no burning fire brand to be found in the sea; and the inert body, mind and soul (as said and seen before), have no active force in any one of them.

80. There is nothing essential or more perspicuous, than what we are conscious of in our consciousness; and there is no such thing as this is another or this no other, or this is good or bad, beside the self-evident One.

81. It is no unreal ideal, as that of the Elysian gardens in the sky; it is the subjective consciousness \_samvid\_, and no objective object of consciousness \_samvedya\_, that extends all around us.

82. Why then entertain the suppositions of "this is I and that is another," in this unsuppositious existence? There can be no distinction whatever of this or that in one unlimited, all extending and undefinable expanse of the soul; and the ascription of any attribute to it, is as the supposition of water in the mirage, or of a writing in the Sky.

83. O my honest mind! if thou canst by the purity of thy nature, get thyself freed from the unrealities of the world; and become enlightened with the light of the soul, that fills the whole with its essence, and is the inbeing of all beings, thou shalt verily set me at rest from the uneasiness of my ignorance, and the miseries of this world and this miserable life.

#### CHAPTER LXXXIII.

ON THE NECESSITY OF AVOIDING ALL BODILY AND WORLDLY CARES, AND ABIDING

Argument:—The sensuous Mind and the senses as roots of Evil, and their Extinction as the source of God.

Vasishtha continued:—Hear now Rāma, how that great sage of enlightened understanding, remonstrated in silence with his refractory senses.

2. I will tell you the same openly what he admonished in secret to his senses; and by hearing these expostulations of him, you will be set above the reach of misery.

3. O my senses, said he, I know your special essences to be for our misery only; and therefore I pray you, to give up your intrinsic natures for the sake of my happiness.

4. My admonitions will serve to annihilate your actualities, which are no more than the creatures of ignorance.

5. The amusement of the mind with the exilition of its sensitivity, is the cause of its fury and fever heat, as the kindlings of fire is for burning one's self or others in its flame. (\_i.e.\_ The excitement of passions and sensations is painful to the peaceful mind of man).

6. The mind being disturbed and bewildered, makes the restless feelings and sensations, flow and fall to it, with the fierceness of boisterous rivers falling into the sea, which it breaks out and runs in the form of many a frith and firth into the land. (\_i.e.\_ The sensational man is subject to the excess of sensitive excitability and intolerance).

7. The sensitive minds burst forth in the passions of their pride and egoism, clashing against one another like the conflicting clouds; and fall in showers of hailstorms on the heads of others. (Sensational men are bent on mutual mischief and injury).

8. The cares of prosperity and adversity, are the tormenting cankers in their breasts, and they pierce and perforate the hearts to such a degree, as they are intent upon uprooting them from their innermost recesses. (Heart burning anxieties attending both on fortune and misfortune).

9. They are attended with hiccoughs and hard breathings in the chest, with groaning and sobbing in the lungs, like hooting owls in the hollow of withered trees; whether covered with tufts of moss on their tops, or resembling the hoary haired heads on the dried trunks of old and decayed bodies. (Men growing old, yet pant and pine for riches the more.) धनाशा जीविताशाच जीर्यतेऽपि न जीर्यति ।

10. The cavities of the heart inside the body, are perplexed with crooked cares resembling the folds of snakes, hoary hairs likening hoar frost over hanging the head, and the apish wishes lurk about in the caves within the bosom.

11. Avarice is as a dancing stork, clattering her pair of sharp bills (to entice men towards her); and then pull off their eyes from their decayed frames, as also the intestinal cords of the body. (The avaricious man is deprived of his good sense, sight and heartstrings).

12. Impure lust and lawless concupiscence, symbolized as the filthy cock, scratches the heart as his dunghill, and sounds as shrill on this side and that (Hence the cockish rakes are called coxcombs, and cockneys, from their hoarse whistling as the horse neighs, and strutting on stilts as the cock-a-hoop).

13. During the long and gloomy nights of our ignorance we are disturbed by the fits of phrenzy, bursting as the hooting owl from the hollow of our hearts; and infested by the passions barking in our bosoms like the Vetāla demons in the charnel vaults and funeral grounds.

255201  
255202 14. These and many other anxieties, and sensual appetites disturb our  
255203 rest at nights, like the horrible Pisácha ogres appearing in the dark.  
255204  
255205 15. But the virtuous man who has got rid of his gloom of ignorance,  
255206 beholds every thing in its clear light, and exults like the blooming  
255207 lotus in the dawning light of the day.  
255208  
255209 16. His heart being cleared of the cloud of ignorance, glows as the  
255210 clear sky unclogged by fogs and mists; and a pure light envelopes it,  
255211 after the flying dust of doubts has been driven from it.  
255212  
255213 17. When the doubts have ceased to disturb the mind with the gusts of  
255214 dubiety and uncertainty; it becomes as calm and still as the vault  
255215 of the sky, and the face of a city after the conflicting winds have  
255216 stopped to blow.  
255217  
255218 18. Mutual amity or brotherly love, purifies and cheers the heart of  
255219 every body; and grows the graceful trees of concord and cordiality, as  
255220 the plants bring forth their beautiful blossoms and anthers in spring.  
255221  
255222 19. The minds of ignorant and unskilful men, are as empty as a barren  
255223 waste; and are shriveled with cares and anxieties, as the lotusbed is  
255224 withered under the shivering cold and ice. (Here is a pun on the word  
255225 \_jádyā\_, used in its double sense of dulness and frost, both of which  
255226 are cold and inert \_jada\_).  
255227  
255228 20. After the fog and frost of ignorance, is dissipated from the  
255229 atmosphere of the mind; it gains its glaring lustre, as the sky gets  
255230 the sunshine, after the dispersion of clouds in autumn. (Learning is  
255231 the light of the lamp of the mind, as sunshine is that of the clear  
255232 sky).  
255233  
255234 21. The soul having its equanimity, is as clear and cheerful and as  
255235 deep and undisturbed, as the deep and wide ocean, which regains its  
255236 calm and serenity, after the fury of a storm has passed over it.  
255237  
255238 22. The mind is full within it with the ambrosial draughts of  
255239 everlasting happiness, as the Vault of heaven is filled with the  
255240 nectarous moonbeams at night. (Happiness is the moonlight of the mind).  
255241  
255242 23. The mind becomes conscious of the soul, after the dispersion of its  
255243 ignorance; and then it views the whole world in its consciousness, as  
255244 if it were situated in itself.  
255245  
255246 24. The contented mind finds its body to be full of heavenly delight,  
255247 which is never perceived by those living souls which are ensnared by  
255248 their desires of worldly enjoyments. (The bliss of content is unknown  
255249 to the prurient).  
255250  
255251 25. As trees burnt by a wildfire, regain their verdure with the return  
255252 of spring; so do people tormented by the troubles of the world,  
255253 and wasted by age and burden of life, find their freshness in holy  
255254 asceticism.  
255255  
255256 26. The anchorites resorting to the woods, are freed from their fear  
255257 of transmigration; and are attended by many joys which are beyond all  
255258 description. (No words can describe the spiritual joys of the soul).  
255259  
255260 27. Think, O insatiate man! either thy soul to be dead to thy carnal  
255261 desires or thy desires to be dead in thy soul; in both cases, thou art  
255262 happy, whether in possession or extinction of thy mind (\_i.e.\_ having a  
255263 mind without desires, or desires without the mind).  
255264  
255265 28. Delay not to choose whatever thou thinkest more felicitous for  
255266 thyself; but better it is to be in possession of thy mind and kill thy  
255267 cares and desires, than kill thy mind with thy troublesome desires and  
255268 anxieties.  
255269

255270 29. Mind the nullity of that which is painful to thee, because it is  
255271 foolishness to part with what is pleasant to thyself; and if thou hast  
255272 thy inward understanding at all, remain true to thyself by avoiding the  
255273 false cares of the world.

255274  
255275 30. Life is a precious treasure, and its loss is liked by no body; but  
255276 I tell thee, in truth this life is a dream, and thou art naught in  
255277 reality. (And this is the Verdict of the Sruti and no dictum of mine).  
255278 Gloss.

255279  
255280 31. Yet be not sorry that thou livest in vain, because thou hast lived  
255281 such a nullity from before, and thy existence is but a delusion. (Think  
255282 they living in the only living God, and not apart from Him).

255283  
255284 32. It is unreasonable to think thyself as so and so, because the  
255285 delusion of self-existence of one's self, is now exploded by right  
255286 reason.

255287  
255288 33. Reason points the uniform entity of the selfsame Being at all  
255289 times; it is sheer irrationality that tells thee of thy existence, as  
255290 it is the want of true light that exhibits this darkness unto thee.

255291  
255292 34. Reason will disprove thy entity as light removes the darkness; and  
255293 it was in thy irrationality, my friend, that thou hast passed all this  
255294 time in vain idea of thy separate existence.

255295  
255296 35. It is because of this irrationality of thine, that thy gross  
255297 ignorance has grown so great, as to be sad because of thy calamities  
255298 only; and thy delusive desires have subjected thee to the devil, as  
255299 boys are caught by their fancied demons and ghosts.

255300  
255301 36. After one has got rid of his former states of pain and pleasure,  
255302 and his transitory desires in this temporary world; he comes to feel  
255303 the delight of his soul, under the province of his right reason.

255304  
255305 37. It is thy reason that has wakened thee from thy dulness, and  
255306 enlightened thy soul and mind with the light of truth; therefore should  
255307 we bow down to reason above all others, as the only enlightener of our  
255308 hearts and souls.

255309  
255310 38. After the desires are cleared from thy heart, thou shalt find  
255311 thyself as the great lord of all; and thou shalt rejoice in thyself,  
255312 under the pure and pristine light of thy soul. (Swarúpa).

255313  
255314 39. Being freed from thy desires, thou art set on the footing of the  
255315 sovran lord of all; and the unreasonableness of desires growing in thy  
255316 ignorance, will do away under the domain of reason.

255317  
255318 40. And whether thou likest it or not, thy desires will fly from thy  
255319 mind under the dominion of thy reason; as the deep darkness of night,  
255320 flies at the advance of day light.

255321  
255322 41. The thorough extinction of thy desires, is attended with thy  
255323 perfect bliss; therefore rely on the conclusion of thy nullity by every  
255324 mode of reasoning. (\_i.e.\_ Be persuaded of thy impersonality, and the  
255325 desires will be extinct of themselves).

255326  
255327 42. When thou hast lorded over thy mind and thy organs, and thinkest  
255328 thyself extinct at all times, thou hast secured to thy spirit every  
255329 felicity for ever.

255330  
255331 43. If thy mind is freed from its disquiet, and is set at rest, and  
255332 becomes extinct in thy present state, it will not be revived in  
255333 future; when thou shalt have thy \_anaesthesia\_ for ever. (The mind  
255334 being killed in this life, will never be reborn any more.—Mindlessness  
255335 is believed to be the \_Summum bonum\_ or supreme bliss and beatitude).

255336  
255337 44. When I remain in my spiritual state, I seem to be in the fourth or  
255338 highest heaven in myself; hence I discard my mind with its creation of

the mental world from me for ever. (The third heaven is the Empyrean, and the fourth is full with the presence of God alone).

45. The soul only is the self-existent being, beside which there is nothing else in existence; I feel myself to be this very soul, and that there is nothing else beside myself.

46. I find myself to be ever present everywhere with my intelligent soul, and beaming forth with its intellectual light. This we regard as the Supreme soul, which is so situated in the translucent sphere of our inward hearts. (The heart is regarded as the seat of the soul, and the mind as nothing).

47. This soul which is without its counter-part, is beyond our imagination and description; therefore I think myself as this soul, not in the form of an image of it, but as a wave of the water of that profound and unlimited ocean of the Divine soul.

48. When I rest in silence in that soul within myself, which is beyond the knowables, and is self-same with my consciousness itself; I find also all my desires and passions, together with my vitality and sensibility, to be quite defunct in me.

#### CHAPTER LXXXIV.

##### THE MENTAL OR IMAGINARY WORLD OF THE SAGE.

Argument. Hybernation of the Sage in a subterranean cell, and the reverie of his dominion over aerial spirits.

Vasishtha continued:—The Sage Vítahavya having thus reflected in his mind, renounced all his worldly desires, and sat in his hypnotic trance in a cave of the Vindhyan mountains.

2. His body became motionless and devoid of its pulsations, and his soul shot forth with its intellectual delight; then with his calm and quiet mind, he sat in his devotion, as the still ocean in its calmness.

3. His heart was cold and his breathings were stopped; and he remained as an extinguished fire, after its burning flame had consumed the fuel.

4. His mind being withdrawn from all sensible objects, and intensely fixed in the object of his meditation; his eye-sight was closed under the slight pulsations of his eyelids.

5. His slight and acute eye-sight was fixed on the top of his nose, and had the appearance of the half opening bud of the lotus. (The lotus is the usual simile of the eye, and the opening bud of the half opened eye).

6. The erect structure of the head and neck and body of the meditative sage, gave him the appearance of a statue hewn upon a rock (in bas relief).

7. Sitting in this posture with his close attention to the supreme soul in the Vindhyan Cave; he passed there the period of thrice three hundred years as half a moment (close attention shortens the course of time, for want of the succession of thoughts by which time is reckoned).

8. The sage did not perceive the flight of this length of time, owing to the fixedness of his mind in his soul; and having obtained his liberation in his listless state, he did not lose his life in his obstipated devotion.

9. Nothing could rouse him all this time from his profound hypnotism,

may not even the loud roar of the rainy clouds, could break his entranced meditation \_yoga-nidra\_.

10. The loud shouts and shots of the soldiers and huntsmen on the borders, and the cries and shrieks of beasts and birds, and the growling and snarling of the tigers and elephants on the hills (could break his sound repose).

11. The loud roaring of lions, and the tremendous dashing of the water falls; the dreadful noise of thunder-claps, and the swelling clamour of the people about him (could shake his firmness).

12. The deep howling of furious \_Sarabhas\_, and the violent crackling of earthquakes; the harsh cracking of the woods in conflagration, and the dashing of waves and splashing of torrents upon the shore (could move him from his seat).

13. The rush of terraqueous waters falling on rocky-shores, and the clashing off the torrents dashing on each other; and the noise and heat of wild fires, did not disturb his repose:—\_samádhi-sang froid\_. (Such was the firmness of dying martyrs and living yogis, as it was witnessed in the case of the yogi, brought to this town from the jungles).

14. He continued only to breathe at his will to no purpose, as the course of time flows for ever to no good to itself; and was washed over on all sides of his cave by currents of rain water, resembling the waves of the Ocean. (The recent yogi was drowned under the flood of the river, and came out alive afterward).

15. In the course of a short time he was submerged under the mud; which was carried upon him by the floods of rain water in the mountain cave of his devotion. (Yogis are said to live both under water and earth, as it was witnessed in the case of the Hatha yogi of Lahore).

16. Yet he continued to keep his seat amidst that dreary cell, buried as he was by the mud up to his shoulders. (The fact of the Fakir of Lahore who lay buried underneath the ground is well known to many, and his head was raised like a stone on the cold and stiff rock of his body).

17. The long period of three centuries passed over him in this way, when his soul was awakened to light under the pain of the rains of his mountain cell.

18. The oppressed body then assumed its intellectual or spiritual form \_lingadeha\_; which was a living subtle body as air or light but without its acts of breathing the vital air. (The aerial spirit has vitality, without inhaling or exhaling the vital air).

19. This body growing by degrees to its rarefied form by its imagination, became of the form of the inner mind, which was felt to reside within the heart. (But the mind is seated in the brain, and not in the heart).

20. It thought in itself of having become a pure and living liberated seer or sage, in which state it seemed to pass a hundred years under the shade of a \_Kadamba\_ tree, in the romantic grove of the Kailása mountain (a peak of the Himalayas).

21. It seemed of taking the form of a Vidyádhara for a century of years, in which state it was quite free from the diseases of humanity. It next thought of becoming the great Indra who is served by the celestials, and passing full five Yuga ages in that form.

22. Ráma said:—Let me ask you, Sir, how could the mind of the sage conceive itself as the Indra and Vidyádhara, whom it had never seen, and how could it have the ideas of the extensive Kailása and of the many ages in its small space of the cell, which is impossible in nature.



23. Vasishtha replied.—The Intellect is all comprehending and all pervading, and wherever it exerts its power in any form, it immediately assumes the same by its own nature. Thus the undivided intellect exhibits itself in various forms throughout the whole creation.

24. It is the nature of the intellect to exhibit itself in any form, as it represents itself in the understanding; and it is its nature to become whatever it pleases to be at any place or time. (It is the nature of the finite heart to be confined in the finite cell of the body, but the nature of the infinite intellect grasps all and every thing at once in itself, as it ranges through and comprehends the whole and every part of the universe within it).

25. So the impersonal sage saw himself in various forms and personalities in all the worlds, in the ample sphere of his consciousness within the narrow space of his heart. (The heart is said to be the seat of the soul. And so says Pope. "As full and perfect in a hair as heart").

26. The man of perfect understanding, has transformed his desires to indifference; and the desires of men like seeds of trees, being singed by the fire of intelligence; are productive of no germ of acts.

27. He thought to be an attendant on the god (Siva), bearing the crescent of the moon on his forehead, and became acquainted with all sciences, and the knowledge of all things past, present and future.

28. Every one sees every thing in the same manner on his outside as it is firmly imprest in his inward mind; but this sage being freed from the impression of his personality in his life time, was at liberty to take upon him whatever personality he chose for himself. (It is possible for every person and thing to become another, by forgetting and forsaking their own identity and individuality).

29. Rāma said:—I believe, O chief of sages! that the living liberated man who sits in this manner, obtains the emancipation of his soul, even though he is confined in the prison house of his body; and such was the case of the self-liberated sage Vítahavya. (The body may be confined in a single spot, but the soul has its free range everywhere).

30. Vasishtha answered:—How can Ram! the living liberated souls, have the confinement of the body, when they remain in the form of Brahm in the outward temple of his creation, which is pure and tranquil as air. (The gloss says: the ideal body like the ideal world cannot be the living or divine soul, any more than it is for a burnt vesture to invest the body. Hence Nature which is said to be the body of God, has no power over the spirit whose reflexion it is).

31. Wherever the empty and airy consciousness represents itself in any form, it finds itself to be spread out there in that form. (Hence it is that the conscious spirit assumes any form it likes, and rejects it at will without being confined within or by the same).

32. So there appears many ideal worlds to be present before us, which are full with the presence of the all pervading spirit of God. (Because all these worlds are ideas or images or reflexions of God).

33. Thus Vítahavya, who was confined in the cave and submerged under the mire; saw in the intellect of his great soul, multitudes of worlds and countless unformed and ideal creations.

34. And he having thought himself at first as the celestial Indra, conceived himself afterwards as an earthly potentate, and preparing to go on a hunting excursion to some forest.

35. This sage who supposed himself as the swan of Brahmá at one time, now became a chief among the Dása huntsmen in the forests of Kailása.

- 255546  
255547 36. He who thought himself once as a prince in the land of Surástra  
255548 (Surat in Bombay), had now become as a forester in a village of the  
255549 Andhras in Madras.  
255550  
255551 37. Ráma said:—If the sage enjoyed heavenly bliss in his mind, what  
255552 need had he of assuming these ideal forms to himself? (since no body  
255553 would even in thought, like to exchange his spiritual delight for  
255554 corporeal enjoyment).  
255555  
255556 38. Vasishtha replied:—Why do you ask this question, Ráma, when you  
255557 have been repeatedly told that this world is a false creation of the  
255558 divine mind, and so were the creations of the sage's mind also (neither  
255559 of them being anything in reality).  
255560  
255561 39. The universe which is the creation of the divine intellect, is as  
255562 unsubstantial as empty air; and so the ideal world of the human mind,  
255563 being but a delusion, they are both alike.  
255564  
255565 40. In truth, O Ráma! neither is that world nor is this other any thing  
255566 in reality; nor have I or thou any essentiality in this nonessential  
255567 world, which is filled only with the essence of God.  
255568  
255569 41. The one is as the other at all times, whether past, present or  
255570 future; all this visible world is the fabric of the mind which is again  
255571 but an ectype of the Intellect.  
255572  
255573 42. Such is the whole creation, though appearing as otherwise; it is no  
255574 other than the transcendental vacuum, although it seems to be as firm  
255575 as adamant. (Vasishtha resolves every thing to his prime essence and  
255576 unity of vacuity).  
255577  
255578 43. It is its ignorance that the mind exhibits itself in the forms of  
255579 the production, growth and extinction of things; all which are like the  
255580 rise and swinging and sinking of waves, in the ocean of eternal vacuity.  
255581  
255582 44. All things are situated in the vacuous sphere of the intellect, and  
255583 are perceived by its representative of the mind, in the form of the  
255584 firm and extended cosmos, though it has no extension in reality.  
255585  
255586  
255587  
255588

#### 255589 CHAPTER LXXXV.

#### 255591 THE SAGE'S SAMÁDHI OR ABSORPTION IN THE DIVINE SPIRIT.

255592  
255593 Argument. Lecture on Samádhi Yoga or complete concentration of  
255594 the Mind in God.[2]  
255595  
255596

255597 Ráma said:—Now tell me Sir, what became of this sage in his mansion of  
255598 the cavern; how he lifted his body from it, and what did he accomplish  
255599 by his austere and intense devotion?  
255600

255601 2. Vasishtha said:—At last the mind of the sage was as extended as the  
255602 divine mind, and he beheld the Divine soul in its full glory in his own  
255603 soul.  
255604

255605 3. He saw the primeval or dawning light of the intellect in his  
255606 meditation, which exhibited to his remembrance the scenes of his former  
255607 states of existence.  
255608

255609 4. He then beheld the various forms of the bodies, through which he had  
255610 passed in his former lives; as also those things which had passed and  
255611 gone and those living with his present body in the cell.  
255612

255613 5. He found his living body lying in the cave as an insect, and had a  
255614 mind to raise it above the surrounding mud and mire.

- 255615  
255616 6. This body of Vítahavya which was confined in the cave, was covered  
255617 over with the dirt, carried by the rain waters and collected over its  
255618 back.  
255619
- 255620 7. He saw his body pent up in the prison house of the cave, with loads  
255621 of clay on its back, and fettered in its limbs by the shrubs, carried  
255622 into it by the torrents of rain.  
255623
- 255624 8. He thought in his clear understanding, of raising his incarcerated  
255625 body out of the cave; and made repeated efforts by force of his  
255626 breathings, to extricate it from its confinement.  
255627
- 255628 9. With all his efforts, he found it impossible for his bodily powers,  
255629 to eliminate himself and walk upon the ground; whereupon he exerted his  
255630 spiritual power (which he had obtained by his devotion), to raise his  
255631 spirit to the orb of the sun.  
255632
- 255633 10. He thought either of being raised upward by the golden rays of the  
255634 sun, or of obtaining his disembodied liberation, by the disengagement  
255635 of his soul from the bondage of his body.  
255636
- 255637 11. He thought in his elevated mind; "I lose nothing by the loss of  
255638 my bodily exertions and exercise; but rather loosened myself from my  
255639 bonds, and repairing to my state of blessedness."  
255640
- 255641 12. Then remaining for some time in his thoughtful mood on earth, he  
255642 said; "neither is the leaving or having of this body, of any good or  
255643 loss to me".  
255644
- 255645 13. For as we forsake one body, so we betake to another: the difference  
255646 consisting on the size and bulk of the one, and the minuteness and  
255647 lightness of the other. (These are the \_garimá\_ of the corporeal, and  
255648 \_laghimá\_ or \_animá\_ of the spiritual body).  
255649
- 255650 14. Let me then mount on this golden ray—\_pingala\_, of the sun and fly  
255651 in the open air; and borne by the vehicle of light, I will enter into  
255652 the body of the sun. ("Lo! I mount, I fly." Pope's Dying Christian to  
255653 his soul).  
255654
- 255655 15. I will enter in the form of my shadow in the etherial mirror  
255656 of the sun, and this my aerial breath will conduct me to that orb.  
255657 (The spiritual body resembles the shadow of the material frame, and  
255658 is reflected in the luminaries of heaven as in their mirrors. The  
255659 departing breath of the dying person, is the conductor of his soul to  
255660 upper worlds).  
255661
- 255662 16. He ascended with his \_puryashtaka\_ or subtile and spiritual body  
255663 upon the air, as the heat of fire passes out through the hollow of a  
255664 pair of bellows; and the mindful sun saw a great sage in this state  
255665 within his breast. (The sun is said to be a \_muni\_ or mindful; \_i.e.\_  
255666 having a mind as any animated being).  
255667
- 255668 17. On seeing the sage in this state, the high minded sun, called to  
255669 his mind the former acts of his devotion, and remembered his body lying  
255670 in the cell of the Vindyan region.  
255671
- 255672 18. The sun traversing amidst the etherial regions, came to know the  
255673 actions of the sage; and beheld his body lying insensible in the cave,  
255674 covered under the grass and stones.  
255675
- 255676 19. He ordered his chief attendant to lift up the body of the sage,  
255677 whose soul had now assumed its spiritual form.  
255678
- 255679 20. The aerial form of the sage, now saluted the adorable sun with his  
255680 reverential mind; and was then recognized and received by him with due  
255681 honour.  
255682
- 255683 21. He entered into the body of the solar attendant—Pingala, who was

255684 now proceeding from heaven to the cell amidst the delightful groves of  
255685 the Vindhyan range.  
255686  
255687 22. Pingala entered the Vindhyan grove in the form of a cloud, which  
255688 assuming the shape of a big elephant, removed the earth from the  
255689 surface of the cave, with the long nails of his toes.  
255690  
255691 23. He then brought out the body of the sage with his trunk, as a stork  
255692 pulls up a lotus stalk from amidst the mud; and then the spiritual body  
255693 of the \_muni\_, fled from the form of Pingala to his own.  
255694  
255695 24. [3]The sage after his long wanderings in the regions of ether, like a  
255696 bird in the sky; found at last his own body, into which it entered as  
255697 its nest, and took his leave of Pingala with mutual salutations.  
255698  
255699 25. They then hurried to their respective callings with their refulgent  
255700 forms; the one fled into the air, and the other repaired to a lake to  
255701 cleanse his body.  
255702  
255703 26. It shone as a star in the limpid lake, and as sun beams under the  
255704 water; and then it appeared above it, as a full blown lotus on the  
255705 surface of waters. (The effect of devotion is said to brighten the body  
255706 also).  
255707  
255708 27. He rose out of the water as a young elephant, after its sport in  
255709 some dirty pool; and then offered his adoration to the sun, who had  
255710 restored his body and mind to their luminous states.  
255711  
255712 28. Afterwards the sage passed sometime on the bank of the Vindhyan  
255713 lake, fraught with the virtues of universal benevolence, fellow  
255714 feeling and kindness, and joined with the qualities of his peace  
255715 and tranquility, his wisdom and internal bliss, and above all his  
255716 seclusion and retirement from society, and unconcernedness with the  
255717 concerns of the world.  
255718  
255719  
255720  
255721

## 255722 CHAPTER LXXXVI.

### 255723 GOVERNMENT OF BODILY ORGANS.

255724  
255725  
255726 Argument. Necessity of controul over senses for concentration of  
255727 the Mind.  
255728  
255729

255730 Vasishtha resumed:—The \_muni\_ thought again to resume his accustomed  
255731 meditation, and entered a spacious cave in the Vindhya at the end of  
255732 the day.  
255733

255734 2. He continued in the investigation of the soul, with his command over  
255735 the sensible organs, and he reflected on the reality and unreality of  
255736 things in his mind.  
255737

255738 3. I find, said he, these organs of sense which were under my  
255739 subjection before, are now set at liberty in the exercise of their  
255740 various functions (tending to the destruction of the mind from its  
255741 fixed attention).  
255742

255743 4. I will now cease to think concerning the existence and inexistence  
255744 of substances, and will recline solely (with my steady posture on that  
255745 Being to whom the being and not being of things is truly known like  
255746 that of a mountain peak).  
255747

255748 5. I will remain wakeful inwardly, appearing as I were dead and asleep  
255749 outwardly; and yet sensible in my insensibility, as the quiet and  
255750 living soul, and thus continue both with the vigilance and supineness  
255751 of my spirit in the state of my quietism (\_i.e.\_ appearing as a dead  
255752 block before the ignorant, but as thinking and vivacious in the eye

of the intelligent. Or the wise appear as fanatics before the foolish worldlings).

6. Waking as if asleep and sleeping as awake, I will remain in my torpor of turiya, which is neither dead nor quick (and neither the corporeal nor spiritual state. Gloss).

7. I will remain retired as a rock from all things, and even apart from my mind, and dwell in the bosom of the all pervading soul; I will abide with the universal spirit in my tranquility, and having ease from all disease.

8. Having mused in this manner, he sat at his meditation for six days and nights; after which he was roused as a passenger wakes after his short nap on the way.

9. Then this great devotee having obtained the consummation of his devotion, passed his long life in the state of his living liberation. (Or living apart from all cares and concerns of the world).

10. He took delight in nothing nor hated anything; he felt no sorrow for aught nor any pleasure in naught (i.e. he had his stoic indifference to every thing, whether good or bad).

11. Whether walking or sitting, he was thoughtless of every thing; his heart was void of cares, and he conversed with his mind alone at pleasure.

12. Behold! he said to his mind, O lord of my senses! the unsullied and undecaying joy that thou dost enjoy in the tranquility; and say if there is a greater felicity than this to be found on earth. (For true felicity, according to the Vedántist, consisted not in the possession, but renunciation of earthly cares and concerns, so Hafiz: "Dáadduniáoáhilhá." Abandon the world and all its people).

13. Therefore O my mind! that art the fleetest of all things, repress thy flight and excitability; and rely on thy cool composure for thy lasting happiness.

14. O my roguish senses, and O ye my perverted organs, ye have nothing to do with me. (The senses are related with the mind, and bear no relation to the soul).

15. The stiffness of the outer organs, is the cause of their failure; and the volition of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

16. Those that believe the senses, as same with the soul, are as deluded as they, that mistake the rope for a snake.

17. To take what is not the self for self, is equal to the taking of an unreality for reality; want of reason produces this mistake, but right reason removes the fallacy.

18. You my senses and thou my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other. (All these have their different functions to perform).

19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

20. Such is the accidental conjunction of different things, that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

21. So also in the causation of the various acts of the body, as

speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon revivification and waking, the inactualities are again brought to the position of actuality (\_i.e.\_ the inaction is changed to action, by combination of mental and bodily activities, which are again productive of their purposed results).

23. In this manner that great devotee, went on with his cogitations for many years, in that solitary cell of Vindhya mountain.

24. Freed from ignorance and afar from temptation, he remained there in perfect felicity, and ever contemplating on the means of preventing the metempsychosis of his soul.

25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation (of the intrinsic natures and properties of things).

26. Having his option of choosing what he liked from whatever he disliked, he was indifferent to both of them, and his apathetic mind was elevated from all that is desirable or detestable in life.

27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial draughts of spiritual delight.

28. He seemed to sit in his lonely abstraction, in the golden grotto of the Sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

29. Then sitting in his erect posture, he said to himself; "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

30. I bid you farewell, O ye enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

31. Ye pleasures that have deluded me so long like the indulgences of boys; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born \_nirvána anaesthesia\_.

32. I hail thee, O spiritual delight, that madest me forget my past pleasures; and I thank you ye pains! that have led me to the inquiry of the soul with so much ardour.

33. It is by thee, O sour misery! that this blissful state is revealed to me; and thou art to be thanked for bringing me under the cooling umbrage of heavenly delight.

34. I thank thee Adversity! that hast revealed to me the felicity of my soul; and I bless thee, my friend! for thy making the vanity of worldly life known unto me.

35. O my body! that art so intimately united with myself, I see thy union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficent friends in a moment.

36. Thus am I forsaken by all my bodies, in my various by gone births; and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge. (Spiritualism is deteriorative of physical powers).

38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my indigence. (\_i.e.\_ The practice of austerities is a preventive of bodily growth).

39. Grieve not my churlish avarice, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and betaken myself to the virtue of Vairágya or insouciance.

40. I have now betaken myself to my indifference, and want to thrive therein; and pray of thee, O thou restless concupiscence! to have no more any concern with me.

41. And I bid my last farewell to thee, O thou deity of piety and pious deeds! that I may no more engage myself to the performance of acts (because acts are attended with temporary and no lasting resultants).

42. I am lifted from the pit of hell and placed in heaven, and bid adieu to the harbour of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.

43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births. (Does the passage allude to the forbidden tree, which brought death on earth, and its sequence of repeated births in endless misery?)

44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves. (Does it mean the deluded Adam hiding his nudity under the leaves of trees?)

45. I bow to thee my holy cell, that art my associate in this devout devotion; and art the only refuge of this weak body of mine, after its weary journey in the rugged paths of the world.

46. Thou wast my kind companion, and remover of all my desires; and hast been my only shelter, after I fled from all the dangers and difficulties of the world.

47. And thou my pilgrim's staff, that wast the support of my aged body and arm; I have found my best friend in thee, for thy relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.

48. I thank thee also, O my aged body! that art the prop of my life, even in this old age of thine; when thou art reduced to thy ribs, covering thy bloodless entrails, and thy shrivelled veins and arteries.

49. Depart now my dilapidated body, with the pith and marrow that there yet remain in thee; and away ye excrements that were in need of my repeated ablutions and purifications.

50. I bid adieu to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world. (Human actions being causes of their repeated births, for the sake of reaping their proper retributions).

51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I (\_i.e.\_ my soul) will soon fly away.

52. How oft have I passed with you to foreign parts, and reposed in the dales and groves of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats. (\_i.e.\_

The soul with its subtile body, is sempiternal and ubiquitous).

53. How many times have we run to different directions, and were engaged in various avocations of life. In fact there was no time and place in the space of the universe, when and where we did not live together.

54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you adieu my friend, as I must soon part from you.

55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.

56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.

57. Let my vital breath and oscillation, join with the etherial air; and let all the sounds I hear, return from my ears to the vacuous sphere. (Lit. Let me lose my audibility in vacuity which is receptacle of sounds).

58. Let my taste or sapidity, revert to the orb of the moon whence it has sprung; and let me be as quiet as the sea after its churning by the Mandara mount; and as the cool hour of the evening after the sun has set. (Gustation or flavour-rasa comes from the moon. Sruti. Dinánta-ramya the cooling evening. Kalidása).

59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a Kalpa; let me remain thoughtless, as when the mind is concentrated in the dot of om or on, and when my soul rests in supreme soul. Let me be as cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium.

## CHAPTER LXXXVII.

### TERM. THE one IN VARIOUS TERM.

Argument. The manner in which the sage obtained his Bodiless Liberation after his Death.

Vasishtha continued:—Then repeating aloud the sacred syllable Om, and reflecting on the Universe contained in it; the sage obtained his internal peace, after he had got rid of his thoughts and was freed from his desires. (The meditation of Om or on presented all existence to his mind, and it is shown in the definition of that word in the Introduction of this book).

2. He cogitated on the several mátrás or moments, which compose the utterance of that mystic syllable; but leaving aside all its attributes, he meditated only on the reality of the pure and imperishable One.

3. He abstracted his mind from his internal and external organs, as also from his grosser and finer feelings and the sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.



4. He remained unmoved in his body, and as the thoughtful Platonic (chintamani), rapt in his abstraction; He was full in himself as the full moon, and as still as the mount Mandara after its churning was over.
5. He was as the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.
6. His mind was as the clear firmament, without its sun shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and his soul was as clear as the autumnal sky. (The gloss points out the combination of many figures in this tetrastich sloka).
7. Then raising his voice from the ventricle, to the topmost \_pranava\_ in the cranium of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance (which remains below.)
8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the percipience of sapience, puts down and extinguishes the sparks of anger in the bosom.
9. He then beheld the reflexion of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light of the luminaries, which is repeatedly succeeded by darkness.
10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.
11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.
12. It was in a twinkling or half of that time, that this sedate sage stopped the course of his thought, as the current wind stops its motion in a moment.
13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep. (Pasyanti in the text means a patient spectator).
14. He was next lost in his \_Susupta\_-hypnotism, as in the insensibility of his profound sleep; and thereby attained his ultimate felicity of \_turiya\_, in the retention of his absolute felicity only.
15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity. (His soul shone forth amidst the gloom of his mind).
16. He was intelligent in his spirit, without the intelligence of the senses; and was as the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.
17. He became that transparent substance, which is transcendently pure and purifying; and was that all pervasive something, which is corporate with nothing.
18. He was the vacuum of Vacuists, and the Brahma of the Brahmists; he was the Knowledge of gnostics, and omniscience of scientists.
19. He became like the Purusha or spirit of the Sankhya materialists, and the Íswara of Yoga philosophers; he was alike the Siva of the Sivites, bearing the mark of the crescent moon on their foreheads, and as the Time of Timeists.

20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Midst or Midmost of the Mádhyamikas (\_i.e.\_ having no beginning nor end), and the All of the even-minded Pantheists.

21. He was identified with the main Truth of every religion, and the essence of all creeds; and was self-same with the All essential and Universal Reality.

22. He was identic with the pre-eminent and unimpaired light, which is seen in all lightsome bodies; and was one with the inward light, which he perceived to be glowing within himself.

23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is \_Tat Sat-Al Ast\_. (Or I am that which I am).

24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

## CHAPTER LXXXVIII.

### A DISCOURSE ON YOGA MEDITATION.

Argument. The Liberated Sage's suspension of breathing in his breast, the emaciation of his body and absorpion of his senses.

Vasishtha Continued:—After Vítahavya had passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind (after he had restrained the actions of his bodily actions).

2. Being thus becalmed, and brought to the state of perfect inertness; he was absorbed in his ultimate supineness, as a drop of rain water and the particles of waves, mix in the main ocean.

3. Sitting continually in his torpid state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

4. His vital breaths fled from the tree of his body (\_i.e.\_ from his lungs and arteries), and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests (concentration of vital airs into the heart).

5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

6. His individual intellect was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the supreme soul.

7. Thus have I related to you, O Ráma! regarding the rest of the sage in his torpid quietism; all this is full of instruction, and you must consider well the hidden meaning which is contained therein. (The Gloss speaks a good deal about the mysticisms of yoga and the mysterious meanings of the words tanmaya and kaivalya, which are too long to be given in this place).

8. And know, O Ráma, that by your good gifts of these things, and

perfections, you will be able to attain to that state of beatitude.

9. Consider well, O Ráma! all that I have told you already, and what I will at present and in future expound to you.

10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also. (\_i.e.\_ As he was a sage by his long experience, and a seer by his prescience).

11. Therefore have the clear sight or \_clair-voyance\_ of the sage, as I have shown to you, and know that it is by means of your transcendental knowledge alone, that you can have your emancipation in both worlds. (\_i.e.\_ Perfect liberation in the present life, ensures the freedom of the next; and bondage in this state, leads to perpetual bondage in future).

12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and woes; and knowledge alone is the cause of that consummation, which nothing else can bring about.

13. See how the sage Vítahavya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

14. Again his conscious knowledge or \_clair-voyance\_ of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to redeem his buried body from cave of earth. (So the soul of Jesus ascended to heaven after his crucifixion, and returned to redeem his dead and buried body from the grave after three days. It is also recorded of many Yogis to revivify their bodies, as it is predicted in the holy writ, of the resurrection of all dead bodies on the last day of judgment or \_Quiámat\_, when the rotten bones will stand up (quama), at the sound of the last trumpet of the Angel. This sort of resurrection is analogous to the daily resuscitation (jágara or waking) of animal bodies, after their \_susupta\_ and \_swapna\_ or sleeping and waking states of every body. But the relinquishment and reanimation of the body, was a voluntary act of the Yogi and entirely dependant on his free will and option. Hence the modern Yogis and Jugis, are known to bury their dead bodies, and not to burn them like Hindus. And all this depends on the knowledge of yoga philosophy as it is said here in the text).

15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, thou, he and this other. (Because the mind being the essential part of man makes his personality, and not the body which is but an appendage to the mind). The mind is also this world which consists in it, and without which it is not known to subsist. (The mind makes the world and is identified with it, wherefore Brahmá the mind of God, is represented as the maker and identic with the world).

16. By knowing this transcendent truth, and being freed from the faults of passions and feelings, and far removed from the foibles and frailties of the world; the silent sage followed the dictates of his mind, and attained thereby the endless blissfulness of his soul:—the \_summun bonum\_ of human life.

#### CHAPTER LXXXIX.

#### A LECTURE ON RATIONALISTIC MEDITATION.

Argument. On Freedom from Desires and Delusions, and \_Aerial flights\_ of yogis, and the Indestructibleness of their bodies.

Vasishtha said:—Ráma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and perturbation of your spirit at all times.

2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and ubiquitous in all places; no one, O mighty prince! has any cause to be sorry for it (or mourn for the loss of what is immortal in its nature).

5. There are many persons living in this world, who are well acquainted about the nature of the soul; but no body is so sorry for the misery of human souls like yourself (as it is related in the beginning of this work).

6. Remain quiet and in good cheer, with the magnanimity and equanimity of thy mind; and know thyself to be imperishable, and without any change or regeneration.

7. No living liberated man like yourself, is ever subject to sorrow or mirth at the vicissitudes of life; as the brave lion is never moved from his sedateness like the changeful peacock (at the change of seasons like the weather-cock).

8. Ráma said:—Sir, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud. (The doubt is resembled to a thick rainy cloud, and its form is likened to that of a flimsy mist in autumn).

9. Tell me Sir, that art best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies.

10. Vasishtha replied:—Know Ráma, the powers of mounting to the sky and flying in the air, belong naturally to volant bodies (as the fowls and flies of the air). (And the mounting to the sky is the property of igneous and etherial beings, as those of the flame of fire and aerial spirits).

11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist (who would derive no good or benefit whatever by his bodily movements).

12. Volitation is no way desirable to the living liberated soul, when the volant power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices. (Such as, the flight of winged ants before the rains, the aerostatics of balloons and pyrotechnics, the aerostation of magical mantras, and the volant power acquired by some practical Yogis, who practise the swinging of their bodies in air, by means of the suppression of their breath).

13. Volitation or flying is no business of the spiritualist, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme soul, and does not meddle with the practices of the ignorant practitioners of false \_yoga\_.

14. Know all earthly contrivances to be the offspring of worldliness,

and the progeny of spiritual ignorance. Say then what spiritualist is there, that will be so foolish as to plunge himself in this gross ignorance.

15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.

17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the supreme soul, beside which he has nothing in view.

18. He has neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.

21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the divine spirit in his own spirit.

22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of any body for his supportance.

23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers. (i.e. He must give up the seeking of his perfection in pursuit of those powers. Or, he who wants to wax rich and great, may become so at the loss of his peace and content and honesty).

24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed God Siva himself. (It is believed that some mantras and gems are possessed of the power, of lifting living bodies in the air).

25. Thus volitation depends on the application of proper means, and not on one's volition only; and nothing can alter the nature of things, as that of the coolness of moon-beams.

26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is no body that has the power of setting aside the destined law of nature (as for the terrestrials to fly in air, and the celestials to walk on the earth).

27. Thus it depends on the nature of things, Rāma! and the combination of times and circumstances, as also the application of proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.

28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-bibber; and so of emetics to cause vomiting.

29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.

30. Hence no one that is unacquainted with these things, is able to

effect his flight in the air; and he that is fraught with his spiritual knowledge, has no need of these practices.

31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the spiritualist for his attaining to spirituality.

32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the theosophist of these practices or powers for himself?

33. It is after his freedom from the net of his desires, that the spiritualist attains to his spiritual state; how then can he entertain any desire which is opposed to it?

34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.

35. Vítahavya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.

36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.

37. The success which attends on any body in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labour.

38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.

39. Ráma said: Sir I have yet another question for your explanation and it is this, why did not the ravenous beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?

40. And again how the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its dilapidated body, which was buried in the mountain cave.

41. Vasishtha replied:—The conscious soul that believes itself to be embodied with its mortal body, and beset by the coils of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtile spiritual body (which no beast or bird can devour, nor any dust or rust can destroy). So says the Gítá:—It is indivisible and unconsumable, and neither does it moulder nor dry up at any time.

43. Hear now, Ráma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years (under the influence of heat and cold and other casualties).

44. Whenever the mind is occupied with the thought of any thing, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

45. Thus upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.

46. So on seeing a hill or tree or passenger, that bears no enmity or

friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.

47. Again the mind is sweetened (pleased) on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

48. So when a ravenous beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury. (So says Patanjali, "Good company turns the wicked to goodness").

49. The malicious being freed from his malice, in the company of the even minded stoic, desists from the doing of any harm, to any one; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to lop off and cut down (for the making of their fuel).

50. But the savage beast being removed from the side of the Yogi, resumes its ravenous nature again, in the company of the rapacious and wild beasts of the forest.

51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the sedate body of the sage, so long as they lurked and crept about it.

52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.

53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.

54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by virtue of his spiritual knowledge, became quite incorruptible in its nature.

55. Hear me tell you another reason, Rāma! that it is the want of oscillation which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.

56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.

57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and become as stones (which are neither dead nor alive).

58. When the internal and external pulsations of the body are at a stop, know, O well-informed Rāma! the intestinal parts are not liable to any change.

59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.

60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.

61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at any time.

256512 62. It was in this manner that this sage, who knew the truth, and was  
256513 best acquainted with the knowledge of the knowable, left his earthy  
256514 body, in order to find the rest of his soul in the Supreme Spirit.

256515  
256516 63. Those men of great minds who are dispassionate, and know what is  
256517 chiefly to be known above all others; pass beyond the bounds of this  
256518 earth and even of their bodies, to assume an independent form of their  
256519 own.

256520  
256521 64. They are then perfect masters of themselves, whose minds are well  
256522 governed by their right understanding; and are not affected by the  
256523 influence of their destiny or the acts of their past lives, nor moved  
256524 by their desires of any kind.

256525  
256526 65. The minds of consummate Yogis, are of the nature of destiny;  
256527 because they can easily effect whatever they think upon, as if they  
256528 were the acts of chance as in Kákatáliya Sanyoga.

256529  
256530 66. So it was with this sage, who no sooner thought of the renovation  
256531 of his body, than he found it presented before his sight, as if it were  
256532 an act of chance (or the kákatálic accident).

256533  
256534 67. When the soul forsakes its earthly frame, after the fruition of  
256535 the fruits of its passed actions is over; it assumes a spiritual form,  
256536 which is the state of its disembodied liberation, and when it enjoys  
256537 its perfect liberty in its independent state.

256538  
256539 68. The mind being freed from its desires, is released from all its  
256540 bonds, and assumes the spiritual form of the pure soul; it then effects  
256541 instantly all that it wishes to do, and becomes all-powerful as the  
256542 great Lord of all.

## 256543 256544 256545 256546 256547 CHAPTER LXXXX.

### 256548 256549 256550 ADMONITION ON THE MIND AND ITS YOGA MEDITATION.

256551 Argument. The Two ways of subduing selfishness; by Universal  
256552 Benevolence and want of Personality.

256553  
256554  
256555 Vasishtha said:—After the sage Vítahavya, had subdued his heart and  
256556 mind by his rationality, there arose in him the qualities of universal  
256557 benevolence and philanthropy (for want of his selfishness).

256558  
256559 2. Ráma asked:—How do you say, Sir, that the quality of benevolence  
256560 sprang in the mind of the sage, after it had been wholly absorbed in  
256561 itself by its rationality? (since the total insensibility of one if  
256562 himself, cannot have any regard for others).

256563  
256564 3. Tell me Sir, that art the best of speakers, how can the feelings of  
256565 universal love and friendliness, arise in the heart which is wholly  
256566 cold and quiet, or in the mind which is entranced in the divine spirit?

256567  
256568 4. Vasishtha replied:—There are two kinds of mental numbness, the one  
256569 being its coma in the living body; and the other its deadliness after  
256570 the material body is dead and gone. (The one is swarúpa and the other  
256571 arúpa; the first having its formal existence, and the other being a  
256572 formless one).

256573  
256574 5. The possession of the mind is the cause of woe, and its extinction  
256575 is the spring of happiness; therefore one should practise the abrasion  
256576 of the essence of his mind (or personality), in order to arrive to its  
256577 utter extinction.

256578  
256579 6. The mind that is beset by the net of the vain desires of the world,  
256580 is subject to repeated births, which are the sources of endless woes.



(The world is a vale of tears, and worldlimindedness is the spring of misery).

7. He is reckoned as a miserable being, who thinks much of his person, and esteems his body, as the product of the good deserts of his past lives; and who accounts his foolish and blinded mind as a great gift to him. (Human life is usually esteemed as the best of all living beings; and the Sástra says "the human body is the best gain after millions of transmigrations in other forms").

8. How can we expect the decrease of our distress, as long as the mind is the mistress of the body? It is upon the setting down of the mind, that the world appears to disappear before us. (As the setting sun hides the world from our sight).

9. Know the mind to be the root of all the miseries of life, and its desires as the sprouts of the forest of our calamities.

10. Ráma asked:—Who is it, Sir, whose mind is extinct, and what is the manner of this extinction; say also how its extinction is brought on, and what is the nature of its annihilation?

11. Vasishtha replied:—O support of Raghu's race! I have told you before of the nature of the mind; and you will hear now, O best of inquirers! the manner of extinguishing its impulses.

12. Know that mind to be paralysed and dead, which is unmoved from its steadiness by pleasure and pain; and remains unshaken as a rock at the gentle breath of our breathing. (\_i.e.\_ the man that lives and breathes, but moves not from his purposes).

13. Know also that mind, to be as dull as dead, which is devoid of the sense of its individuality from others; and which is not degraded from the loftiness of its universality, to the meanness of its personality.

14. Know that mind also, to be dead and cold, which is not moved by difficulties and dangers; nor excited by pride and giddiness, nor elated by festivity nor depressed by poverty and penury; and in short which does not lose its serene temperament at any reverse of fortune.

15. Know, gentle Ráma! this is what is meant by the death of the mind, and the numbness of the heart; and this is the inseparable property of living liberation (of those that are liberated in their lifetime).

16. Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, that the pure essence of the mind appears to light.

17. This display of the intrinsic quality of the mind, after the extinction of its emotions; and this temperament of the mind of the living liberated persons, is said by some to be the true nature of the mind.

18. The mind that is fraught with the benevolent qualities, has its best wishes for all living beings in nature; it is freed from the pains of repeated births in this world of woe, and is called the living liberated mind (\_Jívan-mukta manas\_).

19. The nature of the living liberated mind is said to be its intrinsic essence, which is replete with its holy wishes, and exempted from the doom of transmigration.

20. The Swarúpa or personal mind, is what has the notion of its personality as distinct from its body; and this is the nature of the mind of those, that are liberated in their lifetime. (This is the nature of the individual and unembodied mind).

21. But when the living liberated person loses the individuality of his mind; and becomes as gladsome as moonbeams within himself, by virtue of

his universal benevolence; it then becomes as expanded and extended, as it appears to be present everywhere at all times.

22. The living liberated person being mindless of himself, becomes as cold hearted as a plant growing in a frigid climate, where it blooms with its mild virtues, likening the blossoms of the winter plant.

23. The Arúpa or impersonal mind of what I have told you before, is the coolness of the disembodied soul, that is altogether liberated from the consciousness of its personality.

24. All the excellent virtues and qualities, which reside in the embodied soul, are utterly lost and drowned in the disembodied soul, upon its liberation from the knowledge of its personality.

25. In the case of disembodied liberation, the consciousness of self personality being lost, the mind also loses its formal existence in Virúpa or formlessness, when there remains nothing of it.

26. There remains no more any merit or demerit of it, nor its beauty or deformity; it neither shines nor sets any more, nor is there any consciousness of pain or pleasure in it.

27. It has no sense of light or darkness, nor the perception of day and night; it has no knowledge of space and sky, nor of the sides, altitude or depth of the firmament.

28. Its desires and efforts are lost with its essence, and there remains no trace of its entity or nullity whatever.

29. It is neither dark nor lightsome, nor transparent as the sky; it does not twinkle as a star, nor shines forth as the solar and lunar lights. And there is nothing to which it may resemble in its transparency.

30. Those minds that have freed themselves from all worldly cares, and got rid from the province of their thoughts also; are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

31. The intelligent souls that are numb and sleepy, and are set in perfect bliss beyond the trouble of rajas and tamas; and which have assumed the forms of vacuous bodies, find their rest in the supreme felicity, in which they are dissolved in the unity of the Deity.

## CHAPTER LXXXXI.

### ON THE ORIGIN OF THE HUMAN BODY AND CONSCIOUSNESS.

Argument. Of Desire and Breathing as the two seeds, producing the Plant of Human Body, bearing the fruits of Worldliness.

Ráma said:—I see the stupendous rock (Brahma) filling the infinite vault of vacuum, and bearing the countless worlds as its vast forests, with the starry frame for its flowers and the gods and demigods for its birds and fowls.

2. The flashing of lightnings are its blooming blossoms, and the azure clouds are the leaves of the forest trees; the seasons and the sun and moon fructify these arbors with good looking fruits.

3. The seven seas are the aqueducts at the foot of this forest, and the flowing rivers are its channels; and the fourteen worlds are so many regions of it, peopled with various kinds of beings.

4. This wilderness of the world, is beset by the wide spreading net of cupidity; which has overspread on the minds of people, as the creeping vine fills the vineyard ground.

5. Disease and death form the two branches of the arbor of the world (\_Samsāra Mahīruha\_), yielding plentifully the fruits of our weal and woe; while our ignorance serves to water and nourish this tree to its full growth.

6. Now tell me, sir, what is seed that produced this tree, and what is the seed of that seed also. Thus tell me what is the original seed of the production of the mundane tree.

7. Explain to me all this in short, for the edification of my understanding; and also for my acquirement of the true knowledge with which you are best acquainted.

8. Vasishtha answered:—Know Rāma! the corporeal body to be the seed or cause of this arbour of the world. This seed is the desire which is concealed in the heart of the body, and shoots forth luxuriantly, in the sprouts of good and bad acts and deeds.

9. It is full of boughs and branches, and luxuriant in the growth of its fruits and flowers; and it thrives as thickly and fastly, as the paddy fields flourish in autumn.

10. The mind which is the seed of the body, is subject to and slave of all its desires. Its treasure house consists of alternate plenty and poverty, and its casket contains the gems of pleasure and pain.

11. It is the mind which spreads this net-work of reality and unreality; as it stretches the fretwork of truth and falsehood in dreams and visions.

12. As the dying man sees in his imagination, the messengers of death appearing before him; so doth the mind, present the figure of the unreal body as a reality.

13. All these forms and figures, which appear to our view in these worlds, are the formations of the mind, as the pots and toys are the works of clay. (The mind being the same with Brahmā; is the formal cause of all existences).

14. There are two kinds of seeds again which give rise to the arbor of the mind, which is entwined by the creepers of its faculties; one kind of these is the breathing of the vital breath, and the other is thinking or the train of its thoughts. (The text has the words \_dridha-bhāvana\_ or the certainty of the knowledge of its reality).

15. When the vital air vibrates through the lungs and arteries, the mind then has the consciousness of its existence.

16. When the vital breath ceases to circulate through the lungs and wind pipes, there ensues the insensibility of the mind and the circulation of the heart-blood is put to a stop.

17. It is by means of the vibrations of breath and the action of the heart, that the mind perceives the existence of the world which is as false as the appearance of the blue sky, in the empty space of vacuum.

18. But when these vibrations and actions fail to rouse the sleeping mind, it is then said to enjoy its peace and quiet; otherwise they merely move the body and mind, as the wires move the dolls in the puppet show.

19. When the body has its sensibility, caused by the breathing of the vital air, it begins to move about like a doll dancing in its giddy circle in the Court yard, by artifice of the puppet player.

20. The vibrations of breath awaken also our self-consciousness, which is minuter than the minutest atom; and yet all pervasive in its nature, as the fragrance of flowers, which is blown afar in the air by the breath of the wind.

21. It is of great good, O Ráma! to confine one's consciousness in one's self (as it is to shut the fragrance of the flower in its seed vessel; and it is effected by stopping the breathing by means of the practice of pránáyáma or suppression of breath; as the diffusion of odours is prevented by shutting out the current air).

22. By restraining our self-consciousness we in ourselves succeed to refrain from our consciousness of all other things because the knowledge of endless objects (particulars), is attended with infinite trouble to the mind. (All knowledge is the vexation of the spirit. Solomon's Proverbs).

23. When the mind comes to understand itself, after it is roused from its dormancy of self-forgetfulness (by being addicted to the thoughts of external objects); it gains what is known to be the best of gains, and the purest and the holiest state of life.

24. If with the vacillation of your vital breaths, and the fluctuation of your wishes, you do not disturb the even tenor of your consciousness, like the giddy part of mankind, then you are likened to the great Brahmá himself (who lives and does what he likes, without any disturbance of his inward intuition).

25. The mind without its self-consciousness or conscience, is a barren waste; and the life of man with its knowledge of truth, is as a mazy path, beset with traps and snares of errors and dangers.

26. The meditative Yogi is practised to the suppression of his breath for the peace of his mind, and conducts his pránáyáma or restraint of respiration, and his dhyána or intense meditation, according to the directions of his spiritual guide and the precepts of the sástras.

27. Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament; and it is attended with health and prosperity and capacity of cogitation to its practiser.

28. Learn Ráma, another cause of the activity of the mind, which is considered by the wise as the source of its perpetual restlessness; and this is its restless and insatiable concupiscence.

29. Now this concupiscence is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions. (i.e. Whether it is worth having or not, and whether its gain will be productive of the desired object in view).

30. It is the intensity of one's thought of getting something that produces it before him; in utter disregard of the other objects of its remembrance. (The gloss gives a mystic sense of this passage; that reminiscence which is the cause of the reproduction of prior impressions, is upset by the intensity of the present thought in the mind).

31. The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and absent reality. (The present unreal appears as real, and the past reality passes away as an unreality, as in the case of prince Lava's believing himself a chandála during his dream, and so it is with us to take ourselves as we think us to be).

32. It is the current of our desire, that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication.

33. Men of imperfect knowledge, are led to like errors by their

desires, as a man is driven to madness by the impulse of passions.

34. Such is the nature of the mind, that it leads to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.

35. It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

36. When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no more bound to regeneration in any form of existence.

37. When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

38. When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost like a lotus-flower, which is never seen to grow in the expanse of the sky.

39. The mind can have no field for its action, when the sphere of the intellect is drained and devoided of all its notions of worldly objects.

40. Thus far have I related to you, Ráma, about the form and features of the mind; that it is only the entertaining of the thought of something with fond desire of the heart. (Here the mind is identified with the fond thought or wish of a man).

41. There can be no action of the mind, when the sphere of the intellect is as clear as the empty sky, and without the thought of any imaginary or visible object moving before it as the speck of a cloud.

42. It is called unmindedness also, when the mind is practised to its Yoga, or thoughtlessness of all external objects, and remains transfixed in its vision of the sole essence of God.

43. When the mind has renounced the thought of everything within itself, and remains in its perfect coolness of cold-heartedness (\_sang froid\_) of Yogis; such a mind, though exercising its powers and faculties, it is said to be nil and extinct.

44. He whose want of desires, has chilled his ardour for anything, and made him impassionate, is said to have become extinct, and reduced like a rag to ashes (leaving the form without its substance).

45. He who has no desire of gain to cause his repeated birth and death, is called the living liberated; though he should move about in his busy career like a potter's wheel (which is insensible of its motion).

46. They are also styled the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without regenerating into the sprouts of new and repeated births.

47. Men attaining to spiritual knowledge in their earthly lives, are said to have become mindless in this world, and to be reduced to vacuity (the \_summum bonum\_ of vacuists) in the next.

48. There are, O Ráma! two other seeds or sources of the mind, namely, the vital breath and desire; and though they are of different natures, yet the death of either occasions the extinction of both.

49. Both of these are causes of the regeneration of the mind, as the pond and the pot (or pipes), are the joint causes of water supply. (Wherein the want of the one, is tantamount to the loss of the other also).

50. The gross desires of men are the causes of their repeated births, as the seeds are causes of the repeated growth of trees; and the germ of regeneration is contained in the desire, as the future plant is contained in the seed, and the oily juice is inbred in the sesamum seed.

51. The conscious mind is the cause of all things in the course of time, and the source of all its pleasure and pain, which rise and fall in itself, and never grow without it. (Avindbhavin).

52. As the union of the breath of life with the organs, produces the sensations; so these being united with desire, are productive of the mind. (Hence the living and sensitive plants which are devoid of desire, are devoid of mind also).

53. As the flower and its fragrance, and the sesamum seed and its oil are united together; so is animal life inseparably connected with its desire. (Hence extinction of desire is tantamount to living death).

54. The desire being the active principle of man, and subversive of his passive consciousness; it tends to unfold the seed of the mind, as moisture serves to expand the sprouts of vegetable seeds.

55. The pulsation of the vital breath, awakens the senses to their action, and the vibrations of sensation touching the heart strings, move the mind to its perception of them.

56. The infant mind being thus produced by the fluctuating desires, and the fluctuations of vital breaths, becomes conscious of itself, as separate and independent of its causes.

57. But the extinction of either of these two sources of the mind, is attended with the dissolution of the mind; and also of its pains and pleasures, which resemble the two fruits of the tree of the mind.

58. The body resembles a branching tree, beset by the creepers of its acts; our avarice is as a huge serpent coiling about it, and our passions and diseases are as birds nestling in it.

59. It is beset by our erroneous senses, resembling the ignorant birds setting upon it; and our desires are the cankers, that are continually corroding our breasts and minds.

60. The shafts of death are felling down the trees of our minds and bodies; as the blasts of wind toss the fruits of trees upon the ground; and the flying dusts of our desires have filled all sides, and obscured the sights of things from our view.

61. The loose and thick clouds of ignorance overhang on our heads, and the pillars of our bodies, are wrapped around by the flying straws of our loose desires.

62. The small bark of our body, gliding slowly along in quest of pleasure, falls into the eddy of despair; and so every body falls into utter gloom, without looking to the bright light that shines within himself.

63. As the flying dust is allayed by the setting down of the winds, so doth the dust of the mind subside, by subsidence of the force of our vital airs and desires. (The two moving forces of the mind).

64. Again it is intelligence or \_Samvedya\_, which is the seed or root of both of these; and there being this intelligence within us, we have both our vitality and our desires also. (The word \_Samvedya\_ in the text is explained as \_Chaitanya\_, which is the same with intelligence).

65. This intelligence springs from \_Samvid\_ or consciousness; by forsaking its universality, and retaining its individuality; and then it becomes the seed both of vitality and velleity. (\_Samvid\_ the consciousness of the impersonal self, being vitiated to the knowledge

of one's personality, produces the mind and its selfish desires).

66. Know then your intelligence as the same with your consciousness, and resembles the seed of the mind and its desires, both of which quickly die away with their root, like a rootless or uprooted plant and tree.

67. The intelligence never exists without consciousness, and is ever accompanied with it, as the mustard seed and its oil. (Or rather, as the oil is contained in the mustard seed).

68. The wakeful conscience gets its intelligence from its desire, as the waking consciousness of men, views their death and departure to distant lands in dream, from their thoughts of the same.

69. It is owing to our curiosity only, that our consciousness has its intelligence of the intelligible (God); as it is the desire of knowing any thing, that leads the conscious soul to the knowledge of it. (It means simply that, understanding combined with the desire of knowing a thing, becomes the knowledge itself. Here is a play of the paronyms, \_Samvid\_, \_Samitti\_, \_Samvedya\_, \_Samvedana\_ and the like).

70. This world is no more than a net work of our imagination, as the boys imagine a goblin to be hidden in the dark. (So Bacon: Men fear death, as children fear to go in the dark (for fear of demons)).

71. It is as the stump of a tree, appearing as a man in the dark; and like the streaks and particles of sunbeams and moonlight, issuing through the chink of a window or wall, appear as fire: and so are all the cognizables of our cognition (but deceptions of our senses).

72. The objects of our knowledge are as deceptive, as the appearance of a moving mountain, to a passenger in a boat. All appearances are the presentations of our error or ignorance, and disappear at the sight of right knowledge.

73. As the fallacy of the snake in the rope, and the appearance of two moons in the sky, vanish before the keen sightedness of the observer; so the representation of the triple world, disappears in like manner, from before the penetrating understanding.

74. The inward certitude of the illusion of the world, is what is called the perfection of knowledge by the wise; and the knowledge of all things whether seen before or not, is equally a delusion of the mind.

75. It is therefore right, to rub out the impressions of consciousness with diligence; because the preservation of those vestiges, is the cause of our bondage in the world.

76. The erasure of these marks from the mind, is tantamount to our liberation; because the consciousness of these impressions, is the sore cause of repeated transmigrations in this world of woe.

77. The uninert consciousness, which is unconscious of the outward world, but preserves the consciousness of the self, is attended both with present felicity, and want of future regeneration also. Be therefore unconscious of the externals, and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.

78. Rāma asked:—How is it possible sir, to be both unconscious and yet uninert; and how can unconsciousness be freed from and get rid of its unavoidable supineness?

79. Vasishtha replied:—That is called the unsluggish or sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else (and yet quite sensible of its own existence).

257064  
257065 80. He is called both the unconscious and yet uninert, who has no  
257066 visible object in his consciousness; and who discharges his duties and  
257067 all the affairs of his life, without attaching his mind to them.  
257068

257069 81. He is said to be unslumbering and yet unconscious, whose mind  
257070 is insensible of the sensible objects of perception; but yet clear  
257071 with the impressions of the knowable objects of intellectuality: and  
257072 such a person is said to be the living liberated also (who is removed  
257073 from the material to the spiritual world, has his \_ajadá asamvid\_ or  
257074 unslumbering unconsciousness).  
257075

257076 82. When the indifferent soul thinks of nothing in itself, but remains  
257077 with its calm and quiet composure, like a young child or a deaf and  
257078 dumb person, in possession of his internal consciousness:-  
257079

257080 83. It becomes then possest of its wisdom, and rests in full knowledge  
257081 of itself without its dullness; and is no more liable to the turmoils  
257082 of this life, nor to the doom of future births.  
257083

257084 84. When the adept rests in his state of sedate hybernation, by  
257085 forsaking all his desires; he perceives a calm delight to pervade his  
257086 inmost soul, as the blueness overspreading the sky.  
257087

257088 85. The unconscious Yogi remains with the consciousness of his unity  
257089 with that Spirit; which has no beginning nor end; and in which he finds  
257090 himself to be utterly absorbed and lost.  
257091

257092 86. Whether moving or sitting, or feeling or smelling, he seems  
257093 to abide always, and do everything in the Holy spirit; and with  
257094 his self-consciousness and unconsciousness of aught besides, he is  
257095 dissolved in his internal delight.  
257096

257097 87. Shut out these worldly sights from your mind, with your utmost  
257098 endeavours and painstaking; and go across this world of woes,  
257099 resembling a perilous ocean, on the firm bark of your virtues.  
257100

257101 88. As a minute seed produces a large tree, stretching wide in the sky;  
257102 so doth the minute mind produce these ideal worlds, which fill the  
257103 empty space of the universe, and appear as real ones to sight.  
257104

257105 (The word \_sankalpa\_ in the text, is used in the triple sense of  
257106 imagination, reminiscence and hope, all of which are causes of the  
257107 production of things appearing both as real and unreal).  
257108

257109 89. When the conscious soul entertains the idea of some figure in  
257110 itself, by its imagination, reminiscence or hope; the same becomes the  
257111 seed of its reproduction, or its being born in the very form which the  
257112 soul has in its view.  
257113

257114 90. So the soul brings forth itself, and falls into its deception by  
257115 its own choice; and thus loses the consciousness of its freedom, by the  
257116 subjection to the bondage of life.  
257117

257118 91. Whatever form it dotes upon with fondness, the same form it assumes  
257119 to itself; and cannot get rid of it, as long it cherishes its affection  
257120 for the same; nor return to its original purity, until it is freed from  
257121 its impure passions.  
257122

257123 92. The soul is no god or demigod, nor either a Yaksha nor Raksha, nor  
257124 even a Nara-man or Kinnara-manikin; it is by reason of its original  
257125 delusion-\_máýá\_, that it plays the part of a player on the stage of  
257126 the world.  
257127

257128 93. As the player represents himself in various shapes, and then  
257129 resumes and returns to his original form; and as the silkworm binds  
257130 itself in the cocoon of its own making, and then breaks out of it by  
257131 itself; so doth the soul resume its primal purity, by virtue of its  
257132 self-consciousness.



257133  
257134 94. Our consciousness is as the water in the great deep of the  
257135 universe, encompassing all the four quarters of the world, and the huge  
257136 mountains within it. (As the sea hides the rocks under it).

257137  
257138 95. The universal ocean of consciousness, teems with the heaven and  
257139 earth, the air and the sky, the hills and mountains and the seas and  
257140 rivers, and all things encompassed by the sides of the compass; as its  
257141 surges, waves and billows and eddies.

257142  
257143 96. It is our consciousness that comprises the world, which is no other  
257144 beside itself; because the all comprehensive consciousness comprehends  
257145 all things in itself (in its conscious ideas of them).

257146  
257147 97. When our consciousness has its slight pulsation and not its quick  
257148 vibration, it is then said to rest in itself; and is not moved by the  
257149 action of outward objects upon it.

257150  
257151 98. The seed or source of our consciousness, is the Divine Spirit,  
257152 which is the inbeing of all beings; and which produces our  
257153 consciousness, as the solar heat produces the light, and as the fire  
257154 emits its sparks.

257155  
257156 99. This Inbeing in us exhibits itself in two forms within ourselves;  
257157 the one is our self-consciousness, and the other is our consciousness  
257158 of many things lying without us: the former is uniform and the latter  
257159 is of mutable form.

257160  
257161 100. This two fold division of the one and same soul, is as the  
257162 difference of \_ghata\_ and \_pata\_ or of the pot and painting, and like  
257163 that of I and thou, which are essentially the same thing, and have no  
257164 difference in their in-being.

257165  
257166 101. Now do away with this difference, and know the true entity to be  
257167 a pure unity, which is the positive reality remaining in common with  
257168 all objects.

257169  
257170 102. Forsake the particulars only, and seek the universal one which  
257171 is the same and in common with all existence. Know this Unity as the  
257172 totality of beings, and the only adorable One.

257173  
257174 103. The variety of external forms, does not indicate any variation  
257175 in the internal substance; change of outward form, makes a thing  
257176 unknowable to us as to its former state; but outward and formal  
257177 differences, make no difference in the real essence.

257178  
257179 104. Whatever preserves its uniform and invariable appearance at all  
257180 times, know that to be the true and everlasting inner essence of the  
257181 thing (and not its changeful external appearance).

257182  
257183 105. Ráma! Renounce the doctrines which maintain the eternal  
257184 subsistence of time and space, of atoms and generalities and the like  
257185 categories; and rely in the universal category of the one Being in  
257186 which all others are reducible. (All varieties blend into the Unity of  
257187 Brahma).

257188  
257189 106. Though the endless duration of time, approximates to the nature of  
257190 the Infinite Existence; yet its divisions into the present, past and  
257191 future, makes it an ununiform and unreal entity.

257192  
257193 107. That which admits of divisibility, and presents its various  
257194 divisions; and what is seen to diverge to many, cannot be the uniform  
257195 cause of all (hence time being ever changeful and fleeting, cannot be  
257196 the unchanging cause of all).

257197  
257198 108. Think all bodies as appertaining to one common essence, and enjoy  
257199 thy full bliss by thinking thyself as the same, and filling all space.

257200  
257201 109. He who is the ultimate pause or end of all existence in common,

257202 know, O wise Ráma! that Being to be the source and seed of the whole  
257203 universe, which has sprung from Him.

257204  
257205 110. He who is the utmost limit of all things in common, and is beyond  
257206 description and imagination; He is the first and beginning of all,  
257207 without any beginning of his own, and having no source or seed of  
257208 himself.

257209  
257210 111. He in whom all finite existences are dissolved, and who remains  
257211 without any change in himself; knowing Him in one's self, no man is  
257212 subjected to trouble, but enjoys his full bliss in Him.

257213  
257214 112. He is the cause of all, without any cause of his own; He is the  
257215 optimum or best of all, without having anything better than himself.

257216  
257217 113. All things are seen in the mirror of his intellect, as the shadow  
257218 of the trees on the border of a river, is reflected in the limpid  
257219 stream below.

257220  
257221 114. All beings relish their delight in him, as in a reservoir of sweet  
257222 water; and anything delicious which the tongue doth taste, is supplied  
257223 from that pure fountain.

257224  
257225 115. The intellectual sphere of the mind, which is clearer than the  
257226 mundane sphere, has its existence from his essence; which abounds with  
257227 the purest delight, than all dulcet things in the world can afford.

257228  
257229 116. All these creatures in the world, rise and live in him; they are  
257230 nourished and supported by him, and they die and are dissolved in him.

257231  
257232 117. He is the heaviest of the heavy and the lightest of all light  
257233 bodies. He is the most ponderous of all bulky things, and the minutest  
257234 of the most minute.

257235  
257236 118. He is the remotest of the most remote, and the nearest of whatever  
257237 is most propinqueous to us; He is the eldest of the oldest and the  
257238 youngest of the most young.

257239  
257240 119. He is brighter far than the brightest, and obscurer than the  
257241 darkest things; He is the substratum of all substances, and farthest  
257242 from all the sides of the compass.

257243  
257244 120. That being is some thing as nothing, and exists as if he were  
257245 non-existent. He is manifest in all, yet invisible to view; and that is  
257246 what I am, and yet as I am not the same.

257247  
257248 121. Ráma! Try your best to get your rest, in that supreme state of  
257249 felicity; than which there is no higher state for man to desire.

257250  
257251 122. It is the knowledge of that holy and unchangeable Spirit, which  
257252 brings rest and peace to the mind; know then that all-pervasive soul,  
257253 and be identified with the pure Intellect, for your liberation from all  
257254 restraint.

257255  
257256 (And the way to this state of perfect liberation, is to destroy by  
257257 degrees the seeds of our restraints to the same. Namely:—To be  
257258 regardless of the body, which is the seed of worldliness; and then  
257259 to subdue the mind, which is the seed of the body; and at last to  
257260 restrain the breathings and desires, which are the roots of sensations  
257261 and earthly possessions; and thus to destroy the other seeds also,  
257262 until one can arrive to his intellectual, and finally to his spiritual  
257263 state).

257264  
257265  
257266  
257267  
257268 CHAPTER LXXXXII.

257269  
257270 MEANS OF OBTAINING THE DIVINE PRESENCE.

Argument. Divine knowledge and want of desires and feelings,  
forming the Trivium of salvation.

Ráma said:—Of all, the seeds which you have spoken, say sir, which of these is the most essential one to lead us to the attainment of the supreme Brahma.

2. Vasishtha replied:—It is by the gradual demolition of the seeds and sources of woe, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

3. You can relinquish by your manly fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:—

4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the Divine light, shining in full blaze in and before you.

5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the universal Soul of all.

6. O sinless Ráma! If you can remain quietly with meditating on your conscious soul, you can find no difficulty in the contemplation of the Supreme soul, by a little more exertion of your intellect.

7. It is not possible, O Ráma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness. (The Divine Spirit is knowable in our spirits and consciousness and by own intuition only).

8. Whatever thou thinkest and wherever thou goest and dost remain, is all known to thee in thy consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen. (So says Maulana Rumi:—I sought him everywhere and found him nowhere; I looked within myself and found him there).

9. If you will but strive, Ráma, to renounce your earthly appetites; you will get yourself loosened from all its bonds and diseases and dangers.

10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

11. As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you can not control your restless mind. (They are so interwoven together).

12. Until you know the truth, you cannot have the peace of your mind; and so long as you are a stranger to your mental tranquility, you are barred from knowing the truth.

13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

15. Therefore, O Ráma! the wise man should betake himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his manly efforts. (Because it is weakness to be a dupe to pleasure, and true bravery consists in contemning them).

257340  
257341 16. Unless you become a complete adept, in the practice of this  
257342 triplicate morality; it is impossible for you to attain to the state  
257343 of divine perfection, by your mere devotion during a whole century.  
257344 (Because the mendicant Yogis, that are devoid both of their divine  
257345 knowledge and disinterestedness, are never blessed with their spiritual  
257346 rapture).

257347  
257348 17. Know ye, O highminded Muni! that it is the simultaneous  
257349 attainment of divine knowledge, in combination with the subjection of  
257350 the mind and its desires, that is attended with the efficacy of Divine  
257351 presence.

257352  
257353 18. The practice of any one of these, in disjunction from the others,  
257354 is as fruitless as imprecations of one's death or derangement of  
257355 understanding (i.e. no one's curse, can effect any evil on another).

257356  
257357 19. Though the adept may be long inured in the practice of these  
257358 virtues; yet none of them will help him singly to approach to the  
257359 Supreme; as no single soldier or regiment can dare advance before the  
257360 adverse host. (Here is pun of the word, param signifying both the  
257361 Supreme and the enemy).

257362  
257363 20. These virtues being brought under the practice of the wiseman, by  
257364 his undivided attention and vigilance; will break down every obstacle  
257365 on his way, like the current of a confluence of three streams, carrying  
257366 away a rock from the coast.

257367  
257368 21. Accustom yourself with diligence, to destroy the force of your  
257369 mind and its desires and feelings; and habituate your intellect to the  
257370 acquisition of knowledge with equal ardour, and you will escape from  
257371 every evil and error of the world.

257372  
257373 22. Having mastered these triple virtues; you will cut asunder your  
257374 heart strings of worldly affections; as the breaking of the lotus-stalk  
257375 severs its interior fibres.

257376  
257377 23. The reminiscence of worldliness, which is inherited and  
257378 strengthened in the long course of a hundred lives (or transmigrations  
257379 of the soul), is hard to be removed with the assiduous practice of  
257380 these triple virtues.

257381  
257382 24. Continue to practice these at all times of your life; whether when  
257383 you sit quiet or move about; or talk or listen to another or when you  
257384 are awake or asleep; and it will redound to your greatest good.

257385  
257386 25. The restraining of respirations also, is tantamount to the  
257387 restraint put upon your desires; then you must practise this likewise,  
257388 according to the directions of the wise.

257389  
257390 26. By renunciation of desire, the mind is reduced to an insensible and  
257391 dead block; but by restraining your breathing, you can do whatever you  
257392 like. By the practice of the pránáyāma, the yogi identifies himself  
257393 with the Supreme, and can do all things as the Deity.

257394  
257395 27. By the protracted practice of restraining the breathing, according  
257396 to the directions given by the guru; and by keeping the erect  
257397 posture, and observing the rules of diet &c. one must restrain his  
257398 respiration.

257399  
257400 28. By right observation of the nature of things, we can have no  
257401 desires for any thing (which is so frail and false); and there is  
257402 nothing which is the same or remains unchanged from first to last,  
257403 except the unchangeable nature of the Deity, which must be the only  
257404 desirable object.

257405  
257406 29. It is the sight and knowledge of God, that serve to weaken our  
257407 worldly desires; and so will our avoidance of society and worldly  
257408 thoughts (will put an end to our earthly desires).

257409  
257410 30. Seeing the dissolution of human bodies, we cease to desire our  
257411 worldly goods; and so also the loss of desired objects, puts a check to  
257412 our desiring them any more.  
257413

257414 31. As the flying dust is set on the ground, after the gust of the  
257415 wind is over; so the flying thoughts of the mind are stopped, when our  
257416 breathings are put to a stop: they being the one and the same thing.  
257417 (Swedenborg saw the intimate connection between thought and vital life.  
257418 He says "thought commences and corresponds with vital respiration. A  
257419 long thought draws a long breath, and a quick one is attended with  
257420 rapid vibrations of breath").  
257421

257422 32. From this correspondence of the motion of thoughts with the  
257423 vibrations of breath, there is heaved a large mass of worldly thoughts  
257424 resembling heaps of dust on earth. Let therefore the intelligent  
257425 men try their utmost to suppress their breath (in order to stop the  
257426 assemblage of their thoughts also).  
257427

257428 33. Or do away with this process of the Hatha Yogis (if it be hard for  
257429 you to suppress your breath), and sit quietly to suppress your fleeting  
257430 thoughts only at all times.  
257431

257432 34. If you want to keep your control over the mind, you will be able  
257433 to do so in the course of a long time; because it is not possible to  
257434 subdue the mind without the discipline of strict reason.  
257435

257436 35. As it is impossible to restrain the infuriate elephant without its  
257437 goading; so it is not possible for you to curb your indomitable mind,  
257438 without the help of spiritual knowledge, and association with the wise  
257439 and good.  
257440

257441 36. The abandonment of desires and suppression of breathing, in the  
257442 manner as hereinafter inculcated, are the most efficient means of  
257443 subduing the mind.  
257444

257445 (The mind dwells in the brain which shares the various fortunes of  
257446 breathing; therefore the suppression of breath tends also to the  
257447 subjection of the mind. Swedenborg).  
257448

257449 37. There are milder means of pacifying the mind, as the cooling  
257450 showers of rain set down the dust of the earth; and yet the Hatha-Yoga,  
257451 attempts to restrain it by stopping the breath, as it were to prevent  
257452 the rising of dust, by means of a breathless calm.  
257453

257454 38. Ignorant men who want to subdue the mind, by prescriptions of the  
257455 Hatha-Yoga or bodily restraints; are like those silly folks, who want  
257456 to dispel the darkness by black ink instead of a lighted lamp. (Painful  
257457 bodily practice, is no part of Rāja or spiritual Yoga).  
257458

257459 39. Those who attempt to subdue the mind by bodily contortions, strive  
257460 as vainly as they, who wish to bind the mad elephant with a rope of  
257461 grass or straws.  
257462

257463 40. Those rules which prescribe bodily practices, instead of mental  
257464 reasoning and precepts, are known as the patterns of Hatha-Yoga, and  
257465 misleading men to dangers and difficulties. (Because the mind alone  
257466 governs the mind, and bodily austerities have ruined many bodies and  
257467 killed many men also; and the correspondence between the states of the  
257468 mind and lungs, has not been admitted in science).  
257469

257470 41. Wretched men like beasts have no rest from their labour, but wander  
257471 in dales and woods, in quest of herbs and fruits for their food.  
257472

257473 42. Ignorant men who are infatuated in their understandings, are timid  
257474 cowards like timorous stags; and are both dull-headed and weak-bodied,  
257475 and languid in their limbs (by incessant toil).  
257476

257477 43. They have no place of confidence anywhere, but stagger as the

distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

44. They are borne away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul. (Most men are betaken by the exoteric faith).

46. Being broiled by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell. (There is no everlasting reward or punishment, adjudged to the temporal merit and demerit of human actions).

47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell-torments while they are even here. (The gloss represents higher births as heaven, and the lower ones as hell-torments; and since the Hindu idea of bliss is idleness, he deems the idle life of the great his heaven. \_Otia cum dignitate\_).

48. These men roll on like the incessant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the spiritual knowledge for your everlasting rest. (The Hatha-Yoga is deemed like the other modes of public worship, to belong to the exoteric faith).

49. Remain quiet and sedate, with your firm faith in your inward consciousness; and know that knowledge is power, and the knowing man is the strongest being on earth; therefore be wise in all respects.

50. Ráma! renounce the cognizance of the knowable objects, and depend on the abstract knowledge of all things in thy subjective consciousness; remain firm in full possession of thy inner soul, and think thyself as no actor of thy acts. Then forsaking all inventions of men as falsehoods (\_kalaná\_ and \_kalpaná\_), shine with the effulgence of thy spiritual light.

## CHAPTER LXXXXVIII.

### UNIVERSAL INDIFFERENCE OR INSOUCIANCE.

Argument. Cultivation of understanding and Reason.

Vasishtha continued:—Ráma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

(Neither is much learning required for divine knowledge, nor is much purity necessary for salvation; nor is the entire want of either, attended by its main object).

2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes. (The seed of reason germinates in all good qualities).

4. The rational man who becomes wise, by his vast observation of the

past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.

5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties unto the man, who looks upon them with an indifferent eye.

6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:—

7. As it is impossible to put the moon like a brilliant moonstone, in a box of jewels; and as it is not possible for a belle to wear the crescent of the moon like a moon flower on her forehead.

8. As it is impossible also for the buzzing gnats, to put to flight the infuriate elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing his fore-head:—

9. As it is impossible too for a herd of timid stags, to withstand in fighting the brave lion, gory with the frontal pearls of slaughtered elephants in his bloody chase:—

10. As it is impossible likewise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:—

11. So it is impossible for the robbers of outward senses, to overpower upon the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahma.

12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.

13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain. (The great deluge is the mahákālpānta, and the partial ones are called the Khanda or yuga-pralayas).

14. Unless the flowery arbor of reason, takes its deep root in the ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.

15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.

16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light. (i.e. Spiritually considered, the material universe will disappear from view).

17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room. (Hence reason is said to be the light of the soul).

18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night. (Knowledge is the sunlight of the soul).

19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.

20. That science which brings to the knowledge of Divine Truth, the same knowledge is known as self-same with the knowable Truth itself.

21. Spiritual knowledge is the result of reason, and is reckoned as

the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

22. The man knowing all knowledge, becomes full of knowledge; as the strong dramdrinker turns a tippler himself. (Fullness of spiritual knowledge is compared with hard drinking, in the mystic poetry of orientals, to denote the inward rapture which is caused by both).

23. They then come to know the knowable, supreme spirit as immaculate as their own souls; and it is only through the knowledge of the supreme spirit, that this rapture imparts its grace to the soul.

24. The man fraught with perfect knowledge, is full of his unfailing rapture within himself, and is liberated in his life; and being freed from all connections, reigns supreme in the empire of his mind. (This refers equally to a savant in all knowledge, to a deep philosopher, as also to a holy man; a yogi and the like).

25. The sapient man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurements of their persons and the enticement of their foul association.

26. He sits unaffected amidst the hum of buzzing bees, fluttering joyfully over the vernal flowers; and amidst the blooming blossoms of the rainy weather, and under the growling noise of the roaring clouds.

27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of dark clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep rebellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

30. The wise man is indifferent to the attractions of beauties and celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot. (The world to the wise is a barren desert).

32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind. (Here follows the names of some sweet fruits and meats which are left out).

33. He does not thirst after delicious drinks, as milk, curd, butter, ghee and honey; nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort, such as milk, curds, butter &c., for his sensual delight. (But he hungers and thirsts for eternal life &c., see the Sermon on the Mount).

34. He is not fond of the four kinds of food, which are either chewed or licked or sucked or drunk; nor of the six flavours as sweet, sour, bitter, pungent &c., to sharpen his appetite. He longs for no sort of vegetable or meat food; (because none of these can give him satiety).

35. Quite content in his countenance, and unattached to every thing in his mind, the wise Vipra does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

36. The sapient is not observant of the adoration paid to Yama, sun,



moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailása Mountains, and of the table lands of the Sahya and Dardura hills (the early habitations of Indian Āryans).

37. He takes no delight in the bright moon-beams, which mantles the earth as with a silken vesture; nor does he like to rove about the groves of the Kalpa arbours, for refreshment of his body and mind.

38. He does not resort to houses rich with jewels and gold, and with the splendour of gems and pearls; nor does he dote upon beauties with their fairy forms of celestials nymphs, as an Urvasí, Menaka, Rambhá and a Tilottamá.

39. His graceful person and unenticed mind, does not pine or pant for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern taciturnity and inflexibility even among his enemies.

40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine (the favourite themes of lyric poets).

41. He is not tempted by the relish of the luscious fruits, as apples and mango, jamb &c., nor by the sight of the asoka and Kinsuka flowers.

42. He is not drawn over by the fragrance of the sweet scenting sandal-wood, agulochum, camphor, and of the clove and cardamom trees.

43. Preserving an even tenor of his mind, he does not incline his heart to any thing; he holds the perfumes in hatred, as a Bráhmaṇ holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding main, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops; and the roaring lions below, do not intimidate his dauntless soul.

45. He is not terrified at the loud trumpet of warfare, nor the deep drum of the battle-field; the clattering arms of the warriors and the cracking cudgels of the combatants, bear no terror to his mind; and the most terrific of all that is terrible, i.e. God, is familiar to his soul. So the Sruti:—"bhayánám bhayam, bhishanam bhishanánám", &c.

46. He does not tremble at the stride of the infuriate elephant, nor at the clamour of Vetála goblins; his heart does not thrill at the hue and cry of Pisácha cannibals, nor at the alarm of Yakshas and Rakshas.

47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains; and the clangor of Indra and Airávana, can not stir the Yogi from his intense reverie.

48. The rigid sage does not slide from his self-possession, at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.

49. He does not rejoice in pleasant groves, nor pines in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.

50. He is neither intolerant of the burning sands of the sandy desert, resembling the cinders of living fire; nor is he charmed in shady woodlands, fraught with flowery and cooling arbours.

51. His mind is unchanged, whether when he is exposed on a bed of

257754 thorns, or reposing in a bed of flowers; and whether he is lifted on  
257755 the pinnacle of a mount, or flung into the bottom of a fount; his mind  
257756 is always meek (as those of persecuted saints and martyrs).  
257757

257758 52. It is all the same with himself, whether he roves on rough and  
257759 rugged rocks, or moves under the hot sunbeams of the south, or walks in  
257760 a temperate or mild atmosphere. He remains unchanged in prosperity and  
257761 adversity, and alike both under the favour and frown of fortune.  
257762

257763 53. He is neither sad nor sorrow in his wanderings over the world, nor  
257764 joyous and of good cheer in his rest and quiet. He joys on doing his  
257765 duty with the lightness of his heart, like a porter bearing his light  
257766 burthen with an unberthened mind.  
257767

257768 54. Whether his body is grated upon the guillotine or broken under the  
257769 wheel; whether impaled in the charnel ground, or exiled in a desert  
257770 land; or whether pierced by a spear or battered by a cudgel, the  
257771 believer in the true God remain inflexible (as the Moslem Shahids and  
257772 Christian martyrs, under the bitterest persecution).  
257773

257774 55. He is neither afraid at any fright nor humiliates himself nor loses  
257775 his usual composure in any wise; but remains with his even temper and  
257776 well composed mind as firm as a fixed rock.  
257777

257778 56. He has no aversion to impure food, but takes the unpalatable and  
257779 dirty and rotten food with zest; and digests the poisonous substances  
257780 as it were his pure and clean diet. (It is the beast of Aghori to gulp  
257781 unwholesome and nasty articles, as their dainty food, and thus their  
257782 stoicism degrades them to beastliness).  
257783

257784 57. The deadly henbane and hellebore, is tasted with as good a zest by  
257785 the impassive Yogi, as any milky and saccharine food, and the juice of  
257786 hemlock is as harmless to him as the juice of the sugarcane.  
257787

257788 58. Whether you give him the sparkling goblet of liquor or the red hot  
257789 bowl of blood; or whether you serve him with a dish of flesh or dry  
257790 bones; he is neither pleased with the one nor annoyed at the other.  
257791

257792 59. He is equally complacent at the sight of his deadly enemy, as also  
257793 of his benevolent benefactor. (The foe and friend are alike to him).  
257794

257795 60. He is neither gladdened nor saddened at the sight of any lasting or  
257796 perishable thing; nor is he pleased or displeased at any pleasant or  
257797 unpleasant thing, that is offered to his apathetic nature.  
257798

257799 61. By his knowledge of the knowable, and by the dispassionateness of  
257800 his mind, as also by the unconcerned nature of his soul, and by his  
257801 knowledge of the unreliableness of mortal things, he does not confide  
257802 on the stability of the world.  
257803

257804 62. The wise man never fixes his eye on any object of his sight, seeing  
257805 them to be momentary sights and perishable in their nature. (The  
257806 passing scene of the world, is not relied upon by the wise).  
257807

257808 63. But the restless people, who are blind to truth and ignorant of  
257809 their souls, are incessantly pressed upon by their sensual appetites,  
257810 as the leaves of trees are devoured by the deer.  
257811

257812 64. They are tossed about in the ocean of the world, by the dashing  
257813 waves of their desires; and are swallowed by the sharks of their sense,  
257814 with the loss of their lives and souls.  
257815

257816 65. The growing desires and fleeting fancies of the mind, can not  
257817 overpower upon the reasonable soul, and the orderly and mannerly man;  
257818 that have found their security in peace and tranquility, as the great  
257819 body of torrents has no power to overflow upon the mountain.  
257820

257821 66. Those who have passed the circuit of their longings, and found  
257822 their rest in the supreme Being; have really come to the knowledge of

257823 their true selves, and look upon the mountain as it were a mite.

257824  
257825 67. The vast world seems as a bit of straw to the wise; and the deadly  
257826 poison is taken for ambrosia, and a millennium is passed as a moment,  
257827 by the man of an even and expanded mind. (The fixed thought of a sedate  
257828 mind, perceives no variation of things and times).

257829  
257830 68. Knowing the world to consist in consciousness, the mind of the  
257831 wise is enrapt with the thought of his universality; and the wise man  
257832 roves freely everywhere with his consciousness, of the great cosmos in  
257833 himself. (The cosmologist is in reality a cosmopolitan also).

257834  
257835 69. Thus the whole world appearing in its full light in the cosmical  
257836 consciousness within one's self, there is nothing which a man may  
257837 choose for or reject from his all including mind.

257838  
257839 70. Know thy consciousness to be all in all, and reject everything as  
257840 false which appears to be otherwise. Again as everything is embodied in  
257841 thy consciousness, there is nothing for thee to own or disown as thine  
257842 and not thine.

257843  
257844 71. Just as the ground grows the shoots of plants and their leaves and  
257845 branches, so it is in the same manner, that our consciousness brings  
257846 forth the shoots of all predicables (tatwas) which are inherent in it.  
257847 (This means the eternal ideas which are innate in the mind, and become  
257848 manifest before it by its reminiscence).

257849  
257850 72. That which is a nonentity at first and last, is so also even at  
257851 present; and it is by an error of our consciousness that we become  
257852 conscious of its existence at any time. (This means the erroneous  
257853 conception of all things, which are really \_nil\_ at all times).

257854  
257855 73. Knowing this for certain, abandon your knowledge of reality and  
257856 unreality; transcend over the knowledge of existence, and transform  
257857 thyself to the nature of thy consciousness (to know thyself only); and  
257858 then remain unconcerned with everything besides. (The transcendentalism  
257859 of the subjective over objective knowledge).

257860  
257861 74. The man who is employed in his business with his body and mind, or  
257862 sits idle with himself and his limbs, he is not stained by anything, if  
257863 this soul is unattached to any object.

257864  
257865 75. He is not stained by the action which he does with an unconcerned  
257866 mind; nor he also who is neither elated nor dejected at the  
257867 vicissitudes of his fortune, and the success or failure of his  
257868 undertakings.

257869  
257870 76. He whose mind is heedless of the actions of his body, is never  
257871 stained with the taint of joy or grief, at the changes of his fortune,  
257872 or the speed or defeat of his attempts.

257873  
257874 77. The heedless mind takes no notice of a thing that is set before  
257875 the eyes of the beholder; but being intent on some other object within  
257876 itself, is absent from the object present before its sight. This case  
257877 of the absence of mind is known even to boys (and all man).

257878  
257879 78. The absent minded man does not see the objects he actually sees,  
257880 nor hears what he hears, nor feels what he touches. (So the sruti. "Who  
257881 thinks of that, sees naught before him, nor hears aught that he hears").

257882  
257883 79. So is he who watches over a thing as if he winks at it; and smells  
257884 a thing as if he has no smell of the same; and while his senses are  
257885 engaged with their respective objects, his soul and mind are quite  
257886 aloof from them.

257887  
257888 80. This absence of mind is well known to persons sitting at their  
257889 homes, and thinking of their lodging in another land; and this case of  
257890 the wandering attention, is known even to boys and to ignorant people  
257891 also.

81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things, that is the cause of all our woe.

82. It is the abandonment of connections, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life. (Freedom in this state, makes us free in the next).

83. Ráma said:—Tell me briefly my lord, that dost like a gale blow away the mist of my doubts; what are these connections that we are to get rid of, in order to be freed both in this life and in the next.

84. Vasishtha answered:—that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same. (The desire of having the desirable and avoiding the contrary, is the cause of our attachment to the one, and our unconnection with the other).

85. Those who are liberated in their lifetime, foster the pure desire which is unattended by joy or grief; and is not followed by future regeneration (or metempsychosis of the soul).

86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

89. Abandon therefore thy desire for, and thy attachment to anything of this kind, which is at best but to the trouble of the soul; and thy freedom from them will keep thy mind pure, although thou mayst continue to discharge thy duties of life, with a willing mind and unenslaved soul.

90. If thou canst remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; thou becomest impassible and indifferent.

91. If you do not pine in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

93. When you can know the soul, and by knowing it you can see the same in yourself; and manage yourself with evenness, under any circumstance as it may happen to thee; you are then unconscious of them.

94. Rely Ráma, in your easily obtainable insouciance and stick firmly to your liberation in this life; be passionless and even tempered, and rest in your peace for ever.

95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation,

taciturnity and full mastery over his organs of sense.

96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

97. One who attends to his hereditary duties, which are co-natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

98. Whether under the trial of troubles and tribulations, or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

99. Whether gaining the sovereignty of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

100. Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind, O Ráma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

101. Live by the clear and purpling stream of your investigation, and you will come to rely in the undecaying and unsullied state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.

#### FOOTNOTES:

[1] Perfection of knowledge, is the Omniscience of God, and leads the knower, to the belief of his Omnipresence. But imperfect knowledge, leads to the belief of the Ego and the Jíva or Living God, as distinct from the quiescent Brahma.

[2] Samádhi is described as the continual concentration of thought, by means of which all external objects, and even one's own individuality is forgotten, and the mind is fixed completely and immovably on the one Being.

[3] Note to 24. This is an allegory of the revivification of the torpid body, by means of the solar gleams and heat.

\*\*\* END OF THE PROJECT GUTENBERG EBOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 3 (OF 4), PART 1 (OF 2) \*\*\*

258029	MAHARAMAYANA	
258030		
258031	OF	
258032		
258033	VALMIKI	
258034		
258035	in 4 vols. in 7 pts.	
258036	(Bound in 4.)	
258037		
258038	Vol. 3 (In 2 pts.)	
258039	Bound in one.	
258040		
258041	Containing	
258042	Upasama Khanda and Nirvána Khanda	
258043		
258044	_Translated from the original Sanskrit_	
258045		
258046	_By_	
258047	VIHARI-LALA MITRA	
258048		
258049		
258050		
258051		
258052	CONTENTS	
258053	OF	
258054	NIRVÁNA-PRAKARANA.	
258055		
258056	BOOK VI.	
258057		
258058	(ON ULTIMATE EXTINCTION.)	
258059		
258060		
258061	CHAPTER I.	PAGE.
258062		
258063	Description of the Evening and Breaking of the assembly	1
258064		
258065		
258066	CHAPTER II.	
258067		
258068	On the perfect calm and composure of the mind	7
258069		
258070		
258071	CHAPTER III.	
258072		
258073	On the unity and Universality of Brahma	15
258074		
258075		
258076	CHAPTER IV.	
258077		
258078	Want of anxiety in the way of Salvation	18
258079		
258080	CHAPTER V.	
258081		
258082	The narration of Ráma's perfect rest	20
258083		
258084		
258085	CHAPTER VI.	
258086		
258087	The narration of Delirium (moha)	22
258088		
258089		
258090	CHAPTER VII	
258091		
258092	Magnitude or preponderance of ignorance	29
258093		
258094		
258095	CHAPTER VIII.	
258096		
258097	Allegory of the spreading arbour of Ignorance	39

258098		
258099		
258100	CHAPTER IX.	
258101		
258102	Ascertainment of True knowledge	44
258103		
258104		
258105	CHAPTER X.	
258106		
258107	Removal of Ignorance	50
258108		
258109		
258110	CHAPTER XI.	
258111		
258112	Ascertainment of Living Liberation	58
258113		
258114		
258115	CHAPTER XII.	
258116		
258117	Reasoning on the doubts of the living liberation	69
258118		
258119		
258120	CHAPTER XIII.	
258121		
258122	The Two Yogas of Knowledge and Reasoning	73
258123		
258124		
258125	CHAPTER XIV.	
258126		
258127	Narration of Bhusunda and description of Mount Meru	75
258128		
258129		
258130	CHAPTER XV.	
258131		
258132	Vasishtha's visit to Bhusunda	79
258133		
258134		
258135	CHAPTER XVI.	
258136		
258137	Conversation of Vasishtha and Bhusunda	84
258138		
258139		
258140	CHAPTER XVII.	
258141		
258142	Description of Bhusunda's Person	87
258143		
258144		
258145	CHAPTER XVIII.	
258146		
258147	Manners of the Mátrika Goddesses	88
258148		
258149		
258150	CHAPTER XIX.	
258151		
258152	Bhusunda's nativity and habitation	93
258153		
258154		
258155	CHAPTER XX.	
258156		
258157	Explication of the mysterious character of Bhusunda	99
258158		
258159		
258160	CHAPTER XXI.	
258161		
258162	Explanation of the cause of the crow's longevity	105
258163		
258164		
258165	CHAPTER XXII.	
258166		

258167	Account of past ages	112
258168		
258169		
258170	CHAPTER XXIII.	
258171		
258172	Desire of Tranquillity and Quiescence of the Mind	119
258173		
258174		
258175	CHAPTER XXIV.	
258176		
258177	Investigation of the Living Principle	124
258178		
258179		
258180	CHAPTER XXV.	
258181		
258182	On Samádhi	129
258183		
258184		
258185	CHAPTER XXVI.	
258186		
258187	Relation of the cause of Longevity	137
258188		
258189		
258190	CHAPTER XXVII.	
258191		
258192	Conclusion of the narrative of Bhusunda	143
258193		
258194		
258195	CHAPTER XXVIII.	
258196		
258197	Lecture on Theopathy or spiritual meditation	146
258198		
258199		
258200	CHAPTER XXIX.	
258201		
258202	Pantheism or Description of the world as full with	
258203	the Supreme Soul	158
258204		
258205		
258206	CHAPTER XXX.	
258207		
258208	Inquiry into the nature of the Intellect	176
258209		
258210		
258211	CHAPTER XXXI.	
258212		
258213	Identity of the mind and living soul	189
258214		
258215		
258216	CHAPTER XXXII.	
258217		
258218	On the sustentation and dissolution of the body	197
258219		
258220		
258221	CHAPTER XXXIII.	
258222		
258223	Resolution of duality into unity	204
258224		
258225		
258226	CHAPTER XXXIV.	
258227		
258228	Sermon of Siva on the same subject	211
258229		
258230		
258231	CHAPTER XXXV.	
258232		
258233	Adoration of the great god Mahádeva	216
258234		
258235		



258236	CHAPTER XXXVI.	
258237		
258238	Description of the supreme Deity Parameswara	220
258239		
258240		
258241	CHAPTER XXXVII.	
258242		
258243	The stage play and dance of destiny	223
258244		
258245		
258246	CHAPTER XXXVIII.	
258247		
258248	On the external worship of the Deity	227
258249		
258250		
258251	CHAPTER XXXIX.	
258252		
258253	Mode of the Internal worship of the Deity	231
258254		
258255		
258256	CHAPTER XXXX.	
258257		
258258	Inquiry into the nature of the Deity	238
258259		
258260		
258261	CHAPTER XXXXI.	
258262		
258263	Vanity of world and worldly things	240
258264		
258265		
258266	CHAPTER XXXXII.	
258267		
258268	The supreme soul and its phases and names	247
258269		
258270		
258271	CHAPTER XXXXIII.	
258272		
258273	On rest and Tranquillity	251
258274		
258275		
258276	CHAPTER XXXXIV.	
258277		
258278	Inquiry into the essence of the mind	256
258279		
258280		
258281	CHAPTER XXXXV.	
258282		
258283	Story of the vilva or Belfruit	261
258284		
258285		
258286	CHAPTER XXXXVI.	
258287		
258288	Parable of the stony sheath of the soul	266
258289		
258290		
258291	CHAPTER XXXXVII.	
258292		
258293	Lecture on the density of the Intellect	272
258294		
258295		
258296	CHAPTER XXXXVIII.	
258297		
258298	On the Unity and Identity of Brahmá and the world	277
258299		
258300		
258301	CHAPTER XXXXIX.	
258302		
258303	Contemplation of the course of the world	280
258304		

258305		
258306	CHAPTER L.	
258307		
258308	On sensation and the objects of senses	285
258309		
258310		
258311	CHAPTER LI.	
258312		
258313	On the perception of the sensible objects	291
258314		
258315		
258316	CHAPTER LII.	
258317		
258318	Story of Arjuna, as the Incarnation of Nara-Naráyana	299
258319		
258320		
258321	CHAPTER LIII.	
258322		
258323	Admonition of Arjuna	304
258324		
258325		
258326	CHAPTER LIV.	
258327		
258328	Admonition of Arjuna in the spiritual knowledge	313
258329		
258330		
258331	CHAPTER LV.	
258332		
258333	Lecture on the Living soul or Jívatatwa	316
258334		
258335		
258336	CHAPTER LVI.	
258337		
258338	Description of the mind	324
258339		
258340		
258341	CHAPTER LVII.	
258342		
258343	On Abandonment of desire and its result of Tranquillity	329
258344		
258345		
258346	CHAPTER LVIII.	
258347		
258348	Arjuna's satisfaction at the sermon	331
258349		
258350		
258351	CHAPTER LIX.	
258352		
258353	Knowledge of the latent and inscrutable soul	334
258354		
258355		
258356	CHAPTER LX.	
258357		
258358	Knowledge of the majesty and grandeur of God	340
258359		
258360		
258361	CHAPTER LXI.	
258362		
258363	Description of the world as a passing dream	343
258364		
258365		
258366	CHAPTER LXII.	
258367		
258368	In the narration of Jívata an example of domestic and	
258369	mendicant life	344
258370		
258371		
258372	CHAPTER LXIII.	
258373		

258374	Dream of Jívata	349
258375		
258376		
258377	CHAPTER LXIV.	
258378		
258379	On the attainment of attendantship on the God Rudra	359
258380		
258381		
258382	CHAPTER LXV.	
258383		
258384	Ráma's wonder at the error of men	364
258385		
258386		
258387	CHAPTER LXVI.	
258388		
258389	The wonderings of the mendicant	367
258390		
258391		
258392	CHAPTER LXVII.	
258393		
258394	Unity of God	371
258395		
258396		
258397	CHAPTER LXVIII.	
258398		
258399	On the virtue of Taciturnity	376
258400		
258401		
258402	CHAPTER LXIX.	
258403		
258404	Union of the mind with the breath of life	380
258405		
258406		
258407	CHAPTER LXX.	
258408		
258409	Interrogatories of Vitála	388
258410		
258411		
258412	CHAPTER LXXI.	
258413		
258414	The prince's reply to the first question of the Vitála	391
258415		
258416		
258417	CHAPTER LXXII.	
258418		
258419	Answers to the remaining questions	394
258420		
258421		
258422	CHAPTER LXXIII.	
258423		
258424	End of the story of the Vitála Demon	396
258425		
258426		
258427	CHAPTER LXXIV.	
258428		
258429	Account and admonition of Bhagíratha	398
258430		
258431		
258432	CHAPTER LXXV.	
258433		
258434	Supineness of Bhagíratha	403
258435		
258436		
258437	CHAPTER LXXVI.	
258438		
258439	The Descent of Gangá on earth	406
258440		
258441		
258442	CHAPTER LXXVII.	

258443		
258444	Narrative of Chúdálá and Sikhidhwaja	409
258445		
258446		
258447	CHAPTER LXXVIII.	
258448		
258449	Beautification of Chúdálá	416
258450		
258451		
258452	CHAPTER LXXIX.	
258453		
258454	Princess coming to the sight of the supreme soul	423
258455		
258456		
258457	CHAPTER LXXX.	
258458		
258459	Display of the quintuple Elements	427
258460		
258461		
258462	CHAPTER LXXXI.	
258463		
258464	Inquiry into Agni, Soma or fire and moon	438
258465		
258466		
258467	CHAPTER LXXXII.	
258468		
258469	Yoga instructions for acquirement of the supernatural	
258470	powers of Animá-minuteness &c.	454
258471		
258472		
258473	CHAPTER LXXXIII.	
258474		
258475	Story of the miserly Kiráta	455
258476		
258477		
258478	CHAPTER LXXXIV.	
258479		
258480	Pilgrimage of prince Sikhidhwaja	463
258481		
258482		
258483	CHAPTER LXXXV.	
258484		
258485	Investigation into true happiness	471
258486		
258487		
258488	CHAPTER LXXXVI.	
258489		
258490	The production of the Pot (or the embryonic cell)	488
258491		
258492		
258493	CHAPTER LXXXVII.	
258494		
258495	Continuation of the same and enlightenment of	492
258496	Sikhidhwaja	
258497		
258498	CHAPTER LXXXVIII.	
258499		
258500	The tale of the Crystal gem	498
258501		
258502		
258503	CHAPTER LXXXIX.	
258504		
258505	The Parable of an Elephant	502
258506		
258507		
258508	CHAPTER LXXXX.	
258509		
258510	Way to obtain the Philosopher's stone	506
258511		

258512		
258513	CHAPTER LXXXXXI.	
258514		
258515	Interpretation of the parable of the Elephant	510
258516		
258517		
258518	CHAPTER LXXXXXII.	
258519		
258520	The Prince's Abjuration of his Asceticism	513
258521		
258522		
258523	CHAPTER LXXXXXIII.	
258524		
258525	Admonition of Sikhidhwaja	518
258526		
258527		
258528	CHAPTER LXXXXXIV.	
258529		
258530	Enlightenment of Sikhidhwaja	526
258531		
258532		
258533	CHAPTER LXXXXXV.	
258534		
258535	The anaesthetic Platonism of Sikhidhwaja	534
258536		
258537		
258538	CHAPTER LXXXXXVI.	
258539		
258540	Enlightenment of Sikhidhwaja	537
258541		
258542		
258543	CHAPTER LXXXXXVII.	
258544		
258545	Enlightenment of the prince in Theosophy	544
258546		
258547		
258548	CHAPTER LXXXXXVIII.	
258549		
258550	Admonition of Sikhidhwaja continued	547
258551		
258552		
258553	CHAPTER LXXXXXIX.	
258554		
258555	Remonstrations of Sikhidhwaja	551
258556		
258557		
258558	CHAPTER C.	
258559		
258560	Continuation of the same subject	555
258561		
258562		
258563	CHAPTER CI.	
258564		
258565	Admonition of Chúdálá	559
258566		
258567		
258568	CHAPTER CII.	
258569		
258570	Repose of Sikhidhwaja in the divine spirit	566
258571		
258572		
258573	CHAPTER CIII.	
258574		
258575	Return of Kumbha to the Hermitage of Sikhidhwaja	568
258576		
258577		
258578	CHAPTER CIV.	
258579		
258580	On the conduct of living-liberated men	575

258581		
258582		
258583	CHAPTER CV.	
258584		
258585	Metamorphoses of Kumbha to a female form	580
258586		
258587		
258588	CHAPTER CVI.	
258589		
258590	Marriage of Chúdálá with Sikhidhwaja	586
258591		
258592		
258593	CHAPTER CVII.	
258594		
258595	The advent of false Indra in the cottage of the happy	
258596	pair	593
258597		
258598		
258599	CHAPTER CVIII.	
258600		
258601	Manifestation of Chúdálá in her own form	597
258602		
258603		
258604	CHAPTER CIX.	
258605		
258606	Appearance of Chúdálá in her presence of her Lord	601
258607		
258608		
258609	CHAPTER CX.	
258610		
258611	Final extinction of Sikhidhwaja	610
258612		
258613		
258614	CHAPTER CXI.	
258615		
258616	Story of Kacha and his enlightenment by the Brihaspati	614
258617		
258618		
258619	CHAPTER CXII.	
258620		
258621	A fanciful Being and his occupation of air drawn and	
258622	air-built abodes	619
258623		
258624		
258625	CHAPTER CXIII.	
258626		
258627	The parable of the vain man continued	623
258628		
258629		
258630	CHAPTER CXIV.	
258631		
258632	Sermon on Divine and Holy knowledge	626
258633		
258634		
258635	CHAPTER CXV.	
258636		
258637	Description of the triple conduct of men	630
258638		
258639		
258640	CHAPTER CXVI.	
258641		
258642	Melting down of the mind	636
258643		
258644		
258645	CHAPTER CXVII.	
258646		
258647	Dialogue between Manu and Ikshaku	638
258648		
258649		

258650	CHAPTER CXVIII.	
258651		
258652	Continuation of the same	640
258653		
258654		
258655	CHAPTER CXIX.	
258656		
258657	The same subject continued	643
258658		
258659		
258660	CHAPTER CXX.	
258661		
258662	Continuation of the same. On the seven stages of	
258663	Edification	645
258664		
258665		
258666	CHAPTER CXXI.	
258667		
258668	Continuation of the same	649
258669		
258670		
258671	CHAPTER CXXII.	
258672		
258673	The same. Manu's admonition to Ikshaku	652
258674		
258675		
258676	CHAPTER CXXIII.	
258677		
258678	On the difference between the knowing and unknowing	655
258679		
258680		
258681	CHAPTER CXXIV.	
258682		
258683	The story of the stag and the huntsman	656
258684		
258685		
258686	CHAPTER CXXV.	
258687		
258688	The means of attaining the steadiness of the Turya	
258689	state	661
258690		
258691		
258692	CHAPTER CXXVI.	
258693		
258694	Description of the spiritual state	663
258695		
258696		
258697	CHAPTER CXXVII.	
258698		
258699	Admonition to Bharadvāja	675
258700		
258701		
258702	CHAPTER CXXVIII.	
258703		
258704	Resuscitation of Rāma	683
258705		
258706		
258707	YOGA VASISHTHA	
258708		
258709	BOOK VI.	
258710		
258711	NIRVĀNA-PRAKARANA.	
258712		
258713	ON ULTIMATE EXTINCTION.	
258714		
258715	PŪRVĀRDHA.	
258716		
258717	OR THE FORMER OR FIRST HALF.	
258718		

PART I.

CHAPTER I.

DESCRIPTION OF THE EVENING AND BREAKING  
OF THE ASSEMBLY.

Argument.--The close of the day, its announcement, the court  
breaks for Evening service, and the effect of the Sage's sermon on  
the Audience.

Válmíki says:--You have heard the relation of the subject of Stoicism  
or composure of the soul; attend now to that of Nirvána, which will  
teach you how to attain the final liberation of yourselves[A].

[A] Note. Nirvána or ultimate annihilation of the living or animal  
soul, being the aim and end of Buddhism, it is doubtful whether  
Vasishtha had derived his doctrine from the Buddhists or they from him.

2. As the chief of Sages was saying his magniloquent speech in this  
manner, and the princes remained mute with their intense attention to  
the ravishing oration of the Sage:

3. The assembled chiefs remained there as silent and motionless  
portraits, and forgot their devotions and duties, by being impressed in  
their minds with the sense and words of the Sage's speech.

4. The assemblage of Saints, was reverently pondering upon the deep  
sense of the words of the Sage, with their curled brows and signs of  
their index fingers (indicating their wonder).

5. The ladies in the Seraglio were lost in wonder, and turned upward  
their wondering eyes, resembling a cluster of black bees, sucking  
intently the nectarious honey of the new blown flowers (of the Sage's  
speech).

6. The glorious sun sank down in the sky, at the fourth or last watch  
of the day; and was shorn of his radiant beams as he was setting in the  
west (as a man becomes mild with his knowledge, of truth at the end of  
his journey through life).

7. The winds blew softly at the eve of the day, as if to listen to the  
sermon of the Sage, and wafted about the sweets of his moving speech,  
like the fragrance of the gently shaking mandara flowers.

8. All other sounds were drowned in the deep meditation of the  
audience, as when the humming of the bumble bees, is pushed in their  
repose, amidst the cell of blooming flowers at night.

9. The bubbling waters of the pearly lakes, sparkled unmoved amidst  
their embordered beds; as if they were intently attentive to listen  
to the words of the Sage, which dropped as strings of pearls from his  
flippant lips. (So the verse of Hafiz affixed to the title page of Sir  
William Jones' Persian grammar: "Thou hast spoken thy verse, and strung  
a string of pearls").

10. The pencil of the declining ray penetrating the windows of the  
palace, bespoke the halting of the departing sun, under the cooling  
shade of the royal canopy, after his weary journey all along the  
livelong day.

11. The pearly rays (or bright beams) of the parting day, being covered  
by the dust and mist of the dusk, it seemed to be besmeared as the body  
of a dervish with dust and ashes; and had gained its coolness after its



258788 journey under the burning sun (The cool and dusky eve of the day is  
258789 compared with the dust-sprinkled body of the ascetic approaching to his  
258790 cell).

258791  
258792 12. The chiefs of men with their heads and hands decorated with  
258793 flowers, were so regaled with the sweet speech of the Sage, that they  
258794 altogether remained enrapt in their senses and minds.

258795  
258796 13. The ladies listening to the sage, were now roused by the cries of  
258797 their infants and the birds in their cages, to get up from the place  
258798 and to give them their suck and food. (It means that the birds and  
258799 boys, were alone insensible of the Sage's discourse).

258800  
258801 14. Now the dust flung by the pinions of fluttering bees, covered  
258802 the petals of the night blooming kumuda flowers; and the flapping  
258803 \_chouries\_ were now at rest, with the tremulous eyelids of the princes.

258804  
258805 15. The rays of the sun, fearing to be waylaid by the dark night shade,  
258806 which had now got loose from the dark mountain caves, fled through the  
258807 windows to the inner apartment of the palace (which was already lighted  
258808 with lamps).

258809  
258810 16. The time watches of the royal palace, knowing it to be passed  
258811 the fourth watch of the day, sounded aloud their drums and trumpets,  
258812 mingled with the sound of conch-shells, loudly resounding on all sides.

258813  
258814 17. The high-sounding speech of the sage, was drowned under the loud  
258815 peal of the jarring instruments; as the sonorous sound of the peacock,  
258816 is hushed under the uproar of roaring clouds.

258817  
258818 18. The birds in the cages, began to quake and shake their wings with  
258819 fear; and the leaves and branches of the lofty palm trees, shook in the  
258820 gardens, as by a tremendous earthquake.

258821  
258822 19. The babes sleeping on the breasts of their nurses, trembled with  
258823 fear at the loud uproar; and they cried as the smoking clouds of the  
258824 rainy season, resounding between the two mountain craigs resembling the  
258825 breasts. (It is common in Indian poetry to compare the swelling breasts  
258826 to rising hills, and say \_Kucha giri\_).

258827  
258828 20. This noise made the helmets of the chieftains, shed the dust of  
258829 their decorating flowers all about the hall; as the moving waves of the  
258830 lake, sprinkle the drops of water upon the land.[A]

258831  
258832 [A] In this verse there is the continuation of the world shaking  
258833 understood through the intermediate steps. Thus the noise startled  
258834 the chiefs, which shook their bodies, and these shook their heads,  
258835 which caused their helmets to shake: these again shook the garlands of  
258836 flowers upon them, and at last shed their dust on the ground. This kind  
258837 of figure is called Krama mála corresponding with Metalepsis gradation;  
258838 as we have in the following instance of Dido's exclamation in Virgil.  
258839 "Happy, Oh truly happy had I been; if Trojan ships these coasts had  
258840 never seen." Here the first seeing is that of the ships and then of the  
258841 Trojans in them, and afterwards of Æneas as one among them, and then of  
258842 her seeing him, and his seeing her, and lastly of her passion at his  
258843 sight.

258844  
258845 21. Thus the palace of Dasharatha being full of trepidation at the  
258846 close of the day, regained its quiet at the gradual fall of the fanfare  
258847 of sounding conch shells, and the hubbub of drum beatings at the  
258848 advance of night.

258849  
258850 22. The Sage put a stop to his present discourse, and addressed Ráma  
258851 then sitting in the midst of the assembly, in a sweet voice and  
258852 graceful language. (Mudhura-Vritti is the middle or graceful style  
258853 between the high and low).

258854  
258855 23. Vasishtha said:--O Rághava! I have already spread before you the  
258856 long net of my verbosity; do you entrap your flying mind in the same

258857 way, and bring it to your bosom and under your subjection.

258858  
258859 24. Take the purport of my discourse in such manner, as to leave out  
258860 what is unintelligible, and lay hold on its substance; as the swan  
258861 separates and sucks the milk which is mixed with water.

258862  
258863 25. Ponder upon it repeatedly, and consider it well in thy mind, and  
258864 go on in this way to conduct yourself in life (\_viz\_ by suppression  
258865 of your desires, weakening the mind, restraining the breathing, and  
258866 acquiring of knowledge).

258867  
258868 26. By going on in this manner, you are sure to evade all dangers; or  
258869 else you must fall ere long like the heavy elephant, in some pitfall  
258870 of the Vindhya mountain. (Pitfalls are the only means of catching  
258871 elephants).

258872  
258873 27. If you do not receive my words with attention, and act accordingly,  
258874 you are sure to fall into the pit like a blind man left to go alone in  
258875 the dark; and to be blown away like a lighted lamp, exposed in the open  
258876 air.

258877  
258878 28. In order to derive the benefit of my lectures, you must continue  
258879 in the discharge of your usual duties with indifference, and knowing  
258880 \_insouciance\_ to be the right dictum of the \_sástras\_, be you  
258881 regardless of everything besides.

258882  
258883 29. Now I bid you, O mighty monarch, and ye, princes and chiefs, and  
258884 all ye present in this place, to get up and attend to the evening  
258885 services of your daily ritual. (Abnika).

258886  
258887 30. Let all attend to this much at present, as the day is drawing to  
258888 its close; and we shall consider the rest, on our meeting in the next  
258889 morning.

258890  
258891 31. Válmíki related:--After the Sage had said so far, the assembly  
258892 broke, off; and the assembled chiefs and princes rose up, with their  
258893 faces blooming as the full blown lotuses at the end of the day.

258894  
258895 32. The Chiefs having paid their obeisance to the monarch, and made  
258896 their salutation to Ráma, they did their reverence to the sage, and  
258897 departed to their respective abodes.

258898  
258899 33. Vasishtha rose up from his seat with the royal sage Viswámitra, and  
258900 they were saluted on their departure by the aerial spirits, who had  
258901 attended the audience all along.

258902  
258903 34. The Sages were followed closely, by the king and chieftains a long  
258904 way, and they parted after accosting them, according to their rank and  
258905 dignity on the way;

258906  
258907 35. The celestials took their leave of the sage, and betook to their  
258908 heavenward journey; and the \_munis\_ repaired to their hermitages in  
258909 the woods, when some of the saints turned about the palace, like bees  
258910 flying in about the lotus bush (different directions).

258911  
258912 36. The king having offered handfuls of fresh flowers at the feet of  
258913 Vasishtha, entered the royal seraglio with his royal consorts.

258914  
258915 37. But Ráma and his brother princes, kept company with the sage to his  
258916 hermitage; and having prostrated themselves at his feet, they returned  
258917 to their princely mansions.

258918  
258919 38. The hearers of the sage having arrived at their houses made their  
258920 ablutions; then worshipped the gods, and offered their offerings to the  
258921 manes of their ancestors. They then treated their guests and gave alms  
258922 to beggars.

258923  
258924 39. Then they took their meals with their Brahman guests, and members  
258925 of the family; and their dependants and servants were fed one after the

other, according to the rules and customs of their order and caste.

40. After the sun had set down, with the diurnal duties of men, there rose the bright moon on high, with impositions of many nocturnal duties on mankind.

41. At last the great king and the princes, and chiefs of men and the \_munis\_, together with the sages and saints, and all other terrestrial beings, betook themselves to their several beds, with silken coverlets and bed cloths of various kinds.

42. They lay thinking intensely in themselves, on the admonitions of the sage Vasishtha; on the mode of their passing over the boisterous gulf of this world, by means of this spiritual knowledge.

43. Then they slept and lay with their closed eyelids, for one watch of the night only; and then opened their eyes, like the opening buds of lotuses, to see the light of the day.

44. Ráma and his brother princes, passed full three watches of the night in waking; and pondering over the deep sense of the lectures, of their spiritual guide--Vasishtha. (The present ritual allots three watches of the night to sleep, while formerly they gave but one watch to it).

45. They slept only one and a half watch of the night, with their closed eye lids; and then they shook off the dullness of their sleep, after driving the lassitude of their bodies by a short nap.

46. Now the minds of these, being full of good will, raised by the rising reason in their souls, and knowledge of truth; they felt the crescent of spiritual light lightening their dark bosoms, as the sextant of the moon, illumines the gloom of night; which afterwards disappeared at the approach of daylight, and the gathering broils of daytime.

## CHAPTER II.

### ON THE PERFECT CALM AND COMPOSURE OF THE MIND.

Argument.--The sages joining the assembly the next morning, and preaching of Divine knowledge to it.

Válmíki related: Then the shade of night, with her face as dark as that of the darkened moon, began to waste and wane away; as the darkness of ignorance and the mists of human wishes, vanish before the light of reason.

2. Now the rising sun showed his crown of golden rays, on the top of the eastern mountain, by leaving his rival darkness to take its rest, beyond the western or his setting mount of \_astáchala\_ (the two mountains mean the eastern and western horizons).

3. Now the morning breeze began to blow, being moistened by the moon-beams, and bearing the particles of ice, as if to wash the face and eyes of the rising sun.

4. Now rose Ráma and Lakshmana, with their attendants also, from their beds and couches; and after discharging their morning services, they repaired to the holy hermitage of Vasishtha.

5. There they saw the Sage coming out of his closet, after discharge of his morning devotion; and worshipped his feet with offerings of \_arghya\_ (or flowers and presents worthy of him).

258995 6. In a moment afterwards, the hermitage of the Sage was thronged by  
258996 \_munis\_ and Bráhmans, and the other princes and chiefs, whose vehicles  
258997 and cars and horses and elephants, blocked the pathways altogether.  
258998

258999 7. Then the Sage being accompanied by these, and attended by their  
259000 suite and armies; and followed by Ráma and his brothers, was escorted  
259001 to the palace of the Sovereign King Dasaratha.  
259002

259003 8. The king who had discharged his morning service, hastened to  
259004 receive the Sage before hand; and walked a great way to welcome him,  
259005 and do him honour and pay his homage.  
259006

259007 9. They entered the court hall, which was adorned with flowers and  
259008 strings of gems and pearls; and there they seated themselves on the  
259009 rich sofas and seats, which were set in rows for their reception.  
259010

259011 10. In a short time the whole audience of the last day, composed both  
259012 of the terrestrial men and celestial spirits, were all assembled at the  
259013 spot, and seated in their respective seats of honor.  
259014

259015 11. All these entered that graceful hall, and saluted one another  
259016 with respect; and then the royal court shone as brilliant as a bed of  
259017 blooming lotuses, gently moved by the fanning breeze.  
259018

259019 12. The mixed assemblage of the \_munis\_ and \_rishis\_ or the saints and  
259020 Sages, and the \_Vipras\_ and \_Rájas\_ or the Bráhmans and Kshatriyas, sat  
259021 in proper order, on seats appropriated for all of them.  
259022

259023 13. The soft sounds of their mutual greetings and welcomes, gradually  
259024 faded away; and the sweet voice of the panegyrists and encomiasts,  
259025 sitting in a corner of the hall, was all hushed and lulled to silence.  
259026

259027 14. The sun-beams appearing through the chinks in the windows, seemed  
259028 to be waiting in order to join the audience, and to listen to the  
259029 lectures of the Sage. (Another translation has it thus:--The audience  
259030 crept in the hall, no sooner the sun-beams peeped through the windows).  
259031

259032 15. The jingling sound of bracelets, caused by the shaking of hands of  
259033 the visitors in the hall; was likely to lull to sleep the hearers of  
259034 the sage. (It was a custom in olden times, to make a tinkling sound to  
259035 ear, in order to lull one to sleep, as by a kind of mesmerism).  
259036

259037 16. Then as Kumára looked reverently on the countenance of his sire  
259038 Siva, and as Kacha looked with veneration upon the face of the  
259039 preceptor of the God or Brihaspati; and as Prahlada gazed upon the face  
259040 of Shukra--the preceptor of demons, and as Suparna viewed the visage of  
259041 Krishna.  
259042

259043 17. So did Ráma gloat upon the countenance of Vasishtha, and his  
259044 eye-balls rolled upon it, like the black bees fluttering about a full  
259045 blown lotus.  
259046

259047 18. The sage resumed the link of his last lecture, and delivered his  
259048 eloquent speech to Ráma, who was well versed in eloquence also.  
259049

259050 19. Vasishtha said:--Do you remember Ráma! the lecture that I gave  
259051 yesterday, which was fraught with deep sense and knowledge of  
259052 transcendental truth?  
259053

259054 20. I will now tell you of some other things for your instruction, and  
259055 you shall have to hear it with attention, for consummation of your  
259056 spiritual wisdom.  
259057

259058 21. Whereas it is the habit of dispassionateness, and the knowledge of  
259059 truth; whereby we are enabled to ford over the boisterous ocean of the  
259060 world, you must learn therefore, O Ráma! to practice and gain these  
259061 betimes.  
259062

259063 22. Your full knowledge of all truth, will drive away your bias in

untruth; and your riddance from all desire, will save you from all sorrow. (Desire is a burning fire, but want of yearning is want of pain and sorrowing).

23. There exists but one Brahma, unbounded by space and time; He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.

24. Brahma abides in all infinity and eternity, and is not limited in any thing; He is tranquil and shines with equal effulgence on all bodies; He cannot be any particular thing, beside his nature of universality.

25. Knowing the nature of Brahma as such, be you freed from the knowledge of your egoism (personality); and knowing yourself as the same with him, think yourself as bodiless and as great as he; and thus enjoy the tranquillity and felicity of your soul.

26. There is neither the mind nor the avidyá (or ignorance), nor the living principle, as distinct things in reality; they are all fictitious terms (for the one and same nameless Brahma himself).

27. It is the self-same Brahma, that exhibits himself in the forms of our enjoyments, in the faculties of enjoying them, in our desires and appetites for the same, and in the mind also for their perception. The great Brahma that is without beginning and end, underlies them all, as the great ocean surrounds the earth (and supplies its moisture to every thing upon it).

28. The same Brahma is seen in the form of his intellect (or wisdom) in heavens, on earth and in the infernal regions, as also in the vegetable and animal creations; and there is nothing else beside him.

29. The same Brahma, who has no beginning nor end, spreads himself like the boundless and unfathomable ocean, under all bodies and things; and in whatever we deem as favourable and unfavourable to us, as our friends and our enemies.

30. The fiction of the mind, like that of a dragon, continues so long, as we are subject to the error and ignorance of taking these words for real things; and are unacquainted with the knowledge of Brahma (as pervading all existence).

31. The error of the mind and its perceptibles, continues as long as one believes his personality to consist in his body; and understands the phenomenal world as a reality; and has the selfishness to think such and such things to be his (since there is nothing which actually belongs to any body, besides its temporary use).

32. So long as you do not raise yourself, by the counsel and in the society of the wise and good; and as long as you do not get rid of your ignorance; you cannot escape from the meanness of your belief in the mind.

33. So long as you do not get loose of your worldly thoughts, and have the light of the universal spirit before your view; you cannot get rid of the contracted thoughts of your mind, yourself and the world.

34. As long as there is the blindness of ignorance, and one's subjection to worldly desires; so long there is the delusion of falsehood also, and the fictions of the fallacious mind.

35. As long as the exhalation of yearnings infest the forest of the heart, the chakora or parrot of reason will never resort to it; but fly far away from the infected air.

36. The errors of thought disappear from that mind, which is unattached to sensual enjoyments; which is cool with its pure inappetency, and which has broken loose from its net of avarice.

37. He who has got rid of his thirst and delusion of wealth, and who is conscious of the inward coolness of his soul, and who possesses the tranquillity of his mind; such a person is said to have fled from the province of his anxious thought.

38. He who looks upon unsubstantial things, as unworthy of his regard and reliance; and who looks upon his body as extraneous to himself; is never misled by the thoughts of his mind.

39. He who meditates on the infinite mind, and sees all forms of things as ectypes of the universal soul; and who views the world absorbed in himself; is never misled by the erroneous conception of the living principle.

40. The partial view of a distinct mind and a living principle, serves but to mislead a man (to the knowledge of erroneous particulars); all which vanish away, at the sight of the rising sun of the one universal soul.

41. Want of the partial view of the mind, gives the full view of one undivided soul; which consumes the particulars, as the vivid fire burns away the dry leaves of trees, and as the sacrificial fire consumes the oblations of ghee or clarified butter.

42. Those men of great souls, who have known the supreme one, and are self-liberated in their lifetime; have their minds without their essences, and which are therefore called asatwas or nonentities. (These minds, says the gloss, are as the watermarks on the sand, after a channel is dried up (or its waters have receded); meaning that the mind remains in its print but not in its substance).

43. The body of the living liberated man, has a mind employed in its duties, but freed from its desires; such minds are not chittas or active agents, but mere sattwas or passive objects. They are no more self-volitive free agents, but are acted upon by their paramount duties. (Free will is responsible for its acts, but compulsion has no responsibility).

44. They that know the truth, are mindless and unmindful of everything save their duty; they rove about at pleasure and discharge their duties by rote and practice, in order any object to gain.

45. They are calm and cold with all their actions and in all their dealings; they have the members of their bodies and their senses under full control, and know no desire nor duality.

46. The saint having his sight fixed upon his inner soul, sees the world burnt down as straws by the fire of his intellect; and finds his erroneous conceptions of the mind, to fly far away from it, like flitting flies from a conflagration.

47. The mind which is purified by reason, is called the sattwa as said above, and does not give rise to error; as the fried paddy seed, is not productive of the plant (The sattwa mind is spiritless and dead in itself).

48. The word Sattwa means the contrary of Chitta, which latter is used in lexicons to mean the mind, that has the quality of being reborn on account of its actions and desires. (The chitta is defined as the living seed of the mind, and productive of acts and future regenerations, which the Sattwa or deadened mind cannot do).

49. You have to attain the attainable Sattwa or torpid state of your mind, and to have the seed of your active mind or chitta, singed by the blaze of your spiritual mind or sattwa.

50. The minds of the learned, which are lighted by reason, are melted down at once to liquidity; but those of the ignorant which are hardened

by their worldly desires, will not yield to the force of fire and steel; but continue still to sprout up as the grass, the more they are mowed and put on fire. (The over-growing grass in the fields, though set on fire, will grow again from their unburnt roots, and became as rank as before).

51. Brahma is vast expanse, and such being the vastness of the universe too there is no difference between them; and the intellect of Brahma is as full as the fulness of his essence.

52. The Divine Intellect contains the three worlds, as the pepper has its pungency within itself. Therefore the triple world is not a distinct thing from Brahma, and its existence and inexistence (i.e., its creation and dissolution), are mere fictions of human mind. (It is ever existent in the eternal mind).

53. It is the use of popular language, to speak of existence and non-existence as different things; but they are never so in reality to the right understanding. Since whatever is or is not in being, is ever present in the Divine Mind.

53a. This being a vacuity, contains all things in their vacuous state (which is neither the state of sensible existence, nor that of intellectual inexistence either). God as the Absolute, Eternal, and Spiritual substance, is as void as Thought. (The universe is a thought in the mind of God, and existence is thought and activity in the Divine Mind. Aristotle).

54. If you disbelieve in the intellectual, you can have no belief in your spirituality also; then why fear to die for fear of future retribution, when you leave your body behind to turn to dust. Tell me Ráma! how can you imagine the existence of the world in absence of the intellectual principle. (There can be no material world, without the immaterial mind; nor can you think of it, if you have no mind in you).

55. But if you find by the reasoning of your mind, all things to be mere intellections of the intellect at all times; then say why do you rely on the substantiality of your body.

56. Remember Ráma, your pellucid intellectual and spiritual form, which has no limit nor part of it, but is an unlimited and undivided whole; and mistake not yourself for a limited being by forgetting your true nature.

57. Thinking yourself as such, take all the discreet parts of the universe as forming one concrete whole; and this is the substantial intellect of Brahma.

58. Thou abidest in the womb of thy intellect, and art neither this nor that nor any of the many discrete things interspersed in the universe. Thou art as thou art and last as the End and Nil in thy obvious and yet thy hidden appearances.

59. Thou art contained under no particular category, nor is there any predicable which may be predicated of thee. Yet thou art the substance of every predicament in thy form of the solid, ponderous and calm intellect; and I salute thee in that form of thine.

60. Thou art without beginning and end, and abidest with thy body of solid intellect, amidst the crystal sphere of thy creation, and shining as the pure and transparent sky. Thou art calm and quiet, and yet displayest the wondrous world, as the seed vessel shows the wooden of vegetation.

CHAPTER III.

259271 ON THE UNITY AND UNIVERSALITY OF BRAHMA.

259272  
259273 Argument.--Showing the identity of Brahma with the Mind, Living Soul,  
259274 the body and the world and all things and extirpation of all dualisms,  
259275 by the establishment of one universality.

259276  
259277  
259278 Vasishtha continued:--As the countless waves, which are continually  
259279 rising and falling in the Sea, are no other than its water assuming  
259280 temporary forms to view; so the intellect exhibits the forms of endless  
259281 worlds heaving in itself; and know, O sinless Ráma! this intellect  
259282 to be thy very self or soul. (All personal souls are selfsame with  
259283 the impersonal Self; because it is in the power of both the finite  
259284 and infinite souls to produce and reduce the appearance of the worlds  
259285 in them, which proves them beyond any doubt as the Chidátmá or the  
259286 Intellectual soul).

259287  
259288 2. Say thou that hast the intellectual soul, what relation doth thy  
259289 immaterial soul bear to the material world, and being freed from thy  
259290 earthly cares, how canst thou entertain any earthly desire or affection  
259291 in it. (The spiritual soul has no concern with the material world).

259292  
259293 3. It is the Intellect which manifests itself in the forms of living  
259294 soul or jīva, mind and its desires, and the world and all things; say  
259295 then what else can it be, to which all these properties are to be  
259296 attributed (if not to the eternal intellect).

259297  
259298 4. The intellect of the Supreme Spirit, is as a profound sea with its  
259299 huge surges; and yet, O Ráma! it is as calm and cool as thy soul, and  
259300 as bright and clear, as the transparent firmament.

259301  
259302 5. As the heat is not separate from fire, and the fragrance not apart  
259303 from the flower; and as blackness is inseparable from collyrium, and  
259304 whiteness from the ice; and as sweet is inborn in the sugarcane, so is  
259305 intellection inherent in, and unseparated from the intellect.

259306  
259307 6. As the light is nothing distinct from the sun-beams, so is  
259308 intellection no other than the intellect itself; and as the waves are  
259309 no way distinct from the water; so the universe is in no ways different  
259310 or disjoined from the nature of the intellect, which contains the  
259311 universe. (The noumenon contains the phenomenon, and become manifest as  
259312 the world).

259313  
259314 7. The ideas are not apart from the intellect, nor is the ego distinct  
259315 from the idea of it; the mind is not different from the ego, nor is the  
259316 living soul any other than the mind.

259317  
259318 8. The senses are not separate from the mind, and the body is not  
259319 unconnected with the senses; the world is the same as the body, and  
259320 there is nothing apart from the world. (The body is the microcosm of  
259321 the cosmos [Sanskrit: shuddhabrahmánanda]).

259322  
259323 9. Thus the great sphere of universe, is no other than the unbounded  
259324 sphere of intellect; and they are nothing now done or made, or ever  
259325 created before (for whatever there is or comes to pass, continues  
259326 forever in the presence of the intellect).

259327  
259328 10. Our knowledge of every thing, is but our reminiscence of the same;  
259329 and this is to continue for evermore, in the manner of all partial  
259330 spaces, being contained in infinity, without distinction of their  
259331 particular localities. (All spaces of place occupied by bodies, are  
259332 contained in the infinite and unoccupied vacuity of Mind).

259333  
259334 11. As all spaces are contained in the endless vacuity, so the vastness  
259335 of Brahma is contained in the immensity of Brahma; and as truth resides  
259336 in verity, so in this plenum contained, is the plenitude of Divine  
259337 mind. (Here Brahma the great means by figure of metonymy, the Brahmánda  
259338 or vastness of his creation).



259340 12. Seeing the forms of outward things, the intelligent man never takes  
259341 them to his mind; it is the ignorant only, that set their minds to the  
259342 worthless things of this world.

259343  
259344 13. They are glad to long after what they approve of, for their trouble  
259345 only in this world; but he who takes these things as nothing, remains  
259346 free from the pleasure and pain of having or not having them. (So said  
259347 the wise Socrates:--How many things are here, which I do not want).

259348  
259349 14. The apparent difference of the world and the soul of the world, is  
259350 as false in reality, as the meaning of the words sky and skies, which  
259351 though taken in their singular and plural senses, still denote the same  
259352 uniform vacuity. (So the one soul is viewed as many in appearance only).

259353  
259354 15. He who remains with the internal purity of his vacant mind,  
259355 although he observes the customary differences of external things,  
259356 remains yet as unaffected by the feelings of pain and pleasure, as the  
259357 insensible block of wood and stone (with his stoical indifference in  
259358 joy and grief).

259359  
259360 16. He who sees his blood-thirsty enemy in the light of a true friend,  
259361 is the person that sees rightly into the nature of things. (Because the  
259362 killers of our lives, are the givers of our immortality).

259363  
259364 17. As the river uproots the big trees on both its sides, by its  
259365 rapid currents and deluge; so doth the dispassionate man destroys the  
259366 feelings of his joy and grief to their very roots.

259367  
259368 18. The sage that knows not the nature of the passions and affections,  
259369 and does not guard himself from their impulse and emotions, is unworthy  
259370 of the veneration, which awaits upon the character of saints and sages.

259371  
259372 19. He who has not the sense of his egoism, and whose mind is not  
259373 attached to this world; saves his soul from death and confinement,  
259374 after his departure from this world. (There is a similar text in the  
259375 Bhagavadgítá, and it is hard to say which is the original one and which  
259376 is the copy).

259377  
259378 20. The belief in one's personality, is as false as one's faith in  
259379 an unreality, which does not exist; and this wrong notion of its  
259380 existence, is removed only by one's knowledge of the error, and his  
259381 riddance from it.

259382  
259383 21. He who has extinguished the ardent desire of his mind, like  
259384 the flame of an oilless lamp; and who remains unshaken under all  
259385 circumstances, stands as the image of a mighty conqueror of his enemies  
259386 in painting or statue.

259387  
259388 22. O Ráma! that man is said to be truly liberated, who is unmoved  
259389 under all circumstances, and has nothing to gain or lose in his  
259390 prosperity or adversity, nor any thing to elate or depress him in  
259391 either state.

259392  
259393  
259394  
259395  
259396 CHAPTER IV.

259397  
259398 Argument.--Vasishtha exposes the evils of selfish views  
259399 \_parág-drishti\_, and exalts the merit of elevated views  
259400 \_pratyag-drishti\_.

259401  
259402  
259403 Vasishtha continued:--Ráma! knowing your mind, understanding, egoism  
259404 and all your senses, to be insensible of themselves, and deriving their  
259405 sensibility from the intellect; say how can your living soul and the  
259406 vital breaths, have any sensation of their own.

259407  
259408 2. It is the one great soul, that infuses its power to those different

organs; as the one bright sun dispenses his light, to all the various objects in their diverse colours.

3. As the pangs of the poisonous thirst after worldly enjoyments, come to an end; so the insensibility of ignorance, flies away like darkness at the end of the night.

4. It is the incantation of spiritual knowledge only, that is able to heal the pain of baneful avarice; as it is in the power of autumn only, to dispel the clouds of the rainy-season.

5. It is the dissipation of ignorance, which washes the mind of its attendant desires; as it is the disappearance of the rainy weather, which scatters the clouds in the sky.

6. The mind being weakened to unmindfulness, loses the chain of its desires from it; as a necklace of pearls being loosened from its broken string, tosses the precious gems all about the ground.

7. Ráma! they that are unmindful of the sástras, and mind to undermine them; resemble the worms and insects, that mine the ground wherein they remain.

8. The fickle eye-sight of the idle and curious gazer on all things, becomes motionless after their ignorant curiosity is over and has ceased to stir; as the shaking lotus of the lake becomes steady, after the gusts of wind have passed away and stopped.

9. You have got rid, O Ráma! of your thought of all entities and non-entities, and found your steadiness in the ever-steady unity of God; as the restless winds mix at last with the calm vacuum (after their blowing and breathing over the solid earth, and in the hollow sky).

10. I ween you have been awakened to sense, by these series of my sermons to you; as kings are awakened from their nightly sleep, by the sound of their eulogists and the music of timbrels.

11. Seeing that common people of low understandings, are impressed by the preachings of their parish parsons; I have every reason to believe that my sermons must make their impression, upon the good understanding of Ráma.

12. As you are in the habit of considering well, the good counsel of others in your mind; so I doubt not, that my counsel will penetrate your mind, as the cool rain-water enters into the parched ground of the earth.

13. Knowing me as your family priest, and my family as the spiritual guides of Raghus race for ever; you must receive with regard my good advices to you, and set my words as a neck-chain to your heart.

#### CHAPTER V.

Argument.--Ráma's relation to Vasishtha, of his perfect rest in godliness.

Ráma said:--O my venerable guide! My retrospection of your sermons, has set my mind to perfect rest, and I see the traps and turmoils of this world before me, with a quite indifferent and phlegmatic mind.

2. My soul has found its perfect tranquillity in the Supreme Spirit, is as the parched ground is cooled by a snow or of rainfall after a long and painful drought.

259478 3. I am as cool as coldness itself, and feel the felicity of an entire  
259479 unity in myself; and my mind has become as tranquil and transparent, as  
259480 the limpid lake that is undisturbed by elephants.

259481  
259482 4. I see the whole plenum of the universe, O sage! in its pristine pure  
259483 light; and as clear as the face of the wide extended firmament, without  
259484 the dimness of frost or mist.

259485  
259486 5. I am now freed from my doubts, and exempted from the mirage of the  
259487 world; I am equally aloof from affections, and have become as pure and  
259488 serene, as the lake and sky in autumn.

259489  
259490 6. I have found that transport in my inmost soul, which knows no bound  
259491 nor decay; and have the enjoyment of that gusto, which defies the  
259492 taste of the ambrosial draught of gods.

259493  
259494 7. I am now set in the truth of actual existence, and my repose in the  
259495 joyous rest of my soul. I have become the delight of mankind and my own  
259496 joy in myself, which makes me thank my felicitous self, and you also  
259497 for giving me this blessing. (The Sruti says, Heavenly bliss is the  
259498 delight of men, and the heartfelt joy of every body).

259499  
259500 8. My heart has become as expanded and pure, as the expanse of limpid  
259501 lakes in autumn; and my mind hath become as cold and serene, as the  
259502 clear and humid sky in the season of autumn.

259503  
259504 9. Those doubts and coinings of imagination, which mislead the blind,  
259505 have now fled afar from me; as the fear of ghosts appearing in the  
259506 dark, disappear at the light of day-break.

259507  
259508 10. How can there be the speck or spot of impurity, in the pure and  
259509 enlightened soul; and how can the doubts of the objective nature,  
259510 arise in the subjective mind? All these errors vanish to naught, like  
259511 darkness before moon light.

259512  
259513 11. All these appearances appearing in various forms, are but the  
259514 diverse manifestations of the self-same soul; it is therefore a fallacy  
259515 to suppose, this is one thing and that another, by our misjudgment of  
259516 them.

259517  
259518 12. I smile to think in myself, the miserable slave of my desires that  
259519 I had been before; that am now so well satisfied without them. (The  
259520 privation of desire gives greater satisfaction than its fulfilment).

259521  
259522 13. I remember now how my single and solitary self, is one and all with  
259523 the universal soul of the world; since I received my baptism with the  
259524 ambrosial fluid of thy words.

259525  
259526 14. O the highest and holiest station, which I have now attained to;  
259527 and from where I behold the sphere of the sun, to be situated as low as  
259528 the infernal region.

259529  
259530 15. I have arrived at the world of sober reality and existence, from  
259531 that of unreality and seeming existence. I therefore thank my soul,  
259532 that has become so elevated and adorable with its fulness of the Deity.

259533  
259534 16. O venerable Sage:--I am now situated in everlasting joy, and far  
259535 removed from the region of sorrow; by the sweet sound of the honeyed  
259536 words, which have crept like humming bees, into the pericarp of my  
259537 lotus-like heart.

259538  
259539  
259540  
259541  
259542 CHAPTER VI.

259543  
259544 Argument:--Prevalence and influence of delirium (moha).  
259545  
259546

Vasishtha Continued--Hear me moreover to tell you, my dear Ráma, some excellent sayings for your good, and also for the benefit of every one of my audience here.

2. Though you are unlike others, in the greater enlightenment of your understanding; yet my lecture will equally edify your knowledge, as that of the less enlightened men than yourself.

3. He who is so senseless as to take his body for the soul, is soon found to be upset by his unruly senses; as a charioteer is thrown down by his head-strong and restive horses. (So says the Sruti also. "The soul is the charioteer of the vehicle of the body, and the senses are as its horses").

4. But the Sapiient man who knows the bodiless soul and relies therein, has all his senses under the subjection of his soul; and they do not overthrow him, as obstinate horses do their riders.

5. He who praises no object of enjoyment, but rather finds fault with all of them, and discerns well their evils; enjoys the health of his body without any complaint. (The voluptuary is subject to diseases, but the abstinent is free from them; for in the midst of pleasure there is pain).

6. The soul has no relation with the body, nor is the body related with the soul; they are as unrelated to each other as the light and shade. (And are opposed to one another as sun-light and darkness).

7. The discrete soul is distinct from concrete matter, and free from material properties and accidents; the soul is ever shining and does not rise or set as the material sun and moon (and it never changes as the everchanging objects of changeful nature and mind).

8. The body is a dull mass of vile matter, it is ignorant of itself and its own welfare; it is quite ungrateful to the soul, that makes it sensible; therefore it well deserves its fate of diseases and final dissolution. (The body is frail, and is at best but a fading flower).

9. How can the body be deemed an intelligent thing, when the knowledge of the one (\_i.e.\_, the soul) as intelligence, proves the other (\_i.e.\_, the body) to be but a dull mass. They cannot both be intelligent, when the nature of the one is opposite to that of the other; and if there is no difference between them, they would become one and the same thing (\_i.e.\_ the soul equal with the body, which is impossible).

10. But how is it then, that they mutually reciprocate their feelings of pain and pleasure to one another, unless they are the one and the same thing, and participating of the same properties? (This is a presumptive objection of the antagonistic doctrine, touching the co-relation of the mind and body).

11. It is impossible, Ráma, for the reciprocation of their feelings, that never agree in their natures; the gross body has no connection with the subtile soul, nor has the rarefied soul any relation with the solid body. (It is the gross mind that sympathises with the body, and not the unconnected spirit or soul).

12. The presence of the one, nullifies the existence of the opposite other; as in the cases of day and night, of darkness and light, and of knowledge and ignorance (which are destructive of their opposites).

13. The unbodied soul presides over all bodies, without its adherence to any; as the omnipresent spirit of Brahma, pervades throughout all nature, without coalescing with any visible object. (The spirit of God resides in all, and is yet quite detached from everything).

14. The embodied soul is as unattached to the body, as the dew drop on the lotus leaf is disjoined with the leaf; and as the divine spirit is

quite unconnected with everything, which it fills and supports.

15. The Soul residing in the body, is as unaffected by its affections, as the sky remains unmoved, by the motion of the winds raging in its bosom. It is figuratively said, that tempests rend the skies, and the passions rend their recipient bosom; but nothing can disturb the empty vacuity of the sky or soul.

16. Knowing your soul to be no part of your body, rest quietly in it to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.

17. The visibles are viewed as the rising and falling waves, in the boundless ocean of the Divine soul; but reliance in the supreme soul, will show the light of the soul only.

18. This bodily frame is the product of the Divine soul, as the wave is produced of the water of the sea; and though the bodies are seen to move about as waves, yet their receptacle the soul is ever as steady as the sea;--the reservoir of the moving waves.

19. The body is the image of the soul, as the sun seen in the waves is the reflection of that luminary; and though the body like the reflected sun, is seen to be moving and waving, yet its archetype--the soul, is ever as steady as the fixed and unfluctuating sun in the sky.

20. The error of the substantiality and stability of the body is put to flight, no sooner the light of the permanent and spiritual Substratum of the soul, comes to shine over our inward sight. (Knowledge of the immaterial and immortal soul, removes the blunder of the material and mortal body).

21. The body appears to be in the act of constant motion and rotation like a wheel, to the partial and unspiritual observers of materialism; and it is believed by them to be perpetually subject to birth and death, like the succession of light and darkness. (Lit.:--As candle light and darkness follow each other, so is the body produced and dissolved by turns).

22. These unspiritual men, that are unconscious of their souls; are as shallow and empty minded, as arjuna trees; which grow without any pith and marrow within them.

23. Dull headed men that are devoid of intelligence, are as contemptible as the grass on the ground; and they move their limbs like the blades of grass, which are moved by force of the passing wind (and by direction of the Judging mind). Those that are unacquainted with the intelligent soul, resemble the senseless and hollow bamboos, which shake and whistle by breath of the winds alone. (The internal air moves the body and the limbs, as the external breeze shakes the trees).

24. The unintelligent body and limbs, are actuated to perform and display their several acts, by action of the vital breath; as the vacillation of the insensible trees and leaves, is caused by the motion of the breeze; and both of them cease to move, no sooner the current airs cease to agitate them.

25. These dull bodies are as the boisterous waves of the sea, heaving with huge shapes with tremendous noise; and appearing to sight as the figures of drunken men, staggering with draughts of the luscious juice of Vine.

26. These witless men resemble the rapid currents of rivers, which without a jot of sense in them, keep up on their continual motion, to no good to themselves or others.

27. It is from their want of wit, that they are reduced to utmost meanness and misery; which make them groan and sigh like the blowing bellows of the blacksmith.

259685  
259686 28. Their continued motion is of no real good to themselves, but brings  
259687 on their quietus like the calm after the storm; they clash and clang  
259688 like the twang of the bowstring, without the dart to hit at the mark.  
259689

259690 29. The life of the unintelligent man, is only for its extinction or  
259691 death; and its desire of fruition is as false, as the fruit of an  
259692 unfruitful tree in the woody forest.  
259693

259694 30. Seeking friendliness in unintelligent men, is as wishing to rest or  
259695 sleep on a burning mountain; and the society of the unintellectual, is  
259696 as associating with the headless trunks of trees in a forest (The weak  
259697 headed man like the headless tree, can neither afford any sheltering  
259698 shade, nor nourishing fruit to the passenger. So the verse: It is vain  
259699 to expect any good or gain, from men of witless and shallow brain).  
259700

259701 31. Doing any service to the ignorant and lack witted men goes for  
259702 nothing; and is as vain as beating the bush or empty air with a stick:  
259703 and any thing given to the senseless, is as something thrown into the  
259704 mud. (Or as casting pearls before the swine, or scattering grains in  
259705 the bushes).  
259706

259707 32. Talking with the ignorant, is as calling the dogs from a distance  
259708 (which is neither heard nor heeded by them). Ignorance is the seat  
259709 of evils, which never betide the sensible and the wise. (So the  
259710 Hitopadesa--A hundred evils and thousand fears, daily befall to the  
259711 fool, and not to the heedful wise).  
259712

259713 33. The wise pass over all errors in their course amidst the world;  
259714 but the ignorant are exposed to incessant troubles, in their ceaseless  
259715 ardour to thrive in the pleasures of life.  
259716

259717 34. As the carriage wheel revolves incessantly, about the axle to which  
259718 it is fixed; so the body of man turns continually about the wealthy  
259719 family, to which the foolish mind is fixed for gain.  
259720

259721 35. The ignorant fool can never get rid of his misery, so long as he is  
259722 fast bound to the belief of taking his body as his soul, and knowing no  
259723 spiritual soul besides.  
259724

259725 36. How is it possible for the infatuated, to be freed from their  
259726 delusion; when their minds are darkened by illusion, and their eyes are  
259727 blind-folded, by the hood-wink of unreal appearance.  
259728

259729 37. The seeing man or looker on sights, that regales his eyes with  
259730 the sight of unrealities; is at last deluded by them, as a man is  
259731 moonstruck by fixing his eyes on the moon, and becomes giddy with the  
259732 profuse fragrance of flowers.  
259733

259734 38. As the watering of the ground, tends to the growth of grass and  
259735 thorns and thistles; so the fostering of the body, breeds the desires  
259736 in the heart, as thick as reptiles grow in the hollow of trees; and  
259737 they invigorate the mind in the form of a rampant lion or elephant.  
259738

259739 39. The ignorant foster their hopes of heaven on the death of their  
259740 bodies; as the farmer expects a plenteous harvest, from his well  
259741 cultivated fields (\_i.e.\_ expectation of future heaven is vain, by  
259742 means of ceremonial acts in life).  
259743

259744 40. The greedy hell-hounds are glad to look upon the ignorant, that are  
259745 fast-bound in the coils of their serpentine desires; as the thirsty  
259746 peacocks are pleased to gaze on the black clouds, that rise before  
259747 their eyes in the rainy season.  
259748

259749 41. These beauties with their glancing eyes, resembling the fluttering  
259750 bees of summer, and with lips blooming as the new blown leaves of  
259751 flowers; are flaunting to catch hold of ignorant men; as poisonous  
259752 plants are displayed, to lay hold on ignorant flies.  
259753

42. The plant of desire, which shoots out of the goodly soil of ignorant minds, shelters the flying passions under its shady foliage; as the coral plants foster the coral insects in them. (The corallines are known to be the formation of coral insects).
43. Enmity is like a wild fire, it consumes the harbour of the body, and lets out the smoke through the orifice of the mouth in the desert land of the heart, and exhibits the rose of the heath as the burning cinders.
44. The mind of the ignorant is as a lake of envy, covered with the leaves of spite and calumny: jealousy is its lotus-bed, and the anxious thoughts are as the bees continually fluttering thereupon.
45. The ignorant man that is subjected to repeated births, and is rising and falling as waves in the tumultuous ocean of this world, is exposed also to repeated deaths: and the burning fire which engulphs his dead body, is as in the submarine fire of this sea.
46. The ignorant are exposed to repeated births, attended by the vicissitudes of childhood, youth, manhood and old age, and followed at last by a painful death and cremation of the beloved body on the funeral pile.
47. The ignorant body is like a diving bucket, tied by the rope of transmigration to the Hydraulic machine of acts; to be plunged and lifted over again, in and over the dirty pool of this world.
48. This world which is a plane pavement and but narrow hole (lit., a cow foot-cave) to the wise, by their unconsciousness of it; appears as a boundless and unfathomable sea to the ignorant, owing to their great concern about it. (The wise think lightly of the world; but the worldly take it heavily upon themselves).
49. The ignorant are devoid of their eye-sight, to look out beyond their limited circle; as the birds long confined in their cages, have no mind to fly out of them.
50. The revolution of repeated births, is like the constant rotation of the wheel of a chariot; and there is no body that is able to stop their motion, by restraining his earthly desires; which are ever turning as the spokes affixed to nave of the heart.
51. The ignorant wander at large, about the wide extended earth; as huntsmen rove amidst the forest, in search of their prey; until they become a prey at the hand of death, and make the members of their bodies as morsels, to the vultures of their sensual appetites.
52. The sights of these mountainous bodies, and of these material forms made of earthly flesh, are mistaken by the ignorant for realities; as they mistake the figures in painting for real persons.
53. How flourishing is the harbour of this delusion, which is fraught with the endless objects of our erroneous imagination; and hath stretched out these innumerable worlds from our ignorance of them.
54. How flourishing is the kalpa tree or all fruitful harbour of delusion; which is ever fraught with endless objects of our imaginary desire, and stretches out the infinite worlds to our erroneous conception as its leaves.
55. Here our prurient minds like birds of variegated colours, rest and remain and sit and sport, in and all about this harbour.
56. Our acts are the roots of our repeated births as the stem of the tree is of its shoots; our prosperity and properties are the flowers of this arbor, and our virtues and vices are as its fruits of good and evil.
57. Our wives are as the tender plants, that thrive best under the

moon-light of delusion; and are the most beautiful things to behold in this desert land of the earth.

58. As the darkness of ignorance prevails over the mind, soon after the setting of the sun light of reason; there rises the full moon of errors in the empty mind, with all her changing phases of repeated births. (This refers to the dark ages of Puránic or mythological fictions, and also to the Dárshanic or philosophical systems which succeeded the age of Vedántic light, and were full of changeable doctrines, like the phases of the moon; whence she is styled \_dwija\_ or \_mistress\_ of digits. There is another figure of equivocation in the word \_doshah\_, meaning the night as well as the defect of ignorance).

59. It is under the influence of the cooling moon-light of ignorance; that our minds foster the fond desire of worldly enjoyments; and like the \_chakora\_ birds of night, drink their fill of delight as ambrosial moon-beams. (The ignorant are fond of pleasures, and where ignorance is bliss, it is foolish to be wise).

60. It is under this delusion, that men view their beloved ones as buds of roses and lotuses, and their loose glancing eyes, as the black bees fluttering at random; they see the sable clouds in the braids and locks of their hair, and a glistening fire in their glowing bosoms and breasts.

61. It is delusion, O Ráma! that depicts the fairies with the beams of fair moon-light nights; though they are viewed by the wise, in their true light of being as foul as the darkest midnight.

62. Know Ráma, the pleasures of the world, to be as the pernicious fruits of ignorance; which are pleasant to taste at first, but prove to be full of bitter gall at last. It is therefore better to destroy this baneful arbour, than to lose the life and soul by the mortal taste of its fruits. (It is the fruit of the tree of ignorance rather than that of knowledge, which brought death into the world and all our woe. Milton).

## CHAPTER VII.

Argument:--The effects of ignorance, shown in the evils brought on by our vain desires and fallacies or erroneous judgments.

Vasishtha continued. These beauties that are so decorated with precious gems and jewels, and embellished with the strings of brilliant pearls, are as the playful billows in the milky ocean of the moon-beams of our fond desires.

2. The sidelong looks of the beautiful eyes in their faces, look like a cluster of black bees, sitting on the pericarp of a full blown lotus.

3. These beauties appear as charming, to the enslaved minds of deluded men; and as the vernal flowers which are strewn upon the ground in forest lands.

4. Their comely persons which are compared with the moon, the lotus flower, and sandal paste for their coolness by fascinated minds; are viewed as indifferently by the wise, as by the insensible beasts which make a prey of them. (Lit. by the rapacious wolves and dogs and vultures which devour them).

5. Their swollen breasts which are compared with lotus-buds, ripe pomegranates and cups of gold, are viewed by the wise as a lump of flesh and blood and nauseous liquor.

6. Their fleshy lips, distilling the impure saliva and spittle, are



said to exude with ambrosial honey, and to bear resemblance with the ruby and coral and vimba fruits.

7. Their arms with the crooked joints of the wrists and loins, and composed of hard bones in the inside, are compared with creeping plants, by their infatuated admirers and erotic poets.

8. Their thick thighs are likened to the stems of lumpish plantain trees, and the decorations of their protuberant breasts, are resembled to the strings of flowers, hung upon the turrets of temples.

9. Women are pleasant at first, but become quarrelsome afterwards; and then fly away in haste, like the goddess of fortune; and yet they are desired by the ignorant. (But when the old woman frets, let her go alone).

10. The minds of the ignorant, are subject to many pains and pleasures in this life; and the forest of their misdeeds, shoots forth in a thousand branches, bearing the woeful fruits of misery only. (The tree of sin brought death into the world and all our woe. Milton).

11. The ignorant are fast bound in the net of their folly, and their ritual functions are the ropes, that lead them to the prison-house of the world. The words of their lips, like the mantras and musical words of their mouths, are the more for their bewilderment. (The ignorant are enslaved by their ritualistic rites; but the Sages are enfranchised by their spiritual knowledge).

12. The overspreading mist of ignorance, stretches out a maze of ceremonial rites, and envelopes the minds of common people in utter darkness; as the river Yamuná overflows its banks with its dark waters.

13. The lives of the ignorant, which are so pleasant with their tender affections, turn out as bitter as the juice of hemlock, when the affections are cut off by the strong hand of death (i.e., the pleasures of life are embittered by the loss of relatives).

14. The senseless rabble are driven and carried away, like the withered and shattered leaves of trees, by the ever blowing winds of their pursuits; which scatter them all about as the dregs of earth, and bespatter them with the dirt and dust of their sins.

15. All the world is as a ripe fruit in the mouth of death, whose voracious belly is never filled with all its ravages, for millions and millions of kalpa ages. (The womb of death is never full).

16. Men are as the cold bodies and creeping reptiles of the earth, and they crawl and creep continually in their crooked course, by breathing the vital air, as the snakes live upon the current air. (Serpents are said to live a long time without food, simply by inhaling the open air).

17. The time of youth passes as a dark night, without the moon-light of reason; and is infested by the ghosts of wicked thoughts and evil desires.

18. The flippant tongue within the mouth, becomes faint with cringing flattery; as the pistil rising from the seed vessel, becomes languid under the freezing frost.

19. Poverty branches out like the thorny Sálmalī tree, in a thousand branches of misery, distress, sorrow, sickness, and all kinds of woe to human beings. (Poverty is the root of all evils in life).

20. Concealed covetousness like the unseen bird of night, is hidden within the hollow cavity of the human heart, resembling the stunted chaitya trees of mendicants; and then it shrieks and hoots out from there, during the dark night of delusion which has overspread the sphere of the mind.

21. Old age lays hold on youth by the ears, as the old cat seizes on the mouse, and devours its prey after sporting with it for a long while.
22. The accumulation of unsubstantial materials, which causes the formation of the stupendous world, is taken for real substantiality by the unwise; as the foaming froths and ice-bergs in the sea, are thought to be solid rocks by the ignorant sailor. (So all potential existences of the Vedantist, are sober realities of the positive philosophy).
23. The world appears as a beautiful harbour, glowing with the blooming blossoms of Divine light; which is displayed over it; and the belief of its reality, is the plant which is fraught with the fruitage of all our actions and duties. (The world is believed as the garden of the actions of worldly men, but the wise are averse to actions and their results).
24. The great edifice of the world, is supported by the pillars of its mountains, under its roof of the great vault of heaven; and the sun and moon are the great gateways to this pavilion. (The sun and moon are believed by some as the doors leading the pious souls to heaven).
25. The world resembles a large lake, over which the vital breaths are flying as swarms of bees on the lotus-beds of the living body; and exhaling the sweets which are stored in the cell of the heart (\_i.e.\_, the breath of life wafts away the sweets of the immortal soul).
26. The blue vault of heaven appears as a spacious and elevated dome to the ignorant who think it to contain all the worlds, which are enlightened by the light of the sun situated in the midst. But it is an empty sphere, and so the other worlds beyond the solar system, to which the solar light doth never reach.
27. All worldly minded men, are as old birds tied down on earth by the strong strings of their desires; and their heart moves about the confines of their bodies, and their heart strings throb with hopes in the confines of their bodies, as birds in cages in the hope of getting their release.
28. The lives of living beings are continually dropping down, like the withered leaves of trees, from the fading harbours of their decayed bodies, by the incessant breathing of their breath of life. (The respiration of breath called \_ajapá\_, is said to be the measure of life).
29. The respectable men, that are joyous of their worldly grandeur for a short time, are entirely forgetful of the severe torments of hell, awaiting on them afterwards.
30. But the godly people enjoy their heavenly delights as gods, in the cooling orb of the moon; or range freely under the azure sky, like heavenly cranes about the limpid lakes.
31. There they taste the sweet fruits of their virtuous deeds on earth; and inhale the fragrance of their various desires, as the bees sip the sweetness of the opening lotus.
32. All worldly men are as little fishes (shrimps), swimming on the surface of this pool of the earth; while the sly and senile death pounces upon them as a kite, and bears them away as his prey without any respite or remorse.
33. The changeful events of the world, are passing on every day, like the gliding waves and the foaming froths of the sea, and the ever changing digits of the moon.
34. Time like a potter, continually turns his wheel, and makes an immense number of living beings as his pots; and breaks them every moment, as the fragile play-things of his own whim.
35. Innumerable \_kalpa\_ ages have been incessantly rolling on, over the

shady quiescence of eternity; and multitudes of created worlds have been burnt down, like thick woods and forests, by the all desolating conflagrations of desolation. (According to the Hindus the universal destruction, takes place by the Violent concussion of all the elements, and by the diluvian floods also).

36. All worldly things are undergoing incessant changes, by their appearance and disappearance by turns; and the vicissitudes of our states and circumstances, from these of pleasure and prosperity to the state of pain and misery and vice versa, in endless succession. (Pain and pleasure succeed one another).

37. Notwithstanding the instability of nature, the ignorant are fast bound by the chain of their desire, which is not to be broken even by the thunder bolt of heaven. (Man dies, but his desires never die, they keep their company wherever he may fly).

38. Human desire bears the invulnerable body of the Jove and Indra, which being wounded on all sides by the Titans of disappointment, resumed fresh vigour at every stroke. (So our desires grow stronger by their failure, than when they are allayed by their satisfaction).

39. All created beings are as particles of dust in the air, and are flying with the currents of wind into the mouth of the dragon-like death, who draws all things to his bowels by the breath of his mouth. (Huge snakes are said to live upon air, and whatever is borne with it into his belly).

40. As all the crudities of the earth, and its raw fruits and vegetables, together with the froth of the sea and other marine productions, are carried by the currents to be consumed by the submarine heat, so all existence is borne to the intestinal fire of death to be dissolved into nothing.

41. It is by a fortuitous combination of qualities, that all things present themselves unto us with their various properties; and it is the nature of these which exhibits them with those forms as they present to us; as she gives the property of vibration to the elementary bodies, which show themselves in the forms of water and air unto us.

42. Death like a ferocious lion, devours the mighty and opulent men; as the lion kills the big elephant with his frontal pearls.

43. Ambitious men are as greedy birds of air upon earth, who like the voracious vultures on the tops of high hills, are born to live and die in their aerial exploits, as on the wings of clouds in search of their prey.

44. Their minds liken painter's paintings on the canvas of their intellects, showing all the variegated scenes of the world, with the various pictures of things perceptible by the five senses (i.e., the images of all sensible objects are portrayed in the intellect).

45. But all these moving and changeful scenes, are breaking up and falling to pieces at every moment; and producing our vain sorrow and griefs upon their loss, in this passing and aerial city of the world.

46. The animal creations and the vegetable world, are standing as passive spectators, to witness and meditate in themselves the marvelous acts of time, in sparing them from among his destruction of others.

47. How these moving creatures are subject every moment, to the recurrent emotions of passions and affections, and to the alterations of affluence and want; and how they are incessantly decaying under age and infirmity, disease and death from which their souls are entirely free. (Hence the state of torpid immobility is reckoned as a state of bliss, by the Hindu and Buddhistic Yogis and ascetics).

48. So the reptiles and insects on the surface of the earth, are

continually subjected to their tortuous motions by their fate, owing to their want of quiet inaction, of which they are capable in their subterranean cells. (The Yogis are wont to confine themselves in their under-ground retreats, in order to conduct their abstract meditations without disturbance. So Demosthenes perfected himself in his art of eloquence in his subterrene cave).

49. But all these living bodies are devoured every moment, by the all destructive time in the form of death; which like the deadly and voracious dragon lies hidden in his dark-some den (Here the word kāla is used in its triple sense of time, death, and snake all which being equally destructive and hidden in darkness, it is difficult to distinguish the subject from its comparison. Hence we may say, time like death and snake or death like time and snake or the snake like time and death, devours all living creatures, insects and other reptiles also).

50. The trees however are not affected by any of these accidents, because they stand firm on their roots, and though suffering under heat and cold and the blasts of heaven, yet they yield their sweet fruits and flowers for the supportance and delight of all living creatures. (So the Yogis stand firm on their legs, and while they suffer the food and rest privations of life and the inclemencies of weather, they impart the fruits of divine knowledge to the rest of mankind, who would otherwise perish like the insects of the earth, without their knowledge of truth and hope of future bliss).

51. The meek Yogis that dwell in their secluded and humble cells, are seen also to move about the earth, and imparting the fruits of their knowledge to others; as the bees residing in the cells of lotuses, distribute their stores of honey after the rains are over. (The Yogis and the bees remain in their cells during the four months of the rainy season (varshā-chātur māsyā), after which they be-take to their peregrinations abroad).

52. They preach about the lectures as the bees chaunt their rhyme all about, saying; that the earth which is as a big port; it supplies the wants of the needy, for making them a morsel in the mouth of the goddess of death (i.e., the earth supports all beings for their falling into the bowels of death).

53. The dreaded goddess Kāli wearing the veil of darkness over her face, and eying all with her eyeballs, as bright as the orbs of the sun and moon, gives to all beings all their wants, in order to grasp and gorge them in herself. (The black goddess Kāli or Hecate, nourishes all as mātrikā or matres, and then devours them as death, like the carnivorous glutton, that fattens the cattle to feed and feast upon them).

54. Her protuberant and exuberant breasts are as bountiful as the bounty of God, to suckle the gods and men and all beings on earth and hills and in the waters below. (But how can death be the sustainer of all).

55. It is the energy of the Divine intellect, which is the mātrikā-mater or mother (mater or materia of all, and assumes the forms of density and tenuity and also of motion and mobility; the clusters of stars are the rows of her teeth, and the morning and evening twilights, are the redness of her two lips).

(She is called Ushā and sandhyā or the dawning and evening lights, because of her existence in the form of the twilights, before the birth of the solar and lunar lights. The Vedas abound with hymns to ushā and sandhyā and these form the daily ritual of the Brahmins to this day under the title of their Tri-sandhyā--the triple litany at sun-rise, sun-set and vertical sun).

56. Her palms are as red as the petals of lotuses, and her countenance is as bright as the paradise of Indra; she is decorated with the pearls

of all the seas, and clad with an azure mantle all over her body (Hence the goddess Káli is represented as all black from her blue vest).

57. The Jambudwípa or Asia forms her naval or midmost spot, and the woods and forests form the hairs of her body. She appears in many shapes and again disappears from view, and plays her part as the most veteran sorceress in all the three worlds. (The text calls her an old hag, that often changes her paints and garments to entice and delude all men to her).

58. She dies repeatedly and is reborn again, and then passes into endless transformations, she is now immersed in the great ocean or bosom of Kála or Death her consort, and rises up to assume other shapes and forms again. (Hence the mother-goddess is said to be the producer and destroyer of all by their repeated births and deaths in their everchanging shapes and forms).

59. The great Kalpa ages are as transitory moments in the infinite duration of Eternity, and the mundane eggs (or planetary bodies in the universe); are as passing bubbles upon the unfathomable ocean of infinity; they rise and last and are lost by turns.

60. It is at the will of God, that the creative powers rise and fly about as birds in the air; and it is by his will also, that the uprisen creation becomes extinct like the burning flash of the lightning. (The flaming worlds shoot forth, and are blown out as sparks of fire).

61. It is in the sunshine of the divine Intellect, and under the canopy of everlasting time, that the creations are continually rising and falling like the fowls of forestlands, flying up and down under the mist of an all encompassing cloud of ignorance.

62. As the tall palm tree lets to fall its ripened fruits incessantly upon the ground; so the over topping arbor of time, drops down the created worlds and the lords of Gods perpetually into the abyss of perdition. (There is an alliteration and homonym of the words, tála and páttála meaning both tall and the tála or palm tree).

63. The gods also are dying away like the twinklings of their eyes, and old time is wearing away with all its ages, by its perpetual tickings. (The ever wakeful eyes of gods are said to have no twinkling; but time is said to be continually twinkling in its ticking moments).

64. There are many Rudras existing in the essence of Brahma, and they depend on the twinkling of that Deity for their existence. (The immortal gods are mortal, before the Eternal God).

65. Such is Brahmá the lord of gods, under whom these endless acts of evolutions and involutions are for ever taking place, in the infinite space of his eternal Intellect and omnipotent will.

66. What wonderous powers are there that cannot possibly reside in the Supreme spirit, whose undecaying will gives rise to all positive and possible existences. It is ignorance therefore to imagine the world as a reality of itself.

67. All these therefore is the display of the deep darkness of ignorance, that appears to you as the vicissitudes of prosperity and adversity, and as the changes of childhood, youth, old-age and death; as also the occurrences of pain and pleasure and of sorrow and grief. (All of which are unrealities in their nature).

## CHAPTER VIII.

### ALLEGORY OF THE SPREADING ARBOUR OF IGNORANCE.

Argument:--Description of ignorance as a wide spreading tree.

Vasishtha continued. Hear me now relate to you Ráma, how this poisonous tree of ignorance has come to grow in this forest of the world, and to be situated by the side of the intellect, and how and when it came to blossom and bloom. (The Divine intellect is the stupendous rock, and the creation is the forest about it, in which there grew the plant of error also).

2. This plant encompasses all the three worlds, and has the whole creation for its rind, and the mountains for its joints (Here is a play of the word parva and parvata which are paronymous terms, signifying a joint and mountain; Hence every mountain is reckoned as the joint or land-mark of a country dividing it from another tract of land).

3. It is fraught with its leaves and roots, and its flowers and fruits, by the continuous births and lives and pleasures and pains and the knowledge and error of mankind. (All these are the productions of human ignorance).

4. Prosperity gives rise to our ignorance of desiring to be more prosperous in this or in our next lives (by means of our performance of ceremonial rites), which are productive of future welfare also. So doth adversity lead us to greater error of practising many malpractices to get rid of it; but which on the contrary expose us to greater misfortunes. (Hence it is folly to make choice of either, which is equally pernicious).

5. One birth gives rise to another and that leads to others without end; hence it is foolishness in us to wish to be reborn again. (All births are subject to misery; it is ignorance therefore to desire a higher or lower one, by performance of páratrika acts for future lives).

6. Ignorance produces greater ignorance, and brings on unconsciousness as its effect: so knowledge leads on to higher knowledge, and produces self-consciousness as its result. (Good tends to best, and bad to the worst. Better tends to best, and worse to the worst).

7. The creeping plant of ignorance, has the passion for its leaves, and the desires for its odours; and it is continually shaking and shuffling with the leafy garment on its body.

8. This plant falls sometimes in its course, on the way of the elephant of Reason; it then shakes with fear, and the dust which covers its body, is all blown away by the breath of the elephant's trunk; but yet the creeper continues to creep on by the byways according to its wont.

9. The days are its blossoms, and the nights are the swarms of black bees, that overshadow its flowers; and the continued shaking of its boughs, darts down the dust of living bodies from it, both by day and night. (i.e., Men that live upon their desires and hopes, are daily dying away).

10. It is overgrown with its leaves of relatives, and overloaded with the shooting buds of its offspring; it bears the blossoms of all seasons, and yields the fruits of all kinds of flowers.

11. All its joints are full of the reptiles of diseases, and its stem is perforated by the cormorants of destruction; yet it yields the luscious juice of delight to those that are bereft of their reason and good sense.

12. Its flowers are the radiant planets, that shine with the sun and moon every day in the sky; the vacuum is the medium of their light, and the rapid winds are vehicles, that bear their rays as odours unto us. (Vacuity is the receptacle of light, but the vibrations of air transmit

it to our sight).

12a. Ignorance blossoms every day in the clusters of the bright planetary bodies, that shine with the sun and moon by day and night; and the winds playing in the air, bear their light like perfumes to us. (*i.e.* It is the spirit that glows in the stars, and breathes in the air, but ignorance attributes these to the planets and breezes, and worships them as the *\_navagrahas\_* and *\_marut ganas\_*, both in the vedas and the popular Puranic creeds).

12b. Ignorance blossoms in the clusters of stars and planets, shining about the sun and moon every day; and breathes in the breezes blowing at random amidst the vacuous firmament. (Hence the ignorant alone adore the stars and winds in the vedas, but the sapient know the light of God to glow in the stars, and his spirit to breathe in the air).

13. These innumerable stars that you see scattered in the vault of heaven, O son of Raghu's race, are the blooming blossoms of this arbor of ignorance (*i.e.* ignorance shows them as twinkling stars to us, while they are numberless shining worlds in reality).

14. The beams of the sun and moon, and the flames of fire, which are scattered about us like the crimson dust of flowers; resemble the red paint on the fair body of ignorance, with which this delusive lady attracts our minds to her.

15. The wild elephant of the mind, ranges at large under the arbour of Ignorance; and the birds of our desires, are continually hovering and warbling upon it; while the vipers of sensual appetites, are infesting its stem, and avarice settles as a huge snake at the root. (The text has the words "and greediness decorates its bark" which bear no meaning).

16. It stretches with its head to the blue vault of the sky, forming as a canopy of black arbour of black *Tamāla* trees over it. The earth supports its trunk, and sky overtops its top; and it makes a garden of the universe (with its out stretched arms).

17. It is deeply rooted underneath the ground, and is watered with milk and curds, in the canals of the milky and other oceans, which are dug around its trunk.

18. The rituals of the three vedas, are fluttering like the bees over the tree, blooming with the blossoms of beauteous women, and shaking with the oscillations of the mind; while it is corroded in the inside by the cankering worms of cares and actions. (It means to say, that the vedic rites, the love of women, the thoughts of the mind and the bodily actions, are all attendants of ignorance; and he is wise who refrains from them in toto).

19. The tree of ignorance, blossoming like the flowers of the garden of paradise, exhales the sweet odours of pleasure around; and the serpent of vice twining round it, leads the living souls perpetually to evil deeds, for the supportance of their lives.

20. It blooms with various flowers, to attract the hearts of wise; and it is fraught with various fruits, distilling their sweets all around. (These fruits and flowers are the sensual pleasures, which allure the ignorant to them).

21. With the aqueducts about, it invites the birds of the air to drink of them; and being besmeared with the dust of its flowers, it appears to stand as a rock of red earth or granite to sight. (The water beds below it, are mistaken for the *\_salsabil\_* or streams of Paradise, and its rock-like appearance, shows the grossness of *\_ignorance crasse\_* or *\_tabula rasa\_*).

22. It shoots out with buds of mistakes, and is beset by the briars of error; it grows luxuriant in hilly districts, with exuberance of its

leafy branches. (Meaning that the hill people are most ignorant).

23. It grows and dies and grows again, and being cut down it springs out anon; so there is no end of it. (It is hard to extirpate ignorance at once).

24. Though past and gone, yet it is present before us, and though it is all hollow within, it appears as thick and sound to sight. It is an ever fading and ever green tree, and the more it is lopped and cropt, the more it grows and expands itself.

25. It is a poisonous tree, whose very touch benumbs the senses in a moment; but being pressed down by reasoning, it dies away in a trice.

26. All distinctions of different objects, are dissolved in the crucible of the reasoning mind; but they remain undissolved in their crude forms in the minds of the ignorant, who are employed in differentiating the various natures of men and brutes, and of terrene and aquatic animals.

27. They distinguish the one as the nether world, and the other as the upper sky; and make distinctions between the solar and lunar planets, and the fixed starry bodies. (But there are no ups and downs, nor any thing as fixed in infinite vacuity).

28. Here there is light, and there is darkness on the other side, and this is empty space and that is the solid ground; these are the *sástras* and these are the *Vedas*, are distinctions unknown to the wise.

29. It is the same spirit that flies upward in the bodies of birds, or remains above in the form of gods; the same spirit remains fixed in the forms of fixed rocks or moves in continued motion with the flying winds.

30. Sometimes it resides in the infernal regions, and at others it dwells in the heavens above; sometimes it is exalted to the dignity of gods, and some where it remains in the state of mean insects and worms.

31. In one place it appears as glorious as the god Vishnu, and in another it shows itself in the forms of Brahmá and Siva. Now it shines in the sun, and then it brightens in the moon; here it blows in the blowing winds, and there it sways in the all-subduing *\_yama\_*. (Some Europeans have conjectured and not without good reason, the relentless god of death the *\_yama\_* of Hindus, to be same with as the ruthless king *\_Jamshed\_* of prehistoric Persia. So says Hafiz Ayineye, Sekendar Jame jamast bingars).

32. Whatever appears as great and glorious, and all that is seen as mean and ignoble in their form, from the biggest and bright sun down to the most contemptible grass and straw; are all pervaded by the universal spirit: it is ignorance that dwells upon the external forms; but knowledge that looks into the inner soul, obtains its sight up the present state.

## CHAPTER IX.

### ASCERTAINMENT OF TRUE KNOWLEDGE.

Argument.--Division of the three *\_gunas\_* or qualities. Pure essence of the Gods Hara and others, nature of knowledge and ignorance, and other subjects.

Ráma said, You said sir, that all formal bodies are representations of illusion or ignorance (*Avidyá*); but how do you account for the pure bodies of Hari, Hara and other divinities, and god-heads who are of pure essence in their embodied forms, and which cannot be the creation



of our error or delusion. Please, sir, explain these clearly to (spun) me and remove my doubts and difficulties on the subject (The exhibition of gross bodies is the deception of our sense, but the appearance of pure spiritual forms, can not be production of ignorance or sensible deception. We may ignore the forms of material substances, but not those immaterial essences which are given in the sástras. gloss).

2. Vasishtha replied,--The perceptible world represents the manifestation of the one quiescent and all inherent soul, and exhibits the glory (\_ábhásha\_) of the essential intellect (\_sach-chit\_), which is beyond conception or thought divine.

3. This gives rise to the shape of a partial hypostasis, or there rises of itself hypostatics ([Sanskrit: kalákalarúpini]), resembling the rolling fragment of a cloud appearing as a watery substance or filled with water. (This original fiction of the glory of God giving rise to the watery mist like a lighted lamp emitting the inky smoke, is represented in the common belief of dark ignorance ([Sanskrit: avidyá]) proceeding from the bright light of divine knowledge ([Sanskrit: vidyá]), and exhibited by the allegory of the black goddess of ignorance and illusion ([Sanskrit: avidyá] and [Sanskrit: máyá]) gushing out of the white and fair god lying inactive and dormant under her; she is hence designated by the various epithets of ([Sanskrit: shyámá, kálí, jaladha] and [Sanskrit: níradavaraná]) and so forth, and this is the whole mystery of the Sáкта faith).

4. This hypostatic fragment is also conceived in its three different lights or phases, of rarity, density and rigidity or grossness, ([Sanskrit: sukhsmá; madhyá, sthúlá]) resembling the twilight, midday light, and darkness of the solar light. The first of these is called the mind or creative will, the second styled the Brahmá Hiranyagarbha or the creative power, and the third is known as Virát, the framer of the material frame, and as identic with creation itself.

5. These are again denominated the three qualities (trigunas), according to their different states, and these are the qualities of reality, brightness and darkness \_satva\_, \_rajas\_ and \_tamas\_, which are designated also as the triple nature of things or their \_swabhávas\_ or \_prakriti\_.

6. Know all nature to be characterised by ignorance of the triple states of the \_positive and comparative and superlative degrees\_; these \_are inbred in all living\_ beings, except the Being that is beyond them, and which is the supreme one.

7. Again the three qualities of \_satva\_, \_rajas\_, and \_tamas\_ or the positive, comparative and superlative, which are mentioned in this place, have each of them its subdivisions also into three kinds of the same name.

8. Thus the original Ignorance ([Sanskrit: avidyá]), becomes of nine kinds by difference of its several qualities; and whatever is seen or known here below, is included under one or of the various kinds. (Hence the saktas reckon ten different forms of [Sanskrit: mahávidyá], comprising the primary ignorance and its nine fold divisions).

9. Now Ráma, know the positive or satwika quality of ignorance, to comprise the several classes of living beings known as the Rishis, Munis, the Siddhas and Nágas, the Vidyádharas and Suras. (All of these are marked by the positive quality of goodness inborn in their nature).

10. Again this quality of positive goodness comprises the Suras or gods Hara and others of the first class that are purely and truly good. The sages and Siddhas forming the second or intermediate class, are endued with a less share of goodness in them, while Nágas or Vidyádharas making the last class possess it in the least degree.

11. The gods being born with the pure essence of goodness, and remaining unmixed with the properties of other natures, have attained

the state of purity (Holiness) like the divine Hari Hara and others. (\_i.e.\_ So long the divine nature of a god is not shrouded under the veil of ignorance (avidyá ávarana\_), he is to be held in the light of a divinity as a Christ or Buddha); otherwise rajasha or qualified states of Hari Hara as they are represented by the vulgar, are neither to be regarded as such.

12. Ráma! whoever is fraught with the quality of goodness in his nature, and acquainted with divine knowledge in his mind, such a one is said to be liberated in this life, and freed from further transmigration.

13. It is for this reason, O high minded Ráma! that the gods Rudra and others who possess the properties of goodness in them, are said to continue in their liberated state to the final end of the world.

(Hence the immortals never die and being released from their earthly coil, their good spirits rove at large in open air; last and until the last doomsday rorqucamat or final resurrection of the dead).

14. Great souls remain liberated, as long as they continue to live in their mortal bodies; and after the shuffling of their frail bodies, they become free as their disembodied spirits; and then reside in the supreme spirit. (\_i.e.\_ They return to the source from which they had proceeded).

15. It is the part of ignorance to lead men to the performance of acts, which after their death, become the roots of producing other acts also in all successive states of transmigration. (Ignorance leads one to interminable action in repeated births, by making the acts of the prior life to become the source of others in the next, so the acts of ignorance, become the seeds and fruits of themselves by turns, and there is no cessation nor liberation from them).

16. Ignorance rises from knowledge, as the hollow bubble bursts out of the level of liquid water; and it sets and sinks in knowledge likewise, as the bubble subsides to rest in the same water. (Ignorance and its action which are causes of creation, have both their rise from the omniscience and inaction of God until they are dissolved at the dissolution of the world. Physical force rises from and rests in the spiritual. Ignorance--\_avidyá\_ being but a negation of knowledge--\_vidyá\_, is said to proceed from:--the negative being but privation of the positive).

17. And as there is no such thing as a wave; but a word coined to denote the heaving of water; so there is nothing as ignorance but a word fabricated to express the want of knowledge. (Hence the believers in ignorance are mistaken in relying their faith in a power which has no existence whatever).

18. As the water and waves are identic in their true sense, and there is no material difference between them; so both knowledge and ignorance relating to the same thing, and expressing either its presence or absence, there can be no essential difference in their significance.

19. Leaving aside the sights of knowledge and ignorance, there remains that which always exists of itself (that is, the self-existent God exists, beyond both the knowledge and ignorance of men, or whether they know him or not). It is only the contradiction of adverse parties ([Sanskrit: pratiyogi byavaccheda]) that has introduced these words. (\_i.e.\_, calling the opponents as ignorant and themselves as the knowing, in their mutual altercation with one another).

20. The sights of knowledge and ignorance are nothing; (\_i.e.\_, they are both blind to the sight of truth): therefore be firm in what is beyond these, and which can neither be known nor ignored by imagination of it.

21. There is some thing which is not any thing, except that it exists

in the manner of the intellect and consciousness chit-samvit, and this again has no representation of it, and therefore that ens or sat is said to be inevident avidyá the unknowable.

22. That One Sat being known as this or such, is said to be the destroyer of ignorance; whereas it is want of this knowledge, that gives rise to the false conception of an Avidyá or ignorance. (Avidyá, mithyá, kalpaná signifies ignorance to be a false imagination and personification also, as it is seen in the images of the ten Avidyás here).

23. When knowledge and ignorance are both lost in oblivion within one in the intellect as when both the sun-shine and its shadow are lost in shade of night. (i.e., both the knowledge of the subjective ego and objective non-ego which is caused by ignorance being concentrated in the consciousness of the intellect only within one's self).

24. Then there remains the one only that is to be gained and known, and thus it is, that the loss of ignorance tends to the dissipation of self-knowledge likewise (which is caused by it); just as the want of oil extinguishes the lamp. (Egoism and ignorance being akin to one another, both of them rise and remain and die together [Sanskrit: ajnánahámkarayoreko satitayorút pattináshau yúgavadeba]).

25. That what remains afterwards, is either nullity or the whole plenum, in which all these things appear to subsist, or it is nothing at all. (The one is the view of atheists who deny all existence, and the other of máyikas who maintain the visible nature as mere illusion. ([Sanskrit: máyamayamidamakhilam])).

26. As the minute grain of the Indian fig-tree contains within it the future arbor and its undeveloped state, so the almighty power of omnipotence is lodged in the minute receptacle of the spirit before its expansion into immensity. (The developed and undeveloped states of the supreme power, are called its vyákrita and avyákrita forces).

27. The divine spirit is more rarefied than the subtile air, and yet is not a vacuity having the chit or intellect in itself. It is as the sun-stone with its inherent fire and the milk with the latent butter unborn in it. (Hence the spirit of God is said to be embryonic seed of the universe. [Sanskrit: brahmándavíjam]).

28. All space and time reside in that spirit for their development, as the spark proceeds from the fire and light issues from the sun in which they are contained. (The will or word of God produces all things from his spiritual essence).

29. So all things are settled in the Supreme intellect, and show themselves unto us as the waves of the sea and as the radiance of gems: and so our understandings also are reflexions of the same.

30. The Divine intellect is the store-house of all things, and the reservoir of all consciousness (i.e., the fountain-head of the understandings of all living beings). It is the Divine essence which pervades the inside and outside of every thing. (All things are dependent to the entity of God for their existence, and there is no independent particle whatever).

31. The Divine soul is as imperishable as the air within a pot which is not destroyed by breaking of the vessel, but mixes and continues forever with the common and its surrounding air. Know also the lives and actions of living beings to be dependent upon the will of the God, as the mobility of the iron depends upon the attraction of the loadstone. (This passage negatives the free agency of man, and allows him an activity in common with that of all living beings, under the direction of the great magnet of the Divine spirit and will).

32. The action of the inactive or quiescent spirit of God, is to be understood in the same manner, as the motion of the lead is attributed

to the causality of magnetic attraction, which moves the immovable iron. So the inert bodies of living beings, are moved by force of the intellectual soul.

33. The world is situated in that mundane seed of the universe, which is known under the name of intellect attributed to it by the wise. It is as void and formless as empty air, it is nothing nor has any thing in it except itself, and represents all and everything by itself, like the playful waves of the boundless ocean.

## CHAPTER X.

### REMOVAL OF IGNORANCE.

Argument.--Ignorance and its bonds of Erroneous conceptions, and reliance on temporal objects, and the ways of getting release from them, by means of good understanding and right reasoning.

Vasishtha continued:--Therefore this world with all its moving and unmoving beings is nothing (or no being at all). There is nothing that has its real being or entity, except the one true Ens that thou must know. (all beings are not being except the one self-existing Being. So says Sadi. All this is not being and thyself art the only being. Haman nestand anchi hastitue, so also the sruti Toam asi nányadasti. Tu est nullum est).

2. Seek him O Ráma! who is beyond our thought and imagination, and comprises all entity and non-entity in himself, and cease to seek any living being or any thing in existence. (In Him is all life and every thing, that is or is not in Being and he is the source of life and light).

3. I would not have my heart to be enticed and deceived by the false attachments and affections of this world; all which are as delusive, as our misconception of a snake in a rope. (All our earthly relations with our relatives and properties, are deception that are soon detected by our good sense and reason, and they vanish as soon as our mistake of the snake in rope. Therefore let no worldly tie bind down thy heart to this earth).

4. Ignorance of the soul is the cause of our error of conceiving the distinctions of things; but the knowledge of the selfsame soul puts an end to all distinctions of knowledge of the reality of things, distinctive knowledge of existences--bheda jnána is erroneous; but their generalization--abheda jnána leads to right reasoning.

5. They call it ignorance avidyá, when the intellect is vitiated by its intellection of the intelligibles or chetyas, but the intelligibles being left out, it comes to know the soul which is free from all attributes.

6. The understanding only is the embodied soul purusha, which is lost upon the loss of the understanding; but the soul is said to last as long as there is understanding in the body, like the ghatambare or air in the pot lasts with the lasting of the pot, and vanishes upon the loss or breaking of the vessel. (The soul lasts with the intellect in the body, but flies away upon the intellect's desertion of it. This is maintained by sruti).

7. The wandering intellect sees the soul to be wandering, and the sedate understanding thinks, it to be stationary, as one perceives his breath of life to be slow or quick, according as he sits still or runs about. In this manner the bewildered understanding finds the soul to be distracted also. (The temperament of the mind is attributed to the soul, which is devoid of all modality).

260720  
260721 8. The mind wraps the inward soul with the coverlet of its various  
260722 desires, as the silkworm twines the thin thread of its desires round  
260723 about itself; which its wants of reason prevent it from understanding.  
260724 (The word in the text is bálavat boyishness, which is explained in  
260725 the gloss to mean nirvivekatwa or want of reason, and applied to the  
260726 mind, means puerile foolishness).

260727  
260728 9. Ráma said:--I see sir, that when our ignorance becomes too gross and  
260729 solid, it becomes as dull and solid as stone; but tell me O venerable  
260730 sir, how it becomes as a fixed tree or any other immovable substance.

260731  
260732 10. Vasishtha replied:--The human intellect not having attained  
260733 its perfect state of mindlessness, wherein it may have its supreme  
260734 happiness and yet falling from its state of mindfulness, remains in the  
260735 midmost position of a living and immovable plant or of an insensible  
260736 material substance. (The middle state is called tatastha bháva, which  
260737 is neither one of perfect sensibility nor impassivity).

260738  
260739 11. It is impossible for them to have their liberation, whose organs of  
260740 the eight senses lie as dormant and dumb and blind and inert in them  
260741 as in any dull and dirt matter: and if they have any perception, it is  
260742 that pain only. (The purvāstaka are the eight internal and external  
260743 organs of sense instead of the ten organs casandria. By dormancy  
260744 is meant their want of reason, and muteness and blindness express  
260745 respectively the want of their faculties of sensation and action,  
260746 inertness means here the want of mental action).

260747  
260748 12. Ráma rejoined:--O sir, that best knowest the knowables! that the  
260749 intellect which remains as unshaken as a fixed tree, with its reliance  
260750 in the unity and without its knowledge of duality, approximates its  
260751 perfection and approaches very near to its liberation (contrary to what  
260752 thou sayest now, regarding impossibility of the dormant minds arriving  
260753 to its freedom).

260754  
260755 13. Vasishtha replied: Ráma! we call that to be the perpetual  
260756 liberation of the soul, which follows persuasion of one common entity,  
260757 after its rational investigation into the natures of all other things  
260758 and their false appearances. (or else the blind torpidity of the  
260759 irrational yogi, amounts rather to his bondage to ignorance than the  
260760 liberation of his soul from it).

260761  
260762 14. A man is then only said to have reached to his state of solity  
260763 kaivalya, when he understands the community of all existence in the  
260764 unity, and forsakes his desire for this thing and that. (But is said  
260765 in sundry places of this work that the abandonment of the knowledge of  
260766 the subjective and as well as of the objective, which constitutes the  
260767 true liberation of the soul; which means the taking of the subject and  
260768 object of thought and all other duties in nature in one self-existent  
260769 unity and not to forget them all at once). (So says Sadi, when I turned  
260770 out duality from my door I came to knowledge of one in all).

260771  
260772 15. One is then said to recline in Brahma who is inclined to his  
260773 spiritual Contemplation, after his investigation of divine knowledge in  
260774 the sāstras, and his discussion on the subject in the company of the  
260775 learned doctors in divinity. (The unlearned religionist is either a  
260776 zealot or an opiniatre--abhakta tatva jñāni).

260777  
260778 16. One who is dormant in his mind and has the seed of his desire lying  
260779 latent in his heart, resembles an unmoving tree, bearing the vegetative  
260780 seed of future regenerations (transmigrations) within its bosom.

260781  
260782 17. All those men are called blocks who liken the blocks of wood and  
260783 stone, and to be like brains who lack their brain work, and whose  
260784 desires are gone to the rack. These men possessing the property of  
260785 dulness as of dull matter, are subject to the pains of repeated births,  
260786 recurring like the repetends of their remaining desires. (The doctrine  
260787 of transmigration is, that the wish being father to the thought,  
260788 every one meets with his lot in his next birth, as it is thought

260789 of or fostered by him in his present life. [Sanskrit: vásaná eva  
260790 pratyávriddhikáranam]).  
260791  
260792 18. All stationary and immovable things, which are endowed with the  
260793 property of dull matter, are subject to repeated reproductions. (Owing  
260794 to the reproductive seed which is inborn in them, like the inbred  
260795 desire of living beings), though they may long continue in their  
260796 dormant state (like images of saints in their trance).  
260797  
260798 19. Know O pure hearted Ráma! the seed of desire is as inbred in the  
260799 breasts of plants, as the flowers are inborn in the seeds and the  
260800 earthenwares are contained in the clay. (The statue says, Aristotle  
260801 lies hid in the wood, and the gem in the stone, and require only the  
260802 chisel of the carver and statuary to bring them out).  
260803  
260804 20. The heart that contains the fruitful seed of desire in it, can  
260805 never have its rest or consummation even in its dormant state; but this  
260806 seed being burnt and fried to its unproductiveness (by means of divine  
260807 knowledge), it becomes productive of sanctity, though it may be in its  
260808 full activity.  
260809  
260810 21. The heart that preserves the slightest remnant of any desire in  
260811 it, it again filled with its full growth to luxuriance; as the little  
260812 remainder of fire or the enemy, and of a debt and disease, and also  
260813 of love and hatred, is enough to involve one in his ruin as a single  
260814 drop of poison kills a man. (This stanza occurs in Chánakya's Excerpta  
260815 in another form, meaning to say that, "No wise man should leave their  
260816 relic, lest they grow as big as before" [Sanskrit: punasva bhavati  
260817 tasmádyasmát sesam na kárayet]).  
260818  
260819 22. He who has burnt away the seed of his desire from any thing,  
260820 and looks upon the world with an even eye of indifference, is said  
260821 to be perfectly liberated both in his embodied state in this earth,  
260822 as also in his disembodied or spiritual form of the next world, and  
260823 is no more subjected to any trouble: (Subjection to desire is deadly  
260824 pain and freedom from it is perfect bliss. Or as it is said:--Desire  
260825 is a disease and its want is ease. [Sanskrit: áshabhai param dukham  
260826 nairáshyam paramamsukham]. Again our hopes and fears in constant  
260827 strife, are both the bane of pig man life [Sanskrit: bhayáshá  
260828 jívapásháh] &c.)  
260829  
260830 23. The intellectual power which enveloped by the seed of mental  
260831 desire, supplies it with moisture for its germinating both in the forms  
260832 of animals and vegetables every where (\_i.e.\_ The divine power which  
260833 inheres in the embryos of our desires, causes them to develope in their  
260834 various forms).  
260835  
260836 24. This inherent power resides in the manner of productive power in  
260837 the seeds of living beings, and in that of inertness in dull material  
260838 bodies. It is of the nature of hardness in all solid substances, and  
260839 that of tenuity in soft and liquid things. (\_i.e.\_ The divine power  
260840 forms the particular properties of things, and causes them to grow and  
260841 remain in their own ways).  
260842  
260843 25. It exhibits the ash colour in ashes, and shows the particles in the  
260844 dust of the earth; it shows the sableness of all swarthy things, and  
260845 flashes in the whiteness of the glittering blade.  
260846  
260847 26. It is the spiritual power which assumes the communal form and  
260848 figure, in which it resides in the community of material things, as a  
260849 picture, a pot (ghata-pata) and the like. (The vanity of the unity is  
260850 expressed in the words of Veda "the one in many." [illegible Sanskrit])  
260851  
260852 27. It is in this manner that the divine spirit fills the whole  
260853 phenomenal world, in its universally common nature, as overspreading  
260854 cloud, fills the whole firmament in the rainy season.  
260855  
260856 28. I have thus expounded to you the true nature swarúpa--of the  
260857 unknown Almighty power, according to my best understanding, and as far

as it had been ascertained by the reasoning of the wise: that it fills all and is not the all itself, and is the true entity appearing as no entity at all.

29. It is our want of the sight of this invisible spiritual power, that leads us to erroneous conception of the entity of the external world, but a slight sight of this almighty Ens, removes all our pains in this scene of vanity.

30. It is our dim sightedness of Almighty power, which is styled our blindness or ignorance [Sanskrit: avidyá] by the wise. It is this ignorance which give rise to the belief of the existence of the world, and thereby produces all our errors and misery.

31. Who is so freed from this ignorance and beholds the glorious light of God full in his view; he finds his darkness disappear from his sight, as the icicles of night melt away at the appearance of solar light.

32. The ignorance of a man flies off like his dream, after he wakes from his sleep, and wishes to recall his past vision of the night.

33. Again when a man betakes himself to ponder well the properties of the object before him, his ignorance flies away from before his face, as darkness flies at the approach of light.

34. As darkness recedes from a man, that advances to explore into it with a lamp in his hand, and as butter is melted down by application of heat, so is one's ignorance dispelled and dissolved by application of the light and the rise of reason.

35. As one pursuing after darkness sees a lighted torch in his hand, sees but a blaze of light before, and no shadow of darkness about him; so the inquirer after truth perceives the light of truth, shining to his face and no vestige of untruth left behind him.

36. In this manner doth ignorance (Avidyá) fly away and disappear at the sight of the light of reason; and although an unreal nothing, she appears as something real, wherever there is the want of reason. (Hence all unreasoning men are the most ignorant).

37. As the great mass of thick darkness, disappears into nothing at the advance of light; it is in the same manner that the substantiality of gross ignorance, is dissolved into unsubstantiality at the advancement of knowledge. (so the advancement of inductive science, has put flight the dogmatic doctrines of old).

38. Unless one condescends to examine in a thing, it is impossible for him to distinguish it from another (as the shell from silver and rope for the snake); but upon his due examination of it, he comes to detect the fallacy of his prejudgment (as those of the silver and snake in the shell and the rope).

39. He who stoops to consider whether the flesh or blood or bones of his bodily frame, constitutes his personality, will at once perceive that he is none of these, and all these are distinct from himself. (The personality of a man consisting in his soul, and not in any part or whole of his body).

40. And as nothing belonging to the person makes the persons, but something beyond it that forms one's personality; so nothing in the world from its first to last is that spirit, but some thing which has neither its beginning nor end, is the eternal and infinite spirit. (The same is the universal soul).

41. Thus ignorance being got over there remains nothing whatever, except the one eternal soul which is the adorable Brahma and substantial whole.

260927 42. The unreality of ignorance is evident from the negative term of  
260928 negation and ignoring of its essentiality, and requires no other proof  
260929 to disprove its essence; as the relish of a thing is best proved by the  
260930 tongue and no other organ of sense. (The term Avidyá signifying the  
260931 want of \_vidyá\_--knowledge and existence [Sanskrit: vidyámánatá]).  
260932

260933 43. There is no ignorance nor inexistence except the intelligence  
260934 and existence of God, who pervade over all visible and invisible  
260935 natures, which are attributed with the appellations of existence  
260936 and inexistence. (The whole being God (to Pan--the All) there is no  
260937 existence or inexistence without Him).  
260938

260939 44. So far about Avidyá, which is not the knowledge but ignorance of  
260940 Brahma; and it is the dispersion of this ignorance which brings us to  
260941 the knowledge of God.  
260942

260943 45. The belief of this, that and all other things in the world, are  
260944 distant and distinct from Brahma, is what is called \_Avidyá\_ or  
260945 ignorance of him; but the belief that all things visible in the world,  
260946 is the manifestation of omnipresence, causes the removal of ignorance,  
260947 by presenting us to the presence of God.  
260948

260949  
260950 NOTE TO CHAPTER X.

260951  
260952 The following lines of the English poet, will be found fully to  
260953 illustrate the divine attribute of omnipresence in the pantheistic  
260954 \_doctrine\_ of Vedánta and Vasishtha, as shown in this chapter \_et  
260955 passen\_.  
260956

260957 All are but parts, of one stupendous whole, Whose body nature is, and  
260958 God the soul; That, changed through all, and yet in all the same; Great  
260959 in the earth, as in the etherial frame; Warms in the sun, refreshes  
260960 in the breeze; Glows in the stars, and blossoms in the trees; Lives  
260961 through all life, extends through all extent, Spreads undivided,  
260962 operates unspent; Breathes in our soul, informs our mortal part. As  
260963 full as perfect, in a pair as heart: As full as perfect, in vile man  
260964 that mourns, As in the rapt seraph, that adores and burns; To him no  
260965 high, now, no great, no small; He fills, he bounds, connects and equals  
260966 all.  
260967

260968 Pope's Mortal Essays I. IX.  
260969

260970  
260971  
260972  
260973 CHAPTER XI.

260974  
260975 ASCERTAINMENT OF LIVING LIBERATION.

260976  
260977 Argument.--Instances of Living Liberation in Hari, Hara and others, and  
260978 its consisting in the oecumenical knowledge of the one Brahma in all  
260979 and every thing.  
260980

260981  
260982 Vasishtha said:--I tell you again and repeatedly O pious Ráma! for your  
260983 understanding, that you can never know the spirit without your constant  
260984 habit, of contemplating on it in your self-cogitation. (So the Sruti.  
260985 \_Atmá vára, mant avyam\_, "the soul is to be constantly thought upon"  
260986 and so also the Vedánta aphorism "asakrit upadesat" the soul is known  
260987 by repeated instructions on spiritual knowledge).  
260988

260989 2. It is gross ignorance which is known as nescience, and it becomes  
260990 compact by the accumulated erroneous knowledge of previous births and  
260991 past life (namely; the errors of the dualities of matter and spirit  
260992 and of the living and Supreme soul, and the plurality of material and  
260993 sensible objects).  
260994

260995 3. The perceptions of the external and internal senses of body, both



in the states of sensibility and insensibility, are also the causes of great errors or ignorance \_crasse\_ of embodied beings. (\_i.e.\_ The sensible perceptions are preventives of spiritual knowledge which transcends the senses and is called [Sanskrit: atíndriya]).

4. Spiritual knowledge is far beyond the cognizance of the senses, and is only to be arrived at after subjection of the five external organs of sense, as also of the mind which is the sixth organ of sensation.

5. How then is it possible to have a sensible knowledge of the spirit, whose essence is beyond the reach of our faculties of sense, and whose powers transcend those of all our sensible organs? (\_i.e.\_ Neither is the spirit perceptible by our senses, nor does it perceive all things by senses like ours). So the Srutis He is not to be perceived by the faculties of our sense, who does and perceives all with our organs. ([Sanskrit: na tatra vaggacchati namani ápanipádaú yavanagtahítá]).

6. You must cut off this creeper of ignorance, which has grown up in the hollow of the tree of your heart, with the sharp sword of your knowledge, if you should have your consummation as an adept in divine wisdom.

7. Conduct yourself Ráma! in the same manner in the practice of your spiritual knowledge, as the king Janaka does with his full knowledge of all that is knowable to man.

8. He is quite confident in his certain knowledge of the main truth, both when he is employed in his active duties, in his waking state as well as when he remains quiet at his leisure. (The end of knowledge is to know God, and to rely on him both in busy and in active life).

9. It was by his reliance on this certain truth, that Hari was led to the performance of his various acts in his repeated births or incarnations. (A god in human flesh does his works as a god).

10. May you, Ráma! be certain of the main truth, which conducted the three-eyed god Siva in the company of his fair consort; and which led the dispassionate Brahmá to the act of creation. (\_i.e.\_ the passionate and unimpassioned and those that are active or inactive are equally assured of this truth).

11. It was the assurance of this eternal verity, which led the preceptors of the gods and demons, even Brihaspati and Bhargava, in their duties; and which guide the sun and moon in their courses, and even directs the elements of fire and air in the wonted ways.

12. This truth was well known to the host of Sages, including Narada and Pulastya, Angira and Pracheta, and Bhrigu Krutu, Atri and Suka, as it is known to me also.

13. This is the certainty which has been arrived at by all other learned Brahmans and Sages, and this is the firm belief of every body, that has been liberated in his life time.

14. Ráma said:--Tell me truly, O venerable sir, the true nature of the truth, on which the great gods and wisest sages, have grounded their belief, and became freed from their sorrow and grief (in this world of sorrow and tears).

15. Vasishtha replied:--Hear me tell you! O worthy prince that art great in arms as in thy knowledge of all things, the plain truth in reply to your question, and the certitude arrived at by all of them (named above).

16. All these spacious worlds, that you behold to be spread all about you, they are all that One or \_on\_, and are situated in the immensity of Brahma. (In their real or spiritual nature, and after obliteration of the erroneous forms in which they appear to you. Their phenomenal appearances, being but the misconceptions of our errors).

261065  
261066 17. Brahma is the intellect, and the same is this world and all its  
261067 animate and inanimate creatures also; Myself and Brahma and so art thou  
261068 thyself, and such are all our friends and foes beside us.  
261069

261070 18. Brahma is the triplete time of the past, present and future, all which  
261071 are comprehended in his eternity; in the manner of the continuity of  
261072 waves, billows and surges, contained in the immensity of the ocean.  
261073

261074 19. It is thus the same Brahma that appears to us in all the various  
261075 forms of our perception, and in the different shapes of the actor,  
261076 action and its act, as those of the feeder, feeding and the food, and  
261077 of the receiver, reception and the thing received. (There being but  
261078 the only unity of God, the same is changed to all forms of action and  
261079 passion and so says the poet "that change through all and yet in all  
261080 the same" and also unvaried in all with a varied name. This the vedánta  
261081 says to be the vivarta rúpa or the one changed in many form vividha  
261082 many, and varta let vertuus changed [Sanskrit: paribatta].)  
261083

261084 20. Brahma expands in himself by his power of evolution, or unfolding  
261085 himself by his vivarta sakti; Hence He would be our enemy if he would  
261086 do any thing unfavourable into us. (God is good and never does any evil  
261087 to any one: all he does in and to himself)?  
261088

261089 21. Thus Brahma being situated and employed with himself, does nothing  
261090 aught of good or evil to any other. The attribution of passions to  
261091 him, is as the planting of a tree in empty air. (God is not capable of  
261092 any human attribute, as it is usual with anthropomorphists to load him  
261093 with).  
261094

261095 22. How very delighted are they that are dead to their desires, to  
261096 reflect on this truth, that they are continually living and moving in  
261097 the all pervading Brahma. (In Him we live and move).  
261098

261099 23. All things are full of Brahma, and there is naught of pleasure or  
261100 pain herein; Brahma resides in his self-same all and is pleased with  
261101 all in himself. (The one is full of bliss with all in himself).  
261102

261103 24. The Lord is manifest in his Lordship, and I am no other person  
261104 beside himself; this pot and that painting and I myself, are full with  
261105 the self-same Brahma.  
261106

261107 25. Hence it is in vain to speak of our attachment or aversion to  
261108 worldliness, since we bear our bodies and dare to die in Brahma only.  
261109 (It is that something, for which we bear to live, and dare to die,  
261110 Pope).  
261111

261112 26. Our bodies being the abodes of Brahma, it is as false to think to  
261113 our bodily pains, as also of our pleasure in bodily enjoyments, as to  
261114 take a rope for a serpent. (Hence we can have no sense of our pleasure  
261115 or pain, as long we know ourselves to be situated in Brahma and He in  
261116 us).  
261117

261118 27. How say you, that this or that is your doing, when you have the  
261119 power of doing nothing. (The fluctuation of the billows on the surface  
261120 of the sea, cannot agitate the waters of the deep below.)  
261121

261122 28. Myself, thyself and himself, and all others, are but the breaths of  
261123 the universal spirit; and they heave and then subside to rest as waves  
261124 of the sea; but the spirit of God, like the water of the deep, neither  
261125 rises nor falls as ourselves or the fleeting waves at any time.  
261126

261127 29. All persons returning to Brahma after their death, have their  
261128 bodies also reduced into Him and retain their personal identity in Him  
261129 in the same manner, as the moving and unmoving waters rest alike in the  
261130 sea.  
261131

261132 30. All moving and unmoving souls and bodies, rest alike in the supreme  
261133 Brahma; as the Jíva and its form reside in God, and the whirling and

261134 still waters remain in the same sea.

261135  
261136 31. The soul and the body, are the two states of the likeness and  
261137 unlikeness of Brahma, the one is the living soul of bodies, and the  
261138 other is the gross body itself.

261139  
261140 32. Irrational souls, that are ignorant of this truth, are verily  
261141 subject to delusion; but the rational souls are not so, but enjoy their  
261142 full bliss on earth, while the other is ever doomed to misery.

261143  
261144 33. The blind behold the world all dark, while the eye-sighted find it  
261145 fully bright and shining; so the wise are blessed with the knowledge of  
261146 the one soul of the whole, while the ignorant are immersed in misery,  
261147 by their want of such knowledge.

261148  
261149 34. As the darkness of the night, presents its goblins and spectres, to  
261150 the sight of children only, and not those of the grown up and adult; so  
261151 the world presents its delusions to ignorant and never to the wise, who  
261152 behold one Brahma only in all things before them.

261153  
261154 35. There is nothing here that lives of itself, nor dies away to  
261155 nothing; all equally exist in God at all time, and nothing is doomed to  
261156 be born or perish herein to happiness or misery.

261157  
261158 36. All beings are situated in the universal soul, as the waves in the  
261159 vast expanse of the ocean, therefore it is erroneous to say the one  
261160 reside in the spirit, and another to be beside it.

261161  
261162 37. As there is an inborn light in the crystal, which is capable of  
261163 reflecting a variety of rays, so the spirit of God dwells in his own  
261164 spirit in the form of the universe, showing various shapes to view by  
261165 the inner light of the spirit.

261166  
261167 38. As the particles of water flying from the waves, fall into the sea  
261168 and mix with its body of water; so the bodies of dying people, fall  
261169 into the body of Brahma, wherein they subsisted in their life time. (So  
261170 there is neither an increase or diminution of the essence of Brahma, by  
261171 the birth or death or increase or decrease of beings in the world).

261172  
261173 39. There is nobody nor being beside the being of Brahma, as there is  
261174 no wave nor foam or froth of the sea beside the water of the deep.

261175  
261176 40. As the billows and waves, the surges and eddies, and their froths  
261177 and foams, and bubbles and minute particles, are all formations of  
261178 water in the great body of waters; so are all beings but productions  
261179 of the spirit in the Infinite spirit. (All matter is reduced to the  
261180 spirits, and the spirits are consolidated to material substances by  
261181 chemical process).

261182  
261183 41. All bodies with their various modes, and organs of sense and their  
261184 several functions, and all visible objects and their growth and decay,  
261185 together with every thing conducing to our happiness and misery, and  
261186 all other energies and their gains, are the works of Brahma in himself.  
261187 (\_i.e.\_ they are the self reflective acts of gods and not done for the  
261188 sake of others).

261189  
261190 42. The production of these various beings in \_esse\_, is from the  
261191 essence of Brahma; as the formation of different ornaments, is from the  
261192 substance of gold. There is no other formal cause or formation distinct  
261193 from Brahma, and the distinction of the cause and its creation, is the  
261194 erroneous conception of the ignorant.

261195  
261196 43. The mind, understanding, egoism, and the elemental atoms, and the  
261197 organs of sense, are all the various forms of Brahma; wherefore there  
261198 is cause of our joy or grief.

261199  
261200 44. The words I, thou, he, and this and that, as also the terms of  
261201 the mind and matter, are all significant of the self-same Brahma  
261202 \_átmátmani\_, in the same manner as the roaring of a cloud in the hills,

resounds in a hundred echoes through their caverns. (All words applied to every thing, relate to the one self-same Brahma who is all in all \_to pan\_).

45. Brahma appears as an unknown stranger to us, through our ignorance of him, as the visions seen in a dream by our mind itself, appear foreign to us. (\_i.e.\_ Our belief in the visibles is the cause of our disbelief in the invisible God; as our familiarity with the objects of our waking state, makes us reject our visionary dreams as false).

46. Ignorance of Brahmá as Brahma or what he is, makes men to reject divine knowledge altogether; as our ignorance of the quality of gold causes us to cast it off dross. (Brahma to the brute is, as the gem in the dung hill cast away by the silly cock).

47. Brahma is known as the Supreme spirit and sole Lord, by those who are acquainted with divine knowledge; but he is said to be unknown and involved in ignorance by them that are ignorant of Him.

48. Brahma being known as Brahma, becomes manifested such in a moment; just as gold when known as such, is taken in due esteem.

49. Those who are versed in divine knowledge, know Brahma as without a cause and causing nothing by himself, and that he is free from decay, and is the Supreme spirit and sole Lord of all.

50. He who can meditate in himself, on the omnipotence of Supreme spirit of Brahma; comes to behold him as such in a short time, even without a leader to guide him in his spiritual knowledge (one's own faith in Divine Omnipotence, is the surest means to the sight of his Maker).

51. The want of divine knowledge, that is called the ignorance of the ignorant; whereas it is the knowledge of God, that constitutes the true knowledge which removes the ignorance.

52. As an unknown friend is no friend at all, until he is recognized as such, after removal of one's forgetfulness; so God is no God to one, as long he continues in ignorance of Him.

53. We can then only know God, when the mind comes to perceive the unconnection of the soul with the body; and whereby it alienates itself from all worldly connections in disgust.

54. It is then that we come to know the one true God, when the mind is freed from its knowledge of duality; and by its distaste of dualism, it abandons its attachment to the world.

55. We then come to the knowledge of God, when we come to know ourselves to be other than our persons; and when by getting rid of our personal egoism, we forsake our affection for this unkindred world.

56. It is then that the thought of God rises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahma; and when the mind is absorbed in the meditation of the divine truth in one's self. (This is the sublimation of the Yogi to the divine state; or when the Yogi loses himself, in his rapturous vision on the one God. This kind of meditation is indicated in the formula "Soham" in Vedánta and \_an ald Huq\_ in sufism).

57. God being known as the \_tout ensemble\_ or comprising the whole \_plenum\_, we come to believe the same as Brahma; and losing our egoism and tuism in the same, we come to the knowledge of that entity only comprising the entire universe. (This belief of the entirety of the Deity, is expressed in the words "\_Tat Sat\_" corresponding with \_to on\_, \_idest\_, \_alast\_, that is, He in the creeds of other people).

58. When I come to know this true and omniform Brahma, as all in all, and forming the entire whole; I become released from all my sorrow

and grief, and am set free from all my delusion and desire, and the responsibility of my duties (from the belief of God's agency in all things).

59. I am quite calm and at ease and without any sorrow or grief, by my knowledge of the truth, that I am no other than Brahma Himself; I am as cool as the moon, without her spots and phases in me, and I am the all entire, without any disease, decay or diminution in me. (This is said with regard to the universal soul, which engrosses all souls and things in itself).

60. It is true that I am the all pervading Brahma, and therefore I can neither wish to have or leave any thing from me; being of myself the blood, bones and flesh of my body. (The soul is the source of the body, and the spirit its life, without which it decays and dies away).

61. It is true that I am Brahma the universal soul, and therefore the intellect, mind and sensibility also; I am the heaven and sky with their luminaries and quarters and the nether worlds also.

62. It is true that I am Brahma, composing this pot and painting, these bushes and brambles, these forests and their grass, as also the seas and their waves. (One God is manifest in many forms).

63. The unity of Brahma is a certain truth, and it is the ego which is manifest in the seas and mountains and all living beings; and in the qualities of reception and emission, and of extension and contraction in all material bodies. (It is the Divinity that actuates the physical powers in nature).

64. All things of extended forms situated in the intellectual spirit of Brahma, who is the cause of the growth of creepers and plants, and of the germination of vegetative seeds.

65. The supreme Brahma resides in his sheath of the intellectual soul, in the manner of flavour in the cup of the flower; and thence diffuses itself on all sides in the form of everything everywhere.

66. He that is known as only soul of all, and who is ascertained as the supreme spirit, and who is designated by the appellations of the intellectual soul, Brahma the great, the only entity and reality, the Truth and Intelligence and apart from all.

67. He is said to be the all-inhering element, and Intelligence only without the intelligibles in it; He is the pure light that gives every being its consciousness of itself.

68. He appears to the spiritualist to be existent everywhere, as the tranquil and intelligent Brahma; and contains in himself the powers of all the faculties of the mind and body, such as the understanding and the organs of sense, so the sruti; "He is the mind of the mind, the sight of the eye." [Sanskrit: yascat?u sascat?unmanásá manoyadityádi].

69. Give up the thought of thy difference from Brahma by knowing thyself as the reflexion of the intelligent soul; which is the cause of the causes of the existence of the world. Such as vacuum and others, which are causes of sound and are caused by vacuous spirit of God (and not as the vacuists and materialists belief them, to be increate essences from eternity).

70. The intellect of Brahma is the transparent receptacle of all essences, and my ego is of the same essence, which exudes continually as a shower of rain, from the transparent spirit of God.

71. I am that light which shines in the souls of yogis, and I am that silent spirit which is supported by the ambrosial drops of Divine Intellect; which continually distils its nectarious juice into our souls, as we may feel in ourselves.

261341 72. I am as a wheel or circle without having the beginning or end of  
261342 myself, and by having the pure intellect of Brahma in me. I am quiet in  
261343 my deep sleep of samádhi meditation, and I perceive holy light shining  
261344 within me. (The yogi in his devotion is absorbed in the calmness of his  
261345 soul and is wrapt in divine light).

261346  
261347 73. The thought that I am Brahma, affords afar greater delight to the  
261348 soul, than the taste of any sweet meat, which gives but a momentary  
261349 delight, so the sruti:--God is all sweetness [Sanskrit: rasobetat]  
261350 (sweet is the memory of a friend, and sweeter far must be the thought  
261351 of God, who is best and greatest friend).

261352  
261353 74. One knowing his soul and intellect, knows the indestructible Brahma  
261354 and himself as identic with the same; as one whose mind is possessed  
261355 with the image of his beloved, beholds her bright countenance in the  
261356 shining orb of the moon.

261357  
261358 75. As the sights of earthly people are fixed in the etherial moon,  
261359 so the sight of intellectual beings, is fixed in the supreme and  
261360 indestructible soul, which he knows as self-same with himself.

261361  
261362 76. The intellectual power which is situated in the vacuity of the  
261363 heart, is verily the verity of the immaculate Brahma himself. Its  
261364 pleasure and pain, and mutability and divisibility, are attributed to  
261365 by ignorance only.

261366  
261367 77. The soul that has known the truth, knows himself as the supreme  
261368 Intellect, as the pilgrim on the way sees only his saint before him,  
261369 and no intermediate object besides.

261370  
261371 78. The belief that I am the pure and all pervading intellect, is  
261372 attended with the purity and holiness of the soul, and the knowledge  
261373 of the Divine power as the cause of the union of earth, air and water  
261374 in the production of the germ of creation, is the main creed of all  
261375 creeds.

261376  
261377 79. I am that intellect of Brahma which is inherent in all things as  
261378 their productive power; and I am that soul which causes the sweetness  
261379 of the \_beal\_ and bitterness of \_nimba\_ fruits.

261380  
261381 80. I am that divine intellect which inheres alike in all flavours,  
261382 which is devoid of pain and pleasure and which I perceived in my mind  
261383 by my consciousness.

261384  
261385 81. I am the undecaying intellect of Brahma, and deem my gain and loss  
261386 in equal light of indifference; while I view this earth and sky, and  
261387 the sun and moon displayed before my eyes in all their glory.

261388  
261389 82. I am that pure and serenely bright Brahma, whose glory is displayed  
261390 alike in all of these, and which I behold to shine vividly before me,  
261391 whether when I am awake or asleep or whenever I am in the state of  
261392 dreaming or profound sleep.

261393  
261394 83. I am that Brahma who is without beginning and end, who is known by  
261395 his four fold hypostases, and is ever indestructible and undecaying. He  
261396 resides in the souls of men in the form of sweetness in the sugarcane  
261397 through all their transmigrations.

261398  
261399 84. I am that intellect of Brahma, which like the sunshine pervades  
261400 equally in the form of transparent light in and above all created  
261401 beings.

261402  
261403 85. I am that all pervasive intellect of Brahma, which like the  
261404 charming moon light fills the whole universe; and which we feel and  
261405 taste in our hearts, as the delicious draught of ambrosia.

261406  
261407 86. I am that intellect of Brahma, which extends undivided over the  
261408 whole and all parts of the universe, and which embraces all existence  
261409 as the moving clouds of heaven encompasses the firmament.

CHAPTER XII.

Argument.--Investigation in the doubts respecting living liberation.

Vasishtha said:--Great minded men that are certain of these truths, are purified from their sins, and finding their tranquillity in the reliance on truth, enjoy the delight of the even equanimity of their souls, both in their prosperity and adversity. (Truthfulness and equanimity are god-like attributes).

2. So the wise men of perfect understandings, being evenly dispassionate in their minds; feel themselves neither glad nor sad, either in the enjoyment or deprivation of their lives (which are alike to them, because death is but the beginning or continuance of life in another state or world).

3. They remain as unseen and marvelously mighty, as the arms of Náráyana (god); and as straight and firm and yet as low and fragile as the body and broken rocks of mount Meru on earth.

4. They roam about at pleasure in woodlands and over islands and amidst cities also, and like the gods of paradise they wander about the beautiful groves and sceneries of nature.

5. They roved in flowery gardens shaken by the playful breezes, and also in the romantic forests on the skirts and tops of mountains.

6. They conquer also their enemies, and reign in their realms with the chouri and umbrella ensigns of their royalty; they enjoy the various produce and wealth of their kingdom, and observe the various customs and usages of their country. (The wise man freely enjoy all things without being bound into them).

7. They follow all the rules and rites, established by the laws of their countries; and inculcated as duties for the observance of all.

8. They do not disdain to taste the pleasures, that would make the beauties smile at; nor are they averse to the enjoyment of luxuries, that they can rightly use and enjoy.

9. They smell the fragrance of mandara-flowers, and taste the sweet juice of mango-fruits; they regale themselves with the sweet songs of Apsaras, and revel in the arbours of Nandara or pleasure garden.

10. They never disregard the duties that bind all mankind to them, nor neglect to perform the sacrifices and observe the ordinances that are imperious on domestic life.

11. But they are saved from falling into dangers and evils of all kinds, and escape the danger of falling under the feet of murderous elephants, and avoid the uproar of trumpets and the imminent death in battle-fields (\_i.e.\_ Wise men avoid the dangers to which the ignorant are liable).

12. They abide with those that are afflicted in their hearts, as among the marauding plunderers of the country; they dwell among the oppressed cowardly people, as also amongst their oppressors. Thus they are conversant with the practices of all opposing parties, without mixing with any one of them.

13. But their minds are clear of doubts and free from errors unaffected by passions and affections, and unattached to any person or thing. They are quite discrete and disengaged, free and liberated, tranquil and serene, inclined to goodness reclining and resting in Supreme spirit.

14. They are never immersed in great dangers, nor are they ever involved in very great difficulties. But remain as the boundary mountains, remaining unimmersed amidst the water of a circumjacent lake.

15. They are never elated with joy, at the fluctuating favours of fond and fascinating fortune; nor are they swollen, like the sea at the increasing digits of the moon.

16. They do not fade away under sorrow or sickness, like plants under the scorching sun beams, nor are they refreshed by refreshments, like medicinal plants under the refreshing dews of night.

17. They are employed calmly and without anxiety in the discharge of their duties and in the acts of fruition karma, and neither long for nor relinquish the fruition, which is attendant upon them (\_i.e.\_ They do what is to be done, not for reward but as a matter of course).

18. They are neither elated with the success of their undertakings, nor are they depressed by the mishap of their efforts, they are not joyous at their joy and hey-day, nor do they sink under in danger and difficulty.

19. They do not droop down under despondence, nor are they dejected in despair, they are not merry in their prosperity, nor do they wail and weep in their adversity.

20. They discharge their customary duties as prescribed by law and usage, but their minds remain as firm and unmoved, as a mountain at all the efforts of the body.

21. Now Ráma! Remove your sight for thy own egoism, and keep it fixed on the true ego which is a destroyer of all sins; and then go on with your ordinary course of conduct as thou mayest like.

22. Look at these creations and their various creatures, as they have existed in their successive stages and phases; but do you remain as firm as rock and as deep as the sea, and get rid of your errors. (\_i.e.\_ Your observation of nature can only remove your errors).

23. Know this grand whole as the reflexion of one sole Intellect, beside which there is nothing as a reality or unreality, or as something or nothing. (\_Jo kuch hai ohi hai, nehinaur kuch'he\_. Whatever there is, is he himself, and there is \_nil\_ beside his \_ens\_ or self).

24. Ráma! have thy greatness as the great Brahma, and preserve the dignity of human nature about thee; reject all whatever as unworthy of thee, and with an unattached heart to every thing, manage thyself with gentleness every where, and thus pass the days here. (As an heir of eternity).

25. Why dost thou weep with thy heart full of sorrow and grief, and why dost thou lament like the deluded, and why rovest thou with thy wandering mind, like a swimming straw to the whistling eddy.

26. Ráma replied--Verily sir, the dart of my doubts is now rubbed out of my mind, and my heart is awakened to its good senses by thy kindness, as the lotus is enlivened by thy rising sun-light.

27. My errors are dispersed as the morning fog in autumn; and my doubts are set down by your lectures; which I will always adhere to.

28. I am now set free from the follies of pride, vanity, envy and insensibility; and I feel lasting spiritual joy rising within me after the subsidence of all my sorrows. And now if you are not tired, please deliver your lectures with your clear understanding, and I will follow and practice them without fear or hesitation.



CHAPTER XIII.

THE TWO YOGAS OF KNOWLEDGE AND REASONING.

Argument.--The two yogas or Habits of restraining the Desires and Respiration herein before described, are followed by two others: viz. the Acquisition of knowledge and the Training to reasoning which are yogas also.

Ráma said:--I am verily becalmed and set at ease, O Brahman! by relinquishing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life. (The heaven of the holy, commences in their earthly life).

2. But tell me, sir, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs. (Nostrils).

3. Vasishtha said:--The means of fording over the ocean of this earth is known, O Ráma! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes (as shown below).

4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.

5. Here Ráma interrupted and said:--Tell me, sir, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever.

6. Vasishtha replied:--Ráma! although I have mentioned here of two kinds of Yoga, yet the common acceptation of the term, restricts it to the restriction of breathing. (The vulgar have no idea of esoteric occultism or \_jnana Yoga\_, but call him a Yogi, who is employed in his exoteric practices, of asceticism and austerities, suppression of breath; and all kinds of wilful pains).

7. The true Yoga is the concentration of the mind in God, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.

8. The practical yoga by the regulation of respiration, appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far better than practice. (The theoretical meditation is known as the \_rája yoga\_, and the forced contraction of the breath is called the \_hatha yoga\_ or forced devotion, and is the device of Dattátreya who was an ancient Rishi also).

9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative trance [Sanskrit: yogavidyá] or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.

10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced,

owing to the difficulty of getting all these advantages at all times.

11. I have thus described to you, O Ráma! both the two kinds of yoga propounded in the sástras, and the superiority of the pure knowledge, which fills the intellect with its unfading light.

12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I ween as pregnant of consummation--\_siddhi\_; but say, which of these is capable of giving knowledge [Sanskrit: vritti] to the understanding, which is the greatest perfection in human nature.

13. Now Ráma! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your sedate posture of meditation without uttering a single word.

#### CHAPTER XIV.

#### NARRATIVE OF BHUSUNDA AND DESCRIPTION OF MOUNT MERU.

Argument.--Vasishtha's visit to Meru in expectation of seeing Bhusunda and his description of the Mountain.

Vasishtha related:--The vast universe, O Ráma! is but an evolution of the will of the Infinite Brahmá, just as the various representations in the mirage, are but eversions of solar rays. (Or these are the reflexions of the self-same Deity, as the Fata Morgana are the reflex of solar light).

2. Here the divine Brahmá that is born of the lotiform navel of Brahmá, takes the title of the creator and preserver of all, that has been produced by the supreme spirit; and is called also the great father of all, for his producing the prime progenitors of mankind. (Here Brahmá resembles Adam of the scriptures).

3. This divine being brought me forth from his mind, where fore I am called the \_mánasaputra\_ or progeny of the mind, of the mind of this holy personage. He made me settle first in the fixed polar circle of the starry frame, I viewed the revolutions of the planetary spheres, and the successive Manvantaras before me. (The Manus were all the progeny of the divine mind, whence they bear their name of Manu or mind-born).

4. Residing once in the imperial court of the lord of gods--Indra, I heard the accounts of many long living persons and people, from the mouths of Nárada and other messengers of the gods. (Nárada is the Mercury of Hindu mythology, and answers an angel of the scriptures).

5. There was once on a time the sage Sálatapá among them; who was a person of great understanding, a man of honor and taciturn in his speech; and said by way of conversation:--

6. That there was in the north east summit of Mount Meru, a spot full of sparkling gems, where there was a \_kalpa\_ tree of the \_chuta\_ or \_mango\_ kind, which yielded its fruits in all seasons of the year.

7. The tree was covered all over with fresh and beautiful creepers, and a branch of it extending towards the south, had a large hollow in its top, containing the nest of birds of various kinds.

8. Among them there was a crow's nest, belonging to one old raven by name of Bhusunda, who lived quite happy with himself; as the god Brahmá dwells content in his lotus-bed.

9. There is no one in the womb of this world so long lived as he, nor

261686 even the gods in heaven, can boast a greater longevity than he among  
261687 the feathered tribe; and it is doubtful whether there may be another as  
261688 old as he in times to come. (Old as Adam and as old as Methuselah).  
261689  
261690 10. This crony crow was beauteous even in old age, and had become  
261691 passionless and great-minded by his long experience. He remained quiet  
261692 with the tranquillity of his mind, and was as graceful as he was full  
261693 of knowledge of all times. (Achromatic as old Nestor of the present,  
261694 past and future--\_trikálajna\_).  
261695  
261696 11. If any one may have the long life of this crow, his life becomes  
261697 meritorious, and his old age is crowned with sapience. (The vigour of  
261698 life is productive of meritorious works, and its decay is fraught with  
261699 wisdom).  
261700  
261701 12. In this manner, he related the virtues of the bird in full, at the  
261702 request of the gods in heaven; and did not utter any thing more or  
261703 less, before the assembly of the deities who knew all things.  
261704  
261705 13. After the gods had been satisfied with the narration of the veteran  
261706 crow, I felt a great curiosity in me, to see and know more of this  
261707 superannuated bird (for who is it that has not an eager desire to learn  
261708 the art of longevity).  
261709  
261710 14. With this desire, I hastened to the spot, where the crow was said  
261711 to rest in his happy nest; and I reached in a short time, to the summit  
261712 of Meru, which was shining with its precious stones. (The descent  
261713 from heaven to the lofty top of Meru could not be long, since the  
261714 gods are said to be all situated on this high mountain. ([Sanskrit:  
261715 tasminnadrau trayasvimsat vasatihiga nadevatah]), and again ([Sanskrit:  
261716 yávatmerausyitadeváh]).)  
261717  
261718 15. The peak of the mountain was flaming as fire, with the glare of its  
261719 gems and red earth--\_gairika\_, and these painted the upper sky, with  
261720 the bright hue of florid honey and sparkling wine.  
261721  
261722 16. The mountain shone as brightly as it were burning with the blaze  
261723 of the last conflagration, and the sky was reddened by their reflexion  
261724 with shades of clouds; appearing as the smoke of fire or the blue  
261725 lustre of sapphire.  
261726  
261727 17. The mountain appeared to be formed by a collection of all kinds of  
261728 colours on earth, which gave it the appearance of the variegated sky in  
261729 west at the time of the setting sun.  
261730  
261731 18. The flame of fire proceeding from its crater, and emitted through  
261732 the crevice on its top, seemed as the culinary fire of the Yogi,  
261733 carried up from his bowels to the cranium in Yoga. (This is styled the  
261734 Utkranti Yoga or lifting the physical powers, and concentrating them  
261735 all in the head--the seat of intellect).  
261736  
261737 19. The ruddy peaks and pinnacles of Sumeru, resembled his arms and  
261738 fingers painted with lac-dye; in order to lay hold on his consort the  
261739 fair moon by way of sport. (It means the mountain tops reaching to and  
261740 touching the orb of the moon. So Kálidása makes his Himalaya transcend  
261741 the sphere of the sun).  
261742  
261743 20. The lurid flame of wild fire on this mountain, seemed as the  
261744 burning blaze of sacrificial fires, which are fed with clarified  
261745 butter were rising to heaven. (Hence fire is styled the bearer of our  
261746 offerings to the gods above--\_havya-váhana\_, because there is nothing  
261747 on the earth except the flames of fire--that has the power of rising  
261748 upwards, whence they are termed \_Urdha--jwalana--havir--bhujas\_.  
261749 ([Sanskrit: urdha jwalana havirbhujam])).  
261750  
261751 21. The mount with its elevated summit seemed to kiss the face of the  
261752 sky, and to raise its fingers in the form of its peaks and pinnacles,  
261753 with their blazing gems resembling the nails of the fingers, in order  
261754 to count the scattered stars.

22. The clouds were roaring on one side of it with the loud noise of the drums, and the young plants and creepers were dancing in the happy arbours on another, clusters of flowers were smiling as blooming beauties on this side, and the swarms of humming bees were hovering on them on that.

23. Here the lofty palm trees seemed to be smiling with shewing their teeth in their denticulated leaves, on seeing the giddy groups of Apsaras, swinging and strolling about loosely in their amorous dalliances under their shade.

24. There the celestials were resorting in pairs to their grottos in the mountain, in order to relieve themselves of their trouble of trudging over the rugged paths of the craggy mountain; and they were clothed in the white vest of the open sky (nudity), and having the stream of Ganges falling from high for their sacred thread. (Here Meru means any mountain and Ganga is put for any stream descending from it).

25. The hoary mountain stood as a grey headed hermit, holding the reeds (with which it abounded) as canes in his hand; and the celestial inhabitants of the mount, rested in the coverts of the creepers, being lulled to sleep by gurgling sound of the waters falling from precipice to precipice.

26. The mountain king was crowned by the full blown lotuses that grow on its top, and was regaled by the sweet fragrance; which the odoriferous breezes bore from them. It was decorated with the gems of the starry frame on its crown, and charmed with the sweet songs of the \_gandharvas\_ playing their strains on it.

27. His hoary head pierced the silvery region of heaven, and was one with it in being the abode of the gods.

28. The many coloured tops of Meru, emitting the various colours of the red, white, black, blue, yellow, and gray stones that are embodied in its body, lent the sky its variegated hues in the morning and evening, while the versicolor blossoms on its tops, invited the Heavenly nymphs to their rambles and sports over them.

## CHAPTER XV.

### VASISHTHA'S VISIT TO BHUSANDA.

Argument.--Description of the scenery on the top of Mount Meru. Allegory of the harbour of desire, the resort of all living beings. Description of Birds of the mountainous region, and lastly the character of \_kāka bhusanda\_.

Vasishtha continued:--I saw the \_kalpa\_ tree on the top of one of these peaks, which was girt by its branches on all sides; and covered with flowers appearing as tufts of hairs on its head.

2. This tree was covered with the dust of its flowers, which shrouded it as a thick mist or cloud; and its flowers shown as bright as brilliant gems upon it; its great height reaching to the sky, made it appear as a steeple or pinnacle standing upon the peak. (Allegorically the Kalpatree is the tree of Desire, which branches out into the various objects of our wish. Its flowers are all our sanguine hopes and expectations, which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow, is the undwelling obscure soul, which is hid under the impervious gloom of our ignorant minds and false egoism. Its nest is in the highest divinity, and it is immortal because it is a particle of Eternal spirit).

3. Its flowers were twice as much as the number of stars in heaven, and its leaves redoubled the clouds in their bulk and thickness. Its filaments were more shining than the flash of lightnings, and the pollen of the flowers were brighter far than the circumambient beams of the radiant sun. (The flowers of the tree of Desire being our hopes and expectations, they are of course more numerous than the countless stars in the sky, but it is to say, what things are meant under the allegory of their leaflets farina and pistils).

4. The songs of the sylphs dwelling on the branches of this tree, resounded to the buzz of the humming bees, and the nimble feet and waving palms of the Apsaras in their sportive dance on every leaflet, reduplicated the number of the leaves as much again. (The feet and palms are always compared with the leaves of trees, so these meeting on every leaf is the lightsome leaping and skipping of the airy sylphs over them, increased the number of leaves to more than ever so many).

5. The spirits of the aerial siddhas and gandharvas hovering on this tree, far out-numbered the number of birds that flocked and fluttered about it; and the greyish frost which wrapped it as a gemming mantle, out-shone the glossy rind which served for its raiment of fine linen.

6. The top of this tree touches the lunar sphere, and by deriving its moisture from that humid planet, yields its fruits of larger size than the orb of the moon itself. And the clouds gathering about its trunk, have doubled the size of its joints. (i.e. The fruits of high desire are fairer and larger and more cooling than even the orb of the moon, and its sections are as bright as the bodies of clouds).

7. The gods rested on the trunk of this tree, and the Kinnaras reposed themselves on its leaves, the clouds covered its arbours, and the Asuras slept on its banks.

8. The Fairies repelled their mates by the sound of their bracelets, as the bees put the beetles to flight by their busy buzzing, and sucked the honey from the flowercup to their fill. (It means that females very often taste the sweets of their desire, while men are driven to labour).

9. The harbour of desire extends on all sides of the sky, and fills the space of the whole world, by embodying the gods and demigods and men and all kinds of living beings in it. (It is some desire or other that tends both the mortals and immortals in the course of their lives. Desire is the in-being of active life, and its want is either dulness or death).

10. It was full of its blooming buds and blossoms, and was covered with its tender leaves and leaflets, it was fraught with its flourishing flowers, and had graced the forest all around.

11. It flushed with its filaments, and abounded with its gemming florets; it was replete with its radiant vestures and ornamented trappings, to afford to the wants of its votaries, and it was ever in a flurry with sportive dance of the tender plants and creepers all around it.

12. It was full laden with flowers on all aides, and was abundant with its fruits on all its branches, and being fraught with the copious farina of its flowers, which it lavished and scattered on all its sides, it became charming and attractive of all hearts towards it.

13. I saw flock of the feathered tribe fluttering about the happy bowers, or resting about the broad boughs and branches of the tree; some of these were reposing in the coverts of the leafy harbour, and others pecking the flowers and fruits with their bills.

14. I saw the storks and geese which are the vehicles of Brahmá, feeding on fragments of lotus-stalks, resembling the digits of the bright moon in whiteness; and picking the bulbous roots of the \_arjuna\_ and lotus plants in the lakes.

- 261893  
261894 15. The goslings of the geese of Brahmá, muttered the \_omkára\_, the  
261895 initial syllable of the Veda, as they were addicted in it by their  
261896 preceptor the god--Brahmá himself.  
261897
- 261898 16. I saw the parrots with their blue pinions resembling the blue  
261899 clouds of heaven, and beheld their red dusk beaks shining as the flash  
261900 of lightnings, and uttering their shrill sound in the manner of the  
261901 \_swáhá\_ of the veda. (The parrot is the vehicle of the god of fire,  
261902 wherefore it is fit for him to utter the syllable \_swáhá\_; which is  
261903 used in the invocation of fire: as \_swáhá agnaye\_).  
261904
- 261905 17. I saw also the green parrots of the god of fire, scattered all  
261906 about like the green \_kusa\_ grass lying scattered on the sacrificial  
261907 alter of the gods; and I beheld the young peacocks with their crests  
261908 glowing as the glistening flames of fire.  
261909
- 261910 18. I saw there the groups of peacocks fostered by the goddess Gaurí  
261911 (The peacocks of Juno), as also the big peacocks belonging to the god  
261912 Kumára; I beheld likewise the vehicle of skanda, which are versed in  
261913 knowledge. (One of these is said to be the expounder of a grammar,  
261914 known by the name of Kaumári Kalápa Vyakarana).  
261915
- 261916 19. I saw there many bulky and big bodied birds, that are born to live  
261917 and breed and die away in their natal air, and never alight on the  
261918 nether ground. These were as white as the clouds of autumn and nestles  
261919 with their mates in air, and are commonly known under the name of  
261920 Aerial Birds.  
261921
- 261922 20. I saw the goslings of the breed of Brahma's geese, and the  
261923 younglings of the brood of Agni's parrots. I beheld the big breed of  
261924 the peacocks forming the vehicles of war god; (Skanda, Alexander)?  
261925
- 261926 21. I saw the \_Bharadwája\_ and I saw there many other kinds of big  
261927 birds. (Charui, birds with two mouths and gold finches with their  
261928 golden crests). I saw also kalavinca sparrows, the little cranes and  
261929 pelicans and cuckoos and vultures likewise and cranes and cocks.  
261930
- 261931 22. I saw likewise a great variety of other birds as the Bhushus,  
261932 Chushus and partridges of many kinds, whose numbers are no less than  
261933 all the living animals of this earth taken together. (That is to  
261934 say, the air and water abound with fowls and fishes of as great a  
261935 variety and number as the animals on earth, and all of them dwell in  
261936 tree of Desire as mankind and other terrestrial animals. \_Nemo sine  
261937 desiderium\_).  
261938
- 261939 23. I then began to pray from my etherial seat, and through the  
261940 thickening leaves of the tree to the nest of the bird; amidst the  
261941 hollows of far distant boughs towards the south.  
261942
- 261943 24. After some time I came to descry at a distance a body of ravens,  
261944 sitting in rows like leaves of the branches, and resembling the  
261945 streaks of sable clouds on either sides of the \_Lokáloka\_--horizon.  
261946 (The \_Lokáloka\_ mountain is a fictitious name for the horizon, which  
261947 has light and darkness ever attendant on its either side. The term  
261948 \_lokáloka\_ or light and shade, is also used to represent vicissitudes  
261949 of life).  
261950
- 261951 25. Here I beheld awhile afterwards, a lonely branch with a spacious  
261952 hollow in it. It was strewn over with various flowers and redolent with  
261953 a variety of perfumes. (The houses of great men are always scented with  
261954 odours. ([Sanskrit: subásit harmmatalam manoramam]).)  
261955
- 261956 26. It was as the happy abode of virtuous women in heaven, which are  
261957 perfumed with sweet scenting clusters of flowers, and there the crows  
261958 were sitting in rows, as they were perfectly freed from all cares and  
261959 sorrows.  
261960
- 261961 27. Their great group appeared as the big body of a cloud, separated

from the tumultuous air of the lower atmosphere and resting on the calm firmament of the upper sky; and the venerable Bhusunda was seen sitting quietly with his exalted body.

28. He sat there as an entire sapphire shining prominent amongst fragments of glass, and seemed to be of a stout heart and mind, and of a dignified mien and graceful appearance.

29. Being heedful of the rule of the restriction of his respiration and suppression of his voice, he was quite happy with his long longevity, and was renowned every where as a long lived passe (seer).

30. He witnessed the course of ages and periods, and marked their advent and exodus in repeated succession; and was thereby known as the time worn Bhusunda in this world, and a being of stout and unflinching mind.

31. He was weary with counting the revolutions of the Kalpa cycles, and with recounting the returns of the preserving divinities of the world; such as the Sivas, Indras, the gods of the winds and other.

32. He was the chronicler of all antiquity, and the recorder of the wars of the gods and demons, and the hurling of the high hills in heaven; and yet he was of a clear countenance and profound mind; he was complacent to all, and his words are as sweet as honey.

33. This old seer related distinctly all that was unknown and indistinct to others, he was wanting in his egotism and selfishness, and was the lord over all his friends and children, and his servants and their seniors and he was the true narrator of all things at all times.

34. His speech was clear and graceful, sweet and pleasing, and his heart was as tender as the cooling lake, and as soft as the lotus-flower; he was acquainted with all usages and customs and the depth and profoundness of his knowledge, ever the serenity of his appearance.

## CHAPTER XVI.

### CONVERSATION OF VASISHTHA AND BHUSUNDA.

Argument.--Reception of Vasishtha by Bhusunda, and the Inquiries of the sage regarding the life and acts of the crow.

Vasishtha Continued:--I then alighted before the veteran crow with my brilliant etherial body, as a bright meteor falling from the sky on the top of a mountain; and this my sudden appearance startled the assembly, as if they were disturbed by my intrusion.

2. The assembly of the black birds trembled like the lotuses of the lake, at the shaking of the gentle breeze; and the agitation of the air at my slow descent, troubles them as much as an earthquake troubles the waters of the deep.

3. But Bhusunda who was a seer of the three times, was not at all disturbed at my arrival; but know me as Vasishtha, now in attendance upon him. (Like a flimsy cloud from the mount).

4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome thee great sage to my humble cell.

5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then strewed them in hand-fulls upon me,

as a cloud scatters the dewdrops over the ground. (The comparison of raindrops with the shedding of flowers is common in India and well known by the compound term \_pushpa-vrishti\_).

6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpa tree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and betook themselves to their respective seats and posts.

8. Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face to face in front of me. (This time worn etiquette of old India is still in vogue in the politest courts of the world).

9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then accosted me with complaisance and in words sweet as honey. (The serving of honey and water to guests of yore served the offering of brandy and water of modern fashion).

10. Bhusunda said:--O lord! thou hast after long favoured us with your kind visit, which has by its ambrosial influence resuscitated our arbor and ourselves. (Such is the visit of a superior to an inferior).

11. I ween, O great Muni! that art honoured of the honourable, that it is by virtue of my long earned virtues that you are now brought to this place, and want to be informed from where your course is bent to my humble abode.

12. You sir, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind. (Peace after broils and strife. \_Pax post turba\_).

13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be deemed as a great favour by them.

14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of every thing; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favour of yours. (Nobody asks nobody, that has nothing to do with him).

15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made your holiness to sanctify this place by your gratuitous visit to us.

16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has prompted to propose this query to you at present.

17. In this manner did the longival crow, that was clear sighted with his knowledge of the three times, deliver his inquiry by way of formality.

18. Vasishtha answered--Yes, O king of birds! it is true as thou sayst, that I have come here thus to see thy diuturnal self; (because the aged are honoured as sages, and their shrines are visited as those of saints).

19. You are verily very fortunate with your cold heartedness, and your sagacity has haply saved you from falling into the dangerous snares of this world.



20. Now sir, deign to remove my doubt regarding to your anility, and tell me truly of what family you are born, and how you come to know what is worth knowing (respecting the origin and end of beings, and their good or bad lot afterwards).

21. Tell me sir, if you remember the length of life that you have passed, and if you recollect by your long sightedness how you came to be settled in this lodging. (Lit. who appointed this place for your habitation).

22. Bhusunda replied, I will relate to you all, O great sage! that you ask of me, and your great soul shall have to hear it attentively without any inadvertence of your mind.

23. It is certain, O venerable sir! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

## CHAPTER XVII.

### DESCRIPTION OF BHUSUNDA'S PERSON.

Argument.--Vasishtha relates to Ráma of the perfections of Bhusunda's Body and Mind, which entitled him to the enjoyment of his liberation in his living time.

Vasishtha said:--Now Ráma, know this Bhusunda, who was of a complexion as black as that of a cloud heavy with water in the rainy season; to have a countenance which neither merry nor sorry, and a mind free from guile and cunning.

2. His voice was grave and mild, and his words were accompanied by a gentle smile, and he spoke of the three worlds, as if he balanced three beal fruits in his hands. (His knowledge of the worlds, was as that of the globe in his hands).

3. He looked on all things as they were mere straws before him, and weighted the lives of men in proportion to their enjoyments, and by the ratio of their rations on earth, he had the knowledge of the knowables and the unknowable one (called the common and transcendental knowledge-paránara).

4. He was big bodied grave and quiet, and sedate as the mount Mandara; and his mind was as full and clear as the calm ocean after a storm.

5. His mind was perfectly tranquil and quite at ease; and full of joy within itself; and acquainted with the appearance and dis-appearance of all beings born in this world.

6. His countenance was delightful with his inward delight, and his voice was as sweet as the melody of a sweet song; he seemed to have taken a new born form on himself, and his joyfulness dispelled the fears of men.

7. After he had respectfully received and accosted me, with his pure and dulciate words; he began to recite to me his own narration, as the rumbling of a rainy cloud, delights the hearts of the thirsty world.

## CHAPTER XVIII.

### MANNERS OF THE MÁTRIKA GODDESSES.

Argument.--Bhusunda traces his origin from the Mátres, whose manners and revelries he describes in length.

Bhusunda related:--There is in this world, the god of gods Hara (Horus?) by name; who is the chief among the celestials, and honoured by all the divinities of heaven.

2. He had his consort Gaurí constituting the better half of his body, and by whom he is embraced in the manner of an ivy clasping the young Amra tree. Her bosom likened a cluster of blooming blossom, and her eyes resembled the lines of black bees fluttering in the summer sky.

3. The hoary locks of hair on the braided head of Hara, were entwined as with a white lace, by the snow white stream of Ganges, whose billows and waves as clusters of flowers on the hair-band.

4. The crown of his head was decorated with the gemming milk-white disk of the moon, which sprung from the bosom of the milky ocean; and spread her bright radiance and ambrosial dew about his person. (The streams of ganguari are represented as consorts of Hara, and the moon as forming the discus on the braces of the hairs on his head).

5. The incessant effusion of ambrosial draughts, from the disk of the moon on his crest, has made him immortal by assuaging the heat of the deadly poison which he swallowed, and has marked his throat with the bluish hue of the sapphire or lapis lazuli, whence he named the blue gulletted Níla Kantha. (Hara is said to have swallowed the kála-kuta poison, as Hercules drank his full bowl of henbane).

6. The god is besmeared with powdered ashes on his body, as emblematical of the particles of dust, to which the world was reduced by the flame of his all destructive conflagration; while the stream of water flowing from the Ganges on his head, is typical of the current of his clear knowledge of all things. (Others make the burning fire of his frontal eye bhála netra to represent the flash of his cognoscence--jnánágni).

7. His body is decorated with strings of blanched bones, which are brighter far than the silvery beams of fair moon, and these serve as necklaces of argent and pearly gems about his person. (Hence he is named as Jala-padda-málíka).

8. His vest is the open sky with its plates of folded clouds, which are washed by the milk white beam of the moon, and studded with the variegated spots of the stars. (This means the nudity of the god, hence called Digamvara or sky attired).

9. He is beset by the prowling shakals, devouring the burnt carcasses on funeral grounds, and holds his abode beyond the habitations of men, in cemeteries and mortuaries in the outer skirts of cities. (Whence his name of Smashána sáyí).

10. The god is accompanied by the Mátres, who are decorated with strings of human skulls about their necks, and girt with the threads of their entrails on their bodies; while the fat and flesh of dead bodies, and the blood and moisture of putrid carcasses, form their delectable food and drink.

11. Their bodies are soft and shining as gold, and moving about with sparkling gem on their heads and bracelets of snakes curled round their wrists.

12. The acts of this god are dreadful to relate, and strike terror in hearts of the gods and demons, and all beings beside. One glance of his eye (coup d'oeil) is enough to set the mountains in a blaze, and his hunger grasps the whole world in one morsel.

13. The perpetual rest of his meditative mind in holy trance samádhi, hath restored the world to rest; and the movement of his arms at intervals, is attended with the destruction of demons.

14. His forms of the elements are intently lent on their fixed purposes, without being deterred from them by the impulses of his anger, enmity or affection; and the wind of his breath makes the mountains to tremble, and turn the humid earth to arid ground.

15. His playmates are the devils with their heads and faces, resembling those of bears and camels, goats and serpents; and such as have their heads for hoofs, and their hoofs as their hands, and whose hands serve as their teeth, and who have their faces and mouths set upon their bellies and breasts.

16. His face shone brightly with the rays of his three eyes (whereby he is denominated the triple eyed god trinetra); and the mátres were dependant on him as his dependant demoniac bands--gana-devatás.

17. The Mátres joined with the bands of demons, dance about him lowly at his bidding, and feed upon the living bodies, that are born and dead in all the fourteen regions of creation.

18 The Mátres having their faces as those of asses and camels, rove at great distances from him; and are fond of feeding on the flesh and fat, and drinking the red hot blood of bodies as their wine. They have the fragments and members of dead bodies, hanging about their persons as strings of pearls.

19. They reside in the hollows of hills, in the open sky and in other regions also; they dwell also in the holes underneath the grounds, and like to abide in cemeteries and in the holes and pores of human and brute bodies.

20. There are the goddesses known under the names of Jayá and Vijayá, jayantí and Aparajitá; and again siddha Raktá and Alambushá, and also another bearing the name of utpatá.

21. These eight are denominated the Nayikai of leaders, of the whole body of Mátrikas; the others are subordinate to these, and there are others again subordinate to them.

22. Among all these venerable Mátres, there one by name of Alambushá, that is the source of my birth; and this I have revealed to you on account of your great favour to me, by your kind call to my cell.

23. She had the crow by name of Chanda for her vehicle, which had its bones and bills as strong as the bolts of Indra's thunder; it was as dark as a mountain of jetblack or blue agate, and served her goddess as Garuda served the consort of Vishnu.

24. This octad of Mátri goddess were once assembled together, and bent their course in the ethereal firmament on some of their malevolent purposes.

25. They made their merry makings and religious revels in the air, and then turned their course to the left side where they halted at the shrine of Tumburu, which was sacred to Siva.

26. They there worshipped the forms of Tumburu and Bhairava, which are adored in all the worlds; and then regaled themselves with a variety of discourses, seasoned with drinking and to ping.

27. Then they look up the topic among other subjects of their conversation, as to whether they were slighted and disliked by their paramour--the spouse of Umá, who is taken to share one half of his body. (In the shape of androgyne--Umá--Maheswara or Hara--Gaurí; having the male and female bodies joined in two halves in one bisex forms).

28. We shall now show him our prowess, that he may never think of despising our great powers even by a contemptuous look, for though the god feigns to be single and naked, yet we know he is bipartite with his consorts Umá forming his better half.

29. Thus determined the goddesses overpowered on Umá by some potent charm of theirs, and by sprinkling a little water upon her, as they do to captivate a beast, which they are going to sacrifice before the altar, and by this spell they succeeded both to change the fine features of Durga, as also to enervate her frame.

30. They succeeded also by their power of enchantment, to detach Umá from the body of Hara, and set her before them, with an imprecation of converting her fair form to their meat food.

31. They made great rejoicings on the day of their execration of Párvati; when they all joined in dancing and singing, and making their giddy revelries before her.

32. The shouts of their great joy and loud laughter resounded in the sky, and the jumping and hopping of their big bodies, laid open their backs and bellies to sight.

33. Some laughed as loudly with the deafening clappings of their palms, that they rebounded in the sky as the roarings of lions and clouds. They showed the gestures of their bodies in their warlike dance, and the sound of their singing rang through the forests and reached in the mountains.

34. Others sang as loud as it rang through the mountain caves, and ran to the depth of the ocean; which rebillowed with its surges as at the time of the full-moon tide.

35. Others drank their bowls, and daubed their bodies from head to foot with liquor; and muttered their drunken chatters, that chattered in the sky.

36. They drank over and sang louder and louder, they turned about as tops, and uttered and muttered as sots. They laughed and sipped and chopped and fell down and rolled and prattled aloud. Thus they reeled in fits, and bit the bits of their flesh meats, till these Bacchanal goddesses did all their orgies in their giddy revels.

## CHAPTER XIX.

### BHUSUNDA'S NATIVITY AND HABITATION.

Argument.--Account of the birth of Bhusunda.

Bhusunda continued. Thus while the goddesses were in the acts of their merriment, their bonny vehicles or carrier birds also caught the infection, and indulged themselves in their giddy jigs and giggles, and in tippling the red blood of their victims for their liquor.

2. Then giddy with their drink the gabbling geese, that were fit vehicles for Brahmá's consorts, danced and frolicked in the air, in company with the crow Chanda the carrying bird of Alambushá.

3. Then as the geese darted down, and kept dancing and drinking and tittling on the banks of streams, they felt impassioned and inflamed by lust: because the borders of waters are excitants of concupiscence.

4. Thus the geese being each and all excited by their carnal desire, dallied with that crow in their state of giddiness, which is often the cause of unnatural appetites.

262376  
262377 5. Thus that single crow--Chanda by name, became spoused to seven geese  
262378 at once on that bank; and cohabited one by one with every one of them,  
262379 according to their desire.  
262380

262381 6. Thus the geese became pregnant after gratification of their lust,  
262382 and the goddesses being satisfied by their merry dance, held their  
262383 quiet and took to their rest.  
262384

262385 7. Then these goddesses of great delusion (mahá máyá), advanced towards  
262386 their consort Siva, and presented unto him his favorite Umá for his  
262387 food.  
262388

262389 8. The god bearing the crescent moon on his fore-head, and holding the  
262390 trident spike in his hand; coming to know that they had offered his  
262391 beloved one for his meat, became highly incensed on the Mátres.  
262392

262393 9. Then they brought out the parts of the body of Umá, which they had  
262394 taken in as their food from their bodies; and presented her entire for  
262395 her remarriage with the moon-headed deity.  
262396

262397 10. At last the god Hara and his consorts being all reconciled to one  
262398 another together with their dependants and vehicles, retired to their  
262399 respective quarters with gladness of their minds.  
262400

262401 11. The geese of Brahmá perceiving their pregnancy, repaired to the  
262402 presence of their goddess, and represented to bear their case, as I  
262403 have, O chief of sages! already related unto you.  
262404

262405 12. The Devi on hearing their words, spake kindly unto them and  
262406 said:--you my menials, cannot now be capable of bearing my car in the  
262407 air as before; but must have the indulgence of moving about at your  
262408 pleasure, until you have delivered of your burthens.  
262409

262410 13. After the kind goddess had said these words to her geese, that  
262411 were ailing under the load foetuses, she betook herself to her wonted  
262412 meditation, and remained in her irreversible rest with the gladness of  
262413 her mind.  
262414

262415 14. The geese that were now big with the burden of their embryos,  
262416 grazed in the lotus bed of Vishnu's navel, which had been the birth  
262417 place of the great Brahmá before. (Brahmá the creative power, owed his  
262418 birth to the lotiform navel of Vishnu, and the same place was all owed  
262419 for the pasture of the geese and the nativity of the goslings).  
262420

262421 15. The geese then being matured in their pregnancy, by feeding upon  
262422 the lotus-like navel of Vishnu, brought forth their tender eggs in  
262423 time, as the calmly creepers shoot out in sprouts in the spring.  
262424

262425 16. They laid thrice seven eggs in their proper time, which afterwards  
262426 split in twain, like so many mundane eggs in their upper and lower  
262427 valves or canals.  
262428

262429 17. It was these eggs, O great sage! that gave birth to thrice seven  
262430 brethren of ours, all of whom are known under the appellation of the  
262431 fraternity of chanda crows.  
262432

262433 18. These being born in the lotus bed of Vishnu navel, were fostered  
262434 and bred up in the same place, till they were fledged and enabled to  
262435 fly and flutter in the air.  
262436

262437 19. We then joined with our mother geese in the service of our  
262438 Mátri-goddess, who after our long services unto her, was roused from  
262439 her intense meditation at last.  
262440

262441 20. Now sir, it was in course of time, that the goddess inclined of her  
262442 own complaisance, to receive us into her good grace, and favour us with  
262443 the gift (of foresight), whereby we are quite liberated in this life.  
262444 (It is over one's blindness of the future, that is the cause of the

error and mischief of life).

21. Thought in ourselves of remaining in peace, and in the tranquillity of our minds; and being determined to betake ourselves to solitary contemplation, we went to our sire the old crow Chanda for his advice. (In the Vindhyan mountain).

22. We were received into the embrace of our father, and favoured with the presence of his goddess Alumbusha; they looked on us with kindness, and allowed us to remain near them with our self restricted conduct.

23. Chanda said:--O my darlings! Have ye obtained your release from weaving the web of your desires? You are then set free from the snare of this world, which binds fast all beings in it.

24. If not so, then I will pray unto this goddess of mine, who is always propitious to her devotees, to confer on you the blessing of consummate knowledge (which alone can save you from all worldly evils).

25. The crows replied--O sir! we have known whatever is knowable, by the good grace of the Goddess Brahmá, it is only a good solitary place, which we now seek for the sake of undisturbed meditation.

26. Chanda returned--I will point it out to you, in the high mountain of Meru in the polar region; which is the seat of all the celestials, and the great receptacle of all the treasures and gems on earth.

27. This mountain stands as the lofty pillar of gold, in the midst of the great dome of the universe; it is lighted by the luminous orbs of the sun and moon as its two lamps, and is the residence of all kinds of animals.

28. This lofty mountain stands as the lifted arm of this orb of the earth, with its gemming peaks and pinnacles resembling its fingers and their jewels, and having the moonbeam, as a golden canopy raised over its head, and the sounding main girding the islands for its bracelets.

29. The mount Meru is situated in the midst of the Jambudwípa (Asia) as its sole monarch, and is beset by the boundary mountains as its chieftains on all sides. With its two eye balls of the rolling sun and moon, it glances over the surrounding hillocks, as the king seated in the centre, looks on the courtiers sitting all about him.

30. The clusters of stars in the sky, hangs as wreaths of málati flowers around his neck, and the bright moon that leads the train of stars, forms the crowning jewels over his head, the firmament on the ten sides girds him as his vest, and the nágas of both kinds (\_i.e.\_ the elephants and serpents) are warders at his gates.

31. The nymphs of heaven are employed in fanning him with the breeze from all quarters, and flapping over him their \_chouries\_ of the passing clouds, with their hands decorated with the variegated hues of heaven as their ornaments.

32. His huge body stretched over many leagues, and his feet are rooted fast many fathoms underneath the earth; where they are worshipped by the nágas, Asuras and large serpents. (That dwell at the foot of the mount, while the races of gods are situated on its top).

33. It has thousands of ridges and steeps, craigs and cliffs, below its two eyes of sun and moon; and these are lauded as celestial regions by the Gods, gandharvas and kinnaras that inhabit in them.

34. There are fourteen kinds of superior beings, inhabiting the supernal sphere of this mountain; and these dwell there with their households and relatives, in their respective circles, without ever seeing the city or citadel of another. (This means the great extent and distance of the several separate ridges from one another. Its fourteen ridges or regions are known as the chaturdasa--vhuvas, and

fourteen peoples are included under the title of thirteen classes of celestials--\_troadasa-gana-devatás\_. These are the brahmarshis, Rajarshis, Devarshis, Devas, Pitris, Gandharvas, Kinnaras, Apsaras, Vidyádharas, Yakshas, Rakshas, Pramathas, Guhyakas and Nágas (the last of whom are not recognized among celestial beings).)

35. There is a large ridge on the north east corner of this mount, with its gemming summit rising as high and bright as the shining sun.

36. There stands a large \_kalpa\_ tree on the out side of that ridge, which is peopled with living beings of various kinds; and appears to present a picture of the whole world in miniature.

37. The southern stem of this tree has a protruding branch with its aureate leaves, and its blossoms blooming as clusters of brilliant gems; and presenting its fruit as lucid and luscious to view, as the bright and cooling orb of the moon.

38. I had formerly built my nest on that branch, and decorated it with all sorts of shining gems; and there it was, oh my offspring! that I sported and enjoyed myself, as long as my goddess sat in her meditative mood.

39. My nest was hid under the gemming flowers, and stored with luscious fruits, and its door was fastened with bolts of precious gems.

40. It was full of young crows, who knew how to behave properly with one another; Its inside was strewn over with flowers, and was cooling at all times and seasons.

41. Repair therefore, my children! to that nest, which is inaccessible even to the gods; because by remaining there, you will obtain both your livelihood and liberation without any molestation. (Livelihood with liberty, is the best blessing on earth).

42. Saying so, our father kissed and embraced everyone of us; and presented to us the meat food, which he had got from his goddess.

43. After taking our repast, we prostrated ourselves at the feet of our father and his goddess, and then flew in the air, from the Vindhyan range which is sacred to the divinity of Alumbusha.

44. We passed over the nether sky, entered into the region of the clouds; then coming out of their hollow caves, we flew aloft on the wings of the winds to the vacuous void of the etherial gods to whom we paid our homage.

45. Having then passed the solar world, we arrived at another sphere of the fixed stars above, where we saw the heaven of the immortals and thence reached the empyrean of Brahmá.

46. There we bowed down to the goddess Bráhmí, and our mother (the goose) which was her vehicle; and related in length to them the behest of our father unto us.

47. They endeared and embraced us with kind affection, and then bade us to do as we were bid by our sire. At this we bowed down to them, and took our departure from the seat of Brahmá.

48. We then directed our flight to Meru where we found out this \_kalpa tree\_ and our appointed nest in it. Here we line apart and remote from all, and hold our silence in all matters.

49. We passed the region of the regents of the skies, which shone to a great distance with the blaze of solar rays; we fled through the empty air with the velocity of winds.

50. I have thus related to you in length in answer to your query, regarding the manner of our birth and how we are settled in this place;

I have told you also how we came to the knowledge of truth, whereby we have come to this state of undisturbed peace and tranquillity, now bid us, O great Sage! what more can we relate to satisfy your curiosity about us.

## CHAPTER XX.

### EXPLICATION OF THE MYSTERIOUS CHARACTER OF BHUSUNDA.

Argument.--The stability of the world even at the change and dissolution of the worldly objects; and the immortality of Bhusunda even after the Demise of his Brethren.

Bhusunda continued. This world has existed by the prior and bygone kalpa, in the very same state as it does at present, and there is no variation in the formation or location of any thing in any wise. (The ante-diluvian world alike the post-diluvian).

2. Therefore O great Sage! I am accustomed to look to the past and present with an equal eye, and will relate the events of my passed life and by gone ages for your information, as if they are existent with me even at present. (It is the fashion of the old chroniclers, to describe the long past as if it is actually present before them).

3. I find to-day, O great Sage! the fruit of my pious acts of my passed life, that have rewarded me with your blessed presence in this my humble cell.

4. This nest of mine, this branch of the tree, this \_kalpa\_ harbour and this myself, are all blessed by your propitious presence in this place. (The sight of a superior is a great favour).

5. Deign Sir, to accept of this seat and this honorarium, which are here offered to you by a suppliant bird; and having purified us by your kind acceptance of our poor offerings, please command what other service can we render unto you. (\_i.e.\_, what more can I relate to you).

6. Vasishtha said:--Rāma! after Bhusunda had again presented the seat and honorarium to me, I proffered to him another request in the following words.

7. I said, tell me, O thou senior among birds, why don't I see here those brethren of yours, who must be equally senile and strong in their bodies and intellects, as thou showest thyself to be.

8. Bhusunda answered and said:--I am here destined to remain alone, O Muni! to witness the continuous course of time, and to count and recount the revolutions of ages, as they reckon the succession of days and nights.

9. During this length of time, I had the misfortune to witness all my juniors and younger brothers, to their mortal frames as trifling straws, and find their rest in the blessed state (Of eternity).

10. I saw, O great Sage! the very long lived, and the very great indignity, the very strong and very wise, to be all gorged in the unconscious bowels of bodiless death. (The great and small equally fall; and time at last devours them all. Non semper erit ætas).

11. Vasishtha said:--Say, O venerable father! how you remained unmolested by the deluvian tempest, which outstripped the winds in its velocity, and bore the great bodies of the sun and moon and stars as jewels hanging about its neck.

12. (The deluvian tempest is called \_tufani nuh\_ or hurricane of Noah



in the Koran. The Khandapralaya is a partial deluge of the earth, but the mahápralaya is the aggregate of all the cosmic revolutions of the whole world).

12a. Say, O primeval seer! how you escaped unscorched by the burning flame of solar rays, which melted down the uprising mountains, and consumed there the woods in one all devouring conflagration. (The burning sun on the day of the last dissolution, is said in the Koran, to come down and stand at a lance's distance above the heads of men).

13. Say, O senile sire, how you remained unfrozen under the cold moon beams, that froze the limpid waters to hard stone; and how you fled unhurt from the showers of hail, which were poured in profusion by the deluvian clouds.

14. Say, O ancient bird! why you were not crushed under the snows, which fell from the deluvian clouds as thickly as huge trees, when they are felled by axes from the tops of high hills.

15. Say, why this kalpa tree which rises higher than all other forests, was not broken down, when all other arbors on earth, were levelled to the ground by the universal tornado.

16. Bhusunda replied:--Our station, O Bráhma! in the open and empty air, is quite supportless and without any solid or fixed support. It is either unnoticed or looked upon with disregard and contempt by all, and our living and livelihood is the most despicable among all living beings. (All this is meant of the soul, which is here personified as a bird--a dark crow, and named as the amara Bhusunda, a contemptuous word often applied to senile people).

17. Thus has the Lord of beings appointed these aerial beings, to remain free from disease and death in these forests, or fly about in the empty air in their aerial course. (The forests mean the living bodies, and the empty air is the field for the rambles of disembodied spirits).

18. How then, O venerable sir, can any sorrow or sickness betide us here, where we are born to be immortal, and rove freely in open air; and are free from those pains and sorrows, which betake those birds that are bound in snares of their desires, and are subject to their hopes and fears.

19. We sir, have always placed our reliance on the peace and contentment of our souls, and never allow ourselves to fall into error, of taking the insubstantials for substantial.

20. We are quite content with what simple nature requires and affords, and are entirely free from those cares and endeavours which are attended with pain. We live only to pass our time in this our own and lonely lodging (which is allotted to us by providence).

21. We neither wish to live long to wallow in our bodily enjoyments nor desire death to avoid the retribution of our acts; but live as long as we have to live, and die when death comes upon us. (Neither love thy life nor hate, but live well how long or short permit to heaven. Milton).

22. We have seen the changeful states of mankind, and witnessed many instances of the vicissitudes of human affairs, and have thereby banished all sorts of levity from our bodies and minds. (Lit. the restlessness of body and mind).

23. By the constant light of our internal spirit, we are kept from the sight of all sorrow and grief; and from our seat on the height of the kalpa tree, we clearly see the course of the world and the changes of time. (The kalpa tree of desire is at once the tree of life and knowledge of the garden of paradise, because both of them are equally desirable to man; and any one who is seated above this tree, must

262721 know all things by his all knowingness and immortality as the soul of  
262722 Bhusunda).

262723  
262724 24. Though we are wholly unacquainted with the changes of days and  
262725 nights, on this high pinnacle of our heavenly mountain (where there is  
262726 the eternal sunshine of Divine presence); yet we are not ignorant of  
262727 the vicissitudes of the times and events, in the solar and sublunary  
262728 worlds which roll incessantly below us.

262729  
262730 25. Though our habitation in the cell of this Kalpatree, is ever  
262731 illumined by the light of gems which are inlaid in it; yet we can  
262732 know the course of time by the respirations of our breath, which as a  
262733 chronometer informs us with the regular course of time. (The ajapá or  
262734 breathings indicate the succession of time, as any time piece or the  
262735 course of days and nights).

262736  
262737 26. Knowing what is real from all that is unreal, I have desisted from  
262738 my pursuit after unrealities, and settled in my knowledge of the true  
262739 reality; and by forsaking its natural fickleness, my mind is practised  
262740 to rest at all times in its perfect peace and tranquillity. (The mind  
262741 is no more troubled with the tempting trifles of the world, after it  
262742 has come to know their falsity and vanity).

262743  
262744 27. We are not led to the snare of false worldly affairs, nor  
262745 frightened like earthly crows in our hankering after food by the  
262746 hissings of men.

262747  
262748 28. It is by the serene light of the supreme felicity of our souls, and  
262749 by the virtue of the unalterable patience of our minds, that we look  
262750 into the errors and delusions of the world, with out falling in them  
262751 ourselves.

262752  
262753 29. Know great sage, that our minds remain unruffled, even under  
262754 the shock of those dangers and perils, which ruffle the tempers and  
262755 understandings of ordinary people; just as the pure crystal remains  
262756 unstained by the blackest hues that environ it all around.

262757  
262758 30. The course of the world, appears very smooth and pleasant in its  
262759 first beginning; but upon mature consideration, it proves to be frail,  
262760 fickle and false, as one goes on in it.

262761  
262762 31. Thus all living beings are seen to pass away, and whether to return  
262763 here again or not, no body can tell; what then is it that we must fear  
262764 (knowing death and demise to be the unavoidable doom of nature).

262765  
262766 32. As the course of streams runs continually to the ocean, so the  
262767 progress of life tends incessantly to the depth of eternity; but we  
262768 that stand on the border of the great ocean of eternity, have escaped  
262769 from being carried away by the current of time.

262770  
262771 33. We neither cling to our life nor fling it away, but bear it as well  
262772 as we may, and remain as airy orchids, lightly touching and unattached  
262773 to their supporting arbour.

262774  
262775 34. It is more over by the good of the best sort of men, who are beyond  
262776 the reach of fear, sorrow and pain like yourself; that we have been set  
262777 free from all sorts of malady.

262778  
262779 35. From the examples of such persons, our minds have become cold, and  
262780 unconcerned about the affairs of busy life; and are employed only in  
262781 scanning truth and the true nature of things. (Blessed are they that  
262782 meditate on the laws of God both day and night).

262783  
262784 36. Our souls finding their rest in their unchangeable and unperturbed  
262785 state, have the fullness of their light and delight, as the sea has  
262786 its flux of floodtide at the rising of the full and new moon upon its  
262787 bosom. (The flood of spiritual light in the soul, resembling the flood  
262788 of high tide in the sea).

262789

262790 37. Sir, we were as highly pleased at your presence here at this  
262791 time, as the milky ocean was overflowed at its churning by the Mandara  
262792 mountain. (The Mandara mountain is said to have been the resort of the  
262793 remnants of men at the great deluge, and was used by them as their  
262794 churning stick, to recover their lost properties from the depth of the  
262795 waters. The recovery was rather joyous to the men than it could be to  
262796 the sea).

262797  
262798 38. Sir, We do not account any thing as more precious and more  
262799 favourable unto us, than that the holy saints that have nothing to  
262800 desire, should take pains to pay their kind visit to our humble cell.

262801  
262802 39. What do we gain from our enjoyments, which are pleasant for the  
262803 time being, and lose their zest the next moment; it is the company  
262804 of the great and good only, that gives the best gifts like the  
262805 philosopher's stone.

262806  
262807 40. You sir, who are cool and grave in your nature, and soft and sweet  
262808 and slow in your speech, are like the beneficent bee, that sits and  
262809 sips the juice from the flowers in the three worlds, and converts it to  
262810 the sweet balm of honey.

262811  
262812 41. I ween, O spiritual Sage! all my sins to be removed at your blessed  
262813 sight, and the tree of my life to be blest with its best fruit of  
262814 spiritual bliss, which results from the society of the virtuous, and  
262815 whose taste removes all diseases and dangers.

## 262816 262817 262818 262819 CHAPTER XXI.

### 262820 262821 EXPLANATION OF THE CAUSE OF THE CROW'S LONGEVITY.

262822  
262823 Argument.--The eminence of the kalpa tree, and its durability in all  
262824 ages. The doings of destiny, and the results of past reminiscence.

262825  
262826  
262827  
262828 Vhusunda continued. This kalpa tree whereon we dwell remains firm  
262829 and unshaken amidst the revolutions of ages and the blasts of all  
262830 destroying cyclones and hurricanes. (Figuratively said of human  
262831 desires, which continue with the soul through all the vicissitudes of  
262832 life, and all its endless transmigrations, so says ([Sanskrit: kálah  
262833 krínati gacchatyáyustadapi namunchatyásárbayuh]).)

262834  
262835 2. This arbor of desire is inaccessible to other people dwelling in  
262836 all worlds; it is therefore that we reside here in perfect peace and  
262837 delight, and without disturbance of any kind. (\_i.e.\_ We dwell on the  
262838 firm rock of our secret hopes and expectations, where no body can  
262839 obtrude upon us, and of which no external accident has the power to  
262840 despoil us).

262841  
262842 3. When Heranyákha the gigantic demon of antediluvian race, strove to  
262843 hurl this earth with all its septuple continents into the lowest abyss,  
262844 even then did this tree remain firm on its roots, and on the summit of  
262845 this mountains.

262846  
262847 4. And then as this mountainous abode of the gods, stood trembling with  
262848 all other mountains of this earth (on the tusk of the divine Varáha or  
262849 boar), even then did this tree remain unshaken on its firm basis.

262850  
262851 5. When Náráyana supported this seat of the gods on his two arms  
262852 (\_i.e.\_ the Meru), and uplifted the mandara mount on the other two,  
262853 even then did this tree remain unshaken.

262854  
262855 6. When the orbs of the sun and moon, shook with fear, at the  
262856 tremendous warfare of the gods and demons, and the whole earth was in a  
262857 state of commotion and confusion, even then did this tree stand firm on  
262858 its root.

- 262859  
262860 7. When the mountains were up-rooted by the hail-storms blowing with  
262861 tremendous violence, and sweeping away the huge forest trees of this  
262862 mount of Meru, even then was this tree unshaken by the blast.  
262863
- 262864 8. When the mount Mandara rolled into the milky ocean, and gusts of  
262865 wind filling its caverns (like canvases of a vessel), bore it afloat  
262866 on the surface of the water; and the great masses of diluvian clouds  
262867 rolled about in the vault of heaven, even then did this tree remain  
262868 steadfast as a rock.  
262869
- 262870 9. When this mount of Meru was under the grasp of Kálanemi and was  
262871 going to crush by his gigantic might (with its inhabitants of the  
262872 gods), even then this tree remained steady on its roots.  
262873
- 262874 10. When the siddhas were blown away by the flapping wings of  
262875 Garuda--the king of birds, in their mutual warfare for this ambrosial  
262876 fare, even then this remained unmoved by the wind.  
262877
- 262878 11. When the snake which upholds the earth, was assailed by Rudra in  
262879 the form of Garuda, who shook the world by the blast of his wings, even  
262880 then was this tree unshaken by the wind.  
262881
- 262882 12. When the flame of the last conflagration, threatened to consume the  
262883 world with the seas and mountains; and made the snake which supported  
262884 the earth on his hoods, throw out living fire from all his many mouths,  
262885 even then this tree was neither shaken nor burnt down by the gorgeous  
262886 and all devouring fire.  
262887
- 262888 13. Such being the stability of this tree, there is no danger O Sage!  
262889 that can betake us here, as there is no evil than can ever betide the  
262890 inhabitants of heaven. How can we, O great Sage! be ever exposed to any  
262891 danger, who are thus situated in this tree which defies all casualties.  
262892 We are out of all fear and danger as those that are situated in heaven.  
262893 (The object of one's desire is in a manner his highest heaven).  
262894
- 262895 14. Vasishtha rejoined: But tell me, O Sagely bird! that has borne with  
262896 the blasts of dissolution, how could you remain unhurt and unimpaired,  
262897 when many a sun and moon and stars have fallen and faded away.  
262898
- 262899 15. Bhusunda said: When at the end of a kalpa period, the order of  
262900 the world and laws of nature are broken and dissolved; we are then  
262901 compelled to forsake our nest as an ungrateful man alienates his best  
262902 friend.  
262903
- 262904 16. We then remain in the air freed from our fancies, the members of  
262905 the body become defunct of their natural functions, and the mind is  
262906 released from its volitions.  
262907
- 262908 17. When the zodiacal suns shine in their full vigour, and melt  
262909 down the mountains by there intense heat, I then remain with my  
262910 understanding; under the influence of Varuna's mantra or power. (Varuna  
262911 the god of water is said to be allied with the human soul, which is a  
262912 watery substance).  
262913
- 262914 18. When the diluvian winds blow with full force, and shatter and  
262915 scatter the huge mountains all around, it is then by minding the  
262916 párvatí mantra, that I remain as fixed as a rock. (Vasishtha has  
262917 explained the meaning of this mantra in the latter part of the \_Nirvána  
262918 prakarana\_).  
262919
- 262920 19. When the earth with its mountains is dissolved into water, and  
262921 presents the face of an universal ocean over its surface; it is then by  
262922 virtue of the \_váyú mantra\_ or my volatile power, that I keep myself  
262923 aloft in the air.  
262924
- 262925 20. I then convey myself across this visible world, and rest in the  
262926 holy state of the spotless spirit; and remain in a state of profound  
262927 sleep, without any agitation of the body and mind.

21. I remain in this torpid state, until the lotus-born Brahmà is again employed in his work of creation, and then I re-enter into the limits of the re-created world, where I settled again on this arbour of desire. (The departed soul is free from desire, which it re-assumes to itself upon its re-entrance into life).

22. Vasishtha said: Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your dhāranā or fixed attention.

23. Bhusunda replied, O venerable sir! It is because of the inseparable and overruling power of destiny, which no body can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.

24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be. (There is no helping for what is destined to happen, what is allotted, can not be averted).

25. It is because of my firm desire that things are so fixed and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow. (The heart is the hollow of the tree of the body, and the soul is the bird that is confined there of its own desire).

26. Vasishtha said: You sir, are as longeval as our salvation is diuturnal, and are able to guide us in the paths of truth; because you are sapient in true wisdom, and sedate in your purpose of Yoga or deep meditation.

27. Sir, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.

28. Bhusunda replied--I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it. (This was the primeval state of the earth, when nothing grew upon it, and agrees with what the Persian sophist thinks with regard to the priority of the soul to all other created things, as "\_manan wakt budam ke nechak nabud\_" I existed when there is nothing in existence).

29. I remember also the earth under me, to have been full of ashes for a period of myriads and centuries of years. (This was the age after the all devouring conflagration on earth).

30. I remember a time when the lord of day--the sun was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and light, but was lighted by the light of this mount of Meru.

31. I remember this mountain throwing the light of its gems on one side of the valley below it, and leaving the other in utter darkness; and resembling the lokāloka mount presenting its light and dark side to the people on either side of the horizon. (The sun is said to turn round the Meru, and the day and night as he is on one or the other side of this mountain).

32. I remember to have seen the war rising high between the gods and demons, and the flight and slaughter of people on all sides of the earth.

33. I remember to have witnessed the revolution of the four yuga-ages of the world, and the revolt of the haughty and giddy assyrians--asuras all along; I have also seen the Daitya--demons driven back to the wall.

262997 34. I remember the spot of the earth, which was borne away beyond the  
262998 boundaries of the universal flood; and recollect the cottage of the  
262999 world, to have only the increate three (the Holy triad) left in it.  
263000  
263001 35. I remember to have seen no other creature on earth, except the  
263002 vegetable creation for the long duration of one half of the four  
263003 yuga-ages. (The earth was covered with jungle for a long period after  
263004 the great flood).  
263005  
263006 36. I also remember this earth to be full of mountains and mountainous  
263007 tracts, for the space of full four yugas; when there were no men  
263008 peopled on earth, nor their customs and usages got their ground in it.  
263009  
263010 37. I remember to have seen this earth filled with the bones of dead  
263011 Daityas and other fossil remains, rising in heaps like mountains, and  
263012 continuing in their dilapidated and crumbling state for myriads of  
263013 years. (These are the fossil remains of the monsters of the former  
263014 world).  
263015  
263016 38. I remember that formless state of the world, when darkness  
263017 prevailed over the face of the deep, when the serpentine support of the  
263018 earth fled for fear, and the celestials left their etherial courses;  
263019 and the sky presented neither a bird or the top of a tree in it.  
263020  
263021 39. I remember the time when the northern and southern divisions  
263022 (of India), were both included under the one boundary mountain (of  
263023 Himalaya); and I remember also when the proud vindhyān vied to equal  
263024 the great Meru.  
263025  
263026 40. I remember these and many other events, which will be too long to  
263027 relate; but what is the use of long narrations, if you will but attend  
263028 to my telling you the main substance in brief.  
263029  
263030 41. I have beheld innumerable Munis and manwantaras pass away before  
263031 me, and I have known hundreds of the quadruple yugas glide away one  
263032 after the other, all of which were full of great deeds and events; but  
263033 which are now buried in oblivion.  
263034  
263035 42. I remember the creation of one sole body named Virāt in this world,  
263036 when it was entirely devoid of men and asuras in it.  
263037  
263038 43. I remember that age of the world, when the Brahmins were addicted  
263039 to wine and drunkenness, when the Sudras were out casted by the Suras  
263040 (Aryans); and when women had the privilege of polyandry (which is still  
263041 practised among the Pariahs of Deccan).  
263042  
263043 44. When the surface of the earth presented the sight of one great  
263044 sheet of water (after the deluge), and entirely devoid of any vegetable  
263045 produce upon it; and when men were produced without cohabitation of man  
263046 and woman, I remember that time also (when Bhrigu and the patriarchs  
263047 were born in this manner).  
263048  
263049 45. I remember that age of the world, when the world was a void, and  
263050 there was no earth or sky nor any of their inhabitants in it, neither  
263051 men nor mountains were in existence, nor were there the sun and moon to  
263052 divide the days and nights.  
263053  
263054 46. I remember the sphere of heaven shrouded under a sheet of darkness,  
263055 and when there was no Indra nor king to rule in heaven or earth, which  
263056 had not yet its high and low and middle classes of men.  
263057  
263058 47. It was after that, the Brahmā thought of creating the worlds,  
263059 and divided them into the three spheres of the upper, lower and the  
263060 intermediate regions. He then settled the boundary mountains, and  
263061 distinguished the Jambudvīpa or the continent of Asia from the rest.  
263062  
263063 48. Then the earth was not divided into different countries and  
263064 provinces, nor was there, the distinctions of cast and creed, nor  
263065 institutions for the various orders of its people. There was then no

name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranya-Kasipu, and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the unfledged Garuda or bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmá with his vehicle of swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa. (This passage shows the unity of the Hindu trinity, and the interchangeableness of their persons, forms and attributes).

## CHAPTER XXII.

### ACCOUNT OF PAST AGES.

Argument.--The various Events of bygone days, and the changes in the order of things in the world.

Bhusunda continued:--Moreover I will tell you sir, many other things that I remember to have occurred in the course of the world, and under the flight of by gone times. I remember the births of the seers Bharadwája, Pulasta, Atri, Nárada, Indra, the Maríchis and yourselves also.

2. I bear in my mind the venerable Pulaha, Uddálaka, kratu, Bhrigu, Angiras and Sanatkumára, Bhringi and Ganesa, and Skanda and others in their train, who were known as Siddharshis or consummate sages of yore.

3. I retain the memory of Guarí, Sarasvatí, Laxmí, Gayatrí and many more famous females, who are reckoned as female personifications of divine attributes. I have seen the mountains Meru, Mandara, Kailása, the Himalayas and the Dardura hills.

4. I carry in my memory the exploits of the demons Hiranyáksha, Kálanimí, Hayagríva, Hiranya Kasipu, Vati and Prahláda and many others of the Dánava or Demoniatic race.

5. I keep in my mind the remembrance of the renowned Sibi, Nyanku, Prithu, Vainya, Nala, Nábhága, Mandhátá, Sagara, Dilipa and Nahusa kings of men and rulers of earth.

6. I know by heart the names of Atriya, Vyasa, Válmíki, Sukadeva, Vátsyayana and other sages, and know by rote the names of Upamanyu, Manimanki, Bhagírátha and other pious princes of old.

7. So there are many things of remote past times, and others of later ages and some relating to the present age; all of which are imprinted in the memory, wherefore it is needless to recount them over again.

8. O thou Sagely son of Brahmá! I remember thy eight births, in the eight different epochs of the world, and this is verily thy eight

births in which thou hast become a guest to my nest.

9. You are at one time born of air, and at another of heavenly fire; you are some time produced from water, and at others from empty vacuity or of the solid rock. (*i.e.*, formed of one or other of these elementary bodies at different periods of the world).

10. The constitution of created bodies, conforms us with the nature of the principle elements of which they are formed; and the positions of heavenly bodies, have a great influence on their production. I have witnessed three such formations of the world composed of igneous, aqueous and terrene substances at different times.

11. I remember ten repeated creations, in which the usages of people were uniform and alike; and the gods were settled in their abodes (*i.e.*, the Aryans led nomadic life). They were coeval with the Asuras whom they braved in battle, and were located in their homestead.

12. I saw the earth sinking five times under, and lifted up as many times by the divine *Kurmamanantara*, or incarnation of Vishnu in the form of the tortoise, from below the overflowing ocean.

13. I witnessed the great tumult of Suras and Asuras or the Gods and demi-gods, in uprooting and uplifting the Mandara mountain, for churning out the last ambrosia from underneath the ocean for twelve times over. (The meaning of *Samudara manthana* or churning of the sea, seems to be the refining of the salt water of the deluging sea).

14. Thrice have seen the imposing Hiranyáksha, that levied his tax upon the gods in heaven, hurling the fruitful earth with all her balmy and medicinal plants underneath the ocean.

15. I beheld Hari to have come down six times in the shape of Renuka's son or Parashuráma, and extirpate the Kshetriya race at the intervals of very long periods.

16. I remember, O Sage! the return of a hundred *kaliyuga* ages, and a hundred incarnations of Hari in the form of Buddha, and as the son of royal Suka or Suddhadana in the land of Kirata.

17. I bear in my remembrance the overthrow of *tripura* thrice ten times by Siva, and the discomfiture of Dakhas' ceremony for more than once by the irritated Hara; and I recall to my mind the downfall of ten Indras by the offending God, who bears the crescent moon on his forehead (and the confinement of their thunder-bolts within the caverns of volcanoes glass).

18. I recollect the battle that has been fought eight times between Hari and Hara, and the first appearance of Vishnu and Siva, jvaras or the cold typhoid fevers in these conflicts. (This means the rising of the malarious fevers of Dinajpur, which raged among the belligerent forces on both sides).

19. I remember, O silent Sage! the difference in the intellects of men at every succeeding age, and the various readings of vedas at the ceremonial observances of mankind. (This means the varieties of reading of the vedas as pointed in the *prati sákha*, and the difference of phonetic intonation as shown in the *sikshas*, have greatly tended to the depravity of vedic recitation, and consequently to their inefficacy in producing their desired consequence also).

20. O sinless saint! The Puránas also though they agree in the main substance, are so full of interpolations, that they have been greatly multiplied in successive ages. (It is quite true of works in manuscript and without their gloss).

21. I remember also many historical works, which have been composed by authors learned in the vedas in the succeeding ages. (These works are called *Itihásas* or legendary accounts, as the epics of Rámáyana and



Mahābhārata by Vālmīki and Vyāsa respectively).

22. I have the recollection of the other wondrous composition of legendary accounts, under the title of the Mahārāmāyana a work comprising one hundred thousand slokas or tetrastichs, and replete with sound wisdom. (This was revealed by Brahmā to Vasishtha and Viswāmītra).

23. This work presents the conduct of Rāma for the imitation of the men, and sets the misbehaviour of Rāvana to the opprobrium of mankind. This precept contains the essence of all wisdom, and serves as the luscious fruit of the tree of knowledge, placed in the palm of all people. (The substance of these instances is, that virtue is true happiness below and vice is bane of life).

24. This work is composed by Vālmīki, who will compose some others also in time; and these you will come to know, when they will be presented to world in time (as I have known them before hand by my foreknowledge of things, gloss) (This work is called Vasishtha Rāma samvāda in the form of a dialogue as those of Socrates and Plato).

25. This work whether it is a composition of Vālmīki, or the composition of some other person, is published for the twelve times, and is now going to be almost forgotten by men.

26. The other work of like importance, is known under the name of Bhārata; I remember it to have been written by Vyāsa at first, but is becoming obsolete at present.

27. Whether it is the composition of person known by the name of Vyāsa, or a compilation of some other person, it has up to this time undergone its seventh edition, and is now going fastly to be forgotten.

28. I remember also, O chief of Sages! many tales and novels and other sāstras, composed in every age and Yuga; which have been written in a variety of styles and diction.

29. O good sage! I remember to have seen also many new productions and inventions, following one another in succeeding age; and it is impossible to enumerate this innumerable series of things.

30. I remember the Lord Vishnu descending many times on earth, for the destruction of ferocious Rāksasas, and is now to appear here the eleventh time under the appellation of Rāma.

31. I know the lord Hari to have thrice come down in his form of Nrisinha or leonine man, and thrashed the demon Hiranyakasipu as many times, as a lion kills a gigantic elephant. (\_i.e.\_ Although the gods are of smaller forms and figures, yet they got the better of the giants, by means of their better arms and knowledge of warfare).

32. Vishnu is yet to be born in his sixteenth incarnation at Vasudeva's abode, for the purpose of rescuing the earth from the burthen of the oppression of its tyrannic lords and despots.

33. This cosmic phenomenon is no reality, nor it is even in existence; it is but a temporary illusion, and appears as bubble of water to disappear in next moment.

34. This temporary illusion of the phenomenals, rises and sets in the conscious soul of its own accord; as the boisterous billows heave and subside themselves in the bosom of the waters.

35. I have known the world to be sometimes uniform in its course and in the state of things, at others there is a partial difference in their nature and order, and again total change has also been observed to take place in the constitution of things. (Nature is never uniform, but all are subject to change more or less from its original state).

36. I remember the former nature and state of things, and the manner

and actions of bygone people and the usages of those times; I saw them give room to others in their turn and those again to be displaced by others. (He that wants an even uniformity to see, expects what never had been, nor ever will be).

37. Every Manwantara or revolution of time; is attended O Brahman! with a reversion in the course of the world; and a new generation is born to supplant the old men of renown.

38. I have then a new set of friends and a new train of relatives; I get a new batch of servants, and a new habitation for my dwelling.

39. I had to remain some times in my solitary retreat by the side of the Vindhyan range, and some times on the ridge of the Sahya Mountain. I had at other times my residence on the Dardura Hills, and so my lodging is ever shifting from one place to another and never fixed in any spot forever. (The Dardura is the Dardue Hill in Afghanistan).

40. I have often been a resident of the Himalayas, and of the Malaya Mountain in the South of India, and then led by destiny as described before, I have found my last abode on this mount of Meru.

41. By getting to it, I built my nest on the branch of an Amra or mango tree, and continued to live there, O chief of the Munis! for ages and time without end.

42. It is by my pristine destiny that this tree has grown here for my residence, therefore, O sage! I can have no release from this body of mine to come to my desirable end. (\_i.e.\_ the soul like a bird is destined by its prior acts, to endless transmigrations in material bodies, which are compared to its habitable trees, and from which it can have no release, although it pines for its dis-embodied liberation, as a decrepit old man wishes to get loose of his loathsome body).

43. It is by appointment of the predestination, that the same tree has grown here in the form of the \_kalpa\_ harbour, which preserves the beauty even now, as it did at the time when my father Chanda had been living.

44. Being thus pre-ordained by destiny I was settled in this place, when there had been no distinction of the quarters of heaven as the north or east, nor of the sky or mountain.

45. Then the north was on another side, and this Meru was in another place; I was then one and alone, and devoid of any form or body, and was as bright as the essence, which is never shrouded by the darkness of night.

46. After awaking from the insensibility of my trance (at the beginning of another \_kalpa\_ creation or of my generation), I saw and recognized all the objects of creation (as one comes to see and know the things about him after waking from the forgetfulness of his sleep); and knew the situations of the Meru and other hills and dales from the positions of the stars, and the motions of heavenly bodies.

47. The site of the polar circle of Meru and the course of the planets being changed in different creations, there ensues an alteration of the points of the compass, and a difference in the sides of the quarters; therefore there is nothing as a positive truth, except our conception of it such and such.

48. It is the vibration of the soul, that displays these wonderful conceptions in the mind; and excites the various phenomena in nature. It converts a son to a father and makes a son of the father, and represents a friend as a foe and again shows a foe in the light of a friend. (Hence there is no such thing as a positive certainty, but becomes transmutable to one in opposite nature, as the father supports the child in its youth, and is supported by the boy in his dotage).

49. I remember many men to become effeminate, and many women also to grow quite masculine; and I have seen the good manners of the golden age to prevail in Kali [yuga], and those of Iron-age gaining ground in its preceding ages.

50. I have seen also many men in the Tretá and Dwápara Yugas or the silver and brazen ages of the world, that were ignorant of the Vedas and unacquainted with their precepts; and followed the fictions of their own invention which led them to heterodoxy.

51. I remember also O Brahman! the laxity of manners and morals among the gods, demi gods and men since the beginning of the world.

52. I remember after the lapse of a thousand cycles of the four Yuga ages, that Brahmá created from his mind some aerial beings of unearthly forms; and these spiritual beings occupied a space extending over ten cycles of creations.

53. I remember likewise the varying positions and boundaries of countries, and also the very changing and diversified actions and occupations of their people. I remember too the various costumes and fashions and amusements of men, during the ceaseless course of days and nights in the endless duration of time.

## CHAPTER XXIII.

### DESIRE OF TRANQUILLITY AND QUIESCENCE OF THE MIND.

Argument.--Relation of the vices and virtues which hasten and prevent death, and the peace and rest of the mind which is sought after by mankind.

Vasishtha rejoined:--I then besought the chief of the crows, that was stationed on one end of a branch of the \_kalpa\_ tree, to tell me how he was not liable to fall into the hands of death, when all other animals moving about the expanse of the world, are doomed to be crushed under its all devouring jaws.

2. Bhusunda replied, You sir, that know all things and would yet ask me to tell that you know full well. Such bidding of my master emboldens your servant to speak out where he should otherwise hold his tongue.

3. Yet when you desire me to tell, I must do it as well as I can, because it is deemed to be the duty of a dependant, to carry out the commands of their kind masters.

4. Death will not demolish the man, who does not wear on his bosom the pearl-necklace of his vicious desires; as a robber does not kill a traveller that has not the pernicious chain of gold hanging on his breast.

5. Death will not destroy the man whose heart is not broken down by sorrows, whose breast is not sawed as a timber by the friction of his sighs, and whose body is not worsted by toil like a tree by canker worms.

6. Death will not overtake the man, whose body is not beset by cares like a tree by poisonous snakes, lifting their hoods above its head; and whose heart is not burnt by its anxieties, like a wood by its enraging fire.

7. Death will not prey upon the person, which is not vitiated by the poison of anger and enmity, and cavity of whose heart does not foster the dragon of avarice in its darkness, and whose heart is not corroded by the canker of cares.

263411  
263412 8. He is not carried away by the cruel hand of death, whose body is not  
263413 already fried by the fire of his resentment, which like hidden heat of  
263414 the submarine fire, sucks up the waters of reason in the reservoir of  
263415 the mind.

263416  
263417 9. Death will not kill the person whose body is not inflamed by the  
263418 fiery passion of love; which like the wild fire consumes the hoarded  
263419 corn of good sense, and as a pair of sharp scissors rives the heart  
263420 strings of reason.

263421  
263422 10. Death doth not approach the man, that puts his trust in the one  
263423 pure and purifying spirit of God, and hath the rest of his soul in the  
263424 lap of the supreme soul.

263425  
263426 11. Death does not lay hold on the person that is firm and sedate in  
263427 the same posture and position, and does not ramble like an ape from one  
263428 tree to another, and whose mind is a foreigner to fickleness.

263429  
263430 12. Thus then the mind being settled in unalterable state of calm  
263431 repose in its Maker, it is no more possible for the evils and diseases  
263432 of this world, to overtake it at any time.

263433  
263434 13. The fixed and tranquil mind, is never overtaken by the sorrows and  
263435 diseases of the world; nor it is liable to fall into the errors and  
263436 dangers, which betide the restless mob here below.

263437  
263438 14. The well composed mind, hath neither its rising nor setting, nor  
263439 its recollection nor forgetfulness at any time or other. It has not its  
263440 sleeping or waking state, but has its heavenly revery which is quite  
263441 distinct from dreaming.

263442  
263443 15. The vexatious thought which take their rise from vitiated desire  
263444 and feelings of resentment and other passions, and darken the region  
263445 of the heart and mind, can never disturb the serenity of those souls,  
263446 which have their repose in the Supreme Spirit.

263447  
263448 16. He whose mind is enrapt in holy meditation, neither gives away to  
263449 nor receives anything from others, nor does he seek or forsake whatever  
263450 he has or has not at any time. He does his duties always by rote as he  
263451 ought without expectation of their reward or merit.

263452  
263453 17. He whose mind has found its repose in holy meditation, has no cause  
263454 of his repentance, for doing any misdeed for his gain or pleasure at  
263455 any time.

263456  
263457 18. He has enough of his gain and an excess of his delight and a good  
263458 deal of every good, whose mind has met with the grace of his God. (He  
263459 that has the grace of God, has every thing given and added to him).

263460  
263461 19. Therefore employ your mind, to what is attended with your ultimate  
263462 good and lasting welfare; and wherein there is nothing of doubt or  
263463 difficulty, and which is exempt from false expectation.

263464  
263465 20. Exalt your mind above the multiplicities of worldly possessions,  
263466 which the impure and unseen demon of evil presents for the allurements  
263467 of your heart, and settle it in the unity of the Divinity. (So did  
263468 Satan attempt in vain to tempt our Lord to worldly vanities and all its  
263469 possessions).

263470  
263471 21. Set your heart to that supreme felicity which is pleasant both in  
263472 the beginning and end, and even delectable to taste; that is pleasant  
263473 to sight, sweet to relish, and is wholesome in its effect.

263474  
263475 22. Fix your mind to what is sought by all the good and godly people,  
263476 which is the eternal truth and the best diet of the soul, from its  
263477 beginning and during its course in the middle and end and throughout  
263478 its immortality.

263479

23. Apply your mind to what is beyond your comprehension, which is the holy light, which is the root and source of all, and wherein consists all our best fortune and the ambrosial food for our souls.

24. There is no other thing so very permanent or auspicious among immortals or mortals, and among the gods and demigods, Asuras and Gandharvas, and Kinnaras and Vidyādharas, nor among the heavenly nymphs, as the spiritual bliss of the soul.

25. There is nothing so very graceful or lasting, to be found in cities and mountains and in the vegetable creation, nor among mankind and their king, nor any where in earth or heaven as this spiritual felicity.

26. There is nothing steady or graceful, among the Nága-snake or Asura races and their females, and in the whole circles of infernal region.

27. There is nothing so lovely and lasting in the regions above and below and all around us, and in the spheres of all other worlds, so very graceful and durable as the lasting peace of mind.

28. There is nothing that is felicitous or persistent in this world, amidst all its sorrows and sicknesses and troubles which encompass all about. All our actions are for trivial matters and all our gains are but trifles at best.

29. There is nothing of any lasting good, in all those thoughts which employ the minds of men and gladden their hearts, and which serve at best to delude the sapient to the fickleness of their spirits.

30. No permanent good is derived from the ever busy thoughts and volitions and nolitions of mankind, which tend at best to trouble their minds, as the Mandara mountain disturbed the waters of the deep, at the time of its churning by the gods and demons.

31. No lasting good results to any body from his continuous exertions, and various efforts about his gain and loss even at the edge of the sword (\_i.e.\_, even at the peril of one's life).

32. Neither is the sovereignty of the whole earth so great a boon, nor is one's elevation to the rank of a deity in heaven so great a blessing; nor even is the exaltation of one to the position of the world supporting serpent so great a gain, as the sweet peace of mind of the good.

33. It is of no good to trouble the mind, with its attention to all the branches of learning, nor is it of any advantage to one to employ his wits and enslave his mind to the service of another, nor of any use to any body, to learn the histories of other people, when he is ignorant of himself and his own welfare.

34. It is of no good to live long, under the trouble of disease and the sorrow of life. Neither is life or death, nor learning nor ignorance, nor heaven or hell any advantage or disadvantage to any body, until there is an end of his desires within himself.

35. Thus these various states of the world and all worldly things, may appear gratis to the ignorant vulgar, but they afford no pleasure to the learned who knows their instability. (Hence longevity and stability depend on one's reliance in the eternal God, and not on the transient world).

#### CHAPTER XXIV.

#### INVESTIGATION OF THE LIVING PRINCIPLE.

Argument.--Disquisition of the Arteries and organs of the body. The

263549 seat of life and its actions.

263550  
263551  
263552 Bhusunda continued:--All things being thus unstable, unprofitable and  
263553 unpleasant to man, there is one reality only in the view of the wise,  
263554 which is beyond all error and imperishable, and which though present in  
263555 all things and all places, transcends the knowledge of all.

263556  
263557 2. This essence is the soul or self, and its meditation is the remover  
263558 of all sorrow and affliction. It is also the destroyer of the erroneous  
263559 vision of the world, which has passed every man, and biased his  
263560 understanding by his long habit of thinking this phantom of his dream  
263561 as a sober reality.

263562  
263563 3. Spiritual contemplation dawns in the clear atmosphere of the  
263564 unpolluted mind, and traverses amidst its whole area like the solar  
263565 light, and it destroys the darkness of all sorrows and erroneous  
263566 thought which over spreads it.

263567  
263568 4. Divine meditation being unaccompanied by any desire or selfish view,  
263569 penetrates like the moon-beams through the darkness of the night of  
263570 ignorance.

263571  
263572 5. This spiritual light is easily obtainable by Sages like you, and too  
263573 difficult to be retained (dháraná) by brutes like ourselves. Because  
263574 it is beyond all imaginable resemblance, and is known by the ravished  
263575 Sages as the transcendent light.

263576  
263577 6. How can a man of common understanding come to the knowledge of  
263578 that thing, which is an associate to the clear understanding of the  
263579 meditative Sage only.

263580  
263581 7. There is a little resemblance of this spiritual light, with the  
263582 intellectual light of philosophers, whose minds are enlightened by the  
263583 cooling moon-beams of philosophy, as those of the inspired saints are  
263584 illumed with spiritual light.

263585  
263586 8. Among the associates of spiritual knowledge, there is one  
263587 particularly friendly to me, which alleviates all my sorrows, and  
263588 advances my prosperity, and this relates to the investigation of the  
263589 vital breath which is the cause of life.

263590  
263591 9. Vasishtha said: After speaking in this manner the Sagely bird  
263592 Bhusunda held his silence, when I calmly joined my rejoinder, and  
263593 adduced my question to him by way of amusement, though I was full well  
263594 acquainted with the subject.

263595  
263596 10. I addressed him saying, O thou long living bird, and remover of all  
263597 my doubts, tell me truly, my good friend, what you mean by meditation  
263598 of the vital breath (which you say to be the cause of vitality).

263599  
263600 11. Bhusunda replied: You sir, who are learned in the knowledge of  
263601 Vedánta, and sure remover of all doubts in spiritual science, are now  
263602 by way of joke only, putting this question to me who am but a brute  
263603 bird and an ignorant crow.

263604  
263605 12. Or it may be to sound my shallow knowledge of the subject, and to  
263606 instruct me the rest in which I am imperfect, that you like to have my  
263607 answer to the question, wherein I can lay no objection (as no body is  
263608 unprepared to know more and better of a subject).

263609  
263610 13. Hear me, tell you some thing relating to cogitation of vital  
263611 breath, which has the cause of Bhusunda's longevity and the giver of  
263612 Bhusunda's spiritual knowledge.

263613  
263614 14. You see sir, this beautiful fabric of the body, supported upon the  
263615 three strong pillars or posts of the three humours; and having nine  
263616 doorways about it. (The three humours are the bile, phlegm and wind,  
263617 and the nine openings are the earholes, nostrils, the sockets of the

eyes, the mouth).

15. This abode is occupied by its owner or the haughty house holder--Ahankára or egoism, who dwells in it with his favourite consort Puryashtaká, and his dependants of the Tanmátras at all times. (These terms have been explained before).

16. You well know the inside of this house which I need not describe, its two ears are as its two upper storied rooms, the two eyes are as its two windows, and the hairs on the head are as its thatched covering on the top of the house.

17. The opening of the mouth is the great door way to the house, the two arms are as its two wings; and the two sets of teeth answer the strings of flowers, which are hung on the gate way for its decoration.

18. The organs of sense are the porters to this house, and convey the sights and sounds, flavours and feelings of things in to it. These are enclosed by the great wall of the body, and the two pupils keep watch on tower of this edifice.

19. The blood, fat and flesh form the plaster of this wall, and the veins and arteries answer the strings to bind the bamboos of the bones together, and the thick bones are the big posts that uphold this fabric.

20. There are two tender nerves called Idá and Pingalá, which lie and stretch along the two sides of this building.

21. There are three pairs of lotus like organs formed of soft flesh and bones, and these stretch up and down perpendicularly in the body, and are attached to one stalk like artery connecting them with one another.

22. Then the etherial air which is inhaled through the nostrils, supplies these lotiform organs with moisture, as if it poured water at their roots, and makes them shoot out in soft leaflets, shaking gently at the breath of air, passing incessantly through the lungs and nostrils.

23. The shaking leaves agitate the vital air, as the moving leaves of the trees in the forest, increase the force of the current air in the firmament.

24. The inflated vital air then passes in many ways, through the holes of the entrails inside the body, and extends to and fills all the pores and canals of the frame from top to bottom.

25. These then receive different appellations, according to their course through the several, and are denominated as the five fold vital airs of prána, apána, samána, udána, and vyána; by them that are skilled in science of pneumatic. (The prána-váyu is the breathing of the nostrils, the apána is the wind in ano, samána is the air circulating through the whole body, udána is the air of speech, and the vyána is the air let out through the pores of the whole body).

26. All the vital powers reside in the triple lotiform organ of the heart, and thence extend up and down and on all sides like beams from the lunar disk.

27. These vital powers are employed in passing in and out, in taking in and letting out, in rising and falling, and also in moving throughout the body.

28. The prána or air of life is said by the learned to be situated in the lotus formed organ of the heart, which has also the power of moving the eyelids in their twinklings. (Hence one's life time is measured both by the numbers of his breathings, as also by that of the twinklings of his eye).

29. This power some times assumes the form of touch or the feeling

of perception, and at others it takes the shape of breath by blowing through the nostrils. Some times it is seated in the stomach for culinary action, and oft-times it gives utterance to speech.

30. What more shall I say, than that it is our lord--the air, that moves the whole machine of the body, as a mechanic models everything by means of his machinery.

31. Among these there are two principal airs, by name of prána and apána, which take their two different courses upward and downward, the one is the breath of life and the other is the vitiated which is let out.

32. It is by watching the course of these airs that I remain quiet at this place, and undergo the vicissitudes of heat and cold, as it is destined to the lot of the feathered tribe.

33. The body is a great machine, and the two airs are its indefatigable mover. It has the sun and moon or the fire and moonlight, shining in the midst of its heart.

34. The body is a city and the mind is its ruler, the two airs are as the car and wheel of the body; while Egoism is the monarch of this city, and the eight members are as so many horses attached to the car of the body.

35. Thus by watching the motion of those airs (i.e. of the prána and apána--inspiration and expiration for the whole of my lifetime); I find the course of my life to be as interminable, as that of the continuity of my breathings. (The thought of continuity prolongs the course of life).

36. The airs serve the body alike in all its states of waking, dreaming, and sound sleep, and his days glide on imperceptibly who remains in his state of profound sleep. (so the yogi remaining in his trance is utterly insensible of the course of time).

37. These breaths being divided into a thousand threads, according as they pass through the many canals of the body, are as imperceptible as the white fibres passing inside the stalks of lotus plants.

38. By watching the incessant course of vital airs, as also by attending to the continued course of time, and thinking in one self of the interminable course of his respirations, and the moments of time and train of his thoughts, as also by attempting to restrain their course by the habit and practice of pránáyāma, that he is sure to lengthen the duration of his life in this world; and attain to his eternal life in the next.

## CHAPTER XXV.

### ON SAMÁDHI.

Argument.--On the Breathings of Inspiration, Respiration and Expiration, and their rise and fall from and in the spirit of Brahma the origin and end of all.

Vasishtha said:--Hear Rāma, when the bird had said so far, I interrupted him and said, tell me, O ancient seer, how and what is the nature of the course of vital airs.

2. Bhusunda replied:--How is it, O sage! that you who know everything, should propose this question to me as if it were in jest, but as you ask this of me, I must tell you all I know about it.



3. The vital breath, O Brahman! is a moving force by its nature, and is always suo motu in its own motion, and pervades both in the inside and outside of bodies which it animates.
4. The apána or the emitting air also is a self motive power, and in its incessant motion; and is both within and without the living body, in its downward or receding direction.
5. It is good for livings being to restrain these vital breaths both in their waking and sleeping states, and now hear me tell you, O learned sage, how it is to be effected for their best gain.
6. The internal vital air (prána), extends from the lotus-like heart to the crevice in the cranium, its effort to come out (by the mouth and nostrils), is termed by the wise as rechaka or exhaled air. (The expiration coming out of the heart, and reaching the cerebrum is called the rechaka breath).
7. The meeting of breaths at the distance of twelve inches from and below the nostrils, is called the puraka or inhaling-breath. (This is termed the [Sanskrit: váhyapúraka] or external inspiration).
8. It is also called Puraka, when the breath passes from without, and enters within the inner apána without any effort, and fills the inside from the heart to the cerebrum.
9. When the apána air has subsided in the heart, and prána breath does not circulate in the breast, it is called the Kumbhaka state, and is known to the yogis only.
10. All these three sorts of breaths, are perceived at the place from where the apána takes its rise, and this is at the distance of twelve inches below on the outside of the tip of the nose.
11. Hear now, O great minded sage! what the clear minded adepts have said, respecting the natures of the ever continuative and effortless. (i.e. self respiring) breathings.
12. Know sir, that the air which is inhaled from the distance of twelve inches on the out side of the tip of the nose, the same receives of its own nature the name of puraka or that of another.
13. As the outer part of a pot planted in the earth appears to sight, so the apána breath stretching to the distance of twelve inches just opposite to the tip of the nose in the air on the out side, is perceptible to the yogi, and is called Kumbhaka by the learned.
14. The exhaling air which rises from the heart, and extends to the tip of the nose, is styled the primary and external puraka breath ([Sanskrit: ádyah váhyapúrakam]) by the adepts in Yoga practice.
15. There is another (or secondary) external puraka air known to the wise, which takes its rise from the tip of the nose, and extends to the distance of twelve inches out-side of it.
16. After the prána breath sets out-side the nostrils, and before the apána breath has yet its rise, this interval of the entire abeyance of both, is known as the state of perfect equalization, and termed the external Kumbhaka.
17. The air which breathes out in the heart or pulsates within it, and without the rising of the apána breath; is styled the external rechaka in the Yoga system; and its reflection confers perfect liberation to man.
18. And this rising at the distance of twelve inches, in another kind of it and called the strong rechaka.
19. There is another kind of puraka, which is on the outside of the

\_apána\_ ; and when it stretches to the inside of the navel within, it is known under the names of Kumbhaka &c.

20. The intelligent man who meditates by day and night on the octuple nature, and course of the \_prána\_ and \_apána\_ or the inhaling and exhaling airs, is not doomed to be reborn any more in this miserable earth.

21. I have thus related to you the various courses of the bodily airs, a restraint of which in the waking and sleeping states of man, as also in his states of sitting and waking, is productive of his liberation.

22. Though these are very fleeting in their natures, yet they are restrained by the good understanding of man, even when he is employed in his work or is in his act of eating.

23. The man that practises the \_Kumbhaka\_ or suppression of his breathing within himself, cannot be employed in any action; but must remain calmly in this act of suppression, by giving all external thoughts and actions. (\_i.e.\_, as in a state of torpidity).

24. A few days practice of this Yoga, by abnegation of all outward objects from the mind, enables a man to attain to the state of his solity, or his unity with the sole entity of the Deity.

25. Intelligent men have no fondness for worldly things, but bear an aversion to them as a holy Brahmán has against the sweet milk contained in a flask of skin. They remain regardless of visible objects, with his eyes closed against them, as a blind man takes no heed of out-ward appearances.

26. They are in possession of all, which is the sum total (tout ensemble) of what is to be had as the best gain; and whether when they are awake or asleep or walking or sitting, they never lose sight of that true light which leads them to the other world.

27. Those who have obtained the knowledge of the course of his breathings, have got rid of all delusion and rest in quiet within themselves (\_i.e.\_ In watching their inspirations and over-looking the external phenomena).

28. And whether the intelligent people are employed in busy life, or sit inactive at home; they are always quiet and at rest by following the course of their respiration (neither breathing hard or being out breath).

29. I know, O Brahman! the exhaling breath, to rise from its source of the lotus like heart, and stretch to the distance of twelve inches out of it, where it sets or stops. (As is mixed up with the current air).

30. The \_apána\_ or inhaling breath is taking in from the same distance of twelve inches, and is deposited in the cup of the lotus situated in the human heart.

31. As the \_prána\_ respiration is exhaled out in the air, to the distance of twelve inches from the heart, so the inhaled air of \_apána\_ is taken into the breast, from the same distance of the open sky.

32. The \_prána\_ or exhaling breath runs towards the open air, in the form of a flame of fire, and the inhaled breath turns inward to the region of the heart, and goes downward like a current of water.

33. The apána or inhaled breath is like the cooling moon light, and refreshes the body from without; while prána respiration resembling the sunshine or a flame of fire, warms the inside of the body.

34. The \_prána\_ breath warms every moment the region of the heart, as the sunshine inflames the region of the sky; and then it torrifies the atmosphere before it, by the exhalation of breath through the mouth.

263894  
263895 35. The apána air is as the moonlight before the moon, and being  
263896 inhaled inward, it washes the sphere of the heart as by a deluge; then  
263897 it refreshes the whole inside in a moment.  
263898

263899 36. When the last digit of the moon-like apána or inhaling breath, is  
263900 swallowed by the sun of the prána or exhaling breath; it meets with  
263901 the sight of supreme spirit, and has no more any cause of affliction.  
263902

263903 37. So also when the last portion of the sunlike prána or exhaling  
263904 breath, is swallowed by the moon-like apána or inhaling breath; then  
263905 there ensues the same visitation of Brahmá in the inside, and the soul  
263906 is emancipated from further transmigration in this world. (The meeting  
263907 of the two is a yoga or junction of the human and Divine spirits).  
263908

263909 38. The prána or exhaling breath assumes the nature of the solar  
263910 heat, both in the inside and outside of the body; and afterwards it  
263911 becomes and remains as the cooling moonlight. (It is the one and same  
263912 breath of air, that takes the two names, according to its two different  
263913 natures of inspiration and expiration. gloss).  
263914

263915 39. The prána expiration forsakes its nature of the cooling moon, and  
263916 turns in a moment to assume the nature of the hot sun, that dries and  
263917 sucks up everything before it.  
263918

263919 40. As long as the prána exhalation is not converted to the nature  
263920 of the moon, after forsaking its solarly, it is so long considered as  
263921 unconditioned by time and place, and freed from pain and grief. (The  
263922 prána being peculiarised by time, place and number, is long or short  
263923 and subject to misery; but its extinction in the interval, is instinct  
263924 with the supreme spirit. Patanjali Yoga sutra II 50).  
263925

263926 41. He who sees the seat of his soul in the mind situated within his  
263927 heart, and at the confluence of the sol-luni prána and apána  
263928 breathings in the Kumbhaka or retained breath, is no more subjected to  
263929 be reborn and die.  
263930

263931 41\_a. He who feels the sun and moon of his prána and apána  
263932 breaths, ever rising and setting in the kumbhaka or retained breath  
263933 with his heart, verily sees the seat of his mind and soul placed at  
263934 their confluence, and is freed from further birth and death. (The plain  
263935 meaning is that, the mind and soul consist in the air deposited in the  
263936 heart by the two inhaling and exhaling breaths of prána and apána).  
263937

263938 42. He verily sees the soul in its full light, who beholds this  
263939 bright sun [Sanskrit: prána] shining in the sphere of his heart, in  
263940 conjunction with the rising and setting moon beams apána in his mind.  
263941

263942 43. This light never fades nor grows faint at any time, but dispels the  
263943 darkness of the heart, and produces the consummation--Siddhi of the  
263944 meditative mind.  
263945

263946 44. As the dispersion of outward darkness presents the world to view,  
263947 so the disappearance of inward obscurity gives out the light of the  
263948 spirit before the mental sight.  
263949

263950 45. The removal of intellectual darkness, produces the liberation of  
263951 the soul, and shows the rising and setting sun of the vital breath  
263952 vividly to view.  
263953

263954 46. When the moon of the apána or inspired breath, sets in the cavity  
263955 of the heart, the sun of the prána or expiratory breathing, rises  
263956 immediately to gush out of the same.  
263957

263958 47. The apána or inhaling breath having set in the cell of the lotus  
263959 like heart, the exhaling breath of prána rises at the very moment to  
263960 come out of it, as the shadow of the night being dispersed from sight,  
263961 the bright sun of the day ushers his light.  
263962

48. As the prāna expiration expires in the open air, the inhaling breath rises and rushes in a moment; just as the light having fled from the horizon, is succeeded immediately by deep darkness.

49. Know ye intelligent men, that the apāna breath becomes extinct, where the prāna comes to be born; and the prāna respiration is lost, where the apāna takes its rise.

50. When the prāna breathing has ceased and the apāna has its rise, it is then that one supports himself upon the Kumbhaka retained air, and does not depend on two other passing breaths.

51. On the extinction of apāna, and the rise of the prāna breath, one relying on the Kumbhaka air which is deposited within himself, is exempted from his pain and sorrow.

52. By depending on the rechaka breath, and practicing the suppression of Kumbhaka breath, at the great distance of sixteen inches from the apāna; a man has no more to be sorry for any thing.

53. By making the apāna a receptacle of rechaka, and filling the prāna in the inside, and finding himself filled with the puraka all within his body, a man has no more to be born on earth.

54. When a man finds the perfect tranquillity of his soul, by subsidence of both the prāna and apāna within himself; he has no longer to sorrow for any thing whatever.

55. When a man reflects his prāna breath to be devoured by the apāna air both within as well as without himself, and loses his thoughts of time and space, he has no more any cause for sorrow.

56. He who sees his prāna breath devouring the apāna air, both within and without himself, together with his sense of space and time, has no more his mind to be reborn on earth.

57. When the prāna is swallowed up by the apāna, or the apāna by the prāna, both in the in-side and out-side of the adept; together with his thoughts of time and place;

58. At this moment the Yogi finds his prāna to set down, and his apāna to rise no more, and the interval between the two, is common to all animals though it is known to Yogis alone.

59. The Kumbhaka taking place of itself on the out-side, is known as the divine state, but when it happens to occur in the in-side, and without any efforts on the part of the adept, it is said to be the state of the most supreme. (Because God does not breathe).

60. This is the nature of the divine soul, and this is the state of the supreme intellect, this is the representation of the eternal spirit, and one attaining to this state, is never subject to sorrow.

61. Like fragrance in the flower, there is an essence indwelling within the vital breath also, and this is neither the prāna nor apāna, but the intellectual soul which I adore. (As the true God).

62. As taste indwells in the water, so is there an essence immanent in the apāna; and this is neither the apāna nor the not apāna, but the intelligent soul which I adore.

63. There is at the end of the extinction of prāna, and beyond the limit of the exhaustion of apāna, and situated in the interval between the extremities of both of these, which I ever adore.

64. That which forms the breathing of breath, and is the life of life, what is the support and bearer of the body, is the intellectual spirit which I ever adore.

264032 65. That which causes the thinking (\_power\_) of the mind, and the  
264033 cogitation of the understanding; as also the egotism of egoism, is the  
264034 intellectual soul, which I have learnt to adore.

264035  
264036 66. That which contains and produces all things, which is all (or  
264037 permeated in all things, as every thing is (evolved from) itself; and  
264038 what is changed to all at all times, is that mind which I adore for  
264039 ever.)

264040  
264041 67. What is the light of lights, what is holiness and the holy of  
264042 holies, and what is unchangeable in its nature, is the intellect which  
264043 I adore.

264044  
264045 68. I adore that pencil of pure intellectual light, which rises at the  
264046 juncture of the setting of the \_apána\_ and springing up of the \_prána\_  
264047 breath. (This sloka occurs in the Kashmere Mss).

264048  
264049 68\_a\_. I adore that intellect which trolls on the tip of the nose, at  
264050 the point where the \_prána\_ sets in, and the \_apána\_ has not yet taken  
264051 its rise.

264052  
264053 69. I adore the intellect which rises at the time when both the \_prána\_  
264054 and \_apána\_ breaths have stopped, and when neither of them has taken  
264055 its rise.

264056  
264057 70. I adore that intellect which appears before the Yogi, and supports  
264058 him at the point which he has reached unto upon the setting of the  
264059 \_prána\_ and \_apána\_ breaths, both within and without himself.

264060  
264061 71. I adore that intellect which is force of all forces, and rides  
264062 in the car of \_prána\_ and \_apána\_ breaths, and when both of them are  
264063 compressed in the heart of the yogi.

264064  
264065 72. I adore the lord intellect, which is the Kumbhaka breath in the  
264066 heart, and the \_apána\_ Kumbhaka on the outside; and a part of the  
264067 \_puraka\_ left behind.

264068  
264069 73. I adore the essence of that intellect, which is attainable by  
264070 reflection of the breathings, and which is the formless cause of our  
264071 intelligence of the natures of the \_prána\_ and \_apána\_ breaths, as also  
264072 the motive principle of their actions.

264073  
264074 74. I adore the essence of that intellect, which is the cause of the  
264075 causes, and the main spring of the oscillations of vital airs, and  
264076 giver of the felicity derived from the vibrations of breath.

264077  
264078 75. I adore that prime and supreme Being Brahma, who is worshipped by  
264079 the gods bowing down before him, who makes himself known to us by his  
264080 own power, and who is, by the particles of vital breaths, under the  
264081 name of Spirit.

## 264082 264083 264084 264085 264086 CHAPTER XXVI.

### 264087 264088 RELATION OF THE CAUSE OF LONGEVITY.

264089  
264090 Argument.--Reflection and Restraint of Respiration leading to the  
264091 tranquillity of the soul, and the steadiness of the \_spirit\_, conducing  
264092 to long life and felicity on earth.

264093  
264094  
264095 Bhusunda continued. This is the tranquillity of the mind, which I have  
264096 attained by degrees, by means of my meditation of the nature and course  
264097 of the vital breath in myself.

264098  
264099 2. I sit quiet at all times, with view fixed at the movement of my  
264100 breath; and never stir a moment from my meditative mood, though the

mount Meru may shake under me.

3. Whether I am awake or asleep, or move about or remain unmoved in my seat, I am never at a loss of this meditation even in dream, nor does it slide a moment from my steadfast mind. (For who can ever live without breathing, or be unconscious of its ceaseless course, or that the breath is both the cause and measure of life).

4. I am always calm and quiet and ever steady and sedate, in this ever varying and unsteady world; I remain always with my face turned inward in myself, and fixed firmly in the object I have at heart. (This is the soul--the life of the life situated in the heart).

5. The breeze may cease to blow, and the waters may stop to flow but nothing can prevent my breathing and meditation of them, nor do I remember ever to live without them. (The gloss explains by metonymy the air to mean the planetary sphere, which rests and moves in it, the waters as the ever flowing [Sanskrit: váyu] currents of rivers, and the samádhi [Sanskrit: jyotichakraha] meditation as composed of breath and thought, to be in continuous motion and resistless in their course).

6. By attending to the course of my inhaling and exhaling breaths of life, I have come to the sight of the soul (which is their life), and have thereby become freed from sorrow by seeing the prime soul of all souls. (i.e. The highest soul of God).

7. The earth has been sinking and rising repeatedly, since the great deluge, and I have been witnessing the submersion and immersion of things, and the perdition and reproduction of beings, without any change of the sedateness of my soul and mind.

8. I never think of the past and future, my sight is fixed only on the present, and my mind sees the remote past and future as ever present before it. (Meditation makes a man a seer of all time).

9. I am employed in the business that presents itself to me, and never care for their toil nor care for their reward. I live as one in sleep and solely with myself. (This is the state of Kaivalya or solity).

10. I examine all what is and is not, and what we have or have not, and consider likewise all our desires and their objects; and finding them to be but frailties and vanities, I refrain from their pursuit and remain unvexed by their cares for ever.

11. I watch the course of my inspiration and expiration, and behold the presence of the super excellent (Brahma) at their confluence; whereby I rest satisfied in myself, and enjoy my long life without any sorrow or sickness.

12. This boon have I gained this day, and that better one shall I have on another, are the ruinous thoughts of mortal men, and unknown to me whereby I have so long living and unailing.

13. I never praise or dispraise any act of myself or others, and this indifference of mine to all concerns; hath brought me to this happy state of careless longevity. (Platonic imperturbability).

14. My mind is neither elated by success, nor it is depressed by adversity, but preserves its equanimity at all times, and is what has brought this happy state on me. (A sane and sound old age).

15. I have resorted to my religious relinquishment of the world, and to my apathy to all things at all times; I have also abandoned the desire of sensuous life and sensible objects, and these have set me free from death and disease.

16. I have freed my mind, O great muni! from its faults of fickleness and curiosity, and have set it above sorrow and anxiety, it has become

264170 deliberate calm and quiet, and this has made me longlived and unsickly.

264171  
264172 17. I see all things in an equal light, whether it be a beauty or a  
264173 spectre, a piece of wood or stone, a straw or a rock, or whether it is  
264174 the air, water or fire, and it is this equanimity of mine that has made  
264175 me sane and sound in every state of life.

264176  
264177 18. I do not think about what I have done today, and what I shall have  
264178 to do tomorrow, nor do I ail under the fever of vain thoughts regarding  
264179 the past and future, and this has kept me forever sound and sane.

264180  
264181 19. I am neither afraid of death, disease or old age, nor am I  
264182 elated with the idea of getting a kingdom in my possession; and this  
264183 indifference of mine to aught of good or evil, is the cause of my  
264184 length of my life and the soundness of my body and mind.

264185  
264186 20. I do not regard, O Brahman! any one either in the light of a friend  
264187 or foe to me; and this equality of my knowledge of all persons, is the  
264188 cause of my long life and want of my complaint.

264189  
264190 21. I regard all existence as the reflexion of the self-existent one,  
264191 who is all in all and without his beginning and end; I know myself as  
264192 the very intellect, and this is the cause of my diuturnity and want of  
264193 disease and decay.

264194  
264195 22. Whether when I get or give away any thing, or when I walk or sit,  
264196 or rise and breathe, or am asleep or awake; I never think myself as the  
264197 gross body but its pure intelligence, and this made me diuturnal and  
264198 durable for ever. (The intelligent soul never dies).

264199  
264200 23. I think myself as quite asleep, and believe this world with all its  
264201 bustle to be nothing in reality (but the false appearance of a dream);  
264202 and this has made me long-lived and undecaying.

264203  
264204 24. I take the good and bad accidents of life, occurring at their  
264205 stated times, to be all alike to me, like my two arms both of which are  
264206 serviceable to me; and has made me longeval and imperishable.

264207  
264208 25. With my fixed attention, and the cool clearness of my mental  
264209 vision, I see all things in their favourable light (that they are all  
264210 good, and adapted to their various uses); I see all things as even and  
264211 equal, and this view of them in the same light, has made me lasting and  
264212 wasteless. (So says the Bharata: "All crookedness leads to death, and  
264213 evenness to the one even Brahma").

264214  
264215 26. This material body of mine to which I bear my moiety, is never  
264216 viewed by me in the light of my ego; and this has made me undying and  
264217 undecaying. (The deathless soul is the ego, and the dying body the  
264218 non-ego).

264219  
264220 27. Whatever I do and take to my food, I never take them to my heart;  
264221 my mind is freed from the acts of my body, and this freedom of myself  
264222 from action, has caused my undecaying longevity. (Because action  
264223 being the measure of life, its want must make it measureless and  
264224 imperishable).

264225  
264226 28. Whenever, O Sage, I come to know the truth, I never feel proud of  
264227 my knowledge, but desire to learn more about it; and this increasing  
264228 desire of knowledge, has increased my life without its concomitant  
264229 infirmity. (Knowledge is unlimited, and one needs be immortal in order  
264230 to know all).

264231  
264232 29. Though possessed of power, I never use it to do wrong or injure to  
264233 another; and though wronged by any one, I am never sorry for the same;  
264234 and though ever so poor, I never crave any thing of any body; this hath  
264235 prolonged my life and kept me safe and sound. (It is the Christian  
264236 charity not to retaliate an injury, but rather to turn to him the right  
264237 cheek who has slapped on the left).

264238

264239 30. I see in these visible forms the intellect that abides all bodies,  
264240 and as I behold all these existent bodies in an equal light, I enjoy an  
264241 undecaying longevity.

264242  
264243 31. I am so composed in my mind, that I never allow its faculties, to  
264244 be entangled in the snare of worldly desires and expectations; nor  
264245 do I allow these to touch even my heart, and this conferred on me the  
264246 bliss of my unfading longevity.

264247  
264248 32. I examine both worlds as two globes placed in my hands, and I find  
264249 the non-existence of the visible world as it appears to a sleeping man;  
264250 while the spiritual and invisible world appear full open to my view,  
264251 as it does to a waking person, and this sight of mine has made me as  
264252 immortal as the world of immortality.

264253  
264254 33. I behold the past, present and future as set before me; and I see  
264255 all that is dead and decayed, and all that is gone and forgotten, as  
264256 presented anew in my presence. This prospect of all keeps me alive and  
264257 afresh to them alike.

264258  
264259 34. I feel myself happy at the happiness of others, and am sorry to see  
264260 the misery of other people; and this universal fellow feeling of mine  
264261 with the weal and woe of my fellow creatures, has kept me alive and  
264262 afresh at all times.

264263  
264264 35. I remain unmoved as a rock in my adversity, and am friendly to  
264265 every one in my prosperity; I am never moved by want or affluence, and  
264266 this steadiness of mine is the cause of my undecayed longevity.

264267  
264268 36. That I am neither related to nor belong to any body, nor that any  
264269 one is either related or belongeth to me; is the firm conviction that  
264270 has laid hold of my mind, and made me live long without feeling sick or  
264271 sorry for another.

264272  
264273 37. It is my belief that I am the one Ego with the world, and with all  
264274 its space and time also, and that I am the same with the living soul  
264275 and all its actions; and this faith of mine has made me longeval and  
264276 undecaying.

264277  
264278 38. It is my belief that I am the same Intelligence, which shows itself  
264279 in the pot and picture; and which dwells in the sky above and in the  
264280 woods below. That all this is full of intelligence is my firm reliance,  
264281 and this has made me long abiding and free from decay.

264282  
264283 39. It is thus, O great sage! that I reside amidst the receptacle of  
264284 the three worlds, as a bee abides in the cell of a lotus flower, and am  
264285 renowned in the world as the perennial crow Bhusunda by name.

264286  
264287 40. I am destined to dwell here forever in order to behold the visible  
264288 world, rising and falling in tumultuous confusion, in the infinite  
264289 ocean of the immense Brahma, and assuming their various forms like the  
264290 waves of the sea at their alternate rise and fall for all eternity.

264291  
264292  
264293  
264294  
264295 CHAPTER XXVII.

264296  
264297 CONCLUSION OF THE NARRATIVE OF BHUSUNDA.

264298  
264299 Argument.--Vasishtha's praise of Bhusunda, and his homage to the sage,  
264300 Whose return to Heaven through the midway-sky is described at length.

264301  
264302  
264303 Bhusunda added:--I have thus far related to you, O sage! what I am  
264304 and how I am situated at this place. It was by your behest only, that  
264305 I was lead to the arrogance of speaking so far to one of superior  
264306 intelligence.



2. Vasishtha replied:--O sir, it is a wondrous relation that you have given of yourself; O excellent! it is a jewel to my ears and fills me with admiration. (It beggars description, and is mirabile dictu).

3. Blessed are those eminent souls (great men), that have the good fortune to behold your most venerable person, which in respect of antiquity is next to none, expect the great grandfather of the gods the lotus born Brahmá himself.

4. Blest are my eyes, that are blessed this day with the sight of your holy person, and thrice blest are my ears that are filled with the full recital of your sacred knowledge and all purifying sermon.

5. I have in my peregrinations all about the world, witnessed the dignity and grandeur of the great knowledge of gods and learned men; but have never come to see any where, so holy a seer as yourself.

6. It may be possible by long travel and search, to meet with a great soul some where or other; but it is hard to find a holy soul like yourself any where. (Man may be very learned and wise as a sapient (savant), but never so holy and godly as a saint).

7. We rarely come to find the grain of a precious pearl in the hollow of a lonely bamboo tree, but it is rarer still to come across a holy personage, like yourself in any part of this world.

8. I have verily achieved an act of great piety, and of sanctity also at the same time; that I have paid a visit to your holy shrine, and seen your sacred person and liberated soul this very day.

9. Now please to enter your cell, and fare you well in this place; it is now the time of midday devotion, and the duties of my noontide service, call my presence to my heavenly seat.

10. Hearing this Bhusunda rose from his arborescent seat, and held out a golden twig of the tree with his two fictitious hands. (Holy persons have the power to add to the members of their bodies).

11. The accomplished (lit. full knowing) crow made a vessel with his beak and hands, and filled it with the snow-white leaves, and flowers and pistils of the Kalpa plant, and put a brilliant pearl in it to be offered as an honorarium--arghya worthy of the divine sage.

12. The prime-born (ancient) bird, then took the arghya with some water and flowers; and sprinkled and scattered them over me even from my head to foot, in as great a veneration, as when they adore the three eyed god Siva.

13. Then said I, it is enough, and you need not take the pains to walk after me (in token of your respect). So saying I rose from my seat and made a lift, as when a bird puts to its wings for its aerial flight. (Bishtára--a seat, means also a bedding like the Persian bistar and Urdu bistara derived from the root strí to spread).

14. Yet the bird followed me a few miles (yojana) in the air, when I hindered his proceeding farther by compelling him to return after shaking our hands. (The custom of shaking hands both on meeting and parting; is mentioned to have been in fashion with the ancients).

15. The chief of birds looked up for some time, as I soared upward in my ethereal journey, and then he returned with reluctance, because it is difficult to part from the company of the good (or of good people).

16. Then both of us lost the sight of one another in the intermediate air, as the sight of the waves is lost after they sink down in the sea; and I full with the thoughts of the bird and his sayings, proceeded upward to meet the munis there. I arrived at last at the sphere of the Pleiades, where I was honorably received by Arundhatí my wife.

17. It was in the beginning of the golden age (satya yuga) before, and after two hundred years of it had passed away that I had been at Bhusunda's, and sat with him upon the tree on the summit of Sumeru.

18. Now, O Ráma! that golden age has gone by, and the Tretá or silver age has taken its place; and it is now the middle of this age, that thou art born to subdue thy enemies.

19. It is now only eight years past that (or the eight years since) I met with him again on the same mountain, and found him as sound and same as I had seen him long before.

20. Now I have related unto you the whole of the exemplary character of Bhusunda; and as you have heard it with patience, so should you consider it with diligence, and act according to his sayings. (In order to be as longlived as he).

21. Válmíki says:--The man of pure heart, that considers well the narrative of the virtuous Bhusunda, will undoubtedly pass over the unstable gulf of this world, which is full of formidable dangers on all sides.

## CHAPTER XXVIII.

### LECTURE ON THEOPATHY OR SPIRITUAL MEDITATION.

Argument.--Learning from examples and parables. Falsity of phenomenal and reliance in the noumenal.

Vasishtha said:--I have thus far related to you, O sinless Ráma! the narrative of Bhusunda; who had passed over the perilous sea of delusion, by means of his intelligence and wisdom.

2. Keeping this instance in view, and following his practice of pránáyáma or regulation of breath; you will also, O mighty armed Ráma! pass over the wide ocean of this hazardous ocean.

3. As Bhusunda has obtained the obtainable one, by means of his knowledge and by virtue of his continued practice of yoga; so do you strive to gain the same by imitation of his example.

4. Men of uninfatuated understanding may attain the stability of Bhusunda, and their reliance in the transcendental truth like him by their attending to the practice of pránáyáma or restraining of their breath.

5. Thus you have heard me relate to you many things, relating to true knowledge; it now depends on your own understanding to do as you may like to choose for yourself. (Either to betake yourself to spiritual knowledge or the practice of pránáyáma or either as the gloss explains it, either to esoteric contemplation yoga or exoteric adoration upasana).

6. Ráma replied:--you sir, that are the luminous sun of spiritual light on earth, have dispelled the thick gloom of unspiritual knowledge from my mind at once (by transcendental light of your holy lectures).

7. I am fully awake to and joyous in my divine knowledge, and have entered into my state of spirituality; I have known the knowable, and am seated in my divine state like yourself.

8. O the wondrous memoir of Bhusunda that you have narrated! It fills me with admiration, and is fraught with the best instruction. (Lit. it is instructive of the highest wisdom).

9. In the account that you have given of Bhusunda, you have said that the body is the abode of the soul, and is composed of flesh and blood, and of the inner bones and outer skin (as its materials and plaster).

10. Please tell me sir, who made this fabric and how it came to be formed; how it is made to last, and who abides therein.

11. Vasishtha answered: Listen now Rāma, to what I will relate to you for the instruction of the supreme knowledge, as also for removal of the evils which have taken root instead of true knowledge.

12. This dwelling of the body, Rāma! which has the bones for its posts, and the blood and flesh for its mortar, and the nine holes for so many windows, is built by no one: (but is formed of itself).

13. It is a mere reflection, and reflects itself so to our vision; as the appearance of two moons in the sky by illusion, is both real as well as unreal. (This vedantic doctrine is opposed to the popular faith of the creatorship of God).

14. It may be right to speak of two moons from their double appearance to our sight, but in reality there is but one moon and the other its reflection. (So are all phenomenal bodies but reflections of the noumenal).

15. The belief of the existence of body makes it a reality, the unreal seems as real, and therefore it is said to be both real and unreal at the same time. (The perception is real but the object of perception an unreality. Just so the perception of a snake in the rope may be true, though the snake in the rope is quite untrue).

16. Any thing seen in a dream is true as a dream, and appears to be so in the state of dreaming, but afterwards it proves to be untrue, so a bubble of water is true as a bubble, which comes to be known afterwards to be false in reality. (So all things appearing to be true to sight, vanish into nothing when they are judged aright, and even a judge may deem a thing as just, which upon further and right investigation is known as unjust).

17. The body seems to be substantiality in the doing of bodily actions, but it proves otherwise when we view the essentiality of the spirit only; so the reflection of the sun on the sandy desert, makes the mirage appear as water, whose reality proves to be unreal the next moment: (so it is of the body).

18. The body existing as a reflexion disappears the next moment. It is no more than a reflexion, and so it reflects itself.

19. It is your error to think that you are the material body which is made of flesh and bones. It is the inward thought of your mind that is situated in the body, and makes you to think yourself as so and so and such a one. (The reminiscence of the mind of its former body, causes to think itself as an embodied being, in all its repeated transmigrations. Gloss).

20. Forsake therefore the body that you build for yourself at your own will, and be not like them, who while they are asleep on their pleasant beds, deport themselves to various countries with their dreaming bodies: (which are all false and unreal).

21. See, O Rāma! how you deport yourself to the kingdom of heaven even in your waking state, in the fanciful reverie of your mind; say then where is your body situated. (It neither accompanies the mind to heaven, nor is it on earth being unperceived and unaccompanied by the mind).

22. Say Rāma, where is your body situated, when your mind wanders on the Meru in your dream, and when you dream to ramble with your body about the skirts of this earth.

23. Think Ráma, how you seem to saunter about the rich domains (of the gods) in the fancied kingdom of your mind, and tell me whether you are then and there accompanied with your body, or is it left behind.

24. Tell me, where is that body of yours situated; when you think of doing many of your bodily and worldly acts without your body, in the fancied realm of your mind.

25. Tell me, O strong armed Ráma! where are those members of your body situated; with which you think to coquette and caress your loving courtezans in the court of your painful mind.

26. Where is that body of yours, with which you seem to enjoy anything; the enjoyment belongs to the mind and not to the body, and both of them are real as well as unreal, owing to their presence at one time and absence at another.

27. The body and the mind are known to be present with coeval with their actions, and they participate with one another in their mutual acts (without which they are said to be inexistent). Therefore it is erroneous to say that, I am this body and am situated here, and these things are mine, all which are illusory and caused by illusion. (Egoism and meity are illusive ideas).

28. All this is the manifestation of the will or energy of the mind, and you must know it either as a long dream or lengthened fallacy of the mind.

29. Know this world, O son of Raghu's race, to be a display of the vast kingdom of your imagination, and will vanish into nothing, when you will come to your good understanding by the grace of your God.

30. You will then see the whole as clearly as in the light of the rising sun, and know this world to be like a creation of your dream or volition. (\_i.e.\_ as you wish to have a thing for yourself).

31. So is this world a display of the will of the lotus-born Brahmá, as I have said before in length in the book of creation.

32. There rises of itself a willful creation within the mind, and out of its own accord as if it were so ordained by destiny; and the mind being fully possess of the great variety of forms, is lost at last into the error of taking them for true.

33. It is a creation of the will only and a display of it in the same manner, as the fancied chimera of Brahmanism had possessed the minds of the sons of Indu. (See the narrative of Indu's sons in the upasama Prakarana).

34. After the soul has passed from its former frame, it receives the same form which it has in view before it after the fancy of the mind, which is either of the kind, to which it has been long used and accustomed, or what it fondly longs in the mind.

35. The body shows itself in the form as it is shaped by the prior acts of a person, and is also convertible to the intellect by the manly exertions of some: (whose corporeal bodies may become intellectual beings, as some persons have mere brutal, while others are highly intellectual).

36. He that thinks himself as another, is transformed to the nature of that air (as it is the pattern that moulds a thing after its own model): and the thought that you are this or that, and have this thing or others for yourself, is what actually makes you so in this world. (The metamorphose of the natures and forms of things and persons to other kinds in Ovid, were all owing to their tendencies and inclinations towards them).

264584 37. Whatever is thought upon keenly and firmly, the same comes to take  
264585 place accordingly; and whatever is thought of with intense and great  
264586 force of thought, the same must occur in a short time: (so are all  
264587 things done to which we set our minds).

264588  
264589 38. We see every day the objects of our desire, presenting their fair  
264590 forms to our view, like the comely faces of our beloved ones present  
264591 before our sight, in the same manner as the sights in a dream and  
264592 distant objects, are recalled to the mind of men; with their closed and  
264593 half-shut eyes. (This is the doctrine of reminiscence which reproduces  
264594 our long remembered bodies to us).

264595  
264596 39. This world is said to be a creation of the thoughts of men, and  
264597 appears to sight from habitual reflection of it, in the same manner as  
264598 the sights in a dream, appear to the mind of a man in the day time.

264599  
264600 40. The temporary world appears to be as lasting, as the river which  
264601 appears in the sky under the burning sunshine. (Though in fact both of  
264602 them are equally evanescent).

264603  
264604 41. This inexistent earth also appears as existent in our cogitation,  
264605 as there appears bundles of peacock's feathers in the sky to the  
264606 vitiated or purblind eye.

264607  
264608 42. It is only the vitiated understanding that dwells upon the  
264609 beauties of creation, as the vitiated eye sight looks upon the various  
264610 tinges in the sky. But to the clear sighted understanding the one is as  
264611 evanescent, as the other is to the clear sighted eye.

264612  
264613 43. The sharp sighted man is never led away by the display of worldly  
264614 grandeur, as even the most timid man is never afraid of a tiger in his  
264615 imagination.

264616  
264617 43a. This great show of worldly grandeur can never mislead the  
264618 penetrating sight of the wise, as a monstrous creature of imagination  
264619 cannot terrify even the most timid. (Because the one knows the falsity  
264620 of the show as well as the other does that of imaginary monster).

264621  
264622 44. The wise man is never afraid of his imaginary world, which he knows  
264623 to be the production of his own mind, from its nature of self-evolution  
264624 \_bahir mukhata\_. (The mind is naturally possessed of both its power  
264625 of self involution in the interior soul, as also that of its evolving  
264626 itself in the form of the exterior world).

264627  
264628 45. He that has stood in the path of this world, needs not fear for any  
264629 thing in it, and he that is afraid of it for fear of falling into its  
264630 errors, should learn to purify his understanding from all its dross and  
264631 impurity. (Stretch your mind, and the world will appear to light, curb  
264632 it in yourself and every thing will disappear from view).

264633  
264634 46. Know Ráma, that the soul is free from the erroneous conception of  
264635 the world, and from the errors which pervade all over it. Look well  
264636 into these things, and you will have a nature as pure as your inward  
264637 soul.

264638  
264639 47. The soul is not soiled by impurity, as a pure gold is not spoiled  
264640 by dirt; and though it may sometimes appear to be tarnished as copper,  
264641 yet it soon resumes its colour after its dirt is cleansed or burnt  
264642 away. Thus the world being a reflexion of the omnipresent Brahma, is  
264643 neither an entity nor a nonentity of its own nature.

264644  
264645 48. Thus the abandonment of all other thoughts, besides that of the  
264646 universal soul or Brahma, is called the true discernment of the mind;  
264647 which derives the thoughts of life and death, heaven and hell into  
264648 nothing, and proves all knowledge to be ignorance alone.

264649  
264650 49. The knowledge of the nullity of everything, except its being a  
264651 reflexion of the Intellect, is called the individuality and right  
264652 discernment of the mind, which removes the thought of the separate and

independent existence of the ego and tu, and also of this world and its ten sides: (\_i.e.\_ of the subjective as well as the objective).

50. That all things are but reflexions of the soul, is what is known as the true and right discernment of the mind; and is derived from its observation of true nature of things in this real and unreal world. (The real is the spiritualistic view of the world, and the unreal is illusory phenomenal appearance).

51. That nothing rises or sets or appears or disappears in this world, is what the mind perceives by its right discernment of things; and by its investigation into the true and apparent natures of all. (In their true light all things are in a state of continued revolution, and nothing rises anew to view or disappears into nothing).

52. Right discernment gives the mind its peace and tranquillity, and its freedom from all desires; and makes it indifferent to joy and grief, and callous to all praise and censure.

53. The mind comes to find this truth as the cooling balsam of the heart, that we are all doomed to die one day or other, with all our friends and relations in this world of mortality.

54. Why therefore should we lament at the demise of our friends, when it is certain that we must die one day sooner or later (and without the certainty of when or where).

55. Thus when we are destined to die ourselves also, without having any power in us to prevent the same; why then should we be sorry for others when we can never prevent also.

56. It is certain that any one who has come to be born herein, must have some state and property for his supportance here; but what is the cause of rejoicing in it (when neither our lives nor their means are lasting for ever).

57. All men dealing in worldly affairs, gain wealth with toil and pain for their trouble and danger only; what is the reason therefore for pining at its want, or repining at its loss.

58. These spheres of worlds enlarge, expand and rise to our view, like bubbles of water in the sea which swell and float and shine for a time, and then burst and subside in the water of eternity.

59. The nature of reality (the entity of Brahma), is real at all times, and the condition of the unreal world is unsubstantial for ever, and can never be otherwise or real, though it may? appear as such for a time. Why then sorrow for what is nil and unreal.

60. I am not of this body nor was I in it, nor shall I remain in it; nor is it any thing, even at present, except a picture of the imagination. Why then lament at its loss.

61. If I am something else beside this body, that is a reflexion of the pure intellect; then tell me of what avail are these states of reality and unreality to me, and wherefore shall I rejoice or regret.

62. The Sage who is fully conscious of the certainty of this truth in himself, does not feel any rise or fall of his spirits at his life or death, nor doth he rejoice or wail at either in having or losing his life.

63. Because he gains after the loss of his gross body, his residence in the transcendental state of Brahma or spiritual existence; as the little bird \_tittera\_ builds its nest of tender blades, after its grassy habitation is broken down or blown away.

64. Therefore we should never rely in our frail and fragile bodies, but bind our souls to the firm rock of Brahma by the strong rope of our

264722 faith, as they bind a bull to the post with a strong cord.

264723  
264724 65. Having thus ascertained the certitude of this truth, rely thy faith  
264725 on the reality of thy spiritual essence, and by giving up thy reliance  
264726 on thy frail body, manage thyself with indifference in this unreal  
264727 world.

264728  
264729 66. Adhere to what is thy duty here, and avoid whatever is prohibited  
264730 to thee; and thus proceed in thy course with an even tenor of thy  
264731 mind, without minding at all about thy reliance on the one and  
264732 miscreance of the other.

264733  
264734 67. He gets a cool composure of his mind; like the coolness at the  
264735 close of a hot summer-day, who shuts out from his view the reflexions  
264736 of all worldly objects.

264737  
264738 68. Look on this universe, O sinless Rāma, as one common display of  
264739 Divine light, like the appearance of day light which is common to all;  
264740 it is the mind which taints it with various forms, as the sun-beams are  
264741 reflected in sundry piece by objects.

264742  
264743 69. Therefore forsake all reflexions, and be without any impression  
264744 in thy mind, be of the form of pure intellectual light, which passes  
264745 through all without being contaminated by any.

264746  
264747 70. You will be quite stainless by your dismissal of all taints and  
264748 appearances from your mind, and by your thinking yourself as nothing  
264749 and having no true enjoyment in this world.

264750  
264751 71. That these phenomena are nothing in reality, but they show  
264752 themselves unto us for our delusion only; and that yourself also are  
264753 nothing will appear to you, by your thinking the whole as a display of  
264754 the Divine Intellect.

264755  
264756 72. Again the thought that these phenomena are not false, nor do they  
264757 lead to our illusion since they are the manifestation of the supreme  
264758 Intellect, is also very true and leads to your consummation.

264759  
264760 73. It is well Rāma, and for your good also if you know either of  
264761 these; because both of these views will tend equally to your felicity.

264762  
264763 74. Conduct yourself in this manner, O blessed Rāma! and lessen  
264764 gradually all your affection and dislike to this world and all worldly  
264765 things. (\_i.e.\_ Neither love nor hate aught at any time).

264766  
264767 75. Whatever there exists in this earth, sky and heaven, is all  
264768 obtainable by you, by means of the relinquishment of your eager desire  
264769 and hatred.

264770  
264771 76. Whatever a man endeavours to do, with his mind freed from his  
264772 fondness for or hatred to it, the same comes shortly, to take place,  
264773 contrary to the attempts of the ignorant: (whose excessive desire and  
264774 dislike turn to their disadvantage).

264775  
264776 77. No good quality can have its abode in the heart that is troubled by  
264777 the waves of faults; as no stag will set its foot on the ground, heated  
264778 by burning sands and wild fires.

264779  
264780 78. What acquisitions does he not make, in whose heart there grows the  
264781 kalpa tree of desire, and which is not infested by the snakes of ardent  
264782 desire or dislike (the two cankers of human breast).

264783  
264784 79. Those men who are wise and discreet, learned and attentive to their  
264785 duties, and at the same time influenced by the feelings of love and  
264786 hatred, are no better than jackals (or jack asses) in human shape, and  
264787 are accursed with all their qualifications.

264788  
264789 80. Look at the effects of these passions in men, who repine both at  
264790 the use of their wealth by others, as also in leaving their hard earned

money behind them. (This proceeds from excessive love of wealth on the one hand, and hatred of family and heirs on the other as is said [Sanskrit: putrádapi ghanabhajam bhátí], the monied miser, dislikes even his son).

81. All our riches, relatives and friends, are as transitory as the passing winds: why then should a wise man rejoice or repine at their gain or loss.

82. All our gains and wants and enjoyments in life, are mere illusion or máyá, which is spread as a net by Divine power, all over the works of creation, and entraps all the worldlings in it.

83. There is no wealth, nor any person, that is real or lasting to any one in this temporary world; it is all frail and fleeting, and stretched out as a false magic show to sight.

84. What wise man is there that will place his attachment on anything, which is an unreality both in its beginning and end, and is quite unsteady in the midst. No one has any faith in the arbour of his imagination or aerial castle.

85. As one fancies he sees a fairy in a passing cloud, and is pleased with the sight of what he can never enjoy, but passes from his view to the sight of distant peoples; so is this passing world, which passes from the sight of some to that of others, without its being fully enjoyed or long retained in the possession of any one. (The passing world passes from hand to hand, without its standing still at any one's command).

86. The bustle of these fleeting bodies in the world, resembles the commotion of an aerial castle, and the appearance of a city in an evanescent dream and fancy.

87. I see the world as a city in my protracted dream, with all its movables and immovable things, lying as quiet and still as in profound sleep.

88. Ráma, you are wandering in this world, as one rolling in his bed of indolence, and lulled to the long sleep of ignorance; which lends you from one error to another, as if dragged by a chain of continuous dreaming.

89. Now Ráma, break off your long chain of indolent ignorance, forsake the idol of your errors, and lay hold on the inestimable gem of your spiritual and divine knowledge.

90. Return to your right understanding, and behold your soul in its clear light as a manifestation of the unchangeable luminary of the Intellect; in the same manner as the unfolding lotus beholds the rising sun.

91. I exhort you repeatedly, O Ráma! to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns; see the undecaying and undeclying sun of your soul at all times.

92. I have roused you from your indolent repose, and awakened you to the light of your understanding, by the cooling breeze of spiritual knowledge, and the refreshing showers of my elegant diction.

93. Delay not Ráma, to enlighten your understanding even now, and attain your highest wisdom in the knowledge of the supreme being, to come to the light of truth and shun the errors of the delusive world.

94. You will not be subject to any more birth or pain, nor will you be exposed to any error or evil, if you will but remain steady in your soul, by forsaking all your worldly desires.

95. Remain steadfast, O high minded Ráma, in your trust in the tranquil



and all soul of Brahma, for attainment of the purity and holiness of your own soul, and you will thereby be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as were in profound sleep.

## CHAPTER XXIX.

### PANTHEISM.

or

### DESCRIPTION OF THE WORLD AS FULL WITH THE SUPREME SOUL.

Argument.--Elucidation of the same subject, and further Instruction to Ráma.

Válmíki relates:--Hearing this discourse of the sage, Ráma remained sedate with the coma (sama) of his mind, his spirits were tranquil, and his soul was full of rapture.

2. The whole audience also that was present at the place, being all quiet, calm and silent (comatose-upasánta), the sage withheld his speech for fear of disturbing their spiritual repose: (which converted them to stock and stone).

3. The sage stopped from distilling the drops of his ambrosial speech any more, after the hearts of the audience were lulled to rest by their draughts, as the clouds cease to rain drops, having penetrated into the hearts of ripened grains.

4. As Ráma (with the rest of the assembly) came to be rose from their torpor after a while; the eloquent Vasishtha resumed his discourse in elucidation of his former lecture. (On spirituality).

5. Vasishtha said:--Ráma! you are now fully awakened to light, and have come to and obtained the knowledge of thyself; remain hence forward fixed to the only true object, wherein you must rely your faith, and never set your feet on the field of the false phenomenal world.

6. The wheel of the world is continually revolving round the centre of desire, put a peg to its axis, and it will stop from turning about its pole.

7. If you be slack to fasten the nave (nábhi) of your mind, by your manly efforts (purushártha; it will be hard for you to stop the wheel of the world, which runs faster as you slacken your mind.)

8. Exert your manly strength (courage), with the aid of your mental powers and wisdom, stop the motion of your heart, which is the centre of the wheeling course of the world.

9. Know, that everything is obtainable by means of manly exertion, joined with good sense and good nature, and assisted by a knowledge of the sástras; and whatever is not obtained by these, is to be had nowhere by any other.

10. Relinquish your reliance on destiny which is a coinage of puerile imagination; and by relying on your own exertions, govern your heart and mind for your lasting good.

11. The unsubstantial mind which appears as a substantiality, has had its rise since the creation of Brahmá; and taken a wrong and erroneous course of its own. (The human understanding is frail from first to beginning, it is a power, and no positive reality).

12. The unreal and erroneous mind, weaves and stretches out a lengthening web of its equally unreal and false conceptions, which it is led afterwards to mistake for the substantial world.
13. All these bodies that are seen to move about us, are the products of the fancies and fond desires of the mind; and though these frail and false bodies cease to exist forever, yet the mind and its wishes are imperishable; and either show themselves in their reproduction in various forms, or they become altogether extinct in their total absorption in the supreme spirit. (The doctrine of eternal ideas, is the source of their perpetual appearance in various forms about bodies).
14. The wise man must not understand the pain or pleasure of the soul from the physiognomy of man, that a sorrowful and weeping countenance is the indication of pain; and a clear (cheerful) and tearless face is the sign of pleasure. (Because it is the mind which moulds the face in any form it likes).
15. You see a man in two ways, the one with his body and the other in his representation in a picture or statues, of these the former kind is more frail than the latter; because the embodied man is beset by troubles and diseases in his fading and mouldering, decaying and dying body, whereby the other is not. (The frame of the living man, is frailer than his dead resemblance).
16. The fleshy body is assuredly doomed to die, notwithstanding all our efforts for its preservation; but a body in the portrait being taken good care of, lasts for ages with its undiminished beauty.
17. As the living body is sure to die in despite of all your care for it, the pictured body must be deemed far better, than the false and fancied fleshy body, produced by will of the mind (sankalpa deha).
18. The quality and stability which abide in a pictured body, are not to be found in the body of the mind; wherefore the living body of flesh, is more insignificant than its semblance in a picture or statue.
19. Think now, O sinless Ráma, what reliance is there in this body of flesh; which is a production of your long fostered desire, and a creature of your brain (Your mind makes it seem as such).
20. This body of flesh is more contemptible than those ideal forms, which our dreams and desires produce in our sleeping and waking states; because the creature of a momentary desire, is never attended with a long or lasting happiness or misery. (Because the products of the variable will, are of short duration, and so are their pains and pleasures also).
21. The bodies that are produced by our long desire, continue for a longer time, and are subjected to a longer series of miseries in this world. (So it is said, a "long life is a long term of woes and calamities").
22. The body is a creature of our fancy, and is neither a reality or unreality in itself; and yet are the ignorant people fondly attached to it, for the prolongation of their misery only.
23. As the destruction of the portrait of a man, does no harm to his person; and as the loss of a fancied city is no loss to the city, so the loss of the much desired body of any one, is no loss to his personality in any wise.
24. Again as the dis-appearance of the secondary moon (halo), is no deprivation of the primary satellite (moon), and as the evanescence of the visionary world, is no annihilation of the external world. (So there is no loss of the soul, as the loss of the shadow, is no loss of the substance).
25. As the dis-appearance of water in the sunny banks of rivers, is

264998 no deprivation of the river's water; so the creations of fancy which  
264999 are not negative in their nature, cannot be destructive of what is  
265000 positive, nor any damage done to the machine of the body, can ever  
265001 injure the dis-embodied soul.  
265002  
265003 26. The body is a piece of work wrought by the architect of the mind,  
265004 in its dreaming somnambulation over the sleeping world; wherefore  
265005 its decoration or disfigurement, is of no essential advantage or  
265006 dis-advantage to inward soul.  
265007  
265008 27. There is no end of the Intellect in its extent, nor any motion of  
265009 the soul from its place; there is no change in the Divine spirit of  
265010 Brahma, nor do any of these decay with the decline of the body.  
265011  
265012 28. As the inner and smaller wheel, makes the outer and larger wheel to  
265013 turn about it, so the inner \_annulus\_ of the mind, sees in its delirium  
265014 spheres over spheres revolving in empty air.  
265015  
265016 29. The mind views by its primitive and causeless error, the constant  
265017 rotation of bodies both in the inside and out side of it; and some as  
265018 moving forward and others as falling down, and many as dropped below.  
265019  
265020 30. Seeing the rise and fall of these rotatory bodies, the wise man  
265021 must rely on the firmness of his mind, and not himself to be led away  
265022 by these rotations in repeated succession.  
265023  
265024 31. Fancy forms the body and it is error that makes the unreal appear  
265025 as real; but the formation of fancy, and the fabrications of untruth,  
265026 cannot have any truth or reality in them.  
265027  
265028 32. The unreal body appearing as real, is like the appearance of a  
265029 snake in a rope; and so are all the affairs of the world quite untrue  
265030 and false, and appearing as true for the time being.  
265031  
265032 33. Whatever is done by an insensible being, is never accounted as its  
265033 action (or doing); hence all what is done by the senseless bodies  
265034 (of man), is not recounted as done by it. (But by the impulse of the  
265035 actuating mind).  
265036  
265037 34. It is the will which is the active agent of its actions, and this  
265038 being so, neither the inactive body nor the unchanging soul is the  
265039 actor of any action. (The soul being the witness of the bodily actions  
265040 done by the impelling mind. gloss).  
265041  
265042 35. The inert body being without any effort, is never the doer of any  
265043 act, which is desired by its presiding soul; it is only a viewer of  
265044 the soul, which witnesses it also. (The body is attendant or dependant  
265045 to the soul, as the other is a resident in it, they are both devoid of  
265046 action, and unstained by those done by the will of the mind).  
265047  
265048 36. As the lamp burns unshaken and with its unflickering flame, in the  
265049 breathless air and in itself only; so doth the silent and steady soul  
265050 dwell as a witness, in all things and of all acts existing and going on  
265051 in the world. (So doth the human soul abide and inflame itself in the  
265052 body, unless it is shaken and moved by the airy mind).  
265053  
265054 37. As the celestial and luminous orb of the day, regulates the daily  
265055 works of the living world from his seat on high, so do you, O Ráma,  
265056 administer the affairs of thy state from thy elevated seat on the royal  
265057 throne.  
265058  
265059 38. The knowledge of one's entity or egoism, in the unsubstantial abode  
265060 of his body, is like the sight of a spirit by boys in the empty space  
265061 of a house or in empty air. (The substantiality of the unsubstantial  
265062 body, is as false as the corporeality of an incorporeal spirit).  
265063  
265064 39. Whence comes this unsubstantial egoism in the manner of an inane  
265065 ghost, and takes possession of the inner body under the name of the  
265066 mind, is what the learned are at a loss to explain.

40. Never enslave yourself, O wise Ráma! to this spectre of your egoism, which like the ignis fatuus leads you with limbo lake or bog of hell. (The sense of one's personality is the cause of his responsibility).
41. The mad and giddy mind, accompanied with its capricious desires and whims, plays its foolish pranks in its abode of the body, like a hideous demon dancing in a dreary desert.
42. The demoniac mind having made its way, into the hollow heart of the human body; plays its fantastic parts in so odd a manner, that wise men shut their eyes against the sight, and sit in their silent contemplation of the secluded soul. (It is good to fly from the fields, where fools make a prominent figure).
43. After the demon of the mind, is driven out of the abode of the body, there is no more any fear for any one to dwell in it in peace; as no body is afraid of living in a deserted and desolate city.
44. It is astonishing that men should place any reliance in their bodies, and consider them as their own, when they had had thousands of such bodies in their repeated births before, and when they were invariably infested by the demon of the mind.
45. They that die in the grasp and under the clutches of the cannibal of the mind, have their minds like those of the pisácha cannibals in their future births, and never of any other kind of being. (The will ever accompanies a man, in all his future states).
46. The body which is taken possession of by the demon of egoism, is being consumed by the burning fires of the triple afflictions; occurring from local, natural and accidental evils, and is not to be relied upon as a safe and lasting abode of any body.
47. Do you therefore desist to dance your attendance on, and follow the dictates of your egoism (or selfishness). Be of an extended and elevated mind, and by forgetting your egotism in your magnanimity, rely only on the supreme spirit.
48. Those hellish people that are seized and possessed by the devils of Egotism, are blinded in their self-delusion and giddiness; and are unbefriended by their fellows and friends, as they are unfriendly to others in this world. (Egotism is explained in its double sense of selfishness and pride, both of which are hated and shunned by men as they hate and shun others).
49. Whatever action is done by one bewitched by egoism in his mind, the same grows up as a poisonous plant, and produces the fatal fruit of death. (The fruits are mutual quarrels, enmity and the like).
50. The ignorant man that is elated by his egoistic pride, is lost both to his reason and patience; and one who is attached to the former by his neglect of the latter, is to be known as approaching fast to his perdition. (Pride goes before destruction).
51. The simpleton that is seized by the devil of Egoism, is made as fuel to the fire of hell (where he is doomed to burn with ceaseless torment).
52. When the snake of Egoism hisses hard in the hollow heart of the tree of the body, it is sure to be cut down by the inexorable hand of death, who fells the noxious tree like a wood cutter to the ground.
53. O Ráma! that are the greatest among the great, never look at the demon of egoism, whether it may reside in your body or not; because the very look of it, is sure to delude any one.
54. If you disregard deride or drive away the demon of egoism, from the

recess of your mind, there is no damage or danger, that it can ever bring upon you in any wise.

55. Ráma! what though the demon of Egoism, may play all its freaks in its abode of the body, it can in no way affect the soul which is quite aloof of it. (Egoism contaminates the mind, and cannot touch the soul that contemns it).

56. Egoism brings a great many evils, upon them that have their minds vitiated by its influence, and it requires hundreds of years, to count and recount their baneful effects.

57. Know Ráma, that it is the despotic power of egoism, that makes men to groan under its thralldom, and incessantly uttering the piteous exclamations, "Oh! we are dying and burning and such other bitter cries."

58. The soul is ubiquitous and free to rove every where, without its having any connection with the ego of any body; just as the ubiquity of the all pervading sky, is unconnected with every thing in the world.

59. Whatever is done or taken in by the body, in its connection with the airy thread of life; know Ráma, all this to be the doing of egoism, which empties and impels the body to all its various actions.

60. Know thus quiescent soul impels also, to be the cause of all the exertions of the mind or mental operations, as the inactive vacuum is the material cause of the growth of trees. (\_i.e.\_ the circumambient air affords room for the expansion of the plant).

61. It is owing to the presence of the soul, that the mind develops itself in the form of the body and all its members; as it is the presence of the light, that makes the room display its contained objects to sight. (The soul is the light of the mind--nous the container of infinite ideas).

62. Think now Ráma, on the relation between the ever unconnected soul and mind, to resemble the irrelation subsisting between the dis-connected earth and sky, and betwixt light and darkness and betwixt the intellect and gross bodies.

63. Those that are ignorant of the soul, view the quiet mind as such, after its motion and fluctuation are stopped by the restraint of respiration--Pránáyáma. (This is the doctrine of the Sánkhya and Buddhist, that view the becalmed and quiescent mind as the soul).

64. But the soul is self-luminous and ever lasting, omnipresent and super-eminent, while the mind is deceptive and egoism. It is situated in the heart with too much of its pride and vanity.

65. You are in reality the all-knowing soul, and not the ignorant and deluded mind; therefore drive afar your delusive mind from the seat of the soul, as they can never meet nor agree together.

66. Ráma! the mind has also like a demon, taken possession of the empty house of the body, and has like an evil spirit, silenced and overpowered upon the intangible soul in it.

67. Whatever thou art, remain but quiet in thyself, by driving away the demon of thy mind from thee; because it robs thee of thy best treasure of patience, and loads all kinds of evils upon thee. (\_i.e.\_ the impatient mind is the source of all evil).

68. The man that is seized by the voracious yaksha of his own mind, has no change of his release from his grasp, either by the lessons of the sástras or by the advice of his friends, relatives and preceptors. (Greediness devours the greedy that desire to glut all things).

69. The man who has appeased the demon of his mind, is capable of being

released from its clutches, by means of the dictates of sástras, and the admonitions of his friends, as it is possible to liberate a deer from a shallow quagmire.

70. All things that are seen to be stored in this vacant city, of the vacuous world, are all of them polluted by the lickerishness of the mind, licking at them from inside the house of its body.

71. Say who is not afraid in this dreary wilderness of the world, which is infested in every corner of it by the demoniac mind. (The rapacity of the ambitious, converts the fair creation to a scene of horror).

72. There are some wise men in this city of the world, who enjoy the abodes of their bodies in peace, having tranquilized the demon of their minds in them. (A peaceful mind makes a peaceful abode).

73. Ráma! All the countries that we hear of in any part of the world, are found to be full of senseless bodies, in which the giddy demon of delusion are Raving (and Ranging) as the sepulchral grounds. (The bodies of ignorant people, are as sepulchres of dead bodies. gloss).

74. Let people rely on their patience, and redeem their souls by their own exertions; which are otherwise seen to be wandering about in the forest of this world, like lost and stray boys: (that know not how to return to their homes).

75. Men are wandering in this world, as herds of stags are roving in burning deserts; but take care Ráma, never to live contented with a grazing on the sapless grass, like a young and helpless deer.

76. Foolish men are seen to graze as young stags, in their pastures amidst the wilderness of this world; but you Ráma must stir yourself to kill the great Elephant of Ignorance, and pursue the leonine course of subduing every thing in your way.

77. Do not allow yourself, O Ráma, to ramble about like other men, who wander like senseless beasts in their native forests of the Jambudwípa.

78. Do not plunge yourself like the foolish buffets, in the bog of your relatives and friends; it appears to you as a cold bath for a while, but daubs you with its mud and mire afterwards. (The circle of relatives may appear as a limpid lake at first; but dive in it, and you will be daubed with its dirt afterwards).

79. Drive afar your desire of bodily enjoyments from you, and follow the steps of respectable men; and having well considered thy sole object of the soul (from the great sayings of the sástras), attend to thyself or soul only. (Consider the objective soul in thy subjective self).

80. It is not proper that you should plunge yourself, into a sea of intolerable cares and troubles, for the sake of your impure and frail body, which is but a trifle in comparison with the inestimable soul.

81. The body which is the production of one thing (\_i.e.\_ the product of past deeds), and is possessed by another (\_i.e.\_ the demon of egoism); which puts another one (\_i.e.\_ the mind) to the pain of its supportance, and affords its enjoyment to a fourth one (\_i.e.\_ the living soul), as a complicate machinery of many powers to the ignorant. (The human frame is a mechanism of the body and mind, its egoism and living principle).

82. As solidity is the only property of the stone, so the soul has the single property of its entity alone; and its existence being common in all objects, it is impossible for any thing else to subsist beside it. (The soul being the only \_ens\_, it is of its nature the all in all; the minds etc. being but its attributes).

83. As thickness is the property of stone, so are the mind and others

but properties of the soul; and there being nothing which is distinct from the common entity of the soul, it is impossible for any thing to have a separate existence.

84. As density relates to the stone, and dimension bears its relation to the pot; so the mind and other are not distinct from one common existence of the soul: (which pervades and constitutes the whole).

85. Hear now of another view of spiritual light, for dispelling the darkness of delusion; as it was revealed to me of yore, in a cavern of mount Kailása. (The former seat of my devotion).

86. There is a mountain peak, bright as the collected mass of moon-beams, and penetrating the vault of heaven, where the god with the semi-circular moon on his fore-head, delivered this doctrine to me for appeasing the miseries of the world.

87. This mountain peak is famed by the name of Kailása, on which the god Hara--the consort of Gouri, wearing the crescent moon on his head, holds his residence.

88. It was to worship this great god, that I had once dwelt on that mountain long ago; and constructed my hermit-cell on the bank of the holy stream of Ganges. (Which ran down by its side).

89. I remained there in the practice of ascetic austerities, for the performance of my holy devotion; and was beset by bodies of adepts, dis-coursing on subjects of the sacred sástras.

90. I made baskets for filling them with flowers for my worship, and for keeping the collection of my books in them; and was employed in such other sacred tasks, in the forest groves of the Kailása mountain.

91. While thus I had been passing my time, in discharging the austerities of my devotion; it happened to turn out once on the eighth day of the dark side of the moon of the month of \_srávana\_.

92. And after its evening twilight was over, and the sun light had faded in the face of the four quarters of the sky, that all objects became invisible to sight, and stood rapt in their saint like silence.

93. It was then after half of the first watch of the night had fled away, there spread a thick darkness over the groves and wood lands, and required a sharp sword to sever it. (Asich' hedyá tami-srá-tenebra ensis encesibelia).

94. My intense meditation was broken at this instant, and my trance gave way to the sight of outward objects, which I kept looking upon for sometime; when I observed a flaming fire suddenly rising in the forest to my view.

95. It was as bright as a big white cloud, and as brilliant as the shining orb of the moon; It illumed the groves on all sides, and struck with amazement at the vision.

96. As I viewed it by the sight of my understanding, or the mental vision which was glowing in my mind; I came to see the god Siva with the crescent of the moon on his fore-head, standing on the table land and manifest to view.

97. With his hand clasping the hand of Gaurí, he was led on ward by his brace attendant Nandí walking before him; when I after informing my pupils about it, proceeded forward with the due honorarium in my hand.

98. Led by the sight, I came to the presence of the god with a gladsome mind; and then I offered handfuls of flowers to the three eyed-god from a distance, in token of my reverence to him.

99. After giving the honor (Arghya), which was worthy of him, I bowed

265343 down before the god, and accosted him; when he cast his kind look upon  
265344 me, from his moon-bright and clear sighted eyes.  
265345

265346 100. Being blest by his benign look, which took away all my pain and  
265347 sin from me; I did my homage to the god that was seated on the flowery  
265348 level land, and viewed the three worlds lying open before him.  
265349

265350 101. Then advancing forward, I offered unto him the honorarium, flowers  
265351 and water that I had with me, and scattered before him heaps of mandāra  
265352 flowers, that grew thereabouts.  
265353

265354 102. I then worshipped the god with repeated obeisances and various  
265355 eulogiums; and next adored the goddess Gaurī with the same kind of  
265356 homage together with her attendant goddesses and demigods.  
265357

265358 103. After my adoration was over, the god having the crescent moon on  
265359 his head, spoke to me that was seated by him, with his speech as mild  
265360 as the cooling beams of the full-moon.  
265361

265362 104. Say O Brāhman, whether thy affections are at peace within  
265363 thyself, and have found their rest in supreme spirit, and whether your  
265364 felicitous feelings are settled in the true object of divine essence.  
265365

265366 105. Whether your devotion is spading unobstructed by the demons of  
265367 your passions, and whether felicity attends on you.  
265368

265369 106. Have you obtained the obtainable one, that is alone to be  
265370 obtained, and are you set above the fears, that incessantly hunt after  
265371 all mankind?  
265372

265373 107. After the Lord of gods and the sole cause of all created beings,  
265374 had spoken in this manner; I replied to him submissively in the  
265375 following words.  
265376

265377 108. O Lord! there is nothing unattainable, nor is there anything to  
265378 be feared by any one, who remembers the three eyed god at all times in  
265379 his mind; and whose hearts are filled with rapture by their constant  
265380 remembrance of thee.  
265381

265382 109. There is no one in the womb of this world, in any country or  
265383 quarter, or in the mountains or forests, that does not bow down his  
265384 head before thee.  
265385

265386 110. Those whose minds are entirely devoted to their remembrance of  
265387 thee, get the rewards of the meritorious acts of their past lives;  
265388 and water the trees of their present lives, in order to produce their  
265389 manifold fruit in future births and lives.  
265390

265391 111. Lord! thy remembrance expands the seed of our desire, thou art  
265392 the jar of the nectar of our knowledge, and thou art the reservoir of  
265393 patience, as the moon is the receptacle of cooling beams.  
265394

265395 112. Thy remembrance, Lord! is the gate way to the city of salvation,  
265396 and it is thy remembrance which I deem as the invaluable gem of my  
265397 thoughts.  
265398

265399 113. O Lord of creation! thy remembrance sets its foot on the head of  
265400 all our calamities (\_i.e.\_ tramples over them). (Because Siva is called  
265401 Sankara for his doing good to all, by removal of their misfortunes).  
265402

265403 114. I said thus far, and then bowing down lowly before the complacent  
265404 deity, I addressed him, O Rāma, in the manner as you shall hear from  
265405 me.  
265406

265407 115. Lord! it is by thy favour that I have the fulness of my heart's  
265408 content on every side; yet as there is one doubt lurking in my mind, I  
265409 will request thee to explain it fully to me.  
265410

265411 116. Say with your clear understanding, and without hesitation and



weariness, regarding the manner of the adoration of gods, which removes all our sins and confers all good unto us. (The query was quite appropriate as the Tantras of Siva treat principally of such formularies).

117. The god replied:--Hear me, O Brahman, that art best acquainted with the knowledge of Brahma; tell you about the best mode of worshipping the gods, and the performance of which is sure to set the worshipper free. (From the bonds of the world all at once).

118. Tell me first, O great armed Brahman, if you know at all who is that god, whom you make the object of your worship, if it be not the lotus-eyed Vishnu or the three-eyed Siva neither.

119. It is not the god born of the lotus Brahmá, nor he who is the lord of the thirteen classes of god--the great Indra himself; it is not the god of winds--Pavana, nor the god of fire, nor the regents of the sun and moon.

120. The Brahman (called an earthly god bhudeva) is no god at all, nor the king called the shadow of god, is any god likewise, neither I or thou--the ego and tu (or the subjective self and objective unself) are gods; nor the body or any embodied being, or the mind or any conception or creation of the mind is the true god also.

121. Neither Laxmí the goddess of fortune, nor Sarasvatí the goddess of intelligence are true goddesses, nor is there any one that may be called a god, except the one unfictitious god, who is without beginning and end, that is the true god. (The Viswasaratantra of Siva treats of the one infinite and eternal God).

122. How can a body measured by a form and its dimensions, or having a definite measure be the immeasurable deity! it is the inartificial and unlimited Intellect, that is known as the Siva or the felicitous one.

123. It is that which is meant by the word God--Deva--Deus, and that is the object of adoration; that is the only ens or on, est or Est or Esten, out of which all other beings have proceeded, and in which they have their existence, and wherein they subsist with their formal parts.

124. Those unacquainted with the true nature of the felicitous Siva, worship the formal idols and images; as a weary traveller thinks the distance of a mile, to be as long as the length of a league.

125. It is possible to have the reward of one's adoration of the Rudras and other gods; but the reward of the meditation of the true God, is the unbounded felicity of the soul.

126. He who forsakes the reward of true felicity, for that of fictitious pleasures; is like one who quits a garden of mandara flower, and repairs to a furze of thorny karanja plants.

127. The true worshippers know the purely intellectual and felicitous Siva, to be the only adorable god; to whom the understanding and tranquillity and equanimity of the soul are, the most acceptable offerings than wreaths of flowers.

128. Know that to be the true worship of God, when the Deity of the spirit (or spiritual Divinity), is worshipped with the flowers of the understanding and tranquillity of the spirit. (Worship God in spirit and with the contriteness of thy spirit).

129. The soul is of the form of consciousness (and is to be worshipped as such), by forsaking the adoration of idols; Those that are devoted to any form of fictitious cult, are subject to endless misery.

130. Those knowing the knowable one are called as saints; but those who slighting the meditation of the soul, betake themselves to the

adoration of idols, are said to liken little boys playing with their dolls.

131. The Lord Siva is the spiritual god, and the supreme cause of all; He is to be worshipped always and without fail, with the understanding only. (So the sruti: The vipras adore him in their knowledge, but others worship him with sacrifices &c.)

132. You should know the soul as the intellectual and living spirit, undecaying as the very nature herself; there is no other that is to be worshipped, the true puja is the worship of the spirit. (God is to be worshipped in spirit only).

133. Vasishtha said:--The soul being of the nature of intellectual void, as this world is an empty void also; please tell me, my lord, how the Intellect could become the living soul etc., as you have declared.

134. The god replied:--There being an only vacuous Intellect in existence, which is beyond all limit; it is impossible for an intelligible object to exist anywhere which may continue to all eternity. (The subjective only is self-existent, and the objective is a nullity; it being impossible for two self-existent things to co-exist together).

135. That which shines of itself, is the self-shining Being; and it is the self or spontaneous agitation of that Being, which has stretched out the universe.

136. Thus the world appears as a city in dream before the intellectual soul, and this soul is only a form of the inane intellect, and this world is but a baseless fabric.

137. It is altogether impossible for aught of the thinkables and visibles, to exist anywhere except in the empty sphere of the intellect, and whatever shone forth in the beginning in the plenitude of the Divine intellect, the same is called its creation or the world from the first.

138. Therefore this world which shows itself in the form of a fairy land in dream, is only an appearance in the empty sphere of the intellect; and cannot be any other in reality.

139. The Intellect is the human speech, and the firmament that supports the world; the intellect becomes the soul and the living principle, and it is this which forms the chain of created beings. (The seeming appearances being null and void; the Intellect is all and everything).

140. Tell me, what other thing is there that could know all things in the beginning and before creation of the universe, except it were the Intellect which saw and exhibited everything, in heaven and earth as contained in itself.

141. The words sky, firmament, and the vacuum of Brahma and the world, are all applicable to the Intellect, as the words arbour and tree are but synonymous expressions for the same thing.

142. And as both our dreams and desires arise in us by our delusion, so it is our illusion only which makes us perceive the existence of the outer world; in the empty space of the intellect.

143. And as it is our empty consciousness, that shows the sight of the external world in our dream; so it is that very thing that shows us the same, in the waking dream of ourselves.

144. As it is not possible for the city in a dream, to be represented any where except in the hollow space of our intellect; so it is impossible for the waking dream of the world, to be shown elsewhere except in the emptiness of the same.

145. As it is not possible for any thing that is thinkable to exist any where except in the thinking mind, so it is impossible for this thinkable world to exist any other place beside the divine mind.

146. The triple world rose of itself at the will and in the empty space of the supreme Intellect, as it was a dream rising and setting in the self same mind, and not as any thing other than it, or a duality beside itself.

147. As one sees the diverse appearances of \_ghatas\_ and \_patas\_, pots and painting in his dream, and all lying within the hollowness of his mind; so the world appears of itself, in the vacuity of the Divine Intellect, at the beginning of creation.

147\_a\_. As there is no substantiality of anything in the fairy land of one's dream, except his pure consciousness of the objects; so there is no substantiality of the things which are seen in this triple world, except our consciousness of them.

148. What ever is visible to sight, and all that is existent and inexistent, in the three times of the present, past and future; and all space, time and mind, are no other than appearances of vacuous intellect (of Brahma).

149. He is verily the god of whom I have told you, who is supreme in the highest degree (lit. in its transcendental sense). Who is all and unbounded and includes me, thee and the endless world in Himself.

150. The bodies of all created beings, of thine, mine, and others, and of all in this world, are all full with the intellectuality of the supreme soul and no other.

151. As there is nothing, O sage, except the bodies that are produced from the vacuous intellect or intellectual vacuity of Brahma, and resembling the images produced in the fairy land of one's dream; so there is no form or figure in this world, other than what was made in the beginning of creation.

## CHAPTER XXX.

### INQUIRY INTO THE NATURE OF THE INTELLECT.

Argument.--Description of the Pervasion and Supervision of the Intellect; and its transformation into the mind in living beings. Or Intellect as universal soul and mind of living beings.

The god said:--Thus the Intellect is all this plenum, it is the sole supreme soul (of all); it is Brahma the Immense and the transcendent vacuum, and it said to be the supreme god.

2. Therefore its worship is of the greatest good, and confers all blessings to men; it is source of creation, and all this world is situated on it. (The Divine Mind or omniscience).

3. It is unmade and increate, and without its beginning and end; it is boundless and without a second, it is to be served without external service (\_i.e.\_ by spiritual adoration), and all felicity is obtained thereby. (Hence Solomon's choice of Wisdom).

4. You are enlightened, O chief of sages! and there I tell you this; that the worship of gods is not worthy to the wise, and offering of flowers and frankincense is of no use to them.

5. Those who are unlearned, and have their minds as simple as those of boys; are the persons that are mostly addicted to false worship, and

devoted to the adoration of gods.

6. These being devoid of the quietness of their understandings, are led to ceremonious observances, and to the false attribution of a soul, to the images of their own making.

7. It is for boys only to remain contented with their act of offering flowers and incense to gods, whom they honour in the modes of worship, which they have adopted of their own hobby-choice.

8. It is in vain that men worship the gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.

9. Adoration with flowers and incense, is inculcated to childish understandings (and not for the wise). I will tell you now, the worship that is worthy of men enlightened like yourself.

10. Know, O most intelligent sage, that the god whom we adore is the true god, who is the receptacle of the three worlds, the supreme spirit and no other.

11. He is Siva--the felicity, who is above the ranks of all other gods, and beyond all fictions and fictitious images of men; He is accompanied with all desires (will or volition), and is neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or any one of the objects in his mind.

12. He encompasses all space and time, and is neither divided nor circumscribed by either of them. He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.

13. He is consciousness without parts, and situated in the heart of every thing. He is the producer of every thing, and their absorber also in himself.

14. Know Brahma to be situated between existence and inexistence and it is He who styled the God, the supreme soul, the transcendental, the Tat sat--Id Est, and the syllable Om--on or ens.

15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and supreme being.

16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the supreme being, extends alike as the common entity of all things.

17. It is He who abides in the heart of your spouse Arundhatí as in yours, the same also dwells in the heart of Párvatí as in those of her attendants.

18. That intellection which is one and in every one in all the three worlds is verily the god, by the best knowing among philosophers: (that god is the universal mind).

19. Tell me O Brahman! how they may be called as gods, who having their hands and feet, are yet devoid of their consciousness; which is the pith of the body. (This is said of idols and images).

20. The Intellect is the pith and marrow of the world, and contains the sap which it supplies to every thing in it. It is the one and all--ego-sarvam and therefore all things are obtained from it. (The god Siva is also called the all to pan-sarva and Ego, that is I am the universal ego and giver of all gifts to all).

21. He is not situated at a distance, O Bráhma! nor is He unobtainable by any body; He resides always in all bodies, and abides alike in all

places, as also in all empty space and sky. (This omnipresence of the divine spirit, sets aside the belief of a \_swarga\_-heaven or \_bihesht\_ as the special seat of God).

22. He does, he eats, he supports all, and moves every where; He breathes and feels and knows every member of the body. (This is according to the sruti; He fills and directs every part of the body to the end of the nails-ánakhágrat. [Sanskrit: puryyámáste | sa eva pravishtha ánakhágrebhyah]).

23. Know him, O chief of sages! to be seated in the city of the body; and directing the various functions that are manifest by it, under his direct appointment.

24. He is the lord of the cavity of the heart, and the several hidden sheaths--\_Koshas\_, which are contained within the cavity of the body; which is made by his moving abodes and moves as he pleases to move it.

25. The immaculate soul is beyond the essence and actions of the mind, and the six organs of sense; it is for our use and understanding only, the word chit--intellect is applied to him.

26. That intellectual spirit is too minute and subtile, immaculate and all-pervading; and it is his option and volition, to manifest this visible representation of himself or not.

27. This intellect is too fine and pure, and yet manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegetable world with freshness and moisture.

28. The beautiful and wonderous properties that reside in the divine Intellect, are astonishing to behold in their display into the various form as the sky.

29. Some of these take the name of the living soul, and some others assume the title of the mind; some take the general name of space, and others are known as its parts and divisions. (These are but parts of one stupendous whole &c. Popes Moral Essays).

30. Some of these pass under the name of substance, and others of their action; and some under the different categories of mode and condition, genus, species and adjuncts.

31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the gods above, and others are as the dark yakshas below.

32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the divine spirit, as the sprouts of trees grow of their own accord, under the influence of the vernal spring (season).

33. It is the intellect alone which extends over all the works of nature, and fills all bodies which overspread the vast ocean of the world, as the aquatic plants swim over the surface of waters.

34. The deluded mind wanders like a roving bee, and collects the sweets of its desire from the lotus of the body, and the intellect sitting as its Mistress, relishes their essence from within. (Spiritual substances can taste the essence of sweets. Milton).

35. The world with all the gods and gandharvas, and the seas and hills that are situated in it; rolls about in the circuit of the Intellect, as the waters whirl in a whirlpool.

36. Human minds resembling the spokes of a wheel, are bound to the axles of their worldly affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.

265757  
265758 37. It was the Intellect which in the form of the four-armed Vishnu,  
265759 destroys the whole host of the demoniac asuras; as the rainy season  
265760 dispels the solar heat, with its thundering clouds and rainbows.  
265761

265762 38. It is the Intellect, which in the form of the three-eyed Siva,  
265763 accompanied by his ensigns of the bull and the crescent of the moon,  
265764 continues to dote like a fond bee, on the lotus-like lovely face of  
265765 Gaurí (his consort).  
265766

265767 39. It was the intellect which was born as a bee in the lotus-like  
265768 navel of Vishnu in the form of Brahmá, and was settled in his  
265769 meditation upon the lotus of the triple vedas; (revealed to the sage  
265770 afterwards).  
265771

265772 40. In this manner the Intellect appears in various forms, like the  
265773 unnumbered leaves of trees, and the different kind of ornaments made of  
265774 the same metal of gold.  
265775

265776 41. The Intellect assumes of its own pleasure, the paramount dignity of  
265777 Indra; who is the crown jewel over the three worlds, and whose feet are  
265778 honoured by the whole body of gods.  
265779

265780 42. The Intellect expands, rises and falls, and circulates everywhere  
265781 in the womb of the triple world; as the waters of the deep overflow and  
265782 recede and move about in itself.  
265783

265784 43. The full moon beams of intellect, scatter their widespread  
265785 brightness on all sides; and display to the full view the lotus lake of  
265786 all created beings in the world.  
265787

265788 44. The translucent brightness of the mirror of the Intellect, shows  
265789 the reflexions of the world in it, and receives benignantly the images  
265790 of all things in its bosom; as if it were pregnant with them.  
265791

265792 45. The Intellect gives existence to the circles of the fourteen great  
265793 regions (of creation) above and below; and it plants them in the watery  
265794 expanse of the sea on earth, and in the etherial expanse of the waters  
265795 in heaven. (The fourteen regions are the seven continents--\_sapta  
265796 dwípas\_, beset by the seven watery oceans, sapta-samudras on earth;  
265797 and the seven planets revolving in the etherial ocean of the skies.  
265798 Manu says the god Brahmá planted his seed in the waters; and the Bible  
265799 says--God divided the waters above from the waters below by the midway  
265800 sky).  
265801

265802 46. Intellect spreads itself like a creeper in the vacuous field  
265803 of air, and became fruitful with multitudes of created beings; it  
265804 blossomed in the variety of the different peoples; and shooteth forth in  
265805 the leaves of its dense desires.  
265806

265807 47. These throngs of living beings are its farina flying about,  
265808 and their desires are as the juice which gives them their different  
265809 colours; their understandings are their covering cuticles and the  
265810 efforts of their minds are buds that unfold with flowers and fruits of  
265811 their desire.  
265812

265813 48. The lightsome pistils of these florets are countless in the three  
265814 worlds, and their incessant undulation in the air, expressed their  
265815 gaysome dance with the sweet smiling of the opening buds.  
265816

265817 49. It is the Intellect which stretches out all these real and unreal  
265818 bodies, which expand like the gentle and good looking flowers for a  
265819 time, but never endure for ever. (The body like a fading flower is soon  
265820 blown away.)  
265821

265822 50. It produces men like moon bright flowers in all places, and these  
265823 flush and blush, and sing and dance about, deeming themselves as real  
265824 bodies.  
265825

265826 51. It is by the power of this great Intellect, that the sun and other  
265827 luminous bodies shining over the sky as the two bodies in a couple, are  
265828 attracted to one another to taste the fruit of their enjoyment as that  
265829 of gross bodies.

265830  
265831 52. All other visible bodies that are seen to move about in this  
265832 phenomenal world, are as flakes of dust dancing about on eddy. (\_i.e.\_  
265833 All things move about and tend towards their central point the  
265834 Intellect).

265835  
265836 53. The Intellect is like a luminary of the universe, and manifests  
265837 unto us all the phenomena of the three worlds, as the flame of a lamp  
265838 shows us the various colours of things: (which are reflected by light  
265839 on dark and opaque matter).

265840  
265841 54. All worldly things exhibit their beauty to our sight, by their  
265842 being immersed in the light of the Intellect, as the dark spot on the  
265843 disk of the moon, becomes fully apparent to view by its immersion  
265844 in the lunar beams. (The black spot on the moon's surface, becomes  
265845 white by the brightness of the moon-beams, so the dark world becomes  
265846 illumined by the presence of the Intellect in it).

265847  
265848 55. It is by receiving the gilding of the Intellect, that all material  
265849 bodies are tintured in their various hues; as the different trees  
265850 receive their freshness, foliage and fruitage from the influence of the  
265851 rainy weather.

265852  
265853 56. It is the shadow (or absence of intellect), which causes the  
265854 dullness of an object; and all bodies are inanimate without it, as a  
265855 house becomes dark in absence of light or a lamp. (Intellect gives life  
265856 to dull matter).

265857  
265858 57. The wondrous powers of the intellect (which gives a shape and form  
265859 to every thing), are wanting in any thing; it becomes a shapeless  
265860 thing, and cannot possibly have any form or figure in the world, over  
265861 its dull materiality. (Even inanimate nature of all forms and kinds,  
265862 receives its figure from the power of intellect).

265863  
265864 58. The intellect is as the skylight, wherein its active power or  
265865 energy resembling its consort, resides with her offspring of desire in  
265866 the abode of the body, and is ever restless and busy in her actions.  
265867 (This active power is personified as the goddess \_sakti\_ or Energy, and  
265868 her offspring-desire is the personification of Brahmá).

265869  
265870 59. Without the presence of the Intellect, it is no way possible for  
265871 any one to perceive the taste of any flavour though it is set on the  
265872 tip of his tongue, or see it with his eyes? (Intellect is the cause of  
265873 all perception).

265874  
265875 60. Hear me and say, how can this \_arboretum\_ of the body subsist, with  
265876 its branching arms and hairy filaments, without being supplied with the  
265877 sap of the intellect.

265878  
265879 61. Know hence the intellect to be the cause of all moving and  
265880 immovable things in nature, by its growing and feeding and supporting  
265881 them all; and know also that the intellect is the only thing in  
265882 existence, and all else is inexistent without it.

265883  
265884 62. Vasishtha said:--Ráma! after the moon-bright and three-eyed god  
265885 had spoken to me in his perspicuous speech, I interrogated again the  
265886 moon-bright god in a clear and audible voice and said.

265887  
265888 63. O lord! If the intellect alone is all pervading and the soul of  
265889 all, then I have not yet been able to know this visible earth in its  
265890 true light.

265891  
265892 64. Say why is it that people call a living person, to be endowed with  
265893 intellect so long as he is alive, and why they say him to be devoid of  
265894 intellect, when he is layed down as a dead and lifeless mass.

265895  
265896 65. The god replied--Hear me tell you all: O Brahman, about what you  
265897 have asked me; it is a question of great importance, and requires, O  
265898 greatest of theists! a long explication.  
265899

265900 66. The intellect resides in every body, as also in all things as their  
265901 inherent soul; the one is viewed (by shallow understandings) as the  
265902 individual and active spirit, and the other is known (to comprehensive  
265903 mind) as unchanging and universal soul.  
265904

265905 67. The mind that is misled by its desires, views the inward spirit as  
265906 another or the living soul, as the cupidinous person takes his (or her)  
265907 consort for another, in the state of sleep or dreaming. (The unsettled  
265908 mind takes every individual soul for the universal one).  
265909

265910 68. And as the same man seems to be changed to another, during his fit  
265911 of anger; so the sober intellect is transformed to a changeable spirit,  
265912 by one's mistake of its true nature. (The nirvi kalpa or immutable  
265913 spirit, is changed to a savi kalpa or mutable one).  
265914

265915 69. The intellect being attributed with many variable qualities  
265916 and desires, is made to lose its state of purity; and by thinking  
265917 constantly of its gross nature, it is at last converted to the very  
265918 gross object of thought.  
265919

265920 70. Then the subjective intellect chit, becomes itself the chetya  
265921 or object of thought, and having assumed the subtile form of a minute  
265922 etherial atom, becomes the element of sound; and is afterwards  
265923 transformed to the rudimental particle of air vata tan mátra.  
265924

265925 71. This aerial particle then bearing relation to the parts of time  
265926 and place, becomes the vital principle (as existing some where for a  
265927 certain period of time); which next turns to the understanding and  
265928 finally to the mind.  
265929

265930 72. The intellect being thus transformed into the mind, dwells on its  
265931 thoughts of the world, and is then amalgamated with it, in the same  
265932 manner as a Brahman is changed to chandala, by constantly thinking  
265933 himself as such. (Thus this creation is a display of the divine mind  
265934 and identic with it).  
265935

265936 73. Thus the divine Intellect forgets its universality by its thoughts  
265937 of particulars; and assumes the gross forms of the objects of its  
265938 thoughts and desires. (Hence we say a man to be of such and such a  
265939 mind, according to the thought or desire that he entertains in it,  
265940 i.e. the whole being taken for a part and the part for the whole).  
265941

265942 74. The Intellect being thus replete with its endless thoughts and  
265943 desires, grows as dull as the gross objects it dwells upon; till at  
265944 last the subtile intellect grows as stony dull, as the pure water is  
265945 converted to massive stones and hails.  
265946

265947 75. So the stolid intellect takes the names of the mind and sense,  
265948 and becomes subject to ignorance and illusion; by contracting a gross  
265949 stolidity restrained from its flight upwards, and have to grovel  
265950 forever in the regions of sense.  
265951

265952 76. Being subjected to ignorance at first, it is fast bound to the  
265953 fetters of its cupidity afterwards, and then being pinched by its  
265954 hankerings and angry frettings, it is tormented alike by the pleasure  
265955 of affluence and the pains of penury.  
265956

265957 77. By forsaking the endless felicity (of spirituality), it is  
265958 subjected to the incessant vicissitudes of mortality, it now sets  
265959 dejected in despair, and lamenting over its griefs and sorrow, and then  
265960 burns amidst the conflagration of its woes and misery.  
265961

265962 78. See how it is harassed with the vain thought of its  
265963 personality--that I am such a one; and look at the miseries to which it



is exposed, by its reliance on the frail and false body.

79. See how it is worried by its being hushed to and fro, in the alternate swinging beds of prosperity and adversity; and see how it is plunged in the deep and muddy puddle of misery, like a worn out elephant sinking in the mire.

80. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the submarine fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.

81. Human heart staggers between hope and fear, like a stray deer in the forest; and is alternately cheered and depressed at the prospects of affluence and want.

82. The mind that is led by its desire, is always apprehensive of disappointment; and it coils back for fear of a reverse, as a timorous girl flies afar from the sight of a spectre.

83. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny furze in expectation of honey at a honey comb in it; but happening to slip from his intermediate standpoint, he is hurled headlong to the bottom.

84. One meeting with a reverse falls from one danger to another; and so he meets with fresh calamities, as if one evil invited or was the harbinger of the other.

85. The mind that is captivated by its desires, and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step (or is the cause of remorse and grief). (All toil and moil, tend to the vexation of the spirit).

86. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.

87. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dry land, and there perishes with flouncing.

88. The helplessness of childhood, the anxieties of manhood, the miserableness of old age; are preliminaries to the sad demise of men engaged in busy life. (The last catastrophe of human life).

89. The propensities of past life cause some to be born as celestial nymphs in heaven, and others as venomous serpents in subterranean cells; while some become as fierce demons, and many are reborn as men and women on earth.

90. The past actions of men make to be born again as Rákshas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and many as lions on mountain tops. (All these are depraved races of men \_viz\_ the anthropophagi cannibals, the pigmy apes--\_banars\_, the ugly mountaneers \_Kinnaras\_ and the leonine men \_narasinhas\_).

91. The Vidyádhara of the Devagiri mountains, and the Nagas of the forest caves (are degenerations of men); and so are the fowls of air, the quadrupeds of wood lands, the trees and plants of forests, and the bushes on hills and orchids on trees; (are all but transformation of the perverted intellect).

92. It is self same intellect which causes Náráyana to float on the surface of the sea, and makes the lotus born Brahmá to remain in his meditation; It keeps Hara in the company of his consort Uma, and places Hari over the gods in heaven.

266033 93. It is this which makes the sun to make the day and the clouds to  
266034 give the rain (or pour in rains); It makes the sea to breathe out in  
266035 waves, and the volcanic mountains to blow out in fire and flame.  
266036  
266037 94. It makes the curricule of time to revolve continually in the circle  
266038 of the seasons; and causes the day and night to rotate in their cycles  
266039 of light and darkness.  
266040  
266041 95. Here it causes the seeds to vegetate with the juice contained in  
266042 them; and there it makes the stones and minerals lie down in mute  
266043 silence.  
266044  
266045 96. Some times it blooms in fruits ripened by the solar heat, and at  
266046 others matured by the burning fuel; some where it gives us the cold  
266047 and icy water; and at others the spring water which cannot be lasted.  
266048  
266049 97. Here it glows in luminous bodies, and there it shows itself of  
266050 impenetrable thickets and in accessible rocks; It shines as bright and  
266051 white in one place, and is as dark and blue in another; It sparkles in  
266052 the fire and dwindles in the earth, it blows in the air and spreads in  
266053 the water.  
266054  
266055 98. Being the all-pervading, omnipresent and omnipotent power itself,  
266056 it is the one in all and the whole plenum. It is therefore more subtile  
266057 and transparent, than the rarefied and translucent air.  
266058  
266059 99. As the intellect spreads out and contracts itself, in any manner  
266060 in any place or time; so it conceives and produces the same within and  
266061 without itself, as the agitation of waters produces both the little  
266062 billows and huge surges of the sea. (The intellect is the immanent  
266063 cause of all phenomena).  
266064  
266065 100. The intellect stretches itself in the various forms of ducks and  
266066 geese, of cranes and crows, of storks, wolves and horses also; it  
266067 becomes the heron and partridge, the parrot, the dog, the stag, the ape  
266068 and Kinnara likewise.  
266069  
266070 101. It is the abstract quality of the understanding, beauty and  
266071 modesty, and of love and affections also; it is the power of illusion  
266072 and the shadow and brightness of night and of moonlight likewise.  
266073  
266074 102. It stretches itself in these and all other forms of bodies, and is  
266075 born and reborn in all kinds and species of things. It roves and rolls  
266076 all about the revolving world, in the manner of a straw whirling in a  
266077 whirlpool.  
266078  
266079 103. It is afraid of its own desires, as the she-ass is seen to shudder  
266080 at its own brayings; and it has no one like itself. ([Sanskrit: mugva  
266081 bálá-calá-valá]).  
266082  
266083 104. I have told you already, O great sage! how this principle of the  
266084 living spirit, becomes vitiated by its animal propensities, and is  
266085 afterwards debased to the nature and condition of brute creatures.  
266086  
266087 105. The supreme soul receiving the appellation of the living soul or  
266088 principle of action, becomes a pitiable object, when it becomes subject  
266089 to error and illusion, and is subjected to endless pains and miseries.  
266090  
266091 106. The deluded soul is then overpowered by its connate sin, which  
266092 causes it to choose the wrong unreality--asat for itself, which being  
266093 frail and perishable, makes the active soul to perish with itself.  
266094 (This passage appears to allude to the original sin of man, which  
266095 became the cause of the death and woes of human life. The connate sin  
266096 is compared to the husk which is born with the rice, and not coming  
266097 from without. It is otherwise called the inborn sinfulness or frailty  
266098 of human nature--Man is to err &c.).  
266099  
266100 107. The soul being thus degraded from its state of endless felicity,  
266101 to the miserable condition of mortal life, laments over its fallen

state, as a widow wails over her fate.

108. Look on the deplorable condition of intellect--\_chit\_; which having forgotten its original state (of purity), is subjected to the impotent Ignorance, which has been casting it to the miseries of degradation, as they cast a bucket in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit. (This string \_araghatta\_ is said to be the action of human life, which the more it is lengthened, the more it tends to our degradation, unless we prevent by our good action. So the sruti! [Sanskrit: yathákárá yatháchárá tathá bhalati | sághukárá sádhubhabati | prápakárá papibhavati | punyo bai punyema karmmana bhavati | pápah pápereti |]).

## CHAPTER XXXI

### IDENTITY OF THE MIND AND LIVING SOUL.

Argument--The pure Intellect shown to be without vitality; and the mind to consist in the vital power in connection with the sensations and external Perceptions.

The god continued:--When the intellect collects (takes) the vanities of the world to itself (and relies on them) and thinks to be a miserable being; it is said to have fallen into error, (by forgetting the reality and its true nature); it then resembles a man that is deluded to think himself for another, in his dream or ebriety. (The living soul is forgetful of its spiritual nature).

2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

3. As the ignorant man views the revolving spheres to be at a stand still, so the deluded intellect sees the world and thinks its personality as sober realities.

4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its separate existence independent of the intellect. (The intellect is the cause of guiding and informing the mind, and not this of that).

5. Thus there being no causality of the mind, there cannot be its causations of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world (which produces or impresses the thought). The gloss says that, "the intellect whereby the mind thinks, is not the mind nor its dependant or the objective thinkable world; but it is the pure subjective self-same intellect only."

6. There is no spectacle, spectator (or sight of) of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon. (The oily glossiness of the marble and the shade in the moon, are no other but the inherent properties of those things).

7. The terms measure, measurer, and measurable are as negative in nature, as the privation of forest plants in the sky; and the words intellect, intellection and intelligible are as meaningless in themselves, as the absence of thorns and thistles in the garden of Paradise. (gloss. The intellect \_chit\_ is the subjective intellection, \_chetana\_ is \_chitta vritti\_--the property of \_chit\_, is the attribute, and the intelligible \_chetya\_ is the object of thought. The meaning is that, there is no separate subject, object or attribute in nature,

but they all blend in the essentiality of God, who is all in all. The words subjective, objective and attributive, are therefore mere human inventions, and so are the words thinker, thinking and the thought ([Sanskrit: mantri, mati, mantavya],) and knower, knowing and knowledge ([Sanskrit: viha, vuhvi, vihavya],) and the ego, egoism and egotist ([Sanskrit: ahamkára, ahamkarttá, ahamkáryya]) all which refer to the same individual soul).

8. The personalities of egoism, tuism and illism; [Sanskrit: ahantvam tvantvam, tatvam], are as false as mountains in the firmament; and the difference of persons (as this is my body and that another's), is as untrue as to find whiteness in ink.

9. The Divine spirit is neither the same nor different in all bodies; because it is as impossible for the universal soul to be confined in any body, as it is impracticable for the mount Meru to be contained in an atom of dust. And it is as impossible to express it in words and their senses as it is incapable for the sandy soil to grow the tender herbs.

10. The dictum netineti.--It is neither this nor any other, is as untrue as the belief of the darkness of night subsisting in company with the day light: and substantiality and unsubstantiality are both as wanting in the supreme spirit, as heat is wanting in ice.

11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite vacuum or the full plenum.

12. It is the sole unity that remains in its state of pure transparency forever; and being unborn from the thought or mind of any body, it is not subject to the misrepresentation of any body. (The gloss says: Not being born from the mind of Brahmá as this creation, the Intellect is free from the imperfections of both).

13. It is however imputed with many faults and failings, in the thoughts and opinions of men; but all these imputations and false attributes, vanish before one knowing its true nature.

14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of any body.

15. It is in the power of every body to get rid of his thoughts, but very difficult to get the object of his thought; How then is it possible for one to have, what it is impracticable for him to try for? (i.e. The full object of desire).

16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more pellucid than the translucent light of a lamp and all other lights.

17. It is this intellectual light which enlightens every thing, it is ubiquitous and ever translucent; it is ever shining without a shade, and immutable in its nature and mind.

18. It is situated every where and in all things, as in pots and pictures, in trees and huts, and houses in quadrupeds, demons and devils, in men and beasts, in the sea, earth and air.

19. It remains as the all witnessing spirit, without any oscillation or motion of its own to any place; and enlightens all objects, without flickering or doing any action by itself.

20. It remains unsullied with by its connection with the impure body, and continues unchangeable in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never changed to anything by its extension over all things.

21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a rundle of thread, enters the body in the form of a particle of air (or the vital breath or air prānāyāma).
22. It is then accompanied with the powers of vision and reflexion, which are wakeful in the waking state and lie dormant in sleep; whence it is said to be existent and inexistent by turns.
23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns to dishonesty in the company of the dishonest. (The perversion of the intellect is owing to its attachment to the flesh, and its entertaining to worldly thoughts).
24. As the pure gold is converted to copper by its alloy, and is again restored to its purity by removal of the base metal; such is the case of the intellect owing to its contracting and distracting of vicious thoughts.
25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.
26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.
27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it originally imperishable in its nature. (The sruti [Sanskrit: tasya bhayam, bhavati], "it then fears to die" because the personal soul is subject to death, and not the impersonal or universal soul which never dies. So the phrase: "Forget yourself and you'll never fear to die").
28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consciousness of self, drops down at the gust of a slight disease, like a large tree.
29. The existence of the qualities of form and colour and others, is owing to that of intellect; as the position of subalterns--\_adhyasta\_ is dependent on the station of the superior--\_adhishtata\_. And the pure intellect--infinite and indefinite in itself, is designated as a unity, duality and plurality by want of right understanding.
30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.
31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colours of things that are placed without it, but the perception belongs to the power and action of the intellect.
32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.
33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.
34. The particles of sound are conveyed by the particles of air to the organ of hearing for the perception of the mind, and the intellect is conscious of this as in its sleep. (And as a silent witness of the

same).

35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple. (The difference between the sensuous mind and the conscious intellect, is that the one is the volitive and active agents of its actions, the other is the passive and neutral witness of all and every thing that is and comes to take place, without its interference in any).

36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystalline stone retains the images of all things in its bosom. (The subjective soul bears in it the objective world, which is not different but self-same with itself. Hence the nullity of the objective duality, which is identic with the subjective unity).

37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows at any place or time (but occupies all space and time, in its infinity and eternity).

38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them for ever; and then seated in itself, it reflects on its two gross and pure states. (The two gross states are the gross world, and the gross mind that dwells only on gross bodies of the world).

39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living principle; the understanding is the car of egotism and the mind the seat of the understanding.

40. The mind again has the vital breath for its curricule, and the senses are vehicles of the vital airs; the body is the carriage of the senses, and the organs of action are the wheels of the body.

41. The motion of these curricules forms the course of this world (which is hence called karma Kshetra or world of activity); and the continued rotation of the body (called the cage of bird of life); until its old age and demise, which is the dispensation of the Almighty power. (That man must toil and moil till he is worn out and goes to his grave).

42. The world is shown unto us as a phantasmagoria of the supreme soul, or as a scene in our dream; it is a pseudoscope and wholly untrue as the water in a mirage.

43. Know, O sage, that the vital breath is called the vehicle of the mind by fiction only; because wherever there is the breath of vitality, there is also the process of thinking carried on along with it.

44. Wherever the breath of life circulates like a thread, and acts as spring, there the body is made to shake with it; as the forms and colours of bodies, present themselves to view at the appearance of light.

45. The mind being employed with its desires, perturbs the vital breath and body as a tempest shakes the forest; but being confined in the cavity of the heart, it stops their motion as when the winds are confined in the upper skies. (The mind being fixed to some particular object of meditation, stops the course of life and gives longevity to man).

46. Again the confinement of the vital breath in the vacuity of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view. (No thought without breathing, and no sight without light).

47. As the dusts cease to fly after the winds are over; so the mind

(thought) ceases to move, when the breath is pent up in the heart.  
(These are subjects of Pránáyāma or restraint of breath, treated at large in chapter XXV of this book).

48. As the carriage is driven wherever the driver wishes to drive it; so the mind being driven by the vital breath, runs from country to country in a moment.

49. As the stone flung from a fling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50. Wherever there is vital breath breathing (in any animal being), there is the principle of the mind with its train of thoughts likewise; as whenever the moon appears to view, it is accompanied with its beams also. Our consciousness is the result of the vibrations of the vital air, like our perception of the perceptibles; and this air is the sustainer of the body also, by supplying the juice of the food to all the nerves and arteries.

51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is as clear as the intellect, and resides alike in all gross and subtile bodies, like the all pervading and transparent vacuum.

52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life (i.e. The vegetables and minerals are conscious of their own existence, without having their vital and animal actions of breathing and locomotion).

53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and frolics with it, as in its prior state of existence.

54. The mind vibrates no longer, after the extinction of breathing; and then, O sage! the pure intellect is reflected in the eight fold receptacle of vacuum. (These are termed the puryashtakas and consist of the mind, life, knowledge, the organs of action, illusion, desire, activity and the subtile body).

55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their octuple receptacle--puryashtaka, and which is the agent of all actions, and is termed by different names according to the views of different divine teachers.

56. That which gives rise to the net work of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance to be the Immensity of Brahma, and source of all this world (or as diffused as all in all which is thence called the visvam--the all to pan).

## CHAPTER XXXII

### ON THE SUSTENTATION AND DISSOLUTION OF THE BODY.

Argument.--Exposition of the animation of the complicate Body, and its ultimate decomposition at death.

The god continued:--Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble

266447 title of its active agent. (The disembodied and nameless intellect,  
266448 gets many appellations in its embodied state, according to its various  
266449 temporal and spiritual avocations and occupations in life. gloss).

266450  
266451 2. But the mind of man which is impelled by its former (or pristine)  
266452 propensities, prevails over the (good) intellect; and being hardened  
266453 in its vicious deeds, pursues its changeful wishes and desires. (The  
266454 former evil propensities refer to those of past lives, and allude to  
266455 the original depravity of human nature and will).

266456  
266457 3. The mind being strengthened by illusion (máýá), the intellect  
266458 becomes dull and stultified as stone; and this power of delusion  
266459 growing stronger by divine dispensation, displayed the universe to  
266460 view. (The máýá is otherwise called Brahma Sakti Divine omnipotence,  
266461 which overpowers on the omniscience of God in the acts of creation, &c.  
266462 Hence the neutral omniscience is called the Intellect \_chit\_, and the  
266463 active omnipotence is styled the mind).

266464  
266465 4. It is by the good grace of this power, that the intellect is allowed  
266466 to perceive sometimes, the fallacy of the aerial city of this world,  
266467 and at others to think it as a reality. (i.e. It comes to detect the  
266468 fallacy by exercise of its intellection, and thinks it real by its  
266469 subjection-illusion).

266470  
266471 5. The body remains as dumb as stone, without the presence of the  
266472 intellect, the mind and its egoism in it; and it moves about with their  
266473 presence in it, as when a stone is flung in the air.

266474  
266475 6. As the dull iron is made to move, by its contiguity to or attraction  
266476 of the loadstone; so doth the living soul \_jiva\_ act its parts, by the  
266477 presence of the omnipresent soul in it. (The actions of the living soul  
266478 are its respirations, and direction of the organs of action to their  
266479 respective function).

266480  
266481 7. It is by the power of the all pervading soul, that the living  
266482 principle shoots out in infinity forever, as the germs of trees sprout  
266483 forth the seed in all places. And as the recipient mirror receives the  
266484 reflexion of objects situated at a distance from it, so the living soul  
266485 gets the reflex or image of the distant supreme spirit in itself. (God  
266486 made man in his own image).

266487  
266488 8. It is by forgetfulness of its own and real nature, that the living  
266489 soul contracts its foul gross object, as a legitimate twice-born man  
266490 mistakes himself for a sudra by forgetting his birth by such error or  
266491 illusion.

266492  
266493 9. It is by unmindfulness of its own essence, that the intellect is  
266494 transformed to the sensuous mind; as some great souls are deceived to  
266495 believe their miserableness in the distractedness of their intellect  
266496 percipience. (Men are often misled to believe themselves otherwise than  
266497 what they are, as it was the case with the princes Lavana, Gádhi, and  
266498 Harischandra mentioned before and as it turns out with all miserable  
266499 mortals, who forget their immortal and celestial natures).

266500  
266501 10. It is the intellect which moves the dull and inert body, as the  
266502 force of the winds shakes the waters of the deep to roll and range  
266503 about in chains and trains of waves.

266504  
266505 11. The active mind which is always prone to action, leads the machine  
266506 of the body together, with the passive and helpless living soul at  
266507 random, as the winds drive about in different directions, together with  
266508 the inert stones (ballast) contained in it. (i.e. The mind is the  
266509 mover of both the body and soul, but the intellect is the primum mobile  
266510 of all).

266511  
266512 12. The body is the vehicle, and God has employed the mind and the  
266513 vital breath, as the two horses or bullocks for driving it. (The mind  
266514 is said also to be its driver, the soul its rider, and the breaths are  
266515 its coursers).



13. Others say, that the rarefied intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers. (Hence the course of the mind and its thoughts, are stopped with the stoppage of respiratory breaths).
14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.
15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd etc. and as the water appears in the shape of a billow or wave or of its foam or froth. (That changed in all, yet in all the same &c. Pope).
16. As all things depend upon light, to show their different forms and colours to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions. (The intellect in the form of the soul, directs and exhibits the actions of the mind).
17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room. (As the silent soul directs the mind, so the active mind keeps the soul alive).
18. The ungoverned mind gives rise to all diseases and difficulties, that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.
19. The living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.
20. The dubitation that, "the divine soul is omnipotent, and the living soul is impotent and limited in its powers; and therefore the human soul is not the same with the Divine"; is the cause of our woe, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solar disk (this doubt leading to dualism, cuts us from God and exposes us to all the calamities of life).
21. The sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some morphia drug, which makes him insensible of the pain inflicted upon his own person, (This drug is some anaesthetic agent as opium, chloroform and the like).
22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself. (So the lost and stray sheep, returns to its fold and master).
23. The sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he is incapable to raise. (So the soul that is drowned in ignorance and dead in its sin, will never rise to reclaim its redemption by reproofing itself).
24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

25. The action of the lotiform heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

26. The cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

27. At this time, O sage, the mind alone remains on its unsullied state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct (in their actions); the body droops down and becomes defunct and motionless. (The eight principles called the puryashtakas).

29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

30. The expansion of the lotus-like heart, causes the puryashtaka body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

31. As long as the puryashtaka elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes, cause the inward action of the organic heart to stop:--

33. Then the puryashtaka forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

34. When a living body has its inward consciousness, and becomes inert and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.

35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and even state of life, and are known as the living liberated and long living seers. (The pure desires are free from the influence of passions, and tendency to earthly enjoyments; which cause holy life and give longevity to man). (An unperturbed mind is the best preservative of health).

36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.

37. As the octuple body mixes with the air in the vacuum of the sky, so is the mind also absorbed in it at the same time.

38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.

39. The body becomes a dead corpse, after the mind has fled from it in the air; and it remains as an empty house, after its occupant has departed from it.

40. The all pervading intellect, becomes by its power of intellection both the living soul as well as the mind; and after passing from its

embodied form (of puryashtaka), it assumes its spiritual (átiváhika) nature afterwards.

41. It fosters in its bosom the quintessence (pancha tan mátram) of the subtile elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.

42. Then as the intensity of its thoughts, makes the unreal world and all its unrealities, appear as real before it, it comes to forget and forsake its spiritual nature, and transform itself to a gross body.

43. It thinks by mistake the unreal body as substantial, and believes the unreal as real and the real as unreal. (\_i.e.\_ It takes the unreal material as real; and the real spiritual as nothing).

44. It is but a particle of the all pervading Intellect, that makes the living soul, which reflects itself afterwards in the form of the intelligent mind. (The understanding is a partial reflection of the Intellect. Gloss). The mind then ascends on the vehicle of the octuple body, and surveys the phenomenal world as a sober reality. (\_i.e.\_ The senses of the body, represent the universe as real).

45. The intellect is the prime mobile power, that gives force to the octuple material (puryashtaka) body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body. (The power of spirits entering and moving inert bodies, forms a firm belief in India).

46. When the aerial mind flies into the vacuous air, after the material frame is weakened and worn out; then the lifeless body remains as a block of wood or stone, and is called a dead mass by those that are living.

47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.

48. When the vital power forsakes the body, and the action of the pericardium is stopped; the breath of life becomes extinct, and the animated being is said to die away.

49. As all beings that are born and have come to life, fade away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.

50. The bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees, are seen to be incessantly growing and falling off at all seasons; why then should we lament at the loss of what is surely to be lost.

51. Look at these chains of living bodies, which are indiscriminately and incessantly rising and falling like bubbles and billows, in the vast ocean of the divine Intellect, and there is no difference of any one of them from another; why then should the wise make any distinction between objects that are equally frail in their nature, and proceed from and return to the same source.

52. The all-pervading intellect reflects itself only in the mind of man, and no where else; as it is the mirror only that receives the reflexions of objects, and no other opaque substance besides.

53. The acts and fates of men are all imprinted in the spacious and clear page of the Divine intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their bitter grief and vain lamentation.

CHAPTER XXXIII.

RESOLUTION OF DUALITY INTO UNITY.

Argument.--Unity, the source, substance, and ultimum of plurality, which is resolved to unity. The Doctrine of monotheism. One in all and all into one.

Vasishtha said:--Tell me, my lord, that bearest the crescent of the moon on thy fore-head, how the pure and simple essence of the intellect, which is an infinite unity and ever uniform and immutable in its nature, is transmuted to the finite dualities of the variable and impure soul and mind. (Moreover the whole equal to a part is quite absurd and impossible).

2. Tell me, O great god! how this uncaused prime cause, becomes diffused in endless Varieties, and how can we get rid of the plurality of our creeds by our wisdom, for putting an end to our miseries. (By means of our belief in the true unity).

3. The god replied--When the omnipotent God (sad), remains as one unity of immensity (Eka Brahma); it is then of course absurd, to speak of his duality or plurality, and of the manifestation of a part or minim of himself. (The whole cannot be a part).

4. Taking the monad for a duad, is to ascribe duality to unity; and the imputation of dualism or bipartition to the simple intellect, is wholly futile from its nature of indivisibility. (So says the sruti: The one is no dual nor a bipartite thing. In Him there is no plurality, diversity or any particularity whatever. [Sanskrit: natu taddvitiyamasti tati-nya hvibhaktam | nanuneha nánástikincana.]

5. The want of the number one, causes the absence both of unity, duality; because there can be no dual without the singular, nor a single one unless there be the number two above it. (\_i.e.\_ There can be no duality without the prime and preceding unity; nor even the unity unless it is followed by duality; because the prime number would be indefinite and indetermined without the succeeding ones).

6. The cause and its effect being of one nature (or essence), they are both of the same kind, as the fruit and the seed contained in it. The difference which is attributed to them from the change of one thing to the other, is a mere fiction of imagination.

7. The mind itself evolves in its thoughts at its own will; the changes occurring in itself, are no way different from its own nature; as the mutual productions of seed and fruit, are of the same nature, the same fruit produces the same seeds, and these again bring forth the same fruits &c. (So the mind and its thoughts, are the same things and of the self-same nature).

8. Many modifications incessantly rise in the infinite mind of the almighty Maker as its eternal will, and these taking place in actu in positive existences, and substantive forms bear the relation of causes and their effects in this world.

9. These productions are likened to the waves of waters in the sea, and mirage to the progeny of a barren woman, and the horns of a hare--all which are \_nil\_ and not in being. They are all as negative as the water on the mountaintop, and as the barley corn growing on the head of a hare. (In all these instances the producer or container is a reality; but the produced or contained waves etc. are false; and so is Brahma the producer and container of all as positive entity, but the production of the world is null and void).

10. Herein enquiring into the real truth, we must refrain from

266792 logomachy; and find that though all things tend to stablish the unity,  
266793 yet it is difficult even in thought to do away with the difference of  
266794 things, as that of words and their senses. (that is to say, though  
266795 unity is the result of right reason, yet duality is inseparable from  
266796 common sense).

266797  
266798 11. The essence of divine omnipotence, is not divisible into portions  
266799 or their fractions, like the waves of the sea, that are broken into  
266800 bubbles and particles of waters.

266801  
266802 12. As the leaves and stalks and branches and flowers of trees, are no  
266803 other than the same substance; so unity and duality, meity and tuity  
266804 and the objectivity of the phenomenal world, are not different from  
266805 the essence of the subjective intellect, which contains and puts forth  
266806 itself in all these forms.

266807  
266808 13. All time and place and variety of figures and forms, being but  
266809 modifications of the intellect, it is improper for us to question the  
266810 reality of those, and assert the certainty of this intellect.

266811  
266812 14. The entities of time and space, and the powers of action and  
266813 destiny (divine ordinance), are all derived from and directed by the  
266814 intellect and bear their intellectual natures also.

266815  
266816 15. As the power of thinking, the thought and its object, jointly  
266817 compose the principle of mind; so the whole universe and every thing  
266818 that bears a name, are all included under the term chit or intellect;  
266819 as the water and its rise and fall, are all included under the word  
266820 wave.

266821  
266822 16. The thoughts which continually rise and fall, in the great ocean  
266823 of the intellect; are like the waves which heave and set down, on the  
266824 surface of the boisterous sea.

266825  
266826 17. It is this supreme intellect which is known by the various  
266827 appellations of the Lord, God, Truth, Siva and others; as also by the  
266828 various names of vacuum, unity and the supreme spirit.

266829  
266830 18. Such is the nature of God, whom no words can express; and who is  
266831 styled the Ego or the subjective "I am that I am" and whom it is beyond  
266832 the power of speech to describe.

266833  
266834 19. All that is seen all around, are but the leaves, fruits, flowers  
266835 and branches of the all creeping plant of the intellect; which being  
266836 diffused in all, leaves nothing that is different from it.

266837  
266838 20. The divine intellect [Sanskrit: chit] being omniscient [Sanskrit:  
266839 mahávidyá] has the great nescience or ignorance [Sanskrit: mahá avidyá]  
266840 underlying it (as the lighted lamp is accompanied by the shadow under  
266841 it); and then looking at this side of itself it takes the name of the  
266842 living soul, and beholds this shadowy world stretched outside the  
266843 divine mind, as we see another moon in the reflexion of that luminary,  
266844 cast upon a nebular circle beyond it.

266845  
266846 21. Then thinking itself as another or a living being \_Jíva\_, and other  
266847 wise than what it is (\_i.e.\_ the immortal spirit paramâtma); it becomes  
266848 just of the same nature, as it thinks and forms itself by its own will.

266849  
266850 22. Being thus transformed from its perfect and immaculate state, to  
266851 that of an imperfect and impure nature; it is made to wade amidst the  
266852 stream of this world, without ever thinking (of its fall from the state  
266853 of original purity).

266854  
266855 23. The intellectual form being then assimilated with the elemental  
266856 (puryashtaka) body, receives its vital or mortal life and living soul,  
266857 which lives by reflexion of the essence of the supreme intellect.

266858  
266859 24. The spiritual body is also transformed to the frail living body,  
266860 which being joined with quintessence of quintuple elements, comes to

266861 know itself as material substance (dravyamas miti).  
266862  
266863 25. This substance being next infused with the vital breath, receives  
266864 soon after its vigor and strength like the seed of a plant; and then it  
266865 feels itself to be endued with life, and to be conceived in the uterus  
266866 in its own conception.  
266867  
266868 26. The same erroneous conception of its gross materiality, misleads  
266869 to the belief of its own egoism and personality. It conceives also its  
266870 state of a moving or unmoving being, and this conception of it converts  
266871 it instantly into the like form. (We have the forms, as we picture to  
266872 ourselves in our minds).  
266873  
266874 27. Again the simultaneous meeting of former reminiscence with the  
266875 later desire of a person, changes its former habitual and meaner  
266876 form, to that of a larger and grosser kind. (Thus one that had been  
266877 a contemptible gnat in its previous state of existence, is come to a  
266878 big elephant in its next birth, not from its remembrance of its former  
266879 state of life, but from its settled desire of becoming the would be  
266880 being in the next. So it is the will [Sanskrit: vāsanā] that supersedes  
266881 the former impression [Sanskrit: saṃskāra] of what one had been before,  
266882 and transforms it to what it wishes to be afterwards. Hence the will is  
266883 the parent of thoughts).  
266884  
266885 28. The difference and duality of one from its identity and unity, are  
266886 results of one's thinking himself other wise than what he really is;  
266887 as a man becomes a devil by thinking himself possessed by a ghost.  
266888  
266889 29. The thought of the duality of one self-same soul, in its two  
266890 aspects of the supreme and human souls; is driven away by the  
266891 persuasion that I do nothing, and the agency of all actions rests in  
266892 the great God himself.  
266893  
266894 30. The unity is considered as a duality, by the dualistic opinions  
266895 of men; while on the other hand the belief in unity, destroys the  
266896 conviction of dualism and plurality from the minds of men.  
266897  
266898 31. There is no duality or secondary being in the soul, which may be  
266899 regarded as the supreme soul, because there is but one soul only, which  
266900 is unchangeable and unperishable at all times and every where. (All  
266901 other changing and finite beings, are but reflexions of the supreme).  
266902  
266903 32. All works of imagination are dispersed, with the dispersion of the  
266904 fumes of fancy; as one's aerial castle and the fairy city, vanish after  
266905 the flight of the phrenzy and the visionary dream.  
266906  
266907 33. It is painful to raise a fabric of imagination, but there is no  
266908 pain whatever in breaking it down; because the chimera of imagination  
266909 is well skilled in building the aerial cities, and not in demolishing  
266910 them. (Which belongs to the province of reason only).  
266911  
266912 34. If the fullness of one's desires and fancies, is fraught with the  
266913 pains and troubles of life, it must be the want of such wishes and  
266914 views, that will serve to set him free from these pains for ever.  
266915  
266916 35. If even a slight desire is enough to expose a man to many cares in  
266917 life, then its utter privation must afford him complete rest and quiet,  
266918 in his transient state of being.  
266919  
266920 36. When your mind has got loose, from the manifold folds of your  
266921 serpentine desires; you will then come to enjoy the sweets of the  
266922 garden of paradise. (Had it not been for the serpent's insinuation to  
266923 taste the fatal fruit, our first parents would be left to enjoy all the  
266924 sweets of Paradise).  
266925  
266926 37. Drive away and disperse the clouds of your desire, by the breeze  
266927 of your reason; and come and enjoy your rest, under the calm and clear  
266928 autumnal sky of your indifference--\_nonchalance\_.  
266929

38. Dry the impetuous current of your rapid desires, by the charms of amulets and mantras; and then restrain yourself from being borne away by the flood, and restrict your mind to its dead inaction.
39. Rely thy trust in the intellectual soul \_chidātmā\_, seated in the cavity of thy heart, and look on mankind driven to and fro by the gusts of their desire, like fragments of straw flying at random in the perturbed air.
40. Wash out the dirt of thy desires from thy mind, by the pure water of thy spiritual knowledge; and after securing the perfect tranquillity of thy soul, continue to enjoy the highest bliss of a holy life.
41. God is all powerful and omnipresent, and displays himself in all forms every where (He is seen in the same manner as one desires to behold him in a temporal or spiritual light. [Sanskrit: vrashma káranena bhogmakáranena bá yathá bhávayate tatha pashyati]).
42. It is the thought or imagination, that makes the false world appear as true; and it depends upon the thought also, that the world vanishes into nothing. (The existence and inexistence of the world; depend alike on the thoughts of divine and human minds; the positive and negative are all creations of the mind).
43. It is the net work of our thoughts and desires, that is interwoven with the threads of our repeated births; but the winds of our apathy and indifference blow off this web, and settle us in the state of supreme felicity.
44. Avarice is a thorny plant, that has taken deep root in the human heart; it is fostered under the shade of the arbor of desire, root out this tree of desire, and the thorny bush of avarice will fade away of itself.
45. The world is a shadow and a pseudoscope, and rises to view and disappears by turns; it is an error of the brain that presents the sight of the course of nature (sansriti), like that of the fairy land presented to us in a dream.
46. The king that forgets his nature of the Lord, mistakes himself for a prince, or that he is born or become the ruler of the land; this concept of his which springs from ignorance of his divine nature, vanishes soon after he comes to the real knowledge of himself.
47. The king in possession of his present royalty, has no reminiscence of his past and former state; as we do not recollect the foulness of the past rainy weather, in the serenity of the present autumn.
48. The thought that is predominant in the mind, naturally prevails over the fainter and weaker ones, as the highest pitch in music suppresses the \_bass\_ tones, and takes possession of the ear.
49. Think in yourself that you are one (unit or the unity), and that you are the soul (or supreme soul); keep this single reflection before you, and holding fast to it, you will become the object of your meditation. (This is called [Sanskrit: átmapújá] spiritual adoration, or assimilating one's self to the supreme soul).
50. Such is the spiritual meditation of spiritualists like yourself, who aspire to the highest felicity of the supreme Being; while the external form of worship, is fit only for ungoverned minds, that rapt only for their temporal welfare. In formal worship composed of the worshipper, the formalities of the ritual and the articles of offerings, are symbolical of ignorant minds, and too insignificant to the wise.

266999 CHAPTER XXXIV.

267000

267001 SERMON OF SIVA ON THE SAME SUBJECT.

267002

267003 Argument.--The divine state, above the quadruple conditions of waking,  
267004 sleeping, dreaming and profound sleep.

267005

267006

267007 The god continued:--Such is the constitution of this world, composed  
267008 of reality and unreality, and bearing the stamp of the almighty; it is  
267009 composed both of unity and duality, and yet it is free from both. (To  
267010 the ignorant it appears as a duality, composed of the mind and matter;  
267011 but the wise take it neither as the one or the other, but the whole \_to  
267012 pan\_--the root of pantheism).

267013

267014 2. It is the disfigurement of the intellect by foul ignorance, that  
267015 views the outer world as distinct from its maker; but to the clear  
267016 sighted there is no separate outer world, but both blend together in  
267017 the unity.

267018

267019 3. The perverted intellect which considers itself as the body, is  
267020 verily confined in it; but when it considers itself to be a particle of  
267021 and identic with the divine, it is liberated from its confinement. (In  
267022 the mortal and material frame).

267023

267024 4. The intellect loses its entity, by considering the duality of its  
267025 form and sense; and be combined with pleasure and pain, it retains no  
267026 longer its real essence.

267027

267028 5. Its true nature is free from all designation, and application of any  
267029 significant term or its sense to it; and the words pure, undivided,  
267030 real or unreal, bear no relation to what is an all pervasive vacuity.

267031

267032 6. Brahma the all and full (to pans plenum), who is perfect  
267033 tranquillity, and without a second, equal or comparison, expands  
267034 himself by his own power as the infinite and empty air; and stretches  
267035 his mind in three different directions of the three triplicates.  
267036 (Namely 1 of creation, preservation and destruction of the universe--2  
267037 the three states of waking, sleeping, and dreaming--3 the union  
267038 of the three powers--the supernal, natural and material agencies.  
267039 [Sanskrit: srishti, sthiti, pralaya, jágrat, nidra, sapta | ádhidaiva,  
267040 ádhibhautika, ádhibhauvikanca].)

267041

267042 7. The mind being curbed with all its senses and organs in the great  
267043 soul, there appears a dazzling light before it, and the false world  
267044 flies away from it, as the shade of night disappears before the  
267045 sunlight. (This verse is explained in the gloss to refer both to the  
267046 supreme spirit before creation, as also to the yogi who distracts  
267047 his mind and senses from the outer world, and sees a blazing light  
267048 stretched over his soul).

267049

267050 8. The imaginary world recedes from view, and falls down like a  
267051 withered leaf; and the living soul remains like a fried grain, without  
267052 its power of vegetation or reproduction.

267053

267054 9. The intellect being cleared from the cloud of illusion, overhanging  
267055 the deluded mind, shines as clearly as the vault of the autumnal  
267056 sky; and is then called \_pashyanti\_ or seeing from its sight of the  
267057 supernatural, and \_utsrijanti\_ also from its renunciation of all  
267058 worldly impressions. (This is called also the cognoscent soul, from its  
267059 cognition of recondite and mysterious truths).

267060

267061 10. The Intellect being settled in its original, pure and sedate state,  
267062 after it has passed under the commotions of worldly thoughts; and when  
267063 it views all things in an equal and indifferent light, it is said  
267064 to have crossed over the ocean of the world. (The course of worldly  
267065 life is compared to a perilous sea voyage, and perfect apathy and  
267066 indifference to the world, is said to secure the salvation of the soul).

267067



11. When the intellect is strong in its knowledge of perfect susupti or somnolence over worldly matters; it is said to have obtained its rest in the state of supreme felicity, and to be freed from the doom of transmigration in future births. (The perfect rest of the next world, is begun with one's ecstasis in this).

12. I have now told you, O great Vipra, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga; now attend to me to tell you, concerning the second step of the edification and strengthening of the intellect.

13. That is called the unrestricted power of the intellect, which is fraught with perfect peace and tranquillity; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear vault of heaven.

14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavour in salt, and as the breath of wind after a storm. (All these examples show the strength of the soul, to consist in its close compactness).

15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.

16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation; it becomes as sedate as when the winds are still, and as imperceptible as when the flower-cup emits its fragrance.

17. It is liberated from the bonds and ideas of time and place (by its assimilation to infinity and immortality); it is freed from the thought of its appertaining to or being a part of anything in the world; it is neither a gross or subtle substance, and becomes a nameless essence. (The intellect or soul bears distinctive mark or peculiarity of its own, except that it is some thing which has nothing in common with anything in the world).

18. It is not limited by time and space, and is of the nature of the unlimited essence of God; it is a form and fragment of the quadruple state of Brahma or Virát [Sanskrit: túryya túryyamāsa], and is without any stain, disease or decay.

19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world. (Nothing sweeter than one's self).

20. This is what I told you the second stage of yoga meditation, attend now, O sage! that art true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.

21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables (or objects of thought) within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word Brahmátma or the ample spirit of the god Brahmá in its extension ad infinitum. (It resembles the comprehensive mind of God).

22. It is by great enduring patience, that the soul attains in course of a long time, this steady and unsullied state of its perfection purushártha; and it is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of felicity.

23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest

of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.

24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt by the holy devotee who advances in his course.

25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you wish to arrive to the state of the eternal God.

26. This world which seems as material, will appear to be infused with the spirit of God when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflexion of divine mind).

27. This what neither springs into being nor ceases to exist; but is ever calm and quiet and of one uniform lustre, and swells and extends as the embryo in the womb. (The embryo is to be understood in a spiritual sense from God's conception of the world in his mind).

28. The undualistic unity of God, his motionlessness and the solidity of his intelligence, together with the unchangeableness of his nature, prove the eternity of the world, although appearing as instantaneous and evanescent. (The solid intelligence is shown in the instances of solidified water in ice and snow, and in the froth and salt of sea water).

29. The solidity of the intellect produces the worlds in the same manner as the congealed water causes the hail-stones, and there is no difference between the existent and nonexistent, since all things are ever existent in the divine mind. (Though appearing now and then to me or you as something new).

30. All is good (siva or solus) and quiet, and perfect beyond the power of description; the syllable \_om\_ is the symbol of the whole, and its components compose the four stages for our salvation. (All is good. And God pronounced all was good. See the quadruple stages comprised in the letter \_om\_, in our introduction to the first volume of this work).

#### CHAPTER XXXV.

##### ADORATION OF THE GREAT GOD MAHÁ-DEVA.

Argument.--Of Mahádeva, the father of Brahmá, Vishnu and Siva and the manner of his worship.

Vasishtha said:--Then Hara, who is the lake of the lotus of Gaurí (\_i.e.\_ her husband), being desirous of my enlightenment, glanced on me for a minute, and gave utterance to his lecture.

2. His eyes flashed with light under his heavenly forehead, and were as two caskets of his understanding, which scattered its rays about us. (The eyes are the indexes of men's understanding in Physiognomy).

3. The god said:--O sage, call your thoughts home, and employ them soon to think of your own essence; and to bring about your ends, as the breezes of heaven convey the fragrance to the nostrils. (The mind is usually compared in its fleetness with the winds, and therefore the task of the breezes is imposed upon the thoughts, which are as vagaries unless they answer one's purposes).

4. When the object long sought for is got in one's possession, what else is there for one to desire any more. I who have known and come to the truth, have nothing to expect as desirable nor any thing to

reject as despicable. (When one is possest of his sole object, he is indifferent about all others, whether they be good or bad).

5. When you have got your mastery over yourself, both in the states of your peace and disquiet; you should apply yourself to the investigation of yourself or soul, without attending to any thing besides. (Nothing better than self-culture, and the advancement and salvation of one's own soul).

6. You may at first depend on your observations of the phenomenal, (as preparatory to your knowledge of the noumenal), which you will now learn from my lecture, if you will attend to it with diligence.

7. After saying in this manner, the holder of the trident told me, not to rely on my knowledge of the externals, but to attend to the internal breathings, which move this abode of the body, as the physical forces move a machine.

8. The lifeless body being without its breathing, becomes dull and dull and dumb as a block; its power of movement being derived from the air of breath, but its powers of thought and knowledge are attributed to the intellect.

9. This intellect has a form more rare and transparent than the vacuous air, it is an ens which is the cause of all entities; and is not destroyed by destruction of the living body for want of vital breath.

10. The intellectual is more rarefied and translucent than the ethereal air, and never perishes with the body; because it remains as the power of intellection, in the mental (percipient) and living body. (The sruti says: it is the life of life, and mind of the mind).

11. As the clear shining mirror, receives the reflexion of external things; so the mind of God reflects all images from within itself, and from nothing situated without.

12. As the soiled glass receives no reflexion of outward things, so the lifeless body has no reflexion of any thing, though it is preserved to our view. (And so are all thoughtless persons considered as dead bodies).

13. The all-pervasive intellect, though it is formless itself, is yet prone towards the movement of sensible objects owing to its sensuous perceptions; but coming to the pure understanding of its spiritual nature, it becomes the supreme Siva again.

14. The sages then called this immaculate intellect by the several names of Hari, Siva, Brahmá, and Indra, who are the givers of the objects of desire to all living beings.

15. It is also styled the fire and air, the sun and moon, and the supreme Lord; and it is this which is known as the ubiquitous soul and the intellect, which is the mine of all intelligence.

16. It is the lord of gods, the source of celestials, the Dháta or Brahmá, the lord of gods, and the lord of heaven. Any body who feels the influence of this great intellect in himself, is never subject to illusion.

17. Those great souls that are known in this world, under the names of Brahmá, Vishnu, Hara and others, are all but offspring of the supreme Intellect, and endowed with a greater portion of it.

18. They are all as sparks of hot iron, and as particles of water in the immense ocean of creation; so all those that are mistaken for gods, have sprung from the source of the supreme Intellect.

19. As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the harbour of gross illusion

267275 does not cease, to sprout in endless ramifications.

267276  
267277 20. The veda, its exposition and the vedic literature, are but tufts of  
267278 the tree of ignorance for the bondage of men; and these again produce  
267279 many other clumps, to hold men fast in their ignorance.

267280  
267281 21. Who can describe the productions of nature, in the course of  
267282 time and place; the gods Hari, Hara, and Brahmá are among the  
267283 number, and have all their origin in the supreme Being--their common  
267284 father. (So says the Atharva Sera Sruti: [Sanskrit: sarvvamidram  
267285 brahmávisnurunrudrendráste sampamúyate sarvvani cín-drá-yánisahamúteh  
267286 sakáranam káranánáma.]])

267287  
267288 22. Mahádeva the great god is the root of all, as the seed is the  
267289 source of the branches of trees; He is called the All (sarva), because  
267290 He is the essence of all things, and the sole cause of our knowledge  
267291 of all existence. (The Purána says to the same effect). [Sanskrit:  
267292 trayaste káranátmánah játáh máhámaheshvarát | tapasá topathitvá tam  
267293 pitaram parameshvaram |]

267294  
267295 23. He is the giver of strength to all beings, he is self manifest  
267296 in all, and is adorable and hallowed by all. He is the object of  
267297 perception to them that know him, and is ever present in all places.  
267298 (The word Mahádeva commonly applied to Siva, originally meant the  
267299 great god, as in the definition of the term in the gloss. [Sanskrit:  
267300 mahatyaparicchinne átmajnána yogaishvartye mahíyate pújyate iti  
267301 mahádevah] So the sruti also: [Sanskrit: yo átmajnána yogaishvaryye  
267302 mahati mahivate tasmáducyate mahádevah].)

267303  
267304 24. There is no need of addressing invocatory mantras unto the Lord,  
267305 who being omniscient and omnipresent, knows and sees all things as  
267306 present before him at all places and times.

267307  
267308 25. But being always invoked (or prayed unto) in the mind, this god  
267309 who resides in every thing is attainable by us in every place; and in  
267310 whatever form doth one's intellect appear to him, it is all for his  
267311 good. (This passage means the visible form in which the deity makes his  
267312 manifestation to the devotee).

267313  
267314 26. He takes upon him the visible form, according to the thought in the  
267315 mind of the worshipper, and this form is to be worshipped first of all  
267316 with proper homage, as the most adorable Lord of gods.

267317  
267318 27. Know this as the ultimate of the knowables of the greatest minds;  
267319 and whoso has beheld this self-same soul, is freed from fears and  
267320 sorrows and the complaints of old age, and is released from future  
267321 transmigration, like a fried grain which vegetates no more.

267322  
267323 28. By worshipping this well known and unborn first cause in one's self  
267324 and at ease (\_i.e.\_ without the formal rite); every one is freed from  
267325 his fears, and attains his supreme felicity, why then do you bewilder  
267326 yourselves amidst the visible vanities of the world.

## 267331 CHAPTER XXXVI.

### 267333 DESCRIPTION OF THE SUPREME DEITY PARAMESWARA.

267334  
267335 Argument.--Description of god as the Producer of all, and present in  
267336 every form; his purity from his intangibleness and his great grandeur.

267337  
267338  
267339 The god added:--Know now the lord god Rudra, who in the form of one  
267340 self-same intellect, is situated within every form of being, as is of  
267341 the nature of self-conscious (Svanubhiati) in every one.

267342  
267343 2. He is the seed of seeds, and the pith and marrow of the course of

267344 nature; know it also as the agent of all actions, and the pure gist of  
267345 the intellect also.  
267346  
267347 3. He is the pure cause of all causes, without any cause of himself;  
267348 he is the producer and sustainer of all, without being produced or  
267349 supported himself by another.  
267350  
267351 4. He is the sensation of all sensible beings, and the sense of all  
267352 sensitive things; he is the sensibility of all sensuous objects, and  
267353 the highest object of our sensuousness, and the source of endless  
267354 varieties.  
267355  
267356 5. He is the pure light of all lights (of the sight, luminaries &c.),  
267357 and yet invisible by all of them. He is the increate and supernatural  
267358 light, the source of all sources of light and the great mass of the  
267359 light of Intellect.  
267360  
267361 6. He is no positive (or material) existence, but the real (or  
267362 essential) entity; he is all quiet and beyond the common acceptations  
267363 of reality and unreality (Being no absolute or relative entity  
267364 or non-entity). And among the positive ideas of the great entity  
267365 &c. (mahásattwádi), know him as the Intellect alone and no other.  
267366 (Many kinds of Entities are enumerated in Indian philosophy,  
267367 such as:--[Sanskrit: matyena chávahárikena | satyena prátibha  
267368 sikenábasthátva yena || Again [Sanskrit: mahásatta, jagat satta, ádisattá  
267369 karana vyáktatasattá ||])  
267370  
267371 7. He becomes the colour, colouring and colouror; He becomes as high as  
267372 the lofty sky, and as low as the lowly hut. (The colour--\_rága\_ means  
267373 the passion and feelings also; and the sky and hut mean the empty space  
267374 and decorated cottage).  
267375  
267376 8. There are in the expanded mind of this Intellect millions of worlds  
267377 like sands in the desert, likewise many of these like blossoms of  
267378 trees, have blown away, others are full blown, and many more will come  
267379 to blow here after.  
267380  
267381 9. It is ever burning, as an inextinguishable flame by its own inherent  
267382 fire; and though it is ever emitting innumerable sparks of its essence  
267383 all about, yet there is no end of its light and heat and fire.  
267384  
267385 10. It contains in its bowels the great mountains, likening the  
267386 particles of dust (or rather as the roes of a fish); it covers also  
267387 the highest mountains, as the lofty sky hides the dusts on earth. So  
267388 the sruti--Greater than the greatest and smaller than the smallest.  
267389 [Sanskrit: aníraníyan mahatimahiyát]  
267390  
267391 11. It comprehends the great--\_mahákalpa\_ millennium, like a twinkling  
267392 of the eye; and is also contained in a kalpa age, in its quick motion  
267393 of a twinkling. (\_i.e.\_ He is eternity as well as jot of time).  
267394  
267395 12. Though minuter than the point of a hair, yet it encompasses the  
267396 whole earth (as its boundary line); and the seven oceans that encircle  
267397 the earth with their vests, cannot gird the great Infinity.  
267398  
267399 13. He is called the great creator of the universe, though he creates  
267400 nothing (Like the makers of other things); and though he does all  
267401 actions, yet he remains as doing nothing (by his calm quietness).  
267402  
267403 14. Though the deity is included under the category of substance, yet  
267404 he is no substance at all; and though there be no substantiality in  
267405 him, yet his spirit is the substratum of all things. (All along he  
267406 is the figure of \_vaiparitya\_ or opposition, which well applies to  
267407 Brahma who is all and nil or the \_omnium et nullum\_, \_Sarvamasarvam\_.  
267408 (Though bodiless, he is the great body of the universe \_corpus  
267409 mundi\_--\_viswarúpa\_ or \_virát\_.))  
267410  
267411 15. He is \_adya\_--(hodie) today, and \_prátar\_--practer tomorrow, and  
267412 though the preter and future, yet he is always present. Wherefore he

is neither now or then, but sempiternal and for ever.

16. He is not in the babbling and prattling of babes and boys, nor in the bawling of beasts and brutes, nor in the jargon of savages; but equally understood by all in their peculiar modes of speech. (This is the interpretation of the gloss; but the words of the text are unintelligible and meaningless).

17. These words are meaningless and are yet true, like the obsolete words occurring in the vedas. Therefore no words can truly express what is God, because they are not what he is (but mere emblems). These difficult passages are not explained in the gloss and left out in the Calcutta edition.

18. I bow down to him who is all, in whom all reside and from whom they all proceed, and who is in all place and time, and who is diffused through all and called the one and all--\_to pan\_.

19. In this verbiology of obscure words, there will be found some fully expressive of the meaning, as in a forest of thick wood we happen to fragrant flowers, which we pluck and bear with us in handfuls. (The entangled phraseology of the stanza will bear no literal translation).

## CHAPTER XXXVII.

### THE STAGE PLAY AND DANCE OF DESTINY.

Argument.--Of the endless powers or saktis of Siva, among whom the power of Destiny is described in this.

The God joined:--The beauty of the words said before is palpable, and their senses all allude to the truth, that the Lord of all is the rich chest of gems of all things in existence. (The gloss is too verbose in the explanation of this passage).

2. How very bright are the rays of the gems contained in the receptacle of the supreme Intellect, that shines forth with the collected light of all the luminous worlds in it. (It means to say, that the Divine intellect must be brighter far than all the orbs of light contained in it).

3. The essence of the intellect flies in the air in the form of the granular farina, and becomes the embryotic corpuscula; which in the manner of the vegetable seed, sprouts forth into the germ in its proper time, soil, moisture and temperature. (The gloss explains the essence \_satta\_ to mean the energy--\_sakti\_, which is represented as the female attribute of the Divinity).

4. This power of the intellect, moves in the forms of froth and foam, and eddies and whirl pools in the sea; and rolls its waters against the hard stones of the beach. (The liquid waters are moving things that are hard to touch).

5. It is settled in the form of flavour in the clusters of flowers; it makes them full blown, and carries their fragrance to the nostrils.

6. Seated on bodies of stone (stony rocks), it makes them produce unstone-like substances (as the trees and their foliage and flowers of various hues); and makes the mountains to support the earth without their actually upholding it. (The mountains are called \_bhudharas\_ or supports of the earth.)

7. The intellect takes the form of the air, which is the source of all vibrations, and touches the organ of touch (skin); with as much tenderness as a father touches the body of his child.

8. As the divine power extends itself in every thing, so it contracts the essences of all things in a mass within itself; and having absorbed the whole in the divine entity, makes all nature a vacuous nullity.
9. It casts the reflexion of its own clear image, in the transparent mirror of vacuum; and takes upon itself the pellucid body of eternity, containing all divisions of time.
10. Then there issues the power of Destiny, which predominates over the five principal divinities; and determines the ultimate fate of all that "this is to be so, and this other wise."
11. It is in the presence of the bright light of the all witnessing eye of the great God, that the picture of the universe presents itself to our sight; as the presence of the lighted lamp in the room, shows us the lights of the things contained in it.
12. The universal vacuum contains the great theatre of the universe, wherein the Divine powers and energies are continually playing their parts, and the spirit of God is the witness there of.
13. Vasishtha asked--What are the powers of that Siva (Jove), my lord! who are they and where are they situated; what is number, and how are they employed and who is their witness.
14. The god replied--The god Siva is the benignant, incomprehensible and tranquil supreme soul; He is gracious and formless and of the nature of the pure intellect only.
15. His essences are volition, vacuity, duration and destiny; and also the qualities of infinity and fulness.
16. Beside these he has the properties of intelligence and action, as also of causality and quietude; and there are many other powers in the spirit of Siva, of which there is no reckoning nor end.
17. Vasishtha rejoined--Whence came these powers to him, and how had they their variety and plurality; tell me, my lord! whence they arose, and how they were separated (from omnipotence which comprehends them all).
18. The god replied--The god Siva who is intellect only of himself, has endless forms also (according to his endless attributes), and the powers that I have said to belong to him, are little and no way different essentially. (The properties that are predicated of god, belong to his intrinsical nature and not derived from without).
19. It is the discrimination of the powers of intelligence, action, passion, vision and others; that the powers of God are said to be many and different from one another, like the waves of the sea (which appears in the different shapes of billows, surges &c.).
20. Thus do those different powers act their several parts for ever, in the grand stage of the universe; as the ages, years, months and weeks and days, play their parts under direction of time--the manager of the stage.
21. That power which appears as the one or another, is called the divine powers of destiny; and is distinguished by the several appellations of action, energy or will of God, or the dispensation of his Time. (Time is said to be the producer, sustainer and leveller of all things. [Sanskrit: kálí prabhavati dháryyte, pralíyate sarvvam tasmát kálí hi valavattarah]).
22. That power which determines the states of gods, and those of the great Rudras as so and so, and what regulates the conduct of all things from a mean straw to the great Brahmá, is called the predominant doom or destiny.

23. This destiny continues to dance about the great arena of the universe, until the mind is cleared of her bugbear and freed from anxiety by the knowledge of truth (that it is the Divine will which destines the destiny).

24. The play of destiny is very pleasing to behold, owing to the variety of its characters and contrivances, and the quick changes of the scenes, and the repeated entrances and exits of its players and actors. It is conducted all along with the music of the drums and trumpets of the roaring clouds of the Kalpánta-doomsday. (\_i.e.\_ On the last day of universal dissolution, when the dance of destiny and her play are over).

25. The vault of heaven is the canopy over this stage, the season flowers are its decorations, and the showers of rain serve for the sprinkling of rose waters in it.

26. The dark clouds hung about the heavens are, the blue hanging screens around this stage, and the sexcentenary as of the earth with the shining gems in their bosom, serve for the ornamented pits and galleries of this playhouse.

27. The shining sky with its sight of the days and watches, and its eyes of the twinkling stars; is witnessing the continual rise and fall of all being, and the plunging and up heaving of mountaintops at the great deluge.

28. The revolving luminaries of the sun and moon, and the rolling currents of the Ganges, appear as the pearly jewels on the person of this actress, and the lustre of the twilight seems as the red red-dye of her palms.

29. The incessant motion of the upper and nether worlds, with the continued gingling of their peoples; resemble the footsteps of this dancing destiny, with the ringing trinkets and anklets fastened to her feet.

30. The sunshine and moonbeams, represent the lustre of her smiling face; and the twinkling stars in the sky, resemble the drops of sweat trickling on her face.

31. These very many worlds are supposed as so many apartments of this great theatre.

32. The two states of pleasure and pain or joy and grief, which are destined to the lot of all living beings, show the different shows of comic and tragic representations.

33. The changing scenes, that are always seen to take place in the play of destiny, at the great stage of this world; are continually witnessed by the great God himself, who is neither distant, or distinct from this, nor is this so from that.

#### CHAPTER XXXVIII.

#### ON THE EXTERNAL WORSHIP OF THE DEITY.

Argument.--The External worship of God in his outward temple, with bodily acts and service. And also of Internal adoration in spirit or the Way to Liberation.

The god continued:--This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.



2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of Siva, Hara, and Hari, as also of Brahmá, Indra, Agni, and Yama.
3. He is in the inside and outside of all as the universal soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.
4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you, the inward form in which he is worshipped in spirit.
5. In all forms of worship you must cease to think of your body, and separate your mind from your person, however purified it may be (By your ablution and the like). You must then apply your mind diligently to think of the pure and bodiless soul, which witnesseth the operations of the body from its inside.
6. His worship consists in his inward meditation only, and in no other mode of outward worshipping, therefore apply your mind in the adoration of the universal soul, in its meditation in your soul only.
7. He is of the form of the intellect, the source of all light and glorious as millions of suns; He is the light of the inward intellect, and the receptacle (origin) of egoism and tuism. (\_i.e.\_ of the subjective and objective).
8. His head and shoulders reach above the heaven of heavens, and lotus like feet descend far below the lowest abyss of vacuity.
9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their wielding weapons and arms.
10. The worlds rolling over one another, rest in a corner of his capacious bosom; His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds. (Extends through all extent, Pope).
11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is beset in all sides by the host of gods, Brahmá, Rudra, Hari and Indra, and the demi gods also.
12. These series of creatures are to be considered as the rows of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.
13. His will and destiny are powers proceeding from his person, as his active agencies in nature, such is the Lord--the supreme one, who is always to be worshipped by the best of men.
14. He is the intellect only and the conscious soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.
15. He is Siva, Hari, and Hara, Brahmá, Indra, Fire, and Yama; He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.
16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.
17. The great god Mahádeva, is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes. (This is same with the

macrocosm of virát in the vedas).

18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has as many eyes all over its body with their powers of sight and so many ears also with their power of hearing.

19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.

20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.

21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of Gods in this manner, the devotee is to worship him in the usual method of the ritual.

22. Now hear me tell you, that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.

23. It requires no illumination nor fumigation of incense; It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.

24. It needs no exhalation of saffron or camphor, nor any painting or other things (as chouriflappers and the like); nor has it any need of pouring the water, which is easily obtainable every where.

25. It is only by effusion of the nectareous juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.

26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.

27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of himself; and then he should worship his lord the self-same soul in his meditation of it.

28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food, offered with the choices and most fragrant flowers.

29. Meditation joined with self-consciousness or contriteness of soul, is the best pádyá and arghya water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower--self offering to the Lord. (For naught avails the most intense meditation of the mind, when the heart and soul are not devoted to the service of the Lord).

30. Without this kind of meditation, it is impossible the supreme soul in one's self; and therefore spiritual meditation is said to abound with the grace of God and the greatest enjoyment of happiness and prosperity. (So the sruti:--Meditation in spirit is attended with all enjoyment and felicity).

31. As the animal or irrational soul enjoys all its pleasures, in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation. (Because the Lord being full of felicity, pours out the same into the spirit of his devotee).

32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof, the merit of making the gift of a milch-cow to a Brahman.

33. The man who worships the Lord in his soul, for half an hour in this manner; reaps the reward of making a horse sacrifice (according to law).

34. He who meditates on the Lord in spirit and in his own spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousand horse sacrifices.

35. Whoso worships the Lord in this manner for a full hour, receives the reward of making the Raj sacrifice; and by worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.

36. The man who worships him in this way for a whole day, settles in the abode of the deity.

37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.

38. This mode of holy adoration destroys all sins; and whoso practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

#### CHAPTER XXXIX.

##### MODE OF THE INTERNAL WORSHIP OF THE DEITY.

Argument.--The inward form in which, He is worshipped in spirit.

The God resumed:--I will now relate to you, the form of the inward worship of the spirit in spirit; which is reckoned as the holy of holies, and dispeller of all darkness.

2. This mode of worship depends also on mental meditation, and is conducted in every state of life, whether when one is sitting or walking, or waking or sleeping.

3. It requires the supreme Siva, who is always situated in the body of man; and who is the cause of the perception of all things, to be worshipped in spirit and in the spirit of man.

4. Whether you think him, as sleeping or rising, walking or sitting; or whether conceive him touching or intangible contact with any thing, or quite unconnected and aloof from every thing about him.

5. Or whether you take him as enjoying the gross objects, or shunning them all by his spiritual nature; or as the maker of all outward objects, and the ordainer of all forms of action.--

6. Or whether you consider him as remaining quiescent in all material bodies, or that he is quite apart from all substantial forms; you may worship him in whatever form your understanding presents him to you, or what you can best conceive of him in your consciousness.

7. Whoever has fallen in and is carried away by the current of his desires and who is purified from his worldliness by the sacred ablution of his good sense; should worship the \_Siva lingam\_ as the emblem of understanding with the offering of his knowledge of it. (The Lingam is the type of unity, represented by the figure, as the syllable om is the type of trinity expressed by its three letters).

8. He may be contemplated in the form of the sun, shining brightly in the sky; as also in that of the moon, which cools the sky with its benign moon beams. (Because the sun and moon are included under the eight forms of [God] as we see in the Prologue to Sakuntala. [Sanskrit:

ye he kálah vidharttah] etc.)).

9. He is always conscious in himself of all sensible objects, which are ever brought under his cognizance by means of his senses, as the breath brings fragrance to the nostrils.

10. He gives flavour to all sweets, and enjoys the sweetness of his felicity (ánanda) in himself; and employs the breathings as his horses, and borne in the car of respiration, sleeps in the cell of the heart.

11. Siva is the witness of all sights, and actor of all actions; he enjoys all enjoyments, and remembers all what is known.

12. He is well acquainted with all the members of his body, and knows all that is in existence and inexistence; he is brighter than all luminous objects, and is to be thought upon as the all-pervading spirit.

13. He is without parts and the totality of all parts, and being situated in the body, he resides in the vacuity of the heart; he is colourless himself and yet paints all things in their variegated colours, and is the sensation of every member of the body.

14. He dwells in the faculty of the mind, and breathes in the respirations of the beings; he resides within the heart, throat and palate of the mouth, and has his seat amidst the eyebrows and nostrils (as intelligence and breath of life).

15. He is situated beyond the limit of the thirty six categories of the saiva sástras, as also of the ten saktis ([Sanskrit: dashamahávidyá]) that are known to the saktas; he moves the heart and gives articulation to sounds, and makes the mind to fly about as a bird of the air.

16. He resides both in equivocal and alterative words, and is situated in all things as the oil in sesame seeds.

17. He is without the blemish of parts (being a complete whole in himself), and is compact with all the parts of the world taken together. He is situated alike in a part of the lotus-like heart of the wise, as well as in all bodies in general.

18. He is as clear as the pure and spotless intellect, and the imputation of parts to him is the work of mere imagination only. He is as palpably seen in everything at all places, as he is perceptible to us in our inward perception of him.

19. Though originally of the nature of universal intelligence yet he appears in the form of the individual soul according to the desire of men; and residing in every individual, he is divided into endless dualities (of universal and particular souls).

20. Then this God (the intelligent individual soul) thinks himself as an embodied being, endued with hands and legs, and the other parts and members of the body, with its hairs, nails, and teeth.

21. He thinks of being possest of manifold and various powers and faculties, and is employed in a variety of actions according to the desires of the mind. He feels glad on being served by his wives and servants (and thinking himself as their master).

22. He thinks the mind as a porter at the gate, and conductor of the information of the three worlds unto him; and his thoughts are as the chambermaids, waiting at his door with their pure attires.

23. He believes his knowledge of egoism as his greatest power and consort (sakti), and his power of action as his mistress; he thinks his knowledge of various lores to be his decorations only.

24. He knows his organs of sense and action to be the doors of the abode of his body, and is conscious of his being the infinite soul and

267896 inseparable from the same.

267897  
267898 25. He knows himself to be full of the universal spirit; filled by and  
267899 filling others with the same; and bears his admirable figure of the  
267900 body, by his dependance on the Divine spirit.

267901  
267902 26. That he is filled with the god-head within him, and is therefore no  
267903 contemptible soul himself. He never rises nor sets nor is he glad or  
267904 displeased at any time. (But enjoys the serenity of the Eternal soul).

267905  
267906 27. He never feels himself satiate or hungry, nor longs after nor  
267907 forsakes anything; he is ever the same and of an even tenor, temper and  
267908 conduct and form at all times.

267909  
267910 28. He retains the gracefulness of his person, the clearness of his  
267911 mind, and the calmness of his views at all times; he is ever the same  
267912 since his birth, and the equanimity of his soul never forsakes him at  
267913 any time.

267914  
267915 29. He is devoted to the adoration of his God, for longsome days and  
267916 nights, and the mind abstracted from his body, becomes the object of  
267917 his worship. (The gloss explains it otherwise, and makes the mindless  
267918 body the worshipped object).

267919  
267920 30. This God is worshipped with whatever offerings are available by the  
267921 devotee, and with all the powers of the understanding, employed in the  
267922 adoration of the sole Intellectual spirit.

267923  
267924 31. He is to be worshipped with all things agreeably to the received  
267925 ritual, and no attempt is to be made to make any offering, which was  
267926 never made at any time before.

267927  
267928 32. Man being endued with the body, should worship the Lord with his  
267929 bodily actions (as prostration, genuflexion &c.); and with all things  
267930 that conduce to bodily enjoyment.

267931  
267932 33. So is Siva to be worshipped with eatables and victuals, food and  
267933 drink of the best and richest kind; and with beddings and seats and  
267934 vehicles as one may afford to offer.

267935  
267936 34. Men must also entertain their souls, which are the abodes of the  
267937 Divine spirit in their bodies; with all kinds of things that they think  
267938 pleasurable to themselves; such as excellent food and drink and all  
267939 things affording enjoyment and pleasure.

267940  
267941 35. They must diligently serve the supreme soul in their souls, under  
267942 any calamity, difficulty, danger or disease that may befall on them, as  
267943 also when they are overtaken by illusions of their understandings.

267944  
267945 36. The ends of all the attempts of mankind in this world, being no  
267946 more than life, death and sleep, they are all to be employed in the  
267947 service of the soul of nature.

267948  
267949 37. Whether reduced to poverty or elevated to royalty, or carried by  
267950 the currents of casualty; men must always serve their souls, with the  
267951 flowers of their best endeavours.

267952  
267953 38. Whether overwhelmed by broils, or buffeting in the waves of  
267954 mishaps, whether undergoing the troubles or enjoying the comforts of  
267955 domestic life, men must serve their souls at all times.

267956  
267957 39. When the gentle beams of fellow feeling, overspread the breast of  
267958 kind hearted men, and when the sweet influence of sympathy melts the  
267959 heart, it is then must meet to serve the soul seated in it.

267960  
267961 40. When a man has restrained the turbulent passions of his breast, by  
267962 the power of his right judgment; and spread the vest of soft tenderness  
267963 and sweet content over his heart and mind; let him then worship in its  
267964 serene aspect within himself.

41. Let men worship the soul, on the sudden changes of their fortunes; both when they come to the possession, or loss of their enjoyments. (Because the Lord gave and the Lord hath taken them away).
42. The soul should be adhered to and adored, both when you lose or abandon your legal or illegal possession and enjoyment, of anything on earth.
43. Isha--the lord of wealth is to be worshipped with relinquishment of all wealth, which one may have got by his own exertion or otherwise. (Give your all to the giver of all).
44. Regret not for what is lost, and make use of what you have got; and adore the supreme soul without any inconstancy in your mind and soul.
45. Retain your constancy amidst the scene of the wicked pursuits of men, and maintain your vow of the holy devotion of the supreme spirit at all times.
46. Every thing appears as good in the sight of the Godly, who view all things in God; and they all seem to be mixed with good and evil to the worshipper of God and Mammon. Therefore look on all things as situated in the divine spirit, and continue in your vow of the adoration of the supreme soul.
47. Things which appear as pleasant or unpleasant at first sight, are all to be taken in an equal light, by those that are firm in their vow of the adoration of the one universal soul.
48. Give up thinking yourself as such or not such a one, forsake all particularities, and knowing that all is the universal One, continue in your vow of adoring the supreme soul.
49. Worship the supreme spirit as it always resides in all things, in their various forms and multifarious changes, and that it is all and all in their modifications also.
50. Forsake both your pursuit after or avoidance of any thing, and remaining in your indifference of both extremes, continue in your adoration of the soul at all times.
51. Neither seek nor forsake any thing, but receive what comes to thee of itself or by thy own lot; and enjoy all things as the sea does the streams of water, which fall to it of their own accord.
52. Fallen (placed) in this wide world of misery, man should take no heed of the lesser or greater sights of woe, that incessantly present themselves to his view. They are as the fleeting tincts and hues that paint the vacuous vault of the skies, and soon vanish into nothing.
53. All good and evil betide us by turns at the junction of their proper time, place and action; therefore take them with unconcern to you, and serve your own soul. (Which is same with the soul of souls).
54. Whatever things are mentioned as fit offerings of the service of the supreme spirit, it is the equanimity of your soul which is deemed the best and fittest offering. (A contrite spirit is most acceptable unto the Lord).
55. Things of different tastes, as the sour, bitter, acid, sharp and pungent, are useless in the service of the spirit; it is the calm and sweet composure of the soul, which is delectable to the holy spirit.
56. Equanimity is sweet to taste, and has the supernatural power of transforming every thing to ambrosia. (The man of an even mind, enjoys the sweetness of contentment in every state of life).
57. Whatever a man thinks upon with the ambrosial sweetness of his

disposition, the same is immediately changed to ambrosia, as the nectarious dew drops under the moon beams.

58. Equanimity expands the soul, and gladdens the minds, as the sunlight fills the vault of heaven; and it is the unchangeable sedateness of the mind, which is reckoned as the highest devotion.

59. The mind of man must shine with an even lustre, as the bright moon beams in their fullness, and it must blaze with the transparent light of the intellect, as a bright crystal in the sunlight.

60. He who is employed in his outward actions of life, with his mind as bright as the clear sky; and which is freed from the mist of worldly affections, is said to be the full knowing devotee.

61. The true devotee shines as brightly, as the clear autumnal sky, when the worldly impressions are quite effaced from the heart, and are not seen even in dream, when the cloud of ignorance is cleared away, and the fog of egoism is utterly scattered.

62. Let your mind be as clear as the moon, and as spotless as the blazing sun; let it hide the thoughts, of the measurer and measured (\_i.e.\_ of the creator and created) in it; let it have the simple consciousness of itself, like a newborn child (without its innate ideas); and perceiving only the steady light of the intellect the seed of all intelligence; you will then come to attain the state of highest perfection in your life time.

63. Living amidst the fluctuations of pain and pleasure, attending on the lot of all living beings, and occurring at their fixed times and places and actions of man, do you remain in the steady service of your soul--the leader of your body, by tranquilizing all the passions and desires of your heart and mind.

#### CHAPTER XXXX.

#### INQUIRY INTO THE NATURE OF THE DEITY.

Argument--That the God Siva is beyond his formular adoration and his nature as that of the pure Intellectual soul.

The God continued:--It is of no consequence, whether the spiritualist observe formal adoration in its proper time and manner or not; it is enough if he adore Siva in his form of the intellect within himself, which is equivalent to the worship of the \_átmá\_ or soul. (\_i.e.\_ Worshipping the spirit in spirit).

2. This is attended with a delight, which becomes manifest within himself; and thus full of spiritual light and delight, the devotee is assimilated to and self same with his God. (This is the state of ecstasy, in which the adept loses himself in his God).

3. The meanings of the words affection and hatred, do not belong to the holy soul as separate properties of it; but they blend together and die in it as sparks in fire.

4. The knowledge that the dignity and poverty of men, as also the happiness and misery of one's self or others, proceed from God, is deemed as the worship of the supreme spirit, which ordains them all. (The gloss explains, that the attribution of all accidents of life to God, in his adoration also, as it is done by the offering of flowers unto him).

5. The consciousness of the world as manifestation of the Divine spirit, is reckoned as his devotion also, as a pot or other taken for

the spirit of God, owing to its residence in it, forms his worship also.

6. The quiet and lightless spirit of Siva, being manifest in his works of creation, the whole sensible world is believed to be the form of the supreme spirit.

7. It is astonishing that every soul should forget its own nature, and think itself as a living soul residing in the body, as they believe the supreme soul to be confined in a pot or painting.

8. It is astonishing also, how they should attribute false ideas of worship, worshipper and the worshipped to the god Siva, who is the infinite soul of all and a pure spirit.

9. The ritual of worship and adoration, which applies to the finite forms of gods (their idols); cannot be applied to the worship of the infinite spirit of God.

10. The pure spirit of the eternal, infinite and all powerful, cannot be the object of ritualistic worship, which relates to finite gods or idols.

11. Know, O Brahman! that the spirit of God, which pervades the three worlds, and is of the nature of pure intellect, is not to be circumscribed by any form or figure. (As that of an idol or any natural object).

12. Know, O wisest of the wise! that those that have their god, as circumscribed by time and place (\_i.e.\_ represented as limited and finite beings), are not regarded by us among the wise.

13. Therefore O sage! retract your sight from idols and idolatrous worship, and adopt your view to spiritual adoration; and be of an even, cool and clear mind, be dispassionate and freed from decay and disease.

14. Do you continue to worship the supreme spirit with an unshaken mind, by making him offerings of your desires, and all the good and evil that occur to you at any time. (\_i.e.\_ submit to the dispensations of Providence).

15. O sage, that art acquainted with the sole unity, in the one uniform tenor of thy soul and mind, thou art thereby set above the reach of the miseries attending his frail life, as the pure crystal is clear of the shade and dross of all worldly things.

## CHAPTER XXXXI.

### VANITY OF WORLD AND WORLDLY THINGS.

Argument.--Refutation of Received Doctrines.

Vasishtha asked:--What is called the god Siva, and is meant by supreme Brahma; and what is the meaning of soul, and what is its difference from the supreme soul?

2. That the \_tat sat\_--Id. est\_ is the true entity, and all else is non entity; what is vacuum that is nothing, and what is philosophy that knows everything. Explain to me these differences, for thou lord! knowest them all.

3. The god replied:--There exist a \_sat ens\_, which is without beginning and end; and without any appearance, or reflexion of its own; and this entity appears as a non entity, owing to its imperceptibility by the senses.



4. Vasishtha rejoined--If this entity, lord! is not perceptible by the organs of sense, and unknowable by the understanding, how then, O Isána! is it to be known at all.
5. The god replied:--The man that desires his salvation, and yet sticks to his ignorance, is a sage by name only; and such men are subjected to greater ignorance, by the sástras they are guided by.
6. Let one ignorance removes another, as washerman cleanses one dirt by another. (\_i.e.\_ Let the erroneous and mutually discordant theories of the sástras, refute the errors of one another).
7. When the error of ignorance, are removed by the opposition to each other; it is then that the soul appears of itself to view as a matter of course.
8. As a child daubs his fingers by rubbing one piece of coat against another (so is a man darkened the more by the tenets of contradictory sástras); but gets them cleansed by washing off his hands from both of them.
9. As they examine both sides of a question in a learned discussion, and the truth comes out from amidst them both, so the knowledge of the soul, appears from midst of the mist of ignorance.
10. When the soul perceives the soul, and scans it by itself; and as it comes to know it in itself, it is said to get rid of its ignorance, which is then said to be utterly destroyed.
11. The paths of learning and the lectures of a preceptor, are not the proper means to the knowledge of the soul, until one comes to know the unity of this thing by his own intuition.
12. All the preceptors of sástras, place the soul amidst the bodily senses; but Brahmá is situated beyond the senses, and is known after subjection of sensible organs. So the thing which is obtainable in absence of something, is never to be had in the presence of that thing (such is the antipathy of the soul and senses against one another).
13. It is seen however, that many things are used as causes of what they are no causes at all; as they make use of the lectures of the preceptor and the like, as means for the attainment of spiritual knowledge.
14. A course of lectures is of course calculated, to throw light on the student's knowledge of the knowables; but in matters of abstract knowledge and invisible soul, it is the soul itself that must throw its own light.
15. No explanation of the sástras, nor the lectures of the preceptor, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.
16. Again the soul is never to be known without learning and lectures, and therefore both of them must combine with our inquiry to bring us to the light of the soul.
17. It is therefore the combination of bookish knowledge with the instruction of the preceptor, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge, as the appearance of the day with the rising sun and waking world, gives an impetus to the rise of duties of the rising world.
18. After subsidence of the senses and actions of bodily organs, together with the imperceptibility of our sensations of pain and pleasure; that we come to the knowledge of Siva, other wise known as the soul, the \_tat sat\_, He that is, and under many other designations.
19. When there was not this plenum of the world, or it existed in its

spiritual or ideal forms; it is since then that this infinite entity has existed, in its vacuous form which is rarer than the ether.

20. Who is continually meditated upon by the nice discernment of the seekers of salvation, and is variously represented by the pure minded and those of vitiated minds.

21. There are others who are situated in the sight of, and not far from the path of living liberation, who are employed in leading others to salvation, and in the exposition of the sástras in their works.

22. There have been many thinking and learned men, who have used the words Brahmá, Indra, Rudra, and the names of the regents of worlds (for God), in order to justify the doctrines of the Puránas, Vedas and Siddhántas.

23. Others have applied the fictitious titles of chit or intellect, Brahmá, Siva, Átmá the soul or spirit, Ísha--the Lord, the supreme spirit and Íshvara-god, to the nameless god head that is apart and aloof from all.

24. Such is the truth of nature and of thyself also, which is styled the siva of felicitous; and which always confers all felicity to the world and to thyself also. (The word siva means jovus or solas and is meant to express the joviality and solietiy which always attends on all beings).

25. The words siva, soul, supreme Brahmá and some others, have been coined by the ancients to express the supreme being; and though they differ in sound, there is no difference of them in sense and signification.

26. Know, O chief of sages! that wise men always adore this god whom we serve also, and unto when we return as the best and ultimate states of all. (Siva is a \_hypostasis\_ of the infinite deity).

27. Vasishtha said:--Please Lord! explain to me in short, how the ever existent Deity remains as non-existent, and could it come to existence from its prior state of nihility?

28. The god replied:--Know the meaning of the words Brahmá &c. to bear relation to our consciousness only, and this though it is as clear as the sky, and as minute as an atom, has the great bulk of the mount Meru contained in it.

29. Although this is unintelligible to us, and far beyond our conception and comprehension of it; yet it becomes intelligible to us when we take it the form of our intellect.

30. By taking it objectively, it becomes intelligible to us in the manner of our Egoism; and by thinking on its personality we have the same idea of it, as one has of a wild elephant from its sight in a dream.

31. These ideas of its egoism and personality, being limited by time and space, give rise to many aerial forms as attendants upon it. (These aerial forms are the different attributes of God).

32. Accompanied with these, there proceeds the entity called the \_Jíva\_ or living spirit, which is conversant with its oscillation and respiration, in the form of a pencil of air.

33. After the power of vitality is established and has come in force; there follows the faculty of understanding; which remains in utter ignorance at first.

34. It is followed by the faculties of bearing, action and perceptions; all of which operate inward by without their development in outward organs.

35. All these powers uniting together, conduce to the excitement of memory, which exhibits itself soon in the form of the mind; which is the tree of desires.

36. Hear now what is called the spiritual body by the learned, it is the inward power of God of the form of the conscious soul, and seeing the divine soul in itself.

37. There rise afterwards the following powers in the mind; which develop themselves in the outer organs, although their powers may be wanting in them. (Such as the blind eyes, deaf ears &c.).

38. These are the essences of air and motion, and of feeling also, together with the senses of touch and heat emitted by the eyes.

39. There are the essences of colour, water and taste also, and likewise the essences of smell and flavour too.

40. There are the essences of earth and gold, and the essences of thick mass; and also the essences of time and space, all of which are without form and shape.

41. The spiritual body contains all these essences in itself as its component parts, as the seed of a fruit contains the leaves and germ of the future tree in its cell.

42. Know this to be ativáhika or spiritual body, and containing the eight elementary senses, wherefore it is called the puryashtaka also; and these are developed afterwards in the organs of sense.

43. The primary or spiritual body which is formed in this manner, is actually nobody at all; since it is devoid of understanding, intellect, senses and sensibility.

44. It is the supreme Being only, which contains the essence of the soul, as it is the sea which contains the limpid waters.

45. The soul is that which is possessed of its consciousness and knowledge, all besides this is dull and insensible matter; and which is viewed by the soul, as the sight of a fairy land in the dream.

46. It is therefore by consciousness and knowledge that Siva can be known, and what is not to be known by these can be nothing at all.

47. The supreme soul sees all things within itself, as parts of itself (produced from its will of becoming or dividing itself into many); and beholds particles of his atomic self, formed into innumerable bodies.

48. These soon increased in bulk and became big bodies, and bore the marks of the organs upon them.

49. Then it became of the form of a man, from his thought of being so; and this soon grew up in its size of a full grown man.

50. So do our bodies appear to us in our living state, as the fairyland appears to one in his dream.

51. Vasishtha said:--I see the appearance of the human body, to resemble the vision of the fairyland in the dream; and I see also the miseries awaiting on human life in this world. Now tell me, my Lord! how all this misery is to be removed from it.

52. The god replied--All human woe is owing to their desires, and belief of the reality of the world; but it must be known to be all as unreal, as waves of water seen in a sea in the mirage.

53. There why such desire, and for what good and use, and why should the dreaming man be deluded to drink the show of water in the mirage?

268379  
268380 54. The viewer of truth, who is freed from his views of egoism and  
268381 tuism, and has got off from the deluded and its delusive thoughts, doth  
268382 verily behold the true entity of God in his presence, in the utter  
268383 absence of all worldly thoughts from his mind.  
268384

268385 55. Where there is no desirer or desire or the desired object, but the  
268386 only thought of the one unity, there is an end of all error and misery.  
268387

268388 56. He whose mind is freed from the true and false bugbears of common  
268389 and imaginary error, and is settled in the thought of one unity alone,  
268390 sees nothing but the unity before him.  
268391

268392 57. The desires of the mind, rise as goblins in the midway sky; and  
268393 the thoughts of the world rove about the sphere of the mind, as the  
268394 numerous worlds revolve in the sky hence there is no peace of the soul,  
268395 unless these subside to rest.  
268396

268397 58. It is useless to advise the man to wisdom, who is elated by his  
268398 egoism, and is deluded by the waters of the mirage of this evanescent  
268399 world.  
268400

268401 59. Wise men should advise the prudent only, and throw away their  
268402 instruction to boys that are wandering in error, and are shunned by  
268403 good people. To give good counsel to the ignorant, is as offering a  
268404 fair daughter in marriage to the spectre of man seen in a dream.  
268405  
268406  
268407  
268408

## 268409 CHAPTER XXXXII.

### 268410 THE SUPREME SOUL AND ITS PHASES AND NAMES

268411  
268412  
268413 Argument.--The various Processes whereby the supreme soul becomes the  
268414 animal soul; and this again extending in all beings.  
268415  
268416

268417 Vasishtha said:--Tell me Lord! what is the state of the living soul,  
268418 after its situation in the open air, and its observation of the vanity  
268419 of the elemental and material body on its first creation.  
268420

268421 2. The god replied--The living soul having sprung from the supreme,  
268422 and being situated in the open firmament, views the body formed in the  
268423 aforesaid manner, as a man sees a vision in his dream.  
268424

268425 3. The living soul being ubiquitous, enters and acts in every part of  
268426 this body, according to the behest of the embodied intellect, as a  
268427 sleeping man acts his parts in a dream, and bears his body still.  
268428

268429 4. It was the indiscrete infinite soul before, and then became the  
268430 discrete spirit called the first male, and this spirit was the primary  
268431 cause of creation in itself.  
268432

268433 5. Thus this animated spirit became as Siva, at the beginning of the  
268434 first creation; it was called Vishnu in another, and became the lotus  
268435 born Brahmá or the great patriarch in the other.  
268436

268437 6. This great progenitor of one creation, became the intellect in  
268438 another, this became the volitive male agent of creation afterwards,  
268439 and at last look upon it a male form according to its volition.  
268440

268441 7. The primary volition of ideal creation becoming compact in time,  
268442 it takes the form of the mind; which feels itself able to effect in  
268443 act, whatsoever it wills in itself. (This form of the Mind is called  
268444 Hiranyagarbha or Brahmá--the creative power of God).  
268445

268446 8. This creation of the world by Brahmá is mere visionary, as the sight  
268447 of a spectre in the air or in a dream; but it appears as a positive

reality, to the erroneous sight of the realist. (\_i.e.\_ The world is ideal to the idealist, but a sober reality to the positivist).

9. The prime male agent that becomes the beholder of his creation, retains in him the power of exhibiting himself (or displaying his will) in the empty air every moment, or to retract them in himself into time.

10. To him a Kalpa or great Kalpa age, is a mere twinkling of his eye; and it is by the expansion or contraction of himself, that the world makes its appearance or disappearance.

11. Worlds come to appear and disappear at his will, at each moment of time, in each particle of matter, and in every pore of space, and there is no end of this successions in all eternity.

12. Many things are seen to occur one after another, in conformity with the course of our desires; but we never find any thing to take place, in concurrence with our sight of the holy spirit. (\_i.e.\_ Nothing is both temporally as well as spiritually good).

13. All things are created (and vanish) with this creation, which do not occur to the unchanging Siva; and these are like the shadowy appearances in empty air, which rise of themselves and disappear in air.

14. All real and unreal appearances vanish of themselves, like mountains appearing in dreams; all these creations have no command over their causality, space or time.

15. Therefore all these phenomenals are neither real, potential or imaginary or temporary appearances; nor is there any thing, that is produced or destroyed at any time.

16. All these are the wondrous phenomena of our ideas and wishes (sankalpas), exhibited by the intellect in itself; and this world is like the appearance of an aerial castle in the dream, and subject to its rise and fall by turns.

17. The visible which appears to be moving about in time and space, has actually no motion whatever in either; but remains as fixed as an ideal rock in the mind for ever. (The unreal world can have no actual motion).

18. So also the extension of the unreal world, is no extension at all; as the magnitude of an ideal rock has no dimension whatever. (Things in the abstract, have no imaginable measure).

19. The situation and duration of the unreal world, conform exactly with the ideas of its time and place, which exist in the mind of the maker of all (or the great Archetype).

20. It is in this manner that he is instantly changed to a worm (from his idea of it), and so are all the four orders of living beings born in this world.

21. Thus the curative power becomes all things, from the great Rudras down to the mean straws in a minute (from his ideas of these); and even such as are as minute as atoms and particles of matter (\_i.e.\_ in the forms of the protozoa and small animalcula).

22. This is the course of the production of the past and present creations, and it is the reminiscence of the past, which is the cause of the delusion of taking the world for a real existence.

23. After giving away the thought of the difference between the creator and the created, and by the habit of thinking all as the unity, one becomes Siva in a minute, and by thinking so for a longer period, one is assimilated to the nature of the supreme Intellect.

24. The intellect proceeds from the original intellect (of God),

and rises without occupying any place. It is of the nature of understanding, and resides in the soul in the manner of empty air in the midst of a stone.

25. The soul which is of the manner of eternal light, is known under the denomination of Brahmá and the intellect which seated in this (soul), becomes weakened as the creative power increase, and strengthens in it. (\_i.e.\_ The power of the thinking intellect decreases in proportion, as the power of the creative mind is on its increase).

26. Next the particles of time and place, join together in the formation of minute atoms; which by forming the elementary bodies, have the living principle added to them. (These are called the protozoa or animalcules).

27. These then become vegetables and insects, and beasts, brutes and the forms of gods and demigods; and these being stretched out in endless series, remain as a long chain of being, connected by the strong and lengthening line of the soul, (called the sútrátmá).

28. Thus the great god that pervades over all his works in the world, connects all things in being and not being, as pearls in a necklace by the thread of his soul. He is neither near us nor even far from us; nor is he above or below anything whatever. He is neither the first nor last but ever lasting (having neither his beginning nor end). He is neither the reality or unreality, nor is he in the midst of these.

29. He is beyond all alternatives and antitheses, and is not to be known beyond our imaginary ideas of him. He has no measure or dimension, nor any likeness, form or form to represent him. Whatever greatness and majesty are attributed to him by men, they are all extinguished in his glory as the fire is cooled in the water.

30. Now, I have related to you all what you asked me about, and will now proceed to my desired place. Be you happy, O sage, and go your way; and rise, O Párvatí and let us take our way.

31. Vasishtha said:--When the god with his blue throat had spoken in this manner, I honoured him with throwing handfuls of flowers upon him. He then rose with his attendants, and pierced into the vacuity of heaven.

32. After departure of the lord of Umá, and master of the three worlds, I remained for some time reflecting on all I had heard from the god, and then having received the new doctrine with the purity of my heart, I gave up the external form of my worshipping the Deity.

#### CHAPTER XXXXIII.

#### ON REST AND TRANQUILLITY.

Argument.--Ráma admits before Vasishtha the removal of his doubt in dualistic doctrine.

Vasishtha said:--I well understand what the god said, and you too, O Ráma! know very well the course of the world.

2. When the false world appears in a false light to the fallacious understanding of man, and all proves to be but vanity of vanities, say what thing is there that may be called true and good and what as untrue and bad. (There is nothing what ever which is really good).

3. As the alternative of something is not that thing itself, so the optional form of the soul, though not the soul itself, yet it serves to

268586 convey some idea of the soul. (As the explanation of the gloss is;--The  
268587 similitude of a thing though not the thing itself, yet it gives some  
268588 idea of the original).

268589  
268590 4. As fluidity is the nature of liquids, and fluctuation is that of  
268591 the winds, and as vacuity is the state of the sky, so is creation the  
268592 condition of the spirit or divine soul.

268593  
268594 5. I have ever since (hearing the lecture of Sivá), betaken myself to  
268595 the worship of the spirit in spirit; and have since then, given up my  
268596 eagerness for the outward adoration of gods.

268597  
268598 6. It is by this rule that I have passed these days of my life, though  
268599 I am tamely employed in the observance of the prescribed and popular  
268600 ritual.

268601  
268602 7. I have worshipped the Divine spirit, in all modes and forms and  
268603 offering of flowers, as they presented of themselves to me; and  
268604 notwithstanding the interruptions, I have uninterruptedly adored my god  
268605 at all times, both by day and night.

268606  
268607 8. All people in general, are concerned in making their offerings  
268608 acceptable to their receiver (god), but it is the meditation of the  
268609 yogi, which is the true adoration of the spirit.

268610  
268611 9. Having known this, O lord of Raghu's race, do you abandon the  
268612 society of men in your heart, and walk in your lonely path amidst the  
268613 wilderness of the world, and thereby remain without sorrow and remorse.

268614  
268615 10. And when exposed or reduced to distress, or aggrieved at the loss  
268616 or separation of friends, rely on this truth, and think on the vanity  
268617 of the world.

268618  
268619 11. We should neither rejoice nor regret, at the acquisition or loss  
268620 of friends and relations; because all things almost are so frail and  
268621 unstable, in this transitory world.

268622  
268623 12. You well know, Ráma! the precarious state of worldly possessions  
268624 and their pernicious effects also; they come and go away of their own  
268625 accord, but overpower on the man in both states (of prosperity and  
268626 adversity).

268627  
268628 13. So uncertain are the favours of friends and fortune, and so  
268629 unforeseen is their loss also, that it is no way possible for any body  
268630 to account for them. (\_i.e.\_ to assign any plausible cause to either).

268631  
268632 14. O sinless Ráma! such is the course of the world, that you have  
268633 no command over it nor is it ever subject to you; if the world is so  
268634 insubordinate to you, why is it then that you should be sorry for so  
268635 unmanageable a thing?

268636  
268637 15. Ráma! mind your spiritual nature, and know yourself as an expanded  
268638 form of your intellect. See how you are pent up in your earthly frame,  
268639 and forsake your joy and grief at the repeated reiterations and exits  
268640 of your corporeal body.

268641  
268642 16. Know my boy, that you are of the form of your intellect only, and  
268643 inherent throughout all nature; therefore there is nothing that you can  
268644 resume to or reject from you in the world.

268645  
268646 17. What cause of joy or grief is there in the vicissitudes of things  
268647 in the world, which are occasioned by the revolutions of the mind on  
268648 the pivot of the intellect; and resemble the whirling waters of the  
268649 sea, caused by an eddy or vortex in it.

268650  
268651 18. Do you, O Ráma! betake yourself to the fourth stage of \_susupta\_  
268652 or hypnotism hence forth, as the even tenor of the intellect, is  
268653 attended by its trance at the end.

268654

19. Be you as cold and composed with your placid countenance and expanded mind, as the quiet spirit of God is diffused and displayed through out all nature; and remains as full as the vast ocean, in the contemplation of that soul, whose fulness fills the whole.

20. You have heard all this already, Ráma! and are fraught with the fulness of your understanding, now if you have any thing else to ask with regard to your former question, you can propose the same. (This was a question regarding the observance of ceremonial rites).

21. Ráma said:--Sir, my former doubts are all dispersed at present, and I have nothing more to ask you regarding the same (\_i.e.\_ the dualistic doctrine that raised the doubts).

22. I have known all that is to be known, and felt a heartfelt satisfaction at this, and now I am free from the foulness of the objective, and of dualism and fictions. (Knowledge of the objective being unspiritual, the dualism of matter and mind as unscriptual, and the fictions of the gods etc., as mere vagaries of imagination).

23. The foulness of the soul, proceeds from ignorance of the soul; and this ignorance (of the subjective self), which had darkened my soul, is now removed by the light of spirituality.

24. I was under the error (of the mortality and materiality of the soul), which I have now come to understand, is neither foul matter, nor is it born or dies at any time. (\_i.e.\_ It is immaterial, unproduced and immortal).

25. I am now confirmed in my belief, that all this is Brahmá diffused through out nature (in his all pervasive form vivartarúpá); and I have ceased from all doubts and questions on the subject, nor have I the desire of knowing any thing more about it. (He desires to know nothing, who beholds the lord in every thing).

26. My mind is now as pure, as the purified water of filtering machine; and am no more in need of learning any thing, from the preachings and moral lessons of the wise.

27. I am unconcerned with all worldly affairs, as the mount Sumeru is insensible of the golden ores in its bosom and having all things about me, I am quite indifferent to them; because I have not what I expect to have, nor do I possess the object of my fond desire.

28. I expect nothing that is desirable, nor reject any thing which is exceptionable; nor is there a mean in the interim of the two in this world, because there is nothing that is really acceptable or avoidable in it, nor anything which is truly good or bad herein.

29. Thus, O sage, the erroneous thought of these contraries, is entirely dissipated from me; wherefore I neither care for a seat in heaven, nor fear the terrors of the infernal regions.

30. I am as fixed in the selfsame spirit, as the mount Mandará is firmly seated amidst the sea, and which scatters its particles throughout the three worlds, as that mountain splashed the particles of water in its state of churning the ocean.

31. I am as firm as the fixed Mandará, while others are wandering in their errors of discriminating the positive and negative and the true and false, in their wrong estimation.

32. The heart of that man must be entangled with the weeds of doubts, who thinks in his mind the world to be one thing, and the Divine spirit as another. (This duality is the root of doubts in the one ultimate unity).

33. He that seeks for his real good in any thing in this world, never finds the same in the unsubstantial material world, which is full of



the confused waves of the eternity.

34. It is by your favour, O venerable sir, that I have got over the boisterous ocean of this world; and having the limits of its perilous coasts, have come to the shore of safety and found the path of my future prosperity.

35. I am no more wanting in that supreme felicity, which is the summum bonum of all things; and am full in myself as the lord of all. And I am quite indomitable by any body, since I have defeated the wild elephant of my covetousness.

36. Being loosened from the chain of desire, and freed from the fetters of option, I am rich and blest with the best of all things, and this is the internal satisfaction of my soul and mind, which gives me a cheerful appearance in all the triple world.

#### CHAPTER XXXXIV.

##### INQUIRY INTO THE ESSENCE OF THE MIND.

Argument.--On the means of forsaking all connections and desires, and the subjection of the mind by spiritual knowledge.

Vasishtha said:--Ráma! whatever acts you do with your organs of action and without application of the mind to the work in hand, know such work to be no doing of yours. (An involuntary action is not accounted as the act of one, in absence of his will in it).

2. Who does not feel a pleasure at the time of his achieving an action, which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work. (Therefore it is the attention of the mind which gives pleasure to an action, and which is not to be felt in absence of that attention, both before and after completion of the act).

3. The pleasure of a thing is accompanied only with the desire of its passion, and not either prior or posterior to the same; therefore it is boyish and not manliness to take any delight in a momentary pleasure. (All pleasure and pain are concomitant with their thoughts only; and these being fleeting there is no lasting pleasure or pain in anything).

4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness: hence the pleasurable of a thing lasting till its unpleasurable is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.

5. If you have arrived to that high state (of knowing the universality of the soul); then be careful for the future, and merge yourself no more in the narrow pit of your personality.

6. You who have now found your rest and repose, in being seated in the highest pinnacle of spiritual knowledge (by cognoscence of yourself); must not allow your soul any more, to plunge in the deep and dark cave of your egoistic individuality.

7. Thus seated on the pitch of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb. (Because the living soul is doomed to transmigration and regeneration until its final liberation).

8. It appears to me, O Ráma! that you are of an even temperament, and

268793 have the quality of truth (satyaguna) full in your nature; I understand  
268794 you have weakened your desires, and have entirely got over your  
268795 ignorance.

268796  
268797 9. You appear to be settled in your nature of purity, and the  
268798 temperament of your mind appears to me to be as calm and quiet as the  
268799 sea, when it is full and untroubled by the rude and rough winds of  
268800 heaven.

268801  
268802 10. May your expectations set at ease, and your wants terminate in  
268803 contentment, let your dementation turn to rightmindedness, and live  
268804 unconnected with and aloof from all.

268805  
268806 11. Whatever objects you come to see placed before you, know the same  
268807 as full of the Divine intellect, which is consolidated and extended  
268808 through all, as their common essence. (The solid intellect forming the  
268809 body, and its rarity the mind. "That extended through all yet in all  
268810 the same; great in the earth as in the etherial frame", Pope).

268811  
268812 12. One ignorant of the soul, is fast bound to his ignorance; and one  
268813 acquainted with the soul, is liberated from his bondage. Hence, O Ráma!  
268814 learn to meditate constantly and intensely, the supreme soul in your  
268815 own soul.

268816  
268817 13. It is indifference which wants to enjoy nothing, nor yet refuses  
268818 the enjoyment of whatever presents of itself to any body; and know  
268819 inappetency to consist in the cool calmness of the mind, resembling  
268820 the serenity of the sky. (\_Insouciance\_ is the want of desire and  
268821 renunciation of prurience and not the abdication of enjoyment).

268822  
268823 14. Preserve the cold listlessness of your mind, and discharge your  
268824 duties with the cool application of your organs of action; and this  
268825 unconcernedness of your mind, will render you as steady as the sky at  
268826 all accidents of life.

268827  
268828 15. If you can combine the knower, knowable and the knowledge (\_i.e.\_  
268829 all the three states of the subjective, objective and the intermediate  
268830 percipience) in your soul alone; you will then feel the tranquillity of  
268831 your spirit and shall have no more to feel the troubles of sublunary  
268832 life.

268833  
268834 16. It is the expansion and contraction of the mind, that causes the  
268835 display and dissolution of the world; try therefore to stop the action  
268836 of thy mind, by restraining the breaths of thy desire in thyself.

268837  
268838 17. So it is the breath of life, which conducts and stops the business  
268839 of the world, by its respiration and rest; restrain therefore the  
268840 breathing of the vital air, by thy practice of the regulation of thy  
268841 breathing (as dictated before).

268842  
268843 18. So also it is the act of ignorance to give rise to ceremonious  
268844 works, as it is that of knowledge to repress them; Do you therefore  
268845 boldly put them down by your own forbearance, and the instructions you  
268846 derive from the sástras and your preceptors.

268847  
268848 19. As the winds flying with dust, darken the fair face of the sky;  
268849 so the intellect being daubed with the intelligibles (the subjective  
268850 soiled with the objective), obscure the clear visage of the soul.

268851  
268852 20. The action of the relation between the vision and visibles (\_i.e.\_  
268853 the mutual of the eyesight and outward objects on one another), causes  
268854 the appearance of the world and its course; as the relation that there  
268855 exists between the solar rays and formations of things, makes them  
268856 appear in various colours to the eye. (Neither the course of the world,  
268857 nor the appearance of colour is in real being, but is owing to the  
268858 relative combination of things).

268859  
268860 21. But the want of this relativity removes the phenomenals from sight,  
268861 as the want of light takes away the colours of things. (The former

is an instance of the affirmative kind (anvayi); and the latter a vyatireki or negative one).

22. The oscillation of the mind causes the illusions, as the palpitation of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the waves raised by motion of waters and action of the winds, subside in the deep, by cessation of the actions of these elements. (The question is whether the affections are not causes of the palpitation of the heart?).

23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of intellection, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also. (Entire dispassionateness is the perfection of yoga asceticism).

24. The unconsciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection (of yoga philosophy).

25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure paramánanda. But the sight of God in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstasy, called the Brahmananda.

26. The mind being dormant and insensible, affords the true rapture of the soul; and such as it is not to be had even in heaven, as it is not possible to have a refrigeratory or cooling bath in the sandy desert.

27. The inertness of the heart and mind is attended with a delight, which is felt in the inmost soul and cannot be uttered in words; it is an everlasting joy that has neither its rise nor fall, nor its increase or decrease. (It is the lasting sunshine and unchanging moonlight of the soul).

28. Right understanding weakens the sensuous mind (by the blaze of rationality), but wrong understanding serves to increase its irrational sensuousness only. It then sees the thickening mists of error, rising as spectres and apparitions before the sight of boys.

29. Though the sensational mind is existent in us, yet it seems as quite inexistent and extinct before the light of our rationality, as the substance of copper appears to disappear by being melted with gold. (The carnal mind is converted to the rational understanding by its association with it).

30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated. (As the alloy of copper in gold).

32. Things taken as symbols of the soul, are all unsubstantial as the mind and vital principle; all which are as unreal as the horns of a hare (which are never known to grow). They are but reflexions of the soul, and vanish from view after the soul is known. (The mind is said to be an expansion of the soul [Sanskrit: átmanívivartta rūpam]).

33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of comatosity which is beyond the fourth stage.

34. Brahmá is all even and one, though appearing as many amidst the errors that reign over the world; He is the soul of all and has no

partial or particular form of any kind. He is not the mind or any thing else, nor is He situated in the heart (as a finite being). (Gloss:--The Divine Soul like the human mind has conceptions of endless things, which are neither situated in it nor parts of itself, but are as empty phantoms in the air).

#### CHAPTER XXXXV.

#### STORY OF THE VILVA OR BELFRUIT.

Argument.--God represented as the Belfruit or Wood apple; containing the Worlds as its seeds.

Vasishtha said:--Attend now, O Ráma! to a pleasant story, which was never told before, and which I will briefly narrate to you for your instruction and wondrous amusement.

2. There is a big and beautiful \_vilva\_ or \_bel\_ fruit, as large as the distance of many myriads of miles, and as solid as not to ripen or rot in the course of as many many ages.

3. It bears a lasting flavour as that of sweet honey or celestial ambrosia; and though grown old yet it increases day by day like the crescent new moon, with its fresh and beautiful foliage.

4. This tree is situated in the midst of the universe, as the great Meru is placed in the middle of the earth; it is as firm and fixed as the Mandara mountain, and is immovable even by the force of the diluvian winds.

5. Its root is the basis of the world, and it stretches to the distance of immeasurable extent on all sides.

6. There were millions of worlds all within this fruit as its un-countable seeds; and they were as minute in respect to the great bulk of the fruit, that they appeared as particles of dust at foot of a mountain.

7. It is filled and fraught with all kinds of delicacies, that are tasteful and delicious to the six organs of sense; and there is not one even of the six kinds of savoury articles, that is wanting in this fruit.

8. The fruit is never found in its green or unripe state, nor is it ever known to fall down ever over-ripened on the ground; it is ever ripe of itself, and is never rotten or dried or decayed at any time by age or accident.

9. The gods Brahmá, Vishnu and Rudra, are not sempiternal with this tree in their age, nor do they know aught of the origin and root of this tree, nor anything about its extent and dimensions.

10. None knows the germ and sprout of this tree, and its buds and flowers are invisible to all. There is no stem or trunk or bough or branch, of the tree that bears this great fruit.

11. This fruit is a solid mass of great bulk, and there is no body that has seen its growth, change or fall. (It is ever ripe without ripening or rotting at any time).

12. This is the best and largest of all fruits, and having no pith nor seed, is always sound and unsoiled.

13. It is as dense as the inside of a stone in its fullness, and as effluent of bliss as the disk of the moon, drizzling with its cooling

beams; it is full of flavour and distils its ambrosial draughts to the conscious souls of men.

14. It is source of delight in all beings, and it is the cause of the cooling moon-beams by its own brightness; It is the solid rock of all security, the stupendous body of felicity, and contains the pith and marrow that support and sustain all living souls, which are the fruits of the prior acts of people. (\_i.e.\_ The souls of all beings are as fruits formed according to the nature and merit of their previous acts--karma, and all these souls are filled with delight by the great soul of God).

15. Therefore that transcendent pith which is the wonder of souls, is contained in the Infinite spirit of God, and deposited and preserved in that auspicious fruit--\_sriphala\_--the bel or wood apple.

16. It is deposited with its wondrous power in that small \_bel\_ fruit, which represents the human as well as the divine soul, without losing its properties of thinness and thickness and freshness for ever. (\_i.e.\_ All the divine powers--of evolution are lodged in the soul).

17. The thought that 'I am this', clothes the unreality with a gross form (as the thought of a devil gives the unreal phantom a foul figure); and though it is absurd to attribute differences to nullities, yet the mind makes them of itself and then believes its fictitious creatures as real ones.

18. The Divine ego contains in itself the essential parts of all things set in their proper order, as the vacuity of the sky is filled with the minute atoms, out of which the three worlds did burst forth with all their varieties. (So the substance of the bel fruit, contains the seeds of the future trees and all their several parts in it).

19. In this manner there grew the power of consciousness in its proper form, and yet the essence of the soul retains its former state without exhausting itself. (It means that notwithstanding the endless evolutions of the Divine soul, its substance ever continues the same and is never exhausted).

20. The power of consciousness being thus stretched about (from its concentration in itself), makes it perceive the fabric of the world and its great bustle in its tranquil self. (It means how the subjective consciousness is changed to the objective).

21. It views the great vacuum on all sides, and counts the parts of time as they pass away; it conceives a destiny which directs all things, and comes to know what is action by its operation.

22. It finds the world stretching as the wish of one, and the sides of heaven extending as far as the desires of men; it comes to know the feelings of love and hatred, and the objects of its liking and dislike.

23. It understands its egoism and non-egoism or tuism, or the subjective and objective and views itself in an objective light, by forgetting its subjectivity. It views the worlds above and being itself as high as any one of them, finds itself far below them. (The human soul though as elevated as the stars of heaven, becomes as low as a sublunary being by its baseness).

24. It perceives one thing to be placed before, and another to be situated beside it; it finds some thing to be behind, and others to be near or afar from it; and then it comes to know some things as present and others as past or yet to come before it. (The soul losing its omniscience has a partial view of things).

25. Thus the whole world is seen to be situated as a play house in it, with various imaginary figures brightening as lotuses in a lake.

26. Our consciousness is seated in the pericarp of the lotus of our

269069 hearts, with the knowledge of our endless desires budding about it, and  
269070 viewing the countless worlds turning round like a rosary of lotus seeds.

269071  
269072 27. Its hollow cell like the firmaments is filled with the great  
269073 Rudras, who rove about in the distant paths of the midway sky, like  
269074 comets falling from above with their flaming tails. (The vedas describe  
269075 the Rudras as blue necked &c. (nīlagrīvāh). These worshipful gods of  
269076 the vedas are found to be no other than wondrous phenomena of the  
269077 vacuity which are deified in the Elementary religion of the ancients).

269078  
269079 28. It has the great mount of Meru situated in its midst, like the  
269080 bright pericarp amidst the cell of the lotus flower. The moon capt  
269081 summit of this mount is frequented by the immortals, who wander about  
269082 it like wanton bees in quest of the ambrosial honey distilled by the  
269083 moon beams on high. (The gloss places the Meru in the northern region  
269084 of the distant pole, while the Purānas place it in the midst of the  
269085 earth). It was the resort of the gods as also the early cradle of the  
269086 pristine Aryans, who are represented as gods.

269087  
269088 29. Here is the tree of the garden of Paradise with its clusters of  
269089 beautiful flowers, diffusing their fragrance all around; and there is  
269090 the deadly tree of the old world, scattering its pernicious farina  
269091 for culling us to death and hell. (The gloss explains \_rajas\_ or  
269092 flower dust as our worldly acts, which lead us to the hell torments of  
269093 repeated transmigrations).

269094  
269095 30. Here the stars are shining, like the bright filaments of flowery  
269096 arbors, growing on the banks of the wide ocean of Brahma; and there is  
269097 the pleasant lake of the milky path, in the boundless space of vacuity.

269098  
269099 31. Here roll the uncontrolled waves of the ceremonial acts, fraught  
269100 with frightful sharks in their midst, and there are the dreadful  
269101 whirlpools of worldly acts, that whirl mankind in endless births for  
269102 ever more.

269103  
269104 32. Here runs the lake of time in its meandering course for ever, with  
269105 the broad expanse of heaven for its blooming blossom; and having the  
269106 moments and ages for its leaves and petals, and the luminaries of sun,  
269107 moon and stars for its bright pistils and filaments.

269108  
269109 33. Here it sees the bodies of living beings fraught with health and  
269110 disease, and teeming with old age, decay and the torments of death;  
269111 and there it beholds the jarring expositions of the sāstras, some  
269112 delighting in their knowledge of spiritual Vidyā, and others rambling  
269113 in the gloom of Ignorance--Avidyā (which leads them from error to  
269114 error).

269115  
269116 34. In this manner doth our inner consciousness, represent the wonders  
269117 contained in the pulp of the \_vilva\_ fruit; which is full of the  
269118 unsubstantial substance of our desires and wishes, and the pithless  
269119 marrow of our false imagination.

269120  
269121 35. It sees many that are tranquil, calm, cool and dispassionate, and  
269122 who are free from their restraints and desires; they are heedless of  
269123 both their activity and inactivity, and do not care for works whether  
269124 done or left undone by them.

269125  
269126 36. Thus this single consciousness presents her various aspects, though  
269127 she is neither alone nor many of herself, except that she is what she  
269128 is. She has in reality but one form of peaceful tranquillity; though  
269129 she is possessor of the vast capacity of conceiving in herself all the  
269130 manifold forms of things at liberty.

269131  
269132  
269133  
269134  
269135 CHAPTER XXXXVI.

269136  
269137 PARABLE OF THE STONY SHEATH OF THE SOUL.

Argument.--The divine mind is the substratum of the totality of existence.

Ráma said:--Venerable sir, that knowest the substance of all truths; I understand the parable of bel fruit which you have just related to me to bear relation to the essence of the compact intellect, which is the only unit and identic with itself.

2. The whole plenitude of existence together with the personalities of I, thou, this and that form the plenum (or substance), of the intellect; and there is not the least difference between them, as this is one thing and that another. (All this is but one undivided whole, whose body nature is and God the soul. Pope).

3. Vasishtha answered--As this mundane egg or universe is likened to a gourd fruit, containing the mountains and all other things as its inner substance; so doth the intellect resemble the bel fruit or the grand substratum, that contains even the universe as the kernel inside it.

4. But though the world has no other receptacle beside the Divine intellect, yet it is not literally the kernel inside that crust (\_i.e.\_ the substance of that substratum in its literal sense). Because the world has its decay, decline and dissolution also in time, but none of these belong to the nature of the everlasting mind of God.

5. The intellect resembles the hard coating of the pepper seed, containing the soft substance of its pith inside it, and is likened also to block of stone, bearing the sculptured figures peacefully sleeping in it. (All things are engraven in the divine mind).

6. Here me relate to you, O moon faced Ráma! another pleasant story in this place which will appear equally charming as well as wondrous to you. (It is the story of stone like Brahma).

7. There is a huge block of stone somewhere, which is as big as it is thick and solid; it is bright and glossy, and cold and smooth to touch; it never wastes or wears out, nor becomes dark and dim.

8. There are many full blown lotuses, and unnumbered buds of water lilies, growing amidst the limpid lake of water, contained within the bosom of this wondrous stone. (It means that the mind of God has all these images of things engraved in it as in a stone).

9. There are many other plants growing also in that lake, some with their long and broad leaves and others with their alternate and joint foliums likewise.

10. There are many flowers with their up lifted and down cast heads, and others with their petals hanging before them; some having a combined or common footstalk, and others growing separate and apart from one another; some are concealed and others manifest to view.

11. Some have their roots formed of the fibres of the pericarp, and some have their pericarps growing upon the roots (as orchids), some have their roots on the tops and others at the foot of trees, while there are many without their roots at all: (as the parasite plants).

12. There are a great many conch shells about these, and unnumbered diseases also strewn all about.

13. Ráma said:--All this is true, and I have seen this large stone of sálgráma in my travels; and I remember it to be placed in the shrine of Vishnu, amidst a bed of lotus flowers. (The sálgráma stone is perforated by the vajra-kíta, and contains many marks inside it, resembled to the map of the world in the mundane egg of the divine mind. See vajra-kíta in the works of Sir William Jones).

14. Vasishtha replied:--You say truly, that you have seen that great stone and know its inside also; but do you know the unperforated and hollowless stone of the divine mind, that contains the universe in its concavity, and is the life of all living beings (and not the dull, lifeless and hollow sálagráma stone which they worship as an emblem of the divine mind).

15. The stone of which I have been speaking to you, is of a marvelous and supernatural kind; and contains in its voidless bosom all things as nothing. (\_i.e.\_ the ideas and not substances of things).

16. It is the stone like intellect of which I have spoken to you, and which contains all these massive worlds within its spacious sphere. It is figuratively called a stone from its solidity, cohesive impenetrability and indivisibility like those of a block.

17. This solid substance of the intellect, notwithstanding its density and unporousness, contains all the worlds in itself, as the infinite space of heaven is filled with the subtile and atmospheric air. (The divine mind like external nature, is devoid of a vacuity in it, according to the common adage: "Nature abhors a vacuum").

18. The mind is occupied with all its various thoughts, as the world is filled by the earth and sky, the air and atmosphere, and the mountains and rivers on all sides, there is not hole or hollow, which is not occupied by some thing or other in it.

19. The solid soul of God which resembles this massive stone, contains in it all these worlds which are displayed (to our deluded sight), as so many beds of lotuses in their blooming beauty; and yet there is nothing so very pure and unsullied as this solid crystalline soul. (The soul like a crystal, reflects its light in various forms).

20. As it is the practice of men to paint blocks of stones, with the figures of lotuses, conch shells and the like images; so it is the tendency of the fanciful mind, to picture many fantastic of all times in the solid rock of the soul. (The soul like a crystal stone is wholly blank in itself, it is only the imaginative mind, that tinges it in different shades and colours).

21. All things in the world appear to be situated exactly in the same state, as the various figures carved on the breast of a stone, seem to be separate though they are bellied in the same relief. (All distinctions blend in the same receptacle).

22. As the carved lotus is not distinct from the body of the stone, so no part of existence is set apart from the substantiality of the divine intellect; which represents its subtile ideas in their condensed forms.

23. This formal creation is as inseparable from the formless intellect of God, as the circular forms of lotus flowers which are carved in a stone, are not separate from the great body of the shapeless stone.

24. These endless chains of worlds, are all linked up in the boundless intellect of the Deity; in the same manner as the clusters of lotus flowers are carved together in a stone; and as a great many seeds, are set together in the inside of a long pepper.

25. These revolving worlds have neither their rise nor fall in the sphere of the infinite intellect, but they remain as firm as the kernel of a \_bel\_ fruit, and as fixed as the fidelity of a faithful wife.

26. The revolution of worlds and their changing scenes, that are seen to take place in their situation in the Divine Intellect, do not prove the changeableness of the all containing Infinite Mind, because its contents of finite things are so changeable in their nature. (The container is not necessarily of the nature of its contents).

27. All these changes and varieties subside at last in the divine



intellect, as the waves and drops of water sink down in the Sea; and the only change which is observable in the Supreme Intellect, is its absorption of all finite changes into its infinity. (All finite forms and their temporary transformations, terminate finally into infinity).

28. The word (Fiat) that has produced this all, causes their changes and dissolutions also in itself. Know then that Brahma from whom this fiat and these changes have sprung, and all these being accompanied with Brahma and the original fiat, the word change is altogether meaningless. (There is no new change from what is ordained from the beginning).

29. Brahma being both the mainspring as well as the main stay of all changes in nature; He is neither excluded from or included under any change, which occur in the sphere of his immensity (i.e. the spirit of God being the unchanging source of all phenomenal changes, is not exempted from the mutations that occur in his infinity. So says the poet: "These as they change are but the varied God &c." Thompson).

30. And know this in one or other of the two senses, that the change of the divine spirit in the works of creation, resembles the change or development of the seed into its stem, fruits and flowers and other parts; or that it is a display of delusion máyá like the appearance of water in the mirage. (Here the changing scenes of nature, are viewed in both lights of evolution and illusion).

31. As the substance of seed goes on gradually transforming itself into the various states of its development, so the density of the divine intellect (or spirit) condenses itself the more and more in its production of solid and compact world, and this is the course of the formation of the cosmos by slow degrees.

32. The union of the seed with the process of its development forms the duality, that is destroyed by the loss of either of these. It is imagination only that paints the world as a dull material thing, when there is no such grossness in the pure intellect. (The gloss explains this passage to mean that, It is the doctrine of dualists to maintain the union of the productive seed or spirit of God, with the act of producing the material world to be coeternal, and the one becomes null without the other, but this tenet is refuted on the ground of the impossibility of the Combination of the immaterial with the material, whence the material world is proved to be a nullity and mere illusion).

33. The intellect and dull matter cannot both combine together, nor can the one be included under the other, therefore the ideal world resembles the marks inscribed in the stone and no way different in their natures.

34. As the pith and marrow of a fruit, is no other than the fruit itself; so the cosmos forms the gist of the solid intellect, and no way separable from the same; which is like a thick stone containing marks, undermarks, underlined under one another.

35. So we see the three worlds lying under one another, in the womb of the unity of God; as we behold the sleeping and silent marks of lotuses and conch shells, inscribed in the hollow of a stone.

36. There is no rising nor setting (i.e. the beginning or end), of the course of the world (in the mind of God); but every thing is as fixed and immovable in it, as the inscription carved in a stone.

37. It is the pith and marrow of the divine intellect, that causes the creative power and the act of creation; as it is the substance of the stone, that produces and reduces the figures in the stone.

38. As the figures in the stone, have no action or motion of their own; so the agents of the world have no action of theirs, nor is this world ever created or destroyed at any time (but it continues for ever as carved in the mind of God).

39. Every thing stands as fixed in the mind of God, as if they were the firm and immovable rocks; and all have their forms and positions in the same manner as they are ordained and situated in the Divine Mind.

40. All things are filled with the essence of God, and remain as somnolent in the Divine mind; the various changes and conditions of things that appear to us in this world, are the mere vagaries of our erroneous fancy; for every thing is as fixed and unchanged in the mind of God, as the dormant images on a stone.

41. All actions and motions of things are as motionless in mind of God, as the carved lie asleep in the hollow of a stone. It is the wrong superfluous view of things, that presents to us all these varieties and changes; but considered in the true and spiritual light, there is neither body nor any change that presents itself to our sight.

## CHAPTER XXXXVII.

### LECTURE ON THE DENSITY OF THE INTELLECT.

Argument.--Interpretation of the Intellect compared with the Belfruit and carved stone and its further comparison with the Egg of a Peahen.

Vasishtha continued:--The great category of the Intellect which is compared with the bel fruit or wood apple, contains the universe as its own matter and marrow within itself; and it broods upon the same: as in its dream (by forgetfulness of its own nature of omniscience before which everything is present).

2. All space and time and action and motion being but forms of itself, there can be no distinction of them in the intellect. (Hence every part of creation and all created things, are but composite parts of the intellect).

3. All words and their senses, and all acts of volition, imagination and perception, being actions of the intellect, they can not be unrealities in any respect. (Nothing proceeding from the real one is ever unreal).

4. As the substance contained in a fruit, passes under the several names of the kernel, pith and marrow and seeds; so the pith and marrow of the solid intellect being but one and the same thing, takes many names according to their multifarious forms.

5. A thing though the same, has yet different names according to its different states and changes of form; and as it is with the contents of a fruit, so it is with the subjects included under the intellect.

6. The intellect reflects its image in the mirror of the world, as these sculptured images are exprest in a slab of stone.

7. The brilliant gem of the supreme intellects produces myriads of worlds in itself; as the gem of your minds casts the reflection of every object of our desire and imagination.

8. The casket of the intellect contains the spacious world, which is set in it as a big pearl of vast size; it is but a part of the other, though appearing as distinct and different from the other.

9. The intellect is situated as the shining sun, to illumine all things in the world; it brings on the days and nights by turns, to show and hide them to and from our view.

10. As the waters of an eddy whirl and hurl down into the vortex of

the sea, so do these worlds roll and revolve in the cavity of the intellect; and though its contents are of the same kind, yet they appear as different from one another as the pulps and seeds of fruits.

11. The body of the stone like intellect contains the marks of whatever is existent in present creation; as also of all that is inexistent at present (i.e. the marks of all past and future creation. The omniscience of the divine intellect has all thing present before it, whether they are past and gone or to come to being hereafter).

12. All real essence is the substance of the apple-like Intellect, whether it is in being or not being and all objects whether in esse or non esse, obtain their form and figure according to the pith and marrow of that intellectual fruit. (All outward forms are the types of the intellectual archetype).

13. As the lotus loses its own and separate entity by its being embodied in the stone, so do all these varieties of existence lose their difference by their being engrossed into the unity of the intellectual substance.

14. As the diversity of the lotus changes to the identity of the stone, by its union with and entrance into its cavity; so the varieties of creation, become all one in the solid mass of the Divine Intellect.

15. As the mirage appears to be a sheet of water to the thirsty deer, while it is known to the intelligence to be the reflexion of the solar rays on the sandy desert; so does the reality appear as unreal and the unreal as real to the ignorant; while in truth there is neither the one nor the other here, except the images of the Divine Mind.

16. As the body of waters fluctuates itself (owing to the fluidity of the element); so is there oscillation in the solidity of the Divine Intellect (owing to its spiritual nature).

17. The lotuses and conch-shells are of the same substance, as the stone in which they are carved and engraved; but the world and all its contents that contained in the intellect, are neither of the same substance nor of the same nature (because of their perishableness).

18. Again the big block of stone which serves for the comparison of the divine Intellect, is itself contained in the same; and while the figures of the former are carved out of its body, those of the latter are eternally inherent in it.

19. This creation of God is as bright as the autumnal sky, and it is as fair as the liquid beams of the moon. (It means to say, says the gloss, that God shines in his form of the world jagat-Brahmá or God identified with the world which is the doctrine of cosmotheism).

20. The world is eternally situated in God, as the figures in the stone which are never effaced; the world is as inseparably connected with the Deity, as the god head of god with himself.

21. There is no difference of these, as there is none between the tree and its plant; all the worlds that are seen all abouts, are not disjoined from Divine Intellect.

22. These as well as the Intellect have neither their production nor destruction at any time, because of their subsistence in the spirit of God, which shows them in their various forms, as the heat of the sun exhibits a sheet of water in the sandy desert.

23. The world with all its solid rocks, trees and plants, dissolves into the Divine Intellect at the sight of the intelligent, as the hard hail stones are seen to melt into the liquid and pure water. (All solids vanish into subtle air).

24. As the water vanishes into the air, and that again into vacuum,

so do all things pass away to the supreme spirit; and again it is the consolidation of the Intellect, that forms the solid substances of hills, plants and all tangible things. (Condensation as well as rarefaction, are both of them but acts of the great mind of God).

25. The pith that is hidden in the minute substance, becomes the marrow in its enlarged state; so the flavor of things which is concealed in the atoms, becomes perceptible in their density with their growth.

26. The power of God resides in the same manner in all corporeal things, as the properties of flavours and moisture are inherent in the vegetable creation. (Hence Brahmá is said to be the pith or moisture of all--\_rasovaitata\_).

27. The same power of God manifests itself in many forms in things, as the self same light of the sun shows itself in variegated colours of things, according to the constitution of their component particles.

28. The supreme soul shows itself in various ways in the substance and properties of things, as the Divine Intellect represents the forms of mountains and all other things in the changeful mind.

29. As the soft and liquid yolk of the egg of a peahen, contains in it the toughness and various colours of the future quills and feathers; so there are varieties of all kinds inhering in the Divine Intellect, and requiring to be developed in time.

30. As the versicolour feathers of a peacock's train, are contained in the moisture within the egg; so the diversity of creation is ingrained in the Divine mind (as it is said in the parable of the Peahen's egg).

31. The judicious observer will find the one self same Brahmá, to be present every where before his sight; and will perceive his unity amidst all diversity, as in the yolk of the peahen.

32. The knowledge of the unity and duality of God, and that of his containing the world in himself; is also as erroneous as the belief in the entity and nonentity of things. Therefore all these are to be considered as the one and same thing and identic with one another. (This is cosmotheism).

33. Know him as the supreme, who is the source of all entity and non-entity, and on whose entity they depend; whose unity comprises all varieties, which appear as virtual and are no real existences. (Hence the gloss deduces the corollary, that the unreal or negative is subordinate to the positive, and the variety to the unity).

34. Know the world to be compressed under the category of the Intellect, as the Intellect also is assimilated with the works of creation; in the same manner as is the relation of the feather and moisture, the one being the production and the other the producer of one another.

35. The mundane egg resembles the peahen's egg, and the spirit of God is as the yolk of that egg; it abounds with many things like the variegated feathers of the peacocks, all which serve but to mislead us to error. Know therefore there is no difference in outward form and internal spirit of the world, as there is none in the outer peacock and the inner-yolk.

#### CHAPTER XXXXVIII.

#### ON THE UNITY AND IDENTITY OF BRAHMÁ AND THE WORLD.

Argument.--He whose essence is the source of all our enjoyments; is ascertained as the \_Sachchidánanda\_ or Entity of the Felicitous

Intellect or the blissful spirit of God.

Vasishtha continued:--That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk. (The mind of God contains the mundane egg).

2. That which has nothing in reality in it, appears yet to contain everything in itself; as the spotless mirror reflects the image of the moon, and the hollow egg bears the figure of the future peacock.

3. It is in this manner that the gods and sages, saints and holy-men, the siddhas and great Rishis, meditate on the true and self subsistent form of God, as find themselves seated in their fourth state of bliss above the third heaven.

4. These devout personages sit with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of God shining in its full light.

5. Thus enrapt in their conscious presence of God, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

6. They sit quiet as figures in a painting, without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds. (They forget themselves to stones in their excess of devotion).

7. They remain in their state of holy rapture, without the employment of their minds in their fleeting thoughts, and whenever they have any agitation they can effect anything, as the Lord God works all things at the slightest nod.

8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and gladding the leafy branches of trees.

9. The soul is as enraptured with the view of the holy light of God, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunar disc. (The gloss explains the distant moonlight to be less dazzling than the bright disc of that luminary).

10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither visible nor in need of admonition, nor is it too near nor far from us. (The gloss is silent on the inappropriateness of the simile).

11. It is by one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit or mind, or by our desire of knowing it.

12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its vacuity or solidity, or the centre of any thing.

13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

14. That is called the soul in which all things are moving, and which is neither the beginning nor end of any thing, but exists from eternity to eternity, and is not characterised by any of the elementary bodies of air and the rest.

15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

16. There is no removal of this vacuous spirit from its seat, both in the inside and outside of every body; for know, O thou best of spiritualists, all bodies to be equally situated in the all pervading spirit.

17. It is the imperfection of our understanding, that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the universal soul, to be diffused throughout the universe.

18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

19. Know all those as the great Brahma--the immaculate soul, that is without the properties and attributes of mortal beings; it is without change and beginning and end, and is always tranquil and in the same state.

20. Now Ráma! as you have known by your spiritual vision (clairvoyance), all things including time and action, and all causality, causation and its effect, together with the production, sustentation and dissolution of all, to be composed of the spirit of God, you are freed from your wanderings in the world in your bodily form.

#### CHAPTER XXXXIX.

#### CONTEMPLATION OF THE COURSE OF THE WORLD.

Argument.--Consideration of the changes in the state of things; and their origination from Ignorance and extinction in the true knowledge of their nature.

Ráma said:--Sir, if there is no change in the immutable spirit of God; say how do these various changes constantly appear to occur in the state of things in this world. (Because it is the change of cause that produces a change in the effect, as also a change in the state of any thing, argues a change in its cause likewise).

2. Vasishtha replied:--Hear Ráma! that it is the alteration of a thing that does not revert to its former state, that is called its change, as it occurs in the instance of milk, and its conversion to curd and butter, which never become the pure milk again.

3. The milk is converted to curd, but the curd never reverts to its former state of milk, such is the nature of change in the state of things; but it can never affect the great God, who remains alike all along the first, intermediate and last states of things.

4. There is no such change as that of milk or any other things in the immutable Brahma, who having no beginning nor end, can neither have any age or stage of life assigned to him. (\_i.e.\_ The Infinite God is neither young nor old as any finite being).

5. The states of beginning and end which are attributed to eternal God, are the false imputations of ignorance and error, as there can be no change of changeless one. (To say therefore that God is the first and last, the alpha and omega of all, means that the beginning and end of all things, are comprised in his everlasting existence).

6. Brahma is not our consciousness, nor the object of our consciousness. He is as unconnected with us as our soul and intellect, and is only known to us by the word.

269690  
269691 7. A thing is said to be the same, with what it is in the beginning  
269692 and end; the difference that takes place in the form is only a mist of  
269693 error, and is taken into no account by the wise. (The identity of a  
269694 thing consists in its unalterable part).

269695  
269696 8. It is the soul only that remains self same with itself, both in the  
269697 beginning, middle and end of it, and in all places and times, and never  
269698 changes with the change of the body or mind and therefore forms the  
269699 identity of the person.

269700  
269701 9. The soul which is formless and self-same with itself, forms the  
269702 personality and individuality of a being, and because it is not subject  
269703 to any modality or mutation at any time, it constitutes the essential  
269704 identity of every body.

269705  
269706 10. Rāma rejoined:--If the divine soul is always the same and perfectly  
269707 pure in itself, when proceeds our error of its changeableness, and what  
269708 is the cause of the avidyā or ignorance that shows these changes unto  
269709 us?

269710  
269711 11. Vasishtha replied:--The category of Brahma implies that, He is  
269712 all what is, what was, and what will be in future; that He is without  
269713 change and without beginning and end, and there is no \_avidyā\_  
269714 ignorance in him.

269715  
269716 12. The signification that is meant to be expressed by the significant  
269717 term Brahma, does not include any other thing as what is inexistent, or  
269718 the negative idea of ignorance under it (\_i.e.\_ God is what is and not  
269719 what is not).

269720  
269721 13. Thyself and myself, this earth and sky, the world and all its  
269722 sides, together with the elementary of fire and others, are all  
269723 the everlasting and infinite Brahma, and there is not the least  
269724 misunderstanding in it.

269725  
269726 14. Avidyā or Ignorance is a mere name and Error, and is but another  
269727 word for unreality; nor can you Rāma, ever call that a reality, which  
269728 is never existent of itself. (The words ignorance and error are both of  
269729 them but negative terms).

269730  
269731 15. Rāma said:--Why sir, you have said yourself of Ignorance in the  
269732 chapter on Upasama or Tranquillity, and told me to know all these as  
269733 products of error.

269734  
269735 16. Vasishtha answered:--Rāma! you had been all this time immersed in  
269736 your ignorance, and have at last come to your right understanding by  
269737 your own reasoning.

269738  
269739 17. It is the practice of glossologists and men of letters, to adopt  
269740 the use of the word ignorance, living soul and the like, for awakening  
269741 the unenlightened to their enlightenment only.

269742  
269743 18. So long as the mind is not awakened to the knowledge of truth, it  
269744 remains in the darkness of error for ever; and is not to its right  
269745 understanding; even by its traversing a hundred miles.

269746  
269747 19. When the living soul is awakened to its right sense by the force of  
269748 reason, it learns to unite itself to the supreme soul, but being led  
269749 without the guidance of reason, it is successful in nothing with all  
269750 its endeavours.

269751  
269752 20. He who tells the unenlightened vile man, that all this world is  
269753 the great Brahma himself, does no more than communicate his sorrows to  
269754 the headless trunk of a tree. (A lecture to the listless man, is not  
269755 listened to).

269756  
269757 21. The fool is brought to sense by reasoning, and the wise man knows  
269758 the truth from the nature of the subject; but the ignorant never learn

wisdom, without the persuasion of reason. (The wise learn by intuition, but the unwise by no instruction).

22. You had been unwise so long as you depended on your own reasoning (judgment); but being guided by me, you are now awakened to truth. (No body is wise of his own conceit without the guidance of his preceptor).

23. That I am Brahma, thou art Brahma, and so the visible world is Brahma himself; know this truth and naught otherwise, and do as you please. (All inventions and imaginations of Him are false).

24. Inconceivable is the conception of God, and the visible world is all that is known of him; know him as one, and the infinite, and you will not be misled into error.

25. Ráma, think in yourself whether when you are sitting or walking, or waking or sleeping, that you are this supreme spirit, which is of the form of light and intelligence, and pervades all things.

26. Ráma! if you are without your egoism and meity or selfishness, and if you are intelligent and honest, then be as oecumenical and tranquil as Brahma himself, who is equally situated in all things.

27. Know your self as the pure consciousness, which is situated as one in all; which is without beginning and end, and is the essence of light and the most transcendent of all being.

28. What you call, Brahma the universal soul and the fourth or transcendent state; know the same to be materia or matter and natura or nature also. It is the inseparable one in all, as the mud is the essential substance of a thousand water pots.

29. Nature is not different from the nature of the soul, as the clay is no other than the pot itself; the Divine essence is as the intrinsic clay, and the divine spirit extends as the inward matter of all things.

30. The soul has its pulsation like the whirling of the whirlpool, and this is termed Prakriti force or matter, which is no other than an effort of the spirit.

31. As pulsation and ventilation, mean the same thing under different names; so the soul and nature express the same substance, which are not different in their essence.

32. It is mere ignorance which makes their difference, and which is removed by their knowledge; as it is sheer ignorance which represents a snake in the rope, and which is soon removed by knowledge of their nature.

33. As the seed of imagination falls in the field of the intellect, it shoots forth in the sprout of the mind, which becomes the germ of the wide spreading arbor of the universe.

34. The seed of false imagination (of avidyá or personified Ignorance), being scorched by the flames of spiritual knowledge; will be able to vegetate no more, though it is sprinkled with the water of fond desire. (i.e. Fancy is fed by desire, but fly away at the appearance of reason).

35. If you do not sow the seed of imagination in the soil of your intellect, you will stop the germination of the plants of pain and pleasure in the field of your mind. (Pain and pleasure are imaginary ideas and not really so in their nature).

36. Ráma! as you have come to know the truth, you must forsake your false conception of such a thing as ignorance or error existing in the world; and know that there is no duality in the unity of God. Being thus full with the knowledge of one supreme soul, you must repudiate your ideas of pain and pleasure in anything here below. Pain turns to



269828 pleasure, and pleasure to pain, know them both as unreal, as they are  
269829 vain.

## 269830 CHAPTER L.

### 269831 ON SENSATIONS AND THE OBJECTS OF SENSES.

269832  
269833  
269834  
269835  
269836 Argument.--The production of the eight signs or senses in the vital  
269837 soul, and their development into the External organs for the perception  
269838 of outward objects.

269839  
269840  
269841  
269842  
269843 Ráma said:--Sir, I have known whatever is to be known, and seen all  
269844 that is to be seen; I am filled with the ambrosial draught of divine  
269845 knowledge, which you have kindly imparted to me.

269846  
269847 2. I see the world full with the fulness of Brahma, I know the  
269848 plenitude of God that has produced this plenary creation; it is the  
269849 fulness of God that fills the universe, and all its amplitude depends  
269850 on the plenum of the all pervading Deity.

269851  
269852 3. It is now with much fondness that I like to propose to you another  
269853 question, for the improvement of my understanding; and hope you will  
269854 not be enraged at it, but communicate to me the instruction as a kind  
269855 father does to his fondling boy.

269856  
269857 4. We see the organs of sense, as the ears, nose, eyes, mouth and  
269858 touch, existing alike in all animals (whether when they are alive or  
269859 dead).

269860  
269861 5. Why is it then that the dead do not perceive the objects of their  
269862 sense, as well as the living who know the objects in their right manner?

269863  
269864 6. How is it that the dull organs perceive the outward objects, as a  
269865 pot and other objects of sense which are imperceptible to the inward  
269866 heart, notwithstanding its natural sensibility and sensitiveness.

269867  
269868 7. The relation between outward objects and the organs, is as that of  
269869 the magnet and iron, which attract one another without their coming in  
269870 contact together. But how is it that the small cavities of the organs  
269871 could let into the mind such prodigious objects that surround us on all  
269872 sides.

269873  
269874 8. If you well know these secrets of nature, then please to communicate  
269875 them to me in a hundred ways, in order to satisfy my curiosity  
269876 regarding them.

269877  
269878 9. Vasishtha answered--Now Ráma, I tell you in short, that neither  
269879 the organs nor the heart and mind, nor the pots and pictures, are the  
269880 things in reality; because it is impossible for any thing to exist  
269881 apart and independent of the pure and intelligent spirit of God.

269882  
269883 10. The Divine Intellect which is purer than air, takes the form of the  
269884 mind by itself; which then assumes its elemental form of the organic  
269885 body, and exhibits all things agreeably to the ideas which are engraven  
269886 in the mind.

269887  
269888 11. The same elements being afterwards stretched out into matter or  
269889 \_máýá\_ and nature or \_prakriti\_, exhibit the whole universe as its  
269890 \_ensemble\_, and the organs and their objects as its parts. (This  
269891 passage rests on the authority of the sruti which says--[Sanskrit:  
269892 máyántu prakritim vidyánamáyinantu maheshvaram | ashábayavabhutestu  
269893 váptamsarvva midamjagat]).

269894  
269895 12. The mind which takes the elemental form of its own nature, reflects  
269896 itself in all the parts of nature in the forms of pots and all the rest

of things. (It is repeatedly said that the mind is the maker of all things by reminiscence of the past).

13. Rāma rejoined--Tell me sir, what is the form of that elementary body, which reflects itself in a thousand shapes on the face of the \_puryastaka\_ or elemental world, as it were on the surface of a mirror.

14. Vasishtha replied--This elementary body which is the seed of the world, is the undecaying Brahma, who is without beginning and end, and of the form of pure light and intellect, and devoid of parts and attributes.

15. The same being disposed to its desires, becomes the living soul; and this being desirous of collecting all its desires and the parts of the body together, becomes the palpitating heart in the midst of it. (The word heart \_hrid\_ is derived from its \_harana\_ or receiving the blood and all bodily sensations into it; it, is called the \_chitta\_ also, from its \_chinoti\_ or collecting and distributing these in itself and to all parts of the body).

16. It becomes the ego from its thought of its egoism, and is called the mind from its minding--\_manana\_ of many things in itself; it takes the name of \_buddhi\_ or understanding from its \_bodha\_ or understanding and ascertainment of things, and that of sense also from its sensation of external objects.

17. It thinks of taking a body and becomes the very body, as a potter having the idea of a pot forms it in the same manner. Such being the nature of the soul of being and doing all what it likes, it is thence styled the \_puryashtaka\_ or manifest in its said eight different forms.

18. The Intellect is also called the \_puryashtaka\_ or octuple soul, from its presiding over the eight fold functions of a person; as those of perception, action and passion and inspection or witnessing of all things and the like; as also from its inward consciousness and the power of vitality. (The gloss gives the following explanations of these words, \_viz.\_--Perception of what is derived by the organs of sense. Action of what is done by the organs of action [Sanskrit: karmendriya]. Passion or the feelings of pleasure or pain that is so derived. Inspection or the silent witnessing of all things by the isolated soul. And so on).

19. The living soul takes upon it different forms at different times, according as it is employed in any one of these octuple functions; and also as it is actuated by the various desires, that rise in it by turns.

20. The octuple nature of the soul causes it to put forth itself, in the same form, as it is led to by its varying desire at any time; in the same manner as a seed shoots forth in its leaves, according to the quantity of water with which it is watered.

21. The soul forgets its intellectual nature, and thinks it's a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its erroneous belief.

22. Thus the living soul wanders about in the world, as it is dragged to and fro by the halter of desire tied about its neck; now it soars high and then it plunges below like a plank, rising up and sinking below the waves and currents of the sea.

23. There is some one, who after being released from his imprisonment in this world, comes to know the supreme soul, and attains to that state which has neither its beginning nor end.

24. There are others also, who being weary and worried by their transmigrations in multitudinous births, come after the lapse of a long period to their knowledge of the soul, and obtain thereby their state of final bliss at last.

269966  
269967 25. It is in this manner, O intelligent Ráma, that the living soul  
269968 passes through many bodily forms, and you shall hear now, how it  
269969 comes to perceive the outward objects of the pots &c. by means of the  
269970 external organs of perception--the vision and others.

269971  
269972 26. After the intellect has taken the form of the living soul, and  
269973 the same has received its vitality; the action of the heart sends its  
269974 feelings to the mind, which forms the sixth organ of the body.

269975  
269976 27. As the living soul passes into the air, through the organs of the  
269977 body it comes in contact with the external objects of the senses; and  
269978 then joining with the intellect it perceives the external sensations  
269979 within itself. (The gloss says--The organs of sense like canals of  
269980 water, carry the sensations to the seat of the mind).

269981  
269982 28. It is the union of the living soul with the outward objects, that  
269983 causes and carries the sensations to the mind; but the soul being  
269984 defunct and the mind being dormant, there is no more any perception of  
269985 the externals.

269986  
269987 29. Whatever outward object which is set in the open air, casts its  
269988 reflexion on the subtile senses of living beings, the same comes intact  
269989 with the living soul which feels the sensation; but the soul being  
269990 departed, the dead body has neither its life nor feeling of aught in  
269991 existence.

269992  
269993 30. When the form of the outward object, comes in contact with the  
269994 gemming eye sight of a person; it casts its picture on the same, which  
269995 is instantly conveyed to the inward soul.

269996  
269997 31. The image that is cast on the retina of the eye, is reflected  
269998 thence to the clearer mirror of the soul, which perceives it by contact  
269999 with the same; and it is thus that outer things come to the knowledge  
270000 of the living soul.

270001  
270002 32. Even babes can know whatever comes in taction with them, and so do  
270003 brutes and vegetables have the power of feeling the objects of their  
270004 touch; how then is it possible for the sensuous soul to be ignorant of  
270005 its tangible objects?

270006  
270007 33. The clear rays of the eyesight which surround the soul, present to  
270008 it the pictures of visible objects which they bear in their bosom, and  
270009 whereby the soul comes to know him.

270010  
270011 34. There is the same relation of sensuous contact, between the  
270012 perceptive soul and the perceptible objects of the other senses also;  
270013 the taste, smell, sound, the touch of things, are all the effects of  
270014 their contact with the soul.

270015  
270016 35. The sound remaining in its receptacle of the air, passes in a  
270017 moment in the cavity of the ear; and thence entering into the hollow  
270018 space of the soul, gives it the sensation of its nature.

270019  
270020 36. Ráma said:--I see that the reflexions of things are cast in the  
270021 mirror of the mind, like the images of things carved on wooden tablets  
270022 and slabs of stone; but tell me sir, how the reflexion of the image of  
270023 God is cast on the mirror of the mind.

270024  
270025 37. Vasishtha replied:--know, O best of gnostics that know the  
270026 knowable, that the gross images of the universal and particular souls,  
270027 which are reflected in the mirror of the mind, are as false as the  
270028 images of God and deities which are carved in stones and wood.

270029  
270030 38. Never rely, O Ráma, in the substantiality of this false world; know  
270031 it as a great vortex of whirling waters, and ourselves as the waves  
270032 rolling upon it.

270033  
270034 39. There is no limitation of space or time or any action, in the

boundless ocean of the infinity and eternity of the Deity; and you must know your soul to be identic with the Supreme, which is ubiquitous and omnipresent.

40. Remain always with a calm and quiet mind, unaddicted to anything in this world; know the vanity of worldly pleasures and pains, and go on with a contented mind where ever you will. Preserve your equality, and commit yourself to an indifferent apathy to every thing.

## CHAPTER LI.

### ON THE PERCEPTION OF THE SENSIBLE OBJECTS.

Argument.--Erroneous Belief in the Reality of the Body and Mind; instead of believing the unity and Entity of Brahma as All in All.

Vasishtha resumed:--Ráma, you have heard me relate unto you that, even the lotus-born Brahmá who was born long before you, had been without his organs of sense at first (\_i.e.\_ Brahmá the creative power of God, was purely a spiritual Being, and had necessarily neither a gross body nor any of its organs as we possess).

2. As Brahmá--the collective agents of creation was endued only with his consciousness--\_Samvid\_ for the performance of all his functions; so are all individual personalities endowed with their self-consciousness only, for the discharge of all their necessary duties.

3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.

4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

5. At first there was the pure consciousness in its collective-form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. At first was the Divine soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "\_aham bahusyam\_".

6. It is no stain to the pure universal, undivided and subjective Divine spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself. (in its self manifestation in the universe).

7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form. (Because the Lord becomes the object of our meditation and adoration in his spirit only).

8. He does not become the Vidyá or Avidyá--the intelligible or unintelligible, and is ever existent as appearing non-existent to the ignorant; this is called the supreme soul, which is beyond the comprehension of the mind and apprehension of the senses.

9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from fire.

10. From whatever source ignorance (Avidyá) may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a

malady, you should seek the remedy of reasoning for its removal.

11. After all forms of things and the erroneous knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom. (The infinity of Deity, envelopes all existence in it).

12. That in which all the actions and commotions of the world, remain still and motionless; [as] if they were buried in dead silence and nihilicity; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

13. The unreal or negative idea of ignorance, has also a form, as inane as it is nothing; look at her and she becomes a nullity, touch her and she perishes and vanishes from sight. (Avidyá like Ignorantia is of the feminine gender, and delusive and fleeting as a female).

14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage (which kills by decoying the unwary traveller).

15. As it is ignorance alone that creates her reality, her unreality appears as a reality, and destroys the seeming reality at once. (Avidyá or Ignorance is the Goddess of the agnostic sáktas, who worship her, under the name of Máyá or Illusion also).

16. Agnosticism imputes false attributes to the nature of the Deity, and it is the doctrine of the agnostics to misrepresent the universal spirit, under the forms of the living soul and the perishable body. (from their ignorance of the supreme).

17. Now hear me attentively to tell you the sástras that they have invented, in order to propagate their agnostic religion or belief in this avidyá, by setting up the living soul and others in lieu of the supreme spirit.

18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a devil of a doll, and afterwards break it to nothing.

20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

21. They employ these five fold organs in the perception of the pentuple objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colours. (This means the false appearances which are shown by the deceptive senses).

22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them either as false or true.

23. They believe the moonlight to be hot or cold, according as they feel by their outward perception. (\_i.e.\_ Though the moon-beams appear cooling to the weary, yet they seem to be warm to the love lorn \_amorosa\_).

24. The pungency of the pepper and the vacuity of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but

is found to be full of air by others, who assert the dogma of nature's abhorrence of vacuum.

25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot. (The objective is the production of the subjective.)

28. In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from sap of its own unity, which is the supreme soul itself. (The spirit of God that dwells in all souls. (Swátmani Brahmasatwa), produces all these varieties in them.)

30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

31. The living soul appears to assume to itself, the different forms of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.

32. The living soul perceives all these changes, as they are exhibited before it by the supreme soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

33. Even the sky which is as clear as the looking glass, and is spread all about and within every body, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls (in which they appear to be imprinted). Here Vasishtha is no more an ákása-vádi--vacuist, in as much as he finds a difference in the nature and capacity of the one from those of the other or the supreme soul.

34. The soul which is situated in the universal soul of Brahmá, shines as the living soul (Jíva) of living beings; but it amounts to a duality, to impute even an incorporeal idea of Avidyá or Ignorance to it; because the nature of God is pure Intelligence, and cannot admit an ignorant spirit in it (as the good spirit of God cannot admit the evil spirit of a demon in itself).

35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (swabháva and neyati); and though such appearance is no reality, yet you can never undo what is ordained from the beginning.

36. As a golden ornament presents to you the joint features of its reality and unreality at the same time (in that it is gold and jewellery, the one being real and the other changeable and therefore unreal); so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine spirit, as the gold ornament is melted

270242 down to liquid gold in the crucible.

270243  
270244 37. The Divine Intellect being all-pervasive by reason of its  
270245 intellectuality, it diffuses also over the human mind; as the gold of  
270246 the jewel settles and remains dull in the crucible.

270247  
270248 38. The heart having the passive nature of dull intellectuality,  
270249 receives the fleeting impressions of the active mind, and takes upon  
270250 it the form that it feels strongly impressed upon it at any time. (The  
270251 heart is the passive receptacle of the impression of the active mind  
270252 and reverberates to the tone of its thoughts).

270253  
270254 39. The soul also assumes many shapes to itself at different times,  
270255 according to the ever changing prospects, which various desires always  
270256 present before it.

270257  
270258 40. The body likewise takes different forms upon it, according to  
270259 its inward thoughts and feelings; as a city seen in a dream varies  
270260 considerably from what is seen with naked eyes. So we shape our future  
270261 forms by the tenor of our minds (because our life is but a dream and  
270262 our bodies but its shadows--\_prathibas\_).

270263  
270264 41. As a dream presents us the shadows of things, that disappear on our  
270265 waking, so these living bodies that we see all about, must vanish into  
270266 nothing upon their demise.

270267  
270268 42. What is unreal is doomed to perish, and those that die are destined  
270269 to be born again, and the living soul takes another form in another  
270270 body, as it sees itself in its dream.

270271  
270272 43. This body does not become otherwise, though it may change from  
270273 youth to age in course of time; because the natural form of a person  
270274 retains its identity in every stage of life through which it has to  
270275 pass.

270276  
270277 44. A man sees in his dream all that he has seen or heard or thought  
270278 of at any time, and the whole world being comprised in the state of  
270279 dreaming, the living soul becomes the knower of all that is knowable  
270280 in his dream. (The sruti says, the soul comprises the three worlds in  
270281 itself, which it sees expanded before in its dream).

270282  
270283 45. That which is not seen in the sight of a waking man, but is known  
270284 to him only by name (as the indefinite form of Brahma); can never  
270285 be seen in dream also, as the pure soul and the intellect of God.  
270286 (Abstract thoughts are not subjects of dream).

270287  
270288 46. As the living soul sees in its dream the objects that it has seen  
270289 before, so the intellectual part of the soul sees also many things,  
270290 which were unknown to it.

270291  
270292 47. Subdue your former desires and propensities, by your manly efforts  
270293 at present; and exert your utmost to change your habitual misconduct to  
270294 your good behaviour for the future.

270295  
270296 48. You can never subdue your senses, nor prevent your transmigrations,  
270297 without gaining your liberation; but must continue to rise and plunge  
270298 in the stream of life forever more and in all places.

270299  
270300 49. The imagination of your mind, causes the body to grasp your soul as  
270301 a shark, and the desire of your soul is as a ghost, that lays hold on  
270302 children in the dark.

270303  
270304 50. It is the mind, the understanding and egoism, joined with the five  
270305 elements or tanmátras, that form the puryastaka or ativáhika body,  
270306 composed of the octuple subtile properties.

270307  
270308 51. The bodiless or intellectual soul, is finer than the vacuous air;  
270309 the air is its great arbor, and the body is as its mountain. (\_i.e.\_ It  
270310 is more subtile than the empty air and sky).

270311 52. One devoid of his passions and affections, and exempt from all  
270312 the conditions of life, is entitled to his liberation; he remains in  
270313 a state of profound sleep (hypnotism), wherein the gross objects and  
270314 desires of life, lie embosomed and buried for ever.  
270315

270316 53. The state of dreaming is one, in which the dreamer is conscious of  
270317 his body and self-existence; and has to rove about or remain fixed in  
270318 some place, until his attainment of final liberation. Such is the state  
270319 of living beings and vegetables (both of which are conscious of their  
270320 lives).  
270321

270322 54. Some times the sleeping and often the dreaming person, have both to  
270323 bear and carry with them their ativáhika or moveable bodies, until  
270324 they obtain their final emancipation from life.  
270325

270326 55. When the sleeping soul does not rise of itself (by its intellectual  
270327 knowledge), but is raised from the torpor of its sleep by some ominous  
270328 dream, it then wakes to the fire of a conflagration from its misery  
270329 only. (Here waking to a conflagration is opposed to the waking to a  
270330 seas of woes of Dr. Young. The gloss says, that it is a structure on  
270331 the unintelligent waking of the Nyáyikas).  
270332

270333 56. The state of the unmoving minerals, including even that of the  
270334 fixed arbor of the Kalpa tree (that is in its torpid hypnotism of  
270335 susupti), exhibits no sign of intelligence except gross dulness.  
270336

270337 57. The dull sleep of susupta being dispelled by some dream, leads  
270338 the waker to the miseries of life in this world; but he that awakes  
270339 from his trance with full intelligence, finds the perfect felicity of  
270340 the fourth (turya) states open fully to his view.  
270341

270342 58. The living soul finds liberation by means of its intelligence, and  
270343 it is by this means that it gets its spirituality also; just as copper  
270344 being cleansed of its rust by some acid, assumes the brightness of pure  
270345 gold.  
270346

270347 59. The liberation that the living soul has by means of its  
270348 intelligence, is again of two kinds, namely;--the one is termed  
270349 emancipation from life or Jívan mukta, and the other is known as the  
270350 release from the burden of the body or deha mukta.  
270351

270352 60. Emancipation from life means the attainment of the fourth state of  
270353 perfection, and intelligence signifies the enlightenment of the soul,  
270354 and this is obtainable by cultivation of the understanding.  
270355

270356 61. The soul that is acquainted with sástra, and knows the supreme  
270357 spirit in itself, becomes full of the Deity; but the unintelligent soul  
270358 sees only horrors rising before it, like spectres of his troublesome  
270359 dreams.  
270360

270361 62. The horrors rising in the heart of man, serve only to disturb the  
270362 rest of the breast; or else there is nothing in the heart of man,  
270363 except a particle of the Divine Intellect.  
270364

270365 63. Men are verily subjected to misery, by looking at the Deity in any  
270366 other light, than the Divine light which shines in the soul of man, and  
270367 beside which there is no other light in it.  
270368

270369 64. Look at the world whenever you will, and you will find it full of  
270370 illusion everywhere; as you find nothing in a pot full of foul water  
270371 except the sediments of dirt.  
270372

270373 65. In the same manner you see the atoms of human souls, full with the  
270374 vanities of this world; it is by the fetters of its worldly desires,  
270375 and gets its release by the breaking off those bonds of its desire.  
270376

270377 66. The soul sleeps under the spell of its desires, and sees those  
270378 objects in its dream, it wakes after their dispersion to the state of  
270379



turya-felicity. The spell of gross desire, extends over all animate as well as in-animate creation.

67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

68. The living soul (passing through the doors of bodily organs) becomes united with the outward object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of God, they both become one and the same with the common receptacle of all. (I.e. All things blend in the Divine unity).

69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or lay hold upon as desirable or disgusting, when they are all the same in the sight of God.

70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds for ever.

71. As the ocean is an even expanse of water, after the subsidence of all its various waves and billows, and shows itself as clear as sky with its pure watery expanse to view; so the whole universe appears as the reflexion of one glorious and ever lasting Deity, after we lose sight of the diversities that are presented to our superficial view.

#### CHAPTER LIII.

#### STORY OF ARJUNA, AS THE INCARNATION OF NARA-NÁRÁYANA.

Argument.--The Narrative of Arjuna given in Illustration of the truth, that the world is a dream and unworthy of our reliance.

Vasishtha said:--Know Ráma, this world to be as a dream, which is common to all living beings, and is fraught with many agreeable scenes, so as to form the daily romance of their lives, which is neither true nor entirely false.

2. But as it is not likely that the living souls of men should be always asleep; therefore their waking state is to be accounted as one of dreaming also. (Life is a dream. Addison).

3. Life is a longer dream than the short lived ones in our sleep; and know it, intelligent Ráma, to be as untrue as it is unsubstantial and airy in its nature.

4. The living souls of the living world, continually pass from dream to dream, and they view the unrealities of the world as positive realities in their nature. (The unreal is thought as real by the Realists).

5. They ascribe solidity to the subtile, and subtilty to what is solid; they see the unreal as real, and think the unliving as living in their ignorance.

6. They consider the revolution of all worlds, to be confined in the solar system; and rove about like somnambulists and fleeting bees about the living soul, which they differentiate from the supreme.

270449 7. They consider and meditate in their minds, the living soul as a  
270450 separate reality, owing to its ubiquity and immortality, and as the  
270451 source of their own lives. (This is the living liberation--Jīvanmukti  
270452 of Buddhists, who consider their living souls as absolute agent of  
270453 themselves).

270454  
270455 8. Hear me to relate to you the best lesson of indifference (\_i.e.\_  
270456 the unattachment to the world and life), which the lotus-eyed lord  
270457 (Krishna) taught to Arjuna, and whereby that sagely prince became  
270458 liberated in life time. (Here is an anachronism of antedating  
270459 Krishnárjuna prior to Ráma).

270460  
270461 9. Thus Arjuna the son of Pandu will happily pass his life, and which I  
270462 hope you will imitate, if you want to pass your days without any grief  
270463 or sorrow.

270464  
270465 10. Ráma said:--Tell me sir, when will this Arjuna the son of Pandu,  
270466 come to be born on earth, and who is this Hari of his, that is to  
270467 deliver this lesson of indifference to the world to him?

270468  
270469 11. Vasishtha replied:--There is only the entity of one soul, to whom  
270470 this appellation is applied by fiction only. He remains in himself from  
270471 time without beginning and end, as the sky is situated in a vacuum.

270472  
270473 12. We behold in him the phantasmagoria of this extended world, as we  
270474 see the different ornaments in gold, and the waves and billows in the  
270475 sea. (Identity of the cause and effect of the producer and produced).

270476  
270477 13. The fourteen kinds of created beings display themselves in him; and  
270478 in him is the network of this universe, wherein all these worlds are  
270479 suspended, as birds hanging in the net in which they are caught.

270480  
270481 14. In him reside the deities Indra and Yama and the sun and moon, who  
270482 are renowned and hallowed in the scriptures; and in him abide the five  
270483 elemental creation, and they that have become the regents (of heaven  
270484 and earth).

270485  
270486 15. That the one thing is virtue and therefore expedient, and the  
270487 other is vice and therefore improper, are both placed in him as  
270488 his ordinances (or eternal laws); and depending on the free agency  
270489 (sankalpa) of men, to accept or reject the one or the other for good or  
270490 evil. (Hence there is no positive virtue or vice, nor God the author  
270491 of good and evil; but it is the obedience or disobedience to his fixed  
270492 laws, that amounts to the one or other).

270493  
270494 16. It is obedience to the Divine ordinance, that the gods are still  
270495 employed in their fixed charges with their steady minds.

270496  
270497 17. The lord Yama is accustomed to make his penance, at the end of  
270498 every four yugas (or kalpa age), on account of his greatness in  
270499 destruction of the creatures of God. (Yama the Indian Pluto and god of  
270500 death.)

270501  
270502 18. Sometimes he sat penitent for eight years, and all others for a  
270503 dozen of years, often times he made his penance for five or seven  
270504 years, and many times for full sixteen years.

270505  
270506 19. On a certain occasion as Yama sat observant of his austerity, and  
270507 indifferent to his duty, death ceased to hunt after living beings in  
270508 all the worlds.

270509  
270510 20. Hence the multitude of living beings filled the surface of the  
270511 earth, and made ground pathless and impassable by others. They  
270512 multiplied like the filth born gnats in the rainy weather, that  
270513 obstruct the passage of elephants.

270514  
270515 21. Then the gods sat together in council, and after various  
270516 deliberations came to determine the extirpation of all living beings,  
270517 for relieving the over burdened earth. (This was to be done by the

Bharata war celebrated in the great epic of the Mahábhárata).

22. In this way many ages have passed away, and many changes have taken place in the usages of the people, and unnumbered living beings have passed and gone with the revolutions of the worlds.

23. Now it will come to pass, that this Yama--the son of the sun and the lord of the regions of the dead; will again perform his penance in the aforesaid manner after the expiration of many ages to come.

24. He will again resume his penitence for a dozen of years, for the atonement of his sin of destroying the living; when he will abstain from his wonted conduct of destroying the lives of human beings.

25. At that time, will the earth be filled with deathless mortals, so as this wretched earth will be covered and overburthened with them, as with dense forest trees.

26. The earth groaning under her burden, and oppressed by tyranny and lawlessness, will have recourse to Hari for her redress, as when a virtuous wife resorts to her husband from the aggression of Dasyus.

27. For this reason, Hari will be incarnate in two bodies, joined with the powers of all the gods, and will appear on earth in two persons of Nara and Náráyana, the one a man and the other the lord Hari himself.

28. With one body Hari will become the son of Vasudeva, and will thence be called Vasudeva; and with the other he will be the son of Pandu and will thereby be named the Pándava Arjuna or Arjuna the Pándava.

29. Pandu will have another son by name of Yudhisthira, who will adopt the title of the son of Dharma or righteousness, for his acquaintance with politics, and he will reign over the earth to its utmost limit of the ocean.

30. He will have his rival with Duryodhana his cousin by his paternal uncle, and there will be a dreadful war between them as between a snake and weasel.

31. The belligerent princes will wage a furious war for the possession of the earth, with forces of eighteen legions on both sides. (Those of Duryodhana were eleven legions, and Yudhisthira were seven).

32. The God Vishnu will cause Arjuna to slay them all by his great bow of Gándíva, and thereby relieve the earth of her burden of riotous peoples.

33. The incarnation of Vishnu in the form of Arjuna, will comprise all the qualities incident to humanity; and will be fraught with the feelings of joy and vengeance, which are connatural with mankind.

34. Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war.

35. Hari will then with his intelligent form of Krishna, persuade his insensible person of Arjuna, to perform his part of a hero for crowning his valour with success.

36. He taught him the immortality of the soul by telling him that, the soul is never born nor does it die at any time, nor had it a prior birth, nor is it new born to be born again on earth, it is unborn and ever lasting, and is indestructible with the destruction of the body.

37. He who thinks the soul to be the slayer of or slain by any body, is equally ignorant of its nature, never kills nor is ever killed by any body.

38. It is immortal and uniform with itself, and more rare and subtile

than the air and vacuity; the soul which is the form of the great God himself, is never and in no way destroyed by any body.

39. O Ráma, that art conscious of yourself, know your soul to be immortal and unknown, and without its beginning, middle and end; it is of the form of consciousness and clear without any soil, so by thinking yourself as such, you become the unborn, eternal and undecaying soul yourself.

#### CHAPTER LIIII.

#### ADMONITION OF ARJUNA.

Argument.--Abandonment of Egoism, knowledge of the Adorable one and its different stages.

The Lord said:--Arjuna, you are not the killer (of any soul), it is a false conceit of yours which you must shun; the soul is ever lasting and free from death and decay.

2. He who has no egoism in him, and whose mind is not moved (by joy or grief), is neither the killer of nor killed by any body, though he may kill every one in the world. (This is an attribute of the supreme soul).

3. Whatever is known in our consciousness, the same is felt within us; shun therefore your inward consciousness of egoism and meity, as this is I and these are mine, and these are others and theirs.

4. The thought that you are connected with such and such persons and things, and that of your being deprived of them, and the joy and grief to which you are subjected thereby, must affect your soul in a great measure.

5. He who does his works with the parts or members of his body, and connects the least attention of his soul there with; becomes infatuated by his egoism and believes himself as the doer of his action. (here is a lesson of perfect indifference enjoined to any act or thought that a man does by or entertains in himself).

6. Let the eyes see, the ears hear, and your touch feel their objects, let your tongue also taste the relish of a thing, but why take them to your soul and where is your egoism situated in these?

7. The minds of even the great, are verily employed in the works that they have undertaken to perform, but where is your egoism or soul in these, that you should be sorry for its pains. (The soul is aloof from pain).

8. Your assumption to yourself to any action, which has been done by the combination of many, amounts only to a conceit of your vanity, and exposes you not only to ridicule, but to frustrate the merit of your act. (So is the assuming of a joint action of all the organs and members of the mind, and the achievement of a whole army to one's self. So also many masters arrogate to themselves the merit of the deeds of their servants).

9. The yogis and hermits do their ritual and ordinary actions with attention of their minds and senses, and often times with the application of the members and organs of their bodies only, in order to acquire and preserve the purity of their souls.

10. Those who have not subdued their bodies with the morphia of indifference, are employed in the repetition of their actions, without ever being healed of their disease (of anxiety).

270656 11. No person is graceful whose mind is tinged with his selfishness,  
270657 as no man however learned and wise is held in honour, whose conduct is  
270658 blemished with unpoliteness and misbehaviours.

270659  
270660 12. He who is devoid of his selfishness and egotism, and is alike  
270661 patient both in prosperity and adversity, is neither affected nor  
270662 dejected, whether he does his business or not.

270663  
270664 13. Know this, O son of Pandu as the best field for your martial  
270665 action; which is worthy of your great good, glory and ultimate  
270666 happiness. (War in a just cause is attended with glory).

270667  
270668 14. Though you reckon it as heinous on the one hand and unrighteous  
270669 on the other; yet you must acknowledge the super excellence and  
270670 imperiousness of the duties required of your martial race, so do your  
270671 duty and immortalize yourself.

270672  
270673 15. Seeing even the ignorant stick fast to the proper duties of their  
270674 race, no intelligent person can neglect or set them at naught; and the  
270675 mind that is devoid of vanity, cannot be ashamed or dejected, even if  
270676 one fails or falls in the discharge of his duty.

270677  
270678 16. Do you duty, O Arjuna, with your yoga or fixed attention to it, and  
270679 avoid all company (in order to keep company with the object of your  
270680 pursuit only). If you do your works as they come to you by yourself  
270681 alone, you will never fail nor be foiled in any. \_i.e.\_ thy object thou  
270682 canst never gain, unless from all others you refrain.

270683  
270684 17. Be as quiet as the person of Brahma, and do your works as quietly  
270685 as Brahma does leave his result (whether good or bad) to Brahma  
270686 (because you can have no command over the consequence), and by doing  
270687 so, assimilate thyself into the nature of Brahma (who is all in all).

270688  
270689 18. Commit yourself and all your actions and objects to God, remain  
270690 as unaltered as God himself, and know him as the soul of all, and be  
270691 thus the decoration of the world. (The gloss says, it is no blasphemy  
270692 to think one's self as God, when there is no other personality besides  
270693 that of Deity).

270694  
270695 19. If you can lay down all your desires, and become as even and cool  
270696 mind as a muni--monk; if you can join your soul to the yoga of sannyasa  
270697 or contemplative coldness, you can do all your actions with a mind  
270698 unattached to any.

270699  
270700 20. Arjuna said:--Please lord, explain to me fully, what is meant by  
270701 the renunciation of all connections, commitment of our actions to  
270702 Brahma; dedication of ourselves to God and abdication of all concerns.

270703  
270704 21. Tell me also about the acquisition of true knowledge and divisions  
270705 of Yoga meditation, all which I require to know in their proper order,  
270706 for the removal of my gross ignorance on those subjects.

270707  
270708 22. The Lord replied:--The learned know that as the true form of  
270709 Brahma, of which we can form no idea or conception, but which may be  
270710 known after the restraining of our imagination, and the pacification of  
270711 our desires.

270712  
270713 23. Promptitude after these things constitutes our wisdom or knowledge,  
270714 and perseverance in these practices is what is called Yoga. Self  
270715 dedication to Brahma rests on the belief that, Brahma is all this world  
270716 and myself also.

270717  
270718 24. As a stone statue is all hollow both in its inside and outside,  
270719 so is Brahma as empty, tranquil and transparent as the sky, which is  
270720 neither to be seen by us nor is it beyond our sight.

270721  
270722 25. It then bulges out a little from itself, and appears as something,  
270723 other than what it is. It is this reflexion of the universe, but all as  
270724 empty as this inane vacuity.

26. What is again this idea of your egoism, when every thing is evolved out of the Supreme Intellect, of what account is the personality of any body, which is but an infinitesimal part of the universal soul.

27. The Egoism of the individual soul, is not apart from the universal spirit, although it seems to be separate from the same; because there is no possibility of exclusion or separation of anything from the Omnipresent and all comprehensive soul of God, and therefore a distinct egoism is a nullity.

28. As it is the case with our egoism, so is it with the individuality of a pot and of a monkey also. (i.e. of all insensible and brute creatures too), none of which is separate from the universal whole. All existences being as drops of water in the sea, it is absurd to presume an egoism to any body.

29. Things appearing as different to the conscious soul, are to be considered as the various imageries represented in the self-same soul (like the sundry scenes shown in the soul in a dream).

30. So also is the knowledge of the particulars and species, lost in the idea of the general and the summum genus. Now by sannyāsa or renunciation of the world is meant, the resignation of the fruition of the fruits of our actions. (The main teaching of Krishna to Arjuna in the Bhagavadgītā, tends to the renunciation of the fruits of our actions).

31. Unattachment signifies the renunciation of all our worldly desires, and the intense application of the mind to the one sole God of the multifarious creation, and the variety of his imaginary representations.

32. The want of all dualism in the belief of his self-existence as distinct from that of God, constitutes his dedication of himself to God; it is ignorance that creates the distinction, by applying various names and attributes to the one intellectual soul.

33. The meaning of the word intelligent soul, is undoubtedly that it is one with the universe; and that the Ego is the same with all space, and its contents of the worlds and their motions.

34. The Ego is the unity of Eternity, and the Ego is duality and plurality in the world, and the variety of its multifarious productions. Therefore be devoted to the sole Ego, and drown your own egoism in the universal Ego. (Here the purport is given instead of the literal version of the too verbose tetrastich verse).

35. Arjuna said:--There being two forms of the Deity, the one transcendent or spiritual and the other transpicuous or material; tell me to which of these I shall resort for my ultimate perfection.

36. The lord replied:--There are verily two forms of the all pervading Vishnu, the exoteric and the other esoteric; that having a body and hands holding the conch-shell, the discus, and the mace and lotus, is the common form for public worship.

37. The other is the esoteric or spiritual form, which is undefined and without its beginning and end; and is usually expressed by the term Brahma--great.

38. As long as you are unacquainted with the nature of the supreme soul, and are not awakened to the light of the spirit; so long should you continue to adore the form of the God with its four arms. (or the form of the four armed God).

39. By this means you will be awakened to light, by your knowledge of the supreme; and when you come to comprehend the Infinite in yourself, you shall have no more to be born in any mortal form.

40. When you are acquainted with the knowledge of the knowable soul, then will your soul find its refuge in eternal soul of Hari, who absorbs all souls in him.

41. When I tell you that this is I and I am that, mind that I mean to say that, this and that is the Ego of the supreme soul, which I assume to myself for your instruction.

42. I understand you to be enlightened to truth, and to rest in the state of supreme felicity; and now that you are freed from all your temporal desires, I wish you to be one with the true and holy spirit.

43. View in yourself the soul of all beings and those beings themselves; think your own self or soul as the microcosm of the great universe, and be tolerant and broad sighted in your practice of Yoga. (The word Sama darsi, here rendered broad sighted, means one who sees every[one] in one and [the] same light; whence it is synonymous with universal benevolence and fellow feeling).

44. He who worships the universal soul that resides in all beings, as the one self-same and undivided spirit; is released from the doom of repeated births, whether he leads a secular or holy life in this world.

45. The meaning of the word "all" is unity (in its collective sense), and the meaning of the word "one" is the unity of the soul; as in the phrase "All is one" it is meant to say that the whole universe is collectively but one soul. (The soul also is neither a positive entity, nor a negative non-entity, but it is as it is known in the spirit. (of the form of ineffable light and delight).)

46. He who shines as light within the minds of all persons, and dwells in the inward consciousness or percipience of every being, is no other than the very soul that dwells within myself also.

47. That which is settled in shape of savour in the waters all over the three worlds. (i.e. in the earth, heaven, and underneath the ground); and what gives flavour to the milk, curd and the butter of the bovine kind, and dwells as sapidity in the marine salt and other saline substances, and imparts its sweetness to saccharine articles, the same is this savoury soul, which gives a gust to our lives, and a good taste to all the objects of our enjoyment.

48. Know your soul to be that percipience, which is situated in the hearts of all corporeal beings, whose rarity eludes our perception of it, and which is quite removed from all perceptibles; and is therefore ubiquitous in every thing and omnipresent every where.

49. As the butter is inbred in all kinds of milk, and the sap of all sappy substances is inborn in them, so the supreme soul is intrinsic and immanent in every thing.

50. As all the gems and pearls of the sea, have a lustre inherent in them, and which shines forth both in their inside and outside; so the soul shines in and out of every body without being seated in any part of it, whether in or out or where about it.

51. As the air pervades both in the inside and outside of all empty pots, so the spirit of God is diffused in and about all bodies in all the three worlds. (This is the meaning of omnipresence).

52. As hundreds of pearls are strung together by a thread in the necklace, so the soul of God extends through and connects these millions of beings, without its being known by any. (This all connecting attribute of God, is known as sútrátmá in the Vedánta).

53. He who dwells in the hearts of every body in the world, commencing from Brahma to the object grass that grows on the earth; the essence which is common in all of them, is the Brahma the unborn and undying.

270863 54. Brahmá is a slightly developed form of Brahma, and resides in the  
270864 spirit of the great Brahma, and the same dwelling in us, makes us  
270865 conceive of our egoism by mistake of the true Ego.  
270866

270867 55. The divine soul being manifest in the form of the world, say what  
270868 can it be that destroys or is destroyed in it; and tell me, Arjuna,  
270869 what can it be that is subject to or involved in pleasure or pain.  
270870

270871 56. The divine soul is as a large mirror, showing the images of things  
270872 upon its surface, like reflexions on the glass; and though these  
270873 reflexions disappear and vanish in time, yet the mirror of the soul is  
270874 never destroyed, but looks as it looked before.  
270875

270876 57. When I say I am this and not the other (of my many reflexions in  
270877 a prismatic glass, or of my many images in many pots of water), I am  
270878 quite wrong and inconsistent with myself; so is it to say, that the  
270879 human soul is the spirit or image of God, and not that of any other  
270880 being, when the self-same Divine spirit is present and immanent in all.  
270881 (The catholic spirit of the Hindu religion, views all beings to partake  
270882 of the Divine spirit, which is in all as in a prismatic glass).  
270883

270884 58. The revolutions of creation, sustentation and final dissolution,  
270885 take place in an unvaried and unceasing course in the spirit of God,  
270886 and so the feelings on surface of the waters of the sea. (Egoistic  
270887 feelings rising from the boisterous mind, subside in the calmness of  
270888 the soul).  
270889

270890 59. As the stone is the constituent essence of rocks, the wood of trees  
270891 and the water of waves; so is the soul the constituent element of all  
270892 existence.  
270893

270894 60. He who sees the soul (as inherent) in all substances, and every  
270895 substance (to be contained) in the soul; and views both as the  
270896 component of one another, sees the uncreating God as the reflector and  
270897 reflexion of Himself.  
270898

270899 61. Know Arjuna, the soul to be the integrant part of every thing, and  
270900 the constituent element of the different forms and changes of things;  
270901 as the water is of the waves, and the gold is of jewelleries. (The  
270902 spirit of God is believed as the material cause of all).  
270903

270904 62. As the boisterous waves are let loose in the waters, and the jewels  
270905 are made of gold; so are all things existent in and composed of the  
270906 spirit of God.  
270907

270908 63. All material beings of every species, are forms of the Great Brahma  
270909 himself; know this one as all, and there is nothing apart or distinct  
270910 from him.  
270911

270912 64. How can there be an independent existence, or voluntary change of  
270913 anything in the world; where can they or the world be, except in the  
270914 essence and omnipresence of God, and wherefore do you think of them in  
270915 vain?  
270916

270917 65. By knowing all this as I have told you, the saints live fearless  
270918 in this world by reflecting on the supreme Being in themselves; they  
270919 move about as liberated in their lifetime, with the equanimity of their  
270920 souls.  
270921

270922 66. The enlightened saints attain to their imperishable states, by  
270923 being invincible to the errors of fiction, and unsubdued by the evils  
270924 of worldly attachment; they remain always in their spiritual and holy  
270925 states, by being freed from temporal desires, and the conflicts of  
270926 jarring passions, doubts and dualities.  
270927



270932  
270933 ADMONITION OF ARJUNA IN SPIRITUAL KNOWLEDGE.  
270934

270935 Arguments--The causes of the feelings of Pleasure and Pain, and  
270936 Happiness and Misery in this world, and the modes and means of their  
270937 prevention and avoidance.

270938  
270939  
270940 The lord continued:--Listen moreover, O mighty armed Arjuna, to the  
270941 edifying speech, which I am about to deliver unto you, for the sake of  
270942 your lasting good and welfare.

270943  
270944 2. Know O progeny of Kunti, that the perception of the senses, or the  
270945 feelings conveyed to our minds by the organic sense, such as those of  
270946 cold and heat and the like, are the causes of our bodily pleasure and  
270947 pain; but as these are transitory, and come to us and pass away by  
270948 turns, you must remain patient under them.

270949  
270950 3. Knowing neither the one nor the other to be uniform and monotonous,  
270951 what is it thou callest as real pleasure or pain? A thing having no  
270952 form or figure of its own, can have no increase or decrease in it.

270953  
270954 4. Those who have suppressed the feelings of their senses, by knowing  
270955 the illusory nature of sensible perceptions; are content to remain  
270956 quiet with an even tenor of their minds, both in their prosperity and  
270957 adversity; are verily the men that are thought to taste the ambrosial  
270958 draught of immortality in their mortal state.

270959  
270960 5. Knowing the soul to be the same in all states, and alike in all  
270961 places and times; they view all differences and accidents of life with  
270962 indifference, and being sure of the unreality of unrealities, they  
270963 retain their endurance under all the varying circumstances of life.

270964  
270965 6. Never can joy or grief take possession of the common soul, which  
270966 being ecumenical in its nature, can never be exceptional or otherwise.

270967  
270968 7. The unreal has no existence, nor is the positive a negative at any  
270969 time; so there can be nothing as a positive felicity or infelicity  
270970 either in any place, when God himself is present in his person every  
270971 where. (They are all alike to God and Godly soul).

270972  
270973 8. Abandon the thoughts of felicity or infelicity of the world (nor  
270974 be like the laughing or crying philosopher with your one sided view  
270975 of either the happiness or misery of life), and seeing there is no  
270976 such difference in the mind of God, stick fast in this last state of  
270977 indifference to both.

270978  
270979 9. Though the intelligent soul, and the external phenomena, are closely  
270980 situated in the inside and outside of the body; Yet the internal soul  
270981 is neither delighted nor depressed, by the pleasure or pain which  
270982 environ the external body.

270983  
270984 10. All pleasure and pain relating the material body, touch the mind  
270985 which is situated in it; but no bodily hurt or debility affects the  
270986 soul, which is seated beyond it.

270987  
270988 11. Should the soul be supposed to participate, in the pleasure or pain  
270989 which affect the gross body, it is to be understood as caused by the  
270990 error, rising from our ignorance only.

270991  
270992 12. The gross is no reality, and its feelings of pain or pleasure  
270993 are never real ones, as to touch the intangible soul; for who is so  
270994 senseless, as not to perceive the wide separation of the soul from the  
270995 body?

270996  
270997 13. What I tell you here, O progeny of Bhárata, will surely destroy the  
270998 error arising from ignorance, by the full understanding of my lectures.

270999  
271000 14. As knowledge removes the error and fear of the snake, arising from

one's ignorance in a rope; so our misconception of the reality of our bodies and their pleasures and pains, is dispelled by our knowledge of truth.

15. Know the whole universe to be identic with increate Brahma, and is neither produced nor dissolved by itself, knowing this as a certain truth, believe in Brahma only, as the most supreme source of all tree knowledge.

16. You are but a little billow in the sea of Brahma's essence; you rise and roll for a little while, and then subside to rest. You foam and froth in the whirlpool of Brahma's existence, and art no other than a drop of water in the endless ocean of Brahma.

17. As long as we are in action under the command of our general, we act our parts like soldiers in the field; we all live and move in Brahma alone, and there is no mistake of right or wrong in this. (Act well our part and there all honour lies).

18. Abandon your pride and haughtiness, your sorrow and fear, and your desire of pain or pleasure; it is bad to have any duality or doubt in you, be good with your oneness or integrity at all times.

19. Think this in yourself from the destruction of these myriads of forces under your arms, that all these are evolved out of Brahma, and you do more than evolve or reduce them to Brahma himself.

20. Do not care for your pleasure or pain, your gain or loss, and your victory or defeat; but resort only to the unity of Brahma, and know the world as the vast ocean of Brahma's entity.

21. Being alike in or unchanged by your loss or gain, and thinking yourself as nobody; and go on in your proper course of action, as a gust of wind takes its own course.

22. Whatever you do or take to your food, whatever sacrifices you make or any gift that you give to any one, commit them all to Brahma, and remain quiet in yourself. (With an assurance of their happy termination by the help of God).

23. Whoever thinks in his mind, of becoming anything in earnest; he undoubtedly becomes the same in process of time; if therefore you wish to become as Brahma himself, learn betimes to assimilate yourself to the nature of Brahma, in all your thoughts and deeds. (It is imitation of perfection, that gives perfection to man).

24. Let one who knows the great Brahma, be employed in doing his duties as occur unto him, without any expectation and any reward; and as God does his works without any aim, so should the Godly do their works without any object.

25. He who sees the inactive God in all his active duties, and sees also all his works in the inactive Gods; that man is called the most intelligent among men, and he is said the readiest discharger of his deeds and duties.

26. Do not do thy works in expectation of their rewards, nor engage thyself to do any thing that is not thy duty or improper for thee. Go on doing thy duties as in thy yoga or fixed meditation, and not in connection with other's or their rewards.

27. Neither be addicted to active duties, nor recline in your inactivity either; never remain ignorant or negligent of thy duties in life, but continue in thy work with an even temper at all times.

28. That man though employed in business, is said to be doing nothing at all; who does not foster the hope of a reward of his acts, and is ever contented in himself, even without a patron or refuge.

271070 29. It is the addictedness of one's mind to anything, that makes it  
271071 his action, and not the action itself without such addiction; it is  
271072 ignorance which is the cause of such tendency, therefore ignorance is  
271073 to be avoided by all means.  
271074

271075 30. The great soul that is settled in divine knowledge; and is freed  
271076 from its wont or bent to any thing, may be employed in all sorts of  
271077 works, without being reckoned as the doer of any. (One is named by the  
271078 work of his profession, and not by his attendance to a thousand other  
271079 callings in life).  
271080

271081 31. He who does nothing, is indifferent about its result (whether of  
271082 good or evil), this indifference amounts to his equanimity, which leads  
271083 to his endless felicity, which is next to the state of God-head. (The  
271084 sentence is climacteric rising from inactivity to the felicity of the  
271085 Deity).  
271086

271087 32. By avoiding the dirt of duality and plurality (of beliefs), betake  
271088 yourself to your belief in the unity of the supreme spirit, and  
271089 then whether you do or not do your ceremonial acts, you will not be  
271090 accounted as the doer.  
271091

271092 33. He is called a wise man by the learned, whose acts in life are free  
271093 from desire or some object of desire; and whose ceremonial acts are  
271094 burnt away by the fire of spiritual knowledge. (It is said that the  
271095 merit of ceremonial observances, leads a man only to reward in repeated  
271096 births; but divine knowledge removes the doom of transmigration, by  
271097 leading the soul at once to divine felicity, from which no one has to  
271098 return to revisit the earth.)  
271099

271100 34. He who remains with a peaceful, calm, quiet and tranquil equanimity  
271101 of the soul, and without any desire or avarice for anything in this  
271102 world, may be doing his duties here, without any disturbance or anxiety  
271103 of his mind.  
271104

271105 35. The man who has no dispute with any one, but is ever settled with  
271106 calm and quiet rest of his soul; which is united with the supreme  
271107 soul, without its Yoga or Ceremonial observance, and is satisfied with  
271108 whatever is obtained of itself; such a man is deemed as a decoration of  
271109 this earth.  
271110

271111 36. They are called ignorant hypocrites, who having repressed their  
271112 organs of actions, still indulge themselves in dwelling upon sensible  
271113 pleasures, by recalling their thoughts in this mind.  
271114

271115 37. He who has governed his outward and inward senses, by the power of  
271116 his sapient mind; and employs his organs of action, in the performance  
271117 of his bodily functions and discharges of his ceremonial observances  
271118 without his addictedness to them, is quite different from the one  
271119 described before.  
271120

271121 38. As the overflowing waters of rivers, fall into the profound and  
271122 motionless body of waters in the sea; so the souls of holy men enter  
271123 into the ocean of eternal God, where they are attended with a peaceful  
271124 bliss, which is never to be obtained by avaricious worldlings.  
271125

## 271126 CHAPTER LV.

### 271127 LECTURE ON THE LIVING SOUL OR \_Jívatatwa\_.

271128 Arguments.--The unity and reality is the causal subjective, and the  
271129 duality and unreality is the objective worlds; and the situation of  
271130 God between the two, means his witnessing both of these without being  
271131 either of them, because the conditions of the cause and the caused do  
271132 not apply to God who is beyond all attributes.  
271133

The Lord said:--Neither relinquish or abstain from your enjoyments, nor employ your minds about them or in the acquisition of the object thereof. Remain with an even tenor of your mind, and be content with what comes to thee.

2. Never be so intimately related to thy body, that is not intimately related with thee; but remain intimately connected with thyself, which is thy increate and imperishable soul.

3. We suffer no loss by the loss of our bodies (which are but adscititious garments of our souls); but we lose every thing, by the loss of our souls which last forever and never perish.

4. The soul is not weakened like the sentient mind, by the loss of the sensible objects of enjoyment, and incessantly employed in action, yet it does nothing by itself.

5. It is one's addictedness to an action that makes it his act, and this even when one is no actor of the same; it is ignorance only that incites the mind to action, and therefore this ignorance is required to be removed from it by all means.

6. The great minded man that is acquainted with the superior knowledge of spirituality, forsakes his tendency to action, and does everything that comes to him without his being the actor thereof.

7. Know thy soul to be without its beginning and end, and undecaying and imperishable in its nature; the ignorant think it perishable, and you must not fall into this sad error like them.

8. The best of men that are blest with spiritual knowledge, do not look the soul in the same light as the ignorant vulgar; who either believe the soulless matter as the soul, or think themselves as incorporate souls by their egoistic vanity.

9. Arjuna said:--If it is so, O lord of worlds! then I ween that the loss of the body is attended with no loss or gain to the ignorant (because they have nothing to care for an immortal soul like the learned).

10. The lord replied:--so it is, O mighty armed Arjuna! they lose nothing by the loss of the perishable body, but they know that the soul is imperishable, and its loss is the greatest of all losses.

11. How be it, I see no greater mistake of men in this world; than when they say, that they have lost anything or gained something that never belongs to them. It appears like the crying of a barren woman for her child, which she never had, nor is expected to have at any time.

12. That it is axiomatic truth established by the learned, and well known to all men of common sense, though the ignorant may not perceive it verily, that an unreality can not come to reality, nor a reality go to nothing at any time. (This equivalent to the definite propositions, "what is, is; and what is not, is naught; or that, positive can not be the negative, not the negative an affirmative").

13. Now know that to be imperishable, that has spread out this perishable and frail world; and there is no one that can destroy the indestructible (or the entity of the immortal soul).

14. The finite bodies are said to be the abode of the infinite soul, and yet the destruction of the finite and frail, entails no loss upon the infinite and imperishable soul. Know therefore the difference between the two.

15. The soul is a unity without a duality, and there is no possibility of its nihility. (because the unity is certain reality, and duality is a nullity). The eternal and infinite reality of the soul, can never be

destroyed with the destruction of the body.

16. Leaving aside the unity and duality, take that which remains, and know that state of tranquillity which is situated between the reality and unreality, to be the state of the transcendental Deity.

17. Arjuna rejoined:--such being the nature of the soul, then tell me, O lord, what is the cause of this certainty in man that he is dying, and what makes him think, that he is either going to heaven above or to the hell below. (What is the cause of heavenly bliss and the torments of hell).

18. The lord replied:--know Arjuna! There is a living soul dwelling in the body, and composed of the elements of earth, air, water, fire and vacuum, as also of the mind and understanding: (all of which being destructible in their nature, cause the destructibility of the living principle, and its subjection to pain and pleasure in this life and in the next. gloss).

19. The embodied and living soul is led by its desire, as the young of a beast is carried about tied by a rope on its neck; and it dwells in the recess of the body, like a bird in the cage. (Both states of its living and moving about in the body, are as troublesome as they are compulsory to it).

20. Then as the body is worn out and becomes infirm in course of time, the living soul leaves it like the moisture of a dried leaf, and flies to where it is led by its inborn desire. (The difference of desire causes the difference of new births and bodies. gloss).

21. It carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, as the breeze wafts the fragrance from the cells of flowers (or as a wayfarer carries his valuables with him).

22. The body is the production of one's desire, and has no other assignable cause to it; it weakens by the weakening of its desire, and being altogether weak and wasted, it becomes extinct in its final absorption in the god-head (because the want of desire and dislike, makes a man to become like his god; or as perfect as god, who has nothing to desire and dislike).

23. The avaricious man, being stanch with his concupiscence, passes through many wombs into many births; like a magician is skilled in leaping up and down in earth and air. (The magician máyá, purusha, means also a juggler or athlete who shows his feats in air as an aeronaut).

24. The parting soul carries with her the properties of the senses from the sensible organs of the body; just as the flying breeze bears with him the fragrance of flowers, in his flight through the sky.

25. The body becomes motionless, after the soul has fled from it; just as the leaves and branches of trees, remain unruffled after the winds are still. (i.e. As the breeze shakes the tree, so the vital breath moves the body, and this being stopped, the body becomes quiescent which is called its death).

26. When the body becomes inactive, and insensible to the incision and wounds that are inflicted upon it, it is then called to be dead, or to have become lifeless.

27. As this soul resides in any part of the sky, in its form of the vital air, it beholds the very same form of things manifested before it, as it was wont to desire when living. (The departed soul dwells either in spiritual or elemental sphere of the sky, and views itself and all other things in the same state as they are imprest in it, in their relation to time, place and form. Gloss. This passage will clear Locke's and Parker's question, as to the form which the soul is to have after its resurrection).

271277  
271278 28. The soul comes to find all these forms and bodies, to be as unreal  
271279 as those it has left behind; and so must you reckon all bodies after  
271280 they are destroyed, unless you be so profoundly asleep as to see and  
271281 know nothing.  
271282

271283 29. Brahmá--the lord of creation, has created all beings according to  
271284 the images, that were impressed in his mind in the beginning. He sees  
271285 them still to continue and die in the same forms. (So the soul gets its  
271286 body as it thinks upon, and then lives and dies in the same form).  
271287

271288 30. Whatever form or body the soul finds on itself, on its first and  
271289 instantaneous springing to life; the same is invariably impressed  
271290 in its consciousness, until its last moment of death. (This fixed  
271291 impression of the past, produces its reminiscence in the future, which  
271292 forms and frames the being according to its own model).  
271293

271294 31. The pristine desire of a man, is the root of his present manliness,  
271295 which becomes the cause of his future success. So also the present  
271296 exertion of one, is able to correct and make up not only his past  
271297 mistakes and deficits; but also to edify upon his rugged hut of old.  
271298 (\_i.e.\_ that is to improve his dilapidated state and build the fabric  
271299 of his future fame and fortune).  
271300

271301 32. Whatever is pursued with ardent exertion and diligence for a  
271302 while, the same in particular is gained among all other objects of  
271303 one's former and future pursuit (which are reckoned under the four  
271304 predicaments (\_Chaturvarga\_) of wealth and pleasure for this life, and  
271305 virtue and salvation for the next).  
271306

271307 33. Whether a man is exposed on the barren rock of Vindhya, or blown  
271308 and borne away by the winds, he is yet supported by his manhood;  
271309 therefore the wise man should never decline to discharge the legal  
271310 duties, that are required of him at all times.  
271311

271312 34. Know the heaven and hell of which you ask, to be creatures of the  
271313 old prejudices of men; they are the productions of human wish, and  
271314 exist in the customary bias of the populace.  
271315

271316 35. Arjuna said:--Tell me, O lord of the world! what is that cause,  
271317 which gave rise to the prejudice of a heaven and hell. (A future state  
271318 of reward and retribution, is a common belief of all mankind on earth).  
271319

271320 36. The Lord replied:--These prejudices are as false as airy dreams,  
271321 and have their rise from our desire (of future retribution); which  
271322 waxing strong by our constant habit of thinking them as true, make us  
271323 believe them as such, as they mislead us to rely on the reality of the  
271324 unreal world. Therefore we must shun our desires for our real good.  
271325

271326 37. The Lord replied:--Ignorance is the source of our desires, as it  
271327 is the main spring of our error of taking the unself for the true  
271328 self; it is the knowledge of the self therefore combined with right  
271329 understanding, that can dispel the error of our desires. (\_i.e.\_  
271330 Ignorance of the nature of a thing, excites our desire for it, as our  
271331 knowledge of the same, serves to suppress it).  
271332

271333 38. You are best acquainted with the self, O Arjuna! and well know  
271334 the truth also; therefore try to get off your error of yourself and  
271335 not yourself, as this I and that another, as also of your desires for  
271336 yourself and other.  
271337

271338 39. Arjuna said:--But I ween that the living soul dies away, with the  
271339 death of its desires; because the desire is the support of the soul,  
271340 which must languish and droop down for want of a desire. (So says sir  
271341 Hamilton: Give me something to do and desire, and so I live or else I  
271342 pine away and die).  
271343

271344 40. Tell me moreover, what thing is it that is subject to future births  
271345 and deaths, after the living soul perishes with its body at any time or

place (or after it has fled from it to some other region).

41. The Lord replied:--Know the wistful soul, O intelligent Arjuna! to be of the form of the desire of the heart, as also of the form that anyone has framed for himself in his imagination. (\_i.e.\_ The form of individual soul, is according to the figure that one has of himself in his mind and heart).

42. The soul that is self-same with itself, and unaltered in all circumstances; that is never subject to body or any desire on earth, but is freed from all desires by its own discretion, is said to be liberated in this life.

43. Living in this manner (or self-independence), you must always look to and be in search of truth; and being released from the snare of worldly cares, you are said to be liberated in this life.

44. The soul that is not freed from its desires, is said to be pent up as a bird in its cage; and though a man may be very learned, and observant of all his religious rites and duties, yet he is not said to be liberated, as long as he labours in the chains of his desires.

45. The man who sees the train of desires, glimmering in the recess of his heart and mind, is like a purblind man who sees the bespangled train of peacocks tail in the spotless sky. He is said to be liberated whose mind is not bound to the chain of desire, and it is one's release from this chain that is called his liberation in this life and in the next.

## CHAPTER LVI.

### DESCRIPTION OF THE MIND.

Argument:--On the liberation of the living soul, and description of the mind as the miniature of the world.

The Lord continued:--Now Arjuna, forsake your sympathy for your friends, by the coldheartedness that you have acquired from the abandonment of your desires and cares, and the liberation that you have attained to in this your living state.

2. Be dispassionate, O sinless Arjuna! by forsaking your fear of death and decay of the body; and be as clear as the unclouded sky in your mind, by driving away the clouds of your cares from it, and dispelling all your aims and attempts either of good or evil for yourself or others.

3. Discharge your duties as they come to you in the course of your life, and do well whatever is proper to be done, that no action of yours may go for nothing (\_i.e.\_ Do well or do nothing).

4. Whoso does any work that comes to him of itself in the course of his life, that man is called to be liberated in his life time; and the discharge of such deeds, belongs to the condition of living liberation.

5. That I will do this and not that, or accept of this one and refuse the other, are the conceits of foolishness; but they are all alike to the wise (who have no choice in what is fit and proper for them).

6. Those who do the works which occur to them, with the cool calmness of their minds, are said to be the living liberated; and they continue in their living state, as if they are in their profound sleep.

7. He who has contracted the members of his body, and curbed the organs of his senses in himself, from their respective outward objects,

resembles a tortoise, that rests in quiet by contracting its limbs within itself.

8. The universe resides in the universal soul, and continues therein in all the three present, past and future times, as the painting-master of the mind, draws the picture of the world in the aerial canvas.

9. The variegated picture of the world, which is drawn by the painter of the mind in the empty air, is as void as the vacant air itself, and yet appearing as prominent as a figure in relief, and as plain as a pikestaff.

10. Though the formless world rests on the plane of vacuity, yet the wonderous error of our imagination shows it as conspicuous to view; as a magician shows his aerial cottage to our deluded sight.

11. As there is no difference in the plane surface of the canvas, which shows the swelling and depression of the figures in the picture to our sight; so there is no convexity or concavity in the dead flat of the spirit, which presents the uneven world to view. (\_i.e.\_ All things are even in the spirit of God, however uneven they may appear to us).

12. Know, O red eyed Arjuna! the picture of the world in the empty vacuum is as void as the vacuity itself; it rises and sets in the mind, as the temporary scenes which appear in imagination at the fit of a delirium.

13. So is this world all hollow both in the inside and outside of it, though it appears as real as an air drawn city of our imagination, by our prejudice or long habit of thinking it so. (A deep rooted prejudice cannot soon be removed).

14. Without cogitation the truth appears as false, and the false as true as in a delirium; but by excogitation of it, the truth comes to light, and the error or untruth vanishes in nubila.

15. As the autumnal sky, though it appears bright and clear to the naked eye, has yet the flimsy clouds flying over it, so the picture drawn over the plane of the inane mind, presents the figures of our fancied objects in it. (Such is the appearance of our imaginary world and our fancied friends in the perspective of the mind).

16. The baseless and unsubstantial world which appears on the outside, is but a phantasy and has no reality in it; and when there is nothing as you or I or any one in real existence, say who can destroy one or be destroyed by another.

17. Drive away your false conception of the slayer and slain from your mind, and rest in the pure and bright sphere of the Divine spirit; because there is no stir or motion in the intellectual sphere of God, which is ever calm and quiet. All commotions appertain to the mental sphere, and the action of the restless mind.

18. Know the mind to contain every thing in its clear sphere, such as time and space, the clear sky, and all actions and motions and positions of things; as the area of a map presents the sites of all places upon its surface.

19. Know the mind to be more inane and rarefied than the empty air, and it is upon that basis the painter of the intellect, has drawn the picture of this immense universe.

20. But the infinite vacuum being wholly inane, it has not that diversity and divisibility in it, as they exhibit themselves in the mind, in the rearing up and breaking down of its aerial castle. (The imagination of the mind raises and erases its fabrics; but those of vacuum are fixed and firm for ever).

21. So the earthly mortals seem to be born and die away every moment,



as the chargeful thoughts of the all-engrossing mind, are ever rising and subsiding in it.

22. Though the erroneous thoughts of the mind, are so instantaneous and temporary; yet it has the power of stretching out the ideas of the length and duration of the world, as it has of producing new ideas of all things from nothing. (So God created every thing out of nothing).

23. The mind has moreover the power of prolonging a moment to a kalpa age; as of enlarging a minim to a mountain, and of increasing a little to a multitude.

24. It has the power also of producing a thing from nothing, and of converting one to another in a trice; it is this capacity of it, which gives rise to the erroneous conception of the world, in the same manner, as it raises the airy castle and fairy lands of its own nature in a moment.

25. It has likewise brought this wonderous world into existence, which rose out in the twinkling of an eye, as a reflexion and not creation of it. (Because the disembodied mind can not create any material thing).

26. All these are but ideal forms and shadowy shapes of imagination, though they appear as hard and solid as adamant; they are the mistaken ideas of some unknown form and substance.

27. Whether you desire or dislike your worldly interests, show me where lies its solidity, both in your solicitude as well as indifference about it; the mind being itself situated in the intellect of the Divine contriver, the picture of the world, can not have its place any where else. (The world being in the mind, and this again in the Divine intellect, the world must be situated also in the same, which is the main receptacle of the world also).

28. O how very wonderous bright is this prominent picture, which is drawn on no base or coating, and which is so conspicuous before us, in various pieces without any paint or color whereof it is made.

29. O how pleasant is this perspicuous picture of the world, and how very attractive to our sight. It was drawn on the inky coating of chaotic darkness, and exhibited to the full blaze of various lights (of the sun, moon, stars and primeval light).

30. It is fraught in diverse colors, and filled with various objects of our desire in all its different parts; it exhibits many shows which are pleasant to sight, and presents all things to view of which have the notions in our minds.

31. It presents many planets and stars before us, shining in their different shapes and spheres all about. The blue vault of heaven resembling a cerulean lake, brightens with the shining sun, moon and stars liking its blooming and blossoming lotuses.

32. There are the bodies of variegated clouds, pendant as the many coloured leaves of trees on the azure sky; and appearing as pictures of men, gods and demons, drawn over the domes of the three regions (of earth, heaven and hell below, in their various appearances of white, bright and dark).

33. The fickle and playful painter of the mind, has sketched and stretched out the picture of the sky, as an arena for the exhibition of the three worlds, as its three different stages; where all deluded peoples are portrayed as joyful players, acting their parts under the encircling light of the supreme Intellect. (The world is a stage, and all men and women its players, Shakespeare).

34. Here is the actress with her sedate body of golden hue, and her thick braids of hair; her eyes glancing on the people with flashes of sunshine and moon-beams, the rising ground is her back and her feet

reaching the infernal regions; and being, clothed with the robe of the *sástra*, she acts the plays of morality, opulence and the farce of enjoyments.

35. The Gods *Brahmá*, *Indra*, *Hari* and *Hara*, form her four arms of action, the property of goodness is her bodice, and the two virtues of discretion and apathy, are her prominent breasts. The earth resting on the head of the infernal Serpent, is her lotus like foot-stool upheld by its stalk; She is decorated on the face and forehead with the paints of mineral mountains, whose valleys and caves form belly and bowels.

36. The fleeting glances of her eyes dispelling the gloom of night, and the twinkling of stars are as the erection of hairs on her body; the two rows of her teeth emitted the rays of flashing lightnings, and all earthly beings are as the hairs on her person, and rising as piles about the bulb of a *Kadamba* flower.

37. This earth is filled with living souls, subsisting in the spacious vacuum of the Universal soul, and appearing as figures in painting drawn in it. This the skilful artist of the mind, that has displayed this illusive actress of the Universe, to show her various features as in a puppet show.

## CHAPTER LVII.

### ON ABANDONMENT OF DESIRE AND ITS RESULT OF TRANQUILLITY.

Argument:--The final lecture to Arjuna on the Peace of mind resulting from its want of desire.

The Lord said:--Look here, O Arjuna! The great wonder which is manifest in this subject; it is the appearance of the picture, prior to that of the plane of the plan upon which it is drawn. (The appearance of the mind or painting, before that of *Viráj* or the spirit of God which exhibits the painting. Gloss).

2. The prominence of the painting and the non-appearance of its basis, must be as wonderous as the buoyancy of a block of stone, and the sinking down of gourd shell as is shown in a magic play.

3. The Universe resting in the vacuity of the Divine spirit, appears as a picture on the tablet of the mind; say then how does this egoism or self knowledge of your substantiality, arise from the bosom of the vacuous nullity. (*i.e.* How can substantial spring from the unsubstantial, or some thing come out of nothing).

4. All these being the vacant production of vacuum, are swallowed up likewise in the vacuous womb of an infinite vacuity; they are no more than hollow shadows of emptiness, and stretched out in empty air.

5. This empty air is spread over with the snare of our desires, stretching as wide as the sphere of these outstretched worlds; it is the band of our desire that encircles the worlds as their great belt.

6. The world is situated in *Brahmá* as a reflexion in the mirror, and is not subject to partition or obliteration; owing to its inherence in its receptacle, and its identity with the same.

7. The indissoluble vacuum being the nature of *Brahma*, is inseparable from his essence; for nobody is ever able to divide the empty air in twain or remove it from its place.

8. It is owing to your ignorance of this, that your concupiscence has become congenial with your nature; which it is hard for it to get rid of, notwithstanding its being fraught with every virtue.

9. He who has sown the smallest seed of desire in the soul of his heart, is confined as a lion in the cage, though he may be very wise and learned in all things.

10. The desire which is habitual to one, grows as rank as a thick wood in his breast; unless it is burnt away in the seed by the knowledge of truth, when it cannot vegetate any more.

11. This mind is no more inclined to any thing, who has burnt away the seed of his desire at once; he remains untouched by pleasure and pain, like the lotus-leaf amidst the water.

12. Now therefore, O Arjuna! do you remain calm and quiet in your spirit, be undaunted and devoid of all desire in your mind; melt down the mist of your mental delusion by the heat of your nirvána devotion, and from all that you have learnt from my holy lecture to you, remain in perfect tranquillity with your reliance in the Supreme spirit.

#### CHAPTER LVIII.

#### ARJUNA'S SATISFACTION AT THE SERMON.

Argument:--The knowledge of truth dispels the doubts, and leads to display his valorous deeds in warfare.

Arjuna said:--Lord! it is by thy kindness, that I am freed from my delusion, and have come to the reminiscence of myself. I am now placed above all doubts, and will act as you have said.

2. The Lord replied:--when you find the feelings and faculties of your heart and mind, to be fully pacified by means of your knowledge; then understand your soul to have attained its tranquillity, and the property of goodness or purity of its nature. (Sattwa Swabháva).

3. In this state, the soul becomes insensible of all mental thoughts, and full of intelligence in itself; and being freed from all inward and outward perceptions, it perceives in itself the one Brahma who is all and everywhere.

4. No worldly being can observe this elevated state of the soul, as no body can see the bird that has fled from the earth into the upper sky.

5. The pure soul which is devoid of desire, becomes full of intelligence and spiritual light; and it is not to be perceived by even the foresighted observer. (It is the soul's approximation to the Divine state).

6. No body can perceive this transcendental and transparent state of the soul, without purifying his desires at first; it is a state as imperceptible to the impure, as the minutest particle of an atom, is unperceivable by the naked eye.

7. Attainment of this state, drives away the knowledge of all sensible objects as of pots, plates, and others. What thing therefore is so desirable, as to be worth desiring before the Divine presence.

8. As the frost and ice melt away before a volcanic mountain, so doth our ignorance fly afar, from the knowledge of the intellectual soul. (i.e. Intellectual knowledge drives away all ignorance before it).

9. What are these mean desires of us, that blow away like the dust of the earth, and what are our possessions and enjoyments but snares to entangle our souls?

10. So long doth our ignorance (avidyá) flaunt herself in her various shapes, as we remain ignorant of the pure and modest nature of our inmost souls in ourselves. (Self-knowledge is shy and modest, while ignorance is full of vanity and boast).

11. All outward appearances fade away and faint (before the naked eye), and appear in their pellucid forms in the inmost soul, which grasps the whole in itself, as the vacuum contains the plenum in it.

12. That which shows all forms in it, without having or showing any form of itself; is that transcendent substance which is beyond description, and transcends our comprehension of it.

13. Now get rid of the poisonous and choleric pain of your desire of gain, as also of the permanence of your own existence; mutter to yourself the mantra of your resignation of desirables, and thus prosper in the world without fear for anything.

14. Vasishtha said:--After the Lord of the three worlds had spoken the words, Arjuna remained silent for a moment before him; and then like a bee sitting beside a blue lotus, uttered the following words to the sable bodied Krishna.

15. Arjuna said:--Lord! Thy words have dispelled all grief from my heart, and the light of truth is rising in my mind; as when the sun rises to awaken the closed and sleeping lotus.

16. Vasishtha said:--After saying so, Arjuna being cleared of all his doubts, laid hold on his Gándíva bow, and rose with Hari for his charioteer, in order to proceed to his warlike exploits.

17. He will transform the face of the earth to a sea of blood, gushing out of the bodies of combatants, their charioteers and horses and elephants that will be wounded by him; the flights of his arrows and thickening darts, will hide the disk of the sun in the sky, and darken the face of the earth with flying dust.

## CHAPTER LIX.

### KNOWLEDGE OF THE LATENT AND INSCRUTABLE SOUL.

Argument:--The incomprehensible nature of God, expressed by indefinite predicates, and his Latency in the works of creation.

Vasishtha continued:--Keep this lesson in view, O Ráma! and know it as the purifier of all sins; remain in your resignation of all attachments, and resign yourself to God.

2. Know the Supreme soul, in which all things reside, from which everything has issued, and which is everything itself on all sides of us; it is changed through all, and is ever the same in itself.

3. It seems to be afar though it is nearest to us, it appears to be ubiquitous though ever situated in everything. It is by that essence thou livest, and it is undoubtedly what thou art thyself. (There is but one unity pervading over all varieties).

4. Know that to be the highest predicament, which is above the knowables, and is knowledge or intelligence by itself; which is beyond our thoughts and thinkables, and is the thinking principle or intellect itself. (Beyond thought Divine. Milton).

5. It is preeminent consciousness and that supreme felicity, and passing wonder of our sight; which surpasses the majesty of majesties,

and is the most venerable of venerables.

6. This thing is the soul and its cognition, it is vacuum which is the immensity of the supreme Brahma; it is the chief good (summum Bonum) which is felicity and tranquillity itself; and it is full knowledge or omniscience, and the highest of all states.

7. The soul that abides in the intellect, and is of the form of the conception of all things: that which feels and perceives every thing, and remains by its own essence.

8. It is the soul of the universe, like the oil of the sesame seed; it is the pith of the arbor of the world, its light and life of all its animal beings.

9. It is the thread connecting all beings together like pearls in a necklace, which is suspended on the breast of empty air; (the sutrátna that connects all nature). It is the flavour of all things like the pungency of pepper.

10. It is the essence of all substance (ens entium) and a verity which is the most excellent of all the truth of truths; it is the goodness of whatever is good, and the great or greatest good in itself.

11. Which by its omniscience becomes the all that is present in its knowledge, and which we take by our misjudgment for real entities in this world (when our ignorance mistakes the manifest world for its latent cause).

12. We take ourselves the world in mistake of the soul, but all these mistaken entities vanish away before the light of reason.

13. The vacuum of Brahma or the space occupied by the Divine spirit, is without its beginning and end, and cannot be comprehended within the limited space of our souls; knowing this for certain, the wise are employed in their outward duties.

14. That man is freed from his rising and setting (ups and downs), who rests always in the equanimity of his soul, and whose mind is never elated nor dejected at any event, but ever retains the evenness of its tenor.

15. He whose mind is as vacant as the empty air, is called a mahátmá or great soul, and his mind resting in the state of unity, remains with the body in a state of sound sleep. (But this evenness is inadmissible in business and behaviour to a preceptor. So it is said, [Sanskrit: mostly illegible].)

16. The man of business also who preserves the evenness of his mind, remains as undisturbed under the press of his duties, as the reflexion of one in a mirror. They are both the same, being but shadows of reality.

17. He who retains the impression in his mind, in their even and unvaried state, like images in a mirror, is himself as a reflexion in the Divine Intellect. (All beings live and move inseparably in the intellect of God. Gloss).

18. So let a man discharge the customary duties of life as they occur to him, with the pure transparent of his mind; as all the creatures of God perform their several parts, like images imprinted in the divine intellect.

19. There is no unity nor duality in the divine intellect, (where the images are neither inseparably attached to nor detached from it); the application of the words I and thou to one or the other is all relate to the same, and they have come to use from the instruction of our elders. (Human language is learned by imitation).

20. The intellect which of itself is tranquil in itself (\_i.e.\_ in its own nature), acts its wonders in itself (\_i.e.\_ displays or developes itself in the very intellect); it is the pulsation of intellect which displays the universe, as its \_vivarta\_ or development, and this pulsation is the Omnipotence of God.

21. The pulsation of the Divine Intellect being put to a stop, there ensues a cessation of the course of the universe, and as it with the supreme Intellect, so it is with its parts of individual intellects, whose action and inaction spread out and curb the sphere of their thoughts.

22. What is called consciousness or its action, is a non entity in nature; and that which is a mere vacuum, is said to be the subtile body of the Intellect. (\_i.e.\_ The intellectual powers have no material forms).

23. The world appears as an entity, by our thinking it as such; but it vanishes upon our ceasing to think as such, like the disappearance of figures in a picture, when it is burnt down to ashes.

24. The world appears as one with the Deity, to one who sees the unity only in himself; it is the vibration of the intellect only, that caused the revolution of worlds, as the turning of a potters wheel (is caused by the rotatory motion given to it).

25. As the measure, shape and form of the ornament are not different from the gold, so the action of the intellect, is not separate from it; and it is this which forms the world, as the gold, becomes the ornament and the world and intellect are the same thing, as the ornament and its gold.

26. The mind is the pulsation of the intellect, and it is want of this knowledge that frames a separate world; as it is ignorance of the gold work, that makes the jewel appear as another thing.

27. The mind being wholly absorbed in the intellect, there remains this pure intellect alone; as the nature of one's self or soul being known, there is an end of worldly enjoyments. (He that has known the intellectual world, is not deluded by his sensuous mind; and whoever has tasted his spiritual bliss, does not thirst for sensual pleasures).

28. Disregard of enjoyments is an education of the highest wisdom; hence no kind of enjoyments is acceptable to the wise: (cursed are they that hunger and thirst for enjoyments of this world).

29. Know this to be another indication of wisdom, that no man that has eaten to satiety has ever a zest for any bad food that is offered to him. (\_i.e.\_ No sensual pleasure is delectable before spiritual bliss).

30. Another sign of wisdom is our natural aversion, to enjoyments, and is the sense of one's perception of all pleasures, in the vibrations of his intellect (\_i.e.\_ the mind is the store house of all pleasures).

31. He is known as a wise man, who has this good habit of his deeply rooted in his mind, and he is said to be an intelligent man, who refrains from enjoying whatever is enjoyable in this world. (For thy shall hunger hereafter, who stuff themselves with plenty here below. St. Mathew Ch. v).

32. Again whoso pursues after his perfection, in pursuance of the examples of others, doth strike the air with a stick, or beat the bush in vain in search of the same, because it requires sincerity of purpose to be successful in anything (and not the bodily practices of the ignorant, as they do in \_Hatha Yoga\_).

33. Some times they emaciate and torture the body in order to have a full view of the inner soul (because they think to be an envelope of the soul, and an obstruction to its full sight); but the intellectual

soul, being settled in a thousand objects of its intelligence, it sees only errors instead of the light of the soul. (So the hermits, ascetics, monks, and friars emaciate their bodies, and the religious fanatics torture their persons in vain).

34. So long doth the unconscious spirit flutter in its fickleness, and goes on roving from one object to another; as the light of the understanding do not rise and shine within it. (The ignorant are strangers to rest and quiet).

35. But no sooner doth the light of the tranquil intellect, appear in its brightness within the inward soul; than the flattering of the fickle spirit is put to flight, like the flickering of a lamp after it is extinguished.

36. There is no such thing as vibration nor suspension of the tranquil spirit; because the quiescent soul neither moves forward or backward, nor has its motion in any direction.

37. The soul that is neither unconscious of itself, nor has any vibration in it, is said to be calm and quiet; and as it remains in the state of its indifference to vibrations, and gains its forms of pure transference, it is no more liable to its bondage in life, nor inquires its \_moksha\_ liberation to set it free from regeneration.

38. The soul that is settled in itself (or the supreme soul), has no fear of bondage nor need of its liberation also; and the intellect being without its intellection, or having no object to dwell upon, becomes unconscious both of its Existence as well as extinction. (One that is absorbed in his self meditation, is unconscious of everything \_in-esse et non-esse\_).

39. He that is full in himself with the spirit of God, is equally ignorant both of his bondage and liberation; because the desire of being liberated, indicates want of one's self sufficiency and perfection (or rather the sense of his bondage, from which he wants to be liberated).

40. "Let me then have my equanimity and not my liberation." This desire is also a bondage in itself; and it is the unconsciousness of these, which is reckoned as our chief good. For know the Supreme state to be that, which is pure intelligence and without a shadow.

41. The restoration of the intellect to its proper form consists in divesting it of all its intelligibles; and that form of it (which is marked by desire or the prurient soul), is no more than the oscillation of the great Intellect. (All animal souls are vibrations of the Divine spirit).

42. That only is subject to bondage and liberation, which is seen and destructible in its nature (\_i.e.\_ the visible and perishable body); and not the invisible soul, which take the name of ego, and has no position nor form or figure of itself.

43. We know not what thing it is, that is brought under or loosened from bondage by any one. It is not the pure desire which the wise form for themselves, and does not affect the body. (It is the vibration of mind acting upon the body, and causing its actions that subjects to Bondage).

44. It is therefore, that the wise practise the restraint of their respiring breath, in order to restraint their desires and actions; and being devoid of these, they become as the pure Intellect.

45. These being suppressed, the idea of the world is lost in the density of the intellect; because the thoughts of the mind, are caused by the vibration of the intellect only (and set in also in the same).

46. Thus there remains nothing, nor any action of the body or mind,

except the vibration of the intellect; and the phenomenal world is no other, than a protracted dream from one sight to another. The learned are not deluded by these appearances, which they know to be exhibitions of their own minds.

47. Know in thy meditation within thyself that recondite soul, which gives rise to our consciousness of the essences of things, appearing incessantly before us; and in which all these phantasms of our brain, dissolve as dirt in the water; and in which all our perceptions and conceptions of the passing world are flowing on as in a perpetual stream.

## CHAPTER LX.

### OF THE MAJESTY AND GRANDEUR OF GOD.

Argument.--Manifestation of mysterious magic of the one, uniform and pure Monad in multiform shapes, as a display of his all Comprehensive plenitude fullness.

Vasishtha continued:--Such is the first great truth concerning the solidity or of the Divine Intellect, that contains the gigantic forms of Brahmá, Vishnu and Siva in it.

2. It is by means of the greatness of God, that all people are as gaudy as great princes in their several spheres; and are ever exulting in their power of floating and traversing in the regions of open air. (This means both the flight of bird, as well as aerial rambles of Yogis).

The Taittiriya Upanishad says:--God has filled the world with joy, and the minute insect is as joyous as the victorious prince: meaning hereby, that God has given to every being its particular share of happiness.

3. It is by their dwelling in the spirit of God, that the earth born mortals are as happy as the inhabitants of heaven; (That have nothing to desire); nay they are free from the pain of sorrow and released from the pangs of death, that have come unto the Lord--(O death where is thy sting, O grave where thy victory? Pope).

4. Yes, they live in Him that have found him, and are not to be restrained by any body; provided they have but taken their refuge under the overspreading umbrage of the supreme spirit.

5. He who meditates for a moment, on the universal essence of all (as the ens entium); he becomes liberated in an instant, and lives as a liberal minded sage or muni on earth. (The sage that sees his God in all and every where through out all nature).

6. He does what are his duties in this world, and never grieves in discharging them. Ráma said:--How is it possible, Sir, to meditate on the universal soul in all things, when the sage has buried his mind, understanding and his egoism and himself in the unity of God? And how can the soul be viewed in the plurality, when all things have been absorbed in the unity?

7. Vashistha replied:--The God that dwells in all bodies, moves them to their actions, and receives their food and drink in himself, that produces all things and annihilates them at last, is of course unknowable to our consciousness (which is conscious of itself only).

8. Now it is this indwelling principle in every thing, that is without beginning and end, and inherent in the nature of all; is called the common essence of all, because it constitutes the tattwa identity (or



essential nature or the abstract property) of everything in the world.

9. It dwells as vacuity in the vacuum, and as sonorousness in sound; it is situated as feeling in whatever is felt, and as tactility in the objects of touch.

10. It is the taste of all tastables, and the tasting of the tongue; it is the light of all objects of sight, and vision of the organs of seeing.

11. It is the sense of smell in the act of smelling, and the odour in all odorous substance; it is the plumpness of the body, and the solidity and stability of the earth.

12. It is the fluidity of liquids and the flatulence of air; it is the flame and flash of fire, and the cogitation of the understanding.

13. It is the thinking principle of the thoughtful mind, and the ego of our egoism; it is the consciousness of the conscious soul, and the sensible heart.

14. It is the power of vegetation in vegetables, and the perspective in all pictures and paintings; it is the capacity of all pots and vessels, and the tallness of stately trees.

15. It is the immobility of immovables, and the mobility of movable bodies; it is the dull insensibility of stones and blocks, and the intelligence of intelligent beings.

16. It is the immortality and god-head of the immortal gods, and humanity of human beings; it is the curvedness of crooked beasts, and the supine proneness of crawling and creeping insects.

17. It is the current in the course of time, and the revolution and aspects of the seasons; it is the fugacity of fleeting moments, and the endless duration of eternity.

18. It is the whiteness of whatever is white, and blackness of all that is black; it is activity in all actions, and it is stern fixity in the doings of destiny.

19. The supreme spirit is quiescent in all that is sedate, and lasting and evanescent in whatever is passing and perishing; and he shows his productiveness in the production of things.

20. He is the childhood of children, and the youth of young men; he shows himself as fading in the decay and decline of beings, and as his extinction in their death and demise.

21. Thus the all pervading soul, is not apart from anything, as the waves and froths of the foaming sea, are no way distinct from its body of waters.

22. These multifariousities of things are all unrealities, and taken for true in our ignorance of the unity; which multiplies itself in our imagination, as children create and produce false apparitions from their unsound understandings. (These as they change are not the varied god as it is generally supposed to be, but various workings of the intellect).

23. It is I, says the lord, that am situated every where, and it is I that pervade the whole; and fill it with all varieties at pleasure; know therefore, O high minded Rāma! that all these varieties are but creatures of imagination in the mind of God, and are thence reflected into the mirror of our minds. Knowing this rest in the calm tranquillity of your soul, and enjoy the undisturbed solace and happiness of your high mind.

24. Vālmiki said:--As the sage was saying these things, the day

passed away under its evening shade; the sun sank down in its evening devotion, and the assembly broke with mutual salutations to the performance of their eventide ablutions, until they reassembled on the next morning.

## CHAPTER LXI.

### DESCRIPTION OF THE WORLD AS A PASSING DREAM.

Argument:--How our firm faith arises over this entity, and its answer.

Ráma said:--As we are, Oh sage! a dream drawn house, the body of the lotus-born Brahmá--the first progenitor, is the same no doubt.

2. And if this world is a non-entity--\_asat\_, we must know our existence the same, then how is it possible to arise the firm faith over this entity--\_sat\_.

3. Vasishtha responded:--We are shining here as a created being by the previous birth of Brahmá, but in fact, the reflexion of soul shines for ever, nothing besides.

4. Owing to the omnipresence of consciousness, all beings exist as reality every where, and if she rises from unreal knowledge, she as real knowledge destroys the unreal one. (vice-versa).

5. Therefore whatever comes from these five elements, is but transitory, but owing to the firm belief on \_ego\_, we enjoy a firm faith for the same.

6. In a dream, we see good many things as reality; but as soon the dream is over, we do not find the things dreamt of; so we see the reality of the world; as long we remain in ignorance.

7. Oh Ráma! as the dreaming man counts his dream as reality, owing to his faith on it; so this world appears a reality, like the supreme God who has no beginning and end.

8. That which is to be created by the dreaming man, is to be called his own; as we can say by guessing knowledge, what is in the seed, is in the fruit.

9. Whatever comes from non-entity, is to be called non-entity; and that which is unreal though it can be workable, is not reasonable to think good.

10. As the thinking result of unreality is to be given up, so the firm faith which is arising by the dreaming man; is to be given up likewise.

11. Whatever soul creates in dream is our firm belief, but that remains only for a time being (hence it is \_asat\_--non-entity).

12. Brahmá's long drawn portion is this entity, hence we think also the same, but in fact, this entity is a moment to Brahmá.

13. Consciousness is the creator of all elements, she creates every thing according to her model, hence creator and creation are one and the same.

14. As the backward and forward whirling motion of water, makes the deep to swell, and as also fairy comes near in a dream, so all these are in reality nothing.

15. So this entity with its change (of creation, sustentation and destruction) is nothing. In whatever manner we look [at the] object,

that will appear in return in the same manner.

16. The rule of the erroneous dream is not to reproduce (in waking state, what it produces in sleeping state, though it has a power to create something out of nothing) as the production is not in the world, but owing to ignorance it appears so.

17. In the three worlds we see wondrous objects, as we see fire burning in the water like a sub-marine fire.

18. Good many cities exist in vacuity, as birds and stars remain in the sky. We find lotus in a stone like trees growing without an earth.

19. One country gives every kind of object to the seeker, like a tree that gives all objects to the seeker (Kalpa taru) and also we see in a stone and rows of jewels (that is counting beads) giving fruits like fruitful trees.

20. Life exists within a stone (Sálgram) as frog exists. Stone gives water as moon-stone gives.

21. In a dream within a minute good many things can be made and unmade, which in fact, are unreal like one's death in a dream.

22. The natural water of the elements remains in the sky, (that is, in the cloud), when the heavenly river \_Mandákiní\_ remains in vacuity.

23. The heavy stone flies in the air, when the winged mountain does so. Every thing to be got in stone, when every thing can be secured from the philosopher's stone.

24. In the garden of bliss of Indra every desired object to be got, but in salvation such kind of desired object is wanting.

25. Even dull matter acts like machine, hence every object acts like wonderful erroneous magic.

26. By magical art (that is, Gandharva vidyá) we see even impossible objects such as two moons, Kavandhas, mantras, drugs, and pishacha. All these are the works of wonderful erroneous magic, which are in fact nothing.

27. We see impossibility as real as we see possibility, hence impossibility becomes real by our erroneous ideas only.

28. The erroneous dream though it appears as real is in fact unreal, as that which is not real does not exist, which is real does exist (unity is real, duality is unreal, hence existence and non-existence are one and the same).

29. So this dreaming creation is looked by all worldly being here as real, as dreamer takes his dream a reality.

30. By passing from one error to another error, from one dream to another, one firm faithful being comes out.

31. As a stray deer falls into the pit repeatedly for green grass, so ignorant man repeatedly falls into the pit of this world, owing to his ignorance.

## CHAPTER LXII.

### IN THE NARRATION OF JIVATA AN EXAMPLE OF DOMESTIC AND MENDICANT LIFE

Argument:--Narration of the mendicant Jiváta, in illustration of the transmigration of the soul in various births, according to the variety

of its insatiable Desire.

Vasishtha resumed:--Hear me relate to you, Ráma, the story of a certain mendicant, who fostered some desire in his mind, and wandered through many migrations of his soul.

2. There lived a great mendicant at one time, who devoted his life to holy devotion, and passed his days in the observance of the rules of his mendicancy. (The state of mendicancy is the third stage of life of a Brahman, which is devoted to devotion, and supported by begging of the simple subsistence of life. This story applies to all men, who are in some way or other devoted to some profession for acquiring the necessities of life and the more so, as all men have some ultimate object of desire, which is an obstruction to their Nirvána or final extinction in the Deity. For the lord says in the Gospel, He that loveth anything more than me, is not worthy of me).

3. In the intensity of his Samádhi devotion, his mind was purged of all its desires; and it became assimilated to the object of its meditation, as the sea water, is changed to the form of waves. (Samádhi is defined by Patanjali, as the forgetting of one's self in the object of his meditation).

4. Once as he was sitting on his seat after termination of his meditation, and was intent upon discharging some sacred functions of his order, there chanced to pass a thought over his clear mind (like the shadow of cloud over the midday sky).

5. He looked into the reflexion of the thought, that rose of itself in his mind; that he should reflect for his pleasure, upon the various conditions of common people, and the different modes of their life. (the proper study of man is man, and the manner of each rightly).

6. All this thought his mind passed from the reflexion of himself and his God, to that of another person; and he lost the calm composure of his mind, as when the quiet sea is disturbed by whirlpool or whirl wind. (This desire of the sage disturbed his breast, like the doubt of Parnell's Hermit).

7. Then he thought in himself to become an ideal man of his own accord, and became in an instant the imagined person Jivátá by name. (Imagination shapes one to what he imagines himself to be).

8. Jivátá, the ideal man, now roved about like a dreaming person, through the walks of the imaginary city, which he had raised to himself, as a sleeping man, builds his aerial abodes in dream. (So every man thinks himself as some one, and moves about in his air built city).

9. He drank his fill at pleasure, as a giddy bee sips the honey from lotus cups; he became plump and hearty with his sports, and enjoyed sound sleep from his want of care.

10. He saw himself in the form of a Brahman in his dream, who was pleased with his studies and the discharge of his religious duties; and as he reflected himself as such he was transformed to the same state, as a man is transplanted from one place to another at a thought. (He makes the man, and places him in every state and place).

11. The good Brahman who was observant of his daily ritual, fell asleep one day into a deep trance, and dreamt himself doing the duties of the day, as the seed hid in shell, performs inwardly its act of vegetation.

12. The same Brahman saw himself changed to a chieftain in his dream, and the same chief ate and drank and slept as any other man in general.

13. The chief again thought himself as a king in his dream, who ruled over the earth extending to the horizon; and was beset by all kinds of

272312 enjoyments, as a creeper is studded with flowers.

272313  
272314 14. Once as this prince felt himself at ease, he fell into a sound  
272315 sleep free from all cares, and saw the future consequences of his  
272316 actions, as the effect is attached to the cause, or the flowers are the  
272317 forth-comings of the tree.

272318  
272319 15. He saw his soul assuming the form of a heavenly maid, as the pith  
272320 of a plant puts forth itself in its flowers and fruits, (what is at the  
272321 bottom, comes out on the top; and what is the root, sprouts forth in  
272322 the tree).

272323  
272324 16. As this heavenly maid was lulled to sleep by her weariness and  
272325 fatigue, she beheld herself turn into a deer, as the calm ocean finds  
272326 itself disturbed into eddies and waves (by its inner caves and outward  
272327 winds).

272328  
272329 17. As this timorous fawn with her fickle eyes, fell into a sound sleep  
272330 at one time; she beheld herself transformed to a creeping plant (which  
272331 she likes to browse upon so fondly in her pasture).

272332  
272333 18. The crooked beasts of the field and the creeping plants of forest,  
272334 have also their sleep and dream of their own nature; the dreams being  
272335 caused by what they saw and heard and felt in their waking states.

272336  
272337 19. This creeper came to be beautified in times, with its beautiful  
272338 fruits, flowers and leaves, and formed a bower for the seat of the  
272339 floral goddess of the woods.

272340  
272341 20. It hid in its heart the wishes that grew in it, in the same manner  
272342 as the seed conceals in its embryo the germ of the would be tree; and  
272343 at last saw itself in its inward consciousness, to be full of frailty  
272344 and failings.

272345  
272346 21. It had remained long in its sleep and rest, but being disgusted  
272347 with its drowsy dullness, it thought of being the fleeting bee its  
272348 constant guest, and found itself to be immediately changed to a  
272349 fluttering bee (which it had fed with its farinaceous food).

272350  
272351 22. The bee roved at pleasure over the tender and blossoming creepers  
272352 in the forest, and let on the petals of blooming lotuses, as a fond  
272353 lover courts his mistresses.

272354  
272355 23. It roved about the blossoms, blooming as brightening pearls in the  
272356 air; and drank the nectarious Juice from the flower cups, as a lover  
272357 sips the nectar from the rubied lips of the beloved.

272358  
272359 24. He became enamoured of the lotus of the lake, and sat silent upon  
272360 its thorny stalk on the water; for such is the fondness of fools, even  
272361 for what is painful to them.

272362  
272363 25. The lake was often infested by elephants, who tore and trampled  
272364 over the beds of lotus bushes; because it is a pleasure to the  
272365 malignant base, to lay waste the fair works of God. (The black big  
272366 and bulky elephants, are said to be invidious of the fair and pretty  
272367 lotuses; hence the elephant is used as symbolical of the devil, the  
272368 destroyer of all good).

272369  
272370 26. The fond bee meets the fate of its fondling lotus, and is crushed  
272371 under the tusk of the elephant, as the rice is ground under the teeth.  
272372 (Such is the fate of overfondness for the fair).

272373  
272374 27. The little bee seeing the big body and might of the mighty  
272375 elephant, took a fancy of being as such; and by his imagining himself  
272376 as so, he was instantly converted to one of the like kind (not in its  
272377 person but in the mind). (Thus is a lesson, that no one is content with  
272378 himself, but wishes to be the envied or desired being).

272379  
272380 28. At last the elephant fell down into a hollow pit, which was as deep

and dry as the dried bed of a gulf; as a man falls into the profound and inane ocean of this world, which is overcast by an impervious darkness around. (The troublesome world is always compared with a turbulent and darksome ocean).

29. The elephant was a favourite of the prince for his defeating the forces of his adversaries; and he routed about at random with his giddy might, as the lawless Daitya robbers wander about at night.

30. He fell afterwards under the sword of the enemy, and pierced all over his body by their deadly darts; as the haughty egoism of the living body, drops down in the soul under the wound of right reason.

31. The dying elephant having been accustomed to see swarms of bees, fluttering over the proboscis of elephants, and sipping the ichor exuding from them, had long cherished the desire of becoming a bee, which he now came to be in reality.

32. The bee rambled at large amidst the flowery creepers of the forest, and resorted again to the bed of lotuses in the lake; because it is hard for fools to get rid of their fond desire, though it is attended with danger and peril.

33. At last the sportive bee was trampled down and crushed under the feet of an elephant, and become a goose, by its long association with one in the lake.

34. The goose passed through many lives, till it became gander at last, and sported with the geese in the lake.

35. Here it came to bear, the name of the gander that served as the vehicle of Brahmá, and thenceforth fostered the idea of his being so, as the yolk of an egg fosters a feathered fowl in it.

36. As it was fostering this strong desire in itself, it grew old and decayed by disease, as a piece of wood is eaten up by inbred worms; then as he died with his consciousness of being the bird of Brahmá, he was born as the great stork of that God in his next birth.

37. The stork lived there in the company of the wise, he became enlightened from the views of worldly beings; he continued for ages in his disembodied liberation, and cared for nothing in future. (The soul that rests in the spirit of God, has nothing better to desire).

#### CHAPTER LXIII.

#### DREAM OF JÍVÁTA.

Arguments:--All living souls are occupied with the thought of their present state, forgetful of the past, and altogether heedless of the future.

Vasishtha continued:--This bird that sported beside the stalk of the lotus seat of Brahmá, once went to the city of Rudra with his god on his back, and there beheld the God Rudra face to face. (The inferior Gods waited upon the superior deities).

2. Seeing the God Rudra he thought himself to be so, and the figure of the God was immediately imprest upon his mind, like the reflexion of an outward object in the mirror.

3. Being full of Rudra in himself, he quitted his body of the bird, as the fragrance of a flower forsakes the calyx, as it mixes with the breeze and flies in the open air.

4. He passed his time happily at that place, in the company with the attendants and different classes of the dependant divinities of Rudra.
5. This Rudra being then full of the best knowledge of divinity and spirituality; looked back in his understanding into the passed accounts of his prior lives, that were almost incalculable.
6. Being then gifted with clear sightedness and clairvoyance, he was astonished at the view of naked truths, that appeared to him as sights in a dream, which he recounted to him as follows.
7. O! how wonderful is this over spreading illusion, which is stretched all about us, and fascinates the world by its magic wand; it exhibits the palpable untruth as positive truth, as the dreary desert presents the appearance of limpid waters, in the sun beams spreading over its sterile sands.
8. I well remember my primary state of the pure intellect, and its conversion to the state of the mind; and how it was changed from its supremacy and omniscience, to the bondage of the limited body.
9. It was by its own desire that the living soul assumed to itself a material body, formed and fashioned agreeably to its fancy, like a picture drawn in a painting; and became a mendicant in my person in one of its prior births, when it was unattached to the objects exposed to view all around.
10. The same mendicant sat in his devotion, by controlling the actions of the members of his body, and began to reflect on outward objects, with great pleasure in his mind.
11. He buried all his former thoughts in oblivion, and thought only of the object that he was employed to reflect upon; and this thought so engrossed and worked upon his mind, that it prevented the rise of any other thought in it.
12. The phenomenon which appears in the mind, offers itself solely to the view also (by supplanting the traces of the past); as the brownness of fading autumn, supercedes the vernal verdure of leaves and plants, so the man coming to his maturity, forgets the helpless state of his boyhood, and is thoughtless of his approaching decay and decline.
13. Thus the mendicant became the Brahman Jivátá by his fallible and fickle desire, which laid him to wander from one body to another, as little ants enter into the holes of houses and things.
14. Being fond of Brahmahood and reverential to Bráhmans in his mind, he became the wished for person in his own body; because the reality and unreality have the power of mutually displacing one another, according to the greater influence of either. (The weaker yields and makes room to the stronger, like the survival of the fittest).
15. The Bráhman next obtained the chieftainship, from his strong predilection for the same; just as the tree becomes fruitful by its continuous suction of the moisture of earth. (The common mother of all).
16. Being desirous of dispensing justice, and discharging all legal affairs, the general wished for royalty, and had his wishes fulfilled by this becoming a prince; but as the prince was over fond of his courtesans, he was transformed to a heavenly nymph that he prized above all in his heart.
17. But as the celestial dame prized the tremulous eye sight of the timorous deer, above her heavenly form and station; she was soon metamorphosed to an antelope in the woods, and destined to graze as a miserable beast for her foolish choice.
18. The fawn that was very fond of browsing the tender blades and leaves, became at last the very creeping plant, that had crept into the

272519 crevice of her lickerish mind.

272520  
272521 19. The creeper being long accustomed to dote on the bee, that used to  
272522 be in its company; found in its consciousness to be that insect, after  
272523 the destruction of its vegetable form.

272524  
272525 20. Though well aware of its being crushed under the elephant, together  
272526 with the lotus flower in which it dwelt, yet it was foolish to take the  
272527 form of the bee, for its pleasure of roving about the world. (So the  
272528 living soul enters into various births and bodies only to perish with  
272529 them).

272530  
272531 21. Being thus led into a hundred different forms, said he, I  
272532 am at last become the self-same Rudra; and it is because of the  
272533 capriciousness of my erratic mind in this changeful world.

272534  
272535 22. Thus have I wandered through the variegated paths of life, in this  
272536 wilderness of the world; and I have roamed in many aerial regions, as  
272537 if I trod on solid and substantial ground.

272538  
272539 23. In some one of my several births under the name of Jiváta, and  
272540 in another I became a great and respectable Bráhmaṇ, I became quite  
272541 another person again, and then found myself as a ruler and lord of the  
272542 earth. (So every man thinks and acts himself, now as one person and in  
272543 the stage of his life. Shakespeare).

272544  
272545 24. I had been a drake in the lotus-bush; and an elephant in the vales  
272546 of Vindhya; I then became a stag in the form of my body, and fleetness  
272547 of my limbs (and in the formation of mind also).

272548  
272549 25. After I had deviated at first from my state of godliness, I was  
272550 still settled in the state of a devotee with devotedness to divine  
272551 knowledge; and practicing the rites befitting my position (such as  
272552 listening to holy lectures, meditating on the mysteries of nature and  
272553 so forth).

272554  
272555 26. In this state I passed very many years and ages, and many a day and  
272556 night and season and century, glided on imperceptibly in their courses  
272557 over me. (It is said that the sedate and meditative are generally long  
272558 living men, as we learn in the accounts of the ancient patriarchs, and  
272559 in those of the yogis and lamas in our own times).

272560  
272561 27. But I deviated again and again from my wonted course, and was as  
272562 often subjected to new births and forms; until at last I was changed to  
272563 Brahmá's vehicles of the hansa--or anser, and this was by virtue of  
272564 my former good conduct and company.

272565  
272566 28. The firm or wonted habit of a living being, must come out  
272567 unobstructed by any hindrance whatsoever; and though it may be retarded  
272568 in many intermediate births for even a millennium; yet it must come and  
272569 lay hold on the person some time or other. (Habit is second nature, and  
272570 is inbred in every being; and what is bred in the bone, must run in the  
272571 blood).

272572  
272573 29. It is by accident only, that one has the blessing of some good  
272574 company in his life; and then his inborn want may be restrained for a  
272575 time, but it is sure to break out with violence in the end, in utter  
272576 defiance of every check and rule.

272577  
272578 30. But he who betakes himself to good society only, and strives always  
272579 for his edification in what is good and great, is able to destroy the  
272580 evil propensities which are inbred in him; because the desire to be  
272581 good, is what actually makes one so. (Discipline conquers nature).

272582  
272583 31. Whatever a man is accustomed to do or think upon constantly, in  
272584 this life or in the next state of his being; the same appears as a  
272585 reality to him in his waking state of day dream, as unreality appears  
272586 as real in the sleeping or night dream of a man. (It is the imagination  
272587 that figures unrealities in divers forms both in the day as also in the



night dreams of men).

32. Now the thoughts that employ our minds, appoint our bodies also to do their wished for works; and as these works are attended with some temporary good as well as evil also; it is better therefore to restrain and repress the rise of those tumultuous thoughts, than cherish them for our pleasure or pain.

33. It is only the thought in our minds, that makes us to take our bodies for ourselves or souls; and that stretches wide this world of unrealities, as the incased seed sprouts forth and spreads itself into a bush. (The thought bears the world in it, as the will brings it to view).

34. The world is but the thought in sight or a visible form of their visible thought, and nothing more in reality besides this phantasm of it, and an illusion of our sight.

35. The illusive appearance of the world, presents itself to our sight, like the variegated hues of the sky, it is therefore by our ignoring of it, that we may be enabled to wipe off those tinges from our minds.

36. It is an unreal appearance, displayed by the supreme Essence (of God or His intelligence); as a real existence at his pleasure only, and can not therefore do any harm to any body.

37. I rise now and then to look into all these varieties in nature, for the sake of my pleasure and curiosity; but I have the true light of reason in me, whereby I discern the one unity quite apart from all varieties.

38. After all these recapitulations, the incarnate Rudra returned to his former state, and reflected on this condition of the mendicant, whose body was now lying as a dead corpse on the barren ground.

39. He awakened the mendicant and raised his prostrate body, by infusing his intelligence into it; when the resuscitated Bhikshu came to understand, that all his wanderings were but hallucinations of his mind.

40. The mendicant finding himself the same with Rudra standing in his presence, as also with the bygone ones that he recollected in his remembrance; was astonished to think how he could be one and so many, though it is no wonder to the intelligent, who well know that one man acts many parts in life.

41. Afterwards both Rudra and the mendicant got up from their seats, and proceeded to the abode of the Jivátá, situated in corner of the intellectual sphere (i.e. the mundane world which lies in the divine intellect).

42. They then passed over many Continents, Islands, provinces and districts, until they arrived at the abode of Jívata, where they found him lying down with a sword in hand.

43. They saw Jivátá lying asleep and insensible as a dead body, when Rudra laid aside his bright celestial form, in order to enter into the earthly abode of the deceased. (The Gods are said to assume human shapes in order to mix with mankind).

44. They brought him back to life and intelligence, by imparting to him portion of their spirit and intellect; and thus was this one soul exhibited in the triple forms of Rudra, Jivátá and the mendicant.

45. They with all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute astonishment, as if they were the figures in painting.

46. Then the three went together in their aerial course, to the air

272657 built abode of the Brahman; who had erected his baseless fabric in  
272658 empty air, and which resounded with empty sounds all around. (The open  
272659 air being the receptacle of sounds, the aerial abodes of celestials are  
272660 incessantly infested by the sounds and cries of peoples rising upwards  
272661 from the nether world).

272662  
272663 47. They passed through many aerial regions, and barren and populous  
272664 tracts of air; until they found out at last the heavenly residence of  
272665 the Brahman.

272666  
272667 48. They saw him sleeping in his house; beset by the members of his  
272668 family about him; while his Brahmaní folded her arms about his neck, as  
272669 if unwilling to part with her deceased husband. (The Brahman in heaven,  
272670 was seen in the state of his parting life).

272671  
272672 49. They awakened his drowsy intelligence, by means of their own  
272673 intelligence, as a waking man raises a sleeping soul, by means of his  
272674 own sensibility.

272675  
272676 50. Thence they went on in their pleasant journey to the realms of the  
272677 chief and the prince mentioned before; and these were situated in the  
272678 bright regions of their intellectual sphere, and illumined by their  
272679 effulgence of the intellect. (It means to say, that all these journeys,  
272680 places and persons, were but reveries of the mind, and creations of  
272681 fancy).

272682  
272683 51. Having arrived at that region and that very spot, they observed the  
272684 haughty chief lying on his lotus like bed.

272685  
272686 52. He lay with his gold coloured body, in company with the partner of  
272687 his bed of golden hue; as the honey sucking bee lies in the lotus cell,  
272688 enfolded in the embrace of his mate.

272689  
272690 53. He was beset by his mistresses, hanging about him, like the tender  
272691 stalks and tufts of flowers pendent upon a tree; and was encircled by  
272692 a belt of lighted lamps, as when a golden plate is studded about by  
272693 brilliant gems.

272694  
272695 54. They awakened him shortly by infusing their own spirit and  
272696 intelligence in his body and mind, and then they sat together  
272697 marvelling at each other, as the self-same man in so many forms (or the  
272698 self-same person in so many bodies).

272699  
272700 55. They next repaired to the palace of the prince, and after awakening  
272701 him with their intelligence, they all roamed about the different parts  
272702 of the world.

272703  
272704 56. They came at last to the hansa of Brahmá, and being all  
272705 transformed to that form in their minds (i.e. having come to know the  
272706 ahamsa I am he or their self-identity); They all became the one Rudra  
272707 Personality in a hundred persons.

272708  
272709 57. Thus the one intellect is represented in different forms and  
272710 shapes, according to the various inclinations of their minds, like so  
272711 many figures in a painting. Such is the unity of the deity represented  
272712 as different personalities, according to the various tendencies of  
272713 individual minds. (There is the same intellect and soul in all living  
272714 beings, that differ from one another in their minds only).

272715  
272716 58. There a hundred Rudras, who are the forms of the uncovered  
272717 intellect (i.e. unclouded by mists of error); and they are acquainted  
272718 with the truths of all things in the world, and the secrets of all  
272719 hearts (antaryámin).

272720  
272721 59. There are a hundred and some hundreds of Rudras, who are known  
272722 as very great beings in the world; among whom there are eleven only  
272723 (Ekádasá Rudras), that are situated in so many worlds (Ekádasá  
272724 Bhubanas). (The Vedas have thousands and thousands of Rudras in their  
272725 hymns as to them, as, [Sanskrit: sahashrena sahashrasah ye rudrá

adhibhúmyá)).

60. All living beings that are not awakened to reason, are ignorant of the identity of one another; and view them in different and not in the same light; they are not farsighted to see any other world. That which is the most proximate to them.

61. Wise men see the minds of others and all things to rise in their minds, like the wave rising in the sea; but unenlightened minds remain dormant in themselves, like the inert stones and blocks. (Another explanation of it is, that all wise men are of the same mind as Birbal said to Akbar:--Sao Siyane ekmatá).

62. As the waves mix with themselves, by the fluidity of their waters; so the minds of wise unite with one another, by the solubility of their understandings, like elastic fluids and liquids. (So says Mrityunjaya:--the oily or serous understanding ([Sanskrit: tailavat vunvih]) readily penetrates into the minds of others).

63. Now in all these multitudes of living beings, that are presented to our sight in this world; We find the one invariable element of the intellect to be diffused in all of them, and making unreal appear as real ones to view.

64. This real but invisible entity of the Divine intellect remains for ever, after all the unreal but visible appearances disappear into nothing; as there remains an empty space or hollow vacuity, after the removal of a thing from its place, and the excavation of the ground by digging it. (This empty vacuum with the \_chit\_ or Intellect in it, is the universal God of the vacuist Vasishtha).

65. As you can well conceive the idea of existence, of the quintuple elemental principles in nature; so you can comprehend also the notion of the Omnipresence of the Divine intellect, which is the substratum of the elemental principles.

66. As you see various statues and images, carved in stone and woods, and set in the hollows of rocks and trees; so should you see all these figures in the hollow space of the universe, to be situated in the self-same intellect of the Omnipresent Deity.

67. The knowledge of the known and the visible world, in the pure intellect of the unknown and invisible deity, resembles the view of the variegated skies, with their uncaused and insensible figures, in the causeless substratum of ever lasting and all pervading vacuity.

68. The knowledge of the phenomenal is the bondage of the soul, and the ignoring of this conduces to its liberation; do therefore as you like, either towards this or that (\_i.e.\_ for your liberation and bondage).

69. The cognition and nescience of the world, are the causes of the bondage and liberation of the soul, and these again are productive of the transmigration and final emancipation of the animal spirit. It is by your indifference to them that you can avoid them both, do therefore as you may best choose for yourself. (Here are three things offered to view, namely, the desire of heaven and liberation, and the absence of all desires. [Sanskrit: svargakāma mokshakāmau nishkāmashchatra yah]).

70. What is lost at its disappearance (as our friends and properties), is neither worth seeking or searching after, nor sorrowing for when it is lost and gone from us. That which is gained of itself in our calm and quiet without any anxiety or assiduity on our part, is truly reckoned to be our best gain. (so says the Moha-Mudgura:--Be content with what offers of itself to thee. [Sanskrit: yatvabhase nijakarnmípáttam| bittam tena vinodaya chittam|]).

71. That which is no more than our knowledge of it (as the object of our senses and the objective world), is no right knowledge but mere fallacy; the true knowledge is that of the subjective consciousness,

which is always to be attended to.

72. As the wave is the agitation of the water, so is this creation but an oscillation of the divine intellect; and this is the only difference between them, that the one is the production of the elements in nature, and the other is that of the divine will.

73. Again the undulation of waves occurs, in conjunction with the existing elements at certain spots and times; but the production of the world is wholly without the junction of the elemental bodies, which were not in existence at its creation. (It means to say, that the world is only an ideal formation of the divine mind).

74. The shining worlds shine with the light of the divine intellect, in which they are situated as the thoughts in its consciousness. It transcends the power of speech to define what it is, and yet it is expressed in the veda in the words that, "It is the supreme soul and perfect felicity" (Siva Parátmá).

75. Thus the world is the form of its consciousness in the divine intellect, and they are not different from one another, as words are never separable from their senses. It is said that the world is the undulation of the Divine spirit, and none but the ignorant inveigh against, by saying that the wave and water are two different things. (Kálidása in the commencement of Raghuvansa, uses the same simile of words and their meanings, to denote the intimate union of Párvatí and Siva, which is done to express the inseparability of the world with its maker; corresponding with the well known line of Pope: "whose body nature is, and God the soul").

#### CHAPTER LXIV.

##### ON THE ATTAINMENT OF ATTENDANTSHIP ON THE GOD RUDRA.

Argument:--The remainder of the former story; and the manner of becoming the attendant Rudras on Siva.

Ráma said:--Tell me sir, what became of the many forms, which the mendicant saw in his dream; and whether the several forms of Jívata, the Brahman, the gander and others return to themselves, or remained as Rudras for ever more.

2. Vasishtha replied:--They all remained with Rudra, as parts and compositions of himself; and being enlightened by him, they wandered all about the world, and rested contented with themselves.

3. They all beheld with Rudra, the magic scenes which were displayed before them; till at last they were dismissed from his company, to return to their own states and places.

4. Rudra said:--Go you now to your own places, and there enjoy your fill with your family; and return to me after some time, having completed the course of your enjoyments and sufferings in the world.

5. You will then become as parts of myself, and remain as my attendants to grace my residence; till at last we return to the supreme at the end of time, and be absorbed in last Omega of all.

6. Vasishtha said:--So saying, the Lord Rudra vanished from their sight, and mixed in the midst of the Rudras, who viewed all the worlds in their enlightened intellects. (These are celestial and angelic beings).

7. Then did Jívata and others return to their respective residences, where they have to share their shares of domestic felicity in the

company of their families, during their allotted times.

8. Having then wasted and shuffled off their mortal coil, at the end of their limited periods, they will be promoted to the rank of Rudras in heaven, and will appear as luminous stars in the firmament.

9. Ráma rejoined:--All those forms of Jiváta and others, being but creations of the empty imagination of the mendicant; I cannot understand, how they could be beings, as there is no substantiality in imaginary things.

10. Vasishtha replied:--The truth of the imagination lies partly in our consciousness, and partly in our representation of the image; though the imagery or giving a false shape to anything, is as untrue as any nihility in nature. But what we are conscious of must be true, because our consciousness comprehends everything in it.

11. Thus what is seen in the dream, and represented to us by imagination, are all impressed in our consciousness at all times and for ever. (Therefore neither is our consciousness nor the images we are conscious of are untrue, though the imagery and the work of imagination are utterly false).

12. As a man when going or carried from one country to another, and there again to some other place, has no knowledge of the distance of his journey, unless he is conscious of its length and duration in space and time; so we are ignorant of the duration of our dream, and our passing from one dream to another, without our consciousness of it in our sleeping state.

13. Therefore it is our consciousness that contains all things, that are represented to it by the intellect; and it is from our intellection that we have the knowledge of everything, because the intellect is full of knowledge and pervades everywhere.

14. Imagination, desire and dream, are the one and same thing, the one producing the other and all lodged in the cell of the intellect. Their objects are obtained by our intense application to them. Desire produces imagination which is the cause of dream; they are the phenomena of mind, and their objects are the results of deep meditation.

15. Nothing is to be had without its practice and meditation of it, and men of enlightened minds gain the objects by their Yoga or meditation of them alone. (These are the Yoga siddhas or adepts in Yoga as Siva &c).

16. These adepts view the objects of their pursuit in all places, such as the god Siva and others of the Siddha Yogis, such was my aim and attempt also, but it was not attended with success.

17. I was unsuccessful in want of my fixed resolvedness, but failed in both for my attending to both sides. It is only the firm resolution of one in one point, that gives him success in any undertaking.

18. As one going in southerly direction, cannot arrive at his house in the north, so it is the case with the pursuers after their aims; which they well know to be unattainable without their firm determination in it.

19. Whoever is resolved to gain his desired objects, must fix his view on the object before him; the mind being fixed on the object in view, brings the desire into effect. (So says Hafiz: If thou want the presence of the object, never be absent from it).

20. So the mendicant having the demi God Rudra, for the sole object in his view, became assimilated to the very form of his wish; because whoso is intent on one object, must remove all duality from before him. (So says the mystic Sadi: I drove the duality from my door, in order to have the unity alone before my view).

21. The other imaginary forms of the mendicant, were all different persons in their different spheres; and had obtained their several forms, according to their respective desires from one state to another (as said before).

22. They did not know or look on one another, but had all their thoughts and sights fixed on Rudra alone; because those that are awakened to their spiritual knowledge, have their sight fixed on their final liberation, while the unenlightened mortals are Subjected to repeated births, by the repetition of their wishes (to be born in some form or other).

23. It was accordingly to the will of Rudra, that he took this one form and many others upon him, such as he wills to become a Vidhyadhara in one place and a pandit in another.

24. This instance of Rudra serves for an example, of the efficacy of intense thought and practice of all men; who may become one or another or many more, as also learned or ignorant, agreeably to their thought and conduct. (One to be many, means the versatility of parts, to act as many).

25. So one has his manhood and Godhead also (\_i.e.\_ acts as a man and a God likewise), by his manly and Godlike actions at different times and places; and to be both at the one and same time, requires much greater ability and energy both of the mind and body (as it is seen in the persons of deified heroes).

26. The living soul being one with the Divine, has all the powers of the same implanted in it; the infinite being ingrafted in the finite, It is of the same nature by innate nature.

27. The living soul has its expansion and contraction in its life and death, as the Divine soul has its evolution and involution; in the acts of creation and dissolution; but the Divine soul destroys no soul, because it is the soul of souls and the aggregate of all souls; therefore any one that would be godly, must refrain from slaughter.

28. So the yogis and yoginis continue in the discharge of their sacred rites, as enjoined by law and usage, and either remain in this or rove about in other worlds at large at the free will and liberty.

29. A yogi is seen in several forms at once, both in this world and in the next, according to his desert and the merit of his actions; as the great yogi and warrior Karta Vírya Arjuna, became the terror of the world as if he were ubiquitous, while he remained quite at home. (\_i.e.\_ though confined in one place, yet he seemed to be present every where).

30. So also doth the god Vishnu appear in human forms on earth, while he sleeps at ease in the milky ocean; and the yoginis of heaven hover over animal sacrifices on earth, while they reside in their groups in the ethereal sphere.

31. Indra also appears on earth, to receive the oblations of men, when he is sitting in his heavenly seat on high, and Náráyana takes the forms of a thousand Rámas upon him, in his conflict with the myriads of Rakhasa legions.

32. So did one Krishna become a hundred, to receive the obeisance of his reverential princes; and he appears as a thousand in the company of many thousand monarchs in the Kuru assembly.

33. So the god became incarnate in many forms, with parts and particles of his own spirit for the preservation of the world; and the one lord became many in the company of his mistresses in a moment. (This was the company of milk maids in the rásalílá sport of Krishna).

273002 34. In this manner did the forms of Jívata and others, which were  
273003 the creatures of the mendicant's imagination, retire at the behest of  
273004 Rudra, to the particular abodes of their own and respective desires.  
273005

273006 35. There they enjoyed all their delights for a long time, until they  
273007 entered the abode of Rudra; where they became the attendants of the  
273008 demigod, and remained in his train for a great length of time.  
273009

273010 36. They remained in the company of Rudra, dwelling in the groves of  
273011 the evergreen and ever blossoming Kalpa creepers of paradise, blooming  
273012 with clusters of their gemming florets; and roving at pleasure to  
273013 different worlds, and to the celestial city of Siva on the Kailása  
273014 mountain, and sporting in the company of heavenly nymphs, and bearing  
273015 the crowns of immortality on their heads. (This is the description of  
273016 the heaven of Hindus).  
273017  
273018  
273019  
273020

## 273021 CHAPTER LXV.

### 273022 RÁMA'S WONDER AT THE ERROR OF MEN. 273023

273024  
273025 Argument.--Application of the mendicant's case to all men, who are  
273026 equally mistaken in their choice.  
273027

273028  
273029 Vasishtha Continued:--As the mendicant saw this transient scene of  
273030 error in his mind; so it is the case with all living beings, to look on  
273031 their past lives and actions apart from themselves, and in the persons  
273032 of other men.  
273033

273034 2. The past lives, actions and demise of all reflective souls, are as  
273035 fast imprinted in them, as any thought is preserved in the retentive  
273036 mind and vacuous intellect.  
273037

273038 3. Distant and separate things are mingled together, in the present  
273039 sphere of one's soul; and all persons appear as distinct figures in the  
273040 dream.  
273041

273042 4. And the human soul, though it is a form of the divine, yet being  
273043 enclosed in its frail and mortal body, is doomed to misery until its  
273044 final liberation from birth and body. Thus I have related to you the  
273045 fate of all living souls, in the state and tale of the mendicant  
273046 Bhikshu.  
273047

273048 5. Now know, O Ráma! that the souls of all of us like that of the  
273049 mendicant, are vibrated and moved by the impulse of the supreme spirit;  
273050 and are yet fallible in their nature, and falling from error to error  
273051 every moment (as we find in our dreams).  
273052

273053 6. As a stone falling from a rock, falls lower and lower to the nether  
273054 ground; so the living soul once fallen from its height of supreme  
273055 spirit, descends lower and lower to the lowest pit.  
273056

273057 7. Now it sees one dream, and then passes from it to another; and  
273058 thus rolling for ever in its dreaming sleep, it never finds any  
273059 substantiality whatsoever.  
273060

273061 8. The soul thus obscured under the illusion of errors, happens some  
273062 times to come to the light of truth, either by the guidance of some  
273063 good instructor, or by the light of its own intuition; and then it  
273064 is released from the wrong notion of its personality in the body, and  
273065 comes to the true knowledge of itself.  
273066

273067 9. Ráma said:--O! the impervious gloom of error that ever spreads on  
273068 the human soul, causes it to rely in the mist of its errors, as a  
273069 sleeping man enjoys the scenery of his dreams.  
273070

10. It is shrouded by the thick darkness of the night of erroneous knowledge, and falls into the pit of illusion which over spreads the world (máya or error is the fruit of the forbidden tree whose mortal taste brought death into the world, while knowledge is the fruit of the tree of immortality, which liberates the soul from the bonds of birth and death).

11. O the egregious error of taking a thing for our own, which in reality belongs to no body but the lord and master of all.

12. It behoves you, sir, to explain to me, whence this error takes its rise, and how the mendicant with his share of good and right understanding, could fall into the error (of wishing himself to become another, that was as frail and mortal as himself). Tell me also that knowest all, whether he is still living or not.

13. Vasishtha replied:--I will explore into the regions of the three worlds in my samádhi meditation this night, and tell you tomorrow morning, whether the mendicant is living or not, and where he may be at present.

14. Válmíki said:--As the sage was saying in this manner, the royal garrison tolled the trumpet of the departing day with beat of drum; which filled the sky with the loud roar of diluvian clouds.

15. The princes and the citizens assembled in the court, threw handfuls of flowers at his feet, as the trees drop down their flowers in the ground, wafted by the odoriferous breeze.

16. They honoured the great sages also, and rose from their respective seats; and the assembly broke afterwards, with mutual salutations to one another.

17. Then all the residents of the earth and air, went to their respective residences with the setting sun; and discharged their duties of the departing day, in obedience to the ordinance of the sástras.

18. They all performed their services as prescribed in their liturgies, in which they placed their strong faith and veneration. (This shows the division of caste and creed even in the heroic age of Ráma; which being more marked in later ages, prevented the people from participating in a common cause).

19. All the mortals and celestials, that formed the audience of "Vasishtha", began now to reflect on the lecture of the sage, and the night passed as short as a moment with some, and as long as an age with others. (Gloss. They that took the subject for study, found time too short for their deep meditation of it, while those that were light minded and eager to hear more, felt time to roll on heavily on them. A very good lesson for lightening time by the practice of patient enquiry, and avoiding the troublesomeness of impatience).

20. As the morning rose with the returning duties of men, and employed all beings of heaven and earth to discharge their matin in services; the court reopened for the reception of the audience, who assembled there with mutual greetings and salutations to their superiors.

CHAPTER LXVI.

THE WANDERINGS OF THE MENDICANT.

Arguments:--The wanderings of men agreeably to their pursuits, described in the character of the mendicant.

Válmíki related:--After the sages Vasishtha and Viswámitra had taken



273140 their seats in the court hall, there met the groups of celestials and  
273141 siddhas of air, and the monarch of earth and chiefs of men.  
273142

273143 2. Then came Ráma and Lakshmana with their companions in the court;  
273144 which shone as a clear lake of lotus-beds unshaken by the gentle  
273145 breeze, and brightened by the moonbeams glistening amidst it.  
273146

273147 3. The sire of sages opened his mouth unasked by any body, and not  
273148 waiting for the request of any one; because wise men are always kind  
273149 hearted, and ready to communicate their knowledge to others of their  
273150 own accord. (Here the sage spoke impromptu, to keep his promise of  
273151 answering to Ráma's query in the preceding chapter, on a future  
273152 occasion. Gloss).  
273153

273154 4. Vasishtha said:--O. Ráma! that art the moon in the sphere of Raghu's  
273155 family, I have yesternight came to see the mendicant, with the all  
273156 seeing eye of my intellectual vision after a long time.  
273157

273158 5. I revolved over in my mind, and wandered wide and afar to find out  
273159 where that man was, and so I traversed through all the continents and  
273160 islands, and passed over all the hills and mountains on earth.  
273161

273162 6. I had my head running upon the search, but could not meet anywhere a  
273163 mendicant of that description; because it is impossible to find in the  
273164 outer world, the fictions of our air built castle.  
273165

273166 7. I then ran in my mind at the last watch of the night, and passed  
273167 over the regions on the north, as the fleet winds fly over the waves of  
273168 the ocean.  
273169

273170 8. There I saw the extensive and populous country of Jina (China)  
273171 lying beyond the utmost boundaries of Valmika (Bhalika or Bulk); where  
273172 there is a beautiful city, called as Vihara by the inhabitants.  
273173

273174 9. There lives a mendicant, named Dírgha drik or foresighted whose head  
273175 was silvered over with age, and who continues in his close meditation  
273176 confined in his homely and lovely cottage.  
273177

273178 10. He is used to sit there in his meditative mood, for three weeks  
273179 together at a time, and keep the door of his cell quite fast, for  
273180 fear of being disturbed in his silent devotion, by the intrusion of  
273181 outsiders.  
273182

273183 11. His dependants are thus kept out of doors for the time, that he is  
273184 absorbed in meditation.  
273185

273186 12. He thus passed his three weeks of deep meditation in seclusion, and  
273187 it is now a thousand years, that he has been sitting in this manner, in  
273188 communion with his own mind only.  
273189

273190 13. It was in olden times, that there had been a mendicant of his kind,  
273191 as I have already related unto you; this is the living instance of that  
273192 sort, and we know not where and when a third or another like this may  
273193 be found to exist.  
273194

273195 14. I was long in quest like a bee in search of flowers, to find such  
273196 another, in the womb of this lotus like earth, with all possible  
273197 inquiry on my part.  
273198

273199 15. I passed beyond the limit of the present world, and pierced through  
273200 the mist of future creations, and there I met with what I sought of the  
273201 resemblance of the present one.  
273202

273203 16. As I looked into the world lying in the womb of futurity, and  
273204 deposited in the intellectual sphere of Brahma; I met with a third one  
273205 resembling to Brahmá in his conduct.  
273206

273207 17. So passing through many worlds one after another, I saw many things  
273208 in futures, which are not in esse in the present world.

18. There I beheld the sages that are now sitting in this assembly, and many more Brahmans also, that are of the nature of these present, as also different from them.

19. There will be this Nārada with his present course of life, as also differing from the same; so likewise there will be many others also, with their various modes of life.

20. So likewise there will appear this Vyāsa and this Suka; and these Saunaka, Pulaha and Krutu, will reappear in future creations, with their very same natures and characters. (This doctrine of reappearance in a future world, is disbelieved in the sense of the transmigration of souls, but it is taken as strict article of faith by all Christians and Moslems, in the name of regeneration and resurrection which imply the same thing).

21. The same Agastya and Pulastya and the self-same Bhrigu and Angirasa, all of them and all others, will come to re-existence, with their very forms and traits of character. (The dead will rise again in their very bodies &c. Gospel).

22. They will be born and reborn sooner and later, so long as they are under the subjection of this delusion of regeneration and resuscitation; and will retain their similar births and modes of life, like all others to be reborn in this or the future world. (As a Brahman who is twice born on earth, retains his habits as before).

23. So the souls of men revolve repeatedly in the world, like waves rolling for ever in the waters of the sea; some of which retain their very same forms, while others are very nearly so in their reappearance.

24. Some are slightly altered in their figures, and others varying entirely in their forms, never regain their original likeness; so doth this prevailing error of regeneration, delude even the wise to repeated births (from which can never get their liberations). (The desire of revivification or regeneration, is so deeply implanted in all living souls, that no body wants to die but with desire to live again in some future state. "Ye shall not die." Gospel).

25. But what means the long meditation, of twenty days and nights of the mendicant, when a moment's thought of ours, and the results of our bodily actions, are productive of endless births and transformations.

26. Again where is the reality of these forms, which are mere conceptions of the mind; and these ideas and reflexions, growing ripe with their recapitulation, appear as full blown flowers to sight; and resemble the water lily at morn, beset by the busy murmur of humming bees.

27. The gross form is produced from pure thought (i.e. the material from the immaterial mind); as a pile of flaming fire is kindled by a minute spark or a ray of sun beam. Such is the formation of the whole fabric of the world.

28. All things are manifest as particles of divine reflexion, and each particle exhibiting in it a variety of parts (in its atoms and animalcules); nor are these nor those together are nothing at all, but they all exist in the universal, which is the cause of all cause, and the source of all sources.

## CHAPTER LXVII.

### UNITY OF GOD.

Argument.--The liberation of the mendicant's soul and destruction of

his body, and the application of this instance in the cases of the confinement and liberation of all souls in and from the bondage of their bodies.

Dasaratha said:--O great sage, let these attendants of mine, repair immediately to the cells of the mendicant, and having roused him from his hypnotism, bring him hither in my presence.

2. Vasishtha replied:--Great king! the body of that mendicant, is now lying lifeless on the ground; it is now pale and cold and daubed with dirt, and has no jot of its vitality left in it.

3. His life has fled from his body, like odour from the lotus of the lake; he is now liberated from the bond of this life, and is no more subject to the cares of this world.

4. It is now a whole month that his servants have opened the latch of his door, and standing at a distance looking at his emaciated frame.

5. They will afterwards take out the body and immerge it in water, and then having anointed it, they will place it for their adoration, as they do a deified idol. (The bodies of saints are sanctified by their votaries among all nations, and their tombs are visited with religious veneration).

6. The mendicant being in this manner freed from his body, cannot be brought back to his senses, which have entirely quitted their functions in his mortal frame.

7. It is hard to evade the enchanting delusion of the world, so long as one labours under the darkness of his ignorance; but it is easily avoided by one's knowledge of truth at all times.

8. The fabrication of the world is untrue, as the making of ornaments from gold; it is the error of taking the form for the substance, that appears as the cause of creation.

9. This delusion of the world, appears to be so situated in the supreme soul, as the rows of waves are seen to roll upon the surface of the calm waters of the sea. So it is said in the very words of the Vedas, that the moving worlds are as the fluctuation of the Divine Soul.

10. The intelligent soul, taking the form of the living or human soul, sees the phenomenal world, as one sees one dream after another, but all these vanish away upon his waking to sense and right reason.

11. As every man of understanding sees the original in its image, so the man of reason views the archetype of the soul in its representation of the creation; while the ignorant man that sees the world as a thorny bush or confused jungle, can have no idea of the all designing framer of his frame work of the universe. (Right reason points out to spiritual source of the world).

12. The world is represented to the view of every living being, as it was seen in the vision of the dreaming mendicant, in the form of the undulations of the supreme spirit, like the fluctuation of waves on the surface of the sea.

13. As the world appeared to be presented at first in its visionary form, before the view of the universal or collective mind of the creative Brahmá; so does it rise in its shadowy form in the opacous minds of all individual persons. (The world appears in its unspiritual form, to the minds of the great Brahmá and all other living beings).

14. But to the clear mind this world appears as an evanescent dream, as it appeared to Brahmá at first; and the multitudes of worlds that are discovered one after the other, are no more than the successive scenes of passing dreams in the continuous sleep of ignorance.

15. So do all living beings in their various forms, are subject to the error of believing the unreal world as a reality, though they well know it in their minds, to be no better than a continuous dream or delusion. (The varieties of living souls are included under the unintelligible terms of universal and individual:--general and particular &c.).
16. The animal soul, though possessed of intellego (or the property of the intellect); is yet liable to transgress from its original nature (of holiness and purity); and thereby becomes subject to decay, disease and death and all kinds of awe. (It is the chyuty of the fall of man from his primary purity, that brought on him all his miseries on earth).
17. The godly intellect frames the celestial and infernal regions in our dreams, by the slight vibration of the mind at its pleasure; and then takes a delight in rambling over and dwelling in them.
18. It is this divine intellect, which by its own motion, takes the form of living soul upon itself; and wanders from itself to rummage over the false objects of the deceptive senses.
19. The mind also is the supreme soul, and if it is not so it is nothing; the living and embodied is likewise a designation of the same, likening to the shadow of the substance.
20. So the supreme Brahma is said to reside in the universal Brahmá, according to the distinct view of men, with regard to the one Brahma, in whom all these attributes unite, like the water with water and the sky with air. (All these attributive words apply to and unite in the unity of Brahma).
21. Men residing in this mundane form of Brahma, and yet think it otherwise than a reflexion of the deity; just as a child looking at its own shadow in a glass, startles to think it as an apparition standing before it.
22. It is the wavering understanding that causes these differences, which disappear of themselves, after the mind resumes its steadiness in the unity of the Deity, wherein it is lost at last, as the oblation of butter is consumed in the sacred fire.
23. There is no more any vacillation or dogmatism, nor the unity or duality, after the true knowledge of the deity is gained; when all distinctions are dissolved in an indistinct intellect, which is as it is and all in all.
24. When it is known from the sum and substance of all reasoning, that it is the one Intellect, which is the subject of all appellations which are applied to it; there remains no more any difference of religious faith in the world. (That is one and all, is the catholic religion of all).
25. Difference of faith, creates difference in men; but want of distinction in creed, destroys all difference, and brings on the union of all to one common faith in the supreme being.
26. Ráma, you see the variety from your want of understanding, and you will get rid of the same (and recognise their identity), as you come to your right understanding; ask this of any body and you will find the truth of what I say and be fearless at any party feeling and enmity. (Confession of faith in one Divinity, that is acknowledged and adored by all alike, is the root of catholicity, and brings on unity in philosophy of religion).
27. In that state of fearlessness, the Brahmavádí finds no difference in the states of waking, dreaming, sound sleep or the fourth stage of devotion; nor in his earthly bondage or liberation from it, all which are equal to him. (So says the sruti:--The Brahmavádí is ever blest and is afraid of nothing in any state of life, in all of which he sees the

273416 presence of his God).

273417  
273418 28. Tranquillity is another name of the universe, and God has given his  
273419 peace to everything in the world; therefore all schisms are the false  
273420 creations of ignorance, as none of them has ever seen the invisible God.

273421  
273422 29. The action of the heart and the motion of the vital air, cannot  
273423 move the contented mind to action; because the mind which is devoid of  
273424 its desire, is indifferent about the vibrations of his breath and heart  
273425 strings.

273426  
273427 30. The intellect which is freed from the dubitation of unity and  
273428 duality, and got rid of its anxious cares and desires; has approached  
273429 to a state, which is next to that of the deity.

273430  
273431 31. But the pure desire which subsists in the intellect, like the  
273432 stain which sticks to the disk of the moon; is no speck upon it, but  
273433 the coagulation of the condensed intellect. (As the fluid water is  
273434 congealed in the forms of snow and ice).

273435  
273436 32. Do you, Ráma! ever remain in the state of your collected intellect,  
273437 because it concentrates (the knowledge of) everything (that is \_sat\_)  
273438 in itself, and leaves nothing (that is not \_asat\_) beyond it. (This is  
273439 the most faultless undefective form of faith, that I have abstracted  
273440 from all religions).

273441  
273442 33. The moon like disk of the intellect, having the mark of inappetency  
273443 in it, is a vessel of ambrosia, a draught of which drowns the thoughts  
273444 of all that is and is not (in esse--et non-esse) into oblivion.  
273445 (Contentment is the ambrosial draught for oblivion of all cares).

273446  
273447 34. Refer thy thoughts of whatever thou hast or wantest, to the  
273448 province of thy intellect (\_i.e.\_ think of thy intellectual parts and  
273449 wants only); and taste thy inward delight as much as thou dost like.  
273450 (Pleasure of intellectual culture, is better than physical enjoyments).

273451  
273452 35. Know Ráma, that the words vibration and inaction, desire and  
273453 inappetency and such others of the theological glossary, serve only to  
273454 burden and mislead the mind to error; do you therefore keep yourself  
273455 from thinking on these, and betake yourself to your peace and quiet,  
273456 whether you attain to your perfection or otherwise.

## 273457 273458 273459 273460 CHAPTER LXVIII.

### 273461 273462 ON THE VIRTUES OF TACITURNITY.

273463  
273464 Argument:--Four kinds of Reticence, and their respective qualities.

273465  
273466  
273467 Vasishtha said:--Ráma! remain as taciturn as in your silent sleep, and  
273468 shun at a distance the musings of your mind; get rid of the vagaries of  
273469 your imagination, and remain firm in the state Brahma.

273470  
273471  
273472 2. Ráma said:--I know what is meant by the reticence of speech, and the  
273473 quietness of the organs, and the muteness of a block of wood; but tell  
273474 me what is sleep like silence, which you well know by practice.

273475  
273476 3. Vasishtha replied:--It is said to be of two kinds, by the mute like  
273477 munis and the reserved sages of old; the practiced by the wood like  
273478 statues of saints, and the other observed by those that are liberated  
273479 in their life time (jivan mukta).

273480  
273481 4. The wood like devotee is that austere ascetic, who is not meditative  
273482 in his mind, and is firmly employed in the discharge of the rigorous  
273483 rites of religion; he practises the painful restraints of his bodily  
273484 organs, and remains speechless as a wooden statue.

5. The other kind of living liberated Yogi is one, who looks at the world ever as before (with his usual unconcern); who delights in his meditation of the soul, and passes as any ordinary man without any distinctive mark of his religious order or secular rank.
6. The condition of these two orders of saintly and holy men, which is the fixedness of their minds and sedateness of their souls, is what passes under the title of taciturnity and saintliness (mauna and muni) (who hold their tongue and their peace, and walk sub silentio and incognito on earth).
7. Thus the taciturn sages reckon four kinds of latitancy, which they style severally by the names of reservedness in speech, restriction of the organs, woodlike speechlessness and dead like silence as in one's sleep.
8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control; the rigorous muteness means the abandonment of all efforts, and the sleepy silence is as silent as the grave.
9. There is a fifth kind of dead-like silence, which occurs in the austere ascetic in his state of insensibility; in the profound meditation of the dormant Yogi, and in the mental abstraction of the living liberated.
10. All the three prior states of reticence, occur in the austere devotee, and the sleepy or dead silence is what betakes the living liberated only.
11. Though speechlessness is called silence, yet it does not constitute pure reticence, in as much as the mute tongue may brood evil thoughts in the mind, which lead to the bondage of men.
12. The austere devotee continues in his reticence, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.
13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes munis of course in outward appearance, but there is no one, who understands the nature of God.
14. There is nothing of that blessed divine knowledge in any of these, which is so very desirable to all mankind; I vouch it freely that they are not knowers of God, be they angry at it or not as they may. (Vasishtha being a theoretic philosopher, finds fault with every kind of practical Yoga or pseudo hypnotism).
15. But this dormant or meditative silent sage, who is liberated from all bonds and cares in his life time, is never to be born in any shape in this world, and it is interesting to know much of them as I will recite to you.
16. He does not require to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times. (He sticks to what is natural, and does not resort to anything artificial).
17. His mind is under the guidance of his reason, and is neither excited by nor restrained from its fancies, it is neither restless nor dormant, and exists as it is not in existence. (owing to its even mindedness).
18. His attention is neither divided nor pent up, but fixed in the infinite and eternal one, and his mind cogitates unconfined the nature of things. Such a one is said to be the sleeping silent sage.

19. He who knows the world as it is, and is not led to error by its deluding varieties, and whoso scans everything as it is without being led to scepticism, is the man that is styled the sleeping silent sage.

20. He who relies his faith and trust, on the one endless and ever felicitous Siva, as the aggregate of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.

21. He who sees the \_vacuum\_ as the \_plenum\_, and views this all \_omnium\_ as the null and nullum; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.

22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum, but full of peace and divine wisdom, is said to be in the best state of his taciturnity.

23. The mind that is unconscious of the effects, of the different states of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.

24. That perfect equanimity of the mind and evenness of temper, which is not liable to change or fluctuation; with a clear conscience and unflinching self-consciousness, are the source of an unimpairing reticence.

25. The consciousness that I am nothing, nor is there anything besides; and that the mind and its thoughts, are no other in reality (than fictions of the intellect); is the real source of taciturnity.

26. The knowledge that the ego pervades this universe, which is the representation of the "one that is"; and whose essence is displayed equally in all things, is what is meant by the state of sleepy silence. (\_i.e.\_ the man that has known this grand truth, remains dumb and mute and has nothing to say).

27. Now as it is the consciousness which constitutes all and everything, how can you conceive your distinction from others, who are actuated by the same power, dwelling alike in all? It is this knowledge which is called the ever lasting sleep, and forms the ground work of every kind of silence.

28. This is the silence of profound sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of \_Yoga\_, or rather a stage above the same.

29. This profound trance is called hypnotism or the fourth state of entranced meditation; and the tranquillity which is above this state, is to be had in one's waking state.

30. He that is situated in his fourth stage of yoga, has a clear conscience and quiet peace attending on him. This is practicable by the adept even in his waking state, and is obtainable by the righteous soul, both in its embodied as well as disembodied states.

31. Yes, O Ráma! Be you desirous to be settled in this state, and know that neither I or you nor any other person is any real being in this world, which exists only as a reflexion of our mind, and therefore the wise man should rely only in the bosom of the vacuous intellect, which comprehends all things in it.

CHAPTER LXIX.

UNION OF THE MIND WITH THE BREATH OF LIFE.

Argument.--Willful existence of the attendants of Rudra, and the elevation of yogis after their Demise.

Ráma said:--Tell me, O chief of sages, how the Rudras came to be a hundred in their number, and whether the attendants of Rudra, are Rudras also or otherwise.

2. Vasishtha replied:--The mendicant saw himself in a hundred forms in a hundred dreams, which he dreamt one after another; these I have told you on the whole before, though I have not specially mentioned them to you.

3. All the forms that he saw in the dream, became so many Rudras, and all these hundred Rudras remained as so many attendants on the principal Rudra.

4. Ráma asked:--But how could the one mind of the mendicant, be divided into a hundred in so many bodies of the Rudras; or was it undivided like a lamp, that lightens a hundred lamps, without any diminution of its own light.

5. Vasishtha answered:--Know Ráma, that disembodied or spiritual beings of pure natures, are capable of assuming to themselves any form of their fancy, from the aqueous nature of their souls (which readily unite with other liquids). (The Sruti says, "the soul is a fluid"; corresponding with the psychic fluid of Stahl).

6. The soul being omnipresent and all pervading (like the all diffusive psychic fluid); takes upon it any form whatever, and whenever and wherever it likes, by virtue of its intelligence: (which the ignorant spirit is unable to do).

7. Ráma rejoined:--But tell me Sir, why the Lord Rudra or Siva wore the string of human skulls about his neck, daubed his body with ashes, and stark naked; and why he dwelt in funeral ground, and was libidinous in the greatest degree.

8. Vasishtha replied:--The Gods and perfect beings as the siddhas &c. are not bound down by the laws, which the weak and ignorant men have devised for their own convenience.

9. The ignorant cannot go on without the guidance of law, on account of their ungovernable minds; or else they are subject to every danger and fear, like poor fishes (which are quite helpless, and entirely at the mercy of all voracious animals).

10. Intelligent people are not exposed to those evils in life, as the ignorant people of ungoverned minds and passions, meet with by their restless and vagrant habits.

11. Wise men discharge their business as they occur to them at times, and never undertake to do any thing of their own accord, and are therefore exposed to no danger. (Graha in the text means a shark and calamities also).

12. It was on the impulse of the occasion that the God Vishnu, engaged himself in action, and so did the God with the three eyes (\_i.e.\_ Siva), as also the God that was born of the lotus (\_i.e.\_ The great Brahmá). (All of them took human forms on them, whenever the Daityas invaded the Bráhmans, and never of their own will).

13. The acts of wise men are neither to be praised or blamed nor are they praiseworthy or blameable; because they are never done from private or public motives (but on the expediency of the occasion).

14. As light and heat are the natural properties, of fire and sun shine; so are the actions of Siva and the Gods, ordained as such from the beginning, as the caste customs of the twice born dwijas (Aryans).



273692  
273693 15. Though the natures of all mankind are the same, as they are  
273694 ordained in the beginning; yet the ignorant have created differences  
273695 among them, by institution of the distinction of castes and customs;  
273696 and as their institutions are of their own making, they are subjected  
273697 by them to the evils of future retribution and transmigration. (Men are  
273698 bound down by their own laws, from which the brute creation is entirely  
273699 free).

273700  
273701 16. I have related to you, Rāma! the quadruple reticence of embodied  
273702 beings, and have not as yet expounded the nature of the silence of  
273703 disembodied souls (as those of the Gods, siddhas and departed saints).

273704  
273705 17. Hear now how men are to obtain this chief good (summum bonum) of  
273706 theirs, by their knowledge of the intellectual souls in the clear  
273707 sphere of their own intellect, which is clearer far than the etherial  
273708 sphere of the sky.

273709  
273710 18. It is by the knowledge of all kinds of knowledge, and constant  
273711 devotion to meditation; and by the study of the numerical philosophy of  
273712 particulars in the sánkhya system, that men became renowned as \_Sánkhya  
273713 yogis\_ or categorical philosopher. (The Sánkhya is opposed to the  
273714 Vedánta, in as much as it rises from particulars to general truths).

273715  
273716 19. The yoga consists in the meditation of Yogis, of the form of the  
273717 eternal and undecaying One; by suppression of their breathings, and  
273718 union with that state, which presents itself to their mind.

273719  
273720 20. That unfeigned and undisguised state of felicity and tranquillity,  
273721 which is desired as the most desirable thing by all, is obtainable by  
273722 some by means of the Sánkhya Yoga, and by the Jnána Yoga by others.

273723  
273724 21. The result of both these forms of Yoga, is the same, and this is  
273725 known to anybody that has felt the same; because the state arrived at  
273726 by the one, is alike to that of the other also.

273727  
273728 22. And this supreme state is one, in which the actions of the mental  
273729 faculties and vital breath, are altogether imperceptible; and the  
273730 network of desires is entirely dispersed.

273731  
273732 23. The desire constitutes the mind, which again is the cause of  
273733 creation; it is therefore by the destruction of both of these, that one  
273734 becomes motionless and inactive. (Forgets himself to a stone. Pope).

273735  
273736 24. The mind forgets its inward soul, and never looks towards it for a  
273737 moment; it is solely occupied with its body, and looks at the phantom  
273738 of the body, as a child looks at a ghost. (Thinking it a reality).

273739  
273740 25. The mind itself is a false apparition, and an unsubstantial  
273741 appearance of our mistake; and shows itself as the death of some body  
273742 in his dream, which is found to be false upon his waking.

273743  
273744 26. The world is the production of the mind, else what am I and who is  
273745 mine or my offspring; it is custom and our education that have caused  
273746 the \_bugbears\_ of our bondage and liberation, which are nothing in  
273747 reality.

273748  
273749 27. There is one thing however, on which is based the bias of both  
273750 systems; that it is the suppression of breath, and the restriction  
273751 of mind, which form the sum and substance of what they call their  
273752 liberation.

273753  
273754 28. Rāma rejoined:--Now sir, if it is suppression which constitutes the  
273755 liberation of these men; then I may as well say that all dead men are  
273756 liberated, as well as all dead animals also.

273757  
273758 29. Vasishtha replied:--Of the three practices of the restriction of  
273759 the breath, body and mind, I ween the repression of the mind and its  
273760 thoughts to be the best; because it is easily practicable and I will

273761 tell you how it is to be done to our good.

273762  
273763 30. When the vital breaths of the liberated souls, quit this mortal  
273764 frame; it perceives the same in itself, and flies in the shape of a  
273765 particle in the open sky, and mixes at last with etherial air.

273766  
273767 31. The parting soul accompanies with its tanmátras or elementary  
273768 principles; which comprise the desires of its mind, and which are  
273769 closely united with breath, and nothing besides.

273770  
273771 32. As the vital breath quits one body to enter into another, so it  
273772 carries with it the desires of the heart, with which it was in the  
273773 breast of man, as the winds of the air bear the fragrance of flowers.  
273774 These are reproduced in the future body for its misery only.

273775  
273776 33. As a water pot thrown in the sea, does not lose its water, so the  
273777 vital breath mixing with the etherial air, does not lose the desires of  
273778 the mind, which it bears with it. They are as closely united with it,  
273779 as the sun-beams with the sun.

273780  
273781 34. The mind cannot be separated from the vital breath (i.e. the  
273782 desires are inseparable from life), without the aid of the knowledge;  
273783 and as the bird Titterí cannot be removed from one nest without an  
273784 other (so the soul never passes from one body without finding and  
273785 entering into another).

273786  
273787 35. Knowledge removes the desires, and the disappearance of desires  
273788 destroys the mind; this produces the suppression of breath, and thence  
273789 proceeds the tranquillity of the soul.

273790  
273791 36. Knowledge shows us the unreality of things, and the vanity of human  
273792 desires. Hence know O Ráma, that the extinction of desires, brings on  
273793 the destruction of both the mind and vitality.

273794  
273795 37. The mind being with its desires, which form its soul and life, it  
273796 can no more see the body in which it took so much delight; and then the  
273797 tranquil soul attains its holiest state.

273798  
273799 38. The mind is another name for desire, and this extirpated and  
273800 wanting, the soul comes to the discrimination of truth, which leads to  
273801 the knowledge of the supreme.

273802  
273803 39. In this manner, O Ráma, we came to the end of our erroneous  
273804 knowledge of the world, as it is by means of our reason, that we come  
273805 to detect our error of the snake in the rope.

273806  
273807 40. Learn this one lesson, that the restraining of the mind and  
273808 suppression of breath, mean the one and same thing; and if you succeed  
273809 in restraining the one, you succeed in the restraint of other also. (So  
273810 it is said, that our thoughts and respirations go together).

273811  
273812 41. As the waving of the palm leaved fan being stopped, there is a  
273813 stop of the ventilation of air in the room; so the respiration of the  
273814 vital breath being put to a stop, there ensues a total stoppage of the  
273815 succession of our thoughts. (It is believed that our time is measured  
273816 by succession of our breath and thoughts ajápas, and the more are  
273817 they suppressed, the greater is the duration of our life prolonged).

273818  
273819 42. The body being destroyed, the breath passes into the vacuous air;  
273820 where it sees everything according to the desires, which it has wafted  
273821 along with it, from the cells of the heart and mind.

273822  
273823 43. As the living souls find the bodies (of various animals) in which  
273824 they are embodied, and act according to their different natures; so the  
273825 departed and disembodied spirits--pránas, see many forms and figures  
273826 presented before them, according to their several desires. They enter  
273827 into the same, and act agreeably to the nature of that being.

273828  
273829 44. As the fragrance of flowers ceases to be diffused in the air,

when the breezes have ceased to blow; so the vital breath, ceases to breathe, when the action of the mind is at a stop. (Hence is the concentration of the mind, to one object only strongly enjoyed in the \_yoga\_ practice).[A]

[A] ON THE SIMULTANEOUSNESS OF THOUGHT AND BREATH.

Swedenborg saw the intimate connection between thought and vital life. He says:--Thought commences with respiration. The reader has before attended to the presence of heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath, when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the accuracy, let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brains, and it is the brain, therefore, which spares the varying fortunes of the breathing. It is strange that this correspondence between the states of the brain or mind and the lungs has not been admitted in science, for it holds in every case, at every moment. "He says moreover--Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material."

\* \* \* \* \*

See Col. Olcott's Yoga Philosophy Page 283.

45. Hence the course of the thoughts, and respiration of all animals, is known too closely united with one another; as the fragrance is inseparable from the flower, and the oil from the oily seeds.

46. The breath is vacillation of the mind, as the mind is the fluctuation of the breath; and these two go together for ever, as the chariot and its charioteer.

47. These perish together without the assemblage of one another, as the container and the contained are both lost at the loss of either (like that of the fire and its heat). Therefore it is better to lose them for the liberation of the soul, than losing the soul for the sake of the body.

48. Keeping only one object or the unity in view will stop the course of the mind; and the mind being stopped, there will follow as a matter of course, an utter suppression of the breath as its consequence.

49. Investigate well into the truth of the immortality of thy soul, and try to assimilate thyself into the eternal spirit of God; and having absorbed thy mind in the divine mind, be one with the same.

50. Distinguish between thy knowledge and ignorance, and lay hold on what is more expedient for you; settle yourself on what remains after disappearance of both, and live while you live relying on the Intellect alone.

51. Continue to meditate on the existence of all things in one firm and ever existent entity alone, until by your constant habit of thinking so, you find all outward existence disappear into non existence (and present the form of the self-existent only to view).

52. The minds of the abstinent are mortified, with their bodies and vitality, for want of food and enjoyments; and then there remains the consciousness of the transcendent one alone.

53. When the mind is of one even tenor, and is habituated to it by its

constant practice; it will put an end to the thought of the endless varieties and particulars, which will naturally disappear of themselves.

54. There is an end of our ignorance and delusion (avidyá), as we attempt to the words of wisdom and reason; we gain our best knowledge by learning, but it is by practice alone, that we can have the object of our knowledge.

55. The mirage of the world will cease to exist, after the mind has become calm and quiet in itself; as the darkness of the sky is dispersed, upon disappearance of the raining clouds.

56. Know your mind alone as the cause of your delusion, and strive therefore to weaken its force and action; but you must not Ráma! weaken it so much, as to lose the sight of the supreme spirit, which shines as the soul of the mind.

57. When the mind is settled with the supreme soul for a moment, know that to be the mature state of thy mind, and will soon yield the sweets of its ripeness.

58. Whether you have your tranquillity, by the \_Sákhya\_ or Vedánta Yoga; it is both the same if you can reduce yourself to the supreme soul; and by doing so for a moment, you are no more to be reborn in this nether world.

59. The word divine essence, means the mind devoid of its ignorance; and which like a dried seed is unable to reproduce the arbor of the world, and has no interruption in its meditation of God.

60. The mind that is devoid of ignorance, and freed from its desires, and is settled in its pure essence; comes to see in an instant, a full blaze of light filling the sphere of the firmament in which it rests and which absorbs it quite.

61. The mind is said to be its pure essence, which is insensible of itself, and settled in the supreme soul; it never relapses into the foulness of its nature, as the copper which is mixed with gold, never becomes dirty again.

## CHAPTER LXX.

### INTERROGATORIES OF VETÁLA.

Arguments:--Conversation of a prince and a Vetála, and Dissipation of Error and manifestation of truth.

Vasishtha resumed:--Life becomes no life (becomes immortal), and the mind turns to no mind, immerses in the soul; no sooner is the cloud of ignorance dispersed by the bright sun beams of right reason. This is the state which is termed \_moksha\_ or liberation (from error) by the wise.

2. The mind and its egoism and tuism (subjectivity and objectivity), appear as water in the mirage, but all these unrealities vanish away, no sooner we come to our right reason;

3. Attend now to the queries of a vetála, which I come to remember at present, concerning our erroneous and dreaming conception of the phenomenal world, and which will serve to example by the subject of our last lecture.

4. There lived a gigantic vetála in the vast wilderness of the Vindhya mountains, who happened to come out on an excursion to the adjoining districts in search of his prey of human beings.

273968  
273969 5. He used to live before in the neighbourhood of a populous city,  
273970 where he lived quite happy and well satisfied with the victims; which  
273971 were daily offered to him by the good citizens.  
273972

273973 6. He never killed a human being without some cause or harm, although  
273974 he roved through the city, pinched by hunger and thirst. He walked in  
273975 the ways of the honest and equitable men in the place.  
273976

273977 7. It came to pass in course of time that he went out of the city, to  
273978 reside in his woody retreat; where he never killed any man, except when  
273979 pressed by excessive hunger, and when he thought it was equitable for  
273980 him to do so.  
273981

273982 8. He happened to meet there once a ruler of the land, strolling about  
273983 in his nightly round; to whom he cried out in a loud and appalling  
273984 voice.  
273985

273986 9. The vetála exclaimed:--Where goest thou, O prince, said he, thou art  
273987 now caught in the clutches of a hideous monster, thou art now a dead  
273988 man, and hast become my ration of this day.  
273989

273990 10. The ruler replied:--Beware, O nocturnal fiend! that I will break  
273991 thy skull into a thousand pieces, if you will unjustly attempt to kill  
273992 me by force at this spot, and make thy ration of me.  
273993

273994 11. The vetála rejoined:--I do not tell thee unjustly, and speak it  
273995 rightly unto thee; that as thou art a ruler, it is thy duty to attend  
273996 to the petition of every body (wherein if thou failest, thou surely  
273997 diest before me).  
273998

273999 12. I request thee, O prince! to solve the questions that I propose  
274000 to thee; because I believe thou art best able to give a full and  
274001 satisfactory answer to every one of them. (These questions are dark  
274002 enigmas, which are explained in the next chapter).  
274003

274004 13. Who is that glorious sun, the particles of whose rays, are seen to  
274005 glitter in the surrounding worlds: and what is that wind (or force),  
274006 which wafts these dusts of stars, in the infinite space of vacuum.  
274007

274008 14. What is that self-same thing, which passes from one dream to  
274009 another, and assumes different forms by hundreds and thousands, and yet  
274010 does not forsake its original form.  
274011

274012 15. Tell me what is that pithy particle in bodies, which is enveloped  
274013 under a hundred folds or sheaths, which are laid over and under one  
274014 another, like the coats or lamina of a plantain tree.  
274015

274016 16. What is that minute atom which is imperceptible to the eye, and yet  
274017 produces this immeasurable universe, with its stupendous worlds and  
274018 skies, and the prodigious planets on high and mountains below, which  
274019 are the minutest of that minute particle.  
274020

274021 17. What is that shapeless and formless thing atom, which remains as  
274022 the pith and marrow under the rocks of huge mountains, and which is the  
274023 substratum of the triple world (of heaven, earth and infernal regions).  
274024

274025 18. If you, O wicked soul, fail to answer to these queries, then shalt  
274026 thou be a killer of thyself, by your being made my food this moment.  
274027 And know that at the end, I will devour all thy people, as the regent  
274028 of death destroys every body in the world.  
274029

274030  
274031  
274032  
274033 CHAPTER LXXI.

274034  
274035 THE PRINCE'S REPLY TO THE FIRST QUESTION OF THE VETÁLA.  
274036

Arguments:--Answer to the first question regarding the Prime cause of all, shows the infinite worlds to be the trees and fruits of that original root.

Vasishtha related:--The Rájá smiled at hearing these questions of the Demon, and as he opened his mouth to give the reply, the lustre of his pearly teeth, shed a brightness on the white vault of the sky. (This shows how much the early Hindus prized their white teeth, though latterly they tinged them with blue vitriol).

2. This world was at first a rudimentary granule (in the Divine mind), and was afterwards encrusted by a dozen of elemental sheaths as its pellicles, skin and bark. (Does it mean the component elements or layers \_Bhúta-tatwa\_ or \_Bhú-tatwa\_).

3. The tree which bears thousands of such fruits, is very high also with its equally out stretching branches, and very long and broad leaves likewise.

4. This great tree is of a huge size and very astounding to sight; it has thousands of prodigious branches spreading wide on every side.

5. There are thousands of such trees, and a dense forest of many other large trees and plants in that person.

6. Thousands of such forests stretch over it, abounding in thousands of mountains with their elevated peaks.

7. The wide extended tracts which contain these mountains, have also very large valleys and dales amidst in them.

8. These wide spread tracts contain also many countries, with their adjacent islands and lakes and rivers too.

9. These thousands of islands also contain many cities, with varieties of edifices and works of art.

10. These thousands tracts of lands, which are sketched out as so many continents, are as so many earths and worlds in their extent.

11. That which contains thousands of such worlds, as the mundane eggs, is as unlimited as the spacious womb of the firmament.

12. That which contains thousands of such eggs in its bosom, bears also many thousands of seas and oceans resting calmly in its ample breast.

13. That which displays the boisterous waves of seas, is the sprightly and sportive soul, heaving as the clear waters of the ocean.

14. That which contains thousands of such oceans, with all their waters in his unconscious womb, is the God Vishnu who filled the universal ocean with his all pervasive spirit. (And the spirit of God floated on the face of the waters, Moses. The waters were the first abode of Náráyana).

15. That which bears thousands of such Gods, as a string of pearls about the neck, is the Great God Rudra.

16. That which bears thousands of such Great Gods Mahádevas, in the manner of the hairs on his person; is the supreme Lord God of all.

17. He is that great sun that he shines in a hundred such persons of the Gods, all of whom are but frictions of the rays of that Great source of light and life.

18. All things in the universe are but particles of that uncreated sun; and thus have I explained to you that Intellectual sun, who fills the world with his rays, and shows them light.

19. The all knowing soul is the supreme sun that enlightens the world, and fills all things in it with particles of its rays. (The soul is the sun, whose light of knowledge manifests all things unto us).

20. It is the Omniscient soul, which is that surpassing sun, whose rays produce and show everything to light; and without which as in the absence of the solar light, nothing would grow nor be visible in the outer world. (The sun's heat and light are the life and shower of the sight of the world).

21. All living beings who have their souls enlightened by the light of philosophy, behold the sphere of the universe to be a blaze of the gemming sun of the intellect; and there is not the least tinge of the erroneous conceptions of the material world in it. Know this and hold your peace.[A]

[A] By a figure of speech light and knowledge are synonymous terms, and so are their sources the sun and soul interchangeable to one another. And as the Divine spirit is the creator of all things, so is the sun producer and grower of everything in the visible world. Hence has risen the mistake of taking the sun--the savitar or producer for the Divine soul the creator among the sun worshippers, who believe the sun to be the soul of the universe. (Súrya atmájagatah in the sruti). Hence has grown the popular error of address in the Gáyatrí hymn to the sun, which was used as an invocation of the supreme soul, and is still understood as such by theists.

## CHAPTER LXXII.

### ANSWERS TO THE REMAINING QUESTIONS.

Argument:--The Rájah's replies to the five remaining questions of the Demon.

The Rájah replied:--The essences of time, vacuum and of force, are all of intellectual origin; it is the pure intellect which is the source of all, as the air is the receptacle of odours and dusts. (The mind contains all things).

2. The supreme soul is as the universal air, which breathes out the particles contained in the intellect; as the etherial air bears the fragrance from the cells of flowers. (The soul is called átmá corresponding with the Greek atmos air, in which sense it is the same with the spirit). (This is the answer to the second question).

3. The great Brahma of the conscious soul, passing through the dreaming world (it being but a dream only passes from one scene to another without changing its form). (The soul is conscious of the operations of the mind, but never changes with the mental phenomena).

4. As the stem (stambha) of plantain tree, is a folding of its pellicles plaited over one another, and having its pith hidden in the inside; so everything in the world presents its exterior coats to the view, while its substance of Brahma is deeply hid in the interior.

5. The words ens, soul and Brahma by which God is designated, are not significant of his nature, who is devoid of all designations like the empty void, and indescribable (avyapadesa) in any word in use. (So the sruti: na tatra vak gachchhate, to Him no words can approach; i.e. no words can express Him).

6. Whatever essence is perceived by one as the product of another, is like the upper fold or plait of the plantain tree, produced by the inner one; and all such coating are but developments of the Divine

Intellect lying at the bottom. (As the essence of the cloth is the thread, which is the product of cotton produced by the pod of the cotton plant, which is produced from the seed grown by the moisture of the water &c., the last of which has the Divine essence for its prime cause and source.)

7. The supreme soul is said to be a minute atom, on account of the subtlety and imperceptibility of its nature; and it is said also to be the base of mountains and all other bodies, owing to the unboundedness of its extent. (This is in answer to the fifth question).

8. The endless being though likened to a minute atom, is yet as large as to contain all these worlds as its minutest particles; which are as evident to us as the very many aerial scenes appearing in our minds in the state of dreaming. (The small grain of the soul contains the universe, as the particle of the mind contains the worlds in it).

9. This being is likened to an atom owing to its imperceptibleness, and is also represented as a mountain on account of its filling all space; though it is the figure of all formal existence, yet it is without any form or figure of its own. (The Sruti says: "\_neti-neti\_, He is neither this nor that").

10. The three worlds are as the fatty bulb of that pithy intelligence; for know thou righteous soul! that it is that Intelligence which dwells in and acts in all the worlds. (The Sruti says: the vacuity of the heart is the seat of intelligence, which is the pith of the mássa or muscular body, and the vacuous air is the seat of the soul, whose body is the triple world).

11. All these worlds are fraught with design of Intelligence, which is quiet in its nature, and exhibits endless kinds of beautiful forms of its own, know, O young vetála, that irresistible power, reflect this in thyself and keep thy quiet.

#### CHAPTER LXXIII.

#### END OF THE STORY OF THE VETÁLA DEMON.

Arguments:--After part of Vetála's tale and Preamble to the tale of Bhagíraṭha.

Vasishṭha resumed:--After hearing these words from the mouth of the prince, the vetála held his peace and quiet, and remained reflecting on them in his mind, which was capable of reasoning.

2. Being then quite calm in his mind, he reflected on the pure doctrines of the prince; and being quite absorbed in his fixed meditation, he forgot at once his hunger and thirst.

3. I have thus related to you, Ráma, about the questions of the vetála, and the manner in which these worlds are situated in the atom of the intellect and no where else.

4. The world residing in the cell of the atomic intellect, ceases to subsist by itself upon right reasoning; so the body of a ghost exists in the fancy of boys only, and there remains nothing at last except the everlasting one.

5. Curb and contract thy thought and heart from every thing, and enclose thy inward soul in itself; do what thou hast to do at any time, without desiring or attempting any thing of thy own will, and thus have the peace of thy mind.

6. Employ your mind, O silent sage! to keep itself as clean as the



clear firmament, remain in one even and peaceful tenor of thy soul,  
and view all things in one and the same light (of tolerance and  
catholicism).

7. A steady and dauntless mind with its promptness in action, is  
successful in most arduous undertakings, as was the prince Bhagíratha  
with his unsevering perseverance.

8. It was by his perfectly peaceful and contended mind, and by the  
lasting felicity of the equanimity of his soul, that this prince  
succeeded to bring down the heavenly Ganges on earth, and the princes  
of Sagar's line were enabled to perform the arduous task of digging  
the bay of Bengal. (Where they were buried alive by curse of the sage  
Kapila, for disturbing his silent meditations).

#### CHAPTER LXXIV.

#### ACCOUNT AND ADMONITION OF BHAGÍRATHA.

Argument:--Conduct and character of Bhagíratha, his private reflexion  
and the Instructions of his tutor.

Ráma said:--Please sir, to relate unto me, the wonderful narrative of  
prince Bhagíratha, how he succeeded to bring down the heavenly stream  
of Gangá on the earth below.

2. Vasishtha replied:--The prince Bhagíratha was a personage of eminent  
virtues, and was distinguished as a crowning mark (\_Tilaka\_), over all  
countries of this terraqueous earth and its seas.

3. All his suitors received their desired boons, even without their  
asking; and their hearts were as gladdened at the sight of his  
moon-bright countenance, as were it at the sight of a precious and  
brilliant gem.

4. His charities were always profusely lavished upon all good people,  
for their maintenance and supportance; while he carefully collected  
even straws (for his revenue), and prized them as they were gems unto  
him. (\_i.e.\_ He earned as he gave).

5. He was as bright in his person, as the blazing fire without its  
smoke, and was never weak even when he was tired in the discharge of  
his duties. He drove away poverty from the abodes of men, as the rising  
sun dispels the darkness of night from within their houses.

6. He spread all around him the effulgence of his valour, as the  
burning fire scatters about its sparks; and he burned as the blazing  
midday sun, among all his hostile bands.

7. Yet he was gentle and soft in the society of wisemen, and cooled  
their hearts with his cooling speech. He shone amidst the learned, as  
the moon-stone glistens under the moon light.

8. He decorated the world with its triple cord of the sacrificial  
thread, by stretching out the three streams of the Ganges, along the  
three regions of heaven, earth and infernal regions. (Hence Gangá is  
called the tripathagá or running in the trivium in heaven, earth and  
hell).

9. He filled the ocean that had been dried up by the sage Agastya, with  
the waters of Ganges; as the bounteous man fills the greedy beggar with  
his unbounded bounty.

10. This benefactor of mankind, redeemed his ancestral kinsmen from the  
infernal region (in which they were accursed by the indignant sage;) and

led them to the heaven of Brahmá, by the passage of the sacred Gangá (which ran through the three worlds of heaven, earth and hell).

11. He overcame by his resolute perseverance, all his manifold obstacles and troubles, in his alternate propitiations of the god Brahmá and Siva and the sage Jahnu, for their discharging the course of the stream. (The holy Gangá was first confined in Brahmá's water pot, and then restricted in Hara's crown, and lastly locked up under Jahnu's seat, whence the river has the nickname of Jáhnaví).

12. Though he was yet in the vigour of his youth, he seemed even then to feel the decay of age, coming fastly upon him, at his incessant thoughts on the miseries of human life.

13. His excogitation of the vanities of the world, produced in him a philosophical apathy to them; and this \_sang froid\_ or cold heartedness of his in the prime of his youth, was like the shooting forth of a tender sprout on a sudden in a barren desert. (So great was the early abstractedness from the world, prized by the ancient Aryans, that many monarchs are mentioned to have become religious recluses in their youth).

14. The prince thought in his retired moments on the impropriety of his worldly conduct, and made the following reflections, on the daily duties of life in his silent soliloquy.

15. I see the return of day and night, in endless succession after one another; and I find the repetition of the same acts of giving and taking (receipts and disbursements), and lasting the same enjoyments, to have grown tedious and insipid to me. (So it was with Rasselas the prince of Abyssinia, who felt disgusted at the daily rotation of the same pleasures and enjoyments and one unvaried course of life).

16. I think that only to be worth my seeking and doing, which being obtained and done, there is nothing else to desire or do in this transitory life of troubles and cares.

17. Is it not shameful for a sensible being, to be employed in the same circuit of business every day, and is it not laughable to be doing and undoing the same thing, like silly boys day by day?

18. Being thus vexed with the world, and afraid of the consequence of his worldly course, Bhagírátha repaired in silence to the solitary cell of his preceptor Tritala, and bespoke to him in the following manner.

19. Bhagírátha said:--My Lord! I am entirely tired and disgusted with the long course of my worldly career, which I find to be all hollow and empty within it, and presenting a vast wilderness without.

20. Tell me lord, how can I get over the miseries of this world, and get freed from my fear of death and disease and from the fetters of errors and passions, to which I am so fast enchained. (The Hindu mind is most sensible of the baneful effects of the primeval curse pronounced on man, and the accursedness of his posterity and of this earth for his sake; and is always in eager search of salvation, redemption or liberation from the same by \_mukti\_, \_moksha\_, and \_paritrána\_).

21. Tritala replied:--It is to be effected by means of the continued evenness of one's disposition (obtained by his quadruple practice of devotion \_sádhana\_); the uninterrupted joyousness of his soul (arising from its communion with the Holy spirit); by his knowledge of the knowable true one, and by his self sufficiency in everything (tending to his perfection). (The quadruple devotion consists in one's attendance to holy lectures and in his understanding, reflection and practice of the same lessons, called the \_sádhana chatushtaya\_).

22. By these means the man is released from misery, his worldly bonds are relaxed, his doubts are dissipated, and all his actions tend to his

well being in both worlds.

23. That which is called the knowable, is the pure soul of the nature of intelligence; it is always present in everything in all places and is eternal--having neither its rising or setting (i.e. its beginning or end). The animating soul of the world, is identified with the supreme and universal soul of God. The vedánta knows no duality of the animal and animating souls.

24. Bhagíratha rejoined:--I know, O great sage! the pure intelligent soul to be perfectly calm and tranquil, undecaying and devoid of all attributes and qualities; and neither the embodied spirit, nor the animal soul, nor the indwelling principle of material bodies.

25. I cannot understand sir, how I can be that intelligence, when I am so full of errors, or if I be the selfsame soul, why is it not so manifest in me as the pure divine soul itself.

26. Tritala replied:--It is by means of knowledge only, that the mind can know the truly knowable one in the sphere of one's own intellect, and then the animal soul finding itself as the all-pervading spirit, is released from future birth and transmigration. (The belief of the difference of one's soul from the eternal one, is the cause of his regeneration).

27. It is our unattachment to earthly relations, and unaccompaniment of our wives, children and other domestic concerns, together with the equanimity of our minds, in whatsoever is either advantageous or disadvantageous to us, that serve to widen the sphere of our souls and cause their universality.

28. It is also the union of our souls with the supreme spirit, and our continual communion with God; as also our seclusion from society and remaining in retirement that widen the scope of our souls.

29. It is the continued knowledge of spirituality, and insight into the sense of the unity and identity of God, which are said to constitute our true knowledge; all besides is mere ignorance and false knowledge.

30. It is the abatement of our love and hatred, that is the only remedy for our malady of worldliness; and it is the extinction of our egoistic feelings, that leads to the knowledge of truth.

31. Bhagíratha responded:--Tell me, O reverend sir, how is it possible for any body to get rid of his egoism, which is deep rooted in our constitution, and has grown as big with our bodies as lofty trees on mountain tops.

32. Tritala replied:--All egoistic feelings subside of themselves under the abandonment of worldly desires, which is to be done by the very great efforts of fortitude, in our exercise of the virtues of self-abnegation and self-command, and by the expansion of our souls to universal benevolence.

33. We are so long subjected to the reign of our egoism, as we have not the courage to break down the painful prison house of shame at our poverty, and the fear at our exposure to the indignity of others. (Poverty is shameful to worldly people, but graceful to holy men).

34. If you can therefore renounce all your worldly possessions and remain unmoved in your mind (although in actual possession of them); you may then get rid of your egoism, and attain to the state of supreme bliss.

35. Bereft of all titular honors, and freed from the fear of falling into poverty (and its consequent indignity); being devoid of every endeavour of rising, and remaining as poor and powerless among invidious enemies; and rather living in contemptible beggary among them, without the egoistic pride of mind and vanity of the body; if you

274451 can thus remain in utter destitution of all, you are then greater than  
274452 the greatest.

274453  
274454  
274455  
274456  
274457 CHAPTER LXXV.

274458  
274459 SUPINENESS OF BHAGÍRATHA.

274460  
274461 Argument:--Great bounty of Bhagíratha and his indigence in consequence;  
274462 and his recourse to asceticism with his tutor.

274463  
274464  
274465 Vasishtha related:--Having heard these monitions from the mouth of his  
274466 religious monitor, he determined in his mind what he was about to do,  
274467 and set about the execution of his purpose.

274468  
274469 2. He passed a few days in devising his project, and then commenced his  
274470 agnishtoma sacrifice to the sacred fire, for consecrating his all  
274471 to it, for the sake of obtaining his sole object (of Nirvána or being  
274472 extinct in the essence of God).

274473  
274474 3. He gave away his kine and lands, his horses and jewels, and his  
274475 monies without number, to the twice born classes of men and his  
274476 relatives, without distinction of their merit or demerit.

274477  
274478 4. During three days he gave away profusely all what he had, till at  
274479 last he had nothing for himself, except his life and flesh and bones.

274480  
274481 5. When his exhaustless treasures were all exhausted, he gave up his  
274482 great realm like a straw to his neighbouring enemies, to the great  
274483 mortification of his subjects and citizens (paurakas).

274484  
274485 6. As the enemy overran his territories and kingdom, and seized his  
274486 royal palace and properties; he girt himself in his undergarb, and went  
274487 away beyond the limits of his kingdom.

274488  
274489 7. He wandered afar through distant villages and desert lands, till at  
274490 last he settled himself where he was quite unknown to all, and nobody  
274491 knew his person or face or his name and title.

274492  
274493 8. Remaining there retired for some time, he became quite composed and  
274494 blunt to all feelings from within and without himself; and he obtained  
274495 his rest and repose in the serene tranquillity of his soul.

274496  
274497 9. He then roved about different countries and went to distant islands  
274498 (to see the various manners of men); till at last he turned unawares to  
274499 his natal land and city, which was in the grasp of his enemies.

274500  
274501 10. There while he was wandering from door to door, as he was led about  
274502 by the current of time; he was observed by the citizens and ministers  
274503 to be begging their alms.

274504  
274505 11. All the citizens and ministers recognized their ex-king Bhagíratha,  
274506 whom they honoured with their due homage, and whom they were very sorry  
274507 to behold in that miserable plight.

274508  
274509 12. His enemy (the reigning prince) came out to meet him, and implored  
274510 him to receive back his neglected estate and self-abandoned kingdom;  
274511 but he slighted all their offers as trifling straws, except taking his  
274512 slender repast at their hands.

274513  
274514 13. He passed a few days there and then bent his course to another way,  
274515 when the people loudly lamented at his sad condition saying: "Ah! what  
274516 has become of the unfortunate Bhagíratha".

274517  
274518 14. Then the prince walked about with the calmness of his soul, and  
274519 with his contended mind and placid countenance; and he amused himself

with his wandering habits and thoughts, until he came to meet his tutor Tritala on the way.

15. They welcomed one another, and then joining together, they both began to wander about the localities of men, and to pass over hills and deserts in their holy peregrinations.

16. Once on a time as both the dispassionate pupil and his preceptor, were sitting together in the cool calmness of their dispositions, their conversations turned on the interesting subject of human life.

17. What good is there in our bearing the frail body, and what do we lose by our loss of it. (Since neither reap nor lose any real advantage, either by our having or losing of it at any time, yet we should bear with it as it is, in the discharge of the duties that have come down unto us by the custom of the country).

18. They remained quiet with this conclusion, and passed their time in passing from one forest to another; without feeling any joy above their inward bliss, or knowing any sorrow or the intermediate state of joy and grief (which is the general lot of humanity), and the rotatory course of pleasure and pain in this world.

19. They spurned all riches and properties, the possession of horses and cattle, and even the eight kinds of supernatural powers (Siddhis) as rotten straws before the contentedness of their minds.

20. This body which is the result of our past acts, must be borne with fortitude, whether we wish it or not, as long as it lasts; with his continued conviction in the discharge of their duties (of asceticism).

21. They like silent sages, hailed with complaisance, whatever of good or evil, or desirable or undesirable befell to their lot, as the unavoidable results of their prior deeds; and had their repose in the heavenly felicity, to which they had assimilated themselves. (So the sruti: The Divine are one with Divine felicity).

## CHAPTER LXXVI

### THE DESCENT OF GANGÁ ON EARTH.

Argument:--Reinstatement of Bhagírátha in his Kingdom, and his bringing down the heavenly stream by means of his austere Devotion.

Vasishtha continued:--It came to pass at one time as Bhagírátha was passing through a large metropolis, he beheld the ruler of that province, who was childless to be snatched away by the hand of death, as a shark seizes a fish for its prey.

2. The people being afraid of anarchy and lawlessness for want of a ruler, were in search of a proper person joined with noble endowments and signs to be made their future king.

3. They met with the silent and patient prince in the act of begging alms, and knowing him as the king Bhagírátha himself, they took him with them escorted by their own regiments, to install him on the throne as their king.

4. Bhagírátha instantly mounted on an elephant, and was led by a large body of troops, who assembled about him as thickly, as the drops of rain water fall into and fill a lake.

5. The people then shouted aloud, "Here is Bhagírátha our lord; may he be victorious for ever", and the noise thereof reached to the furthest mountains, and filled their hollow caves (which reached to the sound).

6. Then as Bhagírátha remained to reign over that realm, the subjects of his own and former kingdom came reverently to him, and thus prayed unto their king saying:--

7. The people said:--Great king! the person who thou didst appoint to rule over us, is lately devoured by death as a little fish by a large one.

8. Therefore deign to rule over thy realm, nor refuse to accept an offer which comes unasked to thee (so it is said:--It is not right to slight even a mite, that comes of itself to any body, but it is to be deemed as a God-sent blessing).

9. Vasishtha said:--The king being so besought accepted their prayer, and thus became the sole manager of the earth, bounded by the seven seas on all sides.

10. He continued to discharge the duties of royalty without the least dismay or disquietude, though he was quite calm and serene in his mind, quiet in his speech, and devoid of passions and envy or selfishness.

11. He then thought of the redemption of his ancestors, who excavated the coast of the sea (and made this bay of Bengal); and were burned alive underneath the ground (by the curse of sage Kapila); by laving their bones and dead bodies with the waves of Ganges, which he heard, had the merit of purity and saving all souls and bodies. (The ancestors of Bhagírátha were the thousand sons of sagara, who were masters of Saugar islands in the bay of Bengal).

12. The heavenly stream of the Ganges did not till then run over the land, it was Bhagírátha that brought it down, and first washed his ancestral remains with its holy waters. The stream was thence forth known by his name as Bhagírátha.

13. The king Bhagírátha was thenceforward resolved, to bring down the holy Gangá of heaven to the nether world. (The triple Ganges is called the Tripathagá or fluvium trivium or running in three directions).

14. The pious prince then resigned his kingdom to the charge of his ministers, and went to the solitary forest with the resolution of making his austere devotion, for the success of his undertaking.

15. He remained there for many years and under many rains, and worshipped the Gods Brahmá and Siva and the sage Jahnu by turns, until he succeeded to bring down the holy stream on the earth below. (It is said that Gangá was pent-up at first in the water pot of Brahmá, and then in the crown of Siva and lastly under the thighs of Jahnu, all which are allegorical of the fall of the stream from the cascade of Gangotri in Haridwar).

16. It was then that the crystal wave of the Ganges, gushed out of the basin of Brahmá the lord of the world and rushed into the moony crest of Hara; and falling on earth below it took a triple course, like the meritorious acts of great men (which were lauded in all three worlds of their past, present and future lives).

17. It was thus the trivium river of Gangá, came to flow over this earth, as the channel to bear the glory of Bhagírátha to distant lands. Behold her running fast with her upheaving waves, and smiling all along with her foaming froths; she sprinkles purity all along with the drizzling drops of her breakers, and scatters plenty over the land as the reward of the best deserts of men.

NARRATIVE OF CHÚDÁLÁ AND SIKHIDHWAJA.

Argument:--Story of the \_Princess Chúdálá and her marriage\_ with Sikhidhwaja and their youthful sports.

Vasishtha related:--Ráma! do you keep your view fixed to one object, as it was kept in the mind of Bhagírátha; and do you pursue your calling with a calm and quiet understanding, as it was done by that steady minded prince in the accomplishment of his purpose! (For he that runs many ways, stands in the middle and gets to the end of none).

2. Give up your thoughts of this and that (shilly-shallying), and confine the flying bird of your mind within your bosom, and remain in full possession of yourself after the example of the resolute prince Sikhidhwaja of old.

3. Ráma asked:--Who was this Sikhidhwaja, sir, and how did he maintain the firmness of his purpose? Please explain this fully to me for the edification of my understanding.

4. Vasishtha replied:--It was in a former \_Dwápara age\_, that there lived a loving pair of consorts who are again to be born in a future period, in the same manner and at the same place.

5. Ráma rejoined:--Tell me, O great preacher! how the past could be the same as at present, and how can these again be alike in future also. (Since there can be no cause of the likeness of past ages and their productions with those of the present or future. It is reasonable to believe the recurrence of such other things, but not of the same and very things as of yore).

6. Vasishtha replied:--Such is the irreversible law of destiny and the irreversible course of nature, that the creation of the world must continue in the same manner by the invariable will of the creative Brahmá and others. (\_i.e.\_ The repeated creation of worlds must go on in the same rotation by the inevitable will (Satya Sankalpa) of the creative power; wherefore bygone things are to return and be re-born over and over again).

7. As those which had been plentiful before come to be as plenteous again, so the past appears at present and in future also. Again many things come to being that had not been before, and so many others become extinct in course of time (\_e. g.\_ as past crops return again and again and vegetables grow where there were none, and as a lopped off branch grows no more).

8. Some reappear in their former forms and some in their resemblance also; others are changed in their forms, and many more disappear altogether (see, for example, the different shapes of the waves of the ocean).

9. These and many other things are seen in the course of the world; and therefore the character of the subject of the present narrative will be found to bear exact resemblance to that of the bygone prince of the same name.

10. Hear me tell you, also, that there is yet to be born such another prince, as valiant as the one that had been in the former \_dwápara age\_ of the past seventh manvantara period.

11. It will be after the four \_yugas\_ of the fourth creation, past and gone, that he will be born again of the Kuru family in the vicinity of the Vindhyan mountains in the Jambudwípa continent. (This extravagant sloka is omitted in other editions of this work).

12. There lived a prince by name of Sikhidhwaja in the country of Malava, who was handsome in his person, and endowed with firmness and magnanimity in his nature, and the virtues of patience and self control

274727 in his character.

274728  
274729 13. He was brave but silent, and even inclined to good acts with all  
274730 his great virtues; he was engaged in the performance of the religious  
274731 sacrifices, as also in defeating bowyers in archery.

274732  
274733 14. He did many acts (of public endowments), and supported the poor  
274734 people of the land; he was of a graceful appearance and complacent  
274735 in his countenance, and loved all men with his great learning in the  
274736 sástras.

274737  
274738 15. He was handsome, quiet and fortunate, and equally as valiant as  
274739 he was virtuous. He was a preacher of morality and bestower of all  
274740 benefits to his suitors.

274741  
274742 16. He enjoyed all luxuries in the company of good people, and listened  
274743 to the lessons of the Srutis. He knew all knowledge without any boast  
274744 on his part, and he hated to touch women as straws.

274745  
274746 17. His father departed to the next world, leaving him a lad of sixteen  
274747 years in age; and yet he was able at that tender age to govern his  
274748 realm, by defeating his adversaries on all sides.

274749  
274750 18. He conquered all other provinces of the country by means of the  
274751 resources of his empire; and he remained free from all apprehension by  
274752 ruling his subjects with justice and keeping them in peace.

274753  
274754 19. He brightened all sides by his intelligence and the wisdom of his  
274755 ministers, till in the course of years he came to his youth, as in the  
274756 gaudy spring of the year.

274757  
274758 20. It was the vernal season, and he beheld the blooming flowers  
274759 glistening brightly under the bright moon-beams; and he saw the budding  
274760 blossoms, hanging down the arbours in the inner apartments.

274761  
274762 21. The door ways of the bowers were overhung with twining branches,  
274763 decorated with florets scattering their fragrant dust like the hoary  
274764 powder of camphor; and the rows of the \_guluncha\_ flowers wafted their  
274765 odours all around.

274766  
274767 22. There was the loud hum of bees, buzzing with their mates upon the  
274768 flowery bushes; and the gentle zephyrs were wafting the sweet scent  
274769 amidst the cooling showers of moonbeams.

274770  
274771 23. He saw the banks decorated with the \_kadali\_ shrubbery glistening  
274772 with their gemming blossoms under the sable shade of \_kadali\_  
274773 (plantain) leaves; which excited his yearning after the dear one that  
274774 was seated in his heart.

274775  
274776 24. Giddy with the intoxication of the honey draughts of fragrant  
274777 flowers, his mind was fixed on his beloved object, and did not depart  
274778 from it, as the spring is unwilling to quit the flowery garden (so says  
274779 Hapiz,--no pleasant sight is gladsome to the mind without the face of  
274780 the fair possessor of the heart: see Sir Wm. Jones' version of it).

274781  
274782 25. When shall I in this swinging cradles of my pleasure garden,  
274783 and when will I in my sports in this lake of lotuses, play with my  
274784 love-smitten maid with her budding breasts resembling the two unblown  
274785 blossoms of golden lotuses?

274786  
274787 26. When shall I embrace my beloved one to my bosom on my bed daubed  
274788 with the dust of powdered frankincense, and when shall we on cradles of  
274789 lotus stalks, like a pair of bees sucking the honey from flower cups?

274790  
274791 27. When shall I see that maiden lying relaxed in my arms, with her  
274792 slender body resembling a tender stalk, and as fair as a string of  
274793 milk-white \_kunda\_ flowers, or as a plant formed of moon-beams?

274794  
274795 28. When will that moonlike beauty be inflamed with her love to me?



274796 With these and the like thoughts and ravings he roved about the garden  
274797 looking at the variety of flowers.  
274798

274799 29. He then went on rambling in the flowery groves and skirts of  
274800 forests, and thence strayed onward from one forest to another, and by  
274801 the side of purling lakes blooming with the full blown lotuses. (The  
274802 lotus is the emblem of beauty in the east, as the rose is in the west).  
274803

274804 30. He entered in the alcoves formed by the twining creepers, and  
274805 walked over the avenues of many garden grounds and forest lands,  
274806 seeing and hearing the descriptions of woodland sceneries (from his  
274807 associates).  
274808

274809 31. He was distracted in his mind, and took much delight in hearing  
274810 discourses on erotic subjects, and the bright form of his necklaced and  
274811 painted beloved was the sole idol in his breast.  
274812

274813 32. He adored the maiden in his heart, with her breasts resembling  
274814 two golden pots on her person; and this ween was soon found by the  
274815 sagacious ministers of the state.  
274816

274817 33. As it is the business of ministership to dive into matters by their  
274818 signs and prognosis, so these officers met together to deliberate on  
274819 his marriage.  
274820

274821 34. They proposed the youthful daughter of the king of Syrastra (Surat)  
274822 for his marriage, and thought her as a proper match for him, on account  
274823 of her coming to the full age of puberty (lit. to the prime of her  
274824 youth).  
274825

274826 35. The prince was married to her who was a worthy image (or like  
274827 co-partner) of himself; and this fair princess was known by the name of  
274828 Chúdálá all over the land.  
274829

274830 36. She was as joyous in having him, as the new blown lotus at the  
274831 rising sun; and he made the black-eyed maid to bloom, as the moon opens  
274832 the bud of the blue lotus. (Lotuses are known as helio-solenus, the  
274833 white ones opening at sun rise and the blue kind blooming with the  
274834 rising moon).  
274835

274836 37. He delighted her with his love, as gives the white lotus to bloom;  
274837 and they both inflamed their mutual passions by their abiding in the  
274838 heart of one another.  
274839

274840 38. She flourished with her youthful wiles and dalliance, like a new  
274841 grown creeper blooming with its flowers, and he was happy, and careless  
274842 in her company by leaving the state affairs to the management of the  
274843 ministers. (The words háv Chavavilasa, implying amorous dalliance, are  
274844 all comprised in the couplet "quips and cranks and wanton wiles, nods  
274845 and becks and wreathed smiles".--Pope).  
274846

274847 39. He disported in the company of his lady love, as the swan sports  
274848 over a bed of lotuses in a large lake; and indulged his frolics in his  
274849 swinging cradles and pleasure ponds in the inner apartments.  
274850

274851 40. They reveled in the gardens and groves, and in the bowers of  
274852 creepers and flowering plants; and amused themselves in the woods and  
274853 in walks under the sandalwood and a gulancha shades.  
274854

274855 41. They sported by the rows of mandára trees, and beside the lines  
274856 of plantain and kadalí plants; and regaled themselves wandering in the  
274857 harem, and by the sides of the woods and lakes in the skirts of the  
274858 town.  
274859

274860 42. He roved afar in distant forests and deserts, and in jungles of  
274861 Jám and Jám bira trees; they passed by paths bordered by Játí or  
274862 jasmine plants, and, in short they took delight in everything in the  
274863 company of one another.  
274864

43. The mutual attachment to one another was as delightful to the people as the union of the raining sky with the cultivated ground; both tending to the welfare of mankind by the productiveness of the general weal. (This far-fetched simile and the mazy construction of the passage is incapable of a literal version).

44. They were both skilled in the arts of love and music, and were so united together by their mutual attachment, that the one was a counterpart of the other.

45. Being seated in each others heart, they were as two bodies with one soul; so that the learning of the sástras of the one, and the skill in painting and fine arts of the other, were orally communicated to and learnt by one another.

46. She from her childhood was trained in every branch of learning, and he learned the arts of dancing and playing on musical instruments, from the oral instructions of \_Chúdálá\_.

47. They learned and became learned in the respective arts and parts of one another; as the sun and moon being set in conjunction (amavasyá), impart to and partake of the qualities of each other.

48. Being mutually situated in the heart of one another, they became the one and the same person and both being in the same inclination and pursuit, were the more endeared to one another (as a river running to the milky ocean is assimilated to the ocean of milk, so all souls mixing with the supreme soul form one universal and only soul).

49. They were joined in one person, as the \_androgyné\_ body of Umá and Siva on earth; and were united in one soul, as the different fragrances of flowers are mixed up with the common air. Their clearness of understanding and learning of the sástras led them both in the one and same way.

50. They were born on earth to perform their parts, like the God \_Vishnu\_ and his consort Lakshmi; they were equally frank and sweet by their mutual affection, and were as informed as communicative of their learning to others.

51. They followed the course of the laws and customs, and attended to the affairs of the people; they delighted in the arts and sciences, and enjoyed their sweet pleasures also. They appeared as the two moons, shining with their beams.

52. They tasted all their sweet enjoyments of life, in the quiet and solitary recesses of their private apartments, as a couple of giddy swans sporting merrily in the lake of the azure sky.

## CHAPTER LXXVIII.

### BEATIFICATION OF CHÚDÁLÁ.

Argument:--The distaste and indifference of the happy pair to worldly enjoyments.

Vasishtha continued:--In this manner did this happy pair, revel for many years in the pleasures of their youth, and tasted with greater zest, every new delight that came on their way day by day.

2. Years repeated their reiterated revolutions over their protracted revelries till by and by their youth began to give way to the decay of age; as the broken pitcher gives way to its waters out (or rather as the leaky vessel gives way to the waters in).

274934 3. They then thought that their bodies are as frail as the breakers on  
274935 the sea; and as liable to fall as the ripened fruits of trees, and that  
274936 death is not to be averted by any body.

274937  
274938 4. As the arrowy snows rend the lotus leaves, so is our old age ready  
274939 to batter and shatter our frames; and the cup of our life is drizzling  
274940 away day by day, as the water held in the palm falls away by sliding  
274941 drops.

274942  
274943 5. While our avarice is increasing on our hand, like the gourd plant in  
274944 the rainy weather, so doth our youth glide away as soon as the torrent  
274945 falls from the mountain cliffs to the ground.

274946  
274947 6. Our life is as false as a magic play, and the body a heap of rotting  
274948 things; our pleasures are few and painful, and as fleeting as the  
274949 flying arrows from the archers bow.

274950  
274951 7. Afflictions pounce upon our hearts, as vultures and kites dart upon  
274952 fish and flesh; and these our bodies are as momentary as the bursting  
274953 bubbles of dropping rains (or of rain drops).

274954  
274955 8. All reasoning and practice are as unsound, as the unsolid stem of  
274956 the plantain tree; and our youth is as evanescent, as a fugacious woman  
274957 that is in love with many men.

274958  
274959 9. The taste of youthful pleasure, is soon succeeded by a distaste  
274960 to it in old age; just as the vernal freshness of plants, gives room  
274961 to the dryness of autumn; where then is that permanent pleasure and  
274962 lasting good in this world; which never grows stale, and is ever sweet  
274963 and lovely.

274964  
274965 10. Therefore should we seek that thing, which will support us in all  
274966 conditions of life, and which will be a remedy of all the maladies  
274967 (evils), which circumvent us in this world.

274968  
274969 11. Being thus determined, they were both employed in the investigation  
274970 of spiritual philosophy; because they thought their knowledge of the  
274971 soul to be the only healing balm of the cholic pain of worldliness.  
274972 (Because spiritual knowledge extricates the soul from its earthly  
274973 bondage).

274974  
274975 12. Thus resolved, they were both devoted to their spiritual culture,  
274976 and employed their head and heart, their lives and souls in the  
274977 inquiry, and placed all their hope and trust in the same.

274978  
274979 13. They remained long in the study and mutual communication of their  
274980 spiritual knowledge; and continued to meditate upon and worship the  
274981 soul of souls in their own souls.

274982  
274983 14. They both rejoiced in their investigations into Divine knowledge,  
274984 and she took a great delight in attending incessantly, to the  
274985 admonitions and sermons of the Divine prelates.

274986  
274987 15. Having heard the words of salvation, from the mouths of the  
274988 spiritual doctors, and from their exposition of the Sástras; she  
274989 continued thus to reflect about the soul by day and night. (Blessed is  
274990 the man, that meditates on the laws of God by day and night. Psalm.)

274991  
274992 16. Whether when engaged in action or not, I see naught but the one  
274993 soul in my enlightened and clear understanding; what then, am I that  
274994 very self, and is it my own self? (The yogi, when enrapt in holy light,  
274995 loses the sense of his own personality. So lost in Divine light, the  
274996 saints themselves forget).

274997  
274998 17. Whence comes this error of my personality, why does it grow up  
274999 and where does it subsist (in the body or in the mind)? It cannot  
275000 consist in the gross body which knows not itself and is ignorant of  
275001 everything. Surely I am not this body, and my egoism lies beyond my  
275002 corporeality.

18. The error then rises in the mind and grows from boyhood to old age, to think one's self as lean or fat as if he were the very body. Again it is usual to say I act, I see &c., as if the personality of one consists in his action; but the acts of the bodily organs, being related with the body, are as insensible and impersonal as the dull body itself.

19. The part is not different from the whole, nor is the product of the one otherwise than that of the others. (As the branch and the tree are the same thing, and the fruit of the one the same as that of the other. Hence the actions of both the outward and inward organs of the body, are as passive and impersonal as the body itself).

20. The mind moves the body as the bat drives the ball, and therefore it must be dull matter also, being apart of the material body, and differing from it in its power of volition only. (The mind is called the antah-karana or an inward organ of the material body, and also material in its nature).

21. The determination of the mind impels the organs to their several actions, as the sling sends the pebble in any direction; and this firmness of resolution is no doubt a property of matter. (Like the solidity of current).

22. The egoism which leads the body forward in its action, is like the channel that carries the current of a stream in its onward course. This egoism also has no essence of its own and is therefore as inert and inactive as a dead body. (The ego [Sanskrit: aham] is subjective and really existent in Western philosophy). But egoism or egotism [Sanskrit: ahamkāra] is the false conception of the mind as the true ego.

23. The living principle (Jīva or zoa) is a false idea, as the phantom of a ghost; the living soul is one principle of intelligence and resides in the form of air in the heart. (That life is a produce of organism, acted by external physical stimuli).

24. The life or living principle lives by another inner power, which is finer and more subtile than itself, and it is by means of this internal witness (the soul), that all things are known to us, and not by means of this gross animal life. (Because there is a brute life, and a vegetable life also, which are as insensible as dull matter. Hence there is a distinct principle to direct vitality to all vital functions).

25. The living soul lives in its form of vitality, by the primordial power of the intellect, the vital soul which is misunderstood as an intelligent principle, subsists by means of this intellectual power. (Life is the tension of the power, imparted by the intellect).

26. The living soul carries with it the power, which is infused in it by the intellect; as the wind wafts in its course the fragrance of flowers, and the channel carries the current of the stream to a great distance. (Hence life also is an organism and no independent active power by itself).

27. The heart which is the body or seat of the intellect, is nothing essential by itself; it is called chitta or centre for concentrating chayana of the powers of the intellect, and also the hrid or heart, for its bearing harana of these powers to the other parts of the body; and therefore it is a dull material substance. (The heart is the receiver and distributor of force to the members of the body, and therefore a mere organism of itself).

28. All these and the living soul also, and anything that appears real or unreal, disappear in the meditation of the intellect, and are lost in it as the fire when it is immersed in water. (So the appearances at a ghata or pot and that of a pata or cloth, are lost in their

substances of the clay and thread).

29. It is our intelligence Chaitanya alone, that awakens us to the knowledge of the unreality and inanity of gross material bodies. With such reflections as these, Chúdálá thought only how to gain a knowledge of the all-enlightening Intellect.

30. Long did she cogitate and ponder in this manner in herself; till at last she came to know what she sought and then exclaimed, "O! I have after long known the imperishable one, that is only to be known". (The knowledge of all things else, is as false as they are false in themselves).

31. No one is disappointed in knowing the knowable, and what is worth knowing; and this is the knowledge of the intellectual soul and our contemplation of it. All other knowledge of the mind, understanding and the senses and all other things, are but leading steps to that ultimate end. (The end of learning is to know God, Milton, or: nosce te ipsum; know thyself which is of the supreme self or soul).

32. All things besides are mere nullities, as a second moon in the sky; there is only one Intellect in existence, and this is called the great entity or the ens entium or the sum total of all existence.

33. The one purely immaculate and holy, without an equal or personality of the form of pure intelligence, the sole existence and felicity and everlasting without decay.

34. This intellectual power is ever pure and bright, always on the zenith without its rise or fall, and is known among mankind under the appellations of Brahma--supreme soul, and other attributes. (Because beyond conception can have no designation beside what is attributed to Him).

35. The triple appellations of the Intellect, Intelligence, and Intelligible, are not exactly definitive of His nature; because He is the cause of these faculties, and witness of the functions of Intellections.

36. This unthinkable intellect which is in me, is the exact and undecaying ectype of the supreme intellect; and evolves itself in the different forms of the mind, and the senses of perception.

37. The intellect involves in itself the various forms of things in the world, as the sea rolls and unrolls the waves in its bosom. (The intellect either means the Divine intellect, or it is the subjective view of the intellect, as evolving the objective world from itself).

38. This world is verily the semblance of that great intellect, which is like the pure crystal stone and is manifest in this form. (The world reflects the image of the intellect, which again reflects the image of the mundane world, the one in the form of its visible appearance múrta; and the other, in its invisible form amúrta. Gloss).

39. The same power is manifest in the form of the world, which has no separate existence except in the mind of the ignorant; because it is impossible for any other thing to exist except the self-existing one.

40. As it is the gold which represents the various forms of jewels, so the intellect represents everything in the world as it sees in itself. (The Divine is the source and store house of all figures and forms).

41. As it is the thought of fluidity in the mind, that causes us to perceive the wave in the water, whether it really exists or not (as in our dream or magic); so is the thought in the Divine mind, which shows the picture of the world, whether it is in being or in not esse.

42. And as the divine soul appears as the wave of the sea, from its thought of fluidity; so am I the same intellect without any personality

of myself. (Because the one impersonal soul pervades everywhere).

43. This soul has neither its birth nor death, nor has it a good or bad future state (Heaven or Hell); it has no destruction at any time; because it is of the form of the various intellect, which is indestructible in its nature.

44. It is not to be broken or burnt (\_i.e.\_ though every where, yet it is an entire whole, and though full of light; yet it is not inflammable); and it is the unclouded luminary of the intellect. By meditating on the soul in this manner, I am quite at rest and peace.

45. I live free from error and rest as calm as the untroubled ocean; and meditate on the invisible one, who is quite clear to me, as the unborn, undecaying and infinite soul of all.

46. It is the vacuous soul, unrestricted by time or place, immaculate by any figure or form, eternal and transcending our thought and knowledge. It is the infinite void, and all attempts to grasp it, are as vain as to grasp the empty air in the hand.

47. This soul pervades equally over all the Sura as well as the Asura races of the earth; but is none of those artificial forms, in which the people represent it in their images of clay, likening the dolls of children.

48. The essences of both the viewer and the view (\_i.e.\_ of both the subjective and the objective), reside at once in the unity of the intellect; though men are apt to make the distinctions of unity and duality, and of the ego and \_non ego\_ through their error only.

49. But what error or delusion is there, and how, when and whence can it overtake me, when I have attained my truly spiritual and immortal form, and seated in my easy and quiet state. (This is calmness of the soul attending the thought of one's immortality begun in this life).

50. I am absorbed and extinct in eternity, and all my cares are extinct with my own extinction in it. My soul is in its entranced state between sensibility and insensibility, and feels what is reflected upon it. (\_i.e.\_ the inspiration which is communicated to the ravished soul).

51. The soul settled in the great intellect of God, and shining with the light of the supreme soul, as the sky is illumed by the luminary of the day. There is no thought of this or that or even of one's self or that of any other being or not being; all is calm and quiet and having no object in view, except the one transcendent spirit.

52. With these excogitations, she remained as calm and quiet as a white cloudy spot in the autumnal sky; her soul was awake to the inspiration of Divine truth, but her mind was cold to the feelings of love and fear, of pride and pleasure, and quite insusceptible of delusion.

## CHAPTER LXXIX.

### PRINCESS COMING TO THE SIGHT OF THE SUPREME SOUL.

Argument:--The prince's wonder of the sight of the princess, and her relation of her Abstract meditation.

Vasishtha continued:--Thus did the princess live day by day in the rapture of her soul; and with her views concentrated within herself, she lived as in her own and proper element.

2. She had no passion nor affection, nor any discord nor desire in her heart; she neither coveted nor hated anything, and was indifferent to

all; but persistent in her course, and vigilant in her pursuit (after her self perfection).

3. She had got over the wide gulf of the world, and freed herself from the entangling snare of doubts (and the horns of dilemmas); she had gained the great good of knowing the supreme soul, which filled her inward soul.

4. She found her rest in God after her weariness of the world, and in her state of perfect bliss and felicity; and her name sounded in the lips of all men, as the model of incomparable perfection.

5. Thus this lady--the princess Chúdálá, became in a short time, acquainted with the true God (lit. knowing the knowable one), by the earnestness of her inquiry.

6. The errors of the world subside in the same manner, under the knowledge of truth, as they rise in the human mind by its addictedness to worldliness. (The world is an abode of errors and illusion. Persian Proverb).

7. After she had found her repose in that state of perfect blessedness, wherein the sight of all things is lost in its dazzling blaze, she appeared as bright as a fragment of autumnal cloud, that is ever steady in its place.

8. Apart from and unrelated with all, she continued in the meditation of the spirit in her own spirit, as the aged bull remained careless on the mountain top, where he happened to find a verdant meadow for his pasture.

9. By her constant habit of loneliness, and the elevation of her soul in her solitude, she became as fresh as the new grown plant, with her blooming face shining as the new blown flower.

10. It happened to pass at one time, that the prince Sikhidhwaja came in sight of the unblamable beauty, and being struck with wonder at seeing her unusual gracefulness of her person, he addressed her saying:--

11. How is it, my dear one, that you are again your youthful bloom like the flowery plant of the vernal season; you appear more brilliant than the lightsome world under the bright beams of full moon.

12. You shine more brightly, my beloved, than one drinking the ambrosia or elixir of life, and as one obtaining the object of her desire, and filled with perfect delight in herself.

13. You seem quite satisfied and lovely with your graceful person, and surpass the bright moon in the beauty of thy body; methinks you are approaching to me as when the Goddess of love or Laxmí draws near her favourite Káma.

14. I see thy mind disdaining all enjoyments and is parsimonious of its pleasures; it is tranquil and cool, and elated with spiritual ardour, and is as deep as it is tranquil in its nature.

15. I see thy mind spurning the three worlds as if they were straws before it, and tasted all their sweets to its full satisfaction; it is above the endless broils of the world, and is quite charming in itself.

16. O fortunate princess, there are no such gratifications in the enjoyment of earthly possessions, which may equal the spiritual joy of thy tranquil mind. The one is as dry as the dryness of the sandy desert, compared with the refreshing water of the milky ocean.

17. Being born with thy tender limbs resembling the tendrils of young plantains, and the soft shoots of lotus stalks, thou seemest now to have grown strong and stout in thy frame of body and mind. (It is the

spirit and spiritual power that strengthens both the body and mind).

18. With the same features and figure of thy body as before, thou hast become as another being, like a plant growing up to a tree, under the influence of the revolving seasons.

19. Tell me, whether thou hast drunk the ambrosial draught of the Gods, or obtained thy sovereignty over an empire; or whether thou hast gained thy immorality by drinking the elixir of life, or by means of thy practice of yoga meditation in either of its forms of Hatha or Rāja yoga\_.

20. Hast thou got a Kingdom or found out the philosopher's stone (which converts everything to gold); hast thou gained aught that is more precious than the three worlds, or that thou hast obtained, O my blue eyed lady! something that is not attainable to mankind.

21. Chúdálá responded:--I have not lost my former form, nor am I changed to a new one to come before thee at present; but am as ever thy fortunate lady and wife. (There is a far fetched meaning of this passage given in the gloss).

22. I have forsaken all that is untrue and unreal, and have laid hold of what is true and real; and it is thus that I remain thy fortunate consort as ever before.

23. I have come to know whatever is something, as also all that which is nothing at all; and how all these nothings come to appearance, and ultimately disappear into nothing, and it is thus that I remain thy fortunate lady as ever.

24. I am as content with my enjoyments as I am without them, as also with those that are long past and gone away; I am never delighted nor irritated at anything whether good or bad, but preserve my equanimity at all events and thus I remain for ever thy fortunate consort.

25. I delight only in one vacuous entity, that has taken possession of my heart, and I take no pleasure in the royal gardens and sports, and thence I am thy fortunate princess as ever.

26. I rely constantly in myself (or soul) only, whether when sitting on my seat or walking about in the royal gardens or palaces; I am not fond of enjoyments nor ashamed at their want, and in this manner I continue thy fortunate wife as ever.

27. I think myself as the sovereign of the world, and having no form of my own; thus I am delighted in myself, and appear as thy fortunate and beauteous lady.

28. I am this and not this likewise, I am the reality yet nothing real of any kind; I am the ego and no ego myself, I am the all and nothing in particular, and thus I remain your charming lady.

29. I neither wish for pleasure nor fear any pain, I covet no riches nor hail poverty; I am constant with what I get (knowing my god is the great giver of all), and hence I seem so very gladsome to thee.

30. I disport in the company of my associates, who have governed their passions by the light of knowledge, and by the directions of the sástras, and therefore I seem so very pleasing to thee.

31. I know, my lord, that all that I see by the light of my eyes, or perceive by my senses, or conceive in my mind, to be nothing in reality; I therefore see something within myself, which is beyond the perception of the sensible organs, and the conception of the mind; and this bright vision of the spirit, hath made me appear so very brightsome to thy sight.



CHAPTER LXXX.

DISPLAY OF THE QUINTUPLE ELEMENTS.

Argument:--Description of the five siddhis or modes of consummation.

Vasishtha related:--Hearing these words of the beauteous lady, her husband had not the wit to dive into the meaning of what she said, or to understand what she meant by her reliance in the soul, but jestingly told to her.

2. Sikhidhwaja said:--How incongruous is thy speech, and how unbecoming it is to thy age, that being but a girl you speak of great things, go on indulging your regal pleasures and sports as you do in your royal state.

3. Leaving all things you live in the meditation of a nothing (\_i.e.\_ leaving all formal worship, you adore a formless Deity); and if you have all what is real to sense, how is it possible for you to be so graceful with an unreal nothing? (Nothing is nothing, and can effect nothing).

4. Whoso abandons the enjoyments of life, by saying he can do without them; is like an angry man refraining from his food and rest for a while, and then weakens himself in his hunger and restlessness, and can never retain the gracefulness of his person.

5. He who abstains from pleasures and enjoyments, and subsists upon empty air, is as a ghost devoid of a material form and figure, and lives a bodiless shadow in the sky.

6. He that abandons his food and raiment, his bedstead and sleep, and all things besides; and remains devoutly reclined in one soul only, cannot possibly preserve the calmness of his person. (The yogis are emaciated in their bodies, and never look so fresh and plump as the princess).

7. That I am not the body nor bodiless, that I am nothing yet everything; are words so contradictory, that they bespeak no sane understanding.

8. Again the saying, that I do not see what I see, but see something that is quite unseen; is so very inconsistent in itself, that it indicates no sanity of the mind.

9. From these I find thee an ignorant and unsteady lass still, and my frolicsome playmate as before; it is by way of jest that I speak so to you, as you jestingly said these things to me.

10. The prince finished his speech with a loud laughter, and finding it was the noon time of going to bath, he rose up and left the apartment of his lady.

11. At this the princess thought with regret in herself and said, O fie! that the prince has quite misunderstood my meaning, and has not understood what I meant to say by my rest in the spirit, she then turned to her usual duties of the day.

12. Since then the happy princess continued in her silent meditation in her retired seclusion, but passed her time in the company of the prince in the enjoyments of their royal sports and amusements.

13. It came to pass one day, that the self-satisfied princess pondered in her mind, upon the method of flying in the air; and though she was void of every desire in her heart, wished to soar into the sky on an aerial journey.

14. She then retired to a secluded spot, and there continued to contemplate about her aerial journey by abstaining from her food, and shunning the society of her comrades and companions. (During the absence of the prince from home. Gloss).
15. She sat alone in her retirement keeping her body steadily on her seat, and restraining her upheaving breath in the midst of her eye-brows (this is called the Khecharí mudrá or the posture of aerial journey).
16. Rāma asked:--All motions of bodies in this world whether of moving or unmoving things, are seen to take place by means of the action of their bodies and the impulse of their breathing; how is it possible then to rise upwards by restraint of both of them at once?
17. Tell me sir; by what exercise of breathing or the force of oscillation, one attempts the power of volitation; and in consequence of which he is enabled to make his aerial journey (as an aeronaut).
18. Tell me how the adept in spirituality or yoga philosophy, succeeds to attend his consummation in this respect, and what processes he resorts to obtain this end of his arduous practice.
19. Vasishtha replied:--There are three ways, Rāma, of attaining the end of one's object, namely; the upādeya or effort for obtaining the object of pursuit; second, heya or disdain or detestation of the thing sought for; and the third is upeksha or indifference to the object of desire. (These technical terms answer the words positive, negative and neutrality in western terminology, all which answer the same end; such as the having, not having of and unconcernedness about a thing, are attended with the same result of rest and content to everybody).
20. The first or attainment of the desirable upādeya, is secured by employing the means for its success, the second heya or detestation hates and slights the thing altogether; and the third or indifference is the intermediate way between the two (in which one is equally pleased with its gain or loss. It is a curious dogma, that the positive, negative and the intermediate tend all to the same end).
21. Whatever is pleasurable is sought after by all good people, and anything that is contrary to this (i.e. painful), is avoided by every one; and the intermediate one is neither sought nor shunned by any body. (Pleasure is either immediate or mediate, as also that which keeps or wards off pain at present or in future).
22. But no sooner doth the intelligent, learned devotee, come to the knowledge of his soul and become spiritualized in himself, than all these three states vanished from his sight, and he feels them all the same to him.
23. As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he then remains in the midmost state of indifference or loses sight of that also.
24. All wise men remain in the course of neutrality (knowing that an eternal fate overrules all human endeavours), which the ignorant are in eager pursuit of their objects in vain, but the dispassionate and recluse shun every thing (finding the same satisfaction in having of a thing as in its want). Hear me now tell you the ways to consummation.
25. All success is obtained in course of proper time, place, action and its instruments (called the quadruple instrumentalities to success); and this gladdens the hearts of a person, as the vernal season renovates the earth.
26. Among these four, preference is given to actions, because it is of highest importance in the bringing about of consummation. (The place

of success siddhi is a holy spot, its time--a happy conjunction of planets and events, action is the intensity of practice, and its instruments are yoga, yantra, tantra, mantra, japa &c.).

27. There are many instruments of aerostation, such as the use of Gutika pills, application of collyrium, the wielding of sword and the like; but all these are attended with many evils, which are prejudicial to holiness.

28. There are some gems and drugs, as also some mantras or mystic syllables, and likewise some charms and formulas prescribed for this purpose; but these being fully explained, will be found prejudicial to holy yoga. (These magical practices and artifices are violations of the rules of righteousness).

29. The mount Meru and Himálaya, and some sacred spots and holy places, are mentioned as the seats of divine inspiration; but a full description of them, will tend to the violation of holy meditation or yoga. (Because all these places are full of false yogis, who practice many fulsome arts for their gain).

30. Therefore hear me now relate unto you, something regarding the practice of restraining the breath, which is attended with its consequence of consummation; and is related with the narrative of Sikhidhwaja, and is the subject of the present discourse. (Here Vasishtha treats of the efficacy of the regulation of breath towards the attaining of consummation for satisfaction of Ráma, in disregard of false and artificial practices).

31. It is by driving away all desires from the heart, beside the only object in view, and by contracting all the orifices of the body; as also by keeping the stature, the head and neck erect, that one should attend the practices enjoined by the yoga sástra (namely: fixing the sight on the top of the nose and concentrating it between the eye-brows and the like).

32. Moreover it is by the habit of taking pure food and sitting on clean seats, that one should ponder into the deep sense and sayings of the sástras, and continue in the course of good manners and right conduct in the society of the virtues, by refraining from worldliness and all earthly connections.

33. It is also by refraining from anger and avarice, and abstaining from improper food and enjoyments, that one must be accustomed to constrain his breathings in the course of a long time.

34. The wise man that knows the truth, and has his command over his triple breathings of inspiration, expiration and retention (púrika, rechaka and kumbhaka), has all his actions under his control, as a master has all his servants under his complete subjection. (because breath is life, and the life has command over all the bodily actions, as well as mental operations of a person).

35. Know Ráma, that all the well being of a man being under the command of his vital breath; it is equally possible for every one, both to gain his sovereignty on earth, as also to secure his liberation for the future by means of his breath. (So says the proverb, "as long as there is breath, there every hope with it" [Sanskrit: yábat shusah tábat áshah] So in Hindi:--jan hai to Jehan hai i.e. the life is all in all &c. So it is said in regard to the kumbhaka or retentive breath, "repress your breath and you repress all," because every action is done by the repression of the breath).

36. The breath circulates through the inner lung of the breast, which encircles the entrails (antra) of the whole inner frame; it supplies all the arteries with life, and is joined to by all the intestines in the body as if they to that common channel.

37. There is the curved artery resembling the disc at the top of lute,

and the eddy of waters in the sea; it likens the curved half of the letter Om, and is situated as a cypher or circlet in the base or lower most gland. (It is called the kundaliní or kula kundaliní nárhí in the original).

38. It is deep seated at the base of the bodies of the Gods and demi Gods, of men and beasts, of fishes and fowls, of insects and worms, and of all aquatic molluscs and animals at large.

39. It continues curved and curbed in the form of a folded snake in winter, until it unfolds its twisted form under the summer heat (or the intestinal heat of its hunger Jatharágní), and lifts its hood likening the disk of the moon. (The moon in the yoga sástra, means the loti-form gland under the upper most crown of the head).

40. It extends from the lower base, and passing through the cavity of the heart, touches the holes between the eye brows; and remains in its continued vibration by the wind of the breath.

41. In the midst of that curvilinear artery (kundaliní nárhí), there dwells a mighty power like the pith within the soft cell of the plantain tree, which is continually vibrating, like thrilling wires of the Indian lute (or as the pendulum of a machine).

42. This is called the curvilinear artery (kundaliní) on account of its curviform shape, and the power residing in it is that prime mobile force, which sets to motion all the parts and powers of the animal body.

43. It is incessantly breathing like hissing of an infuriate snake and with its open mouths, it keeps continually blowing upwards, in order to give force to all the organs.

44. When the vital breath enters into the heart, and is drawn in by the curved Kundaliní; it then produces the consciousness of the mind, which is the ground of the seeds of all its faculties.

45. As the Kundaliní thrills in the body, in the manner of a bee fluttering over a flower; so doth our consciousness throb in the mind, and has the perception of the nice and delicate sensations. (Such as the lungs and arteries receive the crude food and drink; so doth our consciousness perceive their various tastes and flavour).

46. The Kundaliní artery stirs as quickly to grasp its gross objects, as our consciousness is roused at the perception of the object of the finer senses of sight &c. These come in contact with one another, as an instrument lays hold of some material.

47. All the veins in the body are connected with this grand artery, and flow together like so many cellular vessels into the cavity of the heart, where they rise and fall like rivers in the sea. (It shows the concentration of blood in the heart by all the veins and arteries, and its distribution to them in perpetual succession, to have been long known to the sages of India, before its discovery by Harvey in Europe).

48. From the continued rise and fall (or heaving and sinking) of this artery, it is said to be the common root or source of all the sensations and perceptions in the consciousness. (It rises and falls with the inhaling and exhaling breaths up to the pericranium and thence down to the fundament).

49. Ráma regained:--How is it sir, that our consciousness coming from the infinite intellect at all times and places, is confined like a minute particle of matter, in the cellular vessel of the curved Kundaliní artery, and there it rises and falls by turns.

50. Vasishtha replied:--It is true, O sinless Ráma, that consciousness is the property of the infinite intellect, and is always present in all places and things with the all pervading intellect; yet it is sometimes compressed in the form of a minute atom of matter in material and

finite bodies.

51. The consciousness of the infinite intellect, is of course as infinite as infinity itself; but being confined in corporeal bodies, it is fused as a fluid to diffuse over a small space. So the sunshine that lightens the universe, appears to flush over a wall or any circumscribed place. (Such as human consciousness, which is but a flush of the Divine omniscience).

52. In some bodies it is altogether lost, as in mineral substances which are unconscious of their own existence; and in others it is fully developed, as in the Gods and human species; while in some it is imperfectly developed, as in the vegetable creation, and in others it appears in its perverted form, as in the inferior animals. So everything is found to have its consciousness in some form or other.

53. Hear me moreover to explain you, the manner in which consciousness (or other), appears in its various forms and degrees, in the different bodies of animated beings.

54. As all cavities and empty spaces are comprised under the term air, so are all intelligent as well as unintelligent beings comprehended under the general category of the one ever existent intellect, which pervades all things in the manner of vacuum. (Here is another proof of the vacuistic theory of the theosophy of Vasishtha).

55. The same undecaying and unchanging entity of the intellect, is situated some where in the manner of pure consciousness, and elsewhere in the form of the subtile form of the quintuple elements. (\_i.e.\_ As the simple soul and the gross body or the mundane soul. So says Pope: Whose body nature is, and God the soul).

56. This quintuple element of consciousness is reduplicate into many other quintuples, as a great many lamps are lighted from one lamp; these are the five vital airs, the mind and its five fold faculties of the understanding; the five internal and the five external senses and their five fold organs, together with the five elementary bodies; and all having the principles of their growth, rise and decay, as also their states of waking, dreaming and sleeping ingrained in them.

57. All these quintuples abide in the different bodies of the Gods and mortals, according to their respective natures and inclinations (which are the causes of their past and present and future lives in different forms).

58. Some taking the forms of places, and others of the things situated in them; while some take the forms of minerals, and others of the animals dwelling on earth.

59. Thus is this world the production of the action of the said quintuples, having the principle of intellectual consciousness, presiding over the whole and every part of it.

60. It is the union of these quintuples in gross bodies, that gives them their intelligence; hence we see the mobility of some dull material bodies, as also the immobility of others (as of mineral and vegetable creations).

61. As the wave of the sea is seen to roll in one place, and to be dull and at a lull in another; so is this intellectual power in full force in some bodies, and quite quiescent in others.

62. As the sea is calm and still in one place, and quite boisterous in another; so is the quintuple body either in motion or at rest in different places. (Hence rest and motion are properties of gross bodies and not of the intellectual soul, which is ever quiescent).

63. The quintuple body is mobile by means of the vital airs, and the vital life (\_jīva\_) is intelligent by cause of its intelligence; the

rocks are devoid of both, but the trees have their sensibility by reason of their being moved by the breath of winds; and such is the nature of the triple creation of animals, minerals and vegetables.

64. Different words are used to denote the different natures of things (or else the same word is used for things of the same kind); thus fire is the general name for heat, and frost is that of coldness in general.

65. (Or if it is not the difference in the disposition of the quintuple elements in bodies, that causes the difference in their natures and names). It is the difference in the desires of the mind, which by being matured in time, dispose the quintuple elements in the forms of their liking.

66. The various desires of the mind, that run in their divers directions, are capable of being collected together by the sapient, and employed in the way of their best advantage and well being.

67. The desires of men tending either to their good or evil, are capable of being roused or suppressed, and employed to their purposes by turns. (The changeful desires always run in their several courses).

68. Man must direct his desires to that way, which promises him the objects of his desires; or else it will be as fruitless, as his throwing the dust at the face of the sky.

69. The great mountains are but heaps of the pentuples, hanging on the tender and slender blade of consciousness, and these moving and unmoving bodies, appear as worms on the tree of knowledge (\_i.e.\_ before the intelligent mind).

70. There are some beings with their desires lying dormant in them, as the unmoving vegetable and mineral productions of the earth; while there are others with their ever wakeful desires, as the \_deities\_, \_daityas\_ and \_men\_.

71. Some are cloyed with their desires, as the worms and insects in the dirt; and others are devoid of their desires as the emancipate yogis, and the heirs of salvation.

72. Now every man is conscious in himself of his having the mind and understanding, and being joined with his hands, feet and other members of his body, formed by the assemblage of the quintuple materials.

73. The inferior animals have other senses, with other members of their bodies; and so the immoveables also have some kind of sensibility, with other sorts of their organs. (The members of brute bodies are, the four feet, horns and tails of quadrupeds; the birds are biped and have their feathers, bills and their tails also; the snakes have their hoods and tails; the worms have their teeth, and the insects their stings &c. And all these they have agreeably to the peculiar desire of their particular natures. Gloss).

74. Thus my good Ráma! do these quintuple elements, display themselves in these different forms in the beginning, middle and end of all sensible and insensible and moving and unmoving beings.

75. The slightest desire of any of these, be it as minute as an atom, becomes the seed of aerial trees producing the fruits of future births in the forms of the desired objects. (Every one's desire is the root of his future fate).

76. The organs of sense are the flowers of this tree (of the body), and the sensations of their objects are as the fragrance of those flowers, our wishes are as the bees fluttering about the pistils and filaments of our fickle efforts and exertions.

77. The clear heavens are the hairy tufts, resting on the stalks of the lofty mountains; its leaves are the cerulean clouds of the sky, and the

ten sides of the firmament, are as the straggling creepers stretching all about it.

78. All beings now in being, and those coming into existence in future, are innumerable in their number, and are as the fruits of this tree, growing and blooming and falling off by turns.

79. The five seeds of these trees, grow and perish of their own nature and spontaneity, also perish of themselves in their proper time.

80. They become many from their sameness, and come to exhaust their powers after long inertness; and then subside to rest of their own accord like the heaving waves of the ocean.

81. On one side, there swelling as huge surges, and on the other sinking low below the deep, excited by the heat of the dullness on the one hand, and hushed by the coolness of reason on the other (like the puffing and bursting of the waves in the sea).

82. These multitudes of bodies, that are the toys or play things of the quintuple essences, are destined to remain and rove for ever in this world, unless they come under the dominion of reason, and are freed from further transmigration.

#### CHAPTER LXXXI.

##### INQUIRY INTO \_AGNI\_, \_SOMA\_ OR FIRE AND MOON

Argument:--Investigation into the Kundaliní artery, as the source of consummation.

Vasishtha continued:--The seeds of these pentuples are contained in the inside of the great artery, and are expanding every moment by the vibration of the vital breath in the beings.

2. The vibration of the Kundaliní being stopped, it roused the intellect by its touch, and the rising of the intellect is attended with rising of the intellectual powers as follows.

3. This intellect is the living principle from its vitality, and the mind from its mental powers; it is the volitive principle from its volition, and is called the understanding, from its understanding of all things.

4. It becomes egoism with its octuple properties called the \_puryashtakas\_, and remains as the principle of vitality in the body in the form of the Kundaliní artery. (The gloss gives no explanation of the psychological truths).

5. The intellect abides in \_Kundaliní\_ entrails in the form of triple winds. Being deposited in the bowels and passing downwards, it takes the name of the apána wind; moving about the abdomen it is called the samána wind; and when seated in the chest it rises upwards, it is known by the name of the \_udána\_ wind.

6. The apána wind passing downward evacuates the bowels, but the samána wind of the abdominal part serves to sustain the body; and the udána rising upward and being let out, inflates and invigorates the frame.

7. If after all your efforts, you are unable to repress the passing off of the downward wind; then the person is sure to meet his death, by the forcible and irrepressible egress of the \_apána\_ wind (this irrepressible egress is called \_abishtambhá\_). (The translator regrets for his inability to give the English terminology of these psychological words in the original).

275831  
275832 8. And when one with all his attempts, is unable to suppress his rising  
275833 breath of life; but it forces of his mouth or nostrils, it is sure to  
275834 be followed by his expiration.  
275835

275836 9. If one by his continual attention, can succeed to repress the  
275837 outward and inward egress of his vital breath, and preserve calm quiet  
275838 of his disposition, he is sure to have his longevity accompanied with  
275839 his freedom from all diseases.  
275840

275841 10. Know that the decomposure of the smaller arteries, is attended with  
275842 distempers of the body, but the disturbance of the greater arteries is  
275843 followed by serious consequences. (There are a hundred great arteries,  
275844 attached to the main conduit of Kundaliní, besides hundreds of small  
275845 veins and nerves diverging from them throughout the body. The yogi has  
275846 the power of stopping the current of his breath and blood into these by  
275847 his restraint of respiration--pránáyáma).  
275848

275849 11. Ráma said:--Tell me, O holy sage! how our health and sickness  
275850 connected with the organs and arteries of the body (rather than with  
275851 the blood and humours circulating through them).  
275852

275853 12. Vasishtha replied:--Know Ráma, that uneasiness and sickness, are  
275854 both of them the causes of pain to the body; their healing by medicine  
275855 is their remedy, which is attended with our pleasure; but the killing  
275856 of them at once by our liberation (from the sensations of pain and  
275857 pleasure), is what conduces to our true felicity. (Because both health  
275858 and sickness are attended with but short lived pleasure and pain, and  
275859 cannot give us the lasting felicity to our souls).  
275860

275861 13. Some times the body is subject both to uneasiness and sickness  
275862 also, as the causes of one another; sometimes they are both alleviated  
275863 to give us pleasure, and at others they come upon us by turns to cause  
275864 our pain only.  
275865

275866 14. It is ailing of the body, that we call our sickness, and it is the  
275867 trouble of the mind that we term our uneasiness. Both of them take  
275868 their rise from our inordinate desires, and it is our ignorance only of  
275869 the nature of things, that is the source of both. (Our intemperance  
275870 and covetousness, which are dispelled by our right knowledge).  
275871

275872 15. Without the knowledge of the natures and virtues of things, and the  
275873 want of the government of our desires and appetites, that the heart  
275874 string loses its tenuity and even course; and is swollen and hurried on  
275875 by the impulse of passions and inordinate desires.  
275876

275877 16. The exultation at having obtained something, and ardour for having  
275878 more; equally boil the blood of the heart, and shroud the mind under a  
275879 shadow of infatuation, as an impervious cloud in the rainy weather.  
275880

275881 17. The ever increasing greediness of the mind, and the subjection  
275882 of the intellect under the dominion of foolhardiness, drives men to  
275883 distant countries in search of a livelihood. (One's natal land is  
275884 enough to supply him with a simple living).  
275885

275886 18. Again the working at improper seasons (as at night and in rain and  
275887 heat), and the doing of improper actions; the company of infamous men,  
275888 and aptitude to wicked habits and practices.  
275889

275890 19. The weakness and fulness of the intestines caused by sparing food  
275891 on the one hand, and its excess on the other, cause the derangement of  
275892 the humours and the disorder of the constitution.  
275893

275894 20. It is by cause of this disordered state of the body, that a great  
275895 many diseases grow in it, both by reason of the deficit as well as the  
275896 excess of its humours; as a river becomes foul both in its fulness and  
275897 low water in the rain and summer heat.  
275898

275899 21. As the good or bad proclivities of men, are the results of their



actions of prior and present births, so the anxieties and diseases of the present state, are the effects of the good and bad deeds both of this life as also those of the past.

22. I have told you Ráma, about the growth of the diseases and anxieties in the \_quintessential\_ bodies of men; now hear me tell you the mode of extirpating them from the human constitution.

23. There are two sorts of diseases here common to human nature, namely--the ordinary ones and the essential; the ordinary ones are the occurrences of daily life, and the essential is what is inborn in our nature. (The ordinary cares for supplying our natural wants are of the first sort, and the inbred errors and affections of the mind are of other kind).

24. The ordinary anxieties are removed by the attainments of the objects in want; and the diseases growing out of them, are also removed by the removal of our anxious cares.

25. But the essential infirmities of one's dispositions, being bred in the blood and bone, cannot be removed from the body, without the knowledge of the soul; as the error of the snake in the rope, is removed only by examination of the rope. (So the affection will be found to rise in the mind and not rooted in the soul).

26. The erroneous affections of the mind, being known as the source of the rise of all our anxious cares and maladies; it is enough to put a stop to this main spring in order to prevent their outlets, so the stream that breaks its banks in the rains, carries away the arbours that grew by it in its rapid course. (The fissures of stopping the source, and breaking out of the course, are quite opposed to one another).

27. The non-essential or extrinsical diseases that are derived from without, are capable of being removed by the application of drugs, the spell of mantras and propitiating as well as obviating charms; as also by medicaments and treatments, according to the prescriptions of medical science and the practice of medical men.

28. You will know Ráma, the efficacy of baths and bathing in holy rivers, and are acquainted with the expiatory mantras and prescriptions of experienced practitioners; and as you have learnt the medical Sástras, I have nothing further to direct you in this matter.

29. Ráma rejoined:--But tell me sir, how the intrinsic causes produce the external diseases; and how are they removed by other remedies than those of medicinal drugs, as the muttering of mantra incantations and observance of pious acts and ceremonies.

30. Vasishtha replied:--The mind being disturbed by anxieties the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

31. He loses sight of the broad way before him, and takes a devious course of his own; and like a stag pierced with arrows, flies from the beaten path and enters himself amidst the thickest.

32. The spirit being troubled, the vital spirits are disturbed and breathe out by fits and snatches; as the waters of a river being disturbed by a body of elephants, rise above its channel and over flow the banks. (Violent passions raging in the breast burst out of and break down their bounds).

33. The vital airs breathing irregularly, derange the lungs and nerves and all the veins and arteries of the body; as the misrule in the government, puts the laws of the realm into disorder.

34. The breathings being irregular, unsettles the whole body; by making the blood vessels quite empty and dry in some parts, and full and stout

in others, resembling the empty and full flowing channels of rivers.

35. The want of free breathing is attended both with indigestion and bad digestion of the food, and also evaporation of the chyle and blood that it produces; and these defects in digestion, bring forth a great many maladies in the system.

36. The vital breaths carry the essence of the food we take to the inferior organs, as the currents of a river carry the floating woods down the stream.

37. The crude matter which remains in the intestines, for want of its assimilation into blood, and circulation in the frame by restraint of breathing; turn at the end to be sources of multifarious maladies in the constitution.

38. Thus it is that the perturbed states of the mind and spirit, produce the diseases of the body, and are avoided and removed by want of mental anxiety. Now hear me tell you, how the mantra-exorcism serve to drive away the diseases of the body.

39. As the \_karitakí\_ fruit (chebule myrobalan) is purgative of its own nature, and purges out the crudities from the bodies; so the headwork into the mysterious meaning of the mantras, removes the crude diseases from the frame. (Such are the mystic letters ya, ra, la, va, in the liquids y, r, l, v), signifying the four elements of earth, water, air and fire; curative of many diseases by reflection on their hidden meaning.

40. I have told you Ráma, that pious acts, holy service, virtuous deeds and religious observances, serve also to drive the diseases from the body; by their purifying the mind from its impurities, as the gold is depurated by the touch stone.

41. The purity of the mind produces a delight in the body; as the rising of the full moon, spreads the gentle moonbeams on earth. (Every good act is attended with a rapture, recompenses the deed; or as the maxim goes "virtue has its own reward").

42. The vital airs breathe freely from the purity of the mind, and these tending to help the culinary process in the stomach, produce the nutrition of the body, and destroy the germ of its diseases. (The germs of growth and decay and of life and death, are both connate in the nature of all living beings; and the increase of the one, is the cause of the decrease of the other).

43. I have thus far related to you, Ráma! concerning the causes of the rise and fall of the diseases and distempers of the living body, in connection with the subject of the main artery of Kundaliní; now hear me relate to you regarding the main point of one's attainment of consummation or siddhi by mean of his yoga practice.

44. Now know the life of the \_puryashtaka\_ or octuple human body, to be confined in the Kundaliní artery, as the fragrance of the flower is contained in its inner filament.

45. It is when one fills the channel of this great artery with his inhaling breath, and shuts it at its mouth (called the Kurma opening), and becomes as sedate as a stone; he is then said to have attained his rock like fixity and firmness, and his siddhi or consummation of \_garima\_ or inflation.

46. Again when the body is thus filled with the inflated air, and the wind confined in the Kundaliní artery, is carried upwards by the vital breath (of respiration), from the base or fundamental tube at the bottom, to the cell of the cranium in the head, it touches the consciousness seated in the brain, and drives away the fatigue of the process. (This is called the ascent of the vital air in its heavenward journey).

276038  
276039 47. Thence the wind rises upward as smoke into the air, carrying with  
276040 it the powers of all the arteries attached to it like creepers clinging  
276041 to a tree; and then stands as erect as a stick, with its head lifted  
276042 upwards like the hood of a snake. (The art of mounting in the air, is  
276043 as the act of jumping and leaping into it).

276044  
276045 48. Then this uprising force carries the whole body, filled with wind  
276046 from its top to toe into the upper sky; as an aerosol floats upon the  
276047 water, or as air balloon rises in the air. (The early Hindus are thus  
276048 recorded to have made their aerial journeys by force of the inflated  
276049 air, instead of the compressed gas smoke of modern discovery).

276050  
276051 49. It is thus that the yogis make their aerial excursions, by means  
276052 of the compression of air in the wind pipes in their bodies; and are  
276053 as happy (in their desecrating the scattered worlds all about), as poor  
276054 people feel themselves at having the dignity of the king of Gods.  
276055 (Indra).

276056  
276057 50. When the force of the exhaling breath (rechaka prabáha) of the  
276058 cranial tube, constrains the power of the Kundaliní, to stand at the  
276059 distance of twelve inches in the out side of the upper valve between  
276060 eye-brows.

276061  
276062 51. And as the same exhaling makes it remain there for a moment by  
276063 preventing its entering into any other passage, it is at that instant  
276064 that one comes to see the supernatural beings before his sight. (It  
276065 is said in phrenology, that fixed attention, farsightedness and  
276066 supernatural vision, are seated between the eye-brows).

276067  
276068 52. Ráma said:--Tell me sir, how we may be able to see the supernatural  
276069 siddhas, without feeling them by the rays and light of our eye sight,  
276070 and without having any supernatural organ of perception of our own.

276071  
276072 53. Vasishtha replied:--It is true, Ráma, as you say, that the aerial  
276073 spirit of siddhas, are invisible to earthly mortals with the imperfect  
276074 organs of their bodies, and without the aid of supernatural organs.

276075  
276076 54. It is by means of the clairvoyance obtained by the practice of  
276077 yoga, that the aerial and beneficent siddhas became visible to us like  
276078 the appearances in our dreams.

276079  
276080 55. The sight of the siddhas is like that of persons in our dream, with  
276081 this difference only, that the sight of a siddha is fraught with many  
276082 real benefits and blessings accruing thereby unto the beholder.

276083  
276084 56. It is by the practice of posting the exhaled breath, at the  
276085 distance of twelve inches on the outside of the mouth, that it may be  
276086 made to enter into the body of another person. (This is the practice  
276087 of imparting one's spirit into the body of another person, and of  
276088 enlivening and raising the dead).

276089  
276090 57. Ráma said:--But tell me sir, how you maintain the immutability of  
276091 nature (when everything is seen to be in the course of its incessant  
276092 change at all times). I know you will not be displeased at this  
276093 interruption to your discourse, because good preachers are kindly  
276094 disposed, to solve even the intricate of their hearers.

276095  
276096 58. Vasishtha replied:--It is certain that the power known as nature,  
276097 is manifest in the volition of the spirit, in its acts of the creation  
276098 and preservation of the world. (Here nature is identified with eternal  
276099 will of God).

276100  
276101 59. Nature being nothing in reality, but the states and powers of  
276102 things; and these are seen some times to differ from one another, as  
276103 the autumnal fruits are found to grow in the spring at Assam (these  
276104 varieties also called their nature).

276105  
276106 60. Vasishtha replied:--All this universe is one Brahma or the

immensity of God, and all its variety is the unity of the same.  
(i.e. the various modalities of the unvaried one); these different existences and appearances, are only our verbal distinctions for ordinary purposes, and proceeding from our ignorance of the true nature of Brahmá. We know not why these words concerning divine nature, which are irrelevant to the main subject, are introduced in this place.

61. Ráma rejoined:--Tell me sir, how our bodies are thinned as well as thickened, in order to enter into very narrow passages as also to feel and occupy large spaces (by means of the \_anima\_ and \_garima\_ yogas, of minimizing the body to an atomic spright and of magnifying it to a stalwart giant).

62. Vasishtha replied:--As the attrition of the wood and saw, causes a split in the midst; and as the friction of two things (as of a flint and stone) produces a fire between them, in the same manner doth the confrication of the inhaling and exhaling breath, divide the two prána and apána gases, and produce the jatharágni in the abdomen. (The prána air is explained elsewhere as passing from the heart through the mouth and nostrils, and the apána as that which passes from the region of the navel to the great toe. The jatharágni is rendered some where as gastric fire).

63. There is a muscle in the abdominal part of these ugly machine of the internal body, which extends as a pair of bellows both above and below the navel, with their mouths joined together and shaking to and fro like a willow moved by the water and air.

64. It is under this bladder that the kundaliní artery rest in her quiescent state; and ties as a string of pears in a casket of the yellow padmariya james. (This place under the navel is called the múládhára, whence the aorta strength upwards and downwards).

65. Here the kundaliní string turns and twirls round like a string beads counted about the finger; and coils also with its reflected head and a hissing sound like the hood of a snake stricken by a stick (it requires too much anatomy to show these operations of the arteries).

66. It thrills in the string of the lotus like heart, as a bee flutters over the honey cup of the lotus flower; and it kindles our knowledge in the body like the luminous sun amidst the earth and sky. (It gives action to the heart string, which arises its cognitive faculties).

67. It is then that the action of the heart, moves all the blood vessels in the body to their several functions; as the breeze of the outer air, shakes the leaves of trees.

68. As the high winds rage in the sky and break down the weaker leaves of the branches of trees, so do the vital airs coil in the body and crush the soft food, that has been taken in the stomach.

69. As the winds of the air batter the lotus leaves, and at last dissolve them into the native element; so the internal winds break down the food like the leaves of trees, and convert the food ingested in the stomach into chyle, blood, flesh, skin, fat, marrow and bones one after another.

70. The internal airs clash against one another the produce of the gastric fire, as the bamboos in the wood produce the living fire by their friction.

71. The body which is naturally cold and cold-blooded, becomes heated in all its parts by this internal heat, as every part of the world becomes warmed by the warmth of the sun.

72. This internal fire which pervades throughout the frame and flutters like golden bees over the loti-form heart, is meditated upon as twinkling stars in the minds of the ascetic yogis.

73. Reflections of these lights are attended with the full blaze of intellectual light, whereby the meditative yogi sees in his heart objects, which are situated at the distance of millions of miles from him. (This is called the consummation of clairvoyance or divyadrishti).

74. This culinary fire being continually fed by the fuel of food, continues to burn in the lake of the lotus-like muscle of the heart, as the submarine fire burns latent in the waters of the seas.

75. But the clear and cold light which is the soul of the body, bears the name of the serene moon; and because it is the product of the other fire of the body, thence called the \_sumágni\_ or the residence of the moon and fire (its two presiding divinities).

76. All hotter lights in the world are known by the names of suns (as the planetary and cometary bodies); and all colder lights are designated as moons (as the stars and satellites) and as these two lights cherish the world, it is named as the \_suryágni\_ and \_somágni\_ also.

77. Know after all the world to be a manifestation of the combination of intelligence and ignorance (\_i.e.\_ of the intellect and soul matter), as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.

78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon. (\_i.e.\_ There are antithetical words expressive of Intelligence and ignorance; the former designated as the light of knowledge and reason, the daylight and the light of lamp &c., and the latter as the darkness of night, and the coldness of frost &c.).

79. Ráma said:--I well understand that the product of the air of breath &c. (by their friction as said before); and that the air proceeds from the moon, but tell me sir, whence comes the moon into existence?

80. Vasishtha replied:--The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.

81. Their production is by alternation as that of the seed and its sprout (of which no body knows is the cause or effect of the other). Their reiteration is as the return of day and night, (of which we know not which precedes the other). They last awhile and are lost instantly like the succession of light and shade (the one producing as also destroying the other).

82. When these opposites come to take place at the one and same time, you see them stand side by side as in the case of the light and shade occurring into the daytime, but when they occur at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal gloom by turns. (These two are instances of the simultaneous and separate occurrence of the opposites. Gloss).

83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.

84. It is called the synchronous causation which is coeval with its effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.

85. The other is named the antecedent or preterite cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the preteriteness of the night, causes the retardation of the following

day. (In plain words it is the concurrence and distance of the cause and effect, called the [Sanskrit: samaváyo] and [Sanskrit: amasáváyo káрана] or the united or separate causality in Nyáya-terminology).

86. The former kind of the united cause and effect (called the [Sanskrit: sadrúpa parináma] \_i.e.\_ the presence of both causality and its effectuality); is exemplified in the instance of the doer and the earthen pot, both of which are in existence; and this being evident to sight, requires no example to elucidate it.

87. The kind of the disunited cause and effect (called the [Sanskrit: binásharúpa parináma]) in which the effect is unassociated with its (cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality. (This serves as an instance of an unknown cause, and hence we infer the existence of a pristine darkness, prior to the birth of day-light [Sanskrit: tame ásít] \_teomerant\_).

88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt. (They deny the causality of the day and night to bring one another by their rotation which no sensible being (can ignore). They say [Sanskrit: dinasá rátri nirmmasa katritamsti])

89. Know Ráma, that an unknown and absent cause is as evident as any present and palpable cause, which is perceptible to the senses; for who can deny the fact, that it is the absence of fire that produces the cold, and which is quite evident to every living body.

90. See Ráma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the azure sky, which being transformed afterwards into fire (electricity); becomes the immediate cause of the moon (by its presence [Sanskrit: ájnát káрана]).

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same. ([Sanskrit: mauna káрана]).

92. The submarine fire likewise that falls into the feeding on the foulness of the seven oceans, and swallows their briny waters, disgorges their gases and fumes in the open air, and these flying to the upper sky in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the milky ocean (which gives birth to the milk white moon). (It is said that there is an apparatus in the bosom of the clouds, for purifying the impure waters rising in vapours in the atmosphere from the earth and seas below).

93. The hot sun also devours the frigid ball of the moon or (the moon beams), in the conjunction at the dark fortnight (amávasya), and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken. (The sun is represented to feed on, and let out the moon beams by turns in every month).

94. Again the winds that suck up the heat and moisture of the earth in the vernal and hot weather, drop them down as rain water in the rainy season, which serves to renovate the body of exhausted nature. (This passage is explained in many ways from the homonymous word some of which it is composed; and which severally means the moon, the handsome, the \_soma\_ plant and its juice).

95. The earthly water being carried up by the sun beams, which are called his \_karas\_ or hands, are converted into the solar rays, which are the immediate cause of fire. (Here the water which is by its nature opposed to fire, becomes the cause of that element also).

96. Here the water becomes fire both by privation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of aridity or dryness and calidity or warmth; which is the

276314 immediate of its transformation to the igneous element. (This is an  
276315 instance of the double or mixed causality of water in the production of  
276316 fire. Gloss).

276317  
276318 97. The fire being absent, there remains the presence of the moon; and  
276319 the absence of the moon, presents the presence of fire.

276320  
276321 98. Again the fire being destroyed, the moon takes its place; in the  
276322 same manner, as the departure of the day introduces the night in lieu  
276323 of it.

276324  
276325 99. Now in the interval of day and night, and in the interim of  
276326 daylight and darkness, and in the midst of shade and light, there is  
276327 a midmost point and a certain figure in it, which is unknown to the  
276328 learned. (This point which is neither this nor that, nor this thing or  
276329 any other, is the state of the inscrutable Brahma).

276330  
276331 100. That point is no nullity nor an empty vacuity (because it is  
276332 neither the one or the other). Nor it is a positive entity and the real  
276333 pivot and connecting link of both sides. It never changes its central  
276334 place between both extremes of this and that, or the two states of  
276335 being and not being.

276336  
276337 101. It is by means of the two opposite principles of the intelligent  
276338 soul and inert matter, that all things exist in the universe; in the  
276339 same manner, as the two contraries of light and darkness bring on the  
276340 day and night in regular succession. (so the self moving and self  
276341 shining sun is followed by the dull and dark moon, which moves and  
276342 shines with her borrowed force and light).

276343  
276344 102. As the course of the world commenced with the union of mind and  
276345 matter, or the mover and the moved from the beginning; so the body of  
276346 the moon, came to be formed by an admixture of aqueous and nectarious  
276347 particles in the air. (The body of the moon formed of the frozen  
276348 waters, were early impregnated with the ambrosial beams of the sun).  
276349 (This bespeaks of the creation of the solar orb prior to the formation  
276350 of the satellite of the earth).

276351  
276352 103. Know Ráma, the beams of the sun to be composed of fire or igneous  
276353 particles, and the solar light to be the effulgence of the intellect;  
276354 and the body of the moon to be but a mass of dull darkness (unless it  
276355 is lighted by its borrowed light from the sun). (The sun is said to  
276356 shine with intellectual light, because it disperses the outer gloom of  
276357 the world, as the other removes the darkness of the mind. Gloss).

276358  
276359 104. The sight of the outward sun in the sky, destroys the out  
276360 spreading darkness of night; but the appearance of the intellectual  
276361 luminary, dispels the overspreading gloom of the world from the mind.

276362  
276363 105. But if you behold your intellect in the form of the cooling moon,  
276364 it becomes as dull and cold as that satellite itself; just as if you  
276365 look at a lotus at night, you will not find it to be as blooming  
276366 as at sunshine (but may be at the danger of contracting lunacy or  
276367 stupefaction of the intellect by looking long at the cold luminary).

276368  
276369 106. Fire in the form of sun light enlightens the moon, in the  
276370 same manner as the light of the intellect illumines the inner body  
276371 (lingadeha); our consciousness is as the moonlight of the inner soul,  
276372 and is the product of the sun beams of our intellect. (So says the  
276373 Bharata:--As the sun illumines the worlds so doth the intellect enlighten  
276374 the soul).

276375  
276376 107. The intellect has no action, it is therefore without attribute or  
276377 appellation; it is like light on the lamp of the soul, and is known as  
276378 any common light from the lantern which shows it to the sight.

276379  
276380 108. The avidity of this intellectual after the knowledge of the  
276381 intelligibles, brings it to the intelligence of the sensible world; but  
276382 its thirst after the unintelligible one, is attended with the precious

gain of its Kaivalya or oneness with the self same one. (Blessed are they that hunger and thirst for spiritual knowledge, for they shall verily be satisfied therewith).

109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another, as the reflexion of the sunshine on the wall. (The two powers of igneous and lunar lights are represented in the conjoined bodies of the Agni soma deities).

110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be actuated by the lunar influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (prána) which of its nature hot and warm, is said to be Agni's or igneous; and setting breath of apána which is cold and slow is termed the soma or lunar, they abide as the light and shade in every body, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The apána being cooled gives rise to the fiery hot breath of prána, which remains in the body like the reflexion of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sun-beams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn.

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Ráma, to settle yourself at that position of the distance of out side the mouth apána, where the sun and moon of the body (i.e. the prána and apána breaths) meet in conjunction--amávasya.

## CHAPTER LXXXII.

### YOGA INSTRUCTIONS FOR ACQUIREMENT OF THE SUPERNATURAL POWERS OF ANIMA-MINUTENESS &C.

Argument:--Means of acquiring the Quadruple Capacities of Anima minima, Mahima-maxima, Laghima-lightness and Garima-heaviness, together with the power of entering into the bodies of others.

Vasishtha continued:--Hear me now tell you, how the bodies of yogis are capable of expansion and contraction at will; as to be multum in parvo; and parvum in multo.

2. There is above the lotus-like diaphragm of the heart, a blazing fire emitting its sparks, like gold coloured butterflies flirting about it, and flaring as flashes of lightning in the evening clouds. (This is the jatharágni or culinary fire).

3. It is fanned and roused by the enkindling animal spirit, which blows over it as with the breath of the wind; it pervades the whole body without burning it, and shines as brightly as the sun in the form of our consciousness.

4. Being then kindled into a blaze in an instant, like the early raise of the rising sun gleaming upon the morning clouds; it melts down the whole body (to its toes and nails), as the burning furnace dissolves the gold in the crucible. (It is impossible to make out anything of



276452 this allegory).

276453  
276454 5. Being unextinguishable by water, it burns the whole outer body down  
276455 to the feet; and then it coils inside the body, and remains in the form  
276456 of the mind in the ativáhika or spiritual body of man. (It is hard to  
276457 find out the hidden sense of this passage also).

276458  
276459 6. Having then reduced the inner body likewise, it becomes lifeless of  
276460 itself; and becomes extinct as the frost at the blowing of winds (or  
276461 blast of a tempest).

276462  
276463 7. The force of the Kundaliní or intestinal canal, being put out to  
276464 the fundamental artery of the rectum; remains in the vacuity of the  
276465 spiritual body, like a shadow of the smoke of fire.

276466  
276467 8. This smoky shade parades over the heart like a swarthy maiden,  
276468 and encloses in her bosom the subtile body composed of its mind and  
276469 understanding, the living principle and its egoism.

276470  
276471 9. It has the power to enter into the porous fibres of lotuses to  
276472 penetrate the rocks, to stretch over the grass, to pop into houses and  
276473 stones, to pry in the sky and ply in the ground, and remain and move  
276474 about everywhere in the manner it likes of its own will. (This power is  
276475 called sakti or energy which is omnipotent).

276476  
276477 10. This power produces consciousness and sensibility, by the sap and  
276478 serum which it supplies to the whole body; and is itself filled with  
276479 juice, like a leather bag that is dipped into a well or water.

276480  
276481 11. This great artery of Kundaliní being filled with gastric juice,  
276482 forms the body in any shape it likes; as an artist draws the lines of a  
276483 picture in any form, as it is pictured in his mind. (Hence it depends  
276484 on the gastric artery to extend and sketch out the body according to  
276485 its own plan).

276486  
276487 12. It supplies the embryonic seed placed in the foetus of the mother,  
276488 with the power of its evolution into the fleshy and bony parts of its  
276489 future body; as the tender sprout of the vegetative seed, waxes in time  
276490 to a hard woody tree. (The act of evolution is attributed in the text  
276491 to the triple causality of the physical nutrition in the stomach, the  
276492 metaphysical cause of the intensity of thought in the growing mind,  
276493 and the psychological tendency of the soul, produced from the fourth  
276494 and prime cause of its prior propensity, which is inbred in grain  
276495 and essential nature of every being, the intense thought is called  
276496 [Sanskrit: hridaya bhávná]).

276497  
276498 13. Know Ráma, this certain truth which is acknowledged by the wise,  
276499 that the living principles acquire its desired state and stature, be  
276500 it that of a mountain or bit of straw. (This passage supports the free  
276501 agency of man to go in either way in opposition to the doctrine of  
276502 blind fatalism, and the arbitrary power of the Divine will).

276503  
276504 14. You have heard, O Ráma! of certain powers as of diminishing  
276505 and increasing the bulk and stature of the body, attainable by the  
276506 practice of yoga; you will now hear me give you an interesting lecture,  
276507 regarding the attainment of these capacities by means of knowledge or  
276508 \_jnána\_. (This is the theory or theoretical part of the practice or  
276509 practical art of yoga).

276510  
276511 15. Know for certain that there is but only one intelligent principle  
276512 of the Intellect, which is inscrutable, pure and most charming; which  
276513 is minuter than the minutest, perfectly tranquil and is nothing of the  
276514 mundane world or any of its actions or properties.

276515  
276516 16. The same chit--intellect being collected in itself into an  
276517 individuality (by its power of \_chayana\_ integration) from the  
276518 undivided whole, and assuming the power of will or volition--\_sankalpa\_  
276519 itself, becomes the living soul by transformation of its pure nature  
276520 to an impure one. (This power of integration is said to be a fallacy

276521 \_adhyāsa\_ or misconception--adhyāropa of human mind, which attributes a  
276522 certain quality to a thing by mistake or \_āropa\_ as [Sanskrit: paratra  
276523 parābābhāsa]: or mistaking a thing for another \_e. g.\_ [Sanskrit:  
276524 shuktau ratrātāvadābhāsa]: \_i.e.\_ taking the shell for silver from its  
276525 outward appearance.)  
276526  
276527 17. The will is a fallacy, and the body is a mistake; (because there  
276528 is no mutation of volition or personality of the infinite intellect);  
276529 and the ignorant alone distinguish the living soul from the universal  
276530 spirit, as the ignorant boy sees the demon in a shadow. (All these are  
276531 false attributes of the true one).  
276532  
276533 18. When the lamp of knowledge brings the mind to the full light of  
276534 truth, then the error of volition is removed from the living soul, as  
276535 the cloud of the rainy weather are dissipated in Autumn.  
276536  
276537 19. The body has its rest, after the wishes have subsided in the mind;  
276538 just as the lamp is extinguished after its oil is exhausted. (Mental  
276539 anxieties cause the restlessness of the body).  
276540  
276541 20. The soul that sees the truth, has no more the knowledge of his  
276542 body; as the man awakened from his sleep, has no longer the apparitions  
276543 of his dream appearing before him.  
276544  
276545 21. It is the mistaking of the unreal for the real or what is the  
276546 same, the ascribing of reality to the unreality that gives the colour  
276547 of reality to false material bodies; but the knowledge of the truth  
276548 removes the error of the corporal body, and restore the soul to its  
276549 wonted splendour and true felicity.  
276550  
276551 22. But the error of taking the material body for the immaterial soul,  
276552 is so deep rooted in the mind; that it is as difficult to remove, as it  
276553 is for the strongest sun beams to perceive the mental gloom of men.  
276554  
276555 23. This impervious darkness of the mind, is only to be perceived by  
276556 the sun-shine of knowledge; that our soul is the seat of immaculate and  
276557 all pervading spirit of God, and that I myself am no other than the  
276558 pure intellect which is in me. (The \_anal Huq\_ of Mansur).  
276559  
276560 24. Those that have known the supreme soul meditate on it in this  
276561 manner in their own souls, until they find themselves to be assimilated  
276562 to the same by their extensive thought of it. (Here we have the  
276563 curious doctrine of strong thought \_driṣṭa-bhāvanā\_ of Vasishtha again  
276564 which inculcates the possibility of one's being whatever he strongly  
276565 thinks himself to be. It is allied to the doctrine of the strength of  
276566 belief--faith and \_bhakti\_ of others).  
276567  
276568 25. It is hence, O Rāma! that some men convert the deadly poison to  
276569 sweet ambrosial food, and change the delicious nectar to bitter gall.  
276570 (Thus Siva the God and yogi converts the snake poison to his food and  
276571 the sweets offered to his topmost mouth to the bitterest bane).  
276572  
276573 26. So whatever is thought upon with intensity in any manner and on any  
276574 occasion, the same comes to take place as it is seen in many instances.  
276575  
276576 27. The body when seen in the light of a reality, is found to be a real  
276577 existence; but being looked upon as an unreality, it vanishes into  
276578 nothing (or it mixes in the vacuity of Brahma).  
276579  
276580 28. You have thus heard from me, o righteous Rāma! the theoretical mode  
276581 (jnāna-yukti) of attaining the capacities of magnifying and minimizing  
276582 one's person at will; I will now tell you of another method of gaining  
276583 these powers, to which you shall have now to attend.  
276584  
276585 29. You can practice by exhalation of your \_rechaka\_ breath, to extract  
276586 your vital power (life) from the cell of your Kundalinī artery, and  
276587 infuse it into another body; as the winds of the air, carry the  
276588 fragrance of flowers into the nostrils. (This is the mode of ones  
276589 forsaking its own body in order to enliven another).

276590  
276591 30. The former body is left lifeless like a log of wood or block of  
276592 stone, and such is the relation between the body and life; as that of a  
276593 bucket and its water, which is powered out to enliven the plants.  
276594

276595 31. Thus is the life infused in all movable and immovable things, in  
276596 order to enjoy the pleasures of their particular states at its pleasure.  
276597

276598 32. The living soul having relished the bliss of its consummate state,  
276599 returns to its former body if it is still in existence, or it goes and  
276600 settles some where else, as it may best suit its taste.  
276601

276602 33. The yogis thus pass into all bodies and live with their conscious  
276603 souls, and fill the world also by magnifying their spirits over all  
276604 space.  
276605

276606 34. The yogi who is lord of himself by his enlightened understanding,  
276607 and his knowledge of all things beside their accompanying evils;  
276608 obtains in an instant whatever he wants to have, and which is present  
276609 before the effulgence of divine light (anávarana Brahma jyoti).  
276610  
276611

## 276612 CHAPTER LXXXIII.

### 276613 STORY OF THE MISERLY KIRÁTA.

276614  
276615  
276616 Argument:--Perfection of Chúdálá and the imbecility of the Prince;  
276617 efficacy of instruction and its elucidation in the tale of niggardly  
276618 Kiráta.  
276619  
276620

276621  
276622  
276623 Vasishtha continued:--Thus the royal dame was possest of the qualities  
276624 of contracting and expanding herself to any form, and became so expert  
276625 in these by their continued practice of them;  
276626

276627 2. That she made her aerial journey and navigated at pleasure over the  
276628 expanse of waters; she moved on the surface of the earth, as the river  
276629 Ganges glides on in her silent course.  
276630

276631 3. She dwelt in the bosom of her lord, as the goddess of prosperity  
276632 abides in the heart of Hari, and travelled in a moment with her mind  
276633 over every city and country over the earth.  
276634

276635 4. This fairy lady fled in the air, and flashed like the lightning with  
276636 the flashes of her twinkling eyes; she passed as a shadow over the  
276637 earth, as a body of clouds passes over a range of mountains.  
276638

276639 5. She passed without any hazard through the grass and wood, stones  
276640 and clods of earth, and through fire and water and air and vacuum, as  
276641 a thread passes through hole of a heart. (Milton says:--That with no  
276642 middle flight, to the heaven of heavens I have presented through an  
276643 earthly quest).  
276644

276645 6. She lightly skimmed over the mountain peaks, and pryed through the  
276646 regions of the regents of all the sides of heaven; she penetrated into  
276647 the cavities of the empty womb of vacuity, and have a pleasant trip  
276648 whatever she directed in her flight. (All this is brain action and no  
276649 reality at all).  
276650

276651 7. She conversed freely with all living beings, whether they move or  
276652 prone on the ground as the beast of earth, or crawl upon it as the  
276653 snakes and insects. She talked with the savage Pisácha tribes and  
276654 communicated with men and the immortal Gods and demi-gods also. (The  
276655 clever princess like the far-seeing seer saw every thing with her  
276656 mind's eye, and held her converse (vyavahára) with all).  
276657

276658 8. She tried much to communicate her knowledge to her ignorant husband,

but he was no way capable of receiving her spiritual instruction.  
(Átmajnána means also her intuitive or self taught knowledge).

9. He understood her as no other than his young princess and the mistress of his house, and skilled only in the arts of coquetry and house wifery (and quite ignorant of higher things because the ladies of India were barred from spiritual knowledge).

10. Until this time the prince had been ignorant of the qualifications of the princess Chúdálá, and knew not that she had made her progress in the spiritual science, as a young student makes his proficiency in the different branches of learning.

11. She also was as reserved to show her consummate learning to her unenlightened husband; as a Brahman declines to show his secret rites to a vile sudra.

12. Ráma said:--If it was impossible, sir, for the seeress of consummate wisdom to communicate her knowledge to her husband Sikhidhwaja, with all her endeavours to enlighten him on the subject; how can it be possible for others, to be conversant in spiritual knowledge in any other means.

13. Vasishtha answered:--Ráma, it is obedience to the rule of attending to the precepts of the preceptor, joined with the intelligence of the pupil, which is the only means of gaining instruction.

14. The hearing of sermon nor the observance of any religious rite, is of any efficacy towards the knowledge of the soul; unless one will employ his own soul, to have the light of the supreme soul shine upon it. It is the spirit alone that can know the spirit, as it is the serpent only that can trace out the path of another serpent.

15. Ráma rejoined:--If such is the course of the world, that we can learn nothing without the instruction of our preceptors; then tell me, O sage! how the precepts of the wise lead to our spiritual knowledge also.

16. Vasishtha replied:--Hear me Ráma, relate to you a tale to this effect. There lived an old Kiráta of yore, who was miserly in his conduct as he was rich in his possessions of wealth and grains. He dwelt with his family by the side of the Vindhyan woods, as a poor Brahman lives apart from his kith and kin.

17. He happened to pass by his native forest at one time, and slip a single couri from his purse, which fell in a grassy furze and was lost under the grass.

18. He ran on every side, and beat at the bush for three days to find out his lost couri, and impelled by his niggardliness to leave no fallen leaf unturned over the ground.

19. As he searched and turned about, he ran and turned it ever in his mind, saying:--Ah! this single couri would make four by its commerce, and that would bring me eight in time, and this would make a hundred and a thousand, and more and more by repetition, so I have lost a treasure in this.

20. Thus he counted over and over, over the gains he would gain, and sighed as often at the loss he did sustain; and took into no account of the rustic peasantry on his foolish penury.

21. At the end of the third day he came across a rich jewel, as brilliant as the bright moon in the same forest; which compensated for the loss of his paltry couri by a thousand fold.

22. He returned gladly with his great gain to his homely dwelling, and was highly delighted with the thought of keeping off poverty for ever from his door. (The word Kerate is commonly used for Kiráta--the

miser).

23. Now as the Kiráta was quite satisfied, with his unexpected gain of the great treasure, in the search of his trifling couri; and passed his days without any care or fear of the changeful world.

24. So the student comes to obtain his spiritual knowledge from his preceptor, while he has been in quest of his temporal learning, which is but a trifle in comparison to his eternal concern.

25. But then, O sinless Ráma! it is not possible to attain to divine knowledge, by the mere lectures of the preceptor; because the lord is beyond the perception of senses, and can neither be expressed by nor known from the words of the instructor's mouth. (It requires one's intuition and spiritual inspiration also to see the spirit in one's own spirit).

26. Again it is not possible to arrive to spiritual knowledge, without the guidance of the spiritual guide; for can one gain the rich gem without his search after the couri like the miserly Kiráta? (This means that it is impossible to attain the esoteric or abstract knowledge of the soul, without a prior acquaintance of the exoteric and concrete).

27. As the search of couri became the cause of or was attended with the gain of the gem, so our attendance on secular instructions of the preceptor, becomes an indirect cause to our acquirement of the invaluable treasure of spiritual knowledge.

28. Ráma, look at this wonderful eventualities of nature, which brings forth events otherwise than the necessary results of our pursuits (as the search of couri resulted the gain of the gem).

29. As it often comes to pass, that our attempts are attended with other result than those which are ought; it is better for us to remain indifferent with regard to the result of our act.

#### CHAPTER LXXXIV.

##### PILGRIMAGE OF PRINCE SIKHIDHWAJA.

Argument:--Sikhidhwaja's abandonment of the world, and remaining as religious Recluse on the Mandara mountain; followed by the visit of the Princess and her admonition to him.

Vasishtha related:--The prince Sikhidhwaja continued in utter darkness, without the sight of his spiritual knowledge; and groped his way amidst the gloom of the world, as a childless man passes his woeful days, in utter despair of any glimpse of hope. (As son is the hope of a man both in this world as well as in the next).

2. His heart burned disconsolate in the flame of his anxieties, without the consolation of his salvation; and the great affluence of his fortune, served as fuel to feed the fire of his hopelessness, for want of the cooling shower of religion.

3. He found his consolation in lonely retreats, in the caves of mountains and beside their falling waters; where he strayed at large, like the beasts of prey flying from the arrows of huntsmen.

4. Ráma, he became as distracted as you had been before; and discharged his daily rituals, at the humble request and repeated solicitations of his attending servants.

5. He was as inexcitable and cold blooded, as a religious recluse; he

desisted from the enjoyments of his princely pleasures, and abstained also from his usual food.

6. He gave his homage with large largesses of lands and gifts of gold and kine to the gods, Brahmans and his relatives also.

7. He went on performing the austerities of the religious rites, and the rigorous ceremonies of the chandáryana and others; he travelled through wilds and deserts and inhabited tracts, to his pilgrimages far and near.

8. Yet he found nowhere the consolation of his mind, which he kept seeking all-abouts; as a miner digs the sterile soil in quest of some mineral, where there is no such thing to be found.

9. He was pining away under the ardour of his anxiety, as it were under the fiery heat of the sun; in search of some remedy for his worldly cares, which hunted him incessantly both by day and night.

10. Being absorbed in his thoughts, he sought not for aught of the poisonous pleasures of his realm; and with the meekness of his spirit and mind, he did not look at the grand estate which lay before him.

11. It happened one day, as he was sitting with his beloved princess reclining on his lap; that he spoke to her as follows, in his mellifluous speech.

12. Sikhidhwaja said:--I have long tasted the pleasures of my realm, and enjoyed the sweet and bitter of my large property and landed possessions. I am now grown as weary of them, as they are both the same and stale to me.

13. Know my delighted lady, that the silent sage is exempt from pleasure and pain; and no prosperity nor adversity, can ever betide the lonely hermit of the forest.

14. Neither the fear of the loss of lives in battle, nor the dread of losing the territory in the reverse of victory, can ever betake the lonely hermit of the forest; wherefore I ween his helpless state, to be happier far than the dignity of royalty.

15. The woodland parterres are as pleasing to me, as thyself with the clusters of their blossoms in spring, and with their ruddy leaves resembling thy rosy palms; their twisted filaments are as the fillets of thy curling hairs, and the hoary and flimsy clouds in the air, are as their white and clean vests and raiments.

16. The blooming flowers resemble their ornaments, and their pollen is the scented powder on their persons; and the seats of reddish stones, bear resemblance to the protruberances on their posteriors.

17. The ambient and pearly rills flowing amidst them, resemble the pendant strings of pearls on their necks; and their foaming waves seen as clusters of pearls, tied as the knots of their vestures. The tender creepers are as their playful daughters, and the frisking fawns are as their playsome darlings.

18. Perfumed with the natural fragrance of flowers, and having the swarming bees for their eye-lids and eyebrows; and wearing the flowery garment of flowers, they are offering an abundance of fruits for the food of the passengers.

19. The pure waters of the falling cascades are sweet to taste, and cool the body as thy company gratifies my senses. I foster therefore an equal fondness for these woodland scenes, as I bear for thy company also.

20. But the calm composes which these solitudes seem to afford to the soul, are in my estimation far superior to the delight, that I derive

from the cooling moon light, and the bliss that I might enjoy in the paradise of India and in the heaven of Brahmá himself.

21. Now my dear one, you ought to put no obstacle to these designs of mine; because no faithful wife ever presents any obstructions to the desire of her lord.

22. Chúdálá replied:--The work done in its proper time, is commendable as seasonable and not that which is unseasonable or intempestive; it is as delightful to see the blossoming of flowers in the vernal season, as it is pleasant to find the ripened fruits and grains in autumn.

23. It is for the old and decrepit and those broken down in their bodies by age, to resort in their retirement in the woods; and does not befit a young man as yourself to fly from the world, wherefore I do not approve your choice. (So says the poet, "O that my weary age may find a peaceful hermitage").

24. Let us remain at home, O young prince, so long as we have not passed our youth, and flourish here as flowers which do not forsake the parent tree, until the flowering time is over.

25. Let us like flowery creepers grow hoary with grey hairs on our heads, and then get out together from our home; as a pair of fond herons fly from the dried lake for ever.

26. Mind also my noble lord, the great sin that awaits on the person of that disgraceful prince of the royal race, who forsakes to seek after the welfare of his people during the time of his rule and reign. (Abdication of the crown was not allowable without an apparent heir).

27. More over mind the opposition you will have to meet with from your subjects, who are authorized to check your unseasonable and unworthy act, as you are empowered to put a check to theirs. (The Hindu law is opposed to the spirit of despotism and lawlessness of the ruling power).

28. Sikhidhwaja rejoined:--Know my royal dame, that thy application is all in vain to my determination of going away from here; and know me as already gone from thee and thy realm to the retreat woods afar from hence.

29. Thou art young and handsome, and aught not accompany me to dreary deserts and forests; which are in many respects dreadful to and impassable by men.

30. Women however hardy they may be, are never able to endure the hardships of forest life; as it is impossible for the tender tendril to withstand the stroke of the felling axe.

31. Do thou remain here, O excellent lady, to rule over this realm in my absence; and take upon thee the burden of supporting thy dependants, which is the highest and best duty of women.

32. Vasishtha related:--Saying so to the moon-faced princess, the self governed prince rose from his seat; to make his daily ablution and discharge his multitudinous duties of the day.

33. Afterwards the prince took leave of his subjects, notwithstanding all their entreaties to detain him; and departed like the setting sun towards his sylvan journey, which was unknown to and impassable by every one.

34. He set out like the setting sun shorn of his glory, and disappeared like the sun from the sight of every body; veil of melancholy covered the face of the princess, as she saw the egress of her lord from the recess of her chamber; as the face of nature is obscured from the shadow of darkness, upon the disappearance of day light below the horizon. (Here is a continued simile between the parting sun and the departing prince, and the face of nature and that of the princess).

276935  
276936 35. Now the dark night advanced, veiling the world under her mantle of  
276937 the ash-coloured dusk; as when the God Hara forsakes the fair Gangá,  
276938 and takes the nigrescent Yamuná to his embrace. (The day and night  
276939 representing the two consorts of the sun).  
276940

276941 36. The sides of heaven seemed to smile all around, with the  
276942 denticulated clumps of evening clouds; and with the brightness of the  
276943 moon beams, glittering on the shoots of Támala trees. (\_i.e.\_ The skies  
276944 seemed to smile with their glittering teeth of the evening clouds, and  
276945 smiling moon beams all around).  
276946

276947 37. And as the lord of the day departed towards the setting mountain  
276948 of Sumeru on the other side of the horizon, in order to rove over the  
276949 elysian garden or paradise of the gods on the north; so the brightness  
276950 of the day began to fail, as the shade of evening prevailed over the  
276951 face of the forsaken world.  
276952

276953 38. Now sable night accompanied by her lord the nocturnal luminary,  
276954 advanced on this side of the southern hemisphere; to sport as a loving  
276955 couple with this cooling light and shade.  
276956

276957 39. Then were the clusters of stars seen spangled in the etherial  
276958 sphere under the canopy of heaven, and appeared as handfuls of \_lájas\_  
276959 or fried rice scattered by the hands of celestial maiden on the  
276960 auspicious occasion.  
276961

276962 40. The sable night gradually advanced to her puberty, with the buds of  
276963 lotuses as her budding breasts; she then smiled with her moony face,  
276964 and littered in the opening of the nightly flowers.  
276965

276966 41. The prince returned to his beloved princess after performing his  
276967 evening services, and was drowned in deep sleep; as the mount Mainaka  
276968 has drowned in the depth of the sea. (Mainaka is a hidden rock in the  
276969 sea).  
276970

276971 42. It was now the time of midnight, when all was still and quiet all  
276972 about; and the people were all as fast asleep, as if they were pent up  
276973 in the bosom of stones.  
276974

276975 43. He finding her fast asleep in her soft and downy bed, and lolling  
276976 in the lap of indolence like the female bee in the cup of the lotus.  
276977

276978 44. The prince started from his sleep, and parted the sleeping partner  
276979 of his bed from his cold embrace; as the ascending node of ráhu slowly  
276980 lets off from its mouth, the eclipsed moon in the east.  
276981

276982 45. He got up from one-half of the bed cloth, while the supine princess  
276983 lay on the other-half of it; as when the God Hari rises from his bed of  
276984 the waters of the milky ocean, leaving the lonely Lakshmí roll in the  
276985 waves after him.  
276986

276987 46. He walked out of the palace, and bade the guards to stand at their  
276988 places; while he was going, he said to arrest a gang of robbers beyond  
276989 the skirts of the city, with his full confidence in himself.  
276990

276991 47. Farewell my royalty, said he, and then passed onward out of his  
276992 principedom; and passed through inhabited tracts and forest lands, as the  
276993 course of a river runs to the sea.  
276994

276995 48. He passed amidst the gloom of night and through the thickets of the  
276996 forest beset by thorny bushes; and full of heinous beasts and reptiles,  
276997 with his firm fortitude.  
276998

276999 49. In the morning he arrived at an open tract of land which was  
277000 free from woods and jungles, and ran the course of the day with his  
277001 peregrination on foot from sun rise to the setting sun; when he took  
277002 refuge under the bower of the grove.  
277003



50. The sun departing from sight left him to the darkness of night, when he performed his bathing and the daily rite; and having eaten some root or fruit which he could get, he passed the night resting on the barren ground under him. (The custom of evening bath, is now falling into disuse).

51. Again and again the morning appeared and brought to light many new cities and districts, and many hills and rivers; which he passed over bravely for twelve repeated days and nights.

52. He then reached at the foot of the Mandara mountain, which was covered by a dense and immense forest which no human foot could penetrate; and lay (stood) afar from the reach of man and the boundaries of human habitation.

53. There appeared a spot beset by sounding rills amidst it, and set with rows of trees with aqueducts under them; here the relics of a dilapidated dwelling came to sight, and seemed to bear the appearance of the deserted mansion of some holy hermit.

54. It was clear of all heinous reptiles and small insects, and was planted with sacred plants and creepers for the sacerdotal purposes of the holy siddhas; while it was full of fruit trees which supplied its occupant with ample food.

55. There was seen a level and pure spot of ground with a water course, and presenting the green verdure and verdant trees; loaded with luxuriant fruits and stretching a cooling shade all over it.

56. The prince built here a bower of verdant creepers and leafy branches, which with their blooming blossoms glistened; as the blue vault of heaven under the lightnings of the rainy season.

57. He made for himself a staff of bamboo and some vessels for his food and drink, as also some plates to put his offerings of fruits and flowers in them; and a jar for the presentation of holy water. He likewise strung some seeds together for the purpose of his saintly rosary.

58. He procured the hides of dead animals and the deerskin for his seat and cover let in cold, and placed them carefully in his holy hermit's cell.

59. He also collected all other things, which were of use in the discharge of his sacerdotal functions; and preserved in his sacred cell, as the Lord of creatures has stored the earth, with every provisions requisite for living beings.

60. He made his morning devotion, and turned his beads with the muttering of his mantras in the hours of his forenoon; and then performed his sacred ablution, and offered the flowers in the service of the Gods in the afternoon.

61. He afterwards took some wild fruits and ground roots, and the soft lotus stalks for his food in the evening, and then passed the night with his lonely self-possession, and in the meditation of his Maker.

62. Thus did the prince of Malwa pass his days with perfect cheer of his heart in the cottage cell, which he had constructed at the foot of the Mandara mountain; and thought no more of his princely pleasures which were utterly lost under the influence of the resignation, which had now taken full possession of his entire soul and mind.

## CHAPTER LXXXV

### INVESTIGATION INTO TRUE HAPPINESS.

Argument:--The princess goes in quest of the Prince. Their Meeting and the Admonition of the \_Princess\_.

Vasishtha continued:--In this manner, the prince Sikhidhwaja remained in his monastery in the forest, in his state of perfect felicity; while the princess remained at home, and did as you shall now hear from me.

2. After the prince had gone away from the palace at midnight, Chúdálá started from her sleep; as a timid fawn lying in the village, is startled by fear.

3. She found the bed vacated by her husband and thought it as dreary as the sky, without the sun and moon. (A deserted wife is as forlorn as a deserted village or desolate country).

4. She rose up with a melancholy face, and with her heart full of sorrow and sadness; and her limbs were as lank as the leaves of plants, without being well watered in summer.

5. Sorrow sat heavy in her heart, and drove the charm and cheerfulness off her countenance; and she remained as a winter day, over cast by a cloud or covered by a hoar-frost over its face.

6. She sat awhile on the bedstead, and thought with sorrow in herself; saying, "Ah woe unto me" that my lord is gone away from here, and abandoned a kingdom for a retreat in the woods.

7. What then can I do now, than repair to my husband; where he is, because it is appointed both by the law of nature and God, that the husband is the only resort and support of the wife.

8. Having thought so, Chúdálá rose up to follow her husband and she fled by the door of a window into the open air. (This means that her spirit fled into air, by the power of her yoga).

9. She roamed in her aerial course, and by the force of her breath on the wings of air; and appeared before the face of the aerial spirits (siddhas), as a second moon moving in the skies.

10. As she was passing at the night time, she happened to behold her lord roving about with a sword in his hand; and appearing as a ghost of a vetála or demon wandering in the solitary forest.

11. The princess seeing her husband in this manner from her aerial seat, she began to reflect on the future state which awaited on her husband; and which she foresaw by power of her yoga.

12. It is certain, O Ráma! that whatever is allotted in the book of fate to befall on any body at any time or place or manner, the same is sure to take place at the very moment and spot and in the same way (and all this is well known to the holy seer and seeress by the prophetic power, which they acquire by their knowledge and practice of yoga).

13. The princess seeing plainly in her presence, whatever is to take place on her husband; and knowing it to be averted by no means, she stopped from going to him to communicate the same.

14. Be my visit postponed to him to a future occasion, when it is destined for me to be in his company again.

15. Thinking so in her mind Chúdálá turned her course from him, and returned to her inner apartment and reclined on her milk white pillow; as the crescent of the moon lies recumbent on the hoary forehead of Hara.

16. She proclaimed to her people, that the prince was gone on some important occasion; and having relieved with the consolation of his

277142 quick return, she took the reins of the government in her own hands.

277143  
277144 17. She managed the state in the manner of her husband, according  
277145 to the established rules of toleration; and with the same care and  
277146 vigilance, as the husband-woman guards her ripening cornfields.

277147  
277148 18. In this manner they passed their days without seeing one another,  
277149 and the conjugal pair lived separated from each other; in their  
277150 respective habitations of the royal palace and the solitary forest.

277151  
277152 19. And in this manner passed on their days and nights, their weeks and  
277153 fortnights, their months and seasons in regular succession over one and  
277154 another; the one counting his days in the woods and the other in her  
277155 princely palace.

277156  
277157 20. What is the use of a lengthy description of full eighteen years,  
277158 which glided on slowly over the separated couple, the one dwelling in  
277159 her palatial dome, and the other in his woodland retreat.

277160  
277161 21. Many more years elapsed in this manner, until the hermit prince  
277162 Sikhidhwaja was overtaken by the hoary old age; in his holy hermitage  
277163 in a cell of the great Mandara mountain.

277164  
277165 22. Knowing the passions of the prince to be on the wane, with his  
277166 declining age and grey hairs, and finding herself not yet too old to  
277167 overtake him in the distant forest.

277168  
277169 23. And believing that it was the proper time for her to prevail on  
277170 him, and to bring him back to the palace, she thought of joining her  
277171 husband where he was.

277172  
277173 24. With these thoughts, she made up her mind of going towards the  
277174 Mandara mountain; and started from her home at night, and mounted on  
277175 the wings of air to the upper sky.

277176  
277177 25. As she was moving onward on the pinions of air, she beheld in the  
277178 upper sky some Siddhawomen, wearing the thin bark of the kalpa tree and  
277179 girt with jewels of clustering gems.

277180  
277181 26. These were the inhabitants of the garden of paradise, and going out  
277182 to meet their Siddha husbands; and sprinkled over with perfumeries,  
277183 shedding their dew as bright moon beams.

277184  
277185 27. She breathed the air perfumed by the flowers of the garden of  
277186 paradise, and worn by the Siddhas of Eden; and wallowed in the moon  
277187 beams, waving like the billows of the milky ocean.

277188  
277189 28. She felt a purer moon light, as she ascended the higher atmosphere;  
277190 and she passed amidst the clouds, as the flashing lightning moves in  
277191 their midst. (The fair princess flashed as the lightning).

277192  
277193 29. She said, this flashing lightning though situated in the bosom of  
277194 her cloudy spouse, is yet looking at him repeatedly with the winking  
277195 of her eyes; so must I look out for my absent lord, as I pass like the  
277196 lightning in the midway sky.

277197  
277198 30. It is true, she said, that nature is irrepressible during the life  
277199 time of a person; hence it is impossible for my disquieted mind, to  
277200 have its quiet without the sight of my loving and lion like lord.

277201  
277202 31. My mind roves and runs mad, when I say, I will see my lord, and  
277203 when I will see these creepers turning round and clasping their  
277204 supporting tree. (And all my philosophy avails me naught against my  
277205 nature).

277206  
277207 32. My mind loses its patience to see the contraction of these  
277208 senseless creepers, and the excursion of the superior siddha females in  
277209 quest of their consorts. (All animated nature from the vegetable to the  
277210 immortal are bound by conjugal love).

277211  
277212 33. How then and when, shall I like them come to meet the man that is  
277213 situated in my heart.  
277214

277215 34. These gentle breezes, and these cooling moon-beams and those plants  
277216 of the forest, do all continue to disquiet my heart and set it on fire  
277217 (instead of cooling its fervour).  
277218

277219 35. O my simple heart, why dost thou throb in vain and thrill at every  
277220 vein within me? and oh my faithful mind, that art pure as air, why dost  
277221 thou lose thy reason and right discretion?  
277222

277223 36. It is thou O faithless mind! that dost excite my heart to run after  
277224 its spouse; better remain with thy yearnings in thyself, than torment  
277225 my quiet spirit with thy longings.  
277226

277227 37. Or why is it, O silly woman! that thou dost long in vain after thy  
277228 husband, who possibly became too old (to require thee any more); he is  
277229 now an ascetic and too weak in his bodily frame, and devoid of all his  
277230 earthly desires.  
277231

277232 38. I think these desires of the enjoyment of his princely honors and  
277233 pleasures, have now been utterly rooted out of his mind; and the plant  
277234 of his fondness for sensual gratifications, is now as dry as a channel  
277235 that pours forth its waters into a large river or sea.  
277236

277237 39. I think my husband, who was as fond of me as to form one soul with  
277238 myself; has become as callous to soft passions, as a dried and withered  
277239 tree.  
277240

277241 40. Or I will try the power of my yoga to waken his mind to sense, and  
277242 infuse the eager longings and throbbings of my heart into his.  
277243

277244 41. I will collect the thoughts of the ascetic devotee to one focus,  
277245 and employ them towards the government of his realm; where we may be  
277246 settled for ever to our hearts content.  
277247

277248 42. O I have after long discovered the way to my object, and it is by  
277249 infusing my very thoughts into the mind of thy husband.  
277250

277251 43. The unanimity of the minds of the wedded pair, and the pleasure  
277252 of their constant union; contribute to the highest happiness of human  
277253 beings on earth.  
277254

277255 44. Revolving in this manner in her mind, the princess Chúdálá passed  
277256 onward in her aerial journey; now mounting on mountains and mountainous  
277257 clouds, and then passing the bounds of lands and visible horizons; she  
277258 reached the sight of Mandara, and found the glen and cavern in it.  
277259

277260 45. She entered the grove as an aerial spirit invisible to sight, and  
277261 passed as the air amidst it known by the shaking of the leaves of  
277262 trees. (The spirits like winds have motion and the power of moving  
277263 other bodies).  
277264

277265 46. She beheld a leafy hut in one corner of the wood, and knew her  
277266 husband by the power of her yoga; though appeared to be transformed to  
277267 another person.  
277268

277269 47. She found his body that was decorated before by a variety of  
277270 jewels, and glittered as the mount of Meru with its gold; to have grown  
277271 as lean and thin and as dark and dry, as a withered and dried leaf.  
277272

277273 48. He wore a vest of rays, and seemed as if he had dipped in a  
277274 fountain of ink; he sat alone in one spot, and appeared as the god Siva  
277275 to be wholly devoid of all desire.  
277276

277277 49. He was sitting on the barren ground, and stringing the flowers to  
277278 his braided hairs; when the beauteous princess approached before him.  
277279

277280 50. She was moved to sorrow at the sight of his miserable plight, and  
277281 thus bespoke to herself inaudibly in her mind. Alas, how painful it is  
277282 to behold this piteous sight!

277283  
277284 51. O! the great stupidity that rises from ignorance of spiritual  
277285 knowledge, and which has brought on this miserable condition on this  
277286 self-deluded prince.

277287  
277288 52. I must not call him unfortunate, as long as he is my husband;  
277289 though the deep darkness of his mind (ignorance) hath brought to this  
277290 miserable plight. (The living husband however miserable, is always to  
277291 be called true fortunate by the faithful wife.)

277292  
277293 53. I must try my best to bring him to the knowledge of truth, which  
277294 will no doubt restore him to his sense of enjoyment here, and of his  
277295 liberation hereafter; and change his figure to another form altogether.

277296  
277297 54. I must advance nearer to him to instil understanding in his mind,  
277298 or else my words will make no effect in him; who treats me always as  
277299 his young and silly wife.

277300  
277301 55. I will therefore admonish my husband in the figure of a devotee,  
277302 and it is possible that my admonition delivered in this manner, will  
277303 make its effect in him; who is now grown hoary with age (old age must  
277304 have abated the ardour of youth).

277305  
277306 56. It is possible that good senses may dawn in the clear  
277307 understanding, which is not perverted from its nature; saying so the  
277308 princess Chúdálá took the shape of a Bráhmaṇ boy on herself.

277309  
277310 57. She reflected a little on the Agni-soma-mantra, and changed her  
277311 form as the water turns to a wave; and then alighted on the earth, in  
277312 the shape of a Brahman's lad.

277313  
277314 58. She advanced toward her lord with a smiling countenance, and the  
277315 prince Sikhidhwaja beheld the Bráhmaṇ boy advancing towards him.

277316  
277317 59. He appeared to come from some other forest, and stood before him  
277318 in the form of devotion itself; his body was as bright as the molten  
277319 gold, and his person was ornamented with a string of pearls.

277320  
277321 60. The white sacrificial thread graced his neck, and his body was  
277322 covered with two pieces of milk white vests; he held the sacred water  
277323 pot on one hand, and with his pupils staff in the other, he made his  
277324 approach to the prince. (The order of the students was called dandi  
277325 from their holding the sacred stick in one hand, like the pilgrim staff  
277326 in Europe).

277327  
277328 61. His wrist was entwined by a string of beads, and a long and double  
277329 chain of rosary hang from his neck to the ground. (Double and triple  
277330 threads of sacred seeds worn about the necks of saints).

277331  
277332 62. His head was covered over by long and flowing jet black hairs, in  
277333 the manner of the strings of black bees, fluttering about the tops of  
277334 white lotuses; and the radiance of his, shed a lustre on the spot.

277335  
277336 63. His face ornamented with earrings, glowed as the rising sun with  
277337 his lustre of rosy rays, and the knotted hair on the top of his head  
277338 with the mandára flower fastened on it, appeared as pinnacle of a  
277339 mountain with the rising moon above it.

277340  
277341 64. The husband that sat quiet with his tall stature, and his limbs and  
277342 senses under his subjection; appeared as a mount of ice with the ashes  
277343 rubbed all over his body.

277344  
277345 65. He saw the Bráhmaṇ boy appearing before him, as the full moon  
277346 rising on the aureate mount of Meru; and rose before him with the  
277347 respect. (Which is paid to that luminary by her worshippers).

277348

277349 66. Thinking his guest as the son of some God, the prince stood with  
277350 his bare feet before him; and addressed him saying, obeisance to thee O  
277351 thou son of a God, take this seat and sit thyself there.

277352  
277353 67. He pointed out to him with his hand the leafy bed that was spread  
277354 before him, and offered him a handful of flowers which he poured into  
277355 his hands.

277356  
277357 68. The Bráhmaṇ boy responded to him saying: "I greet thee in return,  
277358 O thou son of a king! that lookest like a dew drop or the beaming  
277359 moon-light sparkling on a lotus leaf." He then received the flowers  
277360 from his hand and sat upon the leafy bed.

277361  
277362 69. Sikhidhwaja said:--Tell me O thou heaven born boy, whence thou  
277363 comest and whither thou goest, as for me it is lucky day that has  
277364 brought thee to my sight.

277365  
277366 70. Please accept this pure water, and fragrant flowers and this  
277367 honorarium also; and receive this string of flowers, that I have strung  
277368 with my hands; and so be all well with thee.

277369  
277370 71. Vasishtha related:--So saying, Sikhidhwaja offered the flowers, the  
277371 wreathed blossoms, the honorariums and other offerings; as directed by  
277372 the ceremonial law to his worshipful lady.

277373  
277374 72. Chúdálá said:--I have travelled far and wide over many countries  
277375 on the surface of this earth, and have never met with so hearty a  
277376 reception and such honors; as I have now received from thee.

277377  
277378 73. Thy humility, courtesy and complacence bespeak thee to be highly  
277379 favoured of the Gods, and betoken thee to be attended with long life on  
277380 earth. (Because the meek and gentle are said to be long lived on earth).

277381  
277382 74. Tell me O devotee, whether you have ever applied your mind towards  
277383 the acquirement of your final liberation and extinction; after the  
277384 abandonment of all your earthly desires, by the magnanimity and  
277385 tranquillization of your soul for a long time. (It is true you have  
277386 long forsaken the vanities of the world, but have you set your heart to  
277387 seek the eternal emancipation of your soul?).

277388  
277389 75. You have, my dear Sir, chosen a very painful alternative for your  
277390 final liberation, that you have made the vow of your undergoing the  
277391 hardship of this forest life, by forsaking the care of your large  
277392 dominion. (The care of the state is painful, but the pains of hermitage  
277393 are much more so).

277394  
277395 76. Sikhidhwaja replied:--I wonder not that thou must know all things,  
277396 being a God thyself and thou wearest this form of the Bráhmaṇ boy,  
277397 yet the supernatural beauty of thy person, bespeaks thee to be an  
277398 all-knowing deity.

277399  
277400 77. Methinks these members of the body, are bedewed with the ambrosial  
277401 beam of moonlight, or how could thy very appearance shed such  
277402 nectarious peace even at the first sight.

277403  
277404 78. O handsome boy! I see in thy person a great resemblance of the  
277405 features of my beloved one, who is now reigning over my kingdom (and  
277406 whom perhaps I will see no more in this life).

277407  
277408 79. Please now to refresh thy fair and fatigued frame, with wearing  
277409 these flowery chaplet from the head to foot; as the vest of a hoary  
277410 cloud, invests a mountain from its top to bottom.

277411  
277412 80. I see thy face as beautiful, as the stainless moon; and thy limbs  
277413 as delicate, as tender petals of flowers; and I find them now waning  
277414 and fading under the solar gleams.

277415  
277416 81. Know pretty youth that it was for the service of the gods, that I  
277417 had wreathed the flowers together; and now I offer and bequeath them to

thee, that art no less a God to me.

82. My life is crowned today with its best luck by its service of a guest like thyself, for it is said by the wise that attendance on guests is meritorious than the merit of attending on the Gods. (Hence the law of Hospitality is not less binding on the Hindu than it is with the Bedouin Arabs).

83. Now deign O moon faced deva (deity) to reveal unto me what God thou art, and the progeny of what deity that dost deign to dignify me with thy visit; please tell me all this and remove the doubts that disturb my breast.

84. The Bráhmaṇ boy replied:--Hear me, prince, relate to thee all that thou requirest to know of me; for who is there so uncivil, that will deceive and not comply to the request of his humble suppliant.

85. There lives in this world, the well known, the holy saint Nárada by name; who is the snowy spot of pure camphor, on the face of those that are famed for the purity of their lives.

86. It was at one time that this Godly saint sat in his devotion in a cavern of the golden mountain; where the holy river of Gangá, fast flows with her running current and huge billows dashing against the shore.

87. The saint stepped out once to the beach of the river, to see how it glided on in its course; like a necklace of gems torn down from the mountain on high.

88. He heard there at once the tinkling sound of trinkets and bracelets, and a mixed murmur of vocal voice; and felt the curiosity to know what it was and whence it came.

89. He lightly looked towards the sacred stream and observed there an assemblage of young ladies, who equalled the celestial nymphs Rambhá and Tilottamá in the beauty of their persons; who had come out to sport by and bathe in the clear waters of the holy river.

90. They plunged and played in the waters removed from the sight of men, and were all naked with their uncovered breasts; blooming as the buds of golden lotuses in the lake.

91. These were jogging to and fro and dashing against one another like the ripened fruits of trees, and seemed to be filled with flavoured liquor for the giddiness of their observers.

92. Their swollen bosoms formed the sanctuary of the God of love, and were washed by the pure waters of the sacred river.

93. Their fullness with luscious liquor, put to blush the sweet waters of the sacred river of Gangá; they were as mound in the garden of paradise, and as the wheels of the car for the God Káma to ride upon.

94. Their buttocks were as pillars of the bridge in water, obstructing and dividing the free passage of the waters of the Ganges; and their upper part of the body, gives a lustre of world's beauty.

95. The shadow of one another's body was clearly visible to the naked eye, on the limpid waters of the Gangá; like a Kalpa tree in rainy season, with all its branches.

96. The thick verdure of the verdant season, had put to shade the light of the day; and the flying dust of flowers, had filled the forest air with fragrance.

97. Water-fowls of various kinds were sporting on the banks, as they do by the sea side and about the watering places round the trees; while the budding breasts of these dames, had put to blush the blooming buds

of lotuses.

98. They held up their faces, which were as beautiful as a bud of lotuses; while their loosened hairs hung by them, like swarms of bees; and the loose glances of their eye-balls, were playing as the fluttering black-bees.

99. Their swollen breasts resembling the aureate lotuses, which were used by the Gods as golden cups to hide their ambrosial nectar; therein for fear of its being ravished by the demons and demi-Gods.

100. They were now seen to be hiding themselves in the secret bowers and caverns of the mountain, like lotuses hidden under foliage; and now hastening to the cooling beach of the river, to leave their lovely limbs in its limpid stream.

101. The saint saw the bevy of the young ladies, resembling the body of the full moon complete with all its digits; and his mind was ravished with their beauty (as the minds of men are turned to the delirium of lunacy by looking at the moon-light).

102. He lost the balance of his reason, and became elated with giddiness; and his breath of his life throbbed in his heart, by impulse of the delight that raged and boiled in his breast.

103. At last the excess of his rapture, gave effusion of his passion; as the fullness of a cloud in summer, breaks out in water in the rainy weather.

104. The saint turned as wan as a waning moon, and as the pale moon-light in frost; and like a fading plant, torn from its supporting tree.

105. He faded as the stalk of a creeper parted in two, and withered away as a sapling after it has lost its juicy sap.

106. Sikhidhwaja asked:--How is it that the pure and peerless saint, who is liberated in his life time and acquainted with all knowledge; who is void of desires and devoid of passions, and who is as pure as the clear air both in the inside as well as outside of his body?

107. How is it that even he the holy Nārada himself, could lose his patience and countenance who leads his life of celibacy all along?

108. Chúdálá replied:--Know, O princely sage! that all living beings in the three worlds not excepting even the Gods; have their bodies composed of both ingredients (of good and evil) by their very nature.

109. Some remain in ignorance, and others in knowledge to the end of their lives; and some remaining in happiness, and others in misery to the end of their days.

110. Some thrive in happiness with their virtue of contentment and the like, and are enlightened in their minds like a room by the light of the lamps; and as the bosom of the sea by the light of the luminaries of heaven.

111. Some are tormented by their hunger and poverty, and are involved in misery like the face of nature under the darkness of clouds.

112. The true and pure reality of the soul (divine spirit), being once lost to one's sight (the visible or phenomenal world): makes its appearance before him, like a dark and thick cloud of rainy weather.

113. Though one may be employed in his continuous investigation into spirituality, yet a moment's neglect of his spiritualism is sure to darken his spiritual light; as the apparition of the world appears to sight.



114. As the succession of light and darkness makes the course of the day and night, so the return of the pain and pleasure indicates the progress of life. (This variety kills the monotony of life).

115. Thus the two states of pleasure and pain, are known to accompany over lives from birth to death; as the results of our prior acts (of merit and demerit).

116. This impression of past life marks the lives of the ignorant entirely, as the red colouring sticks for ever in a cloth; but it is not so with the intelligent, whose knowledge of truth wipes off the stigma of their pristine acts.

117. As the eternal hue of a gem, whether it be good or bad, is exhibited on the outside of it; and also as a crystal stone, however clear it may be, takes the colour of the outward object in it (so the ignorant exhibit their inherent nature in their outward conduct, and partake also the qualities of their surroundings).

118. But it is not so with the intelligent knower of truth (tatwajna), whose soul is free from all inward and outward impressions in his life time; and whose mind is never tinged like that of the ignorant, by the reflexion of anything about him. (Knowledge of truth is vitiated by nothing).

119. It is not only the contiguity or presence of things or pleasures, that taint the minds of the ignorant; but the absence and loss also are causes of great regret, from the stain they leave in the memory; as it is not only a new paint that paints a thing, but also the vestiges that it leaves behind, give it also a colouring. (The remembrance of past things, gives a colouring to the character of man).

120. Thus as the minds of the ignorant are never cleansed from the taint of their favourite objects, so they are never free from their bondage in this world; like the liberated sage by his want of earthly attachment. Because it is the parvitute of our desires that contributes to our liberation, while the amplitudes of our wishes lead us to our continued bondage in this world. (This passage presents us with the pains of memory, instead of the pleasures which some poets have portrayed on its face).

121. Sikhidhwaja said:--Tell me my lord, why men feel sorry or joyous at their pain or pleasure, to which they are bound by their birth in this world; and for what is far off from them (either as past or gone and what is in their expectation in future, since both the past and future are absent from us)?

122. I find your words my lord to be as clear as they are pretty and full of meaning, and the more I hear them so much the more do I thirst to listen to them; as the peacock is insatiate with the roarings of clouds.

123. Chúdálá answered:--It is pleasant to inquire into the cause of our birth, and how the soul being accompanied with the body, derives its knowledge through the senses, and feels thereby a delight which is apparent in babes. (We see by observation how babies are pleased with the exercise of their limbs and senses).

124. But the living soul (or the vital principle), which is contained in the heart and runs through the Kundaliní artery as the breath of life; is subject to pain and sorrow by its very birth. (Hence we see, new born child coming to cry out no sooner it comes to life after its birth).

125. The living soul or vital spirit (which is as free as air), comes to be confined in the arterial chains of the prison houses of the different bodies; by its entering into the lungs breathing with the breath of life. (The spirit of God was breathed into the nostrils of man).

126. The breath of life circulating through the body, and touching its different parts or the organs of sense, raise their sensations in the soul; and as the moisture of the ground grows the trees and shrubs on earth, so doth our vitality produce the sensations of the pleasure and pain in the soul.

127. The living soul being confined in the arteries of different bodies, gives a degree of happiness and steadiness to some, which the miserable can never enjoy. (The poor are bereft to the comforts of high life).

128. Know that the living soul, is said to be liberated in the same proportion as it manifests its tranquilized state; and know also that it is bounden bondage in the same degree, as it appears to be sorry in the face and choked in its breathing. (The dejected and depressed spirit does not breathe out freely).

129. The alternate feeling of pain and pleasure, is likewise the bondage of the soul and no other, but this and it is the want of these alternations, that constitutes its liberation; and these are the two states of the living soul.

130. As long as the deceptive senses, do not bring the false sensations of pain and pleasure unto the soul; so long does it rest in its state of sweet composure, and the calm tranquillity of the positive rest.

131. The invisible soul coming in sight of some transient pleasure or want of pain, becomes as joyous as the cheerful sea passing the reflexion of the bright moon-beams in its bosom.

132. The soul equally exults at the sight of pleasure, as it grieves at the knowledge of its unsteadiness; as a foolish cat rejoices to see of fish, which it has not the power to catch or hold fast in its clutches.

133. When the soul, has the pure knowledge of the intelligibles and the cognition of itself; it comes to know, that there is no such thing as positive pain or pleasure; and has thereby its calm and quiet composure for ever, and under every circumstance.

134. When it comes to know that it has no concern with any pain or pleasure, and that its living is to no purpose at all; it is then said to be awakened in itself, and to rest in its quietude of nirvána-extinction (unconsciousness of one's self or its consciousness of itself as a cypher, is termed the state of its nirvána-annihilation).

135. When the living soul comes to know by its internal intuition, that pain and pleasure are unreal in their nature; it is no longer concerned about them, but rests quietly within itself.

136. When the soul comes to the belief, that the visible world is no other than the vacuity of Intellect or Brahma himself; it gets its rest in its quietness, and becomes as cool as an oilless and extinguished lamp. (Here is the vacuism of Vasishtha again).

137. The belief that all nature is vacuity, and all existence is the one unity together with the thought of an infinite inanity; is what leads the soul to its unconsciousness of pain and pleasure. (All is but void and vacancy, and mere air-drawn phantasy).

138. The thoughts of pleasure and pain therefore are as false, as the false appearance of the world; and this error is inherited by the living soul from Brahmá the first of living beings in the world. (The error of taking the unreal for real began with Brahmá himself).

139. Whatever was thought and ordained by the first creative power in the beginning, the same has taken root in the living soul; and is going on even to the present time as its nature.

277694 140. Sikhidhwaja asked:--It is only when one feels some pleasure in his  
277695 mind, that it runs in the blood through his veins and arteries; but the  
277696 holy Nārada could not be affected by the sight, nor drop his semen from  
277697 him.

277698  
277699 141. Chúdálá replied:--The animal soul being excited (by the existent  
277700 sight of women), excites the living breath of prāna to motion; and  
277701 the whole body obeys the dictate of the mind, as the body of soldier  
277702 obeys the command of their commander.

277703  
277704 142. The vital airs being put to motion, they move the internal sap and  
277705 serum from their seats; as the blowing winds bear away the fragrance of  
277706 flowers and the dust of leaves, and drop down the fruits and flowers  
277707 and leaves of trees.

277708  
277709 143. The semen being put to motion falls downwards, as the clouds being  
277710 driven together burst into the rain water.

277711  
277712 144. The semen then passes out of the body by the canals of the veins  
277713 and arteries, as the running waters pass through the channels and  
277714 canals of a river.

277715  
277716 145. Sikhidhwaja said:--O thou divine boy! that knowest both the past  
277717 and present states of things, as it appears from thy instructive  
277718 discourse; please to instruct me at present, what you mean by the  
277719 nature of things by the Brahmic power of Brahma.

277720  
277721 146. Chúdálá replied:--Nature is that intrinsic character, which is  
277722 implanted in the constitution of things at the beginning of their  
277723 creation; and the same which continues to this day the essential part  
277724 of the ghata, pata, and all other things.

277725  
277726 147. It comes on by a kákátálya or accidental course of its own,  
277727 as it is compared by the learned with the rise and fall of waves and  
277728 bubbles in the water; and the marks of the lacuna in wood and iron.  
277729 (The fortuitous combination of the atomic principles, is the cause of  
277730 the formation of concrete bodies; according to the Atomic philosophy of  
277731 Leucippus, Democritus and the Epicureans of old).

277732  
277733 148. It is under the power of this nature, that all things move about  
277734 in the world in the various forms; and with all their properties of  
277735 change and persistence. It is only the indifferent and inappetent soul  
277736 that is liberated from the subjection of nature, while the apparent  
277737 is fast bound to its chains and wander with their prurient nature in  
277738 repeated transmigrations.

## 277739 277740 277741 277742 277743 CHAPTER LXXXVI.

### 277744 277745 THE PRODUCTION OF THE POT (OR THE EMBRYONIC CELL).

277746  
277747 Argument:--The birth of the Bráhma boy from the seed of Nārada,  
277748 preserved in a pot whereby he was called the pot-born, and his  
277749 education.

277750  
277751  
277752 Chúdálá continues:--It is the nature of everything in the extensive  
277753 world to be born in its own kind (i.e. the similar only springs from  
277754 the similar and nothing of a dissimilar kind). All persons and things  
277755 continue to go on in it by their desires and tendencies, whether it be  
277756 in the directions of virtue or vice or good or evil. (Nature is the  
277757 invariable quiddity of a thing; but its desire or inclination is a  
277758 variable property or quality of it).

277759  
277760 2. When this desire or want of the mind of a man is either diminished  
277761 or brought under his control, he is no longer subject to the acts  
277762 of goodness or vice but becomes exempt both from merit and demerit;

and their consequences of reiterated births and deaths by the utter indifference. (Neutrality in action is the way to one's inanity in both worlds. This is not a right rule since the commission of a good action is as commendable, as an omission in the discharge of duty is held culpable in law and morality).

3. Sikhidhwaja rejoined:--O eloquent speaker! your words are as full of sense as they are of great import to me, they bespeak your great penetration into the depths of wisdom.

4. My audience of the sweet exultance of your speech has given me a satisfaction, equal to that of my draught of a large dose of the ambrosial water.

5. Now be pleased to give me a brief narration of the story of your birth and pedigree, and I will hear with all my attention your words of sound sense and wisdom.

6. Please sir to relate unto me, what the son of lotus-Brahmá--the venerable sage Nārada, did with the seminal strength, which unconsciously fell from him on the ground.

7. Chúdálá related:--The \_muni\_ then curbed back the infuriate elephant of his beastly mind by the strong bridle of prudence; and bound it fast in the iron chain of the great intelligence.

8. His virile strength which was as hot as fire, resembled the molten moon melted down by the flame of the final conflagration; and as liquified as the fluid quick-silver or other metallic solution.

9. The sage who had a water-pot of crystal stone fast by his side, laid hold of the same and put the fluid semen in it, in the manner of his depositing the liquid moon-beams in the disc of the moon.

10. There was on one side of the mount of Meru, a projected rock with a deep cavern in it; the passage of which was not obstructed by the heaps of stones which lay before it.

11. The \_muni\_ placed the pot inside that cave as the embryo is situated in the belly, and he filled the pot with milk which he produced by his will; as the lord of creation has filled the milky ocean with its watery milk. (The sages are said to have miraculous powers by force of their yoga).

12. The \_muni\_ neglected his sacred offering and brooded over the pot, as a bird hatches over its egg; and it was in a course of a month that the foetus grew up in the pot of milk, as the reflexion of the crescent moon increases in the bosom of the milky ocean.

13. At the end of the month the pot bore a full formed foetus, as the orb of the moon becomes full in the course of a month; and as the season of spring produces the lotus bud with its blushing petals.

14. The foetus came out in the fullness of its time, and with the full possession of all the members of its body; as the full moon rises from the milky ocean without diminution of any of its digits.

15. The body became fully developed in time, and the limbs were as beautiful as the horns of the moon shine brightly in the lighted fortnight.

16. After performance of the initiatory ceremonies (of tonsure and investiture of the sacred thread); and the sage instructed him in whatever he knew, as one pours out the contents of one vessel into another.

17. In course of a short time the boy became acquainted with all the oral instructions (Vangmaya) of his father, and became an exact ectype of the venerable sage. (The best son likens his father).

18. The old sage became as illustrious with his brilliant boy, as the orb of the moon shines brightly with its train of resplendent stars.

19. Once on a time the sage Nárada went to the empyrean of his father Brahmá accompanied by his young progeny, and there made his obeisance to the prime progenitor of mankind.

20. The boy also bowed down before his grandsire, who knowing him to be versed in the vedas and sciences; took him up and set him on his lap.

21. The lord Brahmá pronounced his blessings on the boy, and knowing him to be born of the pot and acquainted with the vedas; gave him the name of Kumbha or the pot.

22. Know me O hermit! to be the son of the sage Nárada, and grand son of the great lotus-born Brahmá himself; and know by the appellation of Kumbha from my birth into the pot.

23. I have the four vedas for my companions and playmates, and I always delighted with their company; in the heavenly abode of my lotus-born grandsire--the Divine Brahmá.

24. Know the Goddess Sarasvatí to be my mother, and the Gáyatrí hymn as my maternal aunt; my habitation is in the heaven of Brahmá where I dwell as the grand-child of the lord of creatures.

25. I wonder at my pleasure, throughout the wide extended world; I rove about with a soul full of felicity, and not on any errand or business whatever.

26. I walk over the earth without touching it with my feet, and its flying dust do not approach my person; nor is my body ever fatigued in all its rambles. (The spiritual body is intangible and unwearied).

27. It happened this day, that I came to behold thy hermitage in the course of my etherial journey; and so directed my course this way, to see thee in this place. (This is the substance of my life, as I have now related unto thee).

28. Thus O forester! I have given you the whole account of my life as you have heard just now; because it is a pleasure to good people, to hold conversation with the good and wise.

29. Válmíki said:--As they were talking in this manner the day past away to its evening service, and the sun set down below the horizon; the court broke and every one repaired to his evening ablution, and met again with the rising sun on the next morning.

## CHAPTER LXXXVII.

### CONTINUATION OF THE SAME AND ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:--Sikhidhwaja's praise of Kumbha and expression of his sorrow, he turns to be a disciple of the same and professes his faith in the vedánta doctrines.

Sikhidhwaja said:--Sir, it appears to me that the hoarded merits of all my former lives, have brought you today to my presence here; as an unforeseen hurricane drives the waters of the sea on the dry mountain tops. (\_i.e.\_ thy speech is as cooling draught to my perished soul).

2. I reckon myself as highly blest among the blessed today to be thus favoured by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

277901  
277902 3. Never did a more sensible speech, touch and cool my soul to such a  
277903 degree as yours ere this; wherefore I deem your holy presence as more  
277904 precious to me, than the gaining of a kingdom.  
277905

277906 4. The unrestrained delight which is felt in general (from the words of  
277907 the wise), which are free from self-interest and selfish motives; is  
277908 far superior to the self-restricted pleasure of sovereignty, which is  
277909 delightful once in imagination only (and not in its actual possession).  
277910

277911 5. Vasishtha said:--As the prince was uttering these encomiums, the  
277912 Bráhma boy Kumbha passed over them in silence; and interrupted him by  
277913 saying:--  
277914

277915 6. Chúdálá said:--Please put a stop, sir, to these words of yours, and  
277916 give me an account of yourself as I have given mine to you; and tell me  
277917 who you are, and what you do in this lonely mountain.  
277918

277919 7. How long is it that you have passed in this forester's life of  
277920 yours, and what is your main object in view. Tell me the bare truth,  
277921 because it is beyond the probity of an ascetic, to utter anything but  
277922 the plain truth. (The ascetics are names of \_satyavrata\_ or vowed to  
277923 truth).  
277924

277925 8. Sikhidhwaja replied:--Lord as you are the offspring of a God,  
277926 everything must be well known to you; and as the Gods are full well  
277927 acquainted with the secrets and circumstances of all people, I have  
277928 very little to relate to you about me.  
277929

277930 9. It is from my fear of the world (and its temptations), that I have  
277931 abandoned it and taken my abode amidst this forest; and this though you  
277932 well know, will I now briefly state unto you.  
277933

277934 10. I am Sikhidhwaja the ruler of a country, which I have long  
277935 relinquished for a seat in the forest; and know, O knower of all  
277936 truths, that it is my fear of the trap-doors of the world and future  
277937 transmigration in it, that has driven me to this retired wilderness.  
277938

277939 11. It is no more than the reiteration of pain and pleasure, and of  
277940 life and death in this accursed world; and it is to evade all these,  
277941 that I have betaken myself to my austerities in these solitary woods.  
277942

277943 12. I wander about on all sides, and perform my rigorous austerities  
277944 without any respite; and I give no rest to myself, but keep my vigils  
277945 like a miser over his little stock.  
277946

277947 13. I am without any effort or attempt, and so without any fruit and  
277948 fruition also; I am lonely, and so helpless likewise; I am poor and  
277949 therefore friendless also, and know me Divine personage! to be pining  
277950 in this forest like a withered tree perforated by worms.  
277951

277952 14. I observe strictly all my sacred rites without any fail or failure,  
277953 and yet I fall from one sorrow into a sea of sorrows; and have grown  
277954 too pensive, that even the ambrosial draught is unpleasant to me.  
277955

277956 15. Chúdálá said:--It was once on a time that I had my great progenitor  
277957 (Brahmá) to tell me which of the two, the observance of duties or their  
277958 non-observance for the sake of knowledge (\_i.e.\_ whether practice  
277959 or theoretical knowledge); is the more useful to and preferable by  
277960 mankind.  
277961

277962 16. Brahmá replied:--Knowledge is no doubt the supreme Good, as it  
277963 leads to ones acquaintance with the unity of the Deity and the oneness  
277964 of himself; but action is inculcated to man at the duty of his life,  
277965 both for the pleasure and passing of his life time.  
277966

277967 17. Let them that have not acquired their intellectual light and the  
277968 sight of the soul, be employed in their duties by their offsprings and  
277969 fellow creatures; for who that is devoid of a silken robe, will go

about naked and not wrap himself with a blanket or coarse cloth.

18. The ignorant that are actuated by their desires and live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind nor action of his body, meets with no reward of either.

19. An action without its object goes to naught and for nothing, as the fruit bearing plants become fruitless and die away without being properly watered in their time. (There it is doubtful whether the comparison of watering refers to the desire or action. The gloss refers it to the action without which no desire is successful).

20. As the effect of a certain season on plants &c., is displaced by that of the succeeding one; so the fruit of an action, is frustrated by its want of its desire (of the object).

21. As it is the nature of kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object (as its final cause). (Here Chúdálá addresses her husband as her son).

22. As the boy possess the idea of a ghost in his mind, sees the apparition of a devil before him; and as a sick man having hypochondria of his malady, is soon attacked by it (so everyone meets with what he has in his mind).

23. As the kusa-grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist meditate on the beauty of his theory, without producing its results by its practice.

24. Sikhidhwaja said:--But it is said that all human desire is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

25. So it is to the gnostic theist, whose ignorance is altogether removed by his knowledge of all things as the Divine spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

26. It is by forsaking his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the Deity, is exempted from future birth.

27. But know the human mind to be fraught with desires, from which the learned few are only exempt; it is by their transcendental knowledge of the knowable one, that the Divinely wise alone are exempted from their regeneration in this mortal world.

28. Chúdálá replied--It is true, O princely sage! that knowledge is said to be the chief good (summum bonum), by the Gods Brahmá and others and also by all sapient sages; and notwithstanding thy knowing of this, why is it that thou remainest in this state of thy gross ignorance?

29. What mean these pots and staffs, these wooden stools and those seats of kusa-grass; and why is it, O royal prince! that you delight in these false playings of fools?

30. Why is it that you do not employ your mind to inquire into the questions as to what thou art, and how has this world came to existence, and how and when will cease to exist (in your consciousness of reality). Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

31. Why don't you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

33. You can easily obtain the delight you seek, if you will but betake yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

34. Or you may continue to remain in your grotto, in this forest living on the simple food of holy men; and by forsaking the evil propensities of your mind, abide here as an insect in a hole under the ground.

35. Vasishtha related:--Being thus awakened to sense by his wife--the Divine boy--Sikhidhwaja, melted into tears; and with his face bathed in water, spoke to the lad as follows:--

36. Sikhidhwaja said:--O Divine child! it is after a long time, that I am awakened by thee to my senses; and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

37. Ah! I find now that my mind is purged to-day of its endless sins, which has brought thee to my presence here, and remonstrate with me on my past misconduct.

38. O beauteous boy! I deem thee henceforward as my monitor and father and my best friend forever, and acknowledge myself as thy pupil; wherefore I bow down at thy feet and pray thee to take piety on me.

39. Please admonish me now on the subject of Divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

40. You said at first, that knowledge is the supreme bliss or summum bonum of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings us to the transcendental. (The former is the inductive knowledge of ascending from particulars to the universal, and the latter is deductive knowledge of deducing everything from the primitive one).

41. Chúdálá replied:--I will tell thee prince as far as I know about it, and what may be best acceptable to thee; and not throw away my words in vain, like crowing ravens about a headless trunk.

42. Because the words that are uttered to the impertinent questions of a person and not heeded by him, are thrown in vain; and become as useless to him, as her eye sight in the dark.

43. Sikhidhwaja said:--Sir, your words are as acceptable to me as the ordinances of veda (gospel truth); and though you utter them without previous meditation (extempore), yet I have full faith in them.

44. Chúdálá replied:--As a boy obeys the words of his father, knowing it to be pronounced for his certain good; so must you receive my words (knowing them to tend to your best welfare).

45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to thine; and who was brought back to his sense after his long aberration. This is a tale to dispel the worldly cares and fears of the intelligent.



CHAPTER LXXXVIII.

THE TALE OF THE CRYSTAL GEM.

Argument:--The slipping of a precious stone in ignorance, and picking of a glossy glass in view of it.

Chúdálá related:--There lived once a rich man, combined with opposite qualities (of charity and penury) in his character; as the sea contains the water and the submarine fire in its depth.

2. He was as skilled in arts, as he was practiced in arms; and was trained up in all dealings, as he was expert in business. But his great ambition in all his pursuits, kept him from the knowledge of the most high. (His excess of worldliness, was a preventive to spiritual knowledge).

3. He employed all his endeavours to obtain the imaginary gem of the philosopher's stone \_chintamani\_ (by means of his pujas and prayers and other sacred rites); as the submarine fire wants to devour the waters, and dries up the bed of the sea.

4. His great avidity and persevering patience, succeeded after a lapse of a long time to obtain the precious gem at last; because there is nothing which may not be effected by the ardent zeal of man. (Omnia vincit labor).

5. He succeeded in his attempts by his unwearied labour, joined with his firm resolution and well directed plan; as the meanest man is favoured with a fortune, by his employment of these means. (Fortune crowns all strenuous efforts with success).

6. He saw the stone as lying before him, and ready to be grasped in his hand; as a hermit sitting on the peak of a mountain, thinks the rising moon as easy to be grasped by his hand. (Too ardent desire presents the shadow of the object to one's view).

7. He saw the brilliant gem before him, but became mistrustful of his sight and the reality of the object before it; as a poor man hearing of his sudden elevation to royalty, mistrusts the report and doubts its being meant for him.

8. He was then immersed in himself to think with amazement for a long time, he overlooked and neglected to lay hold on his great gain, and kept dubitating in his mind in the following manner.

9. Whether this stone is gem or not, and if so, whether it be the philosopher's stone or any other; shall I touch it or not, for I fear lest it fly away from my touch or be soiled by it.

10. No one hath until this time obtained the long sought philosopher's stone, and if ever it was obtained by any one, it was, says the sastra, in his next life.

11. It is no doubt that my miserliness only, that makes me view aslant this brilliant gem before me with my eyes; as a purblind man sees a flashing fire-brand and deep-laid moon in the sky.

12. How could the tide of my fortune run so high at once, that I should succeed so soon to obtain the precious stone, that is the pink and acme of perfection and productive of all treasure.

13. There must be few and very few indeed of those fortunate men, who can expect their good fortune to court and wait on them; at a little pains in a short time.

14. I am but a poor and honest man, and one possess of very little qualification nor of any worth and account among mankind; and it is

impossible that so miserable a wretch, could ever be blessed with this masterpiece of perfection.

15. The incredulous man hung for a long time in a state of suspense, between his certainty and uncertainty; and was infatuated by his mental blindness, that he did not even stretch out his hand to lay hold on the jewel lying open before him.

16. Hence whatever is obtainable by anyone at any time, is often missed and lost sight of by either his ignorance or negligence of it; as the precious gem in the parable, which was proffered and lay palpable in full view.

17. As the undetermined man hung in the balance of his suspicion, the precious gem flew away and vanished from his sight; as the merited man avoids his sligher, and as the shaft flies from its string or the stone from its sling. (Fly from the fool as the arrow flies from the bow-string).

18. When prosperity appears to one, she confers on him her blessings of wisdom and prudence &c.; but as she forsakes her foolish votary, she deprives him of all his discretion. (Such is the case with this once wise and afterwards foolish devotee of prosperity).

19. The man tried again to invoke and recall the precious gem to his presence, because the persevering spirit is never tired to try again and again for his expected success.

20. He came to behold before him a brittle piece of glass, shining with its false glare as the former gem; and this was placed in his presence by the invisible hands of the \_siddha\_ that had come to tempt him and deride his folly.

21. The fool thought this brittle thing to be the real gem now lying before him, as the ignorant sot believes the sparkling sands to be the dusts of the purest gold.

22. Such is the case with the deluded mind, that it mistakes the eight for six and a foe for a friend; it sees the serpent in the rope and views the desert land as the watery expanse, it drinks the poison for the nectar and spies another moon in the sky in the reflexion of the true one.

23. He took up that sham trumpery for a real gem, and thought it as the philosopher's stone that would confer on him whatever he desired; with this belief he gave up in charity all he had, as they were no more of any use to him.

24. He thought his country to be devoid of all that was delightful to him and its people as debasing to his society; he thought his lost house was of no use to him, and his relatives and friends to be averse to his happiness.

25. Thus thinking in his mind, he determined to remove himself to a distant country and enjoy his rest there; and then taking his false gem with him, he went out and entered an uninhabited forest.

26. There his deceptive gem proving of no use to him loaded him all imaginable calamities, likening to the gloomy shadow of the black mountain and the horrid gloom of deep ignorance.

27. The affections which are brought to one by his own ignorance, are by far greater than those which are caused by his old age and the torments of death. The calamity of ignorance supercedes all other earthly affections, as the black hairs rise on the top of the body and cover the crown of the head.

CHAPTER LXXXIX.

THE PARABLE OF AN ELEPHANT.

Argument:--Freedom of the Incarcerated Elephant; and his falling again into the Pit.

Chúdálá said:--Hear O holy hermit! another very interesting story of mine, which well applies to your case; as the ruler of a land and to serve to awaken your understandings: (from its present theory).

2. There lived a large elephant in the Vindhya mountains, which was the head and leader of a great number of elephants; and had as clear an understanding in its big and elevated head, as the lofty summit of the mountain was humbled down at the bidding of Agastya--the sage. (Agastya is recorded as the first Aryan emigrant, who crossed the Vindhya and settled in southern India, and civilized the wild mountainous and rude people of Deccan by his wise law and instructions).

3. His two tusks were as strong as the thunderbolts of heaven, and as long and stunning as the far reaching flashes of lightning; they were as destructive as the flames of final desolation (kalpánta), and as piercing as to bore and uproot a mountain.

4. He came to be caught by an iron trap laid by elephant catchers in his way, and was fast held in it as the Vindhya by the Muni's charm; and as the giant Bali was bound in the chains of India. (Vindhya and its people were spell bound by the Agastya sage).

5. The captive and patient elephant was tormented by the iron goad in his proboscis, and suffered the excruciating pains of his torture; like the Tripura giant under the burning fire of Hara. (Siva is called Tripura-hara for his quelling that giant by his fire arms).

6. The elephant lay in this sad plight in the net for three days together, and was thus watched over by his hunter for a distance. (See the paper of elephant catching in the Asiatic Researches).

7. The great suffering of the elephant made him open his mouth widely, and utter a loud scream that growled about like the loud noise of roaring clouds.

8. Then he exerted the force of both his tusks, and succeeded thereby to break asunder the iron bar; as the Titan of old, broke open the bolts at the gate of heaven.

9. The hunter saw the breaking of his hard fetters by the infuriate beast from a distance, as Hara beheld the breaking of the demon Bali (Belos) from his subterranean cell beneath the mountain, in order to invade his heaven on high.

10. The elephant catcher then mounted a tall \_tála\_ (palm) tree, and leaped from its top in order to fall down on its head; but haplessly he fell down on the ground, as the demon was hurled down to hell by victorious Hara.

11. The hunter missed the head of the huge animal, and fell headlong upon his legs on the ground; as a ripe fruit, is dropped down by the hurrying winds.

12. The great elephant took pity in seeing him falling, and lying prostrate before him; as the mind of the noble, is compassionate on others even in their own piteous state.

13. The noble animal thought in his mind, that it was no valour on his part to trample over the self-fallen; and had thus the magnanimity of sparing the life of his own enemy.

14. He broke only the chains in two pieces, and took his way before him; leaving away all obstacles and barriers, as the rushing waters bear down the strongest bridge.

15. His strength broke the strong net, but his piety spared the life of the weak man; he went off as the sun sets, after dispelling the evening clouds.

16. The hunter rose up from the ground after he saw the elephant had gone away; and he found himself to be as same and sound after his fall as he had been before it; and as the elephant was relieved from his pains, after his liberation from the chains.

17. Notwithstanding with great shock which the man had felt by his fall from the tall palm tree, he felt no hurt with any part of his body; whence I ween, the bodies of scoundrels are fortified against every harm.

18. The wicked gain greater strength by execution of their repeated crimes, as the rainy clouds gather the more by their frequent showers. Thus the hunter went after his fresh excursion.

19. The elephant catcher felt very sorry, at the escape of the elephant and unsuccessfulness of his attempt; as one in dejected mind, is to lose a treasure that has fallen into his hand.

20. He sought about and beat the forest, to find out the hiding elephant amidst the thickets; as the ascending node of Rahu rises in the sky, to lay hold on the moon covered under the clouds.

21. After a long search, he came in sight of the elephant halting under a tree; as when a warrior returns from the battlefield, and breathes the air under a shady arbour.

22. The cunning huntsman collected a great many tools, capable to entrap the elephant at his resting place.

23. He dug a circular ditch round about that place in the forest, as the great creator of the world had stretched the ocean encircling this earth.

24. He then covered the great pit, with green branches and soft leaves of trees; as the season of autumn covers the face of the empty sky with fleecy and flimsy clouds.

25. The elephant roaming at large in the forest, happened to fall down into the pit one day; as the fragment of a rock on the coast, falls headlong on the dried bed of the sea.

26. The big elephant was thus caught in the circular pit, which was as deep as the dreadful depth of the sea; and lay confined in it, as some treasure is shut up in the hollow womb of a chest.

27. Being thus confined at the bottom of that far extending pit, still passes his time in endless trouble and anxiety; like the demon Bali in his dark cave under the grounds.

28. This is the effect of the silly elephant, letting unhurt his cruel hunter who had fallen ere long before him; or else he would not be thus pent up in the pit, if he made an end of him in time.

29. Hence all foolish people that had not foresight to prevent their future mishaps, and provide against their coming mischances by their precautions at present, are surely to be exposed like the calamity as the vindhyan elephant. (Hence all unforeseeing men are designated as \_gaja murkha\_ or elephantine fools).

30. The elephant was glad with the thought of his freedom from the

hunter's chains, and thought no more of any future mishap; which was the sole cause of his being by another mischance, which lay at a long distance from him.

31. Know, O great soul! that there is no bondage of man except his own ignorance; and the jail prisoners are not under such thralldom, as the intellectual servitude of freemen under their errors and prejudice. The enlightenment of the soul and the knowledge of the cosmos as one universal soul, is the greatest freedom of man; while the ignorance of this truth, is the root of the slavery of mankind to the errors of this world.

## CHAPTER LXXXX.

### WAY TO OBTAIN THE PHILOSOPHER'S STONE.

Argument:--Chúdálá's Interpretation of the Parable of the Precious stone and the Glassy Gewgaw.

Sikhidhwaja said:--Please explain unto me, O Divine boy! the purport of the parables of the true and false gems; and the unfettered and pent up elephant, which you have spoken before to me.

2. Chúdálá replied:--Hear me now expound to you the meaning of my stories, and the purport of the words and their senses; which I have stored in your heart and mind, for the enlightenment of your understanding.

3. That searcher after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth (tatwajnána); he searched the gem but knew not what it was, and the same man is thymself.

4. You are versed in the sciences as he, and shimest above others as the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immersed in your errors, as a block of stone in the water.

5. Know O holy man! that it is relinquishing of errors, which is said to be the philosopher's stone (because they are the only men that have set themselves above the reach of error). Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.

6. It is the relinquishment of gross objects, that produces the pure joy of holiness; it is the abandonment of the world, that gives one the sovereignty over his soul, and which is reckoned as the true philosopher's stone.

7. Abandonment of all is the highest perfection, which you must practice betimes; because it is contemning of worldly grandeur, that shows the greatest magnanimity of the soul.

8. You have O prince! forsaken your principedom together with your princess, riches, relatives and friends, and have rested in your resignation; as Brahmá the lord of creatures, rested at the night of cessation of the act of his creation.

9. You have come out too far from your country, to this distant hermitage of mine; as the bird of heaven the great Garuda lighted with his prey of the tortoise, on the farthest mount of the earth. (The legend of Gaja-kachchhapa borne by Garuda, is narrated at length in the Purána).

10. You have relinquished your egotism, with your abandonment of all worldly goods; and you purged your nature from every stain, as autumnal

winds disperse the clouds from the sky.

11. Know that it is only by driving away the egoism of the mind as well as all desires from the heart, that one gets his perfection and has the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is to be abandoned and what is to be retained, as the sky labours under the clouds. (It is not the abandonment of the world, but the greedy desires of the mind, that is attended with true felicity).

12. It is not your abandonment of the world, which can give you that highest felicity the \_summum bonum\_ that you seek; it is something else that must be yet sought after by you. (True happiness is a thing of heavenly growth, and is to be obtained by the grace of God only).

13. When the mind is overflown by its thoughts, and the heart is corroded by the canker of its desire; all its resignation flies from it, as the stillness of a forest flies before the tempest.

14. Of what avail is the abandonment of the world to one, whose mind is ever infested by his troublesome thoughts; it is impossible for a tree to be at rest, that is exposed to the tempests of the sky. (Inward passions disturb the breast, as tempests rend the sky).

15. The thoughts constitute the mind, which is but another name for will or desire; and so long as these are found to be raging in one, it is in vain to talk of the subjection of the mind.

16. The mind being occupied by its busy thoughts, finds the three worlds to present themselves before it in an instant; of what avail therefore is the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.

17. Resignation flies on its swift pinions, soon as it sees a desire to be entertained in it; as a bird puts on its wings, no sooner it hears a noise below.

18. It is \_insouciance\_ and want of care, which is the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a fair adieu to your resignation; as one bid farewell to his honoured and invited guest.

19. After you have let slip the precious gem of resignation from your hand, you have chosen the false glossy gewgaw of austerity for some fond wish in your view. (All outward observances of rites and austerities proceed from some favourite object fostered in the mind, while the pure bliss of holiness is obtained from the purity of the heart only, and without any need of outward acts).

20. I see thy mind is fixed in wilful pains of thy austerities, as the sight of a deluded man is settled on the reflexion of the moon in the waters (from his error of its being the true moon).

21. Forsaking the indifference of your mind, you have become a follower of the prurience of your heart; and chosen for yourself the mortification of an anchorite, which is full of from its first to last.

22. He who forsakes the easy task of his devotion to God, which is fraught with infinite bliss; and betakes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul. (The sruti calls them self-suicides (\_átmaghanojánah\_); who neglect the felicity of their souls).

23. You betook yourself to the vow of self-resignation, by your relinquishment of all earthly possessions; but instead of observing the forbearance of resignation, you are bound to the painful austerities of your asceticism in this dreary wilderness.

24. You broke the bonds of your princedom, and decamped from the bounds

of your realm thinking them as too painful to you; but say are you not constrained here to the faster and far more irksome toils of your asceticism, and the unbearable chains of its rigid incarceration.

25. I think you are involved in much more care to defend yourself from heat and cold in the defenceless forest, and have come to find yourself to be more fast bound to your rigours than you had any idea of this before.

26. You thought in vain to have obtained the philosopher's stone before, but must have come to find at last; that your gain is not worth even a grain of glassy bauble.

27. Now sir, I have given you a full interpretation of the avidity of a man to pocket the invaluable gem; you have no doubt comprehended its right meaning in your mind, and will now store its purport in the casket of your breast.

#### CHAPTER LXXXXI.

#### INTERPRETATION OF THE PARABLE OF THE ELEPHANT.

Argument:--Ignorance which is the cause of worldly desire, flies with loss of wishes.

Chúdálá continued:--Hear me, O great prince! now explain to you the meaning of the story of the Vindhyan elephant, which will be as useful as it will appear wonderful to you.

2. That elephant of the vindhyan range, is thy very self in this forest; and his two strong tusks are no other than the two virtues of reasoning and resignation, on which you lay your strength. (\_Viveka\_ and \_vairágya\_ \_i.e.\_ reason and resignation are the most potent arms of men).

3. The hunter that was the enemy of the elephant and waylaid him in his free rambles, is the personification of that great ignorance, which hath laid hold of thee for thy misery only.

4. Even the strong is foiled by weak, and lead from one danger to another and from woe to woe; as the strong elephant was led to by the weak huntsman, and as you O mighty prince! are exposed by your imbecile ignorance in this forest.

5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity on you.

6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

7. As it was in the hostility of the huntsman, that he marked the elephant by his remaining unseen in his hiding place, so thy ignorance which lurks after thee, marks thee for his prey from a distance.

8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful reign and the bonds of your royalty and enjoyments.

9. It is sometimes possible, O pious prince! to break down the bonds of iron fetters; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

10. As the huntsman that had caught the elephant in the trap, fell

down himself from on high to the ground; so was thy ignorance also levelled to the ground, seeing thee deprived of thy royalty and all thy former dignity. (The pride and ignorance of a man sinks down with his misfortune).

11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids farewell to his ignorance, which quits him as the demon departs from the fallen tree.

13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a woodcutter destroys the bird-nests of the tree, which he has sawn or cut down on the ground.

14. You have no doubt put down your ignorance, by your resignation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your resignation. (A cast down or sunken spirit or mind is not really killed, but revives and lives again in time).

15. It rises again and gains renewed strength and minding its former defeat, it has at last over powered on you by confining you in this wilderness; and restraining you in the painful dungeon of your false asceticism.

16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous penance; though it has reduced you to this plight by your abdication of royalty.

17. The ditch that the huntsman had dug to circumvent the elephant, is verily this painful pit of austerity, which thy ignorance has scooped to enthrall you in.

18. The many provisions and supplies with which the huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the recompense of your penitence.

19. O prince, though you are not the witless elephant (gaja-murkha); yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

20. The ditch of the elephant, was verily filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

21. You are still encaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You verily resemble the fallen Bali, that is confined in his subterranean cell.

22. You are no doubt the empty headed elephant, that art fast bound in the chain of false rigours, and incarcerated in this cave of your ignorance; thus I have given the full exposition of the parable of the elephant of Vindhyan mountain, and now glean the best lesson for thyself from this.

## CHAPTER LXXXXII.

### THE PRINCE'S ABJURATION OF HIS ASCETICISM.

Argument.--The prince coming to his sense, took all his relics of



asceticism and set them on fire.

Chúdálá continued:--Tell me prince, what made you decline to accept the advice of the princess \_Chúdálá\_, who is equally skilled in morality, as well as in Divine knowledge.

2. She is an adept among the knowers of truth, and actually practices all what she preaches to others; her words are the dictates of truth, and deserved to be received with due deference.

3. If you rejected her advice, by your over confidence in your own judgment; yet let me know, why she prevented you not, from parting with your all to others. (There is a proverb that men should rely on their own judgment and that of their elders; but never on those of other people and women).

4. Sikhidhwaja replied:--But I ask you another question, and hope you will reply to it, \_i.e.\_ how do you say that I have not relinquished my all, when I have resigned my realm, my habitation and my country all together; and when I left my wife and all my wealth behind.

5. Chúdálá replied:--You say truly O prince! that you have forsaken your kingdom and habitation, and your lands and relatives, and even your wife and wealth, but that does not make your relinquishment of all, since none of these truly belong to thee; they come of themselves and go away from man; it is your egoism only which is yours, and which you have not yet got rid of.

6. You have not yet abandoned your egoism, which is the greatest delight of your soul; you cannot get rid of your sorrows, until you are quite freed from your egoistic feelings.

7. Sikhidhwaja said:--If you say that my kingdom and possession, were not my all, and that this forest which I have resorted to forms my all at present; and these rocks and trees and shrubs form my present possessions, then I am willing to quit all these even, if that would constitute resignation of all.

8. Vasishtha said:--Hearing these words of the Bráhmaṇ boy--Kumbha, the cold blooded prince Sikhidhwaja held silence for a while, and returned no answer.

9. He wiped off his attachment to the forest from his heart, and made up his mind to slide away from it; as the current of a stream in the rainy weather, glides along and carries down the dust and dirt of the beach.

10. Sikhidhwaja said:--Now sir, I am resolved to leave this forest, and bid adieu to all its caves and arbours; say now does not this relinquishment of all, form my absolute abnegation of all things.

11. Kumbha replied:--The foot of this mountain with all its wood-lands, arbours and caverns are no properties of yours, but the common fells and dales of all; how then can your forsaking of them, form your self-abnegation at all?

12. The best boon of your egoism which has fallen to your lot, is still unforsaken by you; you must get rid of this, in order to be freed from the cares and sorrows of this sublunary world of woes.

13. If none of these things is mine, then my hermit's cell and grove, which I own as mine are what I am willing to resign, if that would make my total abnegation.

14. Vasishtha said:--The self-governed Sikhidhwaja being awaked to his sense, by these admonitions of Kumbha--the Bráhmaṇ boy; he remained silent for a moment, with the light that shone within him.

15. His pure conscience returned to his mind, and the blaze of his right knowledge, burnt away the dross of his attachment to the hermitage; as a gust of wind drives the dusts from the ground.

16. Sikhidhwaja said:--Know me sir, to have now taken away my heart from this hermitage, and forsaken my attachment to all its sacred bowers and arbours; now therefore consider me to have resigned my all and every thing in world.

17. Kumbha replied:--How can I consider you as fully resigned, by your resigning these groves and arbours and everything appertaining to them; none of which belong to you, nor are you their master or deserter in anyway. (Know there is but one being, who is the sole master of all).

18. Thou hast another thing to be forsaken by thee, and that is the greatest and best thing that has fallen to thy lot in this world; it must be by your resignation of that thing, that you can set yourself free from all. (The prince was so very infatuated with his knowledge of the gross sensibles, that he would never come to know what egoism meant).

19. Sikhidhwaja said:--If this even be not the all that I have, and which you want me to resign; then take these earthen pots and basins, these hides and skins and this my cell also, and know me to forgo all these forever and betake myself elsewhere.

20. Vasishtha said:--So saying the dispassionate prince rose from his seat, with his composed and quiet mind; as when an autumnal cloud rises on the top of a mountain, and disperses elsewhere.

21. Kumbha saw from his seat, the motions and movements of the prince, with her smiles and amazement, as when the sun laughs from above, to see the foolish attempts of men on the earth below.

22. Kumbha looked steadfastly on Sikhidhwaja, and sat silently with the thought, "Ah! let him do whatever he likes for his sanctification and renunciation of the temporal articles of this world, which do not serve for his spiritual edification at all."

23. Sikhidhwaja then brought out all his sacred vessels and seats from his grotto, and collected them all in one spot; as the great ocean yielded up all her submerged treasures, after the diluvian flood was over.

24. Having collecting them in a pile, he set fire to them with dried fuel; as the sun-stone or sun-glass burns down the combustible by its fire.

25. The sacred vessels and chattels which were set on fire and burnt down by it, were left behind by the prince who sat on a seat beside Kumbha; as the sun sets on the mount Meru, after he had burnt down in the world by the fire of dissolution.

26. He said to his rosary, you have been confident to me your master, as long as I turn you on my fingers as my counting beads.

27. And though I have turned you over and over, with my sacred mantras in this forests; yet you have been of no service to me at all.

28. And though I have travelled with you, Oh my reliquary! and seen many holy places in thy company; but as you proved of no good to me, I now resign you to the flames.

29. The burning fire rose in flames and flashes in the sky, and they appeared as stars glittering in it; he then cast his seat of the deer's skin on the fire, and said: I have borne you about me so long on my back as an ignorant stag.

30. It was by my ignorance, that I held you so long with me; and now

you are at liberty to go your own way; where may peace and bliss attend on you forever.

31. Ascend with the rising fire to heaven, and twinkle there as the stars on high; so saying he took off his hide garment from his body with his hands, and committed it to the flames.

32. The funeral pyre of the prince spread as a sea of fire and it was driven about as a conflagration by the winds blowing from the mountains; when the prince thought of throwing his water pot also into the fire.

33. And said to it, you sir, that bore the sacred water for all my sacerdotal functions; O my good water pot, it is true that I have not the power of rendering the proper recompense of your past services.

34. You were the best model of true friendship, good nature, benevolence and constancy to me; and the best exemplar of goodness and all good qualities in thy great bounty.

35. O thou! (my water pot), that wast the receptacle of all goodness to me; now depart your own way, by your purification in the same sacred fire, as thou wast at first found by me (from the potter's fire). Be thy ways all blissful to thee! so saying he cast his water pot into the consecrated fire.

36. Because all good things are to be given to the good or to the fire; but all bad things are cast off, like the dust of the earth; and as foolish men fall to the ground, by their secret craft.

37. It is well for thee, my low mattress, to be put to fire and reduced to worthless ashes; so saying, he took up his wet matted seat, and cast it into the flaming fire.

38. The seat on which he used to sit in his pure meditation on God (*i.e.* his *kusásana* or his seat made of kusa-grass), he soon committed to the flames; because it is better to give up a thing betimes, of which one must get rid shortly afterwards.

39. This my alms-pot which contained the best articles of food, which were presented to me by good people; I now commit to this flame with whatever it has in it.

40. The fire burns a thing but once, and the burnt article ceases to burn any more; hence I shun all the implements to my ceremonial rites, in order to set me free from the bondage of all actions for ever more.

41. Be ye not sorry therefore, that I forsake you thus; for who is there, that will bear about him things that are unworthy of himself.

42. So saying, he threw into the fire all his cooking vessels, and the plates and dishes of his kitchen; and all things whatever he had need of in his hermitage. And these began to burn in a blaze, as the world was burnt down by the all destructive fire of the *kalpánta*.

#### CHAPTER LXXXXVIII.

#### ADMONITION OF SIKHIDHWAJA.

Argument:--As the prince was going to immolate himself after this, he is recalled from his rashness by the wisdom of his young monitor, who admonishes him to the relinquishment of his mind and not of the body.

Vasishtha said:--He then rose up and set fire to his hut of dry leaves and grass, as it is the case with foolish men very often to demolish

the structure of their own fancy and caprice. (\_i.e.\_ To undo the doings of their own hobbies and wild imagination).

2. Whatever else there was left beside aught of the chattels and goods of the hermit Sikhidhwaja took them all one after another, and set fire to them with his composed and unconcerned mind, and observing a strict taciturnity all the while.

3. He burnt and broke down every thing, and then flung away from him his eatables and preserved condiments; his clothings and all, with a quite content state of his mind. (This unconcerned state of the mind is called \_avahittha\_ or insouciance; which cares for no mortal thing).

4. The hermitage was now turned to a desolation, for its having been a human habitation awhile before; and resembled the relics of the sacrificial pavilion of Daksha, after its devastation by the all-devouring fire of Virabhadra. (The legend of \_Daxa-yajna-bhanga\_, forms the subject of many Puránas, poems and dramas, but the mystery and allegory of the fable remains as dark and inexplicable as the Runic characters).

5. The timorous fawns being affrighted at the lighted fire, left their lairs where they lay chewing the cud at their ease; and fled afar to distant deserts, as the townsmen flee from a burning quarter to distant abodes.

6. Seeing the vessels and utensils to be all in a blaze, with the fuel of the dry woods on all sides; the prince seemed to remain quite content and careless amidst the scene, with the possession of his body only.

7. Sikhidhwaja said:--I am now become an all abandoning saint, by my abandonment of all desire and every object; and wonder that I should after so long a period of my life, be awakened to my right knowledge, by the holy lectures of my heavenly child.

8. I have now become a pure and perfect unit, and quite conscious of the ineffable joy in myself; of what use and to what good, are all these appendages of my ever varying desires to me. (No temporal object, leads to our permanent good; save our own bodies, which feel the inward bliss of the soul).

9. As the knots of the chain that bind the soul to this world, are cut asunder and fall off one after another; so the mind comes to feel its quiet composure, until it attains to its ultimate rest and inaction.

10. I am quite composed, and in perfect ease with the extinction of my desires; I am joyous and rejoice in myself, that my ties are all broken and fallen off from me; and that I have at last, fully accomplished the abandonment of all things (\_sarva tyaga\_).

11. I am become as nude as the open sky, and as roofless as the vault of vacuity; I view the wide world as an expanse of vacuum, and myself as a nullity within the whole inanity; say, O divine boy! is there anything still wanting to my complete renouncement of all.

12. Kumbha replied:--Yet you must be aware! O prince Sikhidhwaja! that you are never released from all the bonds of this life, by your renunciation of every mortal thing; appertaining to this your mortal and transitory state of your being.

13. I see the gravity and purity of the nature of your soul, which is placed far above the reach and track of the commonality; by its abandonment of the innumerable seeds and sprouts of fond desires, which incessantly rise as thistles and thorns on the human breast. (If virtue we plant not, vice will fill the place; and the rankest weeds, the richest soils deface).

14. Vasishtha said:--On hearing these words of Kumbha, the prince

Sikhidhwaja reflected on its purport within himself for a short while; he spoke these words in reply as you shall, oh mighty armed Ráma, now hear from me. (\_i.e.\_ The prince was not so very easily prevailed upon by his eloquent monitor).

15. Sikhidhwaja said:--Tell me, O heaven born child! what else dost thou see remaining in me; except the serpentine entrails within myself, and supporting the body composed of a heap of flesh, blood and bones.

16. And if this body reckoned an appendage to myself, I will then ascend to the top of this mountain, and let it fall to be dashed to pieces on the ground; and thus get rid of my mortal part for ever.

17. Saying so, as he was proceeding to immolate his body on the craggy hill before him; he was interrupted by his monitor Kumbha, who spoke to him as follows:--

18. Kumbha said:--What is it prince that you are going to do, why do you attempt to destroy this innocent body of yours from this hideous height, as the enraged bull hurls its calf below the hill?

19. What is this body, but a lump of dull and gross matter, a dumb and poor painstaking thing; it never does you any harm, nor can you ever find any fault in it; why then do you wish in vain to destroy so harmless and faultless a thing?

20. It is of itself a dull and dumb thing (as your beast of burden); it ever remains in its torpid meditative mood, and is moved to and fro by other agencies; as a plank is tossed up and down, by the adverse current and waves in the sea.

21. He who hurts or annoys his inoffensive body, deserves to be put to torturous punishment; like the ruffian rogue who robs and annoys the holy saint, sitting in his solitary cell.

22. The body is quite guiltless of all the pain and pleasure, which betide the living soul by turns; as the tree is wholly unconcerned with the fall of its fruits and leaves, which are dropped down by the blowing winds.

23. You see the gusts of winds dropping down the fruits, flowers and leaves of trees; then tell me, O holy men! how you can charge your innocent tree, with the fault of letting fall its best produce.

24. Know it for certain, O lotus eyed prince! that the immolation of your body even, is not enough to make your total renouncement of all things, \_sarva tyága\_ you must know is not an easy matter.

25. It is in vain that you intend, to destroy this inoffensive body of yours on this rock; your quitting or getting rid of your body, does not cause your renunciation and freedom from all. (Death releases us from the bondage of the body, but not from the stings of conscience).

26. There is an enemy of this body which agitates it, as an elephant shakes a huge tree; if you can but get rid of that mortal enemy of your body and soul, you are then said to be freed from all.

27. Now prince, it is by avoiding this inveterate enemy of yours, that you are freed from the bondage of your body, and everything besides in this world; or else however you may kill your body, you can never put a stop to its regrowth (in some form or other).

28. Sikhidhwaja rejoined:--What is it then that agitates the body and what is the root of our transmigrations and of the doings and sufferings of our future lives? And what is it by the avoidance of which, we avoid and forsake everything in the world?

29. Kumbha replied:--Know, holy prince, that it is neither the forsaking of your realm nor that of your body, nor the burning of

your hut and chattels, nor all these things taken together, that can constitute your renouncement of all and everything.

30. That which is all and every where, is the one only cause of all; it is by resigning everything in that sole existent being, that one becomes the renouncer of all.

31. Sikhidhwaja said:--You say that there is an all--\_to-pan\_, which is situated in all to whom all things are to be resigned at all times. Now sir, you that know all, what this all or omnium can be.

32. Kumbha replied:--Know, O holy man, this all pervading being is known under the various appellations of the living soul jīva, the life Prāna and many more also; it is neither an active or inactive principle, and is called the mind which is ever liable to error.

33. Know the mind to be the seat of illusion, and to make the man by itself; it is the essential constituent of every person, and the speculum of all these worlds in itself.

34. Know the mind, as the source of your body and estates; and know it also, as the root of your hermitage and everything else; just as one tree bears the seed of another. (The ingrained desire of the mind is the seed of all extraneous accidents).

35. It is therefore by your giving up this seed of all events, that you really resign everything in the world, which is contained in and depends on this primary seed and mainspring of the mind. All possible as well as impossible renunciations, depend on the resignation of the mind.

36. The man that is under the subjection of his mind, is ever subject to cares, both when he is attentive to his duties or negligent of them; as also when he rules his realm, or flies from it to a forest; but the man of a well governed mind, is quite content in every condition of life.

37. It is the mind which revolves incessantly in the manner of the rotatory world, and evolves itself in the form of the body and its limbs; as the minute seed displays itself in the shape of a tree and its branches and leaves.

38. As the trees are shaken by the blowing winds, and as the mountains are shook by the bursting earthquakes; and as the bellows are blown by the inflated air, so is the animated body moved about by the mobile force of the mind.

39. These miserable mortals that are born to death and decay, and those happy few that live to enjoy the pleasures of life; and the great sages of staunch hearts and souls, are all of them bound alike to the thralldom of their minds. (The mind governs all, and there are few to govern it).

40. The mind acts its several parts, in all the various forms and figures of the stage of the world; it shows its gestures in the motions of the body, it lives and breathes in the shape of the living spirit, and it thinks and cogitates in the form of the mind. (The mind and the heart, the living soul and the active body, are all the one and same thing).

41. It takes the different epithets of the understanding \_buddhi\_, consciousness \_mahat\_, egoism \_ahamkāra\_, the life or \_prāna\_ and the intellect, agreeably to its sundry internal functions in the body, or else it is the silent soul, when it is without any action to be assigned to it.

42. The mind is said to be all in all, and by getting release of this, we are released of all diseases and dangers; and then we are said to have avoided and abandoned all and every thing.

279074  
279075 43. O ye, that want to know what resignation is, must know that it  
279076 is the resignation of the mind, which makes your renunciation of all  
279077 things. If you succeed in the abnegation of your mind, you come to know  
279078 the truth, and feel the true felicity of your soul.  
279079

279080 44. With the riddance of your mind, you get rid of the unity and  
279081 duality of creeds, and come to perceive all diversities and pluralities  
279082 blend in one universal whole; which is transcendental tranquillity,  
279083 transparent purity and undiminished felicity: (which is \_anámaya\_  
279084 without alloy).  
279085

279086 45. The mind is the field for the course of every body, in his career  
279087 in this world; but if this field be over grown with thorns and  
279088 brambles, how can you expect to grow rice in it?  
279089

279090 46. The mind shows its manifold aspects, and plays its many parts at  
279091 will; it turns and moves in the forms of things, as the waters roll in  
279092 the shapes of waves.  
279093

279094 47. Know young prince, that your abandonment of all things by the  
279095 resignation of your mind, will redound to your joy, not unequal to that  
279096 of your gaining a kingdom to your self.  
279097

279098 48. In the matter of self-abnegation, you are on the same footing with  
279099 other men; in that you resign whatever you dislike, and want to have  
279100 some thing that you have a liking for.  
279101

279102 49. He who connects all the worlds with himself, as the thread  
279103 that connects the pearls in a necklace, is the man that possesses  
279104 everything, by renouncing all things from himself. (This is the  
279105 attribute of \_sutrátma\_--the connecting thread of the supreme soul,  
279106 which unites all units to it, by living all things as apart from it).  
279107

279108 50. The soul that is unattached to all things, doth yet connect and  
279109 pass alike through them all; as the thread of the divine soul, connects  
279110 the world as a string of pearls. (It spreads unspent).  
279111

279112 51. The soul that bears no attachment to the world, is like an oilless  
279113 lamp that is soon extinguished to darkness; but the spirit that is warm  
279114 with its affections, likens an oily lamp, that burns with universal  
279115 love, and enlightens all objects about it.  
279116

279117 52. The lord that lives aloof from all, resembles the oilless lamp in  
279118 dark obscurity; but the same Lord manifesting himself in all things,  
279119 resembles the oily lamp that lights every object. (The two hypostases  
279120 of the supreme spirit--the unknowable and the Manifest, the aprakásátmá  
279121 and the saprakásátmá).  
279122

279123 53. As after the relinquishment of all your possessions (both in your  
279124 estate as also in this forest), you still remain by yourself; so after  
279125 your resignation of your body, mind and all, you have still your  
279126 consciousness by you, which you can never get rid of.  
279127

279128 54. As by the burning of your articles, you have burnt no part of your  
279129 body; so by your resignation of all things, you can not resign yourself  
279130 or your soul, which would then amount to \_nirvána\_ or utter extinction  
279131 (which is tantamount to \_moksha\_ or ultimate absorption in the supreme  
279132 spirit).  
279133

279134 55. Sarvatyága or total abnegation, means the voidance of the soul of  
279135 all its worldly attachment, when it becomes the seat of all knowledge;  
279136 and likens to the etherial paradise of the hosts of celestial beings.  
279137

279138 56. Sarvatyága or self-abnegation is like the water immortality, which  
279139 drives away all fear of disease and death by a single draught of it;  
279140 and it remains untouched by the cares of the world, as the clear  
279141 firmament is untinged by the spots of clouds.  
279142

279143 57. Sarvatyāga again is the entire abandonment of all affections,  
279144 gives a man his true greatness and glory; and as you get rid of your  
279145 temporary affections, so you get the stability of your understanding,  
279146 and the firmness of your determination.  
279147

279148 58. Sarvatyāga or abandonment of all, is fraught with perfect delight;  
279149 as its contrary is attended with extreme misery. This is a certain  
279150 truth, and knowing as such, choose what you think best for you.  
279151

279152 59. He who gives away his all in this life, comes to be in possession  
279153 of them in his future state; as the rivers which pour their waters into  
279154 the sea, are again filled by its flood tide.  
279155

279156 60. After resignation of all things from the mind, its hollowness is  
279157 filled with full knowledge of them, which is highly gratifying to the  
279158 soul; as an empty box, is stored with rich gems and jewels in it.  
279159

279160 61. It was by virtue of his resignation of all things, that Sākyamuni  
279161 became dauntless amidst the troubles of the Kali-age, and sat as firm  
279162 as a rock. (Hence the yogis of prior ages, have remained as pure air).  
279163

279164 62. Total resignation of all things, is tantamount to the acquisition  
279165 of all prosperity; because the lord gives every thing to him, who  
279166 dedicates and devotes his all unto Him.  
279167

279168 63. You have now, O prince, become as quiet as the calm atmosphere,  
279169 after your abandonment of all things; now try to be as graceful as the  
279170 lightsome moon, by the complaisance of your manners.  
279171

279172 64. Now, O high minded prince, forget at once your past abdication of  
279173 your crown and kingdom, as also your subsequent of all things in this  
279174 hermitage; drive away the pride of your total abandonment of all you  
279175 had, and be of a clear and complacent countenance.  
279176

## 279177 CHAPTER LXXXXIV. 279178 279179

### 279180 ENLIGHTENMENT OF SIKHIDHWAJA. 279181

279182 Argument:--On the abandonment of the affections of the mind.  
279183

279184 Vasishtha continued:--As the disguised boy was admonishing in this  
279185 manner on the relinquishment of mind (\_i.e.\_ the mental passions and  
279186 affections); the prince ruminated inwardly on its sense, and then spoke  
279187 as follows.  
279188

279189 2. Sikhidhwaja said:--I find my mind fluttering always, as a bird in  
279190 the open sky of my bosom; and lurking incessantly as an ape, in the  
279191 wilderness of my heart.  
279192

279193 3. I know how to restrain my mind, as they do the fishes in the net;  
279194 but know not how to get rid of it, when it is so much engaged with the  
279195 objects of sense.  
279196

279197 4. Please sir acquaint me first with the nature of the mind, and then  
279198 teach me the method of relinquishing it for ever from me.  
279199

279200 5. Kumbha replied:--Know great prince, cupidity to be the intrinsic  
279201 nature of the mind; and know the word desire to be used as a synonym  
279202 for the mind. (The mind and will are synonymous terms).  
279203

279204 6. The abandonment of the mind is very easy, and more facile than  
279205 the stirring of it; it is attended with a greater delight, than the  
279206 possession of a kingdom can afford, and is more pleasant than the scent  
279207 of fragrant flowers.  
279208  
279209  
279210  
279211



7. But it is very difficult for the ignorant, to get rid of or forsake the desires of their minds; it is as hard to them as it is for a boor to wield the reins of a kingdom, and for a heap of grass to be as high as a mountain.

8. Sikhidhwaja said:--I understand the nature of the mind, to be replete with its desires; but I find my riddance from it, to be as impossible as the swallowing of an iron-bolt by anybody.

9. I find the mind as the fragrant flower in the great garden of the world, and the crater of the fire of all our woes; it is the stalk of the lotus of the world, and it is the bag that bears and blows the gusts of delusion all over the world. Now tell me how this thing may be easily removed from us.

10. The mind is the locomotive engine of the body, it is the bee that flutters about the lotus of the heart; now tell me how I may with ease get rid of this mind.

11. Kumbha answered:--The total extirpation of the mind, consists in the entire extinction of the world from it; the learned and the men of long foresight, call this to be the abandonment of the mind (\_i.e.\_ when it is cast out with all its thoughts and cares).

12. Sikhidhwaja rejoined:--I think the extinction of the mind, is better than our abandonment of it, on account of securing the success of our purposes; but how can we know the gradual expurgation of the mind, from the hundreds of diseases to which it is subject.

13. Kumbha replied:--Egoism is the root (seed) of the arbour of the mind, with all its branches and leaves and fruits and flowers; therefore root out the mind with its very root of egoism, and have thy breast as clear as the empty and lurid sky.

14. Sikhidhwaja rejoined:--Tell me, O sage, what is the root of the mind, what are its sprouts and fruits; tell me also how many stems and branches it has, and how is it possible to root it out at once.

15. Kumbha replied:--Know prince that egoism and all the words expressive of the self as meity &c., and indicative of the mind, are the seeds of the tree of the mind.

16. The field of its growth is the supreme soul, which is the common source of all entities; but that field being filled with illusion, the mind is deluded to believe itself as the first born sprout springing out of this field. (The first born germ of the Divine spirit being the living soul, which originates in the mind).

17. The certain knowledge of the mind in its discrete state, is called its understanding (which in its concrete state is known as sensation); the buddhi or understanding is the state of maturity of the germ or sprout of the mind. (The infant mind is ripens into the understanding).

18. The understanding or buddhi, being subject to various desires, takes the name of chitta or wasteful mind; and this mind makes the living being, which is as hollow within it, as a carved image of stone (or moulded metal), and a mere false conception.

19. The body is the stem of this tree of the mind, and is composed of the skin and bones and juicy matters.

20. The branches of the tree of the mind, extend to a great distance all about it; and so the sensible organs of the body, protruding wide about it, perish at last in seeking for its enjoyment.

21. Now try to lop off the branches of the tree of thy mind, and try also to root out the noxious tree at once.

22. Sikhidhwaja said:--I can some how or other lop off the branches of

the tree of mind, but tell me, O my sagely monitor, how I may be able to pull it out by its very root at once.

23. Kumbha replied:--All our desires are the several branches of this tree, which are hanging with loads of fruits; and are lopped off by the axe of our reason.

24. He alone is able to lop off the plant of his mind, who is unattached to the world, who hold his taciturnity and inward tranquillity, who is judicious in all discussions, and does whatever offers of itself to him at any time.

25. He who lops off the branches and brambles of the arbour of his mind, by his manliness of reason and discretion; is able also to root out this tree at once from his heart.

26. The first thing to be done with the mind, is to root it out at once from the heart and the next process is to lop off its branches; therefore employ thyself more to its eradication, than to the severing of its boughs and branches.

27. You may also burn it as the first step, instead of lopping the branches; and thus the great trunk of the tree of mind being reduced to ashes, there remains an entire mindlessness at last.

28. Sikhidhwaja said:--Tell me O my sagely guide, what is that fire which is able to burn away the seed of the tree of mind, which is covered all over with the cuticle of egoism.

29. Kumbha replied:--Prince, the fire which is able to consume the seed of the noxious plant of the mind, is the expostulation of the question, "what am I that bear this corporeal form upon me."

30. Sikhidhwaja said:--O sage! I have repeatedly considered the questions in my own understanding, and found that my egoism does not consist in aught of this world, or this earth, or the woods which form its garniture.

31. That my ego lay no where in the hills and forests where I resided, nor in the shaking of the leaves before me; nor did it lie in any part of my gross body, or in its flesh, bones or blood.

32. It does not lie in any of the organs of action, nor in the organs of sensation; it does not consist in the mind or in the understanding, or in any part of the gross body.

33. As we see the form of the bracelet in gold, so do I conceive my egoism to consist in the intelligent soul; because it is impossible for any material substance, to have anything as intelligence (as I perceive my egoism to be possest of).

34. All real existence depends on the supreme soul for its subsistence, so all real entities subsist in the supreme essence; or else it is impossible for any thing to exist in a nullity, as there is no possibility for a forest to subsist in a vacuity (without a firm ground).

35. Thus sir, knowing it full well, that my egoism is an aspect or shadow of my internal soul and worthy to be wiped off from it; yet I regret at my ignorance of the intrinsic spirit from which it is to be wiped off, and the internal soul be set in full light.

36. Kumbha replied:--If you are none of these material objects as you say, nor doth your egoism consist in materiality; then tell me prince, what you think yourself to be in reality.

37. Sikhidhwaja answered:--I feel myself O most learned sir, to be that intelligent and pure soul, which is of the form of intelligence, which acquaints me of all existence, and which discriminates their different

natures.

38. I perceive thus my egoism to be attached to my body, but whether it is a caused or causeless principle, is what I am perfectly ignorant of.

39. I am unable O sage, to rub out this sense of my egoism as an unreality and unessentiality; and it is on that I greatly regret in myself (for my inability to get rid of my egoism as you led).

40. Kumbha said:--Tell me O prince, what is that great foulness, which thou feelest to be attached to thee, which makes thee act as a man of the world, and whether thou thinkest it as something or a mere delusion.

41. Sikhidhwaja replied:--The sense of my egoism, which is the root of the tree of my mind, is the great foulness that attaches to me; I know not how to get rid of it, for however I try to shun it, the more it clings about me.

42. Kumbha said:--Every effect is produced from some cause or other, and this is the general law of nature everywhere; anything otherwise is as false as the sight of a second moon in the sky, which is nothing but a reflexion of the true moon.

43. It is the cause which produces the effect, whether it be a big one or the small rudiment of it; therefore explore into the cause of your egoism, and tell me what it is.

44. Sikhidhwaja replied:--I know my sagely guide, that it is mere illusion--máyá, which is the cause of the fallacy of my egoism; but tell me sir, how this error of mine is to subside and vanish away from one.

45. It is from the proclivity of the mind towards the thinkables, that I am suffering all these pains and pangs within myself; now tell me O muni, about the means of suppressing my thoughts, in regard to external objects.

46. Kumbha said:--Tell me whether your thinking and knowing, are the causes of your thinkables and knowables, or these latter actuate your thinking and knowing powers. If you can tell me this, then shall I be able to explain to you the process of the cause and effect.

47. Now tell me which do you think to be the cause and not the cause, of knowing and knowable, and of thinking and the thinkable, which are the subjects of my question to you.

48. Sikhidhwaja answered:--I think, O sage, that the sensible objects of the body &c., are the causes of the thinking and thinkable (thoughts), and of knowing and the knowables or knowledge. (Because unless there be things in actual existence, we can neither think of or know anything, nor have any idea or knowledge of it at all).

49. Our knowledge of the entity of things, appears only in the sensible forms of bodies; or else the mere abstract thought of a thing, is as empty as an airy nothing.

50. As I can not conceive the non-entity of a positive entity, nor the abstract nature of a concrete body; so I know not how my egoism, which is the seed of my mind, can be at once ignored by me.

51. Kumbha said:--If thou rely on thy material body as a real existence, then tell me, on what does your knowledge depend, when your soul is separated from the body.

52. Sikhidhwaja replied:--The body which is evident to view, and a real entity, cannot be taken for an unreality by any body; as the palpable sun light, cannot be called darkness by any man of common sense.

53. Who can ignore the body, which is replete with its hands and feet

and other members; which is full of activity and vivacity, and whose actions are so palpable to sight; and which is so evident to our perception and conception.

54. Kumbha said:--Know prince, that nothing can be said to exist, which is not produced by some cause; and the knowledge or consciousness that we have of it, cannot be but the product of mistake and error.

55. There can be no product without a similar cause, and no material form can come out from a formless and immaterial agent. How can any thing come to existence, without having its seed of the like nature?

56. Whatever product appears to present itself to anyone without its true cause, is as false an appearance as the mirage in the sand, before its deluded observer.

57. Know thyself to be no real existence, but a false shape of your error only; and with whatever earnestness you took to it, you will never get any water from this delusive mirage.

58. Sikhidhwaja said:--It is as useless to inquire the cause of a nonentity, as it is fruitless to look into the origin of the secondary moon which is but false reflex of the true one. Believing in a nullity, is as decorating the person of a barren woman's son.

59. Kumbha replied:--The body with its bones and ribs, are products of no assignable cause; therefore know it as no entity, because it is impossible for the frail body to be the work of an Everlasting Maker.

60. Sikhidhwaja said:--Now tell me sir, why we should not reckon our fathers the causes and producers of our bodies, with all their members and parts, since they are known as the immediate causes of these.

61. Kumbha replied:--The father can be nothing and no cause, without his having another cause for himself; because whatever is without a cause is nothing in itself.

62. The causes of all things and effects are called as their seeds, and when there is no seed in existence, it is impossible for a germ to be produced in the earth from nothing. (Ex nihilo nihil fit).

63. So when you cannot trace out the cause of an event, account the event as no event at all; because there can be no thing without its seed, and the knowledge of a causeless effect or eventuality, is an utter impossibility and fallacy of the understanding.

64. It is an egregious error to suppose the existence of a thing without its cause or seed, such as to suppose the existence of two moons in the sky, of water in the mirage and of the son of a barren woman.

65. Sikhidhwaja said:--Now tell me sir, why should not our parents be taken as the causes of our production, who had our grandfathers and grandmothers for the causes or seeds of their birth likewise; and why should we not reckon our first great grandfather (Brahmá), as the prime progenitor of the human race?

66. Kumbha replied:--The prime great grandfather, O prince, cannot be the original cause, since he also requires a cause for his birth, or else he could not come into existence.

67. The great grandfather of creation even Brahmá himself, is the cause of production by means of the seeds of the supreme spirit which produced him; or else the visible form in which he appeared, was no more than a mere delusion.

68. Know the form of the visible world, to be as great a fallacy as the appearance of water in the mirage; and so the creativeness of the great grandfather Brahmá, is no more than an erroneous misconception.

69. I will now wipe off the dark cloud of your error, that our great grandfather Brahmá was conceived in the womb of the supreme spirit (whereby he is styled the \_padma\_-yoni or born of the lotus like navel string of God); and this will be the salvation of your soul. (And Adam's ancestors without end. Young).

70. Now therefore know, O prince, that the lord God shines forever with his intelligent soul and mind in Himself; it is from him that the lotus born Brahmá and the whole universe, are manifest to our view, and that there is nothing which exhibits itself without Him.

## CHAPTER LXXXXV.

### THE \_anaesthetic\_ PLATONISM OF SIKHIDHWAJA.

Argument:--Dispersion of the gloom of ignorance from the mind of Sikhidhwaja. His coming to the Light of Truth and the Tranquillity of his soul.

Sikhidhwaja said:--If the view of the whole universe is but a phantom, and our knowledge of myself, thyself and of this and that, is but an error of our mind, then why is it that we should be concerned about or sorry for anything.

2. Kumbha replied:--The erroneous impression of the existence of the world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, without our riddance from ignorance.

4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the supreme Being.

5. He whose understanding becomes, is sure to lose his rooted prejudice by degrees; and come to the knowledge of the nihility of the material world.

6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the erroneous conception of a prime male (ádipurusha), as that of Brahmá (or Adam) as the first creative power, to be as false as the water in the mirage.

7. The great grandfather of the world being a nullity, the creation of all creatures by him (who is thence called \_Prajápatih\_ or lord of creatures); is likewise as false and null, as it is absurd for an impossibility to come into being.

8. The perception of a thing \_in esse\_, is as false as the conception of water in the mirage; a little reflexion is enough to remove this error, like the mistake of silver in cockles and conch-shells.

9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever in reality.

10. Whatever is done by one's erroneous knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fill a pot with the water of the mirage, proves to be utterly vain.

11. Sikhidhwaja said:--Why can't we call the supreme Brahma, to be

the cause of Brahmá--the first creator of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

12. Kumbha replied:--The God Brahma, being neither the cause nor the effect of any action, is but an invariable unity and transcendent spirit, and is never the cause or effect of anything.

13. How can the incomprehensible and unknowable Brahma, be designated as the creator, when he is not predicable by any of the predicates of the creator or created or as the instrument or cause of anything.

14. The world having no separate cause, is no separate product of any causality whatever; it is no duality but one with the unity, without its beginning or end, and co-eternal with the eternal one. (\_To pan\_--God is all in all).

15. He that is inconceivable and unknowable, is perfect felicity, tranquillity and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

16. Hence there is nothing as a creation, and the visible world is but a nihility, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

17. There being no causal power, the world is not the production of any body; it is our error only that this world as a production without any assignable cause.

18. The uncaused world is the product of nothing, and therefore nothing in itself; for if it be the production of nobody, it is a nullity like its cause also.

19. The non-existence of anything or the not being of everything (except that of the supreme Being), being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or tuism.

20. Sikhidhwaja said:--Sir, I now perceive the truth, and find the reasonableness of all that you have said; I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

21. I understand Brahma as no cause of anything, for his entire want of causality; and the world is a nullity for its want of a cause, and therefore there is no being whatever which we reckon as a category.

22. Thence there is no such category as the mind or its seed, nor its growth nor decay; I therefore bow down to myself of which alone I have a consciousness in me.

23. I am alone conscious of myself, existence in myself and have no real knowledge of any thing else beside me, and which appear as fleeting clouds in the womb of the sky.

24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the knowledge of the unity of the tranquil spirit of Brahma (which composes all varieties in itself).

25. I am tranquil, calm and quiet and settled in the spirit of God; I do not rise nor fall from nor move about this prop. I remain as you do in immovable spirit of God, which is all quiet, holiness and felicity in itself.

ENLIGHTENMENT OF SIKHIDHWAJA.

Argument:--Kumbha's Lecture on Effacing the Impression of Phenomenals from the mind of Sikhidhwaja or vanity of the visible world.

Vasishtha said:--Sikhidhwaja having thus found his rest in the spirit of Brahma, remained quiet for some moments, as the steady and unflaming flame of a lamp in a calm.

2. And as he was about to be absorbed in his unwavering meditation, he was suddenly roused from his trance by the diverting voice of Kumbha.

3. Kumbha said:--Prince, I see you are not to wake from the sleep of your entranced meditation, wherein you are situated in your perfect bliss; you must neither be absorbed in your contemplation, nor be a stranger to your abstract meditation altogether (but must observe your middle course between Platonism and perturbation).

4. The mind that is undivided in its attention, is cleansed from all duplicity; and being freed from its knowledge of parts and particulars, becomes emancipated in its living states.

5. Being thus enlightened by Kumbha, the prince became full of enlightenment; and being roused from his trance, he shone as brightly as a rich gem when taken out of its cover.

6. The prince who in his state of quietism, beheld the unreality of visible things; and now perceived them spread all about him, thus spoke about them to Kumbha.

7. Sikhidhwaja said:--Though I know full well about all these things, yet I want to propose some queries regarding them; to which I hope you will give your answers, for my correct and perfect knowledge of them.

8. Tell me, how can we intermingle the impure conception of the universal or mundane soul representing the mundeas or universe, with the pure idea of the supreme soul, which is ever calm, quiet and transparent. (The universal soul, is called viswátmá, viswarúpa and viráta, and is opaque with its contents; while the supreme is quite pure and clear, and untinged with the shade of creation).

9. Kumbha replied:--You have asked well, O prince, and this shows the clearness of your understanding; and if this is all that you want to know, hear me then explain it fully to you.

10. Whatever is seen here and every where together, with all the moving and unmoving beings which it contains, are all of them perishable, and are extinct at the end of every kalpa age (in which the creator wishes to create a new world).

11. Then there remains the true and essential reality at the end of the kalpa age, amidst an obscure chaotic state, which is deprived both of light and darkness.

12. This essential reality is the divine intellect, which is pure and quiet and as clear as the transparent air; it is free from all attributes and imputations, and full of transcendental intelligence.

13. The one that remains at the end of a kalpa, is the supreme soul which extends over all space, and is purely bright, transparent and quiet; it is enveloped in light and is pure intelligence.

14. It is inscrutable and unknowable, it is even and quiet, and full of bliss; it is called Brahma--the great, the final extinction of all bodies and is full of all knowledge.

15. It is the minutest of the minute, and the largest of whatever is

large in the universe; it is the greatest and greatest of aught that is great and heavy, and it is the best of whatever is good and excellent.

16. It is so very small, that if you place this sky beside it, the latter will appear as big as the great mount of Meru by the side of a small mite.

17. It is again so very big and bulky, that this stupendous world being placed side by side to it, the latter must appear as an atom before it or vanish into nothing.

18. This is attributed with the epithet of universal soul, for its pervading all over the universe and being its intrinsic soul; while its extrinsic appearance, is called by the title of Virát.

19. There is no difference between this attribute and its attributive, as there is none between the air and the wind or the air in motion; and as the sky and vacuum are synonymous words, so the very same intellect is the phenomenal world, and the same consciousness is manifested in the forms of egoism and tuism.

20. As the water becomes the wave at a certain time and place, by cause of the current wind; so the world rises and falls at times in the supreme soul, without any external cause (except the will of the supreme spirit).

21. As gold is transformed to bracelets at certain times and place, by means of some or other; so the spirit of God is transformed to the visible world at certain times, without any other assignable cause whatever (save by the supreme will).

22. The most glorious God, is the Lord of his Kingdom of the world; He is one with his creation, ever pure, quiet and undecaying, and pervades over all these worlds which are scattered as turfs of grass all around us.

23. This transcendently good and great God is the only real existence, and comprises all temporary and finite existences within himself; and we know by our reason, that this glorious creation of the universe is all derived from him.

24. Know him, O prince, to be the essence of the extended universe, and to extend over all in his form of an entire intellect, and an unity that never admits of a duality (under all the varieties and diversities in nature).

25. There is no reason therefore, for our conceiving a duality beside his unity; since it is the sole principle of the supreme soul, that is fully manifest in all in its ever undiminished and unextinguished state.

26. The Lord always remains as the all in all, and as manifest in all the various forms; and being neither visible nor perceptible by us, he can neither be said to be the cause or effect of anything (but is the unknown all in himself).

27. The Lord being neither perceptible nor conceivable by us is something super-eminently good and superfine; He is all and the soul of all, too fine and transparent, and is known only by our conception of him; and no sensible perception whatever. (The knowledge of God, is innate and inborn in us. Locke).

28. Being inexpressible by words, and manifest in all without manifestation or appearance of himself; cannot be the cause of whatever is real or unreal. (Anything that is indefinite in itself, cannot cause another of a definite or indefinite form).

29. That which has no name of itself, cannot be the seed of another; no nameless nothing can grow anything, nor can a commensurable world spring out of an incommensurable spirit. (A material and measurable



279764 thing, must have a material mensurator for its origin. Hence it is  
279765 wrong to say: God measured the seas without a measuring rod).

279766  
279767 30. The exhaustless mass of divine intellect, is indeed no cause or  
279768 casual instrument or effect of any thing; because the product of the  
279769 divine soul, must be some thing of the form of the invisible soul,  
279770 which is its everlasting consciousness or intelligence.

279771  
279772 31. So, O sage, nothing is produced by the supreme Brahma nor does  
279773 anything arise from Him, like the waves from water which have their  
279774 winds for their causality. (But the spirit of Brahma, is as the still  
279775 water and has no stir or perturbation in it).

279776  
279777 32. All distinction of time and place, being absent in the uniform and  
279778 unchanging spirit of Brahma, there can be no creation or destruction  
279779 of the world from him, and hence the world is increate and without any  
279780 cause.

279781  
279782 33. Sikhidhwaja said:--I know that the waves of water, have their cause  
279783 in the winds of the air, and so I understand this world and our egoism  
279784 &c., have their causality in the supreme spirit (which produces the  
279785 worlds by its will, and acquaints me of my egoism by its intelligence).

279786  
279787 34. Kumbha replied:--Know now the positive truth, O prince as I tell  
279788 you after all, that there is nothing as a separate world or our egoism  
279789 &c. existent in supreme spirit; though the world and the Ego exist as  
279790 one with the divine spirit, without bearing their distinct names and  
279791 personalities at all. (\_i.e.\_ The world and its gods as one and the  
279792 same thing).

279793  
279794 35. As the subtile ether, contains the subtile element of vacuum in its  
279795 bosom; so the divine soul entertains in itself, the fine spun idea of  
279796 the mundane system without its substance.

279797  
279798 36. Whether you behold this world in its true form of divine  
279799 intelligence, or in any other form of gross matter; it is to be  
279800 understood rightly as no other than a representation of the divine  
279801 intellect.

279802  
279803 37. The full knowledge of a thing, makes it sweet to the understanding,  
279804 though it be as bitter as gall to taste; but the imperfect knowledge  
279805 of a thing, as that of the world makes it appear as full of woe,  
279806 though it is no such thing in reality. (Hence the crying and laughing  
279807 philosophers took two different views of the world).

279808  
279809 38. Ambrosia the water of life being taken in the light of poison, will  
279810 act as poison in the constitution of the patient; so the lord of the  
279811 intellect appears in a favourable or unfavourable light, as knowledge  
279812 and ignorance of him represents him to our understanding.

279813  
279814 39. The blessed lord God appears to us in the propitious or  
279815 unpropitious aspect, as our true and false knowledge paints him to our  
279816 minds, just as the blinding eye sees many a false sight in the light of  
279817 the sun.

279818  
279819 40. The essence of Brahma, always remains the same in his essential  
279820 form of the intellect; though the turpitude of our understanding, will  
279821 now represent him in one form and then in another at a different time  
279822 and under different circumstances.

279823  
279824 41. In fact the body and the embodied soul, appear as any other  
279825 sensible object in the world; but being viewed in reality in their  
279826 abstract light, they blend in the spiritual form of God.

279827  
279828 42. Therefore it is in vain to make any inquiry, concerning the nature  
279829 of the world and our egoism &c.; because what is really existent is to  
279830 be inquired into, and not that which is a nullity in itself.

279831  
279832 43. It is vain to ask about an appearance, which being looked into

vanishes into nothing; as it is in vain to speak of the essence of gold, when it presents us no figure of it.

44. Therefore there is no entity of the world and our egoism, without the existence of God, these things having no cause, are self-same with the one self-existent Deity.

45. The world does not appear to be prominent, and to rest by itself to view; it rests in relief in the spirit of God, and shows itself as separate to us by illusion only.

46. These existences being composed of the five elements, produce many other beings; as the copulations of the male and female, produce their offspring in infinity; so the divine intellect being joined with the illusory intelligence, presents endless form to our view.

47. It is by the inherent knowledge of the divine soul, that it represents itself the shapes of many things that are comprised in his omniscience. He is full in himself and manifests his fullness in himself, and is never wanting in his fullness which always subsist in Him. (So the sea is ever full with its waves and waters, which roll for ever in its bosom).

48. The fullness or plenum of the world is derived from the fullness of God; and yet the divine fullness remains entire, as when you deduct the infinite, that remains the infinite also as the remainder.

49. The divine intellect though forever the same and serene, appears to shine forth in the creation with our knowledge of the same, and set at its dissolution with our imperceptibility of it; so our egoism being the same with the divine ego, appears to be different from it, as our fluctuating minds depict it in various lights.

50. The ego never becomes many, nor forsake its undecaying state; it is of a luminous form and having no beginning nor end of its essence; but assumes as many forms, as the ever varying mind imposes upon it. (The unchanging soul assumes many forms with the changeful mind).

51. The self-same soul believes itself as Virát--the lord of the world at one time, and as contemptible being at another; it sometimes sees itself in its true form of a divinity, and its thought makes it think as some other thing at another time.

52. The world appears as a vast and extended space, perfectly quiet in its nature, inexpressible by words and their senses, (as its real nature). All its objects are of wonderful shape to view, and appear to us according to our conceptions or without showing their real nature's unto us. (The true nature of things is hidden from our knowledge).

## CHAPTER LXXXXVII.

### ENLIGHTENMENT OF THE PRINCE IN THEOSOPHY.

Argument:--Effacing the impression of visibles from the mind continued.

Kumbha continued:--Know that nothing is produced from, nor destroyed by the ever tranquil spirit of God at any time; but everything appears as the panorama of the one all (toṇan) God; like the various kinds of ornaments made of the same metal of gold.

2. Brahma remains forever in his own essence, and never becomes the seed or cause of any other thing; he is ever of the form of our innate conception of him, and therefore never becomes any other than our simple idea of him.

3. Sikhidhwaja said:--I grant, Oh sagely monitor, that there subsists no separate world nor any other egoism in the one pure Siva (Zeus or Jove), except his own essence of omniscience; but please to tell me, what thing is this world and individual egoisms that seem to be infinite in number, and appear as distinct creations of God?

4. Kumbha replied:--The essence of God is without its beginning and end, and extends to infinite space and time.

5. The same also is this transparent cosmos, and the very same is the body of this world; which is simple and of the form of divine intelligence, and neither a void nor any extraneous thing.

6. The essential property of God being his intelligence, he is said to be of essence of intellect; and as fluidity is the property of water, so is intelligence the essential property of everything; and there is no reason to suppose an unintelligent principle as the prime cause of all.

7. The Lord is infinite in himself and is so situated in his infinitude for ever, without the grossness of the infinitesimals ever attaching to their pure intelligence in the subjective soul.

8. We cannot attribute the creation of the impure world, to the pure essence of the divine spirit; because the purity of the divine soul, cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the supreme soul: (which is altogether absurd to believe).

9. The Lord can never be supposed as the seed or cause of the universe, since his nature is inscrutable and beyond our conception, and cannot be thought of as the root of anything whatever.

10. Therefore there is no creation or production of an effect, without its cause or seed; nor does reason point out to us, any other source of creation.

11. Therefore there is no gross creation whatsoever, except of the form of the intellect itself; and hence all that is visible to us, is no other than the solid intellect itself.

12. The feeling of egoism and the term world, are meaningless words and mere inventions of men; because nothing whatever can be called an effect or product, which has no cause assigned to it.

13. The duality of the world appears in the unity of God, in the same manner as a flower called the sky flower appears in the hollow vacuum of the sky (by mere delusion). And all things being perishable in their nature, exist only in the intellect in which they live and die. (If the world be of the solid intellect, then the very intellect becomes the cause of the same, by means of the solidification of its own substance; but it is not so, because it is impossible for the same thing to be both the cause and effect of something by itself).

14. Destruction is not the giver of life to destruction, nor is it a giver of life to perishable things; hence intellect is the giver of light to all: but you may call whatever you like the best.

15. What difficulty you have, provided all things are to be called one, when all have come from the intellect; the duality what you call, that is the mystery of intellect-chit only.

16. The intellect therefore is the only true entity, which admits no unity nor duality in it. And therefore, O prince, you must know the nullity of all other entities beside it.

17. The feeling of thy egoism, is as false as thy conception of any other thing; and thus the idea of egoism proving to be false, what else can there be except the only entity of the intellect.

18. Thus egoism (being) no other than a form of the intellect, there is no difference whatever between them; hence the words I, thou &c. are mere human inventions to distinguish one from another (when there is in reality no difference in the personality of any body).

19. Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock; by knowing yourself only as the pure intellect, and the nullity of all things besides.

20. By thinking yourself always as the intellect, you will lose the sense of your egoism and personality; and so will your reflexion on the contexts of the texts of the vedas, lead you to the same conclusion. (There are numerous texts to the effect that God is the only entity, and this all is naught but God).

21. From all these know thyself as the pure essence, which is uncaused and unmade, and the same with the first and original principle; that thou art same with the emancipate and everlasting Brahma, and multiform in thy unity; that thou art as void as vacuity, having neither thy beginning, middle or end; and that this world is the intellect and that intellect is the very Brahma himself.

#### CHAPTER LXXXXVIII.

#### ADMONITION OF SIKHIDHWAJA CONTINUED.

Argument:--The non-entity of the mind, proved from the non-existence of sensible objects, and the want of these proving only the entity of one Brahma only.

Sikhidhwaja said:--I understand, that there is no such thing as the mind also; but as I have no clear and correct knowledge of this subject, I beg of you to tell me, whether it is so (as I believe) or not.

2. Kumbha replied:--You have truly said, O prince, that there is no such real entity as the mind at any time and in any space whatever; and that which appears as the mind, is no other than a faculty of the only one everlasting Brahma.

3. Anything besides which is fallible or unconscious of itself, as the mind or anything of this world, can never be a positive or self-existence substance; therefore the words I, thou and this or that are only coinings of our imagination, and have no existence in reality.

4. There is no reality of the cosmos or any of its contents; and all that seem to be in existence, are no more than the various representations of the one self-existent Brahma himself. (Because there is no duality beside the unity of Brahma).

5. It is said that there was no mind or its personification of Brahmá, and the final dissolution of the world, and this proves the unreality of both of them. Again it is said that the mind took the form of Brahmá and created the world in the beginning, which proves also the mind to be the divine mind, and represented by substitution of the metaphor of Brahmá.

6. As there can be no material object without the prior existence of a material cause, so it is impossible to believe the existence of the sensible mind and the myriads of the sensible objects in absence of their material cause, which never existed from before. (The spirit alone was the pre-existent thing, which could not create anything except in its own immaterial form).

280040 7. Hence there is no such thing, as a dull and unconscious world; and  
280041 all that appears to exist as such, is no other than a representation of  
280042 the Divine spirit (which reflects itself in various ways) as the gold  
280043 exhibits its ornaments to view.

280044  
280045 8. It is entirely false to believe, that the nameless and formless  
280046 Deity does this all; and because the world is visible, yet there is no  
280047 proof of its reality in our subjective knowledge of it.

280048  
280049 9. That the nameless and formless spirit of God, which has no shelter  
280050 nor support for itself, should make this world for the abode of others,  
280051 is a laughable assumption of the ignorant only (therefore this world is  
280052 his own abode and the stage of his own action).

280053  
280054 10. From these reasons it is plain that there is no world in existence,  
280055 nor even the mind, which is but a part of it; the world being a  
280056 non-entity, there can be no mind which is conversant alone with it.

280057  
280058 11. The mind means no more than the wish, and then only there is said  
280059 to be a wish in any one, when there is an object to be wished for;  
280060 but this world which appears to be so very desirable, being a nullity  
280061 itself, how can there be the mind to desire it. (The mind is a nullity  
280062 for want of any of its objects to dwell upon or engage its attention).

280063  
280064 12. That which is manifested unto us under the name of the Mind, is  
280065 no other than a manifestation of the spirit of God in itself, and is  
280066 designated by various appellations.

280067  
280068 13. This visible which is so desirable to everybody, is no production  
280069 of any one; it is an uncaused entity ever existent in the divine mind,  
280070 from before its production by the mind of Brahmá the creator. (Being  
280071 prior to the mind, it is no production of it).

280072  
280073 14. Therefore the divine soul, is of the form of an intellectual  
280074 vacuum, and is a void as the transcendent air; it is full with the  
280075 light of its intelligence, and having no shadow of the gross world in  
280076 it.

280077  
280078 15. The slight light which shines in the divine soul, is like the  
280079 twilight that fills the etherial sphere; is the reflexion of the mirror  
280080 of the supreme intellect, and is neither the dim light of the mind, nor  
280081 any reflexion of the phenomenal world. (The nature of spiritual light,  
280082 as quite distinct from the mental and physical lights).

280083  
280084 16. Our knowledge of I, thou and this world (\_i.e.\_ of the subjective  
280085 and objective), are never real nor reliable; it is like the appearance  
280086 of our dreams, that serve only to delude us to mistake.

280087  
280088 17. As the absence of the desirable world, removes our desire of it; so  
280089 the privation of our desire, displaces the mind which is the seat of  
280090 our wishes.

280091  
280092 18. The ignorant believe that this visible world is the mind, (because  
280093 it is the display of the divine mind and the mind dwells upon it);  
280094 but the unreal and formless mind had not this visible form, before it  
280095 developed itself in the form of creation. (The world is not the mind  
280096 because it is posterior in the order of creation, being created by the  
280097 mind of the great Brahmá).

280098  
280099 19. But this world is said to be coeval with the eternal mind, which is  
280100 altogether impossible; because we read nowhere in the sástras, nor find  
280101 in the ordinary course of nature, that a visible object has ever come  
280102 into existence without some cause or other, either in the beginning of  
280103 creation or at any time afterwards. (Hence the visible world is not  
280104 coeval with the mind its maker).

280105  
280106 20. How can eternity, uncreatedness and everlastingness be predicated  
280107 of this visible world, which is a gross material substance, and subject  
280108 to decay and dissolution.

21. There is no testimony of the sástras, nor ocular evidence nor any reasonable inference, to show any material thing to be uncaused by some agent or other, and to survive the final dissolution of the world.

22. There is no written testimony of the vedas, and of other sástras and Siddhántas to show, that any material thing is ever exempt from its three conditions of birth, growth and decay, and is not perishable at the last dissolution.

23. He that is not guided by the evidence and dictates of the sástras and vedas, is the most foolish among fools, and is never to be relied upon by good and sensible men.

24. It is never possible for any one to prevent the accidents, that are incidentals to perishable things, nor can there be any cause to render a material object an immaterial one.

25. But the immaterial view of this world, identifies it with the unchangeable Brahma, and exempts it from the accidents of action and passion, and of growth and decay.

26. Therefore know this world to be contained, in the undivided and unutterable vacuity of the Divine Intellect; which is infinite and formless void, and is for ever more in its undivided and undivisible state.

27. Brahma who is omniform and ever tranquil in himself, manifests his own self in this manner in the forms of creation and dissolution all in himself.

28. The lord now shows himself to our understanding, as embodied in his body of the world, and now manifests himself unto us, as the one Brahma in his spiritual form.

29. Know after all, that this world is the essence of the one Brahma only, beside which there is no separate world or any thing else in existence; and it is our imagination only which represents it sometimes in one form and then in another.

30. All this is one, eternal and ever tranquil soul, which is unborn and without any support and situated as it is. It shows itself as various without any variation in its nature, and so learn to remain thyself with thyself as motionless as a block of wood, and with thy dumb silence in utter amazement at all this. (The principles of vedánta philosophy being abstraction and generalisation, it takes the world and all things in their abstract light, and generalises them all under the general spirit of God).

#### CHAPTER LXXXXIX.

#### REMONSTRATION OF SIKHIDHWAJA.

Argument.--Further exhortations to spiritual knowledge and its confirmations.

Sikhidhwaja said:--O sage, it is by thy good grace, that I am freed from my ignorance, and brought under the light of truth; my doubts are removed, and I am situated with my tranquillity of my spirit.

2. I have become as one knowing the knowable, and sits taciturn after crossing over the sea of delusion; I am quiet by quitting my egoism, and am set out of all disquiet by my knowledge of true self.

3. O! how long a time have I wandered, amidst the mazy depths of the

280178 world; after which I have now arrived to the safe harbour of my peace  
280179 and security.

280180  
280181 4. Being so situated, O sage, I perceive neither my egoism, nor the  
280182 existence of the three worlds; it is ignorance to believe in their  
280183 existence, but I am taught to believe in Brahma alone.

280184  
280185 5. Kumbha replied:--How is it possible for the egoism, tuism or suism  
280186 of any body, to exist anywhere; when this universe, this air and sky,  
280187 have not their existence anywhere.

280188  
280189 6. Sit quiet as usual be calm and as silent as a sage; and remain as  
280190 still as the calm ocean, without the perturbation of the waves and  
280191 whirl pools within its bosom.

280192  
280193 7. Such is the quiet and tranquil state of Brahma, who is always one  
280194 and the same as he is; and the words I, thou, this and that, and the  
280195 world, are as void of meaning, as the universal vacuity, is devoid of  
280196 anything.

280197  
280198 8. What you call the world is a thing, having neither its beginning  
280199 nor its end; it is the wonder of the Intellect, to shine as the clear  
280200 light, which fills the etherial firmament.

280201  
280202 9. The changes that appear to take place in the spirit of God, are as  
280203 extraneous as the different colours that paint the vault of heaven,  
280204 and the various jewelleries which are wrought upon gold; these have no  
280205 intrinsic essentiality, and never affect the tranquillity of the divine  
280206 spirit, nor the uniform serenity of the empty sky, nor the nature of  
280207 the pure metal of gold.

280208  
280209 10. As the Lord is self-born, so is his eternal will inherent in and  
280210 born with himself; and what we call as free will or fate, depend on the  
280211 nature of our knowledge of them.

280212  
280213 11. Think yourself as something, and you become a bondsman to your  
280214 desires; but believe yourself as nothing, and you are as free and  
280215 enfranchised as free air itself.

280216  
280217 12. It is the certain knowledge or conviction of thyself as a  
280218 reality, and that thou art subject either to bondage or freedom, that  
280219 constitutes thy personality.

280220  
280221 13. It is the privation of thy knowledge of thyself or thy egoistic  
280222 personality, that leads thee to thy consummation; whereas thy knowledge  
280223 of thy personality exposes thee to danger; therefore think thyself as  
280224 himself and not thyself (according to the formula ("so ham ana ham,"  
280225 \_i.e.\_ I am he and not myself) and thou art safe from all calamity.  
280226 (This is no more than one's self resignation to God)).

280227  
280228 14. No sooner you get rid of the conviction of yourself, than your  
280229 soul is enlightened by the light of true knowledge; and you lose the  
280230 sense of your personality, and become consummated in your knowledge of  
280231 yourself as one with the Holy spirit.

280232  
280233 15. The inscrutable nature of God admits of no cause, because causality  
280234 refers only to what is caused and cannot come to existence without a  
280235 cause, and not to the uncaused cause of all.

280236  
280237 16. As we have no knowledge of an object which is not in existence, so  
280238 we cease to have any knowledge of our personality, if we but cease to  
280239 consider ourselves as caused and created beings. (The sophists to think  
280240 themselves as increate and say--\_man an wakt budam ke hichak nabud\_,  
280241 \_i.e.\_ I exist from a time when there was nothing in existence).

280242  
280243 17. What is this world to us if we are unconscious of ourselves, and  
280244 if we are freed from our knowledge of the objective world, we see but  
280245 the supreme soul remaining after all.

280246

18. Whatever is manifest here before us, is all situated in the spirit of the lord; all these are transcendent, and are situated as such and same with the full and transcendental spirit of God. (The fulness of the world, abides in the fulness of the divine spirit).

19. Therefore all these that are protuberant to view, are as figures carved on a rock; and the light that pervades the whole, is but the glory of the great God.

20. In absence of this visionary world from view, its light which is more pellucid than that of the transparent firmament will vanish away into nothing.

21. The insensible world seems to move about as a shadow or phantom in the air, whence it is called \_jagat\_ or the moving world; but he alone sees it in its true light, who views it as motionless and without its sense of mobility, and as perfectly sedate and stationary in the spirit of God.

22. When the sight of the visibles, together with the sense of sensibles and the feelings of the mind, become insipid to the torpid soul that is absorbed in divine meditation; it is then called by the wise as \_nirvána\_ absorption or the full light and knowledge of God.

23. As the breezeless winds sink in the air, and the jewellery melts in its gold; so doth the protruding form of the world, subside in the even spirit of God.

24. The sight of the world and the perceptions of the mind, which testify the existence of the world unto us, are but the representations of Brahma; as the false mirage, represents the water in the desert sands.

25. As when the vast body of water subsists without a wave to ruffle its surface, so doth the spirit of God remain in its state of calmness, when it is free from its operation of creation.

26. The creation is identic with Brahma, as the lord is the same with his creation, and this is true from the dictum of the veda, which says, "All this is Brahma, and Brahma is this (\_to pan\_)".

27. The meaning of the word Brahma or immensity, equally establishes the existence of the world; as the signification of the word world or cosmos, establishes the entity of Brahma.

28. The meaning of all words taken collectively, expresses a multitude; which is synonymous with Brahma--the great and immense aggregate of the whole.

29. And if we reject the sense of the greatness of God and of the world, as they are usually meant to express, yet the little or minuteness of God that remains at last, is so very minute that words cannot express it. (So the sruti, neither the greatness nor minuteness of God is expressible by words).

30. The lord that remains as the inherent and silent soul of all bodies, is yet but one soul in the aggregate; he remains as a huge mountain of his intelligence, as in the form of the whole of this universal cosmos.

CHAPTER C.

CONTINUATION OF THE SAME SUBJECT.

Argument:--Difference of Brahma from the world, consisting in the indestructibility of his essence.



Sikhidhwaja said:--If it is so, O most intelligent sir, that the work is alike to the nature of its maker; and therefore the world resembles Brahma in every respect.

2. Kumbha replied:--Where there exists a causality, there is an effectuality also accompanied with it; so where there is no cause whatever, there can be no effect also following the same.

3. Therefore there is no possibility of any cause or its effect in this world, which is manifest before us as the self-same essence of the ever tranquil and the unborn spirit of God.

4. The effect that comes to pass from a cause, is of course alike to the nature of its causality; but what similarity can there exist between one, which is neither the cause nor effect of the other?

5. Say how can a tree grow which has no seed for its growth, and how can God have a seed whose nature is inscrutable in thought, and inexpressible in words.

6. All things that have their causality at any time or place, are of course of the nature of their causal influence; but how can there be a similarity of anything with God who is never the cause of an effect?

7. Brahma the uncausing uncaused cause of all, has no causality in him; therefore the meaning of the word world, is something that has no cause whatever. (Jagat means what is going on forever).

8. Therefore think thyself as Brahma, according to the view of the intelligent; but the world appears as some thing extended in the sight of men of imperfect understandings.

9. When the world is taken as one and the same with the tranquil intellect of God, it must be viewed in the light of the transparent spirit of Brahma. (\_i.e.\_ spiritually and intellectually they are both the same).

10. Any other notion, Oh prince, which the mind may entertain about the nature of God, is said by the intelligent, to be the destruction of the right concept of the Deity.

11. Know O prince, that the destruction of the mind (or mental error), is tantamount to the destruction of the soul; and slight forgetfulness of the spirit, is hard to be retrieved in a whole kalpa. (He that loses the sight of his Lord for a moment, loses it forever).

12. No sooner you are freed from your personality, than you find yourself to be full of Divine knowledge, and your false personality flies away for your consummation in spirituality.

13. If you think the world to be existent from the meaning of the word \_viswa\_ or all, then tell me how and whence could all this come into existence.

14. How can you call one to be a Brahman, who lifts up his arms and proclaims himself about to be a sudra?

15. He who cries himself saying that he is dead, after the sinking of his pulsation; take him for the dead, and his living to be mistaken for life.

16. All these erroneous appearances, that present themselves before us, are as false as a circle described by the whirling flame of a torch; and as delusive as the water in the mirage, a secondary moon in the mist, and the spectre of boys.

17. What then is the true name of this erroneous substance, misleading

us to the wrong, which is commonly designated as the mind, and is wrapped in ignorance and error.

18. The mind is another name for ignorance, and an unreality appearing as a real entity. Here ignorance takes the name of the mind, and unreality passes under the title of reality. Ignorance is the want of true knowledge, as knowledge is the privation of ignorance.

19. Ignorance or false knowledge, is driven by our knowledge of truth; as the error of water in the desert, is dispelled by the knowledge of mirage.

20. As the knowledge of mirage removes the error of water in the sandy desert, so the knowledge of the mind as gross ignorance, removes the erroneous mind from the inward seat of the heart. (The heart and mind are often used for one another).

21. The knowledge of the want of a mind, serves to root out its prejudice at once; as the knowledge of the rope as no snake, removes the fear of the reptile in the rope.

22. As the knowledge of the privation of the snake in the rope, removes its bias from the mind; so the knowledge of the want of the mind, removes this offspring of error and ignorance from within us.

23. The knowledge of there being no such thing as the mind, removes its false impressions from the heart; because the mind and our egoism, are the brood of our ignorance only.

24. There is no mind nor egoism, seated in us as we commonly believe to be; there is one pure intelligence only both with and without us, which we can hardly perceive.

25. You who had so long the sense of your desire, your mind and your personality from your ignorance only; are quite set free from all of them at this moment, by your being awakened to the light of knowledge.

26. All the troubles that you have to meet with, owing to your fostering the inborn desire of your heart; are all driven away by your want of desire, as the wind disperses the flaming conflagration of the forest.

27. It is the dense essence of the Divinity that pervades the whole universe, as it is this circumambient ocean which surrounds all the continents of the earth.

28. There is nothing in existence as I, thou, this, or that or any other; there is no mind nor the senses, nor the earth nor sky; but they are all as the manifestations of the Divine spirit.

29. As the visibles appear in the forms of the frail pot and other fragile bodies on earth; so the many false invisible things appear to us in the forms of the mind, egoism and the like.

30. There is nothing, that is either born or dies away in all these three worlds; it is only the display of the Divine intellect, that gives rise to the ideas of existence and non-existence.

31. All these are but representations of the supreme soul, now evolved and now spread out from it; and there is no room for unity or duality, nor any error or fallibility in its nature.

32. Mind, O friend, that you are the true one, in the shape of your senses; and these will never be burnt at your cremation, nor will you be utterly destroyed by your death.

33. No part of thyself is ever increased or annihilated at any time, the entirety of thy pure self is immortal, and must remain entire for ever.

34. The powers of thy volition and nolution, and the other faculties of thy body and mind, are attributes of thyself; as the beams of moon, are the significant properties of that luminary. (The attributes are denotative of the subject).

35. Always remember the nature of thy soul, to be unborn and increate, without its beginning and end, never decaying and ever remaining the same; it is indivisible and without parts, it is the true essence, and existing from the beginning and never to have its end. (The immortality of the soul).

## CHAPTER CI.

### ADMONITION OF CHÚDÁLÁ.

Argument.--Obligation of the Prince for the instructions of his Monitor. And his attaining the Jívan-mukta emancipation in lifetime.

Vasishtha said:--After the prince had so far attended to the lectures of Kumbha, he remained for some time in silent and deep meditation of his soul as if in a state of trance.

2. He continued with his intent-mind and fixed eyes and quite speechless all the while, and resembled the figure of a silent sage, and a carved statue without its motion and sensation.

3. And then as he awoke after a while with his twinkling eyes, he was thus accosted by Chúdálá in her disguised form of Kumbha the Bráhma youth.

4. Kumbha said:--Say prince, how you enjoyed yourself in your short lived trance; did you feel in it that sweet composure of thy soul, as the yogis experience in their bed of steadfast meditation and unshaken hypnotism?

5. Say, were you awakened in your inmost soul, and set at large beyond the region of error and darkness; say, have you known the knowable one, and seen what is to be seen?

6. Sikhidhwaja replied--O Sir, it was by your good grace, that I have beheld a great glory in the most high heaven of heavens.

7. I have beheld a state of bliss which is full of ambrosial delight, never yet known to mortals, and whose sight is the most ultimate reward of the wishes of the best and most intelligent men, and of saints and mahátmas of great and high souls.

8. It is in your society today, that I have felt a delight, to which I have never experienced in my life before.

9. O lotus eyed sage! I have heretofore, never enjoyed such a degree of spiritual bliss which knows no bounds and is a sea of ambrosial delight.

10. Kumbha said:--The mind becomes composed and tranquil, after subordination of its desire of enjoyments, and its indifference to the taste of sweet and bitter, and its full control over the organs of sense.

11. There arises a peace in the mind, which is purer than any earth born delight; and is as delightful as the dew drops falling from flowers under the bright beams of cooling moonlight night.

12. It is today, O prince, that your bad desires like the bitter taste

of bodies, are bettered by your advancement in knowledge.

13. It is by your holiness, O lotus-eyed prince, that the filth of your person is purged out; like the fruits of trees, falling off after they are ripened.

14. As the desire of the impure heart, becomes purified by reason it is then only capable of receiving the instructions of the wise, as the pipe draws the water inside. (Else, advising the fool is folly or spreading pearls before swines).

15. After the bitterness of your disposition, was tempered by my lectures; you have been awakened today to your spiritual knowledge by me.

16. You are just now cleansed from your impurity, and immediately purified by your pure knowledge; even now it is that you have received my admonition, and have been instantly awakened to your knowledge.

17. You are purged today, from the merits and demerits of your good and bad conduct; and it is by the influence of good society, that you have got a new life in you.

18. It was before the midday of this day, that I have come to know the edification and regeneration of your soul to spiritual light.

19. I find you now, O prince, to be wakened in your mind, by your taking my words to your heart; and having now got rid of the feelings of your mind, you are awakened to your spiritual knowledge.

20. As long as the mind has its seat and operations in the heart of man, so long does it retain its companion of ignorance by its side; but no sooner doth the mind forsake its residence in the heart, than pure knowledge comes to shine forth in it as the midday light.

21. It is the suspense of the mind between unity and duality, that is called its ignorance; and it is the subsidence of these that is known as knowledge, and the way to the salvation of the soul.

22. You are now awakened and emancipated, and your mind is driven away from your heart; you are now the reality and rescued from your unreality, and are set beyond this world of unreality. (The spiritual state is held to be real and all else as unreal).

23. Rest in the pure state of thy soul, by being devoid of cares and anxieties; forsaking all society and relying your soul in no body and in nothing here; and by your becoming as the devout and Divine and silent sage or saint or \_muni\_.

24. Sikhidhwaja said:--So I see sir, that all ignorant people rely mostly on their minds; but the few that are awakened to the knowledge of God, do not mind their minds (\_i.e.\_ they are not led away by the inclinations of their minds).

25. Now sir, please tell me, how the living liberated men conduct themselves in their lifetime in this world; and how do these unmindful men like yourself, manage yourselves herein.

26. O! tell me fully and dispel by the lustre of your glowing words, the deep darkness that is seated in my heart.

27. Kumbha replied:--All that you say prince, is exact and incontrovertible truth; the minds of the living liberated men are dead in themselves, and like blocks of stone, never vegetate nor sprout forth in the wishes.

28. The gross desire that germinates in its wishes, which become the causes of the regeneration of men in some form or other, is known by the name of mind; and which becomes altogether extinct in men, knowing

the truly knowable one.

29. The desire which guides the knowers of truth, in this life of action (or the active life) in the world; is known by the name of goodness (satva), and which is unproductive of future birth.

30. The great-souled and living liberated men, being placed in their quality of goodness and having their organs under control; do not place any reliance in their minds.

31. The darkened mind is called the mind, but the enlightened one is known as the principle of goodness; the unenlightened rely in their minds, but enlightened men of great understanding confide in their goodness only.

32. The mind is repeatedly born with the body, but the nature of goodness is never reborn any more; the unawakened mind is under perpetual bondage, but the enlightened soul is under no restraint.

33. Now sir, you are become of the nature of goodness, and deserves the title of the forsaker of all things; and I understand you to have quite got rid of the propensities of your mind.

34. I find you today as brilliant as the full moon, freed from the shadows of the eclipse; and your mind to have become as lucid as the clear firmament, without any tinge in it.

35. You have got that equanimity, which is characteristic of the consummate yogi; this is called that total renunciation of all, which you exhibit in yourself.

36. The enlightened understanding is freed from the trammels, of its desire of heaven and future rewards, and its observance of austerities and charity, by means of its superior knowledge. (The divine knowledge is called the superior or parávidyá in opposition to the worldly or aparávidyá).

37. All austerities and mortifications, serve but to procure a short lived cessation of pain; but the happiness which is wholly free from its decay, is to be found only in one's equanimity and indifference under all circumstances of life. (The original word is samatá or the sameness or evenness of disposition at all times).

38. That thing must be truly good, which is different from the enjoyment of temporary bliss of heaven, and altogether different from an existent pleasure, which is both preceded as well as followed by pain.

39. We are all doubtful of the happiness, that most await on us hereafter in heaven; and what are our religious acts, but for the purpose of procuring some happiness to those, who are unacquainted with the consummate felicity of their souls, derived from their spiritual knowledge.

40. Let them use their ornaments of brass, who have no gold ornaments for their persons; so let the ignorant adhere to their ritual and not the wise who are quite happy in their knowledge. But you, O prince, have happily come both to your knowledge and happiness in the company of Chúdálá and others.

41. Why therefore are you devoted in vain, to the observance of your austerities; because the mortifications and penance of asceticism, are prescribed for the expiation of the prior misdeeds of men (and neither for their salvation or eternal felicity of the souls).

42. The beginning and end of asceticism are both attended with pain, the middle alone promises a short and temporary happiness; and as mortifications are mere preparatory to the purification of the soul. (it is better to acquire this purity by divine knowledge, than by the

painful practices of hermitage).

43. Remain steady in that pure knowledge, which is said to be the result of penitence; and the purity of the soul being had with the clearness of the intellectual sphere, all things and thoughts will be as perspicuous to view as in the clear light of the sky.

44. All things are seen to rise and disappear in the vacuous sphere of the divine intellect, and the thoughts of our good and bad actions, are as the drops of rain which mix with the waters of the immeasurable ocean of the Divine soul.

45. Therefore, O Sikhidhwaja, abandon the barren soil (of rituals), and resort to the abundant field (of divine knowledge); and ask of me to know your best good, as men desire to know of their best friends.

46. As a wife that requires her husband, refrains from asking petty things of him; so should you refrain from asking of trifling blessings from thy God, if thou dost require thy communion with him. And know the objects of thy desire, are not always for thy good. (Therefore let his will be done and not theirs).

47. As no wise man runs to grasp the sun, in his reflexion in the water; so should you never pursue after the pleasures of heaven or felicity of liberation, after thou hast found him in thy own spirit. (Better to possess the whole God than pray for a partial blessing).

48. Forsake what is unstable, though it may appear as stable to thee; and thou always stable, by leaving the unstable to perish by itself. (\_i.e.\_ All adscititious properties are unstable).

49. Knowing the instability of things, preserve the stability of thy mind, because the motionless mind perceives no fluctuation of its thoughts, nor the changes and motions of things (as in sound sleep).

50. All our evils proceed from the acts of our bodies, as well as from the thoughts and action of our minds; these two are main springs of the miseries of men, in all places and times.

51. Curb the fickleness of your mind, and be ever calm and quiet; if you desire to enjoy the happiness of quiet and rest.

52. Know all motions and its want to dwindle into perfect rest, in the mind of the truly wise men; hold them therefore in equal light and be happy forever.

53. Sikhidhwaja said:--Tell me sir, how can the motion and force of a thing be one and the same with its immobility and rest; and you who are the remover of my doubts, will I dare say quickly clear this point to me.

54. Kumbha replied:--There is one thing only, which also the all and whole of this universe; it is as the water of the sea, and is agitated by its intelligence, as the sea water is agitated into billows.

55. The immensity of Brahma, which is named the only essence and is of the form of the pure intellect; is beheld in the shape of the formal world by the ignorant.

56. The agitation of the intellect is all in all in the world and constitute the moving principle of the universe (or the main spring of the cosmos).

57. The agitation of the intellect being concomitant with the divine spirit, it is alike to its stillness, and the unity of these two forms the spirit of God called Siva or Zeus.

58. The agitation of the divine spirit in the work of creation, vanishes before the sight of perfect understandings; though it appears

to be in active operation to the ignorant, who view it as they do a false snake in the rope.

59. The intellect is ever busy and active, from which it derives its name (chit--intellect). But the inactive spirit which is all pervasive, is both inexpressible as well as inconceivable, owing to its devoid of all attributes (turiyátíta).

60. It is by long study of the sástras and association with the wise, as also by continued practice of yoga, that the light of the supreme spirit dawns in the inner soul, like the rising moon with her benign beams.

61. The supreme spirit is only to be perceived by our understanding, from the benign rays which it spreads over it; and this says by the wise to be the light of the holy spirit.

62. You have now known the essence of your soul, which is without its beginning, middle and end, and must for ever continue in it as your real and true state; there is no other distinct form of the great intellectual soul, wherefore know this as yourself, and remain from all sorrow and pain.

## CHAPTER CII.

### REPOSE OF SIKHIDHWAJA IN THE DIVINE SPIRIT.

Argument:--Anxiety of the Prince at the Disappearance of Kumbha, and his falling to a trance in his deep and hypnotic meditation.

Kumbha continued:--I have already related to you, O prince, how have all this phenomenon of the world sprung from Brahma, and how it disappears also in him.

2. Having thus heard from me, and understood and reflected in yourself all what I have said; you are at liberty, O sagely prince, to repose in the supreme bliss, which you have well known and felt within yourself.

3. I am now to repair to my heavenly abode, at this time of the conjunction of the moon, when it is very likely that the sage Nárada, may have come before the assemblage of the gods from his seat in the high heaven of Brahmá.

4. He may be angry in not finding me there, and it is not mannerly in youth to tease their superiors at any time.

5. May you ever abide at your ease, by your utter abandonment of every tint of desire, and by your firm reliance in these holy precepts, which the wise have always in their view.

6. Vasishtha said:--At hearing these words, as Sikhidhwaja was about to throw his handful of flowers, and make his obeisance to his departing monitor, he vanished immediately from his sight and mixed in the etherial air.

7. As one absorbed in meditation, does not see the things present before him even in his waking state; so the prince lost sight of Kumbha from before his presence.

8. The prince was plunged in deep sorrow, after the departure of Kumbha from before him; and remained as a painted picture, with his thoughts dwelling on his vanished friend.

9. He thought how marvellous it was, and how very inscrutable are the ways of providence, that it should bring him to the light of the

self-manifest Lord, through the means of strange person of Kumbha.

10. Where is this sage Nárada, said he, and who is his son this Kumbha to me; and how came it to happen after so long, that I should come to be awakened by him.

11. O! how very fully has that son of the divine sage, explained every thing to me with his good reasons; and O how I am now awakened from my long slumber in ignorance.

12. How had I been plunged in the mud of my acts for such a long time, and was rolling on the wheels of distinguishing between what was right or wrong to be done.

13. O how very pure and cold, tranquil and quiet is my present state; and I find my essence to be as cooling to me, as I am washed in the cold bath of refrigeratory.

14. I am quite calm and lost in my trance, and sit alone as one with the unity; I have no desire for even a straw, but remain solely by myself.

15. Thinking thus in himself, he sat as quiet as a statue carved in wood or stone.

16. He then became silent, and had no desire nor refuge for his reliance; and remained in his immovable posture, like the peak of mountain.

17. Being then freed from fear in an instant, he remained a long time with the tranquillity of his soul and mind; and being united with the holy spirit in his hypnotism, he continued long in his sleepy trance, with his soul shining as the rising sun.

#### CHAPTER CIII.

#### RETURN OF KUMBHA TO THE HERMITAGE OF SIKHIDHWAJA.

Argument.--Chúdálá's return after three days, and her rousing the Prince from his trance.

Vasishtha said:--Now hear me relate to you about Sikhidhwaja, sitting a block of wood on one side, and the reappearance of Chúdálá to him from the other.

2. After Chúdálá had hypnotized her husband Sikhidhwaja, in her guise of the sagely Kumbha; she disappeared from her, and traversed into the regions of air.

3. She forsook her form of the son of the Divine sage in the empty sky, and which she had took upon her by her magic spell. The enchanted form melted away in the air, and she appeared in her female form of beauteous fair.

4. She bent her airy course to her palace in the city, where she showed herself as their queen, before her assembled attendants and courtiers, and discharged the royal duties of her absent lord.

5. After three days she took again to her aerial journey, retook her enchanted form of Kumbha, and advanced to the hermitage of Sikhidhwaja in the forest.

6. She saw there the prince in his woodland retreat, and sitting in his posture of deep meditation and resembling a figure carved in wood.



280868 7. Seeing him thus, she exclaimed repeatedly in herself; O heyday! that  
280869 he is reposing here in his own soul, and is sitting quiet and tranquil  
280870 in himself.

280871

280872 8. I must now awaken him from his trance in the supreme Being, or else  
280873 his soul will soon forsake its mortal frame, owing to his disregard of  
280874 it, and the end of his worldly bondage by his excessive devotion.

280875

280876 9. It is desirable that he should live some time longer, either with  
280877 his royalty in the palace or with devotion in this forest; and then we  
280878 both of us will depart together, by shuffling our mortal coils.

280879

280880 10. It would be difficult to instruct him, in all (seven) stages of  
280881 devotion (saptama bhumi); and as there is no end of these things, I  
280882 will try to train him in the practical part of yoga only.

280883

280884 11. Thus pondering in herself she made a loud shout, which startled  
280885 the wild beasts; but did not rouse the entranced prince, though she  
280886 repeated her loud shouts before him.

280887

280888 12. When neither her shouts and shrieks could rouse him, who remained  
280889 unshaken as a stone in the rock; she shook him with her hands, to bring  
280890 him back to his sense.

280891

280892 13. Though shaken and moved and thrown down on the ground, yet the  
280893 prince neither awoke nor came to his senses; then Chúdálá thought on  
280894 another expedient in his guise of Kumbha.

280895

280896 14. She said, Ah! I see my lord is absorbed in his prophetic trance,  
280897 and I must find some expedient to rouse him to his sense.

280898

280899 15. Or why should I try to rouse him deified spirit back to its  
280900 sensation, when he so well absorbed in his state of disembodied or  
280901 abstract meditation (in which he enjoys himself and has forgotten his  
280902 embodiment in the material frame and become as the disembodied or  
280903 \_videha\_ spirit).

280904

280905 16. I also wish to get rid of my female form, and to reach that state  
280906 of supreme beatitude like him, which is free from further births and  
280907 transmigrations.

280908

280909 17. Thus thinking in herself, Chúdálá was about to abandon her own  
280910 body; when her better understanding recalled her undertaking that  
280911 attempt.

280912

280913 18. Let me feel the body of the prince at first, she said, whether  
280914 there is an end of his life, or there is any feeling or pulsation in  
280915 his heart.

280916

280917 19. Should he be alive, he must come back to his sense; as the juicy  
280918 root of trees, recalls the flowers in the flowering season of spring.

280919

280920 20. If he is alive he will walk about like myself, in his state of a  
280921 living liberated soul; but if he be found to be no longer living, then  
280922 I shall follow him to the next world.

280923

280924 21. With this mind Chúdálá felt his person, and examined it with her  
280925 eyes; and then perceiving him to be living, she thus said rejoicingly  
280926 to herself:

280927

280928 22. He has still the relic of his life, pulsating in his breast, the  
280929 beating of the pulse and the throbbing of his breast, show his life to  
280930 be not yet extinct.

280931

280932 23. Ráma said:--How can the little spark of the vital flame, be known  
280933 to reside in the body of the self distracted yogi; whose mind is as  
280934 cold as stone, and whose body becomes as callous as a clod of earth or  
280935 a block of wood.

280936

280937 24. Vasishtha replied:--The relic of life remains in the heart, as an  
280938 imperceptible atom and in the manner of sensibility; just as the future  
280939 fruits and flowers, are contained in their seeds.

280940  
280941 25. The calm and cold yogi, who is devoid of his knowledge of unity and  
280942 duality, and views all things in the same light; who remains as quiet  
280943 as a rock and without the pulsation of his heart, has yet the vibration  
280944 of his intellect within him; (which keeps him alive).

280945  
280946 26. The body of the temperate and tranquil minded man, never wastes  
280947 or swells in bulk; it never decays nor grows up in heights, but ever  
280948 remains in the same state.

280949  
280950 27. The man whose mind vibrates with its thoughts of unity and duality  
280951 (\_i.e.\_ which perceives the difference of things); has the change and  
280952 decay of his body, which is never the case with the yogi of unchangeable  
280953 mind. (The action of the mind impairs the body, but its inaction  
280954 preserves it entire).

280955  
280956 28. The action of the heart, is the spring of the life of every body in  
280957 this world, just as the honey in the flower cup, is the cause of its  
280958 future fruit.

280959  
280960 29. These frail bodies of mortals, are notwithstanding subject to the  
280961 fits of joy and anger, and of the quickness and dulness every moment;  
280962 and these, O Ráma! are the seeds of repeated births, and are hard to be  
280963 checked or subdued.

280964  
280965 30. The mind being still and quiet, the body becomes as dull as it  
280966 were lifeless; when it is subject to no passion nor change whatever;  
280967 but remains as even as the still and clear firmament which nothing can  
280968 disturb.

280969  
280970 31. The man of even and dispassionate mind, is never ruffled nor  
280971 tainted by any fault; but remains as calm as the waters of the  
280972 billowless and breezeless ocean.

280973  
280974 32. The body is never lifeless, nor is its life ever imperceptible,  
280975 unless the mind is defunct in its action; and is in course of long  
280976 practice, that the mind becomes inexcitable and numb in itself.

280977  
280978 33. The body which is without the action of its mind and vitality,  
280979 quickly melts away to rottenness; as the snow melts away under the  
280980 solar heat.

280981  
280982 34. The body of Sikhidhwaja was felt to be hot, though it was without  
280983 its active mind; it was therefore known to be possessed of its  
280984 vitality, which prevented it from wasting and rotting away.

280985  
280986 35. The noble lady, having perceived the body of her husband to be in  
280987 that plight; held it fastly with her hands, and began to consider what  
280988 to do with it.

280989  
280990 36. She said, I will try to raise him by infusion of my intellection  
280991 into his mind; and this will no doubt bring him back to his senses.

280992  
280993 37. If I do not raise him now, he must rise himself after sometime; but  
280994 why should I wait till then, and must remain alone all the while.

280995  
280996 38. Having thought so, Chúdálá left her body--the frame work of the  
280997 senses; and entered into the body of the body and joined with the  
280998 intellectual essence of the same.

280999  
281000 39. She then gave a vibration to the intellection of her living lord,  
281001 and after putting it in its action and motion, she returned to her own  
281002 body; as a bird flits on the twig of a tree which is shaken thereby,  
281003 it comes back to its own nest again.

281004  
281005 40. She rose in her figure of the Bráhma boy Kumbha, and sat upon

a flowery bed, where she began to chaunt her hymns of the sáma veda (psalmody); with her soft tunes resembling the melodious chime of buzzing bees.

41. The prince felt an intellectual exhilaration, on hearing the tuneful chime of the psalms; and his dormant life was awakened to its sensibility, as the lotus bud comes to bloom by the breath of the vernal season.

42. His eyelids oped to light, as the lotus bud blooms at the sunlight; and the whole body of the prince, became vivid with his renewed life.

43. He beheld the Bráhma boy Kumbha, singing sáma psalms before him; and appeared in his divinely fair form, as the divinity of music was present in person.

44. O fortunate am I, said he, to have found my friendly Kumbha again before me; and so saying, he picked up some flowers and offered them to him.

45. O how great is my good fortune, said he to his guest, to be thus recalled to your gracious memory; or what else is it, that could cause a divine personage like yourself, to be so favourably disposed towards me.

46. It is only the cause of my salvation, that has caused you to come to and call at mine, or else what else can it be to bring a godson down to revisit me.

47. Kumbha spoke:--O sinless prince, my mind was ever intent on thee, ever since I departed from thee; and now it has come back to me, to have found thee well in this place.

48. I do not reap so much delight in the ever delightful region of heaven, as I do here in your presence; because I have the great work of your redemption not pending before me.

49. I have no friend or companion, that is dearer to my soul than yourself; nor have I any faithful pupil, nor confidential disciple like you in this world.

50. Sikhidhwaja replied:--Ah! I see now that the arbours of this mountain, are about to yield the fruits of my meritorious acts, that have made a retired recluse like yourself to condescend to desire my company.

51. If these woods and trees and myself who am so devoted to you, should find favour in your sight than the bliss of your heavenly abode, then may you please to take your residence with me in this lonely forest.

52. For my part who am so blest with the gift of thy samádhi, that I have always my perfect repose in God even in this place; have no desire for heavenly delights (which cannot be better than my absorption in the Divine spirit).

53. Reclining in that state of pure effulgence, I enjoy my fill of heavenly bliss even in this earth below.

54. Kumbha interrogated:--Have you ever had your repose in the state of supreme felicity, and were you ever freed from the infelicity, which is ever attendant on the knowledge of duality.

55. Have you ever felt a disgust to all temporary enjoyments, and have rooted out your taste for insipid pleasures of this earth.

56. Has your mind ever rested in that state of even indifference, which has no liking for the desirable nor dislike to what is undesirable, but is ever content with whatever awaits upon it at any time?

281075  
281076 57. Sikhidhwaja replied:--It is by your favour sir, that I have seen  
281077 all what transcends human sights; that I have reached beyond the verge  
281078 of the universe, and obtained the best obtainable and most certain  
281079 bliss.

281080  
281081 58. It is after long that I am freed from decay and disease, and gained  
281082 all which is to be gained, and wherewith I am quite content.

281083  
281084 59. I require no further advice, from anyone for my edification; I feel  
281085 fully gratified with every thing in all places, and am quite at ease  
281086 and out of disease everywhere.

281087  
281088 60. I have nothing to know that is unknown to me, and nothing to obtain  
281089 that is not obtained by one; I have forsaken whatever is not worth  
281090 having, and my soul has its reliance in the supreme essence.

281091  
281092 61. I rest quite aloof of all, being devoid of my fear and error and  
281093 apathy at any thing; I am always manifest in the even and equal tenor  
281094 of my mind, and in the equality of my soul with all others; I am free  
281095 from all imagination, as the clear sky is free from all taint and  
281096 cloud.

#### 281097 281098 281099 281100 281101 CHAPTER CIV.

#### 281102 281103 ON THE CONDUCT OF LIVING-LIBERATED MEN.

281104  
281105 Argument:--Kumbha and Sikhidhwaja's travel, and their conversation on  
281106 various subjects; Kumbha's ideas of the predestined law of nature.

281107  
281108  
281109 Vasishtha related:--In this manner did these knowers of the knowable  
281110 God, continue in their mutual conversation on spiritual matters, until  
281111 the third watch of the day in that forest.

281112  
281113 2. Then rising together they wandered in the delightful dales, and  
281114 about in cooling lakes and pleasant rills.

281115  
281116 3. In this manner they kept roving in that forest for full eight days,  
281117 and passed their time in conversations on various subjects.

281118  
281119 4. Then said Kumbha to the prince, let us walk to some other forest to  
281120 which he gave his consent, with uttering the word om, and then they  
281121 walked forward in each other's company.

281122  
281123 5. In this manner they walked over many forest lands, and passed beside  
281124 many jungles and shores; and they saw many lakes and thick woods, and  
281125 rising hills and their thickets of dense woods and plants.

281126  
281127 6. They traversed many woodland tracts and rivers, and saw many  
281128 villages, towns and woods on their way; they passed by many sweet  
281129 sounding rivers and groves, and many holy places and the abodes of men.

281130  
281131 7. They were united together in equal love and friendship, and being of  
281132 equal age and the same tenor of mind, they were of equal vivacity; and  
281133 both walked or stayed together with their unanimity.

281134  
281135 8. They worshipped the gods and the manes of their ancestors in the  
281136 holy places, and ate what they got at any place; and lived together  
281137 both in marshy and dry lands in concord and peace.

281138  
281139 9. The loving pair bearing equal affection to one another in their  
281140 hearts, dwelt together in mutual concord amidst the \_tamála\_ woods and  
281141 in the forests of the \_Mandara\_ hills.

281142  
281143 10. To them no place was their home or own, but they alike in all;

nothing occurred to disturb their minds, which were always as undisturbed as a mountain amidst the winds.

11. They walked sometimes amidst the flying dust, and at others amidst the far stretching fragrance of sandal wood forests. They were now daubed with ashes, and then besmeared with the sandal paste.

12. They were sometimes clad in good garments, and sometimes in variegated raiments; now they were covered with the leaves of trees, and were decorated with flowers at another.

13. Remaining thus in mutual company for some days, and having the unanimity of their hearts and minds; the prince turned to be as perfected in his nature, as another Kumbha himself.

14. The holy and faithful Chúdálá, seeing the divine form of her husband Sikhidhwaja, began to reflect within herself in the following manner.

15. How divinely fair has my husband become, and how very charming are these wood-land scenes; by living long in this place, we must be an easy prey to the God of love.

16. I see that although one is liberated in his life time, yet the sense of his liberation, cannot give him freedom from his obligation of tasting the pleasures that are presented before him. I think it is ignorance to refuse the king of a proffered enjoyment.

17. Seeing the husband to be noble minded, and free from all bodily disease and debility; and having a flowery grove before, it must be a wretched woman, that rejects to advance to her lord at such a time.

18. That wretched woman is verily undone, who is seated in her bower of flowers and has her husband presented before her; and yet fails to approach to him for her satisfaction.

19. Accursed is the woman, who being wedded to a handsome husband, and having him alone in her company fails to associate with him.

20. Of what good is it to one acquainted with true knowledge, to reject a lawful pleasure that presents itself before that person.

21. So I must contrive some artifice in this forest, whereby I may be successful to make my husband join with me.

22. Having thought so in her mind, Chúdálá who was disguised in the from of Kumbha, thus uttered to the prince, as the female \_kokila\_ mutters to her mate from her flowery bower in the forest.

23. This is the first day of the new moon of the lunar month of \_chaitra\_, and this is a day of great festivity in the court of Indra in heaven.

24. So I must have to repair to the synod of the gods, and present myself before my father in that assembly. So my departure is ordained by destiny, nor can it be averted by any means.

25. You shall have to expect my return till eve in this forest, and spend the meantime, by diverting yourself in these flowery arbours, which will lull your anxiety for me to rest.

26. I shall positively return here from the azure sky, by the dusk of this day; and soon join your company, which is ever delightful to me.

27. So saying, she gave a stalk of flowers of the Nandana forest to her beloved, to serve as a token of her affection for him (and as a pledge of her return to him before it fades away).

28. The prince said "you must return soon" to me; and she instantly,

disappeared from his sight, and mixed with the air, as the light autumnal cloud vanishes in the empty sky.

29. He flung flowers after her, as she mounted in the sky; and these floated in the air, like icicles in the cold season.

30. Sikhidhwaja standing on the spot, first beheld her flight, and then her disappearance from him; as the peacock looks at the flight of a cloud with uplifted eyes (so immutable is the friendship of a true friend).

31. At last the body of Kumbha vanished from the sight of Sikhidhwaja, and mixed in the open air, as the waves of the sea subside in the still and smooth waters.

32. Chúdálá then reached her celestial city, resembling the garden of paradise with its Kalpa arbours in full bloom, and its shining turrets waving with flags, hoisted on both sides of its charming paths.

33. She entered secretly her private apartment, and met the company of the maids waiting for her; as the graceful beauty of the vernal season, meets the long expectant arbours of the forest.

34. She attended to her state affairs, and discharged them quickly; and then flew aloft in the air and dropped at Sikhidhwaja's abode, as the autumnal fruits and flowers drop on the ground.

35. She appeared there with a melancholy face, and as deeply dejected in her mind; just as the fair moon is darkened under the mist, and the beauteous lotus are hid under a fog.

36. Believing her as his Kumbha, Sikhidhwaja rose up and stood in his presence; but being troubled in his mind to see him so sad and sorry, he asked the cause and thus addressed him saying:--

37. I greet thee, O Kumbha, but why appearest thou so sad today; thou art the son of a deity and must not be sorry at anything, but please to take thy seat here.

38. Holy saints and the knowers of the knowable one like you, are never moved by joy or grief; but remain untouched by them, as the lotuses remain intact in the water.

39. Vasishtha said:--Being thus accosted by the prince, Kumbha sat on his seat, and then said in reply, with a voice as thin and soft as the sound of a bamboo flute.

40. I know that the knowers of truth, who are not patient under all bodily accidents and mental anxieties, are not truthful men, but cheats who cheat people by their pretended truthfulness.

41. Know prince that the most learned are the most ignorant, who expect foolishly to evade the condition in which they are exposed by their nature.

42. The sesame seed has naturally the oil inherent in it, and the body has also its incidents connatural with it; he who is not subject to his bodily accidents, is able to sever the wind and air with his sword.

43. It is of course to evade the evils that are incidental to the body, but it is to undergo patiently what is unavoidable by our bodily powers.

44. Again as long as we have our bodies, we must exert our bodily organs to their proper actions; and never attempt to suppress by our understanding, as it is done by many wise men.

45. Even the great Brahmá and the gods, are subject to the conditions of their bodily frames; nor have they with their great understandings, the power to avoid what is determined by irrevocable destiny.

46. It is beyond the power of both the wise and unwise, to deter the power of destiny; which makes all things to run in their destined course, as the waters of rivers run into the sea.

47. The same irrevocable destiny, determines equally the fates of the wise and unwise, and guides them as by her fingers to the same goal, until they get their release from the body.

48. The ignorant however, whether exposed to their states of prosperity and adversity, are always destined to undergo their effects upon their bodies.

49. Thus therefore it must be known by both the wise and unwise, that all beings are destined to roll in their re-iterated rotations of pleasure and pain (according to the results of their prior merits and demerits); and that there is no power to change the ever changeful ordinances of unchanging destiny.

CHAPTER CV.

METAMORPHOSES OF KUMBHA TO A FEMALE FORM.

Argument:--Kumbha's relation of her transformation to a woman by right, and her attachment to the prince.

Sikhidhwaja said:--If such is the case, sir, that destiny over rules all events, why should you be sorry for aught that has befallen to you, knowing that you are a godson and knowing the knowable also.

2. Kumbha replied:--Hear, O prince, the wonderful accident that has befallen on me; and I will relate to you all that has happened to me in body.

3. The heart becomes light when its griefs are imparted to a friend, as the thickened gloominess of the cloudy atmosphere, is dissipated after discharge of its waters in rains.

4. The troubled mind is restored to its serenity, by its communication with a sincere friend, as the turbid waters of a jar is cleared by its being filtered with \_kata\_ seeds.

5. Hear now that after I departed from here, by handing over the spike of flowers to you; I traversed though the regions of air, till I reached the heavenly abode of the God.

6. There I met my father, and accompanied him to the court of the great Indra, where having sat a while, I got up with my father and then parted from him at his abode.

7. Leaving the seat of the Gods in order to come down on earth, I entered the region of air; and kept my pace with the fleet steeds of the chariot of the sun, in the airy paths of the skies.

8. Thus wafted together with the sun, I reached the point of my separation from him; and there took my path through the midway sky, as if I were sailing in the sea.

9. I saw there in a track before me, a path stretching amidst the watery clouds of air, and marked the indignant sage Durvása gliding swiftly by it.

10. He was wrapt in the vest of clouds, and girt with girdles of flashing lightnings; the sandal taints on his body were washed off by showering rains, and he seemed as a maiden making her way in haste, to

281351 meet her lover at the appointed place.

281352  
281353 11. Or as a devotee he hastened to discharge in due time his fond  
281354 devotion, on the beach of the river (Ganges), flowing under the shade  
281355 of the beaching boughs of the rows of trees on the shore. (This refers  
281356 to the custom of hastening to perform the sandhyá rites on the river  
281357 side in the evening, as it is customary with other nations to hasten  
281358 to the mosque or church at the call to prayers and the striking of the  
281359 church-bell).

281360  
281361 12. I saluted the sage from my aerial seat, and said, you, wrapt as you  
281362 are in your blue vest of the cloud, seem to advance in haste, as an  
281363 amorous woman to meet her lover (by hiding herself in her black mantle  
281364 in the darkness of night).

281365  
281366 13. Hearing this, the reverend sage was incensed and pronounced his  
281367 curse upon me; saying, "Be thou transformed to an amorous woman as thou  
281368 thinkest me to be."

281369  
281370 14. "Go thy way, and bear my curse, that every night thou shall become  
281371 a woman, with thy protuberant breasts and long braids of hairs on thy  
281372 head, and fraught with all womanish grace and dalliance (and seek about  
281373 thy lover)".

281374  
281375 15. As I was thunderstruck and deeply dejected at this imprecation, I  
281376 found the old muni had already disappeared from before me; and then  
281377 I bent my course this way from the upper sky, being quite sick in my  
281378 heart (at this direful fulmination).

281379  
281380 16. Thus I have related to you all, regarding my being changed to a  
281381 damsel at the approach of night; and my constant thought of the manner,  
281382 how I shall manage myself under my womanhood.

281383  
281384 17. How shall I divulge to my father, the shame of my being a swollen  
281385 breasted maid at night; and can I reconcile myself to my dire fate,  
281386 throughout the course of my life. O how wonderful is the decree of  
281387 fate, that we are fated to bear in this world in the course of time!

281388  
281389 18. I am now ill-fated to become a prey to young men, and the subject  
281390 of fighting among them, like a piece of flesh among ravenous vultures.

281391  
281392 19. O what a fun have I become to the ludicrous boys of the Gods in  
281393 heaven, and ah! how shameful have I been before the sages, who must be  
281394 quite ashamed of me, and how shall I remain anywhere and before any  
281395 body in my female form at night.

281396  
281397 20. Vasishtha said:--After saying so far, Chúdálá became as mute as a  
281398 silent muni; and remained as quiet as if she were in a swoon.

281399  
281400 21. The pretended Kumbha then, seeming to recover his senses and his  
281401 patience also, thus spoke out to himself; ah! why do I wail like the  
281402 ignorant (for this change in my changeful body), when my soul suffers  
281403 no change by this?

281404  
281405 22. Sikhidhwaja spoke:--Why sorrow you sir for the body, that art the  
281406 son of a God; let it become whatever may become of it, it can never  
281407 affect the intangible soul.

281408  
281409 23. Whatever pain or pleasure betides us in this life, is all  
281410 concomitant with the changing body, and can never touch the unchanging  
281411 soul.

281412  
281413 24. If you who are acquainted with the vedas, and fortified against all  
281414 events; should allow yourself to be so much moved by these accidents,  
281415 say what will be the case with others, at all the casualties of life,  
281416 to which they are incessantly subject.

281417  
281418 25. To be sorry in sorrow; is very sorrowful in the wise; and therefore  
281419 you who have yourself spoken these precepts before, should now be



overwhelmed in sorrow, but remain as unmoved, as you are wont to be unshaken all along.

26. Vasishtha related:--In this did the two hearty friends, continue to condole with one another; and console themselves by turns, under the cooling shade of the grove where they sat together.

27. At last the bright sun who is the light of the world, set down in darkness like an oilless lamp, by involving Kumbha under despondency of her female form.

28. The full blown lotuses closed their folia, like the closing eyelids of the busy worldlings; and the footpaths became as deserted by their passengers, as the hearts of loving wives are forlorn in the absence of their husbands, devoted to travelling and staying in distant countries.

29. The upper sky borrowed the semblance of the lower earth, by its spreading the curtain of darkness over the groups of its twinkling stars, like the outstretched nets of fishermen enfolding the finny tribe. (The similarity of the dark curtain of the sky overspreading its shining stars, to the black nets of fishers enveloping the silvery fishes under them).

30. The black vault of the sky, was smiling above with its train of shining stars, as the blue bed of lakes was rejoicing with its chain of blooming lilies below; and the sounding black bees and beetles on the land, resounded to the cries of the ruddy geese in the water.

31. The two friends then rose and offered their evening prayers at the rising of the moon, and chanted their hymns and muttered their \_mantras\_, and took their shelter under the sylvan retreat.

32. Afterwards Kumbha, changed as he was in the female form, and sitting before Sikhidhwaja, lisped his faltering speech to him in the following manner.

33. Sir, I seem to fall down and cry out and melt away in my tears, to see myself even now changed to my feminine figure in your presence.

34. See Sir, how quickly are the hairs on my head lengthened to curling locks, and to how they sparkle with strings of pearls fastened to them, like the brilliant clusters of stars in the azure sky.

35. Look here at these two snowy balls bulging out of my bosom, like two white lotus-buds rising on the surface of waters in the vernal season.

36. Look how my long robe is stretched down to the heels, and how it mantles my whole body, like the person of a female.

37. Look at these gemming ornaments and wreathes of flowers decorating my person, like the blooming blossoms of spring ornamenting the forest tree.

38. Lo! the moon-bright vest covering the crown of my head (like the disk of the moon resting on the hairy crest of Siva); and the necklaces hanging about my body (like the flowery wreathes of Káma).

39. Look at my features, how they are converted to their effeminate comeliness, and see how my whole frame, graced all over with feminine loveliness.

40. O! how very great is my sorrow, at this sudden change of mine to a woman; and ah! tell me friend, what am I to do, and where to go with this my female form.

41. I perceive also the change to take place in my inner parts, and in my thighs and posteriors; Kumbha said so far to her friend, and then

281489 remained quite mute and silent.

281490  
281491 42. The prince also, seeing him thus, remained in his mute gaze and  
281492 silence, and then after a while, he oped his mouth and spoke as  
281493 follows:--

281494  
281495 43. It is of course very sorrowful and pitiable, to see you thus  
281496 transformed to a female; but you, sir, who know the truth, know also  
281497 that there is no contending with fate.

281498  
281499 44. Whatever is destined, must come to pass; and wise men must not be  
281500 startled at or feel sorry for the same; because all those events betake  
281501 the body only, and cannot affect the inward soul.

281502  
281503 45. Kumbha replied--So it is, and I must bear with my feminine form,  
281504 with an unfeminine soul. (So it is no disgrace to be an effeminate  
281505 female, combined with the grace of a manly soul).

281506  
281507 46. I will no more sorrow for, what is never to be averted; but must  
281508 endure with patience what I cannot abjure. Relying on this principle,  
281509 they alleviated their sorrow for what was impossible to avoid.

281510  
281511 47. They passed their nights in peace, and slept in the same bed  
281512 without touching one another; and Kumbha rose in the morning in his  
281513 masculine form again, without any trace of his female features and  
281514 feminine beauty or grace.

281515  
281516 48. Kumbha was Kumbha again, by being shorn of his female form; and  
281517 thus he passed as bisexual and biform being of the Bráhmaṇ boy Kumbha  
281518 by day, and of Chúdálá the princess by night.

281519  
281520 49. In his male form, Kumbha continued as a friend to the prince in the  
281521 day time; and in female form of Chúdálá, he lived as a virgin maid with  
281522 him at night.

281523  
281524 50. Thus did Chúdálá cling to her husband, as a string of necklace  
281525 hangs upon the neck and breast of a person. They then continued to  
281526 wander in the company of one another, to different countries and over  
281527 distant hills, to satisfy their curiosity.

## 281528 281529 281530 281531 CHAPTER CVI.

### 281532 281533 MARRIAGE OF CHÚDÁLÁ WITH SIKHIDHWAJA.

281534  
281535 Argument.--The Gandharva form of marriage, its Courtship and ceremonial  
281536 rites.

281537  
281538  
281539  
281540 Vasishtha resumed:--After the lapse of some days in this manner,  
281541 Chúdálá thus bespoke to her husband, in her guise of the pretended  
281542 Bráhmaṇ boy (or Kumbha).

281543  
281544 2. Hear me, O lotus eyed prince, she said, what I tell you in good  
281545 earnest; that since I am obliged to become a woman every night, and  
281546 continue to be so for ever more.

281547  
281548 3. I wish to fulfill the part of my womanhood, by joining myself to a  
281549 husband by legal marriage for all that time.

281550  
281551 4. I want to taste the pleasure of conjugal union, with a dear friend,  
281552 who is of his own accord so very friendly to me, and without any  
281553 endeavour on my part: so I hope you will interpose no difficulty in my  
281554 way.

281555  
281556 5. So I choose you sir, as my husband, of all others in the three  
281557 worlds: therefore be pleased to accept me for your wife every night.

281558  
281559 6. The delightful pleasure of conjugal union, has come down to us ever  
281560 since the commencement of creation; and therefore our obedience to the  
281561 ordinance of nature, can entail no guilt on our part.  
281562

281563 7. I desire this that we may do as we like, without desiring or  
281564 disliking anything; and be far from expecting the consequence of what  
281565 we like or dislike.  
281566

281567 8. Sikhidhwaja answered:--I see friend, neither any good nor evil, of  
281568 accepting your proposal; so you are at liberty to do as you like.  
281569

281570 9. Being possessed of the indifference of my mind, at every thing in  
281571 the world; I see everything in the same and in an equal light: so I let  
281572 you have your option as you may like.  
281573

281574 10. Kumbha replied:--If so, then I say that this day is very  
281575 favourable for celebrating the marriage ceremony; it is the full moon  
281576 of Srávana, and all lucky asterism according to my best calculation.  
281577

281578 11. On this day of the full moon, our marriage may take place both in  
281579 the day as well as night-time in the Gándharva form (by mutual choice  
281580 and consent).  
281581

281582 12. It will be celebrated either on the summit of the Mahendra  
281583 mountain, or on the delightful table-land thereabouts; or in the  
281584 grotto of some mineral mine, and in the light of the shining gems and  
281585 mineral ores in the mountain; (serving as lamps and candle lights in  
281586 the festivity).  
281587

281588 13. The rows of stately trees all around, will shed their flowers at  
281589 the nuptial ceremony; and the twining creepers on them, will represent  
281590 the dance of \_nanch\_ girls by their tremulous shaking. (Dance and music  
281591 being necessary accompaniments of marriage festivities).  
281592

281593 14. Let the bright luminary of the night, accompanied by his consort  
281594 train of shining stars, witness our marriage from the high sky with  
281595 their wide open and glaring eyes.  
281596

281597 15. Rise, O prince, for your marriage; and let us both hie to cull the  
281598 forest flowers, and prepare the sandal paste and collect the scattered  
281599 gems, in order to deck our nuptial seats therewith.  
281600

281601 16. Saying so, they both rose together, and culled the flowers and  
281602 collected the gems.  
281603

281604 17. Then in a short time, they repaired to the gemming steppe, and  
281605 heaped it with flowers of various kinds.  
281606

281607 18. They had their marriage vests and necklaces ready on the spot, and  
281608 the God of love helped with the supply of every thing required on the  
281609 occasion.  
281610

281611 19. Having thus prepared the paraphernalia of their nuptials, and  
281612 stored them in a golden grotto of the mountain, they both repaired to  
281613 the sacred stream of the heavenly Ganges Mandákiní, for making their  
281614 holy ablutions therein.  
281615

281616 20. Here Kumbha served as the priest, to lave the holy water profusely  
281617 on the lofty head and elevated shoulders of the prince; as the  
281618 elephantine clouds of Indra, pour the rain water in plenteous showers,  
281619 on the towering tops and height of hills.  
281620

281621 21. So also did the prince act the part of the ministering prince, and  
281622 washed the body of his beloved princess now in the form of Kumbha. Thus  
281623 did the two friends anoint and absterge by turns, the persons of their  
281624 quondam and future consorts.  
281625

281626 22. Bathed and purified, they adored the gods, the munis and the manes

of their ancestors, for the sake of their honour, and without any desire of getting any good or gain from them: for they well knew that they could benefit nothing their service, as the deities, the deified spirits and the divine sages.

23. They took their frugal and repast, as their nature and the course of the world required; and seasoned with the nectarine juice of their good and refined intelligence.

24. They wore the whitish barks of Kalpa trees, as their clean marriage raiments, and ate its fruits as their wedding cakes; then they repaired to the altar for their nuptial ceremony.

25. At this time the sun descended below his setting mountain, as if to consummate their conjugal union in secret.

26. As it now became dark and dusk they discharged their evening service and offered their prayers; and groups of stars now appeared on the plain of the firmament, to witness their union in marriage.

27. Then came the sable night the only friend of the happy pair, spreading the veil of darkness over the face of nature, and smiling with the blushing of snow white lotuses and lilies of the valley.

28. Kumbha collected the rich stones, and placed those gemming on the table land of the mountain, while Brahmá lighted his two lamps of the sun and moon together in the heavens.

29. Being then changed to the female form, Kumbha anointed the prince with the fragrant sandal paste, agallochum, camphor powder and pulverised musk.

30. She adorned his person with strings, bracelets and wristlets of flowers, and dressed in a robe of the thin bark of Kalpa tree.

31. His body was also decorated with the filaments of Kalpa plant, and clusters of párijáta flowers and with many other flowers and gems from his head to foot.

32. She appeared also at this time in her bridal garb and maiden like figure, with her big and swollen breasts, and with all her youthful grace and blandishments.

33. She thought that as she was now attired and appeared as a nuptial bride, she must now offer herself to a husband worthy to her.

34. Here am I as a lovely bride, said she to herself, and there is my husband in my presence; I must ask him to accept my hand, nor is this time to be slipped from hand.

35. So saying, she approached her husband sitting apart from her in the wood; and appeared as Rati--the goddess of love, was advancing towards her loving Káma.

36. She went to him and said:--"I am Madaniká by name and thy loving wife I therefore bow down at your feet, with the regard due to a husband."

37. So saying, the beauteous lady, bent down her head with female bashfulness; and made her obeisance to her lord, with the pendant locks on her head.

38. And then she said to him:--"O thou my lord! do thou adorn me with ornaments also, and then light the nuptial fire, to attest thy acceptance of my hand."

39. Thou appearest as exceedingly fair to my eyes, and makest me quite fond of thee; and thou seemest to me to surpass the God of love in the beauty of person, even when he wedded his Rati at first in his youthful

bloom.

40. O prince, these wreathed flowers on thy person, appear as the brightsome beams in the body of the moon; and those strings of flowers pendant on thy bosom, seem to me as the stream of Ganges, gliding on the breast of the Sumeru mountain.

41. With the flowing braided hairs on thy head, thou appearest as the mount of Mandara, with the clusters of creepers hanging down from its top; while thy head itself appears as golden lotus, with its hanging hairs resembling the filaments of the flower, and studded with strings of blackening bees.

42. The gemming ornaments and flowery decorations of thy person, add to it the lustre and gracefulness of the mount Meru, with its mineral ores on one side and its floral beauty on the other.

43. After her flattering speech was over, the new bride and bridegroom, and future husband and wife sat contented together, unmindful and forgetful of their past conjugal relation.

44. The brave princess now Madaniká by name, and the noble prince Sikhidhwaja the saint, both sat together on a golden seat (of the mineral mountain); which added fresh lustre to the beauty and decoration of their persons.

45. They were bedecked with their head dresses, garlands of flowers and ornaments of gems and pearls, and were furnished with flowers and ointments, and clad in fine cloths all over their bodies.

46. The young lady Madaniká blazed as Venus with her maddening beauty, and appeared as the goddess Gowrí--the surpassing paragon of beauty, at her wedding festivity.

47. The noble lord having embellished his noble lady with his own hands, thus spoke to her after her toilet; "O thou fawn eyed fairy, thou art as graceful as the goddess of grace and prosperity".

48. I pray for all that prosperity to attend on thee, as it does with Sachí.--The queen of heaven, in the company of her lord Indra; and as it subsisted between the mutual pairs of Hara and Gowrí; and Hari and his consort Lakshmí--the goddess of fortune.

49. Thou appearest as a limpid lake of lotuses, with thy breasts blooming like lotus buds; and thy black blue eyes resembling the cerulean lotuses (nilumbiums); and the sweet fragrance of thy lotus like person, inviting the buzzing bees fluttering all about thee.

50. Thou appearest likewise as a tender shoot of the Kalpa plant of Cupid, with thy rubicund palms resembling its reddish leaves; and thy swollen breasts likening to its blooming buds, and every part of thy body, is as delicate as its delicious fruits.

51. With thy cold and cooling body, and thy moon like face and its smiles as moon beams, thou art as beautiful as the full-moon, and equally delightful to sight.

52. Rise therefore my beauteous lady and ascend on the matrimonial altar, and there perform the marriage ceremony, standing on the slab of stone, marked with creeping plants and their fruits. (The gloss says, that this stone or stool, is also painted with the colours of the nine sorts of precious gems \_nava-ratna\_, that are sacred to the nine planets).

53. Vasishtha said:--The altar was studded with strings of pearls, and bunches of flowers suspended on all sides; and it had four large cocoanut fruits, hang over the four sides of its square.

54. There were pots filled with the holy water of Gangá set about it,

281765 and the sacred matrimonial fire was lighted amidst it, and fed with the  
281766 fuel of the sandal wood and other fragrances.  
281767

281768 55. They turned round the flaming fire by the right hand side, and then  
281769 sat on seats of leaves with their faces turned towards the east.  
281770

281771 56. After sitting on the altar, the matrimonial couple kindled the  
281772 nuptial fire, and made offerings of sesame seeds, and fried rice upon  
281773 its flames.  
281774

281775 57. The married pair turned again about the sacred fire, and offered to  
281776 each other their own selves and loves as their marriage dowries.  
281777

281778 58. They showed to one another their shining faces, as their nuptial  
281779 presents; and completed the ceremony by going round the fire, and  
281780 scattering the fried rice upon it.  
281781

281782 59. The husband and wife now parted other hands, from their hold of the  
281783 palms of one another; and their smiling faces, appeared as the lunar  
281784 disk on the new moon.  
281785

281786 60. After this they went to sleep on a flowery bedstead which they had  
281787 newly prepared before, when the moon had already run her course of the  
281788 first watch of the night.  
281789

281790 61. She cast her beams to fall aslant on the bedstead, as when the  
281791 attendant women cast their glances askance on the bridal bed.  
281792

281793 62. She next spread her bright beams all about the leafy bower of the  
281794 pair; as if to listen to the pleasant conversation, of the new married  
281795 couple.  
281796

281797 63. The pair having sat there awhile, in the light of the mineral  
281798 lamps, retired to their sleeping bed, which they had prepared  
281799 beforehand in a secluded spot.  
281800

281801 64. It was a bedding of flowers, and beset by heaps of flowers of  
281802 various kinds. (It is called the pushpa-talpa and is still in vogue  
281803 even in the present form of marriage).  
281804

281805 65. There were heaps of lotuses of golden hue, as also mandára and  
281806 other sorts of flowers, to drive away fatigue by their fragrance.  
281807

281808 66. The flat of the flowery bed of the bridal pair, resembled the  
281809 plane of the broad and bright moon, and a level surface covered by the  
281810 cooling ice.  
281811

281812 67. It bore likewise the resemblance of the wide sea, whose waters are  
281813 impregnated by the bright moon, and whose surface supplies a bed to  
281814 Ananta--the sleeping spirit of the endless God.  
281815

281816 68. The loving pair then lay themselves down, and rolled upon their  
281817 snow white bed of flowers; as when Mandara mountain, rolled about and  
281818 churned the Milky ocean.  
281819

281820 69. They passed their bridal night in mutual caresses and conversation  
281821 on topics of love, and the live long night glided before them as a few  
281822 moments only.  
281823

## 281824 CHAPTER CVII.

### 281825 THE ADVENT OF FALSE INDRA IN THE COTTAGE OF THE HAPPY PAIR.

281826  
281827  
281828  
281829  
281830  
281831 Argument.--The travels of the pair, and their meeting the false Indra,  
281832 and their call to Heaven.  
281833

281834  
281835 Now as the orient sun, gilded the world with his golden rays; the queen  
281836 consort of Sikhidhwaja, changed her form of Madaniká to that of the  
281837 Bráhmaṇ boy Kumbha.

281838  
281839 2. She stood confest as such before her friend, sitting in the cavern  
281840 of Mandara, where they lived in conjugal union together, as a pair of  
281841 sylvan deities by night.

281842  
281843 3. They roved about in the daytime, amidst the sylvan forests and  
281844 amongst the trees and plants loaded with fruits, and flowers of various  
281845 hues.

281846  
281847 4. They passed the day as the two loving friends together, and spent  
281848 the night as a wedded couple; and never separated from the company of  
281849 one another either by day or night.

281850  
281851 5. They rambled about the caverns and arbours of the mountain, and  
281852 sported under the bowers of támala and mandára trees.

281853  
281854 6. They roved about the skirts of Dardura, Kailása, Mahendra, Malaya,  
281855 Gandhamádana, Vindhádri and Lokáloka.

281856  
281857 7. On every third day or night, when Chúdálá found the prince to be  
281858 fast asleep; she used to take upon herself her former form of the  
281859 princess, and repair to her royal palace, whence she returned to her  
281860 husband in the forest, soon after her discharge of the state affairs as  
281861 before.

281862  
281863 8. Thus the loving pair lived as two friends by day, and as husband and  
281864 wife at night; both decked in flowers, and sleeping on their flowery  
281865 bed.

281866  
281867 9. They remained for a month in a gemming grotto of the Mahendra, and  
281868 under the shade of the delightful sarala trees; where they were  
281869 greatly endeared by the sylvan deities and the Kinnara foresters.

281870  
281871 10. They lived a fortnight in the harbour of Suktimat mountain, beset by  
281872 mandára trees and Kalpa plants; and feasted upon the fruits which they  
281873 could reach with their hands.

281874  
281875 11. They passed two months on the southern ridge of the winged mountain  
281876 of Maináka, and its bowers overhung by the fruits and flowers of the  
281877 celestial párijata trees.

281878  
281879 12. They dwelt a month in the valley of Jammu, at the foot of Himálayan  
281880 range and beside the Jambu river; they regaled on the fruits of Jám,  
281881 which gave its name to the whole country (Jambudwípa).

281882  
281883 13. They travelled through the northern Kuru country for ten days, and  
281884 for seven and twenty days, they sojourned in the districts lying north  
281885 of Kosalá. (Oudh).

281886  
281887 14. In this manner they passed over many countries and hilly districts,  
281888 living together as two friends by day, and as a conjugal pair at night.

281889  
281890 15. Thus many months rolled away in their travels through many places,  
281891 till there arose a thought in the mind of Chúdálá, to make a trial of  
281892 her associate, and said:--

281893  
281894 16. I will make a trial of the heart of my partner, and see whether it  
281895 is liable to have any attraction toward beauty and pleasurable objects.

281896  
281897 17. Thinking so, Chúdálá showed by her magic skill the god Indra,  
281898 sporting in the company of celestial nymphs in that forest.

281899  
281900 18. Sikhidhwaja seeing the god with his companion there, advanced  
281901 before him and worshipped him, as he deserved, and said:--  
281902

19. "O lord of gods!" will you deign to reveal unto me, the cause of your advent to this forest from your seat in the high and far distant heaven.

20. Indra replied:--It is the attraction of the virtues, that has brought us down to these woods, as the flying kites of the air are drawn on earth, by the string fastened in their breasts.

21. Now rise from here, and proceed with us to heaven; where the celestial nymphs are in eager expectation of seeing thee, since they have heard of your wondrous virtues.

22. Wear these sandals and hold the sword, and anoint thy body with the ointment of these pills, and ascend to the upper sky and thence to heaven, in the manner of \_siddhas\_ and perfect \_yogis\_.

23. On reaching to the region of the gods, you will enjoy all sorts of delights, which awaits on the living liberated souls in this world and the next, and to which I come to invite you at present.

24. No holy man like yourself, doth ever neglect the proffered occasion to their prosperity, nor should you scorn to take your heavenward course with ourselves at his moment.

25. Let there be no impediment to your ascent to and enjoyment of heaven, where you will enjoy your full bliss, and which will be blessed by your presence as the three worlds by that of Hari.

26. Sikhidhwaja said:--I know O lord of gods, the delights that there abound in heaven; but I have my heaven every where, and there is no particular place which I deem as heaven.

27. I am content every where, and am pleased with every place; and my soul being desirous of nothing from its fulness in itself, I am fully satisfied every where.

28. O God! if it be forever to remain in one place and in the same state, what you call heaven; then pardon me for I decline to it (because I am at liberty here to go wherever I like).

29. Indra answered:--I know, O holy saint! that those that have known the knowable, and are perfect in their understandings, are indifferent to their sensual gratification; it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny.

30. After the God had said so, the prince remained silent and returned no answer; when the God told him saying, "If you are resolved not to leave this place, then I must leave you here, and take my way to heaven".

31. Sikhidhwaja said:--I must not go there now ("though I may do so on some future occasion"). Upon this the God made farewell to Kumbha (who had invoked him down by his spell, and disappeared from the spot).

32. All the other Gods that were in the train of Indra, vanished also from view upon the disappearance of their chief; as the huge surges of the sea, subside in the deep together with their foaming froths, and the shoals of whales and fishes that played and lashed about the main, after a lull of the gales that had raised them.

CHAPTER CVIII.

MANIFESTATION OF CHÚDÁLÁ IN HER OWN FORM.

Argument:--Chúdálá's artifices to deceive Sikhidhwaja, and



Sikhidhwaja's strength of mind.

Vasishtha related:--The princess retracted the enchantment by which she had presented the God Indra before the prince; and was glad to find, that he had subdued (\_lit.\_--put to blush) his desire of enjoyment.

2. He remained with perfect tranquillity and equanimity of his mind, at the advent and in the presence of the God Indra, and was fearless and indifferent to and unmoved even by the persuasion of that God.

3. I will again try to know by some artifice or other, whether this prince is subject to the passions of anger or annoyance or any other feeling, which serve at best but to blind-fold the understanding.

4. With this intention she took upon her the form of the chaste Madaniká, at the approach of night; and when the moon had already appeared above that forest land.

5. The wind was blowing gently, bearing the sweet fragrance of flowers; and Sikhidhwaja was sitting by the side of a river, to perform his evening devotion.

6. At this time she entered her bower formed by the twining creepers, and decorated with garlands of flowers, resembling the covert of a sylvan goddesses.

7. She slept there on the bed of flowers decked by herself, and adorned with wreaths of flowers on her own person; she had her beloved one seated in her heart; and laid her on a pillow.

8. Sikhidhwaja sought for her in the gardens and groves, and found her out at last sleeping in the bower, with the pretty paramour enfolding her neck in his arms.

9. He had his hairs hanging on his neck and shoulders, and his beauteous body daubed with pasted sandal wood. He had a chaplet of flowers on his head, which was distorted from his crown, and lay loose on the pillow over which it rolled.

10. The flowing tresses of the mistress, fell in two fold braids, on her shoulder blades of golden hue; and hung over her ears and eye-brows and her cheeks and face.

11. He beheld the amorous pair, with their smiling faces; and both kissing and embracing one another, as when the ivy entwines a large tree. (Their bodies and lip-like leaves are joined together).

12. They lay with their wreathed flowers, hanging loosely on their persons; and both were enamoured of one another by the mutual contact of their bodies, which infused their reciprocal passion in the heart of each other.

13. They were both infatuated and ravished by their mutual love, and were both bruising their breasts on the bosoms of one another.

14. Seeing this, Sikhidhwaja felt no change in his disposition; but was rather pleased to find them sleeping so very happily in one another's embrace.

15. "Remain ye lovers, he said, as you are in your hearts' content; and I will put no obstacle in your way, nor make you afraid of me by my presence in this place." Saying so, he withdrew from there.

16. Immediately at this time, she also withdrew her charm, and disclosed herself as the beauteous Venus, and loving spouse of the prince.

17. She came out and saw the prince sitting in a crag of the mountain,

282041 in the posture of his intense meditation, and with both his eyes open.  
282042

282043 18. The lady Madaniká advanced towards him with a bashful countenance,  
282044 and then sat silent by his side with her down cast look and melancholy  
282045 appearance; as if abashed and ashamed of her past misconduct.  
282046

282047 19. Then as Sikhidhwaja was released after a moment from his  
282048 meditation, he cast his eyes upon her; and spoke to her with an  
282049 exceedingly sweet voice, which bespoke the frankness of his mind.  
282050

282051 20. Lady, said he why do you come so soon to me, and leave off the  
282052 enjoyment of thy happiness? Oh! happiness is the end and aim of all  
282053 beings on earth. (Oh happiness! our being's end and aim. Pope).  
282054

282055 21. Go, return to thy lover, and gratify him with all thy endearments;  
282056 because mutual love which is so much desired by all, and is hard to be  
282057 had by any in this world.  
282058

282059 22. Think not, madam, that I am at all angry or sorry for this affair;  
282060 as I am always contented in myself, with knowing the True One, that is  
282061 only to be known.  
282062

282063 23. Myself and my companion Kumbha, are always dispassionate in our  
282064 dispositions; but thou that art sprung from the curse of Durvása as  
282065 a woman, art ever at liberty to do whatever thou likest, without  
282066 incurring any displeasure of ours.  
282067

282068 24. Madaniká replied:--So it is! Oh highly favoured one of Heaven, who  
282069 knowest that women by their nature are ten times more passionate than  
282070 men, and should not therefore be chid on account of their gratification  
282071 of their natural passions.  
282072

282073 25. I am but a frail woman, and find you absorbed in deep meditation, I  
282074 could not choose other wise than take me a partner as you saw, in the  
282075 depth of the forest and in the night: (Solitude and the darkness of  
282076 night, being so very favourable to love affairs).  
282077

282078 26. The weak sex in general, and the maidens in particular, are ever  
282079 fond of paramour by their very nature for the gratification of their  
282080 lust, which they can never have the power to check.  
282081

282082 27. A woman becomes graceful in the company of man, and no anathema or  
282083 prohibition, nor the menaces of men, nor regard of chastity, is of any  
282084 avail to retard them from it.  
282085

282086 28. I am a damsel and a weaker vessel and an ignorant and independent  
282087 lass, therefore sir, it becomes you to forgive my fickleness, because  
282088 forgiveness is the most prominent feature of holiness.  
282089

282090 29. Sikhidhwaja replied:--Know my belle, that anger has no seat in my  
282091 heart, as there grows no plant in the sky; and it is only for fear of  
282092 incurring the ignominy of good people, that I must decline to take thee  
282093 as my spouse.  
282094

282095 30. But I can associate with thee as before in mutual friendship for  
282096 ever more, without bearing any yearning or grudge in our hearts, either  
282097 for or against one another (but remain in disinterested amity for life).  
282098

282099 31. Vasishtha replied:--After Sikhidhwaja had consented to continue in  
282100 his indifference and disinterested friendship, with his only companion  
282101 in the forest; Chúdálá was highly pleased to wit the nobleness of his  
282102 mind, and thus said to herself.  
282103

282104 32. O the transcendent tranquillity, which this lord of mine has  
282105 gained, and whose dispassionateness has set him above anger, and his  
282106 living liberation hath attained.  
282107

282108 33. No delight doth attract his heart, nor any excellence ever allures  
282109 his soul; whose mind is not elated by pleasure or prosperity, nor

depressed by pain or calamity.

34. Methinks all the imaginable perfections, have jointly met in his person; as the goddess of prosperity, is united with the personage of Náráyana. (The Lord is the model of all excellence and perfection).

35. It is now the proper time for me, to bring to his remembrance all and every thing relating to myself; by relinquishing my figure of Kumbha, and disclosing myself to him in my form of Chúdálá.

36. With this thought, she shuffled off her shape of Madaniká, and took the complexion of Chúdálá upon herself.

37. She then issued forth as Chúdálá, from out of the body of Madaniká, and stood confest before him, as a jewel when taken out of the chest and exposed to view.

38. The prince beheld her unblemished and lovely figure, and found his beloved Madaniká transformed to his wedded spouse Chúdálá again.

39. He saw his own wife present before him, like a lotus flower blooming in the spring; and as the goddess of prosperity rising out of the earth, or as a brilliant gem laid open from its casket.

#### CHAPTER CIX.

#### APPEARANCE OF CHÚDÁLÁ IN THE PRESENCE OF HER LORD.

Argument:--Recognisance of Chúdálá, relation of her adventures and reunion with her lord.

Vasishtha related:--Sikhidhwaja was surprised to see princess, so suddenly appearing before him; he looked upon her with his eyes staring with mute astonishment, and then broke his silence, with uttering the following words in his faltering speech.

2. What art thou, O lotus eyed maid, and whence comest thou to this place? why comest thou here, and how long hast thou been herein? say for what purpose dost thou abide in this forest.

3. Thy gait and figure, thy features and thy form, thy sweet smiles, manners and courtesy, bespeak thee plainly, to be an ectype or counterpart of the image of my wedded wife.

4. Chúdálá replied:--So it is my lord, as thou thinkest me to be thy lawful consort; I am no doubt thy princess Chúdálá, who has met thee today in her natural and undisguised form, as thou also hast found her as the same.

5. I assumed to me the counterfeit forms of Kumbha and others, only to remonstrate with thee on thy mistaken course; and used every art and stratagem to recall thee only to the right path.

6. Ever since thy foolish renunciation of thy kingdom, for the purpose of the performance of thy ascetic austerities in the forest. I have had recourse to the employment of every art, in order to reclaim thee to the right path of religion.

7. I awakened to the light of truth in my form of Kumbha, and all the other forms which I took upon myself, were chiefly intended for thy instruction (and rousing thee from thy lethargy).

8. The forms of Kumbha and others, were no real but magical appearance before thee; and thou that knowest the knowable, can very well discern the whole affair in your meditation.

282179  
282180 9. You will be convinced of all this, if you will but look into it by  
282181 the light of your meditation and not otherwise. After Chúdálá said so  
282182 far, the prince sat in his meditative mood and in the posture of his  
282183 meditation--\_yogásana\_.

282184  
282185 10. He saw the whole affair, rising and exhibiting itself plainly  
282186 before his mental vision; ever since the renunciation of his royalty,  
282187 until his meeting with Chúdálá at the end (from first to last).

282188  
282189 11. All these he saw rising in his soul, in one moment of his  
282190 meditation; and the successive events appeared before it, since the  
282191 resignation of his kingdom to the present instant.

282192  
282193 12. The prince felt glad in himself, at seeing all these in his  
282194 meditation; and he greatly rejoiced with his full open eyes, when his  
282195 meditation was over at the end of the scene.

282196  
282197 13. He extended both his arms with the hairs standing at an end of  
282198 his body through joy, and his countenance shining with the gladness  
282199 of his heart; while the fondness of his heart had its vent, in the  
282200 tears trickling in his eyes, and his limbs slackened by his want of  
282201 self-control.

282202  
282203 14. And then embraced her to his bosom, as a weasel does its mate  
282204 for a long time; and this continued embrace of theirs, indicated the  
282205 permanency of their passion for one another.

282206  
282207 15. No body nor even the hundred hooded Vásuki serpent, can express  
282208 with its hundred tongues, the height of the happiness which the happy  
282209 pair felt on this occasion of their reunion; when their two bodies met  
282210 together, like the two orbs of the sun and moon in their conjunction;  
282211 or as their two disks were joined in one, by adhesion of some paste or  
282212 clay.

282213  
282214 16. The two constant lovers continued in their close contact, like two  
282215 contiguous rocks sticking to one another; till at last they parted  
282216 apart, with the profuse perspiration of their bodies.

282217  
282218 17. They then gradually relaxed their arms from their mutual embraces,  
282219 and their hearts which had ere long over flowed with delight, became  
282220 now as light as two empty pots of water.

282221  
282222 18. They loosened their arms, and stared at one another with their  
282223 fixed and mute gaze of amazement; and they sat silent with their deep  
282224 felt love, after the fervour of their delight was over.

282225  
282226 19. Then did the prince lay his hand under the chin of his legal and  
282227 royal consort, and bespoke to her in soft and sweet words distilling  
282228 with honey.

282229  
282230 20. Matrimonial love, is righteous and sweeter far than the celestial  
282231 ambrosia itself; how then was it, O my moon faced love, that thou  
282232 couldst continue so long without tasting its sweets?

282233  
282234 21. Thou hast doubtless undergone much privation, and suffered  
282235 great pains in the absence of thy husband, and so also was the toil  
282236 exceedingly great, that thou hast taken on thyself, in order to redeem  
282237 me from the dungeon of the world.

282238  
282239 22. I know not with whom to compare thee, for the great wisdom that  
282240 thou hast displayed in thine act of my redemption, for even the pious  
282241 ladies Sachí and Arundhatí and the great goddesses Gourí, Gáyatrí and  
282242 Sri (Ceres) and Sarasvatí, fall short of thy admirable qualities.

282243  
282244 23. I see, my love, that even the personified powers of understanding  
282245 and prosperity, the persons of the graces and clemency, and the virtues  
282246 of forgiveness, sympathy and universal love, are unequal to thy  
282247 unequalled virtues and beauty.

24. I know no adequate recompense, that will compensate thy labour and repay my gratitude to thee, that hast spared no patience nor persevering pains, in the cause of my instruction and redemption.

25. O say, what retribution will requite thy pains, and gladden thy mind; for thy redeeming me from the dark pit of ignorance, and reclaiming me from the boundless wilderness of errors.

26. It is the true virtue of faithful wives, to raise their fallen husbands much more than the sástras or learning, riches, the spiritual guide and his teaching, can serve to save a man from his degradation. (Such accomplished wife, is very hard to be in India found in these days of degeneration).

27. Faithful and affectionate wives, are by far more serviceable to their husbands, than a brother or relation or any friend or servant, or even a \_guru\_ or one's riches ever can be.

28. The faithful wife is the best guide of man, and her person serves to be his best abode and attendant than anything else in this world. Therefore the wife deserves to be always regarded above all others, with utmost diligence and attention.

29. The happiness of both worlds depends entirely on the person of the disinterested and virtuous wife, who serves as a raft to her husband, for his going across the wide ocean of the perilous world.

30. How shall I, O virtuous lady! repay the recompense of what thou hast done for me, and whom I now regard as the wisest and best of all the virtuous ladies in the whole world.

31. Thy name must ever afterwards remain foremost of virtuous women in the world, in all future narratives of female virtues and respectable character among female sex.

32. Methinks the virtuous lady Arundhatí and others, whose names are immortalized for their virtues, in the record of sacred history, will feel jealous of thee as they came to learn thy chastity and other admirable qualities. So my dear, let me embrace thee again to my bosom.

33. Vasishtha related:--Saying so, Sikhidhwaja again held Chúdálá to his fast embrace, as the weasel does his mate in their mutual fondness.

34. Chúdálá said:--My lord, I was sorry to find you entirely devoted to your dry ceremonial duties, and it was for that reason, that I took so much pains to dissuade you from them, and lead you to the knowledge of the intelligent soul.

35. Now tell me, my lord, what shall we do in this place and what is the use of your extolling my virtues so far.

36. Sikhidhwaja replied:--O you most excellent among women, you are here at your liberty to do whatever you think best; as it is the prerogative of respectable ladies, to manage everything in their own way.

37. Chúdálá answered:--Now my lord! as you have come to know, that you are released from the network of this world, and are set free on the shore from all its broils: you must have perceived now that your past austerities were all in vain and gone for nothing.

38. You must have known that it is all in vain, when you say "I do this or that, and will get its reward, and will thus be settled in life etc."; say, do you smile to think of these and other vagaries of your simple understanding.

39. Do you know that these vagaries are the creatures of your avarice, and mere creations of your fancy? (because there is nothing that can do

or bring out of your will or by your own power).

40. Don't you yet perceive that these false creations of your imagination, are as unreal as the situation or appearance of mountains in the empty air?

41. Say what is it that you have learnt after all, what is it that you depend upon, and what is the object that you seek at present, and in what light you view all your bodily acts either of your past or future life.

42. Sikhidhwaja replied:--O dear lady, with thy blooming eyes, resembling the leaves of a full blown blue lotus, I am likewise situated in and at the same place, wherein thou art located also.

43. I am tranquil and alike (or likened to) the object of my meditation, and am situated in the true ego long after leaving the sense of my personality: I am arrived to that state (of rapturous delight) which is known to and felt by the heart only (lit, by way of the heart).

44. There is no power any where, nor even that of Hari and Hara, that is able to obstruct that heart-felt joy of mine, which makes me think myself as nothing else or less than the very intellect (or a particle--chinmātra) itself.

45. I am now free from errors, and liberated from the trammels of the world; I am neither this nor that, nor am I glad nor sorry at any thing or at any event in the world.

46. I am neither any gross or subtile matter, nor am I like a ray of the solar light, that emanates from the body of the sun, and falls below by traversing through the midday sky. (\_i.e.\_ The human soul is the image of God, and not a particle of the undivided essence of the Deity).

47. I am of the essence of that glorious light, which is ever without its increase or decrease; I am always tranquil and ever even in my nature, and I am quite at ease, having no desire of mine own, nor anything to expect from any body.

48. O thou most chaste lady, know me to be of that essence, which exists as extinct every where; I am what I am and what I cannot describe, and no other than this.

49. O beauteous lady, with thy eye balls glancing like the flitting waves of rivulets! I bow down to thee as my instructor; because it is by thy good grace that I have come across the turbulent ocean of the world.

50. I shall no more be soiled with the dirt of the earth, after being cleansed from it like a bit of gold from its alloy by repeated burnings.

51. I am quite calm and easy, quiet and free from passions, and never divided in my attention nor distracted in my mind. I am beyond all things, I am ubiquitous and all pervading, and am situated as I am (without any change in me).

52. Chúdálá said:--If you remain in this manner, O thou lord of my life, and dearly beloved one of my heart, then tell me, my lord, what is it that is now best agreeable to your most noble disposition.

53. Sikhidhwaja answered:--I know of nothing, O good lady, that is either delectable or detestable to me; I do the same as you do, and am exactly of the same mind like yours in every thing.

54. O thou that art as fair as the firmament, know that I have nothing to choose for myself, beyond what I am possest of; and leave it to you to choose and do whatever you think proper for us.

55. I will act as you will do, like your shadow or reflexion in the mirror; because my mind being devoid of its desire and effort, I will patiently bear with whatever comes to pass on me.

56. I will neither excite nor prevent, nor praise or blame thee for aught thou doest; but leave thee at thy full liberty, to do whatever thou best chooseth for thyself.

57. Chúdálá replied:--If it is so as you say, then hear me tell you what is best to be done by you at present; you are to set yourself to imitate the conduct of living-liberated persons, and set yourself released from your ignorance, by knowing the unity of the Deity, pervading all things in every place.

58. We are both as devoid of desires, as the empty void of the sky is without its population; but that which I wish to do is what you do not wish at all. (\_i.e.\_ I wish to manage the state, which you dislike to do).

59. Say what man is there, who neglects his life and livelihood, and remains only, in his intellect? (No one can make his intellectual culture without having his life and living). And as there are three stages of human life, namely, its beginning or boyhood, its middle or youth, and its end or old age, and we being situated in the midst of it, must do the duties appertaining to this state, before we proceed to the last stage of our being.

60. And as we are by birth the prince and princess of a realm, it is paramount on us to rule our state, and pass our days in the discharge of the duties of our royalty until our end.

61. Sikhidhwaja said:--Tell me, O fickle minded lady, what you mean by the three stages; and how we stand at the midmost one, without having a whit to care for the final one.

62. Chúdálá replied:--Know prince, that we are royal personages by births, and must all along continue as such from the first to the last stage of our lives.

63. Why then do you allow the imbecility and hermitage of old age, to overtake you in the prime of your youth; when it is your duty to remain in your city and palace, and govern your princely state.

64. And then I will reign there as thy consort queen, and crown the ladies in the royal apartment; and all young maidens of the city will dance about in jovialty, to see their prince and princess again in the royal palace.

65. And then the city glittering with its uplifted flags, and resounding with its loud beating drums, and decorated with wreaths of flowers hanging all about it; will resemble a vernal garden, smiling with its verdant plants, blooming buds and blushing flowers all around.

66. Vasishtha related:--Hearing these words of the princess, the king smilingly spoke to her in his mellifluous words, which bespoke them to proceed from the simplicity and frankness of his soul.

67. If such is your pleasure, O long sighted (eyed) lady, to incite me to earthly pleasures, then tell me what cause had I to slight the heavenly happiness, which was proffered to me by god Indra.

68. Chúdálá replied:--Know prince, that I also have no taste in earthly enjoyments, nor any great zest for its grandeur or greatness. I depend upon the bounty of nature, and live as I receive from her hand.

69. Hence I have no relish for heavenly joys or earthly royalty, nor do I derive any pleasure from the performance of virtuous and manly acts. My delight is in the undisturbed equanimity of my mind, and the

positive rest of my position.

70. It is only after I have lost my feeling of pleasure in something, and that of pain in another, that I gain my equanimity and indifference to both, and am settled in my perfect rest and tranquillity.

71. Sikhidhwaja responded:--You have rightly said, O large eyed dame, with your calm and cool understanding; that it is all alike, whether we get or lose a kingdom, since we derive no lasting good nor suffer great evil, either from its gain or loss.

72. Let us remain in perfect ease, by shunning all thoughts of pleasure or pain; and getting release of the envy, emulation and jealousy; and continue in the same state of thoughtlessness as we are at present. (Lovely lasting peace of mind, sweet delight of human kind; that neither envy nor ambition knows &c. see ode on contentment).

73. In this manner did the conjugal pair, pass the day in their sweet endearments and mutual conversation; and the day glided on swiftly and sweetly over their feast of reason and flow of the soul.

74. They rose on the departure of the day, to discharge their duties on the parting days; and though they were ill provided for the emergencies of night, yet they well knew how to suit themselves to every occasions in every place.

75. Disdaining heavenly bliss, the loving pair lived together in perfect contentment with their conjugal bliss; and they both slept in the same bed-stead, loving and loved by one another.

76. The live long night passed away swiftly in their heaven like happiness of conjugal enjoyment, and upon their conferral of reciprocal love and affection; and by exciting their anxiety for mutual embrace.

#### CHAPTER CX.

#### FINAL EXTINCTION OF SIKHIDHWAJA.

Argument:--Return of the Royal pair and retinue to their realm, their long reign therein until their ultimate extinction in the Divine source.

Vasishtha related:--Then rose the orient sun above the horizon, like a brilliant gem appearing out of its containing casket; and dispelled the darkness of the sky, as the blazing gem enlightens the room with its rays.

2. His dawning rays pierced the eyes of sleeping men, and oped their eyelids, as they open the folia of the closed lotuses; and they roused the lazy world to activity, as if the sun beams gave the sound of the morning bell. (The árāti bell is rung at dawn, like the matin cry of the Muezzin, to raise the sleeping men to their morning service).

3. The loving pair rose from their bed of flowers, in the grotto of the mount brightened by its mineral gold; and sat on their soft and cool leafy seats, to make their morning prayers and discharge their matin functions.

4. Then rose Chúdálá and stood before a golden urn of water, where she made the presence to take his solemn oath by the names of seven oceans of the earth. (This oath is more binding than swearing by the water of Ganges).

5. She then made him sit by the sacred water pot, and facing towards the rising sun in the east; and performed the rite of his installation to his kingdom, in this sequestered retreat.



282524  
282525 6. After the solemnity of the ceremony was over, they both sat on the  
282526 same bedding (vishtara), when the god like Chúdálá spoke to her husband  
282527 in the following manner:--  
282528

282529 7. Now my lord, leave off your quiet character of a \_muni\_ or hermit,  
282530 and assume the vigour of the eight rulers of the upper skies and nether  
282531 world. (These ruling powers are Indra, Varuna &c.).  
282532

282533 8. After Chúdálá had done speaking in this manner, the prince assented  
282534 to what she said; and told her that he will do as she bade him, and  
282535 return to my realm with you.  
282536

282537 9. He then said to the princess, who was standing at the post of the  
282538 warder (\_i.e.\_ who was in attendance); on her inaugurated lord. "Now  
282539 will I, my dear, install you in the rank of the queen regent in my turn  
282540 and return for yours."  
282541

282542 10. Saying so, he caused holy lavation in an adjacent pool, and  
282543 inaugurated as the regnant Regina of his royalty and realm.  
282544

282545 11. Then the prince requested her to exert the powers, of her  
282546 consummation in yoga meditation; and to produce and bring to their  
282547 presence a large force and retinue, as they wanted and thought suitable  
282548 to their royal dignity.  
282549

282550 12. Hearing these words of prince, the praiseworthy princess produced  
282551 by the power of her yoga, a body of forces, as large and over-spreading  
282552 as bodies of out-stretching clouds in the rainy season.  
282553

282554 13. They beheld their cloud like forces, to be composed of lines of  
282555 horses and elephants, and flags flying in the air in the form of  
282556 scattered clouds, while the forest land was covered over by the feet of  
282557 foot-soldiers.  
282558

282559 14. The sound of music, resounded in the hollow caves of mountains and  
282560 woods; and the flash of the coronets on the head of the soldiers, drove  
282561 away the darkness of the sky.  
282562

282563 15. Then the royal pair mounted upon a royal elephant, which exuded  
282564 with the perfume of its ichor; escorted by the army on both sides of  
282565 their procession.  
282566

282567 16. The prince Sikhidhwaja sat with the princess on the same seat,  
282568 and was accompanied by a mighty force composed of foot-soldiers and  
282569 chariots, that furrowed the ground as they drove on forward.  
282570

282571 17. The mighty force gushed out like a rolling mountain, and seemed to  
282572 blow off and break down the rock and highlands, as the cyclone carries  
282573 off every thing in its way.  
282574

282575 18. The prince then proceeded from the Mahendra mountain, seeing  
282576 on both sides the mountains and flatlands, rivers, forests and  
282577 habitations of men, as he went onward with his great array.  
282578

282579 19. He showed and pointed out to his royal consort, the places where he  
282580 sojourned before, on his way from out of his city, which he now beheld  
282581 in his heavenly brightness, upon his arrival there in a little time.  
282582

282583 20. All his chiefs and chieftains, advanced to meet their prince; and  
282584 welcomed with shouts of his victory, from their heart felt joy or from  
282585 the revival of their hopes; on the occasion of his happy return.  
282586

282587 21. The prince entered the city, accompanied by his two regiments on  
282588 both sides, and attended by bands of musicians playing in concord with  
282589 the singing and dancing party.  
282590

282591 22. He passed through the market place, and beheld the beauty of the  
282592 shops one after the other; and was hailed by groups of the city women,

who pelted their handfuls of flowers and fried rice at him, as he passed on by them.

23. He saw numbers of flags and banners hoisted on every side, and beheld strings of pearls hung over the doorways of houses. The women of the city were singing and dancing in merriment all around, and giving it the appearance of Kailasa--the happy abode of gods.

24. He entered his royal palace with all his retinue, and was welcomed by the congratulations of his courtiers and attendants. He gave due honors to all his servants, and then dismissed the train, as he entered the inner apartment.

25. He ordered a festivity to be observed for a week, and then employed himself to the management of the state affairs, and in conducting his meditation in the inner apartment.

26. He reigned over his realm, for the period of a thousand and ten rains; and desisted from bearing the burthen of their bodies, and expired together with his royal consort about the same time.

27. Having quitted his mortal frame, he obtained his extinction like an oilless and extinguished lamp, and attained the state, whence the high minded soul, has no more to return and be reborn on earth.

28. It was by his observance of equanimity, that he enjoyed the peaceful reign of above a thousand years; and had the good fortune to live and die together with the princess, with whom he became extinct in the deity at last.

29. It was by his sama-drishti or view of all persons and things with an even sight and in the same light, and his avoidance of fear and sorrow, together with his want of pride, envy and enmity, and the dispassionateness of his disposition, also his observance of the duties to which he was bound by his birth, that made him put off his death for more than a thousand cold seasons (years), and a peaceful reign for all time, with the co-partner of his felicity.

30. Now Rāma, try to imitate this prince, and be like him in every thing; whose virtues had made him the crown of all other Kings on earth; who enjoyed all the enjoyments of life, and lived a long life until he attended his final state of immortality. Do you, O Rāma! pursue your own callings, and never be sorry at any accident in life. Be ever prompt and vigilant in your duties, and enjoy the prosperity both of temporal enjoyments and spiritual liberations at once.

## CHAPTER CXI.

### STORY OF KACHA AND HIS ENLIGHTENMENT BY THE BRIHASPATI

Argument:--His coming to knowledge of himself by the instruction of his father Brihaspati.

Vasishtha related:--Now I have narrated to you fully, and finished my relation of the narrative of Sikhidhwaja; and hope you will imitate his example, to set you free from all sorrow and misery.

2. Shut out the visible world from thy sight, and shut in thy passions and affections in close confinement within thy heart; and continue with the dispassionateness of thy mind, for ever attached to the supreme spirit.

3. Reign in thy kingdom with the leteration of Sikhidhwaja, and conduct yourself in a manner, that may secure to you the fruition of both worlds (namely--the peace and tranquillity of thy mind in this and the

liberation of the soul in the next).

4. As Sikhidhwaja came by degrees to attain his enlightenment, so also did Kacha the son of Brihaspati receive the light of his reason, as I shall now relate unto you.

5. Rāma said, please to tell me sir, in short, how this Kacha the saintly son of the sage Brihaspati, came to his reason and right understanding, after he was deluded before by error as Sikhidhwaja.

6. Vasishtha began by saying:--Hear Rāma, another tale as interesting as that of Sikhidhwaja, and the manner in which Kacha the progeny of the god like Brihaspati was awakened to the light of truth.

7. As he has passed the period of his youth, and was about to enter the career of worldly life, and had ere this acquired the full knowledge of worlds and things, he proposed the following query to his father.

8. He said, tell me, O father, that knowest all righteousness, how the animal spirit that is bound to the body by means of the too thin thread of life, is released from the bondage of it in this temporary world.

9. Brihaspati replied:--The soul, my son, is well able to fly away easily and swiftly over the perilous ocean of the world, by means of its abandonment of concerns with it.

10. Vasishtha added:--Kacha hearing this holy dictum of his father, abandoned all his earthly properties and expectations, and left his house and went to the forest where he took his shelter.

11. Brihaspati was filled with sorrow at his departure; because it is the nature of good hearted men, to feel equal anxiety both at the union as well as the separation of their friends and inmates.

12. After the sinless Kacha had passed three and five years in his solitude, he came to meet unawares his reverent father, seeking for him in the wood.

13. The son rose and did homage to his venerable father, who embraced him in his arms and to his breast; and then bespoke to his father--the lord of speech, in words that flowed like honey from his lips.

14. Kacha said:--You see father, that I have for these full eight years, forsaken every thing and betaken myself to this solitary retreat, and still why is it, that I do not enjoy the lovely and lasting peace of mind which I have been seeking so long?

15. Vasishtha related--Upon hearing these sorrowful words of Kacha, the lord of speech for Brihaspati told him again to abandon his all, and then left him and made his way to the upper sky.

16. After his father's departure, Kacha cast off his mantle made of the bark and leaves of trees; when his frail body appeared out of it like the clear autumnal sky, after the setting of the sun and the stars of heaven.

17. He then removed to another forest, where he took shelter in the cave of a rock, that defended him from rains and rainy clouds, as the autumnal sky protects the landscape from the floods of rain.

18. He lived afterwards all apart on one side of a wood, with his naked body and tranquil and vacant mind, and breathed only the breath of his life; and as he was afflicted on one occasion in this state of his body and mind, he happened to see his father standing before him.

19. The pious son rose from his seat, and did reverence to his sire with all the marks of filial piety; being then clasped in his close embrace, he asked him in his faltering words as follows:--

20. Kacha said:--Behold my father how I have forsaken every thing, and have even cast away my ragged wrapper and my shelter of reeds and weeds; and yet why is that I do not find my rest in my god, and what must I yet do to attain to that state.

21. Brihaspati said:--I told you my son, to forsake your all, and this all means the mind, which comprehends all things in it; it is by forsaking your mind that you can gain your perfect felicity, because the learned know the mind to be all in all, on account of its being the container of every thing in itself, and there being nothing, besides the ideas of them in our minds.

22. Vasishtha related:--Saying so, the lord of speech--Brihaspati flew hastily into the sky; and his son Kacha, strove henceforth to relinquish the thoughts and operations of his mind.

23. But as found it impossible to subdue his mind, as also to suppress its action and motion; he then recalled his father to his mind, and thought in himself to be got into his presence.

24. He considered in himself, the mind to be no part of his body, nor anything among the known categories in nature; It is quite aloof and apart from all, and therefore perfectly guiltless in itself, why should I then abandon so innocent and constant a companion of mine.

25. I shall therefore have recourse to my father, to learn how and why the mind is accounted as the greatest enemy of men. Learning this fully from him, I will forthwith forsake it from me, and purchase my felicity thereby.

26. Vasishtha related:--Having thought so, Kacha went upward to the upper sky, and meeting the lord of speech there, he bowed down to him, and did his homage with filial love and affection.

27. He then called him aside, and asked him to tell him the true nature and form of the mind, so that he could be enabled to detect it thereby, and forsake it accordingly from him.

28. Brihaspati answered:--The mind is known as the egoism of a man, by men acquainted with the mental science or psychology; the inward feeling of one's egoism, takes the name of his mind and no more.

29. Kacha rejoined and said:--O sire of unlimited understanding, that art the preceptor of thirty-three millions of gods; explain to me this intricate point of identity of the mind or intellect or egoism.

30. I see the difficulty both of forsaking his mind, as also of his forgetting his egoism or self-personality; and own also the impossibility of one's consummation, without his relinquishing both of these; tell me now, O thou greatest of yogi thinkers, how is it possible to get rid of them in any wise.

31. Brihaspati answered:--Why my son, the demolition of our egoism is as easy as the twinkling of our eyelids, and easier far than the crushing of flowers; and there is not the least pain in your rejecting this feeling.

32. Now hear my boy tell you how this is to be done in a trice, and how it is to be removed like long standing bias of ignorance, by the true knowledge of the nature of a thing.

33. There is no such thing in reality my son, as what you call your egoism or personality; it is an unreality appearing as reality, and a false chimera like the ghost of little boys. (Men fear death as children fear to go in the dark, thinking there are ghost and goblins lurking therein of Bacon's Essays).

34. Like the fallacy of water in the mirage, and the mistake of a

serpent in the rope; and alike all other errors appearing as truths, the misconception of egoism is a mere delusion of the understanding.

35. As it is the delusion of our vision, that represents a couple of moons in the sky, and shows many things as their doubles; so it is the error of our understanding that presents to us our false egoism, instead of the one real and everlasting ego.

36. There is one real Ego alone, which is without beginning and end, and quite pellucid in itself; it is more transparent than the clear atmosphere, and an Intelligence that knows all things. (Pure omniscience).

37. He is always every where, as the light of all things and the life of all living beings; It is his essence only that spreads throughout all nature and shines in all her phenomena, as the same essence of water, displays itself in all the rolling surges and waves and moving bubbles in the sea.

38. Such being the case, tell me what is this special egoism of ours, and how and whence could a separate personality come to exist; where can you find dust to raise from water, or behold water to spring from fire. (Things of the same kind spring from the same source, and the product is never different from the original).

39. Shun my son your false belief of the difference of this one and that another, and thyself a quite another person (a tertium quid); and abstain to think thyself as a mean and contemptible being confined within the limits of space and time. (\_i.e.\_ Know thyself as identic with the boundless and everlasting spirit and no other).

40. Know thyself (soul) as unbounded by space and time, and ever overspread all over in thy essential transparency, which is always the same in all seeming varieties, the one invariable, pure and simple Intellect.

41. Thyself (soul) is situated, in the fruits, flowers and leaves of all the trees on every side of thee; and abides in every thing like the pith and marrow for its subsistence, and as moisture for its growth. The pure intellect eternally inheres in every thing as its soul and essence, tell me then O Kacha, whence you derive the belief of your egoism and personal existence (as an embodied person).

## CHAPTER CXII.

### A FANCIFUL BEING AND HIS OCCUPATION OF AIR DRAWN AND AIR BUILT ABODES.

Argument:--Man likened to a fantastic being, his egoism a mere phantasm, and his repeated births and bodies compared to aerial castles.

Vasishtha related:--Kacha the son of the divine preceptor Brihaspati, being thus advised by his venerable sire in the best kind of yoga meditation; began to muse in himself as one liberated from his personal entity, and lost and absorbed in essence of the sole and self-existent Deity. So says the sufi Sadi:--"Dui rachum badar kardam Eke binan Eke danam. &c." When I kept the duality of my personality out of my sight, I saw before me all blending in one, ineffable blaze of light.

2. Kacha remained quite freed from his egoism and meism, with the tranquillity of his mind, and cut off from all the ties of nature, and all apart from the bonds of worldly life. So I advise you, Ráma, to remain unchanged and unmoved amidst all the changes and movements of earthly bodies and vicissitudes of a mortal life.

3. Know all egoistic personality to total nihility, and never hesitate

to remove yourself from this asylum of unreality, whose essence is as nothing at all as the horns of a hare whether you lay hold on it or lose your grasp of it (and as inextricable and inexplicable as the horns of a dilemma).

4. If it is impossible for your egoism to be a reality, why then talk of your birth and demise or your existence and inexistence; which is as it were planting a tree in the sky, of which you can neither reap the fruits or flowers.

5. After annihilation of your egoism there remains the sole ego, which is of the form of intellect only and not that of fickle mind; It is tranquil and without any desire, and extends through all existence; it is minuter and more subtle than the smallest atom, and is only the power of intellection and understanding. (\_i.e.\_ the omniscience).

6. As the waves are raised upon the waters and the ornaments are made of gold; so our egoism springing from the original ego appears to be something different from it.

7. It is our ignorance or imperfect knowledge only that represents the visible world as a magic show, but the light of right knowledge, brings us to see the one and self-same Brahma in all forms of things.

8. Avoid your dubiety of the unity and duality (\_i.e.\_ of the singleness of the prime cause, and variety of its products); but remain firm in your belief of that state, which lasts after the loss of both (\_i.e.\_ the one and all the same). Be happy with this belief, and never trouble yourself with thinking any thing otherwise like the false man in the tale.

9. There is an inexplicable magic enveloping the whole, and this world is an impervious mass of theurgy or sorcery, which enwraps as thickly, as the autumnal mists obscure the firmament, and which is scattered by the light of good understanding.

10. Ráma said:--Sir, your learned lectures, like draughts of nectar, have given me entire satisfaction; and I am as refreshed by your cooling speeches, as the parching swallow is refrigerated by a shower of rain water.

11. I feel as cold within myself, as if I were anointed with heavenly ambrosia; and I think myself raised above all beings, in my possession of unequalled riches and greatness, by the grace of God.

12. I am never satiated to the fullness of my heart, at hearing the orations of thy mouth; and am like chakora or swallow that is never satiate with swallowing dewy moon-beams by night.

13. I confess to thee that I am never surfeited by drinking the sweet of thy speech, and the more I hearken to thee, the more am I disposed to learn from and listen to thee; for who is there so cloyed with the ambrosial honey, that he declines to taste the nectarine juice again?

14. Tell me sir, what do you mean by the false men of the tale; who thought the real entity as a nonentity, and look at the unreal world as a solar and solid reality.

15. Vasishtha related:--Now attend to me, Ráma, to relate unto you the story of the false and fanciful man; which is pleasant to hear, and quite ludicrous and laughable from first to last.

16. There lived once a man, like a magical machine somewhere; who lived like an idiot with the imbecility of his infantine simplicity, and was full of gross ignorance as a fool or block-head.

17. He was born somewhere in some remote region of the sky, and was doomed to wander in his ethereal sphere, like a false apparition in the air, or a mirage in the sandy desert. (as a phantom or phantasmagoria).

18. There was no other person beside himself, and whatever else there was in that place, it was but his self or an exact likeness of itself. He saw naught but himself, and aught that he saw he thought to be but his self.

19. As he grew up to manhood in this lonely retreat, he pondered in himself saying: I am airy and belong to the aerial sphere; the air is my province, and I will therefore rule over this region as mine.

20. The air is my proprietary right, and therefore I must preserve it with all diligence, then with this thought he built an aerial house for his abode, in order to protect and rule his etherial dominion.

21. He placed his reliance inside that aerial castle, from where he could manage to rule his aerial domain, and lived quite content amidst the sphere of his airy habitation for a long time.

22. But in course of time his air built castle came to be dilapidated, and to be utterly destroyed at last; as the clouds of heaven are driven and blown away in autumn, and the waves of the sea are dispersed by the breeze, and sunken down in a calm.

23. He then cried out in sorrow, saying; O my air built mansion, why art thou broken down and blown away so soon; and, O my air drawn habitation, where art thou withdrawn from me. In this manner, he wailed in his excessive grief and said; Ah, now I see, that an aerial something must be reduced to an aerial nothing.

24. After lamenting in this manner for a long time, this simpleton dug a cave in the vacuity of the atmosphere; and continued to dwell in that hollow cavity, in order to look up to his aerial realm from below. Thus he remained quite content in the closed air of the cave for a long period of time.

25. In process of time his cell was wasted and washed away, and he became immersed in deep sorrow upon the immersion of his empty cave.

26. He then constructed a hollow pot, and took his residence in its open bowel, and adapted his living to its narrow limits.

27. Know that his brittle earthen pot also, was broken down in course of a short time; and he came to know the frailty of all his habitations, as an unfortunate man finds the fickleness of all the hopes and helps, which he fondly lays hold upon.

28. After the breaking of his pot, he got a tub for his residence (like the tub of Diogenes); and from there he surveyed the heavenly sphere; as any one beholds it from his particular habitation.

29. His tub also was broken down in course of time, by some wild animal; and thus he lost all his stays, as the darkness and the dews of night, are dispelled and sucked up by the solar light and heat.

30. After he had sorrowed in vain for the loss of his tub, he took his asylum in an enclosed cottage, with an open space in the midst, for his view of the upper skies.

31. The all devouring time, destroyed also that habitation of his; and scattered it all about, as the winds of heaven dispersed the dried leaves of trees, and left him to bewail the loss of his last retreat and flitting shelter.

32. He then built a hut in the form of a barn house in the field, and thence watched over his estate of the air, as farmers keep watch and take care of their granaries in the farms.

33. But the driving winds of the air, drove away and dispersed his hovel, as they do the gathering clouds of heaven; and the roofless man

had once more to deplore at the loss of his last refuge.

34. Having thus lost all his abodes, in the pool and pot, in the cottage and hut; the aerial man was left to bemoan over his losses, in his empty abode of the air.

35. Being thus situated in his helpless state, the aerial man reflected upon the narrow confines of the abodes, which he had chosen for himself of his own accord; and thought on the multifarious pains and troubles, that he had repeatedly to undergo, in the erection and destruction of all his aerial castles by his own ignorance only.

## CHAPTER CXIII.

### THE PARABLE OF THE VAIN MAN CONTINUED.

Argument.--Interpretation of the parable of the Aerial man.

Ráma said:--Please sir, give me the interpretation of your parable of the false man, and tell me the allusion it bears to the fanciful man, whose business it was to watch the air or sky (and to make his new posts for that purpose).

2. Vasishtha replied:--Hear me, Ráma, now expound to you the meaning of my parable of the false man, and the allusion which it bears to every fanciful man in this world.

3. The man that I have represented to you, as a magical engine (máya yantra), means the egoistic man, who is led by the magic of his egoism, to look upon the empty air of his personality as a real entity (and whose sole care it is to preserve its vital air as its only property).

4. The vault of the sky, which contains all these orbs of worlds; is but an infinite space of empty void, as it was ere this creation came into existence, and before it becomes manifest to view.

5. There is the spirit of the inscrutable and impersonal Brahma, immanent in this vacuity and becomes apparent in the personality of Brahmá, in the manner of the audible sound issuing out of the empty air, which is its receptacle and support.

6. It is from this also that there rises the subtle individual soul with the sense of its egoism, as the vibration of current winds springs from the motionless air; and then as it grows up in time in the same element, it comes to believe its having an individual soul and a personality of its own.

7. Thus the impersonal soul being imbibed with the idea of its personality, tries to preserve its egoism for ever; it enters into many bodies of different kinds, and creates new ones for its abode upon the loss of the former ones.

8. This egoistic soul, is called the false and magical man; because it is a false creation of unreality, and a production of vain ignorance and imagination.

9. The pit and the pot, and the cottage and the hut, represent the different bodies, the empty vacuity of which, supplies the egoistic soul with a temporary abode.

10. Now listen to me to relate to you the different names, under which our ignorant spirit passes in this world, and begins itself under one or other of these appellations.

11. It takes the various names of the living soul, the understanding,



mind, the heart, and ignorance and nature also; and is known among men, by the words imagination, fancy and time, which are also applied to it.

12. In these and a thousand other names and forms, doth this vain egoism appear to us in this world; but all these powers and faculties are mere attributives of the true ego which is imperceptible to us.

13. The world is verily known to rest without its basis, in the extended and vacuous womb of the visible firmament; and the imaginary soul of the egoist is supposed to dwell in it, and feel all its pain and pleasure in vain. (But the sense of the unreality of the world, as also of one's personality, exempts from the sensations of pleasure and pain).

14. Therefore O Ráma, do not like the imaginary man in the fable, place any reliance in your false personality; nor subject yourself like the egoistic man, to the fancied pleasure and misery of this world.

15. Do not trouble yourself, like the erroneous man, with the vain care of preserving your vacuous soul; nor suffer like him the pain of your confinement in the hollow of the pit, pot and others.

16. How is it possible for any body, to preserve or confine the vacuous spirit in the narrow limit of a pot and the like; when it is more extended than the boundless sky, and more subtile and purer than the all pervading air.

17. The soul is supposed to dwell in the cavity of the human heart, and is thought to perish with the decay and destruction of the body; hence people are seen to lament at the loss of their frail bodies, as if it entailed the destruction of their indestructible soul.

18. As the destruction of the pot or any other hollow vessel, does not destroy the subtile air, which is contained in the same; so the dissolution of the body, does not dissolve the embodied and intangible soul.

19. Know Ráma, the nature of the soul, to be as that of the pure intellect; it is more subtile than the circumambient air, and minuter far than the minutest atom; it is a particle of our consciousness only, and indestructible as the all pervasive air, which is never to be nullified.

20. The soul is never born, nor does it die as any other thing at any place or time; it extends over the whole universe, as the universal soul of Brahma, which encompasses and comprehends all space, and manifests itself in all things.

21. Know this spirit as one entire unit, and the only real entity; it is always calm and quiet, and without its beginning, middle and end. Know it as beyond the positive and negative, and be happy with thy knowledge of its transcendental nature.

22. Now extricate your mind from the false cogitation of your egoism, which is the abode of all evils and dangers, and is an unstable thing depending on the life of a man; it is full of ignorance and vanity, and its own destruction and final perdition (in hell fire). Therefore get rid of your egoistic feeling, and rely only on the ultimate and optimum state of the one everlasting Deity.

#### CHAPTER CXIV.

#### SERMON ON DIVINE AND HOLY KNOWLEDGE.

Argument:--Consideration of the Real and unreal, and of good and evil; Exhortation to the former and Dehortation from the latter.

Vasishtha said:--The mind sprang at first from the supreme spirit of  
Brahma, and being possest of its power of thinking, it was situated in  
the Divine soul, and was styled as the Divine mind or intellect.

2. The fickle mind resides in the spirit of God as the feeling of  
fragrance abides in the cup of a flower; and as the fluctuating waves  
roll about in a river. Know, Ráma! the mind to radiate from its central  
point in Brahma, as the rays of the sun extend to the circumference of  
creation.

3. Men forget the reality of the invisible spirit of God, and view the  
unreal world as a reality; as deluded persons are apt to believe a  
serpent in a rope (as they do in magic play).

4. He who beholds the solar beams, without seeing the sun whence they  
proceed; views them in a different light than the light of the sun.  
(Whoso sees the world without its God, is an ungodly man, and sees a  
Godless world).

5. He who looks at the jewel without looking into the gold whereof it  
is made, is deluded by the finery of the jewellery, without knowing the  
value of the precious metal of which it is made.

6. He who looks at the sun together with his glory, or sees the  
sun-beams as not without the sun whence they proceed, verily beholds  
the unity of the sun with his light, and not his duality by viewing  
them separately. (The monotheism of vedánta comprises everything in the  
unity of the Divinity).

7. He who looks on the waves without seeing the sea, wherein they rise  
and fall, has only the knowledge of the turbulent billows disturbing  
his mind; and no idea of the calm waters underlying them (like the  
tranquil spirit of Brahma).

8. But who looks on the waves, without exception of the water of which  
they are composed; he sees the same water to be in common in all its  
swellings, and has the knowledge of its unity and commonalty in all its  
varieties.

9. In this manner, seeing the same gold in its transformation into  
sundry sorts of jewels; we have the knowledge of the common essence of  
gold in all of them, notwithstanding their formal distinctions to sight.

10. He who sees the flames only, and is unmindful of the fire which  
emits the flashes; is said to be ignorant of the material element, and  
conversant with its transient and evanescent flash only.

11. The phenomenal world presents its aspect in various forms and  
colours, as the multiform and variegated clouds in the sky; and whoso  
places his faith and reliance on their reality and stability, has his  
mind always busied with those changeful appearances.

12. He who views the flame as the same with its fire, has the knowledge  
of the fire only in his mind, and does not know the duality of the  
flame, as a thing distinct from its unity.

13. He who is freed from his knowledge of dualities, has his mind  
restricted to the one and sole unity; he has a great soul that has  
obtained the obtainable one, and is released from the trouble of diving  
into the depth of the duality and plurality of all visible objects.

14. Get rid of thy thoughts of the endless multiplicities and varieties  
of things, and keep thy mind fixed steadily within the cavity of thy  
pure intellect, and there employ it in the meditation of the supreme  
Intellect, in privation of the thoughts of all sensible objects. (This  
is the Buddhistic meditation of the soul only, by abstraction of the  
mind from all objects of sense).

283214  
283215 15. When the silent soul forms in itself its effort of volition, then  
283216 there rises in it the power of its versatile desires, like the force of  
283217 the fluctuating winds rising from the bosom of the quiet air.  
283218

283219 16. Then there rises the wilful mind from it, as a distinct and  
283220 independent thing of itself, and thinks in itself as the undivided and  
283221 universal Mind of the mundane world.  
283222

283223 17. Whatever the volitive mind wills to do in this world, the same  
283224 comes to take place immediately, agreeably to the type formed in its  
283225 volition.  
283226

283227 18. This mind passes under the various names of the living principle,  
283228 the understanding, the egoism, the heart &c.; and becomes as minute  
283229 as an animalcule and an aquatic mollusc, and as big as a mountain and  
283230 fleeter than the swiftest winds.  
283231

283232 19. It forms and sustains the world at its own will, and becomes the  
283233 unity and plurality at its own option; it extends itself to infinity,  
283234 and shows itself in the endless diversity of objects which fill its  
283235 ample space.  
283236

283237 20. The whole scenery of the universe, is nothing otherwise than a  
283238 display of the eternal and infinite mind; it is neither a positive  
283239 reality nor a negative unreality of itself, but appears to our view  
283240 like the visionary appearance in a dream.  
283241

283242 21. The phenomenal world is a display of the realm of the divine mind,  
283243 in the same manner as the Utopia and Elysium, display the imaginary  
283244 dominions formed in the minds of men; and as every man builds the airy  
283245 castle of his mind.  
283246

283247 22. As our knowledge of the existence of the world in the divine mind  
283248 alone, serves to remove our fallacy of the entity of the visible world;  
283249 so if we look into the phenomenal in its true light, it speedily  
283250 vanishes into nothing.  
283251

283252 23. When we do not consider the visibles in their true colour, but take  
283253 them in their false colour as they present themselves to view; we find  
283254 them to ramify themselves into a thousand shapes, as we see the same  
283255 sea-water in its diversities of the various forms of foam and froth, of  
283256 bubbles and billows, of waves and surges, and of tides and whirlpools.  
283257

283258 24. As the sea bears its body of waters, so doth the mind show itself  
283259 in the shape of its various faculties (which are in constant motion  
283260 like the waves of water); the mental powers are always busy with their  
283261 manifold functions under the influence of the supreme intellect,  
283262 without affecting its tranquillity. (The movements of the mental  
283263 powers, can never move the quiet intellect to action).  
283264

283265 25. Yet the mind doth nothing otherwise of itself and apart from the  
283266 dictates of the intellect, whether in its state of sleeping or waking,  
283267 or in its bodily or mental actions.  
283268

283269 26. Know that there is nothing anew, in whatever thou dost or seest or  
283270 thinkest upon; all of which proceed from the inherent intellect which  
283271 is displayed in all things, and in all the actions and thoughts of men.  
283272

283273 27. Know all these to be contained in the immensity of Brahma, and  
283274 besides whom there is nothing in existence; He abides in all things and  
283275 categories, and remains as the essence of the inward consciousness of  
283276 all.  
283277

283278 28. It is the divine consciousness that exhibits the whole of the  
283279 imaginary world, and it is the evolution of the consciousness, that  
283280 takes the name of the universe with all its myriads of worlds.  
283281

283282 29. Say how and whence rises your supposition of the difference of

things from one another, and wherefore you take this thing as distinct from the other; when you will know that it is your consciousness alone that assumes these various forms, and represents itself to you under the various shapes and colours. (If therefore there is no other object of which you are conscious besides our consciousness itself (\_i.e.\_ if there be nothing objective beside the subjective itself); then you have nothing to fear about the bondage of your soul to any object whatsoever; nor anything to care for your liberation from such bondage).

30. Ráma, relinquish at once the vanity of your egotism, together with all its concomitants of pride, self-esteem and others, and give up altogether your thoughts of bondage and liberation (proceeding from the belief of your objectivity and subjectivity); and remain quiet and self subdued in the continued discharge of your duties, like the holy Mahátmás of elevated souls and minds.

## CHAPTER CXV.

### DESCRIPTION OF THE TRIPLE CONDUCT OF MEN.

Argument.--Siva's interpretations of the three duties of action, Enjoyment and charity to his suppliant Bhiringi.

Vasishtha said:--Take my advise, Ráma, and strive to be an example or the greatest man in thy deeds, enjoyments, and bounty; and rely in thy unshaken endurance, by bidding defiance to all thy cares and fears. (\_i.e.\_ Remain as a rock against all accidents of life).

2. Ráma asked:--Tell me sir, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great bounty, which you advise me to practice.

3. These three virtues were explained long before by the God Siva, who holds the semi-circular disc of the crescent moon on his forehead; to the lord of the Bhiringis, who was thereby released from all disease and disquiet. (Were the fair Bhiringis the Fringis or Franks of modern times? If not, then who were this class of demigods?).

4. The God who has the horn of the moon as a crown on his head, used to hold his residence of yore, on a northern peak of the north polar mountain, together with all his family and attendants.

5. It happened that the mighty, but little knowing lord of the Bhiringis, asked him one day, with his folded palms, and his body lowly bending down in suppliant mood before the godlike lord of Umá. (Umá is the same in sound and sense with Ushá the dawn, appearing from the eastern ridge of the northmost mountain).

6. Bhiringi said:--Deign to explain to me, my lord, what I ask thee to tell for my knowledge; for thou knowest all things, and art the God of Gods.

7. Lord! I am overwhelmed in sorrow, to see the boisterous waves of this deep and dark world in which we have been buffeting for ever, without finding the calm and quiet harbour of truth.

8. Tell me, my lord, what is that certain truth and inward assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered mansion of this world.

9. The lord replied:--Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your relinquishment of everything (passion and relinquishment here are used in the senses of passivity and liberality).

283352  
283353 10. Bhringi rejoined:--Explain to me fully, my lord, what is meant by  
283354 being the greatest in action and passion; and what are we to understand  
283355 from the greatest liberality or abandonment of every thing here.  
283356

283357 11. The lord replied:--He is said to be the greatest actor, who does  
283358 his deeds as they occur to him, whether of goodness or of evil, without  
283359 any fear or desire of fruition. (\_i.e.\_ Who expects no reward of his  
283360 acts of goodness, nor fears for the retribution of some heinous deed,  
283361 which he could not avoid to do).  
283362

283363 12. He who does his acts of goodness or otherwise, who gives vent to  
283364 his hatred and affection and feels both pleasure and pain, without  
283365 reference to any person or thing, and without the expectation of their  
283366 consequences, is said to be the greatest actor in the theatre of this  
283367 world.  
283368

283369 13. He is said to act his part well, who does his business without  
283370 any ado or anxiety, and maintains his taciturnity and purity of heart  
283371 without any taint of egoism or envy.  
283372

283373 14. He is said to act his part well, who does not trouble his mind  
283374 with the thoughts of actions, that are accounted as auspicious or  
283375 inauspicious, or deemed as righteous or unrighteous, according to  
283376 common opinion. (\_i.e.\_ Best is the man that relies on his own probity,  
283377 and is not guided by public opinion).  
283378

283379 15. He is said to perform well his part, who is not affected towards  
283380 any person or thing, but witnesses all objects as a mere witness; and  
283381 goes on doing his business, without his desiring or deep engagement in  
283382 it.  
283383

283384 16. He is the best actor of his part, who is devoid of care and  
283385 delight, and continues in the same tone and tenor of his mind, and  
283386 retains the clearness of his understanding at all times, without  
283387 feeling any joy or sorrow at anything.  
283388

283389 17. He does his duties best, who has the readiness of his wits at the  
283390 fittest time of action; and sits unconcerned with it at other times,  
283391 as a retired and silent sage or saint (\_i.e.\_ discharge your business  
283392 promptly, but be no slave to service).  
283393

283394 18. He who does his works with unconcern and without assuming to  
283395 himself the vanity of being the doer of it, is accounted as the best  
283396 actor, that acts his part with his body, but keeps his mind quite  
283397 unattached to it.  
283398

283399 19. He is reckoned as the best actor, who is naturally quiet in his  
283400 disposition and never loses the evenness of his temper; who does good  
283401 to his friends and evil to his enemies; without taking them to his  
283402 heart.  
283403

283404 20. He is the greatest actor, who looks at his birth, life and death,  
283405 and upon his rising and falling in the same light; and does not lose  
283406 the equanimity of his mind under any circumstance whatever.  
283407

283408 21. Again he is said to enjoy himself and his life the best, who  
283409 neither envies anybody nor pines for any thing; but enjoys and  
283410 acquiesces to whatever is allotted to his lot, with cool composure and  
283411 submission of his mind.  
283412

283413 22. He also is said to enjoy every thing well, who receives with his  
283414 hands what his mind does not perceive; and acts with his body without  
283415 being conscious of it and enjoys everything without taking it to his  
283416 heart.  
283417

283418 23. He is said to enjoy himself best, who looks on at the conduct and  
283419 behaviour of mankind, as an unconcerned and indifferent spectator; and  
283420 looks upon every thing without craving anything for himself.

283421  
283422 24. He whose mind is not moved with pleasure or pain, nor elated with  
283423 success and gain, nor dejected by his failure and loss; and who remains  
283424 firm in all his terrible tribulations, is the man who is said to be in  
283425 the perfect enjoyment of himself.  
283426

283427 25. He is said to be in the best enjoyment of himself, who hails with  
283428 an equal eye of complaisance his decay and demise, his danger and  
283429 difficulty, his affluence and poverty, and looks on their returns and  
283430 revolutions, with an eye of delight and cheerfulness.  
283431

283432 26. He is called the man of greatest gratification, who sustains all  
283433 the ups and downs of fortune with equal fortitude, as deep sea contains  
283434 its boisterous waves in its fathomless depth.  
283435

283436 27. He is said to have the highest gratifications who is possest of  
283437 the virtues of contentment, equanimity and benevolence (lit. want of  
283438 malice); and which always accompany his person, as the cooling beams  
283439 cling to the disk of the moon.  
283440

283441 28. He too is greatly gratified in himself, who tastes the sour and  
283442 sweet, the bitter and pungent with equal zest; and relishes a savoury  
283443 and an unsavoury dish with the same taste.  
283444

283445 29. He who tastes the tasteful and juicy, as also the untasteful  
283446 and dry food with equal zest, and beholds the pleasant as well as  
283447 unpleasant things with equal delight, is the man that is ever gratified  
283448 in himself.  
283449

283450 30. He to whom salt and sugar are both alike, and to whom both saline  
283451 as well as saccharine victuals are equally palatable; and who remains  
283452 unaltered both in his happy and adverse circumstances; is the man who  
283453 enjoys the best bliss of his life in this world.  
283454

283455 31. He is in the enjoyment of his highest bliss, who makes no  
283456 distinction of one kind of his food from another; and who yearns for  
283457 nothing that he can hardly earn. (Happy is he, who does not itch beyond  
283458 his reach).  
283459

283460 32. He enjoys his life best, who braves his misfortune with calmness,  
283461 and brooks his good fortune, his joyous days and better circumstances  
283462 with moderation and coolness.  
283463

283464 33. He is said to have abandoned his all, who has given up the  
283465 thoughts of his life and death, of his pleasure and pain, and those of  
283466 his merits and demerits at once from his mind.  
283467

283468 34. He who has abandoned all his desires and exertions, and forsaken  
283469 all his hopes and fears, and effaced all his determinations from the  
283470 tablet of his mind, is said to have relinquished every thing in this  
283471 world, and to have freed himself from all.  
283472

283473 35. He who does not take to his mind the pains, which invade his body,  
283474 mind and the senses, is said to have cast away from himself, all the  
283475 troubles of his mortal state. (Because the mind only feels the bodily  
283476 and sensuous pains, and its unfeelingness of them is its exemption from  
283477 troubles).  
283478

283479 36. He is accounted as the greatest giver (forsaker) of his all, who  
283480 gives up the cares of his body and birth (life); and has abandoned the  
283481 thoughts of acts, deemed to be proper or improper for himself. (These  
283482 are the social, civil, ceremonial and religious acts, which are binding  
283483 on worldly people).  
283484

283485 37. He is said to have made his greatest sacrifice, who has sacrificed  
283486 his mind and all his mental functions and endeavours, before the shrine  
283487 of his self-abnegation.  
283488

283489 38. He who has given up the sight of the visibles from his view, and

does not allow the sensibiles to obtrude upon his senses, is said to have renounced all and every thing from himself.

39. It was in this manner that the lord of gods Mahádeva, gave his instructions to the lord of the Bhringis; and it is by your acting according to these precepts, that you must, O Ráma! attain to the perfection of your self-abnegation.

40. Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this way you become immaculate yourself, and come to be extinct in the self-same Brahma, where there is all peace and tranquillity.

41. Know one undecaying Brahma, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened throughout the whole existence; as it is the endless sky which comprehends and manifests all things in itself.

42. It is not possible for anything at all, whether of positive or potential existence, to subsist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.

43. O most righteous Ráma, look always to the inner soul within thyself, and perform all thy outward actions with the outer members of thy body, by forsaking the sense of thy egoism and personality; and being thereby freed from all care and sorrow, thou shalt attain to thy supreme felicity.

## CHAPTER CXVI.

### MELTING DOWN OF THE MIND.

Argument.--The Dissolution of the Mind and its Affections, as the only way for salvation of the soul.

Ráma said:--O all-knowing sage please to tell me, what becomes of the essence of the soul after one's egoism is lost in his mind, and both of them are dissolved into nothing.

2. Vasishtha replied:--However great and predominant is one's egoism over himself, and how much so ever its concomitant evils of pride and ignorance, may overpower on man; yet they can never touch the pure essence of the soul, as the water of the lake can not come in contact with the lotus-leaf.

3. The purity of the soul appears vividly in the bright and placid countenance of a man, after his egoism and its accompanying faults are all melted down in his mortified mind.

4. All the ties of our passions and affections are cut asunder and fall off, upon breaking the string of our desires, our anger becomes weakened, and our ignorance wears out by degrees (our desire or greediness being the root of all evils).

5. Our cupidity is weakened and wearied, and our covetousness flies away far from us; our limbs become slackened, and our sorrows subside to rest.

6. It is then that our afflictions fail to afflict as our joys cease to elate us; we have then a calm every where and a coldness in our heart.

7. Joy and grief now and then overcast his countenance, (as a cloud

and sunbeam hide the face of the sky); but they cannot over shadow his soul, which is bright as eternal day.

8. The virtuous man becomes a favourite of the Gods, after his mind is melted down with its passions; and then there rises the calm evenness of his soul, resembling the cooling beams of the moon.

9. He bears a calm and quiet disposition, offending and opposing to none, and therefore loved and honored by everyone; he remains retired and assiduous to his task, and enjoys the serenity of his soul at all times.

10. Neither wealth nor poverty, nor prosperity or adversity, however opposite they are to one another; can ever affect or mislead or elate or depress the minds of the virtuous (who have already melted them down in themselves).

11. Accursed is the man that is drowned in his ignorance, and does not seek the salvation of his soul, which is easily obtainable by the light of reason, and which serves to save him from all the difficulties of this world. (Reliance in the immortality of the soul, supports a man amidst all earthly calamities).

12. He that wants to obtain his longed for felicity, by getting over the waves of his miserable transmigrations in the vast ocean of this world; must always inquire in himself as what am I, and what is this world and what am I to be afterwards; what means this short lived enjoyments here, and what are the fruitions of my future state. These inquiries are the best expedients towards the salvation of the soul.

## CHAPTER CXVII.

### DIALOGUE BETWEEN MANU AND IKSHAKU.

Argument:--Manu's Exposition of the Inquiries what am I &c. to Ikshaku.

Vasishtha said:--Know Ráma, that the renowned king Ikshaku was the first founder of your race; and learn O thou progeny of that monarch, the manner in which he obtained his liberation.

2. Once on a time when this monarch was reigning over his kingdom, he came to think upon the state of humanity in one of his solitary hours.

3. He thought in himself as to, what might be the cause of the decay, disease, and death, as also of the sorrow, pleasure and pain, and likewise of the errors to which all living beings are subject in this mortal world.

4. He pondered long upon these thoughts, but was unable to find out the cause he so earnestly sought, and happening to meet the sage Manu one day, coming to him from Brahmá-loka or the seat of Bráhmans, he proposed the same queries to him.

5. Having honoured the lord of creatures, as he took his seat in his court; he said to him to be excused for asking him some questions to which he was impelled by his impatience.

6. It is by thy favour sir, that I take the liberty of asking thee the question, regarding the origin of this creation, and the original state in which it was made.

7. Tell me, what is the number of these worlds, and who is the master and owner thereof; and when and by whom is it said to be created in the vedas.



8. Tell me, how I may be extricated from my doubts and erroneous opinions regarding this creation, and how I may be released from them like a bird from its net.

9. Manu replied:--I see O king, that you have after a long time come to exercise of your reasoning, as it is shown by your proposing to me so important a question as this.

10. All this that you see nothing real (they are merely phenomenal and unsubstantial); they resemble the fairy castles in the air, and the water in the mirage of sandy deserts. So also anything which is not seen in reality, is accounted nothing in existence.

11. The mind also which lies beyond the six senses, is reckoned as nothing in reality; but that which is indestructible, is the only thing that is said to exist, and is called the Tatsat the only being in reality.

12. All these visible worlds and successive creations, are but unsubstantial appearances in the mirror of that real substance.

13. The inherent powers of Brahma, evolve themselves as shining sparks of fire; and some of these assume the forms of the luminous worlds; while others appear in the shapes of living souls.

14. Others again take many other forms, which compose this universe; and there is nothing as bondage or liberation here, except that the undecaying Brahma is all in all; nor is there any unity or duality in nature, except the diversity displayed by the Divine Mind, from the essence of his own consciousness (samvid).

15. As it is the same water of the sea, which itself is in the various forms of its waves; so doth the Divine Intellect display itself in every thing, and there is nothing else beside this. Therefore leave aside your thoughts of bondage and liberation and rest, secure in this belief from the fears of the world. (This is pantheistic belief of one God in all).

#### CHAPTER CXVIII.

#### CONTINUATION OF THE SAME.

Argument:--Manu's answers to the other questions of Ikshaku as "Whence is this creation &c."

Manu continued:--It is by the divine will, that the living souls of beings are evolved from the original intellect, (in which they are contained), as the waves rise from the main body of waters contained in the ocean.

2. These living souls, retain the tendencies of their prior states in former births, and are thereby led to move in their course of light or ignorance etc. in this world, and to accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.

3. The invisible soul is known in the knowable mind, which is actuated by it (the soul); as the invisible node of Rahu, becomes visible to us in the eclipse of the moon (which is affected by it): (so the mind acting under the impulse of the soul, becomes liable to pain or pleasure according to its desert).

4. Neither the preceptor of sástras nor the lectures of our spiritual preceptors, can show the supreme spirit before our sight; but it is our spirit which shows us the holy spirit, when our understanding rests in

its own true essence (apart from its egoism and meism).

5. As travellers are seen to be journeying abroad with their minds, free from all attainment and aversion to any particular object or spot; so the self-liberated souls are found to sojourn in this world, quite unconcerned even with their bodies and the objects of their senses.

6. It is not for good and Godly men either to pamper or famish their bodies, or quicken or weaken their senses; but to allow them to be employed with their objects at their own option.

7. Be of an indifferent mind (udásina) with regard to your bodies and all external objects; and enjoy the cool composure of your soul, by betaking yourself entirely to your spirituality.

8. The knowledge that "I am an embodied being" is the cause of our bondage in this world; and therefore it is never to be entertained by them, that are seekers of their liberation.

9. But the firm conviction that "I am no other than an intellectual being, and as rarefied as the pure air"; is the only belief that is able to extricate our souls from their bondage in this world.

10. As the light of the sun pierces and shines, both within and without the surface of a clear sheet of water; so doth the light of the Holy spirit, penetrate and shine both inside and outside of the pure souls of men, as well as in everything else.

11. As it is the variety of formation, that makes the various kinds of ornaments out of the same substance of gold; so it is the various dispositions of the one soul, that makes the difference of things in the world. (The same soul exhibiting itself in sundry forms).

12. The world resembles the vast ocean, and all its created are like the waves upon its surface; they rise for a moment, only to be succumbed to the latent flame of their insatiable desires.

13. Know all the worlds to be absorbed in the vast ocean of the universal soul of God, as all things are devoured by death or time (Kála), and lie buried like the ocean itself in the insatiable womb of Agastya or Eternity.

14. Cease to consider the bodies of men as their souls, and to behold the visibles in a spiritual light; rely solely in thy spiritual self, and sit retired from all except alone with thyself.

15. Men are seen foolishly to wail for the loss of their souls, though lying within themselves; as a fond mother moans on missing her child, forgetful of its sleeping upon her lap. (We miss our souls though situated within ourselves).

16. Men bewail for themselves as lost upon the loss of their bodies, and exclaim as it saying "Oh I am dead and gone" and so on, not knowing that their souls are ever undecaying and imperishable.

17. As the fluctuation of water shows many forms upon its surface, so the will of God exhibits the forms of all things in the divine Intellect. (Just as the active principle of our imagination, represents endless varieties of scenes in the mirror of our minds).

18. Now king, keep the steadiness of your mind, repress thy imagination and the flights of thy fancy; call thy thoughts home and confine them to thyself; remain calm and cool and unperturbed amidst all perturbations, and go and rule thy realm with thy self possession.

THE SAME SUBJECT CONTINUED.

Argument.--On the Expansion of Divine Powers, and the Perfection of Human Soul.

Manu resumed:--The Lord with his creative power exerts his active energy, and plays the part of a restless boy (in his formation of the worlds); and again by his power of re-absorption he engulphs all into himself, and remains in his lonesome solity.

2. As it is his volition that gives rise to his active energy for action, so it is his nolition that causes the cessation of his exertion, and the intromission of the whole creation in himself.

3. As the light of the luminous sun, moon and fire, and as the lustre of brilliant gems spread themselves on all sides; and as the leaves of trees put forth of themselves, and as the waters of a cataract scatter their liquid particles all about.

4. So it is the lustration of divine glory, which displays itself in the works of creation; which appears to be intolerable to the ignorant, who know not that it is the self-same god though appearing to be otherwise.

5. O! it is a wondrous illusion that has deluded the whole world, which does not perceive the divine spirit, that pervades every part of the universe.

6. He who looks on the world as a scenery painted in the tablet of the Divine Intellect, and remains unimpressible and undesirous of every thing, and quite content in his soul, has put an invulnerable armour upon himself (which no dart of error has the power to pierce).

7. How happy is he who having nothing, no wealth nor support, has yet his all by thinking himself as the all intelligent soul.

8. The idea that this is pleasurable and the other is painful, being the sole cause of all pains and anxiety, it is the consuming of these feelings by the fire of our indifference to them, that prevents the access of pain and affliction unto us.

9. Use, Oh King! the weapon of your restless anaesthesia (samádhi), and cut in twain the feeling of the agreeable and disagreeable, and pare asunder your sensation of love and hatred by the sword of your manly equanimity.

10. Clear the entangled jungle of ceremonious rites (karma kanda), by the tool of your disregard of the merit or demerit of acts (dharma adharma); and relying in the tenuity of your soul (as rarer than the rarefied air), shake off all sorrow and grief from you.

11. Knowing thy soul to be full of all worldly possessions, and driving all differences from thy mind, bind thyself solely to reason (viveka) and be free from all fabrications (kalpaná) of mankind; know the supreme bliss of the soul, and be as perfect and unfailing as itself, and being embodied in the intellectual mind, remain quite calm and transparent, and aloof from all the fears and cares of the world.

CHAPTER CXX.

CONTINUATION OF THE SAME. ON THE SEVEN STAGES OF EDIFICATION.

Argument:--The three stages of the seekers of Liberation, and the three others of the Liberated.

Manu continued:--Enlightenment of the understanding by the study of the sástras and attendance on holy and wise men, is said to be the first stage of yoga by yogis. (These seven stages have been spoken of before in other words in the Utpatti-prakarana).

2. Discussion and reconsideration of what has been learnt before, is second stage of yoga; the third is the rumination of the same in one's self and is known under the name of nididhyásana or self-communion of meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God. (This is called the atmásakshyat kara also; and all these four stages are expressed in the vedic text. [Sanskrit: átmávare svítavá mantabá nididhyásitava karttavasveti]).

3. The fifth stage is one of pure consciousness and felicity, wherein the living-liberated-devotee remains in his partly waking and partly sleeping state. (This is half hypnotism).

4. The sixth stage in one's consciousness of ineffable bliss, in which he is absorbed in a state of trance or sound sleep. (This is known as samádhi or hypnotism).

5. One's resting in the fourth and succeeding stages, is called his liberation, and then the seventh stage is the state of an even and transparent light, in which the devotee loses his self consciousness.

6. The state above turya or fourth stage, is called nirvána or extinction in God; and the seventh stage of perfection relates to disembodied souls only and not to those of living beings.

7. The first three stages relate to the waking state of man, and the fourth stage concerns the sleeping state, in which the world appears in the manner of a dream.

8. The fifth stage is the stage of sound sleep, in which the soul is drowned in deep felicity; and the unconsciousness of one's self in the sixth stage, is also called his turya or fourth state: (because it is beyond the three states of waking, sleeping or dreaming and sound sleep [Sanskrit: jagatnidrasusuptáh]).

9. The seventh stage is still above the turya state of self-unconsciousness; and which is full of divine effulgence, whose excellence no words can express nor the mind can conceive.

10. In this state the mind being withdrawn from its functions, it is freed from all thoughts of the thinkables, and all its doubts and cares are drowned in the calm composure of its even temperament.

11. The mind that remains unmoved amidst its passions and enjoyments, and is unchanged in prosperity and adversity, and retains full possession of itself under all circumstances, becomes of this nature both in its embodied and disembodied states of life and death.

12. The man that does not think himself to be alive or dead, or to be a reality or otherwise; but always remains joyous in himself, is one who is verily called to be liberated in his life time. (The happy minded are accounted as liberated in life).

13. Whether engaged in business or retired from it, whether living with a family or leading a single life (i.e. whether leading a social or solitary mode of life), the man that thinks himself as naught but the intellect, and has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

14. The man who thinks himself to be unconnected with any one, and to be free from disease, desire, and affections; and who believes himself to be a pure aerial substance of the divine intellect, has no cause to

be sorry for anything.

15. He who knows himself to be without beginning and end, and decay and demise, and to be of the nature of pure intelligence; remains always quiet and composed in himself, and has no cause for sorrow at all.

16. He that deems himself to belong to that intellect, which dwells alike in the minute blade of grass, as well as in the infinite space of the sky, and in the luminous sun, moon and stars, and as also in the various races of beings, as men, Nágas and immortals; has no cause whatever for his sorrow.

17. Whoso knows the majesty of the divine intellect, to fill all the regions both above and below and on all sides of him, and reflects himself as a display of his endless diversity, how can he be sorry at all for his decay and decline.

18. The man that is bound to (or enslaved by his desire), is delighted to have the objects he seeks; but the very things tending to his pleasure by their gain, prove to be painful to his heart at their loss. (Hence the wise are never elated or dejected, at either gain or loss of temporal things, but are ever pleased and content with their spiritual souls only which they can never lose).

19. The presence or absence of some thing, is the cause of the pleasure or pain of men in general; but it is either the curtailment or want of desires that is practiced by the wise. (The diminishing of desires is practiced by yogis in the fourth and its two succeeding stages; but its utter annihilation occurs only in the seventh and last stage of yoga).

20. No act of ours nor its result (whether good or bad), conduces either to our joy or grief, which we do with unconcern or little desire or expectation of its reward.

21. Whatever act is done with ardent employment of the members of the body, and the application of the whole heart, mind and soul to it, such an act tends to bind a man; otherwise an indifferent action like a fried grain, does not germinate into any effect.

22. The thought that I am the doer and owner of a deed, overpowers all bodily exertions, and sprouts fourth with results, that are forever binding on the doer (\_i.e.\_ an indifferent action may pass for nothing, but a conscious and meditated act is binding on the actor).

23. As the moon is cool with her cooling beams; and the sun is hot by his burning heat; so a man is either good or bad according as the work he does.

24. All acts which are done or left undone, are as fugacious as the flying cotton on cotton trees; they are easily put to flight by the breath of understanding (Jnána or wisdom). All the acts of men are lost by discontinuance of their practice (as in Jnána khanda).

25. The germ of knowledge growing in the mind, increases itself day by day, as the corn sown in good ground soon shoots forth into the paddy plant.

26. There is one universal soul, that sparkles through all things in the world, as it is the same translucent water, that glistens in lake and large oceans and seas.

27. Withhold sir, your notions of the varieties and multiplicities of things, and know these as parts of one undivided whole, which stretches through them as their essence and soul.

CONTINUATION OF THE SAME.

Argument.--The causes of the Elevation and degradation of living being.

Manu continued:--The soul is originally full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, whence it has the name of the living soul (which is subjected to misery). This corresponds with the scriptural doctrine, that man was originally made in the image of his Maker (i.e. full of bliss); but being tempted by delusion to taste the forbidden sweetness, became the mortal and miserable human soul.

2. But when the desire of pleasure, is lessened by the viveka or discriminative knowledge of man, he forsakes his nature of a living and mortal being, and his soul becomes one with the supreme spirit. (Man by his knowledge retrieves his godly nature).

3. Do not therefore allow your desire of earthly enjoyment, to draw your soul up and down to heaven and hell; as a bucket tied in its neck with a cord, is cast down and again lifted up from a well.

4. Those selfish folks who claim something as theirs from that of another, are grossly mistaken and led into error, and are destined like the dragging bucket to descend lower and lower. (The more niggardliness the more degradation or the more selfishness the greater baseness).

5. He who gets rid of his knowledge that, this is I and that is another, and that this is mine and that is the others, gradually rises higher and higher according to his greater disinterestedness. (Disinterestedness characterises an elevated mind).

6. Delay not to rely your dependance in your enlightened and elevated soul, stretching over and filling the whole space of the sky, and comprehending all the worlds in it. (This magnanimity is characteristic of the catholicity of Hindu religion).

7. When the human mind is thus elevated and expanded beyond all limits, it then approaches the divine mind, and is assimilated to it. (This extinction is called its nirvána).

8. Any one who has arrived to this state, may well think in himself to be able to effect whatever was done by the Gods Brahmá, Vishnu, Indra (by his intellectual body Varuna and others; who were of such elevated souls and minds).

9. Whatever acts are attributed to any of the Gods or other persons, is no more than the display of divine pleasure in that form.

10. Whoso is assimilated to the divine intellect, and has become deathless and unmindful of his mortal state, has a share of supreme felicity for his enjoyment, which bears no comparison: (unspeakable delight attends on the soul of the spiritualist).

11. Continue to think this world as neither a vacuum nor a plenum; nor a material or spiritual substance. It is neither an intellectual being, nor a quite insensible thing.[A]

[A] Should you think it a nullity by the Sruti which says neti-neti it is naught, you deny the creatorship of God, who has created it as something substantial and tangible.

Again on the other hand, if you consider it as a hypostatic reality, you introduce in that case positive duality, beside the reality of one unity alone. So every other position being liable to objection, you must think it as neither the one nor the other, but as something incomprehensible, or reflexion of the Divine Mind.

12. By thinking in this way, you will have composure of your disposition, or else there is no separate place or time or condition for your liberation or salvation.

13. It is by the absence of our egoism and ignorance, that we get rid of our personal existence, and it is our contemplation of the nature of God, and his presence before us in our meditation (sákshat kára) of him, that constitutes our \_moksha\_ or liberation.

14. It is the even delight and perpetual tranquillity of the soul, that constitutes our bliss and liberation; and these are to be obtained by means of calm and cool reasoning in the sense of sástras, avoiding all impatience and fickleness of our mind and temper, and the pleasure derived from our taste in poetry and light studies and trifling amusement. (It requires us to be free from the fluctuations of our desires and options of which there is no end).

## CHAPTER CXXII.

THE SAME. MANU'S ADMONITION TO IKSHAKU.

Argument.--On the Elevation of Humanity and its ultimate liberation.

Manu continued:--Now the living liberated yogi, in whatever manner he is clad, and however well or ill fed he may be, and wherever he may sleep or lay down his humble head, he rests with the joy of his mind, and in a state of perfect ease and blissfulness, as if he were the greatest emperor of the world. (Hence the fakirs are called \_shah sahibs\_ by people).

2. He breaks down all the bonds of his caste and creed, and the rites and restraints of his order by the battery of the sástra; and roves freed from the snare of society, as a lion breaking loose from his cage, and roaming rampant every where. (Here the sástra means the upanishads on the esoteric faith of spiritual freedom).

3. He has his mind abstracted from all sensible objects, and fixed on an object which no words can express (\_i.e.\_ the unspeakable rapture of his mind); and he shines forth with a grace in his face, resembling the clearness of an autumnal sky.

4. He is always as deep and clear (\_i.e.\_ grave in his mind and clear headed), as a large lake in a valley; and being rapt in holy and heavenly joy, he is always cheerful in himself, without his care for or want of anything else.

5. He is ever content in his mind without having anything for his dependance, or any expectation of the reward of his actions; and is neither addicted to any meritorious or unworthy acts, nor subject to joy or grief for aught of pleasure or pain.

6. As a piece of crystal does not receive or emit any other colour in its reflexion, excepting that of its pure whiteness; so the spiritualist is not imbued with the tinge of the effects of his actions. (\_i.e.\_ The spiritualist does not benefit by the retribution of his acts).

7. He remains indifferent in human society, and is not affected either by the torture or subministration of his body; he deems his pain and pleasure as passing on his shadow, and never takes them to his heart, as they do not touch his intangible soul. (It was by virtue of this indifference, that the holy saints did not shrink under their persecutions and martyrdom).

8. Whether honoured or slighted by men, he neither praises nor

is displeased with them; and remains himself either connected or unconnected with the customs and rules of society.

9. He hurts no body, nor is hurt by any; and may be free from the feelings of anger or affection, fear and joy (and other passions which are allotted to humanity).

10. No one can have the greatness of mind of his own nature, but it is possible for the author of nature, to raise the greatness of mind even in a boy.

11. Whether a man quits his body (dies) in a holy place, or in the house of a low chandála; or whether one dies at this moment (in youth), or many years afterwards (in old age).

12. He is released from his bondage to life, no sooner he comes to his knowledge of the soul and gets rid of his desires; because the error of his egoism is the cause of his bondage, and the wasting of it by his knowledge, is the means of his liberation.

13. He the living liberated man is to be honoured and praised, and to be bowed down to with veneration, and regarded with every attention, by every one who is desirous of his prosperity and elevation. (Because we honour ourselves by honouring the great).

14. No religious sacrifice nor wilful austerity, no charity nor pilgrimage, can lead us to that supremely holy state of human dignity; which is attainable by us only by our respectful attendance upon the godly, who have got rid of the troubles of the world. (Hence attendance on saints and at their holy shrines, is accounted as productive of our sanctity).

15. Vasishtha said:--The venerable sage Manu, having spoken in this manner, departed to the celestial abode of his sire Brahmá; and Ikshaku continued to act according to the precepts, which were delivered to him by the sacred seer.

## CHAPTER CXXIII.

### ON THE DIFFERENCE BETWEEN THE KNOWING AND UNKNOWING.

Argument.--Theoretical and Practical Yogas and the practices of Aerial journey &c.

Ráma said:--Tell me sir, that art most learned in spiritual knowledge, whether the living liberated man of this kind (as you have described) attains to any extraordinary power; (or remains neutral with his theoretical knowledge of yoga only).

2. Vasishtha replied:--The all-knowing sage, has sometimes a greater knowledge of one thing than another, and has his mind directed in one particular way than any other; but the learned seer of a contented mind, has his soul quite at rest in itself.

3. There are many that have by their consummate knowledge of particular mantras, tantras, and the virtues of certain minerals, attained the power of aerial flight &c.; but what is there that is extraordinary in these (when these powers are in constant practice in the flight of ordinary birds and flies?).

4. So the powers of self-expansion and contraction &c., have been acquired by others by their constant practice of the same, (anima, laghima and the like), which are disregarded by other seers in spiritual knowledge.



284180 5. There is this difference of these knowing seers, from the bulk  
284181 of idle practitioners in yoga, that they are content with their  
284182 dispassionate mind, without placing any reliance in practice.  
284183  
284184 6. This is verily the sign of the unobtrusive seer in yoga, that he  
284185 is always cool and calm in his mind, and freed from all the errors of  
284186 the world; and in whom the traces of the passions of love and anger,  
284187 sorrow and illusion and the mischances of life are scarcely visible.  
284188  
284189  
284190  
284191

## 284192 CHAPTER CXXIV.

### 284193 THE STORY OF THE STAG AND THE HUNTSMAN.

284194  
284195  
284196 Argument.--Degradation of the divine soul of man to the state of the  
284197 animal soul.

284198  
284199  
284200 Vasishtha said:--Know now that the Lord (Divine soul), stops to take  
284201 upon itself of the nature of the living or animal soul, as a Brahman  
284202 (by birth) assumes the character of a vile sudra for some mean  
284203 purpose, by disregarding the purity of its original nature. (This is  
284204 the degradation of the lordly and blissful soul, to the state of the  
284205 sensitive animal soul, by reason of its meaner propensity).  
284206

284207 2. There are two kinds of living beings, that come into existence in  
284208 the beginning of the repeated creations; the one coming into existence  
284209 without any causality, and are thence called to be causeless or  
284210 uncaused (such as that is they are not made like pots and the like  
284211 (\_ghatádi\_)), by means of the instrumental causality of the potters  
284212 wheel, stick &c.  
284213

284214 3. Thus the soul emanating from the Divine, is subjected to various  
284215 transmigrations, and becomes many kinds of beings (in succession),  
284216 according to its previous acts and propensities. (Thus it is the  
284217 tendency of the soul towards good or evil, that is the cause of its  
284218 rise and fall or elevation or degradation).  
284219

284220 4. All beings emanate originally without any cause, from the source of  
284221 the divine essence; and then their actions become the secondary cause  
284222 of continuous transmigrations (until the end of the world). (All souls  
284223 are bound to their revolutions in repeated births, until their final  
284224 extinction in the deity on the last day of resurrection, or by their  
284225 prior liberation by \_mukti\_ or \_nirvána\_).  
284226

284227 5. The personal acts of men, are the causes both of their happiness as  
284228 well as misery; and again the will which is produced by the conscious  
284229 knowledge of one's self, becomes the cause of the action (\_i.e.\_ the  
284230 will proceeding from one's consciousness of himself, is the cause of  
284231 his action, which again becomes the cause of his pleasure or pain as  
284232 its result).  
284233

284234 6. Now this will or desire of any action or fruition, being likewise  
284235 the cause of one's bondage to this world, it is to be got rid of for  
284236 his liberation from it; and this what they call \_moksha\_, is no more  
284237 than our release from the bond of our desire. (Every wish enchains the  
284238 soul to earth, and drags it along to repeated birth).  
284239

284240 7. Be therefore careful to make your choice of what is right and  
284241 proper, from whatever is wrong and improper; and try betimes to  
284242 contract your wishes within the narrowest scale.  
284243

284244 8. Do not let yourself to be possessor or possess of any thing or  
284245 person, but give up thinking on anything, beside what remains after  
284246 the thoughts of all other things. (\_i.e.\_ Think alone of thine and the  
284247 supreme soul, which remains in the absence of everything else).  
284248

9. Anything to which the senses are addicted at all times, serves to bind the soul the more that it has its zest for the same; as also to unbind and release the mind in proportion to the distaste which it bears to it. (i.e. Love a thing to be enslaved to it, and hate the same to be saved from it).

10. If there is anything which is pleasing to thy soul, know the same as thy binding string to the earth; if on the contrary thou findest nothing to thy liking here, you are then freed from the trammels of all the trifles on earth.

11. Therefore let nothing whatever tempt or beguile thy mind, to anything existent in either the animate or inanimate kind; and regard everything from a mean straw to a great idol as unworthy of thy regard.

12. Think not thyself to be either the doer or giver, or eater or offerer, of whatsoever thou doest or givest, or eatest or offerest in thy holy oblations of the Gods; but art quite aloof from all thy bodily actions, owing to the immaterial nature of thy self or soul.

13. Concern not thyself with thy past acts, or thy cares for future, over which thou hast no command; but discharge well thy present duties, as they are and come to thy hand.

14. All the feelings and passions of men, as their appetites, desires and the rest, are strung together with their hearts; and therefore it is requisite to sever these heart strings with the weapon of a brave and strong heart (because the feelings are fostered in weak hearts and minds only).

15. Now break your sensuous mind by the power of your reasoning mind, and restrain its rage of running into errors; as they break the iron pegs by force of iron hammers (and remove one thing by another of the same kind--similia similibus curantur.)

16. So intelligent men rub out one dirt by another, and remove one poison by another poisonous substance; and so do soldiers oppose one steel by a weapon of the same metal.

17. All living beings have a triple form, composed of the subtile, solid and the imperceptible spiritual bodies; now lay hold and rely on the last, in utter disregard of the two former.

18. The solid or gross body, is composed of the hands, feet and other members and limbs; and subsist in this nether world upon its subsistence of food only.

19. The living being has an intrinsic body also, which is derived from within; and is composed of all its wishes in the world, and is known as the mental or intellectual part of the body.

20. Know the third form to be the transcendental or spiritual body, which assumes all forms, and is the simple intellectual soul; which is without its beginning or end, and without any alteration in its nature.

21. This is the pure turya state, wherein you must remain steadfast as in that of your living liberation; and reject the two others, in which you must place no reliance.

22. Ráma said:--I have understood the three definite states, of waking, dreaming, and sound sleep, as they have been defined to me; but the fourth state of turya is yet left undefined, and I beg you to explain it clearly unto me.

23. Vasishtha answered:--It is that state of the mind, in which the feelings of one's egoism and non-egoism, and those of his existence and inexistence are utterly drowned under a total impassibility; and the mind is settled in one invariable and uniform tenor of tranquillity and transparency.

24. It is that state in which the selfish feelings of mine and thine, are altogether wanting; and in which one remains as a mere witness and spectator of the affairs of life. This is the turya state of living liberation. (It is the state of a philosopher who lives to see and philosophise and mix with nothing).

25. This is neither the state of waking, owing to its want of any wish or concern, nor it is the state of sound sleep, which is one of perfect insensibility.

26. It is that calmness in which the wise man sees every thing, to be going on in the world; and it is like the state of insensibility of the ignorant, in which they perceive no stir in the course of the world. (The calmness of the wise like the dullness of others is their turya also).

27. The evenness of the mind after subsidence of every jot of its egotism in it, like the setting of the turbid waters underneath, is the turya state of the insouciance of the soul.

28. Hear me relate to you an instance on this subject, which will confer as clear a light to your enlightened mind, as that of all seeing Gods.

29. It happened once that a huntsman, roaming for his prey in some part of a forest, chanced to see a sage sitting silent in his solitude; and thinking it as something strange, he accosted him saying:--

30. Have you seen, O sage, a wounded stag flying before me this way, with an arrow fixed in its back?

31. The sage replied:--You ask me, where your stag has fled; but my friend, know that sages like ourselves and living in the forest, are as cool as blocks of stone (and insensible of every occurrence on earth).

32. We want that egoism which enables one, in conducting the transactions of the world; and know my friend, that it is the mind, which conducts all the actions of the senses. (All actions of the organs of senses being under the direction of the mind, as well as all sensible perceptions under its attention).

33. Know that the feeling of my egoism, has been long before dissolved in my mind; and I have no perception whatever of the three states of waking, dreaming and sound sleep. But I rest quiet in my fourth state of impossibility, wherein there is no vision of the visibles.

34. The huntsman heard these words of the sage, but being quite at a loss to comprehend its meaning, he departed to his own way without uttering a word.

35. I tell you therefore, O Ráma, there is no other state beyond the fourth or turya quietism; it is that unalterable impassivity of the mind, which is not to be found in any other.

36. The waking, dreaming and sound sleep, are the three palpable conditions of the mind; and these are respectively the dark, quiet and insensible states, in which the mind is situated in this world.

37. The waking state presents us the dark complexion of the mind, for its susceptibility of all the passions and evils of life; and the sleeping state shows us its quiet aspect, for want of its cares and anxieties.

38. The state of sound sleep is one of insensibility, and the state beyond these three bears the feature of death in it. Yet this dead like figure possesses the principle of life in it, which is diligently preserved by yogis from harm and decay.

284387 39. Now Ráma, the soul which remains in its quiet rest, after its  
284388 renunciation of all desire, is said by sages to be in the coma or cool  
284389 calmness of itself, and the liberated state of the holy and devout yogi  
284390 on earth.  
284391  
284392  
284393  
284394

284395 CHAPTER CXXV.

284396  
284397 THE MEANS OF ATTAINING THE STEADINESS OF THE TURYA STATE.

284398  
284399 Argument.--The means of attaining stability on Insouciance.  
284400  
284401

284402 Vasishtha resumed:--Know Ráma, that the conclusion which is arrived at  
284403 in all works on spiritual philosophy, is the negation of every thing  
284404 except the entity of the supreme soul; and that there is no principle  
284405 of ignorance (avidyá) nor that of delusion (máýá), as a secondary agent  
284406 under one quiescent Brahma, who is ever without a second.  
284407

284408 2. The spirit of the Lord is always calm, with the serene brightness of  
284409 the divine Intellect in itself; it is full of its omnipotence, and is  
284410 attributed with the appellation of Brahma.  
284411

284412 3. The Divine Spirit is ascertained by some as the formless vacuum  
284413 itself, and by others as omniscience, and is called as the Lord God by  
284414 most people in the world.  
284415

284416 4. Do you avoid all these, O sinless Ráma, and remain quite silent in  
284417 yourself, and be extinct in the divine essence, by restraining the  
284418 actions of your heart and mind and by the tranquillity of your soul.  
284419

284420 5. Have a quiet soul in yourself, and remain as a deaf and dumb man in  
284421 your outward appearance; look always within yourself, and be full with  
284422 the Divine Spirit.  
284423

284424 6. Discharge the duties of your waking state, as if you are doing them  
284425 in your sound sleep; forsake every thing in your inward mind, and do  
284426 whatever comes to thee outwardly, without taking any into thy heart.  
284427

284428 7. The essence of the mind is only for one's misery, as its want  
284429 is for his highest felicity; therefore the mind must be drowned in  
284430 the intelligent soul, by destroying the action of the mental powers  
284431 altogether.  
284432

284433 8. Remain as cold as a stone, at the sight of anything, which is  
284434 either delightful or disgusting to thee; and by this means learn to  
284435 subdue everything in the world under thy control.  
284436

284437 9. The objective is neither for our pleasure or pain, nor is it the  
284438 intermediate state of the two; therefore it is by diligent attention to  
284439 the subjective, that we can attain the end of all our misery. (Live to  
284440 thyself alone and unmindful of all others, in order to be completely  
284441 blest).  
284442

284443 10. He who has known the supreme soul, has found within himself a  
284444 delight; resembling the cooling beams of the full bright moon; and  
284445 being possesst of the full knowledge of the essence of all things in the  
284446 three worlds, performs his parts in a manner as he did not attend to  
284447 them.  
284448  
284449  
284450  
284451

284452 CHAPTER CXXVI.

284453  
284454 DESCRIPTION OF THE SPIRITUAL STATE.  
284455

Argument:--The seven stages of yoga Meditation, and the true state of spirituality.

Ráma said:--Tell me sir, the practices of the seven stages of yoga; and the characteristics of yogis in every stage.

2. Vasishtha related:--Know Ráma, mankind to be divided into two classes of the zealous and resigned (\_i.e.\_ the active and the inactive); the one expectant of heavenly reward, and the other inclined to supreme felicity. Know now their different characters as follows:--

3. Those that are addicted to enjoyments, think the quietude of nirvána as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man.

4. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea it inhabits; until after many births, he gets a better life for his salvation (as when the tortoise is removed to a lake of fresh water).

5. But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and rotatory course of duties here in day after day.

6. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour, he is the man who is said to repose in his quiescence.

7. When a man comes to reconnoitre in himself, how he shall become dispassionate, and get over the boisterous ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance.

8. He who has an unfeelingness in his heart, of the very many thoughts that daily rise in his mind; and manages his gravest and greatest concerns, without being much concerned about them in his mind; each a man is said to taste the delight of his stayedness day by day.

9. He who condemns the rustic amusements and mean employments of men; and instead of taking up the faults and failings of others for his merry talk, employs himself to meritorious acts.

10. Whose mind, is engaged in agreeable tasks and unpainsome acts; who is afraid of sin, and disdains all pleasures and bodily enjoyments.

11. Whose discourses are full of love and tenderness, and appropriate without any harshness; and whose speeches are suitable to the time and place in which they are delivered.

12. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions.

13. He collects also the work on divine learning from every where, and reads with attention and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save him from this sinful world.

14. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the guise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation--Vichára.

15. He then hears from the mouths of the best pandits, the explanations of the srutis and smritis, the rules of good conduct, and the manner of

meditation and conduct of yoga practice.

16. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling. (The guidance of a guru or spiritual guide, is essential to the practice of yoga).

17. He wears off his outer habit of pride and vanity, his jealousy and avarice, and the other passions which formed as it were an outer garment of his person, as a snake casts off his slough from him.

18. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of religion. (This is the second stage of yoga, which is one of moral discipline and search after truth).

19. He then enters into the third stage of unsociality or avoidance of all company, which he finds to be as agreeable to him as a bed of flowers. (Lit.: a bedstead be strewn with flowers).

20. Here he learns to fix his mind to its steadiness, according to the dictates of the sástras; and passes his time in talking on spiritual subjects, in society of hermits and devotees.

21. He sits also with the dispassionate Vairágis, and religious recluses sanyásis who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease.

22. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquillity of his mind in his woodland retreat and wanderings.

23. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men.

24. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world, as you will now hear from me.

25. Now this disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with every thing including himself. (i.e. One's entire irrelation with both the subjective and objective).

26. The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by anybody; but that all accidents are incidental to his prior acts (of past lives), and all dependant to the dispensations of Providence.

27. It is the conviction that, I have no control over my happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease, ever betide me of their own accord.

28. All union is for its disunion, and all gain is for its loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse. Because time with its open jaws, is ever ready to devour all things.

29. The negative idea of inexistence, which is produced in the mind, from our want of reliance in the reality of things; is the very sense which is conveyed by the phrase of our ordinary unconnection with all things.

284594  
284595 30. With this sort of the disunion of every thing in the mind, and our  
284596 union with the society of high minded men; and disassociation with the  
284597 vile and unrighteous, and association with spiritual knowledge:--  
284598

284599 31. These joined with the continual exertion of our manliness in our  
284600 habitual practice of these virtues, one assuredly arrives to the  
284601 certain knowledge of what he seeks (\_i.e.\_ his god), as clearly as he  
284602 sees a globe set in his hands.  
284603

284604 32. The knowledge of the supreme author of creation, sitting beyond the  
284605 ocean of the universe, and watching over its concerns; impresses us  
284606 with the belief, that it is not I but God that does every thing in the  
284607 world, and that there is nothing that is done here by me, but by the  
284608 great God Himself.  
284609

284610 33. Having left aside the thought of one's self agency on any act,  
284611 whoso sits quiet silent and tranquil in himself, such a one is said to  
284612 be absolutely unconnected with every thing in the world.  
284613

284614 34. He that does not reside within or without anything, nor dwells  
284615 above or beneath any object; who is not situated in the sky, or in  
284616 any side or part of the all surrounding air and space; who is not in  
284617 anything or in nothing, and neither in gross matter nor in the sensible  
284618 spirit.  
284619

284620 35. Who is present and manifest in every thing, without being expressed  
284621 in any; and who pervades all things like the clear firmament, who is  
284622 without beginning and end and birth and death. Whoso seeks this Lord of  
284623 all, is said to be set in the best part of this stage.  
284624

284625 36. Contentment is as sweet fragrance in the mind, and virtuous acts  
284626 are as handsome as the leaves of a flower; the heart string is as stalk  
284627 beset by the thorns of cares and anxieties, and thralls with the gusts  
284628 of dangers and difficulties.  
284629

284630 37. The flower of inward discrimination, is expanded like the  
284631 lotus-bud, by the sun-beams of reason, and produces the fruit of  
284632 resignation in the garden of the third stage of yoga-practice.  
284633

284634 38. As it is by association with holy men, and by means of the  
284635 assemblage of virtuous acts, that one arrives on a sudden to the first  
284636 stage of yoga:--  
284637

284638 39. So is this first step to be preserved with care, and grown up like  
284639 a tender sprout, with the watering of reasoning at its root (in order  
284640 to lead it to the succeeding steps or stages).  
284641

284642 40. The yoga practitioner like a good gardener, must foster the rising  
284643 plant of spiritual knowledge, by the daily application of reasoning  
284644 to every part of it. (The parts of the plant of spirituality, are its  
284645 dispassionateness, unworldliness and the like, which require to be  
284646 reared up by proper reasoning).  
284647

284648 41. This stage being well managed, and all its parts being properly  
284649 performed, introduces the succeeding stages (all of which depend on the  
284650 first as their basis).  
284651

284652 42. Now the better state of the third stage, as it has been already  
284653 described, is one of all desires and arrogations in the mind of the  
284654 yogi.  
284655

284656 43. Ráma said:--Now tell me sir, what is the way of the salvation of an  
284657 ignorant man, of one of a base birth, and addicted to baseness himself;  
284658 who has never associated with the yogis, nor received any spiritual  
284659 instruction.  
284660

284661 44. Who has never ascended on any of the first, second or succeeding  
284662 stages of yoga, and is dead in the like state of ignorance in which he

284663 was born.

284664  
284665 45. Vasishtha replied:--The ignorant man that has never attained to  
284666 any of the states of yoga in his whole life, is carried by the current  
284667 of his transmigration to rove in a hundred births, until he happens by  
284668 some chance or other, to get some glimpse of spiritual light in any one  
284669 of them.

284670  
284671 46. Or it may be that one happens to be dissatisfied with the world,  
284672 by his association with holy men; and the resignation which springs  
284673 thereby, becomes the ground of one of the stages of his yoga.

284674  
284675 47. By this means, the man is saved from this miserable world; because  
284676 it is the united voice of all the sástras, that an embodied being is  
284677 released from death, no sooner he has passed through any one stage of  
284678 yoga (or union with his maker).

284679  
284680 48. The performance of a part only of some of the stages of yoga,  
284681 is enough for the remission of past sins; and for conducting the  
284682 expurgated person to the celestial abode in a heavenly car. (The wicked  
284683 man turning from his wickedness, and doing what is right and saveth his  
284684 soul).

284685  
284686 49. He enjoys the Parnassian groves of Sumeru in company with his  
284687 beloved, when the weight of his righteous acts, outweighs those of  
284688 unrighteousness.

284689  
284690 50. The yogi, released from the trap of his temporal enjoyments, and  
284691 has passed his allotted period; expires in due time, to be reborn  
284692 in the houses of yogis and rich men, or in the private mansions of  
284693 learned, good and virtuous people.

284694  
284695 51. Being thus born, he betakes himself to the habitual practice of the  
284696 yoga of his former birth; and has the wisdom to begin at once at the  
284697 stage to which he was practiced, and which was left unfinished before  
284698 (hence arises the difference in the capacities of youth).

284699  
284700 52. These three stages, Ráma, are designated the waking state; because  
284701 the yogi retains in them his perception of the differences of things,  
284702 as a waking man perceives the visible to differ from one another.

284703  
284704 53. Men employed in yoga acquire a venerable dignity (in their very  
284705 appearance), which induce the ignorant to wish for their liberation  
284706 also (in order to attain to the same rank).

284707  
284708 54. He is reckoned a venerable man, who is employed in all honorable  
284709 deeds, and refrains from what is dishonourable, who is steadfast in the  
284710 discharge of all his social duties, whether they are of the ordinary  
284711 kind or occasional ones.

284712  
284713 55. He who acts according to customary usage, and the ordinances  
284714 of sástras; who act conscientiously and according to his position;  
284715 and thus dispenses all his affairs in the world, is verily called a  
284716 venerable man.

284717  
284718 56. The venerableness of yogis germinates in the first stage, it  
284719 blossoms in the second, and becomes fruitful in the third stage of yoga.

284720  
284721 57. The venerable yogi dying in state of yoga, comes first to enjoy the  
284722 fruition of good desires for a long time (in his next birth); and then  
284723 becomes a yogi again (for the completion of his yoga).

284724  
284725 58. The practice of the parts enjoyed in the three first stages of  
284726 yoga, serves to destroy at first the ignorance of the yogi, and then  
284727 sheds the light of true knowledge in his mind, as brightly as the beams  
284728 of full-moon illumine the sky at night.

284729  
284730 59. He who devotes his mind to yoga, with his undivided attention from  
284731 first to last, and sees all things in one even and same light, is said



284732 to have arrived to the fourth stage of yoga.

284733  
284734 60. As the mistake of duality disappears from sight, and the knowledge  
284735 of unity shines supremely bright; the yogi is said in this state to  
284736 have reached the fourth stage of yoga, when he sees the world as a  
284737 vision in his dream.

284738  
284739 61. The first three stages, are represented as the waking state of the  
284740 yogi; but the fourth is said to be the state of his dreaming, when the  
284741 visibles disappear from his sight; as the dispersed clouds of autumn  
284742 gradually vanish from sight, and as the scenes in a dream recede to  
284743 nothingness.

284744  
284745 62. They are said to be in the fifth stage, who have their minds lying  
284746 dormant in them, and insensible of their bodily sensations. This is  
284747 called the sleeping state or hypnotism of yoga meditation.

284748  
284749 63. In this state there is an utter stop of feelings, of the endless  
284750 varieties of things and their different species, in the mind of the  
284751 yogi, who relies in his consciousness of an undivided unity only;  
284752 and whose sense of a duality is entirely melted down and lost in the  
284753 cheerfulness of his wakeful mind.

284754  
284755 64. The fifth stage is likewise a state of sound sleep, when the yogi  
284756 loses all his external perceptions, and sits quiet with his internal  
284757 vision within himself.

284758  
284759 65. The continued sedateness of his posture, gives him the appearance  
284760 of his dormancy, and the yogi continues in this position, the practice  
284761 of the mortification of all his desires.

284762  
284763 66. This step leads gradually to the sixth stage, which is a state of  
284764 insensibility both of the existence and inexistence of things as also  
284765 of one's egoism and non-egoism (of his own entity and non-entity).

284766  
284767 67. The yogi remains unmindful of everything, and quite unconscious  
284768 of the unity or duality, and by being freed from every scruple and  
284769 suspicion in his mind, he arrives to the dignity of living liberation.  
284770 (This tetrastich is based on the sruti which says, [Sanskrit: bhidyate  
284771 hadayagranyī, chidyate svvammshyayah tasmindvashte parāvare]).

284772  
284773 68. The yogi of this sort though yet inextinct or living, is said to be  
284774 extinct or dead to his sensibility; he sits as a pictured lamp which  
284775 emits no flame, and remains with a vacant heart and mind like an empty  
284776 cloud hanging in the empty air.

284777  
284778 69. He is full within and without him, with and amidst the fulness of  
284779 divine ecstasy, like a full pot in a sea; and possess of some higher  
284780 power, yet he appears as worthless on the outside.

284781  
284782 70. After passing his sixth grade, the yogi is led to the seventh  
284783 stage; which is styled a state of disembodied liberation, from its  
284784 purely spiritual nature.

284785  
284786 71. It is a state of quietude which is unapproachable (\_i.e.\_  
284787 inexpressible) by words, and extends beyond the limits of this earth;  
284788 it is said to resemble the state of Siva by some, and that of Brahmā  
284789 by others. (The two views of the Tāntrikas and Vedāntists).

284790  
284791 72. By some it is said to be the state of the androgyne deity, or the  
284792 indiscernate of the male and female powers; while others have given  
284793 many other denominations to it, according to their respective fancies.  
284794 (The other systems have different appellations to designate this state).

284795  
284796 73. The seventh is the state of the eternal and incomprehensible God,  
284797 and which no words can express nor explain in any way. Thus Rāma, have  
284798 I mentioned to you the seven stages of yoga (each branding the other in  
284799 its perfections).

284800

284801 74. By practice of these perfections, one evades the miseries of this  
284802 world; and it is by subjection of the indomitably elephantine senses,  
284803 that one can arrive to these perfections.

284804  
284805 75. Hear me relate to you Ráma, of a furious elephant, which with its  
284806 protruded tusks, was ever ready to attack others.

284807  
284808 76. And as this elephant was about to kill many men, unless it could  
284809 be killed by some one of them; so are the senses of men like ferocious  
284810 elephants of destruction to them.

284811  
284812 77. Hence every man becomes victorious in all the stages of yoga, who  
284813 has the valour of destroying this elephant of its sensuality the very  
284814 first step of it.

284815  
284816 78. Ráma said:--Tell me sir, who is this victorious hero in the field  
284817 of battle, and what is the nature of this elephant that is his enemy,  
284818 and what are these grounds of combat where he encounters him, and the  
284819 manner how he foils and kills this great foe of his.

284820  
284821 79. Vasishtha replied:--Ráma! it is our concupiscence which has the  
284822 gigantic figure of this elephant, and which roams at random in the  
284823 forest of our bodies, and sports in the demonstrations of all our  
284824 passions and feelings.

284825  
284826 80. It hides itself in the covert of our hearts, and has our acts for  
284827 its great tusks; its fury is our ardent desire of anything, and our  
284828 great ambition is its huge body.

284829  
284830 81. All the scenes on earth are the fields for its battle, where men  
284831 are often foiled in their pursuit of any.

284832  
284833 82. The elephant of concupiscence kills members of miserly and covetous  
284834 men, in the state of their wish or desire, or exertions and effort, or  
284835 longing and hankering after anything.

284836  
284837 83. In this manner does this fierce greediness, lurk in the sheath  
284838 of human breast under the said several names, and it is only our  
284839 forbearance from those desires, that serves as the great weapon of  
284840 their destruction.

284841  
284842 84. This ubiquitous desire of our possession of everything in the world,  
284843 is conquered by reflection on the ubiquity of the soul in all of them;  
284844 and that the unity of my soul, stretches over and grasps all things  
284845 that I covet.

284846  
284847 85. He is doomed to suffer under the colic pain of this venomous  
284848 avarice, who minds to continue in this world, in the manner as it goes  
284849 on with the rest of mankind.

284850  
284851 86. It is the mitigation of the smart poison of avarice, that is our  
284852 highest wisdom, and it is our liberation, when the calm and cooling  
284853 countenance of inappetency appears to our sight.

284854  
284855 87. Words of advice stick to the sapient mind, as drops of oil adhere  
284856 on glass mirror; and that our indifference to the world is the only  
284857 preventive of its thorns, and is the best advice to the wise.

284858  
284859 88. It is as advisable to destroy a desire by the weapon of  
284860 indifference, no sooner it rises in the breast, as it is proper to root  
284861 out the sprout of a poisonous plant, before it spreads itself on the  
284862 ground.

284863  
284864 89. The concupiscent soul, is never freed from its miserliness; while  
284865 the mere effort of one's indifference, makes it set quiet in itself  
284866 (without cringing at others).

284867  
284868 90. It is by your carelessness about everything, and by your lying  
284869 down as supine as a dead carcass, that you can kill your desire by the

284870 weapon of your indifference, as they catch and kill fishes with hooks  
284871 (by sitting silent beside some pond or lake).

284872  
284873 91. Let this be mine or that I may have it, is what is called desire  
284874 by the wise; and the want of every desire for wealth &c., is called  
284875 resignation by them.

284876  
284877 92. Know that the remembrance of some thing, is alike the desire of  
284878 having the same in one's possession again; and it includes both what  
284879 was enjoyed before or next.

284880  
284881 93. O high minded Ráma, you must learn to remain as a block in your  
284882 mind, by forgetting whatever you think of or otherwise; all of which  
284883 must be buried in oblivion, for your estrangement from the world.  
284884 (Retire, the world shut out, imagination's airy wing repress--Young).

284885  
284886 94. Who will not lift up his arms, and have his hairs standing at their  
284887 end, to hear and reflect in himself that, want of desire is the summum  
284888 bonum of every one's desire. (Desire of nothing is the most desirable  
284889 thing, is a paralogism in logic).

284890  
284891 95. It is by sitting quite silent and quiet, that one attains to the  
284892 state of his supreme felicity, a state before which the sovereignty of  
284893 the world seems as a straw.

284894  
284895 96. As a traveller traverses on foot through many regions, in order to  
284896 reach to his destination, so the yogi passes through all his ordinary  
284897 acts, to reach his goal of final bliss.

284898  
284899 97. What is the good of using many words, when it can be expressed  
284900 in a few; that our desire is our strongest bondage, and its want our  
284901 complete liberation.

284902  
284903 98. Now Ráma, rest quiet in your joy, with knowing that all this  
284904 creation is full of the increate, everlasting, undecaying and tranquil  
284905 spirit of God; and sit quiet and delighted in yourself with viewing the  
284906 visibles in their spiritual sense.

284907  
284908 99. Know that it is the ignoring of every thing and the quiet posture  
284909 of the yogi, which is called as yoga by the spiritual; and continue to  
284910 discharge your duties even in your yoga state, until you get rid of  
284911 them by the privation of your desires.

284912  
284913 100. It is also the unconsciousness of one's self, which is likewise  
284914 styled yoga by the wise; and it consists of the entire absorption  
284915 of one's self in the supreme, by wasting away his mind and all its  
284916 operations.

284917  
284918 101. Again this self absorption is the conceiving of one's self, as he  
284919 is the all pervasive spirit of Siva, which is increate, self-conscious  
284920 and ever benevolent to all. This conception of one's self is tantamount  
284921 to his renunciation of every thing besides himself.

284922  
284923 102. He who has the sense of his egoism and meism (\_i.e.\_ that this is  
284924 I and these are mine), is never released from the miseries of life; it  
284925 is the negation of this sensation that produces our liberation, and  
284926 therefore it is at the option of every body, to do either this or that  
284927 for his bondage or salvation.

## 284928 284929 284930 284931 284932 CHAPTER CXXVII.

### 284933 284934 ADMONITION TO BHARADWÁJA.

284935  
284936 Argument:--Relation of the Quietude of Ráma, and the Queries of  
284937 Bharadwája; with further description of states of waking and others,  
284938 and of the ultimate turiya condition of the fourth stage of yoga.

Bharadwāja asked:--Válmiki saying:--Tell me sir, what did Rāma do after hearing the lecture of the sage; whether he with his enlightened understanding put any other question, or remained in his ecstatic quietude with his full knowledge of yoga and the supreme soul.

2. And what did next that supremely blest yogi (Vasishtha) do, who is adored by all and honoured even by Gods; who is a personification of pure understanding, and free from the state of birth and death; who is fraught with every good quality and kindly disposed for ever to the welfare and preservation of the peoples in all the three worlds.

3. Válmiki replied:--After hearing the lecture of Vasishtha, combining the essence of the vedānta philosophy, the lotus-eyed Rāma became perfectly acquainted with the full knowledge of yoga.

4. He felt the failing of his bodily strength, and the falling of the members of his body, he stared with his glaring eyes, and his clear intellect was shrouded under a cloud. He awoke in a moment from his entranced state, and felt a flood of rapturous joy within himself.

5. He forgot the fashion of putting his questions, and hearing their answers; his mind was full with the ambrosial draught of delight, and the hairs of his body stood up like prickles in his horripilation.

6. An inexpressibly ineffable light overspreads his intellect with its unusual glare; which cast the bright prospects of the eight dignities of yoga into utter shade. (The eight dignities--(\_ashta-siddhis\_) are so many perfections arrived at by practice of yoga).

7. In this way did Rāma attain the supereminent state of Siva, in which he sat sedate without uttering a word.

8. Bharadwāja said:--Oh! how much I wonder at such a high dignity, which Rāma had attained; and how much I regret at the impossibility of its attainment, by a dull and ignorant sinner as myself.

9. Tell me, O great sage, how it may be possible for me to attain to that stage of perfection, which it is impossible for the gods Brahmá and others to arrive at any time; and tell me likewise, how I may get over the unfordable ocean of earthly troubles.

10. Válmiki replied:--It is by your perusal of the history of Rāma from its first to last, and by your following the dictates of Vasishtha as given in these lectures; as also by your consideration of their true sense and purport in your understanding, that you may be able to attain to the state that you desire. This is all that I can tell you at present.

11. The world is an exhibition of our ignorance, and there is no truth in aught that we see in it; it is a display of our error only, wherefore it is entirely disregarded by the wise, and so much regarded by fools.

12. There is no entity of anything here, beside that of the divine Intellect; why then are you deluded by the visibles, learn their secrets and have a clear understanding. (or have the clearness of your understanding).

13. The perception of the delusive phenomenals, resembles the waking dream of day dreamers; and he alone is said to be waking, who has the lamp of his intellect ever burning within himself.

14. The world is based on vacuity, and it ends in vacuum also; its midmost part being vacuous likewise, there is no reliance placed upon it by the intelligent and wise.

15. Our primeval ignorance (avidyá) being accompanied by our primordial

desires, it presents all what is inexistent as existing in our presence; just as our fancy paints an Utopia or fairy city to our view, and as our sleep shows its multifarious dreams before us.

16. Being unpracticed to taste the sweet plantain of your beneficent intellect, you are deluded greedily to devour the delirious drug of your desire, and make yourself giddy with draughts of its poisonous juice.

17. He who lays hold on true knowledge for his support, never falls down into the pit of ignorance during his wakeful state; and those who depend on their subjective consciousness alone (as in the turiya or fourth stage of yoga), stand above all the other states (of fallibility).

18. So long as the adepts in yoga, do not plunge themselves (lit.--their souls), in the fresh and sweet waters of the great fountain of their consciousness; they must be exposed to the boisterous waves of the dangerous ocean of this world. (Spiritual knowledge alone saves a man from the troubles of life).

19. That which has no existence before, nor will remain to exist afterwards (such as all created and perishable things in the world); must be understood to be inexistent in the interim also, as our night dreams and fleeting thoughts that are never in being, and so is this world and whatever is seen in it.

20. All things are born of our ignorance, as the bubbles are swollen by the air; they glisten and move about for a moment, and then melt into the sea of our knowledge.

21. Find out the stream of the cooling waters of your consciousness, and plunge yourself deep into it; and drive out all external things from you, as they shut out the warm and harmful sun-beams from their houses.

22. The one ocean of ignorance surrounds and over floods the world, as the single salt sea girds and washes the whole island; and the distinctions of ego and tu etc., are the waves of this salt sea of our erroneousness.

23. The emotions of the mind, and its various feelings and passions, are the multiform billows of this sea of ignorance; our egoism or selfishness is the great whirlpool, in which the self willed man is hurled of his own accord.

24. His love and hatred are the two sharks, that lay hold of him in their jaws; and drag him at last into the depth (or to his death), which no body can prevent.

25. Go and plunge yourself in the calm and cooling sea of your solitude, and wash your soul in the nectareous waters of your ambrosial solity; dive and dive deep in the depth of unity, and fly from the salt sea of duality, and the brackish waves of diversities.

26. Who is lasting in this world, and who is passing from it, who is related to anyone, and what does one derive from another; why are you drowned in your delusion, rise and be wakeful (to your spiritual concerns).

27. Know thyself as that one and very soul, which is said to be diffused all over the world; say what other thing is there except that and beside thee, that you should regret or lament for (since the one soul is all and that is thyself, thou hast all in thee, and there is nothing for thee to regret that thou hast not or dost require to have).

28. Brahma appears to the ignorant boys, to be diffused through all the worlds; but the learned always rely on the undiffused felicitous soul of God.

- 285077  
285078 29. It is the case of unreasonable men, to grieve as well as to be  
285079 pleased on a sudden and without cause; but the learned are always  
285080 joyous, and it is a sad thing to find them in error.  
285081
- 285082 30. The truth of the nice subtilty of the divine soul, is hid from  
285083 eyes of the ignorant; and they are as doubtful about its nature, as men  
285084 are suspicious of land and water where they are not. (Water appears as  
285085 ground in dark, and sand seems as water in the barren desert).  
285086
- 285087 31. See the great bodies of the earth, air, water and sky, which are  
285088 composed of atomic particles, to be so durable as to last for ever; why  
285089 then mourn at the loss of anything in the world (which is never lost at  
285090 all).  
285091
- 285092 32. From nothing comes nothing, and something cannot become nothing; it  
285093 is only the appearance of the form, which takes place in the substance  
285094 of things.  
285095
- 285096 33. But it is by virtue of the prior acts in the former births of men,  
285097 that they are reborn in different shapes to enjoy or suffer the results  
285098 of those acts; adore therefore the lord God and author of the worlds,  
285099 who is always bountiful and bestower of all blessings.  
285100
- 285101 34. The worship of this God destroys all our sins, and cuts off the  
285102 knots of snares of this world.  
285103
- 285104 35. You may worship Him in some form or other, until your mind is  
285105 cleared and your nature is purified; and then you can resort to the  
285106 transcendent spirit of the formless Deity.  
285107
- 285108 36. Having overcome the impervious gloom of ignorance, by force of the  
285109 purity of thy nature; you may pursue the course of the yoga, with the  
285110 contrition of your inner soul, and belief in the sástras (and in the  
285111 dictates of your spiritual guide).  
285112
- 285113 37. Then sit a moment in your fixed meditation (samádhi), and behold  
285114 the transcendent spirit in thy own spirit; in this state the dark  
285115 night of your former ignorance, will break forth into open and bright  
285116 daylight.  
285117
- 285118 38. It must be by one's manly exertion or by virtue of the meritorious  
285119 acts of former births only, as also by grace of the great God, that men  
285120 may obtain the obtainable one. (The unknown God is said to be knowable  
285121 and obtainable by yoga only).  
285122
- 285123 39. It is neither the birth nor character, nor the good manners nor  
285124 valour of a man, that ensures him his success in any undertaking,  
285125 except it be by the merit of his acts in former births.  
285126
- 285127 40. Why sit you so sad to think of the events of inscrutable and  
285128 unavoidable fate, since there is no power nor that of God himself to  
285129 efface what has been already written destined in the forehead (or luck)  
285130 of anybody. (Fate overrules even \_Jove\_ himself).  
285131
- 285132 41. Where is the expounder of intellectual science, and where is the  
285133 pupil that can comprehend it fully; what is this creeping plant of  
285134 ignorance, and what is this inscrutable destiny, that joins two things  
285135 together, are questions too difficult to be solved.  
285136
- 285137 42. O Bharadvája! Let your reason assist you to overcome your illusion,  
285138 and then you will no doubt gain an uncommon share of wisdom.  
285139
- 285140 43. See how a high mettled hero overpowers on all his imminent dangers,  
285141 and stretches his conquest far and wide; and behold on the other hand,  
285142 how a mean spirited man is tried and grieves at the ordinary casualties  
285143 of life.  
285144
- 285145 44. A good understanding is the result of, and attendant upon the

meritorious deeds of many lives; as it appears in the acts of wise men,  
and in the lives of all living liberated persons.

45. Know my son, that the same action is fraught both with your freedom  
as well as bondage, accordingly as it proves favourable or adverse to  
you. (As true faith is attended with salvation, but false faith or  
hypocrisy with damnation).

46. The righteous acts of virtuous men, serve to destroy the sins of  
their past lives; as the showers of rain water, extinguish the flame of  
a conflagration in the forest.

47. But my friend, I would advise you rather to avoid your religious  
acts, and attach your mind to the meditation of Brahma, if you want  
to avoid your falling into the deep eddy of this world. (Because all  
actions bind a man to the world over and over again).

48. So long as one is attached to the outer world, being led to it by  
his insatiable desires, or so long as one is led by the insatiable  
desires of his mind, to attach himself to the outer world; he is  
exposed to the contrary wind and waves of the sea, and has only to find  
his rest in the calm water of his loneliness.

49. Why do you lean so much upon your sorrow only to blind your  
understanding, rather support yourself on the strong staff of your good  
understanding, and it will never break under you.

50. Those who are reckoned in the number of the great men, never allow  
themselves to be altered and moved by their joy or grief; and to be  
carried away like straws by the current of the river.

51. Why do you sorrow, friend, for these people, who are swinging in  
the cradle of the circumstance of life in the dark night of this world,  
and playing their several parts with giddy amusement.

52. Look at the gamesome time, that sports joyously in this world, with  
the slaughter and production of endless beings by turns.

53. There is no body of any age or sex for his game in particular, he  
chases all in general like the all devouring dragon.

54. Why talk of mortal men and other animals, that live to die in a  
moment; even the whole body of gods (said to be immortals), are under  
the clutches of the remorseless and relentless death.

55. Why do you dance and make yourself merry in your amusement, when  
you are in danger of losing by degrees the powers of your body and  
limbs; sit but silently for a while, and see the drama of the course of  
this world (combining its comedy and tragedy together).

56. Seeing the ever varying scenes of this changeful theatre of the  
world, the wise spectator, O good Bharadvāja, never shrinks nor  
shudders for a moment (knowing such to be its nature).

57. Shun your unwelcomed sorrow, and seek for the favourable amidst all  
that is unfavourable; nor sadden the clear and cheerful countenance of  
your soul, which is of the nature of the perfectly blissful intellect  
of God.

58. Bear always your reverence towards the gods, Bráhmans and your  
superiors; and be a friend even to irrational animals; in order to meet  
with the grace of God, according to the dicta of the vedas (that the  
grace is the leader to the light of truth, and thereby to the way of  
liberation).

59. Bharadvāja rejoined:--I have known by your kindness all these and  
much more of such truths, and come to find that, there is not a greater  
friend to us than our indifference to the world, nor a greater enemy  
than this world itself to us.

60. I want to learn at present the substance of all the knowledge, which was imparted by the sage Vasishtha, in many works of great verbosity.

61. Válmíki answered:--Hear now, Bharadwája, of the highest knowledge (which is taught by that sage) for the salvation of mankind; and the hearing of which will save you from your drowning in the iniquities of the world.

62. First bow down to that supreme being, who is of the nature of the sole entity combined with intellect and felicity; (all which are his forms in the abstract), and who is ever existent with his attributes of creation, sustentation and destruction: (which are said to be so many states of himself).

63. I will tell you in short, and upon the authority of the sruti; how you may come to the knowledge of the first principle, and the manner in which it exhibits itself in the acts of creation, preservation and destruction of the universe.

64. But tell me first, how you have lost your remembrance of what I have told you on this subject; since it is possible by your reconsideration of all that from first to last, to know every thing from your own memory, as they have a survey of the earth from a small globe in their hand.

65. Now consider all this in your own mind, and you will get the truth which will prevent all your sorrows; associate moreover with the learned and study the best books, which with the help of your reasoning and resignation, may lead you to endless felicity.

#### CHAPTER CXXVIII.

#### RESUSCITATION OF RÁMA.

Argument.--Bharadwája's Enlightenment and the duties of the Enlightened.

Válmíki continued:--The yogi should be peaceful and tranquil, and exempt from all forbidden acts and those proceeding from a desire of fruition; he must avoid all sensual gratifications, and have his belief in God and his holy religion of the vedas.

2. He must rest quiet in his seat, and have his mind and members of the body under his control; and continue to repeat the syllable Om, until his mind is cleared (from all its doubts).

3. He must then restrain his respiration, for the purification of his inner organs (the heart and mind); and then restrict his senses by degrees, from their respective outward objects.

4. He must think on the natures and causes of its body and its organs of sense, of his mind and its understanding, as also of his soul and its consciousness; and repeat the srutis or the holy texts which relate to these subjects.

5. Let him sit reclined in the meditation of Virát, the God of visible nature at first, and then in the internal soul of nature; next to this he must meditate on the formless spirit, as a part and abstracted from all; and at last fix his mind in the supreme cause alone. (Rising from the concrete to the discrete deity).

6. Let him cast off in his mind, the earthly substance of his flesh and bones to the earth; and commit the liquid part of his blood to the water, and the heat of his body to fire.



285284  
285285 7. He is then to consign the airy and vacuous parts of his body to  
285286 air and vacuum, and after having thus made over his elemental parts  
285287 to the five elements; he shall deliver the organs of his sense to the  
285288 particular divinities from whom they are derived.  
285289

285290 8. The ears and other organs, which are for the reception of their  
285291 respective from all sides, being cast aside on all sides, he is to  
285292 give the skin of his body to electricity (which imparts to it the  
285293 sensations of heat and cold by the electric shock).  
285294

285295 9. Let him then resign his eye sight to the solar disc, and his  
285296 tongue to water, he must next give up his breath to air, his voice to  
285297 fire, and his palms to the god Indra (water and fire mean Varuna and  
285298 Agni--the regent gods of these elements).  
285299

285300 10. He must then offer his feet to the god Vishnu, and his anus to  
285301 Mithra; and after giving up his penis to Kasyapa, he should dedicate  
285302 his mind to the moon.  
285303

285304 11. He must afterwards lay down his understanding to Brahmá, and the  
285305 other inward faculties to special divinities, and at last abdicate his  
285306 outer senses also to their presiding duties.  
285307

285308 12. Having thus resigned his whole body to the gods, he should think  
285309 himself as the all comprehending Viráta; and this he must do in  
285310 pursuance to the dictates of the veda, and not of his own will or  
285311 fabrication.  
285312

285313 13. The lord that embodies the whole universe in himself, in his  
285314 androgynous form of half-male and half-female, is said to be the source  
285315 and support of all sorts of beings.  
285316

285317 14. He was born in the form of creation, and it is he that is settled  
285318 in everything in the universe; and caused this earth to appear from the  
285319 bipartite mundane egg, as also the water which is twice as much as the  
285320 land.  
285321

285322 15. He produced the heat twice as much as the water, and the air also  
285323 which is double in its volume to that of heat, and lastly the vacuum  
285324 which is twice more in its extent than the air which it contains. Each  
285325 latter one lying next above the former. (So the sruti:--each succeeding  
285326 one is above its preceding element).  
285327

285328 16. These form the world whether they are divided or undivided from  
285329 their succeeding and surrounding ones; the earth being girt by the sea,  
285330 and the same by submarine fire.  
285331

285332 17. Thus the yogi by contracting his thought of the former one under  
285333 the latter, will engross his thought of heat under that of air, and  
285334 this again under his idea of vacuum, which last is swallowed up by his  
285335 thought of the great cause of all.  
285336

285337 18. In this manner must the yogi remain for a moment in his spiritual  
285338 form only, by contraction of his corporeal body (composed of the  
285339 elemental particles, his desires and prior acts and his primeval  
285340 ignorance--avidyá), under the same (because the material part is  
285341 contained under the spiritual, and not the latter under the former as  
285342 it is erroneously supposed by materialist).  
285343

285344 19. The spiritual body is represented by the wise, to be composed of  
285345 the ten senses of perception and conception, the mind or memory and the  
285346 understanding faculties; which is above and outside the corporeal half  
285347 of the mundane egg. The yogi must think himself to be this supermundane  
285348 spiritual being. (This form is styled Hiranyagarbha).  
285349

285350 20. The former or intramundane half, which is composed of the quadruple  
285351 subtile elements, is represented by the figure of the four faced  
285352 Brahmá; and differs from the former by its being an evolution of

285353 unevolved spirit.

285354  
285355 21. That nameless and formless being in which the world subsists, is  
285356 called Prakriti or matter by some, and Máya or delusion by others, and  
285357 also as atoms by atomic philosophers.

285358  
285359 22. The same is said to be ignorance--\_avidyá\_, by agnostics, whose  
285360 minds are confused by false reasoning; and it is after all that hidden  
285361 and unknowable something, in which all things are dissolved at the  
285362 ultimate dissolution of the world.

285363  
285364 23. Again everything which is quite unrelated with the divine spirit  
285365 and intellect (\_i.e.\_ material substance); comes to existence at the  
285366 recreation of the world; and retains and remains in its primary form to  
285367 the end of the world.

285368  
285369 24. Think of creation in the direct method, and of its destruction in  
285370 the reversed order; and then betake yourself to the fourth stage of  
285371 tūrīya, after you have passed over the three preceding steps. (The  
285372 direct method of creation is the procedure from vacuity to air, and  
285373 thence to heat, water and earth; or the meditation of the creative  
285374 power under the three hypostasis or substantiality of Hiranyagarbha,  
285375 Brahmá and Prakriti; and the reversed order is the annihilation of  
285376 these in the quiet state of the unpredicable Deity).

285377  
285378 25. And in order to that state of blissfulness, you must enter into the  
285379 supreme spirit by removing from your mind all its impressions (lingas),  
285380 of matter and sense, mind and understanding and all desires and acts;  
285381 that lie unexpanded and hidden in it.

285382  
285383 26. Bharadwāja responded:--I am now quite released from the fetters of  
285384 my impressions, as my intellectual part has found its entrance into the  
285385 sea of \_tūrīya\_ or transcendent blissfulness.

285386  
285387 27. The indistinct nature of my soul from the supreme spirit, makes  
285388 me identic to it; and I find myself to be devoid of all attributes,  
285389 and only an intellectual power like the same (the human soul being as  
285390 intelligent a principle as the divine).

285391  
285392 28. As the vacuity contained in the hollow of a pot, becomes one with  
285393 the universal and all pervading vacuum after the pitcher is broken; so  
285394 the human soul vanishes into the supreme spirit, after it flies from  
285395 the confines of the body after its destruction.

285396  
285397 29. As a fire brand being cast into the burning furnace, becomes the  
285398 one and same fire with it; so the kind mixing with its kind, becomes  
285399 indistinctly known under common name, one: (Here we have the axiom, the  
285400 even being added to the even, whole is even).

285401  
285402 30. Again as straws swimming in the salt sea, are transformed to the  
285403 sea salt; so all animal souls and the inanimate even mixing with the  
285404 divine soul, become animated also. (Here is opposite dogma of unequals  
285405 being equal; because the greater includes the less under it).

285406  
285407 31. As saltpetre being thrown into the sea, looses its name and nature  
285408 and becomes the sea salt; so everything is swallowed in the universal  
285409 soul and assimilated to it.

285410  
285411 32. As water mixing with water, salt with salt, and butter with butter;  
285412 lose their distinctions and not their substances; so my self and all  
285413 other substances mixing with the divine spirit, lose our distinct  
285414 appellations without losing our substantialities.

285415  
285416 33. All bodies being absorbed in the all-knowing and ever blissful  
285417 intellect of the great creator of all; become equally all pervading and  
285418 tranquil and everlasting and blessed for ever.

285419  
285420 34. So I think myself as that eminently transcendent being, which is  
285421 without any part or partner, without action or passion, without the

organs of sense, and neither loving nor hating any one.

35. I think myself as that sole entity, which is of the form of truth and immutable in its nature and desires, which is devoid of virtue and vice, perfectly pure and the supreme cause of all worlds.

36. I am that blissful Brahma, who is without a second and without decay, and of the form of pure light; who is expressed by these negative properties, and is beyond the three degrees of quality; as the \_satva\_, \_rajas\_ and \_tamas\_--the positive, comparative, and superlative, which do not relate to him as they do to others.

37. Thus should one meditate himself as Brahma, even when he is employed in discharging the duties destined to his station in life: and his continued practice of this kind of meditation, will gradually wear out all other impressions from his mind.

38. The mind being thus set down, the soul will then appear of itself within the man; and the appearance of the inward spirit, serves to destroy all his internal grief, and fill its place with his heart felt joy.

39. He also perceives the height of the truth shining in himself, that there is no other blissful God beside his own intellect; and this is what he calls his ego and the supreme Brahma likewise.

40. Válmíki said:--Friend, give up your observance of religious acts; and be devoted yourself to the meditation of Brahma, if you want to stop the revolution of the wheel of this world upon you.

41. Bharadwája replied:--I have well understood the drift of the knowledge, you have imparted to me; I have acquired clearness of my understanding, and I have no more any reliance in the world.

42. I am now desirous of knowing about the duties of those, who have gained the spiritual knowledge of God; as to whether they are subject to or freed from the performance of meritorious acts (\_i.e.\_ whether their knowledge is sufficient to to save them or requires their acts also).

43. Válmíki said:--The seekers of liberation are not liberated from the doing of those duties, whose avoidance entails the guilt of the omission of duty upon them; but he must refrain from doing the acts of his desire (of fruition), and those which he is prohibited to do.

44. When the living soul comes to feel the spiritual bliss in itself, and to find his sensuous appetites disappear from his mind; as also when he perceives his organs of sense lying quite calm and quiet under him; he may then consider himself as one with the all pervading spirit of the lord (and therefore freed from the bonds of action and all earthly duties).

45. When the sentient soul conceives in itself, the sense of its conversion to the essence of God (as conveyed by the formula \_Soham\_ He ego, I am He); and beyond the bounds of his body and its senses, and the reach of his mind and understanding; it is then freed from its obligation of worldly duties.

46. When the soul is free from all its action and passions, and remains aloof from all titles and attributes; when it gets rid of the feelings of pain and pleasure, he is then exonerated from the burthen of his duties.

47. When one sees the supreme soul to pervade over all beings, and beholds all creation to exist in the universal spirit; and when he finds no difference between the mundane soul and the supreme spirit, he is then released from the bonds of his action.

48. When the living soul has passed over the three states, of waking,

285491 dreaming, and sound sleep; and enters into the fourth or turya state of  
285492 perfect bliss, he is then freed from the binding of his earthly duties.  
285493

285494 49. The fourth state of turiya, which consists in the residence of the  
285495 living soul, in the lap of the universal soul of God, is the state of  
285496 the soul's liberation from its condition of sleep or hypnotism, and is  
285497 full of its spiritual blissfulness.  
285498

285499 50. This \_turya\_ state or the consciousness of one's felicity, derived  
285500 from the fixedness of the soul in the supreme; is the great end of yoga  
285501 meditation.  
285502

285503 51. After the mental operations of a man have ceased in a man, he  
285504 perceives nothing within himself except the turya state; which is a  
285505 calm quiescence of the soul, in the sea of the ambrosial waters of one  
285506 sole unity.  
285507

285508 52. Why are you plunging yourself, under the waves of the briny waters  
285509 of the sea of duality; fly to the Lord of worlds and adore the great  
285510 God, who is abundant of all blessings.  
285511

285512 53. I have thus related to you my son, all the doctrines of Vasishtha,  
285513 as the best means to the way of your knowledge and practice of yoga  
285514 meditation.  
285515

285516 54. You will verily be able, O wise Bharadwaja, to learn everything  
285517 from these, by means of your digesting the substance of this sastra,  
285518 and reconsidering the purport of the precepts of this great preceptor.  
285519

285520 55. It is by continued practice, that we attain to the perfection of  
285521 any thing, according to the dictum of the vedas; therefore must you  
285522 avoid to attend to all things besides, and concentrate your mind to the  
285523 object of your practice.  
285524

285525 56. Bharadwaja rejoined:--Tell me O sage, the course of conduct which  
285526 Rama followed, after he had received his knowledge of yoga or uniting  
285527 his soul with the supreme spirit.  
285528

285529 57. By knowing this I will also try to practice upon the same model,  
285530 that I may succeed to attain to the same state of spiritual elevation  
285531 and rapture like him.  
285532

285533 58. Valmiki said:--When the virtuous and high minded Rama, was absorbed  
285534 and sat entranced in the divine essence, it was then that Viswamitra  
285535 addressed the venerable Vasishtha and said.  
285536

285537 59. Viswamitra said:--O highly endowed son of Brahma--wise Vasishtha,  
285538 you have even now shown the efficacy of your preceptorship, by  
285539 hypnotising and laying dormant the powers of Rama.  
285540

285541 60. He is verily the best to yoga, who mesmerises the body of his  
285542 pupil, by his kind look, touch and sound; and causes his inspiration by  
285543 the infusion of the holy spirit of Siva in him.  
285544

285545 61. So it was with Rama, whose pure soul was dispassionate by its own  
285546 nature; and whose earnest desire of hebetude led him to that happy  
285547 state, by means of his conversation with his \_guru\_ or spiritual guide.  
285548

285549 62. It is the intelligence of the student which is the cause of his  
285550 understanding, by means of the guidance of his spiritual preceptor;  
285551 but when these three roots or principles are imperfect, how can the  
285552 understanding arrive to its perfection.  
285553

285554 63. It is evident, that knowledge is in need of both the pupil and  
285555 preceptor for its communication; where both of them are competent  
285556 and worthy of one another; it is certain that the result will be so  
285557 likewise (as in Rama's case). (The commentary adds the good sastras, as  
285558 the third means of gaining knowledge).  
285559

285560 64. Now be pleased to rouse Ráma from his torpor, which you alone can  
285561 do, by your beatification in the apathy; whilst we being employed in  
285562 worldly affairs, are too far from it.

285563  
285564 65. Please sir, remember the cause that calls us hither, and the  
285565 business to which we are invited at earnest request of king Dasaratha  
285566 himself (for the performance of a certain sacrifice).

285567  
285568 66. Therefore O sage, do not frustrate that object of ours, by the  
285569 purity of thy mind; we have a service to perform to the Gods, and which  
285570 is the cause of Ráma's incarnation on earth.

285571  
285572 67. Ráma is to be conducted by me to the abode of the siddhas, and then  
285573 shall he be called to the destruction of the Rákshasas; after which he  
285574 will be led to the salvation of Ahalyá and to his marriage with Sitá.

285575  
285576 68. He will break the great bow of Siva in a chivalrous feat at that  
285577 marriage, and then he shall encounter the furious Parusha-Ráma, and  
285578 restrain his way to heaven.

285579  
285580 69. The fearless Ráma will then forsake his uncared for paternal and  
285581 ancestral realms, and under pretext of his banishment, betake himself  
285582 to the Dandaka woods of foresters.

285583  
285584 70. He will restore the sanctity of many places of pilgrimage, and  
285585 will thereby save the lives and souls of beings from sin and its wages  
285586 of death. He will show to the world the sorrows of men at the loss of  
285587 their wives, from his own example of the loss of accompanying Sitá by  
285588 Ravana.

285589  
285590 71. He will set the lesson of the husband's duty of recovering the  
285591 wives from the hands of their ravishers, by his recovery of Sitá by  
285592 slaughter of Ravana, and by his assembling the ape-savages of the  
285593 forest in his favour.

285594  
285595 72. He will prove the purity of Sitá to please his plea, and will be  
285596 employed in the observance of all religious acts, with his entire  
285597 liberation in this world, and want of the desire of fruition in the  
285598 next.

285599  
285600 73. But in order to secure the future welfare of men, he will encourage  
285601 the practice both of spiritual devotion and ritual acts, according to  
285602 the instruction of those best acquainted with those subjects.

285603  
285604 74. He will liberally bestow his liberation to every living being of  
285605 every kind. These and many others are the duties of Ráma to this world  
285606 and to myself also. (Viswámitra means a friend to the world, and the  
285607 good services of Ráma done to it were reckoned by the sage as done to  
285608 the sage himself).

285609  
285610 75. Such are the acts that are to be performed by Ráma, wherefore he is  
285611 to be thanked by every one here for all his conquests which no one else  
285612 can make. So fare you well.

285613  
285614 76. Válmiki resumed:--After these words of the sage, were listened to  
285615 by the princes in the court and by the assembled siddhas and great  
285616 yogis as Vasishtha and others; they thanked the hero, and remained to  
285617 think of his lotus-like feet with respect and esteem.

285618  
285619 77. But the sages Vasishtha and others, were not to be satisfied until  
285620 they could hear further about the lord of Sitá; whose virtues they all  
285621 eagerly expected to hear those fully and recite in their carols.

285622  
285623 78. Vasishtha then said to Viswámitra:--Tell me sir, who was this  
285624 lotus-eyed Ráma in his past life, whether he had been a god or sage or  
285625 an ordinary man.

285626  
285627 79. Viswámitra replied:--Believe what I say, that this Ráma is that  
285628 primary Male, who had churned the sea for the good of the world, and is

known only by the deepest learning of the vedas.

80. He is full of spiritual joy, meek and gentle, and has the mark of the auspicious calf (lamb) upon his person; he is bountiful to all living beings, and is soon appeased by all (that rely in him).

81. He destroys every one in his rage, and abandons all the frail trifles of this world; he is the first male and creator of all, and is the supporter and nourisher and kind friend of all.

82. He has passed over the unsubstantial and illusory things of this world; he is the sea of felicity, and is dived in by the dispassionate.

83. He is some times known as a liberated soul, and relying in himself; at others he is seen to be settled in his turya state of hypnotism, and sometimes as a male or female agent of creation.

84. He is the God of the triple veda, and beyond the reach of the three qualities of things; he is the soul of the veda and the wondrous male (Virát), that is displayed in the six branches of veda.

85. He is the four armed and four-faced Brahmá--the creator of the world, he is also the great Mahádeva with his three eyes, who is the destroyer of the world.

86. He is the uncreated creator, that is born by his yoga or union with the power of delusion (máýá). He is the ever wakeful and the ever great spirit of God, which though it is formless doth yet form and support this frame of this universe, by transforming himself to the form of a man-lion.

87. As victory is borne upon the wings of valour, and as light is borne upon the flame of fire; and as learning bears and conveys the fruit of good understanding, so is this god-like Ráma borne upon the wings of the bird of heaven (\_i.e.\_ as Garuda bears Vishnu upon his back).

88. Blessed in this king Dasaratha, who has the supreme prime male for his son, and fortunate is the ten headed Rávana, for his finding a place in the mind of Ráma (as his enemy). (The enemies of the gods are not less fortunate than the godly; because their fall under the blessed hands of gods, secures to them the blissful seats of heaven and not of hell).

89. Oh! how lamentable is the state of heaven by the absence of Ráma from it; and how pitiable is the infernal region from its loss of Lakshmana who is present here. Happy is this midland of Oudh at present, from the presence of the two gods from those two regions in this place.

90. This Ráma is an incarnation of the god Vishnu, who sleeps in the midst of the sea; he is the incarnate and undecaying supreme soul, and is a consolidation of the divine intellect and felicity in his person.

91. The yogis of subdued organs discern Ráma in spirit, but we of ordinary understanding can see him only in his outward figure.

92. We hear that he has come down to blot out the iniquities of the race of Raghu, and hope that the venerable Vasishtha will kindly guide him to the affairs of the world.

93. Válmíki said:--Saying so far, the great sage Viswámitra held his silence, when the vehement Vasishtha oped his mouth and addressed Ráma saying:--

94. Vasishtha said:--O great armed Ráma! O highly intellectual prince! it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people.

95. Until you satisfy the wants of men and their expectations of you,

you are not filled to attain the acme of your pure \_samádhi\_ meditation.

96. Therefore attend to the temporal affairs of your state for some time, and discharge the onus of your duties to the gods; and then betake yourself to the state of your entrancement, and be happy forever.

97. Notwithstanding Ráma was addressed in this manner, yet as he remained transfixed in his trance and uttered not a word in reply; then the spirit of Vasishtha entered into the heart of Ráma, through dormitory passage of \_susumná\_.

98. It infused its force to the respiratory beings, mental faculties, organs and to the vital spirit of Ráma, it ran through the veins and arteries and inflated the organs of sense; then Ráma slowly oped his eyelids, and saw before him the sage Vasishtha with the learned men about him. He remained gazing upon all without any wish or effort of his own; and without considering aught of his duties, or what he was to avoid.

99. He heard the voice, which his preceptor Vasishtha had uttered to him; and in reply respectfully answered him saying:--

100. Ráma said:--By your kindness sir, I am taught to have no concern with aught of the injunctions or prohibitions of the law; yet it is my duty to abide by all, what my preceptor bids me to do.

101. I ween, O great sage! that of all the sayings of the vedas, Ágamas, Puránas, and smritis, it is the word of the preceptor, is the highest law, his bidding is commandment and its opposite a positive prohibition.

102. So saying, the virtuous Ráma bowed down his head at the feet of the venerable Vasishtha, and then bespoke of his indifference to the world, to all present in the assembly.

103. Ráma said:--May ye all prosper, and know the most certain truth to which I have arrived; that there is nothing better than the knowledge of the self, and none superior to the preceptor from whom it is derived.

104. The siddhas and others responded saying:--Such is the impression of Ráma, in our minds also; and it is by your favour and conversions also, that this belief is ratified in us.

105. We thank you, Ráma Chandra, and wish all happiness to attend on our great prince; and beg leave of the sage Vasishtha for our departure as we are called here (to attend to his lecture).

106. Válmiki said:--so saying they rose with giving praises to Ráma, and blessing him with showers of flowers falling upon his head from their hands.

107. Thus have I related to you the whole narrative of Ráma, do you now, O Bharadwája, follow the same course of yoga, and be happy forever.

108. Now this relation of mine of the consummation to which Ráma had arrived, together with my rehearsal of the varied sayings of the sage which are as so many strings of gems to be worn on the breasts of yogis and poets, will serve by the grace of the sage, to give you liberation (from the troubles of the world).

109. Whoever hears and attends to these discourses of Ráma and Vasishtha, is sure to be relieved in every state of life; to be united with Brahma after his release.

110. End of the Mahá Rámáyana of the sage Vasishtha and spoken by Válmiki, relating the boyhood of Ráma and consisting of thirty-two thousand sloka stanzas.

END OF THE THIRD VOLUME.

\* \* \* \* \*

#### Transcriber's Notes

Variations in spelling, punctuation and hyphenation have been retained except in obvious cases of typographical errors. The somewhat erratic use of brackets has been corrected where possible.

Words in italics are represented thus; *\_italic\_* while words in bold are represented thus; **=bold=**.

Chapter LXII has been wrongly headed as LXI in the original text. The heading and sub-heading have been corrected.

Decent has been changed to descent in para 14, chapter XIV.

In chapter XXXIX, para 8, "the eight forms of as we see" has been changed to "the eight forms of [God] as we see"

In chapter LI para 12, "remain still and motionless; if they were buried" has been changed to "remain still and motionless; [as] if they were buried"

In chapter LIII, para 43, "one who sees every in one and same light" has been changed to "one who sees every[one] in one and [the] same light"

In chapter LXI, para 15. "In whatever manner we look object," has been changed to "In whatever manner we look [at the] object,"

Two paragraphs of text duplicated in the table of contents have been removed.

The sanskrit is frequently unclear, and in some places illegible (represented by ?).

\*\*\* END OF THE BOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 3 (OF 4), PART 2 (OF 2) \*\*\*

-----

THE  
YOGA-VÁSISHTHA  
MAHÁRÁMÁYANA.  
OF  
VÁLMÍKI

VOL. IV (part 1)



THE  
YOGA-VĀSISHTHA  
MAHĀRĀMĀYANA

OF

VĀLMĪKI

in 4 vols. in 7 pts.  
(Bound in 4.)

Vol. 4 (In 2 pts.)  
Bound in one.

Containing  
The Nirvana-Prakarana, Uttarārdha

\_Translated from the original Sanskrit\_  
\_By\_  
VIHARI-LĀLĀ MITRA

CONTENTS

OF

THE FOURTH VOLUME.

NIRVĀNA PRAKARANA.

BOOK VI.

CHAPTER I.

On Unintentional Acts and Actions 1

CHAPTER II.

Burning of the seeds of action for  
Prevention of their Vegetation 7

CHAPTER III.

Disappearance of the Phenomenals 13

CHAPTER IV.

Annihilation of Egoism 20

285904	CHAPTER V.	
285905		
285906		
285907	Narrative of a Vidyádhara and his	26
285908	queries	
285909		
285910		
285911	CHAPTER VI.	
285912		
285913		
285914	Description of Disaffection and Disgust	29
285915	to the world	
285916		
285917		
285918	CHAPTER VII.	
285919		
285920		
285921	Description of the seed of the Arbour of	36
285922	world	
285923		
285924		
285925	CHAPTER VIII.	
285926		
285927		
285928	Description of the Temple of Illusion	39
285929		
285930		
285931	CHAPTER IX.	
285932		
285933		
285934	Of the Development of Intellect	43
285935		
285936		
285937	CHAPTER X.	
285938		
285939		
285940	Description of Creation as an Emanation	45
285941	from Brahmá	
285942		
285943		
285944	CHAPTER XI.	
285945		
285946		
285947	On Truth and Right knowledge	48
285948		
285949		
285950	CHAPTER XII.	
285951		
285952		
285953	On the identity of the Will and its work	50
285954	of the Desire and its Production	
285955		
285956		
285957	CHAPTER XIII.	
285958		
285959		
285960	Anecdote of Indra and an account of the	56
285961	Atomic World	
285962		
285963		
285964	CHAPTER XIV.	
285965		
285966		
285967	Story of Indráni; and Establishment of	60
285968	the identity of the acts of Creation and	
285969	imagination	
285970		
285971		
285972	CHAPTER XV.	

285973		
285974		
285975	The Final Extinction of the Vidyádharma	64
285976		
285977		
285978	CHAPTER XVI.	
285979		
285980		
285981	Extinction of Vidyádharma (continued)	67
285982		
285983		
285984	CHAPTER XVII.	
285985		
285986		
285987	Lecture on the Annihilation of Egoism	69
285988		
285989		
285990	CHAPTER XVIII.	
285991		
285992		
285993	Description of the Universal sphere	71
285994		
285995		
285996	CHAPTER XIX.	
285997		
285998		
285999	Description of the Form of Virát or the	77
286000	all comprehending Deity	
286001		
286002		
286003	CHAPTER XX.	
286004		
286005		
286006	Lecture on the Extinction of the Living	82
286007	soul	
286008		
286009		
286010	CHAPTER XXI.	
286011		
286012		
286013	What constitutes True knowledge	85
286014		
286015		
286016	CHAPTER XXII.	
286017		
286018		
286019	The yoga conducive to Happiness or the	87
286020	way to Happiness	
286021		
286022		
286023	CHAPTER XXIII.	
286024		
286025		
286026	Story of a Pious Bráhmaṇa and his	95
286027	Nirváṇa-Extinction	
286028		
286029		
286030	CHAPTER XXIV.	
286031		
286032		
286033	Indifference or Insouciance of Manki to	101
286034	Worldliness	
286035		
286036		
286037	CHAPTER XXV.	
286038		
286039		
286040	Vasishtha's Admonition to Manki	104
286041		

286042		
286043	CHAPTER XXVI.	
286044		
286045		
286046	Manki's attainment of Final Extinction	109
286047	or Nirvána	
286048		
286049		
286050	CHAPTER XXVII.	
286051		
286052		
286053	Sermon on the superior sort of yoga	115
286054	meditation	
286055		
286056		
286057	CHAPTER XXVIII.	
286058		
286059		
286060	Demonstrated conclusion of the Doubtful	118
286061	Truth	
286062		
286063		
286064	CHAPTER XXIX.	
286065		
286066		
286067	Sermon on Holy Meditation	123
286068		
286069		
286070	CHAPTER XXX.	
286071		
286072		
286073	Sermon on spirituality	133
286074		
286075		
286076	CHAPTER XXXI.	
286077		
286078		
286079	Sermon on the Means of Attaining the	137
286080	Nirvána Extinction	
286081		
286082		
286083	CHAPTER XXXII.	
286084		
286085		
286086	Sermon inculcating the knowledge of	143
286087	truth	
286088		
286089		
286090	CHAPTER XXXIII.	
286091		
286092		
286093	Sermon on the True sense of Truth	147
286094		
286095		
286096	CHAPTER XXXIV.	
286097		
286098		
286099	Sermon on the Practice of spiritual yoga	153
286100	or intellectual meditation	
286101		
286102		
286103	CHAPTER XXXV.	
286104		
286105		
286106	Description of the Supreme Brahma	159
286107		
286108		
286109	CHAPTER XXXVI.	
286110		

286111		
286112	Sermon on the seed or source of the	164
286113	world	
286114		
286115		
286116	CHAPTER XXXVII.	
286117		
286118		
286119	A Lecture on the visibles and Visible	170
286120	world	
286121		
286122		
286123	CHAPTER XXXVIII.	
286124		
286125		
286126	Disquisition of Nirvána-quietism	181
286127		
286128		
286129	CHAPTER XXXIX.	
286130		
286131		
286132	Vasishtha's Gítá or sermon on the sweet	187
286133	peace of mind	
286134		
286135		
286136	CHAPTER XL.	
286137		
286138		
286139	On the Quiescence of the soul	192
286140		
286141		
286142	CHAPTER XLI.	
286143		
286144		
286145	Repose in one's essential Nature	194
286146		
286147		
286148	CHAPTER XLII.	
286149		
286150		
286151	A Lecture on Nirvána-Extinction	198
286152		
286153		
286154	CHAPTER XLIII.	
286155		
286156		
286157	On the infinite Extension of Brahma	205
286158		
286159		
286160	CHAPTER XLIV.	
286161		
286162		
286163	Dangers to which the wandering	213
286164	(staglike) Mind is exposed	
286165		
286166		
286167	CHAPTER XLV.	
286168		
286169		
286170	Continuation of the story of the Deer	219
286171	like mind	
286172		
286173		
286174	CHAPTER XLVI.	
286175		
286176		
286177	On abstract meditation and Hypnotism	227
286178		
286179		

286180	CHAPTER XLVII.	
286181		
286182		
286183	The first step towards Liberation	230
286184		
286185		
286186	CHAPTER XLVIII.	
286187		
286188		
286189	On the Dignity of Right Discrimination	236
286190		
286191		
286192	CHAPTER XLIX.	
286193		
286194		
286195	Total stoicism and insouciance	241
286196		
286197		
286198	CHAPTER L.	
286199		
286200		
286201	Description of the seven kinds of Living	248
286202	beings	
286203		
286204		
286205	CHAPTER LI.	
286206		
286207		
286208	Admonition to Arrive at the yoga of	252
286209	Ultimate Rest	
286210		
286211		
286212	CHAPTER LII.	
286213		
286214		
286215	Description of the Form and Attributes	258
286216	of Brahma	
286217		
286218		
286219	CHAPTER LIII.	
286220		
286221		
286222	Explanation of Nirvána-Anaesthesia	264
286223		
286224		
286225	CHAPTER LIV.	
286226		
286227		
286228	Establishment of the undivided	267
286229	individuality of God	
286230		
286231		
286232	CHAPTER LV.	
286233		
286234		
286235	The spiritual sense of the world	272
286236		
286237		
286238	CHAPTER LVI.	
286239		
286240		
286241	Story of the Great stone and Vasishtha's	276
286242	Meditation	
286243		
286244		
286245	CHAPTER LVII.	
286246		
286247		
286248	On the knowledge of the known and	281

286249	unknown	
286250		
286251		
286252	CHAPTER LVIII.	
286253		
286254		
286255	Proving the creation as Divine Attribute	285
286256		
286257		
286258	CHAPTER LIX.	
286259		
286260		
286261	Description of the Net work of the world	288
286262		
286263		
286264	CHAPTER LX.	
286265		
286266		
286267	The Net works of World (continued)	295
286268		
286269		
286270	CHAPTER LXI.	
286271		
286272		
286273	On the identity of the world with	302
286274	infinite vacuity	
286275		
286276		
286277	CHAPTER LXII.	
286278		
286279		
286280	The unity of the intellect with the	307
286281	intellectual World	
286282		
286283		
286284	CHAPTER LXIII.	
286285		
286286		
286287	Unity of the universe with the universal	313
286288	soul	
286289		
286290		
286291	CHAPTER LXIV.	
286292		
286293		
286294	Sport of the heavenly Nymphs	318
286295		
286296		
286297	CHAPTER LXV.	
286298		
286299		
286300	Life and conduct of the Etherial Nymph	326
286301		
286302		
286303	CHAPTER LXVI.	
286304		
286305		
286306	Description of the inside of the stony	329
286307	mansion of the World	
286308		
286309		
286310	CHAPTER LXVII.	
286311		
286312		
286313	Praise of continued practice or the	333
286314	Force of Habit	
286315		
286316		
286317	CHAPTER LXVIII.	

286318		
286319		
286320	The Fallacy of the Existence of the	339
286321	World	
286322		
286323		
286324	CHAPTER LXIX.	
286325		
286326		
286327	Entrance into the Cosmical stone of	345
286328	Mundane Egg	
286329		
286330		
286331	CHAPTER LXX.	
286332		
286333		
286334	The words of the creator of Worlds in	349
286335	the Mundane stone	
286336		
286337		
286338	CHAPTER LXXI.	
286339		
286340		
286341	Description of final Dissolution	353
286342		
286343		
286344	CHAPTER LXXII.	
286345		
286346		
286347	Description of Nirvána or Final	360
286348	extinction	
286349		
286350		
286351	CHAPTER LXXIII.	
286352		
286353		
286354	Description of the person of Virát—the	364
286355	God of Nature	
286356		
286357		
286358	CHAPTER LXXIV.	
286359		
286360		
286361	Description of the cosmical Body of	371
286362	Virát (continued)	
286363		
286364		
286365	CHAPTER LXXV.	
286366		
286367		
286368	Description of the Final conflagration	376
286369	of the world	
286370		
286371		
286372	CHAPTER LXXVI.	
286373		
286374		
286375	The stridor of Pushkarávarta clouds	383
286376		
286377		
286378	CHAPTER LXXVII.	
286379		
286380		
286381	Description of the world overflowed by	388
286382	the rains	
286383		
286384		
286385	CHAPTER LXXVIII.	
286386		



286387		
286388	Description of the universal Ocean	394
286389		
286390		
286391	CHAPTER LXXIX.	
286392		
286393		
286394	Maintenance of inappetency or want of	398
286395	Desire	
286396		
286397		
286398	CHAPTER LXXX.	
286399		
286400		
286401	The world Proved to be a Delusion	404
286402		
286403		
286404	CHAPTER LXXXI.	
286405		
286406		
286407	Description of the last night of death	411
286408	or general doom	
286409		
286410		
286411	CHAPTER LXXXII.	
286412		
286413		
286414	Description of the person of the God	423
286415	Siva	
286416		
286417		
286418	CHAPTER LXXXIII.	
286419		
286420		
286421	Sight of the Mundane God	427
286422		
286423		
286424	CHAPTER LXXXIV.	
286425		
286426		
286427	Relation of Siva and Sakti or of the	431
286428	holy spirit and its power	
286429		
286430		
286431	CHAPTER LXXXV.	
286432		
286433		
286434	Relation of Nature and soul or the Prime	438
286435	Male and Female Powers	
286436		
286437		
286438	CHAPTER LXXXVI.	
286439		
286440		
286441	The Convertibility of the World to the	442
286442	Supreme Spirit	
286443		
286444		
286445	CHAPTER LXXXVII.	
286446		
286447		
286448	The infinity of the World shown in the	449
286449	Material body	
286450		
286451		
286452	CHAPTER LXXXVIII.	
286453		
286454		
286455	Further Description of earth	458

286456		
286457		
286458	CHAPTER LXXXIX.	
286459		
286460		
286461	The Phenomenal as the Reproduction of	461
286462	Reminiscence	
286463		
286464		
286465	CHAPTER LXXXX.	
286466		
286467		
286468	Description of the Watery creation	465
286469		
286470		
286471	CHAPTER LXXXXXI.	
286472		
286473		
286474	Description of Igneous, Luminous and	469
286475	Brilliant Objects in nature	
286476		
286477		
286478	CHAPTER LXXXXXII.	
286479		
286480		
286481	Description of the current air, as the	477
286482	universal spirit	
286483		
286484		
286485	CHAPTER LXXXXXIII.	
286486		
286487		
286488	The Advent and Psalmody of a siddha in	484
286489	the Aerial Abode of Vasishtha	
286490		
286491		
286492	CHAPTER LXXXXXIV.	
286493		
286494		
286495	Description of a Pisácha, and the unity	495
286496	of the world with Brahma	
286497		
286498		
286499	CHAPTER LXXXXXV.	
286500		
286501		
286502	Description of the person of Vasishtha	505
286503		
286504		
286505	CHAPTER LXXXXXVI.	
286506		
286507		
286508	Establishment of immortality	509
286509		
286510		
286511	CHAPTER LXXXXXVII.	
286512		
286513		
286514	On the Rarity and Retiredness of	514
286515	Religious Recluses	
286516		
286517		
286518	CHAPTER LXXXXXVIII.	
286519		
286520		
286521	Praise of good society, or association	520
286522	with the good and wise	
286523		
286524		

286525 CHAPTER LXXXXIX.

286526

286527

286528 A Discourse on Esoteric or Spiritual 523

286529 knowledge

286530

286531

286532 CHAPTER C.

286533

286534

286535 Refutation of Atheism 530

286536

286537

286538 CHAPTER CI.

286539

286540

286541 A Sermon on spirituality 537

286542

286543

286544 CHAPTER CII.

286545

286546

286547 Exposition of Buddhism and disproving of 542

286548 Deaths

286549

286550

286551 CHAPTER CIII.

286552

286553

286554 Proof of the unity of the Deity amidst 549

286555 the variety of creation

286556

286557

286558 CHAPTER CIV.

286559

286560

286561 Establishment of the Non-entity of the 561

286562 world

286563

286564

286565 CHAPTER CV.

286566

286567

286568 Likeness of Waking and sleeping Dreams 563

286569

286570

286571

286572

286573 YOGA VASISHTHA.

286574

286575

286576

286577

286578 UTTARÁDHA

286579

286580 OR THE LATTER HALF OR SUPPLEMENT

286581

286582 TO THE

286583

286584 NIRVÁNA PRAKARANA.

286585

286586

286587

286588

286589 CHAPTER I.

286590

286591 ON UNINTENTIONAL ACTS AND ACTIONS.

286592

286593

Argument:—The manner how the liberated should conduct themselves in life, with renunciation of their egoism and selfish desires.

Rāma rejoined:—The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity (lit. want of acts), it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time: how then is it possible sir, for an indifferent person of this kind, to practice his actions and discharge the active duties of life (as you preached in your last lecture)?

2. Vasishtha replied:—It is possible Rāma, for the living person to resign his false ideas and not for one that is dead and gone (because the life of a man is independent of his notions; while the notions are dependant on his life). Hear me now to expound this truth, and it will greatly please your ears: (lit. it will be an ornament to your ears).

3. The idea of one's egoism (or his personality in own person), is said to be an idealism by idealists; but it is the conception of the signification of the word air or vacuity (which is the essence of the Deity), that is represented as the repudiation of that erroneous notion.

4. The idealists represent the sense of all substances, as a creation of the imagination, while it is the idea of a pure vacuum, which they say to be the resignation of this erroneous conception. (The vacuistic Vasishtha treats here in length of the nullity of all substances, and the eternity of all pervading vacuum, and establishes the doctrine of the nothingness of the world and its God).

5. The idea of any thing in the world as something in reality, is said to be mere imaginary by the best and wisest of men; but the belief of all things as an empty nothing, displaces the error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something. (*Ullum est nullum, et nullum est ullum*).

6. Know thy remembrance of anything, is thy imagination of it only, and its forgetfulness alone is good for thee; therefore try to blot out all thy former impressions from thy mind, as if they were never impressed on it.

7. Efface from thy mind the memory of all thou hast felt or unfelt (*i.e.* fancied), and remain silent and secluded like a block after thy forgetfulness of all things whatsoever.

8. Continue in the practice of thy continuous actions, with an utter oblivion of the past (nor need the assistance of thy memory of the past, in the discharge of thy present duties); because thy habit of activity is enough to conduct thee through all the actions of thy life, as it is the habit of a half-sleeping baby to move its limbs (without its consciousness of the movements). (Such is the force of habit, says the maxim *Abhyastopapatti*—habit is second nature).

9. It requires no design or desire on the part of an actor to act his part, whereto he is led by the tenor of his prior propensities (of past lives); as a potter's wheel is propelled by the pristine momentum, without requiring the application of continued force for its whirling motion. So O sinless Rāma! mind our actions to be under the direction of our previous impressions, and not under the exertion of our present efforts.

10. Hence inappetency has become the congenial tendency of your mind, without its inclination to the gratification of its appetites. The leanings of men to particular pursuits, are directed by the current of their previous propensities. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, (which is otherwise said to be the result of his

predestination) which runs as a stream in wonted course, and carries all men as straws floating along with its tide.

11. I am proclaiming it with a loud voice and lifted arms, and yet no body will hearken unto me when I say that, want of desire is our supreme bliss and summum bonum, and yet why is it that none would perceive it as such?

12. O the wondrous power of illusion! that it makes men to slight their reason, and throw away the richest jewel of their mind, from the chest of their breast wherein it is deposited.

13. The best way to inappetence, is the ignoring and abnegation of the phenomenals which I want you to do; and know that your disavowal of all is of the greatest boon to you, as you will be best able to perceive in yourself.

14. Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more. (The adage says:—No one has got over the ocean of his ambition, neither an Alexander nor a Cæsar).

15. As the feet of a traveller are in continued motion, until he reaches to his destination; so are the body and mind of the avaricious in continual agitation, unless his inappetence would give him respite from his incessant action.

16. Forget and forsake your expectation of fruition of the result of your actions, and allow yourself to be carried onward by the current of your fortune, and without taking anything to thy mind; as a sleeping man is insensibly carried on by his dreams.

17. Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course.

18. Take to thy heart no pleasure or pain, in the discharge of the work in which thou art employed; but remain insensible of both like a wooden machine which works for others. (Because, says the commentary, it is the dull head of people only, that are elated or dejected in the good or bad turns of the affairs of life).

19. Remain insensible of pleasure or pain, in thy body and mind and all the organs of senses; like the sapless trees and plants in winter, when they bear their bare trunks without the sensitiveness of their parts.

20. Let the sun of thy good understanding, suck up the sensibility of thy six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of thy body, as an engine is set to work. (Work as a brute with thy bodily powers or as a machine with its mechanical forces; but keep thy inner mind aloof from thy outer drudgeries).

21. Restrain thy intellectual pleasures from their inclination to sensual gratifications, and retain thy spiritual joy in thyself, for the support of thy life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring.

22. It is the same whether you continually gratify or not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing.

23. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity (so the adage is:—All desire is painsome, and its want is perfect freedom).

286732  
286733 24. Know this as a transcendent truth, and capable of preventing all  
286734 your future transmigrations in this world, that you become accustomed to  
286735 the free agency of all your actions, without being dragged to them by  
286736 your desires.

286737  
286738 25. Pursue your business as it occurs to you, without any desire or  
286739 purpose of your own towards its object; but continue to turn about your  
286740 callings, as the potter's wheel revolves round its fulcrum.

286741  
286742 26. Neither have in view the object of your action, nor the reward of  
286743 your action; but know it to be equally alike whether you refrain from  
286744 action, or do it without your desire of fruition.

286745  
286746 27. But what is the use of much verbiology, when it can be expressed in  
286747 short and in a few words, that the desire of fruition is the bondage of  
286748 your soul, and your relinquishment of it is fraught with your perfect  
286749 freedom.

286750  
286751 28. There is no business whatever for us in this world, that must be  
286752 done or abandoned by us at any time or place; every thing is good that  
286753 comes from the good God, therefore sit you quiet with your cold  
286754 indifference as before the occurrence of any event.

286755  
286756 29. Think thy works as no works, and take thy abstinence from action for  
286757 thy greatest work, but remain as quiet in your mind in both your action  
286758 and inaction, as the Divine Intellect is in ecstasies amidst the thick  
286759 of its action.

286760  
286761 30. Know the unconsciousness of all things to be the true trance-yoga,  
286762 and requiring the entire suppression of the mental operations. Remain  
286763 wholly intent on the Supreme spirit, until thou art one and the same  
286764 with it.

286765  
286766 31. Being identified with that tranquil and subtile spirit, and divested  
286767 of the sense of dualism or existence of anything else; nobody can sorrow  
286768 for ought, when he is himself absorbed in his thought, in the endless  
286769 and pure essence of God.

286770  
286771 32. Let no desire rise in thy indifferent mind, like a tender germ  
286772 sprouting in the sterile desert soil; nor allow a wish to grow in thee,  
286773 like a slender blade shooting in the bosom of a barren rock.

286774  
286775 33. The unconscious and insensible saint, derives no good or evil by his  
286776 doing or undoing of any deed or duty in his living state, nor in his  
286777 next life. (Duties are not binding on the holy and devout sages and  
286778 saints).

286779  
286780 34. There is no sense of duty nor that of its dereliction neither, in  
286781 the minds of the saintly Yogis, who always view the equality of all  
286782 things and acts; and never consider their deeds as their own doings, nor  
286783 think themselves as the agents of their own actions.

286784  
286785 35. The consciousness of egoism and the sense of meitiy of selfishness,  
286786 will never release a man from the miseries of life; it is his  
286787 unconsciousness of these, that can only save him from all sorrow,  
286788 wherefore it lies in the option of every body, to choose for him either  
286789 of these as he may best like.

286790  
286791 36. There is no other ego or meitiy excepting that of the one  
286792 self-existent and omniform Deity; and besides the essence of this  
286793 transcendent being, it is hard to account anything of the multifarious  
286794 things that appear to be otherwise than Himself.

286795  
286796 37. The visible world that appears so vividly to our sight, is no more  
286797 than the manifestation of the One Divine Essence in many, like the  
286798 transformation of gold in the multiiform shapes of jewels; but seeing the  
286799 continual decay and disappearance of the phenomenals, we ignore their  
286800 separate existence. We confess the sole existence of the One that lasts

after all and for ever.

## CHAPTER II.

### BURNING OF THE Seeds of Action FOR PREVENTION OF THEIR VEGETATION.

Argument:—Concerning the seeds and fruits of action, and the mode of their extirpation by the root.

Vasishtha continued:—Think not of unity or duality, but remain quite calm and quiet in thy spirit and as cold hearted as the dank mud and mire, as the worlds are still with unstirry spirit of the divinity working in them. (This is a lesson of incessant work without any stir and bustle).

2. The mind with its understanding and egoism and all its thoughts, are full of the divine spirit in its diversified forms (vivarta-rúpa); and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

3. The Divine Spirit, being of the form of gelatinous mud (or plastic nature), all things with their forms and colours, and the mind and all its functions also, upon its own mould of endless shapes and types beyond the comprehension of men.

4. It is the Divine Essence which forms its own substance as upon a mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens; so all things existent or inexistent, are the produce and privation of the formative mud and mould of the Divine Spirit.

5. Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone. (This is the Vajra-Kita, which perforates the sálagram stone in the river Gandak in Bihar). (The dumbness of silent munis was occasioned by their inability to speak with certainty anything regarding the abstruse spiritual subjects).

6. Ráma asked:—Sir, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the dereliction and renunciation of his duties, will entail any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward? (This is the main question of the necessity of the observance of duteous and pious acts by the wise, which is after so long mooted by Ráma, in continuation of the last subject under discussion).

7. Vasishtha replied:—I will ask you also one question, O sinless Ráma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.

8. Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end.

9. Ráma replied:—Why sir, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of lopping the branches or cutting off the tree.

10. The acts of merit and demerit are both to be destroyed, together

with their results of good and evil; and this is done by eradicating and extirpating them altogether.

11. Hear me tell you, sir, about the roots of our deeds, by the rooting out of which the trees of our actions are wholly extirpated, and are never to vegetate or grow forth any more.

12. I ween sir, the body of ours to be the tree of our action, and has grown out in the great garden of this world, and is girt with twining creepers of various kinds. (\_i.e.\_ The members of the body).

13. Our past acts are the seeds of this tree, and our weal and woe are the fruits with which it is fraught; it is verdant with the verdure of youth for a while, and it smiles with its white blossoms of the grey hairs and the pale complexion of old age.

14. Destructive death lurks about this tree of the body every moment, as the light-legged monkey lights upon trees to break them down; it is engulfed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.

15. Old age is the autumn of life, and the decaying wishes are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.

16. The ruddy palms and soles of the hands and feet, and the other reddish parts of the body (as the tongue and lips), resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.

17. The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.

18. The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.

19. This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.

20. These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the pith and blood of the body.

21. Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be actuated to action without the sensation of their motion. (Hence a dead or sleeping man having no sensation in him, has not the use or action of his limbs).

22. Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet actuated by the desire of the heart, which supplies them with their sap.

23. The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree thrive with the juice it draws by the cellular fibres of its roots.

24. The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts, which have the same intellect for their root; but the root of all these is the One Great Cause of all.

25. The intellect has the great Brahma, which has no cause of itself;



and which having no designation or termination of it, is truth from the purity of its essence.

26. The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions. (Therefore as long as one has the knowledge of his personality, he is prone to action, and without it, every body is utterly inert).

27. It is our percipience, O Sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big Sirsapatra. (It is the intellect which is both the living soul as well as its percipience).

28. When this percipience otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

29. So also when the intellect is accompanied with its power of intellection, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme soul. (The self-perception and pure intelligence, are attributes of the Divine soul, and not productive of action; but these in company with the operations of the mind, become the causes of the activity of both).

30. Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as I have said herein, is quite in conformity with your teachings to me.

31. Vasishtha said:—Thus Rāma, action in the discreet being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.

32. Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not, yet the mind is possessed with chimera of it.

33. Again whoever thinks of nothing, verily escapes from the error of mistaking a chimera for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.

34. It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.

35. The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states; it is impossible therefore, to get rid of it by any body at any time.

36. It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's forbearance from acts.

37. It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore by avoiding your option in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts; (except that they were done under the sense of compulsion and not of free choice. Gloss).

38. Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also. (If nothing is real, then our actions are unreal also).

287008 39. The ignoring of the existence of the world, is what makes the  
287009 renunciation of it; and the renunciation of all associations and  
287010 connections, is tantamount to one's liberation from them. The knowledge  
287011 of the knowable One, comprehends in it the knowledge of all that is to  
287012 be known. (Because the One is all, and all existence is comprised in  
287013 that only knowable One).

287014

287015 40. There being no such thing as production, there is no knowledge of  
287016 anything whatever that is produced; abandon therefore your eagerness to  
287017 know the knowable forms (of things), and have the knowledge of the only  
287018 invisible One.

287019

287020 41. But there is no knowing whatever of the nature and actions of the  
287021 quiescent spirit of Brahma, its action is its intellection only, which  
287022 evolves itself in the form of an infinite vacuum (showing the shapes of  
287023 all things as in a mirror).

287024

287025 42. "That utter insensibility is liberation," is well known to the  
287026 learned as the teaching of the Veda; hence no one is exempted from  
287027 action, as long as he lives with his sensible body.

287028

287029 43. Those who regard action as their duty, are never released from their  
287030 subjection to the root (principle) of action; and this root is the  
287031 consciousness of the concupiscent mind of its own actions. (The desire  
287032 is the motive of actions, and the consciousness of one's deeds and  
287033 doings, is the bondage of the soul. Or else a workingman is liberated,  
287034 provided he is devoid of desire and unmindful of his actions).

287035

287036 44. It is impossible, O Ráma, to destroy this bodiless consciousness,  
287037 without the weapon of a good understanding; it lies so very deep in the  
287038 mind, that it continually nourishes the roots of action.

287039

287040 45. When by our great effort, we can nourish the seed of conscience, why  
287041 then we should not be able to destroy the keen conscience by the same  
287042 weapon that is effort.

287043

287044 46. In the same manner, we can destroy also the tree of the world with  
287045 its roots and branches.

287046

287047 47. That One is only existent, which has no sensation and is no other  
287048 than of the form of an endless vacuum; it is that unintelligible vacuous  
287049 form and pure intelligence itself, which is the pith and substance of  
287050 all existence.

### 287051 287052 287053 287054 287055 CHAPTER III.

### 287056 287057 DISAPPEARANCE OF THE PHENOMENALS.

287058  
287059  
287060  
287061 Argument:—Admonition for ignoring the visibles, and the means of  
287062 attaining the insensibility and inactivity of the wise.

287063  
287064  
287065 Ráma said:—Tell me, O Sage, how it may be possible to convert our  
287066 knowledge to ignorance, since it is impossible to make a nothing of  
287067 something, as also to make anything out of a nothing.

287068

287069 2. Vasishtha replied:—Verily a nothing or unreality, cannot be something  
287070 in reality; nor a real something can become an unreal nothing; but in  
287071 any case where both of these (viz.; reality as well as unreality of a  
287072 thing) are possible, there the cognition and incognition of something,  
287073 are both of them equally palpable of themselves. (This is termed a  
287074 Chátushkotika Sunsaya or quadruplicate apprehension of something,  
287075 consisting, of the reality or unreality of a thing, and the certainty or  
287076 uncertainty of its knowledge).

3. The two senses of the word knowledge (i.e. its affirmative and negative senses) are apparent in the instance of "a rope appearing as a snake": here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting the appearance of water. (Here the things snake and water prove to be nothing, and their knowledge as such, is converted to error or want of knowledge).

4. It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherefore know the true reality alone, and never think of the unreal appearance. (Do not think the visibles either as real or unreal, but know the deathless spirit that lies hid under them).

5. The conception of the sense of sensible perceptions, is the cause of woe of all living beings; therefore it is better to root out the sense of the perceptibles from the mind, and rely in the knowledge of the underlying universal soul only. (Taking the particulars in the sense of individual souls, is the cause of misery only).

6. Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one infinite soul, in which you have your rest and nirvána extinction.

7. Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the evanescence of your deeds, aided by your knowledge of truth, will cause the consummation of Yoga (Siddhi).

8. By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search (i.e. your spiritual knowledge), by means of your reason, you have no more any need of your action.

9. The divine intellect, like the Bel fruit, forms within itself its pith and seeds (of future worlds), which lie hid in it, and never burst out of its bosom. (So all things are contained in divine mind).

10. As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the universal soul (or the divine mind) which encompasses the endless vacuity in it.

11. And as the property of fluidity, is never distinct from the nature of liquids; so the thoughts (of all created things), are never apart from the thinking principle of the Divine mind. (The words Chittam and Chittwam, and their meanings of the thought and mind, appertain to their common root the chit or intellect with which they are alike in sound and sense).

12. Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.

13. Intellection is the action of the intellect, and its privation gives rise to the chimeras of error in the mind; there is no other cause of error, nor does it last unless it rises in absence of reason.

14. Intellection is the action of the intellect, as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these (viz: our intellection and perceptions) are at an utter stop within and without us. (i.e. The soul is the prime mover of our inward and outward senses).

15. The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism,

tend to put away the world from us as want of force puts down the breeze.

16. Insensibility of the body and mind, renders the intelligent soul, as dull as a stone; therefore root out the world from thy mind, as a boar uproots a plant with its tusk; (by means of your insensibility of it, and the full sense of God alone in thee).

17. In this way only, O Ráma, you can get rid of the seed vessel of action in your mind; and there is no other means of enjoying the lasting peace of your soul besides this.

18. After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.

19. The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will; (but they do whatever comes in their way, knowing it as the will of God and must be done). They are therefore said to be of truly saintly souls and minds, who are strangers to the preference or rejection of anything (lit., to the acceptance or avoidance of a thing).

20. Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant as the vacuous sky; they take what they get, and do what is destined to them as they are unconscious of doing them. (The vacant mind without any care or thought, is like a clear mirror <of> the untainted seat of the Holy God).

21. As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own; they act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.

22. As the sweetest things appear unsavoury to those that are satiate and sated with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so enrapt in their rapture, as to become unconscious of what is passing in and about them like insane people.

23. The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding (or else the unconsciousness of a dead man of his former acts, does not amount to his abandonment of action). It matters not whether a man does ought or naught, with his unsubstantial or insensible organs of action. (It is external consciousness that makes the action, and not the external doing of it, with the insensible organs of the body; because the mental impressions make the action and not its forgetfulness in the mind).

24. An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which have no traces of them in our minds. (Hence all involuntary acts and those of insanity, are reckoned as no doings of their doer).

25. An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this oblivion is equal to the abandonment of action.

26. He who pretends to have abandoned all action, without abandoning (or effacing) them from his mind, is said to be a hypocrite, and is devoured by the monster of his hypocrisy: (of this nature are the false \_fakirs\_, who pretend to have renounced the world).

27. They who have rooted out the prejudice of actions from their lives, and betaken themselves to the rest and refuge of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.

28. They who have extirpated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquility to rest upon, and which is attended with a serene delight to those that have made hebetude their habit.
29. The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken sots reclining on the ground, or as anything moved by a machine, (or as the machines of an engine).
30. Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.
31. That is said to be wholly extirpated, which is drawn out by its roots, or else it is like the destroying of a tree by lopping its branches which will grow again, unless it is uprooted from the ground.
32. So the tree of acts (the ceremonial code), though lopped off of its branches (of particular rites and ceremonies), will thrive again if it is left to remain, without uprooting it by the ritual (of acháras).
33. It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same (as given before) will come to you of themselves.
34. Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air, (in order to divide it). (Out ward abandonment of anything is nothing, unless it is done so from the mind).
35. It is the rational abandonment of a thing, that makes its true relinquishment, and whatever is done unwilfully, is like a fried grain or seed, that never vegetates nor brings forth its fruit. (The rational renouncement of a thing, is said in the Veda, to mean its resignation to God, to whom belongs every thing in the world, and is lent to man for his temporary use only. And fruitless actions are those that are done unwillingly, and are not productive of future births for our misery only).
36. But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.
37. After one has got rid of his action, and freed himself from further desire; he becomes liberated for life (Jívan-mukta), whether he may dwell at home or in the woods, and live in poverty or affluence.
38. The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly thronged with vexations as the circle of a familyhouse.
39. The quiet and calmly composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.
40. The wise man who has lost the sight of the visibles, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.
41. The thoughtless ignorant, whose insatiate ambition grasps the whole universe in his heart, rolls over the surface of the earth and all its boisterous seas with as much glee as upon a bed of flowers.
42. All these cities and towns, which are so tumultuous with the endless

of men, appear to the ignorant and moneyless man as a garden of flowers; where he picks up his worthless penny with as much delight as holy men cull the fragrant blossoms to make their offerings to holy shrines.

43. The wide earth with all her cities and towns, and distant districts and countries, which are so full of mutual strife and broil, appear to the soiled soul of the gross-headed and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colours upon the canvas of their hearts. (Worldly men are so infatuated with the world, that they take side of things for fair and bright).

#### CHAPTER IV.

##### ANNIHILATION OF EGOISM.

Argument:—Egoism is shown as the root of worldliness and its extirpation by spiritual knowledge.

Vasishtha continued:—The abandonment of the world (which is otherwise termed as liberation—moksha), is effected only upon subsidence of one's egoism and knowledge of the visibles in the conscious soul; in the manner of the extinction of a lamp for want of oil. (The knowledge of the phenomenal is the root of illusion, and it is the removal of this that is called the abandonment of the world, and the cause of liberation).

2. It is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it; and the subjective soul, which is without the reflexion of the visible world, and the objective-self, is immortal and indestructible.

3. After the knowledge of the self and this and that with that of mine and thine, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective-soul by itself alone (and it is this state of the soul that is called its extinction—nirvána and its liberation or moksha).

4. But he whose knowledge of himself and others, and of mine and thine and his and theirs, has not yet subsided in his subjectivity, has neither the intelligence nor tranquility nor abandonment nor extinction of himself. (It is opposite of the preceding).

5. After extinction of one's egoism and meism, there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

6. The egoistic part of the soul being weakened by the power of true knowledge, every thing in the world wastes away and dwindles into insignificance; and though nothing is lost in reality, yet every thing is buried in and with the extinction of the self. (So the Hindi adage:—Ápduba to jagduba—the self being lost, all things are lost with it).

7. The knowledge of the ego is lost under that of the non-ego, with any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the arduous methods for removal of the same. (It being easy to ignore the silver in a shell, it is useless to test it in the fire).

8. The thoughts of ego and non-ego, are but false conceits of the mind; and the mind being as void as the clear sky, there is no solid foundation for this error.

- 287353 9. No error has its vagary anywhere, unless it moves upon the basis of  
287354 ignorance, it grows upon misjudgment, and vanishes at the light of  
287355 reason and right judgment.  
287356
- 287357 10. Know all existence to be the Intellect only; which is extended as an  
287358 unreal vacuity; therefore sit silent in the empty space of the  
287359 Intellect, wherein all things are extinct as nothing. (The reality of  
287360 the Divine Mind, containing the ideal world which appears as a reality).  
287361  
287362
- 287363 11. Whenever the idea of ego comes to occur in the mind, it should be  
287364 put down immediately by its negative idea of the \_non-ego\_ or that I am  
287365 nothing.  
287366
- 287367 12. Let the conviction of the \_non-ego\_ supplant that of the \_ego\_, as a  
287368 meaningless term, or as untrue as empty air, or a flower of the aerial  
287369 arbour; and being fixed as an arrow in the bow-string of holy  
287370 meditation, strive to hit at the mark of the Divine Essence.  
287371
- 287372 13. Know always your ideas of \_ego\_ & \_tu\_—I and thou, to be as unreal  
287373 as empty air; and being freed from the false idea of every other thing,  
287374 get over quickly across the delusive ocean of the world.  
287375
- 287376 14. Say how is it possible for that senseless and beastly man, to attain  
287377 to the highest state of divine perfection, who is unable to overcome his  
287378 natural prejudice of egoism.  
287379
- 287380 15. He who has been able by his good understanding, the sixfold beastly  
287381 appetites of his nature; is capable of receiving the knowledge of great  
287382 truths; and no other asinine man in human shape.  
287383
- 287384 16. He who has weakened and overcome the inborn feelings of his mind,  
287385 becomes the receptacle of all virtue and knowledge, and is called a man  
287386 in its proper sense of the word.  
287387
- 287388 17. Whatever dangers may threaten you on rocks and hills and upon the  
287389 sea, you may escape from the same by thinking that they cannot injure  
287390 your inward soul, though they may hurt the flesh.  
287391
- 287392 18. Knowing that your egoism is nothing in reality, except your false  
287393 conception of it, why then do you allow yourself to be deluded by it,  
287394 like the ignorant who are misled by their phrenzy?  
287395
- 287396 19. There is nothing (\_no ego\_) here, that is known to us in its  
287397 reality; all our knowledge is erroneous as that of an ornament in gold  
287398 (and springs from the general custom of calling it so), so is our  
287399 knowledge of the \_ego\_ which we know not what, and may be lost by our  
287400 forgetfulness of it. (So the different names and shapes of golden  
287401 ornaments being forgotten, we see the substance of gold only common in  
287402 all of them).  
287403
- 287404 20. Try to dislodge the thoughts that rise in your mind, in the manner  
287405 of the incessant vibrations in the air, by thinking that you are not the  
287406 \_ego\_, nor has your \_ego\_ any foundation at all.  
287407
- 287408 21. The man who has not overcome his egotism, and its concomitants of  
287409 covetousness, pride and delusion, doth in vain attend to these lectures  
287410 which are useless to him.  
287411
- 287412 22. The sense of egoism and tuism which abides in thee, is no other than  
287413 the stir of the Supreme spirit, which stirs alike in all as motion  
287414 impels the winds.  
287415
- 287416 23. The uncreated world which appears as in act of creation, is inherent  
287417 and apparent in the Supreme soul, and notwithstanding all its defects  
287418 and frailty, it is fair by being situated therein. (Because a thing  
287419 however bad, appears beautiful by its position with the good).  
287420
- 287421 24. The Supreme soul neither rises nor sets at any time; nor is there

anything else besides that One, whether existent or inexistent. (All real and potential entities are contained in the mind of God).

25. All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquility, and whatever is, is good by the goodness of the Great God.

26. All things are extinct in the unextinguished spirit of God, they are quiet in his quiescence, and all good in his goodness; this extinction in the inextinct or ever existent soul of God, is no annihilation of any; it is understood as the sky, but is not the sky itself.

27. Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that no body can tolerate the thought of his unegoism or extinction.

28. The word \_ego\_ is the ever growing germ of the significance of everything in the world (\_i.e.\_ our selfishness gives growth to our need and want of all things for our use); and that (egoism or selfishness) being rooted out of the mind, this world also is uprooted from it. (\_i.e.\_ Think neither of thyself or anything in the world as thine but of the Lord, and be exempt from thy cares of both).

29. The meaningless word \_ego\_, like empty vapour or smoke, has the property of soiling the mirror of the soul, which resumes its brightness after removal of the mist.

30. The significance of the word, I or \_ego\_, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air. (Here is Vasishtha's vacuism again).

31. The significance of the word \_ego\_, produces the shadow of external objects in the mind; and that being lost, there ensues that serenity and tranquility of the soul, which are the attributes of the unknowable, infinite and eternal God.

32. After the cloudy shadow of the sense of the word \_ego\_, is removed from the atmosphere of mind; there appears the clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.

33. After the essence of the soul is purged of its dross, and there appears no alloy or base metal in it; it shines with its bright lustre as that of pure gold, when it is purified from its mixture with copper or other.

34. As an insignificant term (\_nirabhidhártha\_), bears no accepted sense (vypadesártha); so the unintelligible word \_ego\_ bearing no definite sense of any particular person, is equal to the \_non-ego\_ or impersonal entity of Brahma.

35. It is Brahma only that resides in the word \_ego\_ (\_i.e.\_ the word \_ego\_ is applicable to God alone).

36. The meaning of the word \_ego\_, which contains the seed of world in it, is rendered abortive by our ceasing to think of it. Then what is the good of using the words I and thou, that serve only to bind our souls to this world. (Forget yourselves, to be free from bondage).

37. The essence is the pure and felicitous spirit, which is afterwards soiled under the appellation of \_ego\_, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

38. It is this seed of \_ego\_, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.



39. The meaning of the word ego, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colours of things, with their various natures and actions.

40. The heaven and earth, the air and space, the hills and rivers on all sides, are as the fragrance of the full blown flower of the Ego.

41. The Ego in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread day light comprehends all objects and their action under it.

42. As the early daylight brings to view the forms and shapes and colours of things; so it is our egoism (which is but another name for ignorance) that presents the false appearance of the world to our visual sight.

43. When egoism like a particle of dirty oil falls into the pellucid water of Brahma; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.

44. Egoism sees at a single glance the myriads of worlds spread before its visual sight; as the blinking eye observes at a twinkling thousands of specks scattered before its sight.

45. Egoism (selfishness) being extended too far, perceives the furthest worlds lying stretched before its sight; but the unegotist or unselfish soul, like a sleeping man doth not perceive the nearest object, as our eyes do not see the pupils lying within them.

46. It is only upon the total extinction of our egoistic feelings, by the force of unfailing reasoning; that we can get rid of the mirage of the world.

47. It is by our constant reflection upon our consciousness only, that it becomes possible for us to <attain> the great object of our consummation—Siddhi; and the attainment of the perfection of our souls; we have nothing more to desire or grieve at nor any fear of falling into error.

48. It is possible by your own endeavour, and without the help of any person or thing, to attain to thy perfection; and therefore I see no better means for you to this than the thought of your unegoism.

49. Now Ráma, this is the abstract of the whole doctrine, that you forget your ego and tu, and extend the sphere of our soul all over the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world, and think the soul as one whole and not a part of the universe. (Samashti and not Vyashta).

## CHAPTER V.

### NARRATIVE OF A VIDYÁDHARA AND HIS QUERIES.

Argument.—Vasishtha relates the tale spoken to him by Bhusunda, and efficacy of divine knowledge in dispassionate souls and not in ungoverned minds.

Vasishtha continued:—The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.

2. But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.

3. A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impression in the gritty glass mirror. (It casts but a shadow which never lasts).

4. I will here cite an instance to this purport, from an old anecdote related to me by the aged Bhusunda in by gone days; when I was living with him on the top of Sumeru mountain. (This proves the longevity of the Aryans in the ancient homestead beyond the Altain chain).

5. I had once in times of old, mooted this question among other things to the time worn Bhusunda, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:—

6. O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul? (The mugdha or infatuated is explained as one of ungoverned mind and senses and employed in vain labour and toil).

7. Bhusunda replied:—Yes, there lived a Vidyádhara of old, on the top of the mountain on the horizon; who was greatly distressed with incessant toil, and yet anxious for his longevity (by performance of his devotion for prolongation of life).

8. He betook himself to austerities of various kinds, and to the observance of abstinence, self-restraint and vows of various forms; and obtained thereby an undecaying life, which lasted for many ages of four kalpas of four yugas each.

9. At the end of the fourth kalpa he came to his sense, and his percipience burst forth on a sudden in his mind, as the emeralds glare out of ground in the distant country (of Burmah); at the roaring of clouds. (Emeralds are called vaidúryas below from their production in the vidura or distant land of Burmah; where there are many ruby mines also; but vaidúryas are the sky coloured sapphire or lapis lazuli; and often called as emeralds).

10. He then reflected in himself saying:—What stability can I have in this world, where all beings are seen to come repeatedly into existence, to decay with age, and at last to die and dwindle away into nothing? I am ashamed to live in this state of things and under such a course of nature.

11. With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of banefull vanities; and then proposed to me his query regarding the city with its eighteen compartments. (i.e. The body with its ten organs, five vital airs, the mind, soul, and body).

12. He advanced before me, and bowed down profoundly; and after being honoured by me, he took the opportunity to propose his questions to me.

13. The Vidyádhara said:—I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel; they are capable of breaking and tearing every thing, and hurtful in their acts of injuring others.

14. I find my senses to be dim and dark, and always disturbed and leading to dangers (by their mistake of things). Again the passions in the heart, are setting fire to the forest of our good qualities, and boiling with the waves of sorrow and grief; while the dark ignorance of our minds, envelops every thing in the deepest gloom. Hence it is that the control, over our bodily organs, senses and the passions and

feelings of the heart and mind, is only attended with our real happiness, which is not to be had from any object of sense.

## CHAPTER VI.

### DESCRIPTION OF DISAFFECTION AND DISGUST TO THE WORLD.

Argument:—Indifference and Apathy to the world, based on the Doctrines of the stoics and cynics, and the religious Recluses of all nations and Countries in every age.

The Vidyádhara continued:—Tell me even now, what is that most noble state (or highest category), which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying.

2. I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul: (displayed in the present \_vairágya\_ or dispassionateness of the speaker).

3. My mind is heated with the fervour of the fever of my insatiate desire, and is full of regret at the state of my ignorance; now raise me from the depth of darkness in which I am grovelling under my delusion.

4. Many a time doth misfortune overtake the fortunate, and bitter sorrows betide the wise and learned; just as the hoar-frost falls on the tender leaves of lotuses, and discolours them at the end.

5. We see the frail living beings springing to birth, and dying away at all times to no purposes, they are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and ephemera of dirt. (The Vidyádhara like the cynic, finds fault with every earthly thing).

6. How have I passed through different stages of life, how with one state of things and then with another, and deceived by the gain of paltry trifles. We are always discontent with the present state, and cheated repeatedly by the succeeding one.

7. The unwearied mind, ever running after its frail pleasures, and floating as it were upon the breakers of its enjoyments, has no end of its rambling, nor rest after its toils; but wanders onward in the desert paths of this dreary world.

8. The objects of enjoyment, that are the causes of our bondage in this world, and appear as very charming and sweet at first; are all frail and ever changeful in their natures, and prove to be our bane at last.

9. Actuated by our consorting egoism, and led by the sense of honour to live in dishonour, I am degraded from the dignity my high birth as a vidyádhara, and am not pleased with myself.

10. I have seen the pleasure garden of Chitra-ratha (the chief of the Gandharva tribe); and all the sweet and soft flowery beds on earth; I have slept under the bowers of Kalpa Creepers in paradise, and have given away all my wealth and property in charity.

11. I have sported in the groves of Meru, and about the cities of the Vidyádhara; I have wandered about in heavenly cars, and in the aerial regions on all sides (in balloons or aerial cars).

12. I have halted amidst the heavenly forces, and reposed on the arms of my consorts; I have joined the bands of Haris in their jocund frolic and music, and have promenaded through the cities of the rulers of mankind.

287698  
287699 13. I saw nothing of any worth among them, except the bitter sorrow of  
287700 my heart in all; and I come now to find by my best reason, that every  
287701 thing is burnt down to ashes before me.  
287702

287703 14. My eyes which by their visual power, are ever inclined to dwell upon  
287704 the sights of things, and to dote with fondness upon the face of my  
287705 mistress, have been the cause of great affliction to my mind.  
287706

287707 15. My eye-sight runs indiscriminately after all beautiful objects,  
287708 without its power of considering, whether this or that is for our good  
287709 or bad: (\_i.e.\_ Without the power of penetrating into and distinguishing  
287710 the properties and qualities of objects).  
287711

287712 16. My mind also, which is ever prompt to meet all hazards, and to  
287713 expose itself to all kinds of restraints, never finds its rest until it  
287714 is overwhelmed under some danger, and brought under the peril of death.  
287715

287716 17. My scent likewise is ever alert in seeking after fragrant and  
287717 delicious things to its own peril, and it is difficult for me to repress  
287718 it, as it is hard for one to restrain an unruly horse.  
287719

287720 18. I am restrained by the sense of my smelling to the two canals of my  
287721 nostrils, bearing the putrid breath and cough and cold of the body; and  
287722 am constrained like a prisoner or captive of war to the dungeon by my  
287723 jailer or captor.  
287724

287725 19. It is on account of this lickerish tongue of mine, that I am forced  
287726 to seek for my food in these rugged and dreary rocks, which are the  
287727 haunt of wild elephants, and where the wolves are prying for their  
287728 forage. (From this it appears that, the Vidyádhara were a tribe of  
287729 mountaineers in the north of the Himalayas).  
287730

287731 20. I am to restrain the sensitiveness of my body, and to make my skin  
287732 (the \_twak indreya\_ or the organ of feeling), to endure the heat of the  
287733 hot weather of the kindled fire and of the burning sun (all which it is  
287734 necessary to be undergone in the austere devotion known as  
287735 \_Panchatapa\_).  
287736

287737 21. My ears, sir, which ought to take a delight in the hearing of good  
287738 lectures, are always inclined to listen to talk that are no way  
287739 profitable to me; but mislead me to wrong; as the grassy turf covering a  
287740 well, tempts the silly stag to his ruin.  
287741

287742 22. I have listened to the endearing speeches of my friends and  
287743 servants, and attended to the music of songs and instruments, to no  
287744 lasting good being derived therefrom. (Sensuous pleasures are transient,  
287745 and are not attended with any permanent good).  
287746

287747 23. I have beheld the beauty of beauties, and the natural beauty of  
287748 objects on all sides; I have seen the sublimity of mountains and seas,  
287749 and the grandeur of their sides and borders; I have witnessed the  
287750 prosperity of princes and the brilliancy of gem and jewels.  
287751

287752 24. I have long tasted the sweets of the most delicious dishes, and have  
287753 relished the victuals of the six different savours, that were served to  
287754 me by the handsomest damsels.  
287755

287756 25. I have associated with the lovely damsels clad in their silken  
287757 robes, and wearing their necklaces of pearls, reclined on beds of  
287758 flowers and fanned by soft breezes; I have had all these pleasures of  
287759 touch, and enjoyed them unrestrained in my pleasure gardens.  
287760

287761 26. I have smelt the odours on the faces of fairy damsels, and have had  
287762 the smell of fragrant balms, perfumeries and flowers; and I have inhaled  
287763 the fragrance, borne to me by the breath of the soft, gentle and  
287764 odoriferous breezes.  
287765

287766 27. Thus have I seen and heard, felt and smelt, and repeatedly tasted

287767 whatever sweets this earth could afford. They have now become dry,  
287768 distasteful, stale and unpleasurable to me; say what other sweet is  
287769 there left for me yet to enjoy.  
287770

287771 28. I have enjoyed all these enjoyments of my senses for a full thousand  
287772 years, and still I find nothing either in this earth or in heaven, which  
287773 is able to yield full satisfaction to my mind.  
287774

287775 29. I have reigned for a longtime over a realm, and enjoyed the company  
287776 of the courtezans in my court, I have vanquished the forces of my  
287777 enemies in battle, but I know not great gain I have gained thereby. (All  
287778 is vanity of vanities only).  
287779

287780 30. Those (demons) that were invulnerable in warfare, and usurped to the  
287781 dominion of the three worlds, even those invincible giants, have been  
287782 reduced to ashes in a short time.  
287783

287784 31. I think that to be the best gain, which being once gained by us,  
287785 there remains nothing else to be desired or gained herein; I must now  
287786 therefore, remain in quest of that precious gain, however it may be  
287787 attended with pain.  
287788

287789 32. What difference is there between those, who have enjoyed the most  
287790 delightful pleasures, and others that have never enjoyed them at all;  
287791 nobody has ever seen the heads of the former kind crowned with kalpa  
287792 laurels, nor the latter with diminished heads.  
287793

287794 33. I have been long led by my organs of sense, to the enjoyment of  
287795 beautiful objects in the wilderness of the world, and have been quite  
287796 deceived by them like a child by cheat. (All enticements are deceitful  
287797 at the end).  
287798

287799 34. I have come too late and to-day only to know, that the objects of my  
287800 senses are my greatest enemies; and this I have known after being  
287801 repeatedly deceived by my organs of sense.  
287802

287803 35. I see the deceitful organs of sense like so many sly huntsmen, have  
287804 laid their snares about the wild forest of this world, only to entrap  
287805 all unwary people in them, as they do the silly stags or beasts of prey  
287806 by enticements.  
287807

287808 36. There are but very few men in this world, who are not found to be  
287809 envenomed by the deadly poison of their serpent-like organs of sense.  
287810

287811 37. The forest of the world is full with the furious elephants of  
287812 enjoyments, and surrounded by the snare of our desire, wherein our  
287813 greediness is roving rampant with sword in hand, and our passions are  
287814 stirring like keen spearmen, and rending our hearts and souls every  
287815 moments.  
287816

287817 38. Our bodies are become as a field of battle, where the commanding  
287818 charioteer of our egoism hath spread the net of duplicity, by employing  
287819 our efforts as horsemen, and setting our desires as boisterous rioters.  
287820

287821 39. The organs of sense are set as flag-bearers, at the extremities of  
287822 the battle-field of our bodies; and they are reckoned as the best  
287823 soldiers, who are able by their prowess to overtake these staff-bearers  
287824 in the field.  
287825

287826 40. It may be possible for us, to pierce the frontal bone even of the  
287827 furious Airāvata elephant of Indra in war; but it is too hard for any  
287828 body, to repress the aberrant senses within their proper bounds.  
287829

287830 41. It is reckoned as the greatest victory, that may be won by the  
287831 valour, magnanimity, and fortitude of great men, if they can but conquer  
287832 the unconquerable organs of sense, which makes the utmost glory of the  
287833 great (or which redounds with the greatest to the great).  
287834

287835 42. So long as a man is not flung and carried about as a light and

trifling straw, by the irresistible force of his sensual appetites, he is said to have attained to the perfection and excellence of the deities of heaven.

43. I account men of well governed senses and those of great fortitude, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.

44. O Sage! I think I can overcome all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind (and is led against the province of the soul).

45. Unless you can heal your sensual appetites, which forms the great malady of the mind, by the prescriptions of your reason, you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy. (The subjection of the senses, is the first step to holiness).

46. I am led to great distress by the joint force of my senses, as a lonely traveller is waylaid in his journey by a gang of robbers. (It may be possible to withstand any particular appetite but not all at once).

47. The organs of sense are as dirty canals of the body, with their stagnate and foul watery matter, they are filled with noxious and hairy moss, and emit a malarious stink.

48. The senses seem to me as so many deep and dark forests, covered with impervious snows, and full of terrors that render them impassable to travellers.

49. The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any visible thread therein. They are knotty on the outside, and without any sensibility of their own; (except what is supplied to them by the soul).

50. Our sensualities are as so many seas with their briny waters, and huge billows dashing on every side; they abound with various gems and pearls, but are full of horrible whales and sharks at the same time.

51. Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends there-in; it makes others to take pity on his state, and mourn at his fate, which conducts him to repeated transmigrations only.

52. The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and inimical to the unwise.

53. The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightnings of joy are incessantly flashing with their transient glare.

54. The organs of sense are as subterranean cells or mounds of mud upon earth; these are resorted to by inferior animals, but shunned by superior and intelligent beings.

55. They are like hidden caves on earth overspread with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be smitten and bitten to death.

56. All sensualities are as savage Rákshasas or cannibals, that rove and revel about in their venturous excursions in the darkness of night; and glut themselves with human victims.

57. Our organs of sense are as dry sticks, all hollow and pithless in the inside; they are crooked and full of joints all along, and fit only as fuel for fire.

58. The bodily organs are the instruments of vice, and are as pits and thickets on our way; they are fitted with dirt within, like the notes of canes and reeds that are full of useless stuff.

59. The organic limbs and members are the implements of action, and the apparatus for producing an infinite variety of works. They are like the potter's wheels, turning and whirling with their mud, in order to produce the fragile pottery of clay.

60. Thus Sir, I am plunged in the dangerous sea of my sensual appetites, and you alone are able to raise me out of it by your kindness to me; because they say, that holy saints only are victorious over their senses in this world, and it is their society only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

## CHAPTER VII.

### DESCRIPTION OF THE SEED OF THE ARBOUR OF THE WORLD.

Argument:—The arbor of the world as growing from the seed of Ignorance in the soil of Ignorance.

Bhusunda replied:—Having heard the aforesaid holy speech of the Vidyádharma, I answered to what he asked in plain words as follows.

2. Well said, O chief of the Vidyádharmas, and it proves thee to be awakened to thy good sense by thy good fortune for thy edification, that thou dost after so long desire to be raised, out of the dark pit and dungeon of the world.

3. Thy holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.

4. Thy clear mind will be able to grasp the meaning, of my admonition to you with ease; as the clean mirror is capable of receiving the reflexion of every object set before it. (The clear mind like a clear mirror reflects every thing in it).

5. You must give your assent to what I say, by uttering the syllable Om—yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.

6. Know well and by giving up your ignorance, that what thou feelest within thee (\_i.e.\_ thy egoism), is not thy very self; and it is hard to have it (your soul or self), notwithstanding your long search after the same.

7. Know it for certain that there is no egoism or tuism (\_i.e.\_ subjective or objective knowledge), nor even this phenomenal world, that may be called the real entity; but all this is the blissful God, who is no cause of either thy happiness or misery (but reigns absolutely supreme in himself).

8. Whether this world is a creation of our ignorance, or whether it is ignorance itself, is what we cannot ascertain by our reasoning; because there being but one simple entity alone, there is no possibility of the co-existence of the duality (of subjective and objective).

9. The world appears as the water in the mirage; it is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.

10. The world being as the water in the mirage (a mere nullity); there is neither its existence nor its inexistence neither, there can be no reflexion of it either (because a void has no shadow); and therefore it must be but God himself.
11. The seed of the world is the Ego or the subjective self, and the Tu or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same seminal source of egoism.
12. The great arbour of the worlds, grows out of the particle of egoism; the organs of sense are the succulent roots of this tree; and the far overspreading orbs of the sky, are the many divergent branches of the main arbor of the mundane world.
13. The starry frame in the sky, is the netted canopy over this arbour on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibres and lengthening filaments of the tree, and the lightsome moons are the ripe fruits thereof.
14. The many spheres of heaven, are the hollows of this large and great tree; and the Meru, Mandara and other mountains, are its protuberant boughs and branches.
15. The seven oceans are the ditches of water, dug at the foot and root of this tree; and the infernal region is the deep pit underlying the root of this tree; the yugas and cycles of periods are its knots and joints, and the rotation of time over it, is as the circle of worms sucking up its juice for evermore.
16. Our ignorance is the ground of its growth, and all peoples are as flights of birds hovering upon it; its false apprehension forms its great trunk, which is burnt down by the conflagration of nirvána or our knowledge of the utter extinction of all things.
17. The sights of things, the thoughts of the mind, and the various pleasures of the world, are all as false as a grove or forest in the sky; or as silver in the face of the hoary clouds, or in the coating of conch and pearl shells.
18. The seasons are its branches (in which they grow and wither away); and the ten sides of the air are its smaller boughs; because they spread themselves in all directions; self-consciousness is the pith and marrow of this tree (and of all sensible creatures), and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.
19. The sun-shine and moon-beams, are the two flowers of this tree; their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and bumble bees fluttering over them.
20. Know at last, that one all pervading ignorance, extends all over this tree of the world; stretching from its root in the Tartarus, on all sides of the compass and its top in the heavens above. It is all an unreality appearing as real existence, and egoism which is the seed of this fallacy, being burnt up by the fire un-egoism, it will no more vegetate in the form of this arbour of the world; nor put forth itself in future births and continuous transmigrations in this visionary world.

## CHAPTER VIII.

### DESCRIPTION OF THE TEMPLE OF ILLUSION.



Argument:—Destruction of the arbor of the World by the fire of reason, and description of the fabric of the world as the mansion of Delusion—Mâyá-mandapa.

Bhusunda continued and said:—Now Vidyádharma! You have heard, how the mundane arbor comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being continually moving and living upon it (\_i.e.\_ its produce).

2. Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth anymore (\_i.e.\_ into new life in future births).

3. The visibles are not existent, nor is I or thou (\_i.e.\_ the subjective or objective) ever a positive reality, and this fallacy of their positivity is wholly burnt away by the knowledge of \_tajjnána\_ or their identity with God (\_i.e.\_ in the extinction of all distinctive knowledge in the entity of the sole unity).

4. As it is the thought of I and thou that begets the idea of egoism and tuism, which becomes the seed of the world; so it is the thought of \_non-ego et tu\_, that removes the idea of egoism and tuism, and this is the true and best knowledge of God.

5. Think of the inexistence of the world before its creations, and say where was then this knowledge of egoism and tuism, or this delusion of the unity or duality.

6. Those who strive diligently to get rid of their desires altogether, according to the instructions of their preceptors (as given before); verily they become successful in obtaining the supreme state (of the knowledge and presence of God).

7. As the confectioner becomes skilful in his profession, by his learning and practice of the art of confectionary; so the inquirer after truth becomes successful by constant application to it and by no other means. (So also doth the yogi thrive in his yoga, by and under the direction of his spiritual guide).

8. Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind (which bears the prototype of the world).

9. As a picture is the fac-simile of the pattern, which is inscribed in the painter's mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.

10. This thought or fancy of the mind, portrays to sight a large edifice supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.

11. It is surrounded by a thousand pillars of precious stones, rising high like the pinnacles of Sumeru; and emitting the various of the rainbows, and glittering with the brightness of the evening sun on the clouds.

12. It is furnished with many a fountain (of the seas and rivers), for the sport of men, women, and children living under it; and amidst the decorations of all kinds of animals in it.

13. It is full of elements, with its enemy of darkness that is light, darkness and light are its alternate result, hence it has derived its name—chitra picture.

14. There were lakes of lotuses with kalpa trees, beside them for the sport of women, who plucked their flowers for their decorations of them,

and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.

15. Here the great kuláchalas or boundary mountains, were as light as toys in the hands of boys; and they were tossed and whirled about as play things, by the breath of little lads. (i.e. Mountains are minute things with respect to the great fabric of the universe).

16. Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers; the heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chess-board, under the canopy of the starry heavens.

17. Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chess-board; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods (Brahmá and others).

18. As a thought that is long dwelt upon and brooded over in the mind, comes to appear as really present before the sight of its entertainer (i.e. as the imagination assumes the shape of an apparition to sight).

19. So is this formal world a visible representation of the thoughts or workings of the mind, it is as an exquisite performance of the mind of the artist, from the prototype ingrafted in the soul.

20. It is the apparition of an unreality, and is present in appearance but absent in substance; it is verily the appearance of an unreality, by whatever cause it may have come to appear. (The Cause is said to be the original ignorance or delusion (ádi-avidyá or máyá)).

21. It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wondrous thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world. (Nothing exists to us whereof we have no thought).

22. Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.

23. I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga; I believe you will not fall back or come down to a lower order, therefore hold your silence and rely in the purity of the soul and shut out invisibles from your sight.

## CHAPTER IX.

### ON THE DEVELOPMENT OF INTELLECT.

Argument:—Description of the Intellect, as cause of the appearance and disappearance of the World.

Bhusunda said:—The unintelligible objects of thought are phenomena of the intellect; they lie as calmly in the great mass or inert body of the intellect, as the sunbeams shine in the bosom of a clear basin of water (where they retain their light without their heat).

2. The unintelligent world subsists in the intelligent intellect, by its

power of intellection; and remains alike with the unlike (\_i.e.\_ matter with the mind), as the submarine fire resides in the water, and the latent heat with cold.

3. The intelligent and the unintelligent (\_i.e.\_ the subjective I and the objective—these) have both their source in the intellection of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which kindles as well as extinguishes the fire.

4. Do you rest in the intellect, which remains after negation of your egoism (which is the cause of both the subjective and the objective): and remain in that calm and quiet state of the soul, which results from your thinking in this manner. (\_i.e.\_ By forgetting yourself, you forget everything else besides the wakeful intellect).

5. Thou art settled in thy form of the intellect, both within and without every thing; as the sweet water remains in and out of a raining cloud. (The gloss explains it saying that, after you are freed from all thoughts, you see the sole Brahma only).

6. There is nothing as I or thou, but all are forms of one intellect, and connected with the same which is Brahma itself; there is none else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.

7. It is itself the earth, heaven and nether world, with their inhabitants of men, gods and demigods; and exhibits in itself the various states of their being and actions (as upon its stage).

8. As the world is seen to remain quietly, in its representation map; so doth the universe appear from its portraiture in the vacuum or ample space of the divine mind.

9. Hence we see the various appearances, as the divine mind unfolds from itself and exhibits to view; as it depends on your option, either to view them as animated or inanimated beings; (as you may choose to do the figures of animals, drawn in a picture).

10. These are the wondrous phenomena of the intellect, which appear as so many worlds in the open sky; they are as the mirage spread over by the sun-beams for delusion of the ignorant; while they appear as empty air to the learned, who view them in their true light.

11. As the blinded eye, beholds spectres and spectrums in the clear sky; so doth the world appear as a phantom and phantasmagoria, before the purblind sight of the unspiritual and ignorant people in general.

12. Thus the knowledge of the objective world, and that of the subjective \_ego\_, are mere reflexions of the ideas in the mind, which appear and disappear by turns; just as a city is gilded or shaded by the falling and failing of the sunbeams thereon; but in this case city houses are realities, but the apparitions of the mind, are as baseless as garden in the empty sky.

## CHAPTER X.

### DESCRIPTION OF CREATION AS AN EMANATION FROM BRAHMA.

Argument:—Brahma existing without attributes and functions, and the inexistence of the world at anytime or any where beside him.

Bhusunda continued:—Know O Vidyādhara! the world as an evolution of

Divine intelligence, and not as an inert mass and distinct from that intelligence as it appears to be. And as the reflexion of fire (or fiery sunbeams) in water, is nothing different from the nature of the cold water; so the reflexion of the world in the Divine intelligence, is not at all distinct from the substance of that Intelligence itself.

2. Therefore remain at rest without making any distinction, between your knowledge of the world or its absence; (because the refutation of the existence of gross matter altogether, refutes the existence of the gross world also); and because a picture drawn only on the tablet of the painter's mind, and not painted on an outward plate, is as false as the knowledge of the fairy land in the empty air or vacuum.

3. The omnipotence of Brahma contains also the insensible (or gross) matter in his intelligence; as the calm and clear water of the sea contains the matter of the future froth and foam within itself.

4. As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahma, without its particular cause also. (This cause is said to be Máya).

5. But the uncaused and causeless Brahma, can have no cause whatever for his creation of the world; nor is any thing at this world or other, ever born or destroyed in himself. (No material substance is ever born or lost in the spiritual essence of God).

6. The entire want of a cause (either material or formal), makes the growth and formation of the world an utter impossibility, it is as impossible as the growth of a forest or the sight of a sea in the mirage of a desert as it appears to be.

7. The nature of Brahma is being the same as infinity and eternity, it is tranquil and immutable at all times; and is not therefore liable to entertain a thought or will of the creation at anytime. Thus there being no temporary cause for such, the world itself must be identic with Brahma himself.

8. Therefore the nature of Brahma is both as empty as the hollow vacuity of air, as also as dense as the density of a rock; so it is the solidity of Brahma that represents the solid cosmos, as his tenuity displays the inane atmosphere.

9. Whether you can understand anything or nothing, regarding the mysterious nature of the Deity, remain quite unconcerned about it; and rest your soul in that Supreme spirit, wherein all intelligence and its absence are both alike. (To him no great or small but are all alike).

10. The everlasting bliss of the uncreated God, has no cause for his creation of the world, which cannot augment his bliss; therefore know all that is and exists to the increate God himself, from the improbability of his making a creation to no purpose whatsoever.

11. Of what use is it to reason with the ignorant, concerning the production and destruction of creation (\_i.e.\_ about the existence or inexistence of the objective world); when they have not the Divine Intellect in their view (as all in all or as both the subjective and objective in itself).

12. Wherever there is the Supreme being, there is the same accompanied with the worlds also (as it is impossible to have the idea of God, without the association of the world); because the meaning of the word world, conveys the sense of their variety.

13. The supreme Brahma is present in everything in all places, such as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God teem in every part of creation together with the all-creative power.

14. It is improper to ask, what is the nature and constitution of

Brahma; because there is no possibility of ascertaining the essence and absence of the properties of that infinite and transcendental entity.

15. All want—abháva being wanting in him, who is full—pūrṇa in himself; and any particular nature—bháva being inapplicable to the infinite One, who comprehends all nature in him; all words significant of his nature are mere paralogism.

16. Inexistence and non-entity being altogether impossible, of the everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

17. He is neither I nor thou (the subjective or the objective); who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such and such, as false phantoms of the brain which presents themselves as ghosts to boys.

18. That which is free from or beyond the sense of I and thou—the subject and object, is known as the truly Supreme; but what is seen under the sense of I and thou, proves to be null and void.

19. The distinction of the world from the essence of Brahma, is entirely lost in the sight of them, that have unity of Brahma only before their view. The subjective and objective are of equal import to them, who believe all sensible objects as mere productions of fancy from the very substance of Brahma, as the various ornaments are but transformations of the same material of gold &c.

## CHAPTER XI.

### ON TRUTH AND RIGHT KNOWLEDGE.

Argument:—Subjection of the senses followed by the government of the Mind; and Indifference to visible objects.

Bhusunda continued:—He is said to be situated in the seat of the Supreme, who has his mind unmoved at the stroke of a weapon of his bare body, as also at the touch of a form with his naked person. (One must practice his self-controul until he attains to this state of insensibility of both his body and mind).

2. One must strive by exercise of his manly powers and patience, to practice his rigid hebetude or stoicity, as long as he attains to his somnolence or hypnotism over all visible appearances. (Hypnotism is asleep over the phenomenal, but wakeful to the spiritual).

3. The wise man who is acquainted with the truths of nature, is not to be thwarted back by the severest tribulation and persecution; as the heaving waves of the lake, cannot submerge the lotus that stands firm amidst its water.

4. He who is impassive as the empty air, to the strokes of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing: (though he is outwardly as insensible as a block of stone).

5. As poison breeds the rust in itself, which is not different from the nature of poison.

6. So the infinity of souls which are produced in the Supreme spirit, retain the nature of their original; and which they are capable of knowing.

7. As the insect that is born in the poison, does not die by the same; so the human soul which is produced by the eternal soul, is not subject to death, nor does it forsake its own nature, though it takes a grosser form like the vile figure of the poisonous insects.
8. Things born in or produced by Brahma, are of the same nature with itself, though different from it in appearance; such is the rust and mustiness of meat, which adheres to the food and appears as otherwise. So the world subsisting in Brahma, seems as something without it. (The fruit is alike its tree, though unlike to it in its shape and size).
9. No worm is born in poison, that does not retain the nature of poison; it never dies in it without being revived in the same. (All things that are seen to die in nature, have only to be regenerated in another form, or as it is said "we die but to be born again").
10. It is owing to the indestructible property of self-consciousness, that all beings pass over the great gulph of death, as they leap over a gap in the ground hide by the foot mark of a bull (goshpad).
11. Why is it, that men neglect to lay hold on that blessed state, which is beyond and above all other states in life, and which when had, infuses a cool calmness in the soul?
12. What a great stain it is to the pure soul, to neglect the meditation of the glorious God, before which our mind, egoism and understanding, do all vanish into nothing or insignificance.
13. As you look upon a pot and a piece of cloth as mere trifles, so should you consider your body as brittle as glass, and your mind, understanding and egoism also as empty nothing.
14. Therefore it is for the wise and learned, to divert their attention from all worldly things, as also from their internal powers of the mind and understanding; and to remain steadfast in their consciousness of the soul.
15. The wise man takes no notice of the faults or merits of others; nor does he take heed of the happiness or misery of himself or any body; knowing well that no one is the doer or sufferer of anything whatever.

## CHAPTER XII.

### ON THE IDENTITY OF THE WILL AND ITS WORK OF THE DESIRE AND ITS PRODUCTION.

Argument:—The falsity of egoism, and the futility of the expansion of the intellect in creation. Ignorance as the cause of this fallacy and the manner of its removal.

Bhusunda continued:—As the supposition of one vacuity (as that subsisting in a pot or any spot), to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary \_ego\_ (as produced from the unknown vacuum Brahma), is altogether an error. (\_i.e.\_ The error of conceiving a subtle or gross spirit called the \_ego\_, proceeds from ignorance of the True Spirit).

2. The erroneous conception of limited vacuities, being produced from the unlimited vacuum, has given rise to the mistaken belief of unreal and individual souls, as proceeding from the one universal and undivided soul of God.

3. The divine intellect exists in the form of air in air, which it takes for its body; it is manifest throughout the aerial sphere and therefore I am neither the \_ego\_ nor the \_non-ego\_ either. (Man is the \_ego\_ in his intellectual part, and the \_non-ego\_ in his material frame).
4. The unity of the subtile intellect is of such a nature, that it contains the gravity of the immense world in it (\_i.e.\_ in its thought); in the same manner as a ponderous mountain is contained in an atom (or as it is composed of atomic particles). The conscious intellect is of the form of air (empty and all pervading in its nature). (This is another instance of the vacuous essence of God, according to the vacuistic theory of Vasishtha).
5. The intellect which is rarer than subtile air, thinks in itself the gross nature of unintellectual matter; which exhibits itself in the form of the world. (The dull external world, is a counter part of the internal conception of the mind).
6. It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but dilations of the intellect; as the currents and curlings of streams in eddies are but dilations of water. (This process of the Divine spirit is called its \_vivarta rupa\_).
7. When this process of the intellect is at a stop, the whole course of nature is at a stand still, like the liquid water of the lake without its undulation; or like the quiet sphere of the sky, without the stir or agitation of winds in it. (It means to say that, as the motion of the spirit causes the action of the world, so its cessation \_nivarta-rupa\_, put an end to the course of nature).
8. Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and \_nil\_.
9. It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep or dream (and this action of the mind being put to a stop in death deep sleep, the world ceases to exist both in the mind and to our external senses also).
10. The action and inaction of the intellect, is imperceptible to our understanding, owing to the extreme tenuity of the mind, which is more transparent than the clear sky.
11. The knowing soul that is unified or settled as one with the Supreme spirit, is unconscious of its pleasure or pain and the sense of its egoism; and being melted down into the divine essence, it resides as the fluidity of the psychic fluid.
12. The sapient mind is regardless of all external intelligence, fortune, fame, or prosperity; and having no desire or hope to rise or fear or shame to fall, he sees none of these things before him, as one sees no object of broad daylight in the gloom of night. (The holy man has lost sight of all worldly things).
13. The moonlight of the intellect which issues forth from the moon like disk of the glory of God, fills the universe with its ambrosial flood; and there is no other created world, nor its receptacles of time and space, except the essence of Brahma, which fills the whole.
14. Thus the whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like the curling circles on the surface of waters.
15. The revolving world, is evanescently rolling on like a running stream to its decay, with its ever rising and sinking waves, and its gurgling and whirling eddies and whirlpools.

16. As the moving sands appear as water (in the mirage of the desert), and as the distant smoke seems as a gathering clouds to the deluded; so doth this world appear to them as a gross object of creation, and a third thing beside the Divine spirit and Mind.
17. As the wood pared by the saw appear as separate blocks, and as the water divided by the winds has the appearance of detached waves; so doth this creation in the Supreme spirit, seem to be something without and different from it.
18. The world is as unsolid and unsubstantial, as the stem of a plantain tree, and as false and frail as the leaves of the arbour of our desire; it is plastic in its nature, but as hard as stone in the substance. (Being like the shadow of something in the hard crystal of the Divine Mind).
19. It is personified in the form of Virát, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers and countries situated in it.
20. It is empty within and any pith in it, it is painted in many colours and having no colour of itself.
21. It is studded all over with bodies of gods and demigods, gandharvas, vidyādhara and great serpents; it is inert (dull matter of itself), and is moved by the all moving air of sutrātma—the all connecting spirit of God; and is animated by the all enlivening anima of the Supreme soul.
22. As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not deign to consider (to examine) it in its true light.
23. The reflexion of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.
24. This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding eddies of mistake and misery; it runs with the flood of our affections, and with silent murmurs of sorrow.
25. The understanding is apt to attribute optionally, the predicates I, thou and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself. (Jīva—the living soul and Brahma—the universal being synonymous terms there is no distinction whatever between them).
26. The luminous Intellect itself is styled the creation, (after it has assumed to itself the title of ego or its personality); or else there is no other creation or any creator thereof (beside the everlasting intellect, which is represented as the personal God-Ego and personified as the creation itself).
27. As the power of impulsion is inherent in every moving substance, like the blowing of winds and flowing of water; so the intellectual soul, being of a vacuous form, knows all things in their vacuous or ideal states only.
28. As seas and oceans are becoming the seeming cause of separate name of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeable forever.
29. Know the words mind, egoism, understanding and such other terms, which are significant of the idea of knowledge; to proceed from



ignorance alone, and are soon removed by proper investigation into them.

30. It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the sástras, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme spirit, serves to put down the remaining fourth part of it altogether.

31. Having thus divided yourself into the said four-fold duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.

32. Ráma said:—I can understand sir, how a moiety of our ignorance is removed by conversation with the wise, as also how a fourth part of it driven by the study of sástras, but tell me sir, how the remainder of it is removed by our belief and reliance in the spirit.

33. Tell me sir, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal.

34. Vasishtha replied:—It is proper for all good and virtuous people who are dispassionate and dissatisfied with the world, to have recourse to wise and holy men, and argue with them regarding the course of nature, in order to get over the ocean of this miserable world.

35. It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

36. The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge. (The subsequent stages of yoga, are based upon the initiatory step or stage).

37. Thus half of one's spiritual gloom being dispelled by association with the holy; the remaining two fourths are removed, by religious learning and one's own faith and devotion.

38. Whenever any desire of any enjoyment whatever, is carefully suppressed in one's self by his own endeavour; it is called his self-exertion, which destroys one fourth of spiritual ignorance.

39. So it is the society of the holy, the study of Sástras and one's own exertion, which tend to take away one's sins, and it is done by each of these singly or all of these conjointly, either by degrees or at once and at the same time.

40. Whatever there remains either as something or nothing at all, upon the total extinction of ignorance, the same is said to be the transcendent and nameless or unspeakable something or nothing (owing to its being beyond all conception).

41. This is verily the real Brahma, the undestroyed, infinite and eternal one; and which being but a manifestation of the unsubstantial will, is understood as an inexistent blank likewise. By knowing the measureless, immeasurable and unerring being, do you rely in your own nihility of nirvána, and be free from all fear and sorrow. (He who thinks himself as nothing, has no care or fear for anything).

#### CHAPTER XIII.

#### ANECDOTE OF INDRA, AND AN ACCOUNT OF THE ATOMIC WORLD.

Argument:—The acts of Delusion, and Deception of senses, and  
Indra's Vision of the World in an Atom.

Bhusunda Said:—The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any pre-existent place or time as recipients of its substance just as the etherial light (of the twilight), requires no prop or pillar in the heavens for its support. (The simultaneity of the seeming containers—time and space, and their apparent contents—the wide world and the broad light, disproves the priority of the receptacles with regard to their occupants, as it is commonly understood to be. So the verse:—Here there is no container or contained, nothing first or last; But all is one that fills and contains this all. Gloss).

2. The fabrication of this triple world (containing the celestial, terrestrial and infernal regions), is the mere thought or working of the mind; and all this is more quiet and calm, more minute and light, and much more translucent than the odor residing in the air.

3. The world is a wondrous phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense. (This is the effect of the deception of the senses).

4. Every one (animal being) views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides. (The deceptive senses and dreams, depict objects in different aspects to different persons).

5. Here I will instance an old legend, of what happened to Indra—the lord of Gods, when he was confined in a minute particle in times of yore.

6. It came to pass once upon a time, that this world grew up as a small fig fruit on a branch of the Yuga tree, in the great arbour of a kalpa age. (The periods of a Yuga and kalpa are represented as a tree and forest by metaphor).

7. The mundane fruit was composed of the three compartments of the earth, sky and infernal regions, containing the gods and demigods of heaven, the hills and living creatures on earth, the marshy lands below, with troops of gnats and flies (fluttering about the fig tree of the world, and representing the diseases and dangers that hover over it).

8. It is a wondrous production of the intellect (which is its architect); and is as high as handsome full-blown buds with the juice of desire (i.e. it is full of all delights, that the heart can desire). It is odorous with all kinds of flavourous fragrances, that we can feel and tempting to the mind by the variety of its savours that are sweet to taste. (Does it allude to the forbidden fruit which was enticing to sight and sweet to taste, and meant the world itself that was to be avoided)?

9. This tree grew upon the Brahma tree (otherwise called the udumvara or fig tree), which was over hung by millions of creepers and orchids; egoism is the stalk of the fruit, which appeared beautiful to sight.

10. It is encompassed around with oceans, seas and arteries, and whose face-light is the principal door. It is salvating the starry heaven above and the moist earth below.

11. It is ripened at the end of the Kalpa age, when it becomes the food of black crows and cuckoos (messengers of darksome death); or if it falls below there is an end of it, by its absorption in the indifferent

Brahma.

12. There lived at one time the lord of Gods—the great Indra in that fruit, just as a big mosquito resides in an empty pot in company with the small gnats as their great leader.

13. But this great lord was weakened in his strength and valour by his study of and the lectures of his preceptor on spiritualism; which made him a spiritualist, and seer in all past and future matters.

14. It happened once on a time, when the valiant god Náráyana and his heavenly host, had been reposing in their rest; and their leader Indra was so debilitated in his arms; that the demigods rose in open rebellion against God.

15. Then Indra rose with his flashing arms and fire, and fought with the fighting Asuras for a long time; but being at last defeated by the superior strength, he fled away in haste from the field.

16. He ran in all the ten directions, and was pursued by the enemy wherever he fled; he could get no place of rest, as a sinner has no resting place in the next world (but continues to rove about in never ending transmigrations of his soul).

17. Then as the enemy lost sight of him for a moment, he availed to himself of that opportunity; he compressed the thought of his big body in his mind, and became of a minute form on the out-side of himself. (It is the inner thought that moulds the outer body, according to the inner type).

18. He then entered into the womb of an atom, which was glittering amidst the expanse of solar rays; as a bee enters into the cup or seed vessel of a lotus bud, by means of the consciousness of his personal minuteness.

19. He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate beatitude of the nirvána torpitude in the end. (All action is warfare, and cessation from it gives peace and rest).

20. He instantly conceived in his imagination, his royal palace in that lotus, and he sat upon his lotiform seat (padmāsana) within it, as if he was resting on his own bed.

21. Then Indra otherwise called Hari, being seated in that mansion, saw an imaginary city in it, containing a grand edifice in the midst; with its walls studded with gems, pearls and corals.

22. Hari (the Indra) beheld from within the city, a large country extending about it, and containing many hills and villages, pasture grounds for kine, forests and human habitations.

23. Indra then felt the desire of enjoying that country, with all the lands and hills, the seas to their utmost boundaries, as he had formed in his imagination.

24. Shakra (Indra) afterwards conceived the desire, of possessing the three worlds to himself, together with all the earth and ocean, sky and the infernal regions, the heavens, planetary spheres above and the ranges of mountains below.

25. Thus did Indra remain there as the lord of gods, and in possession of all abundance for his enjoyments; and there was born to him afterwards, a son named Kunda of great strength and valour.

26. Then at the end of his life time, this Indra of unblemished reputation, forsook his mortal frame, and became extinct in his nirvána dissolution, as when a lamp is extinguished for want of oil.

27. Kunda reigned over the three worlds (of and like his father), and then having given birth to a boy he departed to his ultimate state of bliss, after expiration of the term of his life.

28. That son also reigned in his time (like the sire), and then departed at the end of his life time, to the holy state of supreme felicity, by leaving a son after him.

29. In this manner a thousand generations of the grandsons of the first Indra, have reigned and passed away in their time; and there is still a prince by name of Ansaka, reigning over the state of the lord of gods.

30. Thus the generations of the lord of immortals, still hold their sovereignty over the imaginary world of Indra; in that sacred particle of sunbeam in empty air, although that atomic particle is continually going to decay and waste in this long course of time (yet the imagination of its existence has laid a firm hold on the minds of their posterity for ever).

#### CHAPTER XIV.

##### STORY OF INDRÁNÍ; AND ESTABLISHMENT OF THE IDENTITY OF THE ACTS OF CREATION AND IMAGINATION.

Argument:—Origin of Sakra race and of the World like the fibres of Lotus-stalks and its spiritual sense.

Bhusunda continued:—There was one prince born of the race of that Indra; who had also become the lord of gods; He was endowed with prosperity and all good qualities, and devoted to divine knowledge.

2. This prince of Indra's race, received his divine knowledge from the oral instruction of Vrihaspati (the preceptor of the gods).

3. He knowing the knowable-one, persisted in the course of knowledge as he was taught and being the sovereign lord of gods, he reigned over all the three worlds.

4. He fought against the demigods, and conquered all his foes; he made a hundred sacrifices, and got over the darkness of ignorance by his enlightened mind.

5. He remained long in meditation, having his mind fixed in his cerebral artery, resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters. (i.e. On the imaginary world and its kingdom and conquests together with many other things).

6. He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahma in his meditation (or how he could have a sight of the nature of God, manifest before him. Gloss).

7. He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the concatenation of causes all about and inside himself.

8. He beheld the omnipotent Brahma, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.

9. His hands stretch to all sides, and his feet reach to the ends of the worlds; his face and eyes are on all sides, and his head pierces the spheres; his ears are set in all places, and he endures by encompassing

all things every where.

10. He is devoid of all the organs of sense, and yet possess of the powers of all senses in himself; he is the support of all, and being destitute of qualities, is the source and receptacle of all quality. (The qualities of finite bodies are of a finite nature, but the infinite are infinite, eternal and immutable).

11. Unmoved and unmoving by himself, he is moving in and out of all things, as well as moveth them all both internally and externally (that is to say, He is the moving force of dull matter). He is unknowable owing to his minuteness, and appears to be at a distance, though he is so near us.

12. He is as the one sun and moon in the whole universe, and the same land in all the earth; He is the one universal ocean on the globe, and one Meru Mountain (of the sun's path) all about.

13. He is the pith and gravity of all objects, and he is the one vacuum every where; he is the wide world and the great cosmos, that is common to all.

14. He is the liberated soul of all, and the primary intellect in every place; he is every object everywhere, and beside all things in all places.

15. He is in all pots and huts, in all trees and their coatings; he moves the carts and carriages, and enlivens alike all men and other animals likewise.

16. He is in all the various customs and manners of men, and in all the many modes of their thinking; he resides equally in the parts of an atom, as also in the stupendous frame of the triple world.

17. He resides as pungency in the heart of pepper, as vacuity in the sky; and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.

18. Indra beheld the lord in this manner, and then being liberated from his animal state by the help of his pure understanding; he remained all along in the same state of his meditation as before.

19. The magnanimous god sees in his revery, all things united in his meditative mind; and beheld this creation in the same light as it appears to us (as a real entity).

20. He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their manifold pageantries.

21. Know, O chief of the race of vidyádhara, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of gods to this day.

22. He then perceived in his mind, by virtue of his former habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.

23. As I have related to you of the reign of the former Indra, in the bosom of an atom in the sunbeam; and of the residence of his last generation—the latter Indra, in the hollow fibre of the lotus stalk.

24. So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.

25. So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge, flow on as streams to the

abyss of eternity (which is \_tatpada\_ or state of the Deity).

26. Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth (which is the sight of God in everything).

27. From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.

28. It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as a mist, but disappears immediately at the sight of light.

29. He who has got rid of his belief of the looking and sight of the world (\_i.e.\_ Of both the subjective and objective, as well as of his action and passion); and has attained the knowledge of self-reflecting soul; and who has placed his belief in one vacuous form of empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only One.

## CHAPTER XV.

### THE FINAL EXTINCTION OF THE VIDYÁDHARA.

Argument.—Description of Egoism as the productive seed of the world, and its extinction as the cause of emancipation from it.

Bhusunda resumed and said:—Wherever there is the thought of egoism of any one, the idea of the world will be found to be inherent in it; as it appeared to Indra within the bosom of the atomic particle.

2. The error of the world (the false conception of its reality), which covers the mind, as the green verdure of grass overspreads the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

3. This minute seed of egoism, being moistened with the water of desire, produces the arbor of the three worlds, on the height of Brahma in the great forest of vacuum.

4. The stars are the flowers of this tree, hang on high on the branches of the mountain crags; the rivers resemble its veins and fibres, flowing with the juicy pith of their waters, and the objects of desire are the fruits of this tree. (The objects of desire are the enjoyments and fruition of life).

5. The revolving worlds, are the fluctuating waves of the water of egoism; and the profluent current of desire, continually supplies with varieties of exquisite symposiums, sweet to the taste of the intellect. (\_i.e.\_ The pleasures of desire are sweet to the mind, and afford intellectual delight).

6. The sky is the boundless ocean full of etherial waters, and teeming with showering drops of star light in it; plenty and poverty are the two whirlpools in the ocean of the earth, and all our woes are the mountainous waves on its surface. (\_i.e.\_ The heaven and earth are the two oceans above and below; the one shining with starry light, and the other gliding with waves of woe. So says the Bible:—And God made the firmament, to divide the waters above from the waters below. Genesis I).

7. The three worlds are presented as a picture of the ocean, with the upper lights as its froths and foams swimming upon it; the spheres are

floating as bubbles upon it, and their belts are as the thick valves of their doors.

8. The surface of the earth is as a hard and solid rock, and the intellect moves as a black crow upon it; and the hurry and bustle of its people, are conformable with the incessant rotation of the globe.

9. The infirmities and errors, old age and death, are as billows gliding on the surface of the sea; and the rising and falling of bodies in it, are as the swelling and dissolving of bubbles in water.

10. Know the world to be a gust of the breath of your egoism, and know it also as a sweet scent proceeding from the lotus like flower of egoism.

11. Know the knowledge of your egoism and that of the objective world, are not two different things; but they are the one and same thing; as the wind and its breath, the water and its fluidity, and the fire and its heat.

12. The world is included under the sense of ego, and the ego is contained in the heart of the world; and these being productive of one another, are reciprocally the container and contained of each other.

13. He who effaces the seed of his egoism from his understanding, by means of his ignoring it altogether; has verily washed off the picture of the world from his mind, by the water of ignorance of it.

14. Know Vidyádhara, there is no such thing as is implied by \_ego\_; it is a causeless nothing as the horn of a hare.

15. There is no egoism in the all pervading and infinite Brahma, who is devoid of all desire; and therefore there being no cause nor ground of it, it is never anything in reality.

16. Whatever is nothing in reality, could not possibly have any cause in the beginning of creation; therefore egoism is a nihility, as the son of a barren woman is a nullity in nature.

17. The want of egoism on the one hand, proves the privation of the world also on the other; thus there remains the Intellect or the one mind alone, in which everything is extinct.

18. From the proof of the absence of \_ego\_ and the world, the operations of the mind and the sight of visibles, all come to an end, and there remains nothing for thee to care for or fear.

19. Whatever is not is a naught altogether, and the rest are as calm and quiet as nil in existence; knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.

20. Being purged from the stain of fancy, you become as purified and sanctified as the holy lord Siva for ever, and then the sky will seem to thee as a huge mountain, and the vast world will dwindle to an atom. (This is done by two powers of \_adhyāropa\_ and \_vyapadesa\_ or expansion or contraction in yoga).

## CHAPTER XVI.

### EXTINCTION OF VIDYÁDHARA (CONTINUED).

Argument:—Entrancement of the Vidyádhara at the end of the Discourse in favour of Non-egoism.

Bhusunda continued:—As I was lecturing in this manner, the chief of the vidyádhara became dull in the consciousness (\_i.e.\_ unconscious of himself), and fell into the trance of \_samádhi—anaesthesia\_.

2. And notwithstanding my repeated attempts, to awaken him from that state (of insensibility); he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvána-extinction.

3. He attained the supreme and ultimate state, and became enlightened in his soul (by what I had instructed him); and made no other further attempt to know what he sought. (The attempts to know God, besides \_sraavana\_ or attending to the lectures of the guru, are reflection, meditation \_etc.\_).

4. (Here Vasishtha said to Ráma:) It is therefore, Ráma, that I related this narrative to exemplify the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water (\_i.e.\_ where it does not sink down nor is lost).

5. This instruction consists in forgetting the existence of the \_ego\_ in the Supreme spirit, this is the best advice and there is no other like this; and this is calculated to give peace and comfort to your soul.

6. But when this advice falls in the soil of evil minds, it is choked up and lost in the end; as the purest pearl falls from the surface of a smooth mirror (or piece of glass).

7. But good advice sticks fast in the calm minds of the virtuous, and it enters into their reasoning souls; as the sunlight enters and shines in the sunstone.

8. Egoism is verily the seed of all worldly misery, as the seed of the thorny \_simul\_ tree grows only prickles on earth; so is meity or the thought that this is mine, the out stretching branch of this tree.

9. First the seed \_ego\_, and then its branch of meity or mineness, produce the endless leaves of our desires; and their sense of selfishness, is productive of the burthensome fruits of our woe and misery.

10. Then the vidyádhara said; I understand, O chief of sages, that it is in this manner, that dull people also become long living in this world; and it is this true knowledge, which is the cause of the great longevity of yours and other sages.

11. Those who are pure in their hearts and minds, soon attain to their highest state of fearlessness, after they are once admonished with the knowledge of truth.

12. Vasishtha said:—The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Rishyasringa chain. (It is said that the clouds never roar when they rove over this hill).

13. Having taken leave of the sagely bird, I repaired to the abode of the Vidyádhara (in order to learn the truth of the story); and then returned to my place, which was graced by the assemblage of sages.

14. I have thus related to you, O Ráma, the narration of the veteran bird, and the sedateness which was attained by the Vidyádhara with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my said interview with Bhusunda—the veteran chief of the feathered tribe.



LECTURE ON THE ANNIHILATION OF EGOISM.

Argument:—The Yoga or mode of consuming egoism by the fire of Non-egoism.

Vasishtha said:—It is by means of the knowledge of one's want of egoism, that the arbor of his desire, which is productive of the fruit of worldliness, and which is fraught with the taste of all kinds of sweet and bitterness; may be checked in its growth.

2. It is by one's habit of thinking his unegoism, that he comes to view both gold and stone, as well as all sorts of rubbish in the same light; and by being calm and quiet at all events, has never any cause of sorrow at any thing whatsoever.

3. When the cannon-ball of egoism, is let to fly out from the gun of the mind by force of divine knowledge; we are at a loss to know, where the stone of egoism takes its flight.

4. The stone of egoism being flung from the balustrade of the body, by the gigantic force of spiritual knowledge; we know not where this ponderous egoism is driven and lost.

5. After the stone of egoism is flung away, by the great force of the knowledge of Brahma only; we cannot say where this engine of the body (with its boast of egoism in it), is lost forever. (Here are three comparisons of egoism, viz, 1 of a gunshot; 2 of a balustrade stone; 3 of a pebble in a sling).

6. The meaning of ego is frost in the heart of man, and melts away under the sunshine of unegoism; it then flies off in vapour, and then disappears into nothing we know not where.

7. The ego is the juice of the inner part of the body, and the unego is the solar heat without; the former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.

8. The moisture of egoism, being sucked up from the leafy body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.

9. Whether a man sleeps in his bed or sits on the ground, whether he remains at home or roves on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:—

10. This formless egoism abides in it, either as gross matter or the subtile spirit, or in some state or other; which though it is afar from it, seems to be united with it. (The true ego of the far distant Divine spirit, seems to be incorporated with the material body).

11. Egoism is seated as the minute seed, in the heart of the fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world. (i.e. The seed of egoism develops itself in the form of the creation, which is a creature of its own).

12. Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe.

13. As the small seed is seen by every one, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so doth the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the

intelligent.

14. Egoism is not to be had in the body by reasoning, which points out the mind of everybody, to seek it in the sphere of the vacuous Intellect; the seed of egoism does not spring from the bosom of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spirituality of the wise.

## CHAPTER XVIII.

### DESCRIPTION OF THE UNIVERSAL SPHERE.

Argument:—How material world is framed by intellect, its formation and destruction, one by reminiscence and the other by forgetfulness.

Vasishtha related:—There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the cessation of the inward imagery of the mind, that is called its \_quietus\_.

2. Look at these sights of the Meru and Mandara Mountains, which are born before thy presence; they are not carried to and fro to every body, but are reflected in the minds of all like the flying clouds of autumn in the water of a river.

3. These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.

4. Rāma said:—Sir, I do not fully comprehend the sound sense of what you say by the words "Look at these flying sights" and therefore I beg to you to explain this clearly unto me.

5. Vasishtha replied:—Know Rāma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the bosom of a small berry. (And this is meant by one thing being contained within another).

6. After a man is dead, his vital airs fly to and unite with the etherial air; as the liquid water of streams flows to and mixes with the main ocean. (This is by attraction of things of the same kind).

7. The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his life time, which subsisted in the particles of his vital breath.

8. I see the winds of heaven, bearing away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.

9. I see the Meru and Mandara Mountains, wafted with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding. (The whole vacuum teeming with life).

10. The etherial airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.

11. As the etherial airs bear the vital airs, which are of the same kind with them (both being airy substances); so are the vital breaths

289285 accompanied with particles of the mind (which is equally an airy  
289286 substance also), these again bear the pictures of the worlds in them, as  
289287 if they are ingrafted upon them.

289288  
289289 12. The same vacuum contains the whole creation and the three worlds  
289290 with the earth and ocean, all which are borne in it, as the different  
289291 odors are borne by the winds.

289292  
289293 13. All these are seen in the sight of the understanding, and not by the  
289294 vision of the visual organs; they are the portraiture of our  
289295 imagination, like the fairy lands we see in our dreams before us.

289296  
289297 14. There are many other things, more subtile than the visible  
289298 atmosphere, and which owing to their existence in our desire or fancy  
289299 only, are not borne upon the wings of the winds as the former ones.  
289300 (Though it is said in ordinary speech, that our desires and fancies are  
289301 borne by our internal humour of váyu or wind).

289302  
289303 15. But there are some certain truths, which are derived from the  
289304 intellect, and are called intellectual principles, which have the power  
289305 to cause our pleasure and pain, and lead us to heaven or hell: (Such as  
289306 virtue and vice). (These are the immutable principles of right and  
289307 wrong, abiding in and proceeding from the intellect).

289308  
289309 16. Again our desires are as the shadows of cities, floating on the  
289310 stream of life; and though the current of life is continually gliding  
289311 away, yet the shadowy desires whether successful or not, ever remain the  
289312 same. (Lit. are never carried away by the current).

289313  
289314 17. The vital breath carries its burden of the world, along with its  
289315 course to the stillness of endless vacuity; as the breezes bear away the  
289316 fragrance of flowers, to the dreary desert where they are lost for ever.

289317  
289318 18. Though the mind is ever fickle, changeable and forgetful in its  
289319 nature; yet it never loses the false idea of the world which is inherent  
289320 in it, as a pot removed to any place and placed in any state, never gets  
289321 rid of its inner vacuity. (The idea of the world is carried by  
289322 reminiscence, in every state and stage of the changeful mind).

289323  
289324 19. So when the fallacy of the false world has taken possession of the  
289325 deluded mind, it is alike impossible either to realize or set it at  
289326 naught, like the form of the formless Brahma.

289327  
289328 20. Or if this world is a revolving body, carried about by the force of  
289329 the winds; yet we have no knowledge of its motion, as when sitting quiet  
289330 in a boat, though carried afar to the distance of miles by the tide and  
289331 winds.

289332  
289333 21. As men sitting in a boat, have no knowledge of the force which  
289334 carries the boat forward; so we earthly beings have no idea of the power  
289335 that is attached to it in its rotatory motion.

289336  
289337 22. As a wide extending city, is represented in miniature in a painting  
289338 at the foot of a column; so is this world contained in the bosom of the  
289339 minute atom of the mind.

289340  
289341 23. A thing however little or insignificant, is taken to be too much and  
289342 of great importance, by the low and mean; as a handful of paddy is of  
289343 great value to the little mouse than gems, and a particle of mud to the  
289344 contemptible frog, than the pearls under the water. (So a particle of  
289345 the mind is enough for the whole world).

289346  
289347 24. Again a trifle is taken as too much, by those who are ignorant of  
289348 its insignificance; as the learned in the error of their judgement,  
289349 mistake this visionary world as preparatory to their future happiness or  
289350 misery. (The world being nothing in reality, cannot lead to anything, to  
289351 real good or evil).

289352  
289353 25. The inward belief of something as real good, and of another as

positive evil, is a mistake common to the majority of mankind, and to which the learned also are liable, in their conduct in this world. (The wise man is indifferent to every thing, and neither likes nor takes the one, nor hates or rejects the other).

26. As the intelligent and embodied soul, is conscious of every part of the body in which it is confined; so the enlightened living soul-jīva, beholds all the three worlds displayed within itself (as in the God Virāt).

27. The unborn and ever lasting God, who is of the form of conscious soul, extending over the infinity of space, has all these worlds, as parts of his all pervading vacuous body.

28. The intelligent and ever living soul (of God) sees the uncreated worlds deeply impressed in itself; as a rod of iron (were it endowed with intelligence), would see the future knives and needles in itself.

29. As a clod of earth, whether endowed with intelligence or not knows the seed which is hidden in it, and which it grows to vegetation afterwards; so doth the ever living soul know the world which is contained in it.

30. As the sensitive or insensitive seed, knows the germ, plant and tree, which it contains within its bosom; so doth the spirit of God, perceive the great arbor of the world conceived in its profoundest womb.

31. As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahma, which the ignorant does not perceive (but think the world as distinct from him).

32. The world is nothing except the union of the four categories of time, space, action and substance; and egoism being no way distinct from the predicates of the world, subsists in God who contains the whole in Himself. (God is not predicable by any particular predicate; but is the congeries of all the predicates taken collectively in his nature).

33. Whatever lesson is inculcated to any body by means of a parable, i.e. whatever thing is signified to some one by a comparison, know that the simile relates to some particular property of the compared object and not in all respects. (So the similitude of iron rod given to god in the sruti and this book, regards only its material causality, and not its insensibility with the sensible spirit of God).

34. Whatever is seen to be moving or unmoving here in this world; is the vivarta or expanded body of the living soul, without any alteration in its atomic minuteness. (Nature is the body, and God the soul. Pope).

35. Leaving the intelligence aside (which is wanting in created objects); and taking the force only (which actuates all nature); we find no difference of this physical force from the giver of the force.

36. Again whatever alteration, is produced in the motion or option of anything or person, at any time or place or in any manner; is all the act of that Divine Intellect.

37. It is the intellect which infuses in the mind the power of its option, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.

38. Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.

39. The desires rising in the minds of the enlightened, are as they were

no desires and never had their rise; because—

40. All thoughts and desires being groundless, they are as false as the idle wishes of boys; for who has ever obtained the objects of his dream? (or that he has beheld in his dream)?

41. Sankalpa with its triple sense of thought, desire and imagination, is impressed by the intellect on the living soul (which is the image of God) from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which is both real and substantial.

42. He who is freed from the error of taking the unreal world for real, becomes as free as the god Siva himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.

43. The imagination of the ignorant, whirls about the worlds, as the wind hurls the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.

44. So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count; some of which are united with one another in groups, and others that have no connection with another.

45. The supreme intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity, some of which are as transient as rain drops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities (of gods &c.), situated in the heart of the Infinite one.

46. Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eyelids; some of these are luminous to sight and others obscured under impenetrable darkness; thus the bosom of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.

47. Some though set apart are continually tending towards another; as the waters of distant rivers are running to mix with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

## CHAPTER XIX.

### DESCRIPTION OF THE FORM OF VIRÁT OR THE ALL COMPREHENDING DEITY.

Argument:—The Essence of the Living soul, and of the undivided and Individual bodies; and Distinction of things with regard to their distinct natures and actions.

Ráma said:—Tell me sir, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.

2. Vasishtha replied:—The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtile and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul—jíva or zoa.

3. Its original form is neither that of a minute atom, nor a bulky mass;

not an empty vacuity, nor anything having its solidity. It is the pure intellect with consciousness of itself, it is omnipresent and is called the living soul. (It is neither the empty space, nor anything contained therein).

4. It is the minutest of the minute, and the hugest of the huge; it is nothing at all, and yet the all, which the learned designate as the living soul. (The preceding one is a negative proposition, and this an affirmative one).

5. Know it as identic with the nature, property and quality, of any object whatever that exists any where; It is the light and soul of all existence, and selfsame with all, by its engrossing the knowledge of everything in itself. (Because nothing is existent in reality but in its idea, and the soul having all ideas in itself, is identic with all of them).

6. Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its notion thereof. (\_i.e.\_ Being full with the idea of a thing, it is said to be identified with the same). (The collective soul becomes all whatever it thinks or wills, as the soul of God; but the individual soul thinks as it becomes at any place or time—as the soul of man or any particular being. Gloss).

7. The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things (that it derives by means of the senses); and not by the guidance of anyone, as the \_appearance of ghosts to boys\_.

8. As the existent air appears to be inexistent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.

9. The living soul is misled to think of its individuality as the \_ego\_, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and understanding. (Thus the infinite soul mistakes itself for a finite being, by the dulness of its understanding).

10. Being thus circumscribed by time and space, and endowed with substance and properties of action &c., it assumes to itself an unreal form or body, with the belief of its being or sober reality. (Thus the incorporeal soul, is incorporated in a corporeal frame).

11. It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.

12. And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon. (It forgets its pure spiritual form, and becomes a dull material body of some kind).

13. Thinking itself to be thus transformed to a gross and material form, as that of Virát the macrocosm (who combines the whole material universe in himself); it views itself as bright and spotted, as the disk of the moon with the black spot upon it.

14. It then finds in its person resembling the lunar disk, the sudden union of the five senses of perception, appearing in him of themselves.

15. These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.

16. Then the \_Purusha\_ or first male power known as Virát, manifests himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air, and the land, which are the objects of five senses said before. He then becomes of endless forms

according to the infinity of objects of his knowledge: (\_i.e.\_ the thoughts in this mind). He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.

17. He sprang up at first from the supreme being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendour of eternal delight.

18. He was not of the five elemental forms, but was the soul of the five elements, he is called the \_Virát Purusha\_—the macrocosm of the world, and the supreme lord of all. (He was the collective body of all individual ones).

19. He rises spontaneously of himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.

20. He rose in a moment with his power of volition, and with all his desires in himself; he rises of his own will at first, and after lasting long in himself, dissolves again in himself.

21. He is the selfsame one with the mind of God, and he is the great body of the material world; and his body is called the \_puryashtaka\_ or container of the eight elementary principles, as also the \_átiváhika\_ or of the spiritual form.

22. He is as the subtile and gross air, manifest as the sky, but invisible as the subtile ether; he is both within and as well as without everything, and is yet nothing in himself.

23. His body consists of eight members, \_viz\_—the five senses, the mind, the living principle and egoism, together with the different states of their being and not being, \_i.e.\_, of their visible and invisible form (such as outward and inward organs of perception &c.).

24. He (in the form of Brahmá), sang at first the four vedas with his four mouths; he determined the significations of words, and it was he who established the rules of conduct, which are in vogue to this time.

25. The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet; the unbounded sky is his capacious belly, and the whole universe is the temple over his body.

26. The multitudes of worlds all about, are the members of his body on all sides; the waters of seas are the blood of the scars upon his body; the mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

27. The seas are his blood vessels, and the islands are the ligatures round his persons; his arms are the sides of the sky, and the stars are the hairs on his body.

28. The forty-nine winds are its vital airs, the orb of the sun is its eye-ball, while its heat is the fiery bile inside its belly.

29. The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body; his mind is the receptacle of his desires, and the pith of his soul is the ambrosia of his immortality.

30. He is the root of the tree of the body, and the seed of the forest of actions; he is the source of all existence, and he is as the cooling moonlight diffusing delight to all beings by the heating beams of that balmy planet \_oshadhísa\_.

31. The orb of the moon, is said in the sruti as the lord of life, the cause of the body and thoughts and actions of all living beings (by growing the vegetable food for their subsistence and sustenance of their lives).

289630  
 289631 32. It is from this moon like Virát, that contains all vitality in  
 289632 himself, that all other living beings in the universe take their rise;  
 289633 hence the moon is the container of life, mind, action and the sweet  
 289634 ambrosia of all living beings.  
 289635  
 289636 33. It is the will or desire of Virát, that produced the gods Brahmá,  
 289637 Vishnu and Siva from himself; and all the celestial deities and demons,  
 289638 are the miraculous creation of his mind.  
 289639  
 289640 34. It is the wonderful nature of the intelligent Intellect, that  
 289641 whatever it thinks upon in its form of an infinitesimal atom, the same  
 289642 appears immediately before it in its gigantic form and size.  
 289643  
 289644 35. Know Ráma, the whole universe to be seat of the soul of Virát  
 289645 (\_i.e.\_ the whole universe to be teeming with life), and the five  
 289646 elements to compose the five component parts of his body. (Whose body is  
 289647 all nature and whose soul is God).  
 289648  
 289649 36. Virát that shines as the collective or universal soul of the world,  
 289650 in the bright orb of the moon, diffuses light and life to all  
 289651 individuals by spreading the moonbeams which produces the vegetable food  
 289652 for the supportance and sustenance of living beings.  
 289653  
 289654 37. The vegetable substances, which supply the animal bodies with their  
 289655 sustenance; and thereby produce the life of living beings; produce also  
 289656 the mind which becomes the cause of the actions and future births of  
 289657 persons by its efforts towards the same.  
 289658  
 289659 38. In this manner a thousand viráts and hundreds of Mahákalpa periods  
 289660 have passed away; and, there many such still existing and yet to appear,  
 289661 with varieties of customs and manners of peoples in different ages and  
 289662 climes.  
 289663  
 289664 39. The first and best and supremely blest Virát—the male Deity, resides  
 289665 in this manner of our conception of him, and indistinct in his essence  
 289666 from the state of transcendent divinity; with his huge body extending  
 289667 beyond the limits of space and time. (This Virát or Brahmá is the  
 289668 Demiurgus of platonic philosophy).  
 289669  
 289670  
 289671  
 289672

## 289673 CHAPTER XX.

### 289674 LECTURE ON THE EXTINCTION OF THE LIVING SOUL.

289675  
 289676  
 289677  
 289678  
 289679 Argument:—Extinction of individual souls in the universal, by  
 289680 their abandonment of desires.  
 289681  
 289682

289683 Vasishtha continued:—This primary Purusha or the Male agent—Virát, is a  
 289684 volitive principle; and whatever he wills to do at anytime, the same  
 289685 appears instantly before him in its material form of the five elements.  
 289686

289687 2. It is this will, O Ráma! that the sages say to have become the world;  
 289688 because by its being intent upon producing the same, it became expanded  
 289689 in the same form. (The will of the Deity is the deed itself).  
 289690

289691 3. Virát is the cause of all things in the world, which came to be  
 289692 produced in the same form as their material cause. (Because the product  
 289693 is alike its producing cause, being a fac-simile of the same).  
 289694

289695 4 As the great Virát is collectively the aggregate of all souls, so is  
 289696 he distributed likewise into the individual soul of every body. (Hence  
 289697 every soul knowing itself to be a particle of the Divine, cannot think  
 289698 itself as otherwise).



- 289699  
289700 5. The same Virát is manifest in the meanest insect as also in the  
289701 highest Rudra, in a small atom as in the huge hill, and expands itself  
289702 as the seed vessel to a very large tree (all which are mistaken as parts  
289703 of the illusive world).
- 289704  
289705 6. The great Virát is himself the soul of every individual, from the  
289706 creeping insect to the mighty Rudra of air; and his infinite soul  
289707 extends even to atoms, that are sensible and not insensible of  
289708 themselves.
- 289709  
289710 7. In proportion as Virát expands and extends his soul to infinity, so  
289711 he fills the bodies of even the atomic animalcules with particles of his  
289712 own essence.
- 289713  
289714 8. There is nothing as great or small in reality in the world, but  
289715 everything appears to be in proportion as it is filled and expanded by  
289716 the Divine spirit.
- 289717  
289718 9. The mind is derived from the moon, again the moon has sprung from the  
289719 mind; so doth life spring from life and the fluid water flows from the  
289720 congealed snow and ice and \_vice versa\_. (So there is nothing as greater  
289721 or less or as the source and its outlet).
- 289722  
289723 10. Life is but a drop of the seminal fluid, distilled as a particle by  
289724 the amorous union of parents. (This life being transmitted from  
289725 generation to generation, there is no one greater or less than another).
- 289726  
289727 11. This life then reflects in itself, and derives the properties of the  
289728 soul, and likens it in the fulness of its perfections. (Hence the soul  
289729 and life are identified to one and the same principle by many).
- 289730  
289731 12. The living soul has then the consciousness of itself, and of its  
289732 existence as one pure and independent soul; but there is no cause  
289733 whatever, as to how it comes to think itself a material being composed  
289734 of the five elements.
- 289735  
289736 13. It is through opposition of nature that leads one into error, but in  
289737 fact nature ever remains the same; as wrong interpretation of language  
289738 imbues bad ideas whereas character remains the same.
- 289739  
289740 14. The living soul is conscious of its selfexistence, by its knowledge  
289741 of living by itself; it is the instinct of the perception of things by  
289742 the mind, and not merely as the breath of life or external air, which is  
289743 devoid of consciousness.
- 289744  
289745 15. But being beset by the frost of ignorance, and confined to the  
289746 objects of sense, the living soul is blinded of its consciousness and is  
289747 converted to the breathing soul or vital life, and so loses the sight of  
289748 its proper course.
- 289749  
289750 16. Being thus deluded by the illusion of the world, the soul sees the  
289751 duality instead of its unity, and being converted to the breathing of  
289752 vital life, it is lost to the sight of the soul which is hidden under  
289753 it.
- 289754  
289755 17. We remain confined to this world of ignorance, as long we enjoy  
289756 the idea of ego; but as soon as we give up the idea of ego, we become a  
289757 free man.
- 289758  
289759 18. Therefore O Ráma! When you will be able to know that there is no  
289760 salvation and confinement in this world, as well as no sat and asat,  
289761 then and there you will be a true free man.
- 289762  
289763  
289764  
289765  
289766  
289767

Argument:—Amateurs of learning of two kinds, the real and the affected or Description of the two kinds of the lovers of knowledge, viz, the real and the Fictitious.

Vasishtha continued:—The wise man must always conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning. (According to the maxim which says that, if the show of anything be good for anything, surely the Reality must be better).

2. Ráma rejoined:—Tell me sir, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either. (\_i.e.\_ What kind of men they are, their signs and their respective ends).

3. Vasishtha replied:—He who reads the sástras, and practices his learning as a practitioner for earning his livelihood, without endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

4. Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor is called a fellow of learning; (and no doctor in it).

5. He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the sástra (or as mere teachers and pedagogues).

6. He who persists in the performance of his righteous and ceremonial acts, as ordained by law (Srouta sástra) with an object of fruition, is termed a probationer in learning, and is near about to be crowned with knowledge.

7. The knowledge of the soul (spiritual knowledge), is reckoned as the true knowledge; all other knowledge is merely a semblance of it, being void of the essential knowledge (necessary for mankind).

8. Those who without receiving the spiritual knowledge, are content with bits of their secular learning; all their labour is in vain in this world, and they are styled as mere noviciates in learning.

9. Ráma, you must not rest here with your heart's content, unless you can rest in the peace of your mind, with your full knowledge of the knowable one; you must not remain like a novice in learning, in order to enjoy the fruitions of this deleterious world. (Here all pleasure is palpable pain).

10. Let men work honestly on earth to earn their bread, and let them take their food for sustenance of their lives; let them live for the inquiry after truth, and let them learn that truth, which is calculated to prevent their return to this miserable world.

## CHAPTER XXII.

### THE YOGA CONDUCIVE TO HAPPINESS OR THE WAY TO HAPPINESS.

Argument:—The signs and characters of wise men and of their

wisdom; together with a disquisition into the nature of the world, soul and the Supreme spirit or Brahma.

Vasishtha resumed:—The man who by his knowledge of the knowable one, hath placed his reliance in him; who hath set his mind to its pristine purity, by purging it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise. (This chapter is in answer to Rāma's question about who is a wise man &c.).

2. The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in every thing, are called to be truly wise. (It is wisdom to act, and not expect).

3. He whose heart is observed by the wise, to retain its coldness in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.

4. The sense of one's liberation from the doom of birth and death, is the true meaning of the word knowledge; or else the art of procuring simple food and raiment, is the practice of artificers only.

5. He is styled a wise man, who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.

6. The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord. (All accidents are caused by an unknown and unforeseen fate or chance).

7. The appearance or disappearance of an event or accident proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.

8. Who can tell what is the cause of the absence of horn in hares, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.

9. Those who explore in the causality of the want of horns in hares, may well expect to embrace the necks of the sons and grandsons of a barren woman.

10. The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight (\_i.e.\_ our ignorance), which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).

11. The living (or human) soul appears as the Supreme spirit, when it is viewed upon by the sight of our blended intellect; but no sooner does the light of Divine intellect dawn in our minds, than the living or animal soul dwindles into nothing.

12. The insensible and unconscious Supreme soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the genial spring.

13. The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings (animal, vegetable as well as insensible objects).

14. Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.

15. They who have come to the light of their transcendent vision, fix

their sight to brighter views beyond the sphere of visibles; and discern the invisible exposed to their view.

16. They who have come to the vision of transcendent light (the glory of God), have their slow and silent motion like that of a hidden water course; owing to their heedlessness of everything in this world.

17. They who are regardless of the visibles and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who meddle with their business as freely, as the free airs of heaven gently play with and move the leaves of trees.

18. They who have come to sight of the transcendent light, athwart the dizzy scenes of mortal life; are not constrained to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams. (Sailors are glad to be in the wide ocean, than to ply in the waters of inland creeks).

19. They that are slaves of their desire (of enjoyment in this and next life), are bound to the thralldom of works ordained by law and sruti; and thus pass their lives in utter ignorance of truth. (Hence knowledge and practice are opposed to one another, the one being a state of bondage for some frail good and gain, and the other of freedom and lasting bliss).

20. The bodily senses fall upon carnal pleasures, as vultures pounce upon putrid carrion; curb and retract them therefore with diligence, and fix thy mind to meditate on the state of Brahma and the soul.

21. Know that Brahma is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflexion, and confine your mind to the meditation of Brahma, which is replete with perfect bliss.

22. Know the nature of Brahma to be as inscrutable, as the face of the universe is indiscernible, in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners. (See Manu's institutes I. 2).

23. And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the divine spirit; as the movements of flimsy vapours amidst the darkness of an immovable and wide spreading cloud. (So are the fickle thoughts of the firm mind, and the moving engines of the fixed machine).

24. And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in unchanging essence and nature of God.

25. As the universal and undivided sky and space, take the names of the different sides of heaven (without having any name or side of its own); so the undivided and partless Brahma, being one and same with the creation, is understood as distinct and different from it.

26. The world contains the egoism, as the \_ego\_ contains the world in it; they contain the one within the other, as the coats of the plantain tree contain and are contained under one another.

27. The living soul or \_jīva\_ being possessed of its egoism, sees its internal world (which lies in its egoism), through the pores of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they outward things altogether. (So the mental and internal world appears as a visibly external phenomenon).

28. So when the living soul sees itself by mistake, to any thing in the world (\_i.e.\_ in the light of an object); it is the same as one takes a

ball or bar of gold, for an ornament which was or is to be made of it.  
(So the soul residing in any body at anytime, is not that body itself  
but the indwelling power thereof).

29. Hence they that are acquainted with the soul, and are liberated in  
their life time (or become jívanmukta); never think themselves to be  
born or living or dying at any time (though they are thought and looked  
upon as such by others. The soul being eternal and unchangeable).

30. Those that are awakened to the sight of the soul, are employed in  
the actions of life without looking at them; (without taking heed of  
them in their hearts); just as a house-holder discharges his domestic  
duties, while his mind is fixed at the milk pot in the cowstall.

31. As the God Virát is situated with his moon like appearance, in the  
heart of the universal frame, so does the living soul reside in the  
heart of every individual body like a little or large dew drop,  
according to the smallness or bigness of the corporeal body.

32. This false and frail body believed to be a solid reality, on account  
of its tripartite figure; and is mistaken for the ego and soul, owing  
to the intelligence that is displayed and dwells in it.

33. The living soul is confined like a silkworm, in the cell of its own  
making Karma-Kosha, by acts of its past life, and resides with its  
egoism in the seed of its parents, as the floral fragrance dwells in the  
honey cups of flowers.

34. The egoism residing in the seminal seed, spreads its intelligence  
throughout the body from head to foot; as the moon-beams are scattered  
throughout the circumference of the whole universe.

35. The soul stretches out the fluid of its intelligence, through the  
openings of its organs of sense; and this being carried to a sides  
through the medium of air, extends all over the three worlds, as the  
vapour and smoke fill and cover the face of the sky.

36. The body is full of sensibility, both in its inner as well as outer  
parts; but it is in the viscera of the heart, where our desires (vásaná)  
and egoism (abhimána) are deeply seated.

37. The living soul is composed of its desires only, and consists of and  
subsists under its hearty wishes alone, the same soon come out of  
themselves from within the heart, and appear on the outside in the  
outward conduct of the person. (Whatever is in the heart, the same  
appears also in action).

38. The error of egoism is never to be suppressed, by any other means  
whatsoever; save by one's unmindfulness (nis-chitta) of himself, and  
fulness of divine presence (Brahmai karasya) in his calm and quiet soul.

39. Though dwelling on your present thoughts, yet you must rely in your  
reflection of the vacuous Brahma; by suppression of your egoism by  
degrees and your self-controul betimes.

40. They who have known the soul, manage themselves here without  
fostering their earthly thoughts anymore; and remain as silent images  
of wood, without looking at or thinking of any thing at all.

41. He who has less of earthly thoughts in him, is said to be liberated  
in the world; and though living in it, he is as clear and free in his  
mind as the open air (no earthly affections, tie down his rising soul).

42. The egoism which is bred in the pith, grows into intelligence  
extending from head to foot; and circulates throughout the whole body,  
as the sun beams pervade all over the sphere of heaven.

43. It becomes the sight of the eyes, the taste of the tongue and  
hearing in the ears; then the five senses being fastened to the desires

in the heart, plunge the \_ego\_ into the sea of sensuality.

44. Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout in the vernal season.

45. He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life. (Because sensible objects, afford no intellectual or spiritual happiness).

46. That man reigns as an emperor, who is content with any kind of food and raiment; and with any sort of bedstead at any place. (And is not confined to any particular mode of life).

47. Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.

48. Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by any one, he is not awakened from his slumber of \_nirvána\_, in which his mind and its thoughts, are all drowned and have become extinct. (This is the state of the sixth stage of Yoga meditation).

49. Consciousness though common to all, resides yet in each breast, like fragrance in flowers and flavour in fruits.

50. It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view. (\_i.e.\_ The subjective consciousness is the soul or self, and its objectivity makes the world; and this is the abstract of this doctrine).

51. Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence: make your heart as hard as impenetrable as stone, if you will be happy forever.

52. O righteous Ráma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone (upala or opal).

53. Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.

54. The result of the desired actions of the unwise, is their stretching out of the world before them; while that of the acts done without desire by the wise, serves to put an end to the world before them. (The acts of desire produce repeated births in the world, while the other puts an end to the future transmigrations of the soul).

55. All visibles are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is thyself—thy very soul.

56. The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not found to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.

57. The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought of in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.

- 290113 58. The man that does his duties or not, but remains passionless and  
290114 thoughtless and free from frailty; has his rest in the soul, and his  
290115 \_nirvána\_ is always attendant upon him.  
290116
- 290117 59. Those who are saintly calm and quiet by the controul of their mind,  
290118 and by suppression of the bonds (appetites) for enjoyments; but not  
290119 having weakened (governed) their natures, have in their hearts a mine of  
290120 evils.  
290121
- 290122 60. The wise soul is full of light like the cloudless sky, and is  
290123 distinguished from others by its brightness; but the same soul which is  
290124 alike in all, appears as dim as the evening twilight in the ignorant.  
290125
- 290126 61. As a man seated in this place, sees the light of heaven (heavenly  
290127 bodies), as coming to him from a great distance, and filling the  
290128 intermediate space; so the light of the Supreme soul fills and reaches  
290129 to all.  
290130
- 290131 62. The infinite and invisible intellect, which is as wondrous as the  
290132 clear vacuum of the sky; conceives and displays this wonderful world,  
290133 within the infinitude of its own vacuity.  
290134
- 290135 63. The world appears to the learned and unerring, and those who have  
290136 got rid of the error of the world, and rest in their everlasting  
290137 tranquility, as a consumed and extinguished lamp; while it seems to all  
290138 common people, to be placed in the air, by the will of God and for the  
290139 enjoyment of all. (The two opposite views of the world with the learned  
290140 and ignorant).  
290141  
290142  
290143  
290144

#### 290145 CHAPTER XXIII.

#### 290146 STORY OF A PIOUS BRÁHMANA AND HIS NIRVÁNA EXTINCTION.

290147  
290148  
290149  
290150

290151 Argument:—Account of Vasishtha's meeting a hermit named Manki  
290152 in a desert land; and their mutual conversation with regard to  
290153 self-resignation and liberation.  
290154  
290155

290156 Vasishtha said:—(I have delivered to you my lectures) on  
290157 dispassionateness, inappetence and resignation of worldly desires; rise  
290158 therefore and go beyond the material world after the example of one  
290159 Manki (as related herein—below).  
290160

290161 2. There lived once on a time before a Bráhmaṇa named Manki, who was  
290162 applauded for his devotion and steadfastness to holy vows.  
290163

290164 3. It happened at one time, that I was coming down from the vault of  
290165 heaven, upon an invitation from your grandfather Aja on some particular  
290166 occasion.  
290167

290168 4. As I then came to wander on the surface of the earth, in order to  
290169 reach at the realm of your grandsire; I happened to meet before me a  
290170 vast desert, with the burning sunshine over it.  
290171

290172 5. It was a dreary waste without its boundary on any side, filled with  
290173 burning sands and obscured by grey and flying dust over it; and marked  
290174 by a few scattered hamlets here and there.  
290175

290176 6. The extended waste appeared as the boundless and spotless immensity  
290177 of Brahma, by its unrestricted vacuity, howling winds, burning heat and  
290178 light, its seeming water in the sand, and untrodden ground resting in  
290179 peace.  
290180

290181 7. It seemed as delusive as the appearance of avidyá or illusion itself;

by the deceptive waters of mirage upon the sand, by its dulness and empty space and the mist overhanging on all sides of it.

8. As I was wandering along this hollow and sandy wilderness, I saw a wayfarer sauntering before me and muttering to himself in the travail of his wearisome journey.

9. The Traveller said:—O the powerful sun! That afflicts me with his blazing beams, as much as the company of evil-minded men is for our annoyance.

10. The sunbeams seem to pour down fire on earth, and melt down the pith and marrow of my body and bones; as they have been drying up the leaves and igniting the forest trees (for a conflagration).

11. Therefore it behoves me to repair to yonder hamlet, to allay the weariness of my journey, and recover my strength and spirits for travelling onward. (So it is said:—the shady bower invites the dry, and drives out the cooled).

12. So saying, he was about to proceed towards the village, which was an habitation of the low caste Kirátas. (The kerrhoids of Ptolemy, and the present Kerántes of the Himalayas). When I interrupted him by saying:—

13. Vasishtha said:—I hail thee, O thou passenger of the sandy desert, and may all be well with thee, that art my fellow traveller on the way, and art so good looking and passionless:—

14. O traveller of the lower earth! who have long lived in the habitations of men, and have not found your rest, how is it now that you expect to have it, in this solitary abode of this mean people?

15. You can have no rest at the abode of the vile people in yonder village, which is mostly peopled by the Pamara villains; thirst is not appeased, but increased by a beverage of briny water. (So it is said:—The unquenchable appetite of the greedy, is never quenched by nourishment, but it nourishes it the more, as the fuel and butter serve to kindle and feed the fire).

16. These huts and hamlets shelter the cowardly cow-herds (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to rove beyond their own track. (So these solitary swains are as the savage beasts of the forests).

17. They have no stir or agitation of reason, nor any flash of understanding or mental faculties in them; they are not afraid of or averse to base actions, but remain and move on as stone-mills and wheels:—

18. Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their cupidity and aversion, and they delight mostly in actions, that appear pleasant at the time being or present moment. (They are occupied with the present only, being forgetful of the past and careless of the future).

19. As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people. (\_i.e.\_ They have never come under the benign influence of civilization).

20. Rather dwell in a dark cave as a snake, or remain as a blind worm in the bosom of a stone; or limp about as a lame stag in the barren desert, than mix in company of these village people.

21. These rude rustics resemble the potions of poison, that are mixed with honey; they are sweet to taste for a moment, but prove deadly at last. (Such are the robbers of deserts and woods).



22. Again these villainous villagers are as rude as the rough winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees. (The word \_trina\_ means straw also or a straw built hut).

23. Being thus spoken unto by me, the traveller felt himself as glad, as if he was bathed in ambrosial showers.

24. The passenger said:—Who art thou sir, with thy magnanimous soul, that seemest to me to be full and perfect in thyself, and full of Divine spirit in thy soul. Thou lookest at the hustle of the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

25. Hast thou sir, drunk the ambrosial draught of the gods, that gave thee thy Divine knowledge? and art infused with the spirit of the sovran Virát, that is quite apart from the plenum it fills, and is quite full with its entire voidness (stretches through all, and unmixed with any).

26. I see thy soul to be as void and yet as full as his, and as still and yet as moving as the Divine spirit; it is all and not all what exists, and something yet nothing itself.

27. It is quiet and comely, shining and yet unseen; it is inert and yet full of force and energy, it is inactive with all its activity and action; and such soul is thine. (These antithetic attributes of the Divine soul, are applied objectively to that of Vasishtha in the second person, as they are subjectively put to one's ownself in the first person in many other places. Thus in the Bhagavad Gítá where Krishna assumes to himself the title of Brahma and says "Resort to Me alone" so says the Sufi Mansur "I am the true one" so says Hastamulaka in his celebrated rhapsody. "I am that eternal that is conceived by every one.")

28. Though now journeying on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis (of the body or Brahma). (\_i.e.\_ The spirit and mind range freely every where, though they appear to be confined within the limits of the body, or to proceed from and rest in the eternal essence of Brahma).

29. Thou art not stretched over the objects, and yet no object subsists without thee; thy pure mind like the beauteous orb of the moon, is full of the nectarous beams of immortality. (The moon is called the lord of medicinal plants, having the virtues of conferring life and health to the body).

30. Thou shinest as the full-moon, without any of her digits or blackish spots in thee; thou art cooling as the moon-beams, and full of ambrosial juice as the disk of that watery planet.

31. I see the existence and non-existence of the world, depend upon thy will, and thy intellect contains in it the revolving world, as the germ of a tree contains within it the would be fruit.

32. Know me sir, as a Bráhmāna sprung from the sage Sandilya's race; my name is Manki, and am bent on visiting places of pilgrimage.

33. I have made very long journeys, and seen many holy places in my peregrinations all about; and have now after long bent my course to revisit my native home. (The toils being over, the traveller returns home, and there to die. Goldsmith).

34. But my mind is so sick of and averse to the world, that I hesitate to return to my home, after having seen the lives of men passing away as flashes of lightening from this world.

35. Deign now sir, to give me a true account of yourself, as the minds of holymen are as deep and clear as limpid lakes.

290320 36. When great men like yourself show their kindness, to one as mean as  
 290321 myself at the first sight of him, his heart is sure to glow with love  
 290322 and gratitude to them, as the lotus buds are blown (by the premature  
 290323 gleams of the rising sun), and are led to be hopeful of their favour  
 290324 towards him.  
 290325  
 290326 37. Hence I hope sir, that you will kindly remove the error, which is  
 290327 bred in me by my ignorance of the delusions of this tempting world.  
 290328 (Lit. I believe you are able to do so &c.).  
 290329  
 290330 38. Vasishtha replied:—Know me, O wise man, to be Vasishtha—the sage and  
 290331 saint, and an inhabitant of the etherial region; and am bound to this  
 290332 way, on some errand of the sagely king (Aja by name).  
 290333  
 290334 39. I tell you sir, not to be disheartened at your ignorance, as you  
 290335 have already come to the path of wisdom, and very nearly got over the  
 290336 ocean of the world, and arrived at the coast of transcendental  
 290337 knowledge.  
 290338  
 290339 40. I see you have come to the possession of the invaluable treasure, of  
 290340 your indifference to worldly matters; for this kind of speech and  
 290341 sentiments, and the sedateness of disposition which you have displayed,  
 290342 can never proceed from a worldling, and bespeak your high-mindedness.  
 290343  
 290344 41. Know that as a precious stone is polished, by gentle abrasion of its  
 290345 rubbish; so the mind comes to its reasoning, by the rubbing off of the  
 290346 dross of its prejudice.  
 290347  
 290348 42. Tell me what you desire to know, and how you want to abandon the  
 290349 world; it is in my opinion done by practice of what one is taught by his  
 290350 preceptor, or by interrogatories of what he does not know or understand.  
 290351  
 290352 43. It is said that whoso has a mind, to go across the doom of future  
 290353 birth or transmigration of his soul, should be possessed of good and  
 290354 pure desires in his mind, and an understanding inclined to reasoning  
 290355 under the direction of his spiritual guide. Such a person is verily  
 290356 entitled to attain to the state, which is free from future sorrow and  
 290357 misery.  
 290358  
 290359  
 290360  
 290361

#### 290362 CHAPTER XXIV.

#### 290363 INDIFFERENCE OR INSOUCIANCE OF MANKI TO WORLDLINESS.

290364  
 290365 Argument:—Manki's relation of the miseries of his life and of  
 290366 this world, together with the evils attendant on Human body and  
 290367 its senses and understanding.  
 290368  
 290369  
 290370  
 290371  
 290372

290373 Vasishtha said:—Being thus accosted by me, Manki fell at my feet (in  
 290374 salutation); and then shedding the tears of joy from both his eyes,  
 290375 spoke to me on our way, with due respect (to my rank).  
 290376

290377 2. Manki said:—O venerable sir, I have been long travelling in all the  
 290378 ten sides of the earth; but I have never met a holy man like yourself,  
 290379 who could remove the doubts arising in my mind.  
 290380

290381 3. Sir, I have gained today the knowledge which is the chief good of the  
 290382 body of a Bráhmāna, whose sacred person is more venerable and far more  
 290383 superior in birth and dignity, than the bodies of all other beings in  
 290384 heaven and on earth; but sir am sorry at heart, at seeing the evils of  
 290385 this nether world.  
 290386

290387 4. Repeated births and deaths, and the continued rotations of pleasure  
 290388 and pain, are all to be accounted as painful, on account of their

terminating in pain. (Pain is pain, and pleasure too ends in pain).

5. And because pleasure leads to greater pain (at its want), it is better, O sage, to continue in one's pain (which becomes a pleasure by long habit). The sequence of fleeting pleasure being but lasting pain, it is to be accounted as such even as long as it lasts.

6. O friend! all pleasures are as painful to me, as my pains have become pleasurable at this advanced age of mine; when my teeth and the hairs of my body, are falling off with the decay and wearing out of my internal parts also.

7. My mind is continually aspiring to higher stations in life, and is not persevering in its holy course; and the germ of my salvation, is choked by the thorns and thistles of my evil and worldly desires.

8. My mind is situated amidst its passions and affections, within the covert of my body, as the banian tree stands amidst its falling leaves in the interior of a rustic village; and the desires are flying like hungry vultures all over its body, in search of their abominable sustenance.

9. My wicked and crooked thoughts are as the brambles of creeping and thorny plants, and my life is a weary and dreary maze, as a dark and dismal night (where and when we are blind-folded to descry our right way).

10. The world with all its people, being parched and dried up like withered plants, without the moisture of true knowledge, and decaying day by day with incessant cares, is fast advancing towards its dissolution, without being destroyed all at once.

11. All our present acts are drowned in those of our past lives, and like withered trees bear no flower or fruit in our present life; and actions done with desire, terminate with the gain of their transitory objects. (Therefore no action nor meritorious deeds of religion, can ever tend to our salvation. (Which is had by our faith alone)).

12. Our lives are wasted in our attachment to family and dependants, and never employed to lead our souls across the ocean of the world; the desire of earthly enjoyments are decaying day by day, and a dreadful eternity awaits before us.

13. Our prosperity and possessions, whether they are more or less, are as noxious to our souls, as the thorny and poisonous plants growing in the hollow caves of earth; again they are attended with thoughts and cares causing fever heat in the soul, and emaciating the body.

14. Fortune makes the brave and fortunate people, fall sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the gemming serpents, lying in dark caves (and lose his life in attempting to seize the treasure).

15. I being entirely inclined or given up to the objects of sense, am abandoned by the wise (who hate to touch the vile); and my mind which is polluted by worldly desires, and is all hollow within, is shunned by them as a dead sea with its troubled and turbid waters.

16. My mind is turning also about false vanities, as the rheumatic pains all about the body.

17. And I am also even with my innumerable deaths hunting after desired vacuity for sorrow, though my mind is purged from the dross of ignorance by reading sástra and associating good men; as the moon and stars which with its power of removing darkness, stand good in vacuity.

18. There is no end of the dark night of my ignorance, when the gloomy spectre of my egoism is playing its part; and I have not the knowledge, which like a lion may destroy the furious elephant of my ignorance, and

burn down as fire the straws of my actions.

19. The dark night of my earthly desire or cupidity is not yet over, and the sun of my disgust of the world is not risen as yet; I still believe the unreal as real, and mind is roving about as an elephant.

20. My senses have been continually tempting me, and I know not what will be the end of these temptations, which prevent even the wise people, from observing precepts of the sástras.

21. This want of sight or disregard of the sástras, leads to our blindness by kindling our desires, and by blinding our understanding;—

22. Therefore tell me sir, what am I to do in this difficulty, and what is that may conduce to my chief good, that I am asking thee to relate.

23. It is said that, the mist of our ignorance flies like the clouds, at the sight of wise men and purification of our desires; now sir, verify the truth of this saying of wise men, by your enlightening my understanding, and giving peace to my mind.

## CHAPTER XXV.

### VASISHTHA'S ADMONITION TO MANKI.

Argument:—The avarana sakti or all-enfolding power of God is called ignorance, his vikshepa sakti or delusive power is the cause of error, and the combination of both cause the world.

Vasishtha said:—Consciousness (of the objects of perception), their reflection, the desire of having them and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them (as categories of some schools of false philosophy); as the four sources of knowledge.

2. Know that knowledge (of externals) is their reflexion also, which is the seat (or root) of all evils; and all our calamities proceed therefrom, as thickly as vegetation springs out of the vernal juice (or breath of spring).

3. Men garbed in the robes of their desires, walk in the dreary paths of this world, with very many varieties of their actions (both temporal and ritual), as there are circles drawn under a circle (i.e. one circle of duty enclosing many others under it).

4. But these aberrations and wanderings over the earth, are at an end to the wise together with their desires; as the moisture of the ground, is dried up and diminishes at the end of the vernal season.

5. Our various desires, are the growers of the very many thorny plants and brambles in the world; as the vernal moisture is the cause of growing the thick clumps of kadalí or plantain trees.

6. The world appears as a dark maze to the mind, that is cloyed in the serum of its lickish appetites; as the ground is shaded under the bushy trees, by the sap supplied by the vernal season.

7. There is nothing in existence except the clear and vacuous intellect, as there is nothing in the boundless sky, beside the hollow vacuity of the air. (This is another passage of the vacuistic theory of Vasishtha).

8. There is no intelligent soul beside this one, and all else is the

everlasting reflexion of this one alone; This it is which is styled ignorance and error, and the world also.

9. He is seen without being seen, and is lost upon being seen (that is, the Lord is seen in the spirit and not by the visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and goblins appearing before children. (Whoever wishes to the spirit of God, sees the spirit of the devil only).

10. It is by rejecting all visible sights, the understanding views the one essence of all, and all things dwindle into it, as all the rivers on earth, run and fall into one universal ocean. (The one invisible unity is the essence of multiplicity).

11. As an earthen ware cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect. (This couplet corroborates the eighth verse, where it is said that, there is nothing except the intellect).

12. Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures. (Because understanding and knowledge are of the same nature, but understanding and unknowable are contraries, and want of understanding and the knowable are sub-contraries). (The plain meaning is that the understanding knows the knowable and not the unknowable; while want of understanding knows neither the one nor the other).

13. As there is the same relation of knowledge between the looker, his seeing and sight (i.e. the subject, act, and object of seeing); so it is omniscience of Brahma which is the only essence. (Sāraikarasyam), all else is as null as an aerial flower (Kha-pushpa) which never exists.

14. Things of the same kind bear an affinity to one another, and readily unite in one (as water with water &c.); so the world being alike to its notion, and all notions being alike to the eternal ideas in the mind of God, the world and the divine mind, are certainly the same thing and no other.

15. If there be no knowledge or notion of wood and stone in us, then they would be the same as the non-existent things of which we have no notion:—(such as the horns of a hare or a flower in the air).

16. When the outward and visible features of things, are so exactly similar to the notions and knowledge of them that we have in our minds; therefore they appear to be no other than our notions or knowledge of them. (Because things agreeing in all respects with one another, must be the same and very thing).

17. All visible appearances in the universe, are only the outstretched reflexions of our inner ideas; their fluctuation is as that of the winds, as their motion is as that of the waters in the ocean.

18. All things are mixed up with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to be mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind; (who believe the spirit to exhibit itself in all shapes Āpna jathaika bhuvana).

19. The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visibles; and not as the union of the wood and lac-dye with one another. (This means unity to consist in the interchangeableness and interdependence of two things as of the spirit and matter, and not as sticking the lac-dye upon wood, but as fire inhering in every particle of the wood, as it is expressed in the afore cited sruti):—

20. The knowledge of one's egoism is his bondage, and that of his unegoism is his emancipation from it; thus one's imprisonment in and enfranchisement from the confines of his body and the world; being both under his subjection, why is it that he should be slack to sit himself at freedom from his perpetual thralldom?
21. Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality. (Lit. We think it present without its presence).
22. The disbelief in one's self or his egoism, removes his meity (mámatá) or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?
23. Why do you maintain your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? your relation to God is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God (i.e. to be like the image of God in perfection).
24. It is said that the want of reciprocal knowledge, makes the union of two things into one (i.e. the entire commingling of two things together makes them one); but this is wrong in both ways, because neither doth any dull material thing or any spiritual substance, lose its own form (however mixed up with one or the other).
25. Neither is force converted into inertness (i.e. the spirit never becomes matter), from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes a duality, and there is no unity in this view of the two. (Hence there is no union or entire assimilation either of the spirituals or materials).
26. Thus men being under the influence of their desires, and beset by their vanities of various kinds (altogether) are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.
27. Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which <are> impossible for me to enumerate. (The Sanskrit na párajate is the Bengali párajáyana).
28. Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and worn out with hell torments, they take other forms and shapes after lapses of long periods (to undergo fresh toils and troubles on earth).

## CHAPTER XXVI.

### MANKI'S ATTAINMENT OF FINAL EXTINCTION OR NIRVÁNA.

Argument:—The vanity of Human wishes, and the Tranquility of Rational and spiritual speculation.

Vasishtha said:—Thus the living soul, being let fall in the mazy path of his world, is encompassed by calamities and accidents as countless as the animalcules, which are generated in the rainy season.

2. All these accidents though unconnected with one another, follow yet

so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.

3. The mind blinded of its reason, becomes a wilderness overgrown with the arbour of its calamities, and yet appearing to be smiling as a vernal grove before men, by its feigned merriment and good humour. (Mirth and sorrow are both of them the effects of unreasonableness).

4. O how pitiable are all those beings! Who being bound to their subjection to hope, are subjected to divers states of pain and pleasure, in their repeated births in various forms on earth.

5. Alas for those strange and abnormal desires, which subject the minds of men, to the triple error of taking the non-existent to be actually present before them. (The triple error (Triputi bhrama) consists in the belief of the visibles, their vision and the viewer of them, that is, in the subject, act and objects of sight, which are all viewed as unreal in the light of vedānta).

6. Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers of pure light all about them. What then is the difference between the sapient sage who is coldhearted in all respects, and the cooling moon (who cools and enlivens and enlightens the world with her ambrosial beams?).

7. And what is the difference between a whimsical boy and a covetous fool, who covets anything whatever at hand without any consideration of the past and future (good or evil which attends upon it).

8. What is the difference between the greedy fool and voracious fish or whale, that devour the alluring bait of pleasure or pain; and will not give up the line until they are sure to give up their lives for the same. (All seeming pleasure is real pain, and bane of both the body and soul of men).

9. All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it spurts and breaks to pieces.

10. O my soul! Thou mayst forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahmā to the empyrean of Brahma; yet thou canst never have thy tranquility, unless thou attainest the even insouciance of thy mind. (The stoic impassivity is the highest felicity).

11. The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not retard the course of the wayfarer walking with his open eyes.

12. The negligent soul becomes a prey to concupiscence and unruly passions, as the heedless passenger is caught in the clutches of demons; but the well-guarded spirit is free from their fright.

13. As the opening of the eyes, presents the visibles to sight; so doth the waking consciousness introduce the ego and phenomenal world into the mind. (i.e. Consciousness is the cause of both the subjective and objective).

14. And as the shutting of the eyelids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind (and this unmindfulness of everything besides, prepares the soul for the sight of the most high).

15. The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and inane, it is

consciousness alone that shows everything in itself and by the fluctuation of its erroneous; as the motion of winds displays the variegated clouds in the empty air. (It is the imaginative faculty of the mind, that creates and presents these phantoms before it).

16. It is the divine consciousness only, which exhibits the unreal phenomenals as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.

17. As the sky is only a vacuity, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness: (because we have no knowledge of it without our consciousness of it).

18. The world subsists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the bosom of water, or a surge or wave rising on the surface of the sea.

19. There rises a calm coolness in the souls of wise and inexcitable sages, when the shining worlds appear as the cooling moon beams falling on the internal mirror of their minds.

20. How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe. (Here is a double question of the production of uncreated light in creation and of the manifestation of divine and spiritual light in the quiet soul).

21. That essence which is expressed by the term Brahma, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is obstructed by some preventive cause or other,—bádhá—.

22. Anything which presents a hindrance to this, and whatever is preventive of the pervasion of divine essence, is a nullity in nature like a sky flower—ákása pushpa—, which is nothing at all in nubibus—.

23. The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the lord is without the reflection or sensation of anything, and without birth or decay at anytime. (Here the mind and its workings, are explained as vikalpaná— or changing thoughts, which are wanting in the eternal mind).

24. He who remains insensible and unconscious of every thing, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or hypnotism without the disturbance of dreams.

25. But how is it to be known that the world is the mere thought or will of the Divine mind? Whereto it is said: It is the creative power of Brahma (called Brahmá— or Hiranyagarbha—the demiurgus), thought of forming the wondrous world in his mind (as it were he pictured it in himself), without the aid of any tool or instrument or means or ground for its construction; hence (it is plain), the world is merely ideal and nothing real, nor is there any cause or creator of it whatsoever.

26. As the lord stretches out the world in his thought, he or it instantly becomes the same; and as the lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply ideal.

27. So all men are happy or unhappy, as they think themselves to be one or the other in their minds; they all abide in the same universal soul, which is common to all; and yet believe themselves every one of his own kind in his mind.



290803  
290804 28. Therefore it is as vain to view anything, or any intellectual being,  
290805 in the light of an earthly substance, as it is false to take the  
290806 visionary hills of one's dream, in the light of their being real rocks  
290807 situated on earth.  
290808

290809 29. By assigning egoism to one's self, he becomes subject to error and  
290810 change; but the want of egoism, places the soul to its invariable  
290811 identity and tranquility. (\_i.e.\_ The sense of one's personality,  
290812 subjects him to change and misery).  
290813

290814 30. As the meaning of the word bracelet, is nothing different from the  
290815 gold (of which it is made); so the sense of thy false egoism, is no  
290816 other than that of the tranquil soul. (The soul, self, and ego are all  
290817 the one and same thing).  
290818

290819 31. The anaesthetic sage, that is cold-blooded and sober minded as a  
290820 silent muni, is no voluntary actor of any act, although he may be  
290821 physically employed in his active duties; and the quiet saint carries  
290822 with him an empty and careless mind, although it may be full of learning  
290823 and wisdom. (Lit. the knower of God is as quiet, as the calm vacuum of  
290824 heaven).  
290825

290826 32. The wise man manages himself as a mechanical figure or puppet, never  
290827 moving of its own motion but moving as it is moved, and having no  
290828 impulse of his desire within him, he sits as quiet as a doll without its  
290829 mobility.  
290830

290831 33. The wise man that knows the soul, is as quiet as a babe sleeping in  
290832 a swinging cradle, and which is moved without moving itself; or he moves  
290833 the members of his body like a baby, without having any cause for his  
290834 doing so.  
290835

290836 34. The soul that is intent on the thought of the one (Supreme) only,  
290837 and is as calm and quiet as the infinite spirit of God; becomes  
290838 unconscious of itself and all other things, together with all its  
290839 objects of desire, and expectations of its good and bliss.  
290840

290841 35. He that is not the viewer himself, nor has the view before him, and  
290842 is exempt from the triple condition (\_triputi bhába\_) of the subjective,  
290843 objective and action; can have no object in his view; which is  
290844 concentrated in the vision of the invisible one.  
290845

290846 36. Our view or regard of the world, is our strict bondage, and  
290847 disregard of it, is our perfect freedom; he who rests therefore in his  
290848 disregard of (or indifference to) whatever is expressed by words, has  
290849 nothing to look after or desire.  
290850

290851 37. Say, what is it that is ever worth our looking after, or worthy of  
290852 our regard; when these material bodies of ours, are as evanescent as our  
290853 dreams, and our self-existence is a mere delusion. (There is nothing  
290854 therefore worthy of our inquiry beside the divine intellect. Gloss).  
290855

290856 38. Therefore the wise man rests only in his knowledge of the true one,  
290857 by subjection of all his efforts and desires, and quelling all his  
290858 curiosity; and being devoid of all knowledge, save that of the knowable  
290859 one.  
290860

290861 39. Hearing all this, Manki was released from his great error; as a  
290862 Snake gets loose from its slough by which it has been fast bound.  
290863

290864 40. He retired from there to a mountain, on which he remained in his  
290865 deep meditation for a century of years; and discharged the duties that  
290866 occurred to him of their own accord, without his retaining any desire of  
290867 any (or expectation of fruition).  
290868

290869 41. He resides there still, unmoved and insensible as a stone, quite  
290870 callous in all his senses and feelings, and wakeful with his internal  
290871 sensibility by the light of his yoga contemplation.

290872  
290873 42. Now Ráma, enjoy your peace of mind, by relying in your habit of  
290874 reasoning and discrimination; do not deprave your understanding, under  
290875 the fits of your passion; nor let your mind turn to its levity like a  
290876 fleeting cloud, in the unrainy season of autumn.  
290877  
290878  
290879  
290880

290881 CHAPTER XXVII.

290882  
290883 SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION.  
290884  
290885  
290886

290887 Argument:—Mistake of the action of the Intellect in the action of  
290888 the mind, as the cause of the phenomenal world; and the removal  
290889 of this error of the mind, as the cause of the intellectual peace  
290890 and rest in its real state.  
290891  
290892

290893 Vasishtha continued:—Be dead to your sensibility, and retain the  
290894 tranquility of your soul, by conforming with whatsoever thou gettest or  
290895 is meted out to thy lot; or else the fair (order of nature and ordinance  
290896 of God), will appear as foul, as a pure crystal shows itself as black in  
290897 the shade.  
290898

290899 2. All and every thing being contained in the only one, all extended  
290900 soul, we can not conceive how the conception of variety or multiplicity  
290901 can rise from the unity. (To Him no high, no low, no great, no small; He  
290902 fills, he bounds, connects, and equals all. Pope).  
290903

290904 3. The category of the intellect is entirely of a vacuous nature, and  
290905 having neither its beginning nor end; and is neither produced nor  
290906 destroyed, with the production and destruction of the body. (And though  
290907 it is diffused all over the body and its various powers and senses, yet  
290908 there is variation of its own essence. Gloss).  
290909

290910 4. All insensible and material bodies, are moved by the miraculous power  
290911 of the intellect or mind; which being unmoved of itself gives motion to  
290912 bodies, as the still waters of the sea gives rise to the waves. (Here  
290913 the intellect is explained as the mind in the gloss).  
290914

290915 5. As it is an error to suppose a sheet of cloth in a cloud, so the  
290916 supposition of egoism in the body, is altogether erroneous: (since one's  
290917 personality consists in the soul and not in the person).  
290918

290919 6. Do not rely in the unreal body, which is of this world, and grows to  
290920 perish in it; but depend on the real essence of the endless spirit, for  
290921 thy everlasting happiness (in both worlds).  
290922

290923 7. The vacuous intellect, is the essential property of the immortal  
290924 soul; this is the transcendent reality in nature, and may this  
290925 super-excellent entity be thy essence likewise.  
290926

290927 8. If you are certain of this truth, you become as glorious as that  
290928 essence also; because the deep meditator loses himself in the meditated  
290929 object, in his intense meditation of the same. (This assimilation of the  
290930 \_triputi\_ or triple condition of the thinker and his act and object of  
290931 thought in one, is the meaning and main end of the yoga meditation of  
290932 union).  
290933

290934 9. The triple condition of the viewer, view and act of viewing, are the  
290935 three properties of the one and same intellect; and there is nothing  
290936 which is any other than (or not the same with) the knowledge thereof, as  
290937 there is no thought unlike the act of its thinking. (This shows the  
290938 agreement of the cause, its causation and effect).  
290939

290940 10. The soul is ever calm and clear and uniform in its nature, it does

not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by tempestuous winds. (The soul is ever unruffled at any event).

11. As a passenger in a boat beholds the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality, (which in truth is an unreal appearance).

12. As the sight of the material dismisses the view of the intellectual, so doth intellectuality discard the belief of the material; and so the knowledge of the living soul being resolved in the supreme soul, there remains nothing at last, except the unity of the all pervading spirit.

13. The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the divine spirit, takes away the belief in everything else, which is naught but the product of error and illusion.

14. As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disk of the moon, so there is no material body in the sight of the mind. (Mentally considered, there is no matter).

15. Ráma fear not for this world—the mere creation of thy error, and without its real existence whatsoever, know this transcendent truth, O thou best amongst the inquirers of truth, that this world is a nullity and void.

16. Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.

17. As a plate, water-pot and any other earthenware, is no more than the earth (of which it is made); so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.

18. Whether exposed to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or penury; you must preserve, O Ráma, your even disposition amidst the consciousness (or knowledge) of your joy and grief; be gladly free from the knowledge of your egoism, and remain as you are sedate by your nature, and without your subjection in any state.

19. Remain Ráma, as thou art, like the moon in the sphere of thy race, with thy full knowledge of everything in nature; avoid thy joy and grief at every occurrence, and give up thy desire and disgust for anything in the world. Do so or as you may choose for yourself.

## CHAPTER XXVIII.

### DEMONSTRATED CONCLUSION OF THE DOUBTFUL TRUTH.

Argument:—Act, actor and action are one the same, the word Daiva and its explanation; oscillation of intellect is the cause of creation.

Ráma said:—Please sir, explain to me moreover regarding the acts of men, which become the causes of their repeated births, as seeds are sources of the germs of future trees; and those to which the word daiva or divian is applied, imply the Divine dispensation, destiny or fate.

2. Vasishtha replied:—The meaning of daiva or destiny, is as that of a potter in producing the pottery; it is the act of intelligence (samvid), and not of blind chance, nor of human effort or manliness.
3. How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action; it is this intelligent power that makes the world and all what it contains.
4. The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and it ceases with the course of the course of the world, upon the exertion of the understanding to no purpose.
5. The insouciance or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging in any pursuit, is as a current stream without its undulation. (So mere living is no life without its action).
6. There is no difference between a thinking and unthinking soul, unless the mind of one is actuated by its imagination, to the invention of some manly art or work.
7. As there is no essential duality or difference in the water and its waves, and between desire and its result; so there is no distinction betwixt the intellect and its function, nor is there any difference in the actions from the person of their agent.
8. Know Rāma, the action as the agent, and the actor the same with his action; both these are quite alike as the ice and coldness. (\_i.e.\_ Man is known by his act, and the actions bespoke the man).
9. As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him. (Every one is accountable for his deed, and the deed recurs to the doer of it).
10. The vibration of the Intellect (\_i.e.\_ the divine will), is the same as destiny which is also the agent of action; these are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.
11. The oscillation of the intellect is the cause of creation, as the seed is the source of the germ of a tree; want of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world. (\_i.e.\_ The action of the mind causes all things, and its inaction is the cause of total suspense).
12. The divine mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a stand still like the vast ocean on earth.
13. The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the minutiae of material bones, as the seed becomes productive of its germs and sprouts.
14. All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seed originate from the pulsation of the divine mind, which is increate and without any for it. (The pulsation of the divine mind is its creative will, which is the seed or source of creation).
15. There is no difference between the seed and its sprout, as there is no distinction of the heat from fire; and as you find the identity of the seed and its sprout, so must you know the identity of man with his acts. (\_i.e.\_ Actions make the man, and the man does his actions like himself).
16. The divine Intellect exerts its power in the bosom of the earth, and grows the sprouts of the unmoving vegetable creation as from its seed;

291079 and these become great or small, straight or crooked as the waves of the  
291080 sea as it would have them to be.

291081  
291082 17. What other power is there beside that of the intellect, to grow the  
291083 sturdy oaks and arbors from the soft clay and humid moisture, which  
291084 compose the bosom of the earth?

291085  
291086 18. It is this Intellect that fills the seeds of living beings with the  
291087 vital fluid, as the sappy juice abiding in the inside of plants, gives  
291088 growth to the flowers and fruits on the outside.

291089  
291090 19. If this all inhering intellect, were not almighty also at the same  
291091 time, say then what other power is there, that could produce the mighty  
291092 gods and demigods in air, and the huge mountains on earth.

291093  
291094 20. The divine mind contains in it the seeds of all moving and unmoving  
291095 beings, which have their being from the movement of this intellectual  
291096 power, and from no other source whatever.

291097  
291098 21. As there is no difference in the alternate production of the seed  
291099 and the germ or fruit from one another, so there is no difference in the  
291100 commutual causation of man and his acts and the vice versa. In this  
291101 manner also there is no shade of difference, betwixt the swelling waves  
291102 and the sinking waters of the sea. (Man is but a bubble of its own  
291103 blowing in the vast ocean of Eternity).

291104  
291105 22. Fie to that silly and beastly being, who does not believe in the  
291106 reciprocity of man and his action or of the agent and the act, by the  
291107 law of mutatis mutandis inculcated in the vedas.

291108  
291109 23. The prurience that is inherent in one's consciousness, is the  
291110 embryonic seed of his resuscitation to life; in the manner of the  
291111 germination of plants: it is therefore meet to render this seed abortive  
291112 by frying it in the fire of inappetency.

291113  
291114 24. The doing of a thing with listlessness, and the performance of an  
291115 act whether good or bad without taking it to the mind, is what is called  
291116 lukewarmness by the learned.

291117  
291118 25. Or it is exemption from desire, that is said to loosen a man from  
291119 all connection; therefore try by all means in your power, to create in  
291120 your mind a total unconcern for every one, and indifference to all  
291121 things whatsoever.

291122  
291123 26. In whatever manner you think it possible for you to rid of your  
291124 lickerish desires, whether by means of your theoretical or practical  
291125 yoga (the *rāja* and *hatha* yogas), or by means of your manly exertion; you  
291126 must root every desire from your heart, in order to secure your best  
291127 welfare and perfect felicity.

291128  
291129 27. But then you must endeavour to the utmost of your manly power, to  
291130 suppress some portion of your egoism, in order to prevent the rise of  
291131 selfish passions and desires within your health.

291132  
291133 28. There is no other course of fording the unfordable expanse of the  
291134 world, save by the exercise of our manly virtues; nor is there any other  
291135 way of extinguishing our ardent desires, except by the extinction of  
291136 egoism.

291137  
291138 29. It is the inherent consciousness of the ever existent soul, which is  
291139 both the prime seed as well as the first germ of the world; the same is  
291140 the source both of action as also of its cause and effect of the person  
291141 of man. It is that which is designated as destiny and the weal and woe  
291142 of all.

291143  
291144 30. In the beginning there was no other seed nor its sprout, nor even  
291145 any man nor his action; nor was there any such thing as destiny or doom  
291146 or any other prime cause, but all that existed was the Supreme intellect  
291147 which is all in all.

31. There is neither any seed nor its germ in reality, nor is there any action or its active agent de facto; but there only one Supreme intellect in absolute and positive existence, and it is under the auspices of this hallowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.

32. Knowing this certain truth, and thinking thyself as the imperishable one, be freed from thy thoughts of the agent and action; give up all thy desires and false imagination, and live to reflect with thy body of self-consciousness alone. (Consider thyself as an intellectual being, and not the dull corporeal body).

33. Remain fearless, O Ráma, and be more graceful with the calm composure of thy mind. Allay all thy desires and lay aside thy fears with them. Rely on thy clear intellect and continue to do thy endless acts (by guidance of the same). Be full in thyself with the Supreme soul, and thus thou shalt have the fulness of thy desires fulfilled in thee.

## CHAPTER XXIX.

### SERMON ON HOLY MEDITATION.

Argument:—Necessity of discharging our social duties, as they occur unto us at any time: and that of conducting our contemplation in solitude.

Vasishtha continued to say:—Remain always to look inwardly in thyself, by being freed from the feelings of passion and desire, continue in the performance of thy actions every where, but reflect always upon the quiet and spotless intellect within thyself.

2. The mind which is as clear as the open sky, and is full of knowledge and settled in the divine intellect; which is ever even and graceful and replete with joy, is said to be highly favoured of heaven and expanded by Brahma.

3. Whether be taken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.

4. In whatever place and in whatsoever state thou art placed, bear with thy afflictions with an unsorrowful heart; and whether thou weepest or criest, or becomest a play of opposite circumstances, be joyous in both for both are meant for thy good.

5. You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.

6. Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.

7. Earn money by honest means and with the circumspection of a crane, in whatever chance presents itself before thee; and do not run in pursuit of gain, like the ignorant rabble.

8. O thou destroyer of thy foes, drive away by force all thy desires as the greatest enemies, and as winds of heaven drive afar the rainless and

empty clouds of the sky.

9. Be tolerant, O Ráma, towards the ignorant people, that are led away by their desires and deserve thy pity; be reverent of highminded men, and delighted in thyself by observing the taciturnity of thy speech, and without being misled by thy desires like the ignorant mob.

10. Congratulate with joy and sympathise with sorrow, (whether of thyself or others); pity the sorrows of the poor, and be valiant among the brave.

11. Turn your eyes into your heart, and be always joyous by communing with yourself (or soul); and then whatever you do with a liberal mind, you are not to answer for the same as its agent.

12. By remaining fixed in the meditation of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the stroke of a thunderbolt (darted by the hand of Indra). So saith the sruti:—The Gods have no power to hurt the holy. \_Tasya hana deváscha ná bhútya ishate.\_

13. He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self. (Because says the sruti—Whoso goes out of himself, loses his very self).

14. No weapon can wound the self-possessed man, nor fire can chafe his soul; no moisture can damp the spirit, nor the hot winds can dry it up. (No elemental influence can prevail on the spiritual soul).

15. Lay hold on the firm pillar of your soul, which is unborn or increate, undecaying and immortal; adhere steadfastly to thy soul, as one clings to the prop or column of his house.

16. The world is an arbor, and all things in it are as the flowers of this tree; our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all; therefore look internally to this inward essence before you mind the externals.

17. All outward affairs, are brought about by their inward reflection in the mind; but it is as hard to bring about a desire into being, as to raise a stone to life.

18. Get rid of your bodily exertions and lull your mind to sleep; be doing all your duties, as a tortoise with its contracted limbs. (\_i.e.\_ Act with indifference, and without being moved).

19. Manage thine affairs with a half-sleeping and half awakened mind (like a waking sleeper); and do thy outward functions (without the exertion of your mental faculties).

20. As babes are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.

21. Remain untroubled and free from care, with entirely sleepy and comatose mind within thyself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.

22. You may continue to discharge or dispense with your duties altogether, by impairing your mind with knowledge, and resting quietly in your pure consciousness, after it is purged from the stain of appetite.

23. Go on managing your outward affairs in your waking state, as if your

faculties were dormant in sleep; and never hanker to have anything, nor let go aught that presents itself to thee.

24. If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the bosom of the Supreme soul; and when you are in the condition of the union of the two, you attain to the state of perfect consummation.

25. Thus by your gradual practice of this habit of insouciance, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

26. The world is certainly neither a unity nor duality (but is composed of a plurality in its totality, or the one in many A han Bahushaym), leaving therefore the inquiry into its endless varieties, resort to your Supreme bliss, with a mind as clear as the translucent sphere of empty air.

27. Ráma rejoined:—If it be so, O great sage! (That there is no ego or tu as you say), then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage Vasishtha.

28. Valmiki said:—Being thus interrogated by Ráma, Vasishtha the best of speakers, remained silent for a moment, pondering on the answer he should make.

29. This silence of his created some anxiety in the royal audience, and Ráma too being perplexed in his mind, repeated his question to the sage and said:—

30. Why sir, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:—

31. Vasishtha replied:—It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer. (Or from answering to it).

32. Ráma! There are two kinds of querists, namely, the ignorant inquisitor and the intelligent investigator; and so there are two modes of argumentation also for them respectively: the simple mode for simpletons, and the rational form for intelligent and reasonable men.

33. You had been so long, Ráma, ignorant of superior knowledge, and fit to be taught in ordinary equivocal language.

34. But now you have become a connoisseur of superior truth, and found your rest in the state of supreme felicity; and are no longer to benefit by the ambiguous language of common speech.

35. Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject (he must satisfy himself first).

36. The ego being the counterpart or privation of all representation, is inexpressible by representative sounds and words; and being beyond the predicaments of number and other categories, is not predicable by any of them or other fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

37. It is not right, O Ráma, that one who has known the truth (the gnostic), should give an imperfect or defective answer to a question (proposed to him). But what can he do, when no language is perfect or free from defect, as you know it well.

38. It is right, O Ráma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth is known to remain as mute as a block of wood, and the soundness of whose mind is hard to



291355 sound. (So says the Persian mystic:—He who has known the unknowable, has  
291356 become unknown to himself and others).

291357  
291358 39. It is want of self-cogitation that causes one to speak, (\_i.e.\_  
291359 unsoundness of thought sounds in high sounding words); but they hold  
291360 their silence who know the Supreme excellence; and this is the best  
291361 answer that is given thy inquiry into this truth.

291362  
291363 40. Every man, O Rāma, speaks of himself as he is (or thinks himself to  
291364 be); but I am only my conscious self, which is unspeakable in its  
291365 nature, and appertains to the unspeakable one.

291366  
291367 41. How can that thing admit the application of a definite term to give  
291368 it expression, which is inexpressible by words (and beyond our  
291369 conception); I cannot therefore express the inexpressible by words. I  
291370 have already said, all are but fictitious signs: (representative of our  
291371 certain ideas).

291372  
291373 42. Rāma rejoined:—You sir, that disregard every thing that is expressed  
291374 by words, and regard these as imperfect and defective symbols of their  
291375 originals; must tell me now, what you mean by your "privation of  
291376 representation" and what you are yourself.[1]

291377  
291378 43. Vasishtha replied:—It being so (that there no determinate person  
291379 expressed by the word egoism); hear me to tell you now, O Rāma, that art  
291380 the best among the enquirers of truth, what thou art and what am I in  
291381 truth, and what is world in reality.

291382  
291383 44. This Ego, my boy, is the empty intellect and imperishable in its  
291384 nature; it is neither conceivable nor knowable, and is beyond all  
291385 imagination.

291386  
291387 45. I am the clear air of the intellect, and so art thou the empty sky  
291388 also; the whole world is an entire vacuity, and there is nothing else  
291389 except an everlasting and infinite vacuum (beom) every where.

291390  
291391 46. The soul is identic with pure knowledge, it is free from sensational  
291392 knowledge, and beyond the conscious knowledge of others. I cannot call  
291393 it anything otherwise than the self or soul.

291394  
291395 47. Yet it is the fashion of disputants in order to maintain their own  
291396 ground, or for the salvation of their pupils to multiply the egoism of  
291397 the one soul, and to distribute it into a thousand branches.

291398  
291399 48. When a living soul remains calm and quiet notwithstanding the  
291400 management of its worldly affairs; and is as motionless as a living  
291401 carcass, it is said to have attained its perfect state.

291402  
291403 49. This state of perfection consists in refraining from external  
291404 exercise and devotion, and persistence in continual meditation; feeling  
291405 no sensation of pain or pleasure, and being unconscious of one's  
291406 self-existence, and the co-existence of all others besides.

291407  
291408 50. Freedom from egoism and the consciousness of all other existence,  
291409 brings on the idea of a total inexistence and emptiness, which is  
291410 altogether beyond thought and meditation. (For none can think of a  
291411 nothing). All attempt to grasp a nullity, is as vain as a blind man's  
291412 desire to see a picture.

291413  
291414 51. The posture of sitting unmoved as a stone, at the shocks and turn  
291415 backs (or drakes and ducks) of fortune; is verily the state of nirvāna  
291416 or deathless coma of a sensible being. (The figures of saints are as  
291417 unmoved as statues).

291418  
291419 52. This state of saintly anaesthesia is not marked by others, nor  
291420 perceived by the saint himself; because the knowing sage shuns the  
291421 society of men in disgust, and is enlightened with his spiritual  
291422 knowledge within himself.

291423

291424 53. In this state of spiritual light, the sage loses sight of his egoism  
291425 and tuism and all others and beholds the only one unity, in which he is  
291426 extinct and absorbed in pure and unsullied felicity.  
291427

291428 54. It is the intellection of the intellect, that is said to be  
291429 conversant with the intelligibles (or the operation of the subjective  
291430 soul on the objective); this is the cause of the creation of the world,  
291431 which is the cause of our bondage and continual woes (in our repeated  
291432 births and deaths).  
291433

291434 55. It is said to be the dormancy or insensibility of intellection, when  
291435 it is not employed about the intelligible objects; it is then called the  
291436 supremely calm and quiet state of liberation (both for thought and  
291437 action); and is free from decay.  
291438

291439 56. The soul being in its state of peaceful tranquility, its ideas of  
291440 space and time fly from it like clouds in autumn; and then it has no  
291441 thought of anything else for want of its power of thinking.  
291442

291443 57. When the sight of the soul is turned inwards (antar mukha) as in  
291444 sleep, it sees the world of its desires rising before its consciousness  
291445 in their aerial forms; but O ye princes, the sight of the soul being  
291446 directed to the outside (bahir mukha), as in its waking state, it  
291447 views the inward objects of his desire, presented before its sight in  
291448 the gross forms of the outer world. (This passage shows the contrariety  
291449 of the spiritual philosophy to the material; the former maintaining the  
291450 material world to be a shadow of the ideal, and the latter asserting the  
291451 intellectual as a representation of the visible world).  
291452

291453 58. The mind, understanding and the other faculties, depend upon the  
291454 consciousness of the soul, and are of the same nature as the intellect;  
291455 but being considered in their intimate relation with external objects  
291456 bahir-mukhatá, they are represented as grossly material. (In the  
291457 doctrines of materialist—the sánkhya and others).  
291458

291459 59. The self-same intellect being spread over our consciousness, of all  
291460 internal and external feelings and perceptions; it is in vain to  
291461 differentiate this one and undivided power, by the several names (of  
291462 spiritual, mental, and bodily faculties).  
291463

291464 60. There is nothing which is set apart, from the percipience of the  
291465 conscious intellect; which is as pure and all-pervading as the empty  
291466 vacuum, and which is said by the learned to be undefinable by words. (So  
291467 says the sruti:—No speech can approach to it).  
291468

291469 61. Being seen very acutely, the world appears as hazy in the divine  
291470 essence, as it were something between a reality and unreality; and  
291471 so dost thou appear to sight, as something real and unreal at the  
291472 sametime. (All things appear as evanescent shadows in the clear mirror  
291473 of the Divine Mind).  
291474

291475 62. So am I the empty air, if can be free from desire; and so also art  
291476 thou the pure intellect, if thou canst but restrain thy desires.  
291477

291478 63. He who is certain of this truth (that he is the intellect), knows  
291479 himself in reality; but whoso thinks himself as somebody under a certain  
291480 appellation, is far from knowing the truth. Again anyone remaining in  
291481 his unreal body, but relying in his intellectuality, is sure to have his  
291482 tranquility and salvation. (So the sruti:—Anyone awakened to truth is  
291483 sure to be saved, whether he is a God, rishi or sage, or a vile man).  
291484

291485 64. Man's exercise of the intellectual faculty, ameliorates the love of  
291486 union with the original intellect by removing the ignorance; as heat of  
291487 the fire mixes with the primitive heat, when wind ceases to blow.  
291488

291489 65. Living beings who are converted to the state of patient trees and  
291490 stones, by insouciance or insensibility of themselves, are said to  
291491 have attained their liberation which is free from disturbance, and to be  
291492 situated in their state of undecayableness.

291493  
291494 66. A man having obtained his wisdom by means of his knowledge, is said  
291495 to have become a muni or sage, but growing an ignoramus owing to his  
291496 ignorance, he becomes a brute creature, or degraded even lower to some  
291497 vegetable life.  
291498  
291499 67. The knowledge that "I am Brahma" (because I am a man) and this other  
291500 is the world (because it is inanimate) is a gross error proceeding from  
291501 gross ignorance; but all untruth flies away before investigation, as  
291502 darkness vanishes before the advance of light.  
291503  
291504 68. He is wise who with the perception and actions of his outward  
291505 organs, is simply devoid of his inward desires; who does not think or  
291506 feel about anything in his mind, and remains quite calm and composed in  
291507 his outward appearance.  
291508  
291509 69. The samádhi-trance of a wise man, is as his sound sleep uninfested  
291510 by a dream; and wherein the visibles are all buried within himself, and  
291511 when he sees naught but his self or soul.  
291512  
291513 70. As the blueness of the sky is a false conception of the brain, so  
291514 the appearance of the world is a fallacy of the silent soul; they are no  
291515 more than mists of error, that obscure the clear and vacuous sphere of  
291516 the soul.  
291517  
291518 71. He is the true sage who though surrounded by the objects of wish, is  
291519 still undesirous of any; and knows them all as mere unrealities and  
291520 false vanities.  
291521  
291522 72. Know, O intelligent Ráma, that all objects of desire in this world,  
291523 are as marvellous as those seen in our imagination, dream and in the  
291524 magic of jugglers; such also are all the objects of our vision, on which  
291525 you can place no trust nor reliance.  
291526  
291527 73. Know also, there is no pain or pleasure, nor any act of merit or  
291528 demerit (i.e. any moral virtue and vice); nor anything which anybody,  
291529 owing to the impossibility of there being any agent or patient (i.e.  
291530 any active or passive agent).  
291531  
291532 74. The whole (universe) is a vacuum and without any support at all; it  
291533 appears as a secondary moon in the sky or a city in one's dream or  
291534 imagination, none of which has its reality in nature.  
291535  
291536 75. Abide only by the rules of the community, or observe strictly thy  
291537 mute taciturnity; and by remaining as a block of wood or stone, be  
291538 absolved in the Supreme.  
291539  
291540 76. The tranquility and intellectuality of the Supreme deity, do not  
291541 admit of any diversity in his nature; and his incorporeality does not  
291542 admit of the attribution, of a body or any of its parts unto him.  
291543  
291544 77. There can be no nature whatever, whereof we have any conception,  
291545 that can be attributed to the pure spirit (which is free from all stain  
291546 and foulness); and this Divine spirit being inherent in all bodies,  
291547 there can be no body for its nature ever imputed to him.  
291548  
291549 78. The existence of consciousness in the uncreated spirit, or in other  
291550 words, the existence of a self-conscious eternal Intellect, cannot be  
291551 denied of God; according to sophistry of Atheists; for though our  
291552 knowledge of recipient and received (i.e. of the container and  
291553 contained) is very imperfect, yet there is some one at the bottom that  
291554 is ever perfect.  
291555  
291556 79. O Ráma! do you rely in that increate and indestructible Supreme  
291557 being, which is ever the same and pure, irrefutable and adored by the  
291558 wise and good; it is the irrefutable (i.e. demonstrable) verity, on  
291559 which you should quietly depend for your liberation. And though you may  
291560 eat and drink and play about like all others, yet you must know that all  
291561 this is nothing.

CHAPTER XXX.

SERMON ON SPIRITUALITY.

Argument:—Removal of the Error of plurality arising from the conviction of Egoism, and inoculation of spiritual knowledge for Reunion of the soul with the Divine Spirit.

Vasishtha continued:—Egoism is the greatest ignorance, and an insuperable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final felicity with their egoistic efforts, which is no better than the attempt of madman.

2. Egoism is the sure indicator of the ignorance of unwise people, and no cool-headed and knowing man is ever known in his egoship or the persuasion of his self-agency. (But this an article of the Christian creed).

3. The wise and knowing man, whether he is embodied or liberated state, renounces the dross of his egotism, and relies in the utter extinction or nullity of himself, which is as pure and clear as the empty vacuity of heaven, and free from trouble and anxiety (which await on self-knowledge and selfish activities in general).

4. The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disk of the full-moon is fair and bright, but none of these is so cool and calm and full of light, as the face of the wise and knowing sage, (shining with the radiance of truth and holy light).

5. The features of the sage and wise, are ever as sedate and steady, even in the midst of business and trifles; as the figures of warriors in battle array in a painting, even when engaged in the bustle of warfare and fury of fight.

6. All worldly thoughts and desires are nothing to the anaesthetic spirit of the self-extinct sage (in his nirvána); they are as imperceptible as the slender lines in a painting, and as lean as the rippling curls on the surface of the sea, which are not distinct and disjoined from its waters.

7. As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahma disporting in itself.

8. Hence the soul that is undisturbed by the wave like perturbations, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above temporal matters in its holy devotion, is said to be freed from all worldliness.

9. The ego rises of itself as an uncreated thing, and in the form of consciousness in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.

10. As the rising smoke exhibits in the sky, the various forms of forts, warcars and elephants; and as none of them, is any other than the self-same smoke; so are all these phenomena and notions, noway different from the nature of their Divine origin (but mere evolutions or vivartarúpas of the same).

11. By considering the fallacy of your consciousness (of the ego), you

will, O ye my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious (over yourself). Do not despair, for ye are wise enough to know the truth.

12. As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself—his soul, his ego and of everything else according to its fancy.

13. The conceptions of the mind are as false as the sight of things, such as the sight of a rod in a rising flame, (and that of a circle in the twirling of a lighted torch). And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.

14. Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end and continuance of the world; and remain from disease in all places and times.

15. Conduct yourselves with calmness, in whatever turns to be favourable or unfavourable to you; for unless you deport yourselves as dead bodies, you cannot perceive the felicity of your final extinction—nirvāna or hebetude. (Be as a dead man, in order to taste the bliss of your spiritual deadness).

16. He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains verily the state of Supreme felicity.

17. Living the animal life (for the gratification of carnal appetites), leads only to the bearing of woes and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their ballast and cargo.

18. They are never blest with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance; for how is it possible to obtain in this life, what is attainable only by the deceased in the next world. (This means the disembodied liberation—Videha mukti, which is to be had after one's death).

19. Whatever a man fancies in this life, and desires to have in the next, (as his hopes of heavenly rewards); he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.

20. Therefore be fearless with the thought of there being no such thing, as yourself or any one else (that you may believe as a real entity); by knowing this truth, you will find this poisonous world, turn to a paradise to you. (Think of nothing, and you will have no fear for anything).

21. Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated; if no where, then own the truth of your having no ego any where.

22. Seeing all and every part of it up to the seat of your egoism, and finding it to be seated no where; you see only an open space (which is identic with the soul), and whereof no part is ever lost or destroyed.

23. In this (attainment of liberation) you are required to do no more, than to exert your manliness in relinquishing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, ye ignorant men, that are desirous of your liberation, delay no longer to practice the government of yourselves (by shunning everything that relates not to yourselves).

24. The learned explain liberation to consist in the meditation of God,

without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. But the world being full of error, it is requisite to derive this knowledge from spiritual works moksha sástras, or else it is very likely to be entrapped in the very many snares, which are for ever set all about this earth.

25. Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whoso is distrustful of them and identifies himself with his intelligence and pure vacuity, verily finds his liberation in this, and in no other state whatsoever.

## CHAPTER XXXI.

### SERMON ON THE MEANS OF ATTAINING THE Nirvána EXTINCTION.

Argument:—Refutation on the falsity of imagination, and the ideal creation of the world; establishing the true God, who is all in all, and who remains ever the same.

Vasishtha said:—He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things, (is the person whose soul is said to be extinct in the deity).

2. By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

3. All this is verily the form of the Intellect, represented in a different garb. The intellect is rarer than the pure air, but collects and condenses itself as the solid world, and recognizes itself as such; wherefore the world is no other than the consolidated intellect, and there is nothing beside this anywhere.

4. It has no dissolution or decay, nor it has its birth or death; it is neither vacuity nor solidity, it is neither extension nor tenuity, but it is all and the Supreme one and nothing in particular.

5. Nothing is lost by the loss of egoism, and of this world also; the loss of an unreality is no loss at all, as the loss of anything in our dream, is attended with loss of nothing.

6. Nothing is lost at the loss of an imaginary city, which is altogether a falsity; so nothing is destroyed by the destruction of our egoism and this unreal world.

7. Whence is our perception of the world, but from a nullity; and if it is granted as such, then there is nothing that can be predicated of it, any more than that of a flower growing in the air (which is a nullity).

8. The conclusion arrived at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

9. The world is the creation of thy fancy as thou wishest it to be, and there are the peculiar duties attached to thy station in all thy wonderings through life; but all these cease at once at the moment (of your divine meditation), and this is the conclusion arrived at (by the joint verdict of the sástras). (Every one cuts his own course in life,

which ceases no sooner he thinks of its nihility. So it is said:—do thy duties till thy death but the thought of thy living in death, puts a stop to thy course all at once. \_Sanchintya mrityuncha tamugra dantang, sarvey projutná shithilá vabanti\_).

10. All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind. (\_i.e.\_ In a future life or transmigration).

11. The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

12. Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women. (\_i.e.\_ the impossibility of the existence of either of them).

13. The souls of those that have known the true God, are as full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

14. They remain as calm as the still air, and as sedate as the unshaking flame of a lamp; and they continue to be quite at ease both <as> they are employed or unemployed in action.

15. As a minute atom makes a mountain, so the atomic heart becomes full when it is employed in business; and yet the cold-heartedness of the wise seer, continues the same as ever before. (\_i.e.\_ The mind of the wise man, is not ruffled by the bustle of business).

16. The wish makes the man, though it is not seen by anyone; it is the cause of the world (worldly affairs), though it is not perceived by any body. (The wish being master to the thought—the master of action).

17. What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, disappear from sight before the blaze of daylight.

18. All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties, of the same nature and not otherwise.

19. Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called to be your liberation.

20. Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be end to the view of visibles, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.

21. But who has fallen into the error of taking the visibles for true, his sight of the unreal prevents his coming to the view of the true reality; and he finds at the end, that the visible world is but a mirage, and is never faithful to any body at any place.

22. So he finds the falsity of the world, whose soul has risen to its enlightenment within himself; but who ever happens to have the remembrance of the world in him, he comes to fall to the error of its reality again.

23. Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that is good you not to remember the world any more, and that your forgetfulness of it altogether is best for you.

24. In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nullity whatsoever; it is as well as it is all quiet and still as the calm and unruffled ocean for ever.

25. The whole visible world is Brahma himself, and as such, the ocean of it is to be understood as a positive reality; it is a bubble in His eternity, which is all quiet and calm after immersion of bubbles and waves.

26. Meek and tolerant men, are seen to be sedate and dispassionate in their worldly transaction; and to be resigned to the Supreme spirit in their souls. (Blessed are the meek, for they shall inherit the kingdom of heaven).

27. Or the saint whose soul is extinct in his god, has only his meekness remaining in him; and being devoid of all desire, he is unfit for all worldly concerns. (It is hard to attend equally to one's secular and spiritual concerns).

28. As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, animosity and fear of any one. (This is enjoined for a devotee, till he reaches the seventh stage of his devotion).

29. The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquility of nirvána extinction in his mind, becomes as frigid as snow and remains as a block of stone forever.

30. As the pericarp contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any vent to them on the outside.

31. The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul; such is the contemplation of the Supreme being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of creation in the outer world. (The spiritual and natural adoration of God).

32. The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves; there is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.

33. The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion; and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.

34. The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.

35. He that remains in the manner of the Supreme soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so; (Hence the formula of daily meditation \_soham\_, "I am he", \_Ātman bramatvena sambhavan\_).

36. The divine state is that of the perfect stillness of the soul (as in sound sleep), when there is not even a dream stirring in the mind; but what that state is or is not, is incomprehensible in the mind, and inexpressible in words. (It \_is\_, because we know it in our consciousness and it \_is\_ not, because we know it not by the



predicaments of space and time, and those of the container, contained, or any other category whatsoever).

37. Yet is this state made intelligible to us by instructions of our preceptors, and by means of the entire removal of our error as well as by our intense meditation of it; else there is no body to tell us what it really is. (The sástras tell us, what it is not; by their dogmas neti neti and tanna tanna; but never say a word about its real nature as idamasti).

38. It is therefore proper for you to remain entirely extinct in the external one and tranquil as the Divine spirit by giving up all your fear and pride, your griefs and sorrows, and your covetousness and all errors besides. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity. (Knowing that "all are but parts of the one undivided whole").

## CHAPTER XXXII.

### SERMON INCULCATING THE KNOWLEDGE OF TRUTH.

Argument:—Liberation depends on self-exertion; and upon good company, study of good books, and the habit of reasoning.

Vasishtha continued:—Soon as intellection commences to act, it is immediately attended by egoism—the cause of the erroneous conception of the world; and this introduces a train of unrealities, as the stirring of air causes the blowing of winds. (It means to say that being misguided by avidyá or ignorance, we are liable to fall into all sorts of error).

2. But when intellection is directed by vidyá or reason, its fallacy of the reality of the world, does not affect us in any manner, if we but reflect it as a display of Brahma himself, (that he is all in all); but we are liable to great error, by thinking the phenomenal world as distinct from Him.

3. As the opening of the eyes receives the sight of external appearance, the opening of intellection doth in like manner receive the erroneous notion of the reality of the phenomenal world.

4. What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one's eyes. (Which is nothing).

5. The intellect is perceived by its conception of the notions of things, but when we consider the fallacy of its conceptions, and its notion of the unreal as real, it appears to us as a delusion like the appearance of a ghost to boys.

6. Our egoism also is for our misery, from the knowledge that "I am such a one;" but by ignoring (or the want of) this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependant on our own option. (But as the innate consciousness of the self or ego is impossible to ignore, yet it is possible to every body, to ignore his being any particular person whatsoever).

7. Therefore the meditation which is accompanied with self-extinction and forgetfulness of one's self, and the remaining of the moving and quick in the manner of the quiet and dead, is the calm tranquility of

291976 holy saints, which ever the same, unaltered and without decay.

291977  
291978 8. Therefore, ye wise men, do not trouble yourself as the unwise with  
291979 the discrimination of unity and duality, and the propriety or  
291980 impropriety of speech, all which is wholly useless and painful  
291981 frivolity.

291982  
291983 9. The covetous man with his thickening desires, meets with a train of  
291984 ideal troubles, gathering as thickly about him, as the thronging dreams  
291985 assailing his head at night. These proceeding from his fondness of  
291986 outward and visible objects, and from the fond desires inwardly  
291987 cherished within his heart, grow as thickly upon him as the creation of  
291988 his wild fancy.

291989  
291990 10. But the meek man of moderate desire, remains dormant in his waking  
291991 state (as a waking sleeper); and does not feel the pain or fear the  
291992 pangs of his real evils, by being freed from his hankering after  
291993 temporary objects.

291994  
291995 11. Hence the desire being moderated and brought under proper bounds,  
291996 bears resemblance even to our freedom from its bonds; as we get rid of  
291997 our once intense thought of something, by our neglect of it in course of  
291998 time and changing events.

291999  
292000 12. The entire curtailment of desires, is sure to be attended with  
292001 liberation; as the total disappearance of frost and clouds from the sky,  
292002 leaves the empty vacuum to view.

292003  
292004 13. The means of abating our desires, is the knowledge of ego as Brahma  
292005 himself (and particular person or soul); and this knowledge leads to  
292006 one's liberation, as study of science and association with the wise,  
292007 serve to convert ignorant men to sapience and knowledge.

292008  
292009 14. In my belief there is no other ego but the one Supreme ego, and this  
292010 belief is enough to bring men to the right understanding of themselves,  
292011 and make their living souls quite calm and tranquil, and dead to the  
292012 sense of their personality and self-existence.

292013  
292014 15. The world appears as a duality or something distinct from the unity  
292015 of God, just as the motion of the wind seems to be something else beside  
292016 the wind itself, or the breathing as another thing than the breath; but  
292017 this fallacy of dualism will disappear upon reflection of "how I or any  
292018 thing else could be something of itself" (and unless it proceeded from  
292019 the One everlasting unity).

292020  
292021 16. That I am nothing is what is meant by extinction, and why then  
292022 remain ignorant (of this simple truth); go, associate with the wise and  
292023 argue with them, and you will so come to learn it (\_i.e.\_ this truth).

292024  
292025 17. It is in the company of those who are acquainted with truth, that  
292026 you loosen the bonds of your worldly errors; just as darkness is  
292027 dispelled by light, and the night recedes from before the advancing of  
292028 the day.

292029  
292030 18. Make it the duty of your whole life, to argue with the learned,  
292031 concerning such like topics, as "what am I," and what are these visible  
292032 objects; what is life and what this living soul, and how and whence they  
292033 come into existence.

292034  
292035 19. The world is seen to be full of animal life, and I find my egoism is  
292036 lost in it; the truth of all this is learnt in a moment in the society  
292037 of the learned, therefore betake thyself to the company of those  
292038 luminaries of truth.

292039  
292040 20. Resort one by one to all those that are wiser than thee in the  
292041 knowledge of truth, and by investigation into their different doctrines,  
292042 the spectre of your controversy (\_i.e.\_ error), will disappear for ever.  
292043 (Because the maxim says, "as many heads so many minds, and as many  
292044 mouths so many verdicts", therefore examine them all and glean the

truth).

21. As the spectre of controversy rises before the learned, in the manner of an apparition appearing before boys; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

22. Let therefore the diligent inquirer after truth, attend separately to the teaching of every professor of particular doctrines; and then taking them together, let him consider in his own mind, the purport of their several preachings.

23. Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

24. Having sharpened your understanding by associating with the wise, do you cut short the growth of the plant of your ignorance by degrees, and by little and little (lit.-bit by bit).

25. I tell you to do so, because I know it is possible to you to do so; we tell you boys, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

26. As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the breakers in the sea, is no gain or loss to either, so the attainment or bereavement of any good whatever, is of no concern to the unconcerned sage or saint.

27. All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading One, is as firm, secure and certain (as our supportance on a solid rock). By reasoning rightly in yourself, you will discover your egoism to be nowhere; how and whence then do you beget this false phantom of your imagination.

#### CHAPTER XXXIII.

##### SERMON ON THE TRUE SENSE OF TRUTH.

Argument:—Causes of erroneous conceptions and false Imagination, our hankering for the future world and its remedy.

Vasishtha continued:—Ráma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

2. If one will try to remove his mis-apprehensions and the false creations of his imagination, by the prescribed remedies of the sástras, he will succeed to change and rectify them himself, as they remove or remedy one poison by means of a counter poison.

3. All fancies and desires are checked by unfancying them, and this unfancifulness or undesirousness is the cause of liberation, by relinquishment of worldly enjoyment, which is the first step to it. (So says the sruti:—Renunciation of enjoyments, is the leader to liberation).

4. First consider well the meanings of words, both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

5. There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.
6. If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul; but by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.
7. It is from want of understanding, that all these unrealities appear as real to the ignorant; but we venerate and bow down to the sage, who remains unmoved as a stone at all this.
8. Who from want of his sense of external objects, remains as cold as a stone, and being reclined in the Supreme spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself. (This is called perfect liberation of the soul).
9. Whether there be or not be all these visibles, they tend alike to our misery; it is our thoughtlessness of them alone that conduces to our happiness, wherefore it is better to remain insensible of them, by shutting our senses against them. (Our happiness or misery does not depend on the presence or absence of things, but upon our disregard of or concern for them).
10. There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual maladies.
11. In this world the intelligent are seen to try all their best medicines in vain, to remove their inveterate diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives; but there is no remedy whatever for to heal their spiritual maladies of sin and vile, and avert their inevitable fate of death and rebirths in endless succession.
12. The best sort of men are trying to heal their spiritual maladies, and avert their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company and improvement of their understanding.
13. Those who are careful to cure their spiritual complaint, become successful to get their riddance, by means of their desire of getting better, and by virtue of the best medicine of abstinence and refraining from evil. (Gloss. apathya tyāga &c.).
14. Whoever does not heal even now his deadly disease of sin, which is his leader to hell fire on future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balsam to heal the sickly soul.
15. Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire for the next world, by the healing balm of spiritual knowledge in this life.
16. This life is but a breath, alikens a tremulous dew drop, hanging at the end of a shaking leaf, and ready to fall down; but your future life is long, and enduring under all its variations, therefore heal it for the everlasting futurity.
17. By carefully attending to the treatment of spiritual diseases at present, you will not only be hale and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.
18. Know thy conscious soul as an animalcule, which evolves itself into

the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its bosom in time.

19. As the evolution of your consciousness, presents to your view the forms that you have in your mind (\_i.e.\_ ideals); so doth the phenomenon of the world appear in the womb of vacuum, and is no more real than a false phantasy.

20. Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a phantasy only and no reality whatever. (It is possible to destroy the form of \_a\_, but not its idea in the mind).

21. Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it drowned forever; you must put forth your manly virtues, as the only means to this end, and without which there is no other.

22. The man of ungoverned mind and soul, is a dull-headed fool, and fallen in the miry pit of carnal desires; he becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.

23. As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so the first step to one's self-extinction, is the renunciation of his carnal enjoyments, conducing to the subjection of passions.

24. The stream of the life of a wise man, is ever flowing onward with the undulations of events, without overflowing its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

25. The course of the lives of ignorant people, runs with tremendous noise, like the precipitate current of rivers; it rolls onward with dangerous whirlpools, and flows on with its rising and setting billows (till it mixes with the sea of eternity).

26. Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive train of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.

27. So the incessant waves raised by the undulating waters of our consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our erroneous apprehension of them.

28. It is said that are worlds and the cities of Gandharvas and Siddhas, contained in the concavity of the firmament, and it is supposed also that, the cavity of the sky is a reservoir of waters; but all these are but creations of the mind, and there no such things in reality.

29. The worlds are as bubbles of water, in the ocean of the conscious mind; they are only the productions of the fanciful mind, and no such things, as they are thought to be; and the idea of ego, is but forms of our varying thoughts.

30. The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomenals from view; therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also (but effects of the opening and shutting of our minds only).

31. There is one thing alone of the form of the intellect, which is

unborn and unknown (in its true nature), and is the undecaying (\_i.e.\_ everlasting) lord of all; it is devoid of substance and property, and is called Brahma or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, are rarer than even the empty atmosphere.

32. There is no cause whatever, which can be reasonably assigned to the agitation, consciousness and creations of the spirit of Brahma; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.

33. Brahma has his thoughts rising in him, as waves in the ocean of himself, and as our consciousness of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence. (It is hard to say, whether this is a thought of himself as a dream, or a part of him like a wave).

34. This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought, nor even as dull as matter; it is not a reality or unreality, nor any thing this positive or negative. (In a word, it is nothing that conceivable by the human mind).

35. The Yogi that remains in this \_insouciant\_ state of Brahma, and insensible of his own consciousness (\_i.e.\_ who is inexcitable both in his body and mind), such a person is said to be the best of sages and saints.

36. Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing (except the Supreme soul); he is said as the best of sages and saints.

37. As we lose sight of wished for objects, by ceasing to wish for them (such as the sights of fairy lands &c.); so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them (by confining our thoughts in God alone).

38. All things expressed, in words have certain causes assigned to them; but the cause of their nature remains inexplicable, (whence nature-swabháva is said to be avidyá or hidden ignorance). It is the cause of this prime nature (\_i.e.\_ God), whose knowledge alone conduces to our liberations (from ignorance).

39. Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligence of God, as it were by infusion of the moisture of divine intelligence.

40. All our thoughts, are agitated by inspiration of the breath of the great intellect; know them therefore as proceeding from the vacuum of the entity of the supreme Brahma.

41. There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same thing and of the same nature. The thought of their difference is as erroneous, as the sight of one's death in his dream.

42. An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity, flies to and vanishes into the light and truth of Brahma.

43. Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of hare, they all vanish before the light of true knowledge, which leaves the entity of Brahma only at the end.

44. Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the One,

that has no beginning, middle, or end, is always clear and the same, and full of bliss and felicity, and assimilate yourself to the nature of the clear firmament: (which according to Vasishtha is the nature and form of God).

#### CHAPTER XXXIV.

##### SERMON ON THE PRACTICE OF SPIRITUAL YOGA OR INTELLECTUAL MEDITATION.

Argument:—Elucidation of the doctrine that, the best way of avoiding worldly affairs, is to refrain from mixing with them.

Vasishtha continued:—The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost for ever for the future; but he who is not thus lost (by keeping his soul aloof from the vicissitudes of life), is pronounced to be imperishable by the verdict of the sāstras.

2. He who has his desires always rising in his mind, is ever subject to the changes of his fortune; therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

3. The error that this is I and that the world, does not attach to immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

4. That this is I, that is Brahma, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different appellations, to one uniform and invariable void that is ever calm and quiet (This is the eternal vacuum of Vasishtha, beside which there is nothing else in existence).

5. Here there is no ego nor world, nor the fictitious names of Brahma and others; the all pervading One being quite calm and all in all, there is no active or passive agent at all in this place (or vacuity).

6. The multiplicity of doctrines and the plurality of epithets, which are used to explain the true spirit and inexplicable One, are null and refutable, and among them the word ego in particular, is altogether false and futile.

7. The man absorbed in meditation does not see the visibles, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping man does not perceive the dreams, occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

8. In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know anything, which is without or beyond our knowledge.

9. Knowledge also being as our soul, shows all things like itself (\_i.e.\_ as we have their ideas or representations of them in our mind); therefore our knowledge of the ego and the world beside, is not separate from the soul and the Supreme soul also.

10. So our knowledge (idea or notion), manifests itself in the form of the world before us; in like manner as our dreams and desires (or imaginations), represent the same as true to us. These various manifestations of the inward soul, are no way different from it, as the waves and bubbles are no other than the water, whence they take their

rise.

11. Notwithstanding the identity of the soul, and its manifestations of knowledge, notion, idea and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction whatever, between the manifestation and its manifesting principle.

12. As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

13. So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

14. It is Brahma himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquified form of the Intellect, as the sea shows itself in the changing forms of its waves.

15. Whatever is thought of in the mind, the same (thought or idea) appears in the form of the world &c., and the formless thought takes a definite form; but what is not in the mind, never appears to view.

16. The word intellection and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself; this sort of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

17. The world is neither a reality nor unreality, but exhibits itself as such by intellection of the intellect; but as it does not appear in absence of intellection, the same is inculcated in this lecture. (\_i.e.\_ Never think of the world or anything at all, and it will vanish of itself withal).

18. Intellection and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

19. An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

20. It is very strange that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

21. It is by accident that one happens to observe (or resolve) the ego, in the person of the impersonal Brahma; just as a man by deception of his eye sight, comes to descry an arbour in the sky.

22. If my ego and the world are really the same with Brahma, then how and whence is it that come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases.

23. It is by the almighty power of God, that this world of thought (or the ideal world), comes to be visible to sight; but as the absence of thought of it, prevents its appearance into us; there be thoughtless of it in order to avoid its (repeated) sight (in repeated births).

24. It is by mere accident that the vacuous (empty) mind of Brahma, exhibits the ideal world in itself; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?



25. The creation abides in the divine mind, in the same manner, as the waves appertain to the sea and statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahma.

26. As all things appear in their formless (immaterial) state, in the unsubstantial and transparent vacuity of the mind; so doth the ego and this world also appear in the divine mind: (in the same manner as the shapeless clouds appear in the clear and empty sky, and exhibit afterwards their various shapes).

27. As the air by its natural inflation, breathes out in various sorts of breezes, so One whose nature is unknown, evolves himself in every form of the ego of each individual and of the world. (The breezes are said to be forty-nine in number. The nature of God is called \_avidyá\_—ignorance or what we know not). The meaning is that, as the formless and vacuous air produces all sorts of winds. So doth God who is \_nihsabháva\_ without and beyond \_sabháva\_ nature produce all natures.

28. As the formless smoke or vapour, presents the forms of elephants, horses, &c., in the empty clouds; so doth the unsubstantial spirit of God, represent the formless ego, tu and all things beside in itself.

29. The creation is a component part, of the unknown body of Brahma, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

30. Knowing the impossibility of the existence of the world, beside the self ever existent soul; remain at peace and without trouble within thyself. Be free from attributes and errors, and remain as free and detached as the free, open and void space.

31. Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahma alone is ever existent, in his eternal tranquility, calmness and fulness.

32. Seeing the endless particulars in the universe, do thou remain free from all particularities as I, myself, thou, thyself &c., and think thyself in the sole and Supreme One, if thou shalt have thy liberation.

33. Know the knowledge of the particulars, is for thy bondage alone to them, and thy ignorance of them lends only to thy liberation (from all these trammels). Sit as thou art and doing thy business, in thy state of tranquility and total nescience of everything.

34. Let not the visibles attract thy sight, nor allow their thoughts engross thy mind; thus the world disappearing with thy thoughtlessness of it, say what else have you to think about.

35. The absence of the states of the visible and its looker \_i.e.\_ of the subjective and objective, resembling the state of the waking sleeper, will make remain as void of thoughts, as the vault of the autumnal sky is devoid of clouds.

36. The Knowledge of the action of the divine Intellect, as distinct from the invariable of Brahma, is the cause of our making a distinction of the creation from its creator; just as our knowledge of the difference of the wind from air, causes us to think of their duality. It is therefore our want of this distinction, and the knowledge of the unity of Brahma, that leads us to our liberation.

37. The knowledge of the inflation of the divine spirit, is verily the cause of our knowledge of the world; whereas the absence of this knowledge, and want of our own intellection, is what is called our \_nirvána\_ or utter extinction in God.

38. As the seed is conscious of the sprout growing out of it to be of its own kind, so the divine Intellect knows the world that is produced from it, to be self-same with itself.

- 292528  
292529 39. As the seed becomes the plant from its conception of the same in  
292530 itself, so the divine Intellect becomes the creation itself from its  
292531 concept of the same.  
292532  
292533 40. As the thoughts are but the various modifications of the mind, so  
292534 the creation is a modality of the divine Intellect; and in this case all  
292535 kinds of seeds serve as instances, of having their products of the same  
292536 nature.  
292537  
292538 41. The world is the changeless form of the unchanging essence of One,  
292539 and know to be as unchangeable and undecaying as One, himself, who is  
292540 without beginning and end.  
292541  
292542 42. The divine soul is replete with its innate will, whereby it produces  
292543 and destroys the world out of and into itself; this form of unity and  
292544 duality, is as the appearance and disappearance of an imaginary city.  
292545  
292546 43. As you have no distinct idea of the things, expressed by the words  
292547 sky and vacuum; so must you know the words Brahma and creation to bear  
292548 no distinction in the divine spirit. (Creation being but the breathing  
292549 or inflation of the spirit and inseparable from it).  
292550  
292551 44. The great Intellect or omniscience, which is the sempiternal form of  
292552 divine essence, has the knowledge of the ego coeternal with itself,  
292553 which men by ignorance assume to themselves.  
292554  
292555 45. There is nothing that ever grows or perishes in the mundane form of  
292556 Brahma, but everything rises and falls in it like the undulation of the  
292557 sea, to rise and fall in all way and never to be lost in any way.  
292558  
292559 46. All things being of the form of Brahma, remain in the selfsame  
292560 Brahma; as all spaces remain in the infinite space and all waves and  
292561 billows rise and fall in the same sea.  
292562  
292563 47. Wherever you are placed and whenever you have time, attend but for a  
292564 moment to the (subjective) nature of the soul in your consciousness  
292565 (without minding any of the objects), and you will perceive the true  
292566 ego.  
292567  
292568 48. The sages, O Ráma, have said of two states of our consciousness,  
292569 namely its sensible and insensible states; now therefore be inclined to  
292570 that which thou thinkest to be attended with thy best good, and never be  
292571 forgetful of it. (\_i.e.\_ Attach thyself to the subjective side of it, in  
292572 disregard of the objective).  
292573  
292574  
292575  
292576

#### 292577 CHAPTER XXXV.

#### 292578 DESCRIPTION OF THE SUPREME BRAHMA.

292579  
292580  
292581  
292582  
292583 Argument:—The One undivided Brahma with and without his  
292584 attributes and his real and unreal forms.  
292585  
292586

292587 Vasishtha continued:—The state of the soul is as placid, as that of the  
292588 untroubled mind in the interval of one's journey from one place to  
292589 another, when it is free from the cares of both places (of trouble).  
292590

292591 2. Be therefore quite unconcerned in your mind in all states of your  
292592 life, whether when you sit or walk or hear or see anything, for the  
292593 purpose of securing your unalterable composure.  
292594

292595 3. Being thus devoid of your desires, and undistinguished in society,  
292596 continue as steadfast as a rock, in the particular conduct of your

station in life.

4. Being placed in this manner beyond the reach of ignorance, one is blest with the light of knowledge in his mind.

5. After disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquility has got her ascendancy in it.

6. Brahma is verily one with the world, and the selfsame one appearing as many to our ignorance; which represents the plenitude of Brahma as a multitude, and his pure spirit as extended matter.

7. The plenum (of creation) appears as vacuum (of annihilation), and vacuity appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

8. The unchangeable is seen as changing and the steady appearing as moving; the real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

9. The indivisible appears as divided, and energy appearing as inertia; the unthinkable seems as the object of thought, and the unparted whole seeming to shine in innumerable parts.

10. The unego appears as the very ego, and the imperishable One appearing as perishable; the unstained seem as tainted, and the unknowable known as the knowable all of the known world.

11. The luminous One appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the One minuter than an atom, bearing the boundless universe in its bosom.

12. He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in Himself, he appears as bounded in the multitudinous works of his creation.

13. Being beyond illusion, He binds the world in delusion; and being ineffable light, he centres his brightness in the dazzling sun. Know then, O best of inquirers, that Brahma resembles the endless expanse of the vast ocean.

14. This immense treasure of the universe, so enormous in its bulk, appears yet as light as a feather, when put into balance with the immensity of Brahma; and the rays of his illusion, eluding the moon-beams in their transparency, are as invisible as the glare of the mirage.

15. Brahma is boundless and unfordable (as the ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.

16. He is minutest of the minute (by his inhering in the bodies of the smallest minutiae); and the bulkiest of the bulky. He is the greatest among the great, and the chiefest of the chief.

17. He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. (In Vedānta, all causality is denied of the all pervading Brahma). And being all empty within, Brahma is full in Himself.

18. The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless massy and stony mountains in it, it is as ductile as the plastic ether and as subtile as the rarefied air.

19. All things however time worn appear anew every day; the light becomes dark by night, and darkness is changed to light again.

20. Things present become invisible to sight, and objects at a distance present themselves to view, the intellectual changes to the material, and the material vanishes to the superphysical (thought or spirit).
21. The ego becomes the non-ego, and the non-ego changes to the ego; one becomes the ego of another, and that other and the ego, become as something other and different than the ego.
22. The full ocean of the bosom of Brahma, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahma's breast, by their liquid like and plastic nature.
23. The vacuous body of Brahma bears a snow white brightness over all its parts, whence the whole creations is full of a light as fair as snow and frost. (Light is the first appearance or work of God, and envelopes the whole universe that was formed in and after it).
24. This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.
25. In this light there shines the bright filament of the worlds, in the ample space of the sky; appearing as so many ancient arbours standing in a long and large forest, and bearing the five elements as their pentapetalous leaves.
26. The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face, represented in the pellucid twilight (which proceeded at first from him).
27. The unbounded intellect of God, produced of its own free will the spacious firmament, wherein the lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.
28. The lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-entities in his outer or physical world.
29. In this manner, the divine mind exhibits the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.
30. It is the flowing of the fluid of divine will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world. (\_i.e.\_ The will is the cause of creation, and the feelings and passions are as whirlwinds and whirlpools in the mind).
31. It is from the divine mind that all things proceed, as the light issues from fire; as it is the lulling of the creative mind to rest, that the glow of all visible objects are extinguished and put out of sight.
32. All the worlds appertain to the divine intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded from it, as the cooling moon-beams issue out of the lunar orb.
33. It is from flush of the hue of this bodiless intellect, that the picture of the world derives its variegated colouring; and it is this intellect alone which is to be known, as an infinite extension without its privation or variation at any time.
34. This stupendous Intellect, like the gigantic fig-tree (ficus religiosa) of the forest, stretches out its huge branches on the empty

air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

35. Again this colossal intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

36. In this spacious theatre of vacuum, the old actress of destiny, acts her part of the representation of worlds in their repeated rotations and succession.

37. In this stage the player boy-time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of Kalpa and Mahákalpa ages, and in the rotation of the parts of time.

38. This playful time remains firm in his post, notwithstanding the repeated entrances and exits of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

39. The Lord God is the causal seed of the worlds, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation. (Here Brahma is represented, as in all other passages, as the material cause of the world).

40. The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness; but the Supreme soul having no outward eye or its twinkling, is confined in his spirit only. (The physical actions which are attributed to God, are always taken in their figurative sense).

41. The very many great, and very great creations and dissolutions of worlds, and the incessant births and deaths of livings, which are continually going on in the course of the nature; are all the various forms of the One unvaried spirit, whose breath, like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

## CHAPTER XXXVI.

### SERMON ON THE SEED OR SOURCE OF THE WORLD.

Argument:—Description of Avarice as the great Bondage of life and harmlessness of the common blessing of life obtained without avarice. \_i.e.\_ Prohibition of avariciousness and not of ordinary enjoyments.

Vasishtha continued:—The false varieties of the world take us by surprise, as the eddies attract to them the passing vessels; but they are all found to be of the same nature, as the various waves of the sea. (As all the waves are but water, so all worldly appearances are mere enticing delusions).

2. The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in God alone, is imperceptibly perceptible to our eyes. (All we see of the sky, is but a blank which is nothing).

3. As I find nothing in the fancied cities of boys in the air, (which they think to abound with ghosts etc.); so doth this really ideal world, appear to be in real existence to boys alone. (But the wise know it as

unreal).

4. The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and phantasy in the mind.

5. The phenomenal and the fancy, have no pith nor place except in the intellect; beside which there is nothing to be had save an unbounded vacuity only. Where then is the substantiality of the world?

6. The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependant to thee, as the thinking or unthinking of a thing, is entirely in thy power. (Every one is master of his thoughts).

7. The vacuous intellect being of the form of the transcendent sky, is of the state of an extended space, to which it is impossible to impute any particular nature or quality whatsoever. (The gloss explains it by saying that, the intellect is neither any extended matter, nor entirely an empty vacuity, since it is the source of all intellectual powers and mental faculties).

8. The world also being of the form of the intellect (\_i.e.\_ a formal representation of it); has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature (\_i.e.\_ Being a formless thing, it can have \_no vikāra\_ or change of form at all).

9. All this being a representation of the vacuous intellect, has no substantiality whatever in it; it is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge appertains to the intellect, which is always unchangeable.

10. I see all quiet and calm, and the pure spirit of God; I am without the error of ego, tu &c., and see nothing about me, in the same manner as we can never see a forest growing in the air.

11. Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise. (\_i.e.\_ Sound proceeds from the empty spirit and not from the material body) (as some would have it).

12. That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine soul, and not what it assumes to itself of its own volition (as that of the creative energy of Brahmá—the Demiurge). That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.

13. The silent man (\_muni\_ or \_mouni\_) whose mind is calm and quiet in the management of his ordinary business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.

14. The living wise and listless man sees all along his life time, the world resembling a hollow reed, all empty within and without it, and having no pith or juice in the inside of it. (The wise well know the vanity of the world).

15. He who is not delighted with the outer world, reaps the pleasure of his inner meditations; but he who is indifferent to both in his mind, is said to have gone over the ocean of the world (and set free from all his cares).

16. Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them

(except your tongue).

17. Touch the tangibles as they come to thee without thy desiring them; and remain in thy solitary cell without thy wishing for or minding about them, or grieving at their want.

18. You may relish the various flavours, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.

19. You may see all sights, that appear before you; without your desiring for or delighting in them.

20. You can smell the sweet perfumes and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the odoriferous winds scatter the flowers all around.

21. In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and content at any time.

22. But whoso finds a zest for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless felicity.

23. Want of desire in the heart, is said to constitute the obtuse insensibility of the soul, called \_samadhána\_ by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment (lit. absence of desire).

24. The increasing desire is as painful, as one's habitation in hell fire; while the subsidence of desires in the mind, is as delightful as his residence in heaven.

25. It is desire alone, which constitutes the feelings of the heart and mind; and it is this, which actuates mankind to the practice of their austerities and penances, according to the sástras.

26. Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind. (The more desire the more pain).

27. As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his avaricious thoughts cease to molest them. (Nothing to desire nothing to fear).

28. The more doth a man cherish his fond desire in his mind, the more does it boil and rage and wave in his breast.

29. If you do not heal the malady of your desire, by the medicine of your own efforts; then I think you will never find a more powerful balsam to remedy this your inveterate disease.

30. Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.

31. He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to live in misery every day.

32. Our cupidity is the causal seed of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.

33. The world is the field of our desires and the baneful sources of misery only, it is the extinction of them which is called \_nirvána\_; therefore never be tempted by the delusion of desire for your utter

destruction.

34. Of what avail are the dictates of the *sástras*, and the precepts of our preceptors; if we fail to understand that, our *\_samádhi\_* or final rest consists in the extinction of our temporary desires.

35. He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good from the instructions of his preceptors, or the teachings of the *sástras* whatever.

36. It is the poison of avarice which proves the bane of human life, as the native forests of stags prove destructive to them, by being infested by huntsmen. (Hearts infested by avarice, are as detrimental to men; as forests infested by hunters are baneful to stags).

37. If one would not deal frivolously, with the acquisition of his self-knowledge (spirituality); he may but learn to extenuate his cravings, and he will thereby be led insensibly, to the acquirement of his spiritual knowledge.

38. Extinction of wish is the extirpation of anguish, and this is the sense of the *nirvána* bliss; therefore try to curtail your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.

39. The evils of death and decrepitude, and the weeds of continued woes, are the produce of secret seed of desire, which to be burnt betimes by the fires of equanimity and *\_insouciance\_*.

40. Wherever there is inappetency, the liberation from bondage is found to be even there also; therefore suppress always your rising desires, as you repress your fleeting breath (in the practice of *\_ajapá\_* or suppression of breathings).

41. Wherever there is appetite, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the invariable companions of our worldly wishes.

42. The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.

43. As much as a man's desire is decreased in his breast, so much so does his prosperity increase, leading him onward towards his liberation.

44. A foolish man that is ignorant of himself (*\_i.e.\_* of his soul and spirit), and fosters his fond desire for anything; is as if he were watering at the root of the poisonous arbour of this world, only to bring his death by its baneful fruits.

45. There is the tree of desire growing in the human heart and yielding the two seeds (fruits) of happiness and misery (*\_i.e.\_* of good and evil); but the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other, and together with it its possessor also. (The evil desire supercedes the good one).

## CHAPTER XXXVII.

### A LECTURE ON THE VISIBLES AND VISIBLE WORLD.

Arguments:—Arguments to show that the world is no production of Divine will or volition, but a reproduction of Brahma himself.



Vasishtha continued:—Hear me explain to you more fully, O Ráma! what I have already told you in brief, regarding the treatment of the malady of desire, which forms also an article of the practice of yoga asceticism.

2. Tell me if the will is anything, beside the soul in which it subsists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?

3. The divine intellect being a thing; more subtile in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integrant whole, and one with myself, thyself and the whole world itself.

4. This intellect is of the nature of vacuum, and the infinite vacuum itself; it is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?

5. There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.

6. We are at a loss to determine the relation, of the subjectivity and objectivity of our (as when I say, I am conscious of myself, here "I am" is the subject of myself—the object). It is just as impossible to find out my egoism and meity, as it is to expect to see a potential black moon in the sky. (Here is a long note on the subjective and objective of my knowledge of myself).

7. Such is the case with all the triple conditions of the subject, object and predicate (as the beholder, beholden and beholding); which having no existence of their own in the nature of things, I know not how they may subsist elsewhere except in the essence of the very soul.

8. In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and tuism, the subjective, objective &c.; and so all things liable to destruction are said to become extinct in the self-existent and everlasting soul.

9. In extinction there is no presence of anything, nor anything present is said to become extinct; the idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.

10. Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same, as we see the presence of the one and the absence of the other before our eyes. So there is no nirvána in the living, because the one is a state of rest, and the other of pain and misery.

11. The phenomenals are fallacies, and afford no real happiness; think them as unreal, and rely solely in the increate lord, by thy nirvána or extinction in him (through the medium of thy devout meditation).

12. The pearl-shell looks like a silver, which is not likely to be realized from it; it is of no use or value, why then do you deceive yourself, with such like baubles of the world?

13. Therefore their presence or possession is full of misery, as their want or absence is fraught with felicity; want being had with the knowledge of the term, proves a substantive good in thy thought nididhyásana of it. (Want importing the absence both of good and evil, is a certain blessing. It may mean also want (of riches) with the gain of knowledge, is a certain good in the province of thought).

14. Why then the vile do not come to perceive their bondage in riches? and why is it that they slight to layhold on the treasure of their eternal welfare, which is even now offered before them?

15. Knowing the causes, effects, and states of things, to be full of the

293080 presence of the One only; why do they fail to feel his immediate  
293081 presence in their consciousness, which spreads alike through all?  
293082

293083 16. Mistaken men like the stray deer, are seeking Brahma in the causes  
293084 and states of things; not knowing that the all pervading spirit, spreads  
293085 undivided and unspent throughout the whole vacuum of space (or  
293086 throughout the infinite vacuity of space).  
293087

293088 17. But what is end of the doctrine of causation, unless it to  
293089 establish the cause as the primary source of all; but how can force  
293090 which is the cause of ventilation, and fluidity the causal principle of  
293091 liquid bodies, be accounted as the creator of wind and water? (In this  
293092 case every cause becomes a separate Deity which is absurd).  
293093

293094 18. It is absurdity to say that, vacuity is the cause of vacuum, and the  
293095 creative power is the cause of creation, when One alone, is the cause,  
293096 effect, state and all of every thing himself. (One-God is the primary,  
293097 formal and final cause of all).  
293098

293099 19. It is therefore absurd to attribute the terms, importing causality  
293100 and creativeness of creations to Brahma, who is identic with all nature,  
293101 is unchangeable in his nature, and derives neither pleasure nor pain  
293102 from his act of the creation of worlds. (What changed through all yet in  
293103 all the same &c., and without the feelings of pleasure or pain).  
293104

293105 20. Brahma being no other than the intellect (or omniscience), can have  
293106 no will or volition stirring in his nature; as a doll soldier or painted  
293107 army, are no other than the mud or plate and without any motion or  
293108 movement of them.  
293109

293110 21. Ráma said:—If there is no reality of the world, and our ego and tu  
293111 are all unreal, and the phenomenal is no other than the noumenal Brahma;  
293112 then it is the something, whether there be any will stirring in the  
293113 Divine mind or not, since God is always all in all.  
293114

293115 22. Again if the rising will (to create) be identic with the nature of  
293116 God, as the rising wave is the same as the sea water; then what mean the  
293117 precepts of controlling the will (such as the enforcing a good and  
293118 restraining a bad desire)?  
293119

293120 23. Vasishtha replied:—It is true, O Ráma, as you have understood it,  
293121 that the divine will is no other than the divinity itself, in the  
293122 knowledge of those, who are awakened to the light of truth. But hear me  
293123 tell you further on this subject.  
293124

293125 24. Whenever a wish rises in the breast of the ignorant, it subsides of  
293126 itself from their knowledge of the nature of the wished for object; just  
293127 as the gloom of night, departs before the advance of sun-light.  
293128

293129 25. But the rising wish sets of itself in the heart of the wise man, as  
293130 the doubt of duality vanishes from the minds of learned, upon the rise  
293131 of the light of their understanding.  
293132

293133 26. No one can wish for any thing, whose desires of all things are  
293134 already dead within himself; and who is freed from his ignorance, and is  
293135 set in the pure light of his liberation.  
293136

293137 27. The wise man is neither fond of, nor averse to the sight of the  
293138 phenomenals; he views the beauties of nature (lit. of the visibles), as  
293139 they appear before him, without relishing (or delighting) in them of his  
293140 own nature.  
293141

293142 28. If any thing offer itself to him, by some or by means or causality  
293143 of others; and if he find it right for him to take the same, he may then  
293144 have the option, either to accept or refuse it, as he may like.  
293145

293146 29. Verily the will or desire and the unwillingness of the wise, are  
293147 actuated by and proceed from Brahma himself; they have no uncontrollable  
293148 or inordinate desire, but pursue their own course, and have nothing new

293149 or inordinary to wish for. (Pleased with their simple living, they have  
293150 nothing anew to wish for or accept).

293151  
293152 30. As wisdom rises on one side, so the wish sets down on the other  
293153 (side); nor can they combine to dwell together, as there is no chance of  
293154 their uniting in the mind of any body, as there is no possibility of  
293155 light and darkness meeting at the same place.

293156  
293157 31. The wise man, is not in need of any exhortation or prohibition in  
293158 any act; because his heart being quite cool in itself in all his  
293159 desires, there is no body to tell him anything to any purpose.

293160  
293161 32. This is the character of the wise man, that his desires are  
293162 imperceptible in his heart, and while he is full of joy in himself, he  
293163 is complacent to all others about him.

293164  
293165 33. There is also a shade of heavenly melancholy settled in the outward  
293166 countenance, and a distaste or indifference to every thing in his mind;  
293167 it is then that the current of desires ceases to flow in his heart, and  
293168 his mind is elevated with the sense of his liberation.

293169  
293170 34. Whose soul is serene, and his intellect unclouded by the doubts of  
293171 unity and duality; his desires turned to indifference and all his  
293172 thoughts concentrated in the Lord.

293173  
293174 35. Whose knowledge of duality, has entirely subsided in his intellect;  
293175 and whose belief of unity is without the alloy of the union of any other  
293176 thing (in the sole and perfectly pure One); who is quite at ease and  
293177 without any uneasiness, and resides calmly in the tranquility of the  
293178 Supreme soul.

293179  
293180 36. He has no object to gain by his acts, nor anything to lose by their  
293181 omission; he has no concern whatever with any person or thing either for  
293182 aught of his good or otherwise.

293183  
293184 37. He is indifferent both to his desire as well as to his coolness, nor  
293185 has he any care for the reality or unreality of things; he is not  
293186 concerned about himself or others, nor is he in love with his life nor  
293187 fear of death.

293188  
293189 38. The self-extinguished soul of the enlightened, never feels any  
293190 desire stirring in itself; and if ever any wish is felt to rise in his  
293191 breast, it is only an agitation of Brahma in it.

293192  
293193 39. To him there is no pleasure or pain, nor grief or joy; but he views  
293194 the world as the quiet and increate soul of the Divinity manifest by  
293195 itself; the man that goes on in this manner, like the course of a  
293196 subterranean stream, is truly called the enlightened and awakened.

293197  
293198 40. He who makes a pleasure of his pain in his thought, is as one who  
293199 takes the bitter poison for his sweet nectar; the man who thus converts  
293200 the evil to good, and thinks himself happy in his mind is said by the  
293201 wise, to be awakened to his right sense (to wit that all partial evil is  
293202 universal good).

293203  
293204 41. Thinking one's self as vacuity, with the vacuum of Brahma; and as  
293205 quiet as the tranquility of the Divine spirit; and the thought of every  
293206 thing resting in the spacious mind of God, is tantamount to the belief  
293207 of the world as one with Brahma himself. (This is the doctrine of  
293208 pantheism of vedānta and all mysticism).

293209  
293210 42. In this manner all consciousness is lost in unconsciousness, and the  
293211 knowledge of the world, is lost in the infinity of empty air. The error  
293212 of our egoism is likewise drowned in the depth of the even and vast  
293213 expanse of the Divine unity.

293214  
293215 43. All that is seen here in the forms of the moving and fixed bodies of  
293216 the world (the roving and fixed stars &c.); are all as quiet as  
293217 quiescent empty sky which contains them, or as a visionary utopia of

imagination.

44. As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of this shadowy world in the minds of all at once.

45. The earth, heaven and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water &c., appear in a mirage to our eyes.

46. The phantasmagoria of the world, appearing visibly before us, is as false as a vision in our dream, and as delusive as a spectre appearing in the imaginations of little boys.

47. Our egoism or consciousness of ourselves, which seems as a reality unto us, is no other than a delirium of our brain, and an erroneous conception of the mind.

48. The world is neither an entity nor non-entity either, nor a substantiality and unsubstantiality both together; it is not to be ascertained by the sense nor explained by speech, and yet it exhibits itself as the fairy land or air drawn castle in empty air. (Its nihilism is the doctrine of vacuists and its substantiality is supported by materialists; that it is neither is tenet of sceptics, and therefore it is but an empty dream).

49. Here our wish and effort as well as our want of both, are all alike in the opinion of the learned (who maintain the doctrine of irrevocable fate); but in my opinion it is better to remain in cool indifference (owing to the vanity of human wishes).

50. The knowledge of "I and the world" (\_i.e.\_ of the subjective and objective), is as that of air in the endless vacuity; it is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause (of the subjective self or the objective world).

51. The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world; but the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.

52. You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain or loss to thee, since there is nothing here in reality, and every thing is at best but the shadowy and fleeting form of a dream. (So likewise the production and annihilation of the world, which are the products of divine will, is of any consequence to the unconnected deity).

53. The \_nolens\_ & \_volens\_ or the will and no will, the \_ens\_ & non \_ens\_ or the entity and non-entity, the presence or absence of any thing, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial phantasies of the mind.

54. He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.

55. When the sharp knife of keen desire pierces the heart, it produces the sorely painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medicament.

56. Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistakes, and not one which was not done in error, and appears to be without a fault or blunder.

57. When we meet only with the erroneousness of our past conduct, and

find them all to have been done for nothing; how then is it possible for us to discern the hearts of others, which are as inaccessible hills unto us. (How can we discern another's mind, when we to our own are so grossly blind).

58. Our dealing with the unreal world (as with untruthful men), is lost in the glancing or twinkling of an eye; for who can expect to hold the horns of a hare in his fingers.

59. The belief of our egoism or personality consisting in our gross bodies, serves to convert the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the rain drop is congealed to the hailstone.

60. It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.

61. As the unreal and unsubstantial vacuum, is said to be the blue or azure sky by its appearance; so is this creation attributed to Brahma by supposition, which is neither real nor quite unreal.

62. As vacuity is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahma himself.

63. There is nothing produced here as the world &c., nor is anything lost or annihilated in it; all this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

64. So the inexistent earth and others, are apparent in their appearance only; then why need you care or fear about the being or not being of this world, which is no more than a production and subversion of it in the region of the Intellect.

65. The apparent body, is no reality by the causality of the elements as the earth &c.; it is only a formation of the Divine intellect, and situated in the divine spirit. (The body is neither formed out of the dust of the earth, nor by a combination of the five elements; but is a shadow of its form in the Divine mind).

66. The instrumentality of the mind &c. in the causation of the world, is also untrue and absurd, owing to the union of two causes in one (\_i.e.\_ the combination of the primary and instrumental causes together). (The unity of God consists in his being the original and material cause, and not as a formal or instrumental one).

67. All things are uncaused and unconsecutive in the divine mind, where they are eternally present at one and the sametime; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states. (All is ever present before the omnipresent and omniscient).

68. All things are contained in and as inane as the vacant Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeriform intellect of God.

69. The world is a picture painted on the airy surface of the divine mind, with the various colours derived from the intellect of God; it never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

70. The world is a huge wave of fluidity in the water of the Intellect, why is it so and how produced, and how and when it is subside, is what nobody can say. (The world is once compared to breath of air and here to a liquid, to mean its having no solidity in it).

71. When the great vacuity of the intellect is calm and quiet, then the

world remains in its form of an empty void also; just as the soul being quite thoughtless in itself; there can be no rise or fall of any object before it. (Hence the alternate action and rest of the divine spirit, is said to cause the appearance and disappearance of the world by turns. Manu I).

72. As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahma in all things of creation. (But all this supposititious knowledge proceeds from error).

73. It is by the application of a jot of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down. (\_i.e.\_ They are practised to produce everything as also to reduce it to nothing in their thought).

74. As we imagine thousands of the elysian cities (or seats) of the siddha deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of divine intellect.

75. As the eddies in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.

76. So the numerous worlds, revolving separately in the vacuity of the Divine Intellect, are all of the same nature (with their intellectual reservoir), and not otherwise.

77. The awakened (or enlightened) yogi, views worlds above worlds in his clairvoyance; and to pass to the ethereal regions of the perfected siddhas, as it is related by sages (in the story of Lílá narrated before).

78. There are numberless imperishable beings and immortal spirits, which are contained in the Supreme spirit; as the endless worlds are situated in the hollow sphere of heaven.

79. It is the intrinsic pleasure of the divine soul, to scatter the wandering worlds about it, as the odorous flower diffuses its immanent fragrance, and spreads its flying farina all around; they are not extrinsic or adventitious, but are born within itself like the lines and marks in a diamond or crystal.

80. The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures: (such is the union of the different elements in one body, and as every flower has a vassal breeze to bear its own perfume).

81. Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind. (This means the two views of things in their concrete and abstract forms).

82. Neither are the gross materialists nor pure spiritualists, right in their conceptions of things; but every one has to feel according to his particular view and belief of a thing. (\_i.e.\_ The materialist is subject to material pain and pleasure, from which the idealist is entirely free).

83. By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity. (The mind and its thought, being the one and same thing).

84. Know chronos—the time, and cosmos—the universe, with all the worlds contained in it together with the \_ego\_ and \_tu\_ or myself and thyself

and all others, to be the One and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying soul of God. Be not therefore subject to passions and affections, which do not appertain to the nature of the self-same Deity.

## CHAPTER XXXVIII.

### DISQUISITION OF NIRVĀNA-QUIETISM.

Argument:—Exposition of the Error of the Duality of the Intellect and Intelligibles, and establishment of the unity of the world with the Intellect by legitimate Reasoning.

Vasishtha continued:—The Intellect perceives the world raised before it, by the fallacy of its understanding; as a man beholds mountains in the sky, by the delusion of his eye sight.

2. The doctrines that the world is the creation of Brahma or of the mind, are both alike in substance; in as much as they regard it in an immaterial and not physical sense.

3. The world subsisting in our knowledge or consciousness of it, is same with its internal knowledge, and not as existing externally or out of our consciousness; and although it appears to be situated out of it, like the features of a picture appearing as prominent above their base, it is on a level with its plane. The original figure being contained in the substratum of our inner knowledge, the outward appearance is to be likewise known as the same also.

4. In our opinion there is no difference, between the two systems of the interior and exterior knowledge of the world; because both of them being of the form of our knowledge of them, the exterior shape is no reality at all.

5. Hence all things being the same with our intellectual knowledge of them, and this knowledge being indistinct and invariable in its nature, the distinctions of the changing scenes of the world can have no place in it (and must therefore be false and unreal).

6. Therefore I adore that omniscience which is the soul of all, in which all things exist and whence they all come to existence; which is all and displays all things in itself and pervades all infinity forever.

7. When the subjective intellectual power \_chinmaya\_, becomes united with the objective \_Chitya\_ or intelligible world, by means of the intrinsic \_Chit\_ or intellect; it is then that the visible or objective organs of sense \_drishyangas\_, get the sensation \_chaitanya\_ of their objects and not otherwise.

8. As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.

9. If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world. (Because matter cannot enter into the intellect, but by the ideas of things which are of an intellectual nature).

10. It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the

body of waters, owing to the similarity of the natures. (Things of the same kind easily combine with one another, by their natural affinity), otherwise there is no combination of them as of two pieces of wood.

11. When there is no homogeneous affinity between two things as between the intellect and a log of wood, there can be no union between them; nor can two pieces of wood know one another, owing to their want of intellect.

12. As the two pieces of wood have <no> knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of any thing, save the intellect which is conversant with intellectuals only.

13. The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.

14. Life, understanding and other faculties, are the products of intellection, which the wonderful property of the intellect, rises spontaneously in itself.

15. The essence of Brahma exists and exhibits itself in the form of the quiescent universe, and is personified as the male agent of creation, by his seminal seed resembling the minute seed of a fig fruit.

16. There is first of all a small seed, which developes itself to a tree; but that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter ones, is contained in and let out as an effluvium of the Supreme soul.

17. Brahma is the first and minutest soul of all, which gives to innumerable souls as its seeds; the inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.

18. As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the selfsame Brahma, in whatever state or form it may appear unto us.

19. As gold is no other than gold, in the various (lit. a hundred different) forms of golden trinkets; so the invariableness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

20. As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my vacuous soul, nor disturb the even tenor of my mind.

21. As the blueness and moistness, which are attributed to the vacuous atmosphere of heaven, are nothing in reality; and as the legions of siddha spirits, which are supposed to traverse the regions of air, are but deceptions of our eye sight; such is the pageant of the world but an empty air and fallacy of our vision.

22. It is the desire of the heart and the false fancy of the mind, that leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.

23. The wise man that forgets his egoism, becomes one with the Supreme spirit; and by reducing himself like a bit of rotten straw, becomes an \_anima\_ or a minimum particle of the divine soul.

24. I find no one among the gods, demigods and mankind in the three worlds, who wishes to approach to that Great Spirit, who has the whole world as a hair upon his body.



293563  
293564 25. He who knows the unity of the soul of the universe, is free from the  
293565 thought of a duality, in every state of his life, and wherever he may be  
293566 situated. (The monotheist sees the One soul in all places and all kinds  
293567 of beings).

293568  
293569 26. Who has a great soul, and views the world and all as a mere vacuity  
293570 and nothing in reality; how can he have any desire for unspiritual and  
293571 sensible objects.

293572  
293573 27. He who is indifferent to, and unconcerned with the endless  
293574 particulars of the world; and who views the existent and inexistent in  
293575 the same light, is truly a great soul and beyond all praise.

293576  
293577 28. There is no living being that lives, or has any property for ever,  
293578 it is only the inner consciousness that shows the various appearances in  
293579 the empty space of the mind. (Note. Our friends and properties are no  
293580 lasting realities, except that our minds paint them as such unto us).

293581  
293582 29. In vain do men think of their life and death, in this world of  
293583 nullity; neither of them is anything in reality, but as false as the  
293584 flowing and ebbing of waters in the mirage of life.

293585  
293586 30. Upon due examination, this error vanishes from view with its cause  
293587 also; and then it appears that there is nothing as life or death, beside  
293588 the existence of the imperishable one. (Note. Our life is no life, since  
293589 we live in death; and our death is no death, since we die to live  
293590 again).

293591  
293592 31. That man is said to have gone across the ocean of the world, who has  
293593 withdrawn himself from the sight of visibles; who is quiet and content  
293594 with himself, and who while he is living, reckons himself with the dead  
293595 and as nothing.

293596  
293597 32. Our nirvána extinction is said to be the cessation of our mental  
293598 actions, like the extinguishing of a burning flame or lamp; it is  
293599 assimilation into the quiescent spirit of God, and continuance in the  
293600 hebetude of a holy saint.

293601  
293602 33. Again he is called the mukta or liberated, who finds no delight  
293603 either in the noumenal or phenomenal (i.e. either in his mental  
293604 functions or visual operations); but remains as quiet and quite aloof  
293605 from all as the intangible vacuum.

293606  
293607 34. I speak of my ego from my want of reason, but reason points out no  
293608 egoism in me; hence the want of any sense in the word ego, makes the  
293609 existence of the world quite null and void to me (who am a mere nullity  
293610 myself). (So says the Persian mystic Ke man Khodra namedánam; I know  
293611 not my very self).

293612  
293613 35. The intellect is a mere vacuum, and our consciousness (which is also  
293614 a vacuous substance), gives us the knowledge of the nature of our inner  
293615 understanding; the mind (which is a void likewise), views the external  
293616 appearances agreeably to its internal ideas (Hence all things are but  
293617 airy nothing without their substantiality).

293618  
293619 36. Now the real entity of your soul, will become truly blessed in  
293620 itself, by your getting the mind, freed from all its objects at all  
293621 places and times. (The mind being the mirror of soul), and by thy doing  
293622 everything in the name of God. (In every work begin and end with God).

293623  
293624 37. Whatsoever thou doest or eatest, anything thou givest or offerest in  
293625 sacrifice; and whatever thou seest, killest or desirest know them all to  
293626 proceed from God. (Here man's free will is denied, and all human actions  
293627 are believed as ordained by God).

293628  
293629 38. All that we call as ourselves or yourselves and all others, what we  
293630 name as space, time and the sky, mountains &c.; all these together with  
293631 the actions of all, are supported by and full of the power and spirit of

293632 God.

293633  
293634 39. The vision of our eyes and the thoughts of the mind, the world and  
293635 its three times; and all our diseases, death and decay, are all the  
293636 phenomena appearing in the vacuity of the Divine Intellect.

293637  
293638 40. Remain if you can as a silent sage, unseen and unknown by men, and  
293639 without any desire, thought or effort on your part; remain as a lifeless  
293640 thing, and this is the extinction of a living being. (The torpidity of  
293641 the body combined with mental inactivity constitutes the coolness of the  
293642 soul).

293643  
293644 41. Be freed from your thoughts and desires, and remain fixed in the  
293645 eternal One without any care for anything; you may be busy or sit easy,  
293646 like the air when it breathes or is calm and still.

293647  
293648 42. Let your manliness be above the feelings of desire and affections,  
293649 and let your thoughts be directed by rules of the sástras, and your  
293650 action by the motion of a clock or watch, which act their outward  
293651 movement.

293652  
293653 43. Look on all beings, without the show of fondness or disfavour (or  
293654 love or hatred) to any one; be you an inconspicuous light of the world,  
293655 resembling a lighted lamp in a picture (which never burns). (Here the  
293656 hidden light is opposed to the sacred text. No one lights a lamp to put  
293657 it under a bushel).

293658  
293659 44. The man that has no desire nor any object in view, and has no relish  
293660 in carnal and sensual enjoyments; can have no other delight except in  
293661 his inquiries after truth by the light of the sástras. He who has his  
293662 mind purified by the teachings of the sástras and the precepts of holy  
293663 men, finds the inscrutable truth shining vividly in his consciousness of  
293664 it.

#### 293665 293666 293667 293668 293669 CHAPTER XXXIX.

#### 293670 293671 VASISHTHA'S GÍTÁ OR SERMON ON THE SWEET PEACE OF MIND.

293672  
293673  
293674  
293675 Argument:—The inward composure of the enlightened soul and its  
293676 view of the outer World.

293677  
293678  
293679 Vasishtha continued:—The man whose reliance in this world is really  
293680 lessened, who is free from desire and unobservant of his religious vows  
293681 (for the sake of future reward), knowing them to be all in vain (\_i.e.\_  
293682 the vanity of human wishes).

293683  
293684 2. Our egoism is as the vapour of our breath, falling and sticking on  
293685 the surface of glass; which when taken under consideration, proves to be  
293686 a causeless sight, and vanishes to nothing at all in a moment.

293687  
293688 3. He who is unloosed from the veil of delusion, who has numbed his  
293689 rising wishes and efforts; whose soul is filled with heavenly ambrosia  
293690 (\_i.e.\_ full of holy delight), it is he who is said to be happy in his  
293691 very nature and essence. (Blest is the enlightened and contented soul).

293692  
293693 4. The enlightened mind, that is unshrouded from the mist of doubts or  
293694 scepticism; bears resemblance with the full-moon, by illumining the sphere  
293695 of its circle, with the splendour of its intelligence.

293696  
293697 5. The intelligent man who is freed from his worldliness and doubts, who  
293698 has come out of the curtain of ignorance and received the light of  
293699 truth; is known as the knowing soul, shining in the sphere of the  
293700 autumnal sky. (So the sruti: the knower of the soul, is as luminous as

the very soul).

6. The holy man likens the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support; it is cool in itself and cooling and purifying every thing by its touch.

7. The desire to have an unreality, is to expect something that is a nullity in nature; such as the dreaming of heaven, and seeking for the son of a barren woman. (The belief in a future heaven, which is countenanced in every scheme of religion, is negatived by Vasishtha).

8. So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

9. Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a flower of the etherial harbour.

10. The world is truly the form of Brahma himself, and is neither an actual or ideal existence, nor does it rest on any support; so we are at a loss to understand what is in reality.

11. By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles concomitant with the whole creation and created beings. (Reliance in the soul, relieves the miseries of the world).

12. The sight of the intellect like the eye-sight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles; just so does the sight of the divine intellect, stretch all over the unlimited space of creation in an instant.

13. The divine intellect is as unconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

14. The learned know all living beings, to appertain the nature of that intellect; wherefore men of good intellect and judgment, place no faith in the creation of the world.

15. As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world. (That is to say: creation is as false as a dream, and extinction \_a quietus\_ as sound sleep, neither of which relates to the ever-wakeful intellect of God).

16. Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body; hence neither do these nor the acts of creation and annihilation, (which are likened to them), relate to the omniscient and self-sufficient intellect.

17. Error is the unreal appearance of something, which flies before examination, and vanishes ere it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it. (All is not gold that glitters).

18. Whatever is not obtained and unattainable is a nullity, and whatsoever is wrongly supposed (as obtainable), is impossible to be had; the thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.

19. It is the nature of a thing, that agrees well with it at all times; and the invariability of any thing, can never admit of variety under any circumstance.

20. All that is natural, is attended with ease and delight; but the

unnatural, is full of pain and misery; know and consider it well, and do what you think best (\_i.e.\_ prefer the one or the other).

21. A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a dictum of the Veda.

22. Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the transcendent spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or vacuous nature. (The properties of the \_adhyatma\_ or intellectual soul, are but reflexions of the \_pratyangatma\_ or the spiritual soul of God).

23. As an embodied being discharges his bodily functions, by means of his material members and limbs, so doth spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them? (Here hangs a long note on the mode of the spiritual actions).

24. It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, thou &c.; which are mere meaningless sounds, as those emitted by a drum and bear no sense. (Sound is the gift of God, but its sense is conventional, and determined by consent of a people).

25. An appearance which vanishes on our insight into it, must be held as no appearance at all; so the formal and phenomenal world, which vanishes into the formless and invisible spirit of God, is nothing real or substantial of itself.

26. Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy divines like ourselves.

27. All these men are identic with myself in spiritual light, being one with Brahma in the tranquil and vacuous nature of the selfsame spirit (pervading alike in all). But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air (while the spirit of yogis is calm and quiet).

28. I who am full of the True One, appear as a dream or dreaming man to these day dreamers; while they are in reality as \_nil\_ and naught to me, as the dream of a man drowned in the depth of his sleep. (A deep or sound sleeper, sees no dream at all).

29. Whatever be their conduct in life, my business is but with Brahma, and my living and reliance in Brahma only. Let others think and see whatsoever they like and do, they are all nil and nothing to me. (Care not about what others may think of or do to you).

30. I am nothing myself, but belong to the all pervading essence of Brahma, it is by means of the divine spirit, that the body appears as something and utters the word I etc.

31. The soul that is of the nature of pure consciousness, and not subject to the contrary sense (of its materiality), hath neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.

32. The bondage and liberation of men, being dependent to their own dispositions; it is folly to foster a great ambition here, as it is foolishness to look for a sea in a cow's hoof-hole on the ground.

33. It is by restraining our natures, and mitigation of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the

emancipation that is so eagerly sought by us.

34. The Intellect is stretched over all our thoughts about this imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

35. As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.

36. By practice of the conditions of yoga meditations alone, that the impressions of the world are so effaced from the mind, as not to leave behind any trace of them, save that of an infinite and still vacuity.

37. Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational appetites, and displays an empty nihility of all entity.

38. After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

## CHAPTER XL.

### ON THE QUIESCENCE OF THE SOUL.

Argument:—God is not manifest in the world, nor is the world manifested in God; but both these appear by turns in the soul of the living-liberated person.

Vasishtha continued:—The sight of things, actions of the mind, the internal faculties and perceptions of the senses, being all of a superphysical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

2. The minuteness of the superphysical or in totals, is outstretched in the forms of external or physical objects; but this extended appearance of the outer world, is a mere error (and creation of our false imagination).

3. But when this external nature disappears and subsides in the inner soul, it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

4. Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here; our wealth is for our bale and woe, therefore hold yourself to yourself alone (and mind not about all others).

5. Know your felicity to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Participate with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent air or wind. (So Hafiz and the Persian mystics: If thou seekest thyself, then seek not <but> forsake all others).

6. I know not myself, nor do I understand what this visible and mistaken world may mean; I am absorbed in the calm and quiet Brahma, and feel myself as the sound Brahma himself.

7. You behold me as another person, and address me with words thou &c. in the second person; but I find myself as calm and quiet as the transcendent vacuum itself.

- 293908  
293909 8. It is in the vacuous sphere of the divine soul, that you view the  
293910 false appearances (of things), as are produced therein by the  
293911 misconceptions of your mind; and these errors are continually rising in  
293912 your mind, in the manner of the erratic trepidations in the mind.  
293913  
293914 9. The tranquil soul of Brahma, knows (has) no effort of creation in it;  
293915 nor doth the nature of creation, know the quiescent nature of Brahma. It  
293916 is as the soundly sleeping soul knows no dream, nor does the dreaming  
293917 man know the state of sound sleep. (The nature of Brahma is one of  
293918 profound sleep, and that of creation is no other than a dream).  
293919  
293920 10. Brahma is ever wakeful, and the world is no other than a waking  
293921 dream, and the living liberated man knows, the phenomenon as a reflexion  
293922 of the noumenon in his tranquil understanding.  
293923  
293924 11. The intelligent man well knows the true state of things in the  
293925 world, and holy men are as quiet in their souls as the autumnal sky with  
293926 a moving cloud.  
293927  
293928 12. The erroneous conception of one's egoism or personality, and that of  
293929 the existence of the world; is like the impression of the relation of a  
293930 battle, preserved in one's memory or as pictured in his imaginations; in  
293931 both cases truth and falsehood are found to be blended together.  
293932  
293933 13. The phenomena of the world, which is neither exhibited in the divine  
293934 spirit, as an intrinsic or subjective part of itself nor has it a viewer  
293935 (or subjective framer) for itself; which is neither a vacuity nor even a  
293936 solidity of its nature; cannot be otherwise than an erroneous conception  
293937 of the mind.  
293938  
293939  
293940  
293941  
293942  
293943  
293944  
293945  
293946  
293947

## 293941 CHAPTER XLI.

### 293944 REPOSE IN ONE'S ESSENTIAL NATURE.

293948 Argument:—The enlightenment of the understanding, accompanied by  
293949 indifference and distaste of the world, is the cause of removing  
293950 the ego, when looker, looking or view of it, is one the same.  
293951  
293952

293953 Vasishtha continued:—It is absurd to find the sense of egoism or self  
293954 personality, so deeply rooted in human nature (when the real ego of the  
293955 divine soul, is known to pervade all over the universe). It is therefore  
293956 right that you should extinguish this unnatural egoism of yours by  
293957 correcting your own nature.  
293958

293959 2. This is done by enlightenment of the understanding, accompanied by  
293960 indifference and distaste of the world; which are associated with one  
293961 another as the orb of the sun with its light.  
293962

293963 3. There is no making or maker or act of this world, nor any looker,  
293964 looking or view of it; this stupendous world is altogether inadmissible,  
293965 it being but a picture on the plane of vacuum.  
293966

293967 4. There is nothing prominent in it (as it appears to the naked eye);  
293968 but all is situated on a perfect level, which is the calm intellect of  
293969 one unvarying Brahma.  
293970

293971 5. The divine soul exhibits the wonders of its Intellect, in the  
293972 variegated colours of its imaginations; and there is no body who can  
293973 count the pictures of worlds, which are painted on the plane of the  
293974 infinite space of vacuity.  
293975

293976 6. All these aerial bodies which are countless as the flying atoms, are

continually in the act of dancing and playing their parts in the open arena of Brahma; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.

7. The seasons are dancing in circles with their towering heads, and the points of compass are turning rotund with their encircling arms; the lower region is the platform of this stage, and the upper sky is the awning stretched on high. (The great vacuum is the stage, and all the worlds are as players in it).

8. The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies; the seven regions of air are the members of the body, and the clear and all investing firmament, is the clean apparel on it.

9. The encircling seas about the islands, are as bracelets and wristlets round their arms; and the girding mountains of lands, are as girdles around their loins; the fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of living beings, and support their bodies thereby (\_i.e.\_ by the vital breath).

10. The flowers, groves and forests form the wreathed decorations on their persons; the sayings of the sástras—vedas and puránas, are their recitations, the ceremonial acts are their action, and the results of their actions (\_viz\_. happiness and misery), are the parts that all have to play (in the theatre of the world).

11. Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahma, and the oscillation of the playful breezes.

12. The cause of causes, is the cause of unnatural (unquiet) movements of bodies; and it is the ever wakeful intellect, that remains sleepless in the sleeping state of nature, and is waking awakener of dreams in the swapnavastha or hypnotic state of man.

13. Do you remain, O Ráma! thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams (\_swap\_—Persian khwáb means sleep as well as dream).

14. The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the idiosyncrasy of man by the wise and the harbinger of human liberation.

15. The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.

16. He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the Deity. (These so wondrous fair, thyself how wondrous then! Milton).

17. Viewed in the reality of Brahma, the unreal world becomes a reality; it seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void-vacuum, as it were hid in the hollow cavern of a rock.

18. The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air; it is a nil and ens at the same time, and as something and nothing of itself. (Here is a play of antithetical words and attributes applied to the world).

19. It is in esse and in posse to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflexion of

the infinite mind of One.

20. As an imaginary city, never disappears from the imagination; so the reflexion never vanishes from the mind of God; wherein all things are present at all times.

21. As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahma appearing to shine in his creation, is yet quiet and undecaying in himself.

22. The phenomenal world ever continues the same, though it is subject to incessant productions and destructions of all beings; it appears as unproduced and indestructible, and as various and variegated as the very many beings in it.

23. Brahmá is seated in his impenetrable tranquility and in the form of the rising world, without ever rising or setting himself; He is as free and void as vacuity and without any nature or property of his own, and is known to the enlightened understanding.

## CHAPTER XLII.

### A LECTURE ON NIRVÁNA-EXTINCTION.

Argument:—A full exposition of the identity of God and the world, and the adorableness of our soul as one with God.

Vasishtha continued:—The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the divine mind, in its undeveloped and tranquil state. (The difference of the mind and intellect, consists in their activity and inactivity).

2. The lighted lamp of the understanding being extinguished, the erroneous conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as undulations of consciousness. (i.e. The conscious acts through all the sensible organs, mental faculties and bodily members).

3. The world bears the same relation to the supreme soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears to light, which have no other causality except in themselves.

4. The world is inherent in the Supreme, as fluidity is connate with water, and vacuity is connatural with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.

5. The world which is thus immanent in the vast vacuity of the great intellect, is manifest to our minds as brilliancy in a gem. (The appearance of light or lustre in a gem is no other than a property of them itself).

6. The world therefore appertains to the supreme intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as vacuity belongs to the infinite void.

7. As ventilation has its relation with air, so doth the world bear upon the supreme intellect; so there is no reason of supposing a duality to subsist in the unity of any two of these.

8. The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the sapient, who believe it as an existence



294115 subsisting in the entity of the self-existent unity.

294116  
294117 9. It is well ascertained (in every system of philosophy), that there is  
294118 nothing else in existence, beside the sole intellect, which is pure  
294119 intelligence, and having no beginning, middle or end of it.

294120  
294121 10. This is the great intellect of some, and the holy spirit of  
294122 others; it is the eternally omniscient Brahma according to some, and  
294123 the infinite void or vacuum of vacuists. It is also called  
294124 \_jnapti\_-knowledge or science by scientists.

294125  
294126 11. Now people understand this infinite and intellectual spirit, in the  
294127 sense of an intelligible being; while others suppose him as knowable in  
294128 themselves, and thus trying to know, become quite ignorant of him.

294129  
294130 12. Without the intellect there is no knowledge of the intelligibles,  
294131 neither is there the faculty of intellection unless there be the  
294132 intellect; as there is no air without vacuum, nor is there any air  
294133 without its ventilation.

294134  
294135 13. So it is the shadow of the great intellect, that makes our  
294136 consciousness to perceive the existence of the world; and whether the  
294137 world is an entity or non-entity, there is no other cause of its  
294138 knowledge than the intellect.

294139  
294140 14. It is owing to the unity of this duality (\_viz\_ of the world and the  
294141 spirit), that this sense of their identity is verified; nor is there any  
294142 one who can make unity or duality the all pervading vacuity.

294143  
294144 15. There is but one universal concavity, of the whole sphere of the  
294145 vacuous sky, and the dualism of the air and its fluctuations, is only in  
294146 words and nominal and not in reality.

294147  
294148 16. The duality of the universe and its universal Lord, is a mere verbal  
294149 and no real distinction of the one positive unity of God. It is  
294150 impossible for the self-existent soul to have a counterpart of itself,  
294151 except its own intellect.

294152  
294153 17. That which has the appearances of the world, is no world in reality,  
294154 but a shadow of it; and that which is limited by space and time, cannot  
294155 be the infinite and external sphere.

294156  
294157 18. As the different forms of jewels, are related to the substance of  
294158 gold (out of which they are made), so doth the world bear its relation  
294159 to Brahma; whose unity admits of <neither> duality, nor the attribute of  
294160 cause and effect (\_i.e.\_ of the creator and creation).

294161  
294162 19. If it be only a creation of the imagination, it is then no other  
294163 than a nothing and no such thing; it is just as well as the vacuity of  
294164 the firmament, and the fluidity of water and liquids.

294165  
294166 20. As the sky bears the appearance of the sky, so doth Brahma present  
294167 the sight of the world; and both of them being of the same kind (of  
294168 vacuum), there can be no duality nor unity of the two in one.

294169  
294170 21. All these are of the like kind, as the vast vacuum of itself; they  
294171 are selfsame in their nature with the one all extended and transparent  
294172 essence of the interminable intellect of God.

294173  
294174 22. As all pebbles and dolls and marble statues, have the stony  
294175 substance in them; and there is no relation of cause or effect in anyone  
294176 of them, so these varieties of beings have no difference in them from  
294177 the nature of divine essence.

294178  
294179 23. As it is impossible for vacuity to be another thing than vacuum, and  
294180 the reflexion of light is no other than the very light; so this creation  
294181 resides in and radiates from the great intellect.

294182  
294183 24. As the images carved in a stone, are of the same sort being hewn of

the same substance; so O wise Ráma, all these various forms of things in the world, are lost upon their insight, into the substantiality of the all engrossing intellect of the great Deity.

25. It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as mute and motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.

26. As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomenals to the sight of the open-eyed man.

27. As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep; but suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.

28. You must not however allow your mind, become as insensible as a stone; but remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.

29. Adore the Supreme God of nature; for the enlargement of your understanding; and He being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent felicity—neratisayánanda.

30. The adoration of Indra, Upendro and the other gods, is as the worshipping rotten straws with respect to that of the God in spirit; and the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.

31. The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.

32. Why does the ignorant man resort to another, when his soul is the sole lord; Do you associate with the good and have your equanimity and content, and adore the Supreme soul with your best reason.

33. The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless Sirisha flowers, and injurious as fire, poison and the wounds of weapons are to the body.

34. The actions of mean minded men, are as useless as ashes on account of their unreasonableness; let them therefore act with reason in order to render their deeds fruitful.

35. Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme spirit.

36. It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be fostered in the mind, by sprinkling the ambrosial water of equanimity over it.

37. Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the corporeal, continues to run over it in all directions.

38. Equanimity overcomes the sense of shame, sorrow, fear and envy; as the conviction of the nihility of the world and all corporeal things, removes the possibility of their existence at any time. (According to the dictum—nyáya,—násato vidyate vába. Ex nihilo nihil fit nothing comes from nothing).

39. And if it be the work of a cause, it must be the selfexistent  
Brahma that both at once; as the reflexion is alike the reflector, and  
the reflected knowledge of a pot or picture is nothing in reality. (The  
effect is akin to the cause agreeably to the maxim "similes similibus").

40. Know this world to be the shadow of the intellect, as one's feature  
is seen within a mirror; but the idea of the shadow of both, vanishes  
when one acquainted with the original.

41. For want of the knowables or objects of objective knowledge, there  
remains the only unknowable One, who is of the form of everlasting  
felicity; and this soul of the incorporeal spirit, is extended all over  
the infinite space in its form of perfect tranquility.

42. All knowledge, knowable and knowing, are said to be quite mute and  
silent in their nature (being confined in the mind); therefore it  
behoves you to remain as quiet and calm, as stones and pebbles and the  
caverns of rocks.

43. Remain as knowing and wise man, both when you are sitting or doing  
anything; because wise men are persons who know the unknown, and  
personifications of true knowledge.

44. Remain as clear as the sphere of the sky, and be content with  
whatever may happen to you; when you are sitting quiet, or moving about  
or doing anything, and in every state of your life.

45. It is for wise men to be doing what they have to do, and whatever  
comes in their way; or to give up and renounce all and everything, and  
remain with their quiet and peaceful minds at every place.

46. Whether sitting in solitude or in silent meditation, let the wise  
man remain as quiet as a statue or a picture; and having repressed his  
imagination, let him view the world as an imaginary city or an airy  
nothing.

47. The waking wise man sees the rising world, as sitting down in his  
state of sleep; and let him view the spectacles before his eyes, as the  
born-blind man has no sight of anything before him.

48. The ignorant man resorting to his nirvána, has more cause of  
regret than the peace of his mind, at his renunciation of the world; and  
the preaching of bon-ideals serves rather to increase their ignorance,  
than enlighten in the path of truth.

49. The ignorant man who thinks himself wise in his own conceit, is  
deluded to greater ignorance, by thinking himself successful with his  
ill success.

50. The man comes to meet with his ill success, who strives to thrive by  
improper means; because the learned reckon all fanciful steps, as no  
steps at all to successfulness.

51. It is wrong to resort to nirvána-resignation, on account of some  
transitory mishap which ever happens to humanity. But that is known as  
true resignation by the wise, which a man has recourse to after his full  
knowledge of the errors of the world, and the indifference which he lays  
hold upon, at his entire disgust with and distaste of all worldly  
affairs.

52. Ráma, as you are delighted at the recital of tales, so should you  
take a pleasure in your spiritual instructions, with a melted heart and  
mind; unless you know the transparent intellect, and view it as diffused  
in the form of the infinite world, you cannot attain to your  
nirvána-extinction into it.

53. The knowledge of God, that you have gained from the vedas, is sheer  
ignorance, and resembles the false notion of the world, that is born

blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your nirvána-extinction into it, be exempt from future births and transmigrations.

## CHAPTER XLIII.

### ON THE INFINITE EXTENSION OF BRAHMA.

Argument:—The mind likened to the fairy land, full with the world of its ignorance; and these being rubbed out from it, there remains but an infinite expanse of the essence of one Brahma only.

Vasishtha continued:—The internal sense of egoism and the outward perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dulness.

2. He who is freed from the fever of ignorance, and whose soul is cooled by the draught of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

3. It is useless to use many words by way of logomachy, when the knowledge of one's unegoism only, is enough to lead him to the nirvána-extinction of himself.

4. As waking men do not relish the pleasure of things seen in their dream, so wise people feel no zest either for themselves or the world, which they know to be as erroneous as the sight in their sleep.

5. As one sees the chimera of a magic city in a forest, and filled with the families of Yakshas all about; so doth the living soul, look upon this world and all its contents.

6. As the deluded soul sees the Yakshas and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

7. As the phantoms of Yakshas are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.

8. He who knows himself as nothing, and the knowledge of his ego a mere error; finds his phantasm of Yaksha to be no such thing in reality; and that of his mind melts into the predicament of his intellect (i.e. both of them to be the one and same thing).

9. Be you as quiet in your mind, as you are sitting still before us; by relinquishing all your fears and fancies, and renouncing all your givings and takings (to and from all persons), together with the suppression of all your desires.

10. The visible phenomenon is neither in esse nor in posse, and the whole extent of the objective world, is identic with the subjective spirit of God; or if it be impossible for the subjective reality to become the objective unreality, say then how the objective could come to being or exist.

11. As it is the humidity of the vernal season, that produces and diffuses itself in the verdure of the ground; so it is the pith and marrow of the intellect, which fills and exhibits itself in the form of creation.

12. If this appearance of the world, is no other than reflection of the

intellect; why then speak of its unity or duality than knowing its identity with the sole entity, and holding your peace and tranquility.

13. Be full with the vacuous intellect, and drink the sweet beverage of spirituality (i.e. be an intellectual and spiritual being); and sit without any fear and full of joy in the blissful paradise of nirvána-extinction.

14. Why do ye men of erroneous understandings, rove about in the desert ground of this earth like the vagrant stags, that wander about the sandy deserts (appearing as sheets of sweet water).

15. O ye men of blinded understandings! Why do ye run so hurriedly with your insatiable thirst after the mirage of the world; only to be disappointed in your most sanguine expectations.

16. Why do ye, O foolish men! thirst after the mirage of the appearances and the fancies of your minds; do not waste your lives in vain toils, nor fall victims to your desires like the deluded deer.

17. Demolish the magic castle of worldly enticements, by the stronger power of your reason; and see how you can destroy the train of evils, which appear as pleasure at the first sight. (All apparent good is latent evil).

18. Do not look at the blue vault of heaven as a reality by thy error, it is a mere show amidst the great void of Brahma, wherefore thou shouldst fix the sight on its true aspect of vacuity (which is the real form of Brahma).

19. O ye men that are as frail and fickle and liable to fall down, as the tremulous dewdrop hanging on the edge of a leaf on high; do not sleep regardless of your fates, in the womb of this frail and mortal world (or in this world of mortality).

20. Remain always from first to last, in your true nature of calmness, without ever being unmindful of thyself; and remove the faults of the subjective and objective from thy nature.

21. The world known as a reality to the ignorant, is an utter nihilism to the wise; the other one which is the true reality bears no name for itself (being called a nullity and void).

22. Break the iron fetters of appetency, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.

23. The knowledge of self and meity (or selfishness) is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.

24. The weary pilgrim of the world, has the following five stages for his rest; namely his nirvána or self resignation, his nirvásana want of any desire, and the absence of his triple sorrow-tritápa; occasioned by his own fault and those of others, and the course of nature.

25. The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another. (Namely, that it is a vale of tears to one, and a pleasure garden to the other. The one of the school of Heraclitus or the crying philosopher, and of that of Democritus the laughing philosopher).

26. The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland arms which gush out of it as its offspring.

27. After disappearance of the error of the world, from the awakened mind of the anaesthetic yogi; he sits quite insensible of it, as if it were melted into eternity.
28. As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being numbed to callousness, his knowledge of the world goes to nothing.
29. It is good to know the world, as the ectype of the essence of Brahma; but the meaning of the word Brahma, being the universal soul, it does not apply in that sense to the changing world, and as the work of God.
30. As the world appears to be everlasting and unchanging to the ignorant lad, so doth it seem to the listless sage to be co-existent with its eternal cause (to whom everything is eternally present).
31. The wakeful sage keeps his vigils at that time, when it is the night of all beings to lie down in sleep; and the daytime when all creation is awake, is the night of retired saints. (The wise and ignorant are opposed to one another in their knowledge of things).
32. The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures in a painting.
33. The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint notion of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep (swapna and susupti).
34. All the worlds and worldly things, conduce to the woe of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.
35. As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme being.
36. The wise man who has curbed his desire of worldly enjoyments, and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquility of nirvána, without his efforts of yoga meditation.
37. As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever toward the objects of sense, and sensible objects are the only delight of the mind.
38. The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers as well as those of the internal waters.
39. As a river flows in one united course, of the waters of all its confluent streams; so doth the mind run in an unvaried course, with all its internal and external, and righteous and unrighteous thoughts.
40. Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.
41. In this manner, the absence of one thing causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation. (Such is the intimate connection between the mind and its thought).

42. The mind and its working being one and the something, they are both controuled at once by bringing the other under subjection; know this well, nobody should cherish any earthly desire in order to foster his mind.

43. The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.

44. As a man gets freed from the fear of the enmity of an enemy, by destroying his effigy made of mud by himself, so is one enabled to kill his mind, by committing himself to the Divine spirit.

45. The wise man sees the cosmos and chaos as concomitant with each other, though appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside one infinity.

46. As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of yaksha like timid boy; and as a giant knows no Pisacha or demon, so the wise sees no insensible world before him (but all full of the Intellect of God).

47. The ignorant think the wise as fools, and the old barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense (all which is absurd).

48. The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature. (The mind or understanding is everlasting but nature is not so).

49. The understanding resembles the water of the sea, and the mind and intelligence are likened to its limpid waves; how can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid. (Here is a similarity of Vasishtha's intellectual liquid to Stahl's psychic fluid).

50. For all error is useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as perspicacious as the clear autumnal sky. (Here is Vasishtha's vacuism again as the ultimate perfection of men).

51. After passing the three states of waking, dreaming and deep sleep (to the fourth state of turiya or nirvana insensibility), there is nomore any perception of the mind or mental operation to the abstracted yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the everlasting One.

52. Forsake the endless chain of knowables, and be attached to thy nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.

53. Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another; the knowables are unknowable without their knowledge, and knowledge is no known category (apart from the mind).

54. The endless varieties and particulars are still and quiet in the Divine soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors of the brain. (The mind and its objective ideas being dependent to and identic with one another, the conception of them is altogether erroneous).

55. The mind which is the framer of objective thoughts, is a nihility of itself and an error also. The eternal spirit being the sole soul of all, it is useless to imagine the entity of the mind.

- 294598 56. The objective being an erroneous notion, is but a false apparition  
294599 appearing to sight, the objects also having no cause for their creation,  
294600 prove the subjective mind to be a falsity likewise.
- 294601 57. The mind is as fickle as the flickering lightning, and deludes us by  
294602 the flashes of things of its own making.
- 294603 58. The mind is nothing before knowledges of the self-existence One, nor  
294604 does it then deceive us with its false shows; and this world which is  
294605 the creation of the mind, disappears before the knowledge of the soul.
- 294606 59. Men in vain wish to take the shell for silver, and believe the  
294607 negative world as a positive one, and is found to be nothing before the  
294608 light of reason.
- 294609 60. The error of egoism is opposed to the verity of nirvána, and is the  
294610 cause of misery only to mankind; the ego is verily a falsity as mirage,  
294611 and a non-entity as vacuity itself.
- 294612 61. The knowledge of the self or soul, removes the error of egoism; and  
294613 by knowing and being full with the knowledge of the soul, one is  
294614 incorporated with it, both internally as well as externally.
- 294615 62. One who is unified with the universal soul, resembles a wave that  
294616 mixes altogether with the main water; because the Divine soul sends its  
294617 essence to all, as a tree supplies its marrow to all parts of it from  
294618 top to foot.
- 294619 63. There is one unchanging soul, that shines afar above the reach of  
294620 our knowledge; in the same manner as the clear vault of heaven, appears  
294621 at the distance of millions of miles from us.
- 294622 64. There is only one unknowable and infinite Being, that is far beyond  
294623 our knowledge of the knowables, and is purer and more rarefied than the  
294624 all pervading vacuum.
- 294625 65. Therefore knowing that pure and holy One, as both the states of  
294626 knowledge and knowables (\_i.e.\_ the subjective and objective); just as  
294627 the clarified butter is consolidated to the compactness of stone. (The  
294628 soul is solidified to matter).
- 294629 66. The Divine intellect makes itself the object of its thought as a  
294630 thinkable being; and the soul thinks in itself as the mind, from  
294631 eternity to eternity, throughout the infinity of space. (The soul  
294632 reflects in itself, as the congeries of all things of its omniscience).
- 294633 67. The unintelligent Nyáya School maintains the unity and positive rest  
294634 of God; and although there may be no mistake of theirs in this position,  
294635 yet it is wrong to separate omniscience from the entity of Divine unity.
- 294636 68. All great minded souls that are free from pride, melt away into the  
294637 inscrutable quiescence of God; and those that unerring in divine  
294638 knowledge, find their eternal rest in the \_samádhi\_ or resignation of  
294639 themselves to the Supreme spirit.

#### CHAPTER XLIV.

#### DANGERS TO WHICH THE WANDERING (STAGLIKE) MIND IS EXPOSED.

Argument:—The tree of samádhi; its roots and filaments, its  
leaves and branches, its blossoms and flowers, its barks and  
fruits, its piths and marrows, its heights and moistures.



Ráma said:—Relate to me at length, O holy sage, the form of the arbour of \_samádhi\_, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.

2. Vasishtha replied:—Hear me relate to you about the tree of \_samádhi\_, which always grows in the forest of holy people, and is ever fraught with its luxuriant foliage and flowers and its luscious fruits.

3. The learned say, that it is some how or other, either by culture or its own spontaneity, that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.

4. Its field is the heart of the wise man, furrowed by the plough of prosperity (\_i.e.\_ which has had better fortune); which is watered with delight by day and night, and whose conduit is now flowing with sighs.

5. It is the heart's regret at the world, which is the seed of \_samádhi\_ or self-resignation; and it grows of itself in the ground of the contrite heart of the wise, in the forest land of reasonable men.

6. When the seed of contrite reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigableness with the following articles. \_viz\_:—

7. The society of pure, holy and complacent men, who speak sweetly and kindly for the good of others; and whose speech serves as the sprinkling of fresh water or milk or dewdrops on the seeding grounds.

8. And by shedding the sacred waters of the sayings of the holy sástras, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.

9. When the magnanimous soul, perceives the seed of contrite reflection fallen in the mind; he must try to preserve and foster the same with all diligence.

10. This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places <of> pilgrimage and holy shrines, and by stretching his perseverance as his defence (or a fence about the seed-ground).

11. It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his two consorts—contentment and cheerfulness.

12. He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.

13. Then the \_rajas\_ or dust of vanity, is to swept away (from this field), by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the \_tamas\_ or shades of ignorance are to be dispelled from this ground, by the ineffable light of the sun of reason—\_viveka\_.

14. Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ (of godliness), as darts of lightning issuing from the cloud of unrighteousness.

15. It is by the iron rod of patience and gravity, by the muttering of \_mantras\_, and by holy ablutions and austerities, as also by the trident of the triliteral \_Om\_, that these thunderbolts are averted.

16. In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination (viveka) with its handsome and thriving appearance.

17. The ground of the mind shines brightly, with this brilliant germ;

and it gladdens the hearts of men in veneration to it, as the smiling moon-beams illumine the sky.

18. This germ shoots forth in a couple of leaves, which grow out of themselves upon it; one of them is the knowledge of sástras, and the other is the society of the good and wise. (\_i.e.\_ Divine knowledge is to be gained from the study of scriptures, and attendance to the lectures of learned men).

19. Let your fixedness support the stem and height of this tree, and make your patience its covering bark; and cause your unconcernedness with the world, supply it with the moisture of indifference.

20. The tree of godliness being nourished with the moisture of unworldliness, and watered by the rain water of sástras, attains its full height in course of a short time.

21. Being thickened by the pith of divine knowledge, and marrow of good society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.

22. And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh verdure and virescent leaves, distilling their juicy sweets all around.

23. These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and amicableness, and of kindness, self-respect and renown.

24. These branches are again adorned with the leaves of peace and tranquility, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the párijáta (or the arbour of paradise or Parnassus) to the hermits of the forests.

25. In this manner the tree of divine knowledge, being fraught with its branches, leaves and flowers; brings for the best and richest fruits of knowledge, day by day (during the life time of its possessor).

26. It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is profluent with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.

27. It cools all sides like clouds in the rainy weather, and always the heat of worldly anxieties, as the moon-beams assuage the warmth of sun-shine.

28. It spreads the awning shade of harmony, as the clouds cast a cooling shadow below; it stretches a quiet composure over the mind (chitta-vritti nirodha), as an extensive cloud overspreads a still calm in the air.

29. It builds a sound and sure basis for itself, as the rocks stand on their solid bases; it lays the foundation of future rewards on high, and causes all blessings to attend upon it.

30. As the arbour of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.

31. It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth (develop), as a tender creeper juts out of the snows.

32. The deerlike mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.

33. This deer of the mind, that is galled in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like huntsmen, to kill the soul, as these slay the body of the stag for its skin.

34. The deerlike mind being ever impelled by its vain desires, wanders all about the desert land of this world, and pursues after the poisonous water of mirage of its egoism.

35. It sees the extended and verdant valley at distance, and is battered and shattered in its body with running after its verdure; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.

36. Being robbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.

37. The man flies afar for fear of being overtaken by a disease, as the stag does for fear of a huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.

38. The timid mind is afraid of the shafts of adverse fortune, flying from every known quarter; and of being pelt by stones flung from the hands of its enemies on every side.

39. The mind is ever hurled up and down, with the ups and downs of fortune; and is continually crushed under the millstone of his rising and setting passions (of anger and hatred &c.).

40. One who follows after thirst, without putting reliance on the laws inculcated by the great, falls headlong into the delusion of the world; as one suffers a scratch is well as wound over his body, by penetrating within the beautiful thorny creepers.

41. Having entered in the organic body of man, the mind is eager to fly away from it; but there is the ungovernable elephant of earthy desire, that stuns it with its loud shrieks (on its way).

42. There is again the huge snake of worldly affairs, which benumbs it with its poisonous breath; and so do the fairies on the face of the earth, serve to enslave the mind in love to them.

43. There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the bosom.

44. The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments, appetites and revelries, are as shakals shrieking loudly about it.

45. It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

46. Again it trembles with the sense of and fear for its honor, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

47. It is afraid of pride, as a forester in dread of dragon coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to ingulph it in ruin.

48. It is no less in fear of its female companions in youth, whose amorous embraces like gusts of wind threaten to hurl it headlong to repeated hell-pits.

294874 49. It seldom happens, O prince! that the deerlike mind finds its rests  
294875 in the harbour of godliness; as the living beings do, when they come from  
294876 darkness to day light. (It ought to be, when they come from day light to  
294877 repose at night).

294878  
294879 50. O ye hearers, let your deerlike minds find that delight in the  
294880 harbour of peace, whose name even is not known to the ignorant, who are  
294881 deluded by their fickle and smiling fortunes, resembling the oscillating  
294882 smiles of flowers.

#### 294883 294884 294885 294886 294887 CHAPTER XLV.

#### 294888 294889 CONTINUATION OF THE STORY OF THE DEERLIKE MIND.

294890  
294891  
294892  
294893 Argument:—Description of the happiness, attending upon the access  
294894 of the mind to the harbour of Godliness.

294895  
294896  
294897 Vasishtha continued:—O destroyer of enemies! the deerlike mind having  
294898 found its rest in that sacred bower, remains quite pleased with the  
294899 same, and never thinks of going to any other harbour.

294900  
294901 2. In course of time, the tree of discriminate knowledge, brings forth  
294902 its fruits; which ripen gradually with the sweet substance of spiritual  
294903 knowledge in the inside.

294904  
294905 3. The deerlike mind sitting under the goodly tree of its meditation,  
294906 beholds its outstretching branches hanging downward, with loads of the  
294907 fruits of merit and virtue (meaning its meritoriousness).

294908  
294909 4. It sees people climbing in this tree, with great persistence and  
294910 pains; in order to taste these sweet fruits in preference to all others  
294911 (because merit is preferable to reward).

294912  
294913 5. Worldly peoples decline to ascend the foot of the tree of knowledge,  
294914 but those who have mounted high upon it, never think of ever coming down  
294915 from the high position which they have attained.

294916  
294917 6. For he who has ascended on the tree of reason or knowledge, in order  
294918 to taste its delicious fruits, forgets the relish of his habitual food,  
294919 and forsakes the bondage of his former deserts, as a snake casts aside  
294920 his slough or skin.

294921  
294922 7. The man who has risen to a high station, looks at himself and smiles  
294923 to think, how miserly he has passed so long a period of his past life.

294924  
294925 8. Having then mounted on the branch of fellow feeling, and putting down  
294926 the snake of selfishness under his feet, he seems to reign in himself,  
294927 as if he were the sole monarch over all.

294928  
294929 9. As the digits of the moon decrease and disappear in the dark  
294930 fortnight, so the lotuses of his distress are lost in oblivion; and the  
294931 iron fetters of his thirst after greed are rubbed out day by day (as he  
294932 advances in his yoga).

294933  
294934 10. He heeds not what is unattainable, nor cares about what is not  
294935 obtained; his mind is as bright as the clear moon light night, and his  
294936 heart is quite cold, in all its passions and affections.

294937  
294938 11. He sits poring upon the sages of the scriptures, and meditates in  
294939 silence in their profound sense; he observes with extensive view the  
294940 course of nature, from the highest and greatest objects to the mean and  
294941 minute.

12. Looking at the aforesaid septuple ground of his past follies, full with thick forests of poisonous fruits and flowers; he sits smiling looking upon them in derision (for having fled from their infection).

13. Having fled from the tree of death, and alighted on that of life, his aspiring mind like a flitting bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

14. Thence he looks down upon the family and friends, and upon the wealth and property (he has left behind); as if they were the adjuncts of former life, or as visions in his dream.

15. He views with coldness his passions and feelings, his fears, hopes, his errors and honors, as actors (*dramatis personae*), acting their several parts in the drama of his life. (The world is a stage, life a play, and the passions are players in it).

16. The course of the world is as that of a rapid river, running onward with its furious and mischievous current; and laughing with its frothy breakers, now swelling highland then sinking at once.

17. He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible corpse (or forgets himself to a stone).

18. His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.

19. He bears in his remembrance, the blessings of the preceding step of his yoga meditation, which is one fraught with the ambrosia of contentment; he remains as content at the loss of his riches, as he felt himself glad at their gain before.

20. In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.

21. As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his respite in *\_nirvána\_* (or extinction of the trouble and transmigration in this troublesome world).

22. As a flame of fire is kindled by the wind of breath and without the help of fuel, so let him kindle the flame of his soul within by the breath of respiration; and be united with the Supreme spirit.

23. Let him check per-force his yearning after anything, which falls of itself before his sight; although he is unable to prevent his wistful eye, from falling upon it. (Look on all things, but long after nothing).

24. Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.

25. Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a repugnance to it, as the traveller is loathe to trust the mirage in a barren desert.

26. The silent sage who is full with divine grace within himself, attains to such a state of ineffable felicity; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.

27. He—sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial siddha spirit has on its alighting on the Mount Meru, or a bird of air on its dropping down on the top of a tree.

28. Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satiates himself, with his feeding freely upon this fruit.
29. It is the leaving off of every object of desire day by day, and living the live long day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.
30. The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and harmony with all and every thing; this state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.
31. One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.
32. The ultimate union of both the intellect and its true knowledge (\_i.e.\_ of both the subjective and objective) in the Supreme spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.
33. The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curvilinear necklace, which retains its curvature, even after it is let loose on the ground. (\_i.e.\_ The true convert does not slide back, like the back sliding hypocrite).
34. As a statue is carved in wood or stone, and stands expect to view in bas-relief therein; so is the world manifest in the great pillar of the Supreme spirit, and is neither an entity nor nullity of itself.
35. We cannot form any idea of it in the mind, as to how the material subsists in the immaterial spirit; nor is it proper to entertain the notion, of what is unknowable by our ignorance of the nature of the self-existent One.
36. Whoso is known to have his utmost indifference to the visibles, is capable of knowing the invisible spirit; but the unenlightened soul, is incapable to forsake and forget the visibles (in order to see the spirit).
37. The knowledge of the phenomenal is utter ignorance, but that which is never lost to our consciousness is what is meant by \_samádhána\_, and our reliance in the same, constitutes what is called \_samádhi\_. (This passage has a long explanatory note which is here omitted).
38. When the viewer and view (or the subjective and objective), are viewed in the same light of identity, and so relied upon by the mind; it is then called \_samádhána\_ or the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.
39. He who has known truth, finds a distaste in the visibles of his own natures (\_i.e.\_ is naturally averse to them); and wise men make use of the word phenomenalism for ignorance of truth.
40. Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them; for they that have the relish of sweet nectar in them, cannot be disposed to taste the sour gruel or the acrid ale.
41. The uncovetous man being content in himself, is quite devoid of the triple desire mentioned before; but the wise man who is not inclined to meditation, is addicted to the increase of his wealth.
42. Self-knowledge results from absence of cupidity, and whoso loses his

295081 self by his venality, hath neither his self-possession, nor any fixed  
295082 position to stand upon (but is led on everywhere by his covetousness to  
295083 the service of others).

295084  
295085 43. The learned man does not prosper in his meditation, though he may  
295086 employ all his knowledge to it; because he is divided in himself by his  
295087 various desires, though he was made as the whole and undivided image of  
295088 himself (\_i.e.\_ his maker).

295089  
295090 44. But the soul which is freed from its desires, comes of itself in the  
295091 possession of endless bliss, by being dissolved in the source of it in  
295092 its meditation, as the flying mountains were fixed upon the earth (by  
295093 having their wings chopped off by the thunder of Indra). (So the fickle  
295094 mind is fixed, by lopping off its desires).

295095  
295096 45. As the soul becomes conscious of holy light in itself, it loses the  
295097 sense of its meditation and is wholly lost in that light; as a drop of  
295098 clarified butter offered in sacred oblation, is burnt away in the  
295099 sacrificial fire.

295100  
295101 46. It is the entire inappetency of sensible objects, which constitutes  
295102 the peace and quietude of the mind; and he who has accustomed himself to  
295103 this habit, is entitled to our regard as a venerable and holy divine.

295104  
295105 47. Verily the man that has gained his proficiency, in the suppression  
295106 of his appetite for worldly objects; becomes as firm and sedate in his  
295107 holy meditation, that he is not to be shaken from it, by the joint power  
295108 of Indra and those of the Gods and demigods. (The greedy are as  
295109 sacrificial beasts, for the food of Gods and others).

295110  
295111 48. Resort therefore to the strong and adamantine refuge of meditation,  
295112 and know that all other meditations beside that of knowledge, is as  
295113 frail and fragile as straws.

295114  
295115 49. The word world is used in reference to ignorant people, and the wise  
295116 are not the subject of its meaning; the difference of the words ignorant  
295117 and wise, consists in the one's forming the majority of mankind and the  
295118 other their lords (\_i.e.\_ Wise men rule over the ignorant mob, who  
295119 compose the world).

295120  
295121 50. Let wise men resort to and rest at that place, where all meet in  
295122 union in one self-shining unity; whether it be on the ground of the  
295123 understanding of the saintly siddhas, or those of viveki sages. (This is  
295124 an admonition to every one, for his reliance in one catholic religion of  
295125 unity, of any nation or country).

295126  
295127 51. No one has yet been able to ascertain the unity or duality of the  
295128 real or unreal (\_i.e.\_ of the spirit and matter) and the way to learn  
295129 it, is firstly by means of the sástras, and next by association with  
295130 wise and holy men.

295131  
295132 52. The third and best means to \_nirvána\_ is meditation, which is  
295133 arrived at one after the other; and then it will appear that the immense  
295134 body of Brahma (\_i.e.\_ the infinite spirit), takes upon it the name and  
295135 nature of the living soul.

295136  
295137 53. The world appears in various forms by the concourse of the like and  
295138 unlike principles, and becomes divided into eighteen regions, by the  
295139 omniscience of God that knows the past, and future.

295140  
295141 54. Both the two things namely knowledge and dislike of the world, are  
295142 attained by attainment of either of them; and the thoughts of our mind,  
295143 which fly with the winds in open air, are burnt away by the fire of  
295144 knowledge.

295145  
295146 55. The worlds like flying cottons, having fled into the supreme soul,  
295147 nothing is known where they are flown at last; and the gross ignorance  
295148 of man is not removed by knowledge, as the dense snow is not to be  
295149 melted by the fire in a painting.

295150  
295151 56. Though the world is known to be an unfounded fallacy, yet it is hard  
295152 to remove this error from the mind; but on the other hand it increases  
295153 like the knowledge of ignorant men of it, by their ignorance.  
295154

295155 57. As the knowledge of the ignorant, tends the more to increase their  
295156 ignorance; so the wiseman comes to find the meaninglessness of the  
295157 knowledge of ignorant people with regard to the world.  
295158

295159 58. The existence of the three worlds, is known to us only as they are  
295160 represented in our knowledge of them; they are built in vacuity as  
295161 aerial cities, and stretched out before us as empty dreams in our sleep.  
295162

295163 59. The knowledge of the world appears as false, as the conception of  
295164 fanciful desires in the minds of the wise; for neither the entity of the  
295165 world nor that of his self-existence, is perceptible in the  
295166 understanding of the wise man.  
295167

295168 60. There is only the existence of one supremely bright essence, which  
295169 shines in our minds; which bears resemblance to pieces of wet or dry  
295170 wood, in as much as they are moistened or exsiccated by the presence or  
295171 absence of the divine knowledge.  
295172

295173 61. To the right understanding the whole world with all its living  
295174 beings, appears as one with one's self; but men of dull understandings,  
295175 bear no mutual sympathy to one another. The knowledge of twain, tends to  
295176 difference and disunion betwixt man and man; but that of oneness unity  
295177 leads men to fellow-feeling and union.  
295178

295179 62. The wise man possessing a greater share of wisdom, becomes as one  
295180 with the Supreme One; and does not take into consideration, the question  
295181 of the entity or nullity of the world.  
295182

295183 63. As the man who has arrived at the forth stage of yoga, takes no  
295184 notice of the waking, dreaming and sleeping states of man; so the  
295185 reasonable man takes into no account the vain wishes of his heart, and  
295186 false fancies of his mind.  
295187

295188 64. Hence the deerlike mind does not choose its annihilation, (or the  
295189 loss of its entity); for the sake of its liberation, (which is an ideal  
295190 and negative felicity), and has no reality in it.  
295191

295192 65. Thus the tree of meditation produces of itself the fruit of  
295193 knowledge, which is ripened by degrees and in course of time to its  
295194 lusciousness; and then the deer like mind drinks its sweet juice of  
295195 divine knowledge to its satiety, and becomes freed from its fetters of  
295196 earthly desire.  
295197

## 295198 295199 295200 295201 CHAPTER XLVI. 295202

### 295203 ON ABSTRACT MEDITATION AND HYPNOTISM. 295204 295205

295206  
295207 Argument:—The state of the mind, after its tasting the fruit of  
295208 the tree of Meditation; and the nausea produced thereby in all  
295209 worldly objects and enjoyments.  
295210

295211  
295212 Vasishtha continued:—After the Supreme being which is the object and  
295213 fruit of meditation, is known as present in the mind, and the bliss of  
295214 release from flesh is felt within, all sensations are lost altogether,  
295215 and the deerlike mind becomes spiritualized into the Supreme essence.  
295216

295217 2. It then loses its deership of browsing the thorns, as the  
295218 extinguished lamp loses its flame; it assumes a spiritual form and



295219 shines with exhaustless blaze.

295220  
295221 3. The mind in order to attain the fruit of its meditation, assumes a  
295222 firmness resembling that of the mountains, after their wings were  
295223 mutilated by the thunder bolts of Indra.

295224  
295225 4. Its mental faculties fly away from it, and there remains only its  
295226 pure consciousness in it; which <is> irrepressible and indivisible and  
295227 full with the supreme soul in itself.

295228  
295229 5. The mind being roused to its reasonableness (from its former state of  
295230 material dullness); now rises as the sentient soul, and dispensing its  
295231 clear spiritual light, from its identity with the increate and endless  
295232 One.

295233  
295234 6. It then remains in that state, in perfect freedom and from all wishes  
295235 and attempts; it is assimilated with the everlasting spirit of God, in  
295236 its form of eternal contemplation.

295237  
295238 7. Until the great Brahma may be known, and our rest may be found in  
295239 that Blessed state; so long the mind remains a stranger to meditation,  
295240 by reason of its dwelling on other thoughts.

295241  
295242 8. After the mind has obtained its union with the supreme One, we know  
295243 not whither the mind is fled; and where our wishes and actions, our joys  
295244 and griefs, and all our knowledge fly away.

295245  
295246 9. The yogi is seen to be solely absorbed in his meditation, and sitting  
295247 steadfast in his contemplation, like a wingless and unmoving mountain.

295248  
295249 10. Loathe to his sensual enjoyments, and blunt to all sensibilities;  
295250 averse to the various sights and objects of senses, the yogi is pleased  
295251 only with himself.

295252  
295253 11. With his sensations numbed by degrees, and his soul resting in  
295254 tranquility; and his mind dead to the enticements of wealth and  
295255 sensible objects; the yogi is pleased with himself.

295256  
295257 12. All men of right understanding, are fully aware of the tastelessness  
295258 of the objects of sense; and remain like human figures in painting,  
295259 without doting or looking upon them.

295260  
295261 13. The man that is master of himself, and has mastery over his soul and  
295262 mind; disdains to look upon earthly treasures, for his want of desire  
295263 for them; he is firmly fixed in his abstraction, as if he were compelled  
295264 to it by force of another.

295265  
295266 14. The soul immersed in meditation, becomes as full as a river in the  
295267 rainy season; and there is no power that can restrain the mind, which is  
295268 fixed in its meditation.

295269  
295270 15. When the mind is immersed in deep meditation, by its cool apathy to  
295271 all sensible objects, and feels an utter indifference to all worldly  
295272 affairs, it is then said to be in its samádhi and no other.

295273  
295274 16. It is a settled distaste to the objects of sense, that constitutes  
295275 the pith and marrow of meditateness; and the maturity of this habit,  
295276 makes a man as compact as adamant.

295277  
295278 17. It is therefore the distaste to worldly enjoyments, that is the germ  
295279 of meditation, while it is the taste for such pleasures, which binds a  
295280 man fastly to it.

295281  
295282 18. Full knowledge of truth, and the renunciation of every desire at all  
295283 times; lead men to the nirvána meditation, and to the infinite joy of  
295284 the divine state.

295285  
295286 19. If there is inappetency of enjoyments, why think of anything else?  
295287 and if there be no such inappetency, what avails any other thought or

meditation?

20. The well intelligent sage who is freed from his relishing the visibles, is situated in his position of unflinching meditation, and in the enjoyment of his continuous reveries.

21. He whom the visibles do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyables, is deemed as the full wise man.

22. He who is disposed to repose by nature, can have no inclination to enjoyments; it is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.

23. Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers; and when tired with meditation, let them return to their lectures and recitals.

24. Sitting in meditation in an indefatigable mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous hypnotism, with a quiet and composed mind, likens the fair autumnal sky with its unclouded and serene aspect.

## CHAPTER XLVII.

### THE FIRST STEP TOWARDS LIBERATION.

Argument:—Of the different steps leading to Liberation, and firstly of Indifference to the world and lastly of putting reliance in the holy precepts.

Vasishtha continued:—Hear now the manner and the measures which the yogi adopts to himself, in order to obtain his release from his cumbrous burthen and troubles of the world.

2. As the germ of discrimination springs in the mind at first, by reason of the disparagement of the world (for the multiplicity of its faults, or from some cause or other).

3. All good people, resort under the wide stretching shade of this (fullgrown) tree; as the weary and sunburnt traveller halts under the cooling shade of trees on their way.

4. The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the gods only observe the ceremonious rites of holy ablutions and almsgivings, austerities and offering of sacred oblations.

5. In his fair, just, polite and undissembling behaviour, and in his placid and pleasing countenance, he resembles the fair moon with her ambrosial beams.

6. He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.

7. He is as clear and cold, soft and pleasing as fresh butter, and his company is delightful to people even at his very first appearance.

8. The deeds of wise men are as pure and grateful to mankind, as the dews of moon-beams, are refreshing and refrigerating of whole nature.

9. No one sleeps so delighted on a bed of flowers, and in a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.
10. The society of holy and wisemen, like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.
11. The society of the holy recluse and liberated men, is as cooling as a refrigeratory or ice house.
12. The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of fairies among the gods, gandharvas and human kind.
13. It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the sástras, is reflected as clearly in the tablet of his mind, as the reflections of objects are seen in a reflector.
14. A good understanding moistened by instruction of the sástras, thrives in the mind of a holy man, as a plantain tree grows in the forest.
15. The mind which is cleared by good judgment, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.
16. The wise man whose soul is purified by the association with holymen, and whose mind is cleansed with the lavation of scriptural instruction, is as a sheet of linen cloth flaming with fire.
17. The holy saint shines with the effulgence of his person, as the sun does with his golden beams, diffusing a pure light all around the world.
18. The wise man follows the conduct of holy sages, and the precepts of the sástras in such a manner; as to imitate and practice them himself.
19. Thus the tyro becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the sástras themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.
20. He who is practiced in reducing his appetites and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her lustre over the stars about her.
21. The penurious miser (who amass their wealth without enjoying it), is always as sulky as the face of eclipsed moon, and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.
22. The liberal man spurns the world as mere straw, and becomes renowned among the great for his munificence; he resembles the kalpa plant of paradise, which yields the desired fruit to every body.
23. Though one may feel some compunction in his mind, at the wilful abdication of his possessions; yet the wise man is glad at his having no property at all. (It is better to have no property, than to regret at its loss or resignation).
24. Any one may laugh at his prior acts, if he will come to know what he was and he is; as a low chandal by being játismara, laughs in disgust in making comparison of his past birth with that of the present.
25. Even the siddhas or holy saints, repair with wonder to see the yogi for their esteem of him; and look upon him as the moon risen on earth,

295426 with their delighted eyes.

295427  
295428 26. The yogi who is ever accustomed to despise all enjoyment, and has  
295429 attained his right judgement, does not hold in estimation any of the  
295430 enjoyables in life, though it presents itself to him in the proper  
295431 manner.

295432  
295433 27. The holy man whose soul is raised and enlightened (in time), feels his  
295434 former enjoyments to become as dull and insipid to him, as a luxuriant  
295435 tree becomes dry and withered in autumn.

295436  
295437 28. He then resorts to the company of holymen, for his greatest and  
295438 lasting good; and becomes as sane and sound, as the sickman becomes  
295439 hale by his abstinence and recourse to physicians.

295440  
295441 29. Being then exulted in his mind, he dives into the deep sense of the  
295442 s  stras; as a big elephant plunges into a large lake of clear water.

295443  
295444 30. It is the nature of virtuous men, to deliver their neighbours from  
295445 danger and calamity; and to lead them to their well being and  
295446 prosperity, as the sun leads people to light.

295447  
295448 31. The reasonableman becomes from before, averse to receive anything  
295449 from another, and lives content with what is his own.

295450  
295451 32. He hates to taste the delicacies of others, from his satiety with  
295452 the ambrosial draughts of contentment; and prepares himself for his  
295453 abandonment of what he is already possessed of himself.

295454  
295455 33. He is accustomed to give away his gold and money to beggars, and beg  
295456 his vegetable food from others; and by habitual practice of giving away  
295457 whatever he has, he is even ready to part with the flesh of his body.

295458  
295459 34. Verily the man of subdued mind and holy soul, gets over the hidden  
295460 traps of ignorance with as much ease, as a running man leaps over a  
295461 pitfall (goshpada).

295462  
295463 35. The holyman being accustomed to despise the acceptance of wealth  
295464 from others, learns betimes to slight the possession of any wealth for  
295465 himself also.

295466  
295467 36. Thus the aversion to the wealth and possessions of others, leads the  
295468 wise and holy man by degrees to be averse to the retaining of anything  
295469 for himself.

295470  
295471 37. There is no such trouble in this earth, nor any great pain in the  
295472 torment of hell, as there is in the punishment of earning and  
295473 accumulation of wealth.

295474  
295475 38. Ah! how little are the money making fools aware, of the cares and  
295476 troubles which they have to undergo in their restless days and nights,  
295477 in their servitude for money.

295478  
295479 39. All wealth is but lengthening woe, and prosperity is the harbinger  
295480 of adversity; all enjoyments and aliments are but ailments, and thus  
295481 every earthly good turns to its reverse.

295482  
295483 40. One cannot have a distaste to sensual enjoyments, as long he thinks  
295484 on the objects of sense; and so long as he has a craving for riches,  
295485 which are the spring of all evils and bane of human life.

295486  
295487 41. He who has got a relish for his highest heavenly bliss, looks upon  
295488 the world as a heap of straw, and riches as the fire that kindles them  
295489 to a flame. Avoid this fire and be cool and quiet.

295490  
295491 42. The meaning of wealth is known to be the source of all evils in the  
295492 world, and as the cause of all wants and disorders and even of diseases  
295493 and death. It is also the cause of oppression and plunder, of  
295494 incendiarism and the like, and their consequent poverty and famine.

43. In this mortal world of the death and diseases of living beings, there is one elixir which confers perpetual health and life to man, and this is his contentment only. (Hence called the ambrosia of life, \_santoshámritang\_).
44. The vernal season is charming, and so are the garden of paradise, the moon-beams and fairies, but all combine in contentment only, which is alone capable of yielding all the delights.
45. The contented soul likens a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious beverage of the gods.
46. The honest man is strengthened by his contentment and flourishes with full glee, as a flower tree is decked with blooming blossoms in the flowering season.
47. As the poor emmet is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his incessant wanderings after paltry gains and lucre.
48. The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting in its waves without finding a support for rest, or any prospect of ever reaching to the shore.
49. Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean; what wiseman is there that can expect to find his reliance in them, or have his rest under the shade of the hood of hideous serpent? (This simile is borrowed in the Nyáya wherein world is said \_kupita phani phaná chháyeva\_).
50. He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.
51. He who mows down at once the growing grass of his internal and external appetites, from the field of his heart, by the means of the scythe of \_insouciance\_, gets it prepared for reception of the seeds of Divine knowledge.
52. Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they are taught to believe. (The wise and foolish are in the same footing, by equally unwise conduct in life).
53. The sum of the whole is that, it is the resignation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

#### CHAPTER XLVIII.

#### ON THE DIGNITY OF RIGHT DISCRIMINATION.

Argument:—The state of holy Resignation.

Vasishtha continued:—After a man has come to his resignation of the world, and to his association with holy men; and after he has well digested the precepts of the sástras, and abandoned his carnal appetites

and enjoyments:-

2. And then having a distaste to worldly objects, and gained the reputation of being a man of probity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

3. He does not long for wealth, but shuns it as one flies from darkness; he gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

4. Every one is seen to be worn out with toil and care, for the supportance of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burthen, as long he has strength to bear it.

5. A man in full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

6. Wherever he remains, whether in his retired solitude or remote from his country; or in a forest or sea or distant deserts or gardens; he is perfectly at home in every place.

7. But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

8. Wherever he goes or stays, he is always calm and self-governed, silent and self communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

9. Thus by his constant practice, the holy sage sits on the low ground or in water, and reclines himself in the supreme One in the state of transcendent bliss.

10. This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indubitable truth: (of the unity of his soul with the Supreme spirit).

11. This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit (or soul).

12. Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest felicity.

13. The saint who is mindless of everything, and rests in his consciousness; has no taste of (or desire for anything), but remains as a block of stone amidst the encircling water (without tasting it).

14. The self-conscious person who has attained to that exclusive state of perfection (nirodha-padam), which shuts out all objective thoughts from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own being (i.e. rests in himself), as a human figure does in its picture.

15. He who has known the One that is to be known, sees in his heart all things as nothing; all magnitudes dwindle into minuteness (before his sight of the boundless majesty of God), and the whole plenum appears as vacuum to him.

16. The knower of God, has no more the knowledge of himself or others (the ego, tu, and the world besides); and all space and time and existence appear as non-existent before him.

17. The seer who has seen the glory of God, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together

295633 with all his outward fears, animosities and affections.

295634  
295635 18. I bow down before that sun like sage, who is set beyond darkness on  
295636 every side, and is raised above all created things; and whose great  
295637 glory is never liable to be darkened.

295638  
295639 19. I cannot describe in words the most eminent state of divine seer,  
295640 whose soul is fraught with divine knowledge, whose mind is quite at  
295641 rest, and whose knowledge of duality is wholly extinct.

295642  
295643 20. Know, O most intelligent Ráma, that the Great Lord God is pleased to  
295644 bless him with the bliss of his final extinction in him; in reward of  
295645 his serving him by day and night with sincere devotion.

295646  
295647 21. Ráma rejoined:—Tell me, O chief of sages, who is this Lord God, and  
295648 how He is propitiated by our prayers and faith in him; explain this  
295649 mystery to me, for you are acquainted with all truth.

295650  
295651 22. Vasishtha replied:—Know, O highly intelligent Ráma, that the Lord  
295652 God is neither at a distance nor unattainable by us; the Lord is the all  
295653 knowing soul, and the soul is the great God.

295654  
295655 23. In Him are all things, and from him have come all these; He is all,  
295656 and everywhere with all; He is immanent in and self same with all, he is  
295657 everlasting and I bow down to him.

295658  
295659 24. From him comes out this creation, as well as all its change and  
295660 dissolution; He is the uncaused cause of all, which rise as winds in the  
295661 hollow vault of heaven.

295662  
295663 25. Him do all these creatures—the moving as well as unmoving, worship  
295664 always (in their hearts), as well as they can; and present them the best  
295665 offerings that they can find.

295666  
295667 26. So men by adoring him in their repeated births, with all their  
295668 hearts and minds and in the best manner that they can; propitiate at  
295669 last the supreme object of their adoration.

295670  
295671 27. The great Lord God and Supreme soul, being thus propitiated by their  
295672 firm faith; sends to them at last his messenger (or angel), with his  
295673 good will for their enlightenment.

295674  
295675 28. Ráma asked:—Tell me, great sage, how does the lord God and supreme  
295676 soul, send his messenger to man; and who is this messenger, and in what  
295677 manner he throws the light in the mind.

295678  
295679 29. Vasishtha replied:—The messenger sent by the divine spirit, is known  
295680 by the name of wise discrimination, which shines as coolly in the cell  
295681 of the human heart, as the moonlight does in the clear firmament.

295682  
295683 30. It is this which awakens and instructs, the brutish and cupidinous  
295684 soul to wisdom, and by this means saves the unwise soul, from the  
295685 turbulent ocean of this world.

295686  
295687 31. This enlightening and intellectual spirit, residing in the human  
295688 heart; is denominated as the pranava or adorable, in the Veda and  
295689 Vedic sástras.

295690  
295691 32. This holy spirit is propitiated daily, by men and the serpent tribe,  
295692 and by gods and demigods also; by their prayers and oblations, by their  
295693 austerities and almsgivings, as also by their sacrificial rites and  
295694 recitals of the scriptures.

295695  
295696 33. This Lord has the highest heaven for his crown, and the earth and  
295697 infernal regions for his footstools; the stars glisten as hairs on his  
295698 person; his heart is the open space of the sky, and all material bodies,  
295699 are as the bones of his body.

295700  
295701 34. He being the intellectual soul of all, spreads undivided every

where; He is ever wakeful, and sees and moves every thing, as it were with his hands and feet, and his eyes and ears and the other organs of his body.

35. The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.

36. Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.

37. The rambling mind resembles a demon, buffeting with the waves of furious ocean of the world; it is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.

38. See thy mind is wafted away by the gale of its greediness, to the vast billowy ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.

39. You have the strong ship of your divine wisdom alone, that can get you across the sea of your ignorance; and bear you up above the billows of your carnal appetites and passions.

40. In this manner the lord being propitiated by his worship, sends his holy spirit as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blest state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

#### CHAPTER XLIX.

##### TOTAL STOICISM AND INSOUCIANCE.

Argument:—The tranquility arrived at by the Holy Sage, and his relation with the world.

Vasishtha continued:—Those that are staunch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.

2. The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds. (The unbounded mind of the divine Newton, comprehended the boundless with all the hosts of heaven in its fathomless depth).

3. Wise men having a firm belief in the erroneous conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the unwary ignorant as sharks and alligators. (The sea of ignorance abounding with sharks of casualties).

4. What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful, as the appearance of two moons in the sky, of water in the mirage, and the prospect of a fairy city in the air. (Here the falsity applies both to worldly things as well as our desire for them, and means the unrealizableness of unrealities).

5. Desires are as vain as the empty void, owing to the nullity of the mind in which they arise; the sapient therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind. (The yogi who has arrived at the state of his inappetency



in the seventh stage of yoga, never falls back to his desires any more).

6. The three states of waking, dreaming and sound sleep, are common to all living beings at large; but that state which is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme being (whose omniscience neither wakes, nor dreams nor sleeps at any time).

7. The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflexion of that light, and not as a solid or earthly (material) substance.

8. The phenomenal world presenting its various appearances to the eye sight, is no more than an empty vacuity; and the varieties of light and lightsome bodies which appear in it, are no other than reflexions of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.

9. Here there is no other substance in reality, neither the vast cosmos nor the boundless vacuity itself; all this is the glare of that greatest of gems, whom we call the great Brahma, and whose glory shines all around us.

10. The created and uncreated all is one Brahma alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial ones in imagination only, as the sun beams paint the various figures in empty clouds in the air. (Note. Whereas there is no variation in God, there is neither the creation nor destruction of any thing at all; these are but creations of imagination, and evolutions of the infinite mind of the eternal God).

11. Thus when the imaginary world appears to blend with the etherial void, this solid mass of the material world, will then vanish into nothing.

12. So the whole proving to be a perfect unsubstantiality, it is quite impossible for it to admit any property or predicate whatever (whether material or immaterial), which is usually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of air to alight upon, or find a resting place in an air-grown tree.

13. There is no solidity of anything, nor is there a vacuity at all; the mind also is itself a nullity but that which remains after all these, is the only being in reality, and which is never inexistent at any time.

14. The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.

15. The sapient sage who remains in his own essential nature, finds his egoism or personality, together with the consciousness of his mind and the world besides, all dwindle into himself; it is difficult to describe the mind of wise man, which remains identified with the nature of the self-existent being.

16. The understanding is perplexed and confounded in itself, by observation of the sward nature of things on all sides; and requires to be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.

17. It is by abstracting the mind, from its dwelling or visible nature—the production of Virát; and leading it to the contemplation of the spiritual cause of these works (\_i.e.\_ the sutrátma), that the true knowledge of the author of the present, past and future worlds can be arrived at.

18. He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One unity, has no perception of the visible world, and all its endless varieties (which are attributed to Virát).

19. All the aforesaid sayings which are given here by way of advice, are perceived by the intuition of the wise man, as the wise sayings of good people, are self-evident of themselves.

20. The substance of all this is that, there is no bulk or magnitude of beings in general, nor its absence either as an entire vacuum; therefore there is neither a gross or airy mind also, but the One that exists after all, is the true and ever existent entity.

21. This entity is Intelligence, which is conversant with all the intelligibles in itself; its manifestation in the form of our senses is fraught with all our woe, while its disappearance leads to our felicity.

22. Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.

23. This intelligence being engrossed by ignorance, assumes gross form of mind to itself; and with form it binds itself fastly with the corporeal body, as a man views his aerial dreams in their material substance. (So the intelligent mind is transformed to a material substance).

24. In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human invention (and which are but synonyms of the same).

25. The soul remains the same both in its conception of mental thoughts and ideas, as well as in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.

26. The Intellect or understanding, resembling a vacuous substance, is as unchangeable in its nature as that of vacuity and eternity; and the objects which present their ideas in the soul, are as dreams which appear in the mind, and are nothing in reality.

27. The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul; therefore the intellect is not subject to the mutability of external nature.

28. The understanding never acquires the mutable state, of the objects it dwells upon (as the mind does); it remains always in its immutable nature, and is never otherwise in any state or condition.

29. The yogi having attained to his extreme purity of his understanding, in the seventh or the highest degree of his perfection; becomes identified with intelligence, and of the meaning of its presence or absence.

30. The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.

31. They falsely take their fleeting minds, which are as pure as the clear firmament for a material object; in the same manner as the players in a drama, take upon themselves the false guise of Pisáchas demons. (Misrepresenting the fair as foul).

32. All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as no mad man. (That

295909 is, the constant habit of your thinking yourself as so and so, is what  
295910 will make you really appear as such).

295911  
295912 33. The knowledge of one's erroneousness makes him get out of his error,  
295913 as the error of dreaming is lost, upon one's coming to the knowledge,  
295914 that all he beheld was but a mere dream.

295915  
295916 34. It is the extenuation of our desires, that lessens our attachment to  
295917 the world (and the vice versa); the desire is a great demon, which must  
295918 be destroyed by the wise man.

295919  
295920 35. As the madness of men, is increased by their habitual ravings; so it  
295921 is by their constant practice of sobriety, that the giddy insanity of  
295922 man comes to be abated.

295923  
295924 36. As the passing human body, is taken in its corporeal sense in  
295925 thought; so it is taken in a spiritual sense also by the learned, by  
295926 virtue of its understanding or intellectual powers or faculties.

295927  
295928 37. The passing or subtile body, having taken the form of the living  
295929 soul; is capable of being converted into the state of Brahma; by the  
295930 intense culture of its understanding. (But it is argued and objected  
295931 that).

295932  
295933 38. If anything is produced according to its substance, and if any body  
295934 thinks himself according his own understanding; how is it then possible  
295935 for a material being, to take itself in a spiritual sense.

295936  
295937 39. Logomachy rather increases the doubts, but following one's advice,  
295938 the error is removed off; as devil is removed off by chaunting the  
295939 mantras only, rather than knowing the meaning of them.

295940  
295941 40. The world being thought as identic with its thought (or conception  
295942 in the mind), it is believed to be an immaterial and bodiless substance;  
295943 until at last its substantivity is lost in the vacuity of the Intellect.  
295944 (So says the sruti:—The world is the bodiless and unsullied spirit).

295945  
295946 41. The mind being quite at rest from all its internal and external  
295947 thoughts, the real spiritual nature of the soul then appears to light;  
295948 and manifest itself in the form of the cool and clear firmament, which  
295949 must be laid hold upon for one's rest and refuge.

295950  
295951 42. The wise man will perform his sacrifice with knowledge, and plant  
295952 the stakes of his meditation in it; and at the conclusion of his  
295953 all-conquering sacrifice (Vishajit) offer his relinquishment of the  
295954 world (sarva tyága) as his oblation to it. (Because whoso wishes to  
295955 overcome the world, needs first to make an offering of it in his holy  
295956 sacrifice).

295957  
295958 43. The wise man is always the same and equally firm in himself, whether  
295959 he stands under a shower of rain or falling rain or fire stones from  
295960 above, or walks in a diluvian storm; or when he is travelling all over  
295961 the earth or mounting or flying in the air.

295962  
295963 44. No one can attain the station of the apathetic sage, whose mind is  
295964 tranquil by its want of desire, and which has obtained its enclosure  
295965 within itself; unless he is practiced to sit in his steadfast  
295966 meditation.

295967  
295968 45. The mind can never derive that perfect peace and tranquility,  
295969 either from the study of the sástras, or attending on holy lectures and  
295970 sermons, or by the practice of austerities and self-controul; as it does  
295971 by its distaste of all external objects and enjoyments.

295972  
295973 46. The mind like a bundle of hay is burnt away by the fire of  
295974 inappetency of all worldly objects; this fire is kindled by the breath  
295975 of abandonment of all things, and fanned by the persuasion, that all  
295976 prosperity is followed by adversity.  
295977

295978 47. The perception of sensible objects, casts a mist of ignorance in and  
295979 all about the mind; it is one's knowledge alone, which shines as a  
295980 brilliant gem within himself.

295981  
295982 48. It is the Intellect alone which shines amidst this gloom, like a  
295983 luminary in the sky; and looks over all mankind, Nágas and Asuras, and  
295984 over mountains and in their caves.

295985  
295986 49. It is by the infusion of this Intellect, that all things are moving  
295987 in the dull womb of the universe; they are whirling in the whirlpool of  
295988 the Intellect, and are deriving their freshness from the enlivening  
295989 power of that source.

295990  
295991 50. All living beings whirling in the great whirlpool of the Intellect  
295992 (chit Vivarte), are as weak little fishes encircled by the net of  
295993 ignorance; they are swimming and skimming in the water of the vast  
295994 vacuum, and are quite forgetful of their spiritual origin.

295995  
295996 51. It is the Divine Intellect, that shows itself in various forms  
295997 within the sphere of itself; as the air presents the variegated forms of  
295998 thickening clouds, in the wide arena of the sky.

295999  
296000 52. All living beings are of the same nature, with their spiritual  
296001 source, when they are devoid of their desires; it is the difference of  
296002 desire that makes their different states, and causes them to fly about  
296003 like the dry leaves of trees, and rustling in the air as hollow reeds.

296004  
296005 53. Therefore you must not remain as the ignorant, but rise above them  
296006 by raising your mind to wisdom; and this is to be done, by calling the  
296007 manly powers to your aid; and then by overcoming your dullness to  
296008 suppress the whole band of your rising desires, and next by breaking the  
296009 strong fetters and prison-house of this world, to devote your attention  
296010 to your improvement in spiritual knowledge. (These steps are described  
296011 very diffusely in the gloss for the practice of the devotee).

## 296012 296013 296014 296015 296016 CHAPTER L.

### 296017 296018 DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS.

296019  
296020  
296021  
296022 Argument:—The septuple orders of living creatures, according to  
296023 the degrees of the tenacity and laxity of their desires. (As  
296024 mentioned in the preceding Chapter).

296025  
296026  
296027 Vasishtha added:—These bodies of living beings, that are seen to fill  
296028 the ten sides of this world; and consisting of the different tribes of  
296029 men, Nágas, Suras, Gandharvas, mountaineers and others.

296030  
296031 2. Of these some are sleeping wakers (waking sleepers), and others are  
296032 waking in their imaginations only, and hence called imaginative wakers;  
296033 some are only wakeful, while there be others who have been waking all  
296034 along.

296035  
296036 3. Many are found to be strictly wakeful, and many also as waking  
296037 sleepers both by day and night; there be some animals that are slightly  
296038 wakeful, and these constitute the seven classes of living beings  
296039 (inhabiting this world).

296040  
296041 4. Ráma said:—Tell me sir, the difference of the seven species of living  
296042 beings for my satisfaction; which appear to me to be as different as the  
296043 waters of the seven seas.

296044  
296045 5. Vasishtha replied:—There have been some men in some former age and  
296046 parts of the world, who are known to have been long sleepers with their

living bodies. (Such were the seven sleepers of kehef mentioned in Sádi's Gulistan).

6. The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and denominated as waking sleepers or day dreamers.

7. Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind; such is the uncalled for appearance of anything or property unto us; and it is therefore that we are denominated as dreaming men. (The story of Lílá related before, will serve as an elucidation of this kind).

8. They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them (such are the enlightened men that have come out of their ignorance).

9. I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the omniscient One, who by his omnipresence is present every where, as the All in all.

10. Ráma rejoined;—Tell me now where are those awakened and enlightened men now situated, when those kalpa ages wherein they lived and were born, are now past and gone along with their false imagination.

11. Vasishtha replied:—Those who have got rid of their erroneous dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeable to the fancies which they form in their imaginations. (Every one having a peculiar fancy of himself for anything, assumes that form in his next birth).

12. Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the concatenation and fumes of fancy, in the empty air of the mind.

13. Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten fig tree.

14. Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted (so are they that live upon hope).

15. And they also who are lost in their meditation, and are subjected in the realm of their greedy minds; who are strongly bound to their desires, by losing or the sacrifice of all their former virtues.

16. So also are they whose desires have been partly awake from before, and have gradually engrossed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

17. They who after cessation of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same sort.

18. I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they are life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

19. The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in profound sleep before their production.

20. But being subjected to repeated births, these ever wakeful beings,

became subject to alternate sleep and waking, owing to their subjection to reiterated work and repose.

21. These again became degraded to the state of trees, on account of their unworthy deeds; and these are said to be duly waking, because of their want of sensibility even in waking state. (The nocturnal sleep of the vegetable creation was unknown to the ancients).

22. Those who are enlightened by the light of the sástras, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

23. Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

24. Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

25. After all, O Ráma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of vacuity and solidity, and be one with that primeval body, which is free from monism and dualism.

## CHAPTER LI.

### ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE REST.

Argument:—The world disappearing at the sight of God, its falsity at the sight of the self, and its voidness before true knowledge.

Ráma said:—Tell me sir, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahma, which is tantamount to the growth of a tree in empty air.

2. Vasishtha replied:—O highly intelligent Ráma, there is no work to be found any where which is without its cause, therefore it is altogether impossible for any body to exist here, that is merely awake for nothing.

3. Like this, it is equally impossible also for all other kinds of living beings, to exist without a cause.

4. There is nothing that is produced here, nor anything which is destroyed also; it is only for the instruction and comprehension of pupils, that such words are coined and made use of.

5. Ráma asked:—Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance.

6. Vasishtha replied:—There is no body that forms these bodies at any time, nor is there any one who deludes the living beings in a manner at all.

7. There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves. (Here water is expressed by the monosyllabic word ka—aqua, as it is done else where by \_udac\_ undan and \_udra\_—hydra as also by \_ap\_—ab Persian).

8. There is nothing as an external phenomenon, it is the intellect which

shows itself as the phenomenal; it rises from the mind (as perception does from the heart), like a large tree growing out of its seed.

9. It is in this faculty of the understanding, O thou support of Raghu's race, that this universe is situated, just as the images are carved in a stone.

10. There is but one spiritual soul, which spreads both internally as well as externally, throughout the whole extent of time and space; and know this world as the effluvia of the divine intellect scattered on all sides.

11. Know this as the next world, by suppressing your desire for a future one; rest calmly in your celestial soul even here, nor let your desires range from here to there.

12. All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul; the meanings of all these terms are never insignificant and nil.

13. O Rághava! It is they only who are well acquainted with the meanings of words (the vedas), and those keen observers who have ceased to look upon the visibles, that can comprehend the Supreme soul, and not others (who have no understanding).

14. Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light (which is seen only by the holy).

15. The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.

16. There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.

17. If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.

18. And whereas the product must resemble its producer, as the whiteness of the sea water produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect One.

19. (Therefore imperfect nature is no creation of the father of perfection). Wherefore all this is the pure spirit of God, and the whole is the great body of Brahma; in the same manner, as one clod of earth, is the cause of many a pot; and one bar of gold, becomes the cause of many a jewel.

20. As the waking state appears as a dream in dreaming (\_i.e.\_ when one dreams), on account of the oblivion of the waking state; so the waking state seems as dreaming, even in the waking state of the wise. (So the pot appears as the clod in its unformed state, and the clod appears as the pot after it is formed. So the spirit appears as the world to the ignorant, while the world appears as soul to the wise).

21. If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage (because the phantasies of the mind present only false appearances to view). It proves at last to be a waking dream by the right understanding of it.

22. By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.

23. As the clouds disappear in the air, after pouring their waters in the rains; so doth the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.

24. Like the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.
25. As solid gold is melted down to fluidity by hot fire, so the phenomenals all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.
26. All solid substances in the three worlds, become rarefied air when they <are> put to the test of a rational analysis; just as the stalwart spectre of a demon, vanishes from the sight of the awakened child into nothing.
27. Conceptions of endless images, rise and fall of themselves in the mind; so the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which has any density or massiveness in it (a mass being but the conception of an aggregate of minute particles and no more).
28. The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where is there the idea of its massiveness any more in the mind. (So as in the insensibility of our sound sleep and swooning, we have no consciousness of it).
29. The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its ponderousness turns to rarity, as the gold melts to liquidity when it is put upon fire.
30. The understanding as it is (\_i.e.\_ being left uncultivated), becomes dull and dense by degrees; as the liquid gold when left to itself, is solidified in a short time.
31. Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarified state; comes to extenuate himself with all his desires and appetites, as a ponderous cloud is sublimated in autumn.
32. The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor relish in them.
33. Where is this rest of the soul, and where this turmoil of the spirit for wealth; their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time (which is impossible).
34. He who remains asleep to (or insensible of) the erroneous imaginations of his mind, acts freed from his false persuasion of the reality of the world.
35. Who is it, O high minded Ráma, that takes a pleasure in an unreality, or satisfies himself with drinking the false water of the mirage appearing before him.
36. The saintly sage, who rests in his knowledge of truth; looks upon the world <as> an infinite vacuum, beset with luminaries, which shines forth like the light of lamps set behind the windows.
37. The waking man who knows everything as void and blank, and as the vagary of his vagrant mind ceases to long for the enjoyment of it. (For nobody craves for anything, which he knows to be nothing).
38. There is nothing desirable in that, which is known to be nothing at all; for who runs after the gold, which he has seen in his dream at night?
39. Every body desists from desiring that, which he knows to be seen in



his dream only; and he is released from the bondage, which binds the beholder to the object of this sight. (Lit. the knot of the viewer and view is broken).

40. He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and with pride; and he is a man of understanding, who is dispassionate and remains quiet without any care or toil. (Perfect composure is the character of the Stoic and Platonic philosophers).

41. Distaste to pleasure, produces the want of desire; just as the flame of fire being gone, there is an end of its light. (The fire gives heat but the flame produces the light).

42. The light of knowledge, shows sky as a cloudless and lighted sphere; but the darkness of error, gives the world an appearance of the hazy fairy land.

43. The wise man neither sees himself, nor the heavens nor anything besides; but his ultimate view is at last fixed upon the glory of God (which shines all about him).

44. The holy seer (being seated in the seventh stage of his yoga), sees neither himself nor the sky nor the imaginary worlds about him; he does not see the phantasms of his fancy, but sits quite insensible of all.

45. The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself. (The earth recedes, and heaven opens to his sight. Pope).

46. Then there comes on a calm composure and grace in the soul, resembling the brightness of the clear firmament; and the yogi sits detached from all, as a nullity in himself.

47. Unmindful of all, the yogi sits silent in his state of self-seclusion and exclusion from all: he is set beyond the ocean of the world, and the bounds of all its duties and action. (The yogi gets exempt from all social and religious obligation).

48. That great ignorance (or delusion), which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge, though these things appear to exist before the ignorant eye.

49. The sapient sage stands unveiled before his light of naked truth, with his tranquil mind freed from all sceptical doubts; and being nourished with the ambrosia of truth, he is as firm and fixed in himself, as the pithy and sturdy oak.

## CHAPTER LII.

### DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMA.

Argument:—Refutation of the Theories of Logicians, and Explanation of Brahma as Immanent in all nature.

Ráma said:—Tell me, O sage, whence comes our knowledge of the world (as a distinct entity from God); and then tell me, how this difference is removed and refuted.

2. Vasishtha replied:—The ignorant man takes to his mind all that he sees with his eyes, and not at all what he does not see. Thus he sees a

tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

3. The wise man sees a thing by the light of the sástra, and uses it accordingly; but the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

4. Be attentive to the dictates of the sástras, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

5. All this visible phenomenon is erroneous, it hath no real existence, and appears as the flash of light in the water and is known by the name of ignoramus.

6. Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it (and you will gain your object hereby).

7. Whence are all these and what are they, is a doubt (inquiry) which naturally rises of itself in the mind; and you will come to know by your own cogitation, that all this is nothing and is not in existence.

8. Whatever appears before you in the form of this world, and all its fixed and moveable objects; as also all things of every shape and kind, is altogether evanescent and vanishes in time into nothing.

9. The continual wasting and partition of the particles of things, bespeak their unavoidable extinction at last, as the water exuding by drops from a pot, make it entirely empty in a short time.

10. Thus all things being perishable, and all of them being, but parts of Brahma, it is agreed (by Logicians), that Brahma is neither endless nor imperishable, nor even existent at this time (since by loss of parts by infinitesimal, the whole is lost \_in toto\_ at last).

11. This conceit (of a theist) likening the intoxication of wine, cannot over power our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

12. The phenomenals are of course all perishable, but not the other (the spirit), which is neither matter nor destructible, and this is conformable with the doctrines of the sástras, which mean no other.

13. Whether what is destroyed come to revive again or not, is utterly unknowable to us; all that we can say by our inferences, is that the renovations are very like the former ones.

14. That matter existed in the form of vacuum upon its dissolution, is not possible to believe (from the impossibility of plastic nature to be converted to a formless void). Again if there was the vacuum as before, then there could not be a total dissolution (if this was left undestroyed).

15. If the theory of the identity of creation and dissolution be maintained (owing to the existence of the world in the spirit of God); then the absence of causality and effect, supports our tenet of their being the one and the same thing.

16. Vacuity being conceivable by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum; if then there is anything else which is meant by dissolution, let us know what may it be otherwise.

17. Whoever believes that, the things which are destroyed, comes to restore again (as the Pratyabhijna vadis do); is either wrong to call them annihilated, or must own, that others are produced to supply their place.

18. Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits.
19. The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons. (So doth the divine spirit show its evolution and involution, as the proper times of creation and dissolution of the world).
20. That there is no difference in the substance of things (of different form and natures), is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also; therefore there is no dispute about it.
21. And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of sástras.
22. Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.
23. All these visible spheres, being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.
24. The sky also being undefined and time dwindling into a divisible duration; the winds also disappearing and fire blinding into the chaotic confusion.
25. Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing \_nil\_ and \_null\_ in the end.
26. There remains the pure entity of a conscious soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.
27. This one is unspeakable and undiscernible, imperceptible and inconceivable and without any appellation or attribute whatever; This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and non-entity.
28. It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nullity also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum (\_vyom\_-beom Hebrew, and the \_bom-bom\_ of sivaites when Siva is called vyom-Kesa).
29. It is only a notion in the conception of wise and beside which no one can conceive or know anything of it, whatever definition or description of it is given by others, is only a repetition of the words of the vedas.
30. It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be; it is not in the midst or end of any space or side, nor is it that we know or know altogether. (The Lord is unspeakable yet faintly seen in these his meanest works. Milton).
31. This <is> something too translucent for common apprehension, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.
32. I have left out the popular doctrines, which are avoided by the Srutis; and the expressions of the latter are displayed herein, like the playful waves in the limpid ocean.

296530 33. It is said there, that all beings are situated in their common  
296531 receptacle of the great Brahma; as the unprojected figures are exhibited  
296532 in relief, upon a massive stony pillar.  
296533

296534 34. Thus all beings are situated and yet unsituated in Brahma, who is  
296535 the soul of and not the same with all; and who is in and without all  
296536 existence (These contraries are according to the texts of different  
296537 Srutis, giving the discordant ideas of God in the spiritualistic and  
296538 materialistic points of view).  
296539

296540 35. Whatever be the nature of the universal soul, it is devoid of all  
296541 attributes; and in whatever manner it is viewed, it comes at last to  
296542 mean the self-same unity. (The different paths leading to the one and  
296543 same goal).  
296544

296545 36. It is all and the soul of all, and being devoid of attributes, it is  
296546 full of all attributes; and in this manner it is viewed by all.  
296547

296548 37. So long, O intelligent Ráma, as you do not feel the entire  
296549 suspension of all your objects (in the torpid state of your samádhi);  
296550 you cannot be said to have reached to the fullness of your knowledge, as  
296551 it is indicated by your doubts till then.  
296552

296553 38. The enlightened man who has come to (know) the unapparent great  
296554 glory of God, has the clear sightedness of his mind, and remains quiet  
296555 with viewing the inbeing of his being.  
296556

296557 39. His fallacies of I, thou and he, and his error of the world and the  
296558 three times (*viz.* the present, past, and future); are lost in his  
296559 sight of that great glory, as many a silver coin is merged in a lump of  
296560 gold.  
296561

296562 40. But as a gold coin, produces (yields) various kinds of coins  
296563 (different from itself); it is not in that manner that these worlds and  
296564 their contents, are produced as things of a different kind from the  
296565 nature of God.  
296566

296567 41. The detached soul looks always upon the different bodies, as  
296568 contained within itself; and remains in relation to this dualism of the  
296569 world, as the gold is related to the various kinds of jewels, which are  
296570 produced from it.  
296571

296572 42. It is inexpressible by the words, implying space and time or any  
296573 other thing; though it is the source and seat of them all; it  
296574 comprehends everything, though it is nothing of itself.  
296575

296576 43. All things are situated in Brahma, as the waves are contained in the  
296577 sea; and they are exhibited by him, like pictures drawn by the painter;  
296578 he is the substratum and substance of all, as the clay of the pots which  
296579 are made of it.  
296580

296581 44. All things are contained in it, as they are and are not there at the  
296582 sametime, and as neither distinct nor indistinct from the same; they  
296583 are ever of the same nature, and equally pure and quiet as their origin.  
296584

296585 45. The three worlds are contained in it, as the uncarved images are  
296586 concealed in a stone or wood; and as they are seen with gladness even  
296587 there, by the future sculptor or carver.  
296588

296589 46. The images come to be seen, when they are carved and appear manifest  
296590 on the stone pillar; otherwise the worlds remain in that soul, as the  
296591 unperturbed waves lie calmly in the bosom of the sea.  
296592

296593 47. The sight of the worlds appears to the Divine intellect, as divided  
296594 and distinct when they are yet undivided and indistinct before their  
296595 creation; they appear to be shining and moving there; when they are dark  
296596 and motionless on the outside.  
296597

296598 48. It is the combination of atoms, that composes these worlds; and

makes them shine so bright, when no particle has any light in it. (Dull matter is dark, and it is the light of God that makes it shine).

49. The sky, air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves; the Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

#### CHAPTER LIIII.

#### EXPLANATION OF NIRVĀNA-ANAESTHESIA.

Argument:—Ascertainment of the source of cause of the visible world.

Rāma said:—How there is sensibility in sensible beings, and there is durability in time; how vacuum is a perfect void, and how inertness abides in dull material substances:—

2. How does fluctuation reside in air, and what is the state of things in futuro, and those that absent at present; how doth motion reside in moving things, and how doth plasmic bodies receive their forms.

3. Whence is the difference of different things, and the infinity of infinite natures; how there is visibility in the visibles, (i.e. how the visibles appear to view), and how does the creation of created things come to take place:—

4. Tell me, O most eloquent Brahman, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.

5. Vasishtha replied:—That endless great vacuum, is known as the great and solid intellect itself; but this is not to be known any more, than as a tranquil and self-existent unity.

6. The Gods Brahma, Vishnu, and Siva and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.

7. There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance and error. (These being but counterparts of spirit and knowledge, are all mingled in Him).

8. The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtile ether itself is dense and solid, in comparison with the rarity of the other.

9. It is not proper to call it a nullity, when it is possessed of an intellectual body; nor can it with propriety styled as an existent being, when it is altogether calm and quiet (and nothing imaginable).

10. The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment. (Its flash is quicker than that of a lightning and the flight of imagination).

11. The yogi who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.

12. The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the pulsation of that spirit in himself, as he perceives the fluctuation of his mind within him.
13. That which is the spring of creation, as the sprout is the source of all vegetable productions; the very same is the form of the Lord (That he is the vegetative seed or germ of the arbour of the world. \_Sansára Briksa Brijánkura\_).
14. He is the cause of the world, which is seen to exist in Him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes (All which is the act of his illusion).
15. These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world (in its natural form), nor a duality co-existent with the spiritual unity.
16. That which has no cause, can have no possible existence; the eternal ideas of God cannot be otherwise than mere ideal shapes.
17. The vacuum which has no beginning nor end, is yet no cause of the world; because Brahma is formless, but the vacuous sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahma.
18. Therefore he is that, in which the form of the world appears to exist; hence the lord himself appears as that which is situated in the vacuity of his intellect.
19. The world being of the nature of the intellectual Brahma, is of the same intellectual kind with him; though our error shows it otherwise (\_i.e.\_ in a material and visible form. All is one with the unborn and ever tranquil One, in whom all dualities blend in unity).
20. This whole world springs from that whole intellect, and subsists in its entirety in that entire One; the completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause. (Nothing imperfect proceeds from the perfect one).
21. Knowing that One as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the ample sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the \_nirvána\_ of sages.

#### CHAPTER LIV.

##### ESTABLISHMENT OF THE UNDIVIDED INDIVIDUALITY OF GOD.

Argument:—Ascertainment of the unity of God.

Vasishtha continued:—The world is a clear vacuum, subsisting in the entity of the vacuous Brahma; it is as the visible sky in the empty sky, and means the manifestation of Brahma.

2. The words I and thou are expressive of the same Brahma, seated in his undivided individuality; so are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

3. The earth with its hills and protuberant bodies upon it, resembles the tumour on the body of Brahma; and the whole world, remains as dumb

296737 as a block in the person of Brahma.

296738  
296739 4. He views the visibles, as he is no viewer of them; and he is the  
296740 maker of all, without making anything; because they naturally subsist  
296741 with their several natures in the Supreme spirit.

296742  
296743 5. This knowledge of the subsistence of all nature in the essence of  
296744 God, precludes our knowledge of the positive existence of everything  
296745 besides; and our ideas of all entity and vacuity and of action and  
296746 passion, vanish into nothing. (Since the One is all in all).

296747  
296748 6. The one solid essence of the everlasting One, is diffused through all  
296749 every where, as the solidity of a stone stretches throughout its parts;  
296750 and all varieties blending into unity, are ever alike to him.

296751  
296752 7. Life and death, truth and untruth, and all good and evil, are equally  
296753 indifferent in that vacuous spirit, as the endless billows continually  
296754 rising and falling in the waters of the deep.

296755  
296756 8. The selfsame Brahma becomes divided, into the viewer and the view  
296757 (i.e. into the subjective and the objective); the one being the  
296758 intellect or the supreme, and the other the living soul (the former  
296759 being the viewer of the latter). This division is known in the dreaming  
296760 and waking states of the living or animal soul; when the same is both  
296761 the subject as well the object in either state. (i.e. The sleeping soul  
296762 dreams the living state as its object, and the living soul believes the  
296763 other as object of its dream).

296764  
296765 9. In this manner the form of the world, being exhibited as a vision in  
296766 a dream, in the sphere of the divine intellect; is manifest therein as  
296767 the counterpart or representation of Brahma himself, from the beginning.  
296768 (This is the doctrine of the eternal ideas, being co-existent with the  
296769 essence of the eternal One).

296770  
296771 10. Therefore know this world and all things in it, to be exactly of  
296772 that spiritual form, in which they are exhibited in the divine spirit;  
296773 nor is there any variation in their spirituality (to materiality) owing  
296774 to their appearance in various forms, as there is no change in the  
296775 substance of the moon, owing to her several phases.

296776  
296777 11. All these worlds reside and rove amidst the quiet spirit of God, in  
296778 the same manner, as the waters remain and roll in waves in the midst of  
296779 the calm bosom of the ocean.

296780  
296781 12. Whatever is manifest, is manifested as the work, and that which is  
296782 not apparent is the hidden cause of them; and there is no difference in  
296783 them, in as much as they are both situated in that spirit, as their  
296784 common centre; just as a traveller ever going forward, yet never moving  
296785 from the centre of the earth. (The cause and effect both concentrate in  
296786 the Lord, and there is no particle that goes out of that centre).

296787  
296788 13. Hence the prime cause of creation is as nil, as the horn of a hare  
296789 (which is a nullity in nature); search for it as much as you can, and  
296790 you will find nothing (save an ectype of the eternal One).

296791  
296792 14. Whatever appears anywhere without its <cause>, must be a fallacy of  
296793 vision and mind; and who can account for the truth of an error which is  
296794 untrue itself. (Falsehood is no truth).

296795  
296796 15. How and what effect can come to existence without its cause, and  
296797 what is it but an error of the brain, for a childless man to say he sees  
296798 his son.

296799  
296800 16. Whatever comes to appearance without its cause, is all owing to the  
296801 nature of our imagination of the same; which shows the objects of our  
296802 desire in all their various forms to our view, as our fancy paints the  
296803 fairy lands in our minds.

296804  
296805 17. As a traveller passing from one country to another, finds his body

(himself) to stand at the midspot (from his knowledge of the rotundity of the earth); so nothing departs from its nature, but turns about that centre like.

18. The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.

19. Rāma rejoined:—We know well that the future banian tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?

20. Vasishtha replied:—The seed in its material form, contains the formless big tree in its undeveloped bosom; which developes afterwards to a gigantic size, by aid of the auxiliary causalities (of heat, rain &c.). (But God is formless spirit and cannot contain the material world in it, nor has it the need of other helping causes to produce the world).

21. The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world. (Nothing exists in nothing).

22. The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist or subsist in it.

23. So the reality of a causal (productive) seed, being altogether untrue; there is no possibility of the existence of a real (substantial) world, nor can you say how, whence, by whom and when it came into being.

24. It is improper to say that the world consisted in a minute particle in the divine spirit, and quite absurd to maintain that it remained in an eternal atom (according to the atomic theory); for how is it possible that a body as big as a mountain could be contained in a minim as small as a mustard seed? It is therefore a false theory of the ignorant.

25. Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same; but how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?

26. It is therefore that prime and transcendent principle (of the divine spirit), which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.

27. The world is situated in its intellectual form, in the vacuity of the Intellect; it is the human heart which portrays it, in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.

28. It appears in the mind as empty air, and fluctuates there with the oscillation of the wind; there is nothing of its substantiality in the mind, nor even an idea of its creation (or being a created thing), as the word \_sarga\_ is meant to express.

29. As there is vacuity in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.

30. The world is a reflexion of Brahma, and as such, it is Brahma himself, and not a solid and extended thing; it is without its beginning or end and quiet in its nature, and never rises nor sets of itself. (i.e. It is inherent in the divinity, and is neither involved in nor evolved from it).



- 296875  
296876 31. As a wise man going from one country to another, finds his body to  
296877 be ever situated in the midst of this globe; so the universe with all  
296878 its remotest worlds, is situated in the vacuity of the divine spirit.  
296879  
296880 32. As fluctuation is innate in the air, and fluidity is inherent in  
296881 water, and vacuity is essential to vacuum; so is this world intrinsic in  
296882 the divine soul, without anything concomitant with it.  
296883  
296884 33. The vacuous phantom of the world, is in the vacuum of divine  
296885 consciousness or intellect; and being thus situated in the Supreme soul,  
296886 it has no rising nor setting as that of the sun. Therefore knowing all  
296887 these to be included in that vacuum, and there is nothing visible beside  
296888 the same, cease from viewing the phantoms of imagination, and be as the  
296889 very vacuity yourself.  
296890  
296891  
296892  
296893  
296894  
296895  
296896  
296897  
296898  
296899

## CHAPTER LV

### THE SPIRITUAL SENSE OF THE WORLD.

296900 Argument:—The ignorance of self shows the world, but the  
296901 knowledge of self disperses it to nothing.  
296902  
296903

296904 Vasishtha continued:—It is the thought and its absence, that produce the  
296905 gross and subtile ideas of the world; which in reality was never created  
296906 in the beginning for want of a creator of it (\_i.e.\_ The identity of the  
296907 world with Brahma himself, precludes the supposition of its creation).  
296908

296909 2. The essence of the intellect being of an incorporeal nature, cannot  
296910 be the cause of a corporeal thing. The soul cannot produce an embodied  
296911 being, as the seed brings forth the plants on earth.  
296912

296913 3. It is the nature of man to think of things, by his own nature, and  
296914 hence the intelligent of mankind view the world in an intellectual  
296915 light, while the ignorant take in a gross material sense. The  
296916 intellect being capable of conceiving everything in itself (whether the  
296917 concrete or discrete).  
296918

296919 4. The etherial soul relishes things according to its taste, and the  
296920 intellect entertains the idea of whatever it thinks upon; the ignorant  
296921 soul begets the idea of creation, as a giddy man sees many shapes in his  
296922 intoxication.  
296923

296924 5. Whenever the shape of a thing, which is neither produced nor  
296925 existent, presents itself to our sight; it is to be known as a picture  
296926 of the ideal figure, which lies quietly in the divine mind.  
296927

296928 6. The vacuous Intellect dwelling in the vacuity of the intellect, as  
296929 fluidity resides in water; shows itself in the form of the world, as the  
296930 fluid water displays itself in the form of waves upon its surface. So  
296931 the world is the self-same Brahma, as the wave is the very water. (But  
296932 the world is intellectual display and not material as the wave).  
296933

296934 7. The worlds shining in the empty air, are as the clear visions of  
296935 things in a dream, or like the false appearances appearing to a  
296936 dim-sighted man in the open sky.  
296937

296938 8. The mirror of the intellect perceives the pageant of the world, in  
296939 the same manner, as the mind sees the sights of things in dream. Hence  
296940 what is termed the world, is but void and vacuity. (A something of  
296941 nothing).  
296942

296943 9. The dormant Intellect (or the sleeping soul of God), is said to be

296944 awakened in its first acts of creation; and then follows the inaction of  
296945 the intellect, which is the sleep and night of the soul. (And so it is  
296946 with all beings, the time of their action being their waking, and that  
296947 of rest their sleep).

296948  
296949 10. As a river continues to run in the same course, in which its current  
296950 first began to flow; so the whole creation moves in the same unvaried  
296951 course as at first, like the continuous current and rippling waves of  
296952 rivers.

296953  
296954 11. As the waves of river are concomitant with the course of its waters,  
296955 so the source of creation lying in the vacuous seed of the airy  
296956 Intellect, gives rise to its incessant course, along with its ceaseless  
296957 train of thoughts.

296958  
296959 12. The destruction of a man in his death, is no more than the felicity  
296960 of his repose in sleep; so the resurrection of his soul (in a renovated  
296961 body) in this world, is likewise a renewal of his felicity. (Hence there  
296962 is neither pain nor fear, either in living or dying but both is bliss).

296963  
296964 13. If there is any fear for or pain in sin, it is equally so both in  
296965 this life as well as in the next; therefore the life and death of the  
296966 righteous are equally as blissful (as they are painful to the  
296967 unrighteous).

296968  
296969 14. Those who look on and hail their life and death, with equal  
296970 indifference; are men that have an unbroken tranquility of their minds,  
296971 and are known as the cold-hearted (or meek stoical and platonic).

296972  
296973 15. As the conscience becomes clear and bright, after the dross of its  
296974 consciousness (of the subjective and objective), is cleansed and wiped  
296975 from it; so shines the pure soul which they term the liberated and free  
296976 (\_mukta\_).

296977  
296978 16. It is upon the utter absence of our consciousness, that there ensues  
296979 a total disappearance of our knowledge of the phenomenals also; and then  
296980 our intellect rises without a vestige of the intelligibles in it, as  
296981 also without its intelligence of the existence of the world. (This state  
296982 of the mind constitutes likewise its liberation or \_mukti\_).

296983  
296984 17. He that knows God, becomes unified with the divine nature, which is  
296985 neither thinkable nor of the nature of the thinking principle or  
296986 intellect, or any which is thought of by the intellect; and being so  
296987 absorbed in meditation, remains quite indifferent to all worldly  
296988 pursuits.

296989  
296990 18. The world is a reflexion of the mirror of the intellect, and as it  
296991 is exhibited in the transparent vacuity of the divine spirit, it is in  
296992 vain to talk of its bondage or liberty.

296993  
296994 19. It is the oscillation of the airy intellect, and an act of its  
296995 imagination, which produces this imaginary world; it is entirely of the  
296996 nature of the airy spirit whence it has its rise, and never of the form  
296997 of the earth or anything else as it appears to be.

296998  
296999 20. There is no space or time, nor any action or substance here, except  
297000 an only entity, which is neither a nothing nor any thing that we know  
297001 of.

297002  
297003 21. It is only a spiritual substance, appearing as a thick mist to our  
297004 sight; it is neither a void nor a substantiality either: but something  
297005 purer and more pellucid, than the transparent vacuum about us.

297006  
297007 22. It is formless with its apparent form, and an unreality with its  
297008 seeming reality; it is entirely a pure intellectual entity, and  
297009 appearing as manifest to sight, as an aerial castle in a dream.

297010  
297011 23. It is termed the \_nirvána\_-extinction of a man, when his view of  
297012 this outstretched gross and impure world, becomes extinct in its pure

spiritual form in the vacuity of his mind. The vast and extensive world presenting all its endless varieties to view, has no diversity in it in reality; but forms an infinite unity, like the vacuous space of the sky, and the fluidity of waters of the one universal ocean on the globe.

## CHAPTER LVI.

### STORY OF THE GREAT STONE, AND VASISHTHA'S MEDITATION.

Argument:—Here the story of the stone is given, in elucidation of the truth that Intellect is all in all.

Vasishtha added:—It being proved before, that the Intellect is always and every where, and in every manner the all in all; it becomes evident, that it remains like the vacuous and translucent air in everything in the whole universe.

2. Wherever there is the Intellect, there is also the creation (inseparable from it); the Intellect residing alike both in the void as well as in the plenum, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

3. As all created things (whether the moving or unmoving), appear in their visionary forms in our dream; so it is the vacuous Intellect alone, which appears in the various forms of existence in our waking dreams also.

4. Attend now, Ráma, to my narration of the stone, which be as pleasant to taste, as a remedial of ignorance. In this I will relate what I have seen and actually done myself.

5. Being anxious to know the knowable One, I was fully resolved in my mind, to leave this world and all its erroneous usages.

6. I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

7. I then pondered in my mind, of betaking myself to some seat or shrine of the Gods; and there sitting in quiet, continue to survey the changing and transitory states of worldly things.

8. I find all things, said I, to be quite insipid to my taste, though they seem to be pleasant for a while; I never see any one in any place, who is ever happy or content with his own state.

9. All things breed but care and sorrow, with the acutest pangs of remorse and regret; and all these phenomenals produce but evil, from their appearance of good to the beholder of them. (Thus the goodly bright aspects of the sun and moon, are attended with sunstroke and lunacy to their observer).

10. What is all this that comes to our view, who is their viewer and what am I that look upon these visibles (\_i.e.\_ what is this objective sight, and what is this subjective self). All this is the quiet and unborn spirit, which flashes forth in the vacuous sky with the light of its own intellect.

11. With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demi-gods, and to the siddhas and other beings.

12. Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.
13. Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense.
14. I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the concourse of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.
15. The hills are crowded with hosts of elephants, and the dales are filled with hordes of savage peoples, the countries are full of heinous men, more baneful than the poison of venomous serpents.
16. The seas are full of men (on board the vessels), and are filled with horrible beasts in their depth; and the cities are disturbed with the din of business, and the broil of the citizens.
17. The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.
18. The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.
19. I cannot resort to the banks of rivers, where the mute finny tribe dwell like the silent munis in their grottos, and gently shake the water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the hoarse uproar or roaring whirlwind.
20. I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain cataracts, where the air resounds with the stunning noise of incessant waterfalls.
21. Then I thought of setting myself in some sequestered corner, of the remote region of the sky; where I might remain absorbed in my holy meditation without any disturbance.
22. In this corner, I thought of making a cell in my imagination, and keeping myself quite pent up in its close cavity, by an entire relinquishment of all my worldly desires.
23. With these reflexions, I mounted high in the blue vault of the sky; and found the ample space in its womb to know no bounds (and was identic with Infinity itself).
24. Here I saw the siddhas (perfected spirits) roving in one place, and the roaring clouds rolling in another; in one side I beheld the vidyadhara or accomplished spirits, and the excelled yakskas on another. (Heaven is the abode of perfected souls of all people at large).
25. In one spot I saw an aerial city, and the region of the jarring winds in another; I beheld the raining clouds on one side, and raging yoginis or furies in another.
26. There was the city of the Daityas or demons, hanging in the air on one side; and the place of the Gandarvas appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.
27. Some where the sky was brushed over by flights of birds, and great

297151 gales were raging in another part; somewhere there appeared portents in  
297152 the sky, and elsewhere there were canopies of clouds formed in the  
297153 heavens.

297154  
297155 28. One part of heaven was studded with cities, peopled by strange kinds  
297156 of beings; the car of the sun was gliding on one side, and the wheel of  
297157 the lunar disk was sliding in another.

297158  
297159 29. One region of the sky was burning under the torrid sun, and another  
297160 part was cooled by the cooling moon-beams; one part was intolerable to  
297161 little animals and another was inaccessible owing to its intense heat.

297162  
297163 30. One place was full of dancing demons, and another with flocks of  
297164 flying garuda eagles; one region was deluged by diluvian rains, and  
297165 another was infested by tempestuous winds.

297166  
297167 31. Leaving these plenary parts behind, I passed onward far and further;  
297168 when I reached to a region entirely desolate, and devoid of everything  
297169 (\_i.e.\_ the increate vacuity).

297170  
297171 32. Here the air was mild, and no being was to be seen even in a dream;  
297172 there was no omen of good, nor anything portentous of evils, nor any  
297173 sight or sign of world.

297174  
297175 33. I figured to myself in this place, a solitary cell with some space  
297176 in it; and it was without any passage for egress, and was as goodly as  
297177 the unblown bed of a lotus.

297178  
297179 34. It was not perforated by worms, but was as handsome as the bright  
297180 disk of the full-moon; and as lovely as the comely features of the lily  
297181 and lotus, jasmine and \_mandara\_ flowers.

297182  
297183 35. This abode of my imagination, was inaccessible to all other beings  
297184 but to myself; and I sat there alone with only my thoughts and creations  
297185 of my imagination by myself.

297186  
297187 36. I remained quite silent and calm in my mind, in my posture of  
297188 \_Padmāsana\_ (or yoga meditation); and then rose from my seat at the  
297189 expiration of a hundred years, after my acquirement of spiritual  
297190 knowledge.

297191  
297192 37. I sat in unwavering meditation, and was absorbed in a fit of  
297193 hypnotism; I remained as quiet as the calm stillness of the air, and as  
297194 immovable as a statue carved in relief upon the face of the sky.

297195  
297196 38. At last I found out in my mind, what it had been long searching  
297197 after in earnest; and at last the breath of my expectation returned into  
297198 my nostrils. (Parting breath of longing returns with the longed for  
297199 object).

297200  
297201 39. The seed of knowledge which I had sown in the field of my mind, came  
297202 to sprout forth of itself from the midst of it, after the lapse of a  
297203 whole century.

297204  
297205 40. My life or living soul, is now awakened to its intuitive knowledge  
297206 (of truth); as a tree left withered by the dewy season, becomes  
297207 revived by the moisture of the renovating spring.

297208  
297209 41. The hundred years which I passed in my meditation here, glided away  
297210 as quickly as a single moment before me; because a long period of time  
297211 appears a very short space, to one who is intensively intent upon a  
297212 single object. (Whereas the succession of thoughts be an unchanging  
297213 duration of the same moment to him who is fixed in his mind).

297214  
297215 42. Now my outward senses had their expansion, from their contracted  
297216 state (in my meditative mind); just as the withered arbors expand  
297217 themselves into flowers and foliage, by the enlivening influence of the  
297218 vernal season.

297219

43. Then the vital airs filled the organs of my body, and restored my consciousness of their sensations; soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds shake the sturdy oaks.

## CHAPTER LVII.

### ON THE KNOWLEDGE OF THE KNOWN AND UNKNOWN.

Argument:—Difference of Egoism in wise and in common people, and Disappearance of visibles.

Ráma rejoined:—Tell me, O most sapient sage, how it is possible for the demon of ego to take hold of you, that are extinct in the deity, and dissipate my doubts there.

2. Vasishtha replied:—It is impossible, O Ráma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to subsist without its container.

3. But there is a difference of this which you must know, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of and attention to the \_srutis\_.

4. It is the infantine ignorance which raises up this idol of egoism, though it is found to exist no where; just as little children make dolls and images of gods and men, that have no existence at all.

5. This ignorance also (which is the cause of egoism), is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp. (Ignorance and darkness are but negative terms).

6. Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason. (Hence the disappearance of ignorance causes our egoism to disappear also).

7. Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night (When nothing is to be seen).

8. Granting the existence of creation, we have no trace of ignorance any where in it (since creation is the production of omniscience, there is no nescience in any part of) the existence of two moons in the sky.

9. Creation having no other cause (but God himself), we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air (which God hath made void, barren, and bare). (God hath planted the tree of knowledge in the garden of Eden, but no tree of ignorance did He set any where).

10. When creation began and was begotten in the beginning, in its pure and subtile form in the womb of absolute vacuum (or the mind of God); how is it possible for the material bodies of earth and water to proceed (from the immaterial spirit) without a material cause?

11. The Lord is beyond (the conception of) the mind, and (the perception of) the six senses, and is yet the source of the mind and senses; but how could that formless and incorporeal being, be the cause of material and corporeal things?

12. The germ is the effect (or product), germinating from its causal

source—the seed; but how and where can you expect to see the sprout springing without the productive seed?

13. No effect can ever result, without its formal cause or main-spring; say who has ever seen or found a tree to spring from and grow in empty air. (*Nihil ex nihilo fit, et nihil in nihilum reverté posse*).

14. It is imagination alone that paints these prospects in the mind, just as the fume of fancy shows you the sight of trees in the empty air; so it is the phrensy of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

15. So, the universe as it appeared at its first creation, in the vacuity of the divine intellect; was all a congeries of worlds swimming in empty air (in their hollow ideal shapes).

16. (But the universe is not altogether a void and nihility). It is the same as it shines itself in the spacious intellect of the supreme soul (or spirit); it is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the self-same divinity.

17. The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state. (So this world is but a dream).

18. It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void (of divine mind).

19. There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

20. There is no creation here, nor these orbs of earth and others; it is all calm and quiet with but One Brahma seated in his immensity.

21. This Brahma is omnipotent and as He manifests himself in any manner, He instantly becomes as such without forsaking his purely transparent form.

22. As our intellect shows itself, in the form of visionary cities in our dream; so doth the divine intellect exhibit itself, in the forms of all these worlds, at the commencement of their creation.

23. It is in the transparent and transcendent vacuum of the Intellect, that the vacuous intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself. (There is a large note explanatory of this passage).

24. The whole creation consists in the clear vacuity of the intellect, and is of the nature of the spirit situated in the spirit of God. (The world exists in its spiritual form in the ample space of the divine spirit).

25. The whole creation being but the diffusion of the selfsame spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasiveness of the Supreme spirit.

26. Everything have I told you all about the desineness of your egoism, and one knowing the unreality of his egoisticism, gets rid of his false belief, as a boy is freed from his fear of a ghost.

27. In this manner, no sooner was I fully convinced of the futility of

egoism, than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by disloading its watery burden.

28. As our knowledge of the inefficacy of a flaming fire in painting, removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to efface the impressions of the subjective and objective from our minds.

29. Thus when I was delivered from my egoism, and set to the tranquility of my passions; I then found myself seated in an unatmospheric firmament (which was free from cloud and rain); and in an uncreated creation (\_i.e.\_ in the everlasting vacuity or eternal sunshine of heaven).

30. I am none of egoism, nor is it anything to me; having got rid of it, I have become one with clear intellectual vacuum.

31. In this respect, all intelligent men are of the same opinion with myself; as it is well known to them that our notion of egoism is as false, as the fallacy of fire represented in a painting.

32. Being certain of the unreality of yourself and of others, and of the nihility of everything beside; conduct yourself in all your dealings with indifference, and remain as mute as a stone.

33. Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but One Intellectual essence from beginning to end, and that there nothing to be seen except the One-deity, who composes the whole plenum.

#### CHAPTER LVIII.

##### PROVING THE CREATION AS DIVINE ATTRIBUTE.

Argument:—The Eternity and infinity of creation, elucidated in the story of the block of stone.

Ráma said:—O venerable sir, what an extensive, noble, grand and clear prospect have you exposed to my sight; (by showing the infinite of time and place to be composed of the essence of the supreme deity).

2. I find also by my percipience, that the entity of the One and sole Ens, fills the whole space at all times and places; and that it is the essence which shows itself alike in every manner and form always and every where forever and evermore.

3. I have yet some scruples sir, rankling in my breast, and hope you will please to remove them, by explaining unto me the meaning of your story of the stone (you mentioned before).

4. Vasishtha replied:—Ráma, I will relate to you the story of the stone, in order to stablish that this whole or the plenum, is existent in all times and in all places (with the Divine essence).

5. I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone (as the thoughts of all things, are comprised in the density of the Divine Intellect).

6. I will also show to you in this story, how the grand material world (which is as compact as a stone, is contained in its immaterial or airy



ideal state, in the vast vacuity of the divine mind).

7. You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the bosom of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.

8. Ráma rejoined:—If you say, O sage, that all vegetables and living beings are full with the productions of their respective kinds, then why is it that we do not perceive the numerous productions, which abound in the empty air?

9. Vasishtha replied:—I have already told you Ráma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and subsisting in the inane vacuum only.

10. In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present; all this that appears as visible to us is no other than Brahma Himself, and subsisting in his Brahmic or plenary immensity or fullness. (So the sruti: The Lord is full in the fulness of his creation &c.).

11. There is no room for an atom of earth, to find its place in the fulness of the divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahma, who is of the form of pure vacuum.

12. There is no room even for a spark of fire, to have its place in the intellectual creation of God which admits of no gap or pore in it; nor do these worlds exist in any part of Brahma, who is entirely a pure vacuity.

13. There is no possibility also for a breath of air, to subsist in the imporous fulness of the intellectual creation of God; nor doth any of these (earthly, luminous or aerial) worlds, exist in the purely vacuous Intellect of Brahma.

14. There is not even a jot of the visible vacuity, that finds a place in the intensity of the ideal creation in the divine mind; nor is it possible for any of these visible worlds, to subsist in the compact vacuum of the deity.

15. The five great elementary bodies, have no room in the consolidated creation of God, which subsists in its vacuous form in the vacuity of the Divine Intellect.

16. There is nothing created any where, but it is the vacuum and in the vacuity of the great spirit of God.

17. There is no atom of the great spirit of God, which is not full of creations or created things; nor is there any creation or created thing, but is the void and in the vacancy of the Divine spirit.

18. There is no particle of Brahma, distributed in the creation: because the Lord is spirit, and always full in Himself. (The Divine soul, admits no materiality nor divisibility in its nature).

19. The creation is the supreme Brahma, and the Lord is the creation itself; there is not the slightest tint of dualism in them, as there is no duality of fire and its heat.

20. It is improper to say that this is creation and the other is Brahma, and to think them as different from one another; just as it is wrong to consider a dáru and dárya (a tree and tearable) as two things, from the difference in the sounds of the words (of the same meaning). (So Brahma immensity and srishti—creation are synonymous terms differing in sound).

297496 21. There exists no difference of them, when their duality disappears  
297497 into unity; and when we can not have any idea of their difference,  
297498 unless we support the gross dualistic theory (which is absurd).  
297499  
297500 22. We know all this as one clear and transparent space, which is  
297501 without its beginning and end, and quite indestructible and tranquil in  
297502 its nature; and knowing this all wise men remain as mute as a piece of  
297503 solid stone, even when they are employed in business.  
297504  
297505 23. Look at this whole creation as whether extinct in the Deity, and  
297506 view the visible world as a vast void only; look upon your egoism and  
297507 tuism as mere fallacies, and behold the Gods and demigods and the hills  
297508 and everything else as the visionary appearances in our dream, which  
297509 spread their nil of delusion over the minds of men (even in their waking  
297510 state).  
297511  
297512  
297513  
297514

## 297515 CHAPTER LIX.

### 297516 DESCRIPTION OF THE NET WORK OF THE WORLD.

297517  
297518  
297519  
297520  
297521 Argument:—Vasishtha's hearing a faint sound after his hybernation  
297522 and his coming to the sight of endless worlds afterwards.  
297523  
297524

297525 Rāma rejoined:—Relate to me, O sage, of your acts of a whole century,  
297526 after you had risen from your trance, in the cell of your aerial abode.  
297527

297528 2. Vasishtha replied:—After I had awakened from my trance, I heard a  
297529 soft and sweet sound, which <was> slow but distinctly audible, and was  
297530 clearly intelligible both in sound and sense.  
297531

297532 3. It was as soft and sweet, as if it proceeded from female voice; and  
297533 musical to the ear; and as it was neither loud nor harsh owing to its  
297534 effeminacy, I kept to watch whence the words were heard.  
297535

297536 4. It was as sweet as the humming of the bees, and as pleasing as the  
297537 tune of wired instruments; it was neither the chime of crying nor the  
297538 rumble of reading, but as the buzzing of black bees, known to men as the  
297539 \_visa-koshi\_ strain in vocal music.  
297540

297541 5. Hearing this strain for a long time, and seeking in vain whence it  
297542 came, I thought within myself: "It is a wonder that I hear the sound,  
297543 without knowing its author, and from which of the ten sides of heaven it  
297544 proceeds."  
297545

297546 6. This part of the heavens, said I, is the path of the siddhas (or  
297547 spirits of sanctified saints), and on the other side I see an endless  
297548 vacuity; I passed over millions of miles that way, and then I sat there  
297549 awhile and pondered in my mind.  
297550

297551 7. How could such feminine voice, proceed from such a remote and  
297552 solitary quarter; where I see no vocalist with all my diligent search.  
297553

297554 8. I see the infinite space of the clear and inane sky lying before me,  
297555 where I find no visible being appearing to my sight notwithstanding all  
297556 my diligent search.  
297557

297558 9. As I was thinking in this manner, and looking repeatedly on all  
297559 sides, without seeing the maker of the sonant sound; I thought on a plan  
297560 in the following manner.  
297561

297562 10. That I must transform myself to air, and be one with the inane  
297563 vacuum; and then make some sound in the empty air, which is the  
297564 receptacle of sound. (The air is said to be the vehicle and medium of

297565 sound, which is called the property of air).

297566  
297567 11. I thought on leaving my body in its posture of meditation, as I was  
297568 sitting before; and with the vacuous body of my intellect, mix with the  
297569 inane vacuum, as a drop of water mixes with water.

297570  
297571 12. Thinking so, I was about to forsake my material frame, by sitting in  
297572 my posture of Padmāsana, and betaking myself to my samādhi or  
297573 intense meditation, and shut my eyes closely against all external  
297574 sights.

297575  
297576 13. Having then given up my sensations of all external objects of sense,  
297577 I became as void as my intellectual vacuum, preserving only the feeling  
297578 of my consciousness in myself.

297579  
297580 14. By degrees I lost my consciousness also, I became a thinking  
297581 principle only; and then I remained in my intellectual sphere as a  
297582 mirror of the world (i.e. to reflect the reflexions of all worldly  
297583 things in their abstracted light).

297584  
297585 15. Then with that vacuous nature of mine, I became one with the  
297586 universal vacuum; and melted away as a drop of water with the common  
297587 water, and mixed as an odour in the universal receptacle of empty air.

297588  
297589 16. Being assimilated to the great vacuum, which is omnipresent and  
297590 pervades over the infinite space; I became like the endless void, the  
297591 reservoir and support of all, although I was formless and supportless  
297592 myself.

297593  
297594 17. In my formless (of endless space), I began to look into myriads of  
297595 worlds and mundane eggs, that lay countless in my infinite and  
297596 unconscious bosom.

297597  
297598 18. These worlds were apart from, and unseen by and unknown to one  
297599 another; and appeared with all their motions and manners, as mere spaces  
297600 to each other (i.e. they are at such great distance that they could  
297601 not be seen all at once).

297602  
297603 19. As visions in a dream appearing thickly to a dreaming man, and as  
297604 nothing to the sleeping person; so the empty space abounds with worlds  
297605 to their observers, and as quite vacant to the unobservant spiritualist.

297606  
297607 20. Here many things are born, to grow and decay and die away at last;  
297608 and what is present is reckoned with the past, and what was in the womb  
297609 of futurity, comes to existence in numbers.

297610  
297611 21. Many magic scenes and many aerial castles and buildings, together  
297612 with many a kingdom and palace, are built in this empty air, by the  
297613 imaginations of men.

297614  
297615 22. Here there were to be seen many edifices with several apartments  
297616 counting from unit to the digit (and these are the various systems of  
297617 philosophy, with one and many more number, of their respective  
297618 categories).

297619  
297620 23. There were some structures, constructed with ten or sixteen  
297621 apartments; and others which had dozens and three dozens of doors,  
297622 attached to them. (The predicaments of the Nyāya and Jaina systems of  
297623 philosophy. But Buddhism or Jain Atheism is called Nirāvarana, having  
297624 no category but vacuity).

297625  
297626 24. The whole ethereal space is full of the five primary elements, which  
297627 compose elementary bodies of single or double and triple natures.

297628  
297629 25. Some of these bodies are composed of quadruple, quintuple and  
297630 hextuple elements, and others of seven different elementary principles  
297631 called seven fold great elements—Sapta-mahā-bhutas. (They are the five  
297632 subtile elements of earth, water, fire, air and vacuum, and the two  
297633 principles of time and space, all which subsist in vacuity).

26. So there are many super-natural natures, which are beyond the power of your conception (as the Gods, demons and other etherial beings), and so there are spaces of everlasting darkness, without the light of the sun and moon.
27. Some parts of the void were devoid of creation, and others were occupied by Brahmá the creator—their master, some parts were under the dominion of the patriarchs or lords of creatures, and under influence of various customs.
28. Some parts were under the control of the vedas, and others were ungoverned by regulations of sástras; some parts were full of insects and worms, and others were peopled by gods and other living beings.
29. In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only (without knowing their reasons).
30. Some parts were filled with water, and others were the regions of storms; some bodies were fixed in the remote sky, and others were roving and revolving in it continually.
31. The growing trees were blossoming in some parts, and others were fructifying and ripening at others. There were the grazing animals moving pronely in some place, and others were teeming with living beings.
32. The Lord alone is the whole creation, and He only is the totality of mankind; He is the whole multitude of demons, and He too is the whole shoal of worms every where.
33. He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of vacuity, like the coatings of the plantain tree.
34. Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.
35. There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.
36. All men are of different sástras, faiths and persuasions from one another, and these are of endless varieties; they are as different in their habits and customs, as they are separated from each other in their habitations and localities.
37. So there are worlds above worlds, and the spheres of the spirits over one another; so there are a great many big elemental bodies, like the hills and mountains that come to our sight.
38. It will be impossible for understandings like yours, to comprehend the incoherent (unusual) things, which are spoken by men like ourselves (\_i.e.\_ inspired sages, who talk of wonders beyond the common comprehension).
39. We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of sun of our intellect. (Here the author speaks of the lights of the sun, intellect and spirit).
40. Some are born to remain just as they are, and become of no use to any one at all; and others become some what like themselves as the leaves of forest trees.
41. Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at others they differ in their

shapes and nature (it is difficult to make out the meaning of these passages, not given in the gloss).

42. Hence there are various results of the great tree of spirituality, among which some are of the same kinds and others, of different sorts.

43. Some of these are of short duration, and others endure for longer periods; there are some of temporary existence, and others endure for ever.

44. Some have no determinate time (for want of the sun and moon), to regulate its course; and others are spontaneous in their growth and continuance.

45. The different regions of the sky, which lie in the concavity of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.

46. These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the chain of dreams in our sleep.

47. It is from our erroneous notions, and the false idea of a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.

48. Like the appearance of water in the mirage, and the sight of two moons in the sky; do these unreal phenomena present themselves to our view, although they are altogether false.

49. It is the imaginative power of the Intellect, which create these images as clouds in the empty air; they are raised high by the wind of our desire, and roll about with our exertions and pursuits.

50. We see the gods, demigods and men, flying about like flies and gnats about a fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.

51. It is only from the naturally creative imagination of the Intellect, likening the sportive disposition of boys, that the toys of fairy shapes are shown in the empty air.

52. The false impressions of I, thou, he and this, are as firmly affixed in the mind, as the clay dolls of boys are hardened in the sunlight and heat.

53. It is the playful and ever active destiny, that works all these changes in nature; as the genial vernal season, fructifies the forest with its moisture.

54. Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a perfect void. They have sprung of themselves in the vacuity of the Intellect.

55. They all exist in their intellectual form, though they appear to be manifest as otherwise; the perceptibles are all imperceptible, and the existent is altogether inexistent.

56. The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.

57. The heaven and earth, and the infernal regions, and the whole host of our friends and foes, are all nullities in their true sense though they seem to be very busy in appearance.

58. All things are as inelastic fluid, as the fluidity of the sea waters; they are as fragile as the waves of the sea in their inside,

though they appear as solid substances on the outside.

59. They are the reflexions of the supreme soul, as the day light is that of the sun; they all proceed from and melt away into the vacuous air as the gusts of winds.

60. The egoistic understanding, is the tree bearing the foliage of our thoughts.

61. The rituals and their rewards, which are prescribed in the vedas and purānas, are as the fanciful dreams occurring in light sleep; but they are buried into oblivion by them and are led up in the sound sleep like the dead.

62. The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of intellectuality, and lighted with the light of its reason, blazing as the bright sun-beams.

63. In this manner, O Rāma, I beheld in my meditative revelry, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

## CHAPTER LX.

### THE NETWORK OF WORLDS (CONTINUED).

Argument:—Vasishtha sees the siren songstresses in his Reveries and then turns to his meditation of the world.

Vasishtha continued:—Then I went on forward to find out the spot of the etherial sounds, and continued journeying onward in the vacuous region of my excogitation, without any interruption from any side.

2. I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute; it became more distinct as I appeared nearer to it, till I heard the metrical cadence of Arya measure in it.

3. As I glanced in my meditation at the site of the sound, I beheld a damsel on one side as fair as liquid gold, and brightening that part of the sky (by the blaze of her beauteous body).

4. She had necklaces pendant on her loose garments, and her eyelashes were tinged with lac-dye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess of prosperity (sitting in the air).

5. Her limbs were as calm and handsome, as they were made of pure gold; and sitting on the way side with the near-blown bloom of her youth, she was as odorous as the goddess Flora, and handsome in every part of her body.

6. Her face was like the full moon, and was smiling as a cluster of flowers; her countenance was flushed with her youth, and her eyelids betokened her good fortune.

7. She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of pearls, she walked gracefully towards me.

8. She recited with her sweet voice, the verses in the Arya metre by my side; and smiled as she recited them in a high tone of her voice, saying:—

- 297841  
297842 9. I salute thee, O sage, she said, whose mind is freed from the evil  
297843 propensities of those, that are deluded to fall into the currents of  
297844 this world; and to whom you are a support, as a tree standing on its  
297845 border.  
297846
- 297847 10. Hearing this I looked upon that sonant charming face, and seeing the  
297848 maiden with whom I had nothing to do, I disregarded her and went on  
297849 forward.  
297850
- 297851 11. I was then struck with wonder, on viewing the magic display of the  
297852 mundane system, and was inclined to wander through the air, by slighting  
297853 the company of the damsel.  
297854
- 297855 12. With this intention in my mind, I left the etherial dame in the air;  
297856 and assumed an aerial form in order to traverse the etherial regions,  
297857 and scan the phantasmagoria of the world.  
297858
- 297859 13. As I went on viewing the wondrous worlds, scattered about in the  
297860 empty sky; I found them no better than empty dreams, or the fictions in  
297861 works of imagination.  
297862
- 297863 14. I neither saw nor ever heard of anything at any place, about those  
297864 creations and creatures, that existed in those former \_kalpas\_ and great  
297865 kalpa ages of the world (nor the world destroying deluges of yore).  
297866
- 297867 15. I did not see the furious pushkara and ávarta clouds (of the great  
297868 deluge), nor the portentous and raging whirlwinds of old; I heard no  
297869 thunder claps, that split the mighty mountains, and broke the worlds  
297870 asunder.  
297871
- 297872 16. The conflagration of diluvian fire, which cracked the edifices of  
297873 Cuvera, and the burning rays of a dozen of solar orbs were to be seen no  
297874 more.  
297875
- 297876 17. The lofty abodes of the gods, which were hurled headlong on the  
297877 ground, and the crackling noise of the falling mountains, were no more  
297878 to be seen or heard.  
297879
- 297880 18. The flame of the diluvian fire, which raged with tremendous roar all  
297881 about, and boiled and burnt away the waters of the etherial oceans, were  
297882 now no more.  
297883
- 297884 19. There was no more that hideous rushing of waters, which over flooded  
297885 the abodes of the gods, demigods and men; nor that swelling of the seven  
297886 oceans, which filled the whole world, up to the face of the solar orb.  
297887
- 297888 20. The peoples all lay dead and insensible of the universal deluge,  
297889 like men laid up in dead sleep, and sung the battle affray in their  
297890 sleep.  
297891
- 297892 21. I beheld thousands of Brahmás, Rudras and Vishnus, disappearing in  
297893 the different \_kalpa\_ or diluvian ages of the world.  
297894
- 297895 22. I then dived in my excogitation, into those dark and dreary depths  
297896 of time, when there were no kalpa nor yuga ages, nor years and days and  
297897 nights, nor the sun and moon, nor the creation and destruction of the  
297898 world.  
297899
- 297900 23. All these I beheld in my intellect, which is all in all, to which  
297901 all things belong, and which is in every place; it is the intellect  
297902 which engrosses every thing in itself, and shows itself in all forms.  
297903
- 297904 24. Whatever, O Ráma, you say to be anything, know that thing to be the  
297905 intellect only; and this thing being rarer than the subtile air, know it  
297906 next to nothing.  
297907
- 297908 25. Therefore it is this empty air, which exhibits every thing in it  
297909 under the name of the world; and as the sound proceeding from the empty

297910 air, melts again into the air, so all things are aerial and the  
297911 transcendent air only.

297912  
297913 26. All these phenomena and their sight are simply erroneous, and  
297914 appertain to the vacuous intellect alone; and are exhibited as foliage  
297915 of the aerial tree (which I know is false and nothing).

297916  
297917 27. The intellect and vacuum are identic and of the same nature with  
297918 themselves, and this I came to understand from the entire absence of all  
297919 my desires.

297920  
297921 28. These worlds that are linked together in the chain of the universe,  
297922 and lie within the limits of the ten sides of it, are but One Brahma  
297923 only; and the infinite vacuity, with all its parts of space and time,  
297924 and all forms of things and actions, are the substance and essence of  
297925 Brahma only.

297926  
297927 29. In this manner, I saw in manifold worlds that were manifested before  
297928 me, many a great \_muni\_ like myself; all sons of the great Brahmá, and  
297929 named as Vasishthas, and men of great holiness and piety.

297930  
297931 30. I saw many revolutions of the tretá age, with as many Rámas in them;  
297932 I marked the rotation of many Satya and Dwápara periods (the golden and  
297933 brazen ages) of the world, which I counted by hundreds and thousands.

297934  
297935 31. From my common sense of concrete particulars, I saw this changing  
297936 state of created things; but by the powers of my reflexion and  
297937 generalization, I found them all to be but one Brahma, extended as the  
297938 infinite vacuity from all eternity.

297939  
297940 32. It is not to be supposed, that the world subsists in Brahma or He in  
297941 this (as either the container or contained of the whole); but Brahma is  
297942 the uncreated and endless all himself, and whatever bears a name or is  
297943 thought of in our understanding.

297944  
297945 33. He is like a block of silent stone, that bears no name or epithet;  
297946 but is of the form of pure light, which is termed the world also.

297947  
297948 34. This light shines within the sphere of the infinite intellect, which  
297949 is beyond the limit of our finite intelligence; it manifests itself in  
297950 the form of the world, which is as formless as the other, and is as  
297951 unknown to us, as anything in our dreamless sleep.

297952  
297953 35. Brahma is no other than himself, and all else is only his reflexion;  
297954 His light is the light of the world, and shows us all things like the  
297955 solar light.

297956  
297957 36. It is by that light, that these thousands of worlds appear to view;  
297958 and that we have the notion of heat in the lunar disk, and of cold in  
297959 the solar orb(?)

297960  
297961 37. We see some creatures that see in the dark, and do not see in the  
297962 day light; such are the owls and bats (asses?), and so there are men of  
297963 the same kind.

297964  
297965 38. There are many here, that are lost by their goodness, while there  
297966 are others, who thrive and ascend to heaven by their wickedness; some  
297967 <that> come <to> life by drinking of poison, and many that die by the taste  
297968 of nectar.

297969  
297970 39. Whatever a thing appears to be by itself, or whatsoever is thought  
297971 of it in the understanding of another, the same comes to occur and is  
297972 presented to the lot of every one, be it good or evil.

297973  
297974 40. The world is a hanging garden in the air, with all its orbs fixed as  
297975 trees with their firm roots in it and yet rolling and revolving about,  
297976 like the shaking leaves and tossing fruits of this harbour.

297977  
297978 41. The sand like mustard seeds being crushed under stony oil mills,



yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks. (So things of one nature produce another of a different kind).

42. The moving images that are carved out of stone or wood, are seen to be set in the company of goddesses; and to converse with them. (The gloss gives no explanation of this unintelligible passage).

43. The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.

44. All terrestrial animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.

45. The lower worlds (regions) are filled with human beings, that are without the pale of the vedas and sástras; and live without any faith, religion, and lead their lives in the state of beasts.

46. Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be strewn as stones on the ground.

47. There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where the indigent are without avarice and pride.

48. There were some beings, who look on their individual souls, and not on those of others; and others who regard the universal soul, that resides alike in all. (\_i.e.\_ In all the four kinds of living creatures).

49. As the hairs and nails and other members of a person, are parts of his same body, though they grow in different parts of it; so do all beings appertain to the One universal soul, which is to be looked upon in all.

50. The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasseth; and it is by the exertion of Divine energy, that these empty spaces are filled with worlds.

51. There are some who are entirely ignorant of the meaning of the word liberation (which is freedom from the knowledge of everything beside Brahma); and move about as wooden machines without any sense in them.

52. Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite deaf and dumb, and conduct themselves by signs and motions of their bodies.

53. Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

54. Some have no life in them, and others have no sense of smelling the sweet odours; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

55. There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling, are as insensible blocks or stones.

56. Some have their sense (of conception) only, without possessing the organs of sense; and others that manage themselves as foul Pisáchas or goblins, and are therefore inadmissible in human society.

57. There are some made of one material only (as solid earth), and others have no solidity in them (as air &c.); some are composed of the watery substance, and others are full of fiery matter in them.

298048 58. Some are full of air, and some there are of all forms (i.e. capable to do anything). All these are of vacuous forms, and are shown  
298049 in the vacuity of the understanding. (This is an effect of a yoga  
298050 called prakāmya siddhi or the power of seeing every thing in the mind  
298051 or imagination).

298052  
298053  
298054 59. So the surface of the earth, and air and water, teem with living  
298055 beings, and the frogs live in the cell of stones, and the insects dwell  
298056 in the womb of the earth.

298057  
298058 60. There are living beings living in vast bodies of water, as in lands,  
298059 forests and mountains; and so there are living creatures skimming in the  
298060 other elements and air, as the finny tribes move about and swim in the  
298061 air.

298062  
298063 61. There are living things also, peopling the element of fire, and  
298064 moving in fiery places, where there is no water to be had; and there  
298065 they are flying and flitting about as sparks and particles of fire.

298066  
298067 62. The regions of air are also filled with other kinds of living  
298068 beings; and these have airy bodies like the bilious flatulency which  
298069 runs all over the body.

298070  
298071 63. Even the region of vacuum is full of animal life; and these have  
298072 vacuous bodies, moving in their particular forms.

298073  
298074 64. Whatever animals are shut up in the infernal caves, or skip aloft in  
298075 the upper skies; and those that remain, and rove about all sides of the  
298076 air; these and all those which inhabit and move about the many worlds in  
298077 the womb of the great vacuum, were seen by me in the vacuity of my  
298078 Intellect.

## 298079 298080 298081 298082 298083 CHAPTER LXI.

### 298084 298085 ON THE IDENTITY OF THE WORLD WITH INFINITE VACUITY.

298086  
298087  
298088  
298089 Argument:—Want of Divine knowledge, produces the knowledge of the  
298090 reality of the unreal world; but the knowledge of God, proves the  
298091 nothingness of the World at all times.

298092  
298093  
298094 Vasishtha continued:—It is from the face of the firmament of Divine  
298095 Intellect, that the atmosphere of our understandings, catch the  
298096 reflexion of this universe; just as the waters of the deep, receive the  
298097 images of the clouds in the upper sky. It is this Intellect which gives  
298098 us life, and guides our minds.

298099  
298100 2. These living souls and minds of ours, are of the form of the clear  
298101 sky; and these countless worlds, are productions of empty vacuity.

298102  
298103 3. Rāma rejoined:—Tell me sir, that after all kinds of beings were  
298104 entirely liberated, from the bonds of their bodies and their souls also,  
298105 at the universal annihilation of things; what is it that comes to be  
298106 created again, and whence it gets it undone also.

298107  
298108 4. Vasishtha replied:—Hear me tell you, how at the great destruction or  
298109 deluge, all things together with the earth, water, air, fire and the  
298110 sky, and the spheres of heaven vanish away, and are liberated from their  
298111 respective forms; and how this universe comes to appear again to our  
298112 imagination.

298113  
298114 5. There remains alone the undefinable spirit of God after this, which  
298115 is styled the great Brahma and Supreme Intellect by the sages; and this  
298116 world remains in the heart of that being, from which it altogether

298117 inseparable and indifferent.

298118  
298119 6. He is the Lord, and all this is contained in the nature of this  
298120 heart, which passeth under the name of the world, it is by his pleasure  
298121 that he exhibits to us the notion that we have of the world, which is  
298122 not his real form.

298123  
298124 7. Considering this well, we find nothing either as created or destroyed  
298125 by him; but as we know the supreme cause of all to be imperishable by  
298126 his nature, so do we know his heart to be indestructible also; and the  
298127 great \_kalpa\_ ages are only parts of Himself (as the divisions of time  
298128 are only parts of eternity).

298129  
298130 8. It is only our circumscribed knowledge, that shows us the differences  
298131 and dualities of things; but these upon examination are not to be found  
298132 and vanish into nothing.

298133  
298134 9. Therefore there is nothing of anything, that is ever destroyed to  
298135 nothing, nor is there anything which is ever produced from Brahma; who  
298136 is unborn and invisible, and rests always in his tranquility.

298137  
298138 10. He remains as the pure essence of intellect, in atoms of a  
298139 thousand part of the particles of simple vacuity.

298140  
298141 11. This world is verily the body of that great Intellect, how then can  
298142 this mundane body (\_corpus mundi\_) come to be destroyed, without  
298143 destruction of the other also (which is indestructible of its nature)?

298144  
298145 12. As the intellect awakes in our hearts, even in our sleep and dream;  
298146 so the world is present in our minds at all times, and presents unto us  
298147 its airy or ideal form ever since its first creation.

298148  
298149 13. The creation is a component part of the vacuous intellect and its  
298150 rising and setting being but the airy and ideal operations of the  
298151 intellect, there is no part of it that is ever created or destroyed of  
298152 it at any time.

298153  
298154 14. This spiritual substance of the intellect, is never susceptible of  
298155 being burnt or broken or torn at anytime; it is not soiled or dried or  
298156 weakened at all nor is it knowable or capable to be seen by them that  
298157 are ignorant of it.

298158  
298159 15. It becomes, whatever it has in its heart; and as it never perishes,  
298160 so the notion of the world and all things which inhere in its heart  
298161 (mind), is neither begotten nor destroyed in any wise.

298162  
298163 16. It subsides and revives only, by cause of its forgetfulness and  
298164 remembrance only at different times, and rising and setting of the  
298165 notion, gives rise to the ideas of the creation and destruction of the  
298166 world.

298167  
298168 17. Whatever notion you have of the world, you become the same yourself;  
298169 think it perishable, and you perish also with it; but know it as  
298170 imperishable, and you become unperishing also.

298171  
298172 18. Know then the creation and great destruction of the world, to be but  
298173 recurrences of its notion and oblivion, and the two phases of the  
298174 intellect only.

298175  
298176 19. How can the production or destruction of anything, take place in the  
298177 vacuity of the airy intellect; and how can any condition or change be  
298178 attributed to the formless intellect at all?

298179  
298180 20. The great \_kalpa\_ ages and all periods of time, and parts of  
298181 creation, are mere attributes of the intellect and the intellect but a  
298182 predicate of Brahma, they all merge into the great Brahma alone.

298183  
298184 21. The intellect is a formless and purely transparent substance, and  
298185 the phenomenals are subject to its will alone; and it is according to

the will or wish that one has in his heart (or mind), that he sees the object appear before him, like the fairy lands of imagination.

22. As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers, fruits and other things.

23. So the solid substance of the divine spirit, which is more translucent than the clear firmament, and which nothing can be predicated in reality, has the creation and great destructions &c. as the several conditions of its own essence.

24. So the various states of pleasure and pain, of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit.

25. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.

26. There is no difference in the nature and essence of the whole and its part, except that the one is more palpable to sight by its greater bulk than the other.

27. As our consciousness, is the root of existence of a tree; so is our consciousness the root of our belief in the existence of God.

28. This consciousness shows us the varieties of things, as something in one place and another else where; it shows us the creation as a great trunk, and all the worlds as so many trees.

29. It shows some where the great continents, as the branches of these trees and their contents of hills &c., as their twigs and leaves; some where it shows the sunshine as its flowers, and darkness as the black bark of these trees.

30. Some where it shows the concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation; it shows in one place the synod of gods as cluster of flowers, and other beings in another as bushes and brambles and cuticles of trees.

31. So are all these situated in the formless and vacuous consciousness, which is the great Brahma itself, and no other than the same nature with Brahma (in its clearness and transparency).

32. There was a past world, here is the present one, and in another a would be creation in futuro; are all but notions of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahma himself.

33. Thus the supreme and self conscious soul of Brahma, being as transparent as clear firmament, there is no colour or cloud (or the changeful shadows of creation and destruction), which are attributed to it (by way of simile), with the shades of light and darkness in the orb of the moon.

34. How can there be the taint of anything in the transcendent, and transparent firmament, and can the imputation of the first, midst and last, and of far and near attach to infinity and eternity.

35. Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect One. (These two are distinguished by the terms, the knowledge of the parágmá and pralayátma?).

36. Ignorance known as such, by cognoscence of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light (i.e. The knowledge of ignorance drives away ignorance).

298255 37. As it is certain that the knowledge of one's ignorance, is the cause  
298256 of its removal; so the knowledge of the unlimited Brahma, makes him to  
298257 be known as all in all.

298258  
298259 38. Thus Ráma, have I expounded to you the meaning of liberation,  
298260 consult it attentively with your conscience, and you will undoubtedly  
298261 attain to it (in a short time).

298262  
298263 39. This net work of worlds, is uncreated and without its beginning; yet  
298264 it is apparent to sight by means of the spirit of Brahma, manifest in  
298265 that form. Whoso contemplates with the eye of his reason, the eight  
298266 qualities of the lord, becomes full with the divine spirit, although he  
298267 is as mean as a straw in his living soul.

## 298272 CHAPTER LXII.

### 298274 THE UNITY OF THE INTELLECT WITH THE INTELLECTUAL 298275 WORLD.

298276  
298277  
298278  
298279 Argument:—Establishment of the theory of vacuum, as Composing the  
298280 Intellect and all existence contained in its vacuity.

298281  
298282  
298283 Ráma rejoined:—Tell me sir, whether you were sitting in one place, or  
298284 wandering about in the skies, when you said all these with your vacuous  
298285 and intellectual body.

298286  
298287 2. Vasishtha replied:—I was then fraught with the infinite soul, which  
298288 fills and encompasses the whole space of vacuum; and being in this state  
298289 of ubiquity, say how could I have my transition from or fixed.

298290  
298291 3. I was neither seated in any one place, nor was I moving about any  
298292 where; I therefore was present every where, in the empty air with my  
298293 airy spirit, and beheld everything in my self or soul. (This is said of  
298294 the omnipresent soul).

298295  
298296 4. As I see with my eyes, all the members of my body, as composing one  
298297 body of mine from my head to foot, so I saw the whole universe in myself  
298298 with my intellectual eyes.

298299  
298300 5. Though my purely vacuous and intellectual soul, is formless and  
298301 without any part or member as my body; yet the worlds formed its parts  
298302 (by their being contained in it), and neither by the soul's diffusion in  
298303 them, nor by their being of the same nature and essence in their  
298304 substance.

298305  
298306 6. As an instance of this is your false vision of the world in your  
298307 dream, of which you retain a real conception, though it is no other than  
298308 an airy nothing or empty vacuity.

298309  
298310 7. As a tree perceives in itself the growth of the leaves, fruits and  
298311 flowers from its body; so I beheld all these rising in myself.

298312  
298313 8. I saw all these in me, as the profound sea views the various marine  
298314 animals in its bosom, as also the endless waves and whirlpools, and foam  
298315 and froth, continually floating over its breast.

298316  
298317 9. In short as all embodied beings, are conscious of the constituent  
298318 members of their own bodies; I had the consciousness of all existence in  
298319 my all knowing soul.

298320  
298321 10. Ráma, I still retain the concepts of whatever I saw on land and  
298322 water, and in the hills and dales, as they are embodied with my body;  
298323 and I yet behold the whole creation, as if it were imprest in my mind.

11. I see the worlds exposed before me, to be lying within and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.
12. As the water knows (retains) its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.
13. Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.
14. After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him, than the self same intelligent soul, which abides alike in all.
15. And as a man seated on a high hill, sees with his clear-sightedness, all objects to the distance of many furlongs; so from my elevation of yoga meditation, saw with my clair-voyance, all things situated far and near and within and without me.
16. As the earth perceives the minerals, metals and all things lying in its bowels; so I saw everything as identical with and no other than myself. (Anányat-non alter).
17. Ráma rejoined:—Be this as it may, but tell me, O Brahman, what became of that bright eyed (lit. aureate-eyed) dame, that had been reciting the árya verses.
18. Vasishtha replied:—That aerial damsel of aeriform body, that recited in the árya metre; advanced courteously towards me, and sat herself beside me in the air.
19. But she being as aeriform as myself, could not be seen by me in her form of the spirit. (Do not the spirits see each other?).
20. I was of the aeriform spirit, and she also had an airlike body; and worlds appeared as empty air, in my airy meditation in aerial seat (of the sky where I was seated).
21. Ráma rejoined:—The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?
22. How is it possible for a bodiless spirit, either to see a sight or think of anything (without the eye & mind). Explain to me these inexplicable truths, of the facts you have related.
23. Vasishtha replied:—The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams (i.e. they are all caused by air). (The air being the receptacle of the light of things, the vehicle of sound, and framer of fancy).
24. The sight of a thing and the thought of any thing, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.
25. Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky (and the idea of their substantiality, is altogether erroneous).
26. The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the constitution of the universe, which is verily its very nature. (Hence called the mundane God or the god of nature; or as the poet says: Whose body nature is, and God the soul).

27. What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with other body, so it is with ours also. (The sruti says: see the formless one under all forms &c.).
28. This is as that One, and that is as this. (\_i.e.\_ The world appears to be as the intellect shows it &c.). But the unreal (matter) is taken for the real (spirit); and the real is understood as an unreality.
29. As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, thy, his &c., made in our waking, are all buried in oblivion in the state of our sound sleep (when we have lost the consciousness of our personality).
30. All our struggles, efforts and actions in life time, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.
31. If you ask whence comes this phenomenon of dreaming, and whence proceed all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions (preserved in the mind).
32. In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you (\_i.e.\_ as you see this before you, so you see the other also).
33. We have the dreaming man, presented to us in the person of Virát from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.
34. The word dream that I have used and adduced to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but the only Brahma himself.
35. Now Ráma, that lovely lady who became my loving companion, was accosted by me in the form in which I beheld her in my consciousness.
36. I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another (or as spirits commune and communicate with themselves).
37. Our conference together, was of that spiritual kind, as it was held between men in a dream; so was our conversation as airy, as our persons and spirits; and so Ráma, must you know the whole worldly affair, is but an airy and fairy play.
38. So the world is a dream, and the dream a phantasm of air; they are the same void with but different names; the phantom of the waking day time, being called the world, and of sleeping night time a dream.
39. This scene of the world, is the dream of the soul; or it is the empty air or nothing; it is the clear understanding of God or his own essence that is so displayed.
40. The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, thou, he or any body else; but not so the day dream of the world, which is displayed in the vacuity of the clear intellect itself.
41. As the viewer of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer; the world being of the manner of a dream, it is as subtle as the rare atmosphere.
42. When the empty dream of the world appears of itself, in the vacuous

and formless intellect within the hollow of the mind (or heart) and has no substantiality in it; how then is it said to be a material substance, when it is perceived in the same manner by the immaterial intellect?

43. When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and vacuity; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect?

44. The Lord sees this uncreated world, appearing before him as in a dream.

45. The Lord Brahmá (in the form of the Hiranya-Garbha), has framed this creation in air, with the soft clay of his vacuous intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

46. There is no causality, nor the created worlds nor their occupants; know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the last, and care not whether your body may last long or be lost to you.

#### CHAPTER LXIII.

##### UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL.

Argument:—The multifarious worlds of ignorant people, are viewed as one with the Supreme Spirit by the Wise.

Ráma rejoined:—O sage, how could you hold your conference with the incorporeal maid, and how could she utter the letters of the alphabet, without her organs of speech?

2. Vasishtha replied:—The incorporeal or vacuous bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies incapable of speech.

3. And should there even be an articulate sound, yet there can be no intelligible sense in it; and must <be> unintelligible to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

4. Therefore, there is nothing real in a dream; it is really an unreality and the ideal imagery of the Intellect in empty air, and concomitant with sleep of its own nature. (\_i.e.\_ Sleep and dream are twins by their nature).

5. The clear sky of the intellect, is darkened by its imageries (ideas), like the disk of the moon by its blackness, and as the body (face) of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

6. The dreams and images (ideas), which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

7. Like the appearance of dreams in a sleep, doth this world appear before us in our waking state; so the invisible vacuum appears as the visible (sky to our eye). So the form of the dame was a shape of the intellect (\_i.e.\_ that is a creature of imagination only. Gloss).



8. It is the very clever intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself (though in truth, they are as unreal and fleeting dreams).

9. Rāma rejoined:—Sir, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seem as solid realities unto us?

10. Vasishtha replied:—Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.

11. The seeds of our notions are playing at random as dust, in the spacious sky of the intellect; some of them are of the same kind and others dissimilar to one another, and productive of like and unlike results.

12. Some of these are contained one under the other, like the cuticles of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.

13. They do not see each other, nor know anything of one another; but as inert seeds they moulder and moisten in the same heap. (It means the ideas that haunt us in our sleep and waking).

14. These notions being as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.

15. Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the daytime and act according as they think themselves to be. So the Asura demigods being situated in their dreaming (or visionary world), think themselves to be fighting with and worsted by the Gods.

16. They could not be liberated owing to their ignorance nor were they reduced to the insensibility of stones; but remained dull and inactive in the visionary world of their dream.

17. Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another (\_i.e.\_ the mutual enmity of mankind).

18. There are other intelligent spirits, which being fast bound to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the visionary world, which they see in their day dream.

19. The Rákshasas also, that lie asleep in the visionary world of their dream, are placed in the same state as they were used to be by the gods (\_i.e.\_ the unemancipated souls of all beings, dream of their former state).

20. Say then, O Rāma, what became of those Rákshasas, who were thus slain by Gods; they could neither obtain their liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.

21. Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior notions of them. (This is the doctrine of Plato's reminiscence, that the sight of the present existence, is but a representation of our remembrance of the past).

22. Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.

23. To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as visionary by us, so is this of ours but one of them also.

24. As other people have the notion of their existence from their reminiscence alone, so have we of ourselves and theirs also, from the ubiquitous nature or omnipresence of the intellectual soul.

25. As those dreaming men think of their reality, so do others think of themselves likewise; and so art thou as real as any one of them.

26. As thou beholdest the cities and citizens to be situated in thy dream, so do they continue to remain there in the same manner to this day; because God is omnipresent everywhere and at all times.

27. It is by your waking from the sleep of ignorance, and coming to the light of reason; that these objects of your dream will be shorn of their substantiality, and appear in their spiritual light as manifestation of God himself.

28. He is all and in all, and every where at all times; so as He is nothing and nowhere, nor is He the sky nor is ever anything that destroyed. (Or produced).

29. He abides in the endless sky, and is eternal without beginning and end; He abides in the endless worlds, and in the infinity of souls and minds.

30. He lives throughout the air and in every part of it, and in all orbs and systems of worlds; He resides in the bosom of every body, in every island and mountain and hill.

31. He extends all over the extent of districts, cities and villages; He dwells in every house, and in every living body. He extends over years and ages and all parts of time.

32. In him live all living beings, and those that are dead and gone, and have not obtained their liberation; and all the detached worlds are attached to him to no end and for ever.

33. Each world has its people, and all peoples have their minds. Again each mind has a world in it, and every world has its people also.

34. Thus the visibles having neither beginning nor end, are all but erroneous conceptions of the mind; they are no other than Brahma to the knower of God, who sees no reality in aught besides.

35. There is but one only intellect, which pervades this earth below and the heaven above; which extends over the land and water, and lies in woods and stones, and fills the whole and endless universe. Thus wherever there is anything, in any part of this boundless world; they all inspire the idea of the divinity in the divine, while they are looked upon as sensible objects by the ungodly.

#### CHAPTER LXIV.

#### SPORT OF THE HEAVENLY NYMPHS.

Argument:—Full account of the nymph, since her birth to her Beatification.

Vasishtha continued:—The graceful nymph with lotus like eyes, and her

side long glances darting as a string of málati flowers, was then gently looked upon by me, and accosted with tenderness.

2. Who art thou sweet nymph, I said, that art as fair as the farina of the lotus floret, and comest to my company; say, whose and what thou art, where is thy abode and wither thou goest, and what thou desirest of me.

3. The nymph replied:—It is meet, O muni, that you greet me thus; that repair to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

4. There is in a corner of the cell of the great vault of vacuity, that this worldly dwelling of yours is situated.

5. This dwelling house of the world has three apartments in it, namely the earth, heaven, and the infernal regions; wherein the great architect (Brahmá) hath placed a dame by name of fancy, as a mistress of this dwelling.

6. Here is the sombre surface of the earth, appearing as the store-house of the world; and beset with numerous islands surrounded by oceans and seas. (The earth is said to be the mother and supporter of all worlds).

7. The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand yojans in its length.

8. It is bright and visible itself, and is as fair as the vault of heaven; it supplies us with all the objects of our desire, and vies with the starry heaven by the lustre of its gems.

9. It is the pleasure and promenading ground of gods, siddha spirits and apsara nymphs; it abounds with all objects of desire, and fraught with all things of our enjoyment.

10. It has at its two ends the two polar mountains, called the lokáloka ranges (for having one side of them always brightened by the sunlight, and the other ever darkened by the sunly night). The two polar circles resembling the two belts at both extremities of the earth.

11. One side of the polar mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

12. One side of these is as delightful, as society with the good and wise; while the opposite side is as dark and dolesome, as company with the ignorant and vile.

13. On one side all things were as clear as the minds of intelligent men, and on the other, there was as impervious a gloom as it hangs over the minds of unlettered Bráhmanas.

14. On one part there was neither the sunshine nor the moon light to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

15. One side of these teemed with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

16. Some where the vultures were hovering over the craters and at others the lands appeared charming to sight; while the mountain peaks appeared to touch the celestial city of Brahmá on high. (The city of Brahma loka, is situated in the highest heaven).

17. Some where there appears a dismal and dreary desert forest, with loud blasts of death hovering over them; and at others there are flower gardens and groves, with the nymphs of heaven, sitting and singing in them.

18. In one part of it there is the deep infernal cave, containing the horrible Kumbhanda demons in it; and in another are the beautiful nandana gardens with the hermitages of holy saints in them.
19. On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns on one part, and thick forest arbours on another.
20. The labouring woodmen are felling the trees of wood-lands, inhabited by evil spirits on one side or the hardy woodmen are driving away the devils on one side, by felling the woods of their haunts in the wood-lands; while the other is full of inhabited tracts, and men more polished in their manners, than the celestials of heaven.
21. Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions (of animals and vegetables).
22. Some where are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are purling lakes of lotuses with rows of sounding cranes gracing their borders.
23. In some places, is heard the gurgling of waters, and the growlings of clouds in others; and in others are the gay and merry Apsaras, turned giddy with their swinging.
24. On one side the landscape is beset by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of Siddhas, Vidyádhara and others, are seen to be sitting and singing by the side of cooling streams.
25. Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloths, and driven by gusts of winds here and there.
26. There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rubicund teeth of celestial damsels, blushing with the tincture of betel leaves on the other.
27. In one place is seen the pleasant concourse of people, pursuing their several callings under the shining sun; and in another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.
28. Somewhere the land is laid waste of its people, by havocs and portents befalling on them; and else where the country is smiling with its rising cities, under blessing of a good government.
29. Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight; sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.
30. Some spot is full of fruitful trees and luxuriant verdure, and another a dreary desert devoid of waters and living beings; some where you see bodies of big elephants, and at others groups of great and greedy lions.
31. Some places are devoid of animals, and others peopled by ferocious Rákshasas; some places are filled with the thorny karanja thickets, and others are full of lofty palma forests.
32. Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren deserts as void as the empty air. Somewhere there are tracts of continually driving sands, and there are goodly groves of trees at others, flourishing in all the seasons of the

298807 year.  
298808  
298809 33. This mountain has many a peak on its top, as high as ordinary hills  
298810 and mounts elsewhere; and the kalpa clouds are perpetually settled upon  
298811 them, blazing with the radiance of gems by the hues of heaven.  
298812  
298813 34. There are forests growing on the milk white and sunny stones of this  
298814 mountain, and serving as abodes of foresters; and always resorted to by  
298815 the breed of lions and monkeys.  
298816  
298817 35. There is a peak on the north of this mountain, with a grotto towards  
298818 the east of it; and this cavern affords me a sequestered habitation, in  
298819 its hard and stony bosom.  
298820  
298821 36. There I am confined, O sage, in that stony prison-house; and there  
298822 methinks I have passed a series of yuga ages (of which there is no  
298823 reckoning).  
298824  
298825 37. Not I alone, but my husband also is confined in the same cave with  
298826 myself; and we are doomed to remain imprisoned therein, like bees closed  
298827 up at night fall, within the cup of a closing lotus-flower.  
298828  
298829 38. Thus have I with my husband, continued to abide in the stony  
298830 dungeon, for the very long period of very many years.  
298831  
298832 39. It is owing to our own fault, that we do not obtain our release even  
298833 at the present time; but continue to remain there in the state of  
298834 prisoners as ever and for ever.  
298835  
298836 40. But sir, it is not only ourselves that are confined in this stony  
298837 prison-house; but all our family, friends and dependants, are enthralled  
298838 in the same stronghold and to no end.  
298839  
298840 41. The ancient personage (purusha) of my twice-born husband, is there  
298841 confined in his dungeon (of the body); and though he has remained there  
298842 for many an age, yet he has never removed from his single seat.  
298843  
298844 42. He is employed in his studentship and studies (Brahmacharya), since  
298845 his boyhood, attends to the hearing and reciting of the vedas; and is  
298846 steadfast in his observances without swerving or deviation.  
298847  
298848 43. But I am not so, O sage, but doomed to perpetual distress; because I  
298849 am unable, O sage, to pass a moment without his company.  
298850  
298851 44. Hear now, O sage, how I became his wife, and how there grew an  
298852 unfeigned affection between us.  
298853  
298854 45. When that husband of mine had been still a boy, and acquired a  
298855 little knowledge by remaining in his own house.  
298856  
298857 46. He thought in himself, saying, "Ah, I am a srotriya or vedic  
298858 Bráhmāna, and can it be possible for me to have a suitable partner for  
298859 myself."  
298860  
298861 47. He then produced me out of himself, in this beauteous figure of  
298862 mine; in the manner that the lightsome moon causes the moonlight to  
298863 issue out of his body. (In Sanskrit the moon is masculine, and the  
298864 moonlight feminine; whence they are called nishápati and jyotsna).  
298865 (So in Arabic qmar the moon is masculine, and shams the sun is  
298866 feminine).  
298867  
298868 48. Being thus produced from the mind (of my husband), I remained as a  
298869 mental consort of his; and grew up in time as the blossoms in spring,  
298870 and as beautiful as the mandara plant in bloom.  
298871  
298872 49. My body became as bright, as the face of the sky by its nature; and  
298873 all my features glittered like the stars in heaven. My countenance was  
298874 as fair as the face of the full moon, and became attractive of all heart  
298875 towards it.

298876  
298877 50. My breasts were swollen as the buds of flower, and as luscious as a  
298878 juicy fruit; and my arms and the palms of my hands, resembled two tender  
298879 creepers with their rubicund leaflets.  
298880

298881 51. I became the delight and captor of the hearts of living beings, and  
298882 the side long glances of my all stretched antelope eyes, infatuated all  
298883 minds with the maddening passion of love.  
298884

298885 52. I was prone to the blandishments and dalliance of love, and prompt  
298886 in quips and cranks and wreathed smiles, and glancings; I was fond of  
298887 singing and music, and was insatiate in my joviality.  
298888

298889 53. I was addicted to the enjoyment of all felicity, both in prosperity  
298890 and adversity, both of which are alike friendly to me. I was never  
298891 tempted by the delusive temptations of the one, nor ever frightened by  
298892 the threatening persecution of the other.  
298893

298894 54. I do not sustain the household of my Brahmanical lord alone, but I  
298895 support, O sir, the mansions of the inhabitants of all the three worlds;  
298896 because by my being a mental being, I have my access to all places far  
298897 and near.  
298898

298899 55. I am the legal wife of the Bráhmaṇas, and fit for the propagation  
298900 and supportance of his offspring; as also for bearing the burden of this  
298901 house of the triple. (Does it mean that this is capable of comprehending  
298902 all what is contained in the three worlds?).  
298903

298904 56. I am now grown a young woman, with my swollen up big breasts; and am  
298905 as giddy paced with my youthful gaiety, as a cluster of flowers  
298906 flouncing in the air.  
298907

298908 57. My husband from his natural disposition of procrastination and  
298909 studiousness, is employed in his austerities; and being in expectation  
298910 of getting his liberation, is deferring to engage in his marriage with  
298911 me to this day.  
298912

298913 58. But I being advanced in my youth, and fond of youthful dalliance  
298914 (have given him my mind); and do now burn in the flame of my passion for  
298915 him, like the lotus flower in a fiery furnace.  
298916

298917 59. Though I am always cooling myself, with the cooling breeze of brooks  
298918 and lotus lakes; yet I burn incessantly in all my body, as the  
298919 sacrificial embers are reduced to ashes in the sacred fire place.  
298920

298921 60. I see the garden grounds covered (smiling), with the flowers falling  
298922 in showers from the shady trees; but I burn as the land under the  
298923 burning sands, of the unshaded and burning desert.  
298924

298925 61. The soft gurgling of waters, and the gentle breeze of lakes, full  
298926 with blooming lotuses and lilies; and the sweet sounds of cranes and  
298927 water fowls, are all rough and harsh to me.  
298928

298929 62. Though decked with flowery wreaths and garlands, and swinging upon  
298930 my cradle of flowers; yet methinks I am lying down upon a bed of thorns.  
298931

298932 63. Sleeping on beds, formed of the soft leaves of lotuses and  
298933 plantain-leaves; I find them dried under the heat of my body, and  
298934 powdered to ashes by the pressure of my person.  
298935

298936 64. Whatever fair, lovely, charming and sweet and pleasant things, I  
298937 come to see and feel, I am filled with sorrow at their sight, and my  
298938 eyes are suffused in tears.  
298939

298940 65. My eyes steam with tears, from the heat of my inward bosom; and they  
298941 trickle upon and fall down my eyelids, like dew drops on lotus leaves.  
298942

298943 66. Swinging with my playmates, on the pendant boughs of plantain trees,  
298944 in our pleasure gardens; I think of the burning grief in my heart, and

burst out in tears, by covering my face with my hands (for fear of being detected in my love).

67. I look at our bowers of cooling plantain leaves, and strewn over with snows all over the ground; but fearing them as bushes of thorny brambles, I fly from them far away.

68. I see the blooming lotus of the lake, and the fond crane fondling with its stalk like arm, and then begin to condemn my youthful bloom.

69. I weep at seeing whatever is handsome, and keep quiet at what is moderate; I delight in whatsoever besems to be ugly, and I am happy in my utter insensibility of every thing.

70. I have seen the fair flowers of spring, and the hoary-frost of winter; and thought them all to be but heaps of the ashes of lovelorn dames, burnt down by the flame of love, and scattered by the relentless winds on all sides.

71. I have made me beds of the blue leaves of lotuses and other plants, and covered me with chaplets of snow white flowers; but found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

#### CHAPTER LXV.

##### LIFE AND CONDUCT OF THE ETHERIAL NYMPH.

Argument:—How nymph has come to approach before Vasishtha, her statement of facts of her life.

After the lapse of a long time, I found my passions subsiding, and I grew as callous to my susceptibilities, as the tender greens become juiceless and dry after the autumn is over.

2. Seeing my husband grown old, and shorn of all his susceptibility and vivaciousness; and sitting quietly in his steadfast devotion with an unwavering mind, I thought my life to be useless to me.

3. And methought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a female's living without a loving husband.

4. It is the boon of life, and the greatest good fortune of a woman, to have a young and loving husband, who is of good and pleasant humour, and pliant in his manners.

5. A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not fraught with learning. In vain is prosperity when she favours the wicked, and in vain is a woman that is lost to shame. (Because modesty is the best quality of women).

6. She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous and good. That understanding is praised which is clear and capacious; and that goodness is good, which has a fellow feeling and equal regard for all mankind.

7. Neither disease nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair, (bound together by mutual affection).

8. The prospect of the blossoming garden of Eden, and the flowery paths

of paradise, appear as desert lands to women, that have no husbands, or such as wicked and unmannerly in their behaviour.

9. A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.

10. You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.

11. But all this fondness of mine, is gradually turning to indifference; and I am pining and fading away as fast, as the frost beaten lotus flower, is shrunken and shrivelled for want of its sap and juice.

12. Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the felicity of my \_nirvána\_-extinction; and stand in need of your advice for my salvation.

13. Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and borne by the waves of deadly troubles.

14. He my husband being desirous of obtaining his nirvána liberation, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princess.

15. Now sir, please to dispel both his as well as mine ignorance, by your reasonable advice, which may revive our remembrance of the soul (which may destroy our faith in the body).

16. Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things \_in toto\_.

17. I am now set free from the influence of worldly desires, and have girt myself fast with the amulet of aeronautic expedition, for journeying through the regions of air. (This amulet is called the \_khechari mudra\_).

18. I have acquired the power of locomotion amidst the air, by means of this amulet of mine; and it is by virtue of this power, that I am enabled to associate with the siddha spirits, and to converse with you.

19. Having girt myself with this charm, I have acquired such potency, that though remaining in my dwelling house on earth, which is the basis and centre of all the worlds, I can see all its past and future events (by means of my intuition and yoga meditation).

20. Having then beheld within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic polar mountain (which has perpetual light and darkness on either side of it).

21. Before this, O sage, neither I nor my husband, had ever any desire of seeing anything beyond our own habitation. (\_i.e.\_ Or the internal world contained within the world).

22. My husband being solely employed in meditating on the meanings (doctrines) of the vedas; has no desire whatever, to know anything relating the past or unpassed (\_i.e.\_ the present and future) time.

23. It is for this reason (of unacquaintance with the world), that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blest with the best state of humanity (the knowledge of the Deity).

24. We therefore beseech you, O venerable sir, to grant our request, as



it is never in the nature of noble persons to refuse the prayer of their suppliants.

25. I who have been wandering in the etherial regions, among hosts of the perfected spirits of siddhas; do not find any one except yourself, O honourable sir, who may put fire to the thick gloom of ignorance as a conflagration.

26. And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliants; so should you, O venerable sir, do to your suppliant one without refusing her suit.

## CHAPTER LXVI.

### DESCRIPTION OF THE INSIDE OF THE STONY MANSION OF THE WORLD.

Argument:—The nymph's Relation of the manner of her habitation in the womb of the solid stone.

Vasishtha said:—I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the visionary air: saying:—

2. Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone; how could you move about within that imporous substance, and what was the cause of your abode therein.

3. The Nymph replied:—Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited by other creatures, as the open and spacious world which you inhabit.

4. There are the snakes and reptiles, living in and moving about the bowels of the earth; and there are huge rocks deeply rooted in the subterranean cell; the waters are running within the bosom of the ground, with as much freedom as the winds are flying all about the open air.

5. The oceans are flowing with the fulness of their waters, and the finny tribe moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are incessantly born and dying away in them.

6. It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above; here the celestials are moving and roving in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and other immovables.

7. There are also the gods, demigods and human beings, moving in their respective circles, within the womb of this stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.

8. Again it is from the beginning of creation, that the sun has been darting his beams from above; and strewing them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

9. The moon spreads her light like sandal paste on all sides, and effaces thereby the darkness, which overspreads the bosom of night, and covers the face of the evening star.

10. The sun light is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air. (It is believed that the circumambient air is the medium, through which the pencils of solar light pass in all directions).
11. The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.
12. This rotatory circle of celestial bodies, about its axis of the pole, kills all things under its two valves of heaven and earth, as the wheel of fate grinds them to dust. (So says Kabir the saint of Julpa caste: "Every one is ground to dust, under the two disks of earth and sky, as under the jaws of death").
13. The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands; the upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.
14. The orbit of this earth, resembles the ear-ring of the goddess of the three worlds; and the verdant orb of this planet, is as the pendant gem of the ringlet, continually with the fluctuations of its people.
15. Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths (from which they have no respite).
16. The silent sage sits in his sedate meditation, as the sky is unmoved with its capacity of containing all things within itself; but the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and every thing is moved about as monkey by the wind of its desires.
17. All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and giants, are alike doomed to death and regeneration, as the ephemeral insects, worms and flies.
18. Time—the greatest slaughterer, destroys the gods, giants, gandharvas and all, with its many arms of ages and yugas, and of years, months, days and nights, as a herdsman kills his cattle, which he has reared up himself. (Time feeds upon what it has fed himself).
19. All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.
20. All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.
21. The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and shows us the works of gods in the skies. (Heaven is the book of God, before thee set &c. Milton).
22. It remains unmoved for ever, and never changes its sides composed of the four quarters of heaven, notwithstanding vicissitudes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun (All which it bears as patiently as the fixed trees and stones on earth).
23. And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature;

such are the appearance of meteors and portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.

24. The submarine fire sucks up the over flowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.

25. All things are continually going on in their course, in the manner of the continued motion of the (sadāgati) of the current air: Namely; all earth born worms moving on and returning into the bowels of the earth; the birds of the air are moving in and flying on all sides of the sky; the fishes are swimming and skimming all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

## CHAPTER LXVII.

### PRAISE OF CONTINUED PRACTICE OR THE FORCE OF HABIT.

Argument:—The sage's visit to the stony-mansion and the nymph's relations of the force of habit.

The Nymph continued:—If you, O sage, have any doubt in any part of my narration; then please to walk with me and see that mansion, and you will observe there many more wonders than what I have related.

2. Vasishtha said:—Upon this I said "well" and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost for ever.

3. As I passed far and afar, in the regions of air; I met with multitudes of etherial beings, and came to the sight of their celestial abodes.

4. Passing over the regions traversed by the celestials, in the upper and higher sphere of heaven; I arrived at blank and blanched sky, beyond the height and above the summit of the polar mountain.

5. I then passed amidst this etiolated vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and beheld above me the bright belt of zodiac, containing the seven-fold golden spheres of the seven planets. Note. The Hindu astronomy does not reckon the earth as one of the moving planets.

6. As I was looking at that belt of the zodiac, I found it as a crystalline marble, and burning with fire. I could not discern any of the worlds that it encompassed (they being all put to shade by the zodiacal light).

7. I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.

8. Where were the oceans and the sky, with all its different sides (of the compass); where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets.

9. Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth; where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts.

299290  
299291 10. There is no reckoning of time here, nor any account of actions of  
299292 men; nor is there any delusive appearance of a created world or anything  
299293 whatever, in this endless and empty vacuum.  
299294

299295 11. There is no name of the different races of beings, as the Gods,  
299296 demigods, Vidyádhara, Gandharvas and other races of mankind; there is  
299297 no mention of a sage or prince, or of aught that is good or evil, or of  
299298 a heaven or hell, or day and night and their divisions into watches,  
299299 hours &c.  
299300

299301 12. There is no calculation of the divisions of time (in this  
299302 extramundane space), nor any knowing of merit or demerit (in this  
299303 uninhabited place); it is free from the hostility of the gods and  
299304 demigods and the feelings of love and enmity (between man and man).  
299305

299306 13. Whilst I had been prating in this manner in my amazement, that  
299307 excellent lady who was my cicerone in this maze, spake to me and said,  
299308 with her eyeballs rolling as a couple of fluttering black bees.  
299309

299310 14. The Nymph said:—I neither see any thing here, in its former state;  
299311 but find everything presenting a picturesque form in this crystal stone,  
299312 as it does in its image appearing in a mirror.  
299313

299314 15. I see the figures of all things in this, by reason of my  
299315 preconceived ideas eternally engraven herein, while the want of your  
299316 preconceptions of them, is the cause of your oversight or blindness of  
299317 the same.  
299318

299319 16. Moreover it is your habitual conversation, regarding the unity or  
299320 duality of the sole entity; and forgetfulness of our pure spiritual and  
299321 intellectual bodies, that you were blind to the sight of the reality,  
299322 and I had a dim glimpse of it.  
299323

299324 17. I have by my long habit of thinking, learnt to look upon this world  
299325 in the light of an ethereal plant (which is nothing); I never view it as  
299326 you do to be a reality, but as a dim reflection of the ideal reality.  
299327

299328 18. The world that appeared before so conspicuous to my sight, I find it  
299329 now appearing as indistinct to me as a shadow of the same cast upon a  
299330 glass.  
299331

299332 19. It is owing to our prejudice in favour of the false doctrine of old,  
299333 regarding the personality of the body; that we have missed the ease of  
299334 our reliance in the spiritual body, and thus fallen in the deep darkness  
299335 of delusion.  
299336

299337 20. Whatever we are habituated to think in our internal minds, the same  
299338 grows forth and takes a deep root in the heart, under the moistening  
299339 influence of the intellectual soul; and mind becomes of the nature, as  
299340 the force of early habit forms the youth.  
299341

299342 21. There is nothing which is likely to be effected, either by the  
299343 precepts of the best śāstras, or the dictates of right reason, unless  
299344 they are made effectual by constant application and practice of them.  
299345 (Theoretical knowledge is useless without practice).  
299346

299347 22. Your erroneous speech regarding the nihility of the world in this  
299348 empty space, proceeded only from your constant habit of thinking the  
299349 reality of the false world, which was about to mislead me also. Be now  
299350 wise that you have overcome your previous prejudice, and known the  
299351 present truth.  
299352

299353 23. Know, O sage, that it is your habitual thinking of a thing as such,  
299354 that makes it appear so to you; just as a mechanic master's art is by  
299355 his constant practice of the same under the direction of its professor.  
299356

299357 24. The erroneous conceptions of this thing and that, and of the  
299358 existence of the material world, and the reality of one's egoism and

personality; are all obviated by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.

25. I am but a weak and young disciple to thee, and yet see the stony world too well, which thou with thy all knowingness dost not perceive; and this is because of my habit of thinking it otherwise than thou art practiced to do.

26. See the effect of practice, which makes a learned man of a dunce (by his habitude to study); and reduces a stone to dust (by continued pounding). Look at the force of the inert arrow, to hit at the distant mark (by impulsion of the practiced archer).

27. In this manner the gloom of our ignorance, and the malady of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.

28. It is habit that produces a zest, in the tests of particular articles of food, as some have a relish for what is sour and pungent, while there are others that luxuriate in what is sweet and savoury. (Tastes differ).

29. A stranger becomes friendly, by his continuance in one's company; and so is a friend alienated, by his living in an alien and distant land.

30. Our spiritual body, which is perfectly pure, aerial and full of intelligence, is converted to and mistaken for the gross material body as soul, by our constantly thinking of our corporeality.

31. The impression of your being a material body, will fly away as a bird flies off in the air, no sooner you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.

32. All our meritorious acts are destroyed, by a slight act of demerit; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us. (Habit being our second nature).

33. All difficult matters are facilitated by practice, and enemies are conciliated into friendship, and even poison is made as delectable as honey by virtue of habit.

34. He is reckoned as too mean and vile a person, who does not accustom himself to practice, whatever is good and proper for him; he never acquires his object, but becomes as useless as a barren woman in the family.

35. Whatever is desirable and good for one, is to be gained with assiduity all along one's life time, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.

36. Whoso neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.

37. They who are inclined to the meditation of the spiritual soul, cross over easily over the billowy rivulet of this world, although they may be attached to it in their outward and bodily practices. (The knowledge of the immortal soul, is the healing balm of the turmoils of mortal life).

38. Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room. (So application to the esoteric, enlightens the mysterious truths of nature).

39. The harbour of assuetude fructifies in its time, as the kalpa tree

yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.

40. Habitual inquiry into spiritual truth, serves as the sunlight to enlighten the nature of the soul (unto us); or it lies hid in our very body as any part of it in the darkness of the sunless night. (The inward soul is invisible to exoteric view).

41. All animal beings are in need of certain provisions, for the supportance of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.

42. All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for any one to get its desired object, without its unfeigned activity.

43. It is the repetition of same action, which takes the name of habit, and which is called one's personal effort or exertion; and it is not possible for any body to do anything without any effort.

44. Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

45. There is nothing which is impossible to the power of habit, which is as powerful as the strong sun-beams which give growth to everything on earth. It is habitual energy only that gives prosperity and undauntedness to the brave, on earth and water and mountains, and in forests and deserts.

## CHAPTER LXVIII.

### THE FALLACY OF THE EXISTENCE OF THE WORLD.

Argument:—Exposition of the Erroneous conception of the Material World.

The Nymph continued:—Now as it is the habit of long practice, combined with the understanding and cogitation of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will cause the material world to vanish in the stone (we have been talking of).

2. Vasishtha said:—After the celestial nymph had spoken in this manner, I retired to the cavern of a rock, where I sat in my posture of Padmāsana (or legs folded upon one another); and became engaged in my samādhi-devotion (or abstract and abstruse meditation).

3. Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy dictate of the nymph as said before.

4. I then had the sight of an intellectual void in me, which present a clear and fair prospect before me, resembling the clearness of the vacuous vault of heaven in autumnal season.

5. It was at last by my intense application, to the meditation of the true One (or the God in spirit), that my erroneous view of the phenomenals, entirely subsided within me (or disappeared from my mind).

6. The intellectual sphere of my mind, was filled by a transcendent light; which knew no rising or setting, but was always shining with an uniform radiance.

- 299497  
299498 7. As I was looking into and through the light, that shone in me, I  
299499 could find neither the sky nor that great stone, which I sought to find.  
299500  
299501 8. I then found the clear and thick blaze of my spiritual light, to  
299502 ravish my outward sight; as it had enrapt my inward vision.  
299503  
299504 9. As a man sees in his dream a huge stone in his house, so I beheld the  
299505 vast vacuum as a crystalline globe, situate in the clear atmosphere of  
299506 the intellect. (The stone is the mundane egg or sphere of the universe).  
299507  
299508 10. A dreaming man, may think himself as another person; but after he is  
299509 awakened from his sleep, he comes to know himself. (So we dream  
299510 ourselves as this and that, but upon waking to reason, we find ourselves  
299511 as none of these, but the pure spirit).  
299512  
299513 11. Those who dream themselves headless beings in their sleep, and  
299514 remain so in this world; they can be of no good or use to themselves,  
299515 though they have a little knowledge afterwards.  
299516  
299517 12. The man that is drowned in utter ignorance, comes to his right  
299518 understanding in course of time; and comes to know at the end, that  
299519 there is no real entity, except the essence of God.  
299520  
299521 13. This when I beheld the solid and transparent light, which appeared  
299522 as crystal stone lying in the vacuity of Brahma; I could observe no  
299523 material thing as the earth and water, or aught whatever in connection  
299524 with it.  
299525  
299526 14. The pure and spiritual form, in which all things were presented at  
299527 their first creation; they bear the same forms still, in our ideas of  
299528 them.  
299529  
299530 15. All these bodies of created beings, are but forms of Brahma; being  
299531 considered in their primordial and spiritual and natural natures; and it  
299532 is the mind which gives them the imaginary shapes of materiality, in its  
299533 fabricated dominion of the visible world.  
299534  
299535 16. It is the spiritual form, which is the true essence of all things;  
299536 and all that is visible to us or perceptible to the senses, is mere  
299537 fabrication of the originally inventive mind.  
299538  
299539 17. The prime creation was in the abstract, or an abstract idea of it,  
299540 and imperceptible to the senses (because the original prototype of the  
299541 world, was co-eternal with the divine mind, and existent with it from  
299542 before the formation of the perceptive senses of beings; but it was  
299543 perceptible to the mind in the form of the noumenal, which was converted  
299544 to the concrete and phenomenal by the ignorant).  
299545  
299546 18. The yogi like the knowing minds, sees all things in the abstract and  
299547 in a general view; but the ignorant that are deprived of the power of  
299548 abstraction and generalization, fall into the errors of concrete  
299549 particulars and deceptive sensibles.  
299550  
299551 19. All sensation is but a temporary perception, and presents a wrong  
299552 impression in the mind; know all sensible perceptions to be false and  
299553 deluding, but their concepts in the mind of yogi are the true realities.  
299554 (Falsity of perception and reality of noumena according to Berkeley).  
299555  
299556 20. O, the wonder of taking the sensibles for the invisible verities!  
299557 when it is ascertained that the concepts, which are beyond the senses,  
299558 are the true realities that come under our cognizance.  
299559  
299560 21. It is the subtile form (or idea) of a thing, that appears at first  
299561 before the mind; which is afterwards represented in various false shapes  
299562 before us; and this is true of all material things in the world. (As the  
299563 general and abstract idea of heat, which is at first imprinted in the  
299564 mind, is manifested unto us at last in the concrete and particular forms  
299565 of the sun and fire and all other hot bodies). (This passage supports

the doctrine of the eternity of general ideas innate in us, against Locke's denial of inborn ideas).

22. Whatever there has not been before, has never been in being afterwards; as the variety of the jewelery of gold, is naught but gold itself; so the pristine subtile ideas, cannot have any gross material form. (All which is but shadow and fallacy).

23. O, the great ignorance of men! that takes the error for truth, and considers the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.

24. The material body cannot be maintained by correct reason, but the immaterial essence of it is indestructible, both in this world as also in the next.

25. The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect-chit; is as the fallacy of a vast sea, in the shining sands of a sandy desert.

26. The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewed by his naked eye sight.

27. The erroneous supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the sea shore for silver, the sunshines on sands for water, and another moon in the mist.

28. O the wondrous efficacy or error! that represents the unreal as real and the vice-versa; and O the great power of delusion! which springs from the unreasonableness of living beings.

29. The yogi finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that actuate everything in both the physical and intellectual worlds.

30. Therefore the yogi relies in his internal perception only, by rejecting those of his external senses; while the common sort are seen to run giddy, with drinking the vapours of the mirage of senses.

31. That which is commonly called pleasure or pain, is but a fleeting feeling in the mind of men, and is of a short duration; it is that unfeigned and lasting peace of mind, which has neither its rise or fall, that is called true happiness (and is felt by yogis only).

32. Infer the hyper-sensible from the sensibles, and see the true source of thy sensations manifest in thy presence. (Know the Lord as the pattern of thy perceptions).

33. Reject the sight of this triple world (composed of the upper, lower and midway spheres), which thy perception presents to thy imagination; because there can be nothing more foolish than taking a delusion for truth.

34. All these bodies and beings bear only, their immaterial forms of mere ideas; and it is the goblin of delusion alone, that causes us to suppose their materiality.

35. Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, cannot be the cause of any else. (Nothing comes from a nullity).

36. When the sensibles are null and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses.

37. The sensibles being proved as unreal, there can be no reality in their perceptions and thoughts also; it is impossible for a spider to maintain its web before a storm, which blows away an elephant.



299635  
299636 38. So likewise the ocular evidence being proved as false, there is no  
299637 proof of there being any object of vision any where. There is but One  
299638 invariable entity in all nature, whose solidity depends upon the  
299639 consolidation of the divine intellect, as of the sea salt on the  
299640 solidified sea water.

299641  
299642 39. As a dreamer dreams of a high hill in his house, and in its ideal  
299643 form, which is unknown to and unseen to others sleeping with him in the  
299644 same house; so we thought two of that stone we have been talking of  
299645 erewhile, and which is no other than the intellect.

299646  
299647 40. It is this intellectual soul, which exhibits a great many ideal  
299648 phenomena within itself, and all of which are as unsubstantial as empty  
299649 air; such as:—this is a hill, and this is the sky; this is the world,  
299650 and these are myself and thyself.

299651  
299652 41. Men of enlightened souls only, can perceive these phenomena of the  
299653 intellect in themselves and not the unenlightened soul; just as the  
299654 hearer of a lecture understands its purport, and not one who dozes upon  
299655 the reading of a sermon.

299656  
299657 42. All these erroneous sights of the world, appear to be true to the  
299658 unenlightened person; just as the unmoving trees and mountains, seem to  
299659 be dancing to inebriated man.

299660  
299661 43. The yogi beholds one irrepressible form of God (Siva) in all places,  
299662 and manifest before him in the form of his intellect; but the ignorant  
299663 are beguiled by their false guides, to place their reliance in the  
299664 objects of senses, notwithstanding their frail nature.

## 299665 299666 299667 299668 299669 CHAPTER LXIX

### 299670 299671 ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG.

299672  
299673  
299674  
299675 Argument:—Creative energy of God is the cause of reminiscence,  
299676 and reminiscence is the cause of reproduction.

299677  
299678  
299679 Vasishtha added:—The world is without any figure or substance, though it  
299680 presents the appearance of such; it is seen in the light of the pure and  
299681 imperishable essence of God, by the keen sight of transcendental  
299682 philosophy.

299683  
299684 2. It is that quintessence which exhibits in itself the rare show of the  
299685 cosmorama, and the figures of hills and rivers are seen in it as  
299686 pictures in a panorama, or as spectres appearing in the empty air.

299687  
299688 3. The nymph then entered that cosmical block by the resistless efforts,  
299689 and I also penetrated in it after her, with my curiosity (to know the  
299690 contents thereof).

299691  
299692 4. After that indefatigable lady had made her way into the cosmos of  
299693 Brahmá, she took her seat before a Bráhmāna, and shone supremely bright  
299694 in his presence.

299695  
299696 5. She introduced me to him and said: This is my husband and supporter  
299697 and with whom I have made my betrothal a long time in my mind.

299698  
299699 6. He is now an old man, and I too have attained my old age; and as he  
299700 has differed his marriage with me till now, I have become utterly  
299701 indifferent about it at present.

299702  
299703 7. He also has grown averse to his marriage at present, and is desirous

of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy vacuity also.

8. The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock (in his yoga hypnotism).

9. Therefore do thou please, O lord of saints, to awaken both himself and me also, and enlighten and confirm us in the way of supreme felicity, until the end of this creation and the re-creation of a new one.

10. Having said so to me, she waked her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode.

11. This sage is the progeny of Brahmá in another apartment of this worldly dome, and deserves to be honoured with the honors worthy of a guest, according to the proper rite of hospitality.

12. Arise and receive the great sage with offering of his honorarium, and the water (for washing his feet); because great persons are deserving of the greatest regards and respects, that one can offer unto them.

13. Being thus addressed by her, the holy devotee awoke from his hypnotism, and his consciousness rose in himself, as a whirlpool rises above the sea.

14. The courteous sage opened his eyes slowly, as flowers open their petals in the vernal season after the autumn is over.

15. His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot forth anew.

16. Immediately there assembled about him the gods, and demigods, siddhas and Gandharvas also from all sides; just as the assemblage of swans and cranes, flock to the limpid lake, blooming with the full-blown lotuses in it.

17. He looked upon all that were standing before him, together with myself and the fair lady (that had brought me thither); and then in the sweet tone of the \_parnava\_ hymn, he addressed me as the second Brahmá himself.

18. The Bráhmāna said:—I welcome thee, O sage, to this place, that dost view the world as in a globe placed in the palm of thy hand; and resemblst the great ocean in the vast extents of thy knowledge. (Lit:—the ambrosial waters of knowledge).

19. You have come a great way, to this far distant place; and as you must have been tired with your long journey, please to sit yourself in this seat.

20. As he said these words, I saluted him saying, I hail thee my lord; and then sat on the jewelled seat, he pointed out to me.

21. And then he was lauded by the assembled gods, and holy spirits standing before him, and received their pújá presents and adorations, according to the rules and rites of courtesy.

22. Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable bráhmāna was accosted and bespoken unto me in the following manner.

23. How is it, O venerable sir, that this nymph has recourse to me, and tells me to enlighten you both with true knowledge, when you are acquainted whatever is past, and all that is to take place in future.

24. You sir, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to learn from me, and this is what I want to learn from you.

25. Why was she produced by you to become your spouse, and was never taken to spousal by your indifference towards her.

26. The Bráhmāna replied:—Hear me saint to tell you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.

27. There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and effulgent intellect.

28. I am of the form of empty air or vacuum, and situated for ever in the supreme spirit; and am called the self-born in all the worlds, that were to be created afterwards.

29. But in reality I am never born, nor do I ever see or do anything in reality; but remain as the vacuous intellect in the intellectual vacuity of the selfsame entity.

30. These our addresses to one another in the first and second persons (lit. as I, thou, mine, thine &c.), are no other than as the sounds of the waves of the same sea dashing against each other.

31. I who was of this nature (of a clear wave in the sea of eternity), became disturbed in time by feeling some desire rising in me, and seeing that maid amidst the blaze of my intellect.

32. I thought her as myself, though she appears as another person to you and others; and though she is manifest before you, yet lies as hidden in me as my veryself.

33. And I find myself as that imperishable entity, which abides in me as I abide in the supreme soul; I find my soul to be imperishable in its nature, and to be delighted in itself as if it were the lord of all.

34. Though I was thus absorbed in meditation, yet the reminiscence of my former state (as the creative energy of God or Brahmá); produced in me the desire of reproduction, and yonder is the incarnate divinity presiding over my will.

35. She is the presiding divinity over my will, that is standing here manifest before you; she is neither my wife nor have I betrothed her as such.

36. It is from the desire of her heart, that she deems herself the spouse of Brahmá; and it is for that reason that she has undergone troubles, before she got rid of her desires.

## Chapter LXX.

### THE WORDS OF THE CREATOR OF WORLDS IN THE MUNDANE STONE.

Argument:—Relation of the desire of the Divine of Divinity as the cause of her sorrow.

The Bráhmāna related:—Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect (after dissolution of the material world); it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.

2. And as I am about to forsake her forever, it is for this very reason,  
O sage, that she is so very sorry and sick at her heart.
3. Being myself of an aerial form, when I become one with the supreme  
spirit (after my leaving the mental sphere); then there takes place the  
great dissolution of the world with the end of all my desire.
4. Hence she with deep sorrow pursues my way, for who is there so  
senseless, that does not follow after the giver of her being.
5. Now the time is come for the termination of the Kaliyuga, and of the  
rotation of the four ages; and the dissolution of all living beings,  
Manus, Indras, and the Gods, is near at hand.
6. Today is the end of the kalpa and great kalpa age, and this day puts  
an end to my energy and will, and makes me mix with the eternal and  
infinite vacuity.
7. It is now that this personification of my desire, is about to breathe  
her last; just as the lake of lotuses being dried, the breath of lotus  
flowers also is lost in the air.
8. The quiet soul like the calm ocean, is always at a state of rest;  
unless it is agitated by its fickle desires, as the sea is troubled by  
its fluctuating waves.
9. The embodied being (which is confined in the prisonhouse of the  
human body), has naturally a desire to know the soul, and to <be> freed  
from its dungeon.
10. Thus this lady being fraught with spiritual knowledge, and long  
practiced in yoga meditation; has seen the world you inhabit, and the  
four different states of its inhabitants. (The gloss explains the four  
states to mean the four different pursuits of men expressed by \_Dharma\_,  
\_Artha\_, \_Kāma\_, \_Moksha\_).
11. She traversing through the regions of air, has come to the sight of  
the aforesaid etherial stone above the polar mountain, which is our  
celestial abode and the pattern of your world.
12. Both that world of yours and this abode of ours, rest on a great  
mountain, which bears upon it many other worlds (invisible to the naked  
eye).
13. We also do not see them with our discriminating eye sight, of  
discerning them separately from one another; but we behold them all  
commingled in one, in our abstract view of yoga meditation (\_i.e.\_ The  
sight of particulars is lost in their abstract meditation).
14. There are numberless worlds of creations, in earth, water and air  
and in everything under the sky, as if they are compressed or carved in  
the body of a huge block of stone.
15. What you call the world is a mere fallacy, and resembles your vision  
of a fairy city in dream; it is a false name applied to an object,  
existing nowhere beyond the intellect (and in the imagination of the  
mind).
16. They who have come to know the world, as no other than an airy  
vision of the mind, are verily called as wise men, and not liable to  
fall into error.
17. There others who by their application to and practice of yoga  
contemplation, come to attain their desired object, as this lady has  
succeeded to gain your company (for her edification).
18. Thus doth the illusory power of the intellect, display these  
material worlds before us; and thus doth the everlasting Divine

omnipotence manifest itself (in all these various forms).

19. There is no action nor any creation, that is ever produced from anything or ever reduced to nothing; but all things and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.

20. Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever salient in it, without their setting or being shaded at anytime.

21. This intellect is the very stone (we have been talking of), and is either at rest or rolling on as roller or wheel; the worlds appertain to it as its appurtenances, and accompany it as motion doth the wind.

22. The soul being replete with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought as limited, owing to its appearance in the form of the bounded and embodied mind.

23. The unbounded intellect appears as bounded, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.

24. As the mind views itself in the form of aerial city in its dream, so doth it find itself in the form of this stone, with the worlds marked upon it in the daytime. (The world like the dream, is a transformation or representation of the mind itself).

25. There is no rolling of the orbs in this world, nor the running of streams herein, there is no object subsisting in reality any where; but they are all mere representations of the mind in empty air.

26. As there are no \_kolpa\_ and great \_kalpa\_ ages in eternity, nor the substantiality of anything in the vacuity of our consciousness; and as there is no difference of the waves and bubbles from the waters of the sea (So there is no difference of the empty thoughts from the vacuous mind; whence they take their rise).

27. The worlds appearing to be \_in esse\_, or existent in the mind and before the eyes; are in reality utterly inexistent in the intellect, which spreads alike as the all pervading and empty vacuum every where. And as all empty space in every place is alike and same with the infinite vacuity; so the forms of things appearing to the limited understanding, are all lost in the unlimited intellect.

28. Now Vasishtha, go to your place in your own world; and have your peace and bliss in your own seat of \_samádhi\_-devotion. Consign your aerial worlds to empty air, while I myself to the supreme Brahma do repair.

## CHAPTER LXXI.

### DESCRIPTION OF FINAL DISSOLUTION.

Argument:—Conduct of Kali age, and Termination of Brahmá's Creation at the End.

Vasishtha added:—So saying, Brahmá—the personified Brahman, sat in his posture of devotion—padmāsana, and resumed his intense meditation of the \_samádhi\_ meditation; and so did his celestial companions also.

2. He fixed his mind on the pause \_santa\_, which is placed at the end of half syllable \_m\_—the final letter of the holy mantra of \_omkara\_; and sat sedate with his steady attention (on the Divine), as an unmoved picture in painting.
3. His concupiscent consort-vásaná or desire, followed his example also; and sat reclined at the end of all her endless wishes, as an empty and formless vacuity. (The devotee must become a nullity, for his union with the unity).
4. When I saw them growing thin for want of their desires, I also reduced myself by means of my meditation, until I found myself as one with all pervading Intellect; in the form of endless vacuity (and perceived every thing that was going on everywhere).
5. I saw that as the desires of Brahmá were drying up in himself, so I found all nature to be fading away, with the contraction of the earth and ocean, together with the diminution of their hills and islands.
6. I saw the trees and plants and all sorts of vegetables, were fading away with the decay of their growth; and all creation seemed to come to its end in a short time.
7. It seemed that the stupendous body of Virát, which contained the whole universe, was sick in every part; and the great earth which was borne in his body, was now falling insensibly into decline and decay.
8. She is now stricken with years, and grown dull and dry without her genial moisture, and is wasting away as a withered tree in the cold season (lit.—in the cold month of Christmas, when the icy breath of winter withers every green).
9. As the insensibility of our hearts, stupifies the members of our bodies; so did the anesthesia of One produce the obtuseness of all things in the world. (The creative power failing, all creation dwindles away).
10. The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins. (The end of \_Kali\_ or sinful age, is the precursor to its final doom of the dooms-day).
11. The earth was a scene of oppression and famine, troubles, calamities and poverty, waited on mankind every where; and as women trespassed the bounds of decorum, so did men transgress the bounds of order and conduct.
12. The sun was obscured by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent. (\_i.e.\_ All beings were tormented by the inclemencies of weather).
13. The Pamaras or Pariahs, were tormented by burning fires on one side, and floods and draughts of rain water on the other; while waging wars were devastating whole provinces altogether.
14. Tremendous portents were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them. (\_i.e.\_ under the falling rocks and edifices).
15. The land burst into deep ditches, where there was no water course before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.
16. All men living as way-farers or peddlers, and all paths full of tailor shops; all women dealing in their hairs and head-dresses, and all rulers imposing head taxes on their people.

- 300049  
300050 17. All men living by hard labour, and the reyets living upon  
300051 litigation only; women living in impiety and impurity, and the rulers of  
300052 men addicted to drinking.  
300053  
300054 18. The earth was full of unrighteousness, and its people were misled by  
300055 heretical doctrines and vicious sástras; all wicked men were wealthy and  
300056 fortunate, and good people all in distress and misery.  
300057  
300058 19. The vile non-áryans, were the rulers of earth, and the respectables  
300059 and learned men had fallen into disrepute and disregard; and the people  
300060 all were guided by their evil passions of anger, avarice and animosity,  
300061 envy, malice and the like.  
300062  
300063 20. All men were apostates from their religion, and inclined to the  
300064 faith of others; the Bráhmanas were furious in their dehoration, and  
300065 the vile borderers were persecutors of others. (i.e. they robbed  
300066 themselves).  
300067  
300068 21. Robbers infested the cities and villages, and robbed the temples of  
300069 gods and the houses of good people; and there were parasites, pampered  
300070 with the dainties of others, but short lived and sickly with their  
300071 gluttony.  
300072  
300073 22. All men indulging themselves in their idleness and luxury, and  
300074 neglecting their rituals and duties; and all the quarters of the globe,  
300075 presented a scene of dangers and difficulties, woe and grief.  
300076  
300077 23. Cities and villages were reduced to ashes, and the districts were  
300078 laid waste on all sides; the sky appeared to be weeping with its  
300079 vaporous clouds, and the air disturbed by its whirling tornadoes.  
300080  
300081 24. The land resounded with the loud crying and wailing of widows and  
300082 unfortunate women, and they who remained at last, compelled to live by  
300083 beggary.  
300084  
300085 25. The country was dry and anhydrous, and lying bare and barren in all  
300086 parts; the seasons were unproductive of season-fruits and flowers; so  
300087 every part of this earthly body of Brahmá, was out of order and painful  
300088 to him.  
300089  
300090 26. There was a great dearth on earth, upon her approaching dissolution,  
300091 and the body of Brahmá grew senseless, owing to the loss of the watery  
300092 element, in all its canals of rivers and seas.  
300093  
300094 27. The spirit of Brahmá being disturbed, there occurred a disorder in  
300095 the course of nature; and it brought on a transgression of good manners,  
300096 as when the waters of rivers and seas overflowed their boundaries.  
300097  
300098 28. Then the furious and sounding surges begin to break down their  
300099 bounds, and run mad upon the ground; and the floods overflow the land,  
300100 and lay waste the woodlands.  
300101  
300102 29. There were whirlpools, whirling with hoarse noise, and turning about  
300103 on every side, with tremendous violence; and huge surges rose as high,  
300104 as to wash the face of the heavy clouds in the sky.  
300105  
300106 30. The mountain caverns, were resounding to the loud roars of huge  
300107 clouds on high, and heavy showers of rain fell in torrents from the sky,  
300108 and overflowed the mountain tops afar and nigh.  
300109  
300110 31. Gigantic whales, were rolling along with the whirling waves of the  
300111 ocean; and the bosom of the deep appeared as a deep forest, with the  
300112 huge bodies of the whales floating upon the upheaving waves.  
300113  
300114 32. The mountain caves were strewn over with the bodies of marine  
300115 animals, which were killed there by rapacious lions and tigers; and the  
300116 sky glittered with marine gems, which were borne on high by the rising  
300117 waters.

300118  
300119 33. The dashing of the rising waves of the sea, against the falling  
300120 showers of the sky; and the dashing of the uplifted whales with  
300121 elephantine clouds on high, raised a loud uproar in the air.  
300122  
300123 34. The elephants floating on the diluvian waters, washed the faces of  
300124 the luminaries, with the waters spouted out of their nozzles; and their  
300125 justling against one another, hurled the hills aground. (Or they clashed  
300126 on one another, as two hills dashed over against the other).  
300127  
300128 35. The sounding surges of the sea, dashed against the rocks on the  
300129 shore, emitted a noise like the loud roar of elephants, contending in  
300130 the caverns of mountains.  
300131  
300132 36. The nether sea invaded the upper sky, and its turbulent waves drove  
300133 the celestials from their abode; as an earthly potentate attacks  
300134 another, and his triumphant host, dispossesses the inhabitants with loud  
300135 outcry.  
300136  
300137 37. The overflowing waters covered the woods, both in the earth and air;  
300138 and the overspreading waves filled the skies like the winged mountains  
300139 of yore.  
300140  
300141 38. High sounding winds were breaking the breakers of the sea, and  
300142 driving them ashore as fragments of mountains; while their splashing  
300143 waters, dashed against the rocks on the shore, and washed the fossil  
300144 shells on the coast.  
300145  
300146 39. Whirling whirlpools, were hurling the huge whales into them; and  
300147 ingulphing the falling rocks in their fathomless depth.  
300148  
300149 40. Big water elephants or whales were carried with the torrents, and  
300150 drowned in the depths of the caverns on the mountain tops; and these  
300151 they attempted to break, with their hideous teeth or tusks.  
300152  
300153 41. The tortoise and crocodile hang suspended on the trees, and extended  
300154 their full length and breadth thereon; and the vehicles of Yama and  
300155 Indra (\_i.e.\_ the buffalo and elephant), stood aghast with their erect  
300156 ears.  
300157  
300158 42. They listened <to> the fragments of rocks, falling with hideous noise  
300159 on the sea-shore; and beheld fishes with their broken fins, tossed up  
300160 and down by the falling stones.  
300161  
300162 43. The forests shook no more in their dancing mood, and the waters on  
300163 earth were all still and cold; but the marine waters were flaming with  
300164 the submarine fire, emitting a dismal glare.  
300165  
300166 44. The sea elephants or whales being afraid of the extinction of marine  
300167 fire, by the primeval waters (which were the seat of Náráyana); fell  
300168 upon the waters on the mountain tops, and contended with the earthly and  
300169 mountainous elephants.  
300170  
300171 45. The rocks carried away by the rapid current, appeared as dancing on  
300172 the tops of the waves; and there was a loud concussion of the swimming  
300173 and drowned rocks (mainákas), as they dashed against the mountains on  
300174 land.  
300175  
300176 46. Large mountains and woods, were now resorted to by men and wild  
300177 animals; and the driving droves of wild elephant, were roaring as loud,  
300178 as the high sounding trumpets at a distance.  
300179  
300180 47. The infernal regions were disturbed by the torrents of water, as by  
300181 the infernal demons; and the elephants of the eight quarters, raised  
300182 loud cries with their uplifted trunks and nozzles.  
300183  
300184 48. The nether world emitted a growling noise, from their mouths of  
300185 infernal caverns; and the earth which is fastened to its polar axis,  
300186 turned as a wheel upon its axle.



49. The over flowing waters of the ocean, broke their bounds with as much ease, as they tear asunder the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

50. The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. And comets and meteors were hurled from heaven, in the forms of whirlpools.

51. There were fires and firebrands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with colour of vermilion.

52. My flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahmá, both in the heaven above and earth below.

53. All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air and fire, with the gods of heaven and hell (name by Pavana and Agni, and Indra and Yama), were all in great confusion.

54. The gods seated even in the abode of Brahmá, were afraid of their impending fall; when they heard the gigantic trees of the forests falling headlong, with the tremendous crash of \_pata-pata\_ noise.

55. The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earthquake shook the mountains of Kailása and Meru, to their very bottom and caverns and forests.

56. The ominous tornadoes at the end of the kalpa period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

## CHAPTER LXXII.

### DESCRIPTION OF NIRVÁNA OR FINAL EXTINCTION.

Argument:—Brahmá's suppression of his Respiration; his settling on the wings of air and his form of Virát.

Vasishtha continued:—Now the self-born Brahmá, having compressed his breath in his form of Virát (or the heart); the aerial or atmospheric air, which is borne on the wings of wind, lost its existence.

2. The atmospheric air, which is the very breath of Brahmá being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe.

3. The atmospheric air, being compressed with the vital breath of Brahmá; the perturbed creation (as described before), was about to come to its ultimate \_quietus\_.

4. The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the harbour of heaven.

5. The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

6. The gross desire or the crude will of Brahmá, being now at its end at the approach of dissolution; there was an utter stop, of the actions and

300256 motions of the siddhas, as that of the flame of fire before its  
300257 extinction.  
300258

300259 7. The world-destroying winds were winding in the air, like the thin and  
300260 flying scraps of cotton; and then the siddhas fell down mute from  
300261 heaven, after the loss of their strength and power of speech.  
300262

300263 8. The great fabrics of human wishes, fell down with the cities of the  
300264 Gods; and the peaks of mountain were hurled headlong, by shocks of  
300265 tremendous earthquakes.  
300266

300267 9. Ráma rejoined:—Now sir, if the world is but a representation of the  
300268 ideal in the mind of the great God Brahmá or Virát; then what is the  
300269 difference of earth, heaven and hell to him (who encompasses the whole  
300270 in his body or mind).  
300271

300272 10. How can these worlds be said, to be the members of his body; or can  
300273 it be thought, that the God resides in them with his stupendous form.  
300274

300275 11. I well know that Brahmá is wilful spirit of God, and has no form of  
300276 himself; and so do I take this world, for a formless representation of  
300277 the will or idea in the Divine Mind. Please sir, explain this clearly  
300278 unto me.  
300279

300280 12. Vasishtha replied:—In the beginning this world was not in existence,  
300281 nor inexistence either; because there was the eternal Intellect, which  
300282 engrossed all infinity in itself, and the whole vacuity of space with  
300283 its essence.  
300284

300285 13. This vacuity of it (the subjective chit), is known as the objective  
300286 \_chetya\_ or thought; and the intellect without forsaking its form,  
300287 becomes \_chetana\_ or the power of intellection (or the mind) itself.  
300288

300289 14. Know this intellection as the \_jíva\_ or living soul, which being  
300290 condensed (with feelings &c.) becomes the gross mind; but none of these  
300291 essences or forms of existence, have any form whatever.  
300292

300293 15. The vacuity of the intellect, remains as the pure vacuum in itself  
300294 forever; and all this which appears as otherwise, is no other and  
300295 nothing without the self-same soul.  
300296

300297 16. The very soul assumes to it its egoism (or personality), and  
300298 thinking itself as the mind, becomes sullied with its endless desires,  
300299 in its vacuous form. (The pure soul is changed to the impure spirit or  
300300 volitive mind).  
300301

300302 17. Then this intellectual principle, thinks itself as the air, by its  
300303 own volition; and by this false supposition of itself, it becomes of an  
300304 aerial form in the open air.  
300305

300306 18. Then it thinks of its future gross form, and immediately finds  
300307 itself transformed to an aerial body, by its volition or \_sankalpa\_.  
300308 (The will being master to the thought).  
300309

300310 19. Though the soul, spirit and mind, are vacuous in their natures; yet  
300311 they can assume aerial forms to themselves by their will, as the mind  
300312 sees its imaginary cities; and so doth the Lord take upon Him any form  
300313 it pleases.  
300314

300315 20. And as the knowledge of our minds, is purely of an aerial nature, so  
300316 the intelligence of the all-intelligent Lord is likewise of an  
300317 intellectual kind; and he takes and forsakes any form as he supposes and  
300318 pleases for himself.  
300319

300320 21. As we advance to the knowledge of recondite truth, so we come to  
300321 lose the perception of size and extension; and to know this extended  
300322 world as a mere nullity, though it appears as a positive entity.  
300323

300324 22. By knowledge of the real truth, we get rid of our desires, as it is

by our knowledge of the unity and the absence of our egoism or personality, that we obtain our liberation. (\_i.e.\_ The knowledge of our nothingness).

23. Such is He—the supreme One, and is Brahma the entity of the world. And know Virát, O Ráma, to be the body of Brahma, and the form of the visible world. (Brahma, Brahmá and Virát, are the triple hypostasis of the One and same God).

24. The desires or will, is of the form of empty vacuum, and the erroneous conceptions which rise in it; the same give birth to the world, which is thence called the mundane egg.

25. Know all this is non esse, and the forms you see, are but formation of your fancy; in reality there is nothing in esse; and tuism and egoism are no entities at any time.

26. How can the gross world be ever attached to the simple Intellect, which is of the nature of a void; how can a cause or secondary causality, be ever produced in or come out from a mere void?

27. Therefore all this production is false, and all that is seen a mere falsity; all this is a mere void and nothing, which erroneously taken for something.

28. It is the Intellect only which exhibits itself, in the forms of the world and its productions, in the same manner as the air begets its pulsations (in the form of winds), in the very calm air itself.

29. The world is either as something or as nothing at all, and devoid of unity and duality; know the whole to lie in the empty vacuity of the Intellect, and is as void and transparent as the same.

30. I am extinct to all these endless particulars and distinctions, and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

31. Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct; do whatever you have to do, or avoid to do it without anxiety.

32. The eternal One, that is ever existent in our notion of Him, is manifest also in the phenomenal, which is no other than Himself. But our imperfect notion of God, has many things in it which are unknown to us and beyond our comprehension; and such are the phenomenals also, that are so palpable unto us. (We have the innate idea of God, but no knowledge of his inner or outer nature and attributes, which are displayed in all existence).

#### CHAPTER LXXIII.

##### DESCRIPTION OF THE PERSON OF VIRÁT—THE GOD OF NATURE.

Argument:—If there is no truth or untruth in the creation, how can both be true or false at once.

Ráma said:—Sir, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

2. I have well understood Sir, all your lectures on the subjects, and

yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

3. Tell me sir, how there is no truth nor any untruth, either an erroneous view of the creation as a reality, or its view as a mere vacuum:

4. In such a case, I well understand what is the real truth; yet I want you to tell more of this, for my comprehension of the subject of creation.

5. Vasishtha replied:—All this world that is visible to us, with all its moving and unmoving creatures; and all things with all their varieties, occasioned by difference of country and climate.

6. All these are subject to destruction, at the great dissolution of the world; together with Brahmá, Indra, Upendra, Mahendra and the Rudras at the end.

7. Then there remains something alone, which is unborn and increate and without its beginning; and which is ever calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

8. As the mountain is larger and more extended than a mustard seed, so is the sky much more than that; but the entity of vacuity is the greatest of all.

9. Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the vacuity of God.

10. After the long lapse of unmeasured time, in the unlimited space of eternity (i.e. at the end of a Kalpa age); and after the dissolution of all existence in the transcendent vacuum of the Divine Mind (lit., thinking soul).

11. At this time the great vacuous intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state (as the soul ruminates over the past in its dream).

12. The intellect reconnoitres over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word Brahma or enlargement, and beholds the dilation of these minutiae in their intellectual forms (i.e. the developed ideas).

13. It is the nature of the intellect to know the minute ideas, which are contained in its sensory; and because it continues to look upon them, it is called their looker. (i.e. The subjective principle of the objective thoughts).

14. (In order to clear how the intellect can be both the subjective and objective at once, it is said that:) As a man sees himself as dead in his dream, and the dead man sees his own death; so doth the intellect see the minute ideas in itself. (Hence it is not impossible for the contraries to subsist together).

15. Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

16. The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

17. It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ. (This is the first step of the conception of personality of the universal

spirit).

18. It has then the distinct view of space and time, and of substance and its attributes and actions before its sight; but as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

19. Wherever the particle of the intellect shines (or that which is perceptible to it); is called the place (or object), and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

20. Whatever is perceived (by the intellect), the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of ocular vision.

21. Thus endless products of the intellect appear before it, as distinct from one another by their time, place, and action; and all these appearing as true, like the various colours of the skies in the sky.

22. The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects. (All these are called \_axas\_ answering the sight of the eyes).

23. The intellectual particle, shining at first within itself, bears no distinct name except that of \_tanmátra\_ or its inward perception; which is as insignificant a term as empty air.

24. But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquest into their five objects of form and the rest.

25. The intellectual principle, being then in need of retaining its sensations in the sensorium, becomes the mind and understanding (which is called the sixth or internal organ of sense).

26. Then the mind being actuated by its vanity, takes upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.

27. Thus the minute intellect comes to make distinctions of time, by giving them the different denomination of the present, past and future.

28. Again with regard to space, it denominates one place as upper and another as lower; and goes on giving different appellations of sides (or the points of compass), to one invariable space in nature.

29. It then comes to understand the meanings of words, and invent the terms signifying time and space, action and substance.

30. Thus the intellect bearing a vacuous form in the primordial vacuum, became the spiritual or \_lingadéha\_ of its own accord, until it was diffused all over the world (which is thence called the mundane God).

31. Having long remained in that state as it thought, it took upon it the completely concrete material form through which it was transfused.

32. Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar heat in conjunction with sand, is mistaken for water.

33. It then takes upon itself and of its own will, a form reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another. (The highest heaven is the head and the earth the foot-stools of God).

34. It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones. (Virát is the human figure for the macrocosm of the universe).

35. By thinking constantly on the forms of things, as this is a cow and that is a horse &c., as also of their being bounded by space and time; it became conversant with the objects of different senses.

36. The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet &c., as its outward members; and the heart &c., as the inner members of the body.

37. In this manner is formed the body of Brahmá, as also those of Vishnu and the Rudras and other Gods; and so also the forms of men and worms are produced from their conception of the same.

38. But in fact there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.

39. Virát is the seed producing the plants of the three worlds, which are productive of many more, as one root produces many bulbs under it. Belief in the creation, puts a bolt to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.

40. This Virát is the first male, rising unseen of his own will. He is the cause of all actions and acts.

41. He has no material body, no bone or flesh, nor is he capable of being grasped under the fist of anybody.

42. He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the din of battle, is unheard by the sleeping man.

43. He remains neither as a reality, nor entirely as an unreality; but like the notion of a waking man, of a warrior seen to be fighting in his dream. (\_i.e.\_ As the faint idea of an object seen in dream).

44. Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body. (Meaning—the cosmos contained in a grain of the brain).

45. Though thousands of worlds and millions of mountains compose the great body of the unborn Virát, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

46. Though myriads of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the Virát is represented to contain all in his body, yet it occupies no space or place, but resembles a baseless mountain in a dream.

47. He is called the self-born and Virát also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

48. He is also named as Rudra and Sanatana, and Indra and Upendro also; he is likewise the wind, the cloud and the mountain in his person.

49. The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of \_chitta\_ or the thinking mind, which with its self-consciousness becomes the vast universe.

50. Then being conscious of its afflation, it becomes the wind in

300601 motion; and this is the aeriform body of Virát.

300602  
300603 51. Then it becomes the vital breath, from the consciousness of its  
300604 inspiration and expiration in the open air.

300605  
300606 52. It then imagines of an igneous particle in its mind, as children  
300607 fancy a ghost where there is none; and this assumes the forms of  
300608 luminous bodies (of the sun, moon, and stars) in the sky.

300609  
300610 53. The vital breath of respiration, are carried by turns through the  
300611 respiratory organs into the heart; whence it is borne on the wings of  
300612 air to sustain the world, which is the very heart of Virát.

300613  
300614 54. This Virát is the first rudiment of all individual bodies in the  
300615 world, and in their various capacities forever.

300616  
300617 55. It is from this universal soul, that all individual bodies have  
300618 their rise, and according to their sundry desires; and as these differ  
300619 from one another in their outward shapes, so they are different also in  
300620 their inward natures and inclinations.

300621  
300622 56. As the seed of Virát sprang forth at first, in the nature and  
300623 constitution of every individual being; it continues to do so in the  
300624 same manner in the heart of every living, agreeably to the will of  
300625 the same causal principle.

300626  
300627 57. The sun, moon and the winds, are as the bile, phlegm in the body of  
300628 Brahmá; and the planets and stars, are as the circulating breath and  
300629 drops of the spittle of phlegm of that deity.

300630  
300631 58. The mountains are his bones, and the clouds his flesh; but we can  
300632 never see his head and feet, nor his body and skin.

300633  
300634 59. Know, O Ráma, this world to be the body of Virát, and an imaginary  
300635 form by his imagination only. Hence the earth and heaven and all the  
300636 contents, are but the shadow of his Intellectual vacuity.

300637  
300638  
300639  
300640  
300641 CHAPTER LXXIV.

300642  
300643 DESCRIPTION OF THE COSMICAL BODY OF VIRÁT (CONTINUED).

300644  
300645  
300646  
300647 Argument:—Description of the several parts and Members of the  
300648 body of Virát.

300649  
300650  
300651 Vasishtha continued:—Hear now more about the body of Virát, which he  
300652 assumed to himself of his own will in that Kalpa epoch, together with  
300653 the variety of its order and division, and its various customs and  
300654 usages.

300655  
300656 2. It is the transcendent vacuous sphere of the intellect, which makes  
300657 the very body of Virát; it has no beginning, middle or end, and is as  
300658 light as an aerial or imaginary form.

300659  
300660 3. Brahmá who is without desire, beheld the imaginary mundane-egg  
300661 appearing about him, in its aerial form (of a chimera).

300662  
300663 4. Then Brahmá divided this imaginary world of his in twain. It was of a  
300664 luminous form, from which he came out as a luminary, like a bird matured  
300665 in its egg. (This is hence called Brahmánda or egg of Brahmá).

300666  
300667 5. He beheld one half (or the upper hemisphere) of this egg, rising high  
300668 in the upper sky; and saw the other half to constitute the lower world,  
300669 and both of which he considered as parts of himself.

6. The upper part of Brahmá's egg, is termed as the head of Virát; the lower part is styled his footstool, and the midway region is called his waist.
7. The midmost part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.
8. The heaven is the upper roof of this hollow, likening to the palate of the open mouth, and the stars which are studded in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal Gods.
9. The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.
10. The nether worlds below us, are the footstools of Virát; and the cavities under his knees, are as the pits of infernal regions.
11. The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the centre of the body of Virát.
12. The rivers with the purling waters in them, resemble the arteries of Virát with the purple blood running in them; and the Jam-bu-dvīpa is as his lotiform heart, with the mount Meru as its pericarp.
13. The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of Virát; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.
14. The sun and the moon are the two eyes of Virát, and the high heaven is his head and mouth; the moon is his marrow, and the mountains are the filth of his person.
15. The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils (and so the other elements are humours of his body).
16. The forests of Kalpa trees and other woods, and the serpentine races of the infernal regions, are the hairs and tufts of hairs on his head and body. (All these are parts of the one undivided whole of Virát's body).
17. The upper region of the solar world, forms the cap head of Virát's body; and the zodiacal light in the concavity beyond the mundane system, is the crest on top of Virát's head.
18. He is the universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular that forms the object of his enjoyment.
19. He is the sum of all the senses, therefore there is no sense beside himself; and the soul of Virát being fully sensible of every thing, it is a mere fiction to attribute to him the property of any organ of sense. (It is a mere figure of speech to say God hears and sees, when the omniscient soul knows all without the aid of the organs of seeing and hearing).
20. There is no difference of the property of an organ (as the hearing of the ear); and its possessor—the mind, in the person of Virát, who perceives by his mind all organic sensations, without the medium of their organs.
21. There is no difference in doings of Virát and those of the world; it is his will or thought alone which acts with many (or active) force (on the passive world), both in their transitive as well as in their causal



forms.

22. All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will. (This passage is explained in four different ways in the gloss).

23. It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and Virát to act or subside together. (But Virát being the god of nature in general, he acts by general and not by partial laws, and is therefore neither affected by particular events nor ever directs any particular accident at any place or time). (Both of which are the one and the something).

24. The world and Virát are both of the same essence, as that of air and its motion in the wind; that which is the world, the same is Virát; and what Virát is, the very same is the world also. (The same thing personified as another).

25. The world is both Brahmá as well as Virát, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and vacuous intellect of God. (The will was at the beginning, Aham bahu syam; i.e. I will become many).

26. Ráma asked:—Be it so that Virát is the personified will of God, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?

27. Vasishtha replied:—As you consider yourself as Ráma and so situated in your person also; so Brahmá—the great father of all, is the wilful soul only in his person.

28. The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.

29. And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the Brahmánda-Universe.

30. If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination.

31. Whether the Lord be in his consolidated form of the world, or in his subtle form of the mind, He is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance.

32. The holy hermit who is delighted in himself, and continues as mute as a log of wood and as quiet as a block of stone; remains with his knowledge of I and thou (i.e. of the subjective and objective as well as of the general and particular) fixed in the universal soul of Virát.

33. The holy and God knowing man, is passionless under all persecution, as an idol which they make with ligatures of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

## CHAPTER LXXV.

### DESCRIPTION OF THE FINAL CONFLAGRATION OF THE WORLD.

Argument:—Destruction of the world by the great fire, produced by a dozen of suns at the behest of Brahmá.

Vasishtha continued:—Then sitting in my meditation of Brahmá, I cast my eyes around, I came to the sight of the region before me.

2. It being then midday, I beheld a secondary sun behind me, appearing as a conflagration over a mountain (or a burning mountain), at the furthest border of that side.

3. I saw the sun in the sky as a ball of fire, and another in the water burning as the submarine fire; I beheld a burning sun in the south east corner, and another in the southern quarter.

4. Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

5. I was astonished to find so many suns all at once in all the sides of heaven; and their flame-fire which seemed to burn down their presiding divinities—the Agni, Váyu, Yama, Indra &c. (The twelve suns of Hindu Astronomy, are the so many solar mansions in the twelve signs of the zodiac, which encircle all the sides of the compass, together with the personified climates under the same).

6. As I was looking astonished at these unnatural appearances, in the heavens above; there appeared on a sudden a terrestrial sun before me, bursting out of the submarine regions below.

7. Eleven of these suns were as reflexions of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahmá, Vishnu and Siva, in the vacuity of the different sides of heaven. (The gloss explains the eleven suns, as the eleven Rudra forms of Siva—the god of destruction amidst the Hindu Trinity).

8. The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven. (As Siva with the eleven Rudras, makes the number twelve, so doth the sun with the other eleven signs of the zodiac, make the same number).

9. In this manner the sun burnt down the world, as the flame of fire burns away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

10. The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless incendiarism.

11. My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

12. I beheld the heavenly bodies hurling as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

13. I beheld the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

14. The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling over the cities in farthest worlds.

15. The flame flashed upon distant mountains, making them flare with vermeil hue, and splitting noise; and continued lightnings flashed upon the great edifices on every side, and put the canopy of heaven in a flame.

16. The falling buildings emitted a cracking and crackling noise all

300877 around, and the earth was covered with columns of dark smoke, as by the  
300878 thickening clouds and mists.  
300879

300880 17. The fumes rising as crystal columns, appeared as turrets and spires  
300881 upon the towers on earth; and the loud noise of wailing beasts and men,  
300882 raised a gurgling (gharghara) clangor all over the ground.  
300883

300884 18. The falling of cities upon men and beasts, made a hideous noise and  
300885 huge heaps of omnium gatherum on earth; and the falling stars from  
300886 heaven, strewed the earth with fragments of gems and jewels.  
300887

300888 19. All human habitations were in flames, with the bodies of men and  
300889 beasts, burning in their respective homes and houses; and the noiseless  
300890 skirts of villages and towns, were filled with the stink of dead and  
300891 burning bodies.  
300892

300893 20. The aquatic animals were stewed, under the tepid waters of the seas:  
300894 and the cry of people within the city, was hushed by the howling of the  
300895 ambient flames on all sides.  
300896

300897 21. The elephants of the four quarters of heaven, fell down and rolled  
300898 upon the burning ground, and uplifted the hills with their tusks (to  
300899 shelter themselves from the falling fires); while the caverns of the  
300900 mountains, were emitting gusts of smoke, from the subterranean fire.  
300901

300902 22. The burning hamlets and habitations, were crushed and smashed under  
300903 the falling stones and hills; while the mountain elephants yelled aloud,  
300904 with their deadly groans and agonies.  
300905

300906 23. Heated by sunheat, all living beings rushed to and splashed the hot  
300907 waters of seas, and the mountainous vidyādhara fell down into the  
300908 hollow bosom of mountains, bursting by their volcanic heat.  
300909

300910 24. Some being tired with crying, and others resorting to their yoga  
300911 meditation, remained quiet in some places; and the serpent races were  
300912 left to roll on the burning cinders, both below as well as upon the  
300913 earth.  
300914

300915 25. The voracious marine beasts as sharks and whales; being baked in the  
300916 drying channels, were driven to the whirlpools of the deep; and the poor  
300917 fishes attempting to evade the smart fire, flew into the airs by  
300918 thousands and thousands.  
300919

300920 26. The burning flames, then clad as it were, in crimson apparel, rose  
300921 high in the air; and there leaping as it were in dancing, caught the  
300922 garments of the Apsaras in heaven.  
300923

300924 27. The desolating Kalpa fire, being then wreathed with its flashing  
300925 flames, began to dance about all around; with the loud sound of bursting  
300926 bamboos and cracking trees, as it were with the beating of drums and  
300927 timbrels.  
300928

300929 28. The sportive fire danced about like a playful actor, in the ruinous  
300930 stage of the world.  
300931

300932 29. The fire ravaged through all lands and islands, and desolated all  
300933 forests and forts; it filled all caves and caverns and the hollow vault  
300934 of sky, till at last it over reached the tops of the ten sides of  
300935 heaven.  
300936

300937 30. It blazed in caverns and over cities and in all sides of dales, and  
300938 the lands; it blazed over hills and mountain tops, and the sites of the  
300939 siddhas and on the seas and oceans.  
300940

300941 31. The flames flashing from the eyes of Siva, and the Rudras, boiled  
300942 the waters of the lakes and rivers; and burned the bodies of devas and  
300943 demons, and those of men and serpent races; and there arose a hoarse  
300944 whispering sound from everywhere.  
300945

32. With column of flaming fire over theirhead, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.

33. Flames flashed forth from subterranean cells and caves on earth, and all things situated amidst them, were reddened by their light.

34. All the sides of heaven lost their azure hue, under the vermilion colour of the clouds which hung over them; and all things and the rubicund sky, lost their respective hues, and assumed the rosy tint of the red lotus (sthala padma-growing on land).

35. The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.

36. Overspread with the flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red \_kinsuka\_ blossoms hanging aloft in the sky.

37. The earth appeared to be strewn over with red lotuses and the seas seemed to be sprinkled with red dye; in this manner the fire blazed in many forms, with its tails and crests of smoke.

38. The fire of conflagration, raged with its youthful vigour in the forest, where it glared in variegated colours, as a burning scenery is shown in a painting.

39. The vicissitudes of sunrise and sunset (\_i.e.\_ the succession of day and night), now disappeared from the vindhyan mountain, owing to the continual burning of the woods upon its summit.

40. The flying fumes had the appearance of the blue sahya mountain in the south (Deccan), from their emitting the flashes of fire in the midst, like the lustre of the gems in that mountain.

41. The blue vault of the sky seemed as a cerulean lake, decorated with lotus like fire brands all over it, and the flames of fire flashed over the tops of the cloudy mountains in air (like the brisk dancing of actresses in a play).

42. Flames of fire with their smoky tails, resembling the train of a comet, danced about on the stage of the world, in the manner of dancing actresses, with the loosened and flouncing hair.

43. The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colours.

44. Then the burning rocks and woods exhibited a golden hue on the breast of the earth, with their bursting and splitting noise (as if the earth was beating her breast at her impending destruction).

45. All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.

46. The waves shone in their faces, with the reflexion of the shining sun upon them; they clashed against each other, as if they were clapping their hands; and dashed with such force against the land, that they beat and broke down the rocks on the sea shore.

47. The raging sea with his billowy arms, grasped the earth and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain bawling.

48. The all destroying fire with a hoarse sound, melted down the rivers with their banks, and the regents of the sphere fell before the geysers.

49. The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid gold (fire), with their woods and abodes and caves and caverns.

50. By degrees the prodigious mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himálaya, was melted down as lac-dye by the same fire.

51. All things were cold and pinched in themselves, as good people are thawed by the awe of the wicked; except the Malaya mountain, which yielded its fragrance even in that state (of its tribulation).

52. The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.

53. Burn the sandal wood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.

54. Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration; thus there are two things, namely, aura and vacuum, that cannot be consumed by the all destroying fire.

55. Those bodies are above all praise, which do not perish at the perdition of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.

56. The property of goodness (sattwa) alone is true happiness, and neither rajas nor ostentation or passion. Then the fiery clouds moved aloft as a moving forest, ashed showers of vivid flame.

57. Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and burnt away all bodies, already dried up by heat and for want of water.

58. The dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds. (Now the clouds were heavy with fire, and not with rain water).

59. The ambient and gorgeous flame passed by the Kailása mountain without touching it, knowing it to be the seat of the dread God Siva; in the manner of wise men, flying from the mud and mire of sin (knowing it to be attended with their perdition).

60. Then the God Rudra growing furious, at the final destruction of the world, darted the direful flame of his igneous eyes, and burnt down the sturdy arbours and robust rocks to ashes, with their stunning cracklings.

61. The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.

62. The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared for ever from sight.

63. The suffering idiot on remembering into his mind the Kalpánta, took the world to be at an end; as the fire consumes all objects like the unreality of the world.

64. The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants; the winds too blew with fiery heat, and scorched the bodies of even the gods, and singed all things on every side.

301084 65. Here the wild fire was raging loose among the arbours in the forest,  
301085 and there were clouds of hot ashes flying in the air; and smoky mists  
301086 emitting red hot embers and fiery sparks. Again darkneses were rising  
301087 upward with faggots of fire falling from amidst them, and gusts of wind  
301088 blew with speed and force, to befriend the destructive fire. (The air  
301089 enkindled and spread the wild fire all about).  
301090  
301091  
301092  
301093

301094 CHAPTER LXXVI.

301095 THE STRIDOR OF PUSHKARÁVARTA CLOUDS.  
301096  
301097  
301098  
301099

301100 Argument:—Description of the Devouring fire below, and the  
301101 Deluging clouds above.  
301102  
301103

301104 Vasishtha added:—Now blew the destroying winds, shaking the mountains by  
301105 their force: and filling the seas with tremendous waves, and rending the  
301106 skies with cyclonic storms.  
301107

301108 2. The bounded seas broke their bounds, and ran to the boundless oceans  
301109 by impulse of the wind, as poor people run to the rich, by compulsion of  
301110 their driving poverty.  
301111

301112 3. The earth being fried by the fire, went under the overflowing waters;  
301113 and joined with the infernal regions, lying below the waters of the  
301114 deep.  
301115

301116 4. The heaven disappeared into nothing, and the whole creation vanished  
301117 into the air. The worlds were reduced to vacuum, and the solar light  
301118 dwindled to that of a star in the starry sphere.  
301119

301120 5. There appeared from some cavity of the sky some hideous clouds,  
301121 called Pushkara Avartaka and others in the forms of dreadful demons, and  
301122 roaring with tremendous noise.  
301123

301124 6. The noise was as loud as the bursting of the mundane-egg, and the  
301125 hurling down of a large edifice; and as the dashing of the waves against  
301126 one another, in a furiously raging sea.  
301127

301128 7. The loud peal resounding through the air and water, and reechoing  
301129 amidst the city towers, was deafening and stunning to the ear; and the  
301130 swelling at the tops of mountains, filled the world with uproar.  
301131

301132 8. The sound swelling as it were, in the conch-shell of the mundane-egg,  
301133 was returned with triple clangor, from the vaults of heaven and sky and  
301134 the infernal world.  
301135

301136 9. The supports of all the distant sides, were tottering at their base;  
301137 and the waters of all the seas were mixed up together, as if to quench  
301138 the thirst of the all devouring doomsday.  
301139

301140 10. The doomsday advanced as the God Indra, mounted on the back of his  
301141 elephantine clouds; which roared aloud amidst the waters, contained in  
301142 the etherial ocean from the beginning.  
301143

301144 11. The great doomsday was attended with a hubbub, as loud as that of  
301145 the churning of the ocean before; or as that emitted by the revolving  
301146 world or a hydrostatic engine of immense force.  
301147

301148 12. Hearing this roaring of the clouds, amidst the surrounding fires, I  
301149 became quite astonished at the stridor, and cast my eyes on all sides to  
301150 see the clouds.  
301151

301152 13. I saw no vestige of a cloud in any part of the heavens, except that

of hearing their roar and finding flashes of firebrands flaming in the sky, with showers of thunderbolts falling from above. (\_i.e.\_ It was a thunderstorm preceding the rain).

14. The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away every thing in them, to a horrid devastation.

15. After a little while I descried a spot at a great distance in the sky; and felt a cool air blowing to my body from it.

16. At this time I observed the \_Kalpa clouds\_, appearing and gathering at a great distance in the sky, where there was no relic of the living fire perceptible to the naked eye.

17. Then there breathed the \_Kalpa airs\_, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and bearing away the great mountains of Meru, Malaya and Himálaya.

18. These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they bore down the spreading sparks, and drove away the fire from all sides.

19. The clouds of fire disappeared from the air, as evening clouds; then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.

20. The air was blowing with fire, and passing every where as the fire of incendiarism; and melted down the golden citadels on the flying mountain of Meru.

21. The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.

22. The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with blaze.

23. The cities and celestials sitting on their happy seats, in the highest heaven of Brahmá, fell down below with all their inhabitants of women and young and old people, being burnt by the flames.

24. The Kalpánta or chaotic fire was mixed with the water, in the lake of Brahmá.

25. The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery mire of the infernal regions.

26. The chaotic clouds advanced as a troop of sable camels, moving slowly in the azure sky with a grumbling noise.

27. They appeared from a corner of the sky, like a huge mountain flashing with lightnings of gorgeous flame; and fraught with the waters of the seven oceans.

28. These clouds were capable of rending the great vault of the world (heaven), with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.

29. The doomsday was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits; the flitting lightnings likened its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.

30. The moon being devoured by Ráhu, and burnt away by the fiery comet, rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.

31. Lightning like golden sphere in the shape of frigidity of the sort

of Himalaya, held all stupefied waters, woods and hills.

32. After the clouds had split the vault of heaven, by their harsh crackling and thunders; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.

33. There was a jarring of dissonant sounds, that grated upon the ear, and proceeded from the bursting of woods by wild fire, and the stridor of thunder-claps in the rehowling air; and the cracking and crackling and dashing and crashing of every thing in the shattering world.

34. There was a sharp and shrill noise, arising from the warring winds blowing in a hundred ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.

35. The vault of heaven which is supported by the blue and sapphire-like pillars of the azure skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of diluvian rain.

36. The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were rent by the loud rattling of thunderbolts from heaven.

37. The rain that reigned long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her bosom, as her sighs towards heaven.

38. Now the vault of heaven, appeared to be overspread with a network, studded with red lotuses of the flying fires on high; while the dark showers had the appearance of swarms of black bees, and the rain drops likened their fluttering wings.

39. All the sides of heaven resounded to the mingled clatter of hailstone and fire brands, falling down simultaneously from the comingled clouds of dire and dreadful appearance; and the scene all around was as dire some to behold, as the mingled warfare of two dreadful forces, with dire arms and comingled bloodshed.

## CHAPTER LXXVII.

### DESCRIPTION OF THE WORLD OVERFLOODED BY THE RAINS.

Argument:—The world presenting the scene of one universal sheet of water caused by the deluging clouds.

Vasishtha continued:—Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian waters.

2. The dark clouds flying in the air as pitchy ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.

3. The dark blaze of the fire glimmered amidst the combustibles, and converted all of them to heaps of ashes, which flew and spread over all the world.

4. The swelling sound of the hissing showers rose as high, as they were blowing aloud the whistle of their victory.

5. There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground; these were the ashy clouds, the grey clouds, the \_kalpa\_ clouds, and the misty and the



301291 showering clouds.

301292  
301293 6. The howling breezes, tottered the foundations of the world; the high  
301294 wind rose high to heaven, and filled all space; and bore the flames to  
301295 burn down the regencies of the gods on every side.

301296  
301297 7. The winds dived deep into the depths of water, and bore and dispersed  
301298 their frigidity to all sides of the airs, which numbed the senses, and  
301299 deafened the ears of all (by their coldness).

301300  
301301 8. A loud hubbub filled the world, raised by the incessant fall of rain  
301302 in columns from the vault of heaven; and by the roaring and growling of  
301303 the kalpa fire.

301304  
301305 9. The whole earth was filled with water as one ocean, by waterfalls  
301306 from the clouds of heaven, resembling the torrents of Ganges and the  
301307 currents of all rivers.

301308  
301309 10. The canopy of the kalpa or diluvian clouds, pierced by the shining  
301310 sun-beams above them, appeared as the leafy tuft at the top of the  
301311 nigrescent \_tamála\_ tree, with clusters of lurid flowers, peeping  
301312 through the sable leaves.

301313  
301314 11. The all destroying tornado bore away the broken fragments, of trees  
301315 and rocks, and the top of towers and castles aloft in the air; dashed  
301316 them against the skycapt mountains, and broke them asunder to pieces.

301317  
301318 12. The swift stars and planets, clashing with the rapid comets and  
301319 meteors, struck sparks of fire and flame by their mutual concussion,  
301320 which burned about as igneous whirlpools in the air.

301321  
301322 13. The raging and rapid winds, raised the waves of seas, as high as  
301323 mountains; which striking against the rocks on the sea-shore, broke and  
301324 hurled them down with tremendous noise.

301325  
301326 14. The deep dusty and showering clouds, joined with the wet kalpa  
301327 clouds, cast into shade the bright light of the sun; and darkened the  
301328 air under their sable shadows.

301329  
301330 15. The seas over flowed their beds and banks, and bore down the broken  
301331 fragments of the rocks under their bowels; and they became dreadful and  
301332 dangerous by the falling and rolling down of the stones with their  
301333 current.

301334  
301335 16. The huge surges of the sea, bearing the fragments of the rocks in  
301336 their bosom, were raised aloft by the cloud rending winds; and they  
301337 dashed against and broke down the shores with deep and tremendous noise.

301338  
301339 17. The diluvian cloud then broke asunder the vault of heaven, and split  
301340 the bosom of the sky with its loud rattling; and then clapped together  
301341 its oaklike hands, to see the universal ocean which it had made.

301342  
301343 18. The earth, heaven and infernal regions, were rent to pieces, and  
301344 tossed and loosed in the all devouring waters; and the whole nature was  
301345 reduced to its original vacuity, as if the world was an unpeopled and  
301346 vast desert.

301347  
301348 19. Now the dead and half dead, the burnt and half burnt bodies, of gods  
301349 and demigods, of Gandharvas and men beheld one another in the general  
301350 ruin, and fled and fell upon each other with their lifted arms and  
301351 weapons, with the velocity of the winds. (It is a dogma of spiritualism,  
301352 that tribal and personal animosities &c., continue to the death bed and  
301353 in after life, if there is no reconciliation made in the present state).

301354  
301355 20. The diluvian winds, were flying as the funeral ashes from the piles;  
301356 or as the arjuna humour of choler, drives a person up and down in the  
301357 air like a column of ashes.

301358  
301359 21. The heaps of stones that were collected in the air, fell forcibly on

the ground, and broke down whatever they struck upon; just as the falling hailstones from heaven, clatter out of season, and shatter every thing wherever they fall.

22. The rustling breezes howling in the caverns of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.

23. The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.

24. The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.

25. The sea was roaring with its whirling rain waters on the surface, and boiling with the submarine fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.

26. The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the siddhas and gandharvas also.

27. The stones and all solid substances were pounded to powder, and the fire-brands were reduced to ashes: when the flying winds blew them as dust all about.

28. The hurling down of the abodes of gods and demons, and the dashing together of their walls emitted a noise as that of the crashing of clouds, or gingling of metallic things in mutual contact.

29. The sky was filled with peoples and edifices, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool in the sea.

30. All things whether burnt or unburnt, were swimming up and down in the etherial ocean, as the winds toss about the dry leaves of trees in the air.

31. The air was filled with the jarring and gingling sounds, rising from the fallen edifices of various metals and minerals in all worlds.

32. Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth; again the swelling billows were rising high upon the water, and the hills and all other substances were sinking below.

33. The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.

34. The good deities were wailing aloud, and the weary animals were moving on slowly; the comets and other portents were flying in the air, and the aspect of the universe, was dreadful and dire to behold.

35. The sky was full of dead and half dead bodies, borne by the breezes into its bosom; and it presented a grey and dingy appearance, as that of the dry and discoloured foliage of trees (in the fading autumn).

36. The world was full of water, falling in profuse showers from the mountain peaks; and hundreds of streams flowed down by the sides of mountains, and were borne all about by the breeze.

37. The fire now ceased to rage with its hundred flames, and the swelling sea now run over its boundary hills; and over flowed its banks.

38. Mass of gramineous plant mixed with mud and mire, appeared as large island; and intellect in the far distant vacuity, appeared as lighting

301429 over a forest.

301430  
301431 39. The rains closing extinguished the fire, but the rising fume and  
301432 smoke filled the air and hid the heaven, so that the existence of the  
301433 prior world and the former creation was altogether forgotten from  
301434 remembrance.

301435  
301436 40. Then there rose the loud cry of the extinction of creation, and  
301437 there remained only the One being, who is exempt from creation and  
301438 destruction (\_i.e.\_ who is increate and imperishable).

301439  
301440 41. Now the winds abated also, that had been incessantly struggling to  
301441 upset the world; and continually filling the universe with their  
301442 particles, as with an unceasing supply of grains.

301443  
301444 42. The bodies of comets clashing against one another, were reduced to  
301445 sparks of fire resembling the dust of gold; and these extinguishing at  
301446 last to ashes, filled the vault of heaven with powdered dust.

301447  
301448 43. The orb of the earth being shattered to pieces, with all its  
301449 contents of islands &c., was rolling in large masses together with the  
301450 fragments of the infernal worlds.

301451  
301452 44. Now the seven regions of heaven and those of the infernal worlds,  
301453 being mixed up in one mass with the shattered mass of the earth and its  
301454 mountains, filled up the universal space with the chaotic waters and  
301455 diluvian winds.

301456  
301457 45. Then the universal ocean, was swollen with the waters of all its  
301458 tributary seas and rivers; and there was a loud uproar of the rolling  
301459 waters, resembling the clamour of the enraged madman.

301460  
301461 46. The rain fell at first in the form of fountains and cascades, and  
301462 then it assumed the shape of falling columns or water spouts; at last it  
301463 took the figure of a palm tree, and then it poured down its showers in  
301464 torrents.

301465  
301466 47. Then it ran as the current of a river, and flooded and overflowed on  
301467 all sides; and the raining clouds made the surface of the earth one  
301468 extended sheet of water.

301469  
301470 48. The flamefire was seen to subside at last, just as some very great  
301471 danger in human life, is averted by observance of the precautions given  
301472 in the sástras, and advice of the wise.

301473  
301474 49. At last the vast vault of the mundane world, became as desolate of  
301475 all its contents and submerged in water; as a goodly \_bel\_ fruit loses  
301476 its substance by being tossed about in playful mood from the hands of  
301477 boys.

## 301482 CHAPTER LXXVIII.

### 301484 DESCRIPTION OF THE UNIVERSAL OCEAN.

301487  
301488 Argument:—Rain waters running as rivers, and these meeting  
301489 together and making an universal ocean.

301490  
301491  
301492 Vasishtha continued:—The rain storm and falling hails and snows,  
301493 shattered the surface of the earth to parts and parcels; and the  
301494 violence of the waters was increasing, like the oppression of kings in  
301495 Kali or last days of the world.

301496  
301497 2. The rain water falling upon the stream of the etherial Ganges, make

301498 it run in a thousand streamlets, flowing with huge torrents, higher than  
301499 the mountains of Meru and Mandara.

301500  
301501 3. Here the waves rose to the path of the sun, and there the waters sank  
301502 down and lay dull in the mountain caves; and then the dull element made  
301503 the universal ocean, as when a fool is made the soveran lord of earth.

301504  
301505 4. The great mountains were hurled down as straws, in the deep and broad  
301506 whirlpools of water; and the tops of the huge surges, reached to the far  
301507 distant sphere of the sun.

301508  
301509 5. The great mountains of Meru and Mandara of Vindhya, Sahya and  
301510 Kailása, dived and moved in as fishes and sea monsters; the melted earth  
301511 set as its soil, and large snakes floated thereon like stalks of plant  
301512 with their lotus like hoods.

301513  
301514 6. The half burnt woods and floating plants, were as its moss and  
301515 bushes, and the wet ashes of the burnt world, were as the dirty mud  
301516 underneath the waters.

301517  
301518 7. The twelve suns shone forth, as so many fullblown lotuses, in the  
301519 large lake of the sky; and the huge and heavy cloud of Puskara, with its  
301520 dark showers of rain, seemed as the blue lotus bed, filled with the  
301521 sable leaves.

301522  
301523 8. The raging clouds roared aloud from the sides of mountains, like the  
301524 foaming waves of the ocean; and the sun and moon rolled like two pieces  
301525 of sapphires over cities and towns (being darkened by the clouds).

301526  
301527 9. The gods and giants and people at large, were blown up and borne into  
301528 the air; till at last they flew up from their lightness and fell into  
301529 the disc of the sun. (\_i.e.\_ From their want of gravity on earth, they  
301530 were attracted to the sun—the centre of gravity of the solar system).

301531  
301532 10. The clouds rained in torrents with loud clattering noise, and their  
301533 currents carried down the floating rocks, as if they were mere bubbles  
301534 of water, into the distant sea.

301535  
301536 11. The deluging clouds were rolling in the air, after pouring their  
301537 water in floods on earth; as if they were in search after other clouds,  
301538 with their open mouths and eyes (as if to see whether there remained any  
301539 raining cloud still).

301540  
301541 12. The rushing tornado filled the air with uproar, and with one gust of  
301542 wind, blasted the boundary mountain from its bottom into the air. (So  
301543 were the mountainous clouds, flung by the hands of Titans to the skies).

301544  
301545 13. The furious winds collected the waters of the deep to the height of  
301546 mountains; which ran with a great gurgling noise all about, in order to  
301547 deluge the earth under them.

301548  
301549 14. The world was torn to pieces by the clashing of bodies, driven  
301550 together by the tempestuous winds; which scattered and drove millions of  
301551 beings pell-mell, and over against one another.

301552  
301553 15. The hills floated on the waves as straws, and dashing against the  
301554 disc of the sun, broke it into pieces as by the pelting of stones.

301555  
301556 16. The great void of the universe, spread as it were, the great net of  
301557 waters in its ample space, and caught in them the great hills,  
301558 resembling the big eels caught in fishing nets.

301559  
301560 17. The big animal bodies that were rising or plunging in the deep,  
301561 either as living or dead described the eddies made by whirlpools and  
301562 whales on the surface of the waters (\_i.e.\_ the one sinking downwards,  
301563 and the other rising upward).

301564  
301565 18. Those that have been yet alive, were floating about the tops of the  
301566 sinking mountains, which resembled the floating froths of the sea; while

the gods were fluttering as gnats and flies over them.

19. The spacious firmament on high, filled with innumerable rain drops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

20. Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling raindrops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

21. The Pushkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

22. These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

23. The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions (owing to the destruction of the earth).

24. The incessant showers filled the three regions, like the triple stream of Ganges running in three directions; they drowned the highest mountains, whose tops floated as froths in the universal ocean.

25. The floating mountains struck against the sphere of heaven, and broke it into fragments; when the fairies of heaven, floated as pretty lotuses on the surface of waters.

26. The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were borne away into the waters of the endless deep.

27. There remained no one to save another, nor any one that was not swept away by the flood; for who is there that can save us, when the all devouring time grasps us in his clutches.

28. There remained neither the sky nor the horizon, there was no upside nor downward in the infinite space; there was no creation nor a creature any where, but all were submerged under one infinite sheet of water.

## CHAPTER LXXIX.

### MAINTENANCE OF INAPPETENCY OR WANT OF DESIRE.

Argument:—Nirvána-Extinction Compared with Waking from the Dream of Existence.

Vasishtha resumed:—Seeing the end of all I still retained my seat in infinite vacuity; and my eyes were detained by the sight of a glorious light, shining as the morning rays of the rising luminary of the day.

2. While I was looking at that light, I beheld the great Brahmá sitting as a statue carved in stone, intent upon his meditation of supreme One, and beset by his transcendent glory all about him.

3. I saw there a multitude of gods, sages and holy personages, with Vrihaspati and Sukra—the preceptors of gods and demigods, together with the regent deities of wealth and death.

4. There were likewise the regent divinities of water, fire and the other deities also; so were there companies of \_rishis\_ and \_siddhas\_ and \_sádhyas\_, gandharvas and others.
5. All these were as figures in painting, and all sitting in their meditative mood; they all sat in their lotiform posture, and appeared as lifeless and immovable bodies.
6. Then the twelve ádityas or suns (of the twelve signs), met at the same centre (with the same object in their view); and they sat in the same lotiform posture (of devotion, as the other deities).
7. Then awhile after, I beheld the lotus born Brahmá; as if I came to see the object of my dream before me after my waking.
8. I then lost the sight of the deities, assembled in the Brahma-loka or in the world of Brahmá, as when great minded men, lose the sight of the most prominent objects of their desire from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking (from the trance of my illusion).
9. Then the whole creation, which is but the ectype of the mind of Brahmá; appeared as void as an empty desert to me; and as the earth turning to a barrenwaste upon the ruin of its cities.
10. The gods and sages, the angels and all other beings, were no where to be seen any more; but were all blended in and with the same void every where.
11. I then seated in my etherial seat, came to know by my percipience, that all of them have become extinct (lit. obtained their nirvána extinction, like Brahmá in Brahma himself).
12. It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision. (Coming to one's self \_Swasíarúpa\_ one's own nature or essence, means in vedánta, the holy and pure nature of the human soul, as an emanation or image of the divine).
13. The body is an aerial nothing, appearing as a substantial something, from our desire (or imagination of it only), and disappearing with the privation of our fancy for it, like a dream vanishing from the sight of a waking man.
14. The aerial body appears as real as any other image in our dream; and there remains nothing of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.
15. We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our \_samádhi\_ or intense meditation in the state of our waking (from sleep).
16. The notion of a thing seen in our dream, is given here as an instance (to prove the unreality of our idea of the body); because it is well known to boys and every body, and adduced to us both in the \_srutis\_ and \_smritis\_ tradition (that the objects of sight, are as false as those of dreams).
17. Whoever denies the falsity of the notions he has in his dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor; and such a one deserves to be shunned, for who can wake the waking sleeper.
18. What is the cause of the corporeal body? Not the dream; since the bodies seen in a dream, are invisible (to the naked eye); and this being true it follows, that there is no solid body in the next world (as it is expected by means of sacrifices and pious acts).
19. Should there be other bodies after the loss of the present ones (by

death); then there would be no need of repeated creation (of corporeal bodies by Brahmá); if the pristine bodies were to continue for ever.

20. Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position (of Jaimini), that there was another kind of world before, is likewise untenable (since there could be nothing at any time, without its definite form and parts).

21. If you say (in the manner of the chárvákas), that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.

22. This position of yours is inconsistent with the doctrines, of the puránas and histories as well as those of the vedas, smritis and other sástras, which invariably maintain destructibility of material things.

23. Should you, O intelligent Ráma, deny with the chárvákas the indefeasibility of these sástras; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.

24. These heretical doctrines are not favoured by the wise, owing to their pernicious tendencies; there are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.

25. If you say the human spirit to liken the spirit of liquors, (which is generated in and destroyed with the liquor); then tell me what makes the destroyed or departed spirit of a deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend (pisácha).

26. To this it is answered, that the apparition which thus appears to view is a false appearance only; granting it as such, why not own our appearances to be equally false also?

27. It being so, how can you believe the bodies, that the departed souls of men are said in the sástras, to assume in the next world, to be true also? (Any more than their being mere apparitions only).

28. There is no truth in the proof of a ghost (pisácha), as there is in that of the spirit in liquor; hence if the supposition of the former is untrue, what faith is there in future body in the next world?

29. If the existence of spirits be granted, from the common belief of mankind in them; then why should not the doctrine of a future state of the dead, be received as true upon the testimony of the sástras?

30. If the prepossession of a person's being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the sástras?

31. Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his persuasion be right or wrong, he knows it correct to the best of his belief.

32. A man knowing well, that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.

33. Therefore it is the nature of men, to be prepossessed with the idea of their future existence; and next their growing desire for having certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.

34. It is then the abstaining from this desire, that removes the maladies of our errors of the looker, looking and the look (\_i.e.\_ of

the subjective and the objective); while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.

35. So it was the feeling of desire at first, which led the supreme spirit of Brahmá to the creation of the world; but its abandonment causes our nirvána-release, while its retention leads us to the error of the world.

36. This desire sprang at first in the Divine mind of Brahmá, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahma in all and every where.

37. All these knowledge that you derive here from, is said to form what is called the nirvána-extinction by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

38. This is the true knowledge to see God every where, it is self-evident in our inmost soul, and does not shine without it; (for all without is error and ignorance-avidyá).

39. The self-consciousness of our liberation-muktásmi, is what really makes us so; but the knowledge that we are bound to this earth-baddhásmi, is the source of all our woe, which require great pains to be removed.

40. The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its hybernation in the trance of samádhi, is our highest felicity. By being awake to the concerns of the world, you only find the unreal appearing as real to you (for every thing here, is but deception and delusion).

41. Lying dormant in holy trance, without the torpidity of insensibility, is termed our moksha or spiritual liberation; while our wakefulness to the outer world, is said to be the state of our bondage to it.

42. Now let your nirvána be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous revery without any gap or cessation, without the scruples of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.

#### CHAPTER LXXX.

#### THE WORLD PROVED TO BE A DELUSION.

Argument:—Description of ultimate Dissolution according to Rational and Materialistic Philosophy.

Vasishtha continued:—Afterwards the celestials that were present in the heaven of Brahmá, vanished away and became invisible, as a lamp with its weakened (i.e. burnt out), wick or thread.

2. Now the twelve suns, having disappeared in the body of Brahmá; their burning beams burnt away the heaven of Brahmá, as they had burnt down the earth and other bodies.

3. Having consumed the seat and abode of Brahmá, they fell into the meditation of the supreme Brahma, and became extinct in him like Brahmá, as when a lamp is extinguished for the want of its oil.

4. Then the waters of the universal ocean, invaded the celestial city of Brahmá, and over flooded its surface, as the shade of night fills the



face of the earth darkness.

5. Now the whole world was filled by water, from the highest seat of Brahmá, to the lowest pit of hell; and became as full with that liquid, as a grape is swollen with its juice, when it is perfectly ripe (\_i.e.\_ cold and darkness filled the place, where there was no heat or light).

6. The waving waters rising as mountain tops, plied with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the kalpa or diluvian clouds, which deluged over them.

7. In the meantime I beheld from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

8. It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the accumulation of the gloom of night, from the beginning to the end of creation.

9. This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many steady lightnings at once.

10. Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

11. It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge black cloud extending all over the atmosphere.

12. It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

13. The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Govinda or Hari churned of yore the milky ocean (after the great deluge).

14. Then there arose from the diluvian waters, a male being called afterwards the first male (Ādipurusha). He was the personification of the collective ego, and the causeless cause of all.

15. He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping wings, extending over and enclosing the whole space of infinite vacuity.

16. I knew him from a distance, and by the indications of his triple eyes and trident, to be the Lord Rudra himself; and then bowed down to him, as the great God of all.

17. Ráma asked:—Why sir, was the Lord Rudra of that form, why was he of such gigantic form and of so dark a complexion? Why had He ten arms and hands, and why had He the five faces and mouths upon his body?

18. Why had he his three eyes, and so fierce a form; was he absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow or having a shadow (helpmate) of its substance (\_i.e.\_ máya or Illusion)?

19. Vasishtha replied:—This being is named Rudra or fierce, for his being the aggregate of Egoism. He is full of his self-pride, and the form in which I beheld him, was that of a clear vacuity.

20. This lord was of the form of vacuum, and of the hue and resplendence of vacuity; and it is on account of his being the essence of the vacuous intellect, that he is represented as the cerulean sky.

21. Being the soul of all beings, and being present in all places, he is

represented in his gigantic form; as his five faces, serve as representations of his five internal organs of sense.

22. The external organs of sense (together with their objects and faculties), and the five members of his body, are represented by his ten arms on both sides of his body.

23. This Lord of creation together with all living bodies and mankind, are resorbed in the supreme One at the final dissolution of the world; and when he is let out to pass from the unity, he then appears in this form.

24. He is but a part of the eternal soul, and has no visible body or form of his own; but is thought of in the said form by the erroneous conception of men.

25. Having proceeded from the vacuum of the Intellect, the lord Rudra is posited in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air (or vital breath).

26. The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to resort to the reservoir of eternal rest and peace.

27. The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism; the three vedas, and the three letters of the sacred syllable of om, are the three eyes of Rudra.

28. The trident of Rudra is the symbol of his sceptre, and it is held in his hand, to imply his having the dominion of the three worlds under his hold.

29. He is represented as having a living body and soul, to indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.

30. It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Siva, which is the divine Intellect in the form of air.

31. This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.

32. After affecting the destruction of the world, he drinks down and drenches up the universal ocean; and then being quite satiate, he rests himself in perfect peace and inaction.

33. Afterwards as I beheld him drawing the waters of the ocean into his nostrils, by the force of his breath.

34. I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent fire of the water, which was drawn in him, by the breath of his nostrils.

35. Rudra the personified Ego, remains in the form of latent heat in the submarine fire; and continues to suck up the waters of the ocean, until the end of a kalpa epoch.

36. The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.

37. The lord Rudra then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

38. There appears at last a calm and quiet vacuity as the azure sky, and

301981 resembling the wide ocean filled with flying dust and smoke; and devoid  
301982 of any being or created thing, and stretching from the Empyrean of God  
301983 to the lowest abyss or \_infernum\_.  
301984

301985 39. I described amidst it four different spheres of empty void, bearing  
301986 no vestige of anything moving or stirring in them. Listen to me, O son  
301987 of Raghu, and you will hear what they were.  
301988

301989 40. One of these lay in the midst of the air, and was sustained in it  
301990 without any prop or support like the particles of fragrance floating in  
301991 the air. This was Rudra of the form of the azure sky.  
301992

301993 41. The second was lying afar, and appeared as the concavity of the sky  
301994 over this earth; it was a part of the mundane system and below the seven  
301995 spheres of the infernal regions.  
301996

301997 42. The third was a region above the mundane sphere, and was invisible  
301998 to the naked eye, owing to its great distance beyond the azure sky.  
301999

302000 43. Then there was the surface of the earth, with its lower hemisphere  
302001 of the watery regions; it was traversed by the great mountain which was  
302002 the seat of gods—the Himálayas; and beset by islands, and sea-girt sands  
302003 and shores.  
302004

302005 44. There is another sphere, lying at the furthest distance from the  
302006 other circles of the world; and comprises the infinite space of vacuum,  
302007 which extends unlimited like the unbounded and transparent spirit of  
302008 God.  
302009

302010 45. This was the remotest sphere of heavens, that could be observed by  
302011 me; and there was nothing else observable on any side, beside and beyond  
302012 the limits of these four spheres or circles.  
302013

302014 46. Ráma interrogated, saying:—I ask you to tell me, O venerable sir;  
302015 whether there is any sphere or space, beyond what is contained in the  
302016 mind of Brahmá; then tell me what and how many of them are there, what  
302017 are their boundaries, and how are they situated, and to what end and  
302018 purpose.  
302019

302020 47. Vasishtha replied:—Know Ráma, that there are ten other spheres  
302021 beyond this world (and each of them ten times greater than the preceding  
302022 one). Of these the first is the sphere of water, lying beyond the two  
302023 parts (or continents) of the earth. It is ten times greater than the  
302024 land which it covers, as the shadow of evening overspreads the sky.  
302025

302026 48. Beyond that is the sphere of heat, which is ten times greater in its  
302027 extent than that of water; and afar from this is the region of the  
302028 winds, whose circle is ten times larger than that of solar heat and  
302029 light.  
302030

302031 49. Next to these is the sphere of air, which is ten times as wide as  
302032 the circuits of the winds; It is the highest sphere of transparent air,  
302033 and is said to comprise the infinite vacuity of the divine spirit.  
302034

302035 50. Afar and aloft from these, there are some other spheres also, whose  
302036 circles extend to the distance of ten times above one another in the  
302037 vast infinity of space.[2]  
302038

302039 51. Ráma said:—Tell me, O chief of sages, who is it that upholds the  
302040 water of the deep below, and supports the air of the firmament above the  
302041 world; and in what manner they are held aloof.  
302042

302043 52. Vasishtha replied:—All earthly things are upheld by the earth, as  
302044 the waters support the leaves of lotuses upon it; and every part  
302045 depends upon the whole, as a babe depends upon its mother (or as the  
302046 young of an ape, clings to the breast of its dam, and never falls off  
302047 from it).  
302048

302049 53. Hence everything runs to, and is attracted by whatever is larger

than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the adjacent water. (Here we find the discovery of the theory of attraction, some thousands of years before it was discovered by Newton, and known to moderns).

54. So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one another, as the limbs and members of a person are attached to the main body.

55. Ráma rejoined:—Tell me sir, how do the parts of the world subsist together; in what manner they are joined with one another, and how are they disjoined from one another, and destroyed at last.

56. Vasishtha replied:—Whether the world is supported by some one or not, and whether it remains fixed (by attraction) or falls off (by its gravity); it is in reality an unsubstantial form, like that of a city in a dream.

57. What is it falls away or remains fixed on some support, it is viewed in the same manner, as our consciousness represents it unto us.

58. The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

59. These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect; they are but airy representations of the airy mind, as the formless sky is represented in empty vacuity, and appearing in various forms unto us.

60. As it is the nature of our Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

61. An innumerable train of thoughts, are incessantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

62. All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a kalpa period or millennium; and they seem as ever growing to one, who is conversant with their growth only in the vacuity of the mind.

63. All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky; they are both as erroneous and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

## CHAPTER LXXXI.

### DESCRIPTION OF THE LAST NIGHT OF DEATH OR GENERAL DOOM.

Argument:—Rudra dancing as Bhairava on the last day, in company with his shadow the last night.

Vasishtha related:—I beheld afterwards, O Ráma! the same Rudra standing in the same firmament, and dancing with a hideous form in the same part of the sky.

2. This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the

shadow of its sable appearance.

3. Its three eye-balls flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was as mute as the ten sides of the naked sky.

4. The eyes were blazing with the flame of the submarine fire, and the arms were as ponderous as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

5. As I was looking upon this enormous body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

6. I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heavens were hid under darkness, and there was no luminary shining in the sky (to cause the shadow).

7. As I was reflecting in this manner, I beheld on the foreground of that etherial stage, the stalwart phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

8. She was of a large and lean stature, and of a dark black complexion; with her flaming eye-balls burning as fire, and girt with wild flowers all over her body.

9. She was as inky black as pasted pitch, and as dark as the darkest night or Erebus; and with her body of darkness visible, she appeared as the image of primeval night.

10. With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of open space on all sides.

11. Her frame was as faint as it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger; it was wavering to and fro, as a body of sable clouds is driven backward and forward by the driving winds.

12. Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton, by the ligaments of the ribs, and ligatures of arteries, which uphold it fast from falling.

13. In a word her stature was so tall and towering, that it was by my diurnal journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

14. After this I beheld her body, as a bush of tangling thickets and thistles, by the complicate ligatures of the tendons and arteries, which fastened all its members together.

15. She was wrapped in vests of various hues, and her head was decked by the luminaries belike her head-dress of lotus flowers. She was beset by the pure light of heaven, and her robe flashed as fire, enflamed by the breath of winds.

16. The lobes of her long ears, were adorned with rings of snakes, and pendants of human skulls; her kneebones were as prominent as two dried gourd shells, and her two dark dugs hung down loosely upon her breast.

17. The braid of hair on the top of her head, was adorned with feathers of male and young peacocks; and defied the crowned head of the lord of Gods (\_i.e.\_ Indra), and the circlet of his discus (Khattānga).

18. Her moon like teeth, cast their lustre like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moon beams play upon the surface, and rising waves of the dark blue deep.

19. Her long stature rose as a large tree in the sky, and her two

kneepans resembled two dry gourds growing upon it; and these clattered like the rustling of a tree by the breeze, as she turned about in the air.

20. And as she danced about in the air, with her sombre arms lifted on high; they resembled the rising of the waves of dark ocean of eternity. (The words Kāla and Kālī—implying both the black goddess and dark eternity).

21. Now she lifts one arm and then many more, and at last she displays her countless hands; to play her part in the playhouse of the universe.

22. Now she shows but one face and then another, and afterwards many more ad infinitum; in order to represent her various and infinite parts, in the vast theatre of the world.

23. Now she dances on one foot, and instantly on both her feet; she stands on a hundred legs in one moment, and on her numberless feet at another.

24. I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Kālī or eternal night. Or I presently recognized her as the figure of kāla-rātri or dark night; which the wise have ascertained to be the image of dark eternity, as designated as the goddess Kālī—Hecate or chaotic night. (But Kálias in Greek, means Sundarī or fair and beautiful also).

25. The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her forest was as glaring and flaring, as the burning Indra-níla mountain.

26. Her cheek-bones were as frightful as two high hills, projecting over her hideous open mouth; appearing as a mountain cavern, and capable of ingulfing the whole world in it. (Hence Kālī the type of time, is said to be the devourer of all things, and restorer of them in unconscious womb).

27. Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.

28. She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the azure sky.

29. As she turned and tossed her sable hands on every side, she seemed as a dark cloud moving about in the sky; and the lustre of her nails, appeared to shed the splendour of stars all around.

30. The face of the sky resembled a forest ground, occupied by the black arbours of her two sable arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in azure sky.

31. With her legs taller than the tallest tála and tamála trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it (and kept burning without being able to move).

32. The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black vestures for the dark elephantine clouds, moving about in the empty air.

33. She breathed from her nostrils a rapid gale of wind, which bore the mountains aloft in the air; and blew great gales in the sky; resounding with loud repeals from all sides of its boundless spheres.

34. The breath of her nostrils and mouth, blew in unison all about the

302257 circle of the universe; and kept the great sphere in its constant  
302258 rotation, as it were in its enharmonic progression.  
302259

302260 35. I then came to perceive, as I looked on her with attention, that her  
302261 stature was enlarging with her dancing, till at last I found it to fill  
302262 the whole space of the air and sky.  
302263

302264 36. And as long I continued to behold her in her dancing state, I saw  
302265 the great mountains pendant all about her body, as if they were a string  
302266 of jewels around her person.  
302267

302268 37. The dark diluvian clouds formed a sablegarb about her body, and the  
302269 phenomena of the three worlds appeared as the various decorations, that  
302270 adorned her person.  
302271

302272 38. The Himálaya and Sumeru mountains, were as her two silver and golden  
302273 ear-rings, and the rolling worlds, resembled the ringing trinkets and  
302274 belts about her waist.  
302275

302276 39. The ranges of boundary mountains, were as chains and wreaths of  
302277 flower upon her person; and the cities and towns and villages and  
302278 islands, were as the leaves of trees scattered about her.  
302279

302280 40. All the cities and towns of the earth, appeared as adornments on her  
302281 person; and all the three worlds and their seasons and divisions of  
302282 time, were as ornaments and garments upon her body.  
302283

302284 41. She had the streams of holy rivers of Gangá and Yamuná, hanging down  
302285 as strings of pearls from the ears of her other heads. So the virtues  
302286 and vices (recorded in the srutis), formed decorations of her ears also.  
302287

302288 42. The four vedas were her four breasts, which exuded with the sweet  
302289 milk (of religion) in the manner of her sweat; and the doctrines of  
302290 other sástras, flowed as milk from their nipples.  
302291

302292 43. The armour and arms, and the various weapons as the sword and the  
302293 shield, the spear and the mallet, which she bore on her body; decorated  
302294 her person as with wreaths of flowers.  
302295

302296 44. The Gods and all the fourteen kinds of animal beings, were all  
302297 situated as lines of hair on her person, in her form of animated nature  
302298 itself.  
302299

302300 45. The cities and villages and hills, which were situated in her  
302301 person; all joined in their merry dance with herself, in the expectation  
302302 of their resurrection, in the same forms again.  
302303

302304 46. The unstable moving creation also, which rested in her, appeared to  
302305 me as if they were situated in the next world, and dancing with joy in  
302306 the hope of their revivification. (The living that are dead and buried  
302307 in the chaotic Kálí, are to be revivified to life again).  
302308

302309 47. The chaotic Kálí, having devoured and assimilated the world in  
302310 herself; dances with joy like the peacock, after gorging a snake in its  
302311 belly, and at the appearance of a dark cloud.  
302312

302313 48. The world continues to remain and exhibit its real form, in her wide  
302314 extended figure; as the shadow of a thing is seen in a mirror, and the  
302315 situations of countries are shown in a map.  
302316

302317 49. I saw her sometimes to stand still, with the whole world and all its  
302318 forests and mountains; to be moving and dancing in her person; and all  
302319 forms to be repeatedly reduced in and produced from her.  
302320

302321 50. I beheld the harmonious oscillation of the whole, in the mirror of  
302322 that person; and I saw the repeated rising and setting of the world in  
302323 that circle, without its utter extinction.  
302324

302325 51. I marked the revolution of the stars, and the rising of mountains

within its circumference, and I observed the throngs of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.

52. All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken warcar; and they whirl up and down about her, like the rocks and woods in a whirlpool.

53. She is clad in the robes of the blue clouds, which are furled and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her foot-steps and anklets below.

54. The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.

55. The high-headed Meru and the long armed (ranged) boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circuitous dance all around.

56. The high-swelling seas were heaving their waves to heaven, bearing with them the uprooted woods of the coasts on high, and again hurling them down, and sinking them in the waters below.

57. The cities were seen to be rolling with a tremendous noise in the waters below, and no relics of houses and towers and the habitations of human kind, were found to be left beneath.

58. As the chaotic night (kála-rátri) was thus roving at random, the sun and moon with their light and shade, found shelter in the tops of her nails, where they sparkled as threads of gold. (\_i.e.\_ The flash of her nails, afforded the only light amidst the universe of gloom).

59. She was clad in the blue mantle of the clouds, and adorned with necklaces of frost and icicles; and the worlds hung about her, like the trickling dewdrops of her perspiration.

60. The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides (or points of the compass) were so many arms on her.

61. The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.

62. As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.

63. The mountain trees turning around her, appear to weave chaplets and dance about, in congratulation of her commencing a new cycle or \_kalpa\_.

64. The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of her body; and being unable to remain quiescent while she is in motion, are all turning round with her.

65. She weaves the three fold cord of the sacred thread-\_trivrit\_, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the triple vedas.

66. Before her (\_i.e.\_ in the infinite space), there is no heaven or earth (\_i.e.\_ up or down); but the one becomes the other, by its constant rotation like the wheel of a vehicle.

67. Her wide open nostrils constantly breathe out hoarse currents of her breath, which give rise to the winds of air, and their loud sufflations and whistlings.



68. Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; filled with the tall heads of trees and their branches, shaken by a furious tornado in the air.

69. At last my steady eye-sight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.

70. Mountains were seen to be rolling as by an engine, and the cities of the celestials falling downward; and all these appearances were observed to take place in the mirror of her person.

71. The Meru mountains were torn and borne away as branches of trees, and the Malayas were tossed about as flying leaves; the Himálayas fell down as dewdrops, and all earthly things are scattered as straws.

72. The hills and rocks fled away, and the Vindhya flew as aerials in the air; the woods rolled in the whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.

73. Islands floated as straws in the ocean of her body, and the seas were worn as circlet on it; the abodes of the gods were like lotus-flowers, blooming in the large lake of her person.

74. As we see the images of cities in our dream, and in the darkness of night, as clearly we behold them in the fair sky light; so I beheld all things in her dark body, as vividly as they shone in broad sunlight.

75. All things though immovable, as the mountains and seas and harbours; appear to be moving in and dancing about in her person.

76. So the wandering worlds are dancing about in the great circle of her spacious body, as if they were mere straws in the vast ocean of creation. Thus the sea rolls on the mountain, and the high hills pierces the hollow of the heaven above. This heaven also with its sun and moon, are turning below the earth; and the earth with all its islands and mountains, cities, forests and flowery gardens; is dancing in heaven round about the sun. (Describing the harmonious dance of the planetary spheres in empty air).

77. The mountains are wandering (with the earth), amidst the surrounding sky; and the sea passes beyond the horizon (with the rotation of the earth); and so the cities and all human habitations, traverse through other skies; and so also the rivers and lakes pass through other regions, as objects reflecting themselves in different mirrors, and as swiftly as the leaf of a tree torn by a tempest, is hurled on and borne afar to distant parts.

78. Fishes skim in the desert air (or etherial desert), as they swim in the watery plain; and cities are situated in empty air, as firmly as they are fixed on solid earth. The waters are raised to heaven by the clouds, which are again driven back by the winds, to pour their waters on mountain tops.

79. The groups of stars are wandering about, like lustres of a thousand lamps lighted in the sky; they seem to shed gems with their rays as they roll, or scatter flowers from all sides on the heads of gods and aerial beings.

80. Creations and destructions accompany her, as fleeting days and nights, or as jewels of brilliant and black gems on her person. They are as the two fortnights resembling her white and black wings on either side.

81. The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems; the clear firmament is her white apparel, and the flashes of lightnings form the brocaded fringes of her garment.

82. As she dances in her giddy dance of destruction, she huddles the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.

83. In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of warriors, she listens to the tumult of all the worlds and their peoples.

84. The gods Brahmá, Vishnu and Siva, together with the regents of sun and moon and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.

85. Her body is a congeries of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and prohibitions (\_i.e.\_ the mandatory and prohibitory laws, do all abide conjointly and yet separately in her person).

86. The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless vacuity.

87. Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are concomitants with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.

88. The intellectual sphere of her body, teems with notions of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.

89. Whether the world is quiescent in the intellect, or a passing phenomenon of outward vision; it appears both as stable as well as moving, like the reflexion of objects in a standing or shaking mirror.

90. All worldly objects are as fluctuating, as the changing shows in a magic play; they forsake their forms and assume others as quickly, as the fickle desires of whimsical boys are ever shifting from one object to another.

91. It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their abstraction which tends to its disappearance.

92. The Goddess now appears in one form, and then in another; she becomes now as small as the thumb finger, and in a moment fills the sky (with the bigness of her body).

93. That goddess is all in all, she is changed through every thing in world, and is the cosmos itself and the power of the intellect also; she fills the whole concavity of the sky with her form of pure vacuity.

94. She is the intellect, which embraces all, whatever is contained in the three worlds and in all the three times (of the past, present, and future). It is she that expands the worlds which are contained in her, as a painter draws out the figures which are pictured in the receptacle of his mind.

95. She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the other. Being thus uniform in her nature, she is varied to endless forms in the twinkling of her eye.

96. All these visibles appear in her, as marks of lotuses and carved figures are seen in a hollow stone (or in the perforated sáligram stones of gunduk). Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things in the bosom of a crystal stone (as reflected in it by the Divine Intellect).

97. The very furious goddess Bhairaví—the consort of the dread god Bhairava—the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.

98. On one side the earth was burning with the fire, issuing from the eye on the fore-head of all destroying Rudra; and on the other was his consort Rudraní, dancing like a forest blown away by a hurricane.

99. She was armed more over with many other weapons, (beside those that are mentioned before); such as a spade, a mortar and pestle, a mallet, a mace &c.; which adorned her body as a garland of flowers.

100. In this manner, she danced and scattered the flowers of her garlands on all sides; in her acts of destructions and recreation (as preliminaries on one another).

101. She hailed the god Bhairava—the regent of the skies, who joined her in dancing with his form as big and high as hers.

102. May the god Bhairava, with his associate Goddess of Kálarátri or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drink their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

## CHAPTER LXXXII.

### DESCRIPTION OF THE PERSON OF THE GOD SIVA.

Argument:—Description of the perfection and personality of Siva as an undivided whole.

Ráma rejoined:—Who is this goddess, sir, that is dancing thus in her act of destruction, and why is it that she bears on her body the pots and fruits as her wreaths of flowers?

2. Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Káli, and reside in her person, and when doth her dance come to an end.

3. Vasishtha replied:—Neither is he a male, nor is she a female; nor was there a dancing of the one, or a duality of the two (in their spirit); such being the case (of their unity), and such the nature of their action (of destruction); neither of them any form, or figure of their own (except that they are personified as such).

4. That which is without its beginning or end, is the divine Intellect alone; which in the manner of infinite vacuity, is the cause of all causes. (In the beginning all was void, which caused all things).

5. It is the increate and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the etherial space is known as Siva or tranquil, and its change to confusion at the end, is denominated Bhairava or the dreadful. (i.e. the Lord acting his dreadful part in the theatre of the universe).

6. It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other. (So the sruti:—The creation and absorption of the world, require a formal agent and recipient also).
7. Say ye who know, how the intellect may subsist without its intelligence, and where a pepper may be had without its pungency? (There is nothing without its necessary property, nor the formal world without a formal cause).
8. Consider how can there be any gold, without its form of a bracelet or any other; and how doth a substance exist without its substantial property or nature?
9. Say what is the extract of the sugar-cane, unless it is possessed of its sweetness; you can not call it the juice of sugar-cane, unless you find the saccharine flavour in the same.
10. When the intellect is devoid of its intellection, you can not call it as the intellect any more; nor is the vacuous form of the intellect, ever liable to any change or annihilation. (A void is devoid of all accidents).
11. Vacuity admits of no variety, besides its retaining the identity of its inanity; and in order to assume a diversity, the void must remain a void as ever. (Or else it becomes a solid, which is no more itself).
12. Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself (since vacuum is the medium both of creation as well as of annihilation also).
13. And therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together with all the acts of creation and destruction, are the indiscriminate phenomena of vacuum.
14. All births, deaths, delusions and ignorance, being and not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.
15. Knowledge and its want, the body and its loss, temporariness and diuturnity; together with mobility and inertia, and egoism and tuism and illism.
16. All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies and imagination.
17. The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air, and vacuum extending all about us.
18. These and all others, proceed from the pure intellectual vacuity of the Divine spirit; which resides in its vacuous form in everything and is always without decay and decrease.
19. All things subsist in pure vacuum, and are as pure as the void itself; there is nothing beside this empty air, though they appear as real as doth a mountain in our hollow dream.
20. The intellectual spirit, which I have said to be transcendent void; is the same which we call as jīva—the sempiternal and Rudra—the august.
21. He is adored as Hari or Vishnu by some, and as Brahmá the great progenitor of men by others; he is called the sun and moon, and as Indra, Varuna, Yama, the Viráta and the God of fire also.

22. He is the marut or wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

23. In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

24. In the understanding of the ignorant, the world appears as apart from the spirit; but to the intellectual soul, the vacuity of the intellect is known to be situated in the Divine spirit; therefore there is no distinction of unity and duality to the knowing mind (in which all multiplicities blend into unity).

25. So long is the living soul tossed about as a wave in the ocean of the world, and running the course of its repeated births and deaths in it; until it comes to know the nature of the supreme spirit, when it becomes as immortal and perfect as the eternal soul and self-same with it.

26. By this knowledge of the universal soul, the human soul attains its perfect tranquility; as to find itself no more, as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

#### CHAPTER LXXXIII.

##### SIGHT OF THE MUNDANE GOD.

Argument:—Siva is the Representation of the Pure Intellect; but Bhairava & Káli are not so. Explanation of the causes of such representations and Personifications.

Vasishtha added:—I have already related to you, that Siva is the representation of the vacuous intellect; but not so is Rudra, whom I have described as dancing all about.

2. The form that is attributed to him (or to the goddess káli); is not their real figure; but a representation of the grosser aspect of intellectual vacuity (which is of a dark complexion).

3. I saw with my intellectual and clear vision (clair-voyance), that sphere of the intellect in its clear, bright and clear light (as that of Siva's body); but it did not appear so to others, who beheld it in their ignorance, to be as dark as the black complexion of the associate goddess. (There is shadow under the lamp).

4. I saw at the end of the kalpa cycle, the two spectres of delusion, appearing before me; the one was the furious Rudra, and the other—the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

5. The great chasm which is seen to exist in the vacuous sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

6. We can have no conception of anything, without knowing the relation, the significant term and its signification; it is for that reason that I related this to you, as I found it to be.

7. Whatever idea is conveyed to the mind by the significant term, know Ráma, the very same to be presently presented before the outward sight

by the power of delusion and as a magical appearance.

8. In reality there is no destruction, nor the destructive power of Bhairava or Bhairavī (in the masculine or feminine gender); all these are but erroneous conceptions fleeting in the empty space of the intellect. (It is the bias of the mind, which presents these hobgoblins to sight).

9. These appearances are as those of the cities seen in our dream, or as a warfare shewn in our fancy; they are as the utopian realms of one's imagination, or as the fits of our feelings on some pathetic and heart stirring description.

10. As the fairy castle is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapours darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

11. But the clear sky of the pure intellect, shines of itself in itself; and when it shines in that state, it shows the world in itself.

12. The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in the raging fire of final destruction. (The same soul is equally manifest in the subjective, as well as in the objective, \_i.e.\_ both in itself as in all other things whatsoever).

13. I have thus far related to you, regarding the formlessness of the forms of Siva and his consort Sivānī; hear me now to tell you concerning their dance, which was literally no dancing.

14. Sensation cannot exist any where (in any person), without the action of the power (lit, element) of intellection; as it is not possible for anything to be a nothing or appear otherwise than what it is. (Gloss. There can be no sensation without action of the power of intellection, as there can be no pearl-shell without the appearance of silver in it).

15. Therefore the powers of sensations and perception, are naturally united with all thing, as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

16. Whatever is sensation and wherever it exists, the same must be a sensible object, and have action or motion for its natural property.

17. Whatever is the action of the Intellect, whose consolidated form is called by the name Siva, the same is the cause of our motions also; and as these are actuated by our will and desires, they are called the dance or vacillations (of the intellectual power).

18. Therefore the furious form of Rudra, which is assumed by the god Siva at the end of a kalpa; which is said to dance about at that time, is to be known as vibration of the divine intellect.

19. Rāma rejoined:—This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the kalpa.

20. How then does it happen at the end of the kalpa, when everything is lost in the formless void of vacuity, that this consolidated form of intellect, known as Siva remains and thinks in itself.

21. Vasishtha replied:—O Rāma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity:—that all things being extinct at the end, there remains the thinking and subjective intellect alone, without anything objective to think upon.

22. The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the

solid vacuity of its omniscience.

23. If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

24. As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence any where, except the knowledge thereof, which is inherent in the intellect. (So it is with the divine intellect, whose omniscience comprehends the knowledge of every thing in itself).

25. The divine soul knowing everything in itself, and in its vacuous intellect, sees the manifestation of the universe at the time of creation, by simple development of itself.

26. The intellect developes itself of its own nature, within its vacuous cell at first; and then in a moment envelopes this erroneous universe in itself, and at his will at the time of its destruction.

27. The intellect expands itself, in itself in its natural state of vacuum; and devolves itself likewise into its conceptions of I and thou and all others (which are but false ideas and creatures of its imagination).

28. Therefore there exists no duality nor unity, nor an empty vacuity either; there is neither an intelligence or its want or the both together; so is there neither my meism nor thy tuism either.

29. There is nothing that ever thinks of anything, nor aught whatever which is thought of or object thereof of its own nature; therefore there is nothing that thinks or reflects, but all is quite rest and silence.

30. It is the unalterable steadiness of the mind, which is the ultimate samádhi or perfection of all sástras; therefore the living yogi aught to remain, as the mute and immovable stone in his meditation.

31. Now Ráma, remain to discharge your ordinary duties, as they are incumbent on you by the rules of your race; but continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear concavity of the sky.

#### CHAPTER LXXXIV.

##### RELATION OF SIVA AND SAKTI OR OF THE HOLY SPIRIT AND ITS POWER.

Argument:—The definition of the term Sakti and her elucidation.

Ráma said:—Tell me sir, why the goddess Káli is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers.

2. Vasishtha replied:—It is the vacuum of the intellect, which is called both as Siva and Bhairava; and it is this intellectual power or force, which is identic with itself, that is called Káli and its consorting mind.

3. As the wind is one with its vacillation, and the fire is identic with its heat; so is the intellect identical with its oscillation. (The mind is ever fleeting and active as dull matter is inert and inactive).

4. As the wind is invisible even in its act of vacillations, and the

heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Siva—the calm and quiet.

5. It is because of the wondrous power of his vibration, that he is known to us, and without which we could have no knowledge of his existence; know therefore this Siva to be the all powerful Brahma, who is otherwise a quiescent being, and unknowable even by the learned and wise.

6. His oscillation is the power of his will, which has spread-out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought (or just as it depends on the option of a living person, to erect a city according to the model in his thought or mind).

7. It is the will of Siva or Jove that creates all this world from its formless state, and it is this creative power which is the Intelligence of God, and the intellection of living being.

8. This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.

9. She is represented with a crest of submarine fire on her head, and to be dry and withered in her body; she is said to be a fury on account of her furiousness, and called the lotiform from the blue-lotus-like complexion of her person.

10. She is called by the names jayá and siddha (victory and fortune), owing to her being accompanied by victory and prosperity at all times.

11. She is also designated as Aparájitá or invincible, viryá the mighty and Durgá—the inaccessible, and is like wise renowned as umá, for her being composed of the powers of the three letters of the mystic syllable Om. (In the birth of umá, the subject of the first canto of Kumára Sambhaba, Kálidása says, "Tapasa nibrita je umeti námná prakírtitá," she was termed umá for prevention of austerities. The glossarists have all explained the passage in the sense of the mythic personification of umá, and nobody has ever known its mystic interpretation of sacred syllable Om itself, whose utterance precludes the necessity of all formal devotions: i.e. to say, umá-is-om the divine mantra itself).

12. She is called the gáyatrí (hymn) from its being chanted by every body, and Sávitrí also from her being the progenitrix of all beings; she is named Sarasvatí likewise, for her giving us an insight into whatever appears before our sight.

13. She bears the appellation of Gaurí from her gaura or fair complexion, and of Bhavání from her being the source of all beings, as also from her association with the body of Bhava—or Siva. She is also termed the letter ॐ (a) to signify her being the vital breath of all waking and sleeping bodies.

14. Umá means moreover the digit of the moon, which enlightens the worlds from the forehead of Siva; and the bodies of the God and Goddess are both painted as black and blue, from their representing the two hemispheres of heaven.

15. The sky appears as dark and bright from the two complexions of these divinities, who are situated in the vacuous forms in the bosom of the great vacuum itself.

16. Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.

17. Now know the reason of attributing the Goddess with many weapons and instruments, to be no more, than of representing her, as the patron of



all arts and their employments.

18. She was self-same with the supreme soul, as its power of self-meditation from all eternity; and assumed the shapes of the acts of sacred ablutions, religions, sacrifices, and holy gifts, as her primal forms in vedas. (i.e. The intellectual power (chit-sakti) evolves itself to meditation and action—dhyāna and Karma).

19. She is of the form of the azure sky, comely in appearance and is the beauty of the visibles; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess. (the divine power or force—sakti, is always personified as his female agent, as it is evident in the words potentia, energia, exergasia, qudrat, taquat &c.).

20. She is the agent of Brahmá in his laws of the birth, decay, and deaths of beings; and all cities and countries, mountains and islands, hang on her agency as a string of gems about her neck.

21. She holds together all parts of the world, as by her power of attraction; and infuses her force as momentum in them all, as it were into the different limbs and members of her body, she bears the various appellations of Kálí, Kálíka &c., according to her several functions denoted by those terms (in the glossary).

22. She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by any body. (We always see the moving bodies about us, but never the moving force which moves them all about).

23. Know this ever oscillant power to be never different or unconnected, from the quiescent spirit of Siva the changeless god; nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate for ever.

24. The world is a display of the glory of God, as the moonlight is a manifestation of the brightness of that luminary; which is otherwise dark and obscure; so the lord God is ever tranquil and quiet and without any change or decay without his works.

25. There is not the least shadow, of fluctuation in the supreme soul; it is the action of this agency, that appears to be moving us. (Gloss. The inactive spirit of God is the true reality, and the passing phenomena are all but vanity).

26. That is said to be the tranquil spirit of Siva—the god, which reverts itself from action, and reposes in its understanding; and apart from the active energy which possesses the intellect as its goddess. (Hence the state of the soul in perfect rest and repose is called Siva—salvus or felicity).

27. The intellect reposing in its natural state of the understanding, is styled Siva—salvus or felix; but the active energy of the intellectual power, is what passes under the name of the great goddess of action.

28. That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.

29. It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains, it maintains the vedas with its angas, upangas, the sástras, sciences and the psalms. (The vedas are four in number, its angas or branches called the six vedāngas namely, the siksha, kalpa, nirukta, vyākaraṇa, chhanda and jyotiṣa. The upangas or subsidiary branches are the four arts, viz., áyurveda or medicine, dhanurveda—archery, gandharva—music &c. The vidyas are the sciences and philosophy, and the gítás are sámagiti or the psalm of sámaveda).

30. It ordains the injunctions and prohibitions (of law), and gives the rules of auspicious and inauspicious acts and rites; it directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.

31. This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle &c.; and is arrayed with the weapons of warfare also, as the spear, arrows and the lance.

32. She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.

33. Ráma said:—I will ask you sir, to tell me now, whether the thoughts of creation in the divine mind, subsisted (in their ideal forms) in the Divine soul; or they were incorporated in the forms of Rudra and which are false and fictitious.

34. Vasishtha replied:—Ráma, she is verily the power of the Intellect (Divine mind), as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts (and not in their visible appearances).

35. The thoughts that are subjective and imprinted in the inner intellect (from preconceived desire or reminiscence), are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow.

36. But those thoughts are false, which enter into the mind from without, as the whole body (lit. city of our desires and false imaginations); and the fallacies of these are removed upon our right reflection and by means of our sound judgment.

37. But in my opinion, the firm belief and persuasion of the human soul in anything whatever, is reckoned as true by every one; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by every one for the time, and for their serviceableness to him.

38. But you may object and say that, things that are absent and at a distance from you, are no way serviceable to you, and yet they cannot be said to be inexistent or unreal; because they come to use when they are present before us.

39. As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view; so also every idea of a definite shape and signification, is a certain reality (as that of the goddess Kálí).

40. As an object or its action passing under the sight of any one, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by any one else, or accounted as true to him.

41. It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained for ever; and the whole universe is ever existent in the divine soul, it is wholly unknown to others.

42. All that is past, present, and ever to be in future, together with all the desires and thoughts of others; are for ever really existent in the divine spirit, else it would not be the universal soul. (The meaning of the universal soul is the contained of all and not that it is contained in them).

43. There are the adepts only in yoga practice, who acquire the power of

prying into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and dales. (As the divine soul is the knower of the hearts of others, so is the pure soul of the holy divine also).

44. As the dream of a man fallen into fast sleep, is not disturbed by the shaking of his bedstead or sleeping couch; so the fixed thought of any body, are never lost by his removing from place to place (or by his departure from this life to the next, or by his transmigration from one into another).

45. So the movements of the dancing body of Káli (the creative energy of God) cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

46. The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion in sober reality, it were as well whether it moveth all or not all (as it were the same whether we are hurried or kept sedate in a dream).

47. When is the dreaming scene or the city seen in our dream, said to be a true one, and when is it pronounced as a false one; and when is it said to be existent and when dilapidated? (supply how for when to give it some sense).

48. Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visibles as sure realities.

49. Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire; it is as the vision in your dream, or any conception of your error.

50. That this is I the subjective, and the other is the objective world, is the interminable error that binds fast the mind for ever; it is a gross mistake as that of the ignorant, who believe the endless sky to be bounded, and take it for black or blue; but the learned are released from this blunder (and rest in the only existent One).

#### CHAPTER LXXXV.

##### RELATION OF NATURE AND SOUL, OR THE PRIME MALE AND FEMALE POWERS.

Argument:—The dancing goddess embraces the steady god, and is joined with him in one body.

Vasishtha continued:—Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The Briarean arms of Káli).

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all things whether in being or not being, and was busy at every moment of passing time. (\_i.e.\_ Ever active in body and mind).

4. She contained the world in the vibration of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city—the utopia.
5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration, so Siva is quite quiet without his will or volition (represented as his female energy in the form of Kálí).
6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so doth the will of Siva bring forth the world out of itself.
7. When this volitive energy of Kálí, dances and sports in the void of the Divine mind; then the world comes out of a sudden, as if it were by union of the active will with the great void of the supreme Mind.
8. Being touched by the dark volitive power (or volentia), the supreme soul of Siva is dissolved into water; just as the sub-marine fire is extinguished by its contact with the water of the sea. (Water the first form of God: "and the spirit of God moved upon the surface of water").
9. No sooner did this power come in contact with Siva—the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.
10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful harbours and trees. (\_i.e.\_ Of the forms of minerals and vegetables).
11. (After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.
12. She then became as one with Siva, by giving up her title of sivaship; and this Siva—the female form became the same with Siva—the prime male, who is of the form of formless void and perfect tranquility (called \_samana\_—\_quietus\_ which means both death and the quiet, which follows the other. Samana like \_somnum\_ is both extinction of life, and cessation of care and labour).
13. Ráma rejoined:—Tell me sir, how that sovran Goddess Siva, could obtain her quiet by her coming in contact with the supreme God Siva (and forget her former activity altogether).
14. Vasishtha replied:—Know Ráma, the Goddess Siva to be the will of the God Siva; she is styled as nature, and famed as the great Illusion of the word.
15. And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.
16. The great Goddess is the energy of the Intellect and its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion (of holding out external nature as the true reality, instead of her lord the spirit).
17. She ranges through out the world, as long as she is ignorant of her lord Siva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.
18. But no sooner is this Goddess conscious of herself, as one and same with the god of self-consciousness; than she is joined with her lord Siva, and becomes one with him. (Force has its rest in inertia).

- 303224 19. Nature coming in contact with the spirit, forsakes her character of  
303225 gross nature; and becomes one with the sole unity, as a river is  
303226 incorporated in the ocean.
- 303228 20. The river falling into the sea, is no more the river but the sea;  
303229 and its water joining with sea water, becomes the same briny water.
- 303231 21. So the mind that is inclined to Siva, is united with him and finds  
303232 its rest therein; as the iron becomes sharpened by returning to its  
303233 quarry (as the knife or razor is sharpened on the white stone).
- 303235 22. As the shadow of a man entering into a forest, is lost amidst the  
303236 shade of the wilderness; so the shades of nature (or natural  
303237 propensities), are all absorbed in the umbrage of the Divine spirit. (It  
303238 also means as the nature of a woman, is changed to that of her man).
- 303240 23. But the mind that remembers its own nature, and forgets that of the  
303241 eternal spirit; has to return again to this world, and never attains its  
303242 spiritual felicity.
- 303244 24. An honest man dwells with thieves, so long as he knows them not as  
303245 such; but no sooner he comes to know them as so, then he sure to shun  
303246 their company and fly from the spot.
- 303248 25. So the mind dwells with unreal dualities, as long as it is ignorant  
303249 to the transcendent reality; but as it becomes acquainted with the true  
303250 unity, he is sure to be united with it (by forsaking his dualistic  
303251 creed).
- 303253 26. When the ignorant mind, comes to know the supreme felicity, which  
303254 attends on the state of its self-extinction or nirvána; it is ready to  
303255 resort to it, as the inland stream runs to join the boundless sea.
- 303257 27. So long doth the mind roam bewildered, in its repeated births in the  
303258 tumultuous world; as it does not find its ultimate bliss in the Supreme;  
303259 unto whom it may fly like a bee to its honeycomb.
- 303261 28. Who is there that would forget his spiritual knowledge, having once  
303262 known its bliss; and who is there that forsakes the sweet, having had  
303263 once tasted its flavour. Say Ráma, who would not run to relish the  
303264 delicious draughts, which pacifies all our woes and pains, and prevents  
303265 our repeated births and deaths, and puts an end to all our delusions in  
303266 this darksome world.

#### CHAPTER LXXXVI.

#### THE CONVERTIBILITY OF THE WORLD TO THE SUPREME SPIRIT.

Argument:—The huge body of Rudra, that absorbs the world in it, is  
at last dissolved in empty air and vacuity.

Vasishtha added:—Hear now Ráma, how this whole world resides in the  
infinite void; and how the airy Rudra which rises from it, is freed from  
his deluded body, and finds his final rest in it.

2. As I stood looking on upon that block of stone, I beheld the aerial  
Rudra and the two upper and nether worlds, marked over it (as in a map),  
and remaining quite at rest.

3. Then in a moment that airy Rudra, beheld the two partitions of the  
earth and sky within the hollow of vacuum, with his eye balls blazing as

the orb of the sun.

4. Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his mouth.

5. Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.

6. He then appeared as a piece of cloud, and then as a small stick, and afterwards as little as digit. (A stick is the measure of cubit, and a digit is that of a span).

7. I beheld him afterwards to become transparent as a piece of glass, which at last became as minute as to melt into the air, and vanish altogether from my microscopic sight.

8. Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.

9. In this manner did the two valves of heaven (the earth and sky), wholly disappear from my sight; the wonders of which I had erelong been viewing with so much concern and delight.

10. The cosmos being thus devoured as grass by the voracious deer; the firmament was quite cleared of everything, it became as pellucid, calm and quiet as the serene vacuum of Brahma himself.

11. I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

12. I saw also the images of things drawn upon that stone, as if they were the reflexion of the things in a mirror; and then remembering the heavenly nymph and seeing all these scenes, I was lost in amazement.

13. I was amazed as a clown upon his coming to a royal city, to see that stone again clearer far than ever before.

14. This I found to be the body of goddess Kálí, in which all the worlds seemed to be inscribed as in a slab of stone; I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

15. I beheld therein every thing that there ever existed in any place, and though it seemed to be situated at a distance from me, yet I recognized it as the very stone (which was represented as the Divine Intellect).

16. This stone alone is conspicuous to view, and there was nothing of the worlds it contained so perspicuous in it. The stone remained for ever in the same unvaried state, with all the worlds lying concealed in it.

17. It was taintless and clean, and as fair and clear as the evening cloud; I was struck with wonder at the sight, and then fell to my meditation again.

18. I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

19. I beheld fully the great variety of things, as described before; and then I turned my sight to look into another side of it.

20. I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

21. I saw the fair creation, as if it were an ectype cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.
22. I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.
23. I saw them in my understanding, and not with my visual organs (which are both delusive and incapable of reaching so far); and beheld somewhere the first born Brahmá—the lord of creatures.
24. I then beheld his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its population here and there.
25. I saw some where the level land, and the great basins of the four oceans elsewhere; I saw some places quite unpeopled and unproductive, and others teeming with Sura and Asura races.
26. Somewhere I saw the assemblage of righteous men, with their manners and conduct as those of the pure golden age; and elsewhere I beheld the company of unrighteous people, following the practices and usages of the corrupt iron age.
27. I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.
28. I saw vast mountainous tracts, without a pit or pool in them any where; and I beheld elsewhere the unfinished creation of the lotus-born Brahmá.
29. I saw some lands where men were free from death and decay; and others with moonless nights and bare headed Sivas in them. (The moon being the coronet of Siva's head, it must be bare for want of the moon on it).
30. I saw the milky ocean unchurned, and filled with the dead bodies of gods; and the marine horse and elephant, the Kámadhenu cow, the physician Dhanvantari and the goddess Laxmí; together with the submarine poison and ambrosia, all lying hidden and buried therein.
31. I saw in one place the body of gods, assembled to baffle the attempts of the giants and the devices of their leader Sukra; and the great god Indra in another, entering into the womb of Deity—the mother of demons, and destroying the unborn brood therein.
32. It was on account of the unfading virtue (or unalterable course) of nature, that the world was brilliant as ever before; unless that somethings were placed out of their former order.
33. The ever lasting vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the kalpánta dissolution of the world.
34. Sometimes the demons have despoiled, some parts of the heavenly abodes of gods; and sometimes the paradise of Eden (udyána), resounded with the songs of Gandharvas and Kinnaras. (Hence some part of the Himálayas, is said to have been the site of the garden of paradise).
35. Sometimes an amity was formed between the gods and giants, and I saw in this manner, the past, present, and future commotions of the world.
36. I then beheld in the person of the great soul of worlds, (i.e. in the face of nature which is the body of God); the meeting of the Pushkara and Avarta clouds together.

37. There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint concussion, of the gods, and demigods and sovereigns of men, in the one and same person.

38. There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightnings also in the very place.

39. There were the demons Madhu and Kaitabha, residing together in the same navel-string of Brahmá; and there were the infant Brahmá and the lotus bud in the same navel of Vishnu.

40. In the ocean of the universal deluge, where Mádhava (the divine spirit), floated on the leaf of the bata tree (\_ficus religiosus\_); there reigned the chaotic night along with him, and spread its darkness over the face of the deep.

41. There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.

42. Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep every where; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.

43. On one side the loud peals of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightnings; and in another, the overflowing waters were sweeping away the earth into the deep.

44. In certain places there were the warfares of the giants, as those of Tripura, Vritra, Andha, and Valí, and in others there were terrible earthquakes, owing to the trepidation of the furious elephant in the regions below. (This elephant is said so be one of the supports of the earth).

45. On one hand the earth was tottering on the thousand hoods on the infernal serpent Vásuki, which trembled with fear at the \_kalpánta\_ deluge of the world; and on the other the young Ráma killing the Rákshas, with their leader Rávana (an event which was yet to occur).

46. On one side was Ráma foiled by his adversary Rávana; and I saw these wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.

47. I saw kála-nemi invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.

48. In one place I found the Asuras foiled by the gods, who preserved the people from their terror; and in another the victorious son of Pandu—Arjuna, protecting the world from the oppression of Kauravas, with the aid of lord Vishnu. I saw also the slaughter of millions of men in the Bharatic war.

49. Ráma rejoined:—Tell me sir, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me. (Wheeler in his India dates the Pandavas prior to Ráma).

50. Vasishtha replied:—Ráma! all things are destined to revolve and return, over and over again as they had been before. (In the same manner as the impressions in the mind, recur repeatedly to it every where; and the present state of the world, is no more than a reminiscence of the past ones).

51. As a basket is filled repeatedly with grains of the same kind, or mixed sometimes, with some other sorts in it; so the very same thoughts and ideas, with their self-same or other associations, recur repeatedly in our minds.



52. Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.

53. There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a different shape, it is simply owing to our misapprehension of them, as the same sea water seems to show the various shapes of its waves.

54. Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite train of things, coming in and passing and disappearing like magic shows (or máyá) in this illusive world.

55. The same things and others also of different kinds, appear and reappear unto us in this way (either by our reminiscence of them, or by illusion of our minds).

56. Know all creatures, as drops of water in the ocean of the world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

57. All beings are born, with every one of these properties at their very birth; but some possess them in equal or more or less shares, in comparison with others. (That some are and must be greater (or less) than the rest. Pope).

58. But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to vary in them in course of time.

59. Being at last harassed in their different pursuits, all beings attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which no body can gainsay or count.

## CHAPTER LXXXVII.

### THE INFINITY OF THE WORLD SHOWN IN THE MATERIAL BODY.

Argument:—In the preceding chapter the world was shewn to consist in thought or a grain of the brain; in this it is demonstrated to be contained in the body or an atom of dust.

Vasishtha continued:—Afterwards as I directed my attention to my own body for a while; I saw the undecaying and infinite spirit of God (lit.—the vacuous Intellect, surrounding every part of my material frame).

2. Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by help of the rain water dropping into it.

3. I beheld the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed (\_i.e.\_ the plastic nature from the

amorphous spirit), by moisture of the ground.

4. As the beauty of the visibles appears to view, on one's coming to sense after his sleep; so it is the intellect only which gives sensation to one, who is waking or just risen from his sleep: (and so it was the intellectual wakefulness of Vasishtha and other inspired men, which made them sensible of outward objects, even in the trance of their meditation). (Samádhi).

5. So there is conception of creation in the self-same soul, ere its formation or bringing into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate vacuity whatever.

6. Ráma rejoined:—Sir, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of vacuity, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world. (\_i.e.\_ whether the heart or mind or infinite space, is the cause and container of the cosmos).

7. Vasishtha replied:—Hear Ráma, how I thought myself once in my meditation, as the self-born Swayambhu or the god who is born of himself, in whom subsisted the whole, and there was nothing born but by and from him; and how I believed the unreal as real in my revelry, or as an air-built-castle in my dreaming.

8. As I had been looking before, at that sight of the great kalpa-dissolution, with my aeriform spiritual body; I found and felt the other part of my person (\_i.e.\_ my material frame), was likewise infused with the same sensibility and consciousness. (The body being the counter part or \_réchauffé\_ of the mind).

9. As I looked at it for a while, with my spiritual part; I found it as purely aerial, and imbued with a slight consciousness of itself. (So says the Sruti:—In the beginning the spirit became or produced the air with its oscillation).

10. The vacuous Intellect found this elastic substance, to be of such a subtile and rarefied nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

11. This etherial air, having its primary powers of \_chit\_ and \_samvid\_—intellect and conscience, becomes the intellection and consciousness also; then from its power of reflecting (on its existence in space and time), it takes the name of reflection (chittam). Next from its knowledge of itself as air, it becomes the airy \_egoism\_, and then it takes the name of \_buddhi\_ or understanding, for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills or nils.

12. Then from its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental perceptions to grossness.

13. As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are concomitant with it.

14. Then the infinite world; appearing at once and at the same time (before the view of the mind and outer sight, both in state of dream and on waking); it is said to be an act of spontaneity by some, and that of consecution by others. (Some texts say: God willed,) and it was (\_so aikshata\_, \_fiatet fit\_, \_kunfa káná\_ &c.); while others represent the world to be not the work of a day, but of many consecutive days. (Such as \_so atapshata\_—God laboured and rested from his labour).

15. I conceived the whole (space and time), in the \_minutiae\_ of my

mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.

16. As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination (whence it is called the creative mind, or inventive imagination, that gives a shape to airy nothing).

17. Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it any more from it.

18. Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more. (So one knowing himself as the body, at once knows him to be a corporeal being only; as the lion thinking himself as a sheep, bleated and grazed as one of them. So we forget our higher nature).

19. Then with my subtile body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length of the form of a gross body. (The angels are to be of a bright and fiery body (\_muri\_ and \_atashi\_), and the human body to be of a gross and earthy substance (\_khaki\_ and \_martya\_)).

20. I then felt a desire of seeing all what existed about me, and had the power of sight immediately supplied to my gross body. (Just as a child coming out as blind, deaf and dumb from the embryo, has the powers of seeing and hearing and crying, immediately furnished to it afterwards) (so says Adam in Milton, "As I came to life, I looked at this light and beautiful frame").

21. In this manner I felt other desires, and had their corresponding senses and organs given to me; and I will tell you now, O race of Raghu, their names and functions and objects, as they are known amongst you.

22. The two holes of my face through which I began to see, are termed the two eyes with their function of sight; and having for their objects the visible phenomena of nature.

23. When I see that I call time, and as I see that is called its manner; the place where I see an object is simple vacuity, and the duration of the sight is governed by destiny.

24. The place where I am situated, is said to be my location; and when I think or affirm any thing, that I say the present time; and as long I feel the twinkling of my intellect, so long do I know myself as the intellectual cause of my action.

25. When I see anything, I have its perception in me; and I have my conviction also, that what I behold with my two eyes, are not empty vacuity, but of a substantial nature.

26. The organs wherewith I saw and felt the world in me, are these two eyes—the keys to the visible world; then I felt the desire of hearing, what was going about me, and it was my own soul, which prompted this desire in me. (Sensible perceptions are the natural appetites of the soul, and finding their way through the external organs of sense).

27. I then heard a swelling sound, as that of a sonorous conch; and reaching to me through the air, where it is naturally born and through which it passes.

28. The organs by which I heard the sound, are these two ears of mine; it is born by the air to ear, and then enters the earholes with a continuous hissing.

29. I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.

30. Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me (\_i.e.\_ from the object to the skin).

31. As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had there upon the organ of tasting given to me.

32. Then my vacuous self, contracted the property of smelling, by the air of its breath, I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still (because none of them could lead me to the knowledge of the truth).

33. Being thus confined in the net of my senses, I found my sensual appetite increasing fast in me (and the possession of sensuous perceptions (vidah), tending to no conscientious verity samvidah).

34. The bodily sensations of sound, form, taste, touch and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.

35. As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.

36. The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

37. Being possessed of my eternal senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a vacuous form.

38. I am more rare and vacuous than the air itself, and am as the empty void itself; I am devoid of all shapes and figures, and am irrepressible in my nature.

39. As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took me to be.

40. With this belief (of my being an embodied being), I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.

41. This was the sound of a new born babe, uttering the sacred syllable \_om\_ at first; and thence it has become the custom to pronounce this word, in the beginning of sacred hymn.

42. Then I uttered some words as those of a sleeping person, and these words are called the \_vyahrites\_, which are now used in the Gáyatrí hymn.

43. Methought I now became as Brahmá, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.

44. Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and naught besides without it.

45. Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.

46. So it is with all these worlds that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.

47. The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness; there is nothing outside the mind, and the mind sees every thing, in the pure vacuity of the divine mind.

48. There is no water in the sandy desert, and yet the mind thinks it sees it there; so the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.

49. Thus there is no world in reality in the divine spirit, and yet the erring mind of man, sees it erroneously to be situated therein; it is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies. (Errors in the mind breed errors in thoughts).

50. The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.

51. As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind; while the yogi sees it clearly, by his power of prying into the hearts of others.

52. So doth one know this world, who can penetrate into the mundane stone; where it represented as the reflexion of some thing in a mirror, which in reality is nothing at all.

53. And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the Otaria of the polar region, which is hidden under ever lasting darkness.

54. He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the immaculate spirit of God, which comprehends and pervades throughout the whole.

55. The percipient or judicious eye, sees the extinction or absence of the world every where; because they have the presence of the Divine Spirit alone before their view, and naught that is not the spirit and therefore nothing.

56. Whatever is perceived by the clear-sighted (yogi), by his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Siva, or even by the god Indra with his thousand eyes.

57. But as I looked into the vacuity of the sky, replete with its myriads of luminous bodies; so I beheld the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below (and even as Brahmá himself).

58. Then thinking myself as the master of the earth, I became amalgamated with the earth as if it were one with myself; and having forsaken my vacuous intellectual body, I thought myself as the sovereign of the whole.

59. Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its hidden mines were parts of myself, so I took whatever it contained both below and above it to be self same with me.

60. Being thus warped in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were full of jewels and gems, and my back was decorated by many a city and town.

61. I was full of villages and valleys, of hills and dales, and of infernal regions and caverns; I thought I was the great mountain chain,

and connected the seas and their islands on either side.

62. The grassy verdure was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my coronet, or as the hundred heads of the infernal snake (Vásuki).

63. This earth which was freely enjoined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsted by their lines of fighting elephants.

64. The great mountains of Imaus, Vindhya and Sumeru, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

65. The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

66. The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the odorous dust of falling flowers.

67. The earth is ploughed daily by bullocks, and sown in the dewy and cold season; it is heated by the solar heat, and moistened by rain water.

68. The wide level land or plain, is its broad breast; the lotus-lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

69. The great hollow under the polar mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

70. It is surrounded all about, and filled in its inside, by beings of various kinds; it is peopled by the devas, demons and men on the outside, and inhabited by worms and insects in its inner parts.

71. It is infested in the organic poles and cells of its body, by snakes, Asuras and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

72. It is filled in all its various parts with animal, vegetable and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

#### CHAPTER LXXXVIII.

#### FURTHER DESCRIPTION OF THE EARTH.

Argument:—Relation of other wonders, which Vasishtha in his earthly body.

Vasishtha related:—Hear ye men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

2. I beheld in one place a number of women, lamenting loudly on the death of some body; and saw also the great rejoicing of certain females, on the occasion of their festive mirth.

3. I saw a direful dearth and famine in one place, with the rapine and plunder of the people; and I beheld the profusion of plenty in another,

303913 and the joy and friendliness of its people.  
303914

303915 4. In one place I saw a great fire, burning down every thing before me;  
303916 and in another a great flood deluging over the land, and drowning its  
303917 cities and towns, in one common ruin.  
303918

303919 5. I beheld a busy body of soldiers somewhere, plundering a city and  
303920 carrying away their booty; and I observed the fierce raxas and goblins,  
303921 bent on afflicting and oppressing the people.  
303922

303923 6. I saw the beds of waters brimful with water, and running out to water  
303924 and fertilize the land all around; I saw also masses of clouds issuing  
303925 from mountain caverns, and tossed and borne by the winds afar and aloft  
303926 in the sky (to pour their rains in other quarters).  
303927

303928 7. I saw the out pourings of rain-water, the uprising of verdure, and the  
303929 land smiling with plenty; and I felt within myself a delight, which made  
303930 the hairs on my body stand upright; (as if they were the rising shoots  
303931 of plants growing out of my body).  
303932

303933 8. I saw also many places, having hills, forests and habitations of men;  
303934 and also deep and dreadful dens, with wild beasts, bees in them. Here  
303935 there were no foot prints of human beings, who avoid those places, for  
303936 fear of falling in those diresome caves.  
303937

303938 9. Some places I saw, where warfares were waged between hostile hosts,  
303939 and some others also, where the armies were sitting at ease, and  
303940 gladsome conversation with one another.  
303941

303942 10. I saw some places full of forests, and others of barren deserts with  
303943 tornadoes howling in them; and I saw marshy grounds, with repeated  
303944 cultivations and crops in them.  
303945

303946 11. I saw clear and purling lakes, frequented by cranes and herons, and  
303947 smiling with blooming lotuses in them; and I saw likewise barren  
303948 deserts, with heaps and piles of grey dust, collected together by the  
303949 blowing breezes.  
303950

303951 12. I saw some places where the rivers were running, and rolling and  
303952 gurgling in their sport; and at others, the grounds were moistened and  
303953 sown, and shooting forth in germs and sprouts.  
303954

303955 13. I saw also in many places, little insects and worms moving slowly in  
303956 the ground; and appeared to me to be crying out, O sage, save us from  
303957 this miserable state.  
303958

303959 14. I saw the big banian tree, rooting its surrounding branches in the  
303960 ground; and I saw many parasite plants growing on and about these rooted  
303961 branches.  
303962

303963 15. Huge trees were growing in some places, upon rocks and mountain  
303964 tops; and these embracing one another with their branching arms, were  
303965 shaking like the billows of the sea.  
303966

303967 16. I saw the raging sun darting his drying rays, and drawing the  
303968 moisture of the shady trees; and leaving them to stand with their dried  
303969 trunks, and their withered and leafless branches.  
303970

303971 17. I saw the big elephants dwelling on the summits of mountains,  
303972 piercing the sturdy oaks with the strokes of their tusks, which like the  
303973 bolts of Indra, broke down and felled and hurted them with hideous noise  
303974 below.  
303975

303976 18. There grew in some places, many a tender sprout, of plants, shooting  
303977 forth with joy as the green blades of grass; or as the erect hairs of  
303978 horripilation rising on the bodies of saints, enrapt in their reveries  
303979 and sitting with their closed eyelids.  
303980

303981 19. I saw the resorts of flies and leeches and gnats in the dirt, and of

303982 bees and black bees on the petals of lotus flowers; and I saw big  
303983 elephants destroying the lotus bushes, as the plough-share overturns the  
303984 furrows of earth.

303985  
303986 20. I saw the excess of cold, when all living beings were shrivelled and  
303987 withered in their bodies; when the waters were congealed to stone, and  
303988 the keen and cold blasts chilled the blood of men.

303989  
303990 21. I have seen swarms of weak insects, to be crushed to death under the  
303991 feet of men; and many diving and swimming and skimming in the waters  
303992 below, and others to be born and growing therein.

303993  
303994 22. I have seen how the water enters in the seeds, and moistens them in  
303995 the rainy season; and these put forth their hairy shoots on the out  
303996 side, which grow to plants in the open air.

303997  
303998 23. I smile with the smiling lotuses, when they are slightly shaken in  
303999 their beds by the gentle winds of heaven; and I parade with the gliding  
304000 of rivers, to the ocean of eternity for final extinction. (\_i.e.\_ As the  
304001 river bearing all things is lost in the ocean; so doth the human body  
304002 become extinct in the Deity, with the world that it contains within  
304003 itself).

#### 304004 304005 304006 304007 304008 CHAPTER LXXXIX.

#### 304009 304010 THE PHENOMENAL AS THE REPRODUCTION OF 304011 REMINISCENCE.

304012  
304013  
304014  
304015 Argument:—The situation of the World in the womb of the Vacuous  
304016 Intellect; and its outward appearance as the Imagination of the  
304017 Mind.

304018  
304019  
304020 Ráma said:—Tell me sir, whether in your curiosity to observe the  
304021 mutations of earthly things and affairs, you beheld them in their  
304022 earthly shapes with your corporeal body; or saw them in their ideal  
304023 forms, in the imagination of your mind.

304024  
304025 2. Vasishtha replied:—It was in my mind, that I thought myself to have  
304026 become the great earth; and all what I saw as visible, being but simple  
304027 conceptions of the mind, could not possibly have a material form.

304028  
304029 3. It is impossible for the surface of the earth to exist, without its  
304030 conception in the mind; whatever thou knowest either as real or unreal,  
304031 know them all as the work of your mind.

304032  
304033 4. I am the pure vacuous Intellect, and it is that which is the essence  
304034 of my soul; it is the expansion of this intellectual soul, which is  
304035 called its will also. (This will is the eternal predicate of the Divine  
304036 Spirit).

304037  
304038 5. It is this which becomes the mind and the creative power Brahmá, and  
304039 takes the form of the world and this earth also; and this vacuous mind  
304040 being composed of its desires, assumes to itself whatever form it likes  
304041 to take.

304042  
304043 6. It was thus that my mind stretched itself at that time, and put forth  
304044 its desires in all those forms as it liked: and from its habitual  
304045 capacity of containing every thing, it evolved itself in the shape of  
304046 the wide-stretched earth.

304047  
304048 7. Hence the sphere of the earth, is no other than the evolution of the  
304049 selfsame mind; it is but an unintelligent counterpart of the intelligent  
304050 intellect.



8. Being thus a void in itself, it continues to remain forever as such in the infinite void; but by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.
9. The knowledge that this globe of earth is stable, solid and extended, is as false as the general impression of blueness in the clear and vacuous firmament, and this is the effect of a deeprooted bias in the minds of men.
10. It is clear from this argument, that there is no such thing as the stable earth; it is of the same ideal form as it was conceived in the mind, at the first creation of the world. (The primary idea of creation is of its subtile and not gross form. "And the earth was without form and void").
11. As the city is situated in a dream, and the intellect resides in vacuity; so the Divine Intellect dwelt in the form of the creation in the very vacuum.
12. Know the three worlds in their intellectual light, likening the aerial palace of puerile fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.
13. The world is the ectype city or reproduction of the intellectual Spirit of God, and not a different kind of production of the Divine Will; it is in fact no real or positive existence at all, although it may appear as solid and substantial to the ignorant.
14. The unreal visible world is known only to the ignorant, who are unacquainted with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you ere long.
15. All this is the intellection of the Divine Intellect, and manifestation of the supreme self in itself; the visible world which appears as some thing other than the supreme soul, is inherent in the very soul. (All this being selfsame with the Divine spirit, it is exempt from the imputation of its duality or unity with it).
16. As a gemming stone exhibits of itself, the various hues of white, yellow and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its vacuous sphere.
17. Whereas the spirit neither does anything, nor changes its nature (on account of its immutability); therefore this earth is neither a mental nor material production of it (but a phantasmagoria only).
18. The vacuous Intellect appears as the surface of the earth, but it is of itself without any depth or breadth, and transparent in its surface (wherefore it is not the fathomable or opaque body of the earth).
19. It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into and pervasion over all things.
20. This terraqueous orb, appearing as something other than the Great Intellect; appears in the very form as it pictured in the mind, like the shapes of things appearing in our dream (agreeably to their forms preserved in our memory).
21. The world subsists in the vacuous spirit, and the Divine Spirit being vacuous also, there is no difference in them, it is the ignorant soul which makes the difference, but it vanishes at once before the intelligent soul.
22. All material beings, that have been or are to be in the three past,

present and future times; are mere errors of vision, like the false appearances in our dreams, and the air built cities of imagination.

23. The beings that are existent at present, and such as are to come into existence in future; and the earth itself, are of the same nature of an universal fallacy, in lieu of the Divine spirit pervading the whole.

24. I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.

25. Know Ráma the Divine Intellect only, as the supreme soul and undecaying essence of all existence; and this it is that sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in thyself, which is not different from the supreme soul, thou shalt be exempt and liberated from all.

#### CHAPTER LXXXX.

##### DESCRIPTION OF THE WATERY CREATION.

Argument:—Description of the Waters and Islands on the surface of the Earth, and Watery things in all nature.

Ráma Said:—Tell me Sir, what other things (lit.—worlds), you saw on the surface of the earth.

2. Vasishtha replied:—With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered this earth: I saw them in my mysterious vision, and then reflected them in my mind.

3. As I beheld those groups of lands, lying every where before my intellectual vision; the outer world receded from my sight, all dualities were quite lost and hushed in my tranquil soul.

4. I saw those groups as so many spots, lying in the expanded spirit of Brahma; which was a perfect void, quite calm, and inert to all agitations.

5. I saw every where large tracts, as great and solid as the earth itself: but found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.

6. Here there was no diversity nor uniformity neither, nor was there any entity or nihility either; there was no sense of my egoism also, but all blinded in an indefinite void.

7. And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahma, who is increate and ever undecaying (or never decays).

8. Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the divine mind, before they were exhibited in creation.

9. Now as I saw those tracts of land in the form of so many worlds, so I beheld large basins of water also (surrounding them on all sides).

10. Then my active spirit, became as the inert element of water in many

a great (or reservoirs of water); and these are called as seas and oceans, in which lay and played with a gurgling noise.

11. These waters are incessantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.

12. These are borne by the circling waters, like small insects and worms into the crevices of waves; and thence hurled into the womb of the whirlpools, whose depth is beyond all comparison.

13. The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.

14. Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.

15. Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the (moon-beams on all sides), all the time and without interruption.

16. It runs with irresistible course to many a lake and brook as its home, it flows in the currents of rivers, unless it is stopped by some bridge or embankment.

17. The waters of the sea like ignorant men on earth, ran up and down in search of the proper course; but failing to find the same, they tumbled and turned about in eddies and whirlpools (of doubts).

18. I saw the water on the mountain-top, which thought it rested on high, yet it fell owing to its restlessness in the form of a water-fall in the cataract, where it was dashed to a thousand splashes. (So I found myself to be hurled down by my sins, from my high position in heaven, to a thousand devious paths on earth).

19. I saw the water rising from the earth in the form of vapour on high, and then mixing with the blue ocean of the azure sky, or appearing as blue sapphires among the twinkling stars of heaven.

20. I saw the waters ascending and riding on the back of the clouds, and there joining with the lightnings as their hidden consorts, shining as the cerulean god Vishnu, mounted on the back of the hoary serpent-Vásuki.

21. I found this water both in the atomic and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahma inheres in all substances.

22. This element resides in the tongue; which perceives the flavour of things from their particles, and conveys the sense to the mind. Hence I ween the feeling of taste relates to the soul and its perception, and not to the sensibility of the body. (The Divine Spirit is said to be flavour-rasovaitat, and it is the human soul only that perceives it).

23. I did not taste this spiritual savour, by means of the body or any of its organs; it is felt in the inner soul only, and not by the perceptions of the mind, which are misleading and therefore false and unreal.

24. There is this flavour scattered on all sides, in the sapidity of the season's fruits and flowers; I have tasted them all and left the flowers to be sucked by the bees and butterflies.

25. Again the sentient soul abides in the form of this liquid, in the bodies and limbs of all the fourteen kinds of living bodies (in some of

which it appears in the form of red hot blood).

26. It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance. (This sweet scent is called in Bengali সৈদোগন্ধ, which is a corruption of স্বাদু swādu or sweet).

27. Rāma! remaining in that state of my sublimated abstraction, I perceived the particulars of the world in each individual and particular particle.

28. Remaining unknown to and unseen by any body, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

29. Thus I saw thousands of worlds, and the repeated rising and fallings, like the leaves of plantain trees (or rather the barks of those trees, which grow upon and envelop one another).

30. Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and vacuous aspect.

31. The phenomenal is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

#### CHAPTER LXXXXI.

#### DESCRIPTION OF IGNEOUS, LUMINOUS AND BRILLIANT OBJECTS IN NATURE.

Argument:—Vasishtha's Identity of his soul with light, and his observation of it in all lightsome substances.

Vasishtha related:—I then believed myself as identical with light, and beheld its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

2. This light has by its own excellence, and it becomes the light of the universe; it is as brilliant as the mighty monarch, before whose all surveying sight, the thievish darkness of night flies at a distance.

3. This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes (of chandeliers &c.), to drive off the thievish night, and restore the properties of all before their sight.

4. Being glad to lighten all peoples (worlds), it enkindles the orbs of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

5. It impoverishes the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visibles.

6. It employs the axe at the root of the nigrescent arbour of night, and adds a purity and price to all things; it is this that gives value to all metals minerals, and makes them so dear to mankind.

7. It shows to view all sorts of colours, as white, red, black and others. It is light that is the cause of colours as the parent is the cause of the progeny.

8. This light is in great favour, with every one upon this earth; wherefore it is protected with great fondness in all houses, as they foster their children in them, by means of earthen walls (in order to preserve them from inclement winds).

9. I beheld a slight light, even in the darkness of the infernal region (\_i.e.\_ the dismal hell fire); and I saw it partly in the particles of dust, which compose all bodies on the surface of the earth.

10. I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before. ("And darkness reigned over the face of the deep").

11. Light is the mirror of the celestial nymphs of all the quarters of heaven (\_i.e.\_ it shows and points out the face of the heavens to us); it scatters like the winds the dust of frost from before the face of night, it is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright hue of the face of heaven.

12. It discloses the cornfields to day-light, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the glassy bowl of heaven, and glitters in the dewy waters upon its face.

13. It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of divine Intellect. (The gross light is the reflexion of holy light).

14. It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth; it is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.

15. Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.

16. This immense universe bears the appearance of the boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.

17. Light is the brilliancy of gold, and the colour of all metals; it is the glitter of glass and gems, the flash of lightnings, and the vigour of men in general.

18. It is moon shine in the nocturnal orb, and the glittering of glancing eye lids; it is the brightness of a smiling countenance, and the sweetness of tender and affectionate looks.

19. It gives significancy to the gestures, of the face, arms, eyes and frownings of the eye-brows; and it adds a blush to maiden faces, from the sense of their invincibleness. (Laughter spring from pride).

20. The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.

21. It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.

22. It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods; it gives vigour to all beings, and causes the growth of the vegetable kingdom.

23. All these appeared to me as the mirage in a desert, and I beheld

304396 them as phantasms in my mind; and this scene of the world was situated  
304397 in the womb of vacuum, and I beheld these sceneries, O bright eyed Ráma,  
304398 all these sceneries seem to resemble the appearances of a phantasmagoria  
304399 to me.

304400  
304401 24. I then beheld the glorious sun above, stretching his golden rays to  
304402 all the ten sides of the universe, and himself flying as the phoenix in  
304403 the sky; and I saw also this speck of the earth, resembling a villa  
304404 beset by the walls of its mountains.

304405  
304406 25. The sun turned about and lent his beams to the moon, and to the  
304407 submarine fire beneath the dark blue ocean; and stood himself as the  
304408 great lamp of the world on the stand of the meridian, to give the light  
304409 of the day.

304410  
304411 26. I saw the moon rising as the face of the sky, with a lake of cooling  
304412 and sweet nectar in it; the moonlight appearing as the soft and sweet  
304413 smile of the sable goddess of night, and as the glow of the nightly  
304414 stars.

304415  
304416 27. The moon is the comparison of all beautiful objects in the world,  
304417 and is the most beloved object at night, of females, and of the blue  
304418 lotus, and companion of the vesper or evening star.

304419  
304420 28. I beheld the twinkling stars likening to the clusters of flowers in  
304421 the harbour of the skies, and delighting the eyes and faces (of their  
304422 spectator); and they appeared to me as flocks of butterflies, flying in  
304423 the fair field of the firmament.

304424  
304425 29. I saw many shining gems washed away by the waters, and tossed about  
304426 by the waving arms of the ocean;[3]and I saw many jewels also in the  
304427 hands of jewellers, and balanced by them in their scales.

304428  
304429 30. I looked into the submarine fire lying latent in the sea, and the  
304430 eddies whirling the silvery shrimps in the whirlpools, I saw the golden  
304431 rays of the sun, shining as filaments of flowers upon the waters, and I  
304432 saw also the lightnings flashing in the midst of clouds. (There is a  
304433 play upon the words \_abdhi\_ and \_abda\_ which mean the sea, the eddy, the  
304434 marine fire, the cloud &c.).

304435  
304436 31. I witnessed the auspicious sacrificial fire, blazing with ineffable  
304437 light; and marked its burning flame, splitting and cracking the sacred  
304438 wood, with a crackling and clattering noise.

304439  
304440 32. I saw the lustre of gold and other metals and minerals, and I found  
304441 also how they are reduced to ashes by the act of calcination, like  
304442 learned men overpowered by the clownish ignorant.

304443  
304444 33. I observed the brightness of pearls, which gave them a place on the  
304445 breasts of women in the form of necklaces; as also on the necks and  
304446 chests of men and giants, and of Gandharvas and chiefs of men.

304447  
304448 34. I beheld the firefly, with which the beauties adorn their fore heads  
304449 with bright spots; but which are trod upon on the way by ignorant  
304450 passers as worthless; hence the value of things depends on their  
304451 situation and not real worth.

304452  
304453 35. I saw the flickering lightning in the unmoving cloud, and the fickle  
304454 shrimps skimming upon the waters of the calm ocean; I heard also the  
304455 hoarse noise of whirlpools in the quiet and unsounding main, and marked  
304456 how restlessness consorted with restive and sedate.

304457  
304458 36. Some times I saw the soft petals of flowers, were used as lamps to  
304459 light the bridal beds in the inner apartments.

304460  
304461 37. Being then exhausted as the extinguished lamp, I became as dark as  
304462 collyrium; and slept silently in my own cell, like a tortoise with its  
304463 contracted limbs.

304464

38. Being tired with my travel throughout the universe, at the kalpánta end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Rudra abides there in company with (his lightning).

39. At the end when the worlds were dissolved, and the waters were absorbed by the submarine fires; I kept myself dancing in the etherial space, which devoid of its waters.

40. Sometimes I was borne on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.

41. The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.

42. I saw the sparks of fire, emitted by the strokes of hammer, from the red hot iron of blacksmiths, were rising and flying about like golden brickbats, to hit the hammerer.

43. In another place I saw the whole universe, lying invisible for ages in the womb of stony mundane egg.

44. Ráma said:—Tell me sir, how you felt yourself in that state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings.

45. Vasishtha replied:—As when a man falls into sleep with the dulness of his senses, and has yet his airy intellect fully awake in him; so was that outward insensibility filled with intellectual sensibility. (So a man assimilating himself to Brahma, is full of his internal light and felicity).

46. The great Brahma awakens the soul, when the body lies as insensible as the dull earth; so the sleeping man remaining in his torpid state, has his internal soul full with the divine spirit (which fills it with true intellectual delight \_sachchidánanda\_).

47. Because the earthly or corporeal body of man, is verily a falsity and has no reality in it; it appears as visual phantom to the sight of the spectator, but in reality it is one with unchanged spirit of God.

48. Knowing this certain truth, whoso views these all as an undivided whole; sees the quintessence as one essence, and the subjective and the objective as the same (Lit.:—He does not fall into the blunder of the viewer and the view).

49. I then having assimilated myself to the pure spirit of Brahma, viewed all things in and as Brahma, because there is none beside Brahma, that is or can be or do anything from naught.

50. When I viewed all these visibles as manifestation of the self-same Brahma, then I left myself also situated in the state of divinity of Brahma himself.

51. When on the other hand, I reflected myself as combined with the pentuple material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of excogitation, and the conception of my higher nature.

52. I thought myself as asleep, notwithstanding my power of intellection (which lay dormant in me); and being thus overtaken by the conception of my sleepy insensibility, how could I cogitate of anything otherwise; which is of a transcendental nature.

53. He whose soul is awakened by knowledge, loses the sense of his corporeal body, and raises himself to his \_átiváhika\_ or spiritual form, by means of his purer understanding.

304534 54. A man having his sentient and spiritual body, either in the form of  
304535 a minute particle or larger size as one may wish, remains perfectly  
304536 liberated from the fetters of his body and his bondage in this world.  
304537  
304538 55. With his intelligent and spiritual body, a man is enabled to enter  
304539 into the impenetrable heart of a hard stone, or to rise to heaven above  
304540 or descend to the regions below.  
304541  
304542 56. Hence, O Ráma, I having then that intelligent and subtile body of  
304543 mine, did all that I told you, with my essence of infinite  
304544 understanding.  
304545  
304546 57. In my entrance into the hard stone, and my passages up and down the  
304547 high heaven and the nether world, I experienced no difficulty from any  
304548 side.  
304549  
304550 58. With my subtile and intelligent body, I passed every where, and felt  
304551 everything, as I used to do with material body.  
304552  
304553 59. One going of his own accord in one direction, and wishing to go in  
304554 another, immediately finds himself even then and there, by means of  
304555 his spiritual body.  
304556  
304557 60. Know this spiritual and subtile body, to be no other than your  
304558 understanding only; and now you can well perceive yourself to be of that  
304559 imperishable form, by means of your intelligence also.  
304560  
304561 61. Thinking one's self as the vacuous Intellect, abiding in the sun and  
304562 all visible objects; the spiritualist comes to know the existence of his  
304563 self only, and all else that is beside himself as nothing.  
304564  
304565 62. But how is it possible to view the visible world as inexistent, to  
304566 which it is answered that it appears as real as the unreal dream to the  
304567 sleeping person, but vanishes into nothing upon his waking (scholium).  
304568 Reliance in the inexistent world, is as the belief of the ignorant man  
304569 in falsehoods; and this reliance is confirmed by habit, although it is  
304570 not relied upon by others that know the truth.  
304571  
304572 63. But this reliance is as vain as the vanity of our desires, and the  
304573 falsity of our aerial castle building; all which are as false as the  
304574 marks of waves, left on the sea sands; or as the marking of anything  
304575 with a charcoal, which is neither lasting nor perceptible to any body.  
304576  
304577 64. We see the woodlands, blooming with full blown flowers and blossoms;  
304578 but these sights are as deluding, as the sparks of fire, presenting the  
304579 appearance of a flower garden in fire works.  
304580  
304581 65. These pyrotechnical works, which are prepared with so much labour;  
304582 burst on a sudden at the slight touch of fire, and then they are blown  
304583 away as soon, as the prosperity of sharpers (which is transient).  
304584  
304585 66. Ráma, I beheld the flourish of the world, to be as false and  
304586 fleeting, as the appearance of light in the particles of dust; all these  
304587 appearing as so many things of themselves, are in fact no other than the  
304588 appearances of hills and cities, in the vacuity of the mind in our  
304589 dreams at sleep.  
304590  
304591  
304592  
304593  
304594  
304595  
304596  
304597  
304598  
304599  
304600

#### CHAPTER LXXXXII.

#### DESCRIPTION OF THE CURRENT AIR, AS THE UNIVERSAL SPIRIT.

Argument:—Vasishtha's assuming the form of Air, and his finding  
its pervasion all over the world as its vital spirit.



Vasishtha continued:—Now in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.

2. I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of kunda, jessamine as lotuses.

3. I bore about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the languid limbs of the tired and weary labourer.

4. My spirit in the form of the current winds, bore about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.

5. My spirit travelled as the gentle zephyr, in the auspicious hours of morn and eve; to awaken and lull to sleep the lovely maids; again it takes the tremendous shape of a tornado in tempest, to break down and bear away the rocks.

6. In paradise it is florid, with the reddish dust of mandāra flowers; in the mountains it is hoary with hoar frost and snows; and in hell it burns in the infernal fires.

7. In the sea it has a curvilinear motion, with the curling waves and revolving whirlpools; and in heaven it bears aloft and moves the clouds, both to cover and uncover the mirror of moon hid under them.

8. In heaven it has the name of the prabāha air, to hold aloft the starry frame; and guide the course of the starry legions and the cars of their commanding generals—the post of Gods.

9. It is accounted as the younger brother of thought, owing to its great velocity; it is formless but moveth over all forms; and though intangible, yet its touch is as delightful, as the cooling paste of sandal wood.

10. It is hoary old with the hoar frost, it bears on its head; it is youthful with wafting the fragrance of vernal flowers, and it is young when it is quiet and still.

11. Here it roves at large, loaded with the fragrance of the garden of Eden; and there it moves freely bearing the perfumes of the grove of the Gandharva Chitra-ratha, to tired persons and worn out lovers.

12. Though fatigued with its toil, of raising and moving the incessant waves, of the cooling and purifying stream of Ganges; yet it is ever alert to lull the toil of others, being quite forgetful of its own weariness.

13. It gently touches its brides of vernal plants, bending down under the load of their full blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.

14. The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops exuding from the disc of the moon; and being fanned by the cooling breath of lotuses (growing in lakes of heaven).

15. Like the swiftest steed of Indra, he bears the farina of all flowers to him in heaven; and becomes a compeer with Indra's elephant, who is giddy with the fragrance of his ichor.

16. Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering rain drops; that served to set down the dust of the earth.

17. It is perfumed with the fragrance of flowers flying in the air, and is the uterine brother of all sounds which proceed from the womb of vacuum (which is the common source of wind and sound). It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.
18. It dwells within the hearts of human bodies as their life, and is the soul and sole cause of all their vital functions. It is ever on its wing, and being ubiquitous throughout the world, it is acquainted with the secrets of all the works of Brahmá.
19. It is the plunderer of the rich treasure of odours, and the supporter of etherial cities; it is the destroyer of heat and darkness as the moon, and this air is the milky ocean, that produces the fair and cooling moon.
20. It forms the islands (by undulation of waves and collection of sands); and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.
21. It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or fetters on the legs of infuriate elephants.
22. It blows away in a moment, all the mountains at the end of the world; it marks the waves with their curls, and collects the sands of rivers (to large beaches and coasts).
23. It is false in appearance, as water in a cloud of smoke, or a whirlpool in it; it is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue etherial sky.
24. It is covered with bits of rotten grass, in its form of the gusts of wind; it opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.
25. Its body is as a wind instrument at home, and as an elephant in the forest of the sky; it is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.
26. It is ever busy in its several acts, of congealing and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is incessantly employed in these six fold functions to the end of the world.
27. It is as fleet as light, and adroit in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and distension of the limbs of bodies, at the will of every body.
28. It passes unobstructed through the avenues, of every part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.
29. It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices (\_i.e.\_ the six humours of the body), and the formation of its blood and fat, and the flesh, bones, and skin.
30. I looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the circumambient air; and it is by means of my vital airs, that I conduct this body of mine.
31. The winds bear innumerable particles on their back, as if they were so many worlds in the air, while in fact there is nothing borne by them, when there is naught but an utter negative vacuity every where.
32. I viewed all bodies including those of the gods, as those of Hari

304741 and Brahmá, and the Gandharvas and Vidyádharas; and I saw the bright sun  
304742 and moon, of fire and Indra and others.  
304743

304744 33. I saw the seas and oceans, the islands and mountains, stretching as  
304745 far as the visible horizon; I beheld also the other worlds, and the  
304746 natures and actions of their inhabitants.  
304747

304748 34. I saw the heaven and earth and the infernal regions also, and marked  
304749 their peoples and their lives and deaths likewise.  
304750

304751 35. So I beheld various kinds of beings, composed of the five elements;  
304752 and traversed in the form of air, throughout all parts of the universe,  
304753 as a bee enters the foliage of a lotus flower.  
304754

304755 36. In my aerial form, I passed through the bodies of all corporeal  
304756 beings, which are composed of earth, water, air and fire; I sucked the  
304757 juice of all animal bodies, and drank the moisture of trees drawn by  
304758 their roots.  
304759

304760 37. I passed over all cold and solid bodies, and the liquid paste of  
304761 sandal wood; I rested in the cool lunar disk, and lulled myself on beds  
304762 of snows and ice.  
304763

304764 38. I have tasted the sweets of all season fruits and flowers in the  
304765 harbours of every part of this earth; I have drunk my fill in the  
304766 flower-cups of spring; and left the lees and leavings for the beverage  
304767 of bees.  
304768

304769 39. Then I rolled on the high and soft beds of clouds, which are spread  
304770 out in the wide fields of the firmament; and I slept on soft and downy  
304771 wings of clouds, as in a place bedded by heaps of butter.  
304772

304773 40. I reposed on the petals of flowers, and on the green leaves of  
304774 trees; and rested on the soft bodies of heavenly nymphs, without any  
304775 concupiscence on my part.  
304776

304777 41. I played with the blossoms of lilies and lotuses, in their beds and  
304778 bushes; and I joined with the cackling geese and swans in their pleasure  
304779 lakes.  
304780

304781 42. I moved with the course of streams, and with the rippling waters of  
304782 lakes and rills; and I bore the orb of the earth on my back, and carried  
304783 about me all her mountains, as hairs upon my body.  
304784

304785 43. The wide extending hills and mountains, the lengthening rills  
304786 falling from them, together with all the seas and oceans, are all as  
304787 pictures represented in the mirror of my body.  
304788

304789 44. All the terrestrials and celestials, that live and move at large  
304790 upon my body; appear to be moving and flying about me as lice and flies.  
304791

304792 45. It is by my favor, that the sun receives the various colours with  
304793 which he shines; and which he diffuses to the leaves of trees, in the  
304794 sundry hues of red and black, of white, yellow and green.  
304795

304796 46. The earth is situated with the seven seas, surrounding the seven  
304797 great islands (continents); as so many wristlets are encircled about the  
304798 wrists of men.  
304799

304800 47. I was delighted at the sight of the celestial nymphs, also, as I see  
304801 with gladness myself within.  
304802

304803 48. The earth with its rivers of pure water and its solid hills and  
304804 rocks, were as the veins and blood, and flesh and bones of my body.  
304805

304806 49. I beheld innumerable elephantine clouds, and countless suns and  
304807 moons in the starry frame on the sky; as I see the flights of gnats and  
304808 flies in the vacuum of my mind.  
304809

50. In my minute form of the intellect, I held, O Ráma, the earth with its footstools of the nether regions upon my head (because the vacuous intellect is capable of containing and upholding all things).

51. I remained in my sole vacuous and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with any thing whatsoever.

52. In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless things.

53. I beheld in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the vacuous tablet of my mind.

54. I bore in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflexions of real objects in a mirror.

55. So I perceived the four elemental bodies of earth and air, and of fire and water, in my vacuous soul; in same manner as we see the delusive objects of our dream in the vacuity of our intellect.

56. I saw also in that state of my hypnotism, innumerable worlds rising before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

57. I beheld a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

58. I myself have become the orb of the earth, and the clusters of islands (as their pervading spirit (adhyásikátma); though my spirit never comes in contact with anything at all).

59. With my earthly body, I suck the rain water and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

60. At the time of my coming to pure understanding, and the clair-voyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in One sole unity.

61. This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes. (\_i.e.\_ The subjective appearing as the objective).

62. I felt it painful to think of the existence of nothing any where; but I found out the truth, that there is nothing in reality except one spiritual substance, which displays all these wonders in itself.

63. There is but One universal soul, which is the ever undecaying cause of all; and produces and lives through out the whole. (This is called the visva rúpa hypostasis of God, as it is expressed by the poet "These as they change, are but the varied God," and the world is full of Him). And as my soul was awakened to knowledge, I saw this whole in the soul of Brahma.

64. Being awakened to the knowledge of the universal soul, as the all and every where, ubiquitous and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

65. It is in the vacuous convexity of the pure divine spirit, that the continuous creations appear to rise in the intellect; but it is the extinction of these, which extinguishes the burning flame (of worldliness) in the mind, and exterminates the knowledge of all these

ideal particulars, into that of One infinite and ever existent entity.

# CHAPTER LXXXXVIII.

## THE ADVENT AND PSALMODY OF A SIDDHA IN THE AERIAL ABODE OF VASISHTHA.

Argument:—The appearance of the spirit of a siddha in the aerial cell of Vasishtha, and his heavenly canticle.

Vasishtha continued:—As my mind was turned from the sight of phenomenals, and employed in the meditation of the only One; I found myself to be suddenly transported to my holy cell in the air.

2. There I lost the sight of my own body, and knew not where I was seated; when all of a sudden the sacred person of a siddha or aerial saint, appeared in view, and to be seated before me.

3. He sat in his mood of deep meditation, and was entranced in his thought of the supreme spirit; his appearance was as bright as the sun, and his person was as shining as the flaming fire.

4. He sat quiet and steadily in his posture of padmāsana between his two knees and heels; and remained absorbed in meditation, having no motion of his body, nor any thought of anything in his mind.

5. His body was besmeared with ashes, and his head was borne erect upon his shoulders; he sat quiet and quite at ease, with his bright countenance and in sedate posture.

6. The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotiform heart to be as full-blown, as the sun-beam expands the lotuses in lakes.

7. His eyelids were closed, and his eyesight was as weak, as to view all the visibles in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus of the close of the day.

8. His mind was as calm in all its closets (i.e. thoughts), as the sides of the horizon in their stillness; and his soul was as unperturbed, as the serene sky freed from a tempest (calm after storm).

9. I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the perspicacity of my discernment.

10. I find this great and perfect siddha or saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

11. It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired cell of mine most favourable to it, has called here of his own accord.

12. He thought I had cast off my mortal coil, and could not perceive by his deep attention that I had returned to it; so he threw away my dead body as he thought it, and made his residence in that cell of mine.

13. Seeing thus the loss of my body here, I thought of repairing to my own abode (in the constellation of Pleiades सप्तर्षि मण्डल) and as I was attempting to proceed thereto, I resigned my attachment to my lone cell (which was now held by another).

14. This cell was dilapidated also in time, and there remained an empty void only in lieu of it; and the saint that had taken my place therein, lost his stay also for want of the cell, and fell downward in his meditative mood.

15. Thus that lonely cell was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city vanishes with the dream and desire, which presented it to our view.

16. The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in empty air, like the disc of the moon traversing in the sky.

17. He felt as a heavenly spirit falls to earth, after fruition of the reward of his meritorious acts; and as a tree falls headlong being uprooted from the ground, so he fell down upon the earth.

18. So when wish for stability of our dwelling, with the continuance of our lives; we see on a sudden the termination of both, as it happened to the falling Siddha.

19. Seeing the falling Siddha, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

20. He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven fold oceans, to a place known as the land of gold and the paradise of the gods.

21. He fell from the sky in his very posture of padmāsana as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the ascension or upward motion of the prāna and apāna breaths that were inhaled by him. (The rising breath like the rope of a pitcher, keeps the body from sinking downward).

22. Though hurled from such height, and carried to such distance; yet he did not wake from the torpor of his samādhi-meditation, (to which he sat fixed and intent); but fell down insensible as a stone, and as lightly as a bale of cotton.

23. I was then much concerned for his sake, and from my great anxiety to waken him; I roared aloud like a cloud from my place in the sky, and showered a flood of rain-water also upon him.

24. I went on darting hail stones, and flashing as lightnings in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

25. His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

26. Finding him awake, and seated in my presence, I cast my complacent look upon him; and asked him very politely, about the prosperity of his spiritual concerns.

27. I said, tell me, O great sage, who you are, and where is your abode, and what to do; and how is it that you are so insensible of your state, notwithstanding your fall from so great a distance. (It is a pity that men are so insensible of the fall of their heavenly souls to this miserable earth).

28. Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the chātaka-swallow to the sonorous clouds.

29. The sagely siddha said:-You sir, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you

the latter incidents of my life.

30. So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

31. He then spoke to me in a voice, as soft and cooling as the sandal paste and moonbeams; and the words were as blameless and well spoken, as they were pleased to my ears and ravishing of my soul.

32. The siddha said:—I now come to know you sir, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others. (Because to err is human, to forgive divine).

33. Know me, O sage, to have long enjoyed (in one of my former births), the sweets of the garden of paradise in the form of butterfly; as a bee sucks the honey of lotus-flowers in the lake.

34. I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind (in the following manner).

35. Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a parching and plaintive swallow, that wails aloud at a draught of rain water.

36. I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments, therefore I must rely only in my intellectual speculations, and abide without any anxiety, in the unclouded sphere of my spiritual felicity.

37. I see there is no real pleasure here, but what is derived from our sensations of the sensible objects (of figure, sound, taste, touch and smell); I find no lasting delight in these, that I should depend on them.

38. All this is either the vacuity of the intellect, or representations of the intellect itself; when then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.

39. The sensibles are causes of our insensibility as poison, and women are deluders of men and provokers of their passions; all sweets are but gall, and all pleasures are only a sort of pleasing pain.

40. And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by inexorable death, as the old crane lurks after the skimming fish for his prey.

41. The frail body being subject to instant extinction, likens a bubble of water in the ocean of eternity; it resembles also the flame of lamp, which is put out in a moment, while it burns vividly before us.

42. What is the life any more than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties?

43. It is muddled with the pleasures of youth, and blanched with the hoary froths of old age; and emits but casually a few bursting bubbles of glee and gladness, which are afloat for and flitting in a moment.

44. It runs with the rapid torrent of custom, sounding with the hoarse noise of current opinions; it is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form (of evanescent bodies).

45. The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to the soul; but its waters are ever boiling with heat of \_tritápa\_, and abounding with whirlpools of illusion and avarice, that carry us up and down for ever more.

46. The course of the world is as that of the waters of a river, which bears away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.

47. All that was present before us, is lost to and borne away from us, and it is in vain to repine at their loss; and whatever was never thought of before, come to pass upon us, but what reliance can there be in any one of them.

48. All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources; but life which the water of the river of the body, being once gone, is never supplied to it from any source.

49. The vicissitudes of fortune, are incessantly turning like a potter's wheel, over the destinies of people, and are entailing some person or other every moment, in this ocean of the world.

50. A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing avails whether we sleep or wake to ward them off.

51. The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.

52. The present day is reckoned as ours, but it is as soon passed as the past ones; and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.

53. We have lived long to eat and drink, and to move about from place to place, and to rove in foreign lands and woods; we have felt and seen all sorts of weal and woe; say what more is there that we can expect to have for our share.

54. Having wellknown the pain and pleasure of grief and joy, and experienced their changes and the reverses of fortune, I am fully imprest with the idea of the transitoriness of all things, and therefore kept afar from seeking any thing.

55. I have enjoyed all enjoyments, and seen their transitoriness every where; and yet I found no satisfaction with or distaste to anything, nor felt my cool inappetency for them any where.

56. I wandered on the tops of high hills, and roved in the airy regions on the summits of the Meru mountains; I travelled to the cities of many a ruler of men, but met with nothing of any real good to me any where.

57. I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies every where; I found them all frail and transitory, and full of pain and misery as never to be liked.

58. I saw no riches nor friends, no relatives nor enjoyments of life, were able to preserve any one from the clutches of death.

59. Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death as quickly, as a heap of hollow ashes is blown away by the wind.

60. No enjoyment is desirable to me, nor has the gaudiness of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the side long look of an amorous woman.



61. How and where and whose help shall we seek, when O sage; we see a hundred evils and imminent death hanging every day over our heads. (\_i.e.\_ Naught can save us from death and distress).
62. Our lives are as frail as falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.
63. I passed my life in vain desires and expectations, and derived nothing therefrom, that is of any intrinsic good or profit to me.
64. My delusion is at last removed from me, and I see it useless to bear the burthen of my body here any longer; I find it better to place no reliance in it, than bemean ourselves by our dependence to it.
65. All prosperity is but adversity, owing to its transitory and illusive nature; therefore the wise accounting it as such, place no reliance on the vanities of this world.
66. Men are sometimes led by the directions of the sástras, and at other by their prohibitions also; as the movables are carried up and by the rising and falling waters (\_i.e.\_ running in right or wrong directions).
67. The poisonous air of worldliness, contaminates the sweet odour of reason in the mind of man; and makes it noxious to the person, as the canker in the bosom of the bud, corrodes the future flowers.
68. The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities. (The world is unreal, and all seeming realities are unreal also).
69. Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas; thus the great mass of mankind here, are seen to be in pursuit of the sensible objects of their desire.
70. The desires of our hearts run to their objects, with as much speed as the arrow's fly from the archer's bow; but they never return to their seat in the heart or bow string, as our ungrateful friends that forsake us in our adversity.
71. Our friends are our enemies, as the blasts of wind that blow us away with their breath; all our relations are our bonds and fetters, and our riches are but causes of our poverty.
72. Our pleasures are (causes of) our pains, and prosperity the source of adversity; all enjoyments are sufferings (as leading to maladies), and all fondness tends at last to distaste and dislike.
73. All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prologue or prelude to our extinction or \_quietus\_ (nirvána). All these are the display of our unavoidable delusion.
74. As time glides along on any man, shewing him the various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to repine at his hapless and helpless longevity.
75. The enjoyment of pleasures, is as playing with the fangs of a deadly serpent; they kill you no sooner you touch them, and they disappear from your sight, whenever you look after them.
76. The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or toil; while it is employed every day in hardships of acquiring the perishable trifling pleasures.
77. Men who are bound to their desire of carnal enjoyment, are exposed to shame and the contumely of the rich every moment; and are as wild

305224 elephants, tied with strong fetters at their feet.

305225  
305226 78. Our fortunes and favourites, are not only as frail and fickle, as  
305227 the transitory waves and bubbles; but they are as pernicious as the  
305228 fangs of a snake; and who is there so silly enough, as to take his rest  
305229 under the shadow of the hood of enraged serpent.

305230  
305231 79. Granting the objects of desire to be pleasing, and the gifts of  
305232 prosperity to be very charming; still what are they and this life also  
305233 any more, than the fickle glances of a mistress' eyes.

305234  
305235 80. Those who enjoy the pleasures of the present time with so much zest;  
305236 must come to feel them quite insipid at the end, and fall into the  
305237 hell-pit at last.

305238  
305239 81. I take no delight in riches, which are worshipped by the vulgar  
305240 only; which are ever subject to disputes, earned with labour, kept with  
305241 great care, and are yet as unstable as the winged winds in air.

305242  
305243 82. Fortune which is so favorable for a while, turns to misfortune in a  
305244 trice; she is very charming to her possessor, but is as fickle in her  
305245 nature, as the fleeting flash of lightning.

305246  
305247 83. Riches like flatterers, are very flattering at first and as long as  
305248 they last; but they are as fleeting as those deceitful cheats, who mock  
305249 at us upon their loss.

305250  
305251 84. The blessings of health, wealth and youth, are as evanescent as the  
305252 fleeting shadow of autumnal clouds; and the enjoyments of sensual  
305253 pleasures, are pernicious at the end.

305254  
305255 85. Say who has remained the same even among the great, to the end of  
305256 his journey in this world, the lives of men are as fleeting, as the  
305257 trickling dew drops at the end of the leaves of trees.

305258  
305259 86. Our bodies are decaying in time, and our hairs are turning grey with  
305260 age, and the teeth are falling off; thus all things are worn out in the  
305261 world, except our desires, which know no decrease or decay.

305262  
305263 87. The carnal enjoyments like wild beasts, come to decay in the forest  
305264 of the body; but the poison plant of our desire which grows in it, is  
305265 ever on its increase.

305266  
305267 88. Our boyhood passes as quickly as our infancy, and our youth passes  
305268 as soon as our boyish days; and here there is an equal transience, to be  
305269 seen in both the comparison and the object compared with.

305270  
305271 89. Life melts away as quickly, as the water oozes out of the hold of  
305272 our palms; and like the current of a river, it never returns to its  
305273 receptacle.

305274  
305275 90. The body also passes away as hurriedly, as a hurricane sweeps in the  
305276 air; and it vanishes even before our sight of it, like a wave or cloud,  
305277 or as fast as the flame of a lamp.

305278  
305279 91. I have found unpleasantness in what I thought to be very pleasant,  
305280 and found the unsteadiness of what I believed to be steady; I have known  
305281 the unreality of what I took to be real, and hence have I become  
305282 distrustful and disgustful of the world.

305283  
305284 92. The ease and rest that attend on the soul, upon the cool  
305285 indifference of the mind; are never to be obtained in any enjoyment,  
305286 that the upper or nether worlds, can ever afford to any body.

305287  
305288 93. I find the pleasurable objects of my senses, are still alluring me  
305289 to their trap, as a fruit and flower entices the foolish bee to fall  
305290 upon them.

305291  
305292 94. Now after the lapse of a long time, I am quite released from my

selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly felicity.

95. I have long found my rest in my solitary bliss of vacuity, and have come here as thyself, and met with this ethereal cell. (The aerial cell is a creation of the saint's imagination).

96. I came to learn afterwards that this cell belonged to thee; but I never thought that thou shalt ever return to it.

97. I saw there a lifeless body, and thought it to be the frame of a siddha or holy saint, who having quitted his mortal coil, has become extinct in his nirvána.

98. This sir, is my narrative as I have related to you; and am seated here as I am, and you can do unto me as you may like.

99. Until a siddha sees all things in his mind, and considers them well in his clear judgment, he is incapable of seeing the past, present and future in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahmá himself.

#### CHAPTER LXXXXIV.

##### DESCRIPTION OF A PISÁCHA, AND THE UNITY OF THE WORLD WITH BRAHMA.

Argument:—Advent of Vasishtha and the saint to the region of Siddha and description of the people thereof.

Vasishtha continued:—Now as we were at a spot of great extent (beyond the limit of the terraqueous); and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

2. I said, it is true sir, what you said, that it is the want of due attention, which prevents our comprehensive knowledge of the present, past and future; but it is a defect not only of yours and mine, but of the minds of all mankind in general.

3. I say so from my right knowledge of the defects and fallibility of human nature, or else sir, you would not have to fall from your aerial seat. But pardon me, I am equally fallible also.

4. Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat is the most genial to man, and self-perfection is the best of all perfections.

5. So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an aeronaut, or a stone flung into the air.

6. We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

7. I have now related to you fully the whole of this story, whereby you may know, O Ráma, the wonderful occurrences that betide us in this everchangeable world.

8. Ráma said:—Tell me sir, how and with what form of body, thou didst rove about the regions of the Siddhas, when thy mortal frame was reduced to dust.

9. Vasishtha replied:—Ah! I remember it, and will tell you the

particulars, how I wandered throughout these worldly abodes, until I arrived at the city of the Loka-pála deities, and joined with the hosts of Siddhas, traversing in the regions of midway sky.

10. I travelled in the regions of Indra or open firmament, without being seen by any body there; because I was then passing in my spiritual body, ever since I had lost my material frame-work.

11. I had then become, O Rāma, of an aerial form, in which there was neither a receptacle nor recipient, beside the nature of vacuous and intellectual soul.

12. I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone; nor did I make any reckoning of the distance of space or succession of time. (The spiritual \_yogi\_ has no cognizance of gross material things, nor of the divisions of space and time, which are objects of sensation only).

13. The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth &c.; and is as the meditative mind or ideal man, that meddles with no material substance.

14. It is not pressed nor confined by material things, but is always busy with its cognitions; and it deals with beings in the same manner, as men in sleep do with the objects of their dream (and others with their air-built cities).

15. Know Rāma, this doctrine of intellection by the simile of dreaming, to be quite irrefutable, although it is confuted by others (\_i.e.\_ the Nyāya philosophers who deny the mental conceptions without previous perceptions); but they are not to be regarded as right. (Since the Veda says, the spirit of God created all from his mind, and not from its past perceptions).

16. As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others (in the same room); so methought I walked before and beheld the aerals without their seeing me.

17. I beheld all other terrestrial bodies lying manifest before me, but nobody could observe me that was hid from their sight in my spiritual form.

18. Rāma asked:—Sir, if you were invisible to the Gods, owing to your bodiless or vacuous form; how then could you be seen by the Siddha in the Kanaka land, or see others without having eyes of your own?

19. Vasishtha replied:—We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and naught what they had not any desire for. (This desire is said to be \_satya-sankalpa\_, or a firm prepossession of any idea in the mind).

20. All men though possess of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual matters.

21. As I had then wished that this person the Siddha, could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.

22. Men being slack in their purposes, become unsuccessful in their desires; but this person being staunch to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.

23. But when two persons are engaged in the same pursuit, or one of them is opposed to the views of the other; the attempt of the more arduous is crowned with success, and that of the weaker meets with its failure.

24. Then I travelled through aerial regions of the Lokapála regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I beheld these people with manners quite different from my former habits.

25. I then began to observe their strange manners in the etherial space, and being unseen myself by any one there, I saw distinctly every body there, and their mode of life and dealings with amazement.

26. I called them aloud, but they neither heard nor gave heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.

27. I tried to lay hold on some of them, but noone could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.

28. Thus Ráma, I remained as a demoniac pisácha, in the abode of the holy Gods; and thought myself to be transformed to a pisácha spirit in the open air.

29. Ráma said:—Tell me sir, what kind of beings are pisáchas in this world, and what are their natures and forms, and what are their states and occupations also.

30. Vasishtha replied:—I will tell you, Ráma, what sort of beings the pisáchas are in this world; because it is unmannerly on the part of a preacher, not to answer to the interlocutory queries of the audience (though it be a digress from subject).

31. The Pisáchas are a sort of aerial beings, with subtile bodies of theirs (as we see the empty forms of persons in our dreams); they have their hands and feet and other members of the body as thine, and see all things as thou dost.

32. They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, in order to mislead them to error and wicked purposes. (They like devils waylay unwary men, and tempt them to evil).

33. They kill persons, eat their marrow, and suck up the blood of weak bodied people; they lay a siege about the mind, and destroy the vitals and viscera and the strength and lives of men.

34. Some of them are of aerial forms, and some of the form of frost, others as visionary men, as seen in our dreams with airy forms of their bodies. (And they are at liberty to take upon themselves whatever forms they please).

35. Some of them are of the forms of clouds, and others of the nature of winds, some bear illusory bodies, but all of them are possessed of the mind and understanding.

36. They are not of tangible forms to be laid hold by us, or to lay hold on any one else; they are mere empty airy bodies, yet conscious of their own existence.

37. They are susceptible of feeling the pain and pleasure, occasioned by heat and cold; but they are incapable of the actions of eating, drinking, holding and supporting anything with their spiritual bodies.

38. They are possessed of desire, envy, fear, anger and avarice, and are liable to delusion and illusion also; and are capable of subjection by means of the spell of mantras, charm of drugs and of other rites and practices.

39. It is likewise possible for one at some time or other, to see and secure some one of them by means of incantations, captivating exorcisms and amulets and spirit in chanting invocations.

40. They are all the progeny of the fallen gods, and therefore some of them bear the forms of gods also; while some are of human forms, and others are as serpents and snakes in their appearance.
41. Some are likened to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.
42. I have thus told you, all about the forms and residences and doings of pisáchas; hear me now relate to you concerning the origin and birth of these beings.
43. Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahma the great.
44. Know this as the living soul, which being condensed becomes ego, and it is the condensation of egoism which makes the mind.
45. This divine Mind is styled Brahmá, which the vacuous form of the divine will; which is unsubstantial origin of this unreal world, which is as formless as the hollow mind.
46. So the mind exists as Brahma, whose form is that of the formless vacuum; it is the form of a person seen in our dream, which is an entity without its reality or formal body.
47. It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only; for how is it possible for the volitive principle, to have a material body subsisting in empty air?
48. Ráma, as you see the aerial city of your imagination in your mind, so doth the mind of Brahmá imagine itself as the Virinchi (vir incipience) or creator of the world.
49. Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort with himself?
50. Whatever the vacuous soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahmá, exhibit this ideal world for reality.
51. Thus the contemplation of the present pageant of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.
52. So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the notions of multitudes of worlds, and varieties of creations, of which he became the creator. (So the original thought occurring in the mind of any one, confers on him the title of the originator of the same. So says Manu: "Brahmá after long meditation, produced the world from his intellect").
53. The ideal then being perfected grew compact, and took a tangible form; which was afterwards called the world, with all the many varieties of which it is composed.
54. This Brahmá—the creative mind, was self-same with Brahma the supreme soul; and these two are ever identic with the uncreated soul and body of the universe.
55. These two (i.e. the great Brahma and Brahmá or the Divine spirit and mind), are always one and the same being, as the sky and its vacuity; and they ever abide together in unity, as the wind and its vacillation.
56. The Divine spirit views the phenomenal world, as a phantom and

nothing real; just as you see the unreality of a figure of your imagination as real and substantial.

57. This Brahma then displayed himself (under the name of Virát), in the form of a material body, consisting of the quintuple elements of earth, water &c., as the five solid and liquid parts of his person. (This is the Hindu Trinity, composed of the soul, mind and material frame, as Pope the poet has expressed it in the words: "Whose body nature is, and God the souls").

58. As this triple nature of the Deity, is no more than the variation of his will, so it represented itself as the one or other, in its thought only, and not in reality (the substance being but a conception of the mind).

59. Brahmá himself is vacuous intellect, and his will consists in the vacuity of the same; therefore the production and destruction of the world, resemble the rise and fall of figures in the dreaming state of the human mind.

60. As the divine mind of Brahmá is a reality, so its parts or contents are real also; and its acts or productions of the sun, moon and stars, as well as their rays—the Marichis are real also.

61. Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the vacuity of the supportless sky on high.

62. As a city seen in dream is inane, and a hill formed in imagination a mere void; so both Brahma and his world are as the transparent firmament, and having no shape or substance of them.

63. So the world is, but a reflexion of the divine intellect; it is ever existent and undecaying, and the belief of the beginning, middle and end of creation, is as false, as the sight of the ends and midspot of skies.

64. Say Ráma, whether you find any gross substance, to grow in the inane space of the mind of yours or mine or any other person; and if you find no such thing there, how can you suppose it to exist in the inanity of the Divine Intellect, and in the vacuity of the universe?

65. Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise; all which are of no good to any body, but rather pernicious to many.

66. In truth I tell thee that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas, and coeternal with the eternal mind of God.

67. The vast extent of infinite void, is full with the translucent water of Divine Intellect; but this being soiled by our imaginary conceits, produces the dirt of false realities.

68. The boundless space of the Divine Intellect, is replete with the vacuous spirit of God; which being the primary productive seed of all, hath produced these multitudes of worlds, scattered about and rolling as stones in the air.

69. There is really no field nor any seed, which is sown there in reality; nor is there any thing which is ever grown or produced therein, but whatever there is, is existent for ever the same; (and the rest is but fiction).

70. Now among the scattered seeds of souls, there were some that grew mature, and put forth in the forms of gods; and those that were of a bright appearance, became as intelligences and saints.

71. Those that were half mature, became as human beings and Nága races;

and such as were put forth themselves in the forms of insects, worms and vegetables.

72. Those seeds which are bloated and choked, and become fruitless at the end; these produce the wicked Pisáchas, which are bodiless bodies of empty and aerial forms.

73. It is not that Virinchi (vir incipiens) or Brahmá, made them so of his own accord or will; but they became so according to the desire which they fostered in themselves in their prior existence (which caused their transformations or metamorphoses in the latter ones). (Because the lord is impartial, and makes <not> one more or less than another).

74. All existent beings are as inane, as the inanity of the Intellect in which they exist; and they have all their spiritual bodies, which are quite apart from the material forms in which you behold them.

75. It is by your long habit, that you have contracted the knowledge of their materiality; as it has become habitual with us to think ourselves as waking in our dreaming state.

76. It is in the same manner that all living bodies, are accustomed to think of their corporeality; and to live content with their frail and base earthly forms, as the Pisáchas are habituated to pass gladly in their ugly forms.

77. Some men look upon others and know them, as the village people know and deal with their fellow villagers as with themselves; but they resemble the people abiding together as seen in a dream.

78. Again some meet with many men, as in a city constructed in dream (or imagination); but are quite unacquainted with one another, owing to their distant abodes and different nationalities. (So are we unacquainted with the Pisácha race, in this crowded city of the world).

79. In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the Pisáchas, Kumbhandas, Pretas, Yakshas and others.

80. As the waters upon earth, are collected in lowlands only; so do the Pisáchas and goblins dwell in dark places alone.

81. Should a dark Pisácha dwell at bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

82. The sun even is not able, to dispel that darkness, nor can any one find out the place, where the dark demon makes his abode; on account of its delusiveness to evade human sight.

83. As the orbs of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the Pisáchas, is ever obscured by impenetrable darkness, which no light can pierce.

84. The Pisáchas are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become enkindled in the dark. (The Pisáchas bear analogy to the sons of darkness or fallen angels in the black Tartarian regions).

85. Now Ráma, I have fully related to you about the origin and nature of the Pisácha race in the course of this dis-course; and then as I had become as one of them, in the regions of the regents of the celestials.



Argument:—The conduct of men that are firm in the resolution  
and the behaviour of Vasishtha in the etherial regions.

Vasishtha continued:—I then having my inane intellectual body, which was quite free from the composition of the five elements; roved about in the air in the manner of a pisácha ghost (seeing all and seen by none).

2. I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra and others; and was quite invisible to the siddhas, gandharvas, Kinnaras and Apsaras of heaven.

3. I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.

4. I then thought in myself that, as these etherial beings are seekers of truth like ourselves; it is right they should observe me among them in their etherial abode.

5. They then began to look upon me standing before them, and felt astonished at my unthought appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.

6. Then I managed myself as I ought in the house of the gods, I sat quiet in their presence, and addressed and accosted them without any fear.

7. Those who beheld me standing at the compound at first, and were unacquainted with the particulars (of my sagely character), thought me a mere earthly being, and known as Vasishtha by name.

8. When I was in sun light by the celestials in heaven, they took me for the enlightened Vasishtha, who is well known in the world.

9. As I was seen afloat in the air by the aerial siddhas, they called me by the name of the aerial Vasishtha.

10. And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasishtha, from my birth in the water.

11. Hence forth I came to be renowned under different appellations, by all these sets of beings; some calling me the earthly Vasishtha, and others naming me the luminous, the aerial and so forth according to their own kind.

12. Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.

13. That spiritual body and this material form of mine, were equally aerial and invisible; because it was in my intellectual mind only, that I perceived the one as well as the other.

14. Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky; it is transcendent spirit and without any form, and takes this form for your admonition. (The incorporeal soul enters into the corporeal body for its dealing with others).

15. The liberated living soul is as free as vacuous spirit of Brahma, although it may deal with others in its corporeal body; so also the liberated bodiless soul, remains as free as the great Brahma himself.

16. As for myself I could not attain to Brahmahood, though I practiced

the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage Vasishtha as you see before you.

17. Yet I look upon this world in the same light of immateriality, as the sage sees the figure of person in his dream, when it appears to him to have a material form, though it is a formless non-entity in reality.

18. In this manner do the self born god Brahmá and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.

19. Here I am the self same vacuous and aerial Vasishtha, and appearing as a visionary shape before you, I am though habituated to believe myself over grown, as you are accustomed to think of the density of the world.

20. All these are but vacuous essences of the self-born Brahmá, and as that deity is no other than the Divine Mind, so is this world no more than a production of that Mind.

21. The appearance of myself, thyself and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded boys, and appearing as solid realities to your sight.

22. Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the relinquishment of our desires and affections.

23. Our knowledge of the density and intensity of the world, is dissipated by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.

24. The sight of the phenomenals vanishes at once from our view, as we arrive to the knowledge of noumenal in time; as our desire of deriving water from a river in the mirage, subsides in our knowledge of the falsity of the view.

25. The perusal of this work of the great Rámáyana, is sure to produce the knowledge of self-liberation in its reader, even during his life time in this world.

26. The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy devotion.

27. The liberated man while he lives, deems the enjoyments of his life, to be no enjoyment at all; but the ignorant person values his temporary enjoyments only, in lieu of his everlasting felicity.

28. By perusal of this Maháramáyana, there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.

29. Liberation is the cold indifference of the mind, and our confinement consists in the passionateness of our minds and hearts; yet the human race is quite averse to the former, and sedulously employed in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.

30. Here all men are subject to their sense, and addicted to the increase of wealth and family (lit.—wives), to the injury of one another; yet it is possible for them to be happy and wise, if they will but ponder well into the true sense of spiritual sástras.

31. Válmiki says:—After the sage had said these words, the assembly

broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as the sun sank down into the deep, and again repaired to the court with the rising sun at the end of the night.

## CHAPTER LXXXVI.

### ESTABLISHMENT OF IMMORTALITY.

Argument:—Proof of the Erroneous conception of the World, and the Truth of the Intellectual and Immortal soul.

Vasishtha resumed:—O intelligent Ráma! I have now related to you at length the narrative of the stone, which shows you plainly how all these created things, are situated in the vacuity of the Divine Intellect.

2. And that there exists nothing whatever, at any time or place or in the air; except the One undivided intellect of God, which is situated in itself, as the salt and water are mixed up together (or as One is self same with the other).

3. Know Brahma as the Intellect itself, which presents many sight shows of itself in the dream, which are inseparable from itself. (The manifestation of the unchangeable nature of the Divine Mind as the creation, is no more than its vivarta-rúpa or expansion of itself, as that of our minds in the various imageries seen in the state of our dreaming).

4. God being the universal spirit, and the creation full of particularities, it is not incongruous to the nature of the universal and immutable soul, to contain the endless varieties of particulars in the infinite vacuity of the Divine Intellect, without any variation in itself. (The universal and infinite God, contains the particular and finite world in itself).

5. There is no self born creative power (as Brahmá), nor its creation of the world; which is but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.

6. As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation (or as the world without its end).

7. As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation. (Both being of the same kind).

8. There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.

9. As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahma, manifests itself as the formal world, which is nothing in reality.

10. The Intellect is all this vacuum, which is increate, unbounded and endless; and which is neither produced nor destroyed in thousands of the great makákálpa ages. (i.e. It is both eternal as well as infinite).

11. This intellectual vacuum is the living soul and lord of all, it is

the undecaying ego and embraces all the three worlds in itself (as the air comprises all existence in it).

12. The living body becomes a lifeless carcass, without this aeriform intellect; it is neither broken nor burnt with the fragile and burning body, nor is there any place to intercept the vacuous intellect there from.

13. Therefore there is nothing that dies, and naught that ever comes to being; the intellect being the only being in existence, the world is but a manifestation or disclosure of itself to the mind.

14. The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other. (The text says, the soul of the father is reborn in the son, and if the former should die, the latter must die also).

15. Again the death of one living soul, would entail the wholesale death of all living creatures; and then the earth (nay even the whole world), would be void of all its population. (Because the one universal soul is the soul of all and every individual being).

16. Therefore, O Ráma, the sole intellectual soul of nobody, has ever died any where upto this time; nor was there ever any country devoid of a living soul in it. (The world is full of life proceeding from the eternal life of God).

17. Knowing hence that I am one with the eternal soul, and the body and its senses are nothing mine own; I know not how I or any one else, can ever die away at any time.

18. He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is verily the destroyer of his soul, and casts himself into a sea of troubles and misery.

19. If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state.

20. Being the vacuous and intelligent soul, I have no concern with my body; and any one who being conscious of it, forgets to believe himself as such, is verily a destroyer of his soul.

21. The foolish man who has lost his consciousness, of being the purely vacuous soul; is deemed a living dead body by the wise (who know the One universal soul to constitute the whole).

22. The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.

23. He who remains firm, with his reliance in the pure intellectual soul; is never assailed by calamities, but remains <immune> to woes, as a block of stone to a flight of arrows.

24. Those who forget their spiritual nature, and rely their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.

25. The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit; but my trust in the spirit, confirms my faith in that by removing my belief in these.

26. The belief that I am the pure vacuous intellect, and quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections afar from me.

305984 27. Those who slight the sight of the vacuous intellect, and view their  
305985 bodies in the light of the spirit, deserve the name of corporeal beasts,  
305986 and are receptacles of bodily appetites and passions only.  
305987  
305988 28. He who knows himself to be infrangible and uninflamable, and as the  
305989 solid and impregnable stone in his intellect, and not in his unreal  
305990 body; cares <not> a fig for his death (which destroys the unsubstantial  
305991 body, but has no power over his indestructible soul).  
305992  
305993 29. O the delusion! that over spreads the sight of clear-sighted sages;  
305994 who fear for their total annihilation at the loss of their bodies (which  
305995 are but component and superficial parts of themselves).  
305996  
305997 30. When we are firmly settled in our belief, of the indestructible  
305998 nature of our vacuous intellect; we are led to regard the fire and  
305999 thunder of the last day of destruction, in the light of a shower of  
306000 flowers over our heads.  
306001  
306002 31. That I am the imperishable intellect itself, and naught that is of a  
306003 perishable nature; therefore the wailing of a man and his friends at the  
306004 point of death, appears as a ridiculous farce to the wise.  
306005  
306006 32. That I am my inner intelligence, and not the outer body or its  
306007 sensation, is a belief which serves as an antidote, against the poison  
306008 of all griefs and sorrows.  
306009  
306010 33. That I am the vacuous intelligence, and can never have my quietus or  
306011 annihilation; and that the world is full of intelligence, is a sober  
306012 truth which can never admit any doubt or controversy (Lit.—which you can  
306013 never doubt).  
306014  
306015 34. Should you suppose yourselves, as any other thing beside the  
306016 intelligence; then tell me, ye fools, why do you talk of the soul in  
306017 vain, and what do you mean by the same.  
306018  
306019 35. Should the intelligent soul be liable to death, then it is dead with  
306020 the dying people every day; tell me then how ye live and not already  
306021 dead, with the departed souls of others?  
306022  
306023 36. Therefore the intelligent soul, doth neither die nor come to life at  
306024 any time; it is a false notion of the mind only to think itself to be  
306025 living and dying, though it never dies (being immortal in its nature).  
306026  
306027 37. As the intellect thinks in itself, it beholds the same within  
306028 itself; so it goes on thinking in its habitual mode, and is never  
306029 destroyed of itself (or) without being ever destroyed in its essence.  
306030  
306031 38. It sees the world in itself, and is likewise conscious of its  
306032 freedom; it knows all what is pleasurable or painful, without changing  
306033 itself from its unalterable nature at any time or place.  
306034  
306035 39. By the knowledge of its embodiment, it is liable to delusions; but  
306036 by knowledge of its true nature, it becomes acquainted with its own  
306037 freedom.  
306038  
306039 40. There is nothing whatever, that rises or sets (\_i.e.\_ is produced or  
306040 destroyed) at any time or place; but every thing is contained in the  
306041 sole and self-existent intellect, and is displayed in its clear and  
306042 vacuous sphere.  
306043  
306044 41. There is nothing, that is either real or unreal in the world; but  
306045 every thing is taken in the same light, as it is displayed unto one by  
306046 the intellect.  
306047  
306048 42. Whatever the intelligent soul thinks in itself in this world, it  
306049 retains the ideas of the same in the mind. Every thing is judged by  
306050 one's consciousness of it, as the same thing is thought as poison by  
306051 one, what is believed to be nectar by another.

CHAPTER LXXXXVII.

ON THE RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES.

Argument:—The truth of catholicity, carnality of Worldly people, and the retirement and Resignation of the godly.

Vasishtha continued:—The world which is but a vision of the supreme soul, and situated in the vacuity of the Divine mind, appears in our consciousness, as the ectype of Brahma himself.

2. The delusion of the visionary world, being too palpable to our view, has kept the supreme spirit quite out of our sight; as the spirit of the wine is kept hid in the liquor, though it can never be lost.

3. The unreal phenomenal being discarded as delusion, and the real noumenal being incomprehensible; and the absence of any positive subsistence of existence, has necessitated our belief in the endless void and vacuity.

4. That the embodied Intellect, called the purusha or soul, is the supreme cause (in the Sāṅkhya system); and the world proceeds from the unknown principle, known as the pradhāna or its principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher (Kapila).

5. That the visible world is the form of the all pervasive spirit of God, is the thesis of the Vedāntists; and this opinion of theirs regarding the formal world and its plasmic principle, depends solely on the conception of these philosophers.

6. That the world is a conglomeration of particles, is the position of the positive and atomic philosophers of the Nyāya system; and all these doctrines are relied upon and maintained, by the best belief of every party.

7. Both the present and future worlds are as they are seen and thought to be, is the tenet of some; while the spiritualist looks upon it neither in the light of an entity nor non entity either.

8. Others acknowledge the outer world only, and nothing besides which is beyond their eye sight; and these Chārvāka atheists, do not avouch even for the intelligent soul, which is within their bodies.

9. There are others, who seeing the incessant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become timists, with a persuasion of the evanescence of the world.

10. The belief of the barbarians, regarding the resurrection of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries, and is never doubted by any.

11. The tolerant sage looks alike and takes in equal light all apparent differences; since they know that all these varieties in the world, are but manifestations of the One all pervading and invariable soul.

12. As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry; but it is certain that there is an all creative power, that is guided by intelligence and design in all its works.

306121  
306122 13. That there is one creator of all, is the truth arrived at by all  
306123 godly men and truthful minds; whoso is certain of this truth, is sure to  
306124 arrive at it without any obstruction.  
306125

306126 14. That this world exists and the future one also, is the firm belief  
306127 of the faithful; and that their sacred ablutions and oblations to that  
306128 end and never go for nothing; such assurance on their part, is sure to  
306129 lead them to the success of their object.  
306130

306131 15. An infinite vacuity is reality, is the conclusion arrived at by the  
306132 Buddhist; but there is nothing to be gained by this inquiry, nor any  
306133 good to be derived from a void nullity.  
306134

306135 16. It is the Divine Intelligence which is sought by all, as they seek  
306136 an inestimable gem or the Kalpa tree of life; and this fills our inward  
306137 soul, with the fulness of the Divine spirit.  
306138

306139 17. The Lord is neither vacuity nor non-vacuity, nor a nonentity either  
306140 as it is maintained by others; He is omnipotent, and this omnipotence  
306141 does not abide in Him, nor is it without Him, but is the selfsame  
306142 Himself.  
306143

306144 18. Therefore let every one rely in his own belief, until he arrives to  
306145 the true and spiritual knowledge of God. By doing so he will obtain the  
306146 reward of his faith, and therefore he must refrain from his fickleness  
306147 (of forsaking his own faith).  
306148

306149 19. Therefore consult with the learned, and judge with them about the  
306150 right course; and then accept and follow what is best and correct, and  
306151 reject all what proves to be otherwise.  
306152

306153 20. A man becomes wise by knowledge of sástras, as also by practicing  
306154 the conduct of the good; as also by associating with the wise and good,  
306155 wherever such persons may be found upon inquiry.  
306156

306157 21. He who serves and attends upon the preachers of sacred sástras, and  
306158 on practicers of good and moral conduct; is also deemed a wise man, and  
306159 his company also is to be resorted to by the wise.  
306160

306161 22. All living beings, are naturally impelled towards whatever tends to  
306162 their real good; as it is the nature of water to seek its own level.  
306163 Therefore men should choose the company of the good for their best good.  
306164

306165 23. Men are carried away as straws, by the waves in the eventful ocean  
306166 of the world; and their days are passing away as insensibly (rapidly),  
306167 as the dew drops are falling off from the blades of grass.  
306168

306169 24. Ráma rejoined:—Tell me Sir, who are those far seeing persons, who  
306170 sensing at first this world to be full of weeds and thorns, come at last  
306171 by their right judgment, to rest in the state of ineffable felicity.  
306172 (\_i.e.\_ Who are they that are resigned to God after their troublesome  
306173 journey in the thorny paths of the world).  
306174

306175 25. Vasishtha replied:—It is the wording of the sruti, that there  
306176 some such persons among all classes of beings, whose presence sheds a  
306177 lustre, as bright as that of the broad and shining day light. (These  
306178 are gods, men).  
306179

306180 26. Beside them there are others, who are quite ignorant of truth, and  
306181 are tossed about and whirled up and down like straws, by the whirling  
306182 waters of the dangerous eddies of ignorance, in the dark and dismal  
306183 ocean of this world.  
306184

306185 27. These are drowned in their enjoyments, and lost to the bliss of  
306186 their souls; and are ever burning in the flames of worldly cares; such  
306187 are some among the gods, who are burning on high, like as the mountain  
306188 trees are inflamed by the wild fire.  
306189

28. The proud demigods were vanquished by their inimical gods, and were cast down into the abyss by Náráyana; as big elephants into the pit, with the ichor of their giddiness.

29. The Gandharva songsters (that are skilled in music only), show no sign of right reason in them; but being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the snare (by their fondness for the sweet sound of the hunter's horn).

30. The Vidyádhara are mad with their knowledge (of arts, of sciences); and do not hold in esteem the esoteric and grand science of divinity for their salvation.

31. The yakshas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their noxious powers, chiefly upon the helpless infants, old men and weak and infirm persons.

32. There are again the gigantic and elephant like Rákshasas, who have been repeatedly destroyed by Hari, and will be utterly extirpated by you, as a herd of sheep by a powerful lion.

33. The Pisácha cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

34. The Nága race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth (and therefore they are quite insensible of truth).

35. The Asura race dwelling in subterranean cells, are as worms and insects, grovelling in dark under the ground, and are utterly ignorant of any knowledge or discrimination.

36. And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel (lit.—particle) of bread (and have not a whit of understanding in them).

37. All living bodies are running up and down for ever, in their vain expectations; and the days and nights are insensibly gliding over them, as upon drunken men (unconscious of themselves).

38. The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water never sink in its depth.

39. The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.

40. Other people that are without true knowledge, are like the yoginís and Pamaras—pariahs, are addicted to the carnalities of their eating and drinking; and to roll in stink and stench and mud and mire.

41. Among the gods, only Yama, the sun and moon, Indra and Rudras, and Varuna and Váyu, are said to live liberated for ever; and so are Brahmá, Hari and Vrihaspati and Sukra, (the preceptors of the gods and demigods).

42. Among the patriarchs Daxa, Kasyapa and others, are said to be living liberated; and among the seven sages, Nárada, Sanaka and goddess born Kumara are liberated for ever.

43. Among the Danava demons, there were some that had their emancipation also; and these were Hiranyaksha, Vali, Prahlada and Sambara, together with Maya, Vritra, Andha, Namuchi, Kesi, Mura and others. (Some of whom were foes and others as friends of the god).

44. Among Rákshasas Vibhisana, Prahasta and Indrajit are held as liberated; and so are Sesha, Taxaka, Karkota and some others among the Nágas or serpent race.



45. The liberated are entitled to dwell in the abodes of Brahma and Vishnu, and in the heaven of Indra; and there are some the manes of the Pitris, siddhas and Sâddhyas, that are reckoned as liberated also.

46. Among the human race also, there are some that are liberated in their life time; as the few princes, saints and Brâhmanas, whose names are preserved to us in the sacred records.

47. There are living beings in multitudes, on all sides of us in this earth, but there are very few among them that are enlightened with true knowledge in them; there are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end; but there is scarcely a kalpatree to be found among them (which may yield to us the fruit that we ardently desire).

#### CHAPTER LXXXXVIII.

##### PRAISE OF GOOD SOCIETY, OR ASSOCIATION WITH THE GOOD AND WISE.

Argument:—Character of the truly Wise man, his best test, and company.

Vasishtha continued:—Those among the judicious and wise, that are indifferent to and unconcerned with the world, and resigned to the divinity, and resting in his state of supreme felicity; have all their desires and delusions abated, and their enemies lessened in this world.

2. He is neither gladdened nor irritated at any thing, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy any body, nor is he annoyed by any one.

3. He does not bother his head about theism or atheism, nor torment his body with religious austerities; he is agreeable and sweet in his demeanour, and is pleasing and genteel in his conversation.

4. His company gladdens the hearts of all, as the moonlight delights the minds of men; he is circumspect in all affairs, and the best judge in all matters.

5. He is without any anxiety in his conduct, and is polite and friendly to all; he manages patiently all his outward business, but is quite cool in his inward mind.

6. He is learned in the sâstras, and takes a delight in their exposition; he knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.

7. The wise act according to the established usage of good people, and refrain from what is opposed to it; they gladden all men with their free admonitions, as the zephyr regales them with the gratuitous odours of flowers; and they afford a ready reception and board to the needy.

8. They treat with respect the needy that repair to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from their sins.

9. They are as cold as any cooling thing, or like the clouds in the rainy season; and as sedate as rocks, and capable of removing the calamities of people, by their meritorious acts.

10. They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the earth-quake; they support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.
11. Their countenances are as comely as the fair face of the moon, and they are as well wishers of men, as their loving consorts; their fame fills the world as flowers of spring in order to produce the fruits of general good.
12. Holy men are as the vernal season, and their voice as the notes of \_kokilas\_, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and eddies of passions and thoughts of other people.
13. They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their boisterous waves.
14. They resemble the robust rocks on the sea-shore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.
15. These saintly men are resorted to by good people only, at the times of their utmost danger and distress; and these and the like are the signs, whereby these good hearted people, are distinguished from others.
16. Let the weary traveller rely for his rest in his Maker alone, in his tiresome journey through this world; which resembles the rough sea, filled with huge whales and dragons.
17. There is no other means for getting over this hazardous ocean, without the company of the good, which like a stout vessel safely bears him across. There is no reasoning required to prove it so, but it must be so.
18. Therefore do not remain as a dull sloth in the den, to brood over your sorrows in vain; but repair to the wise man who possesses any one of these virtues for your redress, by leaving all other concerns.
19. Mind not his fault but respect his merit, and learn to scan the good and bad qualities of men from thy youth with all diligence.
20. First of all and by all means improve your understanding, by the company of the good and careful study of the sástras; and serve all good people without minding their faults.
21. Shun the society of men (whether friends or relatives), who are conspicuous for some great and incorrigible crime; otherwise it will change the sweet composure of your mind, to bitterness and disquiet. (So in Raghuvansa:-The society of wicked friend, is to be cut off as an ulcerous limb).
22. This I know from my observation, of the righteous turning to unrighteousness; this is the greatest of all evils (and must be feared), when the honest turn to be dishonest.
23. This change and falling off of good men, from their moral rectitude, have been seen in many places and at different times; wherefore it is necessary to choose the company of the good only, for one's safety in this and salvation in the next world.
24. Therefore no one should live afar from the society of the good and great; who are ever to be regarded with respect and esteem; because the company of the good though slightly courted, is sure to purify the newcomer with the flying fragrance of their virtues.

CHAPTER LXXXXIX.

A DISCOURSE ON ESOTERIC OR SPIRITUAL KNOWLEDGE.

Argument:—The share of the Brute creation in the enjoyments of life, and its varieties in various grades of Beings.

Ráma rejoined:—Verily we (rational beings), have a great many means, for relieving our pains. Such as our reason, the precepts of the sástras, the advices of our friends and the society of the wise and good; beside the applications of mantras and medicines, the giving of charities, performances of religious austerities, going to pilgrimages and resorting to holy places (all which have the efficacy of removing our calamities and rendering us happy).

2. But tell me what is the state of the brute creation such as of the worms and insects, birds and flies, and the other creeping, crawling and bending animals; whether they are not alike susceptible with ourselves of pain and pleasure, and what means they have to remedy their pains and evils.

3. Vasishtha replied:—All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

4. All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves; but the difference consists in their lesser or greater proportion in us and themselves. (i.e. Mankind is actuated in a lesser degree by their passions and appetites than their violence in the brute tribes).

5. As the great Virát-like big bodies, are actuated by their passions and feelings, so also the little vályakhilyas or puny tribes of insects, are fed by their self love to pursue their own ends.

6. Behold the supportless fowls of the firmament, flying and falling in the air, are quite content with roving in empty vacuity, without seeking a place for their rest.

7. Look at the incessant endeavours of the little emmet, in search of its food and hoarding its store like ourselves, for the future provision of our families, and never resting content for a moment.

8. There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the etherial sphere.

9. As the world passes with us in the thoughts of ourselves, our egoism and meity of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind. (Self-love is the prime mover of all living bodies, towards their own good).

10. The lives of filthy worms are spent like ours, in their toil and anxious care for food and provisions, at all places and times of their duration in the world.

11. The vegetable creation is some what more awakened, in their state of existence, than mineral productions, which continue as dead and dormant for ever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless for ever.

12. Their lives are as miserable as ours, upon this earth of sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.

13. As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.

14. All animals find every thing on earth, to be either as painful or pleasant to them, as they are to us also; but they have not the ability like us, to distinguish what is good for them from whatever is noxious to them.

15. Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to any body.

16. The trees and plants and their germs, are liable to similar pains and troubles like us, when our thin-skinned bodies are annoyed by inclement weather, or assailed by gnats and bugs, during the time of our sleep (\_i.e.\_ The vegetable tribe is equally sensible of pain as the animal in their sleeping state).

17. And as we mortals on earth, have our knowledge of things—padārtha-vedana, and the sagacity of forsaking a famine stricken place for our welfare else where; so it is with the bending brutes and birds, to emigrate from lands of scarcity to those of plenty. (\_i.e.\_ Brutes are alike discerning as men).

18. The delightful is equally delectable to all, and the God Indra as well as a worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own option of choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will (or self agency), is altogether free and liberated. (The text uses two words \_viz.\_, \_Vikshepa\_ or projection of the soul (or inclination), as actuated by \_Vikalpa\_ or one's free choice of anything. This passage establishes the doctrine of free choice and self agency of all living beings, against the common belief in an imperious fatality).

19. The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.

20. Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds of animals, are possess of all other animal faculties and propensities like those of mankind.

21. The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a vacuous intellectual power whereon they subsist. (They are as the inactive but meditative yogis, who with their external insensibility, are internally conscious of the Divine spirit).

22. But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of arbours and mountains; and allow the consciousness of the vacuous intellect, but in a very slight degree, in moving animals and in the majority of living and ignorant part of mankind.

23. The solid state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism (other than their own natures) have no sense of the existence of the world, except that of a non-entity or mere vacuity.

24. The knowledge of the entity of the world, is accompanied with utter ignorance of its nature or agnosticism; for when we know not ourselves or the subjective, how is it possible for us to know the objective world.

25. The world is situated as ever, in its state of dumb torpidity, like a dull block of wood or stone; it is without its beginning and end, and without an aperture in it, and is as the dreaming wakefulness of a sleeping man.
26. The world exists in the same state, as it did before its creation; and it will continue to go on for ever even as now; because eternity is always the same both before and after.
27. It is neither the subjective nor objective, nor the plenum nor vacuum; nor is it a mute substance nor any thing whatever.
28. Remain thou as thou art, and let me remain as I am; and being exempt from pleasure or pain in our state of vacuity, we find nothing existent nor non-existent herein.
29. Say why you forsake your state of absolute nothingness, and what you get in your visionary city of this world; it is all calm and quiet without, as your vacuous Intellect is serene and clear within you.
30. It is the want of right knowledge, that causes our error of the world; but no sooner do we come to detect this false knowledge of ours, than this error flies away from us.
31. The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections <on> the son of a barren woman, or confide in such a one.
32. When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking.
33. What is known in the waking state, could not be otherwise in that of sleep; whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also. (\_i.e.\_ The world is nothing, both in the states of its knowledge as well as ignorance).
34. There are the three times of present, past and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all (and this is the attribute of the ever unchanging One).
35. As the breaking of breakers, by the dashing of waves against one another, does no harm to the waters of the sea; so the molestation or destruction of one body by another, does no injury to the inward soul, which is ever impregnable and also indestructible.
36. It is the vacuous Intellect within us, that gives rise to the erroneous conception of our bodies; wherefore the loss of the body or its false conception, does not affect our intellect and ourselves neither.
37. The waking soul sees the world, situated in the vacuity of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very like a dream; (which proceeds from reminiscence only).
38. The ideas (dhi) of material things, are produced in the beginning of creation, from their previous impressions left in the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.
39. The traces of prior dreams and reminiscences (of previous birth), being preserved in the memory or mind; the same things appear and reappear in it (in later births), and represent their aerial shapes as substantial figures (as some pictures appear true to life).
40. This error has taken possession of the mind, in the same manner as

the untrue is taken for truth: while the transcendent and clear truth of the omniform soul is rejected as untrue.

41. In reality there is the Divine Intellect only, that has existed for ever; and this being the most certain truth that Brahma is all in all, the doctrine of reminiscence and oblivion goes to nothing.

42. It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance. (\_i.e.\_ Spiritualism alone, dispels the gloom of materialism).

43. There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.

44. As the reflexion of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the vacuity of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

45. As the reflexion of a thing, exhibits itself in its bosom, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to every one.

46. Whatever is found as true, both by reason and proof, the same must be the certain truth; all else is mere semblance of it; and not being actual can never be true.

47. And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of somnambulation does in our sleep and dreaming state.

48. It is the lustre of the Divine Luminary, that casts its reflexion into the Intellect, and emblazons the intellectual sphere supremely bright. Tell me therefore what are we and this pageant of the world, any more than a \_réchauffé\_ or a print of that archetype.

49. If there is a resuscitation of ourselves after our demise, then what is it that is lost to us; and should there be no regeneration of us after death, then there is a perfect tranquility of our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there nothing here, that lends to our woe in any state whatsoever.

50. The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the stag, that is fallen amidst the waves and eddies of the sea.

51. It is the open sphere of the Divine Intellect only, that represents the divers images of I, thou, he and this and that in its hollow space; as a tree shows the sundry forms of its leaves, fruits, flowers &c., in its all producing body or stem.

## CHAPTER C.

### REFUTATION OF ATHEISM.

Argument:—Refutation of the Atheistical doctrine of the materiality of the soul.

Râma rejoined:—Please to tell me, sir, what are your arguments, for allaying the miseries of this world, against the position (paksha) of

others who maintain in that:-

2. A living being is happy so long, as the dread of death (either of himself or others) is out of his view; and that there is no reappearance (revivification) of the dead, that is already reduced to ashes. (Hence there is no happiness either for the living or dead (according to them)).

3. Vasishtha replied:-Whatever is the certain belief of any body, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind (that every one thinks according to his belief).

4. As the firmament is firm, quiet and ubiquitous, so also is the ubiquity of the Intellect (\_i.e.\_ the vacuous intellect is also allpervading), and are considered to form a duality by the ignorant dualist, while the sapient take them as the one and same thing, from the impossibility of conceiving the co-existence of two things from eternity.

5. It is wrong to suppose the existence of a chaos before creation began, for that would be assigning another (chaotic) cause to the creation when has proceeded from Brahma, who is without a cause and is diffused in his creation.

6. He who does not acknowledge the purport of the Vedas, (that all things are produced from Brahma), and the final great dissolution (when all things are dissolved in and return to him); are known as men without a revelation and religion, and are considered as dead by us (\_i.e.\_ spiritually dead).

7. Those whose minds are settled in the undisputed belief of the sástras, that all these is Brahmá or the varied god himself; are persons with whom we have to hold no discussion or argument.

8. As our consciousness is ever awake in our minds, and without any intermission; so Brahma that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

9. If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other <than> that of the ever felicitous state of the soul, is what actually makes us so.

10. Knowing the universe as the splendours of the intellectual vacuum (\_i.e.\_ in the sphere of the vacuous intellect); you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach or stick to an empty nothing. (\_i.e.\_ to the vacuous spirit).

11. Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and filling its sphere with foulness. (This passage rests on text of the sruti which says: there is no sorrow or pain to any body who sees the pure unity only).

12. Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of boys, cannot be discarded as untrue. (\_i.e.\_ All men may differ in their conceptions respecting the nature of the Divine soul, but they all agree in the notion of one prime cause of all. See kusumanjali).

13. The body is not the soul nor the living spirit, nor any other thing of which we have any conception; It is the consciousness which is every thing, and the world is as it conceives it to be. (There is nothing beyond our consciousness of it).

14. Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth, water and heaven, independent of their material forms, as we see the

aerial forms of things in our dreams. (\_i.e.\_ We are conscious only of the abstract notions of things, and of their substantial properties).

15. Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.

16. The authority of all the sástras, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledged as quite certain in my opinion also.

17. Therefore the consciousness of atheists, which is vitiated by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise (\_i.e.\_ of producing the fruit of their liberation also).

18. But a perverted conscience or vitiated understanding, is never reproved by any means; either by performance of pious acts at any time or place, or by study of vedas, or by pursuit of other things.

19. Errors of the understanding (avidyá) recur to the reprobate as often as they corrected from time to time; say therefore what other means can there be, to preserve our consciousness from fallacy.

20. Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man, increases or decreases accordingly. (\_i.e.\_ The strong minded are always prosperous).

21. If there is a consciousness in men, and such men also who are conscious of the Divine essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.

22. The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.

23. Ráma rejoined:—Tell me Sir, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the destruction of the world; who believe only in what is existent, and have no thought of inexistence (either prior to the creation or after its dissolution).

24. Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction (frailty). (The atheists consider the world as eternal).

25. Tell me Sir, what are their arguments, about allaying the evils of the world; and remove my doubts about it, for increase of my knowledge in this important truth.

26. Vasishtha replied:—I have already given my reply to your query regarding the infidels (that they are not to be spoken to); hear me now to give the reply with regard to your second question touching the salvation of the soul.

27. O best of men Ráma! you have spoken in this sense, that the human soul (purusha) is constituted of the intelligence alone (as you think it to be and which is but a flash of the Divine Intellect, and the measure of the objects of consciousness).

28. This intelligence (or intelligent soul) is indestructible, and is not destroyed with the destruction of the body, but is joined with the Divine Intelligence without fail. Or if the body be indestructible (owing to its resurrection after death), then there is no cause of sorrow at its temporary loss.

29. The intelligence is said to be divided into various parts, in the



souls of men and different members of their bodies; if so it be, then the intelligence is destroyed with the destruction of individual souls and bodily members also. (Therefore the supremely intelligent soul is beyond these).

30. The self-conscious soul that is liberated in the living state, has no more to return to earth after death; but the consciousness which is not purified by divine knowledge, cannot be exempted from its transmigration to this world.

31. Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones (\_i.e.\_ to become stony block heads) for this disbelief of theirs.

32. As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated as their final bliss, because they have <no> more to feel the sensibles nor view the visible world any more (although they are deprived of their spiritual bliss).

33. Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth any more; but those of dull understandings, become as gross corporeal bodies and are involved in impenetrable darkness (\_i.e.\_ the gloom of ignorance according to the dictum of the sruti).

34. Those intellectual philosophers (vijnána-vádis), who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other. (The world is a day dream, and its sight a delusion. \_In haman ke didam khab bud\_).

35. There are some that maintain the stability, and others asserting the frailty of the world and every thing; but what do they gain by these opinions, since the knowledge of either, neither augments the amount of human happiness, nor lessens any quantity of mortal misery (\_i.e.\_ the misery of mortals).

36. The stability or unstability, of the greatest or least of things, makes no difference in any of them whatever; they are all alike the radiating rays of the intellect, though they appear as extended bodies to the ignorant.

37. Those who assign unlimitedness to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the transience of the other, talk mere nonsense like the babbling of boys.

38. They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. And they are the meanest among mankind, who believe the intellect as the produce and offspring of the body; (and these are Kanada and Nyáya philosophers of gross materialism, who believe intelligence as a resultant of the material body).

39. The intellect (personified as Hiranyagarbha or Brahmá the Divine spirit), is distributed into the souls of all living beings; and the infinite space of vacuity, is as a net work or curtain, which all animal lives, flying within its ample expanse like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean. (The Divine Intellect or spirit, is the collection of all specialities).

40. As this universal soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.

41. Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to boys (from the repeated texts importing the Lord as the fountain

of all).

42. As the vapours fly in the air, and as the waters roll in the ocean; and as they form curls and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.

43. As the vacuity of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.

44. There were no co-ordinate causes of material bodies (as earth, water &c.), at the first formation of the world; but it rose spontaneously of itself as the empty sights appearing in our dream.

45. As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.

46. All this creation is but the empty void of the intellect, (or as pictures drawn in empty air); there is no duality or variety in it, but is one even plane of the intellect, like the open sky, without any spot or place attached to it.

47. The moon-light of the Intellect, diffuses its coolness on all sides, and gladdens the souls of all beings; it scatters the beams of intellection all around, and casts its reflexions in the image of the world.

48. The world as it is now visible to us, lies for ever in the mind of God in the same vacuous state, as it was before its creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.

49. Whoever views this world in any light, it appears to him in the same manner (as some thinking it a solid plenum, and others as an empty vacuum). And as it depends upon the Intellect alone, it is exhibited in various forms according to the caprice of its observers.

50. The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.

51. These pious and holy people, are free from ignorance and the faults of society; they share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine (acting externally and without taking any thing to mind).

## CHAPTER CI.

### A SERMON ON SPIRITUALITY.

Argument:—That self-consciousness is same with the pure soul, whose presence is preventive of the causes of all human woes and fears. (Here consciousness is synonymous with conscientiousness).

Vasishtha continued:—Thus it is the Intellect only which is the soul of the body also, and which is situated every where in the manner as said before; and there is nothing which is so self-evident as the Intellect (or self-consciousness).

2. This is the clear expanse of the sky and, it is the medium of the vision of the viewer and visibles; it composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.
3. The doctrinaires of the atheistic school of Brihaspati, that disbelieve the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favour nor disfavour to their doctrine. (We neither favor nor hate).
4. The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question.
5. Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear vacuity of air, where there is neither this nor that view of it, exhibited to anyone.
6. The conscious soul is immortal, O Ráma, and is not of the form of a rock or tree or any animal; consciousness is a mere vacuum, and all being and not being (\_i.e.\_ our birth and deaths are as the waves and curling waters, in its ocean of eternity).
7. We are all floating in the vacuum of consciousness, both I and thou and he as well as any other; and none of us is ever liable to die, because consciousness is never susceptible of death.
8. Consciousness has nothing to be conscious but of itself only; and therefore, O big eyed Ráma, where can you get a duality, except the single subjectivity of the Intellect? (To Make the Intellect both as subjective as well as objective, is something like the supposition of its riding on itself).
9. Tell me, O Ráma! what is the product or offspring of the vacuous Intellect, and tell me also if that Intellect would die away, whence could we and all others proceed any more. (This proves the immortality of the Intellect, whence as all things are incessantly proceeding from).
10. Tell me what sort of beings are these atheistic disputants, the saugatas, Lokáyatikas and others; if they are devoid of their consciousness, which they so strenuously deny and disallow.
11. It is this vacuous consciousness which some name as Brahma, and which some style as knowledge and others as the empty vacuum.
12. Some call it the spirit (of bodies), like that of spirituous liquors; and others (as the sankhyas), use the term purusha or embodied spirit for it. Others (as the yogis), call <it> the vacuous Intellect, while others as the saivas, give it the names of Siva and the soul (and so it is called by various other names by others).
13. It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The supreme soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.
14. Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being for ever and ever.
15. Our sires and grand sires, are all dead and gone; but their intellects and intellectual parts, are not dead and lost with their bodies; for in the case of their demise, we would not have their regeneration in us. (Because the sruti says, "\_atmá vai jáyate putra\_," the soul is regenerated in the son).
16. The vacuous Intellect is neither generated nor destroyed at any time, but is increate and imperishable at all times; say how and when

could the eternal void come to or disappear from existence.

17. The infinite and indestructible sphere of the Intellect, displays the scene of the universe in its ample space of vacuity, it is without its vicissitudes of rising or setting, and is ever existent in the supreme soul.

18. The Intellect represents the reflexion of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent bosom; and rests for ever in the vacuum of the supreme soul, which is devoid of its beginning, middle and end.

19. As the shades of night obscure the visibles from sight, so the clouds of ignorance darken the bright aspect of the universe, as it is represented in the soul divine.

20. As the waters of the ocean, roll of themselves in the forms of waves and eddies; so doth the Intellect exhibit the pageant of the universe, of itself and in itself from all eternity.

21. The Intellect itself is the soul of the body, and like air is never extinct or wanting any where; therefore it is all in vain, to be in fear of one's death at any time. (Life and death are indifferent to the yogi).

22. It is a great joy to pass from one into another body (as there is in quitting a decayed house for a new one); therefore say ye fools, why do ye fear and grieve to die, when there every cause to rejoice at it.

23. If after death there be no regeneration of the dead, then it is a consummation devoutly to be wished; because it eases and releases at once, from the heart burning disease and dread, of being and not being, and their repeated woes and miseries by turns. (To be and not be; that is the question &c.).

24. Therefore life and death, are neither for our weal or woe; because they are neither of them any thing in reality, except the representations of the intellect. (The mind paints them in different colours).

25. If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing; and the death or destruction of the decayed body for a sound one, is accounted as a change for better.

26. If death convey the meaning of the ultimate dissolution of a person, it is desirable even in that sense, for the cessation of our pains altogether; or it is used to mean one's resuscitation in a new body and life, it must be a cause of great rejoicing.

27. If death be dreaded for fear of the punishment, awaiting on the vicious deeds of the dead; it is even so in this life also for the penalties waiting on our guilt even here: refrain therefore from doing evil, for your safety and happiness in both worlds.

28. You all are ever crying lest ye die; but none of you is ever heard to say, that you are going to live again.

29. What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?

30. Remain firm with your conscious souls, and eat and drink and act your part with indifference; for being situated in the midst of vacuity, you can have nothing to ask or wish for.

31. Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.

307087 32. Regardless of the intervening evils, which over take us in every  
307088 place and time; the holy sage conducts himself with equanimity, as a  
307089 sleeping man over the tumults of life.  
307090  
307091 33. The holy sage is neither sorry at his death, nor glad of his life  
307092 and longevity; he neither likes nor hates any thing, nor does he desire  
307093 aught whatever.  
307094  
307095 34. The wise man that knows all what is knowable, manages to live in  
307096 this world as an ignorant simpleton; he is as firm and fearless as a  
307097 rock, and reckons his life and death as rotten and worthless straws.  
307098  
307099  
307100  
307101

## 307102 CHAPTER CII.

### 307103 EXPOSITION OF BUDDHISM AND DISPROVING OF DEATH.

307104  
307105  
307106  
307107  
307108 Argument:—Showing the utility of Buddhistic doctrines in  
307109 strengthening the Mind to cool apathy.  
307110

307111  
307112 Ráma rejoined:—Tell me sir, the perfection which a holy man attains to,  
307113 after he is acquainted with the supreme essence, which is without its  
307114 beginning and end.  
307115

307116 2. Vasishtha replied:—Hear the high state to which the holy man arrives,  
307117 after he has known the knowable; and the mode of his life and conduct,  
307118 throughout the whole course of his existence.  
307119

307120 3. He lives apart from human society, in his solitary retreat in the  
307121 woods, and there has the stones of the dales, the trees of the forest,  
307122 and the young antelopes, for his friends, kindred and associates.  
307123

307124 4. The most populous city, is deemed as a lonely desert by him; his  
307125 calamities are his blessings, and all his dangers are festivities to  
307126 him.  
307127

307128 5. His pains are his pleasure, and his meditations are as musings to  
307129 him; he is silent in all his dealings, and quiet in all his conduct  
307130 through life.  
307131

307132 6. He is somnolent in his waking hours, and remains as dead to himself  
307133 while he is living; he manages all his affairs with a coolness, as if he  
307134 was engaged in nothing.  
307135

307136 7. He is pleasant without tasting any pleasure, and is friendly to his  
307137 fellow beings without any selfish interest of his own; he is strict to  
307138 himself but ever kind to others, and is undesirous of everything, with  
307139 his full desire for common weal.  
307140

307141 8. He is pleased with the conduct of others, without having any course  
307142 of action for himself; and devoid of sorrow, fear and care, yet he is  
307143 seen always to wear a melancholy appearance. (A heavily pensive  
307144 melancholy).  
307145

307146 9. He afflicts nobody, nor is afflicted by any body; and though full  
307147 with his private afflictions and privations, he is ever pleasant in  
307148 company. (Pleased with himself, he pleases all).  
307149

307150 10. He is neither delighted with his gain, nor depressed at his loss,  
307151 nor desirous to get any thing; and though there may be causes, for his  
307152 feeling joy as well as sorrow, yet they are never visible in his face.  
307153

307154 11. He sympathises with the unhappy, and congratulates with happy  
307155 people; but his collected mind is always invincible, in every

307156 circumstance of life.

307157  
307158 12. His mind is not inclined to acts, beside those of righteousness; as  
307159 it is the wont of noble-minded men by their nature, and not any effort  
307160 on their part.

307161  
307162 13. He is not fond of pleasantry, nor is he addicted to dulness either;  
307163 he does not hanker after wealth, but is inappetent and impossible with  
307164 all his appetites and sensibleness.

307165  
307166 14. He abides by law and acts accordingly, whether he is pinched by  
307167 poverty, or rolling in riches; nor is he ever dejected or elated, at the  
307168 unforeseen good or bad events of life.

307169  
307170 15. They are seen to be joyous and sorrowful also at times, without  
307171 changing the sedateness and serenity of their nature at any time. They  
307172 act the part of players on the stage of the earth (that display many  
307173 figures in their outward mein).

307174  
307175 16. Those that know the truth, bear no more affection for their  
307176 mercenary relatives and false friends, than they look upon the bubbles  
307177 of water (that swell and swim, only to burst in a moment).

307178  
307179 17. Without the affection of the soul, they bear full affection for  
307180 others in their hearts; and the wise man remains quite possessed of  
307181 himself, with showing his paternal affection to all. (Universal  
307182 benevolence).

307183  
307184 18. The ignorant are as the winds passing over running streams; they  
307185 slightly touch the poisonous pleasures of their bodies, as the winds  
307186 touch the rising waves, and are at last drowned in the depth of their  
307187 sensuality.

307188  
307189 19. But the wise man deals outwardly alike with all, with perfect  
307190 coolness and stillness of his soul within himself; he seems outwardly to  
307191 be engaged in business, but his inward mind is wholly disengaged from  
307192 all worldly concerns whatsoever.

307193  
307194 20. Ráma rejoined:—But how can a true sage of such nature, be  
307195 distinguished from the many pretended ones and the ignorant also, who  
307196 assume such a character falsely only to beguile others.

307197  
307198 21. Many hypocrites rove about as horses, in the false garb of devotees,  
307199 for the assurance of mankind in their devout devotedness to religion.

307200  
307201 22. Vasishtha replied:—I say Ráma, that such a nature (or disposition),  
307202 whether it is real or feigned, is the best and highest perfection of  
307203 man; and know that, the learned in Vedic lore, have always this state as  
307204 the model of perfection in their view.

307205  
307206 23. Those who are dispassionate and unconcerned with acts, manage still  
307207 to conduct their secular affairs and actions, like those that are  
307208 actuated by their passions; and though they are averse to derision, yet  
307209 they cannot help to deride at the ignorant from their kind heartedness  
307210 towards them.

307211  
307212 24. The visibles are all imprest in the mirror of their minds, as the  
307213 shades of edifices are reflected in a reflector; they look upon them  
307214 with full knowledge of their shadowiness, as they perceive the fallacy  
307215 of their laying hold on a lump of gold in dream.

307216  
307217 25. There is a coolness pervading their minds, which is altogether  
307218 unknown to others; just as the sweet fragrance of the sandal wood, is  
307219 unperceived by brutes at a distance.

307220  
307221 26. They that know the knowable, and are equally pure in their minds,  
307222 can only distinguish them from other people, as a snake only can trace  
307223 the course of another snake.

307224

27. They are the best of men, that hide their good qualities from others; for what man is there that will expose his most precious treasure in the market, along with the raw produce of his land? (\_i.e.\_ The hidden virtues of a man, unlike the aroma of flowers, ought not to be laid open before the public).
28. The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.
29. Know Ráma, that solitude, poverty and disrespect and disregard of men, are more pleasing to the peaceful sage; than the most valuable gifts and honors from mankind.
30. The ineffable delight which attends on the wise man, from his conscious knowledge of the knowable; inexpressible in words, and invisible to others as to its knower also. (The secret joy of divine knowledge and grace, is felt unseen by the holy sage).
31. Let men know this qualification of mine, and honour me for it, is the wish of the egotist, and not of that are from their egoistic feelings.
32. It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air (and upon the surface of water); by means of mantras, and the power of certain drugs, that are adapted to those ends.
33. He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a clever or ignorant man. (Success depends on action, and not on knowledge alone).
34. Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives; and these come to display themselves into action at their proper time, as the sandal wood emits its latent fragrance in its season all around.
35. He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visibles; he betakes himself to the practice of \_khechariyoga\_, whereby he ascends in the air, and reaps the reward of his action.
36. The wise man that has nothing to desire, knows such practices to be as false as empty air; and refrains from displaying his actions, which he knows at best but cast to the winds.
37. He derives no good from his observance of practical yoga, nor does he lose aught of his holiness by his non-observance of them; and neither has he any thing to gain from any body, nor lose a mite at the loss of any thing.
38. There is nothing in earth or heaven, nor among the gods nor any where else: which may be desirable to the magnanimous, and to one who has known the supreme soul.
39. What is this world to him, who knows it to be but a heap of dust, and deems it no better than a straw; What then is that thing in it, which may be desirable to him?
40. The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.
41. He is always cool within himself and taciturn in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as day light.
42. He is as full of cool composure in himself, as a gladsome lake reposing with its limpid waters; and he gladdens also all others about

him, as the fair face of the fullmoon, cheers the spirits of all  
around.

43. The Mandara groves of Paradise, with their woodlands strewn over  
with the dust of their blossoms, do not delight the soul so much, as the  
wise sayings of \_pandits\_ cheer the spirit.

44. The disc of the moon diffuses its cooling beams, and the vernal  
season scatters its fragrance around; but the pithy sayings of the wise  
and great, scatter their sound wisdom all about, which serve to ennoble  
and enrich all mankind.

45. The substance of their sayings, proves the erroneous conception of  
the world to be as false as a magic show; and inculcates the prudence of  
wearing out the worldly cares day by day.

46. The wise saint is as indifferent, to the suffering of heat and cold  
in his own person; as if they are disturbances in the bodies of other  
men. (Or that he feels the pain of others as his own).

47. In his virtues of compassion and charity, he resembles the fruitful  
tree, which yields its fruits, flowers, shed and all to common use, and  
subsists itself only upon the water, it sucks from the ground or  
receives from heaven.

48. It deals out to every body, whatever it is possest of in its own  
body; and it is by virtue of its unsparing munificence to all creatures,  
that it lifts its lofty head above them all (or stretches its roots in  
air).

49. One seated in the edifice of knowledge, has thaught of sorrow for  
himself; but pities the sorrows of others, as a man seated on a rock,  
takes pity for the miserable men, grovelling in the earth below.

50. The wise man is tossed about like a flower, by the rolling waves in  
the eventful ocean of this world; and is set at rest, no sooner he gets  
over it, and reaches the beach on the other side (\_i.e.\_ his way to  
bliss).

51. He laughs with the calmness of his soul, at the same unvaried course  
of the world and its people; and smiles to think on the persistence of  
men, in their habitual error and folly. (The laughing philosopher).

52. I am amazed to see these aberrant men, wandering in the mazes of  
error; and fascinated by the false appearances of the phenomenal world,  
as if they are spell-bound to the visibles.

53. Seeing the eight kinds of prosperity to be of no real good, but  
rather as causes of evil to mankind, I have learnt to spurn them as  
straws; and though I am inclined to laugh at them, yet I forbear to do  
so from my habitual disposition of tolerance and forbearance.

54. I see some men abiding in mountain caves, and others resorting to  
holy places; some living at home amidst their families, and others  
travelling as pilgrims to distant shrines and countries.

55. Some roving about as vagrants and mendicants, and others remaining  
in their solitary hermitage; some continuing as silent sages, and  
observant of their vow of taciturnity; and others sitting absorbed in  
their meditation.

56. Some are famed for their learning, and others as students of law and  
divinity; some are as princes and others their priests, while there are  
some as ignorant as blocks and stones.

57. Some are adepts in their exorcism of amulets and collyrium, and  
others skilled in their sorcery with the sword, rod and magic wand; some  
are practiced in their aerial journey, and others in other arts and some  
in nothing as the ignorant \_pariahs\_.



58. There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether; some are as fanatics in their conduct, and others that indulge themselves in their peregrinations and vagrancy.

59. The soul (that you wanted to know), is not the body nor its senses or powers; it is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is the Intellect which is ever awake, and never sleeps nor dies.

60. It is never broken nor consumed, nor soiled nor dried up (by the death or burning of the body); it is immortal and omnipresent, ever steady and immovable, infinite and eternal.

61. The man who has his soul, thus awakened and enlightened in himself; is never contaminated by anything (pure or impure), in whatever state or wherever he may happen to remain.

62. Whether a man goes down to hell or ascends to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides in him, never dies with his body, nor suffers any change with its change; but remains quite as quiet as the still air, which is the increate Deity itself.

#### CHAPTER CIII.

##### PROOF OF THE UNITY OF THE DEITY AMIDST THE VARIETY OF CREATION.

Argument:—The Unity, Eternity and tranquility of the Intellect, and the preference of this sāstra to others.

Vasishtha continued:—The Intellect which is without its beginning and end, and is the ineffable light and its reflection, and shines for ever serenely bright, is never destroyed or extinguished in any wise.

2. Such is the Intellect and so too the soul, which is indestructible also; for it were destroyed at all at any time; there could neither be the recreation of the world (without a cause), nor any regeneration of human souls (if they were dead upon the death of the former generations of men).

3. All things are subject to change, and have many varieties under them; but not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

4. We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and pellucid as open air. (The gloss explains it to mean, the unchangeableness of the soul in heat and cold, which affect the bodies and minds of all).

5. If the intellectual soul is destroyed at the destruction of the body, say then why should you lament at its loss, and not rejoice at its annihilation, which releases you from the pains of life?

6. The loss of the body entails no loss on the vacuous intellect; because the departed souls of mlechchha savages, are seen to hover over the cemetery by their living friends.

7. Should the soul be synchronous with the duration of the body, then say, why a death body does not move about, while it is yet unrotten and

entire.

8. If the seeing of apparitions, be an affection con-natural with the mind; then tell me why a man does not often see the sight of ghosts, except on the occasion of the demise of his friends.

9. Should it be a misconception connate with the mind, to see the apparitions of departed friends; tell me then, why don't you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes.

10. Hence the Intellect, being the soul of all and everywhere, it is not confined in any place; but it is known to be of the same nature, as every one thinks it to be.

11. It is unconfined and unrestrained any where, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things. (It is of what we have a notion only).

12. There can be no other, which may be supposed as the prime cause of all, at the beginning of creation. Should there be any other that is supposed to be as such, let the doctrinaires now declare it before me.

13. There was nothing uncreated before creation, nor was there anything created in the beginning; the duality that at present, presents itself in the form of the universe, is but a \_réchauffé\_ or reflexion of the unity.

14. The phenomenal is no more than a reflexion or copy of the noumenal, and our impression of its being a visible something, is as erroneous as all other false sights, which are mistaken for the true reality. (These errors are the sights of silver in sands, of water in the sandy desert, and of airy castle in the northern skies).

15. It is a wonder of the almighty power, exhibited in the sphere of the Divine Intellect; it is the wakeful understanding that sees these visibles, as one sees the sights in his dream, but never in his ignorance of sound sleep.

16. The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the visible world is only verbal and not real; since nothing that is visible to the eye, is substantial in its essential nature. (Hence the perception of the visibles, is alike to their non-perception of them).

17. Whatever was thought and said to be visibles by others, the same was the effect of their error and want of reason; and now if they are disproved by right reason, where can you find the visibles any more.

18. Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and persevering inquiry in this respect, you will secure to yourself the success in both worlds. (So says the sruti: "By thy constant study of the subject, thou shalt see thy god").

19. Inquiry into spiritual knowledge, will dispel thy ignorance; but thou wilt never be successful in it, without thy constant application to it.

20. Leaving aside all anxieties and their causes, and of every jot and moment of time in the observance of one's sacred vows day by day, and the study of this sacred sāstra with due attention, leads him to his welfare in both worlds.

21. Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.

22. Whoso requires this precious treasure (of his knowledge), he must

exert for its attainment at the same ratio to be successful in it; or else he must leave off altogether, if he tires in his pursuit.

23. He must also keep himself from the perusal of heretical works, and betake himself to the study of orthodox sástras; and he will then gain his peace of mind by these, as one obtains victory in warfare (so should one fight for the salvation of his soul).

24. The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.

25. There was never a better sástra than this, nor is any such extant at present, nor is likely to be in vogue in future; there let the student cogitate well its doctrines, for the edification of his understanding.

26. Whoso heeds it well in himself, will find his mind instantly elevated with superior knowledge; and like the effect of a curse or blessing, which comes too late upon its recipient. (The efficacy of wisdom is instantaneous).

27. The knowledge of his sástra, is calculated to do you more good, than you can derive from the tender care of a father or mother; or the efficacy of your pious actions.

28. Know O holy man, this world is the prison-house of thy soul, and its cares as the cholic pain of thy mind; and there is no release nor redress from these, beside the knowledge of thy soul (which is a spark of the supreme).

29. It is the dark illusion of gross ignorance, that hath misled thee to the sense of thy egoism; and it is now by your reflection on the purport of the sástras only, that you can be freed from your deplorable state.

30. The world is a hollow cave, where the horrid hydra of illusion lies in ambush; and feeds on the empty air of vain enjoyments, that appear at first pleasant to taste, but prove to be as fleeting as empty air at last.

31. Pity it is that thy days are flying as fleet as the wind, and thou art insensible of their advents and exits; and while thou art employed in thy dealings, thou art fostering thy death in thy negligence.

32. We all live in death, and our lives are sustained by alternate hopes and fears; until the few days of our life-time terminate in death.

33. The approach of death, is attained with extreme pain and remorse; when the inner parts of the body are separated from the outer, which must be besmeared with dust as with the paste of sandal wood.

34. They are grossly ignorant and erroneous, who purchase their wealth and honour at the expense of their lives; and avoid to gain their permanent bliss by the precepts of the sástras.

35. Why should he bear the feet of his vile enemies on his head (\_i.e.\_ bow down his head before the meanly great); when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain.

36. Shun ye men, your vanity and ignorance; and to persist in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the tribulations of the world (which is a sea of troubles).

37. Seeing me in this manner, preach to you incessantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.

38. If you neglect to make a remedy to day, against the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sickbed.
39. There is no other work except this, for the true knowledge of the soul; and this therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.
40. This book will enlighten your spiritual knowledge, as a lamp lightens a dark room; drink it deep and it will enliven your soul, keep it by your side, and it will please you as a consort.
41. A man having his knowledge, but untaught in the sástras, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him in the sweetest language.
42. This is the best narrative among the principle works, which are taken in the light of sástras; it is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.
43. Let a man peruse with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind (on account of elaborate disquisition in this abstruse subject).
44. Whatever has not yet appeared in full light, even to Pandits—learned in all the sástras; the same will be found to appear in this book, as they find gold to appear amidst the sand.
45. The authors of sástras are not to be despised at any time or in any country; but the reader should employ his reason and judgement, to dive into the true meaning of the writing.
46. Those who are led by their ignorance or envy, or actuated by their pride and delusion to disregard and slight this sástra out of their want of judgement; are to be regarded as killers of their souls, and unworthy of the company of the wise and good.
47. I know you well Ráma and this audience of mine, as well as your capacities to learn, and mine to instruct you; hence it is of my compassion to you that I like to teach you these things, as I am naturally communicative and kindly disposed to my hearers.
48. I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a Gandharva or Rákshasa, I bear a fellow feeling towards you all.
49. I see you all as intelligent beings, and pure in your souls also; it is by virtue of these merits in you that I have become so friendly to you.
50. Now my friends, learn betimes to glean the truth of your unfondness for or indifference to every thing you see in this world (because there is nothing which is truly desirable herein).
51. Whoso neglects to remedy his diseases, of death and hell fire in this life; say what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought.
52. Until you feel a distaste for everything in this world, so long you cannot find any abatement of your desires in you. (It is better your desires to suppress, than toil and moil along to seek their redress).
53. There is no other means to elevate your soul, than depressing your desires to the lowest ebb (but the more you allow your wishes to grow and flow, the more you bind the soul and sink below).
54. If there be anything here, you think to be good for you; they serve

at best but to bind your soul, and then disappear as the horn of a hare.  
(All tempting good, is as fleeting as a dream).

55. All earthly goods seem to be good, when they are untried and least understood; but the seeming something proves no such thing, or tends to your ruin at last. (All seeming good is positive evil).

56. All worldly existences prove to be nil, by the right reasoning (of Vedanta philosophy; though they are declared as real by Kapila, Kanada and others): but how they are real and what they are, whether self-existent or made, or permanent or temporary, (cannot rightly be known).

57. To say all worldly existences are self-existent, for having no prior cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the increate and ever lasting supreme being itself.

58. There is no causality of sensible bodies, in the Being that is without and beyond the senses (the lord having no organ of sense, nor being perceptible by the senses as all material objects); nor is the mind the cause of sensible objects, (that have the six organs and are perceptible by them); the mind being but the sixth organ only.

59. How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations. How can the reality have these unrealities in itself, and how can the Infinite Void, contain these finite solid bodies in it?

60. It is the nature of a plastic body to produce a thing of a plasmic from it, as the seeds of fruits bring forth their own kinds only; but how is it possible for an amorphous void, to produce solid forms from its vacuity, or the solid body to issue forth formless mind.

61. How can you expect to derive a solid seed from a void nothing, and therefore it is a deception to think the material world to be produced, from the immaterial and formless void of the vacuous intellect.

62. There are no conditions, of the creator and creation in the supreme being; these states are the fabrications of verbiage, and bespeak the ignorance of their inventors (in the true knowledge of the deity).

63. The want of co-ordinate causes (such as the material and formal causes), as co-existent with the prime and efficient cause; disproves the existence of an active agent and his act of creation; and this truth is evident even to boys.

64. The knowledge of God alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark. (i.e. As light and darkness cannot reign together, so the spirit and matter cannot abide simultaneously from all eternity, which would amount to the belief of a duality).

65. To say that the world is the aggregate of atoms, or an atomic formation, is as absurd as to call a bow made of the horn of a hare. (This is a refutation of the Buddhistic doctrine of the formation of the visible world, from the aggregation of eternal invisible atoms).

66. If the concourse and collocation of the dull, inert and insensible material atoms would form the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air (and not a work of such design which must be the product of infinite Intelligence).

67. Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust and humidity from house to house and from place to place, and why do they not yet form a new hill or lake any where again? (Why no new world again).

307708 68. The invisible atoms are never to be seen, nor is it known whence, or  
307709 where and how they are; nor is it possible to form an idea of the  
307710 formless atoms, to unite together and form a solid mass. (Shapeless  
307711 simples are indivisible and incohesive. Aphorism). And again it is  
307712 impossible for the dull and insensible atoms to form any thing.  
307713

307714 69. The creation of the world, is never the work of an unintelligent  
307715 cause; nor is this frail and unreal world ever the work of an  
307716 intelligent maker also; because none but a fool makes any for nothing.  
307717

307718 70. The insensible air which is composed of atoms, and has a motion of  
307719 its own, is never actuated by reason or sense; nor is it possible to  
307720 expect the particles of air to act wisely (as they prayed in their hymns  
307721 to \_the maruta\_ winds).  
307722

307723 71. (What then are these if not composed of atoms?) We are all composed  
307724 of intellectual soul, and all individuals are made of the vacuous  
307725 selves; and they all appear to us, as the figures of persons appearing  
307726 in our dream.  
307727

307728 72. Therefore there is nothing that is created, nor is this world in  
307729 existence; the whole is the clear void of the intellect, and shines with  
307730 the glare of the Supreme soul in itself.  
307731

307732 73. The vacuous universe rests completely in the vacuum of the  
307733 Intellect, as force (or vibration), fluidity and vacuity, rest  
307734 respectively in the wind, water and in the open air.  
307735

307736 74. The form of the intellectual vacuum, is as that of the airy mind,  
307737 which passes to distant climes in a moment (and yet holds its seat in  
307738 the hollowness of the brain); or as that of consciousness which is  
307739 seated in the hollow of the heart, and is yet conscious of every thing  
307740 in itself.  
307741

307742 75. Such is the vacuous nature of all things, as they are perceived in  
307743 their intellectual forms only in intellect (which retains their vacuous  
307744 ideas only on the hollow understanding); and so the world also is an  
307745 empty idea only imprinted in the intellect.  
307746

307747 76. It is the rotatory nature of the Intellect, which exhibits the  
307748 picture of the universe on its surface; wherefore the world is identic  
307749 and not otherwise than the vacuous nature of the intellect.  
307750

307751 77. Therefore the world is the counter part of the intellectual sphere,  
307752 and there is no difference in the vacuous nature, of either of them.  
307753 They are both the same thing presenting but two aspects, as the wind and  
307754 its undulations are one and the same thing.  
307755

307756 78. As a wise man going from one country to another, finds himself to be  
307757 the same person wherever he goes; and though he sees all the varieties  
307758 around him, yet he knows himself as the selfsame quiet and unvaried soul  
307759 every where.  
307760

307761 79. The wise man remains in the true nature of the elements, hence the  
307762 elements never go off from the mind of the wise man.  
307763

307764 80. The world is a vacuous sphere of reflections only, resembling a  
307765 concave reflector; it is a formless void in its nature, and is  
307766 unimpaired and indestructible in its essence.  
307767

307768 81. There is nothing that is born or dies in it, nor any thing which  
307769 having once come to being, is annihilated ever afterwards any where; it  
307770 is not apart from the vacuum of the Intellect, and is as void as the  
307771 inane world itself.  
307772

307773 82. The world never is, nor was, nor shall ever be in existence; it is  
307774 but a silent semblance of the representation passing in the intellectual  
307775 vacuity of the supreme spirit.  
307776

83. The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities &c. in dream; in the like manner our minds represent to us the image of world, as day dreams in our waking state.

84. There being no being in the beginning, how could there be the body of anything in existence; there was therefore no corporeality whatever except in the dream of the Divine mind.

85. The supreme Intellect dreams of its self-born (or uncreated) body at first; and we that have sprang from that body, have ever afterwards continued to see dream after dream to no end. (The world is a dream both in the mind of God and men).

86. It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the divine intellect, but born in us like carbuncles on the goitre, for our destruction only.

87. The god Brahmá is no real personage, but a fictitious name for Hiranyagarbha or totality of souls (समष्टि), but ever since he is regarded as a personal being, the world is considered as body and He the soul of all.

88. But in truth all is unreal, from the highest empyrean to the lowest pit; and the world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.

89. The world rises in the vacuity of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.

90. Although the world is known as false, yet it is perceived and appears as true to us; in the same manner as the false appearances in our dream, appear true to our consciousness at the time of dreaming.

91. As the formless dream presents many forms before the mind; so the formless world assumes many shapes before our sight: and all these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain. (i.e. the minim of our consciousness, contained in the breast, is an imperceptible particle only of sand in it).

92. But how can this consciousness, which is but another name of Brahma, be any what smaller than the sky (when it contains the skies in itself); and how can the vacuous world have any solid form, when it has no formal cause to form it so. (God being a formless being, could not give a form and figure to any thing, and which is therefore ideal only).

93. Where was there any matter or mould, where from this material world was moulded and formed (as we make our houses from the pre-existing mud and clay of the earth); whatever we see in the sphere of waking minds in the day light, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.

94. There is no difference between the waking and sleeping dreams, as there is none between the empty air and the sky; whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

95. As the wind is the same with its undulation, so the rest and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

96. Hence it is the intellectual sphere only, which represents the picture of the world; the whole is a void and without any support, and splendour of the luminary of the intellect.

97. The whole universe is in a state of perfect rest and tranquility, and without its rising or setting; it is as a quiet and unwasting block

of stone, and ever shining serenely bright.

98. Say therefore whence and what are these existent beings, and how comes this understanding of their existence; where is there a duality or unity, and how came these notions of egoism and distinct personalities.

99. Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality; and preserve an even and cool disposition of your inward mind. Remain in the state of nirvána, with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visibles, and remain in the manner of a pure Intelligence only.

100. This chapter is a lecture on entity and non-entity; and establishment of the spirituality of the universe.

#### CHAPTER CIV.

##### ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD.

Argument:—The Notion of the Intellect, analogous to that of the wind and Air.

Vasishtha continued:—The sky is the receptacle of sound, and the air is perceptible to the feeling; their friction produces the heat, and the subsidence or removal of heat, causes the cold and its medium of water.[4]

2. The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us, or else how is it possible for a solid body, to issue forth from the formless vacuum.

3. If this progression of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the vacuous spirit, (for its gradual productions of air, heat, water &c.).

4. Divine Intelligence also is a pure entity, which is manifest in the selfsame spirit; the same is said to be the world, and this most certain truth of truths. (Because Omniscience includes in it the knowledge of all things; which is the true meaning of the text [Sanskrit: sarvam khalvidam brahma] all this verily Brahma or full of the intelligence of God).

5. There are no material things, nor the five elements of matter any where; all these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

6. As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the dream like world, shining so brightly before our sight in our waking hours.

7. I am of the nature of my vacuous intellect, and so is this world of the same nature also; and thus I find myself and this world, to be of the same nature, as a dull and insensible stone.

8. Hence the world appears as a shining jewel, both at its first creation, as well as in all its kalpánta or subsequent formations (because it shines always with the effulgence of the Divine Intellect).

9. Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, is the form of its state of moksha or liberation; and its rest with a peaceful mind and pure nature, is



reckoned its highest state of bliss.

## CHAPTER CV.

### LIKENESS OF WAKING AND SLEEPING DREAMS.

Argument:—The Identity of the Intellect by day and night, proves the sameness of its day and night dreams.

Vasishtha continued:—The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream. (The subjective Intellect, sees itself in the form of the objective world).

2. It feigns itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

3. The world is compared to a dream, exhibiting a country embellished with a great many cities; and as is no reality in the objects of dream, so there is no actuality in any thing appearing in this world.

4. All the three worlds are as unreal, as the various sights in a dream; and they are but day dreams to us even when we are awake. (The Intelligent dream by day light, as the ignorant do in the shade of night).

5. Whether in waking or sleeping, there is nothing named as the world (or the turning sphere); it is but the empty void, and at best but an air-drawn picture in the hollow of the Intellects.

6. It is a wondrous display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament; the sense of the world is as a waking dream in the minds of the wise.

7. This world is nothing in its substance, nor is it any thing of the form of Intellect; it is but a reflexion of the Intellect, and the vacuity of the intellectual world, is but an empty nothing.

8. The triple world is only a reflexion, and like the sight of something in dream, it is but an airy nothing; it is the empty air which becomes thus (diversified), and is entirely bodiless, though seeming to be embodied in our waking state.

9. It is inventive imagination of men, that is ever busy even in the hours of sleep and dreaming; and presents to us with many creations that were never created, and many unrealities appearing as real ones.

10. The universe appears as an extensive substantiality, implanted in the bosom of endless vacuity; but this huge body, with all its mountains and cities, is in reality no other than the original vacuum.

11. The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side. (So the pomp of the world, is unseen by the blind).

12. As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.

13. The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bed room, and thinks himself else where; so every thing turns to be otherwise, as the day turns to night and the

night changes to day.

14. The unreal soon succeeds the real, as night—the want of light succeeds the light of the day; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.

15. The impossible becomes possible, as the supposition of the world in the empty void; and the darkness appears as light, as the night time seems to be daylight to the sleeping and dreaming man at night.

16. The daylight becomes the darkness of night, to one who sleeps and dreams in the daytime (as it is to owls and bats and so to cats and rats); the solid ground seems to be hollow, to one who dreams of his being cast into a pit.

17. As the world appears to be a nullity in our sleep at night, and so it is reality even in our waking state, and there is no doubt of it. (It is doubtful that the world exists, but no doubt in its inexistence).

18. As the two suns (of yesterday and today), are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.

19. Rāma rejoined:—That of course cannot be admissible and reliable as true, which is liable to objection and exception; the sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.

20. Vasishtha replied:—The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both proved equally false and fleeting at last.

21. A man being dead, he is separated from his friends, as from those he sees in his dream; and then the living is said to be awakened, as when a sleeper awakes from his slumber.

22. After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.

23. After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.

24. As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, in order to be reborn in it and to dream again.

25. The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.

26. He who finds himself to die in the living world in his waking state, comes to revisit this earth, in order to see the same dreams, which he believed to be true in his former births. (Hence the sleeping and waking dreams, that view the same things over again, are both alike).

27. It is the ignorant only, that believe their waking sights as true; while it is the firm conviction of the intelligent, that all these appearances are but day dreams at best.

28. Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions implying the same thing; as life and death are meaningless words for the two states of the soul, which

never born nor died.

29. He who views his life and death in the light of a dream, is said to be truly waking; but the living soul that considers itself as waking and dying, is quite the contrary of it.

30. Whoso dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream. (All states of sleeping and waking, and of living and dying are mere dreams).

31. Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations. (Both being equally fleeting and fluctuating).

32. The dream-sleep seems as waking, and the waking dream is no other than sleeping; they are both in fact but unrealities, and the mere \_réchauffé\_ or reflexions of the intellectual sky.

33. We find the moving and unmoving beings on earth, and creatures unnumbered all around us; but what do they all prove to be at last, than the representations of the eternal ideas in the Divine Intellect.

34. As we can have no idea of a pot, without that of the clay which it is made of; so we can have no conception of the blocks of mould and stone, unless they were represented to our minds, from their prints in Divine Intellect.

35. All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their archetypes in the Intellect.

36. Now say O Intelligent Ráma, what else must this Intellect be, than that infinite and vacuous essence which acts in us, both in our dreaming and waking states.

37. Know this Intellect to be the great Brahmá, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself. (\_i.e.\_ He is all and everything collectively and individually).

38. As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahmá is inconceivable, without his essence of the Intellect.

39. Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

40. As the water is a liquid substance, which cannot be conceived without its fluidity; so is Brahmá conceived as composed of his \_chit\_ or Intellect only, without which we can have no conception of him.

41. So also we have the conception of fire by means of its heat, without which we have no concept of it; such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

42. We know the wind by its oscillation only, and by no other means whatsoever; so is God thought as the Intellect or Intelligence itself; beside which we can have no notion of him.

43. There is nothing, that can be conceived without its property; as we can never conceive vacuum to be without its vacuity, nor have any conception of the earth without its solidity.

44. All things are composed of the vacuous Intellect, as the pot or painting appearing in the mind, is composed of the essence of the intellect only; and so the hills &c., appearing in dream, are

representation of the Intellect alone. (All the material world is composed of matter, so is the intellectual world made of intellect only).

45. As we are conscious of the aerial sights of the hills and towns, presented to our minds in the dream; so we know all things in our conscious in our waking state also; so there is a quiet calm vacuity only both in our sleep and waking, wherein our intellect alone is ever busy to show itself in endless shapes before us.

---

FOOTNOTES:

Footnote 1:

Note.—The logical term pratyogī vyava-cheda is explained as pratyogī nirūpaka vyāvṛthi, which means that egoism being an abstract term, does not point out any particular person or thing, and the ego being a discrete word conveys no sense of a concrete noun. Moreover it is indeterminate and signifies no determinate number, nor is it predicated by any of the predicables which is not applicable to it.

Footnote 2:

Note.—These are named as the spheres of ahamkāra or egoism, mahatattva or the great principle, and the ananta-prakṛiti or the hyperphysical Infinity; in the saiva and sāṅkhya śāstras.

Footnote 3:

(Note.—Full many a gem of brightest ray serene, the dark unfathomed caves of ocean bear. Gray.)

Footnote 4:

Note.—The sky or vacuum is the taumatra or identic with the sound or word; and the void and its sound are both uncreated and eternal. (sabdhō ajonitāth शब्दोऽयोनित्वात्). So it said:—In the beginning was the word (sound), the word was with god (vacuity), and the word was god (atmā), the spirit or air.

\*\*\* END OF THE BOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL 4 (OF 4), PART 1 (OF 2) \*\*\*

THE  
YOGA-VĀSISHTHA  
MAHĀRĀMĀYANA

OF

VALMIKI

in 4 vols. in 7 pts.

308190	(Bound in 4.)	
308191		
308192	Vol. 4 (In 2 pts.)	
308193	Bound in one.	
308194		
308195	Containing	
308196	The Nirvana-Prakarana, Uttaradha	
308197		
308198	_Translated from the original Sanskrit_	
308199	_By_	
308200	VIHARI-LALA MITRA	
308201		
308202		
308203		
308204		
308205	THE	
308206		
308207	YOGA-VÁSISHTHA-MAHÁRÁMÁYANA	
308208		
308209		
308210		
308211		
308212	CHAPTER CVI.	
308213		
308214	Invalidation of the Doctrine of cause and effect	569
308215		
308216		
308217	CHAPTER CVII.	
308218		
308219	The nature of ignorance or illusion of the Mind	577
308220		
308221		
308222	CHAPTER CVIII.	
308223		
308224	Description of the knowledge and ignorance of the soul	579
308225		
308226		
308227	CHAPTER CIX.	
308228		
308229	Fighting with the invading armies at the gate of the city	585
308230		
308231		
308232	CHAPTER CX.	
308233		
308234	Battle of the wise Princes, with the ignorant Barbarian	590
308235		
308236		
308237	CHAPTER CXI.	
308238		
308239	The flight of the soldiers on all sides	596
308240		
308241		
308242	CHAPTER CXII.	
308243		
308244	Flight of the Foreign Foes	602
308245		
308246		
308247	CHAPTER CXIII.	
308248		
308249	Description of the Ocean	607
308250		
308251		
308252	CHAPTER CXIV.	
308253		
308254	Description of the Prospects all-around	612
308255		
308256		
308257	CHAPTER CXV.	
308258		

308259	The same subject continued	617
308260		
308261	CHAPTER CXVI.	
308262		
308263	Narration of the speech of Crow and Cuckoo	625
308264		
308265		
308266	CHAPTER CXVII.	
308267		
308268	Description of the Lotus lake, Bee and the Swan	637
308269		
308270		
308271	CHAPTER CXVIII.	
308272		
308273	Description of deer, peacocks, cranes &c.	643
308274		
308275		
308276	CHAPTER CXIX.	
308277		
308278	Lamentation of the Lovelorn Traveller	648
308279		
308280		
308281	CHAPTER CXX.	
308282		
308283	Description of various objects on all sides	652
308284		
308285		
308286	CHAPTER CXXI.	
308287		
308288	Exposition of the story of Vipaschit	657
308289		
308290		
308291	CHAPTER CXXII.	
308292		
308293	The King's survey of the sea, and his locomotion on it	659
308294		
308295		
308296	CHAPTER CXXIII.	
308297		
308298	The King's Excursions on all sides	662
308299		
308300		
308301	CHAPTER CXXIV.	
308302		
308303	Quadripartite state of the King Vipaschit	665
308304		
308305		
308306	CHAPTER CXXV.	
308307		
308308	On the Living liberation of the Prince	669
308309		
308310		
308311	CHAPTER CXXVI.	
308312		
308313	Resuscitation and conduct of the Vipaschitas	679
308314		
308315		
308316	CHAPTER CXXVII.	
308317		
308318	Cosmology of the universe	683
308319		
308320	CHAPTER CXXVIII.	
308321		
308322	The vacuum of Brahma and the sight of the world therein	686
308323		
308324	CHAPTER CXXIX.	
308325		
308326	Vipaschit's becoming a stag	692
308327		

308328	CHAPTER CXXX.	
308329		
308330	Entering of the stag into the fire	698
308331		
308332	CHAPTER CXXXI.	
308333		
308334	Bhása's account of the worlds and his journeys throughout	702
308335		
308336	CHAPTER CXXXII.	
308337		
308338	Bhása's Relation of the Transmigrations of his soul	710
308339		
308340	CHAPTER CXXXIII.	
308341		
308342	Story of the Wonderful carcass	713
308343		
308344	CHAPTER CXXXIV.	
308345		
308346	The Story of the carcass continued	717
308347		
308348	CHAPTER CXXXV.	
308349		
308350	Disappearance of the carcass, and the Reappearance of the earth	724
308351		
308352	CHAPTER CXXXVI.	
308353		
308354	Story of the Gnat and Hunter	726
308355		
308356	CHAPTER CXXXVII.	
308357		
308358	Description of the states of waking, sleeping and dreaming	730
308359		
308360	CHAPTER CXXXVIII.	
308361		
308362	The Pervasion of the mind throughout the universe	737
308363		
308364	CHAPTER CXXXIX.	
308365		
308366	Description of the Dissolution of the world	742
308367		
308368	CHAPTER CXXXX.	
308369		
308370	Workings of Imagination	750
308371		
308372	CHAPTER CXXXXI.	
308373		
308374	Description of the Termination of a Kalpa-period	758
308375		
308376	CHAPTER CXXXXII.	
308377		
308378	Ascertainment of Karma or acts of men	760
308379		
308380	CHAPTER CXXXXIII.	
308381		
308382	Ascertainment of Nirvána or ultimate Extinction	767
308383		
308384	CHAPTER CXXXXIV.	
308385		
308386	Investigation into the nature and Vicissitudes of things	778
308387		
308388	CHAPTER CXXXXV.	
308389		
308390	Description of the Waking, Dreaming and Sleeping states	785
308391		
308392	CHAPTER CXXXXVI.	
308393		
308394	Disquisition of sound sleep	794
308395		
308396	CHAPTER CXXXXVII.	

308397		
308398	The Phenomenon and Perspection of dreams	798
308399		
308400	CHAPTER CXXXVIII.	
308401		
308402	Investigation into the nature of dreams	802
308403		
308404	CHAPTER CIL.	
308405		
308406	Investigation into the Original cause	807
308407		
308408	CHAPTER CL.	
308409		
308410	Transcendental Admonitions	812
308411		
308412	CHAPTER CLI.	
308413		
308414	View of Inexistence	818
308415		
308416	CHAPTER CLII.	
308417		
308418	The sage's discourse at night	820
308419		
308420	CHAPTER CLIII.	
308421		
308422	One soul is the cause of all	823
308423		
308424	CHAPTER CLIV.	
308425		
308426	Relation of Past events	826
308427		
308428	CHAPTER CLV.	
308429		
308430	Relation of Future Fortune	829
308431		
308432	CHAPTER CLVI.	
308433		
308434	Expostulation on Sindhu by his Minister	835
308435		
308436	CHAPTER CLVII.	
308437		
308438	The Ultimate Extinction or Nirvána of Sindhu	839
308439		
308440	CHAPTER CLVIII.	
308441		
308442	Fall of the Huge body of the Hunter	844
308443		
308444	CHAPTER CLIX.	
308445		
308446	Wandering of Vipaschit	847
308447		
308448	CHAPTER CLX.	
308449		
308450	Description of heaven and Hell	855
308451		
308452	CHAPTER CLXI.	
308453		
308454	Explanation of Nirvána	861
308455		
308456	CHAPTER CLXII.	
308457		
308458	Annihilation of ignorance	867
308459		
308460	CHAPTER CLXIII.	
308461		
308462	Means and manner of governing the senses and sensible organs	870
308463		
308464	CHAPTER CLXIV.	
308465		



308466	Unity of the Divinity and the Mundane World	878
308467		
308468	CHAPTER CLXV.	
308469		
308470	On the Similarity of Waking and Dreaming	880
308471		
308472	CHAPTER CLXVI.	
308473		
308474	On the Attributes of the Divine spirit, in the form of a	
308475	Dialogue	883
308476		
308477	CHAPTER CLXVII.	
308478		
308479	Absence of the threefold states of Waking, Dreaming and Sleep	888
308480		
308481	CHAPTER CLXVIII.	
308482		
308483	Story of the Hewn statue or Carved Image	894
308484		
308485	CHAPTER CLXIX.	
308486		
308487	Description of the calm and tranquil Mind	901
308488		
308489	CHAPTER CLXX.	
308490		
308491	On the conduct of the sapient Man	907
308492		
308493	CHAPTER CLXXI.	
308494		
308495	Meditation of Pure Vacuum	911
308496		
308497	CHAPTER CLXXII.	
308498		
308499	Establishment of the identity of the Diety and the World	918
308500		
308501	CHAPTER CLXXIII.	
308502		
308503	Brahma Gítá or a Lecture on spirituality	924
308504		
308505	CHAPTER CLXXIV.	
308506		
308507	The same or a lecture on Nirvána	929
308508		
308509	CHAPTER CLXXV.	
308510		
308511	Paramártha Gítá or Lecture on Transcendentalism or the solity	933
308512		
308513	CHAPTER CLXXVI.	
308514		
308515	Brahma Gítá. Account of Brahmánda or Mundane system	943
308516		
308517	CHAPTER CLXXVII.	
308518		
308519	Brahma Gíta. Description of Divine Nature	946
308520		
308521	CHAPTER CLXXVIII.	
308522		
308523	Brahma Gíta. Narrative of Aindava	952
308524		
308525	CHAPTER CLXXIX.	
308526		
308527	The Doctrine of Pantheism or the One as all	960
308528		
308529	CHAPTER CLXXX.	
308530		
308531	Brahma Gíta or the story on austere devotee	963
308532		
308533	CHAPTER CLXXXI.	
308534		

308535	Brahma Gíta continued	968
308536		
308537	CHAPTER CLXXXII.	
308538		
308539	Brahma Gíta continued. Sovereignty of the seven continents	973
308540		
308541	CHAPTER CLXXXIII.	
308542		
308543	Description of the seven Continents	979
308544		
308545	CHAPTER CLXXXIV.	
308546		
308547	A Lecture on the all comprehensiveness of the soul	988
308548		
308549	CHAPTER CLXXXV.	
308550		
308551	Admonition to and clairvoyance of Kunda-danta	995
308552		
308553	CHAPTER CLXXXVI.	
308554		
308555	Demonstration of all nature (and thing) as Brahma himself	998
308556		
308557	CHAPTER CLXXXVII.	
308558		
308559	Of the Living creation	1009
308560		
308561	CHAPTER CLXXXVIII.	
308562		
308563	Description of the Living soul	1017
308564		
308565	CHAPTER CLXXXIX.	
308566		
308567	On the unity of the Divine spirit	1021
308568		
308569	CHAPTER CLXXXX.	
308570		
308571	Ecstasies or inertness of Ráma	1024
308572		
308573	CHAPTER CLXXXXI.	
308574		
308575	Solution of the great question of unity and duality	1037
308576		
308577	CHAPTER CLXXXXII.	
308578		
308579	On the attainment of spiritual Anæsthesia	1040
308580		
308581	CHAPTER CLXXXXIII.	
308582		
308583	Mental torpor or tranquility	1043
308584		
308585	CHAPTER CLXXXXIV.	
308586		
308587	Ráma's rest in Nirvána insensibility	1045
308588		
308589	CHAPTER CLXXXXV.	
308590		
308591	Lectured on the Enlightenment of Understanding	1051
308592		
308593	CHAPTER CLXXXXVI.	
308594		
308595	Story of wood-cutter and his gem	1060
308596		
308597	CHAPTER CLXXXXVII.	
308598		
308599	On the Excellence of Universal Toleration	1064
308600		
308601	CHAPTER CLXXXXVIII.	
308602		
308603	Excellence of Universal Toleration	1069

308604		
308605	CHAPTER CLXXXXIX.	
308606		
308607	State of Living Liberated Man	1075
308608		
308609	CHAPTER CC.	
308610		
308611	The Loud applause of the court on the sage's speech	1081
308612		
308613	CHAPTER CCI.	
308614		
308615	Explanation of rest and repose in ultimate and perfect bliss	1089
308616		
308617	CHAPTER CCII.	
308618		
308619	Remembrance of the assembly to their Hypnotic rest	1094
308620		
308621	CHAPTER CCIII.	
308622		
308623	Description of Nirvána or self extinction in divine meditation	1096
308624		
308625	CHAPTER CCIV.	
308626		
308627	Identity of Abstract Intellectuality and Vacuity	1102
308628		
308629	CHAPTER CCV.	
308630		
308631	Reputation of the doctrine of the causality of creation	1106
308632		
308633	CHAPTER CCVI.	
308634		
308635	The great inquiry, or questions of the Buddhist	1112
308636		
308637	CHAPTER CCVII.	
308638		
308639	Replies to the aforesaid queries (of the Buddhist)	1117
308640		
308641	CHAPTER CCVIII.	
308642		
308643	Solution of the great question	1122
308644		
308645	CHAPTER CCIX.	
308646		
308647	On the consciousness or the intuitive knowledge of extraneous	
308648	existences	1126
308649		
308650	CHAPTER CCX.	
308651		
308652	Reputation of the conception of a duality in unity	1132
308653		
308654	CHAPTER CCXI.	
308655		
308656	Lecture on transcendent truth	1138
308657		
308658	CHAPTER CCXII.	
308659		
308660	On ascertainment of truth	1143
308661		
308662	CHAPTER CCXIII.	
308663		
308664	Narration of Ráma's prior pupilage under Vasishtha	1147
308665		
308666	CHAPTER CCXIV.	
308667		
308668	Description of the great jubilee of the assembly	1154
308669		
308670	CHAPTER CCXV.	
308671		
308672	Eulogy on this work and the mode of its recital	1161

CHAPTER CCXVI.

Conclusion of the celestial messenger's message of liberation 1164

CHAPTER CVI.

INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT.

Argument:--Arguments in proof of the intellectual vacuum, and the representation of the world therein.

Rāma said:--Tell me again, O Venerable sir, how is intellectual vacuity which you say to be the entity of Brahma; because I am never satiate to hear the holy words, distilling as ambrosia from your lips.

2. Vasishtha replied:--I have fully explained to you that the two states of sleeping and waking imply the same thing; as the twin virtues of composure and self-control are both the same, though they are differentiated by two names.

3. There is in reality none difference of them, as there is none between two drops of water; they are both the one and same thing, as the vacuous essence of Brahma and the Intellect.

4. As a man travelling from country to country, finds his self consciousness to be every where the same; so and the very same is the Intellect, which dwells within himself in its vacuous form, and is styled the intellectual sphere.

5. This intellectual sphere is as clear, as the etherial sky; wherein the earthly arbours display their verdure, by drawing the moisture of the earth by their roots. (This passage rests on a text of the Sruti; and means that the intellectual sphere of men as the sky of trees is always clear, though they live upon the sap of earth).

6. Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.

7. Again the intellectual sphere is like the quiet state of am; who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.

8. Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.

9. Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about any thing in the world.

10. The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality (or else its restless state is called the active mind and not the intellect).

11. The intellectual chasm, which is void of the three states of the view, viewer and visibles (or the subjective and objective); is said to be devoid also of all its modality and change. (It means the imperceptibility of soul).

12. That is called the intellectual sphere, where the thought of the

various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.

13. That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature for ever.

14. That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the vacuity of the intellect.

15. It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity; and the vacuity of the intellect envelops the universe, whether it rises before us an entity or non-entity.

16. It is the intellectual vacuum which produces everything, and at last reduces all to itself; and the changes of creation and dissolution, are all the working of this vacuity. (But how can the vacuous nothing produce any thing from itself or reduce any into it (Ex nihilo nihil fit, et in nihilo nihil reverti posse; there the whole universe is a void nothing)).

17. The vacuity of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep, so the waking dream of the world is vanished from view, upon dispersion of its fallacy from the mind.

18. Know the intellectual vacuum to be possessed of its intellection, and as quiet and composed in its nature; and it is by a thought of it, as by twinkling or winking of the eye, that the world comes to exist and disappear by turns. (Manu calls these the waking and sleeping states of the soul, and as causes of the existence and inexistence of the world).

19. The intellectual Vacuum is found in the disquisitions of all the sástras, to be what is neither this nor that nor any thing any where; and yet as all and everything in every place and at all times. (i.e. Nothing concrete, but every thing in the abstract).

20. As a man travelling from country to country, retains his consciousness untravelled in himself; so the intellect always rests in its place in the interim, though the mind passes far and farther in an instant.

21. The world is full of the intellect, both as it is or had ever been before; and its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.

22. It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters the clearness of its vacuous sphere.

23. Look on and know all these objects of sense, with thy external and internal organs, and without any desire of thine for them; be ever wakeful and vigilant about them, but remain as quite sleepy over them.

24. Be undesirous of any thing and indifferent in your mind, when you speak to any one, take any thing or go any where; and remain as deadly cold and quiet, as long as you have to live.

25. But it is impossible for you to remain as such, so long as you fix your eyes and mind on the visibles before you; and continue to view the mirage of the world, and look upon its duality rising as two moons in the sky.

26. Know the world to be no production from the beginning; because the want of its prior cause prevents its sequence; and there is no possibility of a material creation, proceeding from an immaterial

causality.

27. Whatever appears as existent before you, is the product of a causeless cause; it is the appearance of the transcendent One, that appears visible to you. (The world is the visible form of the invisible One).

28. The world as it stands at present, is no other than its very original form; and the same undual and undivided pure soul appears as a duality, as the disc of the moon and its halo present their two aspects to us.

29. Thus the strong bias, that we have contracted from our false notion of the duality; has at last involved us in the error of taking the false for true, as to believe the shadow of a dream for reality.

30. Therefore the phenomenal world is no real production, nor does it actually exist or is likely ever to come to existence; it is likewise never annihilated, because it is impossible for a nihility to be nil again.

31. Hence that thing which is but a form of the serene vacuum, must be quiet, calm and serene also; and this being exhibited in the form of the world, is of its own nature quite clear and steady, and imperishable to all eternity. (The Beo-vyom or vacuum being a void, cannot be annulled to a nullity again).

32. It is nothing what is seen before us, nor aught that is visible, is ever reliable as real; neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.

33. Ráma rejoined:--If it is such, then please to explain moreover, O most eloquent sir, the nature of the visibles, their view, and viewer; and what are these that thus appear to our view?

34. Vasishtha replied:--There being no assignable cause, for the appearance of the unreal visibles; their vision is but a deception, and yet it <is> maintained as true by the dogmatism of opponents.

35. Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Máya only. But the world in its recondite sense, is but a reflexion of the Divine mind.

36. The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the various in its ample garden; thus the intellect manifests itself in the form of the world in itself.

37. Hence there is no formal cause or self evolving element, since the first creation of the world; and that <which> sparkles any where before us, is only the great Brahma Himself (not in his person or formless form, but in his spirit or intellectuality).

38. It is the sunshine of the Intellect within its own hollow sphere, that manifests this world as a reflexion of his own person.

39. The world is an exhibition of the quality, of the unqualified vacuity of the Intellect; as existence is the quality of existent beings, and as vacuity is the property of vacuum, and as form is the attribute of a material substance.

40. Know the world as the concrete counterpart, of the discrete attribute of the transcendent glory of God; and as the very reflexion of it, thus visibly exposed to the view of its beholders.

41. But there being in reality no duality whatever, in the unity of the Divinity; He is neither the reflector nor the reflexion himself; say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing.

308880  
308881 42. Ráma rejoined:--If so it be as you say, that the Lord is neither  
308882 the reflector nor reflexion, and neither the viewer nor the view  
308883 (\_i.e.\_ if he is neither the prototype nor its likeness, and neither  
308884 the subjective nor objective); then say what is the difference between  
308885 the cause and effect, what is the source of all these, and if they are  
308886 unreal why do they appear as realities?  
308887

308888 43. Vasishtha replied:--Whenever the Lord thinks on the manifestation  
308889 of his intellect, He beholds the same at the very moment, and then  
308890 becomes the subjective beholder of the objects of his own thought.  
308891

308892 44. The intellectual vacuum itself assumes the form of the world, as  
308893 the earth becomes a hill &c. by itself; but it never forgets itself for  
308894 that form, as men do in their dream. Moreover there is no other cause  
308895 to move it to action, except its own free will.  
308896

308897 45. As a person changing his former state to a new one, retains his  
308898 self consciousness in the interim, so the Divine Intellect retains its  
308899 identity, in its transition from prior vacuum to its subsequent state  
308900 of the plenum.  
308901

308902 46. The thought of cause and effect, and the sense of the visible and  
308903 invisible, proceed from errors of the mind and defects of vision; it  
308904 is the erroneous imagination that frames these worlds, and nobody  
308905 questions or upbraids himself for his error. The states of cause and  
308906 effect, and those of the visible and invisible &c., are mere phantoms  
308907 of error, rising before the sight of the living soul and proceeding  
308908 from its ignorance, and then its imagination paints these as the world,  
308909 and there is nobody that finds his error or blame himself for his  
308910 blunder.  
308911

308912 47. If there be another person, that is the cause, beholder and enjoyer  
308913 of these (other than the Supreme One) then say what is that person, and  
308914 what is the phenomenal, that is the point in question; or it is liable  
308915 to reproof.  
308916

308917 48. As the state of our sleep presents us only, an indiscernible  
308918 vacuity of the Intellect (which watches alone over the sleeping world);  
308919 how then is it possible to represent the One soul as many, without  
308920 being blamed for it?  
308921

308922 49. It is the self-existent soul alone, which presents the appearance  
308923 of the world in the intellect; and it is the ignorance of this truth,  
308924 which has led to the general belief of the creation of the world by  
308925 Brahmá.  
308926

308927 50. It is ignorance of this intellectual phenomenon, which has led  
308928 mankind to many errors, under the different names of illusion or  
308929 \_máya\_, of ignorance or \_avidyá\_, of the phenomenal or \_drisya\_, and  
308930 finally of the world or \_jagat\_.  
308931

308932 51. The manifestation in the intellectual vacuum, takes possession of  
308933 the mind like a phantom; which represents the unreal world as a reality  
308934 before it, as the false phantom of <a> ghost, takes a firm hold on the  
308935 mind of an infant.  
308936

308937 52. Although the world is an unreality, yet we have a notion of it as  
308938 something real in our empty intellect; and this is no other than the  
308939 embodiment of a dream, which shows us the forms of hills and cities in  
308940 empty air.  
308941

308942 53. The intellect represents itself as a hill or a Rudra, or as a sea  
308943 or as the God Virát himself; just <as> a man thinks in his dream, that  
308944 he sees the hills and towns in his empty mind.  
308945

308946 54. Nothing formal that has any form, can be the result of a formless  
308947 cause (as God); hence the impossibility of the existence of the solid  
308948 world, and of its formal causes of atomic elements, at the great

annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind.

55. It is a mere uncaused existence, inherent in its vacuous state in the vacuous Mind; and what is called the world, is no more than an emptiness appertaining to the empty Intellect.

56. The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses; but those of reasoning men are as clear microscopes, that spy the vivid light of the Divine Mind that shines through all. (This light is called Pratyagnánátma or the nooscopic appearance of Divine soul).

57. Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual vacuity; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

58. The Intellect shows the revolution of the world in itself by its incessant act of airy intellection; as the sea displays its circuition throughout the watery world, by the continual rotation of its whirlpools.

59. As the figurative tree of our desire, produces and yields our wished for fruits in a moment, so the intellect presents every thing before us, that is thought of in an instant. (It is the subjective mind, that shows the objects of its thought within itself).

60. As the mind finds in itself, its wished-for gem and the fruit of its desire; in the same manner doth the internal soul, meet with its desired objects in its vacuous self in a minute.

61. As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

62. It is the reflection of the Intellect only, which shines clearly in variegated colours, within the cavity of its own sphere; and though devoid of any shape or colour, yet it exhibits itself like the vacuity of the sky, in the blueness of the firmament.

63. Nothing unlike can result from the vacuous Intellect, other than what is alike inane as itself; a material production requires a material cause, which is wanting in the Intellect; and therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

## CHAPTER CVII.

### THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND.

Argument:--Proof of the cosmos as the reflexion of the gem of the Intellect, and the Immateriality of the objective material world.

Vasishtha continued:--The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Intellect which displays the noumenals in itself, and here the tripart or the triple state of the Intellect, its intellection and the chetya or intellectual combine together. (i.e. The thinking principle, its thinking and thoughts all unite together).

2. Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he and it, are all represented as lifeless figures in a picture.



3. All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead; and all moving and unmoving beings, appear to be seen here as in the empty air.

4. The sights of all things are exposed here, like the glare of the chrystalline surface of the sky; and they are to be considered as nothing, for nothing substantial can be contained in the hollow mind.

5. The bright sun-beams and the splashing waves, and the gathering vapours in the air; present us with forms of shining pearls and gems in them, but never does any one rely on their reality.

6. So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of every body, yet it is never relied on by any one.

7. The Intellect is entangled in its false fancies, as a boy is caught in his own hobby; and dwells on the errors of unreal material things rising as smoke before it.

8. Say ye boys, what reliance can you place on your egoism and meity, so as to say "this is I and that is mine." Ah, well do I perceive it now, that it is the pleasure of boys, to indulge themselves in their visionary flights.

9. Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth, they resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

10. When the want of prior and co-ordinate causes, proves a priori the impossibility of the effect; so the want of any created thing, proves a posteriori the inexistence of a causal agent (i.e. there is no creation nor its creator likewise).

11. They who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as madmen, who take a hobby to nourish their unborn or dead offspring.

12. Whence is this earth and all other things, by whom are they made, and how did they spring to sight; it is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

13. The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth, but we have nothing to do with their puerile reasoning.

14. The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its hues and figures to our eyes.

15. The form of the vacuous intellect is without a form, and it is only by our percipience that we have our knowledge of it; it is the same which shows itself in the form of the earth &c., and the subjective soul appears as the subjective world to our sight.

## CHAPTER CVIII.

### DESCRIPTION OF THE KNOWLEDGE AND IGNORANCE OF THE SOUL.

Argument:--The Knowledge of the objective continuing with our ignorance of the subjective and the story of the wise prince

Vipaschit, attacked by his rude enemies.

Ráma rejoined:--He whose mind is bound by his ignorance, to the bright vividness of visible phenomenal; views the palpable scenes of the noumenal, as mere his idle dreams, and as visionary as empty air.

2. Now, O sage, please to tell me again, the nature and manner of this ignorance of the noumenal; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

3. Vasishtha replied:--Know Ráma, those that are besotted by their ignorance, think this earth and the elementary bodies, to be as everlasting as they believe Brahma to be. Now O Ráma! hear a tale on this subject.

4. There is in some corner of the infinite space, another world with its three lokas of the upper and lower regions, in the manner of this terrestrial world.

5. There is a piece of land therein, as beautiful as this land of ours; and is called the sama bhúmi or level land, where all beings had their free range.

6. In a city of that place, there reigned a prince well known for his learning, and who passed his time in the company of the learned men of his court.

7. He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars; he was as dignified as the Mount Meru or polar pinnacle among mountains, and he presided over his council as its president.

8. The strain of bards, fell short in the recital of his praises, and he was a firm patron of poets and bards, as a mountain is the support of its refugees.

9. The prosperity of his valour flourished day by day, and stretched its lustre to all sides of the earth; as the blooming beauty of lotus blossoms, under the early beams of the rising sun, fills the landscape with delight every morning.

10. That respectable prince of Bráhmanic faith, adored fire as the lord of gods, with his full faith; and did not recognize any other god as equal to him (Because agni is said to be the Brahma or father of the gods).

11. He was beset by conquering forces, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is girt by his whirlpools and rolling waters.

12. His vast and unflinching forces, were employed in the protection of the four boundaries of his realm; as the four seas serve to gird the earth on all its four sides.

13. His capital was as the nave of a wheel, the central point of the whole circle of his kingdom; and he was as invincible a victor of his foes, as the irresistible discus of Vishnu.

14. There appeared to him once a shrewd herald, from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.

15. Lord! may thy realm be never detached, which is bound fastly by thy arms, as a cow is tied to a tree or post; but hear me relate to you something, which requires your consideration. (The word go--Gr. ge.--Pers. gao--cow, means both the earth and a cow and hence their mutual simile).

16. Thy chieftain in the east is snatched away from his post, by the relentless hand of a fever where upon he seems to have gone to the regions of death, to conquer as it were, the god Yama at thy behest.

17. Then as thy chief on the south, proceeded to quell the borderers thereabouts; he was attacked by hostile forces who poured upon him from the east and west, and killed by the enemy.

18. Upon his death as the chieftain of the west, proceeded with his army to wrest those provinces (from the hands of the enemy).

19. He was met on his way, by the combined forces of the inimical princes of the east and south, who put him to death in his half way journey to the spot.

20. Vasishtha continued:--As he was relating in this wise, another emissary driven by his haste, entered the court-hall with as great a rush, as a current of the deluging flood.

21. He represented, saying:--O lord, the general of thy forces on the north, is overpowered by a stronger enemy, and is routed from his post, like an embankment broken down and borne away by the rushing waters.

22. Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he bade as follows.

23. Summon the princes and chiefs and the generals and ministers, to appear here forthwith in their full armour; and lay open the arsenal, and get out the horrible weapons (of destruction).

24. Put on your bodies your armours of mail, and set the infantry on foot; number the regiments, and select the best warriors.

25. Appoint the leaders of the forces, and send the heralds all around; thus said the king in haste, and such was the royal behest.

26. When the warder appeared before him, and lowly bending down his head, he sorrowfully expressed: "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to thy sunlike sight".

27. The king answered:--Go thou quickly there, and get him to my presence; that I may learn from his report the sterling events of that quarter.

28. Thus ordered, the warder introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who beheld the chieftain in the following plight.

29. His whole body and every part and member of it, was full of wounds and scars; it breathed hard and spouted out blood, and supported itself with difficulty.

30. While he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.

31. The chieftain said:--My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of Yama (Pluto), in their attempt to conquer death at thy behest (\_i.e.\_ to encounter the enemies on every side).

32. Then the clansmen finding my weakness, to defend thy realms alone on this side, assembled in large numbers, and poured upon me with all their strength.

33. I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see; and pray you to punish the rebels, that are not invincible before your might.

34. Vasishtha continued:--As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared on a sudden another person entering the palace after him, and speaking to the king in the following manner.

35. O sovereign of men, the hostile armies of your enemies, likening the shaking leaves of trees, have all beset in great numbers, the skirts of your kingdom, on all its four sides.

36. The enemy has surrounded our lands, like a chain of rocks all around; and they are blazing all about with their brandishing swords and spears, and with the flashing of their forest-like maces and lances.

37. The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rolling war-cars, seem as sweeping cities all about.

38. Their uplifted arms in the air, appear as rising forests of fleshy arbours in the sky; and the resounding phalanx of big elephants, seem as huge bodies of rainy clouds roaring on high.

39. The grounds seeming to rise and sink, with the bounding and bending of their snoring horses; give the land an appearance of the sea, sounding hoarsely under the lashing winds.

40. The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming main, fell with its salt spray all over.

41. The groups of armed armaments in the field, resemble the warlike array of clouds in the sky; and likens to the huge surges, rising upon the surface of the sea, troubled by the gusts of the deluge.

42. The weapons on their bodies, and their armours and coronets, are shining forth with a flash that equals the flame and fire of thy valour.

43. Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.

44. Their lines of the lancers &c., are advancing with one accord against us; and flashing with their furious rage and fire, are uttering and muttering their invectives to us.

45. It is for this purpose, that I have come to report these things to my lord, so that you will deign to proceed in battle array to the borders, and drive these insurgents as weeds from the skirts.

46. Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.

47. Vasishtha added:--Saying so, and bending lowly to his lord, the emissary went out forthwith; as the undulation of the sea disappears, after making a gurgling noise.

48. Upon this the king with his honorable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large were struck with terror; and the sentinels of the palace, trembled with fear, as they shouldered their arms and wielded their weapons, which resembled a forest of trees shaken by a hurricane.

## CHAPTER CIX.

FIGHTING WITH THE INVADING ARMIES AT THE GATE OF THE CITY.

Argument:--Adopting ways and means to quell the disturbances of the hostile enemies.

Vasishtha continued:--In the mean while, the assembled ministers advanced before the king, as the sages of yore resorted to the celestial Indra, being invaded by the Daityas--Titans around.

2. The ministers addressed:--Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension and bribe or concession); they must be quelled by force or due punishment.

3. When the proffer of amity is of no avail, and the offer of hostages doth also fail; it is useless to propose to them, any other term for a reconciliation.

4. Vile enemies that are base and barbarous, that are of different countries and races, that are great in number and opulence; and those that are acquainted with our weakness and weak parts; are hardly conciliated by terms of peace or subsidy.

5. Now there is no remedy against this insurrection, save by showing our valour to the enemy; wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

6. Give orders to our bravos to sally out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

7. Let the warriors be well armed, and let them rush to the field; and order the soldiers to pour upon the plains in all directions, as the dark deluging clouds inundate the land.

8. Let the outstretched bows rattle in the air, and the bowstrings twang and clang all around; and let the shadows of curved bows, obscure the skies as by the clouds.

9. Let the thrilling bow strings, flash as flickering lightnings in the air, and the loud war whoop of the soldiers, sound as the growling clouds above; let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

10. The king said:--Do you all proceed to the battle, and do promptly all what is necessary on this occasion; and I will follow you straightaway to the battle field, after finishing my ablution and the adoration of Agni--the fiery god.

11. Notwithstanding the important affairs, which waited on the king; yet he found a moment's respite to bathe, by pouring potfuls of pure Gangá water upon him, in the manner of a grove watered by a showering of rain water.

12. Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is enjoined in the sástras; and then began to reflect in himself, in the following manner.

13. I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching to the sea.

14. I have subdued the surface of the earth, and reduced my enemies under my foot; and have filled the smiling land with plenty, under the bending skies on all sides.

15. My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar orb; and the plant of my renown, stretches to the three worlds, like the three branches of Gangá.

309363  
309364 16. I have lavished my wealth, to my friends and relatives, and to  
309365 respectable Bráhmans; in the manner, as I have amassed my treasures  
309366 for myself; and I quenched my thirst with the beverage of the cocoanut  
309367 fruits, growing on edges of the four oceans. (That is to say:--his  
309368 realms were चतुरास्सिमा or bounded by the four oceans on  
309369 all sides).

309370  
309371 17. My enemies trembled before me for fear of their lives, and they  
309372 groaned before me as croaking frogs with their distended pouches, and  
309373 my rule extended over and marked the mountains, situated in the islands  
309374 amidst the distant seas.

309375  
309376 18. I have roved with bodies of siddhas, over the nine regions beyond  
309377 the visible horizon; and I have rested on the tops of bordering  
309378 mountains, like the flying clouds that rest on mountain tops.

309379  
309380 19. With my full knowing mind, and my perfection in Divine meditation;  
309381 I have acquired my dominions entire and unimpaired, by cause of my good  
309382 will for the public weal. (It means the prince's high attainments in  
309383 spiritual, intellectual as well as territorial concerns).

309384  
309385 20. I have manacled the lawless Rákshasas, in strong chains and  
309386 fetters; and kept my cares of religious duties, and those of my  
309387 treasures and personal enjoyments within proper bounds, and without  
309388 letting them clash with one another.

309389  
309390 21. I have passed my life time, in the uninterrupted discharge of those  
309391 triple duties of mine; and have relished my life with great joy and  
309392 renown. But now hoary old age hath come upon me, like the snow and  
309393 frost fallen upon the withered leaf and dried straw.

309394  
309395 22. Now hath old age come, and blasted all my pleasures and efforts;  
309396 and after all, these furious enemies have overpowered upon me, and are  
309397 eager for warfare.

309398  
309399 23. They have poured upon me in vast numbers on all sides, and the  
309400 victory is doubtful; it is therefore better for me to offer myself as a  
309401 sacrifice, to the god of this burning fire, which is known to crown its  
309402 worshipper with victory.

309403  
309404 24. I will pluck this head of mine, and make an offering of it to the  
309405 Fire-god (as a fit fruit to <the> shrine; and say:--O Igneous god, I  
309406 make here an offering of my head to thee).

309407  
309408 25. I give this offering, as I have ever before given my oblations to  
309409 fire; therefore accept of this also, O god, if thou art pleased with my  
309410 former offerings.

309411  
309412 26. Let the four urns of thy fiery furnace, yield four forms of mine,  
309413 with brilliant and strong bodies, like that of Náráyana, with his  
309414 mighty arms.

309415  
309416 27. Thus will I be enabled, with those four bodies of mine, to meet my  
309417 enemies on all the four sides; and be invulnerable like thyself, by  
309418 keeping my thought and sight, ever fixed in thee.

309419  
309420 28. Vasishtha replied:--So saying, the king took hold of a dagger in  
309421 his hand; and separated the head from his body with one blow of it, as  
309422 boys tear off a lotus bud from the stalk with their nails. (In many  
309423 instances, the head is mentioned to be torn off by the nails).

309424  
309425 29. As the head became an oblation, to the fire of dusky fumes; the  
309426 headless trunk of the self-immolated sovereign, sprang and flew also  
309427 upon the burning furnace.

309428  
309429 30. The sacred fire, being fed with the fat and flesh of the royal  
309430 carcass; yielded forth with four such living bodies, from amidst its  
309431 burning flames; as it is the nature of the good and great, to make an

instantaneous of fourfold, of what they receive in earnest.

31. The king sprang from amidst the fire, in his fourfold forms of his kingly appearance, and these were as luminous with their effulgence, as the radiant body of Náráyana, when it rose at first from the formless deep. (The spirit of god rising over the surface of the deep).

32. These four bodies of the king, shone forth with their resplendent lustre; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons. (The fire born form allude to the Agniculas or fiery races of men).

33. They had their armours and coronets on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and ear-rings hung upon them as they moved along.

34. All the four princes were of equal forms, and of similar shapes and sizes in all the member of their bodies; and were all seated on horse back, like so many Indras riding on their Uchai-srava horses (having their ears pricked up, as in the plight of their heavenward flight).

35. They had their long and capacious quivers, full with arrows of golden shafts; and their ponderous bows and bowstrings, were equally long and strong with the god of war.

36. They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare; and were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.

37. They sprang from the bosom of the sacred fire, as the flames of the submarine fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.

38. Their flowery bodies on jewelled horses, made resplendent on all sides as four smiling faces of the moon; and their good figures looked like Hara-Hari, as if they have come out from fire and water.

## CHAPTER CX.

### BATTLE OF THE WISE PRINCES, WITH THE IGNORANT BARBARIAN.

Argument:--Description of the warfare before the city gates, betwixt the Royal armies and the Rude Invaders of the Realm.

Vasishtha continued:--In the mean time the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.

2. Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets; the sky was obscured by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.

3. The sun was obscured by the thickening shadow, of the network of arrows spread over the skies; and the disk of the sun now appeared to view: and was then lost to sight the next moment.

4. The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the fire brands of burning wood, were falling as loosely all around, as the iron sleets of arrow breast were hurling through the air.

5. The flame of the blazing fire, added a double lustre, to the burnished and brandishing weapons; and the souls of the great

combatants falling in battle, were borne aloft to the regions of Indra, where they were ministered by the heavenly nymphs.

6. The Thundering peals of fierce elephants, excited the bravery of bravados: and missile weapons of various kinds, were flung about in showers.

7. The loud shouts and cries of the combatants, depressed the spirits of dastardly cowards; and the hoary clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.

8. Chieftains eager to die in the field, were roving about with loud shouts; and men were falling in numbers here and there, as if stricken by lightnings in the battle field.

9. Burning houses were falling below, and fiery clouds dropt from above; flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.

10. The galloping horses in the field gave it the appearance of wavy ocean afar; and the crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.

11. The shafts of the arrows of the combatants, filled the forts and its bastion; and the flashing of the same on the top of it, made a glare of fire around.

12. The dashing of one another in passing to and fro, tore their garments into pieces, and the furling of flags in open air and the clashing of shield between combatants made a pat-pat noise all around.

13. The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fray.

14. The flights of arrows, ran as rivers into the ocean of the sky; and the flying lances, swords and discuses, which were flung into the air, resembled the sharks and alligators, swimming in the etherial sea.

15. The concussion of the armours of the clamorous combatants, and the clashing of the arms in commingled warfare, represented the sounding main beset by islands.

16. The ground was trodden down to a muddy pool, under the feet of the foot soldiers; and the blood issuing out of their bodies from the wounds of the arrows, ran as river carrying down the broken chariots and slain elephants in its rapid course.

17. The flight of the winged shafts, and the falling of the battle axes, resembled the waves of the arrowy sea in the air; and the broken arms of the vanquished, floated as aquatic animals upon it.

18. The sky was set on fire, by the flames issuing forth from the clashing arms; and the celestial regions were filled with the deified souls of departed heroes, now released from the fetters of their wrinkled and decaying frames of earth.

19. Clouds of dingy dust and ashes filled the firmament, with flashes of lightnings flaming as arches amidst them; the missile weapons filled the air, as the tractile arms occupied the surface of the earth.

20. The contending combatants hooted at one another, and broke and cut their weapons in mutual contest; the cars were cleft by clashing at each other, and the chariots were reft by dashing together.

21. Here the headless trunks of the kabandhas (anthropophagi), mingled with the gigantic bodies of the vetála demons, were disastrous on every side; and there the demoniac vetála plucking



309570 their hearts for their hearty meal.

309571  
309572 22. The bravos were tearing the arteries of the slain, and breaking  
309573 asunder their arms, heads and thighs; while the uplifted and shaking  
309574 arms of the Kabandhas, made a moving forest in the air.

309575  
309576 23. The demons moving about with their open and jeering mouths, made  
309577 their maws and jaws as caskets for carrion; and the soldiers passing  
309578 with their helmets and coronets on, looked fiercely on all around.

309579  
309580 24. To kill or die, to slay or to be slain, was the soldier's final  
309581 glory in the field; as it was their greatest infamy, to be backward in  
309582 their giving or receiving of wounds.

309583  
309584 25. He is the gladdener of death, who dries up the boast of soldiers  
309585 and chieftains, and drains the flowing ichor of ferocious elephants  
309586 (\_i.e.\_ puts an end to them); and one who is entirely bent on  
309587 destruction.

309588  
309589 26. There were loud applauses given to the victory, of unboasting and  
309590 unrenowned heroes; as there were the great censures, which were poured  
309591 upon the nameless and dastardly cowards.

309592  
309593 27. The rousing of the sleeping virtues of prowess and others, is as  
309594 glorious to the great and strong; as the laying out of their treasures,  
309595 for the protection of their protégés.

309596  
309597 28. The proboscides of the elephants, were broken in the conflict of  
309598 elephant riders and charioteers; and oozing of the fragrant fluid of  
309599 ichor from their front, was altogether at a stop.

309600  
309601 29. Elephants left loose by their flying leaders, fell into the lakes,  
309602 and cried like shrill storks in them; and here they were pursued and  
309603 overcome by men who inflicted terrible wounds upon them with their  
309604 hands.

309605  
309606 30. In some place the unprotected as well as the uninvaded people,  
309607 being downtrodden and half dead in their mutual scuffle; fled to and  
309608 fell at the feet of their king, as the daytime takes its shelter under  
309609 the shining sun.

309610  
309611 31. They being maddened by pride with the force of giddiness, became  
309612 subject to death (\_i.e.\_ they called death, to be re-born); as  
309613 millionaires and traders seek a better place in dread of their life.

309614  
309615 32. The red coats of soldiers, and the red flags lifted upon their  
309616 arms as a wood of trees; spread a rubicund colour all around, like the  
309617 adoration of the three worlds.

309618  
309619 33. White umbrellas, resembling the waves of the Milky ocean, when  
309620 churned by the Mandara mountain; covered the weapons of the soldiers  
309621 under them, and made the sky appear as a garden of flowers.

309622  
309623 34. The eulogies sung by the bards and Gandharvas, added to the valour  
309624 of the warriors; and profluent liquor of the tall palma trees (\_i.e.\_  
309625 the toddy juice), infused a vigour to their veins, as that of Baladeva  
309626 (who fought dead drunk in battle).

309627  
309628 35. There was the clashing of arms of the Rákshasas, who fought  
309629 together in bodies; who were as big as lofty trees, and fed on  
309630 carcasses, with which they filled their abodes in the caverns of  
309631 mountains.

309632  
309633 36. There was a forest of spears rising to the sky on one side, with  
309634 the detached heads and arms of the slain attached to them; and there  
309635 were the flying stones on another, which were flung from the slings of  
309636 the combatants, and which covered the ground below.

309637  
309638 37. There was the clapping of the arms and hands of the champions,

309639 resembling the splitting and bursting of great trees; and there was  
309640 heard also the loud wailings of women, echoing amidst the lofty  
309641 edifices of the city.

309642  
309643 38. The flight of fiery weapons in the air, resembled the flying fire  
309644 brands on high, with a hissing and whistling sound; and the people  
309645 betook themselves to flight from these, leaving their homes and  
309646 treasures all behind.

309647  
309648 39. The lookers were flying away, from the flying darts all about, in  
309649 order to save their heads; just as the timid snakes hide themselves,  
309650 for fear of the devouring \_phoenix\_, darting upon them from the sky.

309651  
309652 40. Daring soldiers were grinded under tusks of elephants, as if they  
309653 were pounded under the jaws of death, or as the grapes are crushed in  
309654 their pressing mills.

309655  
309656 41. The weapons flying in the air, were repelled and broken by the  
309657 stones, flung by the ballistics; and the shouts of the champions,  
309658 resounded as the re-echoing yells of elephants, issuing out of the  
309659 ragged caverns.

309660  
309661 42. The hollow sounding caves of mountains, resounded to the loud  
309662 shouts of warriors; who were ready to expose their dear lives and  
309663 dearly earned vigour in the battle field.

309664  
309665 43. The burning fire of firearms, and the flames of incendiarism  
309666 flashed on all sides; these and mutual conflicts and chariot fightings,  
309667 went on unceasingly all around.

309668  
309669 44. The battle field was surrounded by the surviving soldiers, who  
309670 were as staunch hearted as the Mount Kailása, with the strong god Siva  
309671 seated therein.

309672  
309673 45. The bravemen that boldly expose their lives in battle, enjoy a  
309674 lasting life by their death in warfare, and die in their living state,  
309675 by their flight from the field. (The text is very curt and says:--The  
309676 brave live by dying, and die by their living).

309677  
309678 46. Big elephants being killed in the battle field, like lotus flowers  
309679 immerging into the waters of lakes; great champions were seen to stalk  
309680 over the plains, as towering storks strutted on the banks of lakes.

309681  
309682 47. Here showers of stones were falling in torrents, with a whizzing  
309683 sound; and the showers of arrows, were running with a whistling noise  
309684 around; and the uproar of warriors were growling in the skies. The  
309685 flying weapons were hurtling through the air, and the neighing of  
309686 horses, the cries of elephants and the whirling of chariot wheels,  
309687 together with the hurling of stones from the height of hills, deafened  
309688 the ears of men all about.

## 309689 309690 309691 309692 309693 CHAPTER CXI.

### 309694 309695 THE FLIGHT OF THE SOLDIERS ON ALL SIDES.

309696  
309697 Argument:--Description of the Discomfiture of the Royal army, and  
309698 their use of pneumatic arms.

309699  
309700  
309701 Vasishtha continued:--Thus the war waged with the fury of the four  
309702 elements, in their mutual conflict on the last doomsday of the world;  
309703 and the forces on all sides, were falling and flying in numbers in and  
309704 about the battle field.

309705  
309706 2. The sky was filled with the stridor of the fourfold noise of drums  
309707 and conch-shells; and the rattling of arrows and clattering of arms on

all sides.

3. The furious warriors were violently dashing on one another, and their steel armours were clashing against each other, and splitting in twain with clattering noise.

4. The files of the royal forces, were broken in the warfare; they fell fainting in the field, and were lopped off as leaves and plants, and mown down as straws and grass.

5. At this time the trumpets announced the advance of king, with a peal that filled the quarters of the sky; and the cannons thundered with a treble roar, resounding with uproar of the \_kapa\_ or doomsday clouds.

6. They rent asunder at the same time, the sides of the highest hill and mountains; and split in twain, the rocky shores and banks every where.

7. The king then issued forth to all the four sides, in the four fold or four parted form of himself; like the four regents of the four quarters of the sky, or like the four arms of Náráyana, stretching to so many sides of heaven.

8. Being then followed by his fourfold forces (composed of horse, elephants, war-cars and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

9. He saw the thinness of his own army, and the strong armament of his enemies all around; and heard their loud clamour all about, like the wild roar of the surrounding sea.

10. Flights of arrows flying thickly through the air, appeared as sharks floating in the sea; and the bodies of elephants, moving in the wide battle field, seemed as the huge waves of the ocean.

11. The moving battalions wheeling circular bodies, seemed as the whirling eddies in the sea; and the coursing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

12. The uplifted umbrellas were as the foams of the sea, and the neighing of horses, likened the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

13. The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea; and the dark Dravidian barbarians gabbled, like the gurgling bubbles of sea waters.

14. The big elephants with their towering and lowering bodies, seemed as they were mounting or dismounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.

15. The battle field looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

16. The field presented the dismal appearance of an untimely dissolution; appeared as an ocean of blood, stretching to the borders of the visible horizon.

17. The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea; and the movement of forces, resembled the casting of ballast stones into it.

18. The falling weapons, were as showers of gems and snow from above; and presented the appearance of evening clouds in some place, and of fleecy vapours in another.

19. Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean; and with this intent, he remembered his airy instrument, which he thought to employ on this occasion; (and which would disperse the cloud of the hostile force like the wind).

20. He got the airy instrument, and aimed it at all sides; as when the god Siva had set the arrow to his bow on Mount Meru, to slay the demon Tripura. (This passage shows the slaughter of Tripura, when the Indo-Aryans had their habitation on Meru or the polar mountains).

21. He bowed to his god Agni--Ignis, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.

22. He hurled his airy bolt, together with its accompaniment of the cloudy arms; both to drive off as well as to set down the fire of the enemy.

23. These arms being propelled from his octuple cross bow, burst forth into a thousand dire weapons, which ran to and filled all the four sides or quarters of the sky.

24. Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.

25. There were torrents of missiles and mallets, as well as currents of discs and battle axes.

26. There were streams of iron clubs, crow's and lances; and floods of bhindipalas or short arrows thrown from the hand or through tubes; and also swashes of spring nets, and air instruments of incredible velocity.

27. There was an effusion of fire bolts, and a profluence of lightnings, as also showers of fallings shorts, and scuds of flying swords and sabres.

28. There were falls of iron arrows, and javelins and spears of great force and strength; and purling of huge snakes, that were found in mountain caves, and grew there for ages.

29. It was in no time, that the force of these flying arms, blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.

30. The thunder showers of arms, and the driving rain of weapons, were driven away by the impetuous winds; and invading hosts hurried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.

31. The four bodies of troops (consisting of horse, elephant, chariots and foot-soldiers), fled vanquished from the field to the four directions; just as the mountain cataracts precipitate on all sides during the rains.

32. The lofty flags and their posts, were torn and broken and hurled down as large trees by storm; and the forest of uplifted swords were broken to pieces, and scattered like the petals of \_mariche\_ flowers over the ground.

33. The sturdy bodies of stout soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds; while the groans of their agony, broke down the stoutest hearts.

34. Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.

35. The clashing of the weapons against one another, was as the crashing of the branches of trees against each other; and the horses clashing on one another, sounded as the clashing of waves of the sea.

36. The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.

37. The harsh sound of war hoops and shouts, was loud on all sides; and cries of dying soldiers, crying "we die, we are slain," swelled in the air all around.

38. The army appeared as a sea, and their march was as the whirling of an eddy with its gurgling sound; and the bloodshed on their bodies, exhibited the roseate hue of the evening sky.

39. The waving weapons, appeared as a lowering cloud moving upon the shore; and the ground besmeared in blood seemed as the fragment of a purple cloud.

40. The lancers, mace bearers and spearmen, seemed to bear the tall \_tala\_ trees in their hands; while the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.

41. The dead bodies of horses, elephants and warriors, lay prostrate on the ground liken the fallen leaves of trees; and the rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.

42. Their bones were pounded to dust under the hoofs of the horses; and the concussion of wood and stones under the driving winds, raised a rattling sound all around.

43. The clouds of dooms-day were roaring, and the winds of desolation were blowing; the rains of the last day were falling, and the thunders of destruction were clapping all about.

44. The surface of the ground was all muddy and miry, and the face of the land was flooded all over; the air was chill and bleak, and the sky was drizzling through all its pores.

45. The huts and hamlets, and the towns and villages, were all in a blaze; and the people and their cattle, with all the horses and elephants, were in full cry and loud uproar.

46. The earth and heaven, resounded with the rolling of chariots and rumbling of clouds; and the four quarters of heaven, reverberated to the twanging of his four fold bow on all the four sides.

47. The forky lightnings were playing, by the friction and clashing of the clouds; and showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

48. The armies of the invading chiefs, fled in confusion from all the four sides of the field; and the flying forces fell in numbers like swarms of ants and troops of gnats and flies.

49. The myrmidons of the bordering tribes, were burnt amidst the conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the submarine fire.

CHAPTER CXII.

FLIGHT OF THE FOREIGN FOES.

Argument.--Account of the routed soldiers, and the names of their countries and places of retreat.

Vasishtha continued:--The Chedis of Deccan, who were as thickly crowded as the sandal wood of their country, and girt with girdles resembling the snakes about those trees, were felled by the battle axes, and driven afar to the southern main--the Indian Ocean.

2. The Persians flew as the flying leaves of trees, and striking against one another in their madness, fell like the vanjula leaves in the forest.

3. Then the demon-like Darads, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow. (The Dardui is a people of Afghanistan).

4. The winds blew away the clouds of weapons, which poured down torrents of missile arms, that shattered the armours of the warriors, and glittered like curling lightnings.

5. The elephants falling upon one another, pierced their bodies and gored each other to death with their tusks; and became heaps of flesh, similar to the lumps of food with which they filled their bellies.

6. Another people of the same country, and of the Raivata mountains, who were flying from the field by night; were waylaid by the horrid Pisáchas, that tore their bodies and devoured them with voracity.

7. Those that fled to the tala and tamala forests, and to the old woods on the bank of the dasárná river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

8. The yovanás living on the coasts of the western ocean, and those in the land of cocoanut trees; were caught and devoured by sharks, in the course of their flight.

9. The sákas or Scythians being unable to endure the impulse, of the black iron arrows for a moment fled to all directions; and the Rumatha people were blown away and broken down, like the lotus bed by the blowing winds.

10. The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black mail, and made them appear as mantled by the sable clouds of the rainy weather.

11. The legions of these hostile forces, being broken down by the arms of the king, like the large mines of gold, were first plundered of their raiments by the highway robbers, and then killed and devoured by the nocturnal cannibals and hobgoblins of the desert.

12. The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in myriads above.

13. The caverns of the earth, resounding to the noise of the clouds above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

14. The peoples inhabiting the islands, lost their lives under the whirling disks; as those dwelling in the watery marshes perish on dried lands for want of rain.

15. The vanquished islanders fled to the Sahya mountains, and having

halted there for a week, departed slowly to the respective places.

16. Many took shelter in the Gandhamádana mountains, while multitudes of them resorted to the Punnága forests; and the retreating Gandharvas became refugees in the sanctuaries of the Vidyádhara maidens.

17. The Huns, Chins and Kirátas, had their heads struck off by the flying discuses of the king; and these were blown away by the opposite winds, like lotus flowers by the blast.

18. The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.

19. The beautiful pastures of antelopes, the woodlands and hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.

20. The thorny deserts became the asylum of robbers, after they deserted their habitations to be over grown by thorns and thistles.

21. The Persians who were abundant in number, got over to the other side of the sea (the Persian Gulph); and were blown away by the hurricane, like stars blasted by the storm of final desolation.

22. The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.

23. The dirty waters of the deep, rose on high with a gurgling noise; and the sky was invisible owing to the clouds of weapons, which obscured its face on all sides.

24. The howling winds, raised a clapping and flapping sound all about; and there fell showers of snow also, which flowed on earth, like the waters of the sea.

25. The charioteers of Vidura country, fell down from their cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.

26. The routed foot soldiers who were as numerous as the dust of the earth, and well armed from head to foot; were yet so overpowered under the showers of darts and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat. (\_i.e.\_ They were as dust, set down by the showers of darts from above, and tears of their eyes below).

27. The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north; and others were as muddled as the dirty iron, by their being fastened in the miry shores of northern seas. (The Huns had been the progenitors of the present Hungarians, residing beyond the Baltic. They are said to have been as dark complexioned as their cognate Dravidians of Deccan in Southern India).

28. The Sáks (Saccae or Scythians), were driven to cassia forests on the bank of the eastern main; there they were confined for some time, and then released without being despatched to the regions of death.

29. The Madrasees were repulsed to the Mahendra mountains, whence they lightly alighted on the ground as if fallen from heaven; and there they were protected by the great sages, who preserved them there with tender care as they bear for the stags of their hermitage.

30. The fugitives flying to the refuge of the Sahya mountains, found in lieu of their imminent destruction, in the subterranean cell, the two fold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected. (We know not what were the two great gains made at this place, except it be made to mean, that the hidden cell of \_sahya\_ or

patience is the door to prosperity and success).

31. The soldiers flying to Dasárná at the confluence of the ten rivers, fell into the Dardura forest like the fallen leaves of trees; and there they lay dead all about by eating the poisonous fruits thereof.

32. The Haihayas that fled to Himálayas, drank the juice of Visalya-karaní or pain killing plants by mistake; and became thereby as volant as Vidyádharas, and flew to their country.

33. And then the people of Bengal, who are as weak as faded flowers, showed their backs to the field, and fled to their homes; from which they dare not stir even to this day, but remain as Pisáchas all along.

34. But the people of Anga or Bihar, that live upon the fruits of their country; are as strong as Vidyádharas, and sport with their mates, as if it were in heavenly bliss.

35. The Persians being worsted in their bodies, fell into the tala and tamala forests; whereby drinking their intoxicating extracts, they became as giddy as drunken men. (The addictedness of Persians to their delicious drinks, is well known in their Ána Cronatics).

36. The light and swift mettled elephants of the swarthy Kalingas, pushed against their four fold armies in the field of battle, where all lay slain in promiscuous heaps.

37. The salwas passing under the arrows and stones of the enemy, fell into the waters which girt their city, wherein they perished with the whole of their hosts, that are still lying there in the form of heap of rocks.

38. There were numbers of hosts, that fled to different countries in all directions; and many that were driven to the distant seas, where they were all drowned and dead, and borne away by the waves.

39. But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and dales, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes and abodes in cities and villages, in caves and dens, and every where in the world.

## CHAPTER CXIII.

### DESCRIPTION OF THE OCEAN.

Argument:--Relation of the cessation of arms, and description of majestic ocean.

Vasishtha continued:--The hostile forces of the enemies thus flying on all sides, were pursued to a great distance by the four forms of Vihaschit as said before.

2. These four forms of almighty power, and of one soul and mind; went on conquering the four regions on every side, with one intent and purpose.

3. They chased the retreating enemies without giving them any respite, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

4. This long course of the royal forces, as well as of the enemies,



310122 soon put an end to all their provisions and ammunitions, and all their  
310123 resources and strength were exhausted at last, as a rill is lost under  
310124 the sands ere it reaches the lake.

310125  
310126 5. The king beheld his forces and those of his enemies, to be as  
310127 exhausted at the end; as the merits and demerits of a man are lost up  
310128 on his ultimate liberation.

310129  
310130 6. The weapons ceased to fly about, as if they were at rest after they  
310131 had done their part in the sky; and as the flames of fire subside of  
310132 themselves, for want of fuel and the combustibles.

310133  
310134 7. The horses and elephants went under their shelters, and the weapons  
310135 stuck to trees and rocks; and they seemed to fall fast asleep, like  
310136 birds upon their spray at night fall.

310137  
310138 8. As the waves cease to roll in a dried up channel, and the snows to  
310139 fall under the clouded sky; and as the clouds fly before the storm, and  
310140 the fragrance of flowers is borne away by the wind.

310141  
310142 9. So the flying weapons were submerged like fishes, under the falling  
310143 showers of rain; and the dripping drops of darts, were thwarted by  
310144 the thickening showers of snow (\_i.e.\_ the dropping arrows were driven  
310145 away, by the drifts of snow).

310146  
310147 10. The sky was cleared of the whirling disks, that were hurled by  
310148 hundreds, and hurtling in the hazy atmosphere; and it got a clean sweep  
310149 of the gathering clouds, that were soaring up in surges, and pouring  
310150 down in floods of rain.

310151  
310152 11. The firmament presented the appearance of an immense ocean,  
310153 composed of the limpid fuel of the vast void; and containing the  
310154 sparkling gems of the stars in its bosom, and the burning submarine  
310155 fire of the sun in the midst of it.

310156  
310157 12. The great vacuum appeared as extensive and deep, and as bright and  
310158 serene, and devoid of the dust of rajas or pride, as the minds of great  
310159 men (which are of equal extent and depth of knowledge &c.).

310160  
310161 13. They then beheld the oceans, lying as junior brothers of the skies;  
310162 being of equal extent and clearness, and stretching to the utmost  
310163 limits of the horizon.

310164  
310165 14. These with their deep sounding waves and foaming froths, are as  
310166 gratifying to the minds of people; as the roaring clouds with their  
310167 showers of snow, are ravishing of human hearts.

310168  
310169 15. They having fallen down from high heaven, and stretching wide their  
310170 huge bodies on the earth below; seem to be rolling grievously on the  
310171 ground, with their deep groanings and breathings, and raising up their  
310172 billowy arms, in order to lift themselves on high.

310173  
310174 16. They are gross and dull bodies, yet full of force and motion, and  
310175 though they are mute and dumb, yet full of noise and howling in their  
310176 hollow cavities; they are full of dreadful whirlpools, as is this world  
310177 with all its dizzy rounds.

310178  
310179 17. The gems sparkling on the banks, add to the brightness of the sun  
310180 beams (in the morning); and the winds blowing in the conch shells,  
310181 resound all along the coast.

310182  
310183 18. Here the huge waves are growling, like the big clouds roaring  
310184 loudly on high; and the circling eddies are whirling around, as the  
310185 shattered corallines were scattered along.

310186  
310187 19. The hoarse snorting of sharks and whales, is howling in the bosom  
310188 of the deep; and the lashing of the waters by their tails, sounded as  
310189 the splashing of the oars of vessels in them.

310190

20. Here are the horrid sharks and alligators, devouring the fleecy mermaids and marine men in numbers; and a thousand suns shining in their reflexions on the rising waves.

21. Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the waves; and driven forward by the blowing winds, howling horribly through the furling sails and cracking cordage.

22. The ocean with his hundreds of arms of the heaving waves, handles the orbs of the sun and moon; and displays varieties of sparkling gem, with reflexions of their 'beams in them.

23. Here were the shoals of sharks, skimming over the foaming main; and there were the water spouts, rising like columns of elephants' trunks to the skies, and representing a forest of bamboos.

24. In some places, the rippling waves were gliding, like curling creepers, with hairy tufts and frothy blossoms on them; and in others, little rocks resembling the backs of elephants and bearing the vernal flowers, were scattered in the midst of the waters.

25. Some where were the heaps of froth and frost and hills of icebergs, resembling the edifices of the gods and demigods; and else where were the groups of sparkling little billows, that laughed to scorn the clusters of shining stars in the skies.

26. Here are branches (chains) of rocks concealed in its depth, like little gnats hidden in the hollows underneath the ground; and there are the huge surges, which make pigmies and dwarfs of the high hills on earth.

27. Its coasts are spread over with sparkling gems, like beds of gemming sprouts and shoots of flowers on the ground (or) as the ground strewn over with the germinating shoots and sprouts of gemming blossom; while the glistening pearls bursting out of their silvery shells sparkle amidst the spreading sands.

28. The sea seems to weave a vest of silken stuff, with its fleecy waves; and decking it with all its floating gems and pearls; while the rivers flowing into it from all directions, serve to colour it with their various waters.

29. The coasts studded with gems and pearls of various hues, display as it were the beams of a hundred moons, in the versicoloured nails of its feet.

30. The shadows of the beaching \_tali\_ forests, falling on the swelling waves of the sea, were imbued with the hues of the marine gems; and appeared as moving harbours with their variegated foliage, fruits and flowers.

31. There are seen the shadows of sundry fruit trees, reflected in the waters gliding below; and as rising up and falling down with their reflexions in the moving waves and billows. The false and falling shadows, gathered numbers of marine beasts under them, for gorging the falling fruits. (This is pursuing a shadow).

32. Again the greedy fishes were collected some where, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflexions on the waves.

33. Here are seen many sea monsters also, that break the embankments, and rove about at random in the watery maze, as birds fly freely in the vacuous air.

34. The ocean being a formless deep, bears the image of the three worlds impressed on its bosom; it bears also the image of the pure vacuum in itself, as it bore the image of Náráyana in its breast.

310261 35. Its great depth, clearness and immeasurable extent, gives it the  
310262 appearance of the majestic firmament, which is reflected in its bosom,  
310263 as it were imprest upon it.  
310264

310265 36. It bears the reflexion of the sky and of the flying birds thereof,  
310266 as if they were the images of aquatic fowls swimming on its surface, or  
310267 resembled the blackbees fluttering about its lotus like waves.  
310268

310269 37. Its boisterous waves are borne to the skies by the violent winds,  
310270 and washing the welkin's face with their briny sprays; and the deep  
310271 sounding main, resounding from its hollow rocks, is roaring aloud like  
310272 the diluvian clods.  
310273

310274 38. The gurgling noise of the whirlpools, resembles the loud thunder  
310275 claps of heaven; and the submarine fire is sometimes seen to burst out  
310276 of the deep, like the latent flame of Agastya, that consumed the waters  
310277 of the main.  
310278

310279 39. The watery maze presents the picture of a vast wilderness, with its  
310280 waves as the waving trees; the billows as its branch boughs, its surfs  
310281 as blossoms, and the foams and froths as flowers.  
310282

310283 40. The high heaving surges with the shoals of fishes skimming and  
310284 skipping upon them; appear as fragments of the sky fallen below, and  
310285 carried away by the gliding waters.  
310286

310287 41. Thus the hostile forces were driven afar to the shores of the salt  
310288 seas; extending far and wide and bounding the earth on every side;  
310289 while the lofty mountains rising to the skies with their verdant tops,  
310290 intercepted the sight on all sides.  
310291

#### 310295 CHAPTER CXIV.

#### 310297 DESCRIPTION OF THE PROSPECTS ALL AROUND.

310299 Argument:--Description of the forest trees, the hills and seas,  
310300 the forest and hill peoples, and clouds on high.  
310301

310303 Vasishtha continued:--Then the royal army beheld whatever there was on  
310304 sides of them; namely, the forests and hills, the seas and the clouds,  
310305 and the foresters and hill people, and the trees of the forest.  
310306

310307 2. They said: behold, O lord, that high hill, which lifts its lofty top  
310308 to the sky, and invites the clouds to settle upon it; while its midmost  
310309 part is the region of the winds, and the base is composed of hard and  
310310 rugged stones.  
310311

310312 3. See, O lord, how they abound with fruit trees of various kinds, and  
310313 the groves whose fragrance is wafted around by the gentle winds.  
310314

310315 4. The sea breaks down the peninsulas with its battering breakers,  
310316 and disperses the stones of the rocks on its banks; it shatters the  
310317 bordering forests with its wavy axes, and scatters their fruits and  
310318 flowers all over the waters. (The gloss explains the peninsula to mean  
310319 the maritime lands of Madras).  
310320

310321 5. Behold the sea-breeze wafting away the clouds, settling on the tops  
310322 of mountains, by the sufflation of the leafy boughs of trees dancing  
310323 over them; in the manner of men, blowing away the smoke with their fans.  
310324

310325 6. Here are harbours on its coasts, like the trees in the garden of  
310326 paradise; whose branches are as white as the conch-shells growing in  
310327 the full-moon-tide, and whose fruits are as bright as the disk of the  
310328 moon.

310329

310330 7. Lo, these trees with their spouses of the creepers, are honouring  
310331 you with offerings of gemming flowers, from the rosy palms of their  
310332 rubicund leaves.

310333

310334 8. There is the Rikshabana rock, howling as a ferocious bear; and  
310335 devouring the huge sharks and swallowing the swelling waves, in its  
310336 cavern-like mouth, and under its stony teeth.

310337

310338 9. The Mahendra mountain with loud uproar, growls at the roaring clouds  
310339 (moving below its height); as the stronger champion hurls defiance  
310340 against his weaker rival.

310341

310342 10. There the enraged Malaya mount lifts his lofty head, decorated with  
310343 forests of sandalwood; and threatens the loud ocean below, rolling with  
310344 its outstretched arms of the waves on the shore.

310345

310346 11. The ocean rolling incessantly, with its gemming waves on all sides;  
310347 is looked upon by the celestials from high, as if he bore away the  
310348 treasured gems of the earth.

310349

310350 12. The wild hillocks, with woods and ruddy rocks on the tops, and  
310351 waving with the wafting gales; appeared as huge serpents, creeping with  
310352 their crescent gems, and inhaling the breeze.

310353

310354 13. There were the huge sharks and elephants, moving and grappling with  
310355 each other upon the surges; and this sight delights the minds of men,  
310356 as that of a rainy and light cloud opposing and pursuing one another.

310357

310358 14. There is an elephant fallen in a whirlpool, and being unable to  
310359 raise itself from the same, it left its proboscis on the water, and  
310360 dies with sputtering the water from snout on all sides.

310361

310362 15. The high hills as well as the low seas, are all equally filled with  
310363 living beings; and as the oceans abound with aquatic animals, so are  
310364 all lands and islands full of living beings.

310365

310366 16. The sea like the earth and all the worlds, are full of whirlpools  
310367 and revolutions of things, and all these are mere falsities, that are  
310368 taken for and viewed as realities.

310369

310370 17. The ocean bears in its bosom the liquid waves, which are inert in  
310371 themselves, and yet appearing to be in continual motion; so Brahma  
310372 contains the innumerable worlds, which seem to be solid without any  
310373 substantiality in them. (The worlds are as empty and unstable waves).

310374

310375 18. It was at the churning of the ocean, by the gods and giants of  
310376 yore; that it was despoiled of all its bright and hidden treasures,  
310377 which have since fallen to the lot of Indra and the gods.

310378

310379 19. It has therefore adopted to wear on its breast, the reflexions  
310380 of the greatest and brightest lights of heaven, as its false and  
310381 fictitious ornaments. These are seen even from the nether worlds, and  
310382 of these no one can deprive it.

310383

310384 20. Among the shining sun is one, whose image it bears in its bosom,  
310385 with equal splendour as it is in heaven. This bright gem is daily  
310386 deposited as a deposit in the western main, to give its light to the  
310387 nether world. It is called the gem of day दिनमणि, because  
310388 it makes day wherever it shines.

310389

310390 21. There is a confluence of all the waters from all sides to it, and  
310391 assemblage of them in its reservoir, gives it the clamorous sound, as  
310392 it is heard in the crowds of men in mixed processions.

310393

310394 22. Here is a continued conflict of the marine monsters in their mutual  
310395 contentions, as there is a jostling of the currents and torrents of the  
310396 waters of rivers and seas, at the mouths of gulfs and bays.

310397

23. There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth; and these shedding showers of pearls, are borne aloft and scattered about by the blowing winds.

24. The streams of water, flowing like strings of pearl, and bearing the bubbles resembling brilliant pearls (abdas) amidst them; adorn the breast of the ocean as necklaces, and whistling by their concussion.

25. The sea winds serve to refresh the spirits of the siddha and sádhya classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

26. Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its table lands.

27. Here is the Mount Gandhamádana, full of mango and kadamba trees; and there the fragments of clouds, are seen to enter into its caves like stags, with their eyes flashing as lightnings.

28. The winds issuing from the valleys of Himálaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the breakers of the sea.

29. The winds of the Gandhamádana mountain, are exhaling the fragrance of the \_kadamba\_ flowers growing upon it; and ruffling the surface of the sea with curling waves.

30. After twisting the fleecy clouds, in the form of the curling locks of hair, on the pinnacles of Alaka (the residence of Kubera); the winds are passing by the alleys of the Gandhamádana groves, and forming <a> cloud or canopy of flowers at this place.

31. Here the odoriferous airs, bearing the sweet burthen of fragrant flowers and gums, and moistened by the admixture of icy showers, are creeping slowly amidst the alleys.

32. Lo there the \_nálikera\_ creepers, diffusing their sourish scent to the breezes, which being acidulated by their sourness, are turning towards the regions of Persia.

33. Here the winds are wafting the odours, of the flowery forests of Ísana on the Kailasa mountain; and there they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor-white (fleecy) clouds from the face of the sky.

34. The fluid ichor which flows from the frontal proboscis of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

35. The females of the \_savara\_ foresters, covering their bodies with the dry leaves of trees, and accompanied by their swarthy males, in leafy apparel, have been making a town of their jungle, by extirpating the wild animals, with their iron arrows.

36. Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they are all smiling under your auspices, as under the brightness of sun-beams.

37. Here they also describe the flowery beds, of the Vidyádhari wood nymphs; and their sports (which <is> omitted on account of their uselessness).

THE SAME SUBJECT CONTINUED.

Argument:--Description of the hills and forests, rivers and other objects on all sides.

The Royal companions related:--Hear, O high minded lord! the Kinnara females from their abodes of leafy bowers, where they enjoy themselves with singing their songs; and the Kinnara also being enrapt with the music, listen to it attentively by forgetting their business of the day.

2. There are the Himálaya, Malaya, Vindhya, Krauncha, Mahendra, Mandara, Dardura and other mountains; which from their distant view, appear to the sight of the observer, to be clothed in robes of hoary clouds, and seen as heaps of stones covered with the dry leaves of trees.

3. Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities; and those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

4. The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on thee from their lofty edifices, and smiling gladly at thy success. The many-coloured and roaring clouds in the sky, resembling the variegated birds of air, warbling their notes on high; and the rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly nymphs, shedding their blessings upon thy head with their hands.

5. The high hills overgrown with rows of trees, and stretching all along the sea shore; appear as ramparts; and these being beaten by the surges, seem as mere moss gathered on the coast.

6. O! the extensive, all sustaining and wondrous body of the ocean, that supported the body of Hari sleeping upon it; contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the submarine fire under it.

7. There is the northern ocean, to which the Jambu river, pours all the gold of the Meru or polar mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

8. Here is this polar mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud-capt head; may the earth extending to this mountain be thine, and may not this mount which hides the sun under its clouds, obstruct the extension of thy realm.

9. Here is this Malaya mount on the south, growing the fragrant sandal wood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men and demons, and is put as a spot on the forehead like the frontal eye <of> Siva; and is sprinkled over the body belike the bedewed persons of females with sweat.

10. The waves of the ocean are continually laving the coast, overgrown with forests of the sandal wood, and encircled by folds of snakes; while the woodland nymphs wandering on this mount, throw a lustre about it by the beauty of their persons.

11. Here is the hill called Krauncha, with its groves resonant with the cooing of cuckoos; and its rugged caves and rivers resounding harshly to one another; while the bamboos are crackling with their mutual friction, and the humble bees have been humming about; among these is heard the warbling of emigrating cranes on high, and the loud screams of peacocks, which are terrific to the serpent tribe.

12. Behold here, O great lord, the sport of woodland nymphs, in the

groves of their soft leafy bowers; and listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

13. There behold the drizzling ichor, exuding from the foreheads of elephants, and the swarming bees giddy with the drink; which has made the sea to melt in tears, on account of its being slighted by them.

14. Lo there the fair moon, with his train of fairy stars, sporting in their reflexions, in the lap of his sire, the milky ocean, from which it was churned as its butter or froth.

15. See there the tender creepers, dancing merrily on the table-lands of the Malaya mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers bespeak their vernal festivity, and the warbling cuckoos fill the groves with their festive music.

16. Here the rain-drops produce the pearly substance of vansa-lochana, in the hollows of bamboos; and the gaja-mati or frontal pearl, in the skull of elephants; and large pearls in the womb of pearl-shells. So the words of the wise, are productive of unlike effects in different persons.

17. So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds and elephants. They gladden and distract the mind, cause fear and error, fever and death, and many other preternatural and supernatural effects.

18. Lo here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways and openings, as it were from the mouths of its females; and responsive to his eulogy sung by the Mandara mountain, from the many mouths of its caves and caverns, and the pipes of hallow bamboos.

19. The wondering women of the siddhas, behold with their astonished and uplifted faces and eyes, a large body of cloud borne away by the winds; and dubitate in their minds, whether it is a mountain peak carried away by the winds, or is it a forest of the snowy mountain flying upward in the air, or is it a column to measure the distance of the earth and sky, or a balance to weigh their weight.

20. See the moorlands at the foot of the Mandara mountain, how cool they are with the cooling breezes wafting the coldness of the waves of Ganges; and see its footlands inhabited by the fair Vidyádhara tribe; and behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

21. See the forests and groves and the hursts spread thereabouts, with the huts and hamlets and habitations of men scattered therein. Look at the holy shrines, and the sacred brooks and fountains lying in them, the very sight of which, disperses our woes, poverty and iniquities.

22. Mountain craigs and ridges, overhung on all sides of the horizon; the dales and caverns, and the groves and grottos, are overshadowed by clouds; the limpid lakes, resemble the clear firmament; such sights are sure to melt away masses of our crimes.

23. Lo here my lord, the ravines of the Malaya mountain, redolent with the odour of the aromatic sandal wood; and there the Vindhyan hills, abounding with infuriate elephants; the Kailása mount yielding the best kind of gold, in its olden laureate lore; and the Mount Mahendra, fraught with its mineral ore (aguru--agallochum); the summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants; thus while every place *<is>* found to abound with richest productions of nature, why does man set to repine in his time worn cell, like an old and blind mouse in its dirty hole.

24. Behold the dark and rainy cloud on high, appearing as another

world, to submerge the earth under its flood; and threatening it with its flashing and forky lightnings, and gliding as frisky shrimp fishes in the etherial ocean.

25. Oh! the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with horripilation.

26. Oh! the cold winds of winter are blowing, in their course with the dark clouds of heaven; and scattering cluster of flowers, from the twigs and branches of trees. And there are the drizzling rain drops dropping in showers, amidst the thick forests, redolent with the odours of kadamba blossoms.

27. There the winds are bearing the fragrance of the breaths of languid females, as if it were the celestial odour of ambrosia, stolen by and borne on the wings of zephyr.

28. Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odours to the land; and the blasts are bursting the flakes of the folded clouds, and wafting the perfumes from the gardens and groves.

29. Yonder the mild airs are lulling our toils, cooled by their contact with the evening clouds of heaven; and resembling the vassal florists, perfumed all over in their culling the flowers from the royal gardens.

30. Some of these are perfumed with the odours of different flowers, and others with the fragrance of lilies and lotuses; in some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Some where the air is blowing from the hoary mountain of frost, and at others from those of blue, black and red minerals.

31. The sun is scattering his rays, as firebrands in some places, and these are spreading a conflagration with loud clattering in the woods, like the riotous rabble in a country.

32. The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise afar.

33. The cooling winds blowing from the woods, and bedewed by the gentle beams of the moon, or moistened by the watery particles of heaving waves; though cheering to the souls of others, appear yet as fiery hot to separated lovers.

34. Lo here, O lord! how the savara women, on the low lands of the eastern main, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass; and see how they are strutting about, in the giddiness of their prime youth.

35. See how these newly loving lasses, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of sandal wood trees.

36. Struck with fear by the alarm, given by the sounding bell at day break; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.

37. There is a furze of kinsuka flowers, blooming as firebrands, on the border of the southern sea, which is continually washing them with lavations of its waves, as if it wanted to extinguish them.

38. The winds are wafting their fuming farina, which are flying upwards like mists of hazy clouds to heaven; the flowers are falling about like flames of fire, and the birds and black-bees are hovering over them as extinguished cinders of fire.



310674  
310675 39. Behold there on the other side, the real flashes of living wild  
310676 fire, blazing in the forests on the east; and to their flames are borne  
310677 above the mountain tops, by the flying winds of the air.

310678  
310679 40. See the slow moving clouds, shrouding the lowlands lying at the  
310680 foot of the Krauncha mountain; and observe the crowding peacocks  
310681 dancing under them, and screaming aloud with their grave and shrill  
310682 cries to the clouds. Lo there the gusts of rain-winds rising high, and  
310683 blowing the fruits and flowers and leaves of trees afar on all sides.

310684  
310685 41. Behold the sun setting mountain in the west, with its thousand  
310686 peaks of glittering gold; shining amidst the dusky hue of the evening  
310687 sky; and the sloping sun descending below in his chariot whirling down  
310688 with its rattling wheels in the rustling of evening winds. (But the  
310689 solar car is a velocipedes with a single wheel only).

310690  
310691 42. The moon that rises upon the eastern mount of Meru like a full  
310692 blown flower, in order to give light to the darkened mansion of this  
310693 world; is itself accompanied by its black spots, sitting as black-bees  
310694 upon the blossom. Hence there is no good thing in this perverted world,  
310695 which is free from its fault and frailty.

310696  
310697 43. The moon light is shining like the laughter of the god Rudra,  
310698 amidst his dome of the triple world; or it is as the white wash of the  
310699 great hall of the universe, or it likens <to> the milky fluid of the  
310700 milky ocean of the sky.

310701  
310702 44. Look on all sides of the sky, tinged with the evening twilight, and  
310703 the variegated hues of mountain tops; and filled with the milky beams  
310704 of the moon, that was churned out by the Mount Mandara from the milky  
310705 ocean.

310706  
310707 45. Look there, O incomparable lord! those hosts of Guhyka ghosts,  
310708 that are as hideous as the large \_tála\_ or palm trees; and also those  
310709 puny Vetála younglings are pouring upon the ill-fated dominions of the  
310710 Hunas; and devouring troubled inhabitants at night.

310711  
310712 46. The face of the moon shines brightly like the beauteous face of a  
310713 fairy, so long as it does not appear out of its mansion at night; but  
310714 it is shorn of its beams, and appears as a piece of fleecy cloud, by  
310715 its appearance at day light; as the fairy face becomes disgraced, by  
310716 appearing out of the inner apartment.

310717  
310718 47. Look at the lofty peaks of the snowy mountain, covered with the  
310719 fair vesture of the bright moon beams; and see its craigs washed by  
310720 floods of the falling Ganges; behold its head capped by perpetual  
310721 snows, and begirt by creepers of snowy whiteness.

310722  
310723 48. Behold there Mandara mountain touching the sky, and crowning the  
310724 forest with its lofty ridges; here the winds are wafting the cradle  
310725 chimes of Apsara nymphs, and there the mountainous mines gemming in  
310726 various hues.

310727  
310728 49. See the high hills all around, abounding with blooming flowers like  
310729 offerings to the gods; see the thickening clouds round their loins,  
310730 and resounding hoarsely within their hollows, while the starry heaven  
310731 shines over their heads.

310732  
310733 50. There is the Kailása mountain on the north, vying with firmament in  
310734 its brightness; below it there is the hermitage of \_Skanda\_, and the  
310735 moon shines in her brilliance above.

310736  
310737 51. Lo, the god Indra has let loose his winds, to break the branches  
310738 of trees, and demolish the huts on the ground, the fragments of which  
310739 they have been carrying afar.

310740  
310741 52. The winds are wafting the profuse fragrance of flowers after the  
310742 rains, and filling the nostrils of men with their odours; while the

310743 flights of bees are floating as clouds in the azure sky.  
310744

310745 53. Methinks the goddess Flora has chosen for her abode, the blooming  
310746 flowers in the forests; limpid waters in the marshy grounds, and in  
310747 villages abounding in fruitful trees, and flourishing fields.  
310748

310749 54. The windows are overgrown with creeping plants in the rains, and  
310750 the house tops are decorated with the flowers of the climbing creepers  
310751 upon them. The ground is strewn over with the dropping flowers up to  
310752 the heels, and the breezes are blowing the dust of the flowers all  
310753 about. All these have made the woodlands the seats of the sylvan gods.  
310754

310755 55. The rains have converted the rustic village, to a romantic paradise  
310756 or fairy land; by the blooming champaka flowers, the swinging of the  
310757 rural nymphs in their cradles, of creepers, by the warbling of birds  
310758 and gurgling of water-falls, the blossoming of the tall palm trees in  
310759 the skirts; the tender creepers blooming with clusters of snow white  
310760 blossom, the dancing of peacocks on the tops of houses, and the borders  
310761 shaded by the sal trees; and the rainy clouds hanging over the village  
310762 and the bordering hills.  
310763

310764 56. Again the soft and sweet breathing breezes, the variegated leaves  
310765 of the plants and creepers, the verdure of the village, the cries of  
310766 cranes and other fowls, and the wild notes of the foresters; these  
310767 together with the jollity of the swains, and the merriment of the  
310768 pastoral people, over their plenty of milk, curd, butter and ghee, and  
310769 their glee in their peaceful abodes, add a charm to this hilly tract.  
310770  
310771  
310772  
310773

#### 310774 CHAPTER CXVI.

#### 310775 NARRATION OF THE SPEECH OF CROW AND CUCKOO.

310776 Argument.--Description of the battle field, and of the hills and  
310777 sky, and the story of the foolish crow.  
310778  
310779  
310780  
310781

310782 The companions added:--Look lord, the field of battle, stretching to  
310783 the bordering hills; look upon the heaps of shining weapons, and the  
310784 scattered forces of elephants, horse, infantry and war chariots.  
310785

310786 2. Look at the slain and their slayers, and the combatants attacking  
310787 their corrivals; and how their dying souls are borne by celestial  
310788 nymphs in heavenly cars to heaven.  
310789

310790 3. The victor finding his adversary worsted in warfare, ought not slay  
310791 him unjustly, unless he is justified to do so by laws of warfare (as a  
310792 youth is justified to take unto him no other woman but his legal wife).  
310793

310794 4. As health and wealth and prosperity, are good for men when they  
310795 are rightly gained; so it is right to fight for those by whom one is  
310796 supported.  
310797

310798 5. When one kills his opposing corrival in combat, without violation of  
310799 the laws of warfare, he is justly styled a heavenly champion, and not  
310800 one who takes undue advantage of his enemy.  
310801

310802 6. Behold there the bold champion brandishing his sword, as if he is  
310803 swinging a blue lotus in his hand; and casting the dark shadow of the  
310804 evening dusk on the ground. Such a hero is courted by Laxmi for her  
310805 spousal.  
310806

310807 7. Look at those flourishing weapons, flaming as the flying embers of  
310808 wild fire, in a mountain forest; or as the dreadful dragons of the sea,  
310809 dancing on land with hundreds of their flashing hoods and heads.  
310810

310811 8. Look at the sky on one side, resembling the sea with its watery

clouds, and shining with strings of its stars on another; see how it is covered by dark clouds on one side; and how it is brightened by moon beams on the other.

9. Look at the firmament, ranged by multitudes of revolving planets, resembling the rolling chariots of warriors; and crowded by myriads of moving stars, likening the soldiers in the battle field; and yet it is the error of the ignorant to think it an empty vacuum; an error which is hard for the wise to remove.

10. The sky with its over spreading clouds, its fiery lightnings, its thunder bolts that break down the mountain wings; its starry array, and the battle of gods and demigods that took place in it; is still as inscrutable in his nature, as the solid minds of the wise, whose magnitude no one can measure.

11. O wise man, thou hast been constantly observing before thee, the sun, moon and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightnings; and yet is astonishing that your ignorance will not let see the Great Náráyana in it.

12. Thou dark blue sky, that art brightened by moon-light, dost yet retain thy blackness, like the black spot amidst the lightsome disk of the moon; and such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

13. Again the clear sky which is full with endless worlds, is never contaminated by their faults, nor ever changed in its essential state; and resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

14. Thou profound sky, that art the receptacle of the most elevated objects of nature, and containest the lofty clouds and trees and summits in thy womb; that art the recipient of the sun, moon and the aerial spirits that move about in thee; art yet inflamed by the flames of the fiery bodies that rise in thee to our great regret, notwithstanding thy greatness, which helps them to spread themselves high in heaven.

15. Thou sky that art replete with pure and transparent light, and great with thy greatness of giving quarters to all the great and elevated objects of nature; but it is greatly to be pitied, that the dark clouds to whom thou givest room to rise under thee, molest us like base upstarts, with pelting their hailstones at random.

16. Again thou dark sky, art the attestor of all lights; as the touchstone is the test of gold; and thou art a void in thy essence, yet thou dost support the substances of stars and planets of clouds and winds and all real existences at large.

17. Thou art the day light at daytime, and the purple red of evening, and turnest black at night; thus devoid of all colour of thyself thou dost exhibit all colours in thee; hence it is impossible even for the learned, to understand aright thy nature and its convertible conditions also.

18. As the helpless man is enabled to achieve his purposes, by means of his patient perseverance; so the inane sky has risen above all, by means of its universal diffusion. (The gloss says that, extension of knowledge, is the cause of elevation).

19. The sun that persists in his wonted course, rises to the vertical point in time; but the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

20. The night invests the sky with a sable garb, and sprinkles over

it the fair moonlight like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day mantles the firmament with bright sun beams, and the seasons serve to cover it in clouds and snows, and in the gaudy attire of vernal flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

21. The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks: and of the confluence of stars and combat of gods and demons.

22. The world is an old and decayed mansion, of which the four sides are its walls, the sky its covering roof above and the earth its ground floor below; the hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments; and all the various classes of animal beings, are as the ants of this abode.

23. Time and action are the occupants of this mansion from age to age, and all its ample space presents the aspect of a smiling garden; it is feared every day to be blown and blasted away, and yet it is a wonder how this frail flower should last so long and for ever more.

24. It is the air methinks, that puts a stop to the greater height or rising of trees and hills; for though it does not actually restrain their growth, yet its influence (pressure from above), like the authority of noble men, puts a check to the rise of aspiring underlings.

25. O fie for that learning, which calls the air as void and vacuity; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

26. We see all things to be born in and to return into the air; and yet we see the madness of men, that reckon the all containing and all pervading air, as something different from God.

27. We see the works of creation, to be continually producing, existing and extinguishing in air, like sparks of fire; I ween this pure and sole air, which is without beginning, middle and end, as the universal source and terminus of all, and no other distinct cause as God.

28. The vacuum is the vast reservoir of the three worlds, and bears in its ample space the innumerable productions of nature; I understand infinite vacuity as the body of the Intellect, and that transcendent being, in which this erroneous conception of the world, has its rise and fall.

29. Therein the woodlands on mountain tops, the solitary forester chants his charming strains amidst his sylvan retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

30. Harken O Lord, to the sweet music, proceeding from the thick groves on yonder lofty mountain; and emitted with the heart rending strains, of love born Vidyádhara nymphs; and behold the lonely and lovesick passenger, whose lovesick heart being smitten by the sound, has neither the power to proceed forward or recede backward from the spot, or utter a word.

31. I hear a lovelorn Vidyádhara damsel, singing her love ditty amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying: "Lord, I well remember the day, when thou ledst me to the recess of the bower, holding my chin and giving kisses on my cheeks with thy smiling face, and now the pleasing remembrance of that gladsome moment, hath left me to deplore its loss for years".

32. I heard her tale, O Lord, thus related to me from the mouth of a

forester on the way. He said:--Her former young lover, was cursed by a relentless sage to become an arbour for a dozen of years; and it is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful ditty unto the same.

33. And now observe the wonder, that on my approach the arborescent lover, was released of his sad curse, and shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

34. The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye; the sky is whitened with the stars and falling meteors, as the summit of the mountain is etiolated with hoar-frost and snows.

35. Behold there the beautiful stream of Kaveri, gliding along with shoals of fishes skimming in its waters; to its boisterous waves resounding with the cries of shrill and clamorous cranes; see its banks mantled in vests of flowers, and its shores freely grazed by timid fauns without any fear.

36. Look the Bela rock, which is washed by the billows of Varuna--the god of the sea; its stones shining as gold under the solar rays; and sparkling as the marine fire when they are laved by the waves.

37. Look at the abodes of the Ghosha shepherds at the foot of the mountain, which are continually covered under the shrouding clouds; and behold the beauty of the blossoming palása and patala trees thereabouts.

38. Look at the plains, whitened by the full-blown whitish flowers; see the mandara tree with twining and flowering creepers; look at the banks crowded by cranes and peacocks; look at those villages and the water falls, resounding as music from the mouths of mountain caves and forests, and redounding to the joy of the happy inhabitants of the valley.

39. Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pamara foresters; who enjoy a bliss in their rustic pastures and hidden hilly caverns, which I ween, is not attainable by the immortal gods in their garden of Eden. (So says Hafiz:--Thou canst not have in heaven, the blissful fount of Roknabad, nor the flowery groves of Mossella).

40. Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face; and mark also the sportive Kiráta, forgetting to kill the deer roving beside his lonely cavern.

41. Here the weary traveller is regaled, by the sweet scent of various full blown flowers, and is cooled in his body by the odorous dust, wafted by the breeze from the flowering creepers; while the winds bearing the watery particles of the waves, which lave the vale on all sides, render the spot more delightful than the spotted disc of the moon (i.e. the people have more of coolness here, than the gods have in the moist sphere of the moon).

42. Here the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the undulation of the spreading creepers in the air; the forest of lofty sála trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the vale, not unlike to that of the gardens in the orb of the moon.

43. The flashing of lightnings, and the deep roaring of clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing trains displayed in the air, decorate the valley with a variety of variegated gems.

44. The bright orb of the moon appearing on one side, and the dark clouds rising as huge elephants on the other; serve to embellish the village in the valley, and the hills in the skirts, with a beauty unknown in the heavenly kingdom of Brahmá: (which is the empyrean or city of fire only).

45. O! how I long to lodge myself in the mountain grotto, amidst the fragrant arbours of the beauteous Mandána forest, and in the delightful groves of blooming santánaha blossoms, and where the busy bees are continually fluttering, over the mandára and paribhadra arborets.

46. O, how much are our hearts attracted, by the cries of the tender deer, browsing the verdant and delightful verdure; and by the blooming blossoms on hills and in dales, as by sight of the cities of mankind.

47. Look on yonder village in the valley, where the waterfall appears as a column of clear chrysolite; and the peacocks are in their merry dance, all about the precipitate cascade.

48. See how the joyous peacocks, and the gaysome creepers, bending down under the burden of their blossoms; are dancing delightfully, beside the purling water of the cataract.

49. I believe the lusty god of desire (Káma or Cupid), sports here at his pleasure, in this village of the valley protected by the hills all around. He is sporting with the handsome harita birds (the green partridges and parrots) in the verdant groves, and beside the crystal lakes, resounding with the sweet warblings of water-fowls.

50. O most prosperous and magnanimous lord, that art the centre of all virtues, and the highest and gravest of men; thou art like the towering mountain, the refuge of mankind from heat, and the cause of their plenty (i.e. the rainy clouds on mountain tops, are the causes of plenteous produce).

51. Thou cloud that bathest in holy waters (i.e. that resist from the waters of seas and rivers); that art exalted above all earthly beings, and choolest to abide in hills and wildernesses like holy hermits, and art taciturn like them, from the pure holiness of thy nature; thou appearest also as fair in the form when thou art emptied (of thy waters) in autumn; all this is good in thee; but say why dost thou rise in thy fulness with flashing lightnings in thy face, and roaring thunders in thy breast, like lucky upstarts of low origin?

52. All good things being misplaced (or out of their proper place), turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

53. O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty (of harvest).

54. Ignorant people are as dogs, in their unsteadiness, impudence, in their impurity and wayfaringness; hence I know not whether the ignorant have derived their nature from dogs or these from them.

55. There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favour, on account of their valour, contentedness and faithfulness to their masters. (So are men serviceable to their masters for these virtues in them).

56. We see all worldly people pursuing the course of their worldliness as madmen, and pushing on in the paths of business at the sacrifice of their honor, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish

311088 course.

311089  
311090 57. Among brute creatures, the brave lion hears the tremendous thunder  
311091 claps without shuddering: while the cowardly dog trembles and shuts his  
311092 eyes with fear at the sound.

311093  
311094 58. I believe, O vile dog, that thou hast been taught to bark at  
311095 thy fellows, and to ramble about in the streets, by some surly and  
311096 strolling porter or peon (among men).

311097  
311098 59. The divine creator, that has ordained varieties in all his works,  
311099 has made the nasty breed of his daughter Saromá all equal in their  
311100 filthiness. These are the dogs, that make their kennels or dog holes in  
311101 dirt, that feed upon filth and carrion and copulate in public places,  
311102 and carry about an impure body every where. (This is a slur against the  
311103 progeny of one's daughters, who generally turn to be vicious).

311104  
311105 60. "Who is there viler than thee"; says a man to his dog; to which  
311106 he answered, "the silly man as thee is the vilest of all". There are  
311107 the best qualities of valour, fidelity and unshaken patience, combined  
311108 in the canine tribe; and these are hard to be had in human kind, who  
311109 grovel in the darkness of their ignorance amidst greater impurities and  
311110 calamities. (The instinctive sagacity of beasts, is a surer safe guard  
311111 to them, than the boasted reason of man).

311112  
311113 61. The dog eats impure things and lives in impurity; he is content  
311114 with what it gets, feeds upon dead bodies and never hurts the living,  
311115 and yet men are fond of pelting stones on him every where; thus the dog  
311116 is made a plaything by men, contrary to the will of God.

311117  
311118 62. Looking at the crow flying there upon the offerings, left on the  
311119 lingam or phallus of Siva on yonder bank; and there appearing to  
311120 sight to tell its tale to people, saying; "Behold me on high, with all  
311121 my degrading sin" (of stealing from the altars of deities).

311122  
311123 63. Thou croaking crow, that crowest so harshly, and treadst the marshy  
311124 lake; it is no wonder that thou wouldst vex us with thy cries, that  
311125 hast put down the sweet buzz of humming bees.

311126  
311127 64. We see the greedy rook, devouring ravenously the dirty filth, in  
311128 preference to the sweet lotus stalk. It is no wonder that some would  
311129 prefer sour to sweet, from their long and habitual taste of it.

311130  
311131 65. A white crow sitting in a bush, of white lotus flowers and their  
311132 snowy filaments, was taken at first for a hansa or heron, but as it  
311133 began to pick up worms, it came to be known as a crow.

311134  
311135 66. It is difficult to distinguish a crow, sitting in company with a  
311136 cuckoo, both being of the like sable plumes and feathers; unless the  
311137 one makes itself known as distinct from the other, by giving out its  
311138 own vocal sound.

311139  
311140 67. The crow sitting on a forest tree, or on a mould of clay or high  
311141 built building, looks on all sides for its prey; as a nightly thief  
311142 mounts on a chaitta tree; and sits watching there from the ways of  
311143 people.

311144  
311145 68. It is impossible for a crow, to abide with cranes and storks by  
311146 the side of a lake, which abounds in lotus flowers, that diffuse their  
311147 sombre farina all about.

311148  
311149 69. For shame that the noisy crow, should have a seat on the soft lotus  
311150 bed in company with silent swans, and play his disgraceful part and  
311151 tricks among them. (i.e. It is impudence on the part of the ignorant,  
311152 to open their mouths, where the learned hold their silence).

311153  
311154 70. Thou crow that criest as the hardest saw, say where hast thou left  
311155 or lost thy former reservedness to-day. Why dost thou brood over the  
311156 young cuckoo, the sweetness of whose voice thou canst never attain, and

311157 whom thou canst not retain as thy young.

311158  
311159 71. One seeing a dark crow sitting as a black steg, in a bed of white  
311160 lotuses, and crowing aloud with delight at that place, said unto him  
311161 saying:--It is better for thee O clamorous crow to rend ears of those  
311162 with thy cracking voice, that are not tired with splitting the head of  
311163 others with their wily verbiage.

311164  
311165 72. It is well when the cunning consort with the cunning, as the crow  
311166 and the crab meeting at a pool; or the rook and the owl joining in an  
311167 harbour; for the two rogues though seemingly familiar, will not fail to  
311168 foil one another by their natural enmity (ká ko lu kíká).

311169  
311170 73. The cuckoo associating with the crow, and resembling him in figure  
311171 and colour; is distinguished by his sweet notes from the other; as the  
311172 learned man makes himself known by his speech in the society of the  
311173 ignorant.

311174  
311175 74. The blossoming branch is well able to bear, the spoliation of its  
311176 flowers by the cuckoo; and will not yet suffer the association of crows  
311177 and cranes, and cocks and vultures upon its twigs. (\_i.e.\_ It is  
311178 possible to bear with an injury from the good, but not to tolerate the  
311179 society of bad people).

311180  
311181 75. How delightfully do people listen to the sweet notes of the  
311182 cuckoo, which unites the separated lovers together; but who can brook  
311183 to hearken unto the jarring cries of the crow or hooting of the owl,  
311184 without disgust.

311185  
311186 76. When the sweet notes of the young \_kokila\_, serve to ravish the  
311187 ears of hearers, with the gladsome tidings of the vernal season; there  
311188 is the grating cry of the crow, immediately obtruding upon their ears,  
311189 and demanding the melodious cuckoo as its foster child. (It is well  
311190 known to all here, that young cuckoos are fostered in the nests of  
311191 crows).

311192  
311193 77. Why and what hast thou been cooing so long, O thou tender cuckoo,  
311194 with so much joy and glee in yonder grove; lo! thy pleasant vernal  
311195 season is too soon over with its fading flowers, and behold the stern  
311196 winter approaching fast, to blast the blossoming trees with its icy  
311197 breath, and bidding thee to hide thy head in thy nest.

311198  
311199 78. A separated mistress seeing a sweet kokila, pour forth his notes to  
311200 the tender blossoms of the vernal season thus address to him saying:  
311201 "say, O sweet cuckoo! who taught thee to tell, that vernal season is  
311202 \_tava tava tua tua\_, \_i.e.\_ "for thee and thy enjoyment," this is  
311203 verily a woeful lie thou tellest me, instead of saying "it is mine and  
311204 mine" that art enjoying thy companion." (It would better rendering in  
311205 English to reverse the application of the words mine and thine).

311206  
311207 79. The cuckoo sitting silent in an assemblage of crows, appears as one  
311208 of them in its form and colour of its feathers; and the graceful gait  
311209 of the cuckoo, makes it known from the rest, as the wise man is marked  
311210 in the company of fools. It is hence that every body is respected by  
311211 his inward talents and outward deportment, more than by outer form and  
311212 feathers.

311213  
311214 80. O brother kokila! it is in vain that thou dost coo so sweetly, when  
311215 there is none to appreciate its value; it is far better therefore, that  
311216 thou shouldst sit quiet in thy secluded covert under the shady leaves,  
311217 when these flocks of crows are so loud in their cries; and when it is  
311218 time for the falling dews, and not of vernal flowers.

311219  
311220 81. It is to be wondered, that the young cuckoo forsakes its mother for  
311221 its fostering crow; which on her part begins to prick it with its bill  
311222 and claws. As I reflect on these, I find the young cuckoo growing in  
311223 its form to the likeness of its mother; and hence I conclude, that the  
311224 nature of a person prevails over his training every where.

311225



CHAPTER CXVII.

DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN.

Argument:--Description of a Lake of lotus, and the bees and swans frequenting them.

The companions said:--Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Káma or Cupid. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

2. Lo the full blown lotus standing on its stalk with its thousand petals, and the royal gander or swan resting on its pericarp; it is crowded by double streaked bees, and birds of various kinds, as if it were the abode of the lotus-seated Brahmá himself.

3. All the sides are overspread by mists and fearful frost, and the red dust of the farina of full blown flowers and lotuses, have been flying all about; the bees and birds giddy with the odours spread around, are humming and warbling their tunes and notes in the open air; and the clouds are spreading above as an aerial canopy.

4. There is the lashing sound of the breaking waves, beating against the shore; and here is the rumbling noise of the humming bees, vying with one another; somewhere the silent waters are sleeping in the deep, and elsewhere the fair lotus of the lake, are lying hid in the bushes.

5. The pearly particles of water, are lulling away the heat of the people; wild beasts are prowling on the bank, overgrown by wild thickets all around; the waves are laving the stones on the bank, and the land appears as the clear sky on the earth.

6. The bosom of the lake displays the rays of lightnings, from the redness of the clouds by the dust of flowers borne above by the winds; and one side of it is obscured by a dark rainy cloud hanging over it, while the other side exhibits the variegated rays of the evening skies above it.

7. There is a fragment of the autumnal cloud, borne aloft by the driving winds; and appearing as it were a part of the sky supported upon the air.

8. The rippling waves of the lake by gentle breeze, and the wettish humming bees fluttering over the bed of the lotus lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

9. The large lotus leaves are waving like fans made of palm leaves, and the foaming froths were puffing as the snowy \_chowries\_ of princes; the buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his \_harem\_. (The lake is likened to a lord).

10. Lo the chorus of black bees, singing their charming chimes before him; and the yellow farina of the lotus flowers, have strewn his waters with dust of gold. The yellowish froths are floating like fragments of its gold coloured flowers; and the flowery furzes on the bank, decorate it as its headdress.

11. The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

12. The pellucid lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and composed, with the light of the true sástra.
13. The limpid lake is little discernible in winter, when the keen blasts have covered it with hoar frost, and converted its blueness to white.
14. So the world appears to the wise, a vast sheet of the glory of God; and all these distinct forms of things, like waves of the sea are lost at last, into the bright element of Eternity.
15. It is by one's own exertion, that every body should try to raise himself above the sea of error, or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.
16. As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.
17. Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition.
18. Oh, the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.
19. The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibres of the lotus stalks, make them entirely useless to any body.
20. But the lotus which adorns its natal waters, and fills the air with its fragrance; is as a nobleman born with the noble qualities of a noble family, and whose virtues are impossible for the hundred hooded serpent--Vásuki also to relate. (Such a person is called the lotus of his family).
21. What other thing can equal the lotus in its praise, which in form of Laxmí, rests on the bosom of Hari, and graces his hand in the manner of a \_bouquet\_ or nose gay.
22. The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their colour; and hence the one is sacred to the sun and the other to the moon.
23. The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest; nor does the lotus-lake bear comparison with the starry heaven also; but they are to be compared with the comely and smiling face of the dancing girl in her fete.
24. Blessed are bees, that have all along enjoyed their lives in revelling over the sweets of flowers, without having any other thing to care about.
25. Blest are the bees and cuckoos, that feast upon the flavour of mango fruits, and regale themselves with the fragrance of their flowers; all others not so blest, are born only to bear the name of the species.
26. The bees cloyed with honey, and giddy with the flavour of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common farina of flowers.
27. The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and

311364 were to resort for its rest.  
311365  
311366 28. A black bee sitting on the unblown bud of a flower, appeared as a  
311367 black man placed over a trident by kāla.  
311368  
311369 29. O thou insatiate bee! that ever rovest over hills and dales, and  
311370 suckest the sweets of all kinds of flowers; why wanderest thou still,  
311371 unless it were for thy restless discontent.  
311372  
311373 30. Thou soft bodied bee, that art bred up in sweets, and feedest upon  
311374 the farina of flowers; it is better for thee to resort to the lotuses  
311375 of the lake, than bruise thy body in thorns and thistles.  
311376  
311377 31. O humble bee, if thou art deprived of thy mellifluous food and  
311378 thy fair fare of the farina of flowers in stern winter; thou shouldst  
311379 yet repair as wise men do to such as may suit thy taste, and be  
311380 congenial to thy nature; rather than be mean and debase thyself, by thy  
311381 attendance upon the base and mean.  
311382  
311383 32. Look there, O lord! the assemblage of milk white swans, swimming  
311384 in the lake, and feeding upon the silvery fibres of lotus stalks, and  
311385 guggling as gravely, as the chaunters of the Sáma Veda.  
311386  
311387 33. Here the gander pursuing the geese, seated in their cradles of  
311388 lotus bushes; thinks the limpid lake as the blue sky, and the lotus  
311389 cradle as a cloud, and stops from his pursuit (for fear of falling down  
311390 on earth). (Mistake of the terrestrial lake, for the aerial mandákiní).  
311391  
311392 34. Let no body be so unfortunate, O lord, as was this gander, which  
311393 <was> in pursuit of the shadow of the goose.  
311394  
311395 35. The sweet music of the swan as it sings of its own accord, is  
311396 inimitable by the crow or crane, although they are taught to learn it  
311397 for many years in its society.  
311398  
311399 36. Although the swan and drake are both of the same kind, and of like  
311400 form and figure, and live upon the same sort of food; yet they differ  
311401 widely from one another in their respective species and qualities.  
311402  
311403 37. The swan soaring in the sky, with his snow white wings and  
311404 feathers; appears as the hoary lotus sitting upon its stalk; and then  
311405 it gladdens the minds of men, as the full-moon with her icy beams.  
311406  
311407 38. The elevated stalks of lotuses, rising as the lofty stems of  
311408 plantain trees, with the lotuses sitting as the goddess Flora upon  
311409 them, afford delight to swans only, and to no other bird.  
311410  
311411 39. Lo, how the lake is adorned like a beauteous lady, with the  
311412 waves resembling her waving bracelets, and the ripples likening her  
311413 necklaces; while the aquatic plants and flowers, represent wreaths and  
311414 garlands on her bosom.  
311415  
311416 40. The strings of fluttering bees, are as streaks of black spots on  
311417 her person; the swelling of cranes and storks are as the tinklings of  
311418 her anklets, and the rippling waves are as the glances of her eyes.  
311419  
311420 41. The lake is graced like a lady, by the young swans crying by her  
311421 side as her young ones; and looking up to the mountain as her lord, for  
311422 a fresh supply of fresh water from his profluent cascade.  
311423  
311424 42. Don't you, O harmless swan, says one, reside with the malicious  
311425 water fowls and birds of prey, in one and the same lake; it is better  
311426 that thou dost remain with thy own kind, that may assist thee in  
311427 distress.  
311428  
311429 43. Look to thy end, O silly bee, says one, that art now so giddy  
311430 with thy drink of the sweet honey of flower, and treadst on the heads  
311431 of elephants, to sip and suck their exuding ichor, and ramblest at  
311432 large among the blooming lotuses, that the winter of scarcity is fast

approaching to thee, when thou shalt be constrained to live upon the dewdrops drizzling on blades of grass or dripping from stones.

44. O lord! the milk white swan with wide stretched wings entered into the lotus bush, to see after his young ones, they on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, it is all delusion, like white pearl in silver and one sees fog over his head at mid-day.

45. The swan is as silently floating over the limpid waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament; and as it passes through, the beds of lotuses, its wings bruise against the blossoms, causing them to distil their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Ganges.

## CHAPTER CXVIII.

### DESCRIPTION OF DEER, PEACOCKS, CRANES &C.

Argument:--This chapter is devoted to the description of some beasts and birds, some fishes and a traveller.

Some companion said:--Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the onomatopoeia signifying the rain.

2. O crane that resemblest the swan in the colour of thy feathers, thou mightest well be taken for a young swan, wert thou but without the rapacity of the king-fisher (mudgu).

3. So there is a line of king-fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks, now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating there with their open mouths and wide stretched jaws.

4. Thus murderers also dart upon men, in the manner of diving king-fishers, and cry out saying, "\_madgu madguru\_", this king-fisher is our instructor in killing."

5. Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a \_hansa\_ or hernshaw; but finding it afterward to catch a shrimp from the marsh water, they came to know it as a heron at last.

6. A crane was observed by a woman, to be sitting on the shore like a devotee the live long day, while it was in reality watching for prey, until the evening shade, as the day labourers are wont to do for their bread.

7. Look there, says a wayfaring woman to her companion, how these rustic women are culling the lotuses amidst the frosty lake; if you like you can follow them, but I will fall back from you.

8. Look there, O lord! (says the companion to the king), how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

9. Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and hearken to her speech to her associate.

10. The crane, king-fisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose; but

the fool and wise man can never agree, though they abide together in the same society for ever.

11. As the cricket caught under the bill of wood pecker, whistles to his face; so the retribution of our past misdeeds, flies as a flag before us, and unfolds itself unto us (wherever we may happen to go, or chance to be reborn).

12. As long as the cruel crane of fate, keeps clucking upon the tall tree on the shore; so long doth the fearful shrimp (of the living soul), keep itself concealed in the bog (of the body) with its inward trepidation. Hence there is no rest or quiet of the body and soul, until the ultimate quietus of both.

13. The bodies of animals, which are devoured by rapacious beasts and birds, and then disgorged unhurt and entire out of their bowels; resemble I ween to their rising from the lap of sleep, or a state of profound trance.

14. The fear that overtakes the fishes in their native waters, at the sight of rapacious animals, is far greater than those of thunder claps or thunder bolts falling upon them; and this I know from remembrance of my past life of a fish, and cannot be denied by the wise.

15. Behold there the herd of deer before thus reposing in raptures over the bed of flowers, under the shade of trees on the borders of the lake; and look also at the hive of the bees about the new blown flowers of the grove.

16. Look the high minded and lofty headed peacock craving and crying aloud for rain water, to the great god of the clouds and rains; and the god Indra in return pours in floods to fill the whole earth with water; for the greatness of gods looks to the general and individual good.

17. The peacocks like suckling babes, attend on the clouds as their wet nurses; or it may be, that the black peacocks are the offspring of dark clouds (that endears and unites them thus to one another).

18. Lo the wanderer looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupified as statue at the sight of the objects exposed to his view.

19. The peacock instead of drinking water from the ground, snatches by force the snake from underneath; wherefore I am at a loss to know which of these to blame for its malice. (The peacock kills the snake, but this one destroys all living creatures).

20. Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men; and is content to swallow the drops of rain water, spit out and spirted by the cloud; unless it be for shame of stooping down his head, to drink the water of the lake.

21. See the peacock dancing, with displaying his gaudy train to the clouds; and oscillating their starry plumage in the rain, as if they were the offspring of the rainy season.

22. The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the gleeful dancing peacock below.

23. It is better for thee, O chátaka! to pick up the blades of grass for thy food, and drink the water of the fountains, and rest in the shady plantain grove of the forest; than to dwell in the hollow cave of a withered tree in sultry heat, by thy pride of never stooping down for thy subsistence.

24. Think not, O peacock! this cloud to be a sea and the abode of

sharks; but know to be a watery cloud, born of the smoke of wild fire, and of the vapours of the mountain and ascending to the sky. (Therefore thou canst not fear to dance before it).

25. The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank (such as in times of drought), sustains its thirst with patience, in gratitude to the past favours of the cloud; nor does it fain to blame its former supporter for failing, nor deigns to drink any other earthly water like the common people.

26. The peacock that was wont to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst; because the sweet remembrance of his past beverage, supports him from fainting, and the expectation of fresh draughts, preserves him from dying.

27. Travellers mitigate the toils of their journey, by mutual conversation on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to beguile the tediousness of their lives.

28. Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like yon tender damsels carrying the water pots on their heads.

29. Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for assuaging the fever heat of the love sick wives of travellers from their homes.

30. These impassioned damsels, with their swollen breasts and youthful dalliance, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

31. Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of yonder dark cloud in the sky in my absence.

32. Lo there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the dulcet liquor of flowers; the gentle breezes are blowing on all sides, and wafting the fragrance of the opening blossoms; while the leaves of trees are dancing to the tunes of the rustling winds.

## CHAPTER CXIX.

### LAMENTATION OF THE LOVELORN TRAVELLER.

Argument:--The lovesick traveller, relating the woes of his separation to his beloved one.

The companions continued:--The traveller having returned home, and finding his beloved one by the arbour of mandara trees, began to relate to her the pangs of his protracted separation.

2. Listen to my marvellous tale, said he, and what happened to me one day, when I sought to send some one to thee with my tidings.

3. I sought long but sought in vain, at the time of my painful separation, to send one to thee at this house of mine; but where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship?

4. Lo, I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of cupid, that appeared jocundly before me, accompanied by the swift lightening as his precursor.

5. I advanced before him and addressed unto him, saying: ah brother cloud, thou bearest the rainbow of Indra, as a collar about thy neck, and are graceful in thy course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with thy low voice, sympathetic tears and breath of sighs; because the tender form of the pliant creeper, will not be able to bear thy loud uproar.

6. I know not, O dark cloud! to what abode to direct thee to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and is forever situated in my bosom.

7. But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my breast, together with the sight of her person from my eyes; and now having lost the freedom of my body in a foreign country, I have become but a wooden framework without my love, which is its living soul: for what living body can bear the pangs of separation.

8. People then thought me dead, and with tears in their eyes, began to prepare my obsequies and collect wood for my funeral.

9. I was borne away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the blazing fire on the burning ground.

10. There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes; and the pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

11. At that time the curling smoke of the pyre, began to enter into my nostrils like the creepers or stalks of lotus plants; and as when the dark and lengthy body of the curvilinear snake, enters into a hole in the ground.

12. But <in> all this, I was defended by the strong armour of my firm love to thee; as the unborn or selfborn son of god Brahmá, was defended from the showers of darts, of the whole host of demons and thinking myself to be plunged in the cooling pool of thy love within my heart; I was untouched by the flames of fire burning all about me.

13. All this time I lay in the ecstasy of my love to thee, and I felt raptures of joy rise in my breast, from my fancied association with thee. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture, and thought sovereignty of the whole world, too insignificant before my ecstatic transport.

14. Methought I felt raptures of inexpressible delight fill my whole soul, at the thought of all thy blandishments and graces, and in the allurements of thy speech, sweet smiles and sidelong glances, and all the gestures and motions of thy person, that spread an ambrosial charm all around me.

15. Methought we clasped in mutual embraces, and together in amorous folds; till exhausted with surfeit, I lay upon the cool soft bed, as if I was drowned in the cold and icy ocean of the lunar disc.

16. At this moment as I lay long in my bed, bedewed with cool sandal paste, and the cooling beams of the full-moon; I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the submarine fire, proceeding from the milky ocean wherein I was lying.

17. The companions resumed:--When the husband had said so far, his listening spouse cried out aloud; saying "Ah me! I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and

311709 became senseless.

311710  
311711 18. The husband finding her fainting, began to wave over her <a> fan of  
311712 lotus leaves, besprinkled with water; and taking her up to his bosom,  
311713 tried to restore her to her senses.

311714  
311715 19. Being then desired by her to finish his tale, he began to relate  
311716 the remainder by holding her chin with his hand.

311717  
311718 20. As I felt the pain of the burning flame touching my body, I cried  
311719 out and groaned in affliction; the spectators hastened to extinguish  
311720 the blazing pile, and felt delighted to find me alive.

311721  
311722 21. The attendants then with loud shouts of joy, like the sound of  
311723 drums &c. and with garlands of flowers, raised and embraced me to their  
311724 bosoms; and went on shouting and singing and dancing and laughing with  
311725 exultation.

311726  
311727 22. I then saw the funeral ground resembling the formidable body of  
311728 Bhairava--the god of destruction. It was equally covered with ashes,  
311729 wreathed with snakes and studded with human skulls: and the scattered  
311730 bones that were strewn over the ground, seemed as the beams of the moon  
311731 crowning the head of Siva.

311732  
311733 23. Here hot winds were blowing from the funeral piles, as from the  
311734 burning fire on Hara's head; and bearing the burnt ashes of the dead  
311735 bodies, as a dark mist all around; they bore stink of the rotten bones  
311736 to the air, and carried about the rustling noise of the bones jostling  
311737 against one another.

311738  
311739 24. The burning piles and their flashing flames and flying sparks, and  
311740 the fiery winds scorching the trees and herbage; give this place the  
311741 appearance of the play ground, of the gods of wind and fire, and of the  
311742 sons of sun--Yama and Saturn.

311743  
311744 25. Thus I saw the funeral ground full of terrors, and covered with  
311745 skeletons of half-burnt bodies and putrid carcasses also; it is  
311746 infested by hungry dogs and howling jackals, and other voracious  
311747 beasts, and the ravenous ravens and vultures. It is a place where the  
311748 Vetála--demons and Pisácha--hobgoblins, revel with fearful shrieks and  
311749 jarring sounds.

311750  
311751 26. I beheld there the biers of dead bodies, borne by their mourning  
311752 friends, with loud cries and lamentations that filled the air all  
311753 about. I saw the beasts and birds, that tore their entrails and  
311754 arteries, yet moist with blood, and I saw the ground strewn over with  
311755 half burnt logs of wood and bushes.

311756  
311757 27. In some places the glaring pyres, gave a gloomy light, and in  
311758 others the tufts of hair, were heaped as spots of clouds; somewhere  
311759 the ground was besmeared with blood, and looked like a lurid sheet of  
311760 cloth; and elsewhere the clouds were roaring, as the setting sun went  
311761 down the western hill (or horizon).

311762  
311763  
311764  
311765  
311766 CHAPTER CXX.

311767  
311768 DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES.

311769  
311770 Argument:--Prolusion on the winds and the forest trees and wild  
311771 bees; then on celestial nymphs, birds &c.

311772  
311773  
311774 The companions continued:--Thus the loving pair after taking to one  
311775 another in the aforesaid manner; began to sip their delicious wine. And  
311776 now attend, O lotus eyed lord to the other things of things of this  
311777 place.



2. Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

3. There the breezes are blowing, loaded with odours exhaled by the flowers of the forest; and there the gentle zephyrs are wafting the perfumes, which they have stolen from the locks of their favourite fairies.

4. Here are the blasts blowing from the salt sea on the south; and driving as fastly as the stern lion rushes into the fastness of woods and mountain caves; and as forcibly, as the fierce giants attacked the gods on the top of Mount Meru.

5. Again there is the high wind playing and shaking with the high tamála, tála and other palma trees; while the gentle gales, are softly gliding over the waves, and wafting their moisture to the tender plants below.

6. There the soft breezes are wheezing, with the dust thrown out by the flowers; while gentle zephyrs are moving about as princes amidst the bowers and flower gardens.

7. There the god Aeolus plays his sweet sylvan pipe, in the holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Pándu or Hastinápura. (Here is a palpable anachronism with regard to the anterior of prince Pándu).

8. Here every plant is fraught with bees, except the karnikara flower; which is avoided by them, on account of its disregard of the god of air, by withholding to pay him the tribute odour and farina.

9. The tála or palm tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.

10. Ignorant and unworthy people, build their pride on outward show, as the kinsuka flower displays the beauty of its colour to view, in absence of its fragrance.

11. Look at the Karnikara flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.

12. So the tamála tree with its blushing blossoms, beguile the thirsty chátaka by its false appearance of a rainy cloud, so the fair outside of the foul, deceives the unwise by his inward foulness.

13. Look at these robust, woody, shady and cloud-capt hills, which afford shade and shelter to others; and are possessed of many more qualities, befitting the kings of men; are standing in the manner of lofty bamboos (having all these qualities in them).

14. Look at yonder cloud on the mountain top, resting as it were upon the seat of its table land of bright gold, and twirling its yellow mantle of lightnings; appearing as the god Hari clad in his vest of aureate yellow.

15. Look on the blooming kinsuka flower, with the flutter-bees and birds about them appearing as a fighting warrior, pierced by flying arrows, and besmeared with crimson blood.

16. Lo the golden mandára flowers, touching the amber-coloured clouds of heaven; appearing as the giddy Gandharva lads, lying on the top of the Mahendra mountain.

17. Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of the Kalpa trees in the garden of paradise; while

the siddhas and Vidyádharas are sitting there at ease, and singing their songs to the tune of their stringed instruments.

18. Behold also the celestial nymphs, stretched there at ease, tittering and singing in the groves-bowers of the Kalpa harbour of Eden.

19. There is the silent abode of the great sage Mandapala, famed in the legends; and the cave of the celebrated vulture said to be his wife.

20. See there the line of hermitages of the ancient sages; where the envious animals forget their mutual animosities, and <live> together in perfect concord and amity.

21. There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast; and the drops of water trickling upon them, glisten as gems by the solar rays.

22. The waves are rolling with precious gems, on the bosom of the ocean; like playful damsels rocking on with their ornaments on the breasts of their lovers.

23. Here the jingling noise of the jewelleries of the celestial nymphs, sauntering from the celestial regions, to the infernal abodes of the serpents through the midway skies.

24. Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down giddy with drinking the ichor exuding from the forehead of elephants.

25. Lo the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.

26. Lo the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.

27. The variegated foliage from its party-coloured dress, and the waterfalls seem as its sweet smiles; and the flowers strewn about, appear as the flowery bed of the happy woodland dame. (The word vana means the vana-devi or woodland goddess, corresponding with a dryad, sylva or Flora).

28. Here the high-minded sages and hermits, are as highly delighted with their quiet sylvan retreats; as the celestials are joyous in gardens of Eden. (Eden and Udyána are both the same).

29. The placid and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.

30. The waters of the sea, whether running into the land, or washing the foot of the rock on the sea-shore; are equally shining and sounding as their tinkling ornaments or anklets (nupurs).

31. The punnága flowers blooming on mountains, appear as golden mines upon them; and the goldfinch birds flying over them, look like winged angels in the aerial course.

32. The mountain forests appear to be in a conflagration, with their full blown champaka flowers blazing as fire, and the bees and clouds hovering over them as smoke; while the current winds are spreading above their dust and petals like the sparks of fire.

33. Lo the kokila swinging and singing, on his seat of the topmost stalk of a karavira tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering. (It is a sarcasm on pettish wives, that often interrupt the silent musings of their consorts with their tastelessness).

34. See the salt waters of the briny ocean, roaring aloud against shore; but the coast-lands are kept in subjection under the hands of their able masters. (The rule of kings stretched to the seashore).

35. O lord! deign to make this earth (\_i.e.\_ the continent of Jambudwipa or Asia), stretching to the four seas on the four sides, as thy footstool; and establish thy rule over the remaining potentates, that escaped the brunt of thy valour; appoint rulers over all the provinces on all sides; and provide them with proper force and arms, which are necessary to keep them in order; and continue to govern thy realms with mercy and moderation.

#### CHAPTER CXXI.

#### EXPOSITION OF THE STORY OF VIPASCHIT.

Argument:--Boundaries of Vipaschit's Realms. His adoration of fire and attempt to proceed further.

Vasishtha related:--Then the king Vipaschit and his companions, sat on the coast of the sea, and did whatever was requisite for the establishment of his sovereignty.

2. They then chose spots for their abodes at that place, and made houses for themselves according to their positions; they settled the boundaries of the provinces, and set guards for their defence.

3. At last they went down into the ocean, and then proceeded to the other side of the world; in order to show his glory; like that of Vipaschit, to other parts of the world.

4. Then came on the dark night, in the form of an all overshadowing cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.

5. They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.

6. They said: "It is a wonder that we have come so far, without any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni (or Electricity itself)".

7. Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the Jambudwipa to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.

8. There are islands and seas beyond these, and others again beyond them; how many such and many more, may there be of this kind, and how inscrutable is the delusion which is thus spread before our minds. (\_i.e.\_ All these are but our mental delusions).

9. Let us therefore pray the god of fire (electricity), that we may see at once every thing on all sides by his favour, and with<out> any exertion of or pain on our sides.

10. So saying and thinking in this manner, they all reflected on the god with one accord, and meditated on him, as they sat in their respective places.

11. The god appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:--"Ask ye my sons, what

311985 favor you desire of me.”

311986  
311987 12. They said: O lord of gods, that abidest beyond this visible and  
311988 elemental world, ordain, that by means of the vedic mantra and our  
311989 purified minds, we may know the knowables in our minds.

311990  
311991 13. Give us, O God, this great and best boon, that we ask of thee; that  
311992 we may know by thy light, whatever is knowable by either the external  
311993 senses; mind or by our self-consciousness. (\_i.e.\_ By the three means  
311994 of knowledge).

311995  
311996 14. Enable us to see with our eyes O lord! the paths, which lead the  
311997 siddhas and yogis to the sight of the invisibles; and make us also to  
311998 perceive in our minds the things, that <are> imperceptible to them.

311999  
312000 15. Let not death overtake us, till we have reached to the ways of the  
312001 siddhas; and let thy grace guide us in the paths, where no embodied  
312002 being can pass (\_i.e.\_ in our journey to the next world, when we have  
312003 shuffled our mortal coil).

312004  
312005 16. Vasishtha said:--“So be it”, said the igneous god, and instantly  
312006 disappeared from their sight; as the submarine fire bursts forth, and  
312007 vanishes at once in the sea.

312008  
312009 17. As the fiery god disappeared, there appeared the dark night after  
312010 him; and as the night also fled after a while, the sunshine returned  
312011 with the reviving wishes of the king and his men, to survey the wide  
312012 ocean lying before them.

## 312013 312014 312015 312016 CHAPTER CXXII.

### 312017 312018 THE KING’S SURVEY OF THE SEA, AND HIS LOCOMOTION ON IT.

312019  
312020 Argument:--The king walks on foot on the sea, his chase of sharks  
312021 and other marine animals.

312022  
312023  
312024 Vasishtha related:--Rising then in the morning, they regulated the  
312025 affairs of the state according to the rules prescribed by law; and were  
312026 eager to see the sea, as if they were impelled by some preternatural  
312027 force, which nothing less than the power of ministerial officers could  
312028 restrain.

312029  
312030 2. But they were so exasperated by their mad ambition, that they forgot  
312031 their affection for their families, and forsook them all weeping before  
312032 them, for undertaking their perilous sea voyage.

312033  
312034 3. They said, “we will see what there is on the other side of the sea,  
312035 and then return instantly to this place.” Saying so they muttered the  
312036 invocatory mantras of the Fire god, who inspired them with the power of  
312037 walking on foot and dryshod over the sea.

312038  
312039 4. All the representatives of the king, being followed by their  
312040 companions on all sides, proceeded to the borders of the several seas,  
312041 and then walked on their feet over to watery maze.

312042  
312043 5. They walked on foot upon the waters, as if they were walking upon  
312044 the surface of the ground, and all the four bodies of the quadruple  
312045 king, now met together in one place, and immediately afterwards they  
312046 separated apart with all their forces.

312047  
312048 6. Marching on foot over the vast expanse, they surveyed all that was  
312049 in and upon the sea; and disappeared altogether from the sight of the  
312050 people on the shore, as a spot of cloud, vanishes from view in autumn.

312051  
312052 7. The forces travelled on foot all over the watery path of the ocean,  
312053

with as much fortitude; as the elephants of the king, traverse with patience on land, when they are bound to a distant journey.

8. They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep mountains, and as one rides and goes galloping on horseback, or in the manner of Hari floating upon the billowy ocean, or in his act of churning the sea.

9. They paced over the whirlpools, as the straws float upon waters; and they promenaded as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

10. The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their mantras and amulets; that they were as often disgorged from bowels of the sharks, as they came to be devoured by them: (because they could neither masticate nor digest them).

11. Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a league in a moment.

12. The huge surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

13. The vast expanse of water appears as the void space of the sky; and the succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightnings anon.

14. The loose and loud surges of the sea, resembled the loosened elephants in the battle field; and though they dashed against the shore with all their force; yet they were unable to break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

15. The waving waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone from place to place, appear yet to be accompanied by their train and glory every where.

16. The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of whitish lotuses in disdain. (The surf and the swan, being whiter far than the froth and the lotus).

17. The sounding main, which was as loud as the roaring clouds, and the re-billowing billows, which were louder than they, bore no terror to them that stood as rocks thereon.

18. The cloud-kissing waves of the ocean, now rising above the mountains, and now falling low at their feet, were likely to touch the solar orb, and then sink into the infernal.

19. They were not afraid of the rising or falling waters; but passed over the sea as upon sheet of cloth; and shrouded by the drizzling clouds, which formed a canopy over them.

20. Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous eddies; they were sprinkled by water like showers of flowers, and adorned with marine gems and pearls; and they crossed over on foot, as others do in navies.

CHAPTER CXXIII.

THE KING'S EXCURSIONS ON ALL SIDES.

Argument:--The King and his train, pass over the islands and proceed towards the west.

Vasishtha related:--Thus they proceeded onward, to explore into the visible phenomena, exposed before them by Ignorance (avidyá or external nature); and continued to walk on foot, over the watery maze and the islands it contained.

2. They passed over the ocean to some island, and then from that island to the sea again; and in this manner they traversed on foot, over many a mountain and wilderness in interminable succession.

3. Then as the king was proceeding towards the western main, he was seized and devoured by a voracious fish, which was as the undying breed of Vishnu's fish, and as fleet as a boat in the stream of Bitasta Beyah. (Vishnu's fish was the deathless incarnation of himself).

4. The fish fled with him in his belly to the milky ocean; but finding him too hard for his digestion, he bore him in his bowels to a great distance in another direction.

5. He was then borne to the saccharine ocean on the south, and was there cast out in the island of Yakshas; where he was overpowered to the love of a female fiend by her art of enchantment, (or) where he was enchanted into the amour of a female Yakshí, by her skill in sorcery. (The yakshas are the present yakhas of Ceylon, or Egypt, and are said to be equally adept in the art of máyá or magic).

6. He then went towards the east, and passing by the Ganges, he killed a shark that had pursued him, and arrived at last at the district of Kánya Kubja the modern Cawnpore.

7. Then proceeding towards the north, he came to the country, of Uttara-kurus, where he was edified by his adoration of Siva, and became exempted from the fear of death, in all his wanderings on all sides of the earth.

8. In this way, travelling long and afar, both by land and sea; he was often attacked by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

9. Then proceeding towards the west, he was picked up by an eagle and set upon his back; and the bird took to his golden pinions, and bore him in an instant to the Kusa-dwípa across the ocean.

10. Thence he passed to the Krauncha-dwípa on the east; where he was seized and devoured by a Rákshasa of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

11. Roving then in the south, he was denounced to become a yaksha by curse of Daksha the king of that part: until he was released from that state by the king of the Saca-dwípa after some years.

12. He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the siddhas of that place.

13. In this state he remained a whole century, till by the grace of his god Agni--ignis, he was released from the curse of the siddha, who received him again into his favour.

14. Then travelling to the east, he became king of the country of cocoanuts; and after reigning there for full five years, he was restored to the remembrance of his former state.

15. Then passing to the north of the Meru Mountain, he dwelt among the Apsaras, in the groves of kalpa trees for ten years, and subsisted on

the bread fruits of cocoanuts.

16. Going afterwards to the Salmali-dwīpa in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been carried away by Garuda.

17. Thence journeying in his westerly course, he reached to the Mandara Mountain which abounded in verdure and madāra forests; and here he sojourned for a day in company with Mandarī--a Kinnera female.

18. He then journeyed to the Nandana garden of the gods, which abounded in kalpa trees rising as high as the waves of the milky ocean; and he remained in the company of the woodland gods for a septenary, sporting with the Apsara damsels in their amorous dalliance.

#### CHAPTER CXXIV.

#### QUADRIPARTITE STATE OF THE KING VIPASCHIT.

Argument.--The actions of the Individual prince, appertaining to his quaternary forms.

Rāma said:--Tell me sir, whether the different states and acts of the prince, relate particularly to any one part of his quadripartite body, or generally or severally to all and each part of himself; because it is equally impossible that all and every part should act the same part, as that the several parts of the same person, could act differently from the other. (It is unnecessary to be multipartite to act alike, as well as impossible for the same personality to act differently in its many persons or parts or forms, which are all one and the same being).

2. Vasishtha replied:--Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

3. Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of Vipaschit or the wise prince; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty bosom.

4. As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual or ideal nature, reflect themselves in the intellect. (The mind is the repository of the ideal forms of things, and it is mental fallacy only which makes them appear as real ones. This is the idealistic theory of Berkeley).

5. Hence whatever object presents itself, to any one of the senses of any body, is no other than the concretion or density of his intellectual idea of the same in its nature. (Hence the sensibles are but solidified ideas, and ectypes of the ideal; and not as causes or prototypes of our eternal ideas).

6. It is the one and self same thing <that> appears as many, and the varied ones are but the invariable one in reality; there is no positive variety nor uniformity either in esse, because all apparent variety is positive unity (i.e. all is one, and the one in all).

7. Hence whatever part of the prince, was conscious of anything, which presented itself before him of any time; the same is said to be the state of his being during that time. (i.e. Whatever a man is conscious of doing or suffering at any time, the same forms the state or mode of living for the time being).

8. And as it is possible to a yogi, who sits secluded in one place; to see all present, past and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaschit, who delegated his viceroys, as members of his body to all parts. (This passage explains the quadripartite kings, to mean himself and his three viceroys on three sides).

9. So doth a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the parched earth with its water, and of growing the vegetables and fructifying the trees. So also doth a man boast of his manifold acts at the same time.

10. So also are the simultaneous acts of the lord God, and those of the lords of men and yogis; who design and perform at the same time, the multifarious acts relating to the creation, preservation and management of the world.

11. So doth the one and selfsame Vishnu, with his four arms and as many forms, act many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

12. Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is requisite to have many arms, in order to wield many weapons in warfare.

13. It was in the same manner, that the self same monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the consciousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

14. They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant islands and their travelling to different forests and groves, and desert lands also.

15. They all remembered their journeys over hills and mountains, as well as their voyages by water and air; they knew how they floated on the seas, and rested on clouds.

16. They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountains.

17. Again the prince proceeding to Scythia, or the land of sacas on the east; passed into the enchanted city of the yakshas, lying at the foot of the Eastern mountain or Udaya-giri; where being spellbound by their sorcery, he lay asleep for full seven years in the wood of the leafless mansá sijá trees.

18. Rising afterwards from his drowsiness, he was converted to the torpid state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

19. He was then confined in a cave of the western mountain--Astáchala, which reaches to the region of the clouds and is shrouded by darkness; and he became enamoured of the company, of Pisácha and Apsara females.

20. He then arrived at a region which was free from fear, and where there rose a high mountain with water-falls in all sides of it; here the prince was lost in the forest of haritaki or chebula--myrobalans, and become invisible for years.

21. The prince that had erewhile been spellbound by the yaksha, travelled afterwards to the frigid climate; and there being transformed



to a lion, he roved about the Raivata hills for ten days and nights.

22. And then being deluded by the black art of Pisáchas, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a decad of years.

23. Travelling afterwards to the country of Kumárika (Cape Comorin), he dwelt at the bottom of the northern ridge of the Black mountain. Then going to the \_saca\_ country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

24. He lived for fourteen years as a squint-eyed, in the land of \_marivaca\_ ; when the western form of the prince was turned to a Vidyádharma, by virtue of his skill in learning various lore.

25. There he enjoyed sexual intercourse at his full satisfaction under the scented bower of \_alá\_ , and passed his time in amusement.

#### CHAPTER CXXV.

#### ON THE LIVING LIBERATION OF THE PRINCE.

Argument:--Mutual assistance of the four persons of the prince to one another, and their true meaning.

Vasishtha continued:--Now of the quadripartite bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in \_sacadvipa\_ : supported itself by sucking the better water of the rock which it drew by its roots.

2. It was then that the western part of the royal person, came up to the relief of the former or eastern part, and released it from the curse of its vegetable state of full seventy years, by the power of its incantations.

3. Again the western person of the king, passing to the frigid clime, was there transformed to a stone by curse of the chief of the Pisácha tribe; but was released afterwards from that state by <a> southern personage, by his offering of meat food to the carnivorous Pisácha.

4. At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

5. Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in the Kshemaka, and was liberated at last from it by the yaksha prince.

6. Then again, the eastern person of the prince, was metamorphosed to the shape of a lion, on a mountain in the province of Vrishaka, and was delivered for its metamorphoses by the western personality.

7. Ráma rejoined:--How is it sir, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be ubiquitous at one and the same time, could perform the various acts of different times and places at once, by the all comprehensive universality of the mind.

8. Vasishtha replied:--O Ráma! Let the unenlightened think whatever they may, respecting this world (\_i.e.\_ let them take its unreality for positive reality); but do you attend to what I say, regarding the light in which it is viewed by the enlightened yogis (who view it in its spiritual light, and conduct all their operations in the mind only).

312399 9. According to spiritualists, there is no other essence, except one  
312400 universal Intellect; the phenomenal are an utter inexistence, and the  
312401 creation or increate entity of the world, blends into nothing. (The  
312402 intellect is a formless and all-pervading essence, and acts in many  
312403 ways in all places).

312404  
312405 10. This universal Intellect is the eternal residence of and one with  
312406 the eternal and universal soul; and it is this that constitutes the  
312407 essentiality and universality of the Supreme soul at all times.

312408  
312409 11. Say, who can obstruct any where or by any force the course of the  
312410 great mind, which is ubiquitous and all comprehensive, and exhibits  
312411 itself in various forms in the endless varieties of its thoughts.  
312412 (Hence there is nothing in reality, except they be but representations  
312413 of the inward thoughts of the mind; or manifestations of the  
312414 omnipresent One in various shapes).

312415  
312416 12. What is it to us and what can we call to be ours, when all these  
312417 sights are exhibited in the supreme soul or Intellect in all places and  
312418 times; and all that is present, past and future, are comprised <in>  
312419 that all-comprehending mind.

312420  
312421 13. So that the far and near, a moment and an age, are the same to it,  
312422 which is never altered in its nature (so says the sruti:--It is both  
312423 near and afar, the past and the present &c.).

312424  
312425 14. All things are situated in the soul, and yet look at the act of  
312426 Ignorance, that they appear to be placed without it, as we behold them  
312427 with our naked eyes (as phantasms of the hidden soul).

312428  
312429 15. The soul is the substantial omniscience of vacuous form, and  
312430 exhibits the three worlds in its vacuity, without changing its  
312431 vacuousness (but shows like the magic lantern, the phantasmagoria of  
312432 these in itself).

312433  
312434 16. The universal soul appears in the universe, as both its viewer and  
312435 the view in itself, or as the subjective and objective in its self-same  
312436 nature; but how is it possible for the inherent soul of the apparent  
312437 world, to admit of a visible form in any way, unless it be by the  
312438 delusion of our understanding to think it so.

312439  
312440 17. But tell me thou sage that knowest the truth, what thing is  
312441 impossible to the active agency of the selfsame Deity, to whom all  
312442 things are alike possible at all times and places; and so also to the  
312443 wise king Vipaschit, who was alike conscious of his self identity in  
312444 all his quadruple forms. (The Lord that spreads unspent, and acts alike  
312445 in all. Pope).

312446  
312447 18. The enlightened Intellect of the yogi, that has not yet arrived at  
312448 its transcendent state of unity with the Deity; and retains the sense  
312449 of its individuality; can yet readily unite itself with the souls of  
312450 others in all places.

312451  
312452 19. There is nothing impossible to the supreme soul; but the half  
312453 enlightened soul, that lingers between its knowledge and ignorance, and  
312454 has not attained to transcendent wisdom, is confounded in its intellect  
312455 regarding the true knowledge of things.

312456  
312457 20. The soul that is some what advanced in its knowledge, is said to  
312458 have partly progressed towards its perfection (siddhi); hence the four  
312459 parts of Vipaschit situated on the four sides, made up a perfect whole.  
312460 (The whole number in common calculation, is usually divided into and  
312461 made up of four quarters).

312462  
312463 21. These four parts were as so many states or degrees of perfection,  
312464 which lighted on Vipaschit like the rays of heavenly light; and these  
312465 states mutually helped and healed each other, as the members of the  
312466 body assist and supply to the defects of one another.

22. Rāma said:--Tell me, O venerable Bráhmaṇ, why the quadruple king Vipaschit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was.

23. Vasishtha replied:--What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain sedate in themselves in the same state.

24. But the Vipaschitas were not so wholly enlightened as the holy yogis, but being partly enlightened, they remained in the midmost state between the two, as if hanging betwixt both state of enlightenment and ignorance at the same time.

25. They bore upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.

26. Those who are ever vigilant in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the Vipaschitas continued in their course of action, such persons cannot be perfect and esoteric yogis in this life.

27. The devotees that are devoted to their devotion of a particular deity as the Vipaschitas were of the god of fire, are styled as the dhāranā yogis; and not transcendent or param yogis, unless they attain to transcendental knowledge (or jñāna yoga, which removes the avidyā--ignorance).

28. The learned yogi does not see any mist of ignorance, to obstruct his sight of the lights of truth; but the ignorant devotee is blind to truth, though he may be received into the favour of his favorite deity.

29. The Vipaschitas were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain unrealities. Listen therefore to what I will now relate, regarding those that are liberated from their grossness even in their lifetime.

30. The yogis retain of course their knowledge of the concrete, in their conduct of the external affairs of life; but liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and subsisting in the mind only, and not in the body or its sensibility.

31. But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore *in* no way attached to it, nor doth the yogi ever take any heed of it in his mind (his thoughts being solely fixed in the solity of the soul).

32. The mind of the liberated yogi, is never reunited with his body, any more than pollen is ever rejoined with its parent stalk; although the bodily properties of the living liberated yogi, ever remain the same as those of worldly persons. (Freedom consists in the minds and soul, and not in the bonded body).

33. The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them; the liberated soul cannot be seen by others; but the incarcerated spirit is known to every body, by its addictedness to the discharge of its bounded duties.

34. Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself; and one is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

312537 35. It is thus by one's inward perception of his liberation, that he is  
312538 called the liberate; and it is also the inward coolness of his soul, as  
312539 well as the indifference of his mind, that constitute his liberation  
312540 even in his life time.  
312541  
312542 36. Neither the bondage, or liberation of the soul, nor the pleasure or  
312543 painfulness of one's mind can be any how known to another; whether you  
312544 divide the body into pieces or place it upon a royal throne. (Though  
312545 the features of the face, are said to be indicators of the inward mind).  
312546  
312547 37. Whether laughing or crying, the liberated soul feels no pleasure or  
312548 pain therein; because it is situated in both states in the unalterable  
312549 spirit of God.  
312550  
312551 38. The minds of liberated persons, are settled in the divine spirit  
312552 and no where else, even when they are in the act of receiving or doing  
312553 any thing with their bodies: But the learned men of the different  
312554 schools, are seen to be quite otherwise from their unacquaintance with  
312555 liberation (and being moved by the circumstances of life).  
312556  
312557 39. The bodies of liberated persons, are not affected by external  
312558 events, and though such a one may appear to be weeping, yet he never  
312559 weeps in grief; nor does he die, with the death of his mortal body.  
312560  
312561 40. The great man that is liberated in his life time, does not smile  
312562 though he has a smiling face; nor is he affected by nor angry at any  
312563 thing, though he seems to be moved by affections and anger. (\_i.e.\_ His  
312564 feelings are never lasting).  
312565  
312566 41. Undeluded he sees the delusions of the world, and unseen by any he  
312567 sees the failings of others; and all pleasure and pain seem as ideal  
312568 unto him.  
312569  
312570 42. Every thing is as \_nil\_ to the liberate, as flowers growing in the  
312571 garden of the sky; and the existence of the world is non-existence unto  
312572 him, who sees the unity alone in all existence. (The One being all and  
312573 all being one; all others are lost in the only One).  
312574  
312575 43. The words pleasure and pain, are as aerial flowers to him, who are  
312576 indifferent to them, who have become victorious over their feelings, by  
312577 their liberation from all sensations in their life time.  
312578  
312579 44. They that have known the truth, are unaltered in their natures; as  
312580 the mouths of Brahmá, are unflinching in the recital of Vedas. (?)  
312581  
312582 45. And as Siva ripped the upper head of Brahmá, as a bud of lotus,  
312583 with the nail of his hand; and the god neither resented it, nor grew  
312584 another head instead, which he was well able to do: so the meek yogi  
312585 remains unresentful at any harm done to him.  
312586  
312587 46. Of what use is the upward or sky-looking face to him, whose inner  
312588 or intellectual eye shows him the voidness of all things around; hence  
312589 the possession of the external organ of sight, is useless to him, who  
312590 sees everything within himself.  
312591  
312592 47. Every one gets as it is allotted to him by his fate, in retribution  
312593 of his past actions; and his fatality (of retributive justice), does  
312594 not betide mortals only; but binds the god Siva also to the sweet  
312595 embraces of Gaurí, as well as to his melancholy contemplation for  
312596 ever; and so also doth the milky ocean, bear the ambrosial moon in his  
312597 ample bosom. (An irrevocable binds even Jove himself, as Hara to his  
312598 nakedness, and Hari to his serpent bed).  
312599  
312600 48. Good minded men are seldom seen to abandon their passions, though  
312601 they are capable of doing so in their life time; but they become quite  
312602 dispassionate upon their death, when the five elemental principles of  
312603 their bodies, are burnt away upon the funeral pile. (All lie level with  
312604 the dust in their silent graves).  
312605

49. But the living liberated man, gains nothing by his doing anything, nor loses aught by his doing of naught; nor has he any concern with any person, nor interest whatever with anything here on earth.

50. What avails one's passionateness or dispassionateness in this world; since what is fated in this life, cannot be averted by any means.

51. The god Hari, who is liberated in his life, does not yet cease from his work of slaying the Asuras, or to have them slain by the hands of Indra &c.; he becomes incarnate, to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last. (Such is the general doom of all).

52. No one can give up his alternate activity and rest at once, nor is there any good to be reaped by his attachment to the one, or relinquishment of the other.

53. Therefore let a man remain in whatever state he may be, without having any desire of his own; because the god Hari is without any desire in himself, being the form of pure Intellect or Intelligence only. (Desire subsists in the mind, and not in the intellectual soul).

54. The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance (and not in reality).

55. The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his nirvána as he is, without any desire of changing his place.

56. The moon also appears to be waning under her wasting disease, though she remains ever the same in all kalpa ages of the world; so the soul of the liberated person continues the same, though his body is subject to decay by age.

57. The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at any time; and though it was suppressed by the sacrificial butter of marutta, and the seminal liquid of Siva for a while, yet it revived again as it was before. (Light and heat are coeternal elements).

58. Vrihaspati and Sukra the preceptors of the gods and demigods, were liberated in their life time, and with all their ambitious views of predominance, they <appeared> as dull and miserable persons.

59. The sagely prince Janaka is perfectly liberated in his mind, and yet he is not loathe to rule over his principedom, and to quell his enemies in battle. (Liberation consists in the mind, and not in cessation from action).

60. The great kings Nala, Mandhata, Sagara, Dilipa, Nahusa and others, were all liberated in their lives; and yet they reigned and ruled over their realms, with all the vigilance of sovereigns.

61. A man acting either wisely or foolishly in life, is neither bound to or liberated in this world; but it is his ardent desire of or apathy to worldliness, that constitutes his bondage to or liberation from it.

62. The demoniac princes Vali, Namuchi, Vritra, Andhaka, Mura and others, lived quite liberated in their lives; though they acted as unwisely, as if they were elated by their ambition and passions.

63. Therefore the existence or disappearance of the passions, in the conduct of any body, makes no difference in his spiritual character; but it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world.

64. Being possess of the knowledge of God as pure vacuum, the living liberated person is assimilated to the likeness of vacuity itself; and

is freed from the duality of thinking himself otherwise than the divine spirit. (The sense of self personality, is lost in the knowledge of the universality of the divine soul).

65. He is conscious of the fallacy of phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air (by the ineffable light of the glory of God).

66. As the various colours are seen to shine in the rainbow, in the field of empty air; so these myriads of brilliant worldly bodies, are but vacuous particles appearing in infinite space. (The great worlds are as minute atoms in the sight of great God).

67. This world is an unreality, appearing as a reality in view; it is unborn and increate, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

68. It is without its beginning or end, and yet appearing to have both of these; it is a mere void, and seeming as a real substantiality; it is increate, and yet thought to be a created something; it is indestructible, though thought to be subject to destruction.

69. Its creation and destruction are phenomena occurring in the vacuous essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood. (Here the Divine essence is considered as the material cause of the world, and the one being void the other is considered equally void also).

70. The mind being freed from its imagination, and drowned in deep meditation (samādhi), as in the state of a sleepless sleeper; it comes to the sight of an even intellectual vacuity, engrossing the sights of all the worlds, as if absorbed in it.

71. As a man passing from one place to another, is unmindful of the intermediate scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same. (Such sight of the single point in view is called the \_sakhá chandra darsana\_. \_Nyáya\_).

72. In this state of intense meditation, the thought of a duality is lost in that of the unity; and this idea of oneness disappears in that of a vast void, which terminates to a state of conscious bliss (which is the \_summum bonum\_ of yoga philosophy).

73. In this state of \_insouciance\_, the duality of the world is lost in the nullity of vacuity; the knowledge of self personality is dwindled to spirituality, and all futurity presents itself clearly to the view of the clairvoyance of the enrapt yogi. (This forms the \_purnatá\_ or perfectibility of yoga practice).

74. The perfect yogi remains with his mind, as clear as the vacuous sky, enveloping the phenomenals in its ample sphere; he sits silent and as still and cold as a stone; he views the world in himself, and remains quiet in rapturous amazement at the view.

## CHAPTER CXXVI.

### RESUSCITATION AND CONDUCT OF THE VIPASCHITAS.

Argument:--Release of the Dead from the error of the world, their wanderings and fancies of themselves.

Ráma said:--Now tell me sir, what the Vipaschitas did, being cast in the seas, islands and forests, in the different parts of the earth.

2. Vasishtha replied:--Hear now, Ráma, of the Vipaschitas, in all their wanderings amidst the forests of tála and tamála trees, upon the hills and in the islands of different sides.

3. One of the Vipaschitas, that was roving about the westerly ridge of a mountain in Kraunchadwípa, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

4. Another of these was smashed in his contest with a Rákshasa, who bore his mangled body aloft in air, and then cast it amidst the marine fire, where it was burnt to ashes.

5. The third was taken up by a Vidyádhara, to the region of the celestials; where he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

6. The fourth that went to the farthest edge of a mountain in the Kusadwípa, was caught by a shark on the sea shore, which tore his body to eight pieces.

7. In this manner did all these four lose their lives on all sides, and they all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

8. After they were reduced to the state of vacuity amidst the vast vacuum, their vacuous and self-conscious souls, were led by the reminiscence of their former states to behold the earth (to which they had been so much attached).

9. They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated every where.

10. They beheld the sky above, with the orbs of the sun and moon forming the pupils of its eyes; and also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

11. They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past kalpa cycles, and filled the amplitude of the sky and all sides of the horizon with the gigantic forms. (These were the big bodies of the many Unitarian Saivas that appeared at the beginning of repeated creations).

12. Being possest of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

13. All the four Vipaschitas were actuated by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in want of their knowledge of the spiritual soul (as it is the case with gross materialists).

14. They roved from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance (avidyá) most firmly seated, so as to give it the appearance of a visible substance.

15. Then passing over the seven continents and oceans, the western Vipaschit, happened to meet with the God Hari standing on a parcel of firm land.

16. Receiving then the incomparable knowledge of divine truth from him, he remained in his \_samádhi\_ meditation at that spot for full five years.

17. Finding afterwards his soul to be full with divine presence, he relinquished even his spiritual body, he fled like his vital breath, to the transcendent vacuum of final extinction \_nirvána\_.

18. The eastern Vipaschit was translated to the region of moon (by his adoration of that luminary), and was seated beside that full bright orb (for his great purity and piety). But the prince, though placed in the exalted sphere of the moon, continued ever afterwards to lament for the loss of his former body. (So heavenly souls are said to long for their bodies).

19. The southern prince being forgetful of his spiritual nature, thinks himself to be reigning in the Salmalidwipa, and employed in the investigation of external and sensible objects.

20. The northern one dwelling amidst the limpid waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand and one years.

21. There he fed upon the bowels of the shark, which killed the animal in a short time; and then he came out of its belly, as if it gave birth to a young shark.

22. Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas (or leagues) in dimension.

23. He next arrived <at> a spot of solid gold, which was the haunt of gods, and stretched to ten thousand yojanas, and here he met with his end.

24. In this land the prince Vipaschit attained the state of a Godhead, in the same manner as a piece of wood is turned to fire in a burning furnace.

25. Being one of the principal gods, he went to the Lokáloka or polar mountain, which surrounded the globe of the earth, as an aqueduct begirds the base of a tree.

26. It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.

27. He ascended to the top of the polar mount, which pierced the starry sphere; and as he was seated upon it, he was beheld in the light of a star by the beholders below.

28. Beyond that spot and afar from this highest mountain, lay the deep and dark abyss of infinite void.

29. Here was the end of the globular form of this earth, and beyond it was the vacuity of the sky, of fathomless depth, and full of impervious darkness.

30. There reigns a darkness of the hue of a swarm of black bees, and as the shade of the black tamála trees; there is neither the stable earth nor any moving body under the extended sky; this great void is devoid of support, nor does it support anything whatever at any time. (This is chaos).

## CHAPTER CXXVII.

### COSMOLOGY OF THE UNIVERSE.

Argument:--Account of the Earth and the starry frame below the endless Vacuum, which envelops the Universe.

Ráma said:--Please, tell me sir, how this globe of the earth is situated, how and where the polar mountain stands upon it, and do the



stars revolve about the same.

2. Vasishtha replied:--As boys build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahmá, and no more than this.

3. As the dimsighted man sees the shadow of the moon, and other false sights before his eyes, so the creative Power--Brahmá sees in the beginning, the phantoms of the phenomenal world in the vacuity of its Intellect (like a shadow of the prototype in the Divine mind).

4. As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is posited in the intellect, and not exhibited in actuality.

5. Whenever there is the reflexion of anything whatever in the mind, and arising spontaneously of its own nature (from previous reminiscence); the same presents itself even then and in that state before the sight (as in a dream).

6. As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the orbs of heaven (\_i.e.\_ the heavenly bodies).

7. As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

8. Hence as thoughts and notions of things, occur and subside continually in the mind; so the earth and heavenly bodies, appear incessantly to revolve in their spheres (and the stars to rise and set in endless succession).

9. The world is entirely inexistent, to dull and inanimate beings; it is visible to those that have the visual organs but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

10. It is thus according to the mental conception (of some astronomers), that the bodies of stars, are considered to be as large as the earth; and the unreal world (of spiritualist), is believed as a real entity (by the materialist).

11. The world has both light and darkness, owing to the presence or absence of the sun; beyond which there is the great abyss of vacuity, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

12. The polar circle is called the polar mountain, from the protuberance of the poles at both ends; it is termed also the Lokáloka or having a light and another dark side, owing to the course of the sun towards or away from it. Its distance from the starry circle, derives it also of Zodiacal light.

13. Beyond the polar circle, and afar from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

14. This starry (zodiacal) belt, girds the firmament up and down, from the heavens above to the infernal regions below, in the vast vacuity of space; and extends to all sides.

15. The starry sphere (or belt of the zodiac), turns round the polar circle of the earth, and its nether regions, as it appears to our imagination, and not otherwise (as fixed and motionless).

16. The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

17. Thus the starry belt is settled at double the distance from the poles, as the polar circle is situated from the equator; and it turns all about the ten sides, as a \_bel\_ fruit whirls in the sky.

18. The aspect of the world is according to the modality, in which it is situated in the imagination of Brahmá, and as it is reflected from its archetype in the Divine mind (or its consciousness of it).

19. There is another sphere of the heavens, which is afar from the starry frame, and twice in its extent than that; this is lighted by the zodiacal light and beyond it there reigns a thick darkness.

20. At the end of this sphere, there is the great circle of the universe; having one half of it stretching above and one below, and containing the sky in the midst of them. (This is called the \_Brahmánda kharpara\_, or the mundane sphere).

21. It extends to millions of yojanas, and is compact with all its contents; it is a mere work of imagination, and formed of vacuity in the immensity of vacuum (which is the mind of God).

22. The sphere of light turns on every side, of the great circle of vacuity, with all the lightsome bodies of the sun, moon and stars in its circumstance: there is no upside nor downward in it, but are all the same herein.

23. There is no actual ascending, descending nor standing, of any planetary body therein; they are mere manifestations of the intellect, which exhibits these variations in the workings of the mind.

#### CHAPTER CXXVIII.

#### THE VACUUM OF BRAHMA AND THE SIGHT OF THE WORLD THEREIN.

Argument:--Vipaschita's wanderings beyond the sphere of the world and the regions of darkness.

Ráma! I have told you all these by my personal perception of them, and not by any guess-work of mine, because it is by means of their purely intelligent bodies, that yogis like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.

2. Thus the world of which I have spoken, appears to us as in a dream, and not in any other aspect as it is viewed by others (As either an imaginary or solid material body).

3. Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us; since it is the business of the learned, to speak of its situation and what relates thereto (and not of its nature or essence).

4. There are the two poles (merus) situated at the utmost extremities of the north and south of the world; and it is the business of the learned, to enquire into the endless kinds of beings lying between them.

5. These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.

6. The two poles (as said before), standing at the farthest extremities of the globe, limit the earth with its seven continents and seas, and stretch no farther beyond them.

7. Now hear, O Ráma, that the whole body of water on earth, is ten times as much, as the extent of the two continents (lit., valves), which are surrounded by it.

8. The two continents attract the circumambient waters around them, as the magnet attracts the needles about it; and the water (in its turn), upholds the continents (and islands), as the Kalpa tree supports the fruits upon it.

9. All things on earth are supported by it, as the fruits of a tree are supported by its stem; wherefore every thing on earth falls down on it, as fruits fall upon the ground.

10. Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel, which is as still as air, and clear as the flame of fire.

11. At the distance of ten times from it, there is the vast region of air; and as many times afar from that, there is the open space of transparent vacuum.

12. At a great distance from that, there is the infinite space of the vacuity of Divine spirit; which is neither dark nor bright, but is full of Divine Intelligence.

13. This endless void of the supreme spirit, is without its beginning, middle or end; and is named as the universal soul, the great Intellect and perfect bliss (nirvána or insouciance).

14. Again there are myriads of orbs, in the distant parts of these spheres; that appear to and disappear from view by turns.

15. But in reality, there <is> nothing that either appears or disappears, in the uniformly bright soul of Brahma; where every thing continues in the same manner, throughout all eternity.

16. I have thus related to you, Ráma, all about the phenomenal worlds, that are perceptible to us; hear me now to tell you, what became of Vipaschit in the polar region.

17. Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain (as he was wont to do before); but fell down afterwards in the dark and dismal pit therein.

18. He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, alighted upon his dead body, which they tore to pieces and devoured at last.

19. But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are inevitable upon the loss of the material body, but retained his clear consciousness all along.

20. Yet as his self-consciousness, did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.

21. Ráma asked:--How is it possible sir, for the unembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of any thing?

22. Vasishtha replied:--As desire drives the home-keeping man from his house, and as imagination leads the mind to many places and objects, so the mind of this prince was led from place to place (as his reminiscence portrayed them before it).

313089  
313090 23. As the mind is moved or led by delusion, dream, imagination and  
313091 by error or misapprehension and recital of stories, (to the belief of  
313092 things); so the mind of the prince was led to the credence (of whatever  
313093 appeared before him).

313094  
313095 24. It is the spiritual or intellectual body (or the mind), which is  
313096 subject to these fallacies (and not the corporeal body); but the human  
313097 mind, forgets in course of time, its spiritual nature; and thinks on  
313098 its materiality (\_i.e.\_ takes it for a material substance).

313099  
313100 25. But upon disappearance of these fallacies, in the manner of the  
313101 mistaken notion of the snake in a rope; there appears the spiritual  
313102 body only, in lieu of the corporeal one.

313103  
313104 26. Consider well, O Ráma! that the spiritual body is the only real  
313105 substantiality; because all that appears to exist here beside the  
313106 intellect, is no existence at all (without the mind, which makes and  
313107 unmakes them).

313108  
313109 27. As the mind of a man going from one place to another, passes on  
313110 quietly over the intermediate places, and is quite unconscious of them;  
313111 such is the case with the intellect, which passes to endless objects,  
313112 without ever moving from its fulcrum, or changing itself to any other  
313113 form.

313114  
313115 28. Say therefore, where is there a duality, and what object is there  
313116 deserving your amity or enmity, when all this totality is but one  
313117 infinite Deity, and known as the transcendent understanding.

313118  
313119 29. The transcendental understanding is that calm and quiet state of  
313120 the Intellect, which is without the workings of the mind; and though  
313121 the prince Vipaschit was settled in his spiritual body, he had not yet  
313122 attained to that state of transcendentalism. (This is Platonism or  
313123 musing of the soul in itself).

313124  
313125 30. He being in want of this percipience, found his mind on the  
313126 stretch; and with his spiritual body, he saw a dark gloom, as it  
313127 appears to a foetus confined in the embryo.

313128  
313129 31. Amidst this gloom, he beheld <the> mundane egg split in twain,  
313130 and perceived the surface of the earth, situated in the lower valve  
313131 thereof. It was a solid substance, as bright as gold, and extending to  
313132 millions of yojanas.

313133  
313134 32. At the end of this he saw the waters, eight times in extent to that  
313135 of the land; and these in the form of crusts of the oceans, formed the  
313136 two valves (continents) of the earth (\_i.e.\_ the Eastern and Western  
313137 hemispheres).

313138  
313139 33. After passing over this, he reached to the region of light, blazing  
313140 with the sun and stars; emitting flames of conflagration issuing from  
313141 the vault of heaven.

313142  
313143 34. Having passed that region of fire, without being burnt or hurt in  
313144 his spiritual body; he was led by his mind to another region, where he  
313145 thought and felt himself to be borne aloft by the winds to his former  
313146 habitation.

313147  
313148 35. As he was carried in this manner, he felt himself to be of a  
313149 spiritual body; for what is it beside the mind, that can lead any body  
313150 from one place to another.

313151  
313152 36. With this conviction of himself, the patient prince passed over the  
313153 region of the winds; and got at last to the sphere of vacuum, which was  
313154 ten times in extent to that of the former.

313155  
313156 37. Passing over this, he found the infinite space of the vacuum  
313157 of Brahma; wherein all was situated, and whence all had proceeded,

which is nothing and yet something, of which nothing can be known or predicated.

38. Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

39. There were again the formations of worlds, and repeated creations and dissolutions of them to be seen in it; and trains of gods and men, and those of hills and all other things; going on in endless succession therein.

40. There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

41. Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

42. He has no cessation from his wanderings, owing to his conviction and assuetude of thinking the reality of the world; nor does he get rid of his ignorance, which is from God also. (Man is created in ignorance, and barred from tasting the forbidden fruit of knowledge).

43. Whatever you view in your waking, or see in your dream; is the perspicacity of the Divine soul, and ever displays these sights in itself.

44. This world is an apparition of our ignorance, like the spectres that are seen amidst deep darkness; but know that it is the transparent intellect of God which represents it so, and will ever do the same.

45. And as the dark sight of the gross world, as well as the clear light of its transparency, do both of them proceed alike from the selfsame mind of God; it is impossible to conceive, whether it is the one or the other, or both alike.

46. Hence, O Ráma, this prince being uncertain of the transparency of the Divine spirit has been wandering for ever more, in the dark maze of his preconceived worlds; as a stray deer, roves amidst the tangled wilderness.

#### CHAPTER CXXIX.

#### VIPASCHIT'S BECOMING A STAG.

Argument:--The fates of the four Vipaschitas, and the transformation of one to a stag.

I have heard of the liberation of two Vipaschitas, by grace of Vishnu; and want now to know what became of the two brothers, that have <been> wandering all about.

2. Vasishtha replied:--One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest in God.

3. Having relinquished the sight, of the outward livery of the world, he saw millions of orbs rolling in the vacuity and is still enrapt with the view.

4. The second one (or other) of them, was released from his personal wanderings, by his continuance in the contiguity of the moon, where

his constant association with the stag-like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.

5. Ráma asked:--How is it sir, that the four persons of Vipaschit, having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?

6. Vasishtha replied:--The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places; it becomes weaker and stronger in degree, though it is never changed in its nature.

7. It is according to circumstances that the selfsame desire or object of a person, is modified in different forms; and whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.

8. In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in life; so that two of them were immersed in their ignorance, the third became a deer, and the last gained his liberation at last.

9. The two former have not yet arrived at the end of their nescience, but have been grovelling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.

10. It is only the light of philosophy, that is able to drive the gloom of ignorance; which however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.

11. Attend now to what this Vipaschit did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.

12. Beyond this he beheld an orb in the vacuity of Brahmá, which was as he thought the vacuum of the great Brahma himself.

13. Here he was led by his excellent virtues, amidst the society of the learned; and learning from them the visible world in its true light, he was amalgamated into the state of Brahma himself.

14. No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage vanishes before the closer view, and as falsehood flies before truth.

15. Thus I have related to you all the acts of Vipaschit, and about the eternity of ignorance as that of Brahma, because it is coeval with him (because the positive idea of knowledge, is always blended with that of its counterpart or the negative idea of ignorance).

16. See the millions of years, that have been passing in eternity, but the mind by its nature, is quite unmindful of their course and number. (So also is the idea of eternity, of which we have no definite idea).

17. As the knowledge of horses is said to be false, when known, so the knowledge of the world (as a separate existence) is a falsity, but being truly known, it is found to be Brahma himself. (?)

18. There is no difference of avidyá or ignorance, from the essence of Brahma; because the one subsists in the other; for Brahma is the perfect Intellect himself that shows the difference in the modes of intellection. (All differences are displayed in the Divine Mind).

19. Another Vipaschit, that was wandering all about in the universal sphere, could not come to the end of his ignorance (avidyá), in his course of a millennium.

20. Ráma said:--How was it, sir, that he could not reach to the utmost pole of the universe, nor could he pierce its vault to get out of it? Please explain this fully to me, which you have not yet done.

21. Vasishtha replied:--When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.

22. Hence the upper valve of the shell, rose too far upwards from the lower half; and so the lower valve, descended as far below the upper part.

23. Then there are the circles of earth, water and air, which are supported upon these valves; while these two serve as bases for the support of other spheres.

24. In the midst of these there is the vacuous sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.

25. It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.

26. He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same; in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.

27. But this avidyá or ignorance being coalescent with Brahma, is as infinite as the Deity himself; and there she is as unknowable as God, as yet nobody has been able to know her nature. (God and Nature are both unknowable).

28. Vipaschit continuing to mount afar and higher in the heavens, found the nature of avidyá or ignorance to be coextensive with the extent of the worlds, through which he traversed on high.

29. Now see how one of these persons was liberated, and another grazing about as a stag; see the other two fast bound to their former impressions, and constrained to rove about the worlds, which they took for realities in their ignorance.

30. Ráma said:--Tell me kindly, O sage, where and how far and in what sorts of worlds, have these Vipaschitas been still roaming, with getting their intermission.

31. At what distance are those worlds, where they are born over and over again; all this is very strange to me, as they have been related by you.

32. Vasishtha said:--The worlds to which the two Vipaschitas are carried, and where they have been roving; are quite invisible to me, notwithstanding all my endeavours to look into them. (It is the terra incognita).

33. So the place where the third Vipaschit is roving as a deer, is also in a land which is known to nobody on earth.

34. Ráma said: you have <said> sir, that the Vipaschit who is transformed to a deer, has been roving on a hill; tell me therefore, o most intelligent seer, where is that hill situated, and how far is it from here.

35. Vasishtha answered:--Hear me tell you, how far off is that world from here, where Vipaschit has entered after passing through the vast vacuity of the supreme spirit; and has been wandering there in his form of a deer.

36. Know it to be somewhere amidst these three worlds, where he has been roving as a stray deer; because this is the vast vacuity of the Divine spirit; in which all these worlds are interspersed at great

distances from one another.

37. Ráma rejoined:--How is it consistent, sir, to say with good reason, that Vipaschit was born and dead in this world, and is still roving as a deer in it? (Why did he wander about in infinity, if he were to remain a finite being herein? gloss).

38. Vasishtha replied:--As the whole must well know all the parts of which it is composed, so do I know every thing every where, which is situated in the all comprehensive soul of God, whereto I have assimilated myself. (Vasishtha means to say, that he knew all in his \_svánubhava\_ or all knowing mind. Gloss).

39. I know the absent (\_i.e.\_ all things past and future), and all that is destroyed, as well as all forms of things whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.

40. Hence all that I have told you, O Ráma, regarding the adventures of the prince, was the work of his fancy, and took place in some part of this world, where he lived and died.

41. The Vipaschitas all wandered about the other worlds in empty air, and all this was the work of their imagination, which is unrestricted in its flight through boundless space.

42. One of these has happened to be born here as a deer, and it is in the dale of a mountain, somewhere upon this earth. (It is believed that all mortal souls transmigrate to this again, after their wanderings are over in other spheres).

43. The place where the prince is reborn in his form of a stag, after all his wanderings in other spheres were over; is in this orb of earth, where he is placed on a certain spot by an act of unaccountable chance (káka táliya).

44. Ráma said:--If it is so, then tell me sir, in what region of this earth, on what hill and in what forest of it, is this stag placed at present.

45. What is he doing now, and how does he nibble the grass in the verdant plain; and how long will it be, before that veteran seer may come to the remembrance of his former state and past actions.

46. Vasishtha replied:--It is the same stag, which has been presented to you by the ruler of the province of Trigarta; and is kept close in your pleasure garden for your sport.

47. Válmiki said:--Ráma was quite surprised with all the people sitting at the court, upon hearing the sage say so; and ordered his attendant lads in the hall to bring it forthwith before his presence there.

48. Then the brute stag was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle. (Lit.: content with its own state).

49. Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous damsels.

50. It looked with its timorous glances, on the blue sapphires which decorated the court; ran to bite them with its open month, thinking them to be blades of grass.

51. Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, pricked up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.



52. At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

53. The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around. (The simile of blooming eyes and blossoming lotuses, is common in all Indian poetry).

#### CHAPTER CXXX.

##### ENTERING OF THE STAG INTO THE FIRE.

Argument:--The stag burnt in the meditation of Vasishtha, and turned in its former figure of the Prince.

Válmíki related:--Ráma then asked Vasishtha, to tell him by what means Vipaschit was released from his brutish shape and restored to his human form again.

2. Vasishtha said:--The way by which a person has had his rise, is the only means that conduces to his success, welfare and happiness in life (and a departure from this course, brings on his ruin).

3. Vipaschit had been a worshipper, and it is by his re-entrance into the refuge of that deity only; that his changed form of the stag, may be altered and restored to its former figure, of bright and unalloyed gold.

4. I will now try the means of his restoration in your presence, as you may all witness it with your open eyes; and this stag will of itself enter into the fire before your sight.

5. Válmíki related:--Saying so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form (\_i.e.\_ with fixed attention).

6. He thought intently upon the god of fire, with his flashing flames all around him; and immediately there sprang a blaze of fire, upon his reflection on it (in the midst of the royal hall).

7. This was a pure flame, kindled without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot or sloe.

8. Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden lustre all about; it was as flushing as the blushing \_kinsuka\_ blossom, and as glowing as the evening clouds of heaven.

9. The assembled hosts receded backward, upon beholding the spreading flame; but the stag flushed with the fervour of its former faith, on seeing its adored deity manifest before its sight.

10. As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames; and then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs aloft on his prey.

11. At this moment, the Muni moved his mind to meditation, and found the sins of the prince were burnt away from his soul; and then addressed the god, saying:--

12. O lord, that bearest the sacrificial butter to the celestials, recall to thy mind the past acts of the prince, in his faith to thee; and kindly restore him, to his former handsome figure again.

13. As the sage was praying in this manner, he saw the stag to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

14. Having entered into the burning fire, he appeared as a flaming body, and was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.

15. Thus the stag was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.

16. It was seen amidst the flame, to assume a figure as that of pure gold; which afterwards took the form of a man, of handsome shape and appearance. (So the funeral fire purifies the soul of its impurities, and gives it a brighter form afterwards).

17. He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuna in the waters of the deep, or as the evening cloud or rising moon.

18. There was the reflexion of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem; and the fire of his faith, blazed serenely in the sockets of his eyeballs.

19. Shortly afterwards this blaze of light disappeared from the court, as the light of a lamp is blown away by the breath of wind; or as the tinges of evening clouds vanish in the sky under the shades of night.

20. The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a dilapidated temple (without its brightness); or as an actor is seen behind the scene (without his dress).

21. He stood silent holding a rosary on his hand, and having his sacred thread, hanging down a chain of gold about his neck; he wore a robe of pure white blanched by the fiery heat; and appeared as the bright moon, rising before the assembly.

22. On seeing the brightness of his person and attire, the courtiers all and every one, cried out saying, "O to the lustre"; and because he was as lustrous as day light, he was named, "Lustre" by all.

23. The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him be styled the "bright or Bhása", the name that he bore on him ever afterwards.

24. He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.

25. The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhása was reflecting in his mind the adventures of his past life.

26. Then the prince rose from his reverie after a short while, and advanced towards the assembly, under his newly obtained title of Bhása or the light.

27. He advanced at first towards Vasishtha, and saluted him with delight; and then addressed him saying:--"I bow down, sir, before thee, as the giver of my life and light of knowledge of myself."

28. Vasishtha raised him by touching his head with his hand; and said: "May thy protracted ignorance, O prince, dissipate this day and for ever after".

29. Victory to Ráma, said Bhása, and bowed down to Dasaratha; who rising a little from his seat, thus accosted him smilingly and said:--

30. Dasaratha said:--You are welcome, O prince! be seated on this seat; you have wandered through many difficulties of the world, now take your rest here.

31. Válmíki related:--Thus accosted by the king, the prince now bearing the name of Bhása, took his seat on a cushion, after making his salutation, to the venerable sages Visvámitra and others.

32. Dasaratha exclaimed:--O the pains, that Vipaschit has so long undergone, under the thralldom of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.

33. O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.

34. How wondrous are these worlds, so extensive and so remote, which Vipaschit has traversed out, and how incredible are the pains, through which he has passed so long.

35. O how wonderful is the nature and glory, of the inane Intellect of the vacuous spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones (to the apprehension of ignorant mortals).

#### CHAPTER CXXXI.

#### BHÁSA'S ACCOUNT OF THE WORLDS AND HIS JOURNEYS THROUGHOUT.

Argument:--There is no substantive world, separate from the thoughts in the Eternal mind.

Dasaratha said:--I understand that Vipaschit has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres; because it is all in vain to inquire into unrealities and useless matters, and it was his ignorance or avidyá alone, that led him to the search.

2. Válmíki related:--At this moment the sage Visvámitra, who was sitting beside the king; oped his mouth and said on the subject now under consideration.

3. Visvámitra said:--O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all things are possible to be known by them.

4. Hence it is that the sons of king Vatadhána, have been wandering in this manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.

5. It is for exploring the limits of this earth, that they have been employed with ceaseless toil and unwearied labour, as a river runs in its incessant course for ever.

6. This great world (the earth), is situated as an orb in the air, like an imaginary tree of boys growing in the sky, or as a toy ball of fanciful Brahmá, rolling about in empty air.

7. As creeping emmets move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.

8. Those that are situated on the lower surface of this globe, are moving thereabouts as erectly, as those that are on its upper side

(and though this earth is turning up and down yet no one sides away from it).

9. The sun, moon and planets, together with the starry frame and the heavenly stream (the milky way); are attracted to turn round it incessantly, without ever coming in contact with it.

10. The sky girds and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.

11. The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the upper side of it; and the region to which they fly is called the upper sky (whether it be in this or that side of it).

12. There is on some part of this earth, a warrior race by name of Vatadhânas; and there were born three princes of this royal family, in days of yore (and are said to be living still).

13. They were firmly intent like Vipaschit, to know the limits of the visible world; and set out in their journey to explore the same, with a firm and unfailing resolution.

14. They passed from the land to water, and the waters to other lands again; and thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in reiterated births (because the steady pursuit of one, follows him in his successive births).

15. Thus wandering for ever all about the earth, they like ants moving on a sweet cake, found no end of it, nor reached to any other spot, beyond the same even in their thought of another one.

16. They are still turning around it in the air, like busy emmets about a roll; and they are yet in the same search without being tired of it. (Alexander said, "Earth is this thy end?" but these princes found no end of it).

17. Because whoever stands on any part of the globe, thinks it as the uppermost, and all other places on every side of it, to be lower than it; and so the antipodes below think themselves as upmost.

18. They then said among themselves that, if they could not find the end of the earth all their toil, they must give up the pursuit and remove themselves elsewhere.

19. So it is with this world, O king! which is no more than display of the thoughts of Brahmâ; it is a work or creation of the mind only, and a delusion as that of a protracted dream.

20. The mind is the Supreme Brahma, and Brahma is self-same with his very mind; they are both of the form of the intellect, and there is no <more> difference between them, than that of open air and the sky.

21. The intellect operates in itself, like the running waters in whirlpools; and as the eddies and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.

22. The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is neither created nor ever destroyed.

23. Whatever the intellect suggests (from its preconceptions and predilections); the mind (which is the active principle), obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

24. The visible world is of the same form, and equally imperishable as the intellectual; it is the eternal God that manifests himself in this

manner, which is otherwise nothing of itself.

25. There is an atom of the divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock; they reside in the spirit of God, and are as translucent as the divine spirit.

26. They abide in their own natures in the unexpanded spirit of God; but they do not live independent of themselves, as there <is> nothing that is separate from the supreme spirit.

27. Therefore this world is said to be the manifestation of the Divine Mind; and this conclusion <is> arrived at by the learned, by means of their logical consideration of the antecedent and subsequent (\_i.e.\_ by both their \_a priori\_ as well as \_a posteriori\_ arguments).

28. It is strange therefore that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one universal soul.

29. Now let the so called prince Bhása, who is otherwise known as the mighty monarch Vipaschit by his former appellation; what other strange things, he remembers to have seen, in all his wanderings through worlds.

30. Bhása replied:--I have seen many sights, and wandered untired through many regions; and remember also to have felt various vicissitudes in my life.

31. Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long long time out of mind.

32. It was by favour of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.

33. Actuated by past reminiscence and misled by mistaken view of visibles; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.

34. I had been an arbour for a thousand years, having my senses undeveloped in me, and feeling the rigours of all climates and seasons within myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.

35. I had been a mountain stag for a hundred years, with my skin of golden hue, and my ears as flat as leaves of trees; I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to any one.

36. I lived for half a century as a \_Sarabha\_, a wild animal with eight legs; I dwelt in the caves of Krancha mountain, and brought on my death by falling down from a craig, in attempting to fight with the raining clouds on high. (The \_Sarabha\_ is a fabulous beast that dies by jumping down the hill).

37. I had also been born once as Vidyádharma, and had lived upon the table land of Malaya mountains, and amidst the happy bowers of Mandara, redolent with the sweet scent of sandal woods and kadamba flowers. Here I have breathed the sweet air perfumed by gum agallochum, and enjoyed the company of Vidyádhari-fairies.

38. I was born as a cygnet of the swan of Brahmá, and tasted the honey of aureate lotuses for more than a century, and sported on the banks of the heavenly stream of Mandakiní, on the celestial mount of Meru.

39. For a hundred years, I remained by the side of milky ocean, feeling the cooling breezes wafting the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities and sorrows of life.

40. I was once born as a jackal, in the woods of Kalenjara mountains, and roved about the blossoming \_gunja\_ and \_karanja\_ forests; here I was trodden down by an elephant, and was about to expire, when I beheld that elephant to be killed by a lion in his turn.

41. I was at one time transformed to the form of a celestial nymph, and accursed by a siddha to dwell alone in some other sphere; where I lived for the period of half a yuga upon the \_sahya\_ mountain, smiling with the blooming blossoms of \_santanaka\_ arbours.

42. I next lived as a Valmika bird of raven, in my nest amidst the \_karavira\_ plants, growing on the marshy grounds at the foot of a mountain; and there I passed my solitary life of a hundred years, with a fearful breast and ceaseless scrambles on the dreary rocks.

43. I saw afterwards a level plain somewhere, with shady bowers of sylvan creepers under the shade of \_sandal\_ trees; and beheld some females amusing there with swinging, like fruits on the branches of trees, and to be ravished away by the passing siddhas.

44. At another time, I passed my days as an anchorite, under the shade of Kadamba trees at the foot of a mountain; where I dwelt on the meditation of the single object of my devotion, and thus foolishly met my end with the pain of not meeting my object.

45<a>. I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side; the air, sky and light, are all inhabited by beings, as well as this earth of ours.

45<b>. There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides; it pervades in the air, water, sky and light, as well in all forms of things on earth. (This is the reflexion of Brahma in all creation, as that of the sky in water. Gloss).

46. I also <saw> another wonder in a woman, who contains the three worlds in her ample womb; and who is pictured with the forms of hills and all things, resembling their reflexions in a mirror.

47. I asked her saying: O thou big bodied and big bellied one! tell me who thou art; to which she replied and said:--know me sir, to be the pure and clear Intellect, that contains all these worlds within herself.

48. She added and said:--O sir, as you see me so wondrous in my form, so must you know all things in the world to be of the same kind; but people who view them in their natural form find them otherwise, unless they look into them in their spiritual light, when the gross forms vanish into nothing.

49. These numberless beings on earth, are continually hearing, even without the directions of the Vedas and sástras, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do. (This is called \_anáhata dhwani\_ or the voice of conscience).

50. Nature reigns over all elements like \_anáhata dhwani\_. The elements appear immovable at sight, but in fact, they possess inherent mobile forces; no one can assign any cause over them except delusion or \_máya\_.

51. I once went to a place, where there were no females to be found, nor had the people any desire for them; and yet many among the living there were fastly passing away, and many others newly coming to existence.

52. I have seen the wonder of some portentous clouds in the sky, charging against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

53. I have <seen> another wonder somewhere that, these earthly cities and buildings, were passing in their aerial course, amidst a mist of thick darkness; and then vanishing in the air, returning to be your habitations here below.

54. Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. (All distinctions are lost in the end). Because all things proceed at first from vacuum, and to this they return at last.

55. I also beheld a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars. I remember well that effulgent glory, before which there was <neither> darkness nor day and night, and nothing else in existence.

56. I saw also a place never seen before, which was devoid of gods and demons, men and animals of all kinds, it was without the vegetable creation, and habitation of any kind of being; and a world where the present and future, and all worlds are blended into eternity.

57. In short, there is no place which I have not seen, nor any side (of the compass) where I have not been; there is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all. (The soul that becomes one with Omniscient soul, becomes all-knowing like the same).

58. I remember to have heard the jingling sound of the armlets of Indra, which resembled the noise of the rattling clouds on high; or likened the jangling jar of the gems, which glistened on the peaks of the Mandara mountain, in its trepidation of churning the milky ocean.

## CHAPTER CXXXII.

### BHÁSA'S RELATION OF THE TRANSMIGRATIONS OF HIS SOUL.

Argument:--Bhása relates his repeated births, the wonders he has seen, and the vanity of the world.

Bhása continued:--It was once at the foot of the Mandara mountain, that I dwelt as a siddha under the shady bower of Mandára trees; and had been sleeping in the sweet embrace of an Apsara, Mandará by name; when it happened, that the current of a river bore us both away, as it carries down a straw in its course.

2. I supported my partner now floating on the water, and asked her to tell me how could it happen to be so; when she with her tremulous eyes answered me thus, saying:--

3. Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.

4. It was owing to my rapture in your company, that I forgot to tell you of this; saying so she lifted me up, and fled with me into the air, as a female bird mounts into the sky with her young.

5. I was to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the pericarp of a lotus flower growing in the bed of the Ganges.

6. I thence saw some other worlds beyond the starry circle, which were encircled by one another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.

7. There were no distinctions of directions nor divisions of daytime (for want of the sun); there <were> no sástras or rules of conduct, nor vedas for religious guidance; there was no difference of the gods and demigods, but the whole was bright with its own light.

8. I was next born as a Vidyádhara, and lived for twice seven years as an ascetic under the name of Amarasoma, dwelling in the grove of kadamba trees, at the foot of a cloud-capt mountain, which was frequented by aerial cars of the celestials, for their pleasure, the sport and diversion.

9. Then I was borne with the velocity of winds, afar amidst the etherial regions on high; whence I beheld numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.

10<a>. It was thus with the force of the bird of heaven--Garuda, that I mounted up to heaven from earth, and passed through infinite space, by favour of the god of fire, in order to see the extensive range of the delusion of Avidyá or Ignorance, which was displayed all around.

10<b>. It was thus by favour of the god of fire, and the fervour of my desire to see the extensive range of the delusion of Avidyá or Ignorance; that I mounted up to heaven from earth, with the force of the bird of heaven--\_Garuda\_; and passed through the infinite space, that was spread all around.

11. I felt in myself to fall off once, away and afar from the solar world; it seemed to be an etherial ocean inhabited by stars, amidst which I was situated as one, with the consciousness of my fall and course of time.

12. With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue; and then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.

13. I saw again the same world within the horizon, and the same \_mandára\_ mountain of the gods amidst it; whilst I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.

14. I saw with my eyes to the utmost extent of the sensible world, and again and again I was led to the sight of the visibles, and enjoyment of the sensibles only (in the repeated transmigrations of my soul).

15. Thus I passed a long series of years, in viewing the visible and invisible objects (both of my waking and dreaming hours); as well as in passing through the passable and impassable paths (of this and other worlds).

16. I could not find anywhere, the limit of this Avidyá or Ignorance, which showed unto me the visibles only (in my waking and dreaming, and in this world and others). It is a fallacy that has taken the possession of our minds, as the apparition of a goblin takes a deep root in the breasts of boys.

17. This and this (\_i.e.\_ the visible) are not realities, is the firm conviction of all in their right reasoning; and yet the false sight of this and this as a reality, is never to be removed from any body.

18. We find our pleasures and pains, occurring to us every moment, with the changes of time and place; their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.



19. I remember to have seen a world, with all kinds of moving and unmoving beings in it; and a verdant mountain top in the midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries. (This is the pinnacle of the glory of God).

20. This mountain peak is delightsome to solitary recluses, it is quite free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this brightsome world, a glory which is comparable to this divine effulgence.

#### CHAPTER CXXXVIII.

##### STORY OF THE WONDERFUL CARCASS.

Argument:--Description of a carcass falling from above, and covering the whole surface of the Earth.

Vipaschit said:--I saw another great wonder, in some part of some other world, which I will now rehearse unto you; it was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.

2. There is somewhere amidst the vast vacuum, a wonderfully bright sphere, which is quite impassable by you; it is situated in a vacuity like this of ours, and so different from it, as a city in dream differs from one in sight. (Because the romantic view of the vision is not realizable to ocular sight).

3. As I saw rambling in that sphere, in search of the object that I have in my heart, and looking to all sides of the void; I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.

4. I saw astonished at the sight, and cast my eyes on all sides to see what it was; I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.

5. Who can be this person? said I, is it the lord Virát with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow?

6. As I saw pondering in me what might this portent mean; (as whether it was the figure of Virát or the form of Brahmá himself); I saw soon after, the bulky body of the sun falling down from heaven, it seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone or great belt of the mundane egg of Brahmá.

7. Soon as this hideous and prodigious body, fell down upon the earth, it filled its whole surface, and covered the face of the seven continents and oceans.

8. I dreaded my imminent destruction, together with that of whole earth under its blow; and determined to enter into the ever burning fire by my side.

9. Then the lord fire--the source of vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide thee.

10. I then addressed the god, saying: be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all.

11. Thus invoked by me, the god responded again saying the same words:  
"Fear thou not, but rise, O sinless one, and follow me to my region of  
the empyrean".

12. Saying so, he made me sit on the back of his parrot, and flew with  
me up to heaven; by burning athwart a part of the falling body.

13. Getting to the upper sky, I found the body as if it were made of  
wood, and it was this which struck so much terror below, as it is  
attended with the falling of a portent--a comet or meteor from above.

14. Then as it felt down in full force, the earth shook beneath its  
weight, with all trembling waters and tottering mountains, and shaking  
woods and forests. The mountains burst forth in cataracts, which  
overflowed on the land, and bored it to horrible holes.

15. The earth groaned from her bowels, and the sky roared on all its  
four sides; the heavens resounded to the roar, and mountains growled  
with the fearful howling of all beings, as at the approach of their  
last doom.

16. The earth groaned under the burden, and all the quarters trembled  
with fear; the vacuum was filled with the echo of cries rising from the  
earth, and the \_Garuda\_-eagles were on their flight through fear.

17. There arose a harsh and hideous uproar on high, from the loud  
bursting of the mountains below; and like the crashing and clattering  
of the dark and dense clouds of deluge, when they are shattered and  
scattered, by the blasts of diluvian winds.

18. The earth trembled and roared at the impetuous fall of the hideous  
carcass, and the resounding sky re-bellowed to the sound from its  
hundred mouths; the mountains burst out on all sides, and their falling  
fragments and pinnacles, were hurried headlong, and buried underneath  
the ground.

19. Its fall was as the breaking down of a mountain pinnacle or  
fragment, smashing the tops of the lower hills, rending and splitting  
the ground, and levelling all things on earth with the dust.

20. It perturbed the waters of the deep, and hurled down the hills to  
the ground; it crushed all living beings, and gave ample range to the  
sport of the agents of destruction (the Rudras).

21. The falling of the sun upon the earth, and his hiding the face of  
the continents under him; the crushing of mountains and the breaking  
down of towering cities.

22. The celestials saw all these from above this earth, which forms one  
half of the mundane egg, turning to a vacuum form; (\_i.e.\_ vanishing  
into the air).

23. As I was looking on that mountainous body of flesh, (\_i.e.\_ the  
huge carcass); I observed that the ample space of all the seven  
continents of the earth was not enough to contain this single body.

24. Seeing this, I applied to the good grace of the god of fire; and  
asked him saying, Lord what is this and what does it mean.

25. Why did the sun also fall down from heaven, along with that corpse;  
and how is it that the space of the whole earth and all its oceans, has  
not sufficient room to compass it?

26. The God of fire replied:--Hold your patience, my son, for a while,  
until this portentous event passes away; when I will explain this  
marvellous matter fully to you.

27. Soon as the God had said these words, there flocked an assemblage

of the celestials all around us; and it consisted of all kinds of beings that are born and move about in the aerial regions.

28. There were the siddhas, sadhyas, Apsaras, Daityas, Gandharvas and Kinnaras among them; together with the Munis, Rishis, yakshas and Patres, Matres and the gods also with them.

29. All these celestials then, bowed down their heads in veneration; and all joined with their prostrate bodies to praise the dark goddess of Night, who is the refuge and resort of all.

30. The celestials said:--May that goddess protect us her protégés, who is immaculate and incomparable, and has the grey braids of Brahmá's hairs, tied at the top of her khattanga ensign, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast; who wears the feathers of Garuda on her head, and who after devouring the world, drinks off the deep also at the end.

#### CHAPTER CXXXIV.

##### THE STORY OF THE CARCASS CONTINUED.

Argument:--Description of the body of the Goddess, and her food of the carcass, and drink of the blood.

Vipaschit continued:--All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.

2. I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and immeasurable mountain.

3. I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the polar region, which <is> inaccessible to mankind.

4. The Goddess who is so much lauded by the celestials, is the manifestation of vacuum, which of itself becomes dry (i.e. is naturally empty and void).

5. She is represented as accompanied by ghosts and furies, as followed by demons and hobgoblins, which walk in her train, and shine as stars and meteors in the open firmament.

6. Her long and muscular arms, are stretched to the skies as the tall pines of the forest; and her eyeballs flash forth with living fire, and scatter the solar beams all around.

7. The flashing weapons in her hands, were jangling in the sky; and her missiles were darting like flocks of birds flying from their aerial nests.

8. Her flaming body and flashing eyes and limbs, glistened with the glare of a bush of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.

9. Her glittering teeth, shed the lustre of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendour; while her tall slender stature, reached to and touched the sky.

10. She stood supportless, like the stretching clouds of the evening sky; and was mounted on a dead body, as if she rested on the blessed seat of Brahmá. (Brahma pada the throne of God, Elysium, Valhalla or

Nirvána).

11. She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the etherial expanse, the burning blaze of submarine fire.

12. She was flaunting in her decorations of human skeleton and bones, and flourishing her weapons of the mallet and others; and darting her arrows all around, as a mountain scatters its flowers all about.

13. She mounted aloft in the air, with her neckchain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the precipitate rains.

14. The gods then prayed to her saying: O mother goddess! we make an offering of this carcass to thee; do thou join with thy adherents, and soon take this corpse for your food, and make an end of it.

15. Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and pith of the carcass into her bowels and intestines.

16. As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open month, like the entrance of the evening clouds, into the cavity of the western mountain (of the setting sun).

17. The etherial goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her satiety, and she stood confest in her form of Chandika.

18. Being thus filled and fattened, by full draughts of the sanguineous beverage; she had the appearance of a blood red cloud, with flashing lightnings shooting from her eyes.

19. The pot bellied goddess, being then giddy with her bloody drink; became loose in her attire, began to flounce her ornaments, and flourish all her weapons in the empty air.

20. She began to dance and toss about in the air, which was almost filled by the bulk of her body; while the gods kept watching on her movements, from their seats on the distant border or boundary mountains.

21. Immediately upon this, the whole host of her female ghosts and goblins, composed of Rupikas and others, flew upon the carcass, as the rainy clouds alight upon mountains.

22. The mountainous carcass, was laid hold by the clutches of Kumbhandas, and torn to a thousand pieces by them; while the Rupikas bored its belly, and the yakshas gored its back with their elephantine tusks.

23. But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.

24. They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.

25. As the goddess was dancing in the air, and her hobgoblins were prancing over the carcass; the celestials remained sitting on the mountain tops, and kept looking on this dreadful scene.

26. The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene, seemed as burning bushes, forming the fuel of the furnace (for roasting the rancid meat).

27. The chopping of the fetid flesh, raised a \_sap-sap\_ sound; (meaning the sap of the carcass); and the breaking of its hard bones, sent forth a \_kat-kat\_ noise (purporting to cut them to pieces).

28. The concourse of the demons, caused a clashing sound; resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.

29. The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth, and the offals and fragments that fell down from it, covered the earth below with filth; while the drops of blood that distilled from the draughts she had drank, reddened the ether with tints of vermilion hue.

30. The celestial spectators saw their premises, within the precincts of the visible horizon; and the surface of the continents of the earth, to present the sight of an universal ocean of blood.

31. All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high; which gave the appearance of a red mantling veil, spreading over the faces of the female regent deities of all sides of heaven.

32. The sky below blazed with the flash of the weapons, which brandished in the hands of the goddess all around; and there was no vestige of any city or habitation to be seen on earth. (Lit.: they were lost to sight, but retained in memory: i.e. things absent from sight, are present in the mind).

33. It was an incredible sight to see, that all the moving and unmoving objects of nature should be engrossed and absorbed in the bodies of the ghosts of insatiate death.

34. The dancing demons were waving their arms in air, in a manner as if they <were> weaving nets for catching the aerial birds; and were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.

35. They stretched out the entrails of their victims, from the earth below to the solar circle above; and appeared to measure the distance with lines and cords.

36. The gods seeing the earth thus endangered by the portentous carcass and its surface converted to an extensive sheet or ocean of blood.

37. They felt themselves dismayed and distressed, from their seat above the polar mountain; and beyond the boundary of the seven continents, where the stench of the putrid carcass could not stink into their nostrils.

38. Ráma asked:--How is it sir, that the stench of the carcass could not infect the gods, in their seats on the polar mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system?

39. Vasishtha replied:--It is true, O Ráma, that the dead body stretched beyond the limits of the mundane sphere; but its belly lay within the boundaries of seven continents, and that its head and thighs and its head and feet were without it.

40. But from its breasts and the two sides and its loins and waist, which lay out of this sphere, one could have a clear view of the polar circle, as well as that of its mountainous top.

41. Sitting in those parts and places, the gods could well behold the pinnacles of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies (\_i.e.\_ white as fleecy clouds).

42. Then the maters of furies of heaven, kept on dancing on the wide spread dead body; while the hosts of ghosts were devouring its flesh, as the corpse lay its face turned downwards (\_i.e.\_ upside down or topsy turvy).

43. Seeing now the streams of reddish blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming (as follows).

44. Ah alas! whither hath that earth disappeared, with all the bodies of waters upon her; where are those multitudes of men fled from it, and where are the mountains swept away from its surface.

45. Alas for those forest of sandal, \_mandara\_ and \_kadamba\_ woods which had so ornamented the earth! and woe for the flower gardens, and the happy groves of Malaya mountains!

46. Where are those uplands of the lofty and gigantic snowy mountains of Himálaya which appear now to be reduced to lurid clay, by ire of the redhot blood, of the bloody ghost of the carcass.

47. Even the gigantic Kalpa trees, that grew below the Krauncha mountains, in the continent of the Krauncha dwípa; and which had spread its branches up to the Brahma-loka, are now reduced to dirt.

48. O thou lordly milky ocean! where art thou now, that hast produced the moon and the goddess Laxmí from thy bosom; and that didst yield the párijata flower and the celestial ambrosia of the gods of yore.

49. O thou ocean of cards! what has become of thee, that was full with thy waving forest of billows; which rose as high as mountains, and bore about sweet butter with their foaming froth.

50. O thou mellifluous sea of honey, which was bordered by mountains studded by cocoa-nut trees; whose fruits afforded sweet liquor for the beverage of goddesses, where hast thou and they fled at present.

51. O Krauncha dwípa! that didst abound in Kalpa harbour which were inseparably clasped by the twining ivy of golden hue; say where art <thou> hid with thy towering Krauncha mountain.

52. O Puskara dwípa! where art thou now with thy limpid fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmá?

53. O where are thy Kadamba groves gone, with their outstretched branches on all sides; and whose sheltered coverts were frequented by aerial nymphs, for their secluded amusements.

54. O where is the \_Gomedha\_ dwípa gone with its springs of sweet waters, and the flowery gardens about its holy places? And where <are> those vales and dales, which were beautified by Kalpa trees and their golden creepers?

55. Ah! where is the Saka dwípa with its forests of heavenly and ever verdant arbours, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss.

56. Ah! where are those tender plants, which waved their leaves at the gentle breeze; and where are those blooming flowers, which had brightened the scene all around.

57. The devastation of all these beauties of the landscape, fills our mind with pity and grief; and we know not how much more piteous and painful must it be to the majority of mankind.

58. Ah! when shall we see again, the sugar-cane field beside the sea of saccharine waters; and the hardened sugar candy on the dry lands about;

when shall we see the sweetmeats made of molasses and confectionary dolls of sugar.

59. When shall we see again, sitting on our golden seats on Mount Meru the merry dance of the beauteous Apsaras daubed with sandal paste in their arbours of tála and tamála trees; and wafted by the cooling breeze of Kadamba and Kalpa trees on sylvan mountains?

60. Ah! we remember the memorable Jambuvatí river, which flows with the sweet juice of jambu fruits, and passes through the Jambudwípa to its boundary ocean (\_i.e.\_ the Indian ocean in the south).

61. I oft remember said one, the giddy song and dance of celestial nymphs, in the thick and shady groves of \_sailendra\_-trees, and in the coverts of mountains beside the heavenly stream; and it rends my heart like the lotus flower, as it opens its petals in the morning.

62. Another one said:--Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightening the beams of the rising and setting sun, or as the moon-beams spread over the face of all sides of heaven.

63. Alas! we know not where the earth is gone, with all her circumambient oceans about the continents; nor do we know where that high hill of Himálaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit.

64. We know neither where those rivers, forests and groves have gone, which decorated the earth before; and pity for the cities and villages and their people, that are now to be seen no more.

#### CHAPTER CXXXV.

#### DISAPPEARANCE OF THE CARCASS, AND THE REAPPEARANCE OF THE EARTH.

Argument:--The corpse was eaten up by the ghosts, and its blood sucked up by the goddess.

Vasishtha resumed and said:--After the corpse had been partly devoured by the demons, the gods who had been sitting on the polar mount, with Vāsava or Indra at their head spoke to one another in the following manner.

2. Lo! the voracious goblins have not yet wholly devoured the corpse; but flung its fat and flesh into the air to prove the paths of vehicles of Vidyádhara; and these being wafted away and scattered about by the winds, appear as huge masses of clouds overspreading the skies.

3. See them also throwing away the relics of their food and drink, over the seven continents and oceans of the earth, and making it again to reappear to view (in the forms of its mud and waters).

4. Alas! that the once delightful earth, is now polluted by the impure carrion and blood; and covered under the garniture of its forests, as the sky is over shadowed by clouds.

5. The big bones of its bulky body, form the mountains of this earth; and what is this high Himálaya, but the huge back bone of <the> gigantic skeleton.

6. Vasishtha said:--As the gods were speaking in this manner, the demons were employed in the meantime to construct the earth anew with the materials of the carcass, after which they flew in the air, and kept on dancing and flouncing there.

7. As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean the abodes of whales and sharks.

8. And as this ocean was from the pleasure (gaudium) of the gods, it is thenceforth styled the ocean of wine (or merriment of the deities; in distinctions from the oceans of milk and other beverages).

9. The demons having done their dancing in the pandemonium in air, come down to drink their full draughts of that Stygian pool; after which they repair to their aerial abysm to dance again.

10. The demoniac orgies are still wont, to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their co-partners. (It refers to strong drink and drunken sots).

11. And because the earth was besmeared, with the fat and flesh (medhas) of the corpse, it is thenceforward termed the medinī or corpus. (The earth is said to have been formed of the flesh of the dead body of the demon Madhu, killed by Hari in the beginning of creation).

12. At <the> last disappearance of the dead body of the demon, there appeared again the succession of day and night; and the lord of creatures having formed all things anew, restored the earth to its former shape. (This is event of the war between the gods and titans of yore).

## CHAPTER CXXXVI.

### STORY OF THE GNAT AND HUNTER.

Argument:--Explication of the story of the carcass, and the Narrative of Asura and others.

Bhāsa said:--Hear now, O lord of the earth, what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my query.

2. I said, O lord, of the sacrificial fire and sacrifice, deign to explain unto me the mystery of the carcass, and the accompanying events (of the goddess and her demons).

3. The god <of> fire replied:--Attend, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds (i.e. in the traditions of all people).

4. Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless vacuity; wherein there are countless worlds, subsisting as minute atoms in endless space.

5. This intellectual void, which contains all and every thing in itself; happened of its own spontaneity, to be conscious of its contents in course of time.

6. I conceived by its innate knowledge, the abstract idea of igneous particles of in itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking. (One dreams whatever he thinks in himself).

7. It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust (for any thing,) before him in his imagination.



8. Then as this Intellect reflected on the expansion of these particles, it became itself assimilated with them; and evolved itself in the thought in the shape of powers and organs of sense, in those particles of its body.

9. It then beheld the sensible organs, as receptacles of their particular faculties; and saw the world with all its beings, appearing before it as in its dream; and as we see a city in our dreaming state.

10. There was one among the living by name of Asura, who became haughty and proud of his dignity, he was vain and addicted to vanities, and had no parents nor forefathers of his own.

11. Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his rage.

12. The sage denounced his curse upon him and said "whereas thou hast demolished my abode with thy gigantic figure, be thou now be born as a contemptible gnat, by thy immediate death under my curse."

13. The burning fire created by the rage of the sage, burnt down the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the submarine fire dries up a channel.

14. Then the Asura became as air, without his form and its supporting body; and his heart and mind became as insensible as in a swoon.

15. His sensibilities fled from him, and became mixed with the etherial air; and were hurled up and down thereabouts, by the course of the flying winds.

16. They existed in the form of the intelligent and airy soul, which was to be the living soul in connection with the body; composed of particles of the undivided elements, of earth, fire, water and air (or the air in motion as distinguished from the vacuous air).

17. The quintessence of five elements being joined with a particle of the intellect, begets a motion of their own accord as the vacuity of the sky, produces the wind by its breath and of its own nature.

18. At last the particle of intellect, is awakened in the airy soul; as the seed developes its germs in connection with the earth, water and air, and in course of time.

19. The understanding (or intellectual part) of the Asura, being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

20. This puny insect which is born by daylight in dirt, and is blown away by the breath of wind, is the short-lived ephemeral of a day.

21. Ráma asked:--How can living animals be born from other sources (as dirt &c.), if they are but the creatures of our dream as you said before? So please to tell me, whether they have really their birth; or be anything otherwise.

22. Vasishtha replied:--Know Ráma, all living beings from the great Brahmá to the animalcule and vegetable below, have two kinds of birth; the one is that they are all full of Brahma, and the other that they are the creatures of our errors.

23. The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past; and this called the erroneous conceptions of births in the visible world.

24. The other is the viewing of the representation of Brahma, in all things appearing to exist in this non-existent and unreal world; and this called the pantheistic view of the world, and not as a production either by birth or creation of it.

25. Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahma in all, but led to different views and attempts, as you shall hear just now.

26. It passed half a day of its lifetime in whistling its faint voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

27. The next day it kept fluttering over a pool of mud and mire, in company with its female copartner.

28. Being then tired with its swinging, it rested on a blade of grass in some place, where it was trodden over by the foot of a deer, which killed him on the spot, as it was by the fall of a rock upon him.

29. Now as it died by looking <at> the face of a deer, it was reborn in the shape and with the senses of the same (from its reminiscence of them).

30. The deer grazing in the forest, was killed by arrow of an archer; and as he saw the countenance of the huntsman in his dying moment, he came to be born next in the same form.

31. The huntsman roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was reclaimed from his wickedness, and awakened to the light of truth.

32. The \_muni\_ said:--O erring man! why did you roam so long, afflicting the innocent deer with your arrows; why do <you> not rather protect them, and observe the law of universal benevolence in this transitory world?

33. Life is but a breath of air, and overhung by the clouds of calamities, and is as frail as a drop of falling water; our enjoyments are a series of clouds interspersed by fickle and flickering lightnings; youth is fleeting and its pleasures are as the gliding waters, and the body is as transient as a moment; therefore O my child! attain thy felicity while in this world, and expect thy \_nirvána\_-extinction at the end.

## CHAPTER CXXXVII.

### DESCRIPTION OF THE STATES OF WAKING, SLEEPING AND DREAMING.

Argument:--The Hunter's Inquiry into the means of salvation and the sage's instruction about them.

The Huntsman said:--Instruct me now, O sage, the way to my salvation from misery; and teach me the best mode of conduct, which may neither be too difficult nor too facile to practice.

2. The sage replied:--Now be submissive to me, and throw away your bow and arrows; and betaking yourself to taciturnity and conduct of sages, be free from trouble and remain herein.

3. Vasishtha related:--Being thus advised by the sage, the huntsman threw away his bow and arrows; and betaking himself to the conduct of sages, remained still even without asking for food.

314676 4. In course of a few days, his mind turned to the investigations of  
314677 sástras; as a full blown flower enters into the minds of men, by means  
314678 of its far smelling fragrance.

314679  
314680 5. Once he asked his preceptor, O Ráma, to tell him, how and in what  
314681 manner, outward objects come to be seen within us in our dream.

314682  
314683 6. The sage said:--This very question, O my good fellow, had also  
314684 arisen at first under my scrutiny; how these shadows of things beyond  
314685 us, rise like the bodies of clouds in our sleeping hours in the sphere  
314686 of our minds.

314687  
314688 7. I then applied to my meditation, and practiced the closeness of  
314689 my attention for my introspection into this matter; and steadily sat  
314690 in my \_padmāsana\_ posture of folded legs, and intensely intent upon  
314691 investigation of this incident.

314692  
314693 8. Sitting in this manner, I stretched my thought all about and afar;  
314694 and then retracted them, into the recess of my mind; as the rising sun  
314695 stretches out his beams in the morning, and afterwards draws them back  
314696 into its disc in the evening.

314697  
314698 9. I sent forth my breathings in quest of knowledge, and then called  
314699 to myself; and thus continued in exhaling and inhaling my breaths, as  
314700 flowers let out and contract their fragrance by turns.

314701  
314702 10. My breath being accompanied with my mind, was reposed in the air  
314703 before me; and then it was with the air inhaled by the pupil sitting  
314704 before me, and intromitted into his nostrils.

314705  
314706 11. Thus my breath being mixed with his, was admitted into his heart;  
314707 as a snake is drawn in by the breath of a bear, sitting with his wide  
314708 open mouth at the entrance of his hole.

314709  
314710 12. Thus I entered into his heart, by means of my vehicle of my breath;  
314711 and was put into difficulty of being confined therein, by my folly of  
314712 following my breath in its passage into his breast.

314713  
314714 13. I passed there amidst the arteries and \_aorta\_, and was led through  
314715 all the conduits and blood-vessels into all the nerves and veins, both  
314716 large and small and inside and outside the body.

314717  
314718 14. I was at last confined in the cage of the ribs on both sides of  
314719 the body, and had the fleshy masses of the liver and spleen presented  
314720 before me. This was the painful habitation of my living soul, and these  
314721 were as potfuls of meat set before it.

314722  
314723 15. My intestines kept coiling within me with a hissing sound, and were  
314724 surrounded by a flood of red hot blood continually flowing and boiling,  
314725 like the waves of the ocean heated under the hot sunshine.

314726  
314727 16. I had fresh supplies of sweet scents, incessantly borne to my  
314728 nostrils by the blowing breeze; and these tended to infuse both life to  
314729 my body, and sensibility to my soul.

314730  
314731 17. But then I was tormented as in hell-fire, by the boiling blood,  
314732 bile and phlegm; in my dark and dismal dungeon. (Which was moreover  
314733 infected by the stink of dirt within).

314734  
314735 18. It is the free and slow passage of the vital airs through the  
314736 lungs, that regulates the circulation of blood in all parts of  
314737 the body; and this determines the state of the bodily humours, a  
314738 derangement of which tends to generation of future diseases.

314739  
314740 19. The vital airs pushing against each other, burst forth in explosion  
314741 within their cavities; while the culinary fire is burning as the  
314742 submarine blaze, through the tubular stomach, resembling the hollow  
314743 pipe of a lotus stalk.

314744

314745 20. The external air carries the particles of things, through the outer  
314746 organs of sense into the body; and these then enter into the mind,  
314747 either in their gross or pure state, as thieves enter into a house at  
314748 night.

314749  
314750 21. The chyle is carried with a chyme by the internal winds, to all  
314751 parts of the body by the passage of the intestines; as the outer air  
314752 bears the low and loud sounds of songs in all direction.

314753  
314754 22. I then entered into his heart, which is difficult of access, and  
314755 I passed therein with as much jostling, as a strong man makes his way  
314756 amidst a thickly crowded throng of men.

314757  
314758 23. Soon afterwards I found the sight of some shining substance, at a  
314759 distance from the heart (\_i.e.\_ the culinary fire); as a man scorched  
314760 by sun shine, finds the sight of cooling moon in the gloom of night.

314761  
314762 24. It was the spiritual light, which reflected like a mirror all this  
314763 triple worlds in itself, and threw its rays upon all things therein; it  
314764 was the essence of whatever there is in existence; and the receptacle  
314765 of all living souls.

314766  
314767 25. The living soul or life, says the \_sruti\_ pervades the whole body,  
314768 as the fragrance of a flower runs through all parts of it. Yet it is  
314769 the heat of the heart in which it chiefly resides, as the perfume of  
314770 the flower dwells in the pistils, after the blossom is expanded by the  
314771 solar heat.

314772  
314773 26. I then crept unperceived into that heat, which was the cell of the  
314774 living soul; and was there preserved by the vital airs from extinction,  
314775 as a burning lamp in a lantern, is preserved by its interior airs from  
314776 its being blown out or extinguished. (Because the light is put out in a  
314777 receptacle).

314778  
314779 27. I entered into that heat as fragrance passes into the air, or as  
314780 the hot wind pushes into the cold air, or as water rushes into a pot  
314781 (\_i.e.\_ I pass through several sheaths, to the seat of bliss).

314782  
314783 28. I passed into the second sheath, which is as bright as moon light  
314784 and as clear as a spot of white cloud; and thence I ascend to the  
314785 fair sheaths known by the names of the cells of butter, sweets and  
314786 milk-white water.

314787  
314788 29. Being tired with my arduous passage through these sheaths, I  
314789 returned and rested in the genial warmth of my breast, where I saw the  
314790 full view of the world, appearing as a dream before my sight.

314791  
314792 30. It showed the images of the sun and moon, and the pictures of the  
314793 seas and hills, with the shapes of gods and demigods and human forms;  
314794 it presented also the sights of cities and countries, and the face of  
314795 the sky on all sides around.

314796  
314797 31. It exhibited also the oceans with their islands, and the course of  
314798 time and seasons and all moving and unmoving objects to my view.

314799  
314800 32. This vision of my dream, continued steadfast and quite alike even  
314801 after I was awake, wherefore I remained in the same state after my  
314802 sleep as I had been when sleeping, because the view recurred to me in  
314803 my waking state, as it had occurred to me in my sleep. (\_i.e.\_ The  
314804 world is but a waking dream).

314805  
314806 33. Now listen to me, O huntsman, what then I did. I said to myself,  
314807 "what, is this a waking dream I see before me?" and as I was thinking  
314808 in this manner, I had this knowledge of it awakened in me.

314809  
314810 34. Verily it is the representation of the Divine Intellect, and it is  
314811 the manifestation of the Deity himself; and all these objects under the  
314812 different names, are but manifestations of the Divine spirit in various  
314813 shapes in the world.

314814  
314815 35. Wherever there is the substance of Intellect, there is the cosmical  
314816 image of the Deity impressed upon it; in its empty vacuous form, which  
314817 it never forsakes (for aught of a gross nature).  
314818

314819 36. Ah! it is now I perceive, said I to myself, that all these  
314820 appearances passing under the names of the world; are mere  
314821 representations of the intellect, in the form of a passing dream.  
314822

314823 37. It is a little expansion of the essence of the intellect, which  
314824 is termed a dream (or an imperfect view of things); and it is also a  
314825 greater expansion and extension of the same, which is said to <be>  
314826 waking; both being the display of the self-same intellectual essence.  
314827

314828 38. A dream is said to be dream in the waking state, and not while one  
314829 continues in his dreaming state, when it appears as waking; so our  
314830 waking is but a dream, whence the two states of our waking and sleeping  
314831 dream.  
314832

314833 39. Even our death is a dream, which continues with our intellect even  
314834 after our death; because the intellect which resides in the body, does  
314835 not die even in a hundred deaths of the body; for who has ever heard of  
314836 the death of the soul (which is same with intellect) of any body.  
314837

314838 40. This Intellect is a void and vacuous substance, dwelling in and  
314839 expanding with the body; it is infinite and undivided, and remains  
314840 indivisible and indestructible, both with as well as without the  
314841 destructible body.  
314842

314843 41. The vacuous particle of the intellect, which is indestructible by  
314844 its nature, and shines forth eternally and ad infinitum by itself;  
314845 has the so called world for its pith and sap and ever attached to  
314846 itself.  
314847

314848 42. The vacuum of the intellect, contains within its bosom, the  
314849 minute particles of ideas; each of which represents a part of the  
314850 great variety of objects, that compose its totality ("as parts of an  
314851 undivided whole").  
314852

314853 43. The soul breaking off from its view of the visibles, rests in its  
314854 receptacle of heart; and sees the various sights in its dream, which  
314855 are unfolded by the intellect before it.  
314856

314857 44. Again the soul being inclined to the outer mind of sights, exposed  
314858 before it by its own intellect; it comes to see the visions of the  
314859 external objects, which pass under the phenomenal world.  
314860

314861 45. The soul sees in itself and in the same state, the sights of all  
314862 things both within and without it; such as, this earth and sky, the  
314863 winds and waters, the hills and cities, and all things spread on all  
314864 sides.  
314865

314866 46. As the solar disc which is situated in the heaven above, appears  
314867 also in the waters below in full blaze; so the soul is situated both in  
314868 the inside and outside, in the form of the world, (or with the form of  
314869 impress ideas in it).  
314870

314871 47. Therefore knowing that it is the intellectual soul, that sees  
314872 the internal dream and the external world in itself; whoso abstains  
314873 from craving anything is surely blest (because he has every thing in  
314874 himself. Every soul or mind being full of the thoughts and sights of  
314875 all things in itself, can be no more in want of anything).  
314876

314877 48. The soul is both inseverable and uninflamable (i.e. it can  
314878 neither be cut asunder nor burnt away); and whoso says otherwise, he  
314879 must be betrayed by the delusion of duality, as a boy is decoyed by the  
314880 deceitful yaksha (hocus-pocus).  
314881

314882 49. He who sees his inward soul, to view the world internally in

itself, is said to be dreaming in himself; and whoso finds his soul looking outwardly on the external world, is known to be waking.

50. Thinking so for regarding the dreaming and waking states, I was inquisitive to know the state of sound sleep, and went on making my inquiries therein.

51. But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless oblivion, and consciousness of self, <that> is true insouciance or the stupor or \_susupti--somnum\_ or hypnotism.

52. As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its self-consciousness alone.

53. Tired with the rambles and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self-consciousness; and this being the sole aim and end of sound sleep, there is no other meaning of the susupti hypnotism.

54. It is possible even in the waking state, to have this sound sleep of susupta hypnotism; by our determination of thinking of naught, save that of sitting quiet in one and same state (of abstractedness).

55. The state of abstraction being arrived at, is termed susupti--sound sleep; but when the sleep is light (Vikshepa), it is called \_swapnam--somnum\_ or dream.

56. Having ascertained my torpor to the hypnotic susupti, I was resolved to seek after the \_turiya\_ or fourth state of supreme bliss; and with this resolution, I set out in search of it with my best introspection and diligence.

57. I tried my utmost, but could get no indication of its true form and feature: and found out at last, that it was not to be had without our clearsightedness, as the sunlight is imperceptible to the dimsighted eye.

58. That is called clearsightedness, wherein our view of the world, as it appears unto us is utterly lost; and whereby we see in that light in which it exists in the Divine Mind.

59. Therefore the three states of waking, dreaming and sound sleep, are all included under this fourth state; wherein the world is seen as it exists, in the light of a nihility.

60. This then is the \_turya\_ or ultimate view of the world, that it is produced by no cause and from nothing; but it is Brahma himself that exists in this state of tranquillity, from all eternity.

61. The impossibility of the pre-existent and primordial causes, precludes the possibility of the production of anything and of the creation itself; it is the Intellection of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its dilation.

#### CHAPTER CXXXVIII.

#### THE PERVASION OF THE MIND THROUGHOUT THE UNIVERSE.

Argument:--The joining of the two souls of the sage and his pupil together made them twain, and gave a two fold view of objects: but their union in unity made them one, and presented the one and

314952 same view of things to both the united pair.

314953  
314954  
314955 The ascetic sage continued:--I then thought of being united with his  
314956 consciousness, and breathed out the breath of my life to be joined  
314957 with his, as the ripe \_mango\_ sends forth its flavour, to mix with the  
314958 fragrance of lotus flowers.

314959  
314960 2. I did not forsake my vital heat (or energy), until I entered into  
314961 his intellect; and began with infusing my outward sensations, into the  
314962 organs of his external senses.

314963  
314964 3. I then attracted my outward sensations, by the internal sensibility  
314965 of my heart, and mixed them with those of his, as a drop of oil is  
314966 mixed with and diluted in water.

314967  
314968 4. As my sensuousness was intermingled with his sensations, I became  
314969 sensible of a duplex feeling of all external objects, which appeared in  
314970 their reduplicated forms to my senses.

314971  
314972 5. All things on all sides seemed to be doubled about me, and there  
314973 appeared two suns and two moons to be presented to my sight. So the  
314974 heaven and earth appeared in their two fold forms before me.

314975  
314976 6. As one face is seen as two in some glasses, so all things presented  
314977 their double forms to the mirror of my eyes. And all these biplex  
314978 shapes seemed to be as closely united together as the world (\_i.e.\_ the  
314979 body and mind).

314980  
314981 7. And as the same intellect resides in the form of oil in two sesame  
314982 seeds, so I saw the two worlds mixed up together with my intellect  
314983 united with his in his body.

314984  
314985 8. And though my consciousness was united with his in the same body,  
314986 yet it was not wholly assimilated with his (owing to the difference of  
314987 our desires); but they view the world respectively, in the different  
314988 lights of milk and water (\_i.e.\_ as appearing pleasant to the one and  
314989 painful to the other).

314990  
314991 9. Yet as I looked awhile into his consciousness, and compared and  
314992 measured it with mine; they were both found to be the same thing and of  
314993 the self same essence. (Consciousness is joint knowledge of ourselves  
314994 in connection with others).

314995  
314996 10. My consciousness was joined with his in the same manner, as one  
314997 season joins with another (at its end); or as the confluence of two  
314998 rivers runs together, and as the smoke mixes with the clouds, or the  
314999 wind carries the fragrance of flowers with it.

315000  
315001 11. This our consciousness being mixed up together, the double view of  
315002 the world now became one; just as the erroneous sight of the two moons  
315003 in the sky, is soon changed to one upon aright its right view.

315004  
315005 12. Then my power of discernment which was in his person, became finer  
315006 and finer without wholly losing itself in his, and resided together in  
315007 his very body.

315008  
315009 13. Afterwards the faculties of the mind which resided in his breast,  
315010 were found to be directed to the observation of external objects; and  
315011 to take delight in noticing the occurrences of the day (\_i.e.\_ the  
315012 present objects).

315013  
315014 14. He being at rest from his weariness, after taking his meal and  
315015 drink; felt drowsy and inclined to sleep, as the lotus flower shuts its  
315016 petals at nightfall, after sucking the nectarious liquid of the lake.

315017  
315018 15. He withdrew his mind from observing occurrences, that circulated  
315019 all about the busy scene of the external world; as the setting sun  
315020 retrenches his rays from the face of the world, as he goes to take his

rest in the evening.

16. The functions of his senses receded into heart, and the operations of his mind retired to his brain, and remained hidden therein, like the members of a tortoise drawn inside its shell.

17. His eyelids were closed, as his heart had shut up; and he remained as dead as a lifeless block or as a figure in painting or statuary.

18. I also followed the course of his mental faculties, and settled with them in his mind, and my senses being under the direction of the mind were reposed in the recess of his heart. (The sensations are said to pass from their organs, and run through the veins and arteries to the recess of the heart).

19. Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that heat (or spirit) in me, as sleeping on a soft bed, and perceiving naught but a void all about me. (This is termed the blissful state of \_ánanda-maya\_--felicity).

20. And as the breathing of our vital breath, was neither obstructed in the \_aorta\_, nor passed with rapidity through the lungs, as it does in cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.

21. Then our souls remained with the supreme soul in the breast, and kept the course of the naturally ungovernable mind under subjection (of the blissful soul).

22. The soul is then employed in its consciousness of supreme bliss in itself, and takes no notice of the actions of others; and the body also then rests in perfect blissfulness, in that state of sound sleep. (Sound sleep of hybernation or hypnotism is the perfect rest of the body and soul, when undisturbed by dreams).

23. Ráma asked:--Say sir, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it subsist without the same.

24. Vasishtha replied:--Even so, there is neither the body beside its being the notion of one's self; it is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things. (There is no existence of the mind independent of the vital air of breathing. Gloss).

25. So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for want of its causes at the beginning of creation. (Therefore the phenomenal world is only the effect of our previous reminiscence. Gloss).

26. Therefore all these are forms of Brahma, as he is the soul of all; and the world itself is not otherwise than the image of God. (Hypothesis of theological Pantheism, that all things are manifestations of God).

27. The mind and body are both Brahma, to them that know the truth; though they are otherwise to our knowledge of them, than what they are in theirs. (The common knowledge of them, is that of Soulism).

28. The manner in which the triple world is Brahma, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me to relate unto you.

29. There exists for ever the only pure Intellect (or Intelligence), which is of the form of infinite vacuum; and it is that alone which shows itself always in all forms, without being either the world itself or its visible appearance. (The formless God exhibits all forms).



30. The Lord being omniscient, took upon him the form of hypostasis of the mind, without forsaking his nature of pure intelligence, and exemption from disease and decay (which the material body is subject to).

31. Then as the Lord thought upon the movement of his mind, he assumed the substantivity of the vital breath upon himself; and know, O Ráma, that best knowest the knowable, that these are but modalities of the selfsame being of God.

32. Now as this inflation of the air, appears to be a model form of the Divine essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

33. Thus the whole world is entirely the formation of the Divine Mind, and as this mind is the very intellect of the supreme Brahma; so the totality of creation is only the expansion of the mind of Brahma himself.

34. The formless Brahma who is without his beginning and end, who has no reflexion of himself, and is free from disease and decay, is the quiet intellect and the only quiescent Ens of Brahma, that was the whole universe for its body. (Whose body nature is, and God the soul. Pope).

35. The supreme being <is> omnipotent, and so the mind also retains its potency every where, though it remains as empty air.

36. The volitive mind is Brahma, which immediately produces in itself, whatever it wills at any time; and the reproduction of every thing in the mind, is a truth too well known even to boys.

37. Now behold, O Ráma the almighty power of the mind, which at first made itself (or became) a living being by its breathing; and then an intelligent being, by its power of thinking; and next became the living soul, with its body; it made the three worlds, and became the prime male in the form of Brahmá; it became embodied from its aerial form, in the shape of Virát; thus it created every thing in itself of its own will, as men produce all things in their imagination, and see the cities of their fancy in dream.

#### CHAPTER CXXXIX.

#### DESCRIPTION OF THE DISSOLUTION OF THE WORLD.

Argument:--Predominance of the mind over the vital breath, and the view of final Dissolution in Dream.

Vasishtha related:--Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the non-existent to view, or annihilation of existing ones, or the representation of one as the other--pratibhāshika.

2. [Now in an answer to Ráma's question, "how does the mind subsist or have its action or thought without being moved by the vital breath", he says that] whenever the mind fancies itself as the vital breath, and can neither subsist nor do any thing without its being actuated by the air of respiration; it is then said to be subject to vitality (i.e. to exist with the breath of a living being and no more).

3. It thinks it cannot live long without the association of respiration (as in the state of transient and breathless dream) but must come back to its life and living action (of thinking) with the return of breathing. (The thinking power of the mind is suspended with the

315159 breathing, in the states of dreaming and wondrous sight seeing).

315160  
315161 4. Again as the mind fancies itself to be accompanied with the vital  
315162 breath in some living body; it finds itself instantly joined with same,  
315163 and beholds the world rising as an enchanted city to view.

315164  
315165 5. The mind thinks of the convenience of its union with the vital  
315166 breath and body; and with this persuasion it is pleased to remain for  
315167 ever as a triplicate being, combined with its intellectuality, vitality  
315168 and corporeality.

315169  
315170 6. Know now that the uncertainty of knowledge, which, keeps the mind in  
315171 suspense, is the cause of great woe to mankind; and that there is no  
315172 way of getting rid of it except of the true knowledge of tattwajnána.

315173  
315174 7. He who has the knowledge of the distinction of his self and another  
315175 (i.e. of the ego and nonego--the subjective and objective as  
315176 different from another); can have no redress from his error, save by  
315177 means of his spiritual knowledge of the only spirit.

315178  
315179 8. There is no way to true knowledge, except by means of the  
315180 investigations of liberation; therefore be employed with all vigilance  
315181 to inquire into the means of liberation.

315182  
315183 9. Verily the very conceptions of ego and alias I and another are  
315184 erroneous, and proceed from utter ignorance; and there is no other  
315185 means to remove them, except by means of liberation. (The knowledge of  
315186 ego and tu is the bondage of the soul: and the want of egoism and  
315187 tuism, leads it to its liberation from all).

315188  
315189 10. Hence any thought which is habitual to the mind, comes to be firmly  
315190 impressed upon it in time; and hence the idea that the vital breath is  
315191 one's life and all, makes his mind dependent upon the breath. (i.e.  
315192 As the thought of one's being this or that, makes him as such; so the  
315193 firm belief of the mind as breath, makes it subject to the same).

315194  
315195 11. So also when the body is in a healthful state with its vitality,  
315196 the mind is dependent on it and has its free play; but being in ill  
315197 health, it feels its life embittered and forgets to know itself in its  
315198 true nature.

315199  
315200 12. When the respiration is quick in discharging the duties of the  
315201 body, and the mind is engaged in its busy thoughts, then neither of  
315202 them <is> capable of meditation, unless they are repressed in the  
315203 breast.

315204  
315205 13. These two the mind and respiration, stand in relation of the car  
315206 and driver to one another, and what living being is there, that is not  
315207 driven along by them in their train?

315208  
315209 14. It was in this manner that the supreme spirit, hath ordained the  
315210 mind and vital breath, in the very beginning of creation; and therefore  
315211 this law of their co-operation, continues unaltered to this day.

315212  
315213 15. Hence the mind and vital airs are acting in concert in all living  
315214 bodies, and conducting them at all times in all places in their stated  
315215 course or action all along (except those of yogis who have repressed  
315216 them under their subjection).

315217  
315218 16. The co-equal course of both, serves to the regular conduct of the  
315219 functions of life (as in the waking state); but their unequal course,  
315220 produces dissimilar effects (as that of dreaming when the mind alone is  
315221 active); and the inactivity of both causes the inertness of the body  
315222 and soul (as in the state of sound sleep).

315223  
315224 17. When the intestines are blocked by the chyle of food taken into  
315225 them, and the breathing becomes dull and slow; the mind also becomes  
315226 calm and quiet, and then ensues the blissful state of sound sleep.

315227

18. When the stomach is filled with food, and the lungs are languid with weariness, the breathing then remains without its inflation, and brings on <a> state of sweet and sound sleep of \_susupti\_ or \_hypnotism\_.

19. Again when the intestinal parts are cool and phlegmatic, or exhausted by effusion of blood owing to some sore or wound, and the breathing being stopped in the body, there comes the state of numbness of sleep.

20. The ascetic said:--Then I had entered into his heart, it became all dark to me as night; and he fell into a sound sleep, from his satiety with the fulness of his food.

21. I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

22. Then as the passage of his lungs was re-opened, after digestion of the food in his stomach; his breathings resumed their natural vibration, and he began to breathe out slowly and softly in his slumbering state.

23. After the sound sleep had become light and airy, I beheld the sunny world arising out of my breast, and appearing manifest before me in my dream.

24. This world seemed to rise out of the troubled ocean, and to be filled with water (seas) upon its surface; it was released from the darkness of diluvian clouds, which had enveloped it, like the mists overhanging on oceans.

25. There was a hurricane blowing over it, bearing aloft the rocks and stones, in its whirling and uproarious course; and carrying away uprooted arbours, with the furze and grassy turfs along with them.

26. It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation; and hurling down the detachments of celestial cities from high.

27. Then as I was looking at a certain place, I found my self situated with my consort in one of the abodes of a splendid city rising at that spot.

28. And there as I was sitting in company with my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all on a sudden carried away by the waves of the deluging waters.

29. The flood swept me away together with the edifice and the city, wherein we were situated; and we were floating on the tops of mountainous waves, and buffeting in the water.

30. There arose a loud dashing noise louder than the roaring sea; I was stunned by the stridor, and was insensible of the fates of my family.

31. Men were driven away and hurled down into the whirling eddies, and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

32. The houses and huts were breaking and cracking, their beams and posts were splitting, the pillars and supports were bursting, and the roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows. (\_i.e.\_ Women stared from within the doors and windows and dared not to stir without).

33. As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the whole edifice falling down on the ground.

34. The walls on the four sides broke down, and buried the old and young and female inmates under them; and these were borne away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different ways.

35. I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.

36. I was tossed about by the waves, and borne away to the distance of leagues after leagues; and was thrown upon the floating woods, which roasted me by their inburning wildfire.

37. I was dashed against the floating planks and timbers, and slashed in many parts of my body, then falling into a whirlpool I was hurled into the abyss of pátála.

38. Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring and rumbling sounds.

39. I was then buried under the mud, caused by the friction of the drowned mountains against one another; and was again lifted upward like an elephant, by the influx of a flood of water.

40. As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.

41. Being then ingulfed in the water, and carried away by the waves and current wheresoever they pleased, I lost the sight of whatever I was seeing, and was greatly dejected in my mind.

42. At this moment there, I had come to know by my reminiscence, that <a> certain muni will lecture to the public, the Vasishtha's address of Ráma hereafter.

43. I remembered my former state of holy trance (samádhi) and exclaimed; O, had I been an ascetic in another world.

44. I have entered into the body of another person, in order to see the sights in his dreaming; and all that I am now seeing (of this flood and others), is no more than a dream, and mere error of the mind and falsehood.

45. It is from our habitual bias in the present scene, that I believed these falsehoods as true in me; and though I was troubled to see myself to be borne away by the flood in my dream; yet I feel myself happy at present to find, it was but the unreality of a dream.

46. What I saw as water, was the whirling eddy in the ocean of the universal deluge, and as false as the water of mirage; and the hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.

47. There were the gods and aeralis, men and women, and huge snakes also borne away by the flood; and the great cities and mansions of the rulers of men (i.e. royal edifices), all floating upon the waters.

48. I saw the mountain merged in and mixed up with the waters, and being battered and shattered by the waves; I saw the approaching dissolution of the world, and thus considered within myself.

49. There is even the god Siva with his three eyes, swimming upon and swept away as a straw by the waves: O fie for shame! that there is nothing impossible for the fates.

50. Fragments of houses floating upon the waters, looked like lotus flowers flaunting under the sun-beams.

51. It was astonishing to see the bodies of Gandharvas, Kinnaras, and of men and Nágas, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.

52. The fragments of the splendid edifices of the gods and demigods and others, decorated with the ornamental works of the vidyádhara, were floating like golden vessels on the wide expanse of the ocean.

53. The god Indra was floating on the glassy water, as if he were lying in his crystal palace; he mounted over the waves, as if he rode on his elephant; and was swinging on the surges as upon his cradle.

54. The waves rising to the sky, were washing the faces of the stars, and the winds were scattering them all about; as they drop down the flowers of the garden of Eden on the mansions of the gods, and as men strew the ground with fried rice.

55. Waves as high as mountains rose to the sky, and then their breakers flying aloft like stones flung by ballistas, fell upon the lotus seat of Brahmá, and turned it about with the god also, who was sitting upon it in his deep meditation.

56. The clouds were roaring aloud with deep and appalling thunder, and the billows were flashing like frightful lightnings in the air; elephants, horses, and ferocious lions were wandering in the atmosphere, and forests as large as the earth, were floating in the sky.

57. The dark blue waves of over-flowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act, of utter annihilation (or as the powers of destruction were propelling one another).

58. The waves were carrying down into the deep, the gods, men, and Nágas, together with their abodes in heaven, earth and the regions below.

59. The irresistible flood having flooded over all sides, of earth, heaven and the infernal region, the bodies of the gods and demigods, were all floating together like shoals of fishes; and their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

60. The body of dark blue waters, resembled the azure form of Krishna; and their foaming froths, likened the milk white calves about him. (The text is utterly meaningless).

61. The waves pushed one another, with the \_burber\_ sound for drowning every thing; and the females both of the gods and giants were heard to wail aloud with cries of \_hola\_ and howling. (Hola is the exclamation of wailing, corresponding with \_waílá\_ in Persian).

62. The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides; and the clouds roving over the rolling waves, appeared as the covers of fallen and floating domes.

63. Ah it was piteous to behold, how the whirling waters of whirlpools, hurled down even the gods into the deep; and how Indra, Yama, and Kubera, breathed out their last breaths in the form of flying and flimsy clouds.

64. There the learned and saintly persons, were carried away with the ignorant, in the shape of dead bodies and devoid of their pride; and the cities of the gods Brahmá, Vishnu, and Indra, were swept away, all broken and crushed to pieces.

65. The bodies of weak women, were washed and carried over by the waves, and there was no body left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

66. The floods which flowed at first with their serpentine course into the caves of mountains, overflowed them to their tops at last; and the cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

67. The gods and giants and all other beings, together with their residences in heaven, and the continents and mountains on earth, were all submerged and shattered like lotus-beds by the waters; and the three worlds were turned to an universal ocean and all their grandeur and splendour were swallowed up by time, together with all the sovran powers of earth and heaven.

## CHAPTER CXXXX.

### WORKINGS OF IMAGINATION.

Argument:--The sage's situation at the end of the Deluge, and his description of the reproduction of creation.

The Huntsman said:--Tell me sir, how a sage as yourself, could be exposed to that state (of the dream or delusion of the Deluge); and why were you not delivered from your meditation.

2. The sage replied:--At the end of the Kalpa age, all kinds of beings meet with their destruction; namely, there is a termination of the erroneous forms of the worlds, and a cessation of the luminous bodies in the heaven.

3. Sometimes the dissolution takes place gradually at the end of a \_kalpa\_; and at others it comes on all on a sudden, with a simultaneous turmoil and disorganization on all sides.

4. So when there was an outbreak of waters on every side, and the gods were repairing to Brahmá the first cause of all; for redress from the impending danger, they were all swept away by the overflowing tide.

5. Moreover, O forester! know time to be the most mighty destroyer of all things; and every thing must occur in its time, as it is predestined at the beginning. (Time devours all things).

6. The time of one's dissolution being nigh, there ensues a detriment in the strength, intellect and prowess of everybody not excepting even the great. (Nothing is of any avail before fate).

7. I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming; and nothing of it, comes to take place in reality herein.

8. The forester responded:--Sir, if the dream is a mere falsity and error of imagination; then what was the good of your relating all this, that know well what is good and useful for mankind.

9. The sage replied:--There was much use of my relating all this to you, O intelligent huntsman, for improvement of your understanding; and as you have come to know, that the visibles are all as false as the sights in sleep, you shall now know what is real and true.

10. Now as long as the waters of deluge lasted, I remained seated in the heart of the said medium, and saw some other false sights in his dream.

11. I saw the waters of the deluge, to recede to the unknown region from where they had overflowed; and the huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra. (Who lopped of their pinions of yore. See the legend

in stanza--Book I. Kumára sambhava of Kálidása).

12. I was borne aloft by my good fate to some distant shore, where I was seated as firmly as upon the elevated peak of a high and solid mountain.

13. Thence I saw the waters to subside in their basins, and the stars of heaven shining upon them, like the sparkling particles of their splashing billows, or as their foaming and floating froths.

14. The reflexions of the stars in water, seemed as the shining gems in the bosom of the ocean; and the stars that shone above in the firmament, appeared as the nightly flaming bushes on the tops of mountains. (There are the medicinal plants that are said to burn by night. Vide Kumára Sambhava Stanza--Book I.).

15. The firmament studded with lustrous stars, and had the appearance of an island beaming with gold; and the azure sky seemed wrapt over with the blue garments of celestial dames.

16. The blue diluvian clouds that floated in the sky, resembled a bed of cerulean lotuses in the etherial lake; and the lightnings that flashed in their bosoms, likened the yellow farina of flowers, flying all about the midway sky.

17. Masses of mountain-like clouds flushed with frost, and poured down showers of rain on all sides; the floods of the deluge rolled down with their reflexions, as bearing the huge Kalpa forests in their bosom.

18. Afterwards the basin of the universal ocean was dried up, and turned to an empty and dry hollow on all around; and the mountain of the Mandara and Sahya hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.

19. Here the sun and moon were found to be sunk in the slough, and there the gods Yama and Indra to be hid under the soil; somewhere the serpents and takshakas were rolling in the mire, and elsewhere the Kalpa woods lay buried with their tops and branches underneath the mud.

20. In some places the heads and hands of people were scattered over the ground, and looked like lotus buds and flowers torn from their stalks and strewn about the bare and barren land.

21. There were the Vidyádhara females drowned up to their necks in the slime, and crying in their piteous chimes in one place; and there were the big bodied buffaloes of Yama lying in another, and resembling the huge bodies of dead elephants appearing in dream. (The buffalo of Yama is no less bulky than the Airávata elephant of Indra).

22. In some place the bulky body of Garuda, bulged out like the huge mountain of the gods; and in others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.

23. There were the remains of the dead hansa of Brahmá, muddled in the mire somewhere, and the relics of Indra's elephant were huddled in the mud in another place.

24. In the meanwhile I found a flat land in one spot, where I resorted for rest from my weariness; and was there overtaken by sound sleep, that insensibility stole upon me.

25. Then waking from my sound sleep, I found myself seated in the heart of the hunter; and retaining the possession of my sensibility, I was led by my innate desire to see the similar sights of desolation as before.

26. I beheld upon my waking, the said flat land to lie in the very heart of the hunter where I was situated; and was seized with greater

grief and sorrow at my sight of the spectacle. (The reproduction of the world being but the renovation of our woe, and happy are they who work no more to the sight).

27. I saw therefrom the rising of the bright and beautiful sun on the next day; and by means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.

28. But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind (from its previous ideas of them); as the leaves shoot forth from the trees. (Because the insensible stones, have no perception of the visibles).

29. Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use. (Reminiscence of the past being often liable to obliteration).

30. After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place, and all this knowledge rising spontaneously from my self-cogitation.

31. I then saw a village and the hermitage of a Bráhmaṇ at that place; and there I beheld a house and found a friend therein, and many more other places.

32. Thus I remained in the society of my friends, in the village huts and hamlets; and passed many days and nights, in the states of repeated watchfulness and returning sleep.

33. Remaining thus in company with these, I came to lose in course of time the light of the understanding I had attained before, and forgot myself as one of them by my habitual mode of thinking, as the man forgot himself to a fish (as it is related before in the story of Dama, Vyāla and Kata).

34. In this manner, I remained as a village Bráhmaṇ (or parish-person) for a long time; relying only in my body as begotten by a Bráhmaṇ, and quite forgetful of other.

35. I believed my material body only to constitute my person, and my wife alone as my copartner; I understood my desires only to be the essence of my soul, and thought that riches only were the sole object of gain in life.

36. I had an old cow only for my treasure, and the greens of my garden as my only provision; my collections were only the sacred fire and sacrificial animals, and my utensil an only water pot. (Kines constituted the wealth of the ancient Indians, as the pecus or sheep were reckoned as riches by the old Latins; hence godhana means kine money, as pancha godhanam--the value of five cows corresponding with the penta pecuniae of the Romans).

37. My hopes were as frail as perennial plants, and my conduct the same with that of other men; and the state of my living was as mean, as of the mud and mire about my dwelling.

38. I passed my days in pruning and weeding the garden of my greens; and in performing my daily ablutions, in the rills and rivulets reckoned as holy by men.

39. I was employed in providing my food and drink, and in procuring the fuel and cow-dung for fire; and remained entangled in the snare, of scrutinizing about what was right or wrong for daily observance.

40. In this way a whole century of my life time, passed away at that



place, when it happened on a time that a holy hermit passed by that way from a great distance, and became my guest in my humble abode.

41. Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.

42. He spoke of many climes and countries, and of many lands and mountains; and talked of their different customs and manners, which were pleasant to hear, and related to various subjects.

43. All these, he said, are the display of the One Intellect, which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is for ever present with it as it is now seen to be.

44. Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention, all whatever he said on this and other subjects.

45. I heard also my own tale from him, and learning that the person which contained me within its womb, is no less than the body of Virát himself, I was eager to come out of the same.

46. So long as I was not aware, that its mouth is the only door way for my exit of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

47. I then left that spot, beset as it was by my friends and relations; and entered into his vital part, in order to make my egress with the vital breath.

48. Intending then to see both the inside and outside of the Viráta's body, in which I resided, I continued to mark well the process of its outer movements as also of its inner thoughts.

49. I fixed my attention to my consciousness, and remained settled at my station without changing its spot; and then breathed out with his breath, as the fragrance of flowers accompanies the wind.

50. The rising with his respiration, I reached the cavity of his mouth; and mounting afterwards on the vehicle of the wind, I went on forward, and beheld all that lay before me.

51. I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance; and found it full with anchorites, and myself sitting in my padmāsana among them. (He saw the sight to which he was habituated all along his life).

52. These anchorites stood before me as my pupils, and were employed in their duty of taking care of my person in its state of anaesthesia.

53. After a while that man was seen among them, in whose heart I had been residing; and he appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

54. Seeing this wonder I remained quiet, and did not speak any thing about it to any body waiting upon me; I then re-entered that body for my own amusement.

55. I got to <the> region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

56. As I was looking around, I saw the end of the world approaching with its direful aspect; and changing the course of nature, together with the positions of the world.

57. The mountains appeared altered and changed to another state, the sky presented another face, and the whole world seemed <to> be

315711 dislocated from its place.

315712  
315713 58. I could find no trace of my former friends or habitation nor mark  
315714 the situation of that tract of land, nor find the direction where it  
315715 lay before; all these seemed to be swept away by the winds, nor could I  
315716 know where they were taken.

315717  
315718 59. I then found the world appearing in another form, and presenting a  
315719 sight altogether different from what it had been before, and quite anew  
315720 to view.

315721  
315722 60. I saw the twelve suns of the twelve signs of the zodiac, shining  
315723 all at once and burning in all the quarters of heaven and melting down  
315724 the high mountains, like snows and icebergs to water.

315725  
315726 61. The volcanic fire spread from mountain to mountain, and the fire of  
315727 conflagration flew from forests to forests; the earth was parched with  
315728 all the gems in her bowels, so that there remained no vestige of them  
315729 save in the memory of men.

315730  
315731 62. The seas were dried up, and the earth was full of burning embers  
315732 on all sides; and there rose a strong gale, which wafted the ashes all  
315733 away.

315734  
315735 63. Subterranean, terrestrial and etherial fires, began to issue forth  
315736 in flames and flash on all sides; and the face of the whole universe  
315737 flushed with a blaze, glistening like the glowing clouds of the evening  
315738 sky.

315739  
315740 64. I entered amidst this burning sphere, as a flying moth falls into a  
315741 flame; and was confined within its cave, as the roving bee is closed  
315742 up in the calyx of the shutting lotus, and was quite unscorched and  
315743 unscathed by the burning flame.

315744  
315745 65. I then flew amidst the flames as freely as air, and flickered as  
315746 the flash of fleet lightnings in the cloud; and sometimes hovered over  
315747 the burning fire, as the light winged butterfly flies upon the lotus of  
315748 the lands (\_sthala\_ padma).

315751  
315752  
315753 CHAPTER CXXXXI.

315754  
315755 DESCRIPTION OF THE TERMINATION OF A KALPA-PERIOD.

315756  
315757 Argument:--Continuation of the subject of fire and flame, and hot  
315758 winds and fiery clouds at the final Dooms-day Dissolution.

315759  
315760 The sage continued:--Though repeatedly burning amidst those fires, yet  
315761 I was neither consumed nor felt the least pain therein; and though  
315762 falling from one fire into another; yet I thought all this as a dream  
315763 in my dreaming (\_i.e.\_ one dream in another).

315764  
315765 2. The fires flew aloft, and filled the vault of heaven with flames;  
315766 and I was flying as a fire-brand amidst and all about it. (So the  
315767 sinless soul soars in the highest empyrean of heaven).

315768  
315769 3. As I was wandering with my spiritual light and unwearied soul amidst  
315770 this universal conflagration, there arose on a sudden a tremendous  
315771 hurricane (raised by the rarefied air on all sides).

315772  
315773 4. It howled and growled aloud like the roaring of clouds on high; and  
315774 blew fiercely all along, bearing down and carrying away every thing  
315775 before it.

315776  
315777 5. The whirling and howling tornado, raged with redoubled force in the  
315778 forest; lifting aloft large tracts of woods in the form of clouds, and

intermixed with rolling firebrands, resembling the revolving suns above.

6. Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundreds of fiery pools on high; and the earth with the habitation of men, giants and gods, burned as burning mountains on all sides.

7. The burnt, unburnt and half burnt devils and demons, were roving together throughout the heated air, and grappling each other in the etherial streams.

8. The gods and goddesses, were falling down as flames of fire; and the abode of the celestials, were melted down in showers of fire.

9. Flashes of fire were flickering as lightnings, from the burning vault of heaven; and clouds of dark smoke hid the face of the vertical sky in darkness.

10. The faces of the earth and sky and of all sides of heaven, were wrapt in a flaming veil like that of the evening cloud; and the whole universe with its seven spheres, appeared as a massive mountain of flaming fire.

11. On one side the sparks of flaming fire, were flashing over the head; and on another a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Hara--the god of destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

## CHAPTER CXXXXII.

### ASCERTAINMENT OF KARMA OR ACTS OF MEN.

Argument:--Here God is ascertained as the Cause of the visionary world; and Refutation of the Theory of Karma or Human Deeds and Destiny.

The sage resumed and said:--Continuing thus in the vagaries of my false imagination, I was led to many such painful sights, until they raised in me the feelings of woe and sorrow, and my curiosity gave way to weariness.

2. I then thought in my mind that it is a mere dream in the mind of another person, which I have come to see from my seat within his breast; therefore I must refrain from such sights, and restrain my sorrow for them in vain.

3. The Huntsman asked:--It was for the investigation of the nature of dream, that you had entered into the bosom of another person; say then what have you come to know about it, and how are your doubts removed (with respect to its false phantasms).

4. How came you to see the ocean in the breast, which never exists therein, and how did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places.

5. You said you saw the earth and sky, and the rivers and mountains and many other things in the mind; but how can these and the world itself, be in any manner situated therein.

6. The sage replied:--All these things and the world also are mere non-entities, as there was no pre-existent material cause for the production of the world, before its coming to existence; therefore neither the term creation nor its sense, is in any way applicable to

this world or it is seen by us. (It is therefore but the mere phantasm of an everlasting dream).

7. Hence the world creation and its meaning, proceed from ignorance of the supreme soul, which is immutable in its nature; and it is ignorance of this truth (lit. true knowledge), that produces the fallacy (lit. the false knowledge) of creation. (Therefore the world (\_i.e.\_ the idea of the world), is ever present in the Divine mind).

8. Therefore I say, O thou fortunate one, that after you come to your knowledge in this respect (\_i.e.\_ of the nature of God), and your ignorance of His supremely pure nature is removed:--

9. You will no more believe like myself, the false impression of your consciousness (of the existence of the world); but must come to know that, this causeless and uncreated world, is only the expanded reflexion of your own mind.

10. Where is the body and the heart, and where are these elements of water &c.; what is this dream and what are these conceptions and perceptions, and what is life or death or anything else? (All which are nothing in reality).

11. There is but one transpicuous Intellect everywhere, before which the subtile ether is opalescent, and the biggest mountain is but a mite.

12. It is of its own nature that this intellectual vacuity, reflects on something in its thought; and sees the same as its aeriform body; and this it is what is called the world.

13. As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

14. This universe is a quiet vacuity without any stir or shadow of anything in it; and it is the dimness of the purblind eye of the intellect, that presents these false shapes to sight, as blind men see black spots in the clear sky.

15. To my sight the world is neither an entity nor a non-entity, nor is it a mere void or the shadow or reflexion of anything; but the formless infinity of the vacuous intellect only: (or the infinite vacuity of the formless intellect only).

16. As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so doth it view every thing in its own vacuum in waking also; without the external objects of sight or its act of seeing them.

17. It is something that is unspeakable and without its beginning and end; it is apparent with its own conceptions which are one with it and make no duality in its nature (Lit., whose nature is free from unity or duality, or as Sádi says:--\_azchunin O chunan\_, from this & that and so & such).

18. As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms and fruit under it; so is Brahma the Soul of all. (These are but parts of one stupendous whole. Pope).

19. As the great edifice of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

20. It is as the transpicuous vacuity of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our

waking state, as we behold them in our dreams in sleep.

21. As the fragrance of flowers, lies hid in the invisible air; so the world lies concealed in the invisible intellect, which sees through every pore of it.

22. It is by shutting out your thoughts of all and everything from your mind, that thou mayst <be> quite pure in thyself; and it is then only that thy infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

23. The Huntsman said:--Tell me sir, how can men get rid of their thoughts and cares of life, when they <are> invariably accompanied by the acts and reminiscences of their past lives. Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them.

24. The sage replied:--Those souls that are full of intelligence and have their spiritual bodies, are never subject to renewed births nor to the consequences of their past actions; and such were the bodies of Brahmá, and Kapila and others, that became manifest of themselves (suam-bhávah), and such were the supernatural bodies of the gods and divine incarnations.

25. Their bodies were not of this world, nor were they subject to its dualistic illusory imaginations; but they were forms of pure intelligence and of a subtile and spiritual nature.

26. In the beginning of creation, there was no primordial act of any body, to fashion his form or frame of mind; but there existed the sole and self-existent Brahma only, who manifested himself in the form of the world (which is therefore a manifestation of the Deity himself, and is thence called \_tanmaya\_ or full of the Divine essence).

27. As the great Brahmá and others, were the manifestations of the supreme Brahma in the beginning, so there have been many thousands more that were manifested from the same divine essence, which are known as pure intelligences, and superior orders of beings. (Such are the gods and angels and spirits of different denominations).

28. But these persons who are deluded by their ignorance of truth, to think themselves other than or apart from Brahma, and as dull and unintellectual beings, and as a distinct duality from the nature of God:--

29. They are seen to be born again the next time, in consequence of their past actions, and accompanied with the results of those acts, whereby they are confined in their unintellectual bodies, in order to lead their unspiritual lives, quite forgetful of their divine nature, and subjected to the false belief of their materiality.

30. But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine soul, are known here as uncontaminated by their former acts, as the persons of the divine Brahmá, Vishnu and Siva or the holy trinity.

31. All those that know the true nature of the soul, remain with its purity in the spirit of God; but such as understand it in the light of the living spirit, live in themselves as detached from the Divine soul.

32. Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance or avidyá; and the soul takes the name of the animal spirit or life, which is conversant only with the world wherein it is situated.

33. But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real state and becomes one with the supreme soul of all.

315987 34. As the fluidity of water exhibits itself in the form of whirlpools  
315988 in some waters; so the divine intellect shows the in-existent world as  
315989 existent, to those understandings which are ignorant of the nature of  
315990 the supreme soul. (It is the nature of the omniscient mind, to picture  
315991 in itself, the appearances of things that are not in actual existence).  
315992

315993 35. The world is the reflexion of omniscience, and not the  
315994 representation of our dreaming or waking states; therefore it can have  
315995 no action or property of itself, when it is nothing in reality.  
315996

315997 36. In fact neither the knowledge of the world nor ignorance of it, or  
315998 its action or motion or any of its properties, is anything in reality;  
315999 all these are the results of our thought, that represents the unreal as  
316000 real one unto us.  
316001

316002 37. In truth Brahma being the very creation or the great cosmos itself,  
316003 is verily the soul of all beings; it is in vain therefore to suppose  
316004 our prior acts as cause of our births. That God is the creator of the  
316005 universe, is a mere assumption made from his omnipotence (which is  
316006 supposed to make everything out of nothing; but as ex nihilo nihil  
316007 fit, God is himself diffused throughout all nature).  
316008

316009 38. It is impossible for any body to have the bindings of his prior  
316010 acts upon him, at his first creation in the world; it was only  
316011 afterwards through his ignorance that he fabricated to himself a fate  
316012 or causality of his actions for his fruitions in afterlives (i.e. in  
316013 his subsequent and succeeding births or transmigrations in the world).  
316014

316015 39. Say whether the vortex of sea has any body or action of its own; it  
316016 is but the whirling water, as Brahma himself is apparent in the form of  
316017 this seeming world.  
316018

316019 40. As the persons appearing in our dream have no prior acts for their  
316020 appearance; so were the living beings in their first formation, endued  
316021 with pure understanding only (for want of their prior acts to actuate  
316022 them at first).  
316023

316024 41. It is a mere supposition, that they had their causal acts at first  
316025 creation; and that all living beings have been roving ever since (in  
316026 repeated births), being fast bound by the chain of their prior acts.  
316027 (Man was pure in his creation, but since his first act of transgression  
316028 or original sin, and then his actual sins, have subjected him to the  
316029 miserable doom of undergoing repeated births).  
316030

316031 42. But this creation is no act of creation, but verily the  
316032 manifestations of Brahma himself; and such being the case (that the  
316033 world is the selfsame Brahma), say what can acts mean, whence they  
316034 proceed and where they lie.  
316035

316036 43. It is only the ignorance of the supreme soul, which binds us to the  
316037 bondage of acts; but its fetters fall off from the believer of Brahma  
316038 by his knowledge of truth. (Those who rely on their acts of faith,  
316039 are subjected to them; but the believer in One is released from their  
316040 bonds).  
316041

316042 44. Know the outward acts of faith, to proceed from ignorance of the  
316043 universe; but as the wise man advances in his knowledge, he extricates  
316044 himself from the bondage of all religions and ceremonial acts and  
316045 observances.  
316046

316047 45. Whereas the external acts of faith <are> entirely devoid of any  
316048 substantiality or meritoriousness in them, it is no way difficult to  
316049 get <rid> of them at once; it is solely our spiritual bond which is our  
316050 chief concern, beside which there is no bond whatsoever.  
316051

316052 46. So long there is the dread of the dreadful illusion of this world,  
316053 as long as you do not attain to your wisdom; and so long do you  
316054 exhibit your wisdom, that you do not fall into the vertiginous eddy of  
316055 worldly affairs. Therefore try always, ye men of pure hearts and soul,

316056 to acquire your wisdom and learning; because there is no other way of  
316057 your flying from the fears of the world, save by means of your right  
316058 understanding.

316059  
316060  
316061  
316062  
316063 CHAPTER CXXXXVIII.

316064  
316065 ASCERTAINMENT OF NIRVĀNA OR ULTIMATE EXTINCTION.

316066  
316067 Argument:--Praise of wisdom and Intellectual knowledge, and  
316068 arguments in support of the Intellectuality of the world.  
316069

316070  
316071 The sage continued:--The wise man shines in the assembly of the  
316072 learned, as the sun illumines the assemblage of lotuses, in his  
316073 investigation of the duties of religion and ceremonial acts, leading to  
316074 the welfare of men in both worlds.

316075  
316076 2. The heavenly felicity which is attained by the learned and wise by  
316077 means of their spiritual knowledge, is as an ocean of bliss; before  
316078 which the prosperity of god Indra even, appears to dwindle away as  
316079 rotten straws amidst the billows.

316080  
316081 3. I find no such felicity or prosperity, in the three regions of this  
316082 earth or heaven above or in the pátála below, which is greater or  
316083 comparable with the blissfulness of learning and wisdom.

316084  
316085 4. The learned have as clear a sight of the true state of all things,  
316086 as the moon-light gives a clear view of the sphere of stars in the  
316087 cloudless sky.

316088  
316089 5. The visible world, soon vanishes from sight, and turns to the  
316090 invisible Brahma, by the sapience of the wise; as a rosary of cord,  
316091 appearing at first as a snake, is soon found to be a line upon its  
316092 inspection.

316093  
316094 6. That Brahmá--the god is ever situated in his Brahma-hood or godhead  
316095 is a truth evident by itself; and that it is his nature that gives rise  
316096 to the terms creation, destruction, body and others. (Gloss: that the  
316097 words creation &c., appertain to his very nature, and are not distinct  
316098 from him).

316099  
316100 7. He to whom the existence of the world is nil and naught, has no  
316101 care or concern for acts and duties, which are no more than blank  
316102 letters to him.

316103  
316104 8. It is possible to believe in the production of the material world,  
316105 from the prior existence of its material cause; but in want of such  
316106 there can be no world, nor can there be a cause of it, when it is  
316107 itself null and void.

316108  
316109 9. It is only the reflection of Brahma, that takes the names of the  
316110 earth and all other things; wherefore it is not necessary for these  
316111 mere reflexions to have any cause at all. (The substance of God, being  
316112 the cause of the shadow).

316113  
316114 10. As the men seen in a dream, have no real cause except the  
316115 imagination of the dreamer; such are the persons seen in our waking  
316116 dreams, but mere reflexions of our imaginations, and not the production  
316117 of their parents.

316118  
316119 11. As there is not the causality of the prior acts, for the appearance  
316120 of persons in human forms in our dream; so neither is there any actual  
316121 cause for people seen in waking dream, to assume the garb of humanity  
316122 upon them.

316123  
316124 12. Both prior acts as well as desires, are equally false in their

causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.

13. Men appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other (\_i.e.\_ we seem to be or not, as we think ourselves to be).

14. People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the same state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

15. The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the same satisfaction, in obtaining the object of his wish as the waking man; though the one is of a concealed and the other of an overt nature. (Therefore there is no difference between the states).

16. Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one <that> takes the appellation of waking, and the other is known as the dreaming state.

17. As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

18. The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

19. As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze (so is consciousness the quintessence of both our waking and dreaming states).

20. The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming reality of the world, is even united with its negative sense of nihility.

21. Brahma in its exoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it <is> only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

22. Whatever thought of causality or effect, passes in the mind of Brahma at any time, the same comes to take place immediately, as men construct their houses as they please in cities.

23. The whole creation abides in the mind of God, as the city you dream of is in your thought; the cause and effect herein, being the same in one case as in the other.

24. The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the same manner in the act of creation of the world, as in that of the construction of thy imaginary castle.

25. The Divine Intellect employs its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and same mind.



316194 26. The divine mind develops itself in its own form of the sky, and the  
316195 world that is for ever situated therein, is then called the creation  
316196 and lying in the expanse of that sky. (Gloss. The srutis deny the  
316197 existence of the outer and visible world).

316198  
316199 27. The light which the sun of our consciousness, cast upon the  
316200 imaginary city in the mind; is of its own nature what is signified  
316201 by the terms causality and its effect. (\_i.e.\_ Our consciousness is  
316202 the cause of our knowledge of the world--the false creation of our  
316203 imagination).

316204  
316205 28. The forms in which the mind displayed itself at first, the  
316206 same continue to exist ever since in the same state; and these are  
316207 invariably designated by the terms of time, space and the rest.

316208  
316209 29. Whatever names are borne by the things, which are exhibited in the  
316210 vacuity of the Intellect; they are ever after viewed as realities under  
316211 the designations of some as causes and others as their effect (as the  
316212 cow is the cause of the production of milk, and the pot is the cause of  
316213 its reception, and so forth).

316214  
316215 30. The creation which was miraculously displayed in its ideal form in  
316216 the Intellect, consisted at first of mere ideas, which received the  
316217 name of the (material) world afterwards. (So the sruti: whatever is  
316218 thought of in the mind at first, receives a name (or a word) for its  
316219 designation afterwards).

316220  
316221 31. This triple world is of a vacuous form, and is situated in  
316222 the vacuity of the intellect; just as the clear air contains its  
316223 insufflation inbred in it. (The inherence of vibration inborn in it).

316224  
316225 32. As the vapours and clouds covering the face of the sky, give  
316226 the appearance of blueness to it; so the dizziness of ignorance,  
316227 misrepresents the clear intellect in the form of the gross world.

316228  
316229 33. But on receiving the true reflexion of the spirit in the intellect,  
316230 by means of intense meditation, the notion of the creation turns to  
316231 that of non-creation; as the false notion of the snake in the rope, is  
316232 changed to that of the rope upon its revision.

316233  
316234 34. The dead find the future world, as what they used to see in their  
316235 dream; but that world as well as this, are equally as formless as the  
316236 vacuum of the Intellect. (Both this world and the next, are situated in  
316237 the Divine-Mind, and are of the same form as that).

316238  
316239 35. The Huntsman said:--Tell me sir, why are men regenerated in new  
316240 bodies; for their sufferings and enjoyments in future births; and  
316241 tell me also what are the principal and accompanying causes of our  
316242 reproduction in this world.

316243  
316244 36. If it is on account of the pious or impious acts, which are done  
316245 in our present destructible bodies, that we are destined to their  
316246 retributions afterwards; then say why our indestructible souls, should  
316247 be brought to feel their results in other bodies, which seems to be  
316248 very absurd to me.

316249  
316250 37. The sage replied:--The words piety and impiety, our desires and  
316251 acts, are words of the same import, and significant of their causality  
316252 in framing the living soul according to their own stamp; but these are  
316253 mere suppositions, and neither true causes of the schesis of our souls,  
316254 nor of the modes of our lives.

316255  
316256 38. It is the mind which is situated in the vacuous intellect, and  
316257 is possess of the power of intellection that imagines in itself the  
316258 various states of things (and the happiness and miseries of life),  
316259 and gives names to them accordingly. (So says the sruti:--The sapient  
316260 seeing the different form and states of things, coin words to designate  
316261 them and their various modes also).

316263 39. The conscious soul comes to know by means of its intellection, its  
316264 own body in its vacuous self; and after death it sees the same to exist  
316265 as in its dream or imagination (\_i.e.\_ in its ideal form).

316266  
316267 40. The knowledge of the dead in regard to the next world, is likewise  
316268 in the manner of a dream; and though this dreaming state of the soul  
316269 continues for a long duration, it bears no truth in its nature.

316270  
316271 41. If a new body is framed by another person (such as parents or the  
316272 creator himself), for the re-entrance of deceased spirit into it,  
316273 then can the new born body have any remembrance of the past, and how  
316274 can this body be what the dead person had before, and as for his  
316275 intellect, it is a mere vacuity, and cannot pass from one body into  
316276 another.

316277  
316278 42. Therefore no one that is dead is born again, or is to be reborn  
316279 afterwards at any time; it is only an idea of the mind, that I was so  
316280 and am reborn as such; and a vain wish in its vacuity, to be born again  
316281 <in> some form or other.

316282  
316283 43. It is by nature and habitual mode of thinking, that men are  
316284 impressed with belief of his regeneration, both by popular persuasion  
316285 and scriptural evidence of a state of future retribution, which is  
316286 altogether false and fanciful.

316287  
316288 44. The soul is an aerial and vacuous substance, giving rise to the  
316289 phantoms of visibles, in the forms of shadowy dreams in its spacious  
316290 vacuity; and always views its births and deaths in endless repetitions  
316291 in this world.

316292  
316293 45. It views every particular object, in the illusive net work, which  
316294 is spread in its ample sphere; and seems to see and act and enjoy  
316295 everything, without being in the actual enjoyment of any thing.

316296  
316297 46. In this manner millions and millions of worlds, are constantly  
316298 rising before its sight; which appear to be so many visible phenomena  
316299 in its ignorance; but which when viewed in their proper light, prove to  
316300 be the display of One all pervading Brahma only.

316301  
316302 47. But none of them ever occupy any space, nor do any one of them ever  
316303 exist anywhere in reality; but there is that one Brahma that spreads  
316304 undivided through all, and knows all these <to be> an undivided whole,  
316305 and yet every one of them forming a world of itself. (The Lord is full  
316306 and perfect in each and all of these).

316307  
316308 48. Now all beings in these worlds, are connected with one another in  
316309 a common link (of the universal soul of all); they appear as realities  
316310 to the erroneous sight of people, but being viewed in their true light,  
316311 they proved to be self-same with the unborn One.

316312  
316313 49. That undecaying One which is known as true reality, to the knower  
316314 of the knowable (\_i.e.\_ to him who knows the truth), and what is  
316315 understood as unreal by the enlightened sage, is believed to be true  
316316 by the ignorant. (This is the contrariety between both).

316317  
316318 50. The belief that all things every where are realities, because they  
316319 are all but reflexions of the selfsame One; is enough to reconcile  
316320 these opposite parties, and to settle in one common faith of universal  
316321 catholicism (of One, to pan).

316322  
316323 51. Or in order to ascertain, whether the world as one views it is real  
316324 or unreal, let one consult his own consciousness about it, and rely on  
316325 its verdict, with regard to its reality or otherwise: (because nothing  
316326 can upset the undeniable conviction of consciousness).

316327  
316328 52. Who can doubt the evidence of consciousness, or confute its  
316329 dictates of this kind or that; or with regard to the difference or  
316330 identity of things, or their unity or duality.

316331

53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge. (\_i.e.\_ God is seen in his works, but the works are not the God).

54. Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

55. The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increases, so the knowable soul spreads of itself over our souls.

56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand shapes to the understanding of gross instincts.

58. As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and engrosses them all again into one, or the single form of its unity in its sound sleep; so doth the Divine soul appear in one or more forms to our intellects also.

59. Thus our consciousness of God though one and same, yet it appears in various forms according to the various apprehensions of men; and are either vacuous or formal, as our dreams and the works of our imagination.

60. The consciousness of the dreams that we have in the vacuum of our minds, is what take the name of the worlds; but the sound sleep of the mind or its unconsciousness of anything, is called its \_pralaya\_ or anaesthesia: and this analogy applies equally to them.

61. This substantial totality of existences, are mere perceptions of the mind only; and whatever appears in any manner in the thought in any manner at any time or place, the same seems to present itself in reality before us even then and there.

62. It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation, all which rose in the mind in the manner of dreams and the phantoms of its imagination.

63. Again the inward impressions of these things, that are preserved in the vacuous space of our consciousness; the same unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.

64. Our consciousness appears unto us, in both its transient as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.

65. Our consciousness accompanies us for ever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things and cities on your way; but can never lose your memory of the past, nor the consciousness of yourself as you proceed onward. (The knowledge which the mind has of its operations, is never effaced from it).

66. Anything that the mind has seen or willed or is long practiced to do or think upon is never effaced from consciousness, unless it be from numbness of the Intellect. (Gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

67. You may rove wherever you please, either to the east or west, and you will find your consciousness to continue <the> same, and never changing with the change of your place. (So doth one's consciousness accompany him even after his death).

68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance; while on the contrary the unsteady minded are sure to lose them both: (i.e. his wished for object together with the consciousness of himself).

69. The man of steady consciousness, is possessed of both states whether he goes to the north or south; but the one that is unsteady in himself and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint knowledge of ourselves, in connections with others, so that the mind knows both what it is, as well as what it wills).

70. The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mind in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other (but stands in the middle).

71. By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearance in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

73. That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

74. Men in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

75. If it is impossible for departed souls to reappear like the living as the Chárvákas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality, of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

77. The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan sástras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them (The lunar spots are considered as mere marks--\_kalankas\_ though to all appearance they seem as habitable parts--\_chandra-loka\_).

79. The subjective world is real, in having all its objects as parts

of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexion only, and so they are all true without having any reality of themselves.

80. All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect; they are irremovable and unobtrusive of themselves, and lie immanent in the Divine soul.

81. It is the steady consciousness, that is conscious of whatever is fixed upon at any time or place; and represents all things whether real or unreal, that is inbred or inherent in it.

82. Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befall on us as they are decreed, they cannot affect the serenity of the indifferent soul.

83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for any thing, and be wise and at rest after all your wanderings.

#### CHAPTER CXXXXIV.

#### INVESTIGATION INTO THE NATURE & VICISSITUDES OF THINGS.

Argument:--The Intellect manifested in the World, which is but a manifestation of the Divine--mind and its Omnipotence.

The sage continued:--The visible world is being a something in nothing an entity based upon non-entity (\_i.e.\_ a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

2. These worlds that appear to rove before us, are seen as the mites flying about in the solar rays (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

4. The earth, air, water &c., are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time; and yet they are computed by the ignorant to last for ages--as yugas & kalpas. (Everything is changing and nothing lasting).

5. The world is a dream, and the totality of existence a mere nihility; and yet the notion of entity that we <have> of this nullity, is no other than a reflexion of the one Eternal Intellect.

6. Like this solar world of ours, there are hundreds and thousand others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

7. We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs everywhere; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the same time (\_i.e.\_ being but a dream which is no-being or nothing).
10. The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).
11. The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.
12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.
13. In the beginning of creation, the world appears as an image in the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a \_réchauffé\_ of the Divine Intellect, can be properly assigned.
14. The saying that Brahma shines as the very world means to say that, he did not shine anew in the form of the world, but has this form eternally subsisting in his omniscience.
15. It is said that the cause is (identical with) the effect, because the common cause of all, is specialized in its form of the effect (\_i.e.\_ the one becomes as many). The action which was confined in the cause at first (as vegetation in the seed), becomes evolved in the germ of creation afterwards.
16. When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called \_sanskáras\_ or pristine impressions in the mind (as our inward-passions and feelings), and not the external objects of sense, which are not inbred in the mind.
17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.
18. Thus the vedántist comes to know the inexistence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object (which is the attainment of their final emancipation or \_moksha\_).
19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.
20. These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.
21. There is one sole Intellect only, possessed of its many multitudes of airy dreams; and being dispossessed of them at last, it remains solely by and in itself.
22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This analogy

applies also to the nature of the self-existed One.

23. There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

24. Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its bosom; which is an exact ectype of its archetype, as the shadow under a mirror, is the true representation of the prototype.

25. The cavity of the Intellect contains the consciousness which is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

26. Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

27. The intellect is selfsame with the world, and therefore all minds and intellectual beings as myself and thyself, are worlds or microcosm also; and it <is> for this reason that the great macrocosm of the world, is said to be comprised in the corpuscle of the mind.

28. Therefore I who am a minute soul, am of the form of the whole world also (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

29. Being in the form of the minutiae of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times).

30. I am an atom of the intellectual soul, and am joined with the intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost in the ocean.

31. Having entered into the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three worlds within me, as the seed lies hid in the pericarp or in the seed vessel (to be developed in its future foliage).

32. I see the triple world expanding within myself (according to our reminiscence of the same which is engraven in the mind), beside which there is no outer world on the outside of any body. (The world lies in the conception of mind only, and the exterior one is but a reflexion of the same).

33. Whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

34. When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

35. The Huntsman rejoined:--If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

36. The sage replied:--All this is without a cause, and the world proceeded at first without any causality whatever. (The Muni means to say that there cannot be any independent or instrumental cause of

creation save the emanation of One oneself).

37. It is verily impossible for gross and perishable bodies and transient beings, to come to being without a cause; but that which is a facsimile or shadow only of the antitype and original model of the eternal mind, cannot possibly have any cause at all.

38. It is Brahma himself that thus shines refulgent, by nature of his intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

39. Thus the uncaused creation, abides in the substance of the great God, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

40. What numberless varieties do there appear in the unvaried Brahma, and what un-numbered diversities of shapes and forms are seen in the formless One, that is ever unchanged and imperishable.

41. Brahma is formless in his person (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

42. He makes the gods, sages and seers in his likeness, and directs them to their different degrees and duties also; he establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

43. All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

45. The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (\_i.e.\_ his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow (काकतालीय) and drives us along with its course, as the tide or eddy bears down the waters with it.

47. The preordination of certain effects from certain causes, is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

48. Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unchangeable law of nature).

49. The uncausing Brahma that causes nothing, is believed by the ignorant as the causal agent of creation; which they mistake as the production of its maker by error of their judgment.

50. The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny.

51. So all existent bodies have their special causes, in their



316746 primordial destiny, which determines their subsequent lots in endless  
316747 succession. Hence the occurrences, of our waking state, resembling the  
316748 visions in our dream, are never without their antecedent causes.  
316749

316750 52. Thus when I dreamt the erroneous dream of the destruction of the  
316751 world, caused by concussion of the elements and waters I had its cause  
316752 inbred in me, in my reminiscence of the great deluge I had heard of in  
316753 traditional narration.  
316754

316755 53. In this manner we see the reflexions of almighty power in all  
316756 things that come under own reflection (or observation), just as we  
316757 see the crystals and shell-fishes shining with their intrinsical  
316758 brightness. May this Omnipotent power that is ever-living soul of  
316759 souls, and known to us in our imperfect notion of him, be glorified for  
316760 ever and ever.  
316761  
316762  
316763  
316764

## 316765 CHAPTER CXXXXV.

### 316767 DESCRIPTION OF THE WAKING, DREAMING AND SLEEPING STATES.

316768       Argument:--The three Humours of Human body Composing the three  
316770 states of its earthly existence.  
316771  
316772

316773 The sage continued:--The living soul (or man) perceives the dream of  
316774 the outer world, by means of the external organs of sense; and that of  
316775 the inner world by the internal senses; but the quickness of both the  
316776 internal and external senses, gives the sensations of both these worlds  
316777 to the soul.  
316778

316779 2. When the outer senses are busily employed with outward objects, then  
316780 the perceptions of mental objects and inner functions become faint and  
316781 fainter by degrees.  
316782

316783 3. When the external senses are all directed to the inside, and the  
316784 inner senses are concentrated in the mind; then the object of thought  
316785 and the idea of the world however minute they had been before, assume  
316786 gradually a more expanded form, and present their extended appearances  
316787 to the soul. (Brooding upon a thought, dilates it the more).  
316788

316789 4. In this manner the world which is nothing in reality, being once  
316790 thought upon as something however small in its idea, dilates itself to  
316791 an enormous size in the mind, which cast at last its reflexion on the  
316792 external organs of sense also, and make it appear so big and vast to  
316793 sight.  
316794

316795 5. When the eyes and senses of a living person, are occupied with outer  
316796 objects, then the soul beholds the intellect, the form of the exterior  
316797 world only (so the external senses carry their impressions to the mind  
316798 also).  
316799

316800 6. The intellectual and aeriform soul, is composed of the congeries  
316801 of all outward sensations; namely of the ears or hearing, touch or  
316802 feeling, seeing and smelling, and taste as also of the four internal  
316803 sensations of will or volition.  
316804

316805 7. Therefore the living soul is always present at every place,  
316806 accompanied with all the senses in its intellect, hence the airy  
316807 intellect is to be ever unobstructed, because it always knows and sees  
316808 every where.  
316809

316810 8. When the phlegmatic humour or fluid of the body, fills the veins and  
316811 arteries of the living person; the soul is then lulled to sleep and to  
316812 see false visions in its dream.  
316813

316814 9. It seems to swim in a sea of milk, and to soar in the moonlight

316815 sky; it thinks it sees a limpid lake about it, filled with full blown  
316816 lotuses and their blooming buds.  
316817  
316818 10. It sees in itself the flowery gardens of the vernal season,  
316819 and mantled in vest of flowers, vying with the bespangled sky, and  
316820 resounding with the warbling of birds, and the buzz of humming humble  
316821 bees.  
316822  
316823 11. It sees all mirth and festivity afoot in its mansion, and the  
316824 merry dance of sportive damsels afloat in its compound; and views its  
316825 court-yard filled with provisions of food and drink (to its heart's  
316826 content).  
316827  
316828 12. It beholds profluent streams like adolescent maidens, running  
316829 sportfully to join the distant sea; girt with the swimming flowers  
316830 and smiling with their flashy foams; and darting about their fickle  
316831 glances, in flitting motion of the shrimps, fluttering on the surface  
316832 of the water.  
316833  
316834 13. It views edifices, turrets, rising as high as the summits of  
316835 the Himálayan mountains, and the tops of ice bergs (in the frigid  
316836 climes); and having their white washed walls, appearing as if they were  
316837 varnished with moon-beams.  
316838  
316839 14. It sees the landscape covered by the dews of the dewy season, or as  
316840 hid under the mists of winter, and shrouded by the showering clouds of  
316841 the rainy weather, and views the ground below overgrown with herbaceous  
316842 plants, and the muddy marshes grown over with blue lotuses.  
316843  
316844 15. The woodlands were seen to be overspread with flowers, and resorted  
316845 to by droves of deer and the weary traveller; that halted under the  
316846 cooling umbrage of the thickening foliage of the forest, and were  
316847 soothed by soft breezes of the sylvan spot.  
316848  
316849 16. The flowery arbour had all its alleys and arcades, bestrewn over  
316850 with the flaring farina of flowers; and the crimson dusts of Kunda,  
316851 Kadamba and Mandara blossoms, were blushing and mantling the  
316852 scenery all around.  
316853  
316854 17. The lakes were attired in azure with blue lotuses, and the ground  
316855 wore the flowing floral garment of flowers; the woodlands were clear of  
316856 clouds, and the firmament was clear and cold under the autumnal sky.  
316857  
316858 18. The mountain range was crowned with rows of Kunda, Kadamba  
316859 and Kadali or plantain trees, which waved their leafy fans on their  
316860 exalted heads, which appeared to nod at the dancing of the leaflets.  
316861  
316862 19. The tender creepers were shaking with negligence, with the unblown  
316863 buds and blossoms upon them; appeared as young damsels dancing  
316864 gracefully, with strings of pearls on their slender persons.  
316865  
316866 20. It sees the royal hall and the regal synod, shining as brightly as  
316867 the blooming lotus-bed in the lake; and he sees also the fanning white  
316868 chouries and waving over them, like the feathered tribe, flapping  
316869 their wings over the floral lake (or lotus beds).  
316870  
316871 21. It sees also the running rills softly gliding in playful mood,  
316872 with curling creepers and flowers wreathed with their currents; and  
316873 murmuring along with mixed music of birds on the spray beside them.  
316874  
316875 22. The dhará--terra or earth was filled and flooded, by dhára  
316876 or torrents of water falling from the adharas or cataracts, of  
316877 dharádharas or mountains; and all the sides of heaven were obscured  
316878 by the showers of rain and snows, falling all about its vault.  
316879  
316880 23. When the internal channels of the body are filled with the fluid of  
316881 bile (pitta), the soul remains with its internal vigor as an atom in  
316882 its cell, and then sees the dreams of the following nature in itself.  
316883

24. It sees flames of fire about it, and red kinsuka flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as flames of fire before it.

25. The inner nerves and veins became as dry of the gastric juice, as when the limpid streams turn to dry sand banks; and there appear flames of wild fire, and dark smoke flying over the darkened face of nature.

26. There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests, the withered and the dried ponds emit a poisonous gas, instead of their limpid waters.

27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

28. The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are no more coming to sight.

29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling ambrosial shade over the parched ground.

30. It sees the earth burning as a flaming furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

31. The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all which seem to be burning in a blaze.

32. It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers, which entrap them as vestures of clouds.

33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dreams of the following description.

35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite different from what they appeared before.

36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

37. It seems to be riding about on horse back, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

38. It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

40. When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dreams of the following nature.

41. It sees rainfalls flowing down the mountains, and hailstones

hurling down its sides to its terror; it hears the bursting of the hills and edifices, and sees the trees to be moving about.

42. Woods and forests, appear to gird the distant horizon; which is over cast by huge clouds, and traversed by big elephants and lions.

43. The palm and *támala* trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

44. The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

45. The mountain tops also seem to clash against each other, and emit a harsh and hideous noise about them; and the streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

46. Fragments of rocks are seen, to be borne away by the mountain streams to the ocean; and the torn bushes which they carried down, seemed to spread as far as the utmost pole.

47. Craggy hills seemed to crash each other with their denticulated edges, and crashed and split themselves with their harsh and hideous sounds.

48. The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

49. The tall *\_tála\_* trees fell to the ground with *\_marmara\_* sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scream, like the crying of men at the last day of desolation of the world.

50. All woods, stones and earth mixed together as one mass, like *\_jaríkrita jíva\_* in dream.

51. Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruit.

52. Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

53. The vital air ceased to blow, and the all things are blamed, as if they are encased within the hollow of the earth.

54. Deep darkness reigned there, and *\_susupti\_* appeared like deep dark well within the cavern of a mountain.

55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

56. As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein.

57. As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

58. Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm etc.); sees (by means of its internal senses), the dreams of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.

59. It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the mind is liable to view its internal vision, in a greater or less degree; but the

317022 action of the humours being equable, the tenor of the mind runs in an  
317023 even course.  
317024

317025 60. The living soul being beset by irritated humours (from the effects  
317026 of intoxication, mantras or poison and the like), looks abroad over the  
317027 wide world, and sees the earth and sky and the mountains to be turning  
317028 round; and flames of fire issuing from burning piles.  
317029

317030 61. It finds itself rising to and moving about the skies, the rising  
317031 moon and ranges of mountains; sees forests of trees and hills, and  
317032 floods of water washing the face of heaven.  
317033

317034 62. It thinks itself to be diving on and floating on the waters, or  
317035 rambling in heavenly abodes, or in forests and hilly places, and finds  
317036 itself to be floating in the sky, upon the backs of hoary clouds.  
317037

317038 63. It sees rows of palms and other trees ranged in the sky, and sees  
317039 the false sights of hell punishments, as the sawing and crushing of  
317040 sinful bodies.  
317041

317042 64. It fancies itself to be hurled down by a turning wheel, and rising  
317043 instantly to the sky again; it sees the air full of people, and thinks  
317044 itself as diving in the waters upon the land.  
317045

317046 65. It sees the business of the daytime, carried on everywhere at  
317047 night, the sun shining then as in the day time; and a thick darkness  
317048 overspreading the face of the day.  
317049

317050 66. The mountainous regions are seen in the skies, and the land is seen  
317051 to be full of holes and ditches; rows of edifices are seen in the air,  
317052 and amity is found to be combined with enmity (friends turning to foes  
317053 and \_vice versa\_).  
317054

317055 67. Relatives are thought as strangers, and wicked people are taken  
317056 for friends; ditches and dells are viewed as level land, and flats and  
317057 planes appear as caves and caverns.  
317058

317059 68. There appear hoary mountains of milky whiteness and crystal gems,  
317060 and resonant with the melody of birds; and limpid lakes are seen to  
317061 glide below, with their water as sweet as butter.  
317062

317063 69. Forests of various trees appear to sight, and houses adorned with  
317064 females, appearing as lotuses fraught with bees.  
317065

317066 70. The living soul thought it lies hid within, and closed in itself;  
317067 yet perceives all these sights without, as if it were awake to them.  
317068 (Thus the derangement of the humours, causes these errors of sensation  
317069 of perceiving what is not present to the senses).  
317070

317071 71. In this manner it is the work of vitiated humours, to represent  
317072 many such sights of external objects, in the forms of dream to the  
317073 minds of people.  
317074

317075 72. It is usual with men of disordered humours, to see many  
317076 extraordinary sights and fearful appearances, both within and without  
317077 them (\_i.e.\_ in their dreaming and outward sight also).  
317078

317079 73. When the internal organs are equable in their action, then the  
317080 course of nature and the conduct of people, appear in the usual state.  
317081

317082 74. Then the situations of cities and countries, and the positions  
317083 of woods and hills, are seen in the same calm, clear and unperturbed  
317084 state, as they are known to exist, agreeably to the natural order of  
317085 things; such as cool and clear streams, shady forests, and countries  
317086 and paths traversed by passengers.  
317087

317088 75. Days and nights decorated with the pleasant beams of the sun and  
317089 moon, and the rays of the starry array; and all other appearances,  
317090 however unreal in their nature, appear as wonders to the sight and

other senses.

76. The perception of phenomenals is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsical or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its nature.

77. It is the calm and quiet spirit of Brahma, that gives rise to all things which are equally calm and quiet also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

## CHAPTER CXXXXVI.

### DISQUISITION OF SOUND SLEEP.

Argument:--Relation of sleep after dream, and followed by dream likewise, concluding with proof of the unity of God.

The Huntsman said:--Tell me, O great sage, what did you do and see afterwards, from your seat in the erroneous spirit of that person.

2. The sage replied:--Hear me tell you next, what I did and saw afterwards, by my union with and my situation in the spirit of that infatuated person.

3. As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose methought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

4. It was soon followed by outpourings of rain water from the mountain tops; which bore away the woods and hills in the torrent.

5. As I dwelt in that cavity and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

6. I was then folded in the chyle of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

7. Having laid down in my sleep for some time, I was gradually raised from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

8. Then as a man lying in darkness, comes to see some circular disks appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

9. Being released from the chain of sleep, I fell to a chain of dreams; and saw a hundred shapes of things, arising in my spirit, as the shapes of unnumbered waves and billows, rise in the bosom of the sea.

10. Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be volitant in the still and motionless air.

11. As heat is inherent in fire, and coldness is innate in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper &c.; so is the world inborn in Brahma.

12. The nature of the Intellect being uniform and selfsame in itself; the phenomenal world is engrained in it, as the dream of a new born child, presents itself to the sight of a sleeping man. (Sight is here

317160 applied to the mind's eye).

317161  
317162 13. The Huntsman rejoined:--Tell me sir, how is it possible for the  
317163 Intellect to have the sight of anything in its state of sound sleep,  
317164 since dreams never occur in the mind except in the state of slight and  
317165 light sleep.

317166  
317167 14. Again in the state of sound sleep both of yourself, as also of the  
317168 person in whose heart you dwelt; how could the sight of the creation  
317169 appear to you (or has the term \_sound sleep\_ any other sense than  
317170 the state of utter nescience?) (Sound sleep is the state of utter  
317171 insensibility or \_anaesthesia\_--gloss).

317172  
317173 15. The sage replied:--Know that creation is expressed by the words,  
317174 \_viz. jáyati\_ is born, bháti appeareth, and \_kachati\_ shineth; and are  
317175 applied indiscriminately to all material things, as pots and pictures  
317176 (वर्तमान) as well as to the world also; all these words  
317177 are used to express a duality (or something different as proceeding  
317178 from Unity), by men whose brains are heated with dualism, or the notion  
317179 of a duality (as different from the nature of the Unity or the only  
317180 One).

317181  
317182 16. Know that the word \_játa\_ or born means only being (sattwa), and  
317183 its synonyms are \_prádurbháva\_--manifestation, which is derived from  
317184 the root \_bhu\_ to be.

317185  
317186 17. Now the meaning of Bhu is being, which expresses the sense of being  
317187 born also, and the \_sarga\_ meaning production or creation, it is same  
317188 with being also.

317189  
317190 18. With us learned men, there is nothing as jáyáti or what is made  
317191 or may be said to be born or destroyed; but all is one calm and quiet  
317192 unborn being only. (An eternal ideal entity).

317193  
317194 19. The whole and soul of this entity, is the one Brahma alone  
317195 (the only Ens to On or the Om); and the totality of existence, is  
317196 the Cosmos, macrocosm or the world. Say then what hypostasis or  
317197 unsubstantiality is there that can be positively affirmed or denied of  
317198 it, which is of them alike.

317199  
317200 20. That which is called \_sakti\_ or the active energy of God, resides  
317201 literally in the Divine spirit, but not as a free or separate power of  
317202 itself; because all power subsists in Omnipotence, which is self same  
317203 with Brahma, and not as an attribute or part of him. (Vedánta ignores  
317204 the predicates of potentiality as predicable of Brahma, who is the very  
317205 essence of Omnipotence).

317206  
317207 21. The properties of waking, sleep and dreaming, do not belong to the  
317208 nature of God, according to the cognition of men learned in divine  
317209 Knowledge; because God never sleeps nor dreams, nor does he wake in the  
317210 manner of His creature. (No changing property appertaining to finite  
317211 beings can ever be attributable to the Infinite, who is as He is).

317212  
317213 22. Neither sleep nor the airy visions of dreaming, nor also anything  
317214 that we either know or have any notion of, can have any relation to  
317215 the nature of the Inscrutable One; any more than the impossibility of  
317216 our having any idea of the world before its creation. (So the Persian  
317217 mystic Berun Zátash, aztohmata chunan to chunin. His nature is beyond  
317218 our comprehension and presumption of it as so and such).

317219  
317220 23. It is the living soul which sees the dream, and imagines the  
317221 creation in itself; or else the pure intellect is quite unintelligible  
317222 in its nature, and remains as clear as either in the beginning of  
317223 creation.

317224  
317225 24. The Intellect is neither the observer nor enjoyer (\_i.e.\_ neither  
317226 the active nor passive agent of creation); it is something as nothing,  
317227 perfectly quiet and utterly unspeakable in its nature.

317228

25. In the beginning there was no cause of creation, or creative agent of the world; it is only an ideal of the Divine Mind, and exists for ever in the same state, as a vision in the dream or an airy castle of imagination.

26. It is thus that the individual Intelligence, is apprehended as a duality by the unwise, but never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person; but the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

27. The One invariable and translucent soul, which is without its beginning, middle and end, appears as varying and various to the unreflecting dualist and polytheist; but the whole appearing so changeful and conspicuous to sight, is all a perfect calm and quiet and serene prospect in itself.

## CHAPTER CXXXXVII.

### THE PHENOMENON AND PERSPECTION OF DREAMS.

Argument:--The rise of dream from sound sleep; and the vision of friends and relations in Dreaming.

The sage continued:--Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just <as> a man rising on the surface from the depth of the sea, surveys the heavens above him.

2. I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

3. The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

4. It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonry carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartarus.

5. It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; methought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's <good> or bad deeds in this life, meet him in the next and successive transmigration.

8. The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon



317298 it. (It is the macrocosm moulded in the mind of God).  
317299

317300 9. The firmament is the ample field, filled with an infinity of worlds,  
317301 appearing as our earthly abodes in the empty city of air; the mind  
317302 wanders at random all over it as an infuriate elephant, with an airy  
317303 empty life, as fickle and fleeting as a breath of air.  
317304

317305 10. The edifice of the world appears to be built without its  
317306 foundation, and is unsupported by walls; and the sky appearing so  
317307 bright and variegated, is without any colour or taint of its own;  
317308 it is the magical power of the great magician, that has displayed  
317309 these wonders and spread a curtain of delusion over the ignorant and  
317310 infatuated world. (Instead of knowledge, man has rather eaten the fruit  
317311 of the tree of ignorance).  
317312

317313 11. Though the creation seems so exuberant, at all places and in all  
317314 times; yet it is quite quiescent, and unbounded by any limitation of  
317315 space and time; and though it appears as multitudinous yet it is the  
317316 single unity; and though seemingly multifarious, yet is all but one  
317317 invariable uniformity.  
317318

317319 12. The instance of the fairy land is exactly alike to that of this  
317320 world, in respect of the unreality of both; and it is the same error  
317321 which occurs to us in our dream, <that> possesses us also even in our  
317322 waking state of dreaming. (Equality of day and night dreams).  
317323

317324 13. It is the reflexion of the mind only, that represents the absent  
317325 past, as well as the future which is yet to be, as already present  
317326 before it; whether they relate to aught of time or place, or substance  
317327 or action or anything relating to its creation or its destruction.  
317328

317329 14. There are numberless beings contained under every species of  
317330 animals, which contain others ad infinitum in their ovaries, bearing  
317331 animalcules like seeds of pomegranate fruits.  
317332

317333 15. The rivers, forests and mountains, are seen to be beset by clouds  
317334 of the sky, and studded with the gemming stars of heaven; and the sea  
317335 is heard to resound with the loud larum of battle drums, raised by the  
317336 warring winds with the conflicting currents.  
317337

317338 16. I then beheld there a visible sphere before me, amidst which I saw  
317339 the village of my prior dream, and recognized the spot of my former  
317340 residence therein.  
317341

317342 17. I saw there all my former friends and relations, at the very spot  
317343 and of the same age as I had seen them before; I saw my wife and my  
317344 very children seated in the very same house.  
317345

317346 18. Seeing my fellow villagers and my former village scenes, my heart  
317347 wished to meet them as violently, as the sea-waves swell to meet the  
317348 shore.  
317349

317350 19. I then began to embrace all my relatives, and felt happy at my  
317351 joining with them; and being enrapt by my desire of seeing more and  
317352 more, I utterly lost all my remembrance of the past.  
317353

317354 20. As a mirror receives the reflexion of whatever is present before  
317355 it, so the mirror of the mind is wholly occupied with the objects of  
317356 its future desires, and becomes unmindful of the past.  
317357

317358 21. It is the vacuity of the Intellect, that has the knowledge of  
317359 everything; nor is there any other principle of understanding beside  
317360 the intellect, which ever subsists by itself.  
317361

317362 22. He who has not lost his pure understanding, and his remembrance of  
317363 himself; is never misled by the goblin of dualism or doubt, to think of  
317364 a duality.  
317365

317366 23. He whose understanding is awakened by his constant inquiry into

truth and divine knowledge, and by his study of good sástras and attendance on divine sages, does not forget his enlightenment any more (nor relapses to his former ignorance).

24. He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavourable planet or inauspicious star.

25. Know thou, O huntsman! that thy understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve thee thereby to repeated difficulties.

26. The Huntsman answered:--It is all very true, O sage, that notwithstanding all thy lectures, my understanding does not find its rest in the knowledge of only true One.

27. My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best sástras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

## CHAPTER CXXXXVIII.

### INVESTIGATION INTO THE NATURE OF DREAMS.

Argument:--Truth and untruth of Dreams.

The Huntsman said:--If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great doubt and difficulty to me.

2. The sage replied:--That dream is true and comes actually to take place, which rises in our consciousness under the conditions of proper place and time, and right actions and things. (These are the morning dreams relating to pious acts and sacred things in some adjacent place).

3. A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in actu, whether it is favourable or not to the dreamer.

4. When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance.

5. Whatever we believe with certainty in our consciousness, the same is sure as fate, we are sure to see and become the same (by the natural tendency and constitution of our minds).

6. Certainty removes the uncertainty, if any one reaches there, the other falls down absolutely.

7. No object is ever situated, either in the inside or outside of any body; it is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.

8. The certainty arrived at by evidence of the *sástras*, that the phenomenals are as appearances in a dream, makes it to be believed as so indeed; but a disbelief, in this belief makes one a sceptic, who wanders about in his doubts for ever. (Without coming to a settled belief).
9. If one gains his object by any other means, notwithstanding his belief in the visionariness of the world; that gain is to be reckoned as a visionary one only.
10. Whatever is ascertained as true in the world, by the strong consciousness of any body in his waking state; the same comes to be known as otherwise or (untrue), in course of time and change of place either sooner or later.
11. In the beginning the world existed in Divine Intellect, and was represented in its subtile and incompressible form; It had its essence in the mind of God, and then extended its tenuous substance to any length *\_ad libitum\_*.
12. Know that beside the true and immutable entity of the intellect of Brahma alone, all others are both real and unreal, and lasting and transient also. (They are real as reflexion of the Divine Mind, and unreal and transitory in their phenomenal aspects.)
13. Whereas Brahma is the only ens and soul of all, there can be no other that may be styled as such; say therefore what else is there, that may be called a reality or non reality either.
14. Whether therefore a dream be true or false at anytime, it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.
15. The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness; the visible worlds commonly passed under the name of illusion (*máyá*), hath naught of reality or certainty in it.
16. It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be thrilling and flowing still, in all bodies of waters and liquids.
17. As one sees a dream at first, and falls fast asleep afterwards; so doth everybody behold the phenomenals in his waking state, and then falls naturally into a deep and sound sleep. (This refers to the alternate creation and annihilation of the world).
18. Know then, O great sage, that the waking state is analogous to that of dreaming; and know the dreaming state to be as that of waking, and that both these states are but the two phases of the one and same Brahma (as the liquid and condensed states of ghee or butter are both the same).
19. The Divine Intellect is a vacuous and incomprehensible entity, and the spacious universe is its reflexion only; the three states of waking, dreaming and sleeping, are the triple hypostases of the same being (or Divine Existence).
20. There is no law regarding the efficacy of dreams, say how can you determine any rule for ascertaining the results of various dreams.
21. As long as the mind dwells on the appearance of dreams (either in sleep or waking), so long it is troubled with its vagaries; therefore the sage must wipe off their impressions from his consciousness.[1]
22. It is the humour of the mind that gives rise to dreams, like pulsation in air causing the current wind; there is no other cause of dreams nor any laws for governing them; except the sound sleep (or insouciance), when these appearances entirely subside or vanish away.

317505  
317506 23. It is the manner of the learned, to impute the cause of the  
317507 impressions in our consciousness, to external appearances of this thing  
317508 or that (or ghata patadi &c.); but relying on the doctrine of the  
317509 causelessness of external objects (or the objective), they prove to be  
317510 no other than mere imaginations of the subjective mind (or noumenal  
317511 only).

317512  
317513 24. In this therefore there is <no> other law with respect to this,  
317514 than the appearances of things whatever they be, are generally granted  
317515 as such by the common sense of mankind (vyāvahārikam).

317516  
317517 25. Thus there being no law in dreaming, there is some times some truth  
317518 in some dreams, and at others there is no truth in any of them at all;  
317519 and in want of any constancy, it is only a fortuitous occurrence.

317520  
317521 26. Whatever appears subjectively to one's self, either from his own  
317522 nature or by means of artificial appliances; and whatever one is  
317523 habituated to think of anything in himself, he sees the same in the  
317524 very form, both in his dreaming as well as waking states.

317525  
317526 27. The appearances of things, both in the sleeping and waking states  
317527 of men, are the mere reflexions of their minds; and they remain the  
317528 same whether when one is waking or lying in the visionary city of his  
317529 dreams.

317530  
317531 28. It is not enough to call the waking alone as waking, because the  
317532 dream also appears as waking to the waking soul that never sleeps. (The  
317533 soul is ever wakeful).

317534  
317535 29. So also there is nothing as dreaming, and may be called by that  
317536 name; it is only a mode of thinking in the Divine Mind, which sees  
317537 sleeping and waking in the same light.

317538  
317539 30. Or it may be that there does not exist, either of the two states of  
317540 waking or dreaming, because the ever living soul of <a> dead person,  
317541 continues to behold the visibles; even after its separation from the  
317542 body, and resurrection after death.

317543  
317544 31. The soul remains the same, and never becomes otherwise than what it  
317545 is, in any state whatsoever; just as the endless duration never changes  
317546 with the course of time, and the ocean continues alike under its  
317547 rolling waves, and the airy space remains unchanged above the changing  
317548 clouds.

317549  
317550 32. So the creation is inseparable from the supreme soul, whether it  
317551 exists or becomes extinct; and as the perforations and marks in a stone  
317552 are never distinct from it; so are the states of waking and sleeping  
317553 coincident with the soul Divine.

317554  
317555 33. Waking, sleeping, dreaming and sound sleep, are the four forms of  
317556 bodies of the formless and bodiless Brahma; who though devoid of all  
317557 forms, is still of the form of whole creation, cosmos and the mundane  
317558 soul.

317559  
317560 34. The supreme soul, that pervades and encompasses all space is  
317561 visible to us in only form of infinite space or sky; the endless  
317562 vacuity therefore being only the body of supreme Intellect, it is no  
317563 way different from it.

317564  
317565 35. The air and wind, the fire and water, together with the earth and  
317566 clouds on high, are reckoned as the causes of all creation, and subsist  
317567 in their ideal shapes in the mind of Brahma alone.

317568  
317569 36. The Lord is devoid of all appellations and attributes, and remains  
317570 united with his body of the Intellect, containing the knowledge of all  
317571 things within itself; and the phenomenal is never separate from the  
317572 noumenal.  
317573

CHAPTER CIL.

INVESTIGATION INTO THE ORIGINAL CAUSE.

Argument:--Conversation of the two sages, and relation of Human Miseries.

The Huntsman said:--Tell me, O sage! What then became of the world that you saw in your dream; relate in full all its accounts until its final extinction (or nirvána).

2. The sage replied:--Hear me then tell thee, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wondrous tale with proper attention.

3. As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons and years, passing imperceptibly by me.

4. I passed there full fifteen years in my domestic life, and happy with enjoyment of my conjugal bliss.

5. It happened there once upon a time, that a learned sage, came as a guest to my house, and I received the venerable and austere devotee with honour within my doors.

6. Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him the following inquiry regarding the weal and woe of mankind.

7. Sir, said I, you are possest of vast understanding, and know well the course of the world; and are therefore known neither to fret at adversity, nor delight in prosperity.

8. All weal and woe proceed from the acts of men, engaged in busy life in the world; so as the husbandman reaps good or bad crops in autumn, according to the manner of his cultivation of the field (such is the common belief of men).

9. But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time; that they are brought to suffer and fall under some severe calamity or general doom all at once.

10. We see alternate famine and drought, portents and catastrophes repeatedly overtaking a large portion of mankind at the same time; say then is it owing to the wickedness of the people at the one and very time.

11. Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind; and then he uttered these words of equal reverence and ambrosial sweetness.

12. The sagely guest said:--O well spoken! these words of yours bespeak thy highly enlightened mind; and that you have well understood the cause of the phenomenal, be it a real or unreal one, tell me; how you came to know it.

13. (Then seeing me sitting silent before him, he added); Remember the universal soul only, and think naught what thou art and where thou sittest; ponder well in thyself, what am I and from whence, and what is the phenomenals, whether it is anything substantial or ideal of the mind only.

14. All this is the display of dream and how is it that you do not know

317643 it as yet? I am a visionary being to you, as you are the phantom of a  
317644 dream before me.

317645  
317646 15. The world you see, is a formless and a nameless nothing, and mere  
317647 formation of your imagination; it glares with the glare of the glassy  
317648 Intellect, and is a glaring falsehood in itself.

317649  
317650 16. The true and unfictitious forms of the Intellect is, as you must  
317651 know; that it is omnipresent, and therefore of any form whatsoever, you  
317652 think or take it to be any where.

317653  
317654 17. Now in assigning a causality to things, you will find that the  
317655 Intellect is the cause of all; and in ascribing one cause to anything,  
317656 you have the uncaused and uncausing Intellect for everything.

317657  
317658 18. It is the universal soul that spreads through all, and in whom all  
317659 living beings reside, that is known as virajátma or common soul of  
317660 all; and the same viewed as residing in us, is known as sútrátmá or  
317661 individual souls linked together in a series (composed of all souls).

317662  
317663 19. There will be other living beings in future, with the virajan soul  
317664 pervading in all of them, and causing their weal or woe according to  
317665 their desires. (Lit. causing the affluence and want of men according to  
317666 their respective acts).

317667  
317668 20. The soul is disturbed by derangement of the humours of the body  
317669 and then the limbs and members of the bodies of men, become perturbed  
317670 likewise.

317671  
317672 21. Drought, famine and destruction, may come upon mankind or subside  
317673 of themselves; because:--

317674  
317675 22. It is possible, O good soul! that there are many persons living  
317676 together, <who> are equally guilty of some crime at the same time; who  
317677 wait on their simultaneous punishment, falling as the fire of heaven on  
317678 a forest at the same time.

317679  
317680 23. The mind that relies on the efficacy of acts, comes to feel  
317681 the effects of its actions; but the soul that is free from such  
317682 expectation, is never involved in its acts, nor exposed to its result.

317683  
317684 24. Whatever one imagines to himself, in any form at any place or  
317685 time; the same occurs to him in the same proportion as he expected it;  
317686 whether that object be with or without its cause (i.e. actual or not).

317687  
317688 25. The visionary appearances in dreams, are in no way accompanied with  
317689 their immediate or accessory causes, as all actual existences are;  
317690 therefore this visionary world is the appearance of the everlasting  
317691 Intellect of Intelligence, which is Brahma itself.

317692  
317693 26. The world appearing as an erroneous dream, is a causeless unreality  
317694 only; but considering it as the appearance of Brahma, it has both its  
317695 cause and reality (Hence it is called sadasadátmaka i.e. both a  
317696 reality and unreality also).

317697  
317698 27. The casual occurrence of dreams, deludes our consciousness of them;  
317699 and so the fortuitous appearance of the world, is equally delusive of  
317700 our apprehension of it. Its extension is a delusion, as the expansion  
317701 of a dream.

317702  
317703 28. Everything appears to be caused or uncaused, or as casual or causal  
317704 as we take it to be (hence while we deem our dreams as causeless  
317705 delusions, we are apt to believe the equally visionary world, as a  
317706 caused and sober reality).

317707  
317708 29. It is a deception of the understanding to take the visionary world,  
317709 as the product of a real causality. It is natural to the waking state  
317710 to <take> it for a reality, what appears as quite calm and unreal in  
317711 our sleep and dreams.

317712  
317713 30. Now hear me tell you, O great minded sage, that the one satya--Ens  
317714 or Brahma is the sole cause of existences; or else what other thing is  
317715 it that is the cause of all nature and this all pervading vacuum.  
317716

317717 31. Say what can be the cause of the solidity of the earth, and the  
317718 rarity of air; what is the cause of our universal ignorance, and what  
317719 is the cause of the self born Brahma.  
317720

317721 32. What may be the cause of creation, and what is the origin of the  
317722 winds, and fire and water; and what is the source of our apprehensions  
317723 of things than mere vacuum or the vacuous intellect.  
317724

317725 33. Tell me what can be the cause, of the regeneration of departed  
317726 souls, into the mass of material bodies? It is in this manner that  
317727 the course of creation is going on in this manner from the beginning  
317728 (without any assignable cause).  
317729

317730 34. Thus are all things seen to be going on, and recurring in this  
317731 world, like the rotations of wheels and spheres in air; from our  
317732 constant habit of thinking and seeing them as such.  
317733

317734 35. Thus it is the great Brahma himself, who in the form of Brahmá  
317735 or creator, spreads and moves throughout the world; and receives  
317736 afterwards as many different names, as the different phases and forms  
317737 of that he displays in nature, such as the earth, air &c.  
317738

317739 36. All creations move about like the fluctuations of winds, in the  
317740 spacious firmament of the Divine Mind; which conceives of itself  
317741 various forms of things in its own imagination.  
317742

317743 37. Whatever it imagines in any form or shape, the same receives the  
317744 very form as a decree of fate; and because these forms are the very  
317745 images or ideas of the Divine Mind, they are deemed to form the very  
317746 body of the Deity.  
317747

317748 38. In whatever likeness was anything designed at first by the Divine  
317749 Intellect; it bears the same form and figure of it to this day (and so  
317750 will it continue to bear for evermore).  
317751

317752 39. But as the Divine Mind is all powerful and omniscient, it is able  
317753 to alter them and make others anew, by its great efforts again (\_i.e.\_  
317754 God can unmake what he has made, and make others again).  
317755

317756 40. Whenever anything is supposed to have a cause, it is thought also  
317757 to be subject to the will of that cause; and wherever there is no  
317758 supposition of a cause, there is no apprehension nor capability of its  
317759 alteration also. (\_i.e.\_ The world is both as changeable as well as  
317760 unchangeable, according as it is believed to be made by or selfsame  
317761 with its Maker).  
317762

317763 41. Like vibration in air, the world existed as first in the ideal  
317764 of the Divine Mind; and as it was an unsubstantiality before, so it  
317765 continues ever still.  
317766

317767 42. They who amass for themselves, the merits or demerits of their  
317768 pious or impious deeds; reap accordingly the good or bad rewards or  
317769 results thereof in this life. There are others who are crushed under a  
317770 thousand calamities, falling upon them like showers of hailstones or  
317771 the thunderbolts of heaven.  
317772

317773  
317774  
317775  
317776 CHAPTER CL.

317777  
317778 TRANSCENDENTAL ADMONITIONS.

317779  
317780 Argument:--Conversation of the impossibility of the departed

soul, to reenter into the former body.

The house keeping sage then said as follows:--It was by this kind of reasoning, that my sagely guest expostulated with me, and made <me> acquainted with whatever was worth knowing.

2. I then restrained my guest, to remain longer with me by entreaties; and he consented to abide at mine, which resembled the abode of a dead (ignorant) person. (Those that are dead to reason, are called dead people).

3. The sage that spake to me those edifying words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

4. He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.

5. Hearing these words of the sage, the huntsman was confounded with wonder; and could not know the sage that expounded the theory of dreaming, now sitting confest before me.

6. The Huntsman said: O! it is a great wonder, and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.

7. I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.

8. Say how could this visionary sage seen in your airy dream, come to appear in a solid body, and sit sedate at this place, like the fancied ghost of boys.

9. Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes in this questionable form.

10. The sage replied:--Hear me patently, O fortunate man, to relate to you about this wonderful narrative. I will tell this briefly to you, but you must not be hasty about it.

11. This sage that now sits by thee, had told me then for my acquaintance of him; that he was a learned man, and has come hither now with his tale too long to relate.

12. He said these words, saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the foggy season (of the month of \_mágh\_).

13. O! I remember also that I became a sage afterwards, with an expanded mind; my heart was swollen with joy, and remained bathed (amazed) at my wondrous change.

14. I was glad at that state of my life, from my desire of the enjoyments of the world; but was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

15. Alack! that the phantoms of the phenomenal world, should so allure even the wise; as the tempting fiends of hell, deceive mankind only to deceive them.

16. Alas! and I wonder at it, that I was misled by my ignorance, that I was misled by my erroneous knowledge of the world, to this state of life, which is utterly devoid of every good.

17. Or what ever I am, I find myself to be full of errors only, and



there is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so beguiled and betrayed by unrealities.

18. Neither am I nor this or that any entity at all; and yet it is a wonder, that all these false appearances, should appear as realities.

19. What then must I do at present to break my bondage to these falsities; I see the germ of error lying inside myself, and this tear off and cast away from me.

20. Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself; It is now that I must try to get rid of my error, of deeming the unreal as real.

21. That this sage is my preceptor and I am his pupil, is all a mistake; because I am in and the very Brahma, and the person sitting here by me, is as the man in the moon or in the cloud.

22. Then thought I of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:--

23. O great sage! I will now go to my own body (from out of the body of this person), in order to see what I may be doing there.

24. Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes.

25. You may go there yourself if you please, and see the matter yourself; and by seeing their present state, you will know every thing relating to them.

26. Being thus advised by him, I thought on entering my former body.

27. I told him, do you remain here, O sage, until I come back to this place, after seeing my former body; so saying I became a breath of air, and fled from my abode.

28. Then mounting on the car of wind, I wandered through the air, and was wafted to a hundred ways like the odour of a flower, carried rapidly all about by the odoriferous breezes for a long time.

29. Roving long in this manner, I sought to enter that body, by the passage of its lungs; but finding neither that or any other passage, I kept floating in the air.

30. Then with deep felt sorrow, I returned to my place, and became tied again to that stake of the world, by my returning affections to it.

31. Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.

32. Tell me sir, said I, for thou knowest all the past and future; and knowest what all this is, by means of thy all seeing sight.

33. How was it that the person in whose body I had entered, as also my own body likewise, could neither of them be found anywhere.

34. I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies herein, but could not find that opening of the throat from which I had come out.

35. Being thus addressed by me, that high minded muni or sage then said unto me; it is not possible for thee with thy bright and brilliant eyes to find it out unaided by my advice.

36. If you should search after it with the light of thy yoga meditation, it is then possible for thee to find it out as fully, as one sees a lotus placed in his palm.

317919  
317920 37. Now therefore if you wish to listen to my words, then attend to my  
317921 advice, and I will tell thee all about it.  
317922

317923 38. Know then that as it is the sunlight that expands the lotus  
317924 blossoms in the lake, so it is the enlightening beams of Brahmá only  
317925 that developes the lotus of understanding, and that you can know  
317926 nothing of yourself.  
317927

317928 39. Know then that as you sat once in your devotion, you dreamt in  
317929 your reverie, of entering into the heart of another person, and were  
317930 confirmed in your consciousness of that belief.  
317931

317932 40. The heart wherein you thought to have entered, you believed to have  
317933 seen the three worlds therein; and the great sphere of heaven and earth  
317934 contained in its bosom.  
317935

317936 41. In this manner as you absorbed in your reverie, and thought  
317937 yourself to reside in the body of another person; you happened to fall  
317938 asleep, and your hermitage in the forest suddenly caught fire and was  
317939 burnt down.  
317940

317941 42. The burning hut sent forth clouds of smoke to the sky, and the  
317942 blazing cinders, flew to the orbs of the sun and moon.  
317943

317944 43. The flying ashes covered the sky, as with a grey cloud or ash  
317945 coloured blanket; and the blue vault of heaven was spread over as with  
317946 a canopy.  
317947

317948 44. Wild animals issuing out of their caves and caverns, sent forth  
317949 horrid yells and growling abroad; and the bursting sparks filled the  
317950 horizon.  
317951

317952 45. The tall palm and other trees, caught the flame and appeared  
317953 as trees of fire; and the flying and falling fires, cracked as the  
317954 clattering cloud.  
317955

317956 46. The flames ascending far above in the air, appeared as fixed  
317957 lightnings in the sky; and the firmament assumed a face as that of  
317958 molten gold.  
317959

317960 47. The fiery sparks flying afar to the starry frame, doubled the  
317961 number of stars in heaven; and the flashing fires in the bosom of the  
317962 sky, delighted the eyes of damsels (as at the sight of fire works).  
317963

317964 48. The blowing and booming fires, rebellowing in the hollow sky;  
317965 startled the sleeping foresters in the woods, who rushed out of their  
317966 caves and caverns, and wandered about in the forest.  
317967

317968 49. The wild beasts and birds being half burnt in their caves and  
317969 nests, lay and fell dead on the ground; the lakes and river waters  
317970 boiled with heat, and the foresters were suffocated by the fumes.  
317971

317972 50. The young \_chauri\_ bulls, were parched in the flames; and the stink  
317973 of the burning fat and flesh of wild beasts, filled the air with a  
317974 nasty stench.  
317975

317976 51. This all devouring wild fire, raging as a conflagration or diluvian  
317977 fire, hath wholly consumed and swallowed up your hermitage, as a  
317978 serpent devours its prey.  
317979

317980 52. The Huntsman asked:--Tell me sir, what was the real cause of this  
317981 fire; and why the Bráhmañ lads that dwelt in their pupilage there, were  
317982 burnt down also.  
317983

317984 53. The sage replied:--It is the vibration or effort of the volitive or  
317985 designing mind, that is the true cause or incentive of the production  
317986 or demolition of the desired object; and so its quiescence is the cause  
317987 of the absence of the three worlds.

54. As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force (or primum mobile) for the causation of the three worlds.

55. It is the pulsation of the Divine Mind, that is the cause of the imaginary city of the world; as also of the increase of population and of rains and draughts.

56. The will in the Divine Mind, is the source of the creative mind of Brahmá, which in its turn gives rise to the minds of the first patriarchs, who transmit it to others in endless progression, all of which proceed from the first quiet and calm intellect, through the medium of vacuum.

57. The learned know well, that the effulgence of the pure and vacuous Intellect, shines in the vacuum of their intellects; but the ignorant think it as it appears to them, which is not the reality (which it is not in reality).

## CHAPTER CLI.

### VIEW OF INEXISTENCE.

Argument:--The world is a vision, and to be known only by conception, perception and meditation.

The other sage rejoined:--Afterwards the whole village together with all its dwellings and trees, were all burnt down to ashes like the dried straws.

2. All things being thus burnt away, the two bodies of you two, that had been sleeping there, were also scorched and burnt, as a large piece of stone, is heated and split by fire.

3. Then the fire set after satiating itself with devouring the whole forest, as the sea sat below in its basin, after its waters were sucked up by the sage Agastya.

4. After the fire was quenched and the ashes of the burnt cinders had become cold; they were blown away by gusts of wind, as they bear away the heaps of flowers.

5. Then nothing was known, as to where the hermit's hut and the two bodies were borne away; and where was that visionary city, which was seen as vividly as in waking, and was populous with numbers of people.

6. In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.

7. Hence where is that passage of the lungs, and where is that Virajian soul any more? They are burnt away together with the vigour and vitality of the dead body.

8. It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.

9. Therefore know this mortal state, as a mere dream appearing as waking, and that all of us are but day dreams, and seeing one another as we see the visionary beings in our dreams.

10. You are a visionary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.

11. You have been ere while a visionary being in your life, until you thought yourself to be a waking man in your domestic life.

12. I have thus related to you the whole matter, as it has occurred to you; and which you well know by your conception, perception and meditation of them.

13. Know at last that it is the firm conviction of our consciousness, which shines for ever as the glitter of gold in the vacuum of our minds; and the intellectual soul catches the colour of our deeds, be they fair or foul or a commixture of both, in its state of a regenerated spirit.

#### CHAPTER CLIII.

#### THE SAGE'S DISCOURSE AT NIGHT.

Argument:--Refutation of the Reality of Dreams, and the reason of the Preceptorship of the Hunter.

The sage resumed:--Saying so the sage held his silence, and lay himself in his bed at night; and I was as bewildered in my mind, as if blown away by the winds.

2. Breaking then my silence after a long time, I spoke to that sage and said: sir, in my opinion, such dreams appear <to have> some truth and reality in them.

3. The other muni replied:--If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise; but should your day dreams prove to be false, what faith can you then place on your night dreams (which are as fleet as air).

4. The whole creation from its very beginning, is no more than a dream; and it appears to be comprised of the earth etc., yet it is devoid of everything.

5. Know the waking dream of this creation is more subtile, than our recent dreams by night; and O lotus eyed preceptor of the huntsman, you will shortly hear all this from me.

6. You think that the object you see now, in your waking state in the day time, the same appear to you in the form of dream in your sleep; so the dream of the present creation, is derived from a previous creation, which existed from before as an archetype of this, in the vacuum of the Divine Mind.

7. Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours, how do you want to dote upon it any more?

8. In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality any more?

9. As the sage was arguing in this manner, I interrupted him by another question; and asked him to tell me, how he came to be the preceptor of the huntsman.

10. The other sage replied:--Hear me relate to you this incident also; I will be short in its narration, for know O learned sage, I can dilate it likewise to any length.

11. I have been living here, as a holy hermit for a long time; and

solely employed in the performance of my religious austerities; and after hearing my speech, I think you too will like to remain in this place.

12. Seeing me situated in this place, I hope you will not forsake me here alone; as I verily desire to live in your company herein.

13. But then I will tell you sir, that it will come to pass in the course of some years hence, and there will occur a direful famine in this place, and all its people will be wholly swept away.

14. Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be thinned of their occupants.

15. Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

16. Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

17. There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

18. The land will be adorned by fruit trees, with many a singing bird sitting upon them; and the waters will be filled with lotus beds, with the humming bees and \_chakoras\_ chirping amidst them. There shall we find happy groves like the heavenly garden of paradise for our repose.

#### CHAPTER CLIIII.

#### ONE SOUL IS THE CAUSE OF ALL.

Argument:--Arrival of the Huntsman, and the sage's preceptorship of him.

The other sage said:--When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain huntsman, weary with his fatigue in pursuing after a deer.

2. You will then reclaim and enlighten him, by means of your meritorious remonstrance; and he then will commence and continue to practice his austerities, from his aversion to the world.

3. Then continuing in his austere devotion, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

4. You sir, will then instruct him fully in divine knowledge, and he will be versed in it by your lectures on the nature of dreams.

5. In this manner you will become his religious instructor, and it is for this reason that I have accosted you with the epithet or title of the huntsman's \_guru\_ or religious guide.

6. Now sir, I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.

7. Being thus spoken to by him, and learning all these things from him, I became filled with wonder, and was he more amazed as I remonstrated

318195 with him on these matters.

318196  
318197 8. Thus we passed the night in mutual conversation, and after we got  
318198 up in the morning, I honoured the sage with due respect, and he was  
318199 pleased with me.

318200  
318201 9. Afterwards we continued to live together in the same homely hut  
318202 of the same village, with our steady minds and our friendship daily  
318203 increasing.

318204  
318205 10. In this manner time glided on peacefully upon us, and the  
318206 revolutions of his days and nights, and returns of months, seasons and  
318207 years; and I have been sitting here unmoved under all the vicissitudes  
318208 of time and fortune.

318209  
318210 11. I long not for a long life, nor desire to die ere the destined day;  
318211 I live as well as I may, without any care or anxiety about this or that.

318212  
318213 12. I then looked upon the visible sphere, and began to cogitate in my  
318214 mind; as to what and how and whence it was, and what can be the cause  
318215 of it.

318216  
318217 13. What are these multitudes of things, and is the cause of all these;  
318218 it is all but the phenomena of a dream, appearing in the vacuity of the  
318219 Intellect.

318220  
318221 14. The earth and heaven, the air and the sky, the hills and rivers,  
318222 and all the sides of firmament; are all but pictures of the Divine  
318223 mind, represented in empty air.

318224  
318225 15. It is the moonlight of the Intellect, which spreads its beams  
318226 all round the ample space of vacuum; and it is this which shines as  
318227 the world, which is an ineffaceable fac-simile or cartography of the  
318228 supreme Intellect in the air.

318229  
318230 16. Neither is this earth nor sky, nor are these hills and dales really  
318231 in existence; nor am I anything at all; it is only the reflexion of the  
318232 supreme Mind in empty air.

318233  
318234 17. What may be the cause of aggregation of solid bodies, when there is  
318235 no material cause for the causation of material bodies in the beginning.

318236  
318237 18. The conception of matter and material bodies, is a fallacy only;  
318238 but what can be the cause of this error, but delusion of the sight and  
318239 mind.

318240  
318241 19. The person in the pith of whose heart, I remained in the manner of  
318242 his consciousness, was burnt down to ashes together with myself.

318243  
318244 20. Therefore this vacuum which is without its beginning and end,  
318245 is full with the reflexion of the Divine Intellect; and there is no  
318246 efficient or instrumental or material cause of creation, except its  
318247 being a shadow of the substance of the Divine Mind.

318248  
318249 21. All these pots and pictures, these prints and paints before us,  
318250 are but the prints of the Divine Mind; nor can you ever get anything,  
318251 without its mould therein.

318252  
318253 22. But the Intellect too has no brightness of it, except its pure  
318254 lucidity; for how can a mere void as vacuum have any light, except its  
318255 transparency.

318256  
318257 23. The Intellect is the pure Intelligence, of the extended entity of  
318258 Brahma; which shows in itself the panorama of the universe, what else  
318259 are the visibles, and where is their view besides.

318260  
318261 24. There is but one Omnipresent soul, who is uncaused and uncausing,  
318262 and without its beginning, middle and end; He is the essence of the  
318263 three worlds and their contents. He is something as the universal

intelligence, and shows all and every thing in itself (and reflects them in all partial intelligences according to their capacities).

#### CHAPTER CLIV.

#### RELATION OF PAST EVENTS.

Argument:--The living liberation of the sage, by means of his habitual meditation.

The sage continued:--Having thus considered the vanity of the visibles, I remained free from my anxious cares about the world; and became passionless and fearless, and extinct in nirvána, from insensibility of my egoism.

2. I became supportless and unsupported, and remained without my dependence upon any body; I was quite calm with my self-composure, and my soul was elevated and rested in heaven.

3. I did as my duty called, and did nothing of my own accord; and remained as void and blank as vacuum, which is devoid of all action and motion.

4. The earth and heaven, the sky and air, the mountains and rivers, and all that lies on all sides and the sides themselves, are not but shadow in the air, and all living bodies are no more than the embodied (died) Intellect or Intellectual bodies.

5. I am quiet and composed, and manage myself as well as I can; I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part (i.e. not having a double part to play, nor any duplicity in the heart).

6. Thus I resided here in my even temper, and the same tenor of my mind and actions; and it is by mere chance, that you have come to meet me here.

7. Thus I have fully explained to thee about the nature of dream and my personal self; together with that of the phenomenal world and thyself.

8. Hence thou hast well understood, what is this visible world that lies before thee; as also what these beings and these people are, and what Brahma is after all.

9. Now knowing these things, O thou huntsman, to be mere false, <you> must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. Yea, it is this that is dimly seen in these, and naught besides.

10. The hunts-man rejoined:--If so it be then both me and thee and the gods even, you say to be nullity; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as non existence (sadasat).

11. The sage replied:--It is verily so, and all and every one of us is situated as the spectre of a dream to one another, and as phasma in the cosmorama of the world.

12. These spectres appear in forms, according to one's conception of them; and the only One appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.

13. The visionary city of the world that appears in our waking state, is but a waking dream or an apparition of our minds, and appears as the

prospect of a distant city before us, that we never saw before.

14. I have fully explained all this to you already, and you have been enlightened in the subject to no end; now you have grown wise and well known all and everything; do therefore as you may like best for you.

15. Though thus awakened and enlightened by me, your reprobate mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.

16. Without assuetude you cannot concentrate your vagrant mind into your heart; nor can you without the practice of constant reflexion attain the acme of wisdom.

17. It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessel.

18. Habitual reliance in sapience and constant attendance to the precepts of the sástras and preceptors, tend to the removal of the mind's suspense between unity and duality (\_i.e.\_ between God and the world), and set the mind to its ultimate bliss of \_nirvána\_--anaesthesia in quietism.

19. Insensibility of one's worth and state and inertness to all worldly affections, refraining from the evils of bad associations, and abstaining from all earthly desires and cravings of the heart--

20. These joined with one's deliverance from the fetters of dualities, and enfranchisement from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss--\_nirvána\_ (which is ever attendant on the Deity).

## CHAPTER CLV.

### RELATION OF FUTURE FORTUNE.

Argument:--The sage relates the elevation of the Huntsman to heaven by means of his austere devotion.

The God Agni said:--Upon hearing all this the huntsman was lost in wonder, and remained as dumfounded as a figure in painting in the very forest.

2. He could not pause to fix his mind in the supreme being, and appeared to be out of his senses and wits, as if he was hurled into a sea.

3. He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which bore him with rapidity, up and down the current of his meditation.

4. He was drowned in doubt, to think whether this was the state of his \_nirvána\_ or delirium; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his foolhardiness.

5. He thought the visibles, to be the work of his ignorance; but he came to think upon his second thought, this delusion of the world, to be the production (display) of Providence.

6. Let me see, said he, the extent of the visibles from the beginning; and this I will do from a distance, by means of the spiritual body, which I have gained by means of devotion.



318402  
318403 7. I will remove myself to a region, which is beyond the limit of the  
318404 existent and inexistent worlds; and rest myself quiet at a spot, which  
318405 is above the etherial space (\_i.e.\_ in heaven).  
318406

318407 8. Having thus determined in himself, he became as dull as a dunce, and  
318408 set his mind to the practice of his yoga devotion, as it was dictated  
318409 to him by the sage, saying that no act could be fruitful without its  
318410 constant practice.  
318411

318412 9. He then left his habit of huntsmanship and applied himself to the  
318413 observance of austerities, in company with the sages and seers.  
318414

318415 10. He remained long at the same spot, and in the society of the sagely  
318416 seers; and continued in the practice of his sacred austerities, for  
318417 very many years and seasons.  
318418

318419 11. Remaining long in the discharge of his austere duties, and  
318420 suffering all along the severities of his rigorous penance; he asked  
318421 once his sagely guide, as to when he shall obtain his rest and respite  
318422 from these toils, to which the muni responded unto him in the following  
318423 manner.  
318424

318425 12. The muni said:--The little knowledge that I have imparted unto  
318426 thee, is a spark fire and able to consume a forest of withered wood;  
318427 though it has not yet burnt down the impression of this rotten world  
318428 from your mind.  
318429

318430 13. Without assuetude you cannot have your beatitude in knowledge; and  
318431 with it, it is possible to attain it in course of a long time. (\_i.e.\_  
318432 No knowledge is efficacious without its long practice, hence a novice  
318433 in yoga is no \_yogi\_ or adept in it).  
318434

318435 14. Such will verily be your case, if you will rely in my assurance of  
318436 this to you, and wear my words as a jewel about your ears, knowing them  
318437 to be oracular in this world.  
318438

318439 15. You praise the unknown spirit of God, in your ignorance of his  
318440 nature; and your mind is hanging in suspense between your knowledge and  
318441 ignorance of (divine nature).  
318442

318443 16. You are led <of> your own accord to inquire into the nature and  
318444 extent of the cosmos, which is but a phantom of delusion. (The world  
318445 being but a delusion, it is in vain to investigate about it).  
318446

318447 17. You will be thus employed for ages, in your arduous understanding  
318448 of making this research, until Brahmá--the creative power will appear  
318449 before you, being pleased at your investigation into his works.  
318450

318451 18. You will then ask the favour of thy favouring god, to release you  
318452 from your ponderous doubt of the reality or delusiveness of the world,  
318453 saying:--  
318454

318455 19. Lord! I see the cosmorama of the phenomenal world, is spread out  
318456 every where as a delusion before our sight; but I want to see a spot,  
318457 which exhibits the true mirror of the Divine mind, and which is free  
318458 from the blemish of the visibles.  
318459

318460 20. The mirror of the vacuous mind, though as minute as an atom,  
318461 represents yet the reflexion of this vast universe in some part or  
318462 other within it. (\_i.e.\_ The minute atom of the mind, is the reflector  
318463 of vast universe).  
318464

318465 21. It is therefore to be known, how far this boundless world extends  
318466 to our woe only; and how far does the sphere of the etherial sky  
318467 stretch beyond it.  
318468

318469 22. It is for this that I ask your good grace, to make me acquainted  
318470 with the infinite space of the universe; accept my prayer, O thou lord

of gods, and readily grant this my request.

23. Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the bird of heaven (Garuda or Phoenix).

24. Make my body increase to the length of a league each moment; until it encircles the world in the manner of its outer and surrounding sky.

25. Let this pre-eminent boon be granted to me, O great and glorious God, that I may reach beyond the bounds of the circumambient sky, which surrounds the sphere of the visible world.

26. Being thus besought by thee, O righteous man, the Lord will say unto thee, "Be it so as though desirest," and then he will disappear as a vision from thy sight, and vanish into the air, with his attendant gods along with him.

27. After the departure of Dis Pater with his accompanying deities, to their divine abodes in heaven; thy thin and lean body emaciated by thy austerities, will assume a brightness as that of the brilliant moon.

28. Then bowing down to me and getting my leave, thy brightsome body will mount to the sky in an instant, in order to see the object of thy desire, which is settled in thy mind.

29. It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as brightly as a burning fire, in defiance of the brightness of the luminaries.

30. Then it will fly upwards in the empty sky, with the force of the strong winged phoenix; and run forward with the rapidity of a running current, in order to reach at the bounding belt of the world.

31. Having gone beyond the limit of the world, thy body will increase in its bulk and extent; and become as swollen as the diluvian ocean, that covered the face of the whole universe.

32. There thou wilt find thy body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.

33. This is the great vacuum of the Divine spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the infinite Mind, swelling with the waves of its perpetual thought.

34. You will find within this deep and dark vacuity, numberless worlds and created bodies, hurling headlong in endless succession; just as you perceive in your consciousness, a continued series of cities and other objects appearing in your dream.

35. As the torn leaves of trees, are seen to be tossed about in the air by the raging tempest; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.

36. As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do these worlds appear as mere shades and shadows when viewed in their spiritual light from above.

37. As the people of this world view the black spots attached to the disk of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to subsist in the Divine spirit, but they are in reality no other than the fleeting ideas of the infinite Mind.

38. You will thus continue to worlds after worlds, moving in the midst of successive spheres and skies; and thus pass a long time viewing the

creation stretching to no end.

39. After viewing the multitudes of worlds, thronging in the heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.

40. You will then be vexed in yourself, at this result of your devotion, as also at the distention of your body, and stretch of your observations all over the immensity of space.

41. Of what good is this big body, which I bear as a ponderous burthen upon me; and in comparison with which millions of mountain ranges, as the great Meru etc., dwindle away into lightsome straws.

42. This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly think of.

43. This ponderous body of mine, that measures the whole space of the visible world; is quite in the darkness--ignorance without its spiritual knowledge, which is the true light of the soul.

44. I must therefore cast off this prolated body of mine, which is of no use to me, in the acquisition of knowledge or in keeping company with wise and holy men.

45. Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahma, whose essence contains and supports the whole of this universe, and is hard to be ascertained.

46. Thinking so in yourself, you will shrivel your bloated body, by exhaling your breath (as you had expanded it by your inhalation of it), and then shun your frame as a bird cast off the outer crust of a fruit after suction of its juicy sap.

47. After casting off the mortal clod and coil of your body, thy soul will rest in empty air accompanied with its respirative breath of life, which is more tenuous than the subtile ether (over which it floats).

48. Thy big body will then fall down on earth, as when the great mount of Meru fell on the ground, being cleft of its wings by ire of Indra; and will crush all earthly beings, and smash the mountains to dust underneath it.

49. Then will the dry and starved goddess Kálí, with her hungry host of Mátris and furies, devour thy prostrate body, and restore the earth to its purity, by clearing it of its nuisance.

50. Now you heard me fully relate unto your future fate, go therefore to yonder forest of palm trees, and remain there in practising your austerities as well as you may like.

51. The huntsman rejoined:--O sir, how great are the woes that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge (of the infinite nature and works of God).

52. Pray tell me sir, if you have anything to say, for my averting the great calamity that you have predicted; and tell me also, if there be no expedient to avoid the destined evil.

53. The sage replied:--There is no body nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

54. As there is no human power to the left on the right, or fix the feet on the head; so there is no possibility to alter the decree of fate.

55. The knowledge of the science of astrology, serves only to acquaint

us with the events of our fate; but there is nothing in it, that can help us to counteract the shafts of adverse fortune.

56. Therefore those men are blest, who with their knowledge of sovran predestination are still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal repose of Brahma in their consciousness.

## CHAPTER CLVI.

### EXPOSTULATION OF SINDHU BY HIS MINISTER.

Argument:--The aerial spirit of the Huntsman is reborn on Earth as prince Sindhu, who kills Vidúratha, and is remonstrated by his Minister.

The Huntsman said:--Tell me Sir, what will then become of my soul in its aerial position, and of my body in its situation on earth.

2. The sage replied:--Hear me attentively to tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

3. The body being subducted from thy whole self, thy soul will assume an aerial form, and will remain in empty air, united with its vital breath.

4. In that airy particle of your soul, you will find the surface of the earth, situated in the recess of your mind; and you will behold it as clearly, as you view the world in your dream.

5. Then from the inward desire of your heart, you will see in the amplitude of your mind, that you have become the sovereign lord of this wide extended globe.

6. The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

7. After eight years of thy birth, thy other will depart from this mortal world, and leave to thee this extensive earth, reaching to its utmost boundaries of the four seas.

8. You will find in the border of your realm, a certain lord of the land by name of Vidúratha, who will rise as thy enemy, and whom it will be difficult for thee to quell.

9. You will then reflect in yourself, of your past and peaceful reign of a full century; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

10. Woe unto me, that this lord of the bordering land, has now risen against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

11. As thou shalt be thinking in this wise, there will occur the great war between thee and that lord of the land; in which all your quadruple armaments, will be greatly worsted and thinned.

12. In that great war, thou wilt succeed to slay that Vidúratha, by striking him with thy sword, and keeping thy stand on thy war-car.

13. You will then become the sole lord of this earth, to its utmost of the four oceans; and become to be dreaded and honoured by all, like the regents of all the sides of heaven.

14. Having thus become the sovereign monarch of the earth, and reigning over it and the name of the mighty Sindhu, thou wilt pass thy time in conversation with the learned pandits and ministers of thy court.

15. The minister will say, It is a mighty wondrous deed, O lord, that thou hast achieved, by slaying the invincible Vidúratha in thy single combat.

16. Then thou wilt say, tell me O good man, how this Vidúratha waxed so very rich, and possessed his forces as numerous as the waves of ocean; and what cause impelled him to rise against me.

17. The Minister will reply:--This lord has Lílá as his lady, who had won the favour of the fair goddess Sarasvatí; who is the supportress of the world, by her extreme devotion to her. (Sarasvatí is the goddess of wisdom and hand-maid of God. See Sir Wm. Jones' prayer).

18. The benign goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease. (Wisdom facilitates all human act).

19. It is by favour of this goddess, that this lady is able to annihilate thee at a single nod or word of hers; wherefore it is no difficult task to her to destroy thee all at once.

20. Sindhu then will answer him saying:--If what thou sayest is true, it is wondrous indeed, how then could the invincible Vidúratha come to be slain by me in warfare.

21. And why he being so highly favoured by the goddess, could not get the better of me in this combat (by slaying me with his hand).

22. The Minister will reply:--Because he always prayed the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

23. Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave thee the victory thou didst seek, and conferred <on> him the liberation he sought by thy hands.

24. Sindhu then, will respond to it; saying:--If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times.

25. The Minister will then say in his reply:--This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatí to all.

26. Whatever object is constantly desired by any one, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

27. You lord never prayed for your liberation, at the shrine of this goddess; but craved for your victory over your enemies, which she has accordingly deigned to confer unto you.

28. Sindhu will then respond to it and say:--why is it that prince did not pray the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I slighted to pray her for my final liberation as he did?

29. And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same? (\_i.e.\_ Why does the goddess give us the knowledge of what is good, without enabling us to exist and persist after its attainment)?

30. To this the minister will reply saying:--The propensity of doing evil (or slaughter), being inherent in your nature (from your past profession of huntsmanship), you neglected to stoop down to the goddess, and pray unto her for your liberation.

31. It is well known since the creation of the world, that the intrinsic gist forms the nature of man; and this truth being evident to all from their boyhood to age, there is no body to ignore or repudiate it at any time.

32. The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to predominate over all his qualities and actions to the very last, and there is no power to contravene it in any manner.

## CHAPTER CLVIII.

### THE ULTIMATE EXTINCTION OR NIRVANA OF SINDHU.

Argument:--Description of the nature of Sindhu, his resignation of the kingdom, his discrimination and final liberation.

Then Sindhu will say:--Tell me sir, what kind of a vile-person and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth (the vale of misery).

2. The minister will say in his reply:--"Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance."

3. There is a self existent and undecaying Being from all eternity, which is without its beginning or end, which is designated the great Brahma, and passes herein under the little of I and thou, and of this and that &c.

4. I am that self same Brahma, by the consciousness of my self cogitation (ego cogito ergo sum). This becomes the living principal with the power of intellection (vivo qui intellego I live because I think). This power does not forsake its personality; (but retains its persona of I am that I am).

5. Know this Intellect to be a spiritual or supernatural substance, having a form rarer and more transparent than that of the subtile ether; it is this which is the only being in existence, nor is there anything which is of a material substance. (This passage maintains the immateriality of the world).

6. This formless takes the form of the mind, by its being combined, with volition and its views of this and the next world, (i.e. its worldly enjoyments and future bliss), in its state of life and death, and of waking and sleep. (That is the mind is sensible of these passing and alternate phenomena).

7. The mind, though formless, stretches itself into the form of the phenomenal world; just as the formless air dilates itself, in the form of force or oscillation in all material bodies.

8. The world is identic with the mind, as the seeming and visible sky is the same with empty vacuity; so the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

9. This net work or least of worlds resides in the mind, in their immanent impressions in it, and the outer world is in reality. And

that the cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it. (The immaterial ideas of the mind are real, and not the material objects or the sober reality of the subjective only).

10. There arose at first the pure (satya) personality of the impersonal and universal spirit of God (Brahma), in the person of the creative power known under the title of Brahmá. This personal god assumed to himself the appellation of ego from his will of creation, and the undivided spirit, was divided into many impure personalities (rájasa and támasa), from its desire of becoming many (aham bahu syam-sim multa and plurimá).

11. The sindhu will say: Tell me sir, what you mean by rájasa and támasa bodies (or impure personalities); and how and whence are these appellations at first \_in primo\_ to the supreme being--\_parapada\_--the Indefinite One.

12. The monitor will reply saying:--As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

13. The selfsame spirit then designates all these several parts of itself by various appellations, and the incorporeal spirit assumes to itself, an endless variety of material and terraqueous natures and names. (That changed through all, yet in all the same; known by this or that or one or other nature and name).

14. Thus the universal spirit continues to exhibit in itself, all the various forms of this visionary world at its own will; and gives a distinct name and nature to each and every one of these representations of itself.

15. When the Divine spirit, deigned to covert itself into the personality of Brahmá, and in those of me or thee and other individualities; it became altered from its state of original holiness and purity to those impurity and foulness, known as \_rájasí\_ and \_támasí\_. (When God breathed his spirit into the nostrils of Adam, it lost its purity and sanctity by contamination of flesh).

16. The unalterable pure nature of the holy spirit of God, being thus transformed to unholiness, it passed into different states of impurity in the living souls of beings. (The same living soul passing different degrees of purity and impurity).

17. The spirit of God being blown at first as the living soul (in an animal body); the soul that comes to perceive its incarceration in flesh and its doom to suffering, is said to be of the pure nature of sáttiki.

18. Those who while they are living in the world, are possest of politeness and good qualities; they are said to be merely of a good nature \_Kevala sáttiki\_.

19. Those who being born in repeated regenerations are destined to the enjoyments of life, and to their final liberation at last, are designated as the राजस राजसी.

20. Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely rájasí (shining), and are few in their number.

21. Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually roving in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure \_támasa támasí\_; though it is possible from them to attain their salvation at last.

22. Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation at the end; such souls are designated as merely vile \_Kevala tamasi\_ by the wise, who are versed in the science of psychology.

23. In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sir, your soul is reckoned among the vilest of the vile \_tamasa tamasi\_.

24. I know you to have passed through many births of which you know nothing; and these have been as various as they were fraught with the variegated scenes of life.

25. You have in vain passed all your lives in doing nothing that is useful; and more particularly your late aeronautic life, with that gigantic body of yours.

26. Being thus born with the vile species of thy soul, it is difficult for thee to obtain thy liberation from the prison house of this world.

27. Sindhu will then say in his response:--Tell me sir, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by thy counsel, and try to purify my soul and rectify the conduct of my life.

28. There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.

29. As a fault or failure of the previous day, is corrected by its rectifications to day; so can you purify your pristine impure soul by your pious acts of the present day.

30. Whoever earns for any thing and labours hard to earn it, is sure to gain it in the end, wherein the remiss are sure to meet with failure.

31. Whatever a man is intent upon doing, and tries to effect at all times; and whatsoever one desires with earnestness, and is constantly devoted to the same pursuit, he is to succeed in it, and have his object without fail.

32. The sage related:--The king being thus remonstrated by his minister, was resolved to resign the burthen of his state, and to renounce his realm and royalty even at that very moment.

33. He wished to retire to some far distant forest, and prayed his ministers to support his realm; but he declined to take the charge, though the state was free from all its enemies (\_i.e.\_ though it was a peaceful realm).

34. He then remained in the company of wisemen, and was enlightened by their discourses; as the sesame seeds became odorous by being placed amidst a heap of flowers.

35. Then from his inquiries into the mysteries of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.

36. It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

CHAPTER CLVIII.

FALL OF THE HUGE BODY OF THE HUNTER.



Argument:--The aerial body of the Hunter, and its downfall from the high heaven.

The sage resumed and said:--I have thus related these future events, as if they were past accounts unto thee; do now, O huntsman what thou wishest and thinkest best for thyself.

2. Agni the god of fire said:--Hearing these words of the sage, the huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.

3. In this manner they continued together, to conduct their religious austerities and discussions at the same spot; and remained in terms of disinterested friendship with one another.

4. After some time the muni met with his final extinction--\_nirvána\_, and by casting off his mortal body, obtained his last repose in the state of transcendent tranquility.

5. In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.

6. The huntsman being unable to resist the impulse of his longing, begged to obtain the very same boon of his god which the sage had predicted to him.

7. Be it so, said the god, and he repaired to his favourite abode; and the huntsman flew aloft into the open air, in order to enjoy the fruition of his austere devotion.

8. He flew with incredible velocity, to the extensive vacuous space, which lies beyond the spheres of worlds; and it was in course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.

9. He fled with the force and swiftness of the great Garuda (the eagle of Jove), up and down and to all sides of heaven: until the huge bulk of his body, occupied the whole area of the open air, in the process of an indefinite period of time.

10. Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, began to grow uneasy in himself.

11. From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air, and his body dropped down as a carcass in the nether earth.

12. His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of Vidúratha.

13. His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hideous clattering of thunders, as one earth falling upon another.

14. At a certain time, it shines as a \_Kesandraka\_, at others it appears as a covering of the huge range of buildings in sky.

15. I have already related to thee, O learned sir, how this huge carcass had fallen from above, and filled the surface of the globe of this earth.

16. The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

- 319023  
319024 17. The dry and big bellied goddess \_chandí\_, then devoured this  
319025 carcass, filling her bowels with its flesh, and stuffing her entrails  
319026 with its red hot blood.  
319027  
319028 18. The earth is called \_mediní\_ or fleshy from the flesh of this  
319029 corpse, which overspreads its surface with its prodigious bulky frame.  
319030  
319031 19. It was this huge fleshy body, which was reduced to the substance of  
319032 the earth in time; and had the name of the earth given to it from the  
319033 dust of this body.  
319034  
319035 20. This fleshy earth gave rise to forests and habitable parts; and the  
319036 fossil bones rose high in the forms of mountains from underneath the  
319037 ground, which grew everything useful to men.  
319038  
319039  
319040  
319041

319042 CHAPTER CLVIX.

319043  
319044 WANDERING OF VIPASCHIT.

319045  
319046     Argument:--The god of fire, after directing Vipaschit to wander  
319047 over the world according to his desire, disappeared from his  
319048 sight.  
319049

319050  
319051 The god of fire added:--Go now O sapient Vipaschit, to your wished for  
319052 abodes, and with the steadiness of your mind, conduct with propriety  
319053 every where on earth.  
319054

319055 2. Indra the lord of the assemblage of creatures, has been performing  
319056 his hundred fold sacrifices in his celestial abode; and there I am  
319057 invited to attend by an invocation of him.  
319058

319059 3. Bhása said:--Saying so, the lord Agni disappeared from that place;  
319060 and passed through the transparent ether like the electric fire of  
319061 lightning.  
319062

319063 4. I was then led by my predestination to roam about in the air; and  
319064 direct my mind into the investigation of my allotted acts, and the  
319065 termination of my ignorance.  
319066

319067 5. I beheld again an innumerable host of heavenly bodies, roving about  
319068 in the air; holding their positions at different stations of the  
319069 firmament, and containing inhabitants of different natures and customs.  
319070

319071 6. Some of these were of one and same form, resembling floating  
319072 umbrellas in the sky; and attracting the hearts of men, by their  
319073 shining appearance and slow motion. (The great velocity of heavenly  
319074 bodies, appear to be slow when they are seen by the naked eyes of men  
319075 from this distant earth).  
319076

319077 7. Some of them are of earthy substance, but shining and moving onward  
319078 like mountains in motion.  
319079

319080 8. Some were of woody appearance, and others of stony substance;  
319081 but they are all lightsome bodies, and all moving onward in their  
319082 uninterrupted course.  
319083

319084 9. I beheld also some figures like carved statues of stone, standing  
319085 in the open space of my mind, and talking together all their live-long  
319086 days.  
319087

319088 10. In this manner I beheld for a long while, many such figures like  
319089 images in my dream, and was quite bewildered in my utter ignorance of  
319090 them.  
319091

11. I then intended to perform my austere devotion, in order to obtain my liberation; when the god Indra appeared unto me and said: "no Vipaschit, you are doomed to become a stag again, and not entitled to your liberation now."

12. You are propelled by your previous predilection to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of \_mandara\_ trees.

13. Being thus bid by him, I rejoined and said to him: I am weary, O lord, with the troubles of the world, and want to get my release from them; ordain therefore my immediate emancipation from them.

14. The god listened to my prayer and said: emancipation attends on the pure soul, which is purged from all its desires; and this had been already expounded to you by the god of fire (in his narrative of the sage and hunter); ask therefore some other boon, said he, and I begged him to tell me of my next and future state.

15. Indra replied and said:--I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

16. By becoming a deer, you will have to enter the holy assembly (of Dasaratha); where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.

17. Therefore be born as a deer in some forest on earth with your pensive soul; and you will then come to recollect your past life from its relation by Vasishtha (in the court of king Dasaratha).

18. You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true colour.

19. After being released from the body of the deer, you shall regain your human form, and perceive the rays of holy light shining in your inward spirit.

20. This light will then dispel the long prevailing gloom of ignorance from your mind, and then you shall attain your \_nirvána\_ supineness, as the calm and breathless wind.

21. After the god had said so, I had the presentiment of being a deer in this forest, and entirely forgot my human nature, under my firm conviction of having become a beast.

22. I have been ever since residing in the recess of these woods, under the impression of my being changed to a stag; and feeding ever since upon the grass and herbs growing on the mountain top.

23. Here I saw once a body of troopers coming to a hunting excursion; and being then affrighted at the sight, I betook myself to flight.

24. They then laid hold of me, and took me to their place; where they kept me for some days for their pleasure, and at last brought me hither before Ráma.

25. I have thus related to you all the incidents of my life; and the magical scenes of the world, too full of marvelous events.

26. It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view; and there is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.

27. Válmiki relates:--Then as Vipaschit had held his silence after speaking in this manner; he was accosted by the well minded Ráma with

the following words.

28. Ráma said:--Tell me sir, how a person without any desire of his own, sees the object of another's desire in himself; and could the deer thought of by yourself, come to the sight of others in Indra's Paradise?

29. Vipaschit replied:--Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.

30. There strutting along in his haughty strides, he met the anchorite Durvásas sitting still in his meditative mood; and believing him to be a dead body lying on his way, he knocked it down with his feet.

31. At this the angry anchorite threatened the proud god with saying:--O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground and slash it to pieces and reduce it to dust.

32. And as you have spurned me as a dead body, so art thou accursed to be crushed under the falling carcass on earth.

33. He transformed into a deer, as he was king of kings before, and remained in his appearance according to his ideas.

34. In truth neither is the actual world a reality, nor the imaginary one an unreality; it is in fact the one and same thing, whether we conceive it as the one or other (\_i.e.\_ either as the real or unreal).

35. Listen now, O Ráma, to another reason, which appertains to this subject, and clearly settles the point in question. (That God being Almighty and all in all, it makes no difference whatever, whether the world is viewed as his creation or as a pantheon).

36. He in whom all things reside, and from whom everything proceeds; who is all in all; and who is every where in all must be the One that you may call all, and beside whom there <is> none at all.

37. It is equally possible to him, to bring forth whatever he wills to produce; as also not to produce, whatever he does not wish to bring to existence.

38. Whatever is desired in earnest by any body, must eventually come to pass to him in reality (as the desired doership of Vipaschit); and this is as true as the instance of light, being ever accompanied by its shade.

39. If it is impossible for the desire and its act, which are opposite in their nature, to meet together in fact; then it would be impossible for the omnifarious God to be all things both in being and not being; therefore the objects of our desire and thought, are equally present with us as the real ones.

40. There is a reality (or entity of God) attached to every form of existence, and there is nothing which of itself is either an entity or nullity also.

41. O the great magic or illusion, which is overspread every where, and pervades over all nature in every form and at all times; and binds all beings in inextricable delusion.

42. The nature of the great God comprises the community of spirits in his spirit, and combines in itself all laws whether permissive or prohibitive acting in concert and eternal harmony.

43. It is his infinite power that has displayed the ignorance or Illusion, which spreads over all the three worlds from time with or without its beginning; and it is our delusion only, which depicts all things in their various forms to our view.

319230  
319231 44. Or how could the creation that was once destroyed by the great  
319232 deluge, come to resuscitate again; unless it were a réchauffé of the  
319233 reminiscence of the past one, else the elementary bodies of air, fire  
319234 and earth, could not possibly be produced from nothing.  
319235

319236 45. Therefore the world is no other than a manifestation of the divine  
319237 nature; and this is the verdict of the sástras, and the conviction of  
319238 mankind from the very beginning of creation.  
319239

319240 46. Things which admit of no sufficient proof for their material  
319241 existence, are easily proved to exist, by their being considered under  
319242 the light of the understanding.  
319243

319244 47. Things of a subtile nature, which are imperceptible by the senses,  
319245 are known in their essence by the understanding of the learned; hence  
319246 the essence of Brahma is pure understanding, of which we are quite  
319247 ignorant owing to our ignorance of the Intellect.  
319248

319249 48. The world is obvious to us from its figure, as the air is evident  
319250 by its vibration; hence no body is born or dies herein, (save that it  
319251 appears to or disappears from our sight).  
319252

319253 49. That I am living and the other is dead, are conceptions of our  
319254 mind; hence death being but the total disappearance of the visible  
319255 world from our view, it must be as pleasing to us as our sound sleep  
319256 itself.  
319257

319258 50. If it be the recognition of the visibles, which is called the life  
319259 or revivification of man; then there are no such things in the world,  
319260 as are commonly termed the life and death of beings.  
319261

319262 51. At a time, the intellect appears a duality, and at other an unity,  
319263 both are nothing but intellect.  
319264

319265 52. It is the Intellection of the Divine Intellect, that infuses its  
319266 intelligence into all minds; hence what is life without the intellect  
319267 and the faculty of intellection.  
319268

319269 53. The intellect being free from pain, there is no cause of complaint  
319270 in any intellectual being; since the word world and all that it means  
319271 to express, are but manifestations of vacuous intellect.  
319272

319273 54. It is wrong to say, that the intellect is one thing and the  
319274 body another; since the unity is the soul of all and pervades all  
319275 multiformity; and as the waves and whirlpools are seen in the waters,  
319276 so are all these bodies known to abide in the Supreme being.  
319277

319278 55. The universal pervasion of divine essence, as that of the subtile  
319279 air, is the cause of causes and the sole cause of all; hence the world  
319280 is a subtile substance also, being but a reflexion of the Divine  
319281 Intellect.  
319282

319283 56. It is wonderful, how this subtile world appears as a solid body to  
319284 us; it is only our conception of it as such that makes it appear so  
319285 unto us; but conception is no substance at all, therefore the world has  
319286 no substantiality in it.  
319287

319288 57. It is the demon of error that reigns over us in its aerial form,  
319289 deludes us to take the shadowy world for the substance; while in fact  
319290 this creation of error is as nil and void, as the vacuous creation of  
319291 the intellect. (i.e. The sensible world is as void and null as the  
319292 ideal one).  
319293

319294 58. Hence this nether world below and the etherial worlds above, are as  
319295 void as the hyperphysical world of the Divine Intellect; and all these  
319296 being but reflexions of the Divine mind, are exhibited in various ways.  
319297

319298 59. The Intellect being a subtile entity, there is nothing as a solid

substance anywhere; the phenomenals are all unsubstantial rarities, though they appear to us solidified realities.

60. The knowledge of the true verity and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

61. The visible whole is the infinite Brahma, and this universe displays the majesty of the great God; and all these bodies are the various forms, exhibiting the infinite attributes of the deity.

62. In this manner, is the substance of the Divine Intellect displayed in itself; and it is the vacuous spirit of God, that manifests this unsubstantial world in its own vacuity.

63. The number of living beings, since the beginning of creation, is unlimited in every place; and of these there are many, that exist either in their corporeal or incorporeal forms.

64. There are other siddha and spiritual beings, abiding with their subtile natures and tenuous forms in the supreme Being; they live in groups in all elements, but never come to see one another of their own kind.

65. The exuberance of the visible world, being purely of aerial and vacuous form; they are never seen in their true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

66. The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night (\_i.e.\_ dark and obscure).

67. It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance; it becomes clearer at a nearer view, and by keeping yourself afar you lose sight of it altogether.

68. As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind. (So doth every thing proceed from and recede into the Divine Spirit).

69. This grandeur of creation is as the crowding throng of our dreams, which ere before lay slumbering; in the hollow space of the Divine Mind, therefore know these effusions of the divine Intellect, as calm and quiet as the unruffled spirit of God (that ever reposes in its calm felicity).

70. I have seen the infinite glories of creation, and have felt the various results of my deeds to no end; I have wandered in all quarters of the globe for ages; but I found no rest from the toils and troubles of the delusive world, except in the knowledge of my vanities of the world.

## CHAPTER CLX.

### DESCRIPTION OF HEAVEN AND HELL.

Argument:--The Breaking and Rejoining of the Court and the dissolution of the Ignorance of Bhása and his Liberation in Life.

Válmíki related:--As Vipaschit was going on saying these things, the sun wishing to put an end to his speech, proceed with his rapid strides to enlighten another world.

2. Loud trumpets gave the alarum of the departing day, and filled the air on all sides with their swelling sound: and all the quarters of heaven seemed to re-echo in their joy, the fanfare of victory.
3. The king Dasaratha gave Vipaschit, many gifts in money, maidservants and houses; and bestowed on him many rich and royal presents worthy of kings, and then rose from his seat.
4. The king, Ráma and Vasishtha, having taken leave of the assembly, and saluted one another in their proper order, retired to their respective abodes.
5. Then having bathed and refreshed themselves, they passed the night in ease and repose; then resorted to the assembly in the morning, and were seated in their respective seats.
6. The sage Vasishtha then resumed the subject of the last discourse; and spoke his sweet words with such complacency of his countenance, as if the comely moon was shedding her ambrosial beams, from her bright and cooling face.
7. Let me tell you, O king, that Vipaschit has not been able with all his endeavours, to ascertain the true nature of Ignorance; nor is it an error of the mind which makes the unreal appear as real.
8. The nature of Ignorance as long as it is unknown, appears to be eternal and endless; but being understood, it proves to be as null and nothing, as the limpid water in a mirage.
9. You have already heard, O wise monarch, the narration of Bhása the minister of Vipaschit; and shall now hear of his liberation in his living state.
10. It is likely that he will come to be acquainted with truth from some other source or discourse, and then he will be liberated in his life time; by being freed from his ignorance.
11. And because this ignorance or Avidyá, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is erroneous by taken for the reality itself.
12. If this ignorance--\_avidyá\_--nescience, be an attribute of God, then it is no other than the very God; and the unknown or the mysterious nature, is not otherwise than the inscrutable nature of God.
13. This ignorance is infinity (in the infinity of created things), and is productive of endless shoots like the sprouts of spring, some of which are insipid and others sapid, some are luscious, while others are mellow and inebriating.
14. Some growing as thorny plants, all hollow within and hollow without, while others are straight and herbaceous as the succulent reeds or sugar cane.
15. Some of them are unfruitful and unprofitable, and others are attractive of the heart by their untimely blossoming, which is predicative of evil only and no desirable good. (Early blossoms are ominous).
16. Avidyá or Nescience has no form nor shape, save that of its shapeless bulk, which fills all worlds; it is a long and broad mass of darkness, and infested by demons and devils (that take in the dark and at night).
17. Like false light and phantasms in the open air, and like the linked and twisted motes of light curling about in the sky; do all these visibles appear to our view in the clear firmament, and are in reality but fallacies of our vision.

18. The variegated views which are stretched all about the empty air, without any connecting chain or link between them; are as the many coloured rainbows of heaven, which are described by the falling rains and melt into the empty air.

19. The world resembles a rainy river, with all its orbs appearing as the countless waves of water, with the dirty and foaming froths floating over it; and the fearful eddies and whirlpools, resembling the revolving planetary bodies.

20. The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface; while in reality but a body of dust, and filled with the ashes of dead bodies.

21. As a man wandering in the fairyland of his dream, finds no terminus of his journey; so have I been roving forever in the land of my waking dream, without finding any end to my travelling.

22. The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail; hence men of firm minds learn betimes, to abandon their desires for the whole range of visible objects.

23. All those objects (ideas) that are contained in the empty space of the Intellect, are as precious germs safely stored in the casket of the mind; and appear by our misconception of them, as visible objects placed in the open space of air.

24. Those worlds are as the celestial cities of the siddhas, which are situated in the air and are quite invisible to us; but these that appear to our view, are non-entities, and mere phantoms of our fancy.

25. The heavenly abodes of the siddhas or godly souls, are feigned as teeming in gold, precious gems and rubies, with rivers yielding pearls and fields of diamonds; they abound with victuals and eatables, and rivers running with limpid and drinkable waters.

26. They are said to abound in honey and wines, in milk and curds, in butter and clarified butter also; there are streams of sweet beverage, and celestial nymphs in groups.

27. There fruits and flowers grow in the gardens at all seasons, and heavenly damsels sport in the bowers at all times; and all sorts of gains and enjoyments, readily attends on the immediate desire of every body.

28. There a hundred suns are shining, on one side, and a thousand moons on another; and some inhabitants are dressed in gold and purple, while others are quaffing their fill of ambrosial draughts.

29. There is a spontaneous darkness in one place, and full sunshine in another, and an everlasting joy in some place; and the siddhas or perfected spirits are continually wafted as by a breeze, from one of these to another, with their light and ponderous bodies.

30. Some meet with their birth and death at each moment, while there are others that live to enjoy their everlasting joys of heaven.

31. There are magnificent palaces and great dignities of all sorts; it is fraught with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

32. But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quiet minds of the righteous (which fixed divine felicity alone).

33. There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahma only; say therefore, O ye unholy, of what good are all these blessings, if they do not lead to divine felicity.



319506 34. If in the beginning there was no creation at all, owing to its want  
319507 of a creator; say then what is this world, of what it is composed, and  
319508 how came it to existence.  
319509

319510 35. If the world is not the act of causality and nothing in reality,  
319511 then how does <it> appear to be existent? It is the everlasting will of  
319512 God, that manifests itself in the manner in the Divine Mind; just as we  
319513 see the display of our rising thought and wishes in our mind.  
319514

319515 36. It is even so, O ye simpletons, that you or I or he, come to see  
319516 our imaginary castles in the air; by the stretch of our imagination, or  
319517 the liveliness or flight of our fancy.  
319518

319519 37. He who has the single object of divine felicity, for his sole  
319520 pursuit in life; comes to attain the same supreme bliss, after he  
319521 forsakes his mortal body.  
319522

319523 38. But whoso pursues after the two fold objects of heaven and heavenly  
319524 bliss, by means of his religious rites and sacrifices in this life;  
319525 acquires both of them afterwards, as the unity of purpose secures one  
319526 only to one.  
319527

319528 39. The siddhas reign in the said manner, according to the thoughts in  
319529 their minds; while the unholy are doomed to the torments of hell, owing  
319530 to the sinful thoughts of their minds.  
319531

319532 40. Whatever one thinks upon, he feels the same in himself, as long as  
319533 he possesses his mortal body; and after he loses his material body, he  
319534 feels it in his mind, which is but a part of the body.  
319535

319536 41. When a living person quits one body for another, he carries with  
319537 him the same mind into the other that he had in the prior one, and sees  
319538 the same things in its thoughts, which he was accustomed to look upon  
319539 before.  
319540

319541 42. A good conscience has all goodly prospects before it, as a vitiated  
319542 soul meets with ghastly aspects on all sides; the airy mind sees only  
319543 such aerial shapes in its vacuity.  
319544

319545 43. Pure souls only come to enjoy the sights of these siddha cities in  
319546 the air, but impure spirits are subjected to suffer their torments in  
319547 hell.  
319548

319549 44. There is a continual rotation of the unwieldy stones of grinding  
319550 mills, for crushing the vicious souls; and the hurling of wicked into  
319551 blind wells or dark pits, out of which they can rise no more.  
319552

319553 45. There some bodies are cast amidst the frozen snows, where they are  
319554 petrified to stones; and many are thrown into the burning coals of  
319555 devils, or led amidst the burning sands of trackless deserts.  
319556

319557 46. The clouds dropped down living fire, and the skies poured forth  
319558 fiery showers; and red-hot bolts and arrows darted down from heaven.  
319559

319560 47. Stones and disks and swords, were floating on the running stream of  
319561 the sky; and falling like fragments of clouds upon the breasts of the  
319562 accurst, and breaking them as with the strokes of felling axes.  
319563

319564 48. The hot iron sleet and brimstones, falling with a hissing sound;  
319565 and weapons were hurled from engines, with a loud tremendous noise.  
319566

319567 49. Missiles and bolts and discs, together with pikes and clubs, and  
319568 swords and shafts were falling in showers; and traps and tackles and  
319569 mallets and mallets were striking in hundred.  
319570

319571 50. There the hot and burning sands, buried the passengers under the  
319572 ground; and there burning meteors were falling like torches; while  
319573 large ravens were devouring the dead bodies around.  
319574

319575 51. Blazing piles also ingulfed the dead, from which they could never  
319576 get out; while darts and spears and bolts and arrows, were piercing the  
319577 other bodies all about.  
319578

319579 52. Hunger and dismay and excruciating pains, tormented by turns, the  
319580 bodies of dead apostates; while others were hurled down from high hills  
319581 and heights, on rough and hard stones below.  
319582

319583 53. Some were weltering in blood, and rolling in pools of dirt, rotten  
319584 flesh and disgusting pus; and others were crushed under stones and  
319585 weapons, and beneath the feet of horses and elephants.  
319586

319587 54. Hungry vultures and owls, were picking up and tearing the dead  
319588 bodies, out of caves and places; and their limbs and members, were  
319589 mangled and scattered all over the ground.  
319590

319591 55. It is thus that men are prepossessed, with these thoughts of the  
319592 punishment of their guilt, from the sacred writings; and thereby come  
319593 to suffer the same, both in their bodies and minds, from their inward  
319594 impressions of them.  
319595

319596 56. Whatever form or figure, ever appears in the vacuum of the  
319597 Intellect; or whatsoever is dreamt or thought of at anytime; the same  
319598 holds fast the imagination, and presents itself before the mirror of  
319599 the mind of its own accord.  
319600

## 319601 CHAPTER CLXI.

### 319602 EXPLANATION OF NIRVĀNA.

319603  
319604 Argument:--Manifestations of the self-existent Intellect. Its  
319605 light guiding to Divine knowledge, and ignorance thereof leading  
319606 to darkness.  
319607

319608  
319609 Rāma said:--Tell me sir, whether these various events incidental to the  
319610 lives of the hermit and hunter, were owing to any cause, or of their  
319611 own spontaneity (\_i.e.\_ whether they were the effects of any cause, or  
319612 of their spontaneous occurrence as mere dreams and phantasies).  
319613

319614 2. Vasishtha replied:--These occurrences are as the appearance of  
319615 eddies, in the vast ocean of the unknown soul (or mind); and are known  
319616 to be in their continual rotation in the vortex of the soul, of their  
319617 own accord and in their airy forms.  
319618

319619 3. As the oscillating particles of air, are ever in motion in the  
319620 air; so the current of thoughts is continually in action, in the vast  
319621 vacuity of intellect (or mind).  
319622

319623 4. Whatever issues from its source in any shape, retains its original  
319624 form unless it is converted to and restrained in any other form; so  
319625 the aerial thoughts of the vacuous mind are always aerial, unless they  
319626 are drawn in painting or exhibited in another form. (Just so a clod of  
319627 earth is always the earth, till it is moulded to the form of a pot or  
319628 any other thing).  
319629

319630 5. It is the vacuous essence of the Divine Intellect, that inheres  
319631 in every form that is exhibited by and derived from it; so it is the  
319632 substance of the body, that permits through out all its members and  
319633 limbs; as it is the woody substance of the tree, that is diffused  
319634 through all the leaves and branches, that shoot forth from it. (Gloss.  
319635 The difference consists in the permanence of the permeating principle,  
319636 and the temporietiy of the pervaded growth).  
319637

319638 6. Brahma appears to remain permanent in some existences, as in the  
319639 four elemental forms of earth etc.; while he seems to be transcient and  
319640

evanescent in others, as in the frail bodies of mortal bodies, all of which abide in their aerial state in the vacuous spirit.

7. All these various objects therefore, being but reflections of the Intellect impressed upon the soul; it is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

8. All these are altogether unknowable except that we know them as reflexions in the inanity of the Intellect; say ye therefore that are wholly ignorant of all what you think this visible world to be, whether a reality or unreality.

9. Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect; and what avails it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

10. These forms of reflexions rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea; they are the spontaneous offspring of the Divine Spirit, and are of themselves both their causes as well as effects (or self caused effects).

11. It is the display of the transcendent vacuum of the Divine Mind, that passed under the appellations of its will or volition, or its imagination and creation, or the creation of its imagination; hence this world is to be understood under any one of these senses, and not of its being composed of earth and water.

12. It is this appearance of the Divine Mind, that appears in this manner and nothing besides; it is the Divine itself that resides in the Divinity, and passes under the title of Avidyá or Ignorance, from our ignorance of its nature.

13. There is no material grossness in the integrity of the Divine Intellect; which is purely vacuous and immaterial; and composes the whole universe, this is transcendental knowledge, and its perfection is liberation.

14. It is the reflexion of the vacuous Intellect, which spreads over the whole universe; it is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

15. The meditative man whose eye-sight is fixed in his musing, whose body is emaciated in devotion, and whose mind is abstracted from the concrete, and is absorbed in intellection, is only capable of seeing the Intellectual world.

16. Whatever the vacuous essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

17. The unthinking man and unreasonable soul, sees only erroneous sights in the midst of skies; as one who is dim-sighted and purblind by birth, does not cease from seeing the double moon in the sky.

18. Whatever is seen anywhere, is no other than the unpolluted Brahma himself; and the vacuous sphere of the Intellect being for ever clear and transparent, is never sullied by any foulness (of gross matter).

19. The intellect without forsaking its pure form of self-consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.

20. By comparing the dicta of the sástras with one another, and weighing them well with acute judgement, one will find his rest in himself; but the man of shallow understanding will not find it so.

21. The ignorance which floats upon the sea of your understanding, does

319713 not contaminate my mind, in the manner of dirt polluting a pure and  
319714 clear stream.  
319715  
319716 22. As there is neither the earth nor any earthly thing, to be met with  
319717 in our sleep, though we are conscious of them in our dream; so also the  
319718 phenomenal world has no real existence, though we are conscious of it  
319719 in our waking.  
319720  
319721 23. As the clearness of the Intellect, like sunlight or flaming fire,  
319722 shows us many things in our sleeping dreams, so doth its light exhibit  
319723 the visibles to our view in our waking dreams also by day.  
319724  
319725 24. There is no difference between the two states of dreaming and  
319726 waking, they are both of the same nature, and the difference lies in  
319727 the modes of our apprehension of them.  
319728  
319729 25. The waking man never apprehends his waking state to be a dream; but  
319730 the dead man that rises again to life in the next world, thinks his  
319731 past life to have been but a state of dreaming.  
319732  
319733 26. The shortness and length of time, occupied by the two states  
319734 of dreaming and waking, is generally considered to constitute the  
319735 difference between them; but during the time of their presence, they  
319736 are both considered alike the other (\_i.e.\_ the dreaming man thinks  
319737 himself as waking).  
319738  
319739 27. The sleeping and waking dreams, bearing alike the same quality of  
319740 presenting false objects to view, are necessarily of the same nature;  
319741 and there is no difference whatever in their outward features, as there  
319742 is neither elder and younger of two twin brothers. (Dreaming and waking  
319743 are twin brothers, like sleep and death neither of which is more or  
319744 less).  
319745  
319746 28. Whatever is the waking dream, just so is the waking in dream also;  
319747 neither of which leaves anything--being, behind the two states of  
319748 waking and dreaming. (They present many things when present, but leave  
319749 nothing lasting in their absence or when they are past and gone).  
319750  
319751 29. As we know the inconstancy of hundreds of dreams, all along the  
319752 length of our life time; so the unredeemed and unenlightened soul, sees  
319753 hundreds of waking states (in its repeated transmigrations in life,  
319754 \_i.e.\_ in this living world).  
319755  
319756 30. As the living mortals may well recollect the very many sleeping  
319757 dreams, they have seen throughout their lives; so the immortalized  
319758 souls of siddhas well remember, the number of waking dreams which they  
319759 had seen, in their past transmigrations in different bodies.  
319760  
319761 31. Thus our waking is equipollent with our dreaming, and our dreams  
319762 are equivalent with waking, in their correlation with one another in  
319763 like quality, and our perception of both alike.  
319764  
319765 32. As the word worlds and phenomenal, are significant of the one and  
319766 same meaning; so the terms dreaming and waking are homonymous, and  
319767 interchangeable to one another--\_mutatis mutandis\_.  
319768  
319769 33. As the fairy-land in a dream, is as clear as the open space of the  
319770 Intellect; so is this world an inane void and blank, and without the  
319771 grossness of \_avidyá\_ which ignorance imputes to it. (Ignorance views  
319772 the fair ideal world as a foul material one).  
319773  
319774 34. The world is a vacuous substance, and represented as a gross stuff  
319775 by ignorance; so I am as free as air and any airy thing in the world,  
319776 and it is my imagination only, that binds me to my grossness.  
319777  
319778 35. Therefore do not confine your free and unconfined nature, in  
319779 the bondage of gross matter; and never change the pure vacuum of  
319780 your person to a material stuff, nor disfigure your formless and  
319781 intellectual self in a gross and finite form.

319782 36. There can be no bondage nor liberation, of aught whatever in this  
319783 visible world of our ignorance or avidyá; because all things herein  
319784 are mere reflexions of the formless void of the Divine Intellect.  
319785

319786 37. Here there is no display of ignorance, nor any misconceptions of  
319787 ours of any thing; there is neither any bondage nor release of aught  
319788 whatever, and nothing that is either existent or inexistent (since all  
319789 are but reflexions of Divine Intellect).  
319790

319791 38. There is nescience, nor knowing of anything here by us; because it  
319792 is the uncreated Intellect alone, that manifests itself in this manner;  
319793 it reflects all forms in itself, as if they are all its dreams or  
319794 creations.  
319795

319796 39. As a man passing from one place to another, has his mind kept in  
319797 abeyance in the interim; so should we keep our minds quiet and still  
319798 betwixt our sight of the visibles and our dreams. (In action of the  
319799 mind is reckoned as nirvána).  
319800

319801 40. As one has his body and mind, quite quiet and calm in his sleep at  
319802 night; and in the respite of his sights and thoughts, in the states of  
319803 his waking and dreaming; this very state of insensibility is called  
319804 nirvána of the yogi.  
319805

319806 41. Know our knowledge of the difference of objects (as the one is  
319807 immaterial and the other material), is equally untrue as that of  
319808 our waking and dreaming states; because it is impossible for us to  
319809 conceive any other thing as matter, to consist in the immaterial  
319810 Intellect.  
319811

319812 42. Our knowledge of identity and diversity, proceed however from the  
319813 same vacuous intellect; which combines the unity and duality also, in  
319814 unbroken union or harmony in itself.  
319815

319816 43. Knowing all as parts of undivided whole, all these are the same  
319817 whatever they appear to be; hence the visible however diversified they  
319818 may appear, are all one and the same principle.  
319819

319820 44. Hence the etherial sphere of Brahma, contains all in itself; and  
319821 who as an aerial point concentrates all in it; and the creation is the  
319822 unity of Brahma, together with all its varieties.  
319823

319824 45. Knowing all things as full of God, you must however reject them all  
319825 (as mere reflexions of the Deity); and rest yourself at last in the  
319826 vacuous Intellect, as the great rock of your refuge.  
319827

319828 46. Now, O fortunate Ráma, remain to act in conformity with the rules  
319829 of your order, and laws of society and the statutes of your position  
319830 and dignity; continue to go on, eat and drink and rest in your usual  
319831 course, rely in your desired object, and ever recline in the glorious  
319832 and holy lord of your intellect, and the supreme God of all.  
319833

## 319834 CHAPTER CLXII.

### 319837 ANNIHILATION OF IGNORANCE.

319840 Argument:--Here Duality is reduced to the unity of Brahma; and  
319841 good counsels given for subversion of ignorance.  
319842

319843 Vasishtha continued:--All objects being convertible to the conceptions  
319844 of the vacuous intellect, the whole universe is supposed to have its  
319845 seat in the hollow mind; and therefore both the outward sights of  
319846 things, as also the inward thoughts of their forms, are all but ideal  
319847 images in the empty mind.  
319848  
319849  
319850

2. The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it; and is therefore a quiet vacuity in itself, without having anything of any kind, or any diversity whatsoever contained therein.

3. It is the uniform display of the Intellect, appearing as multiform unto us; and this variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairy-land of our dream, rising from ourselves. (Query:--whether our dreams are subjective or objective to us?)

4. In the beginning this world appeared, as the aerial castle of a dream in the vacuum of the Intellect; it was a mere reflexion of the Divine Mind, and though it was of the form of a false shadow, remained as substantive to the supreme spirit.

5. The knowing theosophist well knows this mystery, which is mysterious to the unknowing ignorant; because the word creation bears the sense of both the reality as well as unreality in it.

6. The knowing spiritualist as well as the unknowing agnostic, both acknowledge the reality of creation; but they can neither understand how it exists, nor communicate to one another their right conception of it.

7. They both know the meaning, of the word creation in their minds; the one having the sense of its sedateness ever wakeful in their minds (from their spiritual view of it); and the other having the sense of its unsteadiness always waking in them (from their sight of the changeful scenes of the outer world); so they resemble the sober and drunken men, that view the world in its steady and shaking states.

8. As the liquid waters in a river, rise incessantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

9. These creations which are not of the nature of the intellect, have yet their sites in the Intellect, like the thoughts that rise and fall in it; and these though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

10. It is spreading shadow of the divine Intellect, which pass under the name of the world; and this formless in itself, appears as having a form, like the shadow of anything else.

11. It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.

12. The world is as unreal as an imaginary city, and as false as a string of rain drops; why then do you rely in an unreality, which is palpable from the testimonies of both the ignorant and knowing men.

13. The words then that are used to express this thing and that, are mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds; it is the current air which conveys the empty sound into the open vacuum of the sky, but they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.

14. It is light of the lord that reflects itself in his creation, and the reflexion of his fiat that reverberates through the whole; while in reality there is neither any sound nor substance, that is to be heard or seen in the universe (except the voice and the sight of the Lord).

15. Whatever shines or exists herein, is the transcendent reality of the Lord; otherwise there is nothing that could appear at first

without its cause (all being but parts of the one undivided whole--to  
\_pan\_).

16. Therefore from (thy knowledge of) the distinctions of words and things; know the one as all in all, and remain as quiet and calm as the indefinite and infinite void itself.

17. Forsake the fickleness of thy mind, by means of the calm repose of thy soul; the purity of thy understanding, and by an even tenor of thy disposition; because an inconstant soul is troublesome in life.

18. It is one's self that is a friend or enemy to himself, and if one will not try to guard and save himself by his own self, there is no other to do so for him. (He who is no friend to himself, is his own enemy himself).

19. Get over the ocean of the world while you are young, and make your good understanding the ferry boat, to bear your body safely to the other shore.

20. Do what is good for you today, and why defer till tomorrow; you can do nothing in oldage, when your body becomes a burden to yourself.

21. Know your<self> as oldage (if it is fraught with learning); and account decrepitude as death itself in your lifetime. Youth is verily the life of the living, provided it is fraught with learning.

22. Having obtained thy life in this living world, which is as transient as the fleeting lightning; you must try to derive the essence from this dirty earth, by availing yourself of the benefit of good \_sástras\_ and the company of the wise.

23. Woe to the ignorant! that will not seek their salvation in life; that are sinking in the pits of mud and mire; and never striving to lift themselves above them.

24. As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bends down to them; which those that are acquainted with the meaning of the word ghost never do.

25. So those that see God in an idol or in his visible creation, are misled to think it their god and adore it as such; but those that know the true meaning of the term, never pay their adoration to any visible object.

26. As things in motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning. (The world recedes, and the light of God opens to their view).

27. As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.

28. So doth this world, which is conceived as something existing in the vacuum of the understanding; melts at last into empty air and nothing, upon our knowledge of its intellectual nature.

29. This living world is as a wilderness, burning with the conflagration of various evils attendant on life; and here we are exposed as weak antelopes, living upon our precarious sustenances; and here we are governed by our ungovernable minds and restless passions and senses of our bodies; all these require to be subdued in order to obtain our liberation from repeated births and deaths.

MEANS AND MANNER OF GOVERNING THE SENSES AND SENSIBLE ORGANS.

Argument:--Government of the senses and fixedness of the Mind,  
and the study of yoga s  tra.

R  ma rejoined:--I know sir, all knowledge to be in vain and useless,  
without proper government of ourselves and senses; tell me therefore  
how these may be kept under control, in order to give us the true  
knowledge of things unbiased by the senses.

2. Vasishtha replied:--Addictedness to enjoyments and display of  
manhood, and devotedness to the acquisition of the means of life or  
wealth; are preventives of self-controul and liberation of one's self,  
as blindness is an obstruction to one's sight of a light.

3. Then listen to this least advice of mine as the shortest and best  
means, for the government of yourself and your senses; and this is sure  
to lead one to his successfulness, by his own endeavour and with no  
toil or trouble.

4. Know the intellect as the man that mans you, and its power of  
intellection which makes you a living man; and whatever the living  
soul thinks of within itself, it verily becomes the very same (but the  
ignorant man becomes effeminate).

5. Let the strength of your consciousness, ply the pointed goad of  
your acute good sense; and you will doubtless subdue your ungovernable  
elephantine mind, and come off victorious shortly at last.

6. The mind is the captain of the army of your bodily and mental  
senses; subdue therefore this leading mind, and you will conquer the  
whole host of your senses. Just so does a man walking on boots, tread  
over the thorns lying by his way.

7. [In order therefore to subdue your mind], you must settle your  
self-consciousness in your consciousness of the omnipresent vacuum of  
the Divine soul, and rest yourself quiet in the recess of your heart;  
and then your mind will sit quiet of itself, as the snows of winter  
settle down of themselves in autumn.

8. Thus by stopping the action of your consciousness, you will  
also shut up your mind, and put a stop to the operation of all its  
faculties; as you can never been able to do by means of all your  
devotion and austerities, your pilgrimages, your knowledge and  
sacrifice, and all other ceremonies and acts and duties.

9. Whatever comes to occur in the consciousness, the same must be  
forgot or buried in the consciousness of the great God alone; and so  
the forgetfulness of all enjoyments and their objects, amounts to our  
victory over them. (The way to overcome the pleasures of life, is to  
bury their remembrance in oblivion).

10. We must try by all means, to shut out the objects of sense from  
our consciousness; and this state of our unconsciousness of them, is  
tantamount to the state of godliness or heavenly bliss.

11. Again the contentment which arises, from our acting in conformity  
with the rules of our order, is another cause of preserving the  
steadiness of the mind; therefore remain firm in the practice of your  
particular duties, and seek no happiness besides.

12. He who relinquishes his inclination, towards the attainment of  
what is unlawful for him; and remains content with earning his lawful  
gains, is verily said to be a man of subdued appetites, and one who has  
governed.

13. He who is pleased with his inward and conscious gratification, and



is not grieved at the unpleasant things all about him, is said to have well governed and benumbed his mind.

14. By suspension of the action of consciousness, the mind too comes to forget and forsake its activity, and the sensations also being relaxed from their restlessness, pursue their discrimination and judgement.

15. The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and senses; and is not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.

16. The man of well governed senses comes, by his association with the wise, and his constant study of religious works, to know all things in the world in their true light.

17. All worldly errors are dispelled by the light of truth; or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveller is ingulfed in the dreary sands, by his mistake of the mirage for water.

18. Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.

19. As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomenals of the world, never appear in the sight of the wise, nor leave their slightest vestiges behind in their mind.

20. The knowledge of the world as an infinite void, and freed from the erroneous individualities of myself and thyself; leads to the knowledge of a supreme-self, which is apart from all, and the only ego that fills the whole.

21. All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance; they are all situated in the void of Intellect, and are void of themselves; and all bodies are but empty shadows in air, and as quiet as quietus or nullity itself.

22. This world appears as a shadow of the Intellect, in the vacuity of the very Intellect; it is a void amidst the void of the Intellect, which is certainly a void itself.

23. No body can deny its similitude, to the shadowy sight in a dream; it is an unreal notion, and as unsubstantial as all notions can be, and as the notion of a void is void itself.

24. This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time; so doth the Intellect show us the sight of the world, without any action or passion or instrumentality of itself.

25. So I am of the substance of the very Intellect, which is without its activity, passivity and instrumentality; and the world being unassignable to any causality or instrumentality, subsists only in our simple conception of it.

26. As the conception of one's death in a dream, is no reality at all; and the sight of water in the mirage, is a visual deception only (so the sight of the world appearing to view, is no real existence or entity at all).

27. The vacuous intellect reflects its thoughts at first, in the clear mirror of its vacuity (or concavity); which is a mere hap-hazard of chance, and has no firm base or support (nor any form or figure of

320127 itself).

320128  
320129 28. The world appears as fixed and firm, without its foundation  
320130 anywhere; and seems to be shining brightly, with its darksome opacity;  
320131 know then this fixity and this brightness of it, to be the diuturnity  
320132 and glory of the eternal and glorious God.

320133  
320134 29. The vivacity of living beings, displays the spirit of the ever  
320135 living God; the air is his vacuity, and the running waters, show the  
320136 vortiginous current of the eternal soul.

320137  
320138 30. As every member of the body is constituent part of the whole frame;  
320139 so all the various parts of animated and inanimate nature, constitute  
320140 the entirety of the one cosmical deity. (These are but parts of one  
320141 undivided whole, whose body nature is and God the soul. Pope).

320142  
320143 31. As the crystal mirror shows the shade of everything in itself, so  
320144 doth the transparency of Divine soul, exhibit the reflexions of all  
320145 things in it; the silent soul is as quiet as the mute crystal, but  
320146 shows the varying scenes of nature, as interminably as a clear mirror  
320147 reflects everything.

320148  
320149 32. There is no beginning or end of the supreme being (nor of his acts  
320150 and attributes, which are displayed in nature); it is the intermediate  
320151 of the two that is dimly seen by us, the rest is all enveloped in  
320152 ignorance, though there is no ignorance in the Omniscient.

320153  
320154 33. The living soul wakes from its sleeping dream, to fall back to its  
320155 waking dream again; and thus it continues for ever in its dreaming  
320156 whether waking or sleeping which are both alike to it.

320157  
320158 34. The soul finds its rest only, while it remains in the fourth state  
320159 of its sound sleep; or else it passes all along from dreaming to  
320160 dreaming, in both its state of sleeping and waking, which continually  
320161 haunt after it, unless it is drowned in its \_susupti\_ or sound sleep of  
320162 \_hynotism\_, the only resort of the wise.

320163  
320164 35. But waking and sleeping and dreaming and sound sleep, are all alike  
320165 to the enlightened soul; which is equally indifferent in all states,  
320166 and whether it is asleep or awake, is never infested by dreams nor set  
320167 beside itself.

320168  
320169 36. The knowledge of unity or duality, and that of Ego \_and tu\_ or the  
320170 subjective and objective; never disturbs the enlightened; who views the  
320171 whole as an empty void, and is alike insensible of all as well as null.

320172  
320173 37. The distinction of unity and duality, made in the meaningless  
320174 speech of the unwise, is laughed at by the enlightened and wise, as the  
320175 aged and intelligent men laugh to scorn, at the pranks and prattlings  
320176 of young lads.

320177  
320178 38. The controversy of unity and duality, is of spontaneous growth in  
320179 the heart like an indigenious plant; which without its pruning will not  
320180 put forth its blossoms, to perfume the atmosphere of the understanding.

320181  
320182 39. The discussion of unity and duality, is as beneficial to man as  
320183 his best friend; in sweeping away the dirt and dross of ignorance from  
320184 their minds, as they drive away the dust from within the doors of their  
320185 houses.

320186  
320187 40. Then the minds of men are settled in the Divine Mind, when there  
320188 ensues a mutual communion between themselves, and a communication and  
320189 participation of their reciprocal joys and felicity with one another.

320190  
320191 41. These men being always joined together in their fellowship, and  
320192 serving one another with the mutual delight and obligingness of  
320193 their hearts; attain to that state of the enlightenment of their  
320194 understandings, whereby they are admitted into their communion with the  
320195 Most High.

42. It is possible for a man to be benefited, even by his careful preservation of a trifle (at some time or other); but it is never possible for any body, to attain the most recondite knowledge of God, without his diligent inquiry into the same.

43. Whatever highest position one may enjoy in this material world, is to be recognised by all as nothing, provided that one does not remain aloof from all kind of vices.

44. What is that happiness which is gained by the possession of a kingdom, which at last is no better than mere botheration of the mind; while the mind that has gained its peace and tranquility in truth and Divine knowledge, spurns at the state of gods and kings as mere straws to him.

45. The sleepy as well as the wakeful, are alike apt to see the visibles, and are rapt with the sight; but the saints that are calm and quiet and at rest with themselves, are averse to sight-seeing, and see the only one in themselves.

46. Without painstaking, and your continued practice of contemplation, you can not succeed to attain this state of infinite felicity; for know this state of transcendent bliss, is the fruit of intense devotion only.

47. Thus have I said at length, to impress in you the necessity of intense devotion; but to what good is all this say the evil-minded to me, and thus slight and take no heed of all that I have been so long delivering unto you.

48. It must be by means of steady attention to these lectures, and by long and repeated practice of devotion; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right light of truth.

49. He who having once read this spiritual work, slights it afterwards as already perused by him; and turns to the study of unspiritual books, is a vile wretch that collects the burnt ashes after the fire is extinguished. (Irreligious works are the ashes of the fiery religious ones).

50. This excellent work is to be read always, like the recital of the vedas, which are embodied herein; and this is calculated to reward the labor of the student, by its being constantly read with reverence, and rightly explained with diligence.

51. The student will learn from this \_śāstra\_ all that he expects to find in the vedas; because it embodies both the practical as well as spiritual doctrines of the sacred scriptures, and a knowledge of both of them, is available by proper perusal of this work.

52. By learning this book, one may have a knowledge of the doctrines of the vedānta, tarka and siddhānta \_śāstras\_, because this is the only work, that treats of the tenets of all schools. (Here the word drishti is homonymous with \_darsana\_, which is rendered as a school of philosophy by Colebrooke).

53. It is from my sympathy for you all, that I propound these doctrines to you; and by way of imposture, that I impose these lessons on your credulity. You are best judges of my discourse and can well detect, whether there is anything as deception in my prolusions.

54. The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, in order to season and relish the teachings of other \_śāstras\_, that are at best but sundry dishes before it.

55. The materialist who is conversant with the visibles, disparages this book for its occult teachings of spiritualism; but don't you be

the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.

56. Biased minds cling to the dogmas of exploded systems, and ignoble men drink the foul water of tanks, dug by their ancestors; you are reasoning men yourselves, therefore do not remain for ever fast bound to your ignorance.

## CHAPTER CLXIV.

### UNITY OF THE DIVINITY AND THE MUNDANE WORLD.

Argument:--Intromission of the Living soul and all bodies, that is the subjective and objective into the Divine Essence.

Vasishtha continued:--The atoms of living souls in the world, are as the particles of rays in the orb of the sun (or as the sparks of fire in a furnace); and as all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the Deity, throughout the whole creation.

2. By attaining the transcendental knowledge of all being the One, and the One as all; every thing loses its shape and form before us, and there remains nothing whatever as a distinct being or duality.

3. The true believer or knower of truth, sees the self-same object in all states and forms of things; and this is the transcendent and translucent Brahma only, and nothing else whatsoever at any time.

4. He is the same, that is known to the ignorant, as their objects of sense; but we do not recognize either ourselves or others, or the sensible objects of the ignorant as such.

5. The belief of the ignorant man in the reality of himself, thyself and all others, does not affect the knower of truth, as the delusion of mirage never overtakes the man on Mount Meru: (where the deceptive sands of the deserts are wanting).

6. As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of God alone, is conscious of nothing besides.

7. There neither is nor was nor shall ever be, any such thing as the material world at any time; the world in \_esse\_ is the image of Brahma himself, and abides in his spirit.

8. The world is the splendour of the chrystalline vacuum of the Divine Intellect, and subsists in the vacuity of the supreme soul itself; it is in this light that the universe is seen in the \_dhyána yoga\_ or abstruse contemplation of <the> yogi.

9. As there is nothing in an empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world, that we view in our present waking state.

10. At first there was no creation of any kind, nor this world which appears to us (in its material form); it exists in its aerial form in the Divine Mind from all eternity; and there being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth.

11. Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahmá or other by the

ignorant, in the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self-born or increate spirit, whose intellect exhibits this creation, contained for ever and ever in its vacuity.

## CHAPTER CLXV.

### ON THE SIMILARITY OF WAKING AND DREAMING.

Argument:--The steadiness of the Intellect in waking and Dreaming, which are alike to one another.

Vasishtha continued:--In the state of waking dream the dream passes under the name of waking; and in the state of dreaming wakefulness, this waking goes by the name of sleeping.[2]

2. The dream terminates into waking, and the waking man rises from his dreaming, and falls back into it again; so one awakened from his dream like waking, falls afterwards to his waking dreams.

3. The dream of the waking dreamer, is to be called a dream also, as the waking dream of this world; and so the waking (or consciousness) of the sleeping waker, is to be styled his waking state.

4. Therefore that wakefulness (or consciousness) of one, remains in his dreaming state, is to be called his waking likewise and not his dreaming; so also the waking dream (of the existence of the world), and the imaginations of airy castles while one is waking, is to be designated his dreaming and never as his waking.

5. Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state; and so the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.

6. Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other (\_i.e.\_ the absence of shortness in waking, and that of durability in the dream). Again they are both unreal, owing to their blending with one another (\_i.e.\_ dreaming blended with the view of the phenomenals in waking; and the wakeful consciousness blending with dreaming).

7. The waking dream of the world, vanishes under its unconsciousness in death; and the consciousness of dreaming is lost, under the knowledge of its being an airy nothing. (The world recedes as heaven opens to view. Pope).

8. The dying person that does not come to perceive the vanity of the visionary world at his death-bed can have no sight of the state of his waking (or resurrection), in the next or future world.

9. Whoever believing himself as alive, among the varying scenes of this vacuous world, lives content with them; he can never come to the sight of the visions, which await upon him.

10. As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so doth this universe appear before the minds of men, at the time of their waking.

11. These creations which are so conspicuous to sight, are at best but nothing in their transcendental light and all the forms of things, are as the empty shadows of them appearing in our dreams.

12. As the world with all its varieties of visible objects, appear in its inane and shadowy form in the dream; so it is seen in its vacuous and intellectual form only, in our waking state (although it seems to be tangible body).
13. It is the nature of the vacuous Intellect, to show the form of the world in its own firmament; so doth this earth appear unto us, amidst the spacious atmosphere, like the orbs of light in the skies.
14. It is the wondrous display of the Intellect, that shines before us under the name of universe; and these wonders are as inborn and innumerable in itself, as the watery and earthly particles, are connate with, and diffused throughout nature.
15. What thing is there in it, which you can mistake for a reality in this unreal world; that is situated as a vacuous body in the infinite womb of vacuity.
16. The words recipient, receipt and reception, or the percipient, perceived and perception (\_i.e.\_ the subject, object and attribute), are all meaningless with regard to this vacuous world; and whether it is a reality or unreality, we have no perception of it. (Because the presence of everything is lost, at the absence of its properties, which are adscititious only).
17. Whether it is so or not or be it anything otherwise (as others may have it); yet why should mistake it for anything at all, in whatever light you take it, it will amount to your mistake of an empty ball for a fruit (so says the vedānta:--जगद्ब्रह्म स्वरूपत्वात् प्रागभाव तथा प्रधंसाभाव एव अयान्य भावानाम दुर्निरूप्यत्वात् केबलात्यन्ताभावोऽस्ति ।).

## CHAPTER CLXVI.

### ON THE ATTRIBUTES OF THE DIVINE SPIRIT: IN THE FORM OF A DIALOGUE.

Argument:--Definition of supreme soul and its synonyms and its simile to a blue stone.

Vasishtha continued:--The true sense of the word soul or self, is to be understood from the title which is applied to it; and this title of the soul is borne out by the simile, of the solid and transparent blue stone.

2. It is from the beginning of creation, that the vacuous soul is thus diffused in itself; and the reflexion which it casts in its own vacuity, the same passes under the name of this world or creation.

3. There runs no river in it, nor there rises nor sinks any rock in the same; it is the mere vacuum subsisting in its infinite void, wherein the intellect reflects itself without any action or bidding or fiat of it.

4. This reflexion of the Divine Intellect, was without its utterance of "word" and quite without its "will" or "thought". It was also without the appliance of any subsequent material (as matter), and this is the true sense of the word soul or self.

5. The soul itself is the whole world, which has no other expression for it; and being devoid of a name, it is expressible by no other name though they give many names to it.

6. Its name being nameless, whatever appellation they put to it, is not opposite but inappropriate to it; what is the good therefore of giving it a name or no name at all.

320472 7. Its namelessness or giving it a misnomer or improper expression, is  
320473 all the same; since all what is visible, is no other than a display of  
320474 the wondrous fabric of the Divine Mind.  
320475

320476 8. Whatever shines in any manner, in the empty space of the Divine mind  
320477 at any time; the same shines forth even then and in that manner, as  
320478 the rays of that Intellect (emanating therefrom, and concentrating into  
320479 all other minds).  
320480

320481 9. It is denominated by one as soul, by another as \_asat\_, and by some  
320482 as nothing; all these are the mystery of intellect only, but in fact,  
320483 all are the attributes of soul.  
320484

320485 10. The word itself conveys the meaning of self--soul. It is without  
320486 beginning and end, and no language can express it; in fact, it is an  
320487 undivided whole.  
320488

320489 11. Now listen to a long narrative which hangs on this subject, and  
320490 which will serve to gladden your hearts and ears, by removing the  
320491 duality from your sight, and by enlightening your understanding (with  
320492 knowledge of the unity).  
320493

320494 12. Know that there is a very large crystal stone, extending itself to  
320495 thousands of leagues in space; and stretching like the solid cerulean  
320496 fabric of the firmament, or as the blue sky all around us.  
320497

320498 13. It is all of a piece without any joining of parts in it, and is as  
320499 dense and compact as the hard adamant; it is thick, big and bulky in  
320500 its size, but at the same time as clear and far as the face of the sky.  
320501

320502 14. It continues from countless times, and endures to endless duration;  
320503 and with its comely and pellucid body, it appears as the clear  
320504 firmament, or the blank vacuum on high.  
320505

320506 15. No one ever knows its nature or genus, from his having never seen  
320507 anything of the same kind, nor does any body know from when and where,  
320508 it hath come to existence. (All know it is, but none knows how and  
320509 whence it is).  
320510

320511 16. It does not contain anything substantial, as the material elements  
320512 within itself; and yet it is as dense and solidified in itself as a  
320513 crystalline, and indissoluble as an adamant.  
320514

320515 17. Yet it is composed of innumerable streaks and strokes, which are  
320516 embodied in itself; and these resemble the veins and fibres on lotus  
320517 leaves, and the marks of conches etc. in Hari's feet.  
320518

320519 18. These marks are named as air, water, earth, fire and vacuum, though  
320520 there are no such things to be found therein; except that the stone  
320521 was possess living soul, which it imparted to its marks.  
320522

320523 19. Rāma rejoined:--Tell me sir, how that stone of yours, could have  
320524 life or sensibility in it; the stone is an insensible thing, and could  
320525 not give names to the marks on its body.  
320526

320527 20. Vasishtha replied:--That immense and luminous stone, is neither a  
320528 sentient nor inert body; no body knows its nature and state, and there  
320529 is no other like it.  
320530

320531 21. Rāma said:--Tell me sir, who ever saw those marks, which are  
320532 imprinted in the bosom of that stone; and how could any one ever break  
320533 that stone, in order to see its contents and its marks.  
320534

320535 22. Vasishtha replied:--It is hard to break this hard stone, nor has  
320536 anybody been ever able to break it; by cause of its extending over  
320537 infinite space, and encompassing all bodies within its bosom. (So  
320538 says the sruti:--There is nothing but is encompassed by it--the all  
320539 pervading soul).  
320540

320541 23. It is full of numberless spots in its spacious cavity; and these  
320542 consist of the marks of mountains and trees, and of countries, towns  
320543 and cities.  
320544

320545 24. There are also small and large dots in it, with any form or figure  
320546 of them; but serve to represent the forms of men, and gods and demigods  
320547 in them, as an outline shows the images of things.  
320548

320549 25. There is a long line drawn in it in the form of a circle, which  
320550 represents the great circle of the visible sky or horizon; and this  
320551 contains the two central points, signifying the sun and moon.  
320552

320553 26. Ráma said:--Tell me sir, who ever saw those marks of such forms;  
320554 and how it is possible for any body, to look into the cell of a solid  
320555 or hollow ball.  
320556

320557 27. Vasishtha replied:--It is I, O Ráma, that beheld those marks of  
320558 different forms in that impenetrable block; and it is possible for you  
320559 to look into it, if you will but like to do so.  
320560

320561 28. Ráma said:--How could you sir, look into those marks inside that  
320562 solid stone, which you say, is as stiff as adamant, and incapable of  
320563 being broken or perforated by any means.  
320564

320565 29. Vasishtha replied:--It was by means of my being seated, in the  
320566 very heart of that stone; that I came to see those marks, as also to  
320567 penetrate into their meanings.  
320568

320569 30. Who else is able to penetrate into that rigid stone beside myself,  
320570 who have been able by my penetration, to pry and pierce into the  
320571 mysteries of those hidden marks.  
320572

320573 31. Tell me sir, what is that stone and what are you yourself; explain  
320574 to me where you are and what you are speaking, and what are those  
320575 things that you have seen and known to mean.  
320576

320577 32. Vasishtha replied:--It is the supreme soul, which is the sole  
320578 entity and sober reality; and this is represented by figure of speech,  
320579 as the great stone, of which I have been speaking to you.  
320580

320581 33. We are all situated in the cavity of this supreme spirit, and the  
320582 three worlds form the flesh of this Great being, who is devoid of all  
320583 substantiality.  
320584

320585 34. Know the spacious firmament to be a part of this solid rock, and  
320586 the ever flying winds as fragment of its body; the fleeting time and  
320587 evanescent sounds together with all our varying actions and desires,  
320588 and the imaginations of our minds, to be but the fugacious particles of  
320589 its substance.  
320590

320591 35. The earth, air, water and fire, and the vacuum and understanding  
320592 also, together with our egoism and sensibilities, are the portions and  
320593 sections of its totality.  
320594

320595 36. We are all but bits and parcels of the great rock of the supreme  
320596 soul, and every thing whatever there is in existence, proceeds from  
320597 that source, and we know of no other cause or causality whatsoever.  
320598

320599 37. This large stone is the great rock of Divine Intellect, and there  
320600 is nothing whatever, which is beside and beyond its intelligence. Say  
320601 then if there be any such thing and what it bears.  
320602

320603 38. All things are but mere notions of them, as those of a pot or cot,  
320604 a picture and all others; they appear in us as our dreams, and rise  
320605 before us as the waves of water (which are no other but water).  
320606

320607 39. It is all the substance of Brahma and the essence of the great  
320608 Intellect, which fills and pervades the whole; know therefore all these  
320609 as one, with the substantiality of the Supreme spirit, and all as quiet



and calm as itself.

40. Thus all this plenum is situated, in the bosom of the great rock of the intellect; which is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme soul only which contemplates in itself, and produces (as the object of its thought), this ideal creation of the universe (or the one converted into many), and which passes under the title of the visible or phenomenal world.

## CHAPTER CLXVII.

### ABSENCE OF THE THREE FOLD STATES OF WAKING, DREAMING AND SLEEP.

Argument:--Refutation of the four fold Appellations of the World, and the three fold states of the Living soul.

Vasishtha continued:--The four titles, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses; are all meaningless to the spiritualist (who view the world in its spiritual light, and as selfsame with the Supreme spirit, as it is related in the preceding chapter).

2. These different words do not disturb the mind of the spiritualist, whose soul is at rest in the Supreme spirit, and who pays no regard to the use of words (or terminology of theology).

3. All these visibles rise from the Intellect only, and bear no names of their own; they are of the nature of pure vacuum, and appear unto us in their simple vacuous forms (as phantoms in the air).

4. This is the soul, and this its title (that is giving a name to a nameless spiritual thing), is an erroneous conceit or coinage of the brain. The spirit admits of no expressions; therefore take heed of no word but mind its meaning.

5. Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine soul.

6. All things however sounding, are as silent as the still stone said before; and though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the quiescent stone.

7. Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum; and though the world appears to be formed of the five elements, yet it is but a void and devoid of its quintessence.

8. The world with its fulness of things, is but a congeries of your conceptions; it is full with the all pervasive and pellucid Intellect, which shows the visions of great cities, like the vacant sights in our dream (or as a dumb and shadowy show, without any sound or substance in it).

9. It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination; it is the air built castle of our error, and as the fairy land in our dream.

10. It is a false conception or notion of the mind, and as the fading shadow of a fairy; it is creation of our fancies, but altogether unsubstantial in its substantiality.

11. Rāma rejoined:--I ween this world as a waking dream, and reproduction of our remembrance of it; because it is reminiscence of

the past only, that presents the absent to our view, and brings the outer objects to our knowledge. (Hence remembrance is the cause of resolving everything to our knowledge of them).

12. Vasishtha replied:--No Ráma, it is the reflexion which the glassy mirror of the Intellect, casts before us at anytime, the same appears to us even then in its vacuous form; and there is no idea or thought of anything, that lays a firm hold on the mind, or has its foundation there. (Refutation of innate conceptions and prior reminiscence).

13. Therefore the phenomenon always belongs, to the noumenon of the Supreme spirit; and the fluctuating phenomenals ever abide in it, as the undulating waves play in the calm waters of the sea.

14. The uncaused world, exists of itself in the Supreme soul; and becomes extinct of itself, in the vacuity of the universal soul.

15. The world is viewed in the same light by every one, as it is reflected in himself, hence the ignorant are always in fault in having a wrong view of it; but not so the wise, who know it as nothing.

16. Again the lord god Brahma himself, has exhibited the lucid nature of his being, according to the four states or conditions, which are natural to the soul.

17. These are the three states of waking, dreaming and sleep, together with a fourth called-the turiya or the state of sound sleep, and these names are applied to the soul by the Supreme soul itself.

18. But in reality none of these quadruple states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.

19. Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep. (The Divine soul never sleeps. Sir W. Jones. The ever wakeful eyes of Jove. Homer).

20. Or it is ever in its fourth state of turya, which is beyond all these triple states; but whether it is in this or that or what state, we know nothing of, being ourselves always in a state of disquiet and continued agitation.

21. We know nothing of the inanity of the vacuous soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.

22. As a thing is known to be in its imagination, so it is impressed also in our conception of the same; and as anything appears either as real or unreal in the dream, we retain the like idea of it in our waking also.

23. All this is the display of our consciousness, and whatever reflexion it exhibits unto us it is but an empty shadow in the hollow of the vacant mind, which resides in the vacuity of the vacuous intellect, that pervades the infinite vacuum of the soul.

24. Consciousness is the pith and marrow of vacuous Intellect, and retains this form (of its quiddity) at all times; it neither rises nor sets, and this world is inherent in it (i.e. it is subjective and derived from within).

25. The creations on the beginning, and the dark nights of dissolution, are but parts of its body, and resemble its nails and hairs. (i.e. The light which was the first work of creation, likened the whiteness of its nails, and the darkness of the universal deluge, equalled the blackness of its hairs).

320748 26. Its appearance and disappearance, that is its clearness and  
320749 dimness; are no other than as the breathing air of the great Intellect.  
320750 (\_i.e.\_ The exhaling and inhaling breaths of the Intellect, are causes  
320751 of its expansion and contraction).  
320752

320753 27. Therefore what means the waking, sleeping or dreaming of the soul,  
320754 and what signifies the term sound sleep or the turiya of the soul  
320755 (which is ever awake) So the word volition and nolition are meaningless  
320756 when applied to the soul, which is always composed and indifferent.  
320757 (These attributes belong to the mind only).  
320758

320759 28. It is the inward consciousness, that exhibits its inner concepts as  
320760 outward objects; how then is there a duality or anything objective, and  
320761 what means this remembrance of extraneous matter.  
320762

320763 29. Therefore all these that appear to our sight, are without their  
320764 base or foundation; they are the reflexion of our consciousness in open  
320765 air, which is wholly devoid of any material object.  
320766

320767 30. Though the external world is said to be a reality, it is because of  
320768 its being a concept of the divine mind, out of which it has risen to  
320769 view; and reminiscence is said to be its cause also, by reason of our  
320770 remembrance of the first creation, which continue all along with us.  
320771

320772 31. But there is no outward object at all, owing to the absence of  
320773 material elements; and the want of the five principles of matter,  
320774 before and at the time of first creation.  
320775

320776 32. As there are no horns of hares, and no trees growing in the air,  
320777 and as there is no son of a barren woman, nor a dark moon shining in  
320778 the sky.  
320779

320780 33. So this visible world, and these personalities of ourselves; which  
320781 are mere misrepresentations of our ignorance, are things invisible and  
320782 inexistent in themselves, and are seen and known by ignorant only.  
320783

320784 34. To them the world appears as an erroneous body, and our  
320785 personalities and abstractions of persons; but there is nothing as  
320786 fictile or abstract to the spiritualist, who view them all in one  
320787 undivided whole--the Divine spirit or soul.  
320788

320789 35. It is consciousness the pith and marrow of the soul, that exposes  
320790 all these concepts of it to light; and the manner in which it displays  
320791 them to the imagination, so do they make their appearance to our sight.  
320792

320793 36. Whenever our misconception portrays its concept in a material form,  
320794 or gives a name and form to an airy nothing; we come to see the same  
320795 form in our imagination, in the empty void of our mind.  
320796

320797 37. The great Intellect has the appearance of the sky for itself, which  
320798 in the ordinary use of language, is expressed by the word matter, as  
320799 consisting of the four elements, and the endless void which is devoid  
320800 of them.  
320801

320802 38. The unchanging and undecaying intellect, bears to itself the form  
320803 of air only; which it conceives by mistake as the stable earth; just as  
320804 imaginary men believe the air built castle to a reality.  
320805

320806 39. The intellect being an incorporeal substance, has neither this  
320807 form nor that nor of any kind at all; it has its pulsation and rest of  
320808 itself, like the breath and stillness of winds in the air.  
320809

320810 40. As the intellect manifests itself in its own sphere in the two  
320811 states of its volition and nolition (or action or inaction); so the  
320812 world seems to be in its states of motion and quiescence; which take  
320813 place in the bosom of vacuum.  
320814

320815 41. As the sphere of the Intellect remains unchanged, at the rise and  
320816 subsidence of its thought; so doth the sphere of air remain unvaried,

with all the creation and its dissolution in its bosom.

42. The world is always in the same unvaried state, whether you call it so or otherwise; and the seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

43. Because the wise soul dwells in the hearts of all, which it views alike as its own self; but the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

44. What is there the interior or exterior of it, and that what is visible and invisible in it; all this is in the Lord whether active or quiescent, know all to be the \_om\_ or \_on\_ and rest quiet.

45. There can be no reasoning, without an insight into the meanings of the significant terms and their significates; and it is consideration of both sides of the question that leads to our right judgment. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

46. Therefore drive off the multitudes of multifarious desires and doubts from your mind, by means of the clearness (light) of your understanding (obtained by your habit of right reasoning), and also by your attention to the true interpretation of the \_sástras\_; and then rise and fly aloft to the higher region of light and truth, and attain the highest, best and most perfect state of Divine felicity and self-liberation.

#### CHAPTER CLXVIII.

##### STORY OF THE HEWN STATUE OR CARVED IMAGE.

Argument:--The false and ignorant Attribution of creation, to the increate and self-manifest world.

Vasishtha continued:--As the unconscious tree, displays various forms in its branches; so doth the unconcerned spirit of God, exhibit the airy semblance of creation in air.

2. And as the ocean describes the whirlpools, insensibly upon its surface; so doth the spirit of God, exhibit this rotatory worlds unconcernedly, on the surface of its own vacuum, and as they are seen by all.

3. The Lord gives also to the sensible part of his creation, their internal faculties of the mind, understanding and egoism, as also many other powers under different appellations.

4. The phenomenal world is the production of the insensible Intellect, whose volitive faculties are as loose as the rolling eddies of rivers and seas.

5. The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and eddies, and waves and surges rise on the surface of the sea.

6. As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect; and this is a vacuous substance, with the lustre of the world in it.

7. What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in

its vacuity, not by an act of its intention or will, but by ordinance of fate, which governs all things, (and rules over Jove himself). This is the doctrine of fatalism.

8. And as a tree exhibits its various forms, receiving the several names of a plant, a shrub, a creeper &c.; so doth the intellect display its many features, like its flowers &c., and called by the different appellations of earth, air, water &c.

9. And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance (or are essentially the same with itself).

10. And as there are many things, made of the substance of a tree, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and appellations (of boy, girl, infant, adult and the like).

11. The offshoots of the Intellect are all these creatures, which grow in and rise from the mind (of their own spontaniety); they appear to be the works of the mind as their cause, but are no better than the dreams (arising of themselves in the mind).

12. Should you say, why these conceptions of creation rise in vain in the mind (if the creation is nothing in substance); I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy. (The thoughts of creation like those of imagination and the conception in our dreaming, are not unattended by a certain degree of delight, during the time of our enjoyment of them. Gloss).

13. As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

14. As the odours of flowers fly about invisible in the open air, and as pulsation abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

15. These creations likewise are ingrained in the Divine spirit, as fragrance is inborn in flowers and vacuity is ingenite in the air; and as vacillation and velocity are innate in the winds.

16. As the air, wind and the flower, are receptacle of inanity, oscillation and odours respectively; so the Intellect is container of creation, although it is literally but an empty vacuity.

17. Vacuity is no other than vacuum itself, as fluidity is not separate from liquids; fragrance is as inseparable from flowers, as pulsation is never to be the disjoined from the wind.

18. Heat is not disparate from fire, nor is coldness apart from snow; know thus the world to be no way different nor disengaged from the transparence of the vacuous Intellect.

19. In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind; thus the world having no extraneous cause, and being subjective to the Intellect (as derived from within itself); is no way a heterogeneous mass or different from the Divine mind.

20. The instance of the dream is the best illustration of creation, and you can judge it well by the nature of the dream you dream every night; say what is there substantial in it, beside its being essential to the universal soul.

21. The dream is not the effect of any impression in the mind, nor the result of remembrances stored in the memory; because it shows us many sights, unseen and unthought of before; say therefore how these come to pass.

22. If what is seen in a dream, comes to present itself at the time of our remembrance of the dream?
23. Therefore these revolving worlds; are as the rotatory whirlpools (in the wide ocean of the infinite mind); they are the fortuitous appearances of chance, and whatever occurs in the mind, passes afterwards for its dreams.
24. The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling billows.
25. Whatever is born without its cause, is equal to the unborn; because the unborn are forever similar to those, which have no cause for their birth.
26. As the precious gems growing insensibly of themselves, have their lustre inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.
27. Some how or other, the world has its rise, like the wave or eddy in a river; and then it continues to go on as the continuous course of the stream.
28. There are numberless worlds of intellectual forms, gliding in the vast vacuity of the Intellect; and passing as aerial dreams without any cause whatsoever.
29. All these again become causes and productive of others, and they <are> all of vacuous forms including even the great Brahmá and the gods and angels (all of whom are aerial beings, and others of the same kind).
30. All that is born in and produced from void, are null and void also; they grow in the void or air, and return also into vacuity.
31. It is the vacuum that appears as the plenum, as in the instance of an empty dream seeming as something; the man that denies his own percipience of it, is no better than a boor or brute.
32. The unreal appearing as real, is the fabrication of error and ignorance; but the spiritualist who knows the truth, views the world as the wondrous display of the Divine Mind and falsification.
33. It is the longstanding and deep rooted prejudice, that produces the erroneous conceptions of the creation and destruction of the world; it is wisdom to know it in its true light, and foolishness to take the wrong view of it.
34. The light of the Divine spirit, being once seen in this causeless void of the visible world, it continues for ever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.
35. It happens that the intellect comes to present, the adventitious appearance of the world to our minds; in the same manner, as the sea shows its whirls and waves to our sight, of its own nature.
36. Such is the nature of the Intellect also, that it shows itself in this manner (as the sea); and exhibits the revolving worlds, in its own etherial essence only (of its own accord).
37. Then the aerial Intellect, by a retrospective view in itself, invented certain worlds afterwards, significant of the mental and intellectual powers as well as of material elements and their properties.

38. Ráma said:--If it is so sir, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced on a sudden, when it is well known to be the product of remembrance or former impressions in the mind. Please explain me this.

39. Vasishtha replied:--Hear me Ráma, and I will destroy your doubt, as the lion kills an elephant; and will establish the one invariable unity as the broad day light of the sun.

40. There is an only universal soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree. (All things are contained in the Divine soul, as the future images in blocks of wood and stone. Aristotle, Addison).

41. We see the carpenter that carves out the puppet, from the wood of the tree (and the mason who hews out the statue from the block of stone); but we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.

42. The statue does not appear in the rugged block, unless and until it <is> hewn out by the skill of carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the ingenuity of the Mind (the universal architect).

43. The uncarved body of the world (Corpus-mundi), does yet appear <in> its aeriform state; which is original and genuine form in the Divine Intellect (until <it> is moulded in this its fictitious shape by creative mind).

44. In the beginning of creation, the inventive Intellect forms of its natural originality, the concept of the future world; appearing as an airy dream in the sight of the soul (and then the imaginative mind frames it according to its conceit in various forms).

45. The vacuous Intellect conceives in its empty bosom, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.

46. It conceives itself as the essential part of the great Brahma, and the seed of the mundane system; and then imagines itself as the source of life and the living soul, and the receptacle of egoism.

47. It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It deems itself as the root of the knowledge of I, thou, he, and others, and as the quintessence of the quintuple elements.

48. It sees in itself the congeries of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in itself.

49. It thinks itself as the great trinity, consisting of the three persons of Brahmá, Vishnu, and Siva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.

50. All these being the imaginary creations of the Intellect; there is nothing whatever beside itself; but it is quite transparent in its essence, there is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever subsisting in the unity of its nature.

51. The world is a causeless, uncaused and increate thing; and a nothing at all in reality; its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

52. It appears as a phantom in vacuum, and as an intelligence in the Intellect; it is intelligible as it is, and that is in the sense of a nihility.

53. What is the remembrance of a thing, any more than the dream of something, which is nothing in reality; and what is time of which we have no conception, except it be an imagination or devise of the mind in empty air.

54. What is contained in the inside of the compact intellect, the very same appears on the outside of it; but in reality there is no substantiality in the exterior object of sight, as there is naught in the interior object of thought; all which are but the glitterings of the Intellect.

55. Whatever issues out of the bodiless and nameless something, which is forever quiescent and calm in its nature; are deemed as causeless and uncaused productions, appearing before the blinded sight.

56. Know therefore that this world, is to be viewed in the same intellectual light; as you see the supreme Brahma himself; and know it to be the very aerial castle of your dream, as it is represented in the vacuous space of your mind in your sleeping state.

57. There is no such thing, as the visible or phenomenal world at any time; where can you find any dust on the watery surface of the sea; and how can you see anything visible, in the invisible spirit of Brahma.

58. If the world should appear as anything at all to your sight, you must view it as the manifestation of God himself, in his unthinkable and incomprehensible nature. (Nature is the body of God).

59. The world is full of the glory of God, from the fullness of Divine glory; nor is the one derived from the other; but a full representation of Divine splendour on the face of nature.

60. Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them; they believe the world of their dream as if it were in waking, and knowing even its unreality they will never get rid of their rooted prejudice.

## CHAPTER CLXIX.

### DESCRIPTION OF THE CALM AND TRANQUIL MIND.

Argument:--Character of the unexcited and self-liberated man and his happiness in Life.

Vasishtha continued:--He who is <neither> delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is verily called the liberated man in his life time.

2. He is called the self-liberated man, whose mind is <not> moved from its steadiness in solid rock of intellectuality, towards the worldly enjoyments that are spread before him (and which are ever attractive of unrestrained minds).

3. That is called the liberated soul, which reclines in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has repose therein.

4. He is verily styled the liberated soul, who reposes in the supreme soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

5. Rāma said:--Sir, I ween the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entire insensible of both, to be a mere block, and devoid both his senses and sensibility.



6. Vasishtha replied:--We call him the self reposed, who rests in his vacuous intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and no where besides.
7. He is said to have his rest in the supreme soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination, the true and certain knowledge of everything. (So says the sruti: No doubts disturb the mind of one, whose soul confides and has found its rest in God).
8. He is said to rest and have his repose in God, who takes no delight in any earthly thing whatever; and though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his god.
9. He is known to have his quiescence, whose activities are all without any aim or expectation; and he goes on and lives content, with whatever he gets and offers itself to his lot.
10. He alone is happy and successful, in this world of woe and misery; who in his long restless, helpless and tedious journey in it, has found his repose in the supreme spirit, by means of his intellectual improvements.
11. They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their repose after the vexatious dreams of their busy days.
12. They shine and pass as brightly, in the open sphere of their intellects, as the glorious sun rises in the sky, and runs his daily course without stopping any where.
13. Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies; they remain as inactive as any inert body, though they are never dormant in their souls (which are ever awake to their eternal concerns).
14. They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping: though they are not insensible of the workings of their minds.
15. When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dumbness does not bespeak his dead silence or torpidity.
16. The man of transcendent knowledge, and perfect peace and tranquility of his mind and soul; remains as blind to the splendours of day as the purblind owl, and as quiet as any body in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.
17. That man is happy, who sleeps over the varied scenes of this visible world, and does not sights of woe, which it presents to view at the time of waking. (The gloss quotes a corresponding passage from the \_Bhagavad Gítá\_).
18. He who pays no regard to ceremonial rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Ráma, deemed as dead himself.
19. He who has passed over the miseries of this world, and got to the other side of it (next world); remains supremely blest in himself, by his sense of heavenly bliss in his inward soul.
20. He who is fatigued with his long and tiresome journey in this

world, and is ever deluded by four senses and sensible objects; gets weary of and cloyed with his enjoyments in life, and meets with the spectres of despair at the end.

21. Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases; and then like the old and worn-out antelope, he wishes in vain to traverse his native forests and plains.

22. Forsaken by the supreme soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thorns and thickets, till the weary traveller is at a loss of the shady grove whereto take his rest.

23. Here we are robbed of our passport and passage money, by the highway men of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

24. He that is possessed of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions; where he rests calmly in the bedstead of his spirit, and without the bedding of his body.

25. The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

26. As a horse of real breed, sleeps in his standing as well as running; so the self-possessed person sleeps in himself, even though he <is> employed in the acts of life among mankind.

27. How very sound and profound, is the trance or reverie of the philosophic mind, that it is not disturbed, even at the crackling of thunders or cracking of volcanoes.

28. How exquisite is the ecstasy of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying afar without himself.

29. The man who with his open eyes, sees the world disappear from his sight; is giddy with his ecstatic views, and not with ebriety liquor. (He sleeps calmly in the trance of ecstasy).

30. Ah! how happily he sleeps in his reverie, whose soul is satiate and at rest, after it has swallowed the visible world in itself, and drank the ambrosial draught of self satisfaction.

31. How happily doth the self-possessed man sleep in his solity, who is ever joyous without any joy or anything to enjoy; who is joyful in enjoying the everlasting felicity of unity, and who sees effulgent light of his inward spirit, without any mortal thing on the outside.

32. Happy is the self-possessed soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself; which delights in subtile and spiritual joys, as much as others luxuriates in their solid food and gross enjoyments.

33. Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of woe, and restlessness of the giddy mob.

34. The self-possessed rest in perfect peace of their minds, who bemean themselves as the meanest of the mean in their outer demeanour; but deem themselves as the greatest of the great in the greatness of their souls; they have their repose in the lap of the vast void of their selves.

35. The spiritualist sleeps happily in the universal soul, with its body resting in its vast vacuity; which contains an infinity of worlds

in every atom of it.

36. The spiritualist rests perfectly blest in Supreme Spirit, which is full of ineffable light, and in which he sees the repeated creation and dissolution of the world, without being destroyed himself.

37. Blest is the godly man, that seeing the world as a dream in his sleep, rests in the Spirit of his god, where he sees everything as clear as day light, and as bright as open sky.

38. How blest is the psychist with his musings, who contemplates on the essences of all substances, and engrosses the entity of whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the vacuity of the sky, comprehends the whole universe within its ample womb.

39. How happily does the self-communing sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathings or snoring.

40. How happily doth the self-communist, rest in the depth of his inmost thoughts; who finds himself as null and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that vacuity.

41. How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as a matting made of straws, swept before him by the tide of time, and the current contented circumstances.

42. The sage, who by his diligent self-consultation, has come to know the true nature of himself (i.e. of his soul); lives in his lifetime as in the state of dreaming, and deems as an aerial figure of his dream subsisting in empty air.

43. The sage who by his diligent self-cogitation, has come to the knowledge of his own vacuousness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to vacuity.

44. The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns; but the sound sleeper alone is ever wakeful to his true friend of spirituality (because sound sleep is one's absorption in the quiet of Divine Spirit).

45. He who having passed his days in this life, in company with his best friend of self-liberation (jivan mukti) in his lifetime; comes to enjoy the sweet companionship of that friend (amurta-mukti), in his future life for a long period of time, he is verily entitled to his perpetual rest and everlasting bliss, in the list of the Divinity itself forever.

## CHAPTER CLXX.

### ON THE CONDUCT OF THE SAPIENT MAN.

Argument:--Our acts are our best friends and relatives; their virtues and the enjoyments of their fellowship.

Ráma said:--Tell me sir, who is that friend with whom he lives, and what is the nature of this enjoyments, whether it is subjective or objective, that is whether derived from within oneself, or from external objects.

2. Vasishtha replied:--Our own conduct alone is our only true friend, whether it is ingenite in our nature, or derived by our extrinsic training and education from others. (The two words \_svaprabāha\_ and \_swapráya\_ in the text, are explained in the gloss as \_sahaja\_--innate and \_abhyasta\_ or learnt.)
3. Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents; and our extraneous good behaviour, is as overruling upon us, as the controul and restraints by a faithful wife in the intricate maze of life.
4. A fearless course of life, and a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are replete with unrestricted and ambrosial sweets.
5. An unblemished life acquired from early youth, is able to save a person from all dangers and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and treasures.
6. It is able to preserve men from all evils, as a father prevents his boys from daubing their bodies with dust and dirt; and hinder them from all acts of wickedness.
7. Such a life gives a man the fervour of fire, and the sweet of flowers; it adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.
8. It supports a man as the father feeds and fondles his child, and protects him from every accident, as the father is ever ready to shield his children from all harm.
9. As fire purifies the body of gold from alloy, and separates the gross that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.
10. It gladdens the hearts of men with polite speech, which is policed from rusticity; and is a repository of all laudable pursuits, as a treasury is full of moneybags and precious gems.
11. As the sun never shows darkness to view, so the good man never exposes his dark side to sight; as the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.
12. He speaks and behaves kindly with all men, and doth them good only; and his words are always sweet and cooling, and without interested or selfish view.
13. He is the well-wisher of men, and is therefore revered by them all; he speaks smilingly to all without any craving of his own, and bears the form of goodness only to all beings.
14. Should he happen to meet an enemy in a contest, who is ready to strike the first blow on him; he tries to evade it by eluding his opponent by some artifice or sleight of art or skill.
15. He is the patron of gentle and polite men, and protector of women and his family; and is as the nectarious physic to the souls, of all those that ailing under sickness and sick-heartedness.
16. He is particularly a patron of learning, and patronizer of the learned; he is a servitor of venerable men, and a favourer of the eloquent and argumentative. He is a compeer and \_alter ego\_ to his equals in births and breeding.
17. He conciliates the favour of princes, noblemen and the liberal towards him; and in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by contribution of his honest means.

321438  
321439 18. He partakes of his good food and drink, in company with his friends  
321440 and Bráhmans; and joining with his wife and children, and all the  
321441 dependants and inmates of his family (\_i.e.\_, he never eats alone),  
321442 and he never keeps company save with the good and great.  
321443

321444 19. He abstains from all enjoyments, deeming them as straws and causes  
321445 of disease; and indulging himself in conversing upon good subjects,  
321446 with his view to the edification and beatification of mankind.  
321447

321448 20. In this manner he passes his time, in company with his friends and  
321449 family; he is content with his own state, and glad at what fortune has  
321450 provided for him (\_i.e.\_, his own lot and profession).  
321451

321452 21. Ráma rejoined:--Tell me Sir, in short, who are his wives and  
321453 children and his friends also; what are their different forms, and what  
321454 are the qualities and virtues they are respectively possessed of.  
321455

321456 22. Vasishtha replied:--Sacred ablutions and charities, religious  
321457 austerities and meditation are his so many sons; that are all of great  
321458 souls, and entirely devoted to him.  
321459

321460 23. His wife is named Chandra-lekha, who is like a digit of the moon  
321461 in her appearance, and whose very sight delights the eyes; she is his  
321462 constant companion, always loving to him and content in herself.  
321463

321464 24. She is the ravisher of his heart, and dispeller of the gloom of his  
321465 mind, by reason of her loving kindness to him; she is the delight and  
321466 delighter of his soul, and is ever a faithful helpmate unto him.  
321467

321468 25. He has another consort by name of \_Samata\_ (\_i.e.\_ of the same  
321469 mind) with herself; who is dear to his heart, and keeps at the door to  
321470 his house, and pleases him by her very appearance.  
321471

321472 26. She fixes her mind always, at the mansions of virtue and patience;  
321473 and runs before and guides the steps of her emburdened lord, to the  
321474 abode of the blessed and felicitous.  
321475

321476 27. That strong man has another wife named Maitri or friendship, whom  
321477 he bears along with \_Samata\_ on his either shoulder; and who advises  
321478 him how to quell the enemies of his king's states (in royal service).  
321479

321480 28. She is his clever counsellor in all honourable acts, and gave  
321481 proof of the veracity of her advices; by augmenting his wealth and  
321482 rendering him honourable before all.  
321483

321484 29. Being thus employed in the discharge of his duties, in the circle  
321485 of his friends, family and advisers, the sapient man <is> always  
321486 pleased in himself, and never frets nor grumbles at any person or  
321487 anything whatever.  
321488

321489 30. The wise man ever remains as he is, silent and sedate in his mind;  
321490 he remains always as unmoved as a picture in painting; though he may be  
321491 moving about in the ordinary affairs of life.  
321492

321493 31. He remains as dumb as a stone in fruitless discussions; and feigns  
321494 himself as a deaf man in useless conversation.  
321495

321496 32. He continues as a dead body, in acts which are against the social  
321497 usage; but in conversations regarding polity and good manners, he is  
321498 as eloquent as the wise Brihaspati, and as fluent as the snake Vásuki  
321499 (with its hundred tongues).  
321500

321501 33. When engaged in some righteous discourse, he exposes the fallacy  
321502 of sophistical reasoners; and clears all doubts in a moment, by the  
321503 versatility of his conversation on various subjects all at once.  
321504

321505 34. He is tolerant and magnanimous, bounteous and charitable; he is  
321506 pliant and gentle, sweet in his speech and handsome in his look, and

famed for his pious acts.

35. Such is the character of enlightened men of their own nature, and no practice nor education can ever make any one as such; as the sun and moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

## CHAPTER CLXXI.

### MEDITATION OF PURE VACUUM.

Argument:--On the nihility of the Phenomenal, and substantiality of the Noumenal vacuum.

Vasishtha resumed and said:--It is the manifestation of our vacuous consciousness, that exhibits the phenomenal world unto us; whereas there is in reality no such thing as this world, or its appearance, or a vacuum in nature or a thing as consciousness in ourselves.

2. Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself. (So the vacuum known as the world, is not otherwise than the very vacuum).

3. As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

4. Before creation there was nothing, how then could this something appear from that nothing; the latter having no material cause, is no material or visible thing. (Ex nihilo nihil fit. So the sruti: \_sat eva asit, na kinchit idam agra asit\_).

5. Then there was not an atom--the origin of the world in existence; how then and from where, could this revolving world, have its rise and form?

6. Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world, and the conception thereof must be entirely false (as that of a ghost or goblin).

7. Whatever then appears as visibly present before us, is only the blank vacuity of the Intellect; and this is the transcendental state, in which the supreme unity appears unto us (according to the doctrine of srutis).

8. As it is in depth of our sound sleep, there appears a fleeting dream before us; so it is with the supreme Intellect, which never forsakes the serene and unalterable tranquility of its divine nature.

9. But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation; and manifests intellectual vacuity, in the form of the visible world, as it appears unto us.

10. As the idle thoughts of the mind, present themselves as airy castles in our sleep; so doth the vacuum of the supreme Intellect, exhibit the appearance of the creation in its own empty space.

11. As the empty air evolves itself, in the manner of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, subsisting in its very self (in the noumenon).

12. Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature;

321576 it is the Supreme Deity itself, that appears in this manner of its  
321577 subsistence in its own vacuous substance.  
321578

321579 13. There is nothing as the formal earth, or anything whatever at any  
321580 time; or be it anything either formal or formless, (i.e., whether as  
321581 plastic nature or subtile air or spirit, or whatsoever you may choose  
321582 to call it; it is the Great Deity alone, that manifests itself in this  
321583 manner).  
321584

321585 14. As the formless mountain appearing in dream, disappears in air  
321586 upon waking; and as the visible world in waking becomes invisible in  
321587 sleep, so does the triple world appear and disappear by turns, in the  
321588 transparent and tranquil intellect only.  
321589

321590 15. To the watchful and enlightened mind, the world appears as identic  
321591 with God; but however intelligent we may be, can never know that  
321592 we are all along sleeping in our waking.  
321593

321594 16. As the mind is unoccupied with any object, in the interim of one's  
321595 journey from one place to another; so the minds of all livings beings,  
321596 are naturally unoccupied with any preconceived idea; and this blankness  
321597 is the true state of the intellect. (This passage contradicts the  
321598 doctrine of innate ideas in the mind).  
321599

321600 17. That unemployed state of mind, which one has in the interval of his  
321601 journey from place to place, is what bears the name of transcendent  
321602 void, wherein all existence is contained. (This passage is opposed to  
321603 the preceding one. To say the intellect to be a perfect void and blank,  
321604 and again the container of all, is quite contradictory).  
321605

321606 18. Now this void of the mind, and the vacuity of the world, are  
321607 similar to one another as regards the similarity of their contents; as  
321608 neither of them contains anything besides the principles of the five  
321609 elements, either in their ideal or gross forms of elemental bodies,  
321610 called as the real and unreal ones. (Sadasadātmaka).  
321611

321612 19. The ideal or unreal ones, are the inward conceptions of the mind,  
321613 and are called as manaskāras; while the real or gross forms of them,  
321614 are styled the rūpalokas or visible objects, and both of these are  
321615 but different modes of divine essence. All of them are like the eddies  
321616 and waves, rising on the surface of the infinite ocean of the Deity.  
321617

321618 20. Hence there is no such thing as the objectivity of the world,  
321619 except that it be of the nature of that vacancy of the mind, as a  
321620 traveller has in the interim of his journey from one place to another.  
321621

321622 21. As the rising and setting of the passions and affections in the  
321623 mind, are mere modes of it; so the being and not being of anything,  
321624 and the presence and absence of the world, are mere modalities of the  
321625 Divine Mind.  
321626

321627 22. The chasm that there is between one thought and another, is truly  
321628 characteristic of the voidness of the Divine Mind, (which reposes  
321629 forever, in its everlasting and tranquil intellectual felicity  
321630 sachchidānanda); the visible world is but a wave in the ocean of  
321631 Eternity, or as the mirage in a sandy desert.  
321632

321633 23. The Divine spirit never changes from its state of calm repose,  
321634 and vacant mindedness, as that of a traveller in the interval of his  
321635 journey from one place to another. Such is the state of this world  
321636 which is ever calm and quiet.  
321637

321638 24. From the beginning or since the time of the first creation of the  
321639 world, nothing was made, that seems to be made; it is only a magic show  
321640 that appears so palpably to sight.  
321641

321642 25. Alas! all this is nothing, that is so bright to sight; and yet it  
321643 is something right, when viewed in the light of Brahma himself; and  
321644 then it affords us fresh delight.

26. Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness; it is an unsubstantial sight, and passes for substantial, and yet no body understands that it is Brahma the very god, that exhibits himself in this mode and manner.

27. It is no production nor reflexion, neither the archetype nor its ectype; what then are these phenomenals, and how and from where? All these that appear to view, are of the vacuity of Brahma, who exhibits himself in this manner (in all shapes).

28. As a gem shines itself of its own lustre, and not derived from without; so does the vacuous Intellect shine of its own splendour, shown forth in the creation, which is selfsame with itself.

29. It is in that calm and quiet vacuity, that this sun shines with all his glory; or rather a spot of that vacuum shines in the shape of the sun, which is but a \_modicum\_ or molecule of it, and nothing beside.

30. Though situated therein, yet neither does the sun nor the moon shine of itself; it is that God that illumines those luminaries, neither of whom can illumine that transcendent Being the supreme Lord unto us.

31. It is his lustre, that enlightens this visible (the mundane) sphere; and it is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

32. Whether He is formless or fictile, bodiless or embodied, is the verbal disquisition of the ignorant only at all times; whereas it is well known to the learned, that any supposititious form of Him, is as unreal as the potentiality of a sky flower growing in empty air. (Here are \_ákás-latas\_--sky-plants or orchids in air, but no \_ákás-pushpa\_ or sky-flower, which must grow on the plant and not in the air.)

33. As a ray of sunbeams, a particle of sand or sunstone, shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their Maker. (The sun is a grain of sand, and the moon a molecule, before the glory of the Great God).

34. The shining sun, moon, and stars being but offshoots, of the flaming gem of the vacuous Intellect of the Deity; say how can they be otherwise than flashes of the same gem, from which they are emitted. (The flash is not separate from the gem).

35. The divine state or \_hypostasis\_ being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality; being thus drained of all its properties and attributes, it becomes full of the \_plenum\_ and totally of all existences.

36. The earth and all elemental bodies reside in it, in a manner as they are absent therein, and all living beings living by it, do not abide in the same. (All these opposites meet in its nature).

37. All things combine therein in unity, and in their atomic forms, without forsaking their grossness without; while the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.

38. Anything here is nothing, nor is anything a nothing altogether; therefore it is too difficult to say, what thing it is and what not. (The nature of God is inscrutable).

39. There is one thing which is infinite, and without any intersection, and is ever extended in everywhere; and this is the essence of the vacuous intellect, containing the germ and gist of the universe in itself.



321714 40. As the mind is vacant and still, in the interim of its passing  
321715 from one thought to another; such is the nature and form of the world  
321716 (\_i.e.\_, of a quiet void), although it appears so variegated to view.  
321717

321718 41. Though it appears to be multifarious, yet it is the uniform  
321719 intellect only, which extends invariably over all vacuity; and sees as  
321720 in its dream, the forms of the five elemental bodies hovering about it.  
321721

321722 42. As the intellect passes from its rest of sleep, to the sights in  
321723 its dream; so it passes from the state of \_pralaya\_ or the void of  
321724 universal desolation to the commotion of creation. (The sleeping and  
321725 waking of the soul causing the extinction and resuscitation of the  
321726 world. Manu I).  
321727

321728 43. As sleep and dream recur to every soul, so the extinction and  
321729 renovation of the world, occur to all alike; so also is waking akin to  
321730 the \_turiya\_, or enlightened state of the soul: hence the world is no  
321731 other than a phenomenon in the intellectual vacuum. (The words waking  
321732 and enlightenment are synonymous terms).  
321733

321734 44. Thus the whole universe is no more, than a stage of waking,  
321735 sleeping and dreaming and turiya scenes; such is the understanding of  
321736 the learned on this subject; and we know nothing in what light, it is  
321737 viewed by the ignorant.  
321738

321739 45. The Lord is inscrutable amidst the living brute and all inert  
321740 creation; nor can we come to any conclusion, in respect to the  
321741 nature of that Being, who is beyond the knowledge, of our mind and  
321742 understanding.  
321743

321744 46. This much is knowable of Him, that he is of the pure Intellect, and  
321745 that all things are full of Him; yet they are not of the form of that  
321746 Reality, which manifests itself in the form of the universe.  
321747

321748 47. The words permeation and diffusion, of the Divine spirit in  
321749 creation; are used by the learned only, for explanation of the  
321750 Omnipresence of the Deity; else there is no scent, \_i.e.\_ nothing of  
321751 the import of the word pervasion (of Divine essence) in all nature.  
321752 (Nature is the mere body; but God its soul is a bodiless Being).  
321753

321754 48. It is since the first creation of the world, that this great  
321755 essence of the vacuous Intellect, is situated of itself, in the souls  
321756 of great souled (or high minded men).  
321757

321758 49. The all pervading Intellect is ever situated, in the minds of  
321759 the sages, whose souls are full with the presence of the One supreme  
321760 spirit; and it is that Intellect, which conceived in itself the idea,  
321761 which passes under the name of the world.  
321762

321763 50. The knowledge of the felicity of the world, like that of a dream  
321764 upon waking, is attained with delight, but the want of this knowledge,  
321765 as of some bad dream at the time of sleeping, makes us uneasy all the  
321766 while.  
321767

321768 51. The silent saint that knows the truth, is always in the selfsame  
321769 state of tranquility, whether he be walking or sitting any where, or  
321770 remain in the states of waking and sleeping.  
321771

321772 52. The wise man that remains indifferent to everything, and sits  
321773 content even in his distress; and cares not whether he lives or dies,  
321774 has nothing whatever either to gain or lose.  
321775

321776 53. The wise man, who is outwardly employed in worldly affairs, without  
321777 taking any thing to heart, and neither parts with nor craves anything;  
321778 remains inactive in his active life.  
321779

321780 54. Utter indifference is characteristic of the wise man, just as heat  
321781 and cold, are natural to fire and snow, and this habit of the mind, is  
321782 not acquired by practice or education.

55. He who is not by his nature, of this disposition of his mind, is ever ignorant of truth; and ignorance of this truth, is the sign of a character, that <is> inclined to base desires.

56. The truly wise man, remains perfect and pithy in his own good nature; he is quite satiate with the sweet ambrosial draught, of his transcendent tranquility; he is sedate in his mind, and without his varying desires of this thing or that.

## CHAPTER CLXXII.

### ESTABLISHMENT OF THE IDENTITY OF THE DEITY AND THE WORLD.

Argument:--The world a Pantheon or full with the fullness of God; and our erroneous conception of its materiality.

Vasishtha continued:--The world is devoid of any material element, as the earth and others; and I ween the first creator to be the Mind only, which is the fruitful tree of desires.

2. The word mind derived from the act of minding, came to be used afterwards as a name for the thinking power, as it was from the whirling of waters, that is got the name of a whirlpool.

3. It is by its connection with the Intellect, that it has its understanding and the other faculties; or else it would <be> as blank as the void of the air, which could have no dust were it not for the earth underlying it.

4. The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these; and though these are commonly attributed to it, yet in its true sense, it is devoid of all properties.

5. How can reminiscence be the cause of reproduction of the world? The former creator or Brahmá, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it; nor could the new creator of the new world, possibly have any remembrance of what he knew not all. (There have been many by gone Brahmás before).

6. The holy and liberated souls, have neither their bodies nor reminiscences any more; nor the passing currents of other rivers, return or whirl back, like the whirlpools of some. (So the sruti:--The liberated souls, return no more to mortality).

7. Or if he have any body at all, owing to the reminiscence of his former state; it must be an unearthly and immaterial body, quite still and rarefied as in imaginary forms. (Such are the spiritual bodies of gods and angels).

8. As our imagination presents to us, a visionary mountain to the mind's eye; such is the air-drawn body of the all engrossing Virát; presented unto us without any earthly form. (Virát is Pantheon).

9. There is therefore no such thing as reminiscence, at any time whatsoever; it is merely built on popular belief, and not upon the reason of wise men. (Because the creator had no remembrance of a prior creation in his first formation of the world).

10. Ráma rejoined:--How do you say sir, that rememberest everything that there was no previous remembrance in the first creator; who must have remembered the creation of a first \_kalpa\_ or learnt it, O inspired sage, by his inspiration also. (So says the sruti:--Brahmá performed austerities and was inspired by the Lord, see Manu I).

321852  
321853 11. Vasishtha replied:--The pre-existence of reminiscence is possible  
321854 in the outward or visible world, which admits of cause and effect; but  
321855 can it be where there is no such world, but a mere vacuum only.  
321856

321857 12. There is nothing visible here, from the highest heaven to  
321858 the lowest pit; if it <were> so a nullity only, then what is its  
321859 reminiscence and to what use is it.  
321860

321861 13. The remembrance of the prior world in its absence, is called its  
321862 reminiscence; but when there never was nor is any visible world at all,  
321863 how can you think of its reminiscence; even in fancy.  
321864

321865 14. The entire absence of the phenomenals at all times, makes it  
321866 identic with the invisible Brahma himself; and this being the truth of  
321867 it, say how can you fancy the reminiscence of anything.  
321868

321869 15. Therefore the prime creator, could have no remembrance of a prior  
321870 existence; nor could he have any bodily form, being of a spiritual form  
321871 of pure intelligence only.  
321872

321873 16. We should remember the past from our present state, that we are  
321874 mortal beings undergoing repeated transmigrations, and not bring other  
321875 persons and things to our remembrance, as others think it to mean. (We  
321876 should remember ourselves only).  
321877

321878 17. Reminiscence means the retention of past things, in our remembrance  
321879 or inward memory; but what can we remember, when there nothing was nor  
321880 is, nor shall ever be anything.  
321881

321882 18. All this stupendous fabric, is the supreme Brahma itself; who  
321883 remains as immovable as a mountain, and without its beginning, middle  
321884 or end. What then is the reminiscence or presence of it?  
321885

321886 19. The Lord being the universal soul, is the soul or essence of all  
321887 things; and shines like the lustre of the vacuous Intellect; outwardly  
321888 he is quite calm, as I may say he is reposing in our remembrance.  
321889

321890 20. So the remembrance of the Lord, is as he is seen in the light of  
321891 nature; hence the habitual meditation of the lord, corresponds with the  
321892 contemplation of external nature. (Because apart from nature we have no  
321893 idea of God, unless we think as the Lord of nature. This is called the  
321894 natural religion, or the worship of God in nature, the ancient vedic  
321895 religion).  
321896

321897 21. Whatever is known to us is nature, and the same is the object of  
321898 our meditation. Hence the appearance of any thing (in the mind), is  
321899 called to be its remembrance.  
321900

321901 22. And as anything which is absent or inexistent, appears visible (by  
321902 error) before our sight, like the false appearance of water in the  
321903 mirage: such is the case with our misleading memory also (which is  
321904 hence called a treacherous memory).  
321905

321906 23. Again any prejudice which is rooted in the minds of men, and  
321907 appears as right by long habit of thinking it as such; this also passes  
321908 for memory also (though it is a wrong impression in the mind).  
321909

321910 24. Any sudden accident or passing event, that strikes the mind for a  
321911 moment; pass also under the name of memory; though it may or may not  
321912 happen any more.  
321913

321914 25. Any idea that rises of itself in the mind, becomes so impressed in  
321915 it, by its being fostered for any length of time; that any other thing  
321916 bearing resemblance thereto, passes for an object of our memory.  
321917

321918 26. Any thing whether obtained or not by any means, passes also for an  
321919 object of memory; as the ventilation of wind by means of a fan. (It  
321920 means a negative idea is ever accompanied with its affirmative one in

321921 thought and memory).

321922

321923 27. Again whatever occurs in the mind, by parts of the whole subject,

321924 is also called its memory (how imperfect so ever it may be); just as

321925 any part of the body is called the body also.

321926

321927 28. There are also many chimeras, rising of themselves before the mind,

321928 like magic shows appearing before our sight; and if the remembrance of

321929 these be called memory, then say what truth or reliance is there in it.

321930

321931 29. Consider then how very imperfect and erroneous, this faculty of

321932 memory is to man; and as there is no visible creation at all, its

321933 memory therefore is altogether meaningless.

321934

321935 30. Hence then the world being but a display, of the density or volume

321936 of the Divine Intellect; it is reflected at present as a visible object

321937 in the minds of the ignorant, who have given them the name of memory,

321938 which in reality is nothing at all.

321939

321940 31. I cannot tell you about the means of liberation, nor do I know

321941 wherein it consists; yet however to clear the doubt of the inquirer, I

321942 will relate something about it at present.

321943

321944 32. Until there is an end of the sight of the visibles, and an oblivion

321945 of the remembrance of past events; and a cessation of avidyá,

321946 ignorance and delusion, it is hard to be attained. (i.e. A slave

321947 to this world and errors, is never emancipated in this life--jīvan

321948 mukta).

321949

321950 33. The ignorant have a belief, in whatever is quite unknown to us;

321951 since they can never conceive whatever is imperceptible to their senses

321952 (i.e. whose minds never rise beyond sensible objects.)

321953

321954 34. The enlightened are unacquainted with the gross errors, which lurk

321955 in the darkness of ignorant minds; as the ever luminous sun, knows

321956 nothing of what passes in the gloom of night.

321957

321958 35. Whatever likeness of any thing, ever appears to be impressed in the

321959 mirror of the mind; the same being habitual to thought, as any thing

321960 studied or stored in the mind, receives the name of reminiscence from

321961 its impression in the memory.

321962

321963 36. But these glaring impressions in the imagination, being rubbed

321964 out of the mind like the colours of a painting, there remains no more

321965 any tinge of the mistaken world therein, as in the clear minds of the

321966 learned.

321967

321968 37. The mirage shows the appearance of water in it, which is a mere

321969 delusion and never true; so is the dream that shows this creation to

321970 view, which is no more in reality than a false vision.

321971

321972 38. It is the vacuous Intellect, which contains the creation in it; and

321973 shows its representation in ourselves; thus the world appears in the

321974 void of the Intellect only, and not any thing as fallen or detached

321975 from it. (It is a picture in the plate of the mind).

321976

321977 39. The supreme soul shows this form in itself, and makes its unreality

321978 appear as a reality unto us; and though this form was manifested at the

321979 beginning, yet it is no more than the display of an unreality. (i.e.

321980 Being seen in God it is real, but without him it is unreal and nothing).

321981

321982 40. Then say, whence and where is this world, with all its pleasant as

321983 well as unpleasant things; it is never anything of a plastic form, nor

321984 an appearance proceeding from reminiscence.

321985

321986 41. The world having no cause (either material or instrumental), in the

321987 beginning, appears as the very form of the supreme, it is to our woe

321988 only, that we view its visible form, or search in our memory (for a

321989 pristine pattern of it).

321990  
321991 42. Both of these views are wrong, and tend to our bondage in the  
321992 world; but the view of its voidness in the vacuity of the Intellect, is  
321993 the only means to our release and liberation from it.  
321994

321995 43. The view of the apparent world in its vacuous form, and as situated  
321996 in the vacuity of the Intellect, and its identity with swarúpa or  
321997 self same spirit of God, and as undetached in their essence from the  
321998 divine essence (is the only means of our liberation herein).  
321999

322000 44. The view of the situation of the visible bodies, as those of  
322001 the sun, moon, and mountains &c., in the empty space of the Divine  
322002 Intellect; like those of the invisible ones, as space, time, and other  
322003 ideal objects therein, is the only means of our release from the  
322004 bondage of this world.  
322005

322006 45. The view of the self same spirit, situated or dwelling in the  
322007 recess of the Intellect, and identic with its own notion of itself, and  
322008 bearing resemblance to the nature of the dream, which proceeds from  
322009 its essence, is the only means of our emancipation from our temporal  
322010 bondage.  
322011

322012 46. How can any earthly or other elemental body, have its place in  
322013 the spirit of God, which is not of the form of the earth or any other  
322014 element; it shines of itself and in itself, in and as the quiet void of  
322015 the Intellect itself.  
322016

322017 47. How and from where could the earth and other elements, proceed  
322018 in the beginning as in the state of our dreaming; unless they were  
322019 inherent in and coeval with the divine essence, as the many objects of  
322020 our dream rise from our own nature.  
322021

322022 48. These effusions of the spirit, as named afterwards as the earth  
322023 &c., and deemed as material objects; but say, how could the spiritual  
322024 emanations or mnemonic effluences, assume such corporal and tangible  
322025 forms.  
322026

322027 49. The world is neither the production of our error, nor is it a  
322028 representation of our delusion or as a magic show; nor is it the  
322029 permeation of the spirit as pervading all nature, but it is the very  
322030 essence of the selfsame deity itself.  
322031

322032 50. It is the Divinity Brahma itself that shines in the form of this  
322033 wondrous world; it is the self-same unity, which appears to manifest,  
322034 and yet so very obscure as mysterious unto us. What is visible is only  
322035 pure light, and that of the serene clearness of open air, which glows  
322036 and grows dim by turns, by the vicissitudes of the light and shade of  
322037 creation and destruction. (These as they change are but the varied God.  
322038 Thomson's Seasons).  
322039

## 322040 322041 322042 322043 CHAPTER CLXXIII.

## 322044 322045 BRAHMA GITA OR A LECTURE ON SPIRITUALITY.

322046  
322047 Argument:--The attribution of all physical force to the Divine  
322048 spirit, like the ascribing of all our bodily actions to the Mind.  
322049

322050  
322051 Ráma rejoined:--If the nature of the Divine spirit is, as the notion  
322052 which is Universally entertained of it; that it is common soul of all,  
322053 and infinite in its pervasion, why then is it supposed to be the soul  
322054 of the living body only, and called the Ego or a personal being?  
322055

322056 2. How does the Intellect become inert, as a block of wood or stone in  
322057 the state of our sleep, and why is it said to exist or become extinct  
322058 in the state of its numbness (when it is said to be universal in its

nature).

3. Vasishtha replied:--It is by common usage and mode of speech, that the universal soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such. (So the embodied soul only is called the ego).

4. As the leaf of a tree is considered only as a leaf or part of the tree, so the universal soul residing in the tree (as vegetable life), passes under the designation of a tree only.

5. And as vacuity in the sky, is styled the sky also; so the universal soul dwelling in matter, is designated as that matter likewise. (And so the common vacuum indwelling a pot, passes under the name of the pot also).

6. And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the universal soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming or being awake at that time.

7. As stony trees or cliffs are seen to rise on mountains, and waves on the surface of waters; so the huge mountain also rises as a stony tree, from the bosom of the all pervading spirit.

8. As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it. (So the spirit produces the matter, and the insensible rises from sensibles).

9. As the conscious soul becomes unconscious, as a stone or block of wood in its sleep; so the universal soul becomes inert, before creation and after its dissolution. And again as the sleeping soul, sees the train of dreams rising out of it, so the tranquil spirit of God, beholds the lustre of creation issuing out of it.

10. And as the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the universal soul, produces both living beings and inert bodies from itself.

11. The sensible as well as the insensible, are both embodied in the person of the universal soul; which is possessed of both the movables and immovables in itself, although it is formless in its substance.

12. All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams.

13. All this is the vacuity of the Intellect, where there is no sight, view nor its viewer; as a dreamer being awakened from his dreaming, neither sees his dream nor his dreaming sights any more.

14. Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

15. As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its own intellectuality.

16. The world as it is, appears as the very Brahma to the truly learned, while to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

17. The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave (so the man that knows himself as Brahma, thinks no longer of his frail and mortal state).

18. The conception of the undulation of the divine spirit, from the fluctuating appearance of creation, is a mistaking of the calmness of the Divine nature; the fluctuation belongs to the powers residing in the Divinity.
19. The vacuous Intellect never forsakes its tranquility; and the variety of knowledge that rises in it, like the varying train of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.
20. Thus the prime lord of creatures, was the formless and undecaying mind; it was of intellectual form like an imaginary being, and supposed as the cause of all.
21. Who says "thou art nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.
22. The increate Brahma, being of an intellectual and vacuous form, and an imaginary body endued with volition, appeared as the prime Ego or a personal being, and containing the world in his person.
23. It is the empty void of the Intellect, which displays these wonders that are known to constitute the continued bustle, of the alternate creation, sustentation, and destruction of the world.
24. The clear and increate light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all. (Light was the first work of God, or coeternal with the Eternal spirit. Hail holy light Heaven's first-born, or the Eternal coeternal beam. Milton).
25. As a wave assumes one form or other, and rolls on interminably over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.
26. The light of the intellectual vacuum, which passes under the name of Virát; is of the same mind as Brahma, and stretches out the creation, like a castle or city of imagination.
27. Virát is the combined form of the triple states of waking, dreaming and sleep; the two first are analogous to the creation and supportance of the universe, and the last is similar to the utter darkness of dissolution.
28. From the chaotic state of his dissolution, there sprang light and darkness (in the forms of days and nights), like dark and white hairs growing on his head; and the rotations of time resembling the joints of his body.
29. His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Virát manifest himself, in the imagination of his mind (Virát represents the concrete universe).
30. Thus did the expanded vacuous form of Virát, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.
31. Whatever is thought of in the vacuity of the Intellect, the same comes to be vividly exhibited therein; such is verily the form of this world, which we conceive in ourself.
32. Virát is verily an aeriform being in himself, and appears to be as wide extended as the vast extent of the universe; and is in his own nature, like a city or mountain, that we see in our dreams.
33. Whatever one thinks himself to be, he conceives in him to have

become the same, without his actually being as such, so an actor is seen to play his part in dream, from the concept of his acting on the stage.

34. Whatever be the tenets of the Vedānta, Buddhism, Sāṅkhya and Saugata systems of the philosophy; and whatsoever may be the doctrine of Tryaksha, Pashupati and other propounders of Āgama sāstras; they all agree in acknowledging Brahma, as the giver of the boons that they respectively desire; and all of them obtain the particular object of bliss from the same. Such is the glory of the great God, whose soul fills all bodies, and whose bounty supports them all (lit., whose body comprehends the whole).[3]

#### CHAPTER CLXXIV.

#### THE SAME OR A LECTURE ON NIRVĀNA.

Argument:--Subsistence of Brahma after evanescence of the world, likened to the continuance of Intellection after disappearance of dreams upon waking.

Vasishtha continued:--The Intellect alone glistened in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflexion of the light of Brahma Himself. (The Divine spirit was the archetype, of which the world was an ectype or \_réchauffé\_).

2. These creations were as the endless billows in the ocean of the Divine Mind, and rising from the fluidity of his omniscience; hence there is no difference between the creation and its absence, nor is there any woe in the one or bliss in the other.

3. As the dream and sound sleep of the soul, do both of them appertain to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation (\_i.e.\_ its presence and absence) are both of them alike in the vacuity of the Intellect (where they both resemble but an empty dream).

4. This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of a visionary appearance.

5. And as we find the falsity of the visionary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.

6. As upon waking, we come to find the falsity of all our efforts and desires; in the visionary city of our dream; so do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.

7. If any one assigns any other cause, then why that one does not admit, what he said, is mere fancy.

8. When guessing knowledge is no better than a dream of the world; so ocular authority is more strong than inocular one.

9. It is better to judge the soul and other attribute by near example, than by the far off; otherwise it is like a fall from the top of a hill in a dream.

10. Perfect insensibility is entire inertness, and a changeless state of body and mind; while the nature of the world, and the state of things herein, are incessantly restless and changeful; therefore it is incapable to conduct \_samādhi\_ or intense meditation in either of these



two states.

11. Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupifies a man to a stone; but true liberation consists neither in the changeableness of mind, nor in its stone like insensibility.

12. I think nothing is obtainable from the stone like apathetic trance, as there is nothing to be <had> from the drowsy stupor <for> anybody. (Hence both fickleness as well as mental torpor are repugnant to meditation and self-liberation).

13. It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance; and there is no chance of his being born again, who has secured his liberation in his life time.

14. Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion, such a posture is said to be all illuminating, or eternal sunshine to the Yogi.

15. It is called the endless hypnotism or absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as nirvána self-extinction, or losing one's self in his reveries; and this is what they designate moksha or liberation from all bonds and cares of the world. (This is the abstract Platonism of the ancients).

16. It is the density or depth of pansophy, and the intensity of excogitation; and there being an entire absence of the retrospect of the phenomenals in it, it is known as the state of perfect transcendentalism or glory.

17. It is not the stone like inertness of some philosophers (Gautama and Kanada), nor the hypnotism or sound sleep of others (Hiranya garbas); it is neither the unoptativeness or want of option of the Pátanjalas, nor is the inexistence or utter annihilation of the Buddhist.

18. It is the knowledge of Brahma as the prime source of all, and nihility of the visible creation; it is knowing God as all and yet nothing that exists; and therefore it is to know Him as He is--in his all pervading spirit.

19. It is the consummate knowledge of all (as nothing), that gives us our positive rest of nirvána (in our nothingness); and in knowing that the world as it is, equal to its inexistence.

20. That all this variety is no variety at all, nor all these any entity in reality; all apparent realities are mere unrealities, and it is the end of all our conceptions and inductions, that is the only reality (i.e. God the first and last of all--the Alpha and Omega).

21. The entire nihility of the visible world, is the state of its nirvána or extinction; and the settled knowledge of this in any one, constitutes his supreme felicity.

22. This state is attainable by one's pure understanding, and his habit of constant reconsideration; joined with a knowledge of the sástras, and scrutiny into the right sense of significant words and their significates.

23. This work is the best guide to liberation, by means of its constant study; or else it is attainable by no other means, save by enlightenment of the understanding. ज्ञानतोमुक्तिरेव ।

24. Neither pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or Yoga contemplation, nor religious austerities nor sacrifice of any kind (is liberation ever attainable by mankind, except by means of divine knowledge).

25. The world is only a delusion, causing the unreal <to> appear as real; it is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

26. No religious austerity nor pilgrimage, is ever able to remove our error of the world; they can at the best procure for us the reward of heaven, but never secure unto us our liberation or final beatitude.

27. Our error is extirpated only, by the light of the \_śástras\_ and of our good understanding; but above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

28. But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

29. The light, clearness and shade, of creation, preservation and destruction respectively, appear by turns in the clear vacuous mirror of the Intellect; as the ventilation of breeze in air, and fluctuation of waves in water.

30. As the rudiment of the future form, is contained in the heart or embryo of every thing; and as the air contains in its incessant motion (\_sadágati\_) within itself; such is the existence of the world, inherent in the Divine Intellect, and so has it its evolution and dissolution therein, like the rise and fall of wind in empty air.

#### CHAPTER CLXXV.

#### PARAMÁRTHA GÍTÁ OR LECTURE ON TRANSCENDENTALISM OR THE SOLITY.

Argument:--The appearance of the world in our Ignorance, and its Disappearance before the light of true knowledge.

Vasishtha continued:--The vacuity of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a causal and sensible body (as that of Brahmá), in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all.

2. In the beginning of creation, O Ráma, there was nothing except a shadow dream in the Intellect. And neither was there this creation nor the next world in visible existence.

3. The world appeared only in the form, of an unsubstantial notion of it; and the vacuous intellect remained as quiet with its ideal world, as the mind rests quietly with the nightmare in its dream.

4. Such is the essence of the Intellect, which is translucent and without its beginning and end; and though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.

5. So long as this is unknown, the world appears as a gross substance; but being known as contained in the Divine spirit, it becomes a spiritual substance also; because how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end?

6. This pure and abstract knowledge of the world, is as that of a city in dreaming; and such being the state of the world ere its creation, how can any earthly or other matter, be ever joined with the same?

7. The light of the Divine soul, shining amidst the vacuity of the Intellect, is termed cosmos or the universe; consisting as it is

322404 supposed, of matter, mind and faculties.

322405  
322406 8. It is want of understanding only, which makes us suppose a thing,  
322407 which is turning round like a whirlpool, and having the force of the  
322408 wind in it as the stable earth, although it has no basis or stability  
322409 of it.

322410  
322411 9. Afterwards the same Divine spirit (jīva), wishing to display its own  
322412 glory (thought in its personality of Brahmá), of the ideal forms of the  
322413 earth and other things (in its imagination).

322414  
322415 10. Then the great minds of (Brahmá), shone with a purer light of  
322416 itself; and this is called his creation which is of an aerial form and  
322417 no other. (Light being the first work of creation).

322418  
322419 11. That pure light, was nothing substantial of itself; but the  
322420 brightness of the Intellect only, shining with the effulgence of the  
322421 Divine spirit. (This was the psychic light of the soul in itself).

322422  
322423 12. This light is the body of the spirit, which shone as intellectual  
322424 light in the void of the Intellect; and it presented the appearance of  
322425 the world in it, in the manner of dreams floating before the empty mind.

322426  
322427 13. There being no other inference to be derived, nor any other cause  
322428 to be possibly assigned (to the production of the world), or of its  
322429 being produced of itself; it is certain that the divine spirit, sees  
322430 itself in the form of creation, within the vacuum of its Intellect in  
322431 the beginning. (As anything cannot come by itself or from nothing; the  
322432 world must therefore be either a nothing or a form of something that is  
322433 ever existent of itself).

322434  
322435 14. This body of the world (corpus mundi), having no property of a  
322436 tangible body, is never fragile in its nature; but it is as void as the  
322437 emptiness of the Intellect, and as inane as the empty air.

322438  
322439 15. Its form is that of the supreme Being, which is without any form  
322440 whatever; and identic with the Divine form, it comprehends all bodies  
322441 in itself, and extends undivided as all in all in its ownself.

322442  
322443 16. This will be better understood in the instance of a dream, which  
322444 rises of itself and shows itself in various forms; but as all these  
322445 varieties are nothing but empty visions, so the diverse scenes and  
322446 sights of the world, are no more than shows of the Divine spirit.

322447  
322448 17. The Divine soul of Brahma, assumed to itself the state of the  
322449 living spirit; and without forsaking its transparent form, became of  
322450 the form of mind (in the person of the great Brahmá--the creative  
322451 Power).

322452  
322453 18. This power extends the universe in its aerial form in air; which  
322454 appears to be changed from its unchangeable state of transparency, to  
322455 that of a gross nature (\_i.e.\_ the visible and material world).

322456  
322457 19. The Mind is Brahmá himself, who gives an external and visible  
322458 form to the world, that was seated invisible in his heart; and  
322459 is continually employed in the process of repeated creation and  
322460 destruction of all.

322461  
322462 20. The immaterial mind of Brahma, evolved the world from its  
322463 protoplasm, which was originally seated in his heart; and thence it  
322464 appeared in a different form as a counterpart of the original, or as  
322465 the formless representation of something in a dream.

322466  
322467 21. The God Brahmá though in himself dwelling with his formless mind,  
322468 in his embodied form of the triple world, and of being diffused in  
322469 endless forms of sensible and insensible beings therein.

322470  
322471 22. But there was neither the earth, nor any material form, nor even  
322472 anything of a visible appearance therein; it was only his mind which

exhibited itself, in the form of the formless and vacuous world. (The Divine hypostasis of the personified mind of Brahma, was only a mental and aerial form, and not a material one).

23. Then the lord Brahmá thought that, this mental form of his, was nothing in substance, as it did not appear to sight; it was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it. (The Intellect is the omniscience of God, and the Mind is the intelligence of Brahmá).

24. This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life. (This is the state of platonic supineness or \_insouciance\_).

25. The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection; hence Brahmá having long remained in his silence, became awakened to his knowledge at last. (Brahmá the Demiurgic Mind having recovered itself from its wonder and bewilderment, becomes detached at last from the divine mind).

26. After the insensible mind of Brahmá, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.

27. So the insensible air is put to ventilation by its internal motion, and so all living souls which are identic with the calm and quiet supreme soul, slide away like the gliding waters, from their main source.

28. And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with supreme Intellect, run in several ways in their own accord.

29. Hence the vacuous intellect of all living beings, is the same with the Divine intellect; and this, O most intelligent Ráma, is otherwise known as the supreme soul also.

30. The Divine soul appears unto us, to have its twinklings like the vacillation of air; its closing causes the close or end of the world, as its flashing exposes the creation to view.

31. Its glancing causes the visibility of creation, and its winking makes it invisible or extinct to view, while the want of both these acts (opening and closing of its sight), is tantamount to the formless void of the world.

32. But the view of the opening and shutting of its sight, or the visibility and disappearance of the world in one unvaried light, makes the equality of existence and non-existence in the mind, and bespeaks the perfection of the soul.

33. Seeing and not seeing, and their results of creation and extinction, make no difference in the Divine Intellect which is always the same. (The veda says Íkshati or glancing of God, and not his will or word is the cause of the world).

34. Know therefore this world, to be as calm and quiet as the Divine soul; and that it is of the nature of the uncreated vacuum, which is ever the same and no decay.

35. The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum; the very intellect shows itself in the form of the world, which is in a manner its body and residence.

36. The Intellect is neither born or made, nor does it ever grow or decay; it is never visible nor perceptible, nor have we any notion of

322542 it; it displays its wonders in itself, without any extraneous substance  
322543 in it.

322544  
322545 37. All that is called the phenomenal, is the brightness of the blazing  
322546 gem of the great Intellect, and proceeding from the quarry of its  
322547 vacuum; as the sunshine which illumines the world, issues from the orb  
322548 of that luminary.

322549  
322550 38. It is Brahma himself that shines forth as the creation, just  
322551 as our sleep exhibits the visionary world in its dream; so is all  
322552 this creation as quiet as sleep, and yet full with the bustle of the  
322553 slumbering world.

322554  
322555 39. Whatever is known in any manner in the mind, either as existent or  
322556 inexistent in the world; the same is the reflexion of the Intellect,  
322557 whether it be an entity or non-entity.

322558  
322559 40. Should the impossibility of existence, lead us to the supposition  
322560 of some cause as of the primary atoms and the like; then what cause  
322561 can there be assigned to the appearance of sights in our dream (and of  
322562 fabrics without their foundation).

322563  
322564 41. If the origin of the world is not ascribed to Brahma, as the  
322565 origination of dreams to the Intellect; then neither is there any truth  
322566 in the existence of the one, or in the appearance of <the> other, which  
322567 is never true.

322568  
322569 42. The minds of men are inclined towards the particular objects of  
322570 their fancy; hence those that believe and delight in God, take him as  
322571 the origin of all things that appear unto them.

322572  
322573 43. Whatever is in the minds of men, and to whatever their hearts are  
322574 constantly devoted; they know the same as the only objects of their  
322575 lives, and the very gist of their souls.

322576  
322577 44. He who delights in Brahma, becomes of the same mind in a moment;  
322578 and so any one who is gratified in any thing, is incorporated with the  
322579 same in his mind.

322580  
322581 45. The man who has obtained his rest in God, has found the highest  
322582 bliss in his mind; though he shows himself as otherwise in his outward  
322583 conduct and social dealings.

322584  
322585 46. There is no reason for the supposition of unity or duality herein,  
322586 when the whole existence is as I have propounded, and it is in vain to  
322587 look at anything else.

322588  
322589 47. There <is> nothing as visible or invisible, or anything as formless  
322590 or having a form herein; there is nothing as subject or object, nor  
322591 aught of reality or unreality here, when the whole is the very Brahma  
322592 himself.

322593  
322594 48. This world is without a beginning and end, and is known to the  
322595 world as soul; but in fact, one Brahma rules over all without any fixed  
322596 rule, like a path without a name.

322597  
322598 49. That which is conceived as the serene Brahma, is considered as the  
322599 bright Brahmá or Demiurgus also; just as what is known as the calm and  
322600 clear firmament, the very same is said <to be> the empty void likewise.

322601  
322602 50. As the nebulae which seem to bedim the face of the sky, are  
322603 something in appearance and nothing in substance; just <so> do our  
322604 mental faculties appear to flutter in and obscure the clear atmosphere  
322605 of the Intellect, and seem to be as dualities or otherwise than the  
322606 serene intellectual principle.

322607  
322608 51. But the mental, bodily and all other perceptive and active powers  
322609 of living beings, are the common properties of the intellectual soul;  
322610 just as the very many gaps and hollows in various bodies, are in common

with the vacuity of the one universal vacuum only. (\_i.e.\_ All these are the aerial powers of psychic principle).

52. As the quiet soul passing from its sleeping to the dreaming state, retains its identity and invariableness; so the divine soul passing into creation after its quiescence, remains the very unchanged unity as ever.

53. Thus the supreme spirit reflects the shadow of its great Intellect, in the forms of creation and dream; hence neither is this creation nor the vision in dreaming, any thing in its substance than a mere shadow (of the picture in the Divine Mind).

54. It is the bright picture of the Divine Mind, that exhibits its form in the vacuity of the Great Intellect; and so the ideal appearance as the visible creation, like the fairy land in dream (and the airy castle of imagination). (The word *cháyá*--shadow means both the glory of God, as also the darkness of illusion. Gloss).

55. From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own vacuity.

56. In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.

57. Like the dream it was a blank and without any attribute; it is changeable but not frangible, and although it was the substance of intellectual voidness, yet it was vitiated with the stain of our misapprehension of it, called *\_avidyá\_*. (The world is purely of an intellectual form, and it is our ignorance which imputes a gross form to it).

58. Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance; it is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.

59. The phenomenal world likens a mountain seen in dream, and is inseparable from the soul wherein it resides; therefore the visibles appearing in the vacuity of the Intellect, are more vacuous than the vacuum of the firmament.

60. That which is the supreme soul; and devoid of all form; the very same and of the same nature is all this, that we call the visible world.

61. Whatever conception we have in our dream, the same is the display of our intellect; so the cities and castles that we see in the dreams, are no real existences; but appearances presented unto us by the intellect.

62. As the recognizance of our acquaintances in dream, and the remembrance of the impressions in our memory, are altogether unsubstantial (owing to the absence of their prototypes in us); so the sight of the visibles and the perception of perceptibles quite unreal also (because none of those things are present in us).

63. Therefore leaving <these> unrealities of our recognitions, perceptions and remembrances, which are so much relied upon by the ignorant; we should take them in the light of the direct manifestations of the Deity in those forms.

64. As the waves of the sea, continue to roll incessantly on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the supreme soul, are of the same nature with itself.

322680 65. All laws and their anomalies, as well as all varieties and  
322681 complexities unite in harmony in the Divine nature. (There all discord  
322682 is concord, and all partial evil is universal good).

322683  
322684 66. Therefore that Brahma is all in all, and there is none and nothing  
322685 besides; He alone is the soul of all, as all these live in Him.

322686  
322687 67. The roving mind thinks the world to be roving about with all its  
322688 contents; but the steady minded take it to be quite sedate and quiet;  
322689 hence it is impossible for the learned also, to settle their minds  
322690 without the habitual sedateness of their attention.

322691  
322692 68. There is no other means, for suppressing the mind from the sight of  
322693 the visibles; without the constant habit of attending to the lectures  
322694 (of the preceptor) on this sacred \_śāstra\_.

322695  
322696 69. Though it is difficult to repress the mind from its thoughts of  
322697 this world, either in its states of living or death, (\_i.e.\_ either  
322698 in its waking or sleeping states); yet it is possible to do so by  
322699 effacing its impressions at once, from the study of this spiritual  
322700 śāstra.

322701  
322702 70. The knowledge of the nihility of the visible body, and that of the  
322703 mind also in want of the body; both in this world as well as in the  
322704 next world, will always serve to preserve our peace and quietism (and  
322705 this is attainable by means of studying this \_śāstra\_).

322706  
322707 71. The mind, body and the visibles, are all three of them suppressed  
322708 under the sense of their nothingness; as the mind, its force and the  
322709 moving clouds, do all disappear in absence of their cause (\_i.e.\_  
322710 motion).

322711  
322712 72. The cause of restlessness is ignorance only, which is altogether  
322713 dispelled by the study of this \_śāstra\_; and those whose minds are a  
322714 little enlightened, have their composure from attending to the recital  
322715 and preaching.

322716  
322717 73. The unintelligent will be able to understand the teachings of the  
322718 former part from the latter; and he that understands the words and  
322719 purports of these lectures, will never return disappointed (in his  
322720 expectation of \_nirvána\_ or ultimate rest).

322721  
322722 74. Then know this \_śāstra\_ as the best means, to the dispersion of  
322723 the error; and to the production of an universal indifference or  
322724 \_insouciance\_ everywhere.

322725  
322726 75. Therefore try your best, to weigh well the precepts of this  
322727 \_śāstra\_; and whether you study one or both parts of this work, you  
322728 will doubtless be freed from your misery thereby.

322729  
322730 76. Should this \_śāstra\_ prove unpalatable, owing to its being the  
322731 composition of a holy sage; in that case the student may consult the  
322732 sacred srutis, for the perfection of his spiritual knowledge.

322733  
322734 77. Do not spend your time in false reasoning, nor offer your precious  
322735 life to flames and ashes; but let your sapient understanding commit the  
322736 visibles to the invisible soul (\_i.e.\_ view them in their spiritual  
322737 light, and bury the gross phenomenal in utter oblivion and appear in  
322738 the noumenal soul only).

322739  
322740 78. No one can buy a jot or moment of his lifetime, at the cost of  
322741 all the gems in the world; and yet how many are there, who foolishly  
322742 misspent their time in their worldly dream?

322743  
322744 79. Though we have a clear conception of the world, yet it is a false  
322745 sight together with that of its beholder--the living soul; it is as  
322746 false as the dream of one's own death in his sleep, and his hearing the  
322747 wailing of his friend at his demise.

322748

CHAPTER CLXXVI.

BRAHMA GÍTA. ACCOUNT OF BRAHMÁNDA OR MUNDANE SYSTEM.

Argument:--The world resembling a dream and an atom of the Divine mind, and Brahmá's account of it.

Ráma rejoined:--There <are> innumerable worlds in the universe, many of which have gone before, many are in existence, and many as yet to be; how then is it sir, that you persuade me to the belief of their nullity.

2. Vasishtha replied:--you well know, Ráma, the relation which the world bears to a dream, in that they both mean a passing scene; and this sense of it, can be denied by no one of this audience.

3. The words which are spoken by the wise, who know their application and sense; are neither understood nor received in the hearts of common people, though they are in common use.

4. When you will come to know the knowledge <of> One, then you will discern the three times clearly and behold them as present before you.

5. As it is the intellect alone, that displays itself in the form of the world in our dream; so doth the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation; and there is no other cause of their production.

6. Hence there are innumerable worlds, revolving like atoms in the infinite space of air; and there is no one who can count their number, and descry their modes and natures.

7. It was of old that my venerable sire--the lotus-born Brahmá, and all besmeared with the fragrant dust of that flower, has delivered a discourse on this subject, which I will now relate unto you.

8. It was of old that my sire Brahmá, told me about the number of worlds, and their respective situations in the heavens, whence they thus appear unto us. To this he said (as follows).

9. Brahmá said:--O sage, all this is Brahma, that is manifested as the world; it is infinite entity of the Deity in its abstract essence; but viewed in the concrete, the world is a nonentity.

10. Attend to this narration of mine, which is as felicitous to the soul, as it is pleasant to the ear; it is called the narrative of <the> mundane egg, or of the mundane body or mass.

11. There is in the infinite vacuum, a vacuous substance known as the vacuity of the Intellect, in the form of a minute atom only. (Such as the grain of the mind is, in the hollow cerebrum of the head).

12. It saw as in a dream in itself, of its being as the living soul, resembling the oscillation of the wind in empty air. (The living principle or spirit, is a breath of air).

13. The Lord thus became the living being, with forsaking its vacuous form; and thought itself to become the ego, in its aeriform form.

14. He had then his egoism, and egoistic sense in himself; and this was the knowledge of himself as an unit, which is an act of delusion only.

15. Then he thought himself, as changed to the conditions of the understanding, mind and ego, as in his dream; and was inclined of his own option, to impose mutability upon his immutable nature.



16. He then saw in his mind as if in dream, the five senses attached to his body; these are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body. (The five formless faculties of sense, are thought to be composed of the five organs of sense by the gross corporealist).

17. Then he beheld in the atom of his intellect, that his mental body (or his mind), was comprised of the three worlds; in their aerial or abstract forms, apparent to view, but without their substance or solidity or any basis at all. (This is the mental form of Virát--cosmos).

18. This stupendous form was composed of all beings, whether of the moving or unmoving kinds.

19. He beheld all things comprised in himself, as they are seen in dream or reflected in a mirror; and the triple world appeared in his person, as the picture of a city newly printed on a plate.

20. He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colours of many kinds (\_viz.\_ the view, viewer and the act of viewing;--the doer, deed and the action of doing;--the enjoyer, enjoying and the enjoyment).

21. He observed minuter atoms subsisting within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.

22. These being seen in ignorance of their natures; appear as gross material bodies; but viewed in the clear light of their essence, they prove to be the display of the divine mind only.

23. Thus the viewer who views the world, in the light of Brahma, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.

24. All these that appear all around us, are quite quiescent in their nature, and in the Divine spirit alone as their main substratum; they are all situated in the universal soul from eternity to eternity.

25. Myriads of worlds that are situated in the Divine spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

## CHAPTER CLXXVII.

### BRAHMA-GÍTÁ. DESCRIPTION OF DIVINE NATURE.

Argument:--The fallacy of assigning a cause to the causeless world; which is likened to a dream of the Divine Mind.

Ráma rejoined:--If the world is without a cause, and proceeds of itself from the essence of Brahma, as our dreams, thoughts and imaginations, proceed of themselves from the nature of our minds.

2. And if it be possible for anything to proceed from no cause, then tell me sir, why we can never have anything without its proper causes. (Such as the production of paddy without its cultivation).

3. Vasishtha replied:--Ráma, I am not speaking of common practice of men, for the production of anything by application of its proper causalities; but of the creation of the world, which is not in need of the atomic principle and material elements, as it is maintained by atomist. (Text). (Whatever invention is adopted by any one, in order to

322887 produce a certain end, is never effected without the application of its  
322888 proper means and appliances).

322889  
322890 4. In whatever light this visible world is imagined by anybody, he  
322891 views it in the same light; while another sees it in a different  
322892 manner, according to his own imagination of it.

322893  
322894 5. There are some who imagine it as the diffusion of the Divine soul,  
322895 and think it as one with the nature of the Deity; while others think  
322896 it as the living body of Virát, with the insensible parts of it,  
322897 resembling the hairs and nails growing upon his body.

322898  
322899 6. The meanings of the words causality and not causality do both of  
322900 them belong to the deity; because the Lord being almighty, has the  
322901 power to be either the one or other as he likes.

322902  
322903 7. If there be anything whatever, which is supposed to be beside  
322904 Brahma in its essence; it is then reasonable to suppose him as the  
322905 cause of the same, which could not otherwise come to existence.

322906  
322907 8. But when all things, that appear so different from one another,  
322908 are all of them without their beginning or end or co-eternal with the  
322909 Eternal One. Then say, which of these can be the cause of the other.  
322910 (Hence the world is one with the lord and has no cause of it).

322911  
322912 9. Here nothing comes to exist or desist at any time; but are all  
322913 eternally existent in the self-existent One; as one and the same with  
322914 his vacuous self.

322915  
322916 10. What is the cause of anything, and to what purpose should any be  
322917 caused at any time; the Lord expects nothing from his creatures, and  
322918 therefore their creation is equal to their not being created at all.

322919  
322920 11. Here there is no vacuum or plenum, nor any entity nor non-entity  
322921 either, nor any thing between them; as there is nothing predicable of  
322922 the infinite vacuity of Brahma (as either this or that).

322923  
322924 12. Whatever is is, and what not may not be; but all is Brahma only,  
322925 whether what is or is not (\_i.e.\_ what is past or gone or yet to be,  
322926 \_i.e.\_ all what is present, past or to be in future).

322927  
322928 13. Ráma rejoined:--Tell me sir, how the Divine spirit is not the  
322929 cause of all, when it is believed to be the sole cause, by all who are  
322930 ignorant of its quiescent nature (as you maintain).

322931  
322932 14. Vasishtha replied:--There is no one ignorant of God, since every  
322933 one has an innate conviction of the Divinity as the consciousness of  
322934 himself; and whoso knows the vacuous entity of the Deity, knows also  
322935 that this nature admits of no scrutiny or discussion.

322936  
322937 15. Those who have the knowledge of the unity of God, and his nature  
322938 of quiescence and as full of intelligence; know also, his unknowable  
322939 nature is beyond all scrutiny.

322940  
322941 16. Ignorance of God, abides in the knowledge of God (because one  
322942 acknowledges the existence of God, when he says he is ignorant of his  
322943 nature); and this is as our dreaming is included under the state of  
322944 sleeping. (Gloss. Philosophers dream many false ungodly theories of  
322945 causation, while they are sleeping in the quiescent spirit of God.)

322946  
322947 17. It is for the instruction of the ignorant, concerning the  
322948 omnipresence of God, that I say, He is the soul of all or as all in  
322949 all; while in reality his holy spirit is perfectly pure and undecaying.

322950  
322951 18. All existences are thought either as caused or uncaused, according  
322952 to the view that different understandings entertain respecting them.  
322953 (But neither of these views, refutes the doctrine of the unity of the  
322954 Deity. Gloss.)  
322955

19. Those that have the right conception of things (as manifestations of the unity in different forms); have no cause to assign any cause to them whatever (as the atomic principles or elements): therefore the creation is without any cause whatever.

20. Therefore the assigning of a cause to this creation, either as matter--prakriti or spirit--purusha, by undermining one's self-consciousness of Divine pervasion; is mere verbiage of sophists for their own confusion only.

21. In absence of any other cause of creation (save that of our consciousness of it), it is naught beside an appearance in our dream; and there is nothing as the gross material form or its visible appearance whatsoever.

22. Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds. Say if there can be any other meaning of dreams.

23. Those who are unacquainted with the nature of dreams, are deluded to believe them as realities; but those that are acquainted with their falsehood, are not misled to believe them or this world as real ones.

24. It is the impudence of fools to broach any hypothesis of causality, either by their supposition, arrogance or in the heat of their debate (as it is the case with all the different schools of philosophy).

25. Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorant suppose them to be? (Or is it the attribute of Brahma that is so manifested in these their several causes? The entity of Divine unity, is the prime sole cause of causes).

26. There be hundreds of speculative theorists, that assign as many causes to creation without agreeing in any; let them but tell the cause of the aerial castle of their imagination.

27. The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world; how can they be causes of our corporeal bodies in this world. (As it is maintained by Mīmāṃsā philosophers).

28. How can our finite and shapeless knowledge of things, be the cause of the incessant rise and fall, of endless, and minute bodies in the world, as it is maintained by vijnāna vāda or gnostic school. (These assert the existence of things depends upon our knowledge or perception of them as such).

29. It is nature says the naturalist, which is the cause of all events but as nothing result from the nature of anything, without its combination with another; it is too indeterminate in its sense.

30. Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystery to them; while they are known to the intelligent as the wondrous display of the Divine Intellect, that shows everything in itself.

31. As one knowing the falsehood of dreams, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.

32. In the beginning there was no production of the visible world, nor is it anything more than the vacuum of the intellect; in its own and true form it appears as a dream, and is no other than that in its essence.

33. There is no other supposition, which is more apposite to it: than

its resemblance to the dream; and our conception of the world, has the great Brahma only for its ground work.

34. As fluidity, waves and whirlpools, are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the Divine spirit of Brahma at their bottom.

35. As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation of the world, are ingrained and intrinsical in the nature of God.

36. As infinity and vacuity are the inherent properties of the Great vacuum, so is the knowledge of all things existent and non-existent, and of creation and annihilation immanent in the Divine Mind.

37. All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate of the very same mind.

38. This creation and its destruction also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.

39. As a man passes from one dream to another, in the same dormant state of his soul; so doth the supreme soul see the succession of creations, taking place alternately in its own essence.

40. The clear atmosphere of Divine Soul, which is devoid of earthy and other material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having any of those things in itself.

41. As the human mind sees at a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.

42. The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectual nature with its own intellect; and as all things are equivalent to the words expressive of them. (As there is a mutual correspondence between the significant words and their significates).

43. Of what use then are sástras, and of what good is the reasoning upon their verbiage, when our inappetency is the best way to felicity; and there being no creation without its cause, we have nothing to do with what appears but seemingly so.

44. It being proved, that the want of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man; and though our desires are many, yet the feeling of it is one and the same, and betrays the prurient mind, as the various dreams by night, disclose the cupidinous nature of the soul.

## CHAPTER CLXXVIII.

### BRAHMA-GÍTA. NARRATIVE OF AINDAVA.

Argument:--The formlessness of the world, for its formation from the formless mind.

Ráma rejoined:--The world is known to consist of two sorts of beings, namely the corporeal or solid substances and the incorporeal or subtile essences.

2. They are styled the subtile ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other.

3. Here we see always the dashing of one solid body against another; but know nothing of the movement of subtile bodies, or of their coming in contact with another.

4. We know yet something, about the quick motion of our subtile senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant orb of the moon (without touching it).

5. I repudiate the theory of the half-enlightened, who maintain the material world to be the production of the will or imagination; nor can I believe that the immaterial intellect, can either produce or guide the material body.

6. It is the will I ween, that the material breath of life, moves the living body to and fro; but tell me sir, what is that power which propels, the living breath both in and out of the beings.

7. Tell me sir, how the intangible intellect moveth the tangible body; and carries it about, as a porter bears a load all about.

8. Should the subtile intellect, be capable of moving the solid body at its will; then tell me sir, why cannot a man move a mountain also by his own will?

9. Vasishtha replied:--It is the opening and closing of the mouth of the aorta in the breast, that lets in and out the vital breath, through the passage of its hole and the lungs.

10. As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.

11. Rāma rejoined:--It is true that the ironsmith closes and expands the valves of the bellows; but tell me sir, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs.

12. How the single breath of inhalation becomes a centuple (in order to pass into a hundred channels of the arteries), and how these hundreds combine again into one (in their exhalation); and why are some as sensible beings, and others as insensible as woods and stones.

13. Tell me sir, why the immovables have no oscillation at all; and why the moving bodies alone are possessed of their pulsation and mutation (and why <is> the vegetable creation deprived of motion, when it is possessed of sensibility in common with the animal creation).

14. Vasishtha replied:--There is an internal percipience (inner man), which moves the interior cords of the body; just as the ironsmith plies his bellows in the sight of men.

15. Rāma rejoined:--Say sir, how is it possible for the subtile and intactile soul, to move the vital airs and tangible entrails in the animal body.

16. If it be possible for the imperceptible perceptive soul, to put in motion the intestinal and tactual entrails of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it. (In order to quench its thirst, instead of going to the watery pool).

17. If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action (if the will alone be effective of any purpose).

323163 18. As the intangible powers of the soul or spirit, bear no connection  
323164 whatever with the outward objects of the world; some think they can  
323165 have no effect on the internal organs of the body (in putting them to  
323166 action). So please explain it more fully to me.  
323167

323168 19. Tell me, how you yogis perceive the outward corporeal things in  
323169 your inner incorporeal souls; and how your formless souls, can have any  
323170 command over or any contact with solid bodies.  
323171

323172 20. Vasishtha replied:--Hear me tell you for rooting out all your  
323173 doubts, and these words will not only be pleasing to your ears, but  
323174 give you a conception of the unity of all things.  
323175

323176 21. There is nothing here, at any time, what you call as a solid  
323177 substance or tangible body, but all is a wide and extended vacuum of  
323178 the rare and subtile spirit.  
323179

323180 22. This spirit is of the nature of the pure Intelligence, quite calm  
323181 and intangible; and all material things as the earth, are as visionary  
323182 as our dreams, and the creatures of imagination.  
323183

323184 23. There was nothing in the beginning, nor shall there be anything  
323185 at the end; for want of a cause for its creation or dissolution; the  
323186 present existence is an illusion, as any fleeting shape and shadow  
323187 appearing before the dreaming mind.  
323188

323189 24. The earth and sky, the air and water, and the hills and rivers that  
323190 appear to sight; are lost sight of by the abstracted yogi; who by means  
323191 of his abstraction, sees them in their ideal and intangible forms.  
323192

323193 25. The outer elements and their inner perceptions, the earth, the wood  
323194 and stones; are all but empty ideas of the intellect, which is the only  
323195 real substratum of the ideas, and there is no reality besides.  
323196

323197 26. Attend now to the narrative of Aindava, in elucidation of this  
323198 doctrine; this will not fail to gratify your ears, though I have once  
323199 before related this to you. (In the former narration the world was  
323200 identified with the mind, and here it is represented as identical with  
323201 the Intellect itself).  
323202

323203 27. Attend yet to the present narration, which I am going to relate in  
323204 answer to your question; and whereby you will come to know these hills  
323205 and others, to be identic with your intellect.  
323206

323207 28. There lived once in days of yore, a certain Bráhma in some part  
323208 of the world, who was known under the name of Indu, and was famed for  
323209 his religious austerities and observance of vedic ceremonies.  
323210

323211 29. He had ten sons by whom he was surrounded like the world by its ten  
323212 sides (of the compass); who were men of great souls, of magnanimous  
323213 spirits, and were revered by all good and great men.  
323214

323215 30. In course of time the old father met with his demise, and departed  
323216 from his ten sons as the eleventh Rudra, at the time of the dissolution  
323217 of the world.  
323218

323219 31. His chaste wife followed his funeral (by concremation), for fear of  
323220 the miseries of widowhood; just as the evening twilight follows like a  
323221 faithful bride, the departing daylight with the evening star shining  
323222 upon her forehead (in token of the vermeil spot on women's forehead).  
323223

323224 32. The sons then performed the funeral ceremonies, and in sorrow for  
323225 their deceased sire, they left their home and domestic duties and  
323226 retired to the woods for holy devotion.  
323227

323228 33. They practiced the best method for the intensity of their  
323229 attention, and which is best calculated to secure the consummation of  
323230 their devotion; and was the constant reflection of their identity with  
323231 Brahma (in the formula we are the lords of all, about us).

34. Thinking so in themselves, they sat in lotus like posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.

35. They thought they sustained in them the whole world, which is presided over by the lotus-born Brahmá; and believed themselves to be transformed, to the form of the mundane God in an instant.

36. Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in painting.

37. With this belief they remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.

38. They were reduced to dry skeletons, parts of which were beaten and devoured by rapacious beasts; and some of their <limbs> were at once severed and disappeared from their main bodies, like parts of a shadow by the rising sun.

39. Yet they continued to reflect that they were the God Brahmá and his creation also, and the world with all its parts, were contained in themselves (\_i.e.\_ They considered themselves as Virát the form of macrocosm).

40. At last their ten bodiless minds, were thought to be converted to so many different worlds, in their abstract meditation of them. (\_i.e.\_ Each of them viewed himself as a cosmos).

41. Thus it was by the will of their intellects, that each of them became a whole world in himself; and remained so in a clear or abstract view of it, without being accompanied by its grosser part.

42. It was in their own consciousness, that they saw the solid earth with all its hills &c. in themselves; because all things have reference to the intellect, and are viewed intellectually only (or else they are nothing).

43. What is this triple world, but its knowledge in our consciousness, without which we have no perception of it, and with which we have a clear conception of every thing. So all things are of the vacuous nature of our consciousness, and not otherwise.

44. As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

45. As the Aindavas remained in their vacuous forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concept in the sphere of our minds.

46. As the volitions of the Aindavas, assumed the forms of the world, so did the will of lotus-born Brahmá take the form of this universe. (So says the veda: The divine will produced the world, just as the adage goes, the will is the mother of the act).

47. Therefore this world together with all these hills and trees; as also these great elements and all other bodies, appertain to the intellect only, which is thus spread out to infinity.

48. The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only; there is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the Aindavas.

49. The intellect like a potter, forms every thing upon its own wheel; and produces this pottery of the world, from the mud of its own body (out of its own intellectual substance).

323301  
323302 50. The sensible will being the cause of creation, and framer of the  
323303 universe, could not have made any thing, which is either insensible  
323304 or imperfect in its nature, and neither the mineral mountains nor the  
323305 vegetable production, are devoid of their sensations.  
323306

323307 51. Should the world be said to be the work of design, or of the  
323308 reminiscence or former impression or of the Divine will; yet as these  
323309 are but different powers of the Intellect, and are included under it;  
323310 the world then proves to be the production of the intellect, under some  
323311 one of its attributes as it is said before. (Hence there is no gross  
323312 body as the product of intelligent Intellect).  
323313

323314 52. Therefore there cannot be any gross substance in the Divine  
323315 Intellect which blazes as a mine of bright gems, with the gemming light  
323316 of consciousness in universal soul of God.  
323317

323318 53. Anything however mean or useless, is never apart from the Divine  
323319 soul; and as it is the nature of solar light to shine on all objects,  
323320 so doth the light of intellect, take everything in the light of the  
323321 Great Brahma, which pervades alike on all.  
323322

323323 54. As the water flows indiscriminately upon the ground, and as the sea  
323324 laves all its shores, with its boisterous waves; so doth the intellect  
323325 ever delight, to shed its lustre over all objects of its own accord,  
323326 and without any regard to its near or distant relation.  
323327

323328 55. As the great creator evolves the world, like the petals of his  
323329 lotiform navel, in the first formative period of creation; so doth the  
323330 divine intellect, unfold all the parts of the mundane system from its  
323331 own penetralia, which are therefore not distinct from itself.  
323332

323333 56. The Lord is unborn and increate, and unconfined in his nature  
323334 and purely vacuous in his essence; he is calm and quiescent, and is  
323335 immanent in the interim of ens and nil (i.e. of existence and  
323336 non-existence). This world therefore is no more than a reflexion of the  
323337 intellectual or its ideal pattern in Divine Mind.  
323338

323339 57. Therefore the ignorant man, who declares the insensibility of  
323340 inanimate objects, is laughed at by the wise, who are sensible of their  
323341 sensibility in their own kinds. Hence the rocks and trees which are  
323342 situated in this ideal world, are not wholly devoid of their sensations  
323343 and feelings.  
323344

323345 58. The learned know these ideal worlds in the air, to be full with the  
323346 Divine soul; and so they know this creation of Brahmá's will, to be but  
323347 an airy utopia only, and without any substantiality in them.  
323348

323349 59. No sooner is this material world, viewed in its aerial and  
323350 intellectual light, than the distresses of this delusive world betake  
323351 themselves to flight, and its miseries disappear from sight.  
323352

323353 60. As long as this intellectual view of the world, does not light to  
323354 the sight of a man, so long do the miseries of the world, beset him  
323355 thicker and thicker and closer on every side.  
323356

323357 61. Men besotted by their continued folly, and remaining blind to their  
323358 intellectual view of the world, can never have its respite from the  
323359 troubles of the world, nor find their rest from the hardness of the  
323360 times.  
323361

323362 62. There is no creation, nor the existence or inexistence of the  
323363 world, or the birth or destruction of any one here; there is no entity  
323364 nor nonentity of any thing (beside the essence of the One). There is  
323365 the Divine soul only, that glows serenely bright with its own light in  
323366 this manner; or there is no light whatever except the manifestation of  
323367 the divine spirit.  
323368

323369 63. The cosmos resembles a creeper, with the multitude of its budding



worlds; it has no beginning nor end, nor is it possible to find its root or top at any time, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its bosoms, which are thickly studded together without having their initium or end.

64. There is but one endless being, stretching his innumerable arms to the infinity of space; I am that vacuous soul embracing every thing ad infinitum, and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as quiescent and transparent and without any change in itself.

## CHAPTER CLXXIX.

### THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL.

Argument:--The intellectuality and incorporality of the World, preclude the idea of its materiality.

Vasishtha continued:--Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

2. How then can there be a tangible body, or any material substance at all; and all these that appear all around to our sight, is only an intangible extension of pure vacuity.

3. It is the emptiness of our intellectuality, and contained in the vacuity of the Divine Intellect; it is all an extension of calm and quiet intelligence, subsisting in the serene intelligence of the supreme One.

4. All this is but the quiescent consciousness, and as a dream that we are conscious of in our waking state; it is a pure spiritual extension, though appearing as a consolidated expanse of substantial forms.

5. What are these living bodies and their limbs and members, what are these entrails of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us. (Or very likely they resemble the phantoms of our dreams, and the apparitions that we see in the dark. Gloss).

6. The hands, the head, and all the members of the body, are seats of consciousness or percipience; where it is seated imperceptible and intangible, in the form of the sensorium or sensuousness.

7. The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called both as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the eternal Mind.

8. It is true that nothing can come out from nothing, or without its cause; but what can be the cause of what is eternally destined or ordained in the eternal mind. (Predestination and Preordination being the uncaused cause of all events).

9. It is possible for a thing to come to existence, without any assignable cause or causality of it; and such is the presence of every thing that we think of in our minds (and so also is the appearance of this world in its intellectual light).

10. If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it be impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its

being.

11. Things of various kinds, are present at all times, in the all comprehensive mind of the universal soul; these are uncaused entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

12. As each of the Aindavas, thought himself to have become a hundred in his imagination; so every one of these imaginary worlds, teemed with millions of beings--the mere creatures of our fancy.

13. So is every body conscious of his being many, either consecutively or simultaneously at the same time; as we think of our multiformity in the different parts and members of our bodies. (Or as the king Vipaschit viewed himself, as dilated in the sun, moon and stars, so also one man thinks himself as many, in different states of his life).

14. As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons (so doth the one and uniform soul become multiform and many). (As the sruti says:--aham-bahu-syam).

15. All compact bodies are but the airy phantoms of our dream, rising in the empty space of our consciousness; they are as formless and rarefied, as the hollow mountain in a dream, and giving us a void notion of it.

16. As our consciousness consists of the mere notions and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting notions of things glide over the void of the intellect. (The mind is conversant only with the ideas and not with the substance of things).

17. Our knowledge and nescience of things, resemble the dreaming and sleeping states of the soul; and the world is same as the intellect, like the identity of the air with its breeze.

18. The noumenon and the phenomenon, are both the one and same state of the Intellect; being the subjectivity of its vacuous self, and the objectivity of its own intellections and reveries; Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

19. The world is a non-entity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its non-entity, and of the vanity of worldliness, dispel all our fears and cares about it.

20. As our single self-consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite vacuity of the Divine Mind.

21. As the many lighted lamps in a room, combine to emit one great blaze of light; so the appearance of this multiform creation, displays the Omnipotence of one Almighty Power.

22. The creation is as the bursting bubble, or foam and froth of the mantling ocean of omnipotence; it appears as a wood and wilderness in the clouded face of the firmament, but disappears in the clear vacuous atmosphere of the Divine Mind; and there is no speck nor spot of creation in the infinite ocean of the Supreme Intellect.

BRAHMA GÍTÁ OR THE STORY ON AUSTERE DEVOTEE.

Argument:--Vasishtha's elucidation of the story of Kunda-danta at the request of Ráma.

Ráma rejoined:--I pray you sir, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

2. I beheld once a self-governed ascetic, who came to the seminary, where I was sitting amidst the synod of the sages and learned men, and conversing on subjects of theology and divinity.

3. He was a learned Bráhmaṇ, and of a godly appearance; he came from the land of the Videhas or the Mithilas, and was practiced in religious austerities, and was as unbearable in the lustre of his person as the terrific seer Durvāsas self.

4. On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

5. The Bráhmaṇ being well seated, I picked up many discourses with him from the Vedānta, Sāṅkhya, and Siddhānta philosophy, and when his weariness was gone, I made this question to him, saying:--

6. Sir, you seem to be tired with your long journey to this place, please tell me, O eloquent sir, from where you have started here today.

7. The Bráhmaṇ replied:--so it is, O fortunate prince, I have taken great pains to come up to this place; and now hear me to tell you the reason, that brings me hither to you.

8. There is a district here, known by the name of Vaideha, it is equally populous as well as prosperous in all respects; and is a resemblance of its semblance of the heavenly paradise.

9. There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of \_Kunda\_ flowers.

10. I resigned afterwards my worldly concerns, and betook myself to travel far and wide about this earth; and resorted to the asylums of holy sages and saints, and to the shrines of gods to rest from my fatigue.

11. I retired next to <a> sacred mountain, where I sat silent for a long period, practicing my devotional austerities.

12. There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

13. There is in the midst of it a branching tree, with little of its verdant leaves and leaf-lets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

14. There hung suspended under one of its boughs, a man of a holy mien; who blazed as the resplendent sun pendent in the open air, by the cords of his wide extending beams and radiating rays.

15. His feet were tied upwards by a clotted cord of \_munja\_ grass, and his head hung downward towards the ground beneath; and this gave him the appearance of an offshoot of the banian tree rooted in the earth below.

16. Having then after a while, approached to him at that place, I saw

him to have his two folded palms affixed to his breast (as if he was intent upon the meditation of the lord, with the devoutness of his heart).

17. Advancing nearer to the body of the Bráhmaṇ, I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

18. Afterwards I employed myself solely, in my attendance on that devout personage only; and underwent all the rigours of the sun and seasons, until I was received into his confidence.

19. I then asked him saying; who art thou lord, that hast thus betaken thyself to this sort of painful devotion; say, O long sighted seer, what is the aim and object of this thy protracted state of self-mortification at the peril-expense of thy precious life.

20. He then replied to my question saying:--Tell me first O devotee, what is the object of thy devotion and those of all other persons, that are devoted to the particular objects of their pursuit. (So it is useless to inquire into the aim and object of another, when there is no body without his particular end in view).

21. This he said as introductory to his speech to me; but being pressed further by my importunate inquiries, he gave the following answer to my questions.

22. I was born, said he, at Mathura where I grew up from childhood to youth in the house of my father; and acquired my knowledge of philology and the arts in course of this time.

23. I then learnt this also, that princes are the receptacles of all pleasures and enjoyments, and that it is the early bloom of youth, that is capable of the fruitions of life.

24. Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

25. It is for this purpose that I have come to this place, and have employed myself in this state of devotion, for attainment of objects of my desire.

26. Therefore, O thou disinterested and self offered friend of mine, do thou now return to thy own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

27. Being thus bid by him to depart from that place, listen you now to what I replied unto him; this you will wonder at its rehearsal, and the wise will be gladdened in their hearts to learn.

28. I addressed him saying:--O holy saint, let me remain here at thy service, and underneath this holy tree, until you obtain the desired boon of your devotion.

29. On my saying so, the meek minded devotee, remained as cool and quiet as a block of stone, and with his closed eye lids, he persisted in his dormancy as a dead body, without any motion in his outer limbs.

30. I too continued to stay before him, as quiet and quiescent as a block of wood, and endured without shrinking the rigours of the climate and seasons, for full six months at that spot.

31. I saw at one time, effulgent as the blazing sun, descending from the solar orb, and then standing in presence of the devotee.

32. As this deific personage was adored mentally by the ascetic, and by

bodily prostration of myself; he uttered his words, in a tone as sweet as the exudation of ambrosial sweetness.

33. He said: O painstaking Bráhmaṇ, that hast long been pendent on the projected bough of this branching banian tree, suspend thy severe austerities, and accept thy desired boon, which I am ready to confer on thee.

34. Thou shalt as thou wishest, reign over the seven oceans and continents of this earth; and with this present body, thou shalt rule over it, for seven thousand years.

35. In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plunge into the bosom of the ocean out of which he rose of himself. (The sun is usually said to rise from and set in the mountain top, but he is made to rise out of and sink in the sea, according to the Grecian mythology).

36. The Deity having departed, I accosted the ascetic hanging below the branch, and said to him I witnessed to day what I had heard from before, that the gods are ever propitious to their suppliants.

37. Now O Bráhmaṇ, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

38. He having assented to my proposal, I ascended on the tree and loosened his feet therefrom; as they let loose the feet of an elephant from the fetters tied to its prop and post.

39. Having then bathed himself, he made his offerings with his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long lent.

40. It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree; where upon we refreshed ourselves, and subsisted for three days.

41. Thus this Bráhmaṇ being desirous of obtaining the sovereignty of the earth, consisting of the septuple continents girt by the seven oceans all around, made his painful maceration with his uplifted feet and downward head, until he obtained desired boon from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurá.

## CHAPTER CLXXXI.

### BRAHMA-GÍTÁ CONTINUED.

Argument:--The guest's description of <the> sanctuary of the goddess Gaurí.

The guest Kunda-danta resumed his narration and said:--We then betook ourselves to our homeward journey, and bent our course towards the holy city of Mathurá, which was as fair and splendid as the solar and lunar mansions, and the celestial city of Amaravati of Indra.

2. We reached at the rustic habitation of Raudha, and halted at the mango forest over an adjacent rock. Then we turned towards the city of Salísa, where we remained two days in the cheerfulness of our spirits.

3. We passed our itinerant time, with that hilarity of our hearts, which ever attends on travelling through unknown places and scenes; and the succeeding season of our halting, was passed in our repose under

the cooling shade of woodland arbours, and refreshing ourselves in the cooling brooks and breezes.

4. The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delightful to the souls of passing travellers.

5. The thickening and cooling shades of beachening trees, the droves of deer and the flights of chirping birds; and the frozen ice and dew drops, hanging tremulously as pearls on the leaves of verdant trees, and at the ends of the blades of green grass (are refreshing to the soul of the weary passenger.)

6. We passed many days through woods and forests, and over hills and dales, through caves and defiles, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

7. We passed our nights under the arbours of thick plantain forests; and being weary with walking over snow and dew, we laid ourselves on beds made of plantain leaves.

8. On the third we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves (meaning that there was to be seen nothing, except the skies above and woods below).

9. Here that devotee left the right path, and entered into another forest, with uttering these useless words to me (which were discursive and preventive of our returning to our respective habitations).

10. He said:--Let us go to the sanctuary of Gaurí here, which is the resort of many munis and sages from all quarters; and is the asylum to which my seven brothers, have repaired for attainment of their objects.

11. We are eight brothers in all, and all of us have fostered great ambitions in various respects; we are all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

12. It is for that purpose that <they> have sought their shelter in this holy asylum, and with fixed determination practiced various acts of self mortification, whereby they have been expurgated from their sins.

13. Ere this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurí in the same state as I had seen it before.

14. I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young fauns to be reposing in this their peaceful retreat; I see also the leafy bowers with the sprays of birds thereon, listening to the recital of the sástras, conducted by the sages underneath.

15. Let us therefore go to the asylum of the sages, which resembles the seat of Brahmá crowded by the Bráhmans on all sides; here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

16. It is by sight of these holy men of superior understanding, that the minds of even the learned and saintlike persons, and even those of the knowers of truth are purified (wherefore it must be sanctifying to us also).

17. Upon his saying so, we both went together to that asylum of the recluses of sages and hermits; but to our great disappointment, we saw nothing but the appearance of a total desolation.

323784  
323785 18. There was not a tree nor plant, and neither a shrub nor creeper to  
323786 be seen on the spot; nor was there any man or \_muni\_ or a boy or child  
323787 was met thereabouts; nor any altar or priest was there anywhere.  
323788

323789 19. It was only a vast desert, all void and devoid of bounds; an  
323790 unlimited space of burning heat, and appeared as the blank expanse of  
323791 the sky, had fallen down on the ground below.  
323792

323793 20. Ah wœ to us! what is all this come to be! said we to one another;  
323794 and saying so, we continued to rove about for a long while, until we  
323795 chanced to espy an arbour at some distance.  
323796

323797 21. It presented a thickly shady and cooling aspect, resembling that of  
323798 a dark and drizzling cloud in the sky; and there was observed an aged  
323799 hermit, sitting in his meditation beneath it.  
323800

323801 22. We two sat upon the grassy spot, spread out in front of the  
323802 eremite; and though we kept sitting there for a long time, yet we could  
323803 find no respite in the abstracted meditation of the \_muni\_.  
323804

323805 23. Then feeling uneasy at my staying there for a long while, I broke  
323806 my silence in impatience, and cried out in a loud voice, saying,  
323807 suspend, O sage, the life-long musings of your mind.  
323808

323809 24. My loud cry awakened the \_muni\_ from the trance of his reverie,  
323810 as the roaring of a raining cloud awakens the sleeping lion, rising  
323811 straight with his yawning mouth (and stretched out limbs).  
323812

323813 25. He then said unto us, who are ye pious persons, that are in this  
323814 desert; say where is that sanctuary of Gaurí gone, and who is it that  
323815 has brought me hither. Tell me what means this change and what time is  
323816 this.  
323817

323818 26. Upon his saying so, I replied to him saying, you sir, know all this  
323819 and not we; say how is <it> that you being a sage and seer do not know  
323820 yourself?  
323821

323822 27. Hearing this the holy man betook himself to his meditation again,  
323823 and there saw all the events that had occurred to himself and us also.  
323824

323825 28. He remained a moment in deep thought, and then coming to himself  
323826 from his abstraction, he said unto us, learn now about this marvelous  
323827 event, and know it to be a delusion only by your good common sense.  
323828

323829 29. This young kadamba tree, that you are seeing in this desert, and  
323830 that gives me a shelter underneath it, and is now flowering in kindness  
323831 to me.  
323832

323833 30. It was for some reason or other, that the chaste goddess Gaurí,  
323834 dwelt for full ten years upon it, in the form of the goddess of speech,  
323835 and underwent all the inclemencies of the seasons sitting there upon.  
323836

323837 31. It was by her that a goodly grove, and an extensive forest was  
323838 stretched out at this place, which became therefore known by her name,  
323839 and was decorated by the flora of all the seasons.  
323840

323841 32. It was a romantic spot to all grades of gods and men, who kept  
323842 singing and sporting here in concert with the melody of tuneful and  
323843 sportive birds; the air was filled with clouds of flowers, which  
323844 brightened as myriads of moon in the sky; while the flying dust of full  
323845 blown lotuses, perfumed the air on all sides of the forest.  
323846

323847 33. The pollen of mandara and other flowers, perfumed the air around;  
323848 and the opening bud and blooming blossoms brightened as moons; the  
323849 flowering creepers sent forth their fragrance all about, and the whole  
323850 courtyard of the forest, seemed to <be> strewn over with perfumery.  
323851

323852 34. Its bowers were the seats of the god of the vernal season and

flora; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers; the flower beds were spread as the outstretched sheet of moon light, and as cradles for the swinging sports of siddha and celestial damsels.

35. Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of various hues.

36. The gandharvas and yakshas, siddhas and the hosts of celestials, bowed down to this kadamba tree, and their coronets rubbed against the branch, which was sanctified by the touch of the feet of the goddess Sarasvatí \_alias\_ Gaurí. And the flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

37. Gentle zephyrs were playing amidst the tender creeper, and diffusing a coldness throughout the secret bowers, even in the light and heat of the blazing sunshine; while the flying dust of the kadamba and other flowers, spread a yellow carpet all over the ground.

38. The lotus and other aquatic flowers, were blooming in the brooks, frequented by storks and cranes and herons and other watery birds, that sported upon them; while the goddess regaled herself amidst the flowery groves, which displayed her wondrous powers in the variety of their flowers.

39. It was in such a forest as this, that the goddess Gaurí the consort of the god Hara, resided at this spot for a long time, for some cause known to her godly mind; and then by changing her name and form to that of kadamba--Sarasvatí, she waved as gracefully as a kadamba flower, on the crown of the head of her spoused partner Hara or Siva.

## CHAPTER CLXXXII.

### BRAHMA GÍTÁ CONTINUED. SOVEREIGNTY OF THE SEVEN CONTINENTS.

Argument:--Meeting of the Kadamba Hermit with his brothers, their bane and blessing and final success.

The old anchorite resumed and said:--The goddess Gaurí dwelt for a full decade of years, on this very Kadamba tree of her own accord; and then she left this arbour of her own will, in order to join her lord Hara on his left side.

2. This young Kadamba tree, being verified by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

3. After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by woodmen, who earned their livelihood by woodcutting.

4. As for myself, know me to be the king of the country of Malwa, and to have now become a refugee in this hermitage of holy ascetics, by abdication of my kingdom.

5. On my resorting to this place, I was honoured here by the inhabitants of this holy asylum; and have taken any abode beneath this kadamba tree, where I have been in my meditative mood ever since that time.

6. It was some time ago, that you sir, had come here in company with seven brethren, and betaken yourselves to the practice of your religious austerities.



323922 7. So did you eight persons reside here as holy devotees since that  
323923 time, and were respected by all the resident devotees of this place.  
323924

323925 8. It came to pass in process of time, that one of them removed from  
323926 here to the Sri mountain; and then the second among them, went out to  
323927 worship the lord Kártikeya in another place.  
323928

323929 9. The third has gone to Benares and the fourth to the Himálayas; and  
323930 the remaining four remained at this place, and employed themselves to  
323931 their rigorous austerities.  
323932

323933 10. It was the earnest desire of each and every one of them, to become  
323934 the sovran lord of all the seven continents of the earth.  
323935

323936 11. At last they all succeeded to accomplish their objects of their  
323937 self same desire, by the grace and boon which obtained from the  
323938 respective deity of their adoration, that was pleased with the  
323939 austerity of his particular devotee.  
323940

323941 12. The brethren returned to their habitation, when you had been  
323942 employed in your devotion; and after their enjoyment of the fruition of  
323943 this earth in golden age, they have ascended to the empyrean of Brahmá.  
323944

323945 13. O sir, those brothers of yours, finding their respective gods  
323946 propitious to them, and willing to confer blessings upon them, had made  
323947 the following request of them saying:--  
323948

323949 14. Ye gods! make our seven brothers, the lords of the seven continents  
323950 of the earth; and let all our subjects be truthful and sincere, and  
323951 attached to the occupations of their respective orders.  
323952

323953 15. The gods that were adored by them, gladly occupied their prayer;  
323954 and having assented to their request, disappeared from them, and  
323955 vanished in the open sky.  
323956

323957 16. They all went afterwards to their respective habitation, and met  
323958 death except this one who is now here.  
323959

323960 17. I only have been sitting alone, devoutly intent upon meditation;  
323961 and have remained as motionless as a stone, beneath this kadamba tree,  
323962 which is sacred to the goddess of speech.  
323963

323964 18. Now as the seasons and years, have been rolling on upon my devoted  
323965 head, I have lived to see this forest, to be broken and cut down by  
323966 woodmen, living in the skirts of these woods.  
323967

323968 19. They have spared only this unfading kadamba tree, which they had  
323969 made an object of their veneration, as the abode of the goddess of  
323970 speech; and me also whom they believe to be absorbed in inflexible  
323971 meditation.  
323972

323973 20. Now sirs, as you seem to have newly come to this place, and bear  
323974 the appearance of aged ascetics; I have therefore related to you all  
323975 that I have come to know by my cogitation only.  
323976

323977 21. Rise then ye righteous men, and proceed to your native homes; where  
323978 you will meet your brothers in the circle of their family and friends.  
323979

323980 22. You will find eight of your brothers, remaining in their abode; and  
323981 resembling the eight high minded Vasus, sitting in the high heaven of  
323982 Brahmá.  
323983

323984 23. After that great devotee had said so far, I interrupted him  
323985 saying:--I have a great doubt in this wondrous relation of yours, which  
323986 you will be pleased to expound it to me.  
323987

323988 24. We know this earth to be composed of seven continents only, how  
323989 then is it possible for eight brothers, to be the lord of them all, at  
323990 the one and same time.

25. The kadamba ascetic said:--It is not inconsistent what I have related to you, there are many such are seemingly incongruous, but become evident when they are explained.

26. These eight brothers, having passed their periods of asceticism, will all of them become lords of the seven continents of the earth, in their domestic circles. (\_i.e.\_ Each thinks himself as such).

27. All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the septuple continents, in the manner as you shall now hear from me.

28. Every one of these eight persons had each a wife at home, who were of unblemished character and persons withal; and resembled the eight stars or planets of heavens, in the brightness of their bodies. (They were equally chaste and fair and loving wives also).

29. After these eight brothers have departed, to conduct their protracted devotion abroad; their love lorn wives became disconsolate at their separation, which is altogether intolerable to faithful wives.

30. They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and conducted a hundred \_Chándráyana\_ vows and rites, to the satisfaction of the goddess Párvatí. (The Olympian Juno, and the patroness of chastity).

31. Invisibly the goddess appeared to them, and spake her words to them separately in their inner apartments; after each and every one of them had performed her daily devotion to <the> goddess.

32. The goddess said:--O Child, that hast been long fading away by thy austerities, like the tender shoot under the scorching sun; now accept this boon to thy heart's desire, both for thyself as also for thy husband.

33. Hearing this voice of the goddess of heaven, the lady Chirantiká, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.

34. The reserved and close tongued damsel, uttered her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the peahen accosts the rising cloud.

35. Chirantiká said:--O goddess, as thou bearest eternal love to Siva--the god of gods, such is the love I bear also to my husband, O make him immortal.

36. The goddess replied:--Know, O goodly minded lady, that it is impossible to gain immortality, from the inflexible decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy life, ask therefore some other blessing.

37. Chirantiká said:--O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.

38. When the body of my husband, falls dead in this house; then confer me this boon, that his parted soul may never depart from this place.

39. Be it so, O daughter, that your husband being gone to <the> other world, you may still continue to be his beloved wife, even after his demise.

40. Saying so, the goddess Gaurí held her silence in the midst of the air; as the sound of the clouds is stopped, after its betokening the welfare of the world.

41. After disappearance of the goddess in air, the husbands of these

ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.

42. Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friends and relatives.

43. Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.

44. It was at the time when the brothers were employed in their devotion, that their parents had gone out with their wives in search of them, and were wandering about the hermitages of saints, with their sorrowful hearts.

45. Unmindful of their personal pains and pleasures, for the sake of the welfare of their sons, they intended to see the village of Kalapa, which lay on their way.

46. Passing by the village of munis or saints, they espied on their way a white man of short stature, with grey and erect hairs on his head, and his body bedaubed with ashes.

47. Thinking him to be an ordinary old passenger, the parents forgot to do him due honour, and let the dust of the ground they trod upon, fly unwarily to his sacred person. This irritated the old passenger, who thus bespake to him in his ire.

48. You great fool that are going on pilgrimage in company with thy wife and daughters-in-law; don't you heed me the sage Durvāsas, that you slight to do me due reverence.

49. For this act of thy negligence, the boons so dearly earned by thy sons and daughters in law will go for nothing, and will be attained with their contrary effect.

50. On hearing this malediction the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in air.

51. At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their melancholy countenances.

52. Therefore I say, there was not the only inconsistency, in each of the brothers reigning over the seven continents all at once; but there were many other odds awaiting upon them as on all human wishes; and these occurring as thickly one after the other as the sores and ulcers growing on goitres. (Or pouches on the throat).

53. There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the vacuous mind; as the numberless portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

#### CHAPTER CLXXXIII.

#### DESCRIPTION OF THE SEVEN CONTINENTS.

Argument:--Brahmá's relation of the contending sides of blessing and imprecation.

Kunda-Danta rejoined:--I then asked the hermit of Gaurí's asylum, whose head was hoary with age, and whose hair resembled the dried blades of

324129     withered grass.

324130  
324131     2. There are but seven continents only, that composed this earth; how  
324132     then could every one of the eight brothers, become the sole lord of  
324133     earth at one and the same time.

324134  
324135     3. Again how could a person, that had no egress from his house, conquer  
324136     the seven continents abroad, or govern them himself (by sitting quietly  
324137     at home).

324138  
324139     4. How could they that had the boon on one hand, and its contrary curse  
324140     on the other, go in either way which are opposed to one another, as the  
324141     cool shade of trees and the heat of sunshine?

324142  
324143     5. How can opposite qualities reside together at the same time, which  
324144     is as impossible as the container and contained to become the same  
324145     thing? (Here the blessing of the gods and the curse of the sage, must  
324146     counteract one another, and neither of them could effect anything).

324147  
324148     6. The Hermit of the asylum returned:--Attend, O holy man, to my  
324149     relation of the sequel of their tale; and you will come to see the  
324150     sequence of their contrary fates.

324151  
324152     7. As for you two, you will reach to your home, after eight days from  
324153     this place; and there meet with your relatives, with whom you will live  
324154     happily for some time.

324155  
324156     8. These eight brothers also, having joined with their families at  
324157     home: will breathe their last in course of time; and have their bodies  
324158     burnt by their friends and relations.

324159  
324160     9. Then their conscious souls, will remain separately in air for a  
324161     little while; and there continue in a state of torpidity, as in the  
324162     insensibility of sleep.

324163  
324164     10. All this interval their acts will appear, in the vacuous space of  
324165     their minds, for the sake of receiving their retributive justice; and  
324166     also the blessing of gods and the curse of the sage, will wait on them  
324167     at this time.

324168  
324169     11. The acts will appear in the shapes of the persons to whom they  
324170     were done and the blessings and imprecation likewise will assume their  
324171     particular forms, in order to make their appearance before them.

324172  
324173     12. The blessings will assume the forms of fair moon-bright bodies,  
324174     having four arms on each, and holding a lotus bud, a club and other  
324175     weapons in each of them.

324176  
324177     13. The curse will take the forms of Siva with his three eyes, and  
324178     holding the lance and mace in his either hand; and having a dark  
324179     terrific body, with a surly grim and frowning countenance.

324180  
324181     14. The Blessings will vauntingly say:--Avaunt thou accursed curse! it  
324182     is now our time to work; as it is with the seasons to act their parts  
324183     at their proper times.

324184  
324185     15. The curse will say in his turn:--Be afar from here; ye blessed  
324186     blessings, and do not intrude upon my time; it will take effect as any  
324187     one of the seasons, nor is there any body capable of counteracting its  
324188     wonted course.

324189  
324190     16. The blessings will rejoin and say; Thou cured curse, art but a  
324191     creature of an human sage; but we are messengers of the God of day; now  
324192     as preference is given to the first born God of light, over a human  
324193     being (who is the last work of God); it is proper that we should have  
324194     our precedence here (in the present case).

324195  
324196     17. Upon the blessings saying so, the personified curse of the sage got  
324197     enraged, and returned in reply saying, I am no less the creation of

324198 a God than you are since we are born of the God Rudra by his consort  
324199 Rudráni--the Fury.  
324200  
324201 18. Rudra is the greatest of gods, and the sage was born with a portion  
324202 of Rudra's prowess; saying so the accursed curse lifted up its head, as  
324203 high as the exalted summit of a mountain.  
324204  
324205 19. On seeing the haughty high-headedness of the personation of curse;  
324206 the personified image of the boon smiled scornfully at him, and then  
324207 made his reply in his speech of well weighed words.  
324208  
324209 20. O thou miscreant curse, leave thy wickedness and think on the end  
324210 of this affair; as also about what is to be done, after termination of  
324211 all this altercation of ours.  
324212  
324213 21. We must have recourse to the father of the gods, for his favourable  
324214 decision of the case, is it not therefore better for us to do even now  
324215 what must come to be finally determined by him.  
324216  
324217 22. The curse on hearing these words of the personified boon replied,  
324218 well, I agree to what you say; because a fool even cannot decline to  
324219 accept the reasonable proposal of a person.  
324220  
324221 23. Then the curse agreed to resort to the abode of Brahmá; in company  
324222 with the divine Blessing; because the great-minded gods are always  
324223 resorted to by the wise, for the dissipation of their doubts.  
324224  
324225 24. They bended down before Brahmá, and related all that had occurred  
324226 between them; and the god on hearing the whole on both sides, replied  
324227 to them in the following manner.  
324228  
324229 25. Brahmá said:--Hearken unto me, ye master of blessing and curse,  
324230 and let him have the precedence of the other, that is possessed of  
324231 intrinsic merit and essence.  
324232  
324233 26. Upon hearing this from the mouth of the great god, they both  
324234 entered in their turn into the heart of one another, in order to sound  
324235 their understandings, and descry their respective parts.  
324236  
324237 27. They then having searched into the eternal essentialities of one  
324238 another, and having known their respective characters; came out in  
324239 presence of the God, and besought him by turns.  
324240  
324241 28. The curse said:--I am overcome, O Lord of creatures, by this my  
324242 adversary, in my having no internal merit in myself, and finding the  
324243 curses of my foe, to be as sound and solid as the hard stony rock and  
324244 the strong thunderbolt.  
324245  
324246 29. But both ourselves and the blessings, being always but  
324247 intellectual beings, we have no material body whatever to boast of at  
324248 any time.  
324249  
324250 30. The Blessing replied:--The intellectual blessing, which its giver  
324251 (the god in the sun), has given to its askers the Bráhmans, is here  
324252 present before you; and this is entrusted to my charge (to be delivered  
324253 unto them).  
324254  
324255 31. The body of every one is the evolution of one's intelligence, and  
324256 it is this body which enjoys the consequence of the curse or blessing  
324257 that is passed on one according to his knowledge of it; whether it is  
324258 in his eating or drinking or in his feeling of the same, in all his  
324259 wandering at all times and places. (\_i.e.\_ The consciousness of one's  
324260 merits and demerits, accompanies him every where, and makes him enjoy  
324261 or suffer their results accordingly).  
324262  
324263 32. The blessing received from its donor, is strengthened in the mind  
324264 of the donee in time; and this acting forcibly within one's self,  
324265 overcomes at last the power or effect of the curse. (\_i.e.\_ Firm good  
324266 will, turns away the evil ones).

33. The donor's bestowal of a blessing, to his supplicants for it; becomes strong and effectual only, when it is deeply rooted and duly fostered in one's self. (\_i.e.\_ A good given us by others, is of no good, unless we cultivate it well ourselves).

34. It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our desert, that these become perfected in one's self, and convert their possessor to their form. (It is the habitual mode of the mind's thought, that makes the future man, be it a holy or accursed one).

35. The pure and contrite conscience alone, consummates one's consciousness in time; but the impure conscience of the evil minded, never finds its peace and tranquility. Hence the Bráhmans' thoughts of the blessing, had taken the possession of their minds, and not that of the curse: because the earlier one, has the priority over the latter, though it be that of a minute only (as the law of primogeniture, supersedes the claim of youngsters to state); and there is no rule;--

36. Nor force of pride to counteract this law. (Hence the blessing of the god, being prior to the curse of the sage, must have its precedence over the latter).

37. But where both sides are of equal force, there both of them have their joint effect upon the same thing; so the curse and blessing being conjoined together, must remain as the commingling of milk with water.

38. The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens (without losing the idea of his own personality: so a man has a different idea of himself, in different states of his life).

39. Now pardon me, O Lord for my repetition of the same truths before thee that I have learnt from thee, and permit me now to take leave of thee, and depart to my place.

40. Upon his saying so, the curse felt ashamed in itself, and fled away from the presence of the god; as the ghosts and goblins fly away from the air, at the dispersion of darkness from the sky.

41. Then the other blessing (which was given by the goddess Gaurí to the ladies of these brothers), concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahmá in lieu of the curse, and began to plead his case, as a substitute does for his constituent.

42. He said:--I know not, O Lord of gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies (Deign to explain this therefore unto me.)

43. I am the same blessing of the goddess, that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.

44. Now tell me, O Lord of gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the septuple earth, to each and every one of them (as it is destined to them by the blessing of the God of day.)

45. Brahmá responded:--Hear me, O thou blessing of conferring the realms of the seven continents on each of them; and thou the boon of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.

46. Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never

quit nor ever depart from their present abodes after their demise; but continue to reside there forever more; with the belief of their being the Lords of the seven regions of this earth. (It is the firm belief of the mind of the possession of anything, that makes it the true possessor thereof, much more than its actual enjoyment of the same).

47. Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will deem themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.

48. How could there be the eight regions and seven continents of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere.

49. Tell us Lord! where are these different divisions of the earth situated, and in what part of their petty abode; and is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its pericarp.

50. Brahmá replied:--It being quite evident to you as to ourselves also, that the universe is composed of an infinite vacuity only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the vacuous mind, which contains all things in it in the manner of its dreams.

51. If it were possible for the minute granule of their vacuous minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought impossible for them, to compress the greater and lesser circle of this earth also, within their ample space.

52. After the demise of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and this is but a vacuous mass of the visible and material world, in its invisible and imaginary figure.

53. It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precincts of the body and abode of every body; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

54. Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these vagaries of the world and all other visibles before its vision, as the vacuous firmament shows the variety of atmospherical appearances to our sight.

55. The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahmá, who had conferred this boon to the Bráhmanical brothers, abandoned his erroneous conception of the material world, and repaired to the abode of the deceased brethren, that had been released from the mistake of their mortal bodies.

56. The personated blessing bowed down to the bounteous Brahmá, and departing from his presence with speed, entered into the parlour of the eight brother kings, in his eight-fold spiritual personality (called the ashta siddhi).

57. They beheld the brothers there in their respective residences, each sitting as the Lord of the earth with its septuple continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight Lordly Manus for the whole period of a day of Brahmá.

58. They were all friendly to each other, though unacquainted with the respective provinces of one another; each of them was employed in his

324405 concern with the world, without clashing with the authority of another  
324406 over it.

324407  
324408 59. One of them who was handsome in the bloom of his youth; held his  
324409 happy reign over the great city of Ujjain, which was situated in the  
324410 precincts of his own house, or rather in the environs of his own mind.

324411  
324412 60. Another one of them had his domain over the country of Scythia  
324413 (sáka), where he settled himself for his conquest of the Nágas  
324414 (saccae); he cruises as a corsair in the wide outlandish seas, for his  
324415 victory on every side.

324416  
324417 61. Another reigns secure in his capital of Kusadwípa, and confers  
324418 perfect security to his subjects from all alarm; and like a hero who  
324419 has quelled his enemies, he rests in peace on the bosom of his beloved,  
324420 after all his conquest.

324421  
324422 62. Some one of them indulges himself to sport, in company with the  
324423 celestial Nymphs of Vidyádhara; in skimming over the waters of the  
324424 lakes on mountain tops, and in the gushing water falls on their side.

324425  
324426 63. Another one is engaged these eight days in conducting his horse  
324427 sacrifice in his royal abode at Krauncha dwípa, which he has greatly  
324428 aggrandised with his accumulated gold, from the other continents.

324429  
324430 64. Another one is employed in waging a battle in the Sálmalī  
324431 continents, where his war elephants have assembled, and have been  
324432 uprooting the boundary mountain from their bases with robust tusks.

324433  
324434 65. The Monarch of the Gomedha continent, who had been the eighth and  
324435 last of the Bráhmaṇ brothers, was smitten with love for the princess  
324436 of the Pushkara dwípa; upon which he mustered a large armament for  
324437 ravishing her in warfare.

324438  
324439 66. The monarch of the Pushkara continent, who was also the master of  
324440 the Mountainous regions of Lokáloka; set out with his deputy to inspect  
324441 the land of the gold mines.

324442  
324443 67. Thus every one of these brothers, thought himself to be the Lord of  
324444 his respective province, as his imagination portrayed unto him in the  
324445 region of his mind.

324446  
324447 68. The Blessings then, having relinquished their several forms and  
324448 personalities, became united and one with the consciousness of the  
324449 Bráhmaṇs, and felt and saw whatever passed in them, as if they were  
324450 passing in themselves likewise. (The divine blessing on them being no  
324451 other than the approbation of their conscience).

324452  
324453 69. So these brothers became and found in themselves, what they had  
324454 long been longing after, in their respective lordship over the seven  
324455 regions of the earth, which they continued to enjoy ever since to their  
324456 heart's content.

324457  
324458 70. It was in this manner that these men of enlarged understandings,  
324459 obtained what they sought in their minds, by means of their austere  
324460 devotion and firm devotedness to their purpose. So it is with the  
324461 learned that they find everything beside them, whatever they are intent  
324462 upon in their minds, by means of their acting upon the same principle,  
324463 and using the proper means conducing to that end.

324464  
324465  
324466  
324467  
324468 CHAPTER CLXXXIV.

324469  
324470 A LECTURE ON THE ALL COMPREHENSIVENESS OF THE SOUL.

324471  
324472 Argument:--Nature of the unenlightened soul, to represent  
324473 unnumbered worlds within itself.



Kunda-danta said:--I then asked <the> devotee sitting beneath the \_kadamba\_ tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers (which is next to an impossibility).

2. The kadamba devotee replied:--The essence of the intellect though so very vacuous in itself, is notwithstanding the most capacious and ubiquitous of any thing in existence; and is present in its own nature with every thing, wherever it is known to exist.

3. The soul sees itself in the form of the triple world, and every thing besides in its different nature and figure, without changing itself to any one of them. (\_i.e.\_ The soul remains unchanged in all the changeful scenes of nature).

4. Kunda-danta rejoined:--But how do you attribute the quality of variety or multiplicity, to the purely simple and immutable nature of the Supreme soul, as you see them appertaining to the intrinsic character of everything else in nature. (Or as Pope says:--That changed through all, yet in all the same; great in the earth, as in the etherial frame).

5. The kadamba devotee replied:--The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as any variety or multiformity in it; the changes that are apparent in its face, are no more, than the waves and eddies, whirling on the surface of the changeless main.

6. It is in the immensity of intellectual vacuity, that infinite creations seem to be continually purling about, as the rising waves are seen to be whirling in the sea; and it is in its fathomless depth that they appear to sink, like the waters subsiding in the hollow of the deep.

7. The substantial forms of things, that rise in the unsubstantial essence of the intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep--susupti.

8. As a Hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself. (\_i.e.\_ It is the intellect that fashions everything in its own manner, and its imagination gives a form to an airy nothing).

9. The intellect is an immaterial substance, and neither creates nor perceives any thing material by itself; but conceives everything as it is manifested to it in its idea in the beginning. (\_i.e.\_ The ideas of things are inborn in the mind).

10. As the intellect sees a great variety of objects in <its> dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes it to conceive them as real entities.

11. The vacuous intellect, which glitters of itself in its own state of transparency; comes to find the world shining in the same light within itself. (\_i.e.\_ The world is subjective with the intellect, and not a part from our intellectual light of the same).

12. As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us. (It was thus that the Bráhma brothers were conscious of their lordship, even in their want of the realms themselves).

13. And as we have the idea of the solidity of a pillar, from our dream

of it in sleep; so have we the idea of the great variety of things in existence; although there is no diversity or difference in the nature of the One unvaried unity that pervades the whole. (And that shows its unchangeable self, as many and changed through all--\_Aham\_-bahusyam).

14. In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made; and they still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

15. As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme unity varied in all and everywhere in his self-same and undivided essence.

16. It is in the fathomless ocean of the Supreme essence, that the immensity of creation is subsisting like the waters of the deep; and it is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling on, in their original vacuous and apparently visible forms.

17. The transcendental and comprehensible \_i.e.\_ the immaterial soul and the material world, are but commutual terms as the tree and arbour, and their difference lies in the intelligibleness of the one and unintelligibility of the other; but true intelligence leads us to the unconceivable One, while our ignorance of the same, deludes us to the knowledge of many, and tends to our distress only. (True happiness in our reliance on the unknown One only).

18. The mundane and supermundane is surely the One and same thing, according to the deduction of spiritual philosophy; and the knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

19. The world is the product of the will of God, and the will is a power or faculty appertaining to the personality of the Deity; and the same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme soul. (Whose body nature is, and God the soul).

20. He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only Lord of all.

21. He that is ever silent but speaks through all, who is inactive as a rock but acts in all; who is always existent and appears as inexistent, is the Supreme Lord of all.

22. That subtle essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahma himself; He has no volition or nolition of creation or destruction, and there is no possession or want of the property of anything.

23. It is the one and invariable soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

24. It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession; they appear as passing pictures before the mind, without being rooted or painted therein.

25. As the mixing of one thing with another, produces a different effect in the mixture; so doth the union of the mind with the organs of sense, cause a variety of impressions to be imprinted in the intellect. (So the commixture of curd and sugar creates a different flavour in the condiment, gloss).

26. All things have their existence in the essence of the intellect only, without which nothing is knowable to any body; hence there is

nothing anew in nature, except its being but a representation of the original idea in the mind (and this is evident from the identity and similarity of the ectypes with its antitypes, gloss).

27. Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

28. Thus the world which is so visible and perceptible to us, is nothing but a mere nullity in reality; and whatever appears as existing herein, together with the great gods and angels, are no more than the false visions in our dream and fancy.

29. We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

30. O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

31. As spectres and dissolving views appear in the air, before the sight of the dimsighted; so doth this shadow of the world appear as substance, to the view of the unspiritual myopist.

32. Whatever we imagine, the same we find, and seem to enjoy for the time; and as we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of this air-drawn utopia of the world.

33. As we seem to enjoy our ecstasy, in the fairy land of our fancy; so we are betaken by the delusion of this unreal world, under the belief of its reality.

34. There is one eternal destiny, which ever runs apace in its wonted course; and destines all beings to continue in their allotted careers as ever before.

35. It is destiny that produces the moving bodies from living beings, and the motionless ones from the unmoving; it is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

36. It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light; it causes the winds to wind about in their continuous course, and makes the mountains to stand unmoved in their proper places.

37. It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons; and it is this eternal destiny that directs the courses of years, ages and cycles, and the whole curricula of time to run its wonted course.

38. It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them; it has allotted the natures and powers of all things, and prescribed the laws of rights and duties for all and every one.

39. Kunda-danta rejoined:--The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the gist and marrow to frame our lives in their fashion; but tell me sir, how could the first created beings in the beginning of creation have any reminiscence, whereupon their lives and natures were moulded?

40. The devotee replied:--All these that offer themselves to our view,

are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahmá, that caused the first creation, and not his memory of the past as it is with us and other created beings.

41. It is the nature of our intellect, to represent the imaginary city of the world in its empty vacuity; it is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

42. It is the clearness of the intellect, which represents the imaginary world in the manner of a dream; but the pure vacuous intellect, neither sees nor bears the remembrance of the world in itself. (It is the sight of a thing, that leaves its traces in the mind afterwards; but when there is no sight of a thing, there can be no remembrance of it).

43. The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as equably as the wheel of fortune leads them onward.

44. As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of this triple world to its end.

45. It is only the reflexion of our consciousness, which passes under the name of the world; now knowing the nature of your consciousness as mere vacuousness, you will blot out the impression of the world also.

46. That which is all and everything, and from which all have issued and in which they exist; know that All as all which fills all space, wherein all things are situated.

47. I have thus fully explained to you, how you may come to know this creation as its creator--the Great Brahmá Himself; and have also expounded to you the means, whereby you may get rid of your impression of the phenomenal world.

48. Now rise ye Bráhmans and repair to your abodes, as the bees resort to their cells and calyxes of lotuses at the dusk of the day; go and perform your evening services, while I remain here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

#### CHAPTER CLXXXV.

#### ADMONITION TO AND CLAIRVOYANCE OF KUNDA-DANTA.

Argument:--The return of the interlocutors to the abodes; Demise of the brothers and enlightenment of Kunda-danta.

Kunda-danta rejoined:--The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

2. And we prayed him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his abstraction, as to have become utterly insensible of the outer world.

3. We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our gladsome friends at home.

4. We live there in joyous festivity, as long as the seven brothers

were living; and passed our time in narrations of our past adventures, and relations of the old accounts of by gone times.

5. In course of time the eight brothers disappeared (perished) one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.

6. After sometime, the only friend that I had, sunk also like the setting sun in darkness; and I was left alone to bewail their loss in sorrow and misery at their separation.

7. I then repaired in the sorrow of my heart, to the devotee under the Kadamba tree; in order to derive the benefit of his advice, to dissipate my dolor.

8. There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he deigned to answer me as follows.

9. The devotee replied:--I can not pass a moment, without my employment in meditation; and must without any loss of time, resort to my wonted devotion again.

10. As for you, you can not derive the benefit of my transcendent advice to you; unless you engage yourself to practice my precepts with all diligence.

11. Now I tell you to repair to the city of Ayodhyá (Oudh), where the king Dasaratha reigns, and remains with his son Ráma (and other children and members of his royal family).

12. Do you now go to this Ráma, who has been attending on the lectures of the sage Vasishtha, the preceptor and priest of the royal family, and delivered before the princes assembled in the imperial court.

13. You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your best bliss in the divine state like that of mine.

14. Saying so, he was absorbed in the cooling ocean of his meditation; <after> which I directed my course to this way, and arrived at last before Ráma and this princely assembly.

15. Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.

16. Ráma said:--The eloquent Kunda-danta that made this speech to me, has been ever since sitting by my side in this assembly.

17. This very Brahmin bearing the name of Kunda-danta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.

18. Now ask this Kunda-danta, that is sitting here by me at present, whether he has well understood the context of this lecture, and whether his doubts are wholly dissipated or not.

19. Vasishtha said:--Upon Ráma saying so to me, I looked upon Kunda-danta, and made him the following interrogatory, saying:--

20. Tell me, Oh you goodly Bráhmaṇ Kunda-danta, what you have learnt and understood, by your long attendance upon and hearing of my lecture, calculated to confer liberation on men.

21. Kunda-danta replied:--Sir, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the

324819 knowable One.

324820  
324821 22. I have known the immaculate One that is to be known, and seen the  
324822 undecaying One that is worth our seeing; I have obtained all that  
324823 is worth our obtaining, and I have found my repose in the state of  
324824 transcendent felicity.

324825  
324826 23. I have known this plenum, to be the condensation of that  
324827 transcendental essence; and that this world is no other than a  
324828 manifestation of this sel-fsame soul.

324829  
324830 24. The universal soul being also the soul of every individual, is  
324831 likewise the soul inherent in all forms of things; it is only the  
324832 self-existent soul, that becomes apparent in all existences and all  
324833 places.

324834  
324835 25. It is possible for the human mind, which is minuter than the  
324836 molecule of a mustard seed, to contain the whole world in itself;  
324837 though it is naught but a mere zero, before the clear sight of the  
324838 intelligent.

324839  
324840 26. It is possible also for a little room, to contain the seven  
324841 continents of the earth (in its map or picture); though the room itself  
324842 is no more than a mere empty space.

324843  
324844 27. Whatever object is perceptible to us at any time or place, is only  
324845 the concrete form of the divine spirit; which is quite apart from every  
324846 thing in the discrete.

324847  
324848  
324849  
324850  
324851 CHAPTER CLXXXVI.

324852  
324853 DEMONSTRATION OF ALL NATURE (AND THING) AS BRAHMA HIMSELF.

324854  
324855       Argument:--Elucidation of the sacred text that "all is Brahma";  
324856       and the equality of curse.

324857  
324858  
324859 Válmíki said:--After Kunda-danta had finished his saying in the said  
324860 manner, the venerable Vasishtha delivered his edifying speech on  
324861 spiritual knowledge and said:

324862  
324863 2. Whereas the elevated soul of this person, has found his rest in the  
324864 paradise of spiritual philosophy; he will see the world like a globe in  
324865 his hand, and glowing with the glory of the great God.

324866  
324867 3. The phenomenal world is a false conception, it is verily the  
324868 increate Brahma himself shining in this manner; this erroneous  
324869 conception is the very Brahma, that is one and ever calm and undecaying.

324870  
324871 4. Whatever thing appears any where, in any state, form or dimension;  
324872 it is the very Deity, showing himself in that condition of his being,  
324873 form and mode of extension.

324874  
324875 5. This unborn or self-existent Deity, is ever auspicious, calm and  
324876 quiet; he is undecaying, unperishing and immutable, and extends through  
324877 all extent, as the extensive and endless space.

324878  
324879 6. Whatever state of things he proposes in his all-knowing intellect,  
324880 the same is disposed by him in a thousand ways, like the branching out  
324881 of a plant in the rains.

324882  
324883 7. The great mundane egg, is situated as a particle in the bosom of  
324884 the great intellect of God; and this world of ours is a particle also,  
324885 being comprised in a grain of our brains.

324886  
324887 8. Know therefore, my good friend, thy intellectual sphere to be

boundless, and without its beginning or end; and being absorbed in the meditation of thy personal extinction, do thou remain as quiet as thou art sitting, relying in thy unperturbed and imperishable soul.

9. Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the divine spirit in its form of vacuity; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes (or rather evolves them from within itself at its free will).

10. The spirit is itself both the view and its viewer; it is equally the mind and the body, and the subjective and objective alike; It is something and yet nothing at all, being the great Brahma or universal soul, that includes and extends throughout the whole.

11. The phenomenal is not to be supposed as a duality of, or any other than the self-same Brahma; but it is to be known as one and the same with the divine self, as the visible sky and its vacuity.

12. The visible is the invisible Brahma, and the transcendent One is manifest in this apparent whole (because the noumenon shows the phenomenon, as this exhibits the other): therefore it is neither quiescent nor in motion, and the formal is altogether formless.

13. Like dreams appearing to the understanding, do these visions present themselves to the view; the forms are all formless conceptions of the mind, and more intangible ideas of the brain.

14. As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to torpid trees that are lost to their sensibility.

15. But the intellect is capable to return to its sensibility, from its state of vegetable torpidity in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its wakening.

16. Until the living soul is liberated from its charm of self delusion, it is subjected to view its guileful reveries of elemental bodies, appearing as a chain of airy dreams, before the mind's eye in sleep.

17. The mind gathers the dross of dullness about it, as the soul draws the sheath of sleep upon itself; this dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous schesis contracted by it from without.

18. The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and torpid body; and it is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational and moving being. (The dull soul is degraded to the state of immovable things and rooted trees, but intelligent souls, are elevated to the rank of moving men and other locomotive animals).

19. But all these moving and unmoving beings, are but different modifications and aspects of the same intellect; as the nails and other parts of the human body, are but the multifarious modalities of the same person.

20. The order and nature of things has invariably continued the same, as they have been ordained by the Divine will ever since its first formation of the world; and because the creation is a transcript of its original mould in the Divine mind; it is as ideal as any working of imagination or a vision in dreaming, both in its states of being and not being.

21. But the intangible and quiescent Brahma, is ever calm and quiet in his nature; he is never permeated with the nature of things, nor is he

324957 assimilated with the order of nature.

324958  
324959 22. He appears as the beginning and end of creation, or as the cause of  
324960 its production and dissolution; but these are the mere dreams of the  
324961 Divine intellect, which is always in its state of profound sleep and  
324962 rest.

324963  
324964 23. The world is ever existent in his spiritual nature, and without any  
324965 beginning or end of himself; the beginning and end of creation, bear no  
324966 relation with his self-existent and eternal nature.

324967  
324968 24. There is no reality in the nature of the visible creation,  
324969 or in its existence or dissolution; all these are no other than  
324970 representations shown in the spirit of God, like figures described in a  
324971 picture.

324972  
324973 25. As a legion drawn in painting, does not differ from its model in  
324974 the mind of the painter; so these tangible objects of creation, with  
324975 all other endless varieties, are not different from their prototype in  
324976 the mind of God.

324977  
324978 26. Notwithstanding the want of any difference, between the noumenal  
324979 and phenomenal worlds; yet the mind is prone to view the variance of  
324980 its subjectivity and objectivity, as it is apt to differentiate its own  
324981 doings and dreams, in the states of its sleep and ignorance. It is the  
324982 profound sleep and insouciance of the soul, that cause its liberation  
324983 from the view, as its sensibility serves to bind it the more to the  
324984 bondage of the visibles.

324985  
324986 27. It is the reflexion of the invisible soul, that exhibits the  
324987 visible to view, just as the subtile sunbeam, displays a thousand solid  
324988 bodies glaring in sight; and shows the different phases of creation and  
324989 dissolution as in its visions in dreaming.

324990  
324991 28. The dreaming state of the sleeping intellect is called its  
324992 ideality, and the waking state of the self-conscious soul is termed its  
324993 vitality, as in the instances of men and gods and other intellectual  
324994 beings.

324995  
324996 29. After passing from these, and knowing the unreality of both these  
324997 imaginative and speculative states, the soul falls into its state of  
324998 profound sleep or trance, which is believed as the state of liberation  
324999 by those that are desirous of their emancipation.

325000  
325001 30. Ráma said:--Tell me, O venerable sir, in what proportion doth the  
325002 intellect abide in men, gods and demons respectively; how the soul  
325003 reflects itself during the dormancy of the intellect in sleep, and in  
325004 what manner does it contain the world within its bosom.

325005  
325006 31. Vasishtha replied:--Know the intellect to abide alike in gods and  
325007 demons, as well as in all men and women; it dwells also in imps and  
325008 goblins, and in all beasts and birds, reptiles and insects, including  
325009 the vegetables and all immovable things (within its ample sphere).

325010  
325011 32. Its dimension is boundless and also as minute as an atom; and it  
325012 stretches to the highest heaven, including thousands of worlds within  
325013 itself.

325014  
325015 33. The capacity that we have of knowing the regions beyond the solar  
325016 sphere, and even of penetrating into the darkness of polar circles; is  
325017 all the quality of our intellect, which extends all over the boundless  
325018 space, and is perfectly pellucid in its form and nature.

325019  
325020 34. So very great is the extent of the intellect, that it comprehends  
325021 the whole universe in itself; and it is this act of his comprehension  
325022 of the whole, that is called the mundane creation, which originates  
325023 from it.

325024  
325025 35. The intellect spreads all around like the current of a river,



which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So doth the intellect supply some bodies with intelligence, while it forsakes others and leaves them in ignorance.

36. It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible; it resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.

37. It is its knowledge of the soul (\_i.e.\_ the intellectual belief in its spiritual), that removes the error of its corporeity; while the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's erroneous conception of water in the mirage.

38. The mind is as minute as the minutest ray of sunbeams; and this is verily the living soul, which contains the whole world within it.

39. All this phenomenal world is the phenomenon of the mind, as it is displayed in its visionary dreams; and the same being the display of the living soul, there is no difference at all between the noumenal and the phenomenal.

40. The intellect alone is assimilated into all these substances, which have substantiality of their own; whatever is seen without it, is like its visionary dream, or as the forms of jewelleries made of the substance of gold. (\_i.e.\_ The intellect is the intrinsic essence of all external substances).

41. As the same water of the one universal ocean, appears different in different places; and in its multifarious forms of waves and billows; so doth the divine intellect exhibit the various forms of visibles in itself. (\_i.e.\_ Nothing is without or different from the divine essence).

42. As the fluid body of waters, rolls on incessantly in sundry shapes within the basin of the great deep; so do these multitudes of visible things, which are inherent in and identic with the divine intellect, glide on forever in its fathomless bosom.

43. All these worlds are situated as statues, or they are engraved as sculptures in the aerial column of the divine intellect; and are alike immovable and without any motion of theirs through all eternity.

44. We see the situation of the world, in the vacuous space of our consciousness; as we see the appearances of things in our airy dreams. We find moreover everything transfixed in its own sphere and place, and continuing in its own state, without any change of its position or any alteration in its nature. (The invariable course of nature, is not the fortuitous production of blind chance).

45. The exact conformity of everything in this world, with its conception in the mind of man, with respect to their invariable equality in form and property, proves their identity with one another, or the relation of one being the container of the other. (\_i.e.\_ The mind is either same with or container of the world).

46. There is no difference between the phenomenal and noumenal worlds, as there <is> none between those in our dream and imagination. They are in fact, the one and same thing, as the identity of the waters, contained in tanks, rivers and seas, and between the curse and blessing of gods.

47. Ráma said:--Tell me sir, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it <is> possible for any effect to take place without its adequate causality. (Here is a long legend of the transformation of Nundi and Nahusha given in illustration of this passage in the

commentary).

48. Vasishtha replied:--It is the manifestation of the clear firmament of the divine intellect in itself, that is styled as the world; just as the appearance and motion of waters in the great deep, is termed the ocean and its current.

49. The revolution of the eternal thoughts of the divine mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volitions of the ever wilful mind of God.

50. The clear minded soul comes in course of time, to regard this manifestation of the divine will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its natural good disposition and evenness of mind.

51. The wise man possest of consummate wisdom and learning, becomes acquainted with the true knowledge of things; his understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of duality (or materiality).

52. The philosophic intellect, which is unclouded by prejudice, is the true form of the Great Brahma himself; who shines perspicuous in our consciousness, and has no other body besides.

53. The enlightened soul sees this whole plenitude of creation, as the display of the Divine Will alone; and as the exhibition of the tranquil and transparent soul of the Divinity, and naught otherwise.

54. This manifestation of the Divine Will, in the boundless space of the universe; likens to the aerial castle of our imagination, or the city of palaces seen in our dream.

55. This all productive will, is selfsame with the Divine Soul; and produces whatever it likes to do any place or time. (Lit. Whatever it wills, the same takes place even then and there).

56. As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine will is at liberty to scatter, myriads of globular balls, in the open and empty space of boundless vacuity.

57. Thus everything being the manifestation of the Divine will, in all these three worlds; there is nothing as a blessing or curse (\_i.e.\_ good or evil) herein, which is distinct from the Divine Soul.

58. As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation, from the simple will of the Divine Soul.

59. The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences: It is impossible for it to generalize good and evil, under the head of universal good. ("All partial evil is but universal good". Pope).

60. Whatever is willed in the beginning, by the omniscience of God; the same remains unaltered at all times, unless it is altered by the same omniscient will.

61. The contraries of unity and duality, dwell together in the same manner in the formless person of Brahma; as the different members of an embodied being, remain side by side in the same person. (The knowledge of all contrarieties, blends together in omniscience. Gloss).

62. Ráma said:--Why some ascetics of limited knowledge, are so very apt to confer their blessings, as also to pour their imprecations on others; and whether they are attended with their good or bad results or not.

63. Vasishtha replied:--Whatever is disposed in the beginning, by the Divine will which subsists in Brahma; the very same comes to pass afterwards, and nothing otherwise. (Lit. there is no other principle besides).

64. Brahmá the Lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine will; therefore there is no difference between them (\_i.e.\_ betwixt Brahmá and Brahma); as there is none between the water and its fluidity.

65. Whatsoever the Lord of creatures--Brahmá, proposes to do at first as inspired in him by the Divine will; the same takes place immediately, and the very same is styled this world.

66. It has no support nor receptacle for itself, but appears as vacuous bubble in the great vacuity itself; and resembles the chain of pearls, fleeting before the eyes of purblind men in the open sky.

67. He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities; He established the Vedas and sástras, and the five system of philosophical doctrines. (Namely; the four Vedas and the Smritis, forming the five branches of sacred knowledge, and the five branches of profane learning--consisting of the Sánkhya yoga, Pátanjala, Pásupata, and Vaishnava systems. Gloss).

68. It is also ordained by the same Brahmá, that whatever the devotees-learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately (from their knowledge of the Divine will).

69. It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.

70. It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of thee or me or of anything beside (either in general or particular).

71. Whatever the vacuous intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.

72. As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of God, and the contrivance of Brahma.

73. Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise (or convert it to grossness), as they defile the pure metal with some base alloy.

74. We are apt to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and not of what we are little practiced to think upon; hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state. (It is thus that we conceive this purely ideal world as a gross body, from our habit of thinking so at all times).

75. It is by uniting one's intellectuality, with the universal and divine intellect, and by the union of the subjective and objective and their perceptibility in one's self, by means of the \_tripúti yoga\_, that we can see the world in its true light.

76. One universal and vacuous intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself; hence whatever is seen or known to be anywhere, is the very verity of the intellect and no other.

325233 77. As oscillation is inherent in air, and fluidity is immanent in  
325234 water; so is amplitude intrinsical in Brahma, and the plentitude is  
325235 innate in the Divine mind.  
325236  
325237 78. Even I am Brahma also in his self manifest form of Virát, which  
325238 embodies the whole world as its body; hence there is no difference of  
325239 the world from Brahma, as there is none between air and vacuity.  
325240  
325241 79. As the drops of water as a cataract, assume many forms and run  
325242 their several ways; so the endless works of nature take their various  
325243 forms and courses, at different places and times.  
325244  
325245 80. All beings devoid of their senses and understanding, issue as  
325246 waters of the waterfall, from the cascade of the divine mind; and  
325247 remain forever in their uniform courses, with the consciousness of  
325248 their existence in Brahma.  
325249  
325250 81. But such as come forth from it, with the possession of their senses  
325251 and intellects in their bodies, deviate in different ways like the  
325252 liquid waters, in pursuit of their many worldly enjoyments.  
325253  
325254 82. They are then insensibly led, by their want of good sense, to  
325255 regard this world as theirs (\_i.e.\_ the sphere of their actions,  
325256 कर्मक्षेत्र); being ignorant of its identity with the uncreated  
325257 spirit of God.  
325258  
325259 83. As we see the existence and distribution of other bodies in us,  
325260 and the inertness of stones in our bodies; so the Lord perceives the  
325261 creation and annihilation of the world, and its inertia in himself.  
325262  
325263 84. As in our state of sleep we have both our sound sleep and our  
325264 dreams also; so doth the divine soul perceive the creation as well as  
325265 its annihilation, in its state of perfect rest and tranquility.  
325266  
325267 85. The divine soul perceives in its state of tranquility, the two  
325268 phases of creation and destruction, succeeding one another as its day  
325269 and night; just as we see our sleep and dreams recurring unto us like  
325270 darkness and light.  
325271  
325272 86. As a man sees in his mind, both the dream of moving bodies as  
325273 well as immovable rocks in his sleep; so does the Lord perceive the  
325274 ideas, both of the stable and unstable in his intellectual tranquility.  
325275 (\_i.e.\_ It is possible for the intellect to conceive the ideas of gross  
325276 bodies also).  
325277  
325278 87. As a man of absent mind, has no heed of the dust flying on any part  
325279 of his body; so the divine spirit is not polluted, by his entertaining  
325280 the ideas of gross bodies within itself.  
325281  
325282 88. As the air and water and stones, are possessed of the consciousness  
325283 of their airy, watery and solid bodies, so are we conscious of our  
325284 material, intellectual and spiritual bodies likewise.  
325285  
325286 89. As the mind that is freed from seeing the objects of sight, and  
325287 liberated from entertaining all their thoughts and desires also, flows  
325288 along like a stream of limpid waters; so doth the current of the divine  
325289 spirit glide on eternally, with the waves and eddies of creation and  
325290 dissolution, perpetually rolling on and whirling therein.  
325291  
325292  
325293  
325294

## 325295 CHAPTER CLXXXVII.

### 325296 OF THE LIVING CREATION.

325297  
325298  
325299 Argument:--Description of nature and destiny, and of creation and  
325300 its teeming with vitality.  
325301

Rāma rejoined:--Tell me sir, how can one paramount destiny, guide the fates of these endless chains and varieties of beings; and how can one uniform nature, be the predominant feature of all these various kinds of beings.

2. Say why is the sun so very shining among the myriads of gods, and cause is it that lengthens and shortens, the durations of days and nights (in summer and winter).

3. Vasishtha replied:--Whatever the Lord has ordained at first of himself (\_i.e.\_ of his own will and wisdom); the same appearing as the fortuitous formation of chance, is called the very system of the universe.

4. All that is manifested in any manner by omnipotence, is and continues as real in the same manner; because what is made of the pith of divine will and intelligence, can never be unreal; nor is it possible for the manifest and obvious to be evanescent.

5. All that is situated or appears to us in any manner, being composed of the divine intellect, must continue to remain for ever in the same manner; this appearance of creation and its disappearance in its dissolution, are both attributed to the unseen power of its destiny.

6. To say this one is such and that is otherwise, is to attribute them to the manifestation of Brahma as so and so; and these formations of theirs, together with their ultimate dissolution, are called the acts of their destiny.

7. The three states of waking, sleeping and dreaming, appearing to the nature of the soul, are no way separated from it; as the fluidity and motion of water, are not otherwise than properties of the same limpid liquid.

8. As vacuity is the property of air, and warmth of the sunshine, and as odour is the quality of camphor; so the states of waking, sleeping and dreaming, appertain to the very nature of the soul, and are inseparable from it.

9. Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its vacuous form, subsists in the vacuous spirit of Brahma.

10. What is believed as creation, is but a momentary flash of the Divine Intellect; and that which is thought to be a kalpa period, is but a transient glare of the same. (A kalpa age is but a fleeting moment in the eternal duration of Brahma).

11. The sky and space and the things and actions, that come to our knowledge at any time; are as mere dreams occurring unto us, by a flash of the glaring nature of the Divine Intellect.

12. The sights of things and the eternal thoughts, and whatever occurs at any time or place; are all presented unto us by our minds, from their formless shapes or ideas in the vacuous intellect of God. (The mind derives the formal images, from their ideals subsisting in the Divine Intellect).

13. Whatever is thus manifested by the mind or designed by it at any time, the same is termed its destiny, which is devoid of any form like the formless air.

14. The uniform state of things for a whole kalpa age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.

15. The one soul--consciousness or universal intelligence (of God), is diversified into a hundred varieties of living beings; and every

portion of this general intelligence, retains the same intellection like its original, without forsaking its nature (Note: As the one element of fire, diversifies itself into many forms of sparks, without losing its properties of heat and burning).

16. The intelligences that appertain to and manifest themselves, in the supreme intelligence of God, do some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.

17. The earth, air, water and fire and vacuum, are severally the receptacles of many properties; but it is the vacuous intellect which is the great repository of these, that appear as dreams hovering all about it.

18. This place contains the vast receptacle, for the reception of all tangible and solid bodies; and this spacious earth with all the population on its surface, is seated in the midst of it.

19. It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun--the source of light; it has a space for the course of the winds, and a vacuum containing all the worlds in it.

20. It is the reservoir of the five elements, which are the quintuple principles of our knowledge; and it being thus the container of the quintessence of Brahma, what is seen or anything else before it.

21. The learned call this intelligence as the intellect and omniscience; it is omniform, uniformed and all-pervading, and is perceived by all owing to its greatness and its great magnitude.

22. Brahmá the son or offspring of Brahma; is the selfsame Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning of silk in cloth. (In fact nothing was made by the father but by the son).

23. When delusion rules over the intellect of Brahmá and over the subtile and gross matters; then how is it possible for other things, that are but parts of them, to stand good in law?

24. It is simply by his will (and without any external appliance), that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself; it revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.

25. These spheres present some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.

26. All created objects appear in this manner and those that are not created never appear to view; but they all appear as visions in a dream, to the sight of the learned.

27. The intellect is the selfsame soul, and the Lord of All, and the seeming visibles are all really invisible; they are all evanescent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.

28. The vacuous intellect, sees these as its dreams in the great vacuity of the intellect, and this world being no other than a phenomenon of the vacuous intellect, can have no other form than that of mere vacuum.

29. Whatever is manifested by the intellect in any manner, the same is called its form and body; and the countenance of that manifested form for a certain period, is termed its nature or destiny.

30. The first manifestation of the divine intellect, in the form of vacuum and as the vehicle of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of vacuity. (The conveying of sound and the containing of worlds are the nature of vacuum).

31. But the account given of the genesis of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction of the ignorant, and has no basis on truth. (Because no reason can be assigned for the Lord's production of the material world).

32. There is nothing that is ever produced of nothing, nor reduced to nothingness at any time; all this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal. (The world is real in the ideal, but an utter unreality in its materiality).

33. As there existed no separate body before, so there can be no end of it also; all things exist as inseparable infinitesimal with the spirit of God, and can therefore neither rise nor set in it where they are always present.

34. The vacuous world existing in vacuum of the divine spirit, is a pure vacuity or blank only; how is it possible then to rise or set in it, or go beyond it to rise or set elsewhere.

35. What is the world, but a ray of the ever shining gem of divine intellect; before whose omniscience, every thing shines for ever in its own light and nature.

36. The Divine spirit though unknown to all, makes itself some what conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.

37. We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning; this knowledge is rarer than that of the subtle element of air, and fainter than our prescience into the future of all things.

38. Then this transcendental essence of the divine spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.

39. Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of Anima, meaning the supreme spirit or soul.

40. This living soul embodied in itself the nameless avidyá or ignorance, which shrouded the atmosphere of its intellect, and superseded the title of the pure intelligence. (The living soul jívatmá is involved in ignorance máyá, of its original state of Chiddáta or the intelligent soul).

41. It is then employed in the thoughts, of its bodily conduct and worldly carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.

42. Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound, it becomes prepossessed with the error of taking the future material bodies for real, in lieu of the reality of the intellect.

43. It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.

44. Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.

45. After this the thinking principle or the mind, bursts out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.

46. Thus the pure spirit passing under the name of living soul, is entangled in the maze of its erroneous and unreal reality, has been rolling like a heaving wave in the depth of the universal spirit. (All living souls of animate beings, are as bursting bubbles in the ocean of the eternal spirit).

47. The mind by constantly reflecting at first on the vacuous nature of the living soul; is stultified at last to think it as solidified into the nature of animal life or the vital air or breath of life.

48. This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas. (The Lord spake and all things came out at his bidding, which were afterwards stated in the Book of Genesis).

49. From him was to issue forth the would be world, by virtue of the words which he spake to denote the things he meant; the words that he invented were fraught with their meanings, and productive of the things which they expressed.

50. The intellect being employed in this manner (in the thoughts of creation), takes upon it the title of a living being; which being garbed in significant words, was productive of all existent entities. (The volitive principle of the divine intellect, takes the name of the living soul or Brahmá the creative agent).

51. It was this self-existent entity that produced the fourteen spheres, which fill the whole space of vacuity; and which give rise to so many worlds that subsist therein.

52. But before this being had the power of his speech, and of the use of his limbs and body, it remained to reflect only on the significations of words, having had his mind alone the only active part of himself. (So the mind alone of a living body, is the only active part of it in its embryonic state, before its attainment of the functions of all its other parts and members).

53. As the air devolves a seed to a plant, by exhaling on its outer coat, so doth the intellect devolve the bodily functions of living beings, by working in its internal parts. (\_i.e.\_ The mind actuates the action of the body).

54. And as the oscillating intellect or mind, happens to come across the idea of light; it beholds the same appearing to view; as it is conveyed before it by its significant sound (\_i.e.\_ as meant by the word).

55. Light is only our intellection or notion of it, and nothing without it; as feeling is our consciousness of it, and not the perception derived by means of the touch of anything. (This is theory of Berkeley).

56. So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the vacuous mind, and as the receptacle of sound caused by itself.

57. As in this state of sound it is known to be the product of air in its own vacuity, so everything else is the product of our consciousness, and there nothing as a duality beside it.

58. So the properties of odour and flavour, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.



59. Heat which is the seed or seat of the arbor of light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

60. So is flavour a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

61. All other things, which were hereafter to be designated by different names as fragrance &c., are but so many forms of the thoughts and desires existing in the mind of this living being or Brahmá.

62. This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial globe, that was to become afterwards the support of all creatures.

63. All things yet unborn, appeared as already born in this divine mind, which was filled with the models of all future existences of every kind; and all these formless beings had their forms afterwards, as it thought and willed them to be (\_i.e.\_ The ideal became the real at last).

64. These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

65. The organs which gave the perception of sounds, were named the ears; and those which bore the feeling of touch to the mind, were called the organs of feeling or तक्.

66. The organ of perceiving the flavours, was styled the tongue or organ of taste; and that which received the perception of smell, were termed the nose or organ of scent.

67. The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole. (\_i.e.\_ He is not thoroughly diffused all over the body, but has its seat in the mind also, which perceives the abstract ideas of time and space and all other abstract natures of things).

68. In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul; they neither appear nor set on the out side of it, but are set as silent engravings in the stony and stiff bosom of the same.

## CHAPTER CLXXXVIII.

### DESCRIPTION OF THE LIVING SOUL.

Argument:--The Living soul is identified with Brahma or the universal soul; its birth is but a fiction of speech; and the erroneous conception of its animal soul and body, is fully exposed herein.

Vasishtha continued:--The fiction of the first rise of the living soul; from the calm and quiet spirit of God as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme soul.

2. In this manner the fiction (of the living soul) means that, this being a part of the supreme soul is verily the same with it. (As the air in the pot or \_cot\_, is the same as universal air or vacuum). It is when the subjective soul is employed with the thoughts of the

objective, that it is termed the living God or spirit. (Hence the quiescent and creative souls, are but the states or hypostases of the same soul).

3. The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Ráma, relate to you in all their varieties.

4. It is called the living soul or jīva, from its power of living and thinking; and from its addictedness towards the thinkables, it is termed the thinking principle and the intellect.

5. It is termed intelligence for its intellection of this thing as that, as well as for its knowledge of what is what; and it is called the mind from its mending, willing and imagining of many things. (The three powers of the mind are here reckoned, as retention, volition and imagination).

6. The reliance in self that, "I am" is what is called egoism; and the principle of percipience called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the sāstras.

7. It is called the aggregate of the octuple principles or totality of existence, when it is combined with all its wishes of creation; and then named as subtile nature, before its production of the substantial world.

8. Being absent from or imperceptible to our perception, it is called the hidden nature; and in this manner many other fictitious names are given to it by way of fiction or fabrication of our imagination. (The word avidyá here meant as absent, is elsewhere explained as unknown and as ignorance and illusion also).

9. All these fictitious appellations that I have told thee here, are mere inventions of our fancy, for the one formless and changeless eternal being.

10. In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination; they appear as objects made for our enjoyment and bliss, but are in reality an intactible vacuity.

11. So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature; it is the intellectual body formed of the vacuous intellect, which is rarer than the rarified air.

12. It never rises nor sets (i.e. it is neither born nor dies) in this world, but continue with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.

13. It is in the extensive regions of our minds, that millions of worlds continue to be created and dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time. (The mind and time, contain all things).

14. This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outward and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.

15. The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when all minds and bodies and all the world and their contents, are to be incorporated

in the great vacuum of the Divine Mind.

16. The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise. (This passage maintains the innate ideas derived immediately from God).

17. This spiritual body that was employed in viewing the inborn world in itself; is turned as the form of the Great Brahmá by some, and as that of the God Virát by others.

18. Some call him the sanátana or sempiternal, and others give him the name of Náráyana or floating on the surface of the waters. Some style him as Ísha and by his name as Prajápati--the Lord of creatures (Patriarch).

19. This being chanced to have, his five organs of sense on a sudden, and these were seated in the several parts of his body, where they still retain there seats as before.

20. Then his delusion of the phenomenal, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void. (The noumenal only is the true reality).

21. It was all the appearance of that eternal and transcendental Brahma, and not of the unreal phenomenal which is never real; it is the very Brahma, which is without its beginning and end, and appearing in a light quite unintelligible to us. (Being imperceptible in his person, his reality is hid under the garb of unreality).

22. Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of its bloated phantom in his dream (i.e. in our search after the spiritual, we are misled to take the corporeal as such).

23. As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the notions of our bodies and the world also, represented as realities in dreams and imagination.

24. As the dreamed objects of our vacuous minds, seem to be real ones for the time in our sleep; so all these aerial objects in nature, appear as solid substances in the delusion of our dreams by daylight.

25. This spiritual and formless body (of the deity), comes to be gradually perceived in us and by itself also; as we come to see the aerial forms presenting themselves unto us in our dream.

26. It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks (of its carnal appetites and enjoyments).

27. It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the erroneous ideas of the enjoyments and incidents of its life.

28. It comes to know its subjection to decay, decrepitude and death, and of its wanderings on all sides of the wide sphere of this globe; it gets the knowledge of the knower and known, and also of the beginning, middle and of all acts and things.

29. And thus the primordial spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water &c, and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before. (The difference here spoken of, is that of the personal soul of the jíva or living being, and that of the impersonal soul of

Brahma--the universal spirit).

## CHAPTER CLXXXIX.

### ON THE UNITY OF THE DIVINE SPIRIT.

Argument:--Unity of the impersonal and personal \_spirit treated\_  
and the materiality of the living soul refuted.

Vasishtha continued:--This spiritual body (or the personal spirit), as that of Brahma--the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts; (which it had derived from the eternal spirit of Brahma).

2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there and wonder in this.

3. Now this viewer--Brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of Brahma at the bottom.

4. Ráma rejoined:--Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realized in its solidified state, and reality can there be in the vision of a dream.

5. Vasishtha replied:--The spiritual view is ever apparent by itself within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

6. As the visionary sights of our dreams, come to be realized in times, by our continuous poring upon them; so doth the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case of King Harischandra of old).

7. The constant thought of the reality of our spiritual body, makes appear as a real object to our sight; as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.

8. So the vision of this world, has like every other fallacy, misled us like the poor and parching deer, to the misconception of water in the mirage; and does this and all other unrealities appear as real ones in our ignorance.

9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

11. The spiritual body which was at first conceived, by the prime creator of all--Brahmá, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

12. The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul: (instead of the souls being the fountain of the body).

325854  
325855 13. Then it becomes confined in that body, by its belief of the  
325856 unreality as a sober reality; and then it thinks of many things within  
325857 itself, and goes on seeking and running after them all. (But the  
325858 steady soul is sedate, and has all within itself, without seeking them  
325859 elsewhere without).  
325860  
325861 14. This God then makes many symbolical sounds and forms (invents)  
325862 words for names and actions; and at last upon his utterance of the  
325863 mystic syllable Om or (on) the Vedas rang out and sang in currents of  
325864 verbiage.  
325865  
325866 15. Then through the medium of those sacred words, the god ordained the  
325867 ordinances for the conduct of all mankind; and everything turned to be,  
325868 as he wished and thought it to be in his own mind. (Hence Brahmá is  
325869 said the creative mind of God).[4]  
325870  
325871 16. Whatever exists in any manner, the same is the self same Brahmá  
325872 itself; and yet no body perceives it as such, owing to the predominant  
325873 error of all, of believing the unreal world as a real existence.  
325874  
325875 17. All the things from the great Brahmá down to all, are but false  
325876 appearances as those of dreams and magical show; and yet the spiritual  
325877 reality is utterly lost to sight, under the garb of material unreality  
325878 (\_i.e.\_ The unreal matter is taken for real spirit).  
325879  
325880 18. There is nothing as materiality anywhere and at any time; it is the  
325881 spiritual only which by our habitual mode of thinking and naming, is  
325882 said to be substantial, elemental and material.  
325883  
325884 19. This our fallacy of materiality, has come to us from our very  
325885 source in Brahmá--the creator; who entertained the false idea of the  
325886 material world, and transmitted this error even into the minds of the  
325887 wise and very great souls.  
325888  
325889 20. How is it possible, O Ráma, for the intelligent soul, to be thus  
325890 confined in a clod of earth, all this must either be an illusory scene,  
325891 or a representation of Brahma himself.  
325892  
325893 21. There can be no other cause of this world, except the eternal  
325894 causality of Brahma; who is self-existent, only without any action or  
325895 causation of himself; thus the Supreme soul being wholly devoid of  
325896 the attributes of cause and effect, what can this world be, but an  
325897 extension of the Divine essence?  
325898  
325899  
325900  
325901  
325902 CHAPTER CLXXXX.  
325903  
325904 ECSTASIS OR INERTNESS OF RÁMA.  
325905  
325906 Argument:--Description of liberation, as heedlessness of the past  
325907 and future, ignorance of the knowables, and thoughtlessness about  
325908 the thinkables.  
325909  
325910  
325911 Vasishtha continued:--Gaining the knowledge of knowables, is called our  
325912 bondage in this world; but it is our release from the bonds of knowable  
325913 objects, that is termed our liberation from it.  
325914  
325915 2. Ráma rejoined:--But how can it be possible, sir, to get our escape  
325916 from the knowledge of the knowables, and how can our rooted knowledge  
325917 of things, and our habitual sense of bounden to them, be removed from  
325918 us.  
325919  
325920 3. Vasishtha replied:--It is the perfection of our knowledge, and  
325921 feeling of it as such, that removes our misjudgment; and then we get  
325922 our liberation from error, after disappearance of our inborn bias.

325923  
325924 4. Rāma rejoined:--Tell me sir, what is that simply uniform feeling,  
325925 and what is called that complete and perfect knowledge said to be,  
325926 which releases the living soul entirely, from its fetters of error.  
325927  
325928 5. Vasishtha replied:--The soul is full with its subjective knowledge  
325929 of intuition, and has no need of the objective knowledge of the  
325930 knowables from without; and perfect knowledge is our inward sense of  
325931 the same, and not expressible in words.  
325932  
325933 6. Rāma rejoined:--Tell me sir, whether the knowableness of knowledge,  
325934 that is whether the internal knowledge of the knowing soul, is the same  
325935 or separate from itself; and whether the word jñāna or knowledge, is  
325936 taken in its instrumental or abstract sense (i.e. whether it is used  
325937 to mean the power by means of which we derive our knowledge, or the so  
325938 derived knowledge itself).  
325939  
325940 7. Vasishtha replied:--All perception is knowledge, and this term  
325941 is denotative of its causality also (as we say, my knowledge is my  
325942 guide, i.e. the instrumentality of my guidance). Hence there is no  
325943 difference between knowledge and the known or the knowable, as there is  
325944 none between the air and its ventilation.  
325945  
325946 8. Rāma rejoined:--If it be so (that there is no difference between  
325947 them); then tell me, whence arises the error of difference in  
325948 our conception of them; the conception of the materiality of the  
325949 perceptible or objective world, must be as erroneous as that of the  
325950 horns of a hare, which had never been in esse, nor are likely to be  
325951 at any time in future.  
325952  
325953 9. Vasishtha replied:--The error of the reality of external objects,  
325954 gives rise to the error of the reality to our knowledge of them also;  
325955 but there is no inward object of thought, nor of the outward senses,  
325956 has ever any reality in it.  
325957  
325958 10. Rāma rejoined:--Tell me, O sage, how can you deny the existence of  
325959 those objects, which are evident to the senses of mine, thine and all  
325960 others alike; and which are ever present in their thoughts in the minds  
325961 of sensible beings.  
325962  
325963 11. Vasishtha replied:--It was at the time of the first creation of the  
325964 world, that the self manifested God Virāt, exhibited the outline of the  
325965 cosmos in a corner of his all-comprehensive mind; but as nothing was  
325966 produced in reality, there is no possibility of our knowing any as a  
325967 knowable or real entity.  
325968  
325969 12. Rāma rejoined:--How can our common sight, of the present, past and  
325970 future prospects of this world; and our daily perception of things,  
325971 which are felt by all in general, be regarded as nothing by your  
325972 teaching. (Common sense can not be controverted by abstruse philosophy).  
325973  
325974 13. Vasishtha replied:--Just as the dreamer's vision in sleep, the  
325975 deer's mistake of water in the mirage in sand, the illusory sight of  
325976 a moon in the sky, and the prospects of our delusive fancies, do all  
325977 disappear on right observation; so the false perceptions of worldly  
325978 things, and the mistaken conceptions of our own entities, are as  
325979 erroneous as the sights of the false lights in the empty air. (These  
325980 dissolve as dreams upon waking, and the testimony of one waking man, is  
325981 enough to disperse the deceptive sights of all dreamers and sleepers).  
325982  
325983 14. Rāma rejoined:--If our knowledge of I and thou and of this and  
325984 that, is as false as that of all other things in the womb of the world;  
325985 why then were these brought into existence, not left to remain in their  
325986 ideas in the mind of their creator, as they had existed before his  
325987 creation of them?  
325988  
325989 15. Vasishtha replied:--It is certain that everything springs from  
325990 its cause, and not otherwise; what then could there be the (material)  
325991 cause, for the creation of the world therefrom, after the dissolution

of everything at the universal destruction?

16. Ráma replied:--Why sir, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

17. Vasishtha replied:--Whatever substance there abides in the cause, the same is evolved in effect also; hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

18. Ráma replied:--Why sir, the world existed in its subtile (or ideal) state, in the person (mind) of Brahma (God); from which it issued forth anew and again, after dissolution of the former creation.

19. Vasishtha said:--Tell me, O intelligence Ráma, how could the Lord God (whose nature is composed of pure intelligence), conceive the entity or quintessence of the world in himself, and which like the productive seed, sprang out in the form of the future creation. Say what sort of entity was it.

20. Ráma replied:--It is an entity of Divine intelligence, and is situated in the subjective soul of God in that form. It is neither a vacuous nullity, nor an unreal entity.

21. Vasishtha said:--If it be so, O mighty armed Ráma, that the three worlds are Divine intelligence only; then tell me why bodies formed of pure intelligence (as those of the gods and angels), and those having the intelligent soul in them (as those of human beings), are subject to their birth and death.[5]

22. Ráma said:--If then there has been no creation at all at any time from the beginning; then tell me sir, whence has this fallacy of the existence of the world come to be in vogue.

23. Vasishtha replied:--The inexistence of cause and effect, proves the nullity of being and not being (\_i.e.\_ its annihilation also); all this that is thought of to exist, is the thought and thinking of the divine soul, which is the tripiti or triple entity of thinker, thinking and the thought together. (\_i.e.\_ The soul is both the subjective and objective, as also their connecting predicate by itself).

24. Ráma rejoined:--The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle (and the object the same with the subject); unless you maintain that the objective fuel burns the subjective fire (which is impossible).

25. Vasishtha replied:--The viewer is not transformed to the view, owing to impossibility of the existence of an objective view; it is the all seeing soul, that shows itself as one solid plenum in itself.

26. Ráma rejoined:--The soul is the pure intellect only, and is without its beginning and end; it thinks only on its eternal and formless thoughts; how then can it present the form and appearance of the visible world.[6]

27. Vasishtha replied:--The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the privation of the thinkables, that bespeaks the liberation of the intellect. (The production of the thinkables, is as impossible as the birth of the offspring of a Barren woman. Gloss).

28. Ráma rejoined:--If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like; (as they are suggested to us by our common sense, and the universal testimony of all people).

29. Vasishtha replied--The impossibility of cause, precludes the possibility of any production; how and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion.

30. Rāma rejoined:--Here tell us sir, how this error comes to overshadow the unknowable, unthinkable and the immovable being, that is selfmanifest and ever untainted and clear by itself (Swaprakāsa or Swayamprakāsa).

31. Vasishtha replied:--there is no error or mistake herein, owing to its want of any causation also; our knowledge of egoism and tuism, is drowned altogether in that of one unevanescent Unity.

32. Rāma replied:--O venerable sir, I am so bewildered in the error of my consciousness, that I know not what other question I am here to make; I am not so enlightened as the learned, to argue any more on this point.

33. Vasishtha replied:--Do not desist, O Rāma, from making your inquiries concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone; and then by knowing this, you will be able to repose yourself, in the blissful state of the supremely Blest.

34. Rāma rejoined:--I grant sir, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought (so rooted in me that I can not get rid of it).

35. Vasishtha replied:--There is no error in the belief of the uncaused creation, and in its perfect calmness; but it is for want of your habit of thinking it so (and your bias of the reality of the world), that really makes you so restless.

36. Rāma rejoined:--Tell me sir, whence rise this habit as well as the desuetude of this mode of our thinking; and how does our rest proceed from the one, and our disquiet from the other mode of thought.

37. Vasishtha replied:--Belief in the eternal God, breed no error in that of the eternity of the world; it is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the solid minded sages have been.

38. Rāma rejoined:--Please to tell me sir, in your preaching of these lectures to your audience, what other mode of practice there may be, in our attainment of a quietude like that of the living liberated sages.

39. Vasishtha replied:--The lesson that we preach, is to know one's self as Brahma and resting in the spirit of Brahma; and this knowledge is sure to release the soul, both from its longing for liberation, as also from its dread of bondage in this world.

40. Rāma rejoined:--This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.

41. Vasishtha replied:--Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance--before the liberated spirit.

42. Rāma rejoined:--The absence of our knowledge of an intelligent agent, and also of an intelligible object; deprives us altogether of any intelligence at all; the impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object. (The transitive verb to know must have an object, and cannot like a neuter or



326130 intransitive verb, be confined to or reflect upon its agent. Gloss).

326131  
326132 43. Vasishtha replied:--It is by your act of knowing of God, that you  
326133 have or get your knowledge of Him; therefore the word is taken in its  
326134 active sense by you and others (Who have to know a thing before it is  
326135 known to them). But with us (or sages like ourselves), who are possessors  
326136 of our intuitive knowledge of ourselves as the deity, it is but a  
326137 self-reflexive verb. (Gloss. Buddhi with the ignorant, means knowing;  
326138 but with the sapient, it means feeling).

326139  
326140 44. Rāma rejoined:--But how do you feel your finite selves or egoism,  
326141 and your limited knowledge, as same with the infinite soul and  
326142 omniscience of the deity; unless it were to ascribe your imperfections  
326143 to the transcendental divinity, who is purer than the purest water, and  
326144 rarer than the rarefied ether.

326145  
326146 45. Vasishtha replied:--It is the feeling of the perfections of  
326147 the divine soul in ourselves, that we call our egoism; and not the  
326148 ascription of our imperfect personalities unto him. And here the  
326149 duality of the living and divine souls, bears resemblance to the unity  
326150 of the ventilating breeze with the universal and unfluctuating air.  
326151 जीवब्रह्मनोरैक्यं ।

326152  
326153 46. As the waves of the ocean, have been continually rising and  
326154 subsiding in it; so the objective thoughts of one's egoism and the  
326155 world besides, must be always rising and falling in the subjective soul  
326156 of the supreme being, as well as self-liberated persons (Hence the  
326157 subjective and objective cannot be the one and same thing).

326158  
326159 47. Vasishtha replied:--If so it be, then say what is the fault, that  
326160 is so much reprehended in the popular belief of a duality; and in  
326161 disregarding the creed of the Unity, which is eternal and infinite,  
326162 full and perfect in itself, quite calm and quiet in its nature, and is  
326163 termed the transcendent One.

326164  
326165 48. Rāma rejoined:--If it be so (that the living soul, is as the breeze  
326166 or breath of the calm air of Brahma and same with it), then tell me  
326167 sir, who and what power is it, which conceives the ego, tu and others,  
326168 which feels and enjoys all as their agent, if the fundamental fallacy  
326169 of the world be the root of all. (The whole being false, there is  
326170 nothing as one or another or as bondage or liberation).

326171  
326172 49. Vasishtha replied:--The knowledge of the reality of the objective  
326173 or knowable things, is the cause of our bondage (in this world); true  
326174 knowledge does not recognise their reality, and full intelligence  
326175 which assumes the forms of (and shows) all things in itself, sees no  
326176 difference of bondage or liberation before it. (All things are alike in  
326177 the full light of intelligence).

326178  
326179 50. Rāma rejoined:--Intelligence like light, does not show us all  
326180 things in the same light; it shows us the difference between a pot and  
326181 a picture, as light shows the white and black to view. Again as the  
326182 light of our eye sight shows us the different forms of outward objects,  
326183 so does our intelligence confirm and attest the reality of our visual  
326184 perceptions.

326185  
326186 51. Vasishtha replied:--All outward objects having no cause of their  
326187 creation, nor any source of their production, are as incredible as  
326188 the offspring of a barren woman; and the appearance of their reality  
326189 which is presented to our sight, is as false as that of silver in  
326190 a conchshell or in the glittering sands, and not otherwise. (The  
326191 phenomenal is a mirage, and deception of sight).

326192  
326193 52. Rāma rejoined:--The sight of the miserable world, whether it  
326194 be true or false, is like the startling apparition in a dream, and  
326195 attended with pain only for the time; tell me therefore the best means,  
326196 how to avoid and get rid of this error.

326197  
326198 53. Vasishtha replied:--The world being never the better than a dream,

it is the reflection of the idea of its reality, that is the best method of getting rid of the snare of its tempting joys and sorrows.

54. Rāma rejoined:--But how to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous train of its deluding dreams.

55. Vasishtha replied:--It is the due consideration of the antecedent and subsequent states of things, which must remove the erroneous impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance (and bearing no trace of former forms behind).

56. Rāma rejoined:--But how do the rising apparitions of the world, disappear in the depth of our minds, and what do we then come to perceive, after the vestiges of our gross remembrances have faded away? (The mind is never vacant of its thoughts of visible objects).

57. Vasishtha responded:--After the false appearance of the world, has vanished like the faded sight of a city from view; the unconcerned mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain (\_i.e.\_ as a clear blank or vacuity).

58. Rāma asked:--What then becomes of the man, after subsidence of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of listless indifference.

59. Vasishtha replied:--Then the world recedes from his sight, and then this predilection of it, and his desire for its enjoyment depart and die away along with it.

60. Rāma rejoined:--How can this blind and deep rooted predilection, which has accompanied the soul from many previous births, and branched out into multifarious desires, resign its hold of the human heart all at once?

61. Vasishtha replied:--As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dissipate their seeds at once from the heart (where they can take root no more).

62. Rāma rejoined:--After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how its peace and tranquility at last?

63. Vasishtha replied:--After dissipation of the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of an indifferent \_insouciance\_--vairāgya.

64. Rāma rejoined:--Tell me sir, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble there is for a man to remedy it?

65. Vasishtha replied:--All our desires, like the fond wishes of boys, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires in all minds.

66. Rāma rejoined:--Tell me sir, what is the mind, and how are we to know its nature and workings; and what good do we derive, by our best investigation of the mental powers and properties.

67. Vasishtha replied:--The inclination of the intellect towards the intelligibles, is called the mind, for its mending the thinkables only;

and the right knowledge of its workings, leads to the extinction of all our worldly desires. (\_i.e.\_ The thoughts of things, are productive of our desires for them; banish your thoughts, and you get rid of your desires at once).

68. Ráma rejoined:--Tell me sir, how long continues this tendency of the intellect towards the thinkables, and when does the mind come to have its unmindfulness, which causes our coma or \_anæsthesis\_ of Nirvána.

69. Vasishtha replied:--There being a total absence of thinkable things, what is then left for the intellect to be intent upon; the mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.

70. Ráma rejoined:--How can there be the absence of thinkables, when we have the ideas in store to think and reflect upon; nor is there any one who can deny the existence of ideas, which are ever imprinted in the mind (\_i.e.\_ the eternal ideas).

71. Vasishtha replied:--Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned; and the conception which the sapient have of it, is that of a nameless and formless unity only.

72. Ráma rejoined:--What is that knowledge of this triple world of the ignorant, which has no truth or reality therein; and what is the true knowledge of the wise about it, which is inexpressible in words?

73. Vasishtha replied:--The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first to last; but the true knowledge of the wise, neither recognizes a duality herein; nor acknowledges the production hereof; (but views it in the light of a nullity and void).

74. Ráma rejoined:--Whatever is not produced in the beginning, can not of course exist at any time; but how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?

75. Vasishtha replied:--This causeless and uncaused unreality of the world, appears unto us as a real entity; like the daydream that presents the false sight of the cosmos as a reality in our waking.

76. Ráma rejoined:--The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.

77. Vasishtha replied:--Tell me, O Ráma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state.

78. Ráma replied:--The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us in the same light, as they show themselves to us in our waking state.

79. Vasishtha questioned:--If the impressions of the waking state, come to represent themselves in our dreaming (and if our dreams are alike our waking sights), then tell me Ráma! why do you find your house standing entire in the morning, which you beheld to have fallen down in your dream.

80. Ráma answered:--I see that the things seen in waking, do not appear the same in dreaming; but tell me sir, why they seem to resemble those that have been seen before.

81. Vasishtha replied:--It is neither the notion nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.

82. Ráma said:--I find it now, that this world is no better than a dream; but tell me sir, how to remedy our fallacy of its reality, which holds us fast as a goblin.

83. Vasishtha replied:--Now consider how this dream of the world has come into vogue, and what may be the cause thereof; and knowing that the cause is not different from its effect, view this visible creation in the light of its invisible origin.

84. Ráma said:--But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself. (The world is the permeation of the Divine mind--its maker or pervader).

85. Vasishtha replied:--So it is, O most intelligent Ráma, the world is verily the manas--mens or the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

86. Ráma rejoined:--But why am I not to think the identity of the world with Brahma himself, as there is the identity of the divine mind with him, and that of the mind with the creation. And likewise as the relation of sameness subsists between a component part and its ensemble or the integral whole, as there is between the branch of a tree and the tree itself? (because these are but parts of one undivided whole). But it would be absurd to identify the undivided and formless Brahma, with the divided and formal world.

87. Vasishtha replied:--It is impossible, O Ráma, to identify this frail world with the eternal Brahma, who is increate to identify this perishable, quite calm and quiescent and intact in his nature.

88. Ráma added:--I come to find at last and by a haphazard, my erroneous conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

89. Vasishtha concluded with saying:--Now I have fully exposed the erroneous views of the world (entertained both by the wise and ignorant), both by the elegance of my poetical diction, as also by the enlightening reasonings of the learned; both of which are calculated to remove the mistaken views of the vacuity and delusion of the world, by establishment of the truth of the whole, as being composed of essence of the One sole and Supreme entity.

## CHAPTER CLXXXXI.

### SOLUTION OF THE GREAT QUESTION OF UNITY AND DUALITY.

Argument:--Concerning the identity of the world and God, or the total absence of the universe.

Ráma rejoined:--If it is so sir, as you say, the world must be a great riddle; as it can neither be said to be in existence with all its contents, or it is a perfect nullity with every thing quite extinct in it.

2. This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

3. Vasishtha replied:--The fortuitous appearance in which Brahma, manifests himself of his own accord; is known to him as the world and subsisting in himself.

4. Rāma rejoined:--How does Brahma manifest himself as the world, before existence of space and after its extinction (at the ultimate dissolution of creation); and how does the divine spirit shine itself as the world in want of the light of the luminaries?

5. Vasishtha replied:--The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine spirit, which is thus diffused all over the universe.

6. As the light of the lamp or chandelier, enlightens the house with its lustre; it was thus the holy light of the Divine spirit that shone itself, without presenting its outward appearance, or having any one to look upon it (before creation).

7. Thus it is an immaterial and imperishable entity, without any appearance of or looker on it; it shines with the light of the intellect, upon the basis or stand of the Divine spirit.

8. It shines in its visible appearance, in the sight of the spirit only, that constantly looks upon it, as it sees its dreams in sleep.

9. It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shining sheen being derived from the Supreme.

10. The One supreme intellect alone, assumes the triple forms of the sight, seer and seeing (\_i.e.\_ the subjective, objective and the attribute), in the beginning of creation; and shows itself as the created world of its own nature and accord.

11. We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.

12. This world (shining so bright and fair), is like a vacuous body appearing in the vacuity of the intellect; the creation has neither its beginning nor end, it is a development of the intellect, which is distributed through it.

13. It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.

14. To them this creation presents no visible forms, nor any sensible appearance at all; it is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.

15. In this manner the blunder of a duality in the soul, produces a dualism in the mind; but ere the existence of creation, there existed no dualism of the creator and the created, or of the manifester and the manifested.

16. The want of a cause causes the appearance of a duality (\_i.e.\_ of the causal agency and its effect, in the vacuity of the intellect); but tell me how could there be a cause when there is no creation in existence. (The creation presupposes a cause, but not otherwise nor its absence).

17. It is the Divine intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects; and though this seems to be the waking state of the Supreme soul, yet it is neither its waking, sleeping nor dreaming state.

18. The visible world is no production of dream, but a manifestation of Brahma himself; and there existed the Divine intellect only, in the

manner of the infinite void, before the birth of the atmospheric vacuum of the world.

19. The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or vacuous form, that manifested itself in this visible form before it came to existence.

20. And this visible world that is so manifest to view, is as void and vacuous as the empty air.

21. Now knowing this in your own understanding, you must remain devoid of all dualism in your mind; be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments, (for fear of losing your spiritual bliss).

## CHAPTER CLXXXXII.

### ON THE ATTAINMENT OF SPIRITUAL ANAESTHESIA.

Argument:--Ráma's coma and trance, and his revival by the spiritual lecture of his preceptor.

Ráma rejoined and said:--Alas! that I have so long strayed about, in the erroneous maze of the world; without the knowledge of its being a mere void and vacuum.

2. I now come to know the fallacy of my conception of the world, which is but a mere nullity; which never is nor was, nor shall ever prove to be a positive reality.

3. It is all still and supportless, and existing in our false knowledge of it; it is an endless formation of the solid intellect, and a mere vacuous conception of ours, without any figure or form or colour or mark of its own.

4. It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderful it is, that we call this our world, our earth and the sphere of our action.

5. How it appears as a duality (apart from the unity of God), and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the pellucid sky appearing as thick and opaque to our misconception of them.

6. This creation and the future world, are as the dreams that we see, but working of our imagination; while it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

7. The thought that I am situated in heaven or hell in this life, makes this world appear as such unto us; because the visibles are all objects or creatures of our consciousness of them. (It is the mind that makes a heaven or hell).

8. There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us; it is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

9. If this be but an erroneous sight, how could the negative error produce this positive spectacle, should it <be> but a false conception of the mind, then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence.

10. It is not possible for error, to creep into the infallible mind of omniscience; nor is it probable that error should reign over this perfect creation at large; it is therefore the Lord himself, that exhibits his glory in this manner.
11. What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence; and how are we to look on the transparency of the air and crystal, without thinking them as manifestation of his nature?
12. An erroneous notion is as false, as the sight of one's own death in a dream; but how can this world which is so palpable to sight, be lost to or expunged from our sight, without losing our sight of its great manifestor also? (To ignore the world is to ignore its maker also, as the denial of God leads to that of the world).
13. The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error; but the same analogy does not apply to our sight of the world.
14. The boys' apparitions of ghosts, never lay hold on adults and the waking, nor on any one in the day light and open air; this and similar errors arise in our ignorance only, but they vanish upon our second thought and true knowledge of them.
15. It is improper in this place to raise the question, regarding whence this bug bear of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as avidyá or ignorance (which is the cause of error) ever in existence, nor an asat or not being even in being. (Because the Veda says सदेवैदमग्र आसीत् the existence existed from before).
16. It is evident by rational reasoning, that whatever is invisible and imperceptible to us, the same is called as asat or not being, and the conception of idea or that is termed an error.
17. That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a hare, how can that be believed to be as anything in existence.
18. And a thing however apparent to sight, but having no cause or evidence of its reality, cannot be believed as thing in existence, but it must be a nullity like the issue of a barren woman.
19. Therefore there can no error at any time, nor can an error ever produce anything whatever; it is therefore the manifest omniscience of Providence, that is conspicuous in every part of this wide and grand display.
20. Whatever then is seen now to shine before us, is the manifestation of Supreme being itself; the same Supreme spirit fills this plenitude, and is full with it in itself. (So the Veda पूर्णमदःपूर्णमिदं&c.).
21. There is nothing that is either shining or unshining here at any time, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.
22. It is the one unborn, undying and unchanging everlasting Being, that is the most adorable and ever adored Lord of all, that fills and pervades the whole with his essence. He only is the word ego, selfmanifest--pure and all pervading, while I and all others are without our egoism, and shine only in that unity (literally, without our duality).

326613  
326614 MENTAL TORPOR OR TRANQUILITY.  
326615

326616 Argument:--Ráma's ecstatic hybernation and union with the Supreme  
326617 unity.  
326618

326619  
326620 Ráma rejoined:--There is the only One alone whom neither the gods nor  
326621 the \_rishis\_ know or comprehend; He is without beginning, middle and  
326622 end, and it is that being that thus shines himself, without this world  
326623 and these phenomena.  
326624

326625 2. It is useless to us to mind the difference, between the unity  
326626 and duality, and to be led to the doubts created by the misleading  
326627 verboilogy of erroneous doctrines; without relying in the state of one  
326628 tranquil and unvarying Spirit.  
326629

326630 3. The world is as clearly a vacuous body, appearing in the womb of  
326631 vacuity; as the string of pearls and the aerial castles, that are seen  
326632 in the open sky.  
326633

326634 4. The world is attached in the same manner, to the solidity of the  
326635 invisible intellect; as vacuity is inherent in vacuum, lapidity in the  
326636 stone, and fluidity in water.  
326637

326638 5. Though the world, appears to be spread on all sides of space; yet it  
326639 is no more than an empty vacuity, lying calm and quiet, in the hollow  
326640 womb of the great intellect.  
326641

326642 6. This world appearing so fair and perspicuous, to the sight of  
326643 ignorant people; vanishes as a phantom into nothing, at the sight of  
326644 the boundless glory of the transcendent God.  
326645

326646 7. The impression of difference and duality, existing between the  
326647 creator and creation, among worldly men; vanishes upon reflection, like  
326648 waves into the waters of the sea.  
326649

326650 8. The existence of the world, together with all our miseries in it,  
326651 before the light of our liberation; as the darkness of night flies away  
326652 at sunrise, and the light of the day disappears, before the gloom of  
326653 night.  
326654

326655 9. Whether in plenty or poverty, or in birth, death or disease; or in  
326656 the troubles and turmoils of the world, the wise man remains unshaken,  
326657 though he may be overpowered by them.  
326658

326659 10. There is no knowing nor error in this world, nor any pain or  
326660 pleasure, or distress or delight in it; but they are all attributes of  
326661 the deity, whose pure nature is unsullied by them.  
326662

326663 11. I have come to know, that this existence is the immaculate Brahma  
326664 himself; and is the want of our knowledge, which says anything to be  
326665 beside the spirit of the Great God.  
326666

326667 12. I am awakened to, and enlightened in divine knowledge; and find  
326668 external existence cease to exist in any presence.  
326669

326670 13. Perfect knowledge tells us, all these worlds to be but Brahma  
326671 himself; but want of this knowledge says, I was no Brahma before, but  
326672 have now become so by my knowledge.  
326673

326674 14. The known and the unknown, the dark and the bright are all but  
326675 Brahma, as vacuity and unity, and brightness and blueness, do all  
326676 appertain to the one and same sky.  
326677

326678 15. I am extinct in the deity (in my divine knowledge), and sit  
326679 dauntless of anything; I am devoid of all desire, with my leaning in  
326680 perfect blessedness; I am as I am, ravished in my infinite bliss,  
326681 without my sensibility of what or which.



16. I am wholly that one and sole entity, which is naught but perfect tranquility; I see nothing but a calm and quiet, which utterly absorbs and enrapt me quite.

17. Knowing the knowable (the unknown One) is to unknow one's self and ignore the visible; as this cognition continues to dawn in the soul, the whole cosmos sinks into oblivion and seems a block of stone, without the name and sign of anything being known.

#### CHAPTER CLXXXXIV.

#### RÁMA'S REST IN NIRVÁNA INSENSIBILITY.

Argument:--Ráma's feeling of his comatosity, and \_his relation\_ of it to his preceptor Vasishtha.

Ráma said:--In whatever manner and form, the living or individual soul conceives the universal soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof. (\_i.e.\_ The divine spirit appears in the same form in us, as we think it to be).

2. All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahma; but they appear to us in various lights, like the different rays, radiating from the one and same gem.

3. The great and bright quarry of the Divine Mind, contains all these gemming worlds in its unbounded bosom; all of which unite to shed and scatter their conjoined light upon us, like the commingled rays of the gems contained in the womb of a vast mine.

4. All these several worlds, shining together like so many lamps of a lustre; are clearly perceived by some and are imperceptible to others, as the blaze of day light is dazzling to the clear-sighted, but quite dim to the blind.

5. As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.

6. The creation is everywhere but a coagulation, of the drizzling drops of the gelid intellect; who can therefore count the countless watery particles, that are incessantly oozing out of it, and are condensed in the forms of worldly spherules.

7. As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator, except in the difference of the two terms of devious significations.

8. The causeless and uncausing unity, being the archetype of infinite variety; these numberless multiplicities are only ectypes of that sole moiety, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype (but the both are showing the same).

9. It is that intelligence which shows the intelligibles in itself; it produces these unproduced productions to view, as the sun light exposes the visibles to light.

10. It is from my inappetency of all things in existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed \_insouciance\_ or the nirvána extinction.

11. It is not by our understanding this bliss, nor can we have any

326751 knowledge of it by our percipience; neither is there any knowledge  
326752 whereby we may know, the unknown one which is alone to be known. (Here  
326753 is a pun and play of the word bódha or knowledge, which is explained in  
326754 the gloss to a great length).

326755  
326756 12. It is a knowledge that rises of itself, and a waking of the soul  
326757 resembling its somnolence; it throws a light as that of the midday sun  
326758 in the inmost soul, and is neither confined in or absent from any place  
326759 or time. (*i.e.* The full blaze of spiritual light, fills the soul at  
326760 all times and places or as Pope says: It wraps my soul, and absorbs me  
326761 quite).

326762  
326763 13. It is after the subsidence of all desire within, and desistance  
326764 from all actions without accompanied with one's desistance from all  
326765 wishes, that this stillness attends upon the enlightened soul.

326766  
326767 14. The saint of awakened understanding, that is confined in himself,  
326768 and absorbed in his meditation; is neither inclined to the prurience of  
326769 any thing, nor to the avoidance of aught whatever. ("Have what I have,  
326770 and dare not leave, enamoured of the present day." Young).

326771  
326772 15. In this state of rapture, the mind of the saint, though in full  
326773 possession of its mental faculties; remains yet as fixed and inactive,  
326774 and unmindful of all worldly things and bodily actions; as a burning  
326775 taper, that consumes itself while illumines others, without any  
326776 shaking or motion of its own. (*i.e.* Thoughtful and inactive).

326777  
326778 16. The soul becomes as Viswarúpa or incorporated with the world, in  
326779 its condition of thoughtfulness, when it is called the Viswátma or  
326780 the mundane soul; or else it is said to be situated in the state of  
326781 the immense void of Brahma, when it is devoid of and unoccupied with  
326782 its thoughts. Hence creation and its cessation, both appertain to the  
326783 Divine Intellect, in its states of activity or thoughtfulness and its  
326784 wants or stupor.

326785  
326786 17. He who is enrapt in divine ecstasy, and settled in his belief of  
326787 the identity of the Deity with his excogitation of him, remains closely  
326788 confined in himself with his rapture and secure from distraction of his  
326789 mind (and perturbation of worldly thoughts).

326790  
326791 18. He who relies only in the cogitation of his self, regardless  
326792 of all other things in the world; comes to find the reality of his  
326793 self-cognition alone, and else beside, to be as *nil* as empty air.  
326794 (Literally: as empty air is not distinct from vacuity).

326795  
326796 19. The man of enlarged understanding, has an unbounded store of  
326797 knowledge in himself; but this ultimately ends in the knowledge of the  
326798 unspeakable one. (The end of all knowledge is the knowledge of God).

326799  
326800 20. It is therefore in our quietism, that we feel the very best entity  
326801 of our consciousness, to be either dormant or extinct; and this state  
326802 of tranquility of the mind, is unutterable in words.

326803  
326804 21. That which is the acme of all knowledge, is the abstract and  
326805 abstruse knowledge of all as the true One; hence the world is a real  
326806 entity, in as much as it abides in the eternal One (in its abstract  
326807 light).

326808  
326809 22. The felicity of Nirvána--ecstasy, with the utter extinction of all  
326810 desire, and the consciousness of a cool and calm composure of one's  
326811 self, is the *summum bonum* or highest state of bliss and perfection;  
326812 that is aimed at to be attained even by the gods Brahmá, Vishnu and  
326813 Siva.

326814  
326815 23. All things (desirable to the soul), are always present with it,  
326816 in all places and at all times; they are ever accompanied with our  
326817 concepts of them in the intellect, which is the only pure entity that  
326818 is ever in existence, and is never dissolved. (The thought survives the  
326819 thing it represents).

326820  
326821 24. Too hot is the busy bustle of the world, and very cooling is the  
326822 bliss of Nirvána insensibility; it is therefore far better to have  
326823 the cold heartedness of insouciance, than the heart burning heat of  
326824 worldliness.  
326825  
326826 25. As an artist conceives in himself, the contrivance of a statue  
326827 sculptured in relief, in the slab of his mind; so the Great Brahma sees  
326828 this universe inscribed in him, in rilievo and not carved out of him.  
326829  
326830 26. Just as the spacious ocean looks upon the waves, heaving upon the  
326831 surface of its waters; so doth the great Brahma see the myriads of  
326832 worlds, rolling about in the midst of its intellect.  
326833  
326834 27. But ignorant people of dull understandings, behold those fixed  
326835 inseparable spectacles, in the light of separate spectres, appearing in  
326836 various shapes and forms, in the spheres of their intellect.  
326837  
326838 28. In whatever manner doth any body conceive anything in his mind, he  
326839 verily thinks and beholds it in the same light, by his habitual mode of  
326840 thinking the same as such.  
326841  
326842 29. As a man waking from his sleep, finds no truth in aught he saw in  
326843 his dream; whether it be the death or presence or absence of a friend  
326844 or other; so the enlightened soul sees no reality in the Life or death,  
326845 of any living being seen in this visible world because none lives by  
326846 himself, nor dies or departs away of himself, but all are deputed alike  
326847 in the tablet of the eternal mind.  
326848  
326849 30. The thought and conviction of this truth in the mind, that whatever  
326850 appears to pass under and away from our sight, is the fixed inert and  
326851 quiescent réchauffé of its divine original, is sure and enough to  
326852 forfend the mind, from its falling into the error of taking the copy  
326853 for its mould.  
326854  
326855 31. This lesson will certainly tend to lessen the enjoyments of your  
326856 body, that none of them will ever serve to prevent its fall to naught;  
326857 as also to protect you from the error of accounting for the reality of  
326858 these numberless, that are at best but passing sights in your dream.  
326859  
326860 32. Inappetency of earthly enjoyments increases our wisdom, as wisdom  
326861 serves to diminish our worldly desires, thus they mutually serve to  
326862 augment one another, as the open air and sunshine.  
326863  
326864 33. The knowledge which tends to create your aversion to riches, and  
326865 to your family and friends, is of course averse to your ignorance and  
326866 dullness; and the one being acquired and accomplished by you, serves to  
326867 put an end to your ignorance at once.  
326868  
326869 34. That is the true wisdom of wise men, which is unalloyed by avarice,  
326870 and that is the true learning of the learned, which is not vitiated by  
326871 any yearning.  
326872  
326873 35. But neither wisdom and inappetency, singly and simply, nor their  
326874 combined and augmented states, are of no good unless they have attained  
326875 their perfection, but prove as vain as the blaze of a sacrificial fire  
326876 in a picture, which has not the power of consuming the oblation offered  
326877 upon it.  
326878  
326879 36. The perfection of wisdom and inappetence, is a treasure which  
326880 is termed liberation also; because any body who has reached to, and  
326881 remains in that state of infinite bliss, is freed from all the bonds of  
326882 care.  
326883  
326884 37. In this state of our emancipation, we see the past and present,  
326885 and all our sights and doings in them as present before us; and find  
326886 ourselves situated, in a state of even calm and tranquility, of which  
326887 there is no end nor any breach whatever.  
326888

38. The self-contented man who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

39. We scarcely find one man, among a hundred thousand human beings, who is strong enough and has the bravery, to break down the trammels of his earthly desires, as the lion alone breaks of the iron bars of his prison house. (The adamant chain of avarice, binds us all alike to this nether earth).

40. It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the cupidinous mind; and melts down the incrassated avarice, as the broad sunshine dissolves the thickened ice in autumn.

41. It is the want of desire that is the knowledge of the knowable, (or what is best and most worthy of being known), and stands above all things that are desirable or worth our desiring; it bears its resemblance to the breath of air, without any external action of it. (\_i.e.\_ The man that is without any desire of his, lives to breathe his vital breath only, without doing any external action of his; but breathes as the current mind, to no purpose whatsoever).

42. He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

43. He sits reclined in the immensity of Brahma, with his enlightened view of the visibles as subsisting in Him; he remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the quiescence of his liberation; which is styled as \_moksha\_ by the wise.

## CHAPTER CLXXXXV.

### LECTURE ON THE ENLIGHTENMENT OF UNDERSTANDING.

Argument:--Vasishtha's commendation of Ráma's knowledge, and his further questions for his trial and Ráma's replies.

Vasishtha said:--Bravo Ráma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy the darkness of ignorant minds, and rejoice the hearts of wise.

2. These phenomenals that ever appear so very bright to our sight, lose their gloss at our want of desire and disregard of them; it is the knowledge of this truth, that is attended with our peace and tranquility, and our liberation and inexcitability.

3. All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.

4. The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life (\_i.e.\_ who is ever unruffled in his disposition), is verily said to have his clear liberation.

5. Look at yogis like ourselves, O Ráma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quiet rest, even in the conduct of our worldly affairs.

6. Know the great gods Brahmá, Vishnu and others, to have been situated

in this state of quiet and freedom, that they are remaining as pure intelligences, even while discharging the offices of their godship.

7. Do you, O Ráma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.

8. Ráma replied:--I see this world as a formless void, situated in the infinite vacuity of Brahma; it is an uncreated and unsubstantial nihility, and with all its visibility, it is an invisible nothing.

9. It is as the appearance of water in the mirage, and as a whirlpool in the ocean; its glare is as glitter <of> gold in the dust, and of sands in the sandy shores of seas in sunshine.

10. Vasishtha said:--Ráma! if you have become so enlightened and intelligent, then I will tell you more for the edification of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.

11. Tell me, how can the world be a nullity, when it shines so very brightly all about and above our heads; and how can all these things, which are so resplendent to sight, and always perceptible \_to\_ our senses.

12. Ráma replied:--The world was never created in the beginning, nor was anything ever produced at any time, it is therefore as nil as the offspring of an unprolific woman and a creation of our imagination only.

13. It is true that there is no result without its cause, or that nothing comes from nothing, but can be the cause of the world when it is a nullity, and a production of our error only.

14. The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form; how can therefore be there a cause of this frail and finite form?

15. It is the unknown and nameless Brahma, that shows himself as the cause of the world, which having proceeded from him is his very self, nor does the word world bear any other sense at all (nor it can be made to bear any other sense).

16. The first intelligence named as the God Brahmá, rises from and abides for a little while, that unknown and nameless category of the universal spirit, as the conscious soul and having a spiritual body. (This is called the \_jívátmá\_ or the living soul with a personal body of it).

17. It then comes to see on a sudden, the luminaries of the sun and moon and the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream. (The Morning and evening of the creation of Brahmá, occupying many a year of mortals).

18. It then perceived the ideas of space and time, together with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of vacuity: (of the Divine Mind).

19. Upon the completion of the false world in this manner, its false contriver the \_soi-disant\_ Brahmá, was employed in wandering all over the world as his creation.

20. So the living soul of every body, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false utopia.

21. And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance; and it is a mistake to think them as permanent result of fixed laws.

22. Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born of a barren woman, and the feeding of it with the powder of the pulverized air.

23. Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal one.

24. The world is as clear as the transparent atmosphere, and as solid as the density of a rock; it is as mute and still as a stone, and quite indestructible in its nature.

25. The world is originally ideal, from the ideas of the eternal mind; and then it is spiritual, from the pervasion of the all pervading spirit of Virát; it is thus a mere void, appearing as a solid body to us.

26. Thus Brahma being the great vacuum and its fulness, where is any other thing as the world in it, the whole is a dead calm as quietus, and a void devoid of its beginning and end (\_i.e.\_ a round sphere).

27. As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of the vacuous Brahma, are no other than the selfsame essence of Brahma himself.

28. The few that are versed in their superior or esoteric, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.

29. The exoteric (or phenomenal) world, abides in the esoteric (or the noumenal) Brahma; and is of the same transcendent nature as the Divine Mind; for it is never possible for the gross, changeful and transitional nature, to subsist in the pure, unchanged and quiet state of the deity.

30. For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities; so any one that knows the visible Nature to be of the nature of Brahma, can ever take it for dull and gross material substance. (Nature being one with its God, is equally of a spiritual nature).

31. The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross (material) light, as the holy man that tastes ambrosia, is never inclined to drink the impure liquor of wine.

32. He who remains in his Nirvána meditation, by reverting his view from the sight of the visibles, to the excogitation of his self; and represses his mind from the thoughts of thinkables, he is verily seated in the tranquility of Supreme spirit.

33. Vasishtha said:--If the visible creation is situated in Brahma--their cause and origin, as the germ or sprout of a plant is seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or God (who is said in the sruti, as the seed of the arbor of the world,--sansáramahirúpavíja &c.).

34. Ráma replied:--The germ does seem to be seated or situated in the seed (as a separate or different substance); but as it is produced from the essence of the seed, it appears to be the same substance with itself. (Were it not so, the germ would become another plant than that of the seed).

35. If the world as it appears to us is inherent in Brahma, then it must be of the same essence and nature as Brahma; and these being eternal and imperishable in Brahma, needs have the world to be so also

(and not of the seed and sprout, or the begetter and begotten).

36. We have neither seen nor ever heard, that any finite, formal or perishable, has ever proceeded from an infinite, formless and imperishable cause (therefore this world is not as it appears to us).

37. It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.

38. It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahma; as bright gems are contained in the hollow of a box or basket. (The basket has a base to support any thing, whereas the vacuity of Brahma has no basis at all).

39. It does not befit any body to say that, the transcendence and tranquility of God, supports the material and moving world upon it; nor that a corporeal body (the corpus mundi), is an imperishable thing (as the divine spirit).

40. Our perception of the world having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams. (This is a refutation of the Buddhists' reliableness in perception).

41. It is an unprecedented dream, that presents us the sight of the world, of which we had no innate or preconceived idea in us; while our usual dreams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things &c.

42. It is not a day dream as some would have it to be, because the night dreams disappear in the day time; but how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day? (This continuous sight of the world day by day, is not comparable to a transient dream by day or night, but a permanent one in the person of the Great God himself).

43. Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only; but this tenet has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.

44. Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul; it is the formless deity, that manifests itself in the various forms of this world, to our understandings.

45. As our intellect remains alone and in itself, in the forms and other things, appearing as dreams unto us in our sleep; so doth Brahma remain solely in himself in the form of the world we see: for God being wholly free and apart from all, can not have any accompaniment with him.

46. There is nothing that is either coexistent or inexistent in him (that is what can be either affirmed or denied of him); because we have no concept or conception of him ourselves, nor do we <have> any notion or idea we are to form of him.

47. What is this nameless thing, that we can not know in our understanding; it is known in our consciousness (\_i.e.\_ we are conscious of it), but it is in \_esse\_ or \_non-esse\_, we know nothing of (this world).

48. It is an inexistence appearing as existent, as also an existence seeming to be nonexistent; all things are quite manifest in it at all times and in all forms (but how and whence they are is quite unknown).

49. It is the development of Brahma in Brahma, as the sky is evolved in

vacuity; for nothing can be found to fill the vacuum of Brahma, except Brahma himself (or his own essence).

50. There I, my seeing and my sight of the world, is all mere fallacy; it is the calm and quiet extension of the Divine intellect only, that fills the infinite vacuity of his own spirit, and naught beside.

51. As the ærial castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet vacuity, and unfailing vacant ideality.

52. It is a boundless space full with the essence of the Supreme spirit, it is without its beginning and end, wholly inscrutable in its nature, and quite calm and quiet in its aspect.

53. I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahma himself; and I have come to know myself (\_i.e.\_ my soul) also, to be as formless and undefinable, as the Supreme soul or spirit.

54. I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.

55. I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality (of the creation and creator); because the question of unity and duality rises only from imagination (of the one or other).

56. All these knowing and living liberated men, that have been liberated from the burthen of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite vacuity.

57. All their efforts of mixing with the busy bustle of the world, are here at an end; and they are sitting here as quiet and silent as yon mute and motionless picture on the wall, medalling on the bright regions in their minds.

58. They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the ærial city built by Sambara in air (\_i.e.\_ as the inhabitants dwelling in the Elysian of Plato, or in the utopia of Sir Thomas Moore); or as the airy figures in our dream.

59. This world is verily a phantom appearing in our dream of the creation; it is a structure without its base, and a figure intangible to our touch. Where then is its reality? (Its tangibleness is a deception of our sense).

60. The world appears as a positive reality to the blinded ignorant, but it <is> found to be a negative nullity by the keen-sighted sage; who sees it in the light of Brahma and a manifestation of himself, and as still as the calm air, reposing in the quiet vacuity of that transcendent spirit.

61. All these existences, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.

62. I am void and so are you too, and the world beside but mere blanks; the intellect is a void also, and by having all several voids in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration (being as infinite and eternal, as well as all pervading and containing all as the supreme spirit).

63. Being thus seated with my knowledge of the infinite vacuity of Brahma, I take thee also, O thou best of biped beings, as indistinct from the knowable One, who is one and same with the all comprehending vacuum, and so make my obeisance to thee.



64. It is from the all comprehensiveness (\_i.e.\_ omniscience) of the vacuous intellect, that this world rises and sets in it by turns; it is as clear as the transparent air, and has no other cause of it but the undulation of the same.

65. This hypostasis of Brahma is beyond all other existences, and above the reach of all sástras, it is by attaining to this state of transcendentalism, that one becomes as pure and superfine as empty air.

66. There is nothing as myself, my feet and hands, or this pot or aught else that I bear, as any material existence; all is air and empty and inane as air, and knowing this, let us turn ourselves to our airy intellects only. (\_i.e.\_ I think ourselves as intellectual and spiritual beings only, in utter disregard of our bodies and earthly things).

67. You have shewn me sir, the nullity of the world and the vanity of all worldly things; and the truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the sophistry of our opponents.

68. The sophist that discomfits the silent sage with his sophistry, can never expect to see the light of spiritual knowledge to gleam upon him (spirituality is got by silent meditation and not by wrangling).

69. The Being that is beyond our perception and conception, and without any designation or indication; can be only known in our consciousness of him, and not by any kind of reasoning or argumentation.

70. The Being that is without any attribute, or sight or symbol of his nature, is purely vacuous and entirely inconceivable by us, save by means of our spiritual light of him.

## CHAPTER CLXXXXVI.

### STORY OF A WOOD-CUTTER AND HIS GEM.

Argument:--Illustration of the efficacy of knowledge derived from Books and Preceptors. In the story of the Wood-cutter, and his obtaining a precious Gem.

Válmíki relates:--After the lotus-eyed Ráma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss. (The ecstatic state of rapture and transport of the devout).

2. He felt himself supremely blest at his repose in the Supreme spirit, and then awaking after a while from his holy trance, he wistfully asked his sagely preceptor, saying:--

3. Ráma said:--O Venerable sir, that art the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long rankled in my breast, has at last quite set at rest.

4. I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the boisterous ocean of this world; it transcends all other doctrines, which are mere verbiology to ensnare the heedless minds of men.

5. If all this is certainly the very Brahma, and our consciousness of him; then O Venerable sir, he must be unspeakable and inexpressible in words, even by the most learned and wisest of men.

6. Remaining thus in the meditation of the knowable One, and without

any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss (The Turiya state), which is unattainable by learning and unutterable in words. (The divine state is only known <to> one's self, but never to be spoken or expressed).

7. How can this certain and invariable state of felicity, be obtained from the dogmas of the śāstras; which are at variance with each other, and are employed in the enumeration of their several categories. (The ever varying śāstras cannot give us any knowledge of this invariable felicity).

8. We can gain no true knowledge from the tenets of the different śāstras, that are <at> best but contradictory of one another; it is therefore in vain to expect any benefit from them, that are based upon mere theories of our pretended leaders.

9. Tell me therefore, O Venerable sir, whether it is of any good to us, to learn the doctrines of the śāstras or attend to the teaching of our preceptors (when our true knowledge is derived from within ourselves: i.e. from our intuition, self-consciousness and our personal experiences).

10. Vasishtha replied:--So it is, O mighty armed Rāma, the śāstras are not the means to divine knowledge; those being profuse in wordy torrents, and this beyond the reach of words.

11. Yet hear me to tell you, O thou best of Raghu's race, how the dictates of the śāstras and the lectures of your preceptors, are of some avail towards the improvement of your understanding.

12. There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives (or who were miserably poor all their lives). They pined and faded away in their poverty, like the withering trees in summer heat.

13. Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair as the fading lotus flowers for want of their natal water.

14. Being parched by famine, and despairing of their lives; they only thought of the means of filling their bellies.

15. In this state of their distress and despondence, one thought gleamed in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

16. Thus determined they went to the forest to fell down the woods, because any plan that is hit upon in distress, is best to be availed of, for the preservation of life.

17. Thus they continued daily to go to the forest to fell the woods, and fetch them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

18. It happened that the skirts of the forest whither they went, were full of woods with hordes of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

19. It then turned out that some of the log-bearers, happened by their good luck to espy the brilliant gems, which they took with them to their homes from the forest.

20. Some saw the valuable sandalwood trees, and others beheld beautiful flowers in some place; some found fruit trees somewhere, all which they took and sold for their food and livelihood.

21. Some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood, which they bore to the way side of the forest, and there sold at trifling prices. (Nothing is valued at home

unless it is taken to a distance).

22. Among all these wood men, who were employed in common in collection of woods, some of them happened by their good luck, to find some precious gems there, which set them at ease for every care.

23. Thus amongst all of these that had been toiling and moiling in the same field of labour; now it happened to obtain their desired boon the Philosopher's gem. (That converts all things to gold, and is desired by all but found by few).

24. Now they having obtained the desirable gem, which bestowed upon them all the blessings of affluence and prosperity; they became preeminently happy with their fortune, and remained quite content in the very woods.

25. So the seekers and sellers of worthless wooden blocks, being gainers of the all bounteous gem of their heart's desire (Chintamani); remained happily with themselves, as the gods dwelling together in harmony in the Elysian field.

26. Thus the Kir woodmen, having obtained their best gains of what forms the pith and gist of every good in the main, remained in quiet and quite content in themselves, and passed their days without any fear or grief, in the enjoyment of their everlasting equanimity and felicity.

27. This world is compared to the wilderness, and all its busy people are as the day-labouring Kiri foresters, daily toiling and moiling in their hard work, for their help of daily bread. Some amongst them are happy to find the precious treasure of true knowledge, which gives them the real bliss of life and lasting peace of mind.

## CHAPTER CLXXXXVII.

### ON THE EXCELLENCE OF LEARNING.

Argument:--Study of the sástras whether for temporal ends or ultimate bliss tends mainly to the edification of the Mind.

Ráma said:--Do thou, O greatest of sages, deign to give me the best treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.

2. Vasishtha replied:--The woodmen that I have mentioned bear allusion to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their woe (three fold miseries--\_trítapas\_ of the body, mind and soul, or of this world and the next. Gloss).

3. The great forest which is said to be the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their preceptors and the sástras; and their labour in felling and selling the wood for their daily food, is the hard struggle of human kind in their life time for their simple fare and supportance.

4. The unavaricious men that are unemployed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning. (Such is the literary body of students and scholars).

5. And those people also, who pursue their callings for the provisions of life, and are dependents <on> others for their supportance; become

327441 successful in the acquirement of learning in their minds, by their  
327442 practice of the precepts and studious habits.  
327443

327444 6. As the wood-cutters, who sought for the worthless wood at first,  
327445 get the very valuable gems at last; so men prosecuting their studies  
327446 for a paltry maintenance and self supportance, succeed to gain divine  
327447 knowledge at the end. (Secular knowledge often leads to the spiritual).  
327448

327449 7. There are some sceptics who say by way of derision, what is the good  
327450 to be derived from poring upon books? but these have been found to have  
327451 turned to true believers at last. (Those who came to deride, returned  
327452 believers at the end and confessed the truth).  
327453

327454 8. Worldly men devoted to the objects of their fruition in life, and  
327455 acquainted with the objects of mental and spiritual truths; coming  
327456 distrustfully to listen to the doctrines of the sástras, have become  
327457 fully convinced of their truths at last.  
327458

327459 9. Men are led away to many ways by the different tenets of the  
327460 sástras, and by direction of their various desires and inclinations;  
327461 but they come to meet at last in the same path of glory, as the gemming  
327462 forest of the woodmen.  
327463

327464 10. He who is not inclined to the injury of others, but goes on in his  
327465 own beaten course; is called the upright man, and it is his judgement  
327466 which is sought and followed by every one.  
327467

327468 11. But men ignorant of truth, are dubious of the result of righteous  
327469 conduct, in earning their livelihood; and are doubtful also of the  
327470 benefit, which is derived from the study of the sástras. (Hence they  
327471 fall to misconduct and neglect their studies also, in order to earn  
327472 their bread by foul means).  
327473

327474 12. But men persisting in their righteousness, gain both their  
327475 livelihood and liberation at once; as the honest woodmen obtained their  
327476 wood as well as the gems together, and in the same place.  
327477

327478 13. Among these some succeeded to get the sandal woods, and some to  
327479 gain the precious gems, while others met with some common metals, and a  
327480 great number of them, found the wood of the forest trees only. (So are  
327481 our lots differently cast among different individuals, according to our  
327482 respective deserts).  
327483

327484 14. Some of us gain the objects of our desire, and some acquire riches  
327485 or deeds of virtue and merit; others obtain their liberation; and  
327486 attain their proficiency in the sástras.  
327487

327488 15. Know, O Ráma, that the sástras deal only with instructions for the  
327489 acquirement of the triple blessings of our livelihood, riches and  
327490 virtue; but they give no direction for our knowing the supreme One,  
327491 who is inexpressible in words. (Because no word nor thought can ever  
327492 approach to the unknowable One).  
327493

327494 16. The words and their significations (which are used in the sástras),  
327495 serve only to express the intelligible objects which are signified by  
327496 them, as the seasons denote the seasonal fruits and flowers which they  
327497 bear; but the knowledge of the supreme being, is derived from one's  
327498 intuition, and is felt in our consciousness alone.  
327499

327500 17. Divine knowledge is said in the sástras, to transcend the knowledge  
327501 of all other things; and the transparency of the Divine person,  
327502 surpasses the brightness of all objects, as the beauty of the female  
327503 body excels the lustre of the brightest gems. (The personal grace of  
327504 females, transcends the beauty of all their decorations).  
327505

327506 18. The transcendental knowledge of the Deity, is not to be derived  
327507 from the doctrine of the sástras, nor from the teachings of our  
327508 preceptors; it cannot be had by means of our gifts and charities; nor  
327509 by divine service and religious observances, can we ever know the

unknowable One.

19. These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them; now attend to me, O Rāma, and I will tell you the way to your rest in the Supreme soul.

20. The study of the śāstras, serves of course to purify the mind from vulgar errors and prejudices; but <it> is the want of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

21. This śāstra stablishes right understanding in lieu of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

22. The śāstra or learning serves principally to cleanse the mirror of the mind, from its dross of errors at first, and then it purifies the person of its possessor, by the force of its doctrines. (So the śāstra has the power of purifying both the body and mind of the learned man).

23. As the rising sun casts his image spontaneously, on the dark bosom of the ocean; so doth the luminary of śāstra or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

24. As the sun enlightens all objects, by his presence before them; so doth the light of learning illumine the dark understandings of the illiterate, by its benign appearance therein.

25. In this manner there is an intimate relation, between the learning derived from the śāstra, and the mind of the man that is desirous of his liberation; in as much as the śāstra alone affords the knowledge of the otherwise unknowable One to our minds.

26. As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse by the rays of the other; so the instance of the śāstra and its doctrines, shows the enlightenment of human intellect by means of the other.

27. As boys in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by abrasion of the stones; so the discussion of the śāstras, clears the minds of the disputants of their errors, by refutation of discordant opinions.

28. So also do learned men, by their confutation of repugnant doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

29. The śāstras distil with sweetness of the holy texts, and infuse the sweet balm of true knowledge into the mind; they are as profuse of dulcitude, as the sugarcane exudes with its saccharine juice, which is so delectable to taste.

30. As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the śāstras through the medium of our ears.

31. Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth and the objects of our desire; is no learning at all without the knowledge of the śāstras leading to our liberation. Much learning both in theory and practice, is worth nothing without the salvation of our souls.

32. That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our equanimity in all states of our being; and that is called perfect equanimity, which produces our hypnotism in waking (\_i.e.\_ whereby we may sleep in insensibility over

the waking and tumultuous world).

33. Thus are all these blessings obtained from learning of the sástras, therefore let every one devote himself to the study of the sástras with all diligence.

34. Hence know, O Ráma! that it is the study of the sástras, and meditation of their recondite meanings; together with one's attendance on his preceptor, and audience of his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting God, who is beyond all worldly things, and is the supreme lord God of all.

#### CHAPTER CLXXXXVIII.

#### EXCELLENCE OF UNIVERSAL TOLERATION.

Argument:--Sama-darsana or equanimity agreeing with stoic fortitude under all the various shades of its meaning, elaborately treated here.

Vasishtha continued:--Hear me Ráma, to tell you again for the perfection of your understanding (after what I have said already in praise of the virtue of equanimity); because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

2. Ráma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and subsistence of the world (\_i.e.\_ its coming to and being in existence), are mere fallacies of our understanding.

3. I have next explained to you also, in the Upasama-Prakarana or my lecture on Insouciance, of the necessity of observing and maintaining a total indifference in regard to the whole creation (which is here repeated as leading to our \_nirvána\_ or lukewarmness in this our living state).

4. In my discourse on indifference, I have described to you the different stages of nonchalance; the attainment of the highest pitch of which, will conduce ultimately to your obtaining the blissfulness of the \_nirvána\_ numbness, which is treated of in this book on \_anæsthesia\_. (From the stage of Upasama or allaying of all excitements to that of \_upasánti\_ or absence of excitability, there are some intermediate states spoken of before).

5. You shall have here to hear (or learn) from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained, whatever there is to be known and obtainable herein (\_i.e.\_ after their attainment of divine knowledge and wisdom).

6. A man having received his birth in this world, should habituate himself from his boyhood, to view the phenomenals as they are of themselves, and without any concern with himself; in order to have his security and happiness apart from all others. (\_i.e.\_ Constrain yourself to yourself, and without any concern of yours with any).

7. Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely every where.

8. Know the plan of your even-mindedness, to be productive of the

fruits of purest and most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

9. Meekness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service. (Blessed are the meek; for they shall enjoy all the blessing &c.).

10. Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the meek.

11. The utmost limit of a cool disposition, and the entire want of all anxious cares, are the two antidotes that set at naught the fervour and vapours of sorrow from the human mind.

12. It is very rare to meet a person, amidst the spheres of all these worlds; who is fraught with the ambrosia of cool insouciance, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.

13. The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews; the sages all lived to drink the cooling draught of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.

14. The man practising his demureness, has his faults described as his qualities, his sorrows seem as his pleasure (\_i.e.\_ he rejoices in his misery); and his death is eternal life unto him.

15. Sám̐yam or stoicism is ever accompanied, with a good grace, good lot and placidness; all of which are constant attendants on the stoic sage, as faithful wives fondly cling to the sides of their beloved husbands.

16. Equanimity is the perpetual prosperity of the soul, and not the transitory hilarity of the mind; therefore there is no treasure (\_i.e.\_ spiritual bliss) whatsoever, which is a stranger to the meekness of spirit.

17. He that is honest in all his dealings, and steady in his own professions; and liberal in his minds (\_i.e.\_ taking no heed of the faults of others); are men as valuable as richest gems, and are deemed and desired by all as gods upon earth. (Because men with godly virtues, are deemed and deified as gods).

18. The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or sullied by water (\_i.e.\_ nothing can alter the even tenor of his mind and the smoothness of his conduct).

19. Who can foil that man that does what is right, and observes things in their true light; who is not susceptible of joy or grief (but goes on in the even course of his life).

20. The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also; he is honoured by his king and master, and loved by all wisemen with whom he has any dealing.

21. The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good; they are content with whatever comes to pass upon them, as aught of good or bad, they care for naught.

22. These meek minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity (Samatá or stoic sameness); of which no calamity or chance can deprive them.

23. Men enjoying the felicity of equanimity, laugh to scorn at the

tribulations of the world; and live uninjured under all the varying circumstances of life; they are venerated by the gods also, for the invariable samatá or sameness of their minds, (as those of the gods themselves).

24. If the (unfavorable) course of events, ever happened to ruffle the countenance of the forbearing man; yet the inward equanimity of his mind, serves to shed the ambrosial beams, of a placid moon light within himself.

25. Whatever the even minded man acts or does for himself, and whatsoever he says in opprobrium of the misdeeds of others; are all lauded with applause by the majority of men (who like to see the goodness of others, and to learn of and correct their own faults).

26. Whatever good or evil is known or seen to be done by the impartial observer, at any time whether past or present; are all approved of by the public (under the impression of their being done for common good).

27. The man that sees all things in the same light (of indifference), is never displeased or dejected in his countenance at any calamity or danger, that may betide him at any time.

28. The prince Sibi of old, is recorded in history to have passed pieces of flesh from his own body, and to have fed a hawk therewith, in order to save the life of a captive pigeon from his claws. (This is an instance of samadristi or fellow feeling even towards the brute creation).

29. Again mind the impassible prince, who did not sink into despondence seeing his beloved consort to be maltreated before his sight. (This is an instance of unimpressible fortitude).

30. Mind also how the king of Trigarta, offered his only son who was accomplished and successful in all his desires to the horrible Rákshasa; upon his being vanquished by the fiend, at a certain wager he had laid with him.

31. Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city of Mithila.

32. Look at the quiet and submissive prince of Sályadesa, how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, in order to satisfy the demand of a deity for the same.

33. The Sauvira sovereign, who had won the big Airávata elephant of the god Indra, in a combat with him; made at last a gift of him to the very god, with as much unconcern, as one offers a heap of white kundu flowers, or huge heaps of rotten straws upon the sacrificial fire.

34. You have heard how the elephant named kundapa, employed his trunk in sympathy to the Bráhmaṇ's kine, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Bráhmaṇ; wherefore he was taken up to heaven in a celestial car.

35. Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the goblin of the kadamba forest (whose business was the havoc and depredation of all living beings). (\_i.e.\_ By want of forbearance, you make yourself an enemy to all, and make them as enemies to you).

36. Remember the young and gentle Jadabharata, who by the natural hebetude of his mind, devoured the firebrand that was thrown into his almspot, thinking as a piece of meat, and without any injury to himself (To the meek and tolerant, a furnace of fire, becomes a bed of roses and flowers).



- 327786 37. Think of the soberminded kura, who notwithstanding his following  
327787 the profession of a huntsman all his lifetime, was at last translated  
327788 to heaven, and placed by the souls of the righteous men after his  
327789 demise.
- 327790 38. Think of the listlessness and want of concupiscence, in the person  
327791 of the royal sage Kapardana, who being seated in the garden of paradise  
327792 in his youth, and beset by celestial damsels all about, felt no desire  
327793 for any of them.
- 327794 39. Know how many princes and Lords of peoples have from the  
327795 unperturbed apathy of their souls, resigned their realms and society  
327796 of mankind, and betaken themselves to lonely forests and solitary  
327797 caves of Vindhyan Mountains, and there spent their lives in motionless  
327798 torpidity.
- 327800 40. Think of the great sages and saints, and of divine and devoted  
327801 adepts, who were adored by even the gods, for the steadiness of their  
327802 holy devotion, that have passed away in the observance of their rigid  
327803 and unruffled vows of an universal indifference.
- 327806 41. Call to your mind the instances of many a monarch, of ordinary men  
327807 and of base and mean huntsmen also, that have been honoured in all ages  
327808 and countries, for their observance of an unimpressed equality in all  
327809 states and circumstances of their lives.
- 327810 42. All intelligent men strictly observed the rule, of preserving  
327811 their equanimity in their course through life; whether it be for the  
327812 achievement of their acts for this life or the next, as also for the  
327813 success of their understandings of every kind.
- 327816 43. They neither long for longevity nor desire their death in  
327817 difficulties; but live as long as they have to live, and act as they  
327818 are called to act, without any grudge or murmur.
- 327820 44. It is the business of the wiseman, to conduct himself in the career  
327821 of his life, with a contented mind and placid countenance, both in his  
327822 favourable and unfavourable circumstances, as well as in the happiness  
327823 or misery of himself or others.

327825  
327826  
327827  
327828  
327829 CHAPTER CLXXXXIX.

327830  
327831 STATE OF LIVING LIBERATED MAN.

327832  
327833 Argument:--The liberated man neither gains nor loses anything,  
327834 by his observance or neglect of the acts of life; and yet he  
327835 is enjoined to act in conformity with the prescribed rules of  
327836 conduct of his society and country.

327837  
327838  
327839 Rāma said:--Tell me sir, why the wise and liberated man is not freed  
327840 from his subjection to the prescribed rules of conduct, when his soul  
327841 is beatified with the spiritual light, and his mind is emancipated from  
327842 all earthly cares.

327843  
327844 2. Vasishtha replied:--The observance and avoidance of all ritual and  
327845 pious acts, are equal and of no avail to the truly enlightened man;  
327846 who is indifferent to aught of good or evil to his life (\_i.e.\_ who  
327847 is neither solicitous to have anything desirable or leave what is  
327848 unfavourable to him into the world).

327849  
327850 3. There is nothing whatever in this frail world, which may be  
327851 desirable to the man of right understanding, not aught of positive  
327852 evil, which deserves the avoidance and abhorrence of the wise man.

327853  
327854 4. The wise man derives no positive nor permanent good, by his doing of

any act prescribed by custom or usage; nor does he lose anything by his neglect of them; wherefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

5. As long as there is life in the body, it is called a living body and has its motion also; therefore measure your movements according to the breathings of your life, nor accelerate nor slacken them beyond their just measure (\_i.e.\_ neither outrun thy breath, nor halt in thy course).

6. If it is equal to any one, to walk either by this way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one. (So if it be the same thing to sleep at home or abroad; yet it must be safer and more comfortable to every one to sleep at his own lodge than elsewhere).

7. Whatever actions are done at any time, with meekness and mildness of disposition, and with a placid frankness of the mind, is ever held as perfectly pure and contrite in its nature, and never blameable in anywise.

8. We have seen many wise, learned and farsighted men, to have conducted themselves very honorably and blamelessly in this world, which is full of faults and pitfalls, and beset by traps and snares on every way.

9. Every one is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state of householdership and others ascending gradually to state of living liberation (when they are not exempted from observances of particular duties also).

10. There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilantly employed in the ruling of their respective states, without their attachment or tenacity to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.

11. There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire. (The early Aryans ever fed upon cooked food, after their first offerings to the gods by their mouth of the fire (\_Agnor vaidevanam Mukham\_)).

12. All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different ends and views (Karma-karma).

13. Some men of magnanimous minds, and higher aims of future liberation or Moksha, have renounced all their ritual acts karma kanda; and remain inactive as ignorant people, with their spiritual knowledge of the only One.

14. Some are seen to be sitting silent and insensitive, in their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitudes, where no trace of a human being was never seen even in a dream.

15. Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for future rewards; while others are known to recline in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of resignation and indifference and quite unknown to men.

16. Many are seen to leave their own houses, and quit their native countries, in order to avoid the enmity and scorn of their fellow countrymen; and betake themselves to other lands, where they settle as strangers.

17. There are many who being dissatisfied with their families, forsake their company and desert their homes; and rove about as wanderers, from forest to forest, over hills and dales, and cities and towns, without being settled any where.
18. How many are there that travel to the great city of Benares, and to the holy city of Allahabad and visit the holy hills and cities, and the sacred shrine of Badarikásrama (for performance of their acts of righteousness there).
19. How many are seen to resort <to> the holy places at Sálagrama, and to the sacred cell in Kalapagrâma, how many are on their way to the holy city of Mathura, and the sacred hill at Kalinjar.
20. See the numbers of pilgrims thronging in the woodlands on Mahendra mountains, and upon table lands of Gandhamádana hills; see also the pilgrims on the plains of Dardura hills; as those also upon the level lands of Sahya Mountains.
21. See the pilgrims thronging on the craigs of the Vindhyan range, and those dwelling in the hollows of the Malaya Mountains; see them that dwell in the happy groves of Kailása, and those in the caverns of Rikshavata mounts.
22. In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwelling in peace, and wholly devoted to their holy devotion.
23. Those among them that have become sannyasins, are deserters of their prescribed duties, while they that are Brahmacharins, are strict observers of the law and their sacred rites: but those that have the faith of Buddha, are apostates from the holy faith, and fanatics in their practices.
24. Some of these have left their native homes, and others have quitted their natal lands altogether; some have their settled habitations in some place, and others leading their nomadic lives from place to place.
25. Among these, O Râma, that dwell in the sublunar sphere of this globe, as also among them that live at the antipodes, and are known as daityas:--
26. Some are of clear understandings, and well acquainted with the civil laws of their society; some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.
27. Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds; they are addicted to vice, and unable to govern themselves, are always under the government of others.
28. Some there are who are half-enlightened, and proud withal of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.
29. Thus among these great multitudes of men, that are wading in the vast ocean of life, every one is striving to get the end, according to his different aim and object.
30. But it is neither one's confining himself at home, or remaining in his native country, nor his betaking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties; nor practice of painful austerities, whereby one may ford over the unfordable gulf of this world.
31. Neither dependence on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any avail to him, in saving him

327993 from the turmoils of the world.  
327994  
327995 32. It is one's self-control only, that is the means of his salvation  
327996 (lit., getting over the sea of the world); and the man whose mind is  
327997 not attached, or tied down to anything in this world, is said to have  
327998 got or gone over it.  
327999  
328000 33. It is no matter whether a man does or neglects, the righteous deeds  
328001 of his religion and society; provided he keeps the contriteness of his  
328002 mind in both, and is never attached to nor affected by either: such a  
328003 man is deemed a sage and saved from his return to this nether world.  
328004  
328005 34. The man that does neither any righteous or unrighteous action in  
328006 his life, but has his mind fixed in this earth, and attached to earthly  
328007 objects, is deemed a hypocrite, and destined to revisit this earth in  
328008 his repeated births.  
328009  
328010 35. Our minds again are of the nature of nasty flies, which are prone  
328011 to fly about and pour upon the sores of worldly pleasures; from which  
328012 it is hard for us to deter them, as it is impossible for us to kill  
328013 them at once for attainment of our salvation (or, our minds are as  
328014 surfeited bees, cloyed with the honey of their cells from which they  
328015 cannot fly away. Gloss).  
328016  
328017 36. It sometime comes to happen and by the good fortune of a person,  
328018 that his mind turns of itself towards its perfection; and then by a  
328019 flash of inward light within itself, comes to see the presence of the  
328020 divine spirit in the very soul.  
328021  
328022 37. The mind being enlightened by the flash of spiritual light in the  
328023 soul, becomes enrapt at the sight, and losing all earthly attachment,  
328024 is unified with the supreme unity.  
328025  
328026 38. Being unmindful of everything, and conscious of thy entity as a  
328027 particle of the infinite vacuity, remain perfectly happy with thyself,  
328028 and in the everlasting felicity of thy soul.  
328029  
328030 39. Being replete with the knowledge of transcendental truth, and  
328031 devoid of the faults and frailties of thy nature, have the magnanimity  
328032 of thy soul, with the equanimity of thy mind and elevation of thy  
328033 spirit; and thus remain O thou support of Raghu's royal race, without  
328034 sorrow and fear of death and rebirth, and be as holy as the holy of  
328035 holies.  
328036  
328037 40. Know the translucent state of the most Holy Brahma, to be quite  
328038 clear of all the grossness and foulness of nature, and free from all  
328039 the qualities and properties that are attributed to Him. He is beyond  
328040 our conception and above the reach of our thought. He is increate and  
328041 ever existent of Himself, and manifest in his abode of our intellect.  
328042 Knowing him then as thyself, remain quite free and dauntless for ever.  
328043  
328044 41. There is nothing more that can be gleaned, from greater verbosity  
328045 on this subject; nor is there anything remaining to be communicated to  
328046 you, for your best instruction in divine knowledge. You are roused, O  
328047 Rāma, to your full knowledge of the essential doctrines of divinity,  
328048 and you have become cognizant, of whatever is knowable and recondite in  
328049 nature.  
328050  
328051 42. Vālmīki says:--After the chief of sages had spoken so far, he  
328052 saw Rāma rapt in his ecstasy and bereft of his mental efforts; and  
328053 the whole assembly sitting fixed in the one and same tenor of their  
328054 meditation. They were all entranced in their reveries and musings, in  
328055 the mysterious nature of the Divinity; as the humming bees ramble over  
328056 the lotus petals with their soft and silent murmur, and revel upon the  
328057 sweetness of the honey cups of flowers.  
328058  
328059  
328060  
328061

CHAPTER CC.

THE LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH.

Argument:--Narration of the plaudits of the assembly, accompanied with the showering of flowers and uproar of musical instruments, at the end of the holy sermon.

Válmíki continued:--Upon the termination of the holy sermon on Nirvána--anesthesia, there arose loud hubbub without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

2. But the whole audience in the court hall, was immersed in a state of stead fast hypnotism, and settled intentiveness in the Supreme; and the faculties of their mind were quite clear, and their workings at rest.

3. The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of \_sat\_, and they all gained their salvation.

4. Immediately there arose a loud chorus of applause, from the mouths of the emancipated sages or siddhas, dwelling in the upper regions of the skies, and it filled the concave of heaven, with the acclamations of praise to the venerable sage.

5. In the same manner there rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gádhi--Viswámitra, who sat at their head.

6. Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboos in the forest, and make them resound with a sound with a soft sweet melody.

7. Next arose a flourish of trumpets from the celestials, mingling with the hosannahs of the siddhas; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

8. Along with the flourish of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

9. The floor of the court hall was strewn over with flowers, and the fanfare of the drums and timbals, filled the mouths of hollow caves and caverns; the flying dust covered the face of the sky, and the rising odours after the rain were borne upon the wings of the winds to all sides.

10. Then there rose a mingled rumble of the shouts of applause, and the peal of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

11. The courtiers all looked around with their uplifted faces and eyes, and were struck in their minds with wonder and surprise; while the beasts all about the palace and in the parks, remained amazed at the event with their pricked up ears.

12. The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

13. The face of the firmament became exceedingly brightened, by the falling showers of flowers from above; and the great concavity of the world, was filled with the hissing sound of the falling rains.

14. The showers of flowers and drizzling rain drops, with their hissing sounds, made the royal palace an appearance of festivity. (With the

328131 scattering of fried rice, sprinkling of rose water and blowing of  
328132 conchshells).

328133  
328134 15. Not only the palace, but all places in the worlds, seem to  
328135 celebrate their festive mirth, with tossing of flower garlands, joined  
328136 with celestial music.

328137  
328138 16. The shouts of the siddhas and their ejaculations of joy, rolled  
328139 and growled as high in the upper sky; as the rolling billows and  
328140 rebillowing waves, howled in the depth of the ocean and sea.

328141  
328142 17. After the hubbub of the heavenly hosts had subsisted, (in the lull  
328143 of the rains and rackets); the following words of the siddhas proceeded  
328144 from above, and were heard to be uttered in an audible and distinct  
328145 voice.

328146  
328147 18. The siddhas said:--We have erewhile since time erst began, listened  
328148 to delivered thousands of sermons, in the assembly of siddhas or  
328149 perfect beings, on the means of attaining liberation, (which is the  
328150 highest pitch of perfection of the living soul); but never heretofore  
328151 heard a lecture so impressive on the mind, as this last locution of the  
328152 sage.

328153  
328154 19. We see boys and women and the bending brute creatures, together  
328155 with the creeping and crawling animals, are all enrapt by this soothing  
328156 speech, which will doubtless enrapture its readers and hearers in  
328157 future.

328158  
328159 20. The sage has used every argument and example, for rousing Rāma to  
328160 his beatification; such as it is doubtful whether he had ever shewn  
328161 such affection to his Arundhatī or not.

328162  
328163 21. Hearing this lecture on liberation, even the brute creation of  
328164 beasts and birds, become emancipated from the burthen of their base  
328165 bodies; and as for men, they forget altogether the trammels of their  
328166 bodies in their embodied state.

328167  
328168 22. Our draught of these ambrosial drops of divine knowledge, through  
328169 the vessels of our ears; has not only satiated our appetite for wisdom,  
328170 but renovated our understandings, and added a fresh beauty to our  
328171 spiritual bodies.

328172  
328173 23. On hearing these words of the heavenly host of siddhas, were struck  
328174 with wonder, and looked upward with full open eyes; and then as they  
328175 cast their looks below, they beheld the surface of the court-hall, to  
328176 be strewn over with flowers and lotuses, falling in showers from above.

328177  
328178 24. They saw heaps of mandara and other celestial flowers, piled  
328179 up to the roof of the lofty hall; and observed the court yard to be  
328180 covered over with blossoming plants and creepers, and with wreaths and  
328181 garlands of flowers without an interstice.

328182  
328183 25. The surface of the ground, was strewn over with buds and blossoms  
328184 of Párijata plants; and thick clouds of Santanaka flowers, shadowed  
328185 over the heads and shoulders of the assembled people in the court.

328186  
328187 26. The saffron flowers of Harichandana (yellow sandal wood), hung  
328188 over the jewelled crests of the princes; and seemed as an awning of  
328189 rainy clouds, spread over the glittering chandeliers of the court hall.  
328190 (Harichandana is a tree in the garden of Paradise).

328191  
328192 27. Seeing these events in the court, the people all gave vent to the  
328193 repeated shouts of their loud applause; and talked to one another of  
328194 this and that, as was fitted to the solemnity of occasion.

328195  
328196 28. They then adored the sage with the prostration of their bodies and  
328197 limbs, and made him their obeisances, with offerings of handfuls of  
328198 flowers.

328199

328200 29. After the loud peals of applause had somewhat abated; the king also  
328201 rose and prostrated himself down and then worshipped the sage, with the  
328202 tray of his presents and wreaths of flowers held in his hands.  
328203

328204 30. Dasaratha said:--It was by your admonition, O thou Lord of  
328205 Arundhati; that I was released from this my mortal frame; and gained  
328206 the transcendent knowledge which filled my soul, and joined it with the  
328207 supreme essence in perfect bliss.  
328208

328209 31. We have nothing in this nether earth, nor is there anything with  
328210 the gods in heaven, which I ween is worthy enough to be given, as a  
328211 proper offering in thine adoration.  
328212

328213 32. Yet I beg to pray you something in order to acquit myself of my  
328214 duty to you, and to render my services to thee prove effectual to me,  
328215 and hope you will not be irritated at this address of mine.  
328216

328217 33. That I adore you myself with my queens and my weal in both worlds,  
328218 together with all these dominions and servants of mine (all which I now  
328219 offer humbly at your venerable feet).  
328220

328221 34. All these possessions of mine are yours entirely at present, so  
328222 my lord take them as yours, and make them as parts of your hermitage;  
328223 please to dispose of these as you please, or use them as you like.  
328224

328225 35. Vasishtha replied:--Know, O great king, that we Bráhmans are  
328226 pleased, only with the mere obeisances of people; we are verily  
328227 satisfied with receiving reverence of men, and these you have already  
328228 done and shown to me.  
328229

328230 36. You know to rule the earth, and therefore its sovereignty is  
328231 suitable to thee; nor can you show a Brahmin to have ever reigned as a  
328232 king, keep therefore what is yours to yourself and prosper therein.  
328233

328234 37. Dasaratha answered:--What is this trifle of a realm to me, which I  
328235 am ashamed to call and own as mine; it cannot lead me to the knowledge  
328236 of its true Lord, therefore do so as I may clearly and truly know the  
328237 most high.  
328238

328239 38. Válmíki relates:--As the king was saying so, Ráma rose from his  
328240 seat, and threw handfuls of flowers on the sacred person of his  
328241 preceptor; and then lowly bending himself before him, he addressed him  
328242 as follows.  
328243

328244 39. Venerable sir, as you have made the king speechless, by telling him  
328245 that you are pleased with mere obeisance of men; so I am taught to wait  
328246 here, with my bare prostration at your venerable feet.  
328247

328248 40. Saying so, Ráma bowed down his head, lowly at the feet of his  
328249 guide; and then scattered handful of flowers on his pure person, as the  
328250 trees on the sides of a mountain, sprinkle their dew drops at the foot  
328251 and base of the mount. (Gloss. The branches of trees serving as their  
328252 hands, and the leaves as their palms).  
328253

328254 41. Then the pious prince made his repeated bows of reverence to his  
328255 venerable preceptor; while his lotus like eyes were suffused with the  
328256 tears of his inward joy and piety. (Ānandásru--tears issuing from pious  
328257 and joyous feelings).  
328258

328259 42. Next rose the brother princes, of Dasaratha's royal race; namely  
328260 Bharata, Satrughna and Lakshmana, together with their equals in kith  
328261 and kin; and they all advanced to the sage, and bowed down to him with  
328262 their respectful reverence.  
328263

328264 43. The other chiefs and nobles and regents, that sat in their order at  
328265 a distance; together with the saints, sages and the clergy at large,  
328266 rose in groups from their seats, and did their homage to the sage, with  
328267 flinging handfuls of flowers upon him.  
328268

328269 44. At this instant the sage was almost covered with and hid under the  
328270 heap of flowers, that were poured upon him from all sides; in the same  
328271 manner as the snowy mountain of Himálaya, is wrapped and concealed  
328272 under the snows of water.  
328273

328274 45. After clangor of the assembly was over, and the peals of their  
328275 \_pranáma-hailings\_ had ended; Vasishtha remembered his saying with the  
328276 assembled sages, of proving to them the truth of his doctrines, and  
328277 of removing the doubts of his audience regarding the miracles he had  
328278 wrought.  
328279

328280 46. He then shoved off with both his arms, the heaps of flowers from  
328281 about his sides; and showed out his fair face from amidst them, as when  
328282 the disc of the moon, shines forth from within the hoary clouds.  
328283

328284 47. Then there ensued a hush over the flourish of the trumpets, and a  
328285 silence upon the fanfare of applauses; the falling of flowers was at a  
328286 stop, and the murmur of siddhas above, ceased with the clamour of the  
328287 assemblage below.  
328288

328289 48. After the princes and assembled nobles, had made their obeisances  
328290 and greetings, there occurred a calm stillness in the assembly, as when  
328291 a lull takes place in the atmosphere after a storm.  
328292

328293 49. Then the chief of sages Vasishtha, upon hearing the applauses  
328294 poured upon him from all sides; spoke softly to the royal sage  
328295 Viswámitra, from the unblemished purity of his soul.  
328296

328297 50. Hear me, O sage, that art the lotus of the princely race of Gádhi,  
328298 and ye sages that are assembled here, namely Vámadeva, Nimi and Kruta,  
328299 together with Bharadwája, Pulastya, Atri, Nárada and Ghrishti, and  
328300 Sándilya.  
328301

328302 51. Hear me also, O ye sages Bhása, Bhrigu, Bharanda, Vatsa and  
328303 Vátsyáyana, with all others that are assembled here at present, and had  
328304 the patience to listen to this contemptible discourse of mine.  
328305

328306 52. Please now with your well known affability to me, point out to me  
328307 whatever you have found as meaningless or unintelligible and ambiguous  
328308 in my discourse.  
328309

328310 53. The audience responded:--O Venerable sir, we have never heard or  
328311 marked in <a> single word in this spiritual and divine discourse of  
328312 thine, that is meaningless or unintelligible to anybody.  
328313

328314 54. We confess that whatever foulness was inbred in our natures, by our  
328315 repeated births in this sinful world; has been all purged out by your  
328316 holy lecture, as the alloy in gold is burnt away by the purifying fire.  
328317

328318 55. O sir, our minds are as expanded by your divine sermon, as the blue  
328319 lotus buds are opened to bloom, by the cold and ambrosial beams of moon  
328320 light.  
328321

328322 56. We all bow down to thee, O thou chief of sages, as our best guide  
328323 in divine knowledge; and the giver of true wisdom to us, with regard to  
328324 all things in nature.  
328325

328326 57. Válmiki relates:--The sages said so far and then hailed and bowed  
328327 down to Vasishtha again, and their united applause of him, rose as high  
328328 as the loud roar of raining clouds.  
328329

328330 58. Then the speechless siddhas, poured down again their showers of  
328331 flowers from above; and these hid the body of the sage under them, as  
328332 the clouds of winter cover the rocks under ice and snows.  
328333

328334 59. Afterwards the intelligent and learned men in the court, gave  
328335 their praises to King Dasaratha and to Ráma also; saying that the four  
328336 princes were no other than the four fold incarnation of the God Mádhava  
328337 or Vishnu himself.



60. The siddhas said:--We hail the four princes of Dasaratha line, who are the quadruple forms of the self incarnate Vishnu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

61. We hail king Dasaratha, as having the mark of the sovereignty of the whole world. (Imprinted in his person); that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

62. We hail the sage Vasishtha, who is as bright as the sun, and stands at the head of the whole host of sages; and also the royal sage Viswámitra of renowned fame and dignity.

63. It is through their means (\_i.e.\_ because of their assemblage in this court), that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and fraught with reason, that it serves to dispel the great gloom of error at once.

64. So saying the siddhas of heaven again let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

65. And then there was a mutual greeting of the siddhas from above, and of the assembled people to them from below.

66. At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial, the great \_Munis\_ and sages, the Pandits and Bráhmans; together with the princes and nobles, bade adieu to and took leave of one another (in order to repair to their respective abodes).

## CHAPTER CCI.

### EXPLANATION OF REST AND REPOSE IN ULTIMATE AND PERFECT BLISS.

Argument:--Ráma's conclusion on the lecture of Vasishtha, and Viswámitra's request over Ráma.

Válmiki related:--After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

2. The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth. (The reminiscence of the freaks and follies of boyhood, is a source of delight in old age).

3. The wisemen in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curbed and subdued upon their access to the relish of true knowledge.

4. At this time, Ráma sat with his brothers, in their posture of \_padmāsana\_--having their legs crossed upon one another; had the palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.

5. The king Dasaratha remained in a sort of entranced meditation, and thought himself as liberated in his life time, and placed in a state of infinite bliss.

6. The sage after holding his silence, as long as he was adored by his

reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.

7. He said, O lotus eyed Ráma, that art as the cooling moon in the clear sphere of thy race, tell me what thou now wishest to hear, as most desirable and delightsome to your mind.

8. Tell me the state in which you find yourself at present, and in what light you view the appearance of the appearance of the world now before you.

9. Being thus addressed by the sage, Ráma looked at his face; and then bespoke to him in his distinctly audible voice, and his plain and unflinching accents.

10. Ráma said:--It is all owing to thy favour only, O Venerable sir, that I have attained to my state of perfect holiness, and become as pure as the clear atmosphere in autumnal calm and serenity.

11. I am entirely freed from all the errors, which are so detrimental to the right course of our lives in this world, and an act as pure as the clear sky, in the true and very state of finite vacuity. (The very state of the deity).

12. I am set free from all bonds, and released from all attributes and adjuncts; I find myself situated in a crystalline sphere, and shining there as clear as crystal.

13. I am quite pacified in my mind and am neither willing to hear or do anything else; I am quite satiate in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of hypnotism.

14. My mind is quite calm in its thoughts, and entirely pacified in its wishes; all my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.

15. I am staid in all my thoughts and allayed in my desires, whilst living in this waking world; I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.

16. With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain smiling (\_i.e.\_ rejoicing) as long as I sit to listen to your inspiring lessons.

17. Now I am no more in need of admonition or instruction of the sástras, or of the acquisition of riches or friends; nor am I willing either to get rid of them at any time. (Because of my utter indifference to them as is theirs also to me).

18. I have found and am in the enjoyment of that unalloyed happiness, which attends on one in heaven or Paradise, or in his attainment of the sovereignty of the whole world.

19. The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the light of the intellect, and considered as a part of its infinite vacuous sphere.

20. This world I ween, is certainly a vacuum; and it is by my belief in the nihility of the phenomenal, that I am awaked to my immortality. (The visible world is a passing and vanishing sight, and it is by our belief in the spiritual only, that we see the everlasting scene).

21. Let me remain content with all that is, or comes to pass on me, whether they are desirable to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.

22. I am neither content nor discontented with anything, nor rejoice

nor repine at any event; I do what is my duty in society, without retaining the erroneous conception of reaping their reward.

23. Let this creation be otherwise or go to perdition, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.

24. I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself; I am not enchained to my wishes, but am as free as air, which you cannot compress in your clutches.

25. As the fragrance of flowers upon the trees, is wafted by the breeze and deposited in the air, so is my soul borne away from the confines of my body, and posited in empty vacuity (where it ranges at large in its freedom).

26. As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.

27. So do I enjoy myself with the steadiness and equanimity of my mind, which is freed from all fear, grief or joy and desire.

28. I am happy above all happiness (derived from this frail world); my happiness is in the everlasting One, than which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.

29. I cannot be averse, to manage myself with the trifles of this world, as long as I am destined to them; in the same manner as boys are never to be blamed, for indulging themselves in their playthings in their boyhood. So long sir, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole One only.

30. I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me. (That the liberated man is at liberty to do or undo his duties).

31. Vasishtha replied:--O Bravo Rāma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.

32. By this cold indifference in thy self, and complete equanimity in every state, you have verily secured to the unbroken rest in your life, as the visible firmament has found in infinite vacuity.

33. It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself; it is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

34. You are lucky, my lord, to be so fraught with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future.

35. Now prepare yourself to accomplish the object, of the chief of sages--The great Viswāmītra's request and by completion of his holy sacrifice at your sire's behest, continue to enjoy the sovereignty of the earth; in subordination to your royal parent.

36. May the mighty king reign for ever in prosperity, over this prosperous realm of his; in conjunction with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants &c., and without any disease and fear of his enemies.

CHAPTER CCIL.

RECUMBENCE OF THE ASSEMBLY TO THEIR HYPNOTIC REST.

Argument:--Entrancement of the audience to a state of somnolence known as Hybernation, hypnotism and Ecstasis in Theosophy.

Válmiki related:--Upon hearing these words of the sage, the assembled princes and lords of men in the court, felt a sang froid or coolness in their souls, as if they were all besprinkled with ambrosial waters upon them.

2. Ráma with his lotus like eyes and moon like face, remained as resplendent, as if they were filled with ambrowaters, or the nectarious liquid of the Milky ocean.

3. Then the sage Vámadeva and others, who were fraught with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

4. The King with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself (and causing the hairs on his body to stand on their ends, from his inward gladness).

5. After many other sages, who were well acquainted with the knowledge of the knowable One, had thus pronounced their praises; the enlightened Ráma (lit. who was purged from his ignorance), oped his mouth again, and spoke in the following manner.

6. Ráma said:--O thou seer, that knowest the past and future; thou hast cleansed away all our inward dross, as fire serves to purge gold from its impurity.

7. Venerable sir we have now become cosmognostics or all knowing, by our knowledge of the universal soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

8. I feel myself now as perfect and full in all, and to have become quite undecaying in myself; I am freed from all fear and apprehension, and am quite cognoscent with all things.

9. I am overjoyed to no end, and am happy beyond all measure; I have risen to a height from which there is no fear of falling, and am elevated to the supreme acme of eminence and perfection. (Parama-purushártha).

10. Alack! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

11. I am now set, sir, by your favour to a state of happiness, which brightens to me the face of universe with ambrosial delight.

12. I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I <am> wholly pure with the purity of my soul.

CHAPTER CCIII.

DESCRIPTION OF NIRVÁNA OR SELF EXTINCTION IN DIVINE MEDITATION.

Argument:--Sounding of midday trumpet, performance of daily ablution, and description of the setting sun. The meeting of the assembly on the next morning upon the discourse on Nirvána.

Válmíki related:--As Ráma and the sage had been remonstrating in this manner, the sun advanced towards the zenith, to listen to their holy conversation in <its> royal dome.

2. The solar beams spread on all sides, with greater force and effulgence; as if to expose to clearer and greater light the sense of Ráma's speech.

3. Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their embosomed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.

4. The air was exhilarated with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sunbeams, glistening in the strings of pearls, suspended at the windows of the palace.

5. The premature gleams of the sun, glistened as bright at the glittering glass doors and shining chandeliers of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.

6. After Ráma was settled in his sedateness, his face shone as bright as a blooming blue lotus by its reflexion of the rays of the sage's look upon it. (Here the blue complexion of Ráma, is compared to a blue lotus, blooming under the moon bright look of fair Vasishtha's countenance).

7. The sun advancing towards the summit of the horizon, like the marine fire rising on the surface of the blue ocean; sucked or dried up by his darting flames the dewy humidity of the sky, as the submarine heat resorbs the waters of the deep.

8. The cerulean sphere of heaven, appeared as the lake of blue lotuses, and the shining sun seemed as the golden pericarp of the flower; his bright beams resembled the aureate farina of flowers, and his slanting rays likened the aslant pistils in the air.

9. He shone as the dazzling crown upon the head of the azure queen of the worlds; and was hanging down like the resplendent earring, pendant on the ear of heaven; while the little lay hid under his glaring light, like bits of diamonds lying concealed under the effulgence of a blazing ruby.

10. The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are emblazoned by solar rays, like the rainless clouds on mountain tops.

11. The sun stones in the quarries on earth emitted a fury blaze, which emblazoned the skies around, with a greater light than that of the sun.

12. The trumpets sounded aloud, with the wind blown by the mouths of trumpeters; and the conchshells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.

13. Then the spherules of sweat, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.

14. The thickening noise of the hurry and flurry of men, resounded as hoarsely within the hollow walls of the hall, that they filled the ears

of men, as the dashing waves fill the concave of the hollow sea.

15. The waiting maids then came forward with cups of liquid camphor in their hands; in order to sprinkle them on the persons of the princes; to assuage their fervour of the solar heat.

16. Then the assembly broke, and the king rose from his seat in company with Ráma and the princes and Vasishtha, together with all the lords and nobles, that were present in the assembly.

17. The assembled lords and princes, the ministers of the state and religion, together with the high priests and sages; rose from their seats, and having gladly made their greetings to one another, took their leave and departed to their respective abodes.

18. The front of the royal inner apartment, was fanned with flappers of palm leaves, wafting the clouds <of> camphor powder, that was scattered for allaying the midday heat.

19. Then the chief of sages--Vasishtha, oped his mouth and spoke out to Ráma, amidst the sonata of noonday music, that resounded amidst the walls of the royal hall.

20. Vasishtha said:--Ráma! you have heard whatever is worth hearing, and known also all that is worth your knowing; and now I see nothing further, that is worth communicating to you for your higher knowledge.

21. Now you have to reconcile in yourself, and by your best understandings, all that you have been instructed by me, and what you have read and learnt in the sástras, and harmonise the whole for your guidance.

22. Now rise to do your duties, while I hasten to the performance of sacred ablutions; it is now midday, and the proper time of our bathing is fastly passing away.

23. And then whatever else you have to enquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to expatiate on the subject.

24. Válmíki related:--After the sage had spoken in this manner, the mighty king Dasaratha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.

25. And then being advised by Vasishtha, the virtuous king with Ráma by his side, proceeded to give their due honours, to the sages and siddhas and to the Bráhmaṇas also one after the other.

26. He gave them gems and jewels, and monies and bouquets of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.

27. He honoured some with his respects and civilities, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.

28. He saluted others with perfumeries and aromatic spices and wreaths of flowers; he honoured the elders with due respects, and gave his bare regards to others.

29. Then the king rose from amidst the assembly, with the whole body of his courtiers, and the holy sages and Vasishtha with him; as the splendid moon rises in the sky, with the train of stars about him. (The moon is masculine in Sanskrit, and twin brother of the sun).

30. The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a bog of knee deep mud and mire.

328752 31. The clashing of the concourse against one another, and the cracking  
328753 of their armlets and wristlets by their friction with each other;  
328754 joined with the broken jewels and scattered pearls, slipped from the  
328755 torn necklaces of the nobles, gave the floor of the court hall, the  
328756 appearance of the spangled heaven.  
328757

328758 32. There was a close concussion of the bodies, of sages and saints,  
328759 of Bráhmans and princes and nobles all jumbled together; and there was  
328760 a rapid undulation of the chourie flappers, waving in the hands of  
328761 fanning maid servants.  
328762

328763 33. But there was no huddling or dashing or pushing one against the  
328764 other; as they were intent upon reflecting on the sense of the sages  
328765 preaching, and rather asking excuses of one another, with the gestures  
328766 of their bodies, when they came in contact with others.  
328767

328768 34. At last the king and the sages and nobles, accosted one another  
328769 with sweet and soft words; and took their parting leave (for repairing  
328770 to their respective abode for the day).  
328771

328772 35. They then left the palace, and proceeded to their residences, with  
328773 their gladdened faces and contented minds; as when the immortals  
328774 repair to all parts of heaven, from the synod of the king of  
328775 gods--Indra or Sakra.  
328776

328777 36. After every one had taken leave of others, and arrived at his  
328778 house; he employed himself in the discharge of his ritual services of  
328779 the day.  
328780

328781 37. Thus the king and all, performed their daily ablutions and services  
328782 as usual, until the end of the day.  
328783

328784 38. As the day ended with the discharge, of the duties of the daily  
328785 ritual; so the sojourner of the etherial path--the tired sun, sat  
328786 down to rest in the west (as the birds of air repair at eve, to their  
328787 respective nests). (The sun is said to be the \_unka\_ or falcon of  
328788 heaven; resting at his \_aspiand\_ or nest in the west, by a poet of  
328789 Persia).  
328790

328791 39. After the performance of their vespers, the prince Ráma and the  
328792 people at large, passed their nights awake and fastly, with talking  
328793 about and thinking upon the discourse of the day.  
328794

328795 40. Then the rising sun advanced in the east, with sweeping away the  
328796 dust of darkness from before his path, and strewing about the starry  
328797 flowers on his way, in order to fix his seat in the midst of his dome  
328798 of the universe.  
328799

328800 41. The infant or rising sun, reddened the skies with his rays,  
328801 resembling the crimson hue of kusambha flowers; and then he embarked  
328802 on the board of his bright orb, amidst the wide ocean of the etherial  
328803 region. (The sun sailed in the etherial sea, through the scattered  
328804 island of the hidden stars and planets on his way. Gloss).  
328805

328806 42. Then the regnant princes and lords of men, together with the  
328807 nobles, peers and their ministers, met at the court hall of King  
328808 Dasaratha; when there gathered also the great saints and sages, with  
328809 Vasishtha at their head.  
328810

328811 43. They entered into the court and took their seats, according to  
328812 their different degrees and ranks; just as the stars of heaven appear  
328813 and occupy their places, in their respective constellations and circles  
328814 in the expanse of heaven.  
328815

328816 44. Then the king and his ministers, advanced and bowed down to  
328817 Vasishtha, and ushered him to his high seat or pulpit; and they all  
328818 poured forth their praises to him, after that sage was seated in the  
328819 rostrum.  
328820

45. Now the lotus-eyed Ráma, who sat before the king and the holy sage, oped his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

46. Ráma said:--O Venerable sir, that art acquainted with all religions, and art the great ocean of knowledge; thou art the axe of all knotty questions and doubts, and remover of the griefs and fears of mankind.

47. Please tell us whatever more is worth our hearing and knowing; for thou knowest best whatever there remains to be said, for the edification of our knowledge.

48. Vasishtha replied:--Ráma you have gained your full knowledge, and have nothing more to learn; you have attained the perfection of your understanding, and obtained the summum bonum which is sought by all (but found by few), and wherewith you are quite content in yourself.

49. You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me.

50. Ráma rejoined:--Why sir, I find myself fully perfected in my understanding; and being possessor of the peace and tranquility of my mind, with the blessing of Nirvána or ultimate beatitude of my soul, I have nothing to ask or desire of thee.

51. You have said all that you had to impart to me, and I have known all that is worth my knowing; Now sir, take your rest with the Goddess of speech, who has done her utmost for the instruction of us all.

52. I have known the unknown and knowable One, that is only to be known by us as the true reality; and knowing this all as the One Brahma, I am freed from my knowledge of the duality (of the living and supreme soul); and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

#### CHAPTER CCIV.

#### IDENTITY OF ABSTRACT INTELLECTUALITY AND VACUITY.

Argument:--The abstraction and intellection of all knowledge, merging in the infinite vacuum.

Vasishtha resumed and said:--Hear me moreover, O Ráma, to tell thee, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by expurgation of the external images that are reflected on it, than when it is eclipsed by those outward shadows. (\_i.e.\_ Wipe off visibles from the mind).

2. Again the significant words that <are> the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomenal is but a semblance of the noumenal, as a dream is the \_réchauffé\_ or reflexion of the mind, and the visible world, is but a recast of the visionary dream.

3. The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them: they are the inward concept of our consciousness, and appearing to be situated without it. (\_i.e.\_ They are the innate ideas of our minds, and not perceptions of our outward organs of sense).

4. As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming;



so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality <are> a formless vacuity only.

5. Rāma rejoined:--If all things are formless amidst the formless void of the universe, as in empty vacuity of the intellect; then tell me sir, whence arise these endless shapes and forms, as those <of> earth, water, fire and those of these hills, rocks and pebbles?

6. Tell me why the elements are of different forms and qualities and why the empty air, space and time have no forms nor properties of theirs; what makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies.

7. How came the sky to be a vacuum only, and why is the mind of the same nature also; these are all the various natures and properties of things, <that> require to be well explained from my knowledge therein.

8. Vasishtha replied:--You have well asked these questions, Rāma, as they naturally suggest themselves to every inquirer after truth; but tell me in one word, why do you see the varieties of earth and sky, as well as of all other things that you see in your dream.

9. Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream; why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight.

10. Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time; and tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments.

11. What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last; you find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.

12. Rāma replied:--The dream of the dreaming world, has no form nor position of its own; its soul and substance is mere void, and the earth and rocks which it presents to sight, are nil and in nubibus (and leave not a rack behind).

13. The vacuous soul only, is its sole cause, which is likewise as formless and supportless like itself; The formless void is never in need of a support for it.

14. Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness; they are the reflexions of the intellect only, and are situated in the recess of the mind.

15. The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind; hence the notions of time and space, and of air, water, hills and mountains, are all reflexions of the intellect upon the mind.

16. Our consciousness is also a void, and receives the impressions of vacuum in the form of its vacuity; and those of the stone, air and water, in the forms of their solidity, fluidity and liquidity. (i.e. The vacuous mind receives and retains only the abstract ideas of all concrete bodies in the universe).

17. In reality there is nothing as the earth or any solid body or its form or sight in existence; but they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

18. In fact there is nothing in reality, nor anything which is visible to sight, there is only the infinite vacuity of intellect, which represents all things in itself, and is identic with all of them.

19. The intellect has the notion of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks and hills. (The idea or conception of solidity, gives rise to the perception of solid bodies, and not the perception of solids, that produces the abstract idea of their solidity; or that the innate ideas, give birth to appearances in the concrete).

20. So by its conception of oscillation and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

21. Such is the nature of this intellectual principle, in its airy and vacuous form of the spirit, soul or mind; that developes itself in all these various modalities and schemes, without any cause or incentive. (These modes or states of being, are here called nishkaranaguna, and Akarana gunotpannaguna in Nyaya philosophy, and same with the Vibhu-nishthaguna of Vedanta; all meaning them to be the increate and eternal qualities or attributes of the supreme soul or deity).

22. There is nothing any where in nature, beside these intellectual attributes of itself; as there is no sky or vacuum without its vacuity, nor the vast expanse of the ocean, devoid of the body of waters in it.

23. Know then there is nothing else anywhere, nay not even the sense of thyself or myself or any other, except in the recess of intellectual vacuity; so commit thyself to that all teeming void; and remain quite sedate in thyself.

24. As you see the earth and heaven and all their contents, in thy dream and creation of thy fancy, in the recess of thy mind and in the midst of this house of thine; so should you behold everything in their incorporeal forms to be contained in the ample space of the infinite vacuum of the divine intellect and its all-knowing intelligence.

25. The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its vacuous space and to our ignorance.

26. Know your immaterial mind, understanding and egoism, together with the material existences of the elemental bodies, these hills, skies and all others, to be situated as dull and dumb stones, in the quiet, calm and clear sphere of the infinite intellect.

27. Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself; this world as it appears to exist, exists in this very form (of its immateriality); in the vacuity of the divine intellect.

28. It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

29. This appearance of the world, is no real appearance; it is the representation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

CHAPTER CCV.

REFUTATION OF THE DOCTRINE OF THE CAUSALITY OF CREATION.

Argument:--The existence of the world in its spiritual sense, and nullity of its creation, destruction and material existence.

Ráma rejoined:--If it is so, sir, that the whole plenum is vacuum, as the phenomenon in our dreams; it must follow therefrom, that the world we see in our wakings is vacuity also, and there can be no doubt in it.

2. But tell me sir, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream. (i.e. The vanishing visions of our sleeping dreams, prove them to be quite vacuous and nil; but not so the lasting scenes of our waking state which appear to be substantially positive; and how does the negative intellect assume this positive form).

3. Vasishtha replied:--Ráma, the visibles that appear to view in our waking dream by day light, are all vacuous bodies; owing to their being born, resting and supportance in empty vacuity; hence you cannot on any reason doubt about their vacuousness (whose or when their production, sustentation, substance and supportance, do all depend on the infinite and all comprehending vacuum, which is the very attribute of the unity of the formless deity. Gloss).[7]

4. This infinite and eternal void, being entirely devoid of all the material causes (i.e. earth, air, water and fire, which are necessary for the production of anything); it is impossible that creation could come out from this nothing in the beginning. (Ex nihilo nihil fit).

5. And as the formless intellect could not bring forth the earth &c., for the formation of solid bodies; it is impossible to believe this phenomenal appearance, to have their real existence in nature. (The subtile mind cannot make or become any solid body).

6. Therefore the airy intellect sees the visibles in the day time, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion. (Máyá or Illusion).

7. It is the reflexion of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect; it resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

8. It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

9. It is thus the different views, of the same internal thought and ideas, have different names and appellations, given to them by the very intellect itself; the finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

10. Thus it is the same reflexion of the intellectual, which takes the names both of the dream as also of the world; the working of the mind and its reflexion in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

11. Many such visions of creation rise and set alternately, in the vacuity of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it. (Hence the air, vision, dream &c., are all void, and the world is but a phantom in it).

12. Ráma said:--Sir, you have spoken of millions of worlds to me

329097 before; tell me now which of them are situated within the sphere of the  
329098 mundane egg, and which of them are beyond this egg (or supermundane  
329099 ones).

329100  
329101 13. Which of them are the terrestrial globes and which the vacuous  
329102 spheres; which of them are igneous bodies in the sphere of fire, and  
329103 what are the airy bodies in the regions of air.

329104  
329105 14. Which are the superficieses of the earth, situated in the midst  
329106 of vacuity; of which the hills and forests set at the antipodes,  
329107 are opposed to one another on both sides, and hang up and down  
329108 perpendicular in empty air.

329109  
329110 15. Which are the aerial bodies with their living souls, and which the  
329111 inhabitants of darkness with their darksome shapes; what are they that  
329112 are formed of vacuum only, and what can they be, whose bodies are full  
329113 of worms and insects.

329114  
329115 16. What sorts of beings settle the etherial sphere, and what are they  
329116 that live in the midst of rocks and stones; what are they that dwell in  
329117 the vessels and basins of water, and what be they that people the air  
329118 like the aerial fowls of air.

329119  
329120 17. Tell me, O thou greatest of philosophers, how this mundane egg of  
329121 ours is situated among them. (These are questions of cosmogony, and  
329122 bear no relation to theology).

329123  
329124 18. Vasishtha replied:--These wondrous unknown, unseen and unheard  
329125 of worlds, are mentioned and described in the sástras with their  
329126 exemplifications also; and they have been received and believed as true  
329127 by their students.

329128  
329129 19. Ráma, the cosmology of the world, has been described--given by gods  
329130 and sages, in hundreds of their sástras called the Ágamas; all of  
329131 which you are well acquainted with.

329132  
329133 20. Now as you are well acquainted with the descriptions, that are  
329134 given of them in the sástras; it is not necessary to relate them again  
329135 in this place. (The cosmology of the world has been given before in the  
329136 narrative of Lílá).

329137  
329138 21. Ráma rejoined:--Tell me yet, O Venerable sir, how the great void of  
329139 the intellect came to be produced from divine spirit; tell moreover its  
329140 extent and duration in time and space.

329141  
329142 22. Vasishtha replied:--The great God Brahma, is without beginning and  
329143 ever existent and without decay; there is no beginning, midst nor end  
329144 of him, nor are there any shapes of figures in his transcendent vacuum.

329145  
329146 23. The vacuum of Brahma is without its beginning and end, and is  
329147 spread unspent and unbounded to all eternity; it is this which makes  
329148 the universe, which is ever without its beginning and end.

329149  
329150 24. The reflexion of the intellectual vacuum in its own vacuity, is  
329151 called the universe by itself to no purpose (by itself or the human  
329152 mind, which views the world in the wrong light of creation, and not as  
329153 the Divine Mind itself. Gloss).

329154  
329155 25. As a man sees a fair city in his dream by night, so is the sight  
329156 of this world to him, in his dream by day light. (The Sanskrit word  
329157 Bhano in the text meaning reflexion, corresponds with the Greek Phano  
329158 to see, and hence phantom or false sights).

329159  
329160 26. Think not the solid rock to have any solidity in it, nor the fluid  
329161 waters any fluidity in them; do not think the empty firmament to be a  
329162 vacuity, nor the passing time to have any flight or counting of it.  
329163 (All these are seemingly so, but they are nothing in reality).

329164  
329165 27. All things are fixed in their formless, invariable and ideal states

in the divine intellect; but it is the fallacious and fickle nature of the human mind, to give and view them in different forms, according to its own fancy.

28. The mind views the non-created eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a skyless place in its dream.

29. As the formless and insensible mind, sees the formal world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.

30. As the motion of air always takes place amidst the air at rest (\_i.e.\_ as the winds fluctuate amidst the still air); so also doth the spirit of Brahma, oscillate in his own spirit incessantly, and without its rise or fall.

31. This world resides in the same manner in the divine spirit of Brahma as the property of fluidity is inherent in water; and vacuity appertains to vacuum; and as substantiality is essential to all substances in the abstract.

32. The world is neither adventitious nor extraneous to the soul, and does not occur to or transpire from it, in the life or deaths of any body; it is causeless and comes from no cause, and is neither joined with nor set separate from the divine spirit.

33. The One that has no beginning nor end; nor has any indication of itself; that is formless and is of the manner of the intellectual vacuum only, can never become the cause of the visible and material creation. (Therefore the world is to be supposed to exist in its ideal and immaterial form, in the vacuity of the divine intellect).

34. Thus as the forms and features of a whole body, are but parts and properties of its entirety \_tout ensemble\_; so is this vacuous world situated, in the undivided and formless vacuity of Brahma ("as parts of one undivided whole", Pope).

35. All this is a hiatus and quietus, without its support and substratum, it is but pure intelligence, without any grossness or foulness herein; there is no entity nor nonentity here, nor can anything be said to exist or not exist (independent of the Divine Mind).

36. All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us; but in reality it is only a calm and quiet vacuity, full with the unchanging and undecaying spirit of God.

37. The whole is the hollowness of the divine heart, and the vacuous sphere of the Omniscient Intellect; it is its intellection, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the divine soul, which continues forever and ever, (and is said--the world without end. Amen).

## CHAPTER CCVI.

### THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST.

Argument:--Entity of Brahma and non-entity of the world, illustrated in the story of the king of Kushadwipa.

Vasishtha resumed:--The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of supreme Brahma, that is the only true reality.

2. It was on this subject, that I was once asked by some one, to my reply to a certain question of his; which I will now relate to you, O high-minded Ráma, for strengthening your understanding to the full knowledge thereof.
3. There is the great island of Kushadwípa, surrounded by the seas on all sides; like a watery belt about it, and this land is renowned (for its beauty), all over the three regions of the world.
4. There is the city called Ilávatí, situated on its north eastern side, and is beset by a colonnade of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.
5. There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage (as the skies do to the regent of heaven).
6. It was on one occasion, that I happened to alight at the presence of this prince; as the sun descends on earth on the last day of desolation.
7. The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence; then in the course of my conversation with him, he fondly asked me as follows.
8. Tell me sir, said he, what becomes of the world after the destruction of all things; and when the causalities of recreation are all extinct and annihilated, in the undefinable vacuum of desolation.
9. What then becomes the prime cause of the causation of things, at the recreation of the world; and what are accompanying elements for the reproduction of objects, and how and whence they take their rise.
10. What is the world and what was the beginning of its creation; what was the primeval chaos, and whence is this earth? What is the air the support of the seas, and what is hell, which is filled by worms and insects? (\_i.e.\_ Whence are these varieties from the one source of Brahma?)
11. What be the creatures contained in the womb of air (\_i.e.\_ the celestials), and what are they that are contained in <the> bosom of the mountains (\_i.e.\_ the demons); what are the elementary bodies and their productions, and how the understanding and its faculties have come to existence?
12. Who is the maker of all these, and who is their witness; what is the support of the universe, and what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.
13. All the Vedas and sástras are opposed to one another, in their different views and interpretations; and every one of them has made a supposition, according to its particular view.
14. From our knowledge of the world, we know not whether it is indestructible or an unreality in itself. (\_i.e.\_ If it is an ideal unreality, it needs have no cause nor is it destructible at all; but should it be a reality and destructible thing, then what must be the cause of the production and destruction thereof? Gloss).
15. Again tell me, O thou chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the demise of men on earth, and cremation and destruction of their bodies here.
16. What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things, cannot be their accompanying causes, towards the formation of their corporeal frames.

329304  
329305 17. It is quite an absurd reasoning, that want of matter could possibly  
329306 produce a material body; just as it is impossible to believe, that  
329307 there should be an offspring, without the seminal cause of its parents.  
329308

329309 18. Tell me sir, what else should be the cause, of the production of  
329310 material bodies (after death); and for want of any such cause, it is  
329311 improper also, to deny the existence of a future state.  
329312

329313 19. It is contrary to the dictates of Vedas and sástras, as also to the  
329314 conviction and common sense of mankind, to deny the future state of  
329315 our existence. The resurrection of our bodies is as unavoidable as our  
329316 transportation to a distant land by decree of law, though it be against  
329317 our wish or will.  
329318

329319 20. How are beings born and actuated in the course of their lives, by  
329320 invisible causes which are quite unconnected with them (\_i.e.\_ by the  
329321 merit or demerit of the acts of their past lives, which are altogether  
329322 detached from their present bodies?). Just as the pillars of stone were  
329323 converted to gold (by word of the Bráhma), and without being gilded  
329324 over by it. Say, sir, how this vast treasure was obtained in a moment  
329325 by the Bráhma. (\_i.e.\_ What could be the cause of this preternatural  
329326 event).  
329327

329328 21. How that to be called a great one, which remains for a moment only?  
329329 further what necessity is there to frame strict laws for the present  
329330 to reap harvest in future, when that does not stand good on sound  
329331 reasoning?  
329332

329333 22. Tell me sir, how do you reconcile such discordances in the Vedas,  
329334 which mention the existence of a being and not being in the beginning;  
329335 and tell us also that, the Not being existed before creation, and  
329336 then the Being or creation was born of the not being. (The discordant  
329337 passages are असद्वा इदमग्र आसीत् उतो सदजायत । again असदेब इदमग्र आसीत्  
329338 सदेब सोम्य इदमग्र आसीत् ।).  
329339

329340 23. How could the primeval nonentity become Brahmá, or how could the  
329341 latter be produced from the former; or if it were the mighty vacuity  
329342 which gave birth to Brahmá, then tell me sir, why there were no other  
329343 Brahmás also, born of its spacious womb.  
329344

329345 24. Tell me how the vegetable and other creations, could be produced  
329346 without their different sources; and how they derived their nature of  
329347 propagating their kinds, by their own seeds and property.  
329348

329349 25. Tell me why the life and death of one man, are coeval with those of  
329350 his friend or adversary; and do people happen to obtain their wishes in  
329351 their next lives by dying in the holy places of Prayága &c.  
329352

329353 26. Should the wishes of men, be crowned with success in their next  
329354 lives; then tell me sir, why the sky is not filled with myriads of  
329355 moons, when the worshippers of that luminary, are daily seen to be  
329356 dying with the expectation, of becoming a brilliant orb like it, in the  
329357 next state of their existence in heaven.  
329358

329359 27. Say how can men succeed to their wishes in future, when most of  
329360 them desire to gain the same object, and it falls to the lot of one of  
329361 them; just as a maid expected to be wedded by many, is destined to and  
329362 secured by one man only.  
329363

329364 28. Again how can a woman be called a wife, who is either unchaste, or  
329365 leads a life of celibacy even when dwelling in her husband's house?  
329366

329367 29. Say sir, what is the difference between the blessing and curse,  
329368 which are pronounced on the Bráhma brothers, for their sovereignty  
329369 over the seven continents on the one hand, and their having no such  
329370 thing on the other; when they remained thinking themselves as monarchs  
329371 of the world in their very house.  
329372  
329372

30. The acts of piety consisting of charities, austerities and obsequious ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth; then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern. (Lit. to which none bears any affection).

31. Should it be said that the soul of the pious observer, reaps the reward in its future state; this also is impossible because the disembodied soul is incapable of enjoyment; and should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?

32. Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable incongruity.

33. These are my doubts (in the sāstras and practices of men), which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight.

34. Now sir, deign to dispel my doubts in my inquiry after transcendental truth, that it may conduce to my good in both worlds; because the company of the righteous, is ever fraught with very great blessings to all people.

#### CHAPTER CCVII.

#### REPLIES TO THE AFORESAID QUERIES (OF THE BUDDHIST).

Argument:--Desultory replies of the sage to the foregoing questions in the three following chapters.

Vasishtha replied:--Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.

2. All these entities in the world, are inexistent nullities for ever; though they appear as realities in our consciousness.

3. Whatever appears in any manner in our consciousness, (either as existing or non-existent, or as so and so); the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.

4. Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by every one who knows what it is (by his acquaintance with the science of psychology).

5. It is this knowledge (or the idea) of a thing in the mind, either in waking or dreaming, that they call to be its body; hence it is this erroneous consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.

6. The world shines (or shows itself) before us, like the sights seen in a dream; and the privation of all causes towards the production of the (material) world, prove it to be not otherwise than the phantom of a dream.

7. Thus this pure and immaculate knowledge of the universe, is termed the very Brahma himself (because God is said to be infinite knowledge only. सत्यं ज्ञानमनन्तं ब्रह्म). The very same shines as the world, which is not otherwise than that.

8. Thus doth the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and said to be, by the



Vedas and all good and great sástras, as also by the joint assent of all thinking men, in all ages and countries.

9. They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the beings which is impressed in the consciousness of all beings, which is full and perfect every where, and is acknowledged by all great souls.

10. There are many at present, who are deluded by their notions of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions (\_i.e.\_ they maintain the objectivity of their knowledge as derived from without, and deny the subjective consciousness derived from within).

11. They are giddy with their wrong notions, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned with their ignorance or learned fools.

12. When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.

13. He who relies in his belief in the sensibles only, and regards the believer of the invisible as a fool; such a man (\_i.e.\_ the Buddhist or Charvaka), is considered for his unreasonable reasoning, as a block of stone or stony block head.

14. The fool that maintains this (materialistic) doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave (or as a blind mole of the hole); because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.

15. It is the veda and the sayings of wisemen, and the inferences of their right reasoning (in support of the invisible), as I have maintained in these lectures, that can remove the doubts in these matters.

16. If the sensible body (\_i.e.\_ its sensation) be consciousness (according to the Buddhist); then why is the dead body unconscious of anything? (To this the Buddhist retorts by saying:) Should the conscious and all pervading soul be the body, then why doth not the dull corpse think as the living body? In reply to this foolish question, it is thus said in the veda:

17. This world is an imaginary city of the divine mind, in its form of Brahmá--the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream (or as a reflex of the same).

18. Therefore all this that you see, is but the creation of the divine intellect, and an intellectual entity in itself; and you are not amiss in your judgement, if you consider them as phantoms in your dream, and appearing in the vacuity of your mind.

19. Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.

20. It is the dense vacuum of self-consciousness, which is called the great Brahmá or the personal god of creation; and it is the display of his will in the concrete, which is known as Virát or the visible universe; thus is the pure and discrete consciousness of Brahma, condensed into the form of the world.

21. Whatever is imagined in the imaginary city of Brahma, the same is

conceived as existent in reality; as you conceive the objects of your desire or fancy, to be present before you in actuality (\_i.e.\_ The thought of a thing appears as the thing itself).

22. So whatever is thought of in the fancied city, or fairy land of one's imagination at any time; the same seems to be present before him for the time being, as you see in the air-drawn castle of your fancy.

23. Hence as Brahma in his form of the mind, thinks of the action of living and quietus of death bodies; so are they thought of by all mankind.

24. After the great dissolution of the world (and dissolution of all things), it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot produce the material world, it is certain there is no material being in existence.

25. Brahmá--the lord of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation for ever; therefore it is the reflexion of divine light only which appears as the world before us.

26. Thus the supreme soul of Brahma, reflected itself in itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world subsisting in empty space.

27. As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

28. Whether there be any body or not any where, there is the vacuous intellect which is every where (\_i.e.\_ the hollow space of the mind comprehends both the plenum as well as the vacuum of the world). And know the divine spirit to pervade all over this totality, whether it be the embodied duality or vacuous unity.

29. Hence the vacuous mind of a dead body, beholds the figure of the whole world within its vacuity; the empty mind of a living being, sees the shapes both of solid and subtile bodies, in its imagination or dream. (It means to say that, the death of the body does not involve the death of the mind).

30. As the living man thinks this immaterial world, to be a solid mass of dull matter; so doth the dead person think this vacuous universe, as a solid and substantial existence lying exposed before him in its mind.

31. But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a dead being sees no trace of the objects-sight in this world, upon its redemption and beatification in the next world.

32. The very same is the case with the enlightened soul, of every body in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in vacuity.

33. As the sleeping man sees the visionary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a sober reality before him; and so do the souls of the dead, deem the empty void of air as the world of their departed spirits. (Thus there are three different worlds, for the sleeping, waking and departed souls of men).

34. The unpeopled or open air, appears as the earth and heaven, and full of mountains &c. as before to the souls of the departed (from their bearing those impressions with them even to the next world, and

so on throughout all their future transmigration).

35. The departed soul perceives its separation from a dead body, and thinks of its regeneration in another frame on earth; where it will have its enjoyments and suffering again as before.

36. The soul never gets rid of this delusion of its regeneration, (and of its desire of renovation also), so long as it neglects to resort to the means, of obtaining its salvation and final liberation; it is by means of its knowledge of truth and absence of desire, that is freed from its error of reproduction.

37. Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind. (Thus the world is only the picture and production of one's own desire).

38. The world is therefore neither of a substantial nor vacuous form, but the display of divine intelligence; the want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is fraught with all bliss and joy.

#### CHAPTER CCVIII.

#### SOLUTION OF THE GREAT QUESTION.

Argument:--Answer to the question of \_future rewards\_ and punishment of departed souls in another world.

Vasishtha continued:--Hear me now to tell you, why men happen to meet with their (unexpected) good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant (or next) world.

2. You know the whole world to be the volitional city (or fabric) of Divine will, and appearing as phenomenal to our outward sight, and as noumenal in the light of our inward insight of it, and as Brahma himself in its spiritual light. (\_i.e.\_ God has so willed the world, as to be viewed in the triple light of the physical, intellectual and spiritual also).

3. In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

4. As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as please; so is the Lord the sole disposer and dispensator of all things in this world of his will, as he likes of his own accord.

5. As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so doth he direct and dispose all things in this world of his.

6. The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovran law of all.

7. The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will (which has originated the laws and ordained their results).

8. It is the dispensation of the Divine will also, whereby all living bodies have their perceptions of worldly things; just as they have the conception of the existence of the world, which in reality has no entity of it.

9. It is by will of the divine intellect, that everything appears to be existent before us; as it is the oscitation and occlusion or the gaping and closing of the intellect, which causes the appearance and disappearance of the world to our view.
10. The king said:--Tell me sir, if the world was the production of the divine will, why was it not known to exist before with the eternity of the Will divine, and why and when it came to be manifested and known to others afterwards; tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the divine mind or stability in nature.
11. Vasishtha replied:--Such is the nature of the vacuous and volitional city of divine intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.
12. Like the mud built house of playful boys, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real and unreal in the divine intellect as well as to our minds.
13. As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own or choice or for any other reason, so it is with the Divine will, to construct and protract or retract or annul any of its works \_ad libitum\_.
14. Thus are all beings, continually rising and falling, in this vacuous city of the divine will; which is ever shining in its nature, with the pure light of the divine mind. (God throws his own light on the work of his will).
15. The whole plenum of the world is a vacuum, and full with the dense intelligence of omniscience; therefore it is this omniscient intelligence, which doth still whatever it thinks upon and wills. (This passage shows that the Vedānta Brahma, is not inactive or Nishkriya as many believe; but the living God, and sole agent of all things and director of all accidents in this world).
16. Therefore it is not the hidden but self manifest God, that does all things even at the distance of Millions of miles, and myriads of ages, as if they lay before him at the present time.
17. So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all. (The gloss applies it to every individual soul, which is conscious of its merits and demerits everywhere).
18. As a brilliant gem reflects its light and shade within itself, so doth the gem of the intellect reflect by its own light the various vicissitudes of the world in itself. (\_i.e.\_ The human mind is sensible of its deserts).
19. Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul. (As they are the eternal varieties of the divine mind), and accompany it every where with their just rewards.
20. The soul never sets nor rises (\_i.e.\_ It neither dies nor revives, but supposes itself as such by its error only); It is Brahma himself and his reflexion in others, and emanating always from the divine soul its source and origin.
21. As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; (\_i.e.\_ believes itself both as the subjective as well as objective); so it thinks itself to be born, living and dying (by the like error of its own).
22. When the soul of its own nature ceases to cast its reflexion, or

suppresses it within itself, and remains quietly in the vacuous sphere of divine intellect, by assimilating itself with the universal soul of Brahma, it is then said to be quietus of quiet in death. (The word for death in the text is Sánta-Samita or extinct, or instinct in the divine soul).

23. The emission and intromission of its reflexion, are as natural to the ignorant and imperfect living soul of animal beings; as oscillation and calm are congenital with air (or as respiration and inspiration with breath).

24. Now as you see in the city of your imagination, the growth, decay and death of people, at different times and places;--

25. So it is the nature of this imaginary city of God, to exhibit these changes everywhere, as in the cases of animals, vegetables and all things in all the three worlds.

26. But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the cricket play of boys, and growth of grass from grass, and production of trees and their fruits &c. from seeds.

27. It is the nature of the almighty intellect of God, to bring forth forthwith to being whatever it wills to be and appear. (The almighty thought, will or word, is variously said to be the prime cause of all).

28. All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

29. Hence everything here, is verily of an intellectual form, by their originating from the divine intellect; and as the intellect includes all things in itself, it is omniform and shows itself in any form it likes.

30. This very intellect is the omniscient and universal soul, without having its beginning, middle or end; it is omnipotent and something which is nothing, and an entity appearing as non-entity; It appears such as it remains anywhere, and shows itself as anything; it is the origin of all things and beings, and the source of all vegetables and grass.

## CHAPTER CCIX.

### ON THE CONSCIOUSNESS OR INTUITIVE KNOWLEDGE OF EXTRANEOUS EXISTENCES.

Argument:--Reconciliation of the opposite results of virtuous and sinful acts, on one and same person at the same time.

Vasishtha continued saying:--The life of a person is dear and useful to him, as long as he lives and not afterwards; but hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

2. God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world (as to all other things at their very beginning).

3. Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety enjoined by the sástras.

4. Hence any great sin that is committed by any body anywhere, is either partly or wholly effaced by the good act of the person,

according to comparative merit of the holy place, or the degree of  
absolution in the mind of the penitent sinner.

5. In any case of the insignificance of the sin, with regard to the  
greater sacerdotalism of the place; there the sinner is quite absolved  
from his guilt, and attains the object of his wish (in his future life).

6. But in case of the equality of the merits of penitence, with the  
holiness of the place; the penitent man receives two bodies in his next  
life, that is both a physical body and spiritual soul.

7. Such is the effect of the primeval guilt and merit of mankind, that  
they are endowed with double bodies, consisting of their physical  
frames and spiritual souls (the one maculate and the other immaculate)  
and such the divine soul even from before.

8. The principle is called Brahma in its sense of the whole, and as  
Brahmá--the totality of the living soul jīva; and also as aham  
or the ego, meaning any living soul in particular; and as he remains  
in any manner of the whole or part, so he manifests himself in his  
semblance of the world.

9. The reflexion of purity acquired in some holy place, appears to the  
penitent soul in the same manner; as it appears in its contrary light  
to the guilty soul, which is not so absolved from its sin in any holy  
place. (These different reflexions, present the appearance of heavenly  
bliss to the soul of one, and that of hell torments to the other, as in  
their visions of paradise and Styx in dream).

10. The one sees the visions of his own death, and the weeping of his  
living relatives; and deems himself as a departed ghost to the next  
world, all alone and without a single soul beside him.

11. He sees also the deaths of his friends there, and thinks also that  
he hears the wailings of their relations at that place; he sees the  
chimeras of all these in his phrensy, as a man of deranged humours sees  
the spectres of bugbears in his delirium.

12. So it happens with great souls also, to see the sights both of good  
grace and affright, according to the measure of their merit or guilt  
in this life; and thus thousands of hopeful and hideous shapes, float  
about in the imaginations of men, owing to the purity and depravity of  
their natures.

13. The friends of the dying man, lying insensible as a dead body; weep  
and wail over his corpse, and then take him to the funeral ground for  
his cremation.

14. But the guiltless man being accompanied by his self-conscious and  
righteous soul sees the approach of his decrepitude and death, with  
firmness and without any feeling of sorrow (as if he had no decay nor  
death).

15. With his present body he sees himself to be a living being; and  
with his invisible part or inward soul, he sees his conquest over death  
by the merit of his holy pilgrimage (and the immortality of his soul in  
the future world).

16. The guiltless man is in fear of his death for a moment only, but is  
conscious of the indestructibility of his inward soul, as a man clad  
in mail, is dauntless of the shafts of his unarmoured antagonist. (The  
pure soul is invulnerable to the shafts of death).

17. In this manner the relatives of the deceased, find his pure soul,  
to obtain its immortality after his death; and that life and death are  
indifferent to the virtuous and purified person.

18. The sights of all the three worlds, are equally fallacious both in  
their tangible and intangible forms; as the vision of one object in a

dream, is as false as another in their visionary nature. (The gloss says that, one error succeeds another, in the same way as one lie is followed by another).

19. We have clear conceptions of the fallacies, arising in our minds, both in our dreams and imagination; but the fallacies of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them (the latter being more general and lasting than the former ones).

20. The king said:--But tell me sir, how virtue and vice, both of which are bodiless things (as being the abstract qualities of our actions), assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls. (Virtuous souls being blessed with human bodies, while vicious spirits are doomed to suffer in various brutish forms).

21. Vasishtha replied:--There is nothing impossible to the creative power of Brahmá, to be produced in the imaginary fabric of this world of his mind; nor is it impracticable to the substantive divine will to give substantial forms to understand things. (The substantive will is called \_satyasankulpa\_ which brings the inexistent to real existence).

22. There is nothing which is unimaginable, and cannot be produced by the mind of Brahmá; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds. (Brahmá has given forms to all the imaginary ideas of his mind, which we cannot do to our formless and abstract idea of any).

23. A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a train of ideas, which appear as real objects for the time being. (So the ideal seems as real for a time).

24. All the numerous thoughts, which lie as a dead and dormant mass, in the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.

25. Who is there that has not had the notion, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our vacuous consciousness.

26. Therefore what thing is there, that is not capable of being produced in this ærial world, which is the production of the airy imagination of the vacuous intellect; and what thing also which is substantially produced therefrom? (The creatures of the mind, have mental forms only).

27. Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or inexistence; but all things appear to be \_in esse\_ and \_non esse\_, in the \_Nabhas\_ and in the \_Nubibus\_ of the divine mind.

28. Anything that is perceived in any manner, the same is thought as a manifestation of its Áker in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such. (These as they change, are the varied God. Thomson's "The Seasons").

29. Hence when a man is taught by the tenets of his religion, to hope for the enjoyment of flowery banks (lit.--hills), and streams flowing with nectar in paradise (lit.--heaven); it is very probable that he will meet with the same things, in his future life in the next world. (So the Moslem is taught to expect the gratification of all his carnal desires in heaven, as the promised rewards of his holy Koran. The Hindus likewise have bodily delights to expect in their different heavens).

30. Hence the acts that are done in this world by any body, are

attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appears so to the unbeliever (The adage--as you sow, so shall you reap, holds equally true in every religion with regard to future retribution, as in every case here below).

31. Should there be anything, which may be said to be permanent in this world, it must be ever present in the view of its viewer; let then any man say upon this criterion, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his mind, which are ever present in his knowledge, and never lost sight of in his consciousness.

32. I have given you the analogy of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds appertain to the will and subsists in the mind of omniscience, they are not otherwise than the essence of the Great Brahma Himself.

33. As there is nothing wanting or impossible to be produced, in the ærial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the almighty.

34. Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a scenography.

35. Hence this semblance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our minds only to perceive the impressions of the eternal mind, and to impel the internal organs (by their inward efforts), to receive those reflexions.

36. As the lord has willed everything at first, so it lasts with him to the very last of his creation (\_i.e.\_ from the very beginning of his Sankalpa, to the end of the kalpa epoch); when his will of creating the world anew, gives another form to the state of things in future.

37. The Lord manifests himself as he wills, in the manner of his will, and in the form of another world in every kalpa duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

38. There is nothing which does not exist, in this worldly city of Divine will, and all that exists therein is naught but the production of the Divine Intellect; therefore this world is to be known, as full of the forms of the productive mind of God.

## CHAPTER CCX.

### REFUTATION OF THE CONCEPTION OF A DUALITY IN UNITY.

Argument:--End of Vasishtha's Replies to the important queries, and his showing the unity of the world with Brahma himself.

Vasishtha resumed and said:--Now hear me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such a luminary on future, and if the wishes of all are crowned with success in their next state of being. (The souls of the pious are said to twinkle as stars in heaven).

2. Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the



329994 sky or in the orb of that luminary.

329995  
329996 3. Say who has ever and anywhere, got into the imaginary city of  
329997 another; and who has ever got any fancied treasure, except the framer  
329998 of the fancy and the fabricator of the wished for wealth. (Every one is  
329999 the master of his own Utopia and delights in his hobby horse).

330000  
330001 4. Every one has a heaven of his own, in the utopia of his creation;  
330002 wherein he is situated and shines as a full bright moon, and without  
330003 its phases of the wane and waste.

330004  
330005 5. All those aspirants to luminosity, had thought of entering into the  
330006 moon of his own mind; and there he found himself to rest at last, with  
330007 full light of that luminary and delight of his conscious soul.

330008  
330009 6. Each of them thought of entering into the disc of the moon shining  
330010 in their minds, and felt themselves glad in their situation, as if they  
330011 were seated in the orb of the celestial moon.

330012  
330013 7. Whatever one seeks and searches after, the same becomes con-natural  
330014 with his consciousness; and in the case of his firm belief in the same  
330015 state, he thinks and feels himself to be the very same.

330016  
330017 8. As every aspirer to the state of the full moon, came to be such in  
330018 his respective conception of that luminary; so the suitors of the same  
330019 bride in marriage, became wedded to her according to his own conception  
330020 of hers. (Every one imagines his doxy, as a fairy paragon of beauty).

330021  
330022 9. The one pure maiden that is thought of being taken to wife, by  
330023 many men in their minds; is never defiled by any one of them in her  
330024 character, by their simple enjoyment of her ideal only. (The ideal is  
330025 not tangible possession).

330026  
330027 10. As the sovereign ruler of the seven continents, holds his sway over  
330028 them, without ever going out of his city; so the soul passes to them  
330029 all, by remaining in the precincts of its body: and so does every man  
330030 see his imaginary castle, in the sphere of his own house.

330031  
330032 11. When the whole universe owes its origin to the imagination of its  
330033 omniscient originator--the self born Brahma; what can it be otherwise,  
330034 than an intangible vacuum and quite calm and quiet in itself. (The  
330035 moving bodies are the fixed figures of the divine mind, and appear to  
330036 be turning round like the pictures in a panorama or the objects in a  
330037 scenograph).

330038  
330039 12. Now hear me tell you of the unknown and invisible results of the  
330040 acts piety, such as charity, obsequious rites, religious austerities  
330041 and the mutterings of holy mantras, which accrue to the departed ghosts  
330042 of bodily beings in the next world.

330043  
330044 13. The souls marked with traces of pious acts in them, come to view  
330045 them vividly as their actual works, and painted in as lively colours as  
330046 their dreams, by fabrications of their lively intellects.

330047  
330048 14. The carnal mind distrusting the reality of these impressions of  
330049 consciousness, and disregarding the internal operation of the inward  
330050 intellect; becomes restless for its sensuous enjoyment and exercise of  
330051 the outward organs of action, until by abatement of this fervour, it is  
330052 restored to its inward peace and tranquility.

330053  
330054 15. It is the theme of early poets which tells us, that the impressions  
330055 of the acts of piety and charity which are imprinted in the intellect,  
330056 are reflected over the passive soul in the next world, when the  
330057 conscious soul continues to keep the gratification of those acts.

330058  
330059 16. Thus the rewards of charity and uncharitableness, are equally felt  
330060 in the gratification and dissatisfaction of the soul in this world  
330061 also, where everything is by our feeling of it.

330062

17. Thus have answered fully to whatever you have asked of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

18. The prince rejoined:--But please to tell me sir, how could the intellect alone and itself before the production of the body; and how can a light subsist without its receptacle of a lamp or lantern.

19. Vasishtha replied:--The sense in which you use the world body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air. (The learned know the spiritual body only).

20. The meaning of the word body, is the same as that of Brahma (who is all in all); and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

21. The body is a visionary appearance, and the great body of Brahma, is likened unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe. [Brahma is more likely the phantasmagoria that shows all forms in it. Gloss].

22. But the difference between thy dream or vision and spectrum of Brahma, consist in the former representing the figures of thy previous thoughts alone, which disperse and vanish upon thy waking; but the universe which is exhibited in spectrum of Brahma, is not so evanescent as that of other.

23. What is thing then we call the body, and how does it appear into us in the shape of something in our dream; and why doth anything appearing as a reality in dream, appear as nothing and vanish as an error upon our waking.

24. There is no waking, sleeping or dreaming, nor any other condition of being, in the Turiya or transcendent state of Brahma [as in those of the divine hypostases of Brahmá, Virát and others]. It is something as the pure and primeval light and as the transparent air, all quiet and still, [as the infinite eternity].

25. It is the same as the unknown and inscrutable light, which shows and glows before us to this day; It is the same primeval and primordial light, that showed first the sight of the world to view, as if it were a dream in the gloom of night. (Light was nature's first born, and brought forth all nature from it).

26. As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

27. The sight of the world, like that of a dream, presents <a> favourable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

28. The vacuum as well as the plenum of objects, and the reflexion as likewise the eclipse or adumbration of things; the existence and inexistence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same vacuous intellect.

29. The world is entirely or completely evolution from the fulness of the deity; and stands as a complete counterpart of the original; it is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

30. Wherever there is the evolution of the world in the intellect, there is the presence of the subtle soul also at that place, and whenever there is a jot of thought anywhere, it is attended with the

330132 thought of the world also. (The mind and soul are one with creation,  
330133 and the same thing).  
330134

330135 31. The vacuum of intellect is present everywhere (pervading and  
330136 comprehending the whole). And this omnipresence is the divine presence  
330137 (which engrosses and envelopes this all) which is termed the world.  
330138 [The word world-jagat passing [in our right], is spiritually \_sánta\_ or  
330139 quiet].  
330140

330141 32. The divine soul is as quiet and unchangeable, as this universe is  
330142 stable and stationary; and it is the fluctuation of the supreme mind,  
330143 which causes these variations in the face of the city of the divine  
330144 will [or the world].  
330145

330146 33. The impossibility of any other inference [of the world's duality  
330147 or its being aught otherwise than the divine entity]; proves it  
330148 necessarily to be of the very same essence. Any unreasonable hypothesis  
330149 of sophists is inconsistent with this subject [of the absolute unity].  
330150

330151 34. The joint assent of the common belief of mankind, the testimony  
330152 of the sástras, and the dicta of the Vedas, are established and  
330153 incontrovertible truths. Hence nobody can have any doubt in regard to  
330154 the real entity of the Divine spirit.  
330155

330156 35. This being confessed it becomes evident, that the world is the  
330157 deity itself; and when the world appears as one with the deity, it  
330158 is seen in our clairvoyance to be extinct in the Divine essence.  
330159 (Clairvoyance is \_charama-sákshat kára\_ or the last sight of creation  
330160 at one's dying moment; when the world disappears, and eternity appears  
330161 full open to view. Gloss).  
330162

330163 36. From this analogy of the ultimate evanescent sight of the world, it  
330164 will be evident to the living soul, that the sight of the phenomenal  
330165 is wholly lost before it in the noumenal. This is the doctrine of  
330166 cosmotheism, wherein whole nature is seen in nature's God.  
330167

330168 37. He who is acquainted with the sphere of his intellect, is not  
330169 unacquainted with the fact of the dependency of the harbour of the world  
330170 to it, he sees the three worlds in himself, in either of his two states  
330171 of bondage and liberation. (The fettered soul is fastened to the sight  
330172 of the material and temporal world; but the liberated soul views it in  
330173 its spiritual light).  
330174

330175 38. The visible world though so manifest to view, is entirely lost to  
330176 sight upon its right knowledge; and the knower thereof in its light,  
330177 becomes like the setting sun, wholly invisible to public sight, and  
330178 remains as mute as a clod of silent stone.  
330179

330180 39. The way that is established by the Vedas, and received by the  
330181 general assent of wisemen; is to be acknowledged, as the right path  
330182 leading to sure success (vox populi vox dei).  
330183

330184 40. He who adheres steadily to his own purpose, by utter disregard of  
330185 all other objects in his view; is said to be firmly fixed to his point,  
330186 and is sure to reap his success at the end.  
330187

330188 41. Everything appears to one in the same light, as he is accustomed to  
330189 view and take it for; and whether this object of his faith is a true  
330190 or false one, it appears just the same to any body as he is wont to  
330191 believe it.  
330192

330193 42. This is the conclusion of your question, as I have determined and  
330194 delivered to you; now be quick and walk your way with perfect ease of  
330195 your mind, health of your body and agility of your limbs.  
330196  
330197  
330198  
330199

LECTURE ON TRANSCENDENT TRUTH.

Argument:--Relation of Brahma as the all-pervading spirit, and of the means of the presentation of spiritual being before one.

Vasishtha resumed:--As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, rose up to proceed on my aerial journey (from the Ilāvrita-Varsha of Kushadwīpa).

2. Thus I have related unto you this day, O most intelligent Rāma, regarding the omnipresence of the Divine spirit; keep this vacuous view of Brahma before your sight, and proceed everywhere with the peace of your mind (as you are ever living and moving in the Lord).

3. Know all this to be Brahma itself, and a nameless and unsubstantial void only; it is something unborn and increate, all calm and quiet, and with out its beginning, middle and end. (It is infinity in space and eternity in duration).

4. It is said to be the reflexion of the intellect, and named as Brahma from its immensity, it is termed the most transcendent, and something without any designation at all.

5. Rāma rejoined:--Tell me sir, how can we have the sights of the celestial, and of the Siddha and Sádhyas spirits, of Yama, Brahmá and of the heavenly Vidyádhara and choristers; and tell me also sir, how the people of the other spheres can be visible to us.

6. Vasishtha replied:--The celestial siddhas, Sádhyas, the gods Yama and Brahmá, and the Vidyádhara demigods; these together with all other beings of great souls and wondrous might;--

7. Are all visible to you both by day and night, and above, below, behind and ever before you, if you will but look at them with the eyes of your mind; but if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view. (This passage is illustrated in the story of Chudaloka. Gloss).

8. These beings being habituated to be viewed in our minds, are never afar from us, and as they are represented to be volitive or self willed beings, they are said to be ever roving everywhere. (The spirits are of two kinds; some stationary in their particular lokas or spheres; and others to be wandering about. Gloss).

9. These volitional beings are as fickle as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

10. These resemble the airy creatures of your imagination and dream, which hover and gather about you by day and night; while the others are devoid of their volition and motion, and are settled stationary in their respective spheres.

11. If you can in the calm quietness of your mind and soul, secure the reflexion of any of these spirits in your silent and steadfast meditation; you can without fail, have the visitation of the same in the inmost recess of your soul (and hold your secret communion with it also. Gloss).

12. In this manner do men see the gods as they see the siddhas, arrayed with all their majesty and glory, as they are feigned to be in their intense meditations. (Dhyánaenaivapara-devah).

13. Now as men of steady minds, find themselves to be soaring to heaven, in the company of the siddhas and clad in all their glory; those of fickle and unsubdued minds, have to take great pains, in order

330270 to confine the fleeting object of their contemplation under their  
330271 control. (It is often dangerous to the unadept novice in meditation, to  
330272 let slip the object of his contemplation from his grasp).  
330273

330274 14. The world is altogether an unsubstantial and imperceptible thing;  
330275 and is ever as silent and a serene void, as the vacuum of the intellect  
330276 (or the Divine mind). It appears however as a solid and compact mass,  
330277 according as the notion we have of it in our consciousness. (i.e.  
330278 This nothing is thought of <as> something, according to our mistaken  
330279 notion or conception of it).  
330280

330281 15. It does not exist in our unconsciousness, nor does it appear to be  
330282 in existence or otherwise it is not dull, insensible and unthinking  
330283 beings; it is a vacuity and nullity, and utterly an intangible and  
330284 imperceptible thing in our sensibility and unconsciousness of it.  
330285

330286 16. It is the nature of the intellect to reflect in itself, and all  
330287 that is seen about us, is the shadow of that reflexion; the knowledge  
330288 of substantiality in this shadowy reflection, proceeds from the vanity  
330289 of the intellect, and not from its nature which <is> free from mistake.  
330290

330291 17. There can be no talk of causation, production or vegetation, in  
330292 the nature of the universe; which being an absolute void, is entirely  
330293 devoid of the elements of cause and effect. (Ex nihilo nihil fit &c.).  
330294

330295 18. That which appears to be produced, is only a void in the midst of  
330296 primeval vacuum (teo et beo); nor can there be the attribution of unity  
330297 or duality to the infinite vacuity.  
330298

330299 19. Yet the world appears as something existent in your mind; and as  
330300 visible before your eyes; and this happens in the same manner as you  
330301 have the consciousness and sight of your dreams; in the unruffled calm  
330302 of your hollow sleep.  
330303

330304 20. As imagination causes the mountains and mountainous regions, to  
330305 rise in the hollow sphere of our minds; but neither is the one nor  
330306 the other found to be really existent therein; such is this creation  
330307 an airy working of the divine mind (and leaving no trace of it left  
330308 behind).  
330309

330310 21. Hence it is the nature of the wise and sapient, to remain as quiet  
330311 and mute as motionless blocks of wood or stone; and the character of  
330312 great minds, to manage themselves as wooden puppets, moving wholly as  
330313 they are moved by the prime mobile power of God alone (Without being  
330314 actuated by their own desire, or deeming themselves as free agents).  
330315

330316 22. As the waves are seen to roll about on the surface waters, and as  
330317 the eddies are whirling round and hurling headlong into the deep; so  
330318 the whole creation and all created things, turn about the pivot of the  
330319 great Brahma alone. (Not an atom herein, has an excentric course of its  
330320 own).  
330321

330322 23. As vacuity is inborn in the firmament, and undulations are immanent  
330323 in the air; so are these creations inherent and inseparably connected  
330324 with the divine spirit, in their amorphous or formless and ideal  
330325 shapes. (This passage maintains the idealistic theory of the ancients).  
330326

330327 24. As an air drawn castle of our will or imagination, presents  
330328 a substantial shape before us with all its unsubstantialness; so  
330329 does this world appear as a compact frame exhibited before us,  
330330 notwithstanding its situation in the formless mind of Brahma.  
330331

330332 25. All these three worlds, that we are accustomed to believe as real  
330333 ones, and as seats of our temporal as well as spiritual concerns; are  
330334 all void and formless, and as unreal ones as the airy castles of our  
330335 imagination.  
330336

330337 26. As it is the thought of our minds, that creates full populous  
330338 cities in them; so it is the thought of the mind of God, that creates

these numerous worlds, and presents them to our minds and eyes.

27. Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

28. As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is reflected as such by its supreme contriver.

29. Both the entity and non-entity of the cosmos or world, constitute the corpus of the immaculate deity; just as a fictitious name applied to a person, makes no difference in his personage.

30. Whether what I have said is true or not (that the siddhas and others are mere imaginary or spiritual beings), you have nothing to lose or gain therefrom (because we have no concern whatever with them); and as it is useless for wise men to expect any reward by casting fruits into the Phálgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor gods instead of Him.

## CHAPTER CCXII.

### ON ASCERTAINMENT OF TRUTH.

Argument:--Thinking God as the Ego, Brahmá and the creation, and the description of God.

Vasishtha resumed:--The man that considers himself as the Ego, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahmá and contains the whole world in himself.

2. As the Lord Brahmá or Hiranyagarbha remained in this state (of the totality of souls) he was not then the creator of the world; but was alike the increate Brahma--the everlasting God, as he continued from all eternity. (Brahmá assimilating himself to the impersonal God, had no personality of himself, so the holy trinity was all One, before the Lord caused his coeternal son to create the world; as nothing was created but by the son).

3. It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality. (Hence our consciousness, is not always the test of truth).

4. It is since the creation, that the primeval vacuum began to present, the blunder or falsity of the world in itself; but how and whence arose this blunder, unless it were the presentation of Brahma himself. (Delusion is God also).

5. The world is a whirlpool (a revolving sphere), in the vast ocean of Brahma (\_i.e.\_ in the great expanse of vacuum). Where then is the question of unity or duality in this, or the talk of the dualism of the eddy from the waters of the deep, or how can there be the topic of unity in want of a duality. (The world is therefore Brahma-dharma or an hypostasis of God. Gloss).

6. The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the great or sole Ego (or the totality of beings) in his mind, and sees himself as the midst of the vast expanse of vacuity.

7. As fluctuation is inherent in air, and heat is inbred in fire; and as the moon contains its coolness in itself, so does the Great Brahma

brood over the eternal ideas of things, contained in the cavity of his fathomless mind.

8. Ráma rejoined:--Tell me sir, how does the divine mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its process of intellection. The course of Divine thought being unobstructed from eternity to eternity, its even tenor cannot be supposed to be now and then turned to the act of creation, or even said to be brought in its action and motion, since the time that this creation first began to exist (There can be no talk of the beginning or end of the world before eternity).

9. Vasishtha replied:--It is even so, O Ráma! the great Ego of God always thinks of everything in itself; and the increate and ever existent spirit of God, has never anything unknown to his knowledge. (The evolution and involution of the world, are known by the terms of its creation and annihilation).

10. The vacuous is ever and every where present both in creation and non-creation (\_i.e.\_ both before as well as after it); and there is nothing that is known to him as existent or nonexistent at any time (since the ignorant know the world as existent, and the learned consider it a nihility; but the Lord knows them all in himself).

11. As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so doth Brahma know himself as the Ego, and never thinks himself without the other. (They are Misra or combined together).

12. Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself. (The world is without end).

13. It is only from your want of sufficient intelligence, and hearing of or prejudice in the word \_non-ego\_; that you are led to the belief of a duality, in the undualistic unity of the Deity.

14. Never does any body nor anything here, think of itself of anything whatever; there is none and naught whatsoever, that can think unless it is the same with the Divine Ego.

15. The apparent threefold world, ever appears in this manner; as one with and inseparable from God that dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality (all which blend together in harmony in one universal unity).

16. Know O Ráma, that is nothing like a rock or tree, is produced in empty vacuity; so these seeming solid worlds, can never be produced in the vacuous spirit of Brahma (but are all mere phantoms of what they appear to be) know this, and go on freely in your own way.

17. Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they can not comprehend the unity, they are ever apt to believe in the multiplicity of objects.

18. Neither precepts nor sástras, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahmá, has spread over the minds of men.

19. Ráma rejoined:--I understand sir, what you say (regarding the ego as the agent); but I beseech you to explain it by some illustration, for my clear knowledge of it.

20. What does the supreme Brahma do, by his assuming the title of ego or thinking agent to himself; you know all this (by your vast knowledge), though it is not quite satisfactory to your audience.

21. Vasishtha replied:--The supreme One that was quite indistinct

before (as the undistinguishable chaos); becomes after his assumption of the title ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions and time with all its divisions. (The ego itself is diversified into these various forms).

22. The ego then assuming its personality, finds many such distinctions appearing before itself; which are quite imperceptible in its state of impersonality. (The personal soul only, is conscious of these).

23. The knowledge of these vacuous principles, their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air. (A word is a breath, and the breath is air).

24. It is thus the formless and vacuous principle of the ego, entertains in itself or its soul, the notions or knowledge of times and space in their ideal forms.

25. This universe which appears as the réchauffé or reflex of the ideal of the ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non Brahma to view.

26. The world is verily the quiet spirit of Brahma, it is one with Him, and without its beginning, middle or end; it is verily the void of Brahma, who assumes to himself the titles of Ego and the living soul, vacuous himself in his own vacuous self, as this vast and extensive phenomenon, and as something otherwise than what He is. (The world is the mirror of the divine Mind and its thoughts).

#### CHAPTER CCXIII.

#### NARRATION OF RÁMA'S PRIOR PUPILAGE UNDER VASISHTHA.

Argument:--Vasishtha's relation of a lecture delivered to Ráma in a former birth.

Vasishtha continued:--O Ráma, the destroyer of thy enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

2. In a former age, there was once this spiritual discourse betwixt ourselves, when you had been a pupil of mine in a certain forest (according to Metempsychosis), the present is but a repetition of a past life. The wheel of life rolls and revolves incessantly from age to age.

3. As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

4. The Pupil said:--You sir that know all things, now deign to remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction.

5. The Preceptor replied saying:--Know my son, that the relics of all things are utterly destroyed at the last deluge; as your thickening dreams disappear in your sound sleep.

6. The hills and rocks on all the ten sides of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

7. All beings are destroyed at the end, and the great void (that is the



receptacle of all bodies), becomes a perfect void.

8. The gods Brahmá, Vishnu, Indra, Rudra and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no vestige of them at last.

9. There remains only the great vacuity of the divine intellect, which is ever existent and undecaying; and this appears from the divine spirits remaining as the witness both of annihilations as also of the regeneration of the past and future worlds.

10. The entity never becomes a non-entity, nor the non-entity never comes to be an entity; tell me therefore where the past world disappears, and from whence the future world comes to existence.

11. The Preceptor replied:--This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing ever goes to nothing, nor does anything, nor does anything ever proceed from a nihility.

12. That which is an entity in reality, never becomes a non-entity in anywise, and how can that which is inexistent of itself, ever become a nil and null afterwards (Ex nihilo nihil fit &c.).

13. Where is water to be had in the mirage, and when are the two seeming moons to be seen in the sky; where are the delusive hairs found to be floating in the air, and when does a false conception prove to be true. (So the seeming world is a nullity, although it appears awhile as something to our deluded sight).

14. Know my son, all these phenomenals to be mere delusions, and without any reality in them; they appear as cities and towns in our dreams, and are ever obtrusive on us.

15. They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

16. As we know nothing where the city of our dreaming, vanishes away at last upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

17. The Pupil rejoined:--If the world is a nullity as you say, then sir, be pleased to tell what is it that thus appears to and disappears from us by turns; and what is that vacuous intellect which presents this extensive view before us; as also how does the void present its reflexion of the plenum and to what purpose.

18. The Preceptor replied:--It is the vacuous sphere of the intellect, my boy, that thus shines with its transparency; and it is this reflexion of it which is called the world, which is no other than this.

19. It is the reflexion of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transpicious form of that intellect. (So says the sruti, Brahmá reflects his twofold forms to us, the one opaque and seen with our naked eye, and the other translucent and viewed by our mental sight).

20. The incorporeal Brahmá like all corporeal bodies, presents both a fair as well as a dark complexion (the one being his clear or intellectual form seen by the clear sighted, and the other his hazy figure viewed by gross understandings). He also discloses himself some times and closes at another, which cause the creation and annihilation of the world. (Manu calls it the waking and sleeping of God, and others the evolution and involution of the divine spirit).

21. The clearness of the divine spirit, ever remains the same and unaltered, both before and after the creation and its dissolution;

as a fountain of limpid waters is always clear, whether it reflects the shadows of its bordering harbours or not. (No change in nature can affect the spirit of God).

22. As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the spirit continues alike in its intellect, whether it is in the act of creation or annihilation.

23. As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

24. Hence I do not recognize the existence of a vacuum or sky, anywhere and independent of our soul; nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

25. If we can perceive the light of our intellect, even at the point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness. (This is an evidence of the immortality in our souls).

26. The Pupil rejoined:--If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying, (\_i.e.\_ A mere faint idea of it and not a substantial one).

27. The preceptor replied:--So it is, O my intelligent lad, the world then does not appear in its real form (of a solid body to the dreamer and the dying), as it appears as a reality to the intellects of others (that are waking and living). Idealism presents the true picture of the world.

28. The world does not appear and is not anything, and nothing that is real or has any reality in it; it is a mere reflexion of the intellect, and there can be no reality in our false sight of it.

29. It is apparent everywhere, and seems to be in every way at all times; but it does not exist <in reality> in anyway, anywhere or at anytime.

30. And because it is both the real and unreal form of Brahma, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

31. The vacuous entity of the supreme intellect, which exhibits the phenomena of creation and its destruction (in repeated rotation), abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

32. All these appearances exist every where at all times, in the same manner as they appear to the ignorant; but in truth, they appear in no where, in any manner or at any time to the wise and learned (who know the nature of worldly delusions).

33. It is the one self-same Being that appears as a god in one place, and as a pot or clod in another. Here he is seen as a hill and there as a rill or dale; He is an harbour here, of furze or bush there, and the spreading grass in another. He is the moving and movable some where and the unmoving and unmovably else where; and He is the fire and all other elements also everywhere.

34. He is entity and nonentity, and both vacuity and solidity also; He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise, and He

is good as well as the evil, that attends on one and forefends another.

35. There is nothing that is not He, who though one is always all things in all places; He is in and out of everything, and extends along the beginning, middle and end of all things. He is eternity and duration and the three divisions of time also; (\_i.e.\_ the present, past and future, called the triple time).

36. He is all, and existent in all things, in all places and times; and yet He is not the All, and neither existing with anything at any time or place (but is but dimly seen in these His lowest works. Milton).

37. Know now, Ráma, that Brahma being the universal soul, He is all in all places and times; and because Brahma is the conscious soul, He exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination. (\_i.e.\_ A corporeal God only can form a formal and plastic world; but the intellectual soul of God, can make only a formless and immaterial creation, as we see in our dream and phantasies).

38. The maker of the terrene world, must have an earthly body; and the framer of the woody arbours must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape. (Thus they frame a fire, air and water God, but the true God is none of these elements).

39. Others make a mountain God as the Lord of all; and some even make and worship a human figure as the supreme God (and so are all the heathen gods represented in human figures).

40. Some make a picture the Lord and maker of all; and others make some image as such, and worship it as the great God of all.

41. But there is only one supreme Being, who is the maker, supporter and the Lord God of all others; He is without beginning and end, and the Lord Brahma, whose spirit upholds and supports all others.

42. A straw made image or an earthen pot, is attributed with divine powers, and represented as the Most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

43. An outward object is made the actor and enjoyer of acts; but the wise know intelligence only, as the active and passive agent of all actions.

44. But the truly wise (\_i.e.\_ the vacuist) acknowledges no active nor passive agent of creation; although many among the wise (\_i.e.\_ the Páshupatas) recognize one God alone, as the only actor, and enjoyer of all.

45. All these views may be probable, and well apply to the most high, who is the sole object of all these theories; and as there is nothing, which can be positively affirmed or denied of Him. (Here the vacuist Vasishtha is a tolerator of all faiths, as suited to the capacities of the different understanding of men).

46. All these believers look to their desired objects, as manifest to their view in the vacuous space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

47. All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are verily of the nature of the divine soul, by their viewing all nature in themselves.

48. This very doctrine was inculcated to before, when you had been a pupil under my preceptorship; but as you could not fully comprehend

330753 it then, you are doomed to another birth, to learn it again from me.  
330754 (Vasishtha means to say that he is immortal, though Ráma may have his  
330755 transmigration in many incarnations).

330756  
330757 49. The world representing the longsome dark and dreary winter night,  
330758 presents the pure light of knowledge, shining with the serene and  
330759 cooling beams of the autumnal lunar disk; now O Ráma! as you <are>  
330760 edified by your pure intelligence, shake off the dross of dull  
330761 ignorance from you, and continue in the discharge of your duties, as  
330762 they have lineally descended to you and to your royal race.

330763  
330764 50. Do you remain released from your attachment, to all things of this  
330765 temporal world; and relying solely in the One supreme and universal  
330766 soul, whose pure nature is perceptible throughout all nature; then be  
330767 as lucid as the pellucid sky, with the peace of your mind and transport  
330768 of your soul, and learn to rule your realm with justice and equity.

#### 330770 330771 330772 CHAPTER CCXIV.

#### 330773 330774 DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY.

330775  
330776 Argument:--Demonstration of the exceeding exultation of the  
330777 audience at the close of the long winded lengthy lecture.

330778  
330779  
330780  
330781 Válmíki related:--As the sage had finished saying these things, or so  
330782 far, the celestials sounded their trumpets from heaven, as the clouds  
330783 resounded in the rainy skies, with showers of nectarious rain drops (on  
330784 the earth below). The face of the sky was whitened on all sides, as by  
330785 drifts of snowfalls in hoary winter, and the surface of the earth was  
330786 covered by rain drops, dropping like showers of flowers. (The sound of  
330787 celestial trumpets, is ever accompanied with or followed by a shower  
330788 <of> refreshing rain).

330789  
330790 2. The earth appeared to be blessed with prosperity in the beauty of  
330791 the flowers, stretching their pistils and peduncles like beauties in  
330792 their evening decorations, and sending afar the fragrance of their  
330793 farinacious dust, like the perfumery on the persons of fairies, their  
330794 outer garniture and inner cool sweetness are verily the gifts of the  
330795 gods.

330796  
330797 3. The falling flowers of heavenly arbors, dropped down from their  
330798 dried boughs, by the rampant and apish hurricane of heaven, are now  
330799 vying with the glittering stars, scattered all over the face of the  
330800 firmament, and deriding at their grim laughter with their bashful and  
330801 blushing smiles.

330802  
330803 4. The lowering clouds accompanied with sounds of trumpets, and  
330804 drizzling rain drops and falling of flowers (which bore resemblance  
330805 to one another); next lighted upon the court hall, like the shadowy  
330806 snow fall on Himálaya's head, and filled the assembly with wonder, and  
330807 gaping mouths and staring eyes.

330808  
330809 5. The assembly seated in their order, took hold of handfuls of these  
330810 heavenly flowers; and poured them upon Vasishtha with their obeisance,  
330811 and cast away all their earthly cares and woes with those celestial  
330812 offerings to the sage. (Every offering confers and recurs, with an  
330813 equivalent blessing to the offerer).

330814  
330815 6. The King Dasaratha said:--O wonder! that we are so lightly released  
330816 of our cares and woes, in this wide extended vale of miseries of the  
330817 world; and that our souls are now lightened of their throws by your  
330818 grace, like the heavy clouds lightened of their weight, and floating  
330819 lightly at last on Himálayas.

330820  
330821 7. We have reached to the goal of our acts, and seen the end of our

330822 miseries of this life; we have fully known the knowable One (that is  
330823 only to be known), and have found our entire rest in that supreme state  
330824 (by your good grace alone).  
330825

330826 8. We have known to rest in the ultimate void in our meditation, and to  
330827 get rid of our erroneous thoughts of bodies, by means of our intense  
330828 application to the abstract (or Platonic abstraction).  
330829

330830 9. It is by our riddance from the coinage and vagaries of our  
330831 imagination, and by our escape from the feverish fervour for the sights  
330832 of the dreaming world; as also by our ceasing to mistake the shells and  
330833 cockles for silver, and by our deliverance from misdeeming ourselves as  
330834 dead either in our sleep or dream, (that we may be enabled to the true  
330835 knowledge of ourselves &c.).  
330836

330837 10. It is by our knowledge of the identity of the wind and its  
330838 oscillation, and of the sameness of the water with its fluidity; as  
330839 also by our distrust in this talismanic world, and in this fairy land  
330840 of our fancy (that we can attain to the knowledge of truth &c.).  
330841

330842 11. It must be by our discredit in the magical scenes of this world,  
330843 and in the aerial castles of fairies; as also by our mistrust in the  
330844 limpid currents of the mirage, and in the aerial groves and double  
330845 moons of heaven (that we can come to know the truth).  
330846

330847 12. It is no earthquake, if our tottering foot steps should shake and  
330848 slip in our drunkenness; nor can we view a ghost in a shadow as boys  
330849 do, nor see the braids of hair hanging down from the clouds in heaven.  
330850

330851 13. From these and other instances, which you have given for our  
330852 instruction; you have sir, at once effaced our credit in the visible  
330853 sights of this world.  
330854

330855 14. Ráma added:--My ignorance is dispelled, and I have come to the  
330856 knowledge of truth by your good grace; and O thou chief of sages,  
330857 I acknowledge thee to have brought me to light from my impervious  
330858 darkness.  
330859

330860 15. I am freed from my doubts, and set to the light of the true  
330861 nature of God; and I will now act as thou sayst, in acknowledging the  
330862 transpicuous truth (or viewing God as manifest in nature, and not as  
330863 hidden under her veil).  
330864

330865 16. Remembering and reconsidering thy words, that are so fraught with  
330866 ambrosial sweetness and full of delightful taste; I am filled with  
330867 fresh delight, though already satisfied and refreshed by their sense  
330868 (\_i.e.\_ the more I think of them, the happier I seem to feel my-self).  
330869

330870 17. I have nothing to do for myself at present, nor is there any left  
330871 undone or remaining to be done by me. I am as I am and have ever been,  
330872 and always without any craving for me. (This state of self-satisfaction  
330873 and self-sufficiency, is the highest bliss for man).  
330874

330875 18. What other way to our true felicity can there be, than this that  
330876 has been shown by thee? or else I find this wide-extended field of the  
330877 earth, to be so full of our woe and misery.  
330878

330879 19. I have no foe to annoy me nor a friend to give any joy to me; I  
330880 have no field to work in, nor an enemy to fear nor a good soul to  
330881 rely in. It is our misunderstanding that makes this world appear so  
330882 troublesome to ourselves, while our good sense makes it all agreeable  
330883 to us. (If the world will not suit thee, suit thyself to it).  
330884

330885 20. How could we know all this (for our happiness) without thy good  
330886 grace unto us; as it is never possible for a boy, to ford and cross  
330887 over a river, without the assistance of a boat or bridge.  
330888

330889 21. Lakshmana said:--It is by reason of your removing the doubts, that  
330890 had been inherent in and inherited by me in my repeated births; and it

is by virtue of the merit, that I had acquired in my former births; that I have come to know the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.

22. It is strange that in disregard of this heavenly bright and vivid light, that men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune.

23. Viswámitra said:--O! it is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once expurgated our inner souls, as a thousand lavations in the clear stream of Ganges.

24. Ráma rejoined:--We have seen the highest pitch of all prosperity, and the best of all that is to be seen; we have known the end of all learning, and the last extremity of adversity; we have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us to-day.

25. Nárada added:--Our ears are purified to-day, by the hearing of what we have never heard heretofore; to be preached by Brahmá or the gods above or men below.

26. Lakshmana rejoined:--Sir, you have entirely dissipated all our inner and outer darkness also; and have shewn us the transcendent light, of the bright sun of the Divine soul.

27. Satrugghna said:--I am satisfied and tranquilized, and uncomposed in the supreme soul; I am for ever full and perfect in myself, and sit quite content with my solity.

28. Dasaratha repeated:--It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O thou chief of sages, sanctified this day by thy sacred and sanctifying speech.

29. Válmíki related:--As the king and his courtiers, were speaking in this manner, the sage oped his mouth again, and thus bespoke his words fraught with pure and purifying knowledge.

30. Vasishtha said:--Hear me, O thou moon like king of Raghu's race, and do as I bid you to do; Rise now and honour the assembled Bráhmans, who deserve their due honour at the close of a discourse.

31. Rise therefore, and satisfy their desires with thy ample gifts; and thou will obtain thereby, the merit that attends on the learning of the vedas, and doing thy duties according to their dictates.

32. It is incumbent on even a mean worm-like man, to honor the Bráhmans to their utmost at the termination of a sermon on salvation; how much more important must it then be on the part of a monarch to acquit himself of this necessary duty.

33. Hearing this behest of the sage, the king held his reverential silence; and beckoned to his heralds to proceed to all the ten sides of his dominions, and invite thousands of Bráhmans, that are acquainted with the vedas forthwith (to the royal court).

34. He bade them to go to Mathura, Suráshtra and Gauda, and to bring with them with due respect all the Bráhmans, that are born of Vedic families, and are abiding in those districts and lands.

35. There then assembled more than ten thousands of Bráhmans to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.

36. He treated them with the best sorts of food and rice, honoured them

with their honorariums, and gave them a good many gifts; and after honouring them in this manner, he offered his oblations to the manes of his ancestors, and gave his offerings to the tutelar gods of his house. (A Bráhmaṇ has his precedence in a feast to the gods and patres; but the merit of giving a feast is lost unless it is followed by other gifts).

37. The king next treated his friends and relatives with proper repast, and then fed his companions and servants and the citizens all on the same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

38. Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all over decorated with silk and embroidery, and with gold, gems and pearls.

39. The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of giddy girls and players in every house (as a sign of general joy).

40. There was a ringing of bells and sounding of cymbals all about, with the beating of drums and trimbrels at every door; flutes and wind instruments were blowing on every side, and guitars and wired instruments were playing with loud gingling, and vying with each other.

41. The markets were closed, and the marketers stopped in their course; the air appeared as an arbour of plants, shaking with the uplifted and quavering and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

42. There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet strains of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

43. Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were strewn over the ground as rain drops, were indiscriminately trodding down under the feet of passersby.

44. Here the actresses dance about with their loose ornaments and gestures of love; and there the bards chanted their hymns with clearness, as the Bráhmaṇs recited them and the songstresses sang.

45. Here the sots and toppers drank their fill of wine; and the food mongers fed upon their eatables of various kinds (i.e. some were seen to be indulging their drink and others in their eating).

46. The insides of houses were daubed with wine, as the outer bodies of the princes with ointment of moon light hue.

47. The attendant servants and waiting maids on the king, sauntered about trimmed in gaudy attires of various colours; and graced the royal festival with their decorations of necklaces and sweet perfumes on their persons.

48. The sprightly ballet girls, being besmeared with a paste of all perfumeries (called the yaksha dust), and decorated with glittering ornaments, repaired to the ball at the royal hall with all alacrity.

49. Thus the king Dasaratha held his entertainment for a whole week, and passed full seven nights in festive mirth and rejoicing; while he distributed his gifts and food for as many days, which redounded to exhaustless prosperity on earth.

331029 CHAPTER CCXV.

331030  
331031 EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL.  
331032

331033 Argument:--Válmíki speaks in praise of this work to this pupil  
331034 Bharadwája, and blesses him to be as blessed as the divine Ráma  
331035 with the hearing of it.  
331036

331037  
331038 Válmíki said:--O most intelligent Bharadwája, and the chief of my  
331039 pupils, you have now heard how the great Ráma and others, came to the  
331040 knowledge of the knowable One (that is only to be known), and passed  
331041 across this vale of misery and sorrow, by their attention to these  
331042 lectures.  
331043

331044 2. Do you thus fix your sight to the light of Brahma, and conduct  
331045 yourself gladly, by abandoning all your affections and cares of this  
331046 world, and by remaining dauntless with your living liberation and  
331047 tranquility of mind.  
331048

331049 3. Know, O thou sinless one, that the learned and the meek, that do  
331050 not mix with the society of worldly men, but remain steady as Ráma  
331051 and others in their right principles, are never liable to be deluded  
331052 although they are beset by temptations on all sides.  
331053

331054 4. Thus these men of great natures, as the king Dasaratha and the  
331055 prince Ráma and his brothers, together with companions, have attended  
331056 to the state of the living liberated (even in their life time).  
331057

331058 5. Thou my son Bharadwája! that art naturally of a liberal mind, hast  
331059 now become more liberated at present, by thy hearing of these sermons  
331060 on the salvation of our souls.  
331061

331062 6. It is possible even for boys to obtain their liberation, by their  
331063 attention to those holy lectures, as the most evident and surest means  
331064 to salvation; and cannot therefore fail to convince thee of the truth  
331065 thereof.  
331066

331067 7. As the high minded and sinless and sorrowless sons of Raghu's race,  
331068 have attained to their holy state of perfection and self-liberation;  
331069 so do thou also obtain that best and highest state, by your attending  
331070 to the lectures of the divine sage Vasishtha.  
331071

331072 8. It is by advice of the good and service under the great, as also by  
331073 means of humble inquiries to and explications of the learned; that weak  
331074 men of good understandings, can know the knowable, as the Rághavas and  
331075 others did under Vasishtha.  
331076

331077 9. The ties of avarice and affection that have fast bound the hearts of  
331078 the ignorant (to this world); do all tend to debar them like playful  
331079 boys from inquiring into the means of their liberation, until they  
331080 become too old to benefit by their knowledge.  
331081

331082 10. Those that can discern the minds of high minded men, can only come  
331083 to their knowledge of truth; and such men only have no more to return  
331084 to this world of woe; and this is the substance of all that I can speak  
331085 to thee (\_i.e.\_ know and have the minds of the great, in order to  
331086 become as great thyself, so says Gay in his Fables. (Hast thou fathomed  
331087 Tully's mind, and the vast sense of Plato's head)).  
331088

331089 11. Having first received your instruction from the preceptor, you must  
331090 weigh well and digest its meaning in yourself; and then communicate its  
331091 sense, to the most sensible and intelligent student. This is said by  
331092 sages and saints, as the trivium of science; know this and you need no  
331093 more, to become wise when your boyhood is over.  
331094

331095 12. Whoso will read this book, not without understanding its sense and  
331096 whoever will manuscript it without the expectation of getting its fee;  
331097 as also anybody who will recite or cause it to be recited (to a public



audience), either with or without any desire of reward, shall have his ample recompense in the land of Áryas (both in his present and future lives). (So it is with the public preaching of its doctrine).

13. These men receive the reward, awaiting on the performance of the Rájasúya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their demise on earth, and until they attain their final liberation, which attains on them as prosperity does on the meritorious (after the third transmigration of their expurged souls).

14. It was at first that the god Brahmá of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints (of which Vasishtha or Válmíki has made this version). Let nobody therefore take the truthfulness of this saying for an untruth.

15. At the close of the recital of these lectures, on the means of human salvation, it becomes every sensible man of good sense, to honour the Bráhmans with diligence; and to serve them with their desirable gifts of food and drink, and furnish them with goodly houses for their lodging.

16. They should also be rewarded with their honorariums, and supplied with monies to their hearts' desire, and to the utmost capacity of the donor; and then the giver or master of the ceremony should rest himself assured, of having acquitted his duty to and reaped its merit to the intent of the sástras.

17. I have thus rehearsed to you the great sástra, in elucidation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustrations of the abstruse doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive herein. May this tend also to your continued prosperity, in order to engage your attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station without failing.

## CHAPTER CCXVI.

### CONCLUSION OF THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION.

Argument:--Acknowledgment of the obligation of Arishtanemi and others, to their preceptors and preachers.

Válmíki continued to say:--I have thus related to you, O prince, whatever the pot born Vasishtha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

2. The Prince Arishtanemi replied:--O Venerable sir, your kind look is enough to extricate us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favour.

3. The Heavenly Messenger said:--After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

4. The Prince said:--I bow down to thee, O Messenger divine, and wish all safety to attend on thee; it is said that the friendship of the good is attended with seven benefits, all which hast thou conferred upon me.

5. Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown \_insouciant\_ of worldly concerns, by hearing this discourse of thine.

6. I shall continue to remain here for ever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from thee. Now I tell thee, O Lady! that I was quite surprised (to see so much civility on the part of a prince).

7. He said:--I have never heard before, such words and fraught with so much knowledge, as I have come now to hear from thee; It has filled my inward spirit with as much joy, as if I have drunk my fill of an ambrosial draught just now.

8. I then repaired to thee, O thou sinless fairy, at the bidding of Válmíki; in order to relate unto thee all that thou hast asked of me. And now I shall bend my course, towards the celestial city of Sakra.

9. The fairy said:--I must thank thee now, O thou very fortunate emissary of the gods! for all that thou hast related to me; and my knowledge whereof, has entirely composed my spirit, by its benign influence.

10. I am now quite satisfied in myself, and will ever remain from sorrow and all the sickening cares of life; and you may now to your destination at Indras, with all speed attending on your journey thither.

11. So saying Suruchi--the best of fairies, continued to keep her seat on the slope of the Himálayas, and contiguous to the Gandhamádana mount of fragrance, and reflect on the sense of what she had heard (of divine knowledge).

12. Now as you have fully heard, my son, all the precepts of Vasishtha, you are at liberty to do as you like, by your weighing well their purport. (For the effecting of your liberation which is the main object of man, both in this life as well as in the next).

13. Kárunya said:--The remembrance of the past, the sight of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a boy of a barren woman.

14. I gain nothing from my deeds, nor lose aught by what is left undone; I live to do as it happens, or at the impulse of the occasion and without any assiduity on my part.

15. Agasti said:--Kárunya--The worthy son of Agnibesya, said in the aforesaid manner, and continued to pass his time in the discharge of his duties, as they occurred to him from time to time.

16. And you O Sutikshana! should never entertain any doubts regarding the acts, that you shall have to perform after your attainment of divine knowledge (Lest they entail their retribution on you afterwards). Because dubitation destroys the virtue of the deed, as selfishness takes away its merit.

17. Upon hearing this speech of the sage, which reconciles the duplicity of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.

18. Sutíkshana said:--Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. (So the brute activities of the giddy mob, bear no value or blame in them before the wise). But actions done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light. (So are all our mental

and corporeal acts, actuated by the essence of the great soul in us).

19. It is the presence of the supreme soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries. (Hence we should never reject the one for the other).

20. As it is the great body of waters, that gives rise to the boisterous waves, as well as the little playful billows, that heave and move in our sight; so it is the inbeing of the great soul, that fills all the great and small alike.

21. I submit to and bear with all that befalls to me, because there is no escape from destiny, nor slighting of the sound sayings of sages; and I acknowledge O Venerable sir, to owe my knowledge of the knowable One to thy good grace only.

22. I own myself to be quite felicitous to thy favour, and bow down prostrate to thee on the ground, for thy lifting me up from the doleful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.

23. Nay there is no other act, whereby one may give expression to his obligation to his tutor, for his salvation in this world, save by means of offering himself to his services; with his whole body and mind and the words of his mouth.

24. It is by thy good grace, O my good sir, that I have passed over the Rubicon of this world; I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

25. I bow down to that Brahma, who is sung in the Sáma-veda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

26. I bow down also to the sage Vasishtha, who is of the form of incarnate knowledge alone, and who is immersed in the joyous bliss of divine felicity; who is beyond all duality and sees the only One in the unity of infinite vacuity. Who is ever alike the pure and immaculate One, and witnesseth the inmost of all minds; who is beyond all states and conditions (of so and so or of such and such); and who is quite devoid of the three qualities (which belong to all bodies) \_i.e.\_ There is no known quality or property that can be predicated to the Deity. The qualities of the unknown One, as unknown, peculiar and unique as own nature.

27. Here ends the Mahárámayana of the sage Vasishtha, with its continuation by his recorder Válmiki, and the speech of the celestial messenger at the latter end of the Book on Nirvána or the ultimate Extinction of the living soul.

FINIS.

#### FOOTNOTES:

[1] The mind involved in ignorance, is said to be waking, and the uncontroled mind is styled as dreaming: the mind subdued by weariness is said to be asleep, and when brought under subjection by any effort, is called \_samádhi\_ or meditation, lastly its liberation from ignorance, is known as its state of \_mukti\_ or emancipation.

[2] Note.--Each of the three states of waking, dreaming and sound sleep admit of three conditions viz. waking wakefulness, waking dream and the waking sound sleep; again dreaming watchfulness, dreaming dream and dreaming sleep; and lastly the sleepy waking, the sleepy dream and the

331305 sleepy sound sleep (see the scholium of Sureshvara for instances of  
331306 every Kind).  
331307  
331308 [3] The founder of Vedánta was Vyása, of Buddhism--Buddha, of  
331309 Sánkhyā--Kapila, of Saugata--Patanjali. Tryaksha, Pashupati and  
331310 Bhairana were professors of Ágama tantras.  
331311  
331312 [4] Note. The sacred Sanskrit was at once a perfect language, without  
331313 any knowledge of us regarding its formative stage, though a balabhásá  
331314 or infant-language is said to have existed before, of which we have no  
331315 relic nor know anything.  
331316  
331317 [5] Note. If the world be a form of Divine knowledge, and subsistent  
331318 in and subjective to the eternal mind of God; it can then be neither  
331319 created nor destroyed at any time; but since it is subject to creation  
331320 and destruction, it can be a part of Divine knowledge. Nor is it an  
331321 object for want of any cause of its creation. Therefore it is a mere  
331322 nullity.  
331323  
331324 [6] Note.--If the thinkables are the produce of their first creation,  
331325 then it remains to be said, whence (i.e. from what materials) they  
331326 were formed.  
331327  
331328 [7] Note.--According to Vasishtha, Byam, Beom or vacuum, is possest  
331329 of all the attributes of Brahm Godhead, in its unity, infinity,  
331330 eternity, incorporeality and formlessness, as also in its omnipresence,  
331331 omnipotence in its supporting the worlds and in the omniscience of the  
331332 vacuous intellect.  
331333  
331334  
331335  
331336 \*\*\* END OF THE BOOK THE YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI, VOL. 4 (OF 4), PART 2  
(OF 2) \*\*\*  
331337  
331338  
331339  
331340